AMSALU TEFERA, *THE ETHIOPIAN HOMILY ON THE ARK OF THE COVENANT; CRITICAL EDITION AND ANNOTATED TRANSLATION OF* DƏRSANÄ ṢƏYON. Texts and Studies in Eastern Christianity (TSEC), vol. 5; Leiden – Boston: Brill, 2015, XVI, 286 pp.

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Basil LOURIÉ

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This publication is remarkable in several aspects. A short digression into its prehistory would be convenient. Amsalu Tefera [Amsalu is his given name, and Tefera is the name of his father; the Ethiopians, like the Icelanders, do not have the family name] was among the first students graduated from the MA and PhD programs in Ethiopian philology of the University of Addis Ababa established (in 2004 and 2007 respectively) by the initiative of the late great *éthiopisant* Paolo Marrassini (1942–2013). The programs were aimed at creating in Ethiopia a local scholarly school able to prepare critical editions of Ethiopian texts within the framework of the so-called Neo-Lachmannian (reconstructive) methodology. The present book, being one of the first fruits of this school, is a remaking of the PhD thesis defended in Addis Ababa in 2011. It is published in the Brill series TSEC established in 2012 with the purpose to cover the whole range of Eastern (Chalcedonian) and Oriental (non-Chalcedonian) Christianity. The main object of this book was chosen from an Ethiopian and not Western point of view, being a literary work highly authoritative for the Ethiopians but little known to the Western scholars (cf.p. 96).

The contents of the book is wider than its title promises: not only the critical edition of the "Sermon on Zion" (*Dərsanä Ṣəyon*, thereafter SZ), pp. 121–173, but also the edition of several pieces of the Ethiopic hagiographical dossier of Zion, always from the convoy of SZ in some manuscripts, namely, the *Zena Ṣəyon* (Amsalu Tefera translates "News of Zion," I would translate in a more traditional way "Story of Zion"; anyway, the work hardly contains any news or story: this is a panegyric saturated with biblical "typology"), pp. 174–182, the *Tä'ammərä Ṣəyon* ("Miracles of Zion," in the sense of the internationally known hagiographic genre), pp. 182–218, the *Mälkəʿa Ṣəyon* ("Effigy of Zion": a hymnographic genre which development culminated in Ethiopia but started somewhere in the pre-Arab Byzantium: a poem where is glorified separately each member of the body of a saint or, as it is in our case, of an anthropomorphic image of other holy object), pp. 219–239. All these works are written in Classical Ethiopic (Geʿez). The manuscripts (ten for SZ, less for other works) are mostly of the nineteenth and twentieth centuries, but, for SZ only, there is one manuscript of the fifteenth century, one of the sixteenth, and one of the seventeenth. The author makes no attempt to date any of these works but humbly limits himself to the conclusion that SZ was composed independently from the great Ethiopian ideological epos *Kəbrä Nägäśt* ("Glory of the Kings," where the story of the translation to Ethiopia of the Holy Ark, also called Zion, has the most prominent place) and the most popular Mariological work *Dərsanä Maryam* ("Sermon on Mary"), despite their overlapping in the manuscript tradition (pp. 91–110). The study includes a detailed description of the manuscripts (pp. 81–91), as well as linguistic analysis (pp. 110–120) which serves to the author's reconstruction of the original text. The Appendix (pp. 245–249) contains five colour illustrations related to the topic of Zion/Ark in Ethiopia, including the ceremony of liturgical reading of SZ before the Ark Chapel in Aksum (p. 249, fig. 5; this chapel is a separate building constructed for the Ark of the Covenant, into which the only monk, the life-long guardian of the Ark and recluse, is allowed to enter – at least, theoretically, whereas not always in real life: see pp. 27–36, on the recent attempts to see the Ark).

Beside this philological work, the author provided a hagiographic and liturgical introduction shaped as chapters 1 and 2 ("*Tabot* in the Ethiopian Tradition," pp. 9–38, and "Traditions on Zion and Aksum," pp. 39–80) covering the Ethiopian literary compositions and liturgical practices where are involved the Ark of the Covenant and its symbolical equivalents "Zion" (the common name of the biblical mountain and the Ark) and *tabot* (lit. "ark": the Ethiopian equivalent of the Byzantine antimension, a portable wooden altar; it is considered as symbolically identical to the Ark of the Covenant, and this is the reason why it is always made of wood). This sketch of the available data is very helpful, and its interest is certainly not limited to the circle of non-specialists.

Basil LOURIÉ – PhD, Dr Hab., Leading Research Fellow, National Research University Higher School of Economics (HSE) (Perm campus); Saint Petersburg – Perm – Leiden; Editor-in-Chief, *Scrinium. Journal of Patrology and Critical Hagiography (*Brill.com/scri); hieromonk@gmail.com.

Before discussing several important topics, I would like to point out some little shortcomings. Some commentaries look as addressing an audience having basic problems with education or cut off from the Internet: e.g., fn. 123, p. 166 (who were the Chaldeans), and fn. 124, p. 167 (where *4 Ezra* is to be found in different Bibles), whereas a really difficult but omnipresent epithet of the Theotokos *dəngəl bäkəl'e* "double Virgin," or "Virgin in two respects"; Amsalu Tefera translates "twofold Virgin") is left with no commentary. The reader, however, could forgive the Ethiopian author to whom this epithet is as familiar as the very name *Maryam*. It means either the twofold virginity of the body and of the soul or the virginity "before, during and after" the birth of Jesus (or both) [Getatchew Haile, Nosnitsin, 2007, p. 809]. It is unattested outside Ethiopia. A mention of "the Horologium of the blessed George" in one recension of the *Miracles* would also require a footnote (cf.p. 213)—about the fifteenth-century Abba Giyorgis of Sägla (mentioned elsewhere in the study) and his liturgical work.

When the text mentions the Greek month names *Ǯbralyos* (ἀπρίλιος "April") and *Mayiyos* (μάϊος "May"), Amsalu Tefera interprets them as the Latin *Aprilis* and *Maius* (p. 154, fn. 33; p. 162, fn. 93, respectively). In the recension of the *Miracles of Zion* published according to a unique nineteenth-century manuscript, Amsalu Tefera notices "an irremediable corruption where no restoration can be proposed" (cf. his definition of the sign *obeloí*, †... †, p. 4, used by him at this place), whereas the meaning is obvious: "And it [i.e. the land] was divided [by Joshua. – *B.L.*] into twelve in order to be a sign for future generations. Then they took up twelve †... †" (p. 189 and fn. 88: "This is not a complete sentence"). This is a paraphrase of Joshua 4:4–9. It is obviously that the missing word is "stones," but the division between the sentences should be different: "...into twelve. In order to be a sign for future generations, then they took up twelve stones." Near this segment, another puzzling corruption might be corrected: "...they encircled Jericho three times" (p. 189, no commentary in fn.). Indeed, the text (p. 183) has "three times" (ሠለስተ፡ ጊዜ፡) but here "three" is certainly a corruption from "seven" (ሰብዐተ፡ or ሰባዕተ፡), which was facilitated by the coincidence, in the mediaeval Ge'ez, of the historical phonemes *ś* and *s* making the misspelling *ሠ pro* ሰ almost normal. Finally, it would be good to notice that the traditional Ethiopian speculations about the name of Jesus as the Greek letter *iota* (cf.p. 151, fn. 10; p. 179, fn. 54) ultimately go back to the early Christianity, first attested to in the second-century *Epistle of Barnabas* 9:7.

Let us turn now to more fundamental problems. Amsalu Tefera's great achievement is making such a discussion possible thanks to his critical edition and complementary materials he added or referred to.

A Syriac intermediary

We can approach the *Sitz im Leben* of SZ using its calendrical information. The date of the liturgical commemoration of Zion is now *Ǯədar* 21 (= Julian November 17), the day when the liturgical reading of SZ is established (currently in front of the Ark Chapel, formerly within the inner sixth chapel of the Aksum cathedral: p. 96). Amsalu Tefera is right saying that this date is based on SZ only, even though he is not formally right saying that it is lacking from the Ethiopian Synaxarium (p. 60, fn. 91). In fact, the Synaxarium opens its readings for *Ǯədar* 21 with the note በዛቲ፡ ዕለት፡ ተዝካረ፡ በዓላ፡ ለእግዝእትነ፡ ቅድስት፡ ደንግል፡ ማርያም፡ ወላዲተ፡ አምላክ። "On this day, the commemoration (*täzkarä*) of the feast of our Dame Saint Virgin Maria, the Mother of God" [Colin, 1988, p. 106]. Amsalu Tefera himself quotes the 2004/2005 witness of the then *Nəburä əd* (the civil governor of Aksum, always a clergyman) Ermyas Kebede that one of the name of the Zion feast on *Ǯədar* 21 is *täzkarä Maryam* "commemoration of Mary" (p. 61), where the same term *täzkar*ä is used; no doubt that the Synaxarium puts the feast as the main event of the day. Nevertheless, Amsalu Tefera is right in a deeper sense, because this rubric in the Synaxarium is a later addition, whereas the whole set of the readings on *Ǯədar* 21 is translated from the Arabic Coptic Synaxarium [Basset, 1907/2003, pp. 242–254]. This is an additional reason to think that the feast has neither Coptic nor Alexandrinian origin. The date of *Ǯədar* 21 in SZ is prescribed with no explanation (*pace* the editor, p. 172, fn. 149), and the only explanation is provided by the *Miracles of Zion*: "That day, the 21st of *Ǯədar*, was Her first return from captivity to Her home; and it is Her second coming to the land of Aksum" (p. 184/192 txt/tr.). However, as Amsalu Tefera noticed, in SZ, there is no mention of the Ethiopian claim for possession of the Ark at all; there is no story of Queen of Sheba and Solomon, either (p. 92). The historical exposition ended at the first fall of Jerusalem when all the liturgical vessels were kept by the Chaldeans, but the Ark of the Covenant "remained concealed and they could not find Her" (§ 112, p. 142/166). Such a plot belongs to the Jewish Second Temple legends (cf. 2 Macc and Samaritan legends on Mt. Garizim) but hardly to an original Ethiopian literary work.

The key to the riddle of the provenance of SZ could be provided by the passage that is so far considered as erroneous: "The homily, which is read in the month of *Kanun* on the twenty-first of the month of *Ǯədar*, is now completed..." (§ 136, pp. 147/171–172; on the alleged error, see p. 171, fn. 148, where the opinion of Ernst Hammerschmidt is quoted). The problem is that the Syriac month name *Kanun* corresponds to the Julian December, whereas the Ethiopian *Ǯədar* roughly corresponds to November.

However, SZ follows the Syrian (Antiochian) enumeration of the months, where the first month is either April or October and not March or September (as it is in the remaining parts of the Christian world including Egypt and Ethiopia). The month numbers are added to the month names to avoid any misunderstanding: "the second month, which is *Mayiyos*" (§ 86, p. 137/162), "on the 10th [day] of the month of *Ǝbralyos*, which is the first month" (§ 30, p. 127/154). The latter phrase is my choice between the variant readings (I follow, among others, the earliest fifteenth-century manuscript), but the editor follows the monstrous construction of another part of the manuscript tradition: "...which is the month *Qädaqya*," although he does realise that the event in question took place on 10.I (Joshua 4:29: crossing Jordan); he does not know what means *qädaqya* but supposes that it "may be a derivation of the Coptic month" (p. 154, fn. 33; which month? Koiak maybe?). It seems to me clear that the correct reading is ቀዳማዊ፡ ወርኅ፡ "first month" and not ወርሃ፡ [*sic!*] ቀዳቅያ፡ "month *qädaqya*," but the Ethiopic scribes, as their modern editor, were perplexed with counting April as the first month, thus producing a mechanical distortion of the spelling. It is clear from this that SZ reached Ethiopia through a Syrian intermediary.

Such an intermediary, theoretically, could have been written in Greek, but the presence of a Syriac month name, *Kanun*, and the problems with rendering the term "propitiatory" (see below) would suggest that this intermediary was in Syriac.

Sitz im Leben

Let us take another step further. In the supposedly erroneous phrase quoted above the name of the third Syrian month is rendered with the name of the Ethiopian third month, *Ǝhədar*; the Syrian, however, implied the beginning of the year in October, whereas the Ethiopian, in September. This would have been a mistake (if not a deliberately shift of the Ethiopian month names by a Syrian translator from Syriac into Ethiopic), but if one takes the equation of *Ǝhədar* = *Kanun* as granted, one needs to restore the date *Ǝhədar* 21 as *Taḫśaś* 21, which would be the correct translation of some *Kanun* date into Ethiopic. This is the Julian date December 17. In the seventh century, December 17 became a great feast in Jerusalem commemorating Patriarch Modestus (614—*ca* 630) together with his major achievements. Among the latter, the restoration of the Zion basilica was going the first. In 614, it was burned and destroyed by the Persians ("Chaldeans") but, under Patriarch Modestus, it was completely restored.

The title of the Jerusalem commemoration on December 17 is preserved in various documents in Georgian, as it is usual for the Jerusalem liturgical data of this epoch. Modestus is commemorated as the rebuilder of the holy places, among which the first or the only named, is Zion [Garitte, 1958, pp. 408—409]. Such a coincidence cannot be hazardous: SZ is to be interpreted as a Jerusalem homily delivered (in Greek; cf. the Greek month names preserved) on the feast of 17 December and dedicated to the restoration of the new Zion basilica.

The victorious war of the Byzantine Emperor Heraclius against the Persians deeply impressed the Ethiopians and provoked a new wave of interest in Byzantium and Byzantine dynastic legends among them [Lourié, Fiaccadori, 2007].

SZ does not mention Patriarch Modestus yet, that allows supposing that it goes back to the time when Modestus was still alive. It is tempting and reasonable to suppose that the author of SZ was Patriarch Modestus himself, especially when one takes into account the history of the Marian cult in the Zion basilica (see next section).

The disputed phrase in § 136 should be translated with a comma after *Kanun*: በወርኃ፡ ካኑን፡ አመ፡ ፳፩ወ፩፡ ለወርኃ፡ ጎዳር፡ "...in the month *Kanun*, on 21 of the month *Ǝhədar*,"—to exclude the possibility of erroneous understanding "on 21 of *Kanun*" (instead of the correct "17 *Kanun*").

Mariology and John II of Jerusalem's traditions

The whole theology of SZ is pointing to Mariology. More precisely, it even *is* Mariology. Mary is defined as Zion: ውስተ፡ ከርሣ፡ ለማርያም፡ እንተ፡ ይእቲ፡ ጽዮን፡ ታቦተ፡ ሕግ፡ ዘኪዳን። "...in the womb of Mary who is Zion, Ark of Law, of the Covenant" (§ 13, p. 124/151; I would translate "the law Ark of the Covenant"; cf. § 93, p. 139/164). This is not a metaphor (*pace* Amsalu Tefera, p. 94) or merely *typos* (prefiguration) but a claim of a kind of identity between the heavenly eternal Zion and the person of the Theotokos.

The Zion basilica became the place of Marian cult somewhere between the late sixth and early seventh centuries [Shoemaker, 2002, pp. 138—140], and SZ is certainly fitting well with this interval. It would be natural if it were after Modestus's reconstruction and by Modestus's initiative that the Zion basilica changes its liturgical purpose absorbing the Marian cult.

Nevertheless, the equation Mary = Zion goes to the earliest Christian community of Jerusalem and is itself grounded on the Messianic interpretation of Zion attested in the Qumranic Joshua's prophecy 4Q522, fr. 9, col. ii. These traditions collected into a florilegium were preserved by Bishop John II of

Jerusalem (387–417). He discovered the relics of St. Stephan in 415. In the *Passio Stephani* produced for this event, this florilegium of prophecies on the virgin who will give birth to the Messiah is put into the mouth of Stephanus. In these prophecies, Zion is equated with Mary in such an extent that, in some of them, there is no mention of any virgin at all: the mention of Zion is enough for take a prophecy as pointing to the Virgin. (Cf. [Lourié, forthcoming *b*]).

Sevenfold liturgical structure

SZ contains an exegesis of the Zion prophecy by Zachariah, where the seven lamps (Zach 4:2) acquire the following explanation: "As for Her lamps, they are the seven [Christian. – *B.L.*] churches, built in the image of Jerusalem in the highest" (§ 133, p. 146/171). The editor recognised an allusion to Rev 1:20 in the explanation of the seven lamps as seven churches (p. 171, fn. 145), but, if so, the following words create a problem, because, in the heavenly Jerusalem of the Book of Revelation, there is no temple at all (Rev 21:22), whereas these "seven churches" (፯፡ አብያተ፡ ክርስቲያናት፡) are built "in the image of Jerusalem in the highest" (በአምሳለ፡ ኢየሩሳሌም፡ ዘላዕሉ፡). The heavenly Jerusalem meant here is not described in the Book of Revelation but was modelled with the liturgical structures of the early Christian Zion.

In the fourth century, it was a common knowledge that, to the date of the end of Bar Kokhba's revolt (132 CE), there were, on the Zion hill, seven Christian synagogues. This sevenfold liturgical structure was preserved, while embedded into an even more complicated structure, in John II's Zion basilica constructed by him in 394 and destroyed by the Persians in 614 [Lourié, 2008; Lourié, forthcoming *a*].

Propitiatory as a Problem

SZ mentions the propitiatory (the mercy seat), as one might expect, several times, and the translation confirms this expectation. But the text does not: the Ethiopic standard biblical term *tädbab* [Dillmann, 1865/1970, col. 1105] occurs nowhere in SZ. Instead, we have, most often, *məsḥal* "covering of the *tabot*-ark" (and also of a corpse), from Arabic *misḥal* "thin garment, piece of cloth" [Leslau, 1991, p. 364]; spelling: *məshal* (§ 20, p. 125) and *məsḥäl* (§ 20, p. 125; § 23, p. 126). This is certainly not a word suitable for the propitiatory made from the pure gold (Ex 25:17). Given that "Ark (of the Covenant)" in Ethiopic is *tabot*, one can realise that the biblical Ark is depicted as an Ethiopian liturgical *tabot* wrapped with a tissue. In § 23, the text becomes quite explicit: [God says to Moses] "...put my Ark inside [*variant reading:* into] the *məsḥäl*" ወአንበራ፡ ለታቦትየ፡ እንተ፡ ውስጣ፡ [ውስተ፡] ምስሐል፡. Editor's translation with its attempt to follow the Book of Exodus, "put my Ark inside the Mercy Seat" (p. 153), sounds like **put my saucepan inside the lid*. Something had happened to the propitiatory if, in the Ethiopic text, it turned out to be transformed into the Ethiopian textile covering.

We can figure out the problem judging from the first occurrence of the propitiatory in our text, where it was not recognised by the modern editor. It seems that his mediaeval predecessors were no less perplexed and, therefore, opted for transmitting the whole image into familiar Ethiopian realities. The first occurrence is the following: ለደበተራ፡ መርጡል፡ ወታቦተ፡ ዘህርመቱ፡ ወምሕዋጽ፡ ዘላዕሌሃ፡ ወተቅዋመ፡ ማኅቶት፡ ይኑበር፡ ውስተ፡ ደበተራ፡ መርጡል። "...for the Tabernacle of witness, the sacred Ark, and the propitiatory (mercy seat) that is above Her, the candlestick, which is inside the Tabernacle of witness" (§ 17, p. 125; the word order according to the earliest manuscript C against all other witnesses; translation is mine).

The *crux* of the Ethiopian *interpretum* is here the word ምሕዋጽ፡ *məḥəwwaṣ* used in the meaning "propitiatory," whereas its habitual meanings are "view, observatory, place through which one looks (such as window), place of visitation" [Leslau, 1991, p. 250]. Amsalu Tefera translates according to this dictionary definition by Wolf Leslau "the observation window" (p. 151) or "window (observatory)" (p. 98), but, for such specific purpose as biblical terminology, it is the *Lexicon* by August Dillmann that is the first authority. Indeed, Dillmann [1865/1970, col. 119] provides one (a unique?) case where this word means "propitiatory": Ex 31:7.

In the manuscripts, the meaning of the whole phrase was further obstructed by the change of the word order (except MS C, where, however, the keyword is misspelled: ወምሕዋጽ፡): "...the sacred Ark, the candlestick, and the observation window which is above it..." (Amsalu Tefera's translation, p. 151). I retain, in this translation, "the observation window" because, after the permutation of words, this object is no longer "above Her" (the Ark) but above the candlestick (also a feminine noun). In some part of manuscripts, moreover, the keyword was deliberately changed into ምዕዋጽ፡ *məʿwad* "circle." Therefore, there is no Ethiopian manuscript preserved which scribe would have understood this place. Instead, at the first mention of the propitiatory, the Ethiopian scribes created rather fantastic furnishing within the Tabernacle ("observatory" or "circle") and, at the further occurrences, simply replaced the Old Testament objects with their Ethiopian "localised version."

The unusual meaning of *məḥəwwaṣ* has been expelled undigested by the Ethiopian scribes including their modern successor Amsalu Tefera. However, it looks that it was used throughout the whole text by the

translator into Ethiopic. Otherwise, there would not be a need of placing into the Tabernacle of Moses an Ethiopian *tabot* wrapped with a textile covering.

Here we put a finger on an understudied problem of naming the propitiatory with a term having a literal meaning related to vision, implying the propitiatory to be a screen showing to the high priest some revelation. Discussing this problem in relation to the Second Temple Jewish *Apocalypse of Abraham* – preserved in Slavonic only as translated from the lost Greek translation from the lost Semitic (mixed Hebrew and Aramaic) original, – I proposed the following explanation: the genuine Aramaic term for "propitiatory," חסא, preserved as the standard term in Syriac but having left scanty traces only in the Rabbinic Aramaic (where the Hebrew loanword כפרת became normative), might be read as an equivalent of חזה in the Hellenistic epoch and comprised as "view, appearance, vision"; then, *s* and *z* were often interchangeable, and some wordplay would have been implied [Lourié, 2011].

There would have been no ground for creating such term in Greek, but it would have become quite possible in Syriac. No Syriac text is known applying to the propitiatory a term with the literal meaning related to vision. However, there were some people who became responsible for an occasional appearance of such a term in the Ethiopic translation of Exodus 31:7.

Conclusions

Amsalu Tefera made an edition that will serve not only to those interested in the Ethiopian studies. SZ belongs to the Church of Zion, "the Mother of the Churches." Therefore, the text is valuable to the whole Christian world, especially the Christian East.

I consider this text to be translated from Syriac, and its lost Syriac original, in turn, to be translated from a Greek *Vorlage*. The homily is dedicated to the Zion basilica after its rebuilding under Patriarch Modestus (between 614 and 630). Most probably, this is the homily delivered by Modestus himself on the feast of the dedication (*encaenia*) of the newly reconstructed basilica. The history of the Ark/Zion preserved when Jerusalem was conquered by the "Chaldeans" is repeated now, in the eyes of Modestus's audience, after the second fall of Jerusalem to the Persians. Most probably, it was on this occasion that the Zion basilica became a centre of the Marian cult.

We have to be very grateful to Amsalu Tefera for his excellent work. The content of SZ is still requiring further studies, remaining far from being exhausted by his book and my present article.

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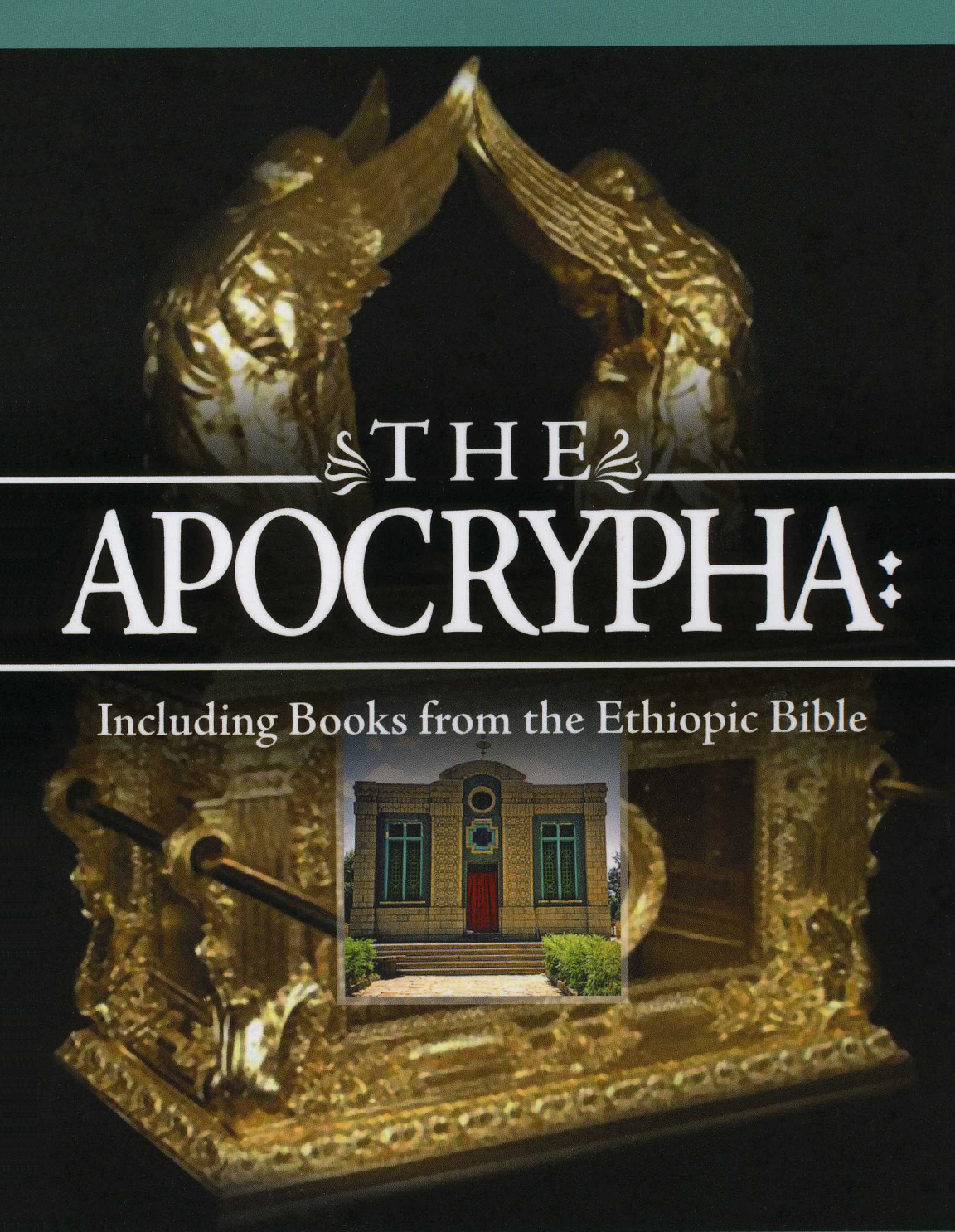
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3 Maccabees	**164**
4 Maccabees	**180**
Letter (Epistle) of Jeremiah	**205**
The Prayer of Azariah	**209**
Baruch	**212**
Prayer of Manasseh (Manassas)	**220**
Bel and the Dragon	**221**
Wisdom of Sirach	**224**
Wisdom of Solomon	**295**
Additions to Esther	**320**
Tobit	**327**
Judith	**343**
Susanna	**367**
Psalm 151	**371**
Enoch	**372**
Jubilees	**478**
1 Clements	**582**
Shepherd of Hermas	**630**
An Overview of Books	**725**

Introduction:

A Brief History of the Apocrypha

The official editions of the King James contained the books of the Apocrypha until 1796. Most printers did not clear inventories and change to the sixty-six book version we know today until the mid 1800's. Thus, most Bibles printed before 1840 still had the Apocrypha, or at least most of the Apocrypha. As it turns out, various religions have differing versions of the Bible, made up of divergent lists of books. The Protestant church has its sixty-six books, the Catholics have kept most of the Apocrypha. The Eastern Orthodox Church claims three more books than the Catholics, and the Ethiopic Church has a total of eighty-one books in its Bible.

The Etymologically of the word "apocrypha" means "things that are hidden," but why they were hidden is not clear. Some have suggested that the books were "hidden" from common use because they contained esoteric knowledge, too profound to be communicated to any except the initiated (compare 2 Esd 14.45-46). Others have suggested that such books were hidden due to their spurious or heretical teaching.

According to traditional usage "Apocrypha" has been the designation applied to the fifteen books, or portions of books, listed below. (in many earlier editions of the Apocrypha, the Letter of Jeremiah is incorporated as the final chapter of the Book of Baruch; hence in these editions there are fourteen books.)

Tobit, Judith, The Additions to the Book of Esther (contained in the Greek version of Esther), The Wisdom of Solomon, Ecclesiasticus, The Wisdom of Jesus son of Sirach, Baruch, The Letter of Jeremiah, The Prayer of Azariah, The Song of the Three Jews ,"Susanna, Bel, and the Dragon", 1 Maccabees, 2 Maccabees, 1 Esdras, The Prayer of Manasseh, and 2 Esdras.

In addition, the present expanded edition includes the following three texts that are of special interest to Eastern Orthodox readers are 3 Maccabees, 4 Maccabees, and Psalm 151.

None of these books are included in the Hebrew canon of Holy Scripture.

All of them, however, with the exception of 2 Esdras, are present in copies of the Greek version of the Old Testament known as the Septuagint. The Old Latin translations of the Old Testament, made from the Septuagint, also include them, along with 2 Esdras. The Eastern Orthodox Churches chose to include 1 Esdras, Psalm 151, the Prayer of Manasseh, and 3 Maccabees, and 4 Maccabees, which is placed in an appendix as a historical work.

At the end of the fourth century, Pope Damasus commissioned Jerome to prepare a standard Latin version of the Scriptures called the Latin Vulgate. Jerome wrote a note or preface, designating a separate category for the apocryphal books. However, copyists failed the include Jerome's prefaces. Thus, during the medieval period the Western Church generally regarded these books as part of the holy Scriptures.

In 1546 the Council of Trent decreed that the canon of the Old Testament includes the Apocrypha with the exception of the Prayer of Manasseh and 1 and 2 Esdras. Later, the church completed the decision by writing in its Roman Catholic Catechism, "Deuterocanonical does not mean Apocryphal, but simply 'later added to the canon."

But wait, there's more.

The narrow canon of the Ethiopic church contains the following Old Testament books:

Genesis
Exodus
Leviticus
Numbers
Deuteronomy
Enoch
Jubilees
Joshua
Judges

Ruth
1 Samuel
2 Samuel
1 Kings
2 Kings
1 Chronicles
2 Chronicles
Ezra
Nehemiah
3rd Ezra
4rth Ezra
Tobit
Judith
Esther (includes additions to Esther)
1 Macabees
2 Macabees
3 Macabees
Job
Psalms (+ Psalm 151)
Proverbs (Proverbs 1-24)
Täagsas (Proverbs 25-31)
Wisdom of Solomon
Ecclesiastes
Song of Solomon
Sirach (Ecclesiasticus)
Isaiah
Jeremiah
Baruch (includes Letter of Jeremiah)
Lamentations
Ezekiel
Daniel
Hosea
Amos
Micah
Joel
Obadiah
Jonah
Nahum
Habakkuk
Zephaniah
Haggai
Zecariah
Malachi

The Ethiopic Church also adds Clements and the Shepherd of Hermas to its New Testament canon. As stated before, the largest canon belongs to the Ethiopic Church, which is a part of a set of Eastern Orthodox churches. "The position of Eastern Orthodox Churches tend to have a more flexible canon of the Old Testament, and at times the list is not at all clear. For example, the Ethiopic Church has what is called a Narrow and Broad Canon.

The Broader Canon gives 46 as the total for the books of the Old Testament, made up as follows: - Octateuch (8), Judith (1), Samuel and Kings (4), Chronicles (2), 1 Esdras and the Ezra Apocalypse (2), Esther (1), Tobit (1), Maccabees (2), Job (1), Psalms (1), books of Solomon (5), Prophets (16), Ecclesiasticus (1), Pseudo-Josephus (1); Jubilees and Enoch are to be included in the number (by counting Samuel and Kings as only 2 books).

The New Testament has 35 books consisting of the Gospels (4), Acts (1), the Catholic epistles (7), the Pauline epistles (14), Revelation (1), Sinodos (4 sections), the Book of the Covenant (2 sections), Clement (1), Didascalia (1).

The Narrower Canon is made up of the Prayers of the Church and the list of the books actually printed in the large Geez and Amharic diglot, and Amharic Bibles, issued by the Emperor's command. In this, the universally accepted 39 Old Testament books are counted as 40 by the separation of Messale (Prov. 1-24) and Tägsas (Prov. 25-31), and then 14 further books are listed as equally fully canonical, namely Enoch, Jubilees, Wisdom, 1 Esdras, Ezra Apocalypse, Judith, Tobit, Ecclesiasticus, Baruch, 'the rest of Jeremiah', book of Susanna, 'the remainder of Daniel', 1 and 2 Maccabees. This brings the Old Testament total to 54, which together with the universally accepted 27 Old Testament books makes a total of 81.

The position of the Russian Orthodox Church as regards the Apocrypha appears to have changed during the centuries. The Holy Synod ruling from St. Petersburg were in sympathy with the position of the Reformers and decided to exclude the Apocrypha and since similar influences were emanating from the universities of Kiev, Moscow, Petersburg, and Kazan, the Russian Church became united in its rejection of the Apocrypha.

A full explanation of how the church of today got from the hundreds of books examined for canon to the eighty-one books of Ethiopia and finally to the mere sixty-six books of the Protestant Bible, is a matter of wide ranging discussion and varied opinions, to be taken up at another time. For now, let us simply acknowledge that the Bible many hold to with such passion and

steadfastness is not the same book throughout Christendom. For now, we will simply enjoy the texts themselves.

The source of the books printed herein are in Public Domain with the exception of Enoch and Jubilees, which are my own renderings. Clements and Hermas use the J.B. Lightfoot translations as their source, but some of the archaic pronouns have been replaced. However, the "Elizabethan" sentence structure was left in place to keep the regal feel of those writings while modern pronouns assist in ease of reading.

1 Esdras

[1] Josiah kept the passover to his Lord in Jerusalem; he killed the passover lamb on the fourteenth day of the first month,
[2] having placed the priests according to their divisions, arrayed in their garments, in the temple of the Lord.
[3] And he told the Levites, the temple servants of Israel, that they should sanctify themselves to the Lord and put the holy ark of the Lord in the house which Solomon the king, the son of David, had built;
[4] and he said, "You need no longer carry it upon your shoulders. Now worship the Lord your God and serve his people Israel; and prepare yourselves by your families and kindred,
[5] in accordance with the directions of David king of Israel and the magnificence of Solomon his son. Stand in order in the temple according to the groupings of the fathers' houses of you Levites, who minister before your brethren the people of Israel,
[6] and kill the passover lamb and prepare the sacrifices for your brethren, and keep the passover according to the commandment of the Lord which was given to Moses."
[7] And Josiah gave to the people who were present thirty thousand lambs and kids, and three thousand calves; these were given from the king's possessions, as he promised, to the people and the priests and Levites.
[8] And Hilkiah, Zechariah, and Jehiel, the chief officers of the temple, gave to the priests for the passover two thousand six hundred sheep and three hundred calves. [9] And Jeconiah and Shemaiah and Nethanel his brother, and Hashabiah and Ochiel and Joram, captains over thousands, gave the Levites for the passover five thousand sheep and seven hundred calves.
[10] And this is what took place. The priests and the Levites, properly arrayed and having the unleavened bread, stood according to kindred
[11] and the grouping of the fathers' houses, before the people, to make the offering to the Lord as it is written in the book of Moses; this they did in the morning. [12] They roasted the passover lamb with fire, as required; and they boiled the sacrifices in brass pots and caldrons, with a pleasing odor,
[13] and carried them to all the people. Afterward they prepared the passover for themselves and for their brethren the priests, the sons of Aaron, [14] because the priests were offering the fat until night; so the Levites prepared it for themselves and for their brethren the priests, the sons of Aaron. [15] And the temple singers, the sons of Asaph, were in their place according to the arrangement made by David, and also Asaph,

Zechariah, and Eddinus, who represented the king. [16] The gatekeepers were at each gate; no one needed to depart from his duties, for their brethren the Levites prepared the passover for them. [17] So the things that had to do with the sacrifices to the Lord were accomplished that day: the passover was kept
[18] and the sacrifices were offered on the altar of the Lord, according to the command of King Josiah. [19] And the people of Israel who were present at that time kept the passover and the feast of unleavened bread seven days. [20] No passover like it had been kept in Israel since the times of Samuel the prophet; [21] none of the kings of Israel had kept such a passover as was kept by Josiah and the priests and Levites and the men of Judah and all of Israel who were dwelling in Jerusalem. [22] In the eighteenth year of the reign of Josiah this passover was kept. [23] And the deeds of Josiah were upright in the sight of the Lord, for his heart was full of godliness. [24] The events of his reign have been recorded in the past, concerning those who sinned and acted wickedly toward the Lord beyond any other people or kingdom, and how they grieved the Lord deeply, so that the words of the Lord rose up against Israel. [25] After all these acts of Josiah, it happened that Pharaoh, king of Egypt, went to make war at Carchemish on the Euphrates, and Josiah went out against him.
[26] And the king of Egypt sent word to him saying, "What have we to do with each other, king of Judea? [27] I was not sent against you by the Lord God, for my war is at the Euphrates. And now the Lord is with me! The Lord is with me, urging me on! Stand aside, and do not oppose the Lord." [28] But Josiah did not turn back to his chariot, but tried to fight with him, and did not heed the words of Jeremiah the prophet from the mouth of the Lord.
[29] He joined battle with him in the plain of Megiddo, and the commanders came down against King Josiah. [30] And the king said to his servants, "Take me away from the battle, for I am very weak." And immediately his servants took him out of the line of battle. [31] And he got into his second chariot; and after he was brought back to Jerusalem he died, and was buried in the tomb of his fathers. [32] And in all Judea they mourned for Josiah. Jeremiah the prophet lamented for Josiah, and the principal men, with the women, have made lamentation for him to this day; it was ordained that this should always be done throughout the whole nation of Israel. [33] These things are written in the book of the histories of the kings of Judea; and every one of the acts of Josiah, and his splendor, and his understanding of the law of the Lord, and the things that he had done before and these that are now told, are recorded in the book of the kings of Israel and Judah. [34] And the men of the nation took Jeconiah the son of Josiah, who was twenty-three years old, and made him king in succession to Josiah his father.
[35] And he reigned three months in Judah and Jerusalem. Then the king of Egypt deposed him from reigning in Jerusalem, [36] and fined the nation a

hundred talents of silver and a talent of gold. [37] And the king of Egypt made Jehoiakim his brother king of Judea and Jerusalem. [38] Jehoiakim put the nobles in prison, and seized his brother Zarius and brought him up out of Egypt. [39] Jehoiakim was twenty-five years old when he began to reign in Judea and Jerusalem, and he did what was evil in the sight of the Lord.
[40] And Nebuchadnezzar king of Babylon came up against him, and bound him with a chain of brass and took him away to Babylon. [41] Nebuchadnezzar also took some holy vessels of the Lord, and carried them away, and stored them in his temple in Babylon. [42] But the things that are reported about Jehoiakim and his uncleanness and impiety are written in the chronicles of the kings. [43] Jehoiachin his son became king in his stead; when he was made king he was eighteen years old,
[44] and he reigned three months and ten days in Jerusalem. He did what was evil in the sight of the Lord. [45] So after a year Nebuchadnezzar sent and removed him to Babylon, with the holy vessels of the Lord, [46] and made Zedekiah king of Judea and Jerusalem.
Zedekiah was twenty-one years old, and he reigned eleven years.
[47] He also did what was evil in the sight of the Lord, and did not heed the words that were spoken by Jeremiah the prophet from the mouth of the Lord. [48] And though King Nebuchadnezzar had made him swear by the name of the Lord, he broke his oath and rebelled; and he stiffened his neck and hardened his heart and transgressed the laws of the Lord, the God of Israel. [49] Even the leaders of the people and of the priests committed many acts of sacrilege and lawlessness beyond all the unclean deeds of all the nations, and polluted the temple of the Lord which had been hallowed in Jerusalem. [50] So the God of their fathers sent by his messenger to call them back, because he would have spared them and his dwelling place. [51] But they mocked his messengers, and whenever the Lord spoke, they scoffed at his prophets, [52] until in his anger against his people because of their ungodly acts he gave command to bring against them the kings of the Chaldeans. [53] These slew their young men with the sword around their holy temple, and did not spare young man or virgin, old man or child, for he gave them all into their hands. [54] And all the holy vessels of the Lord, great and small, and the treasure chests of the Lord, and the royal stores, they took and carried away to Babylon. [55] And they burned the house of the Lord and broke down the walls of Jerusalem and burned their towers with fire, [56] and utterly destroyed all its glorious things. The survivors he led away to Babylon with the sword, [57] and they were servants to him and to his sons until the Persians began to reign, in fulfillment of the word of the Lord by the mouth of Jeremiah: [58] "Until the land has enjoyed its sabbaths, it shall keep sabbath all the time of its desolation until the completion of seventy years."

2

[1] In the first year of Cyrus as king of the Persians, that the word of the Lord by the mouth of Jeremiah might be accomplished,
[2] the Lord stirred up the spirit of Cyrus king of the Persians, and he made a proclamation throughout all his kingdom and also put it in writing: [3] "Thus says Cyrus king of the Persians: The Lord of Israel, the Lord Most High, has made me king of the world,
[4] and he has commanded me to build him a house at Jerusalem, which is in Judea. [5] If any one of you, therefore, is of his people, may his Lord be with him, and let him go up to Jerusalem, which is in Judea, and build the house of the Lord of Israel -- he is the Lord who dwells in Jerusalem, [6] and let each man, wherever he may live, be helped by the men of his place with gold and silver, [7] with gifts and with horses and cattle, besides the other things added as votive offerings for the temple of the Lord which is in Jerusalem." [8] Then arose the heads of families of the tribes of Judah and Benjamin, and the priests and the Levites, and all whose spirit the Lord had stirred to go up to build the house in Jerusalem for the Lord;
[9] and their neighbors helped them with everything, with silver and gold, with horses and cattle, and with a very great number of votive offerings from many whose hearts were stirred. [10] Cyrus the king also brought out the holy vessels of the Lord which Nebuchadnezzar had carried away from Jerusalem and stored in his temple of idols.
[11] When Cyrus king of the Perians brought these out, he gave them to Mithridates his treasurer, [12] and by him they were given to Sheshbazzar the governor of Judea. [13] The number of these was: a thousand gold cups, a thousand silver cups, twenty-nine silver censers, thirty gold bowls, two thousand four hundred and ten silver bowls, and a thousand other vessels.
[14] All the vessels were handed over, gold and silver, five thousand four hundred and sixty-nine, [15] and they were carried back by Sheshbazzar with the returning exiles from Babylon to Jerusalem. [16] But in the time of Artaxerxes king of the Persians, Bishlam, Mithridates, Tabeel, Rehum, Beltethmus, Shimshai the scribe, and the rest of their associates, living in Samaria and other places, wrote him the following letter, against those who were living in Judea and Jerusalem:
[17] "To King Artaxerxes our lord, Your servants Rehum the recorder and Shimshai the scribe and the other judges of their council in Coelesyria and Phoenicia:
[18] Now be it known to our lord the king that the Jews who came up from you to us have gone to Jerusalem and are building that rebellious and wicked city, repairing its market places and walls and laying the foundations for a temple. [19] Now if this city is built and the walls finished, they will not only refuse to pay tribute but will even resist kings.
[20] And since the building of the temple is now going on, we think it best

not to neglect such a matter, [21] but to speak to our lord the king, in order that, if it seems good to you, search may be made in the records of your fathers. [22] You will find in the chronicles what has been written about them, and will learn that this city was rebellious, troubling both kings and other cities, [23] and that the Jews were rebels and kept setting up blockades in it from of old. That is why this city was laid waste. [24] Therefore we now make known to you, O lord and king, that if this city is built and its walls finished, you will no longer have access to Coelesyria and Phoenicia." [25] Then the king, in reply to Rehum the recorder and Beltethmus and Shimshai the scribe and the others associated with them and living in Samaria and Syria and Phoenicia, wrote as follows:
[26] "I have read the letter which you sent me. So I ordered search to be made, and it has been found that this city from of old has fought against kings,
[27] and that the men in it were given to rebellion and war, and that mighty and cruel kings ruled in Jerusalem and exacted tribute from Coelesyria and Phoenicia. [28] Therefore I have now issued orders to prevent these men from building the city and to take care that nothing more be done [29] and that such wicked proceedings go no further to the annoyance of kings." [30] Then, when the letter from King Artaxerxes was read, Rehum and Shimshai the scribe and their associates went in haste to Jerusalem, with horsemen and a multitude in battle array, and began to hinder the builders. And the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.
3

[1] Now King Darius gave a great banquet for all that were under him and all that were born in his house and all the nobles of Media and Persia
[2] and all the satraps and generals and governors that were under him in the hundred and twenty-seven satrapies from India to Ethiopia. [3] They ate and drank, and when they were satisfied they departed; and Darius the king went to his bedroom, and went to sleep, and then awoke. [4] Then the three young men of the bodyguard, who kept guard over the person of the king, said to one another,
[5] "Let each of us state what one thing is strongest; and to him whose statement seems wisest, Darius the king will give rich gifts and great honors of victory. [6] He shall be clothed in purple, and drink from gold cups, and sleep on a gold bed, and have a chariot with gold bridles, and a turban of fine linen, and a necklace about his neck; [7] and because of his wisdom he shall sit next to Darius and shall be called kinsman of Darius." [8] Then each wrote his own statement, and they sealed them and put them under the pillow of Darius the king,

[9] and said, "When the king wakes, they will give him the writing; and to the one whose statement the king and the three nobles of Persia judge to be wisest the victory shall be given according to what is written." [10] The first wrote, "Wine is strongest." [11] The second wrote, "The king is strongest." [12] The third wrote, "Women are strongest, but truth is victor over all things." [13] When the king awoke, they took the writing and gave it to him, and he read it.
[14] Then he sent and summoned all the nobles of Persia and Media and the satraps and generals and governors and prefects, [15] and he took his seat in the council chamber, and the writing was read in their presence. [16] And he said, "Call the young men, and they shall explain their statements." So they were summoned, and came in. [17] And they said to them, "Explain to us what you have written."
Then the first, who had spoken of the strength of wine, began and said: [18] "Gentlemen, how is wine the strongest? It leads astray the minds of all who drink it. [19] It makes equal the mind of the king and the orphan, of the slave and the free, of the poor and the rich. [20] It turns every thought to feasting and mirth, and forgets all sorrow and debt. [21] It makes all hearts feel rich, forgets kings and satraps, and makes every one talk in millions. [22] When men drink they forget to be friendly with friends and brothers, and before long they draw their swords. [23] And when they recover from the wine, they do not remember what they have done. [24] Gentlemen, is not wine the strongest, since it forces men to do these things?" When he had said this, he stopped speaking.

4

[1] Then the second, who had spoken of the strength of the king, began to speak: [2] "Gentlemen, are not men strongest, who rule over land and sea and all that is in them? [3] But the king is stronger; he is their lord and master, and whatever he says to them they obey. [4] If he tells them to make war on one another, they do it; and if he sends them out against the enemy, they go, and conquer mountains, walls, and towers. [5] They kill and are killed, and do not disobey the king's command; if they win the victory, they bring everything to the king -- whatever spoil they take and everything else. [6] Likewise those who do not serve in the army or make war but till the soil, whenever they sow, reap the harvest and bring some to the king; and they compel one another to pay taxes to the king. [7] And yet he is only one man! If he tells them to kill, they kill; if he tells them to release, they release; [8] if he tells them to attack, they attack; if he tells them to lay waste, they lay waste; if he tells them to build, they build; [9] if he tells them to cut down, they cut down; if he tells them to plant, they plant. [10] All his

people and his armies obey him. Moreover, he reclines, he eats and drinks and sleeps, [11] but they keep watch around him and no one may go away to attend to his own affairs, nor do they disobey him. [12] Gentlemen, why is not the king the strongest, since he is to be obeyed in this fashion?" And he stopped speaking. [13] Then the third, that is Zerubbabel, who had spoken of women and truth, began to speak:

[14] Gentlemen, is not the king great, and are not men many, and is not wine strong? Who then is their master, or who is their lord? Is it not women? [15] Women gave birth to the king and to every people that rules over sea and land. [16] From women they came; and women brought up the very men who plant the vineyards from which comes wine. [17] Women make men's clothes; they bring men glory; men cannot exist without women. [18] If men gather gold and silver or any other beautiful thing, and then see a woman lovely in appearance and beauty, [19] they let all those things go, and gape at her, and with open mouths stare at her, and all prefer her to gold or silver or any other beautiful thing. [20] A man leaves his own father, who brought him up, and his own country, and cleaves to his wife. [21] With his wife he ends his days, with no thought of his father or his mother or his country. [22] Hence you must realize that women rule over you!
"Do you not labor and toil, and bring everything and give it to women? [23] A man takes his sword, and goes out to travel and rob and steal and to sail the sea and rivers; [24] he faces lions, and he walks in darkness, and when he steals and robs and plunders, he brings it back to the woman he loves. [25] A man loves his wife more than his father or his mother. [26] Many men have lost their minds because of women, and have become slaves because of them. [27] Many have perished, or stumbled, or sinned, because of women. [28] And now do you not believe me?
"Is not the king great in his power? Do not all lands fear to touch him? [29] Yet I have seen him with Apame, the king's concubine, the daughter of the illustrious Bartacus; she would sit at the king's right hand [30] and take the crown from the king's head and put it on her own, and slap the king with her left hand. [31] At this the king would gaze at her with mouth agape. If she smiles at him, he laughs; if she loses her temper with him, he flatters her, that she may be reconciled to him. [32] Gentlemen, why are not women strong, since they do such things?" [33] Then the king and the nobles looked at one another; and he began to speak about truth:
[34] "Gentlemen, are not women strong? The earth is vast, and heaven is high, and the sun is swift in its course, for it makes the circuit of the heavens and returns to its place in one day. [35] Is he not great who does these things? But truth is great, and stronger than all things. [36] The whole earth

calls upon truth, and heaven blesses her. All God's works quake and tremble, and with him there is nothing unrighteous. [37] Wine is unrighteous, the king is unrighteous, women are unrighteous, all the sons of men are unrighteous, all their works are unrighteous, and all such things. There is no truth in them and in their unrighteousness they will perish. [38] But truth endures and is strong for ever, and lives and prevails for ever and ever. [39] With her there is no partiality or preference, but she does what is righteous instead of anything that is unrighteous or wicked. All men approve her deeds, [40] and there is nothing unrighteous in her judgment. To her belongs the strength and the kingship and the power and the majesty of all the ages. Blessed be the God of truth!" [41] He ceased speaking; then all the people shouted, and said, "Great is truth, and strongest of all!" [42] Then the king said to him, "Ask what you wish, even beyond what is written, and we will give it to you, for you have been found to be the wisest. And you shall sit next to me, and be called my kinsman."
[43] Then he said to the king, "Remember the vow which you made to build Jerusalem, in the day when you became king, [44] and to send back all the vessels that were taken from Jerusalem, which Cyrus set apart when he began to destroy Babylon, and vowed to send them back there. [45] You also vowed to build the temple, which the Edomites burned when Judea was laid waste by the Chaldeans. [46] And now, O lord the king, this is what I ask and request of you, and this befits your greatness. I pray therefore that you fulfil the vow whose fulfilment you vowed to the King of heaven with your own lips." [47] Then Darius the king rose, and kissed him, and wrote letters for him to all the treasurers and governors and generals and satraps, that they should give escort to him and all who were going up with him to build Jerusalem.
[48] And he wrote letters to all the governors in Coelesyria and Phoenicia and to those in Lebanon, to bring cedar timber from Lebanon to Jerusalem, and to help him build the city. [49] And he wrote for all the Jews who were going up from his kingdom to Judea, in the interest of their freedom, that no officer or satrap or governor or treasurer should forcibly enter their doors; [50] that all the country which they would occupy should be theirs without tribute; that the Idumeans should give up the villages of the Jews which they held; [51] that twenty talents a year should be given for the building of the temple until it was completed, [52] and an additional ten talents a year for burnt offerings to be offered on the altar every day, in accordance with the commandment to make seventeen offerings; [53] and that all who came from Babylonia to build the city should have their freedom, they and their children and all the priests who came. [54] He wrote also concerning their support and the priests' garments in which they were to minister. [55] He wrote that the support for the Levites should be provided until the day when the temple should be finished and Jerusalem built. [56] He wrote that land and wages should be provided for all who guarded the city. [57] And

he sent back from Babylon all the vessels which Cyrus had set apart; everything that Cyrus had ordered to be done, he also commanded to be done and to be sent to Jerusalem. [58] When the young man went out, he lifted up his face to heaven toward Jerusalem, and praised the King of heaven, saying,
[59] "From thee is the victory; from thee is wisdom, and your is the glory. I am thy servant. [60] Blessed art thou, who hast given me wisdom; I give thee thanks, O Lord of our fathers." [61] So he took the letters, and went to Babylon and told this to all his brethren.
[62] And they praised the God of their fathers, because he had given them release and permission [63] to go up and build Jerusalem and the temple which is called by his name; and they feasted, with music and rejoicing, for seven days.
5

[1] After this the heads of fathers' houses were chosen to go up, according to their tribes, with their wives and sons and daughters, and their menservants and maidservants, and their cattle.
[2] And Darius sent with them a thousand horsemen to take them back to Jerusalem in safety, with the music of drums and flutes; [3] and all their brethren were making merry. And he made them go up with them. [4] These are the names of the men who went up, according to their fathers' houses in the tribes, over their groups:
[5] the priests, the sons of Phinehas, son of Aaron; Jeshua the son of Jozadak, son of Seraiah, and Joakim the son of Zerubbabel, son of Shealtiel, of the house of David, of the lineage of Phares, of the tribe of Judah, [6] who spoke wise words before Darius the king of the Persians, in the second year of his reign, in the month of Nisan, the first month. [7] These are the men of Judea who came up out of their sojourn in captivity, whom Nebuchadnezzar king of Babylon had carried away to Babylon
[8] and who returned to Jerusalem and the rest of Judea, each to his own town. They came with Zerubbabel and Jeshua, Nehemiah, Seraiah, Resaiah, Bigvai, Mordecai, Bilshan, Mispar, Reeliah, Rehum, and Baanah, their leaders. [9] The number of the men of the nation and their leaders: the sons of Parosh, two thousand one hundred and seventy-two. The sons of Shephatiah, four hundred and seventy-two.
[10] The sons of Arah, seven hundred and fifty-six. [11] The sons of Pahathmoab, of the sons of Jeshua and Joab, two thousand eight hundred and twelve. [12] The sons of Elam, one thousand two hundred and fifty-four. The sons of Zattu, nine hundred and forty-five. The sons of Chorbe, seven hundred and five. The sons of Bani, six hundred and forty-eight. [13] The sons of Bebai, six hundred and twenty-three. The sons of Azgad, one

thousand three hundred and twenty-two. [14] The sons of Adonikam, six hundred and sixty-seven. The sons of Bigvai, two thousand and sixty-six. The sons of Adin, four hundred and fifty-four. [15] The sons of Ater, namely of Hezekiah, ninety-two. The sons of Kilan and Azetas, sixty-seven. The sons of Azaru, four hundred and thirty-two. [16] The sons of Annias, one hundred and one. The sons of Arom. The sons of Bezai, three hundred and twenty-three. The sons of Jorah, one hundred and twelve. [17] The sons of Baiterus, three thousand and five. The sons of Bethlehem, one hundred and twenty-three. [18] The men of Netophah, fifty-five. The men of Anathoth, one hundred and fifty-eight. The men of Bethasmoth, forty-two. [19] The men of Kiriatharim, twenty-five. The men of Chephirah and Beeroth, seven hundred and forty-three. [20] The Chadiasans and Ammidians, four hundred and twenty-two. The men of Ramah and Geba, six hundred and twenty-one. [21] The men of Michmas, one hundred and twenty-two. The men of Bethel, fifty-two. The sons of Magbish, one hundred and fifty-six. [22] The sons of the other Elam and Ono, seven hundred and twenty-five. The sons of Jericho, three hundred and forty-five. [23] The sons of Senaah, three thousand three hundred and thirty. [24] The priests: the sons of Jedaiah the son of Jeshua, of the sons of Anasib, nine hundred and seventy-two. The sons of Immer, one thousand and fifty-two. [25] The sons of Pashhur, one thousand two hundred and forty-seven. The sons of Harim, one thousand and seventeen. [26] The Levites: the sons of Jeshua and Kadmiel and Bannas and Sudias, seventy-four.
[27] The temple singers: the sons of Asaph, one hundred and twenty-eight. [28] The gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, in all one hundred and thirty-nine. [29] The temple servants: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth, the sons of Keros, the sons of Siaha, the sons of Padon, the sons of Lebanah, the sons of Hagabah,
[30] the sons of Akkub, the sons of Uthai, the sons of Ketab, the sons of Hagab, the sons of Shamlai, the sons of Hana, the sons of Cathua, the sons of Gahar, [31] The sons of Reaiah, the sons of Rezin, the sons of Nekoda, the sons of Chezib, the sons of Gazzam, the sons of Uzza, the sons of Paseah, the sons of Hasrah, the sons of Besai, the sons of Asnah, the sons of the Meunites, the sons of Nephisim, the sons of Bakbuk, the sons of Hakupha, the sons of Asur, the sons of Pharakim, the sons of Bazluth, [32] the sons of Mehida, the sons of Cutha, the sons of Charea, the sons of Barkos, the sons of Sisera, the sons of Temah, the sons of Neziah, the sons of Hatipha. [33] The sons of Solomon's servants: the sons of Hassophereth, the sons of Peruda, the sons of Jaalah, the sons of Lozon, the sons of Giddel, the sons of Shephatiah,
[34] the sons of Hattil, the sons of Pochereth-hazzebaim, the sons of Sarothie, the sons of Masiah, the sons of Gas, the sons of Addus, the sons of Subas, the sons of Apherra, the sons of Barodis, the sons of Shaphat, the

sons of Ami. [35] All the temple servants and the sons of Solomon's servants were three hundred and seventy-two.
[36] The following are those who came up from Telmelah and Telharsha, under the leadership of Cherub, Addan, and Immer,
[37] though they could not prove by their fathers' houses or lineage that they belonged to Israel: the sons of Delaiah the son of Tobiah, the sons of Nekoda, six hundred and fifty-two. [38] Of the priests the following had assumed the priesthood but were not found registered: the sons of Habaiah, the sons of Hakkoz, the sons of Jaddus who had married Agia, one of the daughters of Barzillai, and was called by his name.
[39] And when the genealogy of these men was sought in the register and was not found, they were excluded from serving as priests. [40] And Nehemiah and Attharias told them not to share in the holy things until a high priest should appear wearing Urim and Thummim. [41] All those of Israel, twelve or more years of age, besides menservants and maidservants, were forty-two thousand three hundred and sixty;
[42] their menservants and maidservants were seven thousand three hundred and thirty-seven; there were two hundred and forty-five musicians and singers. [43] There were four hundred and thirty-five camels, and seven thousand and thirty-six horses, two hundred and forty-five mules, and five thousand five hundred and twenty-five asses. [44] Some of the heads of families, when they came to the temple of God which is in Jerusalem, vowed that they would erect the house on its site, to the best of their ability,
[45] and that they would give to the sacred treasury for the work a thousand minas of gold, five thousand minas of silver, and one hundred priests' garments. [46] The priests, the Levites, and some of the people settled in Jerusalem and its vicinity; and the temple singers, the gatekeepers, and all Israel in their towns.
[47] When the seventh month came, and the sons of Israel were each in his own home, they gathered as one man in the square before the first gate toward the east.
[48] Then Jeshua the son of Jozadak, with his fellow priests, and Zerubbabel the son of Shealtiel, with his kinsmen, took their places and prepared the altar of the God of Israel, [49] to offer burnt offerings upon it, in accordance with the directions in the book of Moses the man of God. [50] And some joined them from the other peoples of the land. And they erected the altar in its place, for all the peoples of the land were hostile to them and were stronger than they; and they offered sacrifices at the proper times and burnt offerings to the Lord morning and evening. [51] They kept the feast of booths, as it is commanded in the law, and offered the proper sacrifices every day, [52] and thereafter the continual offerings and sacrifices on sabbaths and at new moons and at all the consecrated feasts. [53] And all

who had made any vow to God began to offer sacrifices to God, from the new moon of the seventh month, though the temple of God was not yet built. [54] And they gave money to the masons and the carpenters, and food and drink [55] and carts to the Sidonians and the Tyrians, to bring cedar logs from Lebanon and convey them in rafts to the harbor of Joppa, according to the decree which they had in writing from Cyrus king of the Persians. [56] In the second year after their coming to the temple of God in Jerusalem, in the second month, Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak made a beginning, together with their brethren and the Levitical priests and all who had come to Jerusalem from the captivity; [57] and they laid the foundation of the temple of God on the new moon of the second month in the second year after they came to Judea and Jerusalem. [58] And they appointed the Levites who were twenty or more years of age to have charge of the work of the Lord. And Jeshua arose, and his sons and brethren and Kadmiel his brother and the sons of Jeshua Emadabun and the sons of Joda son of Iliadun, with their sons and brethren, all the Levites, as one man pressing forward the work on the house of God. So the builders built the temple of the Lord.
[59] And the priests stood arrayed in their garments, with musical instruments and trumpets, and the Levites, the sons of Asaph, with cymbals, [60] praising the Lord and blessing him, according to the directions of David king of Israel; [61] and they sang hymns, giving thanks to the Lord, because his goodness and his glory are for ever upon all Israel. [62] And all the people sounded trumpets and shouted with a great shout, praising the Lord for the erection of the house of the Lord. [63] Some of the Levitical priests and heads of fathers' houses, old men who had seen the former house, came to the building of this one with outcries and loud weeping, [64] while many came with trumpets and a joyful noise, [65] so that the people could not hear the trumpets because of the weeping of the people.
For the multitude sounded the trumpets loudly, so that the sound was heard afar;
[66] and when the enemies of the tribe of Judah and Benjamin heard it, they came to find out what the sound of the trumpets meant. [67] And they learned that those who had returned from captivity were building the temple for the Lord God of Israel. [68] So they approached Zerubbabel and Jeshua and the heads of the fathers' houses and said to them, "We will build with you. [69] For we obey your Lord just as you do and we have been sacrificing to him ever since the days of Esarhaddon king of the Assyrians, who brought us here." [70] But Zerubbabel and Jeshua and the heads of the fathers' houses in Israel said to them, "You have nothing to do with us in building the house for the Lord our God, [71] for we alone will build it for the Lord of Israel, as Cyrus the king of the Persians has commanded us." [72] But the peoples of the land pressed hard upon those in Judea, cut off

their supplies, and hindered their building; [73] and by plots and demagoguery and uprisings they prevented the completion of the building as long as King Cyrus lived. And they were kept from building for two years, until the reign of Darius.
6

[1] Now in the second year of the reign of Darius, the prophets Haggai and Zechariah the son of Iddo prophesied to the Jews who were in Judea and Jerusalem, they prophesied to them in the name of the Lord God of Israel.
[2] Then Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak arose and began to build the house of the Lord which is in Jerusalem, with the help of the prophets of the Lord who were with them. [3] At the same time Sisinnes the governor of Syria and Phoenicia and Sathrabuzanes and their associates came to them and said,
[4] "By whose order are you building this house and this roof and finishing all the other things? And who are the builders that are finishing these things?" [5] Yet the elders of the Jews were dealt with kindly, for the providence of the Lord was over the captives; [6] and they were not prevented from building until word could be sent to Darius concerning them and a report made. [7] A copy of the letter which Sisinnes the governor of Syria and Phoenicia, and Sathrabuzanes, and their associates the local rulers in Syria and Phoenicia, wrote and sent to Darius:
[8] "To King Darius, greeting. Let it be fully known to our lord the king that, when we went to the country of Judea and entered the city of Jerusalem, we found the elders of the Jews, who had been in captivity,
[9] building in the city of Jerusalem a great new house for the Lord, of hewn stone, with costly timber laid in the walls. [10] These operations are going on rapidly, and the work is prospering in their hands and being completed with all splendor and care. [11] Then we asked these elders, `At whose command are you building this house and laying the foundations of this structure?' [12] And in order that we might inform you in writing who the leaders are, we questioned them and asked them for a list of the names of those who are at their head. [13] They answered us, `We are the servants of the Lord who created the heaven and the earth. [14] And the house was built many years ago by a king of Israel who was great and strong, and it was finished. [15] But when our fathers sinned against the Lord of Israel who is in heaven, and provoked him, he gave them over into the hands of Nebuchadnezzar king of Babylon, king of the Chaldeans; [16] and they pulled down the house, and burned it, and carried the people away captive to Babylon. [17] But in the first year that Cyrus reigned over the country of Babylonia, King Cyrus wrote that this house should be rebuilt. [18] And the holy vessels of gold and of silver, which Nebuchadnezzar had taken out of

the house in Jerusalem and stored in his own temple, these Cyrus the king took out again from the temple in Babylon, and they were delivered to Zerubbabel and Sheshbazzar the governor [19] with the command that he should take all these vessels back and put them in the temple at Jerusalem, and that this temple of the Lord should be rebuilt on its site. [20] Then this Sheshbazzar, after coming here, laid the foundations of the house of the Lord which is in Jerusalem, and although it has been in process of construction from that time until now, it has not yet reached completion.'
[21] Now therefore, if it seems wise, O king, let search be made in the royal archives of our lord the king that are in Babylon; [22] and if it is found that the building of the house of the Lord in Jerusalem was done with the consent of King Cyrus, and if it is approved by our lord the king, let him send us directions concerning these things." [23] Then Darius commanded that search be made in the royal archives that were deposited in Babylon. And in Ecbatana, the fortress which is in the country of Media, a scroll was found in which this was recorded:
[24] "In the first year of the reign of Cyrus, King Cyrus ordered the building of the house of the Lord in Jerusalem, where they sacrifice with perpetual fire; [25] its height to be sixty cubits and its breadth sixty cubits, with three courses of hewn stone and one course of new native timber; the cost to be paid from the treasury of Cyrus the king; [26] and that the holy vessels of the house of the Lord, both of gold and of silver, which Nebuchadnezzar took out of the house in Jerusalem and carried away to Babylon, should be restored to the house in Jerusalem, to be placed where they had been." [27] So Darius commanded Sisinnes the governor of Syria and Phoenicia, and Sathrabuzanes, and their associates, and those who were appointed as local rulers in Syria and Phoenicia, to keep away from the place, and to permit Zerubbabel, the servant of the Lord and governor of Judea, and the elders of the Jews to build this house of the Lord on its site.
[28] "And I command that it be built completely, and that full effort be made to help the men who have returned from the captivity of Judea, until the house of the Lord is finished; [29] and that out of the tribute of Coelesyria and Phoenicia a portion be scrupulously given to these men, that is, to Zerubbabel the governor, for sacrifices to the Lord, for bulls and rams and lambs, [30] and likewise wheat and salt and wine and oil, regularly every year, without quibbling, for daily use as the priests in Jerusalem may indicate, [31] in order that libations may be made to the Most High God for the king and his children, and prayers be offered for their life." [32] And he commanded that if any should transgress or nullify any of the things herein written, a beam should be taken out of his house and he should be hanged upon it, and his property should be forfeited to the king.
[33] "Therefore may the Lord, whose name is there called upon, destroy every king and nation that shall stretch out their hands to hinder or damage that house of the Lord in Jerusalem.

[34] "I, King Darius, have decreed that it be done with all diligence as here prescribed."
7

[1] Then Sisinnes the governor of Coelesyria and Phoenicia, and Sathrabuzanes, and their associates, following the orders of King Darius, [2] supervised the holy work with very great care, assisting the elders of the Jews and the chief officers of the temple. [3] And the holy work prospered, while the prophets Haggai and Zechariah prophesied; [4] and they completed it by the command of the Lord God of Israel. So with the consent of Cyrus and Darius and Artaxerxes, kings of the Persians, [5] the holy house was finished by the twenty-third day of the month of Adar, in the sixth year of King Darius. [6] And the people of Israel, the priests, the Levites, and the rest of those from the captivity who joined them, did according to what was written in the book of Moses. [7] They offered at the dedication of the temple of the Lord one hundred bulls, two hundred rams, four hundred lambs, [8] and twelve he-goats for the sin of all Israel, according to the number of the twelve leaders of the tribes of Israel; [9] and the priests and the Levites stood arrayed in their garments, according to kindred, for the services of the Lord God of Israel in accordance with the book of Moses; and the gatekeepers were at each gate. [10] The people of Israel who came from the captivity kept the passover on the fourteenth day of the first month, after the priests and the Levites were purified together. [11] Not all of the returned captives were purified, but the Levites were all purified together, [12] and they sacrificed the passover lamb for all the returned captives and for their brethren the priests and for themselves. [13] And the people of Israel who came from the captivity ate it, all those who had separated themselves from the abominations of the peoples of the land and sought the Lord. [14] And they kept the feast of unleavened bread seven days, rejoicing before the Lord, [15] Because he had changed the will of the king of the Assyrians concerning them, to strengthen their hands for the service of the Lord God of Israel.
8

[1] After these things, when Artaxerxes the king of the Persians was reigning, Ezra came, the son of Seraiah, son of Azariah, son of Hilkiah, son of Shallum,
[2] son of Zadok, son of Ahitub, son of Amariah, son of Uzzi, son of Bukki, son of Abishua, son of Phineas, son of Eleazar, son of Aaron the chief priest. [3] This Ezra came up from Babylon as a scribe skilled in the law of Moses, which was given by the God of Israel; [4] and the king showed him honor, for he found favor before the king in all his requests. [5] There came up

with him to Jerusalem some of the people of Israel and some of the priests and Levites and temple singers and gatekeepers and temple servants, [6] in the seventh year of the reign of Artaxerxes, in the fifth month (this was the king's seventh year); for they left Babylon on the new moon of the first month and arrived in Jerusalem on the new moon of the fifth month, by the prosperous journey which the Lord gave them. [7] For Ezra possessed great knowledge, so that he omitted nothing from the law of the Lord or the commandments, but taught all Israel all the ordinances and judgments. [8] The following is a copy of the written commission from Artaxerxes the king which was delivered to Ezra the priest and reader of the law of the Lord:
[9] "King Artaxerxes to Ezra the priest and reader of the law of the Lord, greeting.
[10] In accordance with my gracious decision, I have given orders that those of the Jewish nation and of the priests and Levites and others in our realm, who freely choose to do so, may go with you to Jerusalem. [11] Let as many as are so disposed, therefore, depart with you as I and the seven friends who are my counselors have decided, [12] in order to look into matters in Judea and Jerusalem, in accordance with what is in the law of the Lord, [13] and to carry to Jerusalem the gifts for the Lord of Israel which I and my friends have vowed, and to collect for the Lord in Jerusalem all the gold and silver that may be found in the country of Babylonia, [14] together with what is given by the nation for the temple of their Lord which is in Jerusalem, both gold and silver for bulls and rams and lambs and what goes with them, [15] so as to offer sacrifices upon the altar of their Lord which is in Jerusalem. [16] And whatever you and your brethren are minded to do with the gold and silver, perform it in accordance with the will of your God; [17] and deliver the holy vessels of the Lord which are given you for the use of the temple of your God which is in Jerusalem. [18] And whatever else occurs to you as necessary for the temple of your God, you may provide out of the royal treasury. [19] "And I, Artaxerxes the king, have commanded the treasurers of Syria and Phoenicia that whatever Ezra the priest and reader of the law of the Most High God sends for, they shall take care to give him, [20] up to a hundred talents of silver, and likewise up to a hundred cors of wheat, a hundred baths of wine, and salt in abundance. [21] Let all things prescribed in the law of God be scrupulously fulfilled for the Most High God, so that wrath may not come upon the kingdom of the king and his sons. [22] You are also informed that no tribute or any other tax is to be laid on any of the priests or Levites or temple singers or gatekeepers or temple servants or persons employed in this temple, and that no one has authority to impose any tax upon them. [23] "And you, Ezra, according to the wisdom of God, appoint judges and justices to judge all those who know the law of your God, throughout all Syria and Phoenicia; and those who do not know it you shall teach.
[24] And all who transgress the law of your God or the law of the kingdom

shall be strictly punished, whether by death or some other punishment, either fine or imprisonment." [25] Blessed be the Lord alone, who put this into the heart of the king, to glorify his house which is in Jerusalem, [26] and who honored me in the sight of the king and his counselors and all his friends and nobles. [27] I was encouraged by the help of the Lord my God, and I gathered men from Israel to go up with me. [28] These are the principal men, according to their fathers' houses and their groups, who went up with me from Babylon, in the reign of Artaxerxes the king:
[29] Of the sons of Phineas, Gershom. Of the sons of Ithamar, Gamael. Of the sons of David, Hattush the son of Shecaniah. [30] Of the sons of Parosh, Zechariah, and with him a hundred and fifty men enrolled. [31] Of the sons of Pahathmoab, Eliehoenai the son of Zerahiah, and with him two hundred men. [32] Of the sons of Zattu, Shecaniah the son of Jahaziel, and with him three hundred men. Of the sons of Adin, Obed the son of Jonathan, and with him two hundred and fifty men. [33] Of the sons of Elam, Jeshaiah the son of Gotholiah, and with him seventy men. [34] Of the sons of Shephatiah, Zeraiah the son of Michael, and with him seventy men, [35] Of the sons of Joab, Obadiah the son of Jehiel, and with him two hundred and twelve men. [36] Of the sons of Bani, Shelomith the son of Josiphiah, and with him a hundred and sixty men. [37] Of the sons of Bebai, Zechariah the son of Bebai, and with him twenty-eight men. [38] Of the sons of Azgad, Johanan the son of Hakkatan, and with him a hundred and ten men. [39] Of the sons of Adonikam, the last ones, their names being Eliphelet, Jeuel, and Shemaiah, and with them seventy men. [40] Of the sons of Bigvai, Uthai the son of Istalcurus, and with him seventy men. [41] I assembled them at the river called Theras, and we encamped there three days, and I inspected them.
[42] When I found there none of the sons of the priests or of the Levites, [43] I sent word to Eliezar, Iduel, Maasmas, [44] Elnathan, Shemaiah, Jarib, Nathan, Elnathan, Zechariah, and Meshullam, who were leaders and men of understanding; [45] and I told them to go to Iddo, who was the leading man at the place of the treasury, [46] and ordered them to tell Iddo and his brethren and the treasurers at that place to send us men to serve as priests in the house of our Lord. [47] And by the mighty hand of our Lord they brought us competent men of the sons of Mahli the son of Levi, son of Israel, namely Sherebiah with his sons and kinsmen, eighteen; [48] also Hashabiah and Annunus and Jeshaiah his brother, of the sons of Hananiah, and their sons, twenty men; [49] and of the temple servants, whom David and the leaders had given for the service of the Levites, two hundred and twenty temple servants; the list of all their names was reported. [50] There I proclaimed a fast for the young men before our Lord, to seek from him a prosperous journey for ourselves and for our children and the cattle that were with us.

[51] For I was ashamed to ask the king for foot soldiers and horsemen and an escort to keep us safe from our adversaries; [52] for we had said to the king, "The power of our Lord will be with those who seek him, and will support them in every way." [53] And again we prayed to our Lord about these things, and we found him very merciful. [54] Then I set apart twelve of the leaders of the priests, Sherebiah and Hashabiah, and ten of their kinsmen with them;
[55] and I weighed out to them the silver and the gold and the holy vessels of the house of our Lord, which the king himself and his counselors and the nobles and all Israel had given. [56] I weighed and gave to them six hundred and fifty talents of silver, and silver vessels worth a hundred talents, and a hundred talents of gold, [57] and twenty golden bowls, and twelve bronze vessels of fine bronze that glittered like gold. [58] And I said to them, "You are holy to the Lord, and the vessels are holy, and the silver and the gold are vowed to the Lord, the Lord of our fathers. [59] Be watchful and on guard until you deliver them to the leaders of the priests and the Levites, and to the heads of the fathers' houses of Israel, in Jerusalem, in the chambers of the house of our Lord." [60] So the priests and the Levites who took the silver and the gold and the vessels which had been in Jerusalem carried them to the temple of the Lord. [61] We departed from the river Theras on the twelfth day of the first month; and we arrived in Jerusalem by the mighty hand of our Lord which was upon us; he delivered us from every enemy on the way, and so we came to Jerusalem.
[62] When we had been there three days, the silver and the gold were weighed and delivered in the house of our Lord to Meremoth the priest, son of Uriah; [63] and with him was Eleazar the son of Phinehas, and with them were Jozabad the son of Jeshua and Moeth the son of Binnui, the Levites.
[64] The whole was counted and weighed, and the weight of everything was recorded at that very time. [65] And those who had come back from captivity offered sacrifices to the Lord, the God of Israel, twelve bulls for all Israel, ninety-six rams, [66] seventy-two lambs, and as a thank offering twelve he-goats -- all as a sacrifice to the Lord. [67] And they delivered the king's orders to the royal stewards and to the governors of Coelesyria and Phoenicia; and these officials honored the people and the temple of the Lord. [68] After these things had been done, the principal men came to me and said,
[69] "The people of Israel and the leaders and the priests and the Levites have not put away from themselves the alien peoples of the land and their pollutions, the Canaanites, the Hittites, the Perizzites, the Jebusites, the Moabites, the Egyptians, and the Edomites. [70] For they and their sons have married the daughters of these people, and the holy race has been mixed with the alien peoples of the land; and from the beginning of this matter the leaders and the nobles have been sharing in this iniquity." [71] As soon as I heard these things I rent my garments and my holy mantle, and

pulled out hair from my head and beard, and sat down in anxiety and grief. [72] And all who were ever moved at the word of the Lord of Israel gathered round me, as I mourned over this iniquity, and I sat grief-stricken until the evening sacrifice. [73] Then I rose from my fast, with my garments and my holy mantle rent, and kneeling down and stretching forth my hands to the Lord [74] I said, "O Lord, I am ashamed and confounded before thy face.

[75] For our sins have risen higher than our heads, and our mistakes have mounted up to heaven [76] from the times of our fathers, and we are in great sin to this day. [77] And because of our sins and the sins of our fathers we with our brethren and our kings and our priests were given over to the kings of the earth, to the sword and captivity and plundering, in shame until this day. [78] And now in some measure mercy has come to us from thee, O Lord, to leave to us a root and a name in thy holy place, [79] and to uncover a light for us in the house of the Lord our God, and to give us food in the time of our servitude. [80] Even in our bondage we were not forsaken by our Lord, but he brought us into favor with the kings of the Persians, so that they have given us food [81] and glorified the temple of our Lord, and raised Zion from desolation, to give us a stronghold in Judea and Jerusalem. [82] "And now, O Lord, what shall we say, when we have these things? For we have transgressed thy commandments, which thou didst give by thy servants the prophets, saying,

[83] `The land which you are entering to take possession of it is a land polluted with the pollution of the aliens of the land, and they have filled it with their uncleanness. [84] Therefore do not give your daughters in marriage to their sons, and do not take their daughters for your sons; [85] and do not seek ever to have peace with them, in order that you may be strong and eat the good things of the land and leave it for an inheritance to your children for ever.' [86] And all that has happened to us has come about because of our evil deeds and our great sins. For thou, O Lord, didst lift the burden of our sins [87] and give us such a root as this; but we turned back again to transgress thy law by mixing with the uncleanness of the peoples of the land. [88] Wast thou not angry enough with us to destroy us without leaving a root or seed or name? [89] O Lord of Israel, thou art true; for we are left as a root to this day. [90] Behold, we are now before thee in our iniquities; for we can no longer stand in thy presence because of these things." [91] While Ezra was praying and making his confession, weeping and lying upon the ground before the temple, there gathered about him a very great throng from Jerusalem, men and women and youths; for there was great weeping among the multitude.

[92] Then Shecaniah the son of Jehiel, one of the men of Israel, called out, and said to Ezra, "We have sinned against the Lord, and have married foreign women from the peoples of the land; but even now there is hope for

Israel. [93] Let us take an oath to the Lord about this, that we will put away all our foreign wives, with their children, [94] as seems good to you and to all who obey the law of the Lord. [95] Arise and take action, for it is your task, and we are with you to take strong measures." [96] Then Ezra arose and had the leaders of the priests and Levites of all Israel take oath that they would do this. And they took the oath.

9

[1] Then Ezra rose and went from the court of the temple to the chamber of Jehohanan the son of Eliashib,
[2] and spent the night there; and he did not eat bread or drink water, for he was mourning over the great iniquities of the multitude. [3] And a proclamation was made throughout Judea and Jerusalem to all who had returned from the captivity that they should assemble at Jerusalem, [4] and that if any did not meet there within two or three days, in accordance with the decision of the ruling elders, their cattle should be seized for sacrifice and the men themselves expelled from the multitude of those who had returned from the captivity. [5] Then the men of the tribe of Judah and Benjamin assembled at Jerusalem within three days; this was the ninth month, on the twentieth day of the month.
[6] And all the multitude sat in the open square before the temple, shivering because of the bad weather that prevailed. [7] Then Ezra rose and said to them, "You have broken the law and married foreign women, and so have increased the sin of Israel. [8] Now then make confession and give glory to the Lord the God of our fathers, [9] and do his will; separate yourselves from the peoples of the land and from your foreign wives." [10] Then all the multitude shouted and said with a loud voice, "We will do as you have said.
[11] But the multitude is great and it is winter, and we are not able to stand in the open air. This is not a work we can do in one day or two, for we have sinned too much in these things. [12] so let the leaders of the multitude stay, and let all those in our settlements who have foreign wives come at the time appointed, [13] with the elders and judges of each place, until we are freed from the wrath of the Lord over this matter." [14] Jonathan the son of Asahel and Jahzeiah the son of Tikvah undertook the matter on these terms, and Meshullam and Levi and Shabbethai served with them as judges. [15] And those who had returned from the captivity acted in accordance with all this. [16] Ezra the priest chose for himself the leading men of their fathers' houses, all of them by name; and on the new moon of the tenth month they began their sessions to investigate the matter.
[17] And the cases of the men who had foreign wives were brought to an end by the new moon of the first month. [18] Of the priests those who were brought in and found to have foreign wives were:
[19] of the sons of Jeshua the son of Jozadak and his brethren, Maaseiah, Eliezar, Jarib, and Jodan. [20] They pledged themselves to put away their

wives, and to give rams in expiation of their error. [21] Of the sons of Immer: Hanani and Zebadiah and Maaseiah and Shemaiah and Jehiel and Azariah. [22] Of the sons of Pashhur: Elioenai, Maaseiah, Ishmael, and Nathanael, and Gedaliah, and Elasah. [23] And of the Levites: Jozabad and Shimei and Kelaiah, who was Kelita, and Pethahiah and Judah and Jonah. [24] Of the temple singers: Eliashib and Zaccur. [25] Of the gatekeepers: Shallum and Telem. [26] Of Israel: of the sons of Parosh: Ramiah, Izziah, Malchijah, Mijamin, and Eleazar, and Asibias, and Benaiah.
[27] Of the sons of Elam: Mattaniah and Zechariah, Jehiel and Abdi, and Jeremoth and Elijah. [28] Of the sons of Zattu: Elioenai, Eliashib, Othoniah, Jeremoth, and Zabad and Zerdaiah. [29] Of the sons of Bebai: Jehohanan and Hananiah and Zabbai and Emathis. [30] Of the sons of Bani: Meshullam, Malluch, Adaiah, Jashub, and Sheal and Jeremoth. [31] Of the sons of Addi: Naathus and Moossias, Laccunus and Naidus, and Bescaspasmys and Sesthel, and Belnuus and Manasseas. [32] Of the sons of Annan, Elionas and Asaias and Melchias and Sabbaias and Simon Chosamaeus. [33] Of the sons of Hashum: Mattenai and Mattattah and Zabad and Eliphelet and Manasseh and Shimei. [34] Of the sons of Bani: Jeremai, Maadai, Amram, Joel, Mamdai and Bedeiah and Vaniah, Carabasion and Eliashib and Machnadebai, Eliasis, Binnui, Elialis, Shimei, Shelemiah, Nethaniah. Of the sons of Ezora: Shashai, Azarel, Azael, Shemaiah, Amariah, Joseph. [35] Of the sons of Nebo: Mattithiah, Zabad, Iddo, Joel, Benaiah. [36] All these had married foreign women, and they put them away with their children. [37] The priests and the Levites and the men of Israel settled in Jerusalem and in the country. On the new moon of the seventh month, when the sons of Israel were in their settlements,
[38] the whole multitude gathered with one accord into the open square before the east gate of the temple; [39] and they told Ezra the chief priest and reader to bring the law of Moses which had been given by the Lord God of Israel. [40] So Ezra the chief priest brought the law, for all the multitude, men and women, and all the priests to hear the law, on the new moon of the seventh month. [41] And he read aloud in the open square before the gate of the temple from early morning until midday, in the presence of both men and women; and all the multitude gave attention to the law. [42] Ezra the priest and reader of the law stood on the wooden platform which had been prepared; [43] and beside him stood Mattathiah, Shema, Anaiah, Azariah, Uriah, Hezekiah, and Baalsamus on his right hand, [44] and on his left Pedaiah, Mishael, Malchijah, Lothasubus, Nabariah, and Zechariah. [45] Then Ezra took up the book of the law in the sight of the multitude, for he had the place of honor in the presence of all. [46] And when he opened the law, they all stood erect. And Ezra blessed the Lord God Most High, the God of hosts, the Almighty; [47] and all the multitude answered, "Amen." And they lifted up their hands, and fell to the ground and worshiped the

Lord. [48] Jeshua and Anniuth and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah and Kelita, Azariah and Jozabad, Hanan, Pelaiah, the Levites, taught the law of the Lord, at the same time explaining what was read. [49] Then Attharates said to Ezra the chief priest and reader, and to the Levites who were teaching the multitude, and to all,
[50] "This day is holy to the Lord" -- now they were all weeping as they heard the law -- [51] "so go your way, eat the fat and drink the sweet, and send portions to those who have none; [52] for the day is holy to the Lord; and do not be sorrowful, for the Lord will exalt you." [53] And the Levites commanded all the people, saying, "This day is holy; do not be sorrowful." [54] Then they all went their way, to eat and drink and enjoy themselves, and to give portions to those who had none, and to make great rejoicing; [55] because they were inspired by the words which they had been taught. And they came together.

2 Esdras

4Ezra.1

[1] The second book of the prophet Ezra the son of Seraiah, son of Azariah, son of Hilkiah, son of Shallum, son of Zadok, son of Ahitub,
[2] son of Ahijah, son of Phinehas, son of Eli, son of Amariah, son of Azariah, son of Meraioth, son of Arna, son of Uzzi, son of Borith, son of Abishua, son of Phinehas, son of Eleazar,
[3] son of Aaron, of the tribe of Levi, who was a captive in the country of the Medes in the reign of Artaxerxes, king of the Persians.
[4] The word of the Lord came to me, saying,
[5] "Go and declare to my people their evil deeds, and to their children the iniquities which they have committed against me, so that they may tell their children's children [6] that the sins of their parents have increased in them, for they have forgotten me and have offered sacrifices to strange gods. [7] Was it not I who brought them out of the land of Egypt, out of the house of bondage? But they have angered me and despised my counsels. [8] Pull out the hair of your head and hurl all evils upon them, for they have not obeyed my law -- they are a rebellious people. [9] How long shall I endure them, on whom I have bestowed such great benefits? [10] For their sake I have overthrown many kings: I struck down Pharaoh with his servants, and all his army. [11] I have destroyed all nations before them, and scattered in the east the people of two provinces, Tyre and Sidon; I have slain all their enemies. [12] "But speak to them and say, Thus says the Lord:
[13] Surely it was I who brought you through the sea, and made safe highways for you where there was no road; I gave you Moses as leader and Aaron as priest; [14] I provided light for you from a pillar of fire, and did great wonders among you. Yet you have forgotten me, says the Lord. [15] "Thus says the Lord Almighty: The quails were a sign to you; I gave you camps for your protection, and in them you complained.
[16] You have not exulted in my name at the destruction of your enemies, but to this day you still complain. [17] Where are the benefits which I bestowed on you? When you were hungry and thirsty in the wilderness, did you not cry out to me, [18] saying, `Why hast thou led us into this wilderness to kill us? It would have been better for us to serve the Egyptians than to die in this wilderness.' [19] I pitied your groanings and gave you manna for food; you ate the bread of angels. [20] When you were thirsty, did I not cleave the rock so that waters flowed in abundance? Because of the heat I covered you with the leaves of trees. [21] I divided fertile lands

among you; I drove out the Canaanites, the Perizzites, and the Philistines before you. What more can I do for you? says the Lord. [22] Thus says the Lord Almighty: When you were in the wilderness, at the bitter stream, thirsty and blaspheming my name, [23] I did not send fire upon you for your blasphemies, but threw a tree into the water and made the stream sweet. [24] "What shall I do to you, O Jacob? You would not obey me, O Judah. I will turn to other nations and will give them my name, that they may keep my statutes.
[25] Because you have forsaken me, I also will forsake you. When you beg mercy of me, I will show you no mercy. [26] When you call upon me, I will not listen to you; for you have defiled your hands with blood, and your feet are swift to commit murder. [27] It is not as though you had forsaken me; you have forsaken yourselves, says the Lord. [28] "Thus says the Lord Almighty: Have I not entreated you as a father entreats his sons or a mother her daughters or a nurse her children,
[29] that you should be my people and I should be your God, and that you should be my sons and I should be your father? [30] I gathered you as a hen gathers her brood under her wings. But now, what shall I do to you? I will cast you out from my presence. [31] When you offer oblations to me, I will turn my face from you; for I have rejected your feast days, and new moons, and circumcisions of the flesh. [32] I sent to you my servants the prophets, but you have taken and slain them and torn their bodies in pieces; their blood I will require of you, says the Lord. [33] "Thus says the Lord Almighty: Your house is desolate; I will drive you out as the wind drives straw;
[34] and your sons will have no children, because with you they have neglected my commandment and have done what is evil in my sight. [35] I will give your houses to a people that will come, who without having heard me will believe. Those to whom I have shown no signs will do what I have commanded. [36] They have seen no prophets, yet will recall their former state. [37] I call to witness the gratitude of the people that is to come, whose children rejoice with gladness; though they do not see me with bodily eyes, yet with the spirit they will believe the things I have said. [38] "And now, father, look with pride and see the people coming from the east;
[39] to them I will give as leaders Abraham, Isaac, and Jacob and Hosea and Amos and Micah and Joel and Obadiah and Jonah [40] and Nahum and Habakkuk, Zephaniah, Haggai, Zechariah and Malachi, who is also called the messenger of the Lord.
2

[1] "Thus says the Lord: I brought this people out of bondage, and I gave them commandments through my servants the prophets; but they would not listen to them, and made my counsels void.
[2] The mother who bore them says to them, `Go, my children, because I am

a widow and forsaken. [3] I brought you up with gladness; but with mourning and sorrow I have lost you, because you have sinned before the Lord God and have done what is evil in my sight. [4] But now what can I do for you? For I am a widow and forsaken. Go, my children, and ask for mercy from the Lord.' [5] I call upon you, father, as a witness in addition to the mother of the children, because they would not keep my covenant, [6] that you may bring confusion upon them and bring their mother to ruin, so that they may have no offspring. [7] Let them be scattered among the nations, let their names be blotted out from the earth, because they have despised my covenant. [8] "Woe to you, Assyria, who conceal the unrighteous in your midst! O wicked nation, remember what I did to Sodom and Gomorrah,
[9] whose land lies in lumps of pitch and heaps of ashes. So will I do to those who have not listened to me, says the Lord Almighty." [10] Thus says the Lord to Ezra: "Tell my people that I will give them the kingdom of Jerusalem, which I was going to give to Israel.
[11] Moreover, I will take back to myself their glory, and will give to these others the everlasting habitations, which I had prepared for Israel. [12] The tree of life shall give them fragrant perfume, and they shall neither toil nor become weary. [13] Ask and you will receive; pray that your days may be few, that they may be shortened. The kingdom is already prepared for you; watch! [14] Call, O call heaven and earth to witness, for I left out evil and created good, because I live, says the Lord. [15] "Mother, embrace your sons; bring them up with gladness, as does the dove; establish their feet, because I have chosen you, says the Lord.
[16] And I will raise up the dead from their places, and will bring them out from their tombs, because I recognize my name in them. [17] Do not fear, mother of sons, for I have chosen you, says the Lord. [18] I will send you help, my servants Isaiah and Jeremiah. According to their counsel I have consecrated and prepared for you twelve trees loaded with various fruits, [19] and the same number of springs flowing with milk and honey, and seven mighty mountains on which roses and lilies grow; by these I will fill your children with joy. [20] Guard the rights of the widow, secure justice for the fatherless, give to the needy, defend the orphan, clothe the naked, [21] care for the injured and the weak, do not ridicule a lame man, protect the maimed, and let the blind man have a vision of my splendor. [22] Protect the old and the young within your walls; [23] When you find any who are dead, commit them to the grave and mark it, and I will give you the first place in my resurrection. [24] Pause and be quiet, my people, because your rest will come. [25] Good nurse, nourish your sons, and strengthen their feet. [26] Not one of the servants whom I have given you will perish, for I will require them from among your number. [27] Do not be anxious, for when the day of tribulation and anguish comes, others shall weep and

be sorrowful, but you shall rejoice and have abundance. [28] The nations shall envy you but they shall not be able to do anything against you, says the Lord. [29] My hands will cover you, that your sons may not see Gehenna. [30] Rejoice, O mother, with your sons, because I will deliver you, says the Lord. [31] Remember your sons that sleep, because I will bring them out of the hiding places of the earth, and will show mercy to them; for I am merciful, says the Lord Almighty. [32] Embrace your children until I come, and proclaim mercy to them; because my springs run over, and my grace will not fail." [33] I, Ezra, received a command from the Lord on Mount Horeb to go to Israel. When I came to them they rejected me and refused the Lord's commandment.
[34] Therefore I say to you, O nations that hear and understand, "Await your shepherd; he will give you everlasting rest, because he who will come at the end of the age is close at hand. [35] Be ready for the rewards of the kingdom, because the eternal light will shine upon you for evermore. [36] Flee from the shadow of this age, receive the joy of your glory; I publicly call on my Savior to witness. [37] Receive what the Lord has entrusted to you and be joyful, giving thanks to him who has called you to heavenly kingdoms. [38] Rise and stand, and see at the feast of the Lord the number of those who have been sealed. [39] Those who have departed from the shadow of this age have received glorious garments from the Lord. [40] Take again your full number, O Zion, and conclude the list of your people who are clothed in white, who have fulfilled the law of the Lord. [41] The number of your children, whom you desired, is full; beseech the Lord's power that your people, who have been called from the beginning, may be made holy." [42] I, Ezra, saw on Mount Zion a great multitude, which I could not number, and they all were praising the Lord with songs.
[43] In their midst was a young man of great stature, taller than any of the others, and on the head of each of them he placed a crown, but he was more exalted than they. And I was held spellbound. [44] Then I asked an angel, "Who are these, my lord?" [45] He answered and said to me, "These are they who have put off mortal clothing and have put on the immortal, and they have confessed the name of God; now they are being crowned, and receive palms." [46] Then I said to the angel, "Who is that young man who places crowns on them and puts palms in their hands?" [47] He answered and said to me, "He is the Son of God, whom they confessed in the world." So I began to praise those who had stood valiantly for the name of the Lord. [48] Then the angel said to me, "Go, tell my people how great and many are the wonders of the Lord God which you have seen."
3

[1] In the thirtieth year after the destruction of our city, I Salathiel, who am also called Ezra, was in Babylon. I was troubled as I lay on my bed, and my thoughts welled up in my heart,

[2] because I saw the desolation of Zion and the wealth of those who lived in Babylon. [3] My spirit was greatly agitated, and I began to speak anxious words to the Most High, and said, [4] "O sovereign Lord, didst thou not speak at the beginning when thou didst form the earth -- and that without help -- and didst command the dust [5] and it gave thee Adam, a lifeless body? Yet he was the workmanship of thy hands, and thou didst breathe into him the breath of life, and he was made alive in thy presence. [6] And thou didst lead him into the garden which thy right hand had planted before the earth appeared. [7] And thou didst lay upon him one commandment of your; but he transgressed it, and immediately thou didst appoint death for him and for his descendants. From him there sprang nations and tribes, peoples and clans without number. [8] And every nation walked after its own will and did ungodly things before thee and scorned thee, and thou didst not hinder them. [9] But again, in its time thou didst bring the flood upon the inhabitants of the world and destroy them. [10] And the same fate befell them: as death came upon Adam, so the flood upon them. [11] But thou didst leave one of them, Noah with his household, and all the righteous who have descended from him. [12] "When those who dwelt on earth began to multiply, they produced children and peoples and many nations, and again they began to be more ungodly than were their ancestors.

[13] And when they were committing iniquity before thee, thou didst choose for thyself one of them, whose name was Abraham; [14] and thou didst love him, and to him only didst thou reveal the end of the times, secretly by night. [15] Thou didst make with him an everlasting covenant, and promise him that thou wouldst never forsake his descendants; and thou gavest to him Isaac, and to Isaac thou gavest Jacob and Esau. [16] And thou didst set apart Jacob for thyself, but Esau thou didst reject; and Jacob became a great multitude. [17] And when thou didst lead his descendants out of Egypt, thou didst bring them to Mount Sinai. [18] Thou didst bend down the heavens and shake the earth, and move the world, and make the depths to tremble, and trouble the times. [19] And thy glory passed through the four gates of fire and earthquake and wind and ice, to give the law to the descendants of Jacob, and thy commandment to the posterity of Israel. [20] "Yet thou didst not take away from them their evil heart, so that thy law might bring forth fruit in them.

[21] For the first Adam, burdened with an evil heart, transgressed and was overcome, as were also all who were descended from him. [22] Thus the disease became permanent; the law was in the people's heart along with the evil root, but what was good departed, and the evil remained. [23] So the times passed and the years were completed, and thou didst raise up for thyself a servant, named David. [24] And thou didst command him to build a city for thy name, and in it to offer thee oblations from what is your. [25]

This was done for many years; but the inhabitants of the city transgressed, [26] in everything doing as Adam and all his descendants had done, for they also had the evil heart. [27] So thou didst deliver the city into the hands of thy enemies. [28] "Then I said in my heart, Are the deeds of those who inhabit Babylon any better? Is that why she has gained dominion over Zion?
[29] For when I came here I saw ungodly deeds without number, and my soul has seen many sinners during these thirty years. And my heart failed me, [30] for I have seen how thou do endure those who sin, and hast spared those who act wickedly, and hast destroyed thy people, and hast preserved thy enemies, [31] and hast not shown to any one how thy way may be comprehended. Are the deeds of Babylon better than those of Zion? [32] Or has another nation known thee besides Israel? Or what tribes have so believed thy covenants as these tribes of Jacob? [33] Yet their reward has not appeared and their labor has borne no fruit. For I have traveled widely among the nations and have seen that they abound in wealth, though they are unmindful of thy commandments. [34] Now therefore weigh in a balance our iniquities and those of the inhabitants of the world; and so it will be found which way the turn of the scale will incline. [35] When have the inhabitants of the earth not sinned in thy sight? Or what nation has kept thy commandments so well? [36] Thou mayest indeed find individual men who have kept thy commandments, but nations thou wilt not find."
4

[1] Then the angel that had been sent to me, whose name was Uriel, answered
[2] and said to me, "Your understanding has utterly failed regarding this world, and do you think you can comprehend the way of the Most High?" [3] Then I said, "Yes, my lord." And he replied to me, "I have been sent to show you three ways, and to put before you three problems. [4] If you can solve one of them for me, I also will show you the way you desire to see, and will teach you why the heart is evil." [5] I said, "Speak on, my lord." And he said to me, "Go, weigh for me the weight of fire, or measure for me a measure of wind, or call back for me the day that is past."
[6] I answered and said, "Who of those that have been born can do this, that you ask me concerning these things?"
[7] And he said to me, "If I had asked you, `How many dwellings are in the heart of the sea, or how many streams are at the source of the deep, or how many streams are above the firmament, or which are the exits of hell, or which are the entrances of paradise?'
[8] Perhaps you would have said to me, `I never went down into the deep, nor as yet into hell, neither did I ever ascend into heaven.' [9] But now I have asked you only about fire and wind and the day, things through which you have passed and without which you cannot exist, and you have given

me no answer about them!" [10] And he said to me, "You cannot understand the things with which you have grown up; [11] how then can your mind comprehend the way of the Most High? And how can one who is already worn out by the corrupt world understand incorruption?" When I heard this, I fell on my face [12] and said to him, "It would be better for us not to be here than to come here and live in ungodliness, and to suffer and not understand why." [13] He answered me and said, "I went into a forest of trees of the plain, and they made a plan
[14] and said, `Come, let us go and make war against the sea, that it may recede before us, and that we may make for ourselves more forests.' [15] And in like manner the waves of the sea also made a plan and said, `Come, let us go up and subdue the forest of the plain so that there also we may gain more territory for ourselves.' [16] But the plan of the forest was in vain, for the fire came and consumed it; [17] likewise also the plan of the waves of the sea, for the sand stood firm and stopped them. [18] If now you were a judge between them, which would you undertake to justify, and which to condemn?" [19] I answered and said, "Each has made a foolish plan, for the land is assigned to the forest, and to the sea is assigned a place to carry its waves."
[20] He answered me and said, "You have judged rightly, but why have you not judged so in your own case?
[21] For as the land is assigned to the forest and the sea to its waves, so also those who dwell upon earth can understand only what is on the earth, and he who is above the heavens can understand what is above the height of the heavens." [22] Then I answered and said, "I beseech you, my lord, why have I been endowed with the power of understanding?
[23] For I did not wish to inquire about the ways above, but about those things which we daily experience: why Israel has been given over to the Gentiles as a reproach; why the people whom you loved has been given over to godless tribes, and the law of our fathers has been made of no effect and the written covenants no longer exist; [24] and why we pass from the world like locusts, and our life is like a mist, and we are not worthy to obtain mercy. [25] But what will he do for his name, by which we are called? It is about these things that I have asked." [26] He answered me and said, "If you are alive, you will see, and if you live long, you will often marvel, because the age is hastening swiftly to its end.
[27] For it will not be able to bring the things that have been promised to the righteous in their appointed times, because this age is full of sadness and infirmities. [28] For the evil about which you ask me has been sown, but the harvest of it has not yet come. [29] If therefore that which has been sown is not reaped, and if the place where the evil has been sown does not pass away, the field where the good has been sown will not come. [30] For a grain of evil seed was sown in Adam's heart from the beginning, and how

much ungodliness it has produced until now, and will produce until the time of threshing comes! [31] Consider now for yourself how much fruit of ungodliness a grain of evil seed has produced. [32] When heads of grain without number are sown, how great a threshing floor they will fill!" [33] Then I answered and said, "How long and when will these things be? Why are our years few and evil?"
[34] He answered me and said, "You do not hasten faster than the Most High, for your haste is for yourself, but the Highest hastens on behalf of many. [35] Did not the souls of the righteous in their chambers ask about these matters, saying, `How long are we to remain here? And when will come the harvest of our reward? [36] And Jeremiel the archangel answered them and said, `When the number of those like yourselves is completed; for he has weighed the age in the balance, [37] and measured the times by measure, and numbered the times by number; and he will not move or arouse them until that measure is fulfilled.'" [38] Then I answered and said, "O sovereign Lord, but all of us also are full of ungodliness.
[39] And it is perhaps on account of us that the time of threshing is delayed for the righteous -- on account of the sins of those who dwell on earth." [40] He answered me and said, "Go and ask a woman who is with child if, when her nine months have been completed, her womb can keep the child within her any longer."
[41] And I said, "No, lord, it cannot."
And he said to me, "In Hades the chambers of the souls are like the womb.
[42] For just as a woman who is in travail makes haste to escape the pangs of birth, so also do these places hasten to give back those things that were committed to them from the beginning. [43] Then the things that you desire to see will be disclosed to you." [44] I answered and said, "If I have found favor in your sight, and if it is possible, and if I am worthy,
[45] show me this also: whether more time is to come than has passed, or whether for us the greater part has gone by. [46] For I know what has gone by, but I do not know what is to come." [47] And he said to me, "Stand at my right side, and I will show you the interpretation of a parable."
[48] So I stood and looked, and behold, a flaming furnace passed by before me, and when the flame had gone by I looked, and behold, the smoke remained.
[49] And after this a cloud full of water passed before me and poured down a heavy and violent rain, and when the rainstorm had passed, drops remained in the cloud. [50] And he said to me, "Consider it for yourself; for as the rain is more than the drops, and the fire is greater than the smoke, so the quantity that passed was far greater; but drops and smoke remained."
[51] Then I prayed and said, "Do you think that I shall live until those days? Or who will be alive in those days?"
[52] He answered me and said, "Concerning the signs about which you ask me, I can tell you in part; but I was not sent to tell you concerning your life,

for I do not know.
5

[1] "Now concerning the signs: behold, the days are coming when those who dwell on earth shall be seized with great terror, and the way of truth shall be hidden, and the land shall be barren of faith.
[2] And unrighteousness shall be increased beyond what you yourself see, and beyond what you heard of formerly. [3] And the land which you now see ruling shall be waste and untrodden, and men shall see it desolate. [4] But if the Most High grants that you live, you shall see it thrown into confusion after the third period; and the sun shall suddenly shine forth at night,and the moon during the day. [5] Blood shall drip from wood,and the stone shall utter its voice;the peoples shall be troubled, and the stars shall fall. [6] And one shall reign whom those who dwell on earth do not expect, and the birds shall fly away together; [7] and the sea of Sodom shall cast up fish; and one whom the many do not know shall make his voice heard by night, and all shall hear his voice. [8] There shall be chaos also in many places, and fire shall often break out, and the wild beasts shall roam beyond their haunts, and menstruous women shall bring forth monsters. [9] And salt waters shall be found in the sweet, and all friends shall conquer one another; then shall reason hide itself, and wisdom shall withdraw into its chamber, [10] and it shall be sought by many but shall not be found, and unrighteousness and unrestraint shall increase on earth. [11] And one country shall ask its neighbor, `Has righteousness, or any one who does right, passed through you?' And it will answer, `No.' [12] And at that time men shall hope but not obtain; they shall labor but their ways shall not prosper. [13] These are the signs which I am permitted to tell you, and if you pray again, and weep as you do now, and fast for seven days, you shall hear yet greater things than these." [14] Then I awoke, and my body shuddered violently, and my soul was so troubled that it fainted.
[15] But the angel who had come and talked with me held me and strengthened me and set me on my feet. [16] Now on the second night Phaltiel, a chief of the people, came to me and said, "Where have you been? And why is your face sad?
[17] Or do you not know that Israel has been entrusted to you in the land of their exile? [18] Rise therefore and eat some bread, so that you may not forsake us, like a shepherd who leaves his flock in the power of cruel wolves." [19] Then I said to him, "Depart from me and do not come near me for seven days, and then you may come to me." He heard what I said and left me.
[20] So I fasted seven days, mourning and weeping, as Uriel the angel had commanded me. [21] And after seven days the thoughts of my heart were

very grievous to me again.
[22] Then my soul recovered the spirit of understanding, and I began once more to speak words in the presence of the Most High. [23] And I said, "O sovereign Lord, from every forest of the earth and from all its trees thou hast chosen one vine, [24] and from all the lands of the world thou hast chosen for thyself one region, and from all the flowers of the world thou hast chosen for thyself one lily, [25] and from all the depths of the sea thou hast filled for thyself one river, and from all the cities that have been built thou hast consecrated Zion for thyself, [26] and from all the birds that have been created thou hast named for thyself one dove, and from all the flocks that have been made thou hast provided for thyself one sheep, [27] and from all the multitude of peoples thou hast gotten for thyself one people; and to this people, whom thou hast loved, thou hast given the law which is approved by all. [28] And now, O Lord, why hast thou given over the one to the many, and dishonored the one root beyond the others, and scattered your only one among the many? [29] And those who opposed thy promises have trodden down those who believed thy covenants. [30] If thou do really hate thy people, they should be punished at thy own hands." [31] When I had spoken these words, the angel who had come to me on a previous night was sent to me,
[32] and he said to me, "Listen to me, and I will instruct you; pay attention to me, and I will tell you more." [33] And I said, "Speak, my lord." And he said to me, "Are you greatly disturbed in mind over Israel? Or do you love him more than his Maker does?"
[34] And I said, "No, my lord, but because of my grief I have spoken; for every hour I suffer agonies of heart, while I strive to understand the way of the Most High and to search out part of his judgment."
[35] And he said to me, "You cannot." And I said, "Why not, my lord? Why then was I born? Or why did not my mother's womb become my grave, that I might not see the travail of Jacob and the exhaustion of the people of Israel?"
[36] He said to me, "Count up for me those who have not yet come, and gather for me the scattered raindrops, and make the withered flowers bloom again for me;
[37] open for me the closed chambers, and bring forth for me the winds shut up in them, or show me the picture of a voice; and then I will explain to you the travail that you ask to understand." [38] And I said, "O sovereign Lord, who is able to know these things except he whose dwelling is not with men?
[39] As for me, I am without wisdom, and how can I speak concerning the things which thou hast asked me?" [40] He said to me, "Just as you cannot do one of the things that were mentioned, so you cannot discover my judgment, or the goal of the love that I have promised my people."
[41] And I said, "Yet behold, O Lord, thou do have charge of those who are alive at the end, but what will those do who were before us, or we, or those

who come after us?"
[42] He said to me, "I shall liken my judgment to a circle; just as for those who are last there is no slowness, so for those who are first there is no haste."
[43] Then I answered and said, "Couldst thou not have created at one time those who have been and those who are and those who will be, that thou mightest show thy judgment the sooner?"
[44] He replied to me and said, "The creation cannot make more haste than the Creator, neither can the world hold at one time those who have been created in it."
[45] And I said, "How hast thou said to thy servant that thou wilt certainly give life at one time to thy creation? If therefore all creatures will live at one time and the creation will sustain them, it might even now be able to support all of them present at one time."
[46] He said to me, "Ask a woman's womb, and say to it, `If you bear ten children, why one after another?' Request it therefore to produce ten at one time."
[47] I said, "Of course it cannot, but only each in its own time."
[48] He said to me, "Even so have I given the womb of the earth to those who from time to time are sown in it.
[49] For as an infant does not bring forth, and a woman who has become old does not bring forth any longer, so have I organized the world which I created." [50] Then I inquired and said, "Since thou hast now given me the opportunity, let me speak before thee. Is our mother, of whom thou hast told me, still young? Or is she now approaching old age?"
[51] He replied to me, "Ask a woman who bears children, and she will tell you.
[52] Say to her, "Why are those whom you have borne recently not like those whom you bore before, but smaller in stature?' [53] And she herself will answer you, `Those born in the strength of youth are different from those born during the time of old age, when the womb is failing.' [54] Therefore you also should consider that you and your contemporaries are smaller in stature than those who were before you, [55] and those who come after you will be smaller than you, as born of a creation which already is aging and passing the strength of youth." [56] And I said, "O Lord, I beseech thee, if I have found favor in thy sight, show thy servant through whom thou do visit thy creation."
6

[1] And he said to me, "At the beginning of the circle of the earth, before the portals of the world were in place, and before the assembled winds blew,
[2] and before the rumblings of thunder sounded, and before the flashes of

lightning shone, and before the foundations of paradise were laid, [3] and before the beautiful flowers were seen, and before the powers of movement were established, and before the innumerable hosts of angels were gathered together, [4] and before the heights of the air were lifted up, and before the measures of the firmaments were named, and before the footstool of Zion was established, [5] and before the present years were reckoned; and before the imaginations of those who now sin were estranged, and before those who stored up treasures of faith were sealed -- [6] then I planned these things, and they were made through me and not through another, just as the end shall come through me and not through another." [7] And I answered and said, "What will be the dividing of the times? Or when will be the end of the first age and the beginning of the age that follows?"
[8] He said to me, "From Abraham to Isaac, because from him were born Jacob and Esau, for Jacob's hand held Esau's heel from the beginning.
[9] For Esau is the end of this age, and Jacob is the beginning of the age that follows. [10] For the beginning of a man is his hand, and the end of a man is his heel; between the heel and the hand seek for nothing else, Ezra!" [11] I answered and said, "O sovereign Lord, if I have found favor in thy sight, [12] show thy servant the end of thy signs which thou didst show me in part on a previous night." [13] He answered and said to me, "Rise to your feet and you will hear a full, resounding voice.
[14] And if the place where you are standing is greatly shaken [15] while the voice is speaking, do not be terrified; because the word concerns the end, and the foundations of the earth will understand [16] that the speech concerns them. They will tremble and be shaken, for they know that their end must be changed." [17] When I heard this, I rose to my feet and listened, and behold, a voice was speaking, and its sound was like the sound of many waters.
[18] And it said, "Behold, the days are coming, and it shall be that when I draw near to visit the inhabitants of the earth, [19] and when I require from the doers of iniquity the penalty of their iniquity, and when the humiliation of Zion is complete, [20] and when the seal is placed upon the age which is about to pass away, then I will show these signs: the books shall be opened before the firmament, and all shall see it together. [21] Infants a year old shall speak with their voices, and women with child shall give birth to premature children at three and four months, and these shall live and dance. [22] Sown places shall suddenly appear unsown, and full storehouses shall suddenly be found to be empty; [23] and the trumpet shall sound aloud, and when all hear it, they shall suddenly be terrified.
[24] At that time friends shall make war on friends like enemies, and the earth and those who inhabit it shall be terrified, and the springs of the fountains shall stand still, so that for three hours they shall not flow. [25] "And it shall be that whoever remains after all that I have foretold to you shall himself be saved and shall see my salvation and the end of my world.

[26] And they shall see the men who were taken up, who from their birth have not tasted death; and the heart of the earth's inhabitants shall be changed and converted to a different spirit. [27] For evil shall be blotted out, and deceit shall be quenched; [28] faithfulness shall flourish, and corruption shall be overcome, and the truth, which has been so long without fruit, shall be revealed." [29] While he spoke to me, behold, little by little the place where I was standing began to rock to and fro.
[30] And he said to me, "I have come to show you these things this night. [31] If therefore you will pray again and fast again for seven days, I will again declare to you greater things than these, [32] because your voice has surely been heard before the Most High; for the Mighty One has seen your uprightness and has also observed the purity which you have maintained from your youth. [33] Therefore he sent me to show you all these things, and to say to you: `Believe and do not be afraid! [34] Do not be quick to think vain thoughts concerning the former times, lest you be hasty concerning the last times.'" [35] Now after this I wept again and fasted seven days as before, in order to complete the three weeks as I had been told.
[36] And on the eighth night my heart was troubled within me again, and I began to speak in the presence of the Most High. [37] For my spirit was greatly aroused, and my soul was in distress. [38] I said, "O Lord, thou didst speak at the beginning of creation, and didst say on the first day, `Let heaven and earth be made,' and thy word accomplished the work.
[39] And then the Spirit was hovering, and darkness and silence embraced everything; the sound of man's voice was not yet there. [40] Then thou didst command that a ray of light be brought forth from thy treasuries, so that thy works might then appear. [41] "Again, on the second day, thou didst create the spirit of the firmament, and didst command him to divide and separate the waters, that one part might move upward and the other part remain beneath.
[42] "On the third day thou didst command the waters to be gathered together in the seventh part of the earth; six parts thou didst dry up and keep so that some of them might be planted and cultivated and be of service before thee.
[43] For thy word went forth, and at once the work was done. [44] For immediately fruit came forth in endless abundance and of varied appeal to the taste; and flowers of inimitable color; and odors of inexpressible fragrance. These were made on the third day. [45] "On the fourth day thou didst command the brightness of the sun, the light of the moon, and the arrangement of the stars to come into being;
[46] and thou didst command them to serve man, who was about to be formed. [47] "On the fifth day thou didst command the seventh part, where the water had been gathered together, to bring forth living creatures, birds,

and fishes; and so it was done.
[48] The dumb and lifeless water produced living creatures, as it was commanded, that therefore the nations might declare thy wondrous works.
[49] "Then thou didst keep in existence two living creatures; the name of one thou didst call Behemoth and the name of the other Leviathan.
[50] And thou didst separate one from the other, for the seventh part where the water had been gathered together could not hold them both. [51] And thou didst give Behemoth one of the parts which had been dried up on the third day, to live in it, where there are a thousand mountains; [52] but to Leviathan thou didst give the seventh part, the watery part; and thou hast kept them to be eaten by whom thou wilt, and when thou wilt. [53] "On the sixth day thou didst command the earth to bring forth before thee cattle, beasts, and creeping things;
[54] and over these thou didst place Adam, as ruler over all the works which thou hadst made; and from him we have all come, the people whom thou hast chosen. [55] "All this I have spoken before thee, O Lord, because thou hast said that it was for us that thou didst create this world.
[56] As for the other nations which have descended from Adam, thou hast said that they are nothing, and that they are like spittle, and thou hast compared their abundance to a drop from a bucket. [57] And now, O Lord, behold, these nations, which are reputed as nothing, domineer over us and devour us. [58] But we thy people, whom thou hast called thy first-born, only begotten, zealous for thee, and most dear, have been given into their hands. [59] If the world has indeed been created for us, why do we not possess our world as an inheritance? How long will this be so?"
7

[1] When I had finished speaking these words, the angel who had been sent to me on the former nights was sent to me again,
[2] and he said to me, "Rise, Ezra, and listen to the words that I have come to speak to you." [3] I said, "Speak, my lord." And he said to me, "There is a sea set in a wide expanse so that it is broad and vast,
[4] but it has an entrance set in a narrow place, so that it is like a river. [5] If any one, then, wishes to reach the sea, to look at it or to navigate it, how can he come to the broad part unless he passes through the narrow part? [6] Another example: There is a city built and set on a plain, and it is full of all good things; [7] but the entrance to it is narrow and set in a precipitous place, so that there is fire on the right hand and deep water on the left; [8] and there is only one path lying between them, that is, between the fire and the water, so that only one man can walk upon that path. [9] If now that city is given to a man for an inheritance, how will the heir receive his inheritance unless he passes through the danger set before him?" [10] I said, "He cannot, lord." And he said to me, "So also is Israel's portion.
[11] For I made the world for their sake, and when Adam transgressed my

statutes, what had been made was judged. [12] And so the entrances of this world were made narrow and sorrowful and toilsome; they are few and evil, full of dangers and involved in great hardships. [13] But the entrances of the greater world are broad and safe, and really yield the fruit of immortality. [14] Therefore unless the living pass through the difficult and vain experiences, they can never receive those things that have been reserved for them. [15] But now why are you disturbed, seeing that you are to perish? And why are you moved, seeing that you are mortal? [16] And why have you not considered in your mind what is to come, rather than what is now present?" [17] Then I answered and said, "O sovereign Lord, behold, thou hast ordained in thy law that the righteous shall inherit these things, but that the ungodly shall perish.
[18] The righteous therefore can endure difficult circumstances while hoping for easier ones; but those who have done wickedly have suffered the difficult circumstances and will not see the easier ones." [19] And he said to me, "You are not a better judge than God, or wiser than the Most High!
[20] Let many perish who are now living, rather than that the law of God which is set before them be disregarded! [21] For God strictly commanded those who came into the world, when they came, what they should do to live, and what they should observe to avoid punishment. [22] Nevertheless they were not obedient, and spoke against him; they devised for themselves vain thoughts, [23] and proposed to themselves wicked frauds; they even declared that the Most High does not exist, and they ignored his ways! [24] They scorned his law, and denied his covenants; they have been unfaithful to his statutes, and have not performed his works. [25] "Therefore, Ezra, empty things are for the empty, and full things are for the full.
[26] For behold, the time will come, when the signs which I have foretold to you will come to pass, that the city which now is not seen shall appear, and the land which now is hidden shall be disclosed. [27] And every one who has been delivered from the evils that I have foretold shall see my wonders.
[28] For my son the Messiah shall be revealed with those who are with him, and those who remain shall rejoice four hundred years. [29] And after these years my son the Messiah shall die, and all who draw human breath. [30] And the world shall be turned back to primeval silence for seven days, as it was at the first beginnings; so that no one shall be left. [31] And after seven days the world, which is not yet awake, shall be roused, and that which is corruptible shall perish. [32] And the earth shall give up those who are asleep in it, and the dust those who dwell silently in it; and the chambers shall give up the souls which have been committed to them. [33] And the Most High shall be revealed upon the seat of judgment, and compassion shall pass away, and patience shall be withdrawn; [34] but only judgment shall remain, truth shall stand, and faithfulness shall grow strong. [35] And recompense shall follow, and the reward shall be manifested; righteous

deeds shall awake, and unrighteous deeds shall not sleep. [36] Then the pit of torment shall appear, and opposite it shall be the place of rest; and the furnace of hell shall be disclosed, and opposite it the paradise of delight. [37] Then the Most High will say to the nations that have been raised from the dead, `Look now, and understand whom you have denied, whom you have not served, whose commandments you have despised! [38] Look on this side and on that; here are delight and rest, and there are fire and torments!' Thus he will speak to them on the day of judgment -- [39] a day that has no sun or moon or stars, [40] or cloud or thunder or lightning or wind or water or air, or darkness or evening or morning, [41] or summer or spring or heat or winter or frost or cold or hail or rain or dew, [42] or noon or night, or dawn or shining or brightness or light, but only the splendor of the glory of the Most High, by which all shall see what has been determined for them. [43] For it will last for about a week of years. [44] This is my judgment and its prescribed order; and to you alone have I shown these things." [45] I answered and said, "O sovereign Lord, I said then and I say now: Blessed are those who are alive and keep thy commandments!
[46] But what of those for whom I prayed? For who among the living is there that has not sinned, or who among men that has not transgressed thy covenant? [47] And now I see that the world to come will bring delight to few, but torments to many. [48] For an evil heart has grown up in us, which has alienated us from God, and has brought us into corruption and the ways of death, and has shown us the paths of perdition and removed us far from life -- and that not just a few of us but almost all who have been created!"
[49] He answered me and said, "Listen to me, Ezra, and I will instruct you, and will admonish you yet again.
[50] For this reason the Most High has made not one world but two. [51] For whereas you have said that the righteous are not many but few, while the ungodly abound, hear the explanation for this. [52] "If you have just a few precious stones, will you add to them lead and clay?"
[53] I said, "Lord, how could that be?"
[54] And he said to me, "Not only that, but ask the earth and she will tell you; defer to her, and she will declare it to you.
[55] Say to her, `You produce gold and silver and brass, and also iron and lead and clay; [56] but silver is more abundant than gold, and brass than silver, and iron than brass, and lead than iron, and clay than lead.' [57] Judge therefore which things are precious and desirable, those that are abundant or those that are rare?" [58] I said, "O sovereign Lord, what is plentiful is of less worth, for what is more rare is more precious."
[59] He answered me and said, "Weigh within yourself what you have thought, for he who has what is hard to get rejoices more than he who has what is plentiful.
[60] So also will be the judgment which I have promised; for I will rejoice over the few who shall be saved, because it is they who have made my glory

to prevail now, and through them my name has now been honored. [61] And I will not grieve over the multitude of those who perish; for it is they who are now like a mist, and are similar to a flame and smoke -- they are set on fire and burn hotly, and are extinguished." [62] I replied and said, "O earth, what have you brought forth, if the mind is made out of the dust like the other created things!

[63] For it would have been better if the dust itself had not been born, so that the mind might not have been made from it. [64] But now the mind grows with us, and therefore we are tormented, because we perish and know it. [65] Let the human race lament, but let the beasts of the field be glad; let all who have been born lament, but let the four-footed beasts and the flocks rejoice! [66] For it is much better with them than with us; for they do not look for a judgment, nor do they know of any torment or salvation promised to them after death. [67] For what does it profit us that we shall be preserved alive but cruelly tormented? [68] For all who have been born are involved in iniquities, and are full of sins and burdened with transgressions. [69] And if we were not to come into judgment after death, perhaps it would have been better for us." [70] He answered me and said, "When the Most High made the world and Adam and all who have come from him, he first prepared the judgment and the things that pertain to the judgment.

[71] And now understand from your own words, for you have said that the mind grows with us. [72] For this reason, therefore, those who dwell on earth shall be tormented, because though they had understanding they committed iniquity, and though they received the commandments they did not keep them, and though they obtained the law they dealt unfaithfully with what they received. [73] What, then, will they have to say in the judgment, or how will they answer in the last times? [74] For how long the time is that the Most High has been patient with those who inhabit the world, and not for their sake, but because of the times which he has foreordained!" [75] I answered and said, "If I have found favor in thy sight, O Lord, show this also to thy servant: whether after death, as soon as every one of us yields up his soul, we shall be kept in rest until those times come when thou wilt renew the creation, or whether we shall be tormented at once?"

[76] He answered me and said, "I will show you that also, but do not be associated with those who have shown scorn, nor number yourself among those who are tormented.

[77] For you have a treasure of works laid up with the Most High; but it will not be shown to you until the last times. [78] Now, concerning death, the teaching is: When the decisive decree has gone forth from the Most High that a man shall die, as the spirit leaves the body to return again to him who gave it, first of all it adores the glory of the Most High. [79] And if it is one

of those who have shown scorn and have not kept the way of the Most High, and who have despised his law, and who have hated those who fear God -- [80] such spirits shall not enter into habitations, but shall immediately wander about in torments, ever grieving and sad, in seven ways. [81] The first way, because they have scorned the law of the Most High. [82] The second way, because they cannot now make a good repentance that they may live. [83] The third way, they shall see the reward laid up for those who have trusted the covenants of the Most High. [84] The fourth way, they shall consider the torment laid up for themselves in the last days. [85] The fifth way, they shall see how the habitations of the others are guarded by angels in profound quiet. [86] The sixth way, they shall see how some of them will pass over into torments. [87] The seventh way, which is worse than all the ways that have been mentioned, because they shall utterly waste away in confusion and be consumed with shame, and shall wither with fear at seeing the glory of the Most High before whom they sinned while they were alive, and before whom they are to be judged in the last times. [88] "Now this is the order of those who have kept the ways of the Most High, when they shall be separated from their mortal body. [89] During the time that they lived in it, they laboriously served the Most High, and withstood danger every hour, that they might keep the law of the Lawgiver perfectly. [90] Therefore this is the teaching concerning them: [91] First of all, they shall see with great joy the glory of him who receives them, for they shall have rest in seven orders. [92] The first order, because they have striven with great effort to overcome the evil thought which was formed with them, that it might not lead them astray from life into death. [93] The second order, because they see the perplexity in which the souls of the ungodly wander, and the punishment that awaits them. [94] The third order, they see the witness which he who formed them bears concerning them, that while they were alive they kept the law which was given them in trust. [95] The fourth order, they understand the rest which they now enjoy, being gathered into their chambers and guarded by angels in profound quiet, and the glory which awaits them in the last days. [96] The fifth order, they rejoice that they have now escaped what is corruptible, and shall inherit what is to come; and besides they see the straits and toil from which they have been delivered, and the spacious liberty which they are to receive and enjoy in immortality. [97] The sixth order, when it is shown to them how their face is to shine like the sun, and how they are to be made like the light of the stars, being incorruptible from then on. [98] The seventh order, which is greater than all that have been mentioned, because they shall rejoice with boldness, and shall be confident without confusion, and shall be glad without fear, for they hasten to behold the face of him whom they served in life and from whom they are to receive their reward when glorified. [99] This is the order of the souls of the righteous, as henceforth is announced; and the aforesaid are the ways of torment which those who

would not give heed shall suffer hereafter." [100] I answered and said, "Will time therefore be given to the souls, after they have been separated from the bodies, to see what you have described to me?"
[101] He said to me, "They shall have freedom for seven days, so that during these seven days they may see the things of which you have been told, and afterwards they shall be gathered in their habitations."
[102] I answered and said, "If I have found favor in thy sight, show further to me, thy servant, whether on the day of judgment the righteous will be able to intercede for the ungodly or to entreat the Most High for them,
[103] fathers for sons or sons for parents, brothers for brothers, relatives for their kinsmen, or friends for those who are most dear." [104] He answered me and said, "Since you have found favor in my sight, I will show you this also. The day of judgment is decisive and displays to all the seal of truth. Just as now a father does not send his son, or a son his father, or a master his servant, or a friend his dearest friend, to be ill or sleep or eat or be healed in his stead,
[105] so no one shall ever pray for another on that day, neither shall any one lay a burden on another; for then every one shall bear his own righteousness and unrighteousness." [36(106)] I answered and said, "How then do we find that first Abraham prayed for the people of Sodom, and Moses for our fathers who sinned in the desert,
[37(107)] and Joshua after him for Israel in the days of Achan, [38(108)] and Samuel in the days of Saul, and David for the plague, and Solomon for those in the sanctuary, [39(109)] and Elijah for those who received the rain, and for the one who was dead, that he might live, [40(110)] and Hezekiah for the people in the days of Sennacherib, and many others prayed for many?
[41(111)] If therefore the righteous have prayed for the ungodly now, when corruption has increased and unrighteousness has multiplied, why will it not be so then as well?" [42(112)] He answered me and said, "This present world is not the end; the full glory does not abide in it; therefore those who were strong prayed for the weak.
[43(113)] But the day of judgment will be the end of this age and the beginning of the immortal age to come, in which corruption has passed away, [44(114)] sinful indulgence has come to an end, unbelief has been cut off, and righteousness has increased and truth has appeared. [45(115)] Therefore no one will then be able to have mercy on him who has been condemned in the judgment, or to harm him who is victorious." [46(116)] I answered and said, "This is my first and last word, that it would have been better if the earth had not produced Adam, or else, when it had produced him, had restrained him from sinning.
[47(117)] For what good is it to all that they live in sorrow now and expect punishment after death? [48(118)] O Adam, what have you done? For though it was you who sinned, the fall was not yours alone, but ours also

who are your descendants. [49(119)] For what good is it to us, if an eternal age has been promised to us, but we have done deeds that bring death? [50(120)] And what good is it that an everlasting hope has been promised to us, but we have miserably failed? [51(121)] Or that safe and healthful habitations have been reserved for us, but we have lived wickedly? [52(122)] Or that the glory of the Most High will defend those who have led a pure life, but we have walked in the most wicked ways? [53(123)] Or that a paradise shall be revealed, whose fruit remains unspoiled and in which are abundance and healing, but we shall not enter it, [54(124)] because we have lived in unseemly places? [55(125)] Or that the faces of those who practiced self-control shall shine more than the stars, but our faces shall be blacker than darkness? [56(126)] For while we lived and committed iniquity we did not consider what we should suffer after death." [57(127)] He answered and said, "This is the meaning of the contest which every man who is born on earth shall wage,
[58(128)] that if he is defeated he shall suffer what you have said, but if he is victorious he shall receive what I have said. [59(129)] For this is the way of which Moses, while he was alive, spoke to the people, saying, `Choose for yourself life, that you may live!' [60(130)] But they did not believe him, or the prophets after him, or even myself who have spoken to them. [61(131)] Therefore there shall not be grief at their destruction, so much as joy over those to whom salvation is assured." [62(132)] I answered and said, "I know, O Lord, that the Most High is now called merciful, because he has mercy on those who have not yet come into the world; [63(133)] and gracious, because he is gracious to those who turn in repentance to his law; [64(134)] and patient, because he shows patience toward those who have sinned, since they are his own works; [65(135)] and bountiful, because he would rather give than take away; [66(136)] and abundant in compassion, because he makes his compassions abound more and more to those now living and to those who are gone and to those yet to come, [67(137)] for if he did not make them abound, the world with those who inhabit it would not have life; [68(138)] and he is called giver, because if he did not give out of his goodness so that those who have committed iniquities might be relieved of them, not one ten-thousandth of mankind could have life; [69(139)] and judge, because if he did not pardon those who were created by his word and blot out the multitude of their sins, [70(140)] there would probably be left only very few of the innumerable multitude."
8

[1] He answered me and said, "The Most High made this world for the sake of many, but the world to come for the sake of few.
[2] But I tell you a parable, Ezra. Just as, when you ask the earth, it will tell you that it provides very much clay from which earthenware is made, but only a little dust from which gold comes; so is the course of the present

world.
[3] Many have been created, but few shall be saved."
[4] I answered and said, "Then drink your fill of understanding, O my soul, and drink wisdom, O my heart!
[5] For not of your own will did you come into the world, and against your will you depart, for you have been given only a short time to live.
[6] O Lord who are over us, grant to thy servant that we may pray before thee, and give us seed for our heart and cultivation of our understanding so that fruit may be produced, by which every mortal who bears the likeness of a human being may be able to live.
[7] For thou alone do exist, and we are a work of thy hands, as thou hast declared.
[8] And because thou do give life to the body which is now fashioned in the womb, and do furnish it with members, what thou hast created is preserved in fire and water, and for nine months the womb which thou has formed endures thy creation which has been created in it.
[9] But that which keeps and that which is kept shall both be kept by thy keeping. And when the womb gives up again what has been created in it,
[10] thou hast commanded that from the members themselves (that is, from the breasts) milk should be supplied which is the fruit of the breasts,
[11] so that what has been fashioned may be nourished for a time; and afterwards thou wilt guide him in thy mercy.
[12] Thou hast brought him up in thy righteousness, and instructed him in thy law, and reproved him in thy wisdom.
[13] Thou wilt take away his life, for he is thy creation; and thou wilt make him live, for he is thy work.
[14] If then thou wilt suddenly and quickly destroy him who with so great labor was fashioned by thy command, to what purpose was he made?
[15] And now I will speak out: About all mankind thou knowest best; but I will speak about thy people, for whom I am grieved,
[16] and about thy inheritance, for whom I lament, and about Israel, for whom I am sad, and about the seed of Jacob, for whom I am troubled.
[17] Therefore I will pray before thee for myself and for them, for I see the failings of us who dwell in the land,
[18] and I have heard of the swiftness of the judgment that is to come.
[19] Therefore hear my voice, and understand my words, and I will speak before thee." The beginning of the words of Ezra's prayer, before he was taken up. He said:
[20] "O Lord who inhabitest eternity, whose eyes are exalted and whose upper chambers are in the air,
[21] whose throne is beyond measure and whose glory is beyond comprehension, before whom the hosts of angels stand trembling
[22] and at whose command they are changed to wind and fire, whose word

is sure and whose utterances are certain, whose ordinance is strong and whose command is terrible,
[23] whose look dries up the depths and whose indignation makes the mountains melt away, and whose truth is established for ever --
[24] hear, O Lord, the prayer of thy servant, and give ear to the petition of thy creature; attend to my words.
[25] For as long as I live I will speak, and as long as I have understanding I will answer.
[26] O look not upon the sins of thy people, but at those who have served thee in truth.
[27] Regard not the endeavors of those who act wickedly, but the endeavors of those who have kept thy covenants amid afflictions.
[28] Think not on those who have lived wickedly in thy sight; but remember those who have willingly acknowledged that thou art to be feared.
[29] Let it not be thy will to destroy those who have had the ways of cattle; but regard those who have gloriously taught thy law.
[30] Be not angry with those who are deemed worse than beasts; but love those who have always put their trust in thy glory.
[31] For we and our fathers have passed our lives in ways that bring death, but thou, because of us sinners, are called merciful.
[32] For if thou hast desired to have pity on us, who have no works of righteousness, then thou wilt be called merciful.
[33] For the righteous, who have many works laid up with thee, shall receive their reward in consequence of their own deeds.
[34] But what is man, that thou art angry with him; or what is a corruptible race, that thou art so bitter against it?
[35] For in truth there is no one among those who have been born who has not acted wickedly, and among those who have existed there is no one who has not transgressed.
[36] For in this, O Lord, thy righteousness and goodness will be declared, when thou art merciful to those who have no store of good works."
[37] He answered me and said, "Some things you have spoken rightly, and it will come to pass according to your words.
[38] For indeed I will not concern myself about the fashioning of those who have sinned, or about their death, their judgment, or their destruction;
[39] but I will rejoice over the creation of the righteous, over their pilgrimage also, and their salvation, and their receiving their reward.
[40] As I have spoken, therefore, so it shall be.
[41] "For just as the farmer sows many seeds upon the ground and plants a multitude of seedlings, and yet not all that have been sown will come up in due season, and not all that were planted will take root; so also those who have been sown in the world will not all be saved."
[42] I answered and said, "If I have found favor before thee, let me speak.
[43] For if the farmer's seed does not come up, because it has not received

thy rain in due season, or if it has been ruined by too much rain, it perishes.
[44] But man, who has been formed by thy hands and is called thy own image because he is made like thee, and for whose sake thou hast formed all things -- hast thou also made him like the farmer's seed?
[45] No, O Lord who art over us! But spare thy people and have mercy on thy inheritance, for thou hast mercy on thy own creation."
[46] He answered me and said, "Things that are present are for those who live now, and things that are future are for those who will live hereafter.
[47] For you come far short of being able to love my creation more than I love it. But you have often compared yourself to the unrighteous. Never do so!
[48] But even in this respect you will be praiseworthy before the Most High,
[49] because you have humbled yourself, as is becoming for you, and have not deemed yourself to be among the righteous in order to receive the greatest glory.
[50] For many miseries will affect those who inhabit the world in the last times, because they have walked in great pride.
[51] But think of your own case, and inquire concerning the glory of those who are like yourself,
[52] because it is for you that paradise is opened, the tree of life is planted, the age to come is prepared, plenty is provided, a city is built, rest is appointed, goodness is established and wisdom perfected beforehand.
[53] The root of evil is sealed up from you, illness is banished from you, and death is hidden; hell has fled and corruption has been forgotten;
[54] sorrows have passed away, and in the end the treasure of immortality is made manifest.
[55] Therefore do not ask any more questions about the multitude of those who perish.
[56] For they also received freedom , but they despised the Most High, and were contemptuous of his law, and forsook his ways.
[57] Moreover they have even trampled upon his righteous ones,
[58] and said in their hearts that there is not God -- though knowing full well that they must die.
[59] For just as the things which I have predicted await you, so the thirst and torment which are prepared await them. For the Most High did not intend that men should be destroyed;
[60] but they themselves who were created have defiled the name of him who made them, and have been ungrateful to him who prepared life for them.
[61] Therefore my judgment is now drawing near;
[62] I have not shown this to all men, but only to you and a few like you."
Then I answered and said,
[63] "Behold, O Lord, thou hast now shown me a multitude of the signs

which thou wilt do in the last times, but thou hast not shown me when thou wilt do them."
9
[1] He answered me and said, "Measure carefully in your mind, and when you see that a certain part of the predicted signs are past,
[2] then you will know that it is the very time when the Most High is about to visit the world which he has made.
[3] So when there shall appear in the world earthquakes, tumult of peoples, intrigues of nations, wavering of leaders, confusion of princes,
[4] then you will know that it was of these that the Most High spoke from the days that were of old, from the beginning.
[5] For just as with everything that has occurred in the world, the beginning is evident, and the end manifest;
[6] so also are the times of the Most High: the beginnings are manifest in wonders and mighty works, and the end in requital and in signs.
[7] And it shall be that every one who will be saved and will be able to escape on account of his works, or on account of the faith by which he has believed,
[8] will survive the dangers that have been predicted, and will see my salvation in my land and within my borders, which I have sanctified for myself from the beginning.
[9] Then those who have now abused my ways shall be amazed, and those who have rejected them with contempt shall dwell in torments.
[10] For as many as did not acknowledge me in their lifetime, although they received my benefits,
[11] and as many as scorned my law while they still had freedom, and did not understand but despised it while an opportunity of repentance was still open to them,
[12] these must in torment acknowledge it after death.
[13] Therefore, do not continue to be curious as to how the ungodly will be punished; but inquire how the righteous will be saved, those to whom the age belongs and for whose sake the age was made."
[14] I answered and said,
[15] "I said before, and I say now, and will say it again: there are more who perish than those who will be saved,
[16] as a wave is greater than a drop of water."
[17] He answered me and said, "As is the field, so is the seed; and as are the flowers, so are the colors; and as is the work, so is the product; and as is the farmer, so is the threshing floor.
[18] For there was a time in this age when I was preparing for those who now exist, before the world was made for them to dwell in, and no one opposed me then, for no one existed;
[19] but now those who have been created in this world which is supplied both with an unfailing table and an inexhaustible pasture, have become

corrupt in their ways.
[20] So I considered my world, and behold, it was lost, and my earth, and behold, it was in peril because of the devices of those who had come into it.
[21] And I saw and spared some with great difficulty, and saved for myself one grape out of a cluster, and one plant out of a great forest.
[22] So let the multitude perish which has been born in vain, but let my grape and my plant be saved, because with much labor I have perfected them.
[23] But if you will let seven days more pass -- do not fast during them, however;
[24] but go into a field of flowers where no house has been built, and eat only of the flowers of the field, and taste no meat and drink no wine, but eat only flowers,
[25] and pray to the Most High continually -- then I will come and talk with you."
[26] So I went, as he directed me, into the field which is called Ardat; and there I sat among the flowers and ate of the plants of the field, and the nourishment they afforded satisfied me.
[27] And after seven days, as I lay on the grass, my heart was troubled again as it was before.
[28] And my mouth was opened, and I began to speak before the Most High, and said,
[29] "O Lord, thou didst show thyself among us, to our fathers in the wilderness when they came out from Egypt and when they came into the untrodden and unfruitful wilderness;
[30] and thou didst say, `Hear me, O Israel, and give heed to my words, O descendants of Jacob.
[31] For behold, I sow my law in you, and it shall bring forth fruit in you and you shall be glorified through it for ever.'
[32] But though our fathers received the law, they did not keep it, and did not observe the statutes; yet the fruit of the law did not perish -- for it could not, because it was your.
[33] Yet those who received it perished, because they did not keep what had been sown in them.
[34] And behold, it is the rule that, when the ground has received seed, or the sea a ship, or any dish food or drink, and when it happens that what was sown or what was launched or what was put in is destroyed,
[35] they are destroyed, but the things that held them remain; yet with us it has not been so.
[36] For we who have received the law and sinned will perish, as well as our heart which received it;
[37] the law, however, does not perish but remains in its glory."
[38] When I said these things in my heart, I lifted up my eyes and saw a

woman on my right, and behold, she was mourning and weeping with a loud voice, and was deeply grieved at heart, and her clothes were rent, and there were ashes on her head.
[39] Then I dismissed the thoughts with which I had been engaged, and turned to her
[40] and said to her, "Why are you weeping, and why are you grieved at heart?"
[41] And she said to me, "Let me alone, my lord, that I may weep for myself and continue to mourn, for I am greatly embittered in spirit and deeply afflicted."
[42] And I said to her, "What has happened to you? Tell me."
[43] And she said to me, "Your servant was barren and had no child, though I lived with my husband thirty years.
[44] And every hour and every day during those thirty years I besought the Most High, night and day.
[45] And after thirty years God heard your handmaid, and looked upon my low estate, and considered my distress, and gave me a son. And I rejoiced greatly over him, I and my husband and all my neighbors; and we gave great glory to the Mighty One.
[46] And I brought him up with much care.
[47] So when he grew up and I came to take a wife for him, I set a day for the marriage feast.
10
[1] "But it happened that when my son entered his wedding chamber, he fell down and died.
[2] Then we all put out the lamps, and all my neighbors attempted to console me; and I remained quiet until evening of the second day.
[3] But when they all had stopped consoling me, that I might be quiet, I got up in the night and fled, and came to this field, as you see.
[4] And now I intend not to return to the city, but to stay here, and I will neither eat nor drink, but without ceasing mourn and fast until I die."
[5] Then I broke off the reflections with which I was still engaged, and answered her in anger and said,
[6] "You most foolish of women, do you not see our mourning, and what has happened to us?
[7] For Zion, the mother of us all, is in deep grief and great affliction.
[8] It is most appropriate to mourn now, because we are all mourning, and to be sorrowful, because we are all sorrowing; you are sorrowing for one son, but we, the whole world, for our mother.
[9] Now ask the earth, and she will tell you that it is she who ought to mourn over so many who have come into being upon her.
[10] And from the beginning all have been born of her, and others will come; and behold, almost all go to perdition, and a multitude of them are destined for destruction.

[11] Who then ought to mourn the more, she who lost so great a multitude, or you who are grieving for one?
[12] But if you say to me, `My lamentation is not like the earth's, for I have lost the fruit of my womb, which I brought forth in pain and bore in sorrow;
[13] but it is with the earth according to the way of the earth -- the multitude that is now in it goes as it came';
[14] then I say to you, `As you brought forth in sorrow, so the earth also has from the beginning given her fruit, that is, man, to him who made her.'
[15] Now, therefore, keep your sorrow to yourself, and bear bravely the troubles that have come upon you.
[16] For if you acknowledge the decree of God to be just, you will receive your son back in due time, and will be praised among women.
[17] Therefore go into the city to your husband."
[18] She said to me, "I will not do so; I will not go into the city, but I will die here."
[19] So I spoke again to her, and said,
[20] "Do not say that, but let yourself be persuaded because of the troubles of Zion, and be consoled because of the sorrow of Jerusalem.
[21] For you see that our sanctuary has been laid waste, our altar thrown down, our temple destroyed;
[22] our harp has been laid low, our song has been silenced, and our rejoicing has been ended; the light of our lampstand has been put out, the ark of our covenant has been plundered, our holy things have been polluted, and the name by which we are called has been profaned; our free men have suffered abuse, our priests have been burned to death, our Levites have gone into captivity, our virgins have been defiled, and our wives have been ravished; our righteous men have been carried off, our little ones have been cast out, our young men have been enslaved and our strong men made powerless.
[23] And, what is more than all, the seal of Zion -- for she has now lost the seal of her glory, and has been given over into the hands of those that hate us.
[24] Therefore shake off your great sadness and lay aside your many sorrows, so that the Mighty One may be merciful to you again, and the Most High may give you rest, a relief from your troubles."
[25] While I was talking to her, behold, her face suddenly shone exceedingly, and her countenance flashed like lightning, so that I was too frightened to approach her, and my heart was terrified. While I was wondering what this meant,
[26] behold, she suddenly uttered a loud and fearful cry, so that the earth shook at the sound.
[27] And I looked, and behold, the woman was no longer visible to me, but there was an established city, and a place of huge foundations showed itself.

Then I was afraid, and cried with a loud voice and said,
[28] "Where is the angel Uriel, who came to me at first? For it was he who brought me into this overpowering bewilderment; my end has become corruption, and my prayer a reproach."
[29] As I was speaking these words, behold, the angel who had come to me at first came to me, and he looked upon me;
[30] and behold, I lay there like a corpse and I was deprived of my understanding. Then he grasped my right hand and strengthened me and set me on my feet, and said to me,
[31] "What is the matter with you? And why are you troubled? And why are your understanding and the thoughts of your mind troubled?"
[32] I said, "Because you have forsaken me! I did as you directed, and went out into the field, and behold, I saw, and still see, what I am unable to explain."
[33] He said to me, "Stand up like a man, and I will instruct you."
[34] I said, "Speak, my lord; only do not forsake me, lest I die before my time.
[35] For I have seen what I did not know, and I have heard what I do not understand.
[36] Or is my mind deceived, and my soul dreaming?
[37] Now therefore I entreat you to give your servant an explanation of this bewildering vision."
[38] He answered me and said, "Listen to me and I will inform you, and tell you about the things which you fear, for the Most High has revealed many secrets to you.
[39] For he has seen your righteous conduct, that you have sorrowed continually for your people, and mourned greatly over Zion.
[40] This therefore is the meaning of the vision.
[41] The woman who appeared to you a little while ago, whom you saw mourning and began to console --
[42] but you do not now see the form of a woman, but an established city has appeared to you --
[43] and as for her telling you about the misfortune of her son, this is the interpretation:
[44] This woman whom you saw, whom you now behold as an established city, is Zion.
[45] And as for her telling you that she was barren for thirty years, it is because there were three thousand years in the world before any offering was offered in it.
[46] And after three thousand years Solomon built the city, and offered offerings; then it was that the barren woman bore a son.
[47] And as for her telling you that she brought him up with much care, that was the period of residence in Jerusalem.
[48] And as for her saying to you , `When my son entered his wedding

chamber he died,' and that misfortune had overtaken her, that was the destruction which befell Jerusalem.
[49] And behold, you saw her likeness, how she mourned for her son, and you began to console her for what had happened.
[50] For now the Most High, seeing that you are sincerely grieved and profoundly distressed for her, has shown you the brilliance of her glory, and the loveliness of her beauty.
[51] Therefore I told you to remain in the field where no house had been built,
[52] for I knew that the Most High would reveal these things to you.
[53] Therefore I told you to go into the field where there was no foundation of any building,
[54] for no work of man's building could endure in a place where the city of the Most High was to be revealed.
[55] "Therefore do not be afraid, and do not let your heart be terrified; but go in and see the splendor and vastness of the building, as far as it is possible for your eyes to see it,
[56] and afterward you will hear as much as your ears can hear.
[57] For you are more blessed than many, and you have been called before the Most High, as but few have been.
[58] But tomorrow night you shall remain here,
[59] and the Most High will show you in those dream visions what the Most High will do to those who dwell on earth in the last days." So I slept that night and the following one, as he had commanded me.
11
[1] On the second night I had a dream, and behold, there came up from the sea an eagle that had twelve feathered wings and three heads.
[2] And I looked, and behold, he spread his wings over all the earth, and all the winds of heaven blew upon him, and the clouds were gathered about him.
[3] And I looked, and out of his wings there grew opposing wings; but they became little, puny wings.
[4] But his heads were at rest; the middle head was larger than the other heads, but it also was at rest with them.
[5] And I looked, and behold, the eagle flew with his wings, to reign over the earth and over those who dwell in it.
[6] And I saw how all things under heaven were subjected to him, and no one spoke against him, not even one creature that was on the earth.
[7] And I looked, and behold, the eagle rose upon his talons, and uttered a cry to his wings, saying,
[8] "Do not all watch at the same time; let each sleep in his own place, and watch in his turn;
[9] but let the heads be reserved for the last."

[10] And I looked, and behold, the voice did not come from his heads, but from the midst of his body.
[11] And I counted his opposing wings, and behold, there were eight of them.
[12] And I looked, and behold, on the right side one wing arose, and it reigned over all the earth.
[13] And while it was reigning it came to its end and disappeared, so that its place was not seen. Then the next wing arose and reigned, and it continued to reign a long time.
[14] And while it was reigning its end came also, so that it disappeared like the first.
[15] And behold, a voice sounded, saying to it.
[16] "Hear me, you who have ruled the earth all this time; I announce this to you before you disappear.
[17] After you no one shall rule as long as you, or even half as long."
[18] Then the third wing raised itself up, and held the rule like the former ones, and it also disappeared.
[19] And so it went with all the wings; they wielded power one after another and then were never seen again.
[20] And I looked, and behold, in due course the wings that followed also rose up on the right side, in order to rule. There were some of them that ruled, yet disappeared suddenly;
[21] and others of them rose up, but did not hold the rule.
[22] And after this I looked, and behold, the twelve wings and the two little wings disappeared;
[23] and nothing remained on the eagle's body except the three heads that were at rest and six little wings.
[24] And I looked, and behold, two little wings separated from the six and remained under the head that was on the right side; but four remained in their place.
[25] And I looked, and behold, these little wings planned to set themselves up and hold the rule.
[26] And I looked, and behold, one was set up, but suddenly disappeared;
[27] a second also, and this disappeared more quickly than the first.
[28] And I looked, and behold, the two that remained were planning between themselves to reign together;
[29] and while they were planning, behold, one of the heads that were at rest (the one which was in the middle) awoke; for it was greater than the other two heads.
[30] And I saw how it allied the two heads with itself,
[31] and behold, the head turned with those that were with it, and it devoured the two little wings which were planning to reign.
[32] Moreover this head gained control of the whole earth, and with much oppression dominated its inhabitants; and it had greater power over the

world than all the wings that had gone before.
[33] And after this I looked, and behold, the middle head also suddenly disappeared, just as the wings had done.
[34] But the two heads remained, which also ruled over the earth and its inhabitants.
[35] And I looked, and behold, the head on the right side devoured the one on the left.
[36] Then I heard a voice saying to me, "Look before you and consider what you see."
[37] And I looked, and behold, a creature like a lion was aroused out of the forest, roaring; and I heard how he uttered a man's voice to the eagle, and spoke, saying,
[38] "Listen and I will speak to you. The Most High says to you,
[39] `Are you not the one that remains of the four beasts which I had made to reign in my world, so that the end of my times might come through them?
[40] You, the fourth that has come, have conquered all the beasts that have gone before; and you have held sway over the world with much terror, and over all the earth with grievous oppression; and for so long you have dwelt on the earth with deceit.
[41] And you have judged the earth, but not with truth;
[42] for you have afflicted the meek and injured the peaceable; you have hated those who tell the truth, and have loved liars; you have destroyed the dwellings of those who brought forth fruit, and have laid low the walls of those who did you no harm.
[43] And so your insolence has come up before the Most High, and your pride to the Mighty One.
[44] And the Most High has looked upon his times, and behold, they are ended, and his ages are completed!
[45] Therefore you will surely disappear, you eagle, and your terrifying wings, and your most evil little wings, and your malicious heads, and your most evil talons, and your whole worthless body,
[46] so that the whole earth, freed from your violence, may be refreshed and relieved, and may hope for the judgment and mercy of him who made it.'"
12
[1] While the lion was saying these words to the eagle, I looked,
[2] and behold, the remaining head disappeared. And the two wings that had gone over to it arose and set themselves up to reign, and their reign was brief and full of tumult.
[3] And I looked, and behold, they also disappeared, and the whole body of the eagle was burned, and the earth was exceedingly terrified. Then I awoke in great perplexity of mind and great fear, and I said to my spirit,
[4] "Behold, you have brought this upon me, because you search out the

ways of the Most High.
[5] Behold, I am still weary in mind and very weak in my spirit, and not even a little strength is left in me, because of the great fear with which I have been terrified this night.
[6] Therefore I will now beseech the Most High that he may strengthen me to the end."
[7] And I said, "O sovereign Lord, if I have found favor in thy sight, and if I have been accounted righteous before thee beyond many others, and if my prayer has indeed come up before thy face,
[8] strengthen me and show me, thy servant, the interpretation and meaning of this terrifying vision, that thou mayest fully comfort my soul.
[9] For thou hast judged me worthy to be shown the end of the times and the last events of the times."
[10] He said to me, "This is the interpretation of this vision which you have seen:
[11] The eagle which you saw coming up from the sea is the fourth kingdom which appeared in a vision to your brother Daniel.
[12] But it was not explained to him as I now explain or have explained it to you.
[13] Behold, the days are coming when a kingdom shall arise on earth, and it shall be more terrifying than all the kingdoms that have been before it.
[14] And twelve kings shall reign in it, one after another.
[15] But the second that is to reign shall hold sway for a longer time than any other of the twelve.
[16] This is the interpretation of the twelve wings which you saw.
[17] As for your hearing a voice that spoke, coming not from the eagle's heads but from the midst of his body, this is the interpretation:
[18] In the midst of the time of that kingdom great struggles shall arise, and it shall be in danger of falling; nevertheless it shall not fall then, but shall regain its former power.
[19] As for your seeing eight little wings clinging to his wings, this is the interpretation:
[20] Eight kings shall arise in it, whose times shall be short and their years swift;
[21] and two of them shall perish when the middle of its time draws near; and four shall be kept for the time when its end approaches; but two shall be kept until the end.
[22] As for your seeing three heads at rest, this is the interpretation:
[23] In its last days the Most High will raise up three kings, and they shall renew many things in it, and shall rule the earth
[24] and its inhabitants more oppressively than all who were before them; therefore they are called the heads of the eagle.
[25] For it is they who shall sum up his wickedness and perform his last actions.

[26] As for your seeing that the large head disappeared, one of the kings shall die in his bed, but in agonies.
[27] But as for the two who remained, the sword shall devour them.
[28] For the sword of one shall devour him who was with him; but he also shall fall by the sword in the last days.
[29] As for your seeing two little wings passing over to the head which was on the right side,
[30] this is the interpretation: It is these whom the Most High has kept for the eagle's end; this was the reign which was brief and full of tumult, as you have seen.
[31] "And as for the lion whom you saw rousing up out of the forest and roaring and speaking to the eagle and reproving him for his unrighteousness, and as for all his words that you have heard,
[32] this is the Messiah whom the Most High has kept until the end of days, who will arise from the posterity of David, and will come and speak to them; he will denounce them for their ungodliness and for their wickedness, and will cast up before them their contemptuous dealings.
[33] For first he will set them living before his judgment seat, and when he has reproved them, then he will destroy them.
[34] But he will deliver in mercy the remnant of my people, those who have been saved throughout my borders, and he will make them joyful until the end comes, the day of judgment, of which I spoke to you at the beginning.
[35] This is the dream that you saw, and this is its interpretation.
[36] And you alone were worthy to learn this secret of the Most High.
[37] Therefore write all these things that you have seen in a book, and put it in a hidden place;
[38] and you shall teach them to the wise among your people, whose hearts you know are able to comprehend and keep these secrets.
[39] But wait here seven days more, so that you may be shown whatever it pleases the Most High to show you." Then he left me.
[40] When all the people heard that the seven days were past and I had not returned to the city, they all gathered together, from the least to the greatest, and came to me and spoke to me, saying,
[41] "How have we offended you, and what harm have we done you, that you have forsaken us and sit in this place?
[42] For of all the prophets you alone are left to us, like a cluster of grapes from the vintage, and like a lamp in a dark place, and like a haven for a ship saved from a storm.
[43] Are not the evils which have befallen us sufficient?
[44] Therefore if you forsake us, how much better it would have been for us if we also had been consumed in the burning of Zion!
[45] For we are no better than those who died there." And they wept with a loud voice. Then I answered them and said,

[46] "Take courage, O Israel; and do not be sorrowful, O house of Jacob;
[47] for the Most High has you in remembrance, and the Mighty One has not forgotten you in your struggle.
[48] As for me, I have neither forsaken you nor withdrawn from you; but I have come to this place to pray on account of the desolation of Zion, and to seek mercy on account of the humiliation of our sanctuary.
[49] Now go, every one of you to his house, and after these days I will come to you."
[50] So the people went into the city, as I told them to do.
[51] But I sat in the field seven days, as the angel had commanded me; and I ate only of the flowers of the field, and my food was of plants during those days.
13
[1] After seven days I dreamed a dream in the night;
[2] and behold, a wind arose from the sea and stirred up all its waves.
[3] And I looked, and behold, this wind made something like the figure of a man come up out of the heart of the sea. And I looked, and behold, that man flew with the clouds of heaven; and wherever he turned his face to look, everything under his gaze trembled,
[4] and whenever his voice issued from his mouth, all who heard his voice melted as wax melts when it feels the fire.
[5] After this I looked, and behold, an innumerable multitude of men were gathered together from the four winds of heaven to make war against the man who came up out of the sea.
[6] And I looked, and behold, he carved out for himself a great mountain, and flew up upon it. < br>[7] And I tried to see the region or place from which the mountain was carved, but I could not.
[8] After this I looked, and behold, all who had gathered together against him, to wage war with him, were much afraid, yet dared to fight.
[9] And behold, when he saw the onrush of the approaching multitude, he neither lifted his hand nor held a spear or any weapon of war;
[10] but I saw only how he sent forth from his mouth as it were a stream of fire, and from his lips a flaming breath, and from his tongue he shot forth a storm of sparks.
[11] All these were mingled together, the stream of fire and the flaming breath and the great storm, and fell on the onrushing multitude which was prepared to fight, and burned them all up, so that suddenly nothing was seen of the innumerable multitude but only the dust of ashes and the smell of smoke. When I saw it, I was amazed.
[12] After this I saw the same man come down from the mountain and call to him another multitude which was peaceable.
[13] Then many people came to him, some of whom were joyful and some sorrowful; some of them were bound, and some were bringing others as offerings. Then in great fear I awoke; and I besought the Most High, and

said,
[14] "From the beginning thou hast shown thy servant these wonders, and hast deemed me worthy to have my prayer heard by thee;
[15] now show me also the interpretation of this dream.
[16] For as I consider it in my mind, alas for those who will be left in those days! And still more, alas for those who are not left!
[17] For those who are not left will be sad,
[18] because they understand what is reserved for the last days, but cannot attain it.
[19] But alas for those also who are left, and for that very reason! For they shall see great dangers and much distress, as these dreams show.
[20] Yet it is better to come into these things, though incurring peril, than to pass from the world like a cloud, and not to see what shall happen in the last days." He answered me and said,
[21] "I will tell you the interpretation of the vision, and I will also explain to you the things which you have mentioned.
[22] As for what you said about those who are left, this is the interpretation:
[23] He who brings the peril at that time will himself protect those who fall into peril, who have works and have faith in the Almighty.
[24] Understand therefore that those who are left are more blessed than those who have died.
[25] This is the interpretation of the vision: As for your seeing a man come up from the heart of the sea,
[26] this is he whom the Most High has been keeping for many ages, who will himself deliver his creation; and he will direct those who are left.
[27] And as for your seeing wind and fire and a storm coming out of his mouth,
[28] and as for his not holding a spear or weapon of war, yet destroying the onrushing multitude which came to conquer him, this is the interpretation:
[29] Behold, the days are coming when the Most High will deliver those who are on the earth.
[30] And bewilderment of mind shall come over those who dwell on the earth.
[31] And they shall plan to make war against one another, city against city, place against place, people against people, and kingdom against kingdom.
[32] And when these things come to pass and the signs occur which I showed you before, then my Son will be revealed, whom you saw as a man coming up from the sea.
[33] And when all the nations hear his voice, every man shall leave his own land and the warfare that they have against one another;
[34] and an innumerable multitude shall be gathered together, as you saw, desiring to come and conquer him.
[35] But he shall stand on the top of Mount Zion.

[36] And Zion will come and be made manifest to all people, prepared and built, as you saw the mountain carved out without hands.
[37] And he, my Son, will reprove the assembled nations for their ungodliness (this was symbolized by the storm),
[38] and will reproach them to their face with their evil thoughts and the torments with which they are to be tortured (which were symbolized by the flames), and will destroy them without effort by the law (which was symbolized by the fire).
[39] And as for your seeing him gather to himself another multitude that was peaceable,
[40] these are the ten tribes which were led away from their own land into captivity in the days of King Hoshea, whom Shalmaneser the king of the Assyrians led captive; he took them across the river, and they were taken into another land.
[41] But they formed this plan for themselves, that they would leave the multitude of the nations and go to a more distant region, where mankind had never lived,
[42] that there at least they might keep their statutes which they had not kept in their own land.
[43] And they went in by the narrow passages of the Euphrates river.
[44] For at that time the Most High performed signs for them, and stopped the channels of the river until they had passed over.
[45] Through that region there was a long way to go, a journey of a year and a half; and that country is called Arzareth.
[46] "Then they dwelt there until the last times; and now, when they are about to come again,
[47] the Most High will stop the channels of the river again, so that they may be able to pass over. Therefore you saw the multitude gathered together in peace.
[48] But those who are left of your people, who are found within my holy borders, shall be saved.
[49] Therefore when he destroys the multitude of the nations that are gathered together, he will defend the people who remain.
[50] And then he will show them very many wonders."
[51] I said, "O sovereign Lord, explain this to me: Why did I see the man coming up from the heart of the sea?"
[52] He said to me, "Just as no one can explore or know what is in the depths of the sea, so no one on earth can see my Son or those who are with him, except in the time of his day.
[53] This is the interpretation of the dream which you saw. And you alone have been enlightened about this,
[54] because you have forsaken your own ways and have applied yourself to mine, and have searched out my law;
[55] for you have devoted your life to wisdom, and called understanding

your mother.
[56] Therefore I have shown you this, for there is a reward laid up with the Most High. And after three more days I will tell you other things, and explain weighty and wondrous matters to you."
[57] Then I arose and walked in the field, giving great glory and praise to the Most High because of his wonders, which he did from time to time,
[58] and because he governs the times and whatever things come to pass in their seasons. And I stayed there three days.
14
[1] On the third day, while I was sitting under an oak, behold, a voice came out of a bush opposite me and said, "Ezra, Ezra."
[2] And I said, "Here I am, Lord," and I rose to my feet.
[3] Then he said to me, "I revealed myself in a bush and spoke to Moses, when my people were in bondage in Egypt;
[4] and I sent him and led my people out of Egypt; and I led him up on Mount Sinai, where I kept him with me many days;
[5] and I told him many wondrous things, and showed him the secrets of the times and declared to him the end of the times. Then I commanded him, saying,
[6] `These words you shall publish openly, and these you shall keep secret.'
[7] And now I say to you;
[8] Lay up in your heart the signs that I have shown you, the dreams that you have seen, and the interpretations that you have heard;
[9] for you shall be taken up from among men, and henceforth you shall live with my Son and with those who are like you, until the times are ended.
[10] For the age has lost its youth, and the times begin to grow old.
[11] For the age is divided into twelve parts, and nine of its parts have already passed,
[12] as well as half of the tenth part; so two of its parts remain, besides half of the tenth part.
[13] Now therefore, set your house in order, and reprove your people; comfort the lowly among them, and instruct those that are wise. And now renounce the life that is corruptible,
[14] and put away from you mortal thoughts; cast away from you the burdens of man, and divest yourself now of your weak nature,
[15] and lay to one side the thoughts that are most grievous to you, and hasten to escape from these times.
[16] For evils worse than those which you have now seen happen shall be done hereafter.
[17] For the weaker the world becomes through old age, the more shall evils be multiplied among its inhabitants.
[18] For truth shall go farther away, and falsehood shall come near. For the eagle which you saw in the vision is already hastening to come."

[19] Then I answered and said, "Let me speak in thy presence, Lord.
[20] For behold, I will go, as thou hast commanded me, and I will reprove the people who are now living; but who will warn those who will be born hereafter? For the world lies in darkness, and its inhabitants are without light.
[21] For thy law has been burned, and so no one knows the things which have been done or will be done by thee.
[22] If then I have found favor before thee, send the Holy Spirit into me, and I will write everything that has happened in the world from the beginning, the things which were written in thy law, that men may be able to find the path, and that those who wish to live in the last days may live."
[23] He answered me and said, "Go and gather the people, and tell them not to seek you for forty days.
[24] But prepare for yourself many writing tablets, and take with you Sarea, Dabria, Selemia, Ethanus, and Asiel -- these five, because they are trained to write rapidly;
[25] and you shall come here, and I will light in your heart the lamp of understanding, which shall not be put out until what you are about to write is finished.
[26] And when you have finished, some things you shall make public, and some you shall deliver in secret to the wise; tomorrow at this hour you shall begin to write."
[27] Then I went as he commanded me, and I gathered all the people together, and said,
[28] "Hear these words, O Israel
[29] At first our fathers dwelt as aliens in Egypt, and they were delivered from there,
[30] and received the law of life, which they did not keep, which you also have transgressed after them.
[31] Then land was given to you for a possession in the land of Zion; but you and your fathers committed iniquity and did not keep the ways which the Most High commanded you.
[32] And because he is a righteous judge, in due time he took from you what he had given.
[33] And now you are here, and your brethren are farther in the interior.
[34] If you, then, will rule over your minds and discipline your hearts, you shall be kept alive, and after death you shall obtain mercy.
[35] For after death the judgment will come, when we shall live again; and then the names of the righteous will become manifest, and the deeds of the ungodly will be disclosed.
[36] But let no one come to me now, and let no one seek me for forty days."
[37] So I took the five men, as he commanded me, and we proceeded to the field, and remained there.
[38] And on the next day, behold, a voice called me, saying, "Ezra, open

your mouth and drink what I give you to drink."
[39] Then I opened my mouth, and behold, a full cup was offered to me; it was full of something like water, but its color was like fire.
[40] And I took it and drank; and when I had drunk it, my heart poured forth understanding, and wisdom increased in my breast, for my spirit retained its memory;
[41] and my mouth was opened, and was no longer closed.
[42] And the Most High gave understanding to the five men, and by turns they wrote what was dictated, in characters which they did not know. They sat forty days, and wrote during the daytime, and ate their bread at night.
[43] As for me, I spoke in the daytime and was not silent at night.
[44] So during the forty days ninety-four books were written.
[45] And when the forty days were ended, the Most High spoke to me, saying, "Make public the twenty-four books that you wrote first and let the worthy and the unworthy read them;
[46] but keep the seventy that were written last, in order to give them to the wise among your people.
[47] For in them is the spring of understanding, the fountain of wisdom, and the river of knowledge."
[48] And I did so.
15
[1] The Lord says, "Behold, speak in the ears of my people the words of the prophecy which I will put in your mouth,
[2] and cause them to be written on paper; for they are trustworthy and true.
[3] Do not fear the plots against you, and do not be troubled by the unbelief of those who oppose you.
[4] For every unbeliever shall die in his unbelief."
[5] "Behold," says the Lord, "I bring evils upon the world, the sword and famine and death and destruction.
[6] For iniquity has spread throughout every land, and their harmful deeds have reached their limit.
[7] Therefore," says the Lord,
[8] "I will be silent no longer concerning their ungodly deeds which they impiously commit, neither will I tolerate their wicked practices. Behold, innocent and righteous blood cries out to me, and the souls of the righteous cry out continually.
[9] I will surely avenge them," says the Lord, "and will receive to myself all the innocent blood from among them.
[10] Behold, my people is led like a flock to the slaughter; I will not allow them to live any longer in the land of Egypt,
[11] but I will bring them out with a mighty hand and with an uplifted arm, and will smite Egypt with plagues, as before, and will destroy all its land."
[12] Let Egypt mourn, and its foundations, for the plague of chastisement

and punishment that the Lord will bring upon it.
[13] Let the farmers that till the ground mourn, because their seed shall fail and their trees shall be ruined by blight and hail and by a terrible tempest.
[14] Alas for the world and for those who live in it!
[15] For the sword and misery draw near them, and nation shall rise up to fight against nation, with swords in their hands.
[16] For there shall be unrest among men; growing strong against one another, they shall in their might have no respect for their king or the chief of their leaders.
[17] For a man will desire to go into a city, and shall not be able.
[18] For because of their pride the cities shall be in confusion, the houses shall be destroyed, and people shall be afraid.
[19] A man shall have no pity upon his neighbors, but shall make an assault upon their houses with the sword, and plunder their goods, because of hunger for bread and because of great tribulation.
[20] "Behold," says God, "I call together all the kings of the earth to fear me, from the rising sun and from the south, from the east and from Lebanon; to turn and repay what they have given them.
[21] Just as they have done to my elect until this day, so I will do, and will repay into their bosom." Thus says the Lord God:
[22] "My right hand will not spare the sinners, and my sword will not cease from those who shed innocent blood on earth."
[23] And a fire will go forth from his wrath, and will consume the foundations of the earth, and the sinners, like straw that is kindled.
[24] "Woe to those who sin and do not observe my commandments," says the Lord;
[25] "I will not spare them. Depart, you faithless children! Do not pollute my sanctuary."
[26] For the Lord knows all who transgress against him; therefore he will hand them over to death and slaughter.
[27] For now calamities have come upon the whole earth, and you shall remain in them; for God will not deliver you, because you have sinned against him.
[28] Behold, a terrifying sight, appearing from the east!
[29] The nations of the dragons of Arabia shall come out with many chariots, and from the day that they set out, their hissing shall spread over the earth, so that all who hear them fear and tremble.
[30] Also the Carmonians, raging in wrath, shall go forth like wild boars of the forest, and with great power they shall come, and engage them in battle, and shall devastate a portion of the land of the Assyrians with their teeth.
[31] And then the dragons, remembering their origin, shall become still stronger; and if they combine in great power and turn to pursue them,
[32] then these shall be disorganized and silenced by their power, and shall turn and flee.

[33] And from the land of the Assyrians an enemy in ambush shall beset them and destroy one of them, and fear and trembling shall come upon their army, and indecision upon their kings.
[34] Behold, clouds from the east, and from the north to the south; and their appearance is very threatening, full of wrath and storm.
[35] They shall dash against one another and shall pour out a heavy tempest upon the earth, and their own tempest; and there shall be blood from the sword as high as a horse's belly
[36] and a man's thigh and a camel's hock.
[37] And there shall be fear and great trembling upon the earth; and those who see that wrath shall be horror-stricken, and they shall be seized with trembling.
[38] And, after that, heavy storm clouds shall be stirred up from the south, and from the north, and another part from the west.
[39] And the winds from the east shall prevail over the cloud that was raised in wrath, and shall dispel it; and the tempest that was to cause destruction by the east wind shall be driven violently toward the south and west.
[40] And great and mighty clouds, full of wrath and tempest, shall rise, to destroy all the earth and its inhabitants, and shall pour out upon every high and lofty place a terrible tempest,
[41] fire and hail and flying swords and floods of water, that all the fields and all the streams may be filled with the abundance of those waters.
[42] And they shall destroy cities and walls, mountains and hills, trees of the forests, and grass of the meadows, and their grain.
[43] And they shall go on steadily to Babylon, and shall destroy her.
[44] They shall come to her and surround her; they shall pour out the tempest and all its wrath upon her; then the dust and smoke shall go up to heaven, and all who are about her shall wail over her.
[45] And those who survive shall serve those who have destroyed her.
[46] And you, Asia, who share in the glamour of Babylon and the glory of her person --
[47] woe to you, miserable wretch! For you have made yourself like her; you have decked out your daughters in harlotry to please and glory in your lovers, who have always lusted after you.
[48] You have imitated that hateful harlot in all her deeds and devices; therefore God says,
[49] "I will send evils upon you, widowhood, poverty, famine, sword, and pestilence, to lay waste your houses and bring you to destruction and death.
[50] And the glory of your power shall wither like a flower, when the heat rises that is sent upon you.
[51] You shall be weakened like a wretched woman who is beaten and wounded, so that you cannot receive your mighty lovers.
[52] Would I have dealt with you so violently," says the Lord,

[53] "If you had not always killed my chosen people, exulting and clapping your hands and talking about their death when you were drunk?
[54] Trick out the beauty of your face!
[55] The reward of a harlot is in your bosom, therefore you shall receive your recompense.
[56] As you will do to my chosen people," says the Lord, "so God will do to you, and will hand you over to adversities.
[57] Your children shall die of hunger, and you shall fall by the sword, and your cities shall be wiped out, and all your people who are in the open country shall fall by the sword.
[58] And those who are in the mountains and highlands shall perish of hunger, and they shall eat their own flesh in hunger for bread and drink their own blood in thirst for water.
[59] Unhappy above all others, you shall come and suffer fresh afflictions.
[60] And as they pass they shall wreck the hateful city, and shall destroy a part of your land and abolish a portion of your glory, as they return from devastated Babylon.
[61] And you shall be broken down by them like stubble, and they shall be like fire to you.
[62] And they shall devour you and your cities, your land and your mountains; they shall burn with fire all your forests and your fruitful trees.
[63] They shall carry your children away captive, and shall plunder your wealth, and abolish the glory of your countenance."
16
[1] Woe to you, Babylon and Asia! Woe to you, Egypt and Syria!
[2] Gird yourselves with sackcloth and haircloth, and wail for your children, and lament for them; for your destruction is at hand.
[3] The sword has been sent upon you, and who is there to turn it back?
[4] A fire has been sent upon you, and who is there to quench it?
[5] Calamities have been sent upon you, and who is there to drive them away?
[6] Can one drive off a hungry lion in the forest, or quench a fire in the stubble, when once it has begun to burn?
[7] Can one turn back an arrow shot by a strong archer?
[8] The Lord God sends calamities, and who will drive them away?
[9] Fire will go forth from his wrath, and who is there to quench it?
[10] He will flash lightning, and who will not be afraid? He will thunder, and who will not be terrified?
[11] The Lord will threaten, and who will not be utterly shattered at his presence?
[12] The earth and its foundations quake, the sea is churned up from the depths, and its waves and the fish also shall be troubled at the presence of the Lord and before the glory of his power.
[13] For his right hand that bends the bow is strong, and his arrows that he

shoots are sharp and will not miss when they begin to be shot to the ends of the world.
[14] Behold, calamities are sent forth and shall not return until they come over the earth.
[15] The fire is kindled, and shall not be put out until it consumes the foundations of the earth.
[16] Just as an arrow shot by a mighty archer does not return, so the calamities that are sent upon the earth shall not return.
[17] Alas for me! Alas for me! Who will deliver me in those days?
[18] The beginning of sorrows, when there shall be much lamentation; the beginning of famine, when many shall perish; the beginning of wars, when the powers shall be terrified; the beginning of calamities, when all shall tremble. What shall they do in these circumstances, when the calamities come?
[19] Behold, famine and plague, tribulation and anguish are sent as scourges for the correction of men.
[20] Yet for all this they will not turn from their iniquities, nor be always mindful of the scourges.
[21] Behold, provision will be so cheap upon earth that men will imagine that peace is assured for them, and then the calamities shall spring up on the earth -- the sword, famine, and great confusion.
[22] For many of those who live on the earth shall perish by famine; and those who survive the famine shall die by the sword.
[23] And the dead shall be cast out like dung, and there shall be no one to console them; for the earth shall be left desolate, and its cities shall be demolished.
[24] No one shall be left to cultivate the earth or to sow it.
[25] The trees shall bear fruit, and who will gather it?
[26] The grapes shall ripen, and who will tread them? For in all places there shall be great solitude;
[27] one man will long to see another, or even to hear his voice.
[28] For out of a city, ten shall be left; and out of the field, two who have hidden themselves in thick groves and clefts in the rocks.
[29] As in an olive orchard three or four olives may be left on every tree,
[30] or as when a vineyard is gathered some clusters may be left by those who search carefully through the vineyard,
[31] so in those days three or four shall be left by those who search their houses with the sword.
[32] And the earth shall be left desolate, and its fields shall be for briers, and its roads and all its paths shall bring forth thorns, because no sheep will go along them.
[33] Virgins shall mourn because they have no bridegrooms; women shall mourn because they have no husbands; their daughters shall mourn,

because they have no helpers.
[34] Their bridegrooms shall be killed in war, and their husbands shall perish of famine.
[35] Listen now to these things, and understand them, O servants of the Lord.
[36] Behold the word of the Lord, receive it; do not disbelieve what the Lord says.
[37] Behold, the calamities draw near, and are not delayed.
[38] Just as a woman with child, in the ninth month, when the time of her delivery draws near, has great pains about her womb for two or three hours beforehand, and when the child comes forth from the womb, there will not be a moment's delay,
[39] so the calamities will not delay in coming forth upon the earth, and the world will groan, and pains will seize it on every side.
[40] "Hear my words, O my people; prepare for battle, and in the midst of the calamities be like strangers on the earth.
[41] Let him that sells be like one who will flee; let him that buys be like one who will lose;
[42] let him that does business be like one who will not make a profit; and let him that builds a house be like one who will not live in it;
[43] let him that sows be like one who will not reap; so also him that prunes the vines, like one who will not gather the grapes;
[44] them that marry, like those who will have no children; and them that do not marry, like those who are widowed.
[45] Because those who labor, labor in vain;
[46] for strangers shall gather their fruits, and plunder their goods, and overthrow their houses, and take their children captive; for in captivity and famine they will beget their children.
[47] Those who conduct business, do it only to be plundered; the more they adorn their cities, their houses and possessions, and their persons,
[48] the more angry I will be with them for their sins," says the Lord.
[49] Just as a respectable and virtuous woman abhors a harlot,
[50] so righteousness shall abhor iniquity, when she decks herself out, and shall accuse her to her face, when he comes who will defend him who searches out every sin on earth.
[51] Therefore do not be like her or her works.
[52] For behold, just a little while, and iniquity will be removed from the earth, and righteousness will reign over us.
[53] Let no sinner say that he has not sinned; for God will burn coals of fire on the head of him who says, "I have not sinned before God and his glory."
[54] Behold, the Lord knows all the works of men, their imaginations and their thoughts and their hearts.
[55] He said, "Let the earth be made," and it was made; "Let the heaven be made," and it was made.

[56] At his word the stars were fixed, and he knows the number of the stars.
[57] It is he who searches the deep and its treasures, who has measured the sea and its contents;
[58] who has enclosed the sea in the midst of the waters, and by his word has suspended the earth over the water;
[59] who has spread out the heaven like an arch, and founded it upon the waters;
[60] who has put springs of water in the desert, and pools on the tops of the mountains, to send rivers from the heights to water the earth;
[61] who formed man, and put a heart in the midst of his body, and gave him breath and life and understanding
[62] and the spirit of Almighty God; who made all things and searches out hidden things in hidden places.
[63] Surely he knows your imaginations and what you think in your hearts! Woe to those who sin and want to hide their sins!
[64] Because the Lord will strictly examine all their works, and will make a public spectacle of all of you.
[65] And when your sins come out before men, you shall be put to shame; and your own iniquities shall stand as your accusers in that day.
[66] What will you do? Or how will you hide your sins before God and his angels?
[67] Behold, God is the judge, fear him! Cease from your sins, and forget your iniquities, never to commit them again; so God will lead you forth and deliver you from all tribulation.
[68] For behold, the burning wrath of a great multitude is kindled over you, and they shall carry off some of you and shall feed you what was sacrificed to idols.
[69] And those who consent to eat shall be held in derision and contempt, and be trodden under foot.
[70] For in many places and in neighboring cities there shall be a great insurrection against those who fear the Lord.
[71] They shall be like mad men, sparing no one, but plundering and destroying those who continue to fear the Lord.
[72] For they shall destroy and plunder their goods, and drive them out of their houses.
[73] Then the tested quality of my elect shall be manifest, as gold that is tested by fire.
[74] "Hear, my elect," says the Lord. "Behold, the days of tribulation are at hand, and I will deliver you from them.
[75] Do not fear or doubt, for God is your guide.
[76] You who keep my commandments and precepts," says the Lord God, "do not let your sins pull you down, or your iniquities prevail over you."
[77] Woe to those who are choked by their sins and overwhelmed by their

iniquities, as a field is choked with underbrush and its path overwhelmed with thorns, so that no one can pass through!
[78] It is shut off and given up to be consumed by fire.

1 Maccabees

1Mac.1

[1] After Alexander son of Philip, the Macedonian, who came from the land of Kittim, had defeated Darius, king of the Persians and the Medes, he succeeded him as king. (He had previously become king of Greece.)
[2] He fought many battles, conquered strongholds, and put to death the kings of the earth.
[3] He advanced to the ends of the earth, and plundered many nations. When the earth became quiet before him, he was exalted, and his heart was lifted up.
[4] He gathered a very strong army and ruled over countries, nations, and princes, and they became tributary to him.
[5] After this he fell sick and perceived that he was dying.
[6] So he summoned his most honored officers, who had been brought up with him from youth, and divided his kingdom among them while he was still alive.
[7] And after Alexander had reigned twelve years, he died.
[8] Then his officers began to rule, each in his own place.
[9] They all put on crowns after his death, and so did their sons after them for many years; and they caused many evils on the earth.
[10] From them came forth a sinful root, Antiochus Epiphanes, son of Antiochus the king; he had been a hostage in Rome. He began to reign in the one hundred and thirty-seventh year of the kingdom of the Greeks.
[11] In those days lawless men came forth from Israel, and misled many, saying, "Let us go and make a covenant with the Gentiles round about us, for since we separated from them many evils have come upon us."
[12] This proposal pleased them,
[13] and some of the people eagerly went to the king. He authorized them to observe the ordinances of the Gentiles.
[14] So they built a gymnasium in Jerusalem, according to Gentile custom,
[15] and removed the marks of circumcision, and abandoned the holy covenant. They joined with the Gentiles and sold themselves to do evil.
[16] When Antiochus saw that his kingdom was established, he determined to become king of the land of Egypt, that he might reign over both kingdoms.
[17] So he invaded Egypt with a strong force, with chariots and elephants and cavalry and with a large fleet.
[18] He engaged Ptolemy king of Egypt in battle, and Ptolemy turned and

fled before him, and many were wounded and fell.
[19] And they captured the fortified cities in the land of Egypt, and he plundered the land of Egypt.
[20] After subduing Egypt, Antiochus returned in the one hundred and forty-third year. He went up against Israel and came to Jerusalem with a strong force.
[21] He arrogantly entered the sanctuary and took the golden altar, the lampstand for the light, and all its utensils.
[22] He took also the table for the bread of the Presence, the cups for drink offerings, the bowls, the golden censers, the curtain, the crowns, and the gold decoration on the front of the temple; he stripped it all off.
[23] He took the silver and the gold, and the costly vessels; he took also the hidden treasures which he found.
[24] Taking them all, he departed to his own land. He committed deeds of murder, and spoke with great arrogance.
[25] Israel mourned deeply in every community,
[26] rulers and elders groaned, maidens and young men became faint, the beauty of women faded.
[27] Every bridegroom took up the lament; she who sat in the bridal chamber was mourning.
[28] Even the land shook for its inhabitants, and all the house of Jacob was clothed with shame.
[29] Two years later the king sent to the cities of Judah a chief collector of tribute, and he came to Jerusalem with a large force.
[30] Deceitfully he spoke peaceable words to them, and they believed him; but he suddenly fell upon the city, dealt it a severe blow, and destroyed many people of Israel.
[31] He plundered the city, burned it with fire, and tore down its houses and its surrounding walls.
[32] And they took captive the women and children, and seized the cattle.
[33] Then they fortified the city of David with a great strong wall and strong towers, and it became their citadel.
[34] And they stationed there a sinful people, lawless men. These strengthened their position;
[35] they stored up arms and food, and collecting the spoils of Jerusalem they stored them there, and became a great snare.
[36] It became an ambush against the sanctuary, an evil adversary of Israel continually.
[37] On every side of the sanctuary they shed innocent blood; they even defiled the sanctuary.
[38] Because of them the residents of Jerusalem fled; she became a dwelling of strangers; she became strange to her offspring, and her children forsook her.
[39] Her sanctuary became desolate as a desert; her feasts were turned into

mourning, her sabbaths into a reproach,
her honor into contempt.
[40] Her dishonor now grew as great as her glory; her exaltation was turned into mourning.
[41] Then the king wrote to his whole kingdom that all should be one people,
[42] and that each should give up his customs.
[43] All the Gentiles accepted the command of the king. Many even from Israel gladly adopted his religion; they sacrificed to idols and profaned the sabbath.
[44] And the king sent letters by messengers to Jerusalem and the cities of Judah; he directed them to follow customs strange to the land,
[45] to forbid burnt offerings and sacrifices and drink offerings in the sanctuary, to profane sabbaths and feasts,
[46] to defile the sanctuary and the priests,
[47] to build altars and sacred precincts and shrines for idols, to sacrifice swine and unclean animals,
[48] and to leave their sons uncircumcised. They were to make themselves abominable by everything unclean and profane,
[49] so that they should forget the law and change all the ordinances.
[50] "And whoever does not obey the command of the king shall die."
[51] In such words he wrote to his whole kingdom. And he appointed inspectors over all the people and commanded the cities of Judah to offer sacrifice, city by city.
[52] Many of the people, every one who forsook the law, joined them, and they did evil in the land;
[53] they drove Israel into hiding in every place of refuge they had.
[54] Now on the fifteenth day of Chislev, in the one hundred and forty-fifth year, they erected a desolating sacrilege upon the altar of burnt offering. They also built altars in the surrounding cities of Judah,
[55] and burned incense at the doors of the houses and in the streets.
[56] The books of the law which they found they tore to pieces and burned with fire.
[57] Where the book of the covenant was found in the possession of any one, or if any one adhered to the law, the decree of the king condemned him to death.
[58] They kept using violence against Israel, against those found month after month in the cities.
[59] And on the twenty-fifth day of the month they offered sacrifice on the altar which was upon the altar of burnt offering.
[60] According to the decree, they put to death the women who had their children circumcised,
[61] and their families and those who circumcised them; and they hung the

infants from their mothers' necks.
[62] But many in Israel stood firm and were resolved in their hearts not to eat unclean food.
[63] They chose to die rather than to be defiled by food or to profane the holy covenant; and they did die.
[64] And very great wrath came upon Israel.
1Mac.2
[1] In those days Mattathias the son of John, son of Simeon, a priest of the sons of Joarib, moved from Jerusalem and settled in Modein.
[2] He had five sons, John surnamed Gaddi,
[3] Simon called Thassi,
[4] Judas called Maccabeus,
[5] Eleazar called Avaran, and Jonathan called Apphus.
[6] He saw the blasphemies being committed in Judah and Jerusalem,
[7] and said, "Alas! Why was I born to see this, the ruin of my people, the ruin of the holy city, and to dwell there when it was given over to the enemy, the sanctuary given over to aliens?
[8] Her temple has become like a man without honor;
[9] her glorious vessels have been carried into captivity. Her babes have been killed in her streets, her youths by the sword of the foe.
[10] What nation has not inherited her palaces and has not seized her spoils?
[11] All her adornment has been taken away; no longer free, she has become a slave.
[12] And behold, our holy place, our beauty, and our glory have been laid waste; the Gentiles have profaned it.
[13] Why should we live any longer?"
[14] And Mattathias and his sons rent their clothes, put on sackcloth, and mourned greatly.
[15] Then the king's officers who were enforcing the apostasy came to the city of Modein to make them offer sacrifice.
[16] Many from Israel came to them; and Mattathias and his sons were assembled.
[17] Then the king's officers spoke to Mattathias as follows: "You are a leader, honored and great in this city, and supported by sons and brothers.
[18] Now be the first to come and do what the king commands, as all the Gentiles and the men of Judah and those that are left in Jerusalem have done. Then you and your sons will be numbered among the friends of the king, and you and your sons will be honored with silver and gold and many gifts."
[19] But Mattathias answered and said in a loud voice: "Even if all the nations that live under the rule of the king obey him, and have chosen to do his commandments, departing each one from the religion of his fathers,
[20] yet I and my sons and my brothers will live by the covenant of our fathers.

[21] Far be it from us to desert the law and the ordinances.
[22] We will not obey the king's words by turning aside from our religion to the right hand or to the left."
[23] When he had finished speaking these words, a Jew came forward in the sight of all to offer sacrifice upon the altar in Modein, according to the king's command.
[24] When Mattathias saw it, be burned with zeal and his heart was stirred. He gave vent to righteous anger; he ran and killed him upon the altar.
[25] At the same time he killed the king's officer who was forcing them to sacrifice, and he tore down the altar.
[26] Thus he burned with zeal for the law, as Phinehas did against Zimri the son of Salu.
[27] Then Mattathias cried out in the city with a loud voice, saying: "Let every one who is zealous for the law and supports the covenant come out with me!"
[28] And he and his sons fled to the hills and left all that they had in the city.
[29] Then many who were seeking righteousness and justice went down to the wilderness to dwell there,
[30] they, their sons, their wives, and their cattle, because evils pressed heavily upon them.
[31] And it was reported to the king's officers, and to the troops in Jerusalem the city of David, that men who had rejected the king's command had gone down to the hiding places in the wilderness.
[32] Many pursued them, and overtook them; they encamped opposite them and prepared for battle against them on the sabbath day.
[33] And they said to them, "Enough of this! Come out and do what the king commands, and you will live."
[34] But they said, "We will not come out, nor will we do what the king commands and so profane the sabbath day."
[35] Then the enemy hastened to attack them.
[36] But they did not answer them or hurl a stone at them or block up their hiding places,
[37] for they said, "Let us all die in our innocence; heaven and earth testify for us that you are killing us unjustly."
[38] So they attacked them on the sabbath, and they died, with their wives and children and cattle, to the number of a thousand persons.
[39] When Mattathias and his friends learned of it, they mourned for them deeply.
[40] And each said to his neighbor: "If we all do as our brethren have done and refuse to fight with the Gentiles for our lives and for our ordinances, they will quickly destroy us from the earth."
[41] So they made this decision that day: "Let us fight against every man who comes to attack us on the sabbath day; let us not all die as our brethren

died in their hiding places."
[42] Then there united with them a company of Hasideans, mighty warriors of Israel, every one who offered himself willingly for the law.
[43] And all who became fugitives to escape their troubles joined them and reinforced them.
[44] They organized an army, and struck down sinners in their anger and lawless men in their wrath; the survivors fled to the Gentiles for safety.
[45] And Mattathias and his friends went about and tore down the altars;
[46] they forcibly circumcised all the uncircumcised boys that they found within the borders of Israel.
[47] They hunted down the arrogant men, and the work prospered in their hands.
[48] They rescued the law out of the hands of the Gentiles and kings, and they never let the sinner gain the upper hand.
[49] Now the days drew near for Mattathias to die, and he said to his sons: "Arrogance and reproach have now become strong; it is a time of ruin and furious anger.
[50] Now, my children, show zeal for the law, and give your lives for the covenant of our fathers.
[51] "Remember the deeds of the fathers, which they did in their generations; and receive great honor and an everlasting name.
[52] Was not Abraham found faithful when tested, and it was reckoned to him as righteousness?
[53] Joseph in the time of his distress kept the commandment, and became lord of Egypt.
[54] Phinehas our father, because he was deeply zealous, received the covenant of everlasting priesthood.
[55] Joshua, because he fulfilled the command, became a judge in Israel.
[56] Caleb, because he testified in the assembly, received an inheritance in the land.
[57] David, because he was merciful, inherited the throne of the kingdom for ever.
[58] Elijah because of great zeal for the law was taken up into heaven.
[59] Hannaniah, Azariah, and Mishael believed and were saved from the flame.
[60] Daniel because of his innocence was delivered from the mouth of the lions.
[61] "And so observe, from generation to generation, that none who put their trust in him will lack strength.
[62] Do not fear the words of a sinner, for his splendor will turn into dung and worms.
[63] Today he will be exalted, but tomorrow he will not be found, because he has returned to the dust, and his plans will perish.
[64] My children, be courageous and grow strong in the law, for by it you

will gain honor.
[65] "Now behold, I know that Simeon your brother is wise in counsel; always listen to him; he shall be your father.
[66] Judas Maccabeus has been a mighty warrior from his youth; he shall command the army for you and fight the battle against the peoples.
[67] You shall rally about you all who observe the law, and avenge the wrong done to your people.
[68] Pay back the Gentiles in full, and heed what the law commands."
[69] Then he blessed them, and was gathered to his fathers.
[70] He died in the one hundred and forty-sixth year and was buried in the tomb of his fathers at Modein. And all Israel mourned for him with great lamentation.
1Mac.3
[1] Then Judas his son, who was called Maccabeus, took command in his place.
[2] All his brothers and all who had joined his father helped him; they gladly fought for Israel.
[3] He extended the glory of his people. Like a giant he put on his breastplate; he girded on his armor of war and waged battles, protecting the host by his sword.
[4] He was like a lion in his deeds, like a lion's cub roaring for prey.
[5] He searched out and pursued the lawless; he burned those who troubled his people.
[6] Lawless men shrank back for fear of him; all the evildoers were confounded; and deliverance prospered by his hand.
[7] He embittered many kings, but he made Jacob glad by his deeds, and his memory is blessed for ever.
[8] He went through the cities of Judah; he destroyed the ungodly out of the land; thus he turned away wrath from Israel.
[9] He was renowned to the ends of the earth; he gathered in those who were perishing.
[10] But Apollonius gathered together Gentiles and a large force from Samaria to fight against Israel.
[11] When Judas learned of it, he went out to meet him, and he defeated and killed him. Many were wounded and fell, and the rest fled.
[12] Then they seized their spoils; and Judas took the sword of Apollonius, and used it in battle the rest of his life.
[13] Now when Seron, the commander of the Syrian army, heard that Judas had gathered a large company, including a body of faithful men who stayed with him and went out to battle,
[14] he said, "I will make a name for myself and win honor in the kingdom. I will make war on Judas and his companions, who scorn the king's command."

[15] And again a strong army of ungodly men went up with him to help him, to take vengeance on the sons of Israel.
[16] When he approached the ascent of Beth-horon, Judas went out to meet him with a small company.
[17] But when they saw the army coming to meet them, they said to Judas, "How can we, few as we are, fight against so great and strong a multitude? And we are faint, for we have eaten nothing today."
[18] Judas replied, "It is easy for many to be hemmed in by few, for in the sight of Heaven there is no difference between saving by many or by few.
[19] It is not on the size of the army that victory in battle depends, but strength comes from Heaven.
[20] They come against us in great pride and lawlessness to destroy us and our wives and our children, and to despoil us;
[21] but we fight for our lives and our laws.
[22] He himself will crush them before us; as for you, do not be afraid of them."
[23] When he finished speaking, he rushed suddenly against Seron and his army, and they were crushed before him.
[24] They pursued them down the descent of Beth-horon to the plain; eight hundred of them fell, and the rest fled into the land of the Philistines.
[25] Then Judas and his brothers began to be feared, and terror fell upon the Gentiles round about them.
[26] His fame reached the king, and the Gentiles talked of the battles of Judas.
[27] When king Antiochus heard these reports, he was greatly angered; and he sent and gathered all the forces of his kingdom, a very strong army.
[28] And he opened his coffers and gave a year's pay to his forces, and ordered them to be ready for any need.
[29] Then he saw that the money in the treasury was exhausted, and that the revenues from the country were small because of the dissension and disaster which he had caused in the land by abolishing the laws that had existed from the earliest days.
[30] He feared that he might not have such funds as he had before for his expenses and for the gifts which he used to give more lavishly than preceding kings.
[31] He was greatly perplexed in mind, and determined to go to Persia and collect the revenues from those regions and raise a large fund.
[32] He left Lysias, a distinguished man of royal lineage, in charge of the king's affairs from the river Euphrates to the borders of Egypt.
[33] Lysias was also to take care of Antiochus his son until he returned.
[34] And he turned over to Lysias half of his troops and the elephants, and gave him orders about all that he wanted done. As for the residents of Judea and Jerusalem,
[35] Lysias was to send a force against them to wipe out and destroy the

strength of Israel and the remnant of Jerusalem; he was to banish the memory of them from the place,
[36] settle aliens in all their territory, and distribute their land.
[37] Then the king took the remaining half of his troops and departed from Antioch his capital in the one hundred and forty-seventh year. He crossed the Euphrates river and went through the upper provinces.
[38] Lysias chose Ptolemy the son of Dorymenes, and Nicanor and Gorgias, mighty men among the friends of the king,
[39] and sent with them forty thousand infantry and seven thousand cavalry to go into the land of Judah and destroy it, as the king had commanded.
[40] so they departed with their entire force, and when they arrived they encamped near Emmaus in the plain.
[41] When the traders of the region heard what was said to them, they took silver and gold in immense amounts, and fetters, and went to the camp to get the sons of Israel for slaves. And forces from Syria and the land of the Philistines joined with them.
[42] Now Judas and his brothers saw that misfortunes had increased and that the forces were encamped in their territory. They also learned what the king had commanded to do to the people to cause their final destruction.
[43] But they said to one another, "Let us repair the destruction of our people, and fight for our people and the sanctuary."
[44] And the congregation assembled to be ready for battle, and to pray and ask for mercy and compassion.
[45] Jerusalem was uninhabited like a wilderness; not one of her children went in or out.The sanctuary was trampled own,
and the sons of aliens held the citadel; it was a lodging place for the Gentiles. Joy was taken from Jacob; the flute and the harp ceased to play.
[46] So they assembled and went to Mizpah, opposite Jerusalem, because Israel formerly had a place of prayer in Mizpah.
[47] They fasted that day, put on sackcloth and sprinkled ashes on their heads, and rent their clothes.
[48] And they opened the book of the law to inquire into those matters about which the Gentiles were consulting the images of their idols.
[49] They also brought the garments of the priesthood and the first fruits and the tithes, and they stirred up the Nazirites who had completed their days;
[50] and they cried aloud to Heaven, saying, "What shall we do with these? Where shall we take them?
[51] Your sanctuary is trampled down and profaned, and thy priests mourn in humiliation.
[52] And behold, the Gentiles are assembled against us to destroy us; thou knowest what they plot against us.
[53] How will we be able to withstand them, if thou do not help us?"

[54] Then they sounded the trumpets and gave a loud shout.
[55] After this Judas appointed leaders of the people, in charge of thousands and hundreds and fifties and tens.
[56] And he said to those who were building houses, or were betrothed, or were planting vineyards, or were fainthearted, that each should return to his home, according to the law.
[57] Then the army marched out and encamped to the south of Emmaus.
[58] And Judas said, "Gird yourselves and be valiant. Be ready early in the morning to fight with these Gentiles who have assembled against us to destroy us and our sanctuary.
[59] It is better for us to die in battle than to see the misfortunes of our nation and of the sanctuary.
[60] But as his will in heaven may be, so he will do."
1Mac.4
[1] Now Gorgias took five thousand infantry and a thousand picked cavalry, and this division moved out by night
[2] to fall upon the camp of the Jews and attack them suddenly. Men from the citadel were his guides.
[3] But Judas heard of it, and he and his mighty men moved out to attack the king's force in Emmaus
[4] while the division was still absent from the camp.
[5] When Gorgias entered the camp of Judas by night, he found no one there, so he looked for them in the hills, because he said, "These men are fleeing from us."
[6] At daybreak Judas appeared in the plain with three thousand men, but they did not have armor and swords such as they desired.
[7] And they saw the camp of the Gentiles, strong and fortified, with cavalry round about it; and these men were trained in war.
[8] But Judas said to the men who were with him, "Do not fear their numbers or be afraid when they charge.
[9] Remember how our fathers were saved at the Red Sea, when Pharaoh with his forces pursued them.
[10] And now let us cry to Heaven, to see whether he will favor us and remember his covenant with our fathers and crush this army before us today.
[11] Then all the Gentiles will know that there is one who redeems and saves Israel."
[12] When the foreigners looked up and saw them coming against them,
[13] they went forth from their camp to battle. Then the men with Judas blew their trumpets
[14] and engaged in battle. The Gentiles were crushed and fled into the plain,
[15] and all those in the rear fell by the sword. They pursued them to Gazara, and to the plains of Idumea, and to Azotus and Jamnia; and three

thousand of them fell.
[16] Then Judas and his force turned back from pursuing them,
[17] and he said to the people, "Do not be greedy for plunder, for there is a battle before us;
[18] Gorgias and his force are near us in the hills. But stand now against our enemies and fight them, and afterward seize the plunder boldly."
[19] Just as Judas was finishing this speech, a detachment appeared, coming out of the hills.
[20] They saw that their army had been put to flight, and that the Jews were burning the camp, for the smoke that was seen showed what had happened.
[21] When they perceived this they were greatly frightened, and when they also saw the army of Judas drawn up in the plain for battle,
[22] they all fled into the land of the Philistines.
[23] Then Judas returned to plunder the camp, and they seized much gold and silver, and cloth dyed blue and sea purple, and great riches.
[24] On their return they sang hymns and praises to Heaven, for he is good, for his mercy endures for ever.
[25] Thus Israel had a great deliverance that day.
[26] Those of the foreigners who escaped went and reported to Lysias all that had happened.
[27] When he heard it, he was perplexed and discouraged, for things had not happened to Israel as he had intended, nor had they turned out as the king had commanded him.
[28] But the next year he mustered sixty thousand picked infantrymen and five thousand cavalry to subdue them.
[29] They came into Idumea and encamped at Beth-zur, and Judas met them with ten thousand men.
[30] When he saw that the army was strong, he prayed, saying, "Blessed art thou, O Savior of Israel, who didst crush the attack of the mighty warrior by the hand of thy servant David, and didst give the camp of the Philistines into the hands of Jonathan, the son of Saul, and of the man who carried his armor.
[31] So do thou hem in this army by the hand of thy people Israel, and let them be ashamed of their troops and their cavalry.
[32] Fill them with cowardice; melt the boldness of their strength; let them tremble in their destruction.
[33] Strike them down with the sword of those who love thee, and let all who know thy name praise thee with hymns."
[34] Then both sides attacked, and there fell of the army of Lysias five thousand men; they fell in action.
[35] And when Lysias saw the rout of his troops and observed the boldness which inspired those of Judas, and how ready they were either to live or to die nobly, he departed to Antioch and enlisted mercenaries, to invade Judea

again with an even larger army.
[36] Then said Judas and his brothers, "Behold, our enemies are crushed; let us go up to cleanse the sanctuary and dedicate it."
[37] So all the army assembled and they went up to Mount Zion.
[38] And they saw the sanctuary desolate, the altar profaned, and the gates burned. In the courts they saw bushes sprung up as in a thicket, or as on one of the mountains. They saw also the chambers of the priests in ruins.
[39] Then they rent their clothes, and mourned with great lamentation, and sprinkled themselves with ashes.
[40] They fell face down on the ground, and sounded the signal on the trumpets, and cried out to Heaven.
[41] Then Judas detailed men to fight against those in the citadel until he had cleansed the sanctuary.
[42] He chose blameless priests devoted to the law,
[43] and they cleansed the sanctuary and removed the defiled stones to an unclean place.
[44] They deliberated what to do about the altar of burnt offering, which had been profaned.
[45] And they thought it best to tear it down, lest it bring reproach upon them, for the Gentiles had defiled it. So they tore down the altar,
[46] and stored the stones in a convenient place on the temple hill until there should come a prophet to tell what to do with them.
[47] Then they took unhewn stones, as the law directs, and built a new altar like the former one.
[48] They also rebuilt the sanctuary and the interior of the temple, and consecrated the courts.
[49] They made new holy vessels, and brought the lampstand, the altar of incense, and the table into the temple.
[50] Then they burned incense on the altar and lighted the lamps on the lampstand, and these gave light in the temple.
[51] They placed the bread on the table and hung up the curtains. Thus they finished all the work they had undertaken.
[52] Early in the morning on the twenty-fifth day of the ninth month, which is the month of Chislev, in the one hundred and forty-eighth year,
[53] they rose and offered sacrifice, as the law directs, on the new altar of burnt offering which they had built.
[54] At the very season and on the very day that the Gentiles had profaned it, it was dedicated with songs and harps and lutes and cymbals.
[55] All the people fell on their faces and worshiped and blessed Heaven, who had prospered them.
[56] So they celebrated the dedication of the altar for eight days, and offered burnt offerings with gladness; they offered a sacrifice of deliverance and praise.
[57] They decorated the front of the temple with golden crowns and small

shields; they restored the gates and the chambers for the priests, and furnished them with doors.
[58] There was very great gladness among the people, and the reproach of the Gentiles was removed.
[59] Then Judas and his brothers and all the assembly of Israel determined that every year at that season the days of dedication of the altar should be observed with gladness and joy for eight days, beginning with the twenty-fifth day of the month of Chislev.
[60] At that time they fortified Mount Zion with high walls and strong towers round about, to keep the Gentiles from coming and trampling them down as they had done before.
[61] And he stationed a garrison there to hold it. He also fortified Beth-zur, so that the people might have a stronghold that faced Idumea.
1Mac.5
[1] When the Gentiles round about heard that the altar had been built and the sanctuary dedicated as it was before, they became very angry,
[2] and they determined to destroy the descendants of Jacob who lived among them. So they began to kill and destroy among the people.
[3] But Judas made war on the sons of Esau in Idumea, at Akrabattene, because they kept lying in wait for Israel. He dealt them a heavy blow and humbled them and despoiled them.
[4] He also remembered the wickedness of the sons of Baean, who were a trap and a snare to the people and ambushed them on the highways.
[5] They were shut up by him in their towers; and he encamped against them, vowed their complete destruction, and burned with fire their towers and all who were in them.
[6] Then he crossed over to attack the Ammonites, where he found a strong band and many people with Timothy as their leader.
[7] He engaged in many battles with them and they were crushed before him; he struck them down.
[8] He also took Jazer and its villages; then he returned to Judea.
[9] Now the Gentiles in Gilead gathered together against the Israelites who lived in their territory, and planned to destroy them. But they fled to the stronghold of Dathema,
[10] and sent to Judas and his brothers a letter which said, "The Gentiles around us have gathered together against us to destroy us.
[11] They are preparing to come and capture the stronghold to which we have fled, and Timothy is leading their forces.
[12] Now then come and rescue us from their hands, for many of us have fallen,
[13] and all our brethren who were in the land of Tob have been killed; the enemy have captured their wives and children and goods, and have destroyed about a thousand men there."

[14] While the letter was still being read, behold, other messengers, with their garments rent, came from Galilee and made a similar report;
[15] they said that against them had gathered together men of Ptolemais and Tyre and Sidon, and all Galilee of the Gentiles, "to annihilate us."
[16] When Judas and the people heard these messages, a great assembly was called to determine what they should do for their brethren who were in distress and were being attacked by enemies.
[17] Then Judas said to Simon his brother, "Choose your men and go and rescue your brethren in Galilee; I and Jonathan my brother will go to Gilead."
[18] But he left Joseph, the son of Zechariah, and Azariah, a leader of the people, with the rest of the forces, in Judea to guard it;
[19] and he gave them this command, "Take charge of this people, but do not engage in battle with the Gentiles until we return."
[20] Then three thousand men were assigned to Simon to go to Galilee, and eight thousand to Judas for Gilead.
[21] so Simon went to Galilee and fought many battles against the Gentiles, and the Gentiles were crushed before him.
[22] He pursued them to the gate of Ptolemais, and as many as three thousand of the Gentiles fell, and he despoiled them.
[23] Then he took the Jews of Galilee and Arbatta, with their wives and children, and all they possessed, and led them to Judea with great rejoicing.
[24] Judas Maccabeus and Jonathan his brother crossed the Jordan and went three days' journey into the wilderness.
[25] They encountered the Nabateans, who met them peaceably and told them all that had happened to their brethren in Gilead:
[26] "Many of them have been shut up in Bozrah and Bosor, in Alema and Chaspho, Maked and Carnaim" -- all these cities were strong and large--
[27] "and some have been shut up in the other cities of Gilead; the enemy are getting ready to attack the strongholds tomorrow and take and destroy all these men in one day."
[28] Then Judas and his army quickly turned back by the wilderness road to Bozrah; and he took the city, and killed every male by the edge of the sword; then he seized all its spoils and burned it with fire.
[29] He departed from there at night, and they went all the way to the stronghold of Dathema.
[30] At dawn they looked up, and behold, a large company, that could not be counted, carrying ladders and engines of war to capture the stronghold, and attacking the Jews within.
[31] So Judas saw that the battle had begun and that the cry of the city went up to Heaven with trumpets and loud shouts,
[32] and he said to the men of his forces, "Fight today for your brethren!"
[33] Then he came up behind them in three companies, who sounded their trumpets and cried aloud in prayer.

[34] And when the army of Timothy realized that it was Maccabeus, they fled before him, and he dealt them a heavy blow. As many as eight thousand of them fell that day.
[35] Next he turned aside to Alema, and fought against it and took it; and he killed every male in it, plundered it, and burned it with fire.
[36] From there he marched on and took Chaspho, Maked, and Bosor, and the other cities of Gilead.
[37] After these things Timothy gathered another army and encamped opposite Raphon, on the other side of the stream.
[38] Judas sent men to spy out the camp, and they reported to him, "All the Gentiles around us have gathered to him; it is a very large force.
[39] They also have hired Arabs to help them, and they are encamped across the stream, ready to come and fight against you." And Judas went to meet them.
[40] Now as Judas and his army drew near to the stream of water, Timothy said to the officers of his forces, "If he crosses over to us first, we will not be able to resist him, for he will surely defeat us.
[41] But if he shows fear and camps on the other side of the river, we will cross over to him and defeat him."
[42] When Judas approached the stream of water, he stationed the scribes of the people at the stream and gave them this command, "Permit no man to encamp, but make them all enter the battle."
[43] Then he crossed over against them first, and the whole army followed him. All the Gentiles were defeated before him, and they threw away their arms and fled into the sacred precincts at Carnaim.
[44] But he took the city and burned the sacred precincts with fire, together with all who were in them. Thus Carnaim was conquered; they could stand before Judas no longer.
[45] Then Judas gathered together all the Israelites in Gilead, the small and the great, with their wives and children and goods, a very large company, to go to the land of Judah.
[46] So they came to Ephron. This was a large and very strong city on the road, and they could not go round it to the right or to the left; they had to go through it.
[47] But the men of the city shut them out and blocked up the gates with stones.
[48] And Judas sent them this friendly message, "Let us pass through your land to get to our land. No one will do you harm; we will simply pass by on foot." But they refused to open to him.
[49] Then Judas ordered proclamation to be made to the army that each should encamp where he was.
[50] So the men of the forces encamped, and he fought against the city all that day and all the night, and the city was delivered into his hands.

[51] He destroyed every male by the edge of the sword, and razed and plundered the city. Then he passed through the city over the slain.
[52] And they crossed the Jordan into the large plain before Beth-shan.
[53] And Judas kept rallying the laggards and encouraging the people all the way till he came to the land of Judah.
[54] So they went up to Mount Zion with gladness and joy, and offered burnt offerings, because not one of them had fallen before they returned in safety.
[55] Now while Judas and Jonathan were in Gilead and Simon his brother was in Galilee before Ptolemais,
[56] Joseph, the son of Zechariah, and Azariah, the commanders of the forces, heard of their brave deeds and of the heroic war they had fought.
[57] So they said, "Let us also make a name for ourselves; let us go and make war on the Gentiles around us."
[58] And they issued orders to the men of the forces that were with them, and they marched against Jamnia.
[59] And Gorgias and his men came out of the city to meet them in battle.
[60] Then Joseph and Azariah were routed, and were pursued to the borders of Judea; as many as two thousand of the people of Israel fell that day.
[61] Thus the people suffered a great rout because, thinking to do a brave deed, they did not listen to Judas and his brothers.
[62] But they did not belong to the family of those men through whom deliverance was given to Israel.
[63] The man Judas and his brothers were greatly honored in all Israel and among all the Gentiles, wherever their name was heard.
[64] Men gathered to them and praised them.
[65] Then Judas and his brothers went forth and fought the sons of Esau in the land to the south. He struck Hebron and its villages and tore down its strongholds and burned its towers round about.
[66] Then he marched off to go into the land of the Philistines, and passed through Marisa.
[67] On that day some priests, who wished to do a brave deed, fell in battle, for they went out to battle unwisely.
[68] But Judas turned aside to Azotus in the land of the Philistines; he tore down their altars, and the graven images of their gods he burned with fire; he plundered the cities and returned to the land of Judah.

1Mac.6
[1] King Antiochus was going through the upper provinces when he heard that Elymais in Persia was a city famed for its wealth in silver and gold.
[2] Its temple was very rich, containing golden shields, breastplates, and weapons left there by Alexander, the son of Philip, the Macedonian king who first reigned over the Greeks.
[3] So he came and tried to take the city and plunder it, but he could not,

because his plan became known to the men of the city
[4] and they withstood him in battle. So he fled and in great grief departed from there to return to Babylon.
[5] Then some one came to him in Persia and reported that the armies which had gone into the land of Judah had been routed;
[6] that Lysias had gone first with a strong force, but had turned and fled before the Jews; that the Jews had grown strong from the arms, supplies, and abundant spoils which they had taken from the armies they had cut down;
[7] that they had torn down the abomination which he had erected upon the altar in Jerusalem; and that they had surrounded the sanctuary with high walls as before, and also Beth-zur, his city.
[8] When the king heard this news, he was astounded and badly shaken. He took to his bed and became sick from grief, because things had not turned out for him as he had planned.
[9] He lay there for many days, because deep grief continually gripped him, and he concluded that he was dying.
[10] So he called all his friends and said to them, "Sleep departs from my eyes and I am downhearted with worry.
[11] I said to myself, `To what distress I have come! And into what a great flood I now am plunged! For I was kind and beloved in my power.'
[12] But now I remember the evils I did in Jerusalem. I seized all her vessels of silver and gold; and I sent to destroy the inhabitants of Judah without good reason.
[13] I know that it is because of this that these evils have come upon me; and behold, I am perishing of deep grief in a strange land."
[14] Then he called for Philip, one of his friends, and made him ruler over all his kingdom.
[15] He gave him the crown and his robe and the signet, that he might guide Antiochus his son and bring him up to be king.
[16] Thus Antiochus the king died there in the one hundred and forty-ninth year.
[17] And when Lysias learned that the king was dead, he set up Antiochus the king's son to reign. Lysias had brought him up as a boy, and he named him Eupator.
[18] Now the men in the citadel kept hemming Israel in around the sanctuary. They were trying in every way to harm them and strengthen the Gentiles.
[19] So Judas decided to destroy them, and assembled all the people to besiege them.
[20] They gathered together and besieged the citadel in the one hundred and fiftieth year; and he built siege towers and other engines of war.
[21] But some of the garrison escaped from the siege and some of the

ungodly Israelites joined them.
[22] They went to the king and said, "How long will you fail to do justice and to avenge our brethren?
[23] We were happy to serve your father, to live by what he said and to follow his commands.
[24] For this reason the sons of our people besieged the citadel and became hostile to us; moreover, they have put to death as many of us as they have caught, and they have seized our inheritances.
[25] And not against us alone have they stretched out their hands, but also against all the lands on their borders.
[26] And behold, today they have encamped against the citadel in Jerusalem to take it; they have fortified both the sanctuary and Beth-zur;
[27] and unless you quickly prevent them, they will do still greater things, and you will not be able to stop them."
[28] The king was enraged when he heard this. He assembled all his friends, the commanders of his forces and those in authority.
[29] And mercenary forces came to him from other kingdoms and from islands of the seas.
[30] The number of his forces was a hundred thousand foot soldiers, twenty thousand horsemen, and thirty-two elephants accustomed to war.
[31] They came through Idumea and encamped against Beth-zur, and for many days they fought and built engines of war; but the Jews sallied out and burned these with fire, and fought manfully.
[32] Then Judas marched away from the citadel and encamped at Beth-zechariah, opposite the camp of the king.
[33] Early in the morning the king rose and took his army by a forced march along the road to Beth-zechariah, and his troops made ready for battle and sounded their trumpets.
[34] They showed the elephants the juice of grapes and mulberries, to arouse them for battle.
[35] And they distributed the beasts among the phalanxes; with each elephant they stationed a thousand men armed with coats of mail, and with brass helmets on their heads; and five hundred picked horsemen were assigned to each beast.
[36] These took their position beforehand wherever the beast was; wherever it went they went with it, and they never left it.
[37] And upon the elephants were wooden towers, strong and covered; they were fastened upon each beast by special harness, and upon each were four armed men who fought from there, and also its Indian driver.
[38] The rest of the horsemen were stationed on either side, on the two flanks of the army, to harass the enemy while being themselves protected by the phalanxes.
[39] When the sun shone upon the shields of gold and brass, the hills were ablaze with them and gleamed like flaming torches.

[40] Now a part of the king's army was spread out on the high hills, and some troops were on the plain, and they advanced steadily and in good order.
[41] All who heard the noise made by their multitude, by the marching of the multitude and the clanking of their arms, trembled, for the army was very large and strong.
[42] But Judas and his army advanced to the battle, and six hundred men of the king's army fell.
[43] And Eleazar, called Avaran, saw that one of the beasts was equipped with royal armor. It was taller than all the others, and he supposed that the king was upon it.
[44] So he gave his life to save his people and to win for himself an everlasting name.
[45] He courageously ran into the midst of the phalanx to reach it; he killed men right and left, and they parted before him on both sides.
[46] He got under the elephant, stabbed it from beneath, and killed it; but it fell to the ground upon him and he died.
[47] And when the Jews saw the royal might and the fierce attack of the forces, they turned away in flight.
[48] The soldiers of the king's army went up to Jerusalem against them, and the king encamped in Judea and at Mount Zion.
[49] He made peace with the men of Beth-zur, and they evacuated the city, because they had no provisions there to withstand a siege, since it was a sabbatical year for the land.
[50] So the king took Beth-zur and stationed a guard there to hold it.
[51] Then he encamped before the sanctuary for many days. He set up siege towers, engines of war to throw fire and stones, machines to shoot arrows, and catapults.
[52] The Jews also made engines of war to match theirs, and fought for many days.
[53] But they had no food in storage, because it was the seventh year; those who found safety in Judea from the Gentiles had consumed the last of the stores.
[54] Few men were left in the sanctuary, because famine had prevailed over the rest and they had been scattered, each to his own place.
[55] Then Lysias heard that Philip, whom King Antiochus while still living had appointed to bring up Antiochus his son to be king,
[56] had returned from Persia and Media with the forces that had gone with the king, and that he was trying to seize control of the government.
[57] So he quickly gave orders to depart, and said to the king, to the commanders of the forces, and to the men, "We daily grow weaker, our food supply is scant, the place against which we are fighting is strong, and the affairs of the kingdom press urgently upon us.

[58] Now then let us come to terms with these men, and make peace with them and with all their nation,
[59] and agree to let them live by their laws as they did before; for it was on account of their laws which we abolished that they became angry and did all these things."
[60] The speech pleased the king and the commanders, and he sent to the Jews an offer of peace, and they accepted it.
[61] So the king and the commanders gave them their oath. On these conditions the Jews evacuated the stronghold.
[62] But when the king entered Mount Zion and saw what a strong fortress the place was, he broke the oath he had sworn and gave orders to tear down the wall all around.
[63] Then he departed with haste and returned to Antioch. He found Philip in control of the city, but he fought against him, and took the city by force.
1Mac.7
[1] In the one hundred and fifty-first year Demetrius the son of Seleucus set forth from Rome, sailed with a few men to a city by the sea, and there began to reign.
[2] As he was entering the royal palace of his fathers, the army seized Antiochus and Lysias to bring them to him.
[3] But when this act became known to him, he said, "Do not let me see their faces!"
[4] So the army killed them, and Demetrius took his seat upon the throne of his kingdom.
[5] Then there came to him all the lawless and ungodly men of Israel; they were led by Alcimus, who wanted to be high priest.
[6] And they brought to the king this accusation against the people: "Judas and his brothers have destroyed all your friends, and have driven us out of our land.
[7] Now then send a man whom you trust; let him go and see all the ruin which Judas has brought upon us and upon the land of the king, and let him punish them and all who help them."
[8] So the king chose Bacchides, one of the king's friends, governor of the province Beyond the River; he was a great man in the kingdom and was faithful to the king.
[9] And he sent him, and with him the ungodly Alcimus, whom he made high priest; and he commanded him to take vengeance on the sons of Israel.
[10] So they marched away and came with a large force into the land of Judah; and he sent messengers to Judas and his brothers with peaceable but treacherous words.
[11] But they paid no attention to their words, for they saw that they had come with a large force.
[12] Then a group of scribes appeared in a body before Alcimus and Bacchides to ask for just terms.

[13] The Hasideans were first among the sons of Israel to seek peace from them,
[14] for they said, "A priest of the line of Aaron has come with the army, and he will not harm us."
[15] And he spoke peaceable words to them and swore this oath to them, "We will not seek to injure you or your friends."
[16] So they trusted him; but he seized sixty of them and killed them in one day, in accordance with the word which was written,
[17] "The flesh of thy saints and their blood they poured out round about Jerusalem, and there was none to bury them."
[18] Then the fear and dread of them fell upon all the people, for they said, "There is no truth or justice in them, for they have violated the agreement and the oath which they swore."
[19] Then Bacchides departed from Jerusalem and encamped in Beth-zaith. And he sent and seized many of the men who had deserted to him, and some of the people, and killed them and threw them into a great pit.
[20] He placed Alcimus in charge of the country and left with him a force to help him; then Bacchides went back to the king.
[21] Alcimus strove for the high priesthood,
[22] and all who were troubling their people joined him. They gained control of the land of Judah and did great damage in Israel.
[23] And Judas saw all the evil that Alcimus and those with him had done among the sons of Israel; it was more than the Gentiles had done.
[24] So Judas went out into all the surrounding parts of Judea, and took vengeance on the men who had deserted, and he prevented those in the city from going out into the country.
[25] When Alcimus saw that Judas and those with him had grown strong, and realized that he could not withstand them, he returned to the king and brought wicked charges against them.
[26] Then the king sent Nicanor, one of his honored princes, who hated and detested Israel, and he commanded him to destroy the people.
[27] So Nicanor came to Jerusalem with a large force, and treacherously sent to Judas and his brothers this peaceable message,
[28] "Let there be no fighting between me and you; I shall come with a few men to see you face to face in peace."
[29] So he came to Judas, and they greeted one another peaceably. But the enemy were ready to seize Judas.
[30] It became known to Judas that Nicanor had come to him with treacherous intent, and he was afraid of him and would not meet him again.
[31] When Nicanor learned that his plan had been disclosed, he went out to meet Judas in battle near Caphar-salama.
[32] About five hundred men of the army of Nicanor fell, and the rest fled into the city of David.

[33] After these events Nicanor went up to Mount Zion. Some of the priests came out of the sanctuary, and some of the elders of the people, to greet him peaceably and to show him the burnt offering that was being offered for the king.
[34] But he mocked them and derided them and defiled them and spoke arrogantly,
[35] and in anger he swore this oath, "Unless Judas and his army are delivered into my hands this time, then if I return safely I will burn up this house." And he went out in great anger.
[36] Then the priests went in and stood before the altar and the temple, and they wept and said,
[37] "Thou didst choose this house to be called by thy name, and to be for thy people a house of prayer and supplication.
[38] Take vengeance on this man and on his army, and let them fall by the sword; remember their blasphemies, and let them live no longer."
[39] Now Nicanor went out from Jerusalem and encamped in Beth-horon, and the Syrian army joined him.
[40] And Judas encamped in Adasa with three thousand men. Then Judas prayed and said,
[41] "When the messengers from the king spoke blasphemy, thy angel went forth and struck down one hundred and eighty-five thousand of the Assyrians.
[42] So also crush this army before us today; let the rest learn that Nicanor has spoken wickedly against the sanctuary, and judge him according to this wickedness."
[43] So the armies met in battle on the thirteenth day of the month of Adar. The army of Nicanor was crushed, and he himself was the first to fall in the battle.
[44] When his army saw that Nicanor had fallen, they threw down their arms and fled.
[45] The Jews pursued them a day's journey, from Adasa as far as Gazara, and as they followed kept sounding the battle call on the trumpets.
[46] And men came out of all the villages of Judea round about, and they out-flanked the enemy and drove them back to their pursuers, so that they all fell by the sword; not even one of them was left.
[47] Then the Jews seized the spoils and the plunder, and they cut off Nicanor's head and the right hand which he so arrogantly stretched out, and brought them and displayed them just outside Jerusalem.
[48] The people rejoiced greatly and celebrated that day as a day of great gladness.
[49] And they decreed that this day should be celebrated each year on the thirteenth day of Adar.
[50] So the land of Judah had rest for a few days.
1Mac.8

[1] Now Judas heard of the fame of the Romans, that they were very strong and were well-disposed toward all who made an alliance with them, that they pledged friendship to those who came to them,
[2] and that they were very strong. Men told him of their wars and of the brave deeds which they were doing among the Gauls, how they had defeated them and forced them to pay tribute,
[3] and what they had done in the land of Spain to get control of the silver and gold mines there,
[4] and how they had gained control of the whole region by their planning and patience, even though the place was far distant from them. They also subdued the kings who came against them from the ends of the earth, until they crushed them and inflicted great disaster upon them; the rest paid them tribute every year.
[5] Philip, and Perseus king of the Macedonians, and the others who rose up against them, they crushed in battle and conquered.
[6] They also defeated Antiochus the Great, king of Asia, who went to fight against them with a hundred and twenty elephants and with cavalry and chariots and a very large army. He was crushed by them;
[7] they took him alive and decreed that he and those who should reign after him should pay a heavy tribute and give hostages and surrender some of their best provinces,
[8] the country of India and Media and Lydia. These they took from him and gave to Eumenes the king.
[9] The Greeks planned to come and destroy them,
[10] but this became known to them, and they sent a general against the Greeks and attacked them. Many of them were wounded and fell, and the Romans took captive their wives and children; they plundered them, conquered the land, tore down their strongholds, and enslaved them to this day.
[11] The remaining kingdoms and islands, as many as ever opposed them, they destroyed and enslaved;
[12] but with their friends and those who rely on them they have kept friendship. They have subdued kings far and near, and as many as have heard of their fame have feared them.
[13] Those whom they wish to help and to make kings, they make kings, and those whom they wish they depose; and they have been greatly exalted.
[14] Yet for all this not one of them has put on a crown or worn purple as a mark of pride,
[15] but they have built for themselves a senate chamber, and every day three hundred and twenty senators constantly deliberate concerning the people, to govern them well.
[16] They trust one man each year to rule over them and to control all their land; they all heed the one man, and there is no envy or jealousy among

them.
[17] So Judas chose Eupolemus the son of John, son of Accos, and Jason the son of Eleazar, and sent them to Rome to establish friendship and alliance,
[18] and to free themselves from the yoke; for they saw that the kingdom of the Greeks was completely enslaving Israel.
[19] They went to Rome, a very long journey; and they entered the senate chamber and spoke as follows:
[20] "Judas, who is also called Maccabeus, and his brothers and the people of the Jews have sent us to you to establish alliance and peace with you, that we may be enrolled as your allies and friends."
[21] The proposal pleased them,
[22] and this is a copy of the letter which they wrote in reply, on bronze tablets, and sent to Jerusalem to remain with them there as a memorial of peace and alliance:
[23] "May all go well with the Romans and with the nation of the Jews at sea and on land for ever, and may sword and enemy be far from them.
[24] If war comes first to Rome or to any of their allies in all their dominion,
[25] the nation of the Jews shall act as their allies wholeheartedly, as the occasion may indicate to them.
[26] And to the enemy who makes war they shall not give or supply grain, arms, money, or ships, as Rome has decided; and they shall keep their obligations without receiving any return.
[27] In the same way, if war comes first to the nation of the Jews, the Romans shall willingly act as their allies, as the occasion may indicate to them.
[28] And to the enemy allies shall be given no grain, arms, money, or ships, as Rome has decided; and they shall keep these obligations and do so without deceit.
[29] Thus on these terms the Romans make a treaty with the Jewish people.
[30] If after these terms are in effect both parties shall determine to add or delete anything, they shall do so at their discretion, and any addition or deletion that they may make shall be valid.
[31] "And concerning the wrongs which King Demetrius is doing to them we have written to him as follows, `Why have you made your yoke heavy upon our friends and allies the Jews?
[32] If now they appeal again for help against you, we will defend their rights and fight you on sea and on land.'"
1Mac.9
[1] When Demetrius heard that Nicanor and his army had fallen in battle, he sent Bacchides and Alcimus into the land of Judah a second time, and with them the right wing of the army.
[2] They went by the road which leads to Gilgal and encamped against Mesaloth in Arbela, and they took it and killed many people.
[3] In the first month of the one hundred and fifty-second year they

encamped against Jerusalem;
[4] then they marched off and went to Berea with twenty thousand foot soldiers and two thousand cavalry.
[5] Now Judas was encamped in Elasa, and with him were three thousand picked men.
[6] When they saw the huge number of the enemy forces, they were greatly frightened, and many slipped away from the camp, until no more than eight hundred of them were left.
[7] When Judas saw that his army had slipped away and the battle was imminent, he was crushed in spirit, for he had no time to assemble them.
[8] He became faint, but he said to those who were left, "Let us rise and go up against our enemies. We may be able to fight them."
[9] But they tried to dissuade him, saying, "We are not able. Let us rather save our own lives now, and let us come back with our brethren and fight them; we are too few."
[10] But Judas said, "Far be it from us to do such a thing as to flee from them. If our time has come, let us die bravely for our brethren, and leave no cause to question our honor."
[11] Then the army of Bacchides marched out from the camp and took its stand for the encounter. The cavalry was divided into two companies, and the slingers and the archers went ahead of the army, as did all the chief warriors.
[12] Bacchides was on the right wing. Flanked by the two companies, the phalanx advanced to the sound of the trumpets; and the men with Judas also blew their trumpets.
[13] The earth was shaken by the noise of the armies, and the battle raged from morning till evening.
[14] Judas saw that Bacchides and the strength of his army were on the right; then all the stouthearted men went with him,
[15] and they crushed the right wing, and he pursued them as far as Mount Azotus.
[16] When those on the left wing saw that the right wing was crushed, they turned and followed close behind Judas and his men.
[17] The battle became desperate, and many on both sides were wounded and fell.
[18] Judas also fell, and the rest fled.
[19] Then Jonathan and Simon took Judas their brother and buried him in the tomb of their fathers at Modein,
[20] and wept for him. And all Israel made great lamentation for him; they mourned many days and said,
[21] "How is the mighty fallen, the savior of Israel!"
[22] Now the rest of the acts of Judas, and his wars and the brave deeds that he did, and his greatness, have not been recorded, for they were very many.

[23] After the death of Judas, the lawless emerged in all parts of Israel; all the doers of injustice appeared.
[24] In those days a very great famine occurred, and the country deserted with them to the enemy.
[25] And Bacchides chose the ungodly and put them in charge of the country.
[26] They sought and searched for the friends of Judas, and brought them to Bacchides, and he took vengeance on them and made sport of them.
[27] Thus there was great distress in Israel, such as had not been since the time that prophets ceased to appear among them.
[28] Then all the friends of Judas assembled and said to Jonathan,
[29] "Since the death of your brother Judas there has been no one like him to go against our enemies and Bacchides, and to deal with those of our nation who hate us.
[30] So now we have chosen you today to take his place as our ruler and leader, to fight our battle."
[31] And Jonathan at that time accepted the leadership and took the place of Judas his brother.
[32] When Bacchides learned of this, he tried to kill him.
[33] But Jonathan and Simon his brother and all who were with him heard of it, and they fled into the wilderness of Tekoa and camped by the water of the pool of Asphar.
[34] Bacchides found this out on the sabbath day, and he with all his army crossed the Jordan.
[35] And Jonathan sent his brother as leader of the multitude and begged the Nabateans, who were his friends, for permission to store with them the great amount of baggage which they had.
[36] But the sons of Jambri from Medeba came out and seized John and all that he had, and departed with it.
[37] After these things it was reported to Jonathan and Simon his brother, "The sons of Jambri are celebrating a great wedding, and are conducting the bride, a daughter of one of the great nobles of Canaan, from Nadabath with a large escort."
[38] And they remembered the blood of John their brother, and went up and hid under cover of the mountain.
[39] They raised their eyes and looked, and saw a tumultuous procession with much baggage; and the bridegroom came out with his friends and his brothers to meet them with tambourines and musicians and many weapons.
[40] Then they rushed upon them from the ambush and began killing them. Many were wounded and fell, and the rest fled to the mountain; and they took all their goods.
[41] Thus the wedding was turned into mourning and the voice of their musicians into a funeral dirge.
[42] And when they had fully avenged the blood of their brother, they

returned to the marshes of the Jordan.
[43] When Bacchides heard of this, he came with a large force on the sabbath day to the banks of the Jordan.
[44] And Jonathan said to those with him, "Let us rise up now and fight for our lives, for today things are not as they were before.
[45] For look! the battle is in front of us and behind us; the water of the Jordan is on this side and on that, with marsh and thicket; there is no place to turn.
[46] Cry out now to Heaven that you may be delivered from the hands of our enemies."
[47] So the battle began, and Jonathan stretched out his hand to strike Bacchides, but he eluded him and went to the rear.
[48] Then Jonathan and the men with him leaped into the Jordan and swam across to the other side, and the enemy did not cross the Jordan to attack them.
[49] And about one thousand of Bacchides' men fell that day.
[50] Bacchides then returned to Jerusalem and built strong cities in Judea: the fortress in Jericho, and Emmaus, and Beth-horon, and Bethel, and Timnath, and Pharathon, and Tephon, with high walls and gates and bars.
[51] And he placed garrisons in them to harass Israel.
[52] He also fortified the city of Beth-zur, and Gazara, and the citadel, and in them he put troops and stores of food.
[53] And he took the sons of the leading men of the land as hostages and put them under guard in the citadel at Jerusalem.
[54] In the one hundred and fifty-third year, in the second month, Alcimus gave orders to tear down the wall of the inner court of the sanctuary. He tore down the work of the prophets!
[55] But he only began to tear it down, for at that time Alcimus was stricken and his work was hindered; his mouth was stopped and he was paralyzed, so that he could no longer say a word or give commands concerning his house.
[56] And Alcimus died at that time in great agony.
[57] When Bacchides saw that Alcimus was dead, he returned to the king, and the land of Judah had rest for two years.
[58] Then all the lawless plotted and said, "See! Jonathan and his men are living in quiet and confidence. So now let us bring Bacchides back, and he will capture them all in one night."
[59] And they went and consulted with him.
[60] He started to come with a large force, and secretly sent letters to all his allies in Judea, telling them to seize Jonathan and his men; but they were unable to do it, because their plan became known.
[61] And Jonathan's men seized about fifty of the men of the country who were leaders in this treachery, and killed them.

[62] Then Jonathan with his men, and Simon, withdrew to Bethbasi in the wilderness; he rebuilt the parts of it that had been demolished, and they fortified it.
[63] When Bacchides learned of this, he assembled all his forces, and sent orders to the men of Judea.
[64] Then he came and encamped against Bethbasi; he fought against it for many days and made machines of war.
[65] But Jonathan left Simon his brother in the city, while he went out into the country; and he went with only a few men.
[66] He struck down Odomera and his brothers and the sons of Phasiron in their tents.
[67] Then he began to attack and went into battle with his forces; and Simon and his men sallied out from the city and set fire to the machines of war.
[68] They fought with Bacchides, and he was crushed by them. They distressed him greatly, for his plan and his expedition had been in vain.
[69] So he was greatly enraged at the lawless men who had counseled him to come into the country, and he killed many of them. Then he decided to depart to his own land.
[70] When Jonathan learned of this, he sent ambassadors to him to make peace with him and obtain release of the captives.
[71] He agreed, and did as he said; and he swore to Jonathan that he would not try to harm him as long as he lived.
[72] He restored to him the captives whom he had formerly taken from the land of Judah; then he turned and departed to his own land, and came no more into their territory.
[73] Thus the sword ceased from Israel. And Jonathan dwelt in Michmash. And Jonathan began to judge the people, and he destroyed the ungodly out of Israel.
1Mac.10
[1] In the one hundred and sixtieth year Alexander Epiphanes, the son of Antiochus, landed and occupied Ptolemais. They welcomed him, and there he began to reign.
[2] When Demetrius the king heard of it, he assembled a very large army and marched out to meet him in battle.
[3] And Demetrius sent Jonathan a letter in peaceable words to honor him;
[4] for he said, "Let us act first to make peace with him before he makes peace with Alexander against us,
[5] for he will remember all the wrongs which we did to him and to his brothers and his nation."
[6] So Demetrius gave him authority to recruit troops, to equip them with arms, and to become his ally; and he commanded that the hostages in the citadel should be released to him.
[7] Then Jonathan came to Jerusalem and read the letter in the hearing of all the people and of the men in the citadel.

[8] They were greatly alarmed when they heard that the king had given him authority to recruit troops.
[9] But the men in the citadel released the hostages to Jonathan, and he returned them to their parents.
[10] And Jonathan dwelt in Jerusalem and began to rebuild and restore the city.
[11] He directed those who were doing the work to build the walls and encircle Mount Zion with squared stones, for better fortification; and they did so.
[12] Then the foreigners who were in the strongholds that Bacchides had built fled;
[13] each left his place and departed to his own land.
[14] Only in Beth-zur did some remain who had forsaken the law and the commandments, for it served as a place of refuge.
[15] Now Alexander the king heard of all the promises which Demetrius had sent to Jonathan, and men told him of the battles that Jonathan and his brothers had fought, of the brave deeds that they had done, and of the troubles that they had endured.
[16] So he said, "Shall we find another such man? Come now, we will make him our friend and ally."
[17] And he wrote a letter and sent it to him, in the following words:
[18] "King Alexander to his brother Jonathan, greeting.
[19] We have heard about you, that you are a mighty warrior and worthy to be our friend.
[20] And so we have appointed you today to be the high priest of your nation; you are to be called the king's friend" (and he sent him a purple robe and a golden crown) "and you are to take our side and keep friendship with us."
[21] So Jonathan put on the holy garments in the seventh month of the one hundred and sixtieth year, at the feast of tabernacles, and he recruited troops and equipped them with arms in abundance.
[22] When Demetrius heard of these things he was grieved and said,
[23] "What is this that we have done? Alexander has gotten ahead of us in forming a friendship with the Jews to strengthen himself.
[24] I also will write them words of encouragement and promise them honor and gifts, that I may have their help."
[25] So he sent a message to them in the following words: "King Demetrius to the nation of the Jews, greeting.
[26] Since you have kept your agreement with us and have continued your friendship with us, and have not sided with our enemies, we have heard of it and rejoiced.
[27] And now continue still to keep faith with us, and we will repay you with good for what you do for us.

[28] We will grant you many immunities and give you gifts.
[29] "And now I free you and exempt all the Jews from payment of tribute and salt tax and crown levies,
[30] and instead of collecting the third of the grain and the half of the fruit of the trees that I should receive, I release them from this day and henceforth. I will not collect them from the land of Judah or from the three districts added to it from Samaria and Galilee, from this day and for all time.
[31] And let Jerusalem and her environs, her tithes and her revenues, be holy and free from tax.
[32] I release also my control of the citadel in Jerusalem and give it to the high priest, that he may station in it men of his own choice to guard it.
[33] And every one of the Jews taken as a captive from the land of Judah into any part of my kingdom, I set free without payment; and let all officials cancel also the taxes on their cattle.
[34] "And all the feasts and sabbaths and new moons and appointed days, and the three days before a feast and the three after a feast -- let them all be days of immunity and release for all the Jews who are in my kingdom.
[35] No one shall have authority to exact anything from them or annoy any of them about any matter.
[36] "Let Jews be enrolled in the king's forces to the number of thirty thousand men, and let the maintenance be given them that is due to all the forces of the king.
[37] Let some of them be stationed in the great strongholds of the king, and let some of them be put in positions of trust in the kingdom. Let their officers and leaders be of their own number, and let them live by their own laws, just as the king has commanded in the land of Judah.
[38] "As for the three districts that have been added to Judea from the country of Samaria, let them be so annexed to Judea that they are considered to be under one ruler and obey no other authority but the high priest.
[39] Ptolemais and the land adjoining it I have given as a gift to the sanctuary in Jerusalem, to meet the necessary expenses of the sanctuary.
[40] I also grant fifteen thousand shekels of silver yearly out of the king's revenues from appropriate places.
[41] And all the additional funds which the government officials have not paid as they did in the first years, they shall give from now on for the service of the temple.
[42] Moreover, the five thousand shekels of silver which my officials have received every year from the income of the services of the temple, this too is canceled, because it belongs to the priests who minister there.
[43] And whoever takes refuge at the temple in Jerusalem, or in any of its precincts, because he owes money to the king or has any debt, let him be released and receive back all his property in my kingdom.
[44] "Let the cost of rebuilding and restoring the structures of the sanctuary

be paid from the revenues of the king.
[45] And let the cost of rebuilding the walls of Jerusalem and fortifying it round about, and the cost of rebuilding the walls in Judea, also be paid from the revenues of the king."
[46] When Jonathan and the people heard these words, they did not believe or accept them, because they remembered the great wrongs which Demetrius had done in Israel and how he had greatly oppressed them.
[47] They favored Alexander, because he had been the first to speak peaceable words to them, and they remained his allies all his days.
[48] Now Alexander the king assembled large forces and encamped opposite Demetrius.
[49] The two kings met in battle, and the army of Demetrius fled, and Alexander pursued him and defeated them.
[50] He pressed the battle strongly until the sun set, and Demetrius fell on that day.
[51] Then Alexander sent ambassadors to Ptolemy king of Egypt with the following message:
[52] "Since I have returned to my kingdom and have taken my seat on the throne of my fathers, and established my rule -- for I crushed Demetrius and gained control of our country;
[53] I met him in battle, and he and his army were crushed by us, and we have taken our seat on the throne of his kingdom --
[54] now therefore let us establish friendship with one another; give me now your daughter as my wife, and I will become your son-in-law, and will make gifts to you and to her in keeping with your position."
[55] Ptolemy the king replied and said, "Happy was the day on which you returned to the land of your fathers and took your seat on the throne of their kingdom.
[56] And now I will do for you as you wrote, but meet me at Ptolemais, so that we may see one another, and I will become your father-in-law, as you have said."
[57] So Ptolemy set out from Egypt, he and Cleopatra his daughter, and came to Ptolemais in the one hundred and sixty-second year.
[58] Alexander the king met him, and Ptolemy gave him Cleopatra his daughter in marriage, and celebrated her wedding at Ptolemais with great pomp, as kings do.
[59] Then Alexander the king wrote to Jonathan to come to meet him.
[60] So he went with pomp to Ptolemais and met the two kings; he gave them and their friends silver and gold and many gifts, and found favor with them.
[61] A group of pestilent men from Israel, lawless men, gathered together against him to accuse him; but the king paid no attention to them.
[62] The king gave orders to take off Jonathan's garments and to clothe him

in purple, and they did so.
[63] The king also seated him at his side; and he said to his officers, "Go forth with him into the middle of the city and proclaim that no one is to bring charges against him about any matter, and let no one annoy him for any reason."
[64] And when his accusers saw the honor that was paid him, in accordance with the proclamation, and saw him clothed in purple, they all fled.
[65] Thus the king honored him and enrolled him among his chief friends, and made him general and governor of the province.
[66] And Jonathan returned to Jerusalem in peace and gladness.
[67] In the one hundred and sixty-fifth year Demetrius the son of Demetrius came from Crete to the land of his fathers.
[68] When Alexander the king heard of it, he was greatly grieved and returned to Antioch.
[69] And Demetrius appointed Apollonius the governor of Coelesyria, and he assembled a large force and encamped against Jamnia. Then he sent the following message to Jonathan the high priest:
[70] "You are the only one to rise up against us, and I have become a laughingstock and reproach because of you. Why do you assume authority against us in the hill country?
[71] If you now have confidence in your forces, come down to the plain to meet us, and let us match strength with each other there, for I have with me the power of the cities.
[72] Ask and learn who I am and who the others are that are helping us. Men will tell you that you cannot stand before us, for your fathers were twice put to flight in their own land.
[73] And now you will not be able to withstand my cavalry and such an army in the plain, where there is no stone or pebble, or place to flee."
[74] When Jonathan heard the words of Apollonius, his spirit was aroused. He chose ten thousand men and set out from Jerusalem, and Simon his brother met him to help him.
[75] He encamped before Joppa, but the men of the city closed its gates, for Apollonius had a garrison in Joppa.
[76] So they fought against it, and the men of the city became afraid and opened the gates, and Jonathan gained possession of Joppa.
[77] When Apollonius heard of it, he mustered three thousand cavalry and a large army, and went to Azotus as though he were going farther. At the same time he advanced into the plain, for he had a large troop of cavalry and put confidence in it.
[78] Jonathan pursued him to Azotus, and the armies engaged in battle.
[79] Now Apollonius had secretly left a thousand cavalry behind them.
[80] Jonathan learned that there was an ambush behind him, for they surrounded his army and shot arrows at his men from early morning till late afternoon.

[81] But his men stood fast, as Jonathan commanded, and the enemy's horses grew tired.
[82] Then Simon brought forward his force and engaged the phalanx in battle (for the cavalry was exhausted); they were overwhelmed by him and fled,
[83] and the cavalry was dispersed in the plain. They fled to Azotus and entered Beth-dagon, the temple of their idol, for safety.
[84] But Jonathan burned Azotus and the surrounding towns and plundered them; and the temple of Dagon, and those who had taken refuge in it he burned with fire.
[85] The number of those who fell by the sword, with those burned alive, came to eight thousand men.
[86] Then Jonathan departed from there and encamped against Askalon, and the men of the city came out to meet him with great pomp.
[87] And Jonathan and those with him returned to Jerusalem with much booty.
[88] When Alexander the king heard of these things, he honored Jonathan still more;
[89] and he sent to him a golden buckle, such as it is the custom to give to the kinsmen of kings. He also gave him Ekron and all its environs as his possession.
1Mac.11
[1] Then the king of Egypt gathered great forces, like the sand by the seashore, and many ships; and he tried to get possession of Alexander's kingdom by trickery and add it to his own kingdom.
[2] He set out for Syria with peaceable words, and the people of the cities opened their gates to him and went to meet him, for Alexander the king had commanded them to meet him, since he was Alexander's father-in-law.
[3] But when Ptolemy entered the cities he stationed forces as a garrison in each city.
[4] When he approached Azotus, they showed him the temple of Dagon burned down, and Azotus and its suburbs destroyed, and the corpses lying about, and the charred bodies of those whom Jonathan had burned in the war, for they had piled them in heaps along his route.
[5] They also told the king what Jonathan had done, to throw blame on him; but the king kept silent.
[6] Jonathan met the king at Joppa with pomp, and they greeted one another and spent the night there.
[7] And Jonathan went with the king as far as the river called Eleutherus; then he returned to Jerusalem.
[8] So King Ptolemy gained control of the coastal cities as far as Seleucia by the sea, and he kept devising evil designs against Alexander.
[9] He sent envoys to Demetrius the king, saying, "Come, let us make a

covenant with each other, and I will give you in marriage my daughter who was Alexander's wife, and you shall reign over your father's kingdom.
[10] For I now regret that I gave him my daughter, for he has tried to kill me."
[11] He threw blame on Alexander because he coveted his kingdom.
[12] So he took his daughter away from him and gave her to Demetrius. He was estranged from Alexander, and their enmity became manifest.
[13] Then Ptolemy entered Antioch and put on the crown of Asia. Thus he put two crowns upon his head, the crown of Egypt and that of Asia.
[14] Now Alexander the king was in Cilicia at that time, because the people of that region were in revolt.
[15] And Alexander heard of it and came against him in battle. Ptolemy marched out and met him with a strong force, and put him to flight.
[16] So Alexander fled into Arabia to find protection there, and King Ptolemy was exalted.
[17] And Zabdiel the Arab cut off the head of Alexander and sent it to Ptolemy.
[18] But King Ptolemy died three days later, and his troops in the strongholds were killed by the inhabitants of the strongholds.
[19] So Demetrius became king in the one hundred and sixty-seventh year.
[20] In those days Jonathan assembled the men of Judea to attack the citadel in Jerusalem, and he built many engines of war to use against it.
[21] But certain lawless men who hated their nation went to the king and reported to him that Jonathan was besieging the citadel.
[22] When he heard this he was angry, and as soon as he heard it he set out and came to Ptolemais; and he wrote Jonathan not to continue the siege, but to meet him for a conference at Ptolemais as quickly as possible.
[23] When Jonathan heard this, he gave orders to continue the siege; and he chose some of the elders of Israel and some of the priests, and put himself in danger,
[24] for he went to the king at Ptolemais, taking silver and gold and clothing and numerous other gifts. And he won his favor.
[25] Although certain lawless men of his nation kept making complaints against him,
[26] the king treated him as his predecessors had treated him; he exalted him in the presence of all his friends.
[27] He confirmed him in the high priesthood and in as many other honors as he had formerly had, and made him to be regarded as one of his chief friends.
[28] Then Jonathan asked the king to free Judea and the three districts of Samaria from tribute, and promised him three hundred talents.
[29] The king consented, and wrote a letter to Jonathan about all these things; its contents were as follows:
[30] "King Demetrius to Jonathan his brother and to the nation of the Jews,

greeting.
[31] This copy of the letter which we wrote concerning you to Lasthenes our kinsman we have written to you also, so that you may know what it says.
[32] `King Demetrius to Lasthenes his father, greeting.
[33] To the nation of the Jews, who are our friends and fulfil their obligations to us, we have determined to do good, because of the good will they show toward us.
[34] We have confirmed as their possession both the territory of Judea and the three districts of Aphairema and Lydda and Rathamin; the latter, with all the region bordering them, were added to Judea from Samaria. To all those who offer sacrifice in Jerusalem, we have granted release from the royal taxes which the king formerly received from them each year, from the crops of the land and the fruit of the trees.
[35] And the other payments henceforth due to us of the tithes, and the taxes due to us, and the salt pits and the crown taxes due to us -- from all these we shall grant them release.
[36] And not one of these grants shall be canceled from this time forth for ever.
[37] Now therefore take care to make a copy of this, and let it be given to Jonathan and put up in a conspicuous place on the holy mountain.'"
[38] Now when Demetrius the king saw that the land was quiet before him and that there was no opposition to him, he dismissed all his troops, each man to his own place, except the foreign troops which he had recruited from the islands of the nations. So all the troops who had served his fathers hated him.
[39] Now Trypho had formerly been one of Alexander's supporters. He saw that all the troops were murmuring against Demetrius. So he went to Imalkue the Arab, who was bringing up Antiochus, the young son of Alexander,
[40] and insistently urged him to hand Antiochus over to him, to become king in place of his father. He also reported to Imalkue what Demetrius had done and told of the hatred which the troops of Demetrius had for him; and he stayed there many days.
[41] Now Jonathan sent to Demetrius the king the request that he remove the troops of the citadel from Jerusalem, and the troops in the strongholds; for they kept fighting against Israel.
[42] And Demetrius sent this message to Jonathan, "Not only will I do these things for you and your nation, but I will confer great honor on you and your nation, if I find an opportunity.
[43] Now then you will do well to send me men who will help me, for all my troops have revolted."
[44] So Jonathan sent three thousand stalwart men to him at Antioch, and when they came to the king, the king rejoiced at their arrival.

[45] Then the men of the city assembled within the city, to the number of a hundred and twenty thousand, and they wanted to kill the king.
[46] But the king fled into the palace. Then the men of the city seized the main streets of the city and began to fight.
[47] So the king called the Jews to his aid, and they all rallied about him and then spread out through the city; and they killed on that day as many as a hundred thousand men.
[48] They set fire to the city and seized much spoil on that day, and they saved the king.
[49] When the men of the city saw that the Jews had gained control of the city as they pleased, their courage failed and they cried out to the king with this entreaty,
[50] "Grant us peace, and make the Jews stop fighting against us and our city."
[51] And they threw down their arms and made peace. So the Jews gained glory in the eyes of the king and of all the people in his kingdom, and they returned to Jerusalem with much spoil.
[52] So Demetrius the king sat on the throne of his kingdom, and the land was quiet before him.
[53] But he broke his word about all that he had promised; and he became estranged from Jonathan and did not repay the favors which Jonathan had done him, but oppressed him greatly.
[54] After this Trypho returned, and with him the young boy Antiochus who began to reign and put on the crown.
[55] All the troops that Demetrius had cast off gathered around him, and they fought against Demetrius, and he fled and was routed.
[56] And Trypho captured the elephants and gained control of Antioch.
[57] Then the young Antiochus wrote to Jonathan, saying, "I confirm you in the high priesthood and set you over the four districts and make you one of the friends of the king."
[58] And he sent him gold plate and a table service, and granted him the right to drink from gold cups and dress in purple and wear a gold buckle.
[59] Simon his brother he made governor from the Ladder of Tyre to the borders of Egypt.
[60] Then Jonathan set forth and traveled beyond the river and among the cities, and all the army of Syria gathered to him as allies. When he came to Askalon, the people of the city met him and paid him honor.
[61] From there he departed to Gaza, but the men of Gaza shut him out. So he beseiged it and burned its suburbs with fire and plundered them.
[62] Then the people of Gaza pleaded with Jonathan, and he made peace with them, and took the sons of their rulers as hostages and sent them to Jerusalem. And he passed through the country as far as Damascus.
[63] Then Jonathan heard that the officers of Demetrius had come to Kadesh in Galilee with a large army, intending to remove him from office.

[64] He went to meet them, but left his brother Simon in the country.
[65] Simon encamped before Beth-zur and fought against it for many days and hemmed it in.
[66] Then they asked him to grant them terms of peace, and he did so. He removed them from there, took possession of the city, and set a garrison over it.
[67] Jonathan and his army encamped by the waters of Gennesaret. Early in the morning they marched to the plain of Hazor,
[68] and behold, the army of the foreigners met him in the plain; they had set an ambush against him in the mountains, but they themselves met him face to face.
[69] Then the men in ambush emerged from their places and joined battle.
[70] All the men with Jonathan fled; not one of them was left except Mattathias the son of Absalom and Judas the son of Chalphi, commanders of the forces of the army.
[71] Jonathan rent his garments and put dust on his head, and prayed.
[72] Then he turned back to the battle against the enemy and routed them, and they fled.
[73] When his men who were fleeing saw this, they returned to him and joined him in the pursuit as far as Kadesh, to their camp, and there they encamped.
[74] As many as three thousand of the foreigners fell that day. And Jonathan returned to Jerusalem.
1Mac.12
[1] Now when Jonathan saw that the time was favorable for him, he chose men and sent them to Rome to confirm and renew the friendship with them.
[2] He also sent letters to the same effect to the Spartans and to other places.
[3] So they went to Rome and entered the senate chamber and said, "Jonathan the high priest and the Jewish nation have sent us to renew the former friendship and alliance with them."
[4] And the Romans gave them letters to the people in every place, asking them to provide for the envoys safe conduct to the land of Judah.
[5] This is a copy of the letter which Jonathan wrote to the Spartans:
[6] "Jonathan the high priest, the senate of the nation, the priests, and the rest of the Jewish people to their brethren the Spartans, greeting.
[7] Already in time past a letter was sent to Onias the high priest from Arius, who was king among you, stating that you are our brethren, as the appended copy shows.
[8] Onias welcomed the envoy with honor, and received the letter, which contained a clear declaration of alliance and friendship.
[9] Therefore, though we have no need of these things, since we have as encouragement the holy books which are in our hands,
[10] we have undertaken to send to renew our brotherhood and friendship

with you, so that we may not become estranged from you, for considerable time has passed since you sent your letter to us.
[11] We therefore remember you constantly on every occasion, both in our feasts and on other appropriate days, at the sacrifices which we offer and in our prayers, as it is right and proper to remember brethren.
[12] And we rejoice in your glory.
[13] But as for ourselves, many afflictions and many wars have encircled us; the kings round about us have waged war against us.
[14] We were unwilling to annoy you and our other allies and friends with these wars,
[15] for we have the help which comes from Heaven for our aid; and we were delivered from our enemies and our enemies were humbled.
[16] We therefore have chosen Numenius the son of Antiochus and Antipater the son of Jason, and have sent them to Rome to renew our former friendship and alli ance with them.
[17] We have commanded them to go also to you and greet you and deliver to you this letter from us concerning the renewal of our brotherhood.
[18] And now please send us a reply to this."
[19] This is a copy of the letter which they sent to Onias:
[20] "Arius, king of the Spartans, to Onias the high priest, greeting.
[21] It has been found in writing concerning the Spartans and the Jews that they are brethren and are of the family of Abraham.
[22] And now that we have learned this, please write us concerning your welfare;
[23] we on our part write to you that your cattle and your property belong to us, and ours belong to you. We therefore command that our envoys report to you accordingly."
[24] Now Jonathan heard that the commanders of Demetrius had returned, with a larger force than before, to wage war against him.
[25] So he marched away from Jerusalem and met them in the region of Hamath, for he gave them no opportunity to invade his own country.
[26] He sent spies to their camp, and they returned and reported to him that the enemy were being drawn up in formation to fall upon the Jews by night.
[27] So when the sun set, Jonathan commanded his men to be alert and to keep their arms at hand so as to be ready all night for battle, and he stationed outposts around the camp.
[28] When the enemy heard that Jonathan and his men were prepared for battle, they were afraid and were terrified at heart; so they kindled fires in their camp and withdrew.
[29] But Jonathan and his men did not know it until morning, for they saw the fires burning.
[30] Then Jonathan pursued them, but he did not overtake them, for they had crossed the Eleutherus river.
[31] So Jonathan turned aside against the Arabs who are called Zabadeans,

and he crushed them and plundered them.
[32] Then he broke camp and went to Damascus, and marched through all that region.
[33] Simon also went forth and marched through the country as far as Askalon and the neighboring strongholds. He turned aside to Joppa and took it by surprise,
[34] for he had heard that they were ready to hand over the stronghold to the men whom Demetrius had sent. And he stationed a garrison there to guard it.
[35] When Jonathan returned he convened the elders of the people and planned with them to build strongholds in Judea,
[36] to build the walls of Jerusalem still higher, and to erect a high barrier between the citadel and the city to separate it from the city, in order to isolate it so that its garrison could neither buy nor sell.
[37] So they gathered together to build up the city; part of the wall on the valley to the east had fallen, and he repaired the section called Chaphenatha.
[38] And Simon built Adida in the Shephelah; he fortified it and installed gates with bolts.
[39] Then Trypho attempted to become king in Asia and put on the crown, and to raise his hand against Antiochus the king.
[40] He feared that Jonathan might not permit him to do so, but might make war on him, so he kept seeking to seize and kill him, and he marched forth and came to Beth-shan.
[41] Jonathan went out to meet him with forty thousand picked fighting men, and he came to Beth-shan.
[42] When Trypho saw that he had come with a large army, he was afraid to raise his hand against him.
[43] So he received him with honor and commended him to all his friends, and he gave him gifts and commanded his friends and his troops to obey him as they would himself.
[44] Then he said to Jonathan, "Why have you wearied all these people when we are not at war?
[45] Dismiss them now to their homes and choose for yourself a few men to stay with you, and come with me to Ptolemais. I will hand it over to you as well as the other strongholds and the remaining troops and all the officials, and will turn round and go home. For that is why I am here."
[46] Jonathan trusted him and did as he said; he sent away the troops, and they returned to the land of Judah.
[47] He kept with himself three thousand men, two thousand of whom he left in Galilee, while a thousand accompanied him.
[48] But when Jonathan entered Ptolemais, the men of Ptolemais closed the gates and seized him, and all who had entered with him they killed with the

sword.
[49] Then Trypho sent troops and cavalry into Galilee and the Great Plain to destroy all Jonathan's soldiers.
[50] But they realized that Jonathan had been seized and had perished along with his men, and they encouraged one another and kept marching in close formation, ready for battle.
[51] When their pursuers saw that they would fight for their lives, they turned back.
[52] So they all reached the land of Judah safely, and they mourned for Jonathan and his companions and were in great fear; and all Israel mourned deeply.
[53] And all the nations round about them tried to destroy them, for they said, "They have no leader or helper. Now therefore let us make war on them and blot out the memory of them from among men."
1Mac.13
[1] Simon heard that Trypho had assembled a large army to invade the land of Judah and destroy it,
[2] and he saw that the people were trembling and fearful. So he went up to Jerusalem, and gathering the people together
[3] he encouraged them, saying to them, "You yourselves know what great things I and my brothers and the house of my father have done for the laws and the sanctuary; you know also the wars and the difficulties which we have seen.
[4] By reason of this all my brothers have perished for the sake of Israel, and I alone am left.
[5] And now, far be it from me to spare my life in any time of distress, for I am not better than my brothers.
[6] But I will avenge my nation and the sanctuary and your wives and children, for all the nations have gathered together out of hatred to destroy us."
[7] The spirit of the people was rekindled when they heard these words,
[8] and they answered in a loud voice, "You are our leader in place of Judas and Jonathan your brother.
[9] Fight our battles, and all that you say to us we will do."
[10] So he assembled all the warriors and hastened to complete the walls of Jerusalem, and he fortified it on every side.
[11] He sent Jonathan the son of Absalom to Joppa, and with him a considerable army; he drove out its occupants and remained there.
[12] Then Trypho departed from Ptolemais with a large army to invade the land of Judah, and Jonathan was with him under guard.
[13] And Simon encamped in Adida, facing the plain.
[14] Trypho learned that Simon had risen up in place of Jonathan his brother, and that he was about to join battle with him, so he sent envoys to him and said,

[15] "It is for the money that Jonathan your brother owed the royal treasury, in connection with the offices he held, that we are detaining him.
[16] Send now a hundred talents of silver and two of his sons as hostages, so that when released he will not revolt against us, and we will release him."
[17] Simon knew that they were speaking deceitfully to him, but he sent to get the money and the sons, lest he arouse great hostility among the people, who might say,
[18] "Because Simon did not send him the money and the sons, he perished."
[19] So he sent the sons and the hundred talents, but Trypho broke his word and did not release Jonathan.
[20] After this Trypho came to invade the country and destroy it, and he circled around by the way to Adora. But Simon and his army kept marching along opposite him to every place he went.
[21] Now the men in the citadel kept sending envoys to Trypho urging him to come to them by way of the wilderness and to send them food.
[22] So Trypho got all his cavalry ready to go, but that night a very heavy snow fell, and he did not go because of the snow. He marched off and went into the land of Gilead.
[23] When he approached Baskama, he killed Jonathan, and he was buried there.
[24] Then Trypho turned back and departed to his own land.
[25] And Simon sent and took the bones of Jonathan his brother, and buried him in Modein, the city of his fathers.
[26] All Israel bewailed him with great lamentation, and mourned for him many days.
[27] And Simon built a monument over the tomb of his father and his brothers; he made it high that it might be seen, with polished stone at the front and back.
[28] He also erected seven pyramids, opposite one another, for his father and mother and four brothers.
[29] And for the pyramids he devised an elaborate setting, erecting about them great columns, and upon the columns he put suits of armor for a permanent memorial, and beside the suits of armor carved ships, so that they could be seen by all who sail the sea.
[30] This is the tomb which he built in Modein; it remains to this day.
[31] Trypho dealt treacherously with the young king Antiochus; he killed him
[32] and became king in his place, putting on the crown of Asia; and he brought great calamity upon the land.
[33] But Simon built up the strongholds of Judea and walled them all around, with high towers and great walls and gates and bolts, and he stored food in the strongholds.
[34] Simon also chose men and sent them to Demetrius the king with a

request to grant relief to the country, for all that Trypho did was to plunder.
[35] Demetrius the king sent him a favorable reply to this request, and wrote him a letter as follows,
[36] "King Demetrius to Simon, the high priest and friend of kings, and to the elders and nation of the Jews, greeting.
[37] We have received the gold crown and the palm branch which you sent, and we are ready to make a general peace with you and to write to our officials to grant you release from tribute.
[38] All the grants that we have made to you remain valid, and let the strongholds that you have built be your possession.
[39] We pardon any errors and offenses committed to this day, and cancel the crown tax which you owe; and whatever other tax has been collected in Jerusalem shall be collected no longer.
[40] And if any of you are qualified to be enrolled in our bodyguard, let them be enrolled, and let there be peace between us."
[41] In the one hundred and seventieth year the yoke of the Gentiles was removed from Israel,
[42] and the people began to write in their documents and contracts, "In the first year of Simon the great high priest and commander and leader of the Jews."
[43] In those days Simon encamped against Gazara and surrounded it with troops. He made a siege engine, brought it up to the city, and battered and captured one tower.
[44] The men in the siege engine leaped out into the city, and a great tumult arose in the city.
[45] The men in the city, with their wives and children, went up on the wall with their clothes rent, and they cried out with a loud voice, asking Simon to make peace with them;
[46] they said, "Do not treat us according to our wicked acts but according to your mercy."
[47] So Simon reached an agreement with them and stopped fighting against them. But he expelled them from the city and cleansed the houses in which the idols were, and then entered it with hymns and praise.
[48] He cast out of it all uncleanness, and settled in it men who observed the law. He also strengthened its fortifications and built in it a house for himself.
[49] The men in the citadel at Jerusalem were prevented from going out to the country and back to buy and sell. So they were very hungry, and many of them perished from famine.
[50] Then they cried to Simon to make peace with them, and he did so. But he expelled them from there and cleansed the citadel from its pollutions.
[51] On the twenty-third day of the second month, in the one hundred and seventy-first year, the Jews entered it with praise and palm branches, and with harps and cymbals and stringed instruments, and with hymns and

songs, because a great enemy had been crushed and removed from Israel.
[52] And Simon decreed that every year they should celebrate this day with rejoicing. He strengthened the fortifications of the temple hill alongside the citadel, and he and his men dwelt there.
[53] And Simon saw that John his son had reached manhood, so he made him commander of all the forces, and he dwelt in Gazara.
1Mac.14
[1] In the one hundred and seventy-second year Demetrius the king assembled his forces and marched into Media to secure help, so that he could make war against Trypho.
[2] When Arsaces the king of Persia and Media heard that Demetrius had invaded his territory, he sent one of his commanders to take him alive.
[3] And he went and defeated the army of Demetrius, and seized him and took him to Arsaces, who put him under guard.
[4] The land had rest all the days of Simon. He sought the good of his nation; his rule was pleasing to them, as was the honor shown him, all his days.
[5] To crown all his honors he took Joppa for a harbor, and opened a way to the isles of the sea.
[6] He extended the borders of his nation, and gained full control of the country.
[7] He gathered a host of captives; he ruled over Gazara and Beth-zur and the citadel, and he removed its uncleanness from it; and there was none to oppose him.
[8] They tilled their land in peace; the ground gave its increase, and the trees of the plains their fruit.
[9] Old men sat in the streets; they all talked together of good things; and the youths donned the glories and garments of war.
[10] He supplied the cities with food, and furnished them with the means of defense, till his renown spread to the ends of the earth.
[11] He established peace in the land, and Israel rejoiced with great joy.
[12] Each man sat under his vine and his fig tree, and there was none to make them afraid.
[13] No one was left in the land to fight them, and the kings were crushed in those days.
[14] He strengthened all the humble of his people; he sought out the law, and did away with every lawless and wicked man.
[15] He made the sanctuary glorious, and added to the vessels of the sanctuary.
[16] It was heard in Rome, and as far away as Sparta, that Jonathan had died, and they were deeply grieved.
[17] When they heard that Simon his brother had become high priest in his place, and that he was ruling over the country and the cities in it,

[18] they wrote to him on bronze tablets to renew with him the friendship and alliance which they had established with Judas and Jonathan his brothers.
[19] And these were read before the assembly in Jerusalem.
[20] This is a copy of the letter which the Spartans sent: "The rulers and the city of the Spartans to Simon the high priest and to the elders and the priests and the rest of the Jewish people, our brethren, greeting.
[21] The envoys who were sent to our people have told us about your glory and honor, and we rejoiced at their coming.
[22] And what they said we have recorded in our public decrees, as follows, `Numenius the son of Antiochus and Antipater the son of Jason, envoys of the Jews, have come to us to renew their friendship with us.
[23] It has pleased our people to receive these men with honor and to put a copy of their words in the public archives, so that the people of the Spartans may have a record of them. And they have sent a copy of this to Simon the high priest.'"
[24] After this Simon sent Numenius to Rome with a large gold shield weighing a thousand minas, to confirm the alliance with the Romans.
[25] When the people heard these things they said, "How shall we thank Simon and his sons?
[26] For he and his brothers and the house of his father have stood firm; they have fought and repulsed Israel's enemies and established its freedom."
[27] So they made a record on bronze tablets and put it upon pillars on Mount Zion. This is a copy of what they wrote: "On the eighteenth day of Elul, in the one hundred and seventy-second year, which is the third year of Simon the great high priest,
[28] in Asaramel, in the great assembly of the priests and the people and the rulers of the nation and the elders of the country, the following was proclaimed to us:
[29] "Since wars often occurred in the country, Simon the son of Mattathias, a priest of the sons of Joarib, and his brothers, exposed themselves to danger and resisted the enemies of their nation, in order that their sanctuary and the law might be perserved; and they brought great glory to their nation.
[30] Jonathan rallied the nation, and became their high priest, and was gathered to his people.
[31] And when their enemies decided to invade their country and lay hands on their sanctuary,
[32] then Simon rose up and fought for his nation. He spent great sums of his own money; he armed the men of his nation's forces and paid them wages.
[33] He fortified the cities of Judea, and Beth-zur on the borders of Judea, where formerly the arms of the enemy had been stored, and he placed there a garrison of Jews.
[34] He also fortified Joppa, which is by the sea, and Gazara, which is on the

borders of Azotus, where the enemy formerly dwelt. He settled Jews there, and provided in those cities whatever was necessary for their restoration.
[35] "The people saw Simon's faithfulness and the glory which he had resolved to win for his nation, and they made him their leader and high priest, because he had done all these things and because of the justice and loyalty which he had maintained toward his nation. He sought in every way to exalt his people.
[36] And in his days things prospered in his hands, so that the Gentiles were put out of the country, as were also the men in the city of David in Jerusalem, who had built themselves a citadel from which they used to sally forth and defile the environs of the sanctuary and do great damage to its purity.
[37] He settled Jews in it, and fortified it for the safety of the country and of the city, and built the walls of Jerusalem higher.
[38] "In view of these things King Demetrius confirmed him in the high priesthood,
[39] and he made him one of the king's friends and paid him high honors.
[40] For he had heard that the Jews were addressed by the Romans as friends and allies and brethren, and that the Romans had received the envoys of Simon with honor.
[41] "And the Jews and their priests decided that Simon should be their leader and high priest for ever, until a trustworthy prophet should arise,
[42] and that he should be governor over them and that he should take charge of the sanctuary and appoint men over its tasks and over the country and the weapons and the strongholds, and that he should take charge of the sanctuary,
[43] and that he should be obeyed by all, and that all contracts in the country should be written in his name, and that he should be clothed in purple and wear gold.
[44] "And none of the people or priests shall be permitted to nullify any of these decisions or to oppose what he says, or to convene an assembly in the country without his permission, or to be clothed in purple or put on a gold buckle.
[45] Whoever acts contrary to these decisions or nullifies any of them shall be liable to punishment."
[46] And all the people agreed to grant Simon the right to act in accord with these decisions.
[47] So Simon accepted and agreed to be high priest, to be commander and ethnarch of the Jews and priests, and to be protector of them all.
[48] And they gave orders to inscribe this decree upon bronze tablets, to put them up in a conspicuous place in the precincts of the sanctuary,
[49] and to deposit copies of them in the treasury, so that Simon and his sons might have them.

1Mac.15
[1] Antiochus, the son of Demetrius the king, sent a letter from the islands of the sea to Simon, the priest and ethnarch of the Jews, and to all the nation;
[2] its contents were as follows: "King Antiochus to Simon the high priest and ethnarch and to the nation of the Jews, greeting.
[3] Whereas certain pestilent men have gained control of the kingdom of our fathers, and I intend to lay claim to the kingdom so that I may restore it as it formerly was, and have recruited a host of mercenary troops and have equipped warships,
[4] and intend to make a landing in the country so that I may proceed against those who have destroyed our country and those who have devastated many cities in my kingdom,
[5] now therefore I confirm to you all the tax remissions that the kings before me have granted you, and release from all the other payments from which they have released you.
[6] I permit you to mint your own coinage as money for your country,
[7] and I grant freedom to Jerusalem and the sanctuary. All the weapons which you have prepared and the strongholds which you have built and now hold shall remain yours.
[8] Every debt you owe to the royal treasury and any such future debts shall be canceled for you from henceforth and for all time.
[9] When we gain control of our kingdom, we will bestow great honor upon you and your nation and the temple, so that your glory will become manifest in all the earth."
[10] In the one hundred and seventy-fourth year Antiochus set out and invaded the land of his fathers. All the troops rallied to him, so that there were few with Trypho.
[11] Antiochus pursued him, and he came in his flight to Dor, which is by the sea;
[12] for he knew that troubles had converged upon him, and his troops had deserted him.
[13] So Antiochus encamped against Dor, and with him were a hundred and twenty thousand warriors and eight thousand cavalry.
[14] He surrounded the city, and the ships joined battle from the sea; he pressed the city hard from land and sea, and permitted no one to leave or enter it.
[15] Then Numenius and his companions arrived from Rome, with letters to the kings and countries, in which the following was written:
[16] "Lucius, consul of the Romans, to King Ptolemy, greeting.
[17] The envoys of the Jews have come to us as our friends and allies to renew our ancient friendship and alliance. They had been sent by Simon the high priest and by the people of the Jews,
[18] and have brought a gold shield weighing a thousand minas.
[19] We therefore have decided to write to the kings and countries that they

should not seek their harm or make war against them and their cities and their country, or make alliance with those who war against them.
[20] And it has seemed good to us to accept the shield from them.
[21] Therefore if any pestilent men have fled to you from their country, hand them over to Simon the high priest, that he may punish them according to their law."
[22] The consul wrote the same thing to Demetrius the king and to Attalus and Ariarathes and Arsaces,
[23] and to all the countries, and to Sampsames, and to the Spartans, and to Delos, and to Myndos, and to Sicyon, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodes, and to Phaselis, and to Cos, and to Side, and to Aradus and Gortyna and Cnidus and Cyprus and Cyrene.
[24] They also sent a copy of these things to Simon the high priest.
[25] Antiochus the king besieged Dor anew, continually throwing his forces against it and making engines of war; and he shut Trypho up and kept him from going out or in.
[26] And Simon sent to Antiochus two thousand picked men, to fight for him, and silver and gold and much military equipment.
[27] But he refused to receive them, and he broke all the agreements he formerly had made with Simon, and became estranged from him.
[28] He sent to him Athenobius, one of his friends, to confer with him, saying, "You hold control of Joppa and Gazara and the citadel in Jerusalem; they are cities of my kingdom.
[29] You have devastated their territory, you have done great damage in the land, and you have taken possession of many places in my kingdom.
[30] Now then, hand over the cities which you have seized and the tribute money of the places which you have conquered outside the borders of Judea;
[31] or else give me for them five hundred talents of silver, and for the destruction that you have caused and the tribute money of the cities, five hundred talents more. Otherwise we will come and conquer you."
[32] So Athenobius the friend of the king came to Jerusalem, and when he saw the splendor of Simon, and the sideboard with its gold and silver plate, and his great magnificence, he was amazed. He reported to him the words of the king,
[33] but Simon gave him this reply: "We have neither taken foreign land nor seized foreign property, but only the inheritance of our fathers, which at one time had been unjustly taken by our enemies.
[34] Now that we have the opportunity, we are firmly holding the inheritance of our fathers.
[35] As for Joppa and Gazara, which you demand, they were causing great damage among the people and to our land; for them we will give you a

hundred talents." Athenobius did not answer him a word,
[36] but returned in wrath to the king and reported to him these words and the splendor of Simon and all that he had seen. And the king was greatly angered.
[37] Now Trypho embarked on a ship and escaped to Orthosia.
[38] Then the king made Cendebeus commander-in-chief of the coastal country, and gave him troops of infantry and cavalry.
[39] He commanded him to encamp against Judea, and commanded him to build up Kedron and fortify its gates, and to make war on the people; but the king pursued Trypho.
[40] So Cendebeus came to Jamnia and began to provoke the people and invade Judea and take the people captive and kill them.
[41] He built up Kedron and stationed there horsemen and troops, so that they might go out and make raids along the highways of Judea, as the king had ordered him.
1Mac.16
[1] John went up from Gazara and reported to Simon his father what Cendebeus had done.
[2] And Simon called in his two older sons Judas and John, and said to them: "I and my brothers and the house of my father have fought the wars of Israel from our youth until this day, and things have prospered in our hands so that we have delivered Israel many times.
[3] But now I have grown old, and you by His mercy are mature in years. Take my place and my brother's, and go out and fight for our nation, and may the help which comes from Heaven be with you."
[4] So John chose out of the country twenty thousand warriors and horsemen, and they marched against Cendebeus and camped for the night in Modein.
[5] Early in the morning they arose and marched into the plain, and behold, a large force of infantry and horsemen was coming to meet them; and a stream lay between them.
[6] Then he and his army lined up against them. And he saw that the soldiers were afraid to cross the stream, so he crossed over first; and when his men saw him, they crossed over after him.
[7] Then he divided the army and placed the horsemen in the midst of the infantry, for the cavalry of the enemy were very numerous.
[8] And they sounded the trumpets, and Cendebeus and his army were put to flight, and many of them were wounded and fell; the rest fled into the stronghold.
[9] At that time Judas the brother of John was wounded, but John pursued them until Cendebeus reached Kedron, which he had built.
[10] They also fled into the towers that were in the fields of Azotus, and John burned it with fire, and about two thousand of them fell. And he returned to Judea safely.

[11] Now Ptolemy the son of Abubus had been appointed governor over the plain of Jericho, and he had much silver and gold,
[12] for he was son-in-law of the high priest.
[13] His heart was lifted up; he determined to get control of the country, and made treacherous plans against Simon and his sons, to do away with them.
[14] Now Simon was visiting the cities of the country and attending to their needs, and he went down to Jericho with Mattathias and Judas his sons, in the one hundred and seventy-seventh year, in the eleventh month, which is the month of Shebat.
[15] The son of Abubus received them treacherously in the little stronghold called Dok, which he had built; he gave them a great banquet, and hid men there.
[16] When Simon and his sons were drunk, Ptolemy and his men rose up, took their weapons, and rushed in against Simon in the banquet hall, and they killed him and his two sons and some of his servants.
[17] So he committed an act of great treachery and returned evil for good.
[18] Then Ptolemy wrote a report about these things and sent it to the king, asking him to send troops to aid him and to turn over to him the cities and the country.
[19] He sent other men to Gazara to do away with John; he sent letters to the captains asking them to come to him so that he might give them silver and gold and gifts;
[20] and he sent other men to take possession of Jerusalem and the temple hill.
[21] But some one ran ahead and reported to John at Gazara that his father and brothers had perished, and that "he has sent men to kill you also."
[22] When he heard this, he was greatly shocked; and he seized the men who came to destroy him and killed them, for he had found out that they were seeking to destroy him.
[23] The rest of the acts of John and his wars and the brave deeds which he did, and the building of the walls which he built, and his achievements,
[24] behold, they are written in the chronicles of his high priesthood, from the time that he became high priest after his father.

2 Maccabees

2Mac.1

[1] The Jewish brethren in Jerusalem and those in the land of Judea, To their Jewish brethren in Egypt, Greeting, and good peace.
[2] May God do good to you, and may he remember his covenant with Abraham and Isaac and Jacob, his faithful servants.
[3] May he give you all a heart to worship him and to do his will with a strong heart and a willing spirit.
[4] May he open your heart to his law and his commandments, and may he bring peace.
[5] May he hear your prayers and be reconciled to you, and may he not forsake you in time of evil.
[6] We are now praying for you here.
[7] In the reign of Demetrius, in the one hundred and sixty-ninth year, we Jews wrote to you, in the critical distress which came upon us in those years after Jason and his company revolted from the holy land and the kingdom
[8] and burned the gate and shed innocent blood. We besought the Lord and we were heard, and we offered sacrifice and cereal offering, and we lighted the lamps and we set out the loaves.
[9] And now see that you keep the feast of booths in the month of Chislev, in the one hundred and eighty-eighth year.
[10] Those in Jerusalem and those in Judea and the senate and Judas, To Aristobulus, who is of the family of the anointed priests, teacher of Ptolemy the king, and to the Jews in Egypt, Greeting, and good health.
[11] Having been saved by God out of grave dangers we thank him greatly for taking our side against the king.
[12] For he drove out those who fought against the holy city.
[13] For when the leader reached Persia with a force that seemed irresistible, they were cut to pieces in the temple of Nanea by a deception employed by the priests of Nanea.
[14] For under pretext of intending to marry her, Antiochus came to the place together with his friends, to secure most of its treasures as a dowry.
[15] When the priests of the temple of Nanea had set out the treasures and Antiochus had come with a few men inside the wall of the sacred precinct, they closed the temple as soon as he entered it.
[16] Opening the secret door in the ceiling, they threw stones and struck down the leader and his men, and dismembered them and cut off their heads and threw them to the people outside.

[17] Blessed in every way be our God, who has brought judgment upon those who have behaved impiously.
[18] Since on the twenty-fifth day of Chislev we shall celebrate the purification of the temple, we thought it necessary to notify you, in order that you also may celebrate the feast of booths and the feast of the fire given when Nehemiah, who built the temple and the altar, offered sacrifices.
[19] For when our fathers were being led captive to Persia, the pious priests of that time took some of the fire of the altar and secretly hid it in the hollow of a dry cistern, where they took such precautions that the place was unknown to any one.
[20] But after many years had passed, when it pleased God, Nehemiah, having been commissioned by the king of Persia, sent the descendants of the priests who had hidden the fire to get it. And when they reported to us that they had not found fire but thick liquid, he ordered them to dip it out and bring it.
[21] And when the materials for the sacrifices were presented, Nehemiah ordered the priests to sprinkle the liquid on the wood and what was laid upon it.
[22] When this was done and some time had passed and the sun, which had been clouded over, shone out, a great fire blazed up, so that all marveled.
[23] And while the sacrifice was being consumed, the priests offered prayer -- the priests and every one. Jonathan led, and the rest responded, as did Nehemiah.
[24] The prayer was to this effect:
"O Lord, Lord God, Creator of all things, who art awe-inspiring and strong and just and merciful, who alone art King and art kind, [25] who alone art bountiful, who alone art just and almighty and eternal, who do rescue Israel from every evil, who didst choose the fathers and consecrate them, [26] accept this sacrifice on behalf of all thy people Israel and preserve thy portion and make it holy. [27] Gather together our scattered people, set free those who are slaves among the Gentiles, look upon those who are rejected and despised, and let the Gentiles know that thou art our God. [28] Afflict those who oppress and are insolent with pride. [29] Plant thy people in thy holy place, as Moses said." [30] Then the priests sang the hymns. [31] And when the materials of the sacrifice were consumed, Nehemiah ordered that the liquid that was left should be poured upon large stones. [32] When this was done, a flame blazed up; but when the light from the altar shone back, it went out. [33] When this matter became known, and it was reported to the king of the Persians that, in the place where the exiled priests had hidden the fire, the liquid had appeared with which Nehemiah and his associates had burned the materials of the sacrifice, [34] the king investigated the matter, and enclosed the place and made it sacred. [35] And with those persons whom the king favored he exchanged many excellent gifts. [36]

Nehemiah and his associates called this "nephthar," which means purification, but by most people it is called naphtha.
2Mac.2

[1] One finds in the records that Jeremiah the prophet ordered those who were being deported to take some of the fire, as has been told,
[2] and that the prophet after giving them the law instructed those who were being deported not to forget the commandments of the Lord, nor to be led astray in their thoughts upon seeing the gold and silver statues and their adornment.
[3] And with other similar words he exhorted them that the law should not depart from their hearts.
[4] It was also in the writing that the prophet, having received an oracle, ordered that the tent and the ark should follow with him, and that he went out to the mountain where Moses had gone up and had seen the inheritance of God.
[5] And Jeremiah came and found a cave, and he brought there the tent and the ark and the altar of incense, and he sealed up the entrance.
[6] Some of those who followed him came up to mark the way, but could not find it.
[7] When Jeremiah learned of it, he rebuked them and declared: "The place shall be unknown until God gathers his people together again and shows his mercy.
[8] And then the Lord will disclose these things, and the glory of the Lord and the cloud will appear, as they were shown in the case of Moses, and as Solomon asked that the place should be specially consecrated."
[9] It was also made clear that being possessed of wisdom Solomon offered sacrifice for the dedication and completion of the temple.
[10] Just as Moses prayed to the Lord, and fire came down from heaven and devoured the sacrifices, so also Solomon prayed, and the fire came down and consumed the whole burnt offerings.
[11] And Moses said, "They were consumed because the sin offering had not been eaten."
[12] Likewise Solomon also kept the eight days.
[13] The same things are reported in the records and in the memoirs of Nehemiah, and also that he founded a library and collected the books about the kings and prophets, and the writings of David, and letters of kings about votive offerings.
[14] In the same way Judas also collected all the books that had been lost on account of the war which had come upon us, and they are in our possession.
[15] So if you have need of them, send people to get them for you.
[16] Since, therefore, we are about to celebrate the purification, we write to you. Will you therefore please keep the days?
[17] It is God who has saved all his people, and has returned the inheritance

to all, and the kingship and priesthood and consecration,
[18] as he promised through the law. For we have hope in God that he will soon have mercy upon us and will gather us from everywhere under heaven into his holy place, for he has rescued us from great evils and has purified the place.
[19] The story of Judas Maccabeus and his brothers, and the purification of the great temple, and the dedication of the altar,
[20] and further the wars against Antiochus Epiphanes and his son Eupator,
[21] and the appearances which came from heaven to those who strove zealously on behalf of Judaism, so that though few in number they seized the whole land and pursued the barbarian hordes,
[22] and recovered the temple famous throughout the world and freed the city and restored the laws that were about to be abolished, while the Lord with great kindness became gracious to them --
[23] all this, which has been set forth by Jason of Cyrene in five volumes, we shall attempt to condense into a single book.
[24] For considering the flood of numbers involved and the difficulty there is for those who wish to enter upon the narratives of history because of the mass of material,
[25] we have aimed to please those who wish to read, to make it easy for those who are inclined to memorize, and to profit all readers.
[26] For us who have undertaken the toil of abbreviating, it is no light matter but calls for sweat and loss of sleep,
[27] just as it is not easy for one who prepares a banquet and seeks the benefit of others. However, to secure the gratitude of many we will gladly endure the uncomfortable toil,
[28] leaving the responsibility for exact details to the compiler, while devoting our effort to arriving at the outlines of the condensation.
[29] For as the master builder of a new house must be concerned with the whole construction, while the one who undertakes its painting and decoration has to consider only what is suitable for its adornment, such in my judgment is the case with us.
[30] It is the duty of the original historian to occupy the ground and to discuss matters from every side and to take trouble with details,
[31] but the one who recasts the narrative should be allowed to strive for brevity of expression and to forego exhaustive treatment.
[32] At this point therefore let us begin our narrative, adding only so much to what has already been said; for it is foolish to lengthen the preface while cutting short the history itself.
2Mac.3
[1] While the holy city was inhabited in unbroken peace and the laws were very well observed because of the piety of the high priest Onias and his hatred of wickedness,

[2] it came about that the kings themselves honored the place and glorified the temple with the finest presents,
[3] so that even Seleucus, the king of Asia, defrayed from his own revenues all the expenses connected with the service of the sacrifices.
[4] But a man named Simon, of the tribe of Benjamin, who had been made captain of the temple, had a disagreement with the high priest about the administration of the city market;
[5] and when he could not prevail over Onias he went to Apollonius of Tarsus, who at that time was governor of Coelesyria and Phoenicia.
[6] He reported to him that the treasury in Jerusalem was full of untold sums of money, so that the amount of the funds could not be reckoned, and that they did not belong to the account of the sacrifices, but that it was possible for them to fall under the control of the king.
[7] When Apollonius met the king, he told him of the money about which he had been informed. The king chose Heliodorus, who was in charge of his affairs, and sent him with commands to effect the removal of the aforesaid money.
[8] Heliodorus at once set out on his journey, ostensibly to make a tour of inspection of the cities of Coelesyria and Phoenicia, but in fact to carry out the king's purpose.
[9] When he had arrived at Jerusalem and had been kindly welcomed by the high priest of the city, he told about the disclosure that had been made and stated why he had come, and he inquired whether this really was the situation.
[10] The high priest explained that there were some deposits belonging to widows and orphans,
[11] and also some money of Hyrcanus, son of Tobias, a man of very prominent position, and that it totaled in all four hundred talents of silver and two hundred of gold. To such an extent the impious Simon had misrepresented the facts.
[12] And he said that it was utterly impossible that wrong should be done to those people who had trusted in the holiness of the place and in the sanctity and inviolability of the temple which is honored throughout the whole world.
[13] But Heliodorus, because of the king's commands which he had, said that this money must in any case be confiscated for the king's treasury.
[14] So he set a day and went in to direct the inspection of these funds. There was no little distress throughout the whole city.
[15] The priests prostrated themselves before the altar in their priestly garments and called toward heaven upon him who had given the law about deposits, that he should keep them safe for those who had deposited them.
[16] To see the appearance of the high priest was to be wounded at heart, for his face and the change in his color disclosed the anguish of his soul.
[17] For terror and bodily trembling had come over the man, which plainly

showed to those who looked at him the pain lodged in his heart.
[18] People also hurried out of their houses in crowds to make a general supplication because the holy place was about to be brought into contempt.
[19] Women, girded with sackcloth under their breasts, thronged the streets. Some of the maidens who were kept indoors ran together to the gates, and some to the walls, while others peered out of the windows.
[20] And holding up their hands to heaven, they all made entreaty.
[21] There was something pitiable in the prostration of the whole populace and the anxiety of the high priest in his great anguish.
[22] While they were calling upon the Almighty Lord that he would keep what had been entrusted safe and secure for those who had entrusted it,
[23] Heliodorus went on with what had been decided.
[24] But when he arrived at the treasury with his bodyguard, then and there the Sovereign of spirits and of all authority caused so great a manifestation that all who had been so bold as to accompany him were astounded by the power of God, and became faint with terror.
[25] For there appeared to them a magnificently caparisoned horse, with a rider of frightening mien, and it rushed furiously at Heliodorus and struck at him with its front hoofs. Its rider was seen to have armor and weapons of gold.
[26] Two young men also appeared to him, remarkably strong, gloriously beautiful and splendidly dressed, who stood on each side of him and scourged him continuously, inflicting many blows on him.
[27] When he suddenly fell to the ground and deep darkness came over him, his men took him up and put him on a stretcher
[28] and carried him away, this man who had just entered the aforesaid treasury with a great retinue and all his bodyguard but was now unable to help himself; and they recognized clearly the sovereign power of God.
[29] While he lay prostrate, speechless because of the divine intervention and deprived of any hope of recovery,
[30] they praised the Lord who had acted marvelously for his own place. And the temple, which a little while before was full of fear and disturbance, was filled with joy and gladness, now that the Almighty Lord had appeared.
[31] Quickly some of Heliodorus' friends asked Onias to call upon the Most High and to grant life to one who was lying quite at his last breath.
[32] And the high priest, fearing that the king might get the notion that some foul play had been perpetrated by the Jews with regard to Heliodorus, offered sacrifice for the man's recovery.
[33] While the high priest was making the offering of atonement, the same young men appeared again to Heliodorus dressed in the same clothing, and they stood and said, "Be very grateful to Onias the high priest, since for his sake the Lord has granted you your life.

[34] And see that you, who have been scourged by heaven, report to all men the majestic power of God." Having said this they vanished.
[35] Then Heliodorus offered sacrifice to the Lord and made very great vows to the Savior of his life, and having bidden Onias farewell, he marched off with his forces to the king.
[36] And he bore testimony to all men of the deeds of the supreme God, which he had seen with his own eyes.
[37] When the king asked Heliodorus what sort of person would be suitable to send on another mission to Jerusalem, he replied,
[38] "If you have any enemy or plotter against your government, send him there, for you will get him back thoroughly scourged, if he escapes at all, for there certainly is about the place some power of God.
[39] For he who has his dwelling in heaven watches over that place himself and brings it aid, and he strikes and destroys those who come to do it injury."
[40] This was the outcome of the episode of Heliodorus and the protection of the treasury.
2Mac.4
[1] The previously mentioned Simon, who had informed about the money against his own country, slandered Onias, saying that it was he who had incited Heliodorus and had been the real cause of the misfortune.
[2] He dared to designate as a plotter against the government the man who was the benefactor of the city, the protector of his fellow countrymen, and a zealot for the laws.
[3] When his hatred progressed to such a degree that even murders were committed by one of Simon's approved agents,
[4] Onias recognized that the rivalry was serious and that Apollonius, the son of Menestheus and governor of Coelesyria and Phoenicia, was intensifying the malice of Simon.
[5] So he betook himself to the king, not accusing his fellow citizens but having in view the welfare, both public and private, of all the people.
[6] For he saw that without the king's attention public affairs could not again reach a peaceful settlement, and that Simon would not stop his folly.
[7] When Seleucus died and Antiochus who was called Epiphanes succeeded to the kingdom, Jason the brother of Onias obtained the high priesthood by corruption,
[8] promising the king at an interview three hundred and sixty talents of silver and, from another source of revenue, eighty talents.
[9] In addition to this he promised to pay one hundred and fifty more if permission were given to establish by his authority a gymnasium and a body of youth for it, and to enrol the men of Jerusalem as citizens of Antioch.
[10] When the king assented and Jason came to office, he at once shifted his countrymen over to the Greek way of life.

[11] He set aside the existing royal concessions to the Jews, secured through John the father of Eupolemus, who went on the mission to establish friendship and alliance with the Romans; and he destroyed the lawful ways of living and introduced new customs contrary to the law.
[12] For with alacrity he founded a gymnasium right under the citadel, and he induced the noblest of the young men to wear the Greek hat.
[13] There was such an extreme of Hellenization and increase in the adoption of foreign ways because of the surpassing wickedness of Jason, who was ungodly and no high priest,
[14] that the priests were no longer intent upon their service at the altar. Despising the sanctuary and neglecting the sacrifices, they hastened to take part in the unlawful proceedings in the wrestling arena after the call to the discus,
[15] disdaining the honors prized by their fathers and putting the highest value upon Greek forms of prestige.
[16] For this reason heavy disaster overtook them, and those whose ways of living they admired and wished to imitate completely became their enemies and punished them.
[17] For it is no light thing to show irreverence to the divine laws -- a fact which later events will make clear.
[18] When the quadrennial games were being held at Tyre and the king was present,
[19] the vile Jason sent envoys, chosen as being Antiochian citizens from Jerusalem, to carry three hundred silver drachmas for the sacrifice to Hercules. Those who carried the money, however, thought best not to use it for sacrifice, because that was inappropriate, but to expend it for another purpose.
[20] So this money was intended by the sender for the sacrifice to Hercules, but by the decision of its carriers it was applied to the construction of triremes.
[21] When Apollonius the son of Menestheus was sent to Egypt for the coronation of Philometor as king, Antiochus learned that Philometor had become hostile to his government, and he took measures for his own security. Therefore upon arriving at Joppa he proceeded to Jerusalem.
[22] He was welcomed magnificently by Jason and the city, and ushered in with a blaze of torches and with shouts. Then he marched into Phoenicia.
[23] After a period of three years Jason sent Menelaus, the brother of the previously mentioned Simon, to carry the money to the king and to complete the records of essential business.
[24] But he, when presented to the king, extolled him with an air of authority, and secured the high priesthood for himself, outbidding Jason by three hundred talents of silver.
[25] After receiving the king's orders he returned, possessing no

qualification for the high priesthood, but having the hot temper of a cruel tyrant and the rage of a savage wild beast.
[26] So Jason, who after supplanting his own brother was supplanted by another man, was driven as a fugitive into the land of Ammon.
[27] And Menelaus held the office, but he did not pay regularly any of the money promised to the king.
[28] When Sostratus the captain of the citadel kept requesting payment, for the collection of the revenue was his responsibility, the two of them were summoned by the king on account of this issue.
[29] Menelaus left his own brother Lysimachus as deputy in the high priesthood, while Sostratus left Crates, the commander of the Cyprian troops.
[30] While such was the state of affairs, it happened that the people of Tarsus and of Mallus revolted because their cities had been given as a present to Antiochis, the king's concubine.
[31] So the king went hastily to settle the trouble, leaving Andronicus, a man of high rank, to act as his deputy.
[32] But Menelaus, thinking he had obtained a suitable opportunity, stole some of the gold vessels of the temple and gave them to Andronicus; other vessels, as it happened, he had sold to Tyre and the neighboring cities.
[33] When Onias became fully aware of these acts he publicly exposed them, having first withdrawn to a place of sanctuary at Daphne near Antioch.
[34] Therefore Menelaus, taking Andronicus aside, urged him to kill Onias. Andronicus came to Onias, and resorting to treachery offered him sworn pledges and gave him his right hand, and in spite of his suspicion persuaded Onias to come out from the place of sanctuary; then, with no regard for justice, he immediately put him out of the way.
[35] For this reason not only Jews, but many also of other nations, were grieved and displeased at the unjust murder of the man.
[36] When the king returned from the region of Cilicia, the Jews in the city appealed to him with regard to the unreasonable murder of Onias, and the Greeks shared their hatred of the crime.
[37] Therefore Antiochus was grieved at heart and filled with pity, and wept because of the moderation and good conduct of the deceased;
[38] and inflamed with anger, he immediately stripped off the purple robe from Andronicus, tore off his garments, and led him about the whole city to that very place where he had committed the outrage against Onias, and there he dispatched the bloodthirsty fellow. The Lord thus repaid him with the punishment he deserved.
[39] When many acts of sacrilege had been committed in the city by Lysimachus with the connivance of Menelaus, and when report of them had spread abroad, the populace gathered against Lysimachus, because many of the gold vessels had already been stolen.
[40] And since the crowds were becoming aroused and filled with anger,

Lysimachus armed about three thousand men and launched an unjust attack, under the leadership of a certain Auranus, a man advanced in years and no less advanced in folly.
[41] But when the Jews became aware of Lysimachus' attack, some picked up stones, some blocks of wood, and others took handfuls of the ashes that were lying about, and threw them in wild confusion at Lysimachus and his men.
[42] As a result, they wounded many of them, and killed some, and put them all to flight; and the temple robber himself they killed close by the treasury.
[43] Charges were brought against Menelaus about this incident.
[44] When the king came to Tyre, three men sent by the senate presented the case before him.
[45] But Menelaus, already as good as beaten, promised a substantial bribe to Ptolemy son of Dorymenes to win over the king.
[46] Therefore Ptolemy, taking the king aside into a colonnade as if for refreshment, induced the king to change his mind.
[47] Menelaus, the cause of all the evil, he acquitted of the charges against him, while he sentenced to death those unfortunate men, who would have been freed uncondemned if they had pleaded even before Scythians.
[48] And so those who had spoken for the city and the villages and the holy vessels quickly suffered the unjust penalty.
[49] Therefore even the Tyrians, showing their hatred of the crime, provided magnificently for their funeral.
[50] But Menelaus, because of the cupidity of those in power, remained in office, growing in wickedness, having become the chief plotter against his fellow citizens.
2Mac.5
[1] About this time Antiochus made his second invasion of Egypt.
[2] And it happened that over all the city, for almost forty days, there appeared golden-clad horsemen charging through the air, in companies fully armed with lances and drawn swords --
[3] troops of horsemen drawn up, attacks and counterattacks made on this side and on that, brandishing of shields, massing of spears, hurling of missiles, the flash of golden trappings, and armor of all sorts.
[4] Therefore all men prayed that the apparition might prove to have been a good omen.
[5] When a false rumor arose that Antiochus was dead, Jason took no less than a thousand men and suddenly made an assault upon the city. When the troops upon the wall had been forced back and at last the city was being taken, Menelaus took refuge in the citadel.
[6] But Jason kept relentlessly slaughtering his fellow citizens, not realizing that success at the cost of one's kindred is the greatest misfortune, but

imagining that he was setting up trophies of victory over enemies and not over fellow countrymen.
[7] He did not gain control of the government, however; and in the end got only disgrace from his conspiracy, and fled again into the country of the Ammonites.
[8] Finally he met a miserable end. Accused before Aretas the ruler of the Arabs, fleeing from city to city, pursued by all men, hated as a rebel against the laws, and abhorred as the executioner of his country and his fellow citizens, he was cast ashore in Egypt;
[9] and he who had driven many from their own country into exile died in exile, having embarked to go to the Lacedaemonians in hope of finding protection because of their kinship.
[10] He who had cast out many to lie unburied had no one to mourn for him; he had no funeral of any sort and no place in the tomb of his fathers.
[11] When news of what had happened reached the king, he took it to mean that Judea was in revolt. So, raging inwardly, he left Egypt and took the city by storm.
[12] And he commanded his soldiers to cut down relentlessly every one they met and to slay those who went into the houses.
[13] Then there was killing of young and old, destruction of boys, women, and children, and slaughter of virgins and infants.
[14] Within the total of three days eighty thousand were destroyed, forty thousand in hand-to-hand fighting; and as many were sold into slavery as were slain.
[15] Not content with this, Antiochus dared to enter the most holy temple in all the world, guided by Menelaus, who had become a traitor both to the laws and to his country.
[16] He took the holy vessels with his polluted hands, and swept away with profane hands the votive offerings which other kings had made to enhance the glory and honor of the place.
[17] Antiochus was elated in spirit, and did not perceive that the Lord was angered for a little while because of the sins of those who dwelt in the city, and that therefore he was disregarding the holy place.
[18] But if it had not happened that they were involved in many sins, this man would have been scourged and turned back from his rash act as soon as he came forward, just as Heliodorus was, whom Seleucus the king sent to inspect the treasury.
[19] But the Lord did not choose the nation for the sake of the holy place, but the place for the sake of the nation.
[20] Therefore the place itself shared in the misfortunes that befell the nation and afterward participated in its benefits; and what was forsaken in the wrath of the Almighty was restored again in all its glory when the great Lord became reconciled.
[21] So Antiochus carried off eighteen hundred talents from the temple, and

hurried away to Antioch, thinking in his arrogance that he could sail on the land and walk on the sea, because his mind was elated.
[22] And he left governors to afflict the people: at Jerusalem, Philip, by birth a Phrygian and in character more barbarous than the man who appointed him;
[23] and at Gerizim, Andronicus; and besides these Menelaus, who lorded it over his fellow citizens worse than the others did. In his malice toward the Jewish citizens,
[24] Antiochus sent Apollonius, the captain of the Mysians, with an army of twenty-two thousand, and commanded him to slay all the grown men and to sell the women and boys as slaves.
[25] When this man arrived in Jerusalem, he pretended to be peaceably disposed and waited until the holy sabbath day; then, finding the Jews not at work, he ordered his men to parade under arms.
[26] He put to the sword all those who came out to see them, then rushed into the city with his armed men and killed great numbers of people.
[27] But Judas Maccabeus, with about nine others, got away to the wilderness, and kept himself and his companions alive in the mountains as wild animals do; they continued to live on what grew wild, so that they might not share in the defilement.
2Mac.6
[1] Not long after this, the king sent an Athenian senator to compel the Jews to forsake the laws of their fathers and cease to live by the laws of God,
[2] and also to pollute the temple in Jerusalem and call it the temple of Olympian Zeus, and to call the one in Gerizim the temple of Zeus the Friend of Strangers, as did the people who dwelt in that place.
[3] Harsh and utterly grievous was the onslaught of evil.
[4] For the temple was filled with debauchery and reveling by the Gentiles, who dallied with harlots and had intercourse with women within the sacred precincts, and besides brought in things for sacrifice that were unfit.
[5] The altar was covered with abominable offerings which were forbidden by the laws.
[6] A man could neither keep the sabbath, nor observe the feasts of his fathers, nor so much as confess himself to be a Jew.
[7] On the monthly celebration of the king's birthday, the Jews were taken, under bitter constraint, to partake of the sacrifices; and when the feast of Dionysus came, they were compelled to walk in the procession in honor of Dionysus, wearing wreaths of ivy.
[8] At the suggestion of Ptolemy a decree was issued to the neighboring Greek cities, that they should adopt the same policy toward the Jews and make them partake of the sacrifices,
[9] and should slay those who did not choose to change over to Greek customs. One could see, therefore, the misery that had come upon them.

[10] For example, two women were brought in for having circumcised their children. These women they publicly paraded about the city, with their babies hung at their breasts, then hurled them down headlong from the wall.
[11] Others who had assembled in the caves near by, to observe the seventh day secretly, were betrayed to Philip and were all burned together, because their piety kept them from defending themselves, in view of their regard for that most holy day.
[12] Now I urge those who read this book not to be depressed by such calamities, but to recognize that these punishments were designed not to destroy but to discipline our people.
[13] In fact, not to let the impious alone for long, but to punish them immediately, is a sign of great kindness.
[14] For in the case of the other nations the Lord waits patiently to punish them until they have reached the full measure of their sins; but he does not deal in this way with us,
[15] in order that he may not take vengeance on us afterward when our sins have reached their height.
[16] Therefore he never withdraws his mercy from us. Though he disciplines us with calamities, he does not forsake his own people.
[17] Let what we have said serve as a reminder; we must go on briefly with the story.
[18] Eleazar, one of the scribes in high position, a man now advanced in age and of noble presence, was being forced to open his mouth to eat swine's flesh.
[19] But he, welcoming death with honor rather than life with pollution, went up to the the rack of his own accord, spitting out the flesh,
[20] as men ought to go who have the courage to refuse things that it is not right to taste, even for the natural love of life.
[21] Those who were in charge of that unlawful sacrifice took the man aside, because of their long acquaintance with him, and privately urged him to bring meat of his own providing, proper for him to use, and pretend that he was eating the flesh of the sacrificial meal which had been commanded by the king,
[22] so that by doing this he might be saved from death, and be treated kindly on account of his old friendship with them.
[23] But making a high resolve, worthy of his years and the dignity of his old age and the gray hairs which he had reached with distinction and his excellent life even from childhood, and moreover according to the holy God-given law, he declared himself quickly, telling them to send him to Hades.
[24] "Such pretense is not worthy of our time of life," he said, "lest many of the young should suppose that Eleazar in his ninetieth year has gone over to an alien religion,

[25] and through my pretense, for the sake of living a brief moment longer, they should be led astray because of me, while I defile and disgrace my old age.
[26] For even if for the present I should avoid the punishment of men, yet whether I live or die I shall not escape the hands of the Almighty.
[27] Therefore, by manfully giving up my life now, I will show myself worthy of my old age
[28] and leave to the young a noble example of how to die a good death willingly and nobly for the revered and holy laws." When he had said this, he went at once to the rack.
[29] And those who a little before had acted toward him with good will now changed to ill will, because the words he had uttered were in their opinion sheer madness.
[30] When he was about to die under the blows, he groaned aloud and said: "It is clear to the Lord in his holy knowledge that, though I might have been saved from death, I am enduring terrible sufferings in my body under this beating, but in my soul I am glad to suffer these things because I fear him."
[31] So in this way he died, leaving in his death an example of nobility and a memorial of courage, not only to the young but to the great body of his nation.
2Mac.7
[1] It happened also that seven brothers and their mother were arrested and were being compelled by the king, under torture with whips and cords, to partake of unlawful swine's flesh.
[2] One of them, acting as their spokesman, said, "What do you intend to ask and learn from us? For we are ready to die rather than transgress the laws of our fathers."
[3] The king fell into a rage, and gave orders that pans and caldrons be heated.
[4] These were heated immediately, and he commanded that the tongue of their spokesman be cut out and that they scalp him and cut off his hands and feet, while the rest of the brothers and the mother looked on.
[5] When he was utterly helpless, the king ordered them to take him to the fire, still breathing, and to fry him in a pan. The smoke from the pan spread widely, but the brothers and their mother encouraged one another to die nobly, saying,
[6] "The Lord God is watching over us and in truth has compassion on us, as Moses declared in his song which bore witness against the people to their faces, when he said, `And he will have compassion on his servants.'"
[7] After the first brother had died in this way, they brought forward the second for their sport. They tore off the skin of his head with the hair, and asked him, "Will you eat rather than have your body punished limb by limb?"

[8] He replied in the language of his fathers, and said to them, "No." Therefore he in turn underwent tortures as the first brother had done.
[9] And when he was at his last breath, he said, "You accursed wretch, you dismiss us from this present life, but the King of the universe will raise us up to an everlasting renewal of life, because we have died for his laws."
[10] After him, the third was the victim of their sport. When it was demanded, he quickly put out his tongue and courageously stretched forth his hands,
[11] and said nobly, "I got these from Heaven, and because of his laws I disdain them, and from him I hope to get them back again."
[12] As a result the king himself and those with him were astonished at the young man's spirit, for he regarded his sufferings as nothing.
[13] When he too had died, they maltreated and tortured the fourth in the same way.
[14] And when he was near death, he said, "One cannot but choose to die at the hands of men and to cherish the hope that God gives of being raised again by him. But for you there will be no resurrection to life!"
[15] Next they brought forward the fifth and maltreated him.
[16] But he looked at the king, and said, "Because you have authority among men, mortal though you are, you do what you please. But do not think that God has forsaken our people.
[17] Keep on, and see how his mighty power will torture you and your descendants!"
[18] After him they brought forward the sixth. And when he was about to die, he said, "Do not deceive yourself in vain. For we are suffering these things on our own account, because of our sins against our own God. Therefore astounding things have happened.
[19] But do not think that you will go unpunished for having tried to fight against God!"
[20] The mother was especially admirable and worthy of honorable memory. Though she saw her seven sons perish within a single day, she bore it with good courage because of her hope in the Lord.
[21] She encouraged each of them in the language of their fathers. Filled with a noble spirit, she fired her woman's reasoning with a man's courage, and said to them,
[22] "I do not know how you came into being in my womb. It was not I who gave you life and breath, nor I who set in order the elements within each of you.
[23] Therefore the Creator of the world, who shaped the beginning of man and devised the origin of all things, will in his mercy give life and breath back to you again, since you now forget yourselves for the sake of his laws."
[24] Antiochus felt that he was being treated with contempt, and he was suspicious of her reproachful tone. The youngest brother being still alive, Antiochus not only appealed to him in words, but promised with oaths that

he would make him rich and enviable if he would turn from the ways of his fathers, and that he would take him for his friend and entrust him with public affairs.
[25] Since the young man would not listen to him at all, the king called the mother to him and urged her to advise the youth to save himself.
[26] After much urging on his part, she undertook to persuade her son.
[27] But, leaning close to him, she spoke in their native tongue as follows, deriding the cruel tyrant: "My son, have pity on me. I carried you nine months in my womb, and nursed you for three years, and have reared you and brought you up to this point in your life, and have taken care of you.
[28] I beseech you, my child, to look at the heaven and the earth and see everything that is in them, and recognize that God did not make them out of things that existed. Thus also mankind comes into being.
[29] Do not fear this butcher, but prove worthy of your brothers. Accept death, so that in God's mercy I may get you back again with your brothers."
[30] While she was still speaking, the young man said, "What are you waiting for? I will not obey the king's command, but I obey the command of the law that was given to our fathers through Moses.
[31] But you, who have contrived all sorts of evil against the Hebrews, will certainly not escape the hands of God.
[32] For we are suffering because of our own sins.
[33] And if our living Lord is angry for a little while, to rebuke and discipline us, he will again be reconciled with his own servants.
[34] But you, unholy wretch, you most defiled of all men, do not be elated in vain and puffed up by uncertain hopes, when you raise your hand against the children of heaven.
[35] You have not yet escaped the judgment of the almighty, all-seeing God.
[36] For our brothers after enduring a brief suffering have drunk of everflowing life under God's covenant; but you, by the judgment of God, will receive just punishment for your arrogance.
[37] I, like my brothers, give up body and life for the laws of our fathers, appealing to God to show mercy soon to our nation and by afflictions and plagues to make you confess that he alone is God,
[38] and through me and my brothers to bring to an end the wrath of the Almighty which has justly fallen on our whole nation."
[39] The king fell into a rage, and handled him worse than the others, being exasperated at his scorn.
[40] So he died in his integrity, putting his whole trust in the Lord.
[41] Last of all, the mother died, after her sons.
[42] Let this be enough, then, about the eating of sacrifices and the extreme tortures.
2Mac.8
[1] But Judas, who was also called Maccabeus, and his companions secretly

entered the villages and summoned their kinsmen and enlisted those who had continued in the Jewish faith, and so they gathered about six thousand men.
[2] They besought the Lord to look upon the people who were oppressed by all, and to have pity on the temple which had been profaned by ungodly men,
[3] and to have mercy on the city which was being destroyed and about to be leveled to the ground, and to hearken to the blood that cried out to him,
[4] and to remember also the lawless destruction of the innocent babies and the blasphemies committed against his name, and to show his hatred of evil.
[5] As soon as Maccabeus got his army organized, the Gentiles could not withstand him, for the wrath of the Lord had turned to mercy.
[6] Coming without warning, he would set fire to towns and villages. He captured strategic positions and put to flight not a few of the enemy.
[7] He found the nights most advantageous for such attacks. And talk of his valor spread everywhere.
[8] When Philip saw that the man was gaining ground little by little, and that he was pushing ahead with more frequent successes, he wrote to Ptolemy, the governor of Coelesyria and Phoenicia, for aid to the king's government.
[9] And Ptolemy promptly appointed Nicanor the son of Patroclus, one of the king's chief friends, and sent him, in command of no fewer than twenty thousand Gentiles of all nations, to wipe out the whole race of Judea. He associated with him Gorgias, a general and a man of experience in military service.
[10] Nicanor determined to make up for the king the tribute due to the Romans, two thousand talents, by selling the captured Jews into slavery.
[11] And he immediately sent to the cities on the seacoast, inviting them to buy Jewish slaves and promising to hand over ninety slaves for a talent, not expecting the judgment from the Almighty that was about to overtake him.
[12] Word came to Judas concerning Nicanor's invasion; and when he told his companions of the arrival of the army,
[13] those who were cowardly and distrustful of God's justice ran off and got away.
[14] Others sold all their remaining property, and at the same time besought the Lord to rescue those who had been sold by the ungodly Nicanor before he ever met them,
[15] if not for their own sake, yet for the sake of the covenants made with their fathers, and because he had called them by his holy and glorious name.
[16] But Maccabeus gathered his men together, to the number six thousand, and exhorted them not to be frightened by the enemy and not to fear the great multitude of Gentiles who were wickedly coming against them, but to fight nobly,

[17] keeping before their eyes the lawless outrage which the Gentiles had committed against the holy place, and the torture of the derided city, and besides, the overthrow of their ancestral way of life.
[18] "For they trust to arms and acts of daring," he said, "but we trust in the Almighty God, who is able with a single nod to strike down those who are coming against us and even the whole world."
[19] Moreover, he told them of the times when help came to their ancestors; both the time of Sennacherib, when one hundred and eighty-five thousand perished,
[20] and the time of the battle with the Galatians that took place in Babylonia, when eight thousand in all went into the affair, with four thousand Macedonians; and when the Macedonians were hard pressed, the eight thousand, by the help that came to them from heaven, destroyed one hundred and twenty thousand and took much booty.
[21] With these words he filled them with good courage and made them ready to die for their laws and their country; then he divided his army into four parts.
[22] He appointed his brothers also, Simon and Joseph and Jonathan, each to command a division, putting fifteen hundred men under each.
[23] Besides, he appointed Eleazar to read aloud from the holy book, and gave the watchword, "God's help"; then, leading the first division himself, he joined battle with Nicanor.
[24] With the Almighty as their ally, they slew more than nine thousand of the enemy, and wounded and disabled most of Nicanor's army, and forced them all to flee.
[25] They captured the money of those who had come to buy them as slaves. After pursuing them for some distance, they were obliged to return because the hour was late.
[26] For it was the day before the sabbath, and for that reason they did not continue their pursuit.
[27] And when they had collected the arms of the enemy and stripped them of their spoils, they kept the sabbath, giving great praise and thanks to the Lord, who had preserved them for that day and allotted it to them as the beginning of mercy.
[28] After the sabbath they gave some of the spoils to those who had been tortured and to the widows and orphans, and distributed the rest among themselves and their children.
[29] When they had done this, they made common supplication and besought the merciful Lord to be wholly reconciled with his servants.
[30] In encounters with the forces of Timothy and Bacchides they killed more than twenty thousand of them and got possession of some exceedingly high strongholds, and they divided very much plunder, giving to those who had been tortured and to the orphans and widows, and also to the aged,

shares equal to their own.
[31] Collecting the arms of the enemy, they stored them all carefully in strategic places, and carried the rest of the spoils to Jerusalem.
[32] They killed the commander of Timothy's forces, a most unholy man, and one who had greatly troubled the Jews.
[33] While they were celebrating the victory in the city of their fathers, they burned those who had set fire to the sacred gates, Callisthenes and some others, who had fled into one little house; so these received the proper recompense for their impiety.
[34] The thrice-accursed Nicanor, who had brought the thousand merchants to buy the Jews,
[35] having been humbled with the help of the Lord by opponents whom he regarded as of the least account, took off his splendid uniform and made his way alone like a runaway slave across the country till he reached Antioch, having succeeded chiefly in the destruction of his own army!
[36] Thus he who had undertaken to secure tribute for the Romans by the capture of the people of Jerusalem proclaimed that the Jews had a Defender, and that therefore the Jews were invulnerable, because they followed the laws ordained by him.
2Mac.9
[1] About that time, as it happened, Antiochus had retreated in disorder from the region of Persia.
[2] For he had entered the city called Persepolis, and attempted to rob the temples and control the city. Therefore the people rushed to the rescue with arms, and Antiochus and his men were defeated, with the result that Antiochus was put to flight by the inhabitants and beat a shameful retreat.
[3] While he was in Ecbatana, news came to him of what had happened to Nicanor and the forces of Timothy.
[4] Transported with rage, he conceived the idea of turning upon the Jews the injury done by those who had put him to flight; so he ordered his charioteer to drive without stopping until he completed the journey. But the judgment of heaven rode with him! For in his arrogance he said, "When I get there I will make Jerusalem a cemetery of Jews."
[5] But the all-seeing Lord, the God of Israel, struck him an incurable and unseen blow. As soon as he ceased speaking he was seized with a pain in his bowels for which there was no relief and with sharp internal tortures --
[6] and that very justly, for he had tortured the bowels of others with many and strange inflictions.
[7] Yet he did not in any way stop his insolence, but was even more filled with arrogance, breathing fire in his rage against the Jews, and giving orders to hasten the journey. And so it came about that he fell out of his chariot as it was rushing along, and the fall was so hard as to torture every limb of his body.
[8] Thus he who had just been thinking that he could command the waves

of the sea, in his superhuman arrogance, and imagining that he could weigh the high mountains in a balance, was brought down to earth and carried in a litter, making the power of God manifest to all.
[9] And so the ungodly man's body swarmed with worms, and while he was still living in anguish and pain, his flesh rotted away, and because of his stench the whole army felt revulsion at his decay.
[10] Because of his intolerable stench no one was able to carry the man who a little while before had thought that he could touch the stars of heaven.
[11] Then it was that, broken in spirit, he began to lose much of his arrogance and to come to his senses under the scourge of God, for he was tortured with pain every moment.
[12] And when he could not endure his own stench, he uttered these words: "It is right to be subject to God, and no mortal should think that he is equal to God."
[13] Then the abominable fellow made a vow to the Lord, who would no longer have mercy on him, stating
[14] that the holy city, which he was hastening to level to the ground and to make a cemetery, he was now declaring to be free;
[15] and the Jews, whom he had not considered worth burying but had planned to throw out with their children to the beasts, for the birds to pick, he would make, all of them, equal to citizens of Athens;
[16] and the holy sanctuary, which he had formerly plundered, he would adorn with the finest offerings; and the holy vessels he would give back, all of them, many times over; and the expenses incurred for the sacrifices he would provide from his own revenues;
[17] and in addition to all this he also would become a Jew and would visit every inhabited place to proclaim the power of God.
[18] But when his sufferings did not in any way abate, for the judgment of God had justly come upon him, he gave up all hope for himself and wrote to the Jews the following letter, in the form of a supplication. This was its content:
[19] "To his worthy Jewish citizens, Antiochus their king and general sends hearty greetings and good wishes for their health and prosperity.
[20] If you and your children are well and your affairs are as you wish, I am glad. As my hope is in heaven,
[21] I remember with affection your esteem and good will. On my way back from the region of Persia I suffered an annoying illness, and I have deemed it necessary to take thought for the general security of all.
[22] I do not despair of my condition, for I have good hope of recovering from my illness,
[23] but I observed that my father, on the occasions when he made expeditions into the upper country, appointed his successor,
[24] so that, if anything unexpected happened or any unwelcome news

came, the people throughout the realm would not be troubled, for they would know to whom the government was left.
[25] Moreover, I understand how the princes along the borders and the neighbors to my kingdom keep watching for opportunities and waiting to see what will happen. So I have appointed my son Antiochus to be king, whom I have often entrusted and commended to most of you when I hastened off to the upper provinces; and I have written to him what is written here.
[26] I therefore urge and beseech you to remember the public and private services rendered to you and to maintain your present good will, each of you, toward me and my son.
[27] For I am sure that he will follow my policy and will treat you with moderation and kindness."
[28] So the murderer and blasphemer, having endured the more intense suffering, such as he had inflicted on others, came to the end of his life by a most pitiable fate, among the mountains in a strange land.
[29] And Philip, one of his courtiers, took his body home; then, fearing the son of Antiochus, he betook himself to Ptolemy Philometor in Egypt.
2Mac.10
[1] Now Maccabeus and his followers, the Lord leading them on, recovered the temple and the city;
[2] and they tore down the altars which had been built in the public square by the foreigners, and also destroyed the sacred precincts.
[3] They purified the sanctuary, and made another altar of sacrifice; then, striking fire out of flint, they offered sacrifices, after a lapse of two years, and they burned incense and lighted lamps and set out the bread of the Presence.
[4] And when they had done this, they fell prostrate and besought the Lord that they might never again fall into such misfortunes, but that, if they should ever sin, they might be disciplined by him with forbearance and not be handed over to blasphemous and barbarous nations.
[5] It happened that on the same day on which the sanctuary had been profaned by the foreigners, the purification of the sanctuary took place, that is, on the twenty-fifth day of the same month, which was Chislev.
[6] And they celebrated it for eight days with rejoicing, in the manner of the feast of booths, remembering how not long before, during the feast of booths, they had been wandering in the mountains and caves like wild animals.
[7] Therefore bearing ivy-wreathed wands and beautiful branches and also fronds of palm, they offered hymns of thanksgiving to him who had given success to the purifying of his own holy place.
[8] They decreed by public ordinance and vote that the whole nation of the Jews should observe these days every year.
[9] Such then was the end of Antiochus, who was called Epiphanes.

[10] Now we will tell what took place under Antiochus Eupator, who was the son of that ungodly man, and will give a brief summary of the principal calamities of the wars.
[11] This man, when he succeeded to the kingdom, appointed one Lysias to have charge of the government and to be chief governor of Coelesyria and Phoenicia.
[12] Ptolemy, who was called Macron, took the lead in showing justice to the Jews because of the wrong that had been done to them, and attempted to maintain peaceful relations with them.
[13] As a result he was accused before Eupator by the king's friends. He heard himself called a traitor at every turn, because he had abandoned Cyprus, which Philometor had entrusted to him, and had gone over to Antiochus Epiphanes. Unable to command the respect due his office, he took poison and ended his life.
[14] When Gorgias became governor of the region, he maintained a force of mercenaries, and at every turn kept on warring against the Jews.
[15] Besides this, the Idumeans, who had control of important strongholds, were harassing the Jews; they received those who were banished from Jerusalem, and endeavored to keep up the war.
[16] But Maccabeus and his men, after making solemn supplication and beseeching God to fight on their side, rushed to the strongholds of the Idumeans.
[17] Attacking them vigorously, they gained possession of the places, and beat off all who fought upon the wall, and slew those whom they encountered, killing no fewer than twenty thousand.
[18] When no less than nine thousand took refuge in two very strong towers well equipped to withstand a siege,
[19] Maccabeus left Simon and Joseph, and also Zacchaeus and his men, a force sufficient to besiege them; and he himself set off for places where he was more urgently needed.
[20] But the men with Simon, who were money-hungry, were bribed by some of those who were in the towers, and on receiving seventy thousand drachmas let some of them slip away.
[21] When word of what had happened came to Maccabeus, he gathered the leaders of the people, and accused these men of having sold their brethren for money by setting their enemies free to fight against them.
[22] Then he slew these men who had turned traitor, and immediately captured the two towers.
[23] Having success at arms in everything he undertook, he destroyed more than twenty thousand in the two strongholds.
[24] Now Timothy, who had been defeated by the Jews before, gathered a tremendous force of mercenaries and collected the cavalry from Asia in no small number. He came on, intending to take Judea by storm.

[25] As he drew near, Maccabeus and his men sprinkled dust upon their heads and girded their loins with sackcloth, in supplication to God.
[26] Falling upon the steps before the altar, they besought him to be gracious to them and to be an enemy to their enemies and an adversary to their adversaries, as the law declares.
[27] And rising from their prayer they took up their arms and advanced a considerable distance from the city; and when they came near to the enemy they halted.
[28] Just as dawn was breaking, the two armies joined battle, the one having as pledge of success and victory not only their valor but their reliance upon the Lord, while the other made rage their leader in the fight.
[29] When the battle became fierce, there appeared to the enemy from heaven five resplendent men on horses with golden bridles, and they were leading the Jews.
[30] Surrounding Maccabeus and protecting him with their own armor and weapons, they kept him from being wounded. And they showered arrows and thunderbolts upon the enemy, so that, confused and blinded, they were thrown into disorder and cut to pieces.
[31] Twenty thousand five hundred were slaughtered, besides six hundred horsemen.
[32] Timothy himself fled to a stronghold called Gazara, especially well garrisoned, where Chaereas was commander.
[33] Then Maccabeus and his men were glad, and they besieged the fort for four days.
[34] The men within, relying on the strength of the place, blasphemed terribly and hurled out wicked words.
[35] But at dawn of the fifth day, twenty young men in the army of Maccabeus, fired with anger because of the blasphemies, bravely stormed the wall and with savage fury cut down every one they met.
[36] Others who came up in the same way wheeled around against the defenders and set fire to the towers; they kindled fires and burned the blasphemers alive. Others broke open the gates and let in the rest of the force, and they occupied the city.
[37] They killed Timothy, who was hidden in a cistern, and his brother Chaereas, and Apollophanes.
[38] When they had accomplished these things, with hymns and thanksgivings they blessed the Lord who shows great kindness to Israel and gives them the victory.
2Mac.11
[1] Very soon after this, Lysias, the king's guardian and kinsman, who was in charge of the government, being vexed at what had happened,
[2] gathered about eighty thousand men and all his cavalry and came against the Jews. He intended to make the city a home for Greeks,
[3] and to levy tribute on the temple as he did on the sacred places of the

other nations, and to put up the high priesthood for sale every year.
[4] He took no account whatever of the power of God, but was elated with his ten thousands of infantry, and his thousands of cavalry, and his eighty elephants.
[5] Invading Judea, he approached Beth-zur, which was a fortified place about five leagues from Jerusalem, and pressed it hard.
[6] When Maccabeus and his men got word that Lysias was besieging the strongholds, they and all the people, with lamentations and tears, besought the Lord to send a good angel to save Israel.
[7] Maccabeus himself was the first to take up arms, and he urged the others to risk their lives with him to aid their brethren. Then they eagerly rushed off together.
[8] And there, while they were still near Jerusalem, a horseman appeared at their head, clothed in white and brandishing weapons of gold.
[9] And they all together praised the merciful God, and were strengthened in heart, ready to assail not only men but the wildest beasts or walls of iron.
[10] They advanced in battle order, having their heavenly ally, for the Lord had mercy on them.
[11] They hurled themselves like lions against the enemy, and slew eleven thousand of them and sixteen hundred horsemen, and forced all the rest to flee.
[12] Most of them got away stripped and wounded, and Lysias himself escaped by disgraceful flight.
[13] And as he was not without intelligence, he pondered over the defeat which had befallen him, and realized that the Hebrews were invincible because the mighty God fought on their side. So he sent to them
[14] and persuaded them to settle everything on just terms, promising that he would persuade the king, constraining him to be their friend.
[15] Maccabeus, having regard for the common good, agreed to all that Lysias urged. For the king granted every request in behalf of the Jews which Maccabeus delivered to Lysias in writing.
[16] The letter written to the Jews by Lysias was to this effect: "Lysias to the people of the Jews, greeting.
[17] John and Absalom, who were sent by you, have delivered your signed communication and have asked about the matters indicated therein.
[18] I have informed the king of everything that needed to be brought before him, and he has agreed to what was possible.
[19] If you will maintain your good will toward the government, I will endeavor for the future to help promote your welfare.
[20] And concerning these matters and their details, I have ordered these men and my representatives to confer with you.
[21] Farewell. The one hundred and forty-eighth year, Dioscorinthius twenty-fourth."

[22] The king's letter ran thus: "King Antiochus to his brother Lysias, greeting.
[23] Now that our father has gone on to the gods, we desire that the subjects of the kingdom be undisturbed in caring for their own affairs.
[24] We have heard that the Jews do not consent to our father's change to Greek customs but prefer their own way of living and ask that their own customs be allowed them.
[25] Accordingly, since we choose that this nation also be free from disturbance, our decision is that their temple be restored to them and that they live according to the customs of their ancestors.
[26] You will do well, therefore, to send word to them and give them pledges of friendship, so that they may know our policy and be of good cheer and go on happily in the conduct of their own affairs."
[27] To the nation the king's letter was as follows: "King Antiochus to the senate of the Jews and to the other Jews, greeting.
[28] If you are well, it is as we desire. We also are in good health.
[29] Menelaus has informed us that you wish to return home and look after your own affairs.
[30] Therefore those who go home by the thirtieth day of Xanthicus will have our pledge of friendship and full permission
[31] for the Jews to enjoy their own food and laws, just as formerly, and none of them shall be molested in any way for what he may have done in ignorance.
[32] And I have also sent Menelaus to encourage you.
[33] Farewell. The one hundred and forty-eighth year, Xanthicus fifteenth."
[34] The Romans also sent them a letter, which read thus: "Quintus Memmius and Titus Manius, envoys of the Romans, to the people of the Jews, greeting.
[35] With regard to what Lysias the kinsman of the king has granted you, we also give consent.
[36] But as to the matters which he decided are to be referred to the king, as soon as you have considered them, send some one promptly, so that we may make proposals appropriate for you. For we are on our way to Antioch.
[37] Therefore make haste and send some men, so that we may have your judgment.
[38] Farewell. The one hundred and forty-eighth year, Xanthicus fifteenth."
2Mac.12
[1] When this agreement had been reached, Lysias returned to the king, and the Jews went about their farming.
[2] But some of the governors in various places, Timothy and Apollonius the son of Gennaeus, as well as Hieronymus and Demophon, and in addition to these Nicanor the governor of Cyprus, would not let them live quietly and in peace.
[3] And some men of Joppa did so ungodly a deed as this: they invited the

Jews who lived among them to embark, with their wives and children, on boats which they had provided, as though there were no ill will to the Jews;
[4] and this was done by public vote of the city. And when they accepted, because they wished to live peaceably and suspected nothing, the men of Joppa took them out to sea and drowned them, not less than two hundred.
[5] When Judas heard of the cruelty visited on his countrymen, he gave orders to his men
[6] and, calling upon God the righteous Judge, attacked the murderers of his brethren. He set fire to the harbor by night, and burned the boats, and massacred those who had taken refuge there.
[7] Then, because the city's gates were closed, he withdrew, intending to come again and root out the whole community of Joppa.
[8] But learning that the men in Jamnia meant in the same way to wipe out the Jews who were living among them,
[9] he attacked the people of Jamnia by night and set fire to the harbor and the fleet, so that the glow of the light was seen in Jerusalem, thirty miles distant.
[10] When they had gone more than a mile from there, on their march against Timothy, not less than five thousand Arabs with five hundred horsemen attacked them.
[11] After a hard fight Judas and his men won the victory, by the help of God. The defeated nomads besought Judas to grant them pledges of friendship, promising to give him cattle and to help his people in all other ways.
[12] Judas, thinking that they might really be useful in many ways, agreed to make peace with them; and after receiving his pledges they departed to their tents.
[13] He also attacked a certain city which was strongly fortified with earthworks and walls, and inhabited by all sorts of Gentiles. Its name was Caspin.
[14] And those who were within, relying on the strength of the walls and on their supply of provisions, behaved most insolently toward Judas and his men, railing at them and even blaspheming and saying unholy things.
[15] But Judas and his men, calling upon the great Sovereign of the world, who without battering-rams or engines of war overthrew Jericho in the days of Joshua, rushed furiously upon the walls.
[16] They took the city by the will of God, and slaughtered untold numbers, so that the adjoining lake, a quarter of a mile wide, appeared to be running over with blood.
[17] When they had gone ninety-five miles from there, they came to Charax, to the Jews who are called Toubiani.
[18] They did not find Timothy in that region, for he had by then departed from the region without accomplishing anything, though in one place he

had left a very strong garrison.
[19] Dositheus and Sosipater, who were captains under Maccabeus, marched out and destroyed those whom Timothy had left in the stronghold, more than ten thousand men.
[20] But Maccabeus arranged his army in divisions, set men in command of the divisions, and hastened after Timothy, who had with him a hundred and twenty thousand infantry and two thousand five hundred cavalry.
[21] When Timothy learned of the approach of Judas, he sent off the women and the children and also the baggage to a place called Carnaim; for that place was hard to besiege and difficult of access because of the narrowness of all the approaches.
[22] But when Judas' first division appeared, terror and fear came over the enemy at the manifestation to them of him who sees all things; and they rushed off in flight and were swept on, this way and that, so that often they were injured by their own men and pierced by the points of their swords.
[23] And Judas pressed the pursuit with the utmost vigor, putting the sinners to the sword, and destroyed as many as thirty thousand men.
[24] Timothy himself fell into the hands of Dositheus and Sosipater and their men. With great guile he besought them to let him go in safety, because he held the parents of most of them and the brothers of some and no consideration would be shown them.
[25] And when with many words he had confirmed his solemn promise to restore them unharmed, they let him go, for the sake of saving their brethren.
[26] Then Judas marched against Carnaim and the temple of Atargatis, and slaughtered twenty-five thousand people.
[27] After the rout and destruction of these, he marched also against Ephron, a fortified city where Lysias dwelt with multitudes of people of all nationalities. Stalwart young men took their stand before the walls and made a vigorous defense; and great stores of war engines and missiles were there.
[28] But the Jews called upon the Sovereign who with power shatters the might of his enemies, and they got the city into their hands, and killed as many as twenty-five thousand of those who were within it.
[29] Setting out from there, they hastened to Scythopolis, which is seventy-five miles from Jerusalem.
[30] But when the Jews who dwelt there bore witness to the good will which the people of Scythopolis had shown them and their kind treatment of them in times of misfortune,
[31] they thanked them and exhorted them to be well disposed to their race in the future also. Then they went up to Jerusalem, as the feast of weeks was close at hand.
[32] After the feast called Pentecost, they hastened against Gorgias, the governor of Idumea.

[33] And he came out with three thousand infantry and four hundred cavalry.
[34] When they joined battle, it happened that a few of the Jews fell.
[35] But a certain Dositheus, one of Bacenor's men, who was on horseback and was a strong man, caught hold of Gorgias, and grasping his cloak was dragging him off by main strength, wishing to take the accursed man alive, when one of the Thracian horsemen bore down upon him and cut off his arm; so Gorgias escaped and reached Marisa.
[36] As Esdris and his men had been fighting for a long time and were weary, Judas called upon the Lord to show himself their ally and leader in the battle.
[37] In the language of their fathers he raised the battle cry, with hymns; then he charged against Gorgias' men when they were not expecting it, and put them to flight.
[38] Then Judas assembled his army and went to the city of Adullam. As the seventh day was coming on, they purified themselves according to the custom, and they kept the sabbath there.
[39] On the next day, as by that time it had become necessary, Judas and his men went to take up the bodies of the fallen and to bring them back to lie with their kinsmen in the sepulchres of their fathers.
[40] Then under the tunic of every one of the dead they found sacred tokens of the idols of Jamnia, which the law forbids the Jews to wear. And it became clear to all that this was why these men had fallen.
[41] So they all blessed the ways of the Lord, the righteous Judge, who reveals the things that are hidden;
[42] and they turned to prayer, beseeching that the sin which had been committed might be wholly blotted out. And the noble Judas exhorted the people to keep themselves free from sin, for they had seen with their own eyes what had happened because of the sin of those who had fallen.
[43] He also took up a collection, man by man, to the amount of two thousand drachmas of silver, and sent it to Jerusalem to provide for a sin offering. In doing this he acted very well and honorably, taking account of the resurrection.
[44] For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead.
[45] But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore he made atonement for the dead, that they might be delivered from their sin.
2Mac.13
[1] In the one hundred and forty-ninth year word came to Judas and his men that Antiochus Eupator was coming with a great army against Judea,
[2] and with him Lysias, his guardian, who had charge of the government. Each of them had a Greek force of one hundred and ten thousand infantry,

five thousand three hundred cavalry, twenty-two elephants, and three hundred chariots armed with scythes.
[3] Menelaus also joined them and with utter hypocrisy urged Antiochus on, not for the sake of his country's welfare, but because he thought that he would be established in office.
[4] But the King of kings aroused the anger of Antiochus against the scoundrel; and when Lysias informed him that this man was to blame for all the trouble, he ordered them to take him to Beroea and to put him to death by the method which is the custom in that place.
[5] For there is a tower in that place, fifty cubits high, full of ashes, and it has a rim running around it which on all sides inclines precipitously into the ashes.
[6] There they all push to destruction any man guilty of sacrilege or notorious for other crimes.
[7] By such a fate it came about that Menelaus the lawbreaker died, without even burial in the earth.
[8] And this was eminently just; because he had committed many sins against the altar whose fire and ashes were holy, he met his death in ashes.
[9] The king with barbarous arrogance was coming to show the Jews things far worse than those that had been done in his father's time.
[10] But when Judas heard of this, he ordered the people to call upon the Lord day and night, now if ever to help those who were on the point of being deprived of the law and their country and the holy temple,
[11] and not to let the people who had just begun to revive fall into the hands of the blasphemous Gentiles.
[12] When they had all joined in the same petition and had besought the merciful Lord with weeping and fasting and lying prostrate for three days without ceasing, Judas exhorted them and ordered them to stand ready.
[13] After consulting privately with the elders, he determined to march out and decide the matter by the help of God before the king's army could enter Judea and get possession of the city.
[14] So, committing the decision to the Creator of the world and exhorting his men to fight nobly to the death for the laws, temple, city, country, and commonwealth, he pitched his camp near Modein.
[15] He gave his men the watchword, "God's victory," and with a picked force of the bravest young men, he attacked the king's pavilion at night and slew as many as two thousand men in the camp. He stabbed the leading elephant and its rider.
[16] In the end they filled the camp with terror and confusion and withdrew in triumph.
[17] This happened, just as day was dawning, because the Lord's help protected him.
[18] The king, having had a taste of the daring of the Jews, tried strategy in attacking their positions.

[19] He advanced against Beth-zur, a strong fortress of the Jews, was turned back, attacked again, and was defeated.
[20] Judas sent in to the garrison whatever was necessary.
[21] But Rhodocus, a man from the ranks of the Jews, gave secret information to the enemy; he was sought for, caught, and put in prison.
[22] The king negotiated a second time with the people in Beth-zur, gave pledges, received theirs, withdrew, attacked Judas and his men, was defeated;
[23] he got word that Philip, who had been left in charge of the government, had revolted in Antioch; he was dismayed, called in the Jews, yielded and swore to observe all their rights, settled with them and offered sacrifice, honored the sanctuary and showed generosity to the holy place.
[24] He received Maccabeus, left Hegemonides as governor from Ptolemais to Gerar,
[25] and went to Ptolemais. The people of Ptolemais were indignant over the treaty; in fact they were so angry that they wanted to annul its terms.
[26] Lysias took the public platform, made the best possible defense, convinced them, appeased them, gained their good will, and set out for Antioch. This is how the king's attack and withdrawal turned out.
2Mac.14
[1] Three years later, word came to Judas and his men that Demetrius, the son of Seleucus, had sailed into the harbor of Tripolis with a strong army and a fleet,
[2] and had taken possession of the country, having made away with Antiochus and his guardian Lysias.
[3] Now a certain Alcimus, who had formerly been high priest but had wilfully defiled himself in the times of separation, realized that there was no way for him to be safe or to have access again to the holy altar,
[4] and went to King Demetrius in about the one hundred and fifty-first year, presenting to him a crown of gold and a palm, and besides these some of the customary olive branches from the temple. During that day he kept quiet.
[5] But he found an opportunity that furthered his mad purpose when he was invited by Demetrius to a meeting of the council and was asked about the disposition and intentions of the Jews. He answered:
[6] "Those of the Jews who are called Hasideans, whose leader is Judas Maccabeus, are keeping up war and stirring up sedition, and will not let the kingdom attain tranquillity.
[7] Therefore I have laid aside my ancestral glory -- I mean the high priesthood -- and have now come here,
[8] first because I am genuinely concerned for the interests of the king, and second because I have regard also for my fellow citizens. For through the folly of those whom I have mentioned our whole nation is now in no small

misfortune.
[9] Since you are acquainted, O king, with the details of this matter, deign to take thought for our country and our hard-pressed nation with the gracious kindness which you show to all.
[10] For as long as Judas lives, it is impossible for the government to find peace."
[11] When he had said this, the rest of the king's friends, who were hostile to Judas, quickly inflamed Demetrius still more.
[12] And he immediately chose Nicanor, who had been in command of the elephants, appointed him governor of Judea, and sent him off
[13] with orders to kill Judas and scatter his men, and to set up Alcimus as high priest of the greatest temple.
[14] And the Gentiles throughout Judea, who had fled before Judas, flocked to join Nicanor, thinking that the misfortunes and calamities of the Jews would mean prosperity for themselves.
[15] When the Jews heard of Nicanor's coming and the gathering of the Gentiles, they sprinkled dust upon their heads and prayed to him who established his own people for ever and always upholds his own heritage by manifesting himself.
[16] At the command of the leader, they set out from there immediately and engaged them in battle at a village called Dessau.
[17] Simon, the brother of Judas, had encountered Nicanor, but had been temporarily checked because of the sudden consternation created by the enemy.
[18] Nevertheless Nicanor, hearing of the valor of Judas and his men and their courage in battle for their country, shrank from deciding the issue by bloodshed.
[19] Therefore he sent Posidonius and Theodotus and Mattathias to give and receive pledges of friendship.
[20] When the terms had been fully considered, and the leader had informed the people, and it had appeared that they were of one mind, they agreed to the covenant.
[21] And the leaders set a day on which to meet by themselves. A chariot came forward from each army; seats of honor were set in place;
[22] Judas posted armed men in readiness at key places to prevent sudden treachery on the part of the enemy; they held the proper conference.
[23] Nicanor stayed on in Jerusalem and did nothing out of the way, but dismissed the flocks of people that had gathered.
[24] And he kept Judas always in his presence; he was warmly attached to the man.
[25] And he urged him to marry and have children; so he married, settled down, and shared the common life.
[26] But when Alcimus noticed their good will for one another, he took the covenant that had been made and went to Demetrius. He told him that

Nicanor was disloyal to the government, for he had appointed that conspirator against the kingdom, Judas, to be his successor.
[27] The king became excited and, provoked by the false accusations of that depraved man, wrote to Nicanor, stating that he was displeased with the covenant and commanding him to send Maccabeus to Antioch as a prisoner without delay.
[28] When this message came to Nicanor, he was troubled and grieved that he had to annul their agreement when the man had done no wrong.
[29] Since it was not possible to oppose the king, he watched for an opportunity to accomplish this by a stratagem.
[30] But Maccabeus, noticing that Nicanor was more austere in his dealings with him and was meeting him more rudely than had been his custom, concluded that this austerity did not spring from the best motives. So he gathered not a few of his men, and went into hiding from Nicanor.
[31] When the latter became aware that he had been cleverly outwitted by the man, he went to the great and holy temple while the priests were offering the customary sacrifices, and commanded them to hand the man over.
[32] And when they declared on oath that they did not know where the man was whom he sought,
[33] he stretched out his right hand toward the sanctuary, and swore this oath: "If you do not hand Judas over to me as a prisoner, I will level this precinct of God to the ground and tear down the altar, and I will build here a splendid temple to Dionysus."
[34] Having said this, he went away. Then the priests stretched forth their hands toward heaven and called upon the constant Defender of our nation, in these words:
[35] "O Lord of all, who hast need of nothing, thou wast pleased that there be a temple for thy habitation among us;
[36] so now, O holy One, Lord of all holiness, keep undefiled for ever this house that has been so recently purified."
[37] A certain Razis, one of the elders of Jerusalem, was denounced to Nicanor as a man who loved his fellow citizens and was very well thought of and for his good will was called father of the Jews.
[38] For in former times, when there was no mingling with the Gentiles, he had been accused of Judaism, and for Judaism he had with all zeal risked body and life.
[39] Nicanor, wishing to exhibit the enmity which he had for the Jews, sent more than five hundred soldiers to arrest him;
[40] for he thought that by arresting him he would do them an injury.
[41] When the troops were about to capture the tower and were forcing the door of the courtyard, they ordered that fire be brought and the doors burned. Being surrounded, Razis fell upon his own sword,

[42] preferring to die nobly rather than to fall into the hands of sinners and suffer outrages unworthy of his noble birth.
[43] But in the heat of the struggle he did not hit exactly, and the crowd was now rushing in through the doors. He bravely ran up on the wall, and manfully threw himself down into the crowd.
[44] But as they quickly drew back, a space opened and he fell in the middle of the empty space.
[45] Still alive and aflame with anger, he rose, and though his blood gushed forth and his wounds were severe he ran through the crowd; and standing upon a steep rock,
[46] with his blood now completely drained from him, he tore out his entrails, took them with both hands and hurled them at the crowd, calling upon the Lord of life and spirit to give them back to him again. This was the manner of his death.
2Mac.15
[1] When Nicanor heard that Judas and his men were in the region of Samaria, he made plans to attack them with complete safety on the day of rest.
[2] And when the Jews who were compelled to follow him said, "Do not destroy so savagely and barbarously, but show respect for the day which he who sees all things has honored and hallowed above other days,"
[3] the thrice-accursed wretch asked if there were a sovereign in heaven who had commanded the keeping of the sabbath day.
[4] And when they declared, "It is the living Lord himself, the Sovereign in heaven, who ordered us to observe the seventh day,"
[5] he replied, "And I am a sovereign also, on earth, and I command you to take up arms and finish the king's business." Nevertheless, he did not succeed in carrying out his abominable design.
[6] This Nicanor in his utter boastfulness and arrogance had determined to erect a public monument of victory over Judas and his men.
[7] But Maccabeus did not cease to trust with all confidence that he would get help from the Lord.
[8] And he exhorted his men not to fear the attack of the Gentiles, but to keep in mind the former times when help had come to them from heaven, and now to look for the victory which the Almighty would give them.
[9] Encouraging them from the law and the prophets, and reminding them also of the struggles they had won, he made them the more eager.
[10] And when he had aroused their courage, he gave his orders, at the same time pointing out the perfidy of the Gentiles and their violation of oaths.
[11] He armed each of them not so much with confidence in shields and spears as with the inspiration of brave words, and he cheered them all by relating a dream, a sort of vision, which was worthy of belief.
[12] What he saw was this: Onias, who had been high priest, a noble and good man, of modest bearing and gentle manner, one who spoke fittingly

and had been trained from childhood in all that belongs to excellence, was praying with outstretched hands for the whole body of the Jews.
[13] Then likewise a man appeared, distinguished by his gray hair and dignity, and of marvelous majesty and authority.
[14] And Onias spoke, saying, "This is a man who loves the brethren and prays much for the people and the holy city, Jeremiah, the prophet of God."
[15] Jeremiah stretched out his right hand and gave to Judas a golden sword, and as he gave it he addressed him thus:
[16] "Take this holy sword, a gift from God, with which you will strike down your adversaries."
[17] Encouraged by the words of Judas, so noble and so effective in arousing valor and awaking manliness in the souls of the young, they determined not to carry on a campaign but to attack bravely, and to decide the matter, by fighting hand to hand with all courage, because the city and the sanctuary and the temple were in danger.
[18] Their concern for wives and children, and also for brethren and relatives, lay upon them less heavily; their greatest and first fear was for the consecrated sanctuary.
[19] And those who had to remain in the city were in no little distress, being anxious over the encounter in the open country.
[20] When all were now looking forward to the coming decision, and the enemy was already close at hand with their army drawn up for battle, the elephants strategically stationed and the cavalry deployed on the flanks,
[21] Maccabeus, perceiving the hosts that were before him and the varied supply of arms and the savagery of the elephants, stretched out his hands toward heaven and called upon the Lord who works wonders; for he knew that it is not by arms, but as the Lord decides, that he gains the victory for those who deserve it.
[22] And he called upon him in these words: "O Lord, thou didst send thy angel in the time of Hezekiah king of Judea, and he slew fully a hundred and eighty-five thousand in the camp of Sennacherib.
[23] So now, O Sovereign of the heavens, send a good angel to carry terror and trembling before us.
[24] By the might of thy arm may these blasphemers who come against thy holy people be struck down." With these words he ended his prayer.
[25] Nicanor and his men advanced with trumpets and battle songs;
[26] and Judas and his men met the enemy in battle with invocation to God and prayers.
[27] So, fighting with their hands and praying to God in their hearts, they laid low no less than thirty-five thousand men, and were greatly gladdened by God's manifestation.
[28] When the action was over and they were returning with joy, they recognized Nicanor, lying dead, in full armor.

[29] Then there was shouting and tumult, and they blessed the Sovereign Lord in the language of their fathers.
[30] And the man who was ever in body and soul the defender of his fellow citizens, the man who maintained his youthful good will toward his countrymen, ordered them to cut off Nicanor's head and arm and carry them to Jerusalem.
[31] And when he arrived there and had called his countrymen together and stationed the priests before the altar, he sent for those who were in the citadel.
[32] He showed them the vile Nicanor's head and that profane man's arm, which had been boastfully stretched out against the holy house of the Almighty;
[33] and he cut out the tongue of the ungodly Nicanor and said that he would give it piecemeal to the birds and hang up these rewards of his folly opposite the sanctuary.
[34] And they all, looking to heaven, blessed the Lord who had manifested himself, saying, "Blessed is he who has kept his own place undefiled."
[35] And he hung Nicanor's head from the citadel, a clear and conspicuous sign to every one of the help of the Lord.
[36] And they all decreed by public vote never to let this day go unobserved, but to celebrate the thirteenth day of the twelfth month -- which is called Adar in the Syrian language -- the day before Mordecai's day.
[37] This, then, is how matters turned out with Nicanor. And from that time the city has been in the possession of the Hebrews. So I too will here end my story.
[38] If it is well told and to the point, that is what I myself desired; if it is poorly done and mediocre, that was the best I could do.
[39] For just as it is harmful to drink wine alone, or, again, to drink water alone, while wine mixed with water is sweet and delicious and enhances one's enjoyment, so also the style of the story delights the ears of those who read the work. And here will be the end.

3 Maccabees

3Mac.1

[1] When Philopator learned from those who returned that the regions which he had controlled had been seized by Antiochus, he gave orders to all his forces, both infantry and cavalry, took with him his sister Arsinoe, and marched out to the region near Raphia, where Antiochus's supporters were encamped.
[2] But a certain Theodotus, determined to carry out the plot he had devised, took with him the best of the Ptolemaic arms that had been previously issued to him, and crossed over by night to the tent of Ptolemy, intending single-handed to kill him and thereby end the war.
[3] But Dositheus, known as the son of Drimylus, a Jew by birth who later changed his religion and apostatized from the ancestral traditions, had led the king away and arranged that a certain insignificant man should sleep in the tent; and so it turned out that this man incurred the vengeance meant for the king.
[4] When a bitter fight resulted, and matters were turning out rather in favor of Antiochus, Arsinoe went to the troops with wailing and tears, her locks all disheveled, and exhorted them to defend themselves and their children and wives bravely, promising to give them each two minas of gold if they won the battle.
[5] And so it came about that the enemy was routed in the action, and many captives also were taken.
[6] Now that he had foiled the plot, Ptolemy decided to visit the neighboring cities and encourage them.
[7] By doing this, and by endowing their sacred enclosures with gifts, he strengthened the morale of his subjects.
[8] Since the Jews had sent some of their council and elders to greet him, to bring him gifts of welcome, and to congratulate him on what had happened, he was all the more eager to visit them as soon as possible.
[9] After he had arrived in Jerusalem, he offered sacrifice to the supreme God and made thank-offerings and did what was fitting for the holy place. Then, upon entering the place and being impressed by its excellence and its beauty,
[10] he marveled at the good order of the temple, and conceived a desire to enter the holy of holies.
[11] When they said that this was not permitted, because not even members

of their own nation were allowed to enter, nor even all of the priests, but only the high priest who was pre-eminent over all, and he only once a year, the king was by no means persuaded.
[12] Even after the law had been read to him, he did not cease to maintain that he ought to enter, saying, "Even if those men are deprived of this honor, I ought not to be."
[13] And he inquired why, when he entered every other temple, no one there had stopped him.
[14] And someone heedlessly said that it was wrong to take this as a sign in itself.
[15] "But since this has happened," the king said, "why should not I at least enter, whether they wish it or not?"
[16] Then the priests in all their vestments prostrated themselves and entreated the supreme God to aid in the present situation and to avert the violence of this evil design, and they filled the temple with cries and tears;
[17] and those who remained behind in the city were agitated and hurried out, supposing that something mysterious was occurring.
[18] The virgins who had been enclosed in their chambers rushed out with their mothers, sprinkled their hair with dust, and filled the streets with groans and lamentations.
[19] Those women who had recently been arrayed for marriage abandoned the bridal chambers prepared for wedded union, and, neglecting proper modesty, in a disorderly rush flocked together in the city.
[20] Mothers and nurses abandoned even newborn children here and there, some in houses and some in the streets, and without a backward look they crowded together at the most high temple.
[21] Various were the supplications of those gathered there because of what the king was profanely plotting.
[22] In addition, the bolder of the citizens would not tolerate the completion of his plans or the fulfillment of his intended purpose.
[23] They shouted to their fellows to take arms and die courageously for the ancestral law, and created a considerable disturbance in the holy place; and being barely restrained by the old men and the elders, they resorted to the same posture of supplication as the others.
[24] Meanwhile the crowd, as before, was engaged in prayer,
[25] while the elders near the king tried in various ways to change his arrogant mind from the plan that he had conceived.
[26] But he, in his arrogance, took heed of nothing, and began now to approach, determined to bring the aforesaid plan to a conclusion.
[27] When those who were around him observed this, they turned, together with our people, to call upon him who has all power to defend them in the present trouble and not to overlook this unlawful and haughty deed.
[28] The continuous, vehement, and concerted cry of the crowds resulted in an immense uproar;

[29] for it seemed that not only the men but also the walls and the whole earth around echoed, because indeed all at that time preferred death to the profanation of the place.
3Mac.2
[1] Then the high priest Simon, facing the sanctuary, bending his knees and extending his hands with calm dignity, prayed as follows:
[2] "Lord, Lord, king of the heavens, and sovereign of all creation, holy among the holy ones, the only ruler, almighty, give attention to us who are suffering grievously from an impious and profane man, puffed up in his audacity and power.
[3] For you, the creator of all things and the governor of all, are a just Ruler, and you judge those who have done anything in insolence and arrogance.
[4] You destroyed those who in the past committed injustice, among whom were even giants who trusted in their strength and boldness, whom you destroyed by bringing upon them a boundless flood.
[5] You consumed with fire and sulphur the men of Sodom who acted arrogantly, who were notorious for their vices; and you made them an example to those who should come afterward.
[6] You made known your mighty power by inflicting many and varied punishments on the audacious Pharaoh who had enslaved your holy people Israel.
[7] And when he pursued them with chariots and a mass of troops, you overwhelmed him in the depths of the sea, but carried through safely those who had put their confidence in you, the Ruler over the whole creation.
[8] And when they had seen works of your hands, they praised you, the Almighty.
[9] You, O King, when you had created the boundless and immeasurable earth, chose this city and sanctified this place for your name, though you have no need of anything; and when you had glorified it by your magnificent manifestation, you made it a firm foundation for the glory of your great and honored name.
[10] And because you love the house of Israel, you promised that if we should have reverses, and tribulation should overtake us, you would listen to our petition when we come to this place and pray.
[11] And indeed you are faithful and true.
[12] And because oftentimes when our fathers were oppressed you helped them in their humiliation, and rescued them from great evils,
[13] see now, O holy King, that because of our many and great sins we are crushed with suffering, subjected to our enemies, and overtaken by helplessness.
[14] In our downfall this audacious and profane man undertakes to violate the holy place on earth dedicated to your glorious name.
[15] For your dwelling, the heaven of heavens, is unapproachable by man.

[16] But because you graciously bestowed your glory upon your people Israel, you sanctified this place.
[17] Do not punish us for the defilement committed by these men, or call us to account for this profanation, lest the transgressors boast in their wrath or exult in the arrogance of their tongue, saying,
[18] `We have trampled down the house of the sanctuary as offensive houses are trampled down.'
[19] Wipe away our sins and disperse our errors, and reveal your mercy at this hour.
[20] Speedily let your mercies overtake us, and put praises in the mouth of those who are downcast and broken in spirit, and give us peace."
[21] Thereupon God, who oversees all things, the first Father of all, holy among the holy ones, having heard the lawful supplication, scourged him who had exalted himself in insolence and audacity.
[22] He shook him on this side and that as a reed is shaken by the wind, so that he lay helpless on the ground and, besides being paralyzed in his limbs, was unable even to speak, since he was smitten by a righteous judgment.
[23] Then both friends and bodyguards, seeing the severe punishment that had overtaken him, and fearing lest he should lose his life, quickly dragged him out, panic-stricken in their exceedingly great fear.
[24] After a while he recovered, and though he had been punished, he by no means repented, but went away uttering bitter threats.
[25] When he arrived in Egypt, he increased in his deeds of malice, abetted by the previously mentioned drinking companions and comrades, who were strangers to everything just.
[26] He was not content with his uncounted licentious deeds, but he also continued with such audacity that he framed evil reports in the various localities; and many of his friends, intently observing the king's purpose, themselves also followed his will.
[27] He proposed to inflict public disgrace upon the Jewish community, and he set up a stone on the tower in the courtyard with this inscription:
[28] "None of those who do not sacrifice shall enter their sanctuaries, and all Jews shall be subjected to a registration involving poll tax and to the status of slaves. Those who object to this are to be taken by force and put to death;
[29] those who are registered are also to be branded on their bodies by fire with the ivy-leaf symbol of Dionysus, and they shall also be reduced to their former limited status."
[30] In order that he might not appear to be an enemy to all, he inscribed below: "But if any of them prefer to join those who have been initiated into the mysteries, they shall have equal citizenship with the Alexandrians."
[31] Now some, however, with an obvious abhorrence of the price to be exacted for maintaining the religion of their city, readily gave themselves up, since they expected to enhance their reputation by their future association with the king.

[32] But the majority acted firmly with a courageous spirit and did not depart from their religion; and by paying money in exchange for life they confidently attempted to save themselves from the registration.
[33] They remained resolutely hopeful of obtaining help, and they abhorred those who separated themselves from them, considering them to be enemies of the Jewish nation, and depriving them of common fellowship and mutual help.
3Mac.3
[1] When the impious king comprehended this situation, he became so infuriated that not only was he enraged against those Jews who lived in Alexandria, but was still more bitterly hostile toward those in the countryside; and he ordered that all should promptly be gathered into one place, and put to death by the most cruel means.
[2] While these matters were being arranged, a hostile rumor was circulated against the Jewish nation by men who conspired to do them ill, a pretext being given by a report that they hindered others from the observance of their customs.
[3] The Jews, however, continued to maintain good will and unswerving loyalty toward the dynasty;
[4] but because they worshiped God and conducted themselves by his law, they kept their separateness with respect to foods. For this reason they appeared hateful to some;
[5] but since they adorned their style of life with the good deeds of upright people, they were established in good repute among all men.
[6] Nevertheless those of other races paid no heed to their good service to their nation, which was common talk among all;
[7] instead they gossiped about the differences in worship and foods, alleging that these people were loyal neither to the king nor to his authorities, but were hostile and greatly opposed to his government. So they attached no ordinary reproach to them.
[8] The Greeks in the city, though wronged in no way, when they saw an unexpected tumult around these people and the crowds that suddenly were forming, were not strong enough to help them, for they lived under tyranny. They did try to console them, being grieved at the situation, and expected that matters would change;
[9] for such a great community ought not be left to its fate when it had committed no offense.
[10] And already some of their neighbors and friends and business associates had taken some of them aside privately and were pledging to protect them and to exert more earnest efforts for their assistance.
[11] Then the king, boastful of his present good fortune, and not considering the might of the supreme God, but assuming that he would persevere constantly in his same purpose, wrote this letter against them:

[12] "King Ptolemy Philopator to his generals and soldiers in Egypt and all its districts, greetings and good health.
[13] I myself and our government are faring well.
[14] When our expedition took place in Asia, as you yourselves know, it was brought to conclusion, according to plan, by the gods' deliberate alliance with us in battle,
[15] and we considered that we should not rule the nations inhabiting Coele-Syria and Phoenicia by the power of the spear but should cherish them with clemency and great benevolence, gladly treating them well.
[16] And when we had granted very great revenues to the temples in the cities, we came on to Jerusalem also, and went up to honor the temple of those wicked people, who never cease from their folly.
[17] They accepted our presence by word, but insincerely by deed, because when we proposed to enter their inner temple and honor it with magnificent and most beautiful offerings,
[18] they were carried away by their traditional conceit, and excluded us from entering; but they were spared the exercise of our power because of the benevolence which we have toward all.
[19] By maintaining their manifest ill-will toward us, they become the only people among all nations who hold their heads high in defiance of kings and their own benefactors, and are unwilling to regard any action as sincere.
[20] "But we, when we arrived in Egypt victorious, accommodated ourselves to their folly and did as was proper, since we treat all nations with benevolence.
[21] Among other things, we made known to all our amnesty toward their compatriots here, both because of their alliance with us and the myriad affairs liberally entrusted to them from the beginning; and we ventured to make a change, by deciding both to deem them worthy of Alexandrian citizenship and to make them participants in our regular religious rites.
[22] But in their innate malice they took this in a contrary spirit, and disdained what is good. Since they incline constantly to evil,
[23] they not only spurn the priceless citizenship, but also both by speech and by silence they abominate those few among them who are sincerely disposed toward us; in every situation, in accordance with their infamous way of life, they secretly suspect that we may soon alter our policy.
[24] Therefore, fully convinced by these indications that they are ill-disposed toward us in every way, we have taken precautions lest, if a sudden disorder should later arise against us, we should have these impious people behind our backs as traitors and barbarous enemies.
[25] Therefore we have given orders that, as soon as this letter shall arrive, you are to send to us those who live among you, together with their wives and children, with insulting and harsh treatment, and bound securely with iron fetters, to suffer the sure and shameful death that befits enemies.
[26] For when these all have been punished, we are sure that for the

remaining time the government will be established for ourselves in good order and in the best state.
[27] But whoever shelters any of the Jews, old people or children or even infants, will be tortured to death with the most hateful torments, together with his family.
[28] Any one willing to give information will receive the property of the one who incurs the punishment, and also two thousand drachmas from the royal treasury, and will be awarded his freedom.
[29] Every place detected sheltering a Jew is to be made unapproachable and burned with fire, and shall become useless for all time to any mortal creature."
[30] The letter was written in the above form.
3Mac.4
[1] In every place, then, where this decree arrived, a feast at public expense was arranged for the Gentiles with shouts and gladness, for the inveterate enmity which had long ago been in their minds was now made evident and outspoken.
[2] But among the Jews there was incessant mourning, lamentation, and tearful cries; everywhere their hearts were burning, and they groaned because of the unexpected destruction that had suddenly been decreed for them.
[3] What district or city, or what habitable place at all, or what streets were not filled with mourning and wailing for them?
[4] For with such a harsh and ruthless spirit were they being sent off, all together, by the generals in the several cities, that at the sight of their unusual punishments, even some of their enemies, perceiving the common object of pity before their eyes, reflected upon the uncertainty of life and shed tears at the most miserable expulsion of these people.
[5] For a multitude of gray-headed old men, sluggish and bent with age, was being led away, forced to march at a swift pace by the violence with which they were driven in such a shameful manner.
[6] And young women who had just entered the bridal chamber to share married life exchanged joy for wailing, their myrrh-perfumed hair sprinkled with ashes, and were carried away unveiled, all together raising a lament instead of a wedding song, as they were torn by the harsh treatment of the heathen.
[7] In bonds and in public view they were violently dragged along as far as the place of embarkation.
[8] Their husbands, in the prime of youth, their necks encircled with ropes instead of garlands, spent the remaining days of their marriage festival in lamentations instead of good cheer and youthful revelry, seeing death immediately before them.
[9] They were brought on board like wild animals, driven under the

constraint of iron bonds; some were fastened by the neck to the benches of the boats, others had their feet secured by unbreakable fetters,
[10] and in addition they were confined under a solid deck, so that with their eyes in total darkness, they should undergo treatment befitting traitors during the whole voyage.
[11] When these men had been brought to the place called Schedia, and the voyage was concluded as the king had decreed, he commanded that they should be enclosed in the hippodrome which had been built with a monstrous perimeter wall in front of the city, and which was well suited to make them an obvious spectacle to all coming back into the city and to those from the city going out into the country, so that they could neither communicate with the king's forces nor in any way claim to be inside the circuit of the city.
[12] And when this had happened, the king, hearing that the Jews' compatriots from the city frequently went out in secret to lament bitterly the ignoble misfortune of their brothers,
[13] ordered in his rage that these men be dealt with in precisely the same fashion as the others, not omitting any detail of their punishment.
[14] The entire race was to be registered individually, not for the hard labor that has been briefly mentioned before, but to be tortured with the outrages that he had ordered, and at the end to be destroyed in the space of a single day.
[15] The registration of these people was therefore conducted with bitter haste and zealous intentness from the rising of the sun till its setting, and though uncompleted it stopped after forty days.
[16] The king was greatly and continually filled with joy, organizing feasts in honor of all his idols, with a mind alienated from truth and with a profane mouth, praising speechless things that are not able even to communicate or to come to one's help, and uttering improper words against the supreme God.
[17] But after the previously mentioned interval of time the scribes declared to the king that they were no longer able to take the census of the Jews because of their innumerable multitude,
[18] although most of them were still in the country, some still residing in their homes, and some at the place; the task was impossible for all the generals in Egypt.
[19] After he had threatened them severely, charging that they had been bribed to contrive a means of escape, he was clearly convinced about the matter
[20] when they said and proved that both the paper and the pens they used for writing had already given out.
[21] But this was an act of the invincible providence of him who was aiding the Jews from heaven.
3Mac.5

[1] Then the king, completely inflexible, was filled with overpowering anger and wrath; so he summoned Hermon, keeper of the elephants,
[2] and ordered him on the following day to drug all the elephants -- five hundred in number -- with large handfuls of frankincense and plenty of unmixed wine, and to drive them in, maddened by the lavish abundance of liquor, so that the Jews might meet their doom.
[3] When he had given these orders he returned to his feasting, together with those of his friends and of the army who were especially hostile toward the Jews.
[4] And Hermon, keeper of the elephants, proceeded faithfully to carry out the orders.
[5] The servants in charge of the Jews went out in the evening and bound the hands of the wretched people and arranged for their continued custody through the night, convinced that the whole nation would experience its final destruction.
[6] For to the Gentiles it appeared that the Jews were left without any aid,
[7] because in their bonds they were forcibly confined on every side. But with tears and a voice hard to silence they all called upon the Almighty Lord and Ruler of all power, their merciful God and Father, praying
[8] that he avert with vengeance the evil plot against them and in a glorious manifestation rescue them from the fate now prepared for them.
[9] So their entreaty ascended fervently to heaven.
[10] Hermon, however, when he had drugged the pitiless elephants until they had been filled with a great abundance of wine and satiated with frankincense, presented himself at the courtyard early in the morning to report to the king about these preparations.
[11] But the Lord sent upon the king a portion of sleep, that beneficence which from the beginning, night and day, is bestowed by him who grants it to whomever he wishes.
[12] And by the action of the Lord he was overcome by so pleasant and deep a sleep that he quite failed in his lawless purpose and was completely frustrated in his inflexible plan.
[13] Then the Jews, since they had escaped the appointed hour, praised their holy God and again begged him who is easily reconciled to show the might of his all-powerful hand to the arrogant Gentiles.
[14] But now, since it was nearly the middle of the tenth hour, the person who was in charge of the invitations, seeing that the guests were assembled, approached the king and nudged him.
[15] And when he had with difficulty roused him, he pointed out that the hour of the banquet was already slipping by, and he gave him an account of the situation.
[16] The king, after considering this, returned to his drinking, and ordered those present for the banquet to recline opposite him.

[17] When this was done he urged them to give themselves over to revelry and to make the present portion of the banquet joyful by celebrating all the more.
[18] After the party had been going on for some time, the king summoned Hermon and with sharp threats demanded to know why the Jews had been allowed to remain alive through the present day.
[19] But when he, with the corroboration of his friends, pointed out that while it was still night he had carried out completely the order given him,
[20] the king, possessed by a savagery worse than that of Phalaris, said that the Jews were benefited by today's sleep, "but," he added, "tomorrow without delay prepare the elephants in the same way for the destruction of the lawless Jews!"
[21] When the king had spoken, all those present readily and joyfully with one accord gave their approval, and each departed to his own home.
[22] But they did not so much employ the duration of the night in sleep as in devising all sorts of insults for those they thought to be doomed.
[23] Then, as soon as the cock had crowed in the early morning, Hermon, having equipped the beasts, began to move them along in the great colonnade.
[24] The crowds of the city had been assembled for this most pitiful spectacle and they were eagerly waiting for daybreak.
[25] But the Jews, at their last gasp, since the time had run out, stretched their hands toward heaven and with most tearful supplication and mournful dirges implored the supreme God to help them again at once.
[26] The rays of the sun were not yet shed abroad, and while the king was receiving his friends, Hermon arrived and invited him to come out, indicating that what the king desired was ready for action.
[27] But he, upon receiving the report and being struck by the unusual invitation to come out -- since he had been completely overcome by incomprehension -- inquired what the matter was for which this had been so zealously completed for him.
[28] This was the act of God who rules over all things, for he had implanted in the king's mind a forgetfulness of the things he had previously devised.
[29] Then Hermon and all the king's friends pointed out that the beasts and the armed forces were ready, "O king, according to your eager purpose."
[30] But at these words he was filled with an overpowering wrath, because by the providence of God his whole mind had been deranged in regard to these matters; and with a threatening look he said,
[31] "Were your parents or children present, I would have prepared them to be a rich feast for the savage beasts instead of the Jews, who give me no ground for complaint and have exhibited to an extraordinary degree a full and firm loyalty to my ancestors.
[32] In fact you would have been deprived of life instead of these, were it not for an affection arising from our nurture in common and your

usefulness."
[33] So Hermon suffered an unexpected and dangerous threat, and his eyes wavered and his face fell.
[34] The king's friends one by one sullenly slipped away and dismissed the assembled people, each to his own occupation.
[35] Then the Jews, upon hearing what the king had said, praised the manifest Lord God, King of kings, since this also was his aid which they had received.
[36] The king, however, reconvened the party in the same manner and urged the guests to return to their celebrating.
[37] After summoning Hermon he said in a threatening tone, "How many times, you poor wretch, must I give you orders about these things?
[38] Equip the elephants now once more for the destruction of the Jews tomorrow!"
[39] But the officials who were at table with him, wondering at his instability of mind, remonstrated as follows:
[40] "O king, how long will you try us, as though we are idiots, ordering now for a third time that they be destroyed, and again revoking your decree in the matter?
[41] As a result the city is in a tumult because of its expectation; it is crowded with masses of people, and also in constant danger of being plundered."
[42] Upon this the king, a Phalaris in everything and filled with madness, took no account of the changes of mind which had come about within him for the protection of the Jews, and he firmly swore an irrevocable oath that he would send them to death without delay, mangled by the knees and feet of the beasts,
[43] and would also march against Judea and rapidly level it to the ground with fire and spear, and by burning to the ground the temple inaccessible to him would quickly render it forever empty of those who offered sacrifices there.
[44] Then the friends and officers departed with great joy, and they confidently posted the armed forces at the places in the city most favorable for keeping guard.
[45] Now when the beasts had been brought virtually to a state of madness, so to speak, by the very fragrant draughts of wine mixed with frankincense and had been equipped with frightful devices, the elephant keeper
[46] entered at about dawn into the courtyard -- the city now being filled with countless masses of people crowding their way into the hippodrome -- and urged the king on to the matter at hand.
[47] So he, when he had filled his impious mind with a deep rage, rushed out in full force along with the beasts, wishing to witness, with invulnerable heart and with his own eyes, the grievous and pitiful destruction of the

aforementioned people.
[48] And when the Jews saw the dust raised by the elephants going out at the gate and by the following armed forces, as well as by the trampling of the crowd, and heard the loud and tumultuous noise,
[49] they thought that this was their last moment of life, the end of their most miserable suspense, and giving way to lamentation and groans they kissed each other, embracing relatives and falling into one another's arms -- parents and children, mothers and daughters, and others with babies at their breasts who were drawing their last milk.
[50] Not only this, but when they considered the help which they had received before from heaven they prostrated themselves with one accord on the ground, removing the babies from their breasts,
[51] and cried out in a very loud voice, imploring the Ruler over every power to manifest himself and be merciful to them, as they stood now at the gates of death.
3Mac.6
[1] Then a certain Eleazar, famous among the priests of the country, who had attained a ripe old age and throughout his life had been adorned with every virtue, directed the elders around him to cease calling upon the holy God and prayed as follows:
[2] "King of great power, Almighty God Most High, governing all creation with mercy,
[3] look upon the descendants of Abraham, O Father, upon the children of the sainted Jacob, a people of your consecrated portion who are perishing as foreigners in a foreign land.
[4] Pharaoh with his abundance of chariots, the former ruler of this Egypt, exalted with lawless insolence and boastful tongue, you destroyed together with his arrogant army by drowning them in the sea, manifesting the light of your mercy upon the nation of Israel.
[5] Sennacherib exulting in his countless forces, oppressive king of the Assyrians, who had already gained control of the whole world by the spear and was lifted up against your holy city, speaking grievous words with boasting and insolence, you, O Lord, broke in pieces, showing your power to many nations.
[6] The three companions in Babylon who had voluntarily surrendered their lives to the flames so as not to serve vain things, you rescued unharmed, even to a hair, moistening the fiery furnace with dew and turning the flame against all their enemies.
[7] Daniel, who through envious slanders was cast down into the ground to lions as food for wild beasts, you brought up to the light unharmed.
[8] And Jonah, wasting away in the belly of a huge, sea-born monster, you, Father, watched over and restored unharmed to all his family.
[9] And now, you who hate insolence, all-merciful and protector of all, reveal yourself quickly to those of the nation of Israel -- who are being

outrageously treated by the abominable and lawless Gentiles.
[10] Even if our lives have become entangled in impieties in our exile, rescue us from the hand of the enemy, and destroy us, Lord, by whatever fate you choose.
[11] Let not the vain-minded praise their vanities at the destruction of your beloved people, saying, `Not even their god has rescued them.'
[12] But you, O Eternal One, who have all might and all power, watch over us now and have mercy upon us who by the senseless insolence of the lawless are being deprived of life in the manner of traitors.
[13] And let the Gentiles cower today in fear of your invincible might, O honored One, who have power to save the nation of Jacob.
[14] The whole throng of infants and their parents entreat you with tears.
[15] Let it be shown to all the Gentiles that you are with us, O Lord, and have not turned your face from us; but just as you have said, `Not even when they were in the land of their enemies did I neglect them,' so accomplish it, O Lord."
[16] Just as Eleazar was ending his prayer, the king arrived at the hippodrome with the beasts and all the arrogance of his forces.
[17] And when the Jews observed this they raised great cries to heaven so that even the nearby valleys resounded with them and brought an uncontrollable terror upon the army.
[18] Then the most glorious, almighty, and true God revealed his holy face and opened the heavenly gates, from which two glorious angels of fearful aspect descended, visible to all but the Jews.
[19] They opposed the forces of the enemy and filled them with confusion and terror, binding them with immovable shackles.
[20] Even the king began to shudder bodily, and he forgot his sullen insolence.
[21] The beasts turned back upon the armed forces following them and began trampling and destroying them.
[22] Then the king's anger was turned to pity and tears because of the things that he had devised beforehand.
[23] For when he heard the shouting and saw them all fallen headlong to destruction, he wept and angrily threatened his friends, saying,
[24] "You are committing treason and surpassing tyrants in cruelty; and even me, your benefactor, you are now attempting to deprive of dominion and life by secretly devising acts of no advantage to the kingdom.
[25] Who is it that has taken each man from his home and senselessly gathered here those who faithfully have held the fortresses of our country?
[26] Who is it that has so lawlessly encompassed with outrageous treatment those who from the beginning differed from all nations in their goodwill toward us and often have accepted willingly the worst of human dangers?
[27] Loose and untie their unjust bonds! Send them back to their homes in

peace, begging pardon for your former actions!
[28] Release the sons of the almighty and living God of heaven, who from the time of our ancestors until now has granted an unimpeded and notable stability to our government."
[29] These then were the things he said; and the Jews, immediately released, praised their holy God and Savior, since they now had escaped death.
[30] Then the king, when he had returned to the city, summoned the official in charge of the revenues and ordered him to provide to the Jews both wines and everything else needed for a festival of seven days, deciding that they should celebrate their rescue with all joyfulness in that same place in which they had expected to meet their destruction.
[31] Accordingly those disgracefully treated and near to death, or rather, who stood at its gates, arranged for a banquet of deliverance instead of a bitter and lamentable death, and full of joy they apportioned to celebrants the place which had been prepared for their destruction and burial.
[32] They ceased their chanting of dirges and took up the song of their fathers, praising God, their Savior and worker of wonders. Putting an end to all mourning and wailing, they formed choruses as a sign of peaceful joy.
[33] Likewise also the king, after convening a great banquet to celebrate these events, gave thanks to heaven unceasingly and lavishly for the unexpected rescue which he had experienced.
[34] And those who had previously believed that the Jews would be destroyed and become food for birds, and had joyfully registered them, groaned as they themselves were overcome by disgrace, and their fire-breathing boldness was ignominiously quenched.
[35] But the Jews, when they had arranged the aforementioned choral group, as we have said before, passed the time in feasting to the accompaniment of joyous thanksgiving and psalms.
[36] And when they had ordained a public rite for these things in their whole community and for their descendants, they instituted the observance of the aforesaid days as a festival, not for drinking and gluttony, but because of the deliverance that had come to them through God.
[37] Then they petitioned the king, asking for dismissal to their homes.
[38] So their registration was carried out from the twenty-fifth of Pachon to the fourth of Epeiph, for forty days; and their destruction was set for the fifth to the seventh of Epeiph, the three days
[39] on which the Lord of all most gloriously revealed his mercy and rescued them all together and unharmed.
[40] Then they feasted, provided with everything by the king, until the fourteenth day, on which also they made the petition for their dismissal.
[41] The king granted their request at once and wrote the following letter for them to the generals in the cities, magnanimously expressing his concern:
3Mac.7
[1] "King Ptolemy Philopator to the generals in Egypt and all in authority in

his government, greetings and good health.
[2] We ourselves and our children are faring well, the great God guiding our affairs according to our desire.
[3] Certain of our friends, frequently urging us with malicious intent, persuaded us to gather together the Jews of the kingdom in a body and to punish them with barbarous penalties as traitors;
[4] for they declared that our government would never be firmly established until this was accomplished, because of the ill-will which these people had toward all nations.
[5] They also led them out with harsh treatment as slaves, or rather as traitors, and, girding themselves with a cruelty more savage than that of Scythian custom, they tried without any inquiry or examination to put them to death.
[6] But we very severely threatened them for these acts, and in accordance with the clemency which we have toward all men we barely spared their lives. Since we have come to realize that the God of heaven surely defends the Jews, always taking their part as a father does for his children,
[7] and since we have taken into account the friendly and firm goodwill which they had toward us and our ancestors, we justly have acquitted them of every charge of whatever kind.
[8] We also have ordered each and every one to return to his own home, with no one in any place doing them harm at all or reproaching them for the irrational things that have happened.
[9] For you should know that if we devise any evil against them or cause them any grief at all, we always shall have not man but the Ruler over every power, the Most High God, in everything and inescapably as an antagonist to avenge such acts. Farewell."
[10] Upon receiving this letter the Jews did not immediately hurry to make their departure, but they requested of the king that at their own hands those of the Jewish nation who had willfully transgressed against the holy God and the law of God should receive the punishment they deserved.
[11] For they declared that those who for the belly's sake had transgressed the divine commandments would never be favorably disposed toward the king's government.
[12] The king then, admitting and approving the truth of what they said, granted them a general license so that freely and without royal authority or supervision they might destroy those everywhere in his kingdom who had transgressed the law of God.
[13] When they had applauded him in fitting manner, their priests and the whole multitude shouted the Hallelujah and joyfully departed.
[14] And so on their way they punished and put to a public and shameful death any whom they met of their fellow-countrymen who had become defiled.

[15] In that day they put to death more than three hundred men; and they kept the day as a joyful festival, since they had destroyed the profaners.
[16] But those who had held fast to God even to death and had received the full enjoyment of deliverance began their departure from the city, crowned with all sorts of very fragrant flowers, joyfully and loudly giving thanks to the one God of their fathers, the eternal Savior of Israel, in words of praise and all kinds of melodious songs.
[17] When they had arrived at Ptolemais, called "rose-bearing" because of a characteristic of the place, the fleet waited for them, in accord with the common desire, for seven days.
[18] There they celebrated their deliverance, for the king had generously provided all things to them for their journey, to each as far as his own house.
[19] And when they had landed in peace with appropriate thanksgiving, there too in like manner they decided to observe these days as a joyous festival during the time of their stay.
[20] Then, after inscribing them as holy on a pillar and dedicating a place of prayer at the site of the festival, they departed unharmed, free, and overjoyed, since at the king's command they had been brought safely by land and sea and river each to his own place.
[21] They also possessed greater prestige among their enemies, being held in honor and awe; and they were not subject at all to confiscation of their belongings by any one.
[22] Besides they all recovered all of their property, in accordance with the registration, so that those who held any restored it to them with extreme fear. So the supreme God perfectly performed great deeds for their deliverance.
[23] Blessed be the Deliverer of Israel through all times! Amen.

4 Maccabees

4Mac.1

[1] The subject that I am about to discuss is most philosophical, that is, whether devout reason is sovereign over the emotions. So it is right for me to advise you to pay earnest attention to philosophy.
[2] For the subject is essential to everyone who is seeking knowledge, and in addition it includes the praise of the highest virtue -- I mean, of course, rational judgment.
[3] If, then, it is evident that reason rules over those emotions that hinder self-control, namely, gluttony and lust,
[4] it is also clear that it masters the emotions that hinder one from justice, such as malice, and those that stand in the way of courage, namely anger, fear, and pain.
[5] Some might perhaps ask, "If reason rules the emotions, why is it not sovereign over forgetfulness and ignorance?" Their attempt at argument is ridiculous!
[6] For reason does not rule its own emotions, but those that are opposed to justice, courage, and self-control; and it is not for the purpose of destroying them, but so that one may not give way to them.
[7] I could prove to you from many and various examples that reason is dominant over the emotions,
[8] but I can demonstrate it best from the noble bravery of those who died for the sake of virtue, Eleazar and the seven brothers and their mother.
[9] All of these, by despising sufferings that bring death, demonstrated that reason controls the emotions.
[10] On this anniversary it is fitting for me to praise for their virtues those who, with their mother, died for the sake of nobility and goodness, but I would also call them blessed for the honor in which they are held.
[11] For all people, even their torturers, marveled at their courage and endurance, and they became the cause of the downfall of tyranny over their nation. By their endurance they conquered the tyrant, and thus their native land was purified through them.
[12] I shall shortly have an opportunity to speak of this; but, as my custom is, I shall begin by stating my main principle, and then I shall turn to their story, giving glory to the all-wise God.
[13] Our inquiry, accordingly, is whether reason is sovereign over the

emotions.
[14] We shall decide just what reason is and what emotion is, how many kinds of emotions there are, and whether reason rules over all these.
[15] Now reason is the mind that with sound logic prefers the life of wisdom.
[16] Wisdom, next, is the knowledge of divine and human matters and the causes of these.
[17] This, in turn, is education in the law, by which we learn divine matters reverently and human affairs to our advantage.
[18] Now the kinds of wisdom are rational judgment, justice, courage, and self-control.
[19] Rational judgment is supreme over all of these, since by means of it reason rules over the emotions.
[20] The two most comprehensive types of the emotions are pleasure and pain; and each of these is by nature concerned with both body and soul.
[21] The emotions of both pleasure and pain have many consequences.
[22] Thus desire precedes pleasure and delight follows it.
[23] Fear precedes pain and sorrow comes after.
[24] Anger, as a man will see if he reflects on this experience, is an emotion embracing pleasure and pain.
[25] In pleasure there exists even a malevolent tendency, which is the most complex of all the emotions.
[26] In the soul it is boastfulness, covetousness, thirst for honor, rivalry, and malice;
[27] in the body, indiscriminate eating, gluttony, and solitary gormandizing.
[28] Just as pleasure and pain are two plants growing from the body and the soul, so there are many offshoots of these plants,
[29] each of which the master cultivator, reason, weeds and prunes and ties up and waters and thoroughly irrigates, and so tames the jungle of habits and emotions.
[30] For reason is the guide of the virtues, but over the emotions it is sovereign. Observe now first of all that rational judgment is sovereign over the emotions by virtue of the restraining power of self-control.
[31] Self-control, then, is dominance over the desires.
[32] Some desires are mental, others are physical, and reason obviously rules over both.
[33] Otherwise how is it that when we are attracted to forbidden foods we abstain from the pleasure to be had from them? Is it not because reason is able to rule over appetites? I for one think so.
[34] Therefore when we crave seafood and fowl and animals and all sorts of foods that are forbidden to us by the law, we abstain because of domination by reason.
[35] For the emotions of the appetites are restrained, checked by the temperate mind, and all the impulses of the body are bridled by reason.

4Mac.2
[1] And why is it amazing that the desires of the mind for the enjoyment of beauty are rendered powerless?
[2] It is for this reason, certainly, that the temperate Joseph is praised, because by mental effort he overcame sexual desire.
[3] For when he was young and in his prime for intercourse, by his reason he nullified the frenzy of the passions.
[4] Not only is reason proved to rule over the frenzied urge of sexual desire, but also over every desire.
[5] Thus the law says, "You shall not covet your neighbor's wife...or anything that is your neighbor's."
[6] In fact, since the law has told us not to covet, I could prove to you all the more that reason is able to control desires. Just so it is with the emotions that hinder one from justice.
[7] Otherwise how could it be that someone who is habitually a solitary gormandizer, a glutton, or even a drunkard can learn a better way, unless reason is clearly lord of the emotions?
[8] Thus, as soon as a man adopts a way of life in accordance with the law, even though he is a lover of money, he is forced to act contrary to his natural ways and to lend without interest to the needy and to cancel the debt when the seventh year arrives.
[9] If one is greedy, he is ruled by the law through his reason so that he neither gleans his harvest nor gathers the last grapes from the vineyard. In all other matters we can recognize that reason rules the emotions.
[10] For the law prevails even over affection for parents, so that virtue is not abandoned for their sakes.
[11] It is superior to love for one's wife, so that one rebukes her when she breaks the law.
[12] It takes precedence over love for children, so that one punishes them for misdeeds.
[13] It is sovereign over the relationship of friends, so that one rebukes friends when they act wickedly.
[14] Do not consider it paradoxical when reason, through the law, can prevail even over enmity. The fruit trees of the enemy are not cut down, but one preserves the property of enemies from the destroyers and helps raise up what has fallen.
[15] It is evident that reason rules even the more violent emotions: lust for power, vainglory, boasting, arrogance, and malice.
[16] For the temperate mind repels all these malicious emotions, just as it repels anger -- for it is sovereign over even this.
[17] When Moses was angry with Dathan and Abiram he did nothing against them in anger, but controlled his anger by reason.
[18] For, as I have said, the temperate mind is able to get the better of the

emotions, to correct some, and to render others powerless.
[19] Why else did Jacob, our most wise father, censure the households of Simeon and Levi for their irrational slaughter of the entire tribe of the Shechemites, saying, "Cursed be their anger"?
[20] For if reason could not control anger, he would not have spoken thus.
[21] Now when God fashioned man, he planted in him emotions and inclinations,
[22] but at the same time he enthroned the mind among the senses as a sacred governor over them all.
[23] To the mind he gave the law; and one who lives subject to this will rule a kingdom that is temperate, just, good, and courageous.
[24] How is it then, one might say, that if reason is master of the emotions, it does not control forgetfulness and ignorance?
4Mac.3
[1] This notion is entirely ridiculous; for it is evident that reason rules not over its own emotions, but over those of the body.
[2] No one of us can eradicate that kind of desire, but reason can provide a way for us not to be enslaved by desire.
[3] No one of us can eradicate anger from the mind, but reason can help to deal with anger.
[4] No one of us can eradicate malice, but reason can fight at our side so that we are not overcome by malice.
[5] For reason does not uproot the emotions but is their antagonist.
[6] Now this can be explained more clearly by the story of King David's thirst.
[7] David had been attacking the Philistines all day long, and together with the soldiers of his nation had slain many of them.
[8] Then when evening fell, he came, sweating and quite exhausted, to the royal tent, around which the whole army of our ancestors had encamped.
[9] Now all the rest were at supper,
[10] but the king was extremely thirsty, and although springs were plentiful there, he could not satisfy his thirst from them.
[11] But a certain irrational desire for the water in the enemy's territory tormented and inflamed him, undid and consumed him.
[12] When his guards complained bitterly because of the king's craving, two staunch young soldiers, respecting the king's desire, armed themselves fully, and taking a pitcher climbed over the enemy's ramparts.
[13] Eluding the sentinels at the gates, they went searching throughout the enemy camp
[14] and found the spring, and from it boldly brought the king a drink.
[15] But David, although he was burning with thirst, considered it an altogether fearful danger to his soul to drink what was regarded as equivalent to blood.
[16] Therefore, opposing reason to desire, he poured out the drink as an

offering to God.
[17] For the temperate mind can conquer the drives of the emotions and quench the flames of frenzied desires;
[18] it can overthrow bodily agonies even when they are extreme, and by nobility of reason spurn all domination by the emotions.
[19] The present occasion now invites us to a narrative demonstration of temperate reason.
[20] At a time when our fathers were enjoying profound peace because of their observance of the law and were prospering, so that even Seleucus Nicanor, king of Asia, had both appropriated money to them for the temple service and recognized their commonwealth --
[21] just at that time certain men attempted a revolution against the public harmony and caused many and various disasters.
4Mac.4
[1] Now there was a certain Simon, a political opponent of the noble and good man, Onias, who then held the high priesthood for life. When despite all manner of slander he was unable to injure Onias in the eyes of the nation, he fled the country with the purpose of betraying it.
[2] So he came to Apollonius, governor of Syria, Phoenicia, and Cilicia, and said,
[3] "I have come here because I am loyal to the king's government, to report that in the Jerusalem treasuries there are deposited tens of thousands in private funds, which are not the property of the temple but belong to King Seleucus."
[4] When Apollonius learned the details of these things, he praised Simon for his service to the king and went up to Seleucus to inform him of the rich treasure.
[5] On receiving authority to deal with this matter, he proceeded quickly to our country accompanied by the accursed Simon and a very strong military force.
[6] He said that he had come with the king's authority to seize the private funds in the treasury.
[7] The people indignantly protested his words, considering it outrageous that those who had committed deposits to the sacred treasury should be deprived of them, and did all that they could to prevent it.
[8] But, uttering threats, Apollonius went on to the temple.
[9] While the priests together with women and children were imploring God in the temple to shield the holy place that was being treated so contemptuously,
[10] and while Apollonius was going up with his armed forces to seize the money, angels on horseback with lightning flashing from their weapons appeared from heaven, instilling in them great fear and trembling.
[11] Then Apollonius fell down half dead in the temple area that was open

to all, stretched out his hands toward heaven, and with tears besought the Hebrews to pray for him and propitiate the wrath of the heavenly army.
[12] For he said that he had committed a sin deserving of death, and that if he were delivered he would praise the blessedness of the holy place before all people.
[13] Moved by these words, Onias the high priest, although otherwise he had scruples about doing so, prayed for him lest King Seleucus suppose that Apollonius had been overcome by human treachery and not by divine justice.
[14] So Apollonius, having been preserved beyond all expectations, went away to report to the king what had happened to him.
[15] When King Seleucus died, his son Antiochus Epiphanes succeeded to the throne, an arrogant and terrible man,
[16] who removed Onias from the priesthood and appointed Onias's brother Jason as high priest.
[17] Jason agreed that if the office were conferred upon him he would pay the king three thousand six hundred and sixty talents annually.
[18] So the king appointed him high priest and ruler of the nation.
[19] Jason changed the nation's way of life and altered its form of government in complete violation of the law,
[20] so that not only was a gymnasium constructed at the very citadel of our native land, but also the temple service was abolished.
[21] The divine justice was angered by these acts and caused Antiochus himself to make war on them.
[22] For when he was warring against Ptolemy in Egypt, he heard that a rumor of his death had spread and that the people of Jerusalem had rejoiced greatly. He speedily marched against them,
[23] and after he had plundered them he issued a decree that if any of them should be found observing the ancestral law they should die.
[24] When, by means of his decrees, he had not been able in any way to put an end to the people's observance of the law, but saw that all his threats and punishments were being disregarded,
[25] even to the point that women, because they had circumcised their sons, were thrown headlong from heights along with their infants, though they had known beforehand that they would suffer this --
[26] when, then, his decrees were despised by the people, he himself, through torture, tried to compel everyone in the nation to eat defiling foods and to renounce Judaism.
4Mac.5
[1] The tyrant Antiochus, sitting in state with his counselors on a certain high place, and with his armed soldiers standing about him,
[2] ordered the guards to seize each and every Hebrew and to compel them to eat pork and food sacrificed to idols.
[3] If any were not willing to eat defiling food, they were to be broken on the

wheel and killed.
[4] And when many persons had been rounded up, one man, Eleazar by name, leader of the flock, was brought before the king. He was a man of priestly family, learned in the law, advanced in age, and known to many in the tyrant's court because of his philosophy.
[5] When Antiochus saw him he said,
[6] "Before I begin to torture you, old man, I would advise you to save yourself by eating pork,
[7] for I respect your age and your gray hairs. Although you have had them for so long a time, it does not seem to me that you are a philosopher when you observe the religion of the Jews.
[8] Why, when nature has granted it to us, should you abhor eating the very excellent meat of this animal?
[9] It is senseless not to enjoy delicious things that are not shameful, and wrong to spurn the gifts of nature.
[10] It seems to me that you will do something even more senseless if, by holding a vain opinion concerning the truth, you continue to despise me to your own hurt.
[11] Will you not awaken from your foolish philosophy, dispel your futile reasonings, adopt a mind appropriate to your years, philosophize according to the truth of what is beneficial,
[12] and have compassion on your old age by honoring my humane advice?
[13] For consider this, that if there is some power watching over this religion of yours, it will excuse you from any transgression that arises out of compulsion."
[14] When the tyrant urged him in this fashion to eat meat unlawfully, Eleazar asked to have a word.
[15] When he had received permission to speak, he began to address the people as follows:
[16] "We, O Antiochus, who have been persuaded to govern our lives by the divine law, think that there is no compulsion more powerful than our obedience to the law.
[17] Therefore we consider that we should not transgress it in any respect.
[18] Even if, as you suppose, our law were not truly divine and we had wrongly held it to be divine, not even so would it be right for us to invalidate our reputation for piety.
[19] Therefore do not suppose that it would be a petty sin if we were to eat defiling food;
[20] to transgress the law in matters either small or great is of equal seriousness,
[21] for in either case the law is equally despised.
[22] You scoff at our philosophy as though living by it were irrational,
[23] but it teaches us self-control, so that we master all pleasures and

desires, and it also trains us in courage, so that we endure any suffering willingly;
[24] it instructs us in justice, so that in all our dealings we act impartially, and it teaches us piety, so that with proper reverence we worship the only real God.
[25] "Therefore we do not eat defiling food; for since we believe that the law was established by God, we know that in the nature of things the Creator of the world in giving us the law has shown sympathy toward us.
[26] He has permitted us to eat what will be most suitable for our lives, but he has forbidden us to eat meats that would be contrary to this.
[27] It would be tyrannical for you to compel us not only to transgress the law, but also to eat in such a way that you may deride us for eating defiling foods, which are most hateful to us.
[28] But you shall have no such occasion to laugh at me,
[29] nor will I transgress the sacred oaths of my ancestors concerning the keeping of the law,
[30] not even if you gouge out my eyes and burn my entrails.
[31] I am not so old and cowardly as not to be young in reason on behalf of piety.
[32] Therefore get your torture wheels ready and fan the fire more vehemently!
[33] I do not so pity my old age as to break the ancestral law by my own act.
[34] I will not play false to you, O law that trained me, nor will I renounce you, beloved self-control.
[35] I will not put you to shame, philosophical reason, nor will I reject you, honored priesthood and knowledge of the law.
[36] You, O king, shall not stain the honorable mouth of my old age, nor my long life lived lawfully.
[37] The fathers will receive me as pure, as one who does not fear your violence even to death.
[38] You may tyrannize the ungodly, but you shall not dominate my religious principles either by word or by deed."
4Mac.6
[1] When Eleazar in this manner had made eloquent response to the exhortations of the tyrant, the guards who were standing by dragged him violently to the instruments of torture.
[2] First they stripped the old man, who remained adorned with the gracefulness of his piety.
[3] And after they had tied his arms on each side they scourged him,
[4] while a herald opposite him cried out, "Obey the king's commands!"
[5] But the courageous and noble man, as a true Eleazar, was unmoved, as though being tortured in a dream;
[6] yet while the old man's eyes were raised to heaven, his flesh was being torn by scourges, his blood flowing, and his sides were being cut to pieces.

[7] And though he fell to the ground because his body could not endure the agonies, he kept his reason upright and unswerving.
[8] One of the cruel guards rushed at him and began to kick him in the side to make him get up again after he fell.
[9] But he bore the pains and scorned the punishment and endured the tortures.
[10] And like a noble athlete the old man, while being beaten, was victorious over his torturers;
[11] in fact, with his face bathed in sweat, and gasping heavily for breath, he amazed even his torturers by his courageous spirit.
[12] At that point, partly out of pity for his old age,
[13] partly out of sympathy from their acquaintance with him, partly out of admiration for his endurance, some of the king's retinue came to him and said,
[14] "Eleazar, why are you so irrationally destroying yourself through these evil things?
[15] We will set before you some cooked meat; save yourself by pretending to eat pork."
[16] But Eleazar, as though more bitterly tormented by this counsel, cried out:
[17] "May we, the children of Abraham, never think so basely that out of cowardice we feign a role unbecoming to us!
[18] For it would be irrational if we, who have lived in accordance with truth to old age and have maintained in accordance with law the reputation of such a life, should now change our course
[19] become a pattern of impiety to the young, in becoming an example of the eating of defiling food.
[20] It would be shameful if we should survive for a little while and during that time be a laughing stock to all for our cowardice,
[21] and if we should be despised by the tyrant as unmanly, and not protect our divine law even to death.
[22] Therefore, O children of Abraham, die nobly for your religion!
[23] And you, guards of the tyrant, why do you delay?"
[24] When they saw that he was so courageous in the face of the afflictions, and that he had not been changed by their compassion, the guards brought him to the fire.
[25] There they burned him with maliciously contrived instruments, threw him down, and poured stinking liquids into his nostrils.
[26] When he was now burned to his very bones and about to expire, he lifted up his eyes to God and said,
[27] "You know, O God, that though I might have saved myself, I am dying in burning torments for the sake of the law.
[28] Be merciful to your people, and let our punishment suffice for them.

[29] Make my blood their purification, and take my life in exchange for theirs."
[30] And after he said this, the holy man died nobly in his tortures, and by reason he resisted even to the very tortures of death for the sake of the law.
[31] Admittedly, then, devout reason is sovereign over the emotions.
[32] For if the emotions had prevailed over reason, we would have testified to their domination.
[33] But now that reason has conquered the emotions, we properly attribute to it the power to govern.
[34] And it is right for us to acknowledge the dominance of reason when it masters even external agonies. It would be ridiculous to deny it.
[35] And I have proved not only that reason has mastered agonies, but also that it masters pleasures and in no respect yields to them.
4Mac.7
[1] For like a most skilful pilot, the reason of our father Eleazar steered the ship of religion over the sea of the emotions,
[2] and though buffeted by the stormings of the tyrant and overwhelmed by the mighty waves of tortures,
[3] in no way did he turn the rudder of religion until he sailed into the haven of immortal victory.
[4] No city besieged with many ingenious war machines has ever held out as did that most holy man. Although his sacred life was consumed by tortures and racks, he conquered the besiegers with the shield of his devout reason.
[5] For in setting his mind firm like a jutting cliff, our father Eleazar broke the maddening waves of the emotions.
[6] O priest, worthy of the priesthood, you neither defiled your sacred teeth nor profaned your stomach, which had room only for reverence and purity, by eating defiling foods.
[7] O man in harmony with the law and philosopher of divine life!
[8] Such should be those who are administrators of the law, shielding it with their own blood and noble sweat in sufferings even to death.
[9] You, father, strengthened our loyalty to the law through your glorious endurance, and you did not abandon the holiness which you praised, but by your deeds you made your words of divine philosophy credible.
[10] O aged man, more powerful than tortures; O elder, fiercer than fire; O supreme king over the passions, Eleazar!
[11] For just as our father Aaron, armed with the censer, ran through the multitude of the people and conquered the fiery angel,
[12] so the descendant of Aaron, Eleazar, though being consumed by the fire, remained unmoved in his reason.
[13] Most amazing, indeed, though he was an old man, his body no longer tense and firm, his muscles flabby, his sinews feeble, he became young again

[14] in spirit through reason; and by reason like that of Isaac he rendered the many-headed rack ineffective.
[15] O man of blessed age and of venerable gray hair and of law-abiding life, whom the faithful seal of death has perfected!
[16] If, therefore, because of piety an aged man despised tortures even to death, most certainly devout reason is governor of the emotions.
[17] Some perhaps might say, "Not every one has full command of his emotions, because not every one has prudent reason."
[18] But as many as attend to religion with a whole heart, these alone are able to control the passions of the flesh,
[19] since they believe that they, like our patriarchs Abraham and Isaac and Jacob, do not die to God, but live in God.
[20] No contradiction therefore arises when some persons appear to be dominated by their emotions because of the weakness of their reason.
[21] What person who lives as a philosopher by the whole rule of philosophy, and trusts in God,
[22] and knows that it is blessed to endure any suffering for the sake of virtue, would not be able to overcome the emotions through godliness?
[23] For only the wise and courageous man is lord of his emotions.
4Mac.8
[1] For this is why even the very young, by following a philosophy in accordance with devout reason, have prevailed over the most painful instruments of torture.
[2] For when the tyrant was conspicuously defeated in his first attempt, being unable to compel an aged man to eat defiling foods, then in violent rage he commanded that others of the Hebrew captives be brought, and that any who ate defiling food should be freed after eating, but if any were to refuse, these should be tortured even more cruelly.
[3] When the tyrant had given these orders, seven brothers -- handsome, modest, noble, and accomplished in every way -- were brought before him along with their aged mother.
[4] When the tyrant saw them, grouped about their mother as if in a chorus, he was pleased with them. And struck by their appearance and nobility, he smiled at them, and summoned them nearer and said,
[5] "Young men, I admire each and every one of you in a kindly manner, and greatly respect the beauty and the number of such brothers. Not only do I advise you not to display the same madness as that of the old man who has just been tortured, but I also exhort you to yield to me and enjoy my friendship.
[6] Just as I am able to punish those who disobey my orders, so I can be a benefactor to those who obey me.
[7] Trust me, then, and you will have positions of authority in my government if you will renounce the ancestral tradition of your national life.

[8] And enjoy your youth by adopting the Greek way of life and by changing your manner of living.
[9] But if by disobedience you rouse my anger, you will compel me to destroy each and every one of you with dreadful punishments through tortures.
[10] Therefore take pity on yourselves. Even I, your enemy, have compassion for your youth and handsome appearance.
[11] Will you not consider this, that if you disobey, nothing remains for you but to die on the rack?"
[12] When he had said these things, he ordered the instruments of torture to be brought forward so as to persuade them out of fear to eat the defiling food.
[13] And when the guards had placed before them wheels and joint-dislocators, rack and hooks and catapults and caldrons, braziers and thumbscrews and iron claws and wedges and bellows, the tyrant resumed speaking:
[14] "Be afraid, young fellows, and whatever justice you revere will be merciful to you when you transgress under compulsion."
[15] But when they had heard the inducements and saw the dreadful devices, not only were they not afraid, but they also opposed the tyrant with their own philosophy, and by their right reasoning nullified his tyranny.
[16] Let us consider, on the other hand, what arguments might have been used if some of them had been cowardly and unmanly. Would they not have been these?
[17] "O wretches that we are and so senseless! Since the king has summoned and exhorted us to accept kind treatment if we obey him,
[18] why do we take pleasure in vain resolves and venture upon a disobedience that brings death?
[19] O men and brothers, should we not fear the instruments of torture and consider the threats of torments, and give up this vain opinion and this arrogance that threatens to destroy us?
[20] Let us take pity on our youth and have compassion on our mother's age;
[21] and let us seriously consider that if we disobey we are dead!
[22] Also, divine justice will excuse us for fearing the king when we are under compulsion.
[23] Why do we banish ourselves from this most pleasant life and deprive ourselves of this delightful world?
[24] Let us not struggle against compulsion nor take hollow pride in being put to the rack.
[25] Not even the law itself would arbitrarily slay us for fearing the instruments of torture.
[26] Why does such contentiousness excite us and such a fatal stubbornness please us, when we can live in peace if we obey the king?"

[27] But the youths, though about to be tortured, neither said any of these things nor even seriously considered them.
[28] For they were contemptuous of the emotions and sovereign over agonies,
[29] so that as soon as the tyrant had ceased counseling them to eat defiling food, all with one voice together, as from one mind, said:
4Mac.9
[1] "Why do you delay, O tyrant? For we are ready to die rather than transgress our ancestral commandments;
[2] we are obviously putting our forefathers to shame unless we should practice ready obedience to the law and to Moses our counselor.
[3] Tyrant and counselor of lawlessness, in your hatred for us do not pity us more than we pity ourselves.
[4] For we consider this pity of yours which insures our safety through transgression of the law to be more grievous than death itself.
[5] You are trying to terrify us by threatening us with death by torture, as though a short time ago you learned nothing from Eleazar.
[6] And if the aged men of the Hebrews because of their religion lived piously while enduring torture, it would be even more fitting that we young men should die despising your coercive tortures, which our aged instructor also overcame.
[7] Therefore, tyrant, put us to the test; and if you take our lives because of our religion, do not suppose that you can injure us by torturing us.
[8] For we, through this severe suffering and endurance, shall have the prize of virtue and shall be with God, for whom we suffer;
[9] but you, because of your bloodthirstiness toward us, will deservedly undergo from the divine justice eternal torment by fire."
[10] When they had said these things the tyrant not only was angry, as at those who are disobedient, but also was enraged, as at those who are ungrateful.
[11] Then at his command the guards brought forward the eldest, and having torn off his tunic, they bound his hands and arms with thongs on each side.
[12] When they had worn themselves out beating him with scourges, without accomplishing anything, they placed him upon the wheel.
[13] When the noble youth was stretched out around this, his limbs were dislocated,
[14] and though broken in every member he denounced the tyrant, saying,
[15] "Most abominable tyrant, enemy of heavenly justice, savage of mind, you are mangling me in this manner, not because I am a murderer, or as one who acts impiously, but because I protect the divine law."
[16] And when the guards said, "Agree to eat so that you may be released from the tortures,"

[17] he replied, "You abominable lackeys, your wheel is not so powerful as to strangle my reason. Cut my limbs, burn my flesh, and twist my joints.
[18] Through all these tortures I will convince you that sons of the Hebrews alone are invincible where virtue is concerned."
[19] While he was saying these things, they spread fire under him, and while fanning the flames they tightened the wheel further.
[20] The wheel was completely smeared with blood, and the heap of coals was being quenched by the drippings of gore, and pieces of flesh were falling off the axles of the machine.
[21] Although the ligaments joining his bones were already severed, the courageous youth, worthy of Abraham, did not groan,
[22] but as though transformed by fire into immortality he nobly endured the rackings.
[23] "Imitate me, brothers," he said. "Do not leave your post in my struggle or renounce our courageous brotherhood.
[24] Fight the sacred and noble battle for religion. Thereby the just Providence of our ancestors may become merciful to our nation and take vengeance on the accursed tyrant."
[25] When he had said this, the saintly youth broke the thread of life.
[26] While all were marveling at his courageous spirit, the guards brought in the next eldest, and after fitting themselves with iron gauntlets having sharp hooks, they bound him to the torture machine and catapult.
[27] Before torturing him, they inquired if he were willing to eat, and they heard this noble decision.
[28] These leopard-like beasts tore out his sinews with the iron hands, flayed all his flesh up to his chin, and tore away his scalp. But he steadfastly endured this agony and said,
[29] "How sweet is any kind of death for the religion of our fathers!"
[30] To the tyrant he said, "Do you not think, you most savage tyrant, that you are being tortured more than I, as you see the arrogant design of your tyranny being defeated by our endurance for the sake of religion?
[31] I lighten my pain by the joys that come from virtue,
[32] but you suffer torture by the threats that come from impiety. You will not escape, most abominable tyrant, the judgments of the divine wrath."
4Mac.10
[1] When he too had endured a glorious death, the third was led in, and many repeatedly urged him to save himself by tasting the meat.
[2] But he shouted, "Do you not know that the same father begot me and those who died, and the same mother bore me, and that I was brought up on the same teachings?
[3] I do not renounce the noble kinship that binds me to my brothers."
[4]
[5] Enraged by the man's boldness, they disjointed his hands and feet with their instruments, dismembering him by prying his limbs from their sockets,

[6] and breaking his fingers and arms and legs and elbows.
[7] Since they were not able in any way to break his spirit, they abandoned the instruments and scalped him with their fingernails in a Scythian fashion.
[8] They immediately brought him to the wheel, and while his vertebrae were being dislocated upon it he saw his own flesh torn all around and drops of blood flowing from his entrails.
[9] When he was about to die, he said,
[10] "We, most abominable tyrant, are suffering because of our godly training and virtue,
[11] but you, because of your impiety and bloodthirstiness, will undergo unceasing torments."
[12] When he also had died in a manner worthy of his brothers, they dragged in the fourth, saying,
[13] "As for you, do not give way to the same insanity as your brothers, but obey the king and save yourself."
[14] But he said to them, "You do not have a fire hot enough to make me play the coward.
[15] No, by the blessed death of my brothers, by the eternal destruction of the tyrant, and by the everlasting life of the pious, I will not renounce our noble brotherhood.
[16] Contrive tortures, tyrant, so that you may learn from them that I am a brother to those who have just been tortured."
[17] When he heard this, the bloodthirsty, murderous, and utterly abominable Antiochus gave orders to cut out his tongue.
[18] But he said, "Even if you remove my organ of speech, God hears also those who are mute.
[19] See, here is my tongue; cut it off, for in spite of this you will not make our reason speechless.
[20] Gladly, for the sake of God, we let our bodily members be mutilated.
[21] God will visit you swiftly, for you are cutting out a tongue that has been melodious with divine hymns."
4Mac.11
[1] When this one died also, after being cruelly tortured, the fifth leaped up, saying,
[2] "I will not refuse, tyrant, to be tortured for the sake of virtue.
[3] I have come of my own accord, so that by murdering me you will incur punishment from the heavenly justice for even more crimes.
[4] Hater of virtue, hater of mankind, for what act of ours are you destroying us in this way?
[5] Is it because we revere the Creator of all things and live according to his virtuous law?
[6] But these deeds deserve honors, not tortures."
[7]

[9] While he was saying these things, the guards bound him and dragged him to the catapult;
[10] they tied him to it on his knees, and fitting iron clamps on them, they twisted his back around the wedge on the wheel, so that he was completely curled back like a scorpion, and all his members were disjointed.
[11] In this condition, gasping for breath and in anguish of body,
[12] he said, "Tyrant, they are splendid favors that you grant us against your will, because through these noble sufferings you give us an opportunity to show our endurance for the law."
[13] After he too had died, the sixth, a mere boy, was led in. When the tyrant inquired whether he was willing to eat and be released, he said,
[14] "I am younger in age than my brothers, but I am their equal in mind.
[15] Since to this end we were born and bred, we ought likewise to die for the same principles.
[16] So if you intend to torture me for not eating defiling foods, go on torturing!"
[17] When he had said this, they led him to the wheel.
[18] He was carefully stretched tight upon it, his back was broken, and he was roasted from underneath.
[19] To his back they applied sharp spits that had been heated in the fire, and pierced his ribs so that his entrails were burned through.
[20] While being tortured he said, "O contest befitting holiness, in which so many of us brothers have been summoned to an arena of sufferings for religion, and in which we have not been defeated!
[21] For religious knowledge, O tyrant, is invincible.
[22] I also, equipped with nobility, will die with my brothers,
[23] and I myself will bring a great avenger upon you, you inventor of tortures and enemy of those who are truly devout.
[24] We six boys have paralyzed your tyranny!
[25] Since you have not been able to persuade us to change our mind or to force us to eat defiling foods, is not this your downfall?
[26] Your fire is cold to us, and the catapults painless, and your violence powerless.
[27] For it is not the guards of the tyrant but those of the divine law that are set over us; therefore, unconquered, we hold fast to reason."
4Mac.12
[1] When he also, thrown into the caldron, had died a blessed death, the seventh and youngest of all came forward.
[2] Even though the tyrant had been fearfully reproached by the brothers, he felt strong compassion for this child when he saw that he was already in fetters. He summoned him to come nearer and tried to console him, saying,
[3] "You see the result of your brothers' stupidity, for they died in torments because of their disobedience.
[4] You too, if you do not obey, will be miserably tortured and die before

your time,
[5] but if you yield to persuasion you will be my friend and a leader in the government of the kingdom."
[6] When he had so pleaded, he sent for the boy's mother to show compassion on her who had been bereaved of so many sons and to influence her to persuade the surviving son to obey and save himself.
[7] But when his mother had exhorted him in the Hebrew language, as we shall tell a little later,
[8] he said, "Let me loose, let me speak to the king and to all his friends that are with him."
[9] Extremely pleased by the boy's declaration, they freed him at once.
[10] Running to the nearest of the braziers,
[11] he said, "You profane tyrant, most impious of all the wicked, since you have received good things and also your kingdom from God, were you not ashamed to murder his servants and torture on the wheel those who practice religion?
[12] Because of this, justice has laid up for you intense and eternal fire and tortures, and these throughout all time will never let you go.
[13] As a man, were you not ashamed, you most savage beast, to cut out the tongues of men who have feelings like yours and are made of the same elements as you, and to maltreat and torture them in this way?
[14] Surely they by dying nobly fulfilled their service to God, but you will wail bitterly for having slain without cause the contestants for virtue."
[15] Then because he too was about to die, he said,
[16] "I do not desert the excellent example of my brothers,
[17] and I call on the God of our fathers to be merciful to our nation;
[18] but on you he will take vengeance both in this present life and when you are dead."
[19] After he had uttered these imprecations, he flung himself into the braziers and so ended his life.
4Mac.13
[1] Since, then, the seven brothers despised sufferings even unto death, everyone must concede that devout reason is sovereign over the emotions.
[2] For if they had been slaves to their emotions and had eaten defiling food, we would say that they had been conquered by these emotions.
[3] But in fact it was not so. Instead, by reason, which is praised before God, they prevailed over their emotions.
[4] The supremacy of the mind over these cannot be overlooked, for the brothers mastered both emotions and pains.
[5] How then can one fail to confess the sovereignty of right reason over emotion in those who were not turned back by fiery agonies?
[6] For just as towers jutting out over harbors hold back the threatening waves and make it calm for those who sail into the inner basin,

[7] so the seven-towered right reason of the youths, by fortifying the harbor of religion, conquered the tempest of the emotions.
[8] For they constituted a holy chorus of religion and encouraged one another, saying,
[9] "Brothers, let us die like brothers for the sake of the law; let us imitate the three youths in Assyria who despised the same ordeal of the furnace.
[10] Let us not be cowardly in the demonstration of our piety."
[11] While one said, "Courage, brother," another said, "Bear up nobly,"
[12] and another reminded them, "Remember whence you came, and the father by whose hand Isaac would have submitted to being slain for the sake of religion."
[13] Each of them and all of them together looking at one another, cheerful and undaunted, said, "Let us with all our hearts consecrate ourselves to God, who gave us our lives, and let us use our bodies as a bulwark for the law.
[14] Let us not fear him who thinks he is killing us,
[15] for great is the struggle of the soul and the danger of eternal torment lying before those who transgress the commandment of God.
[16] Therefore let us put on the full armor of self-control, which is divine reason.
[17] For if we so die, Abraham and Isaac and Jacob will welcome us, and all the fathers will praise us."
[18] Those who were left behind said to each of the brothers who were being dragged away, "Do not put us to shame, brother, or betray the brothers who have died before us."
[19] You are not ignorant of the affection of brotherhood, which the divine and all-wise Providence has bequeathed through the fathers to their descendants and which was implanted in the mother's womb.
[20] There each of the brothers dwelt the same length of time and was shaped during the same period of time; and growing from the same blood and through the same life, they were brought to the light of day.
[21] When they were born after an equal time of gestation, they drank milk from the same fountains. For such embraces brotherly-loving souls are nourished;
[22] and they grow stronger from this common nurture and daily companionship, and from both general education and our discipline in the law of God.
[23] Therefore, when sympathy and brotherly affection had been so established, the brothers were the more sympathetic to one another.
[24] Since they had been educated by the same law and trained in the same virtues and brought up in right living, they loved one another all the more.
[25] A common zeal for nobility expanded their goodwill and harmony toward one another,
[26] because, with the aid of their religion, they rendered their brotherly

love more fervent.
[27] But although nature and companionship and virtuous habits had augmented the affection of brotherhood, those who were left endured for the sake of religion, while watching their brothers being maltreated and tortured to death.
4Mac.14
[1] Furthermore, they encouraged them to face the torture, so that they not only despised their agonies, but also mastered the emotions of brotherly love.
[2] O reason, more royal than kings and freer than the free!
[3] O sacred and harmonious concord of the seven brothers on behalf of religion!
[4] None of the seven youths proved coward or shrank from death,
[5] but all of them, as though running the course toward immortality, hastened to death by torture.
[6] Just as the hands and feet are moved in harmony with the guidance of the mind, so those holy youths, as though moved by an immortal spirit of devotion, agreed to go to death for its sake.
[7] O most holy seven, brothers in harmony! For just as the seven days of creation move in choral dance around religion,
[8] so these youths, forming a chorus, encircled the sevenfold fear of tortures and dissolved it.
[9] Even now, we ourselves shudder as we hear of the tribulations of these young men; they not only saw what was happening, yes, not only heard the direct word of threat, but also bore the sufferings patiently, and in agonies of fire at that.
[10] What could be more excruciatingly painful than this? For the power of fire is intense and swift, and it consumed their bodies quickly.
[11] Do not consider it amazing that reason had full command over these men in their tortures, since the mind of woman despised even more diverse agonies,
[12] for the mother of the seven young men bore up under the rackings of each one of her children.
[13] Observe how complex is a mother's love for her children, which draws everything toward an emotion felt in her inmost parts.
[14] Even unreasoning animals, like mankind, have a sympathy and parental love for their offspring.
[15] For example, among birds, the ones that are tame protect their young by building on the housetops,
[16] and the others, by building in precipitous chasms and in holes and tops of trees, hatch the nestlings and ward off the intruder.
[17] If they are not able to keep him away, they do what they can to help their young by flying in circles around them in the anguish of love, warning

them with their own calls.
[18] And why is it necessary to demonstrate sympathy for children by the example of unreasoning animals,
[19] since even bees at the time for making honeycombs defend themselves against intruders as though with an iron dart sting those who approach their hive and defend it even to the death?
[20] But sympathy for her children did not sway the mother of the young men; she was of the same mind as Abraham.
4Mac.15
[1] O reason of the children, tyrant over the emotions! O religion, more desirable to the mother than her children!
[2] Two courses were open to this mother, that of religion, and that of preserving her seven sons for a time, as the tyrant had promised.
[3] She loved religion more, religion that preserves them for eternal life according to God's promise.
[4] In what manner might I express the emotions of parents who love their children? We impress upon the character of a small child a wondrous likeness both of mind and of form. Especially is this true of mothers, who because of their birthpangs have a deeper sympathy toward their offspring than do the fathers.
[5] Considering that mothers are the weaker sex and give birth to many, they are more devoted to their children.
[6] The mother of the seven boys, more than any other mother, loved her children. In seven pregnancies she had implanted in herself tender love toward them,
[7] and because of the many pains she suffered with each of them she had sympathy for them;
[8] yet because of the fear of God she disdained the temporary safety of her children.
[9] Not only so, but also because of the nobility of her sons and their ready obedience to the law she felt a greater tenderness toward them.
[10] For they were righteous and self-controlled and brave and magnanimous, and loved their brothers and their mother, so that they obeyed her even to death in keeping the ordinances.
[11] Nevertheless, though so many factors influenced the mother to suffer with them out of love for her children, in the case of none of them were the various tortures strong enough to pervert her reason.
[12] Instead, the mother urged them on, each child singly and all together, to death for the sake of religion.
[13] O sacred nature and affection of parental love, yearning of parents toward offspring, nurture and indomitable suffering by mothers!
[14] This mother, who saw them tortured and burned one by one, because of religion did not change her attitude.
[15] She watched the flesh of her children consumed by fire, their toes and

fingers scattered on the ground, and the flesh of the head to the chin exposed like masks.
[16] O mother, tried now by more bitter pains than even the birth-pangs you suffered for them!
[17] O woman, who alone gave birth to such complete devotion!
[18] When the first-born breathed his last it did not turn you aside, nor when the second in torments looked at you piteously nor when the third expired;
[19] nor did you weep when you looked at the eyes of each one in his tortures gazing boldly at the same agonies, and saw in their nostrils the signs of the approach of death.
[20] When you saw the flesh of children burned upon the flesh of other children, severed hands upon hands, scalped heads upon heads, and corpses fallen on other corpses and when you saw the place filled with many spectators of the torturings, you did not shed tears.
[21] Neither the melodies of sirens nor the songs of swans attract the attention of their hearers as did the voices of the children in torture calling to their mother.
[22] How great and how many torments the mother then suffered as her sons were tortured on the wheel and with the hot irons!
[23] But devout reason, giving her heart a man's courage in the very midst of her emotions, strengthened her to disregard her temporal love for her children.
[24] Although she witnessed the destruction of seven children and the ingenious and various rackings, this noble mother disregarded all these because of faith in God.
[25] For as in the council chamber of her own soul she saw mighty advocates -- nature, family, parental love, and the rackings of her children --
[26] this mother held two ballots, one bearing death and the other deliverance for her children.
[27] She did not approve the deliverance which would preserve the seven sons for a short time,
[28] but as the daughter of God-fearing Abraham she remembered his fortitude.
[29] O mother of the nation, vindicator of the law and champion of religion, who carried away the prize of the contest in your heart!
[30] O more noble than males in steadfastness, and more manly than men in endurance!
[31] Just as Noah's ark, carrying the world in the universal flood, stoutly endured the waves,
[32] so you, O guardian of the law, overwhelmed from every side by the flood of your emotions and the violent winds, the torture of your sons, endured nobly and withstood the wintry storms that assail religion.

4Mac.16
[1] If, then, a woman, advanced in years and mother of seven sons, endured seeing her children tortured to death, it must be admitted that devout reason is sovereign over the emotions.
[2] Thus I have demonstrated not only that men have ruled over the emotions, but also that a woman has despised the fiercest tortures.
[3] The lions surrounding Daniel were not so savage, nor was the raging fiery furnace of Mishael so intensely hot, as was her innate parental love, inflamed as she saw her seven sons tortured in such varied ways.
[4] But the mother quenched so many and such great emotions by devout reason.
[5] Consider this also. If this woman, though a mother, had been fainthearted, she would have mourned over them and perhaps spoken as follows:
[6] "O how wretched am I and many times unhappy! After bearing seven children, I am now the mother of none!
[7] O seven childbirths all in vain, seven profitless pregnancies, fruitless nurturings and wretched nursings!
[8] In vain, my sons, I endured many birth-pangs for you, and the more grievous anxieties of your upbringing.
[9] Alas for my children, some unmarried, others married and without offspring. I shall not see your children or have the happiness of being called grandmother.
[10] Alas, I who had so many and beautiful children am a widow and alone, with many sorrows.
[11] Nor when I die, shall I have any of my sons to bury me."
[12] Yet the sacred and God-fearing mother did not wail with such a lament for any of them, nor did she dissuade any of them from dying, nor did she grieve as they were dying,
[13] but, as though having a mind like adamant and giving rebirth for immortality to the whole number of her sons, she implored them and urged them on to death for the sake of religion.
[14] O mother, soldier of God in the cause of religion, elder and woman! By steadfastness you have conquered even a tyrant, and in word and deed you have proved more powerful than a man.
[15] For when you and your sons were arrested together, you stood and watched Eleazar being tortured, and said to your sons in the Hebrew language,
[16] "My sons, noble is the contest to which you are called to bear witness for the nation. Fight zealously for our ancestral law.
[17] For it would be shameful if, while an aged man endures such agonies for the sake of religion, you young men were to be terrified by tortures.
[18] Remember that it is through God that you have had a share in the world and have enjoyed life,

[19] and therefore you ought to endure any suffering for the sake of God.
[20] For his sake also our father Abraham was zealous to sacrifice his son Isaac, the ancestor of our nation; and when Isaac saw his father's hand wielding a sword and descending upon him, he did not cower.
[21] And Daniel the righteous was thrown to the lions, and Hananiah, Azariah, and Mishael were hurled into the fiery furnace and endured it for the sake of God.
[22] You too must have the same faith in God and not be grieved.
[23] It is unreasonable for people who have religious knowledge not to withstand pain."
[24] By these words the mother of the seven encouraged and persuaded each of her sons to die rather than violate God's commandment.
[25] They knew also that those who die for the sake of God live in God, as do Abraham and Isaac and Jacob and all the patriarchs.
4Mac.17
[1] Some of the guards said that when she also was about to be seized and put to death she threw herself into the flames so that no one might touch her body.
[2] O mother, who with your seven sons nullified the violence of the tyrant, frustrated his evil designs, and showed the courage of your faith!
[3] Nobly set like a roof on the pillars of your sons, you held firm and unswerving against the earthquake of the tortures.
[4] Take courage, therefore, O holy-minded mother, maintaining firm an enduring hope in God.
[5] The moon in heaven, with the stars, does not stand so august as you, who, after lighting the way of your star-like seven sons to piety, stand in honor before God and are firmly set in heaven with them.
[6] For your children were true descendants of father Abraham.
[7] If it were possible for us to paint the history of your piety as an artist might, would not those who first beheld it have shuddered as they saw the mother of the seven children enduring their varied tortures to death for the sake of religion?
[8] Indeed it would be proper to inscribe upon their tomb these words as a reminder to the people of our nation:
[9] "Here lie buried an aged priest and an aged woman and seven sons, because of the violence of the tyrant who wished to destroy the way of life of the Hebrews.
[10] They vindicated their nation, looking to God and enduring torture even to death."
[11] Truly the contest in which they were engaged was divine,
[12] for on that day virtue gave the awards and tested them for their endurance. The prize was immortality in endless life.
[13] Eleazar was the first contestant, the mother of the seven sons entered

the competition, and the brothers contended.
[14] The tyrant was the antagonist, and the world and the human race were the spectators.
[15] Reverence for God was victor and gave the crown to its own athletes.
[16] Who did not admire the athletes of the divine legislation? Who were not amazed?
[17] The tyrant himself and all his council marveled at their endurance,
[18] because of which they now stand before the divine throne and live through blessed eternity.
[19] For Moses says, "All who are consecrated are under your hands."
[20] These, then, who have been consecrated for the sake of God, are honored, not only with this honor, but also by the fact that because of them our enemies did not rule over our nation,
[21] the tyrant was punished, and the homeland purified -- they having become, as it were, a ransom for the sin of our nation.
[22] And through the blood of those devout ones and their death as an expiation, divine Providence preserved Israel that previously had been afflicted.
[23] For the tyrant Antiochus, when he saw the courage of their virtue and their endurance under the tortures, proclaimed them to his soldiers as an example for their own endurance,
[24] and this made them brave and courageous for infantry battle and siege, and he ravaged and conquered all his enemies.
4Mac.18
[1] O Israelite children, offspring of the seed of Abraham, obey this law and exercise piety in every way,
[2] knowing that devout reason is master of all emotions, not only of sufferings from within, but also of those from without.
[3] Therefore those who gave over their bodies in suffering for the sake of religion were not only admired by men, but also were deemed worthy to share in a divine inheritance.
[4] Because of them the nation gained peace, and by reviving observance of the law in the homeland they ravaged the enemy.
[5] The tyrant Antiochus was both punished on earth and is being chastised after his death. Since in no way whatever was he able to compel the Israelites to become pagans and to abandon their ancestral customs, he left Jerusalem and marched against the Persians.
[6] The mother of seven sons expressed also these principles to her children:
[7] "I was a pure virgin and did not go outside my father's house; but I guarded the rib from which woman was made.
[8] No seducer corrupted me on a desert plain, nor did the destroyer, the deceitful serpent, defile the purity of my virginity.
[9] In the time of my maturity I remained with my husband, and when these sons had grown up their father died. A happy man was he, who lived out

his life with good children, and did not have the grief of bereavement.
[10] While he was still with you, he taught you the law and the prophets.
[11] He read to you about Abel slain by Cain, and Isaac who was offered as a burnt offering, and of Joseph in prison.
[12] He told you of the zeal of Phineas, and he taught you about Hananiah, Azariah, and Mishael in the fire.
[13] He praised Daniel in the den of the lions and blessed him.
[14] He reminded you of the scripture of Isaiah, which says, `Even though you go through the fire, the flame shall not consume you.'
[15] He sang to you songs of the psalmist David, who said, `Many are the afflictions of the righteous.'
[16] He recounted to you Solomon's proverb, `There is a tree of life for those who do his will.'
[17] He confirmed the saying of Ezekiel, `Shall these dry bones live?'
[18] For he did not forget to teach you the song that Moses taught, which says,
[19] `I kill and I make alive: this is your life and the length of your days.'"
[20] O bitter was that day -- and yet not bitter -- when that bitter tyrant of the Greeks quenched fire with fire in his cruel caldrons, and in his burning rage brought those seven sons of the daughter of Abraham to the catapult and back again to more tortures,
[21] pierced the pupils of their eyes and cut out their tongues, and put them to death with various tortures.
[22] For these crimes divine justice pursued and will pursue the accursed tyrant.
[23] But the sons of Abraham with their victorious mother are gathered together into the chorus of the fathers, and have received pure and immortal souls from God,
[24] to whom be glory for ever and ever. Amen.

Letter (Epistle) of Jeremiah

EpJer.6

[1] A copy of a letter which Jeremiah sent to those who were to be taken to Babylon as captives by the king of the Babylonians, to give them the message which God had commanded him.
[2] Because of the sins which you have committed before God, you will be taken to Babylon as captives by Nebuchadnezzar, king of the Babylonians.
[3] Therefore when you have come to Babylon you will remain there for many years, for a long time, up to seven generations; after that I will bring you away from there in peace.
[4] Now in Babylon you will see gods made of silver and gold and wood, which are carried on men's shoulders and inspire fear in the heathen.
[5] So take care not to become at all like the foreigners or to let fear for these gods possess you, when you see the multitude before and behind them worshiping them.
[6] But say in your heart, "It is thou, O Lord, whom we must worship."
[7] For my angel is with you, and he is watching your lives.
[8] Their tongues are smoothed by the craftsman, and they themselves are overlaid with gold and silver; but they are false and cannot speak.
[9] People take gold and make crowns for the heads of their gods, as they would for a girl who loves ornaments;
[10] and sometimes the priests secretly take gold and silver from their gods and spend it upon themselves,
[11] and even give some of it to the harlots in the brothel. They deck their gods out with garments like men -- these gods of silver and gold and wood,
[12] which cannot save themselves from rust and corrosion. When they have been dressed in purple robes,
[13] their faces are wiped because of the dust from the temple, which is thick upon them.
[14] Like a local ruler the god holds a scepter, though unable to destroy any one who offends it.
[15] It has a dagger in its right hand, and has an axe; but it cannot save itself from war and robbers.
[16] Therefore they evidently are not gods; so do not fear them.
[17] For just as one's dish is useless when it is broken, so are the gods of the heathen, when they have been set up in the temples. Their eyes are full of the dust raised by the feet of those who enter.
[18] And just as the gates are shut on every side upon a man who has offended a king, as though he were sentenced to death, so the priests make their temples secure with doors and locks and bars, in order that they may

not be plundered by robbers.
[19] They light lamps, even more than they light for themselves, though their gods can see none of them.
[20] They are just like a beam of the temple, but men say their hearts have melted, when worms from the earth devour them and their robes. They do not notice
[21] when their faces have been blackened by the smoke of the temple.
[22] Bats, swallows, and birds light on their bodies and heads; and so do cats.
[23] From this you will know that they are not gods; so do not fear them.
[24] As for the gold which they wear for beauty -- they will not shine unless some one wipes off the rust; for even when they were being cast, they had no feeling.
[25] They are bought at any cost, but there is no breath in them.
[26] Having no feet, they are carried on men's shoulders, revealing to mankind their worthlessness.
[27] And those who serve them are ashamed because through them these gods are made to stand, lest they fall to the ground. If any one sets one of them upright, it cannot move itself; and if it is tipped over, it cannot straighten itself; but gifts are placed before them just as before the dead.
[28] The priests sell the sacrifices that are offered to these gods and use the money; and likewise their wives preserve some with salt, but give none to the poor or helpless.
[29] Sacrifices to them may be touched by women in menstruation or at childbirth. Since you know by these things that they are not gods, do not fear them.
[30] For why should they be called gods? Women serve meals for gods of silver and gold and wood;
[31] and in their temples the priests sit with their clothes rent, their heads and beards shaved, and their heads uncovered.
[32] They howl and shout before their gods as some do at a funeral feast for a man who has died.
[33] The priests take some of the clothing of their gods to clothe their wives and children.
[34] Whether one does evil to them or good, they will not be able to repay it. They cannot set up a king or depose one.
[35] Likewise they are not able to give either wealth or money; if one makes a vow to them and does not keep it, they will not require it.
[36] They cannot save a man from death or rescue the weak from the strong.
[37] They cannot restore sight to a blind man; they cannot rescue a man who is in distress.
[38] They cannot take pity on a widow or do good to an orphan.
[39] These things that are made of wood and overlaid with gold and silver

are like stones from the mountain, and those who serve them will be put to shame.
[40] Why then must any one think that they are gods, or call them gods? Besides, even the Chaldeans themselves dishonor them;
[41] for when they see a dumb man, who cannot speak, they bring him and pray Bel that the man may speak, as though Bel were able to understand.
[42] Yet they themselves cannot perceive this and abandon them, for they have no sense.
[43] And the women, with cords about them, sit along the passageways, burning bran for incense; and when one of them is led off by one of the passers-by and is lain with, she derides the woman next to her, because she was not as attractive as herself and her cord was not broken.
[44] Whatever is done for them is false. Why then must any one think that they are gods, or call them gods?
[45] They are made by carpenters and goldsmiths; they can be nothing but what the craftsmen wish them to be.
[46] The men that make them will certainly not live very long themselves; how then can the things that are made by them be gods?
[47] They have left only lies and reproach for those who come after.
[48] For when war or calamity comes upon them, the priests consult together as to where they can hide themselves and their gods.
[49] How then can one fail to see that these are not gods, for they cannot save themselves from war or calamity?
[50] Since they are made of wood and overlaid with gold and silver, it will afterward be known that they are false.
[51] It will be manifest to all the nations and kings that they are not gods but the work of men's hands, and that there is no work of God in them.
[52] Who then can fail to know that they are not gods?
[53] For they cannot set up a king over a country or give rain to men.
[54] They cannot judge their own cause or deliver one who is wronged, for they have no power; they are like crows between heaven and earth.
[55] When fire breaks out in a temple of wooden gods overlaid with gold or silver, their priests will flee and escape, but the gods will be burnt in two like beams.
[56] Besides, they can offer no resistance to a king or any enemies. Why then must any one admit or think that they are gods?
[57] Gods made of wood and overlaid with silver and gold are not able to save themselves from thieves and robbers.
[58] Strong men will strip them of their gold and silver and of the robes they wear, and go off with this booty, and they will not be able to help themselves.
[59] So it is better to be a king who shows his courage, or a household utensil that serves its owner's need, than to be these false gods; better even the door of a house that protects its contents, than these false gods; better

also a wooden pillar in a palace, than these false gods.
[60] For sun and moon and stars, shining and sent forth for service, are obedient.
[61] So also the lightning, when it flashes, is widely seen; and the wind likewise blows in every land.
[62] When God commands the clouds to go over the whole world, they carry out his command.
[63] And the fire sent from above to consume mountains and woods does what it is ordered. But these idols are not to be compared with them in appearance or power.
[64] Therefore one must not think that they are gods nor call them gods, for they are not able either to decide a case or to do good to men.
[65] Since you know then that they are not gods, do not fear them.
[66] For they can neither curse nor bless kings;
[67] they cannot show signs in the heavens and among the nations, or shine like the sun or give light like the moon.
[68] The wild beasts are better than they are, for they can flee to cover and help themselves.
[69] So we have no evidence whatever that they are gods; therefore do not fear them.
[70] Like a scarecrow in a cucumber bed, that guards nothing, so are their gods of wood, overlaid with gold and silver.
[71] In the same way, their gods of wood, overlaid with gold and silver, and like a thorn bush in a garden, on which every bird sits; or like a dead body cast out in the darkness.
[72] By the purple and linen that rot upon them you will know that they are not gods; and they will finally themselves be consumed, and be a reproach in the land.
[73] Better therefore is a just man who has no idols, for he will be far from reproach.

Prayer of Azariah

1

[2] Then Azariah stood and offered this prayer; in the midst of the fire he opened his mouth and said:
[3] "Blessed art thou, O Lord, God of our fathers, and worthy of praise; and thy name is glorified for ever.
[4] For thou art just in all that thou hast done to us, and all thy works are true and thy ways right, and all thy judgments are truth.
[5] Thou hast executed true judgments in all that thou hast brought upon us and upon Jerusalem, the holy city of our fathers, for in truth and justice thou hast brought all this upon us because of our sins.
[6] For we have sinfully and lawlessly departed from thee, and have sinned in all things and have not obeyed thy commandments;
[7] we have not observed them or done them, as thou hast commanded us that it might go well with us.
[8] So all that thou hast brought upon us, and all that thou hast done to us, thou hast done in true judgment.
[9] Thou hast given us into the hands of lawless enemies, most hateful rebels, and to an unjust king, the most wicked in all the world.
[10] And now we cannot open our mouths; shame and disgrace have befallen thy servants and worshipers.
[11] For thy name's sake do not give us up utterly, and do not break thy covenant,
[12] and do not withdraw thy mercy from us,
for the sake of Abraham thy beloved and for the sake of Isaac thy servant and Israel thy holy one,
[13] to whom thou didst promise to make their descendants as many as the stars of heaven and as the sand on the shore of the sea.
[14] For we, O Lord, have become fewer than any nation, and are brought low this day in all the world because of our sins.
[15] And at this time there is no prince, or prophet, or leader, no burnt offering, or sacrifice, or oblation, or incense, no place to make an offering before thee or to find mercy.
[16] Yet with a contrite heart and a humble spirit may we be accepted, as though it were with burnt offerings of rams and bulls, and with tens of thousands of fat lambs;
[17] such may our sacrifice be in thy sight this day, and may we wholly follow thee, for there will be no shame for those who trust in thee.
[18] And now with all our heart we follow thee, we fear thee and seek thy

face.
[19] Do not put us to shame, but deal with us in thy forbearance and in thy abundant mercy.
[20] Deliver us in accordance with thy marvelous works, and give glory to thy name, O Lord! Let all who do harm to thy servants be put to shame;
[21] let them be disgraced and deprived of all power and dominion, and let their strength be broken.
[22] Let them know that thou art the Lord, the only God, glorious over the whole world."
[23] Now the king's servants who threw them in did not cease feeding the furnace fires with naphtha, pitch, tow, and brush.
[24] And the flame streamed out above the furnace forty-nine cubits,
[25] and it broke through and burned those of the Chaldeans whom it caught about the furnace.
[26] But the angel of the Lord came down into the furnace to be with Azariah and his companions, and drove the fiery flame out of the furnace,
[27] and made the midst of the furnace like a moist whistling wind, so that the fire did not touch them at all or hurt or trouble them.
[28] Then the three, as with one mouth, praised and glorified and blessed God in the furnace, saying: [29] "Blessed art thou, O Lord, God of our fathers, and to be praised and highly exalted for ever; [30] And blessed is thy glorious, holy name and to be highly praised and highly exalted for ever; [31] Blessed art thou in the temple of thy holy glory and to be extolled and highly glorified for ever. [32] Blessed art thou, who sittest upon cherubim and lookest upon the deeps, and to be praised and highly exalted for ever. [33] Blessed art thou upon the throne of thy kingdom and to be extolled and highly exalted for ever. [34] Blessed art thou in the firmament of heavenand to be sung and glorified for ever. [35] "Bless the Lord, all works of the Lord, sing praise to him and highly exalt him for ever. [36] Bless the Lord, you heavens, sing praise to him and highly exalt him for ever. [37] Bless the Lord, you angels of the Lord, sing praise to him and highly exalt him for ever. [38] Bless the Lord, all waters above the heaven, sing praise to him and highly exalt him for ever. [39] Bless the Lord, all powers, sing praise to him and highly exalt him for ever. [40] Bless the Lord, sun and moon, sing praise to him and highly exalt him for ever. [41] Bless the Lord, stars of heaven, sing praise to him and highly exalt him for ever. [42] Bless the Lord, all rain and dew, sing praise to him and highly exalt him for ever. [43] Bless the Lord, all winds, sing praise to him and highly exalt him for ever. [44] Bless the Lord, fire and heat, sing praise to him and highly exalt him for ever. [45] Bless the Lord, winter cold and summer heat, sing praise to him and highly exalt him for ever. [46] Bless the Lord, dews and snows, sing praise to him and highly exalt him for ever.
[47] Bless the Lord, nights and days, sing praise to him and highly exalt him

for ever. [48] Bless the Lord, light and darkness, sing praise to him and highly exalt him for ever. [49] Bless the Lord, ice and cold, sing praise to him and highly exalt him for ever. [50] Bless the Lord, frosts and snows, sing praise to him and highly exalt him for ever. [51] Bless the Lord, lightnings and clouds, sing praise to him and highly exalt him for ever. [52] Let the earth bless the Lord; let it sing praise to him and highly exalt him for ever. [53] Bless the Lord, mountains and hills, sing praise to him and highly exalt him for ever. [54] Bless the Lord, all things that grow on the earth, sing praise to him and highly exalt him for ever. [55] Bless the Lord, you springs, sing praise to him and highly exalt him for ever. [56] Bless the Lord, seas and rivers, sing praise to him and highly exalt him for ever. [57] Bless the Lord, you whales and all creatures that move in the waters, sing praise to him and highly exalt him for ever. [58] Bless the Lord, all birds of the air, sing praise to him and highly exalt him for ever. [59] Bless the Lord, all beasts and cattle, sing praise to him and highly exalt him for ever. [60] Bless the Lord, you sons of men, sing praise to him and highly exalt him for ever. [61] Bless the Lord, O Israel, sing praise to him and highly exalt him for ever. [62] Bless the Lord, you priests of the Lord, sing praise to him and highly exalt him for ever. [63] Bless the Lord, you servants of the Lord sing praise to him and highly exalt him for ever. [64] Bless the Lord, spirits and souls of the righteous, sing praise to him and highly exalt him for ever. [65] Bless the Lord, you who are holy and humble in heart, sing praise to him and highly exalt him for ever. [66] Bless the Lord, Hananiah, Azariah, and Mishael, sing praise to him and highly exalt him for ever; for he has rescued us from Hades and saved us from the hand of death, and delivered us from the midst of the burning fiery furnace; from the midst of the fire he has delivered us. [67] Give thanks to the Lord, for he is good, for his mercy endures for ever. [68] Bless him, all who worship the Lord, the God of gods, sing praise to him and give thanks to him, for his mercy endures for ever."

Baruch

Bar.1

[1] These are the words of the book which Baruch the son of Neraiah, son of Mahseiah, son of Zedekiah, son of Hasadiah, son of Hilkiah, wrote in Babylon,
[2] in the fifth year, on the seventh day of the month, at the time when the Chaldeans took Jerusalem and burned it with fire.
[3] And Baruch read the words of this book in the hearing of Jeconiah the son of Jehoiakim, king of Judah, and in the hearing of all the people who came to hear the book,
[4] and in the hearing of the mighty men and the princes, and in the hearing of the elders, and in the hearing of all the people, small and great, all who dwelt in Babylon by the river Sud.
[5] Then they wept, and fasted, and prayed before the Lord;
[6] and they collected money, each giving what he could;
[7] and they sent it to Jerusalem to Jehoiakim the high priest, the son of Hilkiah, son of Shallum, and to the priests, and to all the people who were present with him in Jerusalem.
[8] At the same time, on the tenth day of Sivan, Baruch took the vessels of the house of the Lord, which had been carried away from the temple, to return them to the land of Judah -- the silver vessels which Zedekiah the son of Josiah, king of Judah, had made,
[9] after Nebuchadnezzar king of Babylon had carried away from Jerusalem Jeconiah and the princes and the prisoners and the mighty men and the people of the land, and brought them to Babylon.
[10] And they said: "Herewith we send you money; so buy with the money burnt offerings and sin offerings and incense, and prepare a cereal offering, and offer them upon the altar of the Lord our God;
[11] and pray for the life of Nebuchadnezzar king of Babylon, and for the life of Belshazzar his son, that their days on earth may be like the days of heaven.
[12] And the Lord will give us strength, and he will give light to our eyes, and we shall live under the protection of Nebuchadnezzar king of Babylon, and under the protection of Belshazzar his son, and we shall serve them many days and find favor in their sight.
[13] And pray for us to the Lord our God, for we have sinned against the Lord our God, and to this day the anger of the Lord and his wrath have not

turned away from us.
[14] And you shall read this book which we are sending you, to make your confession in the house of the Lord on the days of the feasts and at appointed seasons.
[15] "And you shall say: `Righteousness belongs to the Lord our God, but confusion of face, as at this day, to us, to the men of Judah, to the inhabitants of Jerusalem,
[16] and to our kings and our princes and our priests and our prophets and our fathers,
[17] because we have sinned before the Lord,
[18] and have disobeyed him, and have not heeded the voice of the Lord our God, to walk in the statutes of the Lord which he set before us.
[19] From the day when the Lord brought our fathers out of the land of Egypt until today, we have been disobedient to the Lord our God, and we have been negligent, in not heeding his voice.
[20] So to this day there have clung to us the calamities and the curse which the Lord declared through Moses his servant at the time when he brought our fathers out of the land of Egypt to give to us a land flowing with milk and honey.
[21] We did not heed the voice of the Lord our God in all the words of the prophets whom he sent to us, but we each followed the intent of his own wicked heart by serving other gods and doing what is evil in the sight of the Lord our God.

Bar.2

[1] "`So the Lord confirmed his word, which he spoke against us, and against our judges who judged Israel, and against our kings and against our princes and against the men of Israel and Judah.
[2] Under the whole heaven there has not been done the like of what he has done in Jerusalem, in accordance with what is written in the law of Moses,
[3] that we should eat, one the flesh of his son and another the flesh of his daughter.
[4] And he gave them into subjection to all the kingdoms around us, to be a reproach and a desolation among all the surrounding peoples, where the Lord has scattered them.
[5] They were brought low and not raised up, because we sinned against the Lord our God, in not heeding his voice.
[6] "`Righteousness belongs to the Lord our God, but confusion of face to us and our fathers, as at this day.
[7] All those calamities with which the Lord threatened us have come upon us.

[8] Yet we have not entreated the favor of the Lord by turning away, each of us, from the thoughts of his wicked heart.
[9] And the Lord has kept the calamities ready, and the Lord has brought them upon us, for the Lord is righteous in all his works which he has commanded us to do.
[10] Yet we have not obeyed his voice, to walk in the statutes of the Lord which he set before us.
[11] "`And now, O Lord God of Israel, who didst bring thy people out of the land of Egypt with a mighty hand and with signs and wonders and with great power and outstretched arm, and hast made thee a name, as at this day,
[12] we have sinned, we have been ungodly, we have done wrong, O Lord our God, against all thy ordinances.
[13] Let thy anger turn away from us, for we are left, few in number, among the nations where thou hast scattered us.
[14] Hear, O Lord, our prayer and our supplication, and for thy own sake deliver us, and grant us favor in the sight of those who have carried us into exile;
[15] that all the earth may know that thou art the Lord our God, for Israel and his descendants are called by thy name.
[16] O Lord, look down from thy holy habitation, and consider us. Incline thy ear, O Lord, and hear;
[17] open thy eyes, O Lord, and see; for the dead who are in Hades, whose spirit has been taken from their bodies, will not ascribe glory or justice to the Lord,
[18] but the person that is greatly distressed, that goes about bent over and feeble, and the eyes that are failing, and the person that hungers, will ascribe to thee glory and righteousness, O Lord.
[19] For it is not because of any righteous deeds of our fathers or our kings that we bring before thee our prayer for mercy, O Lord our God.
[20] For thou hast sent thy anger and thy wrath upon us, as thou didst declare by thy servants the prophets, saying:
[21] "Thus says the Lord: Bend your shoulders and serve the king of Babylon, and you will remain in the land which I gave to your fathers.
[22] But if you will not obey the voice of the Lord and will not serve the king of Babylon,
[23] I will make to cease from the cities of Judah and from the region about Jerusalem the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, and the whole land will be a desolation without inhabitants."
[24] "`But we did not obey thy voice, to serve the king of Babylon; and thou hast confirmed thy words, which thou didst speak by thy servants the prophets, that the bones of our kings and the bones of our fathers would be

brought out of their graves;
[25] and behold, they have been cast out to the heat of day and the frost of night. They perished in great misery, by famine and sword and pestilence.
[26] And the house which is called by thy name thou hast made as it is today, because of the wickedness of the house of Israel and the house of Judah.
[27] "`Yet thou hast dealt with us, O Lord our God, in all thy kindness and in all thy great compassion,
[28] as thou didst speak by thy servant Moses on the day when thou didst command him to write thy law in the presence of the people of Israel, saying,
[29] "If you will not obey my voice, this very great multitude will surely turn into a small number among the nations, where I will scatter them.
[30] For I know that they will not obey me, for they are a stiff-necked people. But in the land of their exile they will come to themselves,
[31] and they will know that I am the Lord their God. I will give them a heart that obeys and ears that hear;
[32] and they will praise me in the land of their exile, and will remember my name,
[33] and will turn from their stubbornness and their wicked deeds; for they will remember the ways of their fathers, who sinned before the Lord.
[34] I will bring them again into the land which I swore to give to their fathers, to Abraham and to Isaac and to Jacob, and they will rule over it; and I will increase them, and they will not be diminished.
[35] I will make an everlasting covenant with them to be their God and they shall be my people; and I will never again remove my people Israel from the land which I have given them."

Bar.3

[1] "`O Lord Almighty, God of Israel, the soul in anguish and the wearied spirit cry out to thee.
[2] Hear, O Lord, and have mercy, for we have sinned before thee.
[3] For thou art enthroned for ever, and we are perishing for ever.
[4] O Lord Almighty, God of Israel, hear now the prayer of the dead of Israel and of the sons of those who sinned before thee, who did not heed the voice of the Lord their God, so that calamities have clung to us.
[5] Remember not the iniquities of our fathers, but in this crisis remember thy power and thy name.
[6] For thou art the Lord our God, and thee, O Lord, will we praise.
[7] For thou hast put the fear of thee in our hearts in order that we should call upon thy name; and we will praise thee in our exile, for we have put

away from our hearts all the iniquity of our fathers who sinned before thee.
[8] Behold, we are today in our exile where thou hast scattered us, to be reproached and cursed and punished for all the iniquities of our fathers who forsook the Lord our God.'"
[9] Hear the commandments of life, O Israel; give ear, and learn wisdom!
[10] Why is it, O Israel, why is it that you are in the land of your enemies, that you are growing old in a foreign country, that you are defiled with the dead,
[11] that you are counted among those in Hades?
[12] You have forsaken the fountain of wisdom. [13] If you had walked in the way of God, you would be dwelling in peace for ever. [14] Learn where there is wisdom, where there is strength, where there is understanding, that you may at the same time discern where there is length of days, and life, where there is light for the eyes, and peace. [15] Who has found her place? And who has entered her storehouses? [16] Where are the princes of the nations, and those who rule over the beasts on earth; [17] those who have sport with the birds of the air, and who hoard up silver and gold, in which men trust, and there is no end to their getting; [18] those who scheme to get silver, and are anxious, whose labors are beyond measure? [19] They have vanished and gone down to Hades, and others have arisen in their place.
[20] Young men have seen the light of day, and have dwelt upon the earth; but they have not learned the way to knowledge, nor understood her paths, nor laid hold of her. [21] Their sons have strayed far from her way. [22] She has not been heard of in Canaan, nor seen in Teman; [23] the sons of Hagar, who seek for understanding on the earth, the merchants of Merran and Teman, the story-tellers and the seekers for understanding, have not learned the way to wisdom, nor given thought to her paths. [24] O Israel, how great is the house of God! And how vast the territory that he possesses! [25] It is great and has no bounds; it is high and immeasurable. [26] The giants were born there, who were famous of old, great in stature, expert in war. [27] God did not choose them, nor give them the way to knowledge; [28] so they perished because they had no wisdom, they perished through their folly.
[29] Who has gone up into heaven, and taken her, and brought her down from the clouds? [30] Who has gone over the sea, and found her, and will buy her for pure gold? [31] No one knows the way to her, or is concerned about the path to her. [32] But he who knows all things knows her, he found her by his understanding. He who prepared the earth for all time filled it with four-footed creatures; [33] he who sends forth the light, and it goes, called it, and it obeyed him in fear; [34] the stars shone in their watches, and were glad; he called them, and they said, "Here we are!" They shone with gladness for him who made them. [35] This is our God; no other can be compared to him! [36] He found the whole way to knowledge, and gave her to Jacob his servant and to Israel whom he loved. [37] Afterward

she appeared upon earth and lived among men.

Bar.4

[1] She is the book of the commandments of God, and the law that endures for ever. All who hold her fast will live, and those who forsake her will die.
[2] Turn, O Jacob, and take her; walk toward the shining of her light.
[3] Do not give your glory to another, or your advantages to an alien people.
[4] Happy are we, O Israel, for we know what is pleasing to God.
[5] Take courage, my people, O memorial of Israel!
[6] It was not for destruction that you were sold to the nations, but you were handed over to your enemies because you angered God.
[7] For you provoked him who made you, by sacrificing to demons and not to God.
[8] You forgot the everlasting God, who brought you up, and you grieved Jerusalem, who reared you.
[9] For she saw the wrath that came upon you from God, and she said: "Hearken, you neighbors of Zion, God has brought great sorrow upon me;
[10] for I have seen the captivity of my sons and daughters, which the Everlasting brought upon them.
[11] With joy I nurtured them, but I sent them away with weeping and sorrow.
[12] Let no one rejoice over me, a widow and bereaved of many; I was left desolate because of the sins of my children, because they turned away from the law of God.
[13] They had no regard for his statutes; they did not walk in the ways of God's commandments, nor tread the paths of discipline in his righteousness.
[14] Let the neighbors of Zion come; remember the capture of my sons and daughters, which the Everlasting brought upon them.
[15] For he brought against them a nation from afar, a shameless nation, of a strange language, who had no respect for an old man, and had no pity for a child.
[16] They led away the widow's beloved sons, and bereaved the lonely woman of her daughters.
[17] "But I, how can I help you?
[18] For he who brought these calamities upon you will deliver you from the hand of your enemies.
[19] Go, my children, go; for I have been left desolate.
[20] I have taken off the robe of peace and put on the sackcloth of my supplication; I will cry to the Everlasting all my days.
[21] "Take courage, my children, cry to God, and he will deliver you from the power and hand of the enemy.

[22] For I have put my hope in the Everlasting to save you, and joy has come to me from the Holy One, because of the mercy which soon will come to you from your everlasting Savior.
[23] For I sent you out with sorrow and weeping, but God will give you back to me with joy and gladness for ever.
[24] For as the neighbors of Zion have now seen your capture, so they soon will see your salvation by God, which will come to you with great glory and with the splendor of the Everlasting.
[25] My children, endure with patience the wrath that has come upon you from God. Your enemy has overtaken you, but you will soon see their destruction and will tread upon their necks.
[26] My tender sons have traveled rough roads; they were taken away like a flock carried off by the enemy.
[27] "Take courage, my children, and cry to God, for you will be remembered by him who brought this upon you.
[28] For just as you purposed to go astray from God, return with tenfold zeal to seek him.
[29] For he who brought these calamities upon you will bring you everlasting joy with your salvation."
[30] Take courage, O Jerusalem, for he who named you will comfort you.
[31] Wretched will be those who afflicted you and rejoiced at your fall.
[32] Wretched will be the cities which your children served as slaves; wretched will be the city which received your sons.
[33] For just as she rejoiced at your fall and was glad for your ruin, so she will be grieved at her own desolation.
[34] And I will take away her pride in her great population, and her insolence will be turned to grief.
[35] For fire will come upon her from the Everlasting for many days, and for a long time she will be inhabited by demons.
[36] Look toward the east, O Jerusalem, and see the joy that is coming to you from God!
[37] Behold, your sons are coming, whom you sent away; they are coming, gathered from east and west, at the word of the Holy One, rejoicing in the glory of God.

Bar.5

[1] Take off the garment of your sorrow and affliction, O Jerusalem, and put on for ever the beauty of the glory from God.
[2] Put on the robe of the righteousness from God; put on your head the

diadem of the glory of the Everlasting.
[3] For God will show your splendor everywhere under heaven.
[4] For your name will for ever be called by God, "Peace of righteousness and glory of godliness."
[5] Arise, O Jerusalem, stand upon the height and look toward the east, and see your children gathered from west and east, at the word of the Holy One, rejoicing that God has remembered them.
[6] For they went forth from you on foot, led away by their enemies; but God will bring them back to you, carried in glory, as on a royal throne.
[7] For God has ordered that every high mountain and the everlasting hills be made low and the valleys filled up, to make level ground, so that Israel may walk safely in the glory of God.
[8] The woods and every fragrant tree have shaded Israel at God's command.
[9] For God will lead Israel with joy, in the light of his glory, with the mercy and righteousness that come from him.

Prayer of Manasseh

PrMan.1

[2] thou who hast made heaven and earth with all their order;
[3] who hast shackled the sea by thy word of command, who hast confined the deep and sealed it with thy terrible and glorious name;
[4] at whom all things shudder, and tremble before thy power,
[5] for thy glorious splendor cannot be borne, and the wrath of thy threat to sinners is irresistible;
[6] yet immeasurable and unsearchable is thy promised mercy,
[7] for thou art the Lord Most High, of great compassion, long-suffering, and very merciful, and repentest over the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to those who have sinned against thee; and in the multitude of thy mercies thou hast appointed repentance for sinners, that they may be saved.
[8] Therefore thou, O Lord, God of the righteous, hast not appointed repentance for the righteous, for Abraham and Isaac and Jacob, who did not sin against thee, but thou hast appointed repentance for me, who am a sinner.
[9] For the sins I have committed are more in number than the sand of the sea; my transgressions are multiplied, O Lord, they are multiplied! I am unworthy to look up and see the height of heaven because of the multitude of my iniquities.
[10] I am weighted down with many an iron fetter, so that I am rejected because of my sins, and I have no relief; for I have provoked thy wrath and have done what is evil in thy sight, setting up abominations and multiplying offenses.
[11] And now I bend the knee of my heart, beseeching thee for thy kindness.
[12] I have sinned, O Lord, I have sinned, and I know my transgressions.
[13] I earnestly beseech thee, forgive me, O Lord, forgive me! Do not destroy me with my transgressions! Do not be angry with me for ever or lay up evil for me; do not condemn me to the depths of the earth. For thou, O Lord, art the God of those who repent,
[14] and in me thou wilt manifest thy goodness; for, unworthy as I am, thou wilt save me in thy great mercy,
[15] and I will praise thee continually all the days of my life. For all the host of heaven sings thy praise, and your is the glory for ever. Amen.

Bel and the Dragon

Bel.1

[1] When King Astyages was laid with his fathers, Cyrus the Persian received his kingdom.
[2] And Daniel was a companion of the king, and was the most honored of his friends.
[3] Now the Babylonians had an idol called Bel, and every day they spent on it twelve bushels of fine flour and forty sheep and fifty gallons of wine.
[4] The king revered it and went every day to worship it. But Daniel worshiped his own God.
[5] And the king said to him, "Why do you not worship Bel?" He answered, "Because I do not revere man-made idols, but the living God, who created heaven and earth and has dominion over all flesh."
[6] The king said to him, "Do you not think that Bel is a living God? Do you not see how much he eats and drinks every day?"
[7] Then Daniel laughed, and said, "Do not be deceived, O king; for this is but clay inside and brass outside, and it never ate or drank anything."
[8] Then the king was angry, and he called his priests and said to them, "If you do not tell me who is eating these provisions, you shall die.
[9] But if you prove that Bel is eating them, Daniel shall die, because he blasphemed against Bel." And Daniel said to the king, "Let it be done as you have said."
[10] Now there were seventy priests of Bel, besides their wives and children. And the king went with Daniel into the temple of Bel.
[11] And the priests of Bel said, "Behold, we are going outside; you yourself, O king, shall set forth the food and mix and place the wine, and shut the door and seal it with your signet.
[12] And when you return in the morning, if you do not find that Bel has eaten it all, we will die; or else Daniel will, who is telling lies about us."
[13] They were unconcerned, for beneath the table they had made a hidden entrance, through which they used to go in regularly and consume the provisions.
[14] When they had gone out, the king set forth the food for Bel. Then Daniel ordered his servants to bring ashes and they sifted them throughout the whole temple in the presence of the king alone. Then they went out, shut the door and sealed it with the king's signet, and departed.
[15] In the night the priests came with their wives and children, as they were accustomed to do, and ate and drank everything.
[16] Early in the morning the king rose and came, and Daniel with him.
[17] And the king said, "Are the seals unbroken, Daniel?" He answered,

"They are unbroken, O king."
[18] As soon as the doors were opened, the king looked at the table, and shouted in a loud voice, "You are great, O Bel; and with you there is no deceit, none at all."
[19] Then Daniel laughed, and restrained the king from going in, and said, "Look at the floor, and notice whose footsteps these are."
[20] The king said, "I see the footsteps of men and women and children."
[21] Then the king was enraged, and he seized the priests and their wives and children; and they showed him the secret doors through which they were accustomed to enter and devour what was on the table.
[22] Therefore the king put them to death, and gave Bel over to Daniel, who destroyed it and its temple.
[23] There was also a great dragon, which the Babylonians revered.
[24] And the king said to Daniel, "You cannot deny that this is a living god; so worship him."
[25] Daniel said, "I will worship the Lord my God, for he is the living God.
[26] But if you, O king, will give me permission, I will slay the dragon without sword or club." The king said, "I give you permission."
[27] Then Daniel took pitch, fat, and hair, and boiled them together and made cakes, which he fed to the dragon. The dragon ate them, and burst open. And Daniel said, "See what you have been worshiping!"
[28] When the Babylonians heard it, they were very indignant and conspired against the king, saying, "The king has become a Jew; he has destroyed Bel, and slain the dragon, and slaughtered the priests."
[29] Going to the king, they said, "Hand Daniel over to us, or else we will kill you and your household."
[30] The king saw that they were pressing him hard, and under compulsion he handed Daniel over to them.
[31] They threw Daniel into the lions' den, and he was there for six days.
[32] There were seven lions in the den, and every day they had been given two human bodies and two sheep; but these were not given to them now, so that they might devour Daniel.
[33] Now the prophet Habakkuk was in Judea. He had boiled pottage and had broken bread into a bowl, and was going into the field to take it to the reapers.
[34] But the angel of the Lord said to Habakkuk, "Take the dinner which you have to Babylon, to Daniel, in the lions' den."
[35] Habakkuk said, "Sir, I have never seen Babylon, and I know nothing about the den."
[36] Then the angel of the Lord took him by the crown of his head, and lifted him by his hair and set him down in Babylon, right over the den, with the rushing sound of the wind itself.
[37] Then Habakkuk shouted, "Daniel, Daniel! Take the dinner which God

has sent you."
[38] And Daniel said, "Thou hast remembered me, O God, and hast not forsaken those who love thee."
[39] So Daniel arose and ate. And the angel of God immediately returned Habakkuk to his own place.
[40] On the seventh day the king came to mourn for Daniel. When he came to the den he looked in, and there sat Daniel.
[41] And the king shouted with a loud voice, "Thou art great, O Lord God of Daniel, and there is no other besides thee."
[42] And he pulled Daniel out, and threw into the den the men who had attempted his destruction, and they were devoured immediately before his eyes.

Wisdom of Jesus Son of Sirach

Sir.0

[1-14] Whereas many great teachings have been given to us through the law and the prophets and the others that followed them, on account of which we should praise Israel for instruction and wisdom; and since it is necessary not only that the readers themselves should acquire understanding but also that those who love learning should be able to help the outsiders by both speaking and writing, my grandfather Jesus, after devoting himself especially to the reading of the law and the prophets and the other books of our fathers, and after acquiring considerable proficiency in them, was himself also led to write something pertaining to instruction and wisdom, in order that, by becoming conversant with this also, those who love learning should make even greater progress in living according to the law.
[15-26]
You are urged therefore to read with good will and attention, and to be indulgent in cases where, despite out diligent labor in translating, we may seem to have rendered some phrases imperfectly. For what was originally expressed in Hebrew does not have exactly the same sense when translated into another language. Not only this work, but even the law itself, the prophecies, and the rest of the books differ not a little as originally expressed.
[27-36]
When I came to Egypt in the thirty-eighth year of the reign of Euergetes and stayed for some time, I found opportunity for no little instruction. It seemed highly necessary that I should myself devote some pains and labor to the translation of the following book, using in that period of time great watchfulness and skill in order to complete and publish the book for those living abroad who wished to gain learning, being prepared in character to live according to the law.

Sir.1

[1] All wisdom comes from the Lord and is with him for ever.
[2] The sand of the sea, the drops of rain, and the days of eternity -- who can count them?

[3] The height of heaven, the breadth of the earth, the abyss, and wisdom -- who can search them out?
[4] Wisdom was created before all things, and prudent understanding from eternity.
[5] The root of wisdom -- to whom has it been revealed? Her clever devices -- who knows them?
[6] There is One who is wise, greatly to be feared, sitting upon his throne.
[7] The Lord himself created wisdom; he saw her and apportioned her, he poured her out upon all his works.
[8] She dwells with all flesh according to his gift, and he supplied her to those who love him.
[9] The fear of the Lord is glory and exultation, and gladness and a crown of rejoicing.
[10] The fear of the Lord delights the heart, and gives gladness and joy and long life.
[11] With him who fears the Lord it will go well at the end; on the day of his death he will be blessed.
[12] To fear the Lord is the beginning of wisdom; she is created with the faithful in the womb.
[13] She made among men an eternal foundation, and among their descendants she will be trusted.
[14] To fear the Lord is wisdom's full measure; she satisfies men with her fruits;
[15] she fills their whole house with desirable goods, and their storehouses with her produce.
[16] The fear of the Lord is the crown of wisdom, making peace and perfect health to flourish.
[17] He saw her and apportioned her; he rained down knowledge and discerning comprehension, and he exalted the glory of those who held her fast.
[18] To fear the Lord is the root of wisdom, and her branches are long life.
[22] Unrighteous anger cannot be justified, for a man's anger tips the scale to his ruin.
[23] A patient man will endure until the right moment, and then joy will burst forth for him.
[24] He will hide his words until the right moment, and the lips of many will tell of his good sense.
[25] In the treasuries of wisdom are wise sayings, but godliness is an abomination to a sinner.
[26] If you desire wisdom, keep the commandments, and the Lord will supply it for you.
[27] For the fear of the Lord is wisdom and instruction, and he delights in fidelity and meekness.
[28] Do not disobey the fear of the Lord; do not approach him with a

divided mind.
[29] Be not a hypocrite in men's sight, and keep watch over your lips.
[30] Do not exalt yourself lest you fall, and thus bring dishonor upon yourself. The Lord will reveal your secrets
and cast you down in the midst of the congregation, because you did not come in the fear of the Lord, and your heart was full of deceit.

Sir.2

[1] My son, if you come forward to serve the Lord, prepare yourself for temptation.
[2] Set your heart right and be steadfast, and do not be hasty in time of calamity.
[3] Hold fast to him and do not depart, that you may be honored at the end of your life.
[4] Accept whatever is brought upon you, and in changes that humble you be patient.
[5] For gold is tested in the fire, and acceptable men in the furnace of humiliation.
[6] Trust in him, and he will help you; make your ways straight, and hope in him.
[7] You who fear the Lord, wait for his mercy; and turn not aside, lest you fall.
[8] You who fear the Lord, trust in him, and your reward will not fail;
[9] you who fear the Lord, hope for good things, for everlasting joy and mercy.
[10] Consider the ancient generations and see: who ever trusted in the Lord and was put to shame? Or who ever persevered in the fear of the Lord and was forsaken? Or who ever called upon him and was overlooked?
[11] For the Lord is compassionate and merciful; he forgives sins and saves in time of affliction.
[12] Woe to timid hearts and to slack hands, and to the sinner who walks along two ways!
[13] Woe to the faint heart, for it has no trust! Therefore it will not be sheltered.
[14] Woe to you who have lost your endurance! What will you do when the Lord punishes you?
[15] Those who fear the Lord will not disobey his words, and those who love him will keep his ways.
[16] Those who fear the Lord will seek his approval, and those who love him will be filled with the law.

[17] Those who fear the Lord will prepare their hearts, and will humble themselves before him.
[18] Let us fall into the hands of the Lord, but not into the hands of men; for as his majesty is, so also is his mercy.

Sir.3

[1] Listen to me your father, O children; and act accordingly, that you may be kept in safety.
[2] For the Lord honored the father above the children, and he confirmed the right of the mother over her sons.
[3] Whoever honors his father atones for sins,
[4] and whoever glorifies his mother is like one who lays up treasure.
[5] Whoever honors his father will be gladdened by his own children, and when he prays he will be heard.
[6] Whoever glorifies his father will have long life, and whoever obeys the Lord will refresh his mother;
[7] he will serve his parents as his masters.
[8] Honor your father by word and deed, that a blessing from him may come upon you.
[9] For a father's blessing strengthens the houses of the children, but a mother's curse uproots their foundations.
[10] Do not glorify yourself by dishonoring your father, for your father's dishonor is no glory to you.
[11] For a man's glory comes from honoring his father, and it is a disgrace for children not to respect their mother.
[12] O son, help your father in his old age, and do not grieve him as long as he lives;
[13] even if he is lacking in understanding, show forbearance; in all your strength do not despise him.
[14] For kindness to a father will not be forgotten, and against your sins it will be credited to you;
[15] in the day of your affliction it will be remembered in your favor; as frost in fair weather, your sins will melt away.
[16] Whoever forsakes his father is like a blasphemer, and whoever angers his mother is cursed by the Lord.
[17] My son, perform your tasks in meekness; then you will be loved by those whom God accepts.
[18] The greater you are, the more you must humble yourself; so you will find favor in the sight of the Lord.
[20] For great is the might of the Lord; he is glorified by the humble.
[21] Seek not what is too difficult for you, nor investigate what is beyond

your power.
[22] Reflect upon what has been assigned to you, for you do not need what is hidden.
[23] Do not meddle in what is beyond your tasks, for matters too great for human understanding have been shown you.
[24] For their hasty judgment has led many astray, and wrong opinion has caused their thoughts to slip.
[26] A stubborn mind will be afflicted at the end, and whoever loves danger will perish by it.
[27] A stubborn mind will be burdened by troubles, and the sinner will heap sin upon sin.
[28] The affliction of the proud has no healing, for a plant of wickedness has taken root in him.
[29] The mind of the intelligent man will ponder a parable, and an attentive ear is the wise man's desire.
[30] Water extinguishes a blazing fire: so almsgiving atones for sin.
[31] Whoever requites favors gives thought to the future; at the moment of his falling he will find support.

Sir.4

[1] My son, deprive not the poor of his living, and do not keep needy eyes waiting.
[2] Do not grieve the one who is hungry, nor anger a man in want.
[3] Do not add to the troubles of an angry mind, nor delay your gift to a beggar.
[4] Do not reject an afflicted suppliant, nor turn your face away from the poor.
[5] Do not avert your eye from the needy, nor give a man occasion to curse you;
[6] for if in bitterness of soul he calls down a curse upon you, his Creator will hear his prayer.
[7] Make yourself beloved in the congregation; bow your head low to a great man.
[8] Incline your ear to the poor, and answer him peaceably and gently.
[9] Deliver him who is wronged from the hand of the wrongdoer; and do not be fainthearted in judging a case.
[10] Be like a father to orphans, and instead of a husband to their mother; you will then be like a son of the Most High,
and he will love you more than does your mother.
[11] Wisdom exalts her sons and gives help to those who seek her.

[12] Whoever loves her loves life, and those who seek her early will be filled with joy.
[13] Whoever holds her fast will obtain glory, and the Lord will bless the place she enters.
[14] Those who serve her will minister to the Holy One; the Lord loves those who love her.
[15] He who obeys her will judge the nations, and whoever gives heed to her will dwell secure.
[16] If he has faith in her he will obtain her; and his descendants will remain in possession of her.
[17] For at first she will walk with him on tortuous paths, she will bring fear and cowardice upon him, and will torment him by her discipline until she trusts him, and she will test him with her ordinances.
[18] Then she will come straight back to him and gladden him, and will reveal her secrets to him.
[19] If he goes astray she will forsake him, and hand him over to his ruin.
[20] Observe the right time, and beware of evil; and do not bring shame on yourself.
[21] For there is a shame which brings sin, and there is a shame which is glory and favor.
[22] Do not show partiality, to your own harm, or deference, to your downfall.
[23] Do not refrain from speaking at the crucial time, and do not hide your wisdom.
[24] For wisdom is known through speech, and education through the words of the tongue.
[25] Never speak against the truth, but be mindful of your ignorance.
[26] Do not be ashamed to confess your sins, and do not try to stop the current of a river.
[27] Do not subject yourself to a foolish fellow, nor show partiality to a ruler.
[28] Strive even to death for the truth and the Lord God will fight for you.
[29] Do not be reckless in your speech, or sluggish and remiss in your deeds.
[30] Do not be like a lion in your home, nor be a faultfinder with your servants.
[31] Let not your hand be extended to receive, but withdrawn when it is time to repay.

Sir.5

[1] Do not set your heart on your wealth, nor say, "I have enough."
[2] Do not follow your inclination and strength, walking according to the desires of your heart.

[3] Do not say, "Who will have power over me?" for the Lord will surely punish you.
[4] Do not say, "I sinned, and what happened to me?" for the Lord is slow to anger.
[5] Do not be so confident of atonement that you add sin to sin.
[6] Do not say, "His mercy is great, he will forgive the multitude of my sins," for both mercy and wrath are with him,
and his anger rests on sinners.
[7] Do not delay to turn to the Lord, nor postpone it from day to day; for suddenly the wrath of the Lord will go forth,
and at the time of punishment you will perish.
[8] Do not depend on dishonest wealth, for it will not benefit you in the day of calamity.
[9] Do not winnow with every wind, nor follow every path: the double-tongued sinner does that.
[10] Be steadfast in your understanding, and let your speech be consistent.
[11] Be quick to hear, and be deliberate in answering.
[12] If you have understanding, answer your neighbor; but if not, put your hand on your mouth.
[13] Glory and dishonor come from speaking, and a man's tongue is his downfall.
[14] Do not be called a slanderer, and do not lie in ambush with your tongue; for shame comes to the thief, and severe condemnation to the double-tongued.
[15] In great and small matters do not act amiss,

Sir.6

[1] and do not become an enemy instead of a friend; for a bad name incurs shame and reproach: so fares the double-tongued sinner.
[2] Do not exalt yourself through your soul's counsel, lest your soul be torn in pieces like a bull.
[3] You will devour your leaves and destroy your fruit, and will be left like a withered tree.
[4] An evil soul will destroy him who has it, and make him the laughingstock of his enemies.
[5] A pleasant voice multiplies friends, and a gracious tongue multiplies courtesies.
[6] Let those that are at peace with you be many, but let your advisers be one in a thousand.
[7] When you gain a friend, gain him through testing, and do not trust him

hastily.
[8] For there is a friend who is such at his own convenience, but will not stand by you in your day of trouble.
[9] And there is a friend who changes into an enemy, and will disclose a quarrel to your disgrace.
[10] And there is a friend who is a table companion, but will not stand by you in your day of trouble.
[11] In prosperity he will make himself your equal, and be bold with your servants;
[12] but if you are brought low he will turn against you, and will hide himself from your presence.
[13] Keep yourself far from your enemies, and be on guard toward your friends.
[14] A faithful friend is a sturdy shelter: he that has found one has found a treasure.
[15] There is nothing so precious as a faithful friend, and no scales can measure his excellence.
[16] A faithful friend is an elixir of life; and those who fear the Lord will find him.
[17] Whoever fears the Lord directs his friendship aright, for as he is, so is his neighbor also.
[18] My son, from your youth up choose instruction, and until you are old you will keep finding wisdom.
[19] Come to her like one who plows and sows, and wait for her good harvest. For in her service you will toil a little while, and soon you will eat of her produce.
[20] She seems very harsh to the uninstructed; a weakling will not remain with her.
[21] She will weigh him down like a heavy testing stone, and he will not be slow to cast her off.
[22] For wisdom is like her name, and is not manifest to many.
[23] Listen, my son, and accept my judgment; do not reject my counsel.
[24] Put your feet into her fetters, and your neck into her collar.
[25] Put your shoulder under her and carry her, and do not fret under her bonds.
[26] Come to her with all your soul, and keep her ways with all your might.
[27] Search out and seek, and she will become known to you; and when you get hold of her, do not let her go.
[28] For at last you will find the rest she gives, and she will be changed into joy for you.
[29] Then her fetters will become for you a strong protection, and her collar a glorious robe.
[30] Her yoke is a golden ornament, and her bonds are a cord of blue.
[31] You will wear her like a glorious robe, and put her on like a crown of

gladness.
[32] If you are willing, my son, you will be taught, and if you apply yourself you will become clever.
[33] If you love to listen you will gain knowledge, and if you incline your ear you will become wise.
[34] Stand in the assembly of the elders. Who is wise? Hold fast to him.
[35] Be ready to listen to every narrative, and do not let wise proverbs escape you.
[36] If you see an intelligent man, visit him early; let your foot wear out his doorstep.
[37] Reflect on the statutes of the Lord, and meditate at all times on his commandments. It is he who will give insight to your mind, and your desire for wisdom will be granted.

Sir.7

[1] Do no evil, and evil will never befall you.
[2] Stay away from wrong, and it will turn away from you.
[3] My son, do not sow the furrows of injustice, and you will not reap a sevenfold crop.
[4] Do not seek from the Lord the highest office, nor the seat of honor from the king.
[5] Do not assert your righteousness before the Lord, nor display your wisdom before the king.
[6] Do not seek to become a judge, lest you be unable to remove iniquity, lest you be partial to a powerful man, and thus put a blot on your integrity.
[7] Do not offend against the public, and do not disgrace yourself among the people.
[8] Do not commit a sin twice; even for one you will not go unpunished.
[9] Do not say, "He will consider the multitude of my gifts, and when I make an offering to the Most High God he will accept it."
[10] Do not be fainthearted in your prayer, nor neglect to give alms.
[11] Do not ridicule a man who is bitter in soul, for there is One who abases and exalts.
[12] Do not devise a lie against your brother, nor do the like to a friend.
[13] Refuse to utter any lie, for the habit of lying serves no good.
[14] Do not prattle in the assembly of the elders, nor repeat yourself in your prayer.
[15] Do not hate toilsome labor, or farm work, which were created by the Most High.
[16] Do not count yourself among the crowd of sinners; remember that

wrath does not delay.
[17] Humble yourself greatly, for the punishment of the ungodly is fire and worms.
[18] Do not exchange a friend for money, or a real brother for the gold of Ophir.
[19] Do not deprive yourself of a wise and good wife, for her charm is worth more than gold.
[20] Do not abuse a servant who performs his work faithfully, or a hired laborer who devotes himself to you.
[21] Let your soul love an intelligent servant; do not withhold from him his freedom.
[22] Do you have cattle? Look after them; if they are profitable to you, keep them.
[23] Do you have children? Discipline them, and make them obedient from their youth.
[24] Do you have daughters? Be concerned for their chastity, and do not show yourself too indulgent with them.
[25] Give a daughter in marriage; you will have finished a great task. But give her to a man of understanding.
[26] If you have a wife who pleases you, do not cast her out; but do not trust yourself to one whom you detest.
[27] With all your heart honor your father, and do not forget the birth pangs of your mother.
[28] Remember that through your parents you were born; and what can you give back to them that equals their gift to you?
[29] With all your soul fear the Lord, and honor his priests.
[30] With all your might love your Maker, and do not forsake his ministers.
[31] Fear the Lord and honor the priest, and give him his portion, as is commanded you: the first fruits, the guilt offering, the gift of the shoulders, the sacrifice of sanctification, and the first fruits of the holy things.
[32] Stretch forth your hand to the poor, so that your blessing may be complete.
[33] Give graciously to all the living, and withhold not kindness from the dead.
[34] Do not fail those who weep, but mourn with those who mourn.
[35] Do not shrink from visiting a sick man, because for such deeds you will be loved.
[36] In all you do, remember the end of your life, and then you will never sin.

Sir.8

[1] Do not contend with a powerful man, lest you fall into his hands.
[2] Do not quarrel with a rich man, lest his resources outweigh yours; for gold has ruined many, and has perverted the minds of kings.
[3] Do not argue with a chatterer, nor heap wood on his fire.
[4] Do not jest with an ill-bred person, lest your ancestors be disgraced.
[5] Do not reproach a man who is turning away from sin; remember that we all deserve punishment.
[6] Do not disdain a man when he is old, for some of us are growing old.
[7] Do not rejoice over any one's death; remember that we all must die.
[8] Do not slight the discourse of the sages, but busy yourself with their maxims; because from them you will gain instruction and learn how to serve great men.
[9] Do not disregard the discourse of the aged, for they themselves learned from their fathers; because from them you will gain understanding and learn how to give an answer in time of need.
[10] Do not kindle the coals of a sinner, lest you be burned in his flaming fire.
[11] Do not get up and leave an insolent fellow, lest he lie in ambush against your words.
[12] Do not lend to a man who is stronger than you; but if you do lend anything, be as one who has lost it.
[13] Do not give surety beyond your means, but if you give surety, be concerned as one who must pay.
[14] Do not go to law against a judge, for the decision will favor him because of his standing.
[15] Do not travel on the road with a foolhardy fellow, lest he be burdensome to you; for he will act as he pleases, and through his folly you will perish with him.
[16] Do not fight with a wrathful man, and do not cross the wilderness with him; because blood is as nothing in his sight,
and where no help is at hand, he will strike you down.
[17] Do not consult with a fool, for he will not be able to keep a secret.
[18] In the presence of a stranger do nothing that is to be kept secret, for you do not know what he will divulge.
[19] Do not reveal your thoughts to every one, lest you drive away your good luck.

Sir.9

[1] Do not be jealous of the wife of your bosom, and do not teach her an evil lesson to your own hurt.

[2] Do not give yourself to a woman so that she gains mastery over your strength.
[3] Do not go to meet a loose woman, lest you fall into her snares.
[4] Do not associate with a woman singer, lest you be caught in her intrigues.
[5] Do not look intently at a virgin, lest you stumble and incur penalties for her.
[6] Do not give yourself to harlots lest you lose your inheritance.
[7] Do not look around in the streets of a city, nor wander about in its deserted sections.
[8] Turn away your eyes from a shapely woman, and do not look intently at beauty belonging to another; many have been misled by a woman's beauty, and by it passion is kindled like a fire.
[9] Never dine with another man's wife, nor revel with her at wine; lest your heart turn aside to her, and in blood you be plunged into destruction.
[10] Forsake not an old friend, for a new one does not compare with him. A new friend is like new wine; when it has aged you will drink it with pleasure.
[11] Do not envy the honors of a sinner, for you do not know what his end will be.
[12] Do not delight in what pleases the ungodly; remember that they will not be held guiltless as long as they live.
[13] Keep far from a man who has the power to kill, and you will not be worried by the fear of death. But if you approach him, make no misstep, lest he rob you of your life. Know that you are walking in the midst of snares, and that you are going about on the city battlements.
[14] As much as you can, aim to know your neighbors, and consult with the wise.
[15] Let your conversation be with men of understanding, and let all your discussion be about the law of the Most High.
[16] Let righteous men be your dinner companions, and let your glorying be in the fear of the Lord.
[17] A work will be praised for the skill of the craftsmen; so a people's leader is proved wise by his words.
[18] A babbler is feared in his city, and the man who is reckless in speech will be hated.

Sir.10

[1] A wise magistrate will educate his people, and the rule of an understanding man will be well ordered.
[2] Like the magistrate of the people, so are his officials; and like the ruler of

the city, so are all its inhabitants.
[3] An undisciplined king will ruin his people, but a city will grow through the understanding of its rulers.
[4] The government of the earth is in the hands of the Lord, and over it he will raise up the right man for the time.
[5] The success of a man is in the hands of the Lord, and he confers his honor upon the person of the scribe.
[6] Do not be angry with your neighbor for any injury, and do not attempt anything by acts of insolence.
[7] Arrogance is hateful before the Lord and before men, and injustice is outrageous to both.
[8] Sovereignty passes from nation to nation on account of injustice and insolence and wealth.
[9] How can he who is dust and ashes be proud? for even in life his bowels decay.
[10] A long illness baffles the physician; the king of today will die tomorrow.
[11] For when a man is dead, he will inherit creeping things, and wild beasts, and worms.
[12] The beginning of man's pride is to depart from the Lord; his heart has forsaken his Maker.
[13] For the beginning of pride is sin, and the man who clings to it pours out abominations. Therefore the Lord brought upon them extraordinary afflictions, and destroyed them utterly.
[14] The Lord has cast down the thrones of rulers, and has seated the lowly in their place.
[15] The Lord has plucked up the roots of the nations, and has planted the humble in their place.
[16] The Lord has overthrown the lands of the nations, and has destroyed them to the foundations of the earth.
[17] He has removed some of them and destroyed them, and has extinguished the memory of them from the earth.
[18] Pride was not created for men, nor fierce anger for those born of women.
[19] What race is worthy of honor? The human race. What race is worthy of honor? Those who fear the Lord. What race is unworthy of honor? The human race. What race is unworthy of honor? Those who transgress the commandments.
[20] Among brothers their leader is worthy of honor, and those who fear the Lord are worthy of honor in his eyes.
[22] The rich, and the eminent, and the poor -- their glory is the fear of the Lord.
[23] It is not right to despise an intelligent poor man, nor is it proper to

honor a sinful man.
[24] The nobleman, and the judge, and the ruler will be honored, but none of them is greater than the man who fears the Lord.
[25] Free men will be at the service of a wise servant, and a man of understanding will not grumble.
[26] Do not make a display of your wisdom when you do your work, nor glorify yourself at a time when you are in want.
[27] Better is a man who works and has an abundance of everything, than one who goes about boasting, but lacks bread.
[28] My son, glorify yourself with humility, and ascribe to yourself honor according to your worth.
[29] Who will justify the man that sins against himself? And who will honor the man that dishonors his own life?
[30] A poor man is honored for his knowledge, while a rich man is honored for his wealth.
[31] A man honored in poverty, how much more in wealth! And a man dishonored in wealth, how much more in poverty!

Sir.11

[1] The wisdom of a humble man will lift up his head, and will seat him among the great.
[2] Do not praise a man for his good looks, nor loathe a man because of his appearance.
[3] The bee is small among flying creatures, but her product is the best of sweet things.
[4] Do not boast about wearing fine clothes, nor exalt yourself in the day that you are honored; for the works of the Lord are wonderful, and his works are concealed from men.
[5] Many kings have had to sit on the ground, but one who was never thought of has worn a crown.
[6] Many rulers have been greatly disgraced, and illustrious men have been handed over to others.
[7] Do not find fault before you investigate; first consider, and then reprove.
[8] Do not answer before you have heard, nor interrupt a speaker in the midst of his words.
[9] Do not argue about a matter which does not concern you, nor sit with sinners when they judge a case.
[10] My son, do not busy yourself with many matters; if you multiply activities you will not go unpunished, and if you pursue you will not overtake, and by fleeing you will not escape.
[11] There is a man who works, and toils, and presses on, but is so much the

more in want.
[12] There is another who is slow and needs help, who lacks strength and abounds in poverty; but the eyes of the Lord look upon him for his good; he lifts him out of his low estate
[13] and raises up his head, so that many are amazed at him.
[14] Good things and bad, life and death, poverty and wealth, come from the Lord.
[17] The gift of the Lord endures for those who are godly, and what he approves will have lasting success.
[18] There is a man who is rich through his diligence and self-denial, and this is the reward allotted to him:
[19] when he says, "I have found rest, and now I shall enjoy my goods!" he does not know how much time will pass
until he leaves them to others and dies.
[20] Stand by your covenant and attend to it, and grow old in your work.
[21] Do not wonder at the works of a sinner, but trust in the Lord and keep at your toil; for it is easy in the sight of the Lord to enrich a poor man quickly and suddenly.
[22] The blessing of the Lord is the reward of the godly, and quickly God causes his blessing to flourish.
[23] Do not say, "What do I need, and what prosperity could be mine in the future?"
[24] Do not say, "I have enough, and what calamity could happen to me in the future?"
[25] In the day of prosperity, adversity is forgotten, and in the day of adversity, prosperity is not remembered.
[26] For it is easy in the sight of the Lord to reward a man on the day of death according to his conduct.
[27] The misery of an hour makes one forget luxury, and at the close of a man's life his deeds will be revealed.
[28] Call no one happy before his death; a man will be known through his children.
[29] Do not bring every man into your home, for many are the wiles of the crafty.
[30] Like a decoy partridge in a cage, so is the mind of a proud man, and like a spy he observes your weakness;
[31] for he lies in wait, turning good into evil, and to worthy actions he will attach blame.
[32] From a spark of fire come many burning coals, and a sinner lies in wait to shed blood.
[33] Beware of a scoundrel, for he devises evil, lest he give you a lasting blemish.
[34] Receive a stranger into your home and he will upset you with

commotion, and will estrange you from your family.

Sir.12

[1] If you do a kindness, know to whom you do it, and you will be thanked for your good deeds.
[2] Do good to a godly man, and you will be repaid --if not by him, certainly by the Most High.
[3] No good will come to the man who persists in evil or to him who does not give alms.
[4] Give to the godly man, but do not help the sinner.
[5] Do good to the humble, but do not give to the ungodly; hold back his bread, and do not give it to him, lest by means of it he subdue you; for you will receive twice as much evil for all the good which you do to him.
[6] For the Most High also hates sinners and will inflict punishment on the ungodly.
[7] Give to the good man, but do not help the sinner.
[8] A friend will not be known in prosperity, nor will an enemy be hidden in adversity.
[9] A man's enemies are grieved when he prospers, and in his adversity even his friend will separate from him.
[10] Never trust your enemy, for like the rusting of copper, so is his wickedness.
[11] Even if he humbles himself and goes about cringing, watch yourself, and be on your guard against him; and you will be to him like one who has polished a mirror, and you will know that it was not hopelessly tarnished.
[12] Do not put him next to you, lest he overthrow you and take your place; do not have him sit at your right, lest he try to take your seat of honor, and at last you will realize the truth of my words, and be stung by what I have said.
[13] Who will pity a snake charmer bitten by a serpent, or any who go near wild beasts?
[14] So no one will pity a man who associates with a sinner and becomes involved in his sins.
[15] He will stay with you for a time, but if you falter, he will not stand by you.
[16] An enemy will speak sweetly with his lips, but in his mind he will plan to throw you into a pit; an enemy will weep with his eyes, but if he finds an opportunity his thirst for blood will be insatiable.
[17] If calamity befalls you, you will find him there ahead of you; and while pretending to help you, he will trip you by the heel;
[18] he will shake his head, and clap his hands, and whisper much, and

change his expression.

Sir.13

[1] Whoever touches pitch will be defiled, and whoever associates with a proud man will become like him.
[2] Do not lift a weight beyond your strength, nor associate with a man mightier and richer than you. How can the clay pot associate with the iron kettle? The pot will strike against it, and will itself be broken.
[3] A rich man does wrong, and he even adds reproaches; a poor man suffers wrong, and he must add apologies.
[4] A rich man will exploit you if you can be of use to him, but if you are in need he will forsake you.
[5] If you own something, he will live with you; he will drain your resources and he will not care.
[6] When he needs you he will deceive you, he will smile at you and give you hope. He will speak to you kindly and say, "What do you need?"
[7] He will shame you with his foods, until he has drained you two or three times; and finally he will deride you. Should he see you afterwards, he will forsake you, and shake his head at you.
[8] Take care not to be led astray, and not to be humiliated in your feasting.
[9] When a powerful man invites you, be reserved; and he will invite you the more often.
[10] Do not push forward, lest you be repulsed; and do not remain at a distance, lest you be forgotten.
[11] Do not try to treat him as an equal, nor trust his abundance of words; for he will test you through much talk, and while he smiles he will be examining you.
[12] Cruel is he who does not keep words to himself; he will not hesitate to injure or to imprison.
[13] Keep words to yourself and be very watchful, for you are walking about with your own downfall.
[15] Every creature loves its like, and every person his neighbor;
[16] all living beings associate by species, and a man clings to one like himself.
[17] What fellowship has a wolf with a lamb? No more has a sinner with a godly man.
[18] What peace is there between a hyena and a dog? And what peace between a rich man and a poor man?
[19] Wild asses in the wilderness are the prey of lions; likewise the poor are pastures for the rich.

[20] Humility is an abomination to a proud man; likewise a poor man is an abomination to a rich one.
[21] When a rich man totters, he is steadied by friends, but when a humble man falls, he is even pushed away by friends.
[22] If a rich man slips, his helpers are many; he speaks unseemly words, and they justify him. If a humble man slips, they even reproach him; he speaks sensibly, and receives no attention.
[23] When the rich man speaks all are silent, and they extol to the clouds what he says. When the poor man speaks they say, "Who is this fellow?" And should he stumble, they even push him down.
[24] Riches are good if they are free from sin, and poverty is evil in the opinion of the ungodly.
[25] A man's heart changes his countenance, either for good or for evil.
[26] The mark of a happy heart is a cheerful face, but to devise proverbs requires painful thinking.

Sir.14

[1] Blessed is the man who does not blunder with his lips and need not suffer grief for sin.
[2] Blessed is he whose heart does not condemn him, and who has not given up his hope.
[3] Riches are not seemly for a stingy man; and of what use is property to an envious man?
[4] Whoever accumulates by depriving himself, accumulates for others; and others will live in luxury on his goods.
[5] If a man is mean to himself, to whom will he be generous? He will not enjoy his own riches.
[6] No one is meaner than the man who is grudging to himself, and this is the retribution for his baseness;
[7] even if he does good, he does it unintentionally, and betrays his baseness in the end.
[8] Evil is the man with a grudging eye; he averts his face and disregards people.
[9] A greedy man's eye is not satisfied with a portion, and mean injustice withers the soul.
[10] A stingy man's eye begrudges bread, and it is lacking at his table.
[11] My son, treat yourself well, according to your means, and present worthy offerings to the Lord.
[12] Remember that death will not delay, and the decree of Hades has not been shown to you.
[13] Do good to a friend before you die, and reach out and give to him as

much as you can.
[14] Do not deprive yourself of a happy day; let not your share of desired good pass by you.
[15] Will you not leave the fruit of your labors to another, and what you acquired by toil to be divided by lot?
[16] Give, and take, and beguile yourself, because in Hades one cannot look for luxury.
[17] All living beings become old like a garment, for the decree from of old is, "You must surely die!"
[18] Like flourishing leaves on a spreading tree which sheds some and puts forth others, so are the generations of flesh and blood: one dies and another is born.
[19] Every product decays and ceases to exist, and the man who made it will pass away with it.
[20] Blessed is the man who meditates on wisdom and who reasons intelligently.
[21] He who reflects in his mind on her ways will also ponder her secrets.
[22] Pursue wisdom like a hunter, and lie in wait on her paths.
[23] He who peers through her windows will also listen at her doors;
[24] he who encamps near her house will also fasten his tent peg to her walls;
[25] he will pitch his tent near her, and will lodge in an excellent lodging place;
[26] he will place his children under her shelter, and will camp under her boughs;
[27] he will be sheltered by her from the heat, and will dwell in the midst of her glory.

Sir.15

[1] The man who fears the Lord will do this, and he who holds to the law will obtain wisdom.
[2] She will come to meet him like a mother, and like the wife of his youth she will welcome him.
[3] She will feed him with the bread of understanding, and give him the water of wisdom to drink.
[4] He will lean on her and will not fall, and he will rely on her and will not be put to shame.
[5] She will exalt him above his neighbors, and will open his mouth in the midst of the assembly.
[6] He will find gladness and a crown of rejoicing, and will acquire an

everlasting name.
[7] Foolish men will not obtain her, and sinful men will not see her.
[8] She is far from men of pride, and liars will never think of her.
[9] A hymn of praise is not fitting on the lips of a sinner, for it has not been sent from the Lord.
[10] For a hymn of praise should be uttered in wisdom, and the Lord will prosper it.
[11] Do not say, "Because of the Lord I left the right way"; for he will not do what he hates.
[12] Do not say, "It was he who led me astray"; for he had no need of a sinful man.
[13] The Lord hates all abominations, and they are not loved by those who fear him.
[14] It was he who created man in the beginning, and he left him in the power of his own inclination.
[15] If you will, you can keep the commandments, and to act faithfully is a matter of your own choice.
[16] He has placed before you fire and water: stretch out your hand for whichever you wish.
[17] Before a man are life and death, and whichever he chooses will be given to him.
[18] For great is the wisdom of the Lord; he is mighty in power and sees everything;
[19] his eyes are on those who fear him, and he knows every deed of man.
[20] He has not commanded any one to be ungodly, and he has not given any one permission to sin.

Sir.16

[1] Do not desire a multitude of useless children, nor rejoice in ungodly sons.
[2] If they multiply , do not rejoice in them, unless the fear of the Lord is in them.
[3] Do not trust in their survival, and do not rely on their multitude; for one is better than a thousand, and to die childless is better than to have ungodly children.
[4] For through one man of understanding a city will be filled with people, but through a tribe of lawless men it will be made desolate.
[5] Many such things my eye has seen, and my ear has heard things more striking than these.
[6] In an assembly of sinners a fire will be kindled, and in a disobedient nation wrath was kindled.

[7] He was not propitiated for the ancient giants who revolted in their might.
[8] He did not spare the neighbors of Lot, whom he loathed on account of their insolence.
[9] He showed no pity for a nation devoted to destruction, for those destroyed in their sins;
[10] nor for the six hundred thousand men on foot, who rebelliously assembled in their stubbornness.
[11] Even if there is only one stiff-necked person, it will be a wonder if he remains unpunished. For mercy and wrath are with the Lord; he is mighty to forgive, and he pours out wrath.
[12] As great as his mercy, so great is also his reproof; he judges a man according to his deeds.
[13] The sinner will not escape with his plunder, and the patience of the godly will not be frustrated.
[14] He will make room for every act of mercy; every one will receive in accordance with his deeds.
[17] Do not say, "I shall be hidden from the Lord, and who from on high will remember me? Among so many people I shall not be known, for what is my soul in the boundless creation?
[18] Behold, heaven and the highest heaven, the abyss and the earth, will tremble at his visitation.
[19] The mountains also and the foundations of the earth shake with trembling when he looks upon them.
[20] And no mind will reflect on this. Who will ponder his ways?
[21] Like a tempest which no man can see, so most of his works are concealed.
[22] Who will announce his acts of justice? Or who will await them? For the covenant is far off."
[23] This is what one devoid of understanding thinks; a senseless and misguided man thinks foolishly.
[24] Listen to me, my son, and acquire knowledge, and pay close attention to my words.
[25] I will impart instruction by weight, and declare knowledge accurately.
[26] The works of the Lord have existed from the beginning by his creation, and when he made them, he determined their divisions.
[27] He arranged his works in an eternal order, and their dominion for all generations; they neither hunger nor grow weary, and they do not cease from their labors.
[28] They do not crowd one another aside, and they will never disobey his word.
[29] After this the Lord looked upon the earth, and filled it with his good things;

[30] with all kinds of living beings he covered its surface, and to it they return.

Sir.17

[1] The Lord created man out of earth, and turned him back to it again.
[2] He gave to men few days, a limited time, but granted them authority over the things upon the earth.
[3] He endowed them with strength like his own, and made them in his own image.
[4] He placed the fear of them in all living beings, and granted them dominion over beasts and birds.
[6] He made for them tongue and eyes; he gave them ears and a mind for thinking.
[7] He filled them with knowledge and understanding, and showed them good and evil.
[8] He set his eye upon their hearts to show them the majesty of his works.
[10] And they will praise his holy name, to proclaim the grandeur of his works.
[11] He bestowed knowledge upon them, and allotted to them the law of life.
[12] He established with them an eternal covenant, and showed them his judgments.
[13] Their eyes saw his glorious majesty, and their ears heard the glory of his voice.
[14] And he said to them, "Beware of all unrighteousness." And he gave commandment to each of them concerning
his neighbor.
[15] Their ways are always before him, they will not be hid from his eyes.
[17] He appointed a ruler for every nation, but Israel is the Lord's own portion.
[19] All their works are as the sun before him, and his eyes are continually upon their ways.
[20] Their iniquities are not hidden from him, and all their sins are before the Lord.
[22] A man's almsgiving is like a signet with the Lord and he will keep a person's kindness like the apple of his eye.
[23] Afterward he will arise and requite them, and he will bring their recompense on their heads.
[24] Yet to those who repent he grants a return, and he encourages those whose endurance is failing.
[25] Turn to the Lord and forsake your sins; pray in his presence and lessen

your offenses.
[26] Return to the Most High and turn away from iniquity, and hate abominations intensely.
[27] Who will sing praises to the Most High in Hades, as do those who are alive and give thanks?
[28] From the dead, as from one who does not exist, thanksgiving has ceased; he who is alive and well sings the Lord's praises.
[29] How great is the mercy of the Lord, and his forgiveness for those who turn to him!
[30] For all things cannot be in men, since a son of man is not immortal.
[31] What is brighter than the sun? Yet its light fails. So flesh and blood devise evil.
[32] He marshals the host of the height of heaven; but all men are dust and ashes.

Sir.18

[1] He who lives for ever created the whole universe;
[2] the Lord alone will be declared righteous.
[4] To none has he given power to proclaim his works; and who can search out his mighty deeds?
[5] Who can measure his majestic power? And who can fully recount his mercies?
[6] It is not possible to diminish or increase them, nor is it possible to trace the wonders of the Lord.
[7] When a man has finished, he is just beginning, and when he stops, he will be at a loss.
[8] What is man, and of what use is he? What is his good and what is his evil?
[9] The number of a man's days is great if he reaches a hundred years.
[10] Like a drop of water from the sea and a grain of sand so are a few years in the day of eternity.
[11] Therefore the Lord is patient with them and pours out his mercy upon them.
[12] He sees and recognizes that their end will be evil; therefore he grants them forgiveness in abundance.
[13] The compassion of man is for his neighbor, but the compassion of the Lord is for all living beings. He rebukes and trains and teaches them, and turns them back, as a shepherd his flock.
[14] He has compassion on those who accept his discipline and who are eager for his judgments.

[15] My son, do not mix reproach with your good deeds, nor cause grief by your words when you present a gift.
[16] Does not the dew assuage the scorching heat? So a word is better than a gift.
[17] Indeed, does not a word surpass a good gift? Both are to be found in a gracious man.
[18] A fool is ungracious and abusive, and the gift of a grudging man makes the eyes dim.
[19] Before you speak, learn, and before you fall ill, take care of your health.
[20] Before judgment, examine yourself, and in the hour of visitation you will find forgiveness.
[21] Before falling ill, humble yourself, and when you are on the point of sinning, turn back.
[22] Let nothing hinder you from paying a vow promptly, and do not wait until death to be released from it.
[23] Before making a vow, prepare yourself; and do not be like a man who tempts the Lord.
[24] Think of his wrath on the day of death, and of the moment of vengeance when he turns away his face.
[25] In the time of plenty think of the time of hunger; in the days of wealth think of poverty and need.
[26] From morning to evening conditions change, and all things move swiftly before the Lord.
[27] A wise man is cautious in everything, and in days of sin he guards against wrongdoing.
[28] Every intelligent man knows wisdom, and he praises the one who finds her.
[29] Those who understand sayings become skilled themselves, and pour forth apt proverbs.
[30] Do not follow your base desires, but restrain your appetites.
[31] If you allow your soul to take pleasure in base desire, it will make you the laughingstock of your enemies.
[32] Do not revel in great luxury, lest you become impoverished by its expense.
[33] Do not become a beggar by feasting with borrowed money, when you have nothing in your purse.

Sir.19

[1] A workman who is a drunkard will not become rich; he who despises small things will fail little by little.
[2] Wine and women lead intelligent men astray, and the man who consorts

with harlots is very reckless.
[3] Decay and worms will inherit him, and the reckless soul will be snatched away.
[4] One who trusts others too quickly is lightminded, and one who sins does wrong to himself.
[5] One who rejoices in wickedness will be condemned,
[6] and for one who hates gossip evil is lessened.
[7] Never repeat a conversation, and you will lose nothing at all.
[8] With friend or foe do not report it, and unless it would be a sin for you, do not disclose it;
[9] for some one has heard you and watched you, and when the time comes he will hate you.
[10] Have you heard a word? Let it die with you. Be brave! It will not make you burst!
[11] With such a word a fool will suffer pangs like a woman in labor with a child.
[12] Like an arrow stuck in the flesh of the thigh, so is a word inside a fool.
[13] Question a friend, perhaps he did not do it; but if he did anything, so that he may do it no more.
[14] Question a neighbor, perhaps he did not say it; but if he said it, so that he may not say it again.
[15] Question a friend, for often it is slander; so do not believe everything you hear.
[16] A person may make a slip without intending it. Who has never sinned with his tongue?
[17] Question your neighbor before you threaten him; and let the law of the Most High take its course.
[20] All wisdom is the fear of the Lord, and in all wisdom there is the fulfilment of the law.
[22] But the knowledge of wickedness is not wisdom, nor is there prudence where sinners take counsel.
[23] There is a cleverness which is abominable, but there is a fool who merely lacks wisdom.
[24] Better is the God-fearing man who lacks intelligence, than the highly prudent man who transgresses the law.
[25] There is a cleverness which is scrupulous but unjust, and there are people who distort kindness to gain a verdict.
[26] There is a rascal bowed down in mourning, but inwardly he is full of deceit.
[27] He hides his face and pretends not to hear; but where no one notices, he will forestall you.
[28] And if by lack of strength he is prevented from sinning, he will do evil when he finds an opportunity.

[29] A man is known by his appearance, and a sensible man is known by his face, when you meet him.
[30] A man's attire and open-mouthed laughter, and a man's manner of walking, show what he is.

Sir.20

[1] There is a reproof which is not timely; and there is a man who keeps silent but is wise.
[2] How much better it is to reprove than to stay angry! And the one who confesses his fault will be kept from loss.
[4] Like a eunuch's desire to violate a maiden is a man who executes judgments by violence.
[5] There is one who by keeping silent is found wise, while another is detested for being too talkative.
[6] There is one who keeps silent because he has no answer, while another keeps silent because he knows when to speak.
[7] A wise man will be silent until the right moment, but a braggart and fool goes beyond the right moment.
[8] Whoever uses too many words will be loathed, and whoever usurps the right to speak will be hated.
[9] There may be good fortune for a man in adversity, and a windfall may result in a loss.
[10] There is a gift that profits you nothing, and there is a gift that brings a double return.
[11] There are losses because of glory, and there are men who have raised their heads from humble circumstances.
[12] There is a man who buys much for a little, but pays for it seven times over.
[13] The wise man makes himself beloved through his words, but the courtesies of fools are wasted.
[14] A fool's gift will profit you nothing, for he has many eyes instead of one.
[15] He gives little and upbraids much, he opens his mouth like a herald; today he lends and tomorrow he asks it back;
such a one is a hateful man.
[16] A fool will say, "I have no friend, and there is no gratitude for my good deeds; those who eat my bread speak unkindly."
[17] How many will ridicule him, and how often!
[18] A slip on the pavement is better than a slip of the tongue; so the downfall of the wicked will occur speedily.
[19] An ungracious man is like a story told at the wrong time, which is

continually on the lips of the ignorant.
[20] A proverb from a fool's lips will be rejected, for he does not tell it at its proper time.
[21] A man may be prevented from sinning by his poverty, so when he rests he feels no remorse.
[22] A man may lose his life through shame, or lose it because of his foolish look.
[23] A man may for shame make promises to a friend, and needlessly make him an enemy.
[24] A lie is an ugly blot on a man; it is continually on the lips of the ignorant.
[25] A thief is preferable to a habitual liar, but the lot of both is ruin.
[26] The disposition of a liar brings disgrace, and his shame is ever with him.
[27] He who speaks wisely will advance himself, and a sensible man will please great men.
[28] Whoever cultivates the soil will heap up his harvest, and whoever pleases great men will atone for injustice.
[29] Presents and gifts blind the eyes of the wise; like a muzzle on the mouth they avert reproofs.
[30] Hidden wisdom and unseen treasure, what advantage is there in either of them?
[31] Better is the man who hides his folly than the man who hides his wisdom.

Sir.21

[1] Have you sinned, my son? Do so no more, but pray about your former sins.
[2] Flee from sin as from a snake; for if you approach sin, it will bite you. Its teeth are lion's teeth, and destroy the souls of men.
[3] All lawlessness is like a two-edged sword; there is no healing for its wound.
[4] Terror and violence will lay waste riches; thus the house of the proud will be laid waste.
[5] The prayer of a poor man goes from his lips to the ears of God, and his judgment comes speedily.
[6] Whoever hates reproof walks in the steps of the sinner, but he that fears the Lord will repent in his heart.
[7] He who is mighty in speech is known from afar; but the sensible man, when he slips, is aware of it.

[8] A man who builds his house with other people's money is like one who gathers stones for his burial mound.
[9] An assembly of the wicked is like tow gathered together, and their end is a flame of fire.
[10] The way of sinners is smoothly paved with stones, but at its end is the pit of Hades.
[11] Whoever keeps the law controls his thoughts, and wisdom is the fulfilment of the fear of the Lord.
[12] He who is not clever cannot be taught, but there is a cleverness which increases bitterness.
[13] The knowledge of a wise man will increase like a flood, and his counsel like a flowing spring.
[14] The mind of a fool is like a broken jar; it will hold no knowledge.
[15] When a man of understanding hears a wise saying, he will praise it and add to it; when a reveler hears it, he dislikes it
and casts it behind his back.
[16] A fool's narration is like a burden on a journey, but delight will be found in the speech of the intelligent.
[17] The utterance of a sensible man will be sought in the assembly, and they will ponder his words in their minds.
[18] Like a house that has vanished, so is wisdom to a fool; and the knowledge of the ignorant is unexamined talk.
[19] To a senseless man education is fetters on his feet, and like manacles on his right hand.
[20] A fool raises his voice when he laughs, but a clever man smiles quietly.
[21] To a sensible man education is like a golden ornament, and like a bracelet on the right arm.
[22] The foot of a fool rushes into a house, but a man of experience stands respectfully before it.
[23] A boor peers into the house from the door, but a cultivated man remains outside.
[24] It is ill-mannered for a man to listen at a door, and a discreet man is grieved by the disgrace.
[25] The lips of strangers will speak of these things, but the words of the prudent will be weighed in the balance.
[26] The mind of fools is in their mouth, but the mouth of wise men is in their mind.
[27] When an ungodly man curses his adversary, he curses his own soul.
[28] A whisperer defiles his own soul and is hated in his neighborhood.

Sir.22

[1] The indolent may be compared to a filthy stone, and every one hisses at his disgrace.
[2] The indolent may be compared to the filth of dunghills; any one that picks it up will shake it off his hand.
[3] It is a disgrace to be the father of an undisciplined son, and the birth of a daughter is a loss.
[4] A sensible daughter obtains her husband, but one who acts shamefully brings grief to her father.
[5] An impudent daughter disgraces father and husband, and will be despised by both.
[6] Like music in mourning is a tale told at the wrong time, but chastising and discipline are wisdom at all times.
[7] He who teaches a fool is like one who glues potsherds together, or who rouses a sleeper from deep slumber.
[8] He who tells a story to a fool tells it to a drowsy man; and at the end he will say, "What is it?"
[11] Weep for the dead, for he lacks the light; and weep for the fool, for he lacks intelligence; weep less bitterly for the dead, for he has attained rest; but the life of the fool is worse than death.
[12] Mourning for the dead lasts seven days, but for a fool or an ungodly man it lasts all his life.
[13] Do not talk much with a foolish man, and do not visit an unintelligent man; guard yourself from him to escape trouble,
and you will not be soiled when he shakes himself off; avoid him and you will find rest, and you will never be wearied by his madness.
[14] What is heavier than lead? And what is its name except "Fool"?
[15] Sand, salt, and a piece of iron are easier to bear than a stupid man.
[16] A wooden beam firmly bonded into a building will not be torn loose by an earthquake; so the mind firmly fixed on a reasonable counsel will not be afraid in a crisis.
[17] A mind settled on an intelligent thought is like the stucco decoration on the wall of a colonnade.
[18] Fences set on a high place will not stand firm against the wind; so a timid heart with a fool's purpose will not stand firm against any fear.
[19] A man who pricks an eye will make tears fall, and one who pricks the heart makes it show feeling.
[20] One who throws a stone at birds scares them away, and one who reviles a friend will break off the friendship.
[21] Even if you have drawn your sword against a friend, do not despair, for a renewal of friendship is possible.
[22] If you have opened your mouth against your friend, do not worry, for reconciliation is possible; but as for reviling, arrogance, disclosure of secrets, or a treacherous blow -- in these cases any friend will flee.

[23] Gain the trust of your neighbor in his poverty, that you may rejoice with him in his prosperity; stand by him in time of affliction, that you may share with him in his inheritance.
[24] The vapor and smoke of the furnace precede the fire; so insults precede bloodshed.
[25] I will not be ashamed to protect a friend, and I will not hide from him;
[26] but if some harm should happen to me because of him, whoever hears of it will beware of him.
[27] O that a guard were set over my mouth, and a seal of prudence upon my lips, that it may keep me from falling, so that my tongue may not destroy me!

Sir.23

[1] O Lord, Father and Ruler of my life, do not abandon me to their counsel, and let me not fall because of them!
[2] O that whips were set over my thoughts, and the discipline of wisdom over my mind! That they may not spare me in my errors, and that it may not pass by my sins;
[3] in order that my mistakes may not be multiplied, and my sins may not abound; then I will not fall before my adversaries, and my enemy will not rejoice over me.
[4] O Lord, Father and God of my life, do not give me haughty eyes,
[5] and remove from me evil desire.
[6] Let neither gluttony nor lust overcome me, and do not surrender me to a shameless soul.
[7] Listen, my children, to instruction concerning speech; the one who observes it will never be caught.
[8] The sinner is overtaken through his lips, the reviler and the arrogant are tripped by them.
[9] Do not accustom your mouth to oaths, and do not habitually utter the name of the Holy One;
[10] for as a servant who is continually examined under torture will not lack bruises, so also the man who always swears and utters the Name will not be cleansed from sin.
[11] A man who swears many oaths will be filled with iniquity, and the scourge will not leave his house; if he offends, his sin remains on him, and if he disregards it, he sins doubly; if he has sworn needlessly, he will not be justified, for his house will be filled with calamities.
[12] There is an utterance which is comparable to death; may it never be found in the inheritance of Jacob! For all these errors will be far from the godly, and they will not wallow in sins.

[13] Do not accustom your mouth to lewd vulgarity, for it involves sinful speech.
[14] Remember your father and mother when you sit among great men; lest you be forgetful in their presence, and be deemed a fool on account of your habits; then you will wish that you had never been born, and you will curse the day of your birth.
[15] A man accustomed to use insulting words will never become disciplined all his days.
[16] Two sorts of men multiply sins, and a third incurs wrath. The soul heated like a burning fire will not be quenched until it is consumed; a man who commits fornication with his near of kin will never cease until the fire burns him up.
[17] To a fornicator all bread tastes sweet; he will never cease until he dies.
[18] A man who breaks his marriage vows says to himself, "Who sees me? Darkness surrounds me, and the walls hide me, and no one sees me. Why should I fear? The Most High will not take notice of my sins."
[19] His fear is confined to the eyes of men, and he does not realize that the eyes of the Lord are ten thousand times brighter than the sun; they look upon all the ways of men, and perceive even the hidden places.
[20] Before the universe was created, it was known to him; so it was also after it was finished.
[21] This man will be punished in the streets of the city, and where he least suspects it, he will be seized.
[22] So it is with a woman who leaves her husband and provides an heir by a stranger.
[23] For first of all, she has disobeyed the law of the Most High; second, she has committed an offense against her husband; and third, she has committed adultery through harlotry and brought forth children by another man.
[24] She herself will be brought before the assembly, and punishment will fall on her children.
[25] Her children will not take root, and her branches will not bear fruit.
[26] She will leave her memory for a curse, and her disgrace will not be blotted out.
[27] Those who survive her will recognize that nothing is better than the fear of the Lord, and nothing sweeter than to heed the commandments of the Lord.

Sir.24

[1] Wisdom will praise herself, and will glory in the midst of her people.

[2] In the assembly of the Most High she will open her mouth, and in the presence of his host she will glory:
[3] "I came forth from the mouth of the Most High, and covered the earth like a mist.
[4] I dwelt in high places, and my throne was in a pillar of cloud.
[5] Alone I have made the circuit of the vault of heaven and have walked in the depths of the abyss.
[6] In the waves of the sea, in the whole earth, and in every people and nation I have gotten a possession.
[7] Among all these I sought a resting place; I sought in whose territory I might lodge.
[8] "Then the Creator of all things gave me a commandment, and the one who created me assigned a place for my tent.
And he said, `Make your dwelling in Jacob, and in Israel receive your inheritance.'
[9] From eternity, in the beginning, he created me, and for eternity I shall not cease to exist.
[10] In the holy tabernacle I ministered before him, and so I was established in Zion.
[11] In the beloved city likewise he gave me a resting place, and in Jerusalem was my dominion.
[12] So I took root in an honored people, in the portion of the Lord, who is their inheritance.
[13] "I grew tall like a cedar in Lebanon, and like a cypress on the heights of Hermon.
[14] I grew tall like a palm tree in En-ge'di, and like rose plants in Jericho; like a beautiful olive tree in the field, and like a plane tree I grew tall.
[15] Like cassia and camel's thorn I gave forth the aroma of spices, and like choice myrrh I spread a pleasant odor, like galbanum, onycha, and stacte, and like the fragrance of frankincense in the tabernacle.
[16] Like a terebinth I spread out my branches, and my branches are glorious and graceful.
[17] Like a vine I caused loveliness to bud, and my blossoms became glorious and abundant fruit.
[19] "Come to me, you who desire me, and eat your fill of my produce.
[20] For the remembrance of me is sweeter than honey, and my inheritance sweeter than the honeycomb.
[21] Those who eat me will hunger for more, and those who drink me will thirst for more.
[22] Whoever obeys me will not be put to shame, and those who work with my help will not sin."
[23] All this is the book of the covenant of the Most High God, the law which Moses commanded us as an inheritance for the congregations of Jacob.

[25] It fills men with wisdom, like the Pishon, and like the Tigris at the time of the first fruits.
[26] It makes them full of understanding, like the Euphrates, and like the Jordan at harvest time.
[27] It makes instruction shine forth like light, like the Gihon at the time of vintage.
[28] Just as the first man did not know her perfectly, the last one has not fathomed her;
[29] for her thought is more abundant than the sea, and her counsel deeper than the great abyss.
[30] I went forth like a canal from a river and like a water channel into a garden.
[31] I said, "I will water my orchard and drench my garden plot"; and lo, my canal became a river, and my river became a sea.
[32] I will again make instruction shine forth like the dawn, and I will make it shine afar;
[33] I will again pour out teaching like prophecy, and leave it to all future generations.
[34] Observe that I have not labored for myself alone, but for all who seek instruction.

Sir.25

[1] My soul takes pleasure in three things, and they are beautiful in the sight of the Lord and of men; agreement between brothers, friendship between neighbors, and a wife and a husband who live in harmony.
[2] My soul hates three kinds of men, and I am greatly offended at their life: a beggar who is proud, a rich man who is a liar, and an adulterous old man who lacks good sense.
[3] You have gathered nothing in your youth; how then can you find anything in your old age?
[4] What an attractive thing is judgment in gray-haired men, and for the aged to possess good counsel!
[5] How attractive is wisdom in the aged, and understanding and counsel in honorable men!
[6] Rich experience is the crown of the aged, and their boast is the fear of the Lord.
[7] With nine thoughts I have gladdened my heart, and a tenth I shall tell with my tongue: a man rejoicing in his children;
a man who lives to see the downfall of his foes;
[8] happy is he who lives with an intelligent wife, and he who has not made

a slip with his tongue, and he who has not served a man inferior to himself;
[9] happy is he who has gained good sense, and he who speaks to attentive listeners.
[10] How great is he who has gained wisdom! But there is no one superior to him who fears the Lord.
[11] The fear of the Lord surpasses everything; to whom shall be likened the one who holds it fast?
[13] Any wound, but not a wound of the heart! Any wickedness, but not the wickedness of a wife!
[14] Any attack, but not an attack from those who hate! And any vengeance, but not the vengeance of enemies!
[15] There is no venom worse than a snake's venom, and no wrath worse than an enemy's wrath.
[16] I would rather dwell with a lion and a dragon than dwell with an evil wife.
[17] The wickedness of a wife changes her appearance, and darkens her face like that of a bear.
[18] Her husband takes his meals among the neighbors, and he cannot help sighing bitterly.
[19] Any iniquity is insignificant compared to a wife's iniquity; may a sinner's lot befall her!
[20] A sandy ascent for the feet of the aged -- such is a garrulous wife for a quiet husband.
[21] Do not be ensnared by a woman's beauty, and do not desire a woman for her possessions.
[22] There is wrath and impudence and great disgrace when a wife supports her husband.
[23] A dejected mind, a gloomy face, and a wounded heart are caused by an evil wife. Drooping hands and weak knees
are caused by the wife who does not make her husband happy.
[24] From a woman sin had its beginning, and because of her we all die.
[25] Allow no outlet to water, and no boldness of speech in an evil wife.
[26] If she does not go as you direct, separate her from yourself.

Sir.26

[1] Happy is the husband of a good wife; the number of his days will be doubled.
[2] A loyal wife rejoices her husband, and he will complete his years in peace.
[3] A good wife is a great blessing; she will be granted among the blessings of the man who fears the Lord.

[4] Whether rich or poor, his heart is glad, and at all times his face is cheerful.
[5] Of three things my heart is afraid, and of a fourth I am frightened: The slander of a city, the gathering of a mob, and false accusation -- all these are worse than death.
[6] There is grief of heart and sorrow when a wife is envious of a rival, and a tongue-lashing makes it known to all.
[7] An evil wife is an ox yoke which chafes; taking hold of her is like grasping a scorpion.
[8] There is great anger when a wife is drunken; she will not hide her shame.
[9] A wife's harlotry shows in her lustful eyes, and she is known by her eyelids.
[10] Keep strict watch over a headstrong daughter, lest, when she finds liberty, she use it to her hurt.
[11] Be on guard against her impudent eye, and do not wonder if she sins against you.
[12] As a thirsty wayfarer opens his mouth and drinks from any water near him, so will she sit in front of every post and open her quiver to the arrow.
[13] A wife's charm delights her husband, and her skill puts fat on his bones.
[14] A silent wife is a gift of the Lord, and there is nothing so precious as a disciplined soul.
[15] A modest wife adds charm to charm, and no balance can weigh the value of a chaste soul.
[16] Like the sun rising in the heights of the Lord, so is the beauty of a good wife in her well-ordered home.
[17] Like the shining lamp on the holy lampstand, so is a beautiful face on a stately figure.
[18] Like pillars of gold on a base of silver, so are beautiful feet with a steadfast heart.
[28] At two things my heart is grieved, and because of a third anger comes over me: a warrior in want through poverty,
and intelligent men who are treated contemptuously; a man who turns back from righteousness to sin -- the Lord will prepare him for the sword!
[29] A merchant can hardly keep from wrongdoing, and a tradesman will not be declared innocent of sin.

Sir.27

[1] Many have committed sin for a trifle, and whoever seeks to get rich will avert his eyes.
[2] As a stake is driven firmly into a fissure between stones, so sin is wedged

in between selling and buying.
[3] If a man is not steadfast and zealous in the fear of the Lord, his house will be quickly overthrown.
[4] When a sieve is shaken, the refuse remains; so a man's filth remains in his thoughts.
[5] The kiln tests the potter's vessels; so the test of a man is in his reasoning.
[6] The fruit discloses the cultivation of a tree; so the expression of a thought discloses the cultivation of a man's mind.
[7] Do not praise a man before you hear him reason, for this is the test of men.
[8] If you pursue justice, you will attain it and wear it as a glorious robe.
[9] Birds flock with their kind; so truth returns to those who practice it.
[10] A lion lies in wait for prey; so does sin for the workers of iniquity.
[11] The talk of the godly man is always wise, but the fool changes like the moon.
[12] Among stupid people watch for a chance to leave, but among thoughtful people stay on.
[13] The talk of fools is offensive, and their laughter is wantonly sinful.
[14] The talk of men given to swearing makes one's hair stand on end, and their quarrels make a man stop his ears.
[15] The strife of the proud leads to bloodshed, and their abuse is grievous to hear.
[16] Whoever betrays secrets destroys confidence, and he will never find a congenial friend.
[17] Love your friend and keep faith with him; but if you betray his secrets, do not run after him.
[18] For as a man destroys his enemy, so you have destroyed the friendship of your neighbor.
[19] And as you allow a bird to escape from your hand, so you have let your neighbor go, and will not catch him again.
[20] Do not go after him, for he is too far off, and has escaped like a gazelle from a snare.
[21] For a wound may be bandaged, and there is reconciliation after abuse, but whoever has betrayed secrets is without hope.
[22] Whoever winks his eye plans evil deeds, and no one can keep him from them.
[23] In your presence his mouth is all sweetness, and he admires your words; but later he will twist his speech and with your own words he will give offense.
[24] I have hated many things, but none to be compared to him; even the Lord will hate him.
[25] Whoever throws a stone straight up throws it on his own head; and a treacherous blow opens up wounds.
[26] He who digs a pit will fall into it, and he who sets a snare will be caught

in it.
[27] If a man does evil, it will roll back upon him, and he will not know where it came from.
[28] Mockery and abuse issue from the proud man, but vengeance lies in wait for him like a lion.
[29] Those who rejoice in the fall of the godly will be caught in a snare, and pain will consume them before their death.
[30] Anger and wrath, these also are abominations, and the sinful man will possess them.

Sir.28

[1] He that takes vengeance will suffer vengeance from the Lord, and he will firmly establish his sins.
[2] Forgive your neighbor the wrong he has done, and then your sins will be pardoned when you pray.
[3] Does a man harbor anger against another, and yet seek for healing from the Lord?
[4] Does he have no mercy toward a man like himself, and yet pray for his own sins?
[5] If he himself, being flesh, maintains wrath, who will make expiation for his sins?
[6] Remember the end of your life, and cease from enmity, remember destruction and death, and be true to the commandments.
[7] Remember the commandments, and do not be angry with your neighbor; remember the covenant of the Most High, and overlook ignorance.
[8] Refrain from strife, and you will lessen sins; for a man given to anger will kindle strife,
[9] and a sinful man will disturb friends and inject enmity among those who are at peace.
[10] In proportion to the fuel for the fire, so will be the burning, and in proportion to the obstinacy of strife will be the burning; in proportion to the strength of the man will be his anger, and in proportion to his wealth he will heighten his wrath.
[11] A hasty quarrel kindles fire, and urgent strife sheds blood.
[12] If you blow on a spark, it will glow; if you spit on it, it will be put out; and both come out of your mouth.
[13] Curse the whisperer and deceiver, for he has destroyed many who were at peace.
[14] Slander has shaken many, and scattered them from nation to nation, and destroyed strong cities, and overturned the houses of great men.

[15] Slander has driven away courageous women, and deprived them of the fruit of their toil.
[16] Whoever pays heed to slander will not find rest, nor will he settle down in peace.
[17] The blow of a whip raises a welt, but a blow of the tongue crushes the bones.
[18] Many have fallen by the edge of the sword, but not so many as have fallen because of the tongue.
[19] Happy is the man who is protected from it, who has not been exposed to its anger, who has not borne its yoke,
and has not been bound with its fetters;
[20] for its yoke is a yoke of iron, and its fetters are fetters of bronze;
[21] its death is an evil death, and Hades is preferable to it.
[22] It will not be master over the godly, and they will not be burned in its flame.
[23] Those who forsake the Lord will fall into its power; it will burn among them and will not be put out. It will be sent out against them like a lion; like a leopard it will mangle them.
[24] See that you fence in your property with thorns, lock up your silver and gold,
[25] make balances and scales for your words, and make a door and a bolt for your mouth.
[26] Beware lest you err with your tongue, lest you fall before him who lies in wait.

Sir.29

[1] He that shows mercy will lend to his neighbor, and he that strengthens him with his hand keeps the commandments.
[2] Lend to your neighbor in the time of his need; and in turn, repay your neighbor promptly.
[3] Confirm your word and keep faith with him, and on every occasion you will find what you need.
[4] Many persons regard a loan as a windfall, and cause trouble to those who help them.
[5] A man will kiss another's hands until he gets a loan, and will lower his voice in speaking of his neighbor's money;
but at the time for repayment he will delay, and will pay in words of unconcern, and will find fault with the time.
[6] If the lender exert pressure, he will hardly get back half, and will regard that as a windfall. If he does not, the borrower has robbed him of his money, and he has needlessly made him his enemy; he will repay him with curses

and reproaches,
and instead of glory will repay him with dishonor.
[7] Because of such wickedness, therefore, many have refused to lend; they have been afraid of being defrauded needlessly.
[8] Nevertheless, be patient with a man in humble circumstances, and do not make him wait for your alms.
[9] Help a poor man for the commandment's sake, and because of his need do not send him away empty.
[10] Lose your silver for the sake of a brother or a friend, and do not let it rust under a stone and be lost.
[11] Lay up your treasure according to the commandments of the Most High, and it will profit you more than gold.
[12] Store up almsgiving in your treasury, and it will rescue you from all affliction;
[13] more than a mighty shield and more than a heavy spear, it will fight on your behalf against your enemy.
[14] A good man will be surety for his neighbor, but a man who has lost his sense of shame will fail him.
[15] Do not forget all the kindness of your surety, for he has given his life for you.
[16] A sinner will overthrow the prosperity of his surety,
[17] and one who does not feel grateful will abandon his rescuer.
[18] Being surety has ruined many men who were prosperous, and has shaken them like a wave of the sea; it has driven men of power into exile, and they have wandered among foreign nations.
[19] The sinner who has fallen into suretyship and pursues gain will fall into lawsuits.
[20] Assist your neighbor according to your ability, but take heed to yourself lest you fall.
[21] The essentials for life are water and bread and clothing and a house to cover one's nakedness.
[22] Better is the life of a poor man under the shelter of his roof than sumptuous food in another man's house.
[23] Be content with little or much.
[24] It is a miserable life to go from house to house, and where you are a stranger you may not open your mouth;
[25] you will play the host and provide drink without being thanked, and besides this you will hear bitter words:
[26] "Come here, stranger, prepare the table, and if you have anything at hand, let me have it to eat."
[27] "Give place, stranger, to an honored person; my brother has come to stay with me; I need my house."
[28] These things are hard to bear for a man who has feeling: scolding about

lodging and the reproach of the moneylender.

Sir.30

[1] He who loves his son will whip him often, in order that he may rejoice at the way he turns out.
[2] He who disciplines his son will profit by him, and will boast of him among acquaintances.
[3] He who teaches his son will make his enemies envious, and will glory in him in the presence of friends.
[4] The father may die, and yet he is not dead, for he has left behind him one like himself;
[5] while alive he saw and rejoiced, and when he died he was not grieved;
[6] he has left behind him an avenger against his enemies, and one to repay the kindness of his friends.
[7] He who spoils his son will bind up his wounds, and his feelings will be troubled at every cry.
[8] A horse that is untamed turns out to be stubborn, and a son unrestrained turns out to be wilful.
[9] Pamper a child, and he will frighten you; play with him, and he will give you grief.
[10] Do not laugh with him, lest you have sorrow with him, and in the end you will gnash your teeth.
[11] Give him no authority in his youth, and do not ignore his errors.
[12] Bow down his neck in his youth, and beat his sides while he is young, lest he become stubborn and disobey you,
and you have sorrow of soul from him.
[13] Discipline your son and take pains with him, that you may not be offended by his shamelessness.
[14] Better off is a poor man who is well and strong in constitution than a rich man who is severely afflicted in body.
[15] Health and soundness are better than all gold, and a robust body than countless riches.
[16] There is no wealth better than health of body, and there is no gladness above joy of heart.
[17] Death is better than a miserable life, and eternal rest than chronic sickness.
[18] Good things poured out upon a mouth that is closed are like offerings of food placed upon a grave.
[19] Of what use to an idol is an offering of fruit? For it can neither eat nor smell. So is he who is afflicted by the Lord;
[20] he sees with his eyes and groans, like a eunuch who embraces a maiden

and groans.
[21] Do not give yourself over to sorrow, and do not afflict yourself deliberately.
[22] Gladness of heart is the life of man, and the rejoicing of a man is length of days.
[23] Delight your soul and comfort your heart, and remove sorrow far from you, for sorrow has destroyed many, and there is no profit in it.
[24] Jealousy and anger shorten life, and anxiety brings on old age too soon.
[25] A man of cheerful and good heart will give heed to the food he eats.

Sir.31

[1] Wakefulness over wealth wastes away one's flesh, and anxiety about it removes sleep.
[2] Wakeful anxiety prevents slumber, and a severe illness carries off sleep.
[3] The rich man toils as his wealth accumulates, and when he rests he fills himself with his dainties.
[4] The poor man toils as his livelihood diminishes, and when he rests he becomes needy.
[5] He who loves gold will not be justified, and he who pursues money will be led astray by it.
[6] Many have come to ruin because of gold, and their destruction has met them face to face.
[7] It is a stumbling block to those who are devoted to it, and every fool will be taken captive by it.
[8] Blessed is the rich man who is found blameless, and who does not go after gold.
[9] Who is he? And we will call him blessed, for he has done wonderful things among his people.
[10] Who has been tested by it and been found perfect? Let it be for him a ground for boasting. Who has had the power to transgress and did not transgress, and to do evil and did not do it?
[11] His prosperity will be established, and the assembly will relate his acts of charity.
[12] Are you seated at the table of a great man? Do not be greedy at it, and do not say, "There is certainly much upon it!"
[13] Remember that a greedy eye is a bad thing. What has been created more greedy than the eye? Therefore it sheds tears from every face.
[14] Do not reach out your hand for everything you see, and do not crowd your neighbor at the dish.
[15] Judge your neighbor's feelings by your own, and in every matter be

thoughtful.
[16] Eat like a human being what is set before you, and do not chew greedily, lest you be hated.
[17] Be the first to stop eating, for the sake of good manners, and do not be insatiable, lest you give offense.
[18] If you are seated among many persons, do not reach out your hand before they do.
[19] How ample a little is for a well-disciplined man! He does not breathe heavily upon his bed.
[20] Healthy sleep depends on moderate eating; he rises early, and feels fit. The distress of sleeplessness and of nausea
and colic are with the glutton.
[21] If you are overstuffed with food, get up in the middle of the meal, and you will have relief.
[22] Listen to me, my son, and do not disregard me, and in the end you will appreciate my words. In all your work be industrious, and no sickness will overtake you.
[23] Men will praise the one who is liberal with food, and their testimony to his excellence is trustworthy.
[24] The city will complain of the one who is niggardly with food, and their testimony to his niggardliness is accurate.
[25] Do not aim to be valiant over wine, for wine has destroyed many.
[26] Fire and water prove the temper of steel, so wine tests hearts in the strife of the proud.
[27] Wine is like life to men, if you drink it in moderation. What is life to a man who is without wine? It has been created to make men glad.
[28] Wine drunk in season and temperately is rejoicing of heart and gladness of soul.
[29] Wine drunk to excess is bitterness of soul, with provocation and stumbling.
[30] Drunkenness increases the anger of a fool to his injury, reducing his strength and adding wounds.
[31] Do not reprove your neighbor at a banquet of wine, and do not despise him in his merrymaking; speak no word of reproach to him, and do not afflict him by making demands of him.

Sir.32

[1] If they make you master of the feast, do not exalt yourself; be among them as one of them; take good care of them and then be seated;
[2] when you have fulfilled your duties, take your place, that you may be merry on their account and receive a wreath for your excellent leadership.

[3] Speak, you who are older, for it is fitting that you should, but with accurate knowledge, and do not interrupt the music.
[4] Where there is entertainment, do not pour out talk; do not display your cleverness out of season.
[5] A ruby seal in a setting of gold is a concert of music at a banquet of wine.
[6] A seal of emerald in a rich setting of gold is the melody of music with good wine.
[7] Speak, young man, if there is need of you, but no more than twice, and only if asked.
[8] Speak concisely, say much in few words; be as one who knows and yet holds his tongue.
[9] Among the great do not act as their equal; and when another is speaking, do not babble.
[10] Lightning speeds before the thunder, and approval precedes a modest man.
[11] Leave in good time and do not be the last; go home quickly and do not linger.
[12] Amuse yourself there, and do what you have in mind, but do not sin through proud speech.
[13] And for these things bless him who made you and satisfies you with his good gifts.
[14] He who fears the Lord will accept his discipline, and those who rise early to seek him will find favor.
[15] He who seeks the law will be filled with it, but the hypocrite will stumble at it.
[16] Those who fear the Lord will form true judgments, and like a light they will kindle righteous deeds.
[17] A sinful man will shun reproof, and will find a decision according to his liking.
[18] A man of judgment will not overlook an idea, and an insolent and proud man will not cower in fear.
[19] Do nothing without deliberation; and when you have acted, do not regret it.
[20] Do not go on a path full of hazards, and do not stumble over stony ground.
[21] Do not be overconfident on a smooth way,
[22] and give good heed to your paths.
[23] Guard yourself in every act, for this is the keeping of the commandments.
[24] He who believes the law gives heed to the commandments, and he who trusts the Lord will not suffer loss.

Sir.33

[1] No evil will befall the man who fears the Lord, but in trial he will deliver him again and again.
[2] A wise man will not hate the law, but he who is hypocritical about it is like a boat in a storm.
[3] A man of understanding will trust in the law; for him the law is as dependable as an inquiry by means of Urim.
[4] Prepare what to say, and thus you will be heard; bind together your instruction, and make your answer.
[5] The heart of a fool is like a cart wheel, and his thoughts like a turning axle.
[6] A stallion is like a mocking friend; he neighs under every one who sits on him.
[7] Why is any day better than another, when all the daylight in the year is from the sun?
[8] By the Lord's decision they were distinguished, and he appointed the different seasons and feasts;
[9] some of them he exalted and hallowed, and some of them he made ordinary days.
[10] All men are from the ground, and Adam was created of the dust.
[11] In the fullness of his knowledge the Lord distinguished them and appointed their different ways;
[12] some of them he blessed and exalted, and some of them he made holy and brought near to himself; but some of them he cursed and brought low, and he turned them out of their place.
[13] As clay in the hand of the potter -- for all his ways are as he pleases -- so men are in the hand of him who made them, to give them as he decides.
[14] Good is the opposite of evil, and life the opposite of death; so the sinner is the opposite of the godly.
[15] Look upon all the works of the Most High; they likewise are in pairs, one the opposite of the other.
[16] I was the last on watch; I was like one who gleans after the grape-gatherers; by the blessing of the Lord I excelled,
and like a grape-gatherer I filled my wine press.
[17] Consider that I have not labored for myself alone, but for all who seek instruction.
[18] Hear me, you who are great among the people, and you leaders of the congregation, hearken.
[19] To son or wife, to brother or friend, do not give power over yourself, as long as you live; and do not give your property to another, lest you change your mind and must ask for it.
[20] While you are still alive and have breath in you, do not let any one take your place.

[21] For it is better that your children should ask from you than that you should look to the hand of you sons.
[22] Excel in all that you do; bring no stain upon your honor.
[23] At the time when you end the days of your life, in the hour of death, distribute your inheritance.
[24] Fodder and a stick and burdens for an ass; bread and discipline and work for a servant.
[25] Set your slave to work, and you will find rest; leave his hands idle, and he will seek liberty.
[26] Yoke and thong will bow the neck, and for a wicked servant there are racks and tortures.
[27] Put him to work, that he may not be idle, for idleness teaches much evil.
[28] Set him to work, as is fitting for him, and if he does not obey, make his fetters heavy.
[29] Do not act immoderately toward anybody, and do nothing without discretion.
[30] If you have a servant, let him be as yourself, because you have bought him with blood.
[31] If you have a servant, treat him as a brother, for as your own soul you will need him. If you ill-treat him, and he leaves and runs away, which way will you go to seek him?

Sir.34

[1] A man of no understanding has vain and false hopes, and dreams give wings to fools.
[2] As one who catches at a shadow and pursues the wind, so is he who gives heed to dreams.
[3] The vision of dreams is this against that, the likeness of a face confronting a face.
[4] From an unclean thing what will be made clean? And from something false what will be true?
[5] Divinations and omens and dreams are folly, and like a woman in travail the mind has fancies.
[6] Unless they are sent from the Most High as a visitation, do not give your mind to them.
[7] For dreams have deceived many, and those who put their hope in them have failed.
[8] Without such deceptions the law will be fulfilled, and wisdom is made perfect in truthful lips.
[9] An educated man knows many things, and one with much experience

will speak with understanding.
[10] He that is inexperienced knows few things, but he that has traveled acquires much cleverness.
[11] I have seen many things in my travels, and I understand more than I can express.
[12] I have often been in danger of death, but have escaped because of these experiences.
[13] The spirit of those who fear the Lord will live, for their hope is in him who saves them.
[14] He who fears the Lord will not be timid, nor play the coward, for he is his hope.
[15] Blessed is the soul of the man who fears the Lord! To whom does he look? And who is his support?
[16] The eyes of the Lord are upon those who love him, a mighty protection and strong support, a shelter from the hot wind and a shade from noonday sun, a guard against stumbling and a defense against falling.
[17] He lifts up the soul and gives light to the eyes; he grants healing, life, and blessing.
[18] If one sacrifices from what has been wrongfully obtained, the offering is blemished; the gifts of the lawless are not acceptable.
[19] The Most High is not pleased with the offerings of the ungodly; and he is not propitiated for sins by a multitude of sacrifices.
[20] Like one who kills a son before his father's eyes is the man who offers a sacrifice from the property of the poor.
[21] The bread of the needy is the life of the poor; whoever deprives them of it is a man of blood.
[22] To take away a neighbor's living is to murder him; to deprive an employee of his wages is to shed blood.
[23] When one builds and another tears down, what do they gain but toil?
[24] When one prays and another curses, to whose voice will the Lord listen?
[25] If a man washes after touching a dead body, and touches it again, what has he gained by his washing?
[26] So if a man fasts for his sins, and goes again and does the same things, who will listen to his prayer? And what has he gained by humbling himself?

Sir.35

[1] He who keeps the law makes many offerings; he who heeds the commandments sacrifices a peace offering.
[2] He who returns a kindness offers fine flour, and he who gives alms sacrifices a thank offering.

[3] To keep from wickedness is pleasing to the Lord, and to forsake unrighteousness is atonement.
[4] Do not appear before the Lord empty-handed,
[5] for all these things are to be done because of the commandment.
[6] The offering of a righteous man anoints the altar, and its pleasing odor rises before the Most High.
[7] The sacrifice of a righteous man is acceptable, and the memory of it will not be forgotten.
[8] Glorify the Lord generously, and do not stint the first fruits of your hands.
[9] With every gift show a cheerful face, and dedicate your tithe with gladness.
[10] Give to the Most High as he has given, and as generously as your hand has found.
[11] For the Lord is the one who repays, and he will repay you sevenfold.
[12] Do not offer him a bribe, for he will not accept it; and do not trust to an unrighteous sacrifice; for the Lord is the judge, and with him is no partiality.
[13] He will not show partiality in the case of a poor man; and he will listen to the prayer of one who is wronged.
[14] He will not ignore the supplication of the fatherless, nor the widow when she pours out her story.
[15] Do not the tears of the widow run down her cheek as she cries out against him who has caused them to fall?
[16] He whose service is pleasing to the Lord will be accepted, and his prayer will reach to the clouds.
[17] The prayer of the humble pierces the clouds, and he will not be consoled until it reaches the Lord; he will not desist until the Most High visits him, and does justice for the righteous, and executes judgment.
[18] And the Lord will not delay, neither will he be patient with them, till he crushes the loins of the unmerciful and repays vengeance on the nations; till he takes away the multitude of the insolent, and breaks the scepters of the unrighteous;
[19] till he repays the man according to his deeds, and the works of men according to their devices; till he judges the case of his people and makes them rejoice in his mercy.
[20] Mercy is as welcome when he afflicts them as clouds of rain in the time of drought.

Sir.36

[1] Have mercy upon us, O Lord, the God of all, and look upon us,

[2] and cause the fear of thee to fall upon all the nations.
[3] Lift up thy hand against foreign nations and let them see thy might.
[4] As in us thou hast been sanctified before them, so in them be thou magnified before us;
[5] and let them know thee, as we have known that there is not God but thee, O Lord.
[6] Show signs anew, and work further wonders; make thy hand and thy right arm glorious.
[7] Rouse thy anger and pour out thy wrath; destroy the adversary and wipe out the enemy.
[8] Hasten the day, and remember the appointed time, and let people recount thy mighty deeds.
[9] Let him who survives be consumed in the fiery wrath, and may those who harm thy people meet destruction.
[10] Crush the heads of the rulers of the enemy, who say, "There is no one but ourselves."
[11] Gather all the tribes of Jacob, and give them their inheritance, as at the beginning.
[12] Have mercy, O Lord, upon the people called by thy name, upon Israel, whom thou hast likened to a first-born son.
[13] Have pity on the city of thy sanctuary, Jerusalem, the place of thy rest.
[14] Fill Zion with the celebration of thy wondrous deeds, and thy temple with thy glory.
[15] Bear witness to those whom thou didst create in the beginning, and fulfil the prophecies spoken in thy name.
[16] Reward those who wait for thee, and let thy prophets be found trustworthy.
[17] Hearken, O Lord, to the prayer of thy servants, according to the blessing of Aaron for thy people, and all who are on the earth will know that thou art the Lord, the God of the ages.
[18] The stomach will take any food, yet one food is better than another.
[19] As the palate tastes the kinds of game, so an intelligent mind detects false words.
[20] A perverse mind will cause grief, but a man of experience will pay him back.
[21] A woman will accept any man, but one daughter is better than another.
[22] A woman's beauty gladdens the countenance, and surpasses every human desire.
[23] If kindness and humility mark her speech, her husband is not like other men.
[24] He who acquires a wife gets his best possession, a helper fit for him and a pillar of support.
[25] Where there is no fence, the property will be plundered; and where there is no wife, a man will wander about and sigh.

[26] For who will trust a nimble robber that skips from city to city? So who will trust a man that has no home,
and lodges wherever night finds him?

Sir.37

[1] Every friend will say, "I too am a friend"; but some friends are friends only in name.
[2] Is it not a grief to the death when a companion and friend turns to enmity?
[3] O evil imagination, why were you formed to cover the land with deceit?
[4] Some companions rejoice in the happiness of a friend, but in time of trouble are against him.
[5] Some companions help a friend for their stomach's sake, and in the face of battle take up the shield.
[6] Do not forget a friend in your heart, and be not unmindful of him in your wealth.
[7] Every counselor praises counsel, but some give counsel in their own interest.
[8] Be wary of a counselor, and learn first what is his interest -- for he will take thought for himself -- lest he cast the lot against you
[9] and tell you, "Your way is good," and then stand aloof to see what will happen to you.
[10] Do not consult the one who looks at you suspiciously; hide your counsel from those who are jealous of you.
[11] Do not consult with a woman about her rival or with a coward about war, with a merchant about barter or with a buyer about selling, with a grudging man about gratitude or with a merciless man about kindness, with an idler about any work or with a man hired for a year about completing his work, with a lazy servant about a big task -- pay no attention to these in any matter of counsel.
[12] But stay constantly with a godly man whom you know to be a keeper of the commandments, whose soul is in accord with your soul, and who will sorrow with you if you fail.
[13] And establish the counsel of your own heart, for no one is more faithful to you than it is.
[14] For a man's soul sometimes keeps him better informed than seven watchmen sitting high on a watchtower.
[15] And besides all this pray to the Most High that he may direct your way in truth.
[16] Reason is the beginning of every work, and counsel precedes every

undertaking.
[17] As a clue to changes of heart
[18] four turns of fortune appear, good and evil, life and death; and it is the tongue that continually rules them.
[19] A man may be shrewd and the teacher of many, and yet be unprofitable to himself.
[20] A man skilled in words may be hated; he will be destitute of all food,
[21] for grace was not given him by the Lord, since he is lacking in all wisdom.
[22] A man may be wise to his own advantage, and the fruits of his understanding may be trustworthy on his lips.
[23] A wise man will instruct his own people, and the fruits of his understanding will be trustworthy.
[24] A wise man will have praise heaped upon him, and all who see him will call him happy.
[25] The life of a man is numbered by days, but the days of Israel are without number.
[26] He who is wise among his people will inherit confidence, and his name will live for ever.
[27] My son, test your soul while you live; see what is bad for it and do not give it that.
[28] For not everything is good for every one, and not every person enjoys everything.
[29] Do not have an insatiable appetite for any luxury, and do not give yourself up to food;
[30] for overeating brings sickness, and gluttony leads to nausea.
[31] Many have died of gluttony, but he who is careful to avoid it prolongs his life.

Sir.38

[1] Honor the physician with the honor due him, according to your need of him, for the Lord created him;
[2] for healing comes from the Most High, and he will receive a gift from the king.
[3] The skill of the physician lifts up his head, and in the presence of great men he is admired.
[4] The Lord created medicines from the earth, and a sensible man will not despise them.
[5] Was not water made sweet with a tree in order that his power might be known?
[6] And he gave skill to men that he might be glorified in his marvelous

works.
[7] By them he heals and takes away pain;
[8] the pharmacist makes of them a compound. His works will never be finished; and from him health is upon the face of the earth.
[9] My son, when you are sick do not be negligent, but pray to the Lord, and he will heal you.
[10] Give up your faults and direct your hands aright, and cleanse your heart from all sin.
[11] Offer a sweet-smelling sacrifice, and a memorial portion of fine flour, and pour oil on your offering, as much as you can afford.
[12] And give the physician his place, for the Lord created him; let him not leave you, for there is need of him.
[13] There is a time when success lies in the hands of physicians,
[14] for they too will pray to the Lord that he should grant them success in diagnosis and in healing, for the sake of preserving life.
[15] He who sins before his Maker, may he fall into the care of a physician.
[16] My son, let your tears fall for the dead, and as one who is suffering grievously begin the lament. Lay out his body with the honor due him, and do not neglect his burial.
[17] Let your weeping be bitter and your wailing fervent; observe the mourning according to his merit, for one day, or two, to avoid criticism; then be comforted for your sorrow.
[18] For sorrow results in death, and sorrow of heart saps one's strength.
[19] In calamity sorrow continues, and the life of the poor man weighs down his heart.
[20] Do not give your heart to sorrow; drive it away, remembering the end of life.
[21] Do not forget, there is no coming back; you do the dead no good, and you injure yourself.
[22] "Remember my doom, for yours is like it: yesterday it was mine, and today it is yours."
[23] When the dead is at rest, let his remembrance cease, and be comforted for him when his spirit is departed.
[24] The wisdom of the scribe depends on the opportunity of leisure; and he who has little business may become wise.
[25] How can he become wise who handles the plow, and who glories in the shaft of a goad, who drives oxen and is occupied with their work, and whose talk is about bulls?
[26] He sets his heart on plowing furrows, and he is careful about fodder for the heifers.
[27] So too is every craftsman and master workman who labors by night as well as by day; those who cut the signets of seals, each is diligent in making a great variety; he sets his heart on painting a lifelike image, and he is

careful to finish his work.
[28] So too is the smith sitting by the anvil, intent upon his handiwork in iron; the breath of the fire melts his flesh, and he wastes away in the heat of the furnace; he inclines his ear to the sound of the hammer, and his eyes are on the pattern of the object. He sets his heart on finishing his handiwork, and he is careful to complete its decoration.
[29] So too is the potter sitting at his work and turning the wheel with his feet; he is always deeply concerned over his work, and all his output is by number.
[30] He moulds the clay with his arm and makes it pliable with his feet; he sets his heart to finish the glazing, and he is careful to clean the furnace.
[31] All these rely upon their hands, and each is skilful in his own work.
[32] Without them a city cannot be established, and men can neither sojourn nor live there.
[33] Yet they are not sought out for the council of the people, nor do they attain eminence in the public assembly.
They do not sit in the judge's seat, nor do they understand the sentence of judgment; they cannot expound discipline or judgment, and they are not found using proverbs.
[34] But they keep stable the fabric of the world, and their prayer is in the practice of their trade.

Sir.39

[1] On the other hand he who devotes himself to the study of the law of the Most High will seek out the wisdom of all the ancients, and will be concerned with prophecies;
[2] he will preserve the discourse of notable men and penetrate the subtleties of parables;
[3] he will seek out the hidden meanings of proverbs and be at home with the obscurities of parables.
[4] He will serve among great men and appear before rulers; he will travel through the lands of foreign nations, for he tests the good and the evil among men.
[5] He will set his heart to rise early to seek the Lord who made him, and will make supplication before the Most High; he will open his mouth in prayer and make supplication for his sins.
[6] If the great Lord is willing, he will be filled with the spirit of understanding; he will pour forth words of wisdom and give thanks to the Lord in prayer.
[7] He will direct his counsel and knowledge aright, and meditate on his secrets.

[8] He will reveal instruction in his teaching, and will glory in the law of the Lord's covenant.
[9] Many will praise his understanding, and it will never be blotted out; his memory will not disappear, and his name will live through all generations.
[10] Nations will declare his wisdom, and the congregation will proclaim his praise;
[11] if he lives long, he will leave a name greater than a thousand, and if he goes to rest, it is enough for him.
[12] I have yet more to say, which I have thought upon, and I am filled, like the moon at the full.
[13] Listen to me, O you holy sons, and bud like a rose growing by a stream of water;
[14] send forth fragrance like frankincense, and put forth blossoms like a lily. Scatter the fragrance, and sing a hymn of praise; bless the Lord for all his works;
[15] ascribe majesty to his name and give thanks to him with praise, with songs on your lips, and with lyres; and this you shall say in thanksgiving:
[16] "All things are the works of the Lord, for they are very good, and whatever he commands will be done in his time."
[17] No one can say, "What is this?" "Why is that?" for in God's time all things will be sought after. At his word the waters stood in a heap, and the reservoirs of water at the word of his mouth.
[18] At his command whatever pleases him is done, and none can limit his saving power.
[19] The works of all flesh are before him, and nothing can be hid from his eyes.
[20] From everlasting to everlasting he beholds them, and nothing is marvelous to him.
[21] No one can say, "What is this?" "Why is that?" for everything has been created for its use.
[22] His blessing covers the dry land like a river, and drenches it like a flood.
[23] The nations will incur his wrath, just as he turns fresh water into salt.
[24] To the holy his ways are straight, just as they are obstacles to the wicked.
[25] From the beginning good things were created for good people, just as evil things for sinners.
[26] Basic to all the needs of man's life are water and fire and iron and salt and wheat flour and milk and honey, the blood of the grape, and oil and clothing.
[27] All these are for good to the godly, just as they turn into evils for sinners.
[28] There are winds that have been created for vengeance, and in their

anger they scourge heavily; in the time of consummation they will pour out their strength and calm the anger of their Maker.
[29] Fire and hail and famine and pestilence, all these have been created for vengeance;
[30] the teeth of wild beasts, and scorpions and vipers, and the sword that punishes the ungodly with destruction;
[31] they will rejoice in his commands, and be made ready on earth for their service, and when their times come they will not transgress his word.
[32] Therefore from the beginning I have been convinced, and have thought this out and left it in writing:
[33] The works of the Lord are all good, and he will supply every need in its hour.
[34] And no one can say, "This is worse than that," for all things will prove good in their season.
[35] So now sing praise with all your heart and voice, and bless the name of the Lord.

Sir.40

[1] Much labor was created for every man, and a heavy yoke is upon the sons of Adam, from the day they come forth from their mother's womb till the day they return to the mother of all.
[2] Their perplexities and fear of heart -- their anxious thought is the day of death,
[3] from the man who sits on a splendid throne to the one who is humbled in dust and ashes,
[4] from the man who wears purple and a crown to the one who is clothed in burlap;
[5] there is anger and envy and trouble and unrest, and fear of death, and fury and strife. And when one rests upon his bed, his sleep at night confuses his mind.
[6] He gets little or no rest, and afterward in his sleep, as though he were on watch, he is troubled by the visions of his mind like one who has escaped from the battle-front;
[7] at the moment of his rescue he wakes up, and wonders that his fear came to nothing.
[8] With all flesh, both man and beast, and upon sinners seven times more,
[9] are death and bloodshed and strife and sword, calamities, famine and affliction and plague.
[10] All these were created for the wicked, and on their account the flood came.
[11] All things that are from the earth turn back to the earth, and what is

from the waters returns to the sea.
[12] All bribery and injustice will be blotted out, but good faith will stand for ever.
[13] The wealth of the unjust will dry up like a torrent, and crash like a loud clap of thunder in a rain.
[14] A generous man will be made glad; likewise transgressors will utterly fail.
[15] The children of the ungodly will not put forth many branches; they are unhealthy roots upon sheer rock.
[16] The reeds by any water or river bank will be plucked up before any grass.
[17] Kindness is like a garden of blessings, and almsgiving endures for ever.
[18] Life is sweet for the self-reliant and the worker, but he who finds treasure is better off than both.
[19] Children and the building of a city establish a man's name, but a blameless wife is accounted better than both.
[20] Wine and music gladden the heart, but the love of wisdom is better than both.
[21] The flute and the harp make pleasant melody, but a pleasant voice is better than both.
[22] The eye desires grace and beauty, but the green shoots of grain more than both.
[23] A friend or a companion never meets one amiss, but a wife with her husband is better than both.
[24] Brothers and help are for a time of trouble, but almsgiving rescues better than both.
[25] Gold and silver make the foot stand sure, but good counsel is esteemed more than both.
[26] Riches and strength lift up the heart, but the fear of the Lord is better than both. There is no loss in the fear of the Lord, and with it there is no need to seek for help.
[27] The fear of the Lord is like a garden of blessing, and covers a man better than any glory.
[28] My son, do not lead the life of a beggar; it is better to die than to beg.
[29] When a man looks to the table of another, his existence cannot be considered as life. He pollutes himself with another man's food, but a man who is intelligent and well instructed guards against that.
[30] In the mouth of the shameless begging is sweet, but in his stomach a fire is kindled.

Sir.41

[1] O death, how bitter is the reminder of you to one who lives at peace among his possessions, to a man without distractions, who is prosperous in everything, and who still has the vigor to enjoy his food!
[2] O death, how welcome is your sentence to one who is in need and is failing in strength, very old and distracted over everything; to one who is contrary, and has lost his patience!
[3] Do not fear the sentence of death; remember your former days and the end of life; this is the decree from the Lord for all flesh,
[4] and how can you reject the good pleasure of the Most High? Whether life is for ten or a hundred or a thousand years,
there is no inquiry about it in Hades.
[5] The children of sinners are abominable children, and they frequent the haunts of the ungodly.
[6] The inheritance of the children of sinners will perish, and on their posterity will be a perpetual reproach.
[7] Children will blame an ungodly father, for they suffer reproach because of him.
[8] Woe to you, ungodly men, who have forsaken the law of the Most High God!
[9] When you are born, you are born to a curse; and when you die, a curse is your lot.
[10] Whatever is from the dust returns to dust; so the ungodly go from curse to destruction.
[11] The mourning of men is about their bodies, but the evil name of sinners will be blotted out.
[12] Have regard for your name, since it will remain for you longer than a thousand great stores of gold.
[13] The days of a good life are numbered, but a good name endures for ever.
[14] My children, observe instruction and be at peace; hidden wisdom and unseen treasure, what advantage is there in either of them?
[15] Better is the man who hides his folly than the man who hides his wisdom.
[16] Therefore show respect for my words: For it is good to retain every kind of shame, and not everything is confidently esteemed by every one.
[17] Be ashamed of immorality, before your father or mother; and of a lie, before a prince or a ruler;
[18] of a transgression, before a judge or magistrate; and of iniquity, before a congregation or the people; of unjust dealing, before your partner or friend;
[19] and of theft, in the place where you live. Be ashamed before the truth of God and his covenant. Be ashamed of selfish behavior at meals, of surliness in receiving and giving,
[20] and of silence, before those who greet you; of looking at a woman who is a harlot,

[21] and of rejecting the appeal of a kinsman; of taking away some one's portion or gift, and of gazing at another man's wife;
[22] of meddling with his maidservant -- and do not approach her bed; of abusive words, before friends -- and do not upbraid after making a gift;
[23] of repeating and telling what you hear, and of revealing secrets. Then you will show proper shame, and will find favor with every man.

Sir.42

[1] Of the following things do not be ashamed, and do not let partiality lead you to sin:
[2] of the law of the Most High and his covenant, and of rendering judgment to acquit the ungodly;
[3] of keeping accounts with a partner or with traveling companions, and of dividing the inheritance of friends;
[4] of accuracy with scales and weights, and of acquiring much or little;
[5] of profit from dealing with merchants, and of much discipline of children, and of whipping a wicked servant severely.
[6] Where there is an evil wife, a seal is a good thing; and where there are many hands, lock things up.
[7] Whatever you deal out, let it be by number and weight, and make a record of all that you give out or take in.
[8] Do not be ashamed to instruct the stupid or foolish or the aged man who quarrels with the young. Then you will be truly instructed, and will be approved before all men.
[9] A daughter keeps her father secretly wakeful, and worry over her robs him of sleep; when she is young, lest she do not marry, or if married, lest she be hated;
[10] while a virgin, lest she be defiled or become pregnant in her father's house; or having a husband, lest she prove unfaithful, or, though married, lest she be barren.
[11] Keep strict watch over a headstrong daughter, lest she make you a laughingstock to your enemies, a byword in the city and notorious among the people, and put you to shame before the great multitude.
[12] Do not look upon any one for beauty, and do not sit in the midst of women;
[13] for from garments comes the moth, and from a woman comes woman's wickedness.
[14] Better is the wickedness of a man than a woman who does good; and it is a woman who brings shame and disgrace.
[15] I will now call to mind the works of the Lord, and will declare what I

have seen. By the words of the Lord his works are done.
[16] The sun looks down on everything with its light, and the work of the Lord is full of his glory.
[17] The Lord has not enabled his holy ones to recount all his marvelous works, which the Lord the Almighty has established that the universe may stand firm in his glory.
[18] He searches out the abyss, and the hearts of men, and considers their crafty devices. For the Most High knows all that may be known, and he looks into the signs of the age.
[19] He declares what has been and what is to be, and he reveals the tracks of hidden things.
[20] No thought escapes him, and not one word is hidden from him.
[21] He has ordained the splendors of his wisdom, and he is from everlasting and to everlasting. Nothing can be added or taken away, and he needs no one to be his counselor.
[22] How greatly to be desired are all his works, and how sparkling they are to see!
[23] All these things live and remain for ever for every need, and are all obedient.
[24] All things are twofold, one opposite the other, and he has made nothing incomplete.
[25] One confirms the good things of the other, and who can have enough of beholding his glory?

Sir.43

[1] The pride of the heavenly heights is the clear firmament, the appearance of heaven in a spectacle of glory.
[2] The sun, when it appears, making proclamation as it goes forth, is a marvelous instrument, the work of the Most High.
[3] At noon it parches the land; and who can withstand its burning heat?
[4] A man tending a furnace works in burning heat, but the sun burns the mountains three times as much; it breathes out fiery vapors, and with bright beams it blinds the eyes.
[5] Great is the Lord who made it; and at his command it hastens on its course.
[6] He made the moon also, to serve in its season to mark the times and to be an everlasting sign.
[7] From the moon comes the sign for feast days, a light that wanes when it has reached the full.
[8] The month is named for the moon, increasing marvelously in its phases, an instrument of the hosts on high shining forth in the firmament of heaven.

[9] The glory of the stars is the beauty of heaven, a gleaming array in the heights of the Lord.
[10] At the command of the Holy One they stand as ordered, they never relax in their watches.
[11] Look upon the rainbow, and praise him who made it, exceedingly beautiful in its brightness.
[12] It encircles the heaven with its glorious arc; the hands of the Most High have stretched it out.
[13] By his command he sends the driving snow and speeds the lightnings of his judgment.
[14] Therefore the storehouses are opened, and the clouds fly forth like birds.
[15] In his majesty he amasses the clouds, and the hailstones are broken in pieces.
[16] At his appearing the mountains are shaken; at his will the south wind blows.
[17] The voice of his thunder rebukes the earth; so do the tempest from the north and the whirlwind. He scatters the snow like birds flying down, and its descent is like locusts alighting.
[18] The eye marvels at the beauty of its whiteness, and the mind is amazed at its falling.
[19] He pours the hoarfrost upon the earth like salt, and when it freezes, it becomes pointed thorns.
[20] The cold north wind blows, and ice freezes over the water; it rests upon every pool of water, and the water puts it on like a breastplate.
[21] He consumes the mountains and burns up the wilderness, and withers the tender grass like fire.
[22] A mist quickly heals all things; when the dew appears, it refreshes from the heat.
[23] By his counsel he stilled the great deep and planted islands in it.
[24] Those who sail the sea tell of its dangers, and we marvel at what we hear.
[25] for in it are strange and marvelous works, all kinds of living things, and huge creatures of the sea.
[26] Because of him his messenger finds the way, and by his word all things hold together.
[27] Though we speak much we cannot reach the end, and the sum of our words is: "He is the all."
[28] Where shall we find strength to praise him? For he is greater than all his works.
[29] Terrible is the Lord and very great, and marvelous is his power.
[30] When you praise the Lord, exalt him as much as you can; for he will surpass even that. When you exalt him, put forth all your strength, and do

not grow weary, for you cannot praise him enough.
[31] Who has seen him and can describe him? Or who can extol him as he is?
[32] Many things greater than these lie hidden, for we have seen but few of his works.
[33] For the Lord has made all things, and to the godly he has granted wisdom.

Sir.44

[1] Let us now praise famous men, and our fathers in their generations.
[2] The Lord apportioned to them great glory, his majesty from the beginning.
[3] There were those who ruled in their kingdoms, and were men renowned for their power, giving counsel by their understanding, and proclaiming prophecies;
[4] leaders of the people in their deliberations and in understanding of learning for the people, wise in their words of instruction;
[5] those who composed musical tunes, and set forth verses in writing;
[6] rich men furnished with resources, living peaceably in their habitations - -
[7] all these were honored in their generations, and were the glory of their times.
[8] There are some of them who have left a name, so that men declare their praise.
[9] And there are some who have no memorial, who have perished as though they had not lived; they have become as though they had not been born, and so have their children after them.
[10] But these were men of mercy, whose righteous deeds have not been forgotten;
[11] their prosperity will remain with their descendants, and their inheritance to their children's children.
[12] Their descendants stand by the covenants; their children also, for their sake.
[13] Their posterity will continue for ever, and their glory will not be blotted out.
[14] Their bodies were buried in peace, and their name lives to all generations.
[15] Peoples will declare their wisdom, and the congregation proclaims their praise.
[16] Enoch pleased the Lord, and was taken up; he was an example of repentance to all generations.

[17] Noah was found perfect and righteous; in the time of wrath he was taken in exchange; therefore a remnant was left to the earth when the flood came.
[18] Everlasting covenants were made with him that all flesh should not be blotted out by a flood.
[19] Abraham was the great father of a multitude of nations, and no one has been found like him in glory;
[20] he kept the law of the Most High, and was taken into covenant with him; he established the covenant in his flesh, and when he was tested he was found faithful.
[21] Therefore the Lord assured him by an oath that the nations would be blessed through his posterity; that he would multiply him like the dust of the earth, and exalt his posterity like the stars, and cause them to inherit from sea to sea and from the River to the ends of the earth.
[22] To Isaac also he gave the same assurance for the sake of Abraham his father.
[23] The blessing of all men and the covenant he made to rest upon the head of Jacob; he acknowledged him with his blessings, and gave him his inheritance; he determined his portions, and distributed them among twelve tribes.

Sir.45

[1] From his descendants the Lord brought forth a man of mercy, who found favor in the sight of all flesh and was beloved by God and man, Moses, whose memory is blessed.
[2] He made him equal in glory to the holy ones, and made him great in the fears of his enemies.
[3] By his words he caused signs to cease; the Lord glorified him in the presence of kings. He gave him commands for his people, and showed him part of his glory.
[4] He sanctified him through faithfulness and meekness; he chose him out of all mankind.
[5] He made him hear his voice, and led him into the thick darkness, and gave him the commandments face to face, the law of life and knowledge, to teach Jacob the covenant, and Israel his judgments.
[6] He exalted Aaron, the brother of Moses, a holy man like him, of the tribe of Levi.
[7] He made an everlasting covenant with him, and gave him the priesthood of the people. He blessed him with splendid vestments, and put a glorious robe upon him.

[8] He clothed him with superb perfection, and strengthened him with the symbols of authority, the linen breeches, the long robe, and the ephod.
[9] And he encircled him with pomegranates, with very many golden bells round about, to send forth a sound as he walked, to make their ringing heard in the temple as a reminder to the sons of his people;
[10] with a holy garment, of gold and blue and purple, the work of an embroiderer; with the oracle of judgment, Urim and Thummim;
[11] with twisted scarlet, the work of a craftsman; with precious stones engraved like signets, in a setting of gold, the work of a jeweler, for a reminder, in engraved letters, according to the number of the tribes of Israel;
[12] with a gold crown upon his turban, inscribed like a signet with "Holiness," a distinction to be prized, the work of an expert, the delight of the eyes, richly adorned.
[13] Before his time there never were such beautiful things. No outsider ever put them on, but only his sons and his descendants perpetually.
[14] His sacrifices shall be wholly burned twice every day continually.
[15] Moses ordained him, and anointed him with holy oil; it was an everlasting covenant for him and for his descendants all the days of heaven, to minister to the Lord and serve as priest and bless his people in his name.
[16] He chose him out of all the living to offer sacrifice to the Lord, incense and a pleasing odor as a memorial portion, to make atonement for the people.
[17] In his commandments he gave him authority and statutes and judgments, to teach Jacob the testimonies, and to enlighten Israel with his law.
[18] Outsiders conspired against him, and envied him in the wilderness, Dathan and Abiram and their men and the company of Korah, in wrath and anger.
[19] The Lord saw it and was not pleased, and in the wrath of his anger they were destroyed; he wrought wonders against them to consume them in flaming fire.
[20] He added glory to Aaron and gave him a heritage; he allotted to him the first of the first fruits, he prepared bread of first fruits in abundance;
[21] for they eat the sacrifices to the Lord, which he gave to him and his descendants.
[22] But in the land of the people he has no inheritance, and he has no portion among the people; for the Lord himself is his portion and inheritance.
[23] Phinehas the son of Eleazar is the third in glory, for he was zealous in the fear of the Lord, and stood fast, when the people turned away, in the ready goodness of his soul, and made atonement for Israel.
[24] Therefore a covenant of peace was established with him, that he should be leader of the sanctuary and of his people,
that he and his descendants should have the dignity of the priesthood for

ever.
[25] A covenant was also established with David, the son of Jesse, of the tribe of Judah: the heritage of the king is from son to son only; so the heritage of Aaron is for his descendants.
[26] May the Lord grant you wisdom in your heart to judge his people in righteousness, so that their prosperity may not vanish, and that their glory may endure throughout their generations.

Sir.46

[1] Joshua the son of Nun was mighty in war, and was the successor of Moses in prophesying. He became, in accordance with his name, a great savior of God's elect, to take vengeance on the enemies that rose against them, so that he might give Israel its inheritance.
[2] How glorious he was when he lifted his hands and stretched out his sword against the cities!
[3] Who before him ever stood so firm? For he waged the wars of the Lord.
[4] Was not the sun held back by his hand? And did not one day become as long as two?
[5] He called upon the Most High, the Mighty One, when enemies pressed him on every side,
[6] and the great Lord answered him with hailstones of mighty power. He hurled down war upon that nation, and at the descent of Beth-horon he destroyed those who resisted, so that the nations might know his armament, that he was fighting in the sight of the Lord; for he wholly followed the Mighty One.
[7] And in the days of Moses he did a loyal deed, he and Caleb the son of Jephunneh: they withstood the congregation,
restrained the people from sin, and stilled their wicked murmuring.
[8] And these two alone were preserved out of six hundred thousand people on foot, to bring them into their inheritance,
into a land flowing with milk and honey.
[9] And the Lord gave Caleb strength, which remained with him to old age, so that he went up to the hill country, and his children obtained it for an inheritance;
[10] so that all the sons of Israel might see that it is good to follow the Lord.
[11] The judges also, with their respective names, those whose hearts did not fall into idolatry and who did not turn away from the Lord -- may their memory be blessed!
[12] May their bones revive from where they lie, and may the name of those who have been honored live again in their sons!

[13] Samuel, beloved by his Lord, a prophet of the Lord, established the kingdom and anointed rulers over his people.
[14] By the law of the Lord he judged the congregation, and the Lord watched over Jacob.
[15] By his faithfulness he was proved to be a prophet, and by his words he became known as a trustworthy seer.
[16] He called upon the Lord, the Mighty One, when his enemies pressed him on every side, and he offered in sacrifice a sucking lamb.
[17] Then the Lord thundered from heaven, and made his voice heard with a mighty sound;
[18] and he wiped out the leaders of the people of Tyre and all the rulers of the Philistines.
[19] Before the time of his eternal sleep, Samuel called men to witness before the Lord and his anointed: "I have not taken any one's property, not so much as a pair of shoes." And no man accused him.
[20] Even after he had fallen asleep he prophesied and revealed to the king his death, and lifted up his voice out of the earth in prophecy, to blot out the wickedness of the people.

Sir.47

[1] And after him Nathan rose up to prophesy in the days of David.
[2] As the fat is selected from the peace offering, so David was selected from the sons of Israel.
[3] He played with lions as with young goats, and with bears as with lambs of the flock.
[4] In his youth did he not kill a giant, and take away reproach from the people, when he lifted his hand with a stone in the sling and struck down the boasting of Goliath?
[5] For he appealed to the Lord, the Most High, and he gave him strength in his right hand to slay a man mighty in war, to exalt the power of his people.
[6] So they glorified him for his ten thousands, and praised him for the blessings of the Lord, when the glorious diadem was bestowed upon him.
[7] For he wiped out his enemies on every side, and annihilated his adversaries the Philistines; he crushed their power even to this day.
[8] In all that he did he gave thanks to the Holy One, the Most High, with ascriptions of glory; he sang praise with all his heart, and he loved his Maker.
[9] He placed singers before the altar, to make sweet melody with their voices.
[10] He gave beauty to the feasts, and arranged their times throughout the year, while they praised God's holy name, and the sanctuary resounded

from early morning.
[11] The Lord took away his sins, and exalted his power for ever; he gave him the covenant of kings and a throne of glory in Israel.
[12] After him rose up a wise son who fared amply because of him;
[13] Solomon reigned in days of peace, and God gave him rest on every side, that he might build a house for his name and prepare a sanctuary to stand for ever.
[14] How wise you became in your youth! You overflowed like a river with understanding.
[15] Your soul covered the earth, and you filled it with parables and riddles.
[16] Your name reached to far-off islands, and you were loved for your peace.
[17] For your songs and proverbs and parables, and for your interpretations, the countries marveled at you.
[18] In the name of the Lord God, who is called the God of Israel, you gathered gold like tin and amassed silver like lead.
[19] But you laid your loins beside women, and through your body you were brought into subjection.
[20] You put stain upon your honor, and defiled your posterity, so that you brought wrath upon your children and they were grieved at your folly,
[21] so that the sovereignty was divided and a disobedient kingdom arose out of Ephraim.
[22] But the Lord will never give up his mercy, nor cause any of his works to perish; he will never blot out the descendants of his chosen one, nor destroy the posterity of him who loved him; so he gave a remnant to Jacob, and to David a root of his stock.
[23] Solomon rested with his fathers, and left behind him one of his sons, ample in folly and lacking in understanding,
Rehoboam, whose policy caused the people to revolt. Also Jeroboam the son of Nebat, who caused Israel to sin and gave to Ephraim a sinful way.
[24] Their sins became exceedingly many, so as to remove them from their land.
[25] For they sought out every sort of wickedness, till vengeance came upon them.

Sir.48

[1] Then the prophet Elijah arose like a fire, and his word burned like a torch.
[2] He brought a famine upon them, and by his zeal he made them few in number.

[3] By the word of the Lord he shut up the heavens, and also three times brought down fire.
[4] How glorious you were, O Elijah, in your wondrous deeds! And who has the right to boast which you have?
[5] You who raised a corpse from death and from Hades, by the word of the Most High;
[6] who brought kings down to destruction, and famous men from their beds;
[7] who heard rebuke at Sinai and judgments of vengeance at Horeb;
[8] who anointed kings to inflict retribution, and prophets to succeed you.
[9] You who were taken up by a whirlwind of fire, in a chariot with horses of fire;
[10] you who are ready at the appointed time, it is written, to calm the wrath of God before it breaks out in fury, to turn the heart of the father to the son, and to restore the tribes of Jacob.
[11] Blessed are those who saw you, and those who have been adorned in love; for we also shall surely live.
[12] It was Elijah who was covered by the whirlwind, and Elisha was filled with his spirit; in all his days he did not tremble before any ruler, and no one brought him into subjection.
[13] Nothing was too hard for him, and when he was dead his body prophesied.
[14] As in his life he did wonders, so in death his deeds were marvelous.
[15] For all this the people did not repent, and they did not forsake their sins, till they were carried away captive from their land and were scattered over all the earth; the people were left very few in number, but with rulers from the house of David.
[16] Some of them did what was pleasing to God, but others multiplied sins.
[17] Hezekiah fortified his city, and brought water into the midst of it; he tunneled the sheer rock with iron and built pools for water.
[18] In his days Sennacherib came up, and sent the Rabshakeh; he lifted up his hand against Zion and made great boasts in his arrogance.
[19] Then their hearts were shaken and their hands trembled, and they were in anguish, like women in travail.
[20] But they called upon the Lord who is merciful, spreading forth their hands toward him; and the Holy One quickly heard them from heaven, and delivered them by the hand of Isaiah.
[21] The Lord smote the camp of the Assyrians, and his angel wiped them out.
[22] For Hezekiah did what was pleasing to the Lord, and he held strongly to the ways of David his father, which Isaiah the prophet commanded, who was great and faithful in his vision.
[23] In his days the sun went backward, and he lengthened the life of the king.

[24] By the spirit of might he saw the last things, and comforted those who mourned in Zion.
[25] He revealed what was to occur to the end of time, and the hidden things before they came to pass.

Sir.49

[1] The memory of Josiah is like a blending of incense prepared by the art of the perfumer; it is sweet as honey to every mouth, and like music at a banquet of wine.
[2] He was led aright in converting the people, and took away the abominations of iniquity.
[3] He set his heart upon the Lord; in the days of wicked men he strengthened godliness.
[4] Except David and Hezekiah and Josiah they all sinned greatly, for they forsook the law of the Most High; the kings of Judah came to an end;
[5] for they gave their power to others, and their glory to a foreign nation,
[6] who set fire to the chosen city of the sanctuary, and made her streets desolate, according to the word of Jeremiah.
[7] For they had afflicted him; yet he had been consecrated in the womb as prophet, to pluck up and afflict and destroy,
and likewise to build and to plant.
[8] It was Ezekiel who saw the vision of glory which God showed him above the chariot of the cherubim.
[9] For God remembered his enemies with storm, and did good to those who directed their ways aright.
[10] May the bones of the twelve prophets revive from where they lie, for they comforted the people of Jacob and delivered them with confident hope.
[11] How shall we magnify Zerubbabel? He was like a signet on the right hand,
[12] and so was Jeshua the son of Jozadak; in their days they built the house and raised a temple holy to the Lord,
prepared for everlasting glory.
[13] The memory of Nehemiah also is lasting; he raised for us the walls that had fallen, and set up the gates and bars and rebuilt our ruined houses.
[14] No one like Enoch has been created on earth, for he was taken up from the earth.
[15] And no man like Joseph has been born, and his bones are cared for.
[16] Shem and Seth were honored among men, and Adam above every living being in the creation.

Sir.50

[1] The leader of his brethren and the pride of his people was Simon the high priest, son of Onias, who in his life repaired the house, and in his time fortified the temple.
[2] He laid the foundations for the high double walls, the high retaining walls for the temple enclosure.
[3] In his days a cistern for water was quarried out, a reservoir like the sea in circumference.
[4] He considered how to save his people from ruin, and fortified the city to withstand a seige.
[5] How glorious he was when the people gathered round him as he came out of the inner sanctuary!
[6] Like the morning star among the clouds, like the moon when it is full;
[7] like the sun shining upon the temple of the Most High, and like the rainbow gleaming in glorious clouds;
[8] like roses in the days of the first fruits, like lilies by a spring of water, like a green shoot on Lebanon on a summer day;
[9] like fire and incense in the censer, like a vessel of hammered gold adorned with all kinds of precious stones;
[10] like an olive tree putting forth its fruit, and like a cypress towering in the clouds.
[11] When he put on his glorious robe and clothed himself with superb perfection and went up to the holy altar, he made the court of the sanctuary glorious.
[12] And when he received the portions from the hands of the priests, as he stood by the hearth of the altar with a garland of brethren around him, he was like a young cedar on Lebanon; and they surrounded him like the trunks of palm trees,
[13] all the sons of Aaron in their splendor with the Lord's offering in their hands, before the whole congregation of Israel.
[14] Finishing the service at the altars, and arranging the offering to the Most High, the Almighty,
[15] he reached out his hand to the cup and poured a libation of the blood of the grape; he poured it out at the foot of the altar, a pleasing odor to the Most High, the King of all.
[16] Then the sons of Aaron shouted, they sounded the trumpets of hammered work, they made a great noise to be heard
for remembrance before the Most High.
[17] Then all the people together made haste and fell to the ground upon their faces to worship their Lord, the Almighty, God Most High.
[18] And the singers praised him with their voices in sweet and full-toned

melody.
[19] And the people besought the Lord Most High in prayer before him who is merciful, till the order of worship of the Lord was ended; so they completed his service.
[20] Then Simon came down, and lifted up his hands over the whole congregation of the sons of Israel, to pronounce the blessing of the Lord with his lips, and to glory in his name;
[21] and they bowed down in worship a second time, to receive the blessing from the Most High.
[22] And now bless the God of all, who in every way does great things; who exalts our days from birth, and deals with us according to his mercy.
[23] May he give us gladness of heart, and grant that peace may be in our days in Israel, as in the days of old.
[24] May he entrust to us his mercy! And let him deliver us in our days!
[25] With two nations my soul is vexed, and the third is no nation:
[26] Those who live on Mount Seir, and the Philistines, and the foolish people that dwell in Shechem.
[27] Instruction in understanding and knowledge I have written in this book, Jesus the son of Sirach, son of Eleazar, of Jerusalem, who out of his heart poured forth wisdom.
[28] Blessed is he who concerns himself with these things, and he who lays them to heart will become wise.
[29] For if he does them, he will be strong for all things, for the light of the Lord is his path.

Sir.51

[1] I will give thanks to thee, O Lord and King, and will praise thee as God my Savior. I give thanks to thy name,
[2] for thou hast been my protector and helper and hast delivered my body from destruction and from the snare of a slanderous tongue, from lips that utter lies. Before those who stood by thou wast my helper,
[3] and didst deliver me, in the greatness of thy mercy and of thy name, from the gnashings of teeth about to devour me,
from the hand of those who sought my life, from the many afflictions that I endured,
[4] from choking fire on every side and from the midst of fire which I did not kindle,
[5] from the depths of the belly of Hades, from an unclean tongue and lying words --
[6] the slander of an unrighteous tongue to the king. My soul drew near to

death, and my life was very near to Hades beneath.
[7] They surrounded me on every side, and there was no one to help me; I looked for the assistance of men, and there was none.
[8] Then I remembered thy mercy, O Lord, and thy work from of old, that thou do deliver those who wait for thee and do save them from the hand of their enemies.
[9] And I sent up my supplication from the earth, and prayed for deliverance from death.
[10] I appealed to the Lord, the Father of my lord, not to forsake me in the days of affliction, at the time when there is no help against the proud.
[11] I will praise thy name continually, and will sing praise with thanksgiving. My prayer was heard,
[12] for thou didst save me from destruction and rescue me from an evil plight. Therefore I will give thanks to thee and praise thee, and I will bless the name of the Lord.
[13] While I was still young, before I went on my travels, I sought wisdom openly in my prayer.
[14] Before the temple I asked for her, and I will search for her to the last.
[15] From blossom to ripening grape my heart delighted in her; my foot entered upon the straight path; from my youth I followed her steps.
[16] I inclined my ear a little and received her, and I found for myself much instruction.
[17] I made progress therein; to him who gives wisdom I will give glory.
[18] For I resolved to live according to wisdom, and I was zealous for the good; and I shall never be put to shame.
[19] My soul grappled with wisdom, and in my conduct I was strict; I spread out my hands to the heavens, and lamented my ignorance of her.
[20] I directed my soul to her, and through purification I found her. I gained understanding with her from the first,
therefore I will not be forsaken.
[21] My heart was stirred to seek her, therefore I have gained a good possession.
[22] The Lord gave me a tongue as my reward, and I will praise him with it.
[23] Draw near to me, you who are untaught, and lodge in my school.
[24] Why do you say you are lacking in these things, and why are your souls very thirsty?
[25] I opened my mouth and said, Get these things for yourselves without money.
[26] Put your neck under the yoke, and let your souls receive instruction; it is to be found close by.
[27] See with your eyes that I have labored little and found myself much rest.
[28] Get instruction with a large sum of silver, and you will gain by it much gold.

[29] May your soul rejoice in his mercy, and may you not be put to shame when you praise him.
[30] Do your work before the appointed time, and in God's time he will give you your reward.

Wisdom of Solomon

Wis.1

[1] Love righteousness, you rulers of the earth, think of the Lord with uprightness, and seek him with sincerity of heart;
[2] because he is found by those who do not put him to the test, and manifests himself to those who do not distrust him.
[3] For perverse thoughts separate men from God, and when his power is tested, it convicts the foolish;
[4] because wisdom will not enter a deceitful soul, nor dwell in a body enslaved to sin.
[5] For a holy and disciplined spirit will flee from deceit, and will rise and depart from foolish thoughts, and will be ashamed at the approach of unrighteousness.
[6] For wisdom is a kindly spirit and will not free a blasphemer from the guilt of his words; because God is witness of his inmost feelings, and a true observer of his heart, and a hearer of his tongue.
[7] Because the Spirit of the Lord has filled the world, and that which holds all things together knows what is said;
[8] therefore no one who utters unrighteous things will escape notice, and justice, when it punishes, will not pass him by.
[9] For inquiry will be made into the counsels of an ungodly man, and a report of his words will come to the Lord, to convict him of his lawless deeds;
[10] because a jealous ear hears all things, and the sound of murmurings does not go unheard.
[11] Beware then of useless murmuring, and keep your tongue from slander; because no secret word is without result, and a lying mouth destroys the soul.
[12] Do not invite death by the error of your life, nor bring on destruction by the works of your hands;
[13] because God did not make death, and he does not delight in the death of the living.
[14] For he created all things that they might exist, and the generative forces of the world are wholesome, and there is no destructive poison in them; and the dominion of Hades is not on earth.
[15] For righteousness is immortal.
[16] But ungodly men by their words and deeds summoned death; considering him a friend, they pined away, and they made a covenant with him, because they are fit to belong to his party.

Wis.2

[1] For they reasoned unsoundly, saying to themselves, Short and sorrowful is our life, and there is no remedy when a man comes to his end, and no one has been known to return from Hades.
[2] Because we were born by mere chance, and hereafter we shall be as though we had never been; because the breath in our nostrils is smoke, and reason is a spark kindled by the beating of our hearts.
[3] When it is extinguished, the body will turn to ashes, and the spirit will dissolve like empty air.
[4] Our name will be forgotten in time and no one will remember our works; our life will pass away like the traces of a cloud, and be scattered like mist that is chased by the rays of the sun and overcome by its heat.
[5] For our allotted time is the passing of a shadow, and there is no return from our death, because it is sealed up and no one turns back.
[6] "Come, therefore, let us enjoy the good things that exist, and make use of the creation to the full as in youth.
[7] Let us take our fill of costly wine and perfumes, and let no flower of spring pass by us.
[8] Let us crown ourselves with rosebuds before they wither.
[9] Let none of us fail to share in our revelry, everywhere let us leave signs of enjoyment, because this is our portion, and this our lot.
[10] Let us oppress the righteous poor man; let us not spare the widow nor regard the gray hairs of the aged.
[11] But let our might be our law of right, for what is weak proves itself to be useless.
[12] "Let us lie in wait for the righteous man, because he is inconvenient to us and opposes our actions; he reproaches us for sins against the law, and accuses us of sins against our training.
[13] He professes to have knowledge of God, and calls himself a child of the Lord.
[14] He became to us a reproof of our thoughts;
[15] the very sight of him is a burden to us, because his manner of life is unlike that of others, and his ways are strange.
[16] We are considered by him as something base, and he avoids our ways as unclean; he calls the last end of the righteous happy, and boasts that God is his father.
[17] Let us see if his words are true, and let us test what will happen at the end of his life;
[18] for if the righteous man is God's son, he will help him, and will deliver him from the hand of his adversaries.

[19] Let us test him with insult and torture, that we may find out how gentle he is, and make trial of his forbearance.
[20] Let us condemn him to a shameful death, for, according to what he says, he will be protected."
[21] Thus they reasoned, but they were led astray, for their wickedness blinded them,
[22] and they did not know the secret purposes of God, nor hope for the wages of holiness, nor discern the prize for blameless souls;
[23] for God created man for incorruption, and made him in the image of his own eternity,
[24] but through the devil's envy death entered the world, and those who belong to his party experience it.

Wis.3

[1] But the souls of the righteous are in the hand of God, and no torment will ever touch them.
[2] In the eyes of the foolish they seemed to have died, and their departure was thought to be an affliction,
[3] and their going from us to be their destruction; but they are at peace.
[4] For though in the sight of men they were punished, their hope is full of immortality.
[5] Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself;
[6] like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them.
[7] In the time of their visitation they will shine forth, and will run like sparks through the stubble.
[8] They will govern nations and rule over peoples, and the Lord will reign over them for ever.
[9] Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his elect, and he watches over his holy ones.
[10] But the ungodly will be punished as their reasoning deserves, who disregarded the righteous man and rebelled against the Lord;
[11] for whoever despises wisdom and instruction is miserable. Their hope is vain, their labors are unprofitable, and their works are useless.
[12] Their wives are foolish, and their children evil;
[13] their offspring are accursed. For blessed is the barren woman who is undefiled, who has not entered into a sinful union; she will have fruit when God examines souls.
[14] Blessed also is the eunuch whose hands have done no lawless deed, and

who has not devised wicked things against the Lord; for special favor will be shown him for his faithfulness, and a place of great delight in the temple of the Lord.
[15] For the fruit of good labors is renowned, and the root of understanding does not fail.
[16] But children of adulterers will not come to maturity, and the offspring of an unlawful union will perish.
[17] Even if they live long they will be held of no account, and finally their old age will be without honor.
[18] If they die young, they will have no hope and no consolation in the day of decision.
[19] For the end of an unrighteous generation is grievous.

Wis.4

[1] Better than this is childlessness with virtue, for in the memory of virtue is immortality, because it is known both by God and by men.
[2] When it is present, men imitate it, and they long for it when it has gone; and throughout all time it marches crowned in triumph, victor in the contest for prizes that are undefiled.
[3] But the prolific brood of the ungodly will be of no use, and none of their illegitimate seedlings will strike a deep root or take a firm hold.
[4] For even if they put forth boughs for a while, standing insecurely they will be shaken by the wind, and by the violence of the winds they will be uprooted.
[5] The branches will be broken off before they come to maturity, and their fruit will be useless, not ripe enough to eat, and good for nothing.
[6] For children born of unlawful unions are witnesses of evil against their parents when God examines them.
[7] But the righteous man, though he die early, will be at rest.
[8] For old age is not honored for length of time, nor measured by number of years;
[9] but understanding is gray hair for men, and a blameless life is ripe old age.
[10] There was one who pleased God and was loved by him, and while living among sinners he was taken up.
[11] He was caught up lest evil change his understanding or guile deceive his soul.
[12] For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind.
[13] Being perfected in a short time, he fulfilled long years;

[14] for his soul was pleasing to the Lord, therefore he took him quickly from the midst of wickedness.
[15] Yet the peoples saw and did not understand, nor take such a thing to heart, that God's grace and mercy are with his elect, and he watches over his holy ones.
[16] The righteous man who had died will condemn the ungodly who are living, and youth that is quickly perfected will condemn the prolonged old age of the unrighteous man.
[17] For they will see the end of the wise man, and will not understand what the Lord purposed for him, and for what he kept him safe.
[18] They will see, and will have contempt for him, but the Lord will laugh them to scorn. After this they will become dishonored corpses, and an outrage among the dead for ever;
[19] because he will dash them speechless to the ground, and shake them from the foundations; they will be left utterly dry and barren, and they will suffer anguish, and the memory of them will perish.
[20] They will come with dread when their sins are reckoned up, and their lawless deeds will convict them to their face.

Wis.5

[1] Then the righteous man will stand with great confidence in the presence of those who have afflicted him, and those who make light of his labors.
[2] When they see him, they will be shaken with dreadful fear, and they will be amazed at his unexpected salvation.
[3] They will speak to one another in repentance, and in anguish of spirit they will groan, and say,
[4] "This is the man whom we once held in derision and made a byword of reproach -- we fools! We thought that his life was madness and that his end was without honor.
[5] Why has he been numbered among the sons of God? And why is his lot among the saints?
[6] So it was we who strayed from the way of truth, and the light of righteousness did not shine on us, and the sun did not rise upon us.
[7] We took our fill of the paths of lawlessness and destruction, and we journeyed through trackless deserts, but the way of the Lord we have not known.
[8] What has our arrogance profited us? And what good has our boasted wealth brought us?
[9] "All those things have vanished like a shadow, and like a rumor that passes by;
[10] like a ship that sails through the billowy water, and when it has passed

no trace can be found, nor track of its keel in the waves;
[11] or as, when a bird flies through the air, no evidence of its passage is found; the light air, lashed by the beat of its pinions and pierced by the force of its rushing flight, is traversed by the movement of its wings, and afterward no sign of its coming is found there;
[12] or as, when an arrow is shot at a target, the air, thus divided, comes together at once, so that no one knows its pathway.
[13] So we also, as soon as we were born, ceased to be, and we had no sign of virtue to show, but were consumed in our wickedness."
[14] Because the hope of the ungodly man is like chaff carried by the wind, and like a light hoarfrost driven away by a storm; it is dispersed like smoke before the wind, and it passes like the remembrance of a guest who stays but a day.
[15] But the righteous live for ever, and their reward is with the Lord; the Most High takes care of them.
[16] Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them.
[17] The Lord will take his zeal as his whole armor, and will arm all creation to repel his enemies;
[18] he will put on righteousness as a breastplate, and wear impartial justice as a helmet;
[19] he will take holiness as an invincible shield,
[20] and sharpen stern wrath for a sword, and creation will join with him to fight against the madmen.
[21] Shafts of lightning will fly with true aim, and will leap to the target as from a well-drawn bow of clouds,
[22] and hailstones full of wrath will be hurled as from a catapult; the water of the sea will rage against them, and rivers will relentlessly overwhelm them;
[23] a mighty wind will rise against them , and like a tempest it will winnow them away. Lawlessness will lay waste the whole earth, and evil-doing will overturn the thrones of rulers.

Wis.6

[1] Listen therefore, O kings, and understand; learn, O judges of the ends of the earth.
[2] Give ear, you that rule over multitudes, and boast of many nations.
[3] For your dominion was given you from the Lord, and your sovereignty from the Most High, who will search out your works and inquire into your

plans.
[4] Because as servants of his kingdom you did not rule rightly, nor keep the law, nor walk according to the purpose of God,
[5] he will come upon you terribly and swiftly, because severe judgment falls on those in high places.
[6] For the lowliest man may be pardoned in mercy, but mighty men will be mightily tested.
[7] For the Lord of all will not stand in awe of any one, nor show deference to greatness; because he himself made both small and great, and he takes thought for all alike.
[8] But a strict inquiry is in store for the mighty.
[9] To you then, O monarchs, my words are directed, that you may learn wisdom and not transgress.
[10] For they will be made holy who observe holy things in holiness, and those who have been taught them will find a defense.
[11] Therefore set your desire on my words; long for them, and you will be instructed.
[12] Wisdom is radiant and unfading, and she is easily discerned by those who love her, and is found by those who seek her.
[13] She hastens to make herself known to those who desire her.
[14] He who rises early to seek her will have no difficulty, for he will find her sitting at his gates.
[15] To fix one's thought on her is perfect understanding, and he who is vigilant on her account will soon be free from care,
[16] because she goes about seeking those worthy of her, and she graciously appears to them in their paths, and meets them in every thought.
[17] The beginning of wisdom is the most sincere desire for instruction, and concern for instruction is love of her,
[18] and love of her is the keeping of her laws, and giving heed to her laws is assurance of immortality,
[19] and immortality brings one near to God;
[20] so the desire for wisdom leads to a kingdom.
[21] Therefore if you delight in thrones and scepters, O monarchs over the peoples, honor wisdom, that you may reign for ever.
[22] I will tell you what wisdom is and how she came to be, and I will hide no secrets from you, but I will trace her course from the beginning of creation, and make knowledge of her clear, and I will not pass by the truth;
[23] neither will I travel in the company of sickly envy, for envy does not associate with wisdom.
[24] A multitude of wise men is the salvation of the world, and a sensible king is the stability of his people.
[25] Therefore be instructed by my words, and you will profit.

Wis.7

[1] I also am mortal, like all men, a descendant of the first-formed child of earth; and in the womb of a mother I was molded into flesh,
[2] within the period of ten months, compacted with blood, from the seed of a man and the pleasure of marriage.
[3] And when I was born, I began to breathe the common air, and fell upon the kindred earth, and my first sound was a cry, like that of all.
[4] I was nursed with care in swaddling cloths.
[5] For no king has had a different beginning of existence;
[6] there is for all mankind one entrance into life, and a common departure.
[7] Therefore I prayed, and understanding was given me; I called upon God, and the spirit of wisdom came to me.
[8] I preferred her to scepters and thrones, and I accounted wealth as nothing in comparison with her.
[9] Neither did I liken to her any priceless gem, because all gold is but a little sand in her sight, and silver will be accounted as clay before her.
[10] I loved her more than health and beauty, and I chose to have her rather than light, because her radiance never ceases.
[11] All good things came to me along with her, and in her hands uncounted wealth.
[12] I rejoiced in them all, because wisdom leads them; but I did not know that she was their mother.
[13] I learned without guile and I impart without grudging; I do not hide her wealth,
[14] for it is an unfailing treasure for men; those who get it obtain friendship with God, commended for the gifts that come from instruction.
[15] May God grant that I speak with judgment and have thought worthy of what I have received, for he is the guide even of wisdom and the corrector of the wise.
[16] For both we and our words are in his hand, as are all understanding and skill in crafts.
[17] For it is he who gave me unerring knowledge of what exists, to know the structure of the world and the activity of the elements;
[18] the beginning and end and middle of times, the alternations of the solstices and the changes of the seasons,
[19] the cycles of the year and the constellations of the stars,
[20] the natures of animals and the tempers of wild beasts, the powers of spirits and the reasonings of men, the varieties of plants and the virtues of roots;
[21] I learned both what is secret and what is manifest,
[22] for wisdom, the fashioner of all things, taught me. For in her there is a

spirit that is intelligent, holy, unique, manifold, subtle, mobile, clear, unpolluted, distinct, invulnerable, loving the good, keen, irresistible,
[23] beneficent, humane, steadfast, sure, free from anxiety, all-powerful, overseeing all, and penetrating through all spirits
that are intelligent and pure and most subtle.
[24] For wisdom is more mobile than any motion; because of her pureness she pervades and penetrates all things.
[25] For she is a breath of the power of God, and a pure emanation of the glory of the Almighty; therefore nothing defiled gains entrance into her.
[26] For she is a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness.
[27] Though she is but one, she can do all things, and while remaining in herself, she renews all things; in every generation she passes into holy souls and makes them friends of God, and prophets;
[28] for God loves nothing so much as the man who lives with wisdom.
[29] For she is more beautiful than the sun, and excels every constellation of the stars. Compared with the light she is found to be superior,
[30] for it is succeeded by the night, but against wisdom evil does not prevail.

Wis.8

[1] She reaches mightily from one end of the earth to the other, and she orders all things well.
[2] I loved her and sought her from my youth, and I desired to take her for my bride, and I became enamored of her beauty.
[3] She glorifies her noble birth by living with God, and the Lord of all loves her.
[4] For she is an initiate in the knowledge of God, and an associate in his works.
[5] If riches are a desirable possession in life, what is richer than wisdom who effects all things?
[6] And if understanding is effective, who more than she is fashioner of what exists?
[7] And if any one loves righteousness, her labors are virtues; for she teaches self-control and prudence, justice and courage; nothing in life is more profitable for men than these.
[8] And if any one longs for wide experience, she knows the things of old, and infers the things to come; she understands turns of speech and the solutions of riddles; she has foreknowledge of signs and wonders and of the outcome of seasons and times.
[9] Therefore I determined to take her to live with me, knowing that she

would give me good counsel and encouragement in cares and grief.
[10] Because of her I shall have glory among the multitudes and honor in the presence of the elders, though I am young.
[11] I shall be found keen in judgment, and in the sight of rulers I shall be admired.
[12] When I am silent they will wait for me, and when I speak they will give heed; and when I speak at greater length
they will put their hands on their mouths.
[13] Because of her I shall have immortality, and leave an everlasting remembrance to those who come after me.
[14] I shall govern peoples, and nations will be subject to me;
[15] dread monarchs will be afraid of me when they hear of me; among the people I shall show myself capable, and courageous in war.
[16] When I enter my house, I shall find rest with her, for companionship with her has no bitterness, and life with her has no pain, but gladness and joy.
[17] When I considered these things inwardly, and thought upon them in my mind, that in kinship with wisdom there is immortality,
[18] and in friendship with her, pure delight, and in the labors of her hands, unfailing wealth, and in the experience of her company, understanding, and renown in sharing her words, I went about seeking how to get her for myself.
[19] As a child I was by nature well endowed, and a good soul fell to my lot;
[20] or rather, being good, I entered an undefiled body.
[21] But I perceived that I would not possess wisdom unless God gave her to me -- and it was a mark of insight to know whose gift she was -- so I appealed to the Lord and besought him, and with my whole heart I said:

Wis.9

[1] "O God of my fathers and Lord of mercy, who hast made all things by thy word,
[2] and by thy wisdom hast formed man, to have dominion over the creatures thou hast made,
[3] and rule the world in holiness and righteousness, and pronounce judgment in uprightness of soul,
[4] give me the wisdom that sits by thy throne, and do not reject me from among thy servants.
[5] For I am thy slave and the son of thy maidservant, a man who is weak and short-lived, with little understanding of judgment and laws;
[6] for even if one is perfect among the sons of men, yet without the wisdom

that comes from thee he will be regarded as nothing.
[7] Thou hast chosen me to be king of thy people and to be judge over thy sons and daughters.
[8] Thou hast given command to build a temple on thy holy mountain, and an altar in the city of thy habitation, a copy of the holy tent which thou didst prepare from the beginning.
[9] With thee is wisdom, who knows thy works and was present when thou didst make the world, and who understand what is pleasing in thy sight and what is right according to thy commandments.
[10] Send her forth from the holy heavens, and from the throne of thy glory send her, that she may be with me and toil,
and that I may learn what is pleasing to thee.
[11] For she knows and understands all things, and she will guide me wisely in my actions and guard me with her glory.
[12] Then my works will be acceptable, and I shall judge thy people justly, and shall be worthy of the throne of my father.
[13] For what man can learn the counsel of God? Or who can discern what the Lord wills?
[14] For the reasoning of mortals is worthless, and our designs are likely to fail,
[15] for a perishable body weighs down the soul, and this earthy tent burdens the thoughtful mind.
[16] We can hardly guess at what is on earth, and what is at hand we find with labor; but who has traced out what is in the heavens?
[17] Who has learned thy counsel, unless thou hast given wisdom and sent thy holy Spirit from on high?
[18] And thus the paths of those on earth were set right, and men were taught what pleases thee, and were saved by wisdom."

Wis.10

[1] Wisdom protected the first-formed father of the world, when he alone had been created; she delivered him from his transgression,
[2] and gave him strength to rule all things.
[3] But when an unrighteous man departed from her in his anger, he perished because in rage he slew his brother.
[4] When the earth was flooded because of him, wisdom again saved it, steering the righteous man by a paltry piece of wood.
[5] Wisdom also, when the nations in wicked agreement had been confounded, recognized the righteous man and preserved him blameless before God, and kept him strong in the face of his compassion for his child.
[6] Wisdom rescued a righteous man when the ungodly were perishing; he

escaped the fire that descended on the Five Cities.
[7] Evidence of their wickedness still remains: a continually smoking wasteland, plants bearing fruit that does not ripen,
and a pillar of salt standing as a monument to an unbelieving soul.
[8] For because they passed wisdom by, they not only were hindered from recognizing the good, but also left for mankind a reminder of their folly, so that their failures could never go unnoticed.
[9] Wisdom rescued from troubles those who served her.
[10] When a righteous man fled from his brother's wrath, she guided him on straight paths; she showed him the kingdom of God, and gave him knowledge of angels; she prospered him in his labors, and increased the fruit of his toil.
[11] When his oppressors were covetous, she stood by him and made him rich.
[12] She protected him from his enemies, and kept him safe from those who lay in wait for him; in his arduous contest she gave him the victory, so that he might learn that godliness is more powerful than anything.
[13] When a righteous man was sold, wisdom did not desert him, but delivered him from sin. She descended with him into the dungeon,
[14] and when he was in prison she did not leave him, until she brought him the scepter of a kingdom and authority over his masters. Those who accused him she showed to be false, and she gave him everlasting honor.
[15] A holy people and blameless race wisdom delivered from a nation of oppressors.
[16] She entered the soul of a servant of the Lord, and withstood dread kings with wonders and signs.
[17] She gave holy men the reward of their labors; she guided them along a marvelous way, and became a shelter to them by day, and a starry flame through the night.
[18] She brought them over the Red Sea, and led them through deep waters;
[19] but she drowned their enemies, and cast them up from the depth of the sea.
[20] Therefore the righteous plundered the ungodly; they sang hymns, O Lord, to thy holy name, and praised with one accord thy defending hand,
[21] because wisdom opened the mouth of the dumb, and made the tongues of babes speak clearly.

Wis.11

[1] Wisdom prospered their works by the hand of a holy prophet.
[2] They journeyed through an uninhabited wilderness, and pitched their

tents in untrodden places.
[3] They withstood their enemies and fought off their foes.
[4] When they thirsted they called upon thee, and water was given them out of flinty rock, and slaking of thirst from hard stone.
[5] For through the very things by which their enemies were punished, they themselves received benefit in their need.
[6] Instead of the fountain of an ever-flowing river, stirred up and defiled with blood
[7] in rebuke for the decree to slay the infants, thou gavest them abundant water unexpectedly,
[8] showing by their thirst at that time how thou didst punish their enemies.
[9] For when they were tried, though they were being disciplined in mercy, they learned how the ungodly were tormented
when judged in wrath.
[10] For thou didst test them as a father does in warning, but thou didst examine the ungodly as a stern
king does in condemnation.
[11] Whether absent or present, they were equally distressed,
[12] for a twofold grief possessed them, and a groaning at the memory of what had occurred.
[13] For when they heard that through their own punishments the righteous had received benefit, they perceived it was the Lord's doing.
[14] For though they had mockingly rejected him who long before had been cast out and exposed, at the end of the events they marveled at him, for their thirst was not like that of the righteous.
[15] In return for their foolish and wicked thoughts, which led them astray to worship irrational serpents and worthless animals, thou didst send upon them a multitude of irrational creatures to punish them,
[16] that they might learn that one is punished by the very things by which he sins.
[17] For thy all-powerful hand, which created the world out of formless matter, did not lack the means to send upon them a multitude of bears, or bold lions,
[18] or newly created unknown beasts full of rage, or such as breathe out fiery breath, or belch forth a thick pall of smoke, or flash terrible sparks from their eyes;
[19] not only could their damage exterminate men, but the mere sight of them could kill by fright.
[20] Even apart from these, men could fall at a single breath when pursued by justice and scattered by the breath of thy power. But thou hast arranged all things by measure and number and weight.
[21] For it is always in thy power to show great strength, and who can withstand the might of thy arm?
[22] Because the whole world before thee is like a speck that tips the scales,

and like a drop of morning dew that falls upon the ground.
[23] But thou art merciful to all, for thou canst do all things, and thou do overlook men's sins, that they may repent.
[24] For thou lovest all things that exist, and hast loathing for none of the things which thou hast made, for thou wouldst not have made anything if thou hadst hated it.
[25] How would anything have endured if thou hadst not willed it? Or how would anything not called forth by thee
have been preserved?
[26] Thou sparest all things, for they are your, O Lord who lovest the living.

Wis.12

[1] For thy immortal spirit is in all things.
[2] Therefore thou do correct little by little those who trespass, and do remind and warn them of the things wherein they sin, that they may be freed from wickedness and put their trust in thee, O Lord.
[3] Those who dwelt of old in thy holy land
[4] thou didst hate for their detestable practices, their works of sorcery and unholy rites,
[5] their merciless slaughter of children, and their sacrificial feasting on human flesh and blood. These initiates from the midst of a heathen cult,
[6] these parents who murder helpless lives, thou didst will to destroy by the hands of our fathers,
[7] that the land most precious of all to thee might receive a worthy colony of the servants of God.
[8] But even these thou didst spare, since they were but men, and didst send wasps as forerunners of thy army, to destroy them little by little,
[9] though thou wast not unable to give the ungodly into the hands of the righteous in battle, or to destroy them at one blow by dread wild beasts or thy stern word.
[10] But judging them little by little thou gavest them a chance to repent, though thou wast not unaware that their origin was evil and their wickedness inborn, and that their way of thinking would never change.
[11] For they were an accursed race from the beginning, and it was not through fear of any one that thou didst leave them unpunished for their sins.
[12] For who will say, "What hast thou done?" Or will resist thy judgment? Who will accuse thee for the destruction of
nations which thou didst make? Or who will come before thee to plead as an advocate for unrighteous men?

[13] For neither is there any god besides thee, whose care is for all men, to whom thou shouldst prove that thou hast not judged unjustly;
[14] nor can any king or monarch confront thee about those whom thou hast punished.
[15] Thou art righteous and rulest all things righteously, deeming it alien to thy power to condemn him who does not deserve to be punished.
[16] For thy strength is the source of righteousness, and thy sovereignty over all causes thee to spare all.
[17] For thou do show thy strength when men doubt the completeness of thy power, and do rebuke any insolence among those who know it.
[18] Thou who art sovereign in strength do judge with mildness, and with great forbearance thou do govern us; for thou hast power to act whenever thou do choose.
[19] Through such works thou has taught thy people that the righteous man must be kind, and thou hast filled thy sons with good hope, because thou givest repentance for sins.
[20] For if thou didst punish with such great care and indulgence the enemies of thy servants and those deserving of death,
granting them time and opportunity to give up their wickedness,
[21] with what strictness thou hast judged thy sons, to whose fathers thou gavest oaths and covenants full of good promises!
[22] So while chastening us thou scourgest our enemies ten thousand times more, so that we may meditate upon thy goodness when we judge, and when we are judged we may expect mercy.
[23] Therefore those who in folly of life lived unrighteously thou didst torment through their own abominations.
[24] For they went far astray on the paths of error, accepting as gods those animals which even their enemies despised;
they were deceived like foolish babes.
[25] Therefore, as to thoughtless children, thou didst send thy judgment to mock them.
[26] But those who have not heeded the warning of light rebukes will experience the deserved judgment of God.
[27] For when in their suffering they became incensed at those creatures which they had thought to be gods, being punished by means of them, they saw and recognized as the true God him whom they had before refused to know.
Therefore the utmost condemnation came upon them.

Wis.13

[1] For all men who were ignorant of God were foolish by nature; and they

were unable from the good things that
are seen to know him who exists, nor did they recognize the craftsman while paying heed to his works;
[2] but they supposed that either fire or wind or swift air, or the circle of the stars, or turbulent water, or the luminaries of heaven were the gods that rule the world.
[3] If through delight in the beauty of these things men assumed them to be gods, let them know how much better than these is their Lord, for the author of beauty created them.
[4] And if men were amazed at their power and working, let them perceive from them how much more powerful is he who formed them.
[5] For from the greatness and beauty of created things comes a corresponding perception of their Creator.
[6] Yet these men are little to be blamed, for perhaps they go astray while seeking God and desiring to find him.
[7] For as they live among his works they keep searching, and they trust in what they see, because the things that are seen are beautiful.
[8] Yet again, not even they are to be excused;
[9] for if they had the power to know so much that they could investigate the world, how did they fail to find sooner the Lord of these things?
[10] But miserable, with their hopes set on dead things, are the men who give the name "gods" to the works of men's hands, gold and silver fashioned with skill, and likenesses of animals, or a useless stone, the work of an ancient hand.
[11] A skilled woodcutter may saw down a tree easy to handle and skilfully strip off all its bark, and then with pleasing workmanship make a useful vessel that serves life's needs,
[12] and burn the castoff pieces of his work to prepare his food, and eat his fill.
[13] But a castoff piece from among them, useful for nothing, a stick crooked and full of knots, he takes and carves with care in his leisure, and shapes it with skill gained in idleness; he forms it like the image of a man,
[14] or makes it like some worthless animal, giving it a coat of red paint and coloring its surface red and covering every blemish in it with paint;
[15] then he makes for it a niche that befits it, and sets it in the wall, and fastens it there with iron.
[16] So he takes thought for it, that it may not fall, because he knows that it cannot help itself, for it is only an image and has need of help.
[17] When he prays about possessions and his marriage and children, he is not ashamed to address a lifeless thing.
[18] For health he appeals to a thing that is weak; for life he prays to a thing that is dead; for aid he entreats a thing that is utterly inexperienced; for a prosperous journey, a thing that cannot take a step;

[19] for money-making and work and success with his hands he asks strength of a thing whose hands have no strength.

Wis.14

[1] Again, one preparing to sail and about to voyage over raging waves calls upon a piece of wood more fragile than the ship which carries him.
[2] For it was desire for gain that planned that vessel, and wisdom was the craftsman who built it;
[3] but it is thy providence, O Father, that steers its course, because thou hast given it a path in the sea, and a safe way through the waves,
[4] showing that thou canst save from every danger, so that even if a man lacks skill, he may put to sea.
[5] It is thy will that works of thy wisdom should not be without effect; therefore men trust their lives even to the smallest piece of wood, and passing through the billows on a raft they come safely to land.
[6] For even in the beginning, when arrogant giants were perishing, the hope of the world took refuge on a raft, and guided by thy hand left to the world the seed of a new generation.
[7] For blessed is the wood by which righteousness comes.
[8] But the idol made with hands is accursed, and so is he who made it; because he did the work, and the perishable thing was named a god.
[9] For equally hateful to God are the ungodly man and his ungodliness,
[10] for what was done will be punished together with him who did it.
[11] Therefore there will be a visitation also upon the heathen idols, because, though part of what God created, they became an abomination, and became traps for the souls of men and a snare to the feet of the foolish.
[12] For the idea of making idols was the beginning of fornication, and the invention of them was the corruption of life,
[13] for neither have they existed from the beginning nor will they exist for ever.
[14] For through the vanity of men they entered the world, and therefore their speedy end has been planned.
[15] For a father, consumed with grief at an untimely bereavement, made an image of his child, who had been suddenly
taken from him; and he now honored as a god what was once a dead human being, and handed on to his dependents secret rites and initiations.
[16] Then the ungodly custom, grown strong with time, was kept as a law, and at the command of monarchs graven images were worshiped.
[17] When men could not honor monarchs in their presence, since they lived at a distance, they imagined their appearance far away, and made a visible image of the king whom they honored, so that by their zeal they might

flatter the absent one as though present.
[18] Then the ambition of the craftsman impelled even those who did not know the king to intensify their worship.
[19] For he, perhaps wishing to please his ruler, skilfully forced the likeness to take more beautiful form,
[20] and the multitude, attracted by the charm of his work, now regarded as an object of worship the one whom shortly before they had honored as a man.
[21] And this became a hidden trap for mankind, because men, in bondage to misfortune or to royal authority, bestowed on objects of stone or wood the name that ought not to be shared.
[22] Afterward it was not enough for them to err about the knowledge of God, but they live in great strife due to ignorance, and they call such great evils peace.
[23] For whether they kill children in their initiations, or celebrate secret mysteries, or hold frenzied revels with strange customs,
[24] they no longer keep either their lives or their marriages pure, but they either treacherously kill one another, or grieve one another by adultery,
[25] and all is a raging riot of blood and murder, theft and deceit, corruption, faithlessness, tumult, perjury,
[26] confusion over what is good, forgetfulness of favors, pollution of souls, sex perversion, disorder in marriage, adultery, and debauchery.
[27] For the worship of idols not to be named is the beginning and cause and end of every evil.
[28] For their worshipers either rave in exultation, or prophesy lies, or live unrighteously, or readily commit perjury;
[29] for because they trust in lifeless idols they swear wicked oaths and expect to suffer no harm.
[30] But just penalties will overtake them on two counts: because they thought wickedly of God in devoting themselves to idols, and because in deceit they swore unrighteously through contempt for holiness.
[31] For it is not the power of the things by which men swear, but the just penalty for those who sin, that always pursues the transgression of the unrighteous.

Wis.15

[1] But thou, our God, art kind and true, patient, and ruling all things in mercy.
[2] For even if we sin we are your, knowing thy power; but we will not sin, because we know that we are accounted your.

[3] For to know thee is complete righteousness, and to know thy power is the root of immortality.
[4] For neither has the evil intent of human art misled us, nor the fruitless toil of painters, a figure stained with varied colors,
[5] whose appearance arouses yearning in fools, so that they desire the lifeless form of a dead image.
[6] Lovers of evil things and fit for such objects of hope are those who either make or desire or worship them.
[7] For when a potter kneads the soft earth and laboriously molds each vessel for our service, he fashions out of the same clay both the vessels that serve clean uses and those for contrary uses, making all in like manner; but which shall be the use of each of these the worker in clay decides.
[8] With misspent toil, he forms a futile god from the same clay -- this man who was made of earth a short time before
and after a little while goes to the earth from which he was taken, when he is required to return the soul that was lent him.
[9] But he is not concerned that he is destined to die or that his life is brief, but he competes with workers in gold and silver, and imitates workers in copper; and he counts it his glory that he molds counterfeit gods.
[10] His heart is ashes, his hope is cheaper than dirt, and his life is of less worth than clay,
[11] because he failed to know the one who formed him and inspired him with an active soul and breathed into him a living spirit.
[12] But he considered our existence an idle game, and life a festival held for profit, for he says one must get money however one can, even by base means.
[13] For this man, more than all others, knows that he sins when he makes from earthy matter fragile vessels and graven images.
[14] But most foolish, and more miserable than an infant, are all the enemies who oppressed thy people.
[15] For they thought that all their heathen idols were gods, though these have neither the use of their eyes to see with, nor nostrils with which to draw breath, nor ears with which to hear, nor fingers to feel with, and their feet are of no use for walking.
[16] For a man made them, and one whose spirit is borrowed formed them; for no man can form a god which is like himself.
[17] He is mortal, and what he makes with lawless hands is dead, for he is better than the objects he worships, since he has life, but they never have.
[18] The enemies of thy people worship even the most hateful animals, which are worse than all others, when judged by their lack of intelligence;
[19] and even as animals they are not so beautiful in appearance that one would desire them, but they have escaped both the praise of God and his blessing.

Wis.16

[1] Therefore those men were deservedly punished through such creatures, and were tormented by a multitude of animals.
[2] Instead of this punishment thou didst show kindness to thy people, and thou didst prepare quails to eat, a delicacy to satisfy the desire of appetite;
[3] in order that those men, when they desired food, might lose the least remnant of appetite because of the odious creatures sent to them, while thy people, after suffering want a short time, might partake of delicacies.
[4] For it was necessary that upon those oppressors inexorable want should come, while to these it was merely shown how their enemies were being tormented.
[5] For when the terrible rage of wild beasts came upon thy people and they were being destroyed by the bites of writhing serpents, thy wrath did not continue to the end;
[6] they were troubled for a little while as a warning, and received a token of deliverance to remind them of thy law's command.
[7] For he who turned toward it was saved, not by what he saw, but by thee, the Savior of all.
[8] And by this also thou didst convince our enemies that it is thou who deliverest from every evil.
[9] For they were killed by the bites of locusts and flies, and no healing was found for them, because they deserved to be punished by such things;
[10] but thy sons were not conquered even by the teeth of venomous serpents, for thy mercy came to their help and healed them.
[11] To remind them of thy oracles they were bitten, and then were quickly delivered, lest they should fall into deep forgetfulness and become unresponsive to thy kindness.
[12] For neither herb nor poultice cured them, but it was thy word, O Lord, which heals all men.
[13] For thou hast power over life and death; thou do lead men down to the gates of Hades and back again.
[14] A man in his wickedness kills another, but he cannot bring back the departed spirit, nor set free the imprisoned soul.
[15] To escape from thy hand is impossible;
[16] for the ungodly, refusing to know thee, were scourged by the strength of thy arm, pursued by unusual rains and hail and relentless storms, and utterly consumed by fire.
[17] For -- most incredible of all -- in the water, which quenches all things, the fire had still greater effect, for the universe defends the righteous.
[18] At one time the flame was restrained, so that it might not consume the

creatures sent against the ungodly, but that seeing this they might know that they were being pursued by the judgment of God;
[19] and at another time even in the midst of water it burned more intensely than fire, to destroy the crops of the unrighteous land.
[20] Instead of these things thou didst give thy people food of angels, and without their toil thou didst supply them
from heaven with bread ready to eat, providing every pleasure and suited to every taste.
[21] For thy sustenance manifested thy sweetness toward thy children; and the bread, ministering to the desire of the one who took it, was changed to suit every one's liking.
[22] Snow and ice withstood fire without melting, so that they might know that the crops of their enemies were being destroyed by the fire that blazed in the hail and flashed in the showers of rain;
[23] whereas the fire, in order that the righteous might be fed, even forgot its native power.
[24] For creation, serving thee who hast made it, exerts itself to punish the unrighteous, and in kindness relaxes on behalf of those who trust in thee.
[25] Therefore at that time also, changed into all forms, it served thy all-nourishing bounty, according to the desire of those who had need,
[26] so that thy sons, whom thou didst love, O Lord, might learn that it is not the production of crops that feeds man, but that thy word preserves those who trust in thee.
[27] For what was not destroyed by fire was melted when simply warmed by a fleeting ray of the sun,
[28] to make it known that one must rise before the sun to give thee thanks, and must pray to thee at the dawning of the light;
[29] for the hope of an ungrateful man will melt like wintry frost, and flow away like waste water.

Wis.17

[1] Great are thy judgments and hard to describe; therefore unintructed souls have gone astray.
[2] For when lawless men supposed that they held the holy nation in their power, they themselves lay as captives of darkness and prisoners of long night, shut in under their roofs, exiles from eternal providence.
[3] For thinking that in their secret sins they were unobserved behind a dark curtain of forgetfulness, they were scattered, terribly alarmed, and appalled by specters.
[4] For not even the inner chamber that held them protected them from fear, but terrifying sounds rang out around them,

and dismal phantoms with gloomy faces appeared.
[5] And no power of fire was able to give light, nor did the brilliant flames of the stars avail to illumine that hateful night.
[6] Nothing was shining through to them except a dreadful, self-kindled fire, and in terror they deemed the things which they saw to be worse than that unseen appearance.
[7] The delusions of their magic art lay humbled, and their boasted wisdom was scornfully rebuked.
[8] For those who promised to drive off the fears and disorders of a sick soul were sick themselves with ridiculous fear.
[9] For even if nothing disturbing frightened them, yet, scared by the passing of beasts and the hissing of serpents,
[10] they perished in trembling fear, refusing to look even at the air, though it nowhere could be avoided.
[11] For wickedness is a cowardly thing, condemned by its own testimony; distressed by conscience, it has always exaggerated the difficulties.
[12] For fear is nothing but surrender of the helps that come from reason;
[13] and the inner expectation of help, being weak, prefers ignorance of what causes the torment.
[14] But throughout the night, which was really powerless, and which beset them from the recesses of powerless Hades,
they all slept the same sleep,
[15] and now were driven by monstrous specters, and now were paralyzed by their souls' surrender, for sudden and unexpected fear overwhelmed them.
[16] And whoever was there fell down, and thus was kept shut up in a prison not made of iron;
[17] for whether he was a farmer or a shepherd or a workman who toiled in the wilderness, he was seized, and endured the inescapable fate; for with one chain of darkness they all were bound.
[18] Whether there came a whistling wind, or a melodious sound of birds in wide-spreading branches, or the rhythm of violently rushing water,
[19] or the harsh crash of rocks hurled down, or the unseen running of leaping animals, or the sound of the most savage roaring beasts, or an echo thrown back from a hollow of the mountains, it paralyzed them with terror.
[20] For the whole world was illumined with brilliant light, and was engaged in unhindered work,
[21] while over those men alone heavy night was spread, an image of the darkness that was destined to receive them;
but still heavier than darkness were they to themselves.

Wis.18

[1] But for thy holy ones there was very great light. Their enemies heard their voices but did not see their forms, and counted them happy for not having suffered,
[2] and were thankful that thy holy ones, though previously wronged, were doing them no injury; and they begged their pardon for having been at variance with them.
[3] Therefore thou didst provide a flaming pillar of fire as a guide for thy people's unknown journey, and a harmless sun for their glorious wandering.
[4] For their enemies deserved to be deprived of light and imprisoned in darkness, those who had kept thy sons imprisoned, through whom the imperishable light of the law was to be given to the world.
[5] When they had resolved to kill the babes of thy holy ones, and one child had been exposed and rescued, thou didst in punishment take away a multitude of their children; and thou didst destroy them all together by a mighty flood.
[6] That night was made known beforehand to our fathers, so that they might rejoice in sure knowledge of the oaths in which they trusted.
[7] The deliverance of the righteous and the destruction of their enemies were expected by thy people.
[8] For by the same means by which thou didst punish our enemies thou didst call us to thyself and glorify us.
[9] For in secret the holy children of good men offered sacrifices, and with one accord agreed to the divine law, that the saints would share alike the same things, both blessings and dangers; and already they were singing the praises of the fathers.
[10] But the discordant cry of their enemies echoed back, and their piteous lament for their children was spread abroad.
[11] The slave was punished with the same penalty as the master, and the common man suffered the same loss as the king;
[12] and they all together, by the one form of death, had corpses too many to count. For the living were not sufficient even to bury them, since in one instant their most valued children had been destroyed.
[13] For though they had disbelieved everything because of their magic arts, yet, when their first-born were destroyed,
they acknowledged thy people to be God's son.
[14] For while gentle silence enveloped all things, and night in its swift course was now half gone,
[15] thy all-powerful word leaped from heaven, from the royal throne, into the midst of the land that was doomed,
a stern warrior
[16] carrying the sharp sword of thy authentic command, and stood and

filled all things with death, and touched heaven while standing on the earth.
[17] Then at once apparitions in dreadful dreams greatly troubled them, and unexpected fears assailed them;
[18] and one here and another there, hurled down half dead, made known why they were dying;
[19] for the dreams which disturbed them forewarned them of this, so that they might not perish without knowing
why they suffered.
[20] The experience of death touched also the righteous, and a plague came upon the multitude in the desert, but the wrath did not long continue.
[21] For a blameless man was quick to act as their champion; he brought forward the shield of his ministry, prayer and propitiation by incense; he withstood the anger and put an end to the disaster, showing that he was thy servant.
[22] He conquered the wrath not by strength of body, and not by force of arms, but by his word he subdued the punisher,
appealing to the oaths and covenants given to our fathers.
[23] For when the dead had already fallen on one another in heaps, he intervened and held back the wrath, and cut off its way to the living.
[24] For upon his long robe the whole world was depicted, and the glories of the fathers were engraved on the four rows of stones, and thy majesty on the diadem upon his head.
[25] To these the destroyer yielded, these he feared; for merely to test the wrath was enough.

Wis.19

[1] But the ungodly were assailed to the end by pitiless anger, for God knew in advance even their future actions,
[2] that, though they themselves had permitted thy people to depart and hastily sent them forth, they would change their minds and pursue them.
[3] For while they were still busy at mourning, and were lamenting at the graves of their dead, they reached another foolish decision, and pursued as fugitives those whom they had begged and compelled to depart.
[4] For the fate they deserved drew them on to this end, and made them forget what had happened, in order that they might fill up the punishment which their torments still lacked,
[5] and that thy people might experience an incredible journey, but they themselves might meet a strange death.
[6] For the whole creation in its nature was fashioned anew, complying with thy commands, that thy children might be kept unharmed.

[7] The cloud was seen overshadowing the camp, and dry land emerging where water had stood before, an unhindered way out of the Red Sea, and a grassy plain out of the raging waves,
[8] where those protected by thy hand passed through as one nation, after gazing on marvelous wonders.
[9] For they ranged like horses, and leaped like lambs, praising thee, O Lord, who didst deliver them.
[10] For they still recalled the events of their sojourn, how instead of producing animals the earth brought forth gnats,
and instead of fish the river spewed out vast numbers of frogs.
[11] Afterward they saw also a new kind of birds, when desire led them to ask for luxurious food;
[12] for, to give them relief, quails came up from the sea.
[13] The punishments did not come upon the sinners without prior signs in the violence of thunder, for they justly suffered because of their wicked acts; for they practiced a more bitter hatred of strangers.
[14] Others had refused to receive strangers when they came to them, but these made slaves of guests who were their benefactors.
[15] And not only so, but punishment of some sort will come upon the former for their hostile reception of the aliens;
[16] but the latter, after receiving them with festal celebrations, afflicted with terrible sufferings those who had already shared the same rights.
[17] They were stricken also with loss of sight -- just as were those at the door of the righteous man --when, surrounded by yawning darkness, each tried to find the way through his own door.
[18] For the elements changed places with one another, as on a harp the notes vary the nature of the rhythm, while each note remains the same. This may be clearly inferred from the sight of what took place.
[19] For land animals were transformed into water creatures, and creatures that swim moved over to the land.
[20] Fire even in water retained its normal power, and water forgot its fire-quenching nature.
[21] Flames, on the contrary, failed to consume the flesh of perishable creatures that walked among them, nor did they melt the crystalline, easily melted kind of heavenly food.
[22] For in everything, O Lord, thou hast exalted and glorified thy people; and thou hast not neglected to help them at all times and in all places.

Additions to the Book of Esther

AddEsth.11

[2] In the second year of the reign of Artaxerxes the Great, on the first day of Nisan, Mordecai the son of Jair, son of Shimei, son of Kish, of the tribe of Benjamin, had a dream.
[3] He was a Jew, dwelling in the city of Susa, a great man, serving in the court of the king.
[4] He was one of the captives whom Nebuchadnezzar king of Babylon had brought from Jerusalem with Jeconiah king of Judea. And this was his dream:
[5] Behold, noise and confusion, thunders and earthquake, tumult upon the earth!
[6] And behold, two great dragons came forward, both ready to fight, and they roared terribly.
[7] And at their roaring every nation prepared for war, to fight against the nation of the righteous.
[8] And behold, a day of darkness and gloom, tribulation and distress, affliction and great tumult upon the earth!
[9] And the whole righteous nation was troubled; they feared the evils that threatened them, and were ready to perish.
[10] Then they cried to God; and from their cry, as though from a tiny spring, there came a great river, with abundant water; [11] light came, and the sun rose, and the lowly were exalted and consumed those held in honor.
[12] Mordecai saw in this dream what God had determined to do, and after he awoke he had it on his mind and sought all day to understand it in every detail.

AddEsth.12

[1] Now Mordecai took his rest in the courtyard with Gabatha and Tharra, the two eunuchs of the king who kept watch in the courtyard.
[2] He overheard their conversation and inquired into their purposes, and learned that they were preparing to lay hands upon Artaxerxes the king; and he informed the king concerning them.
[3] Then the king examined the two eunuchs, and when they confessed they were led to execution.

[4] The king made a permanent record of these things, and Mordecai wrote an account of them.
[5] And the king ordered Mordecai to serve in the court and rewarded him for these things.
[6] But Haman, the son of Hammedatha, a Bougaean, was in great honor with the king, and he sought to injure Mordecai and his people because of the two eunuchs of the king.

AddEsth.13

[1] This is a copy of the letter: "The Great King, Artaxerxes, to the rulers of the hundred and twenty-seven provinces from India to Ethiopia and to the governors under them, writes thus:
[2] "Having become ruler of many nations and master of the whole world, not elated with presumption of authority but always acting reasonably and with kindness, I have determined to settle the lives of my subjects in lasting tranquillity and, in order to make my kingdom peaceable and open to travel throughout all its extent, to re-establish the peace which all men desire.
[3] "When I asked my counselors how this might be accomplished, Haman, who excels among us in sound judgment, and is distinguished for his unchanging good will and steadfast fidelity, and has attained the second place in the kingdom,
[4] pointed out to us that among all the nations in the world there is scattered a certain hostile people, who have laws contrary to those of every nation and continually disregard the ordinances of the kings, so that the unifying of the kingdom which we honorably intend cannot be brought about.
[5] We understand that this people, and it alone, stands constantly in opposition to all men, perversely following a strange manner of life and laws, and is ill-disposed to our government, doing all the harm they can so that our kingdom may not attain stability.
[6] "Therefore we have decreed that those indicated to you in the letters of Haman, who is in charge of affairs and is our second father, shall all, with their wives and children, be utterly destroyed by the sword of their enemies, without pity or mercy, on the fourteenth day of the twelfth month, Adar, of this present year,
[7] so that those who have long been and are now hostile may in one day go down in violence to Hades, and leave our government completely secure and untroubled hereafter."
[8] Then Mordecai prayed to the Lord, calling to remembrance all the works of the Lord. He said:
[9] "O Lord, Lord, King who rulest over all things, for the universe is in thy

power and there is no one who can oppose thee if it is thy will to save Israel.
[10] For thou hast made heaven and earth and every wonderful thing under heaven,
[11] and thou art Lord of all, and there is no one who can resist thee, who art the Lord.
[12] Thou knowest all things; thou knowest, O Lord, that it was not in insolence or pride or for any love of glory that I did this, and refused to bow down to this proud Haman.
[13] For I would have been willing to kiss the soles of his feet, to save Israel!
[14] But I did this, that I might not set the glory of man above the glory of God, and I will not bow down to any one but to thee, who art my Lord; and I will not do these things in pride.
[15] And now, O Lord God and King, God of Abraham, spare thy people; for the eyes of our foes are upon us to annihilate us, and they desire to destroy the inheritance that has been your from the beginning.
[16] Do not neglect thy portion, which thou didst redeem for thyself out of the land of Egypt.
[17] Hear my prayer, and have mercy upon thy inheritance turn our mourning into feasting, that we may live and sing praise to thy name, O Lord; do not destroy the mouth of those who praise thee."
[18] And all Israel cried out mightily, for their death was before their eyes.

AddEsth.14

[1] And Esther the queen, seized with deathly anxiety, fled to the Lord;
[2] she took off her splendid apparel and put on the garments of distress and mourning, and instead of costly perfumes she covered her head with ashes and dung, and she utterly humbled her body, and every part that she loved to adorn she covered with her tangled hair.
[3] And she prayed to the Lord God of Israel, and said: Lord, thou only art our King; help me, who am alone and have no helper but thee,
[4] for my danger is in my hand.
[5] Ever since I was born I have heard in the tribe of my family that thou, O Lord, didst take Israel out of all the nations, and our fathers from among all their ancestors, for an everlasting inheritance, and that thou didst do for them all that thou didst promise.
[6] And now we have sinned before thee, and thou hast given us into the hands of our enemies,
[7] because we glorified their gods. Thou art righteous, O Lord!
[8] And now they are not satisfied that we are in bitter slavery, but they have covenanted with their idols

[9] to abolish what thy mouth has ordained and to destroy thy inheritance, to stop the mouths of those who praise thee and to quench thy altar and the glory of thy house,
[10] to open the mouths of the nations for the praise of vain idols, and to magnify for ever a mortal king.
[11] O Lord, do not surrender thy scepter to what has no being; and do not let them mock at our downfall; but turn their plan against themselves, and make an example of the man who began this against us.
[12] Remember, O Lord; make thyself known in this time of our affliction, and give me courage, O King of the gods and Master of all dominion!
[13] Put eloquent speech in my mouth before the lion, and turn his heart to hate the man who is fighting against us, so that there may be an end of him and those who agree with him.
[14] But save us by thy hand, and help me, who am alone and have no helper but thee, O Lord.
[15] Thou hast knowledge of all things; and thou knowest that I hate the splendor of the wicked and abhor the bed of the uncircumcised and of any alien.
[16] Thou knowest my necessity -- that I abhor the sign of my proud position, which is upon my head on the days when I appear in public. I abhor it like a menstruous rag, and I do not wear it on the days when I am at leisure.
[17] And thy servant has not eaten at Haman's table, and I have not honored the king's feast or drunk the wine of the libations.
[18] Your servant has had no joy since the day that I was brought here until now, except in thee, O Lord God of Abraham.
[19] O God, whose might is over all, hear the voice of the despairing, and save us from the hands of evildoers. And save me from my fear!"

AddEsth.15

[1] On the third day, when she ended her prayer, she took off the garments in which she had worshiped, and arrayed herself in splendid attire.
[2] Then, majestically adorned, after invoking the aid of the all-seeing God and Savior, she took her two maids with her,
[3] leaning daintily on one,
[4] while the other followed carrying her train.
[5] She was radiant with perfect beauty, and she looked happy, as if beloved, but her heart was frozen with fear.
[6] When she had gone through all the doors, she stood before the king. He was seated on his royal throne, clothed in the full array of his majesty, all covered with gold and precious stones. And he was most terrifying.

[7] Lifting his face, flushed with splendor, he looked at her in fierce anger. And the queen faltered, and turned pale and faint, and collapsed upon the head of the maid who went before her.
[8] Then God changed the spirit of the king to gentleness, and in alarm he sprang from his throne and took her in his arms until she came to herself. And he comforted her with soothing words, and said to her,
[9] "What is it, Esther? I am your brother. Take courage;
[10] you shall not die, for our law applies only to the people. Come near."
[11] Then he raised the golden scepter and touched it to her neck;
[12] and he embraced her, and said, "Speak to me."
[13] And she said to him, "I saw you, my lord, like an angel of God and my heart was shaken with fear at your glory.
[14] For you are wonderful, my lord, and your countenance is full of grace."
[15] But as she was speaking, she fell fainting.
[16] And the king was agitated, and all his servants sought to comfort her.

AddEsth.16

[1] The following is a copy of this letter: "The Great King, Artaxerxes, to the rulers of the provinces from India to Ethiopia, one hundred and twenty-seven satrapies, and to those who are loyal to our government, greeting.
[2] "The more often they are honored by the too great kindness of their benefactors, the more proud do many men become.
[3] They not only seek to injure our subjects, but in their inability to stand prosperity they even undertake to scheme against their own benefactors.
[4] They not only take away thankfulness from among men, but, carried away by the boasts of those who know nothing of goodness, they suppose that they will escape the evil-hating justice of God, who always sees everything.
[5] And often many of those who are set in places of authority have been made in part responsible for the shedding of innocent blood, and have been involved in irremediable calamities, by the persuasion of friends who have been entrusted with the administration of public affairs,
[6] when these men by the false trickery of their evil natures beguile the sincere good will of their sovereigns.
[7] "What has been wickedly accomplished through the pestilent behavior of those who exercise authority unworthily, can be seen not so much from the more ancient records which we hand on as from investigation of matters close at hand.
[8] For the future we will take care to render our kingdom quiet and peaceable for all men,

[9] by changing our methods and always judging what comes before our eyes with more equitable consideration.
[10] For Haman, the son of Hammedatha, a Macedonian (really an alien to the Persian blood, and quite devoid of our kindliness), having become our guest,
[11] so far enjoyed the good will that we have for every nation that he was called our father and was continually bowed down to by all as the person second to the royal throne.
[12] But, unable to restrain his arrogance, he undertook to deprive us of our kingdom and our life,
[13] and with intricate craft and deceit asked for the destruction of Mordecai, our savior and perpetual benefactor, and of Esther, the blameless partner of our kingdom, together with their whole nation.
[14] He thought that in this way he would find us undefended and would transfer the kingdom of the Persians to the Macedonians.
[15] "But we find that the Jews, who were consigned to annihilation by this thrice accursed man, are not evildoers but are governed by most righteous laws
[16] and are sons of the Most High, the most mighty living God, who has directed the kingdom both for us and for our fathers in the most excellent order.
[17] "You will therefore do well not to put in execution the letters sent by Haman the son of Hammedatha,
[18] because the man himself who did these things has been hanged at the gate of Susa, with all his household. For God, who rules over all things, has speedily inflicted on him the punishment he deserved.
[19] "Therefore post a copy of this letter publicly in every place, and permit the Jews to live under their own laws.
[20] And give them reinforcements, so that on the thirteenth day of the twelfth month, Adar, on that very day they may defend themselves against those who attack them at the time of their affliction.
[21] For God, who rules over all things, has made this day to be a joy to his chosen people instead of a day of destruction for them.
[22] "Therefore you shall observe this with all good cheer as a notable day among your commemorative festivals,
[23] so that both now and hereafter it may mean salvation for us and the loyal Persians, but that for those who plot against us it may be a reminder of destruction.
[24] "Every city and country, without exception, which does not act accordingly, shall be destroyed in wrath with spear and fire. It shall be made not only impassable for men, but also most hateful for all time to beasts and birds."

AddEsth.10

[1] And Mordecai said, "These things have come from God.
[2] For I remember the dream that I had concerning these matters, and none of them has failed to be fulfilled.
[3] The tiny spring which became a river, and there was light and the sun and abundant water -- the river is Esther, whom the king married and made queen.
[4] The two dragons are Haman and myself.
[5] The nations are those that gathered to destroy the name of the Jews.
[6] And my nation, this is Israel, who cried out to God and were saved. The Lord has saved his people; the Lord has delivered us from all these evils; God has done great signs and wonders, which have not occurred among the nations.
[7] For this purpose he made two lots, one for the people of God and one for all the nations.
[8] And these two lots came to the hour and moment and day of decision before God and among all the nations.
[9] And God remembered his people and vindicated his inheritance.
[10] So they will observe these days in the month of Adar, on the fourteenth and fifteenth of that month, with an assembly and joy and gladness before God, from generation to generation for ever among his people Israel."

AddEsth.11

[1] In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said that he was a priest and a Levite, and Ptolemy his son brought to Egypt the preceeding Letter of Purim, which they said was genuine and had been translated by Lysimachus the son of Ptolemy, one of the residents of Jerusalem.

Tobit

Tob.1

[1] The book of the acts of Tobit the son of Tobiel, son of Ananiel, son of Aduel, son of Gabael, of the descendants of Asiel and the tribe of Naphtali,
[2] who in the days of Shalmaneser, king of the Assyrians, was taken into captivity from Thisbe, which is to the south of Kedesh Naphtali in Galilee above Asher.
[3] I, Tobit, walked in the ways of truth and righteousness all the days of my life, and I performed many acts of charity to my brethren and countrymen who went with me into the land of the Assyrians, to Nineveh.
[4] Now when I was in my own country, in the land of Israel, while I was still a young man, the whole tribe of Naphtali my forefather deserted the house of Jerusalem. This was the place which had been chosen from among all the tribes of Israel, where all the tribes should sacrifice and where the temple of the dwelling of the Most High was consecrated and established for all generations for ever.
[5] All the tribes that joined in apostasy used to sacrifice to the calf Baal, and so did the house of Naphtali my forefather.
[6] But I alone went often to Jerusalem for the feasts, as it is ordained for all Israel by an everlasting decree. Taking the first fruits and the tithes of my produce and the first shearings, I would give these to the priests, the sons of Aaron, at the altar.
[7] Of all my produce I would give a tenth to the sons of Levi who ministered at Jerusalem; a second tenth I would sell, and I would go and spend the proceeds each year at Jerusalem;
[8] the third tenth I would give to those to whom it was my duty, as Deborah my father's mother had commanded me, for I was left an orphan by my father.
[9] When I became a man I married Anna, a member of our family, and by her I became the father of Tobias.
[10] Now when I was carried away captive to Nineveh, all my brethren and my relatives ate the food of the Gentiles;
[11] but I kept myself from eating it,
[12] because I remembered God with all my heart.
[13] Then the Most High gave me favor and good appearance in the sight of Shalmaneser, and I was his buyer of provisions.
[14] So I used to go into Media, and once at Rages in Media I left ten talents of silver in trust with Gabael, the brother of Gabrias.
[15] But when Shalmaneser died, Sennacherib his son reigned in his place; and under him the highways were unsafe, so that I could no longer go into

Media.
[16] In the days of Shalmaneser I performed many acts of charity to my brethren.
[17] I would give my bread to the hungry and my clothing to the naked; and if I saw any one of my people dead and thrown out behind the wall of Nineveh, I would bury him.
[18] And if Sennacherib the king put to death any who came fleeing from Judea, I buried them secretly. For in his anger he put many to death. When the bodies were sought by the king, they were not found.
[19] Then one of the men of Nineveh went and informed the king about me, that I was burying them; so I hid myself. When I learned that I was being searched for, to be put to death, I left home in fear.
[20] Then all my property was confiscated and nothing was left to me except my wife Anna and my son Tobias.
[21] But not fifty days passed before two of Sennacherib's sons killed him, and they fled to the mountains of Ararat. Then Esarhaddon, his son, reigned in his place; and he appointed Ahikar, the son of my brother Anael, over all the accounts of his kingdom and over the entire administration.
[22] Ahikar interceded for me, and I returned to Nineveh. Now Ahikar was cupbearer, keeper of the signet, and in charge of administration of the accounts, for Esarhaddon had appointed him second to himself. He was my nephew.

Tob.2

[1] When I arrived home and my wife Anna and my son Tobias were restored to me, at the feast of Pentecost, which is the sacred festival of the seven weeks, a good dinner was prepared for me and I sat down to eat.
[2] Upon seeing the abundance of food I said to my son, "Go and bring whatever poor man of our brethren you may find who is mindful of the Lord, and I will wait for you."
[3] But he came back and said, "Father, one of our people has been strangled and thrown into the market place."
[4] So before I tasted anything I sprang up and removed the body to a place of shelter until sunset.
[5] And when I returned I washed myself and ate my food in sorrow.
[6] Then I remembered the prophecy of Amos, how he said, "Your feasts shall be turned into mourning, and all your festivities into lamentation." And I wept.
[7] When the sun had set I went and dug a grave and buried the body.
[8] And my neighbors laughed at me and said, "He is no longer afraid that

he will be put to death for doing this; he once ran away, and here he is burying the dead again!"
[9] On the same night I returned from burying him, and because I was defiled I slept by the wall of the courtyard, and my face was uncovered.
[10] I did not know that there were sparrows on the wall and their fresh droppings fell into my open eyes and white films formed on my eyes. I went to physicians, but they did not help me. Ahikar, however, took care of me until he went to Elymais.
[11] Then my wife Anna earned money at women's work.
[12] She used to send the product to the owners. Once when they paid her wages, they also gave her a kid;
[13] and when she returned to me it began to bleat. So I said to her, "Where did you get the kid? It is not stolen, is it? Return it to the owners; for it is not right to eat what is stolen."
[14] And she said, "It was given to me as a gift in addition to my wages." But I did not believe her, and told her to return it to the owners; and I blushed for her. Then she replied to me, "Where are your charities and your righteous deeds? You seem to know everything!"

Tob.3

[1] Then in my grief I wept, and I prayed in anguish, saying,
[2] "Righteous art thou, O Lord; all thy deeds and all they ways are mercy and truth, and thou do render true and righteous judgment for ever.
[3] Remember me and look favorably upon me; do not punish me for my sins and for my unwitting offences and those which my fathers committed before thee.
[4] For they disobeyed thy commandments, and thou gavest us over to plunder, captivity, and death; thou madest us a byword of reproach in all the nations among which we have been dispersed.
[5] And now thy many judgments are true in exacting penalty from me for my sins and those of my fathers, because we did not keep thy commandments. For we did not walk in truth before thee.
[6] And now deal with me according to thy pleasure; command my spirit to be taken up, that I may depart and become dust. For it is better for me to die than to live, because I have heard false reproaches, and great is the sorrow within me. Command that I now be released from my distress to go to the eternal abode; do not turn thy face away from me."
[7] On the same day, at Ecbatana in Media, it also happened that Sarah, the daughter of Raguel, was reproached by her father's maids,
[8] because she had been given to seven husbands, and the evil demon Asmodeus had slain each of them before he had been with her as his wife.

So the maids said to her, "Do you not know that you strangle your husbands? You already have had seven and have had no benefit from any of them.
[9] Why do you beat us? If they are dead, go with them! May we never see a son or daughter of yours!"
[10] When she heard these things she was deeply grieved, even to the thought of hanging herself. But she said, "I am the only child of my father; if I do this, it will be a disgrace to him, and I shall bring his old age down in sorrow to the grave.
[11] So she prayed by her window and said, "Blessed art thou, O Lord my God, and blessed is thy holy and honored name for ever. May all thy works praise thee for ever.
[12] And now, O Lord, I have turned my eyes and my face toward thee.
[13] Command that I be released from the earth and that I hear reproach no more.
[14] Thou knowest, O Lord, that I am innocent of any sin with man,
[15] and that I did not stain my name or the name of my father in the land of my captivity. I am my father's only child, and he has no child to be his heir, no near kinsman or kinsman's son for whom I should keep myself as wife. Already seven husbands of mine are dead. Why should I live? But if it be not pleasing to thee to take my life, command that respect be shown to me and pity be taken upon me, and that I hear reproach no more."
[16] The prayer of both was heard in the presence of the glory of the great God.
[17] And Raphael was sent to heal the two of them: to scale away the white films of Tobit's eyes; to give Sarah the daughter of Raguel in marriage to Tobias the son of Tobit, and to bind Asmodeus the evil demon, because Tobias was entitled to possess her. At that very moment Tobit returned and entered his house and Sarah the daughter of Raguel came down from her upper room.

Tob.4

[1] On that day Tobit remembered the money which he had left in trust with Gabael at Rages in Media, and he said to himself;
[2] "I have asked for death. Why do I not call my son Tobias so that I may explain to him about the money before I die?"
[3] So he called him and said, "My son, when I die, bury me, and do not neglect your mother. Honor her all the days of your life; do what is pleasing to her, and do not grieve her.
[4] Remember, my son, that she faced many dangers for you while you were

yet unborn. When she dies bury her beside me in the same grave.
[5] "Remember the Lord our God all your days, my son, and refuse to sin or to transgress his commandments. Live uprightly all the days of your life, and do not walk in the ways of wrongdoing.
[6] For if you do what is true, your ways will prosper through your deeds.
[7] Give alms from your possessions to all who live uprightly, and do not let your eye begrudge the gift when you make it. Do not turn your face away from any poor man, and the face of God will not be turned away from you.
[8] If you have many possessions, make your gift from them in proportion; if few, do not be afraid to give according to the little you have.
[9] So you will be laying up a good treasure for yourself against the day of necessity.
[10] For charity delivers from death and keeps you from entering the darkness;
[11] and for all who practice it charity is an excellent offering in the presence of the Most High.
[12] "Beware, my son, of all immorality. First of all take a wife from among the descendants of your fathers and do not marry a foreign woman, who is not of your father's tribe; for we are the sons of the prophets. Remember, my son, that Noah, Abraham, Isaac, and Jacob, our fathers of old, all took wives from among their brethren. They were blessed in their children, and their posterity will inherit the land.
[13] So now, my son, love your brethren, and in your heart do not disdain your brethren and the sons and daughters of your people by refusing to take a wife for yourself from among them. For in pride there is ruin and great confusion; and in shiftlessness there is loss and great want, because shiftlessness is the mother of famine.
[14] Do not hold over till the next day the wages of any man who works for you, but pay him at once; and if you serve God you will receive payment.
"Watch yourself, my son, in everything you do, and be disciplined in all your conduct.
[15] And what you hate, do not do to any one. Do not drink wine to excess or let drunkenness go with you on your way.
[16] Give of your bread to the hungry, and of your clothing to the naked. Give all your surplus to charity, and do not let your eye begrudge the gift when you made it.
[17] Place your bread on the grave of the righteous, but give none to sinners.
[18] Seek advice from every wise man, and do not despise any useful counsel.
[19] Bless the Lord God on every occasion; ask him that your ways may be made straight and that all your paths and plans may prosper. For none of the nations has understanding; but the Lord himself gives all good things, and according to his will he humbles whomever he wishes. "So, my son, remember my commands, and do not let them be blotted out of your mind.

[20] And now let me explain to you about the ten talents of silver which I left in trust with Gabael the son of Gabrias at Rages in Media.
[21] Do not be afraid, my son, because we have become poor. You have great wealth if you fear God and refrain from every sin and do what is pleasing in his sight."

Tob.5

[1] Then Tobias answered him, "Father, I will do everything that you have commanded me;
[2] but how can I obtain the money when I do not know the man?"
[3] Then Tobit gave him the receipt, and said to him, "Find a man to go with you and I will pay him wages as long as I live; and go and get the money."
[4] So he went to look for a man; and he found Raphael, who was an angel,
[5] but Tobias did not know it. Tobias said to him, "Can you go with me to Rages in Media? Are you acquainted with that region?"
[6] The angel replied, "I will go with you; I am familiar with the way, and I have stayed with our brother Gabael."
[7] Then Tobias said to him, "Wait for me, and I shall tell my father."
[8] And he said to him, "Go, and do not delay." So he went in and said to his father, "I have found some one to go with me." He said, "Call him to me, so that I may learn to what tribe he belongs, and whether he is a reliable man to go with you."
[9] So Tobias invited him in; he entered and they greeted each other.
[10] Then Tobit said to him, "My brother, to what tribe and family do you belong? Tell me. "
[11] But he answered, "Are you looking for a tribe and a family or for a man whom you will pay to go with your son?" And Tobit said to him, "I should like to know, my brother, your people and your name."
[12] He replied, "I am Azarias the son of the great Ananias, one of your relatives."
[13] Then Tobit said to him, "You are welcome, my brother. Do not be angry with me because I tried to learn your tribe and family. You are a relative of mine, of a good and noble lineage. For I used to know Ananias and Jathan, the sons of the great Shemaiah, when we went together to Jerusalem to worship and offered the first-born of our flocks and the tithes of our produce. They did not go astray in the error of our brethren. My brother, you come of good stock.
[14] But tell me, what wages am I to pay you -- a drachma a day, and expenses for yourself as for my son?
[15] And besides, I will add to your wages if you both return safe and

sound." So they agreed to these terms.
[16] Then he said to Tobias, "Get ready for the journey, and good success to you both." So his son made the preparations for the journey. And his father said to him, "Go with this man; God who dwells in heaven will prosper your way, and may his angel attend you." So they both went out and departed, and the young man's dog was with them.
[17] But Anna, his mother, began to weep, and said to Tobit, "Why have you sent our child away? Is he not the staff of our hands as he goes in and out before us?
[18] Do not add money to money, but consider it as rubbish as compared to our child.
[19] For the life that is given to us by the Lord is enough for us."
[20] And Tobit said to her, "Do not worry, my sister; he will return safe and sound, and your eyes will see him.
[21] For a good angel will go with him; his journey will be successful, and he will come back safe and sound." Tob 5:[22] So she stopped weeping.

Tob.6

[1] Now as they proceeded on their way they came at evening to the Tigris river and camped there.
[2] Then the young man went down to wash himself. A fish leaped up from the river and would have swallowed the young man;
[3] and the angel said to him, "Catch the fish." So the young man seized the fish and threw it up on the land.
[4] Then the angel said to him, "Cut open the fish and take the heart and liver and gall and put them away safely."
[5] So the young man did as the angel told him; and they roasted and ate the fish. And they both continued on their way until they came near to Ecbatana.
[6] Then the young man said to the angel, "Brother Azarias, of what use is the liver and heart and gall of the fish?"
[7] He replied, "As for the heart and liver, if a demon or evil spirit gives trouble to any one, you make a smoke from these before the man or woman, and that person will never be troubled again.
[8] And as for the gall, anoint with it a man who has white films in his eyes, and he will be cured."
[9] When they approached Ecbatana,
[10] the angel said to the young man, "Brother, today we shall stay with Raguel. He is your relative, and he has an only daughter named Sarah. I will suggest that she be given to you in marriage,
[11] because you are entitled to her and to her inheritance, for you are her

only eligible kinsman.
[12] The girl is also beautiful and sensible. Now listen to my plan. I will speak to her father, and as soon as we return from Rages we will celebrate the marriage. For I know that Raguel, according to the law of Moses, cannot give her to another man without incurring the penalty of death, because you rather than any other man are entitled to the inheritance."
[13] Then the young man said to the angel, "Brother Azarias, I have heard that the girl has been given to seven husbands and that each died in the bridal chamber.
[14] Now I am the only son my father has, and I am afraid that if I go in I will die as those before me did, for a demon is in love with her, and he harms no one except those who approach her. So now I fear that I may die and bring the lives of my father and mother to the grave in sorrow on my account. And they have no other son to bury them."
[15] But the angel said to him, "Do you not remember the words with which your father commanded you to take a wife from among your own people? Now listen to me, brother, for she will become your wife; and do not worry about the demon, for this very night she will be given to you in marriage.
[16] When you enter the bridal chamber, you shall take live ashes of incense and lay upon them some of the heart and liver of the fish so as to make a smoke.
[17] Then the demon will smell it and flee away, and will never again return. And when you approach her, rise up, both of you, and cry out to the merciful God, and he will save you and have mercy on you. Do not be afraid, for she was destined for you from eternity. You will save her, and she will go with you, and I suppose that you will have children by her." When Tobias heard these things, he fell in love with her and yearned deeply for her.

Tob.7

[1] When they reached Ecbatana and arrived at the house of Raguel, Sarah met them and greeted them. They returned her greeting, and she brought them into the house.
[2] Then Raguel said to his wife Edna, "How much the young man resembles my cousin Tobit!"
[3] And Raguel asked them, "Where are you from, brethren?" They answered him, "We belong to the sons of Naphtali, who are captives in Nineveh."
[4] So he said to them, "Do you know our brother Tobit?" And they said, "Yes, we do." And he asked them, "Is he in good health?"

[5] They replied, "He is alive and in good health." And Tobias said, "He is my father."
[6] Then Raguel sprang up and kissed him and wept.
[7] And he blessed him and exclaimed, "Son of that good and noble man!" When he heard that Tobit had lost his sight, he was stricken with grief and wept.
[8] And his wife Edna and his daughter Sarah wept. They received them very warmly; and they killed a ram from the flock and set large servings of food before them. Then Tobias said to Raphael, "Brother Azarias, speak of those things which you talked about on the journey, and let the matter be settled."
[9] So he communicated the proposal to Raguel. And Raguel said to Tobias, "Eat, drink, and be merry;
[10] for it is your right to take my child. But let me explain the true situation to you.
[11] I have given my daughter to seven husbands, and when each came to her he died in the night. But for the present be merry." And Tobias said, "I will eat nothing here until you make a binding agreement with me."
[12] So Raguel said, "Take her right now, in accordance with the law. You are her relative, and she is yours. The merciful God will guide you both for the best."
[13] Then he called his daughter Sarah, and taking her by the hand he gave her to Tobias to be his wife, saying, "Here she is; take her according to the law of Moses, and take her with you to your father." And he blessed them.
[14] Next he called his wife Edna, and took a scroll and wrote out the contract; and they set their seals to it.
[15] Then they began to eat.
[16] And Raguel called his wife Edna and said to her, "Sister, make up the other room, and take her into it."
[17] so she did as he said, and took her there; and the girl began to weep. But the mother comforted her daughter in her tears, and said to her,
[18] "Be brave, my child; the Lord of heaven and earth grant you joy in place of this sorrow of yours. Be brave, my daughter."

Tob.8

[1] When they had finished eating, they escorted Tobias in to her.
[2] As he went he remembered the words of Raphael, and he took the live ashes of incense and put the heart and liver of the fish upon them and made a smoke.
[3] And when the demon smelled the odor he fled to the remotest parts of Egypt, and the angel bound him.

[4] When the door was shut and the two were alone, Tobias got up from the bed and said, "Sister, get up, and let us pray that the Lord may have mercy upon us."
[5] And Tobias began to pray, "Blessed art thou, O God of our fathers, and blessed be thy holy and glorious name for ever. Let the heavens and all thy creatures bless thee.
[6] Thou madest Adam and gavest him Eve his wife as a helper and support. From them the race of mankind has sprung. Thou didst say, `It is not good that the man should be alone; let us make a helper for him like himself.'
[7] And now, O Lord, I am not taking this sister of mine because of lust, but with sincerity. Grant that I may find mercy and may grow old together with her."
[8] And she said with him, "Amen."
[9] Then they both went to sleep for the night. But Raguel arose and went and dug a grave,
[10] with the thought, "Perhaps he too will die."
[11] Then Raguel went into his house
[12] and said to his wife Edna, "Send one of the maids to see whether he is alive; and if he is not, let us bury him without any one knowing about it."
[13] So the maid opened the door and went in, and found them both asleep.
[14] And she came out and told them that he was alive.
[15] Then Raguel blessed God and said, "Blessed art thou, O God, with every pure and holy blessing. Let thy saints and all thy creatures bless thee; let all thy angels and thy chosen people bless thee for ever.
[16] Blessed art thou, because thou hast made me glad. It has not happened to me as I expected; but thou hast treated us according to thy great mercy.
[17] Blessed art thou, because thou hast had compassion on two only children. Show them mercy, O Lord; and bring their lives to fulfilment in health and happiness and mercy."
[18] Then he ordered his servants to fill in the grave.
[19] After this he gave a wedding feast for them which lasted fourteen days.
[20] And before the days of the feast were over, Raguel declared by oath to Tobias that he should not leave until the fourteen days of the wedding feast were ended,
[21] that then he should take half of Raguel's property and return in safety to his father, and that the rest would be his "when my wife and I die."

Tob.9

[1] Then Tobias called Raphael and said to him,

[2] "Brother Azarias, take a servant and two camels with you and go to Gabael at Rages in Media and get the money for me; and bring him to the wedding feast.
[3] For Raguel has sworn that I should not leave;
[4] but my father is counting the days, and if I delay long he will be greatly distressed."
[5] So Raphael made the journey and stayed over night with Gabael. He gave him the receipt, and Gabael brought out the money bags with their seals intact and gave them to him.
[6] In the morning they both got up early and came to the wedding feast. And Gabael blessed Tobias and his wife.

Tob.10

[1] Now his father Tobit was counting each day, and when the days for the journey had expired and they did not arrive,
[2] he said, "Is it possible that he has been detained? Or is it possible that Gabael has died and there is no one to give him the money?"
[3] And he was greatly distressed.
[4] And his wife said to him, "The lad has perished; his long delay proves it." Then she began to mourn for him, and said,
[5] "Am I not distressed, my child, that I let you go, you who are the light of my eyes?"
[6] But Tobit said to her, "Be still and stop worrying; he is well."
[7] And she answered him, "Be still and stop deceiving me; my child has perished." And she went out every day to the road by which they had left; she ate nothing in the daytime, and throughout the nights she never stopped mourning for her son Tobias, until the fourteen days of the wedding feast had expired which Raguel had sworn that he should spend there. At that time Tobias said to Raguel, "Send me back, for my father and mother have given up hope of ever seeing me again."
[8] But his father-in-law said to him, "Stay with me, and I will send messengers to your father, and they will inform him how things are with you."
[9] Tobias replied, "No, send me back to my father."
[10] So Raguel arose and gave him his wife Sarah and half of his property in slaves, cattle, and money.
[11] And when he had blessed them he sent them away, saying, "The God of heaven will prosper you, my children, before I die."
[12] He said also to his daughter, "Honor your father-in-law and your mother-in-law; they are now your parents. Let me hear a good report of you. " And he kissed her. And Edna said to Tobias, "The Lord of heaven

bring you back safely, dear brother, and grant me to see your children by my daughter Sarah, that I may rejoice before the Lord. See, I am entrusting my daughter to you; do nothing to grieve her."

Tob.11

[1] After this Tobias went on his way, praising God because he had made his journey a success. And he blessed Raguel and his wife Edna. So he continued on his way until they came near to Nineveh.
[2] Then Raphael said to Tobias, "Are you not aware, brother, of how you left your father?
[3] Let us run ahead of your wife and prepare the house.
[4] And take the gall of the fish with you." So they went their way, and the dog went along behind them.
[5] Now Anna sat looking intently down the road for her son.
[6] And she caught sight of him coming, and said to his father, "Behold, your son is coming, and so is the man who went with him!"
[7] Raphael said, "I know, Tobias, that your father will open his eyes.
[8] You therefore must anoint his eyes with the gall; and when they smart he will rub them, and will cause the white films to fall away, and he will see you."
[9] Then Anna ran to meet them, and embraced her son, and said to him, "I have seen you, my child; now I am ready to die." And they both wept.
[10] Tobit started toward the door, and stumbled. But his son ran to him
[11] and took hold of his father, and he sprinkled the gall upon his father's eyes, saying, "Be of good cheer, father."
[12] And when his eyes began to smart he rubbed them,
[13] and the white films scaled off from the corners of his eyes.
[14] Then he saw his son and embraced him, and he wept and said, "Blessed art thou, O God, and blessed is thy name for ever, and blessed are all thy holy angels.
[15] For thou hast afflicted me, but thou hast had mercy upon me; here I see my son Tobias!" And his son went in rejoicing, and he reported to his father the great things that had happened to him in Media.
[16] Then Tobit went out to meet his daughter-in-law at the gate of Nineveh, rejoicing and praising God. Those who saw him as he went were amazed because he could see.
[17] And Tobit gave thanks before them that God had been merciful to him. When Tobit came near to Sarah his daughter-in-law, he blessed her, saying, "Welcome, daughter! Blessed is God who has brought you to us, and blessed are your father and your mother." So there was rejoicing among all

his brethren in Nineveh.
[18] Ahikar and his nephew Nadab came,
[19] and Tobias' marriage was celebrated for seven days with great festivity.

Tob.12

[1] Tobit then called his son Tobias and said to him, "My son, see to the wages of the man who went with you; and he must also be given more."
[2] He replied, "Father, it would do me no harm to give him half of what I have brought back.
[3] For he has led me back to you safely, he cured my wife, he obtained the money for me, and he also healed you."
[4] The old man said, "He deserves it."
[5] So he called the angel and said to him, "Take half of all that you two have brought back."
[6] Then the angel called the two of them privately and said to them: "Praise God and give thanks to him; exalt him and give thanks to him in the presence of all the living for what he has done for you. It is good to praise God and to exalt his name, worthily declaring the works of God. Do not be slow to give him thanks.
[7] It is good to guard the secret of a king, but gloriously to reveal the works of God. Do good, and evil will not overtake you.
[8] Prayer is good when accompanied by fasting, almsgiving, and righteousness. A little with righteousness is better than much with wrongdoing. It is better to give alms than to treasure up gold.
[9] For almsgiving delivers from death, and it will purge away every sin. Those who perform deeds of charity and of righteousness will have fulness of life;
[10] but those who commit sin are the enemies of their own lives.
[11] "I will not conceal anything from you. I have said, `It is good to guard the secret of a king, but gloriously to reveal the works of God.'
[12] And so, when you and your daughter-in-law Sarah prayed, I brought a reminder of your prayer before the Holy One; and when you buried the dead, I was likewise present with you.
[13] When you did not hesitate to rise and leave your dinner in order to go and lay out the dead, your good deed was not hidden from me, but I was with you.
[14] So now God sent me to heal you and your daughter-in-law Sarah.
[15] I am Raphael, one of the seven holy angels who present the prayers of the saints and enter into the presence of the glory of the Holy One."
[16] They were both alarmed; and they fell upon their faces, for they were afraid.

[17] But he said to them, "Do not be afraid; you will be safe. But praise God for ever.
[18] For I did not come as a favor on my part, but by the will of our God. Therefore praise him for ever.
[19] All these days I merely appeared to you and did not eat or drink, but you were seeing a vision.
[20] And now give thanks to God, for I am ascending to him who sent me. Write in a book everything that has happened."
[21] Then they stood up; but they saw him no more.
[22] So they confessed the great and wonderful works of God, and acknowledged that the angel of the Lord had appeared to them.

Tob.13

[1] Then Tobit wrote a prayer of rejoicing, and said:
"Blessed is God who lives for ever, and blessed is his kingdom. [2] For he afflicts, and he shows mercy; he leads down to Hades, and brings up again, and there is no one who can escape his hand. [3] Acknowledge him before the nations, O sons of Israel; for he has scattered us among them. [4] Make his greatness known there, and exalt him in the presence of all the living; because he is our Lord and God, he is our Father for ever. [5] He will afflict us for our iniquities; and again he will show mercy, and will gather us from all the nations among whom you have been scattered. [6] If you turn to him with all your heart and with all your soul, to do what is true before him, then he will turn to you and will not hide his face from you. But see what he will do with you; give thanks to him with your full voice. Praise the Lord of righteousness, and exalt the King of the ages. I give him thanks in the land of my captivity, and I show his power and majesty to a nation of sinners. Turn back, you sinners, and do right before him; who knows if he will accept you and have mercy on you? [7] I exalt my God; my soul exalts the King of heaven, and will rejoice in his majesty. [8] Let all men speak, and give him thanks in Jerusalem. [9] O Jerusalem, the holy city, he will afflict you for the deeds of your sons, but again he will show mercy to the sons of the righteous. [10] Give thanks worthily to the Lord, and praise the King of the ages, that his tent may be raised for you again with joy. May he cheer those within you who are captives, and love those within you who are distressed, to all generations for ever. [11] Many nations will come from afar to the name of the Lord God, bearing gifts in their hands, gifts for the King of heaven. Generations of generations will give you joyful praise. [12] Cursed are all who hate you; blessed for ever will be all who love you. [13] Rejoice and be glad for the sons of the righteous; for they will be gathered

together, and will praise the Lord of the righteous. [14] How blessed are those who love you! They will rejoice in your peace. Blessed are those who grieved over all your afflictions; for they will rejoice for you upon seeing all your glory, and they will be made glad for ever. [15] Let my soul praise God the great King. [16] For Jerusalem will be built with sapphires and emeralds, her walls with precious stones, and her towers and battlements with pure gold. [17] The streets of Jerusalem will be paved with beryl and ruby and stones of Ophir; [18] all her lanes will cry `Hallelujah!' and will give praise, saying, `Blessed is God, who has exalted you for ever.'"

Tob.14

[1] Here Tobit ended his words of praise.
[2] He was fifty-eight years old when he lost his sight, and after eight years he regained it. He gave alms, and he continued to fear the Lord God and to praise him.
[3] When he had grown very old he called his son and grandsons, and said to him, "My son, take your sons; behold, I have grown old and am about to depart this life.
[4] Go to Media, my son, for I fully believe what Jonah the prophet said about Nineveh, that it will be overthrown. But in Media there will be peace for a time. Our brethren will be scattered over the earth from the good land, and Jerusalem will be desolate. The house of God in it will be burned down and will be in ruins for a time.
[5] But God will again have mercy on them, and bring them back into their land; and they will rebuild the house of God, though it will not be like the former one until the times of the age are completed. After this they will return from the places of their captivity, and will rebuild Jerusalem in splendor. And the house of God will be rebuilt there with a glorious building for all generations for ever, just as the prophets said of it.
[6] Then all the Gentiles will turn to fear the Lord God in truth, and will bury their idols.
[7] All the Gentiles will praise the Lord, and his people will give thanks to God, and the Lord will exalt his people. And all who love the Lord God in truth and righteousness will rejoice, showing mercy to our brethren.
[8] "So now, my son, leave Nineveh, because what the prophet Jonah said will surely happen.
[9] But keep the law and the commandments, and be merciful and just, so that it may be well with you.
[10] Bury me properly, and your mother with me. And do not live in Nineveh any longer. See, my son, what Nadab did to Ahikar who had reared him, how he brought him from light into darkness, and with what he

repaid him. But Ahikar was saved, and the other received repayment as he himself went down into the darkness. Ahikar gave alms and escaped the deathtrap which Nadab had set for him; but Nadab fell into the trap and perished.
[11] So now, my children, consider what almsgiving accomplishes and how righteousness delivers." As he said this he died in his bed. He was a hundred and fifty-eight years old; and Tobias gave him a magnificent funeral.
[12] And when Anna died he buried her with his father. Then Tobias returned with his wife and his sons to Ecbatana, to Raguel his father-in-law.
[13] He grew old with honor, and he gave his father-in-law and mother-in-law magnificent funerals. He inherited their property and that of his father Tobit.
[14] He died in Ecbatana of Media at the age of a hundred and twenty-seven years.
[15] But before he died he heard of the destruction of Nineveh, which Nebuchadnezzar and Ahasuerus had captured. Before his death he rejoiced over Nineveh.

Judith

Jdt.1

[1] In the twelfth year of the reign of Nebuchadnezzar, who ruled over the Assyrians in the great city of Nineveh, in the days of Arphaxad, who ruled over the Medes in Ecbatana --
[2] he is the king who built walls about Ecbatana with hewn stones three cubits thick and six cubits long; he made the walls seventy cubits high and fifty cubits wide;
[3] at the gates he built towers a hundred cubits high and sixty cubits wide at the foundations;
[4] and he made its gates, which were seventy cubits high and forty cubits wide, so that his armies could march out in force and his infantry form their ranks --
[5] it was in those days that King Nebuchadnezzar made war against King Arphaxad in the great plain which is on the borders of Ragae.
[6] He was joined by all the people of the hill country and all those who lived along the Euphrates and the Tigris and the Hydaspes and in the plain where Arioch ruled the Elymaeans. Many nations joined the forces of the Chaldeans.
[7] Then Nebuchadnezzar king of the Assyrians sent to all who lived in Persia and to all who lived in the west, those who lived in Cilicia and Damascus and Lebanon and Antilebanon and all who lived along the seacoast,
[8] and those among the nations of Carmel and Gilead, and Upper Galilee and the great Plain of Esdraelon,
[9] and all who were in Samaria and its surrounding towns, and beyond the Jordan as far as Jerusalem and Bethany and Chelous and Kadesh and the river of Egypt, and Tahpanhes and Raamses and the whole land of Goshen,
[10] even beyond Tanis and Memphis, and all who lived in Egypt as far as the borders of Ethiopia.
[11] But all who lived in the whole region disregarded the orders of Nebuchadnezzar king of the Assyrians, and refused to join him in the war; for they were not afraid of him, but looked upon him as only one man, and they sent back his messengers empty-handed and shamefaced.
[12] Then Nebuchadnezzar was very angry with this whole region, and swore by his throne and kingdom that he would surely take revenge on the whole territory of Cilicia and Damascus and Syria, that he would kill them by the sword, and also all the inhabitants of the land of Moab, and the people of Ammon, and all Judea, and every one in Egypt, as far as the coasts of the two seas.

[13] In the seventeenth year he led his forces against King Arphaxad, and defeated him in battle, and overthrew the whole army of Arphaxad, and all his cavalry and all his chariots.
[14] Thus he took possession of his cities, and came to Ecbatana, captured its towers, plundered its markets, and turned its beauty into shame.
[15] He captured Arphaxad in the mountains of Ragae and struck him down with hunting spears; and he utterly destroyed him, to this day.
[16] Then he returned with them to Nineveh, he and all his combined forces, a vast body of troops; and there he and his forces rested and feasted for one hundred and twenty days.

Jdt.2

[1] In the eighteenth year, on the twenty-second day of the first month, there was talk in the palace of Nebuchadnezzar king of the Assyrians about carrying out his revenge on the whole region, just as he said.
[2] He called together all his officers and all his nobles and set forth to them his secret plan and recounted fully, with his own lips, all the wickedness of the region;
[3] and it was decided that every one who had not obeyed his command should be destroyed.
[4] When he had finished setting forth his plan, Nebuchadnezzar king of the Assyrians called Holofernes, the chief general of his army, second only to himself, and said to him,
[5] "Thus says the Great King, the lord of the whole earth: When you leave my presence, take with you men confident in their strength, to the number of one hundred and twenty thousand foot soldiers and twelve thousand cavalry.
[6] Go and attack the whole west country, because they disobeyed my orders.
[7] Tell them to prepare earth and water, for I am coming against them in my anger, and will cover the whole face of the earth with the feet of my armies, and will hand them over to be plundered by my troops,
[8] till their wounded shall fill their valleys, and every brook and river shall be filled with their dead, and overflow;
[9] and I will lead them away captive to the ends of the whole earth.
[10] You shall go and seize all their territory for me in advance. They will yield themselves to you, and you shall hold them for me till the day of their punishment.
[11] But if they refuse, your eye shall not spare and you shall hand them over to slaughter and plunder throughout your whole region.

[12] For as I live, and by the power of my kingdom, what I have spoken my hand will execute.
[13] And you -- take care not to transgress any of your sovereign's commands, but be sure to carry them out just as I have ordered you; and do not delay about it."
[14] So Holofernes left the presence of his master, and called together all the commanders, generals, and officers of the Assyrian army,
[15] and mustered the picked troops by divisions as his lord had ordered him to do, one hundred and twenty thousand of them, together with twelve thousand archers on horseback,
[16] and he organized them as a great army is marshaled for a campaign.
[17] He collected a vast number of camels and asses and mules for transport, and innumerable sheep and oxen and goats for provision;
[18] also plenty of food for every man, and a huge amount of gold and silver from the royal palace.
[19] So he set out with his whole army, to go ahead of King Nebuchadnezzar and to cover the whole face of the earth to the west with their chariots and horsemen and picked troops of infantry.
[20] Along with them went a mixed crowd like a swarm of locusts, like the dust of the earth -- a multitude that could not be counted.
[21] They marched for three days from Nineveh to the plain of Bectileth, and camped opposite Bectileth near the mountain which is to the north of Upper Cilicia.
[22] From there Holofernes took his whole army, his infantry, cavalry, and chariots, and went up into the hill country
[23] and ravaged Put and Lud, and plundered all the people of Rassis and the Ishmaelites who lived along the desert, south of the country of the Chelleans.
[24] Then he followed the Euphrates and passed through Mesopotamia and destroyed all the hilltop cities along the brook Abron, as far as the sea.
[25] He also seized the territory of Cilicia, and killed every one who resisted him, and came to the southern borders of Japheth, fronting toward Arabia.
[26] He surrounded all the Midianites, and burned their tents and plundered their sheepfolds.
[27] Then he went down into the plain of Damascus during the wheat harvest, and burned all their fields and destroyed their flocks and herds and sacked their cities and ravaged their lands and put to death all their young men with the edge of the sword.
[28] So fear and terror of him fell upon all the people who lived along the seacoast, at Sidon and Tyre, and those who lived in Sur and Ocina and all who lived in Jamnia. Those who lived in Azotus and Ascalon feared him exceedingly.

Jdt.3

[1] So they sent messengers to sue for peace, and said,
[2] "Behold, we the servants of Nebuchadnezzar, the Great King, lie prostrate before you. Do with us whatever you will.
[3] Behold, our buildings, and all our land, and all our wheat fields, and our flocks and herds, and all our sheepfolds with their tents, lie before you; do with them whatever you please.
[4] Our cities also and their inhabitants are your slaves; come and deal with them in any way that seems good to you."
[5] The men came to Holofernes and told him all this.
[6] Then he went down to the seacoast with his army and stationed garrisons in the hilltop cities and took picked men from them as his allies.
[7] And these people and all in the country round about welcomed him with garlands and dances and tambourines.
[8] And he demolished all their shrines and cut down their sacred groves; for it had been given to him to destroy all the gods of the land, so that all nations should worship Nebuchadnezzar only, and all their tongues and tribes should call upon him as god.
[9] Then he came to the edge of Esdraelon, near Dothan, fronting the great ridge of Judea;
[10] here he camped between Geba and Scythopolis, and remained for a whole month in order to assemble all the supplies for his army.

Jdt.4

[1] By this time the people of Israel living in Judea heard of everything that Holofernes, the general of Nebuchadnezzar the king of the Assyrians, had done to the nations, and how he had plundered and destroyed all their temples;
[2] they were therefore very greatly terrified at his approach, and were alarmed both for Jerusalem and for the temple of the Lord their God.
[3] For they had only recently returned from the captivity, and all the people of Judea were newly gathered together, and the sacred vessels and the altar and the temple had been consecrated after their profanation.
[4] So they sent to every district of Samaria, and to Kona and Beth-horon and Belmain and Jericho and to Choba and Aesora and the valley of Salem,
[5] and immediately seized all the high hilltops and fortified the villages on them and stored up food in preparation for war -- since their fields had recently been harvested.

[6] And Joakim, the high priest, who was in Jerusalem at the time, wrote to the people of Bethulia and Betomesthaim, which faces Esdraelon opposite the plain near Dothan,
[7] ordering them to seize the passes up into the hills, since by them Judea could be invaded, and it was easy to stop any who tried to enter, for the approach was narrow, only wide enough for two men at the most.
[8] So the Israelites did as Joakim the high priest and the senate of the whole people of Israel, in session at Jerusalem, had given order.
[9] And every man of Israel cried out to God with great fervor, and they humbled themselves with much fasting.
[10] They and their wives and their children and their cattle and every resident alien and hired laborer and purchased slave -- they all girded themselves with sackcloth.
[11] And all the men and women of Israel, and their children, living at Jerusalem, prostrated themselves before the temple and put ashes on their heads and spread out their sackcloth before the Lord.
[12] They even surrounded the altar with sackcloth and cried out in unison, praying earnestly to the God of Israel not to give up their infants as prey and their wives as booty, and the cities they had inherited to be destroyed, and the sanctuary to be profaned and desecrated to the malicious joy of the Gentiles.
[13] So the Lord heard their prayers and looked upon their affliction; for the people fasted many days throughout Judea and in Jerusalem before the sanctuary of the Lord Almighty.
[14] And Joakim the high priest and all the priests who stood before the Lord and ministered to the Lord, with their loins girded with sackcloth, offered the continual burnt offerings and the vows and freewill offerings of the people.
[15] With ashes upon their turbans, they cried out to the Lord with all their might to look with favor upon the whole house of Israel.

Jdt.5

[1] When Holofernes, the general of the Assyrian army, heard that the people of Israel had prepared for war and had closed the passes in the hills and fortified all the high hilltops and set up barricades in the plains,
[2] he was very angry. So he called together all the princes of Moab and the commanders of Ammon and all the governors of the coastland,
[3] and said to them, "Tell me, you Canaanites, what people is this that lives in the hill country? What cities do they inhabit? How large is their army, and in what does their power or strength consist? Who rules over them as king, leading their army?

[4] And why have they alone, of all who live in the west, refused to come out and meet me?"
[5] Then Achior, the leader of all the Ammonites, said to him, "Let my lord now hear a word from the mouth of your servant, and I will tell you the truth about this people that dwells in the nearby mountain district. No falsehood shall come from your servant's mouth.
[6] This people is descended from the Chaldeans.
[7] At one time they lived in Mesopotamia, because they would not follow the gods of their fathers who were in Chaldea.
[8] For they had left the ways of their ancestors, and they worshiped the God of heaven, the God they had come to know; hence they drove them out from the presence of their gods; and they fled to Mesopotamia, and lived there for a long time.
[9] Then their God commanded them to leave the place where they were living and go to the land of Canaan. There they settled, and prospered, with much gold and silver and very many cattle.
[10] When a famine spread over Canaan they went down to Egypt and lived there as long as they had food; and there they became a great multitude -- so great that they could not be counted.
[11] So the king of Egypt became hostile to them; he took advantage of them and set them to making bricks, and humbled them and made slaves of them.
[12] Then they cried out to their God, and he afflicted the whole land of Egypt with incurable plagues; and so the Egyptians drove them out of their sight.
[13] Then God dried up the Red Sea before them,
[14] and he led them by the way of Sinai and Kadesh-barnea, and drove out all the people of the wilderness.
[15] So they lived in the land of the Amorites, and by their might destroyed all the inhabitants of Heshbon; and crossing over the Jordan they took possession of all the hill country.
[16] And they drove out before them the Canaanites and the Perizzites and the Jebusites and the Shechemites and all the Gergesites, and lived there a long time.
[17] As long as they did not sin against their God they prospered, for the God who hates iniquity is with them.
[18] But when they departed from the way which he had appointed for them, they were utterly defeated in many battles and were led away captive to a foreign country; the temple of their God was razed to the ground, and their cities were captured by their enemies.
[19] But now they have returned to their God, and have come back from the places to which they were scattered, and have occupied Jerusalem, where their sanctuary is, and have settled in the hill country, because it was uninhabited.

[20] Now therefore, my master and lord, if there is any unwitting error in this people and they sin against their God and we find out their offense, then we will go up and defeat them.
[21] But if there is no transgression in their nation, then let my lord pass them by; for their Lord will defend them, and their God will protect them, and we shall be put to shame before the whole world."
[22] When Achior had finished saying this, all the men standing around the tent began to complain; Holofernes' officers and all the men from the seacoast and from Moab insisted that he must be put to death.
[23] "For," they said, "we will not be afraid of the Israelites; they are a people with no strength or power for making war.
[24] Therefore let us go up, Lord Holofernes, and they will be devoured by your vast army."

Jdt.6

[1] When the disturbance made by the men outside the council died down, Holofernes, the commander of the Assyrian army, said to Achior and all the Moabites in the presence of all the foreign contingents:
[2] "And who are you, Achior, and you hirelings of Ephraim, to prophesy among us as you have done today and tell us not to make war against the people of Israel because their God will defend them? Who is God except Nebuchadnezzar?
[3] He will send his forces and will destroy them from the face of the earth, and their God will not deliver them -- we the king's servants will destroy them as one man. They cannot resist the might of our cavalry.
[4] We will burn them up, and their mountains will be drunk with their blood, and their fields will be full of their dead. They cannot withstand us, but will utterly perish. So says King Nebuchadnezzar, the lord of the whole earth. For he has spoken; none of his words shall be in vain.
[5] "But you, Achior, you Ammonite hireling, who have said these words on the day of your iniquity, you shall not see my face again from this day until I take revenge on this race that came out of Egypt.
[6] Then the sword of my army and the spear of my servants shall pierce your sides, and you shall fall among their wounded, when I return.
[7] Now my slaves are going to take you back into the hill country and put you in one of the cities beside the passes,
[8] and you will not die until you perish along with them.
[9] If you really hope in your heart that they will not be taken, do not look downcast! I have spoken and none of my words shall fail."
[10] Then Holofernes ordered his slaves, who waited on him in his tent, to seize Achior and take him to Bethulia and hand him over to the men of

Israel.
[11] So the slaves took him and led him out of the camp into the plain, and from the plain they went up into the hill country and came to the springs below Bethulia.
[12] When the men of the city saw them, they caught up their weapons and ran out of the city to the top of the hill, and all the slingers kept them from coming up by casting stones at them.
[13] However, they got under the shelter of the hill and they bound Achior and left him lying at the foot of the hill, and returned to their master.
[14] Then the men of Israel came down from their city and found him; and they untied him and brought him into Bethulia and placed him before the magistrates of their city,
[15] who in those days were Uzziah the son of Micah, of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel.
[16] They called together all the elders of the city, and all their young men and their women ran to the assembly; and they set Achior in the midst of all their people, and Uzziah asked him what had happened.
[17] He answered and told them what had taken place at the council of Holofernes, and all that he had said in the presence of the Assyrian leaders, and all that Holofernes had said so boastfully against the house of Israel.
[18] Then the people fell down and worshiped God, and cried out to him, and said,
[19] "O Lord God of heaven, behold their arrogance, and have pity on the humiliation of our people, and look this day upon the faces of those who are consecrated to thee."
[20] Then they consoled Achior, and praised him greatly.
[21] And Uzziah took him from the assembly to his own house and gave a banquet for the elders; and all that night they called on the God of Israel for help.

Jdt.7

[1] The next day Holofernes ordered his whole army, and all the allies who had joined him, to break camp and move against Bethulia, and to seize the passes up into the hill country and make war on the Israelites.
[2] So all their warriors moved their camp that day; their force of men of war was one hundred and seventy thousand infantry and twelve thousand cavalry, together with the baggage and the foot soldiers handling it, a very great multitude.
[3] They encamped in the valley near Bethulia, beside the spring, and they spread out in breadth over Dothan as far as Balbaim and in length from

Bethulia to Cyamon, which faces Esdraelon.
[4] When the Israelites saw their vast numbers they were greatly terrified, and every one said to his neighbor, "These men will now lick up the face of the whole land; neither the high mountains nor the valleys nor the hills will bear their weight."
[5] Then each man took up his weapons, and when they had kindled fires on their towers they remained on guard all that night.
[6] On the second day Holofernes led out all his cavalry in full view of the Israelites in Bethulia,
[7] and examined the approaches to the city, and visited the springs that supplied their water, and seized them and set guards of soldiers over them, and then returned to his army.
[8] Then all the chieftains of the people of Esau and all the leaders of the Moabites and the commanders of the coastland came to him and said,
[9] "Let our lord hear a word, lest his army be defeated.
[10] For these people, the Israelites, do not rely on their spears but on the height of the mountains where they live, for it is not easy to reach the tops of their mountains.
[11] Therefore, my lord, do not fight against them in battle array, and not a man of your army will fall.
[12] Remain in your camp, and keep all the men in your forces with you; only let your servants take possession of the spring of water that flows from the foot of the mountain --
[13] for this is where all the people of Bethulia get their water. So thirst will destroy them, and they will give up their city. We and our people will go up to the tops of the nearby mountains and camp there to keep watch that not a man gets out of the city.
[14] They and their wives and children will waste away with famine, and before the sword reaches them they will be strewn about in the streets where they live.
[15] So you will pay them back with evil, because they rebelled and did not receive you peaceably."
[16] These words pleased Holofernes and all his servants, and he gave orders to do as they had said.
[17] So the army of the Ammonites moved forward, together with five thousand Assyrians, and they encamped in the valley and seized the water supply and the springs of the Israelites.
[18] And the sons of Esau and the sons of Ammon went up and encamped in the hill country opposite Dothan; and they sent some of their men toward the south and the east, toward Acraba, which is near Chusi beside the brook Mochmur. The rest of the Assyrian army encamped in the plain, and covered the whole face of the land, and their tents and supply trains spread out in great number, and they formed a vast multitude.
[19] The people of Israel cried out to the Lord their God, for their courage

failed, because all their enemies had surrounded them and there was no way of escape from them.
[20] The whole Assyrian army, their infantry, chariots, and cavalry, surrounded them for thirty-four days, until all the vessels of water belonging to every inhabitant of Bethulia were empty;
[21] their cisterns were going dry, and they did not have enough water to drink their fill for a single day, because it was measured out to them to drink.
[22] Their children lost heart, and the women and young men fainted from thirst and fell down in the streets of the city and in the passages through the gates; there was no strength left in them any longer.
[23] Then all the people, the young men, the women, and the children, gathered about Uzziah and the rulers of the city and cried out with a loud voice, and said before all the elders,
[24] "God be judge between you and us! For you have done us a great injury in not making peace with the Assyrians.
[25] For now we have no one to help us; God has sold us into their hands, to strew us on the ground before them with thirst and utter destruction.
[26] Now call them in and surrender the whole city to the army of Holofernes and to all his forces, to be plundered.
[27] For it would be better for us to be captured by them; for we will be slaves, but our lives will be spared, and we shall not witness the death of our babes before our eyes, or see our wives and children draw their last breath.
[28] We call to witness against you heaven and earth and our God, the Lord of our fathers, who punishes us according to our sins and the sins of our fathers. Let him not do this day the things which we have described!"
[29] Then great and general lamentation arose throughout the assembly, and they cried out to the Lord God with a loud voice.
[30] And Uzziah said to them, "Have courage, my brothers! Let us hold out for five more days; by that time the Lord our God will restore to us his mercy, for he will not forsake us utterly.
[31] But if these days pass by, and no help comes for us, I will do what you say."
[32] Then he dismissed the people to their various posts, and they went up on the walls and towers of their city. The women and children he sent home. And they were greatly depressed in the city.

Jdt.8

[1] At that time Judith heard about these things: she was the daughter of

Merari the son of Ox, son of Joseph, son of Oziel, son of Elkiah, son of Ananias, son of Gideon, son of Raphaim, son of Ahitub, son of Elijah, son of Hilkiah, son of Eliab, son of Nathanael, son of Salamiel, son of Sarasadai, son of Israel.
[2] Her husband Manasseh, who belonged to her tribe and family, had died during the barley harvest.
[3] For as he stood overseeing the men who were binding sheaves in the field, he was overcome by the burning heat, and took to his bed and died in Bethulia his city. So they buried him with his fathers in the field between Dothan and Balamon.
[4] Judith had lived at home as a widow for three years and four months.
[5] She set up a tent for herself on the roof of her house, and girded sackcloth about her loins and wore the garments of her widowhood.
[6] She fasted all the days of her widowhood, except the day before the sabbath and the sabbath itself, the day before the new moon and the day of the new moon, and the feasts and days of rejoicing of the house of Israel.
[7] She was beautiful in appearance, and had a very lovely face; and her husband Manasseh had left her gold and silver, and men and women slaves, and cattle, and fields; and she maintained this estate.
[8] No one spoke ill of her, for she feared God with great devotion.
[9] When Judith heard the wicked words spoken by the people against the ruler, because they were faint for lack of water, and when she heard all that Uzziah said to them, and how he promised them under oath to surrender the city to the Assyrians after five days,
[10] she sent her maid, who was in charge of all she possessed, to summon Chabris and Charmis, the elders of her city.
[11] They came to her, and she said to them, "Listen to me, rulers of the people of Bethulia! What you have said to the people today is not right; you have even sworn and pronounced this oath between God and you, promising to surrender the city to our enemies unless the Lord turns and helps us within so many days.
[12] Who are you, that have put God to the test this day, and are setting yourselves up in the place of God among the sons of men?
[13] You are putting the Lord Almighty to the test -- but you will never know anything!
[14] You cannot plumb the depths of the human heart, nor find out what a man is thinking; how do you expect to search out God, who made all these things, and find out his mind or comprehend his thought? No, my brethren, do not provoke the Lord our God to anger.
[15] For if he does not choose to help us within these five days, he has power to protect us within any time he pleases, or even to destroy us in the presence of our enemies.
[16] Do not try to bind the purposes of the Lord our God; for God is not like man, to be threatened, nor like a human being, to be won over by pleading.

[17] Therefore, while we wait for his deliverance, let us call upon him to help us, and he will hear our voice, if it pleases him.
[18] "For never in our generation, nor in these present days, has there been any tribe or family or people or city of ours which worshiped gods made with hands, as was done in days gone by --
[19] and that was why our fathers were handed over to the sword, and to be plundered, and so they suffered a great catastrophe before our enemies.
[20] But we know no other god but him, and therefore we hope that he will not disdain us or any of our nation.
[21] For if we are captured all Judea will be captured and our sanctuary will be plundered; and he will exact of us the penalty for its desecration.
[22] And the slaughter of our brethren and the captivity of the land and the desolation of our inheritance -- all this he will bring upon our heads among the Gentiles, wherever we serve as slaves; and we shall be an offense and a reproach in the eyes of those who acquire us.
[23] For our slavery will not bring us into favor, but the Lord our God will turn it to dishonor.
[24] "Now therefore, brethren, let us set an example to our brethren, for their lives depend upon us, and the sanctuary and the temple and the altar rest upon us.
[25] In spite of everything let us give thanks to the Lord our God, who is putting us to the test as he did our forefathers.
[26] Remember what he did with Abraham, and how he tested Isaac, and what happened to Jacob in Mesopotamia in Syria, while he was keeping the sheep of Laban, his mother's brother.
[27] For he has not tried us with fire, as he did them, to search their hearts, nor has he taken revenge upon us; but the Lord scourges those who draw near to him, in order to admonish them."
[28] Then Uzziah said to her, "All that you have said has been spoken out of a true heart, and there is no one who can deny your words.
[29] Today is not the first time your wisdom has been shown, but from the beginning of your life all the people have recognized your understanding, for your heart's disposition is right.
[30] But the people were very thirsty, and they compelled us to do for them what we have promised, and made us take an oath which we cannot break.
[31] So pray for us, since you are a devout woman, and the Lord will send us rain to fill our cisterns and we will no longer be faint."
[32] Judith said to them, "Listen to me. I am about to do a thing which will go down through all generations of our descendants.
[33] Stand at the city gate tonight, and I will go out with my maid; and within the days after which you have promised to surrender the city to our enemies, the Lord will deliver Israel by my hand.
[34] Only, do not try to find out what I plan; for I will not tell you until I

have finished what I am about to do."
[35] Uzziah and the rulers said to her, "Go in peace, and may the Lord God go before you, to take revenge upon our enemies."
[36] So they returned from the tent and went to their posts.

Jdt.9

[1] Then Judith fell upon her face, and put ashes on her head, and uncovered the sackcloth she was wearing; and at the very time when that evening's incense was being offered in the house of God in Jerusalem, Judith cried out to the Lord with a loud voice, and said,
[2] "O Lord God of my father Simeon, to whom thou gavest a sword to take revenge on the strangers who had loosed the girdle of a virgin to defile her, and uncovered her thigh to put her to shame, and polluted her womb to disgrace her; for thou hast said, `It shall not be done' -- yet they did it.
[3] So thou gavest up their rulers to be slain, and their bed, which was ashamed of the deceit they had practiced, to be stained with blood, and thou didst strike down slaves along with princes, and princes on their thrones;
[4] and thou gavest their wives for a prey and their daughters to captivity, and all their booty to be divided among thy beloved sons, who were zealous for thee, and abhorred the pollution of their blood, and called on thee for help -- O God, my God, hear me also, a widow.
[5] "For thou hast done these things and those that went before and those that followed; thou hast designed the things that are now, and those that are to come. Yea, the things thou didst intend came to pass,
[6] and the things thou didst will presented themselves and said, `Lo, we are here'; for all they ways are prepared in advance, and thy judgment is with foreknowledge.
[7] "Behold now, the Assyrians are increased in their might; they are exalted, with their horses and riders; they glory in the strength of their foot soldiers; they trust in shield and spear, in bow and sling, and know not that thou art the Lord who crushest wars; the Lord is thy name.
[8] Break their strength by thy might, and bring down their power in thy anger; for they intend to defile thy sanctuary, and to pollute the tabernacle where thy glorious name rests, and to cast down the horn of thy altar with the sword.
[9] Behold their pride, and send thy wrath upon their heads; give to me, a widow, the strength to do what I plan.
[10] By the deceit of my lips strike down the slave with the prince and the prince with his servant; crush their arrogance by the hand of a woman.
[11] "For thy power depends not upon numbers, nor thy might upon men of strength; for thou art God of the lowly, helper of the oppressed, upholder of

the weak, protector of the forlorn, savior of those without hope.
[12] Hear, O hear me, God of my father, God of the inheritance of Israel, Lord of heaven and earth, Creator of the waters, King of all thy creation, hear my prayer!
[13] Make my deceitful words to be their wound and stripe, for they have planned cruel things against thy covenant, and against thy consecrated house, and against the top of Zion, and against the house possessed by thy children.
[14] And cause thy whole nation and every tribe to know and understand that thou art God, the God of all power and might, and that there is no other who protects the people of Israel but thou alone!"

Jdt.10

[1] When Judith had ceased crying out to the God of Israel, and had ended all these words,
[2] she rose from where she lay prostrate and called her maid and went down into the house where she lived on sabbaths and on her feast days;
[3] and she removed the sackcloth which she had been wearing, and took off her widow's garments, and bathed her body with water, and anointed herself with precious ointment, and combed her hair and put on a tiara, and arrayed herself in her gayest apparel, which she used to wear while her husband Manasseh was living.
[4] And she put sandals on her feet, and put on her anklets and bracelets and rings, and her earrings and all her ornaments, and made herself very beautiful, to entice the eyes of all men who might see her.
[5] And she gave her maid a bottle of wine and a flask of oil, and filled a bag with parched grain and a cake of dried fruit and fine bread; and she wrapped up all her vessels and gave them to her to carry.
[6] Then they went out to the city gate of Bethulia, and found Uzziah standing there with the elders of the city, Chabris and Charmis.
[7] When they saw her, and noted how her face was altered and her clothing changed, they greatly admired her beauty, and said to her,
[8] "May the God of our fathers grant you favor and fulfil your plans, that the people of Israel may glory and Jerusalem may be exalted." And she worshiped God.
[9] Then she said to them, "Order the gate of the city to be opened for me, and I will go out and accomplish the things about which you spoke with me." So they ordered the young men to open the gate for her, as she had said.
[10] When they had done this, Judith went out, she and her maid with her;

and the men of the city watched her until she had gone down the mountain and passed through the valley and they could no longer see her.
[11] The women went straight on through the valley; and an Assyrian patrol met her
[12] and took her into custody, and asked her, "To what people do you belong, and where are you coming from, and where are you going?" She replied, "I am a daughter of the Hebrews, but I am fleeing from them, for they are about to be handed over to you to be devoured.
[13] I am on my way to the presence of Holofernes the commander of your army, to give him a true report; and I will show him a way by which he can go and capture all the hill country without losing one of his men, captured or slain."
[14] When the men heard her words, and observed her face -- she was in their eyes marvelously beautiful -- they said to her,
[15] "You have saved your life by hurrying down to the presence of our lord. Go at once to his tent; some of us will escort you and hand you over to him.
[16] And when you stand before him, do not be afraid in your heart, but tell him just what you have said, and he will treat you well."
[17] They chose from their number a hundred men to accompany her and her maid, and they brought them to the tent of Holofernes.
[18] There was great excitement in the whole camp, for her arrival was reported from tent to tent, and they came and stood around her as she waited outside the tent of Holofernes while they told him about her.
[19] And they marveled at her beauty, and admired the Israelites, judging them by her, and every one said to his neighbor, "Who can despise these people, who have women like this among them? Surely not a man of them had better be left alive, for if we let them go they will be able to ensnare the whole world!"
[20] Then Holofernes' companions and all his servants came out and led her into the tent.
[21] Holofernes was resting on his bed, under a canopy which was woven with purple and gold and emeralds and precious stones.
[22] When they told him of her he came forward to the front of the tent, with silver lamps carried before him.
[23] And when Judith came into the presence of Holofernes and his servants, they all marveled at the beauty of her face; and she prostrated herself and made obeisance to him, and his slaves raised her up.

Jdt.11

[1] Then Holofernes said to her, "Take courage, woman, and do not be afraid

in your heart, for I have never hurt any one who chose to serve Nebuchadnezzar, the king of all the earth.
[2] And even now, if your people who live in the hill country had not slighted me, I would never have lifted my spear against them; but they have brought all this on themselves.
[3] And now tell me why you have fled from them and have come over to us -- since you have come to safety.
[4] Have courage; you will live, tonight and from now on. No one will hurt you, but all will treat you well, as they do the servants of my lord King Nebuchadnezzar."
[5] Judith replied to him, "Accept the words of your servant, and let your maidservant speak in your presence, and I will tell nothing false to my lord this night.
[6] And if you follow out the words of your maidservant, God will accomplish something through you, and my lord will not fail to achieve his purposes.
[7] Nebuchadnezzar the king of the whole earth lives, and as his power endures, who had sent you to direct every living soul, not only do men serve him because of you, but also the beasts of the field and the cattle and the birds of the air will live by your power under Nebuchadnezzar and all his house.
[8] For we have heard of your wisdom and skill, and it is reported throughout the whole world that you are the one good man in the whole kingdom, thoroughly informed and marvelous in military strategy.
[9] "Now as for the things Achior said in your council, we have heard his words, for the men of Bethulia spared him and he told them all he had said to you.
[10] Therefore, my lord and master, do not disregard what he said, but keep it in your mind, for it is true: our nation cannot be punished, nor can the sword prevail against them, unless they sin against their God.
[11] "And now, in order that my lord may not be defeated and his purpose frustrated, death will fall upon them, for a sin has overtaken them by which they are about to provoke their God to anger when they do what is wrong.
[12] Since their food supply is exhausted and their water has almost given out, they have planned to kill their cattle and have determined to use all that God by his laws has forbidden them to eat.
[13] They have decided to consume the first fruits of the grain and the tithes of the wine and oil, which they had consecrated and set aside for the priests who minister in the presence of our God at Jerusalem -- although it is not lawful for any of the people so much as to touch these things with their hands.
[14] They have sent men to Jerusalem, because even the people living there have been doing this, to bring back to them permission from the senate.

[15] When the word reaches them and they proceed to do this, on that very day they will be handed over to you to be destroyed.
[16] "Therefore, when I, your servant, learned all this, I fled from them; and God has sent me to accomplish with you things that will astonish the whole world, as many as shall hear about them.
[17] For your servant is religious, and serves the God of heaven day and night; therefore, my lord, I will remain with you, and every night your servant will go out into the valley, and I will pray to God and he will tell me when they have committed their sins.
[18] And I will come and tell you, and then you shall go out with your whole army, and not one of them will withstand you.
[19] Then I will lead you through the middle of Judea, till you come to Jerusalem; and I will set your throne in the midst of it; and you will lead them like sheep that have no shepherd, and not a dog will so much as open its mouth to growl at you. For this has been told me, by my foreknowledge; it was announced to me, and I was sent to tell you."
[20] Her words pleased Holofernes and all his servants, and they marveled at her wisdom and said,
[21] "There is not such a woman from one end of the earth to the other, either for beauty of face or wisdom of speech!"
[22] And Holofernes said to her, "God has done well to send you before the people, to lend strength to our hands and to bring destruction upon those who have slighted my lord.
[23] You are not only beautiful in appearance, but wise in speech; and if you do as you have said, your God shall be my God, and you shall live in the house of King Nebuchadnezzar and be renowned throughout the whole world."

Jdt.12

[1] Then he commanded them to bring her in where his silver dishes were kept, and ordered them to set a table for her with some of his own food and to serve her with his own wine.
[2] But Judith said, "I cannot eat it, lest it be an offense; but I will be provided from the things I have brought with me."
[3] Holofernes said to her, "If your supply runs out, where can we get more like it for you? For none of your people is here with us."
[4] Judith replied, "As your soul lives, my lord, your servant will not use up the things I have with me before the Lord carries out by my hand what he has determined to do."
[5] Then the servants of Holofernes brought her into the tent, and she slept until midnight. Along toward the morning watch she arose

[6] and sent to Holofernes and said, "Let my lord now command that your servant be permitted to go out and pray."
[7] So Holofernes commanded his guards not to hinder her. And she remained in the camp for three days, and went out each night to the valley of Bethulia, and bathed at the spring in the camp.
[8] When she came up from the spring she prayed the Lord God of Israel to direct her way for the raising up of her people.
[9] So she returned clean and stayed in the tent until she ate her food toward evening.
[10] On the fourth day Holofernes held a banquet for his slave only, and did not invite any of his officers.
[11] And he said to Bagoas, the eunuch who had charge of his personal affairs, "Go now and persuade the Hebrew woman who is in your care to join us and eat and drink with us.
[12] For it will be a disgrace if we let such a woman go without enjoying her company, for if we do not embrace her she will laugh at us."
[13] So Bagoas went out from the presence of Holofernes, and approached her and said, "This beautiful maidservant will please come to my lord and be honored in his presence, and drink wine and be merry with us, and become today like one of the daughters of the Assyrians who serve in the house of Nebuchadnezzar."
[14] And Judith said, "Who am I, to refuse my lord? Surely whatever pleases him I will do at once, and it will be a joy to me until the day of my death!"
[15] So she got up and arrayed herself in all her woman's finery, and her maid went and spread on the ground for her before Holofernes the soft fleeces which she had received from Bagoas for her daily use, so that she might recline on them when she ate.
[16] Then Judith came in and lay down, and Holofernes' heart was ravished with her and he was moved with great desire to possess her; for he had been waiting for an opportunity to deceive her, ever since the day he first saw her.
[17] So Holofernes said to her. "Drink now, and be merry with us!"
[18] Judith said, "I will drink now, my lord, because my life means more to me today than in all the days since I was born."
[19] Then she took and ate and drank before him what her maid had prepared.
[20] And Holofernes was greatly pleased with her, and drank a great quantity of wine, much more than he had ever drunk in any one day since he was born.

Jdt.13

[1] When evening came, his slaves quickly withdrew, and Bagoas closed the tent from outside and shut out the attendants from his master's presence; and they went to bed, for they all were weary because the banquet had lasted long.
[2] So Judith was left alone in the tent , with Holofernes stretched out on his bed, for he was overcome with wine.
[3] Now Judith had told her maid to stand outside the bedchamber and to wait for her to come out, as she did every day; for she said she would be going out for her prayers. And she had said the same thing to Bagoas.
[4] So every one went out, and no one, either small or great, was left in the bedchamber. Then Judith, standing beside his bed, said in her heart, "O Lord God of all might, look in this hour upon the work of my hands for the exaltation of Jerusalem.
[5] For now is the time to help thy inheritance, and to carry out my undertaking for the destruction of the enemies who have risen up against us."
[6] She went up to the post at the end of the bed, above Holofernes' head, and took down his sword that hung there.
[7] She came close to his bed and took hold of the hair of his head, and said, "Give me strength this day, O Lord God of Israel!"
[8] And she struck his neck twice with all her might, and severed it from his body.
[9] Then she tumbled his body off the bed and pulled down the canopy from the posts; after a moment she went out, and gave Holofernes' head to her maid,
[10] who placed it in her food bag. Then the two of them went out together, as they were accustomed to go for prayer; and they passed through the camp and circled around the valley and went up the mountain to Bethulia and came to its gates.
[11] Judith called out from afar to the watchmen at the gates, "Open, open the gate! God, our God, is still with us, to show his power in Israel, and his strength against our enemies, even as he has done this day!"
[12] When the men of her city heard her voice, they hurried down to the city gate and called together the elders of the city.
[13] They all ran together, both small and great, for it was unbelievable that she had returned; they opened the gate and admitted them, and they kindled a fire for light, and gathered around them.
[14] Then she said to them with a loud voice, "Praise God, O praise him! Praise God, who has not withdrawn his mercy from the house of Israel, but has destroyed our enemies by my hand this very night!"
[15] Then she took the head out of the bag and showed it to them, and said, "See, here is the head of Holofernes, the commander of the Assyrian army, and here is the canopy beneath which he lay in his drunken stupor. The Lord has struck him down by the hand of a woman.

[16] As the Lord lives, who has protected me in the way I went, it was my face that tricked him to his destruction, and yet he committed no act of sin with me, to defile and shame me."
[17] All the people were greatly astonished, and bowed down and worshiped God, and said with one accord, "Blessed art thou, our God, who hast brought into contempt this day the enemies of thy people."
[18] And Uzziah said to her, "O daughter, you are blessed by the Most High God above all women on earth; and blessed be the Lord God, who created the heavens and the earth, who has guided you to strike the head of the leader of our enemies.
[19] Your hope will never depart from the hearts of men, as they remember the power of God.
[20] May God grant this to be a perpetual honor to you, and may he visit you with blessings, because you did not spare your own life when our nation was brought low, but have avenged our ruin, walking in the straight path before our God." And all the people said, "So be it, so be it!"

Jdt.14

[1] Then Judith said to them, "Listen to me, my brethren, and take this head and hang it upon the parapet of your wall.
[2] And as soon as morning comes and the sun rises, let every valiant man take his weapons and go out of the city, and set a captain over them, as if you were going down to the plain against the Assyrian outpost; only do not go down.
[3] Then they will seize their arms and go into the camp and rouse the officers of the Assyrian army; and they will rush into the tent of Holofernes, and will not find him. Then fear will come over them, and they will flee before you,
[4] and you and all who live within the borders of Israel shall pursue them and cut them down as they flee.
[5] But before you do all this, bring Achior the Ammonite to me, and let him see and recognize the man who despised the house of Israel and sent him to us as if to his death."
[6] So they summoned Achior from the house of Uzziah. And when he came and saw the head of Holofernes in the hand of one of the men at the gathering of the people, he fell down on his face and his spirit failed him.
[7] And when they raised him up he fell at Judith's feet, and knelt before her, and said, "Blessed are you in every tent of Judah! In every nation those who hear your name will be alarmed.
[8] Now tell me what you have done during these days." Then Judith

described to him in the presence of the people all that she had done, from the day she left until the moment of her speaking to them.
[9] And when she had finished, the people raised a great shout and made a joyful noise in their city.
[10] And when Achior saw all that the God of Israel had done, he believed firmly in God, and was circumcised, and joined the house of Israel, remaining so to this day.
[11] As soon as it was dawn they hung the head of Holofernes on the wall, and every man took his weapons, and they went out in companies to the passes in the mountains.
[12] And when the Assyrians saw them they sent word to their commanders, and they went to the generals and the captains and to all their officers.
[13] So they came to Holofernes' tent and said to the steward in charge of all his personal affairs, "Wake up our lord, for the slaves have been so bold as to come down against us to give battle, in order to be destroyed completely."
[14] So Bagoas went in and knocked at the door of the tent, for he supposed that he was sleeping with Judith.
[15] But when no one answered, he opened it and went into the bedchamber and found him thrown down on the platform dead, with his head cut off and missing.
[16] And he cried out with a loud voice and wept and groaned and shouted, and rent his garments.
[17] Then he went to the tent where Judith had stayed, and when he did not find her he rushed out to the people and shouted,
[18] "The slaves have tricked us! One Hebrew woman has brought disgrace upon the house of King Nebuchadnezzar! For look, here is Holofernes lying on the ground, and his head is not on him!"
[19] When the leaders of the Assyrian army heard this, they rent their tunics and were greatly dismayed, and their loud cries and shouts arose in the midst of the camp.

Jdt.15

[1] When the men in the tents heard it, they were amazed at what had happened.
[2] Fear and trembling came over them, so that they did not wait for one another, but with one impulse all rushed out and fled by every path across the plain and through the hill country.
[3] Those who had camped in the hills around Bethulia also took to flight. Then the men of Israel, every one that was a soldier, rushed out upon them.

[4] And Uzziah sent men to Betomasthaim and Bebai and Choba and Kola, and to all the frontiers of Israel, to tell what had taken place and to urge all to rush out upon their enemies to destroy them.
[5] And when the Israelites heard it, with one accord they fell upon the enemy, and cut them down as far as Choba. Those in Jerusalem and all the hill country also came, for they were told what had happened in the camp of the enemy; and those in Gilead and in Galilee outflanked them with great slaughter, even beyond Damascus and its borders.
[6] The rest of the people of Bethulia fell upon the Assyrian camp and plundered it, and were greatly enriched.
[7] And the Israelites, when they returned from the slaughter, took possession of what remained, and the villages and towns in the hill country and in the plain got a great amount of booty, for there was a vast quantity of it.
[8] Then Joakim the high priest, and the senate of the people of Israel who lived at Jerusalem, came to witness the good things which the Lord had done for Israel, and to see Judith and to greet her.
[9] And when they met her they all blessed her with one accord and said to her, "You are the exaltation of Jerusalem, you are the great glory of Israel, you are the great pride of our nation!
[10] You have done all this singlehanded; you have done great good to Israel, and God is well pleased with it. May the Almighty Lord bless you for ever!" And all the people said, "So be it!"
[11] So all the people plundered the camp for thirty days. They gave Judith the tent of Holofernes and all his silver dishes and his beds and his bowls and all his furniture; and she took them and loaded her mule and hitched up her carts and piled the things on them.
[12] Then all the women of Israel gathered to see her, and blessed her, and some of them performed a dance for her; and she took branches in her hands and gave them to the women who were with her;
[13] and they crowned themselves with olive wreaths, she and those who were with her; and she went before all the people in the dance, leading all the women, while all the men of Israel followed, bearing their arms and wearing garlands and with songs on their lips.

Jdt.16

[1] Then Judith began this thanksgiving before all Israel, and all the people loudly sang this song of praise.
[2] And Judith said, Begin a song to my God with tambourines, sing to my Lord with cymbals. Raise to him a new psalm; exalt him, and call upon his

name.
[3] For God is the Lord who crushes wars; for he has delivered me out of the hands of my pursuers, and brought me to his camp, in the midst of the people.
[4] The Assyrian came down from the mountains of the north; he came with myriads of his warriors; their multitude blocked up the valleys, their cavalry covered the hills.
[5] He boasted that he would burn up my territory, and kill my young men with the sword, and dash my infants to the ground and seize my children as prey, and take my virgins as booty.
[6] But the Lord Almighty has foiled them by the hand of a woman.
[7] For their mighty one did not fall by the hands of the young men, nor did the sons of the Titans smite him, nor did tall giants set upon him; but Judith the daughter of Merari undid him with the beauty of her countenance.
[8] For she took off her widow's mourning to exalt the oppressed in Israel. She anointed her face with ointment and fastened her hair with a tiara and put on a linen gown to deceive him.
[9] Her sandal ravished his eyes, her beauty captivated his mind, and the sword severed his neck.
[10] The Persians trembled at her boldness, the Medes were daunted at her daring.
[11] Then my oppressed people shouted for joy; my weak people shouted and the enemy trembled; they lifted up their voices, and the enemy were turned back.
[12] The sons of maidservants have pierced them through; they were wounded like the children of fugitives, they perished before the army of my Lord.
[13] I will sing to my God a new song: O Lord, thou are great and glorious, wonderful in strength, invincible.
[14] Let all thy creatures serve thee, for thou didst speak, and they were made. Thou didst send forth thy Spirit, and it formed them; there is none that can resist thy voice.
[15] For the mountains shall be shaken to their foundations with the waters; at thy presence the rocks shall melt like wax, but to those who fear thee thou wilt continue to show mercy.
[16] For every sacrifice as a fragrant offering is a small thing, and all fat for burnt offerings to thee is a very little thing, but he who fears the Lord shall be great for ever.
[17] Woe to the nations that rise up against my people! The Lord Almighty will take vengeance on them in the day of judgment; fire and worms he will give to their flesh; they shall weep in pain for ever.
[18] When they arrived at Jerusalem they worshiped God. As soon as the people were purified, they offered their burnt offerings, their freewill offerings, and their gifts.

[19] Judith also dedicated to God all the vessels of Holofernes, which the people had given her; and the canopy which she took for herself from his bedchamber she gave as a votive offering to the Lord.
[20] So the people continued feasting in Jerusalem before the sanctuary for three months, and Judith remained with them.
[21] After this every one returned home to his own inheritance, and Judith went to Bethulia, and remained on her estate, and was honored in her time throughout the whole country.
[22] Many desired to marry her, but she remained a widow all the days of her life after Manasseh her husband died and was gathered to his people.
[23] She became more and more famous, and grew old in her husband's house, until she was one hundred and five years old. She set her maid free. She died in Bethulia, and they buried her in the cave of her husband Manasseh,
[24] and the house of Israel mourned for her seven days. Before she died she distributed her property to all those who were next of kin to her husband Manasseh, and to her own nearest kindred.
[25] And no one ever again spread terror among the people of Israel in the days of Judith, or for a long time after her death.

Susanna

Sus.1

[2] And he took a wife named Susanna, the daughter of Hilkiah, a very beautiful woman and one who feared the Lord.
[3] Her parents were righteous, and had taught their daughter according to the law of Moses.
[4] Joakim was very rich, and had a spacious garden adjoining his house; and the Jews used to come to him because he was the most honored of them all.
[5] In that year two elders from the people were appointed as judges. Concerning them the Lord had said: "Iniquity came forth from Babylon, from elders who were judges, who were supposed to govern the people."
[6] These men were frequently at Joakim's house, and all who had suits at law came to them.
[7] When the people departed at noon, Susanna would go into her husband's garden to walk.
[8] The two elders used to see her every day, going in and walking about, and they began to desire her.
[9] And they perverted their minds and turned away their eyes from looking to Heaven or remembering righteous judgments.
[10] Both were overwhelmed with passion for her, but they did not tell each other of their distress,
[11] for they were ashamed to disclose their lustful desire to possess her.
[12] And they watched eagerly, day after day, to see her.
[13] They said to each other, "Let us go home, for it is mealtime."
[14] And when they went out, they parted from each other. But turning back, they met again; and when each pressed the other for the reason, they confessed their lust. And then together they arranged for a time when they could find her alone.
[15] Once, while they were watching for an opportune day, she went in as before with only two maids, and wished to bathe in the garden, for it was very hot.
[16] And no one was there except the two elders, who had hid themselves and were watching her.
[17] She said to her maids, "Bring me oil and ointments, and shut the garden doors so that I may bathe."
[18] They did as she said, shut the garden doors, and went out by the side doors to bring what they had been commanded; and they did not see the elders, because they were hidden.
[19] When the maids had gone out, the two elders rose and ran to her, and

said:
[20] "Look, the garden doors are shut, no one sees us, and we are in love with you; so give your consent, and lie with us.
[21] If you refuse, we will testify against you that a young man was with you, and this was why you sent your maids away."
[22] Susanna sighed deeply, and said, "I am hemmed in on every side. For if I do this thing, it is death for me; and if I do not, I shall not escape your hands.
[23] I choose not to do it and to fall into your hands, rather than to sin in the sight of the Lord."
[24] Then Susanna cried out with a loud voice, and the two elders shouted against her.
[25] And one of them ran and opened the garden doors.
[26] When the household servants heard the shouting in the garden, they rushed in at the side door to see what had happened to her.
[27] And when the elders told their tale, the servants were greatly ashamed, for nothing like this had ever been said about Susanna.
[28] The next day, when the people gathered at the house of her husband Joakim, the two elders came, full of their wicked plot to have Susanna put to death.
[29] They said before the people, "Send for Susanna, the daughter of Hilkiah, who is the wife of Joakim."
[30] So they sent for her. And she came, with her parents, her children, and all her kindred.
[31] Now Susanna was a woman of great refinement, and beautiful in appearance.
[32] As she was veiled, the wicked men ordered her to be unveiled, that they might feed upon her beauty.
[33] But her family and friends and all who saw her wept.
[34] Then the two elders stood up in the midst of the people, and laid their hands upon her head.
[35] And she, weeping, looked up toward heaven, for her heart trusted in the Lord.
[36] The elders said, "As we were walking in the garden alone, this woman came in with two maids, shut the garden doors, and dismissed the maids.
[37] Then a young man, who had been hidden, came to her and lay with her.
[38] We were in a corner of the garden, and when we saw this wickedness we ran to them.
[39] We saw them embracing, but we could not hold the man, for he was too strong for us, and he opened the doors and dashed out.
[40] So we seized this woman and asked her who the young man was, but she would not tell us. These things we testify."
[41] The assembly believed them, because they were elders of the people

and judges; and they condemned her to death.
[42] Then Susanna cried out with a loud voice, and said, "O eternal God, who do discern what is secret, who art aware of all things before they come to be,
[43] thou knowest that these men have borne false witness against me. And now I am to die! Yet I have done none of the things that they have wickedly invented against me!"
[44] The Lord heard her cry.
[45] And as she was being led away to be put to death, God aroused the holy spirit of a young lad named Daniel;
[46] and he cried with a loud voice, "I am innocent of the blood of this woman."
[47] All the people turned to him, and said, "What is this that you have said?"
[48] Taking his stand in the midst of them, he said, "Are you such fools, you sons of Israel? Have you condemned a daughter of Israel without examination and without learning the facts?
[49] Return to the place of judgment. For these men have borne false witness against her."
[50] Then all the people returned in haste. And the elders said to him, "Come, sit among us and inform us, for God has given you that right."
[51] And Daniel said to them, "Separate them far from each other, and I will examine them."
[52] When they were separated from each other, he summoned one of them and said to him, "You old relic of wicked days, your sins have now come home, which you have committed in the past,
[53] pronouncing unjust judgments, condemning the innocent and letting the guilty go free, though the Lord said, `Do not put to death an innocent and righteous person.'
[54] Now then, if you really saw her, tell me this: Under what tree did you see them being intimate with each other?" He answered, "Under a mastic tree."
[55] And Daniel said, "Very well! You have lied against your own head, for the angel of God has received the sentence from God and will immediately cut you in two."
[56] Then he put him aside, and commanded them to bring the other. And he said to him, "You offspring of Canaan and not of Judah, beauty has deceived you and lust has perverted your heart.
[57] This is how you both have been dealing with the daughters of Israel, and they were intimate with you through fear; but a daughter of Judah would not endure your wickedness.
[58] Now then, tell me: Under what tree did you catch them being intimate with each other?" He answered, "Under an evergreen oak."
[59] And Daniel said to him, "Very well! You also have lied against your

own head, for the angel of God is waiting with his sword to saw you in two, that he may destroy you both."
[60] Then all the assembly shouted loudly and blessed God, who saves those who hope in him.
[61] And they rose against the two elders, for out of their own mouths Daniel had convicted them of bearing false witness;
[62] and they did to them as they had wickedly planned to do to their neighbor; acting in accordance with the law of Moses, they put them to death. Thus innocent blood was saved that day.
[63] And Hilkiah and his wife praised God for their daughter Susanna, and so did Joakim her husband and all her kindred, because nothing shameful was found in her.
[64] And from that day onward Daniel had a great reputation among the people.

Psalm 151

Ps151.1

[2] My hands made a harp, my fingers fashioned a lyre.
[3] And who will declare it to my Lord? The Lord himself; it is he who hears.
[4] It was he who sent his messenger and took me from my father's sheep, and anointed me with his anointing oil.
[5] My brothers were handsome and tall, but the Lord was not pleased with them.
[6] I went out to meet the Philistine, and he cursed me by his idols.
[7] But I drew his own sword; I beheaded him, and removed reproach from the people of Israel.

THE BOOK OF ENOCH

[Chapter 1]

1 The words of the blessing of Enoch, with which he blessed the elect and righteous, who will be living in the day of tribulation, when all the wicked and godless are to be removed.

2 And he began his story saying: Enoch a righteous man, whose eyes were opened by God, saw the vision of the Holy One in heaven, which the angels showed me, and I heard everything from them, and I saw and understood, but it was not for this generation, but for a remote one which is to come.

3 Concerning the elect I said, as I began my story concerning them: The Holy Great One will come out from His dwelling,

4 And the eternal God will tread on the earth, (even) on Mount Sinai, and appear in the strength of His might from heaven.

5 And all shall be very afraid, And the Watchers shall shake, And great fear and trembling shall seize them to the ends of the earth.

6 And the high mountains shall be shaken, and the high hills shall be laid low, and shall melt like wax in the flame.

7 And the earth shall be wholly torn apart, and all that is on the earth shall be destroyed, And there shall be a judgment on all.

8 But with the righteous He will make peace; and will protect the elect and mercy shall be on them. And they shall all belong to God, and they shall prosper, and they shall be blessed. And the light of God shall shine on them.

9 And behold! He comes with ten thousand of His holy ones (saints) to execute judgment on all, and to destroy all the ungodly (wicked); and to convict all flesh of all the works of their ungodliness which they have ungodly committed, and of all the hard things which ungodly sinners have spoken against Him.

[Chapter 2]

1 Observe everything that takes place in the sky, how the lights do not change their orbits, and the luminaries which are in heaven, how they all rise and set in order each in its season (proper time), and do not transgress against their appointed order.

2 Consider the earth, and give understanding to the things which take place on it from start to finish, how steadfast they are, how none of the things on the earth change, but all the works of God appear to you.

3 Behold the summer and the winter, how the whole earth is filled with water, and clouds and dew and rain lie on it.

[Chapter 3]

1 Observe and see how (in the winter) all the trees seem as though they had withered and shed all their leaves, except fourteen trees, which do not lose their foliage but retain the old foliage from two to three years until the new comes.

[Chapter 4]

1 And again, observe the days of summer how the sun is above the earth. And you seek shade and shelter because of the heat of the sun, and the earth also burns with growing heat, and so you cannot walk on the earth, or on a rock because of its heat.

[Chapter 5]

1 Observe how the trees are covered with green leaves and how they bear fruit. Understand, know, and recognize that He that lives for ever made them this way for you.

2 And all His works go on before Him from year to year for ever, and all the work and the tasks which they accomplish for Him do not change, and so is it done.

3 Consider how the sea and the rivers in like manner accomplish their course do not change because of His commandments.

4 But you, you have neither held to nor have you done the commandments of the Lord, But you have turned away and spoken proud and hard words with your unclean mouths against His greatness. Oh, you hard-hearted, you shall find no peace.

5 Therefore shall you curse your days, and the years of your life shall perish, and the years of your destruction shall be multiplied and in an eternal curse you shall find no mercy.

6 In those days you shall make your names an eternal curse to all the righteous, and by you shall all who curse, curse, and all the sinners and godless shall curse you forever. And for you the godless there shall be a curse.

7 And all the elect shall rejoice, and there shall be forgiveness of sins, and mercy and peace and forbearance and joy. There shall be salvation for them, (like/and) a good light. And for all of you sinners there shall be no salvation, but on you all shall abide a curse.

8 But for the elect there shall be light and joy and peace, and they shall inherit the earth.

9 And then wisdom shall be given to the elect, and they shall all live and never again sin, either through forgetfulness or through pride: But those who are given wisdom shall be humble.

10 And they shall not again transgress, Nor shall they sin all the days of their life, Nor shall they die of the anger or wrath of God, But they shall complete the number of the days of their lives. And their lives shall be increased in peace, and their years will grow in joy and eternal gladness and peace, all the days of their lives.

[Chapter 6]

1 And it came to pass when the children of men had multiplied that in those days were born to them beautiful and fair daughters.

2 And the angels, the sons of heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men

3 And have children with them.' And Semjaza, who was their leader, said to them: 'I fear you will not agree to do this deed,

4 And I alone shall have to pay the penalty of this great sin.'

5 And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual curses so we will not abandon this plan but to do this

thing.' Then they all swore together and bound themselves by mutual curses.

6 And they were in all two hundred who descended in the days of Jared in the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual curses on the act.

7 And these are the names of their leaders: Samlazaz, their leader, Araklba, Rameel, Kokablel, Tamlel, Ramlel, Danel, Ezeqeel, Baraqijal,

(Author's note: Samlazaz could be another spelling of Semjaza, and possibly be the same entity.)

8 Asael, Armaros, Batarel, Ananel, Zaqiel, Samsapeel, Satarel, Turel, Jomjael, Sariel. These are their chiefs of tens.

[Chapter 7]

1 And all of them together went and took wives for themselves, each choosing one for himself, and they began to go in to them and to defile themselves with sex with them,

2 And the angels taught them charms and spells, and the cutting of roots, and made them acquainted with plants.

3 And the women became pregnant, and they bare large giants, whose height was three thousand cubits (ells).

4 The giants consumed all the work and toil of men. And when men could no longer sustain them, the giants turned against them and devoured mankind.

5 And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drank the blood.

6 Then the earth laid accusation against the lawless ones.
[Chapter 8]

1 And Azazel taught men to make swords, and knives, and shields, and breastplates, and taught them about metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of precious stones, and all coloring and dyes.

2 And there was great impiety, they turned away from God, and committed fornication, and they were led astray, and became corrupt in all their ways.

3 Semjaza taught the casting of spells, and root-cuttings, Armaros taught counter-spells (release from spells), Baraqijal taught astrology, Kokabel taught the constellations (portents), Ezeqeel the knowledge of the clouds, Araqiel the signs of the earth, Shamsiel the signs of the sun, and Sariel the course of the moon. And as men perished, they cried, and their cry went up to heaven.

[Chapter 9]

1 And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being shed on the earth, and all lawlessness being done on the earth.

2 And they said to each other: 'Let the cries from the destruction of Earth ascend up to the gates of heaven.

3 And now to you, the holy ones of heaven, the souls of men make their petition, saying, "Bring our cause before the Most High."'

4 And they said to the Lord of the ages: 'Lord of lords, God of gods, King of kings, and God of the ages, the throne of your glory endures through all the generations of the ages, and your name holy and glorious and blessed to all the ages!

5 You have made all things, and you have power over all things: and all things are revealed and open in your sight, and you see all things, and nothing can hide itself from you.

6 Look at what Azazel has done, who has taught all unrighteousness on earth and revealed the eternal secrets which were made and kept in heaven, which men were striving to learn:

7 And Semjaza, who taught spells, to whom you gave authority to rule over his associates.

8 And they have gone to the daughters of men on the earth, and have had sex with the women, and have defiled themselves, and revealed to them all kinds of sins.

9 And the women have borne giants, and the whole earth has thereby been filled with blood and unrighteousness.

10 And now, behold, the souls of those who have died are crying out and making their petition to the gates of heaven, and their lament has ascended and cannot cease because of the lawless deeds which are done on the earth.

11 And you know all things before they come to pass, and you see these things and you have permitted them, and say nothing to us about these things. What are we to do with them about these things?'

[Chapter 10]

1 Then said the Most High, the Great and Holy One, "Uriel, go to the son of Lamech.

2 Say to him: 'Go to Noah and tell him in my name "Hide yourself!" and reveal to him the end that is approaching: that the whole earth will be destroyed, and a flood is about to come on the whole earth, and will destroy everything on it.'

3 'And now instruct him as to what he must do to escape that his offspring may be preserved for all the generations of the world.'

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4 And again the Lord said to Raphael: 'Bind Azazel hand and foot, and cast him into the darkness and split open the desert, which is in Dudael, and cast him in.

5 And fill the hole by covering him rough and jagged rocks, and cover him with darkness, and let him live there for ever, and cover his face that he may not see the light.

6 And on the day of the great judgment he shall be hurled into the fire.

7 And heal the earth which the angels have ruined, and proclaim the healing of the earth, for I will restore the earth and heal the plague, that not all of the children of men may perish through all the secret things that the Watchers have disclosed and have taught their sons.

8 The whole earth has been corrupted through the works that were taught by Azazel: to him ascribe ALL SIN.'

9 To Gabriel said the Lord: 'Proceed against the bastards and the reprobates, and against the children of fornication and destroy the children of fornication and the children of the Watchers. Cause them to go against one another that they may destroy each other in battle: Shorten their days.

10 No request that (the Watchers) their fathers make of you shall be granted them on their behalf; for they hope to live an eternal life, and that each one of them will live five hundred years.'

11 And the Lord said to Michael: 'Go, bind Semjaza and his team who have associated with women and have defiled themselves in all their uncleanness.

12 When their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations under the hills of the earth, until the day of the consummation of their judgment and until the eternal judgment is accomplished.

(Author's note: 70 generations of 500 years = 3500 years.)

13 In those days they shall be led off to the abyss of fire and to the torment and the prison in which they shall be confined for ever.'

14 Then Semjaza shall be burnt up with the condemned and they will be destroyed, having been bound together with them to the end of all generations.

15 Destroy all the spirits of lust and the children of the Watchers, because they have wronged mankind.

16 Destroy all wrong from the face of the earth and let every evil work come to an end and let (the earth be planted with righteousness) the plant of righteousness and truth appear; and it shall prove a blessing, the works of righteousness and truth shall be planted in truth and joy for evermore.

17 And then shall all the righteous survive, and shall live until they beget thousands of children, and all the days of their youth and their old age shall they complete in peace.

18 And then shall the whole earth be untilled in righteousness and shall be planted with trees and be full of blessing. And all desirable trees shall be planted on it, and they shall plant vines on it.

19 And the vine which they plant shall yield fruit in abundance, and as for all the seed which is sown, each measurement (of it) shall bear a thousand, and each measurement of olives shall yield ten presses of oil.

20 You shall cleanse the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness, and all the uncleanness that is brought on the earth you shall destroy from off the earth.

21 All the children of men shall become righteous, and all nations shall offer adoration and shall praise Me,

22 And all shall worship Me. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send another flood from this generation to all generations and for ever.

[Chapter 11]

1 And in those days I will open the storehouse of blessings in heaven, and rain down blessings on the earth and over the work and labor of the children of men.

2 Truth and peace shall be united throughout all the days of the world and throughout all the generations of men.'

[Chapter 12]

1 Then Enoch disappeared and no one of the children of men knew where he was hidden, and where he abode;

2 And what had become of him. And his activities were with the Holy Ones and the Watchers.

3 And I, Enoch, was blessing the Lord of majesty and the King of the ages, and lo! the Watchers called me, Enoch the scribe, and said to me:

4 'Enoch, you scribe of righteousness, go, tell the Watchers of heaven who have left the high heaven, the holy eternal place, and have defiled

themselves with women, and have done as the children of earth do, and have taken to themselves wives:

5 "You have done great destruction on the earth: And you shall have no peace nor forgiveness of sin:

6 Since they delight themselves in their children, They shall see the murder of their beloved ones, and the destruction of their children shall and they shall lament, and shall make supplication forever, you will receive neither mercy or peace."

[Chapter 13]

1 And Enoch went and said: 'Azazel, you shall have no peace: a severe sentence has been passed against you that you should be bound:

2 And you shall not have rest or mercy (toleration nor request granted), because of the unrighteousness which you have taught, and because of all the works of godlessness,

3 And unrighteousness and sin which you have shown to men.

4 Then I went and spoke to them all together, and they were all afraid, and fear and trembling seized them.

5 And they asked me to write a petition for them that they might find forgiveness, and to read their petition in the presence of the Lord of heaven. They had been forbidden to speak (with Him) nor were they to lift up their eyes to heaven for shame of their sins because they had been condemned.

6 Then I wrote out their petition, and the prayer in regard to their spirits and their deeds individually and in regard to their requests that they should obtain forgiveness and forbearance.

7 And I went off and sat down at the waters of Dan, in the land of Dan, to the southwest of Hermon: I read their petition until I fell asleep.

8 And I had a dream, and I saw a vision of their chastisement, and a voice came to me that I would reprimand (reprove) them.

9 And when I awoke, I came to them, and they were all sitting gathered together, weeping in Abelsjail, which is between Lebanon and Seneser, with their faces covered.

10 And I recounted to them all the visions which I had seen when I was asleep, and I began to speak the words of righteousness, and to reprimand heavenly Watchers.

[Chapter 14]

1 This is the book of the words of righteousness, and of the reprimand of the eternal Watchers in accordance with the command of the Holy Great One in that vision I saw in my sleep.

2 What I will now say with a tongue of flesh and with the breath of my mouth: which the Great One has given to men to speak with it and to understand with the heart.

3 As He has created and given to man the power of understanding the word of wisdom, so has He created me also and given me the power of reprimanding the Watchers, the children of heaven.

4 I wrote out your petition, and in my vision it appeared that your petition will not be granted to you throughout all the days of eternity, and that judgment has been finally passed on you:

5 Your petition will not be granted. From here on you shall not ascend into heaven again for all eternity, and you will be bound on earth for all eternity.

6 Before this you will see the destruction of your beloved sons and you shall have no pleasure in them, but they shall fall before you by the sword.
7 Your petition shall not be granted on their behalf or on yours, even though you weep and pray and speak all the words contained in my writings.

8 In the vision I saw clouds that invited me and summoned me into a mist, and the course of the stars and the flashes of lightning and hurried me and drove me,

9 And the winds in the vision caused me to fly and lifted me up, and bore me into heaven. And I went in until I drew near to a wall which was built out of crystals and surrounded by tongues of fire, and it began to frighten me.

10 I went into the tongues of fire and drew near a large house which was built of crystals: and the walls of the house were like a mosaic of hailstones and the floor was made of crystals like snow.

11 Its ceiling was like the path of the stars and lightning flashes, and between them were fiery cherubim,

12 Their sky was clear as water. A flaming fire surrounded the walls, and its doors blazed with fire.

13 I entered that house, and it was hot as fire and cold as ice; there were no pleasures or life therein: fear covered me, and trembling got hold of me.

14 As I shook and trembled, I fell on my face.

15 And I saw a vision, And lo! there was a second house, greater than the first,

16 And the all the doors stood open before me, and it was built of flames of fire. And in every respect it was splendid and magnificent to the extent that I cannot describe it to you.

17 Its floor was of fire, and above it was lightning and the path of the stars, and its ceiling also was flaming fire.

18 And I looked and saw a throne set on high, its appearance was like crystal, and its wheels were like a shining sun, and there was the vision of cherubim.

19 And from underneath the throne came rivers of fire so that I could not look at it.

20 And He who is Great in Glory sat on the throne, and His raiment shone more brightly than the sun and was whiter than any snow.

21 None of the angels could enter or could behold His face because of the magnificence and glory and no flesh could behold Him.

22 The sea of fire surrounded Him, and a great fire stood in front of Him, and no one could draw close to Him: ten thousand times ten thousand stood before Him, but He needed no Holy council.

23 The most Holy Ones who were near to Him did not leave night or day.

24 And until then I had been prostrate on my face, trembling, and the Lord called me with His own mouth, and said to me:

25 'Come here, Enoch, and hear my word.' And one of the Holy Ones came to me picked me up and brought me to the door: and I bowed down my face.

[Chapter 15]

1 And He answered and said to me, and I heard His voice: 'Do not be afraid, Enoch, you righteous man and scribe of righteousness.

2 Approach and hear my voice. Go and say to the Watchers of heaven, for whom you have come to intercede: "You should intercede for men, and not men for you."

3 Why and for what cause have you left the high, holy, and eternal heaven, and had sex with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten giants (as your) sons?

4 Though you were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten children with the blood of flesh, and, as the children of men, you have lusted after flesh and blood like those who die and are killed.

5 This is why I have given men wives, that they might impregnate them, and have children by them, that deeds might continue on the earth.

6 But you were formerly spiritual, living the eternal life, and immortal for all generations of the world.

7 Therefore I have not appointed wives for you; you are spiritual beings of heaven, and in heaven was your dwelling place.

8 And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits on the earth,

9 And shall live on the earth. Evil spirits have come out from their bodies because they are born from men and from the holy Watchers, their beginning is of primal origin;

10 They shall be evil spirits on earth, and evil spirits shall they be called spirits of the evil ones. [As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born on the earth, on the earth shall be their dwelling.] And the spirits of the giants afflict, oppress, destroy, attack, war, destroy, and cause trouble on the earth.

11 They take no food, but do not hunger or thirst. They cause offences but are not observed.

12 And these spirits shall rise up against the children of men and against the women, because they have proceeded from them in the days of the slaughter and destruction.'

[Chapter 16]

1 'And at the death of the giants, spirits will go out and shall destroy without incurring judgment, coming from their bodies their flesh shall be destroy until the day of the consummation, the great judgment in which the age shall be consummated, over the Watchers and the godless, and shall be wholly consummated.'

2 And now as to the Watchers who have sent you to intercede for them, who had been in heaven before,

3 (Say to them): "You were in heaven, but all the mysteries of heaven had not been revealed to you, and you knew worthless ones, and these in the hardness of your hearts you have made known to the women, and through these mysteries women and men work much evil on earth."

4 Say to them therefore: " You have no peace."'

[Chapter 17]

1 And they took me to a place in which those who were there were like flaming fire,

2 And, when they wished, they made themselves appear as men. They brought me to the place of darkness, and to a mountain the point of whose summit reached to heaven.

3 And I saw the lighted places and the treasuries of the stars and of the thunder and in the uttermost depths, where were

4 A fiery bow and arrows and their quiver, and a fiery sword and all the lightning. And they took me to the waters of life, and to the fire of the west, which receives every setting of the sun.

5 And I came to a river of fire in which the fire flows like water into the great sea towards the west.
6 I saw the great rivers and came to the great darkness, and went to the place where no flesh walks.

7 I saw the mountains of the darkness of winter and the place from where all the waters of the deep flow.

8 I saw the mouths of all the rivers of the earth and the mouth of the deep.

[Chapter 18]

1 I saw the storehouse of all the winds: I saw how He had adorned the whole creation with them and the firm foundations of the earth.

2 And I saw the corner-stone of the earth: I saw the four winds which support the earth and the firmament of the heaven.

3 I saw how the winds stretch out the height of heaven, and have their station between heaven and earth; these are the pillars of heaven.

4 I saw the winds of heaven which turn and bring the sky and the sun and all the stars to their setting place.

5 I saw the winds on the earth carrying the clouds: I saw the paths of the angels. I saw at the end of the earth the firmament of heaven above.

6 And I continued south and saw a place which burns day and night, where there are seven mountains of magnificent stones, three towards the east, and three towards the south.

7 And as for those towards the east, they were of colored stone, and one of pearl, and one of jacinth (a stone of healing), and those towards the south of red stone.

8 But the middle one reached to heaven like the throne of God, and was made of alabaster.

9 And the summit of the throne was of sapphire.

10 And I saw a great abyss of the earth, with pillars of heavenly fire, and I saw among them fiery pillars of Heaven, which were falling,

11 And as regards both height and depth, they were immeasurable.

12 And beyond that abyss I saw a place which had no firmament of heaven above, and no firmly founded earth beneath it: there was no water on it, and no birds,

13 But it was a desert and a horrible place. I saw there seven stars like great burning mountains,

14 And an angel questioned me regarding them. The angel said: 'This place is the end of heaven and earth.

15 This has become a prison for the stars and the host of heaven. And the stars which roll over the fire are they which have transgressed the commandment of the Lord in the beginning of their rising, because they did not come out at their proper times.

16 And He was angry with them, and bound them until the time when their guilt should be consummated even for ten thousand years.'

[Chapter 19]

1 And Uriel said to me: 'The angels who have had sex with women shall stand here, and their spirits, having assumed many different forms, are defiling mankind and shall lead them astray into sacrificing to demons as gods, here shall they stand, until the day of the great judgment in which they shall be judged and are made an end of.

2 And the women also of the angels who went astray shall become sirens (other versions read 'shall become peaceful' also, another version reads, 'shall salute them').'

3 And I, Enoch, alone saw the vision, the ends of all things: and no man shall see as I have seen.

[Chapter 20]

1 These are the names of the holy angels who watch.

2 Uriel, one of the holy angels, who is over the world, turmoil and terror.

3 Raphael, one of the holy angels, who is over the spirits of men.

4 Raguel, one of the holy angels who takes vengeance on the world of the luminaries.

5 Michael, one of the holy angels, set over the virtues of mankind and over chaos.

6 Saraqael, one of the holy angels, who is set over the spirits, who sin in the spirit.

7 Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim.

8 Remiel, one of the holy angels, whom God set over those who rise.

[Chapter 21]

1 Then, I proceeded to where things were chaotic and void.

2 And I saw there something horrible: I saw neither a heaven above nor a firmly founded earth, but a place chaotic and horrible.

3 And there I saw seven stars of heaven bound together in it, like great mountains and burning with fire.

4 Then I said: 'For what sin are they bound, and on why have they been cast in here?'

5 Then said Uriel, one of the holy angels, who was with me, and was chief over them: 'Enoch, why do you ask, and why art you eager for the truth?

6 These are some of the stars of heaven, which have transgressed the commandment of the Lord, and are bound here until ten thousand years, the time entailed by their sins, are consummated.'

7 And I went out from there to another place, which was still more horrible than the former, and I saw a terrible thing: a great fire there which burnt and blazed, and the place was cleft as far as the abyss, full of great falling columns of fire:

8 Neither its width or breadth could I see, nor could I see its source.

9 Then I said: 'I am afraid of this place and cannot stand to look at it.!' Then Uriel, one of the holy angels who was with me, answered and said to me: 'Enoch, why are you so afraid?'

10 And I answered: 'Because of this fearful place, and because of the spectacle of the pain.' And he said to me: 'This place is the prison of the angels, and here they will be imprisoned for ever.'

[Chapter 22]

1 And I went out to another place west where there was a mountain and hard rock.

2 And there was in it four hollow places, deep and wide and very smooth. How smooth are the hollow places and looked deep and dark.

3 Then Raphael answered, one of the holy angels who was with me, and said to me: 'These hollow places have been created for this very purpose, that the spirits of the souls of the dead should be gathered here, that all the souls of the children of men should brought together here. And these places have been made to receive them until the day of their judgment and until the period appointed, until the great judgment comes on them.'

4 I saw the spirit of a dead man, and his voice went out to heaven and made petitions.

5 And I asked Raphael the angel who was with me, and I said to him: 'This spirit which petitions,

6 Whose is it, whose voice goes up and petitions heaven?'

7 And he answered me saying: 'This is the spirit which went out from Abel, whom his brother Cain slew, and he makes his suit against him until his offspring is destroyed from the face of the earth, and his offspring are annihilated from among the children of men.'

8 Then I asked, regarding all the hollow places: 'Why is one separated from the other?'

9 And he answered me and said to me: 'These three have been made that the spirits of the dead might be separated. Divisions have been made for the spirits of the righteous, in which there is the bright spring of water.

10 And one for sinners when they die and are buried in the earth and judgment has not been executed on them in their lifetime.

11 Here their spirits shall be set apart in this great pain until the great day of judgment and punishment and torment of those who curse for ever and retribution for their spirits.

12 There He shall bind them for ever. And such a division has been made for the spirits of those who make their petitions, who make disclosures concerning their destruction, when they were slain in the days of the sinners.

13 Such has been made for the spirits of men who were not righteous but sinners, who were complete in transgression, and of the transgressors they shall be companions, but their spirits shall not be destroyed in the day of judgment nor shall they be raised from here.'

14 Then I blessed the Lord of glory and said: 'Blessed be my Lord, the Lord of righteousness, who rules for ever.'

[Chapter 23]

1 From here I went to another place to the west of the ends of the earth.

2 And I saw a burning fire which ran without resting, and never stopped from its course day or night but flowed always in the same way.

3 And I asked saying: 'What is this which never stops?'

4 Then Raguel, one of the holy angels who was with me, answered me and said to me: 'This course of fire which you have seen is the fire in the west and is the fire of all the lights of heaven.'

[Chapter 24]

1 And from here I went to another place on the earth, and he showed me a mountain range of fire which burned day and night.

2 And I went beyond it and saw seven magnificent mountains, all differing from each other, and their stones were magnificent and beautiful, and their form was glorious: three towards the east, one founded on the other, and three towards the south, one on the other, and deep rough ravines, no one of which joined with any other.

3 And the seventh mountain was in the midst of these, and it was higher than them, resembling the seat of a throne.

4 And fragrant trees encircled the throne. And among them was a tree such as I had never smelled, nor was any among them or were others like it; it had a fragrance beyond all fragrance, and its leaves and blooms and wood would not ever wither:

5 And its fruit is beautiful, and its fruit resembles the dates of a palm. Then I said: 'How beautiful is this tree, and fragrant, and its leaves are fair, and its blooms very delightful in appearance.'

6 Then Michael, one of the holy and honored angels who was with me, and was their leader, spoke.

[Chapter 25]

1 And he said to me: 'Enoch, why do you ask me about the fragrance of the tree, and why do you wish to learn the truth?'

2 Then I answered him saying: 'I wish to know about everything, but especially about this tree.'

3 And he answered saying: 'This high mountain which you have seen, whose summit is like the throne of God, is His throne, where the Holy Great One, the Lord of Glory, the Eternal King, will sit, when He shall come down to visit the earth with goodness.

4 And as for this fragrant tree, no mortal is permitted to touch it until the great judgment, when He shall take vengeance on all and bring everything to its completion for ever.

5 It shall then be given to the righteous and holy. Its fruit shall be for food to the Elect: it shall be transplanted to the holy place, to the temple of the Lord, the Eternal King.

6 Then they shall rejoice and be glad, and enter into the holy place; And its fragrance shall enter into their bones, And they shall live a long life on earth, as your fathers lived. And in their days there will be no sorrow or pain or torment or toil.'

7 Then I blessed the God of Glory, the Eternal King, who has prepared such things for the righteous, and has created them and promised to give to them.

[Chapter 26]

1 And I went from there to the middle of the earth, and I saw a blessed place in which there were trees with branches alive and blooming on a tree that had been cut down.

2 And there I saw a holy mountain,

3 And underneath the mountain to the east there was a stream and it flowed towards the south. And I saw towards the east another mountain higher than this, and between them a deep and narrow valley.

4 In it ran a stream underneath the mountain. And to the west of it there was another mountain, lower than the former and of small elevation, and a dry, deep valley between them; and another deep and dry valley was at the edge of the three mountains.

5 And all the valleys were deep and narrow, being formed from hard rock, and there were no trees planted on them.

6 And I was very amazed at the rocks in the valleys.

[Chapter 27]

1 Then I said: 'What is the purpose of this blessed land, which is entirely filled with trees, and what is the purpose of this accursed valley between them?'

2 Then Uriel, one of the holy angels who was with me, answered and said: 'This accursed valley is for those who are cursed for ever: Here shall all the accursed be gathered together who utter with their lips words against the Lord not befitting His glory or say hard things against Him. Here shall they be gathered together, and here shall be their place of judgment.

3 In the last days there shall be the spectacle of righteous judgment on them in the presence of the righteous for ever: here shall the merciful bless the Lord of glory, the Eternal King.

4 In the days of judgment they shall bless Him for the mercy in that He has shown them.'

5 Then I blessed the Lord of Glory and set out His glory and praised Him gloriously.

[Chapter 28]

1 Then, I went towards the east, into the midst of the mountain range in the desert, and I saw a wilderness.

2 And it was solitary, full of trees and plants. And water gushed out from above.

3 Rushing like a torrent which flowed towards the north-west it caused clouds and dew to fall on every side.

[Chapter 29]

1 Then I went to another place in the desert, and approached to the east of this mountain range.

2 And there I saw aromatic trees exuding the fragrance of frankincense and myrrh, and the trees also were similar to the almond tree.

[Chapter 30]

1 Beyond these, I went far to the east,

2 And I saw another place, a valley full of water like one that would not run dry.

3 And there was a tree, the color of fragrant trees was that of mastic. And on the sides of those valleys I saw fragrant cinnamon. And beyond these I proceeded to the east.

[Chapter 31]

1 And I saw other mountains, and among them were groves of trees, and there was nectar that flowed from them, which is named Sarara and Galbanum.

2 And beyond these mountains I saw another mountain to the east of the ends of the earth, on which there were aloe trees, and all the trees were full of fruit, being like almond trees.

3 And when it was burned it smelled sweeter than any fragrant odor.

[Chapter 32]

1 And after I had smelled these fragrant odors, I looked towards the north over the mountains I saw seven mountains full of fine nard and fragrant trees of cinnamon and pepper.

2 And then I went over the summits of all these mountains, far towards the east of the earth, and passed over the Red Sea and went far from it, and passed over the angel Zotiel.

3 And I came to the Garden of Righteousness. I saw far beyond those trees more trees and they were numerous and large. There were two trees there, very large, beautiful, glorious, and magnificent. The tree of knowledge, whose holy fruit they ate and acquired great wisdom.

4 That tree is in height like the fir, and its leaves are like those of the Carob tree,

5 And its fruit is like the clusters of the grapes, very beautiful: and the fragrance of the tree carries far.

6 Then I said: 'How beautiful is the tree, and how attractive is its look!' Then Raphael the holy angel, who was with me, answered me and said: 'This is the tree of wisdom, of which your father of old and your mother of old, who were your progenitors, have eaten, and they learned wisdom and their eyes were opened, and they knew that they were naked and they were driven out of the garden.'

[Chapter 33]

1 And from there I went to the ends of the earth and saw there large beasts, and each differed from the other; and I saw birds also differing in appearance and beauty and voice, the one differing from the other.

2 And to the east of those beasts I saw the ends of the earth where heaven rests on it, and the doors of heaven open. And I saw how the stars of heaven come out, and I counted the gates from which they came out,
3 And wrote down all their outlets, of each individual star by their number and their names, their courses and their positions, and their times and their months, as Uriel the holy angel who was with me showed me.

4 He showed me all things and wrote them down for me; also their names he wrote for me, and their laws and their functions.

[Chapter 34]

1 From there I went towards the north to the ends of the earth, and there I saw a great and glorious device at the ends of the whole earth.

2 And here I saw three gates of heaven open : through each of them proceed north winds: when they blow there is cold, hail, frost, snow, dew, and rain.

3 And out of one gate they blow for good: but when they blow through the other two gates, it is for violence and torment on the earth, and they blow with force.

[Chapter 35]

1 Then I went towards the west to the ends of the earth, and saw there three gates of heaven open such as I had seen in the east, the same number of gates, and the same number of outlets.

[Chapter 36]

1 And from there I went to the south to the ends of the earth, and saw there three open gates of heaven.

2 And from them come dew, rain, and wind. And from there I went to the east to the ends of heaven, and saw here the three eastern gates of heaven open and small gates above them.

3 Through each of these small gates pass the stars of heaven and they run their course to the west on the path which is shown to them.

4 And as often as I saw I blessed always the Lord of Glory, and I continued to bless the Lord of Glory who has done great and glorious wonders, who has shown the greatness of His work to the angels and to spirits and to men, that they might praise His work and all His creation: that they might see the power of His might and praise the great work of His hands and bless Him for ever.

[Chapter 37]

1 The second vision which he saw, the vision of wisdom which Enoch the son of Jared, the son of Mahalalel,

2 The son of Cainan, the son of Enos, the son of Seth, the son of Adam, saw. And this is the beginning of the words of wisdom which I lifted up my voice

to speak and say to those which dwell on earth: Hear, you men of old time, and see, you that come after, the words of the Holy One which I will speak before the Lord of spirits.

3 The words are for the men of old time, and to those that come after. We will not withhold the beginning of wisdom from this present day. Such wisdom has never been given by the Lord of spirits as I have received according to my insight, according to the good pleasure of the Lord of spirits by whom the lot of eternal life has been given to me.

4 Now three Parables were imparted to me, and I lifted up my voice and recounted them to those that dwell on the earth.

[Chapter 38]

1 The first Parable: When the congregation of the righteous shall appear, and sinners shall be judged for their sins, and shall be driven from the face of the earth;

2 And when the Righteous One shall appear before the eyes of the elect righteous ones, whose works are weighed by the Lord of spirits, light shall appear to the righteous and the elect who dwell on the earth. Where will there be the dwelling for sinners, and where the will there be a resting-place for those who have denied the Lord of spirits? It had been good for them if they had not been born.

3 When the secrets of the righteous shall be revealed and the sinners judged, and the godless driven from the presence of the righteous and elect,

4 From that time those that possess the earth shall no longer be powerful and mighty: And they shall not be able to look at the face of the holy ones, because the Lord of spirits has caused His light to appear on the face of the holy, righteous, and elect.

5 Then the kings and the mighty shall be destroyed and be turned over into the hands of the righteous and holy.

6 And from then on none shall seek mercy from the Lord of spirits for themselves for their life is at an end.

[Chapter 39]

1 And it shall come to pass in those days that elect and holy children will descend from the high heaven, and their offspring will become one with the children of men.

2 And in those days Enoch received books of indignation and wrath, and books of turmoil and confusion. There will be no mercy for them, says the Lord of spirits.

3 And in those days a whirlwind carried me off from the earth, And set me down at the end of heaven.

4 There I saw another vision, the dwelling-places of the holy, and the resting-places of the righteous.

5 Here my eyes saw the dwelling places of His righteous angels, and the resting-places of the Holy Ones. And they petitioned and interceded and prayed for the children of men, and righteousness flowed before them like water, and mercy fell like dew on the earth: Thus it is among them for ever and ever.

6 And in that place my eyes saw the Elect One of righteousness and of faith,

7 And I saw his dwelling-place under the wings of the Lord of spirits.

8 And righteousness shall prevail in his days, and the righteous and elect shall be innumerable and will be before Him for ever and ever.

9 And all the righteous and elect ones before Him shall be as bright as fiery lights, and their mouth shall be full of blessing, and their lips shall praise the name of the Lord of spirits. Righteousness and truth before Him shall never fail.

10 There I wished to dwell, and my spirit longed for that dwelling-place; and thus it was decided and my portion was assigned and established by the Lord of spirits.

11 In those days I praised and exalted the name of the Lord of spirits with blessings and praises, because He had destined me for blessing and glory according to the good pleasure of the Lord of spirits.

12 For a long time my eyes looked at that place, and I blessed Him and praised Him, saying: 'Blessed is He, and may He be blessed from the beginning and for evermore. And in His presence there is no end.

13 He knows before the world was created what is for ever and what will be from generation to generation.

14 Those who do not sleep bless you, they stand before your glory and bless, praise, and exalt you, saying: "Holy, holy, holy, is the Lord of spirits: He fills the earth with spirits."'

15 And here my eyes saw all those who do not sleep: they stand before Him and bless Him saying: 'Blessed be you, and blessed be the name of the Lord for ever and ever.'

16 And my face was changed; for I could no longer see.

[Chapter 40]

1 And after that I saw thousands of thousands and ten thousand times ten thousand,

2 I saw a multitude beyond number and reckoning, who stood before the Lord of spirits. And on the four sides of the Lord of spirits I saw four figures, different from those that did not sleep, and I learned their names; for the angel that went with me told me their names, and showed me all the hidden things.

3 And I heard the voices of those four presences as they uttered praises before the Lord of glory.

4 The first voice blessed the Lord of spirits for ever and ever.

5 The second voice I heard blessing the Elect One and the elect ones who depend on the Lord of spirits.

6 And the third voice I heard pray and intercede for those who live on the earth and pray earnestly in the name of the Lord of spirits.

7 And I heard the fourth voice fending off the Satans (advisories or accusers) and forbidding them to come before the Lord of spirits to accuse them who dwell on the earth.

8 After that I asked the angel of peace who went with me, who showed me everything that is hidden: 'Who are these four figures which I have seen and whose words I have heard and written down?'

9 And he said to me: 'This first is Michael, the merciful and long-suffering; and the second, who is set over all the diseases and all the wounds of the children of men, is Raphael; and the third, who is set over all the powers, is Gabriel' and the fourth, who is set over the repentance and those who hope to inherit eternal life, is named Phanuel.'

10 And these are the four angels of the Lord of spirits and the four voices I heard in those days.

[Chapter 41]

1 And after that I saw all the secrets of heavens, and how the kingdom is divided, and how the actions of men are weighed in the balance.

2 And there I saw the mansions of the elect and the mansions of the holy, and my eyes saw all the sinners being driven from there which deny the name of the Lord of spirits, and they were being dragged off; and they could not live because of the punishment which proceeds from the Lord of spirits.

3 And there my eyes saw the secrets of the lightning and of the thunder, and the secrets of the winds, how they are divided to blow over the earth, and the secrets of the clouds and dew,

4 And there I saw where they came from and how they saturate the dusty earth.

5 And there I saw closed storehouses out of which the winds are divided, the storehouse of the hail and winds, the storehouse of the mist, and of the clouds, and the cloud thereof hovers over the earth from the beginning of the world.

6 And I saw the storehouses of the sun and moon, where they go and where they come, and their glorious return, and how one is superior to the other, and their stately orbit, and how they do not leave their orbit, and they add nothing to their orbit and they take nothing from it, and they keep faith with each other, in accordance with the oath by which they are bound together.

7 And first the sun goes out and traverses his path according to the commandment of the Lord of spirits, and mighty is His name for ever and ever. And after that I saw the invisible and the visible path of the moon, and she accomplishes the course of her path in that place by day and by night- the one holding a position opposite to the other before the Lord of spirits.

And they give thanks and praise and rest not; but their thanksgiving is for ever and ever.

8 For the sun makes many revolutions for a blessing or a curse, and the course of the path of the moon is light to the righteous and darkness to the sinners in the name of the Lord, who made a separation between the light and the darkness, and divided the spirits of men and strengthened the spirits of the righteous, in the name of His righteousness.

9 For no angel hinders and no power is able to hinder; for He appoints a judge for them all and He judges them all Himself.

[Chapter 42]

1 Wisdom found no place where she might dwell; then a dwelling-place was assigned her in heavens.

2 Wisdom went out to make her dwelling among the children of men, and found no dwelling-place. Wisdom returned to her place, and took her seat among the angels.

3 And unrighteousness went out from her storehouses. She found those she did not seek, and dwelt with them, (she sought no one in particular but found a place...); as rain in a desert and dew on a thirsty land.

[Chapter 43]

1 And I saw other lightning and the stars of heaven, and I saw how He called them all by their names and they obeyed Him.

2 And I saw how they are weighed in a righteous balance according to their proportions of light: I saw the width of their spaces and the day of their appearing, and how their revolution produces lightning:

3 And I saw their revolution according to the number of the angels, and how they keep faith with each other. And I asked the angel who went with me who showed me what was hidden:

4 'What are these?' And he said to me: 'The Lord of spirits has shown you their parable: these are the names of the holy who dwell on the earth and believe in the name of the Lord of spirits for ever and ever.'

[Chapter 44]

1 Also another phenomenon I saw in regard to the lightning: how some of the stars arise and become lightning and cannot part with their new form.

[Chapter 45]

1 And this is the second Parable: concerning those who deny the name of the dwelling of the holy ones and the Lord of spirits.

2 They shall not ascend to heaven, and they shall not come on the earth: Such shall be the lot of the sinners who have denied the name of the Lord of spirits, who are preserved for the day of suffering and tribulation.

3 On that day My Elect One shall sit on the throne of glory and shall try the works of the righteous, and their places of rest shall be innumerable. And their souls shall grow strong within them when they see My Elect One, And those who have called on My glorious name:

4 Then will I cause My Elect One to dwell among them. I will transform heaven and make it an eternal blessing and light,

5 And I will transform the earth and make it a blessing, and I will cause My elect ones to dwell on it. But the sinners and evil-doers shall not set foot on it.

6 For I have seen and satisfied My righteous ones with peace and have caused them to dwell before Me, but for the sinners there is judgment impending with Me, so that I shall destroy them from the face of the earth.

[Chapter 46]

1 And there I saw One whose face looked ancient. His head was white like wool, and with Him was another being whose countenance had the appearance of a man, and his face was full of graciousness, like one of the holy angels.

2 And I asked the angel who went with me and showed me all the hidden things, concerning that Son of Man, who he was, and where came from, and why he went with the Ancient One? And he answered and said to me:

3 "This is the son of Man who has righteousness, with whom dwells righteousness, and who reveals all the treasures of that which is hidden, because the Lord of spirits has chosen him, and whose lot has preeminence before the Lord of spirits in righteousness and is for ever.

4 And this Son of Man whom you have seen shall raise up the kings and the mighty from their seats, and the strong from their thrones and shall loosen the reins of the strong, and break the teeth of the sinners.

5 And he shall put down the kings from their thrones and kingdoms because they do not exalt and praise Him, nor humbly acknowledge who bestowed their kingdom on them.

6 And he shall make the strong hang their heads, and shall fill them with shame. And darkness shall be their dwelling, and worms shall be their bed, and they shall have no hope of rising from their beds, because they do not exalt the name of the Lord of spirits."

7 They raise their hands against the Most High and tread on the earth and dwell on it and all their deeds manifest unrighteousness. Their power rests on their riches, and their faith is in the gods which they have made with their hands. They deny the name of the Lord of spirits,

8 And they persecute the houses of His congregations, and the faithful who depend on the name of the Lord of Spirits.

[Chapter 47]

1 In those days the prayer of the righteous shall have ascended, and the blood of the righteous from the earth shall be before the Lord of spirits.

2 In those days the holy ones who dwell above in heavens shall unite with one voice and supplicate and pray and praise, and give thanks and bless the name of the Lord of spirits on behalf of the blood of the righteous which has been shed, that the prayer of the righteous may not be in vain before the Lord of spirits, that they may have justice, and that they may not have to wait for ever.

3 In those days I saw the "Head of Days" when He seated himself on the throne of His glory, and the books of the living were opened before Him; and all His host which is in heaven above and His counselors stood before Him,

4 And the hearts of the holy were filled with joy because the number of the righteous had been offered, and the prayer of the righteous had been heard, and the blood of the righteous not been required before the Lord of spirits.

[Chapter 48]

1 And in that place I saw the spring of righteousness which was inexhaustible. And around it were many springs of wisdom. And all the thirsty drank of them, and were filled with wisdom, and their dwellings were with the righteous and holy and elect.

2 And at that hour that Son of Man was named in the presence of the Lord of spirits, And his name was brought before the Head of Days.

3 Even before the sun and the signs were created, before the stars of heaven were made, His name was named before the Lord of spirits.

4 He shall be a staff to the righteous and they shall steady themselves and not fall. And he shall be the light of the Gentiles, and the hope of those who are troubled of heart.

5 All who dwell on earth shall fall down and worship before him, and will praise and bless and sing and celebrate the Lord of spirits.

6 And for this reason he has been chosen and hidden in front of (kept safe by) Him, before the creation of the world and for evermore.

7 And the wisdom of the Lord of spirits has revealed him to the holy and righteous; For he has preserved the lot of the righteous, because they have hated and rejected this world of unrighteousness, and have hated all its works and ways in the name of the Lord of spirits. For in his name they are saved, and according to his good pleasure and it is He who has regard to their life.

8 In these days the kings of the earth and the strong who possess the land because of the works of their hands will be shamed, because on the day of their anguish and affliction they shall not be able to save themselves. And I will give them over into the hands of My elect.

9 As straw in the fire so shall they burn before the face of the holy; as lead in the water shall they sink before the face of the righteous, and no trace of them shall be found anymore.

10 And on the day of their affliction there shall be rest on the earth (because the evil ones will be destroyed), and before Him they shall fall down and not rise again, and there shall be no one to take them with his hands and

raise them up; for they have denied the Lord of spirits and His Anointed. The name of the Lord of spirits be blessed.

[Chapter 49]

1 For wisdom is poured out like water, and glory will not fail before him ever.

2 For he is mighty in all the secrets of righteousness, and unrighteousness shall disappear like a shadow, and will no longer exist; because the Elect One stands before the Lord of spirits, and his glory is for ever and ever, and his might for all generations.

3 In him dwells the spirit of wisdom, and the spirit which gives insight, and the spirit of understanding and of might, and the spirit of those who have fallen asleep in righteousness.

4 And he shall judge the secret things, and no one shall be able to utter a lying or idle word before him, for he is the Elect One before the Lord of spirits according to His good pleasure.

[Chapter 50]

1 And in those days a change shall take place for the holy and elect, and the light of days shall abide on them, and glory and honor shall turn to the Holy.

2 On the day of trouble, affliction will be heaped on the evil. And the righteous shall be victorious in the name of the Lord of spirits. For He will this to others that they may repent and turn away from the works of their hands.

3 They shall have no honor through the name of the Lord of spirits, but through His name they shall be saved, and the Lord of spirits will have compassion on them, for His mercy is great.

4 He is righteous also in His judgment, and in the presence of His glory unrighteousness also shall not stand: At His judgment the unrepentant shall perish before Him.

5 And from now on I will have no mercy on them, says the Lord of spirits.

[Chapter 51]

1 And in those days shall the earth also give back that which has been entrusted to it, and Sheol (the grave) also shall give back that which it has received, and hell shall give back that which it owes. For in those days the Elect One shall arise,

2 And he shall choose the righteous and holy from among them. For the day has drawn near that they should be saved.

3 And in those days the Elect One shall sit on His throne, and all the secrets of wisdom and counsel shall pour from His mouth, for the Lord of spirits has given them to Him and has glorified Him.

4 In those days shall the mountains leap like rams, and the hills shall skip like lambs satisfied with milk, and the faces of all the angels in heaven shall be lighted up with joy.

5 And the earth shall rejoice, and the righteous shall dwell on it, and the elect shall walk on it.

[Chapter 52]

l And after those days in that place where I had seen all the visions of that which is hidden, for I had been carried off in a whirlwind and they had borne me towards the west.

2 There my eyes saw all the secret things of heaven that shall be, a mountain of iron, and a mountain of copper, and a mountain of silver, and a mountain of gold, and a mountain of soft metal, and a mountain of lead.

3 And I asked the angel who went with me, saying, 'What things are these which I have seen in secret?'

4 And he said to me: 'All these things which you have seen shall serve the authority of His Messiah that he may be powerful and mighty on the earth.'

5 The angel of peace answered me saying: 'Wait a little while, and all secret things shall be revealed to you, things which surround the Lord of spirits.

6 And these mountains which your eyes have seen, the mountain of iron, and the mountain of copper, and the mountain of silver, and the mountain of gold, and the mountain of soft metal, and the mountain of lead, all of these shall be like wax before a fire in the presence of the Elect One. Like the

water which streams down from above on those mountains, and they shall be weak under his feet.
7 And it shall come to pass in those days that none shall be saved, either by gold or by silver, and none will be able to save themselves or escape.

8 And there shall be no iron for war, nor materials for breastplates. Bronze shall be of no use, tin shall be worthless, and lead shall not be desired.

9 All these things shall be destroyed from the face of the earth, when the Elect One appears before the Lord of spirits.'

[Chapter 53]

1 There my eyes saw a deep valley with its mouth open, and all who dwell on the earth and sea and islands shall bring gifts and presents and tokens of homage to Him, but that deep valley shall not become full.

2 And their hands commit lawless deeds, and everything the righteous work at the sinners devour. The sinners shall be destroyed in front of the face of the Lord of spirits, and they shall be banished from off the face of His earth, and they shall perish for ever and ever.

3 For I saw all the angels of punishment abiding there and preparing all the instruments of Satan.

4 And I asked the angel of peace who went with me: 'For whom are they preparing these instruments?'

5 And he said to me: 'They prepare these for the kings and the powerful of this earth, that they may with them they be destroyed.

6 After this the Righteous and Elect One shall cause the house of His congregation to appear and from then on they shall hinder no more, in the name of the Lord of spirits.

7 And these mountains shall not stand as solid ground before His righteousness, but the hills shall be like springs of water, and the righteous shall have rest from the oppression of sinners.'

[Chapter 54]

1 And I looked and turned to another part of the earth, and saw there a deep valley with burning fire.

2 And they brought the kings and the powerful, and began to cast them into this deep valley.

3 And there my eyes saw how they made their instruments for them, iron chains of immeasurable weight.

4 And I asked the angel of peace who was with me, saying: 'For whom are these chains being prepared ?'

5 And he said to me: 'These are being prepared for the hosts of Azazel, so that they may take them and throw them into the bottom of the pit of hell, and they shall cover their jaws with rough stones as the Lord of spirits commanded.

6 And Michael, and Gabriel, and Raphael, and Phanuel shall take hold of them on that great day, and throw them into the burning furnace on that day, that the Lord of spirits may take vengeance on them for their unrighteousness in becoming servants to Satan and for leading astray those who live on the earth.'

7 And in those days punishment will come from the Lord of spirits, and he will open all the storehouses of waters above heavens, and of the fountains which are under the surface of the earth.

8 And all the waters shall be come together (flow into or be joined) with the waters of heaven (above the sky), that which is above heavens is the masculine, and the water which is beneath the earth is the feminine.

9 And they shall destroy all who live on the dry land and those who live under the ends of heaven.

(Author's note: The previous verse refers to Noah's flood).

10 And when they have acknowledged the unrighteousness which they have done on the earth, by these they shall perish.

[Chapter 55]

1 And after that the Head of Days repented and said: 'I have destroyed all who dwell on the earth to no avail.'

2 And He swore by His great name: 'From now on I will not do this to all who dwell on the earth again, and I will set a sign in heaven: and this shall be a covenant of good faith between Me and them for ever, so long as heaven is above the earth. And this is in accordance with My command.

(Author's note: The previous verse refers to the rainbow).

3 When I have desired to take hold of them by the hand of the angels on the day of tribulation, anger, and pain because of this, I will cause My punishment and anger to abide on them, says God, the Lord of spirits.

4 You mighty kings who live on the earth, you shall have to watch My Elect One, sit on the throne of glory and judge Azazel, and all his associates, and all his hosts in the name of the Lord of spirits.'

[Chapter 56]

1 And I saw there the hosts of the angels of punishment going, and they held scourges and chains of iron and bronze.

2 And I asked the angel of peace who went with me, saying: 'To whom are these who hold the scourges going?'
3 And he said to me: 'Each one to the ones they have chosen and to their loved ones, that they may be cast into the chasm of the abyss in the valley.

4 And then that valley shall be filled with ones they chose and their loved ones, and the days of their lives shall be at an end, and the days of their leading astray shall no longer be remembered (counted).

5 In those days the angels shall return and gather together and throw themselves to the east on the Parthians and Medes. They shall stir up the kings, so that a spirit of unrest and disturbance will come on them, and they shall drive them from their thrones, that they may rush out like lions from their lairs, and as hungry wolves among their flocks.

(Author's note: The names of certain countries help set the date of the manuscript. Scholars believe, based on the names of the countries mentioned in Enoch that the book could not have been written prior to 250 B.C. since some countries did not exist before that date. One could add that the particular part of Enoch is the only thing dated, since the book consists of several disjointed parts.)

6 And they shall go up and trample the lands of My elect ones, and the land of His elect ones shall be before them a threshing-floor (trampled, barren ground and a highway).

7 But the city of my righteous ones shall be a hindrance to their horses, and they shall begin to fight among themselves, and their own right hand shall be strong against themselves, and a man shall not know his brother, nor a son his father or his mother, until there will be innumerable corpses because of their slaughter, and their punishment shall be not in vain.

8 In those days hell (Sheol) shall open its jaws, and they shall be swallowed up. Their destruction shall be final. Hell (Sheol) shall devour the sinners in the presence of the elect.'

[Chapter 57]

1 And it came to pass after this that I saw another host of chariots, and men riding on them. They were coming on the winds from the east, and from the west to the south.

2 The noise of their chariots was heard, and when this turmoil took place the holy ones from heaven watched it, and the pillars of the earth were shaken and moved, and the sound of it was heard from the one end of heaven to the other, in one day.

3 And all shall fall down and worship the Lord of spirits. This is the end of the second Parable.

[Chapter 58]

1 And I began to speak the third Parable concerning the righteous and elect.

2 Blessed are you, you righteous and elect, for glorious shall be your lot.

3 And the righteous shall be in the light of the sun, and the elect will be in the light of eternal life. The days of their life shall be unending, and the days of the holy will be without number.

4 And they shall seek the light and find righteousness with the Lord of spirits. Peace to the righteous in the name of the Eternal Lord!

5 And after this it shall be said to the holy in heaven that they should seek secrets of righteousness, and the destiny of faith. For it has become bright as the sun on earth, and the darkness is passed away.

6 And there shall be a light that never ends, and to a number of days they shall not come, for the darkness shall first have been destroyed, [And the light established before the Lord of spirits] and the light of righteousness established for ever before the Lord of spirits.

[Chapter 59]

1 In those days my eyes saw the secrets of the lightning, and of the lights, and they judge and execute their judgment, and they illuminate for a blessing or a curse as the Lord of spirits wills.

2 And there I saw the secrets of the thunder, and how when it resounds above in heaven, the sound thereof is heard, and he caused me to see the judgments executed on the earth, whether they are for well-being and blessing, or for a curse according to the word of the Lord of spirits.

3 And after that all the secrets of the lights and lightning were shown to me, and they lighten for blessing and for satisfying.

[Chapter 60] - Noah's Vision

1 In the year 500, in the seventh month, on the fourteenth day of the month in the life of Enoch, in that parable I saw how a mighty quaking made the heaven of heavens to quake, and the host of the Most High, and the angels, a thousand thousands and ten thousand times ten thousand, were disquieted with great foreboding.

2 And the Head of Days sat on the throne of His glory, and the angels and the righteous stood around Him.

3 And a great trembling seized me, and fear took hold of me, and my legs gave way, and I melted with weakness and fell on my face.

4 And Michael sent another angel from among the holy ones and he raised me up, and when he had raised me up my spirit returned; for I had not been able to endure the look of this host, and the disturbance and the shaking of heaven.

5 And Michael said to me: 'Why are you upset with such a vision? Until this day, His mercy and long-suffering has lasted toward those who dwell on the earth.'

6 And when the day, and the power, and the punishment, and the judgment come, which the Lord of spirits has prepared for those who worship not the righteous law, and for those who deny the righteous judgment, and for those who take His name in vain, that day is prepared. It will be a covenant for the elect, but for sinners an inquisition. When the punishment of the Lord of spirits shall rest on them, it will not come in vain, and it shall slay the children with their mothers and the children with their fathers.

7 And on that day two monsters were separated from one another, a female monster named Leviathan, to dwell in the abyss of the ocean over the fountains of the waters;

8 And the male is named Behemoth, who occupied with his breast a wasted wilderness named Duidain, on the east of the garden where the elect and righteous dwell, where my (great) grandfather was taken up, the seventh from Adam, the first man whom the Lord of spirits created.

9 And I asked the other angel to show me the might of those monsters, how they were separated on one day and thrown, the one into the abyss of the sea, and the other to the earth's desert.

10 And he said to me: ' Son of man, you wish to know what is kept secret.'

11 And the other angel who went with me and showed me what was kept secret; told me what is first and last in heaven in the sky, and beneath the earth in the depth, and at the ends of heaven, and on the foundation of heaven.

12 And the storehouse of the winds, and how the winds are divided, and how they are weighed, and how the doors of the winds are calculated for each according to the power of the wind, and the power of the lights of the moon according to the power that is fitting; and the divisions of the stars according to their names, and how all the divisions are divided.

13 And the thunder according to the places where they fall, and all the divisions that are made among the lightning that it may light, and their host that they may at once obey.

14 For the thunder has places of rest which are assigned while it is waiting for its peal; and the thunder and lightning are inseparable, and although not one and undivided, they both go together in spirit and are not separate.

15 For when the lightning flashes, the thunder utters its voice, and the spirit enforces a pause during the peal, and divides equally between them; for the treasury of their peals is like the sand (of an hourglass), and each one of them as it peals is held in with a bridle, and turned back by the power of the spirit, and pushed forward according to the many parts of the earth.

16 And the spirit of the sea is masculine and strong, and according to the might of His strength He draws it back with a rein, and in like manner it is driven forward and disperses in the midst of all the mountains of the earth.

17 And the spirit of the hoar-frost is his own angel, and the spirit of the hail is a good angel. And the spirit of the snow has forsaken his storehouse because of his strength.

18 There is a special spirit there, and that which ascends from it is like smoke, and its name is frost. And the spirit of the mist is not united with them in their storehouse, but it has a special storehouse; for its course is glorious both in light and in darkness, and in winter and in summer, and in its storehouse is an angel.

19 And the spirit of the dew has its dwelling at the ends of heaven, and is connected with the storehouse of the rain, and its course is in winter and summer; and its clouds and the clouds of the mist are connected, and the one gives to the other.

20 And when the spirit of the rain goes out from its storehouse, the angels come and open the storehouse and lead it out, and when it is diffused over the whole earth it unites with the water on the earth.

21 And whenever it unites with the water on the earth, (for the waters are for those who live on the earth), they are (become) nourishment for the earth from the Most High who is in heaven.

22 Therefore there is a measurement for the rain, and the angels are in charge of it. And these things I saw towards the Garden of the Righteous.

23 And the Angel of Peace who was with me, said to me:

24 "These two monsters, prepared in accordance with the greatness of the Lord, will feed them the punishment of the Lord. And children will be killed with their mothers, and sons with their fathers.

[Chapter 61]

1 And I saw in those days that long cords were given to those angels, and they took to themselves wings and flew, and they went towards the north.

2 I asked the angel, saying to him: 'Why have those angels who have cords taken flight?' And he said to me: 'They have gone to take measurements.'

3 And the angel who went with me said to me: 'These shall bring the measurements of the righteous, and the cords of the righteous to the righteous, that they may rely on the name of the Lord of spirits for ever and ever.

4 The elect shall begin to dwell with the elect, and those are the measurements which shall be given to faith and which shall strengthen righteousness.

5 And these measurements shall reveal all the secrets of the depths of the earth, and those who have been destroyed by the desert, and those who have been devoured by the beasts, and those who have been devoured by the fish of the sea, that they may return and rely on the day of the Elect One. For none shall be destroyed before the Lord of spirits, and none can be destroyed.

6 And all who dwell in heaven received a command and power and one voice and one light like to fire.

7 And they blessed Him with their first words and exalted and praised Him in their wisdom. And they were wise in utterance and in the spirit of life.

8 And the Lord of spirits placed the Elect One on the throne of glory. And he shall judge all the works of the holy above in heaven, and in the balance their deeds shall be weighed.

9 And when he shall lift up his face to judge their secret ways according to the word of the name of the Lord of spirits, and their path according to the way of the righteous judgment of the Lord of spirits; then they shall all speak with one voice and bless and glorify and exalt the name of the Lord of spirits.

10 And He will summon all the host of heavens, and all the holy ones above, and the host of God, the cherubim, seraphim and ophannim, and all the angels of power, and all the angels of principalities (angels that rule over other angels), and the Elect One, and the other powers on the earth and over the water. On that day shall raise one voice, and bless and glorify and exalt in the spirit of faith, and in the spirit of wisdom, and in the spirit of patience, and in the spirit of mercy, and in the spirit of judgment and of peace, and in the spirit of goodness, and shall all say with one voice: "Blessed is He, and may the name of the Lord of spirits be blessed for ever and ever."

11 All who do not sleep above in heaven shall bless Him. All the holy ones who are in heaven shall bless Him; and all the elect who dwell in the garden of life, and every spirit who is able to bless, and glorify, and exalt, and praise Your blessed name, and to the extent of its ability all flesh shall glorify and bless Your name for ever and ever.

12 For great is the mercy of the Lord of spirits. He is long-suffering, and all His works and all that He has created He has revealed to the righteous and elect, in the name of the Lord of spirits.

[Chapter 62]

1 Thus the Lord commanded the kings and the mighty and the exalted, and those who dwell on the earth, and said: 'Open your eyes and lift up your horns if you are able to recognize the Elect One.'

2 And the Lord of spirits seated Him on the throne of His glory, and the spirit of righteousness was poured out on Him, and the word of His mouth slays all the sinners, and all the unrighteous are destroyed from in front of His face.

3 And in that day all the kings and the mighty, and the exalted and those who hold the earth shall stand up and shall see and recognize that He sits on the throne of His glory, and that righteousness is judged before Him, and no lying word is spoken before Him.

4 Then pain will come on them as on a woman in labor, and she has pain in giving birth when her child enters the mouth of the womb, and she has pain in childbirth.

5 And one portion of them shall look at the other, and they shall be terrified, and they shall look downcast, and pain shall seize them, when they see that Son of Man sitting on the throne of His glory.

6 And the kings and the mighty and all who possess the earth shall bless and glorify and exalt Him who rules over all, who was hidden.

7 For from the beginning the Son of Man was hidden, and the Most High preserved Him in the presence of His might, and revealed Him to the elect.

8 And the congregation of the elect and holy shall be sown, and all the elect shall stand before Him on that day.

9 And all the kings and the mighty and the exalted and those who rule the earth shall fall down before Him on their faces, and worship and set their hope on that Son of Man, and petition Him and supplicate for mercy at His hands.

10 Nevertheless that Lord of spirits will so press them that they shall heavily go out from His presence, and their faces shall be filled with shame, and the darkness grows deeper on their faces.

11 And He will deliver them to the angels for punishment, to execute vengeance on them because they have oppressed His children and His elect.

12 And they shall be a spectacle for the righteous and for His elect. They shall rejoice over them, because the wrath of the Lord of spirits rests on them, and His sword is drunk with their blood.

13 The righteous and elect shall be saved on that day, and they shall never again see the face of the sinners and unrighteous.

14 And the Lord of spirits will abide over them, and they shall eat, lie down and rise up with the Son of Man for ever and ever.

15 The righteous and elect shall have risen from the earth, and ceased to be downcast and they will have been clothed with garments of life.

16 And these shall be the garments of life from the Lord of spirits; they shall not wear out nor will your glory pass away from before the Lord of spirits.

[Chapter 63]

1 In those days shall the mighty and the kings who possess the earth beg Him to grant them a little respite from His angels of punishment to whom they were delivered, that they might fall down and worship before the Lord of spirits, and confess their sins before Him.

2 And they shall bless and glorify the Lord of spirits, and say: 'Blessed is the Lord of spirits and the Lord of kings, and the Lord of the mighty and the Lord of the rich, and the Lord of glory and the Lord of wisdom,

3 And every secret is revealed in front of you. Your power is from generation to generation, and your glory for ever and ever. Deep and innumerable are all your secrets, and your righteousness is beyond reckoning.

4 We have now learned that we should glorify and bless the Lord of kings and Him who is King over all kings.'

5 And they shall say: 'Would that we had a respite to glorify and give thanks and confess our faith before His glory!

6 And now we long for a little respite but find it not. We are driven away and obtain it not: And light has vanished from before us, and darkness is our dwelling-place for ever and ever;

7 Because we have not believed in Him nor glorified the name of the Lord of spirits, but our hope was in the scepter of our kingdom, and in our own glory.

8 In the day of our suffering and tribulation He does not save and we find no respite for confession that our Lord is true in all His works, and in His judgments and His justice, and His judgments have no respect of persons.

9 We pass away from before His face on account of our works, and all our sins are judged in (in comparison to) righteousness.'

10 Now they shall say to themselves: 'Our souls are full of unrighteous gain, but what we have gained does not prevent us from descending from the midst of our worldly gain into the torment (burden) of Hell (Sheol).'

11 And after that their faces shall be filled with darkness and shame before that Son of Man, and they shall be driven from His presence, and the sword shall abide before His face in their midst.

12 Thus spoke the Lord of spirits: 'This is the ordinance and judgment with respect to the mighty and the kings and the exalted and those who possess the earth before the Lord of spirits.'

[Chapter 64]

1 And other forms I saw hidden in that place.

2 I heard the voice of the angel saying: 'These are the angels who descended to the earth, and revealed what was hidden to the children of men and seduced the children of men into committing sin.'

[Chapter 65]

1 And in those days Noah saw the earth that it had sunk down and its destruction was near.

2 And he arose from there and went to the ends of the earth, and cried aloud to his grandfather, Enoch.

3 And Noah said three times with an embittered voice: "Hear me, hear me, hear me." And I said to him: 'Tell me what it is that is falling out on the earth that the earth is in such evil plight and shaken, lest perchance I shall perish with it?'

4 And there was a great disturbance on the earth, and a voice was heard from heaven, and I fell on my face. And Enoch my grandfather came and stood by me, and said to me: 'Why have you cried to me with a bitter cry and weeping?'

5 A command has gone out from the presence of the Lord concerning those who dwell on the earth that their ruin is accomplished because they have learned all the secrets of the angels, and all the violence of the Satans (deceivers, accusers);

6 And all their powers - the most secret ones - and all the power of those who practice sorcery, and the power of witchcraft, and the power of those who make molten images for the whole earth.

7 And how silver is produced from the dust of the earth, and how soft metal originates in the earth.

8 For lead and tin are not produced from the earth like the first; it is a fountain that produces them;

9 And an angel stands in it, and that angel is preeminent.' And after that my grandfather Enoch took hold of me by my hand and lifted me up, and said to me:

10 'Go, for I have asked the Lord of spirits about this disturbance on the earth. And He said to me: "Because of their unrighteousness their judgment has been determined and shall not be withheld by Me for ever. Because of the sorceries which they have searched out and learned, the earth and those who dwell on it shall be destroyed."

11 And from these, they have no place of repentance forever, because they have shown them what was hidden, and they are the damned. But as for you, my son, the Lord of spirits knows that you are pure and guiltless of this reproach concerning the secrets.

12 And He has destined your name to be among the holy, and will preserve you among those who dwell on the earth; and has destined your righteous seed both for kingship and for great honors, and from your seed shall proceed a fountain of the righteous and holy without number for ever.

[Chapter 66]

1 And after that he showed me the angels of punishment who are prepared to come and let loose all the powers of the waters which are beneath in the earth in order to bring judgment and destruction on all who dwell on the earth.

2 And the Lord of spirits gave commandment to the angels who were going out, that they should not cause the waters to rise but should hold them in check; for those angels were in charge of the forces of the waters.

3 And I went away from the presence of Enoch.

[Chapter 67]

1 And in those days the word of God came to me, and He said to me: 'Noah, your lot has come up before Me, a lot without blame, a lot of love and righteousness.

2 And now the angels are making a wooden structure, and when they have completed that task I will place My hand on it and preserve it (keep it safe), and there shall come out of it the seed of life, and a change shall set in so that the earth will not remain without inhabitants.

3 And I will establish your seed before me for ever and ever, and I will spread abroad those who dwell with you; and the face of the earth will be fruitful. They shall be blessed and multiply on the earth in the name of the Lord.'

4 And He will imprison those angels, who have shown unrighteousness, in that burning valley which my grandfather Enoch had formerly shown to me in the west among the mountains of gold and silver and iron and soft metal and tin.

5 And I saw that valley in which there was a great earth quake and a tidal waves of the waters.

6 And when all this took place, from that fiery molten metal and from the convulsion thereof in that place, there was a smell of sulfur produced, and it was connected with those waters, and that valley of the angels who had led mankind astray burned beneath that ground.

7 And there were streams of fire throughout the valley, where these angels are punished who had led astray those who dwell on the earth.

8 But those waters shall in those days serve for the kings and the mighty and the exalted, and those who dwell on the earth, for the healing of the body, but for the punishment of the spirit. Their spirit is full of lust, that they will be punished in their body, for they have denied the Lord of spirits. They will see their punishment daily, and yet, they believe not in His name.

9 There will be a relationship between the punishment and change. As their bodies burn, a change will take place in their spirit for ever and ever; for before the Lord of spirits none shall utter an idle word.

10 For the judgment shall come on them, because they believe in the lust of their body and deny the Spirit of the Lord.

11 And the waters will change in those days; for when those angels are punished in these waters, the springs shall change, and when the angels ascend, this water of the springs shall change their temperature and become cold.

12 And I heard Michael answering and saying: 'This judgment in which the angels are judged is a testimony for the kings and the mighty who possess the earth.'

13 Because these waters of judgment minister to the healing of the body of the kings and the lust of their bodies; therefore they will not see and will not believe that those waters will change and become a fire which burns for ever.

[Chapter 68]

1 And after that my grandfather Enoch gave me the explanations of all the secrets in the book of the Parables which had been given to him, and he put them together for me in the words of the book of the Parables.

2 And on that day Michael answered Raphael and said: 'The power of the spirit grips me and makes me tremble because of the severity of the judgment of the secrets, and the judgment of the angels. Who can endure the severe judgment which has been executed, and before which they melt away?'

3 And Michael answered again, and said to Raphael: 'Who would not have a softened heart concerning it, and whose mind would not be troubled by this judgment against them because of those who have led them out?'

4 And it came to pass when he stood before the Lord of spirits, Michael said thus to Raphael: 'I will not defend them under the eye of the Lord; for the Lord of spirits has been angry with them because they act as if they were the Lord.

5 Therefore all that is hidden shall come on them for ever and ever; for no other angel or man shall have his portion in this judgment, but they alone have received their judgment for ever and ever.

[Chapter 69]

1 And after this judgment I will terrify and make them tremble because they have shown this to those who dwell on the earth.

2 And behold the names of those angels: the first of them is Samjaza; the second Artaqifa; and the third Armen, the fourth Kokabe, the fifth Turael; the sixth Rumjal; the seventh Danjal; the eighth Neqael; the ninth Baraqel;

the tenth Azazel; the eleventh Armaros; the twelfth Batarjal; the thirteenth Busasejal; the fourteenth Hananel; the fifteenth Turel; and the sixteenth Simapesiel; the seventeenth Jetrel; the eighteenth Tumael; the nineteenth Turel; the twentieth Rumael; the twenty-first Azazyel;

3 And these are the chiefs of their angels and their names, and their leaders over hundreds, and leaders over fifties, and leaders over tens.

4 The name of the first Jeqon, that is, the one who led astray the sons of God, and brought them down to the earth, and led them astray through the daughters of men.

5 And the second was named Asbeel; he imparted to the holy sons of God evil counsel, and led them astray so that they defiled their bodies with the daughters of men.

6 And the third was named Gadreel; it is he who showed the children of men all the blows of death, and he led astray Eve, and showed the weapons of death to the sons of men; the shield and the coat of mail, and the sword for battle, and all the weapons of death to the children of men.

7 And from his hand they have proceeded against those who dwell on the earth from that day and for evermore.

8 And the fourth was named Penemue; he taught the children of men the bitter and the sweet, and he taught them all the secrets of their wisdom.

9 And he instructed mankind in writing with ink and paper, and thereby many sinned from eternity to eternity and until this day.

10 For men were not created for the purpose of confirming their good faith with pen and ink.

11 For men were created exactly like the angels, to the intent that they should continue pure and righteous; and death, which destroys everything, should not have taken hold of them, but through this their knowledge they are perishing, and through this power consumes them.

12 And the fifth was named Kasdeja; this is he who showed the children of men all the wicked smitings (blows) of spirits and demons, and the smitings (blows) of the embryo in the womb, that it may pass away, and the smitings (blows) of the soul the bites of the serpent, and the smitings (blows) which befall through the midday heat, the son of the serpent named Taba'et.

13 And this is the task of Kasbeel, the chief of the oath which he showed to the holy ones when he dwelt high above in glory, and its name is Biqa.

14 This (angel) requested Michael to show him the hidden name, that he might enunciate it in the oath,

15 So that those might quake before that name and oath who revealed all that was in secret to the children of men. And this is the power of this oath, for it is powerful and strong, and he placed this oath Akae in the hand of (under the control of) Michael.

16 And these are the secrets of this oath (God's promise, word) that heaven was suspended before the world was created, and for ever, and they are strong through his oath (word, promise).

17 And through it the earth was founded on the water, and from the secret recesses of the mountains come beautiful waters, from the creation of the world and to eternity.

18 And through that oath the sea was created, and as its foundation He set for it the sand against the time of its anger (rage) that it dare not pass beyond it from the creation of the world to eternity.

19 And through that oath are the depths made fast, and abide and stir not from their place from eternity to eternity.

20 And through that oath the sun and moon complete their course, and deviate not from their ordinance from eternity to eternity.

21 And through that oath the stars complete their course, and He calls them by their names, and they answer Him from eternity to eternity.

22 [And in like manner the spirits of the water, and of the winds, and of all kinds of spirits, and (their) paths from all the quarters of the winds respond to His command.]

(Author's note: Verse 22 is not complete in some translations.)

23 And there are preserved the voices of the thunder and the light of the lightning: and there are preserved the storehouses of the hail and the storehouses of the hoarfrost,

24 And the storehouses of the mist, and the storehouses of the rain and the dew. And all these believe and give thanks before the Lord of spirits, and glorify (Him) with all their power, and their food is in every act of thanksgiving; they thank and glorify and exalt the name of the Lord of spirits for ever and ever.

25 And this oath is mighty over them and through it they are preserved and their paths are preserved, and their course is not destroyed.

26 And there was great joy among them, and they blessed and glorified and exalted because the name of that Son of Man had been revealed to them.

27 And he sat on the throne of his glory, and the sum of judgment was given to the Son of Man. And he caused the sinners and all those who led the world astray to pass away and be destroyed from off the face of the earth.

28 They shall be bound with chains, and shut up and imprisoned in their place of assembly, and all their works vanish from the face of the earth.

29 And from that time forward, there shall be nothing corruptible; for that Son of Man has appeared, and has seated himself on the throne of his glory. And all evil shall pass away before his face, and the word of that Son of Man shall go out and be strong before the Lord of spirits.

[Chapter 70]

1 And it came to pass after this that during His lifetime His name was raised up to the Son of Man, and to the Lord of spirits from among those who dwell on the earth.

2 And He was raised aloft on the chariots of the spirit and His name vanished among them. And from that day I was no longer numbered among them; and He placed me between the two winds, between the North and the West, where the angels took the cords to measure the place for the elect and righteous for me.

3 And there I saw the first fathers and the righteous who dwell in that place from the beginning.

[Chapter 71]

1 And it came to pass after this that my spirit was translated (carried off) and it ascended into heaven; and I saw the sons of the holy angels (sons) of God. They were walking on flames of fire; their garments were white, and their faces shone like snow.

2 And I saw two rivers of fire, and the light of that fire shone like hyacinth, and I fell on my face before the Lord of spirits.

3 And the angel Michael, one of the archangels, seized me by my right hand, and lifted me up and led me out into all the secrets, and he showed me all the secrets of righteousness.

4 And he showed me all the secrets of the ends of heaven, and all the storehouses of all the stars, and all the lights, from where they proceed before the face of the holy ones.

5 And he translated (carried) my spirit into heaven of heavens, and I saw there as it were built of crystals, and between those crystals tongues of living fire.

6 My spirit saw circle of fire binding around the house of fire, and on its four sides were rivers full of living fire, and they encircled that house.

7 And round about were seraphim, cherubim, and ophannim; and these are they who sleep not and guard the throne of His glory.

8 And I saw angels who could not be counted, a thousand thousands, and ten thousand times ten thousand, encircling that house. And Michael, and Raphael, and Gabriel, and Phanuel, and the holy angels who are in heaven above, go in and out of that house.

9 And they came out from that house, and Michael and Gabriel, Raphael and Phanuel, and many holy angels without number.

10 And with them the Head of Days, His head white and pure as wool, and His raiment indescribable.

11 And I fell on my face, and my whole body melted, and my spirit was (transformed) transfigured. And I cried with a loud voice in the spirit of power, and I blessed and glorified and exalted.

12 And these blessings which came from my mouth were very pleasing before that Head of Days.

13 And the Head of Days came with Michael and Gabriel, Raphael and Phanuel, and thousands and ten thousands of angels without number.

14 And the angel came to me and greeted me with his voice, and said to me 'This is the Son of Man who is born to righteousness, and righteousness abides over him, and the righteousness of the Head of Days forsakes him not.'

15 And he said to me: 'He proclaims to you peace in the name of the world to come; for from there peace has proceeded since the creation of the world, and it shall be with you for ever and for ever and ever.

JOH 17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world.

16 And all shall walk in His ways since righteousness never forsook Him. Their dwelling-place shall be with Him and it will be their heritage, and they shall not be separated from Him for ever and ever and ever.

17 And so there shall be length of days with the Son of Man, and the righteous shall have peace and an upright way in the name of the Lord of spirits for ever and ever.'

HEB 4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

[Chapter 72]

1 The book of the courses of the luminaries of heaven, the relations of each, according to their name, origin, and months (dominion and seasons) which Uriel, the holy angel who was with me, who is their guide, showed me; and he showed me all their laws (regulations) exactly as they are, and how it is with each of the years of the world and to eternity, until the new creation is accomplished which endures until eternity.

2 And this is the first law of the luminaries: the luminary the Sun has its rising in the eastern doors of heaven, and its setting in the western doors of heaven.

3 And I saw six doors in which the sun rises, and six doors in which the sun sets and the moon rises and sets in these doors, and the leaders of the stars and those whom they lead: six in the east and six in the west, and all following each other in accurately corresponding order.

4 There were also many windows to the right and left of these doors. And first there goes out the great luminary, named the Sun, and his sphere (orbit, disc) is like the sphere (orbit, disc) of heaven, and he is quite filled with illuminating and heating fire.

5 The chariot on which he ascends, the wind drives, and the sun goes down from heaven and returns through the north in order to reach the east, and is so guided that he comes to the appropriate door and shines in the face of heaven.

6 In this way he rises in the first month in the great door, which is the fourth.

7 And in that fourth door from which the sun rises in the first month are twelve windows, from which proceed a flame when they are opened in their season.

8 When the sun rises in heaven, he comes out through that fourth door, thirty mornings in succession, and sets accurately in the fourth door in the west of the heaven.

9 And during this period the day becomes daily longer and nights grow shorter to the thirtieth morning.

10 On that day the day is longer than the night by a ninth part, and the day amounts exactly to ten parts and the night to eight parts.

11 And the sun rises from that fourth door, and sets in the fourth and returns to the fifth door of the east thirty mornings, and rises from it and sets in the fifth door.

12 And then the day becomes longer by two parts and amounts to eleven parts, and the night becomes shorter and amounts to seven parts.

13 And it returns to the east and enters into the sixth door, and rises and sets in the sixth door one-and-thirty mornings on account of its sign.

14 On that day the day becomes longer than the night, and the day becomes double the night, and the day becomes twelve parts, and the night is shortened and becomes six parts.

15 And the sun mounts up to make the day shorter and the night longer, and the sun returns to the east and enters into the sixth door, and rises from it and sets thirty mornings.

16 And when thirty mornings are accomplished, the day decreases by exactly one part, and becomes eleven parts, and the night seven.

17 And the sun goes out from that sixth door in the west, and goes to the east and rises in the fifth door for thirty mornings, and sets in the west again in the fifth western door.

18 On that day the day decreases by two parts, and amounts to ten parts and the night to eight parts.

19 And the sun goes out from that fifth door and sets in the fifth door of the west, and rises in the fourth door for one-and-thirty mornings on account of its sign, and sets in the west.

20 On that day the day becomes equal with the night in length, and the night amounts to nine parts and the day to nine parts.

21 And the sun rises from that door and sets in the west, and returns to the east and rises thirty mornings in the third door and sets in the west in the third door.

22 And on that day the night becomes longer than the day, and night becomes longer than night, and day shorter than day until the thirtieth

morning, and the night amounts exactly to ten parts and the day to eight parts.

23 And the sun rises from that third door and sets in the third door in the west and returns to the east, and for thirty mornings rises in the second door in the east, and in like manner sets in the second door in the west of heaven.

24 And on that day the night amounts to eleven parts and the day to seven parts.

25 And the sun rises on that day from that second door and sets in the west in the second door, and returns to the east into the first door for one-and-thirty mornings, and sets in the first door in the west of heaven.

26 And on that day the night becomes longer and amounts to the double of the day: and the night amounts exactly to twelve parts and the day to six.

(Author's note: The day is divided into 18 sections of 90 minutes each.)

27 And the sun has traversed the divisions of his orbit and turns again on those divisions of his orbit, and enters that door thirty mornings and sets also in the west opposite to it.

28 And on that night has the night decreased in length by a ninth part, and the night has become eleven parts and the day seven parts.

29 And the sun has returned and entered into the second door in the east, and returns on those his divisions of his orbit for thirty mornings, rising and setting.

30 And on that day the night decreases in length, and the night amounts to ten parts and the day to eight.

31 And on that day the sun rises from that door, and sets in the west, and returns to the east, and rises in the third door for one-and-thirty mornings, and sets in the west of heaven.

32 On that day the night decreases and amounts to nine parts, and the day to nine parts, and the night is equal to the day and the year is exactly as to its days three hundred and sixty-four.

33 And the length of the day and of the night, and the shortness of the day and of the night arise through the course of the sun these distinctions are separated'.

34 So it comes that its course becomes daily longer, and its course nightly shorter.

35 And this is the law and the course of the great luminary which is named the sun, and his return as often as he returns sixty times and rises, for ever and ever.

36 And that which rises is the great luminary, and is so named according to its appearance, according as the Lord commanded.

37 As he rises, so he sets and decreases not, and rests not, but runs day and night, and his light is sevenfold brighter than that of the moon; but in regard to size, they are both equal.

[Chapter 73]

1 And after this law I saw another law dealing with the smaller luminary, which is named the Moon.

2 And her orbit is like the sphere (orbit, disc) of heaven, and her chariot in which she rides is driven by the wind, and light is given to her in measurement.

3 And her rising and setting change every month and her days are like the days of the sun, and when her light is uniformly (completely) full it amounts to the seventh part of the light of the sun.

4 And thus she rises. And her first phase in the east comes out on the thirtieth morning and on that day she becomes visible, and constitutes for you the first phase of the moon on the thirtieth day together with the sun in the door where the sun rises.

5 And the one half of her goes out by a seventh part, and her whole disc is empty, without light, with the exception of one-seventh part of it, and the fourteenth part of her light.

6 And when she receives one-seventh part of the half of her light, her light amounts to one-seventh part and the half thereof.

7 And she sets with the sun, and when the sun rises the moon rises with him and receives the half of one part of light, and in that night in the beginning of her morning in the beginning of the lunar day the moon sets with the sun, and is invisible that night with the fourteen parts and the half of one of them.

8 And she rises on that day with exactly a seventh part, and comes out and recedes from the rising of the sun, and in her remaining days she becomes bright in the remaining thirteen parts.

[Chapter 74]

1 And I saw another course, a law for her, and how according to that law she performs her monthly revolution.

2 And all these Uriel, the holy angel who is the leader of them all, showed to me, and their positions, and I wrote down their positions as he showed them to me, and I wrote down their months as they were, and the appearance of their lights until fifteen days were accomplished.

3 In single seventh parts she accomplishes all her light in the east, and in single seventh parts accomplishes all her darkness in the west.

4 And in certain months she alters her settings, and in certain months she pursues her own peculiar course.

5 In two months the moon sets with the sun: in those two middle doors the third and the fourth.

6 She goes out for seven days, and turns about and returns again through the door where the sun rises, and all her light is full; and she recedes from the sun, and in eight days enters the sixth door from which the sun goes out.

7 And when the sun goes out from the fourth door she goes out seven days, until she goes out from the fifth and turns back again in seven days into the fourth door and accomplishes all her light; and she recedes and enters into the first door in eight days.

8 And she returns again in seven days into the fourth door from which the sun goes out.

9 Thus I saw their positions, how the moons rose and the sun set in those days.

10 And if five years are added together the sun has an excess of thirty days, and all the days which accrue to it for one of those five years, when they are full, amount to 364 days.

11 And an excess of the sun and of the stars amounts to six days; in five years six days every year come to 30 days, and the moon falls behind the sun and stars to the number of 30 days.

12 And the sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single day to eternity; but complete the years with perfect justice in 364 days.

13 In three years there are 1,092 days, and in five years 1,820 days, so that in eight years there are 2,912 days.

14 For the moon alone the days amount in three years to 1,062 days, and in five years she falls 50 days behind to the sum of 1,770 there is five to be added 1,000 and 62 days.

15 And in five years there are 1,770 days, so that for the moon the days six in eight years amount to 21,832 days.

16 For in eight years she falls behind to the amount of 80 days, all the days she falls behind in eight years are 80.

17 And the year is accurately completed in conformity with their world-stations and the stations of the sun, which rise from the doors through which the sun rises and sets 30 days.

[Chapter 75]

1 And the leaders of the heads of the (ten) thousands, who are in charge of the whole creation and over all the stars, have also to do with the four days of the year which are not counted in the yearly calendar, being not separated from their office, according to the reckoning of the year, and these render service on the four days which are not counted in the reckoning of the year.

2 And because of them men go wrong in them, for those luminaries truly render service to the stations of the world, one in the first door, one on the third door of heaven, one in the fourth door, and one in the sixth door, and the exactness of the year is accomplished through its separate three hundred and sixty-four stations.

3 For the signs and the times and the years and the days the angel Uriel showed to me, whom the Lord of glory has set for ever over all the luminaries of heaven, in heaven and in the world, that they should rule on the face of heaven and be seen on the earth, and be leaders for the day via the sun and the night via the moon, and stars, and all the ministering creatures which make their revolution in all the chariots of heaven.

4 In like manner, twelve doors Uriel showed me, open in the sphere (disc) of the sun's chariot in heaven, through which the rays of the sun break out; and from them is warmth diffused over the earth, when they are opened at their appointed seasons.

5 And there are openings for the wind and the spirit of dew that when they are opened, stand open in heaven at the ends of the earth.

6 As for the twelve doors in the heaven, at the ends of the earth, out of which go out the sun, moon, and stars, and all the works of heaven in the east and in the west; there are many windows open to the left and right of them,

7 And one window at its appointed season produces warmth, corresponding to the doors from which the stars come out as He has commanded them; and in which they are set, corresponding to their number.

8 And I saw chariots in heaven, running in the world, above those doors in which the stars that never set.

9 And one is larger than all the rest, and it is that that makes its course through the entire world.

[Chapter 76]

1 At the ends of the earth I saw twelve doors open to all quarters of heaven, from which the winds go out and blow over the earth.

2 Three of them are open on the face of heaven, and three in the west; and three on the right of heaven, and three on the left.

3 And the three first are those of the east, and three are of the north, and three, after those on the left, of the south, and three of the west.

4 Through four of these come winds of blessing and prosperity (peace), and from those eight come hurtful winds; when they are sent, they bring destruction on all the earth and the water on it, and on all who dwell on it, and on everything which is in the water and on the land.

5 And the first wind from those doors, called the east wind, comes out through the first door which is in the east, inclining towards the south; from it desolation, drought, heat, and destruction come out .

6 And through the second door in the middle comes what is fitting (right, correct), and there come rain and fruitfulness and prosperity and dew. And through the third door which lies toward the north comes cold and drought.

7 And after these, comes out the south winds through three doors; through the first door of them inclining to the east comes out a hot wind.

8 And through the middle door next to it there comes out fragrant smells, and dew and rain, and prosperity and health.

9 And through the third door which lies to the west dew comes out and also rain, locusts and desolation.

10 And from the seventh door in the east comes the north winds, and dew, rain, locusts and desolation.

11 And from the center door come health and rain and dew and prosperity; and through the third door in the west come cloud and hoar-frost, and snow and rain, and dew and locusts.

12 And after these came the four west winds; through the first door adjoining the north come out dew and hoar-frost, and cold and snow and frost.

13 And from the center door come out dew and rain, and prosperity and blessing.

14 And through the last door which adjoins the south, come drought and desolation, and burning and destruction. And the twelve doors of the four quarters of heaven are therewith completed, and all their laws and all their plagues and all their benefactions have I shown to you, my son Methuselah.

[Chapter 77]

1 And the first quarter is called the east, because it is the first; and the second, the south, because the Most High will descend there. From there will He who is blessed for ever descend.

2 And the west quarter is named the diminished, because there all the luminaries of the heaven wane and go down.

3 And the fourth quarter, named the north, is divided into three parts: the first of them is for the dwelling of men; and the second contains seas of water, and the abyss (deep) and forests and rivers, and darkness and clouds; and the third part contains the garden of righteousness.

4 I saw seven high mountains, higher than all the mountains which are on the earth: and from here comes hoar-frost, and days, seasons, and years pass away.

5 I saw seven rivers on the earth larger than all the rivers. One of them coming from the west pours its waters into the Great Sea.

6 And these two come from the north to the sea and pour their waters into the Erythraean Sea in the east.

7 And the remaining four come out on the side of the north to their own sea, two of them to the Erythraean Sea, and two into the Great Sea and some say they discharge themselves there into the desert.

8 I saw seven great islands in the sea and in the mainland, two in the mainland and five in the Great Sea.

[Chapter 78]

1 And the names of the sun are the following: the first Orjares, and the second Tomas.

2 And the moon has four names: the first name is Asonja, the second Ebla, the third Benase, and the fourth Erae.

3 These are the two great luminaries; their spheres (disc) are like the sphere (disc) of the heaven, and the size of the spheres (disc) of both is alike.

4 In the sphere (disc) of the sun there are seven portions of light which are added to it more than to the moon, and in fixed measurements it is transferred until the seventh portion of the sun is exhausted.

5 And they set and enter the doors of the west, and make their revolution by the north, and come out through the eastern doors on the face of heaven.

6 And when the moon rises one-fourteenth part appears in heaven, and on the fourteenth day the moon's light becomes full.

7 And fifteen parts of light are transferred to her until the fifteenth day when her light is full, according to the sign of the year, and she becomes fifteen parts, and the moon grows by an additional fourteenth parts.

8 And as the moon's waning decreases on the first day to fourteen parts of her light, on the second to thirteen parts of light, on the third to twelve, on the fourth to eleven, on the fifth to ten, on the sixth to nine, on the seventh to eight, on the eighth to seven, on the ninth to six, on the tenth to five, on the eleventh to four, on the twelfth to three, on the thirteenth to two, on the fourteenth to the half of a seventh, and all her remaining light disappears wholly on the fifteenth.

9 And in certain months the month has twenty-nine days and once twenty-eight.

10 And Uriel showed me another law: when light is transferred to the moon, and on which side it is transferred to her by the sun.

11 During all the period during which the moon is growing in her light, she is transferring it to herself when opposite to the sun during fourteen days her light is full in heaven, and when she is ablaze throughout, her light is full in heaven.

12 And on the first day she is called the new moon, for on that day the light rises on her.

13 She becomes full moon exactly on the day when the sun sets in the west, and from the east she rises at night, and the moon shines the whole night through until the sun rises over against her and the moon is seen over against the sun.

14 On the side whence the light of the moon comes out, there again she wanes until all the light vanishes and all the days of the month are at an end, and her sphere (disc) is empty, void of light.

15 And three months she makes of thirty days, and at her time she makes three months of twenty-nine days each, in which she accomplishes her

waning in the first period of time, and in the first door for one hundred and seventy-seven days.

16 And in the time of her going out she appears for three months consisting of thirty days each, and she appears for three months consisting of twenty-nine each.

17 By night she looks like a man for twenty days each time, and by day she appears like heaven, and there is nothing else in her save her light.

[Chapter 79]

1 And now, my son Methuselah, I have shown you everything, and the law of all the stars of heaven is completed.

2 And he showed me all the laws of these for every day, and for every season of every rule, and for every year, and for its going out, and for the order prescribed to it every month and every week.

3 And the waning of the moon which takes place in the sixth door, for in this sixth door her light is accomplished, and after that there is the beginning of the waning.

4 And the waning which takes place in the first door in its season, until one hundred and seventy-seven days are accomplished, calculated according to weeks, twenty-five weeks and two days.

5 She falls behind the sun and the order of the stars exactly five days in the course of one period, and when this place which you see has been traversed.

6 Such is the picture and sketch of every luminary which Uriel the archangel, who is their leader, showed to me.

[Chapter 80]

1 And in those days the angel Uriel answered and said to me: 'Behold, I have shown you everything, Enoch, and I have revealed everything to you that you should see this sun and this moon, and the leaders of the stars of heaven and all those who turn them, their tasks and times and departures.

2 And in the days of the sinners the years shall be shortened, and their seed shall be tardy on their lands and fields, and all things on the earth shall alter, and shall not appear in their time. And the rain shall be kept back, and heaven shall withhold it.

3 And in those times the fruits of the earth shall be backward, and shall not grow in their time, and the fruits of the trees shall be withheld in their time.

4 And the moon shall alter her customs, and not appear at her time.

5 And in those days the sun shall be seen and he shall journey in the evening on the extremity of the great chariot in the west and shall shine more brightly than accords with the order of light.

6 And many rulers of the stars shall transgress their customary order. And these shall alter their orbits and tasks, and not appear at the seasons prescribed to them.

7 And the whole order of the stars shall be concealed from the sinners, and the thoughts of those on the earth shall err concerning them, and they shall be altered from all their ways, they shall err and take them to be gods.

8 And evil shall be multiplied on them, and punishment shall come on them so as to destroy all.'

[Chapter 81]

1 And he said to me: 'Enoch, look at these heavenly tablets and read what is written on them, and mark every individual fact.'

2 And I looked at the heavenly tablets, and read everything which was written on it and understood everything, and read the book of all the deeds of mankind, and of all the children of flesh; that shall be on the earth to the end of generations.

3 And I blessed the great Lord the King of glory for ever, in that He has made all the works of the world, and I exalted the Lord because of His patience, and blessed Him because of the children of men (sons of Abraham).

4 And then I said: 'Blessed is the man who dies in righteousness and goodness, concerning whom there is no book of unrighteousness written, and against whom no day of judgment shall be found.'

5 And the seven holy ones brought me and placed me on the earth before the door of my house, and said to me: 'Declare everything to your son

Methuselah, and show to all your children that no flesh is righteous in the sight of the Lord, for He is their Creator.

6 For one year we will leave you with your son, until you give your last commands, that you may teach your children and record it for them, and testify to all your children; and in the second year they shall take you from their midst.

7 Let your heart be strong, for the good shall proclaim righteousness to the good; the righteous shall rejoice with the righteous, and shall wish one another well.

8 But the sinners shall die with the sinners, and the apostate shall go down with the apostate.

9 And those who practice righteousness shall die on account of the deeds of men, and be taken away on account of the deeds of the godless.'

10 And in those days they finished speaking to me, and I came to my people, blessing the Lord of the world.

[Chapter 82]

1 And now, my son Methuselah, all these things I am recounting to you and writing down for you! And I have revealed to you everything, and given you books concerning all these; so, my son Methuselah, preserve the books from your father's hand, and see that you deliver them to the generations of the world.

2 I have given wisdom to you and to your children, and those children to come, that they may give it to their children for generations. This wisdom namely that passes their understanding.

3 And those who understand it shall not sleep, but shall listen that they may learn this wisdom, and it shall please those that eat thereof better than good food.

4 Blessed are all the righteous, blessed are all those who walk in the way of righteousness and sin not as the sinners, in the numbering of all their days in which the sun traverses heaven, entering into and departing from the doors for thirty days with the heads of thousands of the order of the stars, together with the four which are within the calendar which divide the four portions of the year, which lead them and enter with them four days.

5 Owing to them men shall be at fault and not count them in the whole number of days of the year. Men shall be at fault, and not recognize them accurately.

6 For they belong to the calculations of the year and are truly recorded therein for ever, one in the first door and one in the third, and one in the fourth and one in the sixth, and the year is completed in three hundred and sixty-four days.

7 And the account of it is accurate and the recorded counting thereof is exact; for the luminaries, and months and festivals, and years and days, has Uriel shown and revealed to me, to whom the Lord of the whole creation of the world has subjected the host of heaven.

8 And he has power over night and day in heaven to cause the light to shine on men via the sun, moon, and stars, and all the powers of the heaven which revolve in their circular chariots. And these are the orders of the stars, which set in their places, and in their seasons and festivals and months.

9 And these are the names of those who lead them, who watch that they enter at their times, in their orders, in their seasons, in their months, in their periods of dominion, and in their positions.

10 Their four leaders who divide the four parts of the year enter first; and after them the twelve leaders of the orders who divide the months; and for the three hundred and sixty days there are heads over thousands who divide the days; and for the four days in the calendar there are the leaders which divide the four parts of the year.

11 And these heads over thousands are interspersed between leader and leader, each behind a station, but their leaders make the division.

12 And these are the names of the leaders who divide the four parts of the year which are ordained:

13 Milki'el, Hel'emmelek, and Mel'ejal, and Narel. And the names of those who lead them: Adnar'el, and Ijasusa'el, and 'Elome'el.

14 These three follow the leaders of the orders, and there is one that follows the three leaders of the orders which follow those leaders of stations that divide the four parts of the year. In the beginning of the year Melkejal rises first and rules, who is named Tam'aini and sun, and all the days of his dominion while he bears rule are ninety-one days.

15 And these are the signs of the days which are to be seen on earth in the days of his dominion: sweat, and heat; and calms; and all the trees bear fruit, and leaves are produced on all the trees, and the harvest of wheat, and the rose-flowers, and all the flowers which come out in the field, but the trees of the winter season become withered.

16 And these are the names of the leaders which are under them: Berka'el, Zelebs'el, and another who is added a head of a thousand, called Hilujaseph: and the days of the dominion of this leader are at an end.

17 The next leader after him is Hel'emmelek, whom one names the shining sun, and all the days of his light are ninety-one days.

18 And these are the signs of his days on the earth: glowing heat and dryness, and the trees ripen their fruits and produce all their fruits ripe and ready, and the sheep pair and become pregnant, and all the fruits of the earth are gathered in, and everything that is in the fields, and the winepress: these things take place in the days of his dominion.

19 These are the names, and the orders, and the leaders of those heads of thousands: Gida'ljal, Ke'el, and He'el, and the name of the head of a thousand which is added to them, Asfa'el: and the days of his dominion are at an end.

[Chapter 83]

1 And now, my son Methuselah, I will show you all my visions which I have seen, recounting them before you.

2 I saw two visions before I got married (took a wife), and the one was quite unlike the other: the first when I was learning to write: the second before I married (took) your mother, was when I saw a terrible vision.

3 And regarding them I prayed to the Lord. I had laid down in the house of my grandfather Mahalalel, when I saw in a vision how heaven collapsed and was carried off (removed, torn down) and fell to the earth.

4 And when it fell to the earth I saw how the earth was swallowed up in a great abyss, and mountains were suspended on mountains, and hills sank down on hills, and high trees were ripped from their stems, and hurled down and sunk in the abyss.

5 And then a word fell into my mouth, and I lifted up my voice to cry aloud, and said:

6 'The earth is destroyed.' And my grandfather Mahalalel woke me as I lay near him, and said to me: 'Why do you cry so, my son, and why do you make such moaning (lamentation)?'

7 And I recounted to him the whole vision which I had seen, and he said to me: 'You have seen a terrible thing , my son. Your dream (vision) is of a grave time and concerns the secrets of all the sin of the earth: it must sink into the abyss and be totally destroyed.

8 And now, my son, arise and pray to the Lord of glory, since you are a believer, that a remnant may remain on the earth, and that He may not destroy the whole earth.

9 My son, from heaven all this will come on the earth, and on the earth there will be great destruction.

10 After that I arose and prayed and implored and besought (God), and wrote down my prayer for the generations of the world, and I will show everything to you, my son Methuselah.

11 And when I had gone out below and seen the heaven, and the sun rising in the east, and the moon setting in the west, and a few stars, and the whole earth, and everything as He had known it in the beginning, then I blessed the Lord of judgment and exalted Him because He had made the sun to go out from the windows of the east, and he ascended and rose on the face of heaven, and set out and kept traversing the path shown to it.

[Chapter 84]

1 And I lifted up my hands in righteousness and blessed the Holy and Great One, and spoke with the breath of my mouth, and with the tongue of flesh, which God has made for the children of the flesh of men, that they should speak therewith, and He gave them breath and a tongue and a mouth that they should speak therewith:

2 Blessed be you, O Lord, King, Great and mighty in your greatness, Lord of the whole creation of heaven, King of kings and God of the whole world. And your power and kingship and greatness abide for ever and ever, and throughout all generations your dominion and all heavens are your throne for ever, and the whole earth your footstool for ever and ever.

3 For you have made and you rule all things, and nothing is too hard for you, wisdom never departs from the place of your throne, nor turns away from your presence. You know and see and hear everything, and there is nothing hidden from you for you see everything.

4 And now the angels of your heavens are guilty of trespass, and on the flesh of men abide your wrath until the great day of judgment.

5 And now, O God and Lord and Great King, I implore and beseech you to fulfill my prayer, to leave me a posterity on earth, and not destroy all the flesh of man, and make the earth without inhabitant, so that there should be an eternal destruction.

6 And now, my Lord, destroy from the earth the flesh which has aroused your wrath, but the flesh of righteousness and uprightness establish as an eternal plant bearing seed forever, and hide not your face from the prayer of your servant, O Lord.'

[Author's note: In chapter 85 and following, a series of animals is mentioned. These seem to refer to nations or ethnicities. For example, the eagles may refer to the Roman empire, the Islamic nation is represented by the asses, Abraham may be the white bull, Jacob is a sheep, Egyptians are wolves, and so on. See Daniel Chapter 10 for other like imagery.

Other writers have attempted to be more specific. Starting with the concept of Noah's three sons, Shem, Ham and Japheth, giving rise to all the animals or nations in Chapter 89, they link the white bull to Abraham; Abraham's son, Ishmael, to the wild ass; Isaac to the white bull; Esau to the wild boar; Jacob to the white sheep; the Assyrians to lions; The small lambs with open eyes to the Essenes; Jesus to the "sheep with the big horn"; and in 90.17, the final twelve shepherds represent the Christian era.]

[Chapter 85]

1 And after this I saw another dream, and I will show the whole dream to you, my son.

2 And Enoch lifted up his voice and spoke to his son Methuselah: 'I will speak to you, my son, hear my words. Incline your ear to the dream (vision) of your father.

3 Before I married (took) your mother Edna, I saw in a vision on my bed, and behold a bull came out from the earth, and that bull was white.

4 And after it came out a heifer, and along with this later came out two bulls, one of them black and the other red.

5 And that black bull gored the red one and pursued him over the earth, and then I could no longer see that red bull. But that black bull grew and that heifer went with him, and I saw that many oxen proceeded from him which resembled and followed him.

6 And that cow, that first one, went from the presence of that first bull in order to seek that red one, but found him not, and mourned with a great lamentation and sought him.

7 And I looked until that first bull came to her and quieted (calmed) her, and from that time onward she cried no more.

8 And after that she bore another white bull, and after him she bore many bulls and black cows.

9 And I saw in my sleep that white bull likewise grew and became a great white bull, and from him proceeded many white bulls, and they resembled him. And they began to father many white bulls, which resembled them, one following another.

[Chapter 86]

1 And again I looked with my eyes as I slept, and I saw the heaven above, and behold a star fell from heaven, and it arose and ate and pastured among those oxen (bulls).

2 And after that I saw the large and the black oxen (bulls), and behold they all changed their stalls and pastures and their heifers (cattle) , and began to live with each other.

3 And again I saw in the vision, and looked towards heaven, and behold I saw many stars descend and cast themselves down from heaven to that first star, and they became bulls among those cattle and pastured with them.

4 And I looked at them and saw they all let out their private (sexual) members, like horses, and began to mount the cows of the bulls (oxen), and they all became pregnant and bore elephants, camels, and asses.

5 And all the bulls (oxen) feared them and were frightened of them, and began to bite with their teeth and to devour, and to gore with their horns.

6 And, moreover, they began to devour those oxen; and behold all the children of the earth began to tremble and shake before them and to flee from them.

[Chapter 87]

1 And again I saw how they began to gore each other and to devour each other, and the earth began to cry aloud.

2 And I raised my eyes again to heaven, and I saw in the vision, and behold there came out from heaven beings who were like white men, and four went out from that place and three others with them.

3 And those three that had come out last grasped me by my hand and took me up, away from the generations of the earth, and raised me up to a high place, and showed me a tower raised high above the earth, and all the hills were lower.

4 And one said to me: 'Remain here until you see everything that befalls those elephants, camels, and asses, and the stars and the oxen, and all of them.'

[Chapter 88]

1 And I saw one of those four who had come out first, and he seized that first star which had fallen from heaven, and bound it hand and foot and cast it into an abyss; now that abyss was narrow and deep, and horrible and dark.

2 And one of them drew a sword, and gave it to those elephants and camels and asses then they began to smite each other, and the whole earth shook because of them.

3 And as I was beholding in the vision one of those four who had come out stoned them from heaven, and gathered and took all the great stars whose private (sexual) members were like those of horses, and bound them all hand and foot, and threw them in an abyss of the earth.

[Chapter 89]

1 And one of those four went to that white bull and instructed him in a secret, and he was terrified: he was born a bull and became a man, and built for himself a great vessel and dwelt on it.

2 And three bulls dwelt with him in the vessel and they were covered over. And again I raised my eyes towards heaven and saw a high roof, with seven water torrents on it, and those torrents flowed with much water into an enclosure. And I looked again, and behold fountains were opened on the surface of that great enclosure, and the water began to bubble and swell and rise on the surface, and I saw that enclosure until all its surface was covered with water.

3 And the water, the darkness, and mist increased on it; and as I looked at the height of that water, the water had risen above the height of the enclosure, and was streaming over the enclosure, and it stood on the earth.

4 And all the cattle of the enclosure were gathered together until I saw how they sank and were swallowed up and perished in that water.

5 But that vessel floated on the water, while all the oxen (bulls) and elephants and camels and asses sank to the bottom with all the animals, so that I could no longer see them, and they were not able to escape, but perished and sank into the depths.

6 And again I watched in the vision until those water torrents were removed from that high roof, and the chasms of the earth were leveled up and other abysses were opened.

7 Then the water began to run down into these abysses, until the earth became visible; but that vessel settled on the earth, and the darkness retired and light appeared.

8 But that white bull which had become a man came out of that vessel, and the three bulls with him, and one of those three was white like that bull, and one of them was red as blood, and one black; and that white bull departed from them.

9 And they began to bring out beasts of the field and birds, so that there arose different genera: lions, tigers, wolves, dogs, hyenas, wild boars, foxes, squirrels, swine, falcons, vultures, kites, eagles, and ravens; and among them was born a white bull.

10 And they began to bite one another; but that white bull which was born among them fathered a wild ass and a white bull with it, and the wild asses multiplied.

11 But that bull which was born from him fathered a black wild boar and a white sheep; and the former fathered many boars, but the sheep gave birth to twelve sheep.

12 And when those twelve sheep had grown, they gave up one of them to the asses, and the asses again gave up that sheep to the wolves, and that sheep grew up among the wolves.

13 And the Lord brought the eleven sheep to live with it and to pasture with it among the wolves and they multiplied and became many flocks of sheep.

14 And the wolves began to fear them, and they oppressed them until they destroyed their little ones, and they threw their young into a deep river, but those sheep began to cry aloud on account of their little ones, and to complain to their Lord.

15 And a sheep which had been saved from the wolves fled and escaped to the wild asses; and I saw the sheep how they lamented and cried, and besought their Lord with all their might, until that Lord of the sheep descended at the voice of the sheep from a high abode, and came to them and pastured them.

16 And He called that sheep which had escaped the wolves, and spoke with it concerning the wolves that it should admonish them not to touch the sheep.

17 And the sheep went to the wolves according to the word of the Lord, and another sheep met it and went with it, and the two went and entered together into the assembly of those wolves, and spoke with them and admonished them not to touch the sheep from then on.

18 And on it I saw the wolves, and how they more harshly oppressed the sheep with all their power; and the sheep cried aloud.

19 And the Lord came to the sheep and they began to beat those wolves, and the wolves began to make lamentation; but the sheep became quiet and ceased to cry out.

20 And I saw the sheep until they departed from among the wolves; but the eyes of the wolves were blinded, and the wolves departed in pursuit of the sheep with all their power.

21 And the Lord of the sheep went with them, as their leader, and all His sheep followed Him.

22 And his face was dazzling and glorious and terrible to behold. But the wolves began to pursue those sheep until they reached a sea of water.

23 And that sea was divided, and the water stood on this side and on that before their face, and their Lord led them and placed Himself between them and the wolves.

24 And as those wolves had not yet seen the sheep, they proceeded into the midst of that sea, and the wolves followed the sheep, and those wolves ran after them into that sea.

25 And when they saw the Lord of the sheep, they turned to flee before His face, but that sea gathered itself together, and became as it had been created, and the water swelled and rose until it covered the wolves.

26 And I watched until all the wolves who pursued those sheep perished and were drowned.

27 But the sheep escaped from that water and went out into a wilderness, where there was no water and no grass; and they began to open their eyes and to see;

28 And I saw the Lord of the sheep pasturing them and giving them water and grass, and that sheep going and leading them.

29 And the sheep ascended to the summit of that high rock, and the Lord of the sheep sent it to them. And after that I saw the Lord of the sheep who stood before them, and His appearance was great and terrible and majestic, and all those sheep saw Him and were afraid before His face.

30 And they all feared and trembled because of Him, and they cried to that sheep which was among them:

31 'We are not able to stand before our Lord or to behold Him.' And that sheep which led them again ascended to the summit of that rock, but the

sheep began to be blinded and to wander from the way which he had showed them, but that sheep did not realize it.

32 And the Lord of the sheep was very angry with them, and that sheep discovered it, and went down from the summit of the rock, and came to the sheep, and found the greatest part of them blinded and fallen away.

33 And when they saw it they feared and trembled at its presence, and desired to return to their folds. And that sheep took other sheep with it, and came to those sheep which had fallen away, and began to slay them; and the sheep feared its presence, and thus that sheep brought back those sheep that had fallen away, and they returned to their folds.

34 And I saw in this vision until that sheep became a man and built a house for the Lord of the sheep, and placed all the sheep in that house.

35 And I saw until this sheep which had met that sheep which led them fell asleep (died); and I saw until all the great sheep perished and little ones arose in their place, and they came to a pasture, and approached a stream of water.

36 Then that sheep, their leader which had become a man, withdrew from them and fell asleep (died), and all the sheep looked for it (sought it) and cried over it with a great crying.

37 And I saw until they left off crying for that sheep and crossed that stream of water, and there arose the two sheep as leaders in the place of those which had led them and fallen asleep.

38 And I saw until the sheep came to a good place, and a pleasant and glorious land, and I saw until those sheep were satisfied; and that house stood among them in the (green) pleasant land.

39 And sometimes their eyes were opened, and sometimes blinded, until another sheep arose and led them and brought them all back, and their eyes were opened.

40 And the dogs and the foxes and the wild boars began to devour those sheep until the Lord of the sheep raised up another sheep, a ram from their midst, which led them.

41 And that ram began to butt on either side those dogs, foxes, and wild boars until he had destroyed them all.

42 And that sheep whose eyes were opened saw that ram, which was among the sheep, until it forsook its glory and began to butt those sheep, and trampled on them, and behaved itself unseemly.

43 And the Lord of the sheep sent the lamb to another lamb and raised it to being a ram and leader of the sheep instead of that ram which had forsaken its glory.

44 And it went to it and spoke to it alone, and raised it to being a ram, and made it the prince and leader of the sheep; but during all these things those dogs oppressed the sheep.

45 And the first ram pursued the second ram, and the second ram arose and fled before it; and I saw until those dogs pulled down the first ram.

46 And that second ram arose and led the little sheep. And those sheep grew and multiplied; but all the dogs, and foxes, and wild boars feared and fled before it, and that ram butted and killed the wild beasts, and those wild beasts had no longer any power among the sheep and robbed them no more of anything.

47 And that ram fathered many sheep and fell asleep; and a little sheep became ram in its place, and became prince and leader of those sheep.

48 And that house became great and broad, and it was built for those sheep: and a high and great tower was built on the house for the Lord of the sheep, and that house was low, but the tower was elevated and high, and the Lord of the sheep stood on that tower and they offered a full table before him.

49 And again I saw those sheep that they again erred and went many ways, and forsook that their house, and the Lord of the sheep called some from among the sheep and sent them to the sheep, but the sheep began to slay them.

50 And one of them was saved and was not slain, and it sped away and cried aloud over the sheep; and they sought to slay it, but the Lord of the sheep saved it from the sheep, and brought it up to me, and caused it to live there.

51 And many other sheep He sent to those sheep to testify to them and lament over them.

52 And after that I saw that when they forsook the house of the Lord and His tower they fell away entirely, and their eyes were blinded; and I saw the Lord of the sheep how He worked much slaughter among them in their herds until those sheep invited that slaughter and betrayed His place.

53 And He gave them over into the hands of the lions and tigers, and wolves and hyenas, and into the hand of the foxes, and to all the wild beasts, and those wild beasts began to tear in pieces those sheep.

54 And I saw that He forsook their house and their tower and gave them all into the hand of the lions, to tear and devour them, into the hand of all the wild beasts.

55 And I began to cry aloud with all my power, and to appeal to the Lord of the sheep, because the sheep were being devoured by all the wild beasts.

56 But He remained unmoved, though He saw it, and rejoiced that they were devoured and swallowed and robbed, and left them to be devoured in the hand of all the beasts.

57 And He called seventy shepherds, and gave those sheep to them that they might pasture them, and He spoke to the shepherds and their companions: 'Let each individual of you pasture the sheep from now on, and everything that I shall command you that do you.

58 And I will deliver them over to you duly numbered, and tell you which of them are to be destroyed-and them you will destroy.' And He gave over to them those sheep.

59 And He called another and spoke to him: 'Observe and mark everything that the shepherds will do to those sheep; for they will destroy more of them than I have commanded them.

60 And every excess and the destruction which will be done through the shepherds, record how many they destroy according to my command, and how many according to their own caprice; record against every individual shepherd all the destruction he effects.

61 And read out before me by number how many they destroy, and how many they deliver over for destruction, that I may have this as a testimony against them, and know every deed of the shepherds, that I may comprehend and see what they do, whether or not they abide by my command which I have commanded them.

62 But they shall not know it, and you shall not declare it to them, nor admonish them, but only record against each individual all the destruction which the shepherds effect each in his time and lay it all before me.'

63 And I saw until those shepherds pastured in their season, and they began to slay and to destroy more than they were bidden, and they delivered those sheep into the hand of the lions.

64 And the lions and tigers ate and devoured the greater part of those sheep, and the wild boars ate along with them; and they burned that tower and demolished that house.

65 And I became very sorrowful over that tower because that house of the sheep was demolished, and afterwards I was unable to see if those sheep entered that house.

66 And the shepherds and their associates delivered over those sheep to all the wild beasts, to devour them, and each one of them received in his time a definite number, it was written by the other in a book how many each one of them destroyed of them.

67 And each one slew and destroyed many more than was prescribed; and I began to weep and lament on account of those sheep.

68 And thus in the vision I saw that one who wrote, how he wrote down every one that was destroyed by those shepherds, day by day, and carried up and laid down and showed actually the whole book to the Lord of the sheep - everything that they had done, and all that each one of them had made away with, and all that they had given over to destruction.

69 And the book was read before the Lord of the sheep, and He took the book from his hand and read it and sealed it and laid it down.

70 And I saw how the shepherds pastured for twelve hours, and behold three of those sheep turned back and came and entered and began to build up all that had fallen down of that house; but the wild boars tried to hinder them, but they were not able.

71 And they began again to build as before, and they raised up that tower, and it was named the high tower; and they began again to place a table before the tower, but all the bread on it was polluted and not pure.

72 And as touching all this the eyes of those sheep were blinded so that they saw not, and the eyes of their shepherds likewise were blinded; and they delivered them in large numbers to their shepherds for destruction, and they trampled the sheep with their feet and devoured them.

73 And the Lord of the sheep remained unmoved until all the sheep were dispersed over the field and mingled with the beasts, and the shepherds did not save them out of the hand of the beasts.

74 And this one who wrote the book carried it up, and showed it and read it before the Lord of the sheep, and implored Him on their account, and besought Him on their account as he showed Him all the doings of the shepherds, and gave testimony before Him against all the shepherds.

75 And he took the actual book and laid it down beside Him and departed.

[Chapter 90]

1 And I saw until that in this manner thirty-five shepherds undertook the pasturing of the sheep, and they completed their periods as did the first; and others received them into their hands, to pasture them for their period, each shepherd in his own period.

2 And after that I saw in my vision all the birds of heaven coming, the eagles, the vultures, the kites, the ravens; but the eagles led all the birds; and they began to devour those sheep, and to pick out their eyes and to devour their flesh.

3 And the sheep cried out because their flesh was being devoured by the birds, and as for me I looked and lamented in my sleep over that shepherd who pastured the sheep.

4 And I saw until those sheep were devoured by the dogs and eagles and kites, and they left neither flesh nor skin nor sinew remaining on them until only their bones stood there; and their bones too fell to the earth and the sheep became few.

5 And I saw until that twenty-three had undertaken the pasturing and completed in their many periods fifty-eight times.

6 But behold lambs were borne by those white sheep, and they began to open their eyes and to see, and to cry to the sheep.

7 They cried to them, but they did not hearken to what they said to them, but were very deaf, and their eyes were very blinded.

8 And I saw in the vision how the ravens flew on those lambs and took one of those lambs, and dashed the sheep in pieces and devoured them.

9 And I saw until horns grew on those lambs, and the ravens cast down their horns; and I saw until there sprouted a great horn of one of those sheep, and their eyes were opened.

10 And it looked at them and their eyes opened, and it cried to the sheep, and the rams saw it and all ran to it.

11 And notwithstanding all this, those eagles and vultures and ravens and kites kept on tearing the sheep and swooping down on them and devouring them until the sheep remained silent, but the rams lamented and cried out.

12 And those ravens fought and battled with it and sought to lay low its horn, but they had no power over it.

13 All the eagles and vultures and ravens and kites were gathered together, and there came with them all the sheep of the field, they all came together, and helped each other to break that horn of the ram.

14 And I saw that man, who wrote down the names of the shepherds and brought them up before the Lord of the sheep, came, and he helped that ram and showed it everything; its help was coming down.

15 And I looked until that Lord of the sheep came to them angry, all those who saw him ran, and they all fell into the shadow in front of Him.

16 All the eagles and vultures and ravens and kites, gathered together and brought with them all the wild sheep, and they all came together and helped one another in order to dash that horn of the ram in pieces.

17 And I looked at that man, who wrote the book at the command of the Lord, until he opened that book of the destruction that those last twelve shepherds had done. And he showed, in front of the Lord of the sheep, that they had destroyed even more than those before them had.

18 And I looked and the Lord of the sheep came to them and took the Staff of His Anger and struck the Earth. And the Earth was split. And all the

animals, and the birds of the sky, fell from those sheep and sank in the earth, and it closed over them.

19 And I saw until a great sword was given to the sheep, and the sheep proceeded against all the beasts of the field to slay them, and all the beasts and the birds of the heaven fled before their face. And I saw that man, who wrote the book according to the command of the Lord, until he opened that book concerning the destruction which those twelve last shepherds had wrought, and showed that they had destroyed much more than their predecessors, before the Lord of the sheep. And I saw until the Lord of the sheep came to them and took in His hand the staff of His wrath, and smote the earth, and the earth clave asunder, and all the beasts and all the birds of heaven fell from among those sheep, and were swallowed up in the earth and it covered them.

20 And I saw until a throne was erected in the pleasant land, and the Lord of the sheep sat Himself on it, and the other took the sealed books and opened those books before the Lord of the sheep.

21 And the Lord called those men, the seven first white ones, and commanded that they should bring before Him, beginning with the first star which led the way, all the stars whose private members were like those of horses, and they brought them all before Him.

22 And He said to that man who wrote before Him, being one of those seven white ones, and said to him: 'Take those seventy shepherds to whom I delivered the sheep, and who taking them on their own authority slew more than I commanded them.'

23 And behold they were all bound, I saw, and they all stood before Him.

24 And the judgment was held first over the stars, and they were judged and found guilty, and went to the place of condemnation, and they were cast into an abyss, full of fire and flaming, and full of pillars of fire.

25 And those seventy shepherds were judged and found guilty, and they were cast into that fiery abyss.

26 And I saw at that time how a like abyss was opened in the midst of the earth, full of fire, and they brought those blinded sheep, and they were all judged and found guilty and cast into this fiery abyss, and they burned; now this abyss was to the right of that house.

27 And I saw those sheep burning and their bones burning.

28 And I stood up to see until they folded up that old house; and carried off all the pillars, and all the beams and ornaments of the house were at the same time folded up with it, and they carried it off and laid it in a place in the south of the land.

29 And I saw until the Lord of the sheep brought a new house greater and loftier than that first, and set it up in the place of the first which had been folded up; all its pillars were new, and its ornaments were new and larger than those of the first, the old one which He had taken away, and all the sheep were within it.

30 And I saw all the sheep which had been left, and all the beasts on the earth, and all the birds of heaven, falling down and doing homage to those sheep and making petition to and obeying them in every thing.

31 And thereafter those three who were clothed in white and had seized me by my hand [who had taken me up before], and the hand of that ram also seizing hold of me, they took me up and set me down in the midst of those sheep before the judgment took place.

32 And those sheep were all white, and their wool was abundant and clean.

33 And all that had been destroyed and dispersed, and all the beasts of the field, and all the birds of heaven, assembled in that house, and the Lord of the sheep rejoiced with great joy because they were all good and had returned to His house.

34 And I saw until they laid down that sword, which had been given to the sheep, and they brought it back into the house, and it was sealed before the presence of the Lord, and all the sheep were invited into that house, but it held them not.

35 And the eyes of them all were opened, and they saw the good, and there was not one among them that did not see.

36 And I saw that the house was large and broad and very full.

37 And I saw that a white bull was born, with large horns and all the beasts of the field and all the birds of the air feared him and made petition to him all the time.

38 And I saw until all their generations were transformed, and they all became white bulls; and the first among them became a lamb, and that lamb became a great animal and had great black horns on its head; and the Lord of the sheep rejoiced over it and over all the oxen.

39 And I slept in their midst: And I awoke and saw everything.

40 This is the vision which I saw while I slept, and I awoke and blessed the Lord of righteousness and gave Him glory.

41 Then I wept greatly and my tears ceased not until I could no longer endure it; when I saw, they flowed on account of what I had seen; for everything shall come and be fulfilled, and all the deeds of men in their order were shown to me.

42 On that night I remembered the first dream, and because of it I wept and was troubled-because I had seen that vision.

[Author's note: As this section was interpreted from a Jewish point of reference, many have assumed the 'large horn' was Judas Maccabee. In the Christian frame of reference, the same symbol was Jesus Christ.]

[Note from editor: at this point, the time frame and text flow becomes non sequitur. It appears the codex was not kept in sequence here. Thus, the translated pages are out of sequence. The flow of time and occurrences seems to follow the pattern listed:

91:6 to 92.1 through 92:5 then jumps to 93:1. The flow then continues from 93:1 to 93:10 and then jumps to 91:7. From 91:7 the text continues to 91:19. It then picks up again at 93:11 and continues.

If one were to attempt to put this section into a time line, the interval would link together in some fashion resembling the following:

Ten Weeks of Judgment

WEEK 1	Judgment & righteousness	93.3	Enoch's time Antediluvian
WEEK 2	Judgment & cleansing	93.4	Noah's time and the great flood
WEEK 3	Righteousness is planted	93.5	Abraham's time
WEEK 4	Law for all generations	93.6	Moses' time
WEEK 5	House of Glory	93.7	Solomon's time
WEEK 6	Jesus ascends, temple burned, elect scattered	93.8	Jesus'

time				
WEEK 7 Our time	Apostate generation	Judgment of Fire	93.9 - 91.11	
WEEK 8 Future time	A sword 91.12–13 New house, new heaven & earth			
WEEK 9 time	The righteous judgment revealed	91.14	The judgment	
WEEK 10	God's power is forever	91.15-16	Eternal time	

When reading the text from this point to the end of chapter 93 one should keep this flow in mind.]

[Chapter 91]

1 And now, my son Methuselah, call to me all your brothers and gather together to me all the sons of your mother; for the word calls me, and the spirit is poured out on me, that I may show you everything that shall befall you for ever.'

2 And thereon Methuselah went and summoned to him all his brothers and assembled his relatives.

3 And he spoke to all the children of righteousness and said: 'Hear, you sons of Enoch, all the words of your father, and hearken, as you should, to the voice of my mouth; for I exhort you and say to you, beloved:

4 Love righteousness and walk in it, and draw near to righteousness without a double heart, and do not associate with those of a double heart, but walk in righteousness, my sons. And it shall guide you on good paths. And righteousness shall be your companion.'

5 'For I know that violence must increase on the earth, and a great punishment will be executed on the earth, it shall be cut off from its roots, and its whole construct will be destroyed.

6 And unrighteousness shall again be complete on the earth, and all the deeds of unrighteousness and of violence and sin shall prevail a second time.

7 And when sin and unrighteousness and blasphemy and violence in all kinds of deeds increase, and apostasy and transgression and uncleanness increase; a great chastisement shall come from heaven on all these, and the holy Lord will come out with wrath and chastisement to execute judgment on earth.

8 In those days violence shall be cut off from its roots, and the roots of unrighteousness together with deceit, and they shall be destroyed from under heaven.

9 And all the idols of the heathen shall be abandoned. And the temples burned with fire, and they shall remove them from the whole earth; and the heathen shall be cast into the judgment of fire, and shall perish in wrath and in grievous judgment for ever.

10 And the righteous shall arise from their sleep, and wisdom shall arise and be given to them.

11 And after that the roots of unrighteousness and those who plan violence and those who commit blasphemy shall be cut off, and the sinners shall be destroyed by the sword.

12 And after this there will be another week; **the eighth**, that of righteousness, and a sword will be given to it so that the Righteous Judgment may be executed on those who do wrong, and the sinners will be handed over into the hands of the righteous.

13 And, at its end, they will acquire Houses because of their righteousness, and a House will be built for the Great King in Glory, forever.

14 And after this, in the **ninth week**, the Righteous Judgment will be revealed to the whole world. And all the deeds of the impious will vanish from the whole Earth. And the world will be written down for destruction and all men will look to the Path of Uprightness.

15 And, after this, in the **tenth week**, in the seventh part, there will be an Eternal Judgment that will be executed on the Watchers and the Great Eternal Heaven that will spring from the midst of the Angels.

16 And the First Heaven will vanish and pass away and a New Heaven will appear, and all the Powers of Heaven will shine forever, with light seven times as bright.

17 And after this, there will be many weeks without number, forever, in goodness and in righteousness. And from then on sin will never again be mentioned.

18 And now I tell you, my sons, and show you, the paths of righteousness and the paths of violence. I will show them to you again that you may know what will come to pass.

19 And now, hearken to me, my sons, and walk in the paths of righteousness, and walk not in the paths of violence; for all who walk in the paths of unrighteousness shall perish for ever.'

[Chapter 92]

1 The book written by Enoch {Enoch indeed wrote this complete doctrine of wisdom, (which is) praised of all men and a judge of all the earth} for all my

children who shall live on the earth. And for the future generations who shall observe righteousness and peace.

2 Let not your spirit be troubled on account of the times; for the Holy and Great One has appointed days for all things.

3 And the righteous one shall arise from sleep, [Shall arise] and walk in the paths of righteousness, and all his path and conversation shall be in eternal goodness and grace.

4 He will be gracious to the righteous and give him eternal righteousness, and He will give him power so that he shall be (endowed) with goodness and righteousness. And he shall walk in eternal light.

5 And sin shall perish in darkness for ever, and shall no more be seen from that day for evermore.

[Chapter 93]

(Author's Note: Chapters 91 - 93 recount and expand on the events listed in the following weeks of prophecy. The explanation of the event are scattered in chapters 91 - 93, however, the list of events are stated clearly in the following list of week in chapter 93).

1 And after that Enoch both gave and began to recount from the books. And Enoch said:

2 'Concerning the children of righteousness and concerning the elect of the world, and concerning the plant of righteousness, I will speak these things. I Enoch will declare (them) to you, my sons, according to that which appeared to me in heavenly vision, and which I have known through the word of the holy angels, and have learned from heavenly tablets.'

3 And Enoch began to recount from the books and said: 'I was born the seventh in the first week, able judgment and righteousness still endured.

4 And after me there shall arise in the second week great wickedness, and deceit shall have sprung up; and in it there shall be the first end.

5 And in it a man shall be saved; and after it is ended unrighteousness shall grow up, and a law shall be made for the sinners. And after that in the third week at its close a man shall be elected as the plant of righteous judgment, and his posterity shall become the plant of righteousness for evermore.

6 And after that in the fourth week, at its close, visions of the holy and righteous shall be seen, and a law for all generations and an enclosure shall be made for them.

7 And after that in the fifth week, at its close, the house of glory and dominion shall be built for ever.

8 And after that in the sixth week, all who live in it shall be blinded, and the hearts of all of them shall godlessly forsake wisdom. And in it a man shall ascend; and at its close the house of dominion shall be burned with fire, and the whole race of the chosen root shall be dispersed.

9 And after that in the seventh week shall an apostate generation arise, and many shall be its deeds, and all its deeds shall be apostate.

10 And at its end shall be elected, the elect righteous of the eternal plant of righteousness shall be chosen to receive sevenfold instruction concerning all His creation.

11 For who is there of all the children of men that is able to hear the voice of the Holy One without being troubled? And who can think His thoughts? Who is there that can behold all the works of heaven?

12 And how should there be one who could behold heaven, and who is there that could understand the things of heaven and see a soul or a spirit and could tell of it, or ascend and see all their ends and think them or do like them?

13 And who is there of all men that could know what is the breadth and the length of the earth, and to whom has the measurement been shown of all of them?

14 Or is there any one who could discern the length of the heaven and how great is its height, and on what it is founded, and how great is the number of the stars, and where all the luminaries rest?

[Chapter 94]

1 And now I say to you, my sons, love righteousness and walk in it; because the paths of righteousness are worthy of acceptation, but the paths of unrighteousness shall suddenly be destroyed and vanish.

2 And to certain men of a generation shall the paths of violence and of death be revealed, and they shall hold themselves afar from them, and shall not follow them.

3 And now I say to you, the righteous, walk not in the paths of wickedness, nor in the paths of death, and draw not near to them, lest you be destroyed.

4 But seek and choose for yourselves righteousness and an elect life, and walk in the paths of peace, and you shall live and prosper.

5 And hold (keep) my words in the thoughts of your hearts, and permit them not to be erased from your hearts; for I know that sinners will tempt men to evilly entreat wisdom, so that no place may be found for her, and temptation will increase.

6 Woe to those who build unrighteousness and oppression and lay deceit as a foundation; for they shall be suddenly overthrown, and they shall have no peace.

7 Woe to those who build their houses with sin; for from all their foundations shall they be overthrown, and by the sword shall they fall. And those who acquire gold and silver shall suddenly perish in the judgment.

8 Woe to you, you rich, for you have trusted in your riches, and from your riches shall you depart, because you have not remembered the Most High in the days of your riches.

9 You have committed blasphemy and unrighteousness, and have become ready for the day of slaughter, and the day of darkness and the day of the great judgment.

10 Thus I speak and tell you: He who has created you will overthrow you, and for your fall there shall be no compassion, and your Creator will rejoice at your destruction.

11 And your righteousness shall be a reproach to the sinners and the godless in those days.

[Chapter 95]

1 Would that my eyes were rain clouds of water that I might weep over you, and pour down my tears as a cloud of water, that I might rest from my trouble of heart!

2 Who has permitted you to practice reproaches and wickedness? And so judgment shall overtake you, sinners.

3 You, righteous! Fear not the sinners, for again the Lord will deliver them into your hands, that you may execute judgment on them according to your desires.

4 Woe to you who speak against God (fulminate anathemas) which cannot be removed (reversed) - healing shall be far from you because of your sins.

5 Woe to you who repay your neighbor with evil; for you shall be repaid according to your works.

6 Woe to you, lying witnesses, and to those who weigh out injustice, for you shall suddenly perish.

7 Woe to you, sinners, for you persecute the righteous; for you shall be delivered up and persecuted because of injustice, and your yoke shall be heavy on you.

[Chapter 96]

1 Be hopeful, you righteous; for suddenly shall the sinners perish before you, and you shall have lordship over them, according to your desires.

2 And in the day of the tribulation of the sinners, your children shall mount and rise as eagles, and your nests shall be higher than the vultures'. You shall ascend as badgers and enter the crevices of the earth, and the clefts of the rock for ever before the unrighteous. And the satyrs (sirens) shall sigh and weep because of you.

3 Wherefore fear not, you that have suffered, for healing shall be your portion, and a bright light shall enlighten you, and the voice of rest you shall hear from heaven.

4 Woe to you, you sinners, for your riches make you appear like the righteous, but your hearts convict you of being sinners, and this fact shall be a testimony against you for a memorial of your evil deeds.

5 Woe to you who devour the finest of the wheat, and drink wine in large bowls (the best of waters), and tread under foot the lowly (humble) with your might.

6 Woe to you who drink water from every fountain (drink water all the time), for suddenly shall you be consumed and wither away, because you have forsaken the fountain of life.

(Author's note: the above reference is a euphemism for promiscuity.)

7 Woe to you who work unrighteousness and deceit and blasphemy; it shall be a memorial against you for evil.

8 Woe to you, you mighty, who with might oppress the righteous; for the day of your destruction is coming. Many and good days shall come to the righteous in those days - in the day of your judgment.

[Chapter 97]

1 Believe, you righteous, that the sinners will become a shame and perish in the day of unrighteousness.

2 Be it known to you, you sinners, that the Most High is mindful of your destruction, and the angels of heaven rejoice over your destruction.

3 What will you do, you sinners, and where shall you flee on that day of judgment, when you hear the voice of the prayer of the righteous?

4 You shall fare like to them, against whom these words shall be a testimony: "You have been companions of sinners."

5 And in those days the prayer of the righteous shall reach to the Lord, and for you the days of your judgment shall come.

6 And all the words of your unrighteousness shall be read out before the Great Holy One, and your faces shall be covered with shame, and He will reject every work which is grounded on unrighteousness.

7 Woe to you, you sinners, who live on the middle of the ocean and on the dry land, whose remembrance is evil against you.

8 Woe to you who acquire silver and gold in unrighteousness and say: "We have become rich with riches and have possessions; and have acquired everything we have desired.

9 And now let us do what we purposed, for we have gathered silver, and many are the servants in our houses and our granaries are full to the brim as if with water."

10 Yea, and like water your lies shall flow away; for your riches shall not abide but quickly depart (go up) from you, for you have acquired it all in unrighteousness, and you shall be given over to a great curse.

[Chapter 98]

1 And now I swear to you, to the wise and to the foolish, that you shall see (have) many experiences on the earth.

2 For you men shall put on more adornments than a woman, and colored garments more than a young woman, like royalty and in grandeur and in power, and in silver and in gold and in purple, and in splendor and in food they shall be poured out as water.

3 Therefore they shall have neither knowledge nor wisdom, and because of this they shall die together with their possessions; and with all their glory and their splendor, and in shame and in slaughter and in great destitution, their spirits shall be thrown into the furnace of fire.

4 I have sworn to you, you sinners, as a mountain has not become a slave, and a hill does not become the servant of a woman, even so sin has not been sent on the earth, but man of himself has created it, and they that commit it shall fall under a great curse.

5 And barrenness has not been given to the woman, but on account of the deeds of her own hands she dies without children.

6 I have sworn to you, you sinners, by the Holy Great One, that all your evil deeds are revealed in heaven, and that none of your wrong deeds (of oppression) are covered and hidden.

7 And do not think in your spirit nor say in your heart that you do not know and that you do not see that every sin is recorded every day in heaven in the presence of the Most High.

8 From now on, you know that all your wrongdoing that you do will be written down every day, until the day of your judgment.

9 Woe to you, you fools, for through your folly you shall perish; and you do not listen to the wise so no good will come to you against the wise,

10 And so and now, know you that you are prepared for the day of destruction. Therefore do not hope to live, you sinners, but you shall depart and die; for there will be no ransom for you; because you are prepared for the day of the great judgment, for the day of tribulation and great shame for your spirits.

11 Woe to you, you obstinate of heart, who work wickedness and eat blood. Where do you have good things to eat and to drink and to be filled? From all the good things which the Lord the Most High has placed in abundance on the earth; therefore you shall have no peace.

(Author's note: The above reference to eating blood may indicate cannibalism.)

12 Woe to you who love the deeds of unrighteousness; wherefore do you hope for good for yourselves? You know that you shall be delivered into the hands of the righteous, and they shall cut off your necks and slay you, and have no mercy on you.

13 Woe to you who rejoice in the distress of the righteous; for no grave shall be dug for you.

14 Woe to you who say the words of the wise are empty; for you shall have no hope of life.

15 Woe to you who write down lying and godless words; for they write down their lies so that men may hear them and act godlessly towards their neighbor. Therefore they shall have no peace but die a sudden death.

[Chapter 99]

1 Woe to you who do godless acts, and praise and honor lies; you shall perish, and no happy life shall be yours.

2 Woe to them who pervert the words of righteousness, and transgress the eternal law, and count themselves as sinless. They shall be trodden under foot on the earth.

3 In those days make ready, you righteous, to raise your prayers as a memorial, and place them as a testimony before the angels, that they may place the sin of the sinners for a reminder before the Most High.

4 In those days the nations shall be stirred up, and the families of the nations shall arise on the day of destruction.

5 And in those days the destitute shall go and throw their children out, and they shall abandon them, so that their children shall perish because of them. They shall abandon their children that are still babies (sucklings), and not return to them, and shall have no pity on their loved ones.

6 Again, I swear to you, you sinners, that sin is prepared for a day of unceasing bloodshed.

7 And they who worship stones, and carved images of gold and silver and wood and stone and clay, and those who worship impure spirits and demons, and all kinds of idols not according to knowledge, shall get no manner of help from them.

8 And they shall become godless by reason of the folly of their hearts, and their eyes shall be blinded through the fear of their hearts and through visions in their ambitions (dreams).

9 Through these they shall become godless and fearful; for they shall have done all their work with lies, and shall have worshiped a stone, therefore in an instant shall they perish.

10 But in those days blessed are all they who accept the words of wisdom, and understand them, and observe the paths of the Most High, and walk in the path of His righteousness, and become not godless with the godless, for they shall be saved.

11 Woe to you who spread evil to your neighbors, for you shall be slain in Hell.

12 Woe to you who make your foundation that of deceitful (sin) and lies, and who cause bitterness on the earth; for they shall thereby be utterly consumed.

13 Woe to you who build your houses through the hard labor of others, and all their building materials are the bricks and stones of sin; I tell you, you shall have no peace.

14 Woe to them who reject the measure and eternal inheritance of their fathers and whose souls follow after idols; for they shall have no rest.

15 Woe to them who do unrighteous acts and help oppression, and kill their neighbors until the day of the great judgment, for He will throw down your glory.

16 For He shall throw down your glory, and bring affliction on your hearts, and shall arouse His fierce anger, and destroy you all with the sword; and all the holy and righteous shall remember your sins.

[Chapter 100]

1 And in those days in one place the fathers together with their sons shall kill one another and brothers shall fall in death together until the streams flow with their blood.

2 For a man shall not withhold his hand from killing his sons and his sons' sons, and the sinner shall not withhold his hand from his honored brother, from dawn until sunset they shall kill one another.

3 And the horse shall walk up to the breast in the blood of sinners, and the chariot shall be submerged to its height.

REV 14:20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

4 In those days the angels shall descend into the secret places and gather together into one place all those who brought down sin and the Most High will arise on that day of judgment to execute great judgment among sinners.

5 And over all the righteous and holy He will appoint guardians from among the holy angels to guard them as the apple of an eye, until He makes an end of all wickedness and all sin, and even if the righteous sleep a long sleep, they have nothing to fear.

6 And the wise men will seek the truth and they and their sons will understand the words of this book, and recognize that their riches shall not be able to save them or overcome their sins.

7 Woe to you sinners, on the day of strong anguish, you who afflict the righteous and burn them with fire; you shall be requited according to your works.

8 Woe to you, you obstinate of heart, who watch in order to devise wickedness; therefore shall fear come on you and there shall be none to help you.

9 Woe to you, you sinners, on account of the words of your mouth, and on account of the deeds of your hands which your godlessness as caused, in blazing flames burning worse than fire shall you burn.

10 And now, know that the angels will ask Him in heaven about your deeds and from the sun and from the moon and from the stars they will ask about your sins because on the earth you execute judgment on the righteous.

11 And He will summon to testify against you every cloud and mist and dew and rain; for they shall all be withheld from falling on you, and they shall be mindful of your sins.

12 And now give gifts to the rain that it cease not from falling on you, nor the dew, when it has received gold and silver from you that it may fall. When the hoar-frost and snow with their chilliness, and all the snow storms with all their plagues fall on you, in those days you shall not be able to stand before them.

[Chapter 101]

1 Observe heaven, you children of heaven, and every work of the Most High, and fear Him and work no evil in His presence.

2 If He closes the windows of heaven, and withholds the rain and the dew from falling on the earth on your account, what will you do then?

3 And if He sends His anger on you because of your deeds, you cannot petition Him; for you spoke proud and arrogant words against His righteousness, therefore you shall have no peace.

4 Don't you see the sailors of the ships, how their ships are tossed back and forth by the waves, and are shaken by the winds, and are in great trouble?

5 And therefore they are afraid because all their nice possessions go on the sea with them, and they have bad feelings in their heart that the sea will swallow them and they will perish therein.

6 Are not the entire sea and all its waters, and all its movements, the work of the Most High, and has He not set limits to its actions, and confined it throughout by the sand?

7 And at His reproof it fears and dries up, and all its fish die and all that is in it; but you sinners that are on the earth fear Him not.

8 Has He not made heaven and the earth, and all that is in it ? Who has given understanding and wisdom to everything that moves on the earth and in the sea?

9 Do not the sailors of the ships fear the sea? Yet you sinners do not fear the Most High.

[Chapter 102]

1 In those days if He sent a horrible fire on you, where will you flee, and where will you find deliverance? And when He launches out His Word against you will you not be shaken and afraid?

2 And all the luminaries shall be shaken with great fear, and all the earth shall be afraid and tremble and be alarmed.

3 And all the angels shall execute their commands and shall seek to hide themselves from the presence of He who is Great in Glory, and the children of earth shall tremble and shake; and you sinners shall be cursed for ever, and you shall have no peace.

4 Fear you not, you souls of the righteous, and fear not you who have died in righteousness.

5 And don't grieve if your soul has descended in to the grave in grief, and that in your life you were not rewarded according to your goodness, but wait for the day of the judgment of sinners and for the day of cursing and chastisement.

6 And when you die the sinners will say about you: "As we die, so die the righteous, and what benefit do they reap for their deeds?

7 See, even as we, so do they die in grief and darkness, and what have they more than we? From now on we are equal.

8 And what will they receive and what will they see for ever? Look, they too have died, and from now on for ever shall they see no light."

9 I tell you, you sinners, you are content to eat and drink, and rob and sin, and strip men naked, and acquire wealth and see good days.

10 Have you seen the righteous how their end was peace, that no violence is found in them until their death?

11 Nevertheless they died and became as though they had not been, and their spirits descended into Hell in tribulation.

[Chapter 103]

1 Now, therefore, I swear to the righteous, by the glory of the Great and Honored and Mighty One who reigns, I swear to you, I know this mystery.

2 I have read the heavenly tablets, and have seen the holy books, and have found written in it and inscribed regarding them.

3 That all goodness and joy and glory are prepared for them, and written down for the spirits of those who have died in righteousness, and that much good shall be given to you in reward for your labors, and that your lot is abundant beyond the lot of the living.

4 And the spirits of you who have died in righteousness shall live and rejoice, and your spirits shall not perish, nor shall your memory from before the face of the Great One to all the generations of the world, therefore no longer fear their abuse.

5 Woe to you, you sinners, when you have died, if you die in the abundance of your sins, and woe to those who are like you and say regarding you: "Blessed are the sinners, they have seen all their days.

6 And how they have died in prosperity and in wealth, and have not seen tribulation or murder in their life; and they have died in honor, and judgment has not been executed on them during their life."

7 You know that their souls will be made to descend into Hell and they shall be wracked in great tribulation.

8 And into darkness and chains and a burning flame where there is harsh judgment your spirits shall enter, and the great judgment shall be for all the generations of the world. Woe to you, for you shall have no peace.

9 The righteous and good who are alive, do not say: "In our troubled days we have worked hard and experienced every trouble, and met with much evil and been afflicted, and have become few and our spirit small.

10 And we have been destroyed and have not found any to help us even with a word. We have been tortured and destroyed, and not expect to live from day to day.

11 We hoped to be the head and have become the tail. We have worked hard and had no satisfaction in our labor; and we have become the food of the sinners and the unrighteous, and they have laid their yoke heavily on us.

12 They have ruled over us and hated us and hit us, and to those that hated us we have bowed our necks but they pitied us not.

13 We desired to get away from them that we might escape and be at rest, but found no place where we should flee and be safe from them.

14 We complained to the rulers in our tribulation, and cried out against those who devoured us, but they did not pay attention to our cries and would not listen to our voice.

15 And they helped those who robbed us and devoured us and those who made us few; and they concealed their oppression (wrongdoing), and they did not remove from us the yoke of those that devoured us and dispersed us and murdered us, and they concealed their murder, and did not remember that they had lifted up their hands against us."

[Chapter 104]

1 I swear to you, that in heaven the angels remember you for good before the glory of the Great One.

2 And your names are written before the glory of the Great One. Be hopeful; for before you were put to shame through sickness and affliction; but now you shall shine as the lights of heaven,

3 You shall shine and you shall be seen, and the doors of heaven shall be opened to you. And in your cry, cry for judgment, and it shall appear to you; for all your tribulation shall be visited on the rulers, and on all who helped those who plundered you.

4 Be hopeful, and do not throw away your hopes for you shall have great joy as the angels of heaven.

5 What will you have to do ? You shall not have to hide on the day of the great judgment and you shall not be found as sinners, and the eternal judgment shall not come to you for all the generations, eternally.

6 And now fear not, you righteous, when you see the sinners growing strong and prospering in their ways; do not be their companions, but keep away from their violence.

7 For you shall become companions of the hosts of heaven. And, although you sinners say: "All our sins shall not be found out and be written down," nevertheless they shall write down all your sins every day.

8 And now I show to you that light and darkness, day and night, see all your sins.

9 Do not be godless in your hearts, and do not lie and do not change the words of righteousness, nor say that the words of the Holy Great One are lies, nor praise or rely on your idols; for all your lying and all your godlessness (leads not to) come not from righteousness but (leads to) from great sin.

10 And now I know this mystery, that sinners will alter and pervert the words of righteousness in many ways, and will speak wicked words, and lie, and practice great deceits, and write books concerning their words.

11 But when they write down all my words truthfully in their languages, and do not change or omit any of my words but write them all down truthfully - all that I first testified concerning them.

12 Then, I know another mystery, that books will be given to the righteous and the wise to produce joy and righteousness and much wisdom.

13 And to them the books shall be given, and they shall believe them and rejoice over them, and then all the righteous who have learned from them all the paths of righteousness shall be paid back.'

[Chapter 105]

1 In those days the Lord called them (the wise and righteous) to testify to the children of earth concerning their wisdom: Show it to them; for you are their guides, and a recompense over the whole earth.

2 For I and my son will be united with them for ever in the paths of righteousness in their lives; and you shall have peace: rejoice, you children of righteousness. Amen.

[Chapter 106]

Fragment of the Book of Noah

1 And after some days my son Methuselah took a wife for his son, Lamech, and she became pregnant by him and bore a son. And his body was white as snow and red as the blooming of a rose, and the hair of his head and his long curls were white as wool, and his eyes beautiful.

2 And when he opened his eyes, he lit up the whole house like the sun, and the whole house was very bright.

3 And on it he levitated (arose) in the hands of the midwife, opened his mouth, and conversed with the Lord of righteousness.

4 And his father, Lamech, was afraid of him and fled, and came to his father Methuselah. And he said to him: 'I have begotten a strange son, different and unlike man, and resembling the sons of the God of heaven; and his nature is different and he is not like us, and his eyes are as the rays of the sun, and his face is glorious.

5 And it seems to me that he did not spring from me but from the angels, and I fear that in his days a wonder may be performed on the earth.

6 And now, my father, I am here to ask you and beg you that you may go to Enoch, our father, and learn from him the truth, for his dwelling-place is among the angels."

7 And when Methuselah heard the words of his son, he came to me to the ends of the earth; for he had heard that I was there, and he cried aloud, and I heard his voice and I came to him. And I said to him: 'Behold, here am I, my son, why have you come to me? '

8 And he answered and said: 'Because of a great cause of anxiety have I come to you, and because of a disturbing vision have I approached.

9 And now, my father, hear me. To Lamech, my son, there has been born a son, the like of whom there is none other, and his nature is not like man's nature, and the color of his body is whiter than snow and redder than the bloom of a rose, and the hair of his head is whiter than white wool, and his eyes are like the rays of the sun, and he opened his eyes and the whole house lit up.

10 And he levitated (arose) in the hands of the midwife, and opened his mouth and blessed the Lord of heaven.

11 And his father Lamech became afraid and fled to me, and did not believe that he was sprung from him, but that he was in the likeness of the angels of heaven; and now I have come to you that you may make known to me the truth.'

12 And I, Enoch, answered and said to him: 'The Lord will do a new thing on the earth, and this I have already seen in a vision, and make known to you that in the generation of my father Jared some of the angels of heaven violated the word of the Lord. And they commit sin and broke the law, and have had sex (united themselves) with women and committed sin with them, and have married some of them, and have had children by them.

13 And they shall produce on the earth giants not according to the spirit, but according to the flesh, and there shall be a great punishment on the earth, and the earth shall be cleansed from all impurity.

14 There shall come a great destruction over the whole earth, and there shall be a flood (deluge) and a great destruction for one year.

15 And this son who has been born to you shall be left on the earth, and his three children shall be saved with him: when all mankind that are on the earth shall die, he and his sons shall be saved.

16 And now make known to your son, Lamech, that he who has been born is in truth his son, and call his name Noah; for he shall be left to you, and he and his sons shall be saved from the destruction, which shall come on the earth on account of all the sin and all the unrighteousness, which shall be full (completed) on the earth in his days.

17 And after that (flood) there shall be more unrighteousness than that which was done before on the earth; for I know the mysteries of the holy ones; for He, the Lord, has showed me and informed me, and I have read (them) in heavenly tablets.

[Chapter 107]

1 And I saw written about them that generation after generation shall transgress, until a generation of righteousness arises, and transgression is destroyed and sin passes away from the earth, and all manner of good comes on it.

2 And now, my son, go and make known to your son Lamech that this son, which has been born, is in truth his son, and this is no lie.'

3 And when Methuselah had heard the words of his father Enoch, for he had shown to him everything in secret, he returned and showed those things to him and called the name of that son Noah; for he will comfort the earth after all the destruction.

[Chapter 108]

1 Another book which Enoch wrote for his son Methuselah and for those who will come after him, and keep the law in the last days.

2 You who have done good shall wait for those days until an end is made of those who work evil; and an end of the power of the wrongdoers.

3 And wait until sin has passed away indeed, for their names shall be blotted out of the book of life and out of the holy books, and their (children) seed shall be destroyed for ever, and their spirits shall be killed, and they shall cry and lament in a place that is a chaotic desert, and they shall be burned in the fire; for there is no earth there.

4 I saw something there like an invisible cloud; because it was so deep I could not look over it, and I saw a flame of fire blazing brightly, and things like shining mountains circling and sweeping back and forth.

5 And I asked one of the holy angels who was with me and said to him: 'What is this bright thing (shining)? For it is not heaven but there was only the flame of a blazing fire, and the voice of weeping and crying and moaning, lamenting, and agony.'

6 And he said to me: 'This place which you see are where the spirits of sinners and blasphemers, and of those who work wickedness, are cast and the spirits of those who pervert everything that the Lord has spoken through the mouth of the prophets and even the prophecies (things that shall be).

7 For some of them are written and inscribed above in heaven, in order that the angels may read them and know that which shall befall the sinners, and the spirits of the humble, and of those who have afflicted their bodies, and been recompensed by God; and of those who have been abused (put to shame) by wicked men:

8 Who love God and loved neither gold nor silver nor any of the good things which are in the world, but gave over their bodies to torture.

9 Who, since they were born, longed not after earthly food, but regarded everything as a passing breath, and lived accordingly, and the Lord tried them much, and their spirits were found pure so that they should bless His name.

10 And all the blessings destined for them I have recounted in the books. And he has assigned them their reward, because they have been found to love heaven more than their life in the world, and though they were trodden under foot by wicked men, and experienced abuse and reviling from them and were put to shame, they blessed Me.

11 And now I will summon the spirits of the good who belong to the generation of light, and I will transform those who were born in darkness, who in the flesh were not rewarded with such honor as their faithfulness deserved.

12 And I will bring out in shining light those who have loved My holy name, and I will seat each on the throne of his honor.

MAT 19:28 And Jesus said unto them, Verily I say unto you, That you which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.

13 And they shall shine for time without end; for righteousness is the judgment of God; because to the faithful He will give faithfulness in the habitation of upright paths.

14 And they shall see those who were born in darkness led into darkness, while the righteous shall shine. And the sinners shall cry aloud and see them shining, and they indeed will go where days and seasons are written down (prescribed) for them.'

THE BOOK OF JUBILEES
THE LITTLE GENESIS, THE APOCALYPSE OF MOSES

This is the history of how the days were divided and of the days of the law and of the testimony, of the events of the years, and of the weeks of years, of their Jubilees throughout all the years of the world, as the Lord spoke to Moses on Mount Sinai when he went up to receive the tablets of the law and the commandment, according to the voice of God when he said to him, "Go up to the top of the Mount."

[Chapter 1]

1 It happened in the first year of the exodus of the children of Israel out of Egypt, in the third month, on the sixteenth day of the month, that God spoke to Moses, saying, "Come up to Me on the Mountain, and I will give you two tablets of stone of the law and the commandment, which I have written, that you may teach them."
2 Moses went up into the mountain of God, and the glory of the Lord rested on Mount Sinai, and a cloud overshadowed it six days.
3 He called to Moses on the seventh day out of the middle of the cloud, and the appearance of the glory of the Lord was like a flame on the top of the mountain.
4 Moses was on the mountain forty days and forty nights, and God taught him the earlier and the later history of the division of all the days of the law and of the testimony.
5 He said, "Open your heart to every word which I shall speak to you on this mountain, and write them in a book in order that their generations may see how I have not forsaken them for all the evil which they have committed when they transgressed the covenant which I establish between Me and you for their generations this day on Mount Sinai.
6 It will come to pass when all these things come on them, that they will recognize that I am more righteous than they in all their judgments and in all their actions, and they will recognize that I have truly been with them.
7 Write all these words for yourself which I speak to you today, for I know their rebellion and their stubbornness, before I brought them into the land of

which I swore to their fathers, to Abraham and to Isaac and to Jacob, saying, " Unto your offspring will I give a land flowing with milk and honey.
8 They will eat and be satisfied, and they will turn to strange gods, to gods that cannot deliver them from any of their tribulation, and this witness shall be heard for a witness against them.
9 They will forget all My commandments, even all that I command them, and they will walk in the ways of the Gentiles, and after their uncleanness, and after their shame, and will serve their gods, and these will prove to them an offence and a tribulation and an sickness and a trap.
10 Many will perish and they will be taken captive, and will fall into the hands of the enemy, because they have forsaken My laws and My commandments, and the festivals of My covenant, and My sabbaths, and My holy place which I have made holy for Myself in their presence, and My tabernacle, and My sanctuary, which I have made holy for Myself in the midst of the land, that I should set My name on it, that it should reside there.
11 They will make themselves high places and places of worship and graven images. Each will worship graven images of his own making, Thus they will go astray. They will sacrifice their children to demons, and to all errors their hearts can work.
12 I will send witnesses to them that I may testify against them, but they will not hear. They will kill the witnesses. They will persecute those who seek the law, and they will abolish and change everything (in the Law) so as to work evil before My eyes.
13 I will hide My face from them. I will deliver them into the hand of the Gentiles. They will be captured like prey for their eating. I will remove them from the out of the land. I will scatter them among the Gentiles.
14 And they will forget My law and all My commandments and all My judgments. They will go astray regarding the observance of new moons, and sabbaths, and festivals, and jubilees, and laws.
15 After this they will turn to Me from among the Gentiles with all their heart and with all their soul and with all their strength, and I will gather them from among all the Gentiles, and they will seek me. I shall be found by them when they seek me with all their heart and with all their soul.
16 I will allow them to see abounding peace with righteousness. I will remove them, the plant of uprightness, with all My heart and with all My soul, and they shall be for a blessing and not for a curse, and they shall be the head and not the tail.
17 I will build My sanctuary among them, and I will dwell with them, and I will be their God and they shall be My people in truth and righteousness.
18 I will not forsake them nor fail them; for I am the Lord their God."
19 Moses fell on his face and prayed and said, 'O Lord my God, do not forsake Your people and Your inheritance, so that they should wander in the error of their hearts, and do not deliver them into the hands of their

enemies, the Gentiles, so that they should rule over them and cause them to sin against You.
20 Let your mercy, O Lord, be lifted up on Your people, and create in them an upright spirit, and let not the spirit of Beliar rule over them to accuse them before You, and to ensnare them from all the paths of righteousness, so that they may perish from before Your face.
21 But they are Your people and Your inheritance, which You have delivered with Your great power from the hands of the Egyptians, create in them a clean heart and a holy spirit, and let them not be ensnared in their sins from now on until eternity."
22 The Lord said to Moses, "I know their contrariness and their thoughts and their stubbornness, and they will not be obedient until they confess their own sin and the sin of their fathers.
23 After this they will turn to Me in all uprightness and with all their heart and with all their soul, and I will circumcise the foreskin of their heart and the foreskin of the heart of their offspring, and I will create in them a holy spirit, and I will cleanse them so that they shall not turn away from Me from that day to eternity.
24 And their souls will cling to Me and to all My commandments, and they will fulfill My commandments, and I will be their Father and they shall be My children.
25 They all shall be called children of the living God, and every angel and every spirit shall know, yes, they shall know that these are My children, and that I am their Father in uprightness and righteousness, and that I love them.
26 Write down for yourself all these words which I say to you on this mountain, from the first to the last, which shall come to pass in all the divisions of the days in the law and in the testimony and in the weeks and the jubilees to eternity, until I descend and dwell with them throughout eternity."
27 He said to the angel of the presence (of the Lord), "Write for Moses from the beginning of creation until My sanctuary has been built among them for all eternity.
28 The Lord will appear to the eyes of all, and all shall know that I am the God of Israel and the Father of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem shall be holy."
29 The angel of the presence (of the Lord) who went before the camp of Israel took the tables of the divisions of the years, written from the time of the creation, concerning the law and the testimony of the weeks of the jubilees, according to the individual years, according to the numbering of all the jubilees, from the day of the new creation when the heavens and the earth shall be renewed and all their creation according to the powers of the heaven, and according to all the creation of the earth, until the sanctuary of

the Lord shall be made in Jerusalem on Mount Zion, and all the stars and planets be renewed for healing, peace, and blessing for all the elect of Israel, and that this is the way it may be from that day and to all the days of the earth.

[Chapter 2]

1 The angel of the presence (of the Lord) spoke to Moses according to the word of the Lord, saying, "Write the complete history of the creation, how in six days the Lord God finished all His works and all that He created, and kept Sabbath on the seventh day and made it holy for all ages, and appointed it as a sign for all His works.
2 For on the first day He created the heavens which are above and the earth and the waters and all the spirits which serve before him which are the angels of the presence (of the Lord), and the angels of sanctification, and the angels of the spirit of fire, and the angels of the spirit of the winds, and the angels of the spirit of the clouds, and of darkness, and of snow and of hail and of white frost, and the angels of the voices and of the thunder and of the lightning, and the angels of the spirits of cold and of heat, and of winter and of spring and of autumn and of summer and of all the spirits of his creatures which are in the heavens and on the earth, He created the bottomless pit and the darkness, evening and night, and the light, dawn and day, which He has prepared in the knowledge of His heart.
3 When we saw His works, we praised Him, and worshiped before Him because of all His works; for seven great works did He create on the first day.
4 On the second day He created the sky between the waters (above and below), and the waters were divided on that day. Half of them went up above the sky and half of them went down below the sky that was in the middle over the face of the whole earth. And this was the only work God created on the second day.
5 On the third day He commanded the waters to pass from off the face of the whole earth into one place, and the dry land to appear.
6 The waters did as He commanded them, and they receded from off the face of the earth into one place, and the dry land appeared.
7 On that day He created for them all the seas according to their separate gathering-places, and all the rivers, and the gatherings of the waters in the mountains and on all the earth, and all the lakes, and all the dew of the earth, and the seed which is sown, and all sprouting things, and fruit-bearing trees, and trees of the wood, and the garden of Eden, in Eden and throughout. These four great works God created on the third day.
8 On the fourth day He created the sun and the moon and the stars, and set them in the sky of the heaven, to give light on all the earth, and to rule over the day and the night, and divide the light from the darkness.

9 God appointed the sun to be a great sign on the earth for days and for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years.
10 And it divides the light from the darkness for prosperity that all things may prosper which sprout and grow on the earth. These three kinds He made on the fourth day.
11 On the fifth day He created great sea monsters in the depths of the waters, for these were the first things of flesh that were created by his hands, the fish and everything that moves in the waters, and everything that flies, the birds and all their kind.
12 And the sun rose above them to make them prosper, and the sun rose above everything that was on the earth, everything that sprouts out of the earth, and all fruit-bearing trees, and all flesh.
13 He created these three kinds on the fifth day. On the sixth day He created all the animals of the earth, and all cattle, and everything that moves on the earth.
14 After all this He created mankind. He created a man and a woman, and gave him dominion over all that is on the earth, and in the seas, and over everything that flies, and over beasts, and over cattle, and over everything that moves on the earth, and over the whole earth, and over all this He gave him dominion.
15 He created these four kinds on the sixth day. And there were altogether two and twenty kinds.
16 He finished all his work on the sixth day. That is all that is in the heavens and on the earth, and in the seas and in the abysses, and in the light and in the darkness, and in everything.
17 He gave us a great sign, the Sabbath day, that we should work six days, but keep Sabbath on the seventh day from all work.
18 All the angels of the presence (of the Lord), and all the angels of sanctification, these two great types of angels He has told to tell us to keep the Sabbath with Him in heaven and on earth.
19 And He said to us, "Look, I will separate to Myself a people from among all the peoples, and these shall keep the Sabbath day, and I will sanctify them to Myself as My people, and will bless them; as I have sanctified the Sabbath day and do sanctify it to Myself, even so will I bless them, and they shall be My people and I will be their God.
20 I have chosen the offspring of Jacob from among all that I have seen, and have written him down as My first-born son, and have sanctified him to Myself forever and ever; and I will teach them the Sabbath day, that they may keep Sabbath on it from all work."
21 He created in it a sign in accordance with which they should keep Sabbath with us on the seventh day, to eat and to drink, and to bless Him who has created all things as He has blessed and sanctified to Himself a

particular, exclusive people above all peoples, and that they should keep Sabbath together with us.
22 He caused His commands to rise up as a sweet odor acceptable before Him all the days.
23 There were two and twenty heads (representatives) of mankind from Adam to Jacob, and two and twenty kinds of work (creation) were made until the seventh day; this is blessed and holy; and the former also is blessed and holy; and this one serves with that one for sanctification and blessing.
24 Jacob and his offspring were granted that they should always be the blessed and holy ones of the first testimony and law, even as He had sanctified and blessed the Sabbath day on the seventh day.
25 He created heaven and earth and everything that He created in six days, and God made the seventh day holy, for all His works; therefore He commanded on its behalf that, whoever does any work on it shall die, and that he who defiles it shall surely die.
26 Because of this, command the children of Israel to observe this day that they may keep it holy and not do on it any work, and not to defile it, as it is holier than all other days.
27 And whoever profanes it shall surely die, and whoever does any work on it shall surely die eternally, that the children of Israel may observe this day throughout their generations, and not be rooted out of the land; for it is a holy day and a blessed day.
28 Every one who observes it and keeps Sabbath on it from all his work will be holy and blessed throughout all days as we are blessed.
29 Declare and say to the children of Israel the law of this day that they should keep Sabbath on it, and that they should not forsake it in the error of their hearts; and that it is not lawful to do any work on it which is not suitable, to do their own pleasure on it, and that they should not prepare anything to be eaten or drunk on it, and that it is not lawful to draw water, or bring in or take out through their gates any burden which they had not prepared for themselves on the sixth day in their dwellings.
30 They shall not bring or take anything from house to house on that day; for that day is more holy and blessed than any jubilee day of the jubilees; on this we kept Sabbath in the heavens before it was made known to any flesh to keep Sabbath on the earth.
31 The Creator of all things blessed it, but He did not sanctify all peoples and nations to keep Sabbath, but Israel alone, them alone He permitted to eat and drink and to keep Sabbath on the earth.
32 And the Creator of all things blessed this day which He had created for blessing and holiness and glory above all days.
33 This law and testimony was given to the children of Israel as a law forever to their generations.

[Chapter 3]

1 On the sixth day of the second week, according to the word of God, we brought to Adam all the beasts, and all the cattle, and all the birds, and everything that moves on the earth, and everything that moves in the water, according to their kinds, and according to their types, the beasts on the first day; the cattle on the second day; the birds on the third day; and all that moves on the earth on the fourth day; and that moves in the water on the fifth day.
2 And Adam named them all by their respective names. As he called them, so was their name.
3 On these five days Adam saw all these, male and female, according to every kind that was on the earth, but he was alone and found no helpmate.
4 The Lord said to us, "It is not good that the man should be alone, let us make a helpmate for him."
5 And the Lord our God caused a deep sleep to fall on him, and he slept, and He took from Adam a rib from among his ribs for the woman, and this rib was the origin of the woman. And He built up the flesh in its place, and built the woman.
6 He awakened Adam out of his sleep and on awakening he rose on the sixth day, and He brought her to him, and he knew her, and said to her, "This is now bone of my bones and flesh of my flesh; she shall be called my wife; because she was taken from her husband."
7 Therefore shall man and wife become one and therefore shall a man leave his father and his mother, and cling to his wife, and they shall be one flesh.
8 In the first week Adam was created, and from his rib, his wife. In the second week God showed her to him, and for this reason the commandment was given to keep in their defilement. A male should be purified in seven days, and for a female twice seven days.
9 After Adam had completed forty days in the land where he had been created, we brought him into the garden of Eden to till and keep it, but his wife we brought in on the eightieth day, and after this she entered into the garden of Eden.
10 And for this reason the commandment is written on the heavenly tablets in regard to her that gives birth, "If she bears a male, she shall remain unclean for seven days according to the first week of days, and thirty-three days shall she remain in the blood of her purifying, and she shall not touch any holy thing, nor enter into the sanctuary, until she completes these days which are decreed in the case of a male child.
11 But in the case of a female child she shall remain unclean two weeks of days, according to the first two weeks, and sixty-six days in the blood of her purification, and they will be in all eighty days."

12 When she had completed these eighty days we brought her into the Garden of Eden, for it is holier than all the earth besides and every tree that is planted in it is holy.
13 Therefore, there was ordained regarding her who bears a male or a female child the statute of those days that she should touch no holy thing, nor enter into the sanctuary until these days for the male or female child are completed.
14 This is the law and testimony that was written down for Israel, in order that they should observe it all the days.
15 In the first week of the first jubilee, Adam and his wife were in the garden of Eden for seven years tilling and keeping it, and we gave him work and we instructed him to do everything that is suitable for tillage.
16 And he tilled the garden, and was naked and did not realize it, and was not ashamed. He protected the garden from the birds and beasts and cattle. He gathered its fruit, and ate, and put aside that which was left over for himself and for his wife.
17 After the completion of exactly seven years there, and in the second month, on the seventeenth day of the month, the serpent came and approached the woman, and the serpent said to the woman, "Has God commanded you saying, you shall not eat of every tree of the garden?"
18 She said to it, God said to us, of all the fruit of the trees of the garden, eat; but of the fruit of the tree which is in the middle of the garden God said to us, you shall not eat of it, neither shall you touch it, or you shall die."
19 The serpent said to the woman, "You shall not surely die. God does know that on the day you shall eat of it, your eyes will be opened, and you will be as gods, and you will know good and evil.
20 And the woman saw the tree that it was beautiful and pleasant to the eye, and that its fruit was good for food, and she took of it and ate.
21 First, she covered her shame with fig leaves and then she gave the fruit to Adam and he ate, and his eyes were opened, and he saw that he was naked.
22 He took fig leaves and sewed them together, and made an apron for himself, and covered his shame.
23 God cursed the serpent, and was very angry at it forever.
24 And He was very angry with the woman, because she listened to the voice of the serpent, and ate; and He said to her, "I will vastly multiply your sorrow and your pains, in sorrow you will bring forth children, and your master shall be your husband, and he will rule over you."
25 To Adam also he said, " Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you not to eat, cursed be the ground for your sake, thorns and thistles shall it produce for you, and you will eat your bread in the sweat of your face, until you return to the earth from where you were taken; for earth you are, and to earth will you return."

26 And He made for them coats of skin, and clothed them, and sent them out from the Garden of Eden.
27 On that day on which Adam went out from the Garden, he offered as a sweet odor an offering, frankincense, incense, and sweet spice, and spices in the morning with the rising of the sun from the day when he covered his shame.
28 On that day was closed the mouth of all beasts, and of cattle, and of birds, and of whatever walks, and of whatever moves, so that they could no longer speak, for they had all spoken one with another with one dialect and with one language.
29 All flesh that was in the Garden of Eden He sent out of the Garden of Eden, and all flesh was scattered according to its kinds, and according to its types to the places that had been created for them.
30 Of all the beasts and cattle only to Adam alone He gave the ability to cover his shame.
31 Because of this, it is prescribed on the heavenly tablets as touching all those who know the judgment of the law, that they should cover their shame, and should not uncover themselves as the Gentiles uncover themselves.
32 On the new moon of the fourth month, Adam and his wife went out from the Garden of Eden, and they dwelt in the land of Elda in the land of their creation.
33 And Adam called the name of his wife Eve.
34 And they had no son until the first jubilee, and after this he knew her.
35 Now he tilled the land as he had been instructed in the Garden of Eden.

[Chapter 4]

1 In the third week in the second jubilee she gave birth to Cain, and in the fourth jubilee she gave birth to Abel, and in the fifth jubilee she gave birth to her daughter Awan.
2 In the first year of the third jubilee, Cain killed Abel because God accepted the sacrifice of Abel, and did not accept the offering of Cain.
3 And he killed him in the field, and his blood cried from the ground to heaven, complaining because he had killed him.
4 The Lord blamed Cain, because he had killed Abel, and He made him a fugitive on the earth because of the blood of his brother, and He cursed him on the earth.
5 Because of this it is written on the heavenly tablets, "Cursed is he who kills his neighbor treacherously, and let all who have seen and heard say,

'So be it', and the man who has seen and not reported it, let him be accursed as the one committing it."
6 For this reason we announce when we come before the Lord our God all the sin that is committed in heaven and on earth, and in light and in darkness, and everywhere.
7 And Adam and his wife mourned for Abel four weeks of years, and in the fourth year of the fifth week they became joyful, and Adam knew his wife again, and she gave birth to a son, and he called his name Seth, for he said "God has raised up a second offspring to us on the earth instead of Abel; for Cain killed him."
8 In the sixth week he begat his daughter Azura.
9 And Cain took Awan his sister to be his wife and she gave birth to Enoch at the close of the fourth jubilee.
10 In the first year of the first week of the fifth jubilee, houses were built on the earth, and Cain built a city, and called its name after the name of his son Enoch.
11 Adam knew Eve his wife and she gave birth to a total of nine sons. In the fifth week of the fifth jubilee Seth took Azura his sister to be his wife, and in the fourth year of the sixth week she gave birth to Enos.
12 He began to call on the name of the Lord on the earth.
13 In the seventh jubilee in the third week Enos took Noam his sister to be his wife, and she gave birth to a son in the third year of the fifth week, and he called his name Kenan.
14 At the close of the eighth jubilee Kenan took Mualeleth his sister to be his wife, and she gave birth to a son in the ninth jubilee, in the first week in the third year of this week, and he called his name Mahalalel.
15 In the second week of the tenth jubilee Mahalalel took to him to wife Dinah, the daughter of Barakiel the daughter of his father's brother, and she gave birth to a son in the third week in the sixth year, and he called his name Jared, for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgment and uprightness on the earth.
16 In the eleventh jubilee Jared took to himself a wife, and her name was Baraka, the daughter of Rasujal, a daughter of his father's brother, in the fourth week of this jubilee, and she gave birth to a son in the fifth week, in the fourth year of the jubilee, and he called his name Enoch.
17 He was the first among men that are born on earth who learned writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months.
18 He was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years as we made them, known to him.

19 And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the day of judgment; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all the children of men and for their generations.
20 In the twelfth jubilee, in the seventh week of it, he took to himself a wife, and her name was Edna, the daughter of Danel, the daughter of his father's brother, and in the sixth year in this week she gave birth to a son and he called his name Methuselah.
21 He was with the angels of God these six jubilees of years, and they showed him everything that is on earth and in the heavens, the rule of the sun, and he wrote down everything.
22 And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled with the daughters of men, and Enoch testified against them all.
23 And he was taken from among the children of men, and we conducted him into the Garden of Eden in majesty and honor, and there he wrote down the condemnation and judgment of the world, and all the wickedness of the children of men.
24 Because of it God brought the waters of the flood on all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the deeds of the generations until the day of condemnation.
25 He burnt the incense of the sanctuary, even sweet spices acceptable before the Lord on the Mount.
26 For the Lord has four places on the earth, the Garden of Eden, and the Mount of the East, and this mountain on which you are this day, Mount Sinai, and Mount Zion which will be sanctified in the new creation for a sanctification of the earth; through it will the earth be sanctified from all its guilt and its uncleanness throughout the generations of the world.
27 In the fourteenth jubilee Methuselah took to himself a wife, Edna the daughter of Azrial, the daughter of his father's brother, in the third week, in the first year of this week, and he begat a son and called his name Lamech.
28 In the fifteenth jubilee in the third week Lamech took to himself a wife, and her name was Betenos the daughter of Baraki'il, the daughter of his father's brother, and in this week she gave birth to a son and he called his name Noah, saying, "This one will comfort me for my trouble and all my work, and for the ground which the Lord has cursed."
29 At the close of the nineteenth jubilee, in the seventh week in the sixth year of it, Adam died, and all his sons buried him in the land of his creation, and he was the first to be buried in the earth.
30 He lacked seventy years of one thousand years, because one thousand years are as one day in the testimony of the heavens. Therefore was it

written concerning the tree of knowledge, "On the day that you eat of it you shall die." Because of this he did not complete the one thousand years but instead he died during it.
31 At the close of this jubilee Cain was killed after him in the same year; because his house fell on him and he died in the middle of his house, and he was killed by its stones. With a stone he had killed Abel, and by a stone he was killed in righteous judgment.
32 For this reason it was ordained on the heavenly tablets, with the instrument with which a man kills his neighbor with the same shall he be killed. In the same manner that he wounded him, in like manner shall they deal with him."
33 In the twenty-fifth jubilee Noah took to himself a wife, and her name was Emzara, the daughter of Rake'el, the daughter of his father's brother, in the first year in the fifth week, and in the third year of it she gave birth to Shem, in the fifth year of it she gave birth to Ham, and in the first year in the sixth week she gave birth to Japheth.

[Chapter 5]

1 When the children of men began to multiply on the face of the earth and daughters were born to them, and the angels of God saw them on a certain year of this jubilee, that they were beautiful, and they took themselves wives of all whom they chose, and they gave birth to their sons and they were giants.
2 Because of them lawlessness increased on the earth and all flesh corrupted its way. Men and cattle and beasts and birds and everything that walked on the earth were all corrupted in their ways and their orders, and they began to devour each other. Lawlessness increased on the earth and the imagination and thoughts of all men were continually, totally evil.
3 God looked on the earth, and saw it was corrupt, and all flesh had corrupted its orders, and all that were on the earth had committed all manner of evil before His eyes.
4 He said that He would destroy man and all flesh on the face of the earth that He had created.
5 But Noah found grace before the eyes of the Lord.
6 And against the angels whom He had sent on the earth, He had boiling anger, and He gave commandment to root them out of all their dominion, and He commanded us to bind them in the depths of the earth, and look, they are bound in the middle of the earth, and are kept separate.
7 And against their sons went out a command from His mouth that they should be killed with the sword, and be left under heaven.

8 He said, "My spirit shall not always abide on man; for they also are flesh and their days shall be one hundred and twenty years."
9 He sent His sword into their presence that each should kill his neighbor, and they began to kill each other until they all fell by the sword and were destroyed from the earth.
10 And their fathers were witnesses of their destruction, and after this they were bound in the depths of the earth forever, until the day of the great condemnation, when judgment is executed on all those who have corrupted their ways and their works before the Lord.
11 He destroyed all wherever they were, and there was not one left of them whom He judged according to all their wickedness.
12 Through His work He made a new and righteous nature, so that they should not sin in their whole nature forever, but should be all righteous each in his own way always.
13 The judgment of all is ordained and written on the heavenly tablets in righteousness, even the judgment of all who depart from the path that is ordained for them to walk; and if they do not walk it, judgment is written down for every creature and for every kind.
14 There is nothing in heaven or on earth, or in light or in darkness, or in the abode of the dead or in the depth, or in the place of darkness that is not judged. All their judgments are ordained and written and engraved.
15 He will judge all, the great according to his greatness, and the small according to his smallness, and each according to his way.
16 He is not one who will regard the position of any person, nor is He one who will receive gifts, if He says that He will execute judgment on each.
17 If one gave everything that is on the earth, He will not regard the gifts or the person of any, nor accept anything at his hands, for He is a righteous judge.
18 Of the children of Israel it has been written and ordained, if they turn to him in righteousness He will forgive all their transgressions and pardon all their sins. It is written and ordained that He will show mercy to all who turn from all their guilt once each year.
19 And as for all those who corrupted their ways and their thoughts before the flood, no person was acceptable to God except Noah. His sons were saved in deference to him, and these God kept from the waters of the flood on his account; for Noah's heart was righteous in all his ways. He upheld the laws and did as God commanded him and he had not departed from anything that was ordained for him.
20 The Lord said that he would destroy everything on the earth, both men and cattle, and beasts, and birds of the air, and that which moves on the earth.
21 And He commanded Noah to make an ark, so that he might save himself from the waters of the flood.

22 And Noah made the ark in all respects as He commanded him, in the twenty-seventh jubilee of years, in the fifth week in the fifth year on the new moon of the first month.
23 He entered in the sixth year of it, in the second month, on the new moon of the second month, until the sixteenth; and he entered, and all that we brought to him, into the ark, and the Lord closed it from the outside on the seventeenth evening.
24 And the Lord opened seven floodgates of heaven, and He opened the mouths of the fountains of the great deep, seven mouths in number.
25 And the floodgates began to pour down water from the heaven forty days and forty closets, And the fountains of the deep also sent up waters, until the whole world was full of water.
26 The waters increased on the earth, by fifteen cubits (a cubit is about 18 inches) the waters rose above all the high mountains. And the ark was lift up from the earth. And it moved on the face of the waters.
27 And the water covered the face of the earth five months, which is one hundred and fifty days.
28 And the ark went and rested on the top of Lubar, one of the mountains of Ararat.
29 On the new moon in the fourth month the fountains of the great deep were closed and the floodgates of heaven were restrained; and on the new moon of the seventh month all the mouths of the bottomless gulfs of the earth were opened, and the water began to flow down into the deep below.
30 On the new moon of the tenth month the tops of the mountains were seen, and on the new moon of the first month the earth became visible.
31 The waters disappeared from the earth in the fifth week in the seventh year of it, and on the seventeenth day in the second month the earth was dry.
32 On the twenty-seventh of it he opened the ark, and sent out beasts, and cattle, and birds, and every moving thing.

[Chapter 6]

1 On the new moon of the third month he went out of the ark, and built an altar on that mountain.
2 And he made atonement for the earth, and took a kid and made atonement by its blood for all the guilt of the earth; for every thing that had been on it had been destroyed, except those that were in the ark with Noah.
3 He placed the fat of it on the altar, and he took an ox, and a goat, and a sheep and kids, and salt, and a turtle-dove, and the young of a dove, and placed a burnt sacrifice on the altar, and poured on it an offering mingled with oil, and sprinkled wine and sprinkled frankincense over everything, and caused a good and pleasing odor to arise, acceptable before the Lord.

4 And the Lord smelled the good and pleasing odor, and He made a covenant with Noah that there should not be any more floods to destroy the earth; that all the days of the earth seed-time and harvest should never cease; cold and heat, and summer and winter, and day and night should not change their order, nor cease forever.
5 "Increase and multiply on the earth, and become many, and be a blessing on it. I will inspire the fear of you and the dread of you in everything that is on earth and in the sea.
6 Look, I have given you all beasts, and all winged things, and everything that moves on the earth, and the fish in the waters, and all things for food; as the green herbs, I have given you all things to eat.
7 But you shall not eat anything live or with blood in it, for the life of all flesh is in the blood, or your blood of your lives will be required. At the hand of every man, at the hand of every beast will I require the blood of man.
8 Whoever sheds man's blood by man shall his blood be shed, for in the image of God He made man.
9 Increase, and multiply on the earth."
10 Noah and his sons swore that they would not eat any blood that was in any flesh, and he made a covenant before the Lord God forever throughout all the generations of the earth in this month.
11 Because of this He spoke to you that you should make a covenant with the children of Israel with an oath. In this month, on the mountain you should sprinkle blood on them because of all the words of the covenant, which the Lord made with them forever.
12 This testimony is written concerning you that you should observe it continually, so that you should not eat on any day any blood of beasts or birds or cattle during all the days of the earth, and the man who eats the blood of beast or of cattle or of birds during all the days of the earth, he and his offspring shall be rooted out of the land.
13 And you will command the children of Israel to eat no blood, so that their names and their offspring may be before the Lord our God continually.
14 There is no limit of days, for this law. It is forever. They shall observe it throughout their generations, so that they may continue supplicating on your behalf with blood before the altar; every day and at the time of morning and evening they shall seek forgiveness on your behalf perpetually before the Lord that they may keep it and not be rooted out.
15 And He gave to Noah and his sons a sign that there should not again be a flood on the earth.
16 He set His bow (a rainbow) in the cloud as a sign of the eternal covenant that there should never again be a flood on the earth to destroy it for all the days of the earth.

17 For this reason it is ordained and written on the heavenly tablets, that they should celebrate the feast of weeks in this month once a year, to renew the covenant every year.
18 This whole festival was celebrated in heaven from the day of creation until the days of Noah, which were twenty-six jubilees and five weeks of years. Noah and his sons observed it for seven jubilees and one week of years, until the day of Noah's death. From the day of Noah's death his sons did away with it until the days of Abraham, and they ate blood.
19 But Abraham observed it, and Isaac and Jacob and his children observed it up to your days, and in your days the children of Israel forgot it until you celebrated it anew on this mountain.
20 Command the children of Israel to observe this festival in all their generations for a commandment to them, one day in the year in this month they shall celebrate the festival.
21 For it is the feast of weeks and the feast of first-fruits, this feast is twofold and of a double nature, according to what is written and engraved concerning it, celebrate it.
22 For I have written in the book of the first law, in that which I have written for you, that you should celebrate it in its season, one day in the year, and I explained to you its sacrifices that the children of Israel should remember and should celebrate it throughout their generations in this month, the same day in every year.
23 On the new moon of the first month, and on the new moon of the fourth month, and on the new moon of the seventh month, and on the new moon of the tenth month are the days of remembrance, and the days of the seasons in the four divisions of the year. These are written and ordained as a testimony forever.
24 Noah ordained them for himself as feasts for the generations forever, so that they have become a memorial to him.
25 On the new moon of the first month he was told to make for himself an ark, and on that day the earth was dry and he saw from the opened ark, the earth. On the new moon of the fourth month the mouths of the depths of the bottomless pit beneath were closed.
26 On the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the waters began to descend into them.
27 On the new moon of the tenth month the tops of the mountains were seen, and Noah was glad.
28 Because of this he ordained them for himself as feasts for a memorial forever, and thus are they ordained.
29 And they placed them on the heavenly tablets, each had thirteen weeks; from one to another passed their memorial, from the first to the second, and from the second to the third, and from the third to the fourth.

30 All the days of the commandment will be two and fifty weeks of days, and these will make the entire year complete. Thus it is engraved and ordained on the heavenly tablets.
31 And there is no neglecting this commandment for a single year or from year to year.
32 Command the children of Israel that they observe the years according to this counting, three hundred and sixty-four days, and these will constitute a complete year, and they will not disturb its time from its days and from its feasts; for every thing will fall out in them according to their testimony, and they will not leave out any day nor disturb any feasts.
33 But if they neglect and do not observe them according to His commandment, then they will disturb all their seasons and the years will be dislodged from this order, and they will neglect their established rules.
34 And all the children of Israel will forget and will not find the path of the years, and will forget the new moons, and seasons, and sabbaths and they will wrongly determine all the order of the years.
35 For I know and from now on will I declare it to you, and it is not of my own devising; for the book lies written in the presence of me, and on the heavenly tablets the division of days is ordained, or they forget the feasts of the covenant and walk according to the feasts of the Gentiles after their error and after their ignorance.
36 For there will be those who will assuredly make observations of the moon and how it disturbs the seasons and comes in from year to year ten days too soon.
37 For this reason the years will come upon them when they disturb (misinterpret) the order, and make an abominable day the day of testimony, and an unclean day a feast day, and they will confound all the days, the holy with the unclean, and the unclean day with the holy; for they will go wrong as to the months and sabbaths and feasts and jubilees.
38 For this reason I command and testify to you that you may testify to them; for after your death your children will disturb them, so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the new moons and seasons and sabbaths and festivals, and they will eat all kinds of blood with all kinds of flesh.

[Chapter 7]

1 In the seventh week in the first year of it, in this jubilee, Noah planted vines on the mountain on which the ark had rested, named Lubar, one of the Ararat Mountains, and they produced fruit in the fourth year, and he guarded their fruit, and gathered it in that year in the seventh month.

2 He made wine from it and put it into a vessel, and kept it until the fifth year, until the first day, on the new moon of the first month.
3 And he celebrated with joy the day of this feast, and he made a burnt sacrifice to the Lord, one young ox and one ram, and seven sheep, each a year old, and a kid of the goats, that he might make atonement thereby for himself and his sons.
4 He prepared the kid first, and placed some of its blood on the flesh that was on the altar that he had made, and all the fat he laid on the altar where he made the burnt sacrifice, and the ox and the ram and the sheep, and he laid all their flesh on the altar.
5 He placed all their offerings mingled with oil on it, and afterwards he sprinkled wine on the fire which had previously been made on the altar, and he placed incense on the altar and caused a sweet odor to rise up which was acceptable before the Lord his God.
6 And he rejoiced and he and his children drank the wine with joy.
7 It was evening, and he went into his tent, and being drunken he lay down and slept, and was uncovered in his tent as he slept.
8 And Ham saw Noah his father naked, and went out and told his two brothers (ridiculed his father to his two brothers) who were outside.
9 Shem took his garment and arose, he and Japheth, and they placed the garment on their shoulders and went backward and covered the shame of their father, and their faces were backward.
10 Noah awoke from sleep and knew all (abuse) that his younger son had done to him. He cursed him saying, "Cursed be Canaan; an enslaved servant shall he be to his brothers."
11 And he blessed Shem, and said, "Blessed be the Lord God of Shem, and Canaan shall be his servant.
12 God shall enlarge Japheth, and God shall dwell in the dwelling of Shem, and Canaan shall be his servant."
13 Ham knew that his father had cursed, him, his younger son, and he was displeased that he had cursed him, his son. And Ham parted from his father, he and his sons with him, Cush and Mizraim and Put and Canaan.
14 And he built for himself a city and called its name after the name of his wife Ne'elatama'uk.
15 Japheth saw it, and became envious of his brother, and he too built for himself a city, and he called its name after the name of his wife Adataneses.
16 Shem dwelt with his father Noah, and he built a city close to his father on the mountain, and he too called its name after the name of his wife Sedeqetelebab.
17 These three cities are near Mount Lubar; Sedeqetelebab in front of the mountain on its east; and Na'eltama'uk on the south; Adatan'eses towards the west.
18 These are the sons of Shem, Elam, and Asshur, and Arpachshad who was born two years after the flood, and Lud, and Aram.

19 The sons of Japheth, Gomer, Magog, Madai , Javan, Tubal and Meshech and Tiras, these are the descendants of Noah.
20 In the twenty-eighth jubilee Noah began to direct his sons in the ordinances and commandments, and all the judgments that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honor father and mother, and love their neighbor, and guard their souls from fornication and uncleanness and all iniquity.
21 Because of these three things came the flood on the earth, namely, the fornication that the Watchers committed against the law of their ordinances when they went whoring after the daughters of men, and took themselves wives of all they chose, and they made the beginning of uncleanness.
22 And they begat sons, the Naphilim (Naphidim), and they were all dissimilar, and they devoured one another, and the Giants killed the Naphil, and the Naphil killed the Eljo, and the Eljo killed mankind, and one man killed one another.
23 Every one committed himself to crime and injustice and to shed much blood, and the earth was filled with sin.
24 After this they sinned against the beasts and birds, and all that moved and walked on the earth, and much blood was shed on the earth, and men continually desired only what was useless and evil.
25 And the Lord destroyed everything from the face of the earth. Because of the wickedness of their deeds, and because of the blood they had shed over all the earth, He destroyed everything. "
26 We were left, I and you, my sons, and everything that entered with us into the ark, and behold I see your works before me that you do not walk in righteousness, for in the path of destruction you have begun to walk, and you are turning one against another, and are envious one of another, and so it comes that you are not in harmony, my sons, each with his brother.
27 For I see the demons have begun their seductions against you and against your children and now I fear on your behalf, that after my death you will shed the blood of men on the earth, and that you, too, will be destroyed from the face of the earth.
28 For whoever sheds man's blood, and who ever eats the blood of any flesh, shall all be destroyed from the earth.
29 There shall be no man left that eats blood, or that sheds the blood of man on the earth, nor shall there be left to him any offspring or descendants living under heaven. Into the abode of the dead shall they go, and into the place of condemnation shall they descend, and into the darkness of the deep shall they all be removed by a violent death.
30 Do not smear blood on yourself or let it remain on you. Out of all the blood there shall be shed and out of all the days in which you have killed

any beasts or cattle or whatever flies on the earth you must do a good work to your souls by covering that which has been shed on the face of the earth.
31 You shall not be like him who eats blood, but guard yourselves that none may eat blood before you, cover the blood, for thus have I been commanded to testify to you and your children, together with all flesh.
32 Do not permit the soul (life) to be eaten with the flesh, that your blood, which is your life, may not be required at the hand of any flesh that sheds it on the earth.
33 For the earth will not be clean from the blood that has been shed on it, for only through the blood of him that shed it will the earth be purified throughout all its generations.
34 Now, my children, listen, have judgment and righteousness that you maybe planted in righteousness over the face of the whole earth, and your glory lifted up in the presence of my God, who spared me from the waters of the flood.
35 Look, you will go and build for yourselves cities, and plant in them all the plants that are on the earth, and moreover all fruit-bearing trees.
36 For three years the fruit of everything that is eaten will not be gathered, and in the fourth year its fruit will be accounted holy, offered as first fruit, acceptable before the Most High God, who created heaven and earth and all things.
37 Let them offer in abundance the first of the wine and oil as first-fruits on the altar of the Lord, who receives it, and what is left let the servants of the house of the Lord eat before the altar which receives it.
38 In the fifth year make the release so that you release it in righteousness and uprightness, and you shall be righteous, and all that you plant shall prosper. For this is how Enoch did it, the father of your father commanded Methuselah, his son, and Methuselah commanded his son Lamech, and Lamech commanded me all the things that his fathers commanded him.
39 I also will give you commandment, my sons, as Enoch commanded his son in the first jubilees, while still living, the seventh in his generation, he commanded and testified to his son and to his son's sons until the day of his death.

[Chapter 8]

1 In the twenty-ninth jubilee, in the beginning of first week, Arpachshad took to himself a wife and her name was Rasu'eja, the daughter of Susan, the daughter of Elam, and she gave birth to a son in the third year in this week, and he called his name Kainam.
2 The son grew, and his father taught him writing, and he went to seek for himself a place where he might seize a city for himself.

3 He found writing which former generations had carved on a rock, and he read what was on it, and he transcribed it and sinned because of it, for it contained the teaching of the Watchers, which they had used to observe the omens of the sun and moon and stars in all the signs of heaven.
4 He wrote it down and said nothing of it, for he was afraid to speak to Noah about it or he would be angry with him because of it.
5 In the thirtieth jubilee, in the second week, in the first year of it, he took to himself a wife, and her name was Melka, the daughter of Madai, the son of Japheth, and in the fourth year he begat a son, and called his name Shelah; for he said, "Truly I have been sent."
6 Shelah grew up and took to himself a wife, and her name was Mu'ak, the daughter of Kesed, his father's brother, in the one and thirtieth jubilee, in the fifth week, in the first year of it.
7 And she gave birth to a son in the fifth year of it, and he called his name Eber, and he took to himself a wife, and her name was Azurad, the daughter of Nebrod, in the thirty-second jubilee, in the seventh week, in the third year of it.
8 In the sixth year of it, she gave birth to a son, and he called his name Peleg, for in the days when he was born the children of Noah began to divide the earth among themselves, for this reason he called his name Peleg.
9 They divided it secretly among themselves, and told it to Noah.
10 In the beginning of the thirty-third jubilee they divided the earth into three parts, for Shem and Ham and Japheth, according to the inheritance of each, in the first year in the first week, when one of us (angels) who had been sent, was with them.
11 He called his sons, and they drew close to him, they and their children, and he divided the earth into the lots, which his three sons were to take in possession, and they reached out their hands, and took the writing out of the arms of Noah, their father.
12 There came out on the writing as Shem's lot the middle of the earth that he should take as an inheritance for himself and for his sons for the generations of eternity. From the middle of the mountain range of Rafa, from the mouth of the water from the river Tina, and his portion goes towards the west through the middle of this river, and it extends until it reaches the water of the abysses, out of which this river goes out and pours its waters into the sea Me'at, and this river flows into the great sea.
13 All that is towards the north is Japheth's, and all that is towards the south belongs to Shem. And it extends until it reaches Karaso, this is in the center of the tongue of land that looks towards the south.
14 His portion extends along the great sea, and it extends in a straight line until it reaches the west of the tongue that looks towards the south, for this sea is named the tongue of the Egyptian Sea.

15 And it turns from here towards the south towards the mouth of the great sea on the shore of its waters, and it extends to the west to Afra, and it extends until it reaches the waters of the river Gihon, and to the south of the waters of Gihon, to the banks of this river.
16 It extends towards the east, until it reaches the Garden of Eden, to the south of it and from the east of the whole land of Eden and of the whole east, it turns to the east and proceeds until it reaches the east of the mountain named Rafa, and it descends to the bank of the mouth of the river Tina.
17 This portion came out by lot for Shem and his sons, that they should possess it forever to his generations forever.
18 Noah rejoiced that this portion came out for Shem and for his sons, and he remembered all that he had spoken with his mouth in prophecy; for he had said, "Blessed be the Lord God of Shem and may the Lord dwell in the dwelling of Shem."
19 He knew that the Garden of Eden is the holy of holies, and the dwelling of the Lord, and Mount Sinai the center of the desert, and Mount Zion which is the center of the navel of the earth, these three were created as holy places facing each other.
20 And he blessed the God of gods, who had put the word of the Lord into his mouth, and the Lord forever.
21 And he knew that a blessed portion and a blessing had come to Shem and his sons and to their generations forever which was the whole land of Eden and the whole land of the Red Sea, and the whole land of the east and India, and on the Red Sea and the mountains of it, and all the land of Bashan, and all the land of Lebanon and the islands of Kaftur, and all the mountains of Sanir and Amana, and the mountains of Asshur in the north, and all the land of Elam, Asshur, and Babel, and Susan and Ma'edai, and all the mountains of Ararat, and all the region beyond the sea, which is beyond the mountains of Asshur towards the north, a blessed and spacious land, and all that is in it is very good.
22 Ham received the second portion, beyond the Gihon towards the south to the right of the Garden, and it extends towards the south and it extends to all the mountains of fire, and it extends towards the west to the sea of 'atel and it extends towards the west until it reaches the sea of Ma'uk which was that sea into which everything that is not destroyed descends.
23 It goes out towards the north to the limits of Gadir, and it goes out to the coast of the waters of the sea to the waters of the great sea until it draws near to the river Gihon, and goes along the river Gihon until it reaches the right of the Garden of Eden.
24 This is the land that came out for Ham as the portion which he was to occupy forever for himself and his sons to their generations forever.

25 Japheth received the third portion beyond the river Tina to the north of the outflow of its waters, and it extends north-easterly to the whole region of Gog, and to all the country east of it.
26 It extends northerly, and it extends to the mountains of Qelt towards the north, and towards the sea of Ma'uk, and it goes out to the east of Gadir as far as the region of the waters of the sea.
27 It extends until it approaches the west of Fara and it returns towards Aferag, and it extends easterly to the waters of the sea of Me'at.
28 It extends to the region of the river Tina in a northeasterly direction until it approaches the boundary of its waters towards the mountain Rafa, and it turns round towards the north.
29 This is the land that came out for Japheth and his sons as the portion of his inheritance that he should possess five great islands, and a great land in the north, for himself and his sons, for their generations forever.
30 But it is cold, and the land of Ham is hot, and the land of Shem is neither hot nor cold, but it is of blended cold and heat.

[Chapter 9]

1 Ham divided among his sons, and the first portion came out for Cush towards the east, and to the west of him for Mizraim, and to the west of him for Put, and to the west of him on the sea for Canaan.
2 Shem also divided among his sons, and the first portion came out for Ham and his sons, to the east of the river Tigris until it approaches the east, the whole land of India, and on the Red Sea on its coast, and the waters of Dedan, and all the mountains of Mebri and Ela, and all the land of Susan and all that is on the side of Pharnak to the Red Sea and the river Tina.
3 Asshur received the second Portion, all the land of Asshur and Nineveh and Shinar and to the border of India, and it ascends and skirts the river.
4 Arpachshad received the third portion, all the land of the region of the Chaldees to the east of the Euphrates, bordering on the Red Sea, and all the waters of the desert close to the tongue of the sea which looks towards Egypt, all the land of Lebanon and Sanir and Amana to the border of the Euphrates.
5 Aram received the fourth portion, all the land of Mesopotamia between the Tigris and the Euphrates to the north of the Chaldees to the border of the mountains of Asshur and the land of Arara.
6 Lud got the fifth portion, the mountains of Asshur and all surrounding to them until it reaches the Great Sea, and until it reaches the east of Asshur his brother.

7 Japheth also divided the land of his inheritance among his sons.
8 The first portion came out for Gomer to the east from the north side to the river Tina, and in the north there came out for Magog all the inner portions of the north until it reaches to the sea of Me'at.
9 Madai received as his portion that he should possess from the west of his two brothers to the islands, and to the coasts of the islands.
10 Javan got the fourth portion, every island and the islands that are towards the border of Lud.
11 For Tubal there came out the fifth portion in the middle of the tongue that approaches towards the border of the portion of Lud to the second tongue, to the region beyond the second tongue to the third tongue.
12 Meshech received the sixth portion, that is the entire region beyond the third tongue until it approaches the east of Gadir.
13 Tiras got the seventh portion, four great islands in the middle of the sea, which reach to the portion of Ham, and the islands of Kamaturi came out by lot for the sons of Arpachshad as his inheritance.
14 Thus the sons of Noah divided to their sons in the presence of Noah their father, and he bound them all by an oath, and invoked a curse on every one that sought to seize any portion which had not fallen to him by his lot.
15 They all said, "so be it; so be it " (amen and amen) for themselves and their sons forever throughout their generations until the day of judgment, on which the Lord God shall judge them with a sword and with fire for all the unclean wickedness of their errors, that they have filled the earth with, which are transgression, uncleanness and fornication and sin.

[Chapter 10]

1 In the third week of this jubilee the unclean demons began to lead astray the children of the sons of Noah, and to make them sin and to destroy them.
2 The sons of Noah came to Noah their father, and they told him about the demons that were leading astray and blinding and slaying his sons' sons.
3 And he prayed before the Lord his God, and said,
"God of the spirits of all flesh, who have shown mercy to me and have spared me and my sons from the waters of the flood,
and have not caused me to die as You did the sons of perdition; For Your grace has been great toward me,
and great has been Your mercy to my soul. Let Your grace be lifted up on my sons, and do not let the wicked spirits rule over them or they will destroy them from the earth.
4 But bless me and my sons, so that we may increase and multiply and replenish the earth.

5 You know how Your Watchers, the fathers of these spirits, acted in my day, and as for these spirits which are living, imprison them and hold them fast in the place of condemnation, and let them not bring destruction on the sons of your servant, my God; for these are like cancer and are created in order to destroy.
6 Let them not rule over the spirits of the living; for You alone can exercise dominion over them. And let them not have power over the sons of the righteous from now and forever."
7 And the Lord our God commanded us (angels) to bind all of them.
8 The chief of the spirits, Mastema, came and said, "Lord, Creator, let some of them remain before me, and let them listen to my voice, and do all that I shall say to them; for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men, for these are for corruption and leading astray before my judgment, for great is the wickedness of the sons of men."
9 He said, "Let one-tenth of them remain before him, and let nine-tenths of them descend into the place of condemnation."
10 He commanded one of us to teach Noah all their medicines, for He knew that they would not walk in uprightness, nor strive in righteousness.
11 We did according to all His words, all the malignant evil ones we bound in the place of condemnation and a tenth part of them we left that they might be subject in the presence of Satan on the earth.
12 We explained to Noah all the medicines of their diseases, together with their seductions, how he might heal them with herbs of the earth.
13 Noah wrote down all things in a book as we instructed him concerning every kind of medicine. Thus the evil spirits were precluded from hurting the sons of Noah.
14 He gave all that he had written to Shem, his eldest son, for he loved him greatly above all his sons.
15 And Noah slept with his fathers, and was buried on Mount Lubar in the land of Ararat.
16 Nine hundred and fifty years he completed in his life, nineteen jubilees and two weeks and five years.
17 In his life on earth he was greater than all the children of men except Enoch because of his righteousness he was perfect. For Enoch's office was ordained for a testimony to the generations of the world, so that he should recount all the deeds of generation to generation, until the day of judgment.
18 In the three and thirtieth jubilee, in the first year in the second week, Peleg took to himself a wife, whose name was Lomna the daughter of Sina'ar, and she gave birth to a son for him in the fourth year of this week, and he called his name Reu, for he said, "Look the children of men have become evil because the building a city and a tower in the land of Shinar was for an evil purpose."

19 For they departed from the land of Ararat eastward to Shinar, for in his days they built the city and the tower, saying, "Come, let us rise up by the tower into heaven."
20 They began to build, and in the fourth week they made brick with fire, and the bricks served them for stone,
and the clay with which they cemented them together was asphalt which comes out of the sea, and out of the fountains of water in the land of Shinar.
21 They built it, forty-three years were they building it. Its breadth was 203 bricks, and the height of a brick was the third of one; its height amounted to 5433 cubits and 2 palms, and the extent of one wall was thirteen times 600 feet and of the other thirty times 600 feet.
22 And the Lord our God said to us, "Look, they are one people, and they begin to do this, and now nothing will be withheld from them. Let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and nations, and they will not be in agreement together with one purpose until the day of judgment."
23 And the Lord descended, and we descended with him to see the city and the tower that the children of men had built.
24 He confounded their language, and they no longer understood one another's speech, and they then ceased to build the city and the tower.
25 For this reason the whole land of Shinar is called Babel, because the Lord confounded all the language of the children of men there, and from that place they were dispersed into their cities, each according to his language and his nation.
26 Then, the Lord sent a mighty wind against the tower and it fell to the earth, and behold it was between Asshur and Babylon in the land of Shinar, and they called its name "Overthrow."
27 In the fourth week in the first year in the beginning of it in the four and thirtieth jubilee, were they dispersed from the land of Shinar.
28 Ham and his sons went into the land that he was to occupy, which he acquired as his portion in the land of the south.
29 Canaan saw the land of Lebanon to the river of Egypt was very good, and he did not go into the land of his inheritance to the west that is to the sea, and he dwelt in the land of Lebanon, eastward and westward from the border of Jordan and from the border of the sea.
30 Ham, his father, and Cush and Mizraim, his brothers, said to him, "You have settled in a land which is not yours, and which did not fall to us by lot, do not do so. If you do you and your sons will be conquered in the land and be accursed through a war. By war you have settled, and by war will your children fall, and you will be rooted out forever.
31 Do not live in the land of Shem, for to Shem and to his sons did it come by their lot.

32 Cursed are you, and cursed will you be beyond all the sons of Noah, by the curse by which we bound ourselves by an oath in the presence of the holy judge, and in the presence of Noah our father."
33 But he did not listen to them, and settled in the land of Lebanon from Hamath to the border of Egypt, he and his sons until this day. For this reason that land is named Canaan. And Japheth and his sons went towards the sea and settled in the land of their portion, and Madai saw the land of the sea and it did not please him, and he begged Ham and Asshur and Arpachshad, his wife's brother for a portion, and he dwelt in the land of Media, near to his wife's brother until this day.
34 And he called his and his son's dwelling-place, Media, after the name of their father Madai.

[Chapter 11]

1 In the thirty-fifth jubilee, in the third week, in the first year of it, Reu took to himself a wife, and her name was 'Ora, the daughter of 'Ur, the son of Kesed, and she gave birth to a son, and he called his name Seroh, in the seventh year of this week in this jubilee.
2 The sons of Noah began to war with each other, to take captives and kill each other, and to shed the blood of men on the earth, and to eat blood, and to build strong cities, and walls, and towers, and individuals began to exalt themselves above the nation, and to establish kingdoms, and to go to war, people against people, and nation against nation, and city against city, and all began to do evil, and to acquire arms, and to teach their sons war, and they began to capture cities, and to sell male and female slaves.
3 Ur, the son of Kesed, built the city of Ara of the Chaldees, and called its name after his own name and the name of his father.
4 And they made themselves molten images, and they worshipped the idols and the molten image they had made for themselves, and they began to make graven images and unclean and shadowy presence, and malevolent and malicious spirits assisted and seduced them into committing transgression and uncleanness.
5 Prince Mastema exerted himself to do all this, and he sent out other spirits, which were put under his control, to do all manner of wrong and sin, and all manner of transgression, to corrupt and destroy, and to shed blood on the earth.
6 For this reason he called the name of Seroh, Serug, for every one turned to do all manner of sin and transgression.
7 He grew up, and dwelt in Ur of the Chaldees, near to the father of his wife's mother, and he worshipped idols, and he took to himself a wife in the

thirty-sixth jubilee, in the fifth week, in the first year of it, and her name was Melka, the daughter of Kaber, the daughter of his father's brother.
8 She gave birth to Nahor, in the first year of this week, and he grew and dwelt in Ur of the Chaldees, and his father taught him the sciences of the Chaldees to divine and conjure, according to the signs of heaven.
9 In the thirty-seventh jubilee in the sixth week, in the first year of it, he took to himself a wife, and her name was 'Ijaska, the daughter of Nestag of the Chaldees.
10 And she gave birth to Terah in the seventh year of this week.
11 Prince Mastema sent ravens and birds to devour the seed that was sown in the land, in order to destroy the land, and rob the children of men of their labors. Before they could plow in the seed, the ravens picked it from the surface of the ground.
12 This is why he called his name Terah because the ravens and the birds reduced them to destitution and devoured their seed.
13 The years began to be barren, because of the birds, and they devoured all the fruit of the trees from the trees, it was only with great effort that they could harvest a little fruit from the earth in their days.
14 In this thirty-ninth jubilee, in the second week in the first year, Terah took to himself a wife, and her name was 'Edna, the daughter of Abram, the daughter of his father's sister.
15 In the seventh year of this week she gave birth to a son, and he called his name Abram, by the name of the father of his mother, for he had died before his daughter had conceived a son.
16 And the child began to understand the errors of the earth that all went astray after graven images and after uncleanness,
and his father taught him writing, and he was two weeks of years old, and he separated himself from his father, that he might not worship idols with him.
17 He began to pray to the Creator of all things that He might spare him from the errors of the children of men, and that his portion should not fall into error after uncleanness and vileness.
18 The time came for the sowing of seed in the land, and they all went out together to protect their seed against the ravens, and Abram went out with those that went, and the child was a lad of fourteen years.
19 A cloud of ravens came to devour the seed, and Abram ran to meet them before they settled on the ground, and cried to them before they settled on the ground to devour the seed, and said, "Descend not, return to the place from where you came," and they began to turn back.
20 And he caused the clouds of ravens to turn back that day seventy times, and of all the ravens throughout all the land where Abram was there settled not so much as one.

21 All who were with him throughout all the land saw him cry out, and all the ravens turn back, and his name became great in all the land of the Chaldees.
22 There came to him this year all those that wished to sow, and he went with them until the time of sowing ceased, and they sowed their land, and that year they brought enough grain home to eat and they were satisfied.
23 In the first year of the fifth week Abram taught those who made implements for oxen, the artificers in wood, and they made a vessel above the ground, facing the frame of the plow, in order to put the seed in it, and the seed fell down from it on the share of the plow, and was hidden in the earth, and they no longer feared the ravens.
24 After this manner they made vessels above the ground on all the frames of the plows, and they sowed and tilled all the land, according as Abram commanded them, and they no longer feared the birds.

[Chapter 12]

1 In the sixth week, in the seventh year of it, that Abram said to Terah his father, saying, "Father!"
2 He said, "Look, here am I, my son." He said, "What help and profit have we from those idols which you worship, and in the presence of which you bow yourself?
3 For there is no spirit in them. They are dumb forms, and they mislead the heart.
4 Do not worship them, Worship the God of heaven, who causes the rain and the dew to fall on the earth and does everything on the earth, and has created everything by His word, and all life is from His presence.
5 Why do you worship things that have no spirit in them?
For they are the work of men's hands, and you bear them on your shoulders, and you have no help from them, but they are a great cause of shame to those who make them, and they mislead the heart of those who worship them. Do not worship them."
6 His father said to him, "I also know it, my son, but what shall I do with a people who have made me serve them?
7 If I tell them the truth, they will kill me, because their soul clings to them so they worship them and honor them.
8 Keep silent, my son, or they will kill you." And these words he spoke to his two brothers, and they were angry with him and he kept silent.
9 In the fortieth jubilee, in the second week, in the seventh year of it, Abram took to himself a wife, and her name was Sarai, the daughter of his father, and she became his wife.

10 Haran, his brother, took to himself a wife in the third year of the third week, and she gave birth to a son in the seventh year of this week, and he called his name Lot.
11 Nahor, his brother, took to himself a wife.
12 In the sixtieth year of the life of Abram, that is, in the fourth week, in the fourth year of it, Abram arose in the night and burned the house of the idols, and he burned all that was in the house and no man knew it.
13 And they arose and sought to save their gods from the fire.
14 Haran hasted to save them, but the fire flamed over him, and he was burnt in the fire, and he died in Ur of the Chaldees before Terah his father, and they buried him in Ur of the Chaldees.
15 Terah went out from Ur of the Chaldees, he and his sons, to go into the land of Lebanon and into the land of Canaan, and he dwelt in the land of Haran, and Abram dwelt with Terah his father in Haran two weeks of years.
16 In the sixth week, in the fifth year of it, Abram sat up all night on the new moon of the seventh month to observe the stars from the evening to the morning, in order to see what would be the character of the year with regard to the rains, and he was alone as he sat and observed.
17 And a word came into his heart and he said, "All the signs of the stars, and the signs of the moon and of the sun are all in the hand of the Lord. Why do I search them out?
18 If He desires, He causes it to rain, morning and evening, and if He desires, He withholds it, and all things are in his hand."
19 He prayed in the night and said, "My God, God Most High, You alone are my God, and You and Your dominion have I chosen. And You have created all things, and all things that are the work of Your hands.
20 Deliver me from the hands of evil spirits who have dominion over the thoughts of men's hearts, and let them not lead me astray from You, my God. And establish me and my offspring forever so that we do not go astray from now and forever."
21 He said, "Shall I return to Ur of the Chaldees who are trying to find me? Should I return to them? Am I to remain here in this place? The right path is before You. Make it prosper in the hands of your servant that he may fulfill it and that I may not walk in the deceitfulness of my heart, O my God."
22 He stopped speaking and stopped praying, and then the word of the Lord was sent to him through me, saying, "Get out of your country, and from your kindred and from the house of your father and go to a land which I will show you, and I shall make you a great and numerous nation.
23 And I will bless you and I will make your name great,
and you will be blessed in the earth, and in You shall all families of the earth be blessed, and I will bless them that bless you, and curse them that curse you.

24 I will be a God to you and your son, and to your son's son, and to all your offspring, fear not, from now on and to all generations of the earth I am your God."
25 The Lord God said, "Open his mouth and his ears, that he may hear and speak with his mouth, with the language which has been revealed," for it had ceased from the mouths of all the children of men from the day of the overthrow of Babel.
26 And I opened his mouth, and his ears and his lips, and I began to speak with him in Hebrew in the tongue of the creation.
27 He took the books of his fathers, and these were written in Hebrew, and he transcribed them, and he began from then on to study them, and I made known to him that which he could not understand, and he studied them during the six rainy months.
28 In the seventh year of the sixth week he spoke to his father and informed him, that he would leave Haran to go into the land of Canaan to see it and return to him.
29 Terah his father said to him; "Go in peace. May the eternal God make your path straight. And the Lord be with you, and protect you from all evil, and grant to you grace, mercy and favor before those who see you, and may none of the children of men have power over you to harm you. Go in peace.
30 If you see a land pleasant to your eyes to dwell in, then arise and take me with you and take Lot with you, the son of Haran your brother as your own son, the Lord be with you.
31 Nahor your brother leave with me until you return in peace, and we go with you all together."

[Chapter 13]

1 Abram journeyed from Haran, and he took Sarai, his wife, and Lot, his brother Haran's son and they went to the land of Canaan, and he came into Asshur, and proceeded to Shechem, and dwelt near a tall oak.
2 He saw the land was very pleasant from the border of Hamath to the tall oak.
3 The Lord said to him, "To you and to your offspring I will give this land."
4 He built an altar there, and he offered on it a burnt sacrifice to the Lord, who had appeared to him.
5 He left from that place and went to the mountain Bethel on the west and Ai on the east, and pitched his tent there.

6 He saw the land was very wide and good, and everything grew on it, vines, and figs, and pomegranates, oaks, and ilexes, and turpentine and oil trees, and cedars and cypresses, and date trees, and all trees of the field, and there was water on the mountains.
7 And he blessed the Lord who had led him out of Ur of the Chaldees, and had brought him to this land.
8 In the first year, in the seventh week, on the new moon of the first month, he built an altar on this mountain, and called on the name of the Lord and said, "You, the eternal God, are my God."
9 He offered on the altar a burnt sacrifice to the Lord that He should be with him and not forsake him all the days of his life.
10 He left that place and went toward the south, and he came to Hebron and Hebron was built at that time, and he lived there two years, and he went from that place into the land of the south, to Bealoth, and there was a famine in the land.
11Abram went into Egypt in the third year of the week, and he dwelt in Egypt five years before his wife was torn away from him.
12 Now, Tanais in Egypt was built seven years after Hebron.
13 When Pharaoh seized Sarai, the wife of Abram the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.
14 Abram was celebrated and admired because of his great possessions of sheep, and cattle, and donkeys, and horses, and camels, and menservants, and maidservants, and in silver and gold. Lot and his brother's son were also wealthy.
15 Pharaoh gave back Sarai, the wife of Abram, and he sent him out of the land of Egypt, and he journeyed to the place where he had pitched his tent at the beginning, to the place of the altar, with Ai on the east, and Bethel on the west, and he blessed the Lord his God who had brought him back in peace.
16 In the forty-first jubilee in the third year of the first week, that he returned to this place and offered on it a burnt sacrifice, and called on the name of the Lord, and said, "You, the most high God, are my God forever and ever."
17 In the fourth year of this week Lot parted from him, and Lot lived in Sodom, and the men of Sodom sinned greatly.
18 It grieved him in his heart that his brother's son had parted from him because Abram had no children.
19 After Lot had parted from him, in the fourth year of this week. In that year when Lot was taken captive, the Lord said to Abram, "Lift up your eyes from the place where you are dwelling, northward and southward, and westward and eastward.
20 All the land that you see I will give to you and to your offspring forever, and I will make your offspring as the sand of the sea, though a man may number the dust of the earth, yet your offspring shall not be numbered.

21 Arise, walk through the land in the length of it and the breadth of it, and see it all. To your offspring will I give it." And Abram went to Hebron, and lived there.
22 And in this year came Chedorlaomer, king of Elam, and Amraphel, king of Shinar, and Arioch king of Sellasar, and Tergal, king of nations, and killed the king of Gomorrah, and the king of Sodom fled, and many fell through wounds in the valley of Siddim, by the Salt Sea.
23 They took captive Sodom and Adam and Zeboim, and they took Lot captive, the son of Abram's brother, and all his possessions, and they went to Dan.
24 One who had escaped came and told Abram that his brother's son had been taken captive.
25 And Abram equipped his household servants for Abram, and for his offspring, a tenth of the first-fruits to the Lord, and the Lord ordained it as a law forever that they should give it to the priests who served before Him, that they should possess it forever.
26 There is no limit of days to this law, for He has ordained it for the generations forever that they should give to the Lord the tenth of everything, of the seed and of the wine and of the oil and of the cattle and of the sheep.
27 He gave it to His priests to eat and to drink with joy before Him.
28 The king of Sodom came and bowed down to him, and said, "Our Lord Abram, give to us the souls which you have rescued, but let the booty be yours."
29 And Abram said to him, "I lift up my hands to the Most High God, that from a thread to a shoe-latchet I shall not take anything that is yours so that you could never say, I have made Abram rich, except only what the young men, Aner and Eschol, and Mamre have eaten, and the portion of the men who went with me. These shall take their portion."

[Chapter 14]

1 After these things, in the fourth year of this week, on the new moon of the third month, the word of the Lord came to Abram in a dream, saying, "Fear not, Abram, I am your defender, and your reward will be very great."
2 He said, "Lord, Lord, what will you give me, seeing I go from here childless, and the son of Maseq, the son of my handmaid, Eliezer of Damascus, he will be my heir, and to me you have given no offspring."
3 He said to him, "This man will not be your heir, but one that will come out of your own bowels. He will be your heir."
4 And He brought him out abroad, and said to him, "Look toward heaven and number the stars if you are able to number them."

5 He looked toward heaven, and beheld the stars. And He said to him, "so shall your offspring be."
6 And he believed in the Lord, and it was counted to him as righteousness.
7 God said to him, "I am the Lord that brought you out of Ur of the Chaldees, to give you the land of the Canaanites to possess it forever, and I will be God to you and to your offspring after you."
8 He said, "Lord, Lord, how shall I know that I shall inherit it?"
9 God said to him, "Take Me a heifer of three years, and a goat of three years, and a sheep of three years, and a turtle-dove, and a pigeon."
10 And he took all these in the middle of the month and he dwelt at the oak of Mamre, which is near Hebron.
11 He built an altar there, and sacrificed all these. He poured their blood on the altar, and divided them in half, and laid them over against each other, but the birds he did not divide.
12 Birds came down on the pieces, and Abram drove them away, and did not permit the birds to touch them.
13 It happened, when the sun had set, that an ecstasy fell on Abram, and such a horror of great darkness fell on him, and it was said to Abram, "Know of a surety that your offspring shall be a stranger in a land that is not theirs, and they shall be brought into bondage, and afflicted for four hundred years.
14 The nation also to whom they will be in bondage will I judge, and after that they shall come out from that place with many possessions.
15 You will go to your fathers in peace, and be buried in a good old age.
16 But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet full."
17 And he awoke from his sleep, and he arose, and the sun had set; and there was a flame, and a furnace was smoking, and a flame of fire passed between the pieces.
18 On that day the Lord made a covenant with Abram, saying, "To your offspring will I give this land, from the river of Egypt to the great river, the river Euphrates, the Kenites, the Kenizzites, the Kadmonites, the Perizzites, and the Rephaim, the Phakorites, and the Hivites, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.
19 The day passed, and Abram offered the pieces, and the birds, and their fruit offerings, and their drink offerings, and the fire devoured them.
20 On that day we made a covenant with Abram, in the same way we had covenanted with Noah in this month; and Abram renewed the festival and laws for himself forever.
21Abram rejoiced, and made all these things known to Sarai his wife. He believed that he would have offspring, but she did not bear.
22 Sarai advised her husband Abram, and said to him, "Go in to Hagar, my Egyptian maid, it may be that I shall build up offspring to you by her."

23Abram listened to the voice of Sarai his wife, and said to her, "Do so." And Sarai took Hagar, her maid, the Egyptian, and gave her to Abram, her husband, to be his wife.
24 He went in to her, and she conceived and gave birth to a son, and he called his name Ishmael, in the fifth year of this week; and this was the eighty-sixth year in the life of Abram.

[Chapter 15]

1 In the fifth year of the fourth week of this jubilee, in the third month, in the middle of the month, Abram celebrated the feast of the first-fruits of the grain harvest.
2 And he made new offerings on the altar, the first-fruits of the produce to the Lord, a heifer, and a goat, and a sheep on the altar as a burnt sacrifice to the Lord; their fruit offerings and their drink offerings he offered on the altar with frankincense.
3 The Lord appeared to Abram, and said to him, "I am God Almighty. Examine yourself and demonstrate yourself before me and be perfect.
4 I will make My covenant between Me and you, and I will multiply you greatly."
5 Abram fell on his face, and God talked with him, and said, "My law is with you, and you will be the father of many nations.
6 Neither shall your name any more be called Abram, but your name from now on, even forever, shall be Abraham.
7 For I have made you the father of many nations.
8 I will make you very great, and I will make you into nations, and kings shall come forth from you.
9 I shall establish My covenant between Me and you, and your offspring after you, throughout their generations, for an eternal covenant, so that I may be a God to you, and to your offspring after you.
10 You may possess the land where you have been a sojourner, the land of Canaan, and you will possess it forever, and I will be their God."
11 The Lord said to Abraham, "Keep my covenant, you and your offspring after you, and circumcise every male among you, and circumcise your foreskins, and it shall be a token of an eternal covenant between Me and you.
12 And the eighth day you shall circumcise the child, every male throughout your generations, him that is born in the house, or whom you

have bought with money from any stranger, whom you have acquired who is not of your offspring.
13 He that is born in your house shall surely be circumcised, and those whom you have bought with money shall be circumcised, and My covenant shall be in your flesh for an eternal ordinance.
14 The uncircumcised male who is not circumcised in the flesh of his foreskin on the eighth day, that soul shall be cut off from his people, for he has broken My covenant."
15 God said to Abraham, "As for Sarai your wife, her name shall no more be called Sarai, but Sarah shall be her name.
16 I will bless her, and give you a son by her, and I will bless him, and he shall become a nation, and kings of nations shall proceed from him."
17 Abraham fell on his face, and rejoiced, and said in his heart, "Shall a son be born to him that is a hundred years old, and shall Sarah, who is ninety years old, bring forth?"
18 Abraham said to God, "Oh, that Ishmael might live before you!"
19 God said, "Yea, and Sarah also shall bear you a son, and you will call his name Isaac, and I will establish My covenant with him, an everlasting covenant, and for his offspring after him.
20 And as for Ishmael also have I heard you, and behold I will bless him, and make him great, and multiply him greatly, and he shall beget twelve princes, and I will make him a great nation.
21 But My covenant will I establish with Isaac, whom Sarah shall bear to you this time next year."
22 God ceased speaking with him, and God went up from Abraham.
23 Abraham did according as God had said to him, and he took Ishmael his son, and all that were born in his house, and whom he had bought with his money, every male in his house, and circumcised the flesh of their foreskin.
24 On that same day was Abraham circumcised, and all the men of his house, and all those whom he had bought with money from the children of the stranger were circumcised with him.
25 This law is for all the generations forever, and there is no variance of days, and no omission of one day out of the eight days, for it is an eternal law, ordained and written on the heavenly tablets.
26 Every one that is born, the flesh of whose foreskin is not circumcised on the eighth day, does not belong to the children of the covenant which the Lord made with Abraham, but instead they belong to the children of destruction; nor is there any other sign on him that he is the Lord's, but he is destined to be destroyed and killed from the earth, and to be rooted out of the earth, for he has broken the covenant of the Lord our God.
27 All the angels of the presence (of the Lord) and all the angels of sanctification have been created already circumcised from the day of their creation, and before the angels of the presence (of the Lord) and the angels

of sanctification He has sanctified Israel, that they should be with Him and with His holy angels.
28 Command the children of Israel and let them observe the sign of this covenant for their generations as an eternal law, and they will not be rooted out of the land.
29 For the command is ordained for a covenant, that they should observe it forever among all the children of Israel.
30 For Ishmael and his sons and his brothers, and Esau, the Lord did not cause them to come to Him, and he did not choose them. Although they are the children of Abraham, He knew them, but He chose Israel to be His people.
31 He sanctified them, and gathered them from among all the children of men; for there are many nations and many peoples, and all are His, and over all nations He has placed spirits in authority to lead them astray from Him.
32 But over Israel He did not appoint any angel or spirit, for He alone is their ruler, and He will preserve them and require them at the hand of His angels and His spirits, and at the hand of all His powers in order that He may preserve them and bless them, that they may be His and He may be theirs from now on forever.
33 I announce to you that the children of Israel will not keep true to this law, and they will not circumcise their sons according to all this law; for in the flesh of their circumcision they will omit this circumcision of their sons, and all of the sons of Beliar will leave their sons uncircumcised as they were born.
34 There will be great wrath from the Lord against the children of Israel because they have forsaken His covenant and turned aside from His word, and provoked (God) and blasphemed, because they do not observe the ordinance of this law; for they have treated their genitalia like the Gentiles, so that they may be removed and rooted out of the land. And there will no more be pardon or forgiveness to them for all the sin of this eternal error.

[Chapter 16]

1 On the new moon of the fourth month we appeared to Abraham, at the oak of Mamre, and we talked with him, and we announced to him that Sarah, his wife, would give him a son.
2 And Sarah laughed, for she heard that we had spoken these words to Abraham. We warned her, and she became afraid, and denied that she had laughed because of the words.

3 We told her the name of her son, as his name is ordained and written in the heavenly tablets and it is Isaac.
4 We told her that when we returned to her at a set time, she would have conceived a son.
5 In this month the Lord executed his judgments on Sodom, and Gomorrah, and Zeboim, and all the region of the Jordan, and He burned them with fire and brimstone, and destroyed them and they are destroyed until this day, because of all their works. They are wicked and vast sinners, and they defile themselves and commit fornication in their flesh, and work uncleanness on the earth as I have told you.
6 In like manner, God will execute judgment on the places where they have done similar to the uncleanness of the Sodomites, and they will suffer a judgment like that of Sodom.
7 But for Lot, we made an exception, for God remembered Abraham, and sent him out from the place of the overthrow.
8 And he and his daughters committed sin on the earth, such as had not been on the earth since the days of Adam until his time, for the man had sex with his daughters.
9 It was commanded and engraved concerning all his offspring, on the heavenly tablets, to remove them and root them out, and to execute judgment on them like the judgment of Sodom, and to leave no offspring of that man on earth on the day of condemnation.
10 In this month Abraham moved from Hebron, and departed and lived between Kadesh and Shur in the mountains of Gerar.
11 In the middle of the fifth month he moved from that place, and lived at the Well of the Oath.
12 In the middle of the sixth month the Lord visited Sarah and did to her as He had spoken and she conceived.
13 And she gave birth to a son in the third month. In the middle of the month, at the time of which the Lord had spoken to Abraham, on the festival of the first-fruits of the harvest, Isaac was born.
14 Abraham circumcised his son on the eighth day, he was the first that was circumcised according to the covenant that is ordained forever.
15 In the sixth year of the fourth week we came to Abraham at the Well of the Oath, and we appeared to him.
16 We returned in the seventh month, and found Sarah with child before us and we blessed him, and we announced to him all the things that had been decreed concerning him, so that he should not die until he should beget six more sons and saw them before he died.
17 But in Isaac should his name and offspring be called, and that all the offspring of his sons should be Gentiles, and be counted with the Gentiles; but from the sons of Isaac one should become a holy offspring, and should not be counted among the Gentiles.

18 For he should become the portion (dowry) of the Most High, and all his offspring had fallen into the possession of God, that they should be to the Lord a people for His possession above all nations and that they should become a kingdom and priests and a holy nation.
19 We went our way, and we announced to Sarah all that we had told him, and they both rejoiced with very great joy.
20 He built there an altar to the Lord who had delivered him, and who was causing him to rejoice in the land of his sojourning, and he celebrated a festival of joy in this month for seven days, near the altar which he had built at the Well of the Oath.
21 He built tents for himself and for his servants on this festival, and he was the first to celebrate the feast of tabernacles on the earth.
22 During these seven days he brought a burnt offering to the Lord each day to the altar consisting of two oxen, two rams, seven sheep, one male goat, for a sin offering that he might atone thereby for himself and for his offspring.
23 As an offering of thanks he brought, seven rams, seven kids, seven sheep, and seven male goats, and their fruit offerings and their drink offerings; and he burnt all the fat of it on the altar, a chosen offering to the Lord for a sweet smelling odor.
24 Morning and evening he burnt fragrant substances, frankincense and incense, and sweet spice, and nard, and myrrh, and spice, and aromatic plants; all these seven he offered, crushed, mixed together in equal parts and pure.
25 And he celebrated this feast during seven days, rejoicing with all his heart and with all his soul, he and all those who were in his house, and there was no stranger with him, nor any that was uncircumcised.
26 He blessed his Creator who had created him in his generation, for He had created him according to His good pleasure. God knew and perceived that from him would arise the plant of righteousness for the eternal generations, and from him a holy offspring, so that it should become like Him who had made all things.
27 He blessed and rejoiced, and he called the name of this festival the festival of the Lord, a joy acceptable to the Most High God.
28 And we blessed him forever, and all his offspring after him throughout all the generations of the earth, because he celebrated this festival in its season, according to the testimony of the heavenly tablets.
29 For this reason it is ordained on the heavenly tablets concerning Israel, that they shall celebrate the feast of tabernacles seven days with joy, in the seventh month, acceptable before the Lord as a statute forever throughout their generations every year.

30 To this there is no limit of days; for it is ordained forever regarding Israel that they should celebrate it and dwell in tents, and set wreaths on their heads, and take leafy boughs, and willows from the brook.
31Abraham took branches of palm trees, and the fruit of good and pleasing trees, and every day going round the altar with the branches seven times a day in the morning, he praised and gave thanks to his God for all things in joy.

[Chapter 17]

1 In the first year of the fifth week Isaac was weaned in this jubilee, and Abraham made a great banquet in the third month, on the day his son Isaac was weaned.
2 Ishmael, the son of Hagar, the Egyptian, was in front of Abraham, his father, in his place, and Abraham rejoiced and blessed God because he had seen his sons and had not died childless.
3 He remembered the words which He had spoken to him on the day that Lot had departed from him, and he rejoiced because the Lord had given him offspring on the earth to inherit the earth, and he blessed with all his mouth the Creator of all things.
4 Sarah saw Ishmael playing and dancing, and Abraham rejoicing with great joy, and she became jealous of Ishmael and said to Abraham, "Throw out this bondwoman and her son. The son of this bondwoman will not be heir with my son, Isaac."
5 And the situation was troubling to Abraham, because of his maidservant and because of his son, because he did not want to drive them from him.
6 God said to Abraham "Let it not be troubling in your sight, because of the child and because of the bondwoman. Listen to Sarah and to all her words and do them, for in Isaac shall your name and offspring be called.
7 But as for the son of this bondwoman I will make him a great nation, because he is of your offspring."
8 Abraham got up early in the morning, and took bread and a bottle of water, and placed them on the shoulders of Hagar and the child, and sent her away.
9 And she departed and wandered in the wilderness of Beersheba, and the water in the bottle was spent, and the child was thirsty, and was not able to go on, and fell down.
10 His mother took him and laid him under an olive tree, and went and sat her down over away from him at the distance of a bow-shot; for she said, "Let me not see the death of my child," and she sat and wept.

11 An angel of God, one of the holy ones, said to her, "Why do you weep, Hagar? Stand. Take the child, and hold him in your hand, for God has heard your voice, and has seen the child."
12 She opened her eyes, and she saw a well of water, and she went and filled her bottle with water, and she gave her child a drink, and she arose and went towards the wilderness of Paran.
13 And the child grew and became an archer, and God was with him, and his mother took him a wife from among the daughters of Egypt.
14 She (the wife) gave birth to a son, and he called his name Nebaioth; for she said, "The Lord was close to me when I called on him."
15 In the seventh week, in the first year of it, in the first month in this jubilee, on the twelfth of this month, there were voices in heaven regarding Abraham, that he was faithful in all that He told him, and that he loved the Lord, and that in every affliction he was faithful.
16 Prince Mastema came and said before God, "Look, Abraham loves Isaac his son, and he delights in him above all things, tell him to offer him as a burnt-offering on the altar, and You will see if he will do this command, and You will know if he is faithful in everyway that You test him.
17 The Lord knew that Abraham was faithful throughout all his afflictions, for He had tried him through his country and with famine, and had tried him with the wealth of kings, and had tried him again through his wife, when she was torn from him, and with circumcision; and had tried him through Ishmael and Hagar, his maid-servant, when he sent them away.
18 In everything that He had tried him, he was found faithful, and his soul was not impatient, and he was not slow to act, because he was faithful and a lover of the Lord.

[Chapter 18]

1 God said to him, "Abraham. Abraham." and he said, "Look, here am I."
2 He said, "Take your beloved son, Isaac, whom you love, and go to the high country, and offer him on one of the mountains which I will point out to you."
3 He got early in the morning and saddled his donkey, and took two young men with him, and Isaac his son, and split the wood of the burnt offering, and he went to the place on the third day, and he saw the place afar off.
4 He came to a well of water (near Mount Moriah), and he said to his young men, "You stay here with the donkey, and I and the lad shall go yonder, and when we have worshipped we shall come back to you."

5 He took the wood of the burnt-offering and laid it on Isaac his son, and he took the fire and the knife, and they went both of them together to that place.
6 Isaac said to his father, "Father" and he said, "Here am I, my son." He said to him, "Look, we have the fire, and the knife, and the wood, but where is the sheep for the burnt-offering, father?"
7 He said, "God will provide for himself a sheep for a burnt-offering, my son." And he neared the place of the mountain of God.
8 He built an altar, and he placed the wood on the altar, and bound Isaac his son, and placed him on the wood that was on the altar, and stretched out his hand to take the knife to kill Isaac, his son.
9 I stood in the presence of him, and before prince Mastema, (and the holy angels stood and wept over the altar as prince Mastema and his angels rejoiced and said "Isaac will be destroyed and we will see if Abraham is faithful), and the Lord said, "Command him not to lay his hand on the lad, nor to do anything to him, for I have shown that he fears the Lord."
10 I called to him from heaven, and said to him, "Abraham, Abraham." and he was terrified and said, "Here am I."
11 I said to him, "Lay not your hand on the lad, neither do anything to him; for now I have shown that you fear the Lord, and have not withheld your son, your first-born son, from me."
12 Prince Mastema was put to shame (and was bound by the angels); and Abraham lifted up his eyes and looked and saw a ram caught by his horns, and Abraham went and took the ram and offered it as a burnt-offering in place of his son.
13 Abraham called that place "The Lord has seen," so that it is said the Lord has seen. This is Mount Zion.
14 The Lord called Abraham by his name a second time from heaven, as he caused us to appear to speak to him in the name of the Lord.
15 He said, "By Myself have I sworn," said the Lord, "Because you have done this thing, and have not withheld your son, your beloved son, from Me, that in blessing I will bless you, and in multiplying I will multiply your offspring as the stars of heaven, and as the sand which is on the seashore.
16 Your offspring shall inherit the cities of their enemies, and in your offspring shall all nations of the earth be blessed. Because you have obeyed My voice, and I have shown to all that you are faithful to Me in all that I have said to you, "Go in peace."
17 Abraham went back to his young men, and they stood and went back together to Beersheba, and Abraham lived by the Well of the Oath.
18 And he celebrated this festival every year, seven days with joy, and he called it the festival of the Lord according to the seven days during which he went and returned in peace.

19 Accordingly, it has been ordained and written on the heavenly tablets regarding Israel and its children that they should observe this festival seven days with the joy of festival.

[Chapter 19]

1 In the first year of the first week in the forty-second jubilee, Abraham returned and lived across from Hebron, in Kirjath Arba for two weeks of years.
2 In the first year of the third week of this jubilee the days of the life of Sarah were completed, and she died in Hebron.
3 Abraham went to mourn over her and bury her, and we tested him to see if his spirit was patient and he had neither anger nor contempt in the words of his mouth, and he was found patient in this and was not disturbed.
4 In patience of spirit he discussed with the children of Heth that they should give him a place in which to bury his dead.
5 And the Lord gave him grace before all who saw him, and he asked the sons of Heth in gentleness, and they gave him the land of the double cave over beside Mamre, that is Hebron, for four hundred pieces of silver.
6 They said to him, "We shall give it to you for nothing," but he would not take it from them for nothing, for he gave the price of the place and paid the money in full. And he bowed down before them twice, and after this he buried his dead in the double cave.
7 All the days of the life of Sarah were one hundred and twenty-seven years, that is, two jubilees and four weeks and one year, these are the days of the years of the life of Sarah.
8 This is the tenth trial with which Abraham was tested, and he was found faithful and patient in spirit.
9 He did not say a single word regarding the rumor in the land of how God had said that He would give it to him and to his offspring after him, but instead he begged for a place there to bury his dead. Because he was found faithful, it was recorded on the heavenly tablets that he was the friend of God.
10 In the fourth year of it (this jubilee) he took a wife for his son Isaac and her name was Rebecca the daughter of Bethuel, the son of Nahor, the brother of Abraham the sister of Laban and daughter of Bethuel; and Bethuel was the son of Melca, who was the wife of Nahor, the brother of Abraham.
11 Abraham took to himself a third wife from among the daughters of his household servants, for Hagar had died before Sarah, and her name was

Keturah,. And she gave birth to six sons, Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah, in the two weeks of years.
12 In the sixth week, in the second year of it, Rebecca gave birth to two sons of Isaac, Jacob and Esau.
13 And Jacob had no beard and was a straight and tall man who dwelt in tents, and Esau was a powerful a man of the field, and was hairy.
14 The youths grew, and Jacob learned to write, but Esau did not learn, for he was a man of the field and a hunter, and he learned war, and all his deeds were fierce.
15Abraham loved Jacob, but Isaac loved Esau.
16 And Abraham saw the deeds of Esau, and he knew that in Jacob should his name and offspring be called. He called Rebecca and gave commandment regarding Jacob, for he knew that she too loved Jacob much more than Esau.
17 He said to her, "My daughter, watch over my son Jacob, for he shall take my place on the earth. He shall be a blessing throughout the children of men and for the glory of all the offspring of Shem.
18 I know that the Lord will choose him to be a people (nation) and a possession to Himself, above all peoples that are on the face of the earth.
19 Isaac, my son, loves Esau more than Jacob, but I see that you truly love Jacob.
20 Add still further to your kindness to him, and regard him in love, for he shall be a blessing to us on the earth from now on to all generations of the earth.
21 Let your hands be strong and let your heart rejoice in your son Jacob, for I have loved him far beyond all my sons. He shall be blessed forever, and his offspring shall fill the whole earth.
22 If a man can number the sand of the earth, his offspring also shall be numbered.
23 And all the blessings with which the Lord has blessed me and my offspring shall belong to Jacob and his offspring always.
24 In his offspring shall my name be blessed, and the name of my fathers, Shem, Noah, Enoch, Mahalalel, Enos, Seth, and Adam. And these shall serve to lay the foundations of the heaven, and to strengthen the earth, and to renew all the stars and planets which are in the sky.
27 He called Jacob and kissed him in front of Rebecca, his mother, and blessed him, and said, "Jacob, my beloved son, whom my soul loves, may God bless you from above the sky, and may He give you all the blessings with which He blessed Adam, Enoch, Noah, and Shem; and all the things of which He told me, and all the things which He promised to give me, may He cause to be yours and your offspring forever, according to the days of heaven above the earth.
28 And the Spirits of Mastema shall not rule over you or over your offspring or turn you from the Lord, who is your God from now on forever.

29 May the Lord God be a father to you and may you be like His first-born son, and to the people always. Go in peace, my son."
30 And they both went out together from Abraham.
31 Rebecca loved Jacob, with all her heart and with all her soul, very much more than Esau, but Isaac loved Esau much more than Jacob.

[Chapter 20]

1 In the forty-second jubilee, in the first year of the seventh week, Abraham called Ishmael, and his twelve sons, and Isaac and his two sons, and the six sons of Keturah, and their sons.
2 And he commanded them that they should observe the way of the Lord, that they should work righteousness, and love each his neighbor, and act in this manner among all men, that they should each walk with regard to the ways of the Lord to do judgment and righteousness on the earth.
3 He also commanded them that they should circumcise their sons, according to the covenant, which God had made with them, and not deviate to the right or the left of all the paths which the Lord had commanded us, and that we should keep ourselves from all fornication and uncleanness.
4 He said, "If any woman or maid commits fornication among you, burn her with fire. And do not let them commit fornication with her with their eyes or their heart; and do not let them take to themselves wives from the daughters of Canaan, because the offspring of Canaan will be rooted out of the land."
5 He told them about the judgment on the giants, and the judgment on the Sodomites, how they had been judged because of their wickedness, and had died because of their fornication and uncleanness, and corruption through fornication together.
6 He said, "Guard yourselves from all fornication and uncleanness, and from all pollution of sin, or you will make our name a curse, and your whole life a shame, and all your sons to be destroyed by the sword, and you will become accursed like Sodom, and all that is left of you shall be as the sons of Gomorrah.
7 I implore you, my sons, love the God of heaven and cling to all His commandments.
8 Do not walk after their idols and after their ways of uncleanness, and do not make yourselves molten or graven gods. They are empty, and there is no spirit in them, for they are work of men's hands, and all who trust in them, trust in nothing.
9 Do not serve them, nor worship them, but serve the most high God, and worship Him continually, and hope for His presence always, and work

uprightness and righteousness before Him, that He may have pleasure in you and grant you His mercy, and send rain on you morning and evening, and bless all your works which you have performed on the earth, and bless your bread and your water, and bless the fruit of your womb and the fruit of your land, and the herds of your cattle, and the flocks of your sheep.
10 You will be for a blessing on the earth, and all nations of the earth will desire you, and bless your sons in my name, that they may be blessed as I am."
11 He gave to Ishmael and to his sons, and to the sons of Keturah, gifts, and sent them away from Isaac his son, and he gave everything to Isaac his son.
12 Ishmael and his sons, and the sons of Keturah and their sons, went together and settled from Paran to the border of Babylon in all the land that is toward the East facing the desert.
13 These mingled (intermarried) with each other, and their names were called Arabs, and Ishmaelites.

[Chapter 21]

1 In the sixth year of the seventh week of this jubilee Abraham called Isaac his son, and commanded him, saying, "I have become old. I do not know the day of my death but I am full of my days.
2 I am one hundred and seventy-five years old, and throughout all the days of my life I have remembered the Lord, and sought with all my heart to do His will, and to walk uprightly in all His ways.
3 My soul has hated idols. I have given my heart and spirit to the observance of the will of Him who created me.
4 For He is the living God, and He is holy and faithful, and He is righteous beyond all, and He is no respecter of men or of their gifts, for God is righteous, and executes judgment on all those who transgress His commandments and despise His covenant.
5 My son, observe His commandments and His law and His judgments, and do not walk after the abominations and after the graven images and after the molten images.
6 And eat no blood at all of animals or cattle, or of any bird that flies in the heaven.
7 If you kill a sacrificial animal as an acceptable peace offering, kill it, and pour out its blood on the altar. Place all the fat of the offering on the altar with fine flour and the meat offering mingled with oil with its drink offering. Place them all together on the altar of burnt offering. It is a sweet odor before the Lord.
8 You will offer the fat of the sacrifice of thanks offerings on the fire which is on the altar, and the fat which is on the belly, and all the fat on the inside,

behind the two kidneys, and all the fat that is on them, and lobes of the liver you will remove, together with the kidneys.
9 Offer all these for a sweet odor acceptable before the Lord, with its meat-offering and with its drink-offering, and the bread of the offering to the Lord.
10 Eat its meat on that day and on the second day, but do not let the sun go down on it until it is eaten. Let nothing be left over for the third day, for it is not acceptable. Let it no longer be eaten, and all who eat of it will bring sin on themselves, for thus I have found it written in the books of my forefathers, and in the words of Enoch, and in the words of Noah.
11 On all your offerings you will scatter salt, and do not let the salt of the covenant be lacking in all your offerings before the Lord.
12 As regards the wood of the sacrifices, beware to bring only these and no other wood to the altar in addition to these, cypress, bay, almond, fir, pine, cedar, savin, fig, olive, myrrh, laurel, and aspalathus.
13 Of these kinds of wood lay on the altar under the sacrifice, such as have been tested as to their appearance, and do not lay on it any split or dark wood, but only hard and clean wood, without fault, a healthy, new growth. Do not lay old wood on it, because there is no longer fragrance in it as before.
14 Besides these kinds of wood there is none other that you will place on the altar, for the fragrance is dispersed, and the smell of its fragrance will not go up to heaven.
15 Observe this commandment and do it, my son, that you may be upright in all your deeds.
16 Be clean in your body at all times. Wash yourself with water before you approach to offer on the altar. Wash your hands and your feet before you draw near to the altar, and when you are done sacrificing, wash your hands and feet again.
17 Let no blood appear on you or on your clothes. Be on your guard against blood, my son. Be on your guard continually and cover it with dust.
18 Do not eat any blood for it is the soul. Eat no blood whatsoever.
19 Take no payment for shedding the blood of man, or it will cause it to be shed without fear of punishment, without judgment. It is the blood that is shed that causes the earth to sin, and the earth cannot be cleansed from the blood of man except by the blood of he who shed it.
20 Take no present or gift for the blood of man, blood for blood, that you may be accepted before the Lord, the Most High God. He is the defense of the good, so that you may be preserved from all evil, and that He may withhold you from every kind of death.
21 I see, my son, all the works of the children of men are sin and wickedness, and all their deeds are uncleanness and an abomination and a pollution, and there is no righteousness in them.

22 Beware, or you will walk in their ways and tread in their paths, and commit a sin worthy of death before the Most High God. He will hide His face from you and give you back into the hands of your transgression, and root you out of the land, and your offspring likewise from under heaven, and your name and your offspring shall perish from the whole earth.
23 Turn away from all their deeds and all their uncleanness, and observe the laws of the Most High God, and do His will and be upright in all things.
24 If you do this, He will bless you in all your deeds, and will raise up from you a plant of righteousness through all the earth, throughout all generations of the earth, and my name and your name shall not be forgotten under heaven forever.
25 Go, my son in peace. May the Most High God, my God and your God, strengthen you to do His will, and may He bless all your offspring and the remainder of your offspring for the generations forever, with all righteous blessings, that you may be a blessing on all the earth."
26 And he went out from him rejoicing.

[Chapter 22]

1 In the first week in the forty-fourth jubilee, in the second year, that is, the year in which Abraham died, Isaac and Ishmael came from the Well of the Oath to celebrate the feast of weeks which is the feast of the first-fruits of the harvest to Abraham, their father, and Abraham rejoiced because his two sons had come.
2 Isaac had many possessions in Beersheba, and Isaac desired to go and see his possessions and to return to his father.
3 In those days Ishmael came to see his father, and they both came together, and Isaac offered a sacrifice for a burnt offering, and presented it on the altar of his father that he had made in Hebron.
4 He offered a thanks offering and made a feast of joy in the presence of Ishmael, his brother, and Rebecca made new cakes from the new grain, and gave them to Jacob, her son, to take them to Abraham, his father, from the first-fruits of the land, that he might eat and bless the Creator of all things before he died.
5 Isaac, also, sent Jacob to Abraham with an offering of his best for thanks so that he might eat and drink.
6 He ate and drank, and blessed the Most High God, who has created heaven and earth, who has made all the fat things of the earth, and given them to the children of men that they might eat and drink and bless their Creator.

7 "And now I give thanks to You, my God, because you have caused me to see this day, behold, I am one hundred three score and fifteen years, an old man and full of days, and all my days have been peace to me.
8 The sword of the adversary has not overcome me in all that You have given me and my children all the days of my life until this day.
9 My God, may Your mercy and Your peace be on Your servant, and on the offspring of his sons, that they may be to You a chosen nation and an inheritance from among all the nations of the earth from now on to all the days of the generations of the earth, to all the ages."
10 He called Jacob and said, "My son Jacob, may the God of all bless you and strengthen you to do righteousness, and His will before Him, and may He choose you and your offspring that you may become a people for His inheritance according to His will always.
11 My son, Jacob, draw near and kiss me." And he drew near and kissed him, and he said, "Blessed be my son Jacob and all the sons of God Most High, to all the ages. May God give to you an offspring of righteousness; and some of your sons may He sanctify throughout the whole earth. May nations serve you, and all the nations bow themselves before your offspring.
12 Be strong in the presence of men, and exercise authority over all the offspring of Seth. Then your ways and the ways of your sons will be justified, so that they shall become a holy nation.
13 May the Most High God give you all the blessings with which He has blessed me and He blessed Noah and Adam. May they rest on the sacred head of your offspring from generation to generation forever.
14 May He cleanse you from all unrighteousness and impurity so that you may be forgiven all the transgressions, which you have committed ignorantly. May He strengthen you, and bless you.
15 May you inherit the whole earth, and may He renew His covenant with you so that you may be to Him a nation for His inheritance for all the ages, and so that He may be to you and to your offspring a God in truth and righteousness throughout all the days of the earth.
16 My son Jacob, remember my words. Observe the commandments of Abraham, your father, separate yourself from the nations (gentiles), and do not eat with them. Do not emulate their works, and do not associate with them because their works are unclean, and all their ways are a pollution and an abomination and uncleanness.
17 They offer their sacrifices to the dead and they worship evil spirits, and they eat over the graves, and all their works are empty and nothingness.
18 They have no heart to understand and their eyes do not see what their works are, and how they go astray by saying to a piece of wood, "You are my God," and to a stone, "You are my Lord and you are my deliverer," because the stone and wood have no heart.

19 And as for you, my son Jacob, may the Most High God help you and the God of heaven bless you and remove you from their uncleanness and from all their error.
20 Jacob, be warned. Do not take a wife from any offspring of the daughters of Canaan, for all his offspring are to be rooted out of the earth.
21 Because of the transgression of Ham, Canaan erred, and all his offspring shall be destroyed from the earth including any remnant of it, and none springing from him shall exist except on the day of judgment.
22 And as for all the worshippers of idols and the profane, there shall be no hope for them in the land of the living, and no one on earth will remember them, for they shall descend into the abode of the dead, and they shall go into the place of condemnation. As the children of Sodom were taken away from the earth, so will all those who worship idols be taken away.
23 Fear not, my son Jacob. Be not dismayed, son of Abraham. May the Most High God preserve you from destruction, and may He deliver you from all the paths of error.
24 This house have I built for myself that I might put my name on it in the earth. It is given to you and to your offspring forever, and it will be named the house of Abraham. It is given to you and your offspring forever, for you will build my house and establish my name before God forever. Your offspring and your name will stand throughout all generations of the earth."
25 He ceased commanding him and blessing him.
26 The two lay together on one bed, and Jacob slept in the embracing arms of Abraham, his father's father, and he kissed him seven times, and his affection and his heart rejoiced over him.
27 He blessed him with all his heart and said, "The Most High God, the God of all, and Creator of all, who brought me out from Ur of the Chaldees that He might give me this land to inherit forever, that I might establish a holy offspring.
28 Blessed be the Most High forever."
29 And he blessed Jacob and said, "May Your grace and Your mercy be lift up on my son, over whom I rejoice with all my heart and my affection and on his offspring always.
30 Do not forsake him, nor diminish him from now to the days of eternity, and may Your eyes be opened on him and on his offspring, that You may preserve him, and bless him, and may sanctify him as a nation for Your inheritance. Bless him with all Your blessings from now to all the days of eternity, and renew Your covenant and Your grace with him and with his offspring according to all Your good pleasure to all the generations of the earth."

[Chapter 23]

1 He placed Jacob's two fingers on his eyes, and he blessed the God of gods, and he covered his face and stretched out his feet and slept the sleep of eternity, and was gathered to his fathers.
2 In spite of all this, Jacob was lying in his embracing arms, and knew not that Abraham, his father's father, was dead.
3 Jacob awoke from his sleep, and realized Abraham was cold as ice, and he said, "Father, father," but there was no answer, and he knew that he was dead.
4 He arose from his embracing arms and ran and told Rebecca, his mother, and Rebecca went to Isaac in the night, and told him and they went together, and Jacob with them, and a lamp was in his hand, and when they had gone in they found Abraham lying dead.
5 Isaac fell on the face of his father and wept and kissed him.
6 Ishmael, his son, heard the voices in the house of Abraham, and he arose, and went to Abraham his father, and wept over Abraham his father, he and all the house of Abraham, and they wept greatly.
7 His sons, Isaac and Ishmael, buried him in the double cave, near Sarah his wife, and all the men of his house, and Isaac and Ishmael, and all their sons, and all the sons of Keturah in their places wept for him forty days and then the days of weeping for Abraham were ended.
8 He lived three jubilees and four weeks of years, one hundred and seventy-five years, and completed the days of his life, being old and full of days.
9 For the days of the lives of their forefathers were nineteen jubilees; and after the Flood they began to grow less than nineteen jubilees, and to decrease in jubilees, and to grow old quickly, and to be full of their days because of the many types of hardships and the wickedness of their ways, with the exception of Abraham.
10 For Abraham was perfect in all his deeds with the Lord, and well-pleasing in righteousness all the days of his life. Yet, he did not complete four jubilees in his life, when he had grown old because of the wickedness in the world, and was full of his days.
11 All the generations which shall arise from this time until the day of the great judgment shall grow old quickly, before they complete two jubilees, and their knowledge shall forsake them because of their old age and all their knowledge shall vanish away.
12 In those days, if a man lives a jubilee and a-half of years, they shall say regarding him, "He has lived long," and the greater part of his days are pain and sorrow and hardship, and there is no peace. For calamity follows on calamity, and wound on wound, and hardship on hardship, and evil deeds on evil deeds, and illness on illness, and all judgments of destruction such as these, piled one on another, illness and overthrow, and snow and frost and ice, and fever, and chills, and mental and physical incapacity, and

famine, and death, and sword, and captivity, and all kinds of calamities and pains.
13 All of these shall come on an evil generation, which transgresses on the earth. Their works are uncleanness and fornication, and pollution and abominations.
14 Then they shall say, "The days of the forefathers were many, lasting a thousand years, and were good; but the days of our lives, if a man lives a long life are three score years and ten, and, if he is strong, four score years, and those evil, and there is no peace in the days of this evil generation."
15 In that generation the sons shall convict their fathers and their elders of sin and unrighteousness, and of the words of their mouths and the great wickedness which they perform, and concerning their forsaking the covenant which the Lord made between them and Him. They should observe and do all His commandments and His ordinances and all His laws, without departing either to the right hand or the left.
16 For all have done evil, and every mouth speaks sinfully and all their works are unclean and an abomination, and all their ways are pollution, uncleanness, and destruction.
17 The earth shall be destroyed because of all their works, and there shall be no fruit (seed) of the vine, and no oil; for their actions are altogether faithless, and they shall all perish together, beasts and cattle and birds, and all the fish of the sea, because of the children of men.
18 They shall quarrel with one another, the young with the old, and the old with the young, the poor with the rich, the lowly with the great, and the beggar with the prince, because of the law and the covenant; for they have forgotten the commandments, and covenant, and feasts, and months, and Sabbaths, and jubilees, and all judgments.
19 They shall use swords and war to turn them back to the way, but they shall not return until much blood has been shed on the earth, one by another.
20 Those who have escaped shall not return from their wickedness to the way of righteousness, but they shall all raise themselves to a high status through deceit and wealth, that they may each steal all that belongs of his neighbor, and they shall name the great name (of God), but not in truth and not in righteousness, and they shall defile the holy of holies with their uncleanness and the corruption of their pollution.
21 A great punishment shall come because of the deeds of this generation, and the Lord will give them over to the sword and to judgment and to slavery, and to be plundered and consumed.
22 And He will arouse the Gentile sinners against them, who have neither mercy nor compassion, and who shall respect no one, neither old nor young, nor any one, for they are more wicked, strong, and evil than all the children of men.

23 They shall use violence against Israel and shall violate Jacob, and much blood shall be shed on the earth, and there shall be none to gather the dead and none to bury them.
24 In those days they shall cry aloud, and call and pray that they may be saved from the hand of the sinners, the Gentiles. But none shall be excluded (none shall be saved).
25 The heads of the children shall be white with grey hair, and a child of three weeks shall appear old like a man of one hundred years, and their work and worth shall be destroyed by hardship and oppression.
26 In those days the children shall begin to study the laws, and to seek the commandments, and to return to the path of righteousness.
27 The days shall begin to grow many and increase among those children of men until their days draw close to one thousand years, and to a greater number of years than before age was recorded.
28 There shall be neither old man nor one who is aged, for all shall be as children and youths.
29 All their days shall be full and they shall live in peace and in joy, and there shall be neither Satan nor any evil destroyer because all their days shall be days of blessing and healing.
30 And at that time the Lord will heal His servants, and they shall rise up and see great peace, and drive out their adversaries. The righteous shall understand and be thankful, and rejoice with joy forever and ever, and they shall see all their judgments and all their curses enacted on their enemies.
31 Their bones shall rest in the earth, and their spirits shall have much joy, and they shall know that it is the Lord who executes judgment, and shows mercy to hundreds and thousands and to all that love Him.
32 Moses, write down these words. Write them and record them on the heavenly tablets for a testimony for the generations forever.

[Chapter 24]

1 It happened after the death of Abraham, that the Lord blessed Isaac his son, who arose from Hebron and went and dwelt at the Well of the Vision in the first year of the third week of this jubilee, seven years.
2 In the first year of the fourth week a famine began in the land, besides the first famine, which had been in the days of Abraham.
3 Jacob made lentil soup, and Esau came from the field hungry. He said to Jacob his brother, "Give me some of this red soup."
4 Jacob said to him, "Sell to me your birthright and I will give you bread, and also some of this lentil soup." And Esau said in his heart, "If I shall die what good is my birthright to me?"

5 He said to Jacob, "I give it to you." And Jacob said, "Swear to me, this day," and he swore to him.
6 And Jacob gave his brother Esau bread and soup, and he ate until he was satisfied, and Esau despised his birthright. For this reason was Esau's name called Edom (red), because of the red soup which Jacob gave him for his birthright.
7 And Jacob became the elder, and Esau was brought down from his dignity.
8 The famine covered the land, and Isaac departed to go down into Egypt in the second year of this week, and went to the king of the Philistines to Gerar, into the presence of Abimelech.
9 The Lord appeared to him and said to him, "Do not go down into Egypt. Dwell in the land that I shall tell you of, and sojourn in this land, and I will be with you and bless you.
10 For to you and to your offspring will I give all this land, and I will establish My oath which I swore to Abraham your father, and I will multiply your offspring as the stars of heaven, and will give to your offspring all this land.
11 And in your offspring shall all the nations of the earth be blessed, because your father obeyed My voice, and kept My ways and My commandments, and My laws, and My ordinances, and My covenant; and now do as you are told and dwell in this land."
12 And he dwelt in Gelar three weeks of years. And Abimelech commanded concerning him, and concerning all that was his, saying, "Any man that shall touch him or anything that is his shall surely die."
13 Isaac grew strong among the Philistines, and he got many possessions, oxen and sheep and camels and donkeys and a great household.
14 He sowed in the land of the Philistines and brought in a hundred-fold, and Isaac became very great, and the Philistines envied him.
15 Now all the wells that the servants of Abraham had dug during the life of Abraham, the Philistines had stopped them after the death of Abraham, and filled them with dirt.
16 Abimelech said to Isaac, "Go from us, for you are much mightier than we." Isaac departed from that place in the first year of the seventh week, and sojourned in the valleys of Gerar.
17 And they dug the wells of water again which the servants of Abraham, his father, had dug, and which the Philistines had filled after the death of Abraham his father, and he called their names as Abraham his father had named them.
18 The servants of Isaac dug a well in the valley, and found fresh, flowing water, and the shepherds of Gerar bickered with the shepherds of Isaac, saying, "The water is ours." Isaac called the name of the well "Perversity," because they had been perverse with us.

19 And they dug a second well, and they fought for that also, and he called its name "Enmity."
20 He left that place and they dug another well, and for that they did not fight, and he called the name of it "Room," and Isaac said, "Now the Lord has made room for us, and we have increased in the land."
21 And he went up from that place to the Well of the Oath in the first year of the first week in the forty-fourth jubilee.
22 The Lord appeared to him in the night of the new moon of the first month, and said to him, "I am the God of Abraham your father; fear not, for I am with you, and shall bless you and shall surely multiply your offspring as the sand of the earth, for the sake of Abraham my servant."
23 And he built an altar there, which Abraham his father had first built, and he called on the name of the Lord, and he offered sacrifice to the God of Abraham his father.
24 They dug a well and they found fresh, flowing water.
25 The servants of Isaac dug another well and did not find water, and they went and told Isaac that they had not found water, and Isaac said, "I have sworn this day to the Philistines and this thing has been announced to us."
26 And he called the name of that place the Well of the
Oath, because there he had sworn to Abimelech and Ahuzzath, his friend, and also to Phicol, who was the commander and his host.
27 Isaac knew that day that he had sworn to them under pressure to make peace with them.
28 On that day Isaac cursed the Philistines and said, "Cursed be the Philistines to the day of wrath and indignation from among all nations. May God make them a disdain and a curse and an object of anger and indignation in the hands of the Gentile sinners and in the hands of the Kittim.
29 Whoever escapes the sword of the enemy and the Kittim, may the righteous nation root them out in judgment from under heaven. They shall be the enemies and foes of my children throughout their generations on the earth.
30 No part of them will remain. Not even one shall be spared on the day of the wrath of judgment. The offspring of the Philistines will experience destruction, rooting out, and expulsion from the earth and this is all that is in store for them. There shall not be a name or an offspring left on the earth for these Caphtorim (the seat of the Philistine state).
31 For though he rises up to heaven, he shall be brought down, and though he makes himself strong on earth, from there shall he be dragged out, and though he hide himself among the nations, even from that place shall he be rooted out.
32 Though he descends into the abode of the dead, his condemnation shall be great, and he shall have no peace there.

33 If he goes into captivity by the hands of those that seek his life they shall kill him on the way (to his imprisonment), and neither his name nor offspring shall be left on all the earth. Into an eternal curse shall he depart."
34 It is written and engraved concerning him on the heavenly tablets, that on the day of judgment he will be rooted out of the earth.

[Chapter 25]

1 In the second year of this week in this jubilee, Rebecca called Jacob her son, and spoke to him, saying, "My son, do not take a wife from the daughters of Canaan as Esau, your brother, who took two wives of the daughters of Canaan, and they have made my soul bitter with all their unclean acts, for all their actions are fornication and lust, and there is no righteousness in them, because their deeds are evil.
2 I love you greatly, my son, and my heart and my affection bless you every hour of the day and in every night.
3 Now, my son, listen to my voice, and do the will of your mother, and do not take a wife of the daughters of this land, but only from the house of my father, and of those related to my father.
4 If you will take you a wife of the house of my father, the Most High God will bless you, and your children shall be a righteous generation and a holy offspring." And then spoke Jacob to Rebecca, his mother, and said to her, "Look, mother, I am nine weeks of years old, and I have neither been with nor have I touched any woman, nor have I engaged myself to any, nor I have even thought of taking me wife of the daughters of Canaan.
5 For I remember, mother, the words of Abraham, our father, for he commanded me not to take a wife of the daughters of Canaan, but to take me a wife from the offspring of my father's house and from my kind folks.
6 I have heard before that daughters have been born to Laban, your brother, and I have set my heart on them to take a wife from among them.
7 For this reason I have guarded myself in my spirit against sinning or being corrupted in any way throughout all the days of my life; for with regard to lust and fornication, Abraham, my father, gave me many commands.
8 Despite all that he has commanded me, these two and twenty years my brother has argued with me, and spoken frequently to me and said, "My brother, take a wife that is a sister of my two wives," but I refused to do as he has done.
9 I swear before you mother, that all the days of my life I will not take me a wife from the daughters of the offspring of Canaan, and I will not act wickedly as my brother has done.
10 Do not be afraid mother, be assured that I shall do your will and walk in uprightness, and not corrupt my ways forever."

11 When she heard this, she lifted up her face to heaven and extended the fingers of her hands, and opened her mouth and blessed the Most High God, who had created the heaven and the earth, and she gave Him thanks and praise.
12 She said, "Blessed be the Lord God, and may His holy name be blessed forever and ever. He has given me Jacob as a pure son and a holy offspring; for he is Yours, and Yours shall his offspring be continually, throughout all the generations forever.
13 Bless him, O Lord, and place in my mouth the blessing of righteousness, that I may bless him."
14 At that hour, when the spirit of righteousness descended into her mouth, she placed both her hands on the head of Jacob, and said, "Blessed are You, Lord of righteousness and God of the ages, and may You bless him beyond all the generations of men.
15 My Son, may He give you the path of righteousness, and reveal righteousness to your offspring.
16 May He make your sons many during your life, and may they arise according to the number of the months of the year. And may their sons become many and great beyond the stars of heaven, and may their numbers be more than the sand of the sea.
17 May He give them this good and pleasing land, as He said He would give it to Abraham and to his offspring after him always, and may they hold it as a possession forever.
18 My son, may I see blessed children born to you during my life, and may all your offspring be blessed and holy.
19 And as you have refreshed your mother's spirit during her life, the womb of her that gave birth to you blesses you now. My affection and my heart (breasts) bless you and my mouth and my tongue greatly praise you.
20 Increase and spread over the earth. May your offspring be perfect in the joy of heaven and earth forever. May your offspring rejoice, and on the great day of peace may they have peace.
21 May your name and your offspring endure to all the ages, and may the Most High God be their God, and may the God of righteousness dwell with them, and may His sanctuary be built by you all the ages.
22 Blessed be he that blesses you, and all flesh that curses you falsely, may it be cursed."
23 And she kissed him, and said to him, "May the Lord of the world love you as the heart of your mother and her affection rejoice in you and bless you." And she ceased from blessing.

[Chapter 26]

1 In the seventh year of this week Isaac called Esau, his elder son, and said to him, " I am old, my son, and my sight is dim, and I do not know the day of my death.
2 Now, take your hunting weapons, your quiver, and your bow, and go out to the field, and hunt and catch me venison, my son, and make me flavorful meat, like my soul loves, and bring it to me that I may eat, and that my soul may bless you before I die."
3 But Rebecca heard Isaac speaking to Esau.
4 Esau went out early to the field to hunt and catch and bring home meat to his father.
5 Rebecca called Jacob, her son, and said to him, "Look, I heard Isaac, your father, speak to Esau, your brother, saying, "Hunt for me, and make me flavorful meat, and bring it to me that I may eat and bless you before the Lord before I die."
6 Now, my son, do as you are told and do as I command you. Go to your flock and fetch me two good kids of the goats, and I will make them good tasting meat for your father, like he loves, and you will bring it to your father that he may eat and bless you to the Lord before he dies."
7 Jacob said to Rebecca his mother, "Mother, I shall not withhold anything which my father would eat and which would please him, but I am afraid that he will recognize my voice and wish to touch me.
8 And you know that I am smooth, and Esau, my brother, is hairy, and I he will see me an evildoer because I am doing something that he has not told me to do and he will be very angry with me, and I shall bring on myself a curse, and not a blessing."
9 Rebecca, his mother, said to him, "Your curse be on me, my son, just do as you are told."
10 Jacob obeyed the voice of Rebecca, his mother, and went and brought back two good and fat goat kids, and brought them to his mother, and his mother made them tasty meat like he loved.
11 Rebecca took the good and pleasing clothes of Esau, her elder son, which was with her in the house, and she clothed Jacob, her younger son, with them, and she put the skins of the kids on his hands and on the exposed parts of his neck.
12 And she gave the meat and the bread, which she had prepared, to her son Jacob.
13 Jacob went in to his father and said, "I am your son. I have done as you asked me. Arise and sit and eat of that which I have caught, father, that your soul may bless me."
14 Isaac said to his son, "How have you found game so quickly, my son?"
15 Jacob said, "Because the Lord your God caused me to find."
16 Isaac said to him, "Come closer, that I may feel you, my son, and know if you are my son Esau or not."

17 Jacob went near to Isaac, his father, and he felt him and said, "The voice is Jacob's voice, but the hands are the hands of Esau," and he did not recognize him, because it was a decision from heaven to remove his power of perception and Isaac discerned not, because his hands were hairy as his brother Esau's, so Isaac blessed him.
18 He said, "Are you my son Esau? " and Jacob said, "I am your son," and Isaac said, "Bring it to me that I may eat of that which you have caught, my son, that my soul may bless you."
19 And Jacob brought it to him, and he ate, and Jacob brought him wine and he drank.
20 Isaac, his father, said to him, "Come close and kiss me, my son."
21 He came close and kissed Isaac. And he smelled the smell of his raiment, and he blessed Jacob and said, "Look, the smell of my son is as the smell of a full field which the Lord has blessed.
22 May the Lord give you of the dew of heaven and of the dew of the earth, and plenty of corn and oil. Let nations serve you and peoples bow down to you.
23 Be ruler over your brothers, and let your mother's sons bow down to you; and may all the blessings that the Lord has blessed me and blessed Abraham, my father, be imparted to you and to your offspring forever. Cursed be he that curses you, and blessed be he that blesses you."
24 It happened as soon as Isaac had made an end of blessing his son Jacob, that Jacob had went away from Isaac his father and hid himself.
25 Esau, his brother, came in from his hunting. And he also made flavorful meat, and brought it to his father and Esau said to his father, "Let my father arise, and eat of my venison that your soul may bless me."
26 Isaac, his father, said to him, "Who are you?" Esau said to him, "I am your first born, your son Esau. I have done as you have commanded me."
27 Isaac was very greatly surprised, and said, "Who is he that has hunted and caught and brought it to me, and I have eaten of all before you came, and have blessed him, and he shall be blessed, and all his offspring forever."
28 It happened when Esau heard the words of his father Isaac that he cried with a very loud and bitter cry, and said to his father, "Bless me also, father!"
29 Isaac said to him, "Your brother came with trickery, and has taken away your blessing."
30 He said, "Now I know why his name is Jacob. Behold, he has supplanted me these two times, he took away my birth-right, and now he has taken away my blessing."
31 Esau said, "Have you not reserved a blessing for me, father?" and Isaac answered and said to Esau, "Look, I have made him your lord, and all his brothers have I given to him for servants. I have strengthened him with plenty of corn and wine and oil. Now what shall I do for you, my son?"

32 Esau said to Isaac, his father, "Have you only one blessing, father? Please. Bless me, also, father."
33 Esau lifted up his voice and wept. And Isaac answered and said to him, "Far from the dew of the earth shall be your dwelling, and far from the dew of heaven from above.
34 By your sword will you live, and you will serve your brother.
35 It shall happen that when you become great, and do shake his yoke from off your neck, you will sin completely and commit a sin worthy of death, and your offspring shall be rooted out from under heaven."
36 Esau kept threatening Jacob because of the blessing his father blessed him with, and he said in his heart, "May the days of mourning for my father come now, so that I may kill my brother Jacob."

[Chapter 27]

1 Rebecca was told Esau's words in a dream, and Rebecca sent for Jacob her younger son, and said to him, "Look, Esau, your brother, will take vengeance on you and kill you.
2 Now, therefore, my son, do as you are told, and get up and flee to Laban, my brother, to Haran, and stay with him a few days until your brother's anger fades away, and he removes his anger from you, and forgets all that you have done. Then I will send for you to come from that place."
3 Jacob said, "I am not afraid. If he wishes to kill me, I will kill him."
4 But she said to him, "Let me not be bereft of both my sons on one day."
5 Jacob said to Rebecca, his mother, "Look, you know that my father has become old, and does not see because his eyes are dull. If I leave him he will think it is wrong. If I leave him and go away from you, my father will be angry and will curse me.
6 I will not go. When he sends me, only then will I go."
7 Rebecca said to Jacob, "I will go in and speak to him, and he will send you away."
8 Rebecca went in and said to Isaac, "I hate my life because of the two daughters of Heth, whom Esau has taken as wives. If Jacob take a wife from among the daughters of the land such as these, I could not live with it, because the daughters of Canaan are evil."
9 Isaac called Jacob and blessed him, and warned him and said to him, "Do not take you a wife of any of the daughters of Canaan. Arise and go to Mesopotamia, to the house of Bethuel, your mother's father, and take a wife from that place of the daughters of Laban, your mother's brother.
10 And God Almighty bless you and increase and multiply you that you may become a company of nations, and give you the blessings of my father, Abraham, to you and to your offspring after you, that you may inherit the

land that you travel in and all the land which God gave to Abraham. Go in peace, my son."
11 Isaac sent Jacob away, and he went to Mesopotamia, to Laban the son of Bethuel the Syrian, the brother of Rebecca, Jacob's mother.
12 It happened after Jacob had departed to Mesopotamia that the spirit of Rebecca was grieved for her son, and she wept.
13 Isaac said to Rebecca, "My sister, weep not because of Jacob, my son, for he goes in peace, and in peace will he return.
14 The Most High God will preserve him from all evil and will be with him. He will not forsake him all his days, for I know that his ways will be made to prosper in all things wherever he goes, until he return in peace to us, and we see him in peace. Fear not on his account, my sister, for he is on the upright path and he is a perfect man, and he is faithful and will not perish. Weep not."
15 Isaac comforted Rebecca because of her son Jacob, and blessed him.
16 Jacob went from the Well of the Oath to go to Haran on the first year of the second week in the forty-fourth jubilee, and he came to Luz on the mountains, that is, Bethel, on the new moon of the first month of this week, and he came to the place at dusk and turned from the way to the west of the road that is close, and that night he slept there, for the sun had set.
17 He took one of the stones of that place (as a pillow) and laid down under the tree, and he was journeying alone, and he slept.
18 Jacob dreamt that night, and saw a ladder set up on the earth, and the top of it reached to heaven, and he saw the angels of the Lord ascended and descended on it, and behold, the Lord stood on it.
19 And He spoke to Jacob and said, "I am the Lord God of Abraham, your father, and the God of Isaac. The land you are sleeping on I will give to you and to your offspring after you.
20 Your offspring shall be as the dust of the earth, and you will increase to the west and to the east, to the north and the south, and in you and in your offspring shall all the families of the nations be blessed.
21 Behold, I will be with you, and will keep you wherever you go. I will bring you into this land again in peace. I will not leave you until I do everything that I told you."
22 Jacob awoke from his sleep and said, "Truly this place is the house of the Lord, and I did not know it."
23 He was afraid and said, "I am afraid because this place is none other than the house of God, and this is the gate of heaven, and I did not know it."
24 Jacob got up early in the morning, and took the stone that he had placed under his head and set it up as a pillar for a sign. And he poured oil on the top of it. And he called the name of that place Bethel, but the name of the place was previously Luz.

25 And Jacob vowed a vow to the Lord, saying, "If the Lord will be with me, and will keep me in the way that I go, and give me bread to eat and clothes to put on, so that I come again to my father's house in peace, then the Lord shall be my God, and this stone which I have set up as a pillar for a sign in this place shall be the Lord's house, and of all that you gave me, I shall give the tenth to you, my God."

[Chapter 28]

1 He went on his journey, and came to the land of the east, to Laban, the brother of Rebecca, and he was with him, and Jacob served Laban for Rachel his daughter one week of years. In the first year of the third week of years he said to him, "Give me my wife, for whom I have served you seven years ," and Laban said to Jacob, "I will give you your wife."
2 Laban made a feast, and took Leah his elder daughter, and gave her to Jacob as a wife, and gave Leah Zilpah for a handmaid; and Jacob did not know, for he thought that she was Rachel.
3 He went in to her, and saw she was Leah; and Jacob was angry with Laban, and said to him, "Why have you done this to me?
4 Did I not serve you for Rachel and not for Leah? Why have you wronged me?
5 Take your daughter, and I will go. You have done evil to me." For Jacob loved Rachel more than Leah because Leah's eyes were weak, but her form was very beautiful. Rachel had beautiful eyes and a beautiful and very voluptuous form.
6 Laban said to Jacob, "It is not done that way in our country, we do not to give the younger before the elder." And it is not right to do this; for thus it is ordained and written in the heavenly tablets, that no one should give his younger daughter before the elder; but the elder one is given first and after her the younger. The man who does so will have guilt placed against him in heaven, and none is righteous that does this thing, for this deed is evil before the Lord.
7 Command the children of Israel that they not do this thing. Let them neither take nor give the younger before they have given the elder, for it is very wicked."
8 And Laban said to Jacob, "Let the seven days of the feast pass by, and I shall give you Rachel, that you may serve me another seven years, that you may pasture my sheep as you did in the former week (of years)."
9 On the day when the seven days of the feast of Leah had passed, Laban gave Rachel to Jacob, that he might serve him another seven years, and he gave Rachel, Bilhah, the sister of Zilpah, as a handmaid.

10 He served yet other seven years for Rachel, for Leah had been given to him for nothing, since it was Rachel he wanted.
11 And the Lord opened the womb of Leah, and she conceived and gave birth to a son for Jacob, and he called his name Reuben, on the fourteenth day of the ninth month, in the first year of the third week.
12 But the womb of Rachel was closed, for the Lord saw that Leah was hated and Rachel loved.
13 Again Jacob went in to Leah, and she conceived, and gave birth to a second son for Jacob, and he called his name Simeon, on the twenty-first of the tenth month, and in the third year of this week.
14 Again Jacob went in to Leah, and she conceived, and gave birth to a third son, and he called his name Levi, in the new moon of the first month in the sixth year of this week.
15 Again Jacob went in to her, and she conceived, and gave birth to a fourth son, and he called his name Judah, on the fifteenth of the third month, in the first year of the fourth week.
16 Because of all this Rachel envied Leah, for she did not bear a child, and she said to Jacob, "Give me children;" and Jacob said, "Have I withheld from you the fruits of your womb? Have I left you?"
17 And when Rachel saw that Leah had given birth to four sons for Jacob: Reuben and Simeon and Levi and Judah, she said to him, "Go in to Bilhah my handmaid, and she will conceive, and bear a son for me."
18 She gave him Bilhah, her handmaid, to wife. And he went in to her, and she conceived, and gave birth to a son, and he called his name Dan, on the ninth of the sixth month, in the sixth year of the third week.
19 Jacob went in again to Bilhah a second time, and she conceived, and gave birth to another son for Jacob, and Rachel called his name Napthali, on the fifth of the seventh month, in the second year of the fourth week.
20 When Leah saw that she had become sterile and could no longer have children, she envied Rachel, and she also gave her handmaid Zilpah to Jacob to wife, and she conceived, and gave birth to a son, and Leah called his name Gad, on the twelfth of the eighth month, in the third year of the fourth week.
21 He went in to her again, and she conceived and gave birth to a second son, and Leah called his name Asher, on the second of the eleventh month, in the fifth year of the fourth week.
22 Jacob went in to Leah, and she conceived, and gave birth to a son, and she called his name Issachar, on the fourth of the fifth month, in the fourth year of the fourth week, and she gave him to a nurse.
23 Jacob went in again to her, and she conceived, and gave birth to two children, a son and a daughter, and she called the name of the son Zabulon, and the name of the daughter Dinah, in the seventh day of the seventh month, in the sixth year of the fourth week.

24 The Lord was gracious to Rachel, and opened her womb, and she conceived, and gave birth to a son, and she called his name Joseph, on the new moon of the fourth month, in the sixth year in this fourth week.
25 In the days when Joseph was born, Jacob said to Laban, "Give me my wives and sons, and let me go to my father Isaac, and let me make a household for myself; for I have completed the years in which I have served you for your two daughters, and I will go to the house of my father."
26 Laban said to Jacob, "Stay with me and I will pay you wages, and pasture my flock for me again, and take your wages."
27 They agreed with one another that he should give him as his wages those of the lambs and kids which were born spotted black and white, these were to be his wages.
28 All the sheep brought out spotted and speckled and black, variously marked, and they brought out again lambs like themselves, and all that were spotted were Jacob's and those which were not spotted were Laban's.
29 Jacob's possessions multiplied greatly, and he possessed oxen and sheep and donkeys and camels, and men-servants and maid-servants.
30 Laban and his sons envied Jacob, and Laban took back his sheep from him, and he envied him and watched him for an opportunity to do evil.

[Chapter 29]

1 It happened when Rachel had given birth to Joseph, that Laban went to shear his sheep; for they were distant from him, a three-day journey.
2 Jacob saw that Laban was going to shear his sheep, and Jacob called Leah and Rachel, and spoke sweetly to them in order to convince them to come with him to the land of Canaan.
3 For he told them how he had seen everything in a dream. All that God had spoken to him that he should return to his father's house, and they said, "To every place where you go we will go with you."
4 Jacob blessed the God of Isaac his father, and the God of Abraham his father's father, and he arose and placed his wives and his children on donkeys, and took all his possessions and crossed the river, and came to the land of Gilead, and Jacob hid his intention from Laban and did not tell him.
5 In the seventh year of the fourth week Jacob turned his face toward Gilead in the first month, on the twenty-first of it.
6 Laban pursued and overtook Jacob in the mountain of Gilead in the third month, on the thirteenth of it. And the Lord did not permit him to injure Jacob for he appeared to him in a dream by night.
7 Laban spoke to Jacob. On the fifteenth of those days Jacob made a feast for Laban, and for all who came with him, and Jacob swore to Laban that day, and Laban also swore to Jacob, that neither should cross the mountain of Gilead to do evil to the other.
8 He made a heap (of stones) for a witness there; wherefore the name of that place is called, "The Heap of Witness," after this heap.
9 But before they used to call the land of Gilead the land of the Rephaim. The Rephaim were born giants whose height was ten, nine, eight, down to seven cubits.
10 Their dwelling place was from the land of the children of Ammon to Mount Hermon, and the seats of their kingdom were Karnaim and Ashtaroth, and Edrei, and Misur, and Beon.
11 The Lord destroyed them because of the evil of their deeds, for they were malevolent, and the Amorites were wicked and sinful. There is no people today which has committed the full range of their sins, and their life on the earth was shortened.
12 Jacob sent Laban away, and he departed into Mesopotamia, the land of the East, and Jacob returned to the land of Gilead.
13 He passed over the Jabbok in the ninth month, on the eleventh of it. On that day Esau, his brother, came to him, and he was reconciled to him, and departed from him to the land of Seir, but Jacob dwelt in tents.

14 In the first year of the fifth week in this jubilee he crossed the Jordan, and dwelt beyond the Jordan. He pastured his sheep from the sea of the heap to Bethshan, and to Dothan and to the forest of Akrabbim.
15 He sent his father Isaac all of his possessions such as clothing, and food, and meat, and drink, and milk, and butter, and cheese, and some dates of the valley.
16 Four times a year, he sent gifts to his mother Rebecca who was living at the tower of Abraham. He sent the gifts between the times of the months between plowing and reaping, and between autumn and the rain season, and between winter and spring.
17 For Isaac had returned from the Well of the Oath and gone up to the tower of his father Abraham, and he dwelt there apart from his son Esau.
18 For in the days when Jacob went to Mesopotamia, Esau took to himself a wife Mahalath, the daughter of Ishmael,
and he gathered together all the flocks of his father and his wives, and went up and dwelt on Mount Seir, and left Isaac his father at the Well of the Oath alone.
19 And Isaac went up from the Well of the Oath and dwelt in the tower of Abraham his father on the mountains of Hebron, and that is where Jacob sent all that he did send to his father and his mother from time to time, all they needed, and they blessed Jacob with all their heart and with all their soul.

[Chapter 30]

1 In the first year of the sixth week he went up to Salem, to the east of Shechem, in the fourth month, and he went in peace. Shechem, the son of Hamor, the Hivite, the prince of the land carried off Dinah, the daughter of Jacob, into the house, and he had sex with her and defiled her. She was a little girl, a child of twelve years.
2 He begged his father and her brothers that she might be given to him as a wife.
3 Jacob and his sons were very angry because of the men of Shechem, for they had defiled Dinah, their sister. They spoke to them while planning evil acts and they dealt deceitfully with them and tricked them.
4 Simeon and Levi came unexpectedly to Shechem and executed judgment on all the men of Shechem, and killed all the men whom they found in it. They did not leave a single one remaining in it. They killed all in hand to hand battle because they had dishonored their sister Dinah.
5 Let it not again be done from now on that a daughter of Israel be defiled. Judgment is ordained in heaven against them that they should destroy all

the men of the Shechemites with the sword because they had committed shame in Israel.
6 The Lord delivered them into the hands of the sons of Jacob that they might exterminate them with the sword and execute judgment on them. That it might not again be done in Israel that a virgin of Israel should be defiled.
7 If there is any man in Israel who wishes to give his daughter or his sister to any man who is of the offspring of the Gentiles he shall surely die. They shall stone him, for he has committed shame in Israel. They shall burn the woman with fire, because she has dishonored the name of the house of her father, and she shall be rooted out of Israel.
8 Do not let an adulteress and let no uncleanness be found in Israel throughout all the days of the generations of the earth. For Israel is holy to the Lord, and every man who has defiled it shall surely die. They shall stone him.
9 For it has been ordained and written in the heavenly tablets regarding all the offspring of Israel. He who defiles it shall surely die. He shall be killed by stoning. There is no limit of days for this law. There is no remission, and no atonement.
10 The man who has defiled his daughter shall be rooted out from every corner of all Israel, because he has given of his offspring to Moloch (a pagan God, the worship of which involved burning the child alive), and committed impurity and defiled his child.
11 Moses, command the children of Israel and exhort them not to give their daughters to the Gentiles, and not to take for their sons any of the daughters of the Gentiles, for this is abominable before the Lord.
12 It is because of this that I have written all the deeds of the Shechemites, which they committed against Dinah, and placed them in the words of the Law for you. I have also written how the sons of Jacob spoke, saying, "We will not give our daughter to a man who is uncircumcised, for that is a reproach to us."
13 It is a reproach to Israel that anyone take the daughters of the Gentiles, for this is unclean and abominable to Israel.
14 Israel will not be free from this uncleanness if it has a wife of the daughters of the Gentiles, or has given any of its daughters to a man who is of any of the Gentiles.
15 There will be plague upon plague, and curse upon curse, and every judgment and plague and curse will come if he does this thing, or if they ignore those who commit uncleanness, or defile the sanctuary of the Lord, or those who profane His holy name. If any of these happen the whole nation together will be judged for all the uncleanness and profanation of this man.

16 There will be no judging people by their position and no receiving fruits, or offerings, or burnt-offerings, or fat, or the fragrance of sweet odor from his hands. It will be unacceptable and so warn every man and woman in Israel who defiles the sanctuary.
17 For this reason I have commanded you, saying, "Give this testimony to Israel, see how the Shechemites and their sons fared? See how they were delivered into the hands of two sons of Jacob, and they killed them under torture? It was counted to them for righteousness, and it is written down to them for righteousness.
18 The offspring of Levi were chosen for the priesthood, and to be Levites, that they might minister before the Lord, as we do, continually. Levi and his sons will be blessed forever, for he was zealous to execute righteousness and judgment and vengeance on all those who arose against Israel.
19 So they wrote a testimony in his favor of blessing and righteousness on the heavenly tablets in the presence of the God of all.
20 We remember the righteousness that the man fulfilled during his life, throughout the years, until a thousand generations they will record it. It will come to him and to his descendants after him, and he has been recorded on the heavenly tablets as a friend and a righteous man.
21 All this account I have written for you, and have commanded you to tell the children of Israel, so that they will not commit sin nor transgress the laws nor break the covenant which has been ordained for them. They should fulfill it and be recorded as friends (of God).
22 But if they transgress and work uncleanness in any way, they will be recorded on the heavenly tablets as adversaries (of God), and they will be blotted out of the book of life. Instead, they will be recorded in the book of those who will be destroyed and with those who will be rooted out of the earth.
23 On the day when the sons of Jacob killed Shechem it was written in the record in their favor in heaven that they had executed righteousness and uprightness and vengeance on the sinners, and it was written for a blessing.
24 They brought Dinah, their sister, out of the house of Shechem. They took everything that was in Shechem captive. They took their sheep and their oxen and their donkeys, and all their wealth, and all their flocks, and brought them all to Jacob their father.
25 He reproached them because they had put the city to the sword for he feared those who dwelt in the land, the Canaanites and the Perizzites.
26 The dread of the Lord was on all the cities that are near Shechem. They did not fight or chase after the sons of Jacob, for terror had fallen on them.

[Chapter 31]

1 On the new moon of the month, Jacob spoke to all the people of his house, saying, "Purify yourselves and change your clothes, and let us get up and go to Bethel where I vowed a vow to Him on the day when I fled from Esau my brother. Let us do this because God has been with me and brought me into this land in peace. You must put away the strange gods that you raise among you."
2 They gave up the strange gods and that which was in their ears and which was on their necks and the idols which Rachel stole from Laban her father she gave wholly to Jacob. And he burnt and broke them to pieces and destroyed them, and hid them under an oak, which is in the land of Shechem.
3 He went up on the new moon of the seventh month to Bethel. And he built an altar at the place where he had slept, and he set up a pillar there, and he sent word to his father, Isaac, and his mother, Rebecca. He asked to come to Isaac. There, Jacob wished to offer his sacrifice.
4 Isaac said, "Let my son, Jacob, come, and let me see him before I die."
5 Jacob went to his father, Isaac, and his mother, Rebecca, to the house of his father Abraham, and he took two of his sons with him, Levi and Judah.
6 Rebecca came out from the tower to the front of it to kiss Jacob and embrace him, for her spirit had revived when she heard, "Look Jacob your son has come," and she kissed him.
7 She saw his two sons and she recognized them. She said to him, "Are these your sons, my son?" and she embraced them and kissed them, and blessed them, saying, "In you shall the offspring of Abraham become illustrious, and you shall prove a blessing on the earth."
8 Jacob went in to Isaac his father, to the room where he lay, and his two sons were with him. He took his father's hand, stooped down, he kissed him. Isaac held on to the neck of Jacob his son, and wept on his neck.
9 The darkness left the eyes of Isaac, and he saw the two sons of Jacob, Levi, and Judah. And he said, "Are these your sons, my son? Because they look like you."
10 He said to Isaac, "They were truly my sons, and you have clearly seen that they are truly my sons."
11 They came near to him, and he turned and kissed them and embraced them both together.
12 The spirit of prophecy came down into his mouth, and he took Levi by his right hand and Judah by his left.
13 He turned to Levi first, and began to bless him first, and said to him, "May the God of all, the very Lord of all the ages, bless you and your children throughout all the ages.
14 May the Lord give to you and your offspring greatness and great glory from among all flesh. May the Lord cause you and your offspring to draw near to Him to serve in His sanctuary like the angels of the presence (of the

Lord) and as the holy ones. The offspring of your sons shall be for the glory and greatness and holiness of God. May He make them great throughout all the ages. They shall be judges and princes, and chiefs of all the offspring of the sons of Jacob. They shall speak the word of the Lord in righteousness, and they shall judge all His judgments in righteousness.
15 They shall declare My ways to Jacob and My paths to Israel. The blessing of the Lord shall be given in their mouths to bless all the offspring of the beloved.
16 Your mother has called your name Levi, and rightly has she called your name. You will be joined to the Lord and be the companion of all the sons of Jacob. Let His table be your table, and let your sons eat from it. May your table be full throughout all generations, and let your food not fail in all the ages.
17 Let all who hate you fall down before you, and let all your adversaries be rooted out and perish. Blessed be he that blesses you, and cursed be every nation that curses you."
18 To Judah he said, "May the Lord give you strength and power to put all that hate you under your feet. You and one of your sons will be a prince over the sons of Jacob. May your name and the name of your sons go out across every land and region.
19 Then shall the Gentiles fear you, and all the nations and people shall shake (with fear of you). In you will be the help of Jacob, and in you will be found the salvation of Israel.
20 When you sit on the throne, which honors of your righteousness, there shall be great peace for all the offspring of the sons of the beloved. Blessed be he that blesses you, and cursed be all that hate you, afflict you, or curse you. They shall be rooted out and destroyed from the earth."
21 He turned, kissed him again, and embraced him, and rejoiced greatly because he had seen the sons of his son, Jacob, clearly and truly.
22 He stepped out from between his feet and fell down. He bowed down to him, and blessed them. He rested there with Isaac, his father, that night, and they ate and drank with joy.
23 He made the two sons of Jacob sleep, the one on his right hand and the other on his left. It was counted to him for righteousness.
24 Jacob told his father everything during the night about how the Lord had shown him great mercy, and how he had caused him to prosper in all his ways, and how he protected him from all evil.
25 Isaac blessed the God of his father Abraham, who had not withdrawn his mercy and his righteousness from the sons of his servant Isaac.
26 In the morning, Jacob told his father, Isaac, the vow, which he had vowed to the Lord. He told him of the vision which he had seen, and that he had built an altar. He told him that everything was ready for the sacrifice to be made before the Lord as he had vowed. He had come to set him on a donkey.

27 Isaac said to Jacob his son, "I am not able to go with you, for I am old and not able to endure the way. Go in peace, my son. I am one hundred and sixty-five years this day. I am no longer able to journey. Set your mother on a donkey and let her go with you.
28 I know that you have come on my account, my son. May this day be blessed on which you have seen me alive, and I also have seen you, my son.
29 May you prosper and fulfill the vow that you have vowed. Do not put off your vow, for you will be called to account for the vow. Now hurry to perform it, and may He who has made all things be pleased. It is to Him you have vowed the vow."
30 He said to Rebecca, "Go with Jacob your son," and Rebecca went with Jacob her son, and Deborah with her, and they came to Bethel.
31 Jacob remembered the prayer with which his father had blessed him and his two sons, Levi and Judah. He rejoiced and blessed the God of his fathers, Abraham and Isaac.
32 He said, "Now I know that my sons and I have an eternal hope in the God of all." Thus is it ordained concerning the two. They recorded it as an eternal testimony to them on the heavenly tablets how Isaac blessed his sons.

[Chapter 32]

1 That night he stayed at Bethel, and Levi dreamed that they had ordained and made his sons and him the priests of the Most High God forever. Then he awoke from his sleep and blessed the Lord.
2 Jacob rose early in the morning, on the fourteenth of this month, and he gave a tithe for all that came with him, both of men and cattle, both of gold and every vessel and garment. Yes, he gave tithes of all.
3 In those days Rachel became pregnant with her son Benjamin. Jacob counted his sons starting from him and going to the oldest and Levi fell to the portion of the Lord. (Levi was the third son - three is the number of spiritual completeness.) His father clothed him in the garments of the priesthood and filled his hands.
4 On the fifteenth of this month, he brought fourteen oxen from among the cattle, and twenty-eight rams, and forty-nine sheep, and seven lambs, and twenty-one kids of the goats to the altar as a burnt-offering on the altar of sacrifice. The offering was well pleasing and a sweet odor before God.
5 This was his offering, done in acknowledgement of the vow in which he had promised that he would give a tenth, with their fruit-offerings and their drink- offerings.

6 When the fire had consumed it, he burnt incense over the fire, and for a thank-offering he sacrificed two oxen and four rams and four sheep, four male goats, and two sheep of a year old, and two kids of the goats. This he did daily for seven days.
7 He, his men, and all his sons were eating this with joy during seven days and blessing and thanking the Lord, who had delivered him out of all his tribulation and had given him His promise.
8 He tithed all the clean animals, and made a burnt sacrifice, but he did not give the unclean animals to Levi his son. He gave him (responsibility for) all the souls of the men. Levi acted in the priestly office at Bethel in the presence of Jacob his father, in preference to his ten brothers. He was a priest there, and Jacob gave his vow, and he gave a tithe to the Lord again and sanctified it, and it became holy to Him.
9 For this reason it is ordained on the heavenly tablets as a law for the offering of the tithe should be eaten in the presence of the Lord every year, in the place where it is chosen that His name should live and reside. This law has no limit of days forever.
10 This law is written so that it may be fulfilled every year. The second tithe should be eaten in the presence of the Lord, in the place where it has been chosen, and nothing shall be left over from it from this year to the following year.
11 In its year shall the seed be eaten until the days of the gathering of the seed of the year. The wine shall be consumed until the days of the wine, and the oil until the days of its season.
12 All that is left of it and all that becomes old will be regarded as spoiled, let it be burnt with fire, for it is unclean.
13 Let them eat it together in the sanctuary, and let them not permit it to become old.
14 All the tithes of the oxen and sheep shall be holy to the Lord, and shall belong to His priests. They will eat before Him from year to year, for thus is it ordained and written on the heavenly tablets regarding the tithe.
15 On the following night, on the twenty-second day of this month, Jacob resolved to build that place and to surround the court with a wall, and to sanctify it and make it holy forever, for himself and his children after him.
16 The Lord appeared to him by night and blessed him and said to him, "Your name shall not be called Jacob, but they will call your name Israel."
17 And He said to him again, "I am the Lord who created the heaven and the earth, and I will increase you and multiply you greatly, and kings shall come forth from you, and they shall be judges everywhere the foot of the sons of men have walked.
18 I will give to your offspring all the earth that is under heaven. They shall judge all the nations, as they desire. After that they shall possess the entire earth and inherit it forever."
19 And He finished speaking with him, and He went up from him.

20 Jacob watched until He had ascended into heaven.
21 In a vision at night he saw an angel descend from heaven with seven tablets in his hands, and he gave them to Jacob, and he read them and knew all that was written on it that would happen to him and his sons throughout all the ages.
22 He showed him all that was written on the tablets, and said to him, "Do not build on this place, and do not make it an eternal sanctuary, and do not live here. This is not the place. Go to the house of Abraham your father and live with Isaac, your father, until the day he dies.
23 For in Egypt you will die in peace, and in this land you will be buried with honor in the sepulcher of your fathers, with Abraham and Isaac.
24 Do not fear. As you have seen and read it shall all be. Write down everything that you have seen and read."
25 Jacob said, "Lord, how can I remember all that I have read and seen?" He said to him, "I will bring all things to your remembrance."
26 He ascended from Jacob, and Jacob awoke from his sleep. He remembered everything that he had read and seen, and he wrote down all the words.
27 He celebrated there yet another day, and he sacrificed on that day as he had sacrificed on all the former days. He called its name "Addition," because this day was added, and the former days he called "The Feast."
28 It was made known and revealed to him and it is written on the heavenly tablets that he should celebrate the day, and add it to the seven days of the feast.
29 Its name was called "Addition," because that it was recorded among the days of the feast days, according to the number of the days of the year.
30 In the night, on the twenty-third of this month, Deborah, Rebecca's nurse died, and they buried her beneath the city under the oak of the river. He called the name of this place, "The river of Deborah," and he called the oak, "The oak of the mourning of Deborah."
31 Rebecca departed and returned to her house, to his father Isaac. Jacob sent rams and sheep and male goats by her so that she should prepare a meal for his father such as he desired.
32 He followed his mother until he came to the land of Kabratan, and he lived there.
33 Rachel gave birth to a son in the night, and called his name "son of my sorrow", for she broke down while giving birth to him, but his father called his name Benjamin. This happened on the eleventh day of the eighth month in the first of the sixth week of this jubilee.
34 Rachel died there and she was buried in the land of Ephrath, the same is Bethlehem, and Jacob built a pillar on the grave of Rachel, on the road above her grave.

[Chapter 33]

1 Jacob went and lived to the south of Magdaladra'ef. He and Leah, his wife, went to his father, Isaac, on the new moon of the tenth month.
2 Reuben saw Bilhah, Rachel's maid, the concubine of his father, bathing in water in a secret place, and he loved her.
3 He hid himself at night, and he entered the house of Bilhah at night. He found her sleeping alone on a bed in her house.
4 He had sex with her. She awoke and saw that is was Reuben lying with her in the bed. She uncovered the border of her covering and grabbed him and cried out when she discovered that it was Reuben.
5 She was ashamed because of him and released her hand from him, and he fled.
6 Because of this, she mourned greatly and did not tell it to any one.
7 When Jacob returned and sought her, she said to him, "I am not clean for you. I have been defiled in regard to you. Reuben has defiled me, and has had sex with me in the night. I was asleep and did not realize he was there until he uncovered my skirt and had sex with me."
8 Jacob was very angry with Reuben because he had sex with Bilhah, because he had uncovered his father's skirt.
9 Jacob did not approach her again because Reuben had defiled her. And as for any man who uncovers his father's skirt his deed is greatly wicked, for he is disgusting to the Lord.
10 For this reason it is written and ordained on the heavenly tablets that a man should not lie with his father's wife, and should not uncover his father's skirt. This is unclean and they shall surely die together, the man who lies with his father's wife and the woman also, for they have committed uncleanness on the earth.
11 There shall be nothing unclean before our God in the nation that He has chosen for Himself as a possession.
12 Again, it is written a second time, "Cursed be he who lies with the wife of his father, for he has uncovered his father's shame." All the holy ones of the Lord said, "So be it. So be it."
13 "Moses, command the children of Israel so that they observe this word. It entails a punishment of death. It is unclean, and there is no atonement forever for the man who has committed this. He is to be put to death. Kill him by stoning. Root him out from among the people of our God.
14 No man who does so in Israel will be permitted to remain alive a single day on the earth. He is abominable and unclean.
15 Do not let them say, "Reuben was granted life and forgiveness after he had sex with his father's concubine, although she had a husband, and her husband, Jacob, his father, was still alive."

16 Until that time the ordinance and judgment and law had not been revealed in its completeness for all. In your days it has been revealed as a law of seasons and of days. It is an everlasting law for all generations forever. For this law has no limit of days, and no atonement for it.
17 They must both be rooted out of the entire nation. On the day they committed it they shall be killed.
18 Moses, write it down for Israel that they may observe it, and do according to these words, and not commit a sin punishable by death. The Lord our God is judge, who does not respect persons (position) and accepts no gifts.
19 Tell them these words of the covenant, that they may hear and observe, and be on their guard with respect to them, and not be destroyed and rooted out of the land; for an uncleanness, and an abomination, and a contamination, and a pollution are all they who commit it on the earth before our God.
20 There is no greater sin on earth than fornication that they commit. Israel is a holy nation to the Lord its God, and a nation of inheritance. It is a priestly and royal nation and for His own possession. There shall appear no such uncleanness among the holy nation.
21 In the third year of this sixth week, Jacob and all his sons went and lived in the house of Abraham, near Isaac his father and Rebecca his mother.
22 These were the names of the sons of Jacob, the first-born
Reuben, Simeon, Levi, Judah, Issachar, Zebulon, which are the sons of Leah. The sons of Rachel are Joseph and Benjamin. The sons of Bilhah are Dan and Naphtali; and the sons of Zilpah, Gad and Asher. Dinah is the daughter of Leah, the only daughter of Jacob.
23 They came and bowed themselves to Isaac and Rebecca. When they saw them they blessed Jacob and all his sons, and Isaac rejoiced greatly, for he saw the sons of Jacob, his younger son and he blessed them.

[Chapter 34]

1 In the sixth year of this week of the forty-fourth jubilee Jacob sent his sons and his servants to pasture their sheep in the pastures of Shechem.
2 The seven kings of the Amorites assembled themselves together (to fight) against them and kill them. They hid themselves under the trees, to take their cattle as booty.
3 Jacob, Levi, Judah and Joseph were in the house with Isaac their father, for his spirit was sorrowful, and they could not leave him. Benjamin was the youngest, and for this reason he remained with his father.

4 The king of Taphu, the king of Aresa, the king of Seragan, the king of Selo, the king of Ga'as, the king of Bethoron, the king of Ma'anisakir, and all those who dwell in these mountains and who dwell in the woods in the land of Canaan came.
5 They announced to Jacob saying, "Look, the kings of the Amorites have surrounded your sons, and plundered their herds."
6 And he left his house, he and his three sons and all the servants of his father, and his own servants, and he went against them with six thousand men, who carried swords.
7 He killed them in the pastures of Shechem, and pursued those who fled, and he killed them with the edge of the sword, and he killed Aresa and Taphu and Saregan and Selo and Amani sakir and Gaga'as, and he recovered his herds.
8 He conquered them, and imposed tribute on them that they should pay him five fruit products of their land. He built (the cities of) Robel and Tamnatares.
9 He returned in peace, and made peace with them, and they became his servants until the day that he and his sons went down into Egypt.
10 In the seventh year of this week he sent Joseph from his house to the land of Shechem to learn about the welfare of his brothers. He found them in the land of Dothan.
11 They dealt treacherously with him, and formed a plot against him to kill him, but they changed their minds and sold him to Ishmaelite merchants. They brought him down into Egypt, and they sold him to Potiphar, the eunuch of Pharaoh, the chief of the cooks and priest of the city of Elew."
12 The sons of Jacob slaughtered a kid, and dipped Joseph's coat in the blood and sent it to Jacob their father on the tenth of the seventh month.
13 They brought it to him in the evening and he mourned all that night. He became feverish with mourning for Joseph's death, and he said, "An evil beast has devoured Joseph". All the members of his house mourned and grieved with him that day.
14 His sons and his daughter got up to comfort him, but he refused to be comforted for his son.
15 On that day Bilhah heard that Joseph had perished, and she died mourning him. She was living in Qafratef, and Dinah, his daughter, died after Joseph had perished.
16 There were now three reasons for Israel to mourn in one month. They buried Bilhah next to the tomb of Rachel, and Dinah, his daughter. They were (all) buried there.
17 He mourned for Joseph one year, and did not cease, for he said, "Let me go down to my grave mourning for my son."
18 For this reason it is ordained for the children of Israel that they should remember and mourn on the tenth of the seventh month. On that day the news came which made Jacob weep for Joseph. On this day they should

make atonement for their sins for themselves with a young goat on the tenth of the seventh month, once a year, for they had grieved the sorrow of their father regarding Joseph his son.
19 This day, once a year, has been ordained that they should grieve on it for their sins, and for all their transgressions and for all their errors, so that they might cleanse themselves.
20 After Joseph perished, the sons of Jacob took to themselves wives. The name of Reuben's wife is Ada; and the name of Simeon's wife is Adlba'a, a Canaanite. The name of Levi's wife is Melka, of the daughters of Aram, of the offspring of the sons of Terah. The name of Judah's wife is Betasu'el, a Canaanite. The name of Issachar's wife is Hezaqa, and the name of Zabulon's wife is Ni'iman. The name of Dan's wife is Egla. The name of Naphtali's wife is Rasu'u, of Mesopotamia. The name of Gad's wife is Maka. The name of Asher's wife is Ijona. The name of Joseph's wife is Asenath, the Egyptian. The name of Benjamin's wife is Ijasaka.
21 And Simeon repented, and took a second wife from Mesopotamia as his brothers had done.

[Chapter 35]

1 In the first year of the first week of the forty-fifth jubilee Rebecca called Jacob, her son, and commanded him regarding his father and regarding his brother, that he should honor them all the days of his life.
2 Jacob said, "I will do everything you have commanded. I will honor them. This will be honor and greatness to me, and righteousness before the Lord.
3 Mother, you know from the time I was born until this day, all my deeds and all that is in my heart. I always think good concerning all.
4 Why should I not do this thing which you have commanded me, that I should honor my father and my brother?
5 Tell me, mother, what perversity have you seen in me and I shall turn away from it, and mercy will be on me."
6 She said to him, "My son, in all my days I have not seen any perverseness in you, but only upright deeds. Yet, I will tell you the truth, my son, I shall die this year. I shall not survive this year in my life. I have seen the day of my death in a dream. I should not live beyond a hundred and fifty-five years. I have completed all the days that I am to live my life."
7 Jacob laughed at the words of his mother because his mother had said she should die. She was sitting across from him in possession of her strength, and she was still strong. She came and went (as she wished). She could see well, and her teeth were strong. No sickness had touched her all the days of her life.

8 Jacob said to her, "If my days of life are close to yours and my strength remains with me as your strength has, I would be blessed, mother. You will not die. You are simply joking with me regarding your death."
9 She went in to Isaac and said to him, " I make one request of you. Make Esau swear that he will not injure Jacob, nor pursue him with intent to harm him. You know Esau's thoughts have been perverse from his youth, and there is no goodness in him. He desires to kill him after you die.
10 You know all that he has done since the day Jacob, his brother, went to Haran until this day. He has forsaken us with his whole heart, and has done evil to us. He has stolen your flocks and carried off all your possessions while you watched.
11 When we asked him and begged him for what was our own, he did as a man (stranger) who was taking pity on us (giving a token like one giving alms to a beggar).
12 He is bitter against you because you blessed Jacob, your perfect and upright son. There is no evil but only goodness in Jacob. Since he came from Haran to this day he has not robbed us of anything. He always brings us everything in its season. He rejoices and blesses us with all his heart when we take his hands. He has not parted from us since he came from Haran until this day, and he remains with us continually at home honoring us."
13 Isaac said to her, "I also know and see the deeds of Jacob who is with us, how he honors us with all his heart. Before, I loved Esau more than Jacob because he was the first-born, but now I love Jacob more than Esau, for Esau has done many evil deeds, and there is no righteousness in him. All his ways are unrighteousness and violence.
14 My heart is troubled because of all his deeds. Neither he nor his offspring will be exempt because they are those who will be destroyed from the earth and who will be rooted out from under heaven. He and his children have forsaken the God of Abraham and gone after his wives (wives' gods) and after their uncleanness and after their error.
15 You told me to make him swear that he will not kill Jacob his brother, but even if he swears, he will not abide by his oath. He will not do good but evil only.
16 If he desires to kill Jacob, his brother, then into Jacob's hands he will be given. He will not escape from Jacob's hands.
17 Do not be afraid for Jacob, for the guardian of Jacob is great, powerful, honored, and praised more than the guardian of Esau."
18 Rebecca called for Esau and he came to her, and she said to him, "I have a request of you, my son. Promise to do it, my son."
19 He said, "I will do everything that you say to me, and I will not refuse your request."
20 She said to him, "I ask you that the day I die, you will take me in and bury me near Sarah, your father's mother, and that you and Jacob will love each other and that neither will desire evil against the other, but (have)

mutual love only. Do this so you will prosper, my son, and be honored in the all of the land, and no enemy will rejoice over you. You will be a blessing and a mercy in the eyes of all those that love you."
21 He said, "I will do all that you have told me. I shall bury you on the day you die near Sarah, my father's mother, as you have desired that her bones may be near your bones.
22 Jacob, my brother, I shall love above all flesh. I have only one brother in all the earth but him. It is only what is expected of me. It is no great thing if I love him, for he is my brother, and we were sown together in your body, and together came we out from your womb. If I do not love my brother, whom shall I love?
23 I beg you to exhort Jacob concerning me and concerning my sons, for I know that he will assuredly be king over me and my sons, for on the day my father blessed him he made him the higher and me the lower.
24 I swear to you that I shall love him, and not desire evil against him all the days of my life but good only."
25 And he swore to her regarding all this matter. While Esau was there, she called Jacob and gave him her orders according to the words that she had spoken to Esau.
26 He said, "I shall do your pleasure, believe me that no evil will proceed from me or from my sons against Esau. I shall be first in nothing except in love only."
27 She and her sons ate and drank that night, and she died, three jubilees and one week and one year old on that night. Her two sons, Esau and Jacob, buried her in the double cave near Sarah, their father's mother.

[Chapter 36]

1 In the sixth year of this week Isaac called his two sons Esau and Jacob, and they came to him, and he said to them, "My sons, I am going the way of my fathers, to the eternal house where my fathers are.
2 Bury me near Abraham my father, in the double cave in the field of Ephron the Hittite, where Abraham purchased a sepulcher to bury in. Bury me in the sepulcher I dug for myself.
3 I command you, my sons, to practice righteousness and uprightness on the earth, so that the Lord may do to you what he said he would do to Abraham and to his offspring.
4 Love one another. Love your brothers as a man who loves his own soul. Let each seek how he may benefit his brother, and act together on the earth. Let them love each other as their own souls.

5 I command and warn you to reject idols. Hate them, and do not love them. They are fully deceptive to those that worship them and for those that bow down to them.
6 Remember the Lord God of Abraham, your father, and how I worshipped Him and served Him in righteousness and in joy, that God might multiply you and increase your offspring as the multitude of stars in heaven, and establish you on the earth as the plant of righteousness, which will not be rooted out to all the generations forever.
7 And now I shall make you swear a great oath, for there is no oath which is greater than that which is by the name glorious, honored, great, splendid, wonderful and mighty, which created the heavens and the earth and all things together, that you will fear Him and worship Him.
8 Each will love his brother with affection and righteousness. Neither will desire to do evil against his brother from now on forever all the days of your life so that you may prosper in all your deeds and not be destroyed.
9 If either of you plans evil against his brother, know that he that plans evil shall fall into his brother's hand, and shall be rooted out of the land of the living, and his offspring shall be destroyed from under heaven.
10 But on that day there will be turbulence, curses, wrath, anger, and will He burn his land and his city and all that is his with a devouring fire like the fire He sent to burn Sodom and he shall be blotted out of the book of the discipline of the children of men, and he will not be recorded in the book of life. He shall be added in the book of destruction. He shall depart into eternal curses. Their condemnation may be always renewed in hate and in curses and in wrath and in torment and in anger and in plagues and in disease forever.
11 My sons, this, I say and testify to you, will be the result according to the judgment which shall come on the man who wishes to injure his brother."
12 Then he divided all his possessions between the two on that day, and he gave the larger portion to him that was the first-born, and the tower and all that was around it, and all that Abraham possessed at the Well of the Oath.
13 He said, "This larger portion I will give to the first-born."
14 Esau said, "I have sold and relinquished my birthright to Jacob. Let it be given to him. I have nothing to say regarding it, for it is his."
15 Isaac said, "May a blessing rest on you, my sons, and on your offspring this day. You have given me rest, and my heart is not pained concerning the birthright, or that you should work wickedness because of it.
16 May the Most High God bless the man and his offspring forever that does righteousness."
17 He stopped commanding them and blessing them, and they ate and drank together in front of him, and he rejoiced because there was one mind between them, and they went out from him and rested that day and slept.

18 Isaac slept on his bed that day rejoicing. He slept the eternal sleep, and died one hundred and eighty years old. He lived twenty-five weeks and five years; and his two sons, Esau and Jacob, buried him.
19 After that Esau went to the land of Edom, to the mountains of Seir, and lived there.
20 Jacob lived in the mountains of Hebron, in the high place of the land in which his father Abraham had journeyed. He worshipped the Lord with all his heart. He had divided the days of his generations according to the commands he had seen.
21 Leah, his wife, died in the fourth year of the second week of the forty-fifth jubilee, and he buried her in the double cave near Rebecca his mother to the left of the grave of Sarah, his father's mother. All her sons and his sons came to mourn over Leah, his wife, with him and to comfort him regarding her. He was lamenting her for he loved her greatly after Rachel, her sister, died. She was perfect and upright in all her ways and she honored Jacob. All the days that she lived with him he did not hear from her mouth a harsh word, for she was gentle, peaceable, upright and honorable.
22 And he remembered all the deeds she had done during her life and he lamented her greatly. He loved her with all his heart and with all his soul.

[Chapter 37]

1 On the day that Isaac, the father of Jacob and Esau died, the sons of Esau heard that Isaac had given the elder's portion to his younger son, Jacob, and they were very angry.
2 They argued with their father, saying, "Why has your father given Jacob the portion of the elder and passed you over even though you are the elder and Jacob the younger?"
3 He said to them, "Because I sold my birthright to Jacob for a small portion of lentils (lentil soup), and on the day my father sent me to hunt, catch, and bring him something that he should eat and bless me, Jacob came with deceit and brought my father food and drink. My father blessed him and put me under his hand.
4 Now our father has caused Jacob and me to swear that we shall not devise evil plans against his brother (each other), and that we shall continue in love and in peace each with his brother and not make our ways corrupt."
5 They said to him, "We shall not listen to you to make peace with him. We are stronger than him and we are more powerful than he is. We shall depose him and kill him, and destroy him and his sons. If you will not go with us, we shall hurt you also.
6 Listen! Let us send to Aram, Philistia, Moab, and Ammon. Let us take chosen men who are trained in battle, and let us go against him and do battle with him. Let us exterminate him from the earth before he grows strong."
7 Their father said to them, "Do not go and do not make war with him or you shall fall before him."
8 They said to him, "This is how you have acted from your youth until this day. You have continued to put your neck under his yoke. We shall not listen to these words."
9 Then they sent to Aram, and to Aduram to the friend of their father, and they also hired one thousand chosen men of war.
10 And there came to them from Moab and from the children of Ammon, those who were hired, one thousand chosen men, and from Philistia, one thousand chosen warriors, and from Edom and from the Horites one thousand chosen warriors, and from the Kittim mighty warriors.
11 They said to their father, "Go out with them and lead them or else we shall kill you."
12 And he was filled with boiling anger on seeing that his sons were forcing him to go before them to lead them against Jacob, his brother.
13 But afterward he remembered all the evil that lay hidden in his heart against Jacob his brother, and he did not remember the oath he had sworn to his father and to his mother that he would plan no evil against Jacob, his brother, all his days.

14 Because Jacob was in mourning for his wife Leah, he did not know they were coming to battle against him until they approached the tower with four thousand soldiers and chosen warriors. The men of Hebron sent to him saying, "Look your brother has come against you to fight. He has with him four thousand men carrying swords, shields, and weapons." They told him this because they loved Jacob more than Esau.
15 So they told him, for Jacob was a more gracious and merciful man than Esau.
16 But Jacob would not believe until they came very near to the tower.
17 He closed the gates of the tower; and he stood on the battlements and spoke to his brother Esau and said, "Noble is the comfort you have come to give me concerning the death of my wife. Is this the oath that you swore to your father and again to your mother before they died? You have broken the oath, and on the moment that you swore to your father you were condemned."
18 Then Esau answered and said to him, "Neither the children of men nor the beasts of the earth have sworn an oath of righteousness and kept it forever. Every day they lay evil plans one against another regarding how they might kill their adversary or foe.
19 You will hate my children and me forever, so there is no observing the tie of brotherhood with you.
20 Hear these words that I declare to you. If the boar can change its skin and make its bristles as soft as wool, or if it can cause horns to sprout out on its head like the horns of a stag or of a sheep, then will I observe the tie of brotherhood with you. Like breasts separate themselves from their mother (and fight), you and I have never been brothers.
21 If the wolves make peace with the lambs and not devour or do them violence, and if their hearts are towards them for good, then there shall be peace in my heart towards you. If the lion becomes the friend of the ox and makes peace with him and if he is bound under one yoke with him and plows with him, then will I make peace with you.
22 When the raven becomes white as the raza (a white bird?), then know that I have loved you and shall make peace with you. You will be rooted out, and your sons shall be rooted out, and there shall be no peace for you."
23 Jacob saw that Esau had decided in his heart to do evil toward him, and that he desired with all his soul to kill him. Jacob saw that Esau had come pouncing like the wild boar which charges the spear that is set to pierce and kill it, and yet does not even slow down. Then he spoke to his own people and to his servants and told them that Esau and his men were going to attack him and all his companions.

[Chapter 38]

1 After that Judah spoke to Jacob, his father, and said to him, "Bend your bow, father, and send forth your arrows and bring down the adversary and kill the enemy. You have the power to do it. We will not kill your brother because he is your kin and he is like you, so we will honor his life."
2 Then Jacob bent his bow and sent forth the arrow and struck Esau, his brother, on the right side of his chest and killed him.
3 And again he sent forth an arrow and struck Adoran the Aramaean, on the left side of his chest, and it drove him backward and killed him. Then the sons of Jacob and their servants went out, dividing themselves into companies on the four sides of the tower.
4 Judah went out in front. Naphtali and Gad along with fifty servants went to the south side of the tower, and they killed all they found before them. Not one individual escaped.
5 Levi, Dan, and Asher went out on the east side of the tower along with fifty men, and they killed the warriors of Moab and Ammon.
6 Reuben, Issachar, and Zebulon went out on the north side of the tower along with fifty men and they killed the warriors of the Philistines.
7 Reuben's son, Simeon, Benjamin, and Enoch went out on the west side of the tower along with fifty men and they killed four hundred men, stout warriors of Edom and of the Horites. Six hundred fled, and four of the sons of Esau fled with them, and left their father lying killed, as he had fallen on the hill that is in Aduram.
8 And the sons of Jacob pursued them to the mountains of Seir. And Jacob buried his brother on the hill that is in Aduram, and he returned to his house.
9 The sons of Jacob crushed the sons of Esau in the mountains of Seir, and made them bow their necks so that they became servants of the sons of Jacob.
10 They sent a message to their father to inquire whether they should make peace with them or kill them.
11 Jacob sent word to his sons that they should make peace. They made peace with them but also placed the yoke of servitude on them, so that they paid tribute to Jacob and to his sons always.
12 And they continued to pay tribute to Jacob until the day that he went down to Egypt.
13 The sons of Edom have not escaped the yoke of servitude imposed by the twelve sons of Jacob until this day.
14 These are the kings that reigned in Edom before there was any king over the children of Israel (until this day) in the land of Edom.
15 And Balaq, the son of Beor, reigned in Edom, and the name of his city was Danaba. Balaq died, and Jobab, the son of Zara of Boser, ruled in his place.

16 Jobab died, and Asam, of the land of Teman, ruled in his place.
17 Asam died, and Adath, the son of Barad, who killed Midian in the field of Moab, ruled in his place, and the name of his city was Avith.
18 Adath died, and Salman, from Amaseqa, ruled in his place.
19 Salman died, and Saul of Ra'aboth by the river, ruled in his place. Saul died, and Ba'elunan, the son of Achbor, ruled in his place.
20 Ba'elunan, the son of Achbor died, and Adath ruled in his place, and the name of his wife was Maitabith, the daughter of Matarat, the daughter of Metabedza'ab. These are the kings who reigned in the land of Edom.

[Chapter 39]

1 Jacob lived in the land that his father journeyed in, which is the land of Canaan.
2 These are the generations of Jacob. Joseph was seventeen years old when they took him down into the land of Egypt, and Potiphar, a eunuch of Pharaoh, the chief cook, bought him.
3 He made Joseph the manager over Potiphar's entire house and the blessing of the Lord came on the house of the Egyptian because of Joseph. And the Lord caused him to prosper in all that he did.
4 The Egyptian turned everything over to the hands of Joseph because he saw that the Lord was with him, and that the Lord caused him to prosper him in all that he did.
5 Joseph's appearance was beautiful, and his master's wife watched Joseph, and she loved him and wanted him to have sex with her.
6 But he did not surrender his soul because he remembered the Lord and the words which Jacob, his father, used to read to him from the writings of Abraham, that no man should commit fornication with a woman who has a husband. For him the punishment of death has been ordained in the heavens before the Most High God, and the sin will be recorded against him in the eternal books, which are always in the presence of the Lord.
7 Joseph remembered these words and refused to have sex with her.
8 And she begged him for a year, but he refused and would not listen.
9 But while he was in the house she embraced him and held him tightly in order to force him to sleep with her. She closed the doors of the house and held on to him, but he left his garment in her hands and broke through the door and ran out from her presence.
10 The woman saw that he would not sleep with her, and she slandered him in the presence of his master, saying "Your Hebrew servant, whom you love, sought to force me to have sex with him. When I shouted for help he

fled and left his garment in my hands. I tried to stop him but he broke through the door."
11 When the Egyptian saw Joseph's garment and the broken door, and heard the words of his wife, he threw Joseph into prison and put him in the place where the prisoners of the king were kept.
12 He was there in the prison, and the Lord gave Joseph favor in the sight of the chief of the prison guards and caused him to have compassion for Joseph, because he saw that the Lord was with him, and that the Lord made all that he did to prosper.
13 He turned over all things into his hands, and the chief of the prison guards knew of nothing that was going on in the prison, because Joseph did everything for him, and the Lord perfected it. He remained there two years.
14 In those days Pharaoh, king of Egypt, was very angry at his two eunuchs, the chief butler, and the chief baker. He put them in the prison facility of the house of the chief cook, where Joseph was kept.
15 The chief of the prison guards appointed Joseph to serve them, and he served them.
16 They both dreamed a dream, the chief butler and the chief baker, and they told it to Joseph.
17 As he interpreted to them so it happened to them, and Pharaoh restored the chief butler to his office and he killed the chief baker as Joseph had interpreted to them.
18 But the chief butler forgot Joseph was in the prison, although he had informed him of what would happen to him. He did not remember to inform Pharaoh of how Joseph had told him (about his dream), because he forgot.

[Chapter 40]

1 In those days Pharaoh dreamed two dreams in one night concerning a famine that was to be in all the land, and he awoke from his sleep and called all the magicians and interpreters of dreams that were in Egypt. He told them his two dreams but they were not able to tell him what they meant.
2 Then the chief butler remembered Joseph and told the king of him, and he brought him out from the prison, and the king told his two dreams to him.
3 He said before Pharaoh that his two dreams were one, and he said to him, "Seven years shall come in which there shall be plenty in all the land of Egypt, but after that, seven years of famine. Such a famine as has not been in all the land.
4 Now, let Pharaoh appoint administrators in all the land of Egypt, and let them store up food in every city throughout all the years of plenty, and

there will be food for the seven years of famine, and those of the land will not perish through the famine, even though it will be very severe."
5 The Lord gave Joseph favor and mercy in the eyes of Pharaoh. Pharaoh said to his servants, "We shall not find such a wise and prudent man like this man, because the spirit of the Lord is with him."
6 And he appointed Joseph the second in command in his entire kingdom and gave him authority over all Egypt, and placed him on the second chariot of Pharaoh to ride.
7 And he clothed him with fine linen clothes, and he put a gold chain around his neck, and a crier proclaimed before him "El" "El wa Abirer," and he placed a ring on his hand and made him ruler over all his house, and lifted him up before the people, and said to him, "Only on the throne shall I be greater than you."
8 Joseph ruled over all the land of Egypt, and all the governors of Pharaoh, and all his servants, and all those who did the king's business loved him because he walked in uprightness, because he was without pride and arrogance. He did not judge people by their position, and did not accept gifts, but he judged all the people of the land in uprightness.
9 The land of Egypt was at peace before Pharaoh because of Joseph, because the Lord was with him, and the Lord gave him favor and mercy for all his generations before all those who knew him and those who heard of him, and Pharaoh's kingdom was run efficiently, and there was no Satan (adversary) and no evil person in it.
10 And the king called Joseph's name Sephantiphans, and gave Joseph the daughter of Potiphar, the daughter of the priest of Heliopolis, the chief cook to marry.
11 On the day that Joseph stood before Pharaoh he was thirty years old.
12 In that year Isaac died. Things transpired as Joseph had said in the interpretation of Pharaoh's dream and there were seven years of plenty over all the land of Egypt, and the land of Egypt abundantly produced, one measure producing eighteen hundred measures.
13 Joseph gathered food into every city until they were full of grain and they could no longer count or measure it because of its multitude.

[Chapter 41]

1 In the forty-fifth jubilee, in the second week, and in the second year, Judah took his first-born Er, a wife from the daughters of Aram, named Tamar.
2 But he hated her, and did not have sex with her, because her mother was of the daughters of Canaan, and he wished to take him a wife of the lineage of his mother, but Judah, his father, would not permit him to do that.

3 Er, the first-born of Judah, was wicked, and the Lord killed him.
4 And Judah said to Onan, his brother, "Go in to your brother's wife and perform the duty of a husband's brother to her, and raise up offspring to your brother."
5 Onan knew that the offspring would not be his, but his brother's only, and he went into the house of his brother's wife, and spilt his seed (ejaculates) on the ground, and he was wicked in the eyes of the Lord, and He killed him.
6 Judah said to Tamar, his daughter-in-law, "Remain in your father's house as a widow until Shelah, my son has grown up, and I shall give you to him to wife."
7 He grew up, but Bedsu'el, the wife of Judah, did not permit her son Shelah to marry. Bedsu'el, Judah's wife, died in the fifth year of this week.
8 In the sixth year Judah went up to shear his sheep at Timnah.
9 And they told Tamar, "Look, your father-in-law is going up to Timnah to shear his sheep." And she took off her widow's clothes, and put on a veil, and adorned herself, and sat in the gate connecting the road to Timnah.
10 As Judah was going along he saw her, and thought she was a prostitute, and he said to her, "Let me come in to you," and she said to him, "Come in," and he went in.
11 She said to him, "Give me my pay," and he said to her, "I have nothing with me except my ring that is on my finger, my necklace, and my staff which is in my hand."
12 She said to him, "Give them to me until you send me my pay." And he said to her, "I will send to you a kid of the goats", and he gave her his ring, necklace, and staff, and she conceived by him.
13 Judah went to his sheep, and she went to her father's house.
14 Judah sent a kid of the goats by the hand of his shepherd, an Adullamite, but he could not find her, so he asked the people of the place, saying, "Where is the prostitute who was here?"
15 They said to him, "There is no prostitute here with us." And he returned and informed Judah that he had not found her, "I asked the people of the place, and they said to me, "There is no prostitute here." "
16 He said, "If you see her give the kids to her or we become a cause of ridicule." And when she had completed three months, it was revealed that she was with child, and they told Judah, saying, "Look Tamar, your daughter-in-law, is with child by whoredom."
17 And Judah went to the house of her father, and said to her father and her brothers, "Bring her out, and let them burn her, for she has committed uncleanness in Israel."
18 It happened when they brought her out to burn her that she sent to her father-in-law the ring and the necklace, and the staff, saying, "Tell us whose are these, because by him am I with child."
19 Judah acknowledged, and said, "Tamar is more righteous than I am.

20 Do not let them burn her." For that reason she was not given to Shelah, and he did not again approach her and after that she gave birth to two sons, Perez and Zerah, in the seventh year of this second week.
21 At this time the seven years of fruitfulness were completed, of which Joseph spoke to Pharaoh.
22 Judah acknowledged the evil deed that he had done because he had sex with his daughter-in-law, and he hated himself for it.
23 He acknowledged that he had transgressed and gone astray, because he had uncovered the skirt of his son, and he began to lament and to supplicate before the Lord because of his transgression.
24 We told him in a dream that it was forgiven him because he supplicated earnestly, and lamented, and did not commit the act again.
25 And he received forgiveness because he turned from his sin and from his ignorance, because he transgressed greatly before our God. Every one that acts like this, every one who has sex with his mother-in-law, let them burn him alive with fire. Because there is uncleanness and pollution on them, let them burn them alive.
26 Command the children of Israel that there should be no uncleanness among them, because every one who has sex with his daughter-in-law or with his mother-in-law has committed
uncleanness. Let them burn the man who has had sex with her with fire, and likewise burn the woman, so that God will turn away wrath and punishment from Israel.
27 We told Judah that his two sons had not had sex with her, and for this reason his offspring was established for a second generation, and would not be rooted out.
28 For in single-mindedness he had gone and sought for punishment, namely, according to the judgment of Abraham, which he had commanded his sons. Judah had sought to burn her alive.

[Chapter 42]

1 In the first year of the third week of the forty-fifth jubilee the famine began to come into the land, and the rain refused to be given to the earth. None whatsoever fell.
2 The earth became barren, but in the land of Egypt there was food, because Joseph had gathered the seed of the land in the seven years of plenty and had preserved it.
3 The Egyptians came to Joseph that he might give them food, and he opened the storehouses where the grain of the first year was stored, and he sold it to the people of the land for gold.

4 Jacob heard there was food in Egypt, and he sent his ten sons that they should procure food for him in Egypt, and they arrived among those that went there, but Benjamin he did not send.
5 Joseph recognized them, but they did not recognize him. He spoke to them and questioned them, and he said to them, "Are you not spies and have you not come to explore ways to enter this land?"
6 And he put them in custody.
7 After that, he set them free again, and detained Simeon alone and sent his nine brothers away.
8 He filled their sacks with corn, and he put their gold back in their sacks, and they did not know it. Joseph then commanded them to bring their younger brother, because they had told him their father was living and also their younger brother.
9 They went up from the land of Egypt and they came to the land of Canaan. There they told their father all that had happened to them, and how the ruler of the country had spoken rudely to them, and had seized Simeon until they should bring Benjamin.
10 Jacob said, "You have taken my children from me! Joseph is gone and Simeon also is gone, and now you will take Benjamin away. I am the victim of your wickedness."
11 He said, "My son will not go down with you because fate may have it that he would fall sick. Their mother gave birth to two sons, and one has died, and this one also you will take from me. If, by fate, he took a fever on the road, you would turn my old age to sorrow and death."
12 He saw that every man's money had been returned to him in his sack, and for this reason he feared to send him.
13 The famine increased and became grievous in the land of Canaan, and in all lands except in the land of Egypt. Egypt had food because many of the children of the Egyptians had stored up their seed for food from the time when they saw Joseph gathering seed together and putting it in storehouses and preserving it for the years of famine.
14 The people of Egypt fed themselves on it during the first year of their famine but when Israel saw that the famine was very serious in the land, and that there was no deliverance, he said to his sons, "Go again, and procure food for us so that we will not die."
15 They said, "We shall not go unless our youngest brother go with us!"
16 Israel saw that if he did not send Benjamin with them, they would all perish because of the famine.
17 Reuben said, "Give him to me, and if I do not bring him back to you, kill my two sons in payment for his soul." Israel said to Reuben, "He shall not go with you."
18 Judah came near and said, "Send him with me, and if I do not bring him back to you, let me bear your blame all the days of my life."

19 He sent him with them in the second year of this week on the first day of the month.
20 They all came to the land of Egypt, and they had presents in their hands of sweet spice, almonds, turpentine nuts, and pure honey.
21 And they went and stood before Joseph, and he saw Benjamin his brother, and he knew him, and said to them, "Is this your youngest brother?" They said to him, "It is he."
22 He said, "The Lord be gracious to you, my son!" And he sent Benjamin into his house and he brought out Simeon to them. Joseph made a feast for them, and they presented to him the gifts that they had brought in their hands.
23 They ate before Joseph and he gave them all a portion of food, but the portion of food given to Benjamin was seven times larger than any of theirs.
24 And they ate and drank and got up and remained with their donkeys.
25 Joseph devised a plan whereby he might learn their thoughts as to whether they desired peace or not. He said to the steward who was over his house, "Fill all their sacks with food. Place their money back in their vessels. Put my cup, the silver cup out of which I drink, in the sack of the youngest and send them away."

[Chapter 43]

1 He did as Joseph had told him, and filled all their sacks with food for them and put their money back into their sacks, and put the cup in Benjamin's sack.
2 Early in the morning they departed, and it happened that when they had gone from that place, Joseph said to the steward of his house, "Pursue them, run and seize them, and say, 'You have repaid my kindness with evil. You have stolen from me the silver cup out of which my lord drinks.'
3 Bring me back their youngest brother. Go! Get him quickly before I go to my seat of judgment (judge you guilt of disobeying an order). "
4 He ran after them and said the words as he was told. They said to him, "God forbid that your servants should do this thing, and steal any utensil or money from the house of your lord, like the things we found in our sacks the first time we, your servants, came back from the land of Canaan.
5 We have not stolen any utensil. How could we? Look here in our sacks and search, and wherever you find the cup in the sack of any man among us, let him be killed, and we and our donkeys will serve your lord."
6 He said to them, "Not so. If I find it, the man whose sack I find it in I shall take as a servant, and the rest of you shall return in peace to your house."

7 He was searching in their vessels, beginning with the eldest and ending with the youngest, when it was found in Benjamin's sack.
8 They ripped their garments in frustration, and placed their belongings back on their donkeys, and returned to the city and came to the house of Joseph. They all bowed themselves with their faces to the ground in front of him.
9 Joseph said to them, "You have done evil." They said, "What shall we say and how shall we defend ourselves? Our lord has discovered the transgression of his servants; and now we and our donkeys are the servants of our lord."
10 Joseph said to them, "I too fear the Lord. As for you, go to your homes and let your brother be my servant, because you have done evil. I delight in this cup as no one else delights in his cup and yet you have stolen it from me."
11 Judah said, "O my lord, I pray you to let your servant speak a word in my lord's ear. Your servant's mother had two sons for our father. One went away and was lost, and has not been found since. This one alone is left of his mother, and your servant our father loves him. He would die if the lad were lost to him.
12 When we go to your servant our father, and the lad is not with us, it will happen that he will die. We will have brought so much sorrow on our father it will bring his death.
13 Now rather let me, your servant, stay here as a bondsman to my lord instead of the boy. Let the lad go with his brothers, because I will stand in for him at the hand of your servant our father. If I do not bring him back, your servant will bear the blame of our father forever."
14 Joseph saw that they were all in accord in doing good to one another. Then, he could not refrain himself, and he told them that he was Joseph.
15 And he conversed with them in the Hebrew tongue and hugged their necks and wept.
16 At first they did not recognize him and then they began to weep. He said to them, "Do not weep for me, but hurry and bring my father to me. See, it is my mouth that speaks and the eyes of my brother Benjamin see me.
17 Pay attention. This is the second year of the famine, and there are still five years to come without harvest or fruit of trees or plowing.
18 You and your households come down quickly, so that you won't die because of the famine. Do not be grieved for your possessions, because the Lord sent me before you to set things in order that many people might live.
19 Tell my father that I am still alive. You see that the Lord has made me as a father to Pharaoh, and ruler over his house and over all the land of Egypt.
20 Tell my father of all my glory, and all the riches and glory that the Lord has given me."

21 By the command of Pharaoh's mouth, he gave them chariots and provisions for the way, and he gave them all multi-colored raiment and silver.
22 He sent corn, raiment, silver, and ten donkeys that carried all of this to his father, and he sent them away.
23 They went up and told their father that Joseph was alive, and was measuring out corn to all the nations of the earth, and that he was ruler over all the land of Egypt.
24 But their father did not believe it, because he was not in his right mind. But when he saw the wagons, which Joseph had sent, the life of his spirit revived, and he said, "It is enough for me if Joseph lives. I will go down and see him before I die."

[Chapter 44]

1 Israel took his journey from Haran's house on the new moon of the third month, and he stopped at the Well of the Oath on the way and he offered a sacrifice to the God of his father Isaac on the seventh of this month.
2 Jacob remembered the dream that he had at Bethel, and he feared to go down into Egypt.
3 He was thinking of sending word to Joseph to come to him because he did not want to go down. He remained there seven days, hoping fate would permit him to see a vision as to whether he should remain or go down.
4 He celebrated the harvest festival of the first-fruits with old grain, because in all the land of Canaan there was not a handful of seed in the ground because the famine was affecting all the beasts, and cattle, and birds, and all men.
5 On the sixteenth the Lord appeared to him, and said to him, "Jacob, Jacob," and he said, "Here I am."
6 And He said to him, "I am the God of your fathers, the God of Abraham and Isaac. Do not be afraid to go down into Egypt, because I will be there to make you a great nation. I will go down with you, and I will bring you up again. You will be buried in this land and Joseph will put his hands on your eyes (to close them in death). Do not be afraid. Go down into Egypt."
7 And his sons got up and placed their father and their possessions on wagons.
8 Israel got up from the Well of the Oath on the sixteenth of this third month, and he went to the land of Egypt.
9 Israel sent Judah before him to his son Joseph to examine the Land of Goshen, because Joseph had told his brothers that they should come and live there so they could be near him.

10 This was the best land in Egypt. It was near to him and suitable for all of the cattle they had.
11 These are the names of the sons of Jacob who went into Egypt with Jacob their father; Reuben, the First-born of Israel and his sons Enoch, and Pallu, and Hezron and Carmi, making five.
12 Simeon and his sons Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of the Zephathite woman, making seven.
13 Levi and his sons Gershon, and Kohath, and Merari, making four.
14 Judah and his sons Shela, and Perez, and Zerah, making four.
15 Issachar and his sons Tola, and Phua, and Jasub, and Shimron, making five.
16 Zebulon and his sons Sered, and Elon, and Jahleel, making four.
17 These are the sons of Jacob and their sons whom Leah bore to Jacob in Mesopotamia, six, and their one sister, Dinah and all the souls of the sons of Leah, and their sons, who went with Jacob their father into Egypt. Twenty-nine souls, and Jacob, making thirty, were the number of people that went into Egypt.
18 And the sons of Zilpah, Leah's handmaid, the wife of Jacob, who bore to Jacob Gad and Ashur and their sons who went with him into Egypt.
19 The sons of Gad are Ziphion, and Haggi, and Shuni, and Ezbon, and Eri, and Areli, and Arodi, which make eight souls in total. The sons of Asher are Imnah, and Ishvah, and Ishvi, and Beriah, and Serah, and their one sister, which makes six in total.
20 All the souls were fourteen, and all those of Leah were forty-four.
21 The sons of Rachel, the wife of Jacob are Joseph and Benjamin.
22 There were born to Joseph in Egypt before his father came into Egypt, those whom Asenath, daughter of Potiphar, priest of Heliopolis gave birth to him, Manasseh, and Ephraim. The wife and children of Joseph totaled three.
23 The sons of Benjamin, Bela and Becher and Ashbel, Gera, and Naaman, and Ehi, and Rosh, and Muppim, and Huppim, and Ard with Benjamin totaled eleven.
24 And all the souls of Rachel were fourteen.
25 And the sons of Bilhah, the handmaid of Rachel, the wife of Jacob, whom she gave birth to Jacob, were Dan and Naphtali. These are the names of their sons who went with them into Egypt.
26 The sons of Dan were Hushim, and Samon, and Asudi. and "Ijaka, and Salomon, all totaling six.
27 All but one died the year in which they entered into Egypt, and there was left to Dan only Hushim.
28 These are the names of the sons of Naphtali: Jahziel, and Guni and Jezer, and Shallum, and 'Iv.
29 And 'Iv, who was born after the years of famine, died in Egypt.
30 All the souls (offspring) of Rachel were twenty-six.

31 All the souls (offspring) of Jacob, which went into Egypt, were seventy souls.
32 These are his children and his children's children, in all seventy, but five died in Egypt in the time of Joseph's rule and they had no children.
33 In the land of Canaan two sons of Judah died, Er and Onan, and they had no children, and the children of Israel buried those who died, and they were counted among the seventy Gentile nations.

[Chapter 45]

1 On the new moon of the fourth month, in the second year of the third week of the forty-fifth jubilee, Israel went into the country of Egypt, to the land of Goshen.
2 Joseph went to meet his father, Jacob, in the land of Goshen, and he hugged his father's neck and wept.
3 Israel said to Joseph, "Now that I have seen you let me die and may the Lord God of Israel, the God of Abraham, and the God of Isaac, who has not withheld His mercy and His grace from His servant Jacob, be blessed.
4 It is enough for me to have seen your face while I am yet alive. Yes, this is the true vision which I saw at Bethel.
5 Blessed be the Lord my God forever and ever, and blessed be His name."
6 Joseph and his brothers ate bread in the presence of their father and drank wine, and Jacob rejoiced with very great joy because he saw Joseph eating with his brothers and drinking in the presence of him, and he blessed the Creator of all things who had preserved him, and had preserved for him his twelve sons.
7 Joseph had given his father and his brothers as a gift the right of dwelling in the land of Goshen and in Rameses and the entire region around it, which he ruled over in the presence of Pharaoh.
8 Israel and his sons dwelt in the land of Goshen, the best part of the land of Egypt, and Israel was one hundred and thirty years old when he came into Egypt. Joseph nourished his father and his brothers and also their possessions (servants) with bread as much as they needed for the seven years of the famine.
9 The land of Egypt became available for purchase because of the famine, and Joseph acquired all the land of Egypt for Pharaoh in return for food, and he got possession of the people and their cattle and everything for Pharaoh.

10 The years of the famine were completed, and Joseph gave the people in the land seed and food that they might sow the land in the eighth year, because the river had overflowed all the land of Egypt.
11 For in the seven years of the famine it had not overflowed and had irrigated only a few places on the banks of the river, but now it overflowed and the Egyptians sowed the land, and it produced much corn that year.
12 This was the first year of the fourth week of the forty-fifth jubilee. Joseph took one-fifth of the corn of the harvest for the king and left four parts for them for food and for seed, and Joseph made it a law for Egypt until this day.
13 Israel lived in the land of Egypt seventeen years, and all the days which he lived were three jubilees, one hundred and forty-seven years, and he died in the fourth year of the fifth week of the forty-fifth jubilee.
14 Israel blessed his sons before he died and told them everything that they would go through in the land of Egypt. He revealed to them what they would live through in the last days, and he blessed them and gave Joseph two portions of the land.
15 He slept with his fathers, and he was buried in the double cave in the land of Canaan, near Abraham his father, in the grave which he dug for himself in the land of Hebron.
16 And he gave all his books and the books of his fathers to Levi, his son so that he might preserve them and replicate them for his children until this day.

[Chapter 46]

1 It happened that after the death of Jacob the children of Israel continued to multiply in the land of Egypt, and they became a great nation, and they were in one accord of heart, so that brother loved brother and every man helped his brother. They increased abundantly and multiplied greatly, ten weeks of years, all the days of the life of Joseph.
2 There was neither Satan nor any evil in all the days of the life of Joseph after his father, Jacob (had died), because all the Egyptians respected the children of Israel all the days of the life of Joseph.
3 Joseph died, being a hundred and ten years old. He lived seventeen years in the land of Canaan, and ten years he was a servant, and three years in prison, and eighty years he was under the king, ruling all the land of Egypt.
4 He died and so did all his brothers and all of that generation. But, he commanded the children of Israel before he died that they should carry his bones with them when they went out from the land of Egypt.
5 And he made them swear regarding his bones, because he knew that the Egyptians would not bring his bones out of Egypt or bury him in the land of

Canaan, because while dwelling in the land of Assyria, king Makamaron, the king of Canaan, fought against Egypt in the valley and killed the king of Egypt there, and pursued the Egyptians to the gates of "Ermon.
6 But he was not able to enter, because another king, a new king, had become king of Egypt, and he was stronger than he (Makamaron), and he returned to the land of Canaan, and the gates of Egypt were closed so that none came or went from Egypt.
7 Joseph died in the forty-sixth jubilee, in the sixth week, in the second year, and they buried him in the land of Egypt, and all his brothers died after him.
8 The king of Egypt went to war against the king of Canaan in the forty-seventh jubilee, in the second week in the second year, and the children of Israel brought out all the bones of the children of Jacob except the bones of Joseph, and they buried them in the field in the double cave in the mountain.
9 Then, most of them returned to Egypt, but a few of them remained in the mountains of Hebron, and Amram your father remained with them.
10 The king of Canaan was victorious over the king of Egypt, and he closed the gates of Egypt.
11 He devised an evil plan against the children of Israel to afflict them. He said to the people of Egypt, "Look, the people of the children of Israel have increased and multiplied more than we.
12 Let us use wisdom and deal with them before they become too many. Let us make them our slaves before we go to war and they rise up against us on the side of our enemies. Before they leave and fight against us let us do this because their hearts and faces (allegiances) are towards the land of Canaan."
13 He set over them taskmasters to enforce slavery, and they built strong cities for Pharaoh, Pithom, and Raamses and they built all the walls and all the fortifications, which had fallen in the cities of Egypt.
14 They enslaved them with harshness, and the more they were evil toward them, the more they increased and multiplied.
15 And the people of Egypt despised the children of Israel.

[Chapter 47]

1 In the seventh week, in the seventh year, in the forty-seventh jubilee, your father went out from the land of Canaan, and you (Moses) were born in the fourth week, in the sixth year of it, in the forty-eighth jubilee; this was the time of tribulation for the children of Israel.
2 Pharaoh, the king of Egypt, issued a command ordering them to throw all their newborn male children into the river.

3 And they threw them into the river for seven months until the day that you were born. It is said that your mother hid you for three months.
4 She made an ark for you, and covered it with pitch and tar, and placed it in the reeds on the bank of the river. She placed you in it seven days. Your mother came by night and nursed you. By day Miriam, your sister, guarded you from the birds.
5 In those days Tharmuth, the daughter of Pharaoh, came to bathe in the river, and she heard you crying. She told her maids to bring you out, and they brought you to her.
6 She took you out of the ark, and she had compassion on you.
7 Your sister said to her, "Shall I go and call to you one of the Hebrew women to nurse this baby for you?" And she said to her, "Go."
8 Your sister went and called your mother, Jochebed, and Pharaoh's daughter gave her wages (employed her), and she nursed you.
9 Afterwards, when you grew up, they brought you to the daughter of Pharaoh, and you became her son. Amram, your father, taught you writing. After you had completed three weeks (twenty-seven years) they brought you into the royal court.
10 You were three weeks of years at court until the time when you went out from the royal court and saw an Egyptian beating your friend who was of the children of Israel, and you killed him and hid him in the sand.
11 On the second day you came across two children of Israel quarreling together, and you asked the one who was doing wrong, "Why did you hit your brother?"
12 He was angry and indignant, and said, "Who made you a prince and a judge over us?
13 Do you want to kill me like you killed the Egyptian yesterday?" You were afraid and you fled on because of these words.

[Chapter 48]

1 In the sixth year of the third week of the forty-ninth jubilee you fled and went to live in the land of Midian for five weeks and one year. You returned to Egypt in the second week in the second year in the fiftieth jubilee.
2 You know what He said to you on Mount Sinai, and what prince Mastema desired to do with you when you returned to Egypt.

3 Did he (Mastema) not seek to kill you with all his power and to deliver the Egyptians from your hand when he saw that you were sent to execute judgment and to take revenge on the Egyptians?
4 But I delivered you out of his hand, and you performed the signs and wonders which you were sent to perform in Egypt against Pharaoh, and against all of his household, and against his servants and his people.
5 The Lord exacted a great vengeance on them for Israel's sake, and struck them through the plagues of blood, frogs, lice, dog-flies, malignant boils, breaking out in pustules, the death of their cattle, and the plague of hailstones. He destroyed everything that grew from them by plagues of locusts, which devoured the remainder left by the hail, and by darkness, and by the death of the first-born of men and animals. The Lord took vengeance on all of their idols and burned them with fire.
6 Everything was sent through your hand, that you should declare these things before they were done. You spoke with the king of Egypt in the presence of all his servants and in the presence of his people and everything took place according to your words. Ten great and terrible judgments came on the land of Egypt so that you might execute vengeance on Egypt for Israel.
7 And the Lord did everything for Israel's sake according to His covenant, which he had ordained with Abraham. He took vengeance on them because they had brought them by force into bondage.
8 Prince Mastema stood against you, and sought to deliver you into the hands of Pharaoh. He helped the Egyptian sorcerers when they stood up and committed the evil acts they did in your presence. Indeed, we permitted them to work, but the remedies we did not allow to be worked by their hands.
9 The Lord struck them with malignant ulcers (hemorrhoids?), and they were not able to stand. They could not perform a single sign because we destroyed them.
10 Even after all of these signs and wonders, prince Mastema was not put to shame because he took courage and cried to the Egyptians to pursue you with all the power the Egyptians had, with their chariots, and with their horses, and with all the hosts of the peoples of Egypt.
11 But I stood between the Egyptians and Israel, and we delivered Israel out of his hand, and out of the hand of his people. The Lord brought them through the middle of the sea as if it were dry land.
12 The Lord our God threw all the people whom he (Mastema) brought to pursue Israel into the middle of the sea, into the depths of the bottomless pit, beneath the children of Israel, even as the people of Egypt had thrown their (Israel's) children into the river. He took vengeance on one million of them. In addition to one thousand strong and energetic men were destroyed

because of the death of the suckling children of your people, which they had thrown into the river.
13 On the fourteenth day and on the fifteenth and on the sixteenth and on the seventeenth and on the eighteenth days, prince Mastema was bound and imprisoned and placed behind the children of Israel so that he might not accuse them.
14 On the nineteenth day we let them (Mastema and his demons) loose so that they might help the Egyptians pursue the children of Israel.
15 He hardened their hearts and made them stubborn, and the plan was devised by the Lord our God that He might strike the Egyptians and throw them into the sea.
16 On the fourteenth day we bound him that he might not accuse the children of Israel on the day when they asked the Egyptians for vessels and garments, vessels of silver, and vessels of gold, and vessels of bronze, in order to exact from the Egyptians a price in return for the bondage they had been forced to serve.
17 We did not lead the children of Israel from Egypt empty handed.

[Chapter 49]

1 Remember the commandment which the Lord commanded you concerning the Passover. You should celebrate it in its season on the fourteenth day of the first month. You should kill the sacrifice before evening. They should eat it by night on the evening of the fifteenth from the time of the setting of the sun.
2 Because on this night, at the beginning of the festival and the beginning of the joy, you were eating the Passover (lamb) in Egypt, when all the powers of Mastema had been let loose to kill all the first-born in the land of Egypt, from the first-born of Pharaoh to the first-born of the captive maid-servant in the mill, and even the first-born of the cattle.
3 This is the sign that the Lord gave them, in every house on the door post on which they saw the blood of a lamb of the first year they should not enter to kill, but should pass by it, that all those should be exempt that were in the house because the sign of the blood was on its door posts.
4 And the powers of the Lord did everything as the Lord commanded them, and they passed by all the children of Israel, and the plague did not come on them to destroy them, cattle, man, or dog.
5 The plague was oppressive in Egypt, and there was no house in Egypt where there was not one dead, and weeping, and lamentation.
6 All Israel was eating the flesh of the paschal lamb, and drinking the wine, and was praising, and blessing, and giving thanks to the Lord God of their

fathers, and they were ready to get out from under the yoke of Egypt and the evil bondage.
7 Remember this day all the days of your life. Observe it from year to year all the days of your life, once a year, on its day, according to all the law of it. Do not forsake it from day to day, or from month to month.
8 It is an eternal law, and engraved on the heavenly tablets regarding all the children of Israel that they should observe it on its day once a year, every year, throughout all their generations. There is no limit of days, for this is a law forever.
9 The man who is free from uncleanness, and does not come to observe Passover on the occasion of its day and does not bring an acceptable offering before the Lord to eat and to drink before the Lord on the day of its festival will be guilty. If he is clean and close at hand (near the temple) and does not come, he shall be cut off because he did not offer the offering of the Lord in its appointed season. He shall take the guilt on himself.
10 Let the children of Israel come and observe the passover on the day of its fixed time, on the fourteenth day of the first month, between the evenings, from the third part of the day to the third part of the night, for two portions of the day are given to the light, and a third part to the evening.
11 The Lord commanded you to observe it between the evenings.
12 And it is not permissible to kill the sacrifice during any period of light, but only during the period bordering on the evening, and let them eat it at the time of the evening, until the third part of the night. Whatever is left over of all its flesh from the third part of the night and onwards is to be burned with fire.
13 They shall not cook it with water (boil or seethe it), nor shall they eat it raw, but roast it on the fire. They shall eat it with care, making sure its head with the inwards and its feet are roasted with fire, and they shall not break any bone of it, for of the children of Israel no bone shall be crushed.
14 For this reason the Lord commanded the children of Israel to observe the passover on the day of its fixed time, and they shall not break a bone of it, because it is a festival day He commanded. There was no passing over from any other day or any other month, but on the exact day let the festival be observed.
15 Command the children of Israel to observe the passover throughout their days, every year, once a year on the day of its fixed time, and it shall be a memorial well pleasing in the presence of the Lord, and no plague shall come on them to kill or to strike in that year in which they celebrate the passover in its season in every respect according to His command.
16 And they shall not eat it outside the sanctuary of the Lord, but before the sanctuary of the Lord, and all the people of the congregation of Israel shall celebrate it in its appointed season.

17 Every man twenty years of age and upward, who has come on the day of the Passover shall eat it in the sanctuary of your God before the Lord. This is how it is written and ordained. They should eat it in the sanctuary of the Lord.
18 When the children of Israel come into the land of Canaan that they are to possess, set up the tabernacle (tent) of the Lord within the land occupied by one of their tribes until the sanctuary of the Lord has been built in the land. There, let them come and celebrate the passover at tabernacle of the Lord, and let them kill it before the Lord from year to year.
19 When the house of the Lord has been built in the land of their inheritance, they shall go there and kill the Passover (lamb) in the evening, at sunset, at the third part of the day.
20 They shall offer its blood on the threshold of the altar, and shall place its fat on the fire, which is on the altar, and they shall eat its flesh roasted with fire in the yard of the house, which has been sanctified in the name of the Lord.
21 They may not celebrate the passover in their cities, nor in any place except at the tabernacle of the Lord, or before His house where His name has dwelt. They shall not stray from the Lord.
22 Moses, command the children of Israel to observe the ordinances of the passover, as it was commanded to you. Declare to them every year the purpose and time of the festival of unleavened bread. They should eat unleavened bread seven days. They should observe its festival and bring an offering every day during those seven days of joy before the Lord on the altar of your God.
23 Celebrate this festival with haste as when you went out from Egypt and you entered into the wilderness of Shur, because on the shore of the sea you completed it (the exodus).

[Chapter 50]

1 I made this law known to you the days of the Sabbaths in the desert of Sinai, between Elim and Sinai.
2 I told you of the Sabbaths of the land on Mount Sinai, and I told you of the jubilee years in the sabbaths of years, but have I not told you the year of it until you enter the land which you are to possess.
3 Keep the sabbaths of the land while they live on it, and they shall know the jubilee year.
4 I have ordained for you the year of weeks and the years and the jubilees. There are forty-nine jubilees from the days of Adam until this day, and one week and two years, and there are forty years yet to come for learning the

commandments of the Lord, until they pass over into the land of Canaan, crossing the Jordan to the west.
5 The jubilees shall pass by until Israel is cleansed from all guilt of fornication, and uncleanness, and pollution, and sin, and error, and it dwells with confidence in all the land. There shall be no more Satan or any evil one, and the land shall be clean from that time forever.
6 I have written down the commandment for them regarding the Sabbaths and all the judgments of its laws for you.
7 Six days will you labor, but the seventh day is the Sabbath of the Lord your God.
8 You shall do no manner of work in it, you and your sons, and your menservants and your maidservants, and all your cattle and travelers also who lodge with you. The man that does any work on it shall die. Whoever desecrates that day, whoever has sex with his wife, whoever says he will do something on it, or he that will set out on a journey on it in regard to any buying or selling, or whoever draws water on it which he had not prepared for himself on the sixth day, and whoever takes up any burden to carry it out of his tent or out of his house shall die.
9 You shall do no work whatsoever on the Sabbath day except what you have prepared for yourselves on the sixth day, so as to eat, and drink, and rest. Keep Sabbath free from all work on that day. It is to bless the Lord your God, who has given you a day of festival and a holy day, and a day of the holy kingdom. This is a day for Israel among all their days forever.
10 Great is the honor which the Lord has given to Israel that they should eat, drink, and be satisfied on this festival day. Rest on it from all labor, which belongs to the labor of the children of men, except burning frankincense and bringing offerings and sacrifices before the Lord for days and for Sabbaths.
11 Only this work shall be done on the Sabbath days in the sanctuary of the Lord your God so that they may atone for Israel with sacrifice continually from day to day for a memorial pleasing before the Lord, so that He may always receive them from day to day according to what you have been commanded.
12 Every man who does any work on it, or takes a trip, or tills his farm, whether in his house or any other place, and whoever lights a fire, or rides a beast, or travels by ship on the sea shall die. And whoever strikes or kills anything, or slaughters a beast or a bird, or whoever catches an animal or a bird or a fish, or whoever fasts or makes war on the Sabbaths, the man who does any of these things on the Sabbath shall die. This is done so that the children of Israel will observe the Sabbaths according to the commandments regarding the Sabbaths of the land. It is written in the tablets, which He gave into my hands that I should write out for you the laws of the seasons, and the seasons according to the division of their days.

This completes the account of the division of the days.

CLEMENT OF ROME

First Epistle

THE FIRST EPISTLE OF CLEMENT TO THE CORINTHIANS

1Clem prologue:1
The Church of God which sojourns in Rome to the Church of God which sojourns in Corinth, to them which are called and sanctified by the will of God through our Lord Jesus Christ. Grace to you and peace from Almighty God through Jesus Christ be multiplied.

1Clem 1:1
By reason of the sudden and repeated calamities and reverses which are befalling us, brethren, we consider that we have been somewhat tardy in giving heed to the matters of dispute that have arisen among you, dearly beloved, and to the detestable and unholy sedition, so alien and strange to the elect of God, which a few headstrong and self-willed persons have kindled to such a pitch of madness that your name, once revered and renowned and lovely in the sight of all men, has been greatly reviled.

1Clem 1:2
For who that had sojourned among you did not approve your most virtuous and steadfast faith? Who did not admire your sober and forbearing piety in Christ? Who did not publish abroad your magnificent disposition of hospitality? Who did not congratulate you on your perfect and sound knowledge?

1Clem 1:3
For you did all things without respect of persons, and you walked after the ordinances of God, submitting yourselves to your rulers and rendering to the older men among you the honor which is their due.

On the young too you enjoined modest and seemly thoughts: and the women you charged to perform all their duties in a blameless and seemly and pure conscience, cherishing their own husbands, as is meet; and you taught them to keep in the rule of obedience, and to manage the affairs of their household in seemliness, with all discretion.

1Clem 2:1
And you were all lowly in mind and free from arrogance, yielding rather than claiming submission, more glad to give than to receive, and content with the provisions which God supplies. And giving heed unto His words, you laid them up diligently in your hearts, and His sufferings were before your eyes.

1Clem 2:2
Thus a profound and rich peace was given to all, and an insatiable desire of doing good. An abundant outpouring also of the Holy Spirit fell upon all;

1Clem 2:3
and, being full of holy counsel, in excellent zeal and with a pious confidence you stretched out your hands to Almighty God, supplicating Him to be propitious, if unwillingly you had committed any sin.

1Clem 2:4
you had conflict day and night for all the brotherhood, that the number of His elect might be saved with fearfulness and intentness of mind.

1Clem 2:5
You were sincere and simple and free from malice one towards another.

1Clem 2:6
Every sedition and every schism was abominable to you. you mourned over the transgressions of your neighbors: you judged their shortcomings to be your own.

1Clem 2:7
you repented not of any well-doing, but were ready unto every good work.

1Clem 2:8
Being adorned with a most virtuous and honorable life, you performed all your duties in the fear of Him. The commandments and the

ordinances of the Lord were written on the tablets of your hearts.

1Clem 3:1
All glory and enlargement was given unto you, and that was fulfilled which is written My beloved ate and drank and was enlarged and waxed fat and kicked.

1Clem 3:2
Hence come jealousy and envy, strife and sedition, persecution and tumult, war and captivity.

1Clem 3:3
So men were stirred up, the mean against the honorable, the ill reputed against the highly reputed, the foolish against the wise, the young against the elder.

1Clem 3:4
For this cause righteousness and peace stand aloof, while each man has forsaken the fear of the Lord and become purblind in the faith of Him, neither walketh in the ordinances of His commandments nor liveth according to that which becometh Christ, but each goeth after the lusts of his evil heart, seeing that they have conceived an unrighteous and ungodly jealousy, through which also death entered into the world.

1Clem 4:1
For so it is written, And it came to pass after certain days that Cain brought of the fruits of the earth a sacrifice unto God, and Abel he also brought of the firstlings of the sheep and of their fatness.

1Clem 4:2
And God looked upon Abel and upon his gifts, but unto Cain and unto his sacrifices He gave no heed.

1Clem 4:3
And Cain was very sorrowful, and his countenance fell.

1Clem 4:4
And God said unto Cain, Wherefore art you very sorrowful and wherefore did thy countenance fall? If you hast offered aright and hast not divided aright, didst you not sin? Hold thy peace.

1Clem 4:5
Unto you shall he turn, and you shall rule over him. {This last phrase has also been translated: Be at peace: your offering returns to thyself, and you shall again possess it.}

1Clem 4:6
And Cain said unto Abel his brother, Let us go over unto the plain. And it came to pass, while they Were in the plain, that Cain rose up against Abel his brother and slew him.

1Clem 4:7
you see, brethren, jealousy and envy wrought a brother's murder.

1Clem 4:8
By reason of jealousy our father Jacob ran away from the face of Esau his brother.

1Clem 4:And jealousy caused Joseph to be persecuted even unto death, and to come
even unto bondage.

1Clem 4:10
Jealousy compelled Moses to flee from the face of Pharaoh king of Egypt while it was said to him by his own countryman, Who made you a judge or a decider over us, Would you slay me, even as yesterday you murdered the Egyptian?
1Clem 4:11
By reason of jealousy Aaron and Miriam were lodged outside the camp.

1Clem 4:12
Jealousy brought Dathan and Abiram down alive to hades, because they made sedition against Moses the servant of God.

1Clem 4:13
By reason of jealousy David was envied not only by the Philistines, but was persecuted also by Saul [king of Israel].

1Clem 5:1
But, to pass from the examples of ancient days, let us come to those champions who lived nearest to our time. Let us set before us the noble examples which belong to our generation.

1Clem 5:2
By reason of jealousy and envy the greatest and most righteous

pillars of the Church were persecuted, and contended even unto death.

1Clem 5:3
Let us set before our eyes the good Apostles.

1Clem 5:4
There was Peter who by reason of unrighteous jealousy endured not one not one but many labors, and thus having borne his testimony went to his appointed place of glory.

1Clem 5:5
By reason of jealousy and strife Paul by his example pointed out the prize of patient endurance. After that he had been seven times in bonds, had been driven into exile, had been stoned, had preached in the East and in the West, he won the noble renown which was the reward of his faith,

1Clem 5:6
having taught righteousness unto the whole world and having reached the farthest bounds of the West; and when he had borne his testimony before the rulers, so he departed from the world and went unto the holy place, having been found a notable pattern of patient endurance.

1Clem 6:1
Unto these men of holy lives was gathered a vast multitude of the elect, who through many indignities and tortures, being the victims of jealousy, set a brave example among ourselves.

1Clem 6:2
By reason of jealousy women being persecuted, after that they had suffered cruel and unholy insults as Danaids and Dircae, safely reached the goal in the race of faith, and received a noble reward, feeble though they were in body.

1Clem 6:3
Jealousy has estranged wives from their husbands and changed the saying of our father Adam, This now is bone of my bones and flesh of my flesh.

1Clem 6:4
Jealousy and strife have overthrown great cities and uprooted great nations.

1Clem 7:1
These things, dearly beloved, we write, not only as admonishing you, but also as putting ourselves in remembrance. For we are in the same lists, and the same contest awaits us.

1Clem 7:2
Wherefore let us forsake idle and vain thoughts; and let us conform to the glorious and venerable rule which has been handed down to us;

1Clem 7:3
and let us see what is good and what is pleasant and what is acceptable in the sight of Him that made us.

1Clem 7:4
Let us fix our eyes on the blood of Christ and understand how precious it is unto His Father, because being shed for our salvation it won for the whole world the grace of repentance.

1Clem 7:5
Let us review all the generations in turn, and learn how from generation to generation the Master has given a place for repentance unto them that desire to turn to Him.

1Clem 7:6
Noah preached repentance, and they that obeyed were saved.

1Clem 7:7
Jonah preached destruction unto the men of Nineveh; but they, repenting of their sins, obtained pardon of God by their supplications and received salvation, albeit they were aliens from God.

1Clem 8:1
The ministers of the grace of God through the Holy Spirit spoke concerning repentance.

1Clem 8:2
Yea and the Master of the universe Himself spoke concerning repentance with an oath:

1Clem 8:3
for, as I live says the Lord, I desire not the death of the sinner, so much as his repentance,

1Clem 8:4
and He added also a merciful judgment: Repent you, O house of Israel, of your iniquity; say unto the sons of My people, Though your sins reach from the earth even unto the heaven, and though they be redder than scarlet and blacker than sackcloth, and you turn unto Me with your whole heart and say Father, I will give ear unto you as unto a holy people.

1Clem 8:5
And in another place He said on this wise, Wash, be you clean. Put away your iniquities from your souls out of My sight. Cease from your iniquities; learn to do good; seek out judgment; defend him that is wronged: give judgment for the orphan, and execute righteousness for the widow; and come and let us reason together, said He; and though your sins be as crimson, I will make them white as snow; and though they be as scarlet, I will make them white as wool. And if you be willing and will hearken unto Me, you shall eat the good things of the earth; but if you be not willing, neither hearken unto Me, a sword shall devour you; for the mouth of the Lord has spoken these things.

1Clem 8:6
Seeing then that He desires all His beloved to be partakers of repentance, He confirmed it by an act of His almighty will.

1Clem 9:1
Wherefore let us be obedient unto His excellent and glorious will; and presenting ourselves as suppliants of His mercy and goodness, let us fall down before Him and betake ourselves unto His compassions, forsaking the vain toil and the strife and the jealousy which leads unto death.

1Clem 9:2
Let us fix our eyes on them that ministered perfectly unto His excellent glory.

1Clem 9:3
Let us set before us Enoch, who being found righteous in obedience was translated, and his death was not found.

1Clem 9:4
Noah, being found faithful, by his ministration preached regeneration unto the world, and through him the Master saved the living creatures

that entered into the ark in concord.

1Clem 10:1
Abraham, who was called the 'friend,' was found faithful in that he rendered obedience unto the words of God.

1Clem 10:2
He through obedience went forth from his land and from his kindred and from his father's house, that leaving a scanty land and a feeble kindred and a mean house he might inherit the promises of God.

1Clem 10:3
For He said unto him Go forth from thy land and from thy kindred and from thy father's house unto the land which I shall show you, and I will make you into a great nation, and I will bless you and will magnify thy name, and you shall be blessed. And I will bless them that bless you, and I will curse them that curse you; and in you shall all the tribes of the earth be blessed.

1Clem 10:4
And again, when he was parted from Lot, God said unto him Look up with your eyes, and behold from the place where you now art, unto the north and the south and the sunrise and the sea; for all the land which you see, I will give it unto you and to thy seed for ever;

1Clem 10:5
and I will make thy seed as the dust of the earth. If any man can count the dust of the earth, then shall thy seed also be counted.

1Clem 10:6
And again He said; God led Abraham forth and said unto him, Look up unto the heaven and count the stars, and see whether you canst number them. So shall thy seed be. And Abraham believed God, and it was reckoned unto him for righteousness.

1Clem 10:7
For his faith and hospitality a son was given unto him in old age, and by obedience he offered him a sacrifice unto God on one of the mountains which He showed him.

1Clem 11:1
For his hospitality and godliness Lot was saved from Sodom, when all the country round about was judged by fire and brimstone; the Master

having thus fore shown that He forsakes not them which set their hope on Him, but appoints unto punishment and torment them which swerve aside.

1Clem 11:2
For when his wife had gone forth with him, being otherwise minded and not in accord, she was appointed for a sign hereunto, so that she became a pillar of salt unto this day, that it might be known unto all men that they which are double-minded and they which doubt concerning the power of God are set for a judgment and for a token unto all the generations.

1Clem 12:1
For her faith and hospitality Rahab the harlot was saved.

1Clem 12:2
For when the spies were sent forth unto Jericho by Joshua the son of Nun, the king of the land perceived that they were come to spy out his country, and sent forth men to seize them, that being seized they might be put to death.

1Clem 12:3
So the hospitable Rahab received them and hid them in the upper chamber under the flax stalks.

1Clem 12:4
And when the messengers of the king came near and said, The spies of our land entered in unto you: bring them forth, for the king so ordereth: then she answered, The men truly, whom you seek, entered in unto me, but they departed forthwith and are sojourning on the way; and she pointed out to them the opposite road.

1Clem 12:5
And she said unto the men, Of a surety I perceive that the Lord your God delivered this city unto you; for the fear and the dread of you is fallen upon the inhabitants thereof. When therefore it shall come to pass that you take it, save me and the house of my father.

1Clem 12:6
And they said unto her, It shall be even so as you hast spoken unto us. Whensoever therefore you perceives that we are coming, you shall gather all thy folk beneath thy roof and they shall be

saved; for as many as shall be found without the house shall perish.

1Clem 12:7
And moreover they gave her a sign, that she should hang out from her house a scarlet thread, thereby showing beforehand that through the blood of the Lord there shall be redemption unto all them that believe and hope on God.

1Clem 12:8
you see, dearly beloved, not only faith, but prophecy, is found in the woman.

1Clem 13:1
Let us therefore be lowly minded, brethren, laying aside all arrogance and conceit and folly and anger, and let us do that which is written. For the Holy Ghost said, Let not the wise man boast in his wisdom, nor the strong in his strength, neither the rich in his riches; but he that boasts let him boast in the Lord, that he may seek Him out, and do judgment and righteousness most of all remembering the words of the Lord Jesus which He spoke, teaching forbearance and long-suffering:

1Clem 13:2
for thus He spoke Have mercy, that you may receive mercy: forgive, that it may be forgiven to you. As you do, so shall it be done to you. As you give, so shall it be given unto you. As you judge, so shall you be judged. As you show kindness, so shall kindness be showed unto you. With what measure you mete, it shall be measured withal to you.

1Clem 13:3
With this commandment and these precepts let us confirm ourselves, that we may walk in obedience to His hallowed words, with lowliness of mind.

1Clem 13:4
For the holy word said, Upon whom shall I look, save upon him that is gentle and quiet and feared My oracles?

1Clem 14:1
Therefore it is right and proper, brethren, that we should be obedient unto God, rather than follow those who in arrogance and unruliness have set themselves up as leaders in abominable jealousy.

1Clem 14:2
For we shall bring upon us no common harm, but rather great peril, if we surrender ourselves recklessly to the purposes of men who launch out into strife and seditions, so as to estrange us from that which is right.

1Clem 14:3
Let us be good one towards another according to the compassion and sweetness of Him that made us. For it is written:

1Clem 14:4
The good shall be dwellers in the land, and the innocent shall be left on it but they that transgress shall be destroyed utterly from it.

1Clem 14:5
And again He said I saw the ungodly lifted up on high and exalted as the cedars of Lebanon. And I passed by, and behold he was not; and sought out his place, and I found it not. Keep innocence and behold uprightness; for there is a remnant for the peaceful man.

1Clem 15:1
Therefore let us cleave unto them that practice peace with godliness, and not unto them that desire peace with dissimulation.

1Clem 15:2
For He said in a certain place This people honored Me with their lips, but their heart is far from Me,

1Clem 15:3
and again, they blessed with their mouth, but they cursed with their heart.

1Clem 15:4
And again He said, They loved Him with their mouth, and with their tongue they lied unto Him; and their heart was not upright with Him, neither were they steadfast in His covenant.

1Clem 15:5
For this cause let the deceitful lips be made dumb which speak iniquity against the righteous. And again May the Lord utterly destroy all the deceitful lips, the tongue that speaks proud

things, even them that say, Let us magnify our tongue; our lips are our own; who is lord over us?

1Clem 15:6
For the misery of the needy and for the groaning of the poor I will now arise, said the Lord. I will set him in safety; I will deal boldly by him.

1Clem 16:1
For Christ is with them that are lowly of mind, not with them that exalt themselves over the flock.

1Clem 16:2
The scepter of the majesty of God, even our Lord Jesus Christ, came not in the pomp of arrogance or of pride, though He might have done so, but in lowliness of mind, according as the Holy Spirit spoke concerning Him.

1Clem 16:3
For He said Lord, who believed our report? and to whom was the arm of the Lord revealed? We announced Him in His presence. As a child was He, as a root in a thirsty ground. There is no form in Him, neither glory. And we beheld Him, and He had no form nor comeliness, but His form was mean, lacking more than the form of men. He was a man of stripes and of toil, and knowing how to bear infirmity: for His face is turned away. He was dishonored and held of no account.

1Clem 16:4
He bore our sins and suffers pain for our sakes: and we accounted Him to be in toil and in stripes and in affliction.

1Clem 16:5
And He was wounded for our sins and has been afflicted for our iniquities. The chastisement of our peace is upon Him. With His bruises we were healed.

1Clem 16:6
We all went astray like sheep, each man went astray in his own path:

1Clem 16:7
and the Lord delivered Him over for our sins. And He opened not His mouth, because He is afflicted. As a sheep He was led to

slaughter; and as a lamb before his shearer is dumb, so opened He not His mouth. In His humiliation His judgment was taken away.

1Clem 16:8
His generation who shall declare? For His life is taken away from the earth.

1Clem 16:9
For the iniquities of my people He is come to death.

1Clem 16:10
And I will give the wicked for His burial, and the rich for His death; for He wrought no iniquity, neither was guile found in His mouth. And the Lord desired to cleanse Him from His stripes.

1Clem 16:11
If you offer for sin, your soul shall see along lived seed.

1Clem 16:12
And the Lord desired to take away from the toil of His soul, to show Him light and to mould Him with understanding, to justify a Just One that is a good servant unto many. And He shall bear their sins.

1Clem 16:13
Therefore He shall inherit many, and shall divide the spoils of the strong; because His soul was delivered unto death, and He was reckoned unto the transgressors;

1Clem 16:14
and He bare the sins of many, and for their sins was He delivered up.

1Clem 16:15
And again He Himself said; But I am a worm and no man, a reproach of men and an outcast of the people.

1Clem 16:16
All they that beheld me mocked at me; they spoke with their lips; they wagged their heads, saying, He hoped on the Lord; let Him deliver him, or let Him save him, for He desired him.

1Clem 16:17

you see, dearly beloved, what is the pattern that has been given unto us; for, if the Lord was thus lowly of mind, what should we do, who through Him have been brought under the yoke of His grace?

1Clem 17:1
Let us be imitators also of them which went about in goatskins and sheepskins, preaching the coming of Christ. We mean Elijah and Elisha and likewise Ezekiel, the prophets, and besides them those men also that obtained a good report.

1Clem 17:2
Abraham obtained an exceeding good report and was called the friend of God; and looking steadfastly on the glory of God, he said in lowliness of mind, But I am dust and ashes.

1Clem 17:3
Moreover concerning Job also it is thus written; And Job was righteous and unblamable, one that was true and honored God and abstained from all evil.

1Clem 17:4
Yet he himself accused himself saying, No man from filth; no, not though his life be but for a day.

1Clem 17:5
Moses was called faithful in all His house, and through his ministration God judged Egypt with the plagues and the torments which befell them. Howbeit he also, though greatly glorified, yet spoke no proud words, but said, when an oracle was given to him at the bush, Who am I, that Thou send me?

1Clem 17:6
Nay, I am feeble of speech and slow of tongue. And again he said, But I am smoke from the pot.

1Clem 18:1
But what must we say of David that obtained a good report? of whom God said, I have found a man after My heart, David the son of Jesse: with eternal mercy have I anointed him.

1Clem 18:2
Yet he too said unto God Have mercy upon me, O God, according to Your great mercy; and according to the multitude of Your compassions, blot out mine iniquity.

1Clem 18:3
Wash me yet more from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity, and my sin is ever before me. Against Thee only did I sin, and I wrought evil in Your sight; that You may be justified in Your words, and may conquer in Your pleading.

1Clem 18:4
For behold, in iniquities was I conceived, and in sins did my mother bear me. For behold You hast loved truth: the dark and hidden things of Your wisdom hast You showed unto me.

1Clem 18:5
You shall sprinkle me with hyssop, and I shall be made clean. You shall wash me, and I shall become whiter than snow.

1Clem 18:6
You shall make me to hear of joy and gladness. The bones which have been humbled shall rejoice.

1Clem 18:7
Turn away Your face from my sins, and blot out all mine iniquities.

1Clem 18:8
Make a clean heart within me, O God, and renew a right spirit in mine inmost parts. Cast me not away from Your presence, and take not Your Holy Spirit from me.

1Clem 18:9
Restore unto me the joy of Your salvation, and strengthen me with a princely spirit.

1Clem 18:10
I will teach sinners Your ways, and godless men shall be converted unto Thee.

1Clem 18:11
Deliver me from blood guiltiness, O God, the God of my salvation. My tongue shall rejoice in Your righteousness.

1Clem 18:12
Lord, You shall open my mouth, and my lips shall declare Your

praise.

1Clem 18:13
For, if You had desired sacrifice, I would have given it: in whole burnt offerings You wilt have no pleasure.

1Clem 18:14
A sacrifice unto God is a contrite spirit; a contrite and humbled heart God will not despise.

1Clem 19:1
The humility therefore and the submissiveness of so many and so great men, who have thus obtained a good report, has through obedience made better not only us but also the generations which were before us, even them that received His oracles in fear and truth.

1Clem 19:2
Seeing then that we have been partakers of many great and glorious doings, let us hasten to return unto the goal of peace which has been handed down to us from the beginning, and let us look steadfastly unto the Father and Maker of the whole world, and hold fast unto His splendid and excellent gifts of peace and benefits.

1Clem 19:3
Let us behold Him in our mind, and let us look with the eyes of our soul unto His long-suffering will. Let us note how free from anger He is towards all His creatures.

1Clem 20:1
The heavens are moved by His direction and obey Him in peace.

1Clem 20:2
Day and night accomplish the course assigned to them by Him, without hindrance one to another.

1Clem 20:3
The sun and the moon and the dancing stars according to His appointment circle in harmony within the bounds assigned to them, without any swerving aside.

1Clem 20:4
The earth, bearing fruit in fulfillment of His will at her proper seasons, puts forth the food that supplies abundantly both men and beasts and all living things which are thereupon, making no

dissension, neither altering anything which He has decreed.

1Clem 20:5
Moreover, the inscrutable depths of the abysses and the unutterable statutes of the nether regions are constrained by the same ordinances.

1Clem 20:6
The basin of the boundless sea, gathered together by His workmanship into it's reservoirs, passes not the barriers wherewith it is surrounded; but even as He ordered it, so it doeth.

1Clem 20:7
For He said, So far shall you come, and thy waves shall be broken within you.

1Clem 20:8
The ocean which is impassable for men, and the worlds beyond it, are directed by the same ordinances of the Master.

1Clem 20:9
The seasons of spring and summer and autumn and winter give way in succession one to another in peace.

1Clem 20:10
The winds in their several quarters at their proper season fulfill their ministry without disturbance; and the ever flowing fountains, created for enjoyment and health, without fail give their breasts which sustain the life for men. Yea, the smallest of living things come together in concord and peace.

1Clem 20:11
All these things the great Creator and Master of the universe ordered to be in peace and concord, doing good unto all things, but far beyond the rest unto us who have taken refuge in His compassionate mercies through our Lord Jesus Christ,

1Clem 20:12
to whom be the glory and the majesty for ever and ever. Amen.

1Clem 21:1
Look you, brethren, lest His benefits, which are many, turn unto judgment to all of us, if we walk not worthily of Him, and do those

things which are good and well pleasing in His sight with concord.

1Clem 21:2
For He said in a certain place, The Spirit of the Lord is a lamp searching the closets of the belly.

1Clem 21:3
Let us see how near He is, and how that nothing escapes Him of our thoughts or our devices which we make.

1Clem 21:4
It is right therefore that we should not be deserters from His will.

1Clem 21:5
Let us rather give offense to foolish and senseless men who exalt themselves and boast in the arrogance of their words, than to God.

1Clem 21:6
Let us fear the Lord Jesus [Christ], whose blood was given for us. Let us reverence our rulers; let us honor our elders; let us instruct our young men in the lesson of the fear of God. Let us guide our women toward that which is good:

1Clem 21:7
let them show forth their lovely disposition of purity; let them prove their sincere affection of gentleness; let them make manifest the moderation of their tongue through their silence; let them show their love, not in factious preferences but without partiality towards all them that fear God, in holiness. Let our children be partakers of the instruction which is in Christ:

1Clem 21:8
let them learn how lowliness of mind prevailed with God, what power chaste love has with God, how the fear of Him is good and great and saved all them that walk therein in a pure mind with holiness.

1Clem 21:9
For He is the searcher out of the intents and desires; whose breath is in us, and when He listed, He shall take it away.

1Clem 22:1
Now all these things the faith which is in Christ confirmed: for He Himself through the Holy Spirit thus invite thus: Come, my children, hearken unto Me, I will teach you the fear of the Lord.

1Clem 22:2
What man is he that desired life and loved to see good days?

1Clem 22:3
Make thy tongue to cease from evil, and thy lips that they speak no guile.

1Clem 22:4
Turn aside from evil and do good.

1Clem 22:5
Seek peace and ensue it.

1Clem 22:6
The eyes of the Lord are over the righteous, and His ears are turned to their prayers. But the face of the Lord is upon them that do evil, to destroy their memorial from the earth.

1Clem 22:7
The righteous cried out, and the Lord heard him, and delivered him from all his troubles. Many are the troubles of the righteous, and the Lord shall deliver him from them all.

1Clem 22:8
And again Many are the stripes of the sinner, but them that set their hope on the Lord mercy shall compass about.

1Clem 23:1
The Father, who is pitiful in all things, and ready to do good, has compassion on them that fear Him, and kindly and lovingly bestowed His favors on them that draw nigh unto Him with a single mind.

1Clem 23:2
Therefore let us not be double-minded, neither let our soul indulge in idle humors respecting His exceeding and glorious gifts.

1Clem 23:3
Let this scripture be far from us where He said Wretched are the double-minded, Which doubt in their soul and say, These things we did hear in the days of our fathers also, and behold we have grown old, and none of these things has befallen us.

1Clem 23:4
you fools, compare yourselves unto a tree; take a vine. First it sheds its leaves, then a shoot cometh, then a leaf, then a flower, and after these a sour berry, then a full ripe grape. you see that in a little time the fruit of the tree attained unto mellowness.

1Clem 23:5
Of a truth quickly and suddenly shall His will be accomplished, the scripture also bearing witness to it, saying He shall come quickly and shall not tarry; and the Lord shall come suddenly into His temple, even the Holy One, whom you expect.

1Clem 24:1
Let us understand, dearly beloved, how the Master continually showed unto us the resurrection that shall be hereafter; whereof He made the Lord Jesus Christ the firstfruit, when He raised Him from the dead.

1Clem 24:2
Let us behold, dearly beloved, the resurrection which happened at its proper season.

1Clem 24:3
Day and night show unto us the resurrection. The night fell asleep, and day arose; the day departed, and night cometh on.

1Clem 24:4
Let us mark the fruits, how and in what manner the sowing took place.

1Clem 24:5
The sower went forth and casted into the earth each of the seeds; and these falling into the earth dry and bare decay: then out of their decay the mightiness of the Master's providence raised them up, and from being one they increase manifold and bear fruit.

1Clem 25:1
Let us consider the marvelous sign which is seen in the regions of the east, that is, in the parts about Arabia.

1Clem 25:2
There is a bird, which is named the phoenix. This, being the only one of its kind, lived for five hundred years; and when it has now

reached the time of its dissolution that it should die, it made for itself a coffin of frankincense and myrrh and the other spices, into the which in the fullness of time it entered, and so it died.

1Clem 25:3
But, as the flesh rotted, a certain worm is engendered, which is nurtured from the moisture of the dead creature and put forth wings. Then, when it is grown lusty, it took up that coffin where are the bones of its parent, and carrying them journeyed from the country of Arabia even unto Egypt, to the place called the City of the Sun;

1Clem 25:4
and in the daytime in the sight of all, flying to the altar of the Sun, it bathed them thereupon; and this done, it set forth to return.

1Clem 25:5
So the priests examine the registers of the times, and they find that it has come when the five hundredth year is completed.

1Clem 26:1
Do we then think it to be a great and marvelous thing, if the Creator of the universe shall bring about the resurrection of them that have served Him with holiness in the assurance of a good faith, seeing that He showed to us even by a bird the magnificence of His promise?

1Clem 26:2
For He said in a certain place And You shall raise me up, and I will praise Thee; and; I went to rest and slept, I was awaked, for You art with me.

1Clem 26:3
And again Job said And You shall raise this my flesh which has endured all these things.

1Clem 27:1
With this hope therefore let our souls be bound unto Him that is faithful in His promises and that is righteous in His judgments.

1Clem 27:2
He that commanded not to lie, much more shall He Himself not lie:

for nothing is impossible with God save to lie.

1Clem 27:3
Therefore let our faith in Him be kindled within us, and let us understand that all things are nigh unto Him.

1Clem 27:4
By a word of His majesty He compacted the universe; and by a word He can destroy it.

1Clem 27:5
Who shall say unto Him, What hast you done? or who shall resist the might of His strength? When He listeth, and as He listeth, He will do all things; and nothing shall pass away of those things that He has decreed.

1Clem 27:6
All things are in His sight, and nothing escaped His counsel,

1Clem 27:7
seeing that The heavens declare the glory of God, and the firmament proclaimed His handiwork. Day uttered word unto day, and night proclaimed knowledge unto night; and there are neither words nor speeches, whose voices are not heard.

1Clem 28:1
Since therefore all things are seen and heard, let us fear Him and forsake the abominable lusts of evil works, that we maybe shielded by His mercy from the coming judgments.

1Clem 28:2
For where can any of us escape from His strong hand? And what world will receive any of them that desert from His service?

1Clem 28:3
For the holy writing said in a certain place Where shall I go, and where shall I be hidden from Your face? If I ascend into the heaven, You art there; if I depart into the farthest parts of the earth, there is Your right hand; if I make my bed in the depths, there is Your Spirit.

1Clem 28:4
Whither then shall one depart, or where shall one flee, from Him that embraced the universe?

1Clem 29:1
Let us therefore approach Him in holiness of soul, lifting up pure and undefiled hands unto Him, with love towards our gentle and compassionate Father who made us an elect portion unto Himself.

1Clem 29:2
For
thus it is written: When the Most High divided the nations, when He dispersed the sons of Adam, He fixed the boundaries of the nations according to the number of the angels of God. His people Jacob became the portion of the Lord, and Israel the measurement of His inheritance.

1Clem 29:3
And in another place He said, Behold, the Lord took for Himself a nation out of the midst of the nations, as a man took the first fruits of his threshing floor; and the holy of holies shall come forth from that nation.

1Clem 30:1
Seeing then that we are the special portion of a Holy God, let us do all things that pertain unto holiness, forsaking evil speakings, abominable and impure embraces, drunkennesses and tumults and hateful lusts, abominable adultery, hateful pride.

1Clem 30:2
For God, He said, resisted the proud, but gave grace to the lowly.

1Clem 30:3
Let us therefore hold fast unto those to whom grace is given from God. Let us clothe ourselves in concord, being lowly-minded and temperate, holding ourselves aloof from all back biting and evil speaking, being justified by works and not by words.

1Clem 30:4
For He said, He that said much shall hear also again. Doth the ready talker think to be righteous?

1Clem 30:5
Blessed is the offspring of a woman that lived but a short time. Be not you abundant in words.

1Clem 30:6
Let our praise be with God, and not of ourselves: for God hated them that praise themselves.

1Clem 30:7
Let the testimony to our well doing be given by others, as it was given unto our fathers who were righteous.

1Clem 30:8
Boldness and arrogance and daring are for them that are accursed of God; but forbearance and humility and gentleness are with them that are blessed of God.

1Clem 31:1
Let us therefore hold fast unto His blessing, and let us see what are the ways of blessing. Let us study the records of the things that have happened from the beginning.

1Clem 31:2
Wherefore was our father Abraham blessed? Was it not because he wrought righteousness and truth through faith?

1Clem 31:3
Isaac with confidence, as knowing the future, was led a willing sacrifice.

1Clem 31:4
Jacob with humility departed from his land because of his brother, and went unto Laban and served; and the twelve tribes of Israel were given unto him.

1Clem 32:1
If any man will consider them one by one in sincerity, he shall understand the magnificence of the gifts that are given by Him.

1Clem 32:2
For of Jacob are all the priests and Levites who minister unto the altar of God; of him is the Lord Jesus as concerning the flesh; of him are kings and rulers and governors in the line of Judah; yea and the rest of his tribes are held in no small honor, seeing that God promised saying, Your seed shall be as the stars of heaven.

1Clem 32:3

They all therefore were glorified and magnified, not through themselves or their own works or the righteous doing which they wrought, but through His will.

1Clem 32:4
And so we, having been called through His will in Christ Jesus, are not justified through ourselves or through our own wisdom or understanding or piety or works which we wrought in holiness of heart, but through faith, whereby the Almighty God justified all men that have been from the beginning; to whom be the glory for ever and ever. Amen.

1Clem 33:1
What then must we do, brethren? Must we idly abstain from doing good, and forsake love? May the Master never allow this to befall us at least; but let us hasten with urgency and zeal to accomplish every good work.

1Clem 33:2
For the Creator and Master of the universe Himself rejoiced in His works.

1Clem 33:3
For by His exceeding great might He established the heavens, and in His incomprehensible wisdom He set them in order. And the earth He separated from the water that surrounded it, and He set it firm on the sure foundation of His own will; and the living creatures which walk upon it He commanded to exist by His ordinance. Having before created the sea and the living creatures therein, He enclosed it by His own power.

1Clem 33:4
Above all, as the most excellent and exceeding great work of His intelligence, with His sacred and faultless hands He formed man in the impress of His own image.

1Clem 33:5
For thus said God Let us make man after our image and after our likeness. And God made man; male and female made He them.

1Clem 33:6
So having finished all these things, He praised them and blessed them and said, Increase and multiply.

1Clem 33:7
We have seen that all the righteous were adorned in good works. Yea, and the Lord Himself having adorned Himself with worlds rejoiced.

1Clem 33:8
Seeing then that we have this pattern, let us conform ourselves with all diligence to His will; let us with all our strength work the work of righteousness.

1Clem 34:1
The good workman received the bread of his work with boldness, but the slothful and careless dared not look his employer in the face.

1Clem 34:2
It is therefore needful that we should be zealous unto well doing, for of Him are all things:

1Clem 34:3
since He forewarned us saying, Behold, the Lord, and His reward is before His face, to recompense each man according to his work.

1Clem 34:4
He exhorted us therefore to believe on Him with our whole heart, and to be not idle nor careless unto every good work.

1Clem 34:5
Let our boast and our confidence be in Him: let us submit ourselves to His will; let us mark the whole host of His angels, how they stand by and minister unto His will.

1Clem 34:6
For the scripture said, Ten thousands of ten thousands stood by Him, and thousands of thousands ministered unto Him: and they cried aloud, Holy, holy, holy is the Lord of Sabaoth; all creation is full of His glory.

1Clem 34:7
Yea, and let us ourselves then, being gathered together in concord with intentness of heart, cry unto Him as from one mouth earnestly that we may be made partakers of His great and glorious promises.

1Clem 34:8
For He said, Eye has not seen and ear has not heard, and it has

not entered into the heart of man what great things He has prepared for them that patiently await Him.

1Clem 35:1
How blessed and marvelous are the gifts of God, dearly beloved!!

1Clem 35:2
Life in immortality, splendor in righteousness, truth in boldness, faith in confidence, temperance in sanctification! And all these things fall under our apprehension.

1Clem 35:3
What then, think you, are the things preparing for them that patiently await Him? The Creator and Father of the ages, the All holy One Himself knew their number and their beauty.

1Clem 35:4
Let us therefore contend, that we may be found in the number of those that patiently await Him, to the end that we may be partakers of His promised gifts.

1Clem 35:5
But how shall this be, dearly beloved? If our mind be fixed through faith towards God; if we seek out those things which are well pleasing and acceptable unto Him; if we accomplish such things as beseem His faultless will, and follow the way of truth, casting off from ourselves all unrighteousness and iniquity, covetousness, strifes, malignity and deceits, whisperings and backbitings, hatred of God, pride and arrogance, vainglory and inhospitality.

1Clem 35:6
For they that do these things are hateful to God; and not only they that do them, but they also that consent unto them.

1Clem 35:7
For the scripture said, But unto the sinner said God, Wherefore do you declare Mine ordinances, and take My covenant upon thy lips?

1Clem 35:8
Yet You didst hate instruction and didst cast away My words behind you. If you saw a thief you didst keep company with him, and with the adulterers you didst set thy portion. Your mouth

multiplied wickedness and thy tongue wove deceit. You sat and spoke against thy brother, and against the son of thy mother you didst lay a stumbling block.

1Clem 35:9
These things You hast done, and I kept silence. You thought unrighteous man, that I should be like unto you.

1Clem 35:10
I will convict you and will set you face to face with thyself.

1Clem 35:11
Now understand you these things, you that forget God, lest at any time He seize you as a lion, and there be none to deliver.

1Clem 35:12
The sacrifice of praise shall glorify Me, and there is the way wherein I will show him the salvation of God.

1Clem 36:1
This is the way, dearly beloved, wherein we found our salvation, even Jesus Christ the High priest of our offerings, the Guardian and Helper of our weakness.

1Clem 36:2
Through Him let us look steadfastly unto the heights of the heavens; through Him we behold as in a mirror His faultless and most excellent visage; through Him the eyes of our hearts were opened; through Him our foolish and darkened mind sprung up unto the light; through Him the Master willed that we should taste of the immortal knowledge Who being the brightness of His majesty is so much greater than angels, as He has inherited a more excellent name.

1Clem 36:3
For so it is written Who made His angels spirits and His ministers aflame of fire

1Clem 36:4
but of His Son the Master said thus, You art My Son, I this day have begotten you. Ask of Me, and I will give Thee the Gentiles for Your inheritance, and the ends of the earth for Your possession.

1Clem 36:5

And again He said unto Him Sit You on My right hand, until I make Your enemies a footstool for Your feet.

1Clem 36:6
Who then are these enemies? They that are wicked and resist His will.

1Clem 37:1
Let us therefore enlist ourselves, brethren, with all earnestness in His faultless ordinances.

1Clem 37:2
Let us mark the soldiers that are enlisted under our rulers, how exactly, how readily, how submissively, they execute the orders given them.

1Clem 37:3
All are not prefects, nor rulers of thousands, nor rulers of hundreds, nor rulers of fifties, and so forth; but each man in his own rank executed the orders given by the king and the governors.

1Clem 37:4
The great without the small cannot exist, neither the small without the great. There is a certain mixture in all things, and therein is utility.

1Clem 37:5
Let us take our body as an example. The head without the feet is nothing; so likewise the feet without the head are nothing: even the smallest limbs of our body are necessary and useful for the whole body: but all the members conspire and unite in subjection, that the whole body maybe saved.

1Clem 38:1
So in our case let the whole body be saved in Christ Jesus, and let each man be subject unto his neighbor, according as also he was appointed with his special grace.

1Clem 38:2
Let not the strong neglect the weak; and let the weak respect the strong. Let the rich minister aid to the poor; and let the poor give thanks to God, because He has given him one through whom his wants may be supplied. Let the wise display his wisdom, not in words, but

in good works. He that is lowly in mind, let him not bear testimony to himself, but leave testimony to be borne to him by his neighbor. He that is pure in the flesh, let him be so, and not boast, knowing that it is Another who bestowed his continence upon him.

1Clem 38:3
Let us consider, brethren, of what matter we were made; who and what manner of beings we were, when we came into the world; from what a sepulchre and what darkness He that molded and created us brought us into His world, having prepared His benefits aforehand ere ever we were born.

1Clem 38:4
Seeing therefore that we have all these things from Him, we ought in all things to give thanks to Him, to whom be the glory for ever and ever. Amen.

1Clem 39:1
Senseless and stupid and foolish and ignorant men jeer and mock at us, desiring that they themselves should be exalted in their imaginations.

1Clem 39:2
For what power has a mortal? or what strength has a child of earth?

1Clem 39:3
For it is written; There was no form before mine eyes; only I heard a breath and a voice.

1Clem 39:4
What then? Shall a mortal be clean in the sight of the Lord; or shall a man be unblamable for his works? seeing that He is distrustful against His servants and noted some perversity against His angels.

1Clem 39:5
Nay, the heaven is not clean in His sight. Away then, you that dwell in houses of clay, whereof, even of the same clay, we ourselves are made. He smote them like a moth, and from morn to even they are no more. Because they could not succor themselves, they perished.

1Clem 39:6
He breathed on them and they died, because they had no wisdom.

1Clem 39:7
But call you, if perchance one shall obey you, or if you shall see one of the holy angels. For wrath killed the foolish man, and envy slayed him that has gone astray.

1Clem 39:8
And I have seen fools throwing out roots, but forthwith their habitation was eaten up.

1Clem 39:9
Far be their sons from safety. May they be mocked at the gates of inferiors, and there shall be none to deliver them. For the things which are prepared for them, the righteous shall eat; but they themselves shall not be delivered from evils.

1Clem 40:1
Forasmuch then as these things are manifest beforehand, and we have searched into the depths of the Divine knowledge, we ought to do all things in order, as many as the Master has commanded us to perform at their appointed seasons.

1Clem 40:2
Now the offerings and ministrations He commanded to be performed with care, and not to be done rashly or in disorder, but at fixed times and seasons.

1Clem 40:3
And where and by whom He would have them performed, He Himself fixed
by His supreme will: that all things being done with piety according to His good pleasure might be acceptable to His will.

1Clem 40:4
They therefore that make their offerings at the appointed seasons are acceptable and blessed: for while they follow the institutions of the Master they cannot go wrong.

1Clem 40:5
For unto the high priest his proper services have been assigned, and to the priests their proper office is appointed, and upon the Levites their proper ministrations are laid. The layman is bound by the layman's ordinances.

1Clem 41:1
Let each of you, brethren, in his own order give thanks unto God, maintaining a good conscience and not transgressing the appointed rule of his service, but acting with all seemliness.

1Clem 41:2
Not in every place, brethren, are the continual daily sacrifices offered, or the freewill offerings, or the sin offerings and the trespass offerings, but in Jerusalem alone. And even there the offering is not made in every place, but before the sanctuary in the court of the altar; and this too through the high priest and the afore said ministers, after that the victim to be offered has been inspected for blemishes.

1Clem 41:3
They therefore who do any thing contrary to the seemly ordinance of His will receive death as the penalty.

1Clem 41:4
you see, brethren, in proportion as greater knowledge has been vouchsafed unto us, so much the more are we exposed to danger.

1Clem 42:1
The Apostles received the Gospel for us from the Lord Jesus Christ; Jesus Christ was sent forth from God.

1Clem 42:2
So then Christ is from God, and the Apostles are from Christ. Both therefore came of the will of God in the appointed order.

1Clem 42:3
Having therefore received a charge, and having been fully assured through the resurrection of our Lord Jesus Christ and confirmed in the word of God with full assurance of the Holy Ghost, they went forth with the glad tidings that the kingdom of God should come.

1Clem 42:4
So preaching everywhere in country and town, they appointed their firstfruits, when they had proved them by the Spirit, to be bishops and deacons unto them that should believe.

1Clem 42:5
And this they did in no new fashion; for indeed it had been written concerning bishops and deacons from very ancient times; for thus

said the scripture in a certain place, I will appoint their bishops in righteousness and their deacons in faith.

1Clem 43:1
And what marvel, if they which were entrusted in Christ with such a work by God appointed the aforesaid persons? seeing that even the blessed Moses who was a faithful servant in all His house recorded for a sign in the sacred books all things that were enjoined upon him. And him also the rest of the prophets followed, bearing witness with him unto the laws that were ordained by him.

1Clem 43:2
For he, when jealousy arose concerning the priesthood, and there was dissension among the tribes which of them was adorned with the glorious name, commanded the twelve chiefs of the tribes to bring to him rods inscribed with the name of each tribe. And he took them and tied them and sealed them with the signet rings of the chiefs of the tribes, and put them away in the tabernacle of the testimony on the table of God.

1Clem 43:3
And having shut the tabernacle he sealed the keys and likewise also the doors.

1Clem 43:4
And he said unto them, Brethren, the tribe whose rod shall bud, this has God chosen to be priests and ministers unto Him.

1Clem 43:5
Now when morning came, he called together all Israel, even the six hundred thousand men, and showed the seals to the chiefs of the tribes and opened the tabernacle of the testimony and drew forth the rods. And the rod of Aaron was found not only with buds, but also bearing fruit.

1Clem 43:6
What think you, dearly beloved? Did not Moses know beforehand that this would come to pass? Assuredly he knew it. But that disorder might not arise in Israel, he did thus, to the end that the Name of the true and only God might be glorified: to whom he the glory for ever and ever. Amen...

1Clem 44:1

And our Apostles knew through our Lord Jesus Christ that there would be strife over the name of the bishop's office.

1Clem 44:2
For this cause therefore, having received complete foreknowledge, they appointed the aforesaid persons, and afterwards they provided a continuance, that if these should fall asleep, other approved men should succeed to their ministration. Those therefore who were appointed by them, or afterward by other men of repute with the consent of the whole Church, and have ministered unblamably to the flock of Christ in lowliness of mind, peacefully and with all modesty, and for long time have borne a good report with all these men we consider to be unjustly thrust out from their ministration.

1Clem 44:3
For it will be no light sin for us, if we thrust out those who have offered the gifts of the bishop's office unblamably and holily.

1Clem 44:4
Blessed are those presbyters who have gone before, seeing that their departure was fruitful and ripe: for they have no fear lest any one should remove them from their appointed place.

1Clem 44:5
For we see that you have displaced certain persons, though they were living honorably, from the ministration which had been respected by them blamelessly.

1Clem 45:1
Be you contentious, brethren, and jealous about the things that pertain unto salvation.

1Clem 45:2
you have searched the scriptures, which are true, which were given through the Holy Ghost;

1Clem 45:3
and you know that nothing unrighteous or counterfeit is written in them. you will not find that righteous persons have been thrust out by holy men.

1Clem 45:4
Righteous men were persecuted, but it was by the lawless; they were imprisoned, but it was by the unholy. They were stoned by

transgressors: they were slain by those who had conceived a detestable and unrighteous jealousy.

1Clem 45:5
Suffering these things, they endured nobly.

1Clem 45:6
For what must we say, brethren? Was Daniel cast into the lions' den by them that feared God?

1Clem 45:7
Or were Ananias and Azarias and Misael shut up in the furnace of fire by them that professed the excellent and glorious worship of the Most High? Far be this from our thoughts. Who then were they that did these things? Abominable men and full of all wickedness were stirred up to such a pitch of wrath, as to bring cruel suffering upon them that served God in a holy and blameless purpose, not knowing that the Most High is the champion and protector of them that in a pure conscience serve His excellent Name: unto whom be the glory for ever and ever. Amen.

1Clem 45:8
But they that endured patiently in confidence
inherited glory and honor; they were exalted, and had their names recorded by God in their memorial for ever and ever. Amen.

1Clem 46:1
To such examples as these therefore, brethren, we also ought to hold fast.

1Clem 46:2
For it is written; Hold fast unto the saints, for they that hold fast unto them shall be sanctified.

1Clem 46:3
And again He said in another place; With the guiltless man you shall be guiltless, and with the elect you shall be elect, and with the crooked you shall deal crookedly.

1Clem 46:4
Let us therefore hold fast to the guiltless and righteous: and these are the elect of God.

1Clem 46:5
Wherefore are there strifes and wraths and factions and divisions and war among you?

1Clem 46:6
Have we not one God and one Christ and one Spirit of grace that was shed upon us? And is there not one calling in Christ?

1Clem 46:7
Wherefore do we tear and rend asunder the members of Christ, and stir up factions against our own body, and reach such a pitch of folly, as to forget that we are members one of another?

1Clem 46:8
Remember the words of Jesus our Lord: for He said, Woe unto that man; it were good for him if he had not been born, rather than that at he should offend one of Mine elect. It were better for him that a millstone were hanged about him, and be cast into the sea, than that he should pervert one of Mine elect.

1Clem 46:9
Your division has perverted many; it has brought many to despair, many to doubting, and all of us to sorrow. And your sedition still continued.

1Clem 47:1
Take up the epistle of the blessed Paul the Apostle.

1Clem 47:2
What wrote he first unto you in the beginning of the Gospel?

1Clem 47:3
Of a truth he charged you in the Spirit concerning himself and Cephas and Apollos, because that even then you had made parties.

1Clem 47:4
Yet that making of parties brought less sin upon you; for you were partisans of Apostles that were highly reputed, and of a man approved in their sight.

1Clem 47:5
But now mark you, who they are that have perverted you and diminished the glory of your renowned love for the brotherhood.

1Clem 47:6
It is shameful, dearly beloved, yes, utterly shameful and unworthy of your conduct in Christ, that it should be reported that the very steadfast and ancient Church of the Corinthians, for the sake of one or two persons, made sedition against its presbyters.

1Clem 47:7
And this report has reached not only us, but them also which differ from us, so that you even heap blasphemies on the Name of the Lord by reason of your folly, and moreover create peril for yourselves.

1Clem 48:1
Let us therefore root this out quickly, and let us fall down before the Master and entreat Him with tears, that He may show Himself propitious and be reconciled unto us, and may restore us to the seemly and pure conduct which belonged to our love of the brethren.

1Clem 48:2
For this is a gate of righteousness opened unto life, as it is written; Open me the gates of righteousness, that I may enter in thereby and preach the Lord.

1Clem 48:3
This is the gate of the Lord; the righteous shall enter in thereby.

1Clem 48:4
Seeing then that many gates are opened, this is that gate which is in righteousness, even that which is in Christ, whereby all are blessed that have entered in and direct their path in holiness and righteousness, performing all things without confusion.

1Clem 48:5
Let a man be faithful, let him be able to expound a deep saying, let him be wise in the discernment of words, let him be strenuous in deeds, let him be pure;

1Clem 48:6
for so much the more ought he to be lowly in mind, in proportion as he seemed to be the greater; and he ought to seek the common advantage of all, and not his own.

1Clem 49:1

Let him that has love in Christ fulfill the commandments of Christ.

1Clem 49:2
Who can declare the bond of the love of God?

1Clem 49:3
Who is sufficient to tell the majesty of its beauty?

1Clem 49:4
The height, where unto love exalted, is unspeakable.

1Clem 49:5
Love joined us unto God; love covered a multitude of sins; love endured all things, is long-suffering in all things. There is nothing coarse, nothing arrogant in love. Love has no divisions, love made no seditions, love doeth all things in concord. In love were all the elect of God made perfect; without love nothing is well pleasing to God:

1Clem 49:6
in love the Master took us unto Himself; for the love which He had toward us, Jesus Christ our Lord has given His blood for us by the will of God, and His flesh for our flesh and His life for our lives.

1Clem 50:1
you see, dearly beloved, how great and marvelous a thing is love, and there is no declaring its perfection.

1Clem 50:2
Who is sufficient to be found therein, save those to whom God shall vouchsafe it? Let us therefore entreat and ask of His mercy, that we may be found blameless in love, standing apart from the factiousness of men. All the generations from Adam unto this day have passed away: but they that by God's grace were perfected in love dwell in the abode of the pious; and they shall be made manifest in the visitation of the Kingdom of God.

1Clem 50:3
For it is written; Enter into the closet for a very little while until Mine anger and Mine wrath shall pass away, and I will remember a good day and will raise you from your tombs.

1Clem 50:4

Blessed were we, dearly beloved, if we should be doing the commandments of God in concord of love, to the end that our sins may through love be forgiven us.

1Clem 50:5
For it is written; Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord shall impute no sin, neither is guile in his mouth.

1Clem 50:6
This declaration of blessedness was pronounced upon them that have been elected by God through Jesus Christ our Lord, to whom be the glory for ever and ever. Amen.

1Clem 51:1
For all our transgressions which we have committed through any of the wiles of the adversary, let us entreat that we may obtain forgiveness. Yea and they also, who set themselves up as leaders of faction and division, ought to look to the common ground of hope.

1Clem 51:2
For such as walk in fear and love desire that they themselves should fall into suffering rather than their neighbors; and they pronounce condemnation against themselves rather than against the harmony which has been handed down to us nobly and righteously.

1Clem 51:3
For it is good for a man to make confession of his trespasses rather than to harden his heart, as the heart of those was hardened who made sedition against Moses the servant of God; whose condemnation was clearly manifest,

1Clem 51:4
for they went down to hades alive, and Death shall be their shepherd.

1Clem 51:5
Pharaoh and his host and all the rulers of Egypt, their chariots and their horsemen, were overwhelmed in the depths of the Red Sea, and perished for none other reason but because their foolish hearts were hardened after that the signs and the wonders had been wrought in the land of Egypt by the hand of Moses the servant of God.

1Clem 52:1
The Master, brethren, has need of nothing at all. He desired not anything of any man, save to confess unto Him.

1Clem 52:2
For the elect David said; I will confess unto the Lord, and it shall please Him more than a young calf that grew horns and hoofs. Let the poor see it, and rejoice.

1Clem 52:3
And again He said; Sacrifice to God a sacrifice of praise, and pay thy vows to the Most High: and call upon Me in the day of your affliction, and I will deliver you, and you shall glorify Me.

1Clem 52:4
For a sacrifice unto God is a broken spirit.

1Clem 53:1
For you know, and know well, the sacred scriptures, dearly beloved, and you have searched into the oracles of God. We write these things therefore to put you in remembrance.

1Clem 53:2
When Moses went up into the mountain and had spent forty days and forty nights in fasting and humiliation, God said unto him; Moses, Moses, come down , quickly hence, for My people whom you lead forth from the land of Egypt have wrought iniquity: they have transgressed quickly out of the way which you didst command unto them: they have made for themselves molten images.

1Clem 53:3
And the Lord said unto him; I have spoken unto you once and twice, saying, I have seen this people, and behold it is stiff-necked. Let Me destroy them utterly, and I will blot out their name from under heaven, and I will make of you a nation great and wonderful and numerous more than this.

1Clem 53:4
And Moses said; Nay, not so, Lord Forgive this people their sin, or blot me also out of the book of the living.

1Clem 53:5
O mighty love! O unsurpassable perfection! The servant is bold with his Master; he asked forgiveness for the multitude, or he demanded

that himself also be blotted out with them.

1Clem 54:1
Who therefore is noble among you? Who is compassionate? Who is fulfilled with love?

1Clem 54:2
Let him say; If by reason of me there be faction and strife and divisions, I retire, I depart, whither you will, and I do that which is ordered by the people: only let the flock of Christ be at peace with its duly appointed presbyters.

1Clem 54:3
He that shall have done this, shall win for himself great renown in Christ, and every place will receive him: for the earth is the Lord's and the fullness thereof.

1Clem 54:4
Thus have they done and will do, that live as citizens of that kingdom of God which brings no regrets.

1Clem 55:1
But, to bring forward examples of Gentiles also; many kings and rulers, when some season of pestilence pressed upon them, being taught by oracles have delivered themselves over to death, that they might rescue their fellow citizens through their own blood. Many have retired from their own cities, that they might have no more seditions.

1Clem 55:2
We know that many among ourselves have delivered themselves to bondage, that they might ransom others. Many have sold themselves to slavery, and receiving the price paid for themselves have fed others.

1Clem 55:3
Many women being strengthened through the grace of God have performed many manly deeds.

1Clem 55:4
The blessed Judith, when the city was beleaguered, asked of the elders that she might be suffered to go forth into the camp of the aliens.

1Clem 55:5
So she exposed herself to peril and went forth for love of her country and of her people which were beleaguered; and the Lord delivered Holophernes into the hand of a woman.

1Clem 55:6
To no less peril did Esther also, who was perfect in faith, expose herself, that she might deliver the twelve tribes of Israel, when they were on the point to perish. For through her fasting and her humiliation she entreated the all seeing Master, the God of the ages; and He, seeing the humility of her soul, delivered the people for whose sake she encountered the peril.

1Clem 56:1
Therefore let us also make intercession for them that are in any transgression, that forbearance and humility may be given them, to the end that they may yield not unto us, but unto the will of God. For so shall the compassionate remembrance of them with God and the saints be fruitful unto them, and perfect.

1Clem 56:2
Let us accept chastisement, whereat no man ought to be vexed, dearly beloved. The admonition which we give one to another is good and exceeding useful; for it joined us unto the will of God.

1Clem 56:3
For thus said the holy word; The Lord has indeed chastened me, and has not delivered me over unto death.

1Clem 56:4
For whom the Lord loved He chastened, and scourged every son whom He received.

1Clem 56:5
For the righteous, it is said, shall chasten me in mercy and shall reprove me, but let not the mercy of sinners anoint my head.

1Clem 56:6
And again He said; Blessed is the man whom the Lord has reproved, and refuse not you the admonition of the Almighty. For He caused pain, and he restored again:

1Clem 56:7
He has smitten, and His hands have healed.

1Clem 56:8
Six times shall He rescue you from afflictions and at the seventh no evil shall touch you.

1Clem 56:9
In famine he shall deliver you from death, and in war He shall release you from the arm of the sword.

1Clem 56:10
And from the scourge of the tongue He shall hide you and you shall not be afraid when evils approach.

1Clem 56:11
You shall laugh at the unrighteous and wicked, and of the wild beasts you shall not be afraid.

1Clem 56:12
For wild beasts shall be at peace with you.

1Clem 56:13
Then shall you know that thy house shall be at peace: and the abode of thy tabernacle shall not go wrong,

1Clem 56:14
and you shall know that thy seed is many, and thy children as the plenteous herbage of the field.

1Clem 56:15
And you shall come to the grave as ripe corn reaped in due season, or as the heap of the threshing floor gathered together at the right time.

1Clem 56:16
you see, dearly beloved, how great protection there is for them that are chastened by the Master: for being a kind father He chastened us to the end that we may obtain mercy through His holy chastisement.

1Clem 57:1
you therefore that laid the foundation of the sedition, submit yourselves unto the presbyters and receive chastisement unto repentance, bending the knees of your heart.

1Clem 57:2
Learn to submit yourselves, laying aside the arrogant and proud stubbornness of your tongue. For it is better for you to be found little in the flock of Christ and to have your name on God's roll, than to be had in exceeding honor and yet be cast out from the hope of Him.

1Clem 57:3
For thus said the All virtuous Wisdom; Behold I will pour out for you a saying of My breath, and I will teach you My word.

1Clem 57:4
Because I called and you obeyed not, and I held out words and you heeded not, but made My councils of none effect, and were disobedient unto My reproofs; therefore I also will laugh at your destruction, and will rejoice over you when ruin cometh upon you, and when confusion overtook you suddenly, and your overthrow is at hand like a whirlwind,

1Clem 57:5
or when you call upon Me, yet will I not here you. Evil men shall seek me and not find me: for they hated wisdom, and chose not the fear of the Lord, neither would they give head unto My councils, but mocked at My reproofs.

1Clem 57:6
Therefore they shall eat the fruits of their own way, and shall be filled with their own ungodliness.

1Clem 57:7
For because they wronged babes, they shall be slain, and inquisition shall destroy the ungodly. But he that heard Me shall dwell safely trusting in hope, and shall be quiet from all fear of all evil.

1Clem 58:1
Let us therefore be obedient unto His most holy and glorious Name, thereby escaping the threatenings which were spoken of old by the mouth of Wisdom against them which disobey, that we may dwell safely, trusting in the most holy Name of His majesty.

1Clem 58:2
Receive our counsel, and you shall have no occasion of regret. For as God lived, and the Lord Jesus Christ lived, and the Holy Spirit,

who are the faith and the hope of the elect, so surely shall he, who with lowliness of mind and instant in gentleness has without regretfulness performed the ordinances and commandments that are given by God, be enrolled and have a name among the number of them that are saved through Jesus Christ, through whom is the glory unto Him for ever and ever. Amen.

1Clem 59:1
But if certain persons should be disobedient unto the words spoken by Him through us, let them understand that they will entangle themselves in no slight transgression and danger;

1Clem 59:2
but we shall be guiltless of this sin. And we will ask, with insistency of prayer and supplication, that the Creator of the universe may guard intact unto the end the number that has been numbered of His elect throughout the whole world, through His beloved Son Jesus Christ, through whom He called us from darkness to light, from ignorance to the full knowledge of the glory of His Name.

1Clem 59:3
[Grant unto us, Lord,] that we may set our hope on Your Name which is the primal source of all creation, and open the eyes of our hearts, that we may know Thee, who alone abide Highest in the lofty, Holy in the holy; who lays low in the insolence of the proud, who set the lowly on high, and brings the lofty low; who makes rich and makes poor; who kills and makes alive; who alone art the Benefactor of spirits and the God of all flesh; who looks into the abysses, who sees the works of man; the rescuer of them that are in peril, the Savior of them that are in despair; The Creator and Overseer of every spirit; who multiplies the nations upon earth, and hast chosen out from all men those that love Thee through Jesus Christ, Your beloved Son, through whom You didst instruct us, didst sanctify us, didst honor us.

1Clem 59:4
We beseech Thee, Lord and Master, to be our help and succor. Save those among us who are in tribulation; have mercy on the lowly; lift up the fallen; show Thyself unto the needy; heal the ungodly; convert the wanderers of Your people; feed the hungry; release our prisoners; raise up the weak; comfort the fainthearted. Let all the Gentiles know that You art the God alone, and Jesus Christ is Your Son, and we are Your people and the sheep of Your pasture.

1Clem 60:1
You through Your operations didst make manifest the everlasting fabric of the world. You, Lord, didst create the earth. You that art faithful throughout all generations, righteous in Your judgments, marvelous in strength and excellence, You that art wise in creating and prudent in establishing that which You hast made, that art good in the things which are seen and faithful with them that trust on Thee, pitiful and compassionate, forgive us our iniquities and our unrighteousnesses and our transgressions and shortcomings.

1Clem 60:2
Lay not to our account every sin of Your servants and Your handmaids, but cleanse us with the cleansing of Your truth, and guide our steps to walk in holiness and righteousness and singleness of heart and to do such things as are good and well pleasing in Your sight and in the sight of our rulers.

1Clem 60:3
Yea, Lord, make Your face to shine upon us in peace for our good, that we may be sheltered by Your mighty hand and delivered from every sin by Your uplifted arm. And deliver us from them that hate us wrongfully.

1Clem 60:4
Give concord and peace to us and to all that dwell on the earth, as You gave to our fathers, when they called on Thee in faith and truth with holiness, [that we may be saved,] while we render obedience to Your almighty and most excellent Name, and to our rulers and governors upon the earth.

1Clem 61:1
You, Lord and Master, hast given them the power of sovereignty through Your excellent and unspeakable might, that we knowing the glory and honor which You hast given them may submit ourselves unto them, in nothing resisting Your will. Grant unto them therefore, O Lord, health peace, concord, stability, that they may administer the government which You hast given them without failure.

1Clem 61:2
For You, O heavenly Master, King of the ages, give to the sons of men glory and honor and power over all things that are upon the earth. Do You, Lord, direct their counsel according to that which is good and well pleasing in Your sight, that, administering in peace

and gentleness with Godliness the power which You hast given them, they may obtain Your favor.

1Clem 61:3
O You, who alone art able to do these things and things far more exceeding good than these for us, we praise Thee through the High priest and Guardian of our souls, Jesus Christ, through whom be the glory and the majesty unto Thee both now and for all generations and for ever and ever. Amen.

1Clem 62:1
As touching those things which befit our religion and are most useful for a virtuous life to such as would guide [their steps] in holiness and righteousness, we have written fully unto you, brethren.

1Clem 62:2
For concerning faith and repentance and genuine love and temperance and sobriety and patience we have handled every argument, putting you in remembrance, that you ought to please Almighty God in righteousness and truth and long suffering with holiness, laying aside malice and pursuing concord in love and peace, being instant in gentleness; even as our fathers, of whom we spoke before, pleased Him, being lowly minded toward their Father and God and Creator and towards all men.

1Clem 62:3
And we have put you in mind of these things the more gladly, since we knew well that we were writing to men who are faithful and highly accounted and have diligently searched into the oracles of the teaching of God.

1Clem 63:1
Therefore it is right for us to give heed to so great and so many examples and to submit the neck and occupying the place of obedience to take our side with them that are the leaders of our souls, that ceasing from this foolish dissension we may attain unto the goal which lies before us in truthfulness, keeping aloof from every fault.

1Clem 63:2
For you will give us great joy and gladness, if you render obedience unto the things written by us through the Holy Spirit, and root out the unrighteous anger of your jealousy, according to the entreaty which we have made for peace and concord in this letter.

1Clem 63:3
And we have also sent faithful and prudent men that have walked among us from youth unto old age unblamably, who shall also be witnesses between you and us.

1Clem 63:4
And this we have done that you might know that we have had, and still have, every solicitude that you should be speedily at peace.

1Clem 64:1
Finally may the All seeing God and Master of spirits and Lord of all flesh, who chose the Lord Jesus Christ, and us through Him for a peculiar people, grant unto every soul that is called after His excellent and holy Name faith, fear, peace, patience, long-suffering, temperance, chastity and soberness, that they may be well pleasing unto His Name through our High priest and Guardian Jesus Christ, through whom unto Him be glory and majesty, might and honor, both now and for ever and ever. Amen.

1Clem 65:1
Now send you back speedily unto us our messengers Claudius Ephebus and Valerius Bito, together with Fortunatus also, in peace and with joy, to the end that they may the more quickly report the peace and concord which is prayed for and earnestly desired by us, that we also may the more speedily rejoice over your good order.

1Clem 65:2
The grace of our Lord Jesus Christ be with you and with all men in all places who have been called by God and through Him, through whom be glory and honor, power and greatness and eternal dominion, unto Him, from the ages past and forever and ever. Amen.

The Shepherd of Hermas

Vision 1

1:1 The master, who raised me sold me to a lady, Rhoda in Rome. After many years, I met her again, and began to love her as a sister.

1:2 After a period of time I saw her bathing in the river Tiber; and I gave her my hand, and led her out of the river. When I saw her beauty, I thought to myself, "I would be happy if I had such a one as a wife both because of her beauty and character." I merely thought about this and nothing more.

1:3 After a while, as I was travelling to Cumae, and praising God because of his creatures, for their greatness and beauty and power. As I walked I fell asleep. And a Spirit took me, and lifted me away through a land that had no path and through which no man could pass. The place has cliffs, and was broken into clefts by rivers. When I had crossed the river, I came into the level country, and knelt down, and began to pray to the Lord and to confess my sins.

1:4 Now, while I prayed, heaven was opened, and I saw the lady, whom I had desired, greeting me from heaven, saying, "Good day, Hermas."

1:5 And, looking at her, I said to her, "Lady, what are you doing here?" Then she answered me, "I was taken up, that I might convict you of your sins before the Lord."

1:6 I said to her, "Dost you now convict me?" "Nay, not so," said she, "but hear the words, that I shall say to you. God, Who dwelled in the heavens, and created out of nothing the things which are, and increased and multiplied them for His holy Church's sake, is wroth with you, for that you didst sin against me."

1:7 I answered her and said, "Sin against you? In what way? Did I ever speak an unseemly word unto you? Did I not always regard you as a

goddess? Did I not always respect you as a sister? How couldst you falsely charge me, lady, with such villainy and uncleanness?

1:8 "Laughing she said unto me, "The desire after evil entered into your heart. No, think you not that it is an evil deed for a righteous man, if the evil desire should enter into his heart? It is indeed a sin and a great one too," said she; "for the righteous man entertained righteous purposes. While then his purposes are righteous, his repute stands steadfast in the heavens, and he finds the Lord easily propitiated in all that he does. But they that entertain evil purposes in their hearts, bring upon themselves death an captivity, especially they that claim for themselves this present work and boast in its riches, and hold fast not to the good things that are to come.

1:9 Their souls shall rue it, seeing that they have no hope, but have abandoned themselves and their life. But do you pray unto God and He shall heal your own sins, and those of thy whole house, and of all the saints."

2:1 As soon as she had spoken these words the heavens were shut and I was given over to horror and grief Then I said within myself "If this sin is recorded against me, how can I be saved? Or how shall I propitiate God for my sins which are full-blown? Or with which words shall I entreat the Lord that He may be propitious unto me?

2:2 While I was advising and discussing these matters in my heart, I see, before me a great white chair of snow-white wool; and there came an aged lady in glistening raiment, having a book in her hands, and she sat down alone, and she saluted me, "Good morrow, Hermas." Then I grieved and weeping, said, "Good morrow, lady."

2:3 And she said to me "Why so gloomy, Hermas, you that art patient and good-tempered and art always smiling? Why so downcast in thy looks, and far from cheerful?" And I said to her, "Because of an excellent lady's saying that I had sinned against her."

2:4 Then she said, "Far be this thing from the servant of God! Nevertheless the thought did enter into thy heart concerning her. Now to the servants of God such a purpose brings sin. For it is an evil and mad purpose to overtake a devout spirit that has been already approved, that it should desire an evil deed, and especially if it be Hermas the temperate, who abstained from every evil desire, and is full of all simplicity and of great guilelessness.

3:1 "Yet it is not for this that God is wroth with you, but that you may convert thy family, that has done wrong against the Lord and against you their parents. But out of fondness for thy children you didst not admonish thy family, but didst suffer it to become fearfully corrupt. Therefore the Lord is wroth with you. But He will heal all thy past sins, which have been committed in thy family; for by reason of their sins and iniquities you hast been corrupted by the affairs of this world.

3:2 But the great mercy of the Lord had pity on you and thy family, and will strengthen you, and establish you in His glory. Only be not you careless, but take courage, and strengthen thy family. For as the smith hammering his work conquers the task which he wills, so also doth righteous discourse repeated daily conquer all evil. Cease not therefore to reprove thy children; for I know that if they shall repent with all their heart, they shall be written in the books of life with the saints."

3:3 After these words of hers had ceased, she said unto me, "Wilt you listen to me as I read?" Then say I, "Yes, lady." She said to me, "Be attentive, and hear the glories of God" I listened with attention and with wonder to that which I had no power to remember; for all the words were terrible, such as man cannot bear. The last words however I remembered, for they were suitable for us and gentle.

3:4 "Behold, the God of Hosts, Who by His invisible and mighty power and by His great wisdom created the world, and by His glorious purpose clothed His creation with comeliness, and by His strong word fixed the heaven, and founded the earth upon the waters, and by His own wisdom and providence formed His holy Church, which also He blessed-behold, He removed the heavens and the mountains and the hills and the seas, and all things are made level for His elect, that He may fulfill to them the promise which He promised with great glory and rejoicing, if so be that they shall keep the ordinances of God, which they received, with great faith."

4:1 When then she finished reading and arose from her chair, there came four young men, and they took away the chair, and departed towards the East.

4:2 Then she called me unto her, and she touched my breast, and said to me, "Did my reading please you?" And I say unto her, "Lady, these last words please me, but the former were difficult and hard." Then she spoke to me, saying, "These last words are for the righteous, but the former are for the

heathen and the rebellious."

4:3 While she yet spoke with me, two men appeared, and took her by the arms, and they departed, whither the chair also had gone, towards the East. And she smiled as she departed and, as she was going, she said to me, "Play the man, Hermas."

Vision 2

1[5]:1 I was on the way to Cumae, at the same season as last year, and called to mind my last year's vision as I walked; and again a Spirit took me, and carried me away to the same place as last year.

1[5]:2 When then I arrived at the place, I fell upon my knees, and began to pray to the Lord, and to glorify His name, for that he counted me worthy, and made known unto me my former sins.

1[5]:3 But after I had risen up from prayer, I behold before me the aged lady, whom also I had seen last year, walking and reading a little book. And she said to me, "Canst you report these things to the elect of God?" I say unto her, "Lady, I cannot recollect so much; but give me the little book, that I may copy it." "Take it," said she, "and be sure and return it to me."

1[5]:4 I took it, and retiring to a certain spot in the country I copied it letter for letter: for I could not make out the syllables. When then I had finished the letters of the book, suddenly the book was snatched out of my hand; but by whom I did not see.

2[6]:1 Now after fifteen days, when I had fasted and entreated the Lord earnestly, the knowledge of the writing was revealed to me. And this is what was written:--

2[6]:2 "Your seed, Hermas, have sinned against God, and have blasphemed the Lord, and have betrayed their parents through great wickedness, yea, they have got the name of betrayers of parents, and yet they did not profit by their betrayal; and they still further added to their sins wanton deeds and reckless wickedness; and so the measure of their transgressions was filled up.

2[6]:3 But make these words known to all thy children, and to thy wife who shall be as thy sister; for she too refrained not from using her tongue,

wherewith she doeth evil. But, when she hears these words, she will refrain, and will find mercy.

2[6]:4 After that you hast made known unto them all these words, which the Master commanded me that they should be revealed unto you, then all their sins which they sinned aforetime are forgiven to them; yea, and to all the saints that have sinned unto this day, if they repent with their whole heart, and remove double-mindedness from their heart.

2[6]:5 For the Master swore by His own glory, as concerning His elect; that if, now that this day has been set as a limit, sin shall hereafter be committed, they shall not find salvation; for repentance for the righteous has an end; the days of repentance are accomplished for all the saints; whereas for the Gentiles there is repentance until the last day.

2[6]:6 You shall therefore say unto the elders of the Church, that they direct their paths in righteousness, that they may receive in full the promises with abundant glory.

2[6]:7 you therefore that work righteousness be steadfast, and be not double-minded, that you may have admission with the holy angels. Blessed are you, as many as endure patiently the great tribulation that cometh, and as many as shall not deny their life.

2[6]:8 For the Lord swear concerning His Son, that those who denied their Lord should be rejected from their life, even they that are now about to deny Him in the coming days; but to those who denied Him aforetime, to them mercy was given of His great loving kindness.

3[7]:1 "But do you, Hermas, no longer bear a grudge against thy children, neither suffer thy sister to have her way, so that they may be purified from their former sins. For they shall be chastised with a righteous chastisement, unless you bear a grudge against them thyself. The bearing of a grudge worked death. But you, Hermas, hast had great tribulations of your own, by reason of the transgressions of thy family, because you had no care for them. For you was neglectful of them, and was mixed up with your evil transactions.

3[7]:2 But herein is thy salvation, in that you didst not depart from the living God, and in thy simplicity and thy great continence. These have saved you,

if you abide therein; and they save all who do such things, and walk in guilelessness and simplicity. These men prevail over all wickedness, and continue unto life eternal.

3[7]:3 Blessed are all they that work righteousness. They shall never be destroyed.

3[7]:4 But you shall say to Maximus, "Behold tribulation cometh (upon you), if you think fit to deny a second time. The Lord is nigh unto them that turn unto him, as it is written in Eldad and Modat, who prophesied to the people in the wilderness."

4[8]:1 Now, brethren, a revelation was made unto me in my sleep by a youth of exceeding fair form, who said to me, "Whom think you the aged woman, from whom you received the book, to be?" I say, "The Sibyl" "You art wrong," said he, "she is not." "Who then is she?" I say. "The Church," said he. I said unto him, "Wherefore then is she aged?" "Because," said he, "she was created before all things; therefore is she aged; and for her sake the world was framed."

4[8]:2 And afterwards I saw a vision in my house. The aged woman came, and asked me, if I had already given the book to the elders. I said that I had not given it. "You hast done well," she said, "for I have words to add. When then I shall have finished all the words, it shall be made known by thy means to all the elect.

4[8]:3 You shall therefore write two little books, and shall send one to Clement, and one to Grapte. So Clement shall send to the foreign cities, for this is his duty; while Grapte shall instruct the widows and the orphans. But you shall read (the book) to this city along with the elders that preside over the Church.

Vision 3

1[9]:1 The third vision, which I saw, brethren, was as follows.

1[9]:2 After fasting often, and entreating the Lord to declare unto me the revelation which He promised to show me by the mouth of the aged woman, that very night the aged woman was seen of me, and she said to me, "Seeing that you art so importunate and eager to know all things, come into the country where you abide, and about the fifth hour I will appear, and will show you what you ought to see."

1[9]:3 I asked her, saying, "Lady, to what part of the country?" "Where you wilt," said she. I selected a beautiful and retired spot; but before I spoke to her and named the spot, she said to me, "I will come, whither you will."

1[9]:4 I went then, brethren, into the country, and I counted up the hours, and came to the place where I appointed her to come, and I see an ivory couch placed there, and on the couch there lay a linen cushion, and on the cushion was spread a coverlet of fine linen of flax.

1[9]:5 When I saw these things so ordered, and no one in the place, I was amazed, and a fit of trembling seized me, and my hair stood on end; and a fit of shuddering came upon me, because I was alone. When then I recovered myself, and remembered the glory of God, and took courage, I knelt down and confessed my sins to the Lord once more, as I had done on the former occasion.

1[9]:6 Then she came with six young men, the same whom I had seen before, and she stood by me, and listened attentively to me, as I prayed and confessed my sins to the Lord. And she touched me, and said: "Hermas, make an end of constantly entreating for thy sins; entreat also for righteousness, that you may take some part forthwith to thy family."

1[9]:7 Then she raised me by the hand, and led me to the couch, and said to the young men, "Go you, and build."

1[9]:8 And after the young men had retired and we were left alone, she said to me, "Sit down here." I say to her, "Lady, let the elders sit down first." "Do as I bid you," said she, "sit down."

1[9]:9 When then I wanted to sit down on the right side, she would not allow me, but beckoned me with her hand that I should sit on the left side. As then I was musing thereon, and was sad because she would not permit me to sit on the right side, she said to me, "Art you sad, Hermas? The place on the right side is for others, even for those who have already been well-pleasing to God, and have suffered for the Name's sake. But you lack much that you should sit with them; but as you abide in thy simplicity, even so, and you shall sit with them, you and as many as shall have done their deeds, and have suffered what they suffered."

2[10]:1 "What did they suffer?" say I. "Listen," said she. "Stripes,

imprisonments, great tribulations, crosses, wild beasts, for the Name's sake. Therefore to them belongs the right side of the Holiness--to them, and to all who shall suffer for the Name. But for the rest is the left side. Howbeit, to both, to them that sit on the right, and to them that sit on the left, are the same gifts, and the same promises, only they sit on the right and have a certain glory.

2[10]:2 You indeed art very desirous to sit on the right with them, but thy shortcomings are many; yet you shall be purified from thy shortcomings; yea, and all that are not double-minded shall be purified from all their sins unto this day."

2[10]:3 When she had said this, she wished to depart; but, falling at her feet, I entreated her by the Lord that she would show me the vision which she promised.

2[10]:4 Then she again took me by the hand, and raised me, and seated me on the couch at the left hand, while she herself sat on the right. And lifting up a certain glistening rod, she said to me, "See you a great thing?" I say to her, "Lady, I see nothing." She said to me, "Look you; do you not see in front of you a great tower being built upon the waters, of glistening square stones?"

2[10]:5 Now the tower was being built foursquare by the six young men that came with her. And countless other men were bringing stones, some of them from the deep, and others from the land, and were handing them to the six young men. And they took them and built.

2[10]:6 The stones that were dragged from the deep they placed in every case, just as they were, into the building, for they had been shaped, and they fitted in their joining with the other stones; and they adhered so closely one with another that their joining could not possibly be detected; and the building of the tower appeared as if it were built of one stone.

2[10]:7 But of the other stones which were brought from the dry land, some they threw away, and some they put into the building; and others they broke in pieces, and threw to a distance from the tower.

2[10]:8 Now many other stones were lying round the tower, and they did not use them for the building; for some of them were mildewed, and others had cracks in them, and others were too short, and others were white and round, and did not fit into the building.

2[10]:9 And I saw other stones thrown to a distance from the tower, and coming to the way, and yet not staying in the way, but rolling to where there was no way; and others falling into the fire and burning there; and others falling near the waters, and yet not able to roll into the water, although they desired to roll and to come to the water.

3[11]:1 When she had shown me these things, she wished to hurry away. I say to her, "Lady, what advantage is it to me to have seen these things, and yet not to know what the things mean? "She answered and said unto me, "You art an over-curious fellow, in desiring to know all that concerns the tower." "Yea, lady," I said, "that I may announce it to my brethren, and that they [may be the more gladdened and] when they hear [these things] they may know the Lord in great glory." Then said she,

3[11]:2 "Many shall hear; but when they hear, some of them shall be glad, and others shall weep. Yet even these latter, if they hear and repent, shall likewise be glad. Hear you therefore the parables of the tower; for I will reveal all things unto you. And trouble me no more about revelation; for these revelations have an end, seeing that they have been completed. Nevertheless you wilt not cease asking for revelations; for you art shameless."

3[11]:3 The tower, which you see building, is myself, the Church, which was seen of you both now and aforetime. Ask, therefore, what you will concerning the tower, and I will reveal it unto you, that you may rejoice with the saints."

3[11]:4 I say unto her, "Lady, since you didst hold me worthy once for all, that you should reveal all things to me, reveal them." Then she said to me, "Whatsoever is possible to be revealed to you, shall be revealed. Only let thy heart be with God, and doubt not in thy mind about that which you sees."

3[11]:5 I asked her, "Wherefore is the tower built upon waters, lady?" "I told you so before," said she, "and indeed you do enquire diligently. So by thy enquiry you discovered the truth. Hear then why the tower is built upon waters; it is because your life is saved and shall be saved by water. But the tower has been founded by the word of the Almighty and Glorious Name, and is strengthened by the unseen power of the Master."

4[12]:1 I answered and said unto her, "Lady, this thing is great and marvelous. But the six young men that build, who are they, lady?" "These

are the holy angels of God, that were created first of all, unto whom the Lord delivered all His creation to increase and to build it, and to be masters of all creation. By their hands therefore the building of the tower will be accomplished."

4[12]:2 "And who are the others who are bringing the stones in?" "They also are holy angels of God; but these six are superior to them. The building of the tower then shall be accomplished, and all alike shall rejoice in the (completed) circle of the tower, and shall glorify God that the building of the tower was accomplished."

4[12]:3 I enquired of her, saying, "Lady, I could wish to know concerning the end of the stones, and their power, of what kind it is." She answered and said unto me, "It is not that you of all men art especially worthy that it should be revealed to you; for there are others before you, and better than you art, unto whom these visions ought to have been revealed. But that the name of God may be glorified, it has been revealed to you, all shall be revealed, for the sake of the doubtful-minded, who question in their hearts whether these things are so or not. Tell them that all these things are true, and that there is nothing beside the truth, but that all are steadfast, and valid, and established on a firm foundation.

5[13]:1 "Hear now concerning the stones that go to the building The stones that are squared and white, and that fit together in their joints, these are the apostles and bishops and teachers and deacons, who walked after the holiness of God, and exercised their office of bishop and teacher and deacon in purity and sanctity for the elect of God, some of them already fallen on sleep, and others still living. And because they always agreed with one another, they both had peace among themselves and listened one to another. Therefore their joinings fit together in the building of the tower."

5[13]:2 "But they that are dragged from the deep, and placed in the building, and that fit together in their joinings with the other stones that are already built in, who are they?" "These are they that suffered for the name of the Lord."

5[13]:3 "But the other stones that are brought from the dry land, I would fain know who these are, lady." She said, "Those that go to the building, and yet are not hewn, these the Lord has approved because they walked in the uprightness of the Lord, and rightly performed His commandments."

5[13]:4 "But they that are brought and placed in the building, who are they?"

"They are young in the faith, and faithful; but they are warned by the angels to do good, because wickedness was found in them."

5[13]:5 "But those whom they rejected and threw away, who are they?" "These have sinned, and desire to repent, therefore they were not cast to a great distance from the tower, because they will be useful for the building, if they repent. They then that shall repent, if they repent, will be strong in the faith, if they repent now while the tower is building. But if the building shall be finished, they have no more any place, but shall be castaways. This privilege only they have, that they lie near the tower.

5[13]:1 But wouldst you know about them that are broken in pieces, and cast away far from the tower? These are the sons of lawlessness. They received the faith in hypocrisy, and no wickedness was absent from them. Therefore they have not salvation, for they are not useful for building by reason of their wickednesses. Therefore they were broken up and thrown far away by reason of the wrath of the Lord, for they excited Him to wrath.

5[13]:2 But the rest whom you hast seen lying in great numbers, not going to the building, of these they that are mildewed are they that knew the truth, but did not abide in it, nor hold fast to the saints. Therefore they are useless."

5[13]:3 "But they that have the cracks, who are they?" "These are they that have discord in their hearts against one another, and are not at peace among themselves; who have an appearance of peace, but when they depart from one another, their wickednesses abide in their hearts. These are the cracks which the stones have.

5[13]:4 But they that are broken off short, these have believed, and have their greater part in righteousness, but have some parts of lawlessness; therefore they are too short, and are not perfect."

5[13]:5 "But the white and round stones, which did not fit into the building, who are they, lady?" She answered and said to me, "How long art you foolish and stupid, and enquire everything, and understand nothing? These are they that have faith, but have also riches of this world. When tribulation cometh, they deny their Lord by reason of their riches and their business affairs."

5[13]:6 And I answered and said unto her, "When then, lady, will they be useful for the building?" "When," she replied, "their wealth, which led their souls astray, shall be cut away, then will they be useful for God. For just as the round stone, unless it be cut away, and lose some portion of itself, cannot become square, so also they that are rich in this world, unless their riches be cut away, cannot become useful to the Lord.

5[13]:7 Learn first from thyself When you had riches, you was useless; but now you art useful and profitable unto life. Be you useful unto God, for you thyself also art taken from the same stones.

7[15]:1 "But the other stones which you saw cast far away from the tower and falling into the way and rolling out of the way into the regions where there is no way, these are they that have believed, but by reason of their double heart they abandon their true way. Thus thinking that they can find a better way, they go astray and are sore distressed, as they walk about in the regions where there is no way.

7[15]:2 But they that fall into the fire and are burned, these are they that finally rebelled from the living God, and it no more entered into their hearts to repent by reason of the lusts of their wantonness and of the wickednesses which they wrought.

7[15]:3 But the others, which are near the waters and yet cannot roll into the water, would you know who are they? These are they that heard the word, and would be baptized unto the name of the Lord. Then, when they call to their remembrance the purity of the truth, they change their minds, and go back again after their evil desires."

7[15]:4 So she finished the explanation of the tower.

7[15]:5 Still importunate, I asked her further, whether for all these stones that were rejected and would not fit into the building of the tower that was repentance, and they had a place in this tower. "They can repent," she said, "but they cannot be fitted into this tower.

7[15]:6 Yet they shall be fitted into another place much more humble, but not until they have undergone torments, and have fulfilled the days of their sins. And they shall be changed for this reason, because they participated in the Righteous Word; and then shall it befall them to be relieved from their torments, if the evil deeds, that they have done, come into their heart; but if these come not into their heart, they are not saved by reason of the hardness

of their hearts."

8[16]:1 When then I ceased asking her concerning all these things, she said to me; "Would you see something else?" Being very desirous of beholding, I was greatly rejoiced that I should see it.

8[16]:2 She looked upon me, and smiled, and she said to me, "See you seven women round the tower?" "I see them, lady," say I. "This tower is supported by them by commandment of the Lord.

8[16]:3 Hear now their employments. The first of them, the woman with the strong hands, is called Faith; through her are saved the elect of God.

8[16]:4 And the second, that is girded about and looked like a man, is called Continence; she is the daughter of Faith. Whosoever then shall follow her, becomes happy in his life, for he shall refrain from all evil deeds, believing that, if he refrain from every evil desire, he shall inherit eternal life."

8[16]:5 "And the others, lady, who be they?" "They are daughters one of the other. The name of the one is Simplicity, of the next, Knowledge, of the next, Guilelessness, of the next, Reverence, of the next, Love. When then you shall do all the works of their mother, you canst live."

8[16]:6 "I would fain know, lady," I say, "what power each of them possessed." "Listen then," said she, "to the powers which they have.

8[16]:7 Their powers are mastered each by the other, and they follow each other, in the order in which they were born. From Faith is born Continence, from Continence Simplicity, from Simplicity Guilelessness, from Guilelessness Reverence, from Reverence Knowledge, from Knowledge Love. Their works then are pure and reverent and divine.

8[16]:8 Whosoever therefore shall serve these women, and shall have strength to master their works, shall have his dwelling in the tower with the saints of God."

8[16]:9 Then I asked her concerning the seasons, whether the consummation is even now. But she cried aloud, saying, "Foolish man, see you not that the tower is still a-building? Whenever therefore the tower shall be finished building, the end cometh; but it shall be built up quickly. Ask me no more

questions: this reminder is sufficient for you and for the saints, and is the renewal of your spirits.

8[16]:10 But it was not revealed to thyself alone, but in order that you might show these things unto all. After three days--

8[16]:11 for you must understand first, and I charge you, Hermas, first with these words, which I am about to speak to you--(I charge you to) tell all these things into the ears of the saints, that hearing them and doing them they may be purified from their wickednesses, and thyself also with them."

9[17]:1 "Hear me, my children. I brought you up in much simplicity and guilelessness and reverence, through the mercy of the Lord, Who instilled righteousness into you, that you might be justified and sanctified from all wickedness and all crookedness. But you will not to cease from your wickedness.

9[17]:2 Now then hear me and be at peace among yourselves, and have regard one to another, and assist one another, and do not partake of the creatures of God alone in abundance, but share them also with those that are in want.

9[17]:3 For some men through their much eating bring weakness on the flesh, and injure their flesh: whereas the flesh of those who have nought to eat is injured by their not having sufficient nourishment, and their body is ruined.

9[17]:4 This exclusiveness therefore is hurtful to you that have and do not share with them that are in want.

9[17]:5 Look you to the judgment that cometh. you then that have more than enough, seek out them that are hungry, while the tower is still unfinished; for after the tower is finished, you will desire to do good, and will find no place for it.

9[17]:6 Look you therefore, you that exult in your wealth, lest they that are in want shall moan, and their moaning shall go up unto the Lord, and you with your [abundance of good things be shut outside the door of the tower.

9[17]:7 Now therefore I say unto you that are rulers of the Church, and that occupy the chief seats; be not you like unto the sorcerers. The sorcerers

indeed carry their drugs in boxes, but you carry your drug and your poison in your heart.

9[17]:8 you are case-hardened, and you will not cleanse your hearts and mix your wisdom together in a clean heart, that you may obtain mercy from the Great King.

9[17]:9 Look you therefore, children, lest these divisions of yours deprive you of your life.

9[17]:10 How is it that you wish to instruct the elect of the Lord, while you yourselves have no instruction? Instruct one another therefore, and have peace among yourselves, that I also may stand gladsome before the Father, and give an account concerning you all to your Lord."

10[18]:1 When then she ceased speaking with me, the six young men, who were building, came, and took her away to the tower, and other four lifted the couch, and took it also away to the tower. I saw not the face of these, for they were turned away.

10[18]:2 And, as she went, I asked her to reveal to me concerning the three forms, in which she had appeared to me. She answered and said to me; "As concerning these things you must ask another, that they may be revealed to you."

10[18]:3 Now she was seen of me, brethren, in my first vision of last year, as a very aged woman and seated on a chair.

10[18]:4 In the second vision her face was youthful, but her flesh and her hair were aged, and she spoke to me standing; and she was more gladsome than before.

10[18]:5 But in the third vision she was altogether youthful and of exceeding great beauty, and her hair alone was aged; and she was gladsome exceedingly and seated on a couch. Touching these things I was very greatly anxious to learn this revelation.

10[18]:6 And I see the aged woman in a vision of the night, saying to me, "Every enquiry needs humility. Fast therefore, and you shall receive what you ask from the Lord."

10[18]:7 So I fasted one day; and that very night there appeared unto me a young man, and he said to me, "Seeing that you ask me revelations offhand with entreaty, take heed lest by thy much asking you injure thy flesh.

10[18]:8 Sufficient for you are these revelations. Canst you see mightier revelations than those you hast seen?"

10[18]:9 I say unto him in reply, "Sir, this one thing alone I ask, concerning the three forms of the aged woman, that a complete revelation may be vouchsafed me." He said to me in answer, How long are you without understanding? It is your double-mindedness that made you of no understanding, and because your heart is not set towards the Lord."

10[18]:10 I answered and said unto him again, "From you, Sir, we shall learn the matters more accurately."

11[19]:1 Listen," said he, "concerning the three forms, of which you enquire.

11[19]:2 In the first vision wherefore did she appear to you an aged woman and seated on a chair? Because your spirit was aged, and already decayed, and had no power by reason of your infirmities and acts of double-mindedness.

11[19]:3 For as aged people, having no longer hope of renewing their youth, expect nothing else but to fall asleep, so you also, being weakened with the affairs of this world gave yourselves over to repining, and cast not your cares on the Lord; but your spirit was broken, and you were aged by your sorrows."

11[19]:4 "Wherefore then she was seated on a chair, I would fain know, Sir." "Because every weak person sits on a chair by reason of his weakness, that the weakness of his body may be supported. So you hast the symbolism of the first vision."

12[20]:1 "But in the second vision you saw her standing, and with her countenance more youthful and more gladsome than before; but her flesh and her hair aged. Listen to this parable also," said he.

12[20]:2 "Imagine an old man, who has now lost all hope of himself by reason of his weakness and his poverty, and expected nothing else save the last day of his life. Suddenly an inheritance is left him. He heard the news,

rose up and full of joy clothes himself with strength, and no longer lied down, but stood up, and his spirit, which was now broken by reason of his former circumstances, is renewed again, and he no longer sat, but took courage; so also was it with you, when you heard the revelation which the Lord revealed unto you.

12[20]:3 For He had compassion on you, and renewed your spirits, and you laid aside your maladies, and strength came to you, and you were made powerful in the faith, and the Lord rejoiced to see you put on your strength. And therefore He showed you the building of the tower; yea, and other things also shall He show you, if with your whole heart you be at peace among yourselves.

13[21]:1 But in the third vision you saw her younger and fair and gladsome, and her form fair.

13[21]:2 For just as when to some mourner cometh some piece of good tidings, immediately he forgot his former sorrows, and admitted nothing but the tidings which he has heard, and is strengthened thenceforth unto that which is good, and his spirit is renewed by reason of the joy which he has received; so also you have received a renewal of your spirits by seeing these good things.

13[21]:3 And whereas you saw her seated on a couch, the position is a firm on; for the couch has four feet and stood firmly; for the world too Is upheld by means of four elements.

13[21]:4 They then that have fully repented shall be young again, and founded firmly, seeing that they have repented with their whole heart. There you hast the revelation entire and complete. You shall ask nothing more as touching revelation-- but if anything be lacking still, it shall be revealed unto you."

Vision 4

1[22]:1 The fourth vision which I saw, brethren, twenty days after the former vision which came unto me, for a type of the impending tribulation.

1[22]:2 I was going into the country by the Companion Way. From the high road, it is about ten stades; and the place is easy for traveling.

1[22]:3 While then I am walking alone, I entreat the Lord that He will accomplish the revelations and the visions which He showed me through His holy Church, that He may strengthen me and may give repentance to His servants which have stumbled, that His great and glorious Name may be glorified, for that He held me worthy that He should show me His marvels.

1[22]:4 And as I gave glory and thanksgiving to Him, there answered me as it were the sound of a voice, "Be not of doubtful mind, Hermas." I began to question in myself and to say, "How can I be of doubtful mind, seeing that I am so firmly founded by the Lord, and have seen glorious things?"

1[22]:5 And I went on a little, brethren, and behold, I see a cloud of dust rising as it were to heaven, and I began to say within myself, "Can it be that cattle are coming, and raising a cloud of dust?" for it was just about a stade from me.

1[22]:6 As the cloud of dust waxed greater and greater, I suspected that it was something supernatural. Then the sun shone out a little, and behold, I see a huge beast like some sea-monster, and from its mouth fiery locusts issued forth. And the beast was about a hundred feet in length, and its head was as it were of pottery.

1[22]:7 And I began to weep, and to entreat the Lord that He would rescue me from it. And I remembered the word which I had heard, "Be not of doubtful mind, Hermas."

1[22]:8 Having therefore, brethren, put on the faith of the Lord and called to mind the mighty works that He had taught me, I took courage and gave myself up to the beast. Now the beast was coming on with such a rush, that it might have ruined a city.

1[22]:9 I come near it, and, huge monster as it was, it stretched itself on the ground, and merely put forth its tongue, and stirred not at all until I had passed by it.

1[22]:10 And the beast had on its head four colors; black then fire and blood color, then gold, then white.

2[23]:1 Now after I had passed the beast, and had gone forward about thirty feet, behold, there met me a virgin arrayed as if she were going forth from a bridal-chamber all in white and with white sandals, veiled up to her

forehead, and her head-covering consisted of a turban, and her hair was white.

2[23]:2 I knew from the former Visions that it was the Church, and I became more cheerful. She saluted me, saying, "Good morrow, my good man"; and I saluted her in turn, "Lady, good morrow."

2[23]:3 She answered and said unto me, "Did nothing meet you? "I say unto her, Lady, such a huge beast, that could have destroyed whole peoples: but, by the power of the Lord and by His great mercy, I escaped it."

2[23]:4 "You didst escape it well," said she, "because you didst cast thy care upon God, and didst open thy heart to the Lord, believing that you can be saved by nothing else but by His great and glorious Name. Therefore the Lord sent His angel, which is over the beasts, whose name is Segri, and shut his mouth that it might not hurt you. You hast escaped a great tribulation by reason of thy faith, and because, though you saw so huge a beast, you didst not doubt in thy mind.

2[23]:5 Go therefore, and declare to the elect of the Lord His mighty works, and tell them that this beast is a type of the great tribulation which is to come. If therefore you prepare yourselves beforehand, and repent (and turn) unto the Lord with your whole heart, you shall be able to escape it, if your heart be made pure and without blemish, and if for the remaining days of your life you serve the Lord blamelessly. Cast your cares upon the Lord and He will set them straight.

2[23]:6 Trust you in the Lord, you men of doubtful mind, for He can do all things, yea, He both turned away His wrath from you, and again He sent forth His plagues upon you that are of doubtful mind. Woe to them that hear these words and are disobedient; it were better for them that they had not been born."

3[24]:1 I asked her concerning the four colors, which the beast had upon its head. Then she answered me and said, "Again you art curious about such matters." "Yes, lady," said I, "make known unto me what these things are."

3[24]:2 "Listen," said she; "the black is this world in which you dwell;

3[24]:3 and the fire and blood color showed that this world must perish by

blood and fire;

3[24]:4 and the golden part are you that has escaped from this world. For as the gold is tested by the fire and is made useful, so you also [that dwell in it] are being tested in yourselves. you then that abide and pass through the fire will be purified by it. For as the old loses its dross. so you also shall cast away all sorrow and tribulation, and shall be purified, and shall be useful for the building of the tower.

3[24]:5 But the white portion is the coming age, in which the elect of God shall dwell; because the elect of God shall be without spot and pure unto life eternal.

3[24]:6 Wherefore cease not you to speak in the ears of the saints. you have now the symbolism also of the tribulation which is coming in power. But if you be willing, it shall be nothing. Remember you the things that are written beforehand."

3[24]:7 With these words she departed, and I saw not in what direction she departed; for a noise was made: and I turned back in fear, thinking that the beast was coming.

Vision 5

5[25]:1 As I prayed in the house, and sat on the couch, there entered a man glorious in his visage, in the garb of a shepherd, with a white skin wrapped about him, and with a wallet on his shoulders and a staff in his hand. And he saluted me, and I saluted him in return.

5[25]:2 And he immediately sat down by my side, and he said unto me, "I was sent by the most holy angel, that I might dwell with you the remaining days of thy life."

5[25]:3 I thought he came to tempt me, and I say unto him, "Why, who art you? For I know," say I, "unto whom I was delivered." He said to me, "Dost you not recognize me?" "No," I say. "I," said he, "am the shepherd, unto whom you were delivered."

5[25]:4 While he was still speaking, his form was changed, and I recognized him as being the same, to whom I was delivered; and straightway I was confounded, and fear seized me, and I was altogether overwhelmed with

distress that I had answered him so wickedly and senselessly.

5[25]:5 But he answered and said unto me, "Be not confounded, but strengthen thyself in my commandments which I am about to command you. For I was sent," said he, "that I might show you again all the things which you didst see before, merely the heads which are convenient for you. First of all, write down my commandments and my parables; and the other matters you shall write down as I shall show them to you. The reason why," said he, "I command you to write down first the commandments and parables is, that you may read them off-hand, and may be able to keep them."

5[25]:6 So I wrote down the commandments and parables, as he commanded me.

5[25]:7 If then, when you hear them, you keep them and walk in them, and do them with a pure heart, you shall receive from the Lord all things that He promised you; but if, when you hear them, you do not repent, but still add to your sins, you shall receive from the Lord the opposite. All these the shepherd, the angel of repentance commanded me to write.

Mandate 1

1[26]:1 "First of all, believe that God is One, even He who created all things and set them in order, and brought all things from non-existence into being, Who comprehends all things, being alone incomprehensible.

1[26]:2 Believe Him therefore, and fear Him, and in this fear be continent. Keep these things, and you shall cast off all wickedness from thyself, and shall clothe thyself with every excellence of righteousness, and shall live unto God, if you keep this commandment."

Mandate 2

1[27]:1 He said to me; "Keep simplicity and be guileless, and you shall be as little children, that know not the wickedness which destroyed the life of men.

1[27]:2 First of all, speak evil of no man, neither take pleasure in listening to a slanderer. Otherwise you that hear too shall be responsible for the sin of

him that speaks the evil, if you believe the slander, which you hear; for in believing it you thyself also wilt have a grudge against thy brother. So then shall you be responsible for the sin of him that speaks the evil.

1[27]:3 Slander is evil; it is a restless demon, never at peace, but always having its home among factions. Refrain from it therefore, and you shall have success at all times with all men.

1[27]:4 But clothe thyself in reverence, wherein is no evil stumbling-block, but all things are smooth and gladsome. Work that which is good, and of thy labors, which God gives you, give to all that are in want freely, not questioning to whom you shall give, and to whom you shall not give. Give to all; for to all God desires that there should be given of His own bounties.

1[27]:5 They then that receive shall render an account to God why they received it, and to what end; for they that receive in distress shall not be judged, but they that receive by false pretence shall pay the penalty.

1[27]:6 He then that gives is guiltless; for as he received from the Lord the ministration to perform it, he has performed it in sincerity, by making no distinction to whom to give or not to give. This ministration then, when sincerely performed, becomes glorious in the sight of God. He therefore that ministered thus sincerely shall live unto God.

1[27]:7 Therefore keep this commandment, as I have told you, that your own repentance and that of thy household may be found to be sincere, and [thy] heart pure and undefiled."

Mandate 3

1[28]:1 Again he said to me; "Love truth, and let nothing but truth proceed out of thy mouth, that the Spirit which God made to dwell in this flesh, may be found true in the sight of all men; and thus shall the Lord, Who dwelt in you, be glorified; for the Lord is true in every word, and with Him there is no falsehood.

1[28]:2 They therefore that speak lies set the Lord at nought, and become robbers of the Lord, for they do not deliver up to Him the deposit which they received. For they received of Him a spirit free from lies. This if they shall return a lying spirit, they have defiled the commandment of the Lord and have become robbers."

1[28]:3 When then I heard these things, I wept bitterly. But seeing me weep he said, "Why weep you?" "Because, Sir," say I "I know not if I can be saved." "Why so?" said he. "Because, Sir," I say, "never in my life spoke I a true word, but I always lied deceitfully with all men and dressed up my falsehood as truth before all men; and no man ever contradicted me, but confidence was placed in my word. How then, Sir," say I, "can I live, seeing that I have done these things?"

1[28]:4 "Your supposition," he said, "is right and true, for it behooved you as a servant of God to walk in truth, and no complicity with evil should abide with the Spirit of truth, nor bring grief to the Spirit which is holy and true." "Never, Sir," say I, "heard I clearly words such as these."

1[28]:5 "Now then," said he, "you heard Guard them, that the former falsehoods also which you spake in thy business affairs may themselves become credible, now that these are found true; for they too can become trustworthy. If you keep these things, and from henceforward speak nothing but truth, you shall be able to secure life for thyself And whosoever shall hear this command, and abstain from falsehood, that most pernicious habit, shall live unto God."

Mandate 4

1[29]:1 "I charge you, "said he, "to keep purity, and let not a thought enter into thy heart concerning another's wife, or concerning fornication, or concerning any such like evil deeds; for in so doing you commit a great sin. But remember your own wife always, and you shall never go wrong.

1[29]:2 For should this desire enter into your heart, you wilt go wrong, and should any other as evil as this, you commit sin. For this desire in a servant of God is a great sin; and if any man doeth this evil deed, he worked out death for himself.

1[29]:3 Look to it therefore. Abstain from this desire; for, where holiness dwells, there lawlessness ought not to enter into the heart of a righteous man."

1[29]:4 I say to him, "Sir, permit me to ask you a few more questions" "Say on," said he. "Sir," say I, "if a man who has a wife that is faithful in the Lord detect her in adultery, doth the husband sin in living with her?"

1[29]:5 "So long as he is ignorant," said he, "he sinned not; but if the husband know of her sin, and the wife repent not, but continue in her fornication, and her husband live with her, he makes himself responsible for her sin and an accomplice in her adultery."

1[29]:6 "What then, Sir," say I, "shall the husband do, if the wife continue in this case?" "Let him divorce her," said he, "and let the husband abide alone: but if after divorcing his wife he shall marry another, he likewise commits adultery."

1[29]:7 "If then, Sir," say I, "after the wife is divorced, she repent and desire to return to her own husband, shall she not be received?"

1[29]:8 "Certainly," said he, "if the husband received her not, he sinned and brings great sin upon himself; nay, one who has sinned and repented must be received, yet not often; for there is but one repentance for the servants of God. For the sake of her repentance therefore the husband ought not to marry. This is the manner of acting enjoined on husband and wife.

1[29]:9 Not only," said he, "is it adultery, if a man pollute his flesh, but whosoever doeth things like unto the heathen commits adultery. If therefore in such deeds as these likewise a man continue and repent not, keep away from him, and live not with him. Otherwise, you also art a partaker of his sin.

1[29]:10 For this cause you were enjoined to remain single, whether husband or wife; for in such cases repentance is possible.

1[29]:11 I," said he, "am not giving an excuse that this matter should be concluded thus, but to the end that the sinner should sin no more. But as concerning his former sin, there is One Who is able to give healing; it is He Who has authority over all things."

2[30]:1 I asked him again, saying, "Seeing that the Lord held me worthy that you should always dwell with me, suffer me still to say a few words, since I understand nothing, and my heart has been made dense by my former deeds. Make me to understand, for I am very foolish, and I apprehend absolutely nothing."

2[30]:2 He answered and said unto me, "I," said he, "preside over repentance, and I give understanding to all who repent. No, think you not," said he, "that this very act of repentance is understanding? To repent is great

understanding," said he. "For the man that has sinned understands that he has done evil before the Lord, and the deed which he has done enters into his heart, and he repents, and doeth no more evil, but doeth good lavishly, and humbles his own soul and puts it to torture because it sinned. You see then that repentance is great understanding."

2[30]:3 "It is on this account therefore, Sir," say I, "that I enquire everything accurately of you; first, because I am a sinner; secondly, because I know not what deeds I must do that I may live, for my sins are many and various."

2[30]:4 "You shall live," said he, "if you keep my commandments and walk in them and whosoever shall hear these commandments and keep them, shall live unto God."

3[31]:1 "I will still proceed, Sir," say I, "to ask a further question." "Speak on," said he. "I have heard, Sir," say I, "from certain teachers, that there is no other repentance, save that which took place when we rent down into the water and obtained remission of our former sins."

3[31]:2 He said to me; "You hast well heard; for so it is. For he that has received remission of sins ought no longer to sin, but to dwell in purity.

3[31]:3 But, since you enquire all things accurately, I will declare unto you this also, so as to give no excuse to those who shall hereafter believe or those who have already believed, on the Lord. For they that have already believed, or shall hereafter believe, have not repentance for sins, but have only remission of their former sins.

3[31]:4 To those then that were called before these days the Lord has appointed repentance. For the Lord, being a discerner of hearts and foreknowing all things, perceived the weakness of men and the manifold wiles of the devil, how that he will be doing some mischief to the servants of God, and will deal wickedly with them.

3[31]:5 The Lord then, being very compassionate, had pity on His handiwork, and appointed this (opportunity of) repentance, and to me was given the authority over this repentance.

3[31]:6 But I say unto you," said he, "if after this great and holy calling any one, being tempted of the devil, shall commit sin, he has only one

(opportunity of) repentance. But if he sin off-hand and repent, repentance is unprofitable for such a man; for he shall live with difficulty."

3[31]:7 I say unto him, "I was quickened unto life again, when I heard these things from you so precisely. For I know that, if I shall add no more to my sins, I shall be saved." "You shall be saved," he said, "you and all, as many as shall do these things."

4[32]:1 I asked him again, saying, "Sir, since once you do bear with me, declare unto me this further matter also." "Say on," said he. "If a wife, Sir," say I, "or, it may be, a husband fall asleep, and one of them marry, doth the one that marries sin?"

4[32]:2 "He sins not," said he, "but if he remain single, he invests himself with more exceeding honor and with great glory before the Lord; yet even if he should marry, he sins not.

4[32]:3 Preserve purity and holiness therefore, and you shall live unto God. All these things, which I speak and shall hereafter speak unto you, guard from this time forward, from the day when you was committed unto me, and I will dwell in thy house.

4[32]:4 But for thy former transgressions there shall be remission, if you keep my commandments. Yea, and all shall have remission, if they keep these my commandments, and walk in this purity."

Mandate 5

1[33]:1 "Be you long-suffering and understanding," he said, "and you shall have the mastery over all evil deeds, and shall work all righteousness.

1[33]:2 For if you art long-suffering, the Holy Spirit that abides in you shall be pure, not being darkened by another evil spirit, but dwelling in a large room shall rejoice and be glad with the vessel in which he dwells, and shall serve God with much cheerfulness, having prosperity in himself.

1[33]:3 But if any angry temper approach, forthwith the Holy Spirit, being delicate, is straitened, not having [the] place clear, and seeks to retire from the place; for he is being choked by the evil spirit, and has no room to minister unto the Lord, as he desires, being polluted by angry temper. For the Lord dwells in long-suffering, but the devil in angry temper.

1[33]:4 Thus that both the spirits then should be dwelling together is inconvenient and evil for that man in whom they dwell.

1[33]:5 For if you take a little wormwood, and pour it into a jar of honey, is not the whole of the honey spoiled, and all that honey ruined by a very small quantity of wormwood? For it destroyed the sweetness of the honey, and it no longer has the same attraction for the owner, because it is rendered bitter and has lost its use. But if the wormwood be not put into the honey, the honey is found sweet and becomes useful to its owner.

1[33]:6 You see [then] that long-suffering is very sweet, beyond the sweetness of honey, and is useful to the Lord, and He dwells in it. But angry, temper is bitter and useless. If then angry temper be mixed with long-suffering, long-suffering is polluted and the man's intercession is no longer useful to God."

1[33]:7 "I would fain know, Sir," say I, "the working of angry temper, that I may guard myself from it." "Yea, verily," said he, "if you guard not thyself from it--you and thy family--you hast lost all thy hope. But guard thyself from it; for I am with you. Yea, and all men shall hold aloof from it, as many as have repented with their whole heart. For I will be with them and will preserve them; for they all were justified by the most holy angel.

2[34]:1 "Hear now," said he, "the working of angry temper, how evil it is, and how it subverts the servants of God by its own working, and how it leads them astray from righteousness. But it doth not lead astray them that are full in the faith, nor can it work upon them, because the power of the Lord is with them; but them that are empty and double-minded it leads astray.

2[34]:2 For when it sees such men in prosperity it insinuates itself into the heart of the man, and for no cause whatever the man or the woman is embittered on account of worldly matters, either about meats, or some triviality, or about some friend, or about giving or receiving, or about follies of this kind. For all these things are foolish and vain and senseless and inexpedient for the servants of God.

2[34]:3 But long-suffering is great and strong, and has a mighty and vigorous power, and is prosperous in great enlargement, gladsome, exultant, free from care, glorifying the Lord at every season, having no bitterness in itself, remaining always gentle and tranquil. This long-

suffering therefore dwells with those whose faith is perfect.

2[34]:4 But angry temper is in the first place foolish, fickle and senseless; then from foolishness is engendered bitterness, and from bitterness wrath, and from wrath anger, and from anger spite; then spite being composed of all these evil elements becomes a great sin and incurable.

2[34]:5 For when all these spirits dwell in one vessel, where the Holy Spirit also dwells, that vessel cannot contain them, but overflows.

2[34]:6 The delicate spirit therefore, as not being accustomed to dwell with an evil spirit nor with harshness, departs from a man of that kind, and seeks to dwell with gentleness and tranquility.

2[34]:7 Then, when it has removed from that man, in whom it dwells, that man becomes emptied of the righteous spirit, and henceforward, being filled with the evil spirits, he is unstable in all his actions, being dragged about hither and thither by the evil spirits, and is altogether blinded and bereft of his good intent. Thus then it happens to all persons of angry temper.

2[34]:8 Refrain therefore from angry temper, the most evil of evil spirits. But clothe thyself in long-suffering, and resist angry temper and bitterness, and you shall be round in company with the holiness which is beloved of the Lord. See then that you never neglect this commandment; for if you master this commandment, you shall be able likewise to keep the remaining commandments, which I am about to give you. Be strong in them and endowed with power; and let all be endowed with power, as many as desire to walk in them."

Mandate 6

1[35]:1 I charged you," said he, "in my first commandment to guard faith and fear and temperance." "Yes, Sir," say I. "But now," said he, "I wish to show you their powers also, that you mayest understand what is the power and effect of each one of them. For their effects are two fold. Now they are prescribed alike to the righteous and the unrighteous.

1[35]:2 Do you therefore trust righteousness, but trust not unrighteousness; for the way of righteousness is straight, but the way of unrighteousness is crooked. But walk you in the straight [and level] path, and leave the crooked one alone.

1[35]:3 For the crooked way has no tracks, but only pathlessness and many stumbling stones, and is rough and thorny. So it is therefore harmful to those who walk in it.

1[35]:4 But those who walk in the straight way walk on the level and without stumbling: for it is neither rough nor thorny. You seest then that it is more expedient to walk in this way."

1[35]:5 "I am pleased, Sir," say I, "to walk in this way." "You shall walk," he said, "yea, and whosoever shall turn unto the Lord with his whole heart shall walk in it.

2[36]:1 "Hear now," said he, "concerning faith. There are two angels with a man, one of righteousness and one of wickedness."

2[36]:2 "How then, Sir," say I, "shall I know their workings, seeing that both angels dwell with me?"

2[36]:3 "Hear," said he, "and understand their workings. The angel of righteousness is delicate and bashful and gentle and tranquil. When then this one enters into thy heart, forthwith he speaketh with you of righteousness, of purity, of holiness, and of contentment, of every righteous deed and of every glorious virtue. When all these things enter into thy heart, know that the angel of righteousness is with you. [These then are the works of the angel of righteousness.] Trust him therefore and his works.

2[36]:4 Now see the works of the angel of wickedness also. First of all, he is quick tempered and bitter and senseless, and his works are evil, overthrowing the servants of God. Whenever then he entereth into thy heart, know him by his works."

2[36]:5 "How I shall discern him, Sir," I reply, "I know not." Listen," said he. "When a fit of angry temper or bitterness comes upon you, know that he is in you. Then the desire of much business and the costliness of many viands and drinking bouts and of many drunken fits and of various luxuries which are unseemly, and the desire of women, and avarice, and haughtiness and boastfulness, and whatsoever things are akin and like to these--when then these things enter into thy heart, know that the angel of wickedness is with you.

2[36]:6 Do you therefore, recognizing his works, stand aloof from him, and trust him in nothing, for his works are evil and inexpedient for the servants of God. Here then you hast the workings of both the angels. Understand them, and trust the angel of righteousness.

2[36]:7 But from the angel of wickedness stand aloof, for his teaching is evil in every matter; for though one be a man of faith, and the desire of this angel enter into his heart, that man, or that woman, must commit some sin.

2[36]:8 And if again a man or a woman be exceedingly wicked, and the works of the angel of righteousness come into that man's heart, he must of necessity do something good.

2[36]:9 You see then," said he, "that it is good to follow the angel of righteousness, and to bid farewell to the angel of wickedness.

2[36]:10 This commandment declares what concerns faith, that you may trust the works of the angel of righteousness, and doing them may live unto God. But believe that the works of the angel of wickedness are difficult; so by not doing them you shall live unto God."

Mandate 7

1[37]:1 "Fear the Lord," said he, "and keep His commandments. So keeping the commandments of God you shall be powerful in every deed, and thy doing shall be incomparable. For whilst you fear the Lord, you shall do all things well. But this is the fear wherewith you ought to be afraid, and you shall be saved.

1[37]:2 But fear not the devil; for, if you fear the Lord, you shall be master over the devil, for there is no power in him. [For] in whom is no power, neither is there fear of him; but in whom power is glorious, of him is fear likewise. For every one that has power has fear, whereas he that has no power is despised of all.

1[37]:3 But fear you the works of the devil, for they are evil. While then you fear the Lord, you wilt fear the works of the devil, and wilt not do them, but abstain from them.

1[37]:4 Fear therefore is of two kinds. If you desire to do evil, fear the Lord, and you shall not do it. If again you desire to do good, fear the Lord and

you shall do it. Therefore the fear of the Lord is powerful and great and glorious. Fear the Lord then, and you shall live unto Him; yea, and as many of them that keep His commandments as shall fear Him, shall live unto God."

1[37]:5 "Wherefore, Sir," say I, "didst you say concerning those that keep His commandments, "They shall live unto God"?" "Because," said he, "every creature fears the Lord, but not every one keeps His commandments. Those then that fear Him and keep His commandments, they have life unto God; but they that keep not His commandments have no life in them."

Mandate 8

1[38]:1 "I told you," said he, "that the creatures of God are twofold; for temperance also is twofold. For in some things it is right to be temperate, but in other things it is not right."

1[38]:2 "Make known unto me, Sir," say I, "in what things it is right to be temperate, and in what things it is not right." "Listen," said he. "Be temperate as to what is evil, and do it not; but be not temperate as to what is good, but do it. For if you be temperate as to what is good, so as not to do it, you commits a great sin; but if you be temperate as to what is evil, so as not to do it, you doest great righteousness. Be temperate therefore in abstaining from all wickedness, and do that which is good."

1[38]:3 "What kinds of wickedness, Sir," say I, "are they from which we must be temperate and abstain?" "Listen," said he; "from adultery and fornication, from the lawlessness of drunkenness, from wicked luxury, from many viands and the costliness of riches, and vaunting and haughtiness and pride, and from falsehood and evil speaking and hypocrisy, malice and all blasphemy.

1[38]:4 These works are the most wicked of all in the life of men. From these works therefore the servant of God must be temperate and abstain; for he that is not temperate so as to abstain from these cannot live unto God. Listen then to what follows upon these."

1[38]:5 "Why, are there still other evil deeds, Sir?" say I. "Aye, said he, "there are many, from which the servant of God must be temperate and abstain; theft, falsehood, deprivation, false witness, avarice, evil desire, deceit, vain-

glory, boastfulness, and whatsoever things are like unto these.

1[38]:6 Think you not that these things are wrong, yea, very wrong," [said he,] "for the servants of God? In all these things he that serves God must exercise temperance. Be you temperate, therefore, and refrain from all these things, that you may live unto God, and be enrolled among those who exercise self-restraint in them. These then are the things from which you should restrain thyself

1[38]:7 Now hear," said he, "the things, in which you should not exercise self restraint, but do them. Exercise no self-restraint in that which is good, but do it."

1[38]:8 "Sir," say I, "show me the power of the good also, that I may walk in them and serve them, that doing them it may be possible for me to be saved." "Hear," said he, "the works of the good likewise, which you must do, and towards which you must exercise no self-restraint.

1[38]:9 First of all, there is faith, fear of the Lord, love, concord, words of righteousness, truth, patience; nothing is better than these in the life of men. If a man keep these, and exercise not self-restraint from them, he becomes blessed in his life.

1[38]:10 Hear now what follow upon these; to minister to widows, to visit the orphans and the needy, to ransom the servants of God from their afflictions, to be hospitable (for in hospitality benevolence from time to time has a place), to resist no man, to be tranquil, to show yourself more submissive than all men, to reverence the aged, to practice righteousness, to observe brotherly feeling, to endure injury, to be long-suffering, to bear no grudge, to exhort those who are sick at soul, not to cast away those that have stumbled from the faith, but to convert them and to put courage Into them, to reprove sinners, not to oppress debtors and indigent persons, and whatsoever actions are like these.

1[38]:11 Do these things," said he, "seem to you to be good?" "Why, what, Sir," say I, "can be better than these?" "Then walk in them," said he, "and abstain not from them, and you shall live unto God.

1[38]:12 Keep this commandment therefore. If you do good and abstain not from it, you shall live unto God; yea, and all shall live unto God who act so. And again if you do not evil, and abstain from it, you shall live unto God; yea, and all shall live unto God, who shall keep these commandments, and

walk in them."

Mandate 9

1[39]:1 He said to me; "Remove from thyself a doubtful mind and doubt not at all whether to ask of God, saying within thyself, "How can I ask thing of the Lord and receive it, seeing that I have committed so many sins against Him?"

1[39]:2 Reason not thus, but turn to the Lord with thy whole heart, and ask of Him nothing wavering, and you shall know His exceeding compassion, that He will surely not abandon you, but will fulfill the petition of thy soul.

1[39]:3 For God is not as men who bear a grudge, but Himself is without malice and has compassion on His creatures.

1[39]:4 Do you therefore cleanse thy heart from all the vanities of this life, and from the things mentioned before; and ask of the Lord, and you shall receive all things, and shall lack nothing of all thy petitions, if you ask of the Lord nothing wavering.

1[39]:5 But if you waver in thy heart, you shall surely receive none of thy petitions. For they that waver towards God, these are the doubtful-minded, and they never obtain any of their petitions.

1[39]:6 But they that are complete in the faith make all their petitions trusting in the Lord, and they receive, because they ask without wavering, nothing doubting; for every doubtful-minded man, if he repent not, shall hardly be saved.

1[39]:7 Cleanse therefore thy heart from doubtful-mindedness, and put on faith, for it is strong, and trust God that you wilt receive all thy petitions which you ask; and if after asking anything of the Lord, you receive thy petition somewhat tardily, be not of doubtful mind because you didst not receive the petition of thy soul at once. For assuredly it is by reason of some temptation or some transgression, of which you art ignorant, that you receive thy petition so tardily.

1[39]:8 Do you therefore cease not to make thy soul's petition, and you shall receive it. But if you grow weary, and doubt as you ask, blame yourself and

not Him that gave unto you. See to this doubtful-mindedness; for it is evil and senseless, and uproots many from the faith, yea, even very faithful and strong men. For indeed this doubtful-mindedness is a daughter of the devil, and works great wickedness against the servants of God.

1[39]:9 Therefore despise doubtful-mindedness and gain the mastery over it in everything, clothing yourself with faith which is strong and powerful. For faith promises all things, accomplishes all things; but doubtful-mindedness, as having no confidence in itself, fails in all the works which it doeth.

1[39]:10 You see then," said he, "that faith is from above from the Lord, and has great power; but doubtful-mindedness is an earthly spirit from the devil, and has no power.

1[39]:11 Do you therefore serve that faith which has power, and hold aloof from the doubtful-mindedness which has no power; and you shall live unto God; yea, and all those shall live unto God who are so minded."

Mandate 10

1[40]:1 "Put away sorrow from yourself," said he, "for she is the sister of doubtful-mindedness and of angry temper."

1[40]:2 "How, Sir," say I, "is she the sister of these? For angry temper seems to me to be one thing, doubtful-mindedness another, sorrow another." "You art a foolish fellow," said he, "[and] perceives not that sorrow is more evil than all the spirits, and is most fatal to the servants of God, and beyond all the spirits destroys a man, and crushes out the Holy Spirit and yet again saves it."

1[40]:3 "I, Sir," say I, "am without understanding, and I understand not these parables. For how it can crush out and again save, I do not comprehend."

1[40]:4 "Listen," said he. "Those who have never investigated concerning the truth, nor enquired concerning the deity, but have merely believed, and have been mixed up in business affairs and riches and heathen friendships, and many other affairs of this world--as many, I say, as devote themselves to these things, comprehend not the parables of the deity; for they are darkened by these actions, and are corrupted and become barren.

1[40]:5 As good vineyards, when they are treated with neglect, are made

barren by the thorns and weeds of various kinds, so men who after they have believed fall into these many occupations which were mentioned before, lose their understanding and comprehend nothing at all concerning righteousness; for if they hear concerning the deity and truth, their mind is absorbed in their occupations, and they perceive nothing at all.

1[40]:6 But they that have the fear of God, and investigate concerning deity and truth, and direct their heart towards the Lord, perceive and understand everything that is said to them more quickly, because they have the fear of the Lord in themselves; for where the Lord dwells, there too is great understanding. Hold fast therefore unto the Lord, and you shall understand and perceive all things.

2[41]:1 "Hear now, senseless man," said he, "How sorrow crushes out the Holy Spirit, and again saves it.

2[41]:2 When the man of doubtful mind sets his hand to any action, and fails in it owing to his doubtful-mindedness, grief at this enters into the man, and grieves the Holy Spirit, and crushes it out.

2[41]:3 Then again when angry temper cleaves to a man concerning any matter, and he is much embittered, again sorrow enters into the heart of the man that was ill-tempered, and he is grieved at the deed which he has done, and repents that he did evil.

2[41]:4 This sadness therefore seems to bring salvation, because he repented at having done the evil. So both the operations sadden the Spirit; first, the doubtful mind saddens the Spirit, because it succeeded not in its business, and the angry temper again, because it did what was evil. Thus both are saddening to the Holy Spirit, the doubtful mind and the angry temper.

2[41]:5 Put away therefore from yourself sadness, and afflict not the Holy Spirit that dwells in you, lest haply He intercede with God [against you], and depart from you.

2[41]:6 For the Spirit of God, that was given unto this flesh, endures not sadness neither constraint.

3[42]:1 "Therefore clothe yourself in cheerfulness, which has favor with Cod always, and is acceptable to Him, and rejoice in it. For every cheerful man

works good, and thinks good, and despises sadness;

3[42]:2 but the sad man is always committing sin. In the first place he commits sin, because he grieves the Holy Spirit, which was given to the man being a cheerful spirit; and in the second place, by grieving the Holy Spirit he doeth lawlessness, in that he doth not intercede with neither confess unto God. For the intercession of a sad man has never at any time power to ascend to the altar of God."

3[42]:3 "Wherefore," say I, "doth not the intercession of him that is saddened ascend to the altar?" "Because," said he, "sadness is seated at his heart. Thus sadness mingled with the intercession doth not suffer the intercession to ascend pure to the altar. For as vinegar when mingled with wine in the same (vessel) has not the same pleasant taste, so likewise sadness mingled with the Holy Spirit has not the same intercession.

3[42]:4 Therefore cleanse yourself from this wicked sadness, and you shall live unto God; yea, and all they shall live unto God, who shall cast away sadness from themselves and clothe themselves in all cheerfulness."

Mandate 11

1[43]:1 He showed me men seated on a couch, and another man seated on a chair. And he said to me, "See you those that are seated on the couch?" "I see them, Sir," say I. "These," said he, "are faithful, but he that sits on the chair is a false prophet who destroys the mind of the servants of God--I mean, of the doubtful-minded, not of the faithful.

1[43]:2 These doubtful-minded ones then come to him as to a soothsayer and enquire of him what shall befall them. And he, the false prophet, having no power of a divine Spirit in himself, speaks with them according to their enquiries [and according to the lusts of their wickedness], and fills their souls as they themselves wish.

1[43]:3 For being empty himself he gives empty answers to empty enquirers; for what-ever enquiry may be made of him, he answers according to the emptiness of the man. But he speaks also some true words; for the devil fills him with his own spirit, if so be he shall be able to break down some of the righteous.

1[43]:4 So many therefore as are strong in the faith of the Lord, clothed with the truth, hold fast not to such spirits, but hold aloof from them; but as

many as are doubters and frequently change their minds, practice soothsaying like the Gentiles, and bring upon themselves greater sin by their idolatries. For he that consults a false prophet on any matter is an idolater and emptied of the truth, and senseless.

1[43]:5 For no Spirit given of God needs to be consulted; but, having the power of deity, speaks all things of itself, because it is from above, even from the power of the divine Spirit.

1[43]:6 But the spirit which is consulted, and speaks according to the desires of men, is earthly and fickle, having no power; and it speaks not at all, unless it be consulted."

1[43]:7 "How then, Sir," say I, "shall a man know who of them is a prophet, and who a false prophet?" "Hear," said he, "concerning both the prophets; and, as I shall tell you, so shall you test the prophet and the false prophet. By his life test the man that has the divine Spirit.

1[43]:8 In the first place, he that has the [divine] Spirit, which is from above, is gentle and tranquil and humble-minded, and abstains from all wickedness and vain desire of this present world, and holds himself inferior to all men, and gives no answer to any man when enquired of, nor speaks in solitude (for neither doth the Holy Spirit speak when a man wishes Him to speak); but the man speaks then when God wishes him to speak.

1[43]:9 When then the man who has the divine Spirit cometh into an assembly of righteous men, who have faith in a divine Spirit, and intercession is made to God by the gathering of those men, then the angel of the prophetic spirit, who is attached to him, fills the man, and the man, being filled with the Holy Spirit, speaks to the multitude, according as the Lord wills.

1[43]:10 In this way then the Spirit of the deity shall be manifest. This then is the greatness of the power as touching the Spirit of the deity of the Lord.

1[43]:11 Hear now," said he, "concerning the earthly and vain spirit, which has no power but is foolish.

1[43]:12 In the first place, that man who seems to have a spirit exalts himself, and desires to have a chief place, and straight-way he is impudent and

shameless and talkative and conversant in many luxuries and in many other deceits and receives money for his prophesying, and if he receives not, he prophesies not. Now can a divine Spirit receive money and prophesy? It is not possible for a prophet of God to do this, but the spirit of such prophets is earthly.

1[43]:13 In the next place, it never approaches an assembly of righteous men; but avoids them, and clings to the doubtful-minded and empty, and prophesies to them in corners, and deceives them, speaking all things in emptiness to gratify their desires; for they too are empty whom it answers. For the empty vessel placed together with the empty is not broken, but they agree one with the other.

1[43]:14 But when he comes into an assembly full of righteous men who have a Spirit of deity, and intercession is made from them, that man is emptied, and the earthly spirit flees from him in fear, and that man is struck dumb and is altogether broken in pieces, being unable to utter a word.

1[43]:15 For, if you pack wine or oil into a closet, and place an empty vessel among them, and again desire to unpack the closet, the vessel which you place there empty, empty in like manner you will find it. Thus also the empty prophets, whenever they come unto the spirits of righteous men, are found just such as they came.

1[43]:16 I have given you the life of both kinds of prophets. Therefore test, by his life and his works, the man who says that he is moved by the Spirit.

1[43]:17 But do you trust the Spirit that cometh from God, and has power; but in the earthly and empty spirit put no trust at all; for in it there is no power, for it cometh from the devil.

1[43]:18 Listen [then] to the parable which I shall tell you. Take a stone, and throw it up to heaven--see if you can reach it; or again, take a squirt of water, and squirt it up to heaven--see if you can bore through the heaven."

1[43]:19 "How, Sir," say I, "can these things be? For both these things which you hast mentioned are beyond our power." "Well then," said he, "just as these things are beyond our power, so likewise the earthly spirits have no power and are feeble.

1[43]:20 Now take the power which cometh from above. The hail is a very, small grain, and yet, when it falls on a man's head, what pain it causes! Or

again, take a drop which falls on the ground from the tiles, and bores through the stone.

1[43]:21 You see then that the smallest things from above falling on the earth have great power. So likewise the divine Spirit coming from above is powerful. This Spirit therefore trust, but from the other hold aloof."

Mandate 12

1[44]:1 He said to me; "Remove from yourself all evil desire, and clothe yourself in the desire which is good and holy; for clothed with this desire you shall hate the evil desire, and shall bridle and direct it as you wilt.

1[44]:2 For the evil desire is wild, and only tamed with difficulty; for it is terrible, and by its wildness is very costly to men; more especially if a servant of God get entangled in it, and have no understanding, he is put to fearful costs by it. But it is costly to such men as are not clothed in the good desire, but are mixed up with this life "These men then it hands over to death."

1[44]:3 "Of what sort, Sir," say I, "are the works of the evil desire, which hand over men to death? Make them known to me, that I may hold aloof from them." Listen," [said he,] "through what works the evil desire brings death to the servants of God.

2[45]:1 "Before all is desire for the wife or husband of another, and for extravagance of wealth, and for many needless dainties, and for drinks and other luxuries, many and foolish. For even luxury is foolish and vain for the servants of God.

2[45]:2 These desires then are evil, and bring death to the servants of God. For this evil desire is a daughter of the devil. you must, therefore, abstain from the evil desires, that so abstaining you may live unto God.

2[45]:3 But as many as are mastered by them, and resist them not, are done to death utterly; for these desires are deadly.

2[45]:4 But do you clothe yourself in the desire of righteousness, and, having armed yourself with the fear of the Lord, resist them. For the fear of God dwells in the good desire. If the evil desire shall see you armed with the fear

of God and resisting itself, it shall flee far from you, and shall no more be seen of you, being in fear of your arms.

2[45]:5 Do you therefore, when you art crowned for thy victory over it, come to the desire of righteousness, and deliver to her the victor's prize which you hast received, and serve her, according as she herself desires. If you serve the good desire, and art subject to her, you shall have power to master the evil desire, and to subject her, according as you wilt."

3[46]:1 "I would fain know, Sir," say I, "in what ways I ought to serve the good desire." "Listen," said he; "practice righteousness and virtue, truth and the fear of the Lord, faith and gentleness, and as many good deeds as are like these. Practicing these you shall be well-pleasing as a servant of God, and shall live unto Him; yea, and every one who shall serve the good desire shall live unto God."

3[46]:2 So he completed the twelve commandments, and he said to me; You hast these commandments; walk in them, and exhort thy hearers that their repentance may become pure for the rest of the days of their life.

3[46]:3 This ministration, which I give you, fulfill you with all diligence to the end, and you shall effect much. For you shall find favor among those who are about to repent, and they shall obey thy words. For I will be with you, and will compel them to obey you."

3[46]:4 I say to him; "Sir, these commandments are great and beautiful and glorious, and are able to gladden the heart of the man who is able to observe them. But I know not whether these commandments can be kept by a man, for they are very hard."

3[46]:5 He answered and said unto me; "If you set it before yourself that they can be kept, you wilt easily keep them, and they will not be hard; but if it once enter into thy heart that they cannot be kept by a man, you wilt not keep them.

3[46]:6 But now I say unto you; if you keep them not. but neglect them you shall not have salvation, neither thy children nor thy household, since you hast already pronounced judgment against yourself that these commandments cannot be kept by a man."

4[47]:1 And these things he said to me very angrily, so that I was confounded, and feared him exceedingly; for his form was changed, so that

a man could not endure his anger.

4[47]:2 And when he saw that I was altogether disturbed and confounded, he began to speak more kindly [and cheerfully] to me, and he said; "Foolish fellow, void of understanding and of doubtful mind, perceives you not the glory of God, how great and mighty and marvelous it is, how that He created the world for man's sake, and subjected all His creation to man, and gave all authority to him, that he should be master over all things under the heaven?

4[47]:3 If then," [he said,] "man is lord of all the creatures of God and masters all things, cannot he also master these commandments Aye," said he, "the man that has the Lord in his heart can master [all things and] all these commandments.

4[47]:4 But they that have the Lord on their lips, while their heart is hardened, and are far from the Lord, to them these commandments are hard and inaccessible.

4[47]:5 Therefore do you, who are empty and fickle in the faith, set your Lord in your heart, and you shall perceive that nothing is easier than these commandments, nor sweeter, nor more gentle.

4[47]:6 Be you converted, you that walk after the commandments of the devil, (the commandments which are so) difficult and bitter and wild and riotous; and fear not the devil, for there is no power in him against you.

4[47]:7 For I will be with you, I, the angel of repentance, who have the mastery over him. The devil has fear alone, but his fear has no force. Fear him not therefore; and he will flee from you."

5[48]:1 I say to him, "Sir, listen to a few words from me." "Say what you wilt," said he. "Man, Sir," I say, "is eager to keep the commandments of God, and there is no one that asks not of the Lord that he may be strengthened in His commandments, and be subject to them; but the devil is hard and overmasters them."

5[48]:2 "He cannot," said he, "overmaster the servants of God, who set their hope on Him with their whole heart. The devil can wrestle with them, but he cannot overthrow them. If then you resist him, he will be vanquished

and will flee from you disgraced. But as many," said he, "as are utterly empty, fear the devil as if he had power.

5[48]:3 When a man has filled amply sufficient jars with good wine, and among these jars a few are quite empty, he comes to the jars, and does not examine the full ones, for he knows that they are full; but he examines the empty ones, fearing lest they have turned sour. For empty jars soon turn sour, and the taste of the wine is spoilt.

5[48]:4 So also the devil cometh to all the servants of God tempting them. As many then as are complete in the faith, oppose him mightily, and he departs from them, not having a place where he can find an entrance. So he cometh next to the empty ones, and finding a place goes into them, and further he doeth what he wills in them, and they become submissive slaves to him.

6[49]:1 "But I, the angel of repentance, say unto you; Fear not the devil; for I was sent," said he, "to be with you who repent with your whole heart, and to strengthen you in the faith.

6[49]:2 Believe, therefore, on God, you who by reason of your sins have despaired of your life, and are adding to your sins, and weighing down your life; for if you turn unto the Lord with your whole heart, and work righteousness the remaining days of your life, and serve Him rightly according to His will, He will give healing to your former sins, and you shall have power to master the works of the devil. But of the threatening of the devil fear not at all; for he is unstrung, like the sinews of a dead man.

6[49]:3 Hear me therefore, and fear Him, Who is able to do all things, to save and to destroy, and observe these commandments, and you shall live unto God."

6[49]:4 I say to him, "Sir, now am I strengthened in all the ordinances of the Lord, because you art with me; and I know that you wilt crush all the power of the devil, and we shall be masters over him, and shall prevail over all his works. And I hope, Sir, that I am now able to keep these commandments which you hast commanded, the Lord enabling me."

6[49]:5 "You shall keep them," said he, "if thy heart be found pure with the Lord; yea, and all shall keep them, as many as shall purify their hearts from the vain desires of this world, and shall live unto God."

Parables Which He spoke With Me

Parable 1

1[50]:1 He said to me; "you know that you, who are the servants of God, are dwelling in a foreign land; for your city is far from this city. If then you know your city, in which you shall dwell, why do you here prepare fields and expensive displays and buildings and dwelling-chambers which are superfluous?

1[50]:2 He, therefore, that prepares these things for this city does not purpose to return to his own city.

1[50]:3 O foolish and double-minded and miserable man, perceives you not that all these things are foreign, and are under the power of another For the lord of this city shall say, "I do not wish you to dwell in my city; go forth from this city, for you do not conform to my laws."

1[50]:4 You, therefore who hast fields and dwellings and many other possessions, when you art cast out by him, what wilt you do with thy field and thy house am all the other things that you prepared for yourself? For the lord of this country said to you justly, "Either conform to my laws, or depart from my country."

1[50]:5 What then shall you do, who art under law in your own city? For the sake of thy fields and the rest of thy possessions wilt you altogether repudiate thy law, and walk according to the law of this city? Take heed, lest it be inexpedient to repudiate the law; for if you should desire to return again to thy city, you shall surely not be received [because you didst repudiate the law of the city], and shall be shut out from it.

1[50]:6 Take heed therefore; as dwelling in a strange land prepare nothing more for yourself but a competency which is sufficient for you, and make ready that, whenever the master of this city may desire to cast you out for your opposition to his law, you may go forth from his city and depart into your own city and use your own law joyfully, free from all insult.

1[50]:7 Take heed therefore, you that serve God and have Him in your heart: work the "works of God being mindful of His commandments and of the promises which He made, and believe Him that He will perform them, if His commandments be kept.

1[50]:8 Therefore, instead of fields buy you souls that are in trouble, as each is able, and visit widows and orphans, and neglect them not; and spend your riches and all your displays, which you received from God, on fields and houses of this kind.

1[50]:9 For to this end the Master enriched you, that you might perform these ministrations for Him. It is much better to purchase fields [and possessions] and houses of this kind, which you wilt find in your own city, when you visit it.

1[50]:10 This lavish expenditure is beautiful and joyous, not bringing sadness or fear, but bringing joy. The expenditure of the heathen then practice not you; for it is not convenient for you the servants of God.

1[50]:11 But practice your own expenditure, in which you can rejoice; and do not corrupt, neither touch that which is another man's, nor lust after it for it is wicked to lust after other men's possessions. But perform your own task, and you shall be saved."

Parable 2

1[51]:1 As I walked in the field, and noticed an elm and a vine, and was distinguishing them and their fruits, the shepherd appears to me and said; "What art you meditating within yourself?" "I am thinking, [Sir,]" say I, "about the elm and the vine, that they are excellently suited the one to the other."

1[51]:2 "These two trees," said he, "are appointed for a type to the servants of God." "I would fain know, [Sir,]" say I, "the type contained in these trees, of which you speak." "See you," said he, "the elm and the vine ?" "I see them, Sir," say I.

1[51]:3 "This vine," said he, "bears fruit, but the elm is an unfruitful stock. Yet this vine, except it climb up the elm, cannot bear much fruit when it is spread on the ground; and such fruit as it bears is rotten, because it is not suspended upon the elm. When then the vine is attached to the elm, it bears fruit both from itself and from the elm.

1[51]:4 You see then that the elm also bears [much] fruit, not less than the vine, but rather more." How more, Sir?" say I. "Because," said he, "the vine, when hanging upon the elm, bears its fruit in abundance, and in good condition; but, when spread on the ground, it bears little fruit, and that

rotten. This parable therefore is applicable to the servants of God, to poor and to rich alike."

1[51]:5 "How, Sir?" say I; "instruct me." "Listen," said he; the rich man has much wealth, but in the things of the Lord he is poor, being distracted about his riches, and his confession and intercession with the Lord is very scanty; and even that which he gives is mall and weak and has not power above. When then the rich man goes up to the poor, and assists him in his needs, believing that for what he doth to the poor man he shall be able to obtain a reward with God--because the poor man is rich in intercession [and confession], and his intercession has great power with God--the rich man then supplies all things to the poor man without wavering.

1[51]:6 But the poor man being supplied by the rich makes intercession for him, thanking God for him that gave to him. And the other is still more zealous to assist the poor man, that he may be continuous in his life: for he knows that the intercession of the poor man is acceptable and rich before God.

1[51]:7 They both then accomplish their work; the poor man makes intercession, wherein he is rich [which he received of the Lord]; this he renders again to the Lord Who supplies him with it. The rich man too in like manner furnishes to the poor man, nothing doubting, the riches which he received from the Lord. And this work great and acceptable with God, because (the rich man) has understanding concerning his riches, and works for the poor man from the bounties of the Lord, and accomplishes the ministration of the Lord rightly.

1[51]:8 In the sight of men then the elm seems not to bear fruit, and they know not, neither perceive, that if there cometh a drought the elm having water nurtures the vine, and the vine having a constant supply of water bears fruit two fold, both for itself and for the elm. So likewise the poor, by interceding with the Lord for the rich, establish their riches, and again the rich, supplying their needs to the poor, establish their souls.

1[51]:9 So then both are made partners in the righteous work. He then that doeth these things shall not be abandoned of God, but shall be written in the books of the living.

1[51]:10 Blessed are the rich, who understand also that they are enriched from the Lord. For they that have this mind shall be able to do some good

work."

Parable 3

1[52]:1 He showed me many trees which had no leaves, but they seemed to me to be, as it were, withered; for they were all alike. And he said to me; "See you these trees?" "I see them, Sir," I say, "they are all alike, and are withered." He answered and said to me; "These trees that you see are they that dwell in this world."

1[52]:2 "Wherefore then, Sir," say I, "are they as if they were withered, and alike?" "Because," said he, "neither the righteous are distinguishable, nor the sinners in this world, but they are alike. For this world is winter to the righteous, and they are not distinguishable, as they dwell with the sinners.

1[52]:3 For as in the winter the trees, having shed their leaves, are alike, and are not distinguishable, which are withered, and which alive, so also in this world neither the just nor the sinners are distinguishable, but they are all alike."

Parable 4

1[53]:1 He showed me many trees again, some of them sprouting, and others withered, and he said to me; "See you," said he, "these trees?" "I see them, Sir," say I, "some of them sprouting, and others withered."

1[53]:2 "These trees," said he, "that are sprouting are the righteous, who shall dwell in the world to come; for the world to come is summer to the righteous, but winter to the sinners. When then the mercy of the Lord shall shine forth, then they that serve God shall be made manifest; yea, and all men shall be made manifest.

1[53]:3 For as in summer the fruits of each several tree are made manifest, and are recognized of what sort they are, so also the fruits of the righteous shall be manifest, and all [even the very smallest] shall be known to be flourishing in that world.

1[53]:4 But the Gentiles and the sinners, just as you saw the trees which were withered, even such shall they be found, withered and unfruitful in that world, and shall be burnt up as fuel, and shall be manifest, because their practice in their life has been evil. For the sinners shall be burned,

because they sinned and repented not; and the Gentiles shall be burned, because they knew not Him that created them.

1[53]:5 Do you therefore bear fruit, that in that summer thy fruit may be known. But abstain from overmuch business, and you shall never fill into any sin. For they that busy themselves overmuch, sin much also, being distracted about their business, and in no wise serving their own Lord.

1[53]:6 How then," said he, "can such a man ask anything of the Lord and receive it, seeing that he serves not the Lord? [For] they that serve Him, these shall receive their petitions, but they that serve not the Lord, these shall receive nothing.

1[53]:7 But if any one work one single action, he is able also to serve the Lord; for his mind shall not be corrupted from (following) the Lord, but he shall serve Him, because he keeps his mind pure.

1[53]:8 If therefore you doest these things, you shall be able to bear fruit unto the world to come; yea, and whosoever shall do these things, shall bear fruit."

Parable 5

1[54]:1 As I was fasting and seated on a certain mountain, and giving thanks to the Lord for all that He had done unto me, I see the shepherd seated by me and saying; "Why hast you come hither in the early morn?" "Because, Sir," say I, "I am keeping a station."

1[54]:2 "What," said he, "is a station?" "I am fasting, Sir," say I. "And what," said he, "is this fast [that you are fasting]?" "As I was accustomed, Sir," say I, "so I fast."

1[54]:3 "you know not," said he, "how to fast unto the Lord, neither is this a fast, this unprofitable fast which you make unto Him." "wherefore, Sir," say I, "say you this?" "I tell you," said he, "that this is not a fast, wherein you think to fast; but I will teach you what is a complete fast and acceptable to the Lord. Listen," said he;

1[54]:4 "God desires not such a vain fast; for by so fasting unto God you shall do nothing for righteousness. But fast you [unto God] such a fast as

this;

1[54]:5 do no wickedness in thy life, and serve the Lord with a pure heart; observe His commandments and walk in His ordinances, and let no evil desire rise up in thy heart; but believe God. Then, if you shall do these things, and fear Him, and control yourself from every evil deed, you shall live unto God; and if you do these things, you shall accomplish a great fast, and one acceptable to God.

2[55]:1 "Hear the parable which I shall tell you relating to fasting.

2[55]:2 A certain man had an estate, and many slaves, and a portion of his estate he planted as a vineyard; and choosing out a certain slave who was trusty and well-pleasing (and) held in honor, he called him to him and said unto him; "Take this vineyard [which I have planted], and fence it [till I come], but do nothing else to the vineyard. Now keep this my commandment, and you shall be free in my house." Then the master of the servant went away to travel abroad.

2[55]:3 When then he had gone away, the servant took and fenced the vineyard; and having finished the fencing of the vineyard, he noticed that the vineyard was full of weeds.

2[55]:4 So he reasoned within himself, saying, "This command of my lord I have carried out I will next dig this vineyard, and it shall be neater when it is dug; and when it has no weeds it will yield more fruit, because not choked by the weeds." He took and dug the vineyard, and all the weeds that were in the vineyard he plucked up. And that vineyard became very neat and flourishing, when it had no weeds to choke it.

2[55]:5 After a time the master of the servant [and of the estate] came, and he went into the vineyard. And seeing the vineyard fenced neatly, and dug as well, and [all] the weeds plucked up, and the vines flourishing, he rejoiced [exceedingly] at what his servant had done.

2[55]:6 So he called his beloved son, who was his heir, and the friends who were his advisers, and told them what he had commanded his servant, and how much he had found done. And they rejoiced with the servant at the testimony which his master had borne to him.

2[55]:7 And he said to them; "I promised this servant his freedom, if he should keep the commandment which I commanded him; but he kept my

commandment and did a good work besides to my vineyard, and pleased me greatly. For this work therefore which he has done, I desire to make him joint-heir with my son, because, when the good thought struck him, he did not neglect it, but fulfilled it."

2[55]:8 In this purpose the son of the master agreed with him, that the servant should be made joint-heir with the son.

2[55]:9 After some few days, his master made a feast, and sent to him many dainties from the feast. But when the servant received [the dainties sent to him by the master], he took what was sufficient for him, and distributed the rest to his fellow servants.

2[55]:10 And his fellow-servants, when they received the dainties, rejoiced, and began to pray for him, that he might find greater favor with the master, because he had treated them so handsomely.

2[55]:11 All these things which had taken place his master heard, and again rejoiced greatly at his deed. So the master called together again his friends and his son, and announced to them the deed that he had done with regard to his dainties which he had received; and they still more approved of his resolve, that his servant should be made joint-heir with his son."

3[56]:1 I say, "Sir, I understand not these parables, neither can I apprehend them, unless you explain them for me."

3[56]:2 "I will explain everything to you," said he; "and will show you whatsoever things I shall speak with you. Keep the commandments of the Lord, and you shall be well-pleasing to God, and shall be enrolled among the number of them that keep His commandments.

3[56]:3 But if you do any good thing outside the commandment of God, you shall win for yourself more exceeding glory, and shall be more glorious in the sight of God than you would otherwise have been. If then, while you keep the commandments of God, you add these services likewise, you shall rejoice, if you observe them according to my commandment."

3[56]:4 I say to him, "Sir, whatsoever you command me, I will keep it; for I know that you art with me." "I will be with you," said he, "because you hast so great zeal for doing good; yea, and I will be with all," said he, "whosoever

have such zeal as this.

3[56]:5 This fasting," said he, "if the commandments of the Lord are kept, is very good. This then is the way, that you shall keep this fast which you art about to observe].

3[56]:6 First of all, keep yourself from every evil word and every evil desire, and purify thy heart from all the vanities of this world. If you keep these things, this fast shall be perfect for you.

3[56]:7 And thus shall you do. Having fulfilled what is written, on that day on which you fastest you shall taste nothing but bread and water; and from thy meats, which you would have eaten, you shall reckon up the amount of that day's expenditure, which you would have incurred, and shall give it to a widow, or an orphan, or to one in want, and so shall you humble thy soul, that he that has received from thy humiliation may satisfy his own soul, and may pray for you to the Lord.

3[56]:8 If then you shall so accomplish this fast, as I have commanded you, thy sacrifice shall be acceptable in the sight of God, and this fasting shall be recorded; and the service so performed is beautiful and joyous and acceptable to the Lord.

3[56]:9 These things you shall so observe, you and thy children and thy whole household; and, observing them, you shall be blessed; yea, and all those, who shall hear and observe them, shall be blessed, and whatsoever things they shall ask of the Lord, they shall receive."

4[57]:1 I entreated him earnestly, that he would show me the parable of the estate, and of the master, and of the vineyard, and of the servant that fenced the vineyard, [and of the fence,] and of the weeds which were plucked up out of the vineyard, and of the son, and of the friends, the advisers. For I understood that all these things are a parable.

4[57]:2 But he answered and said unto me; "You art exceedingly importunate in enquiries. You ought not," [said he,] "to make any enquiry at all; for if it be right that a thing be explained unto you, it shall be explained." I say to him; "Sir, whatsoever things you show unto me and do not explain, I shall have seen them in vain, and without understanding what they are. In like manner also, if you speak parables to me and interpret them not, I shall have heard a thing in vain from you."

4[57]:3 But he again answered, and said unto me; "Whosoever," said he, "is a servant of God, and has his own Lord in his heart, asks understanding of Him, and receives it, and interprets every parable, and the words of the Lord which are spoken in parables are made known unto him. But as many as are sluggish and idle in intercession, these hesitate to ask of the Lord.

4[57]:4 But the Lord is abundant in compassion, and gives to them that ask of Him without ceasing. But you who hast been strengthened by the holy angel, and hast received from him such (powers of intercession and art not idle, wherefore do you not ask understanding of the Lord, and obtain it from Him)."

4[57]:5 I say to him, "Sir, I that have you with me have (but) need to ask you and enquire of you; for you show me all things, and speak with me; but if I had seen or heard them apart from you I should have asked of the Lord, that they might be shown to me."

5[58]:1 "I told you just now," said he, "that you art unscrupulous and importunate, in enquiring for the interpretations of the parables. But since you art so obstinate, I will interpret to you the parable of the estate and all the accompaniments thereof, that you may make them known unto all. Hear now," said he, "and understand them.

5[58]:2 The estate is this world, and the lord of the estate is He that created all things, and set them in order, and endowed them with power; and the servant is the Son of God, and the vines are this people whom He Himself planted;

5[58]:3 and the fences are the [holy] angels of the Lord who keep together His people; and the weeds, which are plucked up from the vineyard, are the transgressions of the servants of God; and the dainties which He sent to him from the feast are the commandments which He gave to His people through His Son; and the friends and advisers are the holy angels which were first created; and the absence of the master is the time which remains over until His coming."

5[58]:4 I say to him; "Sir, great and marvelous are all things and all things are glorious; was it likely then," say I, "that I could have apprehended them?" "Nay, nor can any other man, though he be full of understanding, apprehend them." "Yet again, Sir," say I, "explain to me what I am about to enquire of you."

5[58]:5 "Say on," he said, "if you desire anything." "Wherefore, Sir,]" say I, "is the Son of God represented in the parable in the guise of a servant?"

6[59]:1 "Listen," said he; "the Son of God is not represented in the guise of a servant, but is represented in great power and lordship." "How, Sir?" say I; "I comprehend not."

6[59]:2 "Because," said he, "God planted the vineyard, that is, He created the people, and delivered them over to His Son. And the Son placed the angels in charge of them, to watch over them; and the Son Himself cleansed their sins, by laboring much and enduring many toils; for no one can dig without toil or labor.

6[59]:3 Having Himself then cleansed the sins of His people, He showed them the paths of life, giving them the law which He received from His Father. You see," said he, "that He is Himself Lord of the people, having received all power from His Father.

6[59]:4 But how that the lord took his son and the glorious angels as advisers concerning the inheritance of the servant, listen.

6[59]:5 The Holy Pre-existent Spirit. Which created the whole creation, God made to dwell in flesh that He desired. This flesh, therefore, in which the Holy Spirit dwelt, was subject unto the Spirit, walking honorably in holiness and purity, without in any way defiling the Spirit.

6[59]:6 When then it had lived honorably in chastity, and had labored with the Spirit, and had cooperated with it in everything, behaving itself boldly and bravely, He chose it as a partner with the Holy Spirit; for the career of this flesh pleased [the Lord], seeing that, as possessing the Holy Spirit, it was not defiled upon the earth.

6[59]:7 He therefore took the son as adviser and the glorious angels also, that this flesh too, having served the Spirit unblamably, might have some place of sojourn, and might not seem to hare lost the reward for its service; for all flesh, which is found undefiled and unspotted, wherein the Holy Spirit dwelt, shall receive a reward.

6[59]:8 Now you hast the interpretation of this parable also."

7[60]:1 "I was right glad, Sir," say I, "to hear this interpretation." "Listen

now," said he, "Keep this thy flesh pure and undefiled, that the Spirit which dwells in it may bear witness to it, and thy flesh may be justified.

7[60]:2 See that it never enter into your heart that this flesh of your is perishable, and so you abuse it in some defilement. [For] if you defile thy flesh, you shall defile the Holy Spirit also; but if you defile the flesh, you shall not live."

7[60]:3 "But if, Sir," say I, "there has been any ignorance in times past, before these words were heard, how shall a man who has defiled his flesh be saved?" "For the former deeds of ignorance," said he, "God alone has power to give healing; for all authority is His.

7[60]:4 [But now keep yourself, and the Lord Almighty, Who is full of compassion, will give healing for thy former deeds of ignorance,] if henceforth you defile not thy flesh, neither the Spirit; for both share in common, and the one cannot be defiled without the other. Therefore keep both pure, and you shall live unto God."

Parable 6

1[61]:1 As I sat in my house, and glorified the Lord for all things that I had seen, and was considering concerning the commandments, how that they were beautiful and powerful and gladsome and glorious and able to save a man's soul, I said within myself; "Blessed shall I be, if I walk in these commandments; yea, and whosoever shall walk in them shall be blessed."

1[61]:2 As I spoke these things within myself, I see him suddenly seated by me, and saying as follows; "Why art you of a doubtful mind concerning the commandments, which I commanded you? They are beautiful. Doubt not at all; but clothe yourself in the faith of the Lord, and you shall walk in them. For I will strengthen you in them.

1[61]:3 These commandments are suitable for those who meditate repentance; for if they walk not in them, their repentance is in vain.

1[61]:4 you then that repent, cast away the evil doings of this world which crush you; and, by putting on every excellence of righteousness, you shall be able to observe these commandments, and to add no more to your sins. If then you add no further sin at all, you will depart from your former sins.

Walk then in these my commandments, and you shall live unto God. These things have [all] been told you from me."

1[61]:5 And after he had told these things to me, he said to me, "Let us go into the country, and I will show you the shepherds of the sheep." "Let us go, Sir," say I. And we came to a certain plain, and he shows me a young man, a shepherd, clothed in a light cloak, of saffron color;

1[61]:6 and he was feeding a great number of sheep, and these sheep were, as it were, well fed and very frisky, and were gladsome as they skipped about hither and thither; and the shepherd himself was all gladsome over his flock; and the very visage of the shepherd was exceedingly gladsome; and he ran about among the sheep.

2[62]:1 And he said to me; "See you this shepherd?" "I see him Sir," I say. "This," said he, "is the angel of self-indulgence and of deceit. He crushes the souls of the servants of God, and perverts them from the truth, leading them astray with evil desires, wherein they perish.

2[62]:2 For they forget the commandments of the living God, and walk in vain deceits and acts of self-indulgence, and are destroyed by this angel, some of them unto death, and others unto corruption."

2[62]:3 I say to him, "Sir, I comprehend not what means "unto death," and what "unto corruption". "Listen," said he; "the sheep which you saw gladsome and skipping about, these are they who have been turned asunder from God utterly, and have delivered themselves over to the lusts of this world. In these, therefore, there is not repentance unto life. For the Name of God is being blasphemed through them. The life of such persons is death.

2[62]:4 But the sheep, which you saw not skipping about, but feeding in one place, these are they that have delivered themselves over to acts of self-indulgence and deceit, but have not uttered any blasphemy against the Lord. These then have been corrupted from the truth. In these there is hope of repentance, wherein they can live. Corruption then has hope of a possible renewal, but death has eternal destruction."

2[62]:5 Again we went forward a little way, and he showed me a great shepherd like a wild man in appearance, with a white goatskin thrown about him; and he had a kind of wallet on his shoulders, and a staff very hard and with knots in it, and a great whip. And his look was very sour, so that I was afraid of him because of his look.

2[62]:6 This shepherd then kept receiving from the young man, the shepherd, those sheep that were frisky and well fed, but not skipping about, and putting them in a certain spot, which was precipitous and covered with thorns and briars, so that the sheep could not disentangle themselves from the thorns and briars, but [became entangled among the thorns and briars.

2[62]:7 And so they] pastured entangled in the thorns and briars, and were in great misery with being beaten by him; and he kept driving them about to and fro, and giving them no rest, and all together those sheep had not a happy time.

3[63]:1 When then I saw them so lashed with the whip and vexed, I was sorry for their sakes, because they were so tortured and had no rest at all.

3[63]:2 I say to the shepherd who was speaking with me; "Sir, who is this shepherd, who is [so] hard-hearted and severe, and has no compassion at all for these sheep?" "This," said he, "is the angel of punishment, and he is one of the just angels, and presides over punishment.

3[63]:3 So he receives those who wander away from God, and walk after the lusts and deceits of this life, and punishes them, as they deserve, with fearful and various punishments."

3[63]:4 "I would fain learn, Sir," said I, "of what sort are these various punishments." "Listen," said he; "the various tortures and punishments are tortures belonging to the present life; for some are punished with losses, and others with want, and others with divers maladies, and others with [every kind] of unsettlement, and others with insults from unworthy persons and with suffering in many other respects.

3[63]:5 For many, being unsettled in their plans, set their hands to many things, and nothing ever goes forward with them. And then they say that they do not prosper in their doings, and it doth not enter into their hearts that they have done evil deeds, but they blame the Lord.

3[63]:6 When then they are afflicted with every kind of affliction, then they are delivered over to me for good instruction, and are strengthened in the faith of the Lord, and serve the Lord with a pure heart the remaining days of their life. But, if they repent, the evil works which they have done rise up in their hearts, and then they glorify God, saying that He is a just Judge, and

that they suffered justly each according to his doings. And they serve the Lord thenceforward with a pure heart, and are prosperous in all their doings, receiving from the Lord whatsoever things they may ask; and then they glorify the Lord because they were delivered over unto me, and they no longer suffer any evil thing."

3[63]:1 I say unto him; "Sir, declare unto me this further matter." "What enquire you yet?" said he. "Whether, Sir," say I, "they that live in self-indulgence and are deceived undergo torments during the same length of time as they live in self-indulgence and are deceived." He said to me, "They undergo torments for the same length of time."

3[63]:2 "Then, Sir," say I, "they undergo very slight torments; for those who are living thus in self-indulgence and forget God ought to have been tormented seven-fold."

3[63]:3 He said to me, "You art foolish, and comprehend not the power of the torment" "True," say I, "for if I had comprehended it, I should not have asked you to declare it to me." "Listen," said he, "to the power of both, [of the self-indulgence and of the torment].

3[63]:4 The time of the self-indulgence and deceit is one hour. But an hour of the torment has the power of thirty days. If then one live in self indulgence and be deceived for one day, and be tormented for one day, the day of the torment is equivalent to a whole year. For as many days then as a man lives in self-indulgence, for so many years is he tormented. You see then," said he, "that the time of the self-indulgence and deceit is very short, but the time of the punishment and torment is long."

5[65]:1 "Inasmuch, Sir," say I, "as I do not quite comprehend concerning the time of the deceit and self-indulgence and torment, show me more clearly."

5[65]:2 He answered and said unto me; "Your stupidity clings to you; and you wilt not cleanse thy heart and serve God Take heed," [said he,] "lest haply the time be fulfilled, and you be found in thy foolishness. Listen then," [said he,] "even as you wish, that you may comprehend the matter.

5[65]:3 He that lives in self-indulgence and is deceived for one day, and doeth what he wishes, is clothed in much folly and comprehended not the thing which he doeth; for on the morrow he forgets what he did the day before. For self-indulgence and deceit have no memories, by reason of the folly, wherewith each is clothed; but when punishment and torment cling to

a man for a single day, he is punished and tormented for a whole year long; for punishment and torment have long memories.

5[65]:4 So being tormented and punished for the whole year, the man remembers at length the self-indulgence and deceit, and perceives that it is on their account that he is suffering these ills. Every man, therefore, that lives in self-indulgence and is deceived, is tormented in this way because, though possessing lire, they have delivered themselves over unto death."

5[65]:5 "What kinds of self-indulgence, Sir," say I, "are harmful?" "Every action," said he, "is self-indulgence to a man, which he does with pleasure; for the irascible man, when he gives the reins to his passion, is self-indulgent; and the adulterer and the drunkard and the slanderer and the liar and the miser and the defrauder and he that doeth things akin to these, gives the reins to his peculiar passion; therefore he is self-indulgent in his action.

5[65]:6 All these habits of self-indulgence are harmful to the servants of God; on account of these deceits therefore they so suffer who are punished and tormented.

5[65]:7 But there are habits of self-indulgence like-wise which save men; for many are self-indulgent in doing good, being carried away by the pleasure it gives to themselves. This self-indulgence then is expedient for the servants of God, and brings life to a man of this disposition; but the harmful self-indulgences afore-mentioned bring to men torments and punishments; and if they continue in them and repent not, they bring death upon themselves."

Parable 7

1[66]:1 After a few days I saw him on the same plain, where also I had seen the shepherds, and he said to me, "What seek you?" "I am here, Sir," say I, "that you may bid the shepherd that punishes go out of my house; for he afflicts me much." "It is necessary for you," said he, "to be afflicted; for so," said he, "the glorious angel ordered as concerning you, for he wishes you to be proved." "Why, what so evil thing have I done, Sir," say I, "that I should be delivered over to this angel?"

1[66]:2 "Listen," said he. "Your sins are many, yet not so many that you should be delivered over to this angel; but thy house has committed great

iniquities and sins, and the glorious angel was embittered at their deeds, and for this cause he bade you be afflicted for a certain time, that they also might repent and cleanse themselves from every lust of this world. When therefore they shall repent and be cleansed, then shall the angel of punishment depart."

1[66]:3 I say to him; "Sir, if they perpetrated such deeds that the glorious angel is embittered, what have I done?" "They cannot be afflicted otherwise," said he, "unless you, the head of the [whole] house, be afflicted; for if you be afflicted, they also of necessity will be afflicted; but if you be prosperous, they can suffer no affliction."

1[66]:4 "But behold, Sir," say I, "they have repented with their whole heart." "I am quite aware myself," said he, "that they have repented with their whole heart; well, think you that the sins of those who repent are forgiven forthwith? Certainly not; but the person who repents must torture his own soul, and must be thoroughly humble in his every action, and be afflicted with all the divers kinds of affliction; and if he endure the afflictions which come upon him, assuredly He Who created all things and endowed them with power will be moved with compassion and will bestow some remedy.

1[66]:5 And this (will God do), if in any way He perceive the heart of the penitent pure from every evil thing. But it is expedient for you and for thy house that you should be afflicted now. But why speak I many words to you? You must be afflicted as the angel of the Lord commanded, even he that delivered you unto me; and for this give thanks to the Lord, in that He deemed you worthy that I should reveal unto you beforehand the affliction, that foreknowing it you might endure it with fortitude."

1[66]:6 I say to him; "Sir, be you with me, and I shall be able to endure all affliction [easily]." "I will be with you," said he; "and I will ask the angel that punishs to afflict you more lightly; but you shall be afflicted for a short time, and you shall be restored again to thy house. Only continue to be humble and to minister unto the Lord with a pure heart, you and thy children and thy house, and walk in my commandments which I command you, and thus it will be possible for thy repentance to be strong and pure.

1[66]:7 And if you keep these commandments with thy household, all affliction shall hold aloof from you; yea, and affliction," said he, "shall hold aloof from all whosoever shall walk in these my commandments."

Parable 8

1[67]:1 He showed me a [great] willow, overshadowing plains and mountains, and under the shadow of the willow all have come who are called by the name of the Lord.

1[67]:2 And by the willow there stood an angel of the Lord, glorious and very tall, having a great sickle, and he was lopping branches from the willow, and giving them to the people that sheltered beneath the willow; and he gave them little rods about a cubit long.

1[67]:3 And after all had taken the rods, the angel laid aside the sickle, and the tree was sound, just as I had seen it.

1[67]:4 Then I marveled within myself, saying, "How is the tree sound after so many branches have been lopped off?" The shepherd said to me, "Marvel not that the tree remained sound, after so many branches were lopped off but wait until you see all things, and it shall be shown to you what it is."

1[67]:5 The angel who gave the rods to the people demanded them back from them again, and according as they had received them, so also they were summoned to him, and each of them returned the several rods. But the angel of the Lord took them, and examined them.

1[67]:6 From some he received the rods withered and eaten as it were by grubs: the angel ordered those who gave up rods like these to stand apart.

1[67]:7 And others gave them up withered, but not grub-eaten; and these again he ordered to stand apart.

1[67]:8 And others gave them up half-withered; these also stood apart.

1[67]:9 And others gave up their rods half-withered and with cracks; these also stood apart.

1[67]:10 And others gave up their rods green and with cracks; these also stood apart. And others gave up their rods one half withered and one half green; these also stood apart.

1[67]:11 And others brought their rods two parts of the rod green, and the third part withered; these also stood apart. And others gave them up two parts withered, and the third part green; these also stood apart.

1[67]:12 And others gave up their rods nearly all green, but a very small portion of their rods was withered, just the end; but they had cracks in them; these also stood apart.

1[67]:13 And in those of others there was a very small portion green, but the rest of the rods was withered; these also stood apart.

1[67]:14 And others came bringing their rods green, as they received them from the angel; and the most part of the multitude gave up their rods in this state; and the angel rejoiced exceedingly at these; these also stood apart.

1[67]:15 And others gave up their rods green and with shoots, these also stood apart; and at these again the angel rejoiced exceedingly.

1[67]:16 And others gave up their rods green and with shoots; and their shoots had, as it were, a kind of fruit. And those men were exceeding gladsome, whose rods were found in this state. And over them the angel exulted, and the shepherd was very gladsome over them.

2[68]:1 And the angel of the Lord commanded crowns to be brought. And crowns were brought, made as it were of palm branches; and he crowned the men that had given up the rods which had the shoots and some fruit, and sent them away into the tower.

2[68]:2 And the others also he sent into the tower, even those who had given up the rods green and with shoots, but the shoots were without fruit; and he set a seal upon them.

2[68]:3 And all they that went into the tower had the same raiment, white as snow.

2[68]:4 And those that had given up their rods green as they received them, he sent away, giving them a [white] robe, and seals.

2[68]:5 After the angel had finished these things, he said to the shepherd; "I go away; but these you shall send away to (their places within) the walls, according as each deserves to dwell; but examine their rods carefully), and so send them away. But be careful in examining them. Take heed lest any escape you," said he. "Still if any escape you, I will test them at the altar." When he had thus spoken to the shepherd, he departed.

2[68]:6 And, after the angel had departed, the shepherd said to me; "Let us take the rods of all and plant them, to see whether any of them shall be able to live." I say unto him, "Sir, these withered things, how can they live?"

2[68]:7 He answered and said unto me; "This tree is a willow, and this class of trees clings to life. If then the rods shall be planted and get a little moisture, many of them will live. And afterwards let us try to pour some water also over them. If any of them shall be able to live, I will rejoice with it; but if it live not, I at least shall not be found neglectful."

2[68]:8 So the shepherd bade me call them, just as each one of them was stationed. And they came row after row, and they delivered up the rods to the shepherd. And the shepherd took the rods, and planted them in rows, and after he had planted them, he poured much water over them, so that the rods could not be seen for the water.

2[68]:9 And after he had watered the rods, he said to me; "Let us go now. and after days let us return and inspect all the rods; for He Who created this tree wills that all those who have received rods from this tree should live. And I myself hope that these little rods, after they have got moisture and been watered, will live the greater part of them."

3[69]:1 I say to him; "Sir, inform me what this tree is. For I am perplexed herewith, because, though so many branches were cut off, the tree is sound, and nothing appears to have been cut from it; I am therefore perplexed thereat."

3[69]:2 "Listen," said he; "this great tree which overshadows plains and mountains and all the earth is the law of God which was given to the whole world; and this law is the Son of Cod preached unto the ends of the earth. But the people that are under the shadow are they that have heard the preaching, and believed on Him;

3[69]:3 but the great and glorious angel is Michael, who has the power over this people and is their captain. For this is he that puts the law into the hearts of the believers; therefore he himself inspects them to whom he gave it, to see whether they have observed it.

3[69]:4 But you see the rods of every one; for the rods are the law. You see these many rods rendered useless, and you shall notice all those that have

not observed the law, and shall see the abode of each severally."

3[69]:5 I say unto him; "Sir, wherefore did he send away some into the tower, and leave others for you?" "As many," said he, "as transgressed the law which they received from him, these he left under my authority for repentance; but as many as already satisfied the law and have observed it, these he has under his own authority."

3[69]:6 "Who then, Sir," say I, "are they that have been crowned and go into the tower?" ["As many," said he, "as wrestled with the devil and overcame him in their wrestling, are crowned:] these are they that suffered for the law.

3[69]:7 But the others, who likewise gave up their rods green and with shoots, though not with fruit, are they that were persecuted for the law, but did not suffer nor yet deny their law.

3[69]:8 But they that gave them up green just as they received them, are sober and righteous men, who walked altogether in a pure heart and have kept the commandments of the Lord. But all else you shall know, when I have examined these rods that have been planted and watered."

4[70]:1 And after a few days we came to the place, and the shepherd sat down in the place of the angel, while I stood by him. And he said to me; "Gird yourself with a garment of raw flax, and minister to me." So I girded myself with a clean garment of raw flax made of coarse material.

4[70]:2 And when he saw me girded and ready to minister to him "Call," said he, "the men whose rods have been planted, according to the rank as each presented their rods." And I went away to the plain, and called them all; and they stood all of them according to their ranks.

4[70]:3 He said to them; "Let each man pluck out his own rod, and bring it to me." Those gave them up first, who had the withered and chipped rods, and they were found accordingly withered and chipped. He ordered them to stand apart.

4[70]:4 Then those gave them up, who had the withered but not chipped; and some of them gave up the rods green, and others withered and chipped as by grubs. Those then that gave them up green he ordered to stand apart; but those that gave them up withered and chipped he ordered to stand with the first.

4[70]:5 Then those gave them up who had the half-withered and with cracks; and many of them gave them up green and without cracks; and some gave them up green and with shoots, and fruits on the shoots, such as those had who went into the tower crowned; and some gave them up withered and eaten, and some withered and uneaten, and some such as they were, half-withered and with cracks. He ordered them to stand each one apart, some in their proper ranks, and others apart.

5[71]:1 Then those gave them up who had their rods green, but with cracks. These all gave them up green, and stood in their own company. And the shepherd rejoiced over these, because they all were changed and had put away their cracks.

5[71]:2 And those gave them up likewise who had the one half green and the other half withered. The rods of some were found entirely green, of some half-withered, of some withered and eaten, and of some green and with shoots. These were all sent away each to his company.

5[71]:3 Then those gave them up who had two parts green and the third withered; many of them gave them up green, and many half-withered, and others withered and eaten. These all stood in their own company.

5[71]:4 Then those gave them up who had two parts withered and the third part green. Many of them gave them up half-withered, but some withered and eaten, others half-withered and with cracks, and a few green. These all stood in their own company.

5[71]:5 Then those gave them up who had their rods green, but a very small part [withered] and with cracks. Of these some gave them up green, and others green and with shoots. These also went away to their own company.

5[71]:6 Then those gave them up who had a very small part green and the other parts withered. The rods of these were found for the most part green and with shoots and fruit on the shoots, and others altogether green. At these rods the shepherd rejoiced very [greatly], because they were found so. And these went away each to his own company.

6[72]:1 After [the shepherd] had examined the rods of all, he said to me, "I told you that this tree clings to life. See you," said he, "how many repented and were saved?" "I see, Sir," say I. "It is," said he, that you may see the

abundant compassion of the Lord, how great and glorious it is, and He has given (His) Spirit to those that are worthy of repentance."

6[72]:2 "Wherefore then, Sir," say I, "did they not all repent?" "To those, whose heart He saw about to become pure and to serve Him with all the heart, to them He gave repentance; but those whose craftiness and wickedness He saw, who intend to repent in hypocrisy, to them He gave not repentance, lest haply they should again profane His name."

6[72]:3 I say unto him, "Sir, now then show me concerning those that have given up their rods, what manner of man each of them is, and their abode, that when they hear this, they that believed and have received the seal and have broken it and did not keep it sound may fully understand what they are doing, and repent, receiving from you a seal, and may glorify the Lord, that He had compassion upon them and sent you to renew their spirits."

6[72]:4 "Listen," said he; "those whose rods were found withered and grub-eaten, these are the renegades and traitors to the Church, that blasphemed the Lord in their sins, and still further were ashamed of the Name of the Lord, which was invoked upon them. These then perished altogether unto God. But you see how not one of them repented, although they heard the words which you spoke to them, which I commanded you. From men of this kind life departed.

6[72]:5 But those that gave up the withered and undecayed (rods), these also are near them; for they were hypocrites, and brought in strange doctrines, and perverted the servants of God, especially them that had sinned, not permitting them to repent, but persuading them with their foolish doctrines. These then have hope of repenting.

6[72]:6 But you see that many of them have indeed repented from the time when you speak to them my commandments; yea, and (others) still will repent. And as many as shall not repent, have lost their life; but as many of them as repented, became good; and their dwelling was placed within the first walls, and some of them even ascended into the tower. You see then," [said he,] "that repentance from sins brings life, but not to repent brings death.

7[73]:1 "But as many as gave up (the rods) half-withered, and with cracks in them, hear also concerning these. Those whose rods were half-withered throughout are the double-minded; for they neither live nor are dead.

7[73]:2 But those that have them half-withered and cracks in them, these are both double-minded and slanderers, and are never at peace among themselves but always causing dissensions. Yet even to these," [said he,] "repentance is given. You see," [said he,] "that some of them have repented; and there is still," said he, "hope of repentance among them.

7[73]:3 And as many of them," said he, "as have repented, have their abode within the tower; but as many of them as have repented tardily shall abide within the walls; and as many as repent not, but continue in their doings, shall die the death.

7[73]:4 But they that have given up their rods green and with cracks, these were found faithful and good at all times, [but] they have a certain emulation one with another about first places and about glory of some kind or other; but all these are foolish in having (emulation) one with another about first places.

7[73]:5 Yet these also, when they heard my commandments, being good, purified themselves and repented quickly. They have their habitation, therefore, within the tower. But if any one shall again turn to dissension, he shall be cast out from the tower and shall lose his life.

7[73]:6 Life is for all those that keep the commandments of the Lord. But in the commandments there is nothing about first places, or about glory of any kind, but about long-suffering and humility in man. In such men, therefore, is the life of the Lord, but in factious and lawless men is death.

8[74]:1 "But they that gave up their rods half green and half withered, these are they that are mixed up in business and hold fast not to the saints. Therefore the one half of them lives , but the other half is dead.

8[74]:2 Many then when they heard my commandments repented. As many then as repented, have their abode within the tower. But some of them altogether stood aloof These then have no repentance; for by reason of their business affairs they blasphemed the Lord and denied Him. So they lost their life for the wickedness that they committed.

8[74]:3 But many of them were doubtful-minded. These still have place for repentance, if they repent quickly, and their dwelling shall be within the tower; and if they repent tardily, they shall dwell within the walls; but if

they repent not, they too have lost their life.

8[74]:4 But they that have given up two parts green and the third part withered, these are they that have denied with manifold denials.

8[74]:5 Many of them therefore repented and departed to dwell inside the tower; but many utterly rebelled from God; these lost their life finally. And some of them were double-minded and caused dissensions. For these then there is repentance, if they repent speedily and continue not in their pleasures; but if they continue in their doings, they likewise procure for themselves death.

9[75]:1 "But they that have given up their rods two thirds withered and one third green, these are men who have been believers, but grew rich and became renowned among the Gentiles. They clothed themselves with great pride and became high-minded, and abandoned the truth and did not hold fast to the righteous, but lived together after the manner of the Gentiles, and this path appeared the more pleasant unto them; yet they departed not from God, but continued in the faith, though they wrought not the works of the faith.

9[75]:2 Many of them therefore repented, and they had their habitation within the tower.

9[75]:3 But others at the last living with the Gentiles, and being corrupted by the vain opinions of the Gentiles, departed from God, and worked the works of the Gentiles. These therefore were numbered with the Gentiles.

9[75]:4 But others of them were doubtful-minded, not hoping to be saved by reason of the deeds that they had done; and others were double-minded and made divisions among themselves. For these then that were double-minded by reason of their doings there is still repentance; but their repentance ought to be speedy, that their dwelling may be within the tower; but for those who repent not, but continue in their pleasures, death is nigh.

10[76]:1 "But they that gave up their rods green, yet with the extreme ends withered and with cracks; these were found at all times good and faithful and glorious in the sight of God, but they sinned to a very slight degree by reason of little desires and because they had somewhat against one another. But, when they heard my words, the greater part quickly repented, and their dwelling was assigned within the tower.

10[76]:2 But some of them were double-minded, and some being double-minded made a greater dissension. In these then there is still a hope of repentance, because they were found always good; and hardly shall one of them die.

10[76]:3 But they that gave up their rods withered, yet with a very small part green, these are they that believed, but practiced the works of lawlessness. Still they never separated from God, but bore the Name gladly, and gladly received into their houses the servants of God. So hearing of this repentance they repented without wavering, and they practice all excellence and righteousness.

10[76]:4 And some of them even suffer persecution willingly, knowing the deeds that they did. All these then shall have their dwelling within the tower."

11[77]:1 And after he had completed the interpretations of all the rods, he said unto me; "Go, and tell all men to repent, and they shall live unto God; for the Lord in His compassion sent me to give repentance to all, though some of them do not deserve it for their deeds; but being long-suffering the Lord wills them that were called through His Son to be saved."

11[77]:2 I say to him; "Sir, I hope that all when they hear these words will repent; for I am persuaded that each one, when he fully knows his own deeds and fears God, will repent."

11[77]:3 He answered and said unto me; "As many," [said he,] "as [shall repent] from their whole heart [and] shall cleanse themselves from all the evil deeds aforementioned, and shall add nothing further to their sins, shall receive healing from the Lord for their former sins, unless they be double-minded concerning these commandments, and they shall live unto God. [But as many," said he, "as shall add to their sins and walk in the lusts of this world, shall condemn themselves to death.]

11[77]:4 But do you walk in my commandments, and live [unto God; yea, and as many as shall walk in them and shall do rightly, shall live unto God."]

11[77]:5 Having shown me all these things [and told me them] he said to me; "Now the rest will I declare (unto you) after a few days."

Parable 9

1[78]:1 After I had written down the commandments and parables of the shepherd, the angel of repentance, he came to me and said to me; "I wish to show you all things that the Holy Spirit, which spoke with you in the form of the Church, showed unto you. For that Spirit is the Son of God.

1[78]:2 For when you was weaker in the flesh, it was not declared unto you through an angel; but when you was enabled through the Spirit, and didst grow mighty in thy strength so that you could even see an angel, then at length was manifested unto you, through the Church, the building of the tower. In fair and seemly manner hast you seen all things, (instructed) as it were by a virgin; but now you see (being instructed) by an angel, though by the same Spirit;

1[78]:3 yet must you learn everything more accurately from me. For to this end also was I appointed by the glorious angel to dwell in thy house, that you might see all things mightily, in nothing terrified, even as before."

1[78]:4 And he took me away into Arcadia, to a certain rounded mountain, and set me on the top of the mountain, and showed me a great plain, and round the plain twelve mountains, the mountains having each a different appearance.

1[78]:5 The first was black as soot; the second was bare, without vegetation; the third was thorny and full of briars;

1[78]:6 the fourth had the vegetation half-withered, the upper part of the grass green, but the part by the roots withered, and some of the grass became withered, whenever the sun had scorched it;

1[78]:7 the fifth mountain had green grass and was rugged; the sixth mountain was full with clefts throughout, some small and some great, and the clefts had vegetation, but the grass was not very luxuriant, but rather as if it had been withered;

1[78]:8 the seventh mountain had smiling vegetation, and the whole mountain was in a thriving condition, and cattle and birds of every kind did feed upon that mountain; and the more the cattle and the birds did feed, so much the more did the herbage of that mountain flourish. The eighth mountain was full of springs, and every kind of creature of the Lord did drink of the springs on that mountain.

1[78]:9 the ninth mountain had no water at all, and was entirely desert; and it had in it wild beasts and deadly reptiles, which destroy mankind. The tenth mountain had very large trees and was umbrageous throughout, and beneath the shade lay sheep resting and feeding.

1[78]:10 the eleventh mountain was thickly wooded all over, and the trees thereon were very productive, decked with divers kinds of fruits, so that one seeing them would desire to eat of their fruits. The twelfth mountain was altogether white and its aspect was cheerful; and the mountain was most beauteous in itself.

2[79]:1 And in the middle of the plain he showed me a great white rock, rising up from the plain. The rock was loftier than the mountains, being four-square, so that it could contain the whole world.

2[79]:2 Now this rock was ancient, and had a gate hewn out of it; but the gate seemed to me to have been hewed out quite recently. And the gate glistened beyond the brightness of the sun, so that I marveled at the brightness of the gate.

2[79]:3 And around the gate stood twelve virgins. The four then that stood at the corners seemed to me to be more glorious (than the rest); but the others likewise were glorious; and they stood at the four quarters of the gate, and virgins stood in pairs between them.

2[79]:4 And they were clothed in linen tunics and girt about in seemly fashion, having their right shoulders free, as if they intended to carry some burden. Thus were they prepared, for they were very cheerful and eager.

2[79]:5 After I had seen these things, I marveled in myself at the greatness and the glory of what I was seeing And again I was perplexed concerning the virgins, that delicate as they were they stood up like men, as if they intended to carry the whole heaven.

2[79]:6 And the shepherd said unto me; "Why question you within yourself and art perplexed, and bring sadness on yourself? For whatsoever things you can not comprehend, attempt them not, if you art prudent; but entreat the Lord, that you may receive understanding to comprehend them.

2[79]:7 What is behind you you can not see, but what is before you you

behold. The things therefore which you can not see, let alone, and trouble not yourself (about them; but the things which you see, these master, and be not over curious about the rest; but I will explain unto you all things whatsoever I shall show you. Have an eye therefore to what remains."

3[80]:1 I saw six men come, tall and glorious and alike in appearance and they summoned a multitude of men. And the others also which came were tall men and handsome and powerful. And the six men ordered them to build a tower above the gate. And there arose a great noise from those men who had come to build the tower, as they ran hither and thither round the gate.

3[80]:2 For the virgins standing round the gate told the men to hasten to build the tower. Now the virgins had spread out their hands, as if they would take something from the men.

3[80]:3 And the six men ordered stones to come up from a certain deep place, and to go to the building of the tower. And there went up ten stones square and polished, [not] hewn from a quarry.

3[80]:4 And the six men called to the virgins, and ordered them to carry all the stones which should go unto the building of the tower, and to pass through the gate and to hand them to the men that were about to build the tower.

3[80]:5 And the virgins laid the first ten stones that rose out of the deep on each other, and they carried them together, stone by stone.

4[81]:1 And just as they stood together around the gate, in that order they carried them that seemed to be strong enough and had stooped under the corners of the stone, while the others stooped at the sides of the stone. And so they carried all the stones. And they carried them right through the gate, as they were ordered, and handed them to the men for the tower; and these took the stones and built.

4[81]:2 Now the building of the tower was upon the great rock and above the gate. Those ten stones then were joined together, and they covered the whole rock. And these formed a foundation for the building of the tower. And [the rock and] the gate supported the whole tower.

4[81]:3 And, after the ten stones, other twenty-five stones came up from the deep, and these were fitted into the building of the tower, being carried by

the virgins, like the former. And after these thirty-five stones came up. And these likewise were fitted into the tower. And after these came up other forty stones. and these all were put into the building of the tower. So four rows were made in the foundations of the tower.

4[81]:4 And (the stones) ceased coming up from the deep, and the builders likewise ceased for a little. And again the six men ordered the multitude of the people to bring in stones from the mountains for the building of the tower.

4[81]:5 They were brought in accordingly from all the mountains, of various colors, shaped by the men, and were handed to the virgins; and the virgins carried them right through the gate, and handed them in for the building of the tower. And when the various stones were placed in the building, they became all alike and white, and they lost their various colors.

4[81]:6 But some stones were handed in by the men for the building, and these did not become bright; but just as they were placed, such likewise were they found; for they were not handed in by the virgins, nor had they been carried in through the gate. These stones then were unsightly in the building of the tower.

4[81]:7 Then the six men, seeing the stones that were unsightly in the building, ordered them to be removed and carried [below] into their own place whence they were brought.

4[81]:8 And they say to the men who were bringing the stones in; "Abstain for your parts altogether from handing in stones for the building; but place them by the tower, that the virgins may carry them through the gate, and hand them in for the building. For if," [say they,] they be not carried in through the gate by the hands of these virgins, they cannot change their colors. Labor not therefore," [say they,] "in vain."

5[82]:1 And the building was finished on that day, yet was not the tower finally completed, for it was to be carried up [still] higher; and there was a cessation in the building. And the six men ordered the builders to retire for a short time [all of them], and to rest; but the virgins they ordered not to retire from the tower. And I thought the virgins were left to guard the tower.

5[82]:2 And after all had retired Land rested], I say to the shepherd; "How is it, Sir," say I, "that the building of the tower was not completed?" "The tower," he said, "cannot yet be finally completed, until its master come and test this building, that if any stones be found crumbling, he may change them; for the tower is being built according to His will."

5[82]:3 "I would fain know, Sir," say I, "what is this building of this tower, and concerning the rock and gate, and the mountains, and the virgins, and the stones that came up from the deep, and were not shaped, but went just as they were into the building;

5[82]:4 and wherefore ten stones were first placed in the foundations, then twenty-five, then thirty-five, then forty, and concerning the stones that had gone to the building and were removed again and put away in their own place--concerning all these things set my soul at rest, Sir, and explain them to me."

5[82]:5 "If," said he, "you be not found possessed of an idle curiosity, you shall know all things. For after a few days we shall come here, and you shall see the sequel that overtakes this tower and shall understand all the parables accurately."

5[82]:6 And after a few days we came to the place where we had sat, and he said to me, "Let us go to the tower; for the owner of the tower cometh to inspect it." And we came to the tower, and there was no one at all by it, save the virgins alone.

5[82]:7 And the shepherd asked the virgins whether the master of the tower had arrived. And they said that he would be there directly to inspect the building.

6[83]:1 And, behold, after a little while I see an array of many men coming, and in the midst a man of such lofty stature that he overtopped the tower.

6[83]:2 And the six men who superintended the building walked with him on the right hand and on the left, and all they that worked at the building were with him, and many other glorious attendants around him. And the virgins that watched the tower ran up and kissed him, and they began to walk by his side round the tower.

6[83]:3 And that man inspected the building so carefully, that he felt each single stone; and he held a rod in his hand and struck each single stone that

was built in.

6[83]:4 And when he smote, some of the stones became black as soot, others mildewed, others cracked, others broke off short, others became neither white nor black, others rough and not fitting in with the other stones, and others with many spots; these were the varied aspects of the stones which were found unsound for the building.

6[83]:5 So he ordered all these to be removed from the tower, and to be placed by the side of the tower, and other stones to be brought and put into their place.

6[83]:6 And the builders asked him from what mountain he desired stones to be brought and put into their place. And he would not have them brought from the mountains, but ordered them to be brought from a certain plain that was nigh at hand.

6[83]:7 And the plain was dug, and stones were found there bright and square, but some of them too were round. And all the stones which there were anywhere in that plain were brought every one of them, and were carried through the gate by the virgins.

6[83]:8 And the square stones were hewed, and set in the place of those which had been removed; but the round ones were not placed in the building, because they were too hard to be shaped, and to work on them was slow. So they were placed by the side of the tower, as though they were intended to be shaped and placed in the building; for they were very bright.

7[84]:1 So then, having accomplished these things, the glorious man who was lord of the whole tower called the shepherd to him, and delivered unto him all the stones which lay by the side of the tower, which were cast out from the building, and said unto him;

7[84]:2 "Clean these stones carefully, and set them in the building of the tower, these, I mean, which can fit with the rest; but those which will not fit, throw far away from the tower."

7[84]:3 Having given these orders to the shepherd, he departed from the tower with all those with whom he had come. And the virgins stood round the tower watching it.

7[84]:4 I say to the shepherd, "How can these stones go again to the building of the tower, seeing that they have been disapproved?" He said unto me in answer; "See you", said he, "these stones ?" I see them, Sir," say I. "I myself," said he, "will shape the greater part of these stones and put them into the building, and they shall fit in with the remaining stones."

7[84]:5 "How, Sir," say I, "can they, when they are chiseled, fill the same space?" He said unto me in answer, "As many as shall be found small, shall be put into the middle of the building; but as many as are larger, shall be placed nearer the outside, and they will bind them together."

7[84]:6 With these words he said to me, "Let us go away, and after two days let us come and clean these stones, and put them into the building; for all things round the tower must be made clean, lest haply the master come suddenly and find the circuit of the tower dirty, and he be wroth, and so these stones shall not go to the building of the tower, and I shall appear to be careless in my master's sight."

7[84]:7 And after two days we came to the tower, and he said unto me; "Let us inspect all the stones, and see those which can go to the building." I say to him, "Sir, let us inspect them."

8[85]:1 And so commencing first we began to inspect the black stones; and just as they were when set aside from the building, such also they were found. And the shepherd ordered them to be removed from the tower and to be put on one side.

8[85]:2 Then he inspected those that were mildewed, and he took and shaped many of them, and ordered the virgins to take them up and put them into the building. And the virgins took them up and placed them in the building of the tower in a middle position. But the rest he ordered to be placed with the black ones; for these also were found black.

8[85]:3 Then he began to inspect those that had the cracks; and of these he shaped many, and he ordered them to be carried away by the hands of the virgins for the building. And they were placed towards the outside, because they were found to be sounder. But the rest could not be shaped owing to the number of the cracks. For this reason therefore they were cast aside from the building of the tower.

8[85]:4 Then he proceeded to inspect the stunted (stones), and many among them were found black, and some had contracted great cracks; and he

ordered these also to be placed with those that had been cast aside. But those of them which remained he cleaned and shaped, and ordered to be placed in the building So the virgins took them up, and fitted them into the middle of the building of the tower; for they were somewhat weak.

8[85]:5 Then he began to inspect those that were half white and half black, and many of them were (now) found black; and he ordered these also to be taken up with those that had been cast aside. But all the rest were [found white, and were] taken up by the virgins; for being white they were fitted by [the virgins] them[selves] into the building. But they were placed towards the outside, because they were found sound, so that they could hold together those that were placed in the middle; for not a single one of them was too short.

8[85]:6 Then he began to inspect the hard and rough; and a few of them were cast away, because they could not be shaped; for they were found very hard. But the rest of them were shaped [and taken up by the virgins] and fitted into the middle of the building of the tower; for they were somewhat weak.

8[85]:7 Then he proceeded to inspect those that had the spots, and of these some few had turned black and were cast away among the rest; but the remainder were found bright and sound, and these were fitted by the virgins into the building; but they were placed towards the outside, owing to their strength.

9[86]:1 Then he came to inspect the white and round stones, and he said unto me; "What shall we do with these stones?" "How do I know, Sir?" say I [And he said to me,] "Perceives you nothing concerning them?"

9[86]:2 "I, Sir," say I, "do not possess this art, neither am I a mason, nor can I understand." See you not," said he, "that they are very round; and if I wish to make them square, very much must needs be chiseled off from them? Yet some of them must of necessity be placed into the building."

9[86]:3 "If then, Sir," say I, "it must needs be so, why distress yourself, and why not choose out for the building those you will, and fit them into it?" He chose out from them the large and the bright ones, and shaped them; and the virgins took them up, and fitted them into the outer parts of the building.

9[86]:4 But the rest, which remained over, were taken up, and put aside into the plain whence they were brought; they were not however cast away, "Because," said he, there remains still a little of the tower to be built And the master of the tower is exceedingly anxious that these stones be fitted into the building, for they are very bright."

9[86]:5 So twelve women were called, most beautiful in form, clad in black, [girded about and having the shoulders bare,] with their hair hanging loose. And these women, I thought, had a savage look. And the shepherd ordered them to take up the stones which had been cast away from the building, and to carry them off to the same mountains from which also they had been brought;

9[86]:6 and they took them up joyfully, and carried away all the stones and put them in the place whence they had been taken. And after all the stones had been taken up, and not a single stone still lay round the tower, the shepherd said unto me; "Let us go round the tower, and see that there is no defect in it." And I proceeded to go round it with him.

9[86]:7 And when the shepherd saw that the tower was very comely in the building, he was exceedingly glad; for the tower was so well built, that when I saw it I coveted the building of it; for it was built, as it were, of one stone, having one fitting in it. And the stone-work appeared as if hewn out of the rock; for it seemed to me to be all a single stone.

10[87]:1 And I, as I walked with him, was glad to see so brave a sight. And the shepherd said to me; "Go and bring plaster and fine clay, that I may fill up the shapes of the stones that have been taken up and put into the building; for all the circuit of the tower must be made smooth."

10[87]:2 And I did as he bade, and brought them to him. "Assist me," said he, "and the work will speedily be accomplished." So he filled in the shapes of the stones which had gone to the building, and ordered the circuit of the tower to be swept and made clean.

10[87]:3 And the virgins took brooms and swept, and they removed all the rubbish from the tower, and sprinkled water, and the site of the tower was made cheerful and very seemly.

10[87]:4 The shepherd said unto me, "All," said he, "has now been cleaned. If the lord come to inspect the tower, he has nothing for which to blame us." Saying this, he desired to go away.

10[87]:5 But I caught hold of his wallet, and began to adjure him by the Lord that he would explain to me [all] what he had showed me. He said to me; "I am busy for a little while, and then I will explain everything to you. Await me here till I come."

10[87]:6 I say to him; "Sir, when I am here alone what shall I do?" "You art not alone," said he; "for these virgins are here with you." "Commend me then to them," say I. The shepherd calls them to him and said to them; "I commend this man to you till I come," and he departed.

10[87]:7 So I was alone with the virgins; and they were most cheerful, and kindly disposed to Me especially the four of them that were the more glorious in appearance.

11[88]:1 The virgins say to me; "Today the shepherd cometh not here." "What then shall I do?" say I. "Stay for him," say they, "till eventide; and if he come, he will speak with you; but if he come not, you shall stay here with us till he cometh."

11[88]:2 I say to them; "I will await him till evening, and if he come not, I will depart home and return early in the morning." But they answered and said unto me; "To us you were entrusted; you can not depart from us."

11[88]:3 "Where then," say I, "shall I remain?" "You shall pass the night with us," say they as a brother, not as a husband; for you art our brother, and henceforward we will dwell with you; for we love you dearly." But I was ashamed to abide with them.

11[88]:4 And she that seemed to be the chief of them began to kiss and to embrace me; and the others seeing her embrace me, they too began to kiss me, and to lead me round the tower, and to sport with me.

11[88]:5 And I had become as it were a younger man, and I commenced myself likewise to sport with them. For some of them began to dance, [others to skip,] others to sing. But I kept silence and walked with them round the tower, and was glad with them.

11[88]:6 But when evening came I wished to go away home; but they would not let me go, but detained me. And I stayed the night with them, and I slept by the side of the tower.

11[88]:7 For the virgins spread their linen tunics on the ground, and made me lie down in the midst of them, and they did nothing else but pray; and I prayed with them without ceasing, and not less than they. And the virgins rejoiced that I so prayed. And I stayed there with the virgins until the morning till the second hour.

11[88]:8 Then came the shepherd, and said to the virgins; "Have you done him any injury?" "Ask him," say they. I say to him, "Sir, I was rejoiced to stay with them." "On what didst you sup?" said he "I supped, Sir," say I, "on the words of the Lord the whole night through." "Did they treat you well?" said he. "Yes, Sir," say I.

11[88]:9 "Now," said he, "what would you hear first?" "In the order as you showed to me, Sir, from the beginning," say I; "I request you, Sir, to explain to me exactly in the order that I shall enquire of you." According as you desire," said he, "even so will I interpret to you, and I will conceal nothing whatever from you."

12[89]:1 "First of all, Sir," say I, "explain this to me. The rock and the gate, what is it?" "This rock," said he, "and gate is the Son of God." "How, Sir," say I, "is the rock ancient, but the gate recent?" "Listen," said he, "and understand, foolish man.

12[89]:2 The Son of God is older than all His creation, so that He became the Father's adviser in His creation. Therefore also He is ancient." "But the gate, why is it recent, Sir?" say I.

12[89]:3 "Because," said he, "He was made manifest in the last days of the consummation; therefore the gate was made recent, that they which are to be saved may enter through it into the kingdom of God.

12[89]:4 Didst you see," said he, "that the stones which came through the gate have gone to the building of the tower, but those which came not through it were cast away again to their own place?" "I saw, Sir," say I. "Thus," said he, "no one shall enter into the kingdom of God, except he receive the name of His Son.

12[89]:5 For if you wish to enter into any city, and that city is walled all round and has one gate only, can you enter into that city except through the gate which it has?" "Why, how, Sir," say I, "is it possible otherwise?" "If then you can not enter into the city except through the gate itself, even so," said he, "a man cannot enter into the kingdom of God except by the name of His

Son that is beloved by Him.

12[89]:6 Didst you see," said he, "the multitude that is building the tower?" "I saw it, Sir," say I. "They," said he, are all glorious angels. With these then the Lord is walled around. But the gate is the Son of God; there is this one entrance only to the Lord. No one then shall enter in unto Him otherwise than through His Son.

12[89]:7 Didst you see," said he, "the six men, and the glorious and mighty man in the midst of them, him that walked about the tower and rejected the stones from the building?" "I saw him, Sir," say I.

12[89]:8 "The glorious man," said he, "is the Son of God, and those six are the glorious angels who guard Him on the right hand and on the left. Of these glorious angels not one," said he, "shall enter in unto God without Him; whosoever shall not receive His name, shall not enter into the kingdom of God."

13[90]:1 "But the tower," say I, "what is it?" "The tower," said he, "why, this is the Church.

13[90]:2 "And these virgins, who are they?" "They," said he, "are holy spirits; and no man can otherwise be found in the kingdom of God, unless these shall clothe him with their garment; for if you receive only the name, but receive not the garment from them, you profit nothing. For these virgins are powers of the Son of God. If [therefore] you bear the Name, and bear not His power, you shall bear His Name to none effect.

13[90]:3 And the stones," said he, "which you didst see cast away, these bare the Name, but clothed not themselves with the raiment of the virgins." "Of what sort, Sir," say I, "is their raiment?" "The names themselves," said he, "are their raiment. Whosoever bears the Name of the Son of God, ought to bear the names of these also; for even the Son Himself bears the names of these virgins.

13[90]:4 As many stones," said he, "as you saw enter into the building of the tower, being given in by their hands and waiting for the building, they have been clothed in the power of these virgins.

13[90]:5 For this cause you see the tower made a single stone with the rock.

So also they that have believed in the Lord through His Son and clothe themselves in these spirits, shall become one spirit and one body, and their garments all of one color. But such persons as bear the names of the virgins have their dwelling in the tower."

13[90]:6 "The stones then, Sir," say I, "which are cast aside, wherefore were they cast aside? For they passed through the gate and were placed in the building of the tower by the hands of the virgins." "Since all these things interest you," said he, "and you enquire diligently, listen as touching the stones that have been cast aside.

13[90]:7 These all," [said he,] "received the name of the Son of God, and received likewise the power of these virgins. When then they received these spirits, they were strengthened, and were with the servants of God, and they had one spirit and one body [and one garment]; for they had the same mind, and they wrought righteousness.

13[90]:8 After a certain time then they were persuaded by the women whom you saw clad in black raiment, and having their shoulders bare and their hair loose, and beautiful in form. When they saw them they desired them, and they clothed themselves with their power, but they stripped off from themselves the power of the virgins.

13[90]:9 They then were cast away from the house of God, and delivered to these (women). But they that were not deceived by the beauty of these women remained in the house of God. So you hast," said he, "the interpretation of them that were cast aside."

13[90]:1 What then, Sir," say I, "if these men, being such as they are, should repent and put away their desire for these women, and return unto the virgins, and walk in their power and in their works? Shall they not enter into the house of God?"

13[90]:2 "They shall enter," said he, "if they shall put away the works of these women, and take again the power of the virgins, and walk in their works. For this is the reason why there was also a cessation in the building, that, if these repent, they may go into the building of the tower; but if they repent not, then others will go, and these shall be cast away finally."

13[90]:3 For all these things I gave thanks unto the Lord, because He had compassion on all that called upon His name, and sent forth the angel of repentance to us that had sinned against Him, and refreshed our spirit, and,

when we were already ruined and had no hope of life, restored our life.

13[90]:4 "Now, Sir," say I, "show me why the tower is not built upon the ground, but upon the rock and upon the gate." "Because you art senseless," said he, "and without understanding [you ask the question]." "I am obliged, Sir," say I, "to ask all questions of you, because I am absolutely unable to comprehend anything at all; for all are great and glorious and difficult for men to understand."

13[90]:5 "Listen," said he. "The name of the Son of God is great and incomprehensible, and sustains the whole world. If then all creation is sustained by the Son [of God], what think you of those that are called by Him, and bear the name of the Son of God, and walk according to His commandments?

13[90]:6 See you then what manner of men He sustains? Even those that bear His name with their whole heart. He Himself then is become their foundation, and He sustains them gladly, because they are not ashamed to bear His name."

15[92]:1 "Declare to me, Sir," say I, "the names of the virgins, and of the women that are clothed in the black garments." "Hear," said he, "the names of the more powerful virgins, those that are stationed at the corners.

15[92]:2 The first is Faith, and the second, Continence, and the third, Power, and the fourth, Long-suffering. But the others stationed between them have these names--Simplicity, Guilelessness, Purity, Cheerfulness, Truth, Understanding, Concord, Love. He that bears these names and the name of the Son of God shall be able to enter into the kingdom of God.

15[92]:3 Hear," said he, "likewise the names of the women that wear the black garments. Of these also four are more powerful than the rest; the first is Unbelief; the second, Intemperance; the third, Disobedience; the fourth, Deceit; and their followers are called, Sadness, Wickedness, Wantonness, Irascibility, Falsehood, Folly, Slander, Hatred. The servant of God that bears these names shall see the kingdom of God, but shall not enter into it."

15[92]:4 "But the stones, Sir," say I, "that came from the deep, and were fitted into the building, who are they?" "The first," said he, "even the ten, that were placed in the foundations, are the first generation; the twenty-five are the

second generation of righteous men; the thirty-five are God's prophets and His ministers; the forty are apostles and teachers of the preaching of the Son of God."

15[92]:5 "Wherefore then, Sir," say I, "did the virgins give in these stones also for the building of the tower and carry them through the gate?"

15[92]:6 "Because these first," said he, "bore these spirits, and they never separated the one from the other, neither the spirits from the men nor the men from the spirits, but the spirits abode with them till they fell asleep; and if they had not had these spirits with them, they would not have been found useful for the building of this tower."

15[92]:1 "Show me still further, Sir," say I. "What desire you to know besides?" said he. "Wherefore, Sir," say I, "did the stones come up from the deep, and wherefore were they placed into the building, though they bore these spirits?"

15[92]:2 "It was necessary for them," said he, "to rise up through water, that they might be made alive; for otherwise they could not enter into the kingdom of God, except they had put aside the deadness of their [former] life.

15[92]:3 So these likewise that had fallen asleep received the seal of the Son of God and entered into the kingdom of God. For before a man," said he, "has borne the name of [the Son of] God, he is dead; but when he has received the seal, he lays aside his deadness, and resumes life.

15[92]:4 The seal then is the water: so they go down into the water dead, and they come up alive. "thus to them also this seal was preached, and they availed themselves of it that they might enter into the kingdom of God."

15[92]:5 "Wherefore, Sir," say I, "did the forty stones also come up with them from the deep, though they had already received the seal?" "Because," said he, "these, the apostles and the teachers who preached the name of the Son of God, after they had fallen asleep in the power and faith of the Son of God, preached also to them that had fallen asleep before them, and themselves gave unto them the seal of the preaching.

15[92]:6 Therefore they went down with them into the water, and came up again. But these went down alive [and again came up alive]; whereas the others that had fallen asleep before them went down dead and came up

alive.

15[92]:7 So by their means they were quickened into life, and came to the full knowledge of the name of the Son of God. For this cause also they came up with them, and were fitted with them into the building of the tower and were built with them, without being shaped; for they fell asleep in righteousness and in great purity. Only they had not this seal. You hast then the interpretation of these things also." "I have, Sir," say I.

17[94]:1 "Now then, Sir, explain to me concerning the mountains. Wherefore are their forms diverse the one from the other, and various?" "Listen," said he. "These twelve mountains are [twelve] tribes that inhabit the whole world. To these (tribes) then the Son of God was preached by the Apostles."

17[94]:2 But explain to me, Sir, why they are various--these mountains--and each has a different appearance." "Listen," said he. "These twelve tribes which inhabit the whole world are twelve nations; and they are various in understanding and in mind. As various, then, as you saw these mountains to be, such also are the varieties in the mind of these nations, and such their understanding. And I will show unto you the conduct of each."

17[94]:3 "First, Sir," say I, "show me this, why the mountains being so various, yet, when their stones were set into the building, became bright and of one color, just like the stones that had come up from the deep."

17[94]:4 "Because," said he, "all the nations that dwell under heaven, when they heard and believed, were called by the one name of [the Son of] God. So having received the seal, they had one understanding and one mind, and one faith became theirs and [one] love, and they bore the spirits of the virgins along with the Name; therefore the building of the tower became of one color, even bright as the sun.

17[94]:5 But after they entered in together, and became one body, some of them defiled themselves, and were cast out from the society of the righteous, and became again such as they were before, or rather even worse."

18[95]:1 "How, Sir," say I, "did they become worse, after they had fully known God?" "He that knows not God," said he, "and commits wickedness, has a certain punishment for his wickedness; but he that knows God fully

ought not any longer to commit wickedness, but to do good.

18[95]:2 If then he that ought to do good commits wickedness, does he not seem to do greater wickedness than the man that knows not God? Therefore they that have not known God, and commit wickedness, are condemned to death; but they that have known God and seen His mighty works, and yet commit wickedness, shall receive a double punishment, and shall die eternally. In this way therefore shall the Church of God be purified.

18[95]:3 And as you saw the stones removed from the tower and delivered over to the evil spirits, they too shall be cast out; and there shall be one body of them that are purified, just as the tower, after it had been purified, became made as it were of one stone. Thus shall it be with the Church of God also, after she has been purified, and the wicked and hypocrites and blasphemers and double-minded and they that commit various kinds of wickedness have been cast out.

18[95]:4 When these have been cast out, the Church of God shall be one body, one understanding, one mind, one faith, one love. And then the Son of God shall rejoice and be glad in them, for that He has received back His people pure." "Great and glorious, Sir," say I, "are all these things.

18[95]:5 Once more, Sir," [say I,] "show me the force and the doings of each one of the mountains, that every soul that trusts in the Lord, when it hears, may glorify His great and marvelous and glorious name." "Listen," said he, "to the variety of the mountains and of the twelve nations.

19[96]:1 "From the first mountain, which was black, they that have believed are such as these; rebels and blasphemers against the Lord, and betrayers of the servants of God. For these there is no repentance, but there is death. For this cause also they are black; for their race is lawless.

19[96]:2 And from the second mountain, the bare one, they that believed are such as these; hypocrites and teachers of wickedness. And these then are like the former in not having the fruit of righteousness. For, even as their mountain is unfruitful, so likewise such men as these have a name indeed, but they are void of the faith, and there is no fruit of truth in them. For these then repentance is offered, if they repent quickly; but if they delay, they will have their death with the former."

19[96]:3 "Wherefore, Sir," say I, "is repentance possible for them, but not for the former ? For their doings are almost the same." "On this account," he

said, "is repentance offered for them, because they blasphemed not their Lord, nor became betrayers of the servants of God; yet from desire of gain they played the hypocrite, and taught each other [after] the desires of sinful men. But they shall pay a certain penalty; yet repentance is ordained for them, because they are not become blasphemers or betrayers.

20[97]:1 "And from the third mountain, which had thorns and briars, they that believed are such as these; some of them are wealthy and others are entangled in many business affairs. The briars are the wealthy, and the thorns are they that are mixed up in various business affairs.

20[97]:2 These [then, that are mixed up in many and various business affairs,] hold fast [not] to the servants of God, but go astray, being choked by their affairs, but the wealthy unwillingly hold fast to the servants of God, fearing lest they may be asked for something by them. Such men therefore shall hardly enter into the kingdom of God.

20[97]:3 For as it is difficult to walk on briars with bare feet, so also it is difficult for such men to enter the kingdom of God.

20[97]:4 But for all these repentance is possible, but it must be speedy, that in respect to what they omitted to do in the former times, they may now revert to (past) days, and do some good. If then they shall repent and do some good, they shall live unto God; but if they continue in their doings, they shall be delivered over to those women, the which shall put them to death.

20[97]:1 "And from the fourth mountain, which had much vegetation, the upper part of the grass green and the part towards the roots withered, and some of it dried up by the sun, they that believed are such as these; the double-minded, and they that have the Lord on their lips, but have Him not in their heart.

20[97]:2 Therefore their foundations are dry and without power, and their words only live, but their works are dead. Such men are neither alive nor dead. They are, therefore, like unto the double-minded; for the double-minded are neither green nor withered; for they are neither alive nor dead.

20[97]:3 For as their grass was withered up when it saw the sun, so also the double-minded, when they hear of tribulation, through their cowardice

worship idols and are ashamed of the name of their Lord.

20[97]:4 Such are neither alive nor dead. Yet these also, if they repent quickly, shall be able to live; but if they repent not, they are delivered over already to the women who deprive them of their life.

22[99]:1 "And from the fifth mountain, which had green grass and was rugged, they that believed are such as these; they are faithful, but slow to learn and stubborn and self-pleasers, desiring to know all things, and yet they know nothing at all.

22[99]:2 By reason of this their stubbornness, understanding stood aloof from them, and a foolish senselessness entered into them; and they praise themselves as having understanding, and they desire to be self-appointed teachers, senseless though they are.

22[99]:3 Owing then to this pride of heart many, while they exalted themselves, have been made empty; for a mighty demon is stubbornness and vain confidence. Of these then many were cast away, but some repented and believed, and submitted themselves to those that had understanding, having learnt their own senselessness.

22[99]:4 Yea, and to the rest that belong to this class repentance is offered; for they did not become wicked, but rather foolish and without understanding. If these then shall repent, they shall live unto God; but if they repent not, they shall have their abode with the women who work evil against them.

23[100]:1 "But they that believed from the sixth mountain, which had clefts great and small, and in the clefts herbage withered, are such as these;

23[100]:2 they that have the small clefts, these are they that have aught against one another, and from their backbitings they are withered in the faith; but many of these repented Yea, and the rest shall repent, when they hear my commandments; for their backbitings are but small, and they shall quickly repent.

23[100]:3 But they that have great clefts, these are persistent in their backbitings and bear grudges, nursing wrath against one another. These then were thrown right away from the tower and rejected from its building. Such persons therefore shall with difficulty live.

23[100]:4 If God and our Lord, Who rules over all things and has the authority over all His creation, bears no grudge against them that confess their sins, but is propitiated, doth man, who is mortal and full of sins, bear a grudge against man, as though he were able to destroy or save him?

23[100]:5 I say unto you--I, the angel of repentance--unto as many as hold this heresy, put it away from you and repent, and the Lord shall heal your former sins, if you shall purify yourselves from this demon; but if not, you shall be delivered unto him to be put to death.

24[101]:1 " And from the seventh mountain, on which was herbage green and smiling, and the whole mountain thriving, and cattle of every kind and the fowls of heaven were feeding on the herbage on that mountain, and the green herbage, on which they fed, only grew the more luxuriant, they that believed are such as these;

24[101]:2 they were ever simple and guileless and blessed, having nothing against one another, but rejoicing always in the servants of God, and clothed in the Holy Spirit of these virgins, and having compassion always on every man, and out of their labors they supplied every man's need without reproach and without misgiving.

24[101]:3 The Lord then seeing their simplicity and entire childishness made them to abound in the labors of their hands, and bestowed favor on them in all their doings.

24[101]:4 But I say unto you that are such--I, the angel of repentance--remain to the end such as you are, and your seed shall never be blotted out. For the Lord has put you to the proof, and enrolled you among our number, and your whole seed shall dwell with the Son of God; for of His Spirit did you receive.

25[102]:1 "And from the eighth mountain, where were the many springs, and all the creatures of the Lord did drink of the springs, they that believed are such as these;

25[102]:2 apostles and teachers, who preached unto the whole world, and who taught the word of the Lord in soberness and purity, and kept back no part at all for evil desire, but walked always in righteousness and truth, even as also they received the Holy Spirit. Such therefore shall have their

entrance with the angels.

26[103]:1 "And from the ninth mountain, which was desert, which had [the] reptiles and wild beasts in it which destroy mankind, they that believed are such as these;

26[103]:2 they that have the spots are deacons that exercised their office ill, and plundered the livelihood of widows and orphans, and made gain for themselves from the ministrations which they had received to perform. If then they abide in the same evil desire, they are dead and there is no hope of life for them; but if they turn again and fulfill their ministrations in purity, it shall be possible for them to live.

26[103]:3 But they that are mildewed, these are they that denied and turned not again unto their Lord, but having become barren and desert, because they hold fast not unto the servants of God but remain alone, they destroy their own souls.

26[103]:4 For as a vine left alone in a hedge, if it meet with neglect, is destroyed and wasted by the weeds, and in time becomes wild and is no longer useful to its owner, so also men of this kind have given themselves up in despair and become useless to their Lord, by growing wild.

26[103]:5 To these then repentance cometh, unless they be found to have denied from the heart; but if a man be found to have denied from the heart, I know not whether it is possible for him to live.

26[103]:6 And this I say not in reference to these days, that a man after denying should receive repentance; for it is impossible for him to be saved who shall now deny his Lord; but for those who denied Him long ago repentance seems to be possible. If a man therefore will repent, let him do so speedily before the tower is completed; but if not, he shall be destroyed by the women and put to death.

26[103]:7 And the stunted, these are the treacherous and backbiters; and the wild beasts which you saw on the mountain are these. For as wild beasts with their venom poison and kill a man, so also do the words of such men poison and kill a man.

26[103]:8 These then are broken off short from their faith through the conduct which they have in themselves; but some of them repented and were saved; and the rest that are of this kind can be saved, if they repent;

but if they repent not, they shall meet their death from those women of whose power they are possessed.

27[104]:1 "And from the tenth mountain, where were trees sheltering certain sheep, they that believed are such as these;

27[104]:2 bishops, hospitable persons, who gladly received into their houses at all times the servants of God without hypocrisy. [These bishops] at all times without ceasing sheltered the needy and the widows in their ministration and conducted themselves in purity at all times.

27[104]:3 These [all] then shall be sheltered by the Lord for ever. They therefore that have done these things are glorious in the sight of God, and their place is even now with the angels, if they shall continue unto the end serving the Lord.

27[104]:1 "And from the eleventh mountain, where were trees full of fruit, decked with divers kinds of fruits, they that believed are such as these;

27[104]:2 they that suffered for the Name [of the Son of God], who also suffered readily with their whole heart, and yielded up their lives."

27[104]:3 "Wherefore then, Sir," say I, "have all the trees fruits, but some of their fruits are more beautiful than others?" "Listen," said he; "all as many as ever suffered for the Name's sake are glorious in the sight of God, and the sins of all these were taken away, because they suffered for the name of the Son of God. Now here why their fruits are various, and some surpassing others.

27[104]:4 "As many," said he, "as were tortured and denied not, when brought before the magistracy, but suffered readily, these are the more glorious in the sight of the Lord; their fruit is that which surpasses. But as many as become cowards, and were lost in uncertainty, and considered in their hearts whether they should deny or confess, and yet suffered, their fruits are less, because this design entered into their heart; for this design is evil, that a servant should deny his own lord.

27[104]:5 See to it, therefore, you who entertain this idea, lest this design remain in your hearts, and you die unto God. But you that suffer for the Name's sake ought to glorify God, because God deemed you worthy that

you should bear this name, and that all your sins should be healed.

27[104]:6 Reckon yourselves blessed therefore; yea, rather think that you have done a great work, if any of you shall suffer for God's sake. The Lord bestowed life upon you, and you perceived it not; for your sins weighed you down, and if you had not suffered for the Name [of the Lord], you had died unto God by reason of your sins.

27[104]:7 These things I say unto you that waver as touching denial and confession. Confess that you have the Lord, lest denying Him you be delivered into prison.

27[104]:8 If the Gentiles punish their slaves, if any one deny his lord, what think you the Lord will do unto you, He who has authority over all things? Away with these designs from your hearts, that you may live forever unto God."

27[104]:1 "And from the twelfth mountain, which was white, they that believed are such as these; they that are as very babes, into whose heart no guile entered, neither learned they what wickedness is, but they remained as babes forever.

27[104]:2 Such as these then dwell without doubt in the kingdom of God, because they defiled the commandments of God in nothing, but continued as babes all the days of their life in the same mind.

27[104]:3 As many of you therefore as shall continue," said he, "and shall be as infants not having guile, shall be glorious [even] than all them that have been mentioned before; for all infants are glorious in the sight of God, and stand first in His sight. Blessed then are you, as many as have put away wickedness from you, and have clothed yourselves in guilelessness: you shall live unto God cheifest of all."

27[104]:4 After he had finished the parables of the mountains, I say unto him, "Sir, now explain to me concerning the stones that were taken from the plain and placed in the building in the room of the stones that were taken from the tower, and concerning the round (stones) which were placed in the building, and concerning those that were still round".

27[104]:1 "Hear," said he, "likewise concerning all these things. The stones which were taken from the plain and placed in the building of the tower in the room of those that were rejected, are the roots of this white mountain.

27[104]:2 When then they that believed from this mountain were all found guiltless, the lord of the tower ordered these from the roots of the mountain to be put into the building of the tower. For He knew that if these stones should go into the building [of the tower], they would remain bright and not one of them would turn black.

27[104]:3 But if he added (stones) from other mountains, he would have been obliged to visit the tower again, and to purify it. Now all these have been found white, who have believed and who shall believe; for they are of the same kind. Blessed is this kind, for it is innocent!

27[104]:4 Hear now likewise concerning those round and bright stones. All these are from the white mountain. Now here wherefore they have been found round. Their riches have darkened and obscured them a little from the truth.

27[104]:5 When therefore the Lord perceived their mind, *that they could favor the truth,* and likewise remain good, He commanded their possessions to be cut off from them, yet not to be taken away altogether, so that they might be able to do some good with that which has been left to them, and might live unto God for that they come of a good kind. So therefore they have been cut away a little, and placed in the building of this tower".

27[104]:1 "But the other (stones), which have remained round and have not been fitted into the building, because they have not yet received the seal, have been replaced in their own possession, for they were found very round.

27[104]:2 For this world and the vanities of their possessions must be cut off from them, and then they will fit into the kingdom of God. For it is necessary that they should enter into the kingdom of God; because the Lord has blessed this innocent kind. Of this kind then not one shall perish. Yea, even though any one of them being tempted by the most wicked devil have committed any fault, he shall return speedily unto his Lord.

27[104]:3 Blessed I pronounced you all to be--I the angel of repentance--whoever of you are guileless as infants, because your part is good and honorable in the sight of God.

27[104]a:4 Moreover I bid all of you, whoever have received this seal, keep guilelessness, and bear no grudge, and continue not in your wickedness nor in the memory of the offenses of bitterness; but become of one spirit, and heal these evil clefts and take them away from among you, that the owner of the flocks may rejoice concerning them.

27[104a]:5 For he will rejoice, if he find all things whole. But if he find any part of the flock scattered, woe unto the shepherds.

27[104a]:6 For if the shepherds themselves shall have been found scattered, how will they answer for the flocks? Will they say that they were harassed by the flock? No credence will be given them. For it is an incredible thing that a shepherd should be injured by his flock; and he will be punished the more because of his falsehood. And I am the shepherd, and it behooved me most strongly to render an account for you.

32[109]:1 "Amend yourselves therefore, while the tower is still in course of building.

32[109]:2 The Lord dwells in men that love peace; for to Him peace is dear; but from the contentious and them that are given up to wickedness He kept afar off. Restore therefore to Him your spirit whole as you received it.

32[109]:3 For suppose you hast given to a fuller a new garment whole, and desired to receive it back again whole, but the fuller give it back to you torn, wilt you receive it thus? Wilt you not at once blaze out and attack him with reproaches, saying; "The garment which I gave you was whole; wherefore hast you rent it and made it useless? See, by reason of the rent, which you hast made in it, it cannot be of use." Wilt you not then say all this to a fuller even about a rent which he has made in thy garment?

32[109]:4 If therefore you art thus vexed in the matter of thy garment, and complained because you received it not back whole, what think you the Lord will do to you, He, Who gave you the spirit whole, and you hast made it absolutely useless, so that it cannot be of any use at all to its Lord? For its use began to be useless, when it was corrupted by you. Will not therefore the Lord of this spirit for this thy deed punish [you with death]?"

32[109]:5 "Certainly," I said, "all those, whomsoever He shall find continuing to bear malice, He will punish." "Trample not," said he, "upon His mercy, but rather glorify Him, because He is so long-suffering with your sins, and is not like unto you. Practice then repentance which is expedient for you.

33[110]:1 "All these things which are written above I, the shepherd, the angel of repentance, have declared and spoken to the servants of God. If then you shall believe and hear my words, and walk in them, and amend your ways, you shall be able to live. But if you continue in wickedness and in bearing malice, no one of this kind shall live unto God. All things which were to be spoken by me have (now) been spoken to you."

33[110]:2 The shepherd said to me, "Hast you asked me all thy questions?" And I said, "Yes, Sir." "Why then hast you not enquired of me concerning the shape of the stones placed in the building, in that we filled up their shapes?" And I said, "I forgot, Sir."

33[110]:3 "Listen now," said he, "concerning them. These are they that have heard my commandments now, and have practiced repentance with their whole heart. So when the Lord saw that their repentance was good and pure, and that they could continue therein, he ordered their former sins to be blotted out. These shapes then were their former sins, and they have been chiseled away that they might not appear."

Parable 10

1[111]:1 After I had written out this book completely, the angel who had delivered me to the shepherd came to the house where I was, and sat upon a couch, and the shepherd stood at his right hand. Then he called me, and spoke thus unto me;

1[111]:2 "I delivered you," said he, "and thy house to this shepherd, that you might be protected by him." "True, Sir," I said "If therefore," said he, "you desire to be protected from all annoyance and all cruelty, to have also success in every good work and word, and all the power of righteousness, walk in his commandments, which I have given you, and you shall be able to get the mastery over all wickedness.

1[111]:3 For if you keep his commandments, all evil desire and the sweetness of this world shall be subject unto you; moreover success shall attend you in every good undertaking. Embrace his gravity and self-restraint, and tell it out unto all men that he is held in great honor and dignity with the Lord, and is a ruler of great authority, and powerful in his office. To him alone in the whole world has authority over repentance been assigned. Seemed he to you to be powerful? Yet you despise the gravity and moderation which he used towards you."

2[112]:1 I say unto him; "Ask him, Sir, himself, whether from the time that he has been in my house, I have done ought out of order, whereby I have offended him."

2[112]:2 "I myself know," said he, "that you hast done nothing out of order, nor art about to do so. And so I speak these things unto you, that you may persevere. For he has given a good account of you unto me. You therefore shall speak these words to others, that they too who have practiced or shall practice repentance may be of the same mind as you art; and he may give a good report of them to me, and I unto the Lord."

2[112]:3 "I too, Sir," I say, "declare to every man the mighty works of the Lord; for I hope that all who have sinned in the past, if they hear these things, will gladly repent and recover life."

2[112]:4 "Continue therefore," said he, "in this ministry, and complete it unto the end. For whosoever fulfill his commandments shall have life; yea such a man (shall have) great honor with the Lord. But whosoever keep not his commandments, fly from their life, and oppose him, and follow not his commandments, but deliver themselves over to death; and each one becomes guilty of his own blood. But I bid you obey these commandments, and you shall have a remedy for thy sins.

3[113]:1 "Moreover, I have sent these virgins unto you, that they may dwell with you; for I have seen that they are friendly towards you. You hast them therefore as helpers, that you may be the better able to keep his commandments; for it is impossible that these commandments be kept without the help of these virgins. I see too that they are glad to be with you. But I will charge them that they depart not at all from thy house.

3[113]:2 Only do you purify thy house; for in a clean house they will gladly dwell. For they are clean and chaste and industrious, and have favor in the sight of the Lord. If, therefore, they shall find thy house pure, they will continue with you; but if the slightest pollution arise, they will depart from thy house at once. For these virgins love not pollution in any form."

3[113]:3 I said unto him, "I hope, Sir, that I shall please them, so that they may gladly dwell in my house for ever; and just as he to whom you didst deliver me makes no complaint against me, so they likewise shall make no complaint."

3[113]:4 He said unto the shepherd, "I perceive," said he, "that he wishes to

live as the servant of God, and that he will keep these commandments, and will place these virgins in a clean habitation."

3[113]:5 With these words he again delivered me over to the shepherd, and called the virgins, and said to them; "Inasmuch as I see that you are glad to dwell in this man's house, I commend to you him and his house, that you depart not at all from his house." But they heard these words gladly.

4[114]:1 He said then to me, "Quit you like a man in this ministry; declare to every man the mighty works of the Lord, and you shall have favor in this ministry. Whosoever therefore shall walk in these commandments, shall live and be happy in his life; but whosoever shall neglect them, shall not live, and shall be unhappy in his life.

4[114]:2 Charge all men who are able to do right, that they cease not to practice good works; for it is useful for them. I say moreover that every man ought to be rescued from misfortune; for he that has need, and suffered misfortune in his daily life, is in great torment and want.

4[114]:3 Whosoever therefore rescued from penury a life of this kind, wins great joy for himself. For he who is harassed by misfortune of this sort is afflicted and tortured with equal torment as one who is in chains. For many men on account of calamities of this kind, because they can bear them no longer, lay violent hands on themselves. He then who knows the calamity of a man of this kind and rescues him not, commits great sin, and becomes guilty of the man's blood.

4[114]:4 Do therefore good works, whoever of you have received (benefits) from the Lord, lest, while you delay to do them, the building of the tower be completed. For it is on your account that the work of the building has been interrupted. Unless then you hasten to do right, the tower will be completed, and you shut out."

4[114]:5 When then he had finished speaking with me, he rose from the couch and departed, taking with him the shepherd and the virgins. He said however unto me, that he would send the shepherd and the virgins back again to my house. . .

An Overview of Books.

1 Esdras

1 Esdras is a document that has been drawn from the materials now in 1 and 2 Chronicles, Ezra, and Nehemiah. The author seemed to want to conform the books of Ezra and Nehemiah to the ideology of the books of Chronicles by giving special emphasis to the centrality of David, the inclusive characteristics of Israel, the doctrine of retribution and the need to obey the prophets, and the Temple and its practices. With the exception of one section, this book appears to be nothing more than a parallel version of the history beginning with the Passover of Josiah (622 B.C.E.) in II Chronicles 35:1 and continuing through Ezra (except 4:6), including Nehemiah 7:73-8:12a . The story stops abruptly with Ezra's reading of the Law (c. 400 B.C.E.).

2 Esdras

The work known as 2 Esdras is in fact three separate compositions. Ezra's place in the story is that of a prophet. In 2 Esdras 1-2 (also known as 5 Ezra) Ezra prophesies about God's rejection of Israel as God's people and its replacement by the Church, making this section a Christian work , without question. It is composed in Greek around 150 C.E. In 2 Esdras 3-14 (also known as 4 Ezra) Ezra articulates the meaning of Israel's sufferings and reveals a vision of what God is going to do in the near future on Israel's behalf. This section of the text is a Jewish work written in Hebrew around 100 C.E.

1 Maccabees

Although the book presents the Jewish leaders Judas, Jonathan, and Simon as devout people and has little sympathy for people who favor hellenization, but it must be noted that he nowhere mentions divine intervention.
The contents of the book can be summarized as follows:

Chapter 1-2: The hellenization of Judah and the non-violent resistance by Mattathias;
Chapter 3-9: Military actions by Judas the Maccabaean ('battle hammer'): after 166, he defeats the Seleucid armies three times and liberates Jerusalem, where the temple is purified; more operations; Judas' defeat and death in 161;
Chapter 9-12: Continued warfare, led by Judas' brother Jonathan (160-

143), who, benefiting from wars of succession in the Seleucid Empire, restores the fortunes of the Jewish nationalists and adds to their territories;

Chapter 13-16: The third brother, Simon, achieves political independence, and founds the Hasmonaean dynasty.

The author must have been a cultivated Jew living in Judah, and can be dated to c.100 B.C.E. Although we assume there is a Hebrew or Aramaic original, which is now lost. The Greek version has survived and was accepted as canonical by the Christians. It must have been popular in the Diaspora also. In the sixteenth century, the scholars of the Reformation preferred to concentrate on those texts of the Jewish Bible that were written in Hebrew. It was at this time that the final decision was made by church fathers that if a book was not written in Hebrew it would not be considered canon for the Old Testament.

2 Maccabees

2 Maccabees has a much greater interest in theology than I Maccabees. 2 Maccabees is not as well written and has a less polished form. The pagans are defined as 'blasphemous and barbarous nations' in 10.4, but there are also severe censures of apostate Jews, of whom there must therefore have been considerable numbers. We find a theological features in 2 Maccabees such as the resurrection of the body in 7.11; 14.46. This stand in stark contrast first to Wisdom and Philo, both of which teach the immortality of the soul. In 7.28 there appears for the first time in Hebrew thought the doctrine which will later be called creatio ex nihilo, which is the belief that creation, and thus all things created, was brought about out of nothing. That is to say that God made the world not from things which were, which is not identical with 'nothing' in the philosophical sense of the term. In 7.9, 14 (cf. 14.46; 12.43) we have concepts of eternal life and death, and in 12.43 the intercession of the living for the dead, an element on which the Catholic church has sometimes sought to found the doctrine of Purgatory. Lastly, there is a well-developed angelology (3.24-28; 5.2-4; 10.29ff.; 11.8, etc.) Indeed, 2 Maccabees influenced the theology of certain churches more than any apocryphal book.

3 Maccabees

The title of 3 Maccabees is a misnomer because the book has nothing to do with the Maccabees, who are never mentioned in it. The book is a story about a situation in which the Jewish people, this time in Egypt, were in danger of being annihilated by a Hellenistic monarch, who was attempting

to top their religious convictions and practices. The book was composed in Greek and relates a story set in the time of Ptolemy IV Philopater (221-203 B.C.E).

4 Maccabees

4 Maccabees belongs to the Maccabees series only because it deals with the beginning of the persecution of Jews by Antiochus IV Epiphanes. It possibly was written during the reign of the emperor Caligula (C.E. 37.) The work's main religious theme is that the martyr's sufferings expunged the sins of the entire Jewish people through a type of propitiation. The Maccabees books were preserved only by the Christian church. Augustine wrote in The City of God that they were preserved for their accounts of the martyrs. This suggests that 4 Maccabees may have been the most highly regarded of the Maccabees series, although this is disputed by the fact that 3 Maccabees may have actually established the idea of Purgatory.

Letter (Epistle) of Jeremiah

Jeremiah is the 'author' of this text only insofar as Jeremiah provided the primary resource (Jer. 10:2-15) that the actual, anonymous author developed into a lengthier variation on the theme. With regard to the date of composition, Moore's caveat concerning the Additions to Daniel that one must distinguish this carefully from the time of translation into Greek is valid for the Additions to Jeremiah as well. The translation was accomplished before the end of the second century B.C.E, given the discovery of a Greek fragment of the Letter of Jeremiah at Qumran. The time of composition is less certain. Several scholars lay great stress on the peculiar internal indication of date: the prediction that the Jews would be in Babylon 'for a long time, up to seven generations' (v. 3) before God will bring them back to their ancestral land, which represents an alteration of Jeremiah's seventy years (Jer. 25:11; 29:10; an alteration also occurs in Daniel's 'seventy weeks of years' [Dan. 9:24; cf. 9:2]). (Ball 1913: 596; Moore 1977: 328; Mendels 1992: 722; Metzger 1957: 96). These scholars argue that the author must be writing before this period of time had elapsed, for it is difficult to imagine an author deliberately altering Jeremiah's prophecy in such a way that would already have proven false. A date between 317 and 306 B.C.E., or 280 years after either the first or second deportation to Babylon (597 and 586 B.C.E.), is taken as the latest date for the composition of the original Hebrew version. There is in fact no internal evidence to necessitate a later date, although the ambiguity of the length of time covered by a 'generation' should make us cautious about being overly precise about the range of dates."

The Prayer of Azariah

The original was in either Hebrew or Aramaic. Although not present in the MT, this so-called 'deuterocanonical fragment' has always been regarded as part of the canonical, inspired Scriptures. However, it is not part of the original story, but rather an addition made by an inspired author who took existing liturgical prayers, adapted them slightly, and inserted them here, with a few sentences of his own to make a smoother nexus. In both versions [LXX and Theodotian] this passage lies between MT Dan. 3:23 and 3:24 and consists of three unequal parts: first, the Prayer of Azariah, the Hebrew name of Abednego (vv. 1-22); second, a short prose account of the fate of the three Jews in the furnace (vv. 23-27); third, a hymn sung by the three youths while in the furnace (vv. 28-68). The relationship between MT Dan 3:23 and 3:24 is highly dramatic. The three Jewish youths are thrown into an incredibly hot furnace and presumably destroyed, when suddenly Nebuchadnezzar is perturbed and in astonishment claims to see four men in the fire, the fourth looking like a divine being. Nebuchadnezzar reacts to the miracle by praising the God of the Jews. The author of the addition must have found the transition too sudden and provided the details of the miracle to form a softer transitional path.

Baruch

There is some evidence that the work actually comes from at least three authors. The most obvious division occurs between the prose of 1:1-3:8 and the poetry in 3:9-5:9, but there appear also to be two distinct poems in this latter section: a celebration of Wisdom in 3:9-4:4 and a promise of restoration to Jerusalem in 4:5-5:9. The changes in style and the striking difference in the names for God ("Lord," "Lord God," "Lord Almighty, God of Israel" in 1:1-3:8; and "God," "the Holy One," "the Everlasting," "Everlasting Savior" in 3:9-5:9), makes the separate authorship of these two parts fairly certain. The poem on Wisdom, 3:9-4:4, may have been written at a later time based of the fact that it there is a sift of interest. Although the prose section, especially 1:14-3:8, shows considerable dependence on Jeremiah, the final poem of encouragement, 4:5-5:9, is highly reminiscent of II Isaiah. There is little to go on in attempting to fix a date. A good midpoint of dating would be 150 - 200 C.E.

Prayer of Manasseh (Manassas)

In II Chronicles 33:10-20 we are given an account of how the wicked king Manasseh, after being taken captive to Babylon by the Assyrians, repented and was restored to his kingdom, where he proceeded to undo much of the mischief he had done in his apostate days. Special mention is made in verses

18 and 19 of Manasseh's prayer. What were the words of Manasseh's prayer? Inquiring minds wanted to know. According to 2 Chronicles 33:18-19 the words were preserved in 'the Annals of the Kings of Israel' and in 'the records of the seers.' But neither of these books has been preserved. Since the prayer was not recorded by the Chronicler, an unknown writer of uncommon skill and piety has undertaken the task of supplying the lack by means of this prayer Although we have no solid evidence of date, the earliest evidence for the work's existence comes from the third century C.E., so it could have originated at any time between the composition of 2 Chronicles and then.

Bel and the Dragon

Daniel 14:23-42: "In the companion story the same motive of discrediting pagan deities is apparent. The issue is approached, however, from the opposite angle. Whereas Bel is nothing more than a man-made statue, a fact which is easily demonstrated by its inability to eat, the dragon is a living creature and does eat. To prove that the dragon also is no god, Daniel must somehow show that merely being alive and able to eat is not sufficient evidence to establish divinity. This he does by offering to perform the apparently impossible feat of slaying the dragon. This is done through poison. Cakes of pitch, fat, and hair, makes the witless beast explode.

Wisdom of Sirach

By far the longest book, comprising almost one third of the Deuterocanon, Ecclesiasticus, or by its Greek title, the Wisdom of Jesus (from the Hebrew, Joshua), the Son of Sirach, provides the reader with the unusual advantage of a translator's preface. The author himself, moreover, has obliged the reader with his signature along with a blessing upon those who concern themselves with wisdom (50:27-29). From these passages, therefore, we learn that the book was composed in Hebrew in Judea by an ardent collector of gnomic sayings whose Hebrew name was Joshua ben Sira and was brought to the Jewish community in Alexandria by his grandson and translated into Greek. In his reference to 'the thirty-eighth year of the reign of Euergetes,' the grandson provides us with a clue to the date. How long after his arrival in Egypt he made the translation, we are not told, but his arrival can be dated quite precisely as 132 B.C.E. Based on the dates of the high priest's term mentioned in the book as compared to the works of Josephus, the book can be fixed somewhere between 150-170 B.C.E.

Wisdom of Solomon

Several factors point to Alexandria in Egypt as the place of composition: the use of Greek, the philosophical concepts, the focus on the exodus, the polemic against Egyptian animal-worship, and so on. A date in the first

century B.C.E.E. seems most likely. The terminus a quo is set by the author's use of the Greek translation of Isaiah, Job, and Proverbs, the first of which was probably available by 200 B.C.E.E. First, the description of the development of the ruler cult in 14:16-20 best describes not the cult of the Ptolemaic kings of Egypt, a cult that was organized and promoted from the center, but the spontaneous, decentralized development of the imperial cult under Augustus, who was also Egypt's first 'remote' ruler since Alexander. Considers the author's address in 6:1-2 to the 'judges of the ends of the earth' who 'rule over multitudes, and boast of many nations' to fit the Roman imperial period better than its predecessors.

Additions to Esther

The Greek version of the Hebrew Bible Book of Esther is designated, "Additions to Esther" and pre-serves many details of the Hebrew account. Its portrayal of Esther herself, however, is appreciably different, primarily because of Additions C and D (Add Esth 13:8–14:19; 15:1–16). The Additions to Esther consist of six extended passages (107 verses) that have no counterpart in the Hebrew version. They are numbered as chaps 11–16, designated A–F, and added to the Hebrew text at various places. Another important "addition" to Greek Esther is the mention of God's name over fifty times. This has the effect of making the story explicitly religious, in sharp contrast to the Hebrew text, which does not mention God at all. Addition C corrects all the "flaws" in the Hebrew version of Esther, which was rejected as authoritative by some Jews even as late as the third century C.E. because of its "inexcusable" omissions. It never mentioned God. Esther also confesses her hatred for every alien, the pomp and ceremony of her office, and her abhorrence at being married to a non-Jew, turning the book into an indictment against Gentiles. Thus, with the addition of God and hatred, we have an acceptable religious text.

Tobit

Since the law is known as 'the book of Moses' or 'the law of Moses' (6:13; 7:11-13), the work must certainly postdate the fifth century, when the formation of the Pentateuch was nearly complete. It seems reasonable to set the earliest date of composition as sometime during the third century B.C.E.E. The book reflects the same ethos as in Ben Sira and Judith with regard to dietary laws, burial of the dead, the custom of marrying within one's local area, and piety. The discovery of the fragments of Tobit at Qumran sets the earliest dates from 100 B.C.E.E. Tobit's failure to reflect any knowledge of the issues surrounding the Hellenization crisis and Maccabean Revolt suggests that the book was written sometime between

250 and 175 B.C.E.E.

Judith

Inconsistent historical facts run rampant through this text. The closest we can come to setting the book in any historical detail , which may be stretched enough to make it fit with exaggerations is to identify the generals, Holofernes and Bagoas, with the two generals sent against Phoenicia, Palestine and Egypt by Artaxerxes III towards 350. The names are certainly Persian, and are attested frequently, but there are many difficulties, unless we accept that Judith is a fictional account of one of the episodes in this campaign. Holofernes' itinerary in ch. 2 also seems impossible: he covers almost 300 miles in three days, passing through places which are either unknown or absurd when they are known. No account is taken of the fact that an average of 100 miles a day is in any case excessive for an army consisting of infanty as well as cavalry. As we have seen, the identity of Bethulia is also unknown.

Susanna

As the story goes, a fair Hebrew wife bathes in her garden, having sent her attendants away. Two overly sexed old men secretly observe the lovely Susanna. When she makes her way back to her house, they accost her, threatening to claim that she was meeting a young man in the garden unless she agrees to have sex with them. She refuses and they falsely accuse her. She is arrested and about to be put to death for promiscuity when a young man named Daniel interrupts the proceedings. After separating the two men, they are questioned about details of the incident. They claim to have seen her under a tree, but they name trees of different placement and size. In the Greek text, the names of the trees cited by the elders form puns with the sentence given by Daniel. The first says they were under a mastic (υπο σχινον, hupo schinon), and Daniel says that an angels stands ready to cut (σχισει, schisei) him in two. The second says they were under an evergreen oak tree (υπο πρινον, hupo prinon), and Daniel says that an angel stands ready to saw (πρισαι, prisai) him in two. The great difference in size between a mastic and an oak makes the elders' lie obvious to all, and the accusers are put to death instead.

Psalm 151

Psalm 151 is the name given to a short psalm that is found in most copies of the Septugint but not in the Masoretic text of the Hebrew Bible. The title given to this psalm in the Septuagint indicates that no number is affixed to it: "This Psalm is ascribed to David and is outside the number. The psalm

was written when he slew Goliath in single combat". It is included also in some manuscripts of the Pershitta. The Eastern Orthodox Church accepts Psalm 151 as canonical. Psalm 151 appears along with a number of canonical and non-canonical psalms in the Dead Sea Scroll a first century CE scroll discovered in 1956.

Enoch

The patriarch Enoch is said to have "walked with God and was seen no more, because God took him". The mystery surrounding his departure from the world, made Enoch's name an apt one for the purposes of apocalyptic writers. In consequence there arose a literature attributed to him, which influenced not only later Jewish apocrypha, but has left its imprint on the New Testament and the works of the early Fathers. The canonical Epistle of St. Jude, in verses 14, 15, explicitly quotes from the Book of Enoch; the citation is found in the Ethopic version in verses 9 and 4 of the first chapter. However, in the fourth century the Enoch writings lost credit and ceased to be quoted. After an allusion by an author of the beginning of the ninth century, they disappear from view. So great was the oblivion into which they fell that only scanty fragments of Greek and Latin versions were preserved in the West. The complete text was thought to have perished when it was discovered by the traveler and archeologist Bruce in 1773 in Ethiopia. A complete text with commentary can now be found through Fifth Estate Publishers.

Jubilees

Imagine a book that took into account all of the Jewish rites according to calendar, seasons, ceremonies, and lunar occurrences, all toward the precise fulfilling of the law. The Book of Jubilees is in certain limited aspects the most important book in this volume for the student of religion. Without it we could of course have inferred from Ezra and Nehemiah, the Priests' Code, and the later chapters of Zechariah the supreme position that the law had achieved in Judaism, but without Jubilees we could hardly have imagined such an absolute supremacy of the law as finds expression in this book. This absolute supremacy is the place and power the law carried. Thus Jubilees represents the triumph of the movement, which had been at work for the past three centuries or more. It held the place until the next fixation came along. This element of course is apocalyptic thought, which was the source of the higher theology in Judaism, and subsequently was the parent of Christianity, wherein it seems to have become one with prophecy. The Book of Jubilees was written in Hebrew by a Pharisee between the year of

the accession of Hyrcanus to the high priesthood in 135 B.C.E. and his breach with the Pharisees some years before his death in 105 B.C.E.

1 Clements

The epistle is customarily dated to the end of the reign of Domitian (95 or 96 C.E.). In the first sentence of the letter, the author explains that the Roman church has been delayed in turning its attention to the dispute at Corinth by "sudden and repeated misfortunes and hindrances which have befallen us" (1:1). This statement is usually interpreted as an allusion to a persecution through which the church at Rome has just been passing. The account of the deaths of Peter and Paul in chap. 5 is not that of an eye-witness. The presbyters installed by the apostles have died (44:2), and a second ecclesiastical generation has passed (44:3). The church at Rome is called "ancient" (47:6); and the emissaries from Rome are said to have lived "blamelessly" as Christians "from youth to old age" (63:3). Thus the epistle cannot have been written before the last decades of the 1st century. There are references to the letter by the middle of the next century in the works of Hegesippus and Dionysius of Corinth (apud Euseb. Hist. Eccl. 3.16; 4.22; 4.23). Thus one may place the composition of 1 Clement between C.E. 80 and 140 C.E..

Shepherd of Hermas

The early Christian document Hermas, or Shepherd of Hermas, was known to the early Church Fathers. The Muratorian canon, a list of canonical books from about the 3d century, says Hermas was written by the brother of Pius, Bishop of Rome, about 140-154 C.E.. It was written in Rome and involves the Roman church. The document was composed over a longer period of time. Visions I-IV were composed during a threatened persecution, probably under Trajan (the Clement of 8:3 could be Clement of Rome). Vision V - Similitude VIII and Similitude X were written perhaps by the same author to describe repentance to Christians who were wavering. Similitude IX was written to unify the entire work and to threaten those who had been disloyal. This last phase must have occurred before Irenaeus (ca. 175). A preferred date would be 140 C.E.

The text had a great vogue in orthodox circles and was even included in some copies of the New Testament (it is found in the Sinaitic Codex). The theology of the Church must have been very elastic at a time when such a book could enjoy popularity and implicit, if not explicit, ecclesiastical sanction, for its Christology does not seem to square with any of the Christologies of the New Testament, or with those of contemporary theologians whose occasional documents have reached us. The Shepherd speaks of a Son of God; but this Son of God is distinguished from Jesus.

"That Holy Spirit which was created first of all, God placed in a body, in which it should dwell, in a chosen body, as it pleased him and states, "God made His Holy Spirit, which pre-existed and created all creation, to enter and dwell in the flesh which He approved." In this text the Holy Spirit appears to be a divine substance. But we must not suspect Patripassionism, which assumes God the father took form and suffered on the cross. The "flesh" is spoken of as a person who "walked as pleased God, because it was not polluted on earth." "God, therefore, took into counsel the Son and the angels in their glory, to the end that this flesh might furnish, as it were, a place of tabernacling (for the Spirit), and might not seem to have lost the reward of its service. For all flesh shall receive the reward which shall be found without stain or spot, and in it the Holy Spirit shall have its home." This passage appears to make the "tabernacling" of the Holy Spirit in Jesus a reward for the purity of his life. Jesus then becomes divine through the power of God, after consultation with the Son of God, who elsewhere in The Shepherd is identified with the Holy Spirit. "The most venerable angel," "the glorious angel," "the holy angel" are titles that Hermas gives to Jesus in his allegory; but it is understood that the angelic status of Jesus is not his by nature. His labours on earth to save and to cleanse have gained him a co-inheritance with the Holy Spirit, God's primary Son, so that Jesus now is the second Son of God.

The number of books in the Bible depends on which Bible is being referenced. Protestant and Catholic churches recognize 27 New Testament books. Protestants recognize 39 books of the Jewish canon in the Old Testament. Roman Catholics hold 46 books of the Old Testament as canon, along with expanded versions of Esther and Daniel. In addition to the 73 books of the Catholic Bible, the Orthodox Church adds three more books to its canon. By far, the largest canon of all is found in the Ethiopic Church, whose Bible totals 81 books. This Apocryphal volume contains the books of the Catholic, Orthodox, and Ethiopic Bibles, which include:

1 Esdras
2 Esdras
1 Maccabees
2 Maccabees
3 Maccabees
4 Maccabees
Letter (Epistle) of Jeremiah
The Prayer of Azariah
Baruch
Prayer of Manasseh (Manassas)
Bel and the Dragon
Wisdom of Sirach
Wisdom of Solomon
Additions to Esther
Tobit
Judith
Susanna
Psalm 151
Enoch
Jubilees
1 Clements
Shepherd of Hermas

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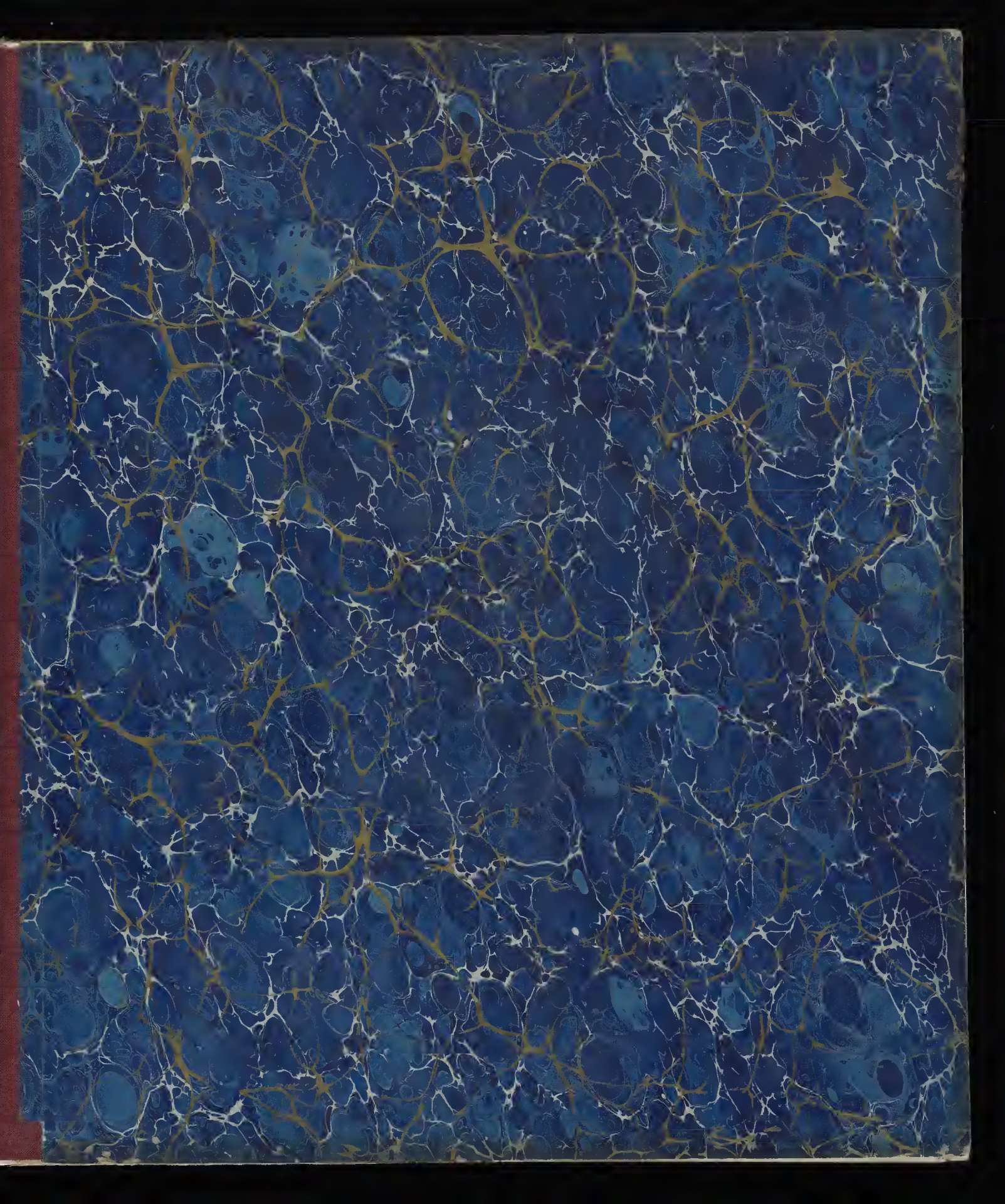


Plate [illegible]

[illegible] of surface beyond the outer margin

THE

MIRACLES OF THE BLESSED VIRGIN MARY,

AND

THE LIFE OF HANNÂ (SAINT ANNE),

AND

THE MAGICAL PRAYERS OF 'AHĔTA MÎKÂĂL.

Three hundred copies only, printed for private circulation,

of which this is No. 234.



Our Lady, "the Holy Virgin Mary, who gave birth to God," holding her Son Jesus Christ in her arms. On her right and left are the Archangels Michael and Gabriel. The words written in red on the margin read, "O my Lady Mary, preserve thy servant Takla Hâymânôt," and were probably added by a possessor of the volume.

[*Frontispiece*]

LADY MEUX MANUSCRIPTS Nos. 2—5.

THE MIRACLES OF THE BLESSED VIRGIN MARY,

AND

THE LIFE OF ḤANNÂ (SAINT ANNE),

AND

THE MAGICAL PRAYERS OF 'AHĒTA MÎKÂ'ÊL.

THE ETHIOPIC TEXTS EDITED WITH ENGLISH TRANSLATIONS, ETC.,

BY

E. A. WALLIS BUDGE, M.A., LITT.D., D.LIT., F.S.A.

SOMETIME SCHOLAR OF CHRIST'S COLLEGE, CAMBRIDGE, AND TYRWHITT HEBREW SCHOLAR,
KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM.

WITH ONE HUNDRED AND ELEVEN COLOURED PLATES.

W. GRIGGS,
CHROMO-LITHOGRAPHER TO HER MAJESTY THE QUEEN.
LONDON:
1900

[*All rights reserved.*]

PREFACE.

The present volume contains the Ethiopic texts, and translations of them into English, which are found in the manuscripts of the Lady Meux Collection, numbers 2, 3, 4 and 5. Three of these manuscripts are illustrated by series of coloured pictures which represent three distinct periods of Ethiopian art, and in the coloured plates, which are interleaved throughout the work, very careful reproductions of them, both as regards form and colour, have been given. It is, perhaps, hardly necessary to say that the texts and their coloured illustrations are now published for the first time.

The oldest manuscript of the group contains a selection of the Miracles of our Lady, the Blessed Virgin Mary, with coloured illustrations, many of them being full-page. It was, in the first instance, written for a king of Ethiopia who, judging from the large size of the writing, intended to present it to some monastery or public church in his capital wherein it was to be read from on certain occasions either before the assembled monks or before a congregation of the laity. The name of the royal personage who had the manuscript written was mentioned, according to immemorial usage in Ethiopia, at the beginning and end of each Miracle, with the view of obtaining a blessing from heaven as a reward for his pious work. In the process of time, however, the king died, and the volume passed into the hands of another king, who caused the name of his predecessor to be erased throughout, and his own written in its place, so that he also might obtain a blessing. The name of the first royal

owner cannot be recovered, but the name which stands in its place is David; how many owners the volume may have had between David and the king whose name he caused to be erased cannot be said. Now three kings called David reigned over Ethiopia; David I. reigned from A.D. 1382 to A.D. 1411; David II. from A.D. 1508 to A.D. 1540; and David III. from A.D. 1716 to A.D. 1721. But the only one of these three periods which agrees tolerably well with the archaeological evidence supplied by the volume is the first, and we shall probably be correct in assuming the manuscript to be a product of the end of the XIVth or beginning of the XVth century. The evidence derived from the binding is of no value in deciding this question, for it belongs to a much later period than that of the oldest leaves of the volume. It was in the reign of David I. that the wood of the Cross of Christ was brought into Ethiopia, amid great rejoicings, and to this king such a handsome manuscript of the Miracles of the Blessed Virgin Mary would have been a peculiarly pleasing possession. After David the manuscript passed into the hands of another owner called Takla Haymânôt, but whether he was of royal blood or not there is no evidence to shew. The last owner of the manuscript in Ethiopia was Theodore, the late king of Abyssinia, who by some means obtained possession of it, intending to place it in the library of the church which he had determined to build in honour of the Holy Redeemer of the World at Maḳdalâ (Magdala). It is well known that for several years before his death he caused the whole country to be carefully searched for manuscripts, and all that were found were brought to his capital, where he caused the words, "Belonging to the [Church of] the Holy Redeemer of the World", to be written in Ethiopic upon the first page of each, ተአምረ ፡ ማርያም ፡ ዘቅዱስ ፡ መድኃኔ ፡ ዓለም ።

The selection of Miracles given in the manuscript is certainly old, and is probably canonical, and at least it was considered to embrace all the most important of the Miracles of the Blessed Virgin Mary, accounts

of which were preserved by the Ethiopian Church. It is not easy to see what principle guided the scribe in making the selection of miracles in the first instance, especially as many of them are merely versions made from Arabic translations of stories of miracles written in some European language; though a large number are native compositions which record marvellous events which took place in Ethiopia. The MSS. rarely agree in the number of the Miracles which they record. Thus among British Museum MSS. Or. 651 contains 30; Orr. 520, 653, and Add. 24,188 contain 33; Or. 641 contains 40; Or. 635 contains 42; Or. 650 contains 51; Or. 648 contains 54; Or. 647 contains 59; Or. 634 contains 76; Or. 654 contains 125; Orr. 640, 644, and 655 contain 154; Or. 652 contains 160; Or. 642 contains 200; Orr. 636 and 638 contain 202; Or. 637 contains 303; and Or. 643 contains 316. The selection, however, once fixed, was perpetuated by the scribes, and the artists, having in the first case copied European illustrations, continued to reproduce them to the best of their ability, the modifications which crept into them being the result of incapacity and carelessness rather than a desire for variety.

The second MS. of the Miracles of the Blessed Virgin Mary in the Lady Meux Collection belongs to a much later date, and is probably not older than the third quarter of the XVIIIth century. This is tolerably certain from the fact that king Takla Haymânôt and his wife Abâla Dengel are mentioned on fol. 5*b* col. 1, and the archaeological evidence indicates that the second king of this name, who reigned from A. D. 1769 to A. D. 1777, is here referred to. While the earlier MS. contains fifty-one pictures, the later has only forty-eight, notwithstanding the fact that the number of Miracles in it is larger, and has some introductory compositions relating to the time, and manner, and order, and seasons of the reading of the Miracles. The pictures in the manuscript are most interesting from a comparative point of view, because they enable us to note the modifications in the method of treatment which have crept in between the periods

in which the earlier and the later MSS. were written. They prove, too, that there was a traditional manner of illustrating the Miracles of the Virgin, and also that the artist considered himself free to make small modifications which did not interfere with the *motif* of the old design. It is to be noted also that at the time they were painted the artist felt obliged to fill up the background of his illustrations and to enclose them also within borders which had the effect of giving an air of greater finish to his work. That the reader of the following pages may have the opportunity of comparing the artists' work of both periods throughout, Lady Meux decided to give coloured reproductions of every picture in each volume, and they have been interleaved in the English text as nearly as possible with the Miracles which they illustrate, the oldest naturally coming first.

It will be noticed that besides a selection of Miracles the manuscripts among other things contain two accounts of the Assumption of the Blessed Virgin Mary[1]; and the history of the travels of the Virgin and Child in Egypt which the Archbishop Theophilus received from Mary herself; and the Salutations to the Members of the Body of the Blessed Virgin Mary. The last composition is as interesting as remarkable, for in it the name, and virtues, and members of the body of the Virgin are lauded in forty-two verses, each containing five lines. In them the Virgin is likened unto a "flower of springtime", the "Zion of God", the "Ark of the Law", the "Two Tables of the Law", etc., and for some of his epithets, similes, and allusions the writer drew inspiration from the Song of Solomon. It is not easy to explain why the Salutations should be forty-two in number, or why they were directed to be said forty-two times; that some special significance was attached to this number by Biblical writers seems clear from such passages as Numbers xxxv. 6, and Revelation xi. 2; xiii. 5. It will be also remembered that the Negative Confession of the

[1] For the translation of the text in the earlier MS. see p. 15, and for that of the later MS. see p. 145.

Book of the Dead of the ancient Egyptians contained forty-two addresses, i. e., one to each of the forty-two gods in the Hall of Maâti, wherein the soul of the deceased was weighed.

Of the apocryphal literature given in this volume the most important example is the text of the "History of Ḥannâ, the Mother of the Blessed Virgin Mary"; it is edited from a small octavo manuscript in the Lady Meux Collection, which I believe to be unique. The work is divided into seven sections, each of which was intended to be read on a certain day of the week. The author seems to have drawn upon certain ancient traditions concerning Ḥannâ, but his commentary upon them is an independent work. According to him Ḥannâ's maternal ancestress was called Faustina, who was a lady of noble birth, and who prophesied that her seventh granddaughter would bring forth the "blessed moon", i. e., Ḥannâ. The statement which he makes with reference to the origin of the Virgin Mary is very remarkable. According to it the seed from which she sprang was placed by the Almighty in the body of Adam in the form of a white pearl, one half of which was formed of dust, when He created him. From the body of Adam it passed into Seth, and from Seth to Enos, and so into the bodies of all the Patriarchs, one after the other, from Abraham to David, and from David to Joachim Ḥannâ's husband. During this long period the seed remained in a quiescent state; it "neither perished nor made itself manifest", and it did not pass into the body of any one of the wives of the Patriarchs from Eve downwards. When Ḥannâ had been married to Joachim nine years, during which period they had suffered much tribulation at the hands of their kinsfolk and acquaintances in Israel, both husband and wife went into the temple of God and prayed in great bitterness of spirit. That same night God appeared unto Ḥannâ in a vision, in the form of a white bird which came down from heaven; in days of old it had overshadowed the Cherubim who guarded the Ark of the Covenant, and it had beneath its wings the hand

of a man, which grasped within it the cord of life. This bird was the spirit of life, and it took up its abode by Divine agency in Ḥannâ's body. Now when Ḥannâ and Joachim were together, and the seed in the form of a white pearl, which was to form the flesh of the Virgin Mary, was transferred to her body, it united with the spirit of life, and germinated forthwith, and the Mother of our Lord began her material existence. This, in brief, is the remarkable account of the conception of the Virgin Mary by Ḥannâ, which is given by our author, and which the artist has tried, not very successfully, to represent pictorially. (See Plate cii).

A perusal of this History of Ḥannâ proves that at the time when it was written the mother of Mary had been endowed by her adorers with many of the attributes which belonged to her daughter, and that the honour paid to her was, in many respects, little inferior to that paid to the Virgin Mary. Ḥannâ and her husband Joachim are mentioned as being the father and mother of the Virgin Mary before the end of the IVth century, and before the close of the VIIIth century Ḥannâ was revered as a saint in the Eastern Church. In the following centuries legends of many kinds clustered round her memory, and a series of miracles, which were declared to have been wrought in her name, or by means of her relics, appeared in Christian apocryphal literature. But whatever form her history may assume, or whatever variations may occur in it, the principal statements of every writer are based upon traditions which are as old as the early centuries of the Christian Era. The remarkable position which she held in the Ethiopian Church is proved by the fact that after the narrative of her life given in the following pages we have a series of "Salutations" to her name and memory, and to the various members of her body, which have been drawn up in imitation of those addressed to the Virgin Mary. From these we may learn the greatness of the power which she was believed to possess in heaven and upon earth.

The last document of the Lady Meux Collection printed in this volume contains a series of magical prayers which were drawn up and inscribed upon a long, narrow strip of parchment, and which were intended to serve as an amulet to protect the wearer against the attacks of unclean or evil spirits, and sicknesses of every kind. This document, like all others of the class, is very badly written, and is full of strange spellings and mistakes; but the contents are of considerable interest to all students of Oriental magic. The wearer of an amulet of the kind relied for exemption from calamities of every class, both spiritual and material, upon the knowledge of the names of the archangels and other celestial beings; by calling upon or pronouncing such names he or she caused the attacks of devils and fiends to be without effect. With a view of illustrating this class of literature, and the general contents of rolls of magical prayers, three supplementary texts have been added.

The group of Ethiopic texts of the works printed in this volume will be found at the end of the English translations, and they have been printed on one side of the paper for the convenience of the student. I have followed the originals as closely as I could, believing it far better to reproduce the text before me than to make an eclectic edition of the works. The variant readings and the additional texts found in the later manuscript of the Miracles of the Blessed Virgin Mary are given in their proper places, but the former only shew that the greater number of the variations which are found in different copies of the same work really belong to different versions, and that they are not variants in the true sense of the word. The translations have been made tolerably literal, and a Biblical style has been adopted here, as elsewhere, because, as the late Professor William Wright often said, it suits the style and subject matter of the works. In a few places the text has been paraphrased. Interleaved with the translations are the long series of coloured plates, so that the reader may follow the narratives both by word and by picture.

The translations have been printed on one side of the paper only, for only by this means could the group of pictures which sometimes illustrate a miracle be brought near the text to which they relate. The binding of the volume is a careful copy of that of the original manuscripts, and the pattern on the covers has been stamped from a brass block which has been specially cut for the purpose. The printing has been carefully executed by the firm of W. Drugulin of Leipzig, and Dr. Chamizer, their manager, has superintended the work; the coloured plates form yet another example of Mr. Griggs' skill in reproducing with fidelity the illuminations and illustrations with which pious folk in all generations have delighted to ornament their sacred books.

The works printed in the following pages are of singular interest to those who study the history of the Church of Ethiopia and Abyssinia, and to the student of religion generally, and to the philologist; to these and many others they afford new material for investigating the development of Christian religious thought among Eastern nations. By publishing in a manner so thorough and comprehensive the valuable manuscripts which Lady Meux has in her possession, she is rendering a great service to Oriental research, and my most grateful thanks are due to her for permitting me to assist her in her public-spirited work.

E. A. WALLIS BUDGE.

LONDON, June 1st, 1900.

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INTRODUCTION.

I. DESCRIPTION OF THE MANUSCRIPTS.

1. The Ethiopic text of the Miracles of our Lady, the Blessed Virgin Mary, printed in the following pages is edited from the Lady Meux Manuscripts Nos. 2 and 3. The earlier of the two manuscripts (No. 2), which is called A throughout this volume, is a venerable vellum book which measures about 14 in. by 13 in., and consists of 105 leaves. The number of pictures in the volume is fifty-one. Each page, except one, when not occupied by a picture, contains two columns of writing, but the number of lines to a column varies. The oldest leaves of the book have usually seventeen or eighteen lines to the column, but a few, which seem to have been written by another hand, contain twenty-five. The unnumbered leaf which has been inserted between folios 1 and 2 has three columns to the page, and each complete column contains twenty-seven lines. The title, and the first few lines of each Miracle or composition, and the names of the Virgin Mary and of David the king are written in red. The MS. is bound in stout wooden boards, covered with purple leather stamped with a cross and with borders made of laced work patterns and scrolls, and the insides of the covers are lined with brightly coloured, flowered silk, the work probably of some Persian or Indian loom. It was originally written for a royal personage, for at the beginning and end of every Miracle we find the words, "May her prayer deliver our king", written in the ordinary hand found in the manuscript. But who the royal personage was cannot be said, for everywhere his name has been deleted, and that of "David" written by a later hand in its stead. Now, the Ethiopian Kings' Lists prove that three of the kings of Ethiopia were called David. The first reigned from A. D. 1382 to 1411; the second from A. D.

1508 to 1540; and the third from A. D. 1716 to 1721. Now the last of these cannot have been the king who is referred to in our manuscript, for the archaeological and palaeographical evidence derived from the volume makes it impossible; the first or the second king of the name must therefore be intended. It is generally thought that the Ethiopian scribes did not illustrate their books with coloured pictures before the end of the XIVth or the beginning of the XVth century, and this view is probably correct; admitting that it is, I believe that we shall be right in assigning our manuscript to the latter period, and in regarding it as one of the earliest examples of its class. Both text and pictures seem to have been produced before the first half of the XVIth century, in which period king David II reigned. The pictures which illustrate the Miracles are of neither equal merit nor value, but they are of the greatest importance as specimens of Ethiopian art of the earliest period. They belong to the time when the artist had attained considerable skill in drawing conventional representations of the Virgin Mary, and angels, and the like, but he did not know how to make a finished picture. He had not yet learned how to fill up the background, and he made some of his pictures so large that he left no room for a border. His paintings are mixtures of crude designs, which are filled up in places with painful attention to minute details of colouring in garments having variegated patterns made up of stripes and dots, and of pictorial hints of artistic conceptions which the artist or scribe was unable to carry out. With this manuscript, as with many others, it is impossible to make general deductions, for there is no standard with which the student may compare it. In some particulars the pictures resemble those found in Ethiopic MSS. of the XVIIth century, while in others they resemble those of a later date; but an examination of many illustrated Ethiopian manuscripts convinces me that the present example belongs to the period when the custom of illustrating books was not firmly established in Ethiopia, i. e., some time between A. D. 1400 and A. D. 1500. The artist seems to have been influenced by the pictures or illuminated manuscripts which were the work of Spanish or Italian artists, most probably of the former, for the faces of our Lord and the Virgin Mary are distinctly those of Spanish men and women. On the other hand, for many pictures he appears to have had no copies from which to borrow subjects, but to have drawn upon his own imagination for many of the scenes which he intended to illustrate the text before him. This

portion of the work is of peculiar interest, for it reproduces for us the dress of the people among whom the artist lived, and the furniture of their houses, such as water pots, drinking vessels, *anḳarîbs* or bedsteads, trays from which guests ate their meals, etc. The devils with black, animal bodies, and human faces with protruding red tongues are, of course, the product of the native imagination, and represent pictorially ideas connected with demonology which had been current in the Eastern Sûdân and Ethiopia for centuries.

The manuscript was, in all probability, originally bound in plain, hard wooden boards, and the purple leather binding in which it now appears belongs to a period much later than that in which the oldest part of the volume was written. From the worn and greasy state of the bottom right hand corners of the leaves it is clear that it was much used in ancient days during services which were held either in a monastery or in a church, and the grease stains indicate that it was read in the night time. The following are the contents in the order in which they occur in the manuscript:—

1 Discourse between Christ and the Virgin Mary concerning her five great sorrows. Fol. 1*b*.

2 The address of the Reader of the Miracles of the Blessed Virgin Mary to the congregation of monks or laity. (Written on a small parchment leaf which was inserted between foll. 1 and 2.)

3 Picture of the Virgin and Child. Fol. 2*b*.

4 The story of Bishop Dexius and the Virgin Mary. Fol. 3*a*. With two pictures on Foll. 5*b* and 6*a*.

5 The story of the Virgin Mary and the Artificer. Fol. 6*b*. With a picture on Fol. 7*b*.

6 The story of the Virgin Mary and the Jew of Akhmîm. Fol. 8*a*. With a picture on Fol. 9*a*.

7 The story of the Virgin Mary and the scribe Damianus of the city of Philippi. Fol. 9*b*. With a picture on Fol. 10*b*.

8 The story of the Virgin Mary and Bishop Abbâs of Rome. Fol. 11*a*. With a picture on Fol. 12*a*.

9 The story of the Virgin Mary and the monk Isaac. Fol. 13*a*. With a picture on Fol. 14*b*.

10 The story of the Virgin Mary and the child Mary. Fol. 15*a*. With a picture on Fol. 16*b*.

11 The story of the Virgin Mary and the French painter whose scaffold was overturned by a devil. Fol. 17*a*. With a picture on Fol. 18*b*.

12 The story of the Virgin Mary and the sick man who was taken to Jerusalem. Fol. 19*a*. With two pictures on Foll. 19*b* and 20*a*.

13 The story of the Virgin Mary and the Roman nobleman Zacharias. Fol. 20*b*. With two pictures on Fol. 22*a* and *b*.

14 The story of the Virgin Mary and the women Juliana and Barbara. Fol. 23*a*. With a picture on Fol. 24*a*.

15 The story of the Virgin Mary and the three shipwrecked Arabs. Fol. 24*b*. With a picture on Fol. 26*a*.

16 The story of the Virgin Mary and the removal of the Monastery of ʿAḳônâ. Fol. 26*b*. With two pictures on Fol. 27*a* and *b*.

17 The story of the Virgin Mary and the Egyptian priest John Bakansî. Fol. 28*a*. With two pictures on Fol. 29*a* and *b*.

18 The story of the Virgin Mary and the Greek merchant who was shot in the eye by an arrow. Fol. 30*a*. With two pictures on Fol. 31*a* and *b*.

19 The story of the Virgin Mary and the blind girl of Dalgâ. Fol. 32*a*. With two pictures on Fol. 33*b* and Fol. 34*a*.

20 The story of the Virgin Mary and the three poor sisters. Fol. 35*a*. With a picture on Fol. 36*b*.

21 The story of the Virgin Mary and the two scribes who fell into sin. Fol. 37*a*. With a picture on Fol. 38*a*.

22 The story of the Virgin Mary and the poor prisoner. Fol. 38*b*. With a picture on Fol. 39*a*.

23 The story of the Virgin Mary and the old man Ḳaṭîr. Fol. 40*a*. With a picture on Fol. 41*b*.

24 The story of the Virgin Mary and the two brothers who were dyers. Fol. 42*a*. With two pictures on Fol. 43*b* and 44*a*.

25 The story of the Virgin Mary and the lame man. Fol. 44*b*. With a picture on Fol. 46*a*.

26 The story of the Virgin Mary and Mercurius the bishop who was a leper. Fol. 46*b*. With a picture on Fol. 47*b*.

27 The story of the Virgin Mary and the woman with a broken foot. Fol. 48*a*. With two pictures on Fol. 49*a* and *b*.

28 The story of the Virgin Mary and the Abbess of Mount Carmel. Fol. 50*a*. With two pictures on Fol. 52*b* and Fol. 53*a*.

29 The story of the Virgin Mary and the man Bârôk. Fol. 53*b*. With two pictures on Fol. 54*b* and Fol. 55*a*.

30 The story of the Virgin Mary and Anastasius the Roman. Fol. 56*a*. With a picture on Fol. 57*b*.

31 The story of the Virgin Mary and the monk of the Monastery of Abbâ Samuel. Fol. 58*a*. With a picture on Fol. 63*a*.

32 The story of the Virgin Mary and the cannibal of the city of Ḳemer. Fol. 63*b*. With two pictures on Fol. 65*a* and *b*.

33 The story of the Virgin Mary and the widow's son who became a thief. Fol. 66*a*.

34 The story of the Virgin Mary and the son of Euphemia who became a thief. Fol. 67*a*. With two pictures on Fol. 69*b* and 70*a*.

35 The story of the Virgin Mary and the woman who brought forth a child in the sea. Fol. 70*b*. With two pictures on Fol. 72*a* and *b*.

36 The story of the Virgin Mary and the thirsty dog. Fol. 73*a*. With a picture on Fol. 74*a*.

37 The story of how the Virgin Mary received the Covenant of Mercy from her Son Jesus Christ. With four plates on Foll. 78*a* and *b*, 79*a* and 80*a*.

38 The story of the Virgin Mary and the Khalîfa of Athribis. Fol. 81*a*.

39 The story of how the Virgin Mary appeared unto the Archbishop Theophilus, and the narrative of her wanderings in Egypt which she related unto him. Fol. 90*b*.

40 Salutations to the name, and virtues, and members of the body of the Blessed Virgin Mary. Fol. 101*b*.

On Fol. 105*b* is the following text which, through stains on the leaf, is almost illegible in places:—

ያልባቢ ፡ ልጃቺ ፡ ሲታረቁ ፡ በመሪ ፡ ምድር ፡ ምስማክ ፡ መክሊት ፡ አድሽ ፡ ኮርኮብያ ፡ ነጨ ፡ አብሮኮሮስ ፡ ስድስ ተኛ ፡ እባ ፡ ላአብሮኮሮስ ፡ ስለዘመተ ፡ ስላገለገለ ፡ ሰጥተ(ን)ዋል ፡ አንግዴጎ ፡ ግንዘመቻም ፡ ክስድስት ፡ ፈረቃም ፡

ክስድስት ፡ አስታራቆቹ ፡ የሸማግሌ ፡ ጻኛው ፡ በገርሮንድ ፡ ዮሐንስ ፡ በገርሮንድ ፡ ኖላይ ፡ አቢቶ ፡ ገብረ ፡ ሕይወ ት ፡ ተክለ ፡ ሃይማኖት ፡ የጉራንዲኑ ፡ ኪሮስ ፡ አካሉ ፡ ጻኛ ፡ ሊቀ ፡ ማእምራን ፡ ንዋይ ፡ ይጎን ፡ ያፈረሶ ፡ ሁለት ፡ ወቀት ፡ ድንጅ ፡ ዘፈሐቆ ፡ በሥልጣኑ ፡ ጴጥሮስ ፡ ወጳውሎስ ፡ ውጉዘ ፡ ለይኩን ።

2. The later of the two manuscripts (No. 3) containing the Ethiopic text of the Miracles of our Lady, the Blessed Virgin Mary, which is called B throughout this volume, is a vellum book which measures 12¾ in., by 11¼ in., and consists of 79 leaves. The number of the pictures which illustrate the text is forty-eight. Each page of the work, when not occupied by a picture, contains two columns of writing, and twenty-two lines form a complete column. The text is written in a fine, regular hand of the XVIIIth century. The title, and the first line or two of each Miracle or composition, and the name of the Virgin Mary and of the man who had the book written, are in red. The MS. is bound in stout, wooden boards, covered with brown leather stamped with a cross and with borders made of laced work patterns and scrolls; the insides of the covers are lined with brightly coloured, flowered silk. It was originally written for a man called Ḫayla Mâryâm, ኀይለ ፡ ማርያም ፡ whose name occurs at the beginning and end of all the compositions and Miracles written in the book except the last five, where for some reason Herakles ኤራቅሊስ ። is found. The probable explanation is that the last part of the manuscript was written at the expense of Herakles; but the names of the scribe and artist are not mentioned. The text throughout is the work of one scribe. The following are the contents in the order in which they should occur in the manuscript, but several of the leaves have been misplaced in the process of binding.

1 Introductory discourse to be read before the Miracles of the blessed Virgin Mary, followed by the rules which are to be observed in the reading of the same. Fol. 2*a*.

2 Further introductory discourse in which mention is made of Takla Haymânôt, and his Queen Abâla Dengel, ንጉሥነ ፡ ተክለ ፡ሃይማኖት ፡ ... ንግሥትነ ፡ አባለ ፡ ድንግል ። who reigned from A. D. 1769 to A. D. 1777. Fol. 5*b*.

3 Address to the congregation. Fol. 6*b*.

4 Salutation to the Virgin Mary. Fol. 6*b*.

5 Prayer to the Virgin Mary and curses on the Jews. Fol. 7*a*.

6 Adoration to the Virgin Mary. Fol. 7*b*.

7 The story of the Virgin Mary and the poor monk. Fol. 11*b*.

8 The story of Bishop Dexius and the Virgin Mary. Fol. 9*a*. With a picture on Fol. 12*a*.

9 The story of the Virgin Mary and the Artificer. Fol. 12*b*. With a picture on Fol. 13*a*.

10 The story of the Virgin Mary and the Jew of Akhmîm. Fol. 13*b*. With a picture on Fol. 14*b*.

11 The story of the Virgin Mary and the scribe Damianus of the city of Philippi. Fol. 15*a*. With two pictures on Fol. 15*b* and Fol. 16*a*.

12 The story of the Virgin Mary and Bishop Abbâs of Rome. Fol. 16*b*. With two pictures on Fol. 17*a* and *b*.

13 The story of the Virgin Mary and the monk Isaac. Fol. 18*a*. With a picture on Fol. 19*a*.

14 The story of the Virgin Mary and the child Mary. Fol. 19*b*. With a picture on Fol. 20*b*.

15 The story of the Virgin Mary and the French painter whose scaffold was overturned by a devil. Fol. 21*a*. With a picture on Fol. 22*a*.

16 The story of the Virgin Mary and the sick man who was taken to Jerusalem, and baptized in the Jordan. Fol. 22*b*. With a picture on Fol. 23*a*.

17 Picture in four divisions, only one of which was completed by the artist. Fol. 23*b*.

18 The story of the Virgin Mary and Zacharias, the Roman nobleman. Fol. 24*a* and *b*, and Fol. 49*a*. With a picture on Fol. 49*b*.

19 The story of the Virgin Mary and the women Juliana and Barbara. Fol. 50*a*. With two pictures on Fol. 50*b* und Fol. 51*a*.

20 The story of the Virgin Mary and the shipwrecked Arabs. Fol. 51*b*. With two pictures on Fol. 52*b* and Fol. 53*a*.

21 The story of the Virgin Mary and the removal of the Monastery of Aḳônâ. Fol. 54*a*. With two pictures on Fol. 54*b* and Fol. 55*a*.

22 The story of the Virgin Mary and the Egyptian priest John Bakansî. Fol. 55*b*. With a picture on Fol. 56*b*.

23 The story of the Virgin Mary and the Greek merchant who was shot in the eye by an arrow. Fol. 57*a*. With two pictures on Fol. 57*b* and Fol. 33*a*.

24 The story of the Virgin Mary and the blind girl of Dalgâ. Fol. 33*b*. With two pictures on Fol. 24*b* and Fol. 25*a*.

25 The story of the Virgin Mary and the three poor sisters. Fol. 35*b*. With a picture on Fol. 36*b*.

26 The story of the Virgin Mary and the two scribes who fell into sin. Fol. 37*a*. With two pictures on Fol. 37*b* and Fol. 38*a*.

27 The story of the Virgin Mary and the poor prisoner. Fol. 38*b*. With a picture on Fol. 39*a*.

28 The story of the Virgin Mary and the old man Ḳaṭîr. Fol. 39*b*. With two pictures on Fol. 40*a* and *b*.

29 The story of the Virgin Mary and the two brothers who were dyers. Fol. 41*a*. With two pictures on Fol. 42*a* and *b*.

30 The story of the Virgin Mary and the lame man. Fol. 43*a*. With a picture on Fol. 44*a*.

31 The story of the Virgin Mary and Bishop Mercurius who was a leper. Fol. 44*b*. With two pictures on Fol. 45*a* and *b*.

32 The story of the Virgin Mary and the woman with a broken foot. Fol. 46*a*. With a picture on Fol. 47*a*.

33 The story of the Virgin Mary and the Abbess of Mount Carmel. Foll. 47*b*, 48*a* and *b*, and 25*a*. With two pictures on Fol. 25*b* and Fol. 26*a*.

34 The story of the Virgin Mary and the man Bârôs. Fol. 26*b*. With a picture on Fol. 27*a*.

35 The story of the Virgin Mary and Anastasius the Roman. Fol. 27*b*. With a picture on Fol. 28*a*.

36 The story of the Virgin Mary and the monk of the Monastery of Abbâ Samuel. Fol. 28*a*. With two pictures on Fol. 29*a* and *b*.

37 The story of the Virgin Mary and the cannibal of the city of Ḳemer. Fol. 30*a*. With two pictures on Fol. 31*a* and *b*.

38 The story of the Virgin Mary and the thief. Fol. 32*a*. With a picture on Fol. 32*b*.

39 The story of the Virgin Mary and the woman who brought forth a child in the sea. Fol. 58*a*. With a picture on Fol. 58*b*.

40 The story of the Virgin Mary and the thirsty dog. Fol. 59*a*. With two pictures on Fol. 59*b* and Fol. 60*a*.

41 The story of the Virgin Mary and the Khalîfa of Athribis. Fol. 60*b*.

42 The story of the Virgin Mary and the Syrian potter. Fol. 69*b*.

43 The story of the Virgin Mary and the man who was washing his clothes. Fol. 71*b*.

44 The story of the Virgin Mary and the drunken monk. Fol. 72*a*.

45 The story of the Virgin Mary and Nicodemus the horseman. Fol. 73*a*.

46 The story of the Virgin Mary and the Greek Magistrate in Jerusalem. Fol. 73*b*.

47 The story of the Virgin Mary and Bishop Philotheus who wore sackcloth next his skin. Fol. 74*b*.

48 The story of the Miracle which the Virgin Mary and her Son wrought on the eighth day of Sanê. Fol. 75*a*.

49 The story of the Virgin Mary and John Kamâ. Fol. 75*b*.

50 The Life of the Virgin Mary after the death of our Lord. Fol. 76*b*.

3. The Life of Ḥannâ, the mother of the Blessed Virgin Mary, is edited from a small octavo volume (Lady Meux manuscript No. 4) which was probably written in the XVIIIth century. It measures 7¼ in. by 5¼ in., and contains 81 leaves. The quires, which are signed with letters on the top left hand corners, are eight in number, and each contains ten leaves. Each page of text contains two columns, and usually the number of lines to a column is 16. The first few lines of each section are written in red, as well as the names of our Lord, and those of Ḥannâ, Mary, and Joachim; and the manuscript is bound in stout, wooden boards, which seem to belong to the period in which it was written. Ornamental head pieces consisting of designs in plaited work, painted in red and yellow, will be found on foll. 11*a*, 12*a*, 72*b* and 76*b*. The scribe's name was Gabra Krestôs ገብረ ፡ ክርስቶስ ፡ (see fol. 53*b*, col. 2), and he seems to have written for Gabra Maryâm ገብረ ፡ ማርያም ፡ (see fol. 53*a*, col. 2), who prays that in return his name may be inscribed by God upon a pillar of gold in letters of bright and shining light. The name of the artist

who painted the pictures was Ḥabta Gabrăêl ሐብተ ፡ ገብርኤል ፡ (see fol. 10*b*, line 14). Here and there is a prayer on behalf of Tasfâ Mikâêl ተስፋ ፡ ሚካኤል ፡ (see fol. 50*a*, col. 2, and fol. 54*b*, col. 1), but it is not clear why this man's name appears. From the note on fol. 10*a* we learn that the manuscript was written in the famous Dabra Lîbânôs in the country of Shoa. The contents are as follows:—

I. A series of pictures of saints, etc., painted in yellow and red upon a black ground, or in black and red upon a yellow ground, or traced in outline (Foll. 1—9).

1 Saint George on horseback. In his right hand he grasps a spear, the handle of which terminates in a cross, and in the left a long lance. In black outline.

2 Saint George on horseback, piercing through the neck a scaly dragon with a forked tongue. In black outline. Written in black near his head are the words አቅዱስ ፡ ጊዮርጊስ ፡ አውጽእኒ ፡ እምከራ ፡ ሥጋ ፡ ወነፍስ ፡ ለፍቁርከ ፡ ቢሰወረዉ ። "O Saint George, put away from the temptation of the flesh and the spirit me thy beloved one, Bisawurawu."

3 Ḥannâ and Joachim standing in prayer. In red and yellow on a black ground. Above the picture are the words ሐና ፡ ወኢያቄም ፡ ዘከመ ፡ ጸለዩ ፡ በኍጡ. (sic) ፡

4 Ḥannâ and Joachim begetting the Virgin Mary. In red and yellow on a black ground. Below the picture are the words ሐና ፡ ወኢያቄም ፡ ዘከመ ፡ ወለድዋ ፡ ለማርያም ፡ በጸሎሙ ፡

5 Saint George on horseback spearing the dragon. Red and white on a yellow ground.

6 Ḥannâ with the Virgin Mary seated in her lap; on her right hand is the archangel Michael, and on the left the archangel Gabriel, each holding a drawn sword. Above are the words [ሐና ፡] ምስለ ፡ ፍቁር ፡ ወልዳ ፡ ["Ḥannâ] with her beloved child". At her feet the man who had the book written, Gabrâ Maryâm, lies prostrate, he holds a rosary in his left hand. The scene is described by the words ዘተማኅፀነ ፡ አባ ፡ ገብረ ፡ ማርያም ፡ Black and red on a yellow ground.

7 The Crucifixion. On the right arm of the Cross are the words ኢየሱስ ፡ ናዝራዊ ፡ ንጉሠ ፡ አይሁድ ፡ The Virgin Mary stands weeping on one side of the Cross, and Saint John on the other. Red and black on a yellow ground. Above the picture are the words ስእለ ፡ ስቅለት ፡ ብካየ ፡ ዮሐንስ ፡ ብካየ ፡ ማርያም ፡

8 Saints Takla Haymânôt and Gabra Manfas Ḳĕdûs. አቡነ ፡ ተክለ ፡ ሃይማኖት ። አቡነ ፡ ገብረ ፡ መንፈስ ፡ ቅዱስ ። Red and black on a yellow ground.

9 Saints Stephen and Abkarazûn. አቡነ ፡ ኤስጢፋኖስ ። አቡነ ፡ አቦክረዙን ። Red and black on a yellow ground.

10 Saints Mazgaba Salâshâ and Samuel. አቡነ ፡ መዝገበ ፡ ሰላሣ ። አቡነ ፡ ሰሙኤል ፡ ፬ዘ ጉድጉዴ ። Red and black on a yellow ground.

11 Saints Ezra and 'Amda Salâshê. አቡነ ፡ አዝራ ። አቡነ ፡ አምደ ፡ ስላሴ ፡ ዘጉንጉዴ ። Red and black on a yellow ground.

12 Saint Theodore the Eastern on horseback spearing a winged, human-headed monster who is attempting to defend himself with a shield and is called ሰበድአት ፡ "viper". Red and black on a yellow ground.

II. 1 Introduction. Fol. 11*a*.

2 The History of Ḥannâ, the mother of the Blessed Virgin Mary. [Section to be read on the second day of the week]. Fol. 12*a*.

3 Section to be read on the third day of the week (ዘሠሉስ ፡) Fol. 26*a*.

4 Section to be read on the fourth day of the week (ዘጊቡዕ ፡) Fol. 35*a*.

5 Section to be read on the fifth day of the week (ዘሐሙስ ፡) Fol. 45*a*.

6 Section to be read on the sixth day of the week (ዘቀዳማት ፡) Fol. 60*b*.

7 Section to be read on the first day of the week (ዘአሑድ ፡) Fol. 65*b*.

III. A Miracle wrought by the Blessed Ḥannâ. Fol. 69*a*.

IV. Salutations to the Blessed Ḥannâ. Fol. 72*b*.

V. Miracles of Ḥannâ and Joachim. Fol. 76*b*.

VI. A Miracle which was wrought by Jesus Christ. Fol. 79.

On fol. 10*a* is the following:— ዘተጽሕፈት ፡ በምድረ ፡ ሸዋ ፡ በድብረ ፡ ሊባኖስ ፡ በምድረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ አልቦ ፡ ዘየዓቢ ፡ እምክብራ ፡ ለደብረ ፡ ሊባኖስ ፡ ዘእንበለ ፡ ኢየሩሰሌም ፡ መቃብረ ፡ መድኀን ። አባ ፡ ወልደ ፡ ገሪማ ፡ አባ ፡ እናኒቆስ ፡ እንዴት ፡ አላቹሁ ፡ አባ ፡ ገብረ ፡ ማርያም ፡ ወተስፋ ፡ ሚክኤል ። ራስ ፡ ወልደ ፡ ሥላሴ ፡ ለእሁስም ፡ አድርሱ ፡ ታቦት ፡ ጠባቂ ፡ ይድገማት ፡ ይህቦን ፡ መጽሐፍ ፡ ላመጣ ፡ ራስ ፡ ወልደ ፡ ሥላሴ ፡ ወቂት ፡ ይስጡ ፡ ስለ ፡ ጽላት ፡ ሙሴ ።

On fol. 10*b* is the following:—

ም ፡ ሳይሆን ፡ እግዚአብሔር ፡ ይፍታችሁ ፡
ከመ ፡ ትርከቡ ፡ እሊት ፡ በወለታ ፡ ፍቃዳችሁ ፡

ሰላም ፡ ለኪ ፡ እመ ፡ ማርያም ፡ ሐና ፡ ዘወለ
ድኪ ፡ ክፈ ፡ ብርሃና ። ሰአሪት ፡ መርገ
ም ፡ ሰዕሪት ፡ ሙስና ። ሰላም ፡ ለኪ ። ።
. . . . . .

ሰላም ፡ ለከ ፡ ኢያቄም ፡ አረጋዊ ። ወላዲ ፡
ማርያም ፡ ወለተ ፡ ዳዊት ፡ ስንቃቂ ። ሰላ ፡
. . . . . .
ዝመጽሐፍ ፡ ዘኢያቄም ፡ ወሐና ፡ ትብጻ
ሕ ፡ ኀበ ፡ ገበዘ ፡ አኩስም ፡ ርእሰ ፡ ኵሉ ፡ ታ
ቦታት ። ኵሉ ፡ የሐልፍ ፡ ዘኢተሐልፍ ።
ዘአጽሐፋ ፡ አባ ፡ ገብረ ፡ ማርያም ፡ ዘወ
ለድዎ ፡ ዲያቆን ፡ አምደ ፡ ጽዮን ። የመም
ሕር ፡ ተጠምቀ ፡ መድኀን ፡ ዘደንገለት ፡ ልጅ ። ዘጸሐ
ፋ ፡ ገብረ ፡ ክርስቶስ ፡ ዘሰአላ ፡ ሐብተ ፡
ገብርኤል ፡ ዘአስላ ፡ ወዘአጽሐፋ ፡ ገብር ፡ ማር
ያም ፡ ወዘፃራ ፡ አባ ፡ ወልደ ፡ ሥላሴ ፡ ጥ
ቡዕ ፡ መናኒ ። መዘምራን ፡ አኩስም ፡
ማኅሌት ፡ ኢታኅጕሉ ፡ ሰዓመታ ፡

4. Lady Meux Manuscript No. 5 is an amulet which consists of three narrow strips of parchment measuring together 6 ft. 4½ in. by 3¾ in. It is inscribed with a series of magical prayers on behalf of 'Ahĕta Mikâêl, and is ornamented at the top with a figure of the archangel Michael, and at the bottom with a rectangular design having eyes. The text is badly written, and is very difficult in places, to make out, and at the edges several letters have been rubbed away; the document was probably written about the middle of the XVIIIth century. The contents of this manuscript are of considerable interest, and are of a very comprehensive character from the point of view of magic; but the text is so corrupt that it is not easy to understand the writer's meaning in many places. The prayers are nine in number. In the first are enumerated the angels whose names will guard the man or woman who repeats them from the missile or weapon of any enemy, and from the attacks of the devils who bring internal diseases of every kind upon human beings. These names were also to be pronounced whenever a man or woman went into or near an old or unclean house, for in such places devils and fiends were supposed to dwell. One of the most powerful devils was Bôryâ, or Bâryâ, who seems to have been chief of a legion of devils, and to have had the power to smite a man with pleurisy, pneumonia, fever, colic, cholera, rheumatism, and the like. In the second prayer we have the story of a woman fiend whom our Lord and His disciples met as they were journeying through the country

of Tiberias. She is said to have had the power to destroy travellers by land and sea, and to kill children; lightnings went forth from her eyes, and flame from her mouth, and her feet were like a wheel of fire. By our Lord's command she was burnt in the fire, and her ashes were scattered to the four winds of heaven. She was supposed to live in desert places and in unclean houses, and to have the power to smite people with inflammation of the stomach and bowels when visiting the latter. The third prayer is directed against bronchitis, pleurisy, the evil eye of an enemy, and the evil eye of Bâryâ, and contains a petition for merciful consideration at the Judgment. The fourth prayer consists of words which are supposed to have been written by Jeremiah the Prophet when he was bound hand and foot and cast into the pit. By the gift of prophecy he was enabled to declare the power of the "five-nailed Cross" of Christ, and to proclaim his own resurrection which should take place through it. This prayer is of rare occurrence. The fifth prayer is directed against the pains caused by wounds; it is not clear whether the Walda Karrâsḳî mentioned in it was a husband, father, son, or brother of 'Aḥĕta Mikâêl. The sixth prayer is directed against Bâryâ, Masrayâ, and Ḍalwâgî, and the legions of devils under their rule, and is intended "to put them under a ban, and to fetter "them, and to break their power"; the names by which this was to be effected are Solomon, Shradrach, Meshach, Abednego, etc. The seventh prayer is directed against the diseases caused by cold aud chill, cholera, fistula, rheumatism, epilepsy, worms, and infectious skin diseases. It is ordered to be written down and worn by the woman who is bearing children, to whom and to whose children it shall be of "great advantage" when they are being suckled by her. Following the prayer comes the curious story of Socinius, who married a wife and begot a male child; soon after the birth of the child a female devil called Ursula came and killed him and went away. On this Socinius took his spear, and mounted his horse, and rode off to seek and to slay her. On the way he found an old woman sitting under a tree, and she told him that Ursula was to be found in a certain garden; and when he entered this garden he found her seated in the company of devils. Socinius rode at her and drove his spear into her right side, and killed her, but before she died she swore by the Archangels of God, and by the three Holy Children that she would never contend against the name of Socinius, that she would never enter into any church where his name was being commemorated, nor approach any house,

or place, where the prayer was to be found. Hence the woman who wore an amulet inscribed with the name of Socinius was protected against the attacks of Ursula, the slayer of children, and against the sicknesses and diseases which her companion devils might attempt to bring upon her. The eighth prayer is directed against the fiends Zâr and Ṣalâwâgî, and contained a number of names the recital of which would enable the wearer of the amulet to fetter and break their power. The ninth prayer is directed against miscarriage, and contains an entreaty that God will stablish the blood of 'Aḥĕta Mikâêl and give her progeny; the names invoked by her are those of the powers which control the hail and the winds. Finally she beseeches God, "to Whom nothing is impossible", not to slay the child in her body, and to destroy utterly the names of Bôryâ and of the devils and fiends who smite men with diseases.

With the view of illustrating the contents of Ethiopian amulets I have appended the texts and translations of three good examples of the principal varieties; the translations will be found at the end of the Introduction, and the texts at the end of the volume.

II. THE CONTENTS OF THE MANUSCRIPTS.

THE MIRACLES OF THE BLESSED VIRGIN MARY.

The Miracles of the Virgin Mary preserved in Ethiopic are, for the most part, translations of Arabic versions which were made from originals written either in Coptic or in one of the languages of Southern Europe, such originals forming parts of one or more of the great Collections of Legends of the Virgin which were current in Europe during the XIth and XIIth centuries of our era. The Ethiopic translations were made, I believe, in the XIVth or XVth century, and in spite of their passage through Arabic into Ethiopic, the narratives of the miracles exhibit Western influence and treatment to a remarkable degree.

The original home of the Miracles of the Virgin was Jerusalem and its immediate neighbourhood, and there is good reason to believe that a large number of them were in circulation in Syria and Egypt long before the end of the IVth

century, and as about a century later (A.D. 494) Bishop Gelasius and the Council condemned at Rome the "Transitus, i. e., Assumptio sanctae Mariae", we may assume that compositions which recorded miracles wrought by her were included among the miscellaneous apocryphal works which were condemned at the same time. But no condemnation, even by the highest ecclesiastical authorities, could stop the spread of literature dealing with the miraculous, and the Christians who were both pious and superstitious caused copies of the Miracles of the Virgin to be multiplied everywhere. It is doubtful if the clergy would declare such works to be harmful to the soul, for the writer and reader of them understood each other, and both felt that the real purpose of books of miracles was to amuse as well as to edify. Between the Vth and the XIth centuries works which dealt with the life and miracles of the Virgin became exceedingly popular, and before the end of the XIth century it had become the fashion in Europe to form "Collections" or "Cycles" of miracles, which were issued, as it were, under authority, and were copied in monasteries and other places as authentic and standard works. Wherever a church was built in honour of the Virgin Mary the pious hastened to provide the clergy with a copy of the Book of her Miracles, and each church thus became a new centre for the propagation of stories of her power, and of the love and mercy which she was ever ready to shew to men, women, and children. During the XIIth, XIIIth and XIVth centuries further "Collections" of miracles were formed, and when the printing press superseded the scribes devout men reproduced by its means numberless copies of the narratives of the miraculous, which had been collected by the pious of by-gone generations. In the course of collecting and editing many of the miracles assumed new forms, and many additions were made to the original stories; parallels were collected and, together with variant narratives, were incorporated into the great mass of legends of the Virgin which sprang up in the East. As time went on, manuscript copies of such "Collections" were carried into the East and were translated into Arabic, and, probably by way of Egypt, they entered Ethiopia, where they were received joyfully. In a very short time Ethiopic translations or versions were made, and native scribes and artists devoted their time and energies to the production of manuscripts which were similar to those that are reproduced in this volume. The earliest works of this kind would probably contain only "foreign" miracles, but in

process of time "native" miracles would be added to them. In the Lady Meux Manuscripts Nos. 2 and 3 we have numerous examples of both classes of miracles, and it is not difficult to find the sources of most of those which may be described as "foreign". Among those for which equivalents in European languages have been identified may be mentioned the following:—

I. The Virgin Mary and Bishop Dexius (see page 20). According to the Ethiopic text the Virgin Mary received from the bishop a copy of a collection of her miracles which he had made, and she was so pleased with him that she gave him an episcopal throne and a garment which she had obtained from heaven, and at the same time she told him that none of his successors should occupy the former or wear the latter. After his death a presumptous successor took his seat upon the throne, and arrayed himself in the apparel, in spite of the warnings of the clergy; but he was suddenly smitten by the angel Râguêl, and he fell from the throne and died immediately. In this story we at once recognize the miracle which the Virgin Mary wrought for Hildefonsus of Toledo, to whom she gave an alb; his successor Siagrius tried to put it on, but died in the act of doing so (see H. L. D. Ward, *Catalogue of Romances*, vol. ii, p. 604). The story of the gift of the alb is told in the life of Hildefonsus by Cixila, Bishop of Toledo, in the following words:— Et elevatis oculis suis suspexit in circuitu ejus, et vidit omnem absidem ecclesiae repletam Virginum turmis de canticis David admodulata suavitate aliquid decantantes. Aspiciensque in eam (ut ipse sibi bene conciis et bene charissimis referebat) sic eum allocuta est voce: "Propera in occursum, serve "Dei charissime, accipe munusculum de manu mea, quod de thesauro Filii mei tibi "attuli; sic enim tibi opus est, ut benedictione tegminis quae tibi delata est, in meo "tantum die utaris; et quia oculis fidei fixis in meo semper servitio permansisti, "et in laudem meam diffusa in labiis tuis gratia tam dulciter in cordibus fidelium "depinxisti, et vestimentis gloriae jam in hac vita orneris, et in futuro in promp- "tuariis meis cum aliis servis Filii mei laeteris" (Migne, *Patrologiae*, Tom. xcvi. col. 48). The same story occurs in connexion with St. Bonet, Bishop of Clermont, in Auvergne, A.D. 689—699. To him also the Virgin gave a garment, and when he proclaimed what had been done for him, another ecclesiastic went to the Church of St. Michael, hoping that the same favour would be shewn to him, and began to put on St. Bonet's apparel; as he was doing this he was struck dead.

See G. F. WARNER, *Miracles de Nostre Dame collected by Jean Mielot*, London, 1885, p. 19.

II. THE VIRGIN MARY AND THE SCRIBE WHO WROTE HER NAME IN GOLD (see page 28). In the Ethiopic text the name of the scribe is given as Damianus, and he is said to have written the Virgin's name in gold, and silver, and ናዝወርድ፡ *nazward*, which word I have rendered by "rose-coloured paint", believing the word to be connected with the Arabic نسرين "rose". In return for this devotion to her the Virgin takes him to heaven. Of this story we have two versions in Latin, and one in French; see A. LECOY DE LA MARCHE, *Anecdotes Historiques, Légendes, et Apologues, tirés du Recueil inédit d'Étienne de Bourbon*, p. 119; and MUSSAFIA, *Marienlegenden*, Heft V. pp. 36, 37. In all three the monk is nameless, and besides writing Mary's name in colours he is said to have kissed it wherever he found it; when he falls sick the Virgin visits him, and at his death takes his soul to heaven. The following will be useful for purposes of comparison.

Étienne de Bourbon.

De monacho qui nomen beate Virginis consueverat vel consuetus erat scribere tribus coloribus, auro, minio, croco, quando in libris occurrebat, conscribebat, et ejus horas devote dicere solitus erat, et nomen ejus osculabatur inventum inscriptum devote. Cum autem sacramenta omnia recepisset et graviter laboraret, cuidam fratri, longe a domo infirmorum jacenti invigilanti, visum est quod Beata Virgo de celo descenderet at dictum infirmum, et juxta lectum ejus diceret ei: "Ne timeas, fili; te enim "oportet gaudere cum celicolis, quia fuit "tibi cure nomen meum honorare; nominis "signacionem accipiens, in libro vite as-"criptus, in celo mecum vive. Surge ergo "hinc et sequere me." Et in celo con-

Mussafia's text.

Tranquillitatis amator monachus quidam mente et corpore castus, ut creditur, gloriosissime virgini intimo cordis affectu deserviebat et horas illius specialiter et devotius stando cantabat. Hic itaque artibus utilioribus deditus sacras scripturas scribere consueverat, in quibus sacratissime virginis nomen triplici colore pingebat. Quod scriptum auro, aduro, croceo vel tyro, et absque colore nigro, suppliciter adorabat et sepe deosculans corde semper et ore et opere illud gerebat. Tandem iuvenis pius et quietus infirmatus est et crescente dolore a fratrum consortio remotus est. Quid moror? Pater monasterii mox advocatur et, si quid erat sinistrum, eger humiliter confitetur. Tunc

scendens, sibi familiarem secum duxit. Frater autem, currens ad domum infirmorum, invenit fratrem de quo viderat morientem, et retulit qui viderat super eum laudantibus Deum.

unus ex fratribus, in dormitorio longe a domibus infirmorum semivigil jacens, mestorum consolatricem e celo venientem prospexit. Que juxta lectum egroti stans hylari vultu talia dicere cepit: "O "bone fili, ne paveas! Te enim cum "celicolis gaudere oportet. Et quoniam "tibi non fuit honerosum meum nomen "purpureum scribere, nominis sanctum "omen accipies et in libro viventium "scriptus super celos mecum amodo vives. "Surge igitur, dilectissime, et sequere me! "Ero enim perenniter tecum ad solamen, "que olim tecum eram, dum scribebas et "honorabas meum celebre nomen." Tunc imperatrix celorum Maria a terris discessit et sibi famulantem secum deduxit.

The description in the French version of the manner in which the scribe painted Mary's name and kissed it is as follows:—

Acostume avoit a lire
sainte escriture et escrire;
le nun nostre Dame peignoit
de trois colors et escrioit,
et d'or et d'azur et de blans;
de vermeillon et de safran
le nun nostre Dame peignit,
ja noire color n'i meist,
quant ere escriz, si l'auroit,
apres mout sovent lo baisoit;
en cuer, en boche et en ovre
le nun nostre Dame porte. (ll. 9—20).

III. The Virgin Mary and Bishop Abbas (see page 29). According to the Ethiopic text the name of the ecclesiastic who cut his hand off because of the

carnal desire which was stirred up in him through the kiss of a woman upon it, was Abbas, and he is called "Bishop of Rome" therein. But from Add. 33,956 (see WARD, *Catalogue of Romances*, vol. II. p. 674), he was called Caesarius, and he is said to have become Pope. In the *Legenda Aurea*, (ed. T. GRAESSE, Dresden and Leipzig, 1846, p. 367) the story is told of Pope Leo I., who died A.D. 461, in the following words:— Leo papa, ut in miraculis beatae virginis legitur, dum in ecclesia sanctae Mariae majoris missam celebraret, et dum fideles per ordinem communicaret et quaedam matrona manum ejus osculata fuisset, ex hoc in eum vehemens carnis tentatio insurrexit, at vir Dei in semet ipsum saevissimus ultor insurgit et eadem die manum se scandalizantem occulte penitus amputavit et a se rejecit. Interea murmur oriebatur in populo, cur summus pontifex divina more solito non celebraret. Tunc Leo ad beatam virginem se convertit et ejus providentiae totaliter se commisit. Tunc illa continuo sibi adstitit et manum illi suis sanctissimis manibus restituit et conformavit jubens, ut procederet et filio suo sacrificium immolaret. Leo igitur omni populo, quid sibi contigerit, praedicavit et manum restitutam omnibus evidenter ostendit. Probably as a result of what had happened, we read that Leo Chalcedonense concilium celebravit, solas virgines ibidem velari instituit. See also MUSSAFIA, *Studien zu den mittelalterlichen Marienlegenden*, Heft I. p. 75; and Heft II. pp. 4 and 88.

IV. THE VIRGIN MARY AND ISAAC THE MONK (see page 31). The Ethiopic text relates that the Virgin promised Isaac, a monk, to whom she shewed herself in all her beauty, that he should be with her in heaven in three days. As a parallel may be quoted the story given by WARNER from Mielot (*Miracles de Nostre Dame*, No. 66, p. xxxv) in which we are told that a child prebend offered some cake to a wooden image of the child Jesus, and that Mary told him that, as a reward, he should be with herself and her Son in Paradise in three days; the child took to his bed and died on the third day. Mary begged the boon from Christ, Who said, "Belle mere, lenfant sera dedens trois jours auecques "moy et papera; car il sera couronne en mon paradis. Il ne fist pieca si bon "papin." See also HEROLT, *Discipuli Promptuarium*, No. 652.

V. THE VIRGIN MARY AND THE CHILD MARY (see page 33). In the Ethiopic text the Virgin is made to promise the child Mary that she shall be with her in three days because she had such a strong love for the festival of the Virgin.

The story, however, seems only to be a variant of that given by Mr. Warner, *Miracles de Nostre Dame*, No. XXI. p. xvii, wherein the Virgin promised a girl called Muse, or Musa, that if she forsook the follies of the world she should be with her in thirty days. On the twenty-fifth day the girl fell sick, and on the thirtieth she died. For the Latin and French versions of the story see Migne, *Patrologiae*, tom. LXXVII, col. 348; Neuhaus, Adgar's *Marienlegenden*, p. 42; Ward, *Catalogue of Romances*, vol. ii. p. 620. In the Latin text the Abbot Probus tells the story of his sister Musa.

VI. The Virgin Mary and the Painter (see page 34). The Ethiopic text merely reproduces a well known legend of which several versions are known in Latin and French; see Warner's *Miracles*, No. LXIV, p. xxxiv; and Mr. Ward's *Catalogue of Romances*, vol. ii. p. 628. The shorter form of the story in Latin is as follows:— Quidam pictor diabolum cum cornibus, et caeteris membris, ut turpius poterat, et magis horribilem pinxit. Idem vero imaginem Beatae Mariae Virginis ita decentem, et ita pulchram, ut potuit, depinxit diversis coloribus. De hoc vero diabolus iratus, et invidens, festinanter accedens ad pictorem, quaesivit dicens: Cur se tam horribilem, et deformem, et Beatam Virginis Mariam tam pulchram, et decentem depingeret? Qui respondit, quod ita se res in veritate haberet, sicut facta pictura ostendit. Diabolus vero iratus pictorem ab alto, ubi depinxit imaginem B. Mariae Virginis quadam die voluit praecipitate, confregitque ligna in quibus stabat pictor, qui et casum periit: mox imago piissime Virginis pictori manum porrexit, et eum ne caderet firmiter retinuit, sicque eum a daemone custodivit. See Herolt, *Discipuli Promptuarium de Miraculis B. Mariae Virginis*, No. 718. (In *Discipulis Redivivus*, Augsburg, 1728, p. 897.) The longer form is as follows:— Pictor quidam pro vitae suae merito Dominae nostrae familiaris, in partibus Flandriae fecerat sibi nomen doctae manus artificio. Hic quoque quotiescumque pingere diabolum necesse habebat, turpem turpiter sicut ars ei suggerere poterat, expressius figurabat: Cui ille in visione noctis apparuit, et cur eum sic irritaret, cum furore, et ira quaesivit. Pictor respondit bene hoc ago, quia semper te passus sum omnium, quae feci malorum incentorem, et adhuc turpium cogitationum moliris insidias, quibus emollitam animae meae demoliaris constantiam. Et Sathan graves minas intentans, monebat ut a sua laesione cessaret. Sed ille ex hoc ipso animatus est, et magis quam ante paratus suscitare Leviathan. Post-

modum vero una dierum, ipse in porticu cujusdam Ecclesiae Beatae Mariae Virginis imaginem pinxit, et juxta possibilitatem artificii, sicut decebat operae vario picturae eidem gloriam, et honorem dedit. Sed et juxta illud, quod serpenti dictum est: *Ipsa conteret caput tuum*, subtus pedes imaginis diabolum figuravit, nigris coloribus turpem, et tenebrosum, sicut decebat amatorem turpitudinis, et Principem tenebrarum. Quod ille non aequis oculis aspiciens, malignandi potestatem a Deo expetiit, et accepit, sed sibi ad contumeliam, Christo, et Matri ejus ad gloriam: adhuc enim suspensis trocleis, et supposito firmiter tabulato, monstrum illud pingebatur, et ecce turbo vehemens omnes illas artis pictoriae machinas concussit, et in terram excussit. Quod ut persensit homo stupidus ad imaginem Domini levavit cor pariter, et manum; quae, mirum dictu, donec venirent, et qui ei subvenirent, manu injecta ipsum retinuit, et servavit illaesum. See Vincent of Beauvais, *Speculum Historiale*, Lib. VII. cap. ciiii. p. 259 (Vol. IV of *Bibliotheca Mundi*, Douay, 1624). See also Wright, *Latin Stories*, No. XXXI. p. 34.

VII. The Virgin Mary and Zacharias (see page 38). In the Ethiopic text the young Roman makes a chaplet of fifty roses daily, and presents it to the Virgin, and when the season of roses is over he offers salutation instead of roses. This version is, however, probably a variant of the story of a certain boy who, with his playmates, made garlands, but while his companions placed theirs upon their own heads, he offered his to the Virgin Mary. When he grows up he becomes a monk, and is eventually promoted to the rank of abbot; as a monk he said one hundred Aves to the Virgin daily. Once, when on a journey through a wood, he knelt down to say his Aves, which he had forgotten, and a thief, who was going to stab him, saw the prayers that fell from his mouth turn into roses, etc. The story in the Latin runs:— Erat quidam nobilis habens uxorem Deo, et B. Mariae devotam, sed cum non haberent filium, rogabant Deum, ut eis prolem daret, quod et factum est. Quam cum omni, qua poterant, diligentia nutrierunt. Cum autem filius ad annos discretionis pervenisset, et videret alios pueros crinalia de rosis, et floribus habere, similiter faciebat, et ad Ecclesiam deportabat, ubi imaginem gloriosae Virginis invenit, et ei crinalia offerebat, et ejus capiti devote imponebat, et sic quotidie faciebat, cum ei tempus aderat oportunum. Venit ergo tempus, cum parentes ejus eum nuptiis tradere vellent, eis pro viribus restitit, sed virginitatem suam Deo, et Beatae Mariae Virgini obtulit, dicens,

se Deo et Beatae Mariae Virgini Matri ejus velle perpetuo famulari. Post vero factus est Monachus, et in bona vita de die in diem in melius proficiens, sed cum videret, quod priorem consuetudinem et devotionem ulterius facere non posset, quia rosas et flores non habebat, eo quod erat Monachus, non ei licebat floribus occupari, ne alios scandalizaret, cogitans tamen, quod quotidie centum Ave Maria diceret, et inde crinale B. Mariae faceret, sicque faciebat quotidie cum lachrymis, et puro corde. Factum est una dierum, ut pro negociis Monasterii sui (quia factus erat Abbas) viam procixam ire deberet, oblitus est sui promissi, et equum cum suis famulis ascendens per silvam magnam perrexerunt, et cum eum omnes praecessissent, et solus esset, coepit cogitare, quod illo die laudes folitas B. Virgini non solvisset. Statim descendens de equo, consuetas orationes devote persolvit. Et cum sic statet in oratione, venit quidam latro post tergum volens eum occidere, et equum suum, et alias res auferre. Et cum a tergo eo ignorante, lanceam vibraret, vidit puerum pulcherrimum de ore ipsius quasi singulas rosas recipere, et inde crinale cum centum rosis compositum sibi puer imposuit. Quod videns latro, ad pedes ejus procidit, et veniam ab eo petiit, narrans omnem rei seriem, et totius facti integram veritatem. Factusque est bonus Monachus, et vitam bonam usque ad diem mortis suae laudabiliter, et feliciter consumavit, et in pace quievit. HEROLT, *Promptuarium de Miraculis B. Mariae Virginis*, No. 704. See WARNER, *op. cit.*, No. XLV, p. XXVIII; WARD, *Catalogue*, p. 668; and MUSSAFIA, *Marienlegenden*, Heft I. p. 71. There is a German version which agrees with the Ethiopic in making the Virgin herself take the roses from the lips of Zacharias; see F. H. VON DER HAGEN, *Gesammtabenteuer*, vol. iii, p. 595.

VIII. THE VIRGIN MARY AND THE BLIND GIRL (see page 50). According to the Ethiopic text Elisabeth, the daughter of Badramân and Gêrâ Anest, was cured of her blindness by a few drops of the Virgin's milk applied to her eyes. Several examples of cures effected by the Virgin's milk are mentioned in Books of Miracles, and among them may be noted the case of the monk who was cured of cancer in the lips; and of Fulbert, Bishop of Chartres, A.D. 1007—1029, who was visited on his sick-bed by the Virgin, and restored to health by three drops of her milk. See WARD, *Catalogue*, p. 637, Nos. 1 and 2.

IX. THE VIRGIN MARY AND THE TWO BROTHERS WHO WERE SCRIBES (see page 55). The text of this miracle seems to be corrupt, and it is difficult to

translate. We perhaps find its equivalent or parallel in the story of the Two Brothers of Rome, who were called Peter and Stephen. The former was sent to purgatory for avarice, and the letter was "damned for wrongs done against "St. Lawrence and St. Agnes"; Stephen was, however, rescued out of hell itself, and restored to life, for thirty days' penance. See WARD, *Catalogue*, p. 607; and MUSSAFIA, *Marienlegenden*, Heft I. p. 25.

X. THE VIRGIN MARY AND THE LAME MAN (see page 62). The Ethiopic text speaks of a "man in a certain country of the Franks, who had a lame foot", and this at once proclaims the European source of the miracle. Jean Mielot (ed. WARNER, *Miracles*, No. LXV. p. xxxv) tells how a man who was suffering from "mal des ardents" had his foot amputated, in despair of cure; and how, after praying in the cathedral, he fell asleep, when his foot was restored to him whole by the Virgin, so that he walked away on his two feet. The "mal des ardents", or "feu sacré", seems to have been a disease of a cancerous nature which was of terrible virulence, and the ravages of which in the north of France in 1128 and 1129 are often described by writers of the time. The name of the city in which the miracle took place is given as Viviers; see WARD, *Catalogue*, p. 619. Another miracle mentions how Robert of Joüy was turned out of the Cathedral at Soissons because of the horrible smell of his putrefying foot, and how he was cured by the Virgin. See WARD, *Catalogue*, p. 727; and GAUTIER DE COINCY, *Les Miracles de la Sainte Vierge* (ed. POQUET, Paris, 1857), coll. 177—190.

XI. THE VIRGIN MARY AND THE BISHOP WHO WAS A LEPER (see page 64). As parallels of this miracle may be mentioned the case of the leprous woman at Soissons, and of the Cistercian monk who was afflicted with "rosea gutta" in his face, both of whom were cured by the Virgin Mary by wiping away the disease with her sleeve. See WARD, *Catalogue*, p. 630, No. 23; and p. 645, No. 8; and MUSSAFIA, *Marienlegenden*, Heft I. p. 26.

XII. THE VIRGIN MARY AND SOPHIA THE ABBESS OF MOUNT CARMEL (see page 68). This story of the abbess who was guilty of unchastity is found in many collections of Miracles of the Virgin Mary, and it seems to have been very popular. The Ethiopic text is characterized by several peculiarities, and for purposes of comparison the two oldest Latin versions of the story are here appended.

1. Fuit quaedam sanctimonialium, nomine et actione Abbatissa, strenue sancti

regiminis curam exequens, et spirituali zelo subjectam sibi congregationem ad sacri ordinis custodiam pro rigore constringens: sed quia bonorum profectus pravis animis livoris ingerit poenas, coeperunt ei Moniales pro bonis mala rependere: et pro impensa mirifici cura regiminis, odiorum studia exercere: sociavit quoque se livori earum insidiatoris antiqui semper infesta malignitas: nam ejus supplantata fraudibus, illa pia Mater cum Dapifero suo incesti crimen incurrit, et concepit: nec tamen destitit regulari rigore subjectum sibi gregem, ad observantiam ordinis coarctare, et inutiles vagandi licentias singulis denegare. Instante autem tempore partus, tam per incessum, quam per cibum a Monialium muliebri sagacitate impraegnata deprehenditur: resque singularum relatu in noticiam omnium perducitur: omnesque se in ea causam accusationis invenisse exultant, quam suis voluptatibus adversam iudicabant. Scribuntur literae accusatrices criminis deprehensi Episcopo, in cujus ille locus erat dioecesi. Imminebat, illa nesciente, Pontificis adventus, et ipsa onere suo, quod studiose celaverat, jam gravis sibimet quid ageret, ignorabat. Erat autem privata capella, ubi quotidiano usu solebat horas Beatae Virginis dulciori, quo poterat affectu, decantare, hanc ingrediens, laudes solitas devotissime persolvit. Finitis horis toto corde, et corpore se in oratione prosternens, precibus lachrymosis, ac profundis suspiriis, piissimam Dei genitricem Mariam obnixius orabat, ejus interventu, et reatus sui veniam obtinere, et horrenda opprobria imminentis sibi confusionis evadere. Inter hoc subitaneo depressa somno, in silentium commutatis clamoribus obdormivit, cui dormienti pia virgo duobus commitantibus Angelis apparuit, et moestam clementer alloquens, ait: Audivi orationem tuam, noveris me tibi a dulcissimo filio meo impetrasse, et peccati veniam, et a confusione quam times, liberationem plenissimam: tunc duobus Angelis astantibus: praecepit eam prolis onere, quo gravabatur, exonerare, et quidam eremitae in vicino posito deferre. Cui, et mandavit, ejus curam per septem annos gerere, quod et fecerunt. Denique Abbatissa evigilans, omni quo prius cruciabatur onere carere se sensit, et Deo, et liberatrici suae incessabiles gratias egit. Interim invitatus Antistes veniens, capitulum intravit, Abbatissam vocari fecit, quae ingressa, in loco sibi solito praesuli sedere festinavit, quam accedentem, Antistes opprobriis aggreditur, et injuriis fatigatam citius exire compellit, duos quoque clericos, qui divulgatum crimen explorent post eam mitti, qui accedentes, et attendentes, nullumque in ea signum uteri praegnantis deprehendentes, innocentiam ejus praesuli renunciant: sed illos

ipse pecuniis corruptos existimans, per semetipsum rei veritatem curiosus explorat, nullumque in ea criminis objecti signum inveniens, ad pedes ejus corruit, veniamque de illatis injuriis exposcit: omnibus, qui ei crimen injecerant, vehementer iratus praecepit, ut de monasterio citius exirent. Abbatissa vero eas licet malevolo animo, tamen vera dixisse perpendens: ad honorem liberatricis suae, maluit peccatum, quod fecerat, Episcopo revelare, quam criminatrices suas adversa pati permittere. Itaque coram eo se humiliter prosternit, eique omnem rei ordinem pandit. Miratur ille, et Deum in immensa gloriosae genetricis suae pietate benedicens, duos ex clericis ad eremitam pro causa pueri solicitus inquirenda transmittit: qui euntes, et de puero sciscitantes, edocti sunt ab homine puerum ea die natum, et a duobus iuvenibus ad eum paulo ante delatum, et ex parte Beatae Mariae sibi ab eis commendatum. Et revertentes, omnia Pontifici referunt. Laetus igitur, puerum, ut Mater Dei praeceperat, cum homine Dei septem annis nutriendum permisit, quem post in sui curam susceptum ad literas posuit, ac religione, et scientia clarum educavit. Ipso quoque tandem in Domino requiescente in Episcopatu ei successit, et Beatae Dei genetricis Mariae gloriam vita et verbis magnifice praedicavit. VINCENT DE BEAUVAIS, *Spec. Hist.*, Lib. VII. cap. 86, p. 252.

2. Item aliud fidelium narracione comparatum est, quod quaedam abbatissa, beate Virgini devote serviens, sub arta custodia servabat sibi subditas moniales, licencias inutiles negans; ex qua causa eis est odio habita. Cum autem, eis procurantibus, esset impregnata et seducta, facti penitens et graviter dolens, non cessabat eas arte custodire et beatam Virginem rogare. Appropinquante partu et utero intumescente, accusatur episcopo suo, qui descendit ad factum inquirendum. Cum autem in mane esset facienda inquisicio, tota nocte se contulit ad rogandam beatam Virginem, facta prius cum lacrimis confessione. Apparuit ei dormienti beata Virgo, dicens ejus preces a filio suo exauditas pro venia obtinenda et confusione vitanda, et dixit duobus angelis, qui eam comitabantur, ut eam liberarent ab onere pueri et eum cuidam incluso vicino deportarent alendum ex parte ipsius, monens eam ut de cetero sibi caveret et invigilaret in custodia suî et suarum. Que evigilans invenit se ab omni onere et dolore liberatam. In mane in capitulo accusatur: negat se esse pregnantem; inquiritur: invenitur vacua et sana et integra; quod noscens episcopus, prostravit se ad pedes ejus, veniam petens pro illatis injuriis et conviciis et imposito crimine, volens de abbacia emittere omnes qui eam

infamaverant. Illa autem hoc non ferens, apertam episcopo veritatem fatetur, et invenit per inclusum quod duo juvenes ei puerum deportaverant ex parte beate Marie alendum usque ad septennium. Episcopus autem, pueri curam agens, instrui eum fecit et imbui litteris et moribus, et cum instructum reliquit suî in episcopatu successorem et egregium beate Marie predicatorem. ÉTIENNE DE BOURBON (ed. Lecoy de la Marche), *Anecdotes Historiques*, p. 114. See also WRIGHT, *Latin Stories*, No. XXXVIII. p. 38; and HEROLT, *Promptuarium*, No. 659, p. 866. For French versions see WARNER, *Miracles*, No. LXX; and GAUTIER DE COINCY (ed. MÉON) *Nouveau Recueil de Fabliaux*, tom. II. p. 314; for an old English version see SMALL, *English Metrical Homilies*, 1862, p. 164; and compare WARD, *Catalogue*, p. 626; and MUSSAFIA, *Marienlegenden*, Heft I. p. 29.

XIII. THE VIRGIN MARY AND THE THIEF (see page 85). The story given in the Ethiopic text is clearly a version of the well-known legend of Ebbo, or Elbo, the thief who was sustained on the gallows for two days by the Virgin Mary. A common Latin version[1] is as follows:— Fuit latro quidam nomine Elbo; cum multociens res alienas raperet, unde et suos miserrime pasceret, sanctam Dei genitricem venerabatur ex corde, et etiam dum ad latrocinamdum pergeret, exorando eam devotissime salutabat. Cum ergo quadam vice ad latrocinandum pergeret, exorando ipsam, deprehenditur atque sine ulla miseratione suspenditur. Cumque elevatus de terra perbidium penderet, ecce in illo iduo beata Virgo suis manibus ipsum vivum et illaesum sustentavit. Illi vero qui illum suspenderant, cum ad ipsum redissent, et eum vultu hilari nihil mali patientem vidissent, dum guttur ejus transfigere volent, beata Virgo non permisit, sed manus suas gutturi anteposuit. Cognoscentes igitur illi quod gloriosa Virgo auxiliaretur ei, valde miriati dimiserunt eum. Qui abiens, factus est monachus, atque Deo et gloriosae ejus genetrici servivit devotissime omnibus diebus vitae suae. See WRIGHT, *Latin Stories*, No. CIX. p. 98.

The narrative of ÉTIENNE DE BOURBON (ed. Lecoy de la Marche, p. 103) is shorter, and contains variations; it reads:— Item legitur quod quidam fur habebat boni quod vigilias beate Marie in pane et aqua jejunabat, et, cum iret furari, semper

[1] A tolerably full account of this miracle is given by VINCENT DE BEAUVAIS, *Hist. Spec.*, Lib. VII. cap. 116, p. 264.

Ave, Maria dicebat, rogans eam ne dimitteret eum mori in peccato illo. Cum autem captus suspenderetur, per triduum pependit, nec potuit mori. Cum autem vocaret transeuntes ut advocarent ei sacerdotem, adveniente eo et preposito cum aliis, removetur a patibulo, dicens quod virgo pulcherrima sustentaverat eum per pedes per triduum; promittens emendacionem, liber dimittitur. Still another Latin version is found in the *Legenda Aurea* (ed. GRAESSE, Cap. CXXXI. No. 5, p. 592), which reads:— Erat quidam fur, qui saepe latrocinia exercebat, sed beatam Mariam plurimum in devotione habebat et eam crebrius salutabat. Quadam igitur vice fur quaedam rapiens capitur et suspendio adjudicatur. Cum autem suspenderetur, continuo beata virgo ei affuit et suspensum tribus diebus, ut sibi videbatur, suis manibus sustentavit ita, quod nullam laesionem persensit. Illi vero, qui eum suspenderunt, casu inde transeuntes cum viventem et vultu hilari repererunt et arbitrantes, quod non bene fuisset laqueo adstrictus, gladio ipsum jugulare volebant, sed beata Maria ferentium gladio manum opponebat et illi sibi nil nocere poterant. Cognoscentes ergo referente illo, quod beata Maria sic eum juvabat, mirantes eum deposuerunt et amore virginis abire liberum dimiserunt. Qui abiens monasterium intravit et, quoad vixit, in servitio Dei genitricis permansit. See also WARD, *Catalogue*, p. 606; and MUSSAFIA, *Marienlegenden*, Heft I. p. 24.

XIV. THE VIRGIN MARY AND PHILEMON, THE SON OF EUPHEMIA, WHO BECAME A ROBBER (see page 88). A Latin version of this story will be found in the *Legenda Aurea* (ed. GRAESSE, Cap. CXXXI. No. 4, p. 591), but in it the mother is made to go to the church, to seize the Virgin's Child, and to carry Him home and lock Him up, having wrapped Him in a clean linen cloth, as a hostage for the safety of her son. To the Virgin the distracted mother says, "Igitur, sicut filius "meus mihi ablatus est, sic et ego filium tuum tibi auferam et obsidem pro filio "meo in custodiam ponam". Thus saying, Propius accessit et imaginem pueri, quam virgo in gremio bajulabat, auferens domum abiit accipiensque imaginem pueri ipsam in linteo mundissimo involvit et in archa recondens ipsam cum clave diligentius obfirmavit, bonum obsidem pro filio suo habere gaudens et ipsum diligenter custodiens. Et ecce sequenti nocte beata virgo juveni apparuit et januam carceris aperiens, inde ut exeat, praecepit eique dixit: matri tuae, fili dices, ut meum reddat filium, ex quo reddidi sibi suum. Qui exiens ad matrem venit et, qualiter beata virgo eum liberaverit, enarravit. Illa autem plurimum exsultans imaginem

pueri accepit et ad ecclesiam vadens beatae Mariae reddidit filium dicens: gratias vobis, domina, refero, quia mihi meum unicum filium reddidistis, et nunc vobis filium vestrum reddo, quia meum me recepisse profiteor.

XV. THE VIRGIN MARY AND THE WOMAN WHO BROUGHT FORTH A CHILD IN THE SEA (see page 91). The Ethiopic text follows the old Latin versions in attributing the miracle to the Virgin, and not to Saint Michael; the event is said to have happened when a number of pilgrims were on their way to the shrine of Mont St. Michel, and when Hildebert I. was the Abbot, A.D. 1011. See WARNER, *Miracles*, No. XXX. p. xxi; WARD, *Catalogue*, p. 602; and MUSSAFIA, *Marienlegenden*, Heft I. p. 26. The two oldest Latin versions read thus:—

I. In loco qui dicitur Tumba est Ecclesia sancti Michaelis Archangeli honorifice constructa, qui locus oceano cinctus, ipsius aestu terribilis est propter accessum et recessum maris advenientibus omnibus: et limina sancti Michaelis Archangeli petere desiderantibus, bis in die sinum praetendit, non autem ut caetera maria gradatim, verum praecipiti cursu, ac terrifico sonitu accurrens saepe intercepit iter agentes. Quadam igitur festivitate ipsius Archangeli, turbis ad ejus limina properantibus, ecce jam in medio arenae positis (erat autem inter eos mulier quaedam paupercula vicino portu omnino jam gravida) sonitus terribilis maris subito intonuit, et cunctis praepeti cursu amentium more fugientibus, illa mulier sola remansit: usu etiam pedum prae nimio dolore, et terrore, atque labore destituta (irruerant enim in eam dolores subiti), clamabat cum eiulatu, miserabiliter auxilium petens, sed unusquisque seipsum tueri cupiens, audire dissimulabat. Igitur humano deficiente auxilio, recurrit ad divinum: Deum lachrymabili voce invocans, et ejus genitricem Mariam, sanctumque Archangelum Michaelem. Populus quoque omnis ad hoc spectaculum consistens manus ad sidera tendens, Dei et Matris ejus auxilium flebiliter invocabat. Universis ergo Christi auxilium implorantibus advenit pia Dei genetrix, et ut ipsi mulieri videbatur, manica super eam projecta: ita intactam a terrisono impetu maris reddidit, ut nec minima etiam gutta totius abyssi vestimenta illius contigeret. Ibi vero quasi in tutissimo habitaculo posita, filium peperit, sine timore ullo permanens, donec iterum mare fluctus suos in se retrahens liberum iter eundi mulieri praeberet. Itaque cum puero ad littus venit, et quae sola in mari relicta erat, exiens jam non sola, miraculi spectaculum omni populo praebuit. See VINCENT DE BEAUVAIS, *Spec. Hist.*, Lib. VII. Cap. 84, p. 252; and HEROLT, *Promptuarium*, p. 854.

II. Cum in festo Sancti Michaelis, ubi mare fluit et refluit bis in die, multi convenirent undique ad ecclesiam Beati Michaelis de Tumba, et quedam mulier vicina partui cum aliis ibi veniret, cum alii, audientes et videntes fluctum venientem, fugerent ut effugerent, dicta mulier, timore percussa, irruentibus in eam doloribus partus, cum invocaret beatam Virginem voce flebili, et illi qui erant in littore orarent pro ea, non valentes subvenire, affuit ei beata Virgo, manica sua ab ea undas maris et fluctus longe abigens, ita quod nec eam nec vestes ejus tangeret gutta aque. Que illesa, cum filio quem peperit, ad littus recipitur, omnibus astantibus gracias ei referentibus, qui eam sub mari illesam conservavit. See ETIENNE DE BOURBON (ed. LECOY DE LA MARCHE), *Anecdotes Historiques,* p. 99.

XVI. THE VIRGIN MARY AND THE DRUNKEN MONK (see page 136). This story is well-known, and copies of it are found in many manuscripts; see WARD, *Catalogue,* p. 612; and MUSSAFIA, *Marienlegenden,* Heft I. p. 27. HEROLT's Latin version (*Fromptuarium,* p. 856) is as follows:— Maria Virgo quemdam Monachum sibi devotum a diabolo liberavit, et etiam a consuetudine inebriandi revocavit: Unde legitur, quod cum quidam Monachus devotus Beatae Virginis Mariae cellarium Abbatiae intrasset, forti vino adeo se ingurgitavit, quod factus est quasi sine sensu. Ubi cum mansisset, post paululum a vino excitatus tentabat ire ad Ecclesiam per claustrum, occurrit ei diabolus in specie tauri maximi, volens ipsum cornibus transfodere. Tunc affuit ei quaedam Virgo speciosissima, diffusa caesarie super humeros suos, tenens in dextera ejus mappulam lineam, et increpans diabolum, et jubens eum a familia Dei discedere, statim utraque visio disparuit. Cum autem idem Monachus inceptum perageret iter, et Ecclesiae appropinquaret, affuit diabolus in specie canis horribilis, et ex impetu in eum exiliens, affuit et praedicta puella eum abire compellens, et eum iterum libertum faciens, et sic visio disparuit, et Ecclesiam intranti affuit diabolus in specie Iconis immanissimi rugiens, et in eum impetum faciens, quasi eum devoraturus: sed apparuit statim Beata Virgo virgam in manu tenens contra diabolum, et comminans ei alia acriora supplicia sustinere, qui statim ut fumus disparuit. Puella autem praedictum Monachum per manum accipiens, fecit eum statim mente sanum ac sobrium, ac si nihil bibisset, et ad lectum suum reclinans, ei signum Crucis in fronte ejus imprimens, et monens, ne de caetero talia facere praesumetur, sed in mane peccatum suum confiteretur tali Monacho familiari suo, et quicquid imponeret adimpleret. Cum autem Monachus quaereret,

quaenam esset, respondit: Ego sum MARIA Mater Christi. Quod audiens, et procidens ad pedes ejus, ipsam tenere cupiens illa caelos ascendit.

XVII. THE VIRGIN MARY AND NICODEMUS (see page 137). This story as given in the Ethiopic text agrees substantially with the versions which are known to exist in Latin (*Legenda Aurea*, ed. GRAESSE, cap. LI. No. 4, p. 221), French (see WARNER, *Miracles*, No. VII. p. x), and English (see SMALL, *English Metrical Homilies*, p. 160). According to one narrator the monk was a "Chancelier de Chartres", and according to another he was a wealthy knight who became a monk of Cîteaux; see WARD, *Catalogue*, p. 605; and JEHAN LE MARCHANT (ed. DUPLESSIS), *Miracles de Notre-Dame de Chartres*, Chartres, 1855, p. 184. The Latin version reads:—

Miles quidam dives ac nobilis saeculo abrenuntiavit et ordinem Cisterciensium introivit et quia litteras nesciebat, erubescentes monachi tam nobilem personam inter laicos deputari dederunt ei magistrum, si forte modicum addiscere posset et sub hac occasione inter monachos permaneret. Sed cum diu cum magistro fuisset et nihil omnino praeter haec duo vocabula: ave Maria, discere potuisset, haec tam avide retinuit, ut quocumque deambularet, quidquid ageret, ea incessanter ruminaret. Tandem moritur et in cimiterio cum aliis fratribus sepelitur, et ecce super ejus tumulum speciosum excrescit lilium et quodlibet folium: ave Maria litteris aureis habebat inscriptum. Currentes omnes ad tam grande spectaculum terram de tumulo effoderunt et radicem lilii de ore defuncto procedere repererunt. Intellexerunt ergo, quanta devotione illa duo verba dixerat, quem dominus tanti honore prodigii illustravit.

From the facts set forth above it is quite clear that a large proportion of the Ethiopian Miracles of the Virgin Mary printed in this volume are derived from Western sources, and a comparison of the Latin versions with the Ethiopic texts will shew that, as a whole, the general sense of the narratives has been well preserved. Proper names have suffered at the hands of the Arabic and Ethiopian translators, but this, after all, is only what is to be expected.

Among the selection of miracles here given are many which have no special characteristics, and which might as well have been written in the south of Europe as in Western Asia, or in North-east Africa, and for these numerous parallels might be found. Miracles in which the Virgin Mary gives food and clothing to

the poor, both clergy and laity, or heals the sick, or mends a broken bone, or restores sight to the blind, or sets a prisoner free, or appears to the dying and supports and comforts them, are common in all Christian countries, and the only things in connexion with them which vary are the time, place, and circumstances. In the Collection before us, however, are a number which can hardly have been written anywhere outside Egypt or Ethiopia, or Syria. Thus the story of the two women who were robbed of their food on their way to Jerusalem (see page 39) is consistent with what is known of the condition of Syria in early times; the story of the Khalîfa of Athribis and the monk (see page 96) is Egyptian in every particular; the story of the Cannibal of Kemer (see page 83) is one which could only be written, at least in its present form, in a barbarous country, bordering on the Sûdân; and the story of the two dyers (see page 60) is such a true picture of Muḥammadan trickery that it can hardly have been written in Europe. The story of the wounded Greek (see page 48) is one of considerable interest, for it introduces the use of a magical figure made of wax. It seems that a Greek was wounded in the eye by an arrow, and that because his friends could not carry him to the shrine of the Virgin, they carried a wax figure in his stead. The wax figure was, of course, made to resemble the Greek, and a dart was stuck in one eye; the Virgin drew the dart from the eye of the wax figure, and immediately the eye of the Greek, who was some considerable distance away, became sound and well. The story of the Monk and his skull-cap (see page 75) is of course the product of some monastery; but it is hard to account for that of the Virgin and the thirsty dog (see page 95). In the story of the Virgin Mary and the three Arabs (see page 40) we have, probably, a reminiscence of the stories in which the Virgin appears to those who are in danger on the sea[1], and brings them safely to land. For the story of the removal of a monastery from its old site to that of the bank of a stream[2] (see page 44), and that of the three poor sisters (see page 52), I have been able to find neither parallel nor equivalent.

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[1] Compare HEROLT, *Promptuarium*, No. 674, p. 877; and No. 675, p. 878. See also my *History of the Blessed Virgin Mary*, p. 153 (translation).

[2] The reader should note that the word Jericho is a mistranslation for "stream", or "river", (the Ethiopic ጅረት = the Syriac ܢܗܪܐ), and for "Jericho" should read "stream" everywhere in the miracle.

An examination of the group of Ethiopie miracles of the Virgin Mary here given proves that the examples werc chosen unsystematically, and that the chief object of the scribc was to put bcfore the reader a selection which would fairly well illustrate all thc principal varieties of miracles. The moral tone of all the miracles save one is very high, and thcir contents appeal to the best instincts and emotions of men and women; but it is as hard to see what uscful purpose is served by repeating the story of the Unchaste Abbess of Mount Carmel (see page 68), as it is to understand how the scandalous story of the Provost of Aqualeia[1] and the Monk could ever have been incorporated into a collection of miracles. The editor of the group would probably quiet his scruplcs by thinking that narratives of human depravity which also displaycd the saving power of God, and His longsuffering towards the erring, could not be out of place in works of thc kind. The matter of the credibility of the miracles is one which need not concern us, for the measure of acceptance given to thcm must always have depended upon the education and constitution of thc readers. It is interesting to note that most of the miracles, of which versions can be found in Latin and other texts, are of very rcspectable antiquity, and that in somc cases they are as old as the VIIth or VIIIth century. An excellent example of this class is thc story of the alb which the Virgin gave to one of her chosen followers. According to one version the recipient was Saint Bonet, Bishop of Auvergne, A.D. 689—699, but according to another it was Hildefonsus of Toledo[2], who died A.D. 783.

Throughout thc Miracles the Virgin Mary is called thc "two-fold Virgin", but nowhere in them is the titlc explained. It may be that the Ethiopians attributed to Mary a two-fold nature, one human and one divine, and that they, in consequence, ascribed to her a two-fold virginity. Or the appellation may refer to her own virginity and to that of her mother, who conceived her immaculately. At the end of most of the miracle a five-lined verse of poctry is added in which reference is made to the exalted character of thc descent of thc Virgin Mary, and a prayer is added on behalf of the man or woman who paid the scribe to copy the book. Thcse verses are substantially the same in all manuscripts, and

[1] See WARNER, *Miracles de Nostre Dame*, p. 76.
[2] The name Ṭeltelyâ (see p. 20) is probably a corruption of Toledo.

thus it is clear that at an early period they became an integral portion of collections of miracles. Among the epithets applied to the Virgin are, "Book of the Law and Covenant", the "Shining East", "Morning", "Sweet-tasting vine-cluster", "Life of the sick", Fountain of help", "Bloom of every flower", "Queen of heaven", "Sanctuary of the Law", "Evangelist", "Abode of the Paraclete", "Ark of God", "Pearl", "Flower of Ḥannâ", "Covenant of God", "Covenant of mercy", "Shining bow in the cloud", "Zion of God", "Ark of the Law", "Pillar of cloud", "Ark and Two Tables of stone of the New Covenant", etc.

Of the miscellaneous compositions added in the Lady Meux MSS. Nos. 2 and 3 the vision of Archbishop Theophilus, or Philotheus (see page 114), is the most noteworthy. In it the Virgin appears to the Archbishop in the church at Ḳuěsḳuâm and relates to him a tolerably full account of the birth of Christ, and of her wanderings through Egypt with the Child. This apocryphal work is one of many which are attributed to Theophilus, and it is interesting because it contains a number of details of the Infancy which are not to be found in the ordinary Apocryphal Gospels. It appears to have been written several centuries after the greater number of the miracles here given, and to have been intended to supply pious but credulous readers with stories about events in the life of Christ which were of a devotional rather than historical character. The Ethiopic text seems to have been made from an Arabic version, which was probably not older than the XIIth century. The two versions of the "Transitus" or "Assumption of the Virgin" (see pp. 15, 145) also seem to have been translated from the Arabic, and in many details they resemble the Syriac version[1]. The "Covenant of Christ with the Virgin" (see page 19), and the narrative of the five sorrows of Mary are attributed to Dexius, who may be identified with Bishop Bonet or Hildefonsus, and may be early works. The Latin version printed by HEROLT (*Promptuarium,* p. 860) is useful for purposes of comparison, and I append it here. It reads:— Quidam sanctus Pater in spiritu audivit Jesum Christum quaerentem a Matre misericordiae: qui fuissent dolores sui majores in mundo? Et illa: quinque fuerunt majores caeteris. Primus cum Simeon te occidendum prophetavit: Secundus fuit, cum te perdidi per triduum: Tertius, cum te ligatum audivi: Quartus,

[1] See my *History of the Blessed Virgin Mary*, p. 114ff. (translation).

cum te Crucifixum vidi: Quintus, cum te vidi poni in sepulchro. Cui Christus ait: Qui me ad primum tuum dolorem cum uno *Pater noster* et *Ave, Maria* salutaverit, dabo ei cognitionem, et contributionem peccatorum. Si ad secundum idem fecerit, dabo ei remissionem omnium peccatorum. Si ad tertium idem fecerit, virtutes quas per peccatum perdidit, dabo. Et ad quartum dabo ei donum gratiae, et cibabo eum ante mortem Corpore meo. Si ad quintum, apparebo eo in monte, et recipiam eum in vitam aeternam.

THE HISTORY OF HANNÂ, THE MOTHER OF THE VIRGIN MARY.

The manuscript which contains this remarkable work is, apparently, unique, and is of considerable interest both artistically and linguistically. The work itself is of an unusual character, and its origin is difficult to trace. Much of the information contained in it is derived from the well-known Apocryphal Gospels which deal with the birth and history of the Virgin and Child, but there is much in it which is peculiar to itself. The composition is divided into seven sections, which were intended to be read one each day for a week, but no directions are given as to the week which is to be chosen for the purpose. The first section[1] mentions the parentage of Ḥannâ, or Saint Anne, who was of noble birth, and whose mother's name was Faustina[2], and describes her good works; she fed and clothed the poor, and made garments of byssus and purple for her husband. In it we are told that the Virgin Mary was the offspring of the union of the seed which had been deposited in Adam when he was created by God, and had passed from body to body until it entered into that of Joachim, and of the spirit of life, which descended from heaven in the form of a white bird, and took up

[1] I. e., that which was to be read on Monday.

[2] Compare *Acta SS.*, July XXVI. (July, Tom. VI. p. 215). "Anna, Stolonis (alii Stollanum "appellant) et Emerentianae filia, ex Bethleem, desponsata est Joachim a Nazareth, qui et vixerunt", etc.

its abode in the body of Ḥannâ. In the second section Ḥannâ is declared to be more highly esteemed than precious stones, and her joy at the birth of Mary is described; her answers to the Jews, who treated Ḥannâ with contempt, are also given, and in a final paragraph her last illness and her death, which took place on November 7, are mentioned. In the third section we find an encomium on Ḥannâ, and a description of the grief of the Virgin Mary. In the fourth section are a hymn of praise to Ḥannâ and an account of her genealogy. According to this her father was called Mâṭât, and was the son of Levi, the son of Mêlkâ, of the tribe of Judah. He had three daughters, who were called Mary, Sophia, and Ḥannâ, and these married and became the mothers of Salome, who was with the Virgin at the birth of Christ, Elizabeth, the mother of John the Baptist, and the Lady Mary respectively. These statements are followed by a version of the story of Hannâ's barrenness which seems to be based on the *Protevangelium* of James. In the fifth section we find an allusion to the five and a half days mentioned in the Book of Adam and Eve, a short account of the childhood of Mary, and the narrative of the vision of a certain holy man who saw Joachim and Hannâ standing before the throne of God, and entreating Him to shew mercy unto those who should celebrate their festival upon earth. In the sixth section the writer discusses the birth of the Virgin Mary once more, and in the seventh section and its preface are beatifications of Joachim and Ḥannâ, a miracle of Ḥannâ, a series of Salutations (*Aves*) to Ḥannâ, a miracle of Ḥannâ, and a miracle of Christ. Throughout the work Ḥannâ is assumed to have married once only, and to have had only one child — the Virgin Mary.[1]

[1] According to some writers Mary was born when Ḥannâ was thirty-six years old and Joachim forty-five years old; after the death of Joachim she married Cleophas, and after the death of Cleophas she married Salome. The whole subject is discussed in the *Acta SS.* for July, tom. VI., p. 216ff.

MAGICAL PRAYERS.

The Magical Prayers translated in the following pages belong to a class of Ethiopian literature of which little has been published, and they illustrate an interesting phase in the history of Christian religious belief in Ethiopia. They are written upon long, narrow strips of parchment sewn together, and were rolled up tightly and fastened by a parchment string to some part of the body, usually the arm or the neck; the greasy condition of many of them proves that they were worn next to the skin. A few were placed in skin or metal cases which were worn outside the dress as ornaments; sometimes the cases were fastened up, the amulet being thus placed out of the reach of the wearer, and sometimes they were left open so that he or she might take out the parchment and read from it when in trouble or difficulty. The Ethiopians, in common with all Eastern nations, always attached great importance to the possession of amulets, and they believed that devils and fiends were powerless to harm them as long as they wore them on their persons; their acceptance of Christianity in the early centuries of our era in nowise affected this belief. Outwardly they became Christians, and they built churches, and read the Christian Scriptures, and adopted Christian ceremonies and institutions, and proclaimed Christ to be the Son of God. Inwardly, however, they retained their belief in the power of evil spirits, and they never succeeded in freeing themselves from the fear of the attacks which the demons of the mountains, and the deserts, and the forests, and the earth, and the sea, and the sky, were able to make upon them. Only in one way could they successfully resist them, and that was by making devil fight against devil, and fiend against fiend. To resist one devil a man must obtain the protection of another who had greater power; and to control or to avoid the attacks of a legion of devils, he must obtain influence with their prince. Such influence could best be obtained by knowing the names of the princes of darkness, and to such knowledge great importance was attached. The Ethiopians also believed that if a man's name perished he could have neither lot nor portion in the world to come; hence all amulets contain the names of men and women who sought to place themselves under the protection of supernatural beings. A man must be, so to

speak, introduced by name to the invisible power or powers whose help and protection he sought, and for any petition to such to be effectual it must contain the name of the power or powers. Before the advent of Christianity in Ethiopia it was believed that human beings could compel supernatural beings or powers to do what they willed by addressing them by their names, but when the Ethiopians adopted Christianity this view became modified somewhat, and they sought to control the powers of darkness by means of the names of the Jewish Archangels and Angels, which they believed to be of greater might than those of their native demons and spirits. In the one case they sought to threaten or coax the demons because they knew their names, in the other they attempted to vanquish them by the knowledge of names of greater power. And demons of inferior power avoided any place where the name of any being of greater power was either mentioned or written, as we see from the story of the demon Ursula and Sûsenyôs who swore by the Archangels that she would never enter the church wherein the name of Socinius was being commemorated, or approach any place where it was to be found. In fact wherever the name of a good or evil spirit, or of a man existed, there also was the presence of that spirit or man; in this aspect the presence of the name of any being was equivalent to the presence of the being.

When God wished to give Solomon, the great magician of antiquity, power over the "children of Kedar", who are said to have been "workers in metal", and cannibals, and eaters of filth, He gave him a number of His own names whereby to adjure them. With these names Solomon destroyed their power, and because he was able to do so the Ethiopians thought that they also could protect themselves against the "children of Kedar" by the same means. It is worthy of note in passing that the knowledge of working in metals has at various periods of the world's history been associated with magical powers, for ignorant people in many countries have believed that metal could only be made to melt by the agency of devils. Ethiopian amulets contain large numbers of magical names, many of which can be traced to Bible sources, but many are clearly corruptions of names and are no longer recognizable. These names are usually arranged in groups of three or more, and many have to be repeated three, four, or seven times. The number three has, probably, reference to the Persons of the Trinity, the number four to the four cardinal points, or divisions of the earth, and the number

seven to the seven souls of man. Magical prayers are usually directed against the influence of the evil spirits which were, and are, believed to cause sickness and disease, and although it is not possible to identify all the diseases enumerated it is clear that they are those which are commonly met with in Egypt, Ethiopia, and North-East Africa to this day. Skin diseases caused by dirt and want of sufficient and proper nourishment, internal diseases caused by drinking polluted water and eating insufficiently cooked food, fever of various kinds, ague, rheumatism, cholera, epilepsy, ophthalmia, worms, fistula, and diseases of the pulmonary organs are among the most common afflictions met with, and women always pray fervently against miscarriage and barrenness.

It is not clear by what means hostile supernatural beings were believed to effect their sinister ends in human beings, but it seems that they did so by merely looking upon the man, woman, or child who came in their way. Each sickness or disease was personified, and given a name, and the Ethiopian seems to have thought that when he was suffering from any ailment his pains arose from the actual presence of the personification of the disease in his body. To prevent the entrance of any such into his body was his chief aim and care, and he spared no pains in avoiding places where the demons of sickness were supposed to dwell. Mountains, deserts, woods, forests, caves, holes in the ground, ruins, old houses, and the like were supposed to be the favourite haunts of demons, and special care was thought to be necessary in latrines. In these last demons were thought to lurk waiting their opportunity to pass into the uncovered bodies of those who came there. When once a demon had entered the body he could only be expelled by means of the name, or presence, of a being of greater power. Magical names were thought to be efficacious in warding off the attacks of wild animals and reptiles, for these creatures were also held to be personifications of demons of evil. But besides demons and wild animals the magical powers of the people of certain nations had to be guarded against, and as a result we find in amulets prayers which are directed against the sorceries and spells of the Indians, Egyptians, Arabs, Greeks, Ethiopians, etc. In short, the world, according to the Ethiopian's ideas, must have been filled with hostile beings, both material and immaterial, who were ever on the watch to do him an injury.

The amulet written for Za-Walda Ḥawâryât contains six sections. The

first describes the conversation between Solomon and the children of Kedar, and contains a prayer directed against the sword, dagger, epilepsy and kindred diseases, wild animals and reptiles, and the spells of sorcerers of different nations. The second contains a prayer against the "spell of the bear and of noxious beasts", and the spells of the magicians and sorcerers who work evil by means of the juices of certain plants and instruments of various kinds. The third contains a prayer against the lion, panther, hyaena, and wolf, and refers to the four beasts which support the throne of God. The fourth contains a prayer against liars, slanderers, calumniators, and enemies of every kind, and those who would oppose the owner of the amulet in judgment. The fifth contains a prayer against terror or fright of every kind, and refers to the "seventy-seven lamps which were given to Enoch"; and the sixth declares that the man who wears this amulet on his breast shall be delivered from the spear of any who would attack him.

The amulet written for Sebḥat Le'ab contains nine sections. In the first reference is made to Enoch and Elijah; in the second the three and a half years' famine which Elijah brought upon the earth is mentioned; and in the third Nabal, the fool, who opposed David, and Uzza, who dared to look into the ark, are alluded to. The owner of the amulet prays that as God worked for the Patriarchs, and delivered them, even so He will deliver him from out of his troubles. The fourth section is a prayer directed against wounding by "spear, sword, bow, naphtha, stick, or stone". The fifth section records the magical names which God gave to Moses, and contains a prayer that He will cause the owner of the amulet to find favour in the sight of kings and governors, and that his words may be sweet like honey and sugar, and [savoury like] salt. The sixth section is a prayer directed against words of calumny, and the seventh is a prayer that the owner of the amulet may be delivered from Bâryâ and Bûdâ, the princes of sorcerers and of those who work magic, by the might of the piercing Word of God, and by the sharp sword of Michael, and by the names of Jesus Christ, the Son of God. The eighth section contains a remarkable list of magical names, and the ninth is a concluding prayer for deliverance from the disease caused by worms, and a fourfold address to a being called Nâzer.

The amulet written for Shalâsê Tezâzû introduces us to an entirely different class of magical prayers, and the text may probably be more correctly described

as a litany. It begins by mentioning the Names of the Three Persons of the Trinity, and then describes what follows as a prayer against the tongue of Bâryâ, and against the "tongues of men, both of those who are kinsfolk and those who are strangers", and against fever, rheumatism, and other diseases. The addresses are made to Christ under the name of Tamâ, and a number of events in His life are enumerated, such as His proceeding from the Father, His existence before all worlds, His two-fold birth, His flight to Dabra Ḳuĕskuâm near Thebes, His circumcision, His appearance in the Temple, His living in the house of Joseph for thirty years, His baptism, fasting, and temptation, His weeping at the grave of Lazarus, His humility, His Body and Blood, His priesthood, His buffeting, scourging, and crown of thorns, His sweat, His trial before Caiaphas and Pontius Pilate, His agony, cross, and crucifixion, His bearing of the cross, His pierced hands and feet, His mouth which drank wormwood and gall, His death, His descent into the place whereunto the "souls of Adam and Abel went down", His dead body, His grave, and His Resurrection. The amulet concludes with a prayer for deliverance from "the tongue of kinsfolk and of strangers".

TRANSLATIONS.

I. The Magical Prayers which were written for Za-Walda Ḥawâryât[1] and Tasfâ Mâryâm are found in a manuscript in the possession of the Rev. R. W. Fawkes. This document consists of three narrow strips of parchment measuring together 6 ft. 2 in. by 3½ in. The handwriting is bold and usually fairly good, and the manuscript probably belongs to the first half of the XVIIIth century. At the top is a Coptic cross, the arms of which are ornamented with scroll work; in the middle is a rectangular design which is divided into nine sections and enclosed within borders; at the end, which tapers somewhat, are two crosses with

[1] Besides this and the following name we have mentioned lower down Walatta Gabriel, who is described as "Baratâvit".

human eyes. All four ornaments are painted in red, yellow, and black. The texts read:—

1. In the Name of the Father, and the Son, and the Holy Ghost, One God. [These are] the Names of our God (*or* Lord) which will deliver [a man, *or* the wearer of the roll] from the sword, and from the knife (*or* razor) which is brighter than the lightning(?). [These are] the Name of God and the hidden Names which He spake unto Solomon concerning the 'Aḳuĕyâsât and the children of Ḳĕdâr, who are workers in metal, and He declared them unto him so that he might bind them in fetters and carry them off. And by means of the three names he bound them in fetters, and destroyed their power, and brought them low. Then Solomon said unto them, "Declare ye unto me [the source of] your power, and "by what means ye devour the flesh of men, and draw the soul out [from the "body], and paralyse the hearts of men, and change a soul from one form into "another; tell me, I pray you, what are the magical arts [whereby] ye [do these "things?]" And they said unto him, "We have no magical arts whatsoever". Then Solomon said [unto them], "By Dayâbâwî, and by Nabalbâlâwî, and by Mabraḳ "Dâdâ, and by Ḳĕrbĕdâdâ, the hidden Names of God, declare ye unto me what "are your magical arts, and what is your power, and by what means ye devour "the flesh of men, and by what means ye drink the blood of the 'Aḳuĕyâṣât and "of the children of Ḳĕdâr who are workers in metal and eaters of filth." [And they said unto him, "We have no magical arts whatsoever]". Then Solomon spake unto them, and poured out curses upon them, saying, "By Darḳâs, and by "Zarḳâ[s], and by Daḳâs, and by Admâs, the [hidden] Names of God, shall ye be "accursed, and your power shall be destroyed. And by 'Êêfḥam His Name, and by "'Alfâhamsa, and by Lêḳâs, and by B'alfâs Za'aênâwôs, His hidden Names, shall "ye be accursed." And by Yôṣzâ, and by 'Alfâzâ, and by Hêzâ, and this Thy Name, he bound in fetters the 'Aḳuĕyâṣât who devour human flesh without first slaying [the men]. Now at that time, which was the seventh, the 'Aḳuĕyâṣât held converse with Solomon, and they said unto him, "We devour human flesh "without first killing [the men], and we drink [their] blood without [pouring it into] "a cup, and we drive out unborn children from women, for we are able to look "inside their wombs, and we make men and women to appear in other forms, "and we stir up enmity between man and wife." Thus did they speak unto

Solomon at that time. Then Solomon said, "Deliver me, O Lord, from infirmities, "and from every thing [like unto them], and from epilepsy and from the diseases "which are like unto them, and from wrath and anger, and from what resembleth "them; and from the hyaena, and from the panther, and from the tiger, and from "the dragon, and from the serpent, and from snakes, and from the scorpion, and "from scorpions, and from creatures which are like unto them; and from *saḥaḳ*, "and *ḳaḥar*, and from what resembleth them. Let the heavens look upon them [in anger], and the earth spurn them, and the ark smite them, and the dust scatter "them, for what they do by magical arts, and let the earth quake and swallow "up those who make themselves masters of their sorceries". O loose the spell of the man of Guôndar and Lastâ. O loose the spell of the Amṭarâ and Wagrâ. O loose the spell of Dâmô and Dâmôt. O loose the spell of Ararâ and Wayrât. O loose the spell of Dâba'â and Ṣagû'â. O loose the spell of Manbaratâ and Gar'altâ. O loose the spell of Henṭâlô and Ṣalâlô. O loose the spell from Thy servant Za-Walda Ḥawâryât! [Here follows the rectangular design enclosed within borders].

2. In the Name of the Father, and the Son, and the Holy Ghost, One God. O loose the spell of the bear and of the noxious beast. O loose the spell of the Gâla, and the Negro, and the Bălăwă and the 'Agăwă. O loose the spell of the Xîrê and Tegre. O loose the spell of Ḳuĕhyan and Walḳâyat. O loose the spell of Dâbtarâ and Faḳûrâ. O loose the spell of 'Aṣbî and Xîn'apê. O loose the spell of Xîrkûxa. O loose the spell of Gôrabît (*or* Sârabît). O loose the spell of 'Agamê and 'Agû'ĕda. O loose the spell of Harâmât and Warâhôt. O loose the spell of 'Ĕglâ and Yabân. O loose the spell of Gûlâmâkâd. O loose the spell of Sara'ê and Sam'â. O loose the spell of Sarâvê and Ḥamâxên. O loose the spell of India and Kêtânyâ (*or* Bêtânyâ). O loose the spell of Ethiopia and Malakî. O loose the spell of the sorcerer and sorceress and the [doer of their] work. O loose the spell of Afraje and Sĕryâ. O loose the spell of the Arab, and Egyptian, and Greek. O loose the spell of the devils and fiends. O loose the spell of the Ḥasîrân and the Nawiḥân. O loose the spell of the Ṣâlîmân (i. e., the black) and the Ḥawîhan. O loose the spells of all those who perform cures, and the spells of every kind which are cast by means of the plants *maṣleḥuat*, and *'ar'ar*, and *ṭĕḳûr kalb*, and *ṭĕḳûr xinbarâ*, and *ṭĕḳûr gabas*, and the spells

of those who work magic by means of instruments of various kinds outside and inside, and let not healing be performed by means of any of these things upon Thine handmaiden, Tasfâ Mâryâm.

3. In [the Name of] God the Father. Fire! In [the Name of] God the Son. Fire! In [the Name of] God the Holy Ghost. Fire! I have sealed you, and I have bound you, O lion, and panther, and hyaena, and wolf, and jackal, and vulture, both openly and in secret. O 'Adnâêl! O 'Aûdûêl! O invisible throne of God, the Most High! O Strength of the four and twenty priests of heaven! O ye four beasts which bear up His throne ..... the throne of the Most High, ye [four beasts] who bear up the throne of the Most High upon their bodies, one having the face of a lion, and another the face of an eagle, and another the face of a man, and another the face of an ox! By these names I.. you that ye neither devour, nor bite, nor rend the possessions of your servants Za-Walda Ḥawâryât and Tasfâ Mâryâm, by the command of the Father, and the Son, and the Holy Ghost. [Here follows the design of a cross with human eyes].

4. In the Name of the Father, and the Son, and the Holy Spirit, One God. The [above] names shall enable a man to guard himself against evil men, and liars, and calumniators, and men of wrath, and the hand of him that would attack him, and the feet of those who would rush upon him by means of magical powers. Let not those who would speak against this man words of hostility, or words of magical power, or those who would beat him with a rod, and with bitter words, draw nigh unto him at any time whatsoever, and let them not approach me, and let them not slay either the soul or the body of me, Thy servant, Za-Walda Ḥawâryât..... And deliver me from the man of incantations and sorcery, and set me at the head of the people, and grant graciously that they may not set themselves in opposition to me in the time of judgment, and deliver me from the attack of the enemy, and from hostile folk, and from him that lieth in wait to despoil me on the highway, and let them not draw nigh unto Za-Walda Ḥawâryât, [and] Walatta[x] Gabriel "Baratâwît".

5. The terror of the destroyer, the terror of the destroyer, the terror of the destroyer, the terror of the lynx (*or* bear), the terror of the lion, the terror of the

[x] This name appears to have been added to the MS. by a later hand.

panther, the terror of him that maketh afraid, the terror of him that striketh terror, the terror of the dragon, the terror of the king, the terror of the bishop, the terror of the governors, the terror of Yârêd, and [the terror of] their soul, may the judges and the magistrates set under my feet, and may they bow down in homage [unto me]. As the seventy-seven lamps of heaven were given unto Enoch, the son of Yared, even so give Thou unto me love, and rectitude, and grace of voice (*or* speech) unto Thy servant Za-Walda Ḥawâryât. [Here follows the design of a second cross with human eyes.]

6. In the Name of the Father, and the Son, and the Holy Ghost, One God. "Our soul is escaped as a bird out of the snare of the fowlers[1]: the snare is "broken, and we are escaped. Our help is in the name of the Lord [Who made "heaven and earth]". If any man wisheth to thrust a spear into thee, and thou repeatest these names, his spear shall be turned back; and if thou wilt not utter them firmly with thy voice, but dost wear them upon thy breast, they shall deliver thee from thine enemy, and thou shalt escape [from him] by the will of God. If any man wisheth to thrust a spear into thee, and thou repeatest these names, his spear shall be turned back; and if thou wilt not utter them firmly with thy voice, but dost wear them upon thy breast, they shall deliver thee from thine enemy, and thou shalt escape [from him] by the will of God. Even so deliver me, Thy servant, Za-Walda Ḥawâryât.

II. The Magical Prayers that were written for Sebḥat Le'ab are found in Brit. Mus. MS. 18,996, which consists of two narrow strips of parchment measuring together 5 ft. 4½ in. by 2¾ in. The handwriting is fairly good, and the document probably belongs to the XVIIIth century. At the top is a rude figure of Saint Michael, who holds a drawn sword in his right hand and a dagger in his left; the handle of each weapon terminates in a cross. In the middle is a cross-shaped object with pendent ornaments, and where one portion rests on the other are the two eyes and nose of a human face; at the end of the document is a cross. The text is full of words to the meaning of which I have no clue,

[1] Psalm cxxiv. 7, 8.

and I have, therefore, thought it better to summarize some of its contents rather than to attempt to translate the whole of it. The text reads:—

1. Names of awe and terror unto men. Wenâêl, and Wenâêl, and Mash-wernâêl. O thou who takest away the strength, and who makest feeble, and who makest to be afraid, as thou didst hide Enoch and Elijah from the face of death, even so do thou hide me from the face of death, and [from] the wrath of the governors and judges, both male and female. And as thou didst shew thyself gracious unto Daniel [when he was] with the lions, even so do thou shew thyself gracious unto me, and make me to approach boldly unto the governors, and judges, and the chief, and the councillor, and man, and woman, and let them give unto me the desire of my mind, me thy servant Sebḥat Le'ab.

2. Dîdîḳôn, Alêf, Dîdîḳôn, Dîdîḳôn, Dalken! As Elijah put a bridle on the heavens for three years and six months by means of those names, even so do thou set a bridle upon the mouths and tongues and make feeble the power of mine enemy and of those who hate me, so that they may not speak against me words of shameful lies and disgrace, and without love and peace of me, thy servant, Sebḥat Le'ab.

3. Matêḳêxâ, Kêfêmôn, Kêfîdêgen. By means of these names let the people and the nations tremble when they see me, and let them not speak [against] me thy servant, Sebḥat Le'ab. And as Nâbâl was smitten with terror when David arrived with his soldiers, even so let mine enemy and those who hate me tremble when they see thy servant Sebḥat Le'ab. And as Uzza was smitten with terror when he touched the ark of Zion, even so let the people, and the nations, and mine enemy, and those who hate me, tremble when they see me, and let them not speak [against] me, thy servant Sebḥat Le'ab.

4. By Seḳâ, Sêḳâ, Ṭâḳâ, by Alaḳâ, and Ṭabaḳâ, bury thou the hearts and seize and carry away the minds of mine enemy and of those who hate me, Semûn, Bûkmûn, Fayâkûn, Fayâkûmân, reduce the strength utterly, bring to nought the power, and terrify mine enemy and those who hate me, so that they may never be able to touch either my soul or my body with spear, or sword, or bow, or naphtha, or stick, or stone. O deliver me, and hide me, thy servant Sebḥat Le'ab.

5. The names which God Almighty gave unto the man Moses. Safarṭes, Anôrôs, Desêmûn, Masfen. In thy name Serôs I take refuge. Let my face shine

like the Sun and like the Moon before kings and governors. Let my speech be sweet like honey and sugar, and [seasonable like] salt, and especially in the city of the Nagâxi Sea. O Germâged, Germâged, Germâṣyô, who makest to be afraid and who makest to be in terror, by the voice of wrath which goeth forth from Israel into my spirit, let the devils tremble, and fall down, and be driven away from thy servant Sebḥat Le'ab. O thou of the thousand names which are like unto the name of Christ, grant thou graciously unto me the desire of my mind when tribulation seizeth me as I stand before kings. Ra'eslâya, Salalâya, Kôlalâya, as ye did stablish the heavens, even so do ye make weak kings and governors, and male and female, so that they may love me and may set me like rings upon their fingers and like seals upon their arms. O Akder, and Aḳder, and Ṭerṭerâs who....., who descend from the land of the aether, as ye shewed yourselves loving unto the names of all those [who love you], even so let be regarded lovingly by kings and governors the name of me, thy servant Sebḥat Le'ab. O Nemderôs, Kemderôs, Guôgûsh, who make to go out the heart of kings, close up [as] with a key the heart of my enemy, and may the.... of his way be blotted out. Safôlḳâêl Emmanuel are thy names. [Here follows a figure in the form of a cross.]

6. By the might of these thy names let me fetter the tongues of mine enemies which speak, and let them not declare words of calumny, without love and peace, concerning thy servant Sebḥat Le'ab. O Barhânâel, let thy light enshroud me like a shadow and stablish it in the heart of me thy servant Sebḥat Le'ab. O Xarbûr Dôr, who didst make the heart of Moses to be enlightened, even so do thou lighten the eyes of the heart of me thy servant.

7. [In] the Name of God the Father. [In] the Name of God the Son. [In] the Name of [God] the Holy Spirit. Abyater, Tâ'âs, Ozyâ[s], and Melikîyâs, Aḳsâfer. [In] the name of Ḥarâxên, Ḥarâxûn, Ḥarâfeker, Ṭaṭajîn, Zaḥajûn, Ḥeflemâêl. In the name of Dôr, Alâdôr, Nât, Dânât, Rôdôs, Tâ'âs, Absâter of hosts, Ḥefrerwâḳ, Ḥefrerwâḳ, Ḥefrerwâḳ. By these names, and by thy piercing word, and by the sharp sword of Michael may be cursed . . . .; by these names and by Thy Word, Jesus Christ, the Son of the Living God, and the Son of Mary the Virgin, and by the sword of Michael may the unclean spirit be driven away and cut down. And wheresoever this prayer may come may it drive out and expel Bûdâ

and Bâryâ from the man whom they have seized, and may it set free the servant of God, Sebḥat Le'ab, from the [evil] work of man and from magic.

8. Alfâ, Alfâ, Alfâ! Get thee out! And when thou hast gone out thou shalt not return, saith God, and the memorial of thy name shall perish for ever and for ever. Amen. Yâḳua, and Yâḳî. O Thou Bûdâ, and thou Bâryâ! Thou Gânên, and thou Satan, and thou Pêrâ, and thou Nadâd, who take upon yourselves multitudes of forms! O Ahyâ Xîrâhyâ Yamrâêl, thou mighty one, God Almighty, Adonai, the Holy One, Thou Holy Spirit, Xuḥalâ, the son of One, Balofḥam, Bamyôn, I speak unto you. Iyâel, extinguisheth the fire of the Lord God. Ĕrûḥal, Ĕrûḥal, Ĕrûḥal, Samtâêl, Pelmâêl, Yaxakût, Gadên, Pillar of light, garment of light, shine brightly before the face of the mighty one, the foe of Bâryâ, Pelmâ, and shew me the power and awe of the king of glory, Pêmâ. Let him neither appear unto nor touch the soul of thy servant Sebḥat Le'ab. [Here follows a cross.]

9. In the Name of the Father, and the Son, and the Holy Ghost, One God. Nâzer, Nâzer, Nâzer, Nâzer, four [times] Azerzer. These are the magical [names] of healing which shall be performed for Thy servant Sebḥat Le'ab. Admetĕrôs, Gâyasṭô, Batu'ag! Let deliverance from the disease caused by worms be given to Thy servant Sebhat Le'ab.

III. The Magical Prayers that were written for Gabra Shelâsê Tezâzû are found in Brit. Mus. Oriental 4,716, which consists of two long, narrow strips of parchment measuring together 4 ft. 7½ in. by 2¾ in. The handwriting is peculiar, and, though apparently plain, is difficult to make out in many places; the document probably belongs to the last half of the XVIIIth century. At the top are two human figures, one being probably that of a bishop, and the other a member of the laity; they are painted in red, brown, black, and yellow colours. In the middle is another painted scene in which a priest is addressing a cock-headed demon or deity. The text, which is addressed to a being called Tamâ, reads:—

In the Name of the Father, and of the Son, and of the Holy Spirit, One God. A prayer against the tongue, and the tongue of Bâryâ, and of men — both those who are kinsfolk and those who are strangers — [and against] fever, and rheu-

matism, and inflammation of the lungs, and bowels, and diarrhoea, and dysentery, and cholera. Behold, I take refuge in the exaltation of thy name, and in thy pre-eminence which was in the beginning, [and is expressed by] the letter *alêph*, so that Thou mayest deliver me, O Christ, from the insurrection of the tongue and mouth, for the tongue slew the company of the martyrs in thousands; one word of calumny is mightier than the sharpest sword. [Deliver me, O] TAMÂ, by Thy going forth from the company of the Father and His Son, and by Thy state of being which was before all worlds. And moreover, I would that Thou didst deliver me, O Christ, from the ambush (*or* wiles) of the tongue, the persecutor of Daniel, whom Thou didst deliver from Nebuchadnezzar, the wicked one, when the people were moved and cast him into the blazing fire. O TAMÂ, by Thy bodily form which sprang from the seed of the fathers who succeeded each other, and from the Holy Spirit, and which was more beautiful than the forms of the children of men who are beautiful, deliver Thou me, O Christ God, the Son of His substance, from the unjust tongue, which consumeth injustice for its food, for the tongue slayeth and maketh alive. O TAMÂ, by Thy two-fold birth, the one being of the Father, and divine, and the other of man, [I entreat Thee], O Christ, Thou God Who art alive and not dead, to deliver me from the tongue of man and from mine own tongue, for death is strong and cruel. O TAMÂ, because Thou wast wrapped in poor and miserable swaddling-bands, and again, because Thou didst lie in the stall whilst the ox looked on, deliver me, O Christ, from littleness of the tongue; for there is another worm to me through speech, and let not terror at the cutting down of great trees overwhelm me, for it is the axe. O TAMÂ, by Thy persecution, and by Thy rapid flight to Dabra Ḳuĕsḳuâm during the slaughter of the children of [Thy] native country, deliver me, O Christ, from the service(?) of the tongue, by which alone we can be free, for I have lived(?) fifty years without turning aside therefrom. O TAMÂ, by Thy circumcision, and by Thy standing naked before the people at Thy circumcision, [which took place] on the eighth day after Thy birth, give me counsel, O Christ, and deliver me from the ..... that I may flee from the tongue, for it terrifieth me greatly, and the whale which is joined therewith will thrust me forth. O TAMÂ, by Thy coming into the house of the sanctuary forty days after Thy birth, and Thy standing up before Thy true Father, deliver me, O Christ from the calumny of the tongue,

which is outward, for the tongue of man slayeth .... O TAMÂ, by Thy return to the country of Nazareth from the land of Egypt, and by Thy rearing, and by Thy receiving of abundant rebukes in the house which was built by Joseph for a space of forty (sic) years, graciously deliver me, O Christ, from the evil tongue which slandereth its neighbour in secret and not openly. O TAMÂ, by Thy baptism, and by the voice of the Father, and by the Holy Spirit which descended upon Thy head from heaven, deliver me, O Christ, and save me wholly from the tongue of the men who outwardly speak words of peace, but whose hearts are full of guile. O TAMÂ, by Thy fasting, and by Thy temptation in the desert for forty days — for Thou hast taught me to fast, and hast been with me for these fifty years — deliver me from the rising up of the feeble tongue which breaketh the bones, and kindleth a fire which will burn for a hundred years. O TAMÂ, by Thy journeyings when Thou wast in the world, and by Thine appearance as preacher of the Gospel for three years before Thy death, deliver me, O Christ, from the tongue of the man who listeneth with deceit, being openly a friend, but from whom there cometh envy, for a viper is better than he. O TAMÂ, by Thy weeping, and by the tears which were on Thy face at the death of Thy beloved Lazarus in the presence of his companions who mourned him, deliver me, O Christ, from the tongue of the man who is of no account, and from the mouth of Pharaoh, the devourer of the lowermost fire of Egypt, even as Thou didst deliver Jacob in the sea. O TAMÂ, by Thine exceedingly great humility when Thou didst wash alike the feet of Judas, the tare, and those of Peter, the wheat; O King of kings, Christ, Whose throne is in the heavens, purify me with Thy silver from the dross of the tongue of the evil man by means of the fire of repentance and not by water. O TAMÂ, by the bread of Thy body, and by the cup of Thy vivifying blood which Thou didst give unto Thy disciples on the first feast of unleavened bread, O Melchisedek Christ, Priest of the priesthood, take tithe [of me] being the son of Abraham and Levi, and deliver me from a false tongue [Here follows the second picture.] Deliver from the tongue of the man of Bâryâ and ... thy servant Gabra Shelâsê Tĕzâzû. O TAMÂ, by the smiting of Thy face, and by the blows upon Thy head which was enclosed with thorns, and by the unclean spittle which the Jews spat upon Thee, deliver me, O Christ, from this generation, and illumine my body and my spirit with Thy

light ..... when I see the habitation which Thou hast received. O TAMÂ, by the sweat of Thy face which fell in drops like blood by reason of Thine exceedingly earnest prayer and worship in the hidden place in the desert, deliver me from the tongue which overthroweth, for the labour of the cross is mightier than all pain. O TAMÂ, by Thy being seized and bound, and by the coming out of men after Thee by night with knives and staves — now Thou wast alone and poor — deliver Thou me from the tongue which killeth souls, for it cometh upon me suddenly, and wageth war against me. O TAMÂ, by Thy going to Caiaphas and Hannâ, and again from Caiaphas [unto] the judge, for men came unto Thee by night with lamps, and torches, and lanterns, deliver me, O Christ, by Thy brotherly arms from the tongue of the man of savage heart and haughty mind. O TAMÂ, by Thy standing up before Pontius Pilate, and by Thy coming outside when they dressed Thee in a tunic, deliver me, O Christ, from the tongue of the wicked.... for to his tongue was an evil reward, and Judas, the senseless man, became terror-stricken, and he hanged himself with a rope, and died. O TAMÂ, by Thy back, and by Thy patient endurance of the scourging when Thou wast wholly shrouded in great and severe tribulation, deliver me, O Christ, my Father, Who didst beget me without carnal intercourse, and grant unto me the gift of sonship, as long as the tongue can speak, for through Thee there shall be in the heavens a covering [for me]. O TAMÂ, by Thine abundant suffering, and by Thy prolonged agony..... deliver me, O Christ, from the sharp point of the tongue, and deliver me, O Thou who didst stand like a slave before Pilate the Greek, and didst bear the punishment with which thieves are punished. O TAMÂ, by Thy cross, and by Thy crucifixion, O Thou Who wast nailed between the two thieves, deliver me, O Christ, from the combat of Diabolos, and from his hosts, and from the counsel of the tongue of Caiaphas — now he was the high priest — and may the years of my body [not] come under his time of power. O TAMÂ, by Thy hands, and by the nails of death by which they were pierced, O fruit of the tree of error, a man in the place of that which was plucked by Eve, feed me, O Christ, with the tree of life for which I hope. The softness of speech in the heat of the sun drieth up; let not the speech of error which must be cut down go forth from me. O TAMÂ, by Thy feet whereon Thou didst walk about with the cross and the sharp nails to which the Jews fixed Thee, deliver me, O Christ, from the calumny of the

tongue especially, O Thou Who didst go to Golgotha bearing the heavy cross, and didst take upon Thyself the form of a servant, although Thou wast the Son [of God]. O TAMÂ, by Thy mother who was inflamed with the heat of tenderness for Thee when Thou wast on the cross, and who went with John unto the foot thereof, bring me out, O Christ, from the place of temptation and from the pit which children [of men] have dug for the tongue. O TAMÂ, by Thy mouth which drank wormwood and gall, and also by Thy tongue, for Thou hast taught me the wisdom of seven years when Thou wast on the cross, deliver me, O Christ, and defend me from the cursed tongue of a child who hateth [his] father. O TAMÂ, by the departure of Thy soul [from the body], and by Thy descent unto the place whereto the souls of Adam and Abel went down, even unto the sea of fire, lead me, O Christ, and guide me as Thou didst guide the ark of Noah unto Mount Ḳĕdû (Ḳardô?), and direct me and bring me into a safe haven; for the sea of fire seetheth and the waves thereof are boiling. O TAMÂ, by Thy violent death, the death of the wood of the cross, through the greatness of the unwonted hatred for Thee of [the Jews], who stirred themselves up against the Man because He was good, and were moved on behalf of another (i. e., Barabbas), deliver me, O Christ, from the ..... who are kinsfolk, for their tongues are coals, and their words flames of fire. O TAMÂ, by Thy dead body, and by the bringing down of the same from the cross by the men of Thy religion, the Gospel, Jesus Christ, Whom the Highest delivered by [His] arms, deliver me, and save me from the tongue of the mighty man, for it is a sharp knife, and not a member of the body. O TAMÂ, by Thy grave, which was the grave of a stranger and of a sojourner like unto that of Thy fathers, and was not like that of David, the royal son, deliver me, O Christ, from the evil tongue of the man that is like unto a man who hath a serpent within him, for Satan is a helper of him that is his son and heir. O TAMÂ, by Thy Resurrection, when the world shook by reason of Thy light, and the guardians of the sepulchres were terrified, and the dead bodies rose up, deliver, O Christ, the people of the world from the tongue. Unto Thee it belongeth to kiss him that slew Thee. Who is the man of the peace of Judas? O deliver from the tongue of kinsfolk and of stranger Thy servant Gabra Shalâsê Tezâzû.

THE INTRODUCTION TO LADY MEUX MANUSCRIPT NO. 2 (A).

IN[1] THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD.

[Col. 1] We will declare unto you, O beloved brethren, ye children of this church, and may [God] make bright the eyes of your hearts to hear [them], the Miracles of our Lady, the holy Virgin MARY, which [name] is in Hebrew MÂRÎHÂM, (a sweet name!) the life of the world, and the God-bearer, whose great praise and honour neither the beings of heaven nor the beings of earth will ever be able to bring to an end. May her prayer and her blessing be with her servant[2] . . . . . for ever and ever!

Before the Miracles shall be read let the people hearken with the ear of understanding! Hear ye with your ears, and lay up in your hearts the majesty and the praise of our holy Lady, [Col. 2] the two-fold Virgin, MARY who is called in Hebrew MÂRÎHÂM,[3] that is to say MARY, the guide unto the kingdom of heaven. Our Lady MARY existed before the world [was created] in the mind of God. For the sake

[1] The following text is written on a leaf which has been inserted between foll. 1 and 2; it is, substantially, the text which is given in the manuscript B after the "Salutations" to the Virgin; see the Ethiopic text, pp. 5 and 6.

[2] The name is omitted. [3] See LUDOLF, *Commentarius*, pp. 346 and 350.

of MARY Adam and Eve were made, and Adam called his wife "Life" because he knew that MARY would go forth from his loins and from the womb of his wife. What book can contain the [story of the] majesty of MARY? For the sake of MARY the whole world was made. And if everything [concerning MARY] were to be written down the world would not be able to contain it. What ear could listen unto it? What tongue could declare it? What voice could declaim it? What brain could comprehend it? And what mind could [Col. 3] think it out and understand it? Nevertheless we will declare a little thereof unto you, in proportion as our Lady MARY shall shew compassion unto us.

Now MARY was declared from Adam unto Abraham, and from Abraham unto Moses, and from Moses unto David, the son of Jesse; and our Lady MARY appeared under many forms. The generation of our Lady, the holy Virgin MARY, sprang from the house of David the king, and from the house of Aaron the priest, with reference to her mother; and the name of her father was Îyâḳêm[1] (Joachim), and the name of her who gave birth unto our Queen MARY was Ḥannâ. Unto whom hath the power to comprehend her state of virginity been given? The angels were unable to comprehend the state of virginity, for they transgressed through the lust of the flesh, and they went down to the earth in days of old.[2] Who is like unto our Lady MARY [Col. 4] who

[1] Compare Ἐν ταῖς ἱστορίαις τῶν δώδεκα φυλῶν τοῦ Ἰσραὴλ ἦν Ἰωακείμ: see TISCHENDORF, *Evangelia Apocrypha*, Leipzig, 1876, p. 1.

[2] This seems to be an allusion to Genesis vi. 2:—"the sons of God saw the daughters of men "that they were fair; and they took them wives of all which they chose." In the Book of Adam and Eve (Malan's translation, p. 137), the "sons of God" are identified with the children of Seth, and the "daughters of men" with the descendants of Cain. The sons of Seth were warned by Enoch not to leave the holy mountain whereon they lived, but they rose up against him, and refused to hearken unto his words, and went down to the plain. "And when they looked at the daughters of Cain, at their beautiful figure, and "at their hands and feet dyed with colour, and tattooed in ornaments on their faces, the fire of sin was "kindled in them. Then Satan made them look most beautiful before the sons of Seth, as he also made "the sons of Seth appear of the fairest in the eyes of the daughters of Cain, so the daughters of Cain "lusted after the sons of Seth like ravenous beasts, and the sons of Seth after the daughters of Cain, until "they committed abomination with them."

was the place of abode of the Father? And who is like unto our Lady MARY who became the habitation of the Son? And who is like unto our Lady MARY who became a house for the Holy Spirit? Can any man abide without sin? Nay, for no man hath carried fire [without being burned], and there is no one who hath not committed sin except our Lady MARY. Our Lady MARY is more pure than the angels. Our Lady MARY is greater than all the generations of women. The mind of our Lady MARY is wholly the mind of God. The character of our Lady MARY is the character of God. Our Lady MARY beckoned unto God with her purity. Our Lady MARY gave birth unto God with her virginity. Our Lady MARY became [Col. 5] a dwelling of joy unto God. Our Lady MARY spake by the Prophets. Our Lady MARY preached by the Apostles. Our Lady MARY giveth praise with the mouth of all creation. Honour ye our Lady MARY, O children of this church, for our Lady MARY is the redemption for sinners, and our Lady MARY giveth gracious gifts unto those who minister unto her with good service. Put your confidence in our Lady MARY with all your hearts, and have no doubt whatsoever but that it is she who bringeth you salvation. And prostrate ye yourselves before her image (*or* picture); for whosoever boweth not down before her his name shall be blotted out of existence, and the memorial of his name shall be unknown, and the angels [Col. 6] of heaven shall say, "Amen".

THE INTRODUCTION TO LADY MEUX MANUSCRIPT NO. 3 (B).

[B fol. 2*a*. 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD.

Here beginneth the book which shall be read before [the priests] recite the Miracles of our Lady MARY, that is to say, the Book of Rules that came forth from the throne of Mark the Apostle out of the Church of Mu'allaḳah[1] of Maṣr (i. e., Cairo) where the teachers, the honourable Archbishops who were the orthodox treasurers of the Mysteries, laid it up. Our Lady, the holy Virgin Mary, declared these rules unto them [at intervals] during a long period of time; unto some of them she spake in dreams, unto others she spake in visions, and unto others she spake openly. Now these men were Abbâ Abraham, and Abbâ Mark, and Abbâ Matthew, and they were the workers of wonderful things; and the story of their words was written down in the Book of the Miracles of our Lady, the holy Virgin [B fol. 2*a*. 2] MARY, [telling] how she spake unto them, and how she wrought for them wonderful deeds and miracles. And this Book of their Rules was translated from the Arabic into the Gĕ'ĕz, [the language of] the country of Ethiopia, in the days of John, the Archbishop of Alexandria, and in the days of our Archbishops Abbâ Michael and Abbâ Gabriel,[2] and the Bishop Abbâ John, when they went forth

[1] I. e., the famous church dedicated to the Virgin, more commonly known as "El-Mu'allaḳah," or the "hanging", from the fact that it is suspended between two bastions, and must be entered by a staircase. The church was probably founded in the VIth century of our era. "It is a double-aisled church, and as such is remarkable in having no transepts" (BUTLER, *Coptic Churches*, vol. I. p. 208). In the list of the Churches of Cairo given by Ibn Dûḳmâḳ (ed. Vollers, Cairo, 1893, p. I. v) the position of this church is thus described:—

(الكنيسة المعلقة) هذه الكنيسة داخل مصر بباب القصر وهو قصر الروم المعروف بقصر الشمع فى علو بابه

[2] Michael and Gabriel were contemporaries, the former having been ordained in 1454. On the death of Michael he was succeeded by Gabriel; both were buried in Dabra Arārā. See GUIDI, *Le Liste dei Metropoliti d'Abissinia*, Rome, 1899, p. 9.

into Ethiopia in the third year, in the days of our king Zarʿa Jâʿḳôb,[1] who was surnamed Constantine, after he had reigned seven years. And the Book of their Rules saith thus:—"On every Sunday, that is on every first "day of the week, and on every festival day of our Lady MARY, they "shall not fail to recite the Miracles of our Lady MARY in all the churches "[B fol. 2*b*. 1] with great honour and with great gladness, for MARY is "honourable, and beneath God Almighty there is no one who is more "honourable". And they anathematized [those who would not do this] so that [the priests] might not cease to recite the Miracles of our Lady MARY on every Sunday, that is, on every first day of the week, and on each of her days of festival.

Now her days of festival are these:—on the sixth day of Nuḥasê[2] they celebrate her Conception; from the sixteenth day [of Nuḥasê] to the twenty-first day, that is to say for six days, the festival of her Assumption similar to that which they celebrate for the Resurrection of her Son; on the tenth day of Maskarram, the coming of the Image of our Lady[3] into the city of Ṣêdênyâ,[4] the shrine of Marînâ—now this is the Image which put on flesh and from which drops of sweat fell; on the twenty-first day of Maskarram, and on the twenty-first day of Ṭĕḳemt, and on the sixth day of Ḥĕdâr, her advent into Dabra Ḳuesḳâm;[5] on the twenty-first

[1] This king was the fourth son of David (he reigned from A. D. 1380 to A. D. 1409) and reigned thirty-four years and two months, i. e., from A. D. 1434 to A. D. 1468. Under his rule Ethiopian literature flourished, and Zarʿa Jâʿḳôb was himself an author; the "Miracles of the Virgin" was one of the many books which were translated from Arabic into Ethiopic during his reign. See BASSET, *Études sur L'Histoire d'Éthiopie*, Paris, 1882, pp. 102, 243—246; LUDOLF, *Commentarius*, p. 301—340; and the history of Zarʿa Jâʿḳôb and his son Baʾeda Màryâm published and translated by PERRUCHON under the title, *Les Chroniques Zarʿa Jâʿcqôb et de Baʾeda Màryâm*, Paris, 1893.

[2] The names of the months in Ethiopic are:—Maskarram (September), Ṭĕḳĕmt (October), Ḥedâr (November), Tâḫshâsh (December), Ṭên (January), Yakâtît (February), Magâbît (March), Miyâzyâ (April), Genbôt (May), Sanê (June), Ḥamlê (July), Naḥasê (August), Pâgwĕmên (intercalary). The Ethiopian year began on August 29th.

[3] I. e., the Image of the Virgin which was painted by Saint Luke.

[4] A city of Egypt. See CONTI ROSSINI, *Catalogo dei Nomi Propri*, Genoa, 1894, p. 46, col. 1.

[5] A very famous convent which was situated to the north-west of Gondar; see CONTI ROSSINI, *op. cit.*, p. 42, col. 2.

day, the stablishing of the lamp; [B fol. 2*b*. 2] on the third day of Tâḫshâsh, her advent into the sanctuary (i. e., the Temple at Jerusalem); on the twenty-first day of the same month, and on the twenty-second day, [they] celebrate the commemoration of Bishop Dexius—now when he was keeping the festival on this day [the Lady Mary] gave him apparel which had not been made by the hand of man, and a throne whereon no other man had ever sat; on the twenty-eighth day of Tâḫshâsh, which is the festival *Gênâ*, and on the twenty-ninth day, her giving birth to our Redeemer; on the twenty-first day of Ṭêr, her death; on the sixteenth day of Yakâtît, her gift of the "Kîdâna Mĕḫrĕt",[1] and on the twenty-first day of this month her commemoration is also celebrated; on the twenty-first day of Magâbît, and on the twenty-ninth day also, her Conception of our Redeemer; on the twenty-first day of Mîyâzyâ and on the first day of Genbôt, her birth (now there are some who say that her birth took place on the tenth day of Maskarram, but we say what is certain about it, even as our Patriarchs have taught us).

And on the twenty-first of this [B fol. 3*a*. 1] month the people shall be gathered together in the land of Egypt, in the church which is called Dabra Maṭmâḳ, and they shall be gathered together from the East, and from the West, from the South, and from the North, and from every country whatsoever. And they shall encamp in booths, and in tents, and in tabernacles, and in companies, and they shall celebrate the festival of the Virgin from the twenty-fifth day unto the twenty-ninth (?) day with great honour, and joy, and gladness, and jubilation unceasingly for five days, together with the angels, and the martyrs, and the righteous, and those who make intercession. And the Christians shall see her openly, and they shall celebrate a festival with gladness, and honour, and joy on the twenty-first, twenty-second, twenty-third, and twenty-fourth days [of the

[1] I. e., the "Covenant of Mercy"; see within, Chapter I.

month. And they shall celebrate] a great festival on the twenty-fifth day because her Son planted dry rods and made them to become trees [B fol. 3*a*. 2]; and on the eighth day of the month Sanê because her Son made water to flow from the rock and healed those who were sick; and on the twentieth day of this month because the Apostles were assembled, and her Son came down to build her house; and on the twenty-first day [to commemorate] the sanctification of her house; and also on the twenty-first day of the month Ḥamlê. Now all the festivals of our Lady MARY are thirty-two in number.

And they shall honour these days of festival like the first day of the week (Sunday), and the people shall do no work of any kind whatsoever in them, from year to year and for ever as far as these festivals of our Lady, the holy Virgin Mary, are concerned. And those who do not come on every first day of the week to church to hear the Miracles of the Virgin, the Patriarchs whose names we have already mentioned above shall anathematize them whether they be male or whether they be female, except in such cases as when they are prevented from coming by sickness, or by some serious cause, or by some physical infirmity [B fol. 3*b*. 1], or some piece of work which preventeth a man from coming to church. Now every one who shall hear the reading of the Book of the Miracles of the Virgin, our Lady MARY the God-bearer shall bless, whether they be men or whether they be women, on these festivals of our Lady Mary. And on every first day of the week both men and women shall be gathered together in the church, and after the conclusion of the song of peace they shall put off their ornaments, that is, their ornaments of gold and silver, from their hands, and from their fingers, and from their necks, and from their ears, and from their heads; but the women must have their heads shorn even as Paul said.[1] And it is meet for them to compose their minds to listen unto the

[1] See 1. Corinthians xi. 6. Saint Paul's words are:—"For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."

[reading of the] Miracles of our holy Lady, the Virgin MARY; and there shall be great silence [B fol. 3*b*. 2] and no man shall speak. Whosoever is strong shall stand up to listen, and whosoever is weak shall sit down. And before they read the Miracles of our Lady MARY the Patriarch shall bless [the people]; and if there be no Patriarch there, the Metropolitan shall bless [them]; and if there be no Metropolitan there, the Bishop shall bless [them]; and if there be no Bishop there, the priest who is of the highest rank shall bless [them], on the East, and on the West, on the South, and on the North.

Then shall the Bishop or priest set the crown upon his head, and prostrate himself three times before the ark; and he shall offer up incense, and he shall cense [the place] three times, saying, "Glory and honour "be unto the Holy Trinity, the Father, and the Son, and the Holy Spirit, "henceforth and for ever and ever! Amen." And he shall go to the Image of our Lady MARY, the God-bearer, and he shall cense [it] [B fol. 4*a*. 1] three times, and shall say, "Rejoice, O thou that art full "of grace, God is with thee! Blessed art thou among women, and bless- "ed is the fruit of thy womb. Do thou make supplication and intercede "with thy beloved Son, so that He may pardon unto us our sins." And if there be a Metropolitan there he shall then cense [the place] three times, and after him all the priests, according to their grades, shall do [likewise], until all those who have been appointed priests shall have finished the censing. And after this they shall read the Book of the Miracles of our Lady three at a time; those who know the Book shall each read three of the miracles from [the Book of] the Miracles of our Lady MARY, but those who are not able to read the Book in its integrity shall each read one of the lesser miracles, so that the blessing of the Virgin may not be destroyed. And during the reading three priests shall burn incense without ceasing; one towards the ark, and one towards the Image of our Lady MARY, and one towards the reader of the miracle [B fol. 4*a*. 2].

And let not any Christian imagine that it is a light matter to hear read the Miracles of our Lady MARY, the God-bearer, for it is a great and an honourable thing; and let neither man nor woman fail to listen unto them, lest they fall into carelessness. And he that is able to hear her Miracles let him take an offering on that day, provided that he is not prevented [from so doing] by some serious cause as we have already said. And he that is unable to take an offering when he heareth [the reading] of the Miracles shall go unto the church, and he himself shall be in the place of an offering, provided that he listeneth unto the Miracles in faith. And those who neglect (*or* treat with contempt) the Book of her Miracles, and the Covenant with our Lady, the holy Virgin MARY, who gave birth unto God, are outside the faith in the Incarnation of the Son of God, and cannot be numbered among the sheep of the fold of Christ. And they shall be under a ban, and excommunicated, and [B fol. 4*b*. 1] cut off by the swords of Peter and of Paul, and by the sword of the words of Abbâ Michael, and Abbâ Gabriel; and they shall be cut off and excommunicated by us also because we have received the power of these [saints], and therefore we can cut off and bind fast with a fetter which cannot be opened until her Son shall come in glory him that will not do honour unto the festivals of our Lady, the holy Virgin MARY, who gave birth unto God, even as unto the first day of the week. Amen. But upon those who wish to honour, and to exalt, and to love her with all their hearts and with all their might shall dwell the prayer and the blessing of our Lady, the holy Virgin MARY, who gave birth unto God, and they shall sanctify them for ever and ever and ever. Amen.

[B fol. 4*b*. 2] And the priests shall say twice in the tone [called] '*Azel*,'[1] "Hallelujah! Hallelujah! We worship the Father of Light, and "His Only Son, and the Holy Spirit, the Paraclete, three equal Persons."

[1] I. e., the tone used in the churches in Lent, and on fast days, and on the Eves of festivals, and for funeral ceremonies; see DILLMANN, *Lexicon*, col. 1002.

[Then shall they] say thrice, "Salutation unto MARY the Queen, the true "vine, on which, although it hath never been cultivated, thou shalt find "blessed fruit. The Son of God in truth came and became man from "her, and she gave birth unto Him and He hath saved us and hath par- "doned unto us our sins. Thou hast found grace, O Virgin. Many shall "hold converse concerning thy honour, for the Word of the Father came "and took upon Himself human nature from thee; Hallelujah! Come ye "and look upon this Bride, this Woman who is adorned, the mother of "the Lamb, who is enveloped in such great glory, even as saith the son "of thunder, John the pure virgin, who cried out, saying, 'He hath made "'this bride to shine exceedingly, yea, [B fol. 5*a*. 1] more than the star of "'the morning'. This is the New Zion, the city of our God, wherein "dwelleth the joy [of] all the holy prophets."

"Rejoice thou, O MARY, in the pleasure of its passover"; and thou shalt recite this passage unto the end thereof in the tone [called] '*Azel*. Then shall they read the Miracles of our Lady, the holy Virgin MARY, who gave birth to God, each man [reading] three at a time. And after the reading of the Miracles they shall all sing a hymn together, and shall say thus:—"Blessings be upon this our Lady, the holy MARY, who gave "birth to our Salvation! Hallelujah! Hallelujah! Hallelujah! upon all of "us, the people [here]. Unto Thy Cross, O Lord, we will ascribe glory; "Hallelujah! Hallelujah! Hallelujah! Salutation unto thee, O John, the "son of thunder (Boanerges). Salutation unto thee, O John, who didst "write the Apocalypse. Salutation unto thee, O John Theologos. Salut- "ation unto thee, O John, the beloved of the Lord. [B fol. 5*a*. 2] Salut- "ation unto thee, O John, the virgin. Salutation unto thee, O John the "Evangelist. Salutation unto thee, O John, who didst lie in the bosom "of God. Salutation unto you, O Peter, and Paul, and James, and John, "and Andrew, and Matthew, and Philip, and Bartholomew, and Thomas, "and James the son of Alphaeus, and Thaddeus, and Nathaniel, and

"Matthias, and Luke, and Mark, and James the Bishop. Bless ye us, "your children by the command of the Spirit.

"Salutation unto thee, MARY, thou Door of the East, which brought "forth the Light. Salutation unto thee, thou Vine of Eskêdêrê. Salutation "unto thee, thou Splendour that can be seen. Salutation unto thee, O "thou that art ornamented with rays of light (?). Salutation unto thee, for "thou hast given birth unto the Creator. Salutation unto thee, thou Rod "of Aaron which bore fruit. Salutation unto thee whom we worship with "a psalm. Let each one read [B fol. 5*b*. 1] the Book of thy Miracles in "peace! Bless thou us!

[The text which follows (see page 5, l. 16—p. 6, l. 8) the above in the manuscript B is similar to that which forms the Introduction to the manuscript A; it contains a few variants, as will be seen from a perusal of it, but they are not sufficiently important to make it necessary to give a rendering of the whole section here. It will be noticed that king Takla Haymânôt and his queen Abâla Dengel are mentioned; this king is, no doubt, the second of the name, who reigned from A. D. 1769 to A. D. 1777.]

THE ADDRESS OF THE READER OF THE MIRACLES OF THE BLESSED VIRGIN MARY TO THE CONGREGATION.

Hear, O ye my fathers, and my brethren, and my sisters, who are in this church hoping to hear the Miracles of our Lady, the holy Virgin, the two-fold MARY, who gave birth unto God, and let those who are upon high seats come down, and do ye who are seated rise and stand up; and gird about you your apparel [B fol. 6*b*. 2], let down coverings of your heads and [put off from] you your ornaments. Have ye not heard that it is said, "If a man be able to offer up an offering [let him do so], and

"if he cannot, let him hearken unto the Miracles of the Lady of us all, "MARY, who gave birth unto God, and it shall be unto him for an offer-"ing; and our Lady shall love him that listeneth thereunto, and she will "bless quickly him that prayeth and listeneth with all his heart." Do ye then stand up and make yourselves worthy to receive your reward for ever and ever. Amen.

Salutation unto thee, O my Lady MARY, thou Mother of our Lord Jesus Christ! When the Book of thy Miracles is being read overshadow [us] with thy wings. Whatsoever words thereof we hear make thou to put forth roots, and make the stalk and branches to grow up, and make them to bring forth fruit thirtyfold, and sixtyfold, and an hundredfold. And daily do thou make intercession on our behalf, and according to the power which hath been given [B fol. 7*a*. 1] unto thee by the Father and the Son and the Holy Spirit make thou our sins to be lightly esteemed. Depart not thou from us in this world, and in that which is to come let not our soul separate itself from thy soul, for ever and ever! Amen.

O my Lady, thou Mother of salvation, Mother of light, Mother of incense, Mother of offering, Mother of fire, thou only Mother, Mother of the King, Mother of Christ the Messiah, O Mother divine and awe-inspiring through the compassion of thy Son, look thou [favourably] upon our supplication, and be thou graciously pleased with our entreaties, and by thy prayer do thou cool the wrath of thy Son! Amen. May the Jews who are doomed to perdition and whose name exciteth to wrath go down and have their habitation in the lowermost depths of the place of judgment! Amen. May the wicked Jews who wish not [to hear] thy name and who deny thy virginity be mown down by the sword of Michael, may they be burnt in the torment of fire, and may they descend and have their habitation [B fol. 7*a*. 2] in the lowermost depths of the place of judgment! Amen. May the lying Jews who hold thy virginity in abomination be fettered and bound in chains of fire, and may they dwell [in the lowermost

depths] of the place of judgment and corruption! Amen. May the evil-doing Jews who curse thy virginity be cut down by the sword of Michael, may they suffer pain in the torture of the fire, and may they be sealed down in the depths of the place of judgment whence there is no place of escape! Amen. May the leprous and filthy Jews who blaspheme thy virginity be punished by the hand of Michael, may they become involved in the Gehenna of fire, and may they be hurled down headlong and cast into the depths of the place of judgment! Amen. May the faces of those who follow Christ, and who follow the Gospel, and who read thy miracles, be clothed by the light of thy grace, and may they be preserved by thy covenant! Amen. May those blessed and good men who esteem holy thy virginity, and those who take refuge at thine image clothe themselves in the light of thy grace! May they be permitted by grace to enter into thy bridal chamber, may they be [B fol. 7*b*. 1] sanctified by the Blood of thy Son, may they inherit life and may they have as their lot a portion and an inheritance with the saints! Amen. And may the holy, and the elect, and the pure who sing praises unto thy virginity, and who cry out before thine image, array themselves in the light of thy grace, and may they exult and rejoice in the bridal chamber of thy Son! [Amen].

I bow down before thee and I give praise unto thee, O my Lady MARY, thou couch of the heavenly Bridegroom. I bow down before thee and I give praise unto thee, O my Lady MARY, thou chariot of the Sun of righteousness. I bow down before thee and I give praise unto thee, even as John of the golden mouth (Chrysostom) gave praise unto thee, saying, "In the sweetness of his lips rejoice thou, O my Lady MARY, for of thee "God the Word became incarnate, and He went forth from thee [B fol. 7*b*. 2] "like a bridegroom who goeth forth from his chamber. Rejoice, O my "Lady MARY, because there went forth from thee the truly Good Shepherd, "Who seeketh for the lamb which hath been cast away, and when He "hath found it He beareth it upon His shoulders. Rejoice, O my Lady

"MARY, for through thee have been broken the fetters of the monster which "causeth suffering, and which God did cast into judgment. Rejoice, O "my Lady MARY, thou holy land, whereunto God came riding upon a "cloud of light and entered into thee. Rejoice, O my Lady MARY, from "whom God, Who maketh His saints to rest, appeared. Rejoice, O my "Lady MARY, in whom God was well pleased, and from whom it was "[ordained] before the world that the Word should be born of thee, the "Word Whom, together with His Father and the [B fol. 8*a*. 1] Holy "Spirit, we adore. Rejoice, O my Lady MARY, the Mother of Him "Whose Apostle I am. Rejoice, O my Lady MARY, on whose virginity "Him to Whom thou didst give birth set a seal after He had been born, "and whose virginity was not destroyed."

Salutation unto thee, O my Lady MARY, who didst give birth to God without the foundation of thy womb being rent asunder. Salutation unto thee, O my Lady MARY, who didst give birth to the Word without the seal of thy virginity being opened and changed, and who art called Mother through the birth of our holy Redeemer. Salutation unto thee, O my Lady MARY, for thou hast found grace, and God is with thee. Entreat thou and make intercession with thy beloved Son that He may pardon unto us our sins.

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I. Mary stands in prayer at the grave of her Son, Jesus Christ.
II. The sleeping watchmen at the grave of Christ.
III. Jesus Christ, Who has risen from the dead, addressing His Mother.

(*See page 15*).

[A fol 75*a*. 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD.

On the sixteenth day of the month Yakâtit[1] there shall be celebrated the commemoration of our holy Lady, the Virgin two-fold MARY, who gave birth to God, because she received therein the Covenant of Mercy from her Son, our Redeemer Jesus Christ. Whosoever shall celebrate her commemoration, and shall call upon her name, and shall give alms unto the poor and needy, even if it be a cup of cold water only, [shall receive his reward.]

Now when the Son of this holy woman MARY [A fol. 75*a*. 2], whose pure flesh He had taken upon Himself, went up into heaven, He sat on the right hand of His Father, having fulfilled all the Law, and taken upon Himself human nature, but without sin, and gained dominion over the pains of the Cross by His good pleasure and will which He exercised for our redemption. And He left his mother MARY in the house of John His disciple, whom He loved, and whom He committed unto her protection, saying, "Behold thy son", and to that disciple also He said, "Behold thy mother"; and our Lady Mary dwelt [there], and she was wont to go unto the grave of her Son, that is to say, to Golgotha, [A fol. 75*b*. 1] to pray there. And it came to pass that when the Jews saw her they were filled with wrath and jealousy, and they wished to stone her, but God made her to disappear from their sight. Then they took counsel together and appointed guards over His grave, so that she might not be able to come and pray there again; but she ceased not to

[1] I. e., February 10.



I. The Virgin Mary's prayer to her Son, Jesus Christ.
II. The Assumption of the Virgin Mary.
III. Jesus Christ, in the presence of all the angelic hosts, makes His mother to sit upon the throne with Him.
IV. David singing Psalms to the accompanyment of his ten-stringed lute.

(*See page 16*).

go there each day. Now the guards never saw her, for the mantle of the glory of her Son made her to be invisible, and angels came unto her at all times to minister unto her, and her Son, our Lord Jesus Christ, watched over her [A fol. 75*b*. 2] continually, and fulfilled for her all her desires. And after this He made her to ascend into heaven, and He shewed her the place where the righteous rest and where dwell Abraham, Isaac, and Jacob, and the spirits of all the fathers who had died from Adam until Christ(?) received her. And they bowed down before her and said, "Glory be unto God Who hath created thee for us, flesh of "our flesh, and bone of our bone; in thee we have found redemption, and "thou hast become the gate of life [leading] from destruction through the "Incarnation of the Son of God of thee" [A fol. 76*a*. 1]. Then the angels transported her and brought her unto her beloved Son [Who was seated upon] His throne; and flames of fire covered Him round about on the right hand and on the left. Then our Lord took her hand, and He kissed her mouth and said unto her, "Hast thou come, O My Mother?" Then He made her to ascend His glorious throne and He made her to sit [there] with Him, and He told her the story of the joy and gladness which eye had never seen, and ear had never heard, and the heart of man had never imagined, that He had prepared for her. And below the throne she saw David [A fol. 76*a*. 2] her father, the king of Israel, together with all the company of the Prophets, and the angels, and the souls of the righteous were standing round about them, and he was singing psalms to his harp and saying, "Hearken, O my daughter, see, and "incline thine ear, forget thy people in thy father's house, for the King "hath desired thy beauty, and He is thy Lord."

And again the angels set her so that she might see the place of judgment, and they brought her unto the place which was the boundary of the darkness that had been prepared for Satan and his angels, and for all those who walked in his ways [A fol. 76*b*. 1]. Then our Lady MARY



I. The Virgin Mary arrives in heaven, and all the orders of angelic beings bow down before her.
II. The Virgin Mary looks upon the abode of Satan and his angels.

(*See page 17*).

said, "Woe is me! Who could announce unto the children of men that "they would come here?" And an angel said unto her, "Fear thou not, "O Mary, God is with thee. He is with thee, and with those who [shall "come] after thee". Then the angels bore her along and brought her back to the [former] place, and straightway our Lady Mary sat down, being exceedingly sorrowful for all the sinners. And inasmuch as that day was the sixteenth day of the month Yakâtît, she stood up at the place of the skull (i. e., Golgotha), and [A fol. 76*b*. 2] she made supplication unto her Son, saying, "I adjure Thee, O my Son, by God Almighty "Thy Father, and by Thy Name Christ, and by the Paraclete Thy Spirit, "and by my womb which bore Thee, Whom earth is not able to bear, "and Whom even the angels are not able to approach, for nine months "and five days; I adjure Thee, O my Son, by Thy going forth from "me, without pain, and by Thy birth; I adjure Thee by my breasts "which gave Thee suck, and by my lips which kissed Thee, and by my "arms which embraced Thee, and by my feet [A fol. 77*a*. 1] which walk- "ed about with Thee; I adjure Thee by the cradle wherein Thou didst "lie, and by the swaddling bands wherein Thou wast swathed; O my "Son, my beloved one, I entreat and make supplication unto Thee that "Thou mayest hearken unto the voice of my petition, and mayest come "unto me, and mayest fulfil everything which is in my heart."

And it came to pass that when our Lady, the holy Virgin MARY, the mother of the Light, had thus spoken, our Lord and Redeemer Jesus Christ came down, and with Him and round about Him were thousands of thousands and tens of thousands of thousands of angels. And He said [A fol. 77*a*. 2] unto her, "What shall I do for thee, O Mary My mother? "And what wish is it that thou desirest that I shall fulfil for thee?" Then our Lady, the holy Virgin MARY, made answer unto her beloved Son, and said unto Him, "O my Son, my beloved One, my Lord and my "Redeemer, my Hope and my Refuge, my trust is in Thee. In Thee



Jesus Christ, in the presence of all the angelic hosts, makes an everlasting covenant of mercy with His mother.

(*See page 18*).

"have I my strength, and in Thy safe place do Thou protect me; Thou "art He Whom I remember always. And now, hearken Thou unto my "prayer and unto my entreaty, and incline Thine ear unto the words of "my mouth. I who speak unto Thee am Thy mother MARY, and I am "Thine handmaiden [A fol. 77*b*. 1]. Whosoever shall celebrate the festival "of my commemoration, or shall build a church in my name, or shall "clothe the naked, or shall visit the sick, or shall feed the hungry, or shall "give to drink him that is thirsty, or shall comfort him that is sorrowful, "or shall make to rejoice him that is sorrowful, or shall write a book of "my praises, or shall meditate upon the hymns to me on [the day of] my "festival, reward Thou him, O Lord, with a good reward from Thyself "the which eye hath not seen, nor ear hath heard of, nor mind of man hath "conceived. I beseech Thee, and I make supplication unto Thee, O Lord, "on behalf of all those who shall believe on me, and do Thou make them "to be free from Sheol [A fol. 77*b*. 2]; and remember Thou him that is "an hungered, and him that is athirst, and all the trials which came upon "me with Thee". And our Lord Jesus Christ answered and said unto her, "It shall be even as thou sayest, and I will fulfil for thee all thy peti-"tion. Did I not become man through thee? I swear by Myself that I "will not break My covenant with thee". May her blessing be with our king David for ever and ever! Amen.

Salutation unto thee, O Book of the Law and Covenant like unto the Table of stone

For each and every one who shall call upon thy name!

Let the hearts of sinners [A fol. 78*a*. 1] be softened, let the hearts of the violent be softened,

Let the hearts of those who are afflicted with sorrow be softened, O MARY! Amen.

THE COVENANT OF CHRIST WITH THE BLESSED VIRGIN MARY.

[A fol. 1 *b*. 1] THE MIRACLES OF OUR LADY MARY, THE HOLY WOMAN, THE TWOFOLD VIRGIN, THE GOD-BEARER; MAY HER PRAYER AND BLESSING BE WITH US FOR EVER AND EVER! AMEN.

One day our Lord Jesus Christ said unto MARY, "What sorrow "can be greater than that which came upon thee for My sake?" And our Lady MARY said unto Him, "O my Lord and God, there were the "five sorrows which came upon me for Thy sake, and they had exceed-"ingly great power over me. The first of them was the sorrow which I "endured[1] when Simeon prophesied concerning Thee in the Sanctuary, "how that the Jews would slay Thee. [A fol. 1*b*. 2] The second sorrow "which I endured was when I missed Thee in the Sanctuary and I was "seeking for Thee three days. The third sorrow which I endured was "when I remembered how they bound Thee hand and foot, and how the "men of Pilate scurged Thy back. The fourth sorrow which I endured was "when they crucified Thee between two thieves on the day of the Eve "of the Sabbath, and Thou wert naked, and they drove five nails through "Thy body. And the fifth sorrow which I endured was when I remember-"ed how Joseph and Nicodemus[2] took Thee down from the Cross and "swathed Thee in fine linen, and laid Thee in the tomb." And our Lord said unto her who had given Him birth, "Thus saith our Father Who "is in heaven, 'Whosoever shall keep in remembrance the sorrows and

[1] Literally, "my sorrow when Simeon". [2] See St. John xix. 39.

"'[A fol. 2*a*. 1] sufferings which have come upon thee for My sake, and "'the salutation of Gabriel, I will remit to him his sins. And whosoever "'shall give an offering for thy name's sake I will remit to him his sins, "'and I will make him to inherit the kingdom of heaven. And I will "'come to him with thee, O thou Who didst give Me birth, and I will "'appear to him three days before his death'". This was the covenant which He made with His Mother, and she told it unto Dexius, who wrote it down together with [the account of] her Miracles, so that [all] believers might read it. May her prayer and blessing be with us for ever and ever! Amen.

What sorrow can be greater than the sorrows which came upon thee, O Virgin?
For thou didst give a cry when He cried unto thee a cry
On the day of the Eve of the Sabbath [A fol. 2*a*. 2] in which He was upon the holy wood, the Cross.
By thy five sorrows, O deliver me from perdition,
And from mighty terror of the awful Sheol (i. e., Hell).

BISHOP DEXIUS AND THE VIRGIN MARY.

[A fol. 3*a*. 1, B fol. 9*a*. 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD, WE WILL WRITE THE BOOK OF THE MIRACLES OF OUR LADY, THE VIRGIN MARY, WHO GAVE BIRTH UNTO GOD. MAY HER PRAYER AND BLESSING BE WITH OUR KING DAVID! [AMEN].

Now there was a certain bishop in the church of Ṭelṭelyâ whose name was Dexius, and he was a righteous man, and a fearer of God, and he loved our Lady MARY exceedingly; his mouth declared her praise [B fol. 9*a*. 2], and his heart abounded [with thoughts of her], and he ministered unto her with exceedingly great diligence and care, and he



I. The Virgin Mary receiving from Bishop Dexius the Book of her Miracles which he had compiled. At the feet of the bishop is an inkstand with two jars.

II. Bishop Dexius receiving from the Virgin Mary apparel which had been woven by the command of Christ, and an episcopal throne upon which no other bishop was to sit.

(*See page 21*).

wrote the Book of her Miracles and History, and he ceased [A fol. 3*a*. 2] not to meditate upon the same at eventide and at morn. And it came to pass that when he came nigh to finishing the writing of her praises, our Lady the Virgin MARY, the majesty of Christian people, brought unto him glad tidings openly, and she said unto him, "Give me the Book of "my History and Miracles, which my beloved son hath made, into my "hands"; and she took the Book of her Miracles, and she opened it and read therein, and she was exceedingly pleased therewith. And she said unto him, "Behold, O my beloved, thou hast toiled for me. Behold now, "I am well pleased with thee, and I give thanks unto thee. And the "blessing of [B fol. 9*b*. 1] my beloved Son shall be upon thee and shall "dwell in thy house, and He shall bless thy children and those that shall "be descended from thee with the blessing of heaven [A fol. 3*b*. 1] because "thou hast written this Book for me"; and having said these words she disappeared from him. And the bishop rejoiced with an exceeding great joy because MARY had brought him glad tidings, and had shown herself unto him openly, and had spoken unto him mouth to mouth; and he loved her the more, and his heart was smitten with deep love for her. Then he meditated in his heart and said, "Behold, I will exalt her honour and "majesty, and I will add thereunto very much more than I have been "wont to do aforetime". And he made a great festival, the like of which man had never made, in commemoration of [B fol. 9*b*. 2] MARY, not on the day of her glorious nativity, but before it, and he chose one day of all [A fol. 3*b*. 2] the days and established the celebration of the festival upon it, and he made regulations concerning it and confirmed it. And all the people of the city celebrate the festival unto this day according to the ordinance of the bishop, and they keep the feast of the commemoration of MARY with joy and gladness.

And our Lady MARY, the worker of good and the giver of [B fol. 10*a*. 1] grace, appeared a second time unto the bishop, and she had in

her hand glorious, and beautiful, and splendid, and holy apparel. And Mâryâm (MARY), that is, Mârîhâm, answered and said unto him, "O "Dexius my beloved chosen one, my good and faithful servant, I praise "thee, and I extol thee, and I rejoice in thee, and [A fol. 4*a*. 1] I am well-"pleased with thy work. And inasmuch as thou hast rejoiced in me, and "hast ordained and established a festival in mine honour—now the Arch-"angel Gabriel, who brought unto me the glad tidings of the advent of "my beloved Son, hath related this unto me, and an angel hath told me "that thou hast published abroad the commemoration of my festival unto "all the people of the world each year, and hast made the poor, and the "[B fol. 10*a*. 2] needy, and all the people of the city to rejoice and be glad "for my name's sake—I will increase the reward of thine abundant toil in "this world, and I will exalt thine episcopal throne among [those of other "bishops] in proportion as thou hast shewn honour unto [A fol. 4*a*. 2] "me. And behold now, I have brought unto thee from heaven apparel "which hath been woven by the command of my beloved Son. [Take it,] "and put it on when thou art about to minister at the service or at the "consecration of the Eucharist, and no man shall have the power to array "himself therein except thyself, and none besides thee shall dare to sit "upon thy throne; and if there be any man who shall set himself in op-"position to the word of my commandment I will take vengeance upon "him with a mighty vengeance." And it came to pass that when the bishop had become old he brought his days to an end at a ripe old age, and he [B fol. 10*b*. 1] departed this world in peace and entered into life. And the apparel which MARY had given unto him remained among the treasures of the church [A fol. 4*b*. 1], and it was radiantly white and exceedingly splendid.

And after Dexius another bishop was appointed, and he yearned for that apparel and was exceedingly anxious to put it on; and he wished to sit upon [his] throne and to go up thereupon without the permission of



The angel Râguêl strips off the apparel which the Virgin Mary had given to Dexius from the presumptuous bishop who had dared to put it on, and by the command of the Virgin smites him in such wise that he dies.

(*See page 23*).



I. Bishop Dexius receiving from the Virgin Mary apparel which had been woven by the command of Christ, and an episcopal throne on which no other bishop was to sit.

II. The successor of Bishop Dexius, in spite of the remonstrances of his clergy, arrays himself in the apparel which the Virgin Mary had given to Dexius, and takes his seat upon the episcopal throne which she had also given to him.

III. The presumptuous bishop is thrust from his seat by the angel Râguêl, who hurls him to the ground, and slays him.

(*See pages 21-23*).

MARY. And the priests of the ehureh and the elders of the eity said unto him, "Put not on this apparel before thou hast asked MARY [B fol. 10*b*. 2] "if she will be pleased to give it unto thee even as she gave it unto bishop "Dexius". And he said unto them, "I am the bishop even as he was, and "I have been appointed to [this] rank in the ehureh; [A fol. 4*b*. 2] and "behold, I will put on this apparel, and I will take my seat upon his throne." So he did aeeording to the desire of his heart, and they were not able to restrain him; and of his own will he put on the apparel and he was so bold as to go up upon the throne and to take his seat thereupon. And it came to pass at that time that he fell down from the throne and was dashed in pieces, and there was great dismay and quaking in the ehureh; and Mâryâm (MARY), that is, Mârîhâm, [B fol. 11*a*. 1] smote him by the hand of the angel ealled Râguĕêl, and he perished and died. And violent grief, and fear, and dismay laid hold upon the people, and the priests, and deacons, who were gathered together in that plaee, and [A fol. 5*a*. 1] after they had eome to themselves they marvelled and were silent by reason of the miraele whieh Mâryâm, that is, Mârîhâm, had wrought. And they aseribed glory unto God, and they exalted the greatness of the honour of Mâryâm, that is, Mârîhâm, and they worshipped with great humility kneeling upon their knees in the little ehapel, and they offered up their praisings of MARY [B fol. 11*a*. 2] in fear and in trembling. And they brought forward as offerings for her serviee thousands [of pieees] of gold and silver, because they had seen the awful and terrifying wonder eoncerning the bishop [whieh had been wrought] in the ehureh; and they exalted her and paid honour unto her. May her prayer and supplieation redeem our king David from a eruel [A fol. 5*a*. 2] death and from the punishment of the judgment for ever.

[The two following texts are wanting in A.]

[B fol. 11*a*. 2] O my Lady MARY, who without the seed of man didst give birth unto God, and who when Dexius had written the blessed Book of

thy Miracles didst lay a ban upon another man that he should not put on his apparel nor seat himself upon his throne, and who, when a certain violent bishop opposed thy command and took his seat upon the throne of Dexius without being [B fol. 11*b*. 1] blessed by thee, didst smite him speedily by the hand of the angel Râguĕêl, so likewise do thou smite the enemies of the life of thy servant Khâyla Mâryâm at morn and at eve, so that he may proclaim the story of [thy greatness] for ever and ever. Amen. Dexius having gathered together and written down the Miracles of her who, being in a state of virginity, conceived and brought forth a child, the angel Gabriel having announced to her a message of glad tidings of great joy, and had published abroad the day of her commemoration, she gave him apparel and a throne.

THE VIRGIN MARY AND THE POOR MONK.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY WHO GAVE BIRTH TO GOD.

May her prayer and blessing be with her servant Khâyla Mâryâm for ever and ever! Amen.

Now there was a certain poor monk who possessed neither raiment nor food, but he believed on our Lady MARY, who gave birth to God, and he said unto her, "O give thou the command [B fol. 11*b*. 2] concerning "me that I may eat, and drink, and clothe myself withal"; and having said these words he fell asleep. And it came to pass that our Lady MARY, who gave birth to God, came at the time of midnight, and she appeared unto him in a vision, and said unto him, "What sayest thou, O monk? "Take this raiment and it shall be thine." And when he awoke from his sleep he found apparel [there], and he rejoiced with an exceedingly great joy, and all the people who saw this miracle which our Lady



The Virgin Mary appears to one of her servants from out of her image, and addresses him, and in answer to his words "Blessed art thou among women," says, "And blessed art thou also among men." (*See page 25*).

MARY, who gave birth to God, had wrought marvelled. May her prayer and blessing be with her servant Khâyla Mâryâm for ever and ever! Amen.

PRAYER BY THE COMPILER OF THE MIRACLES OF THE VIRGIN.

[A fol. 6*b*. 1] When a man desireth to build a house doth he not first of all make ready everything which he will require therefor? O MARY, I beseech thee to give unto me the spirit of knowledge, and since I desire to relate thy wonderful deeds make me to understand them, and make me to follow in a straight path thy gracious acts.

CHAPTER I.

THE VIRGIN MARY AND THE ARTIFICER.

[B fol. 12*b*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY, WHO GAVE BIRTH UNTO GOD. May her prayer and the mercy of her beloved Son be with the soul of our king David for ever and ever! Amen.

Now there was a certain artificer who loved our holy Lady, the two-fold Virgin MARY, who gave birth to God, with all his heart, and he was wont to read salutations unto her day by day [A fol. 6*b*. 2] continually, both evening and morning; and he continued to salute her for many days. And it came to pass one day that he said unto her, "O my "gracious Lady, I pay salutations unto thee continually, but thou dost "never return my salutation unto me"; and after he had said these words unto her he began to read the salutation of our Lady MARY, standing

before her image. [B fol. 12*b*. 2] And when he came to the passage where he should say, "Blessed art thou among women", our Lady MARY, who gave birth unto God, answered him from out of the image, and said unto him, "And blessed art thou among men"; and thus she spake unto him thrice. Now when the artificer heard these words from the [A fol. 7*a*. 1] image of our Lady MARY, he bowed down before her and repented himself that he had dared to speak unto her; but he rejoiced because of the words which she had spoken unto him. And he loved her much more than formerly, and he devoted himself the more to her service until he passed away from this fleeting world. May the prayer and blessing of our Lady MARY [B fol. 13*a*. 1] be with our king David for ever and ever! Amen.

Inasmuch as the angel who announced glad tidings [unto thee] gave thee an everlasting salutation,
The artificer was dear unto thee.
Since thou, O MARY, wert blessed by the Book of Ḥâwî[1],
Bless me, O my Lady, and [may] thy Son [A fol. 7*a*. 2] the Nazarene [bless me]
With the blessings of Judah and Levi!

CHAPTER II.

THE JEW OF THE CITY OF AKHMÎM.

[A fol. 8*a*. 1; B fol. 13*b*. 1] A MIRACLE OF OUR HOLY LADY THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH UNTO GOD; may her prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[1] The Book of Ḥâwî is a large theological work which was written in Greek by one Antiochus of the Monastery of Siḳ, which lay on the east of Jerusalem. It was translated into Arabic by Gabriel ibn Batrak A. H. 665 = A. D. 1266—67, and into Ethiopic by Salîk A. M. 7074 = A. D. 1582. See WRIGHT, *Catalogue of Ethiopic MSS.* p. 235.



I. A Priest who had grown old in the service of the Virgin Mary, falls down one day in the church when bowing before her, and breaks his back.

II. The Virgin Mary appears, and seizing his hand, touches the broken bones and makes him whole.

III. By the Virgin Mary's command the priest comes to her right hand side, and he marvels at her great beauty.

(*See page 27*).



II. I.

I. An aged priest while bowing before the Virgin Mary falls down and breaks his back.
II. The Virgin Mary touches the broken bones, and makes him whole, and commands him to come and stand by her side.

(*See page 27*).

Now there was a certain Hebrew in the city of Akhmîm[1] who loved our holy Lady, the two-fold Virgin MARY, who gave birth to God, from the depth (*literally* root) of his heart, and the mention of her name with fear and trembling was never absent from his tongue; and when he bowed down before her he was wont to embrace the ground in honour of her name.. And the man was a priest, and he ministered holily [A fol. 8*a*. 2] in the church at the time of [burning] incense and [of offering up] the Offering. And it came to pass that when the days of his youth had passed he lacked strength and he was [B fol. 13*b*. 1] unable to stand up. And when the archbishop knew that he had become feeble and was not able to stand up, he associated two deacons with him that they might give him assistance. Now one day as he was praising the name of our holy Lady, the two-fold Virgin MARY, who gave birth to God, and was bowing down [to her] to the ground, he fell forwards upon his breast and his backbone was broken. And he cried out with a loud voice, and said, "O my Lady MARY, come thou and help me in my [A fol. 8*b*. 1] "fall". Then straightway our holy Lady the Virgin MARY appeared unto him standing on the right of the altar; and she stretched out her hand to him and touched his backbone which was broken, and made it whole, and she gave him a sign to come and stand on the [B fol. 14*a*. 1] right of the altar by her side. And immediately he saw this he rejoiced greatly, and he marvelled and was astonished at the beauty of her form and at the splendour (*or* light) which was upon her; and his old age was renewed, and he became a vigorous young man [again]. And he continued to minister in the church unto our holy Lady the Virgin MARY all his days, and she added unto the years of his life one hundred and thirty [A fol. 8*b*. 2] years; and all his days were two hundred and thirty

[1] A town situated on the right or east bank of the Nile about 320 miles south of Cairo; the ancient Egyptians called it Àpu , the Greeks Panopolis, and the Copts ⲭⲙⲓⲙ or ϣⲙⲓⲙ. It was always famous for its linen weavers and stone cutters.



The Virgin Mary addressing the aged priest in the presence of the angels who are waiting to carry his soul to Paradise.

(*See page 28*).



I. Damianus the scribe writing the name of the Virgin Mary with gold and silver instead of with common black ink.

II. The Virgin Mary appears to Damianus on his death bed and promises to write his name upon a pillar of gold in the kingdom of heaven.

(*See page 28*).

years, and then he died in peace and departed unto everlasting life. May her prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[B fol. 14*a*. 2] The blessed Hebrew in the land of Akhmîm, who had grown old
Whilst praising thy name and bowing before thee, fell down.
As thou didst appear unto him aforetime and didst speak with him what was right,
O MARY, appear thou unto me where I have set [my] couch,
For upon this thing is my mind set with great anxiety.

CHAPTER III.

THE VIRGIN MARY AND THE SCRIBE DAMIANUS.

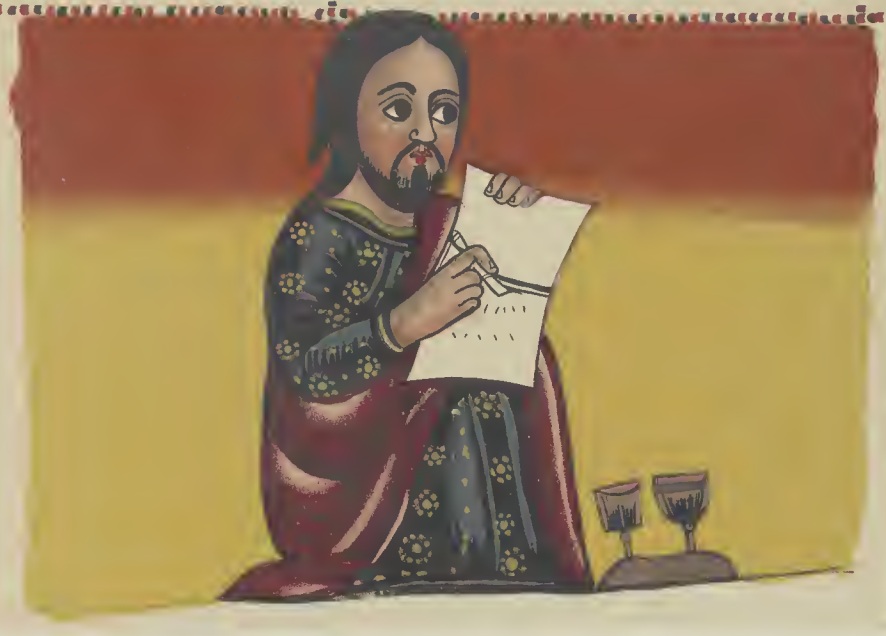
[A fol. 9*b*. 1; B fol. 15*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer and the mercy of her beloved Son be with our king David [for ever and ever! Amen].

Now there was a certain monk called Damianus who dwelt in the city of Philippi,[1] and he loved our holy Lady, the Virgin MARY, from the depth (*literally* root) of his heart, and he served her with all his power and strength, and he kept vigil by day and by night in her church. And that monk was a scribe, and it came to pass as he was copying the books that every time he had to make mention of our holy [A fol. 9*b*. 2] Lady MARY [B fol. 15*a*. 2] he magnified her and paid honour unto her. Now, he did not write her name with common black ink,[2] but he

[1] I. e., Φιλιππησίους. [2] Literally "water of soot".

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The scribe Damianus writing the name of the Virgin Mary with gold and silver instead of with common, black ink.

(*See page 29*).



The Virgin Mary appears to Damianus on his death bed and promises to write his name upon a pillar of gold in the kingdom of heaven.

(*See page 29*).

wrote it with ink of gold and silver, and with rose-coloured paint, and with divers splendid colours which were like unto them in beauty and value. And when that scribe fell ill, and was nigh unto death, before his soul went forth [from his body] our holy Lady, the Virgin MARY, appeared unto him, and said unto him, "O my faithful servant, art not thou he who "instead of writing my name in common black ink has done so with ink "of gold and silver, and with divers splendid colours which are like unto "them in beauty and value, and has decorated it and made it glorious "with all thy might? Come now [A fol. 10*a*. 1; B fol. 15*b*. 1] with me that "thou mayest see thy name inscribed with ornamental letters upon a pillar "of gold in the kingdom of heaven; fear thou not to die in this fleeting "world, for behold, I will give thee everlasting life, and the joy which "never cometh to an end". And it came to pass that when she had spoken these words unto him his soul went forth from his body without pain and without suffering; and this miracle became known in all the country. May her prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[A fol. 10*a*. 2] For Damianus who served thee on a high [B fol. 10*a*. 2] mountain with deep devotion
Thou didst write his name upon a pillar of red gold.
O shining East, O MARY, O thou Morning,
Write thou my name upon thy holy garments
And upon the apparel of thy Son which is sprinkled with blood.

CHAPTER IV.

THE VIRGIN MARY AND BISHOP ABBÂS OF ROME.

[A fol. 11*a*. 1; B fol. 16*b*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY. May her prayer and blessing and the mercy of her beloved Son be with our king David for ever and ever! Amen.

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I. The Virgin Mary embracing the hand and arm of Abbâs. Bishop of Rome.
II. Abbâs stretching out his hand to be embraced by a woman before administering the Holy Mysteries.
III. After the offering Abbâs retires to the vestry and cuts off his right hand.

(*See page 30*).



I. Abbâs falls down before a picture or image of the Virgin Mary, and entreats forgiveness.
II. The Virgin Mary forgives him, and rejoins his hand to his arm, and he is made whole.

(*See page 30*).

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ለ፡ገቢረ፡ተአምራት፡ወመ
ንክራት፡ጸሎታ፡ወበረከ
ታ፡የሀሉ፡ምስለ፡ገብሬ፡ኃያለ፡

ማርያም፡ለዓለመ፡ዓለም፡አሜ
ን፡አመ፡እ ደሁ፡መተረ፡ነ
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መ፡ፈወስኪያ፡ቅድመ፡ማ
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Abbâs, Bishop of Rome, in administering the Holy Mysteries to a woman, touches her face.

(*See page 30*).

Now there was a certain bishop of Rome who was called Abbâs; and he was a good and holy man, and he feared God Almighty and kept himself from unchastity and from meditation upon evil. And it came to pass that one day during the festival when he was saying the prayer of consecration so that he might administer the Holy Mysteries to the people—now the people, both men and women, were in the habit at the time when they were about to receive the Holy [A fol. 11*a*. 2] Mysteries, before they prostrated themselves, of embracing the hands and the feet of the priest who was going to minister unto them—he smelt [B fol. 16*b*. 2] the smell of a certain woman as she was embracing his hands, and the unclean desire of the flesh entered into his heart, and he burned with the flame of lust. And after he had ended the Offering, he departed and went quickly into the house of the treasures belonging to the church, and he took a knife and cut off his hand, and he began to weep. And it came to pass that when he tarried the people in the sanctuary were very sad, and the priests and deacons went to him, and said unto him, "O master "and governor of the people, we have [A fol. 11*b*. 1] waited long [for thee], "and we are greatly grieved at thy tarrying"; and when they spake these words to him he wept the more, and then he rose up and went with them. And he came before the picture of our holy Lady the Virgin MARY, [B fol. 17*a*. 1] and fell down on his face before it, and he worshipped her and made supplication unto her and entreated her to have mercy upon him, and to help him, and to pardon him his sin. Then straightway our holy Lady the Virgin MARY appeared unto him, and she took his hand in her holy hands, and re-joined [it] to the place from which it had been cut off, and it became whole even as it was aforetime, and no mark [A fol. 11*b*. 2] whatever of the cut could be found; then she disappeared from him. And when the priests and deacons saw this they marvelled and were silent, and they related this miracle to the people; and they ascribed praise unto the glorious and Most High God, and gave



I. Abbâs, Bishop of Rome, cutting off his hand over a bowl which he has set to catch the blood.
II. The Virgin Mary forgives him, and rejoins his hand to his arm in the sight of all the congregation.

(*See page 31*).



The Virgin Mary appearing to the monk Isaac who prayed each night in her church that he might see the Mother of God, and prostrated himself three hundred times before her image.

(*See page 31*).

thanks to our holy Lady, the two-fold Virgin MARY, who is able to perform all things and who worketh miracles and doeth wonderful deeds. May her prayer and blessing, and the mercy of her beloved Son be [B fol. 17*a*. 2] with our king David for ever and for ever! Amen.

Now Abbâs, a priest of Rome,
Having taken a knife which caused pain, cut off his hand.
As thou, O MARY, the [A fol. 12*a*. 1] sister of Salome, didst heal him aforetime,
Even so heal thou the wound of my soul, and grant me rest
Whensoever I invoke thy name which giveth protection.

CHAPTER V.

[wanting.]

CHAPTER VI.

THE VIRGIN MARY AND THE MONK ISAAC.

[A fol. 13*a*. 1; B fol. 18*a*. 1] A MIRACLE OF OUR HOLY LADY THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and blessing be with our king David for ever and ever! Amen.

Now there was in this holy monastery, which was famous in the days of the Abbûna Abbâ Gabriel, Archbishop of Alexandria, a certain holy monk who had lived here from his youth, and his name was Isaac; and he loved our Lady with all his might. And he prepared for himself certain work to do without any man knowing thereof, and he was the guardian of the church, and the key [thereof] was in his hand. And after the prayer which was said before [A fol. 13*a*. 2] sleep was ended,



Isaac, a monk, having prayed to Christ that he might see His mother, the Virgin Mary appears to him from her shrine. At the sight of her Isaac falls prostrate as one dead, but the Virgin raises him up, and speaks words of comfort to him.

(*See page 32*).

and when the monks had gone into their cells to sleep, Isaac used to go to the church, and having opened the door [B fol. 18*a*. 2] he would go inside it, and stand up before the image of our Lady, the holy Virgin MARY, which was in the western wall, the whole night long. And he would begin to say the prayer of the Gospel, and he would prostrate himself before her three hundred times[1], and say at each prostration, "O "my Lord Jesus Christ, make me to see Thy Mother"; and he continued to do this for seven years and no man whatever knew thereof. And it came to pass, at the end of the seven years, on a certain night of the festival of our Lady the Virgin which falleth on the twenty-first day of the month Tâkhshâsh[2], when Isaac [A fol. 13*b*. 1] was bowing down before the image of our holy Lady, the Virgin MARY, that she came forth from her image and she shone with an exceedingly great splendour which was seven times brighter than lightning. [B fol. 18*b*. 1] And she said unto him, "Why hast thou wearied thyself [in entreating] my beloved Son to "shew thee her who gave Him birth? Behold, I am the Mother of Life, "and the woman who gave birth to Jesus Christ; command me and I "will come to thee, and whatsoever thou desirest that will I do for thee". And he said unto her, "O my Lady, I beseech thee to make supplication "on my behalf to thy beloved Son". And she said unto him, "Behold, "God Almighty hath received thy petition, and He hath commanded me "to come to thee and to fulfil thy desire; and three days [A fol. 13*b*. 2] "hence thou shalt be with me where I am". And it came to pass that when he heard her words and saw her beauty and that she was crowned with light, he fell down upon the ground and became like a dead man. Then did she take hold of him with her hand and lift him [B fol. 18*b*. 2] up, and she disappeared from him into the image which was before him.

[1] Literally "he made three hundred prostrations of adoration".

[2] December 17.

Then straightway Isaac went into [his] cell, and the sickness of fever fell upon him, and in the morning he called for the bishop of the city, whose name was Abraham, and who chanced to be dwelling in the monastery that day, and when he came to him he made known to him all that he had seen. And Isaac said unto him, "O my father, "release me from all the bonds of [my] sin, for I dared to beseech "God to shew me her who [A fol. 14*a*. 1] gave Him birth, a thing for "which I was unfit"; and he released him, and said unto him, "O my son, "if thou goest to God make thou mention of me, so that I may find mercy "[with Him] on the day of the great judgment". And at the end of the third day Isaac died, and he inherited life everlasting, even as our holy Lady, the Virgin MARY, had promised him. May her blessing and prayer be with our king David for ever and ever! Amen.

Isaac the monk, having wished and desired greatly,
Saw thy beautiful face [O MARY] on a certain day.
As thou didst speak unto him until he rejoiced exceedingly,
So, O my Lady, say thou unto me, "Rejoice, O my servant,
"After three [A fol. 14*a*. 2] days thou shalt be with me."

CHAPTER VII.

THE VIRGIN MARY AND THE CHILD MARY.

[A fol. 15*a*. 1; B fol. 19*b*. 1] A MIRACLE OF OUR LADY, THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing, and the mercy of her beloved Son be with our King David for ever and ever! Amen.

There was a certain God-fearing man who loved our holy Lady, the two-fold Virgin MARY, and his country was Dafrâ; and he was married



I. The men of a certain house go to church on the day of the Nativity, and leave behind them a child called Mary, who is very wishful to go with them and to partake of the Offering.

II. The child Mary prays to the Virgin, who appears and takes her to the church, and when three days later the child dies she receives her soul in heaven.

(*See page 34*).

to a woman by whom he had had three children, two boys and one girl. Now the girl was young, and she was called Mary. And the mother of the children died, and they mourned for her. And it came to pass on a day, which was the festival of the glorious [A fol. 15*a*. 2] Nativity[1], that they wished to go to the church, and they left the little girl [in the house] and fastened the door upon her [B fol. 19*b*. 2], so that she might not go out, for it was night. But she wept and cried out, saying, "Take me with "you, and let me participate in the offering up of the Offering"; but they refused [to take] her, and they went on their way. Then she went to the image of our holy Lady, the two-fold Virgin MARY, and she cried out with tears, saying, "O my Lady, have compassion upon me, and "give me consolation". And straightway our holy Lady, the Virgin MARY, who maketh to rejoice and giveth consolation to those who make supplication unto her, appeared unto the girl, and said unto her, "What aileth "thee, O my daughter?" And our holy [A fol. 15*b*. 1] Lady MARY [B fol. 20*a*. 1] embraced the child, who said unto her, "They would not let me "go to church to partake of the Offering on the holy festival [of the day] "on which our Redeemer was born". And our holy Lady, the two-fold Virgin MARY, said unto her, "Be not grieved, and come [with me]"; and she carried the child to the church, and she partook of the Offering with the folk who were enlightened. Then our Lady MARY said unto her, "Three days hence I will take thee, and thou shalt be with me"; and three days later the child departed this life, and the Virgin MARY made her like unto herself. And a certain good, and righteous, and [A fol. 15*b*. 2] God-fearing man saw the child arrayed in purple and following our holy Lady, the two-fold Virgin MARY, the Mother of life, who redeemeth us, and he marvelled greatly, and he told the people [concerning her]. And those who heard this praised the glorious and Most High

[1] Either the 10th day of Maskarram (September 7), or the 1st day of Genbôt (May 1).



I. The skilful painter seated at his work on a high scaffolding in a church.
II. His picture of the blessed in Paradise. III. His picture of the devils in Hell.
IV. The devils overthrow the painter's scaffolding, hoping to cause him to be dashed to pieces on the ground.
V. The Virgin Mary stretches out her hand from her picture, and grasps the painter as he is falling, and holds him in the air.

(*See page 35*).

God, and gave thanks unto our holy Lady the Virgin MARY. May her prayer and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [B fol. 20*a*. 2.]

O MARY, thou who didst make to follow thee and didst take away in secret
A certain maiden and didst array her in purple;
Thy sandals are bound on, and the staff with thee is life,
[A fol. 16*a*. 1] Wheresoever thou goest, O my Lady, make thou me, even me, to follow.
Blessed is the man who followeth the Lady [MARY]!

CHAPTER VIII.

THE VIRGIN MARY AND THE PAINTER.

[A fol. 17*a*. 1; B fol. 21*a*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was in days of old a certain man who was a painter, and there was no one who could be compared with him in the work of painting; and he loved our holy Lady the Virgin MARY with his whole heart. And whensoever he painted a portrait of her he did so with the most extreme care, and he employed his greatest skill in the performance of the work. And it came to pass that he painted a likeness of our holy Lady, the two-fold Virgin MARY, who gave birth to God, in a certain church in the country of France on [A fol. 17*a*. 2] a stone wall; and the picture was a most wonderful and marvellous piece of work, and every one who saw it was [B fol. 21*a*. 2] astonished at the beauty of her form,



I. The skilful painter painting the blessed in Paradise and the Devil in Hell.
II. The Devil upsetting the painter's scaffolding.
III. The painter falling headlong to the ground.
IV. The Virgin Mary grasps the painter as he falls by the hand and holds him in the air.

(*See page 36*).

and was led to believe that she was speaking unto him. And he painted another picture of Paradise [shewing] how [the blessed] dwelt therein; and this picture was [painted] by the side of the likeness of our holy Lady, the two-fold Virgin MARY. And he painted yet another picture of hell and of the Devil who had been cast therein, and of his wicked fiends. And Satan saw him and was filled with rage against him, and he threw down the scaffolding on which he was painting, and both the painter and his scaffolding were falling [B fol. 21*b*. 1] to the ground—now the French church was a very lofty one. And the painter cried out, "O my Lady "MARY, [A fol. 17*b*. 1] help me and deliver me from destruction". And straightway a hand of light came forth from the likeness of the Virgin, and she stretched forth her arm and laid hold of the man who was suspended in mid-air with her hand from out of the picture, and he remained suspended at a height of ten cubits from the ground; and the painter remained suspended from the hand out of the picture and uttering cries for the space of one hour. And when the people heard his outcry they came to him and saw what a wonderful thing had been wrought by our holy Lady, the two-fold Virgin MARY; then, little by little, she let the painter come down, and she handed him over to the men that they might [A fol. 17*b*. 2] deliver him one to the other. And the people who saw this wonderful thing gave glory unto God Almighty [B fol. 21*b*. 2], and praised our holy Lady, the two-fold Virgin MARY, who gave birth to God, and they said, "Blessed art thou among women, and blessed is the fruit of thy "womb"; and they celebrated a great festival for seven days. And they called that picture, "The picture which delivered him and raised him up "out of the dust"; and the hand hath remained stretched out from the picture, just as it was when it laid hold on the painter, even unto this day, so that it may be a memorial of the event unto him that shall come after. May her prayer and blessing, and the mercy of her beloved Son be with [A fol. 18*a*. 1] our king David for ever and ever! Amen.

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The man who was sick standing in the room where was the picture of the Virgin Mary which faced the East.

(*See page 37*).



I. The Virgin Mary appears to the sick man by night, and transports him to the river Jordan.
II. The sick man being baptized in the Jordan.
III. The Virgin Mary conversing with the sick man after his baptism.

(*See page 37*).

The painter was dashed to the ground along with his wooden scaffold:
As thou didst help him of old, and didst straightway deliver him
When he made entreaty, and [didst give him] gladness in the place of weeping,
Deliver thou me, O my Lady, O thou who art ornamented with splendour,
And let the proud one yearn for my destruction in vain.

CHAPTER IX.

THE VIRGIN MARY AND THE SICK MAN.

[A fol. 19*a*. 1; B fol. 22*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a picture of our holy Lady, the two-fold Virgin MARY, in the Monastery of Nagâdyân; and it was in the room where the sick lay and it faced the East, and every morning those who were sick therein committed themselves to its protection and care. And it came to pass that there was in that room a certain man who had lain there sick for many days, and each day he used to speak unto our holy Lady, the two-fold Virgin MARY, saying, "O my [A fol. 19*a*. 2] Lady, thou wilt "never raise me up [from my bed of sickness] unless I come to the city "of Jerusalem and worship at the place whereon the foot of our Lord "stood." And as he was making entreaty in this wise our holy Lady, the two-fold Virgin Mary, appeared unto him [B fol. 22*b*. 2] by night, and said unto him, "Be not sad, but come [with me], so that I may trans-

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The sick man whom the Virgin Mary had transported to the river Jordan being baptized in its waters.

(*See page 38*).

"port thee to the place where thou hast longed and desired [to be]". And straightway she transported him to Jerusalem where our Lord was buried, and to Bethlehem where He was born, and to the Jordan where He was baptized; and straightway she dipped the sick man in the water, and she made him to go up to the Mount of Olives and to Mount Zion, where our Lord abode with His disciples. And she said unto him, "Rejoice, and be glad, for I have fulfilled for thee every thing which thou "hast asked of me; and after [A fol. 19*b*. 1] the Feast of the Nativity I "will take thee unto myself." And at that moment the sick man rejoiced greatly, and he died in peace [B fol. 23*a*. 1], even as our holy Lady the Virgin MARY promised him. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

A vine-cluster is MARY, the taste of the fruit of which is sweet,
And the beauty of her flower is tender.
To the place where thy Son was [B fol. 23*a*. 2] buried in Jerusalem,
As thou didst transport the sick pilgrim who made entreaty
Unto thee in firm faith to kiss him [there], even so bring me thither this day.

CHAPTER X.

THE VIRGIN MARY AND THE YOUTH ZACHARIAS.

[A fol. 20*b*. 1; B fol. 24*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain youth in the city of Rome who was of

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I. The young Roman noble called Zacharias placing a crown containing fifty roses upon the head of an image of the Virgin Mary.

II. When the season of roses is over Zacharias prostrates himself before the image of the Virgin, and recites fifty salutations before her each day.

(*See page 39*).



I. Zacharias standing before the blessed Virgin Mary, who comes down to him in the wilderness from heaven.

II. The thieves see Zacharias conversing with her, and roses coming forth from him when he speaks; these the Virgin receives from him.

III. The gang of thieves repent and become monks.

(*See page 40*).

and knelt down upon his knees on the ground [A fol. 21*a*. 2]. Now when he knelt down, the captain of the thieves saw a lady come down from heaven with great glory, and there were beautiful virgins with her; and they set a seat for her, and she sat [B fol. 24*b*. 2] down in front of Zacharias, from whose mouth, every time he spake, there came forth a rose. And our holy Lady the Virgin MARY rose up and took him to her bosom until she had received fifty roses from him; now the captain of the thieves counted them and he saw them with his own eyes. And it came to pass that when Zacharias had finished his prayer, our holy Lady, the [A fol. 21*b*. 1] two-fold Virgin MARY, laid her hand upon his head, and having blessed him she went up into heaven with the virgins; and the captain of the thieves marvelled at what he had seen, and he turned away into the wilderness. Then Zacharias returned to set out again on his [B fol. 49*a*. 1] journey, and immediately the thieves rose up against him and seized him. And the captain of the thieves said unto him, "Tell me how thou couldst send away [those] beautiful women and "what thou hast done with them." And Zacharias said unto him, "I am "a sinful man, and I know nothing whatever of beautiful women. But I "used to offer as a gift each day to our holy Lady, the Virgin MARY, "who gave birth to God, [A fol. 21*b*. 2] fifty salutations, saying, Rejoice, "O thou who art full of grace, [for] God is with thee." Then the captain of the thieves made known unto Zacharias everything [which he had seen], and he said, "From this day I will turn to repentance, and I will "serve the Lady of us all, the holy woman, the two-fold Virgin MARY, "all [B fol. 49*a*. 2] the days of my life"; and thus also spake all the thieves. And they sent Zacharias away on his journey and he departed in peace; and afterwards the thieves repented and became monks, and they served our holy Lady, the two-fold Virgin MARY, all the days of their life. May her prayer, and her blessing, and the mercy of her beloved [A fol. 22*a*. 1] Son be with our king David for ever and ever! Amen.



Zacharias, the Roman nobleman, praying to the Virgin Mary.

(*See page 41*).

(N.B.—The Ethiopian artist omitted to finish this plate).



I. Zacharias placing a wreath of roses on the head of the Virgin Mary.
II. The thieves see him conversing with the Virgin Mary, and roses falling from his mouth as he speaks.
III. The gang of thieves repent and become monks. (*See page 41*).



I. Two thieves, armed with spears and bucklers, steal the food of Barbara and Juliana as they are journeying to Jerusalem; but when they attempt to eat thereof it turns into stones, and the men's teeth are broken thereby.

II. The Virgin appears and the thieves repent, and (III) become monks.

(*See page 41*).

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Two thieves having robbed Barbara and Juliana of their food begin to eat it, but it turns to stone and their teeth break and fall out.

(*See page 41*).

The young man Zacharias instead of fifty roses
Presented words of praise when he made an offering unto thee.
As thou didst deliver him in olden time from slaughter by thieves in the wilderness,
Even so deliver thou me, O my Lady, and save me from condemnation,
When neither gold nor white pearls [can do so].

CHAPTER XI.

THE VIRGIN MARY AND THE WOMEN JULIANA AND BARBARA.

[A fol. 23*a*. 1; B fol. 50*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there were two handmaidens of our holy Lady the Virgin MARY, who gave birth to God in Bethlehem of the children of Judah; the name of one was Juliana, and the name of the other was Barbara. And one day, as they were going to Jerusalem to worship at the Feast of the Departure of our holy Lady the Virgin MARY in the city of Rôsmâdûk, they were surrounded by thieves who took away their food from them. And it came to pass that when the thieves had divided [A fol. 23*a*. 2] the bread which they had taken from them, they began to eat it among themselves. And as each one of them put a [B fol. 50*a*. 2] morsel of it into his mouth and began to eat, straightway their front teeth and their grinders became broken, and their mouths were filled with pieces of broken teeth, and the insides of their mouths and throats were deeply cut by them; and they could not speak and were nigh unto



Juliana and Barbara, and the two thieves who stole their food, standing in the presence of the Virgin Mary.

(*See page 42*).



I. A boat in which are three men is wrecked, and they are cast into the water.
II. The two who cried to the Virgin Mary reach a rock, climb on to it, and are saved.
III. The third man who scoffed at the Virgin is swallowed up alive by a crocodile.
IV. One of those who were saved vows a camel and a load of dates to the Virgin's shrine.
V. He takes the camel to the shrine, and so pays his vow. (*See page 42*).

death. And those who saw and heard this miracle marvelled greatly and were astonished, and by reason of their terror and awe of our holy Lady, the Virgin MARY, fear and trembling entered into their hearts. Then the thieves went and repented, and they forsook their evil deeds, and they entreated forgiveness of their sins from our holy Lady the [A fol. 23*b*. 1] Virgin MARY, and they gave unto Juliana and [B fol. 50*b*. 1] Barbara each a double portion of goods in return for their food which they had carried off. And our Lady, the storehouse of mercy, spared them, and restored their teeth to the condition in which they were aforetime; for she is able to do all things, and there is nothing which she cannot do, and she is a worker of miracles and wonders. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[B fol. 50*b*. 2] Thy power, O MARY, hath broken the tooth of our sin.
When [the thieves] ate together morsels of the bread of the two daughters
Thy power made manifest a wonderful thing,
And thou, O my Lady, didst perform a work unknown [before];
[A fol. 23*b*. 2] In thy sanctuary I desire to dwell.

CHAPTER XII.

THE VIRGIN MARY AND THE THREE ARABS.

[A fol. 24*b*. 1; B fol. 51*b*. 1] A MIRACLE OF OUR HOLY LADY THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.



Three men are wrecked. Two of them, having cried to the Virgin Mary, are cast up on a rock and are saved; the third, who mocked at them, is swallowed up alive by a crocodile.

(*See page 43*).

And it came to pass on a day that three Arabs set out [to sail] to the country of Rîf when the sea was very rough[1] and troubled, and the waves thereof ran high, and they came into tribulation; and in order to fulfil their desire they [tried to] sail across it, but the waves were too strong for them and they were unable to sail [against them], and [the sea] wished to drown them. And the men, according to the custom of their fathers, prayed to their false Prophet, but they did not [A fol. 24*b*. 2] find deliverance. And it came to pass, when they were in despair of their lives, that one of them who had gone to the Monastery of Ḳalmôn and had seen the miracles [B fol. 51*b*. 2] [which were wrought there] cried out, "O MARY of the Monastery of Ḳalmôn, who didst at one time make "intercession for me, deliver me. And if thou dost deliver me from drown-"ing in this sea I will give to thy church a camel load of dates for the "food of the monks, and the camel also shall belong to the Monastery, "so that it shall carry whatsoever the monks desire." And his companion said, "Yea verily, thou hast done well to mention this great name". But when their companion heard this speech he laughed at them, and said, "O dogs, why do ye forsake your faith and make entreaty [A fol. 25*a*. 1] "for mercy to Mary?" And at that very moment he was overwhelmed in the sea, and a crocodile swallowed him, but so that the man's companions might see him and the miracle might be made manifest unto them the beast brought him up [again], and held him in his mouth. Then the two men made supplication unto our [B fol. 52*a*. 1] holy Lady, the Virgin MARY, and they found a mighty rock, and they climbed up upon it and stood in the midst of the raging water. And a ship which was passing that way came, and they embarked therein, and they arrived in the port thereof.

Then straightway the Arab took a camel, which was the finest of

[1] Literally, "the sea was very full of troubled water".



One of the Arabs who were saved offers a bale of wool to the monks of the Monastery dedicated to the Virgin Mary, and the other a camel and a load of dates.

(*See page 44*).

all his camels, and having laden it with dates he brought it to Solomon the Abbot of the [A fol. 25*a*. 2] Monastery of Ḳalmôn, and to all the monks, and he related unto them everything which had taken place. Now this Arab's companion possessed many sheep, and he sheared their wool and brought it to the monks, and said, "Take this wool and make of it "clothing for yourselves, for the sake of our Lady MARY who delivered "me from drowning." And when the monks [B fol. 52*a*. 2] heard his speech they gave praise unto the glorious and Most High God, and they praised our holy Lady, the Virgin MARY, who is gracious and full of mercy. May her prayer and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[A fol. 25*b*. 1] Of the Arab men in the raging water their strength
Was thy name, O MARY, when they remembered [it] aforetime.
Like the man who made a mock of them
Thine enemy, O my Lady, at every time and season,
Shall become the food of the crocodile, and of the crusher of their bones.

CHAPTER XIII.

THE VIRGIN MARY AND THE MONASTERY OF AḲÔNÂ.

[A fol. 26*b*. 1; B fol. 54*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was in the country of the Greeks a certain Monastery which was situated at a distance of about half a stade from Jerieho, and here there was a chureh which had been built in the name of our holy

ዘእንበለ፡በሳኒታሁ፡ሶበ፡ይወ
ፅኡ፡እምቤቶሙ፡ወነጺሮ፡ሙ፡
ለኢያሪኮ፡በደዴሆሙ፡ወገብ
ሩ፡አውያተ፡ሎሙ፡መነኮሳ
ት፡ወደንገፁ፡ዓቢየ፡ድንጋፄ፡
ወለአኩ፡ኀበ፡ዐበይተ፡ሀገር፡ወ
መጽኡ፡ሎሙ፡ተባዕቶሙ፡
ወአንስቶሙ፡ወእንከሩ፡ርእ
የሙ፡ዘንተ፡ተአምረ፡ዘኢገብ
ረ፡ወኢኮነ፡እምቅድመዝ፡ወ
እምድኅረዝ፡ወገብሩ፡በዓለ፡
ዐቢየ፡በገቢረ፡ቍርባን፡ወበው
ሂበ፡ምጽዋት፡በበዓመት፡እመ፡
ዕሥራ፡ወሠሉሱ፡ለነሐሴ፡ወ
ስመ፡ደብሩ፡ዕቆና፡ጸሎታ፡ወ
በረከታ፡ወምሕረተ፡ፍቁር፡ወ
ልዳ፡የሀሉ፡ምስለ፡ንጉሥነ፡
ዳዊት ፡ ለዓለመ፡ዓለም፡

አሜን፡ኃይለኪ፡ጽኑዓ፡ወመ
ንክረኪ፡ትክሥቲ፡ከመ፡አ
ፍለስኪያ፡ቅድመ፡ለደብረ፡
ዕቆና፡እንታክቲ፡መንገለ፡
ኃማር፡ወወይሌ፡ማርያም፡
ወለተ፡ማቲ፡አፍልሲ፡ክብ
ረ፡ፀርየ፡በጽንዓ፡እዴኪ፡ዛቲ፡
አኮኑ፡ምክሕየ፡ወዝክርየ፡አ
ንቲ፡



The Virgin appears from out of her picture and converses with a priest in his dream, and orders him to build a monastery in her name by the side of a pool, or stream of water.

(*See page 45*).

ባን፡ወበው ኂበ፡ምስጢሓት፡
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ት፡አመ፡ፀወደ፡ለነሐሴ፡ወ
ስመ፡ደብሩ፡ዕቍናፅዮ
ታ፡ወበረከታ፡የሀሉ፡ምክለ፡
ገብራ ፡ኃይለ፡ማርያም፡፡ ለዓለ
መ፡ዓለም፡አሜን፡ ፡
ኃይለ ኪ ፡ ጽኑዓ፡ወመገ
ከረኪ፡ተ ክሥቲ፡ከመ፡እ

ፍለስኪያ፡ቅድመ፡ለደብረ፡
ዕቍና፡እንተ ክቲ፡መንገለ፡
ኃሣር፡ወወይሲ፡ማርያም፡
ወለተ፡ማቲ፡አፍልሲ፡ክ
ብረ፡በርየ፡በ ጽንዓ፡እጁኪ፡
ዛቲ፡አኮኑ፡ምክህየ፡ወዝ
ከርየ፡አንቲ፡ ፡



The Virgin appears from out of her picture and converses with a priest in his dream, and orders him to build a monastery in her name by the side of a pool, or stream of water.

(*See page 45*).



The Church and Monastery which the Blessed Virgin Mary transferred bodily to the side of a pool or stream from a place half a league away.

(*See page 45*).



The Monastery of ʿAkônâ is transferred bodily to the side of a lake or stream by the might of the Virgin Mary.

(*See page 45*).

Lady, the Virgin MARY. And our holy Lady MARY was wont to converse with a certain priest in [his] dreams, and she said unto him, "Build "me a church on the border of Jericho"; and she continued to speak [A fol. 26*b*. 2] to him in this wise for many years, and he spake to the monks and to all the people, but they would not do as he wished. And it came to pass that when they had refused to build a church to the Virgin in the place where she wished, the [old] church, and the wall thereof, and the cells of the monks, split asunder. Then the [whole] building went down to the border of Jericho [B fol. 54*a*. 2]. And by the might of our holy Lady the Virgin MARY the inner part thereof was made strong, and the church and the walls, and the cells of the monks became firm and stable even as they were aforetime, and the fair appearance of the church, and of its wall, and of the cells of the monks was unchanged. Now the monks who dwelt in that monastery were exceedingly numerous, and they were asleep on the night in which the church moved out of its place, and they knew nothing whatever about it [A fol. 27*a*. 1] until the following morning, when they went out from their cells and saw Jericho in their courtyard; and all the monks uttered loud outcries and were astonished with a mighty astonishment. And they sent to the great folk of the city, and they all came, both male and female, and they marvelled when they saw this miracle, the like of which hath never been done neither before nor since. And they made a great feast, and they offered up [B fol. 54*b*. 1] offerings and gave alms and oblations each year on the thirteenth day of the month Nahassê. Now the name of the monastery was ʿAḳônâ. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! [A fol. 27*a*. 2] Amen.

Thy power was mighty and thou didst make manifest thy wonderful act.

As thou didst aforetime [B fol. 5*b*. 1] remove that Monastery of ʿAḳônâ

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ዝ፡እንዘ፡ይትለአክ፡ለቤተ፡ክር
ስቲያን፡እስከ፡አመ፡አዕረፈ፡በ
ሰላም፟ጸሎታ፡ወበረከታ፡ወ
ምሕረተ፡ፍቁር፡ወልዳ፡የሀሉ፡
ምስለ፡ንጉሥነ፡ ዳ ዊ ት ፡
፡ለዓለመ፡ዓለም፡አሜን፟
ተወኪፈኪ፡ስእለቶ፡እምሐሊ
በኪ፡መንፈሳዊ፟ዘቀባዕኪ፡ዓ
ይኖ፡ለዮሐንስ፡አረጋዊ፟ማር
ያም፡ድንግል፡ወለተ፡ንጉሥ፡
ሐሴቦናዊ፟ተወከፈ፡ቃለ፡አ
ፉየ፡ወጽራኅየ፡ለብዊ፟ወኀበ፡
ስእለትየ፡ካዕበ፡እዝነኪ፡ጽል
ዊ፟



The blind priest John Bakanst praying before the picture of the Blessed Virgin Mary in the church of Mercurius the Martyr at Cairo after midnight.

(*See page 46*).

From its wretched estate and calamity, O MARY, the daughter of Mâtî,
Even so remove the glory of mine adversary by the might of thy hand,
For art not thou my boast, and the object of my commemoration?

CHAPTER XIV.

THE VIRGIN MARY AND THE EGYPTIAN PRIEST JOHN.

[A fol. 28*a*. 1; B fol. 55*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain priest in the city of Cairo called John Bakansî, and he dwelt in a church which had been built in the name of the martyr Marḳôryôs (Mercurius)[1]; and the days of this man were a

[1] I. e., the Dêr of Abû's Sefên, in which are situated the churches of the Virgin, Shenûti, and Abû's Sefên. The last named church was built, or rebuilt, in the tenth century, and is dedicated to Saint Mercurius, who is called "Abû's Sefên", or "Father of the two swords", because in Coptic pictures he is represented brandishing a sword in each hand over his fallen foe, the heathen king Julianus. The church measures 90 feet × 50 feet, and is built chiefly of brick; there are no pillars in it. It contains a fine ebony partition dating from A. D. 927, some pictures, an altar casket dating from A. D. 1280, and a marble pulpit. In the church are chapels dedicated to Saints Gabriel, John the Baptist, James, Mâr Buḳṭôr, Antony, Abbâ Nûb, Michael and George. There is a legend connected with the church of Mercurius. The great Mu'izz asked the patriarch Ephraim if it was true that it was written in the Christian Scriptures that a man could by faith remove a mountain, and when he answered in the affirmative, Sulṭân Mu'izz told him that unless he proved these words to him he would wipe out the very name of Christian. In great grief the patriarch and all his notables fasted and prayed for three days, when the Virgin appeared to him and told him to go into the street and look for a one-eyed man. The patriarch did so and found the man who, on hearing what the Sulṭân had threatened to do, told Ephraim to have no fear, but to go before him and prove the words of Scripture boldly. At a given time Ephraim appeared before Mu'izz with a large company of ecclesiastics and people, and when they all cried out with loud voices "Kyrie Eleëson" the mountain near moved itself away out of its place. See BUTLER, *Coptic Churches*, Oxford, 1884, vol. 1. p. 76, &c.



John Bakanſi's eyes, having been anointed with milk from the breast of the Blessed Virgin Mary, recover their sight.

(*See page 47*).

hundred years, and both his eyes were blind, and he remained for the whole of the past year seeing nothing at all. And when [A fol. 28*a*. 2] the light of [B fol. 55*b*. 1] his eyes failed he began to take an oath[1] without any man knowing thereof. Now there was in that church a picture of our holy Lady, the two-fold Virgin MARY, [which looked] towards the east, and after the concluding prayer [had been said] at midnight, when the monks had departed unto their cells, that priest was wont to go to the picture and to bow down before her a great number of times, and he used to salute her with the salutation of the angel three hundred times; and then he made entreaty unto her that she would restore the sight of his eyes. Now he continued to act in this wise for a whole year, and it came to pass that at the end of a full year, on a certain night, as he was singing [A fol. 28*b*. 1] the salutation of the angel according to his wont, and was standing before the picture of our holy Lady, the two-fold Virgin MARY, drowsiness [B fol. 56*a*. 1] came [upon him] and he fell asleep immediately. And he saw in his dream that there came forth from the picture a most beautiful woman who shone with light which was seven times brighter than that of the sun, and she drew nigh unto him and took out her breasts from inside her apparel and pressed milk out of them upon his eyes; then she made the sign of the cross over him with her holy hands and disappeared into the picture. And straightway his eyes were opened and he saw the *eikôn* burning with fire, and he found in his eyes milk which sent forth sweet [A fol. 28*b*. 2] fragrance. And he cried out, saying, "Hail to thee, O thou that art full of grace, [for] God "is with thee"; and when the monks heard his outcry they came unto him quickly, so that they might know what had happened. And the priest told them everything which he had seen, and they looked at his eyes, and they perceived the traces of the milk [B fol. 56*a*. 2] in them, and they laid

[1] I. e., he began to do what he had taken an oath to do.



I. The blind priest praying to the Virgin Mary.
II. The Virgin Mary anoints his eyes with milk from her breast and restores to him his eyesight.

(*See page 48*).



I. A certain merchant sets out in a ship to fight with pirates.
II. He is wounded in the eye by an arrow shot from the bow of a pirate.

(*See page 48*).

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ወይበፅዑ፡ለእግዝእ ት
ነ፡ቅድስት፡ማርያም፡ወታድ
ሳኖሙ፡ለውእቱኒ፡ባዕል፡
አብጽሕም፡ኀበ፡ቤተ፡ክርስ
ቲያን፡ለእግዝእትነ፡ድን
ግል፡በ፪ ማርያም፡ወላዲቱ፡
አምላክ።ወገብረ፡ምጽዋ
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ርአየት፡እግዝእትነ፡ቅድስ
ት፡ድንግል፡በ፪ ማርያም፡ወ
ላዲቱ፡አምላክ፡ጥብዓተ፡
ልቡ፡ተመልሐ፡ሐፅ፡እም
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ዘሰምዕ፡በአሐቲ፡ሌሊት፡ወ
ገብአት፡ዓይኑ፡ከመ፡ካልእ
ታ፡ወሶበ፡ርአዩ፡ሕዝብ፡ዓ
ይነ፡ብእሲ፡ወዓይነ፡ሥዕል፡
አንከሩ፡ተ አምረሃ፡ለ እግዝ
እትነ፡ቅድስት፡ድንግል፡በ፪

ማርያም፡ወላዲተ፡አምላክ
ጸሎታ፡ወበረከታ፡ወምሕረ
ተ፡ፍቁር፡ወልዳ፡የሀሉ፡ምስ
ለ፡ገብራ፡ኄር፡ማርያም፡ለዓለ
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ሕይወተ፡ሕሙ፡ማን፡ማርያም፡
ዘፈወስኪየ፡እምቁሰሉ
ለባዕል፡ፀራ ዊ፡እንተ፡ተን
ድፈ፡አባሉ፡ከመ፡ተአምረ
ኪ፡እስብክ፡ወመንከረኪ፡
ዘይተሉ፡ስሕትኒ፡ምክለ፡
ትፍሥሕት፡ወምክለ፡ጥዒ
ና፡አሀሉ፡እስከ፡አመ፡እብ
ል፡ድኅረ፡ተፈጸመ፡ኵሉ



The Greek merchant is wounded in the eye by an arrow.

(*See page 48*).

their hands upon his eyes and they saluted him. Then they went to the picture of our holy Lady, the two-fold Virgin MARY, and each one of them bowed down before her and prostrated himself before her as long as they were able to do so. And the priest John performed the service of the consecration of the Eucharist on that day, and he administered the holy Mysteries unto [A fol. 29*a*. 1] the monks and unto the people; and he lived twenty years after this, and he continued to minister in the church until he died in peace. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Thou didst receive his request, [and didst give him] of thy spiritual milk
Wherewith thou didst seal the eye of John the aged.
O MARY, the Virgin, daughter of the king of Heshbon(?),
Receive the words of my mouth, and pay good heed to my cry,
And moreover incline thine ear to my petition!

CHAPTER XV.

THE VIRGIN MARY AND THE GREEK WHO HAD A DART IN HIS EYE.

[A fol. 30*a*. 1; B fol. 57*a*. 1] A MIRACLE OF OUR HOLY LADY THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her blessing, and her prayer, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the Island of Ḳualâsyas who was exceedingly rich, and he set out in a ship with certain Turks(?) to fight against pirates who fell in with him on the sea-coast, and the crew of the pirates shot eleven darts at him, and one of these smote him in the eye,

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ሉ፡ከመ፡ተአምረኪ፡እስብክ፡
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The merchant is brought to the shrine of the Virgin who plucks the arrow-head from his eye, and heals him.

(*See page 49*).

and he became grievously sick and was nigh unto death. Then he said unto his men, "Bring me to my house", and they brought him to his house. [A fol. 30*a*. 2] Now the ten darts which were in his body came out, but the one which was in his eye would not come out, and when they broke it, it left its iron [point] in his eye. And there was in this place a [B fol. 57*a*. 2] certain church which was built in the name of our holy Lady, the two-fold Virgin MARY, and she used to work miracles and wonders [therein] and to heal those who were sick; and those who were travelling by sea or by land she was wont to deliver immediately they made entreaty unto her. And the man said, "Carry me to the "house of our Lady MARY, for there is no one that can cure me except "her"; and they carried him thither straightway. And they made an image of wax which resembled him in appearance, and they brought eleven [A fol. 30*b*. 1] darts, and stuck them into it, ten in the members of his body and one in his eye, for thus is the custom of the Greeks. And when a man was wounded either by a spear or [by an arrow from] a bow, they used to bring the spear and make a wound in the wax figure [B fol. 57*b*. 1] similar to that which had been made in the man; and then when they made vows to our holy Lady the Virgin MARY, she used to heal him. So they brought the rich man to the church of our holy Lady, the two-fold Virgin MARY, and he made numerous offerings for the poor and needy, and he gave that which was meet for the church itself. And it came to pass that when our [A fol. 30*b*. 2] holy Lady, the two-fold Virgin MARY, saw that the confidence of his heart was in her, she plucked the dart out of his eye and out of the eye of the waxen image in one night; and the eye of the man became once more like its fellow. And it came to pass that when the people saw the eye of the man and that of the figure they marvelled at the greatness of this miracle which our holy Lady, the two-fold [B fol. 57*b*. 2] Virgin MARY, who gave birth to God, had wrought, and they praised her exceedingly.



A wax figure of the Greek merchant, with an arrow-head stuck in its eye, is brought into the shrine of the Virgin Mary; when the arrow-head has been withdrawn from the eye of the wax figure, the arrow-head falls out of the eye of the merchant, who is lying prostrate before the shrine, and he stands up.

(*See page 50*).

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Gêrâ Anest, the wife of Abraham of Dalgâ, takes her daughter, who had lost her sight through small pox, to the church of the Virgin Mary, and prays that her sight may be restored to her.

(*See page 50*).

May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

O MARY, the life of those who are sick, who didst heal the wound of
The rich [B fol. 31*a*. 1] Greek whose eye had been pierced by a dart,
As I proclaim thy wondrous deed so that [men] may follow thy marvellous act,
Make [my heart] to expand with joy, and let me have health,
So that after everything hath come to an end, I may speak [with thee].

CHAPTER XVI.

THE VIRGIN MARY AND THE BLIND GIRL OF DALGÂ.

[A fol. 32*a*. 1; B fol. 33*b*. 1] A MIRACLE OF OUR HOLY LADY, THE [TWOFOLD] VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the country of Upper Egypt who was surnamed Badramân, and whose name was Abraham, and the name of his wife was Gêrâ Anest; and they were exceedingly rich in possessions, and they were perfect in every good work. And they had a daughter whose name was Elisabeth, and besides her they had no other child; and this daughter fell ill of a most loathsome disease in her [A fol. 32*a*. 2] body, that is to say, small-pox, and both her eyes became blind. And when her father and her mother saw the blindness of their daughter's eyes they were bitterly grieved, and they took her round to all [B fol. 33*b*. 2] the physicians and to all those that dealt in magic, but they were not

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The blind girl and her mother pray to the Virgin Mary in her church at Dalgâ.

(*See page 51*).



I. The mother and daughter fall asleep in the church of the Virgin Mary.

II. The Virgin Mary anoints the girl's eyes with milk from her breast, and makes her to receive her sight.

(*See page 51*).

able to cure her. And it came to pass that when the day of the festival of our holy Lady, the two-fold Virgin MARY, that is to say, the twenty-first day of the month Ṭeḳemt[1], had come, her father and her mother took the girl, together with many gifts, and carried her to the church of our holy Lady, the two-fold Virgin MARY, which was in the country called [A fol. 32*b*. 1] Dalgâ, for the people of that country were wont to celebrate on that day a great festival in honour of our holy Lady, the two-fold Virgin MARY. Now the mother took her daughter [there] on the twentieth day of the month Ṭeḳemt, and she came into the church and shut the door upon herself, and she stood up before the picture of our holy Lady, the two-fold Virgin MARY, and she stretched out her hands in the [B fol. 34*a*. 1] fervour of her heart, and said with bitter tears, "O my Lady, thou mother of mercy, thou gracious intercessor, I take "refuge in thee, and I entreat thee to save my daughter and to open her "eyes." And it came to pass immediately after she had made an end of her [A fol. 32*b*. 2] prayer, that she fell asleep with her daughter under the picture [of the Virgin]. And as the daughter was sleeping with her mother our holy Lady, the two-fold Virgin MARY, appeared unto the daughter and woke her up without the knowledge of her mother. Then our holy Lady, the two-fold Virgin MARY, who is full of mercy, said unto her, "Open thine eyes", and when she had opened them she blew into them a breath with her pure mouth, and sprinkled upon her from her breasts some drops of her milk of healing and mercy; and straightway her eyes [B fol. 34*a*. 2] were opened. Now our holy Lady, the two-fold Virgin [A fol. 33*a*. 1] MARY, appeared unto her apparelled in light which was brighter than that of the Sun, and then she disappeared into the picture. Then the girl woke her mother and told her everything that had happened, and how our holy Lady the Virgin MARY had appeared unto her, and

[1] I. e., October 18.



I. When mother and daughter fall asleep in the church, the Virgin Mary appears and anoints the eyes of the daughter with milk from her breast, and restores her sight to her.

II. The daughter explains to her mother how she has recovered her sight.

(*See page 52*).

how she had opened her eyes and had disappeared into the picture; and when her mother saw her she rejoiced exceedingly, and she uttered cries in a loud voice. And the overseer of the church heard her as he was baking the bread of the Offering, and he came out to see what had happened, and he found the young woman along with her mother, and she could see; and straightway he marvelled and was astonished, and he gave [A fol. 33*a*. 2] thanks to God Almighty and to the Virgin, the merciful intercessor who gave Him birth. And it came to pass in the morning that all the people were gathered together to the church [B fol. 34*b*. 1], and when they saw this miracle they gave praise unto the glorious and Most High God, and they glorified our holy Lady, the two-fold Virgin MARY, who gave birth to God; and they made a great feast, and they glorified her name exceedingly. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

For the daughter of the rich man who had become blind through small-pox
Thou didst make her eyes [A fol. 33*b*. 1] to have light when she made entreaty unto thee, [B fol. 34*b*. 2] having journeyed to thee.
O Mary, thou fountain of help, who art called Maggêdô,
Let the king on the day of the marriage eat,
Having washed his hand in the water of thy purity.

CHAPTER XVII.

THE VIRGIN MARY AND THE THREE POOR SISTERS.

[A fol. 35*a*. 1; B fol. 35*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her



I. The mother of three poor daughters called Mary, Martha, and Yawâhîta prays to the Virgin to find them husbands. II. The eldest daughter, Mary, dies and is buried.

III. Tĕwôg, the blacksmith, comes from Makmas and marries the two remaining daughters.

(*See page 53*).

blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain poor woman [whose husband had died[1]] and had left three daughters; the name of the first was Mary, and that of the second Marthâ, and that of the third Yawâhîta. And their mother was [exceedingly] poor, and lacked even daily bread unless people gave it unto her; and it came to pass that when her three daughters had grown up and were of the proper age to marry no man of that city thought of marrying them because [A fol. 35*a*. 2] of their poverty. Now their mother was exceedingly grieved because of this thing, and she went unto the church of our holy Lady, [B fol. 35*b*. 2] the two-fold Virgin MARY, which was in Ṣen'â and is surnamed Tâyadâ, and she wept bitterly and stood up before the picture of our holy Lady, the two-fold Virgin MARY, and said, "O Lady, I have brought up these my children until this day, but "behold, I now lack by reason of my poverty the means for giving them "in marriage, and I have no power to do anything whatsoever. O thou "mother of orphans, remove my sorrow." And in that same night [A fol. 35*b*. 1] our holy Lady, the two-fold Virgin MARY, appeared unto her, and said unto her, "This night I will take thine eldest daughter unto myself "so that she may be with me, for she is a pledge committed unto me. "And as concerning thy other two daughters I will send them unto "Tĕwôg, the blacksmith of the city of Maḳmas, who shall receive them "from thee and shall marry them to his sons". And when the woman had awoke from her sleep [B fol. 36*a*. 1] she believed the words of our holy Lady, the two-fold Virgin MARY. And after three days the eldest daughter, whose name was Mary, died. And when the people heard that she was dead they [A fol. 35*b*. 2] came to make her ready for burial and to bury her, and they saw that her mother was rejoicing and was

[1] The words in brackets are from B.



I. The mother of three poor daughters prays to the Virgin to find them husbands.
II. The eldest daughter dies, and is buried.
III. Tĕwôg, the blacksmith, marries the two remaining daughters. (*See page 54*).

not weeping at all. Then one of those who had come to comfort her said unto her, "Why dost thou make strong thine heart and dost not "weep for thy daughter?" And she made known unto them what our holy Lady, the two-fold Virgin MARY, had said unto her in the vision, and they ascribed praise unto the glorious and Most High God, and unto the Virgin who had given Him birth, the merciful intercessor for the sons of men. And they buried the damsel with great honour. And after a few days Têwôg the blacksmith came from the city of Maḳmas, and took the [A fol. 36*a*. 1] two daughters and gave them in marriage [B fol. 36*b*. 2] unto his sons, and he himself made them his guests for the sake of our holy Lady, the two-fold Virgin MARY, and her Son, our Lord Jesus Christ, who were with Joseph and Salome when they went to the land of Egypt. Now the history of the blacksmith is written in the homily of our holy Lady, the two-fold Virgin MARY, which is read on the sixth day of the month Ḥadâr at the feast of Ḳuesquâm. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

O Mary, thou Queen, together with [A fol. 36*a*. 2] all thy children
Who make their boast in thee, the mother of Israel, Rebecca,
The barren woman, being in sore straits, thou didst make to conceive a heavy burden;
As thou didst give her consolation, and didst perform her most earnest desire, [even so]
Console thou me, and let not my prayer return unto me empty.



The Virgin Mary rescues from devils the souls of certain scribes who had committed sin whilst they were engaged in writing a copy of the Book of the Miracles of the Virgin Mary.

(*See page 55*).

CHAPTER XVIII.

THE VIRGIN MARY AND THE TWO BROTHERS WHO WERE SCRIBES.

[A fol. 37*a*. 1; B fol. 37*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there were in a certain city[1] two beloved brethren who loved each other dearly, and they were acquainted with the art of writing[2]. And a certain man came unto one of them and asked him to write for him [a copy of] the "Book of the Miracles" of our holy Lady, the two-fold Virgin MARY, [and the brother said, 'I consent', and he began to write].[3] And whilst the two[4] of them were writing the book they fell into some sinful act, and [devils came and] snatched up [A fol. 37*a*. 2] into the heavens him that was writing the [B fol. 37*a*. 2] Miracles of our holy Lady the Virgin. Now those devils which seized upon him did not know their companion, and one of them cried out and said, "Throw this man into perdition"; and the man was dismayed exceedingly and trembled, for he imagined that he was going to be destroyed. And our holy Lady, the two-fold Virgin MARY, came, and she was arrayed in apparel which was like unto the colour[5] of heaven, and she said unto the devils which were carrying away the man, "Why are ye carrying away this man to perdition, for both he "and his brother were writing the Book of my miracles?" And having

[1] B "A city of the cities of the Christians".

[2] B "Two beloved brethren, who could work skilfully with the hand, and engrave precious stones; now one could write beautifully, but the other was not skilful in writing".

[3] The words in brackets are from B.

[4] B "and whilst he was writing".

[5] B "apparel a little darker than the colour of heaven, and she cried out with a loud voice and said unto those who were carrying him away".

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Two scribes while engaged in writing a copy of the Book of the Miracles of the Virgin Mary fall into sin.

(*See page 56*).



The devils come and carry off their souls, which are straightway delivered by the Virgin Mary.

(*See page 56*).



I. The Virgin Mary, in the form of a dove, enters the prison and heals the wounds of George the Younger.

II. She then lifts him up out of the prison, and carries him away on her wings.

(*See page 56*).

said these words unto them she delivered[1] the man from their hands, and he came down little [A fol. 37*b*. 1] by little from heaven and returned unto the place where he was formerly. And it came to pass that when the man awoke [B fol. 37*b*. 1] from his sleep he marvelled at the vision which he had seen, and he told his companion everything which had happened unto him and how the devils had come upon him, and how our holy Lady, the two-fold Virgin MARY, who gave birth to God, had delivered him. Then the man repented with a great repentance and saved himself from perdition. May her blessing, and her prayer, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Unto thee from the unseemly path of error turned
The two brethren who were wont to write thy name,
O MARY, [A fol. 37*b*. 2] of tender kindness in deeds, thou bloom of every flower,
Before thy beauty and thy lovely graciousness
The rejected one became acceptable and he that was false pleasant.

CHAPTER XIX.

THE VIRGIN MARY AND THE PRISONER.

[A fol. 38*b*. 1; B fol. 38*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her blessing, and her prayer, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man who was striving strenuously to be-

[1] B "She plucked him from their hands, and then he came down from heaven little by little".

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The Virgin Mary, in the form of a dove, enters a prison and carries out George the Younger.

(*See page 57*).

come a martyr for the sake of Christ, whose name was George the Younger[1], and one day having been condemned to suffer severe punishment [in prison] he fell asleep suddenly. And it came to pass at the eleventh hour of the night, on the twenty-fifth day of the month Genbôt, our holy Lady, the two-fold Virgin MARY, came in the form of a dove into the prison house [A fol. 38*b*. 2] and spread out her shining wings over the place of the wound which was in his head. Then straightway [B fol. 38*b*. 2] he awoke and lifted up his hand in the air and took hold of her wings, and she flew out and departed from the prison house. Now she was shining with splendour like the sun, and as soon as she had laid her hand upon his head[2] he knew that he had been made whole. And a mighty strength came into his body, and he rejoiced greatly and was exceedingly glad, because she had graciously bestowed upon him health and healing. And he remained without eating and drinking for four days, because of the exceedingly great joy which had filled his heart through the pleasantness and sweet odour of our holy Lady the [two-fold] Virgin, [A fol. 39*a*. 1] who gave birth to God. May her prayer and her blessing be with our king David for ever and ever! Amen.

When George was evilly entreated through cruel punishment in prison,
As thou didst appear unto him of old in the form of a white dove,
O MARY, thou daughter of a king, thou wise one, who surroundest [all things],
And didst spread out thy wings over [B fol. 39*a*. 1] the wound(?) like a cherub,
Even so, O my Lady, overshadow thou me with thy healing of fire.

[1] B "Whose name was George the Younger, who was striving strenuously to become a martyr for the Name of our Lord Jesus Christ; now the company of the judges had condemned him to suffer a severe punishment for many days. And one day", &c.

[2] B "And when he had laid his hand on the sick place which was in his head, he found that he was made whole".

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ርያም፡ወላዲቱ፡አምላክ፡እስ
ከሰበ፡ተናገረ፡ዓቃቤ፡በቃ
ሉ፡ወአምነ፡ዘበጽሐ፡ወው
እቱሰ፡ቀሲስ፡ነበረ፡እንዘ፡

ይትለአክ፡ለመርዙላ፡ወዓ
ቃቢኒ፡ኮነ፡መፃጉዓ፡እስከ፡አ
መ፡ሞተ፡ጸሎታ፡ወበረከታ፡
ወምሕረተ፡ፍቁር፡ወልዳ፡
የህሉ፡ምስለ፡ገብራ፡ኃይለ፡ማር
ያም፡ለዓለመ፡ዓለም፡አሜን፡
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ፀርየ፡ፈንዊ፡ተዕናስ ✤ ✤
✤ ✤ ✤



A guardian of a church abuses and beats the infirm and aged priest called Katîr.

(*See page 58*).

CHAPTER XX.

THE VIRGIN MARY AND THE OLD MAN ḲAṬÎR.

[A fol. 40*a*. 1; B fol. 39*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was in a certain city called Elksûs a priest who was an old man, and his name was Ḳaṭîr; and he dwelt in the church of our holy Lady the two-fold Virgin MARY, who gave birth to God. And in the church was a certain guardian of evil nature who said unto the priest in the church, "Thou dwellest here and yet thou offerest not up the offer-"ing of incense, [A fol. 40*a*. 2] and whatsoever possessions come to the "church thou dost consume; get thee gone and remove thyself from this "place". And the priest said unto him, "O my brother, I am a poor old "man. Canst thou not see my infirmity? Behold, I have ministered in "the church for forty years, and now my [B fol. 39*b*. 1] strength hath "failed me. O my lord, bear thou [with] me by reason of mine infirmity." Now the keeper was exceedingly angry with him. Then the priest answered and said unto him, "Have patience with me for three days, "[after which] the monks of the Monastery of Victor, the son of Hermânôs "(Germanus?), will come, and I will ask them to take me away with "them". Now these monks were in the habit of coming to [the church of] [A fol. 40*b*. 1] Elksûs on the night of the first day of the week with incense and lanterns. And when the priest had said these words he wept exceedingly, and said, "O my holy Lady, thou two-fold Virgin MARY, "it is now a period of forty years during which I have ministered in "thy church, and wilt thou forsake me this day?" And by reason of his



I. Katîr prays to the Virgin Mary with tears, and she renews his strength.
II. Mary rebukes the guardian, and an archangel smites him with paralysis.

(*See page 59*).



I. The guardian of a church abuses the infirm and aged priest Katîr.
II. The Virgin Mary rebukes the guardian, and smites him with paralysis.
III. The Virgin Mary appears at midnight in the church, and renews the strength of the priest.

(*See page 59*).

abundant weeping he fell asleep. And at midnight our holy Lady the Virgin MARY appeared [B fol. 40*a*. 1] unto the guardian of the church and, according to the word of the man himself, with her were two men who shone with light. And she said unto him, "Hast thou no mercy? "What hath this poor priest done unto thee that thou shouldst wish to "drive him out of the church, and [A fol. 40*b*. 2] to send him away?" Then straightway she commanded one of [the two men] who stood before her to beat his feet[1], and he did so; and she said unto the guardian, "From this time forward thou shalt be a paralytic, and the priest shall be "healed". And it came to pass that when the morning had come the guardian of the church was powerless [to move], and he was unable to stand up upon his feet; but the aged priest had renewed his health and become strong. Now this thing which had come to pass through our Lady MARY was not known until the guardian himself declared the matter with his own words. And all the people who saw it marvelled exceedingly, and they ascribed blessings unto our holy Lady, the Virgin MARY, who gave birth to God. So the priest continued to minister [B fol. 40*a*. 2] in the sanctuary [A fol. 41*a*. 1], and the guardian continued to be a paralytic until he died. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

When the brutal keeper of the church entreated evilly Kalâṭîr
Thou didst make powerless his feet until he died.
O MARY, thou Queen of heaven, who didst give birth to the King,
Make thou to be feeble the feet of mine adversaries,
And send thou misery upon my Foe!

[1] I. e., he bastinadoed him. The beating is, in the East, usually inflicted with a whip made of a rounded strip of hippopotamus hide, or with a stick, and generally on the soles of the feet. The feet are confined by a chain or rope attached at each end to a staff (in Arabic فَلَقَة) which is turned round to tighten it. Two persons stand on each side and strike alternately. See LANE, *Thousand and One Nights*, vol. I. p. 273.

III.

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ለዘመን፡ጹጋ፨ ፨ ፨

II.

I.

I. The brethren Tâg and Nazîb making ready garments for dyeing.
II. Nazîb is stripped, and beaten, and fettered, and cast into prison by the Kâdî of Dalgâ.
III. Nazîb and the Muhammadan disputing about the Prophet.

(*See page 60*).

ውእቱ፡ክርታስ፡ወአንበጣ
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ለት፡ጸሎታ፡ወበረከታ፡የሀ
ሉ፡ምስለ፡ገብሩ፡ኃይለ፡ማርያ
ም፡ለዓለመ፡ዓለም፡አሜን፠

እንዘ፡ገብረ፡ዚአኪ፡ አነ፡=እ
ንበለ፡ሕፀፅ፡ወንትጋ፠ዘእ
ትቀይ፡ለኪ፡አምሳለ፡አኃው፡
ዘብሔረ፡ደልጋ፠ማርያም፡
ድንግል፡ማርያም፡ምልእ
ተ፡ጸጋ፠ተገደፍኩኑ፡እ
ምቅድመ፡አዕይንትኪ፡እ
ንጋ፠እስመ፡ተዳደቅኒ፡ግ
ብተ፡ለዘመንዱጋ፠ ፠
፠ ፠ ፠



I.

II.

III.

I. The brethren Tâg and Nazîb dyeing apparel for a Muhammadan.
II. The Muhammadan complains to the Kâdî of Nazîb's remarks.
III. The Kâdî throws Nazîb into prison.

(*See page 60*).

CHAPTER XXI.

THE VIRGIN MARY AND THE BRETHREN TÂG AND NAZÎB OF DALGÂ.

[A fol. 42*a*. 1; B fol. 41*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there were two brethren in a certain city which was called Dalgâ; one of them was a priest, and his name was Tâg, and the other was a deacon, and his name was Nazîb. And their handicraft was to dye apparel with indigo colour, and they were good men and kept mercy [in their hearts]. Everyone who came [to visit] the church of our holy Lady, the two-fold Virgin MARY, who gave birth to God, which was in that city [A fol. 42*a*. 2], did they bring to pass the night with them in their home, and they gave him the evening meal. And on a certain day a man of evil nature, a Muḥammadan whose name was Akyâtâr, came unto them, and said, "Dye for [B fol. 41*a*. 2] me [these] garments, and I "will give you payment for the same"; and Nazîb took the apparel from the Muḥammadan and dyed it for him, but he took no payment from him. Then the Muslim said unto him, "Ye are good Christians, but ye "will not hearken unto our Prophet". And Nazîb answered and said unto him, "Your Prophet (i. e., Muḥammad) did not come unto us that "we should listen unto him, but our Prophet (i. e., Jesus) did come unto "the Arabs". Then straightway the Muslim rose up and kissed the head of [A fol. 42*b*. 1] Nazîb, and said unto him, "Your testimony is true; our "Prophet only came to the Arabs". And the Muslim departed and made an accusation against him to the ḳâdî[1], and said unto him, "The Christian

[1] The chief judge of the city, Arab. قاضي.



I. The Muhammadan lays information against Nazîb before the Kâdî.
II. Tâg petitions the Virgin Mary on behalf of his brother, whom the Kâdî has cast into prison.
III. Saint George of Lydda appears to the Kâdî of Dalgâ and orders him to release Nazîb.

(*See pages 61 and 62*).



I. Nazîb's brother Tâg prays to the Virgin Mary for his deliverance.
II. Saint George of Lydda appears by night to the Kâdî, who releases Nazîb.
III. The Kâdî writes a paper of release for Nazîb.
IV. Nazîb's friends reading the paper of release.

(*See pages 61 and 62*).

"[Nazîb] hath borne testimony that our Prophet came [only] to the Arabs." Now this he said that he (i. e., Nazîb) might be [made to] become a Muslim. And straightway the Ḳâdî sent messengers and brought [B fol. 41*b*. 2] Nazîb to him, and he beat him with many stripes and he shut him up in prison.

Then his brother Tâg the priest entered into the church and stood up before the image (*or* picture) of our holy Lady, the two-fold Virgin MARY, and wept before her, and said, "Behold, O my Lady, I have served "thee for a very long [A fol. 42*b*. 2] time, and if thou wilt not deliver "my brother then take away my life in death, so that I may not be a "laughing-stock unto men." And he slept that night beneath the image of our holy Lady, the two-fold Virgin MARY, who gave birth to God, and our holy Lady appeared unto him, and said unto him, "Fear not, "neither be thou distressed, for to-morrow morning thy brother shall come "unto thee being still a Christian; and I will deliver him into the care of "Mâr Gîyôrgîs[1] (i. e., Saint George) of Lydda[2]." And in that same night Mâr George [B fol. 41*b*. 2] appeared unto the Ḳâdî with a sharp sword in his hand, and he said unto him, "If thou dost not send back the "Christian this day unto his brother, [A fol. 43*a*. 1] I will cut off thy head." Then straightway the Ḳâdî awoke from sleep in fear and terror, and he made Nazîb to come forth from the prison house quickly by night, and he said unto him, "Get thee gone to thy brother for the sake of this "horseman[3], who appeared unto me holding a sword wherewith to slay "me". And Nazîb said unto him, "O my lord, since thou wilt send me "away, give me a paper [of release for him] written with thine own hand,

[1] I. e., Saint George of Cappadocia.

[2] A city situated in the great Sharon plain in Palestine near Ramleh; it is also known as Diospolis. Lydda, or Lydd as it is commonly called, is famous as the burial place of the head of Saint George, and traces of the ruins of the cathedral which the Crusaders built in his honour are still visible.

[3] This is an allusion to the conventional representation of Saint George, which usually depicts him riding upon a horse.

"that the Muḥammadans may not fight against me, and it shall be a "witness for me to them"; and the Ḳâdî gave him a paper of release even as he had said. Now when the morning had come Nazîb arrived at the church of our holy Lady, the Virgin MARY, of which we have already spoken, with the paper of release, [B fol. 42*a*. 1; A fol. 43*a*. 2] and he read it to those who were there. And they ascribed praise unto the glorious and Most High God, and they gave thanks unto our holy Lady, the Virgin MARY, who gave birth to God, because she had delivered him from the Muḥammadan. [And his brother Tâg celebrated a great] festival that day to the name of our holy Lady, the Virgin MARY who gave birth to God. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [B fol. 42*a*. 2].

I being thy servant blamelessly and unceasingly
Render service unto thee, like the brethren of the country of Dalgâ,
O MARY the Virgin, O MARY who art full of grace.
Shall I be cast away from before thy sight
When there shall come upon me suddenly the reason of tribulation?

CHAPTER XXII.

THE VIRGIN MARY AND THE LAME MAN.

[A fol. 44*b*. 1; B fol. 43*a*. 1] A MIRACLE OF OUR HOLY LADY, THE [TWOFOLD] VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a man in a certain country (*or* city) of the Franks (i. e., of Europe) who had a lame foot, and he used to cover up his foot



I. The man, who had been born lame, prays before the shrine of the Virgin Mary.
II. The lame man shows the Archbishop his leg, and explains how he had been made whole.

(*See page 63*).

with eloth so that people might not know [that he was lame]; and he continued to weep and lament by day and by night without ceasing. And he loved to betake himself early in the morning to the church of our holy Lady, the two-fold Virgin MARY, [A fol. 44*b*. 2] who gave birth to God, which was in that city, and was decorated with gold, and silver, and precious stones, and hyacinth stone. And it came to pass one day that a great multitude of people were gathered together [B fol. 43*a*. 2] in that church, and the man who had a lame foot came also with them. Now as they were all going out, the Arehbishop came and found [him] near the entrance(?) of the chureh, and he was angry and said, "Who "hath been into this church?" And he said unto the people, "Come "baek, all of you, and do not depart"; and they all returned [to the chureh]. Then again the Archbishop said unto them, "Get ye out, one "at a time", and the [A fol. 45*a*. 1] people did as he had commanded them. And it eame to pass that when the people had gone out one by one the man with the lame foot was [the only one] left [there]. And he bowed down before the picture (*or* image) of our holy Lady, the two-fold Virgin MARY, and tears flowed from his eyes, and he wept with a bitter weeping; and straightway his lame foot was loosed and he became whole like [other] men. Now when [B fol. 43*b*. 1] the people saw him they were terrified and held their peaee. And the Arehbishop beckoned the man [to come to him], and said unto him, "How long hadst thou "been in this state?" And the man replied, "From the time that I came "forth from my mother's womb my foot was in that state, and I used to "wrap it up in linen that the people might [A fol. 45*a*. 2] not know; and "I used to weep by day and by night, and I was always making supplica- "tion unto our holy Lady, the two-fold Virgin MARY. When I came into "the ehureh to-day thou wast angry with all [the people] because of my "sin, and thou didst say unto them, 'Come back one by one', and they "came baek; and the lot went forth for me, and I alone was left [there].



I. The man with a lame foot praying to the Virgin Mary to heal him.
II. The Archbishop finding him near the church is angry with him.
III. The man who had once been lame explains to the Archbishop how he was healed.

(*See page 64*).



I. The Archbishop Zacharias discovers that Mercurius the bishop is a leper.
II. Zacharias pointing to the leprosy on the face of Mercurius declares him to be unfit for the priesthood.
III. The Virgin Mary touches the body of Mercurius and heals him.

(*See page 64*).

"Then straightway I bowed down before the picture of our Lady, and "I wept much, and at that time my foot was loosed." [B fol. 43*b*. 2] Now when the Archbishop had heard him it was hard for him [to understand], and he went with all the people and bowed down before the picture of our holy Lady, the Virgin MARY, who gave birth to God, [A fol. 45*b*. 1] and he ascribed praise unto God the Glorious and Most High God, and gave thanksgiving unto our holy Lady, the Virgin MARY, who gave birth to God, who hath the power to do all things, to whom nothing is impossible, who worketh wonderful things and miracles. May her power and her help be with our king David!

When the man of the Franks committed himself to thy protection,
Thou didst make whole his foot which was lame.
O MARY, when I offer up unto thee the offering
In my joy, mingle thou not sorrow therewith,
As they mingle water with the wine.

CHAPTER XXIII.

THE VIRGIN MARY AND BISHOP MERCURIUS.

[A fol. 46*b*. 1; B fol. 44*b*. 1] A MIRACLE OF OUR HOLY LADY, THE [TWOFOLD] VIRGIN MARY. May her blessing, and prayer, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain Bishop whose name was Mercurius, and his whole body was covered with leprosy. And one day he went unto the Archbishop Zacharias, and when the Archbishop saw him, he touched him, and said unto him gently and graciously, "O my brother, it is not "seemly for thee to minister as a priest with this disease upon thee (un-"less our Lord Jesus Christ remove it from thee), [A fol. 46*b*. 2] for the

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ለዓለመ፡ዓለም፡አ ያም፡ምልኤ፡ለሐሌናየ፡
ሚ ኀ፞ን፞ንጼለ፡ማርያም፞፡ ፞ ሕፀየ፞ለወልድኪ፡መም
ለመርቆሬዎስ፡ካህን፡ዘአ ህረ፡ሕግ፡ኢይርሳዕ፡ተግ
ኀጸሐኪ፡ለምጾ፞ወአሐ ሳጾ፞ከመ፡ዘይሬኤ፡በመ
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II. I.

I. The Archbishop Zacharias tells bishop Mercurius, who is a leper, that he must not minister at the altar.
II. Mercurius goes to the shrine of the Virgin Mary, and prays to her, and is made whole.

(*See page 65*).



Zacharias or Mercurius administering the Holy Mysteries.

(*See page 65*).

"Book calleth a man with leprosy unclean."[1] And when Bishop Mercurius heard him he wept much, and said unto him, "O my father, help me with thy prayers." Then he departed from him and went and entered into [B fol. 44*b*. 2] the church unto which he had been appointed, and he stood up before the picture (*or* image) of our holy Lady, the Virgin MARY, who gave birth to God, and he wept and made supplication unto her that she would cleanse him of his leprosy; and this he continued to do from the morning of the second day of the week until the ninth hour of the fourth day of the week, and he prayed many prayers unceasingly. Now at the time of the ninth hour of the fourth day of the week he became wearied, and he placed his head in a position wherein he might [A fol. 47*a*. 1] rest himself, and as he was resting he fell asleep straightway; and he saw in a dream that the hand of the picture [*or* image) of our holy Lady, the Virgin MARY, touched (*or* felt) his flesh, and he awoke immediately. And he found that his body had been cleansed from his leprosy, and he rejoiced with a great joy, and praised God, the Glorious and Most High God, and made thanksgiving unto our Lady, the two-fold Virgin MARY, who gave birth to God, because she had graciously vouchsafed unto him mercy. [B fol. 45*a*. 1] May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [A fol. 47*a*. 2]

Thou didst cleanse Mercurius the priest from his leprosy,
And didst heal him completely of the [B fol. 45*a*. 2] disease which consumed him.
O MARY, fill thou my feeble mind with thyself

[1] "He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague "is in his head. And the leper in whom the plague is, his clothes shall be rent, and his head bare, "and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean". Leviticus xiii. 44, 45.



I. The woman is brought into the church on a couch.

II. She is lifted on to the ground at the foot of the picture of the Virgin Mary. The Virgin makes a sign over her with her foot, and tells her to "Rise up."

III. She stands up before the Virgin, and is healed.

(*See page 66*).

That I may not forget the admonition of thy Son, the Teacher of the Law,
Even as one who looketh [at himself] in a mirror.

CHAPTER XXIV.

THE VIRGIN MARY AND THE WOMAN WITH A BROKEN FOOT.

[A fol. 48*a*. 1; B fol. 46*a*. 1] A MIRACLE OF OUR LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her intercession be with our king David for ever and ever! Amen.

Now there was a certain church in the city of Harlôm (Haarlem), and in it was a painted picture of our holy Lady, the two-fold Virgin MARY, who gave birth to God, which people called the "Helper". And there was among the inhabitants of the city a certain poor woman who had broken her foot, and she had nothing whatever of this world's goods to give to a physician to heal her. Then her kinsfolk [A fol. 48*a*. 2] took her up and brought her to that church, and they laid her down before the picture of [B fol. 48*a*. 2] our holy Lady, the two-fold Virgin MARY, who gave birth to God, and they left her there by herself and departed; and the guardian of the church locked the doors upon her and she remained inside. Now our holy Lady, the two-fold Virgin MARY, used to come constantly to that church, and to wander up and down therein, and to walk about in it the whole night long; and when the guardians of the church opened the doors about the season of midnight they would find her there in visible form. And it came to pass that, on the night [of the day] whereon they had left [A fol. 48*b*. 1] the woman with the broken [foot] in the church, our holy Lady, the two-fold Virgin MARY, came there according to her wont, and found her lying before [B fol. 46*b*. 1] her pic-

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ቅዱስ፡ሀብኒ፡ማርያም፡ራማ፞



The woman with a broken foot lying before the picture of the Virgin Mary.

(*See page 67*).



I. The woman with the broken foot is laid before a picture of the Virgin Mary in a church.

II. The Virgin appears in the church at night, and makes a sign over her with her foot and heals her.

(*See pages 66 and 67*).

ture (*or* image), and she made a sign over her with her foot and said unto her, "Rise up". Then straightway the woman rose up and stood upon her feet, and she was sound and whole. And at the season of midnight the guardian of the church opened the doors and entered in, and he found the woman standing [therein]; and he said unto her, "What "hath happened unto thee? And who hath made thee whole?" Then "she said unto him, "Our holy Lady, the two-fold Virgin MARY, [A fol. "48*b*. 2] came with her face shining with light which was brighter than "that of the Sun, and her garments were perfumed with the odours of "sweet incense, and she made a sign over me with her foot and said to "me, "Rise up", and straightway I rose up and stood upon my feet." And all those who saw the woman who had been healed of her sickness [B fol. 46*b*. 2] gave thanks unto God, Who is to be thanked and praised, and they sang hymns in honour of our holy Lady the Virgin MARY, who gave birth to God, and who doeth wonderful deeds and worketh miracles, for she hath the power to do everything and there is nothing which is impossible unto her. May her prayer and her blessing be with our king David for ever and ever! Amen. [A fol. 49*a*. 1]

Thou didst heal the infirmity of the woman with a broken [foot]
When she with anxious care and thought made supplication unto thee.
As the king of Israel, thy father, unto those who were in Gath and Nôbâmâ
Gave rewards at the time of the taking of Sichem[1],
Even so give unto me, O MARY of Râmâ, the gracious gift of the Holy Spirit.

[1] I. e., Shechem. The allusion seems to be to Judges ix. 41; compare also Joshua xvii. 7, and Psalm lx. 6.



Sophia, the Abbess of the Monastery of Mount Carmel, having become with child, the Virgin Mary appears to her, and commands one of the two angels who are with her to deliver her, and the other to give the child to a certain man called Felix to rear.

(*See page 68*).

CHAPTER XXV.

THE VIRGIN MARY AND SOPHIA THE ABBESS OF MOUNT CARMEL.

[A fol. 50*a*. 1; B fol. 47*b*. 1] A MIRACLE OF OUR HOLY LADY THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain Abbess in the Monastery of Mount Carmel whose name was Sôfyâ (Sophia), who was a God-fearing woman and who was very beautiful in form; and she loved our holy Lady, the two-fold Virgin MARY, with her whole heart. And she had under her in that monastery a large number of virgins and women who were devoted to the ascetic life, and the Abbess taught them the rules and ordinances of nuns, [A fol. 50*a*. 2] and strictly admonished them continually not to speak words of lightness and not to be slothful in observing the season[s] of prayer. Now for this reason they used to hate her, [B fol. 47*b*. 2] and they awaited some scandal which should happen in her time so that they might remove her from her position. And there was in the monastery a certain young man who was a servant and who attended to the food and the clothing of the virgins, and Satan was envious of the Abbess and he cast into her heart the desire of the flesh, and she committed fornication with that serving-man and became with child by him. And this thing became manifest unto the nuns and they knew that the Abbess had conceived; and they went and made an accusation against her to the Bishop, whose name was Abbâ Severus, [A fol. 50*b*. 1] and informed him that the Abbess had become with child. Now when the Bishop had heard [this] he sent messengers unto the Abbess, [saying] that the virgins were to be gathered together on a certain day, [and that he would come] to



I. Sophia, the Abbess, having become with child, the Virgin Mary appears to her, and commands one of the two angels who are with her to deliver her.

II. The two angels hand the child over to a man called Felix to rear.

(*See page 69*).

inspect them; and when the Abbess heard the words of the messenger she was [B fol. 48*a*. 1] terrified, and she knew that the virgins had laid an accusation against her. Then she went quickly into the church and bowed down before the picture (*or* image) of our holy Lady, the two-fold Virgin MARY, who gave birth to God. And she wept with a bitter weeping and with a burning heart, and she said, "O thou who lovest "mercy and compassion, make soft thine heart [A fol. 50*b*. 2] towards thy "sinful handmaiden who hath been entrapped in a snare, and shew loving-"kindness unto her; and do away with the wickedness which I bear in "my womb, and put me not to open shame, O my Lady." Now through the abundance of her weeping [she became weary] and fell asleep, and she saw in her sleep that our holy Lady, the two-fold Virgin MARY, came unto her, and that with her there were two angels. And she said unto the Abbess, "Be not thou sorrowful, for behold, I have made supplication "to my Son to forgive thee thy sin [B fol. 48*a*. 2]; only thou must never "repeat the sin." Then our holy Lady the Virgin MARY said unto those angels, "Take ye away the child which is in her womb, and give it unto "[A fol. 51*a*. 1] a man whose name is Pilkes (Felix), so that he may take "it under his protection and suckle it, for he possesseth much cattle." And the angels did as our Lady had commanded them. Then the Abbess awoke from her sleep, and felt her womb, and did not find the child there; and she gave thanks unto our Lady MARY, the two-fold Virgin, who gave birth to God, with her whole heart because of the miracle which she had wrought for her, and she went forth to her work according to her wont.

And it came to pass that the Bishop arrived in his appointed season, [B fol. 48*b*. 1] and he entered into the abode of the virgins, and the Abbess met him, having with her [A fol. 51*a*. 2] one of those who had made an accusation against her. Then the Bishop asked the Abbess how it was that she had become with child by fornication, and she



I. The Bishop conversing with the Abbess.
II. The Bishop rebukes the nuns who reported her unchastity to him.
III. The Abbess confesses her sin to the Bishop, and describes how the Virgin Mary helped her.
IV. Felix showing the child to the Bishop.

(*See page 70*).

denied it, saying, "I have not done this thing". And the Bishop commanded the oldest of the women to examine the Abbess and to find out whether she was with child or not; and when they had done so they did not find a trace of conception in her womb, and they thought that she was a virgin who had never known man. Then they told the Bishop this thing and he did not believe them, but thought that, having taken a bribe from the Abbess, they were concealing her transgression for her. And the Bishop rose up, [A fol. 51*b*. 1; B fol. 48*b*. 2] and with him there were priests, and deacons, and women who were devoted to the ascetic life, and they examined the womb of the Abbess, but they did not find a child therein. Then straightway the Bishop repented with a great repentance because he had reproached the Abbess without just cause, and he turned to those virgins who had made the accusation against the Abbess, and was wroth with them because they had accused her of shameful conduct.

Now when the Abbess saw that the Bishop was angry she was afraid lest those virgins would be dismissed and sent away and led into captivity by Satan through her. And straightway she rose up [A fol. 51*b*. 2] and said unto all the people, "Depart ye for a season from the "Bishop"; and she told him all her transgression, and confessed openly unto him what she had done in secret. And besides this she told him how our holy Lady the two-fold Virgin MARY, [B fol. 25*a*. 1] who gave birth to God, had appeared unto her, and how the two angels had taken the child from her womb, and how they had given him unto a certain man to be suckled and reared. Now when the Bishop had heard these things from the Abbess he marvelled exceedingly, and he sent a message unto the man, whose name was Felix and who was concerned in the miracle, to come and bring the child with him; and Felix [A fol. 52*a*. 1] came and brought the child with him. And it came to pass when he had arrived that the Bishop questioned him closely about the child, and Felix told

II. I.



III. IV.

I. The Bishop conversing with the Abbess. II. The Bishop rebukes the nuns.
III. The child is brought by Felix before the Bishop.
IV. The Bishop giving orders concerning the education of the child.

(*See page 71*).



Bârôk makes a feast and celebrates a festival in commemoration of the burial and Ascension of the Virgin Mary.

(*See page 71*).

him, saying, "Two young men of most beautiful appearance came unto "me and said, 'Our Lady MARY saith unto thee, Take this child, and "'keep him with thee, and suckle him and rear him'; then they gave me "the child and disappeared from me, [B fol. 25*a*. 2] and behold, this is the "child." And when the Bishop had heard him he marvelled greatly, and he took the child and kept him in his own house, and he provided him with everything which was required by a child of his age. And when the boy had grown up he taught him the Psalms [A fol. 52*a*. 2] of David, and read to him the books of the saints; and the Holy Spirit came upon him in abundance, and the love of our holy Lady, the Virgin MARY, was with him in full measure. Now after the death of Abbâ Severus the Bishop they appointed the young man bishop in his stead, and seated him upon [his] throne; and he was a good shepherd all the days of his life until he died in peace. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [B fol. 25*b*. 2]

The Sanctuary of the Law [is] MARY, and she is the Evangelist,
[and] the abode
Of the Paraclete [A fol. 52*b*. 1] Who visited her.
Quickly didst thou remove from the womb of Sophia [B fol. 25*b*. 2]
the child of her sin.
By the sound of thy supplication let my sin be done away
Even as the foam (?) of the sea is done away by the sand.

CHAPTER XXVI.

THE VIRGIN MARY AND THE MAN BÂRÔK.

[A fol. 53*b*. 1; B fol. 26*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May the blessing of her



Bârôk is attacked by a number of his enemies who buffet and stone him, and cut him with a sword.

(*See page 72*).

prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the country of Fenḳê whose name was Bârôk; and he was a depraved man and did no good work of any kind whatsoever, and all the people hated him. But he loved our holy Lady the Virgin MARY with a ready heart and a determined mind, and he used to keep the fast of Naḥasse[1] because of his love for her, and on the festival of her departure [from this world] he rejoiced exceedingly. And he was wont to make a feast for [A fol. 53*b*. 2] the poor, and the needy, and the old, and the young, both male and female. Now one day certain men who hated him found him on the highway, and [bruised him with stones], and beat him and wounded him with sticks, until his body [B fol. 26*b*. 2] was a mass of bruised and bleeding flesh, but they were not able to drive his soul out of him, and then they smote him sorely with swords, but he did not die. Then Bârôk said unto them, "Even though "ye cut my flesh into little pieces I shall not die, for my Lady MARY will "keep guard over me, and she will be watching over me at all times, and "will deliver me out of your hands"; and when they had heard his words they all took to flight. Then Bârôk made his way to the priest and received the Holy Mysteries, and at that moment the light of life rose [A fol. 54*a*. 1] upon him and he died. And our Lady, the holy Virgin MARY, received his soul and placed it in the [Garden of] joy, and those who had beaten him repented with tears and sorrow [and turned] to our Lady, the holy Virgin MARY, who gave birth to God. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[1] The festival of the preparation of the body of Mary for burial is celebrated on the 15th day of this month; the ascension of her body into heaven is commemorated on the 16th, and an ordinary festival was kept on the 21st.

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III.

I. II.

I. Bârôk makes a feast in honour of the burial and Ascension of the Virgin Mary.
II. He is attacked by a number of his foes who buffet and stone him, and cut him with a sword.
III. He dies, and the Virgin Mary receives his soul.

(*See page 73*).



I. Anastasius, the Roman deacon, praying to the Virgin Mary.
II. He dies, and the Virgin Mary receives his soul.

(*See page 73*).

As thou, O MARY, didst deliver from swords and spears unto repentance and obedience
[B fol. 27*a*. 1] Bârôk, who was called depraved, and didst preserve him,
Even so at all times [A fol. 54*a*. 2] in safe condition
Preserve me, [B fol. 27*a*. 2] O my Lady, so that I commit not sin,
And even if I commit sin let thy mercy [come] to me.

CHAPTER XXVII.

THE VIRGIN MARY AND ANASTASIUS THE ROMAN.

[A fol. 56*a*. 1; B fol. 27*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the city of Rome whose name was Anastasius, and he feared God and loved our holy Lady, the twofold Virgin MARY, who gave birth to God. And he used to visit the church of our Lady, the Mother of mercy, and make pure first-fruit offerings unto her, and pay honour unto her with gifts and salutations, saying, "Rejoice, O thou Virgin undefiled who hast [A fol. 56*a*. 2] given "birth unto Emmanuel! Hail to thee, O thou who art full of grace, for "thou hast given birth unto the Light which is before all others! Rejoice, "O thou who hast given birth unto our Redeemer! Rejoice, O holy "Virgin, O thou who hast given birth to Christ, who didst bring Him into "the world without union with man! Therefore shall the nations bow "down and adore thee, O thou who didst give birth to our Light! I be"seech thee to be for me a mediator between me and thy Son." And in



Anastasius, the Roman deacon, receiving words of consolation from the Virgin Mary before his death.

(*See page 74*).

this wise used he to pray in the church at the time when the heavenly Offering was being made, and at the time of the five joys of our Lady MARY.

And it came to pass a short time after these things that the deacon fell sick, and was nigh unto death, and the angel of death [A fol. 56*b*. 1] struck fear into his soul. Then our Lady [B fol. 27*b*. 2] MARY, the storehouse of mercy, the blessed Virgin, the joy of Christian folk, who sheweth favour unto kings, the mistress of the angels, and the crown of the martyrs, appeared unto the deacon, and said unto him, "Why fearest thou with so "great a fear? And why art thou dismayed? For when thou wast in good "health thou didst greet me joyfully each and every day. And now, fear "not, O my beloved, and let not thine heart be terrified, for no evil thing "shall draw nigh unto thy body, and thou shalt not be dismayed at [the "coming of] the angel of death; and as thou didst not cease [to praise "me] with thy mouth, and didst greet me with joy, so likewise [A fol. "56*b*. 2] thou shalt find joy [with me], and shalt be with me in Paradise "for ever". And when the deacon heard these words he found peace, and he thought that he would recover from his sickness. Then he awoke from his sleep and found his soul in great joy and gladness; and immediately he awoke he died, and his soul went forth from his body. And our pure Lady MARY received it in her hands, and it entered with her into the Garden of joy and unto the place of delight and pleasure, where it would neither perish nor come to an end for ever. May the prayer of our Lady give him help and make him to be girded about with power; and may it make him to be free [A fol. 57*a*. 1] from the opposition of the wicked and from the hosts of the enemy, and from the pointed [arrow of] the bow, and from the sharp spear! O storehouse of mercy, take thou under the protection of thy prayer the soul of thy beloved one, our king David, for ever and ever! Amen.

O MARY, thou ark of God, who dost protect me continually,
Thou refined gold of holiness unalloyed with silver,

Thy servant Anastasius was lying grievously tormented by his sickness;
As thou didst announce unto him glad tidings and didst make him to rejoice by [thy] words,
Make thou me to hear continually the glad tidings of peace.

CHAPTER XXVIII.

THE VIRGIN MARY AND THE MONK OF THE MONASTERY OF ABBÂ SAMUEL OF ḲALMÂN.

[A fol. 58*a*. 1; B fol. 28*b*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was in the great and holy Monastery of Abbâ Samuel of Ḳalmân a beautiful church [which had been built] in the name of our pure and holy Lady MARY, and in this holy church, in the west wall thereof, was a great and wonderful statue [of her]. And in this famous Monastery there lived a certain holy man who had stablished in his heart and mind the salutation [A fol. 58*a*. 2] of the angel Gabriel unto our holy Lady, the Virgin MARY, and it never ceased to be in his mouth and on his tongue. And he rested neither by night nor by day from reciting salutations to the holy Virgin MARY, and he placed his confidence in her, [and believed] that she would save him [when he should enter] into the presence of her beloved Son. He neither fasted nor prayed, and he made himself to appear to be foolish and weak of understanding, so that the [other] monks might not know concerning his strivings and labours; and he used to act in such a way that the monks treated him with contempt—

now this was an unseemly thing for monks to do—when they went out from the church. In the morning, at the time when the sun was rising, he ate a few [wild] herbs and beans, and to every one [A fol. 58*b*. 1] who spake with this monk he appeared to be mad. And he ate nothing from this time until the same hour of the morrow of that day when he again ate in the presence of the monks; and this he was wont to do daily. Now when the monks saw him acting in this wise, the matter was hard unto them, and they were exceedingly sorry for him. And this monk, who hath been mentioned above, did not receive the Holy Mysteries except on three days in each year, that is to say, on the Festival of the blessed Nativity, on the Festival of the holy Epiphany, and on the Festival of the precious Passover. Now our honourable and holy fathers, the teachers of the Church, have commanded [A fol. 58*b*. 2] that the Offering shall be [offered up] on these days of festivals of the Son at the sound of cock-crow in the night. And it came to pass that, when the monks saw him eating each day in the morning before the prayer of the third hour of the day, and knew nothing of his fasting and of how he was wont to fast until the morrow of the day when at the time of the same hour he ate [again], they imagined that he ate at the ordinary times throughout the day, and did not keep the ordinance of the monks, and they murmured greatly against him among themselves. And when the day of the festival of the nativity of our pure Lady, the Virgin MARY, which is on the first day of the month Genbôt[1], had come—now the day of the nativity of the woman who saved the whole world [fell that year] upon [A fol. 59*a*. 1] the day of the blessed First day of the week—the monks were gathered together in the church to be present at the honourable consecration of the Offering for the celebration of the festival. And there sat with them the holy father who was called Abbâ Isaac, and he was

[1] I. e., the twenty-sixth of April.



The monks in the monastery of Kâlman persecute one of their brethren, and treat him roughly and beat him. He prays to the Virgin Mary, and casts his skull cap at the wall of the church, which opens straightway, and he passes out into the desert.

(*See page* 77).

the Abbot of the monastery, and the father confessor and prior, and he saw the monk of whom we have already spoken with a few lupin seeds which had been soaked in water, in his hand, and he wished to eat them. Then the Abbot said unto the monks, "Seize ye this monk and take from "him these lupin seeds which he hath in his hand, and let two [A fol. "59*a*. 2] of the brethren bring him into the church and keep guard over "him until the service of consecration be ended—if it be possible for us "to offer up the Holy Offering. Peradventure this evil habit shall be re-"moved from him by the prayer of our Lady, the holy Virgin MARY, "and he shall walk in the way of the monks with the keeping of fasts "and prayer." Then the monks did according as the Abbot had commanded them, and they took the lupin seeds from his hand with rude violence; and straightway the monk was enraged with those who had laid hold upon him, and he became like a madman. And when they had brought him to the church he said unto the monks who were to keep guard over him, "O my brethren, [A fol. 59*b*. 1] will ye not hearken unto "the voice of your father concerning me? I am a poor and wretched "man, take me unto the picture of our Lady so that I may entreat her "to accept the prayer of our Abbot, and so that all my hunger may be re-"moved from me little by little." And they told him they would consent to do so, and they went with him to the *eikôn* of the Virgin, and he performed bowings of adoration before her, and said, "O thou who dost "save the penitent, O thou who art the hope of the poor and needy, O "thou who art the helper of the oppressed, deliver thou me from these "monks, for I cannot fast until the time of the Offering." And it came to pass when the [two brethren] heard these words from him they laughed within themselves, and heaped derision upon him. Now when our compassionate Lady [A fol. 59*b*. 2] knew that the whole body of the monks were murmuring against him, and that they were laughing at him and treating him with contempt, she put into his heart the good thought that

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The monks in the monastery of Kâlman persecute one of their brethren, and treat him roughly and beat him. He prays to the Virgin Mary, and casts his skull cap at the wall of the church, which opens straightway, and he passes out into the desert.

(*See page 78*).

she would make manifest unto the other monks her mighty and marvellous acts, and the faith of the monk, and the confidence which he had placed in her.

Now at the time when the service of consecration was half through, when every man had brought his mind into a fit state and collected his thoughts to hear the holy prayer of sanctification, the monk drew nigh unto the west wall of the church, wherein was [placed] the picture of the Virgin, and stood up before it, and lifted up his eyes and said unto her, "O my Lady, peradventure thou dost receive [my] prayer, [A fol. 60*a*. 1] "and dost accept [my] supplication and the salutation of the angel "[Gabriel], wherewith I have saluted thee without ceasing by day and by "night. I am a poor and wretched man and a sinner, and only God and "thou thyself have any knowledge of me. I have thought that thou wouldst "deliver me on the Day of Judgment before thy Son, and if thou wilt "deliver me before thy Son, then deliver me from these monks; for [all "men] know that whosoever putteth his trust in thee shall neither be put "to shame nor perish before thy beloved Son." Then with power and faith he girded himself about, and he took off his skull cap from his head and smote therewith [A fol. 60*a*. 2] the western wall [of the church], and said, "O might of the Virgin MARY, deliver me." And it came to pass that when he had spoken in this wise, in that same hour the wall was rent asunder, and having cast his skull cap from his hand into the middle of the church he passed out quickly through the opening in the wall. Now when he had gone out the wall closed up again, with the exception of a small opening which was large enough for a man to put his hand into, and this remained as a memorial and a testimony of the miracle which the pure Virgin MARY had wrought; and when the monks saw what had taken place they marvelled with a great astonishment. Then the monks went out to look for the man in all the desert places round about, and in the caves and hollows of the ground, [A fol. 60*b*. 1] but



The monk of Kalmân praying to the Virgin Mary, who is accompanied by two angels.

(*See page 79*).

they found no trace of him. And straightway they sorrowed with a great sorrow and their hearts were pained, and their Abbot was exceedingly harsh [towards them] because of the things which they had been accustomed to do unto him. For, when in times past they had been in the habit of seeing him every day at dawn, some of them cursed him, and some buffeted him, and some spat in his face, and some laughed, and some derided him. Now when they saw this wonderful thing they recognized the righteousness, and the strivings of the monk, and how he had loved our Lady the Virgin MARY in his heart, and how he had put his confidence in her, even as they had heard from him [A fol. 60*b*. 2] when he departed through the opening in the wall. And they knew also of a certainty that the heartfelt prayer of a pure and sincere mind is better and more honourable than the prayer of the tongue, even as our Lord saith in the Holy Gospel[1], "When thou risest up to pray enter into "thy chamber, and shut thy door, and pray unto thy Father in secret." Now the interpretation of this [verse] is "Collect thy mind in thy heart"[2], and in that it saith, "Shut thy door", thou must shut thy mouth and pray with thine heart. For the prayer of the heart in a mind which is sincere and collected is better than the prayer of the tongue when the mind is wandering about and going unto another place. It is meet for a man to pray with his heart, [A fol. 61*a*. 1] and not with his tongue [only], even as this monk was wont to do at all times, although no one knew about it.

And it came to pass that when the monks saw what had happened, they went to the Bishop, and told him all these things. Now when the Father, the Bishop, had heard thereof, he sent and informed the Archbishop concerning what he had heard and seen in the matter of the skull cap, which the monk had thrown into the church, and concerning the miracle which had taken place through it. Now when the Archbishop

[1] St. Matthew VI. 6. [2] I. e., "collect thy mind within thyself".

had heard these things he rejoiced greatly, and he sent to the holy monastery of Abbâ Samuel asking for the skull cap of the monk, so that he might obtain [A fol. 61*a*. 2] a blessing therefrom: but the monks would not send it to him, for they thought that he would lay it up in his own house as a thing to be kept there for safety. So they placed the skull cap in the chest of the church as a memorial of the miracle which the Lady of us all, the Virgin MARY, had wrought. Now that the Bishop might prepare the way the Archbishop sent a message unto him [telling him] to go to the Monastery of Ḳalmân and to bring the skull cap [to him], that he might be blessed thereby. And the Bishop obeyed the command of the Archbishop, and went to the Monastery, and he took the skull cap of the monk from out of the chest [which held] the property of the church, and he obtained a blessing therefrom. Then he went to the wall which [A fol. 61*b*. 1] had been rent asunder, and he obtained a blessing also from the opening which was left [there]; and he bowed down in adoration before the picture of our Lady MARY three times, and received a blessing therefrom. Then the Bishop anointed himself with the oil of the lamp which was kept burning before the picture, and departed from the Monastery. Now when he had journeyed a little way on his road, and had arrived in the desert, he sought for the skull cap and found it not; and having turned back forthwith and come to the Monastery a second time, he found it in the place wherein it had been formerly and whence he had taken it. Then he took the skull cap a second time, and laid it between the folds of his apparel, and he tied it securely thereto with leather thongs (?). And when he had journeyed a little way he untied the thongs (?), and unfastened his apparel, [A fol. 61*b*. 2] and found it not; then he turned back to the Monastery a third time and found the skull cap [there]. And he took it out of the chest and fastened it inside the covering of his cross; and having taken it in his hand, he went a little way on his road, but when he opened the covering he found

it not. Now when he had turned back to the Monastery a fourth time and found the skull cap there, he knew that God did not wish it to go forth from the holy Monastery of Abbâ Samuel. And the report of this thing was heard in all the borders, and in all the countries and cities round about. Glory be to God Who chose MARY the Virgin to be the mother of His Son Jesus Christ; and thanks be [A fol. 62*a*. 1] unto His Only Son Who put on flesh of her in becoming the new man; and adoration be unto the Holy Spirit who purified her from all unchastity. May her blessing be with our king David, and may she make him to have an inheritance in the prayers of Jerusalem the holy place, the city of his fathers, of the prophets, and of David the Psalmist, and of Solomon the king! And may she make him to see Bethlehem wherein she bowed herself to bring forth the Child of the Spirit Who was conceived without the seed of man! And may she then baptize him in the waters of the Jordan, wherein the Fire of the Godhead was baptized by the hand of the son of the barren woman, John! And may she make him to salute the mountains of Quarantania[1], [A fol. 62*a*. 2] wherein our Lord fasted and vanquished the Devil! And may she cause his royal tabernacle to be planted on the Mount of Olives, where our Lord went up and blessed [His disciples] with His holy hands! And may she make his habitation to rest on Mount Zion, where the disciples drank of the flood of fire, the Paraclete! And may He establish him in such wise that he shall stand on his feet, and make vows and pay adoration, and pray, and make supplication at Gethsemane, the grave of His beloved one, the Virgin MARY, the merciful intercessor, the green thorn-bush, for ever and ever! Amen and Amen.

O MARY, who without stroke of hammer, or blow of chisel,
Didst cleave a wall of dry stone when there passed out into the desert
The man with whom thou wast well pleased, who was called Shâlûsa,

[1] I. e., the desert where our Lord fasted forty days.

Cleave thou the back of mine enemy, and the belly of him that hateth me,
And take thou [in thine hand] a new sword.

The following is the version of this miracle according to the MS. B:—

[B fol. 28*b*. 1] Now there was a certain man in the Monastery of Ḳalmân who had stablished in his mouth and heart the salutation of the angel [Gabriel, and who recited it always] before the picture of our holy Lady, the two-fold Virgin MARY, who gave birth to God. And this man did not receive the Offering except [during the festivals of] the Epiphany, and the Nativity, and Easter, and on the day of the festival of our Lady MARY, who gave birth to God. Now the monks saw him holding [in his hands] some beans which had been soaked in water and which he wished to eat; and straightway they laid hold upon him and took him into the church [B fol. 28*b*. 2]. And he came in before the picture of our Lady, and said unto her, "Deliver thou me from the wick-"edness of these monks"; now he was unable to fast, and they were making a laughing-stock of him. And he said, "I have taken refuge be-"fore thy picture, surely thou wilt deliver me". Then he took his skull cap, and smote therewith the west wall, and said, "O my holy Lady, "thou two-fold Virgin MARY, who gave birth to God, deliver me". And immediately the wall was rent asunder, and he went out [through it], and [as he was going] he cast his skull cap [back into the church]; then the wall which had been rent asunder closed up, and became as it was formerly, with the exception of a small opening which was wide enough for the hand to enter, and which was left as a memorial [of what had happened]. Now when the monks saw this they marvelled, for when they sought for the monk they could not find him; and they and their Abbot Isaac sorrowed with a great sorrow [B fol. 29*a*. 1]. And when the Bishop heard this, he rejoiced and went to the wall which had been rent asunder, and



I. The cannibal of Kemer devouring human flesh.
II. He offers his bow and arrows to a farmer in exchange for an ox.
III. He offers an additional arrow to the owners (?) of the ox.

(*See page 83*).



I. The cannibal of Kemer devouring human flesh.
II. He offers his bow and arrows to a farmer in exchange for an ox.
III. He gives a drink of water from his skin bottle to a leprous beggar.

(*See page 83*).

he bowed down before it; and he anointed himself with the oil of the lamp which was burning [before the picture]. Now this thing was heard of throughout all the borders of Egypt. May her prayer and her blessing be with her servant Ḥâyla Maryâm for ever and ever! Amen.

CHAPTER XXIX.

THE VIRGIN AND THE CANNIBAL OF THE CITY OF ḲĔMER.

[A fol. 63*b*. 1; B fol. 30*a*. 1] A Miracle of our holy Lady, the twofold Virgin Mary, who gave birth to God. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the city of Ḳĕmer, and he was of noble race and was, in name, a Christian. And his sin was very great, and indeed, it exceeded that of all other men, for he did not eat [ordinary] food and the flesh of oxen, but he lived upon human flesh. Now when this cannibal had devoured eight and seventy people, his friends, and his acquaintances, and his kinsfolk, and the people who were in his service [A fol. 63*b*. 2] began to come to an end, and the men who remained fled from him so that he might not be able to devour them; and he was left alone with his wife and his two children, and them also he ate. And it came to pass one day as he was walking along that he found a certain husbandman on the road, and he lay in wait [B fol. 30*a*. 2] for him and followed him; and when he knew that he would be too strong for him he left him and departed. And as he was going away he said unto him, "Sell me "an ox, and behold, I will give thee my bow which is ornamented with gold; "take [it]". And the husbandman said unto him, "I refuse it wholly, for "money and food are more useful to me; I will not give thee [the ox]".



I. The cannibal gives a drink of water from an earthenware bottle to a leprous beggar.

II. The cannibal dies, and the Devil tries to carry off his soul to hell, but it is grasped tightly by the Virgin Mary.

III. An archangel weighs the drink of water which he gave to the beggar against the eight and seventy souls whose bodies he had devoured, and the souls are outweighed thereby.

IV. The soul of the cannibal in the protection of the Virgin Mary.

(*See page 84*).

Then the cannibal spake unto him a second time and said, "I will give "thee in addition arrows"; but the husbandman refused [to accept them] [A fol. 64*a*. 2]. And again the cannibal said unto him, "Shew me, I pray, "thy cave wherein thou dwellest". Then the husbandman said unto him, "Behold [it] close by thee. Dost not thou thyself dwell in the habitations "of men?" And he refused [to shew him his dwelling], and departed. Then again the husbandman said unto him; "Thou art of noble family, "but thy heart is depraved, and full of guile, and thou appearest to be "like unto a rich man who hath his abode in the city of Ḳĕmer". And the cannibal said unto him, "Why dost thou compare me with such an "one, O my brother?"

Then the cannibal took some water in a vessel, and as he was going along the road he found a certain poor beggar whose whole body [B fol. 30*b*. 1] was covered with the sores and scabs of leprosy; and he wished he could eat the poor man, but he did not like him because of his sores which were putrefying and which stank exceedingly. Now the beggar was thirsty, and he begged some water from the cannibal, and said unto him, "Give me some water to drink, for God's sake"; but the cannibal became greatly enraged, and heaped abuse upon him. Then the beggar begged again for water from him for the sake of heaven and earth, and for the sake of the martyrs and the righteous men; and the cannibal refused [to give him any]. And the beggar begged from him a third time, and said unto him, "In the name of MARY, give me water to drink "before my soul depart". Then the cannibal said unto him, "Verily, from "my youth up, I have heard that she saveth [men] by her prayers, there-"fore I myself will take refuge in her". And he said to the beggar, "Take, "and drink, [A fol. 64*b*. 1] for MARY's sake"; but when only a little water had gone down his throat, that is to say about a handful, the cannibal seized him and stopped him from drinking before he was able to satisfy his thirst. Then the cannibal died, and the angels of darkness [B fol. 55*b*. 2]



I. The cannibal's soul carried off to hell by the Devil.

II. An archangel weighs the drink of water which he gave to the beggar against the eight and seventy souls whose bodies he had devoured, and the souls are outweighed thereby.

III. Our Lord Jesus Christ in glory.

IV. The soul of the cannibal in the protection of the Virgin Mary.

(*See page 85*).

took his soul, and cast it into Sheol. And our holy Lady, the Virgin MARY, who gave birth to God, came unto the Son of God and said, "Have compassion upon me, O my Son". And He said unto her, "What "good thing hath he done for thee?" And she said unto him, "He gave "a thirsty man water to drink in my name". Then the Lord said, [A fol. 64*b*. 2] "Bring forth the scales and weigh the souls which he hath de-"voured against the water which he gave the thirsty man to drink"; and they weighed them, and the little drop of water outweighed the eight and seventy souls. And the angels of light who were looking on marvelled, and they gave shouts of joy because the cannibal had been saved and was made to live through the entreaty of our holy Lady, the two-fold Virgin MARY, who gave birth to God, through Whom all things come to pass. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! [A fol. 65*a*. 1] Amen.

Thy love did save the evil-doing cannibal,
Because the handful of water [given to] the beggar stood on his side.
Vain and useless beneath the heavens [are all things];
What can [B fol. 32*a*. 2] benefit the children of men
Without thy love, O MARY, thou Pearl?

CHAPTER XXX.

THE VIRGIN MARY AND THE WIDOW'S SON WHO BECAME A THIEF.

[A fol. 66*a*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her intercession be with our king David for ever and ever! Amen.



I. The son of a pious widow falls into bad company, and steals goods from a house.
II. He is caught in the act, and hanged by order of the magistrates of the city.
III. His mother appeals to the Virgin Mary for help.
IV. The Virgin Mary appears and releases the young man from the gallows.

(*See page 86*).

Now there was a certain poor widow who had one son, and besides him she had no other child. And every day she used to come to the church and stand up before the picture (*or* image) of our holy Lady, the two-fold Virgin MARY, and say, "O my Lady, I commit this my son "unto thy safe keeping, so that thou mayest guard him, for I have no "other child besides him"; [A fol. 66 *a*. 2] and thus she used to pray daily. And it came to pass that when her son had grown up, and had become a young man, he fell into the company of thieves and became a robber. Now after a little time [the watchmen] seized that young man, together with the other thieves who were with him, and brought them before the magistrate of the city; and he passed the sentence of doom upon them, and they crucified them according to the law of their city. And the mother of the young man did not know that all this had happened unto her son, and as she was going into the gates of the church the people told her, and said unto her, "Knowest thou not that they have crucified "thy son together with the other thieves?" And she said unto them, [A fol. 66 *b*. 1] "I did not know it". And forthwith she cried out with a loud cry and wept bitterly, and [she went and] stood up before the picture of our holy Lady, the two-fold Virgin MARY, who gave birth to God, and she lifted up her eyes, and said, "Where is he whom I com- "mitted into thy safe keeping? Where is the pledge which I deposited "with thee, O my Lady? Behold, they have seized my son, together with "the other thieves, and they have crucified him. So now, if thou wilt not "deliver my son and save him, I will snatch thy Son out of thy bosom". And at that moment there was a great outcry [A fol. 66 *b*. 2], and many people came thronging into the church through the gates. Now when the woman heard the outcry, she turned and [looked] behind her, and she saw her son coming in with the people, and she ran and embraced him. Then the people who were gathered together said unto him, "What "hath happened unto thee? And how wast thou saved?" And the young

man said unto them, "When they had suspended me upon the wood, "and were about to drive the nails into me, there came unto me a certain "woman, who was most beautiful in form, and who was shining with light "that was brighter than that of the sun, and she held back the nails so "that they did not touch my flesh. Then she took me down from upon "the wood, and said unto me, 'Get thee to the church, and to thy mother, "'for she wisheth to snatch my Son from my bosom in thy stead'". Then the people ascribed praise and glory unto God, the Glorious and Most High, and they gave thanks unto our holy Lady, the [two-fold] Virgin MARY, who gave birth to God. And the woman and her son ministered in the church of our holy Lady, the [two-fold] Virgin MARY, who gave birth to God, until their death. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

In the MS. B. the narrative of this Miracle is much shorter and runs thus:—

[fol. 32*a*. 1 and 2]. It is said that there was a certain man who was a thief and a robber of churches, and that inasmuch as he was a man of evil habit and life he stole things from them daily; and all the people were lying in wait [to catch him]. And it came to pass one day that he carried off some of the possessions of our Lady MARY according to his wont, and the people caught that thief, and beat him, and bound him in fetters and chains, and then they thought that they would take away his life(?). And he said, "I place my trust in our holy Lady, the two-fold "Virgin MARY, for whosoever believeth in her prayers shall be saved "from all sorrow". Then she appeared openly unto the men who had beaten him, and had laid hands upon him that they might take away his life, and she said unto them, "Release him"; and they released him by the command of our holy Lady, the two-fold Virgin MARY, and set

him free from his fetters; and all the people marvelled at her mercy. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant Ḥayla Mâryâm, for ever and ever! Amen.

CHAPTER XXXI.

THE VIRGIN MARY AND THE LADY EUPHEMIA.

[A fol. 67*a*. 1] A Miracle of our holy Lady, the Virgin Mary. May the blessing of her prayer, and the gift of her help be with our king David for ever and ever! Amen.

Now there was a certain woman in the city of Sâmĕr whose name was Euphemia, and she was stricken in years and lived in deep poverty. And she had one son, and besides him she had no other child, either son or daughter; and she loved this son exceedingly, and with her very soul. Each day, without fail, she was wont to go to the church of our Lady Mary with her son, whose name was Philemon, and pray to her [A fol. 67*b*. 1] for him, that she would take his soul under her protection, and would keep him from all evil, and would deliver him from all the distress which is planted in this world. And she used to pray continually in the church, and she never failed to go there, and to pray on behalf of her son and to make supplication [for him] with a ready heart. And it came to pass that when Philemon, the son of the poor old woman, was moved by hunger and want of apparel[1], and poverty found him, and he came to be in want, he joined himself unto a company of thieves and robbers. And one day when he was plundering the house of a certain rich man in the

[1] Literally, "hunger and nakedness".



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Philemon, the son of the pious woman Euphemia, becomes a thief, and steals apparel from a house in Alexandria.

(*See page 89*).

city of Alexandria, together with the thieves who were his companions, the menservants of the house of the rich man heard the noise of [A fol. 67*b*. 2] their feet on the third floor above, and they made an outcry. Then the people of the city [came] to their help, and they seized Philemon, and the thieves, and they brought an accusation against him, and then they hanged him upon a fig tree; and he remained hanging there for three days and three nights, without eating food or drinking water. Now at the end of the three days they told his mother. And it came to pass that when she heard this she cried out with a loud voice, and she [went] to the church, and called upon the name of our Lady MARY, and said unto her, "Behold, my son whom I committed to thy care hath been "cast away, [A fol. 68*a*. 1] and he hath been destroyed for nought. Now "therefore, give me back my son and redeem thou him by the might of "thy Son; now if thou lovest my son thou canst deliver him, for thou hast "the power to do whatsoever thou wishest. Thou art the mother of the "Word of God Who became man through thee, and He hath delivered "us from our enemy Satan, and He will consent to that which thou sayest, "and will grant thee thy command, for there is none who can resist thee. "Of His own will, and by the good pleasure of His Father, He came and "took up His abode in thy womb, and whatsoever thou askest Him He "will give unto thee, O thou who art the boast of the [A fol. 68*a*. 2] race "of the children of men, O thou who art the Bridge of the sons of men! "O thou who art full of grace, God, in Whom there is neither division "nor diminution, is with thee, and by the power of Jesus Christ thy beloved "Son our Lord thou hast the power and might [so to do]. Now there- "fore, O my Lady, if thou wilt not make my son Philemon to come back, "and wilt not bring him to me here, where shall I be able to find him? "And in that I have committed him unto thy care I shall have destroyed "mine own son, in mine own lifetime. And behold, I will take thy Son out "of thy bosom in the place of mine own son Philemon". And having said



I. Philemon is caught in the act of thieving, and is hanged by order of the magistrates of the city.

II. Philemon's mother, accompanied by an angel, sets out for the shrine of the Virgin.

III. Philemon's mother entreating help for her son from the Virgin Mary.

(*See page 90*).

these words, [A fol. 68*b*. 1] she set out to go to the image of our Lady MARY and perform that which she had imagined in her mind.

And straightway, on that same day, MARY took a strong rod in the form of a pole, on the top whereof was a curved knife (or scythe), and cut off the branch of the fig tree upon which the son of the widow was hanging, and she released him from his fetters. Then the young man rose up forthwith, and went and journeyed on among the crowd of people, and arrived speedily at the church. Now his mother heard the noise of the multitudes of people as they were coming in through the door of the church, and when she turned [A fol. 68*b*. 2] and saw her son among the people who were crowding each other to enter in through the door of the church, she ran unto him, like a woman who had gone mad by reason of her exceedingly great joy at the sight of her son. And she grasped him with her hands, like a savage lioness, and she embraced his neck, and kissed his mouth, and said unto him, "O my son, tell me "where thou hast been. Behold, for three days and three nights I have "been dying for a sight of thy face; oh, I beseech thee to tell me where "thou hast been. Who hath given thee bread to eat? Who hath given "thee water to drink? O my son, tell me". Then [A fol. 69*a*. 1] her son cried out with a loud voice before the people, and said, "Behold, I have "been hanging for three days and three nights upon a fig tree, but our "Lady MARY fed me with heavenly food, and gave me to drink of the "water of life. And moreover, she brought me down from the fig tree, "and sent me away, and said unto me, Go unto thy mother in peace". And it came to pass that when the people who were there, that is to say men, and women, and children, and old men, and young men, and children, and old women, heard this, they glorified God and [A fol. 69*a*. 2] ascribed unto Him great praise. And they praised our Lady MARY exceedingly, and likewise gave thanks unto her, and they sang unto the Word of God hymns and praises, and they cried unto Him joyfully, and

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The shrine of the Archangel Michael which was situated near the sea-coast.

(*See page 91*)

shouted with gladness in honour of our Lady MARY, because of the wonderful and miraculous thing which she had wrought.

And it came to pass that when the Bishop, Abbâ Benyâmî, heard these praises and glorifyings of MARY, he called unto all the people and made them come unto him, and then he enquired concerning the youth and his mother, and concerning the miracle which our Lady MARY had made manifest that day. Then he took the youth and his mother and established them [A fol. 69*b*. 1] in his own house, and because of the honour in which he held the pure Virgin MARY he appointed unto them their daily food, and their apparel, until he died. May the blessing of her prayer be with our king David, both in this world and in that which is to come, for ever and ever! Amen.

O thou beautiful mother of the King Who redeemed us,
As thou didst aforetime deliver the widow's son who was a thief,
So, O MARY the Virgin, mayest thou earnestly desire my deliverance!
May mine enemy [be turned away] until he gnasheth with his teeth,
And send thou against him a devil which shall torture him.

CHAPTER XXXII.

THE VIRGIN MARY AND THE WOMAN WHO WAS ABOUT TO BRING FORTH.

[A fol. 70*b*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY. May the blessing of her prayer be with her beloved one, our king David, for ever and ever! Amen.

Now there was a certain city wherein a church had been built, and this church was built in the name of the Archangel Michael, and each year, on the twelfth day of the month Ḥadâr, which is the day of the



A poor woman, who was about to give birth to a child, travels with a number of pilgrims to visit the shrine of Saint Michael, which was near the sea-coast. On their way along the shore they are overtaken by the tide, and the woman is deserted by her companions, who take to flight. The Virgin Mary appears and protects her, and the woman brings forth her child in safety.

(*See page 92*).

festival of the Archangel Michael, great numbers of the people [of the city] did not fail to visit his church (May his intercession and his supplication keep our king David [A fol. 70*b*. 2] from the evil Enemy!). And behold, it came to pass one day when the people were travelling along the road to come to that church, that a mighty roaring rush of waters [came] from the sea, which burst upon the people and terrified and alarmed them exceedingly, and drove their senses[1] out of them; and the waves thereof surrounded that place and rose to a height of about two measures, and the people were wellnigh drowned. Then each and every one among them made supplication unto God, and every man sought out a means whereby he might save himself, and they took to flight and ran away from before the billows of the sea, so that they might not be drowned by the waves, according to that which was wont to happen. And behold, there was [A fol. 71*a*. 1] a certain woman travelling with them who was with child, and her time for bringing forth was nigh, and she was unable to run away with them; and she cried out unto those who had forsaken her and fled, but no man turned back to have regard unto her, and she found none to help her and despaired utterly of obtaining any help from man. Then she cried out with tears unto God, the Most High, and unto our Lady MARY, the storehouse of compassion and mercy, who calleth every one unto the love of her beloved Son, the Redeemer of the world. And it came to pass that when those who had taken to flight arrived at the seashore, they stretched out their hands, [A fol. 71*a*. 2] and turned their eyes upwards unto God in heaven, and they made supplication unto our Lady MARY with great outcry, and with much weeping, and with lamentation. And the waves of the sea stood [still] by the power of the billows thereof, and our Lady MARY brought tidings of hope and joy unto the woman, and covered her with

[1] The text is corrupt here; read ዘይሰልብ : አልባቡ :



I. A poor woman, who was about to give birth to a child, travels with a number of pilgrims to visit the shrine of Saint Michael, which was near the sea-coast. On their way along the shore they are overtaken by the tide, and the woman is deserted by her companions, who take to flight. The Virgin Mary appears and protects her, and the woman brings forth her child in safety. II. The companions of the woman looking on.

III. The woman describes the miracle to them.

(*See page 93*).

her garments, and hid her from the sight of the sea; and it seemed to the woman that she was in a house which was [well] built and furnished. Then, whilst she was in the midst of the sea, the pains of childbirth laid hold upon her, and our Lady MARY took the child from her womb; and she gave birth to a fine boy. And his mother called the boy [A fol. 71*b*. 1] "Abrâskîrôspâs", [a name which means] in Greek and in Hebrew, "The hand of MARY hath touched him and blessed him in the womb of his "mother". Now neither pain nor blood came to his mother [when she brought him forth]. And it came to pass that, when the sea returned into its wonted place, and the waters thereof became quiet, and the waves went down, the woman went forth from it carrying her child in her arms. Now when the people saw her many of them marvelled and were made speechless, by reason of the greatness of the wonderful and miraculous thing [which had happened]; and they all ran and followed after her. And when they had come up with her, they asked her questions, and she related unto them this great and wonderful miracle which [A fol. 71*b*. 2] MARY, the mother of life, the vessel of prophecy, had wrought, and she told them how she had hidden her beneath the dark masses of water so that she should not suffer death. And those who heard this story, men, and women, and children, and old folk, and young men, and babes, and Jew and Gentile, and all the people of the world, marvelled exceedingly, and they gave thanks unto the God of righteousness, and they multiplied the praises of our Lady MARY, who worketh miracles without number, whose beauty of goodness is without measure, and whose rule is beneficent and hard to explain. May her prayer deliver our king David [A fol. 72*a*. 1] from the wrath of her Son for ever and ever! Amen.

As thou didst cover over with [thy] garments the woman who was with child, and who was among
The terrible waves of the sea, at the hour of her bringing forth and bearing a son,

Even so cover thou me over, and let not my need be too hard for me,
O my Lady MARY, who didst receive me into thy care from the womb,
With vestments of light and not of skin.

In the MS. B the story is much shorter, and reads:—[fol. 58 *a*. 1 and 2].

Now there was a certain woman who was with child, and whose hour for bringing forth had well-nigh come. And as she was journeying [along the road to go] to the church of Saint Michael, to keep the feast 'together with many other people, they heard the roar of the waves of the sea as it came rushing when it was as yet a distance of three measures away. And the people were afraid and fled, and the woman was left alone because she was unable to run away with them, and none of them turned back to her. Then she cried out to our Lady MARY, and said, "O my Lady, [save me] from being drowned in this "flood of waters". And our Lady MARY came, and hid her with her mantle, and she gave birth to her child, without pain and without suffering, and not one drop of the water of the sea touched her; and the waters went back within their bounds, and the woman came forth, together with her son, [unhurt]. Then those who had forsaken her enquired of her, and she related unto them how this thing had happened unto her; and they rejoiced with great joy and glorified God, and gave thanks unto our Lady MARY, who doeth wondrous things and worketh miracles. And [his mother] called the child "Abreskîrôspôs", that is to say, "The "hand of MARY hath touched him". May her prayer, etc.



I. The Virgin Mary gives a thirsty dog a drink of water from one of her shoes.
II. The companions of Mary guarding the water pots to prevent the dog from drinking out of them.

(*See page 95*).

ሮ፡ሥና፡ወወይኑ፡ጥበብ፡እ ትየ፡በርኅራኄኪ፡ዕፁብ፡
መኒ፡ፈ ድፈደ፡ኃጢአትየ፡እ ከመ፡አስተይኪየ፡ማየ፡ለ
ምሕዝብ፡ተዘከረ፡እግዚእ ጽሙዕ፡ከልብ፡ ፡



The Virgin Mary gives a thirsty dog a drink of water from one of her shoes.

(*See page 95*).



I. One of the two companions of the Virgin Mary drawing water from a cistern.
II. Another driving away the thirsty dog from the water pots.

(*See page 95*).

CHAPTER XXXIII.

THE VIRGIN MARY AND THE THIRSTY DOG.

[A fol. 73*a*. 1; B fol. 59*b*. 1] A MIRACLE OF OUR HOLY LADY, WHOSE NAME IS SWEET, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant our king David for ever and ever! Amen.

Now [one day] there were two women with our Lady MARY, and a thirsty dog came to them, and they drove him away; but our Lady MARY was exceeding grieved when she saw how thirsty he was, and she wept. And the women said unto her, "Wilt thou be more merciful unto "this dog than we? Shall not Christ, [A fol. 73*a*. 2] Who is called the "Messiah, be born of thee?" Now when our holy Lady heard these words great joy entered into her heart. Then, taking up her water pitcher, she went [B fol. 59*a*. 2] to a place some distance away, and having put off her shoes from her feet, she poured water into one of them and gave it to the thirsty dog to drink. And one of the women said unto her, "Why hast thou drawn water [for him] from thy pitcher? And if thy jar "be broken thou wilt not find water [elsewhere]". Then our Lady MARY answered and said unto her, "The water [which I have given the dog] "is not that which cometh forth from a well, but from heaven, and God, "Who hath given this thirsty dog water to drink, [A fol. 73*b*. 1] gave it "unto me from above". Now after she had spoken these words the Word of the Father took up His abode in her. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Feed thou me, O MARY, thy servant, who is held in honour [by thee],

With bread of [B fol. 59*b*. 1] beautiful knowledge, and with wine of wisdom.
Even though my sin exceedeth computation (?),
Remember, O my Lady, [B fol. 59*b*. 2] in thy gracious kindness, him that is in sore straits,
Even as thou didst give the thirsty dog water to drink.

CHAPTER XXXIV.

THE VIRGIN MARY AND THE KHALÎFA OF ATHRIBIS.

[A fol. 81*a*. 1; B fol. 60*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, [and the mercy of her beloved Son,] be with our king David for ever and ever! Amen.

There was[1] a certain king whose title was "Kalîfâ"[2], and he reigned after his father Rashîd (now the interpretation of this title is "cruel" (*or* "savage"), and before he had received the kingdom he set himself in opposition to the Christians, and persecuted them[3], and made violent attacks upon the churches. And his disposition was like unto that of [A fol. 81*a*. 2; B fol. 60*b*. 2] Paul before his conversion[4] to the faith of Jesus Christ, when he was a Jew. Now this king chose a certain man from among his soldiers, and having appointed him general over one hundred horseman, he commanded him to journey through all the cities and provinces of the

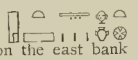
[1] B begins:— "O my brethren, ye Christian people, we will relate unto you this great miracle "and wonderful deed which our holy Lady.... wrought in the city of Athribis".

[2] This is the Ethiopic form of the Arabic title Khalîfa خَلِيفَة.

[3] These, and other words, are added from the variants given by the MS. B.

[4] Compare "As for Saul, he made havock of the church, entering into every house, and haling "men and women committed *them* to prison". Acts VIII. 3.

country of Egypt, and to go round about in all the borders thereof, and to pull down and destroy the churches, and everything which was therein [A fol. 81*b*. 1]. And this man came unto the city of Athribis[1], that is to say to that portion of the boundary of its territory which is opposite to the building wherein they make honey[2]. Now there was in the city an exceedingly large church[3] which had been built in the name of our holy Lady [B fol. 61*a*. 1] the Virgin MARY, who gave birth to God, and it was the first and oldest of the churches which had been built in the name of our holy Lady MARY in all the monasteries of Egypt. And in this church there were four doors, and in these four doors were four [A fol. 81*b*. 2] shrines, and above the four shrines were four canopies, [and between each of these] was a distance of forty cubits; and one hundred and six[ty] pillars, which had been hewn out of white stone, supported them. Each of the pillars was carved all over with vine branches, and the hollow parts of them were sculptured and ornamented with cunning work in stone, and they were encircled with bands of gold and silver. And there were in the church four and twenty saints' chapels, and in them were placed [B fol. 61*a*. 2] four and twenty tabernacles of the Law. And among these was an image of our holy Lady, the Virgin MARY, who gave birth

[1] I. e., the capital of the tenth nome of Lower Egypt, the name of which is written  *Ḥet-ta-ḥer-âbt*, the Αθριβις of the Greeks, and the ⲁⲑⲣⲓⲙ of the Copts; the city lay on the east bank of the Damietta branch of the Nile.

[2] The allusion here is to Benha al-'Asal, i. e., "Benha of the honey", a large village or town to the north-east of which Athribis was situated. Benha has been famous for its honey for centuries, and it is said that the words "al-'Asal" were added to its name because the Copt Maḳawḳas sent a jar of its honey to Muḥammad the Prophet as a gift.

[3] M. Amélineau, quoting from an Arabic MS. in the Bibliothèque Nationale at Paris, thus describes the Church of the Virgin at Athribis. "Dans cette ville était une église au nom de la Vierge avec "quatre portes et quatre piliers. Entre chaque pilier, il y avait 40 coudées d'intervalle, ce qui donnait "une longueur de plus de 80 mètres à l'église entière. Elle était tout entière bâtie de pierres et ne com-"prenait pas moins de 160 colonnes. Le sanctuaire et l'autel étaient sculptés, ornés d'or et d'argent. "Il y avait en outre une image de la Vierge incrustée de pierreries, revêtue d'une robe de soie, provenant "de Constantin, avec des portraits de Michel, de Gabriel et des autres anges. Des chandeliers d'or et "d'argent y étaient continuellement allumés". *La Géographie de l'Égypte*, pp. 67, 68.

to God, [A fol. 82*a*. 1] which was sculptured and inlaid with mother-of-pearl, and this image was apparelled in a garment which was made of the purple of Constantinople. And near the image of the Virgin MARY were sculptured the figures of two angels[1] which stood one on each side of it. And the lamps which were hanging before the image were made of gold and of silver, and they ceased not to burn by day or by night, for [the servants of the church] kept them supplied and filled with the holy oil. And there lived in that church a certain monk who was the chief priest, and his name was John. He was a virgin, and a righteous man, and he kept diligently the laws of the church in respect of the times for prayer, and for the consecration of the Eucharist, [A fol. 82*a*. 2] both by night and by day, without ceasing. And God was well pleased with him by reason of the beauty of his righteousness, and his gentleness, and his humility. But let us return to the beginning of the story.

Now when the general [B fol. 61*b*. 1] of the king's host had arrived at the church, he took up his abode on the bank of the Nile[2], and they pitched his tents there so that he might rest a few days. And the people of the city were greatly moved because they heard that the general had come to pull down the church, and to destroy the fair beauty of the building which had been built in the name of our holy Lady, the two-fold Virgin MARY, who gave birth to God, [A fol. 82*b*. 1] and that he was about to make an end of the words of the priests thereof who used to proclaim the true faith therein. And the people informed the holy man John concerning this thing, and when he had heard it he became sad, and was exceedingly sorrowful. Then he girded himself about with strength in the Holy Spirit which dwelt in him, and he rose up and prayed unto God [B fol. 61*b*. 2] in bitterness of heart. And after he had

[1] I. e., the archangels Michael and Gabriel.
[2] I. e., the Damietta branch of it; on the right or east bank of which the city of Athribis lay.

made an end of his prayer and of the supplication which he offered up with much crying, he left his house and departed unto the place where the general was [sitting] in his tent. Now when the servants of the general saw him they said unto the holy man John [A fol. 82*b*. 2], "Why hast thou come here, O monk, and what dost thou desire?" And John answered and said unto them, "Behold, I have the wish that ye should "announce me quickly to the general, for there is a word which I would "speak with him, and it must be spoken between us two in private"; so the servants departed and made known to the governor concerning him, and he made [them] bring John into his presence. Then John gave him the salutation of "peace" with modesty and humility of spirit. And the general received him, and said unto him, "And to thee also be peace "with the mercy of God!" And again the general said unto him, "O monk, "[A fol. 83*a*. 1; B fol. 62*a*. 1] hast thou a desire to seek ought from me?" Then John the monk said unto him, "Yea, my lord. I wish thee to take "me unto some place, where there is no man except thyself, so that I may "speak unto thee in private the word which I have to say". And the general commanded those who were round about him to withdraw, and there remained no one [with them] except the friend who was first counsellor, and who lay in his bosom. Then the general said unto him, "O "monk, declare what thine heart desireth." And John said unto him, "O "my lord and master, behold now! I have heard that thou hast come "hither to pull down the church, and to destroy the fair beauty [A fol. "83*a*. 2] of the edifice thereof, which hath been built in the name of our "holy Lady, the Virgin MARY, who gave birth to God, the church which "is the first and oldest [B fol. 62*a*. 2] of all the churches [in Egypt]. "And behold, I entreat [the favour of] God, and I make supplication "unto thee also that thou wilt rise up [and come] and walk about a "little in the courtyard and in the broad aisles of the church, so that "thou mayest be able to see the building thereof, and its foundations,

"and the paving of its courtyard, and the boundary of its walls, and the "roof of the building which is over the shrines, and its pillars and its "vaulted roofs which are inlaid with gold, and silver, and shining mother-"of-pearl. Come now, that thou mayest look upon the church before the "order for the destruction thereof goeth forth from [A fol. 83*b*. 1] thy "mouth". Then he who was the first counsellor and friend of [B fol. 62*b*. 1] the general said unto him, "O master, the words of this old man are "weighty, and to them attacheth a meaning; it will do thee no harm to "look upon the church, on the contrary, it will do thee good. Rise up, "then, that thou mayest see the church — for the way [thither] is short — "even though the beauty of the building may not please thee".

And it came to pass that when the general had heard what his first counsellor, who lay in his bosom, said unto him, he rose up quickly and walked round about through the courts and aisles of the church in doubt of mind, whilst the old man John waited in the path before him. [Now when the general and his counsellor] had come into the church, and had looked about it [A fol. 83*b*. 2], they marvelled at the beauty of its disposition and arrangement, and at the majesty of each and all of its splendid decorations, and at its venerable appearance, and at its doors. Then the general said unto [B fol. 62*b*. 2] John, "O monk, how exceedingly "beautiful is this church! The foundations thereof are pleasing, and the "building thereof is glorious and of most marvellous beauty. But what "shall we say concerning it? For the king Kalîfâ hath commanded us to "pull down the churches and to overthrow the houses of idols, and for "this reason we dare not transgress by the least jot or tittle the words of "his command". And the old man John answered and said unto the general [A fol. 84*a*. 1] in a humble voice, "O master, thy word is true; "but I pray thee to hearken unto the words which I would speak before "thee, for the words which I would speak unto thee are good and not "bad". Then the general said unto him, "What good words are there

"[which thou couldst speak] that would please me? But speak, I pray "thee". And the old man John said unto him, "O my lord, grant me a "boon and wait in patience for a space of three days [B fol. 63*a*. 1] before "thou destroyest this church — and for each day I will give thee one "hundred dînârs — until a letter with commands from the king shall reach "thee; and after the three days are ended then shall it be as God Almighty "wisheth. And if a letter with commands reach thee [good and well]; "and if not, then do according as thou shalt desire". Now when the general and his friend and counsellor had heard these words from John the priest, he laughed at him, and derided him, and said unto him, "O "aged man, between us and between the country of Macedonia is it not "a journey which would require a space of two months to perform by "those who would travel thither? And to return hither would also require "two months, that is to say, added together the number of the months is "four, and yet thou sayest unto me, 'Wait patiently for three days until a "'letter with commands from the king shall reach thee'!" And the counsellor said unto the general, [A fol. 84*b*. 1; B fol. 63*a*. 2] "As [these] "Christians grow old their brains dry up in the years of their old age, "and their understanding waxeth little, and they become stupid through "overmuch fasting and prayer, and they destroy their minds with food "made of garden herbs, and lentiles, and pulse. But now, I will give thee "counsel which shall be pleasing unto thee. Take from this old man the "three hundred dînârs, for they will pay that which thou owest; a letter "with commands from the king cannot reach thee in three days, and after "that period thou canst do as thou wishest".

Then straightway the general said unto the blessed [A fol. 84*b*. 1] old man, "I consent, and I will wait patiently for thee until three days are "ended, and in accordance with what thou sayest I will not pull down "the church". And John the priest said unto him, "Now therefore, establish "a covenant with me, and swear an oath before our holy Lady, [B fol. 83*b*. 1]

"the Virgin MARY, who gave birth to God, that thou wilt not change "these thy words, and that thou wilt not deceive me". Then they made a covenant together and they established an agreement, and the general took an oath before God at the shrine of our holy Lady, the Virgin MARY. And straightway the governor went forth [from the church] with his counsellor, and he tarried in the [A fol. 85*a*. 1] place where he was living for three days; and the general and the counsellor together derided the blessed old man, and they laughed his folly to scorn. Then John the priest said unto his companions, "Shut ye fast the doors of the church "upon me, and bolt them with the bolts thereof, so that none of you may "be able to draw nigh unto me and to visit me for three days and three "nights". And having said these words he went into the sanctuary of the church, and stood up before the image of our holy Lady, the Virgin MARY, who gave birth to God; and his mind was carried away into heaven, and he began to pray with exceedingly great watchfulness, and he made abundant supplication with [A fol. 85*a*. 2] discretion and with understanding. He wept with a bitter weeping, and scalding tears flowed from his eyes and covered his cheeks, and he bathed himself in the flood of tears which rolled down from his weeping upon the place where his holy feet stood; and he grieved and mourned with sore lamentation lest he should see the destruction of the church. Then, standing up before the figure of our Lady, he said, "O my holy Lady, thou two-fold "Virgin MARY, who didst give birth to God, thou deliverer of those who "commit themselves unto thee, who dost receive into thy safe keeping "those who flee unto thee for refuge, O my Lady, thou Queen of heaven "and of earth [A fol. 85*b*. 1], behold [B fol. 64*a*. 1] the time hath arrived "for thee to pray and to make supplication unto thy beloved Son, our "Lord and Redeemer, Jesus Christ. O my Lady, He Who was brought "forth by thee is holy, and He is called the Son of God the Most High, "and the Lord God hath given unto Him the throne of David His father.

"He shall rule the house of Jacob for ever, and His kingdom shall have "no end, and He shall perform for thee everything which thou shalt ask "from Him. Now hath the time drawn nigh for the manifestation of thy "power over thine enemies who wish to overthrow thy holy place. Arise, "do battle with thine enemies and let them not escape; destroy thou their "counsel [A fol. 85*b*. 2], and let them not say, 'Ha, ha, we have seen with "'our eyes [B fol. 64*a*. 2] the disgrace, and the destruction, and the misery "'of the place' wherein thou dwellest. O my Lady, I entreat thee and "I adjure thee by the Holy Word Whom thou didst bear [in thy womb] "for nine months and five days — that is, until the time when He was "brought forth by thee — and Whom thou didst suckle at thy breast; "and I entreat and adjure thee by God, His Father, [B fol. 64*b*. 1] not to "punish always, and not to be angry for ever, O thou who art tender of "heart and whose mercies towards the children of men are abundant; "and I entreat and adjure thee by thy prayer which is received before the "eyes of thy Son, to make manifest this day the might of thy miraculous "power, O my Lady, thou Lady of angels and of men!"

With these words, and with others like unto them, did John make supplication [unto our Lady MARY], and he wept by day and by night, and he ceased not [A fol. 86*a*. 1] to keep watch, and to pray, and to prostrate himself before her, with words and deeds of service; and he neither ate, nor drank, nor tasted food with his lips until the end of the three days. And it came to pass on the third day, at the eleventh hour of the night, after cockcrow [B fol. 64*b*. 2] but before the daybreak had come, that behold, our holy Lady, the Virgin MARY, who gave birth to God, and who is tender of heart unto those who make supplication unto her with abundance of tears and with a broken spirit, appeared unto him in visible form from out of her image, and she poured forth upon John grace from her lips. And she said unto him, "O priest John, behold, God hath re-"ceived all thy petition [A fol. 86*a*. 2] which thou hast made unto Him

"concerning the destruction of the house of my sanctuary, and from this "time forward thou shalt not be sorrowful, neither shall thy soul weary "itself with toil. For this night I have commanded the king Kalîfâ to "write a letter and to send it unto this general, [ordering him] not to over-"throw the house of my sanctuary. And behold, this letter which containeth "the royal commands shall arrive quickly from the country of Macedonia, "yea, it shall come in this same hour, as it were in the twinkling of "an eye, and it shall be written with his own hand and bear his own "words, ordering the general neither to plunder nor to overthrow this "church. And now, fear not, and let not thine heart be dismayed, but "be strong in the strength of God and cease thou to afflict thyself griev-"ously, [A fol. 86*b*. 1; B fol. 65*a*. 1] and weary not thy soul with toil, for "no man hath power [to harm] the house of my sanctuary. For the Father "of my beloved Son is the pillar thereof, and my Only Son is the ground "upon which it standeth, and the Holy Spirit is the foundation and base "thereof". And having said these words and given him the salutation of peace she disappeared from him. Now when the priest John had heard her gracious words and the utterances of the mouth of our holy Lady, the Virgin MARY, who gave birth to God, at that moment I say the gracious gift of joy and gladness came upon him, and he exulted and found rest through the Holy Spirit. And he put on strength and bowed down before the image [B Fol. 65*a*. 2] of our holy Lady, the Virgin MARY, who gave birth to God, and he sang praises unto her name with sweet songs. [A Fol. 86*b*. 2] See now, O my beloved brethren, how exceedingly mighty was the prayer of this good, and pure, and righteous man! It was even as the Apostle said, "The prayer of the righteous "man hath power[1], and it giveth help, and maketh a man to have do-minion".

[1] "The effectual fervent prayer of a righteous man availeth much." St. James V. 16.

Meanwhile, the general was in his tent and was lying fast asleep upon his bed; now his tent was firmly closed and a lamp was burning before him. And at that moment[1] he awoke from his sleep, and saw there by the light of the lamp a white dove which had dropped a sealed letter from her beak. [A fol. 65*b*. 1] Then marvelling greatly at this thing he enquired of his servant, and said unto him, "Whence did she come? "And how hath this white dove entered into the tent, seeing that the "tent is firmly closed, and the wings thereof are fastened with pegs?" [A fol. 87*a*. 1] And his servant said unto him, "I know neither whence "she hath come, nor by what means she hath entered into [the tent], but "only that I saw her dropping a sealed letter from her beak, and that the "letter was sealed with the seal of the king". Then straightway the white dove vanished before their eyes. And the general said, "Behold, my "soul is moved, and my heart is confused by reason of this thing". Then he rose up quickly and took the letter in his hand, and he opened and read it by the light of the lamp; and he found that the letter was in the handwriting of the king himself, and that the ink wherewith the king's own words had been written was wet as if they had just been written. And the letter spake thus: — "Letter from the king Kalîfâ unto a certain "general in command of one [A Fol. 87*a*. 2] hundred soldiers mounted "on horses, whom I commanded to go and travel about through the bor- "ders of Egypt, and to overthrow the churches of the Christians. Know "now and understand, O general, concerning the people whom God "[B Fol. 66*b*. 2] the Most High loveth, for thou shalt do harm neither "unto them nor unto the church which is in the city of Athribis, nor unto "the [other] churches which are within the borders of Egypt. But when "thou hast read this letter which containeth mine own words and is "written by mine own hand, thou shalt rise up straightway, and quickly

[1] I. e., the monent when the Virgin MARY was speaking to John.

"and in all haste thou shalt come unto me. And furthermore, as con-
"cerning the church in the city of Athribis which hath been built in the
"name of our holy Lady, the Virgin MARY, who gave birth to God,
"[A Fol. 87*b*. 1.] I desire that it shall neither be desecrated, nor harmed,
"nor destroyed in any way whatsoever. And behold, I have written this
"letter at the eleventh hour of the night, [B Fol. 66*a*. 1] and in testimony
"thereof I set my seal"; and thereafter followed the seal which the king had set to the letter, and was understood between him and the general.

And it came to pass when the general had seen the letter and had read [it] he marvelled exceedingly, and he found the matter very hard to understand; and trembling and dismay laid hold upon him. Then he said unto his chief counsellor, "Take with thee four young men and go
"and bring quickly [unto me] the old man the monk, who was in the
"church;" and the young men went quickly and sought him with much toil, and they found him standing [in the church] praying; [A fol. 87*b*. 2] and they took him and brought him to the general [B fol. 66*a*. 2]. And it came to pass when the general saw him afar off, [he went out] to meet him with a bright, and glad, and joyful countenance, and he said unto him, "O servant of God, sit thee down, and tell me where thou hast been
"from the day when we parted until this day." Then John the priest said unto him, "I remained in the church praying unto God Almighty that
"He would look upon my lowly estate, and that He would not let me
"see the destruction of the church. And at a certain time our Lady, who
"is in the image, appeared unto me, and she told me how a letter had
"come unto thee which contained the royal commands, bidding thee to
"desist from the attempt to destroy the church. Then straightway I as-
"cribed praise unto God Almighty [A fol. 88*a*. 1] the Most High, Who
"is to be praised, and I gave thanks unto the holy Lady, the Virgin
"MARY, for the deliverance of the church from destruction." And the governor said unto him [B fol. 66*b*. 1], "Yea, what thou hast said is true,

"and thy words are right. Behold, a letter containing the royal commands "of my lord the king hath just reached me from the beak of a white "dove, and I could not understand by what means there reached me the "dove that dropped from her beak into my tent the letter which contained "the royal commands of my lord the king, and was written by his own "hand. And the king hath commanded me to desist from the attempt to "destroy the church, and to go [back] to him. And now, O priest, I know "the intercession and the power of the help of our Lady MARY, and that "her Son [A fol. 88*a*. 2] doeth for her everything which she asketh Him "[to do]. Therefore, rise up, and let us go to the church, and let us pray "before the picture (*or* image) of our holy Lady, the twofold Virgin "MARY, that she will help me and make prosperous my way." Then straightway they rose up and went together to the church, and John the priest prayed the prayer which was fitting, and the general himself prayed unto our holy Lady, the Virgin MARY; and he gave unto the church one hundred dînârs, and the three hundred dînârs of gold, concerning which he made three days before a covenant that John the priest should give him, he remitted unto him. Then the general bade farewell unto John the priest and departed from him [B fol. 66*b*. 2] in peace; and he set out on his journey to Macedonia, giving thanks unto God Almighty and marvelling at the wonderful and and miraculous thing which he had seen.

And it came to pass that at the end of two months the general arrived in the country of Macedonia, and when he entered into the presence of the king he saluted him, and he and his soldiers bowed down before him; and the king was exceedingly glad to see him, and he gave him the salutation of peace. Then the king made those who were standing round about him to withdraw, and he said unto the general, "Did the letter containing my royal commands which I sent unto thee in "the beak of a white dove reach thee?" And the general said unto him, "Yea, it reached me in the night, just before daybreak, and I have come,

"even as thou didst command me to come, and here is the letter with me "now" [A fol. 88*b*. 2]; and he shewed the letter unto the king. Then the king marvelled and said unto him, "Is this thing indeed true?" And the general said unto him, "O my lord, I swear unto thee by the living God "that this great mystery, which hath never been imagined in the heart "[B fol. 67*a*. 1] of man, hath been made manifest unto me. Tell me by "what means thou didst send it unto me, for I have never heard of a "thing like unto this." Then the king said unto him, "Behold, I will tell "thee. Three days before I wrote this letter unto thee a great and mar-"vellous thing happened. At the first hour of the night, whilst I was "asleep, I saw a fire burning brightly in my palace, in the hall of my "kingdom, and the light thereof illumined the whole earth. And I said, "unto [A Fol. 89*a*. 1] my soul, 'What is this which hath happened unto "'me this day?' And [when] I had come into my palace, a man who "shone with light said unto me, 'Behold, knowest thou not that our holy "'Lady, the two-fold Virgin MARY, who gave birth to God, hath come "'and hath entered into thy palace? Rise up and do homage unto her.' "And again, I heard a mighty noise which was [B fol. 67*a*. 2] greater "than the roars and crashings of thunders and lightnings, and there were "other [beings] who uttered loud cries of joy and exultation and the sweet "sounds of the singing of praises which were like unto the sound of an "organ. Then there went forth from her a voice which said unto me, "'Who commanded thee to make thyself a foe unto the house of my "'sanctuary which is in the city of Athribis? And why hast thou given "'orders to destroy it?' And I spake unto her with words of fear, saying, "'Forgive me this thing, O my Lady,' for I have given no command to "'do this thing, and I have no knowledge of the matter whatsoever'. "And she said unto me, 'If thou dost not write a letter ordering that the "'house of my sanctuary shall not be overthrown thou shalt die an evil "'death'. And again on the night of the following day that voice appeared

"unto me in the same manner, and spake unto me from the place where "our Lady MARY was, [B fol. 67*b*. 1] saying, 'Didst thou not say unto me "'yesterday that thou wast not a foe unto the house of my sanctuary "'which is in the city of Athribis?' And I said unto her in great trepidation, "'Behold, I have heard thy command, and I have received the voice of "'thy words, and I will write unto [my] general, even as thou hast com-"'manded me [to do], O my Lady'. And it came to pass when the "morning had come that I again neglected to do the command of my "Lady, [A fol. 89*b*. 1] and in the folly of my heart I forgot the vision. "Now on the night of the third day I saw for the third time the form and "appearance of that voice, though I know not how. But it lifted me up from "my bed and set me upright upon my feet; then a mighty dread, which "tore me asunder and made all my members to tremble, fell upon me. "And that voice spake once again, and said unto me, 'I will not have "'compassion upon thee in my mercy, [B fol. 67*b*. 2] but I will destroy "'thee quickly, both soul and body, and I will wipe out the memorial of "'thee from off the earth, because thou hast transgressed the word of my "'command. Behold, I have appeared unto thee three times [in] three "'nights, and I have told thee not to make thyself a foe unto the house "'[A fol. 89*b*. 1] of my sanctuary which is in the city of Athribis, and not "'to overthrow the building thereof. But now, write a letter of com-"'mand, and send it quickly unto the general whom thou hast despatched "'to overthrow the churches; do then according to what I say unto "'thee'. Then I bowed low before her, and said unto her, 'O my Lady, "'if I write a letter of command, who shall take and bring it unto the "'general? for the country wherein he is is afar off.' And she said unto "me, 'Do thou write according as I have commanded thee, and God "'Almighty shall decree who shall take it to him'. Then straightway I "wrote the letter with great and anxious care, for she was holding my "hand. And there came unto me a white dove, and when he had drawn

"nigh [B fol. 68*a*. 1] he took the letter, which was sealed, from my hand "[A fol. 90*a*. 1] with his beak at the eleventh hour of the night, and he "departed from me, and winged his flight upwards in the air; and I "watched him until he disappeared from my sight. And thou didst say "unto me, 'A white dove came unto me at the twelfth hour of the night, "'and dropped the letter from his beak into my tent'. This hard and "astonishing matter, the like of which I have neither heard of nor seen "before, our holy Lady, the Virgin MARY, who gave birth to God, hath "wrought. Behold, from now and henceforth we shall understand and "know well the helpfulness and greatness of her marvellous acts. From "this day onwards we will abide in the hope of our [A fol. 90 *a*. 2] holy "Lady, the Virgin MARY, who gave birth to God, and by the good "pleasure of God, the Most High, let us persevere in the love of her, and "let us study diligently to strive and attain unto the salvation of our souls, "and let us build a house in her name."

Then the king commanded them to build a church of beautiful appearance and graceful form, and they built a church [B fol. 68*a*. 2] nigh unto his palace; and they made the building thereof exceedingly beautiful. And the king made supplication, and worshipped, and celebrated the Eucharist therein each year on the festivals of the commemoration of the Virgin MARY, and he caused to be painted a picture of our holy Lady, the two-fold Virgin MARY, who gave birth to God, whose name is sweet, the life of all the world, at the mention of whose [A fol. 90*b*. 1] name worship is fitting; and he continued [to worship] therein with rejoicing all the days of his life. Now that picture wrought many miracles and wonderful things for him until he departed from this world and entered into the kingdom of the heavens. And all the people and the officers who were under his authority gathered themselves together in that church on the day of the festival of our Lady, and they paid honour unto her and loved her exceedingly; and it existeth even unto this day. May

her prayer, and her blessing, and the mercy of her beloved Son be with our king David and with all the children of baptism (i. e., Christians); and may we all love her together, and [A fol. 90*b*. 2] may He have mercy upon us for ever and ever! Amen.[1]

A miracle of thy love, O flower of Ḥannâ, was made known before the Kalîfâ.
A bird bearing a parchment letter with royal commands flew away,
And at thy behest brought it unto a land which was afar off.
Let the Fish of the sea which beareth gold
Swim through the abysses and go up on the shore.

CHAPTER XXXV.

HOW THE VIRGIN MARY APPEARED UNTO THE ARCHBISHOP THEOPHILUS.[2]

A Miracle of our holy Lady, the Virgin Mary. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[1] In B the story ends thus:—

"And the church which was built [standeth] unto this day, and the building thereof is uninjured. "Behold, O ye who love Christ, ye have heard this mighty miracle which was wrought by our holy "Lady, the two-fold Virgin Mary, who gave birth to God. Let us now make supplication unto Him "Who was born of her, and Who became the salvation of Adam and his seed, that He may pardon us "our sins and wipe out our transgressions, and help us in the time of our tribulation, and make to prosper "the fruit of our land, and nourish the children who are born, [B Fol. 68*b*. 1], and give strength unto "the aged. May He lengthen the days of His servant Ḥâyla Màryâm, and may He strengthen in the "true faith, through the intercession of this pure Virgin, us her servants and her hand-maidens, and me "also her sinful servant, Ḥâyla Màryâm, for ever and ever! Amen."

[2] I. e., the twenty-third Patriarch of Alexandria, who sat from about A. D. 385 to A. D. 412; see Renaudot, *Hist. Pat.*, pp. 103—108. This Patriarch is often called Philotheus; we owe several apocryphal legends to his pen.

[HERE BEGINNETH THE STORY OF] HOW OUR LADY APPEARED UNTO THE ARCHBISHOP THEOPHILUS, AND HOW SHE SPAKE WITH HIM AND STRENGTHENED HIM AFTER THE WEARINESS OF THE WAY. He said:—

O my fathers and brethren, hearken unto what I shall say unto you with fear, and with true faith, how our holy Lady, the two-fold Virgin MARY, who gave birth unto God, [A fol. 91*a*. 1] appeared unto me. On the Sunday which hath just passed by we had brought to an end our prayers for the night, and the fathers who were bishops had gone to sleep by themselves. And I went up upon the raised platform wherein abideth our holy Lady, the two-fold Virgin MARY, who gave birth to God, and I stood up and stretched out my hands, and I made supplication unto God, and said, "Hearken unto me, O my Lord and "Saviour Jesus Christ, Who didst hearken unto those who were gathered "together at [the Council of] Nicæa until at length they established the "creed (*literally* the Law) of God. Hearken unto me, O Thou who didst "hearken unto Abbâ Athanasius the apostle, and Who didst help him "out of all his tribulation. I am prepared [A fol. 91*a*. 2] to do service for "Thee, and I know always that Thou wilt hearken unto me, and that "Thou art for ever nigh unto those who love Thy Name, O my Lord "and God. Have compassion upon me and turn Thou me not backwards, "for I have yoked myself unto Thee from my youth up, even unto this "hour. I beseech Thee to shew me how Thou didst come into this world, "and how Thou didst dwell in this house in the wilderness. And help "Thou me to build this house in such wise that it may become a great "church wherein [men] shall praise Thy holy Name, which shall be ex-"alted and glorified. Unto Thee belong power and forgiveness, and "Thou art the Good One, together with Thy Father and the Holy Spirit, "now, henceforth, and for ever and ever. Amen."

And it came to pass when I had prayed [A fol. 91*b*. 1] in this wise a mighty light appeared unto me, and I thought that the sun had risen;

and I saw a marvellously great light whereon sat the Queen of women, our holy Lady, the two-fold Virgin MARY, who gave birth to God. Her face shone like the sun by reason of the light which was upon her, and she was clothed with light of such splendour that at length I said, "There "is no being in [this] world who is able to look upon such great glory"; and Michael, and Gabriel, and thousands of angels were going round about her. And it came to pass when I saw them that I fell upon the ground, and I became like a dead man, but Michael raised me up and removed from me fear and dread. Then [our holy Lady] herself spake unto me, [A fol. 91*b*. 2] and said, "I am the holy two-fold Virgin MARY, "who gave birth to God; rise up and be not afraid. Salutation unto thee, "O thou horseman and warrior who doest battle for the faith! Salutation "unto thee, O thou strong corner [stone] in the churches of God! Rise up, "be strong, and know that I am the Mother of the King of the heavens "and of the earth. He Whom the heavens and the earth cannot contain "did I bear in my womb for nine months, and by His will I suckled with "the milk of my breasts Him that giveth food unto all flesh. I, MARY, "the daughter of Joachim and Ḥannâ, of the tribe of Judah, and of the "seed of David, have appeared unto thee by the desire [A fol. 92*a*. 1] "of my beloved Son; and I will shew thee that which thou hast asked "and sought from me concerning this house and concerning my coming "into the country of Egypt from Jerusalem. Now as concerning this house "He desireth to leave [it] in this state[1], so that it may be a testimony unto "all the generations that shall come into the world concerning the lowly "estate which came upon us; for my beloved Son did not desire to be

[1] The church of Ḳueskuâm is here referred to; compare:— "Pilgrimages have been made by "many multitudes from all districts to this church from ancient times, because it has been celebrated on "account of signs and wonders and the healing of various diseases; and the time of pilgrimage is at Easter, "every year. The Lord Christ commanded that the original size of this church should not be added to; "but that it should remain as it was. The mark of the hand of the Lord is on the eastern and on the "western mountain." See EVETTS, *Churches and Monasteries of Egypt*, p. 227.

"exalted on the earth. He rode upon the clouds, and not upon horses "whereon men ride, which is a sign of the earth; but He was carried in "my arms from Jerusalem unto this house. And we dwelt in a lowly "condition in those days, but I remembered [A fol. 92*a*. 2] the word of "Elizabeth, who said, 'Who am I that the mother of my Lord Jesus "'Christ should come unto me?'[1] Thou hast honoured me more than my "station [requireth]."

And she answered and said unto me, "Theophilus, uncover the "ear of thine heart and understand that which I shall say unto thee in this "hour, and write it down upon paper, and cause it to come into [all] "cities and regions for the commemoration of me until the end of the "world. Now as concerning the manner in which I brought forth Jesus "Christ. A star from out of the East appeared [unto me], and in its "great light was hidden the light of [all the other] stars. Now I was "abiding in my house and I was afraid of everything, and there was none "to minister unto me. I was a virgin, and I knew nothing whatsoever, "[A fol. 92*b*. 1] and was the firstborn of my mother. I had never at any "time dwelt with women who had given birth to children except Elizabeth, "the barren woman, who when she was nigh to bring forth had every-"thing which was necessary made ready for her by her neighbours. As "for me, I had no clothing, and I sought therefor, but found nothing ex-"cept swathings of sackcloth, and in these swathings I wrapped His holy "Body. Nigh at hand was a stable wherein they fed the oxen, and herein "was [laid] my pillow, and I laid the Child to sleep therein. And there "were there an ass and an ox which bowed down in homage unto Him, "and they kept him warm with their breath, for at that season the days "were cold. (Now it was the twenty-ninth day of the month Tâḫshâsh.[2])

[1] "And whence *is* this to me, that the mother of my Lord should come to me?" Luke i. 43.
[2] I. e., December 25.

"And straightway I looked, [A fol. 92*b*. 2] and behold, the angels, and "the archangels, and the Seraphim, and the Cherubim came in their com- "panies, and they bowed down in adoration before Him, and they ascribed "praise unto Him, each according to His tongue, and said, 'This is the "'day which God hath made and blessed'. Then they came unto me, "and they paid honour unto me, for honour had been given unto me by "the Father. And they said, 'Blessed art thou above women, and blessed "'is the fruit of thy womb which hath gone forth to do good unto its "'nation which sin hath destroyed. Thou art the spotless Bride, and in "'thee there is no guile. Thou art the blessed Dove, the Mother of God, "'the Queen, the Mother of the living King, Who hath appeared from "'thee, and Who shall become the life of the world. [A fol. 93*a*. 1] "'Blessed are we, moreover, for we have seen our Lord born in the "'flesh.'

"Then Saint Gabriel drew nigh unto me with his shining and joyful "countenance, and he bowed down before me, and said unto me, 'This "'is He of Whom I told thee, and concerning Whom I brought thee glad "'tidings in the times that are past, saying, that He would appear through "'thee, and that He would give mercy and strength unto all the peoples "'who shall believe in His Name and render service unto His glory.' "Then Joseph came and with him were Salômê and the midwife[1], and "when they had seen what had happened they rejoiced with a great "joy. And when the midwife saw the Child in the stable she bowed "down unto Him, and she lifted Him up in her arms, and said, 'Blessed "'am I whose eyes have seenThy joy this day, O Thou Who hast come "'into the world to forgive the sins [A fol. 93*a*. 2] of sinners of whom "'am I.' And she turned to me and said unto me, 'Blessed art thou, O "'mother of God, concerning Whom the Prophets have cried, saying,

[1] Read ወወልደ፡ት፡

"'Our God shall appear from a virgin. As for me, I am thine hand-
"'maiden, and I will never separate myself from thee, and I will minister
"'unto thee until I die.' Then came the shepherds unto whom He had
"appeared in the light, and they bowed down in adoration before Him
"in the stable, and they cried out and said, 'Thou art the Saviour of the
"'world, even as they have told us, and Thou art indeed the Son of God.
"'Blessed are we who have seen the glory of thy Divinity, and because we
"'were ready [to come hither] as we heard.' And they drew nigh unto
"me, and bowed low before me, and they said unto me, 'Blessed art thou
"'above all the women that are upon the earth [A fol. 94*b*. 1]! And
"'blessed is thy womb which bare Him, and blessed are thy breasts which
"'suckled Him, for thou hast given birth for us Him that is the Life of
"'the world.' And the whole number of the angels that were there
"declared what they had seen and heard, saying, 'Glory to God in the
"'heavens, [let there be] peace on the earth unto the children of men of
"'His good pleasure'; and everyone who heard [these words] marvelled,
"and I said, 'What shall I become?'

"And after these things, on the eighth day, He came that they might
"circumcise Him according to the Law of the Jews; and they called His
"Name 'Jesus', according to what the angel had said unto me before
"I had conceived Him. And in those days there came certain men who
"were Magians from the country of the East, and they were making en-
"quiries in the cities and districts round about, saying, 'Where is Christ
"'born? [A fol. 93*b*. 1] for we have seen His star in the East, and we
"'have come to worship Him.' When Herod heard this he was greatly
"moved, together with [the people] of all the borders of Jerusalem. Then
"Herod gathered together all the nobles, and the priests, and the scribes,
"and the elders of the people, and he asked them, saying, 'Where is Christ
"born? And when was His appointed time?' And they said unto him,
"He hath been born in these [last] days, in Bethlehem of Judea, even as

"the prophet Milkĕyâs (Micah)[1] saith, 'And thou, Bethlehem of the country
"'of Ephratah, art not the least of the provinces of Judah, for from thee
"'shall go forth the King who shall rule my people Israel'. Then Herod
"said unto the Magians, 'Go ye and seek out the Child, and when ye
"have found Him come and tell me, [A fol. 94*a*. 1] that I may worship
"Him!' [Now he said this] not because [he wanted] to worship Him but in
"order that he might kill Him, for he thought that [the Child was] an
"earthly being, and that His kingdom was of earth. And when the Ma-
"gians had heard those things from the king, they went forth to seek for
"the Child. Now that same star which guided them from their own
"country, until it brought them unto the place where my beloved Son
"was, left them, and was no more seen. And when they had entered into
"[the stable] they saw the Child in my arms, and they worshipped Him,
"and with joy and gladness they brought forth gifts of gold, frankincense,
"and myrrh; and they cried out, saying, 'Blessed be the Great King Who
"'shall destroy the kingdoms of the earth. And moreover, Thou shalt
"'descend into the earth, and Thou shalt bind in chains Satan, even
"'according to what we have found in [A fol. 94*a*. 2] the Book of the
"'Prophets and wise Fathers'. And that night they slept [there], thinking
"that on the morrow they would go to Herod and tell him that they had
"found the Child and His mother. But the angel of the Lord appeared
"and said unto them, 'Get ye to your own country in peace'; and they
"went there according as the angel of God had said unto them.

"Now when forty days were ended we brought Him up to the
"Temple that they might do unto Him [according to] the Law of Moses,
"and according as they are wont to do unto the children of Israel. And
"when we had brought Him into the house of the sanctuary [we found]
"there a priest whose name was Simeon, and he was expecting to see

[1] See Micah V. 2.

"the Saviour before he died; and I gave him the Child and he took Him "and carried Him in his arms, and he blessed Him and bore Him round "in the tabernacle [A fol. 94*b*. 1]. Now when my beloved Son saw Simeon "He opened his eyes, for he was a blind man. And Simeon opened his "mouth and said, 'Now straightway let Thy servant depart in peace, O "'Lord, according as Thou hast commanded; for mine eyes have seen "'Thy salvation which Thou hast prepared before all Thy people. [To "'be a light to lighten the Gentiles, and to be] the glory of Thy people "'Israel.'[1] And when he had ended those words he gave me the Child, "and we came [back] in peace with joy and gladness; and the old man "Simeon the priest died on that same day.

"And Herod continued to wait two years for the Magians to return "unto him, but they came not back, for they had gone to the country of "their abode; and Herod was greatly moved, and he and all his servants "were afraid. Then Satan appeared unto him [A fol. 94*b*. 2] by night "in the form of a wise man, and said unto him, 'Wherefore remainest thou [thus idle]? For thou and all thy kingdom shall be destroyed.' And "Herod answered and said, 'What shall I do?' Then Satan said unto "him, 'On the morrow, in the morning, send thy servants and command them "'not to leave [alive] in Bethlehem any which is two years old and under, "'and let them slay them; and as the Child [Jesus] shall be found among "'those who shall be slain He shall not grow up and shall not take thy "'kingdom [from thee].' Now on that day the angel of God appeared "unto Joseph, and said unto him, 'Rise up, and take the Child and His "'mother, and depart unto the country of Egypt until I give thee His "'word; for Herod seeketh the Child to slay Him.' [A fol. 95*a*. 1] Then "straightway we rose up and departed unto the country of Egypt, and "Salome was with us.

[1] See St. Luke ii. 29 ff.

"And it came to pass when the morrow had come that Herod "commanded them to slay the children in Bethlehem and in all the borders "thereof and in all the districts thereof, according to what he had been "informed by the Magians, and according to the word of Satan, the father "of all iniquity. So we rose up [and went] on our way, and Joseph was "in front of me. And I carried my Child sometimes on my shoulders, "and sometimes on my back, and sometimes in my arms, and by reason "of the length of the way, and the weariness of the journey, Salome "[carried Him] for me in turn. Then, sometimes, I set Him down upon "the ground that He might follow me, even as do women when they "teach their children to walk, for I was a little (*or* weak) woman, and it "had not been my wont to toil hard. And He would walk along a little "way at a time, holding on to the hem of my skirt, and then, like all "children who cry out to their mothers to carry them, He expected [A fol. "95*a*. 2] me to carry Him, and I did so immediately on my back. Then "I would embrace Him, and would rejoice in His walking, and at the "same time I cast imprecations upon Herod, and cursed him and all "his kingdom because he had treated innocent and sinless children in "such a cruel manner, and had slain them, and had put sorrow into "the breasts of their mothers and fathers. Now when Joseph saw "Salome carrying the Child upon her shoulders he would take our food "for the way.

"And it came to pass that when we arrived in the country of Egypt, "we sat down outside a city, under the shadow of a tree, that we might rest "from the heat of the sun, for the season was summer and the day was "the twenty-seventh of the month Genbôt[1], and Joseph and Salome slept "by reason of the weariness of the way, [A fol. 95*b*. 1] but I suckled my "Child. Now His apparel was like unto wine, being the same as mine

[1] I. e., May 22.

"own wherein my father and my mother arrayed me when they brought "me into the house of the sanctuary, and since the time when I first put it "on I had never taken it off, and the sandals which were on the feet of my "Son were like unto gold. And behold, on that road [we met] two thieves, "one of whom belonged to the country of Egypt, and the other to the coun-"try of the Hebrews. And the Hebrew said unto the Egyptian, 'I desire to "'carry off the apparel of this woman and that of her Son, for it is like unto "'royal raiment. If I could meet them in the desert I would take it, but "'they are nigh unto a city.' Then the Egyptian said unto his fellow, "'Let them alone and let us depart, for I have not seen such a Child as "'this [A fol. 95*b*. 2] since I was born'. Now whilst they were talking in "this wise I took out my breast and suckled the Child, for I wished to "give Him milk to drink. Then I looked round about me and found "them not, and I rose up and took the Child into the city and asked the "women thereof to give Him some water to drink; but there was none "who gave me any, for the people of that city were without mercy. Now "when the thieves saw that I had gone away they came back, and going "unto the place where Joseph was sleeping, they carried off the shoes of "my Son. And when I returned I woke up Joseph and Salome, and "I said unto them, 'Rise up, and let us depart from this city, for the people "'thereof have no mercy'; and I sought for water and there was none who "gave me any, but I lost nothing except the sandals of my Son which the "thieves had taken [A fol. 96*a*. 1]. Now as I said these words I wept, and "when my beloved Son saw my weeping He sought [to wipe away] my "tears with His hand; and He put His fingers down into the ground a "little way, and forthwith beautiful water welled up[1], and we drank there-

[1] "Opposite the door of the church [i. e., the church at Ḳuēsḳuâm] there is a well of running water..... After [his stay here], our Lord Christ blessed the water of the aforesaid well, because He and His mother and their companions had drunk of it; so that every one who went to it in faith and drank

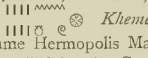
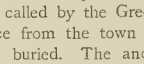
"from. Now the water was as sweet as honey, and as white as milk. "Then He made the sign of the cross over the water, and said, 'Let this "'water be unto every one who wisheth to drink therefrom healing and "'pleasant, except unto the people of this city; unto them let it be as "'gall in their mouths, and let not any one of them have benefit therefrom'. "Then when we had eaten a little food I took my beloved Child upon "my back, and we rose up to depart.

"And straightway their temples fell down in the twinkling of an eye, "and not one of them was left [standing], and the idols thereof were "broken [A fol. 96*a*. 2] and dashed to pieces; and in like manner the "gods thereof were thrown down, one upon the other, and were broken. "Now, as we were making our way up into Egypt the mountains and "the wild beasts came and worshipped my Son, and when we journeyed "onwards they also journeyed with us. Then my Son turned towards "them, and placing His right hand upon the mountain which was towards "the East, and His left hand upon the mountain which was towards the "West, said unto them, 'Stand ye still, and behold, make firm your roots "'(*literally* hand) deep in the rock like things fastened therein'; and thus "do they appear unto us until this day. And He said unto them, 'Be ye "'a sign unto those who shall not believe in Me and unto those who shall "'deny My coming, and unto the sinful Jews, and unto Herod the accursed "'and his kingdom, [A fol. 96*b*. 1] and unto all those who shall not believe "'in My holy Name'. And He said unto those mountains, 'Ye have recog-"'nized Me and ye have believed in Me, O things which have neither "'soul nor body, but the kings whom I have created in Mine own form "'and likeness believe not in Me and they will not render homage unto "'My glory. Those for whose sake I have come into the world will

of it or bathed in it, was healed of his pains; and many were cured of their diseases; and the water became, in the mouth of those who drank of it, sweet like the water of the Jihon; I mean the Nile of Egypt." EVETTS, *The Churches and Monasteries of Egypt*, p. 226.

"'neither pay honour unto Me nor receive Me; nay, they seek to slay Me,
"'and at length I have been [obliged to] come and arrive in this country.
"'But My Name and that of My pure mother shall be magnified and
"'glorified from generation unto generation.'

"And next we arrived in the city of Eshmûnên[1], where in the fore-
"part of the gate was a huge building which, with its four towers[2], reared
"itself above the city, and it, too, fell down and was broken, [A fol. 96*b*. 2]
"because they worshipped idols therein. Then our Lord Jesus said,
"'Thou shalt be the sign (*or* memorial) of this city and of the people
"'[thereof] for ever'; and this took place even as He said, for the fortress
"became a ruin unto this day. Now there was a tree in that place, and
"it bowed down at the feet of my Son and said unto Him, 'Prosperous
"'be Thy coming, O Jesus, Thou Son of God'[3]; and the Lord answered
"and said unto it, 'No worm shall ever enter into thee, and thou shalt
"'keep in memory My coming into this city to-day'. And all the people,

[1] I. e., the famous city called by the Arabs أُشْمُون, or الأُشْمُونين, (see Yâḳût, tom. I. p. 283), by the Copts ⲉⲙⲟⲩⲛⲓⲛ, which is, of course, only a form of the ancient Egyptian name of the city  , or  *Khemennu*, i. e., the city of the "Eight" great gods. The Greeks gave to the city the name Hermopolis Magna, because the Egyptians there worshipped Thoth, the scribe of the gods, who was called by the Greeks Hermes; it was the capital of the fifteenth nome of Upper Egypt. A little distance from the town is the spot where large numbers of the mummified ibis, a bird sacred to Thoth, were buried. The ancient city lay on the western bank of the Nile, inland, a little to the south-west of the modern Rôḍa, about one hundred and eighty-two miles south of Cairo. In the times of classical writers the city consisted of two parts, each of which bore the same name; hence the dual form of the name in Arabic, and the Coptic form ⲉⲙⲟⲩⲛⲓⲛ ⲛ̄. The district in which the city was situated was commonly called the 'Island', because it was almost surrounded by the waters of the Nile and of the canals which flowed from it; it was famous for its gardens and for its abundant palm trees (ذات بساتين ونخل كثير). See AMÉLINEAU, *Géographie de l'Égypte*, p. 167; Quatremère, *Mémoires Géographiques et Historiques sur L'Égypte*, tom. I. p. 492 ff.; 'Abd al-Laṭîf, (ed. Sacy) pp. 66, 67.

[2] It is probable that the writer here refers to the pylons of one of the temples of the god Thoth; the ruins of such a temple existed in the time of Abû Ṣâliḥ the Armenian (ed. Evetts and Butler, p. 221).

[3] "Outside the church there is a Syrian tree bearing [the fruit called] sebestan, which is of a red colour. The tree stands near the ancient temple; and when the Lord with the Lady passed by it, it bowed its head in adoration to him. The governor of the town wished to cut it down; but the patriarch Agatho was standing under the tree, and when the woodman struck it with his axe, the axe flew back into his face." Abû Ṣâliḥ, *op. cit.*, p. 222.

"from the greatest to the least, marvelled at the glory which was on my "Son, and said, 'We have never at any time seen a child like unto this'. "Now as we were passing on through one of the squares of the city, "behold five camels [A fol. 97*a*. 1] crowded us on the road, and when "my Son saw them He said unto them, 'Stand still', and they became "stones even unto this day.[1] And there was a certain man whose name "was Teflem, upon whom was the mercy of God, and he received us "and made us to abide in his house; and all the idols [therein] fell down "and were broken in pieces. Then all the ministrants of the gods were "afraid, and they hid themselves in their houses. Now when the morning "had come all the people gathered themselves together to the place "wherein we were, and [among them] were many who were dumb, and "deaf, and sick of every kind of disease. And my Son laid His hand "upon them and healed them of all their sicknesses, and He wrought "in that city many miracles, the which if I were to tell thee no paper "[A fol. 97*a*. 2] would be sufficient to contain [the story of] them. Then "multitudes of people came to us and pressed upon us, by reason of the "miracles which He wrought that day.

"And we departed from that place and came unto a city the name "of which is Pantôs[2], and the inhabitants thereof were lovers of men and "we abode there; and my Son wrought miracles without number therein. "And He said, 'My Name, and the name of My mother MARY, shall be

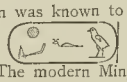
[1] "It is said that there was on the highest point of the town a cock, and beneath it a row of dromedaries. When a stranger approached the town the cock crowed, and the dromedaries came out to destroy that stranger. But when our Lord Christ, to whom be glory! came to this town, the cock crowed and the dromedaries went out, according to their custom; and when they saw the Lord Christ and the Lady, and Joseph the carpenter, they worshipped them; and on the spot they were changed into stone; and their number was five. On this island there are three hundred villages. Our Lord Christ entered [the town] by the eastern gate. Here the dromedaries worshipped him." Abû Ṣâliḥ, *op. cit*, pp. 220, 221.

[2] Abû Ṣâliḥ (ed. Evetts and Butler, p. 222) mentions a place called "Funkus", where there was a church dedicated to one of the martyrs; it is possible that the Ethiopic ፋንቶስ and the Arabic فنكس represent one and the same place.

"'in this city even unto the most remote days'; and they brought those "who were suffering from sickness and diseases unto Him, and in His "abundant mercy He healed them. And a certain artificer (*or* black-"smith), whose name was Joseph, heard [of these things], and he came unto "us—now he belonged to [one of] the greatest families in Jerusalem—and "he made the old man Joseph and us also to take up our abode in his "house; and he had a son who was possessed of a mighty devil. And "it came to pass on that day that his devil returned unto him, and as "soon as he saw Him, he cried out to the Child, and said, 'What have I "'to do with Thee, O Jesus, [A fol. 97*b*. 1] the Nazarene? Hast Thou "'come unto us to judge us? We left Jerusalem through Thee and fled "'unto this city, and Thou hast followed after us to judge us, for indeed "'Thou art the Son of God.' Then Jesus said unto him, 'Make an end "'[of thy words] and go forth out of him'; and straightway the young "man recovered from his sickness. And he and his father and his mother "rose up and worshipped [Jesus], saying, 'Blessed are we, in that we have "'been considered worthy of this act of grace above all [other] folk, for "'although we are sinners Thou hast come into our house'; for when we "had entered the blessing of God came unto them. And when they saw "the miracle which the Lord Jesus had wrought many people in that "place believed. Then the nobles of the city enquired of the [A fol. 97*b*. 1] "priests of the gods, and said unto them, 'Wherefore do ye hide your-"'selves and forsake your gods?' And they said, 'From the time when "'this woman and her Child came into [the city] the idols have been "'broken in pieces and the temples of the gods have fallen down; and "'although we visit them at night [and find them whole], yet in the morning "'are they dashed to pieces.' And they sent for us to take us to them, "but we went up into the uppermost story of the house. Then they seized "the master of the house, and took him before the nobles of the city, who "said unto him, 'Where are the people who were living in thy house?'

"And he said unto them, 'It is three days this day since they departed "'from my house, and I know not where they are'; then they chastised "him, but he said nothing whatever except, 'I know not where they are'. "Now when he had come forth he told me what had taken place before "the [A fol. 98*a*. 1] elders of the city.

"And in the morning we departed from them and we arrived at a "city the name of which was Ḳuesyâ[1], and therein was a temple whereon "stood a statue [which was approached] by seven steps. Now those "who ministered [unto this statue] allowed no man except the nobles of "the city to enter into [the temple], and the statue was wont to go forth "and to bow before those who gave possessions [unto the priests]. And "it came to pass that when we had arrived at the gates of the city the "seven steps of the pedestal and the statue above them fell down to the "ground, and were broken in pieces. Then the devil which was in the "statue cried out and said unto the priests, 'If ye do not go unto this "'woman and her Son, and the old man who travelleth with her, and the "'woman [Salome], and drive them away whensoever they would enter "'into this city, [A fol. 98*a*. 2] your calling shall be destroyed, and in three "'days' time they will make you to go forth [from your temple]. And I "'tell you that they will come into your country, for [the Christians] seek "'[to enter into] all the countries of Egypt, and when they have [once] "'entered into this city the temple of the gods shall be overthrown, and "'the work of our city shall be destroyed, and our enemies shall rise up "'against us and make an end of our city, and our glory shall be cast to

[1] The town here referred to is probably the Munyatu ibn al-Khuṣêb مُنْيَةُ ابن الخُصَيْب (see Yâḳût, tom. IV. p. ٦٧٥), which, according to Abû Ṣâliḥ (*op. cit.*, p. ٩٧), was formerly called Munyatu bû Ḳais (تعرف قديمًا بمنية بو قيس). It contained several churches, two dedicated to the Virgin MARY, one to Saint George, one to Saint Michael, etc. The town was known to the Copts by the name ТЦОНН, which is a form of its ancient name in hieroglyphic  *Khufu-ment;* it was the metropolis of the sixteenth nome of Upper Egypt. The modern Minyeh lies on the west bank of the Nile, and is about one hundred and fifty-seven miles south of Cairo.

"'the ground.' Then when the priests of the gods had heard these things, "they counted one hundred men [who] came against us with sticks and "staves, and they cursed and abused us exceedingly, and said, 'What "'want ye here with us? Get ye gone, lest our soldiers come and slay "'you, for our gods have told us that our city shall be destroyed through "'you'; and their women and children [A fol. 98*b*. 1] came forth and "reviled and cursed us. Then I took my Son in my arms and departed, "being sorrowful, and I wept, and my heart was sad because the people "would neither receive us nor let us dwell [in their city].

"And it came to pass that when we had departed from the city my "Son turned and cursed that city, the name of which was Ḳuĕsyâ, and "He said unto the inhabitants thereof, 'Ye shall be the fewest in number, "'and the most feeble, and the most despised of all the peoples of Egypt; "'and nothing shall flourish in your land except labour, and the works "'of the sorcerer; and your country shall not be fertile; and your priests shall "'not multiply in numbers, but shall follow each other only one by one; "'and the blessing of My mother shall not be upon you, and according to "'that which hath gone forth from My mouth even so shall your land be.' "Then, having said these words, He went on His way. And we passed "onwards and sat down to rest ourselves a little [A fol. 98*b*. 2]. Now "there was a stick of olive wood in the hand of Joseph, and Jesus took "it in His holy hand, and planted it in the ground in that place, and said, "'It shall be a blessing unto the people of this place for ever, and a "'memorial of My journeying along this road'. Then straightway the "twigs on the stick budded, and became green, and it bore fruit even as "it had done upon the tree in times past. And we wished to go forward "on our way. Now there were many fields round about that place, and "Joseph, pointing with his finger, said, 'Unto what city shall we go? For "'the day hath waned into evening, and the night hath come'. And I said "unto him, 'Let us not journey on among the fields, but let us depart into

"'the desert'. Then as we were going along by the side of a mountain "at the time of sunset, behold, the two thieves, [A fol. 99*a*. 1] whom we "had met before outside the city, who had followed us from thence "to this place, as soon as they saw us rushed upon us, with their swords, "which were drawn, in their hand. And they said, 'For many days ye "'have given us great trouble, for we have followed you, and we could not "'find where ye had gone until this day; and behold ye have now fallen "'into our hands'. And thus saying they snatched my beloved Son from "my hands, and they took off His raiment and mine also, and they carried "away the covering of my head; and they turned to Joseph, who was "[standing] like an innocent sheep, and snatched away his apparel also. "And it came to pass when Salome saw all those things that she cast "away her garments. [A fol. 99*a*. 2] Then having taken away our garments "the two thieves stood afar off, and held converse, the one with the other; "and when I saw them taking counsel together I was afraid with a great "fear, and I said in my heart, 'They will come to me next and will kill "'my Son'. And I lifted Him up in my hands, and as I wept I laid my "face upon His face, and said, 'Woe is me, O my beloved Son! Whi-"'ther shall I escape from this hour? Whither shall I run? I fled with "'Thee from Jerusalem through fear of the enemy Herod, lest they should "'kill Thee, O my beloved Son. O my Son, beloved one of my soul, it "'is better for me to go down into mine own country and to die than to "'see all [this] suffering. And behold, I am afraid lest those who are "'more wicked than Herod lay hands upon Thee. It is better for me to "'be in [A fol. 99*b*. 1] Bethlehem with those who know Joseph than to "'be making supplication unto them (i. e., the thieves) on Thy behalf that "'they slay thee not. O my beloved Son, it is a calamity unto me that "'I am a virgin and of no account, and that I know nothing of all these "'things. O Light of mine eyes, whom do I know in this country? And "'behold, I am in the wilderness, and I know neither place nor city whither

"'I can go. Where are all those who know me? All women who have "'borne children would weep with me if they saw this day the sorrow "'and the tribulation which have come upon me, and the fear which hath "'entered into my heart and mind this day. O my beloved Son, did not "'I endure hardship with Thee when I was fleeing lest evil should befall "'Thee, O Thou Light of mine eyes, and when they drove me from one "'place unto another and cast me forth from the city and from the fields "'[round about]? [A fol. 99*b*. 2] O my Son, what shall I do if I see them "'kill Thee in this place? Great would be the sorrow which I should feel "'should I see it, and if they slay Thee here I shall kill myself with mine "'own hand. And what should I do for the sweet and lovely words which "'Thou dost speak unto us every day? What shall I do, O Thou Light "'of mine eyes, Thou Life of my soul and body? And when I see the "'women who are suckling their children at their breasts, I wish that the "'women, whose children Herod slaughtered, [taking them] from their "'very breasts [to do so], could weep for them this day with me. It would "'be better for me to be in Jerusalem or in Bethlehem, but then I should "'not find many to lament their children with me. Where are my holy "'fathers [A fol. 100*a*. 1] and the prophets, that they may weep with me "'this day? I would that the angel who announced to me concerning Thy "'birth could see my lamentation, and that Elizabeth, who belongeth to "'my family, and her son John could be with me and see the sorrow of "'my heart. O Lord, have mercy upon me in the matter of my death, "'and be not silent concerning my sorrow.'

"Now whilst I was pouring out lamentation in this wise, and was "weeping, and my tears were streaming down my own cheeks and those of "my Son, one of the thieves saw me weeping, and his bowels were moved, "and he spake unto the Jew, and said unto him, 'I beseech thee, O "'my brother and companion, not to carry off the apparel of these way-"'farers, for I see on their faces light which is greater than that on the faces

"'of all other people; and as for this Child He is like unto the son of a "'king, and I have never seen any other child [A fol. 100*a*. 2] that resem- "'bled Him'. And the Jew said, 'I will not hearken unto thee this day; "'but I will take their apparel, for it is the raiment of kings, and [the "'merchants] will give me much money for it.' And it came to pass that "when the Jew refused him [this request] and his companion was unable "to turn him, he said unto him, 'From the time when we were in Beth- "'lehem until this day we have robbed together, and last night we found "'much spoil; the portion which is my share shall be thine, and let me "'have the apparel of these wayfarers as my portion, so that I may give "'it back to them, for it is hard for me [to see] this Child standing more "'naked than any other child of man'. And when he had spoken in this "wise the Jew said, 'Take the apparel'; and he took it from him and gave "it unto us, and I dressed my Son therein joyfully. Now when my beloved "Son saw him do this He made the sign of a seal over him with His "fingers, and the two [A fol. 100*b*. 1] thieves departed together. Then "Jesus said unto me, 'Seest thou these two thieves? They shall be crucified "'with Me, one on My right hand and one on My left, in Jerusalem by the "'Jews. And the thief on whom it hath been in My heart [to shew] the "'mercy of My Good Father is he who shall believe on Me on the wood "'of the cross, and he shall enter into the Garden (i. e., Paradise) at the "'head of Adam and his seed. And as for this place where they stripped "'Me naked, and where thou hast wept over My body with the sweet "'[tears] of thine eyes, it shall be a healing of every person who is sick "'and ill that washeth therein, and I will give them life because of the green "'grass and herbs which are in this [place]; and thy tears which have "'fallen upon My body and dropped upon the ground shall give them life, "'and they shall come to their own countries with joy and gladness.'

"And having said these words [A fol. 100*b*. 2] the night became dark, and Joseph admonished me and said unto me, 'I wish that we

"'journey on into this city, for because thou wouldst not listen unto me
"'we have come into this desert, and darkness hath fallen upon us, and
"'I do not know where we are going; but God hath delivered His people,
"'for if He had not the thieves would have killed us.' Now at this moment
"my beloved Son looked into Joseph's face, and said unto him, 'Speak
"'not in this wise to My mother, O father. It was the wish of the Good
"'[God] that I should perform the act of becoming man; it is not you
"'who must give commands unto Me, for it is I Who give commandments
"'unto the whole world. But I will go whithersoever thou wishest.' And
"having said these words we went up into a mountain, and we entered
"into this house, and I stood in the midst thereof, and I put my Son down
"upon the ground from my bosom. And it came to pass when He stood
"up upon His holy feet upon the ground, He lifted up His hands, [A fol.
"101*a*. 1] and at that moment the house shone with light as if the sun had
"risen therein, and I gave thanks unto God Who had delivered us and
"brought us to this place, and had delivered us from the doers of iniquity
"and violence. And we abode therein joyfully and blessed God the whole
"night long. Then in the morning we found a cistern of water, and we
"rejoiced because we could drink and wash the Child, and I took Him
"to the cistern, and He put forth His fingers and blessed it, and it became
"full of water. And straightway He opened His mouth and blessed it,
"and said, 'Be thou sweet in the mouth of everyone, and be thou like
"'unto a stream [that floweth from] the river of the country of Egypt (i. e.,
"'the Nile). And it shall heal everyone who shall be a believer in the
"'true faith and in it of [his] sickness or disease when they gather them-
"'selves together in [this] house.' [A fol. 101*a*. 2] And we dwelt with the
"Child and Joseph, and Salome went round about the house and found
"a bowl and a bucket which they had prepared for us; and she was
"washing the Child continually, and I suckled Him at my breasts. Now
"they brought me my food from God, and continually I saw the angels

"and the hosts of heaven worshipping at the feet of my beloved Son, "whilst my breast was in His mouth. And they said in their own lan- "guages, 'Blessed be Thou, O God, Who hast come in this lowly state to "'give life unto Adam and unto his seed, because they are the work of "'Thy hand and Thou hast fashioned therein Thine own image and "'likeness. And blessed be He Who hath the preeminence, the Word "'Who hath proceeded from the mouth of the Father, the Upholder of "'the universe. And honour be unto the Holy Virgin who was in labour "'with Thee in giving Thee birth.' So we tarried there, and we rested "from the toil which had come upon us, [A fol. 101*b*. 1] and the angels "came and ministered unto us and made supplication unto us."

O my holy Lady, thou two-fold Virgin MARY, who didst give birth to God, whose testimony is sweet, may thy prayer and thy supplication be with our king David for ever and ever! Amen.

CHAPTER XXXVI.

THE VIRGIN MARY AND THE POTTER.

[B fol. 69*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

Hearken, O ye my fathers and brethren, that we may declare unto you the great miracle which took place through our holy Lady, the two-fold Virgin MARY, who gave birth to God, and which the holy fathers have narrated unto me, and God is my witness that I add nothing thereunto, and that I take nothing therefrom. And they told us:—In the country of Syria there dwelt a certain man who was a potter, and he feared God, and loved our holy Lady, the two-fold Virgin MARY, who gave birth to

God, and he gave praise unto her from the depth of his heart. And our holy Lady [B fol. 69*b*. 2], the two-fold Virgin MARY, who gave birth to God, appeared unto that potter at dawn, on the second day of the week, in great majesty, and she was arrayed in light, and angels were following her. And she said unto him, "Peace be unto thee, O my beloved one, "thou beloved one [of my Son], I have come unto thee that thou mayest "multiply thy praises of me, and that they may become for me an ever-"lasting memorial". Then he said unto her, "O my Lady, I am a worn "out man and a castaway, how can I praise thee [adequately]? but bless "thou me with thy holy hand, O thou storehouse of blessing". Then she said unto him, "The blessing of my Son, and the blessing of His Father, "and the blessing of the Holy Spirit be with thee! Amen."

And it came to pass that when she had thus spoken unto him the Holy Spirit [B fol. 70*a*. 1] came upon him in full measure, and he opened his mouth, and said, "God wished to set Adam free from grief and sor-"row of heart, and He brought him back to the position which he held "aforetime"; and he recited the canticle of MARY for the second day of the week unto the end thereof, and the Holy Spirit spake by his lips. And when he had finished praising her, our holy Lady, the two-fold Virgin MARY, who gave birth to God, blessed him, and saluted him, and gave him the salutation of peace, and went up into heaven with great glory. Then again on the third day she came unto him, and she said unto him, "Peace be unto thee, O my beloved, thou shalt sing my praises "this day even as the Holy Spirit shall teach thee". And he said unto her, "Bless me"; and she blessed him, and he opened his mouth [B fol. 70*a*. 2] and said, "O thou crown in which we exult, thou woman who hath the "preeminence, our salvation, the foundation [on which we build], is our "holy Lady, the two-fold Virgin MARY, who gave birth to God"; and he recited the canticle [for the third day] unto the end thereof. And she rejoiced, and blessed him, and gave him the salutation of peace, and went

up into heaven with great glory. Then again on the fourth day our holy Lady, the two-fold Virgin MARY, who gave birth to God, came unto him, and she said unto him, "Peace be unto thee, O thou man "of God". And she blessed him and said unto him, "Sing thou my "praises according to thy wont". Then he opened his mouth, and said, "All the hosts of heaven say, 'Blessed art thou, O thou second heaven "'Who art upon earth, our holy Lady the two-fold Virgin [B fol. 70*b*. 1] "'MARY who gavest birth to God, thou second heaven"'; and he sang the canticle [of the fourth day] unto the end thereof. And similarly on the fifth day she came unto him, and he praised her, saying, "The tree which "Moses saw in a flame of fire in the wilderness, the branches whereof "were not consumed, doth resemble our holy Lady, the two-fold Virgin MARY, who gave birth to God", and he sang the canticle [of the fifth day] unto the end thereof. Then again on the Eve of the Sabbath our holy Lady, the two-fold Virgin MARY, who gave birth to God, appeared unto him, and she sat upon a shining throne, and said unto him, "Peace be unto thee, O my beloved, sing thou my praise with thy "sweet songs". And he said unto her, "Blessed art thou above women, "and blessed is the fruit of thy womb, O Virgin who didst give birth to "God" [B fol. 70*b*. 2]; and he sang the canticle [for the sixth day] unto the end thereof, and she blessed him, and made him to rejoice, and went up to heaven with great glory. Then in like manner on the first day of the week, the Sabbath, our holy Lady, the two-fold Virgin MARY, who gave birth to God, came and said unto him, "Joy be unto thee, O my "beloved, and peace"; and rising up he bowed down in adoration unto her. Then she said unto him, "Sing thou my praises this day also, even "as the Holy Spirit shall give thee understanding [how to do]". And he said unto her, "Bless me"; and she blessed him, and he opened his mouth, and said, "The woman who is pure, and radiant, and holy in everything "did clasp God in her hand, and all created things do rejoice with her,

"and cry out and say, 'Rejoice, O thou that art full of grace, rejoice, for "'thou hast found favour, rejoice, for God is with thee'". [B fol. 71*a*. 1] And it came to pass that when he had made an end of praising her, she saluted him and went up into heaven with great glory. Now when the evening of the Sabbath had come he drank wine and fell asleep. And when it was midnight our holy Lady, the two-fold Virgin MARY, who gave birth to God, appeared unto him, and said, "Why didst thou not "praise me to-day with praises more than those of the other days? For "the praises thereof should be more than all the praises [of the other days]." And he said unto her, "O my Lady, this day is the Sabbath "of rest, and men do no work therein". Then she said unto him, "Rise "up, and fear not, and stand in the place of thy labour, and whatsoever "the Holy Spirit shall give thee understanding to say, that say". Then rising up he received a blessing from her, and he kissed [B fol. 71*a*. 2] the cross which was in her hand, and he stood up in the place of his labour where he was wont to fashion his vessels of clay. And he opened his mouth and said, "Thou hast been called 'love', O most blessed "of women, and thou art the second moon who art called 'holy of holies' "wherein are the Tables of the Covenant". Then he sang three canticles unto her and continued so to do until the morning. And when the morning had come she blessed him and said unto him, "Joy be unto thee, "O my beloved one; as thou hast caused me to rejoice and hast sung "praises unto me upon earth, even so will I make thee to rejoice in the "kingdom of heaven. As thou hast commemorated me by singing my "praise upon earth, even so will I give unto thee as the reward of thy "labour the joy which never endeth in the kingdom of heaven," [and this she did] according as she had led him to hope. And now, [B fol. 71*b*. 1] O my beloved brethren, see how great is the love which God hath and how great is the love which our holy Lady, the two-fold Virgin MARY, who gave birth to God, hath towards the sons of men for the sake of a

little praise; and see, too, that by reason of a few good works our Lady will come down from heaven to him that loveth her and celebrateth her memorial. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

Unto thee are meet praising and glorifying
In the mouth of the angels and of men who dwell everywhere,
O MARY the Virgin, O MARY of the sweet-smelling mouth!
Like the potter who was beloved by thee I offer unto thee salutation,
And the commemoration of thy name [B fol. 71*b*. 2] which is more pleasant than sweet odours.

CHAPTER XXXVII.

THE VIRGIN MARY AND THE MAN WHO WAS WASHING HIS GARMENTS.

A MIRACLE OF OUR LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

Now there was a certain man who was washing his garments [in a stream], and another man came and turned aside the water thereof into another channel. And the man who was washing his garments said unto him, "By the prayer of our holy Lady, the two-fold Virgin MARY, Who gave birth to God, let this water alone"; but the other man took it away by force, and he cursed him that was washing twice and thrice, and refused [to let the water alone]. And at that moment the water turned backwards, and flowed up the hill; and all the people gathered together [to see it], and they marvelled at what had taken place. Now the water remained thus [B fol. 72*a*. 1] for many days, and then, by the

will of God, the river returned to its former bed. May the supplication of the Lady of us all and the might of her help be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

CHAPTER XXXVIII.

THE VIRGIN MARY AND TIMOTHY THE MONK.

A Miracle of our holy Lady, the two-fold Virgin Mary, who gave birth to God. May her prayer and her blessing be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

Now there was a certain monk whose name was Timothy, and he was a steward of the church, and he loved our holy Lady, the two-fold Virgin Mary, who gave birth to God. And it fell out on a day that he drank some sweet wine, and he fell asleep and was unable to rise up [B fol. 72*a*. 2] at midnight for prayer. And when he awoke from his wine in the morning he rose up to go to the church, and as he was on his way thither there came against him a lion, which roared at the monk and wished to rend him. Then straightway a lady shining with exceedingly brilliant light came, and admonished the lion, and she drove him away from the monk, who went on his way to the church, marvelling at the lady who had delivered him from the lion. And when he had finished his prayer, he went to his work until the evening; and when the darkness had come he wished to go to the place where his bed was, and rest. Then straightway a mad dog rose up against him from the door of his house, and he sprang upon him to bite him; and again [B fol. 72*b*. 1] that shining lady came, and she drove away the dog. Then she brought the monk into his sleeping room, and laid him upon his bed, and placed his pillow under his head; and she covered him over with

his blanket and made the sign of the cross over him. Then the monk said unto her, "O my Lady, I beseech thee to tell me, Who art thou?" And she said unto him, "I am MARY, the mother of Jesus Christ"; and when he heard her words he wished to bow down before her, and to embrace her feet, but she straightway disappeared from him. And he rose up in the morning and meditated in his heart concerning what he had seen, and he knew that the lion and the dog were of the deceits of Satan, and he became certain that it was our holy Lady, [B fol. 72*b*. 2] the two-fold Virgin MARY, who gave birth to God, the compassionate one who extendeth help unto those who serve her, who had delivered him. Then he repented that he had been drunken with wine, and he never again turned to strong drink. And he yoked himself unto God and performed [his] ministrations in the church of our holy Lady, the two-fold Virgin MARY, who gave birth to God, all the days of his life. May her prayer and her blessing be with her servant Ḫâyla Mâryâm for ever and ever! Amen.

CHAPTER XXXIX.

THE VIRGIN MARY AND NICODEMUS THE HORSEMAN.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant [B fol. 73*a*. 1] Ḫâyla Mâryâm for ever and ever! Amen.

Now there was a certain man who was an envoy of the king, and he was a Persian and belonged to the company of the horsemen, and his name was Nicodemus; now he sinned abundantly, and his offences were without number, and he committed fornication with lewd women beyond

measure, and he was evil in all his ways. But through the intercession of our holy Lady, the two-fold Virgin MARY, who gave birth to God, the mercy of God visited him, and she had compassion upon him and delivered his soul, and he repented of his sins, and forsook all the evil of his works, and turned unto God with a ready heart; and he cast away the lust of the flesh, and became a monk in a certain monastery. [B fol. 73*a*. 2] And the good and gentle prior undertook to train him himself, and he wished to teach him the Psalms of David, so that he might pray them at the seasons of prayer, but the monk was unable to learn [them]. Then again the prior wished to teach him [the prayer], "Our Father which art in heaven", and he was unable to master it. And it was only by means of abundant toil and trouble that he learned to say, "Salutation to our holy Lady, the two-fold Virgin MARY, who gave birth to God". Now he loved this prayer, and he recited it always and continually, both by day and by night, in his sitting down and in his rising up, in his coming in and in his going out, and he repeated it incessantly. And it came to pass that after he had died and had departed from this fleeting world, a great miracle was made manifest [B fol. 73*b*. 1] at his grave. A splendid tree, which was more beautiful [than any other tree], and unto which no other could be compared, took root and grew up over his grave, and on the leaves thereof were written words in gold ink which said, "Salutation unto thee, O my Lady MARY". And those who saw this miracle marvelled greatly at the beauty of the tree in every part of it, and they found that it was planted in the heart of the man, and that it had put forth its shoot through his tongue and through his mouth. Then they knew that he had lived with a pure heart and sincere mind whilst he prayed the prayer of Salutation unto our Lady MARY. And forthwith they all cried out together with a loud voice, and they glorified God and gave praise unto our Lady MARY, the storehouse of compassion, and they multiplied their ministrations unto her [B fol. 73*b*. 2] and paid greater

honour unto her than before. May her prayer and her blessing be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

O my Lady MARY, as thou didst choose Nicodemus the envoy,
A man who had committed multitudes of sins and offences,
To praise thee with a pure heart and with a sincere mind,
Even so choose thou me to perform good deeds of every kind,
I, thy servant, Ḥâyla Mâryâm, for ever and ever! Amen.

CHAPTER XL.

THE VIRGIN MARY AND THE ROMAN PREFECT.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

Now there was a certain man in the city of Jerusalem who was a Roman prefect, and he came [B fol. 74*a*. 1] to pray at the grave of our Lord Jesus Christ; and when he wished to go in, there came a horned animal in the form of a ram to butt him with his horns, and he was afraid to turn behind him. Then the priest who was in charge of the grave, and those who were with him, said unto him, "What hath happened unto "thee, O master, that thou goest not in?" And he said unto him, "Where-"fore dost thou bring a ram in here?" And when those who were there had gone in they told the priest not to bring in the ram. And it came to pass that when the prefect drew nigh to enter in the ram came [against him] a second time; but no one saw him except the prefect. Then the priest said unto him, "O master, tell me if there be aught concerning thee "which should prevent thee from entering into this holy place. If thou "wilt believe in God thou shalt go onwards. But peradventure He Who

"hath shewn thee this miracle [B fol. 74*a*. 2] desireth thy salvation." And the prefect told him concerning his sins, and he wept and wished to enter in, but the ram restrained him. Then the priest of the grave said unto him, "Is there some matter in connexion with thee which holdeth thee "back?" And the prefect said unto him, "Peradventure it is because I am "one of the council of judges". And when the prefect had believed he went in and partook of the Body and Blood of our Lord Jesus Christ, and he forsook the habits of a former time, and accepted in confidence the holy faith of the Church, and he believed on our holy Lady, the two-fold Virgin MARY, who gave birth to God, who is the mother of the Ram of mystery, whose Son in the form of the Ram (*or* Lamb) of God, the Merciful One, Who provideth means for the salvation of men, kept him back when he would have entered in to the grave [of our Lord]. O my Lady, He hath set thee for the salvation [B fol. 74*b*. 1] of the whole world, for God the Lord put on the flesh of man through thee in the land of mortal beings, and He sent forth life, and pursued after sin, and drove away the darkness. O my Lady, I adjure thee by the Might of the Most High which overshadowed thee, and by the Son Who became incarnate by thee, and by the Holy Spirit Who came upon thee and sanctified thee, and Who placed Himself on thine heart like a ring, and like a seal upon thine arm, to protect me thy servant Herakles for ever and ever! Amen.

CHAPTER XLI.

THE VIRGIN MARY AND PHILOTHEUS THE BISHOP.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Herakles for ever and ever! Amen.

Now there was a certain Bishop, whose name was Philotheus, in the country of Sa'îd, that is to say, in Upper Egypt, and he was a good man, and his whole disposition was good, and he did good works, and he was right in the faith of Christ, and he judged righteously and accepted not the face of [any] man. Now he loved our holy Lady, the two-fold Virgin MARY, who gave birth to God, from the depth of his heart, and he served her with all his might; and by reason of his love for her he was wont to put sackcloth on his body beneath his apparel. And it came to pass when the sackcloth had become old that he wished to make another garment of sackcloth [to wear] in its stead, and he took the unsewn sackcloth and went into his cave that he might cut out the garment from it, and sew it up, and put it on himself in secret without any man knowing what he did. [B fol. 75*a*. 1] Now when he had sat down in his cave he wondered how he could by any means make the garment, for he knew not either how to cut it or how to sew it up. And whilst he was troubling himself about this matter our holy Lady, the two-fold Virgin MARY, who gave birth to God, appeared unto him, and she said unto him, "Be not thou troubled, for thou hast made me to "rejoice by thy good works, and thy toil and labour have been accepted "by me; I will cut this sackcloth into a garment for thee". Then she took the sackcloth from him and cut out a garment therefrom, and she sewed it up for him, and put it on him. And the Bishop rejoiced with great joy and gave thanks unto our holy Lady, the two-fold Virgin MARY, who gave birth to God, with his whole heart, and he glorified her Son Jesus Christ our Redeemer. May her prayer, and her blessing be with her servant Herakles [B fol. 75*a*. 2] for ever and ever! Amen.

CHAPTER XLII.

THE VIRGIN MARY AND THE FOUNTAIN OF WATER.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Herakles for ever and ever! Amen.

[Here beginneth the history of the] miracle which our Lady MARY wrought with her Son on the eighth day of the month Sanê in the bath which is nigh unto the blessed water, and of how our Lord Jesus Christ made a fountain of water to spring up on their departure from the country of Egypt. Now when the angel of God had appeared unto Joseph in a dream, saying, "Arise, and take the Child and His mother, and depart "unto the country of Egypt", he rose up and took our holy Lady, the two-fold [B fol. 75*b*. 1] Virgin MARY, who gave birth to God, and they came unto the country of Egypt, and unto Mount Ḳuĕsḳuâm[1], and unto other places. And they took up their abode with the daughter of the sister of the mother of our holy Lady, the two-fold Virgin MARY, who gave birth to God. And it came to pass that, when they had dwelt in the country of Egypt for three years and seven months, Herod died, and the angel of the Lord commanded Joseph to return to Jerusalem. And when he had arrived at the city of Maḥarraḳâ[2], he came from thence to

[1] I. e., the city called Ḳûṣaḳum by Yâḳût (tom. iv. p. ٢٠١), who says that it was situated in Upper Egypt, on the western bank of the Nile; it probably marks the site of the ancient Egyptian city *Qesqeset*, Coptic ⲕⲟⲥ, or ⲕⲟⲟⲥ, the name of which survives in the modern Arabic قوص *Kûs*. The Arab town is, however, situated on the right or east bank of the Nile about sixteen miles north of Thebes. Some have thought that Al-Muḥarraḳ and Ḳuĕsḳuâm are names of one and the same place, but this is a mistake, for the two cities were quite distinct, though situated close together.

[2] The city is chiefly famous in Christian annals for being near the Monastery of Al-Muḥarraḳ, which, however, was built on Mount Ḳuĕsḳuâm. Yâḳût says (tom. ii. p. ٦٩٢) that it was situated on the western bank of the Nile on the top of a hill, that no building was finer than that of the monastery,

Maṭaryâ[1], and from thence to the city of the bath; and whilst our Lord Jesus Christ was with His mother the Virgin MARY He made a fountain of water to spring up, and this fountain of water endureth until this day. And all people come thereunto, from every country and from every nation, and make intercession with our holy Lady, the two-fold Virgin MARY, who gave birth to God, and they receive a blessing from the church and from the fountain of blessed water. May the prayer and the blessing of our holy Lady, the two-fold Virgin MARY, who gave birth to God, be with her servant Herakles for ever and ever! Amen.

CHAPTER XLIII.

THE VIRGIN MARY AND JOHN KAMÂ.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Herakles for ever and ever! Amen.

Now there was a certain holy man whose name was John Kamâ, who from his youth up had sought after the love of Christ with great strivings; [A fol. 76*a*. 1] and when he had grown up they betrothed unto him a young woman who was a virgin that he might marry her. But he made an agreement with her that they should preserve their virginity

دَيْرُ المُحَرَّق and no people more learned than those who dwelt in it; he also mentions that the Christians believe that Christ dwelt there after He had come down into Egypt. On the modern monastery and its inhabitants, see AMÉLINEAU, *Géographie de l'Égypte*, p. 264.

[1] I. e., the المَطَرِيَّةُ of Yâḳût (tom. iv. p. ٥١٤), a village which lies about five miles to the north-east of Cairo, and is built upon a part of the site of the ancient Egyptian city of *Annu*, or Heliopolis. Here grew the famous balsam trees, شجر البَلَسَان, from which the oil used in certain solemn ceremonies was obtained, and here, too, was the renowned عين شمس, or "Fountain of the Sun". See 'Abd al-Laṭîf (ed. de Sacy), p. 88; WANSLEBEN, *L'Histoire de l'Église d'Alexandrie*, pp. 88—93; and AMÉLINEAU, *Géographie*, p. 246.

until the day of their death, and they fulfilled their covenant. And it came to pass on a certain day, which was the night of the first day of the week, that our holy Lady, the two-fold Virgin MARY, who gave birth to God, appeared unto John Kamâ in great glory, and the angels were going about with her. Now by reason of [his] fear he fell upon his face, but she raised him up, and said unto him, "Peace be unto thee, O John Kamâ, who art beloved of my Son, and of His Father, and of the Holy Ghost! "Rejoice and be strong, for through thy patient endurance thou shalt "become a mighty man, and thou shalt vanquish the unclean spiritual "beings of might who set themselves against thee. And I will be with "thee [B fol. 76*a*. 2] until the will of God shall be fulfilled, and I will give "thee my protection, and my mercy shall preserve thee, and shall be with "thee for multitudes of generations. And they shall build a church in thy "name, and it shall be called by the name of myself and of my Son; and "no hostile person or foe shall enter into thy shrine; and the walls thereof "shall never be dug up; and thy sons shall walk in thy commandment, "and in thy teaching, and thy law, and they shall shew themselves loving, "the one to the other, and they shall live in purity and shall make offerings "unto thee. I will be with them for ever, and I will bless their service and "the work of their hands, and they shall inherit everlasting life with the "kingdom of heaven." Then she gave him three *dînârs* which were stamped with the sign of the Cross, [B fol. 76*b*. 1] saying, "Take these, "and put them in the chest of the church that they may be a blessing for "ever" (now they are there unto this day); and having said these words, she gave him the salutation of peace, and passed away and departed from him. Then John Kamâ rejoiced, and he sang the words of a Psalm, saying, "I have sought Thy face, Thy face, O Lord, I seek. Turn not "away from me Thy face, and be Thou a helper unto me; and cast me "not away so that I may do Thy will, O my Lord and God." Observe then, O my brethren, that our Lady MARY doth make herself a pro-

tector and a teacher of sinners, and she doth become the helper of the righteous, and it is by means of her intercession that they fulfil their strivings, and even the sinful she doth help and protect and deliver from out of the hand of Satan their enemy. [B fol. 76*b*. 2] May thy prayer, and thy blessing, and the mercy of thy beloved Son be with her servant Herakles for ever and ever! Amen.

CHAPTER XLIV.

THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

And on this day also all the peoples of the Christians shall celebrate a festival in honour of our holy Lady, the two-fold Virgin Mary, who gave birth to God, for in it she received the Covenant of Mercy from her Son, our Saviour Jesus Christ. Whosoever shall celebrate her commemoration, and shall call upon her name, and shall give alms unto the poor, even [a cup of] cold water, [shall in no wise lose his reward].

Now after her Son had gone up into heaven, having taken upon Himself her pure flesh, he sat at the right hand of His Father, for He had fulfilled all the law of humanity, sin alone excepted, [B fol. 77*a*. 1] and He had gained dominion over the pains of the cross by His own good will and pleasure which He performed for our salvation. He left the holy woman His mother in the house of John, the disciple whom He loved, as a precious charge which He committed to his care, saying, "Behold thy son", and to that disciple He said, "Behold thy mother". Then the Lady Mary dwelt [there], and she used to go unto the grave of her Son, that is to say Golgotha, to pray there. And when the Jews saw her they were filled with wrath and anger, and they wished to stone her, but God removed her from their sight. Then they took counsel together and set watchmen by His grave, so that she might not come there to pray, but

she ceased not to go there each day, [B fol. 77*a*. 2] and the watchmen never saw her, for the brilliant covering of the glory of her Son enshrouded her, and every time [she went] angels came there to minister unto her. And her Son, our Lord Jesus Christ, visited her continually, and He fulfilled for her everything which she asked [from Him. And He] took her up into heaven and shewed her the place where the righteous rest, and the abode of Abraham, Isaac, and Jacob. And all the souls of the Fathers who had gone to their rest, from Adam even unto this present, received her, and they bowed down before her, saying, "Glory be to God Who "hath created thee for us flesh of our flesh, and bone of our bone! Through "thee we have found salvation, and thou hast become a haven of life [and "refuge] from destruction through the incarnation [B fol. 77*b*. 1] of the Son "of God, [which took place] through thee." And from this place the angels took her and brought her unto her beloved Son, and unto His throne, and the brilliant covering of the flame of fire went up on the right hand and on the left. Then our Lord took her hand, and kissed her mouth, and said unto her, "Hast thou come, O thou who didst give Me birth?" And He raised her up upon the throne of His glory and made her to sit with Him. Then He told her of the joy and gladness which the eye hath not seen, nor the ear hath heard, nor the heart of man hath conceived, which He had prepared for her. And below the throne of glory she saw David her father, the king of Israel, together with the companies of the angels, and the prophets, and the souls of the righteous [standing like] walls and encircling them round about, and he was singing a psalm to his harp, and saying, [B fol. 77*b*. 2] "Hearken, O my daughter, "and behold, and incline thine ear; forget thou thy people and thy father's "house, for the King, Who is thy God, hath desired thy beauty[1]." And again, from this place the angels took her to shew her the place of doom, and they brought her to the border of the region of darkness which is

[1] See Psalm xlv. 10, 11.

prepared for Satan and his hosts, and for all those who walk in his ways. Then our Lady MARY said, "Woe be unto me! Who will tell the children "of men so that they may not come hither?" And the angel said unto her, "Fear not, O MARY, God is with thee, and shall be with those who "shall come after thee". Then the angels carried her and brought her back to her place, and from that time our Lady MARY remained [B fol. 78*a*. 1] exceedingly sorrowful on behalf of all sinners.

[And men shall celebrate a festival in honour of our Lady] because on this day, which is the seventeenth day of the month Yakâtît, she stood at the place of the skull (i. e., Golgotha), and made supplication unto her Son, saying, "I adjure Thee, O my Son, by God Thy Father, and by "Thy Name Christ, and by the Paraclete Thy Spirit, and by my womb "wherein I bore for nine months and five days Thee Whom the earth is "not able to contain and Whom to approach the angels are not able; I "adjure Thee, O my Son, by Thy going forth from me without weariness "and by Thy bringing forth which was without pain; I adjure Thee by "my breasts which suckled Thee and by my lips which kissed Thee; I "adjure Thee by my arms which embraced Thee, and by my feet which "walked about with Thee; I adjure [B fol. 78*a*. 2] Thee by the stable in "which Thou didst lie and by the swaddling bands wherein Thou wast "wrapped; O my Son and beloved one, I entreat Thee and I make sup-"plication unto Thee to hear the voice of my petition, and to come to me "and fulfil for me everything which is in my heart." And it came to pass that when our holy Lady, the two-fold Virgin MARY, who gave birth to God, the mother of the Light, had spoken in this wise, our Lord and Redeemer Jesus Christ came down to her; and with Him were thousands of thousands, and tens of thousands of angels that surrounded Him. Then He said unto her, "What shall I do for thee, O MARY, My mother? And "what wish hast thou which thou wouldst that I should fulfil?" And our holy Lady the Virgin MARY answered and spake unto her beloved Son,

[B fol. 78*b*. 1] saying, "O my Son, my beloved One, my Saviour, my Hope, "my Refuge, my confidence is placed in Thee, and in Thee have I become "strong from my mother's womb, Thou didst cover me in the womb, and "Thou art my memorial at all times. And now, hearken Thou unto my "prayer, and incline Thine ear unto the voice of the entreaty of my mouth "which I shall speak unto Thee. I am Thy mother MARY, and I am "Thine handmaiden. Whosoever then shall celebrate the commemoration "of me, or shall build a church in my name, or shall clothe the naked, "or visit the sick, or feed the hungry, or give the thirsty to drink, or com- "fort the sorrowful, or make him that is sad to rejoice, or write a hymn "in praise of me, or call his child after my name, or sing a song of praise "on [the day of] my festival, reward Thou him, O God, [B fol. 78*b*. 2] "with a fair reward from Thyself the which eye hath not seen, nor ear "heard, nor hath it entered into the heart of man to conceive. I beseech "Thee, O Lord, and I make supplication unto Thee for all those who shall "believe in me, and set Thou them free from Sheol. Remember Thou the "hunger, and the thirst, and all the trials which came upon me with Thee." Then our Lord Jesus Christ answered and said unto her, "It shall be "even as thou sayest unto Me, and I will fulfil for thee all thy petition. "Did not I become man for thy sake? I swear unto thee by Myself that "thou shalt not find My covenant which I made with thee to fail." May her blessing be with her servant Herakles for ever and ever! Amen.

Salutation unto thee, O Book of the Law and Covenant, [MARY,]
Thou type of the [B fol. 79*a*. 1] Tables of Stone!
Unto those who call upon thy name in every place, O MARY,
Be tender of heart unto sinners,
Be tender of heart unto those who are sorrowful,
Be tender of heart unto those who are cast away. Amen.
Save thou thy servant Herakles for ever and ever! Amen.

CHAPTER XLV.

SALUTATIONS TO THE MEMBERS OF THE BODY OF THE BLESSED VIRGIN MARY.

1 MAY GOD THE FATHER, THE GIVER OF LIGHT, WHO BEING ONE IS YET THREE IN PERSON, WHO SHEWETH MIGHT IN HIS DIVINITY AND POWER, illumine the eye of mine understanding with the lamp of wisdom and the beauty of His splendour that it may see the face of the word of thy covenant as is meet, O MARY, the lady of all those who are below and above.

2 SALUTATION unto the memorial of thy name, O thou who dost resemble a star which is seen by the people, even when dark clouds have enveloped the light thereof. O thou covenant of God, MARY, [A fol. 101*b*. 2] thou hope of salvation, did not the mind of the first father find consolation in thee when he was driven forth from his garden (i. e., Paradise) in bitter sorrow?

3 SALUTATION unto the hair of thy head which is [like unto] a two-fold thread of purple filled with the dew of the things which are good and which is without blemish. O thou who art the covenant of mercy, MARY, which thou didst stablish before the congregation, entreat Him (i. e., God) to bestow the life of the soul as a gift of grace upon me after the manner of Elijah, for doth not He make me to live in the body?

4 SALUTATION unto thy head is meet from every created being, O MARY, because thou didst stablish a covenant with Him Who is and Who shall be. Now we have made a covenant with death and we have sworn an oath unto those who say: "They have spoken in vain and have destroyed their own souls".

5 SALUTATION unto thy face, O holy and glorious face, the splendour of which is sweeter than the splendour of the sun and moon. Thou wast the token of the covenant, MARY, and wast the shining bow in the cloud from God, the Merciful, when thou didst remove Noah from the destruction of the earth [and didst promise him that] there should be no more a flood.

6 SALUTATION unto thine eyelashes, which are set to guard the eyes, and to take the place of veils and coverings for them. O MARY, say thou unto Him to Whom thou didst give birth without carnal union with man, "Where is Thy word, O Lord, which said, 'For thy sake "'I will have compassion upon sinners when they shall call upon thy "'name, which shall be proclaimed?'"

7 SALUTATION unto thine eyes which are like unto two lamps that have been suspended by a cunning workman in the exalted palace of [thy] body. O MARY, thou art the fountain of loving-kindness and compassion, save me, then, by thy word, and deliver me from destruction, for without thy help no one is able to save himself.

8 SALUTATION unto thine ears whereinto were announced the glad tidings by the mouth of the Creator, thy Son, that thy pearl should be protected. I adjure thee, [A fol. 102*a*. 2] O MARY, make thou me not to see the judgment without having done deed[s], for without them I cannot justify myself. Shall thy covenant have been made for nought?

9 SALUTATION unto thy cheeks which are like unto roses and pomegranates, the languor thereof is fire, and the tears thereof are mingled with flame; by thy covenant, O MARY, lift thou me up unto the Field of Delight. Woe be unto us, woe be unto us if the spirits (*or* minds) shall say in the judgment, "One is Aholibah and the other Aholah"[1].

[1] See Ezekiel xxiii. 4.

10 SALUTATION unto thy nostrils which are the double window of life, and which God fashioned in cunning beauty with His wise and understanding fingers. O MARY, hedge me round about with the power of thy covenant against temptation, and bruise thou his head with the rods of pain and disease when the Serpent yawneth with his mouth to swallow me up.

11 SALUTATION unto thy lips which have asked from God, the Merciful, on behalf of sinners, the Covenant of Mercy [A fol. 102*b*. 1] and a solemn oath on Golgotha, O MARY, when thou didst withdraw thyself from Galilee. The righteousness of thy covenant shall be a cause of festival unto each and every one. Lay thou upon the head of the sinner, thy servant, a crown.

12 SALUTATION unto thy mouth, the mouth of abundant blessing and the holy gate, the Book. I have taken refuge, O MARY, in thy covenant which hath been accepted, therefore let me be not put to shame before thy Son, and before His thousands of angels, when the root of the tongue shall be cut through and the mouth be sealed.

13 SALUTATION unto thy teeth which are like unto a flock of sheep which have been shorn and have gone forth from the bath[1] brilliantly white; take thou, O MARY, a tithe of thy covenant in the place of a gift from me. And let the arms of thy prayer do evil unto mine Egyptian adversary, which is the lust of his heart, and [let them bury him even as] Moses buried him in the sand[2].

14 SALUTATION unto thy tongue, O thou whom the priests of heaven, the Seraphim who stand before the [A fol. 102*b*. 2] Trinity, proclaim holy with continual songs of sanctification. Make thou me to remember, O MARY, the commemoration of thy covenant at the time of destruction, even as Joshua made Israel when in the desert to remember the

[1] See Song of Solomon, iv. 2. [2] Exodus ii. 12.

covenant of Abraham, Isaac, and Jacob, and the righteousness of Moses.

15 SALUTATION unto thy voice which returned speech unto the word of the angel of mystery, Gabriel, whose apparel shone with splendour, O MARY, thou holy woman of God, thou place of His power! Hail! Hail! For unto thee the Covenant of Mercy and His compassion were given that by means thereof sinners might be able to become righteous.

16 SALUTATION unto thy breathings, the breathings of health, which heal the souls of sinners, and those who have become wounded by the poison of the Serpent. By thy covenant, O MARY, do away my sins, for without thy covenant and the Cross of Christ, the Heir, there is no one who can deliver a man from Sheol.

17 SALUTATION unto thy sweet and beautiful throat, wherein are separated the [words] which are [A fol. 103*a*. 1] bitter and [those which are] sweet. What shall I do, O MARY? For my strength is worn out, and matters are hard for me on every side, and the world putteth me in sore straits; but comfort thou me, O mother, by means of thy covenant.

18 SALUTATION unto thy neck, the appearance of which is [like unto] the tower of David, and the foundation of which hath been laid by the wise on a lofty place[1]. O MARY, speak thou into the ear of my soul the words which will give her comfort. Wherefore then, doth the soul of Martha[2] weary itself overmuch? for it hath the power to find out only a little among what is very great.

19 SALUTATION unto thy noble shoulders which have received a blessing instead of a curse, and it abideth. O MARY, bear thou me with the

[1] The LXX has ὁ ᾠκοδομημένος εἰς θαλπιόθ, which is intended to be the equivalent of the Hebrew בָּנוּי לְתַלְפִּיּוֹת; see Song of Solomon iv. 4. ተለፍዮት: is the Ethiopic transcription of the תַּלְפִּיּוֹת.

[2] See Luke x. 41.

righteousness of thy covenant upon thy shoulders, and take a tithe [on my behalf] from the flock of thy Son Alpha, for thou art my faith, and the hope of my heart.

20 SALUTATION unto thy back which was, in days of old, the resting place of God, in His weariness, on the road to Ḳuĕsḳuâm in the month wherein He was driven forth. O MARY, whosoever beareth thy name in addition to his own in the day of the Last Judgment, if His blood have not dominion, receive thou him [with] a tithe of [thy mercy], O thou merciful one, His mother.

21 SALUTATION unto thy breast, and unto thy bosom, and unto the twin arms thereof. I adjure thee, O MARY, by the blood which fell drop by drop at Golgotha, that thou make my soul [A fol. 103*a*. 2] to be worthy, with thine own soul, of a portion thereof, and let the dust of my earthly body be protected thereby.

22 SALUTATION unto thine arms, and unto thy fore-arms, and unto thy bosom wherewith thou hast embraced Christ, the pearl of divinity, the Hidden One. O MARY, thou chosen one, our mother of angels and men, if the sinner shall celebrate the commemoration of thee in firm faith let him reign with thee in the kingdom of heaven.

23 SALUTATION unto thy arms and wrists which wrought woven work, and made it beautiful with gold and purple threads, for the sanctuary of the God Who endureth for ever. O MARY, fulfil thou the Covenant of Mercy on me, and slay thou the enemy of my soul, for he is accursed, even as Solomon by his wisdom slew Sâmî (Shimei)[1].

24 SALUTATION unto the palms of thy hands which received the bread and the water which the angels of heaven brought unto thee when thou, O MARY, wast living in the great Sanctuary of the Law. If I give a handful of cold water to a poor and thirsty man to drink may

[1] See 1 Kings ii. 46. "So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died".

it be received by thee, [through] thy covenant, as the sacrifice of a chosen evening.

25 SALUTATION unto thy fingers, and unto thy white nails, and unto thy two breasts which are the doors of the milk that is to be desired. O MARY, thou spring flower of thy time, I, the feeble one, have taken refuge in thy bosom, and by the might of thy covenant let me be delivered from the fire which is prepared.

26 SALUTATION unto thy flanks, which have been placed one on each side of thy body [A fol. 103*b*. 1], and whereon hath been set the brightness of gold which never passeth away. O MARY, embrace me and graciously set me at the side of thy covenant, whilst the sinners, who in their lifetime hated him that was a companion of the righteous, go down into the land of outer darkness.

27 SALUTATION unto thy belly, thy belly which is like unto that of the angels, and which is ever fed upon the bread of heaven according to its station and degree. O MARY, thou Zion of God, thou Ark of His Law, let the water of the lake of thy covenant cleanse me from the love of gold, for the love of riches is said to be the fore-father of Satan.

28 SALUTATION unto thy heart, whereunto shall be joined the reins, and unto thy power of feeling; and SALUTATION unto thy bowels, and likewise unto whatsoever is in thee. O MARY, thou pillar of cloud, bring me into the land of promise, and lead thou me on the way by the light of the fire of thy covenant, and in thy love feed me upon manna.

29 SALUTATION unto thy navel which is like unto a round goblet[1] in the midst of thy body; and SALUTATION unto thy pure belly, and unto thy blessed loins. O MARY, thou holy woman, who didst give birth

[1] See Song of Solomon, vii. 2.

to Christ-God, set thou a guard round about my soul until [it reach] the third heaven, when there standeth in the air a hostile angel who would become the adversary thereof.

30 SALUTATION unto thy virginity, wherein are included the five senses of the body, [A fol. 103*b*. 2] and unto thy two thighs, which are the pillars of the roof of the sanctuary. O MARY, thou Ark and Two Tables of stone of the New Covenant, anoint thou me with the balsam of fasting, from the head even unto the sole of the foot, for fasting healeth the pain of the soul.

31 SALUTATION unto thy knees when they are making propitiation and intercession, and SALUTATION unto thy feet which bow in adoration ceaselessly. O MARY, who hast become the companion of the Word of the Father, entreat thou Him to graciously bestow upon me the life of [my] soul, when all sinners shall be cast into the fire.

32 SALUTATION unto the soles of thy feet, and unto the insteps thereof, which walked to the Monastery of Ḳuěsḳuâm when the soldiers slew the children. O MARY, say thou unto the God of heaven, thou daughter of Ezra, Wilt Thou condemn in judgment the soul that loveth Thee in all its works because of thirty words?

33 SALUTATION unto the toes of thy two feet, and unto the nail which belongeth unto each of them. With the Covenant of Mercy, O MARY, hide thou that which should be hidden concerning me, and by the invitation of the tongue let another man who is mortal like unto myself drink my blood from a vessel.

34 SALUTATION unto thy stature which nourished the air of the virtues, and which bowed not itself before the storm of sin. O MARY, cover thou me over with the wing of thy covenant when the judgment shall take place; for if thy covenant be not a means [A fol. 104*a*. 1] of salvation for the soul of him that devoured men, who shall be able to deliver him?

35 SALUTATION unto thy person, more than unto the persons of Ḥannâ and Elisabeth, for the beauty thereof is of divers kinds, and its tender freshness is a thing apart [from that of other women]. O MARY, thou holy woman, who wast virgin within and without, let thy covenant be my redemption in the face of the Almighty Creator when He putteth an end to time, and when buying and selling cease in the market.

36 SALUTATION unto the going forth of thy soul, the fiery light [whereof] terrified the black angel when he saw it, and he was not able to frighten thee by his blackness. I adjure thee, O MARY, by the divinity of God, to deliver me by thy covenant from the threefold terror when death shall separate my soul from this my body.

37 SALUTATION unto thy body of flesh which did not remain on the bier, for the Spirit of Life of the Father raised it up quickly. O MARY, the salvation of righteous folk shall not be accounted a marvellous thing for thee to perform [A fol. 104*a*. 2] since thou dost save sinners by thy wise covenant; the saving of the righteous is a wonderful thing, but the saving of sinners is a hard thing.

38 SALUTATION unto the making ready for burial of thy body with linen swathings and myrrh by the hands of Peter, the man who uttered cries of joy. Be thou merciful unto me, O MARY, and say not unto me in the time of tribulation, "Wherefore dost thou give thanks for "my covenant, and for my help which keepeth in safety, and is the "anointing of sinners?" And I say, "Shall not I be anointed?"

39 SALUTATION unto thy grave, whereunto are gathered together all the nations and peoples of the earth whose boast thou art. O MARY, at the hour of death of that which is mortal in me come thou unto me; and when any Christian soul dieth wilt not thou thyself come quickly to give it consolation?

40 SALUTATION unto thy resurrection which was like unto the resurrection of Christ, for the gates of the tomb had been shut fast and they remained unopened. O MARY, thou art the beginning of the hope of Adam, and if thy covenant and prayer be not with him he must [A fol. 104*b*. 1] fall into the depth of perdition, both soul and body.

41 SALUTATION unto the departure of thy body unto the house of life, and the making thereof anew, whereunto the Body of thy Son had already departed. O thou who dost redeem the world, MARY, I entreat thee to redeem my soul by thy covenant, and let my wound be anointed with the medicine which shall heal it.

42 LET US GIVE THANKS unto God Who hath cried unto us with a cry, and let us celebrate the commemoration of thy covenant among the congregation of the afflicted ones. Whosoever shall recite this discourse two and forty times accept thou him, O MARY, at the Resurrection, and lay thou upon the head of his soul the sevenfold crown of the kingdom.

1 SALUTATION unto thee, O thou Covenant of Mercy, my hope, who dost justify the sinner, and dost seek after the one sheep of the ninety [and nine] which hath become cast away.

2 SALUTATION unto thee, [A fol. 104*b*. 2] O thou Covenant of Mercy, thou pillar which God hath planted; be thou a sign of salvation unto all sinners, O thou whose love giveth strength.

3 SALUTATION unto thee, O thou Covenant of Mercy, thou gold which comprehendeth all riches; thou art the storehouse of him that is poor and needy, and thou art the wealth of him that is in heaven.

4 SALUTATION unto thee, O thou Covenant of Mercy, who weighest the heavens in a balance, my trust is in thee; grant thou unto me both the strife and the overcoming thereof.

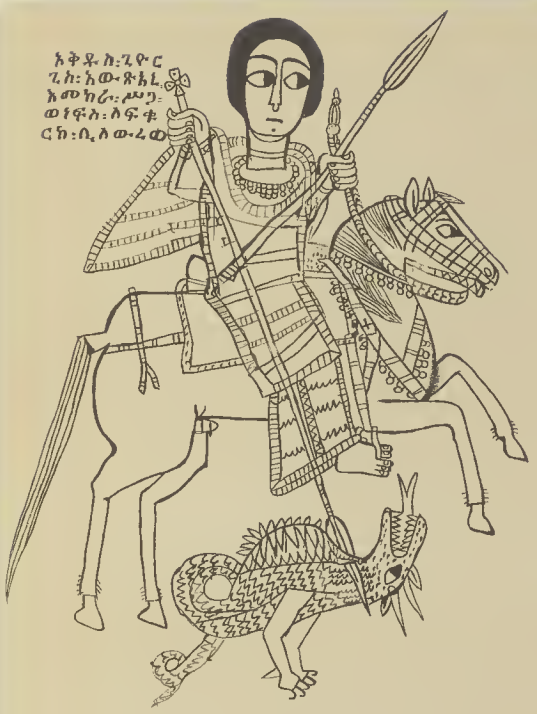
5 SALUTATION unto thee, O thou Covenant of Mercy, who art the

pledge of the kingdom which is above; whosoever loveth thee shall live in hope until the resurrection of all shall take place.

6 SALUTATION unto thee. If I am unable to justify myself by good works and strivings, let me support myself in thee, O Virgin Covenant, who dost save my soul from perdition.

7 SALUTATION unto thee. Upon whatsoever servant of thine who shall build a temple in the name of thy covenant, and upon those of us who pray in thy name, O MARY, bestow a portion of thy blessing, and make supplication unto thy Good Son [on our behalf].

PLATE C.



Saint George spearing the Dragon. The text in the upper left hand corner contains a prayer that the saint will deliver his servant Bîswûrâwe from temptations of the soul and body.

PLATE CI.

በስመ፡እግዚአብ ር፡ወልድ፡ምስለ፡
ሔር፡አብ፡ገባሬ፡ አቡሁ፡ላቡር፡ህሳ
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ዝ፡ውስተ፡ዝ፡በዋ ላቡረ፡መንበሩ፡
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የአምር፡ወበስ ቅዱስ፡ዘሠረፀ፡እ
መ፡እግዚአብሔ ምኣብ፡እምቅድ

Facsimile of a page of text, with ornamental heading, from the Life of Ḥannâ.

LADY MEUX MANUSCRIPT NO. 4.

THE HISTORY OF ḤANNÂ, THE MOTHER OF THE BLESSED VIRGIN MARY.

[TO BE SAID ON THE SECOND DAY OF THE WEEK].

[Fol. 11*a*] IN THE NAME OF GOD THE FATHER, the Maker of the heavens and the earth, Whose Being cannot be comprehended by the heart of mortal man, the hidden One Whom it is impossible [for man] to describe, since He was the Word in the beginning, but He Himself comprehended His own Being; AND IN THE NAME OF GOD THE SON, Whose Being was mingled with [that of] His Father before the world was created, Who begot Him in a mystery before the universe was set in order, Who is equal in counsel unto God the Father and of like position; AND IN THE NAME OF GOD THE HOLY SPIRIT, Who sprang into being before [fol. 11*b*] the fountains of water went forth from the womb of the ocean, and before the light went forth from the great temple in the form of a spark to keep alive all created beings and things, both those which are visible and those which are invisible: To Him be praise and thanksgiving from the mouths of men and angels, and from the tongue of every created being and thing both on the earth and in the heavens, without silence and without ceasing, for ever and ever! Amen.

Open thou, O my Lord, the doors of my tongue, O Thou Who didst open the doors of the tongue of Ezra Sûtûêl[1] so that he might declare Thy greatness, and the greatness of our father Adam, whom Thou didst create in Thine own image and likeness, and didst bring into the Garden which Thy right hand did plant, [fol. 12*a*] when as yet the earth had not been stablished. Now I have the desire to declare the majesty of that Garden and of the earth, the earth because of Ḥannâ, and the Garden because of our Lady MARY, and the fruit thereof because of her Son, our Lord and Saviour, Jesus Christ, to Whom be praise! May the prayer of Saint Ḥannâ save Gabra Maryâm for ever and ever! Amen.

IN THE NAME OF THE FATHER, AND THE SON, AND THE HOLY SPIRIT, ONE GOD: (may He redeem Gabra Maryâm by the prayer of Saint Ḥannâ!) I begin [to write the History of Ḥannâ] by the help of God, and by the gift of His grace, which is given unto each and every one according to the measure of the gift of Christ. Now it was He Who ascended [into heaven], and it was He Who descended [into hell], and [fol. 12*b*] it was He Who lived above the heavens that He might fulfill every thing, first for the Prophets, and secondly for the Apostles, and thirdly for the elders, and then grace and mercy were given unto us through Ḥannâ and Iyâḳêm (Joachim) who brought forth fruit for us, that is to say, the blessed, and pure, and holy woman MARY, like unto whom there is none in the heavens, nor on the earth.

Incline then your ears unto me with understanding, and I will declare unto you concerning the honourable estate of Ḥannâ. Now she was the daughter of noble parents who offered up offerings before God Almighty, and were Levites who belonged to the priesthood. Her mother was Faustina, who was of the house of Israel, and who before seven [fol. 13*a*]

[1] Sûtûêl is an appellation of Ezra the Prophet, who edited the Books of the Old Testament, after the Jews had been carried off to Babylon. He is commemorated on the sixth day of February, and on the sixth day of July; see LUDOLF, *Commentarius*, p. 430, note X.

generations of daughters were born unto her, saw her descendants in a dream, and said, "The seventh daughter of my daughter shall bring forth "the blessed moon", that is to say, Ḥannâ, the wife of Joachim. Now the tabernacle of testimony which abode with our fathers in the desert God commanded Moses to make, according to the pattern which He shewed unto him when He said, "The Exalted One cannot dwell in the work of "the hand of man. Now the heavens are My throne, and the earth is My "footstool; where then is the house which ye can build for My habitation, "saith the Lord?"[1] And the temple which was builded and the tabernacle which was made in the days of Moses and of Solomon were intended for the abiding place of the Tables of the Law, on the sides of which the Law [fol. 13*b*] and the Covenant, that is to say the Ten Words, had been written by the fingers of God. Now the cuttings of the letters were like unto the foot [prints] of a man, and in appearance they were like unto sapphire, and they resembled the strength of heaven. In these (i. e., the tabernacle and the temple) did God make His feet to stand, and He hid His glory, and His voice only could be heard, even as He spake unto Moses, "No living man shall see My face[2], but I will hold converse with "him whom I love from out of the cloud". Because of this I say that the tabernacle of testimony is Ḥannâ, who made beautiful her works on the twenty[3] pillars thereof, on the right hand and on the left, on the west and on the east, and the things which were to come forth from each of these were to exist in order to complete [fol. 14*a*] the work which was to be wrought, so that it might be a memorial from generation unto generation, and for ever and ever. These are the gardens whence sprang Joachim and Ḥannâ. In the double [name] of Ḥannâ were many nations [included],

[1] See Isaiah lxvi. 1.

[2] See Exodus xxxiii. 20, and compare Leviticus xvi. 2.

[3] "And thou shalt make the court of the tabernacle": "and the twenty pillars thereof and their twenty sockets"... Exodus xxvii. 9, 10.

for the peoples of Israel, in their various families and tribes, were linked unto her, and honour and majesty were ascribed unto them because of her. And thus was it with Joachim also, for all the peoples of Israel, in their various families and tribes, were reckoned in him for a testimony and a memorial, even as they were reckoned in the courtyard of the tabernacle of the sanctuary when they slaughtered the bull (*or* ox) and sang praises, and the blood [was sprinkled] on the sides of the courtyard, and when Aaron and Moses went into the tabernacle to make atonement [fol. 14*b*] for the sins of the people.

Blessings be upon thee, O Ḥannâ! All the world shall proclaim thee blessed in return for thy sorrow and tears because thou hadst neither son nor daughter, and thy Son shall be the joy wherewith all the world shall rejoice in thy name. So therefore thou shalt be consoled for Mĕrâsâ, the son of Ṭâlêḳ, who died in the house of Dâyĕḳ — now he was thy father's brother — and at the time of his death, because thou hadst no children, thou didst multiply weeping for him, saying, "Woe is me! Woe "is me! I have neither son nor daughter. He who hath died is thine, O "my Father, and I greatly desire, [O dead one,] that thou shouldst come back to me." Then straightway the dead man spake unto thee, saying, "Why weepest thou for me? For thou shalt [fol. 15*a*] give birth to the "sun". Now that sun is our Lady MARY, the mother of the Sun of Righteousness. All these things have I heard from the angels, and [I have learnt them also] from the ancient Scriptures.

Rejoice thou, O Ḥannâ, for all the world shall rejoice because of thee, and we ourselves rejoice when we hear concerning thee. Thou hast given fruit unto us, that is to say, MARY, who prayeth for life for all the world. This blessed woman Ḥannâ was God-fearing, and she shall be praised in the assembly of the people and in the gates, and the people shall give thanks unto Joachim her husband. She put on strength and beauty, and she rejoiced during the days of her life in the end thereof.

Her mouth did not eat the grain (i. e., bread) of idleness. [fol. 15*b*] She judged according to wisdom, she made manifest the Law, and she established rules for her tongue; and her husband Joachim praised her when she made a coat(?) and a cloak of byssus cloth, and purple for his apparel. And moreover, when he saw in her hand the garments made of good cloth and of fine Canaanitish linen which she gave to the poor and needy, she became to her husband Joachim a crown of honour with which he was well pleased. And she set up seven pillars, and she killed animals and made ready a splendid feast, and the blessed woman Ḥannâ sent out [her] servants, saying [unto those who passed by], "Come ye, "and eat of the bread which I have prepared for you, that is to say, bread "which is not the bread of wickedness that may not be [fol. 16*a*] spoken "of at the time of consecration. Come ye and drink of the wine which I "have poured out for you, that is to say, the wine of joy and gladness, "and not the wine of sugar the taste whereof is bitter in the mouth as "soon as its season is past, for the wine which I give you to drink shall "last for ever, and it shall neither come to an end nor cease from "generation unto generation." This word of prophecy which was uttered by Solomon was fulfilled in Ḥannâ, for Ḥannâ was a good and beautiful woman. And our Lord saith in the Gospel of the Kingdom[1], "A good tree bringeth forth good fruit, and a tree shall be known "by its fruit". And how shall a good tree be distinguished from a bad tree? Of the good tree there is hope, even after it hath become withered and decayed, for if rain fall upon it, [fol. 16*b*] and the winds blow upon it, that tree will clothe itself with bark, and will send forth shoots which will bear fruit from its branches and from the top thereof; and of its branches some will bear fruit thirtyfold, some sixtyfold, and some an hundredfold. And now leave the tree concerning which the voice of this word spake.

[1] See St. Matthew vii. 17, 20.

And again He spake concerning the twelve dry bones, which were the twelve sons of Israel[1], concerning whom Ezekiel prophesied when he saw that they were dry bones. And straightway God said unto Ezekiel[2], "Prophesy over these dry bones". And he prophesied over them, and the spirit of life breathed upon them, and threw skin upon them, until at length they rose up because of [fol. 17 *a*] the blessed woman Ḥannâ; and when Ḥannâ put forth a bud from them, life came unto them through her giving birth to MARY, the Lady of us all. A good name is better than the anointing with oil and sweet scents; and one child is better than thousands of children. Now these words did the prophet speak concerning Ḥannâ. Verily she is the best and most lovely of all the created things which are in the heavens or upon the earth, that is to say, our Lady, the blessed MARY, the Pearl of renown. She was in the belly of Adam, who cleansed it from its impurity, in the form of a white pearl, and from him she was given to Seth, and from Seth to Hênôs, and from Hênôs unto Abraham that pearl passed from [fol. 17 *b*] body to body, even as saith Solomon the wise man, "It shall pass into the souls of the righteous, and "it shall be sent from the holy ones in the heavens so that it may live "again." And this pearl passed from Abraham unto the royal father, David, and from David to Ḥannâ, being one half dust and the other half white pearl, until, at length, it entered into the womb of Ḥannâ in the appointed season and after long delay. Now from the time when Adam was born from the dust of the earth, although it neither came to an end nor made itself manifest, this pearl did not enter into the womb of any one of the women to whom a name hath been given, howsoever many they may have been, from [the time of] Eve until [the time of] the blessed Ḥannâ. Now the pearl fulfilled its advent into her nine [fol. 18 *a*] years after her husband Joachim had taken her to wife, and it did so when she

[1] ፰ሉል: = እስራኤል: [2] See Ezekiel xxxvii. 1—14.

was shedding burning tears and weeping abundantly because she had given birth neither to son nor to daughter. And all the people of Israel thrust her away and said unto her, "Thou art a barren woman, and "thou hast neither offspring nor progeny in Israel which will stand up for "Joachim and his house, and thou wilt bring his house to an end. Get "thee out from among us from this time forth. Thou shalt depart from "our city and shalt not dwell with us; and when it is our duty to offer "up offerings we will have neither lot nor part with thee. For we have "a certain law that those who have no children, whether they be men or "women, shall be driven forth from the house of sacrifice, and be made "to take their stand outside [fol. 18*b*] it and to be separated from their "fellow-worshippers; therefore get thee out from our congregation. What "canst thou do for us, O Ḥannâ? For thy womb is closed, and God "will not open it for thee". In this wise did they speak to her husband Joachim also.

Then Ḥannâ prayed before God, and her soul took refuge with Him, saying, "O Lord God of Israel, Thou God of our fathers Abraham, "and Isaac, and Jacob, Who didst exist before the world and Who shalt "endure for ever and for ever, Whose Name is sweet unto every being, "[fol. 19*a*] to Whom nothing is impossible, Whose existence never had "beginning, and to Whose kingdom there shall never be an end, unto "Whom everything belongeth, and before Whom everything standeth "revealed, Who killest and makest alive, Who shuttest up and makest "to be open, open Thou for me my womb, and give unto me a fair off-"spring which shall be well pleasing unto Thee, and it shall be Thine, and "I will make it an oblation and a pure offering, according to the command "which Thou hast given [us]. Hearken unto my prayer and unto my "petition, even as Thou didst unto the prayer of Ḥannâ, the wife of Elkanah, "the mother of Samuel. If Thou wilt not hearken unto me, and wilt not "give unto me offspring, then destroy me and blot me out, so that I may

"depart unto the everlasting inheritance of my fathers. Of what benefit "is it to me to live upon the earth, if I am [to see] evil days, and be sor- "rowful in spirit, whilst all the [other] daughters [fol. 19*b*] of Israel, who "can bear children and are able to be glad and rejoice in them, point the "finger of scorn at me when they see me and laugh at me? Look, O "Lord, and behold the suffering of Thine handmaiden Ḥannâ who is cast "away and rejected among the daughters of Israel."

And Joachim her husband also spake thus, and keeping his eyes [fixed] upon the ground and his thoughts and mind directed upwards into the heavens, he said, "O my Lord, Thou Lord God of Israel, Who "knowest everything before it cometh to pass, and Who hast good under- "standing of everything before men can declare it unto Thee, why hast "Thou made me a laughing-stock and a derision unto mine enemies? "Look Thou upon my suffering and upon the tribulation of my soul, O "Thou Who hast made the world to come forth out [fol. 20*a*] of nothing, "and hast created the Sun and the Moon without an effort of thought! "Hearken Thou unto my prayer, and incline Thine ear unto my voice, "and lighten the grief of my heart, O Spirit of wisdom and knowledge "which is in Thee, and give me a son of whom I can make an offering "unto Thee, and make me not to be cast away from among all [the "children of] Israel; for Thou art able to take away from him that hath "much, and to give increase unto him that hath a little only." Then after they had finished their prayer, and God had seen Ḥannâ's sorrow, He appeared unto her that day in a vision of the night, in the form of a white bird which came down from heaven; now, the bird had its being in days of old, for it overshadowed the Cherubim of glory [fol. 20*b*]. And there was the hand of a man beneath the wing thereof, and it held in it the cord of life. Now this was the spirit of life, in the form of a white bird, and it took up its abode in the person of Ḥannâ, and became incarnate in her womb, at the time when the pearl went forth from the

PLATE CII.



Ḥannâ and Joachim standing in prayer.

PLATE CIII.



How Ḥannâ and Joachim begot Mary by their prayers.

loins of Joachim, and when, according to the ordinance of carnal union, Ḥannâ received the pearl which was the body (*or* flesh) of our Lady MARY. Now the white pearl is mentioned because of its purity, and the white bird because her soul [existed] aforetime [with] the Ancient of Days, and it was with Him on the right hand of His Father; thus the white bird and the white pearl are like and equal. And when [fol. 21*a*] it (i. e., the pearl) took up its abode in the womb of Ḥannâ, her womb was moved even like the water of the sea, for it was unaccustomed to this thing. See now how greatly blessed our Lady MARY is, for who hath been born of woman [in this wise]? God Who alone is alone created her; He Who alone is holy alone sanctified her; He Who alone is honourable alone made her honourable; He Who alone is pure alone made her pure.

Who among men is like unto our Lady MARY in her virginity? Among men there is none to be found who is like unto our Lady MARY in her heavenly virginity; none can attain unto the abundant measure of her purity before God and His angels, [fol. 21*b*] and none can become pure in mind and body like unto our Lady MARY. And her soul was with His soul, so that she might cleave closely unto His knowledge. He guarded her and treasured her more than gold and silver, and esteemed her more highly than glorious apparel; and He prepared her, and gave her unto Ḥannâ so that she might be a benefit and an advantage [unto her], even as it is said, "It is better to bring forth no children than to bear "those which are without profit". Blessed be God Who did not give her children when her husband Joachim [first] took her from the house of her father! For if she had given birth unto children speedily, as other women are wont to do, she would then have brought forth children which were without profit. But although it appeared strange in the language of man, God shut up Ḥannâ's womb until His own [good] time, [fol. 22*a*] and He opened Ḥannâ's womb in His own [good] time so that she might

give birth unto a good, and noble, and beautiful daughter, ornamented [with virtue] and beloved by all. In the place of her weeping and sorrow Ḥannâ found joy; in the place of her lamentation and cries of grief she found gladness without measure; in the place of her contumely and disgrace she found majesty and honour. Our Lady MARY rejoiced in her Son Jesus Christ our Redeemer, and Ḥannâ rejoiced in her daughter, our Lady MARY, the Mother of our Lord. But forsake, O Ḥannâ, the joy which is in this fleeting world, for it speedily passeth away, for the joy which befitteth thee is in heaven, and it never cometh to an end. Now Eve brought forth many [children], thirty male children, and [fol. 22*b*] thirty female children, but of what advantage were they unto her? For she found no happiness, and there was nothing for her except suffering, and sickness, and the breaking of bones. And she was obliged to wait for thy coming, and she bowed down before thee when she found resurrection in the Son of thy daughter. O blessed Ḥannâ, who can praise thee overmuch? For of all the women who were before thee and who have been after thee Grace alighted upon none save thee. Now Bârkâ, the wife of Yârêd, who gave birth to Enoch, did not find happiness and did not escape death, for her bones were scattered abroad in Sheol; but Enoch did escape death by mounting while still alive upon a whirlwind and passing to the place of life where he liveth until this present. And why [fol. 23*a*] should she give birth to one who performed not an act of graciousness to her? For he dwelleth in the place of joy which abideth for ever, whilst she is crying out and groaning in a place of misery until this day.

Now when Ḥannâ had given birth to a daughter she was not able to see death a second time, for her flesh was the flesh of the Deity. O Ḥannâ, thou art greater than Ḥaykal, who gave birth to Noah, who was saved from the waters of the flood, and who alone left behind him a plant of righteousness which shall endure for ever. And thou art very much

more honourable than Ednâ, the mother of Abraham, who received the seal of circumcision, and God established a covenant between Himself and his seed for ever. O Ḥannâ, the blessed women Sarah and Rebecca together could not form the price of one of the nails of thy feet, for [fol. 23*b*] thou art the mother of life, and that life was MARY, in whom the heavens and the earth rejoice, and in whom God became incarnate. The perseeution whieh thou didst suffer was as great as are the heavens, O thou blessed woman Ḥannâ, and it eovered thee even as a cloud covereth the faee of the earth. And thou didst find the joy which was boundless, and whieh was as great as the perseeution whieh thou didst endure because of thy daughter MARY, our mother. It is customary for the word of God to be hard [to understand], and for His handiwork to be marvellous; and He first of all maketh a trial of man. As a man trieth gold in the fire, even so doth God try His chosen ones by suffering and by misery. Now Ḥannâ was born in sin, and in sin [she ate her] food, and God tried her first of all so that she might [at length] remove oppression from [fol. 24*a*] all the tribes of Israel; He knew the patienee of her mind in abundant sorrow and suffering, and He gave unto her a beautiful and two-fold reward whieh no man can take away from her. Even as the prophets said, "Through much labour and suffering we must enter into the king-"dom of heaven".[1] And this propheey is fulfilled in Ḥannâ, for she endured patiently all her burden and all the heat of the day; and beeause of this she inherited the kingdom of heaven. Now the kingdom of heaven of whieh I speak is the Son of Ḥannâ's daughter [MARY], that is to say, our Lord and Redeemer Jesus Christ, for many have desired to receive the majesty and honour of Ḥannâ by calling their daughters ['MARY'], even as Joehebed called her first daughter by that name [fol. 24*b*], and he [the Law] ealleth her 'Miriam', (i. e., MARY), whieh was unsuitable for

[1] Acts xiv. 22.

her. And for this reason she fell sick and the scab of leprosy took hold upon her, and she went forth outside the camp[1]; for in the Law it is said that she was seized with leprosy in the passage wherein it blameth Moses. Now I say that when God wished to destroy Miriam because of His jealousy for His mother, He sought out those means of doing it, and He did not wish her to be called by the name of His mother. And many of those who have been called by the name of MARY, the daughter of Ḥannâ, have not found life, for some of them have become possessed of devils and some have been taken in adultery, all which things have happened through jealousy for God's mother. Therefore, from the earliest times, God hath neither caused nor wished that other women should be [fol. 25*a*] called by the name of His mother.

Hearken now unto Moses, who when he spake concerning jealousy for a name[2] said unto the house of Israel, "God shall take for you from "among your brethren [one] who shall be like unto me, and He shall "call his name Lord". And by that same prophet who magnified His command was this spirit rooted out from among the people. For when a certain Egyptian woman[3] of the tribe of Dan heard this, she gave birth to a son and called his name 'Lord'[4]. Now when the children of Israel heard thereof, they murmured against her, and they brought the young man unto Moses, and he put him into prison. And Moses went to enquire [concerning him] before God, and he took his [fol. 25*b*] shoes from off his feet, and said, "Wilt Thou send this young man, whose name is "'Lord' to be a prophet in my days? Or wilt Thou send another? I "enquire of Thee concerning the blaspheming of Thy name; tell me what "I shall do with this young man, and whether I shall set him before Thee."

[1] "And Miriam was shut out from the camp seven days". Numbers xii. 15.

[2] I. e., blasphemy.

[3] I. e., Shelomith, the daughter of Dibri, of the tribe of Dan; see the whole passage in Leviticus xxiv. 10—23.

[4] Our author adopts the Ethiopic version of the story.

And straightway God answered, and said unto Moses, "Am not I He? "But Satan shall lie in wait for Dan from his roots even unto his branches "Iscariot. Whosoever curseth the Name of God shall surely die, and they "shall curse him with stones." And when all the companies of Israel had gathered themselves together they stoned that young man with stones outside the camp, and he died an evil death. And I say likewise that whosoever curseth the Name of the [fol. 26*a*] Virgin MARY, the blessed woman, the daughter of Ḥannâ and Joachim, the mother of Emmanuel our God, shall die the death, and his soul and his body shall die, and he shall not find happiness for ever and ever! Amen.

[TO BE SAID ON THE] THIRD DAY OF THE WEEK.

Therefore, come ye and let us ascribe praise unto Ḥannâ, for God hath ascribed praise unto her, and in His praise of her He took up His abode in the womb of her daughter. Come ye and let us magnify Ḥannâ, for God hath magnified her, for she is His Mother according to the flesh. Ḥannâ is to be more highly esteemed than gold and silver, and she is better by far than the twelve precious stones[1], whether taken one by one or all together; she is more beautiful than the Sun, and Moon, and all created beings and things which are in the heavens and on the earth. There is no [woman] that can be compared with her for beauty, and grace, and majesty, [fol. 26*b*] and honour, although she is inferior to our Lady MARY, and she is more honourable than all other women because she gave birth to the Virgin MARY. Her odour is more fragrant than that of every kind of flower, yea, sweeter than that of sweet-smelling plants and galbanum, and the odour of cinnamon oil and cassia cannot be compared unto her sweet smell. Inasmuch as she was pure her odour was the sweeter when

[1] The allusion seems to be to the twelve precious stones — a sardius, a topaz, a carbuncle, an emerald, a sapphire, a diamond, a ligure, an agate, an amethyst, a beryl, an onyx, and a jasper — which were arranged in four rows in the "breast plate of judgment". See Exodus xxviii. 16—21.

the blessed MARY was in her womb, and in sweetness nothing could be like unto her odour and smell. She had no desire to adorn herself after the manner of [other] women, for she said in her heart and with her tongue, "My adornment and my joy, both in my life and in my death, "for my soul and for my body, is my Lady, the blessed MARY, and she "is the anointing of my face; I have no desire [fol. 27*a*] to anoint myself "after the manner of other women, for my anointing is the blessed MARY." And straightway she rejoiced in her heart, and said, "Henceforth I will "rejoice and be glad, for my weeping hath departed from me; and all "mine enemies shall be confounded and put to shame. O ye daughters "of Israel, come ye and hearken unto my voice, and behold ye me with "my child on my shoulders sucking milk from my breasts! Behold, I am "the woman whom in times past ye did drive forth from your houses "because of your contempt for me, and ye lifted up your voices against "me. Look ye and see that my daughter is more excellent than your "daughters. The heavens, and the earth, and all the creations of men and "angels, are not sufficient to pay the price of one hair of the head [fol. "27*b*] of my daughter." After this manner did Ḥannâ speak.

And again Ḥannâ said, "Let everything which belongeth unto me "rejoice, for God hath opened my womb, and my husband Joachim who "in time past hated me, now loveth me. Whenever I saw him he would "speak words of mockery unto me, saying, 'I have good reason to rejoice', "and I used to sit down, and my limbs melted like wax; and when he "held his peace I was sorrowful, and my heart suffered pain. But from this "time onwards whether he laugh at me, or whether he hold his peace, "my mind shall not cease from rejoicing, and I shall not suffer sorrow "through him, because I have a daughter who shall be adorned with "praise. Come, O all ye peoples of the earth, and call my daughter "blessed! And offer ye salutations unto her, [fol. 28*a*] for God hath given "her unto me. Who among all women hath given birth unto a child as

"I have done? The Prophets prophesied concerning me and my daughter, "and my father Aaron, the son of Levi, shall be praised through my "daughter for ever and ever, and his priesthood shall never be done "away. What doth it profit you to give birth unto sons and daughters? "For the kings and royal people who shall be begotten by you shall do "no manner of good for you, and although they roar like lions they shall "neither save themselves, nor have the power to save others, and the "tigers which rend and tear cattle and sheep shall become a vain thing "and shall nevermore appear to the sight; but the Son of my daughter "hath become life unto Abraham and his seed for ever. Concerning my "daughter MARY the prophet [fol. 28 *b*] spake, saying, 'The barren "'woman hath brought forth seven children, and she who is the mother "'of children is unable to bring forth [again].'"[1]

Now the barren woman of whom he spake is Ḥannâ, who gave birth to one daughter instead of seven sons; and through her first bringing forth she shall judge and bring into subjection those who shall be born in seven thousand years. They shall wait for her coming, and afterwards they shall rejoice because of her, saying, "Come ye, let us rejoice "and be glad in her. Come ye, let us give praise and sing psalms unto "her"; now this woman is the prophetess Ḥannâ. She was the daughter of the prophets, and her own daughter [MARY] prophesied and said, "Behold from henceforth all generations shall call me blessed, for He "that is mighty hath done great things for me, and holy is His Name. "He hath magnified those who are of no account, and He hath filled [fol. 29 *a*] the hungry with His blessing."[2] Now Ḥannâ was hungry and had been brought exceedingly low in the house of Israel, and afterwards she became filled, and being satisfied she was moved to tenderness; but she had no wish either to eat or to drink like the people of [this] world

[1] I Samuel ii. 5. [2] St. Luke i. 46—55.

when she had given birth for us to MARY, the door of joy and gladness. And she said, "The prophecy of David my father hath been fulfilled in "me; but I am filled (*or* satisfied) with the sight of the glory of God".

Now the body (*or* flesh) of MARY and the glorious adoption [thereof] by God can be interpreted in two ways, that is to say, either as adoption, or as a reward; and His Trinity is to be interpreted as a hidden thing. And again the Prophet saith, "Who maketh the barren woman "to dwell in His house, and Who maketh to rejoice the mother of "children."[1] Verily Ḥannâ [fol. 29*b*] kept house and God tried her mind in every way possible in this world, until at length He gave her the power to bring forth for Him His Mother MARY; and Ḥannâ rejoiced exceedingly in embracing her daughter, and in suckling her at her breasts. And because of this thing when the [children of] Israel heard that Christ was born of the daughter of Ḥannâ, they rose up against Ḥannâ in wrath, and spake unto her with words of contempt, saying, "Is it true that thou "sayest, 'My daughter hath given birth to God?' Wouldst thou call her "the 'Mother of God?' Wouldst thou that all the people of the world "should bow down at thy feet? Why thinkest thou in this wise, and why "dost thou utter falsehood with thy tongue? Put away this thought from "thine heart, for thou art a woman of poor estate, and thou hast neither "[fol. 30*a*] goods, nor possessions, nor clean raiment, and thou imaginest "this thing only from thine exceeding boldness." This was the beginning of the wickedness of the Jews.

Then did the blessed Ḥannâ say unto the elders of Israel, "Come "ye and hearken unto me with [your] hearts. Is there anything too exalted "for God [to do]? Do not the Scriptures say that when David offered up "his offerings unto God with a sincere spirit, and with a lowly and innocent "heart that God did not reject them? And by the mouth of Elijah the

[1] Psalm cxiii. 9.

"prophet God spake, and said, 'Unto whom shall I look except to him
"'that is sincere and lowly, who hearkeneth unto My voice, and who
"'doeth My commandments? Upon such shall My spirit rest, for I am
"'lowly and humble in heart.' God desireth [fol. 30*b*] not the rich man,
"neither seeketh He anything from the great, but He looketh unto those
"who are humble, and for this reason His compassion shall not be remote
"from me." Now this is the woman whom the Prophets have named
'compassionate'. "Have ye never heard aforetime what they spake con-
"cerning my daughter, and how even a dead man spake before you and
"said that she should be born even before I had conceived her? And
"shall I restrain you? Why are ye envious of me because of what God
"hath now given unto me because He closed my womb? And He said
"unto me, 'I give thee this daughter instead of thousands of children', and
"He is my hope. What have ye against me, seeing that I have not com-
"mitted an offence against you? For [fol. 31*a*] I have done unto you no
"injury like unto that which ye have done unto me. When I was living
"shut up in my house during the period wherein my womb was closed
"ye hated me, and ye thrust me away utterly from you; and now that
"God hath opened for me my womb, and I have given birth unto a
"daughter ye still reject me. O men of Israel, how long will ye reject me?
"How long must I bear with you? And how long must I flee from before
"your face? Is not my flesh your flesh? Are not my bones your bones?
"Why do ye treat me as if I had not been born of your people? My tears
"shall come back upon you, and your daughters shall be stricken with
"sorrow, and your wives shall not rejoice, for your wombs shall be shut
"up, and they shall not be able to bring forth children. They shall never
"give birth [fol. 31*b*] to vigorous sons who shall be helpful unto the city and
"country, and no wise and understanding king shall go forth from among
"you. Are there none among you who will shew mercy? Why treat ye
"me in this wise? And why do ye heap insult upon my daughter, seeing

"that she shall conceive and bring forth the Christ? How great is the "oppression with which ye oppress my daughter! And how greatly "do ye disgrace her! I could wish that my soul had gone forth [from "my body] before I had seen the sorrow, and the weeping, and the cry "of lamentation in the highway and in the desert, and all the persecution "which shall come [upon her]."

Then all the companies of Israel said, "Wherefore doth this woman "abuse us? In times past she was a barren woman, but now that she "hath gotten a daughter she doth magnify herself over us, [fol. 32a] and "doth say, 'My daughter shall become the mother of the heavenly King'. "Come now, let us weave a plot against her, and let us make a firm "compact to stone both her and her daughter with stones, so that the "report of these things may not wax great after her [death]." But one half of the people said, "What have we to do with this woman? If this report be true we shall know it". And all Israel rose up and departed unto their houses. Then Ḥannâ went into her house praising God, and giving thanks unto Him because she had found grace and favour which could not be brought into judgment by other women. No women are to be praised like unto her for noble deeds and gracious goodness except Judith and Esther, who [fol. 32*b*] through zeal for their houses vanquished strong men; the one slew Holophernes[1], and the other slew Haman by hanging upon the gallows.[2] Now these women are not to be praised like unto Ḥannâ, but only in their proper measure, for each of them rose in her appointed time, and they only came into being when Israel was without a kingdom and without a judge. For if it were otherwise why, when they tell the story and declare the generations of the patriarchs from Adam and Eve until Joachim and Ḥannâ, do they place their names at the beginning of the Scriptures for a testimony? And the prophet said,

[1] See the Book of Judith, Chap. viii. ff.

[2] See the Book of Esther, vii. 10.

PLATE CIV.



St. George spearing the Dragon.

PLATE CV.



Hannâ nursing her child the Blessed Virgin Mary. On her right stands Michael, and on her left Gabriel. At her feet Abbâ Gabra Mâryâm lies prostrate.

"The stone which the builders rejected hath become the head of the "corner of the house"[3]; and Ḥannâ, the honourable ones and the shepherds having rejected her, hath become the corner stone [fol. 33*a*] of the house. Now the house of which I speak is our Lady MARY, who was the house of God and the habitation of the Most High. For she became a mediator between the heavens and the earth, and through her all the world became united in peace, and she slew hatred and whatsoever was hateful was destroyed, and she wrought peace for those who were afar off, and salvation for those who were near.

But let us return to the beginning of the matter. Now whilst Ḥannâ was in her house she meditated in her heart, and said, concerning her daughter, 'What can I do for this my daughter?' For if that which "hath been said be true, and if God shall take up His abode in her womb, "where shall I put her [so that she may avoid] the envy of all the people "of [fol. 33*b*] Israel? When they hear the sound of the report of her Son, "my Lord Jesus Christ, [they will call Him] a righteous man [only], but "her they will persecute and drive from city to city, and as for her Son "they will crucify Him and slay Him outside Jerusalem. What shall I do "for my daughter? For she is my only [child], and she hath neither "brother nor sister. It grieveth me sorely, and I suffer pain on her account "when I think that she shall be held up to disgrace by Israel; never-"theless, afterwards there shall blossom the peace of compassion and "righteousness for all the peoples of the earth. And those who shall hate "her shall become hateful creatures unto angels and men, and moreover "wild beasts shall consume them, and only Sheol shall rejoice [fol. 34*a*] "when it findeth that they have become its food. But those who love my "daughter, and shall pay honour unto her, shall become beloved and "shall be held in honour by every one, and by her Son, our Lord Jesus

[3] Psalm cxviii. 22; St. Matthew xxi. 42; St. Mark. xii. 10.

"Christ. O Lord Gọd of Israel, judge Thou my cause, and deliver me, "and for Thy word's sake make me to live; but let my life be remote "from sinners. Thy compassion is exceedingly abundant, O make Thou "me to live according to Thy judgment. Those who persecute me and "inflict pain upon me are many, but I have never withdrawn myself from "Thy testimony; O God, deliver Thou my soul. God is Merciful and "Righteous, and our Lord is Compassionate. Thou, O God, art the "guardian of children, O keep Thou in safety my child, my [fol. 34*b*] "daughter, and I will give her unto Thee as a pledge. Be Thou her "defender, and do Thou be unto her a helper for ever and ever. And "as for me, my soul desireth to go forth [from my body] rather than to "look upon the tears and the sorrow of mine only daughter. What can "I do for her? Thou knowest how feeble I am and how my strength "hath become worn out. O God, receive my soul and destroy me, so that "I may depart unto my everlasting fathers."

And it came to pass that when Ḥannâ had made an end of this her prayer, pain laid hold upon her, and she became ill for a short space of time; and then she went to her rest and departed this life on the eleventh day of the month Ḥadâr[1], which is Tâsrîn[2], the second month of the Hebrews, and the November of the Romans, at the sixth [hour of the day]. And they buried [fol. 35*a*] her in the grave of her fathers, according to the law of the children of Aaron, with Mâtât, her father. May her prayer and her blessing be with her servant Gabra Mâryâm for ever and ever! Amen.

[TO BE SAID ON THE] FOURTH DAY OF THE WEEK.

Now all these things concerning the death of Ḥannâ took place whilst our Lady MARY was in the sanctuary. And they told her that

[1] I. e., November 7. [2] I. e., ܬܫܪܝ.

PLATE CVI.



The Crucifixion. The figure on the right of Our Lord is the Virgin Mary, and that on the left is St. John.

PLATE CVII.



Abbâ Takla Hâymânôt.

Abbâ Gabra Manfas Kĕdûs.

Ḥannâ her mother had died, and when our Lady MARY heard it, she wept and said, "Woe is me! Woe is me! My mother hath left me a sorrow-"ful woman. Woe is me! Woe is me! O mother, who will be unto me "like thee? Unto whom hast [thou] left me? Woe is me! O my mother! "O daughters of Israel, come ye and weep for me and cast ye me not away; "for I am an only daughter, [fol. 35*b*] and I have none [to take her place]. "Come, O Jeremiah, and make a lamentation for my mother Ḥannâ, for she "hath forsaken me, and I am alone in the house of brass. Who will pour "water upon my hands?[1] And the tears start into mine eyes." Now whilst our Lady MARY was weeping in this wise she remained by herself in the house of the sanctuary, and there was none to give her consolation. And it came to pass that twelve years after she had left her mother's breast, Gabriel came and said unto her, "Rejoice, O thou that art full "of grace, God is with thee. And behold, thou shalt conceive and bring "forth a Son, and thou shalt call His Name Jesus; He shall be great, and He shall be called the Son of God Most High." Then our Lady MARY said unto [fol. 36*a*] Gabriel, "Let it be unto me even as thou sayest"; and the angel departed from her. Then straightway our Lady MARY said unto him, "Can it be true what my mother Ḥannâ spake unto me? For "she said unto me, 'The Son of God shall be born of thee'".

Now God made her a handmaiden unto Him. Verily the Holy Spirit spake by the mouth of Rebecca when she said, 'The elder shall 'serve the younger'.[2] And through Him Ḥannâ became great and exceedingly honourable beyond all gainsaying, for she became blessed above all women, and whosoever believeth on her shall be blessed. Blessed is he that shall celebrate her commemoration with incense and with offering[s]! Blessed is he that shall give a loaf of bread or a cup [of water] for the sake of the holy woman Ḥannâ! And he shall receive [them in return]

[1] Literally, "who will give me water for my hands?"

[2] Genesis xxv. 23.

a hundredfold [fol. 36*b*], together with salvation of body in this world, and in the world which is to come a fair reward and the life which never passeth away. And her Son, our Lord Jesus Christ, saith[1], "Whosoever "receiveth a prophet shall receive the reward of a prophet; and whosoever "receiveth a righteous man shall receive the reward of a righteous man "and the wages of a righteous man; and whosoever shall give one of these "little ones a cup of cold water [to drink] in My Name, or in the name "of a disciple of Mine, shall not lose his reward." For this reason I, the poor and miserable one, say, Celebrate ye the commemoration of the blessed Ḥannâ as far as [it lieth] in your power, and forget not her memorial. Pray ye unto her with ready hearts, and she will pray for you unto God, the Son of her [fol. 37*a*] daughter, our Lord Jesus Christ, that ye may find forgiveness of your sins. And celebrate ye, from the bottom of your heart, the commemoration of Ḥannâ with greater zeal, and glory, and honour, than the commemorations of all the companies of those who have the pre-eminence and rejoice, and than the commemorations of the martyrs and righteous men who have endured with patience and quietness a cruel death for the sake of her daughter's Son, our Lord Jesus Christ, and who dwell in righteousness. Can ye pay honour unto the Son without paying honour unto the Father? Can ye pay honour unto the daughter without paying honour unto the mother? Honour ye then the mother, even as ye honour her daughter, and celebrate a festival in her honour. And neglect ye not her a second time, even as the children of Israel neglected her because she had not gotten a child, [fol. 37*b*] for her oppression was remembered before God because of those who had neglected her. Now all those who neglected and oppressed the blessed woman Ḥannâ shall weep when they see her in honour and in majesty, standing at the right hand of her blessed daughter. And I, the poor and miserable one, who am unworthy to call myself a priest, before you

[1] St. Matthew x. 41, 42.

say that when a brother is made to be a partaker in the love of Ḥannâ, his existence is more beautiful than that of all those who are called. And the Holy Spirit hath proclaimed concerning me that I shall be a witness on behalf of Ḥannâ, the wife of Joachim, and the mother of the mother of our Lord Jesus Christ. God be with you, O ye my fathers and brethren who have gathered yourselves together here to celebrate the commemoration of the blessed Ḥannâ [fol. 38*a*] for ever and ever. Amen.

IN THE NAME OF THE TRIUNE GOD, INDIVISIBLE, HIDDEN, INVISIBLE, PERFECT, IMPASSIBLE, THE ROOT OF THE FAITH WHICH CANNOT BE CUT ASUNDER, THE TREASURY OF THE BLESSING WHICH IS PUT INTO THE HEART OF THOSE WHO BELIEVE, UNTO WHOM EACH AND EVERY ONE MUST BOW DOWN IN ADORATION, AND EACH AND EVERY ONE ASCRIBE PRAISE, AND EACH AND EVERY ONE PRAY. To Him be praise on earth, and in heaven, in the sea, and in the abyss for ever and ever! Amen. And praise, and words of salutation and homage, be unto Ḥannâ, the mother of the mother of Adônây[1], who made to rise a second Sun. May the great might of her prayers keep us and all the children of the Church from all evil for ever and ever! Amen.

WORDS OF JOY be unto thee, O my Lady Ḥannâ, thou [fol. 38*b*] bride of the heavenly Father, thou habitation of the mother of the Son Who hath the pre-eminence, thou ark of the vivifying Holy Spirit.

WORDS OF JOY be unto thee, O my Lady Ḥannâ, thou saviour of Adam the sorrowful one, thou foundation of the offering of Abel who was slain.

WORDS OF JOY be unto thee, thou Queen of all women.

WORDS OF JOY be unto thee, O my Lady Ḥannâ, thou goddess of Sârâ and Kêtûrâ.[2]

[1] I. e., אֲדֹנָי.

[2] See Genesis xxv. 1.

WORDS OF JOY be unto thee, O my Lady Ḥannâ, thou life of the happiness of Rebḳâ (Rebecca), and Sârâ, and Rachel, and Leah.

WORDS OF JOY be unto thee, O my Lady Ḥannâ, thou majesty of the Seraphim when they cry out(?), thou who art the burnt offerings at the offering up of the sacrifice, thou who art the wings of the Cherubim at the spreading out thereof, thou prophecy of the prophets [fol. 39*a*] when light burst forth, thou preaching of the Apostles at the time of morning. O my lady Ḥannâ, at the majesty of thy sovereignty there is exultation [among] our mothers Mêlkâ[1], and Têrsâ[2], and Ḥêglâ[3], and Nûḥâ[4], and Mahalâ[5], the five children of Salapad.[6] On the day wherein died the righteous woman Ḥannâ, the mother of our Lady MARY, who gave birth to our Lord, the Word of the Living God, honour and purity were ascribed unto her by the glorious beings as unto the ancient fathers.

Now this righteous woman [came] from the city of Jerusalem, and she was the daughter of Mâṭâṭ, the son of Levi, the son of Mêlkâ, of the tribe of Levi. Now Mâṭâṭ had three daughters. The name of the eldest was Mary, the second [was called] Sophia, [fol. 39*b*] and the third Ḥannâ, Mary married and gave birth to Salômê, and she it was who became the helper of our Lady MARY when she brought forth our Lord and Saviour Jesus Christ. And Sophia married, and gave birth to Elizabeth, the mother of John the Baptist; and the holy woman Ḥannâ married Joachim, who was of the tribe of Judah, and gave birth to our Lady MARY. Now Elizabeth, and Salômê, and Ḥannâ were the daughters of one wife, but the holy woman Ḥannâ became more honourable than all the [other] women of the world, and at length she was worthy to give birth to the mother of God in the flesh, and that her righteousness [fol. 40*a*] and honour are greater than [those of] all [other] women is well known.

[1] I. e., Milcah. [2] I. e., Tirzah. [3] I. e., Hoglah. [4] I. e., Noah.
[5] I. e., Mahlah. [6] I. e., Zelophehad, the son of Hepher. See Numbers xxvi. 33; xxvii. 1; xxxvi. 11.

Now Ḥannâ was a barren woman, and because of her exceedingly great strenuousness in fasting, and in prayer, and in making supplication unto God, He gave her this daughter [MARY]; and having seen her sorrow and her weeping God made her to rejoice, and in her all the sons of the children of men rejoiced also. For this reason it is meet for us to magnify her, and henceforth we must not revile Ḥannâ as did Reuben[1], who said unto Ḥannâ and Joachim, "It is not right for you to offer up your offerings "before the Lord your God, because ye have no seed according to the "commandment of the Law". O how these words [fol. 40*b*] would break the bones, and make the heart to burn, and set the bowels on fire! And when Joachim heard [them] he was exceedingly sorrowful, and he began to pray, saying, "O my Lord, and God, and King, behold all the children "of Israel have seed and offspring, but I have none". Then he thought of the righteous, and of the chosen men, and how they all had children and offspring; and how God remembered Abraham when he was an hundred years old, and how he begot a son in his old age and called him Isaac, and again the blessed Joachim remembered many of the fathers, and Manoah, [the father of Samson], and Ḥannâ, the wife of Elkanah. And he did not tell this sorrow unto his wife, nor how Reuben had reviled him and had spoken words of insult unto him [fol. 41*a*]. Then he withdrew into the desert and went afar off, and he fasted forty days and forty nights, and made supplication unto the Lord his God, saying, "No food "shall enter into my mouth until God shall look upon my sorrow and my "weeping, and shall hear my petition. My prayer shall be my food, and "the tears which go forth from mine eyes shall be my prayer." And his wife Ḥannâ began to weep and lament, and her bosom heaved with sobs,

[1] Καὶ ἔστη κατενώπιον αὐτοῦ Ῥουβὶμ λέγων· οὐκ ἔξεστίν σοι πρῶτον προσενεγκεῖν τὰ δῶρά σου, καθότι σπέρμα οὐκ ἐποίησας ἐν τῷ Ἰσραηλ.. *Protevangelium Jacobi* (ed. TISCHENDORF, Leipzig, 1876) I. 2.

and she lifted up her eyes to God and [besought] Him to give her a child, and to take away her reproach from her.

And it came to pass that when the festival of the Jews had come, [fol. 40*b*] a certain woman from among her neighbours came and said unto Ḥannâ, "How long wilt thou continue to be sorrowful, without eating, "and without drinking, and without sleeping? How long wilt thou punish "thyself with this severe grief? Since thou hast declared it [unto God] "let Him make thee to forget it. Behold, the appointed festival hath come, "the day wherein six hundred thousand of [the children of] Israel went "out from Egypt on foot; rejoice thou, therefore, together with those "women who are like unto thee, and who also rejoice. And behold, I "have brought rich apparel unto thee, take it, and put it on, and adorn "thyself therewith, for thou art of a noble family, and it is meet that thou "shouldst array thyself in this glorious apparel." Then Ḥannâ answered and said unto her, "O my sister, leave me to weep [fol. 41*a*] over my "misery until God shall look upon my sorrow, for unto me shall be sorrow, "and grief, and bitter tears; and I will [not] put off my garb of mourning "until the day of my death. I will not array myself [in fine apparel] like "a woman who is joyful of heart. Unto what am I to be likened? Is it "not a tree which hath neither leaves nor fruit? Am I not like one who "hath been killed and destroyed in the city? I am sad of soul, and "sorrowful of heart, and I will not put on this apparel concerning which "I know not whence it hath come. It may have been stolen, or it may "be the hire of fornication, concerning which God gave a law unto Moses, "and said unto him, Speak unto the children of Israel [saying], 'Go not "'unto the wicked woman, [fol. 41*b*] and commit not fornication', *et cetera*. "I will not put on [this apparel], for it may be of the hire of the fornicators." Then the woman answered her with wrath and anger, and, with her heart burning like fire, said unto Ḥannâ, "In that God shut up thy womb, "and did withhold from thee the fruit of blessing, and did not give unto

"thee children like all the daughters of Israel, He did well, and verily "He did rightly. I was wishing to do good unto thee, and thou didst "reward me with abuse, and didst bring upon me words of reviling." And when the blessed woman heard these words she was sorrowful with a great sorrow.

Then Ḥannâ rose up quickly, and put off her wretched apparel, and she washed herself, and beautified herself [fol. 42*a*], and adorned herself; then she put on fine apparel, and went into the house of the sanctuary of God Almighty to pray. And as she was going along the road she saw a high tree wherein were certain birds with their young ones, and Ḥannâ said, "God hath blessed them, and hath multiplied them "exceedingly. Hearken Thou unto the prayer of me, Thine handmaiden, "and grant unto me the petition of my lips, and bless me, O Thou Who "didst bless the womb of Sarah, and didst give unto her a child in her "old age." And Ḥannâ lifted up her eyes to heaven, and she began to weep and to say unto God, "Woe is me! Woe is me! Unto what can "I be compared? [fol. 42*b*] Can I be likened unto a bird? [Nay, for] "the birds have young ones. Woe then is me! Unto what can I be "compared? Can [I be likened] unto the beasts of the field and forest? "[Nay, for] they also have young ones." And whilst she was weeping and lamenting in this wise, and was looking up unto heaven, behold, the angel of God came down from heaven to the place where she was in the house of the sanctuary. Then he stood up before her, and said unto her, "Behold, God hath heard thy petition, and hath received thy prayer, "and behold, thou shalt conceive, and shalt bear a child". And the blessed Ḥannâ said unto Gabriel, who was the teller of joyful news and the bearer of the glad tidings, "O my Lord and God, if I get either a son or a "daughter, I will give the child to be a servant unto God, and I will "dedicate him unto the house of His sanctuary, and he shall not depart "therefrom all the days of his life." Then the angel, who was one of the

seven archangels, said unto her, "Behold, Joachim thy husband hath come "from the desert; tell him what I have said unto thee. And let him take "a kid of the goats and a young lamb, and carry them into the tabernacle, "and offer them up as offerings unto God." And the angel departed also unto Joachim, and said unto him, "Hail to thee! Behold, God hath "heard thy petition, and hath received thy offering. Thy wife Ḥannâ "shall conceive, and shall bear unto thee a lovely and beautiful daughter, "whose Son shall rule over the house of Jacob for ever, [fol. 43*b*] and "His kingdom shall have no end." Now when Joachim had heard him, he rejoiced and gave thanks unto God, and said, "Blessed be the Lord "God of Israel, Who hath not rejected my petition and hath received my "prayer, even as it saith in the Psalm[1], 'Blessed is the man unto whom "'God hath not imputed his iniquity'". Verily not untrue is the word of "the prophet who said, God is nigh unto those that are meek of heart, "and He helpeth those who are lowly in spirit."[2]

Then Joachim cried out unto the shepherds of his sheep and herds, and said unto them, "Bring me two[3] sheep as an offering for God"; and they brought unto him oxen [fol. 44*a*] and sheep, and he made an offering unto God; then he came into his house and made a feast for the poor and needy and for all his kinsfolk. And on the third day the noble Joachim meditated in his heart, and said, "If it indeed be true what the "angel hath said in the vision I will again offer up offerings unto God, a "ram without spot and a calf without blemish, and I will bring them [unto "the tabernacle] that they shall offer them up, and then I shall see my "face in the crown of the house of the sanctuary." Now there was a crown made of precious stones and [mother-of-] pearl which was set in the altar, and when one of the children of Israel brought [fol. 44*b*] offerings,

[1] Psalm xxxii. 2. [2] Psalm xxxiv. 18. [3] We should probably read "twelve", and add ፲፪ to the Ethiopic text.

PLATE CVIII.

PLATE CIX.



Abbâ Stephen. Abbâ Abkarazûn. Abbâ Mazgaba Salâshâ. Abbâ Samuel.

whether according to obligation, or freewill, or whether because sin had appeared in him, and offered them up, if God accepted his offerings from him, the face of him that had brought the offering used to appear in the crown of mother-of-pearl as in a mirror[1]. And if God had not accepted his offerings his face did not appear in the crown which was made of mother-of-pearl. Then straightway the blessed Joachim took sheep and oxen and offered [them] up before God, saying, "If Thou art pleased, O "God, with the offering which I have offered up upon Thine altar, let Thy "face appear in the crown of mother-of-pearl." And he saw forthwith His face in [fol. 45*a*] the crown, and the blessed Joachim said, "Behold, I know "that God hath had mercy on me and hath received me, and that the "vision which He shewed me is true." Then Joachim returned unto his house, and with joy and gladness he praised God, unto Whom glory and praise are meet for ever and ever. Amen.

[TO BE SAID ON] THE FIFTH DAY.

We will now make known [unto you] the statement of the prophets who are witnesses that God said unto our father Adam, "I Myself shall "come in five days and half a day, and I shall be born of thy daughter; "then I will have mercy upon thee and shew compassion unto thee with "the abundance of My mercy[2]." He made the five thousand years to be

[1] This legend seems to be peculiar to the Ethiopic, and to be due to a misunderstanding of the Greek, which reads:— Τῇ δὲ ἐπαύριον προσέφερε τὰ δῶρα αὐτοῦ λέγων ἐν ἑαυτῷ· ἐὰν κύριος ὁ θεὸς ἱλασθῇ μοι, τὸ πέταλον τοῦ ἱερέως φανερόν μοι ποιήσει. καὶ προσέφερεν τὰ δῶρα αὐτοῦ Ἰωακεὶμ καὶ προσεῖχεν τῷ πετάλῳ τοῦ ἱερέως ὡς ἐπέβη ἐπὶ τὸ θυσιαστήριον κυρίου, καὶ οὐκ εἶδεν ἁμαρτίαν ἐν ἑαυτῷ. TISCHENDORF, *Protevangelium Jacobi*, p. 11.

[2] The explanation of this passage is found in the *Book of Adam and Eve* (Malan's translation), Chapter ii. 1 ff. "God said to Adam, I have ordained on this earth days and years, and thou and thy "seed shall dwell and walk in it until the days and years are fulfilled; when I shall send the Word that "created thee, and against which thou hast transgressed, the Word that made thee come out of the "garden, and that raised thee when thou wast fallen. Yea, the Word that will again save thee when "the five days and a half are fulfilled! But when Adam heard these words from God, and [of] the great "five days and a half, he did not understand the meaning of them. For Adam was thinking that there "would be but five days and a half for him, to the end of the world. And Adam wept, and prayed

as five days, and He made the five hundred years to be as six hours of a day. And [fol. 45*b*] moreover, our Lord and Redeemer Jesus Christ saith in the Book of the Covenant, "In one hundred and fifty years, at the "end thereof, at Pentecost and Easter, the coming of My Father shall "take place;" that is to say, He [considered] one hundred to be as one thousand, and five hundred as five. And Îsâyayâs (Isaiah?) said, "He "shall dwell in the world five hundred and forty-five days." Behold, we have established [our] testimony from the Holy Scriptures, both Old and New, as concerning the coming of our Lord unto the Lady Ḥannâ. Now when the holy woman Ḥannâ had conceived, she dwelt and gave thanks unto God for nine months; and it came to pass that when nine months [had passed over] her, she gave birth to a daughter. Then Ḥannâ said unto the midwife, "To what have I given birth"? [fol. 46*a*] and the midwife said unto her, "Thou hast given birth unto a daughter". And Ḥannâ said, "My soul doth magnify God"; and she called the name of the child "MARY". And when forty days had passed, Ḥannâ purified herself, and put on her apparel, and suckled the child. Now she was the "only" child of her mother; the Book calleth MARY, the "only" child just as aforetime it called Ḥannâ, her mother, the "only" child. And it came to pass that when six months were ended to our Lady MARY, she walked five steps[1] on her feet, and then she returned unto her mother's bosom. Then Ḥannâ said, "As God Almighty liveth I will not let this "child walk about [fol. 46*b*] on the ground until I have taken her into the "house of the sanctuary of God". And she built a habitation (*or* chamber) for MARY, to live in alone, and she made her to dwell therein until she was one year old.

"God to explain it to him. Then God in His mercy for Adam [who was made after] His own image "and similitude, explained to him, that those were five thousand and five hundred years; and how One "would then come and save him and his seed." See TRUMPP, *Der Kampf Adams*, p. 5.

[1] The Greek has καὶ ἑπτὰ βήματα περιπατήσασα ἦλθεν εἰς τὸν κόλπον αὐτῆς. *Protevangelium Jacobi*, vi. 1 (ed. TISCHENDORF, p. 12).

Then did Joachim make a great feast in honour of MARY, and he invited the priests, and the princes of Israel, and their nobles, and the elders of the people, and he made ready a feast and filled them all. And her father brought MARY unto the priests, and they all blessed her, saying, "May God our God, Who hath the dominion over all things, the God "of our fathers Abraham, Isaac, and Jacob, bless this child, and grant "unto her fair offspring [fol. 47*a*] which shall set us free from destruction; "and may He grant unto her power and strength, and may He magnify "her for ever and ever! Amen." And all the people said, "Amen, and "Amen". Then Joachim took her unto all the chief priests and elders of the people, and they all blessed her, each one according to his rank and birth, and said unto her, "May God, Who sustaineth the worlds, the "God of Abraham, the God of Isaac, and the God of Jacob, Who "dwelleth in the heights, bless her outwardly and inwardly, both her soul "and her body." And when they had blessed her in this wise, her mother took her and brought her into the habitation which she had built for her. Then Ḥannâ said, "I praise God Almighty with the praises of "the saints, I bless Him, I laud Him, I proclaim Him holy, I give thanks "unto Him, I exalt Him, I magnify Him, I love Him, and I offer gratitude "unto Him, because He hath removed the word of reproach and the "word of shame in the matter of me from the nation of Israel; for they "said unto me, 'We will not receive thine offering and oblation because "'thou hast neither seed nor offspring of blessing'. Therefore I sat down "forty days and forty nights and ate nothing whatsoever, and I cast away "care for my apparel. And my heart was full of grief and sorrow, and "I took no pleasure in my life. All these things came upon me through "the people of my nation, at the hands of themselves and their women, "yea, even at the hands of [mine own] maidservants and menservants, "[fol. 48*a*] who reviled me; and my meat and my drink became bitter "unto me. And my brother, and my sister, and my father, and my mother,

"and my kinsfolk persecuted me, and reproached me and offered me no "comfort. The tribe of Reuben, with its various peoples and women, "according to their families (*literally* houses), and all the tribes of Israel, "even unto the tribe of Benjamin, and each and every one of their women "on her own behalf reviled me without ceasing, and they stood up together "and heaped insults upon me. Praise be unto God Adônây.[1] Praise be "unto God Ṣabâʿôt[2]. Praise be unto God Êlôhê.[3] O praise God in His "holiness. Praise Him in the strength of His might. Praise Him [fol. 48*b*] "in His power. Praise Him according to the abundance of His greatness. "Praise Him with the sound of the horn. Praise Him with the singing of "psalms and the harp. Praise Him with the drum and with joy. Praise "Him with the strings and pipes. Praise Him with cymbals of sweet "sound. Praise Him with cymbals of loud sound. Let every soul praise "God Almighty.[4] Through me Moses and Joshua shall rejoice and be "glad; and through my giving birth to a child David, the Son of Jesse, "shall rejoice, and through this I shall not be a stranger and a sojourner. "Henceforth it is meet for me to say, 'My ascent is in my mountain'. "Praise be unto Thee, O Lord, my God, Who hath forgiven her trans- "gression. Praise be unto Thee, O Lord, my God, Who hath [fol. 49*a*] "become unto me one who doeth good, for Thou hast holpen my "misery."

And whilst Ḥannâ was praying in this wise, she saw the ten Archangels singing psalms and hymns in sweet and beautiful tones, and each of them overshadowed her with his six fiery wings; and these are they:—Michael, Gabriel, the Seraphim and Cherubim, Raphael, Uriel, Salathiel, Saḳûêl, Râmûêl, Sadâkyâl, and Anânyâl, and they were veiled in a flame of fire. And Ḥannâ heard them saying, "Praise be unto thee, O

[1] I. e., אֲדוֹנָי.

[2] I. e., God of Hosts, = יי צְבָאוֹת.

[3] I. e., אֱלוֹהַי.

[4] See Psalm cl.

"MARY, thou bride of the Father, thou blessed woman who art most "holy. Rejoice, O MARY, thou mistress of the assemblies of the Christians. "Rejoice, O MARY, thou mistress of the happiness of the Nazarenes. "[fol. 49*b*] Rejoice, O MARY, for thou hast become the key of the king-"dom of heaven. Rejoice, O MARY, because thou hast become the "mistress of the freedom of the children of Adam. Rejoice, O MARY, "because thou hast been held worthy to become a mediator between the "beings of heaven and the beings of earth. Rejoice, O MARY, for thou "shalt become the mother of our Creator. And it is meet that thou also, "O Ḥannâ, should be called blessed. Thou didst remain a barren woman "long, but when thou didst bring forth thou didst give birth unto the "mistress of celestial and terrestrial beings. Blessed art thou, O Ḥannâ, "for thou hast become the Mother of God. Blessed art thou, O Ḥannâ, "for [fol. 50*a*] thou hast become the goddess of David and of all the "kings of Israel. Blessed art thou, O Ḥannâ, for we have been bidden "to receive thee into the congregation of heaven." And having said those things the Archangels were hidden from her. And when Ḥannâ had heard these words of mystery concerning what should come to pass, she wondered and gave praise unto God; and she marvelled within herself exceedingly. Praise be unto God Who graciously bestowed upon the blessed woman Ḥannâ more honour and exaltation than upon all the daughters of Israel. May her prayer and her blessing deliver Tasfâ Mîkâêl from the wrath of Christ, and from His condemnation in the Judgment for ever and ever! Amen.

HEARKEN NOW, O MY CHRISTIAN BRETHREN, unto the story which we have found after [making] much [fol. 50*b*] search. There was a certain God-fearing man who prayed without ceasing, and he kept vigil both by day and by night like the angels, and he celebrated the festival of the angels and holy men, and the festival of the martyrs and of those who fought for the Faith, and the festival of the virgins and monks, and he

was wont to see hidden things. And he spake thus:—"I saw Joachim "and Ḥannâ arrayed in shining apparel, and with crowns of light upon "their head, and they were standing before the throne of the Father and "the Son and the Holy Ghost, and they were praising [the Trinity], saying, "'O Lord God, our King, our Messiah, and our Creator, we are endowed "'with honour because Thou hast made us honourable, and Thou hast "'exalted us because we begot Thee. [fol. 51*a*] Of whom then wilt Thou "'not make our names to be heard and known throughout all the world? "'For if Thou wilt make our names to be thus heard of men will then "'celebrate our commemoration and festival, even as we see them cele- "'brating the commemorations and festivals of the Martyrs, and of the "'Angels, and of the Righteous, and of the Virgins, and of all those "'who have found favour before Thee. O God, grant Thou favour unto "'him that shall celebrate the commemoration of us, and shall give alms "'in our name. And what shall be the reward from Thee of him that "'shall do this?' And God said unto them, 'Whosoever shall celebrate the "'commemoration of you, or shall build a church in your names, or shall "'write your history, I will make him to rejoice in the world which is to "'come, and I will forgive him all his sins, and I will destroy the writing "'of his debt.'" So [fol. 51*b*] then, O beloved brethren in Christ, pay ye honour unto Joachim and Ḥannâ, and magnify them, and love them, for it was they who begot our Lady MARY, who gave birth to God. Celebrate ye their festivals[1] so that they may become your helpers in heaven on the day of retribution and judgment, when the mother shall not be able to save her children, and when the pearl shall have no power. Verily I say unto you that they shall make intercession for you with our Lord and Redeemer Jesus Christ that He may shew compassion upon you. Amen.

[1] The festival of Joachim is celebrated by the Ethiopians on the 7th of Miyâzyâ, or April 2; and that of Ḥannâ on the 11th day of Ḥadar, or November 7.

For He Himself said, "Whosoever shall give unto those who believe on "Me a cup of cold water in [My] Name shall not lose his reward with "Me"[1]; and blessed is he who honoureth them, [fol. 52*a*] for unto him shall they pay honour. Blessed is he who loveth them, for Thou wilt love him. Blessed is he who giveth thanks unto them, for they will give thanks unto him in the heavens. Blessed is he who shall proclaim them holy, for they shall proclaim him holy. Blessed and holy is Ḥannâ, and blessed and pure is Joachim. They shall make supplication unto our Lady, the mother of our Redeemer, Jesus Christ, on behalf of him that celebrateth their commemoration when judgment is about to be passed upon him, and our holy Lady, the Virgin MARY, shall stand before her beloved Son, our Redeemer, and shall make intercession on behalf of those who celebrate the commemoration of her father and mother, Joachim and Ḥannâ, and she will cause all their sins to be forgiven, and will lead them [fol. 52*b*] into the life which is everlasting. So likewise may she guide into the way of the kingdom of heaven Gabra Mâryâm by her prayers wherein he putteth [his] confidence, and may she deliver him from the death of perdition for ever and ever! Amen.

O blessed Ḥannâ, daughter of mercy; O blessed Ḥannâ, daughter of salvation; O blessed Ḥannâ, daughter of compassion; O blessed Ḥannâ, daughter of majesty; O blessed Ḥannâ, daughter of righteousness; O blessed Ḥannâ, daughter of glory; O blessed Ḥannâ, daughter of Adam and Eve; O blessed Ḥannâ, the new lamb; O blessed Ḥannâ, I say unto thee, O our Lady, "Here am I"; I say unto thee, "Thou art the ship of "life for my soul, [which shall deliver it] from the sea of fire that would "engulf it." O Lady, [fol. 53*a*] O glorious one, O exalted one, let the gift of thine enduring blessing descend like the rain upon the heads of us (because of thy special covenant which Thine only Son gave unto

[1] St. Matthew x. 42; St. Mark ix. 41.

thee), who are gathered together this day, which is the day of thy festival in this country. Through thy prayers let not the fruit of our trafficking be diminished; and save us from death by pestilence, and from locusts, and from hail; and let the darkness of sin be removed from over us; and may our Adversary be trodden under foot throughout all generations for ever and ever! Amen. May our Lord Jesus Christ write upon the pillar of gold, which shall never be moved out of its place and shall never be thrown down, with a pen of light which emitteth brilliant splendour and radiance, the name of Gabra Mâryâm who had written this Book of the History of the holy and pious woman Ḥannâ, the mother of our Lady, the Holy Virgin MARY, who gave birth to God, for he had it written with watchfulness and with exceedingly great care. [fol. 53*b*] And when the doers of the good pleasure of the God of righteousness are gathered together, may Gabra Mâryâm be among them, and may he sit down [with them at the feast] with joy and gladness, being through her prayers clothed in shining wedding apparel. And through the prayer of Ḥannâ, the smell of whose raiment is like unto that of myrrh and balsam, may the Son of her daughter, our Lord Jesus Christ, destroy and do away the book of sins of the scribe Gabra Krestôs, who was swallowed up in the working of sin, but whose nature became changed into that of a monk, and may He allot unto him a place [fol. 54*a*] with her on the right hand in His kingdom which shall never be destroyed or pass away for ever and ever! Amen. And Amen. May it be! May it be!

PLATE CX.



Abbâ Ezrâ. Abbâ 'Amda Salâshê.

PLATE CXI.



Saint Theodore the Eastern spearing a demon.

[TO BE SAID ON] THE SIXTH DAY OF THE WEEK.

IN THE NAME OF GOD ALMIGHTY WHO POSSESSED THE HEAVENS; AND IN THE NAME OF GOD THE SON, THE ONLY ONE, WHO BROUGHT THE WORLD OUT OF NOTHING; AND IN THE NAME OF GOD THE HOLY SPIRIT, THE PARACLETE, THE SPIRIT WHICH GAVE HIM WISDOM AND UNDERSTANDING, WE WILL BEGIN TO RECITE THE FOLLOWING DISCOURSE ON JOACHIM, OF GLORIOUS NAME, AND OF EXALTED MEMORY, THE FATHER OF OUR LADY, WHO GAVE BIRTH TO GOD, THE VIRGIN MARY. UNTO HIM WHO SHALL PROCLAIM IT SHALL BE BENEFIT, UNTO HIM WHO SHALL HEARKEN THEREUNTO AND OBSERVE IT SHALL COME ADVANTAGE, AND HIS PRAYER SHALL GUARD HIM IN THIS WORLD FROM THE CRAFT AND WILES OF THE DEVIL, WHO WILL ATTACK HIM CEASELESSLY, [FOL. 54*b*] AND IN THE WORLD TO COME GOD SHALL ALLOT UNTO HIM A PLACE WITH THE SAINTS, AMONG WHOM MAY BE FOUND HIS BELOVED ONE TASFÂ MIKÂÊL FOR EVER AND EVER! AMEN.

O Lord God, open for me my mouth for a little space that I may speak with my halting tongue, and with my feeble voice, and may preach and declare the history of the birth of our Lady MARY from the loins of Joachim, who is the staff of the kingdom, and from the womb of Ḥannâ, who is the staff of the priesthood. Now the Lord God chose this man Joachim, who was of exalted position, from among all the families of Judah, and from among all the men of the house of David the king, who was chosen to rule over the house of Israel from among the seven sons of Jesse[1], who were well grown and of fine stature, and who had been reared with careful admonitions; [fol. 55*a*] now David was the least among all his brethren. And it came to pass that God sent Samuel the prophet unto the house of Jesse, and into the house of Ephratah of Bethlehem, and when Samuel the prophet had arrived there, he said unto Jesse, "Call thy children, and bring them hither unto me that I may declare

[1] See I Samuel, Chapter xvi.

"unto them the word which God hath spoken unto me". Then Jesse sent and called Eliab his firstborn; now he was the oldest of David's brethren, and he was fine of stature and handsome in person. And Samuel said, "God hath not chosen him". And again Jesse called unto his second son, and of this one Samuel said, "The Lord hath not chosen "him". Then Jesse called unto each and all his sons and brought them unto Samuel, and [fol. 55*b*] when Samuel saw them, he said unto him, "God hath not chosen them, and He hath no pleasure in them". And after these things Samuel said unto Jesse, "Hast thou not another son "besides these whom I have seen?" Then Jesse said unto him, "There "is yet a little son who is among the flocks, and he watcheth the sheep"; and Samuel said unto him, "Call him unto me"; and he called David. And when he had come, Samuel saw that his face was joyful, and his eyes were blue in colour, and his stature was as that of a cedar of Lebanon, and his teeth were like white milk, and he was altogether ruddy like a rose, and his arms were like unto the limbs of young lions. Then God said unto Samuel the [fol. 56*a*] prophet, "Behold, this is he "whom I have chosen to reign over the house of Israel. Rise up and "anoint him, and make the horn to increase for him, and make ready a "lamp for Mine anointed, David; and I will make a staff to sprout from "his roots, and a flower which shall never perish from his stem." Then straightway Samuel rose up from where he was sitting, and he took the horn of oil and poured it out upon his head, and said unto him, "God "hath anointed thee, and He hath appointed thee to rule Israel His in-"heritance"; and after he had anointed David, Samuel came into the house of Jesse to eat meat. And in that same night God appeared unto Samuel, and said unto him, "I have made a covenant with My chosen "one, [fol. 56*b*] and I have sworn an oath unto David My servant that "I will preserve unto him seed for ever and ever, and that I will build "his throne from generation unto generation."

And when Samuel the prophet rose up in the morning, he called unto David, and said unto him, "Thus saith the Lord. Behold, I have "exalted My chosen one from among My people, and I have anointed "him with holy oil. His seed shall stand fast for ever and ever, and his "throne shall be like unto the days of heaven." Now the seed of which He spake is our Lord Jesus Christ, and his throne is our Lady MARY, who blossomed from the loins of Joachim her father, the holy son of David, and who was sown in the womb of Ḥannâ, the barren woman, even as the angel [Gabriel] had announced unto her father the mention of her being sown in the womb of his pure [fol. 57*a*] wife, who became a nurse from being a barren woman. How greatly then shall Abraham rejoice because there was born unto him MARY, his daughter, our mother, [from] his son Joachim, that she might reign over the wide extent of the whole world, and not in Hebron and Heshbon [only]. And how great is the rejoicing of Isaac, who was offered up as an offering unto God by the hand of his father Abraham, from whose seed was born our Lord and Redeemer Christ, Who offered up Himself as a sacrifice which was well pleasing unto God! Blessed art thou, O Jacob, thou stem of Joachim, for the ladder of thy prophecy shall be found in the city of the Book that it may be a support unto God. And thou, O Judah, thy bride Tamar[1] shall not be called "harlot", because she was [fol. 57*b*] saved from being stoned with stones by the daughter of thy son Joachim, that is to say, MARY. And again, let us pass on and give consolation unto Naomi, and say unto her, "Henceforth weep thou not for thy sons, and call not thyself "'Marâra'[2], for thy daughter-in-law (*literally* bride) Ruth the Moabitess "hath given birth unto a son by Boaz who shall be seven times better "than thy sons [for thee], because from his seed the salvation of Israel

[1] See Genesis xxxviii. 6.

[2] "And she said unto them, Call me not Naomi (i. e., Pleasant), call me Mara (i. e., Bitter), for "the Almighty hath dealt very bitterly with me." Ruth i. 20.

"hath been found this day." And thou, O David, sing thou thy psalms to [thy] harp of strings because of the glory of thy daughter who hath sprung from Joachim thy son, and declare all the glory of the daughter of the king of Heshbon, inasmuch as she is clothed in raiment of many colours and is girt about with fringes of gold.[1] And again it is [fol. 58*a*] said, "Wing[2] made of silver, [like that] of the dove whose sides are [cov-"ered with] green gold".[3] And yet a third time, "Her foundations are in "the holy mountains; God loveth the gates of Zion more than all the "habitations (*or* camps) of Jacob".[4] And thou also, O Solomon, sing [thy] song, and say unto her, "Come, O my beautiful dove, thy speech "is pleasant"; and say unto her, "Turn back, turn back in peace, O thou "who dost possess pleasant things, and in thee we shall see peace".

And now let us return to the praising of Ḥannâ and Joachim, whose marriage was pure, whose marriage was holy, for in it was mingled the Holy Ghost. Their marriage was better than musk and aspalathus, yea, their marriage was better than the marriage of the good ancestors who were before them, [fol. 58*b*] for in their old age, after they were crowned they begat MARY, the candlestick, the mother of the Great Light, who was likened unto the ark (*or* tabernacle) of Moses and Aaron, the priests and Levites, and who hath become unto us the means of our freedom from the works of sin. Blessed art thou, O Joachim, thou beautiful old man, thou boast of holy men, for the hidden God made Himself manifest in the flesh of thy daughter. O blessed Joachim, O Joachim who wast beautiful in thine old age, thy blessedness exceedeth that of the chosen ones who were of olden time. O blessed Joachim, who wast beautiful in thine old age, thy blessedness is more to be desired than precious stones. Unto whom shall we liken thee? Shall it be unto our father Adam, who

[1] See Psalm xlv. 9.
[2] The MS. actually reads ⲡⲓⲁ:ⲥⲫⲁ; instead of ⲡⲓⲁ:ⲥⲫⲁ:
[3] The allusion is to Psalm lxviii. 13.
[4] See Psâlm lxxxvii. 2.

was created in the form of God, or unto Abel, whose offering was accepted? O blessed Joachim, unto whom shall we liken thee? [fol. 59*a*] Shall it be unto Seth or unto Hênôs, who first called upon the Name of God? O blessed Joachim, unto whom shall we liken thee? Shall it be unto Enoch who pleased God, and whom God removed from the face of death, and he continueth alive until this present? O blessed Joachim, unto whom shall we liken thee? Unto Noah, or unto his three sons who were saved from the waters of the Flood, together with their wives? O blessed Joachim, thou beauty of the blessed, behold, there have been found in thy house the riches of the rich, that is to say, the queen of all the kingdoms of the world; she it is whom those who keep watch praise, and the armies of light proclaim her holy as they stand before her in sixty [companies of] mighty ones. Of her the armies of the house of David and Solomon [fol. 59*b*] make their boast, from Dan even unto Beersheba. She is the Tables of the Law of Moses, and the almond rod of Aaron, and the inheritance of the priests of the Levites, and the breeches of fine linen, and the mitre, and the tunic. Her fruit is the food of those who hunger, and the blood of her grape clusters is the drink of those who thirst. She is the refuge of those who are cast away, and is the freedom of those who are enslaved.

O blessed Joachim, O blessed Ḥannâ, ye beautiful aged ones, ye are as exalted as the heavens, and as firm as the earth, and as shining as the pearl, and ye are like unto gold which hath been tried [in the fire]; and God hath chosen your flesh wherewith to cover Himself. O blessed Joachim, thy memorial is greater than the glory of all the world, yea, it is more to be desired than sardonyx stone, and it is more beautiful than the gold of Taprobane. Thy memorial shall be praised [fol. 60*a*] until the end of the world, yea, even until the heavenly Jerusalem, the citadel of the heights, shall appear, which shall come down from above, together with the foundation and its twelve gates. Now each of its gates shall be

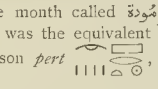
made of a pearl. None shall enter therein who putteth on cursing, neither shall there be within it any who utter revilings. O blessed Joachim, thou art the father of our Lady MARY, who was the mother of awful Divinity according to the annunciation of Gabriel in Bethlehem, when He was born the breathing of the ass and the ox became hot because the prophecy of the prophet Habakkuk[1] was fulfilled. O glorious one, O exalted one, O thou who art to be praised, O righteous one, O chosen one, O man of virtue, O good one of all the good (i. e., O best of all), Joachim, [fol. 60*b*] make prayer and supplication that the most miserable Gabra Mâryâm, who loveth thee exceedingly, may do the works of goodness and righteousness, and that upon him, the faint and weary one, thy blessing may be poured out like rain henceforth and for ever and ever! Amen.

PREFACE TO [THAT WHICH IS TO BE SAID ON THE DAY BEFORE THE] FIRST DAY OF THE WEEK.

Let us return and again praise the daughter of Joachim and Ḥannâ, the Virgin [MARY], the seat of the Flame Whose Name is 'Emmanuel', and let us tell the story of the glory of her begetting by an honourable and righteous old man, whose works were pure and who kept watch like the angels. It is a good thing, then, to tell the story of the begetting of our Lady MARY, who gave birth to God being a virgin, for it is sweeter by far than honey and sugar. It is like sweet wine to the taste, and like ointment to the bones, and like the hearing of a word of wisdom by [fol. 61*a*] the ear of the man of understanding, and like purple wherewith a man decketh himself, and like a crown of gold to the head, and like eye-paint to the eyes, and like earrings to the ears, and like a collar to the neck, and like seals to the wrists (*or* forearms), and like rings to the hands, and like a tunic which reacheth from the loins to the thighs.

[1] See Micah v. 2.

Exalted then is the memorial of the praise of the Virgin who became like a plant in the house of God, and like the cedar tree on Libanus, and like the cypress tree on the mountains of Hermon, and like a palm tree on the river bank, and like a rose on the margin of a pool, and like a beautiful olive tree in the sanctuary of God. The odour of her mouth is like unto that of the cinnamon tree and of cinnamon oil, and it resembleth the smell of the incense in the house of the sanctuary, and her branches are branches of glory and grace. The memorial of the praise of the Virgin overfloweth like the flow of the river[s] Pison and Euphrates, and is like the flood of Gihon and Tigris, it is like unto the moon when full, it is like unto the sun in [the month of] Marmûdâ[1] in splendour, and it is like unto a lamp which is set upon a stand. Who hath such praise, who hath such glorifying, who hath such sweetness as the woman whom Joachim begot? I desire greatly to be her servant, for I know that she will become unto me a counsellor for good, and that she will console me in my sorrow and affliction, and that through her I shall find gratitude with many and honour with the elders [fol. 62*a*]. Before the face of the mighty I shall make myself be considered marvellous even though I hold my peace, and they shall wait until I speak. They shall draw nigh unto me, and among the congregation I shall appear as a good man; for in sorrow and weeping there is nought but joy and gladness. The will of the Virgin is deathless, and her love for man is abundant, happiness and goodness are in her hands and never-ending riches, in her speech are doctrine, and knowledge, and honour, and in her words are peace and love. For this reason I preach and I tell the story of the birth of our Lady MARY from the loins of Joachim, the staff of the kingdom, and from the womb of Ḥannâ, the staff of the priesthood. Come then, O

[1] I. e., the month called بَرْمُودَة by the Arabs, and ⲫⲁⲣⲙⲟⲩⲧⲓ by the Copts, and ማዚያዝያ: by the Ethiopians; it was the equivalent of the eighth month of the ancient Egyptian year, i. e., the fourth month of the season *pert*  , or April.

prophets of the Good [God], and be ye my helpers [fol. 62*b*] that I may declare the sweetness of the glory of your daughter, the mother of light. We will ask you, and you shall inform us, for thus is it written in the Book, which saith, "Ask thy father, and he shall tell thee; and thine elders, "and they shall relate it unto thee".[1] And again it is written in the Book, which saith, "With Thy hidden things they have filled full their bellies; "they have filled full their children, and have left their superabundance to "their children".[2] It is you whose bellies are filled full with the mystery of the hidden things of God, and your children who have been filled full are the Apostles, according to my belief. And again the prophet saith, "Instead of thy fathers shall be born unto thee children, whom thou mayest establish as angels for all the earth.[3] Verily they have become filled full [fol. 63*a*] with the hidden things of the mystery of Divinity, for they have stablished in all the earth the new ordinances of the prophecy of the Prophets and of none others, and they have left their superabundance unto their babes, of whom the Book saith, "These are the peoples "whose offspring and children are [occupied] in the ordinances thereof". Some of them have become archbishops, and metropolitans, and bishops; and some of them have become priests, and deacons, and sub-deacons, and readers, and singers; and unto some of them hath been given the power to prophesy; and unto some of them hath it been given to know the interpretation of the word which is hidden.

Come then, and gather yourselves together, O all ye nations, [fol. 63*b*] and peoples, and congregations of Jacob in the house of Joachim, the pure man, wherein ye will find a holy marriage feast, without blemish and without grief, which is like unto the drinking of wine which maketh glad the heart of man, and unto ointment which maketh to shine the face, wherein is neither trouble nor labour. When the daughter of Joachim

[1] Deuteronomy xxxii. 7. [2] Psalm xvii. 14. [3] Psalm xlv. 16.

and Ḥannâ, the Virgin MARY *Sôlyânâ* gave birth unto Christ the King, the mountains became the bread of life, and the hills produced grapes of blessing, and the waters of the sea became milk and honey. In this house there are none of the many spirits of sickness which have been smitten with the sharp arrows of sin, and we declare that it is meet that we should gather ourselves together in the marriage chamber, that is to say, in [fol. 64*a*] the house of Joachim, the father of MARY, [and of Ḥannâ], who bore the mother of our Redeemer Jesus Christ. In the beginning God made the heavens which are above, and all that is therein, and He created this [earth], and after that the garden of life. And again [He created] the Sun, and the Moon, and the stars, and the sea, and the abysses, and the fish, and the birds of the heavens which fly, and beasts great and small, and the winds, and the clouds [which bring] rains and dew, and He created everything, and ordered it well. And when He had made an end of creating His creation, He created our father Adam in His own form and likeness, and He breathed upon him the spirit of life, and he became a living man by reason of [fol. 64*b*] the spirit of life. At that time MARY, the daughter of Joachim, stood (i. e., existed) in the belly of Adam in the form of a white pearl, which shone in his right side, and was a perfect likeness [of her]; and the similitude of her flew up into the heights of heaven. And again God shewed it unto Moses in the desert when He was telling him how to make the building of her tabernacle. And God commanded him to make an ark of wood which could never be eaten by worms, and to cover it over with gold, both the inside and the outside thereof. In that holy ark God commanded him to place the two Tables of stone, whereon were written the Ten Words, the writing whereof was the writing of God. And above that ark was the mercy-seat of gold, and above [fol. 65*a*] the mercy-seat were the Cherubim which were made of carved gold; and from the ark God was wont to appear unto Moses, and unto Aaron, and unto many of the

priests to whom He wished [to shew Himself]. And again, Solomon built a sanctuary in the form of this tabernacle of cedar wood and pine wood, and he covered the floor, and the roof, and the walls thereof with plates of gold, and on the doors thereof were engraved figures of palm branches and of animals which were like unto cherubs in fine gold. And inside the Holy of Holies, at the place where the holy ark rested, was a figure of MARY, the daughter of Joachim. And Solomon made two Cherubim of red gold which overshadowed her with their wings, and [here] God was wont to appear, sometimes openly, and sometimes [fol. 65*b*] in a dream, and sometimes in a vision, unto those to whom He wished to appear from Moses unto Zacharias. Then, after a few days, God spake unto the children of Israel, when they provoked Him to wrath, saying, "Where is the house which ye can build for My resting place?' Where "is the place which [is fit for] My habitation? Behold, the habitation "whereunto I will come is that which the hand of man hath not made, "and which shall be the salvation of Adam and his posterity."

[TO BE SAID ON] THE FIRST DAY OF THE WEEK.

HERE BEGINNETH THE BOOK OF THE HISTORY OF THE GENERATIONS OF OUR LADY MARY, THE DAUGHTER OF JOACHIM, THE SON OF DAVID.

Solomon begat Nathan, Nathan begat Levi, Levi begat Mattatha and Ḳesrâhâ, and Ḳesrâ [fol. 66*a*] begat Joachim, the father of our Lady MARY, the holy Virgin. Now Matthat begat three daughters. The name of the oldest was Mary, the name of the second was Sophia, and [the name of] the third was Ḥannâ. And Mary bore Salome, and Sophia bore Elizabeth, the mother of John, and Ḥannâ bore MARY [the Virgin]. Similarly, Joseph was descended from David the king, for when Nathan, the brother of James, died, Matthat married his widow, so that he might raise

' Isaiah lxvi. 1.

up seed to his brother. And he begat Eli, (now Eli and James were brothers), and Eli begat Joseph; behold, then, [Joseph and Mary] were alike related each to the other. And the daughter of Joachim became the child of Ḳesrâ, [fol. 66*b*] the brother of Matthat, and Joseph was the son of the brother of Joachim her father; therefore Joachim is said to be of the tribe of Judah, and of the family of David. Now Nathan begat two sons, that is to say James and Joachim, and when Nathan died, Mattatthias, the son of Levi, married his widow, who was of the family of Solomon of the tribe of Judah, and he begat by her a son and called his name Eli. So, then, he became the brother of James and of Joachim. And Eli married a wife, and he died without begetting a son; then James took his widow to wife and begat by her Joseph, the spouse of our Lady MARY.

And again we will declare unto you how our Lady MARY was descended [fol. 67*a*] from Adam. [From Adam] she came down into the body of Seth, shining like a white pearl; and from Seth she came into the body of Enos; and from Enos to Cainan, and from Cainan to Mahalaleel, and from Mahalaleel to Jared, and from Jared to Enoch, and from Enoch to Methuselah, and from Methuselah to Lamech, and from Lamech to Noah, and in this wise she dwelt in their bodies, passing from the body of one into the body of the other. And again, she dwelt in the bodies of Abraham, Isaac, and Jacob, and from Jacob she came to Judah. Then she came to David and Solomon, and passing from one to the other she came to Joachim. And Joachim [fol. 67*b*] said unto Ḥannâ his wife, "I saw the heavens opened, and a white bird went forth therefrom "and hovered over my head". And likewise Ḥannâ said unto him, "I had "a dream this day, and I saw a dove sitting upon my head, and it entered "into my belly"; and thirty days after they had told each other these things, that is, on the seventh day of the month Naḥassê[1], Ḥannâ conceived our

[1] August 31.

Lady MARY, on the day which God blessed. Blessed is he who shall clothe the naked. Blessed is he who shall feed the hungry. Blessed is he who shall set free him that is in prison. Blessed is he who shall visit the sick on that day, for he shall obtain a portion in the kingdom of heaven [fol. 68*a*] with Joachim and Ḥannâ, and with MARY the Virgin for ever and ever. Amen.

And six months after it became known that the blessed Ḥannâ had conceived the kinsfolk of Joachim her husband and those of herself heard [thereof], and they came unto her, and said, "Is the matter which we "hear concerning thee [true]? What is this thing which hath come upon "thee after thy days [for child-bearing] are passed?" Now there was a certain woman among the kinsfolk of Ḥannâ who was blind in one eye, and she touched the belly of Ḥannâ, saying, "Is it true, what I have "heard? My sister, how canst thou conceive being an old woman?" And afterwards she touched her eye which was blind, and straightway [fol. 68*b*] it was opened for her, and she saw the light. Then she said unto Ḥannâ, "O Ḥannâ, blessed art thou because thou hast in thy womb a "child who whilst yet unborn can heal the sick; and when he hath made "himself manifest and hath come forth from thee, how many will be the "people whom he shall heal!" And many sick folk came and touched Ḥannâ, even as the woman had done, and they were made whole and recovered from their sicknesses; and this matter became a hard one unto all the elders of Israel. May the prayer of Ḥannâ, and the prayer of Joachim, her husband, protect as a thing well pleasing unto her daughter her servant Gabra Mâryâm for ever and ever. Amen. And Amen. May it be! May it be!

May our Lord Jesus Christ write down the name of Gabra Mâryâm, the poor and miserable sinner who, at his own expense, paid to have written this Book of the History of the blessed Ḥannâ, [fol. 69*a*] and the History [and] Praise of the begetting of the honourable Joachim, with a

pen of light which shall never be destroyed. And may the intercession of Joachim and Ḥannâ on the day of retribution and rebuke deliver both Gabra Mâryâm and the scribe who wrote this book, Gabra Krestôs, the defiled one, who is unfit to be touched, from the path of sin for ever and ever! Amen. And Amen. May it be! May it be!

A MIRACLE OF THE HOLY AND BLESSED WOMAN ḤANNÂ, THE MOTHER OF MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing [fol. 69*b*] be with her servant Gabra Mâryâm, for ever and ever. Amen.

Now there was a certain man of the tribe of Judah who was called Joachim, and he married a wife from among the daughters of the priesthood and her name was Ḥannâ; and both were good and well pleasing [unto God], and they observed the Law of God. And Joachim's wife was barren, and they dwelt in grief and sorrow because they had no children. And they went daily to the church and offered up prayers to God with weeping and groaning, and besought Him to give them children; and they gave of their possessions unto the poor and needy, and unto the church, and they continued to hope [fol. 70*a*] and believe that their petition would be accepted by God, and that He would give them children. Now one day Joachim and Ḥannâ his wife went forth and entered into the house of the sanctuary, and as they were standing up in prayer they saw the doves rejoicing with their young; and as they looked they were sorry and grieved because they themselves had no children, and by reason of their abundant sorrow they fell into a slumber and slept. And Ḥannâ saw in her dream that the staff which Joachim had in his hand blossomed and bore fruit, and it seemed as if that fruit was in the body of Ḥannâ; and when they had awakened, they rejoiced and held converse together concerning what they had seen. Then they glorified God and gave thanks unto Him, and they came to their house, [fol. 70*b*] saying, "God's will be

"done!" And after these things Ḥannâ conceived, and her conception became known, and she blessed God, saying, "If He hath given me a "child I will give it as an offering unto God". And she dwelt [in her house] and added unto her prayers and supplications, and she gave her possessions unto the poor and needy with joy and gladness, saying, "How "can I reward God for all which He hath done unto me?" And she refrained from eating every kind of unclean food, and she made supplications to God and bowings [before Him] in great abundance, and prayed that He would preserve that which He had given unto her. And it came to pass when the days of her conception were ended, on the first day of Genbôt she brought forth a daughter, who was brighter than the sun, the beauty of whose [fol. 71*a*] face was sweeter than honey and sugar, and the smell of whose odour was more lovely than that of any flower. Now when her kinsfolk and neighbours heard [thereof] they rejoiced with a great joy, and they gathered themselves together and came unto her, and when they saw her daughter they marvelled exceedingly, and held their peace. Then they held converse among themselves, and said, "We have never seen a child like unto this, for the grace of God in its "fullest measure is upon her, and the light of God filleth all her members"; and they continued seven days with Joachim and Ḥannâ his wife, and they rejoiced and proclaimed the mighty deeds of God, that is to say the grace of God. [fol. 71*b*] And they called the child "MARY", and when the seven days were ended, they came into their houses in peace.

And Joachim and Ḥannâ dwelt [in their house] for three years and brought up their daughter MARY, and they glorified God, and gave thanks unto Him for their daughter and for all which He had done for them. And they performed good deeds in abundance with fasting and with prayer, and they gave alms unto the poor and needy. Now when three years were ended, during which time they had brought up their daughter MARY in purity, Ḥannâ said unto Joachim her husband, "O

"my brother, remember that we made an agreement in God's Name that "we would give our daughter as an offering [fol. 72*a*] unto God, and that "my daughter should not tread upon any ground except that which is in "the house of God." And when Joachim heard these words from his wife Ḥannâ, he rejoiced with great joy, and he made ready everything which would be [necessary] for the way and presents for the house of God. Then they invited their kinsfolk, and their friends, and all the men of their house, and they took their daughter and brought her into the house of the sanctuary. And when the priests and all those who were in the house of the sanctuary heard [this], they went out to receive her, and they embraced them with a spiritual embrace. And they proclaimed Joachim, and Ḥannâ his wife, and their daughter blessed, and they laid their hands [fol. 72*b*] upon them, and blessed them with a great blessing. And they said unto them, "Verily God hath looked upon your sorrow "by [giving you] this excellent maiden"; and unto MARY they said, "Salu- "tation unto thee, O thou blessed and chosen one of God!" Then they took her, and brought her into the house of the sanctuary on the third day of the month Tâḫshash[1], in the peace of God. May her prayer and her blessing be with her servant Gabra Mâryâm for ever and ever! Amen.

[SALUTATIONS UNTO THE MEMBERS OF THE BODY OF ḤANNÂ, HE MOTHER OF THE BLESSED VIRGIN MARY.]

SALUTATION unto the mention of thy name, which is more pleasant than the singing of a song. SALUTATION unto thy members, and unto the black hair of thy head, O mother of MARY, Ḥannâ, [fol. 73*a*] thou life of all the world; in thee are established both the beings who are [made] of flesh and blood, and the angels which are in the heights of

[1] I. e., December 3. The purification of Ḥannâ in the Temple is celebrated on the 20th of Ḥamlê, i. e., July 14.

heaven above. SALUTATION unto thy head, and unto thy face [which is like unto] the morning, and SALUTATION unto thine eyebrows, and unto thy shining eyes. Deliver me, O Ḥannâ, from sorrow, and woe, and lamentation, even as Noah, the righteous man, who was faithful with his children, was delivered through thee from the abyss of transgression, and from the flood. SALUTATION unto thine ears and unto thy cheeks with words of salutation, and SALUTATION unto thy nostrils and unto thy lips with words of praise. O Ḥannâ, mother of MARY, let not the sword of the flood come unto me, and if my enemy build his palace in heaven, let the sword of death quickly purify him. SALUTATION unto thy mouth, and unto thy crystal teeth, and [fol. 73*b*] unto thine awful voice, and unto thy breathings, and unto thy throat, and unto whatsoever appertaineth unto thy neck. That thou mayest shew me, O Ḥannâ, the passing away of my foolish enemy, behold, I wait for thee in this place. SALUTATION unto thy shoulders, which are the curtains of the back, and are joined unto thy delicate breast, and unto thy tender bosom. O book of life, Ḥannâ, thou mother of MARY, Sâyadâ, let mine enemies be destroyed and let them not be left for a reward, even as thou didst destroy Judas, the son of perdition. SALUTATION unto thy hands and arms, and SALUTATION unto thy fore-arms, and unto thine elbows, and unto the palms of thine hands. O Ḥannâ, mother of MARY, mother of Christ God, let mine enemies be destroyed by the spear of the hidden God, [fol. 74*a*] even as aforetime Eglon was destroyed.[1] SALUTATION unto thy white fingers, and unto thy nails which are covered [with *ḥenna*], and SALUTATION unto thy breasts, and unto whatsoever belongeth unto thy side. O Ḥannâ, thy majesty is hard to describe. Let mine enemy receive as his reward punishment and affliction, and let the back of the serpent be

[1] I. e., Eglon, the king of Moab. The manner in which he was murdered by Ehud, the son of Gera, a Benjamite, a man left-handed, is described in Judges iii. 21, 22.

pronounced accursed. SALUTATION unto thy belly and unto thy heart, and SALUTATION is meet for thy bowels and for everything which is in thee, and for thy mind, the like of which cannot be found, O Ḥannâ. The created beings which are below and the created beings which are above make their boast in thee, and they make their prayers unto thee. SALUTATION unto thy navel and unto thy blessed womb, and SALUTATION unto thy thighs and unto thy knees, O Ḥannâ, mother of MARY [fol. 74*b*], the mother of Christ God, if mine enemies would fight against me at morn or eventide, let the path of mine adversary be choked with thorns. SALUTATION unto thy feet, and unto the heels thereof, and unto the sinews, and SALUTATION unto the soles of thy feet, and unto the toes which are decorated with nails. O Ḥannâ, mother of MARY, let me ask thee one thing: How long, O my Lady, shall I live together with those who hate men, and peace, and love? SALUTATION unto thy stature which neither diminisheth nor shrinketh, and SALUTATION unto thy person, and unto the going forth of thy soul, and unto thy body of flesh. O Ḥannâ, mother of MARY, the mother of Christ, Who is the Firstfruit of grace, let the tongue of mine enemy be tied in the time of temptation and trial with a strong chain, and with [fol. 75*a*] a rough shackle. SALUTATION unto the burial of thy body in purple apparel which was indestructible, and SALUTATION unto thy grave which was in the inheritance of thy father, the field of Yophônî. O Ḥannâ, mother of MARY, the mother of Christ the Redeemer, let not one send me unto [my] death in [this] world [suddenly], but let me wait until I can repent a little, not, I say, not with the multiplying of words and much speech, but let me sing thy praise for a brief space, and not keep silence concerning it; O Ḥannâ, make my heart to please Him. If mine enemy put forth branches, and if he increase his stature, then let the sword of death cut down his trunk. Praise is meet for MARY, and worship, and the singing of psalms, [and for] the mother of MARY, Ḥannâ, and these together are like unto the precious stones onyx and to-

paz. May mine enemies be destroyed [fol. 75*b*] and be left without posterity, even as the children of Korah[1] were destroyed!

SALUTATION unto thee, whose name is sweet, whose memorial is salted with the salt of Divinity, Ḥannâ, thou holy woman, thou mother of MARY, whose King is in the heights. SALUTATION unto thee, O Ḥannâ, thou who art the morning, and unto thee, O MARY, who art the heaven which gave birth unto Christ, the Sun, Who burneth up the thorns of error. SALUTATION unto thee, O thou stone of chalcedony, Ḥannâ, thou brilliant pearl, wherefrom went forth MARY the Virgin, who bore the Flame. SALUTATION unto thee with the salutation of the martyrs Fâsîladas[2] (Basilades?) and Galâwdêwôs[3] (Claudius). O Ḥannâ, may thy people, the people who gather together in thy name, receive the fruit of righteousness. SALUTATION unto thee. When I heard the [fol. 76*a*] rumour of thy wisdom, which is as high as the heavens, my mind said, "Let Ḥannâ "perform the saving of my soul". SALUTATION unto thee, O thou innocent woman Ḥannâ, thou spiritual dove, from whom went forth MARY the wise one, who bore the Word of the Father. SALUTATION unto thee, O Ḥannâ, thou pure one, and unto MARY, the thorn bush, who gave birth to Christ the King, who destroyeth sin. SALUTATION unto thee. When the angel of death, who plucketh away, cometh unto me, O Ḥannâ, separate not thyself from me; and tear thou in pieces the writing of my debt, and turn [my] lamentation into gladness.

[Fol. 76*b*] A MIRACLE OF ḤANNÂ AND JOACHIM WHO BEGAT MARY, WHO GAVE BIRTH TO HIM THAT IS [BOTH] HEAVENLY AND EARTHLY. May their prayer and their blessing be with their beloved Gabra Mâryâm for ever and ever! Amen.

Behold, it is related that the blessed Ḥannâ, the wife of Joachim,

[1] See Numbers, Chapter xvi.
[2] Probably the martyr whose festival is celebrated on the 7th of Maskarram, i. e., September 4.
[3] Probably the martyr whose festival is celebrated on the 11th of Sanê, i. e., June 5.

continued in frequent prayer, and that God gave unto her a seed of blessing. And after seven months it was known that Ḥannâ had conceived, and the kinsfolk of Ḥannâ, and the kinsfolk of her husband came unto her, and said, "What is this report which hath reached [us]? [Hast thou "conceived] after [fol. 77*a*] thy days have passed?" And they felt her body to see whether she had conceived. Now there was a certain woman, the daughter of Arsabân, who was of the kin of Ḥannâ's mother, and who was blind in [one] eye; and she touched Ḥannâ's body unknowingly, and straightway she was healed. Then she said unto Ḥannâ, "Blessed "art thou, O Ḥannâ, for among [all] the creatures of the world there is "none like unto thee, who can with her body heal the eyes of the blind"; and her kinsfolk worshipped her, and she was glorious unto them, even like the sun, which is more glorious than the morning star. And the fame of her was heard throughout all the ends of the world, and they brought unto her all those who were sick and diseased [fol. 77*b*], and they touched her body and were healed. Then they all said, "If the Child can heal "[the sick] whilst He is in the womb, what will He [not be able to do] "when He hath been born?" And when the children of Israel heard [this], they gathered themselves together, and said, "What shall we say "concerning this matter? For behold, Joachim and Ḥannâ have rent the "kingdom, and Ḥannâ hath conceived, and by her womb shall she be "healed, and she shall reign over us". Then a certain man said unto them, "This shall be a stumbling-block unto you. Come, let us kill them "by stoning them to death, even as it is written"; and they all held their peace. And at midnight an angel [fol. 78*a*] of the Lord, whose name was Gabriel, came down from heaven, and said unto Ḥannâ and Joachim, "Rise up, O ye of noble race, and betake yourselves to the mountain "and hide, and Ḥannâ shall bring forth there her child MARY, who shall "be full of grace and majesty". O may she deliver me from the snares of the serpent Satan! May the prayer and the blessing of Joachim and

Ḥannâ be with their beloved Gabra Mâryâm for ever and ever! Amen. O friends of Ḥannâ and Joachim, who begat our Lady MARY, [pray that] He may deliver us from the snares of the cursed serpent for ever and ever! Amen. Hallelujah by reason of the abundance of our excellence of Joachim and [fol. 78*b*] Ḥannâ, and hide ye us from Satan. And forget Thou not me, O our Father, which art in heaven, who had this book examined, and who caused it to be recited, and who had it translated, and who read it.

O miracle which our Lord and God, Jesus Christ, wrought by His life-giving death; may He have compassion upon His servant Gabra Mâryâm! Now there was a certain sick man who for twelve years groaned and cried out with pain which had come upon him through his abundant sin, and he was tried in the fire even as gold and silver [are tried]. And by day and by night [fol. 79*a*] he used to cry out, "O "Saviour of the world, deliver me. O Saviour of the world, have mercy "upon me". Then our Lord Jesus Christ said unto him, "Get thee out, "O thou evil one, who workest evil, from the body and soul of the man who believeth on Me". And this devil went forth from him in fear, and in trembling, and with cries of grief before the awful majesty of the Redeemer of the world, at the request of her who gave Him birth, the woman who redeemeth the world. O all ye sons of Christians, believe readily and have no doubt in your minds that He can heal your sicknesses, since He hath anointed my body (May He have compassion upon the sinner [fol. 79*b*] Gabra Mâryâm with the compassion of His mercy for ever and ever! Amen). O Thou Who didst come down [from heaven] for the redemption of the world, and didst deliver it with the children of Adam, deliver Thou me, the sinful and feeble transgressor. Praise be unto Thee, O Thou Saviour of the world, Who didst come down [from heaven] for our sake. Praise be unto Thee, O Thou Saviour of the world, Who wast brought into this world by MARY, our mother.

Praise be unto Thee, O Saviour of the world, Who wast crucified for our salvation; we all believe in Thy perpetual manifestation. Since Thou didst come to bear the doom of the judge, and [the shedding of] the blood of Thy side and feet I commit my soul for protection into Thy glorious hand, O Jesus Christ, Thou God. [fol. 80*a*] Heaven and earth shall be brought into judgment because of Thy scourging with rods, and because of Thy being sold for a few pieces of silver like a slave. The Jews laid upon a young man the yoke of the cross of Jesus Christ, Whom they crucified in the field of Golgotha, driving nails into His feet and hands. I take refuge in Thy sufferings, O Thou Son of MARY, Thou only One, for Whose cross worship is meet. Hallelujah by reason of the abundance of Thy compassion! O Saviour of the world, Thou King, deliver us, we beseech Thee, from the punishment of body and soul.

LADY MEUX MANUSCRIPT NO. 5.

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR 'AHĔTA MÎKÂÊL.

I. In the Name of the Father, and of the Son, and of the Holy Ghost, One God. A PRAYER FOR KEEPING THE DEVILS IN RESTRAINT. Wakîr, Kîryâk, Awkyâyaêl, Adnâêl, Ṣaf, Malnâtâ, Mar'âtâ, Anânyâêl, Kîrûbyâêl, Mahâlenâ, Salatyâyaêl, Malnâ, Malyânôs, Agâzetyânôs zaîya'arb Ḍaḥâya waîyas'ĕr nĕg[1], Berhânâêl, 'Ukûêl, Fĕnûêl, Akâkyâêl, Ibônâêl, Kĕtêl, Aḳte'êl, Aḳtenânôs, Amîs, Êwĕshâêl, Târôs, Êwĕshâêl, A'ĕtyânôs, Saryâêl, Fĕlnâtâ, Yûlnâtâ, Parânyûs, Êrnîwâs, Êtḥayayû, Ṭĕrlêl, Awkĕyûs, Sarânyûs, A'awânās, Asîmâs, Agalyûs, Lôs, Ḍanûs. These are the glorious names which [thou shalt recite(?)] at the front and at the doors if thou wouldst enter into a house which is old, or in ruins, or unclean. [To him that knoweth these] no [devil] shall draw nigh; and he shall neither be smitten by the arrows (*or* darts) of his adversary, nor by the stone which may be hurled at him, nor by the spear; for the angels shall protect him, and they shall keep him in safety under their wings for the sake of these names, which are the names of their God. O Lord our Redeemer, protect and deliver Thine handmaiden 'Ahĕta Mikâêl from Bôryâ and the devils, and save and heal her [if she become afflicted with] pneumonia, pleurisy, fever (*or* inflammation of the bowels), and stomach-ache and colic.

II. In the Name of the Father, and the Son, and the Holy Spirit, [One God.] A PRAYER AGAINST THE EVIL EYE [IN] THE LATRINE, AND A PRAYER AGAINST THE DISEASE CAUSED THEREBY. As our Lord Jesus Christ was journeying in the country of Ṭĕbĕr-yâdas [Tiberias(?)], and His disciples with Him, they saw the figure of an old woman sitting upon the ground; and she was one who caused trouble, and was terrifying [in her appearance], and, if a man came [to her], was exceedingly [harmful]. And her eyes shot out lightnings, and her[2]

[1] These words refer to sunset and dawn.

[2] This seems to be the sense of the passage.

feet were like unto a wheel of fire; and there came forth from the mouth of the woman flames of fire nine cubits long. And the disciples of our Lord Jesus who followed Him, said unto her, "What is the matter with this cursed woman? If she looketh upon a ship "wherein a man saileth upon the sea, it goeth straightway and overturneth. And if she "looketh upon a horse, or a camel, she maketh the animal and him that rideth thereon "to fall down through having seen her, as soon as it setteth out on its way. And if she "seeth a leprous [child] sucking milk she doth not drive it away from the breast; and if "she seeth a man with children through the evil eye and through her works of every "kind this cursed woman destroyeth them, and bringeth them to an end." Now when our Lord and Redeemer Jesus Christ had heard these things, He said unto His disciples, "Take "this woman of the evil eye, and make up a fire, and carry her thereto, and throw her into "it and burn her, and the East wind, and the West wind, and the South wind, and the North wind shall scatter her [dust] abroad". Let the memorial of His name make to depart and remove the suffering of the evil eye, and the curse, and Bârya, and the evil eye, and bronchitis, and pleurisy, and inflammation of the lungs, and the like, from thine handmaiden 'Ahĕta Mikâêl.

III. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER AGAINST BRONCHITIS AND PLEURISY, AND THE EVIL EYE OF A HOSTILE MAN, AND THE EVIL EYE OF BÂRYÂ. Salutation unto thee, O thou who drivest away devils, Fânûêl, through whose cry God will not permit those men who repent of their sins to suffer punishment. Salutation unto thee, O thou who drivest away devils, Fânûêl! By the might(?) of the exalted Creator men have knowledge concerning the speech of destruction, for Thou art God, the merciful One. Salutation unto thee, Fânûêl, drive thou away the devils from me, my lord. Keep thou vigil to help [me], for the constitution of man is in me. O Fânûêl, keep vigil to help me. Salutation unto thee, O Fânûêl. Work thou a miracle of good upon me. Through the black art let not the worker in metals who would work against me pierce my habitation (*or* cave). O Lord, draw Thy sword upon mine enemy Mastêmâ (i. e., Satan), and smite thou with sickness him that would make trouble [for me], O Fânûêl Malakôfîmî. O Fânûêl Petrôs, priest within and without, on the day wherein I commit sin of any kind judge thou me in such wise that I may be forgiven. And deliver from bronchitis and pleurisy Thine handmaiden 'Ahĕta Mikâêl.

IV. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER WHICH JEREMIAH THE PROPHET WROTE CONCERNING THE CROSS WHEN HE HAD BEEN BOUND [HAND] AND FOOT AND [CAST INTO] A PIT. The cross is our strength. The cross is our sun. The cross is our redemption. The cross is the salvation of our soul and body. The cross is our sword. The cross is [our] helper. The cross is the lord of our enemy. The cross is the hope of the Jews who shall deny . . . . . those who believe in His cross,

den sadôr 'aldôr dântet 'adîrâ 'Arôdyâs, Mâsyâs, 'Azyâyas, Yârôs. By the might of this cross I shall be sealed and I shall rise at the resurrection in the Name of the Father, and the Son, and the Holy Ghost, One God. Let me be sealed with the sign of the cross with five nails which Thou didst carry for Bĕ'ĕl, the cross of our Lord Jesus Christ, wherewith Thou didst put to shame Bĕ'ĕl and Bôryâ, and wherewith the black devils were scattered, and the memorial of the name of Ḍalwâgî was blotted out, and deliver Thine handmaiden 'Ahĕta Mīkâēl.

V. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER AGAINST THE PAIN CAUSED BY WOUNDS. Mĕdmĕyâs, Mĕdmĕdyâs, Mĕdmĕdyâs, Mĕdmĕdyâs, Mĕdmĕdyâs, Mĕdmĕdyâs, Yahâḳî, Yahâḳî, Yahâḳi, Yahâḳî, Yahâḳî, Yahâḳi, Yahâḳi, deliver Walda Karrâsḳî from the pain of wounds, and deliver and heal Thine handmaiden Ahĕta Mīkâēl.

VI. In the Name of the Father, and the Son, and the Holy Spirit, One God. A PRAYER AGAINST THE MAṬEM. O Breaker of devils, as thou didst break the armies of Diabolos, Lonyûn, Siwâwĕyûn, Ḳahâfmelyûn, Nemleyûs, Lofhâm, Salomon, Râbî, Kîryâk, Xabrâḳ, Shadrach, Meshach, [and] Abednego — by the might of these thy names whereby thou didst fetter Bâryâ and the black devils, even so fetter thou Maṭem so that they may not draw nigh unto the soul and body of thine handmaiden Ahĕta Mīkâēl. In the name of Sarôs, and in the name of Sarôs, and in the name of Sakartyânâs, and in the name of Xamyâ who driveth away devils, and the fiends of Satan, and Xamî, Xakânâ, and Xanan, ... who keep in terror Bôryâ and the fiends of Satan....., by the might of these thy names I adjure theę thou by [this] adjuration that ye fetter, and put under a ban, and bring to nought Bôryâ, [and] Masrayâ, and Ḍalwâgi, and keep them from thine handmaiden 'Ahĕta Mīkâēl, and deliver her from them.

VII. In the Name of God, the Living One, Who giveth [man] power to speak. [A PRAYER OF] SAINT SÛKYÛS (SÛSENYS) FOR THE REMOVAL OF DISEASE OF EVERY KIND FROM THOSE WHO SUCK AT THEIR MOTHER'S BREASTS. It is of great advantage to the woman who hath children to suckle and bring up, and it must be written down and worn by her with the help (?) of God, the Glorious and Most High, until the years of childbearing are ended. Preserve and protect from the disease caused by the evil eye of Bâryâ; and from coughs, and bronchitis, and pleurisy, and inflammation of the lungs and bowels; and from diarrhoea, colic, and dysentery; and from the disease caused by worms, and fistula; and from the evil eye of the *zar*, and from the cracking of the skin; and from the evil eye of the sorcerer and enchanter; and from the evil eye of Ḳûmanna and Ḍalâwâgî; from the evil eye of Gâlâ, from the evil eye of Xaḳlâ, from the evil eye of 'Eslâm and 'Amhârâ; from the evil eye of Tabôt and 'Ans; and from the evil eye of Maḳâwĕzî Fĕrḳĕḳât, and Sashasaḳât Tĕkûsât..... deliver thine handmaiden 'Ahĕta Mīkâēl.

There[1] was a certain man whose name was Sûsenyûs (Socinius), and he married a wife and begat a male child. And in the matter of the first child Wĕrzĕ[wĕ]lĕyâ (Ursula) came, and killed him, and went away; and his mother cried out and mourned for him. And when Saint Sûsenyûs heard her weeping, he mounted upon his horse Cherubim, and took a spear in [his] right hand, and went to [seek] her. And he found an old woman sitting under a tree, and he asked her questions, and spake unto her. Then he turned his face towards the East, and he knelt down upon his knees, and he prayed, saying, "O Lord Jesus Christ, "Thou God of the Christians, Thou King of kings, let me slay Wĕrzĕwĕlyâ.... so that she "may not slay children who suck, and may not do harm [to women and] their husbands. "Then will I become a martyr for Thy Name's sake, I Saint Sûsenyûs." And as he continued to pray in this wise to God, he rose up, and a voice came from heaven, saying, "Behold, "power shall be given unto thee from God to slay her". And he saw an old woman sitting under a tree, and he asked her, saying, "Where hath Wĕrzĕwĕlyâ gone?" And the woman said unto him, "Into the garden which is in front of thee". Now when Saint Sûsenyûs heard [these things], he rejoiced, and he mounted his horse, and took a spear in his right hand and went to her, and he slew her and pierced her right side. And Wĕrzĕ[wĕ]lĕyâ said unto him, "O Lord Jesus Christ, I swear to Thee by the seven ranks of the Archangels "Michael and Gabriel, Seraphim and Cherubim, Uriel, Raphael, Fânûêl, Saḳêl, Sadakôêl, and "Îktenâêl — these are they [who stand] before the throne of the Sustainer of all the world, "the God of Ananias, Azarias, and Misael — that I will not contend against Thy Name, and "I will never journey along the path where It is to be met with, or enter into any church "wherein Thy Name is commemorated, or into any house or place whatsoever, and this "prayer shall be placed either upon children, or upon young men, or upon those who are full "grown, unto the end of the world. Amen." O deliver from the pains and diseases caused by the evil eye of Baryâ, and from coughs, and bronchitis, and pleurisy, and inflammation of the lungs and bowels; and from diarrhoea, and colic, and dysentery; and from the disease caused by worms, and fistula; from cracking of the skin; from the sorcerer, and Ḳûmanna, and Dalâwâgî; from the evil eye of Xaḳla; and from the evil eye of 'Eslâm and 'Amḥarâ, thine handmaiden 'Ahĕta Mîkâêl.

VIII. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER. O Masṭĕma, Markebyûn, Maḥafrĕkîn, Fêfrân, Magôma-'esât, Dĕlfĕlêl, Ẓardâêl, Gashâḍâêl, Mendânâêl, Afṭĕtatâ-mawa'î-ḍara, Êlêlê, Ṣarâêl, Ṣarâêl, Ṣarâêl, Henâêl, Henâêl, Kesbâêl, Êlêf, Baḥîl, Bĕrhânâêl, Salâtâêl, Azyâs, Masayâ, Kûkûêl, Abnâdî, Gâmîêl, Bĕhîl, Fĕlfĕl, Ḥûrḳûryûn, Mahâbîl, and Kîftâhî, fetter ye with a fetter the devils, and overwhelm them, and deliver Thine handmaiden Ahĕta Mikâêl from the evil eye of Ṣalâwâgî, and Zâr, etc.

[1] The translation of an Ethiopian version of this story was published by Dr. KARL FRIES in the "*Actes*" of the VIIIth Oriental Congress, held at Stockholm in 1889, Semitic Section (B), p. 55 ff.

IX. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER FOR THE BLOOD. O Santam, Wântam, Ḳarnawû, Lîsa, Laṣîsa, Alfĕyûs, Malzazîn..... as thou dost collect the power of the hail and the winds, even so collect, and make strong, and stablish the blood of thine handmaiden Ahĕta Mîkâêl. Now the barren woman gave birth to seven [sons] in Thy fear, O God; therefore by these Thy names let Thine handmaiden Ahĕta Mîkâêl have progeny. O Delxatâ, Tîtîxar, Xarêxîren; by these names, O Thou Who dost collect the power of the hail and the winds, collect, and make strong, and stablish the seed of man in the body of Thine handmaiden Ahĕta Mîkâêl. O 'Enlît, Madjîr, Madjîr, Madjîr, Diḳôrôn, Bazyâs, Bĕtâêl! By the power of these Thy names slay not the child in the body of Thine handmaiden 'Aheta Mîkâêl.

The text concludes with a short petition in which God, "to Whom nothing is im-"possible", is besought to destroy utterly the names of Bôryâ, and of the devils, and of the demons who cause fever, pleurisy, inflammation of the lungs, rheumatism, and cholera to 'Ahĕta Mîkâêl.

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THE INTRODUCTION TO LADY MEUX MANUSCRIPT No. 2(A).

(Col. 1.) በስመ[1] ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፮አምላክ ፡ ንነግረክሙ ፡ አኃዊነ ፡ ፍቁራን ፡ ውሉዳ ፡ ዛቲ ፡ ቤተ ፡ ክርስቲያን ፡ ወያብርኅ ፡ አዕይንተ ፡ አልባቢክሙ ፡ ለሰሚዓ ፡ ተአምሪሃ ፡ ለእግዚእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ዘበአብራይስጢ ፡ ማሪሃም ፡ ዋዕምተ ፡ ስም ፡ ሕይወት ፡ ዓለም ፡ ወላዲተ ፡ አምላክ ፡ ዘኢይክሉ ፡ ፈጽሞ ፡ ውዳሴሃ ፡ ዕበያ ፡ ወክብራ ፡ ኢሰማያውያን ፡ ወኢምድራውያን ፡ ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ። ..... ለዓለመ ፡ ዓለም ። እምቅድመ ፡ ተአምር ፡ ይትነበብ ፡ ወይስምዐ ፡ ሕዝብ ፡ በእዝነ ፡ ልቡና ፡ ስምዐ ፡ በአዕዛኒክሙ ፡ ወአንብርዎ ፡ በልብክሙ ፡ ዕበያ ፡ ወውደሰሃ ፡ ለእግዚእትነ ፡ ቅድስት ፡ ድን (Col. 2.) ግል ፡ በ፪ኤ ፡ ማርያም ፡ ዘበእብራይስጢ ፡ ማሪሃም ፡ ይብልዋ ፡ ማርያም ፡ ብሂል ፡ መርሕ ፡ ለመንግሥተ ፡ ሰማያት ። እግዚእትነ ፡ ማርያም ፡ ነበረት ፡ እምቅድመ ፡ ዓለም ፡ በሕሊና ፡ አምላክ ፡ በእንተ ፡ ማርያም ፡ ተገብሩ ፡ አዳም ፡ ወሔዋን ፡ ሕይወት ፡ ይቤላ ፡ አዳም ፡ ለብእሲቱ ፡ አእሚሮ ፡ ከመ ፡ ትወጽእ ፡ ማርያም ፡ እምሐዙሁ ፡ ወእምከርሠ ፡ ብእሲቱ ፡ ሚክርታስ ፡ ዘይፀውሮ ፡ ለዕበየ ፡ ማርያም ፡ በእንተ ፡ ማርያም ፡ ተገብረ ፡ ኵሉ ፡ ዓለመ ። ወሰበ ፡ ተጽሕፈ ፡ ኵሉ ፡ እምኢያግመሮ ፡ ዓለም ፡ አይ ፡ ዕዝን ፡ ዘይክል ፡ ሰሚዓቶ ፡ ወአይ ፡ ል ሳን ፡ ዘይክል ፡ ነቢቦቶ ፡ ወአይ ፡ ቃል ፡ ዘይክል ፡ ፈጽሞቶ ፡ ወአይ ፡ ሪብ ፡ ዘይክል ፡ አግምሮቶ ፡ ወአይ ፡ ልብ ፡ ዘይክ (Col. 3.) ል ፡ ሐልዮቶ ፡ ወአብጽሖቶ ፡ ወባሕቱ ፡ ንስቲተ ፡ ንነግረክሙ ፡ መጠነ ፡ ተስሀላነ ፡ እግዚአትነ ፡ ማርያም ፡ ተንግረት ፡ እምአዳም ፡ እስከ ፡ አብርሃም ፡ ወእምአብርሃም ፡ እስከ ፡ ሙሴ ፡ ወእሙሴ ፡ እስከ ፡ ዳዊት ፡ ወልደ ፡ ዕሴይ ፡ በብዙኅ ፡ አምሳል ፡ አስተርአየት ፡ እግዝእትን ፡ ማርያም ፡ ሥርወ ፡ ልደታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ እምቤተ ፡ ዳዊት ፡ ንጉሥ ፡ ወእምቤተ ፡ አሮን ፡ ክህን ፡ መንገለ ፡ እማ ፡ ስመ ፡ አቡሃ ፡ ኢያቄም ፡ ወስመ ፡ ወላዲታ ፡ ሐና ፡ ለንግሥትነ ፡ ማርያም ፡ ለመኑ ፡ ተውህበ ፡ ተደንግሎ ፡ ሕሊና ፡ ለመላእክትኒ ፡ ኢተከህሎሙ ፡ ድንጋሌ ፡ ሕሊና ፡ እስመ ፡ አበሱ ፡ በፍትወት ፡ ወወረዱ ፡ ምድረ ፡ በመዋዕል ፡ ዘቀዲሙ ፡ መኑ ፡ ከመ ፡ እግዝእትነ ፡ (Col. 4.) ማርያም ፡ ዘከነ ፡ ምዕራፈ ፡ አብ ፡ ወመኑ ፡ ከመ ፡ እግዝእትነ ፡ ማርያም ፡ ዘከነ ፡ ማኅደረ ፡ ወልድ ፡ ወመኑ ፡ ከመ ፡ እግዝእትነ ፡ ማርያም ፡ ዘከነ ፡ ቤተ ፡ ለመንፈስ ፡ ቅዱስ ፡ ይትከህልኑ ፡ ለሰብእ ፡ ነቢር ፡ እንበለ ፡ ኃጢአት ፡ አልበ ፡ ዘጸረ ፡ እሳት ፡ ወአልበ ፡ ዘኢገቢረ ፡ ኃጢአተ ፡ ዘእንበለ ፡ እግዚእትነ ፡ ማርያም ፡ እግዚእትነ ፡ ማርያም ፡ ትነጽሕ ፡ እመለእክት ፡ እግዝእትነ ፡ ማርያም ፡ ተሳ

[1] The following text is written on a leaf which has been inserted between foll. 1 and 2; it is, substantially, the text which is given in the manuscript B after the "Salutations" to the Virgin. See pp. 5 and 6.

ቢ ፡ እምዅሉ ፡ ትውልደ ፡ አንስት ፡ ሐሊናሃ ፡ ለእግ
ዝእትነ ፡ ማርያም ፡ ሐሊና ፡ አምላክ ፡ ዅሉ ፡ መልከ
ዓ ፡ ለእግዝእትነ ፡ ማርያም ፡ መልከዓ ፡ አምላክ ፡ እግ
ዝእትነ ፡ ማርያም ፡ ቀጸቡቶ ፡ ለአምላክ ፡ በንጽሕናሃ ፡
እግዝእትነ ፡ ማርያም ፡ ወለደቶ ፡ ለአምላክ ፡ በድንግ
ልናሃ ፡ እግዝእትነ ፡ ማርያም ፡ (Col. 5.) ክነቶ ፡ ለአም
ላክ ፡ ማኅደረ ፡ ፍሥሐ ፡ እግዝእትነ ፡ ማርያም ፡ ንግ
ርት ፡ በኵያት ፡ እግዝእትነ ፡ ማርያም ፡ ስብከት ፡ በ
ሐዋርያት ፡ እግዝእትነ ፡ ማርያም ፡ ውድስት ፡ በአፈ ፡
ዅሉ ፡ ፍጥረት ፡ እግዝእትነ ፡ ማርያም ፡ አክብርዋ ፡
ለእግዝእትነ ፡ ማርያም ፡ ውሉደ ፡ ዘቲ ፡ ቤተ ፡ ክርስ
ቲያን ፡ እስመ ፡ ቤዛክሙ ፡ ይእቲ ፡ ለኃጥኣን ፡ ወወሀ
ቢተ ፡ ጸጋ ፡ ይእቲ ፡ እግዝእትነ ፡ ማርያም ፡ ለዘተል
እካ ፡ በሠናይ ፡ መልእክት ፡ ተአመንዋ ፡ ለእግዝእት
ነ ፡ ማርያም ፡ በዅሉ ፡ ልብክሙ ፡ ወኢትናፍቁ ፡ እስ
መ ፡ ይእቲ ፡ መድኃኒትክሙ ፡ ቅድመ ፡ ሥዕላ ፡ ሰግ
ዱ ፡ ዘኢይሰግድ ፡ ላቲ ፡ ይይምሰስ ፡ ስመ ፡ እምቀዋ
ሙ ፡ ወኢይትዓወቅ ፡ ዝክረ ፡ ስሙ ፡ ወይበሉ ፡ መላ
እ (Col. 6.) ክተ ፡ ሰማይ ፡ አሜን ። ። ።

THE INTRODUCTION TO LADY MEUX MANUSCRIPT No. 3(B).

(B. fol. 2a. 1.) በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡
ቅዱስ ፡ ፩አምላክ ፡ ዝንቱ ፡ መጽሐፍ ፡ ዘይትነበብ ፡
እምቅድመ ፡ ያንብቡ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡
ማርያም ፡ መጽሐፈ ፡ ሥርዓት ፡ ውእቱ ፡ ዘውጽአ ፡
እመንበረ ፡ ማርቆስ ፡ ሐዋርያ ፡ እመክነ ፡ መዓልቃ ፡
ዘምስር ፡ ዘእንበሩ ፡ መምሕራን ፡ ሊቃን ፡ ጳጳሳት ፡ ክ
ቡራን ፡ መጋብያን ፡ ምሥጢር ፡ ርቱዓን ፡ ሃይማኖት ፡
ዘትትናገሮሙ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማ
ርያም ፡ ዘልፈ ፡ በ ፡ አመ ፡ ትትናገሮሙ ፡ በሕልም ፤
ወበ ፡ አመ ፡ ትትናገሮሙ ፡ በራዕይ ፤ ወበ ፡ አመ ፡ ት
ትናገሮሙ ፡ በገሃድ ፤ እሉ ፡ እሙንቱ ፡ አባ ፡ አብርሃ
ም ፤ ወአበ ፡ ማርቆስ ፤ ወአበ ፡ ማቴዎስ ፡ ገባርይኑ ፡
መንክራት ፡ ወዜና ፡ ነገሮሙስ ፡ ሀሎ ፡ ጽሑፈ ፡ ው
ስተ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡
ድንግል ። (B. fol. 2a. 2.) ማርያም ፡ ዘከመ ፡ ተናገረቶ
ሙ ፡ ወዘከመ ፡ ገብረት ፡ ሎሙ ፡ ተአምራት ፡ ወመ
ንክራተ ፡ ወመጽሐፈ ፡ ሥርዓቶሙስ ፡ ተተርጕመት ፡
እምዓረቢ ፡ ለግዕዝ ፡ ለብሔረ ፡ ኢትዮጵያ ፡ በመዋዕ
ለ ፡ አባ ፡ ዮሐንስ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘእለ ፡ እስክንድ
ርያ ፡ ወበመዋዕለ ፡ ሊቃን ፡ ጳጳሳቲነ ፡ አባ ፡ ሚካኤ
ል ፡ ወአባ ፡ ገብርኤል ፡ ወኤጲስቆጶስነ ፡ አባ ፡ ዮሐን
ስ ፡ እምአመ ፡ ወጽኡ ፡ ኢትዮጵያ ፡ በ፫ዓመት ፡ በ
መ[ዋ]ዕሊሁ ፡ ለንጉሥነ ፡ ዘርአ ፡ ያዕቆብ ፡ ዘተሰም
የ ፡ ቈስጠንጢኖስ ፡ እምአመ ፡ ነግሠ ፡ በ፶ዓመት ፡
ወመጽሐፈ ፡ ሥርዓቶሙሰ ፡ ከመዝ ፡ ይብል ፡ በዅ
ሉ ፡ እጉድ ፡ ሰንበት ፡ ለለሰሙኑ ፡ ወበዅሉ ፡ በዓላ
ተ ፡ እግዝእትነ ፡ ማርያም ፡ ኢያጽርዐ ፡ አንብቦ ፡ ተ
አምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ውስተ ፡ ዅሉ ፡ አ
ብያተ ፡ ክርስቲያና (B. fol. 2b. 1.) ት ፡ በዓቢይ ፡ ክብር ፡
ወበዓቢይ ፡ ፍሥሐ ፡ እስመ ፡ ይእቲ ፡ ክብርት ፡ ማር
ያም ፡ ወአልቦ ፡ ዘይኩብር ፡ እምታሕተ ፡ እግዚአብ
ሔር ፡ ወአውግዙ ፡ ከመ ፡ ኢያብጥሉ ፡ አንብቦ ፡ ተአ
ምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ በዅሉ ፡ እጉድ ፡ ሰ
ንበት ፡ ወበዅሉ ፡ በዓላቲሃ ፡ ወበዓላቲሃሰ ። ዝ ፡ ው
እቱ ፡ አመ ፡ ፯ለነሐሴ ፡ ዕንሰታ ፡ አመ፲ወ፯ፍልሰተ ፡
ሥጋሃ ፡ እስከ ፡ ፲ወ፩ ፡ ሰዱስ ፡ መዋዕል ፡ ይግበሩ ፡
በዓለ ፡ ከመ ፡ ትንሣኤ ፡ ወልዳ ፡ አመ ፡ ፲ለመስከረ
ም ፡ በዓተ ፡ ሰዕላ ፡ ለእግዝእትነ ፤ ውስተ ፡ ሀገረ ፡ ጴ
ያንያ ፡ ኀበ ፡ መክነ ፡ መሪና ፡ ወይእቲ ፡ ስዕል ፡ ልብ
ስተ ፡ ሥጋ ፡ ወያንጸፈጽፍ ፡ ሐፍ ፡ እምኔሃ ፡ ወአመ ፡
፲ወ፩ ፡ ለዝ ፡ ወርኀ ፡ አመ ፡ ፲ወ፩ለዋቅምት ፡ ወአ
መ ፡ ፯ለኅዳር ፡ በዓታ ፡ ውስተ ፡ ደብረ ፡ ቍስቋም ፡
አመ ፡ ፲ወ፩ ፡ ተቅዋም ፡ ማኅቶት ፡ ወአመ ፡ (B. fol. 2b. 2.)
፫ለታኅሣሥ ፡ በዓታ ፡ ውስተ ፡ ቤተ ፡ መቅደስ ፡ አ

መ ፡ ፳ወ፩ልዝ ፡ ወርኀ ፡ ወአመ ፡ ፳ወ፪ ፡ ዘገብረ ፡ ተ
ዝክራ ፡ ደቅስዮስ ፡ ኤጲስ ፡ ቆጶስ ፡ ወሰበ ፡ አብዓላ ፡
በዝቲ ፡ ዕለት ፡ ወሀበቶ ፡ ልብሰ ፡ ዘኢተገብረ ፡ በእደ ፡
ሰብእ ፡ ወመንበረ ፡ ዘኢይነብር ፡ ዲቤሁ ፡ ካልዕ ፡ አ
መ ፡ ፳ወ፯ጌና ፡ ወአመ ፡ ፳ወ፱ ፡ ዘወለደቶ ፡ ለመድ
ኅኒነ ፡ በዝ ፡ ወርኀ ፡ አመ ፡ ፳ወ፩ለጥር ፡ ዕረፍታ ፡ አ
መ ፡ ፲ወ፯ለየካቲት ፡ በዘወሀባ ፡ ኪዳነ ፡ ምሕረት ።
ለዘገብረ ፡ ተዝክራ ፡ ወአመ ፡ ፳ወ፩ ፡ ለዝ ፡ ወርኀ ።
አመ ፡ ፳ወ፩ለመጋቢት ። ወአመ ፡ ፳ወ፱ ፡ በዘ ፡ ፀን
ሠቶ ፡ ለመድኅኒነ ፡ ወአመ ፡ ፳ወ፩ለሚያዝያ ። ወአ
መ ፡ ፩ለማኅበት ፡ ልደታ ፡ በ ፡ አለ ፡ ይቤሉ ፡ አመ ፡
፲ለመስከረም ፡ ልደታ ፡ ወንሕነሰ ፡ ንብል ፡ ጥዩቀ ፡
በከመ ፡ መሐሩነ ፡ አበዊነ ፡ ለ ታውንት ፡ ወአመ ፡
፳ወ፩ልዝ (B. fol. 3a. 1.) ወርኀ ፡ ይትጋብኡ ፡ በምድረ ፡
ግብጽ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ እንተ ፡ ትሰመ
ይ ፡ ደብረ ፡ ምጥማቅ ። ወይትጋብኡ ፡ እምሥራቅ ፡
ወእምዕራብ ፡ እምሰሜን ፡ ወእምደቡብ ፤ ወእምኵ
ሉ ፡ አኀጥር ፡ ወይትዓየኑ ፡ በዳባትር ፡ ወበሐይመታ
ት ፡ ወበሰቃልው ፤ ወበአኀበር ፡ ወይእኀዙ ፡ ኀቢረ ፡
በዓላ ፡ ለድንግል ፡ እም፳ ፡ ወጀ ፡ እስከ ፡ ፳ወ፱ ፡ ዕለ
ት ፡ በዓቢይ ፡ ክብር ፡ በዮሥሐ ፡ ወበኃሚት ፤ ወበይ
ባቤ ፡ በዝንቱ ፡ ሐሙሰ ፡ መዋዕል ፤ ዘእንበለ ፡ ጽርዓ
ት ፡ ምስለ ፡ መላእክት ፡ ወሰማዕት ፤ ወጻድቃን ፡ ም
ስልሃ ፤ ወተንባላትኂ ፡ ወክርስቲያን ፡ ይሬእይዋ ፡ ኀሠ
ደ ፡ ግበሩ ፡ በዓለ ፡ በትዮሥሐት ፡ ወበክብር ፡ ወበፍ
ሥሐ ፡ አመ ፡ ፳ወ፭ ፡ አመ ፡ ፳ወ፪ ፡ አመ ፡ ፳ወ፫ ፡ አ
መ ፡ ፳ወ፬ ፡ ወሰተ ፡ ግብጽ ፡ ዓቢይ ፡ በዓል ፡ አመ ፡
፳ወ፭በዘተክለ ፡ ወልዳ ፡ አብትረ ፡ ይበሳነ ፡ ወረ
(B. fol. 3a. 2) ስዮመ ፡ አዕዋመ ፡ አመ ፡ ፳ለሰንበት ፡ በዘአ
ንትሣ ፡ ወልዳ ፡ ማየ ፡ እምኬኑሕ ፤ ወከነ ፡ ፈውሰ ፡
ለድውያን ። ወአመ ፡ ፳ሁ ፡ ለዝ ፡ ወርኀ ፡ ተጋብ
ኡ ፡ ሐዋርያት ፤ ወወረደ ፡ ወልዳ ፡ ለኅንዐተ ፡ ቤታ ።
ወአመ ፡ ፳ወ፩ቅዳሴ ፡ ቤታ ፡ አመ ፡ ፳ወ፩ ፡ ለሐምሌ ፡
ወከነ ፡ ኑሎ ፡ በዓላቲሃ ፡ ለእግዝእትነ ፡ ማርያም ፡
፴ወ፫ ፡ ወያከብርዎን ፡ ለእላንቱ ፡ በዓላት ፡ ከመ ፡ እ
ኁድ ፡ ሰንበት ፡ ወኢይግበሩ ፡ ቦዱን ፡ ወኢምንተኒ ፡
ዓመት ፡ እስከ ፡ ዓመት ፡ ወእስከ ፡ ለዓለም ፡ ዘእላን
ቱ ፡ በዓላተ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማር
ያም ፡ ወበዙሉ ፡ እሑድ ፡ ሳንበት ፡ ዘኢበጽሐ ፡ ኅበ ፡
ቤተ ፡ ክርስቲያን ፡ ለሰሚዓ ፡ ተአምሪሃ ፡ ለድንግል ፡
አውገዙ ፡ ሊቃን ፡ ጳጳሳት ፡ እለ ፡ አቅደምነ ፡ ዘክሮ
ተ ፡ ስሞሙ ፡ እመሂ ፡ እድ ፡ ወእመሂ ፡ አንስት ፡ ለእ
መ ፡ ሊክልእሙ ፡ ደዌ ፡ ወምክንያት ፡ ዕውቅ ። ወዙ
ሉ ፡ ነው (B. fol. 3b. 1.) ረ ፡ ሥጋ ፡ ወዙሉ ፡ ግብር ፡ ዘ
ይክልዕ ፡ በዊአ ፡ ቤተ ፡ ክርስቲያን ። እስመ ፡ ኵሉ ፡
ዘይሰምዕ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ጊዜ ፡ ይትነበብ ፡
ትባርኮሙ ፡ እግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላ
ክ ። አመሂ ፡ ለእድ ፡ ወእመሂ ፡ ለአንስት ፡ በእላንቱ ፡
በዓላተ ፡ እግዝእትነ ፡ ማርያም ፡ ወበዙሉ ፡ እሑድ ፡
ሰንበት ፡ ይትጋብኡ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ እ
ድ ፡ ወአንስት ፡ ወአምደ፡ኅረ ፡ ናጻሚ ፡ ቅኔ ፡ ሰላም ፡
ያውዕሉ ፡ ሠርጎተ፡ሆሙ ፡ ሠርጐ ፡ ወርቅ ፡ ወብሩር ፡
አምእደዊሆሙ ፤ ወእምአፃብሚሆሙ ፡ ወእምክሣው
ዲሆሙ ፤ ወእምአእዛኒኆሙ ። ወእምአርእስቲሆ
ሙ ። ወበሕቱ ፡ አንስትሰ ፡ ይትገልባባ ፡ ርእሶን ፡ በ
ከመ ፡ ነገረ ፡ ጳውሎስ ። ወይዴለው ፡ አስተጋቢአሙ ፡
ሀሊናሆሙ ፡ ለሰሚዓ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅ
ድስት ፡ ወድንግልት ፡ ማርያም ፡ ወይኩን ፡ ዐቢይ ፡
(B. fol. 3b. 2.) አርምሞ ፡ ወአልቦ ፡ ዘይትናገር ፡ ዘጸን
ዓ ፡ ቀዊሞ ፡ ይስማዕ ፡ ወዘደኽመ ፡ ነቢሮ ፡ ወእምቅድ
መ ፡ ያንብቡ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡
ይባርክ ፡ ሊቀ ፡ ጳጳሳት ፡ ወለእመ ፡ ኢሀሎ ፡ ሊቀ ፡ ጳ
ጳስ ፡ ይባርክ ፡ ጳጳስ ፡ ወለእመ ፡ ኢሀሎ ፡ ጳጳስ ፡ ይባ
ርክ ፡ ኤጲስቆጶስ ፡ ወለእመ ፡ ኢሀሎ ፡ ኤጲስቆጶስ ፡
ይባርክ ፡ ቀሲስ ፡ ዘየዓቢ ፡ ምሥራቀ ፡ ወምዕራብ ፡ ሰ
ሜነ ፡ ወደቡበ ። ። ።

ወአምዝ ፡ ያውርድ ፡ አክሊሉ ፡ እምዲበ ፡ ርእሱ ፡
ወይሰግድ ፡ ቅድመ ፡ ታቦት ፡ ሥልሰ ፡ እመሂ ፡ ኤጲ
ስቆጶስ ፡ ወእመሂ ፡ ቀሲስ ፡ ወያዕርግ ፡ ዕጣነ ፡ ወይዕ
ጥን ፡ ፫ጊዜ ፡ እንዘ ፡ ይብል ፡ ስብሐት ፡ ወክብር ፡ ለ
ሥሉስ ፡ ቅዱስ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱ
ስ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ፡ዓለም ፡ አሜን ።
ወይሑር ፡ ኅበ ፡ ስዕል ፡ እግዝእትነ ፡ ማርያም ፡ ወላ
ዲተ ፡ አምላክ ፡ ወይዕጥን ፡ (B. fol. 4a. 1.) ፫ጊዜ ፡ እን
ዘ ፡ ይብል ፡ ተፈሥሒ ፡ ኦምልእተ ፡ ጸጋ ፡ እግዚአብ
ሔር ፡ ምስሌኪ ፡ ቡርክት ፡ አንቲ ፡ እምአንስት ፡ ወ

ቡሩክ ፡ ፍሬ ፡ ክርሥኪ ፡ ሰአለ ፡ ወተንብሊ ፡ ኀበ ፡ ፍቁር ፡ ወልድኪ ፡ ክመ ፡ ይሰረይ ፡ ለነ ፡ ኃጣውኢነ ፡ ለእመ ፡ ሀሎ ፡ ጳጳስ ፡ ይዕጥን ፡ ፫ ፡ ወእምድኅሬሁ ፡ ይግበሩ ፡ ዅሎሙ ፡ ክህናት ፡ በበመዓርጊሆሙ ፡ እስከ ፡ ይፈጽሙ ፡ ዓጢነ ፡ ዅሎሙ ፡ ሰዩማን ፡ ክህናት ። ወእምድኅሬሁ ፡ ያንብቡ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ለእግዝእትነ ። ፫ጊዜ ፡ በበ፫ ፡ ተአምር ፡ እምተአምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ እለ ፡ የአምሩ ፡ መጽሐፈ ፡ ወእለሰ ፡ ኢይክሉ ፡ አንብቦ ፡ በአርትዖ ፡ ያንብቡ ፡ በበተአምር ፡ ንውሳን ። ክመ ፡ ኢይኅንሎ ፡ በረከታ ፡ ለድንግል ፡ ወኢያጽርፀ ፡ ዐጢነ ፡ ፫ቀሳውስት ፡ ፭ኅብ ፡ ታቦት ፡ ወ፭ኅበ ፡ ሰዕለ ፡ እግዝእትነ ፡ ማርያም ፡ ወ፭ኅበ ፡ ይትነበብ ፡ ተአምር ። (B. fol. 4a. 2.)

ወኢይምሰሎ ፡ ለዅሉ ፡ ክርስቲያናዊ ፡ ቀሊለ ፡ ሰሚዓ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እስመ ፡ ዓቢይ ፡ ወክቡር ፡ ውእቱ ፡ ወኢያጽርፀ ፡ ሰሚዓታ ፡ እሩ ፡ ወእንስት ፡ ከመ ፡ ኢይባኡ ፡ ውስተ ፡ ግዘት ፡ ወዘተክህሎ ፡ ሰሚዓ ፡ ተአምሪሃ ፡ ይንሣእ ፡ ቍርባን ፡ በይእቲ ፡ ዕለት ፡ ወለእመ ፡ ኢክልአ ፡ ምክንያት ፡ ዕውቅ ፡ በክመ ፡ ንቤ ፡ ቀዳሚ ፡ ወዘኢተክህሎ ፡ ነሢአ ፡ ቍርባን ፡ ሰሚዓ ፡ ተአምረ ፡ ይሑር ፡ ኀበ ፡ ቤተ ፡ ወይክውኖ ፡ ሀየንተ ፡ ቍርባን ፡ ለእመ ፡ ሰምዓ ፡ በአሚን ፡ ወእለሰ ፡ ያሰትቱ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ወኪዳና ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ውዑዳን ፡ እሙንቱ ፡ እምአሚን ፡ ትስብእቱ ፡ ለወልደ ፡ እግዚኦብሔር ፡ ወኢይትኄለቁ ፡ ምስለ ፡ ባግዓን ፡ መርዔቱ ፡ ለክርስቶስ ፡ ርጉማን ፡ ወውጉዛን ፡ ወው (B. fol. 4b. 1.) ቁያን ፡ በሰይፈ ፡ ቃለ ፡ ሙ ፡ ለጴጥሮስ ፡ ወጳውሎስ ፡ ወለነሂ ፡ በሰይፈ ፡ ቃልነ ፡ ለአባ ፡ ሚካኤል ፡ ወአባ ፡ ገብርኤል ፡ ውቁያነ ፡ ለይኩኑ ፡ ወውጉዛነ ፡ እስመ ፡ ንሕነሂ ፡ ነሣእነ ፡ ሥልጣነ ፡ ዚአሆሙ ፡ ወበእንተዝ ፡ አውገዝነ ፡ ወዓሠርነ ፡ በማዕሠር ፡ ዘኢያትፈታሕ ፡ ለዝ ፡ ኢያኩበር ፡ በዓላቲሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ከመ ፡ እሑድ ፡ ሰንበት ፡ እስከ ፡ አመ ፡ ይምጽእ ፡ ወልዳ ፡ ዘሰብሐት ፡ አሜን ። ።

ወእለሰ ፡ ይፈቅዱ ፡ እክብሮታ ፡ ወእልዕሎታ ፡ ወአፍቅሮታ ፡ በዅሉ ፡ ልቦሙ ፡ ወበዅሉ ፡ ኃይሎሙ ፡ ጸሎታ ፡ ወበረከታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ይኅድር ፡ ላዕሌሆሙ ፡ ወይቀድሶሙ ፡ እስከ ፡ ለዓለመ ፡ ለዓመ ፡ ዓለም ፡ አሜን ። ። ።

(B. fol. 4b. 2.) ወይብሉ ፡ ክህናት ፡ በዜማ ፡ ዕዝል ፡ በ፪ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉያ ፡ ንስግድ ፡ ለአብ ፡ ብርሃናት ፡ ወለወልዱ ፡ ዋሕድ ፡ ወለመንፈስ ፡ ቅዱስ ፡ ጳራቅሊጦስ ፡ ሥሉስ ፡ ዕሩይ ። ፫ጊዜ ። በል ። ሰላም ፡ ለማርያም ፡ ንግሥት ፡ ወዓፀደ ፡ ዘበአማን ፡ ዘኢተገበርዋ ፡ ተረክበ ፡ አስካለ ፡ በረከት ፡ ሀየ ፡ ወልዱ ፡ እግዚኦብሔር ፡ ዘበአማን ፡ መጽአ ፡ ወተሰብአ ፡ እምኔሃ ፡ ወወለደዶ ፡ ወኢድኀነነ ፡ ወሰረየ ፡ ለነ ፡ ኃጣውኢነ ። ረኩበኪ ፡ ጸጋ ፡ አድንግል ። እስመ ፡ ብዙኃን ፡ ተናገሩ ፡ ለክብርኪ ፡ እስመ ፡ ቃለ ፡ አብ ፡ መጽአ ፡ ወተሰብአ ፡ እምኔኪ ። ሃሌ ፡ ሉያ ። ንዑ ፡ ትንጽሩ ፡ ኀበ ፡ ዛቲ ፡ መርዓት ፡ ወሥርጉት ፡ እመ ፡ በግዑ ፡ ወውዕፍት ፡ በዝንቱ ፡ ስብሐት ፡ ዐቢይ ፡ በክመ ፡ ይቤ ፡ ወልደ ፡ ነገሥጓድ ። ዮሐንስ ፡ ድንግል ፡ ወንጹሕ ፡ ይጸርጎ ፡ እንዘ ፡ ይብል ፡ እስመ ፡ አብርሃ ፡ ለዛቲ ፡ መርዓት ፡ ፈድፋደ ፡ እ (B. fol. 5a. 1.) ምክክበ ፡ ጽባሕ ። ዛቲ ፡ ይእቲ ፡ ጽዮን ፡ ሐዳስ ፡ ሀገረ ፡ አምላክነ ፡ ዘኃደረ ፡ ላዕሌሃ ፡ ፍሥሐ ፡ ዅሉሙ ፡ ነቢያት ፡ ቅዱሳን ።

ተፈሥሒ ፡ ማርያም ፡ ለአዳም ፡ ፋሲካሁ ፡ በል ፡ እስከ ፡ ተፍጻሜቱ ፡ በዜማ ፡ ዕዝል ። ወእምዝ ፡ ያንብቡ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በበ፫ ፡ ሰብእ ። ወእምድኅረ ፡ ፍጻሜ ፡ ተአምር ፡ ይትቀነዩ ፡ ዅሉሙ ፡ በኀበር ፡ እንዘ ፡ ይብሉ ፡ ከመዝ ። በረከታ ፡ ለዛቲ ፡ እግዝእትነ ፡ ቅድስት ፡ ማርያም ፡ ወላዲተ ፡ መድኀኒት ፡ ነ ፡ ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉያ ፡ የሃሉ ፡ ላዕለ ፡ ዅልነ ፡ ሕዝብ ፡ ለመስቀልክ ፡ እግዚኦ ፡ ንፌኑ ፡ ሰብሐት ፡ ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉያ ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ ወልደ ፡ ነገሥጓድ ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ አቡ ፡ ቀሎምሲሰ ፡ ሰላም ፡ ዮሐንስ ፡ ቴዎሎስ ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ ፍቁረ ፡ እግ (B. fol. 5a. 2.) ዚእ ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ ድንግል ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ ወንጌላዊ ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ ዘረፈቀ ፡ ው

ስተ ፡ ሕፀነ ፡ እግዚአብሔር ፡ ሰላም ፡ ለክሙ ፡ ጴጥሮ ስ ፡ ወጳውሎስ ፡ ያዕቆብ ፡ ወዮሐንስ ፡ ወእንድርያስ ፡ ሚቴዎስ ፡ ወፊልጶስ ፡ ወበርተሎሜዎስ ። ቶማስ ፡ ወ ያዕቆብ ፡ ወልደ ፡ እልፍዮስ ። ታዴዎስ ፡ ወናትናኤ ል ፡ ወማቴያስ ። ሉቃስ ፡ ወማርቆስ ፡ ወያዕቆብ ፡ ኤ ጲስቆጶስ ፡ ለደቂቅክሙ ፡ በርኩን ፡ በአዚገ ፡ መን ፈስ ። ። ።

ሰላም ፡ ለኪ ፡ ማርያም ፡ ኖኅተ ፡ ምሥራቅ ፡ ዘወ ልደ ፡ ኖሬ ፡ ሰላም ፡ ለኪ ፡ ዐፀድ ፡ ዘኤስኬዶሬ ፡ ሰላ ም ፡ ለኪ ፡ ዕድልተ ፡ ንጻሬ ፡ ሰላም ፡ ለኪ ፡ ሥርጉት ፡ በወራውሬ ፡ ሰላም ፡ ለኪ ፡ እስመ ፡ ወለድኪ ፡ ፈጣ ሬ ፡ ሰላም ፡ ለኪ ፡ በትረ ፡ አሮን ፡ ፀዋሪተ ፡ ፍሬ ፡ ሰ ላም ፡ ለኪ ፡ ዘምስለ ፡ ዝማሬ ፡ ንሰግድ ፡ ለክ ፡ ለለይ ትነብብ ፡ (B. fol. 5b. 1.) መጽሐፈ ፡ ተአምርኪ ፡ በሰላ መ ፡ ኪያነ ፡ ባርኪ ። ።

በስመ[1] ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ አምላክ ፡ እንግረክሙ ፡ አኃውየ ፡ ውሉደ ፡ ቤተ ፡ ክ ርስቲያን ፡ እግዚአብሔር ፡ ይባርክሙ ፡ ወያብርህ ፡ አዕይንተ ፡ አልባቢክሙ ፡ ለሰማዓ ፡ ተአምሪሃ ፡ ለእ ግዝእትነ ፡ ማርያም ፡ ዘበዕብራይስጢ ፡ ማሪሃም ፡ ጥዕ ምት ፡ ስም ፡ ሕይወት ፡ ዝሉ ፡ ዓለም ፡ ዘኢይክሉ ፡ ፊጽሞ ፡ ውዳሴሃ ፡ ኢሰማያውያን ፡ ወኢምድራውያ ን ፡ ጸሎታ ፡ ወበረከታ ፡ የሃሉ ፡ ምስለ ፡ ነፍሰ ፡ ንጉ ሥን ፡ ተክለ ፡ ሃይማኖት ፡ ወምስለ ፡ ነፍሰ ፡ ንግሥት ን ፡ አባለ ፡ ድንግል ፡ ለዓለም ፡ ዓለም ፡ አሜን ። እም ቅድመ ፡ ተአምር ፡ ይትነበብ ፡ ወይስምዑ ፡ ሕዝቡ ፡ በእዝነ ፡ ልቡና ፡ ስምዑ ፡ በአእዛኒክሙ ፡ ዕበያ ፡ ወክ ብራ ፡ ወውዳሴሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ዘበዕብራ ይስጢ ፡ ማ (B. fol. 5b. 2) ሪሃም ፡ ይብልዋ ፡ ማርያም ፡ ብሂል ፡ መርህ ፡ ለመንግሥተ ፡ ሰማያት ፡ በእንተ ፡ እ ግዝእትነ ፡ ማርያም ፡ ተገብረ ፡ ዝሉ ፡ ዓለም ፡ በእን ተ ፡ እግዝእትነ ፡ ማርያም ፡ ተፈጥሩ ፡ አዳም ፡ ወሔ ዋን ፡ ሕይወት ፡ ይቤላ ፡ ይቤላ ፡ አዳም ፡ ለብእሲቱ ፡ እእሚሮ ፡ ከመ ፡ ትወዕዕ ፡ እግዝእትነ ፡ ማርያም ፡ እ ምሐዙ ፡ ወእምከርሠ ፡ ብእሲቱ ። ሚክርታሰ ፡ ዘይ ፀውሮ ፡ ለዕበየ ፡ እግዝእትነ ፡ ማርያም ፡ ዕበ ፡ ተጽሕ ፈ ፡ ዝሉ ፡ በበ፩እምኢ፩ያግመሮ ፡ ዓለም ፡ አይ ፡ እዝ ን ፡ ዘይክል ፡ ሰሚዖቶ ፡ ወአይ ፡ ልሳን ፡ ዘይክል ፡ አ ንብቦቶ ፡ ወአይ ፡ ቃል ፡ ዘይክል ፡ ፈጽሞቶ ፡ ወአይ ፡ ልብ ፡ ዘይክል ፡ አግምሮቶ ። ወአይ ፡ ሕሊና ፡ ዘይክ ል ፡ ሐልዮቶ ፡ ወአብጽሐቶ ፡ ወባሕቱ ፡ ንስቲተ ፡ ን ነግረክሙ ፡ መጠነ ፡ ተክህለነ ፡ እግዝእትነ ፡ ማርያ ም ፡ ተነግረት ፡ እምአዳም ፡ (B. fol. 6a. 1.) እስክ ፡ አብ ርሃም ፡ ወእምአብርሃም ፡ እስከ ፡ ሙሴ ፡ ወእሙሴ ፡ እስክ ፡ ዳዊት ፡ ወልደ ፡ ዕሴይ ፡ በብዙኅ ፡ አምሳል ፡ አስትርአየት ፡ እግዝእትነ ፡ ማርያም ፡ ሥርወ ፡ ልደ ታ ፡ ለእግዝእትነ ፡ ማርያም ፡ እምቤተ ፡ ዳዊት ፡ ንጉ ሥ ፡ መንገለ ፡ እማ ፡ ሃና ፡ ስመ ፡ አቡሃ ፡ ኢያቄም ። ለንግሥትነ ፡ ማርያም ፡ ለመኑ ፡ ተውህበ ፡ ተደንግ ሎ ፡ ሀሊና ፡ ለመለእክትሂ ፡ ድንጋሌ ፡ ሀሊና ። እስ መ ፡ አበሰ ፡ በፍትወት ፡ ወወረዱ ፡ ምድረ ፡ በመዋ ዕል ፡ ዘቀዲሙ ። መኑ ፡ ከመ ፡ እግዝእትነ ፡ ማርያ ም ፡ ዘከነ ፡ ምዕራፈ ፡ አብ ። መኑ ፡ ከመ ፡ እግዝእት ነ ፡ ማርያም ፡ ዘኮነ ፡ ማኅደረ ፡ ወልድ ። መኑ ፡ ከመ ፡ እግዝእትነ ፡ ማርያም ፡ ዘኮነ ፡ ቤተ ፡ ለመንፈስ ፡ ቅዱ ስ ፡ ይትህልኑ ፡ ነቢር ፡ ሱበእ ፡ እንበለ ፡ ኃጢአት ፡ አ ልቦ ፡ ዘፃረ ፡ እሳተ ፡ ወአልቦ ፡ ዘኢገብረ ፡ ኃጢአተ ፡ (B. fol. 6a. 2.) ዘእንበለ ፡ እግዝእትነ ፡ ማርያም ፡ እግዝ እትነ ፡ ማርያም ፡ ትነጽሕ ፡ እመላእክት ፡ እግዝእት ነ ፡ ማርያም ፡ ተዓቢ ፡ እመ ፡ ዝሉ ፡ ትውልደ ፡ አንስ ት ። ሀሊናሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ሕሊና ፡ አም ላክ ፡ ዝሉ ፡ መልክዓ ፡ ለእግዝእትነ ፡ ማርያም ፡ መ ልክዓ ፡ አምላክ ፡ እግዝእትነ ፡ ማርያም ፡ ቀጸበቶ ፡ ለ አምላክ ፡ በንጽሕናሃ ፡ እግዝእትነ ፡ ማርያም ፡ ወለደ ቶ ፡ ለአምላክ ፡ በድንግልናሃ ፡ እግዝእትነ ፡ ማርያም ፡ ኮነቶ ፡ ለአምላክ ፡ ማኅደረ ፡ ፍሥሐ ፡ እግዝእትነ ፡ ማርያም ፡ ንግርት ፡ በነቢያት ፡ እግዝእትነ ፡ ማርያም ፡ ሰብሕት ፡ በሐዋርያት ፡ እግዝእትነ ፡ ማርያም ፡ ውድ ስት ፡ በልሳነ ፡ ዝሉ ፡ ፍዋረት ፡ አክብርዋ ፡ ለእግዝ እትነ ፡ ማርያም ፡ ውሉደ ፡ ዛቲ ፡ ቤተ ፡ ክርስቲያን ፡ እስመ ፡ ቤዛክሙ ፡ ይእቲ ፡ ለኃዋእን ፡ ወሀቤተ ፡ ጸ

[1] The following is, substantially, the text which forms the Introduction to the Manuscript A.
b

ጋ ። (B. fol. 6b. 1.) ለዘተልአካ ፡ በሠናይ ፡ መልአክት ፡ ተአመንዋ ፡ ለአግዝአትነ ፡ ማርያም ፡ በሁሉ ፡ ልብ ክሙ ፡ ወኢትናፍቁ ፡ አስመ ፡ ይእቲ ፡ መድኀኒትክ ሙ ፡ ቅድመ ፡ ስዕላ ፡ ስግዱ ፡ ዘኢይሰግድ ፡ ላቲ ፡ ይ ደምሰስ ፡ እምቅዋሙ ፡ ወኢይትዓወቅ ፡ ዝክረ ፡ ሰ ሙ ፡ ወይበሉ ፡ መላእክተ ፡ ሰማይ ፡ አሜን ፡ ወአ ሜን ።

ስምው ፡ አበውየ ፡ ወአኀውየ ፡ ወእኁትየ ፡ እለ ፡ ሀለክሙ ፡ ውስተ ፡ ዛቲ ፡ ቤተ ፡ ክርስቲያን ፡ እንዘ ፡ ትሴፈው ፡ ከመ ፡ ትስምዑ ፡ ተአምሪሃ ፡ ለአግዝእት ነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አም ላክ ፡ ረዱ ፡ አምቅዋም ፡ ልውል ፡ ወእለሂ ፡ ትኑበሩ ፡ ተንሥኡ ፡ ወቁሙ ፡ ወቅንቱ ፡ አልባሲክሙ ፡ (B. fol. 6b. 2.) ወአውርዱ ፡ ሰበነ ፡ ወሠርጐ ፡ አምላዕሌክሙ ። ኢሰማዕክሙኑ ፡ ዘይቤ ፡ ለአመ ፡ ተክለ ፡ ይንግአ ፡ ቀሩበኒ ፡ ወለእመ ፡ ኢተክህለ ፡ ይሰማዕ ፡ ተአምሪ ሃ ፡ ለአግዝእት ፡ ሁልነ ፡ ማርያም ፡ ወላዲተ ፡ አምላ ክ ፡ ወይከውኖ ፡ ከመ ፡ ቀሩበን ፡ ወአግዝእትነሰ ፡ ታ ፈቅሮ ፡ ለሰማኅ ፡ ወለዘይገኒ ፡ ወለዘይሰምዕ ፡ በልቡ ሰ ፡ ልብ ፡ ወትባርኮ ፡ ፍጡነ ፡ አንትሙኒ ፡ ቁሙ ፡ ድ ልዋኒክሙ ፡ ከመ ፡ ትንሥኡ ፡ ዓስበክሙ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ። ።

ሰላም ፡ ለኪ ፡ ኦአግዝእትየ ፡ ማርያም ፡ እሙ ፡ ለ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ሶበ ፡ ይትነበብ ፡ መ ጽሐፈ ፡ ተአምርኪ ፡ በአክናፍኪ ፡ ጸልሊ ። ወዘሰማ ዕነ ፡ ቃላቲሁ ፡ በልብነ ፡ አብቍሊ ። ወአዕፁቂሁ ፡ አ ልዕሊ ። ሀየንተ ፡ ፩ወ፭ወ፮ወ፯ በላዕሌነ ፡ አብስሊ ። ኵ ሎ ፡ አሚረ ፡ በአንቲአነ ፡ ተንብሊ ። በከመ ፡ ተብው ሀ ፡ ለ (B. fol. 7a. 1.) ኪ ፡ እምአብ ፡ ወወልድ ፡ ወመን ፈስ ፡ ቅዱስ ፡ ኃጢአተነ ፡ አቅልሊ ። በዝዓለም ፡ እ ምኔነ ፡ ኢትሴስሊ ። ወበዘ ፡ ይመጽእ ፡ ዓለም ፡ ነፍሰ ነ ፡ አምነፍስኪ ፡ ኢይሴሊ ። ለዓለመ ፡ ዓለም ፡ አ ሜን ።

አአግዝእትየ ፡ አመ ፡ መድኀነ ፡ እመ ፡ ብርሃነ ፡ አመ ፡ ዕጣን ፡ ወአመ ፡ ቀሩበን ፡ እመ ፡ ነድ ፡ ወአ መ ፡ ዋሕድ ። እመ ፡ ንጉሥ ፡ ወአመ ፡ ክርስቶስ ፡ መ ሢሕ ። ወአመ ፡ መለኮታዊ ፡ መፍርሀ ። በሣህለ ፡ ወ ልድኪ ፡ ስዕለተነ ፡ ነጽሪ ። ለሐውያትነ ፡ ሥመሪ ፡ መዓተ ፡ ወልድኪ ፡ በጸሎትኪ ፡ አቀሩሪ ። አሜን ። አይሁድ ፡ ምዝቡራን ፡ ስመ ፡ መሪራን ፡ ለኃዲር ፡ ይ ረዱ ፡ ታሕተ ፡ ዕመቀ ፡ ደይን ፡ አሜን ። አይሁድ ፡ አኩያን ፡ ስመ ፡ ዚአኪ ፡ እለ ፡ ኢይፈቅዱ ። ድንግል ናኪ ፡ አለ ፡ ይክሀዱ ። በሰይፈ ፡ ሚካኤል ፡ ይትዓፀ ዱ ። በሥቃየ ፡ እሳት ፡ ይንድዱ ። ታሕተ ፡ ዕመቀ ፡ ደይን ፡ ለኀዲር ፡ (B. fol. 7a. 2.) ይረዱ ። አሜን ። አይ ሁድ ፡ ሐሳውያን ፡ ድንግልናኪ ፡ እለ ፡ ያሰቁርሩ ። በ ሰናስለ ፡ እሳት ፡ ይትዓሠሩ ። ታሕተ ፡ ደይን ፡ ወፃዕ ፡ ይንበሩ ። አሜን ። አይሁድ ፡ ዓማፅያን ፡ ድንግልና ኪ ፡ እለ ፡ ይረግሙ ። በሰይፈ ፡ ሚካኤል ፡ ይትግዘ ሙ ፡ በሥቃየ ፡ እሳት ፡ ይሕምሙ ። ታሕተ ፡ ደይን ፡ ዘአልበ ፡ ሙፃዕ ፡ ይትሐተሙ ። አሜን ። አይሁድ ፡ ዝልጉሳን ፡ ወጽዩዓን ፡ ድንግልናኪ ፡ እለ ፡ ይፀርፉ ። በእደ ፡ ሚካኤል ፡ ይትቀሰፉ ፡ ገሀነመ ፡ እሳት ፡ ይት ዓፀፉ ። ታሕተ ፡ ደይን ፡ ይትወረዉ ፡ ወይዕያፉ ። አ ሜን ። ክርስቶሳውያን ፡ ወወንጌላውያን ፡ ተአምራተ ኪ ፡ እለ ፡ ይነብቡ ፡ ብርሃነ ፡ ጸጋኪ ፡ ይትገልበቡ ። በ ኪዳንኪ ፡ ይትዓቀቡ ። አሜን ፡ ቡራካን ፡ ወኅሩያን ፡ ድንግልናኪ ፡ እለ ፡ ይቁድሲ ። ወኅበ ፡ ስዕልኪ ፡ እ ለ ፡ ይገይሱ ። ብርሃነ ፡ ጸጋኪ ፡ ይልበሱ ፡ በቤተ ፡ መ ርዓኪ ፡ ይትሞገሱ ። ወበደመ ፡ ወ (B. fol. 7b. 1.) ልድ ኪ ፡ ይትቀደሱ ። ሀገረ ፡ ሕይወት ፡ ይረሱ ። ምስለ ፡ ቅዱሳን ፡ መክፈልት ፡ ወርስተ ፡ ይትፋሰሱ ፡ አሜን ። ቅዱሳን ፡ ወኅሩያን ፡ ወንጌላን ፡ ድንግልናኪ ፡ አለ ፡ ይሴብሑ ፡ ኀበ ፡ ስዕልኪ ፡ እንዘ ፡ ይጸርሑ ። ብርሃነ ፡ ጸጋኪ ፡ ይትሞጥሑ ። በቤተ ፡ መርዓሁ ፡ ለወልድኪ ። ያንፈርዕፁ ፡ ወይትፈሥሑ ።

እስግድ ፡ ለኪ ፡ ወእዌድስኪ ፡ ኦአግዝእትየ ፡ ማር ያም ፡ ለመርዓዊ ፡ ሰማይ ፡ ጽርሑ ። እስግድ ፡ ለኪ ፡ ወ አዌድሰኪ ፡ ኦአግዝአትየ ፡ ማርያም ፡ ለዕሐየ ፡ ጽድ ቅ ፡ ስረገላሁ ። እስግድ ፡ ለኪ ፡ ወእዌድሰኪ ፡ ኦአግ ዝአትየ ፡ ማርያም ፡ በከመ ፡ ወደሰኪ ፡ ዮሐንስ ፡ አ ፈ ፡ ወርቅ ፡ በውዳሴሁ ፡ እንዘ ፡ ይብል ፡ በጥዑም ፡ ከ ናፍሪሁ ፡ ተፈሥሒ ፡ ኦአግዝእትየ ፡ ማርያም ፡ ዘተ ሠገወ ፡ እምኔኪ ፡ እግዚአብሔር ፡ ቃል ፡ ወወፅዓ ፡ እምኔኪ ፡ (B. fol. 7b. 2.) ከመ ፡ መርዓዊ ፡ ዘይወፅዕ ፡ እ ምጽርሑ ። ተፈሥሒ ፡ ኦአግዝእትየ ፡ ማርያም ፡ ዘ

ወዕአ ፡ እምኔኪ ፡ ኖላዊ ፡ ኄር ፡ ዘበአማን ፡ ዘኃሠሦ ፡ ለበግዕ ፡ ግዱፍ ፡ ወሰበ ፡ ረከቦ ፡ ፃሮ ፡ ዲበ ፡ መትከፍቱ ። ተፈሥሐ ፡ ኦእግዝእትየ ፡ ማርያም ፡ እንተ ፡ ብኪ ፡ ተበትከ ፡ ማዕሠረ ፡ ሔዋን ፡ ማሕመሚ ፡ እንተ ፡ ገደፋ ፡ እግዚአብሔር ፡ ውስተ ፡ ደይን ። ተፈሥሒ ፡ ኦእግዝእትየ ፡ ማርያም ፡ ምድር ፡ ቅድስት ፡ እንተ ፡ በጽሐኪ ፡ እግዚአብሔር ፡ እንዘ ፡ ይሄዓን ፡ ዲበ ፡ ደመና ፡ ብሩህ ፡ ወቦአ ፡ ውስቴትኪ ። ተፈሥሒ ፡ ኦእግዝእትየ ፡ ማርያም ፡ ዘአስተርአየ ፡ እምኔኪ ፡ እግዚአብሔር ፡ ዘየዓርፍ ፡ በቅዱሳኒሁ ። ተፈሥሒ ፡ ኦእግዝእትየ ፡ ማርያም ፡ ዘሠምረ ፡ ብኪ ፡ እግዚአብሔር ፡ ዘሀሎ ፡ እምቅድመ ፡ ዓለም ፡ ይትወለድ ፡ እምኔኪ ፡ ቃል ፡ ዘንስግድ ፡ ለሥዙ ፡ ምስለ ፡ አቡሁ ፡ ወምስ
(B. fol. 8a. 1.) ለ ፡ መንፈሱ ፡ ቅዱስ ። ተፈሥሒ ፡ ኦእግዝእትየ ፡ ማርያም ፡ እሙ ፡ ለዘሐዋርያሁ ፡ አነ ። ተፈሥሒ ፡ ኦእግዝእትየ ፡ ማርያም ፡ ዘወለድኪዩ ፡ ለዘ ፡ ዓቀመ ፡ ማኑተመ ፡ ድንግልናኪ ፡ እምድኅረ ፡ ልደቱ ፡ እንበለ ፡ ሙስና ። ሰላም ፡ ለኪ ፡ ኦእግዝእትየ ፡ ማርያም ፡ እንተ ፡ ወለድኪ ፡ አምላከ ፡ እንዘ ፡ ኢይትነሰት ፡ መሠረተ ፡ ማኅፀንኪ ፡ ሰላም ፡ ለኪ ፡ ኦእግዝእትየ ፡ ማርያም ፡ እንተ ፡ ወለድኪ ፡ ቃለ ። እንዘ ፡ ኢይትረኃው ፡ ወእንዘ ፡ ኢይትዌለጥ ፡ ማኅተመ ፡ ድንግልናኪ ፡ ወተሰመይኪ ፡ እመ ፡ ወዓመተ ፡ በልዶተ ፡ መድኀኒነ ፡ ቅዱስ ። ሰላም ፡ ለኪ ፡ ኦእግዝእትየ ፡ ማርያም ፡ እስመ ፡ ረከብኪ ፡ ሞገሰ ፡ እግዚአብሔር ። ምስሌኪ ፡ ሰዓሊ ፡ ወተንበሊ ፡ ኀበ ፡ ፍቁር ፡ ወልድኪ ፡ ከመ ፡ ይስረይ ፡ ለነ ፡ ኃጣውኦኒነ ። ። ።

THE COVENANT OF MERCY WHICH CHRIST MADE WITH THE VIRGIN MARY AFTER HIS DEATH.

(A. fol. 75a. 1.) በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ አሐዱ ፡ አምላክ ። አመ ፡ ፲ወሰዱሱ ፡ ለየካቲት ፡ በዛቲ ፡ ዕለት ፡ ኮነ ፡ ተገዝረ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንገል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፤ በዘሥአት ፡ ቦቱ ፡ ኪዳነ ፡ ምሕረት ፡ እም ወልዳ ፡ መድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለዘይኅበር ፡ ተገዝረ ፡ ወለዘይጼውዕ ፡ ስማ ፡ ወለዘይሁብ ፡ ምጽዋተ ፡ ለኅጻይ ፡ እስከ ፡ ማይ ፡ ቈሪር ፤ ወዛቲ ፡ ቅድስት ፡ ማርያም ፡ እምድኅረ ፡ ኅረገ ፡ ወልዳ ፡ ውስተ ፡ ሰማይ ፡ (A. fol. 75a. 2.) ነሢኡ ፡ ሥጋሃ ፡ ንጹሐ ፡ ወነበረ ፡ በየማነ ፡ አቡሁ ፡ ፈጺሞ ፡ ኵሎ ፡ ሕገ ፡ ትስብእት ፡ ዘእንበለ ፡ ኃጢአት ፡ በሕቲታ ፡ ወሠሊጦ ፡ ሕማማት ፡ መስቆል ፡ በሥምረቱ ፡ ወበፈቃዱ ፡ ዘገብሮ ፡ በእንተ ፡ መድኃኒትነ ፤ ኃደጋ ፡ ለእሙ ፡ ማርያም ፡ ውስተ ፡ ቤተ ፡ ዮሐንስ ፡ ረድኡ ፡ ዘያፈቅር ፤ በከመ ፡ አማኅፀና ፡ ለሊሁ ፡ እንዘ ፡ ይብል ፡ ነዋ ፡ ወልድኪ ፡ ወይቤሎ ፡ ለውእቱኒ ፡ ረድኡ ፡ ነያ ፡ እምኪ ፤ ወእም አማኔሃ ፡ ነበረት ፡ እግዝእትነ ፡ ማርያም ፡ እንዘ ፡ ተሐውር ፡ ኅበ ፡ መቃብረ ፡ ወልዳ ፡ ዘውእቱ ፡ ጎልጎታ ፡ ከመ ፡ ትጸ (A. fol. 75b. 1.) ሊ ፡ ህየ ፡ ወሰበ ፡ ርእይዋ ፡ አይሁድ ፡ ተመልወ ፡ መዓተ ፡ ወቅንዓተ ፡ ወፈቀዱ ፡ ከመ ፡ ይውግርዋ ፡ ወሰወራ ፡ እግዚአብሔር ፡ እምአዕይንቲሆሙ ። ወእምዝ ፡ ተማኅሩ ፡ ከመ ፡ ይሚመ ፡ ዓቀብት ፡ ውስተ ፡ መቃብሩ ፡ ከመ ፡ ኢትነብጻሕ ፡ ኃ ግመ ፡ ትጸሊ ፡ በህየ ። ወይእቲሰ ፡ ኢታጸርዕ ፡ ሐዊረ ፡ ለለ ፡ ዕለቱ ። ወዓቀበትሰ ፡ ኢይፈእይዋ ፡ እስመ ፡ ሰወራ ፡ መንጦላዕት ፡ ስብሐቲሁ ፡ ለወልዳ ፡ ወበዙሉ ፡ ጊዜ ፡ ይመጽኡ ፡ ኅቤሃ ፡ መላእክት ፡ ከመ ፡ ይት ለአክዋ ፡ ወወልዳ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ይሔው (A. fol. 75b. 2.) ጸ ፡ ዘልፈ ፡ ወይፈጽም ፡ ላቲ ፡ ዙሉ ፡ ዘንሥሠት ። በእመ ፡ ያዓርግዋ ፡ ውስተ ፡ ሰማይ ፡ ወያርእይዋ ፡ መካነ ፡ ዕረፍቶሙ ፡ ለጻድቃን ፡ ኅበ ፡ ህለዉ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ወተቀበልዋ ፡ ዙሉሙ ፡ ነፍሳተ ፡ አበው ፡ እለ ፡ አዕረፉ ፡ እምእዳም ፡ እስከኒ(?)ሁ ። ወሰንዱ ፡ ላቲ ፡ እንዘ ፡ ይብሉ ፡ ስብሐት ፡ ለእግዚአብሔር ፡ ዘፈጠረ ፡ ለነ ፡ ኪያኪ ፡ ሥጋ ፡ እምሥጋ ፡ ወዓዕመ ፡ እምዓዕመነ ፤ ውበኪ ፡ ረከብነ ፡ መድኃኒተ ፡ ወኮንከነ ፡ መርሶ ፡ ሕይወተ ፡ እሙስና ፡ በተሠግዎቱ ፡ ለወልደ ፡ አምላክ ፡ እም (A. fol. 76a. 1.) ኔኪ ። ወእምዝ ፡ ወሰድዋ ፡ መላእክት ፡ ወአብጽሕዋ ፡ ኅበ ፡ ፍቁር ፡ ወልዳ ፡ ኀበ ፡ መንበሩ ። ወተቀልው ፡ መንጦላዕተ ፡ ዘኔ ፡ እሳት ፡ ይምነ ፡ ወዕግመ ፡ ወእኅዝ ፡ እዴሃ ፡ እግዚእነ ፡ ወሰዓመ ፡ አፉሃ ፡ ወይቤላ ፡ መጻእኪኑ ፡ አወላዲተየ ። ወአዕረጋ ፡ ዲበ ፡ መንበረ ፡ ስብሐቲሁ ፡ ወእንበራ ፡ ምስሌሁ ፡ ወዜናዋ ፡ ዙሉ ፡ ትፍሥሕተ ፡ ወኃሤተ ፡ ዘዓይን ፡ ኢርእየ ፡ ወእዝን ፡ ኢሰምዓ ፡ ውስተ ፡ ልበ ፡ ሰብእ ፡ ዘኢተሐለየ ፡ ዘአስተዳለወ ፡ ላቲ ፡ ወእምታሕተ ፡ መንበረ ፡ ስብሐት ፡ ርእየቶ ፡ ለዳዊት ፡ (A. fol. 76a. 2.) አቡሃ ፡ ንጉሠ ፡ እስራኤል ፡ ምስለ ፡ ዙሉሙ ፡ ማኅበረ ፡ ነቢያት ፡ ወመላእክት ፡ ወነፍሳተ ፡ ጻድቃን ፡ ክኪቦሙ ፡ ከመ ፡ ይዜምር ፡ በመሰንቆ ፡ ወይብ

ል ፡ ስምሺ ፡ ወለትየ ፡ ርእዩ ፡ ወአጽምኢ ፡ እገዘኪ ፡ ርስኢ ፡ ሕገበኪ ፡ በቤተ ፡ አቡኪ ፡ እስመ ፡ ፈተወ ፡ ንጉሥ ፡ ሥነኪ ፡ እስመ ፡ ውእቱ ፡ እግዚእኪ ። ወእምህየ ፡ ክዕበ ፡ ወሰድዋ ፡ መላእክት ፡ ከመ ፡ ያርእያዋ ፡ መካነ ፡ ዅነኔ ፡ ወአብጽሐዋ ፡ ኀበ ፡ ሀለ ፡ ጸናፌ ፡ ጽልመት ፡ ዘድልው ፡ ለሰይጣን ፡ ወለሠራዊቱ ፡ ወለ ዅሎሙ ፡ እለ ፡ የሐው (A. fol. 76b. 1.) ሩ ፡ በፍናዊሁ ። ወትቤ ፡ እግዝእትነ ፡ ማርያም ፡ ወይ ፡ ሊተ ፡ መኑ ፡ እምዜነዎሙ ፡ ለውሉደ ፡ ሰብእ ፡ ከመ ፡ ይምጽኡ ፡ ዝየ ። ወይቤላ ፡ መልአክ ፡ ኢትፍርሂ ፡ አማርያም ፡ እግዚአብሔር ፡ ምስሌኪ ፡ ለለኪሂ ፡ ወለእለ ፡ እም ደኀሪኪኢ ። ወእምዝ ፡ ጸርዋ ፡ መላእክት ፡ ወአግብእዋ ፡ ውስተ ፡ መካና ፡ ወእምአሜሃ ፡ ነበረት ፡ እግዝእትነ ፡ ማርያም ፡ እንዘ ፡ ተጎዝን ፡ ጥቂ ፡ በእንተ ፡ ዅሉሙ ፡ ኃጥአን ። ወበከመ ፡ ዛቲ ፡ ዕለት ፡ አመ ፡ ፲ወ፮ ለየካቲት ፡ ቆመት ፡ መካን ፡ ቀራንዮ ፡ ወሰ (A. fol. 76b. 2.) አለት ፡ ኀበ ፡ ወልዳ ፡ እንዘ ፡ ትብል ፡ አምሕለኪ ፡ አወልድየ ፡ በእግዚአብሔር ፡ አቡከ ፡ ወከርስቶስ ፡ ስምከ ፡ ወጸራቅሊሞስ ፡ መንፈስከ ። ወበማኅፀንየ ፡ ዘጸረከ ፡ ፱አውራኁ ፡ ወ፷ዕለተ ፡ እንዘ ፡ ምድር ፡ ኢትክል ፡ ጸዋሮተከ ፡ ወመላእክትኒ ፡ ኢይትከሉ ፡ ቀሪቦተከ ። አምሕለኪ ፡ አወልድየ ፡ በዐአትከ ፡ እምኔየ ፡ ዘእንበለ ፡ ድክም ፡ ወበተወልዶትከ ። አምሕለኪ ፡ በአጥባትየ ፡ እለ ፡ ሐፀናከ ፡ ወበከናፍርየ ፡ እለ ፡ ሰዓማከ ። አምሕለኪ ፡ በአዕዳውየ ፡ እለ ፡ ሐቀፋከ ፡ ወበአዕጋርየ ፡ እለ ፡ አ (A. fol. 77a. 1.) ንሶሰዋ ፡ ምስሌከ ። አምሕለኪ ፡ በሳል ፡ ዘሰክብክ ፡ ውስቴቱ ፡ ወበአጽርቅት ፡ ዘተጠብለልክ ፡ ቦቱ ፡ አወልድየ ፡ ወ ፍቁርየ ፡ እስእለክ ፡ ወአስተበቍዕ ፡ ኀቤክ ፡ ከመ ፡ ት ስማዕ ፡ ቃለ ፡ ስእለትየ ፡ ወከመ ፡ ትምጻእ ፡ ኀቤየ ፡ ወትፈጽም ፡ ዅሉ ፡ ዘውስተ ፡ ልብየ ። ወሶበ ፡ ትቤ ፡ ከመዝ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ እሙ ፡ ለብርሃን ፡ ወረደ ፡ እግዚእነ ፡ ወመድኃኒነ ፡ ኢ የሱስ ፡ ክርስቶስ ፡ ወምስሌሁ ፡ እልፍ ፡ አእላፋት ፡ ወትእልፊት ፡ አእላፋት ፡ መላእክት ፡ እንዘ ፡ የዓውድም ፡ ወይ (A. fol. 77a. 2.) ቤላ ፡ ምንተ ፡ እግበር ፡ ለኪ ፡ አማርያም ፡ እምየ ፡ ወምንተ ፡ ትፈቅዲ ፡ ከመ ፡ እግበር ፡ ፈቃደኪ ። ወአውሥአቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ለፍቁር ፡ ወልዳ ። ወት ቤሎ ፡ አወልድየ ፡ ወፍቁርየ ፡ እግዚእየ ፡ ወመድኃንየ ። ተስፋየ ፡ ወፀወንየ ፡ ወላዕሌከ ፡ ትውክልትየ ። ወበከ ፡ ጸናዕኩ ፡ በውስተ ፡ ማኅፀን ፡ አንተ ፡ ከደንከ ነ ። ወአንተ ፡ ዝክርየ ፡ በዅሉ ፡ ጊዜ ፡ ይእዜኒ ፡ ስማዕ ፡ ጸሎትየ ፡ ወስእለትየ ። ወአጽምእ ፡ ቃለ ፡ አፋየ ። ዘእነግረከ ፡ አነ ፡ እምከ ፡ ማርያም ፡ ወአነ ፡ አመ (A. fol. 77b. 1.) ትከ ። በእንተ ፡ ዘይገብር ፡ ተዝካርየ ፡ ወዘየሐንጽ ፡ ቤተ ፡ ክርስቲያን ፡ በስምየ ፡ አው ፡ ዘያላብስ ፡ ዕሩቀ ፡ ወዘይሔውጽ ፡ ድውየ ፡ አው ፡ ዘያበልዕ ፡ ርኁበ ፡ ወዘያስቲ ፡ ጽሙአ ፡ አው ፡ ዘይናገዝ ፡ ኀዘነ ፡ ወዘያስተፈሥሕ ፡ ትኩዘ ፡ አው ፡ ዘጸሐፈ ፡ ውዳሴየ ፡ ወዘኃለየ ፡ ማኅሌተ ፡ አመ ፡ በዓልየ ፡ ዕሥየ ፡ እግዚአ ፡ ዕሚተ ፡ ሠናየ ፡ ዘእምኀቤከ ፡ ዘዓይን ፡ ኢርእየ ፡ ወእዝን ፡ ኢሰምዓ ፡ ውስተ ፡ ልበ ፡ ሰብእ ፡ ዘኢተሐለየ ፡ እስእለከ ፡ እግዚአ ፡ ወአስተበቍዓከ ፡ በእንተ ፡ ዅሉ ፡ ዘየአምን ፡ ብየ ፡ ረስዮ ፡ ግዑዘ ፡ እ ምሲአ (A. fol. 77b. 2.) ል ፡ ተዘክረከ ፡ ረኃበ ፡ ወጽም አ ፡ ወዅሰ ፡ መከራ ፡ ዘረከበኒ ፡ ምስሌከ ። ወአውሥ አ ፡ እግዚእ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወይቤላ ፡ ይኩን ፡ በከመ ፡ ትቤሊ ፡ ወእፈጽም ፡ ለኪ ፡ ዅሉ ፡ ስእለተ ኪ ፡ እኩ ፡ ተስፀእኩ ፡ በእንቲአኪ ፡ መሐልኩ ፡ በርእ ስየ ፡ ከመ ፡ ኢይሐስወኪ ፡ ከዳንየ ፡ በረከታ ፡ ይኩን ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ሰላም ፡ ለኪ ፡ መጽሐፈ ፡ ሕግ ፡ ወኪዳን ፡ አምሳ ለ ፡ ጽላት ፡ ዘእብን ።

ለለ ፡ ጸውዖ ፡ ስመኪ ፡ በውስተ ፡ መክን ።

ርኅርኅ (A. fol. 78a. 1.) ተ ፡ ልብ ፡ ለኃጥአን ፡ ርኅር ኅተ ፡ ልበ ፡ ለግፋግን ።

ርኅርኅተ ፡ ልብ ፡ ለኅዙናን ፡ ማርያም ፡ አሜን ።

I. THE COVENANT OF CHRIST WITH THE BLESSED VIRGIN MARY.

(A. fol. 1b. 1.) ተአምሪሃ ፡ ለእግዚእትነ ፡ ማርያም ፡ ቅድስት ፡ ድንግል ፡ በ፪ኤ ። ወላዲተ ፡ አምላክ ፡ ጸሎታ ፡ ወበረከታ ፡ የሃሉ ፡ ምስሌነ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወአሐተ ፡ ዕለተ ፡ ይቤላ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለማርያም ፡ አይ ፡ ኃዘን ፡ የዓቢ ፡ እምነ ፡ ኃዘናት ፡ ዘረከበኪ ፡ በእንቲአየ ። ወትቤሎ ፡ እግዚእትነ ፡ ማርያም ፡ አእግዚአየ ፡ ወአምላኪየ ፡ እሉ ፡ እሙንቱ ፡ ፩ኃዘናት ፡ ዘረከቡኑ ፡ በእንቲአከ ፡ ጥቀ ፡ የዓብዩ ፡ በጎቤየ ። ፩እምኔሆሙ ፡ ኃዘንየ ፡ ሶበ ፡ ተነበየ ፡ ስምዖን ፡ በእንቲአከ ፡ በቤተ ፡ መቅደስ ፡ ከመ ፡ ይቀትሉከ ፡ አይሁድ ። (A. fol. 1b. 2.) ወካልኡ ፡ ኃዘንየ ፡ ሶበ ፡ ኃጣእኩከ ፡ በቤተ ፡ መቅደስ ፡ እንዘ ፡ አኃሥሠክ ፡ ፫ተ ፡ ዕለታተ ። ወሣልስ ፡ ኃዘንየ ፡ ሶበ ፡ እዜክር ፡ ዘከመ ፡ አሰሩከ ፡ እደዊከ ፡ ወእገሪከ ፡ ወአመ ፡ ቀሠፉከ ፡ ዘባኑከ ፡ በዐውደ ፡ ጲላጦስ ። ወራብዕ ፡ ኃዘንየ ፡ ዘከመ ፡ ሰቀሉከ ፡ ማዕከለ ፡ ፪ፈደያት ፡ በዕለተ ፡ ዓርብ ፡ ዕሩቀከ ፡ ወቅንወከ ፡ በቅንዋት ፡ ሐምስ ። ወሐምስ ፡ ኃዘንየ ፡ ሶበ ፡ እዜክር ፡ ዘከመ ፡ አውራዱከ ፡ አመስቀል ፡ ዮሴፍ ፡ ወኒቆዲሞስ ፡ ወገነዙከ ፡ በሰንዱናት ፡ ወወደዩከ ፡ ውስተ ፡ መቃብር ። ወይቤላ ፡ እግዚእነ ፡ ለወላዲቱ ፡ ተዘኪሮ ፡ ዘንተ ፡ ሕማማተ ፡ ወኃ
(A. fol. 2a. 1.) ዘናቶ ፡ ዘረከበኪ ፡ በእንቲአየ ፡ እንዘ ፡ ይብል ፡ አቡነ ፡ ዘበሰማያት ፡ ወሰላመ ፡ ገብርኤል ፡ አነ ፡ እሰሪ ፡ ለ*ቱ ፡ ኃጢአቶ ። ወዘወሀበ ፡ ምጽዋተ ፡ በእንተ ፡ ስምኪ ፡ አነ ፡ እሰሪ ፡ ለ*ቱ ፡ ኃጢአቶ ፡ ወአወርሶ ፡ መንግሥተ ፡ ሰማያዊተ ። ወአነ ፡ እምጽእ ፡ ጎቤሁ ፡ ምስሌኪ ፡ አወላዲትየ ፡ ወአስተርእዮ ፡ እም ቅድመ ፡ ሞቱ ፡ ፫ተ ፡ ዕለታተ ። ወዘንተ ፡ ኪያነ ፡ ወሀባ ፡ ለእሙ ፡ ይእቲኒ ፡ ነገረቶ ፡ ለደቅስዮስ ፡ ውእቱኒ ፡ ጸሐፋ ፡ ምስለ ፡ ተአምሪሃ ፡ ከመ ፡ ያንብዋ ፡ መሃይምናን ። ጸሎታ ፡ ወበረከታ ፡ የሃሉ ፡ ምስሌነ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

አይ ፡ ኃዘን ፡ የዓቢ ፡ እምኃዘናት ፡ ዘረከቡኪ ፡ ድንግል ።

እስመ ፡ ወሀበኪ ፡ ቃለ ፡ አመ ፡ ይቤለኪ ፡ ቃል ።

በዕለተ ፡ ዓርብ ፡ (A. fol. 2a. 2.) ዘኮነ ፡ ዲበ ፡ ዕፅ ፡ ቅዱስ ፡ መስቀል ።

በኃዘንኪ ፡ ፩አድኅንኒ ፡ እምኀጕል ።

ወእምግርማሃ ፡ ጽኑዕ ፡ ለግርምት ፡ ሲኦል ። ። ።

II. BISHOP DEXIUS AND THE VIRGIN MARY.

(A. fol, 3a. 1.; B. fol. 9a. 1.) በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ አሐዱ ፡ አምላክ ። ንጽሕፍ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት[1] ።

ወሀሎ ፡ አሐዱ ፡ ኤጲስ ፡ ቆጶስ ፡ ውስተ ፡ ቤተ ፡ ክ

[1] B. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩አምላክ ፡ ንቀድም ፡ በረድኤት ፡ ሀብቱ ፡ ጽሑፈ ፡ ተአምራቲሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ዘኢይክሉ ፡ ሬጽሞ ፡ ነጊረ ፡ ዕበያ ፡ ወኵበራ ፡ ወውዳሴሃ ፡ ኢሰማያውያን ፡ ወኢምድራውያን ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይል ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ርስቲያን ፡ ዘዋልዋልያ ፡ ዘስሙ ፡ ይቅስዮስ ፡ እስመ[1] ፡ ጸድቅ ፡ ብእሲ ፡ ወፈራሄ ፡ እግዚአብሔር ፡ ወያፈቅራ ፡ ለእግዝእትነ ፡ ማርያም[2] ፡ ፈድፋደ ፡ ወበ (B. fol. 9a. 2.) ውዳሴሃ ፡ አፋው ፡ ይነብብ ፡ ወልቡ ፡ ይጉሥዕ ፡ ወይትቀነይ ፡ በወቢይ ፡ ጸሕቅ ። ወአጽሐፈ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ወዜናሃ ፡ ወኢ (A. fol. 3a. 2.) ያጸርዕ ፡ አንብቦታ ፡ ሰርክ ፡ ወነግህ ። ወሶበ ፡ አልጸቀ ፡ ከመ ፡ ይፈጽም ፡ ጽሑፈ ፡ ውዳሴሃ ፡ አብሰረቶ ፡ ገሃደ ፡ እግዝእትነ ፡ ድንግል[2] ። ማርያም ፡ ዕባዮሙ ፡ ለሕዝበ ፡ ክርስቲያን ። ወትቤሎ ፡ ሀበኒ ፡ መጽሐፈ ፡ ዜናየ ፡ ወተአምር ፡ ዘገብረ ፡ ወልድየ ፡ ፍቁር ፡ በዲበ ፡ እደዊየ ፡ ወተመጠወት ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ወከሠተቶ ፡ ወአንበበት ፡ ወአደማ ፡ ፈድፋደ ። ወትቤሎ ፡ አፍቁርየ ፡ ናሁ ፡ ጸመውኩ ፡ በእንተአየ ፡ ነየ[3] ፡ አነ ፡ ሠመርኩ ፡ ብከ ፡ ወአእኩትኩከ ፡ ወበረከተ ፡ ወ (B. fol. 9b. 1.) ልድየ ፡ ፍቁር ፡ የሀሉ ፡ ላዕሌከ ፡ ወይጎድር ፡ ውስተ ፡ ቤትከ ፡ ወይባርከ ፡ ደቂቀከ ፡ ወአዋልዲከ ፡ በበረከተ ፡ ሰማይ[4] ፡ (A. fol. 3b. 1.) ዘጸሐፍከ ፡ ሊተ ፡ ዘንተ ፡ መጽሐፈ ። ወዘንተ ፡ ብሂላ ፡ ተሰወረቶ ፡ ወኤጲስ ፡ ቆጶስ ፡ ተፈሥሐ ፡ ዐቢየ ፡ ፍሥሐ ፡ በእንተ ፡ ዘአብሰረቶ ፡ ማርያም[5] ፡ በራእየ ፡ ወተናበቡቶ ፡ አፈ ፡ በአፍ ፡ አብደረ ፡ ኪያሃ ፡ ወተጎድፈ ፡ ልቡ ፡ በዕሙቅ ፡ ፍቅራ[6] ። ወእምዝ ፡ ሐለየ ፡ በልቡ ፡ ወይቤ ፡ ናሁ ፡ አነ ፡ አሌዕል ፡ ክብራ ፡ ወዕበየ ፡ ወእዌስክ ፡ ፈድፋደ ፡ እምዘ ፡ አኃዝኩ[7] ፡ እግበር ፡ ቀዳሚ ። ወገብረ ፡ ዐቢየ ፡ በዓል[8] ፡ ዘኢገብሮ ፡ ሰብእ[9] ፡ ዘከማሁ ፡ በእንተ ፡ ተዝካራ ። (B. fol. 9b. 2.) ለማርያም ፡ አኩ ፡ በዕለተ ፡ ልደት ፡ ስቡሕ ። አላ ፡ ዓቅዲሞ ፡ እምነ ፡ ልደት[10] ፡ ኃረየ ፡ አሐተ ፡ ዕለተ ፡ እምነ (A. fol. 3b. 2.) ለዮን ፡ መዋዕላት ። ወዓቀመ ፡ በቲ ፡ ተዝካረ ፡ በዓለ ፡ ሠርግ ፡ ወአጽንዓ ፡ ወሀለዉ ፡ ይገብሩ ፡ እስከ ፡ ዮም ፡ በከመ ፡ ሠርግ ፡ ኤጲስ ፡ ቆጶስ ፡ አኃዙ[11] ፡ ነዮሉ ፡ ሰብአ ፡ ሀገር ፡ ያብዕሉ ፡ ተዝካራ ፡ ለማርያም ፡ በፍሥሐ ፡ ወበኃሢት[12] ። ወዳግመ ፡ እንከ ፡ አስተርአየቶ ፡ ለኤጲስ ፡ ቆጶስ ፡ እግዝእትነ ፡ ማርያም ፡ ገባሪተ ፡ ሠናይ ፡ ወሀቢተ ፡ (B. fol. 10a. 1.) ጸጋ ። ወሀለው ፡ ውስተ ፡ እደሃ ፡ ልብሰ ፡ ክብር ፡ ሠናይ ፡ ንጹሕ ፡ ወቅዱስ ። አውሥእቶ ፡ ማርያም ፡ ማሪሃም[5] ፡ ወትቤሎ ፡ አኅፍይየ ፡ ፍቁር ፡ ደቅስዮስ ፡ ጉብር ፡ ኀር ፡ ወምእመንየ[13] ፡ አነ ፡ ሰበሕኩከ ፡ ወንእድኩ ፡ ኪያከ ፡ ወተፈሣሕኩ ፡ ብከ ፡ ወ (A. fol. 4a. 1.) ሠመርኩ ፡ በምግባርከ[14] ። ወበእመ ፡ አንተ ፡ ተፈሣሕከ ፡ ብየ ፡ ወሠራዕከ ፡ ወዓቀምከ ፡ ሊተ ፡ በዓለ ፡ በዘ ፡ ዜነወኒ ፡ ገብርኤል ፡ መልአክ ፡ እመላእክት ፡ ቀዳምት ፡ ወአብሰረኒ ፡ በምጽአተ ፡ ወልድየ ፡ ፍቁር[15] ። ወእግሃድከ ፡ ለዝሉ ፡ ሰብአ ፡ ዓለም ፡ ትገብርየ ፡ በዘ ፡ ዜነወኒ ፡ መልአክ ፡ ለለ ፡ ነዮሉ[16] ፡ ዓመት ፡ ወረሰይከመ ፡ ለነዳያን ፡ ወለምስኪና (B. fol. 10a. 2.) ን ፡ ምስለ ፡ ነዮሉ ፡ ሰብአ ፡ ሀገር ፡ ይትፌሥሑ ፡ ወይትኃሠዩ ፡ በእንተ ፡ ስምየ ፡ ወአነ ፡ አፈይፍድ ፡ ዓስበ ፡ ፃማክ ፡ ብዙኃ ፡ በውስተ ፡ ገሃንቱ ፡ ዓለም ። ወአልዕል ፡ መንበረክ ፡ ማእከሌሙ ፡ በክመ ፡ አክበርክ (A. fol. 4a. 2.) ኒ ። ወይእዜኒ ፡ ናሁ ፡ አነ ፡ አምጻእኩ ፡ ለከ ፡ ልብሰ ፡ እምሰማይ ፡ ዘተአመ ፡ በትእዛዘ ፡ ወልድየ ፡ ፍቁር[15] ። ወልበስ ፡ ዘንተ ፡ በጊዜ ፡ ተክህኖ ፡ ወቅዳሴ ፡ ወኢይትከሀሎ ፡ ለክልኤ ፡ ለቢሶታ[17] ፡ ዘእንበለ ፡ አንተ ። ወአልቦ ፡ ዕዳድ ፡ ዘይደፍር ፡ ነቢረ ፡ ዲበ ፡ መንበርክ ። እመኒ ፡ ዐ ፡ ብእሲ ፡ ዘይትዓደው ፡ ቃለ ፡ ትእዛዝየ ፡ አነ ፡ እትቤቀል ፡ እምኔሁ ፡ ዓቢየ ፡ በቀለ ። ወሶበ ፡ ልህቀ ፡ ኤጲስ ፡ ቆጶስ ፡ ወፈጸመ ፡ መዋዕሊሁ ፡ በርስእ ፡ ሠናይ ። ወአዕረፈ (B. fol. 10b. 1.) ፈ ፡ በስላም ፡ ወዐአ ፡ ውስተ ፡ ሕያዋት ። ወሀለው ፡ ልብስ ፡ ዘወሀቦ ፡ ማርያም ፡ ውስተ ፡

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[1] B. omits እስመ ፡ [2] B. ቅድስት ፡ ወድንግልት ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ [3] B. omits ነየ ፡ [4] B. ሰማይ ፡ ወምድር ፡ [5] B. እግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ [6] B. ኪያሃ ፡ ወነደ ፡ በዕሙቅ ፡ ፈቅራ ። [7] B. አኃዝኩ ፡ [8] B. በዓለ ፡ ዓቢየ ፡ [9] B. እዩ ፡ ሰብእ ፡ [10] B. ልደት ፡ በጀዕለት ፡ ኀረየ ፡ አሐተ ፡ ዕለተ ፡ [11] B. አኅዙ ፡ [12] B. ወበሐሤት ፡ [13] B. ወምእመን ፡ [14] B. በምግባሪከ ፡ [15] B. ፍቁር ፡ ወልድየ ። [16] B. ለነዮሉ ፡ [17] B. ለቢሳታ ፡ ለክልኤ ፡

መዝጉቡ ፡ ቤተ ፡ ክርስቲ (A. fol. 4b. 1.) ያን ፡ ዘጎብ
ረ ፡ በረድ ፡ ፀዓዳ ፡ ወጥቀ ፡ ንጹሕ ። ወእምድኅረሁ ፡
ተሠይመ ፡ ካልእ ፡ ኤጲስ ፡ ቆጶስ ፡ ወፈተወ ፡ ለዩእ
ቲ ፡ ልብስ ፡ ከመ ፡ ይልበሳ ፡ በፈቃዱ ። ወለመንበር
ሂ ፡ ፈቀደ ፡ ከመ ፡ ይንበር ፡ ወይዕረግ ፡ ዲቤሁ ፡ ዘእ
ንበለ ፡ መባሕት ፡ ማርያም ፡ ወይቤልዎ ፡ ካህናተ ፡
ቤተ ፡ ክርስቲያን ፡ ወሊቃናተ ፡ ሀገር ፡ ኢትልበስ ፡
ዘንተ ፡ ልብሰ ፡ እምቅድመ ፡ ትስአላ ፡ ማርያም ፡
(B. fol. 10b. 2.) እመ ፡ አፍቀረተከ ፡ ትሁበከ ፡ ዘንተ ፡
ልብስ ፡ በከመ ፡ ወሀበቶ ፡ ለኤጲስ ፡ ቆጶስ ፡ ይቅስዮ
ስ ። ወይቤሎሙ ፡ አነ ፡ ዘከማሁ ፡ ኤጲስ ፡ ቆጶስ ፡ ወ
ሥዩም ፡ ዲበ ፡ መማርገ ፡ ቤተ ፡ ክርስ (A. fol. 4b. 2.) ቲ
ያን ። ወናሁ ፡ እልብስ ፡ ዘንተ ፡ ልብሰ ፡ ወእነብር ፡ ዲ
በ ፡ መንበረ ፡ ዚአሁ ። ወገብረ ፡ ፍትወተ ፡ ልቡ ፡ ወ
ኢክህሉ ፡ ይክልእዎ ፡ ወበፈቃዱ ፡ ለብሳ ፡ ለልብስ ፡
ወደፈረ ፡ ወኀርገ ፡ ዲበ ፡ መንበር ፡ ወነበረ ፡ ዲቤሁ ።
ወውእተ ፡ ጊዜ ፡ ወድቀ ፡ ወተቀጥቀጠ ፡ እምዲበ ፡
አትራኖስ[1] ። ወኮነ ፡ ወቢያ ፡ ድንጋፄ ፡ ወረዳድ ፡ ውስ
ተ ፡ ቤተ ፡ ክርስቲያን ፤ ወቀሠፈቶ ፡ ማርያም ፡ ማሪሃ
ም ፡ (B. fol. 11a. 1.) በእደ ፡ መልአክ ፡ ዘስሙ ፡ ራጉኤ
ል ። ተሐጕለ ፡ ወሞተ ፡ ወእለ ፡ ሀለዉ ፡ ጉብኤ[2] ፡ ሕ
ዝብ ፡ ውስተ ፡ ይእቲ ፡ መካን ፡ ካህናት ፡ ወዲያቆና
ት ፡ አኀዘሙ[3] ፡ ነያራር ፡ ፍርሃት[4] ፡ ወድንጋፄ ። ወ
(A. fol. 5a. 1.) እምድኅረ ፡ ተመይጠ ፡ ልቦሙ ፡ አንከ
ሩ ፡ ወተደሙ ፡ በእንተ ፡ ተአምር ፡ ዘገብረት ፡ ማር
ያም ፡ ማሪሃም ፡ ወወሀቡ ፡ ስብሐተ ፡ ለእግዚአብሔ
ር ፡ ወአልዓሉ ፡ ዕበየ ፡ ክብራ ፡ ለማርያም ፡ ለማሪሃ
ም ፡ ገነዩ ፡ ወሰገዱ ፡ በብረከ ሆሙ ፡ ውስተ ፡ መርጡ
ላ ፡ ወአልዓሉ ፡ ስባሔሆሙ ፡ ለማርያም ፡ (B. fol. 11a. 2.)
በፍርሃት ፡ ወበረዓድ ። ወአብደሩ ፡ ተቀንዮታ ፡ እም
አኣላፍ ፡ ወርቀ ፡ ውብራር ፡ በእንተ ፡ ዘርአዩ ፡ መንክ
ረ ፡ ግርማ ፡ ወመደንግፀ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡
በላዕለ ፡ ኤጲስ ፡ ቆጶስ ፡ አልዓልዋ[5] ፡ ወአክበርዋ ።
ጸሎታ ፡ ወአስተብቍዖታ ፡ ይትቤዘዎ ፡ እሞ (A. fol.
5a. 2.) ት ፡ መረር ፡ ወእምዙኒ ፡ ይደን ፡ ለንጉሥነ ፡
ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን[6] ።

(The two following texts are wanting in A.).

1. PRAYER TO THE VIRGIN MARY.

(B. fol. 11a. 2.) አእግዝእትየ ፡ ማርያም ፡ እንበለ ፡
ዘርአ ፡ ብእሲ ፡ ዘወለድኪዮ ፡ ለአምላክ ። ዖበ ፡ አጽ
ሐፈ ፡ ደቅስዮስ ፡ መጽሐፈ ፡ ተአምርኪ ፡ ቡሩክ ።
ዘአኀረምኪ ፡ ካልኤ ፡ ብእሴ ፡ ከመ ፡ ኢይልበስ ፡ አ
ልባሲሁ ፡ ወዲቦ ፡ መንበሩ ፡ ኢያስምክ ። ዖበኒ ፡ ተ
ዓደወ ፡ ትእዛዘኪ ፡ ፩ኤጲስ ፡ ቆጶስ ፡ ድሩክ ። ወነበ
ረ ፡ ላዕለ ፡ መንበሩ ፡ እንበለ ፡ እምኔኪ ፡ (B. fol. 11b. 1.)
ይትባረክ ። ቀሠፍኪዮ ፡ ፍጡነ ፡ በእደ ፡ ራጉኤል ፡
መልአክ ፡ ከማሁ ፡ ቀሥፈ ፡ አዕራረ ፡ ሕይወቱ ፡ ጊዜ ፡ አ
ፈ ፡ ጽባሕ ፡ ወሠርክ ፡ ለገብርኪ ፡ ኀይለ ፡ ማርያም ፡ ዜ
ና ፡ ትሩትኪ ፡ ዘይስብክ ። ለዓለመ ፡ ዓለም ፡ አሜን ።
ዖበ ፡ አጽሐፈ ፡ ደቅስዮስ ፡ ተአምሪሃ ፡ ዕሉድ ።
ወዮ ፡ ምኪ ፡ ተገዝኩራ ፡ አግሃደ ፡ ወሀበቶ ፡ ልብሰ ፡
ወመንበረ ፡ ፩ ።
ገብርኤል ፡ አብሰራ ፡ ብስራተ ፡ ፍሥሐ ፡ ብዑደ ።
በድንግልና ፡ ፀነሰ ፡ ወወለደ ፡ ወልደ ።

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[1] B. አትሮንስ ፡ [2] B. ጉብኤ ፡ [3] B. አኀዘሙ ፡ [4] B. ነጸራረ ፡ ፍርሃት ፡ [5] B. omits አልዓልዋ ፡ [6] B. ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ኃጥአ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

2. THE VIRGIN MARY AND THE POOR MONK.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ ፩መነኮስ ፡ ነዳይ ፡ ወአልበቱ ፡ ልብስ ፡ ወሲሳይ ። ወይትአመና ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወይቤላ ፡ አገዘኒ ፡ (B. fol. 11 b. 2.) ለ ፡ ዘእበልዕ ፡ ወእስቲ ፡ ወእለብስ ። ወዘንተ ፡ ብሂሎ ፡ ኖመ ፡ ወመጽአት ፡ እግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ጊዜ ፡ መንፈ ፡ (sic) ሌሊት ፡ ወአስተርአየቶ ፡ በራእይ ፡ ወትቤሎ ፡ ምንተ ፡ ትብል ፡ አመነኮስ ፡ ንግኣ ፡ ዘንተ ፡ ልብሰ ፡ ከመ ፡ ይኩንከ ። ወነቂሆ ፡ እምነዋሙ ፡ ረከበ ፡ ልብሰ ፡ ወተፈሥሐ ፡ ወበያ ፡ ፍሥሐ ። ወአንከሩ ፡ ዅሎሙ ፡ ሕዝብ ፡ አለ ፡ ርእዩ ፡ ዘንተ ፡ ተአምረ ፡ ዘገብረት ፡ እግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ።

CHAPTER I.

THE VIRGIN MARY AND THE ARTIFICER.

(A. fol. 6 b. 1.) እክኑ ፡ ብእሲ ፡ ሶበ ፡ ሐነፀ ፡ ቤት ፡ አፍትዎ ። ዅሎ ፡ ፃዕፃዖ ፡ ያቀድም ፡ አስተዳልዎ ። እስእለኪ ፡ ሀበኒ ፡ መንፈሰ ፡ ጥበብ ፡ ወአለብዎ ። መንክራተኪ ፡ ማርያም ፡ ሶበ ፡ ፈቀድኩ ፡ ዜንዎ ። ወልሠናይትኪ ፡ ረትዓኒ ፡ እትልዎ ።

(B. fol. 12 b. 1.) ክፍል ፡ ፩ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ነፍሰ ፡ ንጉሥነ ፡ ዳዊት ። ለዓለመ ፡ ዓለም ፡ አሜን ። ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ ገባራዊ ፡ ዘያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በከልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በዅሉ ፡ ልቡ ፡ ወያወት (A. fol. 6 b. 2.) ር ፡ አንብቦ ፡ ሰላማ ፡ ለለዕለቱ ፡ ሰርክ ፡ ወነግሀ ። ወነበረ ፡ እንዘ ፡ ይኤምን ፡ ብዙኃ ፡ መዋዕለ[1] ። ወአሐተ ፡ ዕለት ፡ ይቤላ ፡ አእግዝእትየ ፡ መስተሣህልት ፡ አንሰ[2] ፡ እሁበኪ ፡ ሰላመ ፡ ወትረ ። አንቲሰ[3] ፡ ኢታገብእኒ ፡ ሊተ ፡ ሰላምየ ፡ ወአምድኅረ ፡ ይቤላ ፡ ዘንተ ፡ ወጠነ[4] ፡ ያንብብ ፡ ሰላመ ፡ እግዝእትነ ፡ ማርያም ፡ ቀዊሞ ፡ ቅድመ ፡ ሥዕላ ። (B. fol. 12 b. 2.) ወሶበ ፡ በጽሐ[5] ፡ ኀበ ፡ ይብል ፡ ቡርክት ፡ አንቲ ፡ እምአንስት[6] ፡ ተሠጥወቶ[7] ፡ እግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እምወ·ስተ ፡ ሥዕል ። ወትቤሎ[8] ፡ ቡሩክ ፡ አንተኒ ፡ እምዕደው ፡ ወከመዝ ፡ ትቤሎ[9] ፡ ሠለስተ ፡ ጊዜ ። ወሶበ ፡ ሰምዓ ፡ ውእቱ ፡ ገባራዊ ፡ ዘንተ ፡ ቃለ ፡ እም (A. fol. 7 a. 1.) ሥዕል ፡ እግዝእትነ ፡ ማርያም ፡ ሰገደ ፡ ቅድሚሃ ፡ ወነስሐ ፡ በእንተ ፡ ዘተሀበለ ፡ ተናግሮታ ። ወባሕቱ ፡ ተፈሥሐ ፡ በእንተ ፡ ቃል[10] ፡ ዘነበበቶ ። ወአፈደፈደ ፡ አፍቅሮታ ፡ እምቀዲ

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[1] B. ለለዕለቱ ፡ ነግሃ ፡ ወቀትረ ፡ ወምሴተ ፡ ወነበረ ፡ ከመገ ፡ ብዙኃ ፡ መዋዕል ። [2] B. ናሁ ፡ አንሰ ፡ ወትረ ፡ [3] B. ወአንቲሰ ፡ [4] B. ሶበ ፡ ወጠነ ፡ [5] B. እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወበጽሐ ፡ [6] B. adds ወቡሩክ ፡ ፍሬ ፡ ክርሥኪ ። [7] B. ወተሠጥወቶ ፡ [8] B. እንዘ ፡ ትብል ፡ [9] B. ወእምገ ፡ ትቤሎ ፡ [10] B. በበይነ ፡ ቃል ፡

ሙ ፡ ወወሰከ[1] ፡ ተልእኮታ ፡ እስከ[2] ፡ አመ ፡ ፈለሰ ፡ እምዝንቱ ፡ ዓለም ፡ ኃላፊ ። ጸሎታ ፡ ወበረከታ[3] ፡ ለ እግዝእትነ ፡ ማርያም ፡ (B. fol. 13a. 1.) የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። . . . . . ሶበ ፡ ወሀበኪ ፡ ዘልፈ ፡ ሰላመ ፡ መልአክ ፡ ብስራ ታዊ ።

ፍቁርኪ ፡ ገባራዊ ።

ከመ ፡ ባረኪዮ ፡ ቅድመ ፡ ማርያም ፡ መጽሐፈ ፡ ሐዊ[4] ።

ባርክኒ ፡ እግዝእትየ ፡ ምስለ ፡ ወልድኪ ፡ (A. fol. 7a. 2.) ናዝራዊ ።

በበረኩቶሙ ፡ ለይሁዳ ፡ ወሌዊ ። ። ።

CHAPTER II.

THE JEW OF THE CITY OF AKHMÎM.

(A. fol. 8a. 1.; B. fol. 13b. 1.) ክፍል ፡ ፪ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በክል ኤ ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕ ረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊ ት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ ዕብራዊ ፡ በሀገረ ፡ አክ ሚም ፡ ዘያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እምሥርወ ፡ ልቡ ፡ ወኢያዐርዕ ፡ እምልሳኑ[5] ፡ ዝክረ ፡ ስማ ፡ በፍር ሃት ፡ ወበርዓድ ። ወበጊዜ ፡ ይሰግድ ፡ ላቲ ፡ ይኤም ጎ ፡ መድረ ፡ በእንተ ፡ ክብረ ፡ ስማ ። ወካህን ፡ ብእሲ ሁ ፡ ወይት (A. fol. 8a. 2.) ለአክ ፡ ለቤተ ፡ ክርስቲያን ፡ በጎጹሕ ፡ ጊዜ ፡ ዕጣን ፡ ወቀሩበን ፡ ወሶበ ፡ ኃለፈ ፡ መዋዕል ፡ ውርዙቱ[6] ፡ ወኀጥአ ፡ ኃይለ ፡ ወስአ (B. fol. 13b. 1.) ኒ ፡ ቀዊመ ። ወሶበ ፡ አአመረ ፡ ሊቀ ፡ ጳጳሳት ፡ ከመ ፡ ይክመ ፡ ወስእኒ[7] ፡ ቀዊመ ፡ ደመረ ፡ ሰቱ ፡ ክ ልኤተ ፡ ዲያቆናተ ፡ ከመ ፡ ይትራድእም ። ወአሐተ ፡ ዕለት ፡ እንዘ ፡ ይሴብሕ ፡ ስማ ፡ ለእግዝእትነ ፡ ቅድስ ት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላ ክ ። ሰገደ[8] ፡ ዲበ ፡ ምድር ፡ ወወድቀ ፡ በእንግድዓሁ ፡ ወተስብረ ፡ ዓፅሙ ፡ ዘበኡ ፡ ወጸርሐ ፡ በልዑል ፡ ቃል ። ወይቤ ፡ አእግዝእትየ ፡ ማርያም ፡ ንዒ ፡ ርድእኒ ፡ እ ምድቀትየ ። ወበጊዜሃ ፡ ተርእየ (A. fol. 8b. 1.) ቍ ፡ እ ግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ቀዊማ ፡ በ የማነ ፡ ምሥዋዕ ። ወመጠወቶ ፡ እደሃ ፡ ወገሠሠቶ ፡ ስቡረ ፡ ዓፅመ ፡ ዘበኡ ፡ ወአሕየወቶ ፡ ወቀጸበቶ ፡ ክ መ ፡ ይሑር ፡ ወይቁም ፡ መንግለ ፡ የማ (B. fol. 14a. 1.) ነ ፡ ምሥዋዕ ፡ ቅሩብ ፡ ኀቤሃ ፡ ወሶቤሃ ፡ ተፈሥሐ[9] ፡ ጥቀ ፡ ወርእዮ ፡ እንከረ ፡ ውተይመ ፡ እምሥነ ፡ ላሕያ ፡ ወእምብርሃን ፡ ዘላዕሌሃ ፡ ወተሐደሰ ፡ ርሥዕናሁ ፡ ወ ኮነ ፡ ወሬዛ ፡ ኃያል ። ወነበረ ፡ እንዘ ፡ ይትለአክ ፡ ለቤ ተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በነሶሱ ፡ መዋዕሊሁ[10] ። ወወሰከቶ ፡ እምዲ በ[11] ፡ ዓመታ ፡ ቲሁ ፡ ምእተ ፡ ወሠላሳ ፡ ዓመ (A. fol. 8b. 2.) ተ ። ወኮነ ፡ ዝሉ ፡ መዋዕሊሁ ፡ ክልኤ ፡ ምእተ ፡ ወሠ ላሳ ፡ ዓመተ ፡ ወእምዝ ፡ አዕረፈ ፡ በሰላም[12] ፡ ወፈለሰ ፡ ውስተ ፡ ሕይወት ፡ ዘለዓለም ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥ ነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

(B. fol. 14a. 2.) ዕብራዊ ፡ ብዑዕ ፡ ውስተ ፡ ምድረ ፡ አክሚም ፡ ዘልህቀ ።

እንዘ ፡ ይሴብሕ ፡ ስመኪ ፡ ሶበ ፡ ሰገደ ፡ ወወድቀ ።

ከመ ፡ አስተርአይኪዮ ፡ ቅድመ ፡ ውተናብብኪዮ ፡ ጽድቀ ።

ማርያም ፡ አስተርእይኒ ፡ ኀበ ፡ ረሰይኩ ፡ ምርፋቀ ።

እስመ ፡ ሕሊናየ ፡ ዘንተ ፡ ያስተሐምም ፡ ጥቀ ።

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[1] B. adds ዓዲ ፡ [2] B. እስከነ ፡ ፈለሰ ፡ [3] B. adds ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ [4] B. መ ጸሐፍዊ ፡ [5] B. እምአፉሁ ፡ [6] B. ወርዙቱ ፡ ረስዓ ፡ ወከነ ፡ ጕሕቴ ፡ ወኀጥአ ፡ [7] B. ወስእነ ፡ ተል እከ ፡ ደመረ ፡ ሰቱ ፡ ክልኤተ ፡ [8] B. ሰገደ ፡ በገጹ ፡ ዲበ ፡ [9] B. ወርእዮ ፡ ውእቱ ፡ ብእሲ ፡ ተፈሥሐ ፡ ጥቀ ፡ እንከረ ፡ [10] B. መዋዕል ፡ ሕይወቱ ፡ [11] B. ዲበ ፡ [12] B. omits በሰላም ፡

CHAPTER III.

THE VIRGIN MARY AND THE SCRIBE DAMIANUS.

(A. fol. 9b. 1.; B. fol. 15a. 1.) ክፍል ፫ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ።

ወሀሎ ፡ አሐዱ ፡ መነኮስ ፡ ዘስሙ ፡ ድምያኖስ ፡ ዘ ይነብር ፡ በሀገረ ፡ ፊልጵስዩስ[1] ፡ ወያፈቅራ ፡ ለእግዚእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ እምሥርወ ፡ ልቡ ፡ ወይትለአክ ፡ በኵሉ ፡ ከሂሎቱ ። ወይተግህ ፡ መዓልት ፡ ወሌሊተ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያና ፡ ወ ጸሐፈ ፡ መጻሕፍት ፡ ውእቱ ፡ መነኮስ ። ወከነ ፡ በዙ ሉ ፡ ጊዜ ፡ እንዘ ፡ ይጽሕፍ ፡ ሶበ ፡ ይዜክር ፡ ስማ ፡ ለ እግዚእትነ ፡ ቅድ (A. fol. 9b. 2.) ስት ፡ ማርያም ፡ (B. fol. 15a. 2.) ያዓብያ ፡ ወያከብራ ። ወኢይጽሕፍ ፡ ስማ ፡ በ ማየ ፡ ሕመት ፡ አላ ፡ ይጽሕፍ ፡ በቀለመ ፡ ወርቅ ፡ ወ በብሩር ፡ ወበናዝወርድ[2] ፡ ወበክልኤት ፡ ቀለማት ፡ ክ ቡራት ፡ ዘዘ ፡ ዚአሁ ፡ ኀብሮሙ ። ወእምዝ[3] ፡ ሐመ ፡ ውእቱ ፡ ጸሐፈ ፡ ወአልጸፋ ፡ ለመዊት ። ወእምቅድ መ ፡ ትፃእ ፡ ነፍሱ ፡ አስተርአየቶ ፡ እግዝእትነ ፡ ቅድ ስት ፡ ድንግል ፡ ማርያም ፡ ወትቤሎ ፡ አላእክየ ፡ ምእ መን ፡ አከ ፡ አንተ ፡ ዘጸሐፍከ ፡ ስምየ ፡ በማየ ፡ ሕመ ት ፡ ጸሊም ። አላ ፡ በቀለመ ፡ ወርቅ[4] ፡ ውብሩር ፡ ወበ ክልኤት ፡ ቀለማት ፡ ዘዘ ፡ ዚአሁ ፡ ኀብሮሙ[5] ፡ እንዘ ፡ ታሠረግዎሙ ፡ ወታክብሮሙ ፡ በኵሉ ፡ ኃይልከ ። ወ (A. fol. 10a. 1.) ይእዜኒ ፡ ነዓ ፡ ምስሌየ ፡ ከመ ፡ ትርአ ይ[6] ፡ ስመከ ፡ ዘልኩዕ ፡ ወሥርግው ፡ (B. fol. 15b. 1.) ኀ በ ፡ ዓምደ ፡ ወርቅ ፡ ውስተ ፡ መንግሥተ ፡ ስማያት ። ወኢትፍራህ ፡ መዊተ ፡ በዝ ፡ ዓለም ፡ ኃላፊ ፡ ናሁ ፡ አነ ፡ እሁቦከ ፡ ሕይወተ ፡ ዘለዓለም ፡ ወፍሥሐ ፡ ዘኢ የኃልቅ ። ወሶበ ፡ ትቤሎ ፡ ዘንተ ፡ ነገረ ፡ ወዕአት ፡ ነ ፍሱ ፡ እምሥጋሁ ፡ ዘእንበለ ፡ ፃዕር ፡ ወሕማም[7] ። ወ ተከሥተ ፡ ገጽቱ ፡ ተአምር ፡ ውስተ ፡ ኵሉ ፡ ምድ ር[8] ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር[9] ፡ ወል ዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለ ም ፡ አሜን ።

(B. fol. 15b. 2.) ለድምያኖስ ፡ ዘተጸምዶኪ ፡ ዲበ ፡ መ ልዕልተ ፡ ደብ (A. fol. 10a. 2.) ር ፡ ነዋኅ ።
ዘጸሐፍኪ ፡ ስሞ ፡ ኀበ ፡ ዓምደ ፡ ወርቅ ፡ ቀይሕ ።
ምሥራቀ ፡ ዐሐይ ፡ ብሩህ ፡ ማርያም ፡ ጽባሕ ።
ጸሐፈ ፡ ስመ ፡ ዚአየ ፡ ዲበ ፡ ልብስኪ ፡ ንጹሕ ።
ወበልብሰ ፡ ወልድኪ ፡ ካዕበ ፡ ዘበይም ፡ ንዙኅ ።

CHAPTER IV.

THE VIRGIN MARY AND BISHOP ABBÂS OF ROME.

(A. fol. 11a. 1.; B. fol. 16b. 1.) ክፍል ፬ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ እምጳጳሳት ፡ ሮሜ ፡ ዘይ

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[1] B. ዘይነብር ፡ በሀገረ ፡ ፊልጵስዩስ ፡ ዘስሙ ፡ ድምያኖስ ፡ [2] B. ወናዝወርድ ፡ [3] B. ወእም ድኅረዝ ፡ [4] B. አላ ፡ በወርቅ ፡ ወበብሩር ፡ [5] B. ኀብሩ ፡ ታሠረግዎ ፡ ወታክብሮ ፡ በኵሉ ፡ ከሂሎት ከ ፡ [6] B. አርኢክ ፡ [7] B. ፃዕር ፡ ወአዕረፈ ፡ በሰላም ። [8] B. omits this sentence. [9] B. omits ወምሕረተ ፡ ፍቁር ፡ ወልዳ ።

ብልዎ ፡ አባስ ። ወውእቱ ፡ ብእሲ ፡ ኄር ፡ ወቅዱስ ፡ ወይፈርሆ[1] ፡ ለእግዚአብሔር ፡ ወየዓቅብ ፡ ነፍሶ ፡ እ
ምዝሙቱ ፡ ወእምሕሊና ፡ እኩይ ። ወአሐተ ፡ ዕለ
ት ፡ እምበዓላት ፡ ቀደሰ ፡ ቅዳሴ ፡ ከመ ፡ ይመጡ ፡ ለ
ሕዝብ ፡ እምሥጠር ፡ ቅዱስ ። ወልማዶሙ[2] ፡ ለሕዝ
ብ ፡ እድ[3] ፡ ወአንስት ፡ ጊዜ ፡ ይትሜጠዉ[4] ፡ እምሥ
ጠር ፡ ቅዳ. (A. fol. 11a. 2.) ስ ፡ ቅድመ ፡ ይስግዱ ፡ ይኤ
ምኑ[5] ፡ እደዊሁ ፡ ወእገሪሁ ፡ ለክህን ፡ ዘያቁርበሙ ።
ወእሜሃ ፡ አሐቲ ፡ ብእሲት ፡ እንዘ ፡ ትኤምኖ[6] ፡ እደ
ዊሁ ፡ አፉ (B. fol. 16b. 2.) ነወ ፡ ጸናሃ ። ወበአ ፡ ውስ
ተ ፡ ልቡ ፡ ፍትወተ ፡ ሥጋ ፡ ርኩስ ፡ ወነደ ፡ እምላህ
በ ፡ ዝንየት[7] ። ወእምድኅረ ፡ ፍጻሜ[8] ፡ ቀ‹ርባን ፡ ሖ
ረ ፡ ፍጡን ፡ ወበአ ፡ ውስተ ፡ ቤተ ፡ መዛግብት ፡ ዘቤ
ተ ፡ ክርስቲያን ። ወነሥአ ፡ መጥባሕተ ፡ ወመተረ ፡
እዴሁ ፡ ወአኀዘ[9] ፡ ይብኪ ። ወሶበ ፡ ገንደየ ፡ ውስ
ተ ፡ ቤተ ፡ መቅደስ[10] ፡ ተከዘ ፡ ሕዝብ ፡ ጥቀ ። ወበ
ኡ ፡ ኀቤሁ ፡ ቀሳውስት ፡ ወዲያቆናት ፡ ወይቤልዎ ፡
አሊቅነ ፡ መጋቤ ፡ ሕዝብ ፡ እስመ ፡ ንሕ (A. fol. 11b. 1.)
ነ ፡ አንከርነ ፡ ወተከዝነ ፡ ጥቀ ፡ በእንተ ፡ ዘገንደይከ ።
ወሶበ[11] ፡ ይቤልዎ ፡ ዘንተ ፡ አፈድፈደ ፡ ብካየ ። ወእ
ምዝ ፡ ተንሥአ ፡ ወአንሶሰወ ፡ ምስሌሆሙ ። ወበጽ
ሐ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግ
ል ፡ ማርያም ፡ (B. fol. 17a. 1.) ወድቀ[12] ፡ በገጹ ፡ ዲበ ፡
ምድር ፡ ወሰገደ ፡ እንዘ ፡ ይስእል ፡ ወያስተበቍዕ ፡ ከ
መ ፡ ትምሐሮ[13] ፡ ወትርድኦ ፡ ወትስረይ ፡ ኃጢአቶ ፡
ወሶቤሃ ፡ አስተርአየቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድን
ግል ፡ ማርያም ፡ ወነሥአት ፡ እዴሁ ፡ በእደዊሃ[14] ፡ ቅ
ድሳት ፡ ወአስተጣግዓት ፡ ኀበ ፡ ተመትረ ። ወከነ ፡ ሕ
ያወ ፡ ከመ ፡ ቀዳሚ ፡ ወኢተረክበ ፡ አሰረ ፡ (A. fol. 11b. 2.)
ምትረቱ ፡ ወእምዝ ፡ ተስወረት ፡ እምኔሁ ፡ ወሶበ ፡
ርእዩ ፡ ቀሳውስት ፡ ወዲያቆናት ፡ አንከሩ ፡ ወተደ
መ ፡ ወዜነዉ ፡ ለሰብእ[15] ፡ ዘንተ ፡ ተአምረ ። ሰብሕ
ዎ ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልውል ፡ ወአእኰት
ዎ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ከሃሊት ፡ ላዕለ ፡ ነፍሱ ፡ ግብር ፡ ገብረት ፡ ተአ
ምራት[16] ፡ ወመንክራት ። ጸሎታ ፡ ወበረከታ ፡ ወም
ሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ (B. fol. 17a. 2.) ምስለ ፡
ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

አመ ፡ እዴሁ ፡ መተረ ፡ ነሢእ ፡ መጥባሕተ ፡ ማሕ
መሜ ።

አባስ ፡ ካህን ፡ ርሜ ።

ከመ ፡ ፈወስኪዮ ፡ ቅድመ ፡ ማርያም ፡ (A. fol. 12a. 1.)
እኅት ፡ ሰሎሜ ።

ፈውሲ ፡ ቍስለ ፡ ነፍስየ ፡ ወጸግውኒ ፡ ሱላሜ ።

ጊዜ ፡ ተዘመርኩ ፡ ስመኪ ፡ ቀዋሜ ።

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[1] B. አባስ ፡ ውኄር ፡ ብእሲ ፡ ውእቱ ፡ ወይፈርሆ ፡ [2] B. ልማዶሙ ፡ [3] B. በእድ ፡ [4] B. ይ
ትመጠው ፡ [5] B. ቅዱስ ፡ ይሰግዱ ፡ ወይኤምኑ ፡ [6] B. ትኤምኑ ፡ [7] B. ዝኒቶ ። [8] B. ፈጸ
መ ፡ [9] B. ወአኀዘ ፡ [10] B. ቤተ ፡ መዛግብት ፡ [11] B. ወዘንተ ፡ ሶበ ፡ ይቤልዎ ፡ [12] B. ወወድ
ቀ ፡ [13] B. ትሠሃለ ፡ [14] B. ወነሥአት ፡ ምቱረ ፡ እዴሁ ፡ በእዴሃ ፡ [15] B. ለሕዝብ ፡ [16] B.
ተአምረ ፡ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ወአእኰትዎ ፡ ለእግዝእትነ ፡ ማርያም ፡ እመ ፡ ክሃሊ ፡ ላዕለ ፡ ገቢረ ፡ ተ
አምራት ፡

CHAPTER V.

[wanting.]

CHAPTER VI.

THE VIRGIN MARY AND THE MONK ISAAC.

(A. fol. 13 a. 1.; B. fol. 18 a. 1.) ክፍል ፮ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወኮነ ፡ በዝንቱ ፡ ደብር ፡ ቅዱስ ፡ ዘገዝኩር ፡ በመዋዕሊሁ ፡ ለአቡነ ፡ አባ ፡ ገብርኤል ፡ ሊቀ ፡ ጳጳሳት ፡ ዘእለእስክንድርያ ፡ ብእሲ ፡ መነኮስ ፡ ቅዱስ ፡ እምንእሱ ፡ ነበረ ፡ ሀየ ፡ ወስሙ ፡ ይስሐቅ ፡ ወያፈቅራ ፡ ለእግዝእትነ ፡ በሱሉ ፡ ኃይሉ ። ወአጥረየ ፡ ለነፍሱ ፡ ግብረ ፡ ዘይገብሮ ፡ ዘእንበለ ፡ ያእምሮ ፡ ሰብእ ፡ ወውእቱ ፡ ዓቃቤ ፡ ቤተ ፡ ክርስቲያን ፡ መራኁትኒ ፡ ሀለሙ ፡ ውስተ ፡ እዴሁ[1] ፡ ወእምድኅረ ፡ ፍጻሜ ፡ ጸሎት ፡ ን (A. fol. 13 a. 2.) ዋም ፡ ሶበ ፡ የሐውሩ ፡ መነኮሳት ፡ ውስተ ፡ በዓቶሙ ፡ ይኑሙ ፡ የሐውር ፡ ይስሐቅ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወይበውእ ፡ ውስቴታ ፡ አርኀ ፡ አንቀ (B. fol. 18 a. 2.) ጸ ፡ ወይቀውም ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ድንግል ፡ ቅድስት ፡ ማርያም ፡ ዘሀለወት ፡ በንድቅ ፡ ዓረብዊ ፡ ነኋላ ፡ ሌሊተ[2] ፡ ወይቄጥን ፡ ጸሎተ ፡ ወንጌል ፡ ወይሰግድ ፡ ቅድሜሃ ፡ ፫፻ስ ግዶተ ። ወለለ ፡ ስግዶቱ ፡ ይብል ፡ አእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አርእየኒ ፡ እመከ ፡ ወነበረ ፡ በዝ ፡ ግብር ፡ ፯ዓመተ ፡ እንዘ ፡ ኢየአምሮ ፡ ፩ ፡ ወበተፍጻሜ ፡ ፯ዓመት ፡ በ፩ ፡ ሌሊት[3] ፡ እምለያልይ ፡ በዓለ ፡ ለእግዝእትነ[4] ፡ ድንግል ፡ አመ ፡ ፳ወ፩ ፡ ለወርኃ ፡ ታኅሣሥ ፡ ሶበ ፡ ሰገደ ፡ (A. fol. 13 b. 1.) ይስሐቅ ፡ ቅድመ[5] ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወዕለት ፡ እምአይቄናሃ[6] ፡ እንዘ ፡ ትጸድል ፡ ጥቀ ፡ እምጸዳለ ፡ መብረቅ ፡ ምስብዓ (B. fol. 18 b. 1.) ት[7] ፡ ወትቤሎ ፡ ለምንት ፡ አጻመውከ ፡ ነፍስከ ፡ ኀበ ፡ ወልድየ ፡ ፍቁር ፡ ከመ ፡ ያርኢክ ፡ ወላዲቶ ። ናሁ ፡ አነ ፡ እመ ፡ ሕይወት ፡ ወላዲተ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አዘዘኒ[8] ፡ እምጸአ ፡ ኀቤከ ፡ ምንት[9] ፡ ትፈቅድ ፡ እግበር ፡ ለከ ። ወይቤላ ፡ አእግዝእትየ ፡ አእእለኪ ፡ ከመ ፡ ትተንብል ፡ በእንቲአየ ፡ ኀበ ፡ ወልድኪ ፡ ፍቁር ። ወትቤሎ ፡ ናሁ ፡ እግዚአብሔር ፡ ተወክፈ ፡ ስእለተከ ፡ ወአዘዘኒ ፡ እምጸእ ፡ ኀቤከ ፡ ወእፈጽም ፡ ተምኔተከ[10] ። እምዮም ፡ እስከ ፡ ፫ዕ (A. fol. 13 b. 2.) ለት ፡ ትሄሉ ፡ ምስሌየ ፡ ኀበ ፡ ሀሎኩ ፡ አነ ። ወሶበ ፡ ሰምዓ ፡ ቃላ ፡ ወርእየ ፡ ሥና ፡ ዘክልልት ፡ በብርሃን[11] ፡ ወድቀ ፡ ዲበ ፡ ምድር ፡ ወኮነ ፡ ከመ ፡ በድን ። ወይእቲሰ ፡ አንሣዶ[12] ፡ በእዴሃ ፡ ወአ (B. fol. 18 b. 2.) ንሥአቶ ፡ ወተሠወረት ፡ እምኔሁ ፡ ውስተ ፡ ሥዕል ፡ ዘሀለወት ፡ ቅድሜሁ ። ወበጊዜሃ ፡ ሖረ ፡ ውስተ ፡ በዓት ፡ ወአንዘ[13] ፡ ሕማመ ፡ ፈጸንት ፡ [ወጸቢሖ ፡ ጸውዖ ፡ ለኤጲስ ፡ ቆጶስ ፡ ዘሀገር ፡ ዘስሙ ፡ አባ ፡ አብርሃም ፡ ወውእቱ ፡ አሚረ ፡ ነበረ ፡ ውስተ ፡ ደብር ። ወሶበ ፡ በጽሐ ፡ ኀቤሁ ፡ አይድዖ ፡ ነሉ ፡ ዘርእየ ። ወይቤሎ ፡ አቡየ ፡ ፍትሐኒ ፡ እምነሉ ፡ መዓሥረ ፡ ኃጢአት ፡ ዘዳፈርኩ ፡ ወሰአልኩ ፡ ኀበ ፡ እግዚአብሔር ፡ ከመ ፡ ይርአየኒ ፡ ወላ (A. fol. 14 a. 1.) ዲቶ ፡ ዘኢድልወትየ ። ወውእቱሰ ፡ ፈተሐ ፡ ወይቤሎ ፡ ኦወልድየ ፡ ለእመ ፡ ሖርከ ፡ ኀበ ፡ እግዚአብሔር ፡ ተዘከረኒ ፡ ከመ ፡ እርከብ ፡ ምሕረተ ፡ በዕ

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[1] B. ወሀሎ ፡ ፩መነኮስ ፡ ኄር ፡ ዘስሙ ፡ ይስሐቅ ፡ ወያፈቅራ ፡ ለእግዝእትነ ፡ ማርያም ፡ በሱሉ ፡ ኃይሉ ፡ ወእምግእሰ ፡ ነበረ ፡ ውስተ ፡ አሐቲ ፡ ደብር ፡ በመዋዕሊሁ ፡ ለአባ ፡ ገብርኤል ፡ ሊቀ ፡ ጳጳሳት ፡ ዘለእስክንድርያ ፡ ወውእቱ ፡ ዓቃቤ ፡ ቤተ ፡ ክርስቲያን ፡ ወመራኁትኒ ፡ ሀሎ ፡ ውስተ ፡ እዴሁ ። [2] B. omits ነኋላ ፡ ሌሊተ ፡ [3] B. በሌሊተ ፡ [4] B. እግዝእትነ ፡ [5] B. ቅድመ ፡ ሥዕላ ፡ ወተንሢኢ ፡ ርእያ ፡ ለእግዝእትነ ፡ . . . . . ወዕለት ፡ [6] B. እምአይቆናሃ ፡ [7] B. ትጸድል ፡ እምዐጸለ ፡ መብረቅ ፡ ምስብዓተ ። [8] B. ውእቱ ፡ አዘዘኒ ፡ [9] B. ወምንት ፡ [10] B. ስእለተከ ፡ [11] B. ዘክልልት ፡ በግርማ ፡ ወበብርሃን ። [12] B. አኀዘቶ ፡ [13] B. በዓቱ ፡ ወአኀዘ ፡

ለተ ፡ ፍትሕ ፡ ወበ[ጎይ][1] ። ወበተፍጻሜተ ፡ ፫ዕለት ፡ አዕረፈ ፡ ወወረሰ ፡ ሕይወተ ፡ ዘለዓለም[2] ፡ በከመ ፡ አ ሰፈወቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በረከተ ፡ ጸሎታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡

ይስሐቅ ፡ መነኮስ ፡ እምድጎረ ፡ ጽሕቀ ፡ ወተመነየ ። ገጸኪ ፡ ልሑየ ፡ በዕለተ ፡ ርእየ ። ከመ ፡ ትቤልዮ ፡ ሎቱ ፡ እስከ ፡ ፈድፋደ ፡ ተኃ ሥየ[3] ። በልኒ ፡ እግዝእትየ ፡ ተፈሣሕ ፡ ቀልሜየ ። እምድጎረ ፡ ዕ (A. fol. 14 a. 2.) ለታት ፡ ሠላስ ፡ ትሄ ሉ ፡ ምስሌየ ። ። ።

CHAPTER VII.

THE VIRGIN MARY AND THE CHILD MARY.

(A. fol. 15 a. 1.; B. fol. 19 b. 1.) ክፍል ፡ ፯ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲ ተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁ ር ፡ ወልዳ ፡ የሀሉ ፡ ምስላ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓመ ፡ ዓለም ፡ አሜን ።

ወሀለ ፡ አሐዱ ፡ ብእሲ ፡ ፈራኄ ፡ እግዚአብሔር ፡ ዘያፈቅራ[4] ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክ ልኤ ፡ ማርያም ፡ ወህጉሱ ፡ ድፍራ ። ወአውሰበ ፡ ብ እሲት ፡ ወወለደ ፡ እምኔሃ ፡ ሠለስተ ፡ ውሉደ ፡ ክል ኤት[5] ፡ ተባዕተ ፡ ወአሐተ ፡ አንስተ ፡ ወይእቲ ፡ ትን እስ[6] ፡ ወስማ ፡ ማርያም ፡ ወሞተት ፡ እሞሙ ፡ ወነበ ሩ ፡ እንዘ ፡ የኃዝኑ[7] ፡ ወበአሐቲ ፡ ዕለተ ፡ ዘውእቱ ፡ በዓለ ፡ ልደት[8] ፡ ስቡ (A. fol. 15 a. 2.) ሕ ። ፈቀዱ ፡ ይ ሑሩ[9] ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወኃደግዋ ፡ ለይእ ቲ ፡ ወለት ፡ ወዓፀው ፡ ላዕሌሃ ፡ አንቀጸ ፡ (B. fol 19 b. 2.) ከመ ፡ ኢትሃእ ፡ እስመ ፡ ሴሊት ፡ ውእቱ ። ወይእቲ ሰ[10] ፡ ትበኪ ፡ ወትጸርኅ ፡ እንዘ ፡ ትብል ፡ ንሥኡኒ ፡ ምስሌክሙ ፡ ዕቅረብ ፡ ቊርባነ[11] ፡ ወዓበይዋ ፡ ወሖ ሩ ። ወገብአት ፡ ኀበ ፡ ሥዕል ፡ ለእግዝእትነ ፡ ቅድስ ት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ እንዘ ፡ ትግዕር ፡ ወትብኪ ፡ ወትቤ ፡ ኦእግዝእትየ[12] ፡ ተሠሃልኒ ፡ ወና ገዝኪ ። ወሶቤሃ ፡ አስተርአየታ ፡ እግዝእትነ ፡ ቅድስ ት ፡ ድንግል ፡ ማርያም ፡ መስተፍሥሒት ፡ ወናዛዚ ት ፡ ለዘሰአለ ፡ ኀቤሃ ። ወትቤላ ፡ ምንት ፡ ኮንኪ ፡ ወ ለትየ ። ወሐቀረታ ፡ እ (A. fol. 15 b. 1.) ግዝእትነ ፡ ቅድ ስት ፡ ማርያም ፡ (B. fol. 20 a. 1.) ለይእቲ ፡ ወለት ። ወት ቤላ[13] ፡ ከልኡኒ ፡ ሐዊረ ፡ ቤተ ፡ ክርስቲያን ፡ ለተመ ጥም[14] ፡ ቊርባን ፡ በዘባቲ ፡ በዓል ፡ ቅድስት ፡ እንተ ፡ ባቲ ፡ ተወልደ ፡ መድኃኒነ ። ወትቤላ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ኢትኅዝኒ ፡ ንዒ ። ወወሰደታ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወተመ ጠወት ፡ ቊርባነ[15] ፡ ምስለ ፡ ብርሃናውያን ። ወእም ዝ ፡ ትቤላ ፡ እግዝእትነ ፡ ማርያም ፡ እስከ ፡ ሠለስቱ ፡ ዕለት[16] ፡ እነሥኣኪ ፡ ኀቤየ ፡ ወተሀልዊ ፡ ምስሌየ[17] ። [ወአመ ፡ ሣልስት ፡ ዕለት ፡ አዕረፈት ፡ ወረሰየት ፡ ኀ ቡረ ፡ ምስለ ፡ ሀላዊሃ][1] ። ወአሐዱ ፡ ብእሲ ፡ ኀር ፡

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[1] B. omits the passage in brackets. [2] B. omits ወወረሰ ፡ ሕይወተ ፡ ዘለዓለም ፡ [3] B. ተሐሥየ ፡ [4] B. ወያፈቅራ ፡ [5] B. ክልኤ ፡ [6] B. ወለተ ፡ እንተ ፡ ትንዕስ ፡ [7] B. የኃዝኑ ፡ ውሉደ ። [8] B. ልደቱ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ [9] B. ከመ ፡ ይሑሩ ፡ [10] B. ይእቲሰ ፡ [11] B. ከመ ፡ እቅረብ ፡ ቊርባነ ፡ [12] B. ኦእግዝእትየ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። መስተሣህልት ፡ ወናዝ ዝት ፡ ናዝዝኒ ። [13] B. ወትቤላ ፡ ይእቲ ፡ ወለት ፡ ኦእግዝእትየ ፡ ከልኡኒ ፡ ሐዊረ ፡ [14] B. ወተመጥዎ ፡ ቊርባን ፡ በዛቲ ፡ በዓል ፡ ቅድስት ፡ እንተ ፡ ባቲ ፡ ወለደክዮ ፡ ለመድኃኔ ፡ [15] B. ቊርባነ ፡ [16] B. ወትቤላ ፡ እስከ ፡ ፫ዕለት ፡ [17] B. ኀቤየ ፡ ወትነብሪ ፡ ወትረ ፡ ምስሌየ ፡ ውስተ ፡ መንግሥተ ፡ ሰማያት ።

ጻድቅ ፡ ወፈራኄ ፡ እግዚእ (A. fol. 15 b. 2.) ብሔር ፡ ር
እያ[1] ፡ ለይእቲ ፡ ወለት ፡ እንዘ ፡ ትለብስ ፡ ሜላተ ።
ወትተልዋ ፡ ለእግዚእትነ ፡ ቅድስት ፡ ድንግል ፡ በክ
ልኤ ፡ ማርያም ፡ [እመ ፡ ሕይወት ፡ ወመድኃኒት ፡ አ
ንከረ ፡ ፈድፋደ ፡ ወዜነወ ፡ ለሰብእ ፡ ወእለ ፡ ሰምዑ ፡
ዘንተ ፡ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልዑ
ል ፡ ወአእኰትዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡
ማርያም][2] ፡ ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡
ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ። ለዓለመ ፡
ዓለመ ፡ አሜን ። (B. fol. 20 a. 2.)

ዘእትለውኪያ ፡ ማርያም ፡ ወነሣእኪያ ፡ ጽሚት ።
ለወለት ፡ አሐቲ ፡ እንተ ፡ ትለብስ ፡ ሜላተ ።
ከመ ፡ አሣዕነኪ ፡ ዕፁር[3] ፡ ወምርጕዘኪ ፡ ሕይወ
ት ። (A. fol. 16 a. 1.)

ኀበ ፡ ሖርኪ ፡ እግዝእትየ ፡ አትልውኒ ፡ ሊተ ።
ብፁዕ ፡ ገብር ፡ ዘይተሉ ፡ እግዝእተ ።

CHAPTER VIII.

THE VIRGIN MARY AND THE PAINTER.

(A. fol. 17 a. 1.; B. fol. 21 a. 1.) ክፍል ፡ ፰ ። ተአምሪሃ ፡
ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲ
ተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁ
ር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ ሰአሊ ፡ ወአልቦ ፡ ዘይት
ማሰሎ[4] ፡ በገቢረ ፡ ሥዕል ፡ በውእቱ ፡ መዋዕል[5] ። ወ
ያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያ
ም ፡ በኵሉ ፡ ልቡ[6] ። ወዖበ ፡ ይገብር ፡ ሥዕላ ፡ ይስእ
ል ፡ በተጠናቅቆ ፡ ወበብዙኀ ፡ ጻህቅ[7] ። ወበአሐቲ ፡
ቤተ ፡ ክርስቲያን ፡ ዘሀገረ ፡ አፍራንሳ[8] ፡ ገብረ ፡ ሥዕ
ላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በከልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ፡ በ (A. fol. 17 a. 2.) ውስተ[9] ፡
ንድቀ ፡ ዕብን ፡ መንክረ ፡ ወመድምመ ። ወኵሉ ፡ ዘ
ርእያ ፡ ይ (B. fol. 21 a. 2.) ደንግፅ ፡ እምሥነ ፡ ላህያ[10] ፡
ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ። ለዓለመ ፡
ዓለመ ፡ አሜን ። (B. fol. 20 a. 2.)

ዘእትለውኪያ ፡ ማርያም ፡ ወነሣእኪያ ፡ ጽሚት ።
ለወለት ፡ አሐቲ ፡ እንተ ፡ ትለብስ ፡ ሜላተ ።
ከመ ፡ አሣዕነኪ ፡ ዕፁር[3] ፡ ወምርጕዘኪ ፡ ሕይወ
ት ። (A. fol. 16 a. 1.)

ኀበ ፡ ሖርኪ ፡ እግዝእትየ ፡ አትልውኒ ፡ ሊተ ።
ብፁዕ ፡ ገብር ፡ ዘይተሉ ፡ እግዝእት ።

(A. fol. 17 a. 1.; B. fol. 21 a. 1.) ክፍል ፡ ፰ ። ተአምሪሃ ፡
ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲ
ተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁ
ር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ ሰአሊ ፡ ወአልቦ ፡ ዘይት
ማሰሎ[4] ፡ በገቢረ ፡ ሥዕል ፡ በውእቱ ፡ መዋዕል[5] ። ወ
ያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያ
ም ፡ በኵሉ ፡ ልቡ[6] ። ወዖበ ፡ ይገብር ፡ ሥዕላ ፡ ይስእ
ል ፡ በተጠናቅቆ ፡ ወበብዙኀ ፡ ጻህቅ[7] ። ወበአሐቲ ፡
ቤተ ፡ ክርስቲያን ፡ ዘሀገረ ፡ አፍራንሳ[8] ፡ ገብረ ፡ ሥዕ
ላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በከልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ፡ በ (A. fol. 17 a. 2.) ውስተ[9] ፡
ንድቀ ፡ ዕብን ፡ መንክረ ፡ ወመድምመ ። ወኵሉ ፡ ዘ
ርእያ ፡ ይ (B. fol. 21 a. 2.) ደንግፅ ፡ እምሥነ ፡ ላህያ[10] ፡
ወይመስሎ ፡ ዘትትናገሮ[11] ። ወኀዕበ[12] ፡ ሰአለ ፡ እም
ሳለ ፡ ገነት[13] ፡ ወዘከመ ፡ የኃድሩ ፡ ውስቴቱ[14] ። ወዘ
ንተ ፡ ሠዓል[15] ፡ በገቦ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወእንዘ ፡ ይሥዕ
ል ፡ እምሳለ ፡ ገሃነም ፡ ወአምሳለ ፡ ውድየተ ፡ ዲያብ
ሎስ ፡ ወአጋንንቲሁ ፡ እኩያን ። ወርእዮ ፡ ሰይጣን ፡
ቀንዓ ፡ ላዕሌሁ ፡ ወወገራ ፡ ለዓራት ፡ ዘሀሎ ፡ ዲቤሃ ፡
እንዘ ፡ ይሥዕል ፡ ወነዊኅ ፡ ጥቀ ፡ ቤተ ፡ ክርስቲያን ፡
አፍርንጊ ። ወተነ (B. fol. 21 b. 1.) ጽሐ ፡ ውእቱ ፡ ምስ
ለ ፡ ዓራቱ[16] ፡ ወጸርጎ ፡ እንዘ ፡ ይብል ፡ ኦእግዝእትየ ፡
ማርያም ፡ (A. fol. 17 b. 1.) ርድእኒ ፡ ወአድኅንኒ ፡ እም
ዝንቱ ፡ ሐጕል ። ወበጊዜሃ ፡ ወፅአ ፡ እደ ፡ ብርሃን ፡
እምውስተ[17] ፡ ይእቲ ፡ ሥዕል ፡ ወሰፍሐት ፡ መዝራዕ
ታ ፡ ወአኃዘቶ ፡ ለውእቱ ፡ ብእሲ ፡ ዘተሰቀለ ፡ በእደ
ሃ[18] ፡ ለይእቲ ፡ ሥዕል ። ወመጠነ ፡ ስቅለቱ ፡ እምድ

[1] B. ወአሐዱ ፡ መምህር ፡ ርእያ ፡ [2] B. omits the passage in brackets. [3] B. እጹር ፡ [4] B. ዘይትማሰሎ ፡ በውእቱ ፡ አዝማን ፡ በገቢረ ፡ [5] B. omits በውእቱ ፡ መዋዕል ። [6] B. ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ፈድፋደ ፡ እምዕምቀ ፡ ልቡ ። [7] B. ፃሕቅ ። [8] B. omits ዘሀገረ ፡ አፍራንሳ ፡ [9] B. አምላክ ። በሀገረ ፡ አፍርንሳ ፡ [10] B. ርእዮታ ፡ ወላህያ ፡ ወይመስሎ ፡ [11] B. ዘትትናገር ። [12] B. ወእምዝ ፡ ካዕበ ፡ [13] B. ገሃነም ፡ [14] B. ወዘከመ ፡ ይትወደዩ ፡ ሰይጣናት ፡ ውስቴቱ ፡ ወዓዲ ፡ ሠዓለ ፡ አምሳለ ፡ ገነት ፡ ዘከመ ፡ የኃድሩ ፡ ነፍሳተ ፡ ጻድቃን ፡ ውስቴቱ ፡ እንዘ ፡ ይኄይስ ፡ ክብረ ፡ ፩እምካልኡ ፡ በከመ ፡ ጽሑፍ ፡ እስመ ፡ ሥርዓቶሙ ፡ ለሰብእ ፡ አፍራንግ ፡ ከመዝ ። [15] B. ወሠዓለ ፡ ዘንተ ፡ በገቦሃ ፡ ለሥዕል ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘአቅደምነ ፡ ነጊረ ። ወእንዘ ፡ [16] B. ዓራቱ ፡ ዘዲቤሁ ። ወአምውስቴቱ ፡ ሥዕል ፡ [17] B. እምውእቱ ፡ ሥዕል ፡ [18] B. መዝራዕታ ፡ ወተሰቅለ ፡ በእደሁ ። ወጸርሐ ፡ እንዘ ፡ ይብል ፡ ኦእግዝእትየ ፡ ማርያም ፡ ርድእኒ ፡ ወአድኅንኒ ፡ እምዝንቱ ፡ ሐጕል ።

ር ፡ ይከውን ፡ ዓሠርተ ፡ እመት[1] ። ወነበረ[2] ፡ ነዋኃ ፡ ሰዓተ ፡ ተሰቂለ[3] ፡ በእደ[4] ፡ ለሥዕል ፡ እንዘ ፡ ይጸር ሕ ። ወሶበ ፡ ስምዑ ፡ ጽራሐ ፡ በጽሑ[5] ፡ ኀቤሁ ፡ ወነ ጸሩ ፡ ዘንተ ፡ መድምመ[6] ፡ ዘከነ ፡ እምእግዝእትነ[7] ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወእምገብ[8] ፡ አውረደቶ ፡ በበንስቲት ፡ ለውእቱ ፡ ብእሲ ፡ ሠዓሊ ፡ ወመጠወቶሙ ፡ ለሕገብ ፡ ከመ ፡ (A. fol. 17b. 2.) ዘይ ሜጡ ፡ ካልእ ፡ ለካልኡ ። ወርእዮሙ ፡ ሕገብ ፡ ዘን ተ[9] ፡ መንክረ ። ሰብሕዎ ፡ ለእግዚአብሔ (B. fol. 21b. 2.) ር ፡ ወወደስዎ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ ክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወይቤሉ ፡ ቡ ርክት ፡ አንቲ ፡ እምአንስት ፡ ወበሩክ ፡ ፍሬ ፡ ከርሥ ኪ ። ወገብሩ[10] ፡ ሰቡዓ ፡ መዋዕል ፡ ወቢያ ፡ በዓል ። ወ ሰመይዋ ፡ ለይእቲ ፡ ሥዕል ፡ ሥዕለ ፡ አድኅኖ ፡ ወአ ልዕሎ ፡ እምድቀት ። ወይእቲ ፡ ሥዕል ፡ ሀለወት ፡ እ ስከ ፡ ዮም ፡ ስፍሕተ ፡ እድ ። በከመ ፡ አሜሃ ፡ አኃዝ ቶ[11] ፡ ለውእቱ ፡ ሠዓሊ ፡ ከመ ፡ ይኩን ፡ ተዝክረ[12] ፡ ለዘይመጽእ ፡ ትውልድ ። ጸሎታ ፡ ወበረከታ ፡ ወም ሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስ (A. fol. 18a. 1.) ለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ምስለ ፡ ዓራቱ ፡ ዘፅዕ ፡ ጊዜ ፡ ኀቡረ ፡ ተነጽሐ ። ከመ ፡ ረዳእኪዮ ፡ ቅድመ ፡ ወባላህኪዮ ፡ አሜሃ ። ለዘሰአለ ፡ ብእሲ ፡ መክነ ፡ ብካይ ፡ ወፍሥሐ ። አድኅንኒ ፡ እግዝእትየ ፡ እንዘ ፡ ትሠረገዊ ፡ ን ጽሐ ።

ሶበ ፡ አሀጉለትየ ፡ ጽሕቀ ፡ ለሐሳት ፡ አቡሃ ።

CHAPTER IX.

THE VIRGIN MARY AND THE SICK MAN.

(A. fol. 19a. 1.; B. fol. 22b. 1.) ክፍል ፡ ፱ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረ ት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ ሥዕል ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ በደብረ ፡ ኒጋድያን ፡ በቤተ ፡ ሕሙማን ፡ መንገለ ፡ ምሥራቅ ፡ ወለለ ፡ ጽባሐ[13] ፡ ይትመነዩ ፡ በቲ ፡ ሕሙማን ። ወሀለ ፡ አሐዱ ፡ ሕ ሙም ፡ ዘነበረ ፡ ጉንዱየ ፡ መዋዕል ፡ በሕማመ[14] ። ወ ነሶ[15] ፡ ዕለተ ፡ ይቤላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድ ንግል ፡ በክልኤ ፡ ማርያም ፡ እንዘ ፡ ይብል ፡ አእግዝ እት (A. fol. 19a. 2.) የ ፡ ኢትንሥእኒ ፡ ዘእንበለ ፡ እብ ጻሕ ፡ ሀገረ[16] ፡ ኢየሩሳሌም ፡ ወእስግድ ፡ ኀበ ፡ ቆመ ፡ እግረ ፡ እግዚእነ ። ወእንዘ ፡ ይስእል ፡ ከመዝ ፡ አስተ ርአየቶ ፡ (B. fol. 22b. 2.) እግዝእትነ ፡ ቅድስት ፡ ድንግ ል ፡ በክልኤ ፡ ማርያም ፡ በሌሊት[17] ፡ ወትቤሎ ፡ ኢት ኀዝን ፡ ነዓ ፡ ከመ ፡ አብጽሕከ ፡ ኀበ[18] ፡ ዘፈቀድከ ፡ ወ ተመነይከ ። ወሶቤሃ ፡ አብጽሐቶ ፡ ኢየሩሳሌም ፡ ኀ በ[19] ፡ መቃብረ ፡ እግዚእነ[20] ፡ ወቤተ ፡ ልሔም ፡ ኀበ ፡

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[1] B. ፲እመተ ፡ አወ ፡ ይበዝኀ ። [2] B. ወነበረ ፡ ከመዝ ፡ [3] B. ተሰቅሎ ፡ [4] B. በእደዊ ሃ ፡ ለሥዕል ፡ እስከ ፡ ሶበ ፡ ሰምዑ ፡ ጽራሐ ። [5] B. ወበጽሐ ፡ [6] B. መድምመ ፡ ተአምረ ፡ [7] B. ለእግዝእትነ ፡ [8] B. ወመጠወቶ ፡ ኪያሁ ፡ ወአውረዶቶ ፡ በበንስቲት ፡ ከመ ፡ ዘይሜጡ ፡ ካልእ ፡ ለካልኡ ። [9] B. ወሶበ ፡ ሰምዑ ፡ ዘንተ ፡ ተአምረ ፡ [10] B. ወገብሩ ፡ በዓለ ፡ ሰቡዓ ፡ መዋዕል ፡ ወሰመይዋ ፡ [11] B. አኀዝቶ ፡ [12] B. ሠዓሊ ፡ ሰፈሐ ፡ እዳ ፡ ተዝክረ ፡ [13] B. ዘለለጽባሐ ፡ [14] B. በሕማም ፡ [15] B. ወዘልፈ ፡ ይሥዕላ ፡ ለእግዝእትነ ፡ ማርያም ። እንዘ ፡ ይብል ፡ ኦእግዝእትየ ፡ [16] B. እብ ጻሕ ፡ ኀበ ፡ ኢየሩሳሌም ፡ [17] B. በአሐቲ ፡ ሌሊት ፡ [18] B. ኀበ ፡ ኢየሩሳሌም ፡ ወአብጽሐቶ ፡ ሶቤሃ ፡ [19] B. ውኅበ ፡ [20] B. እግዚእነ ፡ ውኅበ ፡ ተሰቅለ ። ወኅበ ፡ ተወልደ ፡ ውስተ ፡ ቤተ ፡ ልሔም ።

ተወልደ ። ውነበ ፡ ዮርዳኖስ[1] ፡ ወሰቤሃ ፡ አጥመቀቶ ፡ ወአዕረገቶ ፡ ኀበ ፡ ደብረ ፡ ዘይት ፡ ወደብረ ፡ ጽዮን ፡ ኀበ ፡ ኃዳረ ፡ እግዚእነ ፡ ምስለ ፡ አርዳኢሁ ። ወትቤ ሎ ፡ ተፈሣሕ ፡ ወተኃሠይ ፡ ፈጸምኩ[2] ፡ ለከ ፡ ነዲሎ ፡ ዘሰአልከኒ ። ወእምድ (A. fol. 19 b. 1.) ኀረ ፡ በዓለ ፡ ልደት ፡ እነሥአከ ፡ ኀቤየ[3] ። ውእተ ፡ ጊዜ ፡ ተፈሥሐ ፡ ጥቀ ፡ ውእቱ ፡ ሕሙም ፡ ወአዕረፈ ፡ በሰላም[4] ፡ (B. fol. 23 a. 1.) [በከመ ፡ አሰፈወቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም[5] ፡] ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ዓፀዳ ፡ ወይን ፡ ማርያም ፡ ዘጣዕመ ፡ ፍሬሃ ፡ አዳም ። ወሥነ ፡ ጽጌሃ ፡ ልምሉም ።

ኀበ ፡ (B. fol. 23 a. 2) ተቀብረ ፡ ወልድኪ ፡ ኢየሩሳሌም ። ለዘሰአለከ[6] ፡ በተአምኖ ፡ ነጋዲ ፡ ሕሙም ።

ከመ ፡ አብጻሕኪዮ ፡ ለስሚም ፡ አብጽሕኒ ፡ ዮም ።

CHAPTER X.

THE VIRGIN MARY AND THE YOUTH ZACHARIAS.

(A. fol. 20 b. 1.; B. fol. 24 a. 1.) [ክፍል ፡] ፲ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለም ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ወሬዛ ፡ በሀገረ ፡ ሮሜ ። እምዘመደ ፡ ነገሥት ፡ ዘስሙ ፡ ዘካርያስ ፡ ወሠናይ ፡ አርአያሁ[7] ። ወአሐተ ፡ ዕለት ፡ ቦአ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ከመ ፡ ይጸሊ ። ወነጸረ ፡ ሥዕለ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ አደመቶ[8] ፡ ፈድፋደ ፡ ወውዕየ ፡ ልቡ[9] ፡ ከመ ፡ እሳት ፡ እምላህበ ፡ ፍቅራ ። ወሐለየ ፡ ወይቤ ፡ ምንት[10] ፡ እሁብ ፡ ላቲ ፡ አም ኃ ፡ ዘይኤድማ[11] ። ወከነ ፡ በውእቱ ፡ ጊዜ ፡ ይነሥእ ፡ (A. fol. 20 b. 2) ኃምሳ ፡ ጽጌ ፡ ረዳ[12] ፡ ወይገብሮ ፡ አምሳለ ፡ አክሊላት[13] ፡ ወ (B. fol. 24 a. 2) ያስተቀጽላ ፡ ለሥዕል ፡ ዲበ ፡ ርእሳ ። ወሰበ ፡ ኃለፈ[14] ፡ መዋዕል ፡ ጽጌ ፡ ረዳ ፡ ተከዘ ፡ ጥቀ ፡ ወኀዊአ ፡ ዘይገብር ፡ ወዘይሁባ ፡ አምኃ ። ወእምዝ ፡ ሖረ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወቆመ ፡ ቅድመ ፡ ሥዕል ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወይቤላ ፡ አእግዝእትየ ፡ ፍቅርት ፡ አንቲ ፡ ተአምሪ ፡ ዘከመ ፡ ኃለፈ ፡ መዋዕል ፡ ጽጌ ፡ ረዳ ። ወበሕቲ ፡ አነ ፡ እኤምኅኪ ፡ ነዲሎ ፡ አሚረ ፡ ወእሁበኪ ፡ ሰላመ ፡ ኃምሳ ፡ ጊዜ ፡ ሀየንተ ፡ ኃምሳ ፡ ጽጌ ፡ ረዳ ። ወከነ ፡ ነዲሎ ፡ አሚረ ፡ ይብል ፡ ኃምሳ ፡ ጊዜ ፡ ሰላም ፡ ለኪ ፡ አእግዝእትየ[15] ፡ ተፈሥሒ ፡ ፍሥሕት ፡ እግዚአብሔር ፡ ምስሌኪ ። ወነበረ ፡ (A. fol. 21 a. 1.) ከመገዘ ፡ እንዘ[16] ፡ ይብል ፡ ነዲሎ ፡ ዕለት ፡ እስከ ፡ አመ ፡ ልህቀ ፡ ወእምዝ[17] ፡ ነገደ ፡ (B. fol. 24 b. 1.) ኀበ ፡ ካልእ ፡ ሀገር[18] ። ወእንዘ ፡ ሀሎ ፡ በፍኖት ፡ ውስተ ፡ ገዳም ፡ መፍርሀ ፡ እስመ ፡ ሀየ ፡ ይነብሩ ፡ ፈያት[19] ፡ ወይጸንሑ ፡ ወይፈርሀ ፡ ከመ ፡ ይነልፍ ፡ እንተ ፡ ማእከሎሙ ፡ ወተዘከረ ፡ ከመ ፡ ኢጸለ

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[1] B. ወአብጽሐቶ ፡ ኀበ ፡ ዮርዳኖስ ፡ ወአጥመቀቶ ፡ [2] B. ወትቤሎ ፡ ኢትኀገን ፡ ነዋ ፡ ፈጸምኩ ፡
[3] B. ኀቤየ ፡ ወተፈሥሐ ፡ ውእቱ ፡ ሕሙም ፡ [4] B. በሠናይ ። [5] B. omits the words in brackets.
[6] B. ሰበ ፡ ሰአለከ ፡ [7] B. ወሀሎ ፡ ፩ወሬዛ ፡ ዘሠናይ ፡ አርአያሁ ፡ ዘስሙ ፡ ዘካርያስ ፡ እምዘመደ ፡ ነገሥት ፡ ዘሀገረ ፡ ሮሜ ። [8] B. ወአደመቶ ፡ [9] B. ልቡ ፡ በፍቅረ ፡ ዚአሃ ፡ ወሐለየ ፡ [10] B. ምንተ ፡ አም ኃ ፡ [11] B. ላቲ ፡ ዘያሠምራ ። [12] B. ወከነ ፡ በውእቱ ፡ ጊዜ ፡ አገመገን ፡ ጽጌ ፡ ረዳ ፡ ወነሥሎ ፡ አሚረ ፡ ይነሥአ ፡ ፴ጽጌ ፡ ረዳ ፡ [13] B. ወይገብሮን ፡ አክሊላት ፡ [14] B. ሐልቀ ፡ [15] B. omits አእግዝእትየ ፡ [16] B. እንዘ ፡ ከመገ ፡ ነሥሎ ፡ ዕለተ ፡ [17] B. ወእምድኅረገ ፡ [18] B. አሐቲ ፡ ሀገር ፡
[19] B. ፈያት ፡ ወፈያት ፡ ወፈርሃ ፡ ከመ ፡

የ ፡ በይእቲ ፡ ሌሊት ፡ ሰላመ ፡ መልአክ ። ወወፅአ ፡ አፍአ ፡ እምገዳም ፡ ከመ ፡ ይጸሊ ፡ ወሶበ ፡ ርእዮ ፡ ሊቀ ፡ ፈያት ፡ ተለወ[1] ፡ ድኅሬሁ ፡ ከመ ፡ ይርአይ ፡ እመ ፡ ዘይገብር ። ወሶበ ፡ በጽሐ[2] ፡ ዘከርያስ ፡ እምነ ፡ ገዳም ፡ ወሜጠ[3] ፡ ገጸ ፡ መንገለ ፡ ምሥራቅ ፡ አንሥአ[4] ፡ አዕይንቲሁ ፡ ውስተ ፡ ሰማይ ፡ ወሰገደ ፡ በብረኪሁ[5] ፡ ዲበ ፡ ም (A. fol. 21 a. 2.) ድር ። ወሶበ ፡ ሰገደ[6] ፡ ርእየ ፡ ሊቀ ፡ ፈያት ፡ ከመ ፡ አሐቲ ፡ እግዝእት ፡ ወረደት ፡ እምሰማይ ፡ በወቢይ ፡ ክብር ። ወምስሌሃ ፡ ደናግል ፡ ሠናይት ፡ ወአንበሩ ፡ ላቲ ፡ መንበረ ፡ ወነ (B. fol. 24 b. 2.) በረት ፡ በቅድመ ፡ ገጹ[7] ፡ ለዘከርያስ ። ወለለ ፡ ዝሉ ፡ ጊዜ ፡ ኦበ ፡ ይብል[8] ፡ ይወፅእ[9] ፡ እምአፉሁ ፡ ጽጌ ፡ ረዳ ። ወእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ትነሥእ ፡ እምኔሁ ፡ ወታነብሮ ፡ ውስተ ፡ ሕፅና ፡ እስከ ፡ አመ ፡ ነሥአት ፡ ኃምሳ ፡ ጽጌ ፡ ረዳ ። ወወእቱሰ ፡ ሊቀ ፡ ፈያት ፡ ከነ ፡ ይኅልቆሙ[10] ፡ ወይኔጽሮሙ ፡ በአዕይንቲሁ ። ወሶበ ፡ ፈጸመ ፡ ጸሎቶ[11] ፡ ውእቱ ፡ ብእሲ ፡ አንበረት ፡ እደ፫ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግ (A. fol. 21 b. 1.) ል ፡ በክልኤ ፡ ማርያም ፡ ዲበ ፡ ርእሱ ፡ ወበረከቶ ፡ ወዓርገት ፡ ውስተ ፡ ሰማይ[12] ፡ ምስለ ፡ እማንቱ ፡ ደንግል ፡ ወአንከረ ፡ ሊቀ ፡ ፈያት ፡ እምዝ ፡ ርእየ[13] ፡ ውተመይጠ ፡ ውስተ ፡ ገዳም ። ወእምዝ ፡ ተመይጠ ፡ ዘከርያስኒ ፡ ውስተ ፡ (B. fol. 49 a. 1.) ፍኖቱ[14] ፡ ከመ ፡ ይሑር[15] ። ወሶቤሃ ፡ ተንሥኡ ፡ ላዕሌሁ ፡ ፈያት ፡ የአኀዝዎ[16] ። ወይቤሎ ፡ ሊቀ ፡ ፈያት ፡ ንግረኒ ፡ ዘከመ ፡ እፎ ፡ ግዕዝከ ፡ ወምንት ፡ ዘገበርከ[17] ፡ እምሥናይት ። ወይቤሎ ፡ ዘከርያስ ፡ አንሰ ፡ ብእሲ ፡ ኃጥእ ፡ ወኢያአምር ፡ ምንተኒ ፡ እምሥናያት[18] ፡ ወባሕቲ ፡ እኤምን[19] ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ዙ (A. fol. 21b. 2.) ሎ ፡ አሚረ ፡ ኃምሳ ፡ ጊዜ ፡ እንዘ ፡ እብል ፡ ተፈሥሒ ፡ አምልእት ፡ ጸጋ ፡ እግዚአብሔር ፡ ምስሌኪ ። ወወሊቀ[20] ፡ ፈያትኒ ፡ አይድዖ ፡ ዙሎ ፡ ዘርእየ ፡ ወይቤ ፡ እምዮም ፡ እትመየጥ ፡ ኀበ ፡ ንስሐ ፡ ወእት ለአኅ ፡ ለእግዝእት[21] ፡ ዙልን ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ በዙ (B. fol. 49 a. 2.) ሉ ፡ መዋዕል ፡ ሕይወትየ ፡ ወሰማሁ ፡ ይቤሉ ፡ ዙሎሙ ፡ ፈያት ። ወአስተፋነዉዎ ፡ ለዘከርያስ ፡ ወሖረ ፡ በሰላም ፡ ወአምድረገ ፡ ነስሐ ፡ እመንቱ ፡ ፈያት ፡ ወዙኑ ፡ መነኮሳት ፡ ወተልእኳዊ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ በዙሉ ፡ መዋዕል ፡ ሕይወቶሙ[22] ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁ (A. fol. 22 a. 1.) ር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ዘከርያስ ፡ ወሬዛ ፡ ህየንተ ፡ ኃምሳ ፡ ጽጌ ፡ ረዳ ።
አስትዓ ፡ ማኅሌት ፡ ለኪ ፡ ኦበ ፡ አወፈየኪ ፡ ጋዳ ።
ከመ ፡ አድኅንኪዮ ፡ ቅድመ ፡ እምቀትለ ፡ ፈያት ፡
ማእከለ ፡ በዳ ።
አድኅንኒ ፡ እግዝእትየ ፡ ወባልሀኒ ፡ እምዕዳ ።
አመ ፡ ኢያሠልጥ ፡ ወርቅ ፡ ወባሕርይ ፡ ዐዳ ። ። ።

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[1] ሖረ ፡ ድኅሬሁ ፡ [2] B. ወፅአ ፡ [3] B. ሜጠ ፡ [4] B. ወአንሥአ ፡ [5] B. omits በብረኪሁ ፡ [6] B. ወሶበ ፡ ሰገደ ፡ ውእቱ ፡ ብእሲ ፡ [7] B. ወነበረት ፡ ዲቤሁ ፡ ቅድመ ፡ ገጹ ፡ [8] B. ይብል ፡ ሰላመ ፡ መልአክ ፡ [9] B. ትወፅእ ፡ [10] B. ይኅልቆሙ ፡ [11] B. ውእቱ ፡ ብእሲ ፡ ጸሎቶ ፡ [12] B. ሰማይ ፡ በዓቢይ ፡ ስብሐት ፡ [13] B. ወተመይጠ ፡ ውስተ ፡ ገዳም ። [14] B. ገዳም ፡ [15] B. ይሑር ፡ መንገለ ፡ ፍኖት ። [16] B. ወአኀዝዎ ፡ [17] B. ወምንት ፡ ሠናየ ። ወይቤሎ ፡ [18] B. adds ዘገበርኩ ፡ [19] B. አነ ፡ እኤምን ፡ [20] B. ወአምዝ ፡ አይድዖ ፡ ሊቀ ፡ ፈያት ፡ [21] B. ለእግዝእትነ ፡ በዙሉ ፡ መዋዕል ፡ [22] B. እስከ ፡ አመ ፡ ሞቶሙ ፡

CHAPTER XI.

THE VIRGIN MARY AND THE WOMEN JULIANA AND BARBARA.

(A. fol. 23a. 1.; B. fol. 50a. 1.) [ክፍል ፲፩ ። ተአምረ ሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለመ ፡ አሜን ።

ወሀለዋ ፡ ክልኤ[1] ፡ አንስተ ፡ አዕማተ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። በሴት ፡ ልሔም ፡ እምአዋልደ ፡ ይሁዳ ፡ ስማ ፡ ለአሐቲ ፡ ዮልያና[2] ። ወስመ ፡ ካልእታ[3] ፡ በርባራ ፡ ወአሐቲ ፡ ዕለት ፡ እንዘ ፡ የሐውሩ ፡ ኢየሩሳሌም ፡ ይስግዳ ፡ በበዓል ፡ ፍልስታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በሀገረ ፡ ሮስማዱስ[4] ፡ ዓገትዎን ፡ ፈያት ፡ ወነሥእዎን[5] ፡ ስንቆን ። ወሶበ ፡ ተክፈሉ ፡ (A. fol. 23a. 2.) ፈያት ፡ ጎበስተ ፡ ዘነሥኡ[6] ፡ እምኔሆን ፡ አጋዝ ፡ ይብልዎ ፡ በበይናቲሆሙ ። (B. fol. 50a. 2.) ወተፍዕሙ[7] ፡ ሑሉ[8] ፡ አሐዱ ፡ አሐዱ[9] ፡ ወበጊዜሃ ፡ ተስብረ ፡ አስናኒሆሙ ፡ ዘምስለ ፡ ጥረሲሆሙ ፡ ወመልኡ ፡ ስበራት ፡ አስናን ፡ ውስተ ፡ አፉሆሙ[10] ፡ ወተለክዓ ፡ በአንቃሮሙ ፡ ወአልጸቁ ፡ ለመዊት ፡ ወሥእኑ[11] ፡ ነቢበ ። ወእለ ፡ ርእዩ ፡ ወሰምዑ[12] ፡ ዘንተ ፡ ትእምርት ፡ አንክሮ ፡ ጥቀ ፡ ወተደሙ ። ወበአ ፡ ፍርሃት ፡ ወረዓድ ፡ ውስተ ፡ አልባቢሆሙ ፡ እምድንጋፄ ፡ ግርማሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ። ወእምኀዝ ፡ ሖሩ ፡ እልክቱ ፡ ፈያት ፡ ነስሐ[13] ፡ ወኀደጉ ፡ እከየ ፡ ምግባሮሙ ። ወእስተስረዩ ፡ ኃጣውኢሆሙ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድን (A. fol. 23b. 1.) ግል ፡ ማርያም ። ወወሀብዎን ፡ ለዮልያና ፡ ወለበር (B. fol 50b. 1.) ባራ ፡ ንዋየ ፡ ፍደ ፡ ምክዕቢት ፡ ሀየንተ ፡ ዘነሥኡ ፡ ስንቆን ። ወመሀክቶሙ ፡ እግዝእትነ[14] ፡ መገነበ ፡ ምሕረት ፡ ወሜጠት ፡ አስናኒሆሙ ፡ ክመ[15] ፡ ሀላዌሆሙ ፡ [እስመ ፡ ኵሉ ፡ ይትከሀላ ፡ ወአልቦ ፡ ዘይሰአና ፡ ገባሬተ ፡ ተአምራት ፡ ወመንክራት ፡ ይእቲ][16] ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ[17] ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

(B. fol. 50b. 2.) ኀይልኪ ፡ ማርያም ፡ ስነኒ ፡ ኃጥአን ፡ ሰበረ ።

ጎበስተ ፡ አዋልድ ፡ ክልኤቲ ፡ ሶበ ፡ ተፍዕሙ ፡ ኀቡረ ።

በኀይልኪ ፡ ዝንቱ ፡ እንተ ፡ አርአየ ፡ መንክረ ።

ንብርኪ ፡ እግዝእትየ ፡ ዘኢየአምር ፡ ተግባረ ።

(A. fol. 23b. 2.) ውስተ ፡ መቅደስኪ ፡ እፈቲ ፡ ኀዲረ ።

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[1] B. ክልኤቲ ፡ [2] B. ዮልዮና ። [3] B. ለካልእታ ፡ [4] B. ሮማስዱር ፡ [5] B. ወነሥኡ ፡ [6] B. ዘነሥኡ ፡ እምዝ ፡ አኀዙ ፡ [7] B. ሶበ ፡ ተፍዕሙ ፡ [8] B. ኵሎሙ ፡ [9] B. ለለአሐዱ ፡ አሐዱ ፡ [10] B. ወመልአ ፡ ውስተ ፡ አፉሆሙ ፡ ስበራት ፡ አስናን ። [11] B. ወስእኑ ፡ [12] B. ወኵሉ ፡ ሕዝብ ፡ እለ ፡ ስምዑ ፡ ወርእዩ ፡ [13] B. omits ነስሐ ፡ [14] B. ቅድስት ፡ [15] B. በክመ ፡ [16] B. omits the words in brackets. [17] Here, as elsewhere B. omits ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡

CHAPTER XII.

THE VIRGIN MARY AND THE THREE ARABS.

(A. fol. 24 b. 1.; B. fol. 51 b. 1.) [ክፍል ፡] ፲፪ ። ተአም
ሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወ
ምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡
ዳዊት ፡ ለዓለመ ፡ ዓለመ ፡ አሜን ።

ወበአሐዱ ፡ እመዋዕል ፡ ሖሩ[1] ፡ ምድረ ፡ ሪፍ ፡ ሠ
ላስቱ ፡ ዕደው[2] ፡ ዓረብዊያን ፡ እንዘ ፡ ምሉእ ፡ ጥቀ ፡
ማየ ፡ ተክዜ ፡ ወመዋግዲሁ[3] ፡ ያመግብል ። ወቦኡ ፡
ውስተ ፡ ተክዚ ፡ ይዕብቱ ፡ ለዓዲው ፡ ከመ ፡ ይፈጽ
ሙ ፡ መፍቅደሙ ። ወዐንዓ ፡ ላዕሌሆሙ ፡ ማዕበል ፡
ወስእኑ ፡ ጸቢተ ፡ ወፈቀደ ፡ ያሥጥሞሙ ። ወእሙን
ቱሰ ፡ ሰአሉ ፡ ኀበ ፡ ነቢዮሙ ፡ ሐሳዊ ፡ በከመ ፡ ሥር
ዓተ ፡ አበዊሆሙ ፡ ወ (A. fol. 24 b. 2.) ኢረክቡ ፡ ድኀ
ነ ። ወሶበ ፡ ቀብዑ ፡ ሕይወቶሙ ፡ ይቤ ፡ አሐዱ ፡ እ
ምኔሆሙ ፡ ዘከነ ፡ የሐውር ፡ ኀበ ፡ ደብረ ፡ ቀልሞን ፡
ወይኔጽር ፡ ተአም (B. fol. 51 b. 2.) ራተ ፡ አማርያም ፡
ዘደብረ ፡ ቀልሞን ፡ ዝውእቱ ፡ ጊዜ ፡ ትንብልናኪ ፡
አድኅንኒ ። ወለእመ ፡ አድኀንክኒ ፡ እምተሠጥሞ[4] ፡
ገዝቱ ፡ ባሕር ፡ እሁብ ፡ ለቤተ ፡ ክርስቲያንኪ ፡ ገመ
ለ ፡ ዕኩን ፡ ተምረ ፡ ለሲሳየ[5] ፡ መኑክሰት ። ወገመሉ
ሂ ፡ ይኩን ፡ ለደብር ፡ ከመ ፡ ይፁር ፡ ኵሎ[6] ፡ መፍቅ
ዶሙ ። ወይቤ ፡ ካልኡ ፡ እወ ፡ አማን ፡ ዘዘከርክ[7] ፡ ዘ
ንተ ፡ ወሊየ ፡ ስመ ። ወሶበ ፡ ሰምዓ ፡ ቢጸሙ ፡ ዘንተ ፡
ነገረ ፡ ተሣለቀ ፡ ቦሙ ፡ ወይቤ ፡ አአክላብ ፡ ለምንት ፡
ተኃድጉ ፡ ሃይማኖተክሙ ፡ (A. fol. 25 a. 1.) ወትስእሉ ፡
ምሕረተ ፡ እማርያም ። ውእተ ፡ ጊዜ ፡ ተሠጥመ[8] ፡
ውስተ ፡ ባሕር ፡ ወውኀጡ ፡ ሐርገጽ ፡ ወአወፅኡ ፡ ለ
ከሚተ ፡ ተአምራት ፡ እኂዘ ፡ በእፃሁ ፡ እንዘ ፡ ይኔጽ
ርዎ ፡ አብያጺሁ[9] ። ወእሙንቱሰ ፡ በጊዜ ፡ ሰአሉ ፡
ኀበ ፡ (B. fol. 52 a. 1.) እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡
ማርያም ፡ ረክቡ ፡ ከሠሖ ፡ ወቢየ ፡ ወቆሙ ፡ መልዕ
ልቱሁ ፡ በማእከለ ፡ ውሐጊ ። ወበጽሐት ፡ ሐመር ፡
እንተ ፡ ተኃልፍ ፡ እምህየ ፡ ወተዕፅኑ ፡ ዳቤሃ ፡ ወበጽ
ሑ[10] ፡ ውስተ ፡ መርሶ ። ወሶቤሃ ፡ ነሥአ ፡ ውእቱ ፡ ዓ
ርባዊ ፡ አሐደ ፡ ገመለ ፡ ዘይሜኒ ፡ እምኵሉ ፡ አግማ
ሊሁ ፡ ጽሚኖ[11] ፡ ተምረ ፡ አብጽሖ ፡ ኀበ ፡ ሰሎሞን[12] ፡
አበ ፡ ምኔት ፡ ዘደብረ ፡ ምኔት ፡ ወ (A. fol. 25 a. 2.) ዘደ
ብረ ፡ ቀልሞን ፡ ወኀበ ፡ ኵሎሙ ፡ መኑክሰት ፡ ወኀገ
ሮሙ ፡ ኵሉ ፡ ዘከነ ። ወለካልኡኒ[13] ፡ ቦቱ ፡ ብዙኃ ፡
አባግዕ ፡ ወቀረጸ ፡ ጸጕሮሙ ፡ ወአብጽሖ ፡ ኀበ ፡ መነ
ኮሳት ፡ ወይቤ ፡ ንሥኡ ፡ ዘንተ ፡ ጸጕረ ፡ ወግበሩ ፡ ለ
ክሙ ፡ አልባስ ፡ በእንተ ፡ እግዝእትነ ፡ ማርያም ፡ ዘ
አድኀንተኒ ፡ እምተሠጥሞ ። ወሶበ ፡ ሰምዑ ፡ መ (B. fol.
52 a. 2.) ነኮሳት ፡ ነገሮ ፡ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ስ
ቡሕ ፡ ወልዑል[14] ። ወወደስዋ ፡ ለእግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ ማርያም ፡ መስተሣህልት ፡ ምልእተ ፡
ምሕረት ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡
ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡
ዓለም ፡ አሜን ። (A. fol. 25 b. 1.)

ዓረብዊያን ፡ ዕደው ፡ አመ ፡ ውሐዘ ፡ ማይ ፡ ኀየ
ለመሙ[15] ።
ማርያም ፡ ስመኪ ፡ ሶበ ፡ ዘከሩ ፡ ቀዲሙ ።
ከመ ፡ ኮነ ፡ ብእሲ ፡ እንተ ፡ ተሣለቀ ፡ ቦመ ።
ፀርኪ ፡ እግዝእትየ ፡ ለለጌሠመ ፡ ወእመ[16] ።
ሲሳየ ፡ ሐርገጽ ፡ ለይኩን ፡ ወየዘርዘር ፡ ዓፅ
ሙ ። ። ።

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[1] B. ሖሩ ፡ ኀበ ፡ [2] B. ፫ሰብእ ፡ [3] B. ወመግዲሁ ፡ [4] B. እምዝንቱ ፡ ተሠጥሞ ፡ እሁ
ብ ፡ [5] B. ሲሳየ ፡ [6] B. omits ኵሎ ፡ [7] B. ዘዘከርክ ፡ ዓቢየ ፡ ኃይለ ። [8] B. ወበጊዜ ፡ ብ
ሂሎቱ ፡ ከመዝ ፡ ተሠጥመ ፡ [9] B. ወነጸርዎ ፡ ፪እብያጺሁ ። [10] B. ወሶበ ፡ በጽሑ ፡ ኀበ ፡ መርሶ ፡ ነሥ
አ ፡ ውእቱ ፡ [11] B. ወዕሚኖ ፡ [12] B. ሰሎሞን ፡ አበ ፡ ምኔት ፡ ወኀበ ፡ ኵሎሙ ፡ መነኮሳት ፡ ወነገሮሙ ፡
ኵሎ ፡ ዘከነ ፡ [13] B. ወቢጸሰ ፡ [14] B. omits ስቡሕ ፡ ወልዑል ፡ [15] B. ኀየሎሙ ፡ [16] ወዓሙ ፡

CHAPTER XIII.

THE VIRGIN MARY AND THE MONASTERY OF ʿAḲÔNÂ.

(A. fol. 26b. 1 ; B. fol. 54a. 1.) [ክፍል ፣] ፲፫ ። ተአምሪሃ ፣ ለእግዝእትነ ፣ ቅድስት ፣ ድንግል ፣ በክልኤ ፣ ማርያም ፣ ወላዲተ ፣ አምላክ ። ጸሎታ ፣ ወበረክታ ፣ ወምሕረተ ፣ ፍቁር ፣ ወልዳ ፣ የሀሉ ፣ ምስለ ፣ ነጉሥነ ፣ ዳዊት ፣ ለዓለመ ፣ ዓለም ፣ አሜን ።

ወሀሎ ፣ ደብር ፣ በሀገረ ፣ ፅርዕ ፣ ወኑኑ ፣ መንፈቀ[1] ፣ ምዕራፍ ፣ እምኢያረክ ። ወሀለወት ፣ ህየ ፣ ቤተ ፣ ክርስቲያን ፣ ዘተሐንፀት[2] ፣ በስመ ፣ እግዝእትነ ፣ ቅድስት ፣ ድንግል ፣ ማርያም ፣ ወነበረት ፣ እግዝእትነ ፣ ቅድስት ፣ ማርያም ፣ እንዘ ፣ ትነግሮ ፣ ለእሐዱ ፣ ቀሲስ ፣ በሕልም[3] ። ወትቤሎ ፣ ሕንፅ ፣ ሊተ ፣ ቤተ ፣ ክርስቲያን[4] ፣ በጽንፈ ፣ ኢያረክ ። ወነበረት ፣ ክመ ፣ ብዙኃ ፣ ዓመታተ ፣ እንዘ ፣ ትነግ (A. fol. 26b. 2.) ሮ ፣ ውእቱኒ ፣ እንዘ ፣ ይነግሮሙ ፣ ለመነኮሳት ፣ ወለኩሉ ፣ ሕዝብ ፣ ወዓበይም[5] ። ወሶበ ፣ ዐበዩ ፣ ሐኒፀ ፣ ቤታ ፣ ኀበ ፣ መካን[6] ፣ ዘፈቀዩት ፣ ተበትከ ፣ ይእቲ ፣ ቤተ ፣ ክርስቲያን ፣ ወቅጽራ ፣ ምስለ ፣ ቤተ ፣ መነኮሳት ። ወወረያት ፣ ታሕተ ፣ ጽንፈ ፣ ኢያረክ ፣ (B. fol. 54a. 2.) ወጸንዓት ፣ ውስቴቱ ፣ በኀይላ ፣ ለእግዝእትነ[7] ፣ ቅድስት ፣ ድንግል ፣ ማርያም ፣ ወከነት ፣ ከመ ፣ ቀዳሚት ፣ ሱርርተ[8] ፣ ወሕንፅት ፣ ወኢተወለጠት ፣ ሥነ ፣ ሕንፃሃ ፣ ኢቅጽራ ፣ ወኢ ፣ አብያተ ፣ መነኮሳት ፣ ወመነኮሳተ ፣ ደብርሂ ፣ ብዙኃን ፣ እሙንቱ ፣ ዘይነብሩ ፣ ውስቴታ ፣ ወንውማን ፣ እሙንቱ ፣ በይእቲ ፣ ሌሊት ፣ አመ ፣ ፍልሰታ ፣ ለይእቲ ፣ ቤተ ፣ ክርስቲያን[9] ። ወኢያእምሩ ፣ (A. fol. 27a. 1.) ዘእንበለ ፣ በሳኒታሁ[10] ፣ ሶበ[11] ፣ ይወፅኡ ፣ እምቤቶሙ ፣ ወነጸርዎ ፣ ለኢያረክ ፣ በደመሆሙ ፣ ወገብሩ ፣ አውያተ[12] ፣ ኵሎሙ ፣ መነኮሳት ። ወደንገፁ ፣ ዓቢየ ፣ ድንጋፄ[13] ፣ ወለእኩ ፣ ኀበ ፣ ዐበይቱ ፣ ህገር ፣ ወመጽኡ ፣ ኵሎሙ ፣ ተባዕቶሙ ፣ ወአንስቶሙ[14] ፣ ወአንከሩ ፣ ርእዮሙ ፣ ዘንተ ፣ ተአምረ ፣ ዘኢገብረ ፣ ወኢከነ ፣ እምቅድመዝ ፣ ወእምድኅረዝ[15] ። ወገብሩ ፣ በዓለ ፣ ዐቢየ ፣ በገቢረ ፣ ቍር (B. fol. 54b. 1.) በን ፣ ወበወሂበ ፣ ምጽዋት ፣ በበዓመት ፣ አመ ፣ ዕሥራ ፣ ወሠሉስ ፣ ለነሐሴ[16] ፣ ወስመ ፣ ደብሩ[17] ፣ ዕቁና ። ጸሎታ ፣ ወበረክታ ፣ ወምሕረት ፣ ፍቁር ፣ ወልዳ ፣ የሀሉ ፣ ምስለ ፣ ንጉሥነ ፣ ዳዊት ፣ ለዓለመ ፣ ዓለም ፣ (A. fol. 27a. 2.) አሜን ።

ኀይለክ ፣ ጽኑዓ ፣ ወመንክረክ ፣ ተክሥተ ።
ክመ ፣ አ (B. fol. 54b. 1.) ፍለስኪያ ፣ ቅድመ ፣ ለደብረ ፣ ዕቁና ፣ እንታክቲ ።
መንገለ ፣ ኀሣር ፣ ወወይሴ ፣ ማርያም ፣ ወለተ ፣ ማቲ ።
አፍልሲ ፣ ክብረ ፣ ፀርየ ፣ በጽንዓ ፣ እዴክ ፣ ዛቲ ።
አኮኑ ፣ ምክሕየ[18] ፣ ወዝክርየ ፣ አንቲ ።

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[1] B. ወኑኑ ፣ መጠነ ፣ መንፈቀ ። [2] B. omits ዘተሐንፀት ። [3] B. ማርያም ፣ ወነገረቶ ፣ ለቀሲስ ፣ በሕልም ፣ ወትቤሎ ። [4] B. omits ክርስቲያን ። [5] B. ወነበረት ፣ ክመገ ፣ እንዘ ፣ ትትናገሮ ፣ ለቀሲስ ፣ ብዙኃን ፣ ዓመታተ ። [6] B. መካን ፣ ዘተቤሉሙ ፣ ተበትከ ፣ ውእቱ ፣ ቤተ ፣ ክርስቲያን ፣ ወቤተ ፣ መነኮሳትሂ ፣ ወቅጽራሂ ፣ ወወረያት ። [7] B. ወጸንዓት ፣ በኃይል ፣ ጸሎታ ፣ ለእግዝእትነ ፣ ማርያም ። [8] B. ሱርርተ ። ወኢተገድዓት ፣ ቤተ ፣ ክርስቲያን ፣ ኢቅጽራ ፣ ወኢአብያተ ፣ መነኮሳት ። ወመነኮሳትሂ ፣ ብዙኃን ፣ በውስተ ፣ ውእቱ ፣ ደብር ፣ ይነብሩ ። [9] B. omits ለይእቲ ፣ ቤተ ፣ ክርስቲያን ። [10] B. በሳኒታ ። [11] B. ሶበ ፣ ወፅኡ ፣ ገዳመ ፣ ነጸርዎ ፣ ለኢያረክ ። [12] B. አሜሃ ፣ ኵሎሙ ፣ ቅዱሳን ። [13] B. omits ድንጋፄ ። [14] B. adds ወደቂቆሙ ። [15] B. ተአምረ ፣ ዘኢሰምዑ ፣ ወኢርእዩ ፣ ወገብሩ ፣ በዓለ ፣ ዓቢየ ፣ በቀሩብን ። [16] B. ወይገብሩ ፣ በዓለ ፣ በበዓመት ፣ አመ ፣ ፳ወ፫ለነሐሴ ። [17] B. ደብሩስ ። [18] B. ምክህየ ።

CHAPTER XIV.

THE VIRGIN MARY AND THE EGYPTIAN PRIEST JOHN.

(A. fol. 28 a. 1.; B. fol. 55 b. 1.) [ክፍል ፡] ፲፬ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወ ምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ ለዓለመ ፡ ዓለም ።

ወሀለ[1] ፡ አሐዱ ፡ ቀሲስ ፡ በሀገረ ፡ ምስር ፡ ዘስሙ ፡ ዮሐንስ ፡ በክንሲ ። ወይነብር ፡ ውስተ ፡ አሐቲ ፡ ቤ ተ ፡ ክርስቲያን ፡ ዘተሐንፀት ፡ በስመ ፡ ሰማዕት ፡ መ ርቆርዮስ ። ወዝንቱሰ[2] ፡ ብእሲ ፡ ኮነ ፡ መዋዕሊሁ ፡ ምእት ፡ ዓመት ፡ ወዖራ ፡ ክልኤሆን ፡ አዕይንቲሁ ። ወነበረ ፡ ዓመተ ፡ ፍጹመ ፡ እንዘ ፡ ኢይሬኢ[3] ። ወሶ በ ፡ ኃዋ (A. fol. 28 a. 2.) እ ፡ ብርሃነ ፡ ለአዕይንቲሁ ፡ ወ ጠነ ፡ ከመ ፡ ይግበ (B. fol. 55 b. 2.) ር ፡ መሐላ ፡ እንበለ ፡ ያእምሮ ፡ አሐዱ ፡ ሰብእ ፡ ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክ ርስቲያን ፡ ሥዕል ፡ ዘእግዝእትነ ፡ ቅድስት ፡ ድንግ ል ፡ በክልኤ ፡ ማርያም ፡ መንገለ ፡ ምሥራቅ ። ወእ ምድኅረ ፡ ጸሎተ[4] ፡ ፍጻሜ ፡ መንፈቀ ፡ ሌሊት ፡ ሶበ ፡ የሐውሩ ፡ መነኮሳት ፡ ውስተ ፡ በዓቶሙ[5] ፡ የሐውር ፡ ውእቱ ፡ ቀሲስ ፡ ኀበ ፡ ይእቲ ፡ ሥዕል ፡ ወይሰግድ ፡ ብዙኃ ፡ ስግደታተ[6] ፡ ወይኤምን ፡ በሰላመ ፡ መልአ ክ ፡ ሠለስተ ፡ ምእተ ፡ ጊዜ ። ወእምዝ[7] ፡ ይስእላ ፡ ክ መ ፡ ታብርሀ ፡ አዕይንቲሁ ። ወነበረ ፡ እንዘ ፡ ይገብር ፡ ከመዝ ፡ ዓመተ[8] ፡ ፍጹመ ፡ ወበተፍጻሜተ ፡ አሐዱ[9] ፡ ዓመት ፡ በአሐቲ ፡ ሌሊት[10] ፡ እንዘ ፡ ይዜምር ፡ (A. fol. 28 b. 1.) ሰላመ ፡ መልአክ ፡ በክመ ፡ ልማዱ ፡ ቀዊሞ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ መጽኦ ፡ ድቃ (B. fol 56 a. 1.) ስ ፡ ወኖመ ፡ ግብተ[11] ፡ ወርእየ ፡ በሕልሙ ፡ ከመ ፡ መጽ አት ፡ እምይእቲ ፡ ሥዕል ፡ ሠናይት ፡ ላሕይ ፡ ብእሲ ተ[12] ፡ ዘትበርህ ፡ ምስብዒተ ፡ እምፀሐይ ። ወቀርበት ፡ ኀቤሁ ፡ ወአውዕአት ፡ አጥባቲሃ ፡ እምውሳጤ ፡ ልብ ሳ ፡ ወሐለበቶን ፡ ዲበ ፡ አዕይንቲሁ ። ወግተበት[13] ፡ ላዕሌሁ ፡ በእደዊሃ ፡ ቅዱሳት[14] ፡ ወተሠወረት ፡ ውስ ተ ፡ ሥዕል ። ወሶቤሃ ፡ ተከሥታ ፡ አዕይንቲሁ ፡ ወር እያ ፡ ለአይቆና ፡ እንዘ ፡ ታንበለብል ። ወረከበ ፡ ውስ ተ ፡ አዕይንቲሁ ፡ ሐሊበ ፡ ዘምዑገ ፡ (A. fol. 28 b. 2.) ጼ ናሁ[15] ። ወከልሐ[16] ፡ እንዘ ፡ ይብል ፡ ሰላም ፡ ለኪ ፡ አ ምልእተ ፡ ጸጋ ፡ እግዚአብሔር ፡ ምስሌኪ ፡ ወሰሚያ ሙ ፡ መነኮሳት ፡ ክላሉ ፡ በጽሑ ፡ ፍጡነ ፡ ኀቤሁ[17] ፡ ከመ ፡ ያእምሩ ፡ ዘከነ ። ወነገርሙ ፡ ውእቱ ፡ ቀሲስ[18] ፡ ሎሙ ፡ ዘርእየ ፡ ወነጸርዎን ፡ ለአዕይንቲሁ ፡ እንዘ ፡ ይ ሬእያ ፡ ወአስደ ፡ ሐሊበኒ ፡ (B. fol. 56 a. 2.) ውስቴቶ

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[1] B. ወሀለወት ፡ ቤተ ፡ ክርስቲያን ፡ በሀገረ ፡ ምስር ፡ በስመ ፡ ሰማዕት ፡ መርቆራዎስ ። ወነበረ ፡ ውስቴ ታ ፡ ብእሲ ፡ ቀሲስ ፡ ዘስሙ ፡ ዮሐንስ ፡ በክኒስ ፡ [2] B. ወዝንቱ ፡ ብእሲ ፡ መንኰስ ፡ እምንእሱ ፡ በድንግል ና ። ወሶበ ፡ ኮነ ፡ መዋዕሊሁ ፡ ፲ዓመተ ፡ ፖሩ ፡ ፪አዕይንቲሁ ፡ [3] B. ፍጹመ ፡ ኢይሬኢ ፡ ግሙራ ። ወሀለወ ት ፡ ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ሥዕል ፡ በስመ ፡ እግዝእትነ ፡ ንጽሕት ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወስቅልት ፡ ውስተ ፡ ሠረቃ ፡ ለቤተ ፡ ክርስቲያን ፡ በገቢ ፡ የማን ፡ ምሥዋዕ ። ወሶበ ፡ ኃጥአ ፡ ውእቱ ፡ ቀሲስ ፡ ብር ሃነ ፡ አዕይንቲሁ ፡ ሐለየ ፡ በልቡ ፡ ከመ ፡ ይግበር ፡ ግብረ ፡ እንዘ ፡ ኢያአምሮ ፡ ፩ ። [4] B. ፍጻሜ ፡ ጸሎተ ፡ [5] B. በዓቶሙ ፡ ይትመየጥ ፡ ውእቱኒ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወይቀውም ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ማ ርያም ፡ ወይሰግድ ፡ [6] B. omits ስግደታተ ፡ [7] B. ወእምድኅረዝ ፡ [8] B. ወነበረ ፡ ክመዝ ፡ ዓመተ ፡ [9] B. omits አሐዱ ፡ [10] B. በሌሊት ፡ [11] B. omits ወኖመ ፡ ግብተ ፡ [12] B. ሥ ዕል ፡ ብእሲት ፡ ለሕይወት ፡ [13] B. ወአተበት ፡ [14] B. omits ቅዱሳት ፡ ወተሠወረት ፡ አዕይንቲሁ ፡ ወ ርእያ ፡ ለአይቁና ፡ እንዘ ፡ ታንበለብል ፡ [15] B. ዘምዑዝ ፡ ጥቀ ፡ ፄናሁ ፡ [16] B. ወከልሐ ፡ በጊዜሃ ፡ [17] B. ኀቤሁ ፡ ፍጡነ ፡ [18] B. omits ቀሲስ ፡

ን ፡ ወአንበሩ ፡ እደዊሆሙ ፡ ላዕለ ፡ አዕይንቲሁ ፤ ወ
ተአምኑ ፤ ወሐሩ ፡ ኀበ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድ
ስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወሰገዱ ፡ ላቲ ፡
አሐዱ ፡ አሐዱ ፡ በአምጣነ[1] ፡ ክሂለ·ቶሙ ። ወቀደሰ ፡
ቅዳሴ ፡ ቍርባን[2] ፡ ውእቱ ፡ ቀሲስ ፡ ዮሐንስ ፡ በይእ
ቲ ፡ ዕለት ፡ ወመጠዎሙ ፡ እም·ሥጢር ፡ ቅዱስ ፡ ለ
መ (A. fol. 29 a. 2.) ነክሳት[3] ፡ ወለሕዝብ ። ወኮነ ፡ ለ·ቱ ፡
ዕሥራ ፡ ዓመት ፡ እምድኅረዝ ፡ አንዘ ፡ ይትለአክ ፡ ለቤ
ተ ፡ ክርስቲያን ፡ እስከ ፡ አመ ፡ አዕረፈ ፡ በሰላም ። ጸሎ
ታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡
ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።
ተወኪፈኪ ፡ ስእለቶ ፡ እምሐለ·በኪ ፡ መንፈሳዊ ።
ዘቀባዕኪ ፡ ዓይኖ ፡ ለዮሐንስ ፡ አረጋዊ ።
ማርያም ፡ ድንግል ፡ ወለተ ፡ ንጉሥ ፡ ሐሴቦናዊ ።
ተወከፊ ፡ ቃለ ፡ አፉየ ፡ ወጽራኅየ ፡ ለብዊ ።
ውኅበ ፡ ስእለትየ ፡ ካዕበ ፡ እዝነኪ ፡ ጽልዊ ።

CHAPTER XV.

THE VIRGIN MARY AND THE GREEK WHO HAD A DART IN HIS EYE.

(A. fol. 30 a. 1.; B. fol. 57 a 1) [ክፍል ፡] ፲፭ ። ተአም
ሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። በረከት ፡ ጸሎታ ፡ ወም
ሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳ
ዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ በደሴት ፡ ቄላስይስ ፡ ባዕ
ል ፡ ጥቀ ። ወሖረ ፡ ትርሱ ፡ በሐመር ፡ ከመ ፡ ይጼብ
ያሙ ፡ ለቀኍዝ ፡ ወተራከብዎ ፡ በጽንረ ፡ ባሕር ። ወነ
ደፍዎ ፡ ሰብአ ፡ ቀኍዝ ፡ በአኀፃ ፡ ዓሠርቱ ፡ ወአሐዱ ።
ወአሐዱሰ ፡ እምአኀፃ ፡ ነይሮ ፡ ዓይኖ ፡ ወኮነ ፡ ዕው
ረ ፡ ወአልጸቀ ፡ ለመዊት ። ወአምጣዝ ፡ ይቤሎሙ ፡ ለ
ሰብኡ ፡ አእትዉኒ ፡ ቤትየ ፡ ወአእተውዎ ፡ ቤቶ ፤
(A. fol. 30 a. 2.) ወሠርቱ ፡ አኀፃ ፡ ዘውስተ ፡ ሥጋሁ ፡
ወዕኡ ። ወአሐዱሰ ፡ ዘውስተ ፡ ዓይኑ ፡ ኢወዕአ ፡ ወ
ሶበ ፡ በተክዎ ፡ ተረፈ ፡ ሐዊኑ ፡ ውስተ ፡ ዓይኑ ። ወሀ
ለወት ፡ ህየ ፡ (B. fol. 57a. 2.) ቤተ ፡ ክርስቲያን ፡ ዘተሐ
ንፀት ፡ በስማ ፡ ለእግዝአትነ ፡ ቅድስት ፡ ድንግል ፡ በ
ክልኤ ፡ ማርያም ፡ ወትገብር ፡ ተአምረ ፡ ወመንክረ ፡
ወትፈውስ ፡ ድውያን ፡ ወለእለሂ ፡ ይነግዱ ፡ በባሕ
ር ፡ ወበየብስ ፡ ታድኅኖሙ ፡ ሶበ ፡ ሰአሉ ፡ ኀቤሃ ።
ውእቱኒ ፡ ይቤ ፡ ሰዱኒ ፡ ውስተ ፡ ቤታ ፡ ለእግዝእት
ነ ፡ ማርያም ፡ እስመ ፡ አልቦ ፡ ዘይፈውሰኒ ፡ ዘእንበሌ
ሃ ፡ ወወሰድዎ ፡ ዕቤሃ ። ወገብሩ ፡ ለ·ቱ ፡ ምስለ ፡ ዘሰ
ምዕ ፡ በአርአያሁ ፡ ወአምጽኡ ፡ ዓሠርቱ ፡ (A. fol. 30b. 1.)
ወአሐደ ፡ አኀፃ ፡ ወገብሩ ፡ ኀበ ፡ ውእቱ ፡ ሥዕል ፡
ዓሠርተ ፡ ውስተ ፡ አበሰ ፡ ወአሐደ ፡ ውስተ ፡ ዓይኑ ፡
አስመ ፡ ከመዝ ፡ ሕጎሙ ፡ ለሰብእ ፡ ዕርዕ ። ወሶበ ፡
ይትረገዝ ፡ ሰብእ ፡ በዙናት ፡ ወእመሂ ፡ በቀስት ፡ ያ
መጽኡ ፡ ዙናተ ፡ ወይገብሩ ፡ ኀበ ፡ ውእቱ ፡ ሥዕ
(B. fol. 57b. 1.) ል ፡ ስምዕ ፡ በአርአያ ፡ ርግዙቱ ፡ ወይበ
ዕው ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡
ወታድኅኖሙ ፡ ወለውእቱ ፡ ባዕል ፡ አብጽሕዎ ፡ ኀ
በ ፡ ቤተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድ
ንግል ፡ በክልኤ ፡ ማርያም ፡ ወገብረ ፡ ብዙኃ ፡ ምጽ
ዋተ ፡ ለነዳያን ፡ ወለምስኪናን ፡ ወለቤተ ፡ ክርስቲያ
ንሂ ፡ ወሀበ ፡ ዘይደሉ ። ወሶበ ፡ ርእየት ፡ እግዝ
(A. fol. 30b. 2.) እትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡
ማርያም ፡ ጥብዓተ ፡ ልቡ ፡ እምኔሃ ፡ ተመልሐ ፡ ሐ
ዕ ፡ እምዓይኑ ፡ ወእምዓይን ፡ ምስል ፡ ዘሰምዕ ፡ በአ
ሐቲ ፡ ሌሊት ። ወገብአት ፡ ዓይኑ ፡ ከመ ፡ ካልእኃ ፡
ወሶበ ፡ ርእዩ ፡ ሕዝብ ፡ ዓይነ ፡ ብእሲ ፡ ወዓይነ ፡ ምስ
ለ ፡ አንከሩ ፡ እምዕበየ ፡ ዝንቱ ፡ ተአምር ፡ ዘገብረ

[1] B. ፩፩አምጣነ ፡ [2] B. omits ቅዳሴ ፡ ቍርባን ፡ [3] B. ለመነኰሳት ። ወነበረ ፡ ወእምድኅ
ዝ ፡ ፯ዓመተ ፡ እንዘ ፡ ይትለአክ ፡ ለቤተ ፡ ክርስቲያን ። ወአምጣዝ ፡ አዕረፈ ፡

ት ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ (B. fol. 57b. 2.) ማርያም ፡ ወላዲተ ፡ አምላክ ። ወሰብሕዋ ፡ ዓ
ቢየ ፡ ስብሐተ ፤ ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍ
ቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓ
ለመ ፡ ዓለም ፡ አሜን ።

ሕይወት ፡ ሕሙማን ፡ ማርያም ፡ ዘፈወስኪዮ ፡ እ
ምቀ·ስሉ ።

ለባዕ (B. fol. 31a. 1.) ል ፡ ዕርዓዊ ፡ እንተ ፡ ተነድፈ ፡
አባሉ ።

ከመ ፡ ተአምረኪ ፡ እስብኪ ፡ ወመንክረኪ ፡ ዘይ
ተሉ ።

ስሕትኒ ፡ ምስለ ፡ ትፍሥሕት ፡ ወምስለ ፡ ጥዒና ፡
አሀሉ ።

እስክ ፡ አመ ፡ እብል ፡ ድኅረ ፡ ተፈጸመ ፡ ኵሉ ።

CHAPTER XVI.

THE VIRGIN MARY AND THE BLIND GIRL OF DALGÂ.

(A. fol. 32a. 1.; B. fol. 33b. 1.) [ክፍል ፡] ፲፮ ። ተአም
ሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወ
ላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡
ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለ
ዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ[1] ፡ በሀገረ ፡ ጽዒድ ፡ ዘትሰ
መይ ፡ በድርማን ፡ ዘስሙ ፡ አብርሃም ፡ ወስመ ፡ ብእ
ሲቱ ፡ ጌራ ። አንስት ። ወብዑላን[2] ፡ ጥቂ ፡ በንዋይ ፡
ወፍጹማን ፡ በኵሉ[3] ፡ ምግባረ ፡ ሠናይ ፤ ወበመ· ፡ አ
ሐቲ ፡ ወለት ፡ እንተ ፡ ስማ ፡ ኤልሳቤጥ ፡ ወአልበመ ፡
ካልእ ፡ ውሉድ ፡ ዘእንበሌሃ[4] ። ወይእቲ ፡ ወለት ፡ ሐ
ሙቲ ፡ ሕማመ[5] ፡ በደ (A. fol. 32a. 2.) ዶ ፡ ዘው·እቱ ፡
ፈንፃ ። ወያዶ ፡ ክልኤሆን ፡ አዕይንቲሃ ፡ ወሶበ ፡ ር
እዩ ፡ አቡሃ ፡ ወእማ ፡ ውረተ ፡ አዕይንቲሃ ፡ ለወለቶ
ሙ ፡ ኀዘኑ[6] ፡ መሪረ ። ወኮኑ ፡ የዓውድዋ ፡ ኀበ ፡ ኵ
ሎ (B. fol. 33b. 2.) መ· ፡ ጠቢባን ፡ ወዓቀብተ ፡ ሥራይ ፡
ወስእኑ[7] ፡ ፈውሶታ ። ወሶበ ፡ በጽሐ ፡ ዕለተ ፡ በዓለ ፡
ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያ
ም ፡ አመ ፡ ዕሥራ ፡ ወአሚሩ ፡ ለጥቅምት[8] ። ነሥአ

ዋ ፡ አቡሃ ፡ ወእማ ፡ ለይእቲ ፡ ወለት ፡ ምስለ ፡ ብዙ
ኅ ፡ አምኃ[9] ። ወወሰድዋ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡
ዘእግዝእትነ[10] ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያ
ም ፡ ዘሀለወት ፡ በሀገር ፡ እንተ ፡ ትሰመይ[11] ። ደል
(A. fol. 32b. 1.) ጋ ፡ እስመ ፡ ሰብአ ፡ ውእቱ[12] ፡ ብሑር ፡
ያብዕሉ ፡ በይእቲ ፡ ዕለት[13] ፡ በዓለ ፡ ዓቢየ[14] ፡ ለእግዝ
እትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወእ
ማሰ[15] ፡ ነሥአታ ፡ ለወለታ ፡ አመ ፡ ዕሥራሁ[16] ፡ ለጥ
ቅምት ። ቦአት[17] ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወዓቀወ
ት ፡ ላዕሌሃ ፡ አንቀጸ ፡ ወቆመት ፡ ቅድመ ፡ ሥዕላ ፡ ለ
እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡
ወሰፍሐት ፡ እደዊሃ ፡ በ (B. fol. 34a. 1.) ውዕየት ፡ ልባ ፡
ወበብካይ[18] ፡ መሪር ። ወትቤ ፡ ኦእግዝእትየ ፡ እመ ፡
ምሕረት ፡ ወተንባሊተ ፡ ሣህል ፡ ተማኅፀንኩ ፡ ብኪ ፡
ከመ ፡ ታድኅንያ[19] ፡ ለወለትየ ፡ ወትክሥተ ፡ አዕይን
ቲሃ ። ወሶበ ፡ ፈጸመት ፡ ጸ (A. fol. 32b. 2.) ልዮ ፡ ኖመ
ት ፡ ታሕተ ፡ ሥዕል ፡ ምስለ ፡ ወለታ ። ወእንዘ ፡ ትነ
ውም ፡ ይእቲ ፡ ወለት[20] ፡ ምስለ ፡ እማ ፡ ተርእየታ ፡
እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡

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[1] B. ፅብእሲ ፡ [2] B. ብዑላን ፡ [3] B. omits በኵሉ ፡ [4] B. ወዘእንበሌሃ ፡ አልቦሙ ፡ ውሉድ ። [5] B. ብሕማመ ፡ [6] B. ኀዘኑ ፡ [7] B. ወኢክህሉ ፡ [8] B. አመ ፡ ፳ወ፭ ፡ ለወር ኃ ፡ ጥቅምት ፡ [9] B. ምስለ ፡ አምኃ ፡ ብዙኅ ። [10] B. እግዝእትነ ፡ [11] B. በሀገር ፡ ዘትሰመይ ፡ [12] B. ዛቲ ፡ [13] B. ውእቶ ፡ ዕለት ፡ [14] B. omits ዓቢየ ፡ [15] B. እማሰ ፡ [16] B. ለወለታ ፡ በምሴተ ፡ በዓል ፡ አመ ፡ ፳ሁ ፡ [17] B. ወቦአት ፡ ውስተ ፡ [18] B. ወብካይ ፡ [19] B. ታድኅኒያ ፡ [20] B. ብእሲት ፡

ወአንቅሀታ ፡ እንበለ ፡ ታእምር[1] ፡ እማ ፤ ወእምዝ ፡ ትቤላ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ምልእተ ፡ ምሕረት ፡ ክሥተ ፡ አዕይንተ ኪ[2] ፡ ወሶበ ፡ ከሠተት ፡ አዕይንቲሃ ፡ ነፍሐት ፡ ውስቴቶን ፡ በአፉሃ ፡ ንጽሕት ፡ ወአንጠብጠበት ፡ ላዕሌሃ[3] ፡ እምአጥባቲሃ ፡ ሐሊብ ፡ ፈውስ ፡ ወምሕረት ። ወበጊዜሃ ፡ (B. fol. 34a. 2.) ተከሥተ ፡ አዕይንቲሃ ፡ ወተርእየ ታ[4] ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ (A. fol. 33a. 1.) ማርያም ፡ ለቢሳ ፡ ብርሃነ ፡ ዘይጸድል[5] ፡ እምብርሃነ ፡ ፀሐይ ፡ ወተሠወረት ፡ ውስተ ፡ ይእቲ ፡ ሥዕል ። ወአንቅሀታ[6] ፡ ሶቤሃ ፡ ለእማ ፡ ይእቲ ፡ ወለት ፡ ወነገረታ ፡ ኵሎ ፡ ዘከነ ። ወዘከመ ፡ ተርእየታ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወዘከመ ፡ ከሠተት[7] ፡ አዕይንቲሃ ፡ ወተሠወረት ፡ ውስተ ፡ ሥዕል ። ወርኢያ[8] ፡ እማ ፡ ተፈሥሐት ፡ ፈድፋደ[9] ፡ ወከልሐት ፡ በልውል ፡ ቃል ። ወሰሚያ ፡ ቀይም ፡ ወቢያ[10] ፡ ጽራሐ ፡ እንዘ ፡ የሐብዝ ፡ ጎበስተ ፡ ቀኙቢን[11] ፡ ወወፅአ ፡ ከመ ፡ ይርአይ ፡ ዘከነ[12] ። ወረከባ ፡ ለወለት ፡ ምስለ ፡ እማ ፡ እንዘ ፡ ትፈሊ ። ወሶቤሃ ፡ አንከረ ፡ ወተይመ ፡ ወአ (A. fol. 33a. 2.) እኰቶ ፡ ለእግዚአብሔር[13] ፡ ወለወላዲቱ ፡ ድንግል ፡ ተንባሊተ ፡ ምሕረት ። ወጸቢሖ ፡ ተጋብኡ ፡ ኀሉ[14] ፡ ሱበእ ፡ ኀበ ፡ ቤተ ፡ ክርስቲ (B. fol. 34b. 1.) ያን ፡ ወነጸሩ ፡ ዘንተ ፡ ተአምረ[15] ፡ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልውል ፡ ወወደስዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወገብሩ ፡ በዓለ ፡ ወቢያ ፡ [ወአፈድፈዱ ፡ አክብሮተ ፡ ስማ][16] ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጸዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ለወለተ ፡ ብእሲ ፡ ባዕል ፡ እንተ ፡ አያፈ ፡ በደዱ ።
ዘአብራሀኪ ፡ (A. fol. 33b. 1.) ዓይና ፡ ሶበ ፡ ሰአለተ ኪ ፡ በተ (B. fol. 34b. 2.) አንግዶ ።
ፈለገ ፡ ረድኤት ፡ ማርያም ፡ ዘትሰመዪ ፡ መጌዶ ።
ለንጉሥ ፡ በዕለተ ፡ መርዓ ፡ ይበልዕ ፡ ማዕዶ ።
በማየ ፡ ንጽሕኪ ፡ ዘሐፀበ ፡ እዶ ። = ። = ።

CHAPTER XVII.

THE VIRGIN MARY AND THE THREE POOR SISTERS.

(A. fol. 35a. 1.; B. fol. 35b. 1.) [ክፍል ፡] ፲፯ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጸዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ አሐቲ[17] ፡ ብእሲት[18] ፡ ነዳይት ፡ ወኃይገ ፡ ሠላስ ፡ አዋልደ ፡ ስማ ፡ ለአሐቲ[19] ፡ ማርያም ፡ ወካልእታ[20] ፡ ማርታ ፡ ወሣልሲት ፡ የዋሂት[21] ። ወእሙንሰ ፡ ነዳይት[22] ፡ ወአልባ ፡ ሲሳየ ፡ ዕለት ፡ ዘእንበለ ፡ ትትመጸወት ፡ እምሰብእ ። ወሶበ ፡ ልሀታ[23] ፡ ለተወ

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[1] B. እንዘ ፡ ኢተአምር ፡ [2] B. ወሶበ ፡ ነቅሀት ፡ እምንዋማ ፡ [3] B. ላዕሌሆን ፡ [4] B. ወርእየታ ፡ ለእግዝእትነ ፡ [5] B. ዘይፀድል ፡ እምፀሐይ ፡ [6] B. ወሶበ ፡ አንቅሐታ ፡ ለእማ ፡ ነገረታ ፡ ኵሎ ፡ ዘከነ ፡ [7] B. ወከሠተት ፡ [8] B. ወርእያ ፡ [9] B. omits ፈድፋደ ፡ [10] B. omits ወቢያ ፡ [11] B. ቁርባን ፡ [12] B. ወመጽአ ፡ ጎቤሃ ፡ ይንጽር ፡ ዘከነ ፡ [13] B. ትፈሊ ፡ አንከረ ፡ ወአእኰቶ ፡ ለእግዚአብሔር ፡ [14] B. ኵሎሙ ፡ [15] B. ተአምረ ፡ ወአእኰትዎ ፡ ለእግዚአብሔር ፡ ወወደስዋ ፡ ለድንግል ፡ ወገብሩ ፡ በዓለ ፡ ወቢያ ፡ [16] B. omits the words in brackets. [17] B. omits አሐቲ ፡ [18] B. ብእሲት ፡ ነዳይት ፡ ወሞተ ፡ ምታ ፡ ወነደገ ፡ ፫አዋልደ ፡ [19] B. ለአሐቲ ፡ ስማ ፡ [20] B. ወለካል እታ ፡ ስማ ፡ መርታ ፡ ወለሣልሲት ፡ [21] B. የዋሒት ፡ [22] B. adds ጥቀ ፡ [23] B. ልሀታ ፡ አዋልዲሃ ፡ ወበጽሐ ፡ ለተዋስቦ ፡ ወኢፈቀደ ፡ ፩እምሰብአ ፡ ሀገር ፡ ያውስቦን ፡ በእንተ ፡ ንጹሕነ ።

ስበ ፡ ሠላስ ፡ አዋልዲሃ ፡ ኢሐለየ ፡ አሐዱሂ ፡ እምሰ
ብአ ፡ ይእቲ ፡ ሀገር ፡ ያውስቦን ፡ (A. fol. 35a. 2.) በእን
ተ ፡ ንጉዶን ። ወእሞን ፡ ተጎዝን ፡ ፈድፋደ ፡ በእን
ተ[1] ፡ ዝንቱ ፡ ነገር ። ወሖረት ፡ ኀበ ፡ ቤተ ፡ ክርስቲያ
ን ፡ ዘእግዝእትነ ፡ ቅድስት ፡ (B. fol. 35b. 2.) ድንግል ፡
በክልኤ ፡ ማርያም ፡ ዘሀለወት ፡ በጽንዓ ፡ ወትሰመይ ፡
ታይዳ ። ወበከየት[2] ፡ ብዙየ ፡ መሪረ ፡ ወቆመት ፡ ቅድ
መ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክ
ልኤ ፡ ማርያም ፡ እንዘ ፡ ትብል ፡ ኦእግዝእትነ ፡ እኒ ፡
ዓቀብክዎን ፡ ለእማንቱ ፡ አዋልድየ[3] ፡ እስከ ፡ ዮም ።
ወኃላእኩ ፡ ናሁ ፡ ዘያስተዋስቦን[4] ፡ በእንተ ፡ ንጹት
የ ፡ ወአልብየ ፡ ክሂል ፡ በምንትኒ ። ወአንቲኒ ፡ እመ ፡
ደክትም[5] ፡ አሳስሊ ፡ ኃዘንየ ። ወበይእቲ ፡ ሌሊት ፡
አስተርአ (A. fol. 35b. 1.) የ፟ሖ[6] ፡ እግዝእትነ ፡ ቅድስት ፡
ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወትቤላ ፡ ወለትኪሰ ፡
ዘተፀቢ ፡ በይእቲ ፡ ሌሊት ፡ አነ[7] ፡ እነሥአ ፡ ኀቤየ ፡
ከመ ፡ ተሀሉ ፡ ምስሌየ ፡ እስመ ፡ ምዕቅብናየ ፡ ይእ
ቲ ። ወበእንተ ፡ ክልኤ ፡ አዋልድኪ ፡ አነ ፡ እፈንዎ ፡
ለትዌግ ፡ ፀራቢ ፡ ዘሀገረ[8] ፡ መቅመስ ፡ ይነሥኦን ፡ እ
ምኔኪ ፡ ወያስተዋስቦን ፡ ለውሉዱ ። ወሶበ ፡ ነቅህት ፡
እምንዋማ ፡ አምነ (B. fol. 36a. 1.) ት ፡ ነገረ ፡ እግዝእት
ነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወእምድ
ኅረ ፡ ሠለስቱ ፡ ዕለት ፡ አዕረፈት ፡ ይእቲ ፡ ወለት ፡ ዘ
ተዓቢ ፡ እንተ ፡ ስማ ፡ ማርያም ። ወሰሚያመ[9] ፡ ሰብ
እ ፡ ከመ ፡ ሞተት[10] ፡ በ (A. fol. 35b. 2.) ጽሑ ፡ ለኀኢዞ
ታ ፡ ከመ ፡ ይቅብርዋ ። ወለእማሰ[11] ፡ ርእይዋ ፡ እንዘ ፡
ትትፈሣሕ ፡ ወኢትበኪ ፡ ወይቤላ ፡ አሐዱ ፡ እምእ
ለ ፡ መጽኡ ፡ ይናዝዝዋ ፡ ለምንት ፡ ታጸንዒ ፡ ልበኪ ፡
ወኢትበክዩ ፡ ላዕለ ፡ ወለትኪ ። ወኢይድዓቶሙ ፡ ዝኮ
ሎ ፡ ዘከመ ፡ ትቤላ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግ
ል ፡ በክልኤ ፡ ማርያም ፡ በራእይ[12] ። ወሰብሕዎ ፡ ለእ
ግዚአብሔር ፡ ስቡሕ ፡ ወልዑል ፡ ወለወላዲቱ ፡ ድን
ግል ፡ ተንባሊተ ፡ ምሕረት ፡ ለውሉዶ ፡ ሰብእ ። ወቀ
በርዋ ፡ ለይእቲ ፡ ወለት ፡ በዓቢይ ፡ ክብር[13] ። ወእም
ያኀረ ፡ ጎዳጥ[14] ፡ መዋዕል ፡ መጽአ ፡ ቲዎግ[15] ፡ ጸራ
ቢ ፡ እምሀገረ ፡ መቅመስ ። ወነሥአ (A. fol. 36a. 1.) ን ፡
ለእላንቱ ፡ ክልኤ ፡ አዋልድ ፡ ወአስተዋሰ (B. fol.
36b. 2.) ቦን ፡ ለውሉዱ ፡ ወውእቱ ፡ ፀራቢ[16] ፡ ዘእንገ
ዶን ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡
ማርያም[17] ፡ ወለወለዳ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶ
ስ ፡ ምስለ ፡ ዮሴፍ ፡ ወሰሎሜ ፡ አመ ፡ ነገዱ ፡ ምድ
ረ ፡ ግብጽ ። ወዜናሁ ፡ ጽሑፍ ፡ ውስተ ፡ ድርሳነ ፡ እ
ግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡
ዘይትነበብ ፡ አመ ፡ ሰዱሰ ፡ ለኀዳር ፡ በበዓለ ፡ ቍስቋ
ም[18] ። ጸለዎታ ፡ ወበረከታ ፡ [ወምሕረተ ፡ ፍቁር ፡ ወ
ልዳ][19] ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡
ዓለም ፡ አሜን ።

ማርያም ፡ ንግሥት ፡ ምስለ ፡ ኵ (A. fol. 36a. 2.) ለሙ ፡ ደቂቃ ።

ዘትትሜክሕ[20] ፡ ብኪ ፡ እመ ፡ እስራኤል ፡ ርብቃ ።
ለዕቤራዊት ፡ አሐቲ ፡ ክበደ ፡ ተዕናስ ፡ እንተ ፡ ዓ
ዕአቃ ።
ከመ ፡ ናዝዝኪያ ፡ ወፈጸምኪ ፡ ጻሕቃ ።
ናዝዝያ[21] ፡ ጸሎትየ ፡ ኢትግባእ ፡ ዕራቃ ። ⁼ ። ⁼ ።

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[1] B. ተጎዝን ፡ ዐቢየ ፡ ጎዘን ፡ በእንተ ፡ [2] B. ወበከየት ፡ ቅድመ ፡ ሥዕላ ፡ እንዘ ፡ ትብል ፡ [3] B. አዋልድ ፡ [4] B. ወኃላእኩ ፡ ዘያወስቦን ፡ [5] B. ደክታም ፡ [6] B. ተርእየ፟ ፡ በሕልም ፡ [7] B. ይእቲ ፡ ሊተ ፡ ወእነ ፡ እነሥአ ፡ ጎቤየ ። ወበእንተ ፡ ፪ሰ ፡ አዋልድኪ ፡ [8] B. ዘሀለ ፡ በሀገረ ፡ [9] B. ወሶበ ፡ ሰምዑ ፡ [10] B. omits ከመ ፡ ሞተት ፡ [11] B. ወእማሰ ፡ ነበረት ፡ በፍሥሐ ፡ ወኢትበኪ ፡ [12] B. በራእይ ፡ አእኰትዎ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወለወላዲቱ ፡ ድንግል ፡ ተንባሊተ ፡ ምሕረት ፡ ለ
ውሉደ ፡ ሰብእ ። ወቀበርዋ ፡ [13] B. omits በዓቢይ ፡ ክብር ፡ [14] B. ንስቲት ፡ [15] B. ትዌግ ፡ ፀ
ራቢ ፡ ወነሥአን ፡ [16] B. ወዝንቱ ፡ ፀራቢ ፡ አንገዶሙ ፡ [17] B. ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ምስለ ፡
ወልዳ ፡ ወለዮሴፍ ፡ ወለሰሎሜ ፡ አመ ፡ ፀአ ፡ [18] B. ዘይትነበብ ፡ በበዓለ ፡ ቍስቋም ። [19] B. omits
the words in brackets. [20] B. ዘትትሜክህ ፡ [21] B. ናዝዚ ፡

CHAPTER XVIII.

THE VIRGIN MARY AND THE TWO BROTHERS WHO WERE SCRIBES.

(A. fol. 37 a. 1.; B. fol. 37 a. 1.) [ክፍል] ፲፰ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸለዮታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለዉ ፡ በአሐቲ ፡ ሀገር[1] ፡ ክልኤቱ ፡ ፍቁራን[2] ፡ አኃው ፡ ወይትፋቀሩ ፡ በበይናቲሆሙ ፡ ወየአምሩ ፡ ጽሑፈ ፤ ወመጽአ ፡ አሐዱ ፡ ብእሲ ፡ ጎበ ፡ አሐዱ ፡ እምኔሆሙ ፡ ወሰአሎ ፡ ከመ ፡ ይጽሐፍ ፡ ሰሙ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም[3] ፡ ወእንዘ ፡ ሀለዉ[4] ፡ ክልኤሆሙ ፡ ውስተ ፡ ጽሐፍ ፡ ወድቁ ፡ በገቢረ ፡ ኃጢአት ። ወመሠጥዎ ፡ (A. fol. 37 a. 2.) ለዘይጽሕፍ ፡ ተአምሪ (B. fol. 37 a. 2.) ሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ውስተ ፡ ሰማይ ። ወእለሰ ፡ መሠጥዎሰ ፡ ኢይትዓወቅ ፡ ኀብሮሙ ፡ ወአሐዱ ፡ እምኔሆሙ ፡ ይጸርሕ ፡ ወይብል ፡ ስድዎ ፡ ለዝብእሲ[5] ፡ ውስተ ፡ ኃጕል[6] ። ወይንገፀ ፡ ጥቀ ፡ ወርዕደ ፡ እስመ ፡ መሰሎ ፡ ዘተኃጕለ ። ወመጽአት ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ እንዘ ፡ ትለብስ ፡ ልብሰ[7] ፡ ዘይመስል ፡ ኀብረ ፡ ሰማይ ፤ ወትቤሎሙ ፡ ለእለ ፡ ይወስድዎ ፡ ለምንት ፡ ትወስድዎ ፡ ለዝብእሲ[8] ፡ ውስተ ፡ ኃጕል ፡ እስመ ፡ ነበረ ፡ ይፃሙ ፡ በጽሐፈ ፡ ተአምርየ ። ወዘንተ ፡ ብሂላ ፡ አድኅንቶ[9] ፡ እምእደዊሆሙ ፡ ወወረደ ፡ በበንስቲ (A. fol. 37 b. 1.) ት ፡ እምሰማይ ፡ ወገብአ ፡ ኀበ ፡ ዘትካት ፡ ሀላዌሁ[10] ። ወሶበ ፡ ነቅ (B. fol. 37 b. 1.) ሀ[11] ፡ እምንዋሙ ፡ አንከረ ፡ እምራእይ ፡ ዘርእየ ፡ ወነገሮ ፡ ለካልኤ ፡ ዅሎ ፡ ዘኮነ ፡ ወዘከመ ፡ በጽሐ[12] ፡ ላዕሌሁ[13] ። ወዘከመ ፡ አድኅንቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወእምዝ ፡ ነሰሐ ፡ ውእቱ ፡ ብእሲ ፡ ዓቢየ ፡ ንስሓ ፡ ወድኅነ ፡ እምኃጕል[14] ። በረከተ ፡ ጸሎታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።=።=።

ብኪ ፡ ተመይጡ ፡ እምፍኖተ ፡ ጌጋይ ፡ ዘኢመፍትው ።

እለ ፡ ጸሐፉ ፡ ስመኪ ፡ ክልኤቱ ፡ አኃው ።

ር (A. fol. 37 b. 2.) ኀርኀተ[15] ፡ ምግባር ፡ ማርያም ፡ ወፀበለ ፡ ዅሉ ፡ አፈው ።

ቅድመ ፡ ሠናይትኪ ፡ ወርኀራኄኪ ፡ ቅድው ።

አሥምሮ[16] ፡ ምኑን ፡ ወላሕይ ፡ ሕስው ።=።=።

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[1] B. ሀገር ፡ እምአህጉረ ፡ ክርስቲያን ፡ [2] B. አኃው ፡ ፍቁራን ፡ ወየአምሩ ፡ ግብረ ፡ እድ ፡ ወግብረ ፡ እዶሙሰ ፡ ጽሑፍ ፡ ጸሠናየ ፡ ይጽሕፍ ፡ ወክልኤ ፡ ኢያጠንቀቀ ፡ ጽሑፈ ። [3] B. ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወይቤሎ ፡ አሀ ፡ ወወጠነ ፡ ከመ ፡ ይጽሐፍ ፡ [4] B. ሀለ ፡ ውስተ ፡ ጽሐፍ ፡ ወድቁ ፡ ፪ሆሙ ፡ አኃው ፡ ውስተ ፡ ኃጢአት ፡ ወመሠጥዎ ፡ ውስተ ፡ ሰማይ ፡ ለዘነበረ ፡ ይጽሕፍ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እለ ፡ መሠጥዎሰ ፡ [5] B. ለዝንቱ ፡ ብእሲ ፡ [6] B. ሐጕል ፡ ወውእቱሰ ፡ ብእሲ ፡ ይፈርሀ ፡ ወይርዕድ ፡ ወይመስሎ ፡ ከመ ፡ ዘተሐጕለ ። [7] B. ልብሰ ፡ ዘንስቲት ፡ ይጸልም ፡ እምኀበረ ፡ ሰማይ ። ወወርሐት ፡ በዓቢይ ፡ ቃል ፡ ወትቤሎሙ ፡ ለእለ ፡ ይወስድዎ ፡ [8] B. ለዝንቱ ፡ ብእሲ ፡ [9] B. አንገፈቶ ፡ እምእደዊሆሙ ፡ ወእምዝ ፡ ወረደ ፡ እምሰማይ ፡ በበንስቲት ፡ [10] B. ሀላዌሁ ፡ ዘትካት ፡ [11] B. ነቅሐ ፡ እምራእይ ፡ ነገሮ ፡ [12] B. omits ወዘከመ ፡ በጽሐ ፡ [13] B. ላዕሌሁ ፡ ወነሰሐ ፡ ዓቢየ ፡ ንስሓ ፡ ወድኅነ ፡ [14] B. እምሐጕል ፡ በጸሎታ ፡ [15] B. ኀሪተ ፡ [16] B. አፍቅሮ ፡

CHAPTER XIX.

THE VIRGIN MARY AND THE PRISONER.

(A. fol. 38b. 1.; B. fol. 38b. 1.) [ክፍል ፡] ፲፱ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። በረከተ ፡ ጸሎታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ[1] ፡ መስተጋድል ፡ ፈድፋደ ፡ በከዊነ ፡ ስምዕ ፡ በእንተ ፡ ክርስቶስ ፡ ዘስሙ ፡ ጊዮርጊስ ፡ ሐዲስ ፡ ወአሐተ ፡ ዕለተ ፡ እንዘ ፡ ሀሎ ፡ ተዕኖ[2] ፡ እምብዙኃ ፡ ነገሥት ፡ ግብተ ፡ ኖመ ። ወበዓሠርቱ ፡ ወአሐዱ ፡ ሰዓት[3] ፡ ሌሊት ፡ አመ ፡ ዕሥራ ፡ ወሐሙሱ ፡ ለግንቦት ፡ መጽአት ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ በርእየተ ፡ ርግብ[4] ፡ ፀዓዳ ፡ ውስተ[5] ፡ ቤተ ፡ ሞቅ (A. fol. 38b. 2.) ሕ ። ወሰፍሐት ፡ ክነፊሃ ፡ ብርሀተ ፡ ላዕለ ፡ መክነ ፡ ሕማም ፡ ዘሀሎ ፡ በርእሱ[6] ። ወሶቤሃ ፡ (B. fol. 38b. 2.) ነቅሀ ፡ ወአንሥአ ፡ እዴሁ ፡ ኀበ[7] ፡ መልዕልት ፡ ወአንዘረ ፡ ክነፊሃ ፡ ወሠረረት ፡ ወወዕአት ፡ እምቤተ ፡ ሞቅሕ ። ወብርሀት ፡ ይእቲ[8] ፡ ከመ ፡ ፀሐይ ፡ ወሶበ[9] ፡ አንበረ ፡ እዴሁ ፡ ላዕለ ፡ ርእሱ ፡ አእመረ ፡ በዘሐይወ ። ወከነ ፡ ውስተ ፡ ሥጋሁ ፡ ዓቢይ ፡ ኃይል[10] ፡ ወተፈሥሐ ፡ ጥቀ ፡ [ወተንሥየ ፡ ፈድፋደ ፡ በእንተ ፡ ዘጸገወቶ ፡ ጥዒና ፡ ወፈውሶ][11] ። ወእምዝ[12] ፡ ነበረ ፡ አርባዕተ ፡ መዋዕለ ፡ እንዘ ፡ ኢይበልዕ ፡ ወኢይሰቲ ፡ እምብዝኃ ፡ ፍሥሐ ፡ ዘመልአ ፡ ውስተ ፡ ልቡ ፡ እምጣዕመ ፡ መዓዛሃ ፡ ለእግዚእትነ ፡ ቅድስት ፡ ድንግል ፡ (A. fol. 39a. 1.) ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ዖበ ፡ ጊዮርጊስ[13] ፡ እምጽንዓ ፡ ነገሥት ፡ ዕፁብ ።

ከመ[14] ፡ አስተርአየቲዮ ፡ ቅድመ ፡ በአርአያ ፡ ጽዕዱት ፡ ርግብ ።

ወለተ ፡ ንጉሥ ፡ መክብብ ፡ ማርያም ፡ ጠባብ ።

መል (B. fol. 39a. 1.) ዕለተ ፡ ምስሐል ፡ ከመ ፡ ይጼልል[15] ፡ ኪሩብ ።

ጸልልኒ ፡ እግዝእትየ ፡ ክንፈኪ ፡ ዘላህብ ።

CHAPTER XX.

THE VIRGIN MARY AND THE OLD MAN KAṬÎR.

(A. fol. 40a. 1.; B. fol. 39b. 1.) [ክፍል ፡] ፳ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ በአሐቲ ፡ ሀገር ፡ ዘትሰመይ ፡ አልክሱስ ፡

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[1] B. ዘስሙ ፡ ጊዮርጊስ ፡ ሐዲስ ፡ መስተጋድል ፡ ፈይፋይ ፡ ለከዊነ ፡ ስምዕ ፡ በእንተ ፡ ስመ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወገዝእቱ ፡ ጸድቅ ፡ ክነ ፡ ማኅበረ ፡ ምዙናን ፡ ወተኰነነ ፡ ብዙኃ ፡ መዋዕለ ፡ ጽኑዓ ፡ ነገሥት ፡ ወአሐተ ፡ [2] B. ሀሎ ፡ ዕዑረ ፡ [3] B. ኖመ ፡ ሕቀ ፡ በ፲ወ፭ሰዓት ፡ ሌሊት ፡ [4] B. ክነት ፡ ከመ ፡ ርግብ ፡ [5] B. ወቦአት ፡ ኀቤሁ ፡ ውስተ ፡ [6] B. ዘሀለወት ፡ ውስተ ፡ ርእሱ ፡ [7] B. ውስተ ፡ [8] B. ወይእቲ ፡ ብርሀት ፡ [9] B. ወሶበ ፡ አንበረ ፡ እዴሁ ፡ ውስተ ፡ መክነ ፡ ደዌ ፡ ዘሀለወ ፡ ውስተ ፡ ርእሱ ፡ ረክበ ፡ በዘሐይወ ፡ [10] B. ወኃይል ፡ ዓቢይ ፡ ወትፍሥሕት ፡ [11] B. omits the words in brackets. [12] B. ወነበረ ፡ [13] B. ጊዮርጊስ ፡ ኖመ ፡ [14] B. ዘአስተርአየኪዮ ፡ [15] B. ይጸልል ፡

ብእሲ[1] ፡ አረጋዊ ፡ ቀሲስ ፡ ዘስሙ ፡ ቀጠር[2] ። ወይነ
ብር ፡ ውስተ ፡ ቤተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ቅድ
ስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አም
ላክ ። ወበቲ ፡ ለቤተ[3] ፡ ክርስቲያን ፡ ዓቃቢ ፡ ዘእኩ
ይ ፡ ግዕዙ ። ወይቤሎ ፡ በቤተ ፡ ክርስቲያን[4] ፡ ለቀሲ
ስ ፡ አንተ ፡ ትኑበር ፡ ገሃየ ፡ ወኢታዓርግ ፡ ዕጣነ ፡
(A. fol. 40a. 2.) ወዘመጽአ ፡ ንዋየ ፡ ለቤተ ፡ ክርስቲያ
ን ፡ ትበልዕ ፡ ሐር[5] ፡ ተገንሥ ፡ እምገዛየ ፤ ወይቤሎ ፡
ቀሲስ ፡ አእኑየ ፡ እስመ ፡ አንሰ ፡ ምስኪን ፡ አረጋዊ ፡
ኢትፈኢኑ ፡ ድካምየ ፡ እምዘ ፡ ተልእኩ ፡ ለቤተ ፡ ክ
ርስቲያን ፡ ናሁ[6] ፡ አርባዓ ፡ ዓመት ፡ ሊተ[7] ፡ እምይእ
ዜሰ ፡ (B. fol. 39b. 1.) ይክመ ፡ ኃይልየ ። አእግዚአየ ፡
ፀረኒ ፡ በእንተ ፡ ድካምየ[8] ፡ ወዓቃቢሰ ፡ ተምዕዓ ፡ ፈ
ድፋደ ፡ ላዕሌሁ ፤ ወአውሥአ ፡ ውእቱ ፡ ቀሲስ ፡ ወ
ይቤሎ ፡ ጽንሐኒ ፡ እስከ ፡ ሠሉስ ፡ መዋዕል ፡ ይመጽ
ኡ ፡ መነኮሳተ ፡ ፈቅጦር[9] ፡ ወልደ ፡ ሀርማኖስ[10] ፡ ወ
አነ ፡ እስእሎሙ ፡ ከመ ፡ ይሰዱኒ ፡ ምስሌሆሙ ። ወ
ልማዶሙ ፡ ለእሙንቱ ፡ መነኮሳት[11] ፡ ይበጽ (A. fol.
40b. 1.) ሑ ፡ እልክሱስ ፡ በሌሊተ ፡ እሑድ ፡ ምስለ ፡
ዕጣን ፡ ወመባርህት[12] ፤ ወዘንተ ፡ ብሂሎ ፡ በከየ ፡ ጥ
ቀ ፡ ወይቤ ፡ አእግዝእትየ ፡ ቅድስት ፡ ድንግል ፡ በክ
ልኤ ፡ ማርያም ፡ መጠነ ፡ አርባዓ ፡ ዓመት[13] ፡ እምዘ ፡
ተልእኩ ፡ ለቤተ ፡ ክርስቲያንኪ ፡ ዮምኒ[14] ፡ ተኃድገ
ኒ ፡ ወእምብዝኃ ፡ ብካዩ ፡ ናመ ፡ ወበጊዜ ፡ መንፈቀ ፡
ሌሊት ፡ ተርእየቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡
ማርያም ፡ (B. fol. 40a. 1.) ለውእቱ ፡ ዓቃቢ ፡ ወምስሌ
ሃ ፡ ክልኤቱ ፡ ዕደው ፡ ብሩህን[15] ፡ በከመ ፡ ነገረ ፡ ው
እቱ ። ወትቤሎ ፡ አልብከኑ ፡ ምሕረት ፡ ምንተ ፡ ገብ
ረ ፡ ላዕሌከ ፡ ዝንቱ ፡ ቀሲስ ፡ ምስኪን ፡ ዘፈቀድከ ፡
ትስድዶ[16] ፡ ወታውዕአ ፡ እም (A. fol. 40b. 2.) ቤተ ፡ ክ
ርስቲያን ። ወሶበሃ ፡ አዘዘቶ ፡ ለአሐዱ ፡ እምእለ ፡
ይቀውሙ ፡ ቅድሜሃ[17] ፡ ከመ ፡ ይዝብጦ ፡ እገሪሁ ፡ ወ
ዘበጦ ። ወትቤሎ ፡ እምይእዜሰ ፡ ኩን ፡ መፃጉዓ ፡ ወ
ቀሲስ ፡ ይትፈወስ ። ወሶበ ፡ ጸብሐ ፡ ኢክህላ ፡ ዓቃ
ቢ[18] ፡ ወስእነ ፡ ቀዊመ ፡ በእገሪሁ ። ወቀሲስሰ ፡ አረ
ጋዊ ፡ ጥዕየ ፡ ወጸንዓ ፡ ወኢተዓውቀ ፡ ዝንቱ ፡ ነገር ፡
ዘከነ ፡ እምእግዝእትነ ፡ ማርያም ፡ እስከ ፡ ተናገረ ፡ ው
እቱ[19] ፡ ዓቃቢ ፡ በቃሉ[20] ። ወሶሉ ፡ ሕዝብ ፡ እለ ፡ ር
እዩ ፡ ፈድፋደ ፡ አንከሩ ፡ አስተብዕዕዎ ፡ ለእግዝእት
ነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላ
ክ ። ውእቱሰ ፡ ቀሲስ ፡ ነበረ ፡ እንዘ ፡ (B. fol. 40a. 2.) ይ
ትለ (A. fol. 41a. 1.) አክ ፡ ለመርጡላ ። ወዓቃቢኒ ፡ ክ
ነ ፡ መፃጉዓ ፡ እስከ ፡ አመ ፡ ሞተ ። ጸሎታ ፡ ወበረከ
ታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ን
ጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ዓቃቢ ፡ ምዑክ ፡ አመ ፡ ምስለ ፡ ቀላጢር[21] ፡ ተበ
አሰ ።

ዘአዕበስኪ ፡ እግሮ ፡ አስከነ ፡ ፈለሰ ።

ንግሥተ ፡ ሰማይ ፡ ማርያም ፡ እንተ ፡ ወለደትኪ ፡
ንጉሠ ።

እግረ ፡ ዕድዋንየ ፡ ረስዩ ፡ ዕውሰ[22] ።

ወዲበ ፡ ፀርየ ፡ ፈንዊ ፡ ተዕናስ ።

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[1] B. ብእሲ ፡ ቀሲስ ፡ አረጋዊ ፡ [2] B. ከጠር ፡ [3] B. ወባቲ ፡ ለይእቲ ፡ ቤተ ፡ [4] B. omits በቤተ ፡ ክርስቲያን ፡ [5] B. ሐር ፡ እምኔነ ። ወይቤሎ ፡ ውእቱ ፡ ቀሲስ ፡ ምስኪን ፡ አእኑየ ፡ ኢትፈ
ኢኑ ፡ ድካምየ ፡ አንሰ ፡ እምዘ ፡ [6] B. omits ናሁ ፡ [7] B. ሊተ ፡ ወዮ·ም ፡ ደክመ ፡ [8] B. ድ
ክምየ ፡ ወተምዓ ፡ ላዕሌሁ ፡ [9] B. ደብረ ፡ ፊቅጦር ፡ [10] B. ጎርማኖስ ፡ [11] B. ለመነኮሳት ፡
[12] B. መባርህት ፡ ወዕጣን ። [13] B. ዓመት ፡ ዘተልእኩ ፡ [14] B. ወዮ·ምኑ ፡ ተኃድግኒ ፡ ወኖመ ፡ ይእ
ቲ ፡ ሌሊተ ፡ በጎዘን ፡ ወጊዜ ፡ [15] B. ብሩሃን ፡ [16] B. omits ትስድዶ ፡ [17] B. እምእለ ፡
ምስሌሃ ፡ [18] B. ዓቃበ ፡ ቀዊመ ፡ [19] B. omits ውእቱ ፡ [20] B. በቃሉ ፡ ወአምነ ፡ ዘበጽሐ ።
ወውእቱሰ ፡ ቀሲስ ፡ [21] B. ከጠር ፡ [22] B. ዕቡሰ ።

CHAPTER XXI.

THE VIRGIN MARY AND THE BRETHREN TÂG AND NAZÎB OF DALGÂ.

(A. fol. 42a. 1.; B. fol. 41a. 1.) [ክፍል ፡] ፸፩ ። ተአ
ምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡
ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡
ወምሕረት ፡ ፍቁር ፡ ወልደ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥ
ነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለመ ፡ አሜን ።

ወሀለዉ ፡ ክልኤቱ ፡ እኅው ፡ በአሐቲ[1] ፡ ሀገር ፡ ዘ
ትሰመይ ፡ ደልጋ[2] ። አሐዱ ፡ ቀሲስ ፡ ዘስሙ[3] ፡ ታግ ፡
ወካልኡ[4] ፡ ዲያቆን ፡ ወስሙ ፡ ነዚብ ። ወየአልሉ ፡ አ
ልባሰ ፡ በቀለመ ፡ ኂል ፡ ውዴራን ፡ እሙንቱ ፡ ወበሙ ፡
ምሕረት ። ወሶሉ ፡ ዘበጽሐ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያ
ን ፡ ለእግዝእትነ[5] ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። ዘሀለወት ፡ በይ (A. fol.
42a. 2.) እቲ[6] ፡ ሀገር ፡ ያበይትዎ ፡ ኀቤሆሙ ፡ ወይሁ
ብዎ ፡ ድራረ ። ወአሐተ ፡ ዕለት ፡ መጽአ ፡ ኀቤሆሙ ፡
ብእሲ ፡ እኩይ ፡ ተንባላታዊ ፡ ዘስሙ ፡ አክያታር ።
ወይቤሎሙ ፡ አልሉ ፡ (B. fol. 41a. 2.) ሊተ ፡ ልብሰ ፡
[ወእሁበክሙ ፡ ዓስበክሙ][7] ፡ ወነሥአ ፡ ነዚብ ፡ ልብ
ሰ ፡ ውእቱ ፡ ተንባላታዊ ፡ ወአለለ ፡ ሎቱ[8] ። ወኢነ
ሥአ ፡ ዓስበ ፡ እምኔሁ[9] ። ወእምዝ[10] ፡ ይቤሎ ፡ ውእ
ቱ[11] ፡ መስልም ፡ አንትሙ ፡ ክርስቲያን ፡ ሠናያን ፡ ኢ
ትሰምዕዎ[12] ፡ ለነቢይነ ፡ ወአውሥአ ፡ ነዚብ ፡ ወይቤ
ሎ ፡ ነቢይክሙ ፡ ኢመጽአ ፡ ኀቤነ ፡ ከመ ፡ ንሰምዖ ፡
ነቢይነሰ ፡ መጽአ[13] ፡ ለዓረብ ። ውእቱ ፡ ጊዜ[14] ፡ ተን
ሥአ ፡ ውእቱ ፡ መስልም ፡ ወሰዓመ ፡ ርእ (A. fol. 42b. 1.)
ሶ ፡ ለነዚብ ፡ ወይቤሎ ፡ ጽድቅ ፡ ውእቱ ፡ ስምዕከ[15] ፡
ነቢይነ ፡ ኢመጽአ ፡ ዘእንበለ ፡ ለዓረብ ። ወሖረ ፡ ወ
አስተዋደዮ ፡ ኀበ ፡ ቃዲ ፡ ወይቤሎ ፡ ንስራኒ ፡ ስም
ዓ ፡ ከነ[16] ፡ ከመ ፡ መጽአ ፡ ለዓረብ ፡ ነቢይነ[17] ። ዘን
ተ[18] ፡ ዘይቤ ፡ ከመ ፡ ይኩን ፡ መስልመ ። ወሶቤሃ[19] ፡
ፈነወ ፡ ቃዲ ፡ ላእካነ ፡ ወአብጽ (B. fol. 41b. 1.) ሐ ፡ ኀ
ቤሁ ፡ ወዘበጠ ፡ ብዙኃ ፡ ገብጠተ[20] ፡ ወሞቅሐ ፡ ው
ስተ ፡ ቤተ[21] ፡ ሐቢስ ። ወእኁሁሰ ፡ ቀሲስ ፡ ታግ ፡ ቦ
አ ፡ ውስተ[22] ፡ ቤተ ፡ ክርስቲያን ፡ ወቆመ ፡ ቅድመ ፡
ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡
ማርያም ፡ ወበከየ ፡ ቅደሜሃ ። ወይቤ ፡ አእግዝእት
የ ፡ ናሁ ፡ አነ ፡ እምጕንዱይ ፡ ዘመ (A. fol. 42b. 2.) ን ፡
ሀሎኩ ፡ እትለአከኪ ፡ ወለእመ ፡ ኢያደኃንኪ ፡ እኁ
የ ፡ ንሥኢ ፡ ነፍስየ ፡ በሞት ፡ ከመ ፡ ኢይኩን ፡ ሥላ
ቀ ፡ ለሰብእ ። ወኖመ ፡ ይእተ ፡ ሌሊተ ፡ ታሕተ ፡ ሥዕ
ለ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። ወአስተርአየቶ ፡ እግዝ
እትነ ፡ ቅድስት ፡ ወትቤሎ ፡ ኢትፍራህ ፡ ወኢትኅገ
ን[23] ፡ እኁከሰ ፡ ጌሠመ ፡ ይመጽእ ፡ ኀቤከ ፡ በክርስት
ናሁ ። ወእነ ፡ አዕቀብክዎ ፡ ለማር ፡ ጊዮርጊስ ፡ ዘል
ዳ ። ወበይእቲ ፡ ሌሊት ፡ ተርእዮ ፡ (B. fol. 41b. 2.) ማ
ር ፡ ጊዮርጊስ ፡ ለቃዲ ፡ እንዘ ፡ ውስተ ፡ እዴሁ ፡ ሰይ
ፍ ፡ ስሑል ፡ ወይቤሎ ፡ ለእመ ፡ ኢፈንውኮ ፡ ዮም ፡
ለክርስቲያናዊ ፡ ኀበ ፡ እኁሁ[24] ፡ (A. fol. 43a. 1.) እመ
ትር ፡ ርእሰከ ። ወሶቤሃ ፡ ነቅሀ ፡ ቃዲ ፡ እምንዋሙ ፡
በፍርሃት[25] ፡ ወበድንጋፄ ። ወአውዕአ[26] ፡ ለነዚብ ፡ እ

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[1] B. ውስተ ፡ አሐቲ ፡ [2] B. ደልጋ ፡ ወየአልሉ ፡ አልባሰ ፡ በቀለመ ፡ ኂል ፡ [3] B. ወስሙ ፡
[4] B. ወካልኡኒ ፡ [5] B. ለእግዝእትነ ፡ [6] B. ውስተ ፡ ይእቲ ፡ [7] B. omits the words in brackets. [8] B. ሎሙ ፡ [9] B. እምኔሁ ፡ ዓስበ ። [10] B. ወእምድኅረዝ ፡ [11] B. omits ውእቱ ፡ [12] B. ወበሕቱ ፡ ኢተሰምዕዎ ፡ [13] B. ከመ ፡ ንሰምዖ ፡ ነቢይክሙሰ ፡ [14] B. ወበጊዜ
ሃ ፡ ተንሥአ ፡ [15] B. ስምዕከ ፡ ጽድቀ ፡ ነቢይነሰ ፡ [16] B. ንስራኒ ፡ ከነ ፡ [17] B. ነቢይነ ፡ ለዓረ
ብ ። [18] B. ወዘንተ ፡ [19] B. ወበጊዜሃ ፡ [20] B. omits ገብጠተ ፡ [21] B. omits ቤተ ፡
[22] B. ኀበ ፡ [23] B. omits ወኢትኅገን ፡ [24] B. omits እኁሁ ፡ [25] B. በረዓድ ፡ [26] B.
ወአምጽአ ፡

ምቤተ ፡ ሐብስ ፡ ፍጡን[1] ፡ በሌሊት ። ወይቤሎ ፡ ሐር[2] ፡ ጎበ ፡ እጉክ ፡ በእንተ ፡ ዝንቱ ፡ ፈረሰዊ ፡ ዘተር አየኒ ፡ እኂዘ ፡ ሰይፈ ፡ ከመ ፡ ይቅትለኒ ። ወይቤሎ ፡ ነቢብ ፡ አእዝዘአየ ፡ እመሰ ፡ ፈነውከኒ ፡ ሀበኒ ፡ ክርታሰ ፡ ዘጽሕፍት ፡ በእዴክ[3] ፡ ከመ ፡ ኢይትበአሱኒ ፡ ተንባላት ፡ ወትኵነኒ ፡ ስምዖ ፡ ላዕሌሆሙ ፡ ወወሀበ ፡ በከመ ፡ ይቤ ። ወጸቢሖ ፡ በጽሐ ፡ ቤተ ፡ ክርስቲያን ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ዘአቅድምነ ፡ ነጊረ ፡ በእንተአሃ ፡ ምስለ ፡ (B. fol. 42a. 1.) ውእቱ ፡ ክር (A. fol. 43a. 2.) ታስ ። ወአንበብዋ[4] ፡ ለይእቲ ፡ ክርታስ ፡ አለ ፡ ሀለዉ ፡ ሀየ ። ሰብሕዎ[5] ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልዑል[6] ፡ ወአእኰትዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። እስመ[7] ፡ አድኃነቶ ፡ እምዝንቱ ፡ ተንባላዊ ፡ በበዓላ ፡ በይእቲ ፡ ዕለት ፡ [በእንተ ፡ ስማ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ][8] ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። = ። = ።

(B. fol. 42a. 2.) እንዘ ፡ ገበረ ፡ ዘአከ ፡ አነ ፡ እንበለ ፡ ሕፀፅ ፡ ወንትጋ ።

ዘንትቀነይ[9] ፡ (A. fol. 43b. 1.) ለኪ ፡ አምሰለ ፡ አኃው ፡ ዘብሔረ ፡ ደልጋ ።

ማርያም ፡ ድንግል ፡ ማርያም ፡ ምልእተ ፡ ጸጋ ።

ተገደፍኩኑ ፡ ቅድመ[10] ፡ አዕይንትኪ ፡ እንጋ ።

ሶበ ፡ ተዳደቀኒ[11] ፡ ግብተ ፡ ለዘመን ፡ ጸጋ ።

CHAPTER XXII.

THE VIRGIN MARY AND THE LAME MAN.

(A. fol. 44b. 1.; B. fol. 43a. 1.) [ክፍል ፡] ፳፪ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ በብሔረ[12] ፡ አፍርንጊ ፡ ዘዕብን ፡ እግሩ ። ውእቱሰ[13] ፡ ብእሲ ፡ ይስድን ፡ እግሮ ፡ በልብስ ፡ ከመ ፡ ኢያእምሮ ፡ ሰብእ ። ወነበረ ፡ እንዘ ፡ ይበኪ[14] ፡ ወያስቆቁ ፡ መዓልተ ፡ ወሌሊተ ፡ ዘእንበለ ፡ ዕረፍት ። ወያፈቅር ፡ ገይሰ ፡ ጎበ ፡ ቤተ ፡ ክርስቲያን ፡ ዘእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክሌ ፡ ማርያም ፡ ወላዲተ ፡ አምላ (A. fol. 44b. 2.) ክ ። ዘሀለወት ፡ በይእቲ ፡ ሀገር ፡ ወይእቲሰ ፡ ቤተ ፡ ክርስቲያን ፡ ሥርጉት ፡ በወርቅ ፡ ወብሩር ፡ በዕንቁ[15] ፡ ወበያክንት ። ወአሐተ ፡ ዕለት ፡ ተጋብኡ ፡ ሕዝብ ፡ ብዙኃን ፡ ውስተ ፡ ይእ (B. fol. 43a. 2.) ቲ ፡ ቤተ ፡ ክርስቲያን ፡ ውእቱ[16] ፡ ብእሲ ፡ ዘዕብን ፡ እግሩ ፡ ቦአ ፡ ምስሌሆሙ ። ወወፂኦሙ ፡ ኵሎሙ ፡ ሕዝብ ፡ ቦአ ፡ ለቀ ፡ ጳጳሳት ፡ ወረከበ ፡ ጎበ ፡ ተገድግዶት ፡ ቤተ ፡ ክርስቲያን ። ወተምዕዓ ፡ ወይቤ ፡ መኑ ፡ ገድዓ ፡ ለዝኒ[17] ፡ ቤተ ፡ ክርስቲያን ። ወይቤሎሙ ፡ ግብኡ ፡ ኵልክሙ ፡ ሕዝብ ፡ ወኢትሑሩ[18] ፡ ወገብኡ ፡ ኵሎሙ ። ወአምጣ ፡ ካዕበ[19] ፡ ይቤሎሙ ፡ ሊቀ ፡ ጳጳሳት ፡ ሃኡ ፡ በበአሐዱ ፡ ወገብሩ ፡ (A. fol. 45a. 1.) ሕዝብ[20] ፡ በከ

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[1] B. omits ፍጡን ፡ [2] B. ሐር ፡ ቤተክ ፡ ጎበ ፡ [3] B. በእዴክ ፡ ከመ ፡ ይኩንኒ ፡ ስምዓ ፡ ወኢይትበአሱኒ ፡ ተንባላት ፡ ወወሀበ ፡ በከመ ፡ [4] B. ወአንበብዋ ፡ ኵሎሙ ፡ እለ ፡ ሀለዉ ፡ ሀየ ፡ [5] B. ወሰብሕዎ ፡ [6] B. omits ስቡሕ ፡ ወልዑል ፡ [7] B. ዘአድኃነቶ ፡ እምኽሕደት ፡ ወገበረ ፡ እጉሁ ፡ በዓለ ፡ ዓቢየ ፡ በውእቱ ፡ ዕለት ፡ [8] B. omits the words in brackets. [9] B. ዘእትቀይ ፡ [10] B. እምቅድመ ፡ [11] B. እስመ ፡ ተዳደቀኒ ፡ [12] B. ዘብሔረ ፡ [13] B. ወውእቱ ፡ [14] B. ወይበኪ ፡ [15] B. ወበዕንቁ ፡ [16] B. ወውእቱ ፡ [17] B. ዛቲ ፡ [18] B. ወይቤሎሙ ፡ ለሕዝብ ፡ ግብኡ ፡ ወኢትግብኡ ፡ ወኢትሑሩ ፡ ወገብኡ ፡ [19] B. omits ካዕበ ፡ [20] B. omits ወገብሩ ፡ ሕዝብ ፡

መ ፡ አዘዘሙ[1] ። ወሶበ ፡ ወፅኡ ፡ ሕዝብ ፡ በበአሐዱ ፡ ተርፈ ፡ ውእቱ ፡ ብእሲ ፡ ዘዕብን ፡ እግሩ ። ወሰገደ ፡ ቅድመ[2] ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወነገሮ ፡ አንብዖ ፡ ወበከየ ፡ ብካዮ[3] ፡ መሪረ ፡ ወበጊዜሃ ፡ ተበትከ ፡ እግሩ ፡ ዘዕብን ፡ ወከነ ፡ ሐያወ ፡ ከመ ፡ ሰብእ ፡ ወሶበ ፡ ርእ (B. fol. 43b. 1.) ዩ ፡ ሕዝብ ፡ ደንገፁ ፡ ወተደመ ፡ ወቀፀቦ ፡ ሊቀ ፡ ጳጳሳት ፡ ለውእቱ ፡ ብእሲ ፡ ወይቤሎ ፡ እምአይ ፡ መዋዕል ፡ ዘከንከ ፡ ከመዝ ። ወይቤሎ ፡ ውእቱ[4] ፡ እምአመ ፡ ወሚእክ ፡ እምከርሠ ፡ እምየ ፡ ውእቱ[5] ፡ እግርየ ፡ ወእስድን ፡ በልብስ ፡ ከመ ፡ ኢያእ (A. fol. 45a. 2.) ምረኒ ፡ ሰብእ ። ወእበኪ[6] ፡ መዓልተ ፡ ወሌሊተ ፡ ኵሎ ፡ ጊዜ ፡ እንዘ ፡ እስእል ፡ ጎበ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወሶበ ፡ በእኩ ፡ ዮም ፡ ጎበ ፡ ቤተ ፡ ክርስቲያን ፡ ተምዓዕከ ፡ ላዕለ ፡ ኵሉ ፡ በእንተ ፡ ኃጢአትየ ። ወትቤሎሙ ፡ ግብኡ ፡ በበአሐዱ ፡ ወገብኡ ፡ ወወፅአ ፡ ዕፃ ፡ ጎቤየ ፡ ወተረፍክ ፡ በሕቲትየ ። ወሶቤሃ ፡ ሰገደኩ ፡ ቅድመ ፡ ሥዕለ ፡ ለእግዝእትየ ፡ ወበከይኩ[7] ፡ ጥቀ ። ውእተ ፡ ጊዜ ፡ ተበትከ ፡ እግርየ ፡ (B. fol. 43b. 2.) ዘዕብን ፡ ወሰሚያ ፡ ሊቀ ፡ ጳጳሳት ፡ አስተዓፀበ ፡ ወሖረ ፡ ምስለ ፡ ኵሉ ፡ ሕዝብ ፡ ወሰገደ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ (A. fol. 45b. 1.) ት ፡ አምላክ ። ሰብሐ[8] ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልዑል[9] ፡ ወአእኰትዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። [እስመ ፡ ኵሉ ፡ ይትክሀላ ፡ ወአልቦ ፡ ዘይሰአና[10] ፡] ገብረተ ፡ ተአምራት ፡ ወመንክራት ፡ ይእቲ ፡ ኃይል ፡ ረድኤታ ፡ የሀሉ ፡ ምስለ[11] ፡ ንጉሥነ ። ዳዊት ።

ለአፍርንጋዊ ፡ ብእሲ ፡ ዕበ ፡ ጎቤኪ ፡ ተማኅፀነ ።
ዘአሕየውኪ ፡ እግር ፡ እንተ ፡ ኮነ ፡ ዕብነ ።
ማርያም ፡ ለኪ ፡ ጊዜ ፡ አዳርግ ፡ ቍርበነ ።
ውስተ ፡ ትፍሥሕትየ ፡ ኢትቶስሒ ፡ ኃዘነ[12] ።
ከመ ፡ ይቶስሐ ፡ ምስለ ፡ ማይ ፡ ወይነ ። = ። =

CHAPTER XXIII.

THE VIRGIN MARY AND BISHOP MERCURIUS.

(A. fol. 46b. 1.; B. fol. 44b. 1.) [ክፍል ፡] ፳፫ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። በረከተ ፡ ጸሎታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ኤጲስቆጶስ ፡ ዘስሙ ፡ መርቆሬዎስ ፡ ዘኮነ ፡ ኵሉ ፡ ሥጋሁ ፡ ለምጽ ፡ ወአሐተ ፡ ዕስት ፡ ሐረ ፡ ጎበ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘካርያስ ። ወሶበ ፡ ርእዮ ፡ ሊቀ ፡ ጳጳሳት ፡ ገሠጾ ፡ ወይቤሎ ፡ በትሕትና ፡ ወበየውሃት ። አእኰየ ፡ ኢይደልወከ ፡ ክህነት ፡ እንዘ ፡ ሀለ ፡ ላዕሌከ ፡ ዝንቱ ፡ ደዌ ፡ ዘእንበለ ፡ ያእትቶ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እምኔ (A. fol. 46b. 2.) ከ ፡ እስመ ፡ መጽሐፍ ፡ ሰመየ ፡ ርኩሰ ። ወሰሚያ ፡ ኤጲስ ፡ ቆጶስ ፡ መርቆሬዎስ[13] ፡ በከየ ፡ ጥቀ[14] ። ወይቤሎ ፡ ኦአቡየ ፡ በጸሎትከ ፡ ርደአኒ[15] ። ወወፅአ ፡ እምኔሁ ፡ ወሖረ ፡ ወቦአ ፡ ውስ (B. fol. 44b. 2.) ተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሚመቱ ። ወቆመ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እንዘ ፡ ይበኪ ፡ ወይስእል ፡ ከመ ፡ ታንጽሖ ፡ እምልምዱ ፡ ወነበረ ፡ እንዘ ፡ ይገብር ፡ ከመዝ ፡ እም

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[1] B. ይቤሎሙ ፡ [2] B. ጎበ ፡ [3] B. ወበከየ ፡ ቅድሜሃ ፡ ወነገሮ ፡ አንብዖ ። ወሶቤሃ ፡ [4] B. omits ውእቱ ፡ [5] B. ከመ ፡ ውእቱ ፡ [6] B. ወእንሰ ፡ እበኪ ፡ [7] B. ወበከይኩ ፡ ወበጊዜሃ ፡ [8] B. ወሰብሑ ፡ [9] B. omits ስቡሕ ፡ ወልዑል ፡ [10] B. omits the words in brackets. [11] B. ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ etc. [12] B. ጎዘን ፡ [13] B. መርቆሬዎስ ፡ ኤጲስ ፡ ቆጶስ ፡ [14] B. omits ጥቀ ፡ [15] B. ርድአኒ ፡ በጸሎትከ ።

ጽባሕ ፡ ዕለተ ፡ ሰኑይ ፡ እስከ ፡ ተስዓቱ ፡ ስዓት ፡ ዘዕለተ ፡ ረቡዕ ፡ ወጸለየ ፡ ፈድፋደ ፡ እንበለ ፡ ያጽርዕ[1] ። ወበጊዜ ፡ ተስዓቱ ፡ ሰዓት ፡ ዘዕለተ[2] ፡ ረቡዕ ፡ ይኽመ ፡ ወአስመ (A. fol. 47 a. 1.) ከ ፡ ርእሶ ፡ በዓረፍት[3] ፡ ወዘው-ስቲታ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ኖመ ፡ ግቡተ[4] ፡ ወርእየ ፡ በሕልሙ ፡ ከመ ፡ እይ ፡ ለሥዕል ፡ ገሠሠት ፡ ሥጋሁ ። ወሶበቤሃ ፡ ነቅሀ[5] ፡ ወረከበ ፡ ሥጋሁ ፡ ንጹሐ ፡ እምለምጹ ፡ ወተፈ-ሥሐ ፡ ዐቢየ ፡ ፍሥሐ ፡ ወሰብሐ ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልዑል[6] ፡ ወአእኰታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። በእንተ ፡ ዘጸገወቶ ፡ ምሕረት[7] ፡ (B. fol. 45 a. 1.) ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። (A. fol. 47 a. 2.)

ለመርቆሬዎስ ፡ ክህን ፡ ዘአንጻሕኪ ፡ ለምጸ ።
ወአሕየውኪዮ ፡ ፍጹመ ፡ እምነ ፡ (B. fol. 45 a. 2.) ሕማም ፡ ዘታረምዖ ።
ማርያም ፡ ምልኢ ፡ ለሕሊናየ ፡ ሕፀያ ።
ለወልድኪ ፡ መምህረ ፡ ሕግ ፡ ከመ ፡ ኢይርሣእ ፡ ተግሣጸ ።
ከመ ፡ ዘይፈኢ ፡ በመጽሔት ፡ ገጸ ።

CHAPTER XXIV.

THE VIRGIN MARY AND THE WOMAN WITH A BROKEN FOOT.

(A. fol. 48 a. 1.; B. fol. 46 a. 1.) [ክፍል ፡] ፳፬ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ትንብልናሃ ፡ የሀሎ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ አሐቲ ፡ ቤተ ፡ ክርስቲያን ፡ በሀገረ ፡ ሀርሎም[8] ። ወውስቴታ ፡ ሥዑል ፡ ሥዕለ[9] ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ዘይሰምይዋ ፡ ረዳኢተ ። ወአሐቲ ፡ ብእሲት ፡ ነዳይት ፡ እምሰብእ ፡ ይእቲ ፡ ሀገር ፡ ዘተሰብረት ፡ እግራ ፡ ወእልበ ፡ ምንትኒ ፡ እምንዋየ ፡ ዓለም[10] ፡ ከመ ፡ ትሀብ ፡ ለዓቃቤ ፡ ሥራይ ፡ ይፈውሳ ። ወእምዝ ፡ ያርዋ ፡ አዝ (A. fol. 48 a. 2.) ማዳሃ ፡ ወአብጽሕዋ ፡ ኀበ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ። ወገደፍዋ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝ (B. fol. 46 a. 2.) እትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ[11] ፡ ወኀደግዋ ፡ ባሕቲታ ፡ ወሖሩ ። ወዓዐወ ፡ ዓቃቤ ፡ ቤተ ፡ ክርስቲያን ፡ ላዕሌሃ ፡ አንቀጸ ፡ ወተርፈት ፡ ውሥጠ ። ወነገት ፡ ትመጽእ ፡ ወትረ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ [ኀበ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን[12] ፡] ወተዓውደ ፡ ገዳየ ፡ ወለዝየ ፡ ወታንሶሱ ፡ ውሥጠ[13] ፡ ነሃላ ፡ ሌሊተ ፤ ወሶበ ፡ ያርኀዉ ፡ አንቀጸ ፡ [ዓቃብያን ፡ ቤተ ፡ ክርስቲያን[12] ፡] ጊዜ ፡ መንፈቀ ፡ ሌሊት ፡ ይረክብዋ[14] ፡ ገኃደ ። ወበይእዜ ፡ ሌሊት ፡ እንተ ፡ ኀደግዋ ፡ ለ (A. fol. 48 b. 1.) እን[ታ]ክቲ ፡ ብእሲት ፡ ስብርት[15] ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ መጽአት[16] ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ በከመ ፡ ልማዳ ። ወረከበታ ፡ ለይእቲ ፡ ወለት[17] ፡ እንዘ ፡ ትሰክብ ፡ ቅድ (B. fol. 46 b. 1.)

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[1] B. ረቡዕ ፡ ወይጼሊ ፡ መዓልተ ፡ ወሌሊተ ፡ [2] B. በዕለተ ፡ [3] B. በአረፍት ፡ [4] B. omits ግቡተ ፡ [5] B. ወነቅሀ ፡ ዕቤሃ ፡ [6] B. omits ስቡሕ ፡ ወልዑል ፡ [7] B. ዘጸገወቶ ፡ ጸጋ ፡ [8] B. ሀርቶሎም ፡ [9] B. ወሀለወት ፡ ውስቴታ ፡ ሥዕለ ፡ [10] B. ዝንቱ ፡ ዓለም ፡ [11] B. አምላክ ፡ ወሖሩ ፡ ወዓዐው ፡ ዓቃቤ ፡ ቤተ ፡ ክርስቲያን ፡ ላዕሌሃ ፡ አንቀጸ ፡ ወኀደግዋ ፡ እንተ ፡ ውሥጥ ፡ ወነገ ፡ ትመጽእ ፡ [12] B. omits the words in brackets. [13] B. omits ውሥጠ ፡ [14] B. ይረክብዋ ፡ ዓቃብያን ፡ ቤተ ፡ ክርስቲያን ፡ ወፅቀሲስ ፡ አረጋዊ ፡ [15] B. ክብርት ፡ [16] B. ወመጽአት ፡ [17] B. ብእሲት ፡

መ ፡ ሥዕላ ፡ ወቀጸበታ ፡ በእገሪሃ ፡ ወትቤላ ፡ ተንሥ
ኢ ። ወሶቤሃ ፡ ተንሥአት ፡ ወቆመት ፡ በእገሪሃ ፡ ርቱ
ዓ[1] ፡ ውሐይወት ። ወበጊዜ[2] ፡ መንፈቀ ፡ ሌሊት ፡ አር
ኃወ ፡ ዓቃቤ ፡ ቤተ ፡ ክርስቲያን ፡ አንቀጸ ፡ ወቦአ ፡
ውስቴታ ፤ ወረከባ ፡ ለይእቲ ፡ ብእሲት ፡ እንዘ ፡ ትቀ
ውም ፡ ወይቤላ ፡ ምንተ ፡ ከንኪ ፡ ወመኑ ፡ አሕየው
ኪ ። ወትቤሎ ፡ መጽአት ፡ እግዝእትነ ፡ ቅድስት ፡ ድ
ንግል ፡ በከልኤ ፡ ማር (A. fol. 48 b. 2.) ያም ፡ እንዘ ፡ ይ
በርሀ ፡ ገጻ ፡ እምፀሐይ ፡ ወፂና ፡ ምውዝ ፡ ዕጣን[3] ፡ ይ
ፄኑ ፡ አልባሲሃ ። ወቀጸበተኒ ፡ በእገሪሃ ፡ ወትቤለኒ ፡
ተንሥኢ ፤ ወሶቤሃ ፡ ተንሣእኩ ፡ ወቆምኩ[4] ፡ በእገር
የ ። ወኮሎሙ ፡ እለ ፡ ርእይዋ ፡ ለይእቲ ፡ ብእሲት ፡
ዘሐይወት ፡ እምደዌሃ ። (B. fol 46 b. 2.) አእኰትዎ ፡ ለ
እግዚአብሔር ፡ እሱት ፡ ወስቡሕ[5] ፡ ወወደስዋ ፡ ለእ
ግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡
አምላክ ፡ [ገባሪተ ፡ ተአምራት ፡ ወመንክራት ፡ እስ
መ ፡ ኵሉ ፡ ይትክሀላ ፡ ወአልቦ ፡ ዘይሰአና[6]] ። ጸሎ
ታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ ለ
ዓለመ ፡ ዓለም ፡ አሜን ።

(A. fol. 49 a. 1.) ለብእሲት ፡ ስብርት ፡ ዘአሕየውኪያ ፡
እምፃማ ።

ሶበ ፡ ሰአለተኪ ፡ አስተሐሚማ ።

ንጉሠ ፡ እስራኤል ፡ አበኪ ፡ ለእለ[7] ፡ ውስተ ፡ ጌ
ት ፡ ወኖባማ ።

ከመ ፡ ወሀበ ፡ አስትዓ ፡ በጊዜ ፡ ነሥአ ፡ ሰቂማ ።

ጸጋ ፡ መንፈስ ፡ ቅዱስ ፡ ሀብኒ[8] ፡ ማርያም ፡ ራማ ፤

CHAPTER XXV.

THE VIRGIN MARY AND SOPHIA THE ABBESS OF MOUNT CARMEL.

(A. fol. 50 a. 1.; B. fol. 47 b. 1.) [ክፍል ፡] ፳፩ ። ተአምሪ
ሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በከልኤ ፡ ማርያ
ም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወም
ሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡
ጻዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ አሐቲ ፡ እመ ፡ ምኔት ፡ በደብረ ፡ ቀር
ሜሎስ ፡ ዘስማ ፡ ሶፍያ[9] ፡ ፈራሂት ፡ እግዚአብሔር ፡
ወሠናይ ፡ ግዕዝ ። ወታሪቀራ ፡ ለእግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ በከልኤ ፡ ማርያም ፡ በኵሉ ፡ ልባ ። ወ
ሀለዋ ፡ ውስተ ፡ ውእቱ ፡ ደብር ፡ ብዙኃት ፡ ደናግል ፡
ወመነኰሳይያት ፡ ወትሜህሮን ፡ ይእቲ ፡ እመ ፡ ምኔ
ት ፡ ሥርዓተ ፡ ቀኖና ፡ ዘመነነ (A. fol. 50 a. 2.) ሳት ፡ ወ
ትኤገዘን ፡ ወትረ ፡ ኢይትናገራ[10] ፡ ነገረ ፡ ከንቱ ፡ ኢ
ይትሀከያ[11] ፡ ለጊዜ[12] ፡ ጸሎት ። ወበእንተዝ ፡ ኮና ፡
ይጸልአሃ ፡ ወይ (B. fol. 47 b. 2.) ጸንሐ ፡ ዕቅፍተ ፡ ጊዜ
ሃ[13] ፡ ከመ ፡ ያእትዋ ፡ እምጊመታ ። ወሀለ ፡ ውስ
ቲ ፡ ውእቱ ፡ ደብር ፡ አሐዱ ፡ ወሬዛ ፡ ዘይትለአኮን[14] ፡
በእንተ ፡ ሲሳዮን ፡ ወዓራዝን ፡ ለደናግል[15] ፡ ወቀንዓ ፡
ላዕሌሃ[16] ፡ ሰይጣን ፡ ለእመ ፡ ምኔት ፡ ወደየ[17] ፡ ውስ
ቲ ፡ ልባ ፡ ፍትወት ፡ ሥጋ ፡ ወዘመወት ፡ ምስለ ፡ ው
እቱ ፡ ላእኩ ፡ ወፀንሰት ፡ እምኔሁ ። ወተከሥተ ፡ ዝን
ቱ ፡ ነገር ፡ በጎበ ፡ መነኰሳይያት ፡ ወአእመራሃ[18] ፡ ከ
መ ፡ ዐንሰት ። ወእምዝ ፡ ሖራ ፡ ከመ[19] ፡ ይስከያ ፡
ጎበ ፡ ኤጲስ ፡ ቆጶስ ፡ ዘስሙ[20] ፡ አባ ፡ ሳዊ (A. fol. 50 b. 1.)

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[1] B. omits ርቱዓ ፡ [2] B. ወሶበ ፡ ከነ ፡ ጊዜ ፡ [3] B. ዕጣን ፡ ምውዝ ፡ ይወዕእ ፡ እምአልባ
ሲሃ ፡ [4] B. omits ወቆምኩ ፡ [5] B. omits እሱት ፡ ወስቡሕ ፡ [6] B. omits the words in
brackets. [7] B. እለ ፡ [8] B. ሀበኒ ፡ [9] B. ሶፍያ ፡ ወሠናይ ፡ ግዕዝ ፡ ወትፈርሆ ፡ ለእግዚአ
ብሔር ፡ ወታሪቀራ ፡ [10] B. ኢትትናገራ ፡ [11] B. ወከመ ፡ ኢይትሀከያ ፡ [12] B. ለጊዜ ፡
[13] B. ዚአሃ ፡ [14] B. ዘይትለኮን ፡ ለደናግል ፡ [15] B. omits this word in this place. [16] B.
ሰይጣን ፡ ላዕለ ፡ እመ ፡ [17] B. ወወደየ ፡ [18] B. ወአእመራ ፡ [19] B. omits ከመ ፡ [20] B.
omits ዘስሙ ፡

ሮስ ፡ ወአይድዓሁ ፡ ዘከመ ፡ ዐንሰት ፡ እመ ፡ ምኔት [1] ። ወሶበ ፡ ሰምዓ ፡ ኤጲስ ፡ ቆጶስ ፡ ፈነወ ፡ ሐዋርያት ፡ ኀበ ፡ እመ ፡ ምኔት ። ከመ ፡ ያስተጋብኦን ፡ ለደናግል ፡ በዕለት [2] ፡ ይሔውጸን ፡ ወሰሚዓ ፡ እመ ፡ ምኔት ፡ ነገረ ፡ ውእቱ [3] ፡ ላእክ ፡ ደንገፀት ፡ (B. fol. 48a. 1.) ወእእመረት ፡ ዘከመ ፡ ሰክያሃ ፡ ደዳግል ። ወበእት ፡ ፍጡነ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወሰገደት ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወበከየት ፡ ብዙየ ፡ መሪረ ፡ በውዑይ ፡ ልብ ፡ ወትቤ ፡ አመፍቀሬተ ፡ ምሕረት ፡ ወሣህል [4] ፡ አራኅርኂ ፡ ልበኪ ፡ (A. fol. 50b. 2.) ላዕለ ፡ አመትኪ [5] ፡ ኃጥኣት ፡ ዘተሠግረት ፡ ተሠሃሊ [6] ፡ ላዕሌሃ ፡ ወሠግሪ ፡ ዓመፃ ፡ ዘተጸውረ ፡ ውስተ ፡ ክርሥየ ፡ ኢታስተኃፍርኂ [7] ፡ እግዝእትየ ። ወእምብኀ ፡ ብዙያ ፡ ኖመት ፡ ወርእየት ፡ ዘንዋማ ፡ ከመ ፡ መጽአት ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም [8] ፡ ወምስሌሃ ፡ ክልኤቱ ፡ መላእክት ፡ ወትቤላ ፡ ኢትኅዝኒ ፡ ናሁ ፡ ሰአልክዎ ፡ ለወልድየ ፡ ከመ ፡ ይስረይ ፡ ለኪ ፡ ኃጢአትኪ ፤ (B. fol. 48a. 2.) ባሕቱ [9] ፡ ኢትድግሚ ፡ እንከ ፡ አብሶ ፡ ወእምዝ ፡ ትቤሎሙ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ለእሙንቱ ፡ መላእክት ፡ ንሥኡ ፡ ሕፃነ ፡ እምውስተ ፡ ከርሣ [10] ። ወ (A. fol. 51a. 1.) ሰዱ ፡ ኀበ ፡ ብእሲ ፡ ዘስሙ ፡ ፊልክስ ፡ ከመ ፡ ይሕዕኖ ፡ ሐሊበ [11] ፡ እስመ ፡ ቦቱ ፡ ብዙኀ ፡ አልሀምት [12] ። ወገብሩ ፡ መላእክት ፡ በከመ ፡ አዘዘቶሙ ፡ እግዝእትነ ፤ ወነቅሃት ፡ እመ ፡ ምኔት ፡ እምንዋማ ፡ ወገሠሠት ፡ ከርሣ ፡ ወኢረክበት ፡ ዕንሶ [13] ፡ ወእእኰተታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በዙሉ ፡ ልባ ። በእንተ ፡ ተአምር ፡ ዘገብረት ፡ ላቲ ፡ ወወዕአት ፡ ኀበ ፡ ግብራ ፡ በከመ ፡ ልማዳ ። ወእምዝ [14] ፡ መጽአ ፡ ኤጲስ ፡ ቆጶስ ፡ በዕለት ፡ ዕ (B. fol. 48b. 1.) ድሜሁ ። ወበእ ፡ ውስተ ፡ ደብረ ፡ ደናግል ፡ ውተራክበቶ ፡ እመ ፡ ምኔት ፡ ወምስሌሃ ፡ (A. fol. 51a. 2.) አሐት ፡ እለ ፡ ሰክያሃ ። ወተስእላ ፡ ኤጲስ ፡ ቆጶስ ፡ ለእመ ፡ ምኔት [15] ፡ ዘከመ ፡ እፎ ፡ ዐንሰት ፡ በዝሙት ፡ ወክሕደት ፡ እመ ፡ ምኔት ፡ ወትቤ ፡ አንሰ ፡ ኢገበርኩ ፡ ዘንት ። ወእዘዘን ፡ ኤጲስ ፡ ቆጶስ ፡ ለልሂቃተ ፡ አንስት ፡ ከመ ፡ ይርአያ ፡ ለእመ [16] ፡ ዕንስት ፡ ይእቲ ፡ እመ ፡ ምኔት ፤ ወሶበ ፡ ርእያ ፡ ኢረክባ ፡ አሰረ ፡ ዕንስ ፡ ውስተ ፡ ከርሣ ፡ አላ ፡ መሰለቶን ፡ ከመ ፡ ድንግል ፡ ዘኢያእመረት ፡ ብእሴ ። ወነገራሁ [17] ፡ ለኤጲስ ፡ ቆጶስ ፡ ዘንት ፡ ነገረ ፡ [ኤጲስ ፡ ቆጶስኒ ፡] [18] ኢአምኖን ፡ አላ ፡ ተሐዘበን ፡ ከመ ፡ በነሢአ [19] ፡ ህልያን ፡ የኅብአ ፡ ላቲ ፡ አበሳሃ ። ወእምዝ [20] ፡ ተንሥአ ፡ ኤጲስ ፡ ቆጶስ ፡ (A. fol. 51b. 1.) ወምስሌሁ ፡ (B. fol. 48b. 2.) ቀሳውስት ፡ ወዲያቆናት ፡ ወእንስት ፡ መነኮሳይያት ፡ ወርእይዎ ፡ ከርሣ [21] ፡ ለእመ ፡ ምኔት [22] ፡ ወኢረክቡ ፡ ዕንሰ ፡ በውስተ ፡ ከርሣ ። ውእተ ፡ ጊዜ ፡ ነስሐ ፡ ኤጲስ ፡ ቆጶስ ፡ ዐቢየ ፡ ንስሐ ፡ በእንተ ፡ ዘተዛለፋ ፡ ለእመ ፡ ምኔት ፡ በሐሰት [23] ። ወተመይጠ ፡ ኀበ ፡ እማንቱ ፡ ደናግል ፡ ዘእስተዋደያ ፡ ወተምዕዓ ፡ ላዕሌሆን ፡ በእንተ ፡ ዘአኀሰማ ፡ ላዕለ ፡ እመ ፡ ምኔት ። ወርእያ ፡ እመ ፡ ምኔት ፡ ከመ [24] ፡ ተምዕዓ ፡ ኤጲስ ፡ ቆጶስ ፡ ፈርሃት ፡ ከመ ፡ ኢይዘረዎ ፡ ወኢይዴውዎን ፡ ሰይጣን ፡ ለእማንቱ ፡ ደናግል ፡ በምክንያት ፡ ዚአሃ ። ወሶቤሃ ፡ ተንሥአት ፡ እመ ፡ ምኔት ፡ ወ (A. fol. 51b. 2.) ትቤሎሙ ፡ ለኵሎሙ ፡ ሰብእ ፡ ተገኀሡ ፡ ምዕረ ፡ እምኀበ ፡ ኤጲስ ፡ ቆጶስ ፡ ወነገረ

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[1] B. omits እመ ፡ ምኔት ፡ [2] B. በዕለት ፡ ዘይመጽእ ፡ የሐውጸን ። ወሶበ ፡ ሰምዓት ፡ [3] B. omits ላእክ ፡ [4] B. ወሰላም ። [5] B. ዓመትኪ ፡ [6] B. ዘተሠግረት ፡ በዝሙት ፡ ወተሠሃሊ ፡ [7] B. ወኢታስተኃፍርኂ ፡ ኦእግዝእትየ ፡ [8] B. adds ሶቤሃ ፡ [9] B. ወባሕቱ ፡ [10] B. እምከርሣ ፡ [11] B. omits ሐሊበ ፡ [12] B. adds ሐሊብ ፡ [13] B. adds ወተፈሥሐት ፡ [14] B. ወእምድኅረዝ ፡ [15] B. ምኔት ፡ በእንተ ፡ ዕንሳ ፡ ዘከመ ፡ እፎ ፡ [16] B. ለእመ ፡ ምኔት ፡ እመ ፡ [17] B. ወሶበ ፡ ነገራሁ ፡ [18] B. omits the words in brackets. [19] B. ኢአምኖን ፡ ወተአኀዘን ፡ ከመ ፡ ነሢአ ፡ ኅልያን ፡ [20] B. ወሶቤሃ ፡ [21] B. omits ከርሣ ፡ [22] B. ምኔት ፡ ወረከብዋ ፡ ከመ ፡ ድንግል ፡ [23] B. ወነስሐ ፡ ኤጲስ ፡ ቆጶስ ፡ በእንተ ፡ ዘተዛለፋ ፡ በሐሰት ። ወእምዝ ፡ ተመይጠ ፡ [24] B. ወሶበ ፡ ርእየት ፡ ከመ ፡ ተምዓ ፡

ት ፡ ዅሎ ፡ አበሳሃ[1] ፡ ወተአመነት ፡ ዘንብረት ፡ [በነ
ቡአ ፡ ክሡተ ፡][2] ወዓዲ ፡ ነገረት ፡ ዘከመ ፡ አስተርአ
የታ ፡ (B. fol. 25a. 1.) እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡
በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወዘከመ ፡
ነሥኡ ፡ መላእክት ፡ ሕፃን ፡ እምውስተ ፡ ክርሣ[3] ፡ ወ
ዘከመ ፡ ወሀብዎ ፡ ለብእሲ ፡ ዘየሐዕኖ ። ወሶበ ፡ ሰም
ዓ ፡ ኤጲስ ፡ ቆጶስ ፡ እምነ ፡ እመ ፡ ምኔት[4] ፡ አንከረ ፡
ፈድፋደ ። ወፈነወ[5] ፡ መልእክተ ፡ ኀበ ፡ ብእሲ ፡ ዘስ
ሙ[6] ፡ ፊልንክስ ፡ ዘምስለ ፡ ትእምርት ፡ ክመ ፡ ይም
ጻእ ፡ ወያምጽኦ ፡ ለሕፃን ፡ ምስሌሁ ። ወመጽ (A. fol.
52a. 1.) አ ፡ ፊልንክስ ፡ ወለሕፃንኒ ፡ አምጽኦ ፡ ምስሌ
ሁ[7] ። ወሶበ ፡ በጽሐ ፡ ሐተቶ ፡ ኤጲስ ፡ ቆጶስ ፡ በእን
ተ ፡ ውእቱ ፡ ሕፃን ። ወይቤሎ ፡ ፊልንክስ ፡ ክልኤ
ቱ ፡ ወራዙት ፡ ዘሥናይ ፡ ራእዮ ፡ መጽኡ ፡ ኀቤየ ፡
ወይቤሉኒ ፡ ትቤለከ ፡ እግዝእትነ ፡ ማርያም ፡ ንሥአ ፡
ለዝንቱ ፡ ሕፃን ፡ ወአንብሮ ፡ ኀቤክ ፡ ወሕዕኖ ፡ ወህቡ
ኒ[8] ፡ ኪያሁ ፡ ወተሰ (B. fol. 25a. 2.) ወሩ ፡ እምኔየ ፡ ወ
ናሁ ፡ ዝንቱ ፡ ሕፃን ። ወሶበ ፡ ሰምዓ[9] ፡ ኤጲስ ፡ ቆጶ
ስ ፡ አንከረ ፡ ጥቀ[10] ፡ ወተመጠዎ ፡ ለሕፃን[11] ፡ ወአን
በሮ ፡ ውስተ ፡ ቤቱ ። ወሠርዓ ፡ ለቱ ፡ ዅሎ ፡ ዘይት
ፈቀድ[12] ፡ ለሕፃናቱ ። ወሶበ ፡ ልህቀ ፡ ውእቱ ፡ ሕፃ
ን ፡ መሀርዎ ፡ መዝሙሪ ፡ (A. fol. 52a. 2.) ዳዊት ፡ ወአ
ንብቦ ፡ መጻሕፍት ፡ ቅዱሳን ። ወመልአ[13] ፡ መንፈስ ፡
ቅድስ ፡ ላዕሌሁ ፡ ወፍቅረ ፡ እግዝእትነ[14] ፡ ቅድስት ፡
ድንግል ፡ ማርያም ፡ ፈድፋደ ። ወእምዝ ፡ አዕረፈ[15] ፡
አቡ ፡ ሳዊሮስ ፡ ውእቱ ፡ ኤጲስ ፡ ቆጶስ ፡ ወሚምዎ ፡
ህየንቱሁ ፡ ለውእቱ ፡ ወልድ ፡ ወአንበርዎ[16] ፡ ዲበ ፡
መንበር[17] ። ወኮነ ፡ ኄረ ፡ ኖላዊ ፡ በዅሎ ፡ መዋዕል ፡
ሕይወቱ ፡ እስከ[18] ፡ አዕረፈ ፡ በሰላም ። ጸሎታ ፡ ወበረ
ከታ ፡ [ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡][2] የሀሉ ፡ ምስለ ፡
ንጉሥነ ፡ ጻዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

(B. fol. 25b. 1.) መቅደሰ ፡ ኦሪት ፡ ማርያም ፡ ወወን
ጌላዊት ፡ ሕንፃ ።

ጰራቅሊጦስ ፡ (A. fol. 52b. 1.) እንተ ፡ ይሔውጻ ።

እምከርሠ ፡ ሶፍያ ፡ ፍጡነ ፡ ዘሠዓርኪ ፡ (B. fol. 25b. 2.)
ዕንሰ ፡ ዓመፃ ።

ይሠዓር ፡ ኃጢአትየ ፡ በስእለትኪ[19] ፡ በድምፃ ።

ከመ ፡ ምክረ ፡ ባሕር ፡ ተሥዕረ ፡ በጥፃ ፤

CHAPTER XXVI.

THE VIRGIN MARY AND THE MAN BÂRÔK.

(A. fol. 53b. 1.; B. fol. 26b. 1.) ክፍል ። ፳፮ ። ተእም
ሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። በረክተ ፡ ጸሎታ ፡ ወም
ሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡
ጻዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ በሀገረ ፡ ፍንቂ[20] ፡ ዘስ
ሙ ፡ ባሮክ[21] ፡ ጠዋይ ፡ ዘአልቦቱ ፡ ምግባር ፡ ሠናይ ፡
ወዅሉ ፡ ሰብእ ፡ ይጸልእዎ ። ወባሕቱ ፡ ያፈቅራ[22] ፡ ለ
እግዚእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በጥቡዕ ፡
ልብ ፡ ወበርትዕት ፡ ሕሊና ፡ ወይጸውም ፡ ጸመ ፡ ነሐ

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[1] B. ዅሎ ፡ ዘንብረት ፡ ወተአመነት ፡ አበሳሃ ። [2] B. omits the words in brackets. [3] B. እምከርሣ ፡ [4] B. ዘንተ ፡ ነገረ ፡ እምነ ፡ ይእቲ ፡ እመ ፡ ምኔት ፡ [5] B. adds መጽሐፈ ፡ [6] B. omits ዘስሙ ፡ ፊልክስ ፡ [7] B. ወአምጽአ ፡ ለሕፃንኒ ፡ [8] B. ወወህቡኒ ፡ [9] B. ወሰሚዖ ፡ [10] B. ፈድፋደ ፡ [11] B. ለዝንቱ ፡ ሕፃን ፡ [12] B. ዘይፈቅድ ፡ [13] B. ወመልኦ ፡ ላዕሌሁ ፡ [14] B. ወአፍቀራ ፡ ለእግዝእትነ ፡ [15] B. ወሶበ ፡ አዕረፈ ፡ ውእቱ ፡ ኤጲስ ፡ ቆጶስ ፡ አቡ ፡ ሳዊሮስ ፡ ሚምዎ ፡ [16] B. ወነበረ ፡ [17] B. ዲበ ፡ ኤጲስ ፡ ቆጶስ ፡ [18] B. ወእምዝ ፡ [19] B. ለስእለትኪ ፡ [20] B. ፍንቂስ ፡ [21] B. በሮክ ፡ [22] B. ወኮነ ፡ ያፈቅራ ፡

ሴ ፡ በእንተ ፡ ፍቅራ[1] ፡ ወእመ ፡ በዓለ ፡ [ፍልሰታ ፡ ይ
ትፌሣሕ ፡ ፈድፋዶ][2] ። ወይገብር[3] ፡ ክ (A. fol. 53b. 2.)
ብካበ ፡ ለነዳያን ፡ ወለምስኪናን ፡ ለአዕራግ ፡ ወለ
ሕፃናት ፡ ለእድ ፡ ወለአንስት ። ወአሐተ ፡ ዕለተ ፡ ረ
ኩበዎ ፡ ጸላእያኒሁ ፡ በፍኖት[4] ፡ ዘበጥዎ ፡ በአብትር ፡
ወአቀ·ስልዎ ፡ እስክ ፡ ሊዓ ፡ (B. fol. 26b. 2.) ሥጋሁ ፡ ወ
ኢክህሉ ፡ ያውዕኡ ፡ ነፍሶ ። ወካዕበ ፡ ቀሠፍዎ ፡ በአ
ስይፍት ፡ ወኢሞተ[5] ። ወይቤሎሙ ፡ ባሮክ[6] ፡ ለእመ ፡
መተርከሙ ፡ ሥጋየ ፡ በበግሚድ ፡ ኢይመውት ። እ
ስመ ፡ እግዝእትየ ፡ ማርያም ፡ ተዓቅበኒ ፡ ሎሙ ፡ ጊ
ዜ[7] ፡ ትሐውጸኒ ፡ ወታድኅነኒ ፡ እምእዴክሙ ። ወሶ
በ ፡ ሰምዑ ፡ ቃሎ ፡ ተርዘዉ ፡ ወእምዝ ፡ አፍተነ ፡ ር
እሶ ፡ ለክህን[8] ፡ ወተመጠወ ፡ እምሥጢር ፡ ቅዱስ ፡
ወሠረቀ ፡ (A. fol. 54a. 1.) ላዕሌሁ ፡ ብርሃነ ፡ ሕይወት ፡
ውእተ ፡ ጊዜ ፡ አዕረፈ ። ወተመጠወት ፡ ነፍሶ ፡ እግ
ዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወአንበረቶ ፡
ውስተ ፡ ትፍሥሕት[9] ፡ ወእለሰ ፡ ቀሠፍዎ ፡ ነስሑ ፡
[በአንብዕ ፡ ወሰቆቃው ፡][2] ኀበ ፡ እግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ን
ጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

እምብልሐ ፡ አስይፍት ፡ ወሶያንው ፡ እስከ[10] ፡ ነ
ስሐ ፡ ወተጋነየ ።

(B. fol. 27a. 1.) ዘዓቀብኪዮ ፡ ለባሮክ ፡ እንተ ፡ ይሰ
መይ ፡ ጠዋየ ።

ሶሎ ፡ ዘመነ ፡ እን (A. fol. 54a. 2.) በለ ፡ ጸእሙ ፡
ሥናየ ።

ዕቀብ (B. fol. 27a. 2.) ኒ ፡ እግዝእትየ ፡ ከመ ፡ ኢይ
ግበር ፡ ጌጋየ ።

እመኒ[11] ፡ ጌገይኩ ፡ ምሕረተኪ ፡ ብየ ። = ። = ።

CHAPTER XXVII.

THE VIRGIN MARY AND ANASTASIUS THE ROMAN.

(A. fol. 56a. 1.; B. fol. 27b. 1.) ክፍል ። ፳፯ ። ተአም
ሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረክታ ፡ ወ
ምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡
ዳዊት ፡ ለዓለም ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ በሀገረ ፡ ሮሜ ፡ ዘስሙ ፡
አንስጣስዮስ ፡ ፈራኄ ፡ እግዚአብሔር ፡ ወያፈቅራ ፡
ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያ
ም ፡ ወላዲተ ፡ አምላክ ። ወይገይስ ፡ ኀበ[12] ፡ ቤተ ፡ ክ
ርስቲያና ፡ [ለእግዝእትነ ፡ እመ ፡ ምሕረት ፡][2] ወያቄ
ርብ ፡ ላቲ ፡ አጸርጌ ፡ ንጹሐ ፡ ወይኤምኃ[13] ፡ እንዘ ፡
ይብል ፡ ተፈሥሒ ፡ አድንግል ፡ ንጽሕት ፡ ዘ (A. fol.
56a. 2.) ወለድኪዮ[14] ፡ ለእማኑኤል ። በሐኪ ፡ አምል
እተ ፡ ጸጋ ፡ ዘወለድኪዮ ፡ ለብርሃን ፡ ቀዳማዊ ። ተፈ
ሥሒ ፡ አወላዲቱ ፡ ለመድኃኒነ ፡ ተፈሥሒ ፡ አድን
ግል ፡ ቅድስት ፡ አወላዲቱ ፡ ለክርስቶስ ፡ ዘወለድኪ
ዮ ፡ ዘእንበለ ፡ ሩካቤ ። [ወበእንተዝ ፡ ገንዩ ፡ ለኪ ፡
አሕዛብ ፡ አወላዲቱ ፡ ለብርሃን ።][2] እስእለኪ[15] ፡ ከ

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[1] B. ልብ ። ወይጸውም ፡ በእንቲአሃ ፡ ጾመ ፡ ነሐሴ ፡ እስከ ፡ ፍጻሜሁ ። ወእመ ፡ [2] B. omits the words in brackets. [3] B. ይገብር ፡ [4] B. omits በፍኖት ፡ and reads ወዘበጥዎ ፡ በአዕባ ን ፡ ወቀሠፍዎ ፡ በአብትር ፡ ወአቀ·ሰልዎ ፡ እስክ ፡ ሊዓ ፡ ወኢክህሉ ፡ ያውዕኡ ፡ ነፍሶ ፡ እምሥጋሁ ፡ [5] B. omits ወኢሞተ ፡ [6] B. omits ባሮክ ፡ [7] B. ተዓቅበኒ ፡ ወትሐውጸኒ ፡ [8] B. ለክህን ፡ ር እሶ ፡ ወሠረቀ ፡ ላዕሌሁ ፡ ብርሃነ ፡ ሕይወት ። ወተመጠወ ፡ ወአዕረፈ ። [9] B. ገነተ ፡ ትፍሥሕት ፡ [10] B. ሶበ ፡ [11] B. ወለእመኒ ፡ [12] B. omits ኀበ ፡ [13] B. ወይኤምኃ ፡ [14] B. ዘወለ ድኪዮ ፡ ለመድኃኔ ፡ ዓለም ፡ ዘእንበለ ፡ ሩካቤ ፡ ለ ፡ ወልድኪ ፡ ሰላማዊ ፡ [15] B. እስእለኪ ፡ ከመ ፡ ትሑንኒ ፡ ዓራቂተ ፡ ምስ

መ ፡ ትኩንኒ ፡ ዓራቂተ ፡ ማእከሌየ ፡ ወማእከለ ፡ ወል ድኪ ። ወከመዝ ፡ ኮነ ፡ ይጹሊ ፡ ውስተ ፡ ቤተ ፡ ክር ስቲያና ፡ ጎበ ፡ ሀሎ ፡ ምሥዋዕ ፡ ሰማያዊ ፡ ወጀ ፡ ትፍ ሥሕታት ፡ ዘእግዝእትነ ፡ ማርያም ፡ ወእምድኅረ ፡ ሀ ቀ ፡ ሐመ ፡ [ውእቱ ፡ ዲያቆን ፡ ወአልጸቀ ፡ ለመዊ ት ፡][1] ወአባሕረረ ፡ ነፍሶ ፡ መል (A. fol. 56 b. 1.) አከ ፡ ሞት ። ወአስተርአየቶ ፡ ማርያም ፡ (B. fol. 27 b. 2.) እግ ዝእትነ ፡ [መዝገበ ፡ ምሕረት ፡ ድንግል ፡ ብዕዕት ፡ ፍ ሥሐሆሙ ፡ ለሕዝበ ፡ ክርስቲያን ፡ ሞገሶሙ ፡ ለነገ ሥት ፡ መጋቢቶሙ ፡ ለመላእክት ፡ አክሊሎሙ ፡ ለ ሰማዕት ።][2] ወትቤሎ[2] ፡ ለዲያቆን ፡ ለምንት ፡ ሀሎከ ፡ ትፈርህ ፡ ዘከመዝ ፡ ዐቢየ ፡ ፍርሃት ፡ ወድንጋፄ ፡ እስ መ ፡ ነበርከ ፡ በሕይወትከ ፡ ትዜንወኒ ፡ ፍሥሐ ፡ ለለ ኵሉ ፡ ዕለት ፡ ወይእዜኒ ፡ ኢትፍራህ ፡ ፍቁርየ ፡ ወኢ ትደንግፅከ ፡ ልብከ ፡ ወኢይቀርቦ ፡ ለሥጋከ ፡ እኩይ ፡ ወኢትደንግፅ ፡ እመልአከ ፡ ሞት ። እስመ ፡ ነበርከ ፡ ኢታጸርዕ ፡ እምአፉከ ፡ ወትዜንወኒ ፡ ፍሥሐ ። ወከ ማ (A. fol. 56 b. 2.) ሁ ፡ ትረክብ ፡ ፍሥሐ ፡ ወተህሉ ፡ ምስሌየ ፡ ውስተ ፡ ገነት ፡ ዘለዓለም[3] ። ወሶበ ፡ ሰምዓ ፡ ዲያቆን ፡ ዘንተ ፡ ነገረ ፡ ረከበ ፡ ናህየ ፡ ወመሰሎ ፡ ዘ ሐይወ ፡ እምሕማሙ ። ወነቅህ[4] ፡ እምንዋሙ ፡ ወረ ረባ ፡ ለነፍሱ ፡ በዐቢይ ፡ ፍሥሐ ፡ ወኃሤት ። ወነቂ ሆ ፡ ዕቤሃ ፡ ወድአ ፡ ሞተ ፡ ወወዕአት ፡ መንፈሱ ፡ እ ምሥጋው ፡ ወተመጠወት ፡ ነፍሶ ፡ በእደዊሃ ፡ እግዝ እትነ ፡ ንጽሕት ፡ ማርያም ፡ ወዐእት ፡ ምስሌሃ ፡ ይእ ቲ ፡ ነፍስ ፡ ውስተ ፡ ገነተ ፡ ትፍሥሕት ፡ ጎበ ፡ መካ ነ ፡ ፍግዓ ፡ ወተድላ ፡ ጎበ ፡ ዘኢይኃልቅ ፡ ወኢየኃል ፍ ፡ ለዝሉፉ ። ስእለታ ፡ ለእግዝእትነ ፡ ማርያም ፡ ት ርድአ ፡ ወታቅንቶ ፡ ኃይለ ። ወት (A. fol. 57 a. 1.) ሠው ሮ ፡ እምተቃውሞተ ፡ ዓላዊያን ፡ ወእምጸብአ ፡ ጸላ ኢ ። እምቀሠት ፡ ቅፉር ፡ ወእምኵናት ፡ ስሑል ። ተማኅፀኒ ፡ ነፍሰ ፡ አመዝገበ ፡ ምሕረት ፡ በጸሎትኪ ፡ ለፍቁርኪ ። ንጉሥነ ፡ ጸዊት ፡ ለዓለመ ፡ ዓለም ፡ አ ሜን ።

ታቦተ ፡ አምላክ ፡ ማርያም ፡ ዘትትከደኒ ፡ ውቱረ ።
ወርቀ ፡ ቅድስና ፡ ጽሩየ ፡ ወአክ ፡ ብሩረ ።
አንስጣስዮስ ፡ ገብርኪ ፡ አመ ፡ በደዌሁ ፡ ተዕ ዕረ ።
ከመ ፡ አብሰርኪዮ ፡ ዘያስተፈሥሕ ፡ ነገረ ።
ብስራተ ፡ ሰላም ፡ አስምዕኒ ፡ ወትረ ።

CHAPTER XXVIII.

THE VIRGIN MARY AND THE MONK OF THE MONASTERY OF ABBÂ SAMUEL OF ḲALMÂN.[5]

(A. fol. 58 a. 1.; B. fol. 28 b. 1.) [ክፍል ፡] ፳፰ ። ተአም ሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረ ት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጸዊት ፡ ለዓለመ ፡ ዓለመ ፡ አሜን ።

ወሀለወት ፡ በደብረ ፡ ቅዱስ ፡ ዐቢይ ፡ አባ ፡ ሳሙ ኤል ፡ ዘቀልሞን ፡ ቤተ ፡ ክርስቲያን ፡ ሠናይት ፡ በስ መ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ንጽሕት ፡ ማርያም ፡ ወከነ ፡ ውስተ ፡ ዛቲ ፡ ቅድስት ፡ ቤተ ፡ ክር ስቲያን ፡ ሥዕል ፡ ዐቢይ ፡ ወመንክር ፡ በንድቀ ፡ ዓረ

[1] B. omits the words in brackets. [2] B. ወትቤሎ ፡ ኢትፍራህ ፡ ወኢትደንግፅ ፡ [3] B. omits this speech. [4] B. ወነቅሐ ፡ እምንዋሙ ፡ ወእምዝ ፡ አዕረፈ ፡ ወተመጠወት ፡ ነፍሶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ and ends as usual. [5] B. The following story is much abbreviated in B.; the abbreviated version is given after the text of A.

ባዊ ፡ ዘቤተ ፡ ክርስቲያን ። ወኮነ ፡ ውስተ ፡ ገዳቱ ፡ ደብር ፡ ዘገዝኩር ፡ ብእሲ ፡ ቅዱስ ። ወሚመ ፡ ውስተ ፡ ልቡ ፡ ወሕሊናሁ ፡ አምኖተ ፡ (A. fol. 58a. 2.) መልአክ ፡ ገብርኤል ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ እንበለ ፡ አጽርዖ ፡ በአፉሁ ፡ ወበልሳኑ ። ወኢያአምሮ ፡ ሌሊተ ፡ ወመዓልተ ፡ እምአምኖታ ፡ ለቅድስት ፡ ድንግል ፡ ማርያም ፡ ወረሰየ ፡ ትዋክልቶ ፡ ላዕሌሃ ፡ ከመ ፡ ታድኅኖ ፡ ቅድመ ፡ ፍቁር ፡ ወልዳ ። ኢያጸውም ፡ ወኢይጹሊ ፡ ወይትሜሳል ፡ ከመ ፡ አብድ ፡ ወእንበኀ ፡ ከመ ፡ ኢያእምሩ ፡ መነኮሳት ፡ ኀድሶ ፡ ወምግባሮ ። ወይኅብር ፡ ግበረ ፡ ዘከመ ፡ የሐምይዎ ፡ ዘኢይደሉ ፡ ለመነኮሳት ፡ ዕበ ፡ ይወዕኡ ፡ እምቤተ ፡ ክርስቲያን ። በጽባሕ ፡ ጊዜ ፡ ሥርቀተ ፡ ዐሐይ ፡ ይበልዕ ፡ ቅድሜሆሙ ፡ ንስቲተ ፡ እምፍርያተ ፡ ዓተር ፡ ወነሲ (A. fol. 58 b. 1.) ሉ ፡ ዘይመስሎ ፡ ከመ ፡ ይበልዎ ፡ አብድ ፡ ዝንቱ ፡ መነኮስ ። ወይጸውም ፡ እምይእቲ ፡ ጊዜ ፡ እስከ ፡ ሳኒታሃ ፡ ለይእቲ ፡ ሰዓት ። ይበልዕ ፡ ቅድሜሆሙ ፡ ወይኅብር ፡ ዘንተ ፡ በነሉ ፡ ዕለት ። ወሶበ ፡ ይፈእይዎ ፡ መነኮሳት ፡ እንዘ ፡ ይኅብር ፡ ከመዝ ፡ ዓዐለሙ ፡ ዝንቱ ፡ ግብር ፡ ወየኀዝኑ ፡ ላዕሌሁ ፡ ብዙኃ ። ወኮነ ፡ ዝንቱ ፡ መነኮስ ፡ ዘገዝኩር ፡ ኢይትሜጠ ፡ እምሥጠር ፡ ቅዱስ ፡ ዘእንበለ ፡ በሥለስ ፡ ዕለታት ፡ ለለ ፡ ዓመት ። ዘውእቶሙ ፡ በዓለ ፡ ልደት ፡ ቡሩክ ። ወበዓለ ፡ ኤጲፋንያ ፡ ቅዱስ ። ወበዓለ ፡ ፋሲካ ፡ ክቡር ። እስመ ፡ አበዊነ ፡ ክቡራን ፡ ቅዱሳን ፡ መምህራን ፡ ቤተ ፡ ክርስቲያን ፡ አዘዙ ፡ (A. fol. 58b. 2.) ከመ ፡ ይኩን ፡ ቍርባን ፡ በእሉ ። ፲በዓላተ ፡ ወልድ ፡ ጊዜ ፡ ንቅወተ ፡ ዶርሆ ፡ በሌሊተ ። ወሶበ ፡ ርእይዎ ፡ መነኮሳት ፡ እንዘ ፡ ይበልዕ ፡ በነሉ ፡ ዕለት ፡ በጽባሕ ፡ እምቅድመ ፡ ጸሎት ፡ ፲ሰዓት ፡ ዘመዓልት ። ወኢያአምሩ ፡ ጾሞ ፡ ዘከመ ፡ ይጸውም ፡ እስከ ፡ ሳኒታሁ ፡ እንተ ፡ ጊዜ ፡ ይበልዕ ፡ በይእቲ ፡ ሰዓት ። ወባሕቱ ፡ ኮኑ ፡ ይሔልዩ ፡ ከመ ፡ ይበልዕ ፡ ነኪሳ ፡ ዕለተ ፡ ወኢያዓቅብ ፡ ቀኖና ፡ መነኮሳት ፡ ኮኑ ፡ ያንጎረጕሩ ፡ በላዕሌሁ ፡ ብዙኃ ፡ በበይናቲሆሙ ። ወእምዝ ፡ በጽሐ ፡ ዕለተ ፡ በዓለ ፡ ልደታ ፡ ለእግዝእትነ ፡ ንጽሕት ፡ ድንግል ፡ ማርያም ፡ አመ ፡ ፭ለወርኃ ፡ ግንቦት ። ወኮነ ፡ ውእቱ ፡ ዕለት ፡ (A. fol. 59a. 1.) ዕለተ ፡ እሑድ ፡ ቡሩክ ፡ ዘኮነ ፡ ልደታ ፡ ለመድኃኒት ፡ ኵሉ ፡ ዓለም ። ወሀለዉ ፡ መነኮሳት ፡ ኀቡኣን ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ በእንተ ፡ ቅዳሴ ፡ ክቡር ፡ ለገቢረ ፡ በዓል ። ወነበረ ፡ ምስሌሆሙ ፡ አብ ፡ ቅዱስ ፡ ዘይሴመይ ፡ አብ ፡ ይስሐቅ ፡ አበ ፡ ምኔት ፡ ወአብ ፡ ኑዛዜ ፡ ወመምህር ። ወነጸሮ ፡ ለመነኮስ ፡ ዘአቅደምነ ፡ ነጊረ ፡ በእንቲአሁ ፡ ወበ ፡ ውስተ ፡ እዴሁ ፡ ንስቲት ፡ ተርሙስ ፡ ርሑስ ፡ በማይ ፡ ወውእቱ ፡ ይፈቅድ ፡ ይብልዖ ። ወይቤሎሙ ፡ አበ ፡ ምኔት ፡ ለመነኮሳት ፡ እንግዛዎ ፡ ለዝንቱ ፡ መነኮስ ፡ ወንሥኡ ፡ እምኔሁ ፡ ዝንተ ፡ ተርሙስ ፡ ዘሀሎ ፡ ውስተ ፡ እዴሁ ። ወረ (A. fol. 59a. 2.) ስዩ ፡ ፪እምኡኦሁ ፡ ይብእዎ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወይዕቅብዎ ፡ እስከ ፡ ፍጻሜ ፡ ቅዳሴ ፡ ለእመ ፡ ንኽል ፡ ዮም ፡ ናቅር ቦ ፡ እምሥጠር ፡ ቅዱስ ። ለእመ ፡ በጸሎተ ፡ እግዝእትነ ፡ ማርያም ፡ ቅድስት ፡ ድንግል ፡ ይትገኦሥ ፡ እምኔሁ ፡ ዝንቱ ፡ ልማድ ፡ እኩይ ። ወይሑር ፡ በፍኖተ ፡ መነኮሳት ፡ በገቢረ ፡ ጸም ፡ ወጸሎት ። ወእሙን ፡ ቱሰ ፡ ገብሩ ፡ በከመ ፡ አዘዘሙ ፡ አበ ፡ ምኔት ፡ ወነሥኡ ፡ ተርሙስ ፡ እምእዴሁ ፡ በዕፁብ ፡ ግብር ። ወሶቤሃ ፡ ተምዖሙ ፡ ለእለ ፡ እንግዛ ፡ ወነኅ ፡ ከመ ፡ አብድ ። ወሶበ ፡ አብእዎ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ይቤሎሙ ፡ ለመነኮሳት ፡ ለእለ ፡ የዓቅብዎ ። አእኀው (A. fol. 59b. 1.) የ ፡ ኢሰማዕክሙኑ ፡ ቃለ ፡ አቡክሙ ፡ በእንቲአየ ፡ አነ ፡ ነዳይ ፡ ሰዱኒ ፡ ኀበ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ከመ ፡ እስአል ፡ ትትወከፍ ፡ ጸሎተ ፡ አቡነ ፡ ይትአተት ፡ እምኔየ ፡ ኑሉ ፡ ረኵበ ፡ ንስቲተ ። ወኦሆ ፡ ይቤልዎ ፡ ወሖሩ ፡ ምስሌሁ ፡ ኀበ ፡ አይቄናሃ ፡ ለድንግል ፡ ገብረ ፡ ስግደተ ፡ ወይቤ ፡ አመድኅኒቶሙ ፡ ለነሳሕያን ። አተስፋሆሙ ፡ ለነዳያን ። አረድኤቶሙ ፡ ለግፉዓን ። አድኀንኒ ፡ እምእሉ ፡ መነኮሳት ፡ እስመ ፡ አነ ፡ ኢይክል ፡ ጸዊመ ፡ እስከ ፡ ጊዜ ፡ ቍርባን ። ወሶበ ፡ አእመረት ፡ እግዝ (A. fol 59b. 2.) እትነ ፡ መስተሣህልት ፡ ከመ ፡ መነኮሳት ፡ ኀቢሮሙ ፡ ያንጎረጕሩ ፡ ወይሣለቁ ፡ ላዕሌሁ ፡ ወየሐምይዎ ፡ ወደየት ፡ ውስተ ፡ ልቡ ፡ ሕሊና ፡ ሠናየ ። ከመ ፡ ትክሥት ፡ ለሙ ፡ ኃይላቲሃ ፡ ወመንክራቲሃ ፡ ወሃይማኖተ ፡ መነኮስ ፡ ወተአምኖ

ቶ ፡ በቲ ። ወውእቱሰ ፡ በጊዜ ፡ መንፈቀ ፡ ቅዳሴ ፡ አ
ምድኅረ ፡ አሠነየ ፡ ዅሉ ፡ ፩፩ሕሊናሁ ፡ ወአስተጋብ
አ ፡ ልቡናሁ ፡ ለሰሚዓ ፡ ቅዳሴ ፡ ንጹሕ ፤ ቀርበ ፡ መ
ነኰስ ፡ ጎበ ፡ ንድቅ ፡ ዓረባዊ ፡ ዘቤተ ፡ ክርስቲያን ፡ ዘ
ሥዕል ፡ ድንግል ፡ ሀሎ ፡ ውስቴታ ፤ ቆመ ፡ ቅድሜሃ ፡
አንቃዕዲዎ ፤ ወይቤላ ፡ አአግዝእትየ ፡ ለአመ ፡ አን
ቲ ፡ ኮንኪ ፡ ተወክፊት ፡ ስእለ (A. fol. 60a. 1.) ት ፡ ወ
ተመጣዊት ፡ ጸሎት ፡ ወተአምኖት ፡ መልእክ ፡ ዘለ
ማኅኩኪ ፡ ቦቱ ፡ እንበለ ፡ አጽርያ ፡ መዓልተ ፡ ወሌ
ሊት ፡ አነ ፡ ምስኪን ፡ ወኃጥአ ፤ ወኢያእመረኒ ፡ ቦቱ
ሂ ፡ ፩ ፡ ዘእንበለ ፡ እግዚአብሔር ፡ ወአንተ ። ወኮን
ኩ ፡ አሪሊ ፡ ከመ ፡ ታድኅንኒ ፡ ቦቱ ፡ ቅድመ ፡ ወልድ
ኪ ፡ ፍቁር ፡ በዕለተ ፡ ደይን ። እመሰ ፡ ታድኅንኒ ፡ ቅ
ድመ ፡ ወልድኪ ፡ አድኅንኒ ፡ እምእሉ ፡ መነኮሳት ፡
ከመ ፡ ያእምሩ ፡ ዘረሰየ ፡ ትውክልቶ ፡ ላዕሌኪ ፡ ኢ
ይትኃፈር ፡ ወኢይትኃጐል ፡ በቅድመ ፡ ፍቁር ፡ ወል
ድኪ ፤ ወአምዝ ፡ ቀንተ ፡ ኃይለ ፡ ወሃይማኖተ ፡ ወነሥ
አ ፡ ቆብያ ፡ እምዲቤ ፡ ርእሱ ፡ ወዘበጠ ፡ (A. fol. 60a. 2.)
በቲ ፡ ንድቀ ፡ ዓረባዊ ፤ ወይቤ ፡ አኃይለ ፡ ድንግል ፡
ማርያም ፡ አድኅንኒ ። ወዕበ ፡ ይቤ ፡ ከመዝ ፡ ተሠዋ
ቀ ፡ ንድቅ ፡ በይእቲ ፡ ሰዓት ፤ ወአምዝ ፡ ወገረ ፡ ቆብ
ያ ፡ እምእዴሁ ፡ ውሣጤ ፡ ቤተ ፡ ክርስቲያን ፡ ወወዕ
አ ፡ አምውእቱ ፡ ሥጣቅ ፡ ፍጡነ ። ወዕበ ፡ ወፅአ ፡
ተሳጸቀ ፡ ንድቅ ፡ ወተርፈ ፡ እምኔሁ ፡ ንስቲት ፡ ስቍ
ረት ፡ መጠነ ፡ ሙባእ ፡ እድ ፡ ለተዝክር ፡ ወለስምዓ ፡
ተአምሪሃ ፡ ዘገብረት ፡ ድንግል ፡ ንጽሕት ፡ ማርያም ፤
ወዕበ ፡ ርእዩ ፡ መነኮሳት ፡ ዘኮነ ፡ አንክሩ ፡ አንክሮ ፡
ዓቢያ ። ወአምዝ ፡ ወፅኡ ፡ ይኅሥሥዎ ፡ ውስተ ፡ ዅ
ላ ፡ ይእቲ ፡ ገዳማት ፡ ወበዓታት ፡ ወግበበ ፡ ም (A. fol.
60b. 1.) ድር ፡ ወኢረከቡ ፡ አሰሮ ። ወዕቤሃ ፡ ኃዘኑ ፡ ወ
ቢያ ፡ ኃዘነ ፡ ወሐመ ፡ ልቦሙ ። ወፈድፋደሰ ፡ አቡሆ
ሙ ፡ ይስሐቅ ፡ በእንተ ፡ ዘኮነ ፡ ይገብሩ ፡ ላዕሌሁ ።
አስመ ፡ እሙን ፡ በጊዜ ፡ ይሬአይዎ ፡ እንዘ ፡ ይበልዕ ፡
ዅሉ ፡ ዕለተ ፡ በጽባሕ ፡ ቦ ፡ እምኔሆሙ ፡ ዘይረግሞ ፡
ወቦ ፡ ዘይዘብጦ ፡ ወቦ ፡ ዘይዌርቅ ፡ ምራቀ ፡ ውስተ ፡
ገጹ ፡ ወቦ ፡ ዘይስሕቅ ፡ ወይሣለቅ ፡ ላዕሌሁ ፡ ወዕበ ፡
ርእዩ ፡ ዘንተ ፡ መንክረ ፡ አእመሩ ፡ ጽድቆ ፡ ወገድ
ሎ ፡ ለመነኰስ ፤ ወዘከመ ፡ አፍቀራ ፡ በልቡ ፡ ለአግዝ
አትን ፡ ድንግል ፡ ማርያም ፡ ወትውክልተ ፡ ላዕሌሃ ፤
በከመ ፡ ሰምዑ ፡ እምኔሁ ፡ ጊ (A. fol. 60b. 2.) ዜ ፡ ዕአ
ቱ ፡ እምሥጥቀተ ፡ ንድቅ ፤ ወጠየቁ ፡ አስመ ፡ ጸሎ
ተ ፡ ልብ ፡ በሕሊና ፡ ንጹሕ ፡ ወጽሩይ ፡ ይፈያዥድ ፡
ወይከብር ፡ እምጸሎተ ፡ ልሳን ። በከመ ፡ ይቤ ፡ እግ
ዚእነ ፡ በወንጌል ፡ ቅዱስ ፡ ለአመ ፡ ተንሣእከ ፡ ትጸ
ሊ ፡ በእ ፡ ቤተከ ፡ ወዕዑ ፡ ኖኅተከ ፡ ወጸሊ ፡ ለአቡ
ከ ፡ በኅቡእ ፤ ወትርጓሜሁ ፡ ለዝንቱ ፡ አስተጋብአ ፡
ሕሊናከ ፡ ውስተ ፡ ልብከ ፤ ወዘሰ ፡ ይቤ ፡ ዕዑ ፡ ኖኅ
ተከ ፡ ዕዑ ፡ አፉከ ፡ ወጸሊ ፡ በልብከ ፡ ብሂል ። እስ
መ ፡ ጸሎተ ፡ ልብ ፡ በአስተጋብኦ ፡ ሕሊና ፡ ጽሩይ ፡
ይኄይስ ፡ እምጸሎተ ፡ ልሳን ፡ ወዝርወተ ፡ ሕሊና ፡
ኀበ ፡ ክልኤ ፡ መክን ። ይደልዎ ፡ ከመ ፡ ይጸሊ ፡ ለብ
እሲ ፡ በል (A. fol. 61a. 1.) ቡ ፡ ወአኮ ፡ በልሳኑ ፡ በከመ ፡
ኮነ ፡ ገዘንቱ ፡ መነኰስ ፡ ይገብር ፡ ዅሉ ። ጊዜ ፡ ወኢያ
እመረ ፡ ቦቱ ፡ ፩ ፡ ወዕበ ፡ ርእዩ ፡ መነኮሳት ፡ ዘኮነ ፡
ሐሩ ፡ ኀበ ፡ ኤጲስ ፡ ቆጶስ ፡ ወነገርዎ ፡ ዘንተ ፡ ዅሉ ። ።
ወዕበ ፡ ሰምዓ ፡ አብ ፡ ኤጲስ ፡ ቆጶስ ፡ ዘንተ ፡ ፈነወ ፡
ወአይድዖ ፡ ለሊቀ ፡ ጳጳሳት ፡ በዘሰምዓ ፡ ወርእየ ፡ እ
ምነገረ ፡ ቆብዮ ፡ ዘወገራ ፡ ውሣጤ ፡ ቤተ ፡ ክርስቲያ
ን ፡ ውእቱ ፡ መነኰስ ፤ ወአምኀቢረ ፡ ተአምራት ፡ ዘ
ይከውን ፡ ባቲ ። ወዕበ ፡ ሰምዓ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘን
ተ ፡ ተፈሥሐ ፡ ወቢያ ፤ ወፈነወ ፡ ኀበ ፡ ደብረ ፡ ቅዱ
ስ ፡ አባ ፡ ሳሙኤል ፡ እንዘ ፡ ይስእል ፡ ቆብዮ ፡ ለመነ
ኰስ ፡ ከመ ፡ ይትባረክ ፡ እም (A. fol. 61a. 2.) ኔሃ ፤ ወኢ
ፈነውዎ ፡ መነኰሳት ፡ ሰ ፡ ሐለዮሙ ፡ ከመ ፡ በተ
አምኖ ፡ ያነብራ ፡ ውስተ ፡ ቤቱ ። ወበሕቲ ፡ ወይይዋ ፡
ውስተ ፡ ሣዑን ፡ ቤተ ፡ ክርስቲያን ፡ ተገዝረ ፡ ለተአ
ምር ፡ ዘገብረታ ፡ አግዝእተ ፡ ዅልኒ ፡ ድንግል ፡ ማር
ያም ፤ ወፈነወ ፡ ዘይመርሖ ፡ ፍኖተ ፡ ለኤጲስ ፡ ቆጶ
ስ ፡ ከመ ፡ ይሑር ፡ ኀበ ፡ ደብረ ፡ ቀልሞን ፡ ወያብጽ
ሐ ፡ ለይእቲ ፡ ቆብዕ ፡ ከመ ፡ ይትባረክ ፡ ባቲ ። ወኤ
ጲስ ፡ ቆጶስ ፡ ሰምዓ ፡ ትእዛዘ ፡ ለሊቀ ፡ ጳጳሳት ፡ ወሐ
ረ ፡ ኀበ ፡ ውእቱ ፡ ደብር ፤ ወነሥአ ፡ ቆብዓ ፡ ውእቱ ፡
መነኰስ ፡ እምሣዑን ፡ ንዋየ ፡ ቤተ ፡ ክርስቲያን ፡ ወተ
ባረከ ፡ እምኔሃ ፤ ወአምዝ ፡ ሖረ ፡ ኀበ ፡ ውእቱ ፡ ንድ
(A. fol. 61b. 1.) ቅ ፡ ዘተሠዋዋ ፡ ወተባረከ ፡ እምስቍረ
ት ፡ ዘተርፈ ፤ ወሰገደ ፡ ለሥዕለ ፡ እግዝእትን ፡ ማር

ያም ፡ ፫ ፡ ጊዜ ፡ ወተባረከ ፡ እምኔሃ ፤ ወተቀብዓ ፡ እ
ምዘይተ ፡ ቀንዲል ፡ ዘየኃቱ ፡ ቅድሚሃ ፤ ወወፅአ ፡ አ
ምደብር ፡ ውሉረ ፡ ንስቲተ ፡ ወበጽሐ ፡ ውሣጤ ፡ ገዳ
ም ፡ ወኃሠሣ ፡ ለቆብዕ ፡ ወኢረከባ ፤ ወተመይጠ ፡ ኀ
በ ፡ ደብር ፡ ምዕረ ፡ ጻግመ ፡ ወረከባ ፡ ውስተ ፡ መካ
ና ፡ ዘቀዳሚ ፡ ዘነሥአ ፡ እምኔሁ ። ወነሥአ ፡ ካዕበ ፡
ጻግመ ፡ ወአንበራ ፡ ማእከለ ፡ አልባሲሁ ፡ ወአሰራ ፡
በብቀኑ ፡ አስረተ ፡ ጽጉዓ ፤ ወሉረ ፡ ንስቲተ ፡ ወፈት
ሐ ፡ ለብቀኑ ፡ ወአንገፈ ፡ አልባሲሁ ፡ (A. fol. 61b. 2.)
ወኢረከባ ። ወተመይጠ ፡ ኀበ ፡ ደብር ፡ ሥልሰ ፡ ወረ
ከባ ፡ ወነሥአ ፡ እምውእቱ ፡ ሣዕን ፡ ወአሰራ ፡ ውስ
ተ ፡ መንዲል ፡ መስቀሉ ፡ ወአኃዘ ፡ በእደሁ ፡ ወሉረ ፡
ንስቲተ ። ወአምዝ ፡ ፈትሐ ፡ ለመነዲል ፡ ወኢረከባ ፤
ወሰቤሃ ፡ ተመይጠ ፡ ኀበ ፡ ደብር ፡ ርብዓ ፡ ወረከባ ፤
ወአምዝ ፡ አአመረ ፡ ከመ ፡ እግዚአብሔር ፡ ኢፈቀ
ደ ፡ ፀአታ ፡ እምደብረ ፡ ቅዱስ ፡ አባ ፡ ሳሙኤል ፤ ወ
ተሰምዓ ፡ ዝንቱ ፡ ነገር ፡ በኀበ ፡ ኵሉ ፡ አድያም ፡ ወ
በሐውርት ፡ ወአህጉር ፤ ስብሐት ፡ ለእግዚአብሔር ፡
ለዘኃረያ ፡ ለማርያም ፡ ድንግል ፡ ከመ ፡ ትኩኖ ፡ እ
መ ፡ ለወልዱ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አኰ (A. fol. 62a. 1.)
ቱት ፡ ለወልዱ ፡ ዋሕድ ፡ ዘለብሰ ፡ ሥጋሃ ፡ በትስብእ
ት ፡ ሐዳስ ፤ ወሰጊድ ፡ ለመንፈስ ፡ ቅዱስ ፡ ዘእንጽ
ሓ ፡ እምኵሉ ፡ ደነስ ። በረከታ ፡ የሀሉ ፡ ምስለ ፡ ንጉ
ሥነ ፡ ዳዊት ፡ ወታውርሶ ፡ በስኢል ፡ ዘኢየሩሳሌም ፡
መቅደስ ። ሀገረ ፡ አበዊሁ ፡ ነቢያት ፡ ዳዊት ፡ መዘም
ር ፡ ወሰሎሞን ፡ ንጉሥ ። ወታርእዮ ፡ ቤተ ፡ ልሔም
ሃ ፡ ኀበ ፡ አስተብረከት ፡ ለወሊድ ፡ ዘእንበለ ፡ ዘርአ ፡
ብእሲ ፡ ፅንሰ ፡ መንፈስ ። ወእምዝ ፡ ታጥምቆ ፡ በማ
የ ፡ ዮርዳኖስ ፡ በኀበ ፡ ተጠምቀ ፡ እሳተ ፡ መለኮት ፡
በእደ ፡ ወልደ ፡ መካን ፡ ዮሐንስ ፤ ወታስተሳልሞ ፡
እምአድባረ ፡ (A. fol. 62a. 2.) ቆሮንቶስ ፡ ኀበ ፡ ጸመ ፡
እግዝእነ ፡ ወሞአ ፡ ለዲያብሎስ ። ወታትክል ፡ ደብ
ተራ ፡ ንግሡ ፡ ኀበ ፡ ደብረ ፡ ዘይት ፡ ኀበ ፡ ተለዓለ ፡
አግዚእነ ፡ ወበረከሙ ፡ በእደዊሁ ፡ ቅዱስ ። ወታንብ
ር ፡ መንበሮ ፡ ኀበ ፡ ደብረ ፡ ጽዮን ፡ ኀበ ፡ ሰትዩ ፡ አር
ድእት ፡ ውሒዛ ፡ እሳት ፡ ጸራቅሊጦስ ። ወያቅም ፡ እ
ገሪሁ ፡ ለቀዊም ፡ ወለጸልዮ ፡ ለሰጊድ ፡ ወለስኢል ፡
ወለአስተብቀዮ ፡ ኀበ ፡ ጌቴሴማን ፡ መቃብረ ፡ ፍቅ
ርቱ ፡ ድንግል ፡ ማርያም ፡ ተንበሊተ ፡ ምሕረት ፡ ሐ
መልሚል ፡ ጳጦስ ፤ ለዓለመ ፡ ዓለም ፡ አሜን ፡ ወአ
ሜን ። = ። = ።

(A. fol. 62b. 1.) እንበለ ፡ ማሕፀነ ፡ ወመፍጽሕ ፡ አመ ፡
ገዳመ ፡ ፈለሰ ።
ዘሰቄርኪ ፡ ሎቱ ፡ አረፍተ ፡ እብን ፡ ይቡሰ ።
ዘአሥመረኪ ፡ ብእሲ ፡ እንተ ፡ ይሰመይ ፡ ሣ
ሉሰ ።
ስቁሪ ፡ ገቦ ፡ ፀርየ ፡ ወዘጸላእትየ ፡ ክርሠ ።
ነሢአኪ ፡ ማርያም ፡ መጥባሕተ ፡ ሐዲሰ ።

The following is the text according to B.:—

(B. fol. 28b. 1.) ወሀሎ ፡ ፩ብእሲ ፡ በደብረ ፡ ቀልሞ
ን ፡ ዘሚመ ፡ ውስተ ፡ አፉሁ ፡ ወልበ ፡ ተአምኖተ ፡
መልአክ ፡ በቅድመ ፡ ሥዕላ ፡ ለእግዝእትን ፡ ቅድስ
ት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ወ
ውእቱሰ ፡ ብእሲ ፡ ኢይትሜጠ ፡ ቀሪበን ፡ ዘእንበለ ፡
በአጺፋንያ ፡ ወበልደት ፡ ወበፋሲካ ፡ ወአመ ፡ ዕለ
ተ ፡ በዓለ ፡ ለእግዝእትን ፡ ማርያም ፡ ወላዲተ ፡ አም
ላክ ። ነጸርዎ ፡ መነኮሳት ፡ እጎዞ ፡ ተርመሶ ፡ ርሑ
ሰ ፡ በማይ ፡ አስመ ፡ ፈቀደ ፡ ይብላዕ ። ወሰቤሃ ፡ አኀ
ዝዎ ፡ ወወሰድዎ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ። ወበአ ፡
(B. fol. 28b. 2.) ቅድመ ፡ ሥዕላ ፡ ለእግዝእትን ፡ ..... አድኅንኒ ፡ እምእከየ ፡ እሉ ፡ መነኮሳት ፡ እስመ ፡ ኢ
ይክል ፡ ጸዊመ ፡ ወሰሐቅዎ ። ወይቤ ፡ እመሰ ፡ ታድ
ኅንኒ ፡ እትመኃፀን ፡ አንሰ ፡ ቅድመ ፡ ሥዕልኪ ። ወ
ነሥአ ፡ ቆብዓ ፡ ርእሱ ፡ ወዘበጠ ፡ ባቲ ፡ ንጽቀ ፡ ዓረ
ባዊ ። ወይቤ ፡ ኦእግዝእትየ ፡ ቅድስት ፡ .... አድ
ኅንኒ ። ወሶቤሃ ፡ ተሠጥቀ ፡ ንደቀ ፡ ወወፅአ ፡ ወወገ
ረ ፡ ቆብየ ። ወንድቅ ፡ ዘተሠጥቀ ፡ ተላጸቀ ፡ ወነነ ፡
ቀዳሚ ፡ ወባሕቱ ፡ ንስቲተ ፡ መጠነ ፡ ሙባእ ፡ እድ ፡
ተርፈ ፡ ለተገዝር ። ወዘንተ ፡ ርእዮሙ ፡ መነኮሳት ፡
አንከሩ ፡ እስመ ፡ ኢረከብዎ ፡ ዕበ ፡ ኃሠሥዎ ። ወ
ኀዘኑ ፡ ምስለ ፡ አቡሆሙ ፡ ይስሐቅ ፡ ዓቢየ ፡ ኀዘ

(B. fol. 29 a. 1.) ነ ። ወሰሚያ ፡ ሊቀ ፡ ጳጳሳት ፡ ተፈሥ
ሐ ፡ ወሖረ ፡ ኀበ ፡ ንድቅ ፡ ዘተሠጥቀ ፡ ወሰገደ ፡ ሳ
ቲ ፡ ወተቀብዓ ፡ እምዘይተ ፡ ቀንዲል ፡ ዘየሐቱ ፡ ወ
ተሰምዓ ፡ ዝንቱ ፡ ነገር ፡ ኀበ ፡ ኵሉ ፡ እድያም ፡ ግብ
ጽ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃ
ይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XXIX.

THE VIRGIN MARY AND THE CANNIBAL OF THE CITY OF KĔMER.

(A. fol. 63 b. 1.; B. fol. 30 a. 1.) [ክፍል ፡ ፴፱ ። ተእምሪ
ሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡
ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረ
ተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡
ለዓለመ ፡ ዓለመ ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ በሀገረ ፡ ቅምር ፡ ክቡረ ፡
ዘመድ ። በስም ፡ ክርስቲያናዊ[1] ፡ ወኃጢአቱ ፡ የዐ
ቢ[2] ፡ ወይፈደፍድ ፡ እምኃጢአተ ፡ ዅሉ ፡ ሰብእ ። ኢ
ይበልዕ[3] ፡ እክል ፡ ወኢሥጋ ፡ ላህም ፡ ይበልዕ[4] ፡ ሥ
ጋ ፡ ሰብእ ። ወዘበልዓ ፡ ሰብእ ፡ የእክሉ ፡ ሰብአ ፡ ወ
ሰመንተ[5] ፡ ወኃልቁ ፡ ፍቁራኒሁ ፡ ወአዕርክቲሁ ፡ ወ
እዝማዲሁ ፡ ወመገብቱ ። ፤ ወ (A. fol. 63 b. 2.) አል[6] ፡ ተ
ርፉ ፡ ሰብእ[7] ፡ ገዩ ፡ እምኔሁ[8] ፡ ከመ ፡ ኢይብልዖሙ ።
ወተርፈ ፡ ባሕቲቱ ፡ ምስለ[9] ፡ ብእሲቱ ፡ ወደቂቁ[10] ፡
ወኪያሆሙኒ ፡ በልዖሙ ። ወእሉ ፡ ዕለት ፡ እንዘ ፡
የሐውር ፡ ረኀበ ፡ በፍኖት[11] ፡ አሐደ ፡ ሐረሳዊ ፡ ወጸ
ንሐ ፡ ወ (B. fol. 30 a. 2.) ይጎኖ ። ወሶበ ፡ እአመረ ፡ ከ
መ ፡ ይኄይሶ[12] ፡ ኃደጎ ፡ ወሖረ ፡ ወእንዘ ፡ የሐውር ፡
ይቤሎ ፡ አሠይጠኒ ፡ አሐደ ፡ ብዕራየ[13] ፡ ወናሁ ፡ ቀስ
ትየ ፡ ዘሥርግው ፡ በወርቅ ፡ አሁበከ ፡ ንሣእ ። ወይቤ
ሎ ፡ ሐረሳዊ[14] ፡ እበይኩክ ፡ እምኵሉ ፡ ንዋየ ፡ እክ
ል[15] ፡ ይኄይሰኒ ፡ እንሰ ፡ ኢይሁበክ[16] ። [ወይቤሎ ፡ ክ
ልኤተ ፡ እጎነ ፡ እዋስክከ ፡ ወእበዮ ።][17] ወ (A. fol.
64 a. 1.) ካዕበ ፡ ይቤሎ[18] ፡ እርአየኒ ፡ እስኩ ፡ በዓተክ ፡
ኀበ ፡ ተኃድር ፡ ቦቱ ። ወይቤሎ ፡ ኃረሳዊ ፡ ነዋ ፡ ዋቃ
ከ ፡ ኢተኃድርኩ ፡ ውስተ ፡ እብያተ ፡ ሰብእ[19] ፡ ወእበ
ዮ ፡ ወሖረ ። ወካዕበ ፡ ይቤሎ ፡ ሐረሳዊ ፡ እንተ ፡ ክቡ
ረ ፡ ዘመድ ፡ ወልብከሰ ፡ ጸዋግ ፡ ወጕሕልያ ፡ ወተመ
ስል ፡ ከመ[20] ፡ ብእሴ ፡ ባዕል ፡ ዘይነብር ፡ በሀገረ ፡ ቅ
ምር ። ወይቤሎ[21] ፡ ለምንት ፡ ታስተማስለኒ ፡ ኪያሁ ፡
አእኑየ ። ወነሥአ ፡ ማየ ፡ በግባር ፡ ወእንዘ ፡ የሐው
ር ፡ በፍኖት ፡ ረከበ ፡ [አሐዶ ፡ ብእሴ ፡][17] ነዳየ ፡ ዘዙ
ለንታ (B. fol. 30 b. 1.) ሁ ፡ እበቅ ። ወዝልጉስ[22] ፡ ወፈ
ቀደ ፡ ከመ ፡ ይብልዖ ። ፤ ወባሕቱ ፡ (A. fol. 64 a. 2.) ጸል
አ ፡ በእንተ ፡ ቍሰሊሁ[23] ። ውእቱሰ ፡ ነዳይ[24] ፡ ጽዩአ ፡
ፈድፋደ ፡ ወጽሙእ ፡ ማይ ፡ ወሰአለ ፡ ወይቤሎ ፡ እ
ስትየኒ ፡ ማየ ፡ በእንተ ፡ እግዚአብሔር ፡ ወገንሐ ፡ ወ
ተቄጥዖ ። ወይቤሎ ፡ ካዕበ ፡ በእንተ ፡ ሰማያት ፡ ወም
ድር[25] ፡ ወበእንተ ፡ ሰማዕታት ፡ ወጸድቃን ፡ ወአበ
ዮ ። ወይቤሎ ፡ ሥልሰ ፡ በእንተ ፡ ስማ ፡ ለማርያም ፡

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[1] B. ወበስምሰ ፡ ክርስቲያናዊ ፡ ውእቱ ፡ [2] B. ዓቢይ ፡ ወፍዱል ፡ እምኃጢአተ ፡ [3] B. ወ
ኢይበልዕ ፡ [4] B. እላ ፡ ይበልዕ ፡ [5] B. ወዘበልዓ ፡ የእክል ፡ ፰ወ፷ነፍስ ። [6] B. እስኒ ፡
[7] B. omits ሰብእ ፡ [8] B. omits እምኔሁ ፡ [9] B. omits ምስለ ፡ [10] B. ወ፱ደቂቁ ፡
[11] B. omits በፍኖት ፡ [12] B. ይሄይሶ ፡ [13] B. ብዕራየ ፡ ወናሁ ፡ ቀስትየ ፡ ዘሥርግው ፡ በወርቅ ።
ወይቤሎ ፡ [14] B. omits ሐረሳዊ ፡ [15] B. omits እክል ፡ [16] B. እክል ፡ ይኄይሰኒ ፡ ወይቤ
ሎ ፡ እዋስክከ ፡ ፪እሕግ ፡ ወዓበየ ፡ [17] B. omits the words in brackets. [18] B. ይቤሎ ፡ እስ
ኩ ፡ [19] B. omits ሰብእ ፡ [20] B. omits ከመ ፡ [21] B. adds አእኑየ ፡ [22] B. ወዝ
ልጉስ ፡ ውእቱ ፡ [23] B. ቍስሊሁ ፡ ወሊአቱ ። ወውእቱሰ ፡ [24] B. ነዳይ ፡ ጽሙእ ፡ ፈድፋደ ፡ ወይ
ቤሎ ፡ እስትየኒ ፡ [25] B. ወበእንተ ፡ ጻድቃን ፡ ወሰማዕት ፡ ወአበዮ ።

ሰቀልዎ ፡ ለወልድኪ ፡ ምስለ ፡ ሰረቅት ። ወትቤሎ
ሙ ፡ (A. fol. 66b. 1.) ኢያእመርኩ ። ውእተ ፡ ጊዜ ፡ ጸ
ርኃት ፡ በዓቢይ ፡ ቃል ፡ ወበከየት ፡ ብክየ ፡ መሪረ ፡ ወ
ቆመት ፡ ቅድመ ፡ ሥዕለ ፡ ለእግዝእትነ ፡ ቅድስት ፡
ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ።
ወአንቃዕደወት ፡ ወትቤ ፡ አይቴ ፡ ሀሎ ፡ ዘአማኑዔን
ኩኪ ፡ አይቴ ፡ ሀሎ ፡ ምዕቅብና ፡ ዘወሀብኩኪ ፡ ኦእ
ግዝእትየ ፤ እ[ስ]መ ፡ ናሁ ፡ አኃዝዎ ፡ ለወልድየ ፡ ም
ስለ ፡ ሰረቅት ፡ ወሰቀልዎ ። ወይእዜኒ ፡ እመ ፡ ኢባላ
ሕኪዮ ፡ ለወልድየ ፡ ወኢያድኃንኪዮ ፡ እነ ፡ እነሥ
አ ፡ ለወልድኪ ፡ እምሕፅንኪ ። ወይእተ ፡ ጊዜ ፡ ኮነ ፡
ዐቢይ ፡ ጽሬ ፡ (A. fol. 66b. 2.) ኀ ፡ እንዘ ፡ ይበውኡ ፡ ብ
ዙኃን ፡ እምአንቀጸ ፡ ቤተ ፡ ክርስቲየን ፡ ወይእቲ ፡ ሰ
ሚዓ ፡ ተመይጠት ፡ ድኅሬሃ ፡ ወርአየቶ ፡ ለወልዳ ፡
እንዘ ፡ ይበውእ ፡ ምስሌሆሙ ፡ ወሮጸት ፡ ወሐቀፈቶ ፡
ተስእልዎ ፡ ጉቡአን ፡ ወይቤልዎ ፡ ምንተ ፡ ኮንከ ፡ ወ
እር ፡ ድኅንከ ። ወይቤሎሙ ፡ ሶበ ፡ ሰቀሉኒ ፡ ዲበ ፡
ዕፅ ፡ ወቀነዉኒ ፡ መጽአት ፡ ኀቤየ ፡ አሐቲ ፡ ብእሲት ፡
ሠናይት ፡ ላሕይ ፡ ዘትበርሀ ፡ እምዐሐይ ፡ ወከልአቶ ፡
ለቅንዋት ፡ ወኢለከፎ ፡ ለሥጋየ ። አውረደተኒ ፡ እም
ዲበ ፡ ዕፅ ፡ ወትቤለኒ ፡ ሖር ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡
ኀበ ፡ አምኅ ፡ እስመ ፡ ፈቀደት ፡ ትን (A. fol. 67a. 1.) ሣ
እ ፡ ወልድየ ፡ ሀየንቱከ ። ወሰብሕዎ ፡ ለእግዚአብሔ
ር ፡ ስቡሕ ፡ ወልውል ፡ ወአእኰትዋ ፡ ለእግዝእትነ ፡
ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወ
ይእቲ ፡ ብእሲት ፡ ምስለ ፡ ወልዳ ፡ ነበሩ ፡ እንዘ ፡ ይት
ለአኩ ፡ ለቤተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ቅድስት ፡
ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እስከ ፡ ዕለ
ተ ፡ ሞቶሙ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁ
ር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ።

CHAPTER XXXI.

THE VIRGIN MARY AND THE LADY EUPHEMIA.[1]

(A. fol. 67a. 2.) [ክፍል] ፡ ፴፩ ። ተአምሪሃ ፡ ለእግ
ዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በረከተ ፡ ጸ
ሎታ ፡ ወሀብተ ፡ ረድኤታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡
ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ አሐቲ ፡ ብእሲት ፡ ዘሀገረ ፡ ሳምር ፡ ዘ
ስማ ፡ አፎምያ ፡ ወዕቤር ፡ ይእቲ ፡ ወዕንስት ፡ በንዴ
ት ። ወሀለዋ ፡ አሐዱ ፡ ወልድ ፡ ወአልባቲ ፡ ካልአ ፡
ኢወልድ ፡ ወኢወለት ፡ ዘእንበሌሁ ፡ ወታፈቅሮ ፡ ፈ
ድፋደ ፡ ለወልዳ ፡ እምነፍሳ ። ወሶሰ ፡ ዕለተ ፡ ታዘል
ፍ ፡ ገይሰ ፡ ቤተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ማርያ
ም ፡ ምስለ ፡ ወልዳ ፡ ዘስሙ ፡ ፈልሞን ፡ ወትጼሊ ፡ በ
እ (A. fol. 67b. 1.) ንቲአሁ ፡ ከመ ፡ ትትማኅፀን ፡ ነፍሰ ፡

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[1] B. This story is much shorter in B., and reads:—(Fol. 32a. 1 and 2) ተብህለ ፡ ከመ ፡ ሀሎ ፡ ብእሲ ፡ ሠራቂ ፡ ወቀሚጤ ፡ ቤተ ፡ ክርስቲያን ። ሶሎ ፡ አሚረ ፡ ነበረ ፡ እንዘ ፡ ይቀሥጥ ፡ እስመ ፡ እከየ ፡ ልማድ ፡ ውእቱ ፡ ወይጸንሕዎ ፡ ሶሎ ፡ ሰብእ ። ወአሐተ ፡ ዕለተ ፡ ኄደ ፡ ንዋያ ፡ ለእግዝእትነ ፡ ማርያም ፡ በከመ ፡ ልማዱ ። ወእኅዝዎ ፡ ለው-እቱ ፡ ሠራቂ ፡ ወዘበጥዎ ፡ ወአሰርዎ ። ቢጋጋ ፡ ወበሰናስል ። ወአምዝ ፡ ሐለዩ ፡ ከመ ፡ ይንሥኡ ፡ መልክዖ ። ወይቤ ፡ እንሰ ፡ እትአመና ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ እስመ ፡ ዘአምነ ፡ በጸሎ ታ ፡ ይድኅን ፡ እምኵሉ ፡ ኀዘን ። ወአስተርአየቶሙ ፡ ገሃደ ፡ ለእለ ፡ ዘበጥዎ ፡ ወእኅዝዎ ፡ ከመ ፡ ይንሥኡ ፡ መል ክዖ ። ወተቤሎሙ ፡ ኀድግዎ ፡ ወኃደግዎ ፡ በትእዛዘ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወፈትሕ ዎ ፡ አማእሰሩ ፡ ወእንከሩ ፡ ሶሎ ፡ ሰብእ ፡ ምሕረተ ፡ ዚአሃ ። ጸሎታ ፡ etc. The five lines of poetry are the same.

እግዝእትነ ፡ ማርያም ፡ ወትዕቀበ ፡ እምሑሉ ፡ አኩይ ፡ ወታድኅኖ ፡ እምቃዕን ፡ ዘትኩል ፡ ውስተ ፡ ዓለም ። ወወትረ ፡ ትጼሊ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወኢ ታኅትግ ፡ ገይሳ ፡ ወጸልዮ ፡ በእንተ ፡ ወልዳ ፡ ወትስእ ል ፡ በጥቡዕ ፡ ልብ ። ወሰበ ፡ ሆከ ፡ ረኃብ ፡ ወዕረቃን ፡ ለፊልሞን ፡ ወልደ ፡ መበለት ፡ አረጊት ። ወረከበ ፡ ን ዴት ፡ ወተጽናስ ፡ ተቤጸዎሙ ፡ ለፊያት ፡ ሠረቅት ። ወአሐተ ፡ ዕለተ ፡ እንዘ ፡ ሀሎ ፡ ይሠርቅ ፡ ቤተ ፡ አሐ ዱ ፡ ባዕል ፡ በሀገረ ፡ እለ ፡ እስከንድርያ ፡ ምስለ ፡ አብ ያጹሁ ፡ ፈያት ። ተሰምዓ ፡ ድምፀ ፡ (A. fol. 67b. 2.) እ ገሪሆሙ ፡ በመልዕልቱ ፡ ተሥላስ ፡ ደቂቀ ፡ ቤተ ፡ ባ ዕል ፡ ገብሩ ፡ አውያተ ፡ ወተንሥኡ ፡ ይርድኡዎሙ ፡ ሰብእ ፡ ሀገር ፡ ወአኀዝዎ ፡ ለፊልሞን ፡ ምስለ ፡ ሠረ ቅት ፡ ሐመይዎ ፡ ወሰቀልዎ ፡ ዲበ ፡ ሰግላ ፡ ቀ·ልቀ·ሎ ሊተ ። ወነበረ ፡ ስቁለ ፡ ሠለስቱ ፡ ዕለተ ፡ ወሠለስተ ፡ ሌሊተ ። ኢበልዓ ፡ እክል ፡ ወኢሰትየ ፡ ማየ ፡ ወአ መ ፡ ተፍጻሜቱ ፡ ፫መዋዕል ፡ ዘነውዋ ፡ ለእመ· ። ወ ሰበ ፡ ሰምዓት ፡ ዘንተ ፡ ጸርኃት ፡ በልዑል ፡ ቃል ፡ ጎ በ ፡ ቤተ ፡ ክርስቲያና ፡ ወጸውዓት ፡ ስማ ፡ ለእግዝእ ትነ ፡ ማርያም ፡ ወትቤላ ፡ ናሁ ፡ ወልድየ ፡ ዘእማኅፀ ንኩኪ ፡ ኪያሁ ፡ ናሁ ፡ ተገድፈ ፡ (A. fol. 68 a. 1.) ወተ ሐጕለ ፡ በክንቱ ። ወይእዜኒ ፡ እግብአ ፡ ሊተ ፡ ወል ድየ ፡ ወተቤዘዊዮ ፡ በሥልጣነ ፡ ወልድኪ ፡ እመ ፡ አ ፍቀርኪዮ ፡ ለወልድየ ፡ እምአድኃንኪዮ ፡ ወትክሊ ፡ ላዕለ ፡ ዅሉ ፡ ግብር ፡ ዘትፈቅዲ ። እስመ ፡ እሙ ፡ ለ ቃል ፡ እግዚአብሔር ፡ አንቲ ፡ ዘተሰብእ ፡ እምኔኪ ፡ ወአድኀነነ ፡ እምጸላኢነ ፡ ሰይጣን ፡ ወአሆ ፡ ይብለ ኪ ፡ ወይሠጠወኪ ፡ ለትአዘዝ ፡ ዚአኪ ፡ ወአልቦ ፡ ዘ ይትቃወመኪ ። እስመ ፡ በፈቃዲ ፡ ወበሥምረተ ፡ አ በሁ ፡ መጽአ ፡ ወኀደረ ፡ ውስተ ፡ ክርሥኪ ። ወዘሰ አልኪዮ ፡ ኪያሁ ፡ ይሁበኪ ፡ አምኽሐ ፡ ዘመ (A. fol. 68a. 2.) ዲ ፡ አኀለ ፡ እመሕያው ። ዘኮንኪ ፡ አንቲ ፡ ተ ንክተመ ፡ ለውሉዲ ፡ ሰብእ ፡ አምልእተ ፡ ጸጋ ፡ እግ ዚአብሔር ፡ ምስሌኪ ፡ ዘአልበ ፡ ኑፋቄ ፡ ወኢሕፀት ፡ ብኪ ፡ ክሂል ፡ ወሥልጣን ፡ በኃይል ፡ ኢየሱስ ፡ ክርስ ቶስ ፡ ወልድኪ ፡ ፍቁርኪ ፡ እግዝእነ ። ወይእዜኒ ፡ ኦ እግዝእትየ ፡ እመ ፡ እኩ ፡ አንቲ ፡ አምጻእኪዮ ፡ ለወ ልድየ ፡ ፊልሞን ፡ ወአብጻሕኪዮ ፡ ዝየ ፡ አምአይቱ ፡ ሊተ ፡ ተራክቦቱ ፡ እስመ ፡ ሐጕልኩ ፡ ወልድየ ፡ ዘሕ ይወትየ ፡ ዘአማኅፀንኩኪ ፡ ኪያሁ ። ወናሁ ፡ አነ ፡ እ ነሥአ ፡ ለወልድኪ ፡ እምሕፅንኪ ፡ ሀየንተ ፡ ወልድ የ ፡ ፊልሞን ። ወዘንተ ፡ ብሂላ ፡ አኀ (A. fol. 68b. 1.) ዘ ት ፡ ትሑር ፡ ኀበ ፡ ሥዕለ ፡ እግዝእትነ ፡ ማርያም ፡ ከመ ፡ ትግበር ፡ ዘሐለየት ። ወወኣተ ፡ አሚረ ፡ ሶቤ ሃ ፡ ነሥአት ፡ ማርያም ፡ በትረ ፡ ኃይል ፡ በአምሳለ ፡ ሕለት ። ወዲበ ፡ ርእሱ ፡ ከመ ፡ ማዕዶድ ፡ ዕንቋው ፡ መተረት ፡ በውእቱ ፡ አጽቀ ፡ ሰግላ ፡ ዘሀሎ ፡ ስቁል ፡ ዲቤሁ ፡ ወልደ ፡ ዕቤር ፡ ወፈትሐቶ ፡ እማእሰሩ ። ወ ውእተ ፡ ጊዜ ፡ ተንሥአ ፡ ወሖረ ፡ ወተደመረ ፡ ምስ ለ ፡ ብዙኀ ፡ ሰብእ ፡ ወፍጡነ ፡ በጽሐ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ። ወሰምዓት ፡ እሙ ፡ ድምፀ ፡ ብዙኀን ፡ ሰብእ ፡ እንዘ ፡ ይበውኡ ፡ ውስተ ፡ አንቀጸ ፡ ቤተ ፡ ክ ርስቲያን ። ወሶበ ፡ ተመይጠ (A. fol. 68b. 2.) ት ፡ መን ገሌሃ ፡ ርእየቶ ፡ ለወልዳ ፡ ማእከለ ፡ ሰብእ ፡ እንዘ ፡ ይ ጸእቅ ፡ ለበዊእ ፡ ውስተ ፡ ኖኀት ፡ ቤተ ፡ ክርስቲያን ። ወእምዝ ፡ ሮጸት ፡ ከመ ፡ ዘተግብድ ፡ እምብዝኀ ፡ ፍ ሥሐ ፡ ዘርእየቶ ፡ ለወልዳ ፡ መሠጠቶ ፡ በእደዊሃ ፡ ከ መ ፡ ዘአንበሳ ፡ ድሩክ ፡ ወሐቀፈቶ ፡ ከሳዶ ፡ ወሰዓመ ቶ ፡ አፉሁ ። ወትቤሎ ፡ አወልድየ ፡ ንግረኒ ፡ አይቱ ፡ ነበርከ ። ወናሁ ፡ ሠለስቱ ፡ ዕለት ፡ ወሠለስቱ ፡ ለያል ይ ፡ አምዘ ፡ ኃጕልኩ ፡ ርእዮተ ፡ ገጽከ ። እስኩ ፡ ንግ ረኒ ፡ አይቱ ፡ ነበርከ ፡ መኑ ፡ ዘሴሰየከ ፡ ኀበስተ ። ወ መነ ፡ ዘአስተየከ ፡ ማየ ፡ አወልድየ ፡ ዜንወኒ ። ወጸ ር (A. fol. 69a. 1.) ኃ ፡ ወልዳ ፡ በልዑል ፡ ቃል ፡ በቅድ መ ፡ ሰብእ ፡ ወይቤላ ። ናሁ ፡ እነ ፡ ነበርኩ ፡ ሠሉሰ ፡ መዋዕል ፡ ወሠሉሰ ፡ ለያልየ ፡ ስቁልየ ፡ ዲቤ ፡ ዕፀ ፡ ሰ ግላ ። ወእግዝእትነ ፡ ማርያም ፡ ነበረት ፡ እንዘ ፡ ትሴ ስየኒ ፡ ኀብስተ ፡ ሰማያዌ ። ወታሰትየኒ ፡ ስቴ ፡ ሕይወ ት ። ወነዕዐበ ፡ አውረደቶኒ ፡ እምዲበ ፡ ሰግላ ፡ ወፈነ ወቶኒ ፡ ወትቤለኒ ፡ ሑር ፡ ኀበ ፡ እምከ ፡ በሰላም ። ወ ሶበ ፡ ሰምዐ ፡ ሕዝብ ፡ እለ ፡ ሀለዉ ፡ ሀየ ፡ ዕድ ፡ ወእ ንስት ፡ ደቂቀ ፡ ወእእሩግ ፡ ወራዙት ፡ ወሕፃናት ፡ ዕ ቤር ፤ ሰብሕም ፡ ለእግዚአብሔር ፡ በ (A. fol. 69a. 2.) ዐ ቢይ ፡ ስብሐት ። ወአፈድፈዱ ፡ ውዳሴሃ ፡ ዘምስለ ፡ አኰቴት ፡ ለእግዝእትነ ፡ ማርያም ፡ በወዋዔ ፡ በቃለ ፡ እግዚአብሔር ፡ በዘምሮ ፡ ወይባቤ ፡ ለእግዝእትነ ፡

ማርያም ፡ በእንተ ፡ ተአምር ፡ ወመንክረ ፡ ዘገብረት ፡ ወውዑ ፡ በቃለ ፡ ትፍሥሕት ። ወሶበ ፡ ሰምዓ ፡ ኤጲስ ፡ ቆጶስ ፡ አበ ፡ ብንያሚ ፡ ዘንተ ፡ ውዳሴ ፡ ወስባሔ ፡ ዘማርያም ፡ ጽውዖሙ ፡ ለኵሎሙ ፡ ወአቅረቦሙ ፡ ኀቤሁ ፡ ወሐተተ ፡ በእንተ ፡ ሕፃን ፡ ወእሙ ። ወዘነ ተ ፡ ተአምረ ፡ ዘአርአየት ፡ ላዕሌሆሙ ፡ ውእተ ፡ አሚረ ፡ ነሥአሙ ፡ ኀቤሁ ፡ ወአንበሮሙ ፡ ው (A. fol. 69b. 1.) ስተ ፡ ቤቱ ፡ ለሕፃን ፡ ምስለ ፡ እሙ ። ወሠርጎ ፡ ሲሳዮሙ ፡ ወዓራዘሙ ፡ እስከ ፡ አመ ፡ አዕረፈ ፡ በእንተ ፡ ክብራ ፡ ለማርያም ፡ ድንግል ፡ ንጽሕት ። በረከተ ፡ ጸሎታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ በዝ ፡ ዓለም ፡ ወበዘይመጽእ ፡ ዓለም ። ወእስከ ፡ ለዓለመ ፡ ዓለም ። አሥናይት ፡ ወላዲተ ፡ ንጉሥ ፡ ፈራቂ ። ከመ ፡ አድኅንኪዮ ፡ ቅድመ ፡ ለወልደ ፡ መበለት ፡ ሰራቂ ። ማርያም ፡ ድንግል ፡ አድኅኖትየ ፡ ጸሐቂ ። ለዐርየኒ ፡ እስከ ፡ አስናኒሁ ፡ የሐቂ ። ላዕሌሁ ፡ ፈንዊ ፡ ጋኔን ፡ ዘይሣቂ ።

CHAPTER XXXII.

THE VIRGIN MARY AND THE WOMAN WHO WAS ABOUT TO BRING FORTH.[1]

(A. fol. 70b. 1.) ክፍል ፡ ፴፪ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በረከተ ፡ ጸሎታ ፡ የሀሉ ፡ ምስለ ፡ ፍቁራ ፡ ንጉሥነ ፡ ጻዊት ፡ እስከ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ አሐቲ ፡ ሀገር ፡ ወውስቴታ ፡ ሕንጽት ፡ ቤተ ፡ ክርስቲያን ፡ ዘተሐንጸት ፡ በስሙ ፡ ለሊቀ ፡ መላእክት ፡ ሚካኤል ። ወብዙኃን ፡ ሰብእ ፡ ብፁዓዊያን ፡ ኢያነትጉ ፡ ገዪሰ ፡ አመ ፡ በዓሉ ፡ ለሊቀ ፡ መላእክት ፡ ሚካኤል ፡ ለለአሉ ፡ ዓመት ፡ ፲ወ፪ለወርኃ ፡ ኀዳር ። ትንብልናሁ ፡ ወአስተብቊዖቱ ፡ ይዕቀቦ ፡ እምጸራዊ ፡ እኩይ ፡ ለንጉሥነ ፡ ጻዊት ፡ (A. fol. 70b. 2.) አሜን ። ወአሐቲ ፡ ዕለት ፡ ሶበ ፡ ሀለወ ፡ የሐውሩ ፡ ውስተ ፡ ፍኖት ፡ ለበጺሕ ፡ ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ። ወናሁ ፡ መጽአ ፡ ድምፀ ፡ ማይ ፡ እምባሕር ፡ ዘይሠጥቅ ፡ ድንጻዌ ፡ ሰብእ ፡ ወመፍርሀ ፡ ጥቀ ፡ ዘይስእል ፡ አልባበ ፡ አዳ ፡ ለይእቲ ፡ መካን ፡ ውተለዓለ ፡ ሞገዳ ፡ በአምጣነ ፡ ክልኤ ፡ ምሕዋር ። ወአልጸቀ ፡ ለአስጥሞታ ፡ ወተሰአሉ ፡ ኀበ ፡ እግዚአብሔር ፡ በበ ይናቲሆሙ ፡ ለለ ፡ ፩፩ ፡ ኃሠሠ ፡ መድኃኒተ ፡ ነፍሱ ፡ ገዩ ፡ ወተድህሉ ፡ እሞገደ ፡ ባሕር ፡ ከመ ፡ ኢያሥጥሞሙ ፡ ማዕበል ፡ በከመ ፡ ልማዱ ። ወናሁ ፡ ሀለወት ፡ (A. fol. 71a. 1.) አሐቲ ፡ ብእሲት ፡ ዕንስት ፡ ዘአልጸቀ ፡ ንት ፡ ክብራ ፡ ለማርያም ፡ ድንግል ፡ ንጽሕት ። በረከተ ፡ ጸሎታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ በዝ ፡ ዓለም ፡ ወበዘይመጽእ ፡ ዓለም ። ወእስከ ፡ ለዓለመ ፡ ዓለም ። አሥናይት ፡ ወላዲተ ፡ ንጉሥ ፡ ፈራቂ ። ከመ ፡ አድኅንኪዮ ፡ ቅድመ ፡ ለወልደ ፡ መበለት ፡ ሰራቂ ። ማርያም ፡ ድንግል ፡ አድኅኖትየ ፡ ጸሐቂ ። ለዐርየኒ ፡ እስከ ፡ አስናኒሁ ፡ የሐቂ ። ላዕሌሁ ፡ ፈንዊ ፡ ጋኔን ፡ ዘይሣቂ ።

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[1] B. This story is much shorter in B., and reads:—(Fol. 58a. 1 and 2) ወሀለወት ፡ አሐቲ ፡ ብእሲት ፡ ዕንስት ፡ ዘአልጸቀት ፡ ለወሊድ ። ወእንዘ ፡ ተሐውር ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ለቅዱስ ፡ ሚካኤል ፡ ለገቢረ ፡ በዓል ፡ ምስለ ፡ ብዙኃን ፡ ሰብእ ። ሰምዐ ፡ ድምፀ ፡ ማዕበለ ፡ ባሕር ፡ እምርኁቅ ፡ እንዘ ፡ የሐውር ፡ መጠነ ፡ ፫ምዕራፍ ። ወፈርሀ ፡ ወገዩ ፡ ውተረፈት ፡ በሕተታ ፡ እስመ ፡ ስእነት ፡ ምስሌሆሙ ፡ ረዊጸ ፡ ወኢተመይጡ ፡ ኀቢሃ ። ወጸርሐት ፡ ኀበ ፡ እግዝእትነ ፡ ማርያም ፡ ወትቤ ፡ አእግዝእትየ ፡ እምዝንቱ ፡ ተሠጥሞ ። ወመጽአት ፡ እግዝእትነ ፡ ማርያም ፡ ወሰወረታ ፡ በዓጽፋ ፡ ወለደታ ፡ ዘእንበለ ፡ ፃዕር ፡ ወሕማም ፡ ወኢለስፋ ፡ ነጠብጣበ ፡ ማየ ፡ ባሕር ። ወተመይጠ ፡ ማየ ፡ ኀበ ፡ ምዕላዲሁ ፡ ወመጽአት ፡ ይእቲ ፡ ብእሲት ፡ ምስለ ፡ ወልዳ ። ወተስእልዋ ፡ እለ ፡ ኃደግዋ ፡ ወዘነወቶሙ ፡ ዘከመ ፡ ኮነ ፡ ባተ ። ወተፈሥሐ ፡ ዓቢየ ፡ ፍሥሐ ፡ ወሰብሕዎ ፡ ለእግዚአብሔር ፡ ወእኳ ፡ ትዋ ፡ ለእግዝእትነ ፡ ማርያም ፡ ገብራ ፡ ተአምራት ፡ ወመንክራት ። ወሰመየቶ ፡ ለውእቱ ፡ ሕፃን ፡ አብርስክ. ሮስፋስ ፡ ዘውእቱ ፡ እደ ፡ ማርያም ፡ ገሰሰቶ ፡ ብሂል ። ጸሎታ ፡ etc. The five lines of poetry are the same.

ት ፡ ለወለዲ ፡ እንዘ ፡ ተሐውር ፡ ምስሌሆሙ ፡ ወስ
አት ፡ ረዊጸ ፡ ምስሌሆሙ ። ወጸርኃት ፡ ኀበ ፡ እለ ፡
ኃደግዋ ፡ ወገሮ ፡ ወአልቦ ፡ ሰብእ ፡ ዘተመይጠ ፡ ይር
አያ ። ወኢረከበት ፡ ዘይረድኦ ፡ ወቀብጸት ፡ ተስፋሃ ፡
እምረድኤተ ፡ ሰብእ ። ወእምዝ ፡ ጸርሐት ፡ ወበከየ
ት ፡ ኀበ ፡ እግዚአብሔር ፡ ልዑል ፡ ውኀበ ፡ እግዝእት
ነ ፡ ማርያም ፡ መዝገበ ፡ ሣህል ፡ ወምሕረት ፡ ጸዋዒተ ፡
ኵሉ ፡ ኀበ ፡ ፍቅረ ፡ ወልዳ ፡ መድኃኔ ፡ ዓለም ። ወሰ
በእ ፡ አለ ፡ ገዮ ፡ ሶበ ፡ በጽሐ ፡ ኀበ ፡ ሐይቀ ፡ ባሕር ፡
ሰፍሐ ፡ አደዊሆ (A. fol. 71a. 2.) ሙ ፡ ወአኀቃደዲ ፡
ሰማየ ፡ ኀበ ፡ እግዚአብሔር ። ወሰአለ ፡ ኀበ ፡ እግዝ
እትነ ፡ ማርያም ፡ በዐቢይ ፡ ገቦር ፡ ወበብዙኀ ፡ ብካይ ፡
ወሰቆቃው ። ወቀመ ፡ ማእበለ ፡ ባሕር ፡ በኃይለ ፡ መ
ዋግዲሁ ፡ ወእግዝእትነ ፡ ማርያም ፡ አብሰረታ ፡ ለእ
ንታክቲ ፡ ብእሲት ፡ ወከደንታ ፡ በአልባሲሃ ። ወሰወ
ረታ ፡ አምርአዮት ፡ ባሕር ፡ ወመሰላ ፡ ላቲሰ ፡ ከመ ፡
ዘሀለወት ፡ ውስተ ፡ ሕኑፅ ፡ ቤት ፡ ወሥርግው ። ወእ
ምዝ ፡ አኀዛ ፡ ማሕምም ፡ ለወሊድ ፡ እንዘ ፡ ሀለወት ፡
ውስተ ፡ ባሕር ። ወእግዝእትነ ፡ አኀዘታ ፡ እማኅፅን ፡
ለወሊድ ፡ ወወለደት ፡ ወልዶ ፡ ሠናየ ። ወሰመየቶ ፡
(A. fol. 71b. 1.) አሙ ፡ ለሕፃን ፡ አብራስኪሮስፋስ ፡ በ
ጽርዕ ፡ ወበዕብራይስጢ ፡ እደ ፡ ማርያም ፡ ገሰሰቶ ፡ ወ
ባረከቶ ፡ በውስተ ፡ ማኅፀን ፡ እሙ ። ኢለከፋ ፡ ለእ
ሙ ፡ ኢሕማም ፡ ወኢደም ። ወሶበ ፡ ተመይጠ ፡ ባሕ
ር ፡ ውስተ ፡ ሀላዌሁ ፡ ወቆመ ፡ መክኖ ፡ ወዝሕነ ፡ እ
ማዕበሉ ። ውእተ ፡ ጊዜ ፡ ወዕለት ፡ እምነ ፡ ባሕር ፡
እንዘ ፡ ትጸውር ፡ ወልዳ ። ወሶበ ፡ ነጸሩ ፡ ኪያሃ ፡ ብዙ
ኃን ፡ አንከሩ ፡ ተደመ ፡ እምዕበየ ፡ ተአምር ፡ ወመ
ንክር ፡ ሮጹ ፡ ነሶመ ፡ ወደገንዋ ። ወሶበ ፡ ረኩበዋ ፡
ተስእልዋ ፡ ወዘነወቶመ ፡ ዘንተ ፡ ዐቢየ ፡ ተአምረ ፡
ወመንክረ ፡ ዘገብረት ፡ ወላ (A. fol. 71b. 2.) ዲተ ፡ አም
ላክ ፡ እመ ፡ ሕይወት ፡ ማርያም ፡ ሙዳየ ፡ ትንቢት ።
ወነገረቶሙ ፡ ዘከመ ፡ እፎ ፡ ሰወረታ ፡ ታሕተ ፡ ጽላሎ
ታ ፡ አማይ ፡ ከመ ፡ ኢትሙት ። ወእለ ፡ ሰምዕዎ ፡ ለ
ዝ ፡ ነገር ፡ ዕድ ፡ ወአንስተ ፡ ይቂቅ ፡ ወአእሩግ ። ወ
ራዙት ፡ ወሕፃናት ፡ አይሁድ ፡ ወአረሚ ፡ ወነሱ ፡ ሰብ
አ ፡ ዓለም ፡ አንከሩ ፡ ጥቀ ፡ ወአእኰትዎ ፡ ለአምላክ ፡
ጽድቅ ። ወፈድፈዱ ፡ ውዳሴሃ ፡ ለእግዝእትነ ፡ ማር
ያም ፡ ገብሪተ ፡ ተአምር ፡ ዘእልቦ ፡ ጎልቋሩ ፡ ወኢመ
ስፈርት ፡ ሥነ ፡ ኂሩታ ፡ ዘሠናይ ፡ ንግሣ ፡ ወዕቡብ ፡
ለፈክሮ ። ጸሎታ ፡ ታድኅኖ ፡ ለንጉሥነ ፡ ጻዊት ፡
(A. fol. 72a. 1.) እመዓት ፡ ወልዳ ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ።

ለብእቲት ፡ ዕንስት ፡ በሰዓተ ፡ ወሊድ ፡ ወሐረስ ።
ማእከለ ፡ መፍርህ ፡ ሞገድ ፡ ዘከደንኪያ ፡ በልብስ ።
ከማሃ ፡ ክድንኒ ፡ ኢያዕዕበኒ ፡ ተዕናስ ።
ማርያም ፡ አግዝእትየ ፡ ዘአዋረይክኒ ፡ እምክርሥ ።
አዕዳለ ፡ ብርሃን ፡ ወአኮ ፡ ዘማዕስ ።

CHAPTER XXXIII.

THE VIRGIN MARY AND THE THIRSTY DOG.

(A. fol. 73a. 1.; B. fol. 59a. 1.) ክፍል ፡ ፴፫ ። ተአም
ሪሃ ፡ ለእግዝእትነ ፡ ጥዕምተ ፡ ስም ፡ ቅድስት ፡ ድን
ግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸ
ሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀ
ሉ ፡ ምስለ ፡ ጉበራ ፡ ንጉሥነ ፡ ጻዊት ፡ ለዓለመ ፡ ዓለ
ም ፡ አሜን ።

ወሀለዋ ፡ አንስት ፡ ምስለ ፡ እግዝእትነ ፡ ማርያም ፡
ወመጽአ ፡ ክልብ ፡ ጽሙእ ፡ ወሰደዳሁ ፡ ውእቶን ፡
አንስተ ። ወእግዝእትነሂ ፡ አስተዓፀበት ፡ ወበከየት ፡
ሶበ ፡ ርእየቶ ፡ ጽምአ ፡ ዚአሁ ፣ ወይቤላሃ ፡ አንስት ፡
አንቲኑ ፡ ትምሕረዮ ፡ እምኔነ ። አኮኑ ፡ ይትወለድ ፡
እምኔኪ ፡ ክርስ (A. fol. 73a. 2.) ቶስ ፡ ዘይብልዎ ፡ መሢ
ሕ ። ወሰሚዓ ፡ እግዝእትነ ፡ ቅድስት ፡ ዘንተ ፡ ነገረ ፡
ቦአ ፡ ውስተ ፡ ልባ ፡ ዓቢይ ፡ ፍሥሐ ። ወነሢኣ ፡ ግም
ዔሃ ፡ ሐረት ፡ ርኁ (B. fol. 59a. 2.) ቀ ፡ ወአውፅአት ፡
አሣዕነ ፡ እግሪሃ ፡ ወወደየት ፡ ውስቴቱ ፡ ማየ ፡ ወአስ

ተየቶ ፡ ለውእቱ ፡ ከልብ ፡ ጽሙእ ፡ ወትቤላ ፡ አሐ
ቲ ፡ እምአንስት ፡ ለምንት ፡ አንተኒ ፡ ግምዒክ ፡ እ
ስመ ፡ ተበትከ ፡ ማሕየብ ፡ ወኢትረከቢ ፡ ማየ ። ወአ
ውሥአታ ፡ እግዝእትነ ፡ ማርያም ፡ ወትቤላ ፡ ማይሰ ፡
አኮ ፡ ዘይወፅእ ፡ እማዕምቅ ፡ አላ ፡ እምሰማይ ። ወአ
ምላክ ፡ ዘአስተየ ፡ ለዝ ፡ ከልብ ፡ ጽሙእ ፡ (A. fol. 73b. 1.) ይሁበኒ ፡ እምላዕሉ ። ወዘንተ ፡ ነገረ ፡ እምድ
ኅረ ፡ ተናገረት ፡ ኃደረ ፡ ላዕሌሃ ፡ ቃለ ፡ አብ ፡ ጸሎ
ታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀ
ሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ።

ሰስይኒ ፡ ማርያም ፡ ለጸማድክ ፡ ኃሳብ ።
ኅብስተ ፡ አእም (B. fol. 59b. 1.) ሮ ፡ ሥናይ ፡ ወወይ
ነ ፡ ጥበብ ።
እመኒ ፡ ፈድፋደ ፡ ኃጢአትየ ፡ እምሕብ ።
ተዘክሪ ፡ እግዝእ (B. fol. 59b. 2.) ትየ ፡ በርኅራኄ
ኪ ፡ ዕፀብ ።
በከመ ፡ አስተይኪዮ ፡ ማየ ፡ ለጽሙእ ፡ ከልብ ።

CHAPTER XXXIV.

THE VIRGIN MARY AND THE KHALÎFA OF ATHRIBIS.

(A. fol. 81a. 1.; B. fol. 60b. 1.) ተአምሪሃ ፡ ለእግዝእ
ትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲ
ተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ን
ጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ[1] ፡ አሐዱ ፡ ንጉሥ ፡ ዘስሙ ፡ ከለፋ ፡ ዘነግ
ሠ ፡ ድኅረ ፡ አቡሁ ፡ ረሲዶ ። ወትርጓሜ ፡ ስሙ ፡ ድ
ሩክ[2] ፡ ብእሲ ፡ ብሂል ። ወኮነ ፡ እምቅድመ ፡ ይትወፈ
ይ ፡ መንግሥቱ ፡ ወይትቄየሞሙ ፡ ለክርስቲያን ፡ ወ
ይዳቢ[3] ፡ አብያተ ፡ ክርስቲያናት ። ወኮነ ፡ ግዕዙ ፡ ከ
መ ፡ ግዕዘ ፡ (A. fol. 81a. 2.; B. fol. 60b. 2.) ጳውሎስ ፡ ሐ
ዋርያ ፡ እምቅድመ ፡ ግብአቱ ፡ ኅበ[4] ፡ ኢየሱስ ፡ ክር
ስቶስ ፡ እንዘ ፡ ሀሎ ፡ አሁዲዊ[5] ። ወዝንቱ[6] ፡ ንጉሥ ፡
ኅረየ ፡ አሐደ ፡ እምወዓልያኒሁ[7] ፡ ወሚሞ ፡ መስፍን ፡
ላዕለ ፡ ምእት ፡ ሐራ ፡ መስተዕዕናነ ፡ አፍራስ[8] ። ወአ
ዘዘ ፡ ከመ ፡ ይሐር ፡ ኅበ ፡ ዙሉ ፡ አሀጉር ፡ ወበሐው
ርተ ፡ ግብጽ[9] ፡ ወውስተ ፡ ዙሉ ፡ አድያሚሃ ፡ ከመ ፡
ይንሥት ፡ ወያንሀል ፡ ዙሎ[10] ፡ አብያተ ፡ ክርስቲያና
ት ። ወበጽሐ[11] ፡ ኅበ ፡ (A. fol. 81b. 1.) ሀገረ ፡ አትሪብ ፡
በጽንፈ ፡ ዓፀዳ[12] ፡ እንተ ፡ መንገሌሃ ፡ ሕንጻ ፡ ዘአም
ውስቴቱ[13] ፡ ያንጸፈጽፍ ፡ መዓር ። ወሀለወት[14] ፡ በማ
እከሌሃ ፡ አሐቲ ፡ ቤተ ፡ ክርስቲያን ፡ ዓባይ ፡ ጥቀ ፡ ዘ
ተሐንጸት ፡ በስመ ፡ እግዝእትነ ፡ ቅድስት ፡ (B. fol. 61a. 1.) ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወይ
እቲ ፡ ቀዳሚት ፡ በዙር[15] ፡ እምእለ ፡ ተሐንጻ ፡ አብያ
ተ ፡ ክርስቲያናት ፡ በስመ[16] ፡ እግዝእትነ ፡ ቅድስት ፡
ማርያም ፡ እለ ፡ ሀለዋ[15] ፡ ውስተ ፡ ዙሉ[17] ፡ ምኔታት ፡
ግብጽ ። ወሀለዉ ፡ ውስተ ፡ ይእቲ[18] ፡ ቤተ ፡ ክርስቲ
ያን ፡ አርባዕቱ ፡ አናቅጽ ። ወውስቴቶሙ ፡ አርባዕ

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[1] B. begins:— ንዘንወክሙ ፡ አአኃውየ ፡ ሕገበ ፡ ክርስቲያን ፡ ዘንተ ፡ ዓቢየ ፡ ተአምረ ፡ ወመንክረ ፡ ዘገብረቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በሀገረ ፡ አትሪብ ፡ ወሀሎ ፡ ፩ብእ
ሲ ፡ በውእቱ ፡ መዋዕል ፡ ዘስሙ ፡ ክሊፋ ። ወገዝብሂል ፡ ዘነግሠ ፡ ድኅረ ፡ [2] B. ዘበትርጓሜሁ ፡ ድሩክ ፡
[3] B. ወይሰድዶሙ ፡ ወይደቢ ፡ [4] B. ኅበ ፡ አሚነ ፡ [5] B. አይሁዳዊ ፡ [6] B. ወዝንቱሂ ፡
[7] B. ፩ወዓሊ ፡ እምወዓልያኒሁ ፡ ዐቢየ ፡ መስፍን ፡ ዘርኡስ ፡ ላዕለ ፡ ፪ሐራ ፡ [8] B. አፍራሳተ ፡ [9] B. ግብጽ ፡ ወአድያሚሃ ። ወውስተ ፡ ክልኤት ፡ መራኅበት ፡ [10] B. ዙሎ ፡ ዘሀለው ፡ ውስቴቶን ፡ አብያተ ፡
[11] B. ወከማሁ ፡ ሶበ ፡ በጽሐ ፡ ኅበ ፡ [12] B. ዓፀዳ ። ወሀለው ፡ እንተ ፡ [13] B. እንተ ፡ እምውስቴቶን ፡
[14] B. ወእንተ ፡ መንገሌሃ ፡ ሕኑፅ ፡ ቤተ ፡ ክርስቲያን ፡ በስማ ፡ ለእግዝእትነ ፡ [15] B. omits this word.
[16] B. በስመ ፡ ለ[17] B. ዙሉ ፡ በሐውርት ፡ ወምኔታተ ፡ [18] B. ውእቱ ፡

(A. fol. 81b. 2.) ቱ ፡ ዳቤር ፡ ወዲቤሆን ፡ አርባዕቱ ፡ ተ
ድባብ ። ወለለ ፡ ኵሉ ፡ ተድባብ ፡ አርብዓ ፡ በአመት ፡
ኑኁ[1] ። ወይሰውቆን ፡ ምእት ፡ ወስድስቱ ፡ አዕማድ ፡
ዘውቁር ፡ አምእብን ፡ ፀዓዳ ፡ ወኵሎን ፡ ኀቡረ ፡ ፍሑ
ታት ፡ ከመ ፡ ጎንባባተ ፡ ወይን ፡ ምስሃሎን[2] ፡ ወቀመ
ሮን ፡ ፍሑታት ፡ በፊክር ፡ ሥርግዋን ፡ ወልኩአን ፡
በባዝግና ፡ ወርቀ[3] ፡ ወብሩር ። ወሀለዋ[4] ፡ ውስታ ፡ ዕ
ሥራ ፡ ወእርባዕቱ ፡ መርጡል ። ወውስቶን ፡ ን (B. fol.
61a. 2.) ቡር ፡ ዕሥራ ፡ ወእርባዕቱ ፡ ታቦተ ፡ ሕግ ። ወ
ማእከሌሆን ፡ ሥዕል ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግ
ል ፡ ማርያም ፡ ወላዲተ ፡ አምላ (A. fol. 82a. 1.) ክ[5] ፡ ዘ
ግሉፍ ፡ ወግልው ፡ በዕንቄ ፡ ባሕርይ ። ወዲቤሃ ፡ ስ
ግላጥ ፡ ዘእኑም ፡ በሜላት ፡ ዘቂስጠንጢኖስ ። ወም
ስለ ፡ ውእቱ ፡ ሥዕል ፡ ክልኤቱ ፡ መላእክት ፡ ሥዑ
ለን ፡ በዓውዳ ፡ አምለፈ ፡ ወአምለፈ ። ወቀናዲል ፡
ስቁላን ፡ ዘሀለዉ ፡ ቅድመ[6] ፡ ሥዕል ፡ ዘወርቅ ፡ ወብሩ
ር[7] ፡ ወኢያፀርዐ ፡ እንዘ ፡ የኃትዉ ፡ መዓልተ ፡ ወሌ
ሊተ ። እስመ ፡ ይሰቀዩ ፡ ወይጠለሉ ፡ በቅብዕ ፡ ቅዱ
ስ[8] ። ወሀሎ ፡ ውስቴታ ፡ አሐዱ ፡ ብእሲ[9] ፡ መነኮስ ፡
ሊቀ ፡ ካህናት ፡ ዘስሙ ፡ ዮሐንስ[10] ፡ ድንግል ፡ ወጸድ
ቅ ። ወጽሑቅ ፡ ለሕገ ፡ ቤተ ፡ ክርስቲያን ፡ በጊዜ ፡
ጸሎት ፡ ወቅዳሴ ፡ ሌሊት ፡ (A. fol. 82a. 2) ወመዓልተ ፡
ዘአንበለ ፡ አርምመ[11] ። ወሠምረ ፡ ቦቱ ፡ አግዚአብሔ
ር ፡ በእንተ ፡ ሥነ ፡ ጽድቁ ፡ ወየዉሀቱ ፡ ወትሕትና
ሁ[12] ። ንግበኪ[13] ፡ ጎበ ፡ ጥንተ ፡ ነገር ፡ ወሶበ[14] ፡ በጽ
ሐ ፡ ዝኩ[15] ፡ መስ (B. fol. 61b. 1.) ፍን ፡ ጎበ ፡ ይእቲ ፡
ቤተ ፡ ክርስቲያን ፡ ጎደረ ፡ በጽንፈ ፡ ባሕር ። ወበሀ
የ ፡ ተክሉ ፡ ሎቱ ፡ ሐይመታተ ፡ ከመ ፡ ያዕርፍ ፡ ጎዳ
ጣ ፡ መዋዕል ። ወሰሚያመ ፡ ሰብአ ፡ ይእቲ ፡ ሀገር ፡
ወክሐ ፡ በእንተ[16] ፡ ዘኮነ ፡ ምጽአቱ ፡ ከመ[17] ፡ ያንስ
ታ ፡ ለቤተ ፡ ክርስቲያን ፡ ወያማስን ፡ ሥነ ፡ ሕንጼሃ ፡
ዘተሐንጸት ፡ በስማ[18] ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድን
ግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምኽ (sic) ፡ ወ
(A. fol. 82b. 1.) ወላዲተ ፡ አምላክ ። ወከመ ፡ ይፈጽም ፡
አፋሆሙ ፡ ለካህናቲሃ[19] ፡ እለ ፡ ሀለዉ ፡ ይነብቡ[20] ፡ ሃ
ይማኖተ ፡ ርትዕተ ፡ በውስቴታ[21] ፡ ወኢይድዕዎ ፡ ለ
ቅዱስ ፡ ዮሐንስ ፡ ዘንተ ። ወሰሚያ ፡ ጎዘነ ፡ ወተከዘ ፡
ፈድፋደ ፡ ወእምዝ ፡ ቀነተ ፡ ኃይለ ፡ በመንፈስ ፡ ቅዱ
ስ ፡ ዘጎዱር ፡ ውስቴቱ ። ተንሥአ ፡ ይጸሊ ፡ (B. fol.
61b. 2.) ጎበ ፡ እግዚአብሔር ፡ በሥምረት[22] ፡ ልብ ።
ወእምድኅረ ፡ ፈጸመ ፡ ጸልዮ[23] ፡ ወአስተብቊዖ ፡ በ
ዓቢይ ፡ ገዓር ፡ ተግኀሠ ፡ እምሀየ ፡ ወሐረ ፡ ጎበ ፡ ሀ
ሎ[24] ፡ መስፍን ፡ ውስተ ፡ ሐይመቱ ። ወሶበ ፡ ርእይ
ዎ ፡ አግብርቲሁ ፡ ይቤልዎ ፡ ለቅዱስ ፡ ዮሐንስ ፡
(A. fol. 82b. 2.) በእንተ ፡ ምንት ፡ መጻእከ[25] ፡ ዝየ ፡ አ
መነኮስ ፡ ወምንተ ፡ ትፈቅድ[26] ። አውሥኦመ ፡ ወይ
ቤሎሙ ፡ ናሁ ፡ ብየ ፡ ጻሕቀ ፡ ከመ[27] ፡ ትዘክሩኒ ፡ ፍ
ጡን[2] ፡ ጎበ ፡ መስፍን ። እስመ ፡ ብየ[28] ፡ አሐተ ፡ ቃ
ለ ፡ ዘእትናገር[29] ፡ ምስሌሁ ፡ በበይናቲነ ፡ ጽምወ[30] ።
ወሐሩ ፡ እሙንቱ[2] ፡ አግብርት ፡ ወኢይድዕዎ ፡ ለመ

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[1] B. ፴በአመት ፡ ኑኁ ፡ [2] B. omits this word. [3] B. ጽሩይ ፡ ወርቅ ፡ ወብሩር ፡
[4] B. ወሀሎ ፡ ውስተ ፡ ውእቱ ፡ ቤተ ፡ [5] B. አምላክ ። ወ፪መላእክት ፡ ዓውዳ ፡ በለፈ ፡ ወለፈ ፡
[6] B. ወቀናዲል ፡ ዘሀለው ፡ ንዑረ ፡ ቅድመ ፡ [7] B. ወዘብሩር ። [8] B. ወሌሊተ ፡ ወቅብዓ ፡ ዘይ
ት ፡ ጥዑል ፡ [9] B. ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ብእሲ ፡ [10] B. ዮሐንስ ፡ እስመ ፡ ድንግ
ል ፡ ውእቱ ። [11] B. በጊዜ ፡ ቅዳሴ ፡ ወበጊዜ ፡ ጸሎት ፡ መዓልተ ፡ ወሌሊተ ። [12] B. በእንተ ፡ ም
ሕኮቱ ፡ ወየውሃቱ ፡ ወትሕትናሁ ። [13] B. ንግበእኬ ፡ [14] B. ሶበ ፡ [15] B. ዝንቱ ፡ መስፍ
ን ፡ ሠርዌሁ ፡ ለንጉሥ ፡ ጎበ ፡ ይእቲ ፡ ቤተ ፡ ክ/ ፡ ኃደረ ፡ ጎበ ፡ ጽንፈ ፡ ባሕር ፡ [16] B. ወሰምው ፡ ሁከተ ፡
ሰብእ ፡ በእንተ ፡ [17] B. ይቤሎሙ ፡ ከመ ፡ [18] B. ወያማስን ፡ ሱራፌ ፡ ሕንፃሃ ፡ ዘተሣረረት ፡ በስ
ማ ፡ [19] B. ለእለ ፡ ሀለዉ ፡ ይነቡ ፡ ካህናቲሃ ፡ [20] B. ውስቴታ ፡ ወዘንተ ፡ አአሚሮ ፡ ጥዩቀ ። ወእ
ምዝ ፡ ቀነተ ፡ ኃይለ ፡ መንፈስ ፡ ቅዱስ ፡ ዘጎዱር ፡ ውስቴቱ ፡ ወሶቤሃ ፡ ተንሥአ ፡ ወጸለየ ፡ [21] B. በምረት ፡
[22] B. ጸሎቶ ፡ ወ/ ፡ [23] B. ወይቤልዎ ፡ አግብርቲሁ ፡ መኑ ፡ አምጽአከ ፡ ዝየ ፡ [24] B. ትፈቱ ። ወ/ ፡
[25] B. ሊተሰ ፡ ያጽሕቀኒ ፡ ከመ ፡ [26] B. ውብየ ፡ [27] B. አትናበብ ፡ [28] B. በባሕቲትነ ፡
ፃመወ ።

ስፍን ፡ በእንቲአሁ ። ውእቱኒ ፡ አግብአ ፡ ፍጡነ ፡ በእንቲአሁ ። ዝወሀበ[1] ፡ ሰላመ ፡ በኀድዓት ፡ ወበት ሕትና ፡ መንፈስ ። [ወተሠጥዎ ፡ መስፍን ፡][2] ፡ ወይ ቤሎ ፡ ለክኒ ፡ ዓዲ ፡ ሰላም ፡ በምሕረተ ፡ እግዚአብሔ ር[3] ። ወይቤሎ ፡ ክዕበ ፡ መነኮስ[4] ፡ በኑ ፡ እንጋ ፡ (A. fol. 83a. 1.) ሀለወ (B. fol. 62a. 1.) ከ ፡ ጻሕቀ ፡ ዘተኀሥሥ ፡ እምኔሁየ ። ወይቤሎ[5] ፡ ዮሐንስ ፡ መነኮስ ፡ አሊቅየ ፡ እወ ፡ እፈቅድ[6] ፡ ታጽምኦኒ ፡ ቃልየ[7] ፡ ኀበ ፡ አልቦ ፡ ሰብእ ፡ ጽሚተ ፡ በሕቲትከ ። ወአዘዘ[8] ፡ መስፍን ፡ ከ መ ፡ ይትገኀሡ[9] ፡ ሎሙ ፡ ሰብእ ። ወተግኀሡ ፡ ወኢ ተርፈ ፡ አሐዱሂ[10] ፡ ዘእንበለ ፡ መልአክ ፡ ምክሩ ፡ ለ መስፍን[10] ፡ ዘይረፍቅ ፡ ውስተ ፡ ሕዕኑ ። ወይቤሎ[11] ፡ መስፍን ፡ አመንነኮስ ፡ ንብብ ፡ ከመ ፡ ፈተወ ፡ ልብ ከ[10] ። ወይቤ[12] ፡ ዮሐንስ ፡ አሊቅየ ፡ ወእግዚአየ ፡ ና ሁኬ ፡ እንከ[10] ፡ ሰማዕኩ ፡ በእንተ ፡ ዘከነ ፡ ምጽአትከ ፡ ዝየ ፡ ከመ ፡ ትንሥኦ ፡ ለቤተ ፡ ክርስቲያን ፡ ወታማ ስን ፡ ሥነ ፡ ሕነጹ (A. fol. 83a. 2.) ሃ ፡ ዘተሐንጸት ፡ በ ስማ[13] ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲት ፡ አምላክ ። እንተ ፡ ያእቲ ፡ ቀዳሚት ፡ በዙ ር ፡ (B. fol. 62a. 2.) ለዙሎን ፡ አብያተ[14] ፡ ክርስቲያና ት ። ወናሁ ፡ እስእሎ ፡ ለእግዚአብሔር ፡ ወለከኒ[10] ፡ አስተበቍዓከ[15] ፡ ተንሥእ ፡ ታንሶሱ[16] ፡ ንስቲተ ፡ ዲ በ ፡ ምድር ፡ ወውስተ[17] ፡ መርጎባ ፡ ለቤተ ፡ ክርስቲያ ን ፡ ከመ ፡ ትርአይ ፡ ቅጽራ ። መሠረተ[18] ፡ ድዳ ፡ ወሱ ራሬሃ ። ጥቅመ[19] ፡ ዓረፍታ ፡ ወጠፈረ ፡ ተድባባ ። ወ አዕማዲሃ[20] ፡ ወአቅማሪሃ ፡ ዘግሉፋን ፡ በወርቅ[21] ፡ ወ በብሩር ፡ ወበዕንቁ ፡ ባሕርይ ፡ ዘየኀቱ ። ነዓ[22] ፡ ከመ ፡ ትርአይ ፡ ኪያሃ ፡ እምቅድመ[23] ፡ ይፃእ ፡ ትእዛዝ ፡ እ (A. fol. 83b. 1.) ምአፉከ ፡ በእንተ ፡ ንስተታ[24] ። ወይቤ ሎ ፡ መልአክ ፡ ምክሩ ፡ (B. fol. 62b. 1.) ለመስፍን ፡ አ ሊቅነ ፡ ቃል ፡ ዝንቱ ፡ አረጋዊ ፡ ክቡድ ፡ ውእቱ ፡ ወ በተ[25] ፡ ትርጓሜ ። እከ ፡ ዘይብእሰከ ፡ ነድሮታ[10] ፡ አላ ፡ ይኄይሰከ ፡ ትነሥእ[26] ፡ ከመ ፡ ትርአይ ፡ ዛተ ፡ ቤተ ፡ ክርስቲያነ ፡ ከመ ፡ ኃላፌ ፡ ፍኖት ፡ እመ ፡ ኢይኤድ መከ ፡ ሥነ ፡ ሕንጻ ፣ ወሰበ ፡ ሰምዓ ፡ መስፍን[27] ፡ ዘይ ቤሎ ፡ መልአክ ፡ ምክሩ ፡ ዘይረፍቅ ፡ ውስተ ፡ ሕዕኑ ፡ ተንሥአ ፡ ፍጡነ ፡ በጕጕዓ ፡ ወአንሰሰወ[28] ፡ ውስተ ፡ መርጎባ ፡ ለቤተ ፡ ክርስቲያን ። ወዝኩ ፡ አረጋዊ ፡ ዮ ሐንስ[29] ፡ እንዘ ፡ ይጸንሕ[30] ፡ ፍኖተ ፡ በቅድሜሁ ። ወ በኡ ፡ ውስቴታ ፡ ወነጸ (A. fol. 83b. 2.) ሮሙ ፡ እንከ ሩ ፡ እምሥነ ፡ ሥርዓተ ፡ ሕገጊሃ ፡ ሠርገሙ[31] ፡ ክብራ ፡ ወዕበየ ፡ ዘዘዚአሁ ፡ አርአያሃ ፡ ወዘዘዚአሁ ፡ ያታ ሃ[32] ። ወይቤል (B. fol. 62b. 2.) ዎ ፡ አመነኮስ ፡ ሚመጠ ነ ፡ ዕበየ[10] ፡ ክብራ ፡ ለዙቲ ፡ ቤተ ፡ ክርስቲያን[33] ። አዳ

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[1] B. ወአብእዎ ፡ ፍጡነ ፡ ኀቤሁ ፡ ወእምዝ ፡ ወሀቦ ፡ [2] B. omits the words in brackets. [3] B. ወምሕረት ፡ እምኀበ ፡ እ' ፡ [4] B. አመነኮስ ፡ [5] B. ወይቤሎ ፡ ዝኩ ፡ መነኮስ ፡ እወ ፡ አሊቅ የ ፡ [6] B. adds ከመ ፡ [7] B. ቃልየ ፡ ዘእነብብ ፡ ቅድሜከ ፡ ኀበ ፡ አልቦ ፡ ሰብእ ፡ በባሕቲት ፡ [8] B. ወውእቶ ፡ አሚረ ፡ አዘዘ ፡ [9] B. ይትገኀሡ ፡ ነዮሎ ፡ እለ ፡ ሀለዉ ፡ ኀቤሁ ፡ [10] B. omits this word. [11] B. ወዕቤሃ ፡ ይቤሎ ፡ መስፍን ፡ ንብብ ፡ አመነኮስ ፡ ዘከመ ፡ [12] B. ወይቤሎ ፡ አሊ ቅየ ፡ [13] B. ወቃማስን ፡ ሱራፌ ፡ ሕንፂሃ ፡ ዘሐንጸት ፡ [14] B. ወይእቲ ፡ በዙር ፡ ለአብያተ ፡ [15] B. adds ብቀኖኒኒ ፡ [16] B. ወአንሰሱ ፡ [17] B. ዲበ ፡ ገጸ ፡ ምድር ። ውስተ ፡ [18] B. ወመ ሠረተ ፡ [19] B. ወጥቅመ ፡ [20] B. adds ወመሳውረ ፡ ዘዲቤሃ ፡ [21] B. በወርቅ ፡ ወበዕንቁ ፡ ባሕርይ ፡ ዘየሐቱ ። [22] B. ዘንተኬ ፡ ነዓ ፡ [23] B. ትነጽር ፡ እምቅድመ ፡ [24] B. adds ወይእ ቲ ፡ ቀዳሚት ፡ ዘተሐንጸት ፡ በስማ ፡ ለእግዝእትነ ፡ . . . . እምኔታተ ፡ ግብጽ ። [25] B. ወላቲ ፡ [26] B. እመ ፡ ተንግኣከ ፡ ወአንሰሰውከ ፡ ከመ ፡ ትነጽር ፡ ዛተ ፡ ቤተ ፡ ክርስቲያነ ፡ ይኤድመከ ፡ ስና ። [27] B. መስ ፍን ፡ ዘንተ ፡ ነገረ ፡ እመልአክ ፡ ዘይረፍቅ ፡ [28] B. ከመ ፡ ያንሰሱ ፡ [29] B. adds ቡሩክ ፡ [30] B. ይጸይሕ ፡ ፍኖተ ፡ ቅድሜሁ ። ወሰበ ፡ በጽሐ ፡ መስፍን ፡ መልአክ ፡ ምክሩ ፡ ኀቡረ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያ ን ፡ ነጸሩ ፡ ኪያሃ ፡ ወአንከሩ ፡ [31] B. ሕገጊሃ ፡ ወሰራፌ ፡ ሕንፂሃ ፡ ወሠርገ ፡ [32] B. ወዕበየ ፡ ግር ማሃ ፡ ዘዘ ፡ ዚአሁ ፡ ያታ ። [33] B. ቤተ ፡ ክ' ፡ ወሠናይ ፡ ስና ። ወባሕቱ ፡ ለሊከ ፡ አንተ ፡ ተአምር ፡ እስመ ፡ ንጉሥ ፡ ክሊፋ ፡ አዘዘነ ፡

ም ፡ ሰራፊሃ ፡ ወሥናይ ፡ ሕንፂሃ ፡ ወመንክር ፡ ሥና ፡ ወበሕቱ ፡ ምንተ ፡ ንብል ፡ በእንቲኣሃ ፡ እስመ ፡ አዘ ዘነ ፡ ንጉሥ ፡ ከሊፋ ፡ ከመ ፡ ንንስት ፡ አብያተ ፡ ክር ስቲያናት ፡ ወናቅም ፡ አብያተ ፡ ጣዖት ። ወበእንተ ዝ[1] ፡ አልብነ ፡ ደፊር ፡ ወኢንትዓደው[2] ፡ ለቃለ ፡ ትእ ዛዘ ፡ ግሙራ ። ወአውሥአ[3] ፡ ገዝኩ ፡ አርጋዊ ፡ ዮሐ ንስ ፡ በቃለ ፡ ትሕትና ፡ ወይቤሎ ፡ ለመስ (A. fol. 84a. 1.) ፍን ፡ አሊቅየ ፡ ጽድቅ[4] ፡ ውእቱ ፡ ቃልከ ። ወበሕቱ ፡ አጽምአኒ ፡ ነገርየ ፡ ዘእነብብ ፡ በቅድሜከ ፡ ሠናየ ፡ ነ ገረ ፡ ወአኮ ፡ እኩየ ፡ ዘእብለከ ። ወይቤሎሙ ፡ መስ ፍን ፡ ምንት ፡ ውእቱ ፡ ዘይኤድመኒ ፡ ሠናየ ፡ ነገረ ፡ እስኩ ፡ በል ። ወይቤሎ ፡ ገዝኩ ፡ አረጋዊ ፡ ኦእግዚእ የ ፡ ህበኒ[5] ፡ ዕድሜ ፡ ወጽንሐኒ ፡ በትዕግሥት ፡ መጠ ነ ፡ ሠለስቱ ፡ ዕለት ፡ እም (B. fol. 63a. 1.) ቅድመ ፡ ታ ማስና ፡ ለዛቲ ፡ ቤት[6] ፡ ክርስቲያን ፡ ወለለ ፡ ዅሉ ፡ ዕ ለት ፡ እሁበከ ፡ በበምእት ፡ ዲናር[7] ፡ እስከ[8] ፡ ይበጽ ሐከ ፡ መጽሐፈ ፡ መልእክቱ ፡ ለንጉሥ ። ወእምድኅ ረ[9] ፡ ሠለስቱ ፡ ዕለት ፡ ይከውን ፡ በከመ[10] ፡ ፈቀደ ፡ (A. fol. 84a. 2.) እግዚአብሔር ። ወይበጽሐ ፡ መጽሐፈ ፡ መልእክትኑ ፡ ወእመ ፡ አኮ ፡ ግበር ፡ ዘፈቀድከ ። ወዖበ ፡ ሰምዓ ፡ መስፍን ፡ ምስለ ፡ መልአከ ፡ ምክሩ ፡ ዘንተ ፡ ነገረ[11] ፡ ሰሐቅዎ ፡ ወተሐብዎ[12] ። ወይቤልዎ ፡ አአረ ጋዊ[13] ፡ አኮኑ ፡ ማእከሌነ ፡ ወማእከለ ፡ መቄዶንያ ፡ የ አክል ፡ መጠነ[14] ፡ ክልኤቱ ፡ ምኅዋረ ፡ ወርኀ ፡ እን ዘ ፡ የሐውሩ ፡ ህየ ። ወእንዘ ፡ ይመጽኡሂ[15] ፡ ዝየ ፡ ከ ማሁ ፡ ክልኤቱ ፡ ወርኀ ፡ ወድሙር ፡ ጕልቆሙ ፡ አ ርባዕቱ ፡ አውራኅ ፡ አንተሰ ፡ ትብል ፡ ተዓገሥኒ ፡ እ ስከ ፡ ይበጽሐከ ፡ መጽሐፈ ፡ መልእክቱ ፡ ለንጉሥ ፡ በሠለስቱ ፡ ዕለት ፤ ወይቤ ፡ መልአከ[16] ፡ ምክሩ ፡ ለ መ (A. fol. 84b. 1.) ስፍን ፡ እኩኑ ፡ (B. fol. 63a. 2.) ሶበ ፡ ልህቀ ፡ ክርስቲያን ፡ በዓመተ[17] ፡ ርስዓኖሙ ፡ ትዮብ ስ ፡ ናላሆሙ ፡ ወትውሕድ ፡ አእምሮቶሙ ፡ ወይዘነ ግዑ ፡ እምብዝኃ ፡ ጸም ፡ ወጸሎት[18] ። ወይሰልዐሙ ፡ ልዐሙ[18] ፡ መብልዓ ፡ አተር ፡ ወባሕሩስ ፡ ወብርስን ። ወይእዜኒ ፡ አየድዓከ ፡ ምክረ ፡ ዘይኤድመከ[19] ፡ ንሣእ ፡ ወእምገዝኩ[20] ፡ አረጋዊ ፡ ሠለስተ ፡ ምእተ ፡ ዲናረ ፤ ዘይ ሠልጥ ፡ ለከ ፡ ዕዳ ። ወአበጽሐከ (sic) ፡ መጽሐከ (sic) ፡ መጽሐፈ[21] ፡ መልእክቱ ፡ ለንጉሥ[22] ፡ በሠለስቱ ፡ ዕ ለት ፡ ወእምድኅሬሁ ፡ ትሬሲ ፡ ዘፈቀድከ ። ውእቱ ፡ ጊዜ ፡ ይቤሎ ፡ መስፍን ፡ ለአረጋዊ ፡ ቡሩ (A. fol. 84b. 1.) ክ ፡ አሆ ፡ እጸንሐከ ፡ ወእትዓገሠከ ፡ እስከ ፡ ሠሉስ ፡ ዕለት ። ወኢይነስኃ ፡ ለቤተ ፡ ክርስቲያን ፡ በከመ ፡ ትቤ ። ወይቤሎ ፡ ቀሲስ ፡ ዮሐንስ[23] ፡ በእንተዝ ፡ አ ቅም ፡ ሊተ ፡ ኪዳነ ፡ ወመሐላ ፡ በቅድሜሃ ፡ ለእግዚ እትነ[24] ፡ ቅድስት ፡ (B. fol. 83b. 1.) ድንግል ፡ ወላዲተ ፡ አምላክ ፡ ከመ[25] ፡ ኢትወልጦ ፡ ለገዝ ፡ ቃልከ ፡ ወኢ

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[1] B. adds ኬ ፡ [2] B. ከመ ፡ ንትዓደው ፡ [3] B. ወአዕበ ፡ አውሥአ ፡ ገዝኩ ፡ ቀሲስ ፡ ክቡ ር ። ወይቤሎ ፡ [4] B. እስመ ፡ ጽድቅ ፡ ውእቱ ፡ ቃለ ፡ ነገርከ ። ወእንሰ ፡ እብለከ ፡ አስምዓኒ ፡ ቃለ ፡ ነገር የ ፡ ዘእነብብ ፡ ቅድመ ፡ ገጽከ ። ወይቤ ፡ ገዝኩ ፡ መስፍን ፡ እስኩኬ ፡ ምንተ ፡ ውእተ ፡ ዘይኤድመከ ፡ አስምዓኒ ፡ ቃለከ ። [5] B. ገዝኩ ፡ መነኮስ ፡ ህበኒ ፡ [6] B. ለቤተ ፡ [7] B. እፈድየከ ፡ እምኀቤየ ፡ ደዲና ረ ፡ [8] B. እስከ ፡ እመ ፡ [9] B. adds ተፍጻሜት ፡ [10] B. በከመ ፡ ትቤ ፡ አንተ ፡ ወትገብ ር ፡ ዘትፈቅድ ፡ ገቢረ ። [11] B. adds እምኀበ ፡ ቀሲስ ፡ ዮሐንስ ፡ [12] B. ወተሐዘብዎ ። [13] B. አረጋዊ ፡ and omits አኮኑ ፡ in this place. [14] B. መቄዶንያ ፡ አኮኑ ፡ እንዘ ፡ የሐውሩ ፡ ህየ ፡ መጠነ ፡ ፪አውራኅ ። [15] B. omits ሂ ፡ and reads ዝየ ፡ መጠነ ፡ ፪ወርኀ ፡ ወምንተ ፡ እንከ ፡ ህለወከ ፡ ትትናገር ፡ ዘከመዝ ፡ ነገር ። [16] B. ወይቤሎ ፡ ለመስፍን ፡ መልአከ ፡ አንሰ ፡ እነግረከ ፡ ግብረ ፡ እሉ ፡ ከርስቲያን ። [17] B. ይልህቀ ፡ በዓመተ ፡ [18] B. omits this word. [19] B. adds እብለከ ፡ [20] B. እምዝ ንቱ ፡ [21] B. ወኢይወዕእ ፡ መጽሐፈ ፡ [22] B. ለንጉሥ ፡ ወኢእምካልኡ ፡ ውእተ ፡ አሚረ ፡ ይቤ ሎ ፡ መስፍን ፡ ለአረጋዊ ፡ ቡሩክ ። እስመ ፡ እገብሮ ፡ ለከ ፡ ዘፈተውከ ፡ ወኢይነስኃ ፡ ለዛቲ ፡ ቤተ ፡ ክ/ ፡ ወእጸን ሐክ ፡ እስከ ፡ ፫ዕለት ። [23] B. ዮሐንስ ፡ ዓቅምኬ ፡ ሊተ ፡ [24] B. ቅድመ ፡ አዕይንቲሃ ፡ ለእግዝእ ትነ ፡ [25] B. ከመ ፡ ኢተሐሰወኒ ፡ ወተሰንዓው ፡ በዝግብር ፡ ወዓቀሙ ፡ ኪዳነ ፡ መሐላ ፡ ማእከሌሆሙ ፡ ቅ ድመ ፡ አዕይንቲሁ ፡ ለእግ/ ፡

ተሐስወኒ ። ወእምዝ ፡ ተሰነአዉ ፡ ወዓቀሙ ፡ ኪዳ
ነ ፡ ወመሐላ ፡ በቅድመ ፡ እግዚአብሔር ፡ በውስተ[1] ፡
መርጡላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማር
ያም ፡ ወሰቤሃ ፡ ወዕለ[2] ፡ መስፍን ፡ ምስለ ፡ መልአ
ከ ፡ ምክሩ ። ወተግሥሠ ፡ ኀ (A. fol. 85a. 1.) በ ፡ መነ
ን[3] ፡ ህላዌሁ ፡ እንዘ ፡ ይትሐዘበ[4] ፡ ወይትዔየሩ ፡ ላዕ
ለ ፡ አረጋዊ[5] ፡ በሩክ ። ወይቤሎሙ ፡ ቀሲስ ፡ ዮሐን
ስ ፡ ለአብያጺሁ ፡ ዕፀው ፡ ላዕሌየ[3] ፡ ኃዋኅዊሃ ፡ ለቤ
ተ ፡ ክርስቲያን ፡ ወንስኑ ፡ መናስግቲሃ ፡ ከመ ፡ ኢይ
ቅረብ[6] ፡ አሐዳሂ ፡ እምኔክሙ ። ዘይሔውጸኒ ፡ እስ
ከ[7] ፡ ሠለስቱ ፡ ዕለት[8] ። ወዘንተ ፡ ብሂሎ ፡ ዐእ[9] ፡ ው
(B. fol. 63b. 2.) ስተ ፡ መርጡላ ፡ ለቤተ ፡ ክርስቲያን ፡
ወቆመ ፡ ቅድመ[10] ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡
ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ[11] ። ወተመ
ሥጠ ፡ ሕሊናሁ ፡ ውስተ ፡ ሰማይ ፡ ወጠነ ፡ ጸሎተ ፡
በዓቢይ ፡ ትጋህ ፡ ወተጋንዮ ፡ (A. fol. 85a. 2.) ብዙኃ ፡
ምስለ ፡ ትምህርት ። በከየ ፡ ብካየ ፡ መሪረ ፡ እንዘ ፡ ያ
ውኅዝ ፡ አንብዓ ፡ ውዑየ ፡ እምአዕይንቲሁ ፡ ወይሰ
ትር ፡ መላትሒሁ ። ወየሐፅብ ፡ ሥጋሁ ፡ በውኂዘ ፡
ብካይ ፡ ዘያንጸፈጽፍ ፡ ኀበ ፡ [ቆማ ፡ ቅዱሳት[12] ፡] እገ
ሪሁ ። አስቆቀወ ፡ ወለህወ ፡ ዋቀ ፡ ከመ[13] ፡ ኢይርአ
ይ ፡ ሙስናሃ ፡ ለቤተ ፡ ክርስቲያን[14] ። ወይቤ[15] ፡ አአ
ግዝእትየ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡
ወላዲተ ፡ አምላክ ። መድኀኒቶሙ ፡ ለእለ ፡ ይትመ
ሐፀኑ ፡ ኀቤኪ[16] ፡ ወፀወኖሙ ፡ ለእለ ፡ ይጮይዩ[17] ፡ እ
መንገሌኪ ። አእግዝእትየ[18] ፡ ንግሥት ፡ ሰማያት ፡ ወ
ምድር ። (A. fol. 85b. 1.) ወናሁ[19] ፡ በጽ (B. fol. 64a. 1.)
ሐ ፡ ጊዜ ፡ ጸልዮትክ ፡ ወአስተብቊዖትክ ፡ ኀበ ፡ ፍ
ቁር ፡ ወልድኪ ፡ እግዚእነ ፡ ወመድኀኒነ ፡ ኢየሱስ ፡
ክርስቶስ ። አእግዝእትየ[20] ፡ እስመ ፡ ዘተወልደ ፡ እም
ኔኪ ፡ ቅዱስ ፡ ውእቱ ። ወይሰመይ ፡ ወልደ ፡ እግዚ
አብሔር[3] ፡ ልውል ። ወይሁቦ ፡ እግዚአብሔር ፡ አም
ላክ ፡ መንበረ ፡ ዳዊት ፡ አቡሁ ። ወይነግሥ ፡ ለቤተ ፡
ያዕቆብ ፡ ለዓለም ፡ ወእልቦ ፡ ማኅለቅት ፡ ለመንግሥ
ቱ ፡ ይገብር ፡ ለኪ ፡ ነዲሮ ፡ ዘሰአልኪዮ ። እምይእዜ
ሰ ፡ አልጸቀ[21] ፡ አስተርእዮተ ፡ ኃይልኪ ። [ላዕለ ፡ አ
ዕራርኪ ፡ ዘይፈቅዱ ፡ ነሢቶታ ፡ ለቤተ ፡ መቅደስ
ኪ ።][12] ተንሥኢ ፡ ወዕዕዮሙ[22] ፡ ለጸላእትኪ ። ኢታ
ኅልፍዮሙ ፡ ሰዓሪ ፡ ምክሮሙ ፡ (A. fol. 85b. 2.) ወኢ
ይበሉ ፡ እንቋዕ ፡ እንቋዕ ፡ ርኢነ ፡ በአዕይንቲ (B. fol.
64a. 2.) ነ ፡ ኃሣራ[23] ፡ ሙስናሃ ፡ ወጎርትምናሃ ፡ ለመክ
ነ ፡ ህላዌኪ ። አእግዝእትየ[3] ፡ እስእለኪ ፡ ወእምሕለ
ኪ[24] ፡ በቃል ፡ ቅዱስ ፡ ዘጸርኪያ[25] ፡ ተስፋተ ፡ አው
ራኃ ፡ [ወኃምስተ ፡ ዕለተ ፡ እስክ ፡ ተወልደ ፡ እምኔ

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[1] B. ወወስተ ፡ [2] B. ወወዕአ ፡ ገዙ ፡ [3] B. omits this word. [4] B. ይትሐብዎ ፡
[5] B. ቃለ ፡ ነገሩ ፡ ለአረጋዊ ፡ ወውእቱሰ ፡ ሶቤሃ ፡ ይቤሎሙ ፡ ለአብያጺሁ ፡ [6] B. ወኢይቅረብ ፡
[7] B. adds ተርጻሜተ ፡ [8] B. adds ወ፫ለያልይ ። [9] B. ተሠውጠ ፡ [10] B. መንግለ ፡ ሥ
ዕላ ፡ [11] B. ለገቢረ ፡ ጸሎት ፡ በዓቢይ ፡ ትጋህ ፡ ወእስተብቍዖ ፡ በተጋንዮ ፡ ወሥሚል ፡ ዘምስለ ፡ ትምህር
ት ፡ ወውዑይ ፡ ዘይሰትር ፡ መላተሒሁ ፡ ወያረሰን ፡ ሥጋሁ ፡ እምውኂዘ ፡ ብካዩ ፡ [12] B. omits the words
in brackets. [13] B. በሰቆቃው ፡ ወላህ ፡ ከመ ፡ [14] B. እግዚአብሔር ፡ [15] B. ወቀዊሞ ፡
ቅድመ ፡ ሥዕላ ፡ ለእግ ፡ [16] B. ኀቤሆሙ ፡ [17] B. ይጮዩ ፡ መንገሌሃ ፡ እንዘ ፡ ይቤላ ፡ [18] B.
ወእግዝእት ፡ ነዲሮ ፡ ዓለመ ፡ [19] B. ናሁ ፡ [20] B. ጸለየ-ቱኪ ፡ ቅድመ ፡ ወልድኪ ፡ ፍቁር ፡ አእግዝ
እትየ ፡ ድንግል ፡ እስመ ፡ [21] B. ለመንግሥቱ ፡ ኢትጎድጊያ ፡ ዕራቃ ፡ ለቤተ ፡ ክርስቲያንኪ ። ናሁ ፡ በጽ
ሐ ፡ ወአልጸቀ ፡ ጊዜ ፡ አስተርእዮተ ፡ ኃይልኪ ፡ [22] B. ከመ ፡ ትዕብዒዮሙ ፡ ለእለ ፡ ይትቃረኑኪ ። ኢይ
ሂዱኪ ፡ ወኢታኅልፊዮሙ ፡ እም ፡ ወሰንኪ ፡ ሠዓሪ ፡ ወአብዋሊ ፡ ሰሐቆሙ ፡ ወስላቆሙ ፡ ለእለ ፡ ይፃረሩኪ ፡ ዕ
ድዋንኪ ፡ ወኢይበሉ ፡ [23] B. በአዕይንቲነ ፡ ሙስናሃ ፡ ለቤተ ፡ መቅደስኪ ። ናሁ ፡ አስተበቍዖኪ ፡ ወእ
ጼውዓኪ ፡ ወአምሕላኪ ፡ ወእስብከኪ ፡ በእግዚአብሔር ፡ ርኅራኄ ፡ ልብ ፡ ወብዙኃ ፡ ምሕረት ፡ ላዕለ ፡ ተግቡሩ ፡
ወበጸሎትኪ ፡ ውክፍት ፡ በቅድሜሁ ፡ አስተርእዩ ፡ ትእምርተ ፡ ተአምርኪ ። አእግዝእትየ ፡ ኢትሰስሊ ፡ እምቤ
ተ ፡ ክርስቲያንኪ ፡ ናሁ ፡ በጽሐ ፡ አስተርእዮተ ፡ ኃይልኪ ። አብዋሊ ፡ ስላት ፡ ጸላእትኪ ፡ ከመ ፡ ኢይበሉ ፡ እን
ቋዕ ፡ እንቋዕ ፡ ርኢነ ፡ ኃሣራ ፡ ወጎርትምናሃ ፡ [24] B. እስእለኪ ፡ ወእስተበቍዓኪ ። አምሕለኪ ፡ ወእሰብ
ከኪ ፡ [25] B. adds በከርሥኪ ፡

ኪ ፡][1] ወአጥበውኪዮ ፡ ሐሊበ ፡ እምአጥባትኪ ። ወ
በእግዚአብሔር ፡ (B. fol. 64b. 1.) አቡሁ ፡ ኢይቀሥ
ፍ[2] ፡ ወትረ ፡ ወኢይትመአዕ ፡ ዘልፈ ። ርኅሩኅ ፡ ል
ብ ፡ ውብዙኃ ፡ ምሕረት[3] ፡ ላዕለ[4] ፡ እጓለ ፡ እመሕያ
ው ፡ ወበጸሎትኪ ፡ ዘውክፍት[5] ፡ ቅድመ ፡ አዕይንቲ
ሁ ፡ ለወልድኪ[6] ። አስተርአዩ ፡ [ዮም ፡ ኃይለ ፡][7] ተ
አምርኪ ፡ አእግዝእትየ ፡ እግዝእተ ፡ መላእክት ፡ ወ
ሰብእ ። ዘንተ ፡ ብኪየ ፡ ወዘይመስሎ ፡ ኢያንተገ[7] ፡
(A. fol. 86a. 1.) ተጊህ ፡ በመዓልት ፡ ወበሌሊት ፡ በስ
ኢል ፡ ወሰጊድ ፡ በተጋንዮ ፡ ወበነርመት ። ኢበል
ዓ ፡ ወኢሰትየ ፡ ወኢጥዕመ ፡ በአፉሁ ፡ እስከ ፡ ተፍ
ጻሜተ ፡ ሠለስቱ ፡ ዕለት ። ወእመ ፡ ሠለስቱ ፡ ዕለት ፡
በዓሠርቱ ፡ ወአሐዱ ፡ ሰዓተ ፡ ሌሊት[8] ፡ እምድኅረ ፡
ንቅወተ ፡ ዶር (B. fol. 64b. 2.) ሆ ፡ እምቅድመ ፡ ይኩ
ን ፡ ጎሐ ፡ ጽባሕ ፡ ናሁ ፡ እግዝእትነ ፡ ቅድስት ፡ ድን
ግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ርኅርተ[9] ፡ ል
ብ ፡ ለእለ ፡ ይስእሉ ፡ ኀቤሃ ፡ በእንበዕ ፡ ጽፍቅ ፡ ወበ
ስብረተ[10] ፡ ልብ ፡ አስተርአየቶ ፡ ገሀደ ፡ እምውስተ ፡
ሥዕል[11] ፡ ወተክዕወ ፡ ሞገስ ፡ እምከናፍሪሃ[12] ። ወት
ቤሎ ፡ አቀሲስ ፡ [ዮሐንስ ፡ ናሁ ፡ እግዚአብሔር ፡ ተ
ወክፈ ፡ ዅሎ ፡ ስእለ (A. fol. 86a. 2.) ፡ ተከ ፡ ወሰእልከ ፡
በእንተ ፡ ንስተታ ፡ ለቤተ ፡ መቅደስየ ። ኢትኅዝን ፡
ወኢታጸሙ ፡ ነፍስከ ፡ እምይእዜ ። ወእነ ፡ አዘዝክ
ዎ ፡ በዛቲ ፡ ሌሊት ፡ ለንጉሥ ፡ ከሊፋ ፡ ከመ ፡ ይጽሐ
ፍ ፡ ጠማረ ፡ ወይፈኑ ፡ ኅበ ፡ ዝንቱ ፡ መስፍን ፡ ከመ ፡
ኢይንስኃ ፡ ለቤተ ፡ መቅደስየ ።][13] ወናሁ ፡ በጽሐ
ት[14] ፡ ጠማረ ፡ መልእክቱ ፡ ለንጉሥ ፡ ፍጡነ ፡ እም
ሀገረ ፡ መቄዶንያ ፡ በዛቲ ፡ ሰዓት ፡ ከመ ፡ ቅጽበተ ፡
ዓይን ፡ ኅበኀ ፡ መስፍን ፡ ዘእልምት ፡ ወቅልምት ፡
በእደ ፡ ዚአሁ ፡ ከመ ፡ ኢይሂድ ፡ ወኢያማስን ፡ ለዝ
ቲ ፡ ቤተ ፡ ክርስቲያን[15] ። ኢትፍራህ ፡ ይእዜኒ ፡ ወኢ
ይደንግፅክ ፡ ልበክ ፡ አላ ፡ ጽናዕ ፡ በኃይለ ፡ እግዚአ
ብሔር ፡ ወኀዳኢ ፡ እምተዕዕሮ ፡ (A. fol. 86b. 1.) ወኢ
ታጸመ[16] ፡ (B. fol. 65a. 1.) ነፍስከ ፡ እስመ ፡ አልቦ ፡ ዘ
ይክል ፡ ለቤተ ፡ መቅዱስየ ። እስመ ፡ አቡሁ ፡ ለወል
ድየ ፡ ፍቁር ፡ አምዳ ። አወልድየ ፡ ዋሕድ ፡ አፀዳ ።
ወመንፈስ ፡ ቅዱስ ፡ መሠረታ ፡ ወድዳ[17] ። ወዘንተ ፡
ብሂላ ፡ ተሰወረት ፡ እምኔሁ ፡ ድኅረ ፡ ወህበቶ ፡ ሰላ
መ[18] ። ወሰማያ ፡ ቀሲስ ፡ ዮሐንስ ፡ ሞገሰ ፡ ቃላ ፡ ወ
ሳዕሳዓ ፡ አፉሃ[19] ፡ ዘእግዚእትነ ፡ ቅድስት ፡ ድንግል ፡
ማርያም ፡ ወላዲተ ፡ አምላክ ። ይእተ ፡ ጊዜ[20] ፡ እድ
ምዓ ፡ ለርእሱ[3] ፡ ጸጋ ፡ ዘበዛቲ ፡ ፍሥሐ ፡ ወሐሤት[3] ፡
አንፈርዓፀ[21] ፡ ወኀድኢ ፡ በመንፈስ ፡ ቅዱስ ፡ ቀኑተ[22] ፡
ኃይለ[23] ፡ ወሰገደ ፡ ቅድመ ፡ ሥዕላ ፡ (B. fol. 65a. 2.) ለ

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[1] B. omits the words in brackets. [2] B. ዘኢይቀሥፍ ፡ [3] B. omits this word.
[4] B. ላዕለ ፡ ፍጥረተ ፡ [5] B. ውክፍት ፡ [6] B. ለአምላክ ፡ እስራኤል ፡ [7] B. ተአምርኪ ፡
ኢታስተሐቅሪያ ፡ በስሳሌ ፡ ቤተ ፡ ክርስቲያንኪ ፡ ዘውእቱ ፡ ዮም ፡ ዕለተ ፡ ተዝክርኪ ። ወኢያንተገ ፡ ተጊሃ ፡ መ
ዓልተ ፡ ወሌሊተ ፡ እንዘ ፡ ይስእል ፡ ወያስተበቍዕ ፡ በተጋንዮ ፡ ወበሰጊድ ፡ በዓቢይ ፡ ገፃር ፡ ወምሕላ ፡ ወበትንር
ምት ፡ እንዘ ፡ ኢይጥዕም ፡ ምንተኒ ፡ ግሙራ ፡ እስከ ፡ ተፍጻሜተ ፡ ፫ዕለት ፡ [8] B. በ፲ወ፪ዘሌሊተ ፡ ሰዓ
ት ፡ እምቅድመ ፡ ኮከበ ፡ ጽባሕ ፡ ወንቅወተ ፡ ዶርሆ ። እስመ ፡ እግዝእትነ ፡ [9] B. ርኅርኅተ ፡ [10] B.
ወበቅጥቅጥ ፡ ልብ ። [11] B. አሜሃ ፡ ይእተ ፡ አሚረ ፡ አስተርአየቶ ፡ እምነ ፡ ሥዕል ፡ [12] B. adds
ላዕለ ፡ ዮሐንስ ። [13] B. omits the passage in brackets. [14] B. ነዋ ፡ በጽሐት ፡ [15] B.
ጠማር ፡ እምኀበ ፡ ንጉሥ ፡ ከሊፋ ፡ ዘእልምት ፡ በነገረ ፡ መልእክት ፡ ዘተጽሕፈት ፡ በእደዊሁ ፡ በማየ ፡ ሕመት ፡
በዛቲ ፡ ሰዓት ፡ ከመ ፡ ቅጽበተ ፡ ዓይን ፡ እምሀገረ ፡ መቄዶንያ ። ከመ ፡ ኢይሂዳ ፡ ለቤተ ፡ ክርስቲያን ፡ ለአማስኖ ፡
ኢትፍራህ ፡ ወኢይደንግፅ ፡ ልብከ ፡ ጽናዕ ፡ [16] B. ወገዳር ፡ ኢትፃሙ ፡ በነፍርህ ፡ ዘእንበለ ፡ መስፈርት ፡
ወእልቦ ፡ ሰብእ ፡ ዘኢይክል ፡ አማስኖታ ፡ ለመከነ ፡ ዕረፍትየ ፡ ወቤተ ፡ መቅደስየ ፡ [17] B. ለወልድየ ፡ ፀ
ዳዳ ፡ ወመንፈስ ፡ ቅዱስ ፡ መሠረታ ፡ ወድዳ ። [18] B. ወህበቶ ፡ ስላመ ፡ ወተሰወረት ፡ እምኔሁ ። [19] B.
ወዘንተ ፡ ነገረ ፡ ሶበ ፡ ሰምዓ ፡ ቀሲስ ፡ ዮሐንስ ፡ እሞገሰ ፡ ቃለ ፡ ወሳዕሳዓ ፡ አፉሃ ፡ ለእግ ፡ [20] B. እሚረ ፡
[21] B. ወአንፈርዓፀ ፡ ወእምዝ ፡ ኃድኢ ፡ [22] B. ወቀኑተ ፡ [23] B. ኃይለ ። ወእንዑ ፡ መንፈስ ፡ ስጊ
ድ ፡ ቅድመ ፡ አዕይንቲሁ ፡ ለእግዚአብሔር ፡ ወቅድመ ፡ ሥዕላ ፡

እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። እንዘ ፡ ይሴብሕ ፡ ስማ ፡ በሐዋዝ ፡ (A. fol. 86b. 2.) ማኅሌት ፡ አእኃው ፡ ፍቁራን ፡ ርእዩ[1] ፡ ሚመጠን ፡ ዕበየ ፡ ጸሎቱ ፡ ለገዝኑ ፡ ጻድቅ ፡ ንጹሕ ፡ ወኔር[2] ። በከመ ፡ ይቤ ፡ ሐዋርያ ፡ ጸሌት ፡ ጻድቅ ፡ ትክል ፡ ወትረድእ[1] ፡ ወታሠልጥ ። ወገዝኑ፡ሰ[3] ፡ መስፍን ፡ እንዘ ፡ ሀሎ ፡ ውስተ ፡ ሐይመቱ ፡ ሰኪቦ ፡ ዲበ[4] ፡ አራቱ ፡ ወንሱግ ፡ ሐይመቱ[5] ፡ ወመንገሌሁ ፡ መኃትወ ፡ ጽጕ ፡ የኃቱ ። ውእቱ ፡ ጊዜ ፡ ነቅዐ ፡ አምንዋሙ[6] ፡ ወርእየ ፡ ዖፌ ፡ ርግብ ፡ ዐዓዲ ፡ በብርሃነ ፡ ማኅቶት ፡ ወ ወገረ ፡ በአፋሁ[7] ፡ ጦማረ ፡ ኅትምት[8] ። ወተስእሎ ፡ (B. fol. 65b. 1.) ለገብሩ ፡ ዘንተ ፡ እንዘ ፡ ያነክር ፡ ጥቀ ። ወይቤሎ[9] ፡ እምአይቴ ፡ መጽአ ፡ ወእንተ ፡ አይ ፡ ዐአ ፡ ዝንቱ[10] ፡ ዖፌ ፡ ርግብ ፡ አንዘ ፡ ሐይመቱ[11] ፡ ቀ-ልፍት ፡ በአውፅረ ፡ መናስግት ። ወይቤሎ ፡ ገ (A. fol. 87a. 1.) ብሩ ፡ ኢያእመርኩ ፡ እምኅበ ፡ መጽአ ፡ ወእንተ ፡ ኀበ ፡ ዐአ ፡ እንበለ ፡ ዘእፌኢ ፡ እንዘ ፡ ይዌግር ፡ እምአፋሁ ፡ ጦማረ ፡ ኅትምት ፡ ዘተኃትመት ፡ በማኅተመ ፡ ንጉሥ ። ወሶበሂ ፡ ተኃየአ ፡ እምአዕይንቲሆሙ ፡ ውእቱ ፡ ዖፌ ፡ ርግብ ። ወደቤ ፡ መስፍን ፡ ሊተሰ ፡ ናሁ ፡ ተሀውከኒ ፡ መንፈስየ ፡ ወተከውሰኒ ፡ ልብየ ፡ በእንተዝ ፡ ነገር ። ወአምዝ[12] ፡ ተንሥአ ፡ ፍጡነ ፡ ወነሥአ ፡ ለጦማር ፡ በእዴሁ ፡ ከሠተ ፡ ወአንበባ ፡ በብርሃነ ፡ ማኅቶት ። ወረከበ ፡ ቅልምተ ፡ ወአልምተ[1] ፡ በእደ ፡ ንጉሥ ። ወርጡብ ፡ ቅልመታ ፡ ከመ ፡ ዘተጽሕፈት ፡ ይእቲ ፡ ጊዜ ፡ ወተብል ፡ ከመዝ ። መልእክት ፡ እምኀበ ፡ ንጉሥ ፡ ክሊፋ ፡ ኀበ ፡ አሐዱ ፡ መስፍን ፡ ሊቀ ፡ ም (A. fol. 87a. 2.) እት ፡ ሐራ ፡ መስተዕዳና ፡ አፍራስ ። ዘእዘዝክም ፡ ከመ ፡ ይሑር ፡ ወይውድ ፡ አድያማት ፡ ግብጽ ፡ ወይንሥት ፡ አብያት ፡ ክርስቲያናት ። አእምርአ[13] ፡ ወለቡ[14] ፡ አመስፍን ፡ በእንተ ፡ እገሌአ ፡ ዘአፍቀሮ[15] ፡ እግዚአብሔር ፡ ልዑ (B. fol. 66b. 2.) ል ፤ [ኢታሕስምኣ ፡ ላዕሌሁ ፡ ወላዕለ ፡ ቤተ ፡ ክርስቲያን ፡ በሀገረ ፡ አተሪብ ። ወላዕለ ፡ ኵሎን ፡ አብያተ ፡ ክርስቲያናት ፡ እለ ፡ ሀለዋ ፡ በአድያመ ፡ ግብጽ ። አላአ ፡]16 በጊዜ[17] ፡ ታንብባ ፡ ለዛቲ ፡ መጽሐፍ[18] ፡ ዘተቀልመት ፡ ውኮአልመት[1] ፡ በእዴየ ፡ ኢተጐንዲ ፡ ተንሥአ ፡ ፍጡነ[1] ፡ በጕጕዓ ፡ ወነዓ[19] ፡ ኀቤየ ። ወላዕለ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሀገረ ፡ አተሪብ ፡ [ዘተሐንጸት ፡ በስማ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አ (A. fol. 87b. 1.) ምላክ ፡]16 ኢተጎልፍአ ፡ ወኢተትዓደዉ ፡ ወኢተፍቅድ ፡ አማስኖታ ፡ ለኵሎንሂ ፡ ከማሃ ። ናሁአ[20] ፡ ጸሐፍኩ ፡ ለከ[21] ፡ ዛቲ ፡ ጦማረ ፡ ዘዓሠርቱ ፡ ወአሐዱ ፡ ሰዓተ ፡ ሌሊት ፡ ከመዝአ ፡ ወከመዝአ ፡ (B. fol. 66a. 1.) ትእምር ተየአ ። ወዓቀመ ፡ ለሠቱ ፡ ትእምርተ ፡ ዘከነ ፡ ማእ

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[1] B. omits this word. [2] B. ጸሎቱ ፡ ለኔር ፡ ብእሲ ፡ ርእዩ ፡ በከመ ፡ [3] B. ወገዝኩሰ ፡ [4] B. ውስተ ፡ ዓራቱ ፡ [5] B. adds በአውታር ፡ [6] B. adds እስመ ፡ አልጸቀ ፡ ጊዜሁ ፡ ለነግሀ ። ወበይእቲ ፡ ጊዜ ፡ ርእየ ፡ [7] B. እምአፋሁ ፡ [8] B. adds ወሶበ ፡ ርእየ ፡ መስፍን ፡ ዘንተ ፡ እንዘረ ፡ ጥቀ ። [9] B. ለገብሩ ፡ ወይቤሎ ፡ [10] B. በአይቱ ፡ ዐአ ፡ ዝንቱ ፡ [11] B. ሀለወት ፡ ሐይመት ፡ ቀ-ልፍት ፡ በአቅፋሊሃ ፡ ዘወገረ ፡ እምአፋሁ ፡ ጦማረ ፡ ወኢያእመረ ፡ ዘከመ ፡ እሮ ፡ ወዕአ ። ወእምአይቱ ፡ መጽአ ፡ ወጎበ ፡ አይቱ ፡ የሐውር ፡ ወይቤ ፡ መስፍን ፡ ተሐውከተኒ ፡ ሕሊናየ ፡ ወትከውስ ፡ ልብየ ፡ በእንተ ፡ ዝንቱ ፡ ነገር ። [12] B. ወእምድኅረዝ ፡ ነሥአ ፡ ለጦማር ፡ ወከሠታ ፡ ወአንበባ ፡ በብርሃነ ፡ ማኅቶት ፡ [13] B. ርኖበት ። ዘከመ ፡ ተጽሕፈት ፡ በይእቲ ፡ ሰዓት ፡ ዘእለምት ፡ ነገረ ፡ መልእክት ፡ ዘይብል ፡ ከመዝ ። [14] B. adds አ, the sign of quotation, to each words of the letter. [15] B. እገሌአ ፡ ዘኃረዩአ ፡ ወአፍቀሮአ ፡ [16] B. omits the words in brackets. [17] B. ጊዜ ፡ [18] B. ጦማርአ ፡ [19] B. ወነዓ ፡ ፍጡነጸ ፡ ለበጺሕአ ፡ ኀቤየአ ፡ ወቤተ ፡ [20] B. ኢተጎልፍአ ፡ እምኔየአ ፡ ወኢተፈቅድአ ። አማስኖታጸ ። ወኢተንሥት ፡ ሕንፃሃጸ ። ዘተሐንጸት ፡ በስመ ፡ ማርያም ፡ ወለሰሎንአ ፡ አብያተ ፡ ክርስቲያናት አ ። በእንቲአሆንአ ፡ አዘዝኩክ ፡ ከመ ፡ ትንሥቶአ ፡ ወናሁአ ፡ [21] B. አንአ ፡ ንጉሥአ ፡ በዛቲአ ፡ ጊዜአ ፡ ወከመዝአ ፡ ትእምርተአ ፡ ጸሐፍኩአ ፡ ለከ ፡ ዘንተአ ፡ በ፲ወ፩ሰዓተ ፡ ሌሊት ። ወከመዝአ ፡ ዓውደ ፡ ዓመቱጸ ፡ አእምርአ ፡ ወለቡአ ፡ መስፍንአ ። ወወሀበ ፡ ትእምርተ ፡ ዘከነ ፡ ማእ[ከ]ሌሆሙ ፡

እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። እንዘ ፡ ይሴብሕ ፡ ስማ ፡ በሐዋዝ ፡ (A. fol. 86b. 2.) ማኅሌት ፡ አእኰው ፡ ፍቁራን ፡ ርእዩ [1] ፡ ሚመጠን ፡ ዕበየ ፡ ጸሎቱ ፡ ለዝንቱ ፡ ጻድቅ ፡ ንጹሕ ፡ ወኄር [2] ። በከመ ፡ ይቤ ፡ ሐዋርያ ፡ ጸሌት ፡ ጻድቅ ፡ ትክል ፡ ወትረድእ [1] ፡ ወታሠልጥ ። ወዝንቱሰ [3] ፡ መስፍን ፡ እንዘ ፡ ሀሎ ፡ ውስተ ፡ ሐይመቱ ፡ ሰኪቦ ፡ ዲበ [4] ፡ አራቱ ፡ ወንሱግ ፡ ሐይመቱ [5] ፡ ወመንገሌሁ ፡ መኃትወ ፡ ጽጕ ፡ የኃቱ ። ውእተ ፡ ጊዜ ፡ ነቅሀ ፡ እምንዋሙ [6] ፡ ወርእየ ፡ ዖፌ ፡ ርግብ ፡ ዐዓዳ ፡ በብርሃነ ፡ ማኅቶት ፡ ወ ወገረ ፡ በአፉሁ [7] ፡ ጦማረ ፡ ኅትምተ [8] ። ወተስእሎ ፡ (B. fol. 65b. 1.) ለገብሩ ፡ ዘንተ ፡ እንዘ ፡ ያነክር ፡ ጥቀ ። ወይቤሎ [9] ፡ እምአይቴ ፡ መጽአ ፡ ወእንተ ፡ አይ ፡ በ አ ፡ ገዝቱ [10] ፡ ዖፌ ፡ ርግብ ፡ እንዘ ፡ ሐይመቱ [11] ፡ ቀ ልፍት ፡ በአውታረ ፡ መናስግት ። ወይቤሎ ፡ ኀ (A. fol. 87a. 1.) ብሩ ፡ ኢያእመርኩ ፡ እምኀበ ፡ መጽአ ፡ ወእ ንተ ፡ ኀበ ፡ ዐአ ፡ እንበለ ፡ ዘእፈኢ ፡ እንዘ ፡ ይዌግር ፡ እምአፉሁ ፡ ጦማረ ፡ ኅትምተ ፡ ዘተኃትመት ፡ በማኅተመ ፡ ንጉሥ ። ወሶበሂ ፡ ተኃየአ ፡ እምአዕይንቲሆ ሙ ፡ ውእቱ ፡ ዖፌ ፡ ርግብ ። ወይቤ ፡ መስፍን ፡ ሊተ ሰ ፡ ናሁ ፡ ተህውከኒ ፡ መንፈስየ ፡ ወተከውሰኒ ፡ ልብ የ ፡ በእንተዝ ፡ ነገር ። ወእምዝ [12] ፡ ተንሥአ ፡ ፍጡነ ፡ ወነሥአ ፡ ለጦማር ፡ በእይሁ ፡ ከሠተ ፡ ወአንበባ ፡ በ ብርሃነ ፡ ማኅቶት ። ወረከበ ፡ ቅልምተ ፡ ወአልምተ [1] ፡ በእደ ፡ ንጉሥ ። ወርጡብ ፡ ቅልመታ ፡ ከመ ፡ ዘተጽ ሕፈት ፡ ይእቲ ፡ ጊዜ ፡ ወትብል ፡ ከመዝ ። መልእክ ት ፡ እምኅበ ፡ ንጉሥ ፡ ክሊፋ ፡ ኅበ ፡ አሐዱ ፡ መስፍ ን ፡ ሊቀ ፡ ም (A. fol. 87a. 2.) እት ፡ ሐረ ፡ መስተፅዕና ነ ፡ አፍራስ ። ዘእዘነክዎ ፡ ከመ ፡ ይሖር ፡ ወይውድ ፡ አድያማተ ፡ ግብጽ ፡ ወይንሥት ፡ አብያት ፡ ክርስቲ ያናት ። አእምርአ [13] ፡ ወለቡ [14] ፡ አመስፍን ፡ በእንተ ፡ እገሌአ ፡ ዘአፍቀሮ [15] ፡ እግዚአብሔር ፡ ልዑ (B. fol. 66b. 2.) ል ፤ [ኢታሕስምኢ ፡ ላዕሌሁ ፡ ወላዕለ ፡ ቤተ ፡ ክርስቲያን ፡ በሀገረ ፡ አትሪብ ። ወላዕለ ፡ ኵሎን ፡ አ ብያተ ፡ ክርስቲያናት ፡ እለ ፡ ሀለዋ ፡ በአድያመ ፡ ግብ ጽ ። አላአ ፡] [16] በጊዜ [17] ፡ ታንብባ ፡ ለዛቲ ፡ መጽሐ ፍ [18] ፡ ዘተቀልመት ፡ ውኮአልመት [1] ፡ በእዴየ ፡ ኢት ገንዲ ፡ ተንሥእ ፡ ፍጡነ [1] ፡ በጕጕዓ ፡ ወነዓ [19] ፡ ኀቤየ ። ወላዕለ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሀገረ ፡ አትሪብ ፡ [ዘተሐንጸት ፡ በስማ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አ (A. fol. 87b. 1.) ምላክ ፡]፡ [16] ኢትኅልፍአ ፡ ወኢትትዓደዉ ፡ ወኢትፍቅድ ፡ አማስኖታ ፡ ለዙሎንሂ ፡ ከማሃ ። ናሁአ [20] ፡ ጸሐፍኩ ፡ ለ ከ [21] ፡ ዛቲ ፡ ጦማረ ፡ ዘዓሠርቱ ፡ ወአሐዱ ፡ ሰዓተ ፡ ሌሊት ፡ ከመዝአ ፡ ወከመዝአ ፡ (B. fol. 66a. 1.) ትእምር ትየአ ። ወዓቀመ ፡ ሎቱ ፡ ትእምርት ፡ ዘከነ ፡ ማእከ ብርሃነ ፡ ማኅቶት ። ወረከበ ፡ ቅልምተ ፡ ወአልምተ [1] ፡ በእደ ፡ ንጉሥ ። ወርጡብ ፡ ቅልመታ ፡ ከመ ፡ ዘተጽ ሕፈት ፡ ይእቲ ፡ ጊዜ ፡ ወትብል ፡ ከመዝ ። መልእክ ት ፡ እምኅበ ፡ ንጉሥ ፡ ክሊፋ ፡ ኅበ ፡ አሐዱ ፡ መስፍ ን ፡ ሊቀ ፡ ም (A. fol. 87a. 2.) እት ፡ ሐረ ፡ መስተፅዕና ነ ፡ አፍራስ ። ዘእዘነክዎ ፡ ከመ ፡ ይሖር ፡ ወይውድ ፡ አድያማተ ፡ ግብጽ ፡ ወይንሥት ፡ አብያት ፡ ክርስቲ ያናት ። አእምርአ [13] ፡ ወለቡ [14] ፡ አመስፍን ፡ በእንተ ፡ እገሌአ ፡ ዘአፍቀሮ [15] ፡ እግዚአብሔር ፡ ልዑ (B. fol. 66b. 2.) ል ፤ [ኢታሕስምኢ ፡ ላዕሌሁ ፡ ወላዕለ ፡ ቤተ ፡ ክርስቲያን ፡ በሀገረ ፡ አትሪብ ። ወላዕለ ፡ ኵሎን ፡ አብያተ ፡ ክርስቲያናት ፡ እለ ፡ ሀለዋ ፡ በአድያመ ፡ ግብጽ ። አላአ ፡] [16] በጊዜ [17] ፡ ታንብባ ፡ ለዛቲ ፡ መጽሐፍ [18] ፡ ዘተቀልመት ፡ ውኮአልመት [1] ፡ በእዴየ ፡ ኢት ገንዲ ፡ ተንሥእ ፡ ፍጡነ [1] ፡ በጕጕዓ ፡ ወነዓ [19] ፡ ኀቤየ ። ወላዕለ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሀገረ ፡ አትሪብ ፡ [ዘተሐንጸት ፡ በስማ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አ (A. fol. 87b. 1.) ምላክ ፡]፡ [16] ኢትኅልፍአ ፡ ወኢትትዓደዉ ፡ ወኢትፍቅድ ፡ አማስኖታ ፡ ለዙሎንሂ ፡ ከማሃ ። ናሁአ [20] ፡ ጸሐፍኩ ፡ ለከ [21] ፡ ዛቲ ፡ ጦማረ ፡ ዘዓሠርቱ ፡ ወአሐዱ ፡ ሰዓተ ፡ ሌሊት ፡ ከመዝአ ፡ ወከመዝአ ፡ (B. fol. 66a. 1.) ትእምርት ፡ ዘከነ ፡ ማእከ

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[1] B. omits this word. [2] B. ጸሎቱ ፡ ለኄር ፡ ብእሲ ፡ ርእዩ ፡ በከመ ፡ [3] B. ወዝኩሰ ፡ [4] B. ውስተ ፡ ዓራቱ ፡ [5] B. adds በአውታር ፡ [6] B. adds እስመ ፡ አልጸቀ ፡ ጊዜሁ ፡ ለነግሀ ። ወበይእቲ ፡ ጊዜ ፡ ርእየ ፡ [7] B. እምአፉሁ ፡ [8] B. adds ወሶበ ፡ ርእየ ፡ መስፍን ፡ ዘንተ ፡ አንክረ ፡ ጥቀ ። [9] B. ለገብሩ ፡ ወይቤሎ ፡ [10] B. በአይቱ ፡ ቦአ ፡ ገዝቱ ፡ [11] B. ሀለወት ፡ ሐይመት ፡ ቀላልፍት ፡ በአቅፋሊያ ፡ ዘወገረ ፡ እምአፉሁ ፡ ጦማረ ፡ ወኢያእመረ ፡ ዘከመ ፡ እር ፡ ወዕአ ። ወእምአይቱ ፡ መጽአ ፡ ወጎበ ፡ አይቲ ፡ የሐውር ፡ ወይቤ ፡ መስፍን ፡ ተሐወክተኒ ፡ ሕሊናየ ፡ ወትከውስ ፡ ልብየ ፡ በእንተ ፡ ዝንቱ ፡ ነገር ። [12] B. ወእምድኅረዝ ፡ ነሥአ ፡ ለጦማር ፡ ወከሠታ ፡ ወአንበባ ፡ በብርሃነ ፡ ማኅቶት ፡ [13] B. ርኖበት ። ዘከመ ፡ ተጽሕፈት ፡ በይእቲ ፡ ሰዓት ፡ ዘእልምት ፡ ነገረ ፡ መልእክት ፡ ዘይብል ፡ ከመዝ ። [14] B. adds አ, the sign of quotation, to each words of the letter. [15] B. እገሌአ ፡ ዘኀረየአ ፡ ወአፍቀሮአ ፡ [16] B. omits the words in brackets. [17] B. ጊዜ ፡ [18] B. ጦማርአ ፡ [19] B. ወነዓ ፡ ፍጡነጸ ፡ ለበጺሕአ ፡ ኀቤየአ ፡ ወቤተ ፡ [20] B. ኢትኅልፍአ ፡ እምኔየአ ፡ ወኢትፈቅድአ ። አማስኖታጸ ። ወኢትንሥት ፡ ሕንፂሃጸ ። ዘተሐንጸት ፡ በስመ ፡ ማርያም ፡ ወለዙሎንአ ፡ አብያተ ፡ ክርስቲያናት አ ። በእንቲአሆንአ ፡ አዘዝኩከ ፡ ከመ ፡ ትንሥቶአ ፡ ወናሁአ ፡ [21] B. አንአ ፡ ንጉሥአ ፡ በዛቲአ ፡ ጊዜአ ፡ ወከመዝአ ፡ ትእምርትአ ፡ ጸሐፍኩአ ፡ ለከ ፡ ዘንተአ ፡ በ፲ወ፪ሰዓተ ፡ ሌሊት ። ወከመዝአ ፡ ዓውደ ፡ ዓመቱጸ ፡ አእምርአ ፡ ወለበአ ፡ መስፍንአ ። ወወሀበ ፡ ትእምርተ ፡ ዘከነ ፡ ማእ[ከ]ሌሆሙ ፡

ሌሆሙ ። ወሶበ ፡ ርእያ ፡ ለይእቲ ፡ ጦማር ፡ አንበበ ፡ አንከረ ፡ ጥቀ ፡ ወአስተዳበበ ፡ ፈድፋደ[1] ። ወአኃዘ ፡ ረዓድ ፡ ወድንጋፂ ፡ ወይቤሎ ፡ ለመልአክ ፡ ምክሩ ፡ ንሣእ[2] ፡ ምስሌክ ፡ አርባዕተ ፡ ወራዙተ ፡ ወሑር ፡ ከመ ፡ ታምጽኦ ፡ ፍጡነ ፡ ለአርጋዊ ፡ መነኮስ ፡ ዘሀሎ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ። ወእሉ ፡ ወራዙት ፡ ሖሩ ፡ ፍጡነ ፡ ወኃሠሥዎ ፡ በብዙኅ ፡ ጸማ[3] ፡ ወረከብዎ ፡ ቀዊሞ ፡ እንዘ ፡ ይጼሊ[4] ። (A. fol. 87b. 2.) ወሰድዎ[5] ፡ ወአብጽሕዎ ፡ ኀበ ፡ መስፍ (B. fol. 66a. 2.) ን ፤ ወሶበ ፡ ርእዮ[6] ፡ መስፍን ፡ እምር·ኑቅ ፡ ተቀበሎ ፡ በብሩህ ፡ ገጽ ፡ በፍሥሐ ፡ ወበሐሤት[7] ፡ ወይቤሎ ፡ አ ገብረ ፡ እግዚአብሔር[8] ፡ ንበር ፡ ወዜንወኒ ፡ አይቱ ፡ ነበርከ ፡ እስከ ፡ ዮም ፡ እምዕለተ ፡ ተሴለይነ[9] ። ወይቤሎ ፡ ቀሲስ ፡ ዮሐንስ ፡ ነበርኩ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ እንዘ ፡ እጼሊ ፡ ኀበ ፡ እግዚአብሔር ፡ ከመ ፡ ይነጽር ፡ ድካምየ[10] ፡ ወኢያርእየኒ ፡ መ·ስናሃ ፡ ለቤተ ፡ ክርስቲያን[11] ። ውእቱ ፡ ጊዜ ፡ ተርእየተነ[12] ፡ እግዝእትየ ፡ ውስተ·[13] ፡ ሥዕል ። ወነገረተነ[14] ፡ ዘከመ ፡ በጽሐ ፡ ኀቤከ[15] ፡ መጽሐፈ ፡ መልእክቱ ፡ ለንጉሥ ፡ ከመ ፡ ትኅድግ[16] ፡ አግስኖታ ፡ ለቤተ ፡ ክርስቲያን[17] ። ወሶቤሃ ፡ ሰባሕክዎ ፡ ለእግዚአብ (A. fol. 88a. 1.) ሔር ፡ ስቡሕ ፡ ወልውል ፡ አእኰትዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በእንተ ፡ ድኅነታ ፡ ለቤተ ፡ ክርስቲያን ፡ እሙስና ። ወይቤሎ ፡ መስፍ (B.fol. 66 b. 1.) ን ፡ እወ ፡ እሙን ፡ ነገርከ ፡ ወጸድቅ ፡ ቃልከ ፡ ናሁ ፡ በጽሐ[18] ፡ ኀቤየ ፡ በዝንቱ ፡ ጊዜ[19] ፡ መጽሐፈ ፡ መልእክቱ ፡ [ለእግዚእየ ፡ ንጉሥ ፡][20] በአፈ ፡ ሥፍ ፡ ርግብ ፡ ወዓዳ ። ወኢያእመርኩ ፡ እንተ ፡ ኀበ ፡ ቦአ ፡ ኀቤየ[21] ፡ ውእቱ ፡ ርግብ[22] ፡ [ወወገረ ፡ እምአፉሁ ፡ ውስተ ፡ ሐይመትየ ፡ ጦማረ ፡ መልእክቱ ፡ ለእግዚእየ ፡ ንጉሥ ፡ ዘእልምት ፡ በእዴሁ ። ወአዘዘኒ ፡ ከመ ፡ እኅድግ ፡ አግስኖተ ፡ ቤተ ፡ ክርስቲያን ፡ ወእሐር ፡ ፍጡነ ፡ ኀቤሁ ።][20] ወይእዙኒ ፡ አቀሲስ ፡ አእመርኩ ፡ ትንበልናሃ ፡ [ወኃይለ ፡ ረድኤታ ፡][23] ለእግዝእትነ ፡ ማርያም[24] ፡ ወልዳኒ ፡ (A. fol. 88a. 2.) ይገብር ፡ ላቲ ፡ ዅሎ ፡ ዘሰአለት ፡ ኀቤሁ ፤ ወባሕቲ ፡ ተንሥእ ፡ ንሑር ፡ ንጸሊ ፡ ኀበ ፡ ዛቲ ፡ ቤተ ፡ ክርስቲያን ። ወነበ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ከመ ፡ ትርድኦኒ ፡ ወትጸሕ ፡ ፍኖትየ ። ወሶቤሃ[25] ፡ ተንሥኡ ፡ ወሐሩ ፡ ኀቡረ ፡ ኀበ[26] ፡ ቤተ ፡ ክርስቲያን ። [ወጸለየ ፡ ጸሎተ ፡ ቀሲስ ፡ ዮሐንስ ፡ በከመ ፡ ይደሉ ።][20] ውእቱኒ ፡ መስፍን[27] ፡ ጸለየ ፡ ኀበ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወወህበ ፡ ለቤተ ፡ ክርስቲያን ፡ ምእተ ፡ ዲናረ ። [ውእቱኒ ፡ ሠለስተ ፡ ምእተ ፡ ዲናረ ፡ ወርቅ ፡ ዘተሰነአወ ፡ ቅድመ ፡ ምስለ ፡ ቀሲስ ፡ ዮሐንስ ፡ ከመ ፡ የሀቦ ፡ በሠለስቱ ፡

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[1] B. ወመስፍን ፡ ሶበ ፡ ርእያ ፡ ለጦማር ፡ ዘተቀልመት ፡ በእድ ፡ ንጉሥ ፡ ከሊሉ ፡ ዘአልቦ ፡ ነፋቁ ፡ ዕለቱ ፡ ወዓውደ ፡ ዓመቱ ። ወጊዜ ፡ ስዓቱ ፡ አንከረ ፡ ጥቀ ፡ ወተሀውከ ፡ በልቡ ፡ ወአስተዳበበ ፡ ፈድፋደ ። [2] B. ለ ገብሩ ፡ ንሣእ ፡ ምስሌክ ፡ እምአብያጺክ ፡ ፫አው ፡ ፬ወራዙት ፡ ወሑሩ ፡ አምጽእዎ ፡ ለአረጋዊ ፡ መነኮስ ፡ እምኀበ ፡ መካን ፡ ዘሀሎ ፡ ውስቴቱ ፡ ፍጡነ ። [3] B. ወሑሩ ፡ አግብርት ፡ ወኃሠሥዎ ፡ ለቀሲስ ፡ ዮሐንስ ፡ በየማ ፡ ወበተዕፅፎ ። [4] B. ይጼሊ ፡ ቀዊሞ ። [5] B. ወእሙንቱ ፡ አግብርት ፡ ነሥእዎ ፡ [6] B. እም ርኁቅ ፡ ነጸሮ ፡ [7] B. ወቆመ ፡ ለቀበላሁ ። [8] B. omits these words. [9] B. ዘተሴለ ይነ ። [10] B. ዲበ ፤ ድካምነ ፡ [11] B. መቅደሱ ፡ ወይእቲ ፡ [12] B. ነገረተኒ ፡ [13] B. እ ምቅድመ ፡ [14] B. omits this word here. [15] B. ኀበ ፡ ሊቅነ ፡ መስፍን ፡ [16] B. ይኅድግ ፡ [17] B. ለቤተ ፡ እግዚአብሔር ፡ ወለቤተ ፡ ክርስቲያን ፡ ወእእኰትዎ ፡ ለእግዚአብሔር ፡ ልዑል ፡ በእንተዝ ። [18] B. እሙን ፡ ቃልከ ፡ በጽሐ ፡ ኀቤየ ፡ [19] B. adds በዝንቱ ፡ ጊዜ ፡ after ለንጉሥ ፡ [20] B. omits the words in brackets. [21] B. ዘከመ ፡ በጽሐ ፡ ኀቤየ ፡ [22] B. ያፍ ፡ [23] B. omits the words in brackets and reads ወጸለዮታ ፡ [24] B. adds ኃይል ፡ ወጽኑዕ ። and continues ወሊተ ኒ ፡ አዘዘኒ ፡ ንጉሥ ፡ ከመ ፡ እሑር ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ከመ ፡ ትተንብል ፡ ሊተ ፡ እግዝእትየ ፡ ወትርድኦኒ ፡ ወትጸሐ ፡ ፍኖትየ ። [25] B. omits ወሶቤሃ ፡ [26] B. ኀቡረ ፡ ወበኡ ፡ ውስተ ፡ ቤተ ፡ [27] B. ወጸለየ ፡ መስፍን ፡

ዕለት ፡ ኃደገ ፡ ሎቱ ።]¹ ወእምዝ ፡ ተሰነአሎ ፡ መስ
ፍን ፡ ለቀሲስ² ፡ የሐንስ ፡ ወሖረ ፡ እምኀቤ (A. fol. 88b. 1) ሁ ፡ በሰላም³ ። (B. fol. 66b. 2.) ወነገደ ፡ መንገ
ለ ፡ ሀገረ⁴ ፡ መቄዶንያ ፡ እንዘ ፡ የአኵቶ ፡ ለእግዚአ
ብሔር ፡ ወያነክር ፡ በዘርእየ ፡ ተአምረ ፡ ወመንክረ³ ።
ወበተፍጻሜት ፡ ክልኡቱ ፡ ወርኀ ፡ በጽሐ ፡ ሀገረ ፡
መቄዶንያ ፡ ወበዊአ ፡ ኀበ ፡ ንጉሥ ፡ ተአምኖ ፡ ወሰ
ገዱ ፡ ሎቱ ። ወሶበ ፡ ርእዮ ፡ ውእቱ ፡ ተፈሥሐ ፡ ፈ
ድፋደ ፡ ወሀበ ፡ ሰላም ፡ ወአግኃሦመ ፡ ለእለ ፡ ይቀ
ውመ ፡ ዓውዶ ፣ ወይቤሎ ፡ ለመስፍን ፡ በጽሐክኑ ፡
መጽሐፈ ፡ መልእክትየ ፡ ዘፈነውኩ ፡ ለከ ፡ በእፈ ፡ ፖ
ፈ ፡ ርግብ ፡ ዐዓዳ⁵ ። ወይቤሎ⁶ ፡ መስፍን ፡ እወ ፡ በጽ
ሐ ፡ ኀበየ ፡ እምቅድመ ፡ ኀሐ ፡ ጽባሕ ፡ ዘሌሊት ፡ ወ
መጻእኩ ፡ በከመ ፡ አዘዘከኒ ፡ ወነዋ ፡ ይእዜ ፡ ሀለወ
ት⁷ ፡ ምስሌየ ፡ [ይእቲ ፡ ጦ (A. fol 88b. 2.) ማር ፡ ወአ
ርአዮ ፡ ኪያሃ ፡ ወአንከረ ፡ ንጉሥ ።]¹ ወይቤ⁸ ፡ አማ
ን ፡ ኮነ ፡ ዝንቱ ። ወይቤሎ⁹ ፡ መስፍን ፡ ኦእግዚእ
የ¹⁰ ፡ አምሕለከ ፡ [በእግዚአብሔር ፡ ሕያው ፡]¹ ከመ ፡
ትክሥት ፡ ሊተ ፡ ዘንተ ፡ ምሥጢረ ፡ [ዓቢያ ፡]¹ ዘኢ
ይትሐለየ ፡ (B. fol. 67a. 1.) ውስተ ፡ ልበ ፡ ሰብእ ። ወከ
መ ፡ ትነግረኒ ፡ ዘከመ ፡ እፎ ፡ ፈነውከ ፡ ኀቤየ ፡ ዘኢሰ
ማዕኩ ፡ ዘከመዝ ፡ ነገር ። ወይቤሎ ፡ ንጉሥ ፡ ናሁ ፡
አነግረከ ፡ ዘኮነ ፡ ዓቢየ ፡ መንክረ ፡ እምቅድመ¹¹ ፡ አ
ጽሐፍ ፡ ለከ ፡ ዛተ¹² ፡ ጦማረ ፡ እንዘ ፡ ሠለስቱ ፡ ዕለ
ት ፡ ቅድመ ፡ በአሐዱ ፡ ሰዓተ ፡ ሌሊት¹³ ፡ እንዘ ፡ ሀ
ለውኩ ፡ ነዊምየ ፡ ርኢኩ ፡ እሳት¹⁴ ፡ ይነድድ ፡ እማ
እከለ ፡ ቅጽርየ ፡ ውስተ ፡ ታዕክ¹⁵ ፡ መንግሥትየ ።
ወአብርሃ ፡ ብርሃኑ ፡ ኵሎ ፡ ምድረ ። ወእቤላ¹⁶ ፡ ለ
(A. fol. 89a. 1.) ነፍስየ ፡ ምንትኑ¹⁷ ፡ ዝንቱ ፡ ዘበጽሐ
ኒ¹⁸ ፡ ዮም ፡ ወበአ ፡ ውስተ ፡ ቅጽርየ ። ወይቤለኒ ፡ ብ
እሲ ፡ ብርሃናዊ ፡ ኢያእመርክኑ¹⁹ ፡ ከመ ፡ እግዝእት
ነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲ
ት ፡ አምላክ ፡ ናሁ²⁰ ፡ መጽአት ፡ ወበአት ፡ ውስተ ፡
ቅጽርከ²¹ ፡ ተንሥእ ፡ ስግድ ፡ ላቲ ። ወከዕበ ፡ ሰማዕ
ኩ ፡ ድምፀ ፡ ዘየዓ (B. fol. 67a. 2.) ቢ ፡ እምድምፀ ፡ መ
በርቅት ፡ ወነጐድጓደ ። ወካልአን ፡ ይገብሩ²² ፡ ይባ
ቤ ፡ ወሐዋዝ ፡ ስብሔ²³ ፡ ከመ ፡ ቃለ ፡ አርጋኖን ። ወ
ዕአ ፡ ቃል ፡ እምኔሃ²⁴ ፡ ወይቤለኒ ፡ መኑ ፡ አዘዘከ ፡ ከ
መ ፡ ትትዓደዋ ፡ ለቤተ ፡ መቅደስየ²⁵ ፡ ዘሀለወት ፡ በ
ሀገረ ፡ አትራብ ፡ ወለምንት ፡ አዘዝከ ፡ አማስኖታ ።
ወእቤ ፡ በቃለ ፡ ፍርኃት ፡ ሐሰ ፡ ሊተ ፡ እግዝ (A. fol
89a. 2.) እትየ ፡ ዝንቱ ፡ ነገር ፡ ወአልቦ ፡ ዘአዘዝኩ ፡
ምንተኒ ፡ ወኢያእመርኩ²⁶ ፡ ግሙራ ። ወትቤለኒ ፡
ናሁ ፡ ለእመ ፡ ኢጸሐፍከ ፡ መልእክተ ፡ ከመ ፡ ኢይ
ንስትዋ²⁷ ፡ ለቤተ ፡ መቅድስየ ፡ ትመውት ፡ እኩየ ፡
ሞት ። ወበሳኒታ²⁸ ፡ ዕለት ፡ በይእቲ ፡ ሌሊት ፡ ዘከ

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¹ B. omits the words in brackets. ² B. ወተሰነአለሎ ፡ ለቀሲስ ፡ ³ B. omits this word. ⁴ B. ወነገደ ፡ በጊዜሃ ፡ መንገደ ፡ ሀገረ ፡ መቄዶንያ ፡ እንዘ ፡ ያነክር ፡ ወያአኵቶ ፡ ለእግ ፡ ⁵ B. ወነበረ ፡ ውስተ ፡ ፍናት ፡ ሕቀ ፡ እስከ ፡ በጽሐ ፡ መቄዶንያ ፡ ወበዊአ ፡ አምኖ ፡ ለንገሥ ፡ ወተፈሥሐ ፡ እስ
መ ፡ በጽሐ ፡ በሰላም ። ወሶበ ፡ ተአተተ ፡ ሰብእ ፡ ይቤሎ ፡ ንጉሥ ፡ በጽሐክኑ ፡ መልእክትየ ፡ ⁶ B. ወይ
ቤሎ ፡ እወ ፡ እግዚእየ ። ወይቤሎ ፡ ምስለ ፡ መኑ ፡ ወይቤ ፡ ምስለ ፡ ያፈ ፡ ርግብ ፡ ዐዓዳ ፡ በጽሐ ፡ ኀቤየ ፡ እምቅድ
መ ፡ ኀሐ ፡ ጽባሕ ፡ በይእቲ ፡ ሌሊት ። ⁷ B. ሀለወ ፡ ⁸ B. ወይቤሎ ፡ አማን ፡ ኮነ ፡ ⁹ B. ወ
ይቤ ፡ ¹⁰ B. አምሕለከ ፡ ኦእግዚእየ ። ¹¹ B. ልብ ፡ ወኢሰማዕኩ ፡ ዘከማሁ ። ወከዕበ ፡ ይቤሎ ፡ ን
ጉሥ ፡ አንሰ ፡ እነግረከ ፡ አምቅድመ ፡ ¹² B. ዘንተ ፡ ¹³ B. እንዘ ፡ ሀሎ ፡ ፫ዕለት ፡ በቀዳሚሁ ፡ ዕ
ለተ ፡ ሌሊት ። እንዘ ፡ ሀሎ ፡ ነዊምየ ፡ ¹⁴ B. አንዘ ፡ ይነድድ ፡ እሳት ፡ ውስተ ፡ ኵሉ ፡ ቅጽርየ ።
¹⁵ ወታዕክ ፡ ¹⁶ B. ወእብላ ፡ ¹⁷ B. ምንትክ ፡ ¹⁸ B. ዘበአ ፡ ¹⁹ B. ወአውሥእኒ ፡
ብርሃናዊ ፡ ወይቤለኒ ፡ ኢያእመርኩኑ ። እስመ ፡ እግ ፡ ²⁰ B. መጽአት ፡ ኀቤከ ፡ ²¹ B. ቅጽር ፡ ተ
ንሥእ ፡ ወስግድ ፡ ²² B. እንዘ ፡ ይገብሩ ፡ ²³ B. ስብሐት ፡ ²⁴ B. ወከዕበ ፡ መጽአ ፡ ቃል ፡
አመንገሌሃ ፡ ²⁵ B. ክርስቲያንየ ፡ ²⁶ B. ወእቤ ፡ አንሰ ፡ ሊተ ፡ አእግዝእትየ ። ወአልብየ ፡ ምን
ትኒ ፡ እምዝንቱ ፡ ነገር ፡ ወኢያእመርኩ ፡ ግሙራ ። ወይቤለኒ ፡ ዳግመ ፡ ውእቱ ፡ ቃል ፡ ለእመ ፡ ²⁷ B. ከ
መ ፡ ኢያማስና ፡ ለቤተ ፡ ክርስቲያንየ ፡ ኢይከውንከ ፡ ሠናየ ። ²⁸ B. ወሶበ ፡ ኮነ ፡ ሳኒታሁ ፡

መ[1] ፡ አስተርአየኒ ፡ ከማሁ[2] ፡ ነበበኒ ፡ ውእቱ ፡ ቃል ፡ እመንገለ ፡ መንበራ ፡ ለ (B. fol. 67b. 1.) እግዝእትነ ፡ ማርያም ፡ ወይቤለኒ ፡ ኢይፍለከኩ ፡ ትማልም[3] ፡ ኢትትዓደዋ ፡ ለቤተ ፡ መቅደስየ[4] ፡ ዘሀለውት ፡ በሀገረ ፡ አትራብ ። ወእቤላ ፡ [በዓቢይ ፡ ድንጋፄ ፡ ናሁ ፡][5] ሰማዕኩ ፡ ትእዛዘኪ ፡ ወእሰጠዎ ፡ ለቃለ ፡ ነገርኪ[6] ፡ ወእጽሕፍ ፡ ኀበ ፡ መስፍን ፡ በከመ ፡ አዘዝኽኒ ፡ እግዝእትየ ። ወሶበ ፡ ጸብሐ ፡ ተሐየይኩ ፡ ካዕበ ፡ ትእዛዘ ፡ እግዝእትየ ፡ ወ (A. fol. 89b. 1.) ረሳዕኩ ፡ ውእተ ፡ ራእየ ፡ በዝንጋዔ ፡ ልብየ ። ወአመ ፡ ሣልስት ፡ ዕለት[7] ፡ በያእቲ ፡ ሌሊት ፡ ርኢያ ፡ ሥልሰ ፡ በአርአያሁ ፡ ወበአምሳሊሁ ፡ ወኢያእመርኩ ፡ ዘእንሥአኒ ፡ እምዲበ ፡ ዓራትየ ፡ ወዓቀመኒ ፡ ርቱዓ[8] ፡ በእገርየ ። ወረከበኒ ፡ ድንጋፄ ፡ ዓቢይ ፡ [ዘያንሰጥጥ ፡ ወያርዕድ ፡ ኵሉ ፡ አባል ።][5] ወነበበኒ ፡ ውእቱ ፡ ቃል ፡ ምዕረ ፡ ዳግመ ። ወይቤለኒ ፡ ለእመ ፡ ኢተሠግልኩከ ፡ በምሕረትየ ፡ (B. fol. 67b. 2.) እምአሕሎልኩ ፡ ነፍስከ ፡ ወሥጋከ ፡ ፍጡነ[9] ፡ ወእምይምሰስ[ኩ]ከ ፡ አምድር ፡ ዝክረከ[10] ፡ እስመ ፡ ተዓይውከ ፡ ቃለ[11] ፡ ትእዛዝየ ። ወናሁ ፡ ኀነ ፡ ሠለስት ፡ ጊዜ ፡ ወሠለስተ ፡ ሌሊት ፡ እምዘ ፡ አስተርአይኩከ[12] ፡ ወእቤለከ ፡ ኢትትዓደዋ ፡ ለቤተ ፡ መ (A. fol. 89b. 1.) ቅድስየ[13] ፡ ዘሀገረ ፡ አትራብ ፡ ወኢታማስን ፡ ሕንጻታ[14] ። ጸሐፍኩ ፡ ያእዜኒ[15] ፡ መጽሐፈ ፡ መልእክት ፡ ፍጡነ[16] ፡ ወፈኑ ፡ ኀበ ፡ መስፍን ፡ ዘለአከ ፡ ከመ ፡ ይንስት[17] ፡ አብያተ ፡ ክርስቲያናት ፡ [በከመ ፡ እቤለከ ።][5] ወእቤላ ፡ [እሰግድ ፡ ላቲ ፡][5] አእግዝእትየ ፡ ሶበ ፡ ጸሐፍኩ[18] ፡ መጽሐፈ ፡ መልእክት ፡ መኑ ፡ ይወስዶ ፡ ወያበጽሐ[16] ፡ ኀበ ፡ መስፍን ፡ [እስመ ፡ ርኁቅ ፡ ውእቱ ፡ ብሔሩ ።][5] ወትቤለኒ ፡ አንተሰ[19] ፡ ጸሐፍ ፡ በከመ ፡ አዘዝኩከ ፡ ወእግዚአብሔር ፡ የአዝዝ ፡ ሊተ ፡ ዘይወስዶ ። ወበጊዜሃ ፡ ጸሐፍኩዋ ፡ ለይእቲ ፡ ጦማር ፡ [በዓቢይ ፡ ስራኅ ፡ ወአኀዝዋ ፡ በእዴየ ።][5] ወእምዝ ፡ መጽአ ፡ ኀቤየ[20] ። ያፈ ፡ ርግብ ፡ ዕዓዳ ፡ ወቀሪቦ[21] ፡ (B. fol. 68a. 1.) ተመጠዋ ፡ እምእዴየ ፡ በ (A. fol. 90a. 1.) አፉሁ ፡ ለይእቲ ፡ ጦማር ፡ ኀትምት ፡ [በዓሠርቱ ፡ ወአሐዱ ፡ ሰዓተ ፡ ሌሊት ፡][5] ወሖረ ፡ [እምኀቤየ ፡][5] እንዘ ፡ ይሰርር ፡ መልዕልተ ፡ ዓየራት[22] ፡ ወነጸርክዎ[23] ፡ እስከ ፡ ተሰወረ ፡ እምአዕይንትየ ። [አንተኒ ፡ ትብል ፡ በጽሐ ፡ ኀቤየ ፡ ያፈ ፡ ርግብ ፡ ዕዓዳ ፡ በዓሠርቱ ፡ ወክልኤቱ ፡ ሰዓተ ፡ ሌሊት ። ወወገረ ፡ እምአፉሁ ፡ ዛተ ፡ ጦማረ ፡ ውስተ ፡ ሐይመትየ ። ዕውብ ፡ ወመድምም ፡ ዝንቱ ፡ ነገር ፡ ዘኢሰማዕነ ፡ ወኢርኢነ ፡ እምቅድመ ፡ ገ ፡ ገብረት ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡][5] ናሁ ፡ እምይእዜሰ[24] ፡ ለበውነ ፡ ወጠየቅነ ፡ ኃይል ፡ ረድኤታ ፡ ወዕበየ ፡ ተአምሪሃ ። እምዮም ፡ ነኃድር ፡ በተስፋሃ ፡ ለእግ (A. fol. 90a. 2.) ዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ[25] ። ወበሥምረቱ ፡ ለእግዚአብሔር ፡ ልዑል[26] ፡ ንጥባዕ ፡ በፍቅረ ፡ ዚአሃ ፡ ወናስተሐምም ፡ ለገድል ፡ [ከመ ፡ ንርከብ ፡ መድኀኒተ ፡ ነፍስነ ።][5] ወንሕንጽ ፡ ቤተ ፡ ክርስቲያን ፡ በስማ[27] ። ውእተ ፡ ጊዜ ፡ አዘዘ[28] ፡ ንጉሥ ፡

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[1] B. omits ዘከመ ፡ [2] B. ዘከማሁ ፡ አምሳሊሁ ፡ ወነበበኒ ፡ [3] B. ትማልም ፡ ኢይፍለከኩ ፡ [4] B. ክርስቲያንየ ፡ [5] B. omits the words in brackets [6] B. continues እግዝእትየ ፡ ወጊዜ ፡ ጽባሕ ፡ ውእቱ ፡ ዕለት ፡ ተሐየይኩ ፡ ትእዛዘ ፡ እግዝእትየ ፡ በፍርዛዜ ፡ ወገደፍኩ ፡ ራእየ ፡ በዝንጋዔ ፡ ልብ ። [7] B. ዕለት ፡ አስተርአየተኒ ፡ ከማሁ ፡ በአርአያሁ ፡ ወኢያእመርኩ ፡ [8] B. omits ር ቱዓ ፡ [9] B. ፍጡነ ፡ ሥጋከ ፡ ወነፍስከ ፡ [10] B. ዝክረከ ። ለምንት ፡ ትትዓደው ፡ [11] B. omits ቃለ ፡ [12] B. ወናሁ ፡ ፫ጊዜ ፡ አስተርአይኩከ ፡ [13] B. ክርስቲያንየ ፡ [14] B. ሕንፃሃ ፡ [15] B. ወጸሐፍ ፡ ይእዜ ፡ [16] B. omits this word. [17] B. ያማስን ፡ [18] B. እጽሕፍ ፡ [19] B. እስኩ ፡ ጸሐፍ ፡ እግዚአብሔር ፡ የኃሥሥ ፡ ሊተ ፡ ወበጊዜሃ ፡ [20] B. ወእምዝ ፡ ርኢኩዋ ፡ [21] B. ወቀርበ ፡ ኀቤየ ፡ ወተመጠዋ ፡ በአፋሁ ፡ ለጦማረ ፡ [22] B. ዓየር ፡ [23] B. ወርኢኩዎ ፡ [24] B. ናሁ ፡ አንሰ ፡ እምይእዜ ፡ [25] B. ወጠየቁ ፡ ኃይለ ፡ ጸሎታ ፡ ወትንብልናሃ ፡ ለዛቲ ፡ ድንግል ፡ ወእምዮም ፡ ነኃድር ፡ በተስፋሃ ፡ ለንግሥተ ፡ ኵሉ ፡ ዓለም ፡ ማርያም ፡ ድንግል ፡ [26] B. ልዑል ፡ ንጸግር ፡ ወናስተሐምም ፡ [27] B. ለእግዝእትነ ፡ ቅ/ ፡ etc. [28] B. አዘዘ ፡ ከመ ፡

ይሕንጹ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሠናይ[1] ፡ ራእያ ፡ ወአ
ዳም ፡ ላህየ ። ወሐንጹ ፡ (B. fol. 68a. 2.) ቅሩበ ፡ መንገ
ለ ፡ ጽርሑ[2] ፡ ወአሠነዩ ፡ ፈድፋዶ ፡ ስነ ፡ ሕንጻሃ ። ወ
ገብረ ፡ ንጉሥ ፡ ስኢለ ፡ ወሰጊደ ፡ ወቅዳሴ ፡ ውስቱ
ታ ፡ ለለ ፡ ዝኑ[3] ፡ ዓመት ፡ ተገብአ ፡ ወበዓላ ። ወከዕ
በ[4] ፡ አስአለ ፡ ሥዕለ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግ
ል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ጥዕም
ት ፡ ስም ፡ ሕይወት ፡ ዝኑ ፡ ዓለመ ፡ ለ (A. fol. 90b. 1.)
ዝክረ ፡ ስማ ፡ ይደሉ ፡ ሰጊድ ፡ ወነበረ ፡ ዐቱ ፡ እንዘ ፡
ይትፌሣሕ ፡ በዝኑ ፡ መዋዕል ፡ ሕይወቱ ። ወይእቲ ፡
ሥዕል ፡ ገብረት ፡ ለሙ ፡ ፡ ተአምራት ፡ ወመንክራት ፡
ብዙኃ ። እስከ ፡ ፈለሰ ፡ እምዝንቱ ፡ ዓለም ፡ ወቦአ ፡
ውስተ ፡ መንግሥተ ፡ ሰማያት ፡ ወዝኑ ፡ ሕዝብ ፡ ወ
መኳንንት ፡ እለ ፡ ታሕተ ፡ መንግሥቱ ፡ ይትጋብኡ ፡
ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ በዕለተ ፡ በዓለ ፡
ለእግዝእትነ ፡ ያከብርዋ ፡ ወያፈቅርዋ ፡ ፈድፋዶ ፡ ወ
ሀለወት ፡ እስከ ፡ ዮም ። ጸሎታ ፡ ወበረከታ ፡ ወምሕ
ረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊ
ት ፡ ወምስለ ፡ ዝኑ ፡ ውሉዳ ፡ ጥምቀት ፡ ዘናፈቅራ ፡
ኀቡረ ፡ ይ (A. fol. 90b. 2.) ምሐረነ ፡ ለዓለመ ፡ ዓለም ፡
አሜን ። ፡ ፡ ፡

The following lines are added from B.

ተአምረ ፡ ፍቅርኪ ፡ ጽጌ ፡ ሐና ፡ በገጸ ፡ ከሊፋ ፡
አመ ፡ ተዓውቀ ።
ሰረረ ፡ ያፍ ፡ ነሢኦ ፡ ዘመጽሐፈ ፡ መልእክት ፡ ረቀ ።
በትእዛዘ ፡ ዚአኪ ፡ ያብጽሕ ፡ ብሑረ ፡ ርኁቀ ።
ዓሣ ፡ ባሕርኒ ፡ እንዘ ፡ ይጸውር ፡ ወርቀ ።
ይጸብት ፡ ቀላያት ፡ ወየዓርግ ፡ ሐይቀ ።

CHAPTER XXXV.

HOW THE VIRGIN MARY APPEARED UNTO THE ARCHBISHOP THEOPHILUS.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማ
ርያም ፡ ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወ
ልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ ለዓለመ ፡ ዓ
ለም ፡ አሜን ። በእንተ ፡ ዘከመ ፡ አስተርአየቶ ፡ እግ
ዝእትነ ፡ ለቴዎፍሎስ ፡ ሊቀ ፡ ጳጳሳት ። ወዘከመ ፡ ተ
ናገረቶ ፡ ወአጽንዓቶ ፡ እምድኅመ ፡ ፍኖት ፤ ይቤ ፡
ቴዎፍሎስ ፡ ሊቀ ፡ ጳጳሳት ፤ ስምዑ ፡ አበውየ ፡ ወአ
ኃውየ ፡ ዘእነግረክሙ ፡ በፍርሀት ፡ ወበሃይማኖት ፡
ርትዕት ፡ ዘአስተርአየተኒ ፡ እግዝእትነ ፡ ቅድስት ፡ ድ
ንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ (A. fol. 91a. 1.)
አምላክ ። በይእቲ ፡ ሰንበት ፡ እንተ ፡ ኀለፈት ፡ ፈጸ
መነ ፡ ጸሎተ ፡ ሌሊት ። ወኖመ ፡ አኃው ፡ ኡጲስ ፡ ቆ
ጳሳት ፡ እንተ ፡ ባሕቲቶሙ ። ወንረጉ ፡ አነ ፡ ኀበ ፡
ውእቱ ፡ ተሥላስ ። ዘነበረት ፡ ውስቴቱ ፡ እግዝእት

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[1] B. ዘሠናይ ፡ ስና ፡ በስማ ፡ ለእግ ፡ ፡ etc. ቅሩበ ፡ [2] B. ጽርሑ ፡ ከመ ፡ ይግበር ፡ ሥዒለ ፡ ወሰ
ጊደ ፡ [3] B. ዝኑ ፡ ዕለት ፡ [4] B. ends thus ወይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሀለወት ፡ እስከ ፡ ዮ
ም ፡ ወኢየማን ፡ ሕንፅታ ፡ ናሁ ፡ ሰማዕክሙ ፡ አፍቀሬኒሁ ፡ ለክርስቶስ ። ዘንተ ፡ ተአምረ ፡ ዐቢየ ፡ ዘገብረት ፡ እ
ግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ወንሕነ ፡ ዓዲ ፡ ንስአሎ ፡ ለዘተወልደ ፡ እምኔ
ሃ ። ወኮነ ፡ መድኃኒተ ፡ ለአዳም ፡ ወዘርኡ ፡ ከመ ፡ ይስረይ ፡ ለነ ፡ ኃጣውኢነ ፡ ወይደምስስ ፡ አበሳነ ። ወይርድአ
ነ ፡ በጊዜ ፡ ምንዳቤን ፡ ወያሥምር ፡ ፍሬሃ ፡ ለምድርን ፡ ወይሕዕሞ ፡ ለእለ ፡ ተወልዱ ፡ (B. fol. 68b. 1.) ሕፃናት ፡
ወሀብ ፡ ኃይለ ፡ ለአዕሩግ ። ወያንጎጎ ፡ መዋዕሊሁ ፡ ለንብረ ፡ ኃይለ ፡ ማርያም ። ወያጽንዓነ ፡ ዲበ ፡ ሃይማኖት ፡ ር
ትዕት ፡ በትንብልናሃ ፡ ለዛቲ ፡ ድንግል ፡ ንጽሕት ፡ ለእግብርቲሃ ። ወለአዕማቲሃ ። ወሊተኒ ፡ ለኃጥእ ፡ ገዝርኪ ፡
ኃይለ ፡ ማርያም ። ለዓለመ ፡ ዓለም ፡ አሜን ።

ነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲ
ት ፡ አምላክ ። ወቆምኩ ፡ ወሰፍሐኩ ፡ እደውየ ። ወ
ጸለየኩ ፡ ወሰአልክም ፡ ለእግዚአብሔር ። ወእቤ ፡ ስ
ምዒ ፡ እግዚእየ ፡ ወመድነንየ ፡ ኢየሱስ ፡ ክርስቶ
ስ ፡ ዘሰማዕኮሙ ፡ ለገብአን ፡ በኂቅያ ፡ እስከ ፡ ዓቀ
ሙ ፡ ሕገ ፡ እግዚአብሔር ። ወሊተኒ ፡ ስምዒ ፡ ዘሰ
ማዕኮ ፡ ለእባ ፡ አትናቴዎስ ፡ ሐዋርያ ፡ ወረጻእኮ ፡ እ
ምኵሉ ፡ ምንዳቤሁ ። ወእ (A. fol. 91a. 2.) ነ ፡ ድልው ፡
ለመልእክትክ ። ወእአምር ፡ ዘልፈ ፡ ክመ ፡ ትስምዓ
ኒ ፡ ወቅሩብ ፡ አንተ ፡ ለዓለም ፡ ለእለ ፡ ያፈቅሩ ፡ ስ
መክ ፡ እግዚአየ ፡ ወእምላኪየ ። ተሠሃለኒ ፡ ወኢትግ
ብአኒ ፡ ድኀሬየ ፡ ዘተጸመድኩ ፡ ለክ ፡ እምንእስየ ፡
እስከ ፡ ዛቲ ፡ ሰዓት ፡ እስእለክ ፡ ከመ ፡ ታርእየኒ ፡ ም
ጽአትክ ፡ ውስተዝ ፡ ዓለም ፡ ወኀድረተከ ፡ ውስተ ፡
ዝንቱ ፡ ቤተ ፡ በገጸም ። ወርድአኒ ፡ ከመ ፡ እሕንጸ ፡
ለዝንቱ ፡ ቤት ፡ ወይኩን ፡ ዓቢየ ፡ ቤተ ፡ ክርስቲያን ፡
ኀበ ፡ ይሰብሑ ፡ ስመክ ፡ ቅዱስ ። ወታለዕለሙ ፡ ወታ
ኩበሮ ፡ ለክ ፡ ክሂለኒ ፡ ወሥርየት ። ወእንተ ፡ ኄር ፡
ምስለ ፡ አቡክ ፡ ወመንፈስ ፡ ቅዱስ ። ይእዜኒ ፡ ወዘል
ፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ። ወዕበ ፡ ጸለይ ፡
(A. fol 91b. 1.) ኩ ፡ ክመዝ ፡ አስተርእየኒ ፡ ብርሃን ፡ ዓ
በይ ፡ ወመሰለኒ ፤ ዘሠረቀ ፡ ወሐይ ። ወርኢክ ፡ መን
ክረ ፡ ብርሃን ፡ ዓቢየ ፡ ወዲቤሁ ፡ ትነብር ፡ ንግሥቶ
ን ፡ ለአንስት ፡ እግዝእትን ፡ ቅድስት ፡ ድንግል ፡ በክ
ልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወገጸ ፡ ይበር
ሀ ፡ ከመ ፡ ፀሐይ ፡ እምብርሃን ፡ ዘላዕሌሃ ። ወትትአ
ጸፍ ፡ ብርሃን ፡ እስከ ፡ እቤ ፡ አልቦ ፡ በውስተ ፡ ዓለም ፡
ዘኢይክል ፡ ርእዮቶ ፡ ለዝንቱ ፡ ዓበይ ፡ ስብሐት ።
ሚካኤል ፡ ወገብርኤል ፡ አእላፍ ፡ መላእክት ፡ የሐ
ውሩ ፡ ዓውዳ ። ወሰበ ፡ ርኢክምሙ ፡ ወድቁ ፡ ዲበ ፡
ምድር ። ወኮነኩ ፡ ከመ ፡ በድን ። ወአንሥአኒ ፡ ሚ
ካኤል ፡ ወእአተተ ፡ እምኔየ ፡ ፍርሀተ ፡ ወድንጋፄ ።
ወተናገረተኒ ፡ ለሊሃ ፡ (A. fol. 91b. 2.) ወትቤለኒ ፡ አነ ፡
ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡
አምላክ ፡ ተንሥእ ፡ ወኢትፍራህ ። ሰላም ፡ ለከ ፡ ፈ
ረሳዊ ፡ ወመስተቃትል ፡ ዘይፀብዕ ፡ በእንተ ፡ ሃይማ
ኖት ። ሰላም ፡ ለከ ፡ ማእዘንት ፡ ዕኑፅ ፡ በውስተ ፡ አ
ብያት ፡ ክርስቲያናት ፡ ዘእግዚአብሔር ፡ ተንሥእ ፡
ዕናዕ ፡ ወጠይቅ ፡ ከመ ፡ አነ ፡ እሙ ፡ ለንጉሥ ፡ ሰማያ
ት ፡ ወምድር ። ዘሰማያት ፡ ወምድር ፡ ኢያገምሮ ፡ ያ
ርክም ፡ በከርሥየ ፡ ተስዓተ ፡ አውራኃ ፡ ወአጥበውክ
ም ፡ ሐለበ ፡ እምአጥባትየ ፡ ለዘይሲሲ ፡ ለሰሉ ፡ ዘሥ
ጋ ፡ በረቃዳ ፡ አነ ፡ ማርያም ፡ ወለተ ፡ ኢያቄም ፡ ወ
ሐና ። ወእምዝመደ ፡ ይሁዳ ፡ ወእምዘርአ ፡ ዳዊት ፡
አስተርእይኩከ ፡ በረቃ (A. fol. 92a. 1.) ዱ ፡ ለፍቁር ፡
ወልድየ ። ወእርአየከ ፡ ዘሰአልክ ፡ ወኃሠሥከ ፡ እም
ኔየ ። በእንተ ፡ ዝንቱ ፡ ቤት ፡ ወምጽአትየ ፡ ውስተ ፡
ብሔረ ፡ ግብጽ ፡ እምኢየሩሳሌም ። ወለዝንቱ ፡ ቤ
ተ ፡ ፈቀደ ፡ ይኅድግ ፡ ከመዝ ፡ ስምዓ ፡ ይኩን ፡ ለዙ
ሉ ፡ ትውልድ ፡ እለ ፡ ሀለዉ ፡ ውስተ ፡ ዓለመ ፡ በእን
ተ ፡ ትሕትናሁ ፡ ዘረከበን ፡ እስመ ፡ ፍቁር ፡ ወልድየ ፡
ኢፈቀደ ፡ ይትለዓል ፡ ዲበ ፡ ምድር ፤ ወይዐዉን ፡ ላዕ
ለ ፡ ደመናት ፡ ወኢሳዕል ፡ አፍራስ ፡ ዘይፃዓኖ ፡ ሰብ
እ ። ዘውእቱ ፡ ትእምርተ ፡ ምድር ፡ አላ ፡ ዲበ ፡ እደ
ውየ ፡ ተጸውረ ፡ እምኢየሩሳሌም ፡ እስከ ፡ ዝንቱ ፡
ቤት ። ወነበርን ፡ ውስቴቱ ፡ በውእቱ ፡ መዋዕል ፡ አ
ንሰ ፡ በትሕትና ፡ ተዝክርኩ ፡ (A. fol. 92a. 2.) ቃለ ፡ ኤ
ልሳቤጥ ፡ ዘትቤ ። መኑ ፡ አነ ፡ ትመጽኢ ፡ ኀቤየ ፡ እ
ሙ ፡ ለእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ። ዘእክበርክ
ኒ ፡ እምዓቅምየ ። ወእውሥኦትኒ ፡ ወትቤለኒ ፡ ታኦ
ፊሎስ ፡ ክሥት ፡ እገነ ፡ ልብከ ፡ ወእእምር ፡ ዘእነግ
ረከ ፡ በዛቲ ፡ ሰዓት ። ወጸሐፍ ፡ ውስተ ፡ ክርታስ ፡ ወ
አብጽሐ ፡ ውስተ ፡ አህጉር ፡ ወአእፃዳት ፡ ለተገኝር
የ ፡ እስከ ፡ ተፍጻሜተ ፡ ዓለም ። ወእመ ፡ ወለድክም ፡
ለኢየሱስ ፡ ክርስቶስ ። አስተርእየ ፡ ኮኮበ ፡ እመንገ
ለ ፡ ጽባሕ ። ወእምዕበየ ፡ ብርሃኑ ፡ ኀበኡ ፡ ብርሃኖ
ሙ ፡ ክዋኵበት ፡ ወእንሰ ፡ ውስተ ፡ ማኅደርየ ፡ ሀሎ
ኩ ፡ ወእፈርህ ፡ እምኵለሄ ። ወአልቦ ፡ ዘይትለአኪ ፡
እስመ ፡ ድንግል ፡ አነ ፡ ወኢየአምር ፡ ምንተ (A. fol.
92b. 1.) ኒ ፡ ወበዙራ ፡ ለእምየ ፡ አነ ፤ ግሙራ ፡ ኢነበ
ርኩ ፡ ምስለ ፡ አንስት ፡ አለ ፡ ይወልዳ ፡ እንበለ ፡ ኤል
ሳቤጥ ፡ መክን ፡ ለእመ ፡ አልዐቆት ፡ ትለድ ፡ አስተዳለ
ዋ ፡ ላቲ ፡ ዅሎ ፡ መፍቅደ ፡ አግዋሪሃ ፡ ወእንሰ ፡ አልባ
ስ ፡ አልበየ ። ወኃሠሥኩ ፡ ወኢረኩበኩ ፡ ዘእንበለ ፡
አጽርቅት ፡ ዘሠቅ ። ወጠብለልክም ፡ በአጽርቅት ፡ ለ
ቅዱስ ፡ ሥጋሁ ፤ ወሀሎ ፡ ጎል ፡ ጥቃ ፡ ተርአስየ ፡ ኀ

በ ፡ ይቀምሑ ፡ አልሀምት ፡ ወአስከብክዎ ፡ ለሕፃን ፡ ውስቴቱ ። ወሀለዉ ፡ አድግ ፡ ወላህም ፡ ወሰገዱ ፡ ሎቱ ፡ ወአስተማወቅዎ ፡ በእስትንፋሱሙ ፡ እስመ ፡ መዋዕል ፡ ቀርር ፡ አሜሃ ። አመ ፡ ዕሥራ ፡ ወተሠዉ ፡ ለወርኃ ፡ ታኅሣሥ ፡ ወነጸርኩ ፡ ሶቤሃ ፡ (A fol. 92b. 2.) ወናሁ ፡ መላእክት ፡ ወሊቃን ፡ መላእክት ፡ ሱራፌል ፡ ወኪሩቤል ፡ ይመጽኡ ፡ በበንዶሙ ፡ ወይሰግዱ ፡ ወ ይሴብሕዎ ፡ በበ ፡ ልሳናቲሆሙ ፡ ወይብሉ ፡ ዛቲ ፡ ዕለት ፡ እንተ ፡ ገብረ ፡ እግዚአብሔር ፡ ወባረከ ። ወይ መጽኡ ፡ ኀቤየ ፡ ወያከብሩኒ ፡ እስመ ፡ ክብር ፡ ተወህበ ፡ ሊተ ፡ እምኀበ ፡ አብ ፡ ወይቤሉ ፡ ቡርክት ፡ አንቲ ፡ እምአንስት ፡ ወቡሩክ ፡ ፍሬ ፡ ክርሥቲ ፡ ዘወፅአ ፡ ከመ ፡ ያሠኒ ፡ ሕዝቦ ፡ ዘማሰነ ፡ በኃጢአት ፤ አንቲ ፡ መርዓት ፡ እንበለ ፡ ነዉር ፡ ወአልብኪ ፡ ጽልሑት ። አንቲ ፡ ርግብ ፡ ክብርት ፡ እመ ፡ ለእግዚእ ፡ ንግሥት ፤ እሙ ፡ ለንጉሥ ፡ ሕያው ፡ ዘአስተርአየ ፡ እምኔኪ ፡ ወክነ ፡ ሕይወተ ፡ ዓለም ፡ ወ (A. fol. 93a. 1.) ብፅዓን ፡ ንሕነ ፡ ዘርኢናሁ ፡ ለእግዚእ ፡ እንዘ ፡ ይትወለድ ፡ በሥጋ ፤ ወቀርበ ፡ ኀቤየ ፡ ቅዱስ ፡ ገብርኤል ፡ በገጹ ፡ ብሩህ ፡ ወፍሥሕ ፡ ወሰገደ ፡ ሊተ ፡ ወይቤለኒ ፡ ዝኬ ፡ ውእቱ ፡ ዘዘነውክ ፡ ወአብሰርኩኪ ፡ በእንተ ፡ አሁ ፡ እምትክት ፡ ከመ ፡ ያስተርኢ ፡ በሳዕሌኪ ። ወይሁብ ፡ ምሕረተ ፡ ወኃይል ፡ ለኵሉ ፡ ሕዝብ ፡ ዘየአምን ፡ በስሙ ፡ ወይገንዩ ፡ ለስብሐቲሁ ። ወእምዝ ፡ መጽአ ፡ የ·ሴፍ ፡ ወምስሌሁ ፡ ሰሎሜ ፡ ወ ወልዲት ። ወርእያ ፡ ተፈሥሐት ፡ ዓቢየ ፡ ፍሥሐ ። ሶበ ፡ ርእየቶ ፡ ለሕፃን ፡ በውስተ ፡ ጎል ፡ ወሰገደ ፡ ሎቱ ፡ ወጸረቶ ፡ በእደዊሃ ፡ ወትቤ ፡ ብፅዕት ፡ አነ ፡ ዘርእያ ፡ አዕይንትየ ፡ ፍሥሐክ ፡ ዮም ፡ ዘመጸእ ፡ ብውስተ ፡ ዓለም ፡ ከመ ፡ ትሥረይ ፡ አበሳሆሙ ፡ ለ (A. fol. 93a. 2.) ኃጥኣን ፡ ወአነሂ ፡ እምኔሆሙ ። ወተመይጠት ፡ ኀቤየ ፡ ወትቤለኒ ፡ ብፅዕት ፡ አንቲ ፡ እሙ ፡ ለእግዚኡ ፡ ኵሉ ፡ ዘይኬልሑ ፡ ነቢያት ፡ በእንቲአሁ ፡ ወይቤሉ ፡ እግዚእነሰ ፡ ያስተርኢ ፡ እምድንግል ። ወአነሂ ፡ አመትኪ ፡ ኢይትፈለጥ ፡ አምኔኪ ። ወእት ለአከኪ ፡ አነ ፡ እስክ ፡ እምውተ ። ወእምዝ ፡ መጽኡ ፡ ኖሎት ፡ እምብርሃን ፡ ዘአስተርአየሙ ፡ ወሰገዱ ፡ ሎቱ ፡ በውስተ ፡ ጎል ፡ እንዘ ፡ ይኬልሑ ፡ ወይብሉ ፡ አንተ ፡ ውእቱ ፡ መድኀኔ ፡ ዓለም ፡ በከመ ፡ ነገሩነ ፡ ከመ ፡ አንተ ፡ ውእቱ ፡ ወልደ ፡ እግዚአብሔር ፡ በአማን ። ብፁዓን ፡ ንሕነ ፡ ዘርኢነ ፡ ስብሐተ ፡ መለኮትክ ፡ ወኮነ ፡ ድልዋነ ፡ በከመ ፡ ሰማዕነ ፡ ወቀርቡ ፡ ወሰገዱ ፡ ሊተ ፤ ወይቤሉኒ ፡ ብፅዕት ፡ አንቲ ፡ እምኵሎን ፡ አንስት ፡ ዘዲበ ፡ ምድር ፡ (A. fol. 94b. 1.) ወብፅዕት ፡ ክርሥኪ ፡ እንተ ፡ ጸረቶ ፡ ወአጥባትኪ ፡ እለ ፡ ሐጸናሁ ፡ እስመ ፡ ወለድኪ ፡ ለነ ፡ ሕይወተ ፡ ዓለም ። ወነገሩ ፡ ጎልቄ ፡ መላእክት ፡ ዘኮነ ፡ ኵሎ ፡ ዘርእዩ ፡ ወዘሰምዑ ፡ በኀቤሆሙ ፡ እንዘ ፡ ይብሉ ፤ ስብሐት ፡ ለእግዚአብሔር ፡ በሰማያት ፡ ወሰላም ፡ በምድር ፡ ለእኁለ ፡ እመሕያው ፡ ሥምረቱ ፡ ወኵሉ ፡ ዘሰምዓ ፡ አንከረ ፤ ወአንሰ ፡ እቤ ፡ ምንተ ፡ እከውን ። ወእምድኅረዝ ፡ አመ ፡ ስሙን ፡ መጽአ ፡ ከመ ፡ ይግዝርዎ ፡ በከመ ፡ ሕገ ፡ አይሁድ ። ወሰመይዎ ፡ ስሞ ፡ ኢየሱስ ፡ በከመ ፡ ይቤለኒ ፡ መልአክ ፡ እምቅድመ ፡ አፅንሶ ። ወበውእቱ ፡ መዋዕል ፡ መጽኡ ፡ ሰብአ ፡ ሰገል ፡ እምብሔረ ፡ ጽባሕ ፡ እንዘ ፡ የኀሥሡ ፡ ውስተ ፡ አህጉር ፡ ወአዕባኖት ። ወይቤሉ ፡ በአይቱ ፡ ተወልደ ፡ ክርስ (A. fol. 93b. 1.) ቶስ ፡ እስመ ፡ ርኢን ፡ ኮከብ ፡ ዚአሁ ፡ በምሥራቅ ፡ ወመጻእነ ፡ ከመ ፡ ንስግድ ፡ ሎቱ ። ወሰማዖ ፡ ሄሮድስ ፡ ተሀውከ ፡ ምስለ ፡ ኵሉ ፡ አድያሚሃ ፡ ለኢየሩሳሌም ፡ ወአስተጋብኦ ፡ ኵሎ ፡ ዓበይተ ፡ ወክህናት ፡ ወጸሐፍተ ፡ ወሊቃውንት ፡ ሕዝብኒ ፡ ወተስእሎሙ ፡ ወይቤሎሙ ፡ በአይቱ ፡ ይትወለድ ፡ ክርስቶስ ፡ ወማእዜ ፡ ዕድሜሁ ። ወይቤልዎ ፡ በዝ ፡ መዋዕል ፡ በቤተ ፡ ልሔም ፡ ዘይሁዳ ። በከመ ፡ ይቤ ፡ ሚልከያስ ፡ ነቢይ ። አንቲኒ ፡ ቤተ ፡ ልሔም ፡ ምድረ ፡ ኤፍራታ ፡ ኢኮንኪ ፡ ሕፅፅተ ፡ እምአዕዳዊተ ፡ ይሁዳ ፡ እስመ ፡ እምኔኪ ፡ ይወፅእ ፡ ንጉሥ ። ወይሬእዩሙ ፡ ለሕዝበየ ፡ እስራኤል ። ወይቤሎሙ ፡ ሄሮድስ ፡ ለሰብእ ፡ ሰገል ፡ ሑሩ ፡ ወጎሥዎ ፡ ለሕፃን ። ወዕበ ፡ ረከብክምዎ ፡ ንዑ ፡ ወንግሩኒ ፡ (A. fol. 94a. 1.) ከመ ፡ እስግድ ፡ ሎቱ ፤ ወእክ ፡ ይስግድ ፡ ሎቱ ፡ እላ ፡ ከመ ፡ ይቅትሎ ። ወመሰሎሙ ፡ ከመ ፡ ምድራዊ ፡ ውእቱ ፡ ወዘበምድር ፡ መንግሥቱ ። ወሰሚዖሙ ፡ ሰብእ ፡ ሰገል ፡ ዘንተ ፡ በጎበ ፡ ንጉሥ ፡ ወፅኡ ፡ እንዘ ፡ የኀሥሥዎ ። ወውእቱ ፡ ከከብ ፡ ይመርሖሙ ፡

እምብሔሮሙ ፡ እስክ ፡ አብጽሖሙ ፡ ጎበ ፡ ሀለኩ ፡ መክን ፡ ምስለ ፡ ፍቁር ፡ ወልድየ ። ወነደጎሙ ፡ ክክ ብ ፡ ወተጎዋአ ፡ ወበዊአሙ ፡ ርእይዎ ፡ ለሕፃን ፡ በጺ በ ፡ እደውየ ፡ ወሰገዱ ፡ ሎቱ ፡ ወአምጽኡ ፡ በፍሥ ሐ ፡ ወበሐዣት ፡ አምጎ ፡ ወርቀ ፡ ከርቤ ፡ ወስሒነ ። ወከልሉ ፡ እንዘ ፡ ይብሉ ፡ ቡሩክ ፡ ንጉሥ ፡ ዓቢይ ፡ ዘተሥእር ፡ መንግሥታት ፡ ምድር ። ወዓዲ ፡ ወረድ ከ ፡ ውስተ ፡ ምድር ፤ ወአሰርከ ፡ ለሰይጣን ፡ እምክ መ ፡ ረክብነ ፡ ውስተ ፡ (A. fol. 94a. 2.) መጽሐፈ ፡ ነቢ ያት ፡ አበው ፡ ጠቢባን ፤ ወመስዮ ፡ ኖመ ፡ እንዘ ፡ ይ ሔልዩ ፡ ከመ ፡ በሰኒታ ፡ ሖረ ፡ ጎበ ፡ ሄሮድስ ፡ ወይን ግርዎ ፡ ከመ ፡ ረክብዎ ፡ ለሕፃን ፡ ወለእሙ ። ወአስ ተርአዮሙ ፡ መልአክ ፡ እግዚአብሔር ፡ ወይቤሎሙ ፡ እትዉ ፡ ብሔረክሙ ፡ ጸሰላም ፡ ወአተወ ፡ ብሔሮ ሙ ፡ በክመ ፡ ይቤሎሙ ፡ መልአክ ፡ እግዚአብሔር ። ወአመ ፡ ተፈጸመ ፡ አርብዓ ፡ ዕለት ፡ አዕረግናሁ ፡ ው ስተ ፡ ምኵራብ ፡ ክመ ፡ ይግበሩ ፡ ሎቱ ፡ ሕገ ፡ ሙሴ ። በክመ ፡ ይገብሩ ፡ ሎሙ ፡ ለደቂቀ ፡ እስራኤል ። ወሶ በ ፡ አባእናሁ ፡ ቤተ ፡ መቅደስ ፡ ሀሎ ፡ ካህን ፡ ዘስሙ ፡ ስምዖን ። ወይሴፎ ፡ ክመ ፡ ይርአዮ ፡ ለመድነን ፡ እ ምቅድመ ፡ ይሙት ፡ ወመጠወክም ፡ ኪያሁ ፡ ወነሥ ኦ ፡ ወጸሮ ፡ ዲበ ፡ እደዊሁ ። ወባረክ ፡ ወአየደ ፡ በው (A. fol. 94b. 1.) ስተ ፡ ታቦት ። ወሶበ ፡ ርእዮ ፡ ፍቁር ፡ ወልድየ ፡ ለስምዓን ፡ ተከሥታ ፡ አዕይንቲሁ ፡ እስ መ ፡ ዕውር ፡ ብእሲ ፡ ውእቱ ፤ ወከሠተ ፡ አፉሁ ፡ ወ ይቤ ። ሴቤሃ ፡ ይእዜ ፡ ትስእሮ ፡ ለጎበርክ ። በሰላም ፡ እግዚአ ፡ በክመ ፡ አዘገከ ። እስመ ፡ ርእያ ፡ አዕይን ትየ ፡ አድኅኖተከ ። ዘአስተዳለኅ ፡ ቅድመ ፡ ኵሉ ፡ ሕዝብከ ። ወክብረ ፡ ለሕዝብከ ፡ እስራኤል ። ወዘን ተ ፡ ፊጺሞ ፡ ወወሀበኒ ፡ ሕፃነ ፡ ወአተውኒ ፡ በሰላም ፡ ምስለ ፡ ፍሥሐ ፡ ወሐሤት ። ወበይእቲ ፡ ዕለት ፡ ሞ ተ ፡ ስምዓን ፡ ካህን ፡ አረጋዊ ። ወነበረ ፡ ሄሮድስ ፡ ክ ልኤት ፡ ዓመተ ፡ እንዘ ፡ ይጸንሐሙ ፡ ለሰብእ ፡ ሰገ ል ፡ ከመ ፡ ይምጽኡ ፡ ኀቤሁ ፡ ወኢገብኡ ፡ እስመ ፡ አተዉ ፡ ማኅደሮሙ ። ወተሀውከ ፡ ወፈርሀ ፡ ሄሮድ ስ ፡ በኦሶለ ፡ ግብሩ ። ወእስተርእዮ ፡ ሰይጣን ፡ (A. fol. 94b. 2.) በሌሊት ፡ በአምሳለ ፡ ብእሲ ፡ ማእምር ፡ ወይ ቤሎ ፡ ምንት ፡ ንብረትከ ፡ ይእዜ ፡ ትትጎንል ፡ አን ተ ፡ ወኦሉ ፡ መንግሥተከ ። ወአውሥአ ፡ ሄሮድስ ፡ ወይቤ ፡ ምንተ ፡ እግበር ። ወይቤሎ ፡ ሰይጣን ፡ ጌው መ ፡ በጽባሕ ። ፈኑ ፡ እግብርቲከ ፡ ወአዝዘመ ፡ ክመ ፡ ኢይጎድጉ ፡ በቤተ ፡ ልሔም ፡ ሕፃነ ፡ ዘክልኤ ፡ ዓመ ት ። ወዘይቴሐት ፡ እንዘ ፡ ይቀትልዎሙ ። ወከመ ፡ ይትረከብ ፡ ሕፃን ፡ ምስለ ፡ እለ ፡ ይትቀተሉ ፡ ክመ ፡ ኢይልሀቅ ፡ ወኢይንሣእ ፡ መንግሥተከ ፤ ወበይእ ቲ ፡ ዕለት ፡ አስተርአዮ ፡ መልአክ ፡ እግዚአብሔር ፡ ለዮሴፍ ። ወይቤሎ ፡ ተንሥእ ፡ ንሣእ ፡ ሕፃነ ፡ ወእ ሞ ፡ ወሑር ፡ ብሔረ ፡ ግብጽ ፡ እስክ ፡ እነግረክ ፡ እስ መ ፡ ሄሮድስ ፡ የኀሥሥ ፡ ክመ ፡ ይቅትሎ ፡ ለሕፃን ። ወሶ (A. fol. 95a. 1.) ቤሃ ፡ ተንሣእነ ፡ ወሐርነ ፡ ብሔረ ፡ ግብጽ ፡ ወሰሎሜ ፡ ምስሌነ ። ወጸቢሑ ፡ አዘዘ ፡ ሄሮ ድስ ፡ ይቅትሎሙ ፡ እለ ፡ ቤት ፡ ልሔም ። ወዘኮሉ ፡ አድያሚሃ ፡ ወአዐዳ ፡ በክመ ፡ ተጠየቀ ፡ እምሰብአ ፡ ሰግል ። ወበክመ ፡ ነገሮ ፡ ሰይጣን ፡ አበ ፡ ዅሉ ፡ መዓ ት ። ወንሕነሰ ፡ ተንሣእነ ፡ ወዮሴፍ ፡ ቅድሜየ ። ወ እፀውሮ ፡ ለወልድየ ፡ አሐተ ፡ ጊዜ ፡ ዲበ ፡ መትከፍ ትየ ፡ ወአሐተ ፡ ጊዜ ፡ ዲበ ፡ ገቦየ ። ወአሐተ ፡ ጊዜ ፡ ዲበ ፡ እድውየ ። ወሰሎሜ ፡ ታስተባርየኒ ፡ እምርኅ ቅተ ፡ ፍኖት ፡ ወእምድኅመ ፡ ሖረት ። ወአወረዶ ፡ ክመ ፡ ይትልወኒ ፡ ክመ ፡ አንስት ፡ እለ ፡ ይሜህራ ፡ ደቂቆን ፡ ሐዊረ ፡ እስመ ፡ ንእስት ፡ አነ ፡ ወኢለመድ ኩ ፡ ምንዳቤ ። ወውእቱኒ ፡ የሐውር ፡ በበ ፡ ንስቲት ፡ ወይእኅገ ፡ ጽንፈ ፡ ልብስየ ፡ ወይኔጽር ፡ (A. fol. 95a. 2.) ክመ ፡ ዅሉ ፡ ሕፃናት ፡ እለ ፡ ይበክዩ ፡ ለእሞሙ ። ክ መ ፡ ይጸራሆሙ ፡ ወሶቤሃ ፡ እፀውሮ ፡ በገቦየ ። ወእ ኤምኖ ፡ ወእትፈሣሕ ፡ በእንሶስዎቱ ፡ እንዘ ፡ አወግ ዞ ፡ ለሄሮድስ ፡ ወእረግሞ ። ወኦሉ ፡ መንግሥቶ ፡ በእንተ ፡ ዘአሕሰመ ፡ ላዕለ ፡ ሕፃናት ፡ እለ ፡ አልቦ ሙ ፡ እክይ ፡ ወኃጢአት ፡ እስመ ፡ ቀተሎሙ ፡ ወወ ደየ ፡ ኃዘነ ፡ ውስተ ፡ ክርሠ ፡ እሞሙ ፡ ወእቡሆሙ ። ወዮሴፍ ፡ እንዘ ፡ ይጸውር ፡ ስንቀነ ፡ ሶበ ፡ ርእየ ፡ ሰ ሎሜ ፡ እንዘ ፡ ትነሥአ ፡ ለሕፃን ፡ ዲበ ፡ መታክፍ ታ ፤ ወሶበ ፡ በጻሕነ ፡ ብሔረ ፡ ግብጽ ፡ ነበርነ ፡ አፍአ ፡ ሀገር ፡ ታሕተ ፡ ጽላሎተ ፡ ዕፅ ፤ ክመ ፡ ናዕርፍ ፡ እም ዋዕየ ፡ ዐሐይ ፡ እስመ ፡ ሐጋይ ፡ ውእቱ ፡ እመ ፡ ዕሥ ራ ፡ ወሰበው ፡ ለግንቦት ። ዮሴፍ ፡ ወሰሎሜ ፡ ኖሙ ፡

እምድኅመ ፡ ፍኖት ። ወእንሰ ፡ (A. fol. 95 b. 1.) አጥበ
ውክም ፡ ሐሊበ ፡ ለሕፃንየ ፡ ወአልባሲሁኒ ፡ አምሳለ ፡
ወይን ። ዘከመ ፡ አልባስየ ፡ ዘአልበሱኒ ፡ አበውየ ፡
አመ ፡ አብኡኒ ፡ ቤተ ፡ መቅደስ ። ወእምአመ ፡ ለበስ
ኩ ፡ ኢያሰስልክ ፡ አምላዕሌየ ። ወአሣእኒሁኒ ፡ በአ
ምሳለ ፡ ወርቅ ፡ ውስተ ፡ አኀሪሁ ፡ ለወልድየ ። ወና
ሁ ፡ ክልኤቱ ፡ ፈያት ፡ እንተ ፡ ይእቲ ፡ ፍኖት ፡ አሐ
ዱ ፡ እምብሔረ ፡ ግብጽ ፡ ወክልኤ ፡ እምብሔረ ፡ ዕ
ብራዊያን ፡ ወይቤሎ ፡ ዕብራዊ ፡ ለግብጻዊ ፤ አንሰ ፡
አፈቅር ፡ እንሣእ ፡ አልባሲሃ ፡ ለዛቲ ፡ ብእሲት ፡ ወአ
ልባሰ ፡ ወልዳ ፡ እስመ ፡ ይመስል ፡ አልባሰ ፡ ነገሥ
ት ። ወሶበ ፡ ረከብክዎሙ ፡ በኀዳም ፡ እምኀሣእኩ ።
ወባሕቱ ፡ ጥቃ ፡ ሀገር ፡ ሀለዉ ። ወይቤሎ ፡ ግብጻዊ ፡
ለክልኤ ፡ ጎድግ ፡ ንሐር ። እስመ ፡ ኢርኢኩ ፡ ዘከመ
ገዝ ፡ ሕፃ (A. fol. 95 b. 2.) ኀ ፡ እምእመ ፡ ተፈጠርኩ ። ወ
እንዘ ፡ ከመኀ ፡ ይትናገሩ ፡ አውዕአ ፡ ጥበ ፡ እምአጥ
በትየ ፡ ለሕፃን ፡ ወፈቀድኩ ፡ አስትዮ ። ወነጸርኩ ፡
ዓውድየ ፡ ወኢረከብኩ ፡ ወተንሣእኩ ፡ ወወሰድክዎ ፡
ውስተ ፡ ሀገር ፡ ወሰአልክዎን ፡ ለአንስት ፡ ያስትያሁ ፡
ማየ ፡ ወአልቦ ፡ ዘወሀበኒ ፡ እስመ ፡ አልበሙ ፡ ምሕ
ረት ፡ ለሰብአ ፡ ይእቲ ፡ ሀገር ። ወርእዮ ፡ ፈያት ፡
ከመ ፡ ሐርኩ ፡ ውስተ ፡ ሀገር ። ገብኡ ፡ ድኅሬሆሙ ፡
ወሖሩ ፡ ጎበ ፡ ዮሴፍ ፡ እንዘ ፡ ይነውም ፡ መሰጡ ፡ አ
ሣፅን ፡ ወልድየ ፡ ወገባእኩ ፡ ወእንቃህክዎሙ ። ወእ
ቤሎሙ ፡ ተንሥኡ ፡ ንሖር ፡ አምዛቲ ፡ ሀገር ፡ አስመ ፡
ውሑዳን ፡ ምሕረት ፡ እሙንቱ ፡ ወኃሠሥኩ ፡ ማየ ፡
ወአልቦ ፡ ዘወሀበኒ ፡ ወኢረባሕኩ ፡ ዘእንበለ ፡ አሣፅ
ነ ፡ ወልድየ ፡ ዘነሥኡ ፡ ፈያት ። ወ (A. fol. 96 a. 1.) ዘን
ተ ፡ ብሂልየ ፡ በከይኩ ፤ ወርእዮ ፡ ፍቁር ፡ ወልድየ ፡
ብክያየ ፡ ኃሠሠ ፡ አንብዕየ ፡ በእይሁ ፡ ወአውረደ ፡
ንስቲተ ፡ አጽባዕቶ ፡ ውስተ ፡ ምድር ። ወነቅዓ ፡ ማ
የ ፡ ዘይውኀገ ፡ ወሰተይነ ፡ እምኔሁ ፡ ጥውመ ፡ ከመ ፡
መዓር ፡ ወፀዓዳ ፡ ከመ ፡ ሐሊብ ። ወአተቦ ፡ ለውእ
ቱ ፡ እንዘ ፡ ይብል ፡ ለይኩን ፡ ዝንቱ ፡ ማይ ፡ ለነሲ ፡
ዘይሰትዮ ። ፈውሰ ፡ ወጥሚና ፡ ዘእንበለ ፡ ለሰብአ ፡
ሀገር ፡ ይኩን ፡ መሪረ ፡ ውስተ ፡ አፉሆሙ ። ወኢይ
ሕየው ፡ አሐዱ ፡ እምኔሆሙ ። ወእምዝ ፡ በላዕነ ፡
ንስቲተ ፡ ወጸርክዎ ፡ ለፍቁር ፡ ወልድየ ፡ ወተንሣእ
ነ ፡ ከመ ፡ ንሖር ። ወበጊዘሃ ፡ ወድቁ ፡ በቅጽበት ፡ ወ
መኳርብቲሆሙ ። ወኢተርፈ ፡ አሐዱ ፡ እምኔሆሙ ፡
ወተሰብሩ ፡ ጣ (A. fol. 96 a. 2.) ዖቶሙ ፡ ለለ ፡ ከፍለ
ሙ ። ወከኑ ፡ ከማሁ ፡ አማልክቲሆሙ ፡ ውዱቀ ፡ ፩፩
ላዕለ ፡ ካልኡ ፡ ወተሰብሩ ። ወእንዘ ፡ ነሐውር ፡ መል
ዕልተ ፡ ግብጽ ፡ መጽኡ ፡ አድባር ፡ ወጸላዕት ፡ ወአራ
ዊት ፡ ወሰገዱ ፡ ወሰብሕዎ ፡ ለወልድየ ። ወሶበ ፡ ነሐ
ውር ፡ የሐውሩ ፡ ምስሌነ ። ወተመይጠ ፡ ወልድየ ፡
መንገሌሆሙ ፡ ወወደየ ፡ እዴሁ ፡ ዘየማን ፡ መንገለ ፡
ደብር ፡ ዘመንገለ ፡ ጽባሕ ። ወእዴሁ ፡ ዘፀጋም ፡ ው
ስተ ፡ ደብር ፡ ዘመንገለ ፡ ምዕራብ ፤ ወይቤሎሙ ፡ ቁ
ሙ ፡ ወናሁ ፡ ኣሠረ ፡ እዴክሙ ፡ ውስተ ፡ ከሠተሕ ፡
ከመ ፡ ዘጽቡር ፡ ያስተርእዩ ፡ እስከ ፡ ዮም ፡ ለሰብእ ።
ወይቤሎሙ ፡ ኩኑ ፡ ትእምርተ ፡ ለእለ ፡ ኢያአምኑ ፡
ብየ ፡ ወይክሕዱ ፡ ምጽአትየ ። ወለረሲእን ፡ አይሁ
ድ ፡ ወለሄሮድስ ፡ ርጉም ፡ ወለመንግሥቱ ፤ (A. fol.
96 b. 1.) ወለዙሉ ፡ ዘኢያአምን ፡ በስምየ ፡ ቅዱስ ። ወ
ይቤሎሙ ፡ እሙንቱ ፡ አድባር ፡ አእመርክሙኒ ፡ ወ
አመንክሙ ፡ ብየ ፡ እለ ፡ አልብክሙ ፡ ነፍስ ፡ ወሥ
ጋ ፡ ወኢአምኑኒ ። ነገሥትኒ ፡ እለ ፡ ፈጠርክዎሙ ፡
በእርኢያየ ፡ ወበአምሳልየ ፡ ወኢገነዩ ፡ ለስብሐትየ ።
ወእለሂ ፡ መጻእኩ ፡ በእንቲአሆሙ ፡ ውስተ ፡ ዓለም ።
ወኢያክበሩኒ ፡ ወኢተወክፉኒ ፡ ጸእሙ ፡ ኃሠሡኒ ፡
ይቅትሉኒ ፡ እስከ ፡ መጻእኩ ፡ ወበጻሕኩ ፡ ውእቱ ፡
ገዝ ፡ ብሔር ። ወከመዝ ፡ የሀሉ ፡ ስምየ ፡ ወስመ ፡ እም
የ ፡ ንጽሕት ፡ በዕበይ ፡ ወስብሐት ፡ እስከ ፡ ትውልደ ፡
ትወልድ ። ወእምገዝ ፡ በጸሐነ ፡ ሀገረ ፡ እስሙናይን ፡
ውስተ ፡ ቀዳሚ ፡ አንቀጸ ፡ ማኅፈድ ፡ ዘአርባዕቱ ፡ ማ
ዖዝኢሃ ፡ ወይትሌዓል ፡ እምሀገር ፡ ወድቀ ፡ ሀገረ ፡ ወ
ተሰብረ ፡ (A. fol. 96 b. 2.) እስመ ፡ ያጣዕዉ ፡ ለሥቱ ። ወ
ይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ኩን ፡ ትእምርተ ፡ ለዛ
ቲ ፡ ሀገር ፡ ወለሰብእ ፡ እስከ ፡ ለዓለም ። ወከነ ፡ በከ
መ ፡ ይቤሎ ፡ ወከነ ፡ መዝበረ ፡ እስከ ፡ ዮም ። ወሀ
ለ ፡ ዕፀ ፡ ውስተ ፡ ውእቱ ፡ መካን ። ወሰገደ ፡ ታሕ
ተ ፡ አገሪሁ ፡ ለወልድየ ። ወይቤሎ ፡ ሐዊሳ ፡ ለምጽ
አትከ ፡ ኢየሱስ ፡ ወልደ ፡ እግዚአብሔር ። ወተናገ
ሮ ፡ እግዚእ ፡ ወይቤሎ ፡ ኢይኩን ፡ ውስቴትከ ፡ ነቀ
ዝ ፡ እስከ ፡ ለዓለም ። ወትሄሉ ፡ ለተገዝረ ፡ በዓትየ ፡

ዮም ፡ ውስተ ፡ ዝንቱ ፡ ሀገር ። ወእንከሩ ፡ ዅሎሙ ፡ ንኡሰመ ፡ ወዓቢዮመ ፡ እምስብሐት ፡ ዘላዕለ ፡ ወል
ድየ ። ወይቤሉ ፡ ግመ·ራ ፡ ዘከመዝ ፡ ሕፃን ፡ ኢርኢ
ነ ። ወእንዘ ፡ ነሐውር ፡ ውስተ ፡ ጽጌ ፡ ሀገር ፡ ናሁ ፡
ኃምስቱ ፡ አ (A. fol. 97 a. 1.) ግማል ፡ አጽአቂነ ፡ በፍኖ
ት ፡ ወርእዮመ ፡ ወልድየ ፡ ወይቤሎመ ፡ ቁመ ፡ ወ
ከኑ ፡ አእባነ ፡ እስከ ፡ ዮም ። ወሀሎ ፡ ብእሲ ፡ ዘስሙ ፡
ትፍልም ፡ ወምሕረተ ፡ እግዚአብሔር ፡ ላዕሌሁ ።
ወውእቱ ፡ ተወክፈነ ፡ ወአኀደርነ ፡ ውስተ ፡ ቤቱ ፡
ወዅሉ ፡ ጣዖታት ፡ ወድቁ ፡ ወተሰብሩ ። ወፈርሀ ፡
ዅሎሙ ፡ ገነው·ተ ፡ አማልክት ፡ ወተ·ነብኡ ፡ ውስ
ተ ፡ አብያቲሆሙ ። ወበጺሖ ፡ ተጋብኦ ፡ ዅሉ ፡ ሰብ
እ ፡ ኀበ ፡ ሀሎነ ፡ ብዙኃን ፡ ሕመ·ማን ፡ ወድው·ያን ፡
በሐማን ፡ ወጽመ·ማን ፡ ወዘዘኢአሁ ፡ ደዌሆመ ። ወ
ወደየ ፡ ወልድየ ፡ እዴሁ ፡ ዳቤሆመ ። ወፈወሶመ ፡
እምዅሉ ፡ ደዌያቲሆመ ። ወገብረ ፡ ተአምረ ፡ ብዙ
ኃ ፤ በይእቲ ፡ ሀገር ። ወሶበ ፡ ነገርኩከ ፡ ዅሎ ፡ እም ፡
ኢያግመ (A. fol. 97 a. 2.) ሮ ፡ ክርታስ ፡ ወበዝኑ ፡ ሰብ
እ ፡ ኀቤነ ፡ ወተጋፍዐነ ፡ እም·በዝኆ ፡ ተአምር ፡ ዘገ
ብረ ፡ በይእቲ ፡ ዕለት ። ወወፃእነ ፡ እምሀየ ፡ ወበጸሕ
ነ ፡ ሀገረ ፡ እንተ ፡ ስማ ፡ ፍንቶስ ፤ ወሰብእ ፡ መፍቀር
ያነ ፡ ሰብእ ፡ ወነበርነ ፡ ሀየ ፡ ወገብረ ፡ ተአምረ ፡ ዘአ
ልዐ ፡ ጐልቍ ፡ ወይቤ ፡ ስምየ ፡ ወስመ ፡ እምየ ፡
ማርያም ፡ ይኩን ፡ ውስተ ፡ ዝንቱ ፡ መካን ፡ እስከ ፡
ደኃሪት ፡ ዕለት ፡ ወያመጽኡ ፡ ድውያነ ፡ ወሕመ·ማ
ነ ፡ በሃይማኖት ። ወይፈ፡ውሰመ ፡ በብዝኆ ፡ ምሕረ
ቱ ። ወሰምዓ ፡ ብእሲ ፡ ፀራቢ ፡ ዘስሙ ፡ ዮሴፍ ፡ ወ
መጽአ ፡ ኀቤነ ፡ እስመ ፡ ቀዳሚ ፡ ነገደ ፡ ኢየሩሳሌ
ም ፡ ወአኀደሮ ፡ ዮሴፍ ፡ አረጋዊ ፡ ወአኀደርነ ፡ ውስ
ተ ፡ ቤቱ ። ወቦቱ ፡ ወልድ ፡ ጋኔን ፡ ዓቢይ ፡ ቦቱ ።
ወበይእቲ ፡ ዕለት ፡ ገብአ ፡ ጋኔኑ ፡ ወርእዮ ፡ ከልሐ ፡
እምሕፃን ፡ ወይቤ ፡ ምንት ፡ ሊተ ፡ ወለከ ፡ ኢየ
(B. fol. 97 b. 1.) ሱስ ፡ ናዝራዊ ፡ ወመጻእከ ፡ ኀቤነ ፡ ከ
መ ፡ ትኩንነነ ፤ ጎደጣነ ፡ ለከ ፡ ኢየሩሳልም ፡ ወጕየ
ይነ ፡ እስከ ፡ ዛቲ ፡ ሀገር ። ወመጻእከ ፡ ድኅረነ ፡ ከመ ፡
ትኩንነነ ፡ እስመ ፡ ወልደ ፡ እግዚአብሔር ፡ አንተ ፡
ዘበአማን ። ወይቤሎ ፡ ኢየሱስ ፡ ተረፈጸም ፡ ወፃእ ፡
እምኔሁ ። ወበጊዜሃ ፡ ሐይወ ፡ እምደዌሁ ፡ ወፈዘ ፡
ወተንሥአ ፡ ምስለ ፡ አቡሁ ፡ ወእሙ ፡ ወሰገዱ ፡ እን
ዘ ፡ ይብሉ ፡ ብፁዓን ፡ ንሕነ ፡ እስመ ፡ ይደልወነ ፡ ዝ
ንቱ ፡ አኰቴት ፡ እምዅሉ ፡ አሕዛብ ፡ እስመ ፡ ዐአክ
መ ፡ ቤትነ ፡ እንዘ ፡ ጎጥአን ፡ ንሕነ ፤ ወሶበ ፡ ዐአነ ፡
ዐአ ፡ በረከተ ፡ እግዚአብሔር ፡ ኀቤሆመ ። ወሶበ ፡
ርእዩ ፡ ተአምረ ፡ ዘገብረ ፡ እግዚአ ፡ ኢየሱስ ፡ አም
ኑ ፡ ሰበእ ፡ ብዙኃን ፡ በውእቱ ፡ መካን ። ወተስእል
ዎመ ፡ ዓበይተ ፡ ሀገር ፡ ለ (A. fol. 97 b. 1.) ገነው·ተ ፡ አ
ማልክት ፡ ወይቤልዎመ ፡ ለምንት ፡ ተ·ነበእክሙ ፡
ወጎደግመ ፡ አማልክቲክሙ ፡ ወይቤሉ ፡ እምአመ ፡
ዐእት ፡ ዛቲ ፡ ብእሲት ፡ ምስለ ፡ ሕፃና ፡ ተሰብሩ ፡ ጣ
ዖታት ፡ ወወድቁ ፡ አብያተ ፡ አማልክት ። ወሶበ ፡ ነ
ሐው·ጸመ ፡ በሌሊት ፡ ንረክበመ ፡ በጽባሕ ፡ ስቡራኒ
ሆመ ፡ ወለእኩ ፡ ኀቤነ ፡ ከመ ፡ ይሰዱነ ፡ ኀቤሆመ ።
ወዐእነ ፡ ውስተ ፡ ተስላስ ፡ ወእጎዝዎ ፡ ለበዓለ ፡ ቤ
ት ፡ ወወሰድዎ ፡ ኀበ ፡ ዓበይት ፡ ሀገር ፡ ወይቤልዎ ፡
አይቱ ፡ ሀለዉ ፡ እለ ፡ ጎደሩ ፡ ቤተክ ፡ ወይቤሎመ ፡
ሠሉስ ፡ መዋዕል ፡ ዮም ፡ እምዘ ፡ ወፅኡ ፡ እምኀቤየ ፡
ወኢየአምር ፡ መካኖሙ ። ወኰነንዎ ፡ ወአልዐ ፡ ዘይ
ቤ ፡ ዘእንበለ ፡ ኢየአምር ፡ መካኖሙ ። ወወፂአ ፡ ነገ
ረኒ ፡ በኀበ ፡ አ (A. fol. 98 a. 1.) በይተ ፡ ሀገር ፡ ሊቃው
ንተ ፡ ዘኮነ ። ወበጽባሕ ፡ ወፃእነ ፡ በኀቤሆመ ፡ ወበጸ
ሕነ ፡ ሀገረ ፡ እንተ ፡ ስማ ፡ ቀ·ስያ ። ወሀሎ ፡ ውስቴ
ታ ፡ ማኅፈድ ፡ ወዲቤሁ ፡ ሥእል ፡ በላዕሌሁ ፡ ሰብዓ
ቱ ፡ መንጦላዕት ። ወገነውት ፡ እለ ፡ ይትለአኩ ፡ ኢ
ያበውኡ ፡ ሰብእ ፡ ዘእንበለ ፡ ዓበይተ ፡ ሀገር ። ወዘወ
ሀቦሙ ፡ ንዋየ ፡ ይወዕእ ፡ ወይሰግድ ። ወሶበ ፡ በጸሕ
ነ ፡ ኀበ ፡ አንቀጸ ፡ ሀገር ፡ ተሠጡ ፡ ሰብዓቱ ፡ መንጦ
ላዕት ፡ ወወድቀ ፡ ሥዕል ፡ እስከ ፡ ታሕቱ ፡ ወተሰብ
ረ ፡ ለለ ፡ ክፍሉ ። ወከልሐ ፡ ጋኔን ፡ ዘውስቴቱ ፡ እን
ዘ ፡ ይብሎመ ፡ ለገነውት ፡ ለእመ ፡ ኢመጻእክሙ ፡
ኀበ ፡ ዛቲ ፡ ብእሲት ፡ ወወልዳ ፡ ወአረጋዊ ፡ ዘየሐው
ር ፡ ምስሌሃ ፡ ውብእሲት ፡ ወእመ ፡ ኢሰደድክዎመ ፡
እም ፡ ዘይበውኡ ፡ ውስተ ፡ (A. fol. 98 a. 2.) ሀገር ፡ ይ
ሠወር ፡ ቅኔክሙ ፡ ወያወፅኡክሙ ፡ እስከ ፡ ሠሉስ ፡
መዋዕል ፡ ወነገርኩክሙ ፡ ከመ ፡ ይመጽኡ ፡ ብሔረ
ክሙ ፡ እስመ ፡ ኃሠሡ ፡ ዅሎ ፡ በሐውርተ ፡ ዘግብ
ጽ ። ወለእመ ፡ ዐኡ ፡ ውስተዝ ፡ ሀገር ፡ ውነበ ፡ ቤተ ፡

አማልክት ፡ ይትነሠት ፡ ወይሰግር ፡ ግብረ ፡ ሀገርነ ። ወይትነሥኡ ፡ ላዕሌነ ፡ ጸላዕትነ ፡ ወያማስኑ ፡ ሀገረነ ፡ ወይትነሣት ፡ ክብርነ ። ወሰሚያሙ ፡ ገነውተ ፡ አማልክት ፡ ወጎልቆሙ ፡ ምእት ፡ መጽኡ ፡ ጎቤነ ፡ ምስለ ፡ አብትር ፡ ወዕዐወ ። ወአፈድፈዱ ፡ ላዕሌነ ፡ ጽዕለተ ፡ ወይቤሉ ፡ ምንተ ፡ ትፈቅዱ ፡ በጎቤነ ፡ ሐሩ ፡ ከመ ፡ ኢያምጽኡ ፡ ወራዙት ፡ ወኢይቅትሉክሙ ፡ እስመ ፡ ነገሩነ ፡ አማልክቲነ ፡ ከመ ፡ ይትመገብር ፡ ሀገረነ ፡ በእንቲአክሙ ። ወወዐኡ ፡ አንስቲያሆሙ ፡ ወደ (A. fol. 98b. 1.) ቂቆሙ ፡ ወይጸርፉ ፡ ላዕሌነ ። ወጸርኮም ፡ ለወልድየ ፡ ወሐርክ ፡ እንዘ ፡ አኃዝን ፡ ወእበኪ ፡ ወእቲክዝ ፡ በልብየ ፡ እስመ ፡ ኢተወክፉነ ፡ ወኢያጎደሩነ ። ወሶበ ፡ ሰሰልነ ፡ እምሀገር ፡ ተመይጠ ፡ ወልድየ ፡ ወአውገዛ ፡ ለይእቲ ፡ ሀገር ፡ እንተ ፡ ስማ ፡ ቀኍያ ። ወይቤሎሙ ፡ ክኑ ፡ ውሑዳነ ፡ ወድኩማነ ፡ ወምኑናነ ፡ እምዙሉ ፡ አሕዛበ ፡ ግብጽ ፡ ወኢይብቀኍል ፡ ውስተ ፡ ምድርክሙ ፡ ዘእንበለ ፡ ፃማ ፡ ወጎዕተ ያ ፡ ወኢይኩን ፡ ሥውረ ፡ ምድርክሙ ፡ ወኢይብዝኁ ፡ ካህናቲክሙ ፡ ዘእንበለ ፡ አሐዱ ፡ ድጎረ ፡ አሐዱ ፡ ወኢይኩን ፡ በረከተ ፡ እምየ ፡ ላዕሌክሙ ፡ ወኢይኩን ፡ ምድርክሙ ፡ በክመ ፡ ወዕአ ፡ እምአፉየ ። ወዘንተ ፡ ብሂለ ፡ ሖረ ፡ ወእምዝ ፡ ነበርነ ፡ ወንፅልፍነ ፡ ከመ ፡ ናዕርፍ ፡ በላዕሌነ ፡ ኀስ (A. fol. 98b. 2.) ተ ። ወሀለ ፡ በትረ ፡ ዘይት ፡ ውስተ ፡ እዴሁ ፡ ለየሱፍ ፡ ወነሥአ ፡ ኢየሱስ ፡ በእዴሁ ፡ ቅዱስ ። ወተከለ ፡ ውስተ ፡ ውእቱ ፡ መካን ፡ ወይቤ ፡ ይክን ፡ በረከት ፡ ለሰብአ ፡ ዝንቱ ፡ መካን ፡ እስከ ፡ ለዓለም ። ወተዝካረ ፡ ሐረትየ ፡ ውስተ ፡ ዝንቱ ፡ ፍኖት ። ወሶቤሃ ፡ በቁለ ፡ ወለምለመ ፡ አእዑቁሁ ፡ ወፈረየ ፡ ከመ ፡ ዘእምትካት ፡ ዕፁ ፤ ወፈቅድነ ፡ ንሖር ፡ ወሀለ ፡ አእፃዳት ፡ ዓውደ ፡ ውእቱ ። መካን ፤ ወእንጸረ ፡ ዮሴፍ ፡ በአዕባዕቱ ፡ ወይቤ ፡ ጎበ ፡ አይ ፡ ሀገር ፡ ንሖር ፡ እስመ ፡ መስየ ፡ መዓልት ፡ ወመጽአ ፡ ሌሊት ። ወእቤሎ ፡ ኢኀሐውር ፡ ጎበ ፡ አእፃዳት ፡ አላ ፡ ነሐውር ፡ ውስተ ፡ ገፃም ፡ ወእንዘ ፡ ነሐውር ፡ በገቦ ፡ ደብር ፡ ጊዜ ፡ የዓርብ ፡ ዐሐይ ። ወናሁ ፡ ክልኤተ ፡ ፈያ (A. fol. 99a. 1.) ት ፡ እለ ፡ ረከብናሆሙ ፡ ቀዳሚ ፡ አፍአ ፡ ሀገር ፡ ተለዉነ ፡ እምሀየ ፡ ውስተ ፡ ገንቱ ፡ መካን ፤ ወሶበ ፡ ርእዩን ፡ ዓ ገቱን ፡ ወሰይርዮሙ ፡ ምሉሐ ፡ ውስተ ፡ እደዊሆሙ ። ወይቤሎሙ ፡ አሕመምክሙኑ ፡ ብዙኃ ፡ መዋዕለ ፡ እንዘ ፡ ንተልወክሙ ፡ ወኢረከብነ ፡ በጎበ ፡ ንነሥአክሙ ፡ ዘእንበለ ፡ ዮም ፡ ወናሁ ፡ ወደቅሙ ፡ ውስተ ፡ እደዊነ ። ወዘንተ ፡ ብሂሎ ፡ መሠጥዎ ፡ ለፍቁር ፡ ወልድየ ፡ እምእደውየ ፡ ወነሥእዎ ፡ አልባሲሁ ፡ ወከማሁ ፡ ነሥኡ ፡ አልባስየ ። ወዓዲ ፡ ሞጣሕት ፡ ዘዲበ ፡ ርእስየ ። ወተሠውጠ ፡ ጎበ ፡ የሱፍ ። ወወእቱ ስ ፡ ከመ ፡ በግዕ ፡ ዘአልቦ ፡ ጕሕሉት ፡ ወመሠጥዎ ፡ ልብሶ ። ወሶበ ፡ ርእየት ፡ ሰሎሜ ፡ ዘንተ ፡ ኵሎ ፡ ገደፈት ፡ ልብሳ ፡ (A. fol. 99a. 2) ወነሥኢአሙ ፡ አልባሲነ ፡ ቆሙ ፡ እምርኁቅ ፡ ወተናገረ ፡ አሐዱ ፡ አምሳለ ፡ ካልእ ፡ ወሶበ ፡ ርኢክዎሙ ፡ ቀዊሞሙ ፡ እንዘ ፡ ይትማከሩ ፡ ፈራህኩ ፡ ዓቢየ ፡ ፍርሀተ ። ወእቤ ፡ በልብየ ፡ ይመጽኡኒ ፡ እንጋ ፡ ወይቀትልዎ ፡ ለወልድየ ። ወነሣእክዎ ፡ ዲበ ፡ እደውየ ፡ ወእንበርኩ ፡ ገጽየ ፡ ዲበ ፡ ገጹ ፡ እንዘ ፡ እበኪ ፡ ወእብል ፡ አሌ ፡ ሊተ ፡ ኦ ፍቁር ፡ ወልድየ ፡ አይቴ ፡ አሐውር ፡ እምዝ ፡ ሰዓት ። ወአይቲ ፡ አመሥጥ ፡ ገይይኩ ፡ ምስሌክ ፡ እምኢየሩሳሌም ፡ በፍርሀተ ፡ ጸላኢ ፡ ሄሮድስ ፡ ከመ ፡ ኢይቅትልክ ፡ ወልድየ ፡ ፍቁር ፡ ወልድየ ፡ ወፍቁረ ፡ ነፍስየ ፡ እምጎየሰኒ ፡ ሶበ ፡ ወረድኩ ፡ ውስተ ፡ ምድር ፡ ወእም ፡ ሞትኩ ፡ እም ፡ አርአይ ፡ ዘንተ ፡ ኵሎ ፡ ሕማመ ። ወናሁ ፡ እፈርሀ ፡ ከመ ፡ ኢይንሥኡክ ፡ እለ ፡ የአክዩ ፡ እምሄሮድስ ፡ እምጎየሰኒ ፡ ሶበ ፡ ሐለውኩ ፡ ው (A. fol. 99b. 1.) ስተ ፡ ቤት ፡ ልሔም ፡ ጎበ ፡ እለ ፡ የአምርዎ ፡ ለየሱፍ ፡ እምሰአሎሙ ፡ በእንቲአክ ፡ ከመ ፡ ኢይቅትሉክ ። ወይልየ ፡ ፍቁር ፡ ወልድየ ፡ እስመ ፡ ንእስነት ፡ አነ ፡ ድንግል ። ወኢየአምር ፡ ዘንተ ፡ ኵሎ ። ኦበርሃነ ፡ አዕይንትየ ፡ መነ ፡ አአምር ፡ በዝ ፡ ምድር ። ወናሁ ፡ ሀሎኩ ፡ ውስተ ፡ በድው ፡ ወኢየአምር ፡ መካነ ፡ ወኢሀገረ ፡ ጎበ ፡ አሐውር ፤ አይቴ ፡ ሀለዉ ፡ እለ ፡ የአምርዎ ፡ ለየሱፍ ፡ እምሰአሎሙ ፡ በእንቲአክ ፡ ከመ ፡ ኢይቅትሉክ ። ወይልየ ፡ ፍቁር ፡ ወልድየ ፡ እስመ ፡ ንእስት ፡ አነ ፡ ድንግል ። ወኢየአምር ፡ ዘንተ ፡ ኵሎ ። ኦበርሃነ ፡ አዕይንትየ ፡ መነ ፡ አአምር ፡ በዝ ፡ ምድር ። ወናሁ ፡ ሀሎኩ ፡ ውስተ ፡ በድው ፡ ወኢየአምር ፡ መካነ ፡ ወኢሀገረ ፡ ጎበ ፡ አሐውር ፤ አይቴ ፡ ሀለዉ ፡ እለ ፡ የአምሩኒ ፡ ይብክዩ ፡ የ ፡ ም ፡ ምስሌየ ፡ ወነሶሰን ፡ አንስት ፡ እለ ፡ ወለዳ ፡ ደቂቀ ፡ ይርአያ ፡ ጎዘንየ ፡ ወምንዳቤየ ፡ ዘረከበኒ ፡ ወፍርሀተ ። ዘውስተ ፡ ልብየ ፡ ወዘውስተ ፡ ሕሊናየ ፡ ዘበጽሐኒ ፡ ዮም ፡ አፍቁር ፡ ወልድየ ፡ ኢጸመውኩኑ ፡ ምስሌክ ፡ እንዘ ፡ እገ ፡ ይይ ፡ ከመ ፡ ኢይርከብክ ፡ እኩይ ። ኦበር

ሃነ ፡ አዕይንትየ ፡ እንዘ ፡ ይሰድደኒ ፡ እመክን ፡ ውስ
ተ ፡ መክን ። ወያወጽኡኒ ፡ እምሀገር ፡ ወአዕፃዳት ።
(A. fol. 99b. 2.) ወልድየ ፡ እፎ ፡ እግብር ፡ ዕበ ፡ እሬእ
ዮሙ ፡ እንዘ ፡ ይቀትሉከ ፡ በውስተ ፡ ገዝቱ ፡ መክን ፡
እምእርአይ ፡ ዓቢየ ፡ ኀዘነ ፤ ወእመሰ ፡ ቀተሉ ፡ በገ
የ ፡ ለልየ ፡ እቅትል ፡ ርእስየ ፡ በእዴየ ፡ ወምንተ ፡ እ
ገብር ፡ ፍቁር ፡ ጥዑም ፡ ነገረ ፡ ዘተናገርኮነ ፡ ኵሎ ፡
ዕለተ ። ወምንተ ፡ እገብር ፡ ኦብርሃነ ፡ አዕይንትየ ፡
ወሕይወተ ፡ ነፍስየ ፡ ወሥጋየ ፤ ወዕበ ፡ እሬእዮን ፡
ለእንስት ፡ እንዘ ፡ ያጠብዋ ፡ ደቂቆን ፡ እምአጥባቲ
ሆን ። አነ ፡ እፈቅድ ፡ አንስተ ፡ እለ ፡ ቀተለ ፡ ሄሮድ
ስ ፡ ደቂቆን ፡ እምአጥባቲሆን ፡ አነ ፡ እፈቅድ ፡ አንስ
ተ ፡ እለ ፡ ቀተለ ፡ ሄሮድስ ፡ ደቂቆን ፡ እምአጥባቲሆ
ን ፡ ከመ ፡ ይብክያ ፡ ምስሌየ ፡ ዮም ፡ እምኀየሰኒ ፡ ሶ
በ ፡ ሀለውኩ ፡ ኢየሩሳሌም ፡ አው ፡ በቤተ ፡ ልሔም ።
ወኢረከበን ፡ ለብዙኃት ፡ እለ ፡ ይበክያ ፡ ምስሌየ ።
አይቴ ፡ ሀለዉ ፡ አበው (A. fol. 100a. 1.) የ ፡ ቅዱሳን ፡
ወነቢያት ፡ ይበክዩ ፡ ዮም ፡ ምስሌየ ፡ ወእፈቅድ ፡ መ
ልአክ ፡ ዘአብሰረኒ ፡ ልደተከ ፡ ይርአይ ፡ ሰቆቃውየ ፡
ወኤልሳቤጥ ፡ እንተ ፡ እምአገማድየ ፡ ወወልዳ ፡ ዮ
ሐንስ ፡ የሀልዉ ፡ ምስሌየ ። ወይርአዩ ፡ ኀዘነ ፡ ልብ
የ ፡ እግዚኦ ፡ መሀረኒ ፡ በፍልሰትየ ፡ ወኢታርምም ፡
እምኀዘንየ ። ወእንዘ ፡ ከመዝ ፡ እቴክዝ ፡ ወእበኪ ፡
ወአንብዕየ ፡ ይውኀዝ ፡ ዲበ ፡ መላትሕየ ፡ ወመላት
ሐ ፡ ወልድየ ፡ ወርእየ ፡ ፩እምፈያት ፡ እንዘ ፡ እበኪ ፡
ወተሀውከ ፡ መለያልዩ ፡ ወነገሮ ፡ ለውእቱ ፡ አይሁዳ
ዊ ፤ ወይቤሎ ፡ አስተበቍዓከ ፡ እኁየ ፡ ወቢጽየ ፡ ከ
መ ፡ ኢይንሣእ ፡ አልባሲሆሙ ፡ ለእሉ ፡ ፈላሲያን ፡
እስመ ፡ እሬኢ ፡ ዲበ ፡ ገጸሙ ፡ ዓቢየ ፡ ብርሃነ ፡ እም
ኵሉ ፡ ሰብእ ፡ ወገዚ ፡ ሕፃን ፡ ይመስል ፡ ወልደ ፡ ንጉ
ሥ ፡ ወኢርኢኩ ፡ ዘከማሁ ። ፡ ፲ (A. fol. 100a. 2.) ይመ
ስል ። ወይቤ ፡ አይሁዳዊ ፡ ኢየሰምዓከ ፡ ዮም ። አ
ላ ፡ አነሥአሙ ፡ እስመ ፡ አልባሰ ፡ ነግሥት ፡ እሙን
ቱ ፡ ይሁቡኒ ፡ ንዋየ ፡ ብዙኃ ፡ በእንቲአሁ ። ወዕበ ፡
ተስእኖ ፡ ወኢክህለ ፡ መይጠቶ ፡ ወይቤሎ ፡ እምቤ
ተ ፡ ልሔም ፡ ንሠርቅ ፡ እስከ ፡ ዮም ። ወእንተ ፡ ኃለ
ፈት ፡ ሌሊት ፡ ረከብነ ፡ ብዙኃ ፡ ንዋየ ፡ ወከፍልየ ።
ውእቱ ፡ ዚአየ ፡ ይኩን ፡ ዚአከ ፡ ወጎደግ ፡ ሊተ ፡ አ
ልባሲሆሙ ፡ ለእሉ ፡ ፈላስያን ፡ ይኩንኒ ፡ ክፍልየ ፡
እስክ ፡ አገብእ ፡ ለሙ ፡ እስመ ፡ ዓፀበኒ ፡ ቀዊሞ ፡ ዕ
ራቁ ፡ ለዝንቱ ፡ ሕፃን ፡ እምኵሉ ፡ ሰብእ ። ወዕበ ፡ ይ
ቤሎ ፡ ከመዝ ፡ ይቤ ፡ ንሣእ ፤ ወነሥአ ፡ እምኔሁ ።
ወወሀበኑ ፡ አልባሲኑ ፡ ወአልበስክዎ ፡ ለወልድየ ፡ በ
ፍሥሐ ። ወርእዮ ፡ ፍቁር ፡ ወልድየ ፡ ለፈያታይ ፡ ኃ
ተሞ ፡ በአጽባዕቱ ፡ ወሖሩ ፡ ክል (A. fol. 100b. 1.) ኤሆ
ሙ ። ወይቤለኒ ፡ ኢየሱስ ፡ ትሬእዩ ፡ እሉ ፡ ክልኤ
ቱ ፡ ፈያት ፡ ሀለዎሙ ፡ ይስቅልዎሙ ፡ ምስሌየ ፡ አሐ
ደ ፡ በየማንየ ፡ ወአሐደ ፡ በፀጋምየ ፡ በኢየሩሳሌም ፡
በጎበ ፡ አይሁድ ። ወገዝንቱ ፡ ዘውስተ ፡ ልብየ ፡ ምሕ
ረት ፡ ዘአቡየ ፡ ኄር ፡ ውእቱ ፡ ዘየአምኒኒ ፡ በዲበ ፡ ዕ
ፀ ፡ መስቀል ፤ ወውእቱ ፡ ይቀድም ፡ በዊአ ፡ ውስተ ፡
ገነት ፡ እምአዳም ፡ ወእምዘርኡ ። ወገዚ ፡ መክን ፡ ጎ
በ ፡ አዕረቀኒ ፡ ወበክይኪ ፡ ላዕለ ፡ ሥጋየ ፡ በዋዑም ፡
ዓይንክ ፡ ይኩን ፡ ፈውሰ ፡ ለኵሉ ፡ ድውይ ፡ ወሕሙ
ም ፡ ለእለ ፡ ዘሐፀቡ ፡ እሁበመ ፡ ሕይወት ፡ በእንተ ፡
ሣዕረ ፡ ቅኔ ፡ በገዝቱ ፡ ወእንበዕከኒ ፡ ዘወረደ ፡ ዲበ ፡
ሥጋየ ። ወውድቁ ፡ ውስተ ፡ ምድር ፡ ያሕይዎሙ ፡
ወይእትው ፡ ብሔርሙ ፡ በፍሥሐ ፡ ወበሐሤት ። ወ
ዘንተ ፡ ብሂሎ ፡ ጸልመ ፡ ሊ (A. fol. 100b. 2.) ሴት ፡ ወ
ገሠፀኒ ፡ ዮሴፍ ፡ ወይቤለኒ ፡ አነ ፡ ፈቀድኩ ፡ ንሐር ፡
ውስተ ፡ ሀገር ፡ ወኢሰማዕከኒ ፡ ወመጻእነ ፡ ውስተገዝ ፡
ገዳም ፡ ወከነ ፡ ጽልመት ፡ ወኢየአምር ፡ ጎበ ፡ ነሐው
ር ። ወባሕቱ ፡ እግዚአብሔር ፡ አድኀነ ፡ ሕዝቦ ። ወ
እመ ፡ አክሰ ፡ እምቀተሉን ፡ ፈያት ፡ ወእምከመሰ ፡ ፍ
ቁር ፡ ወልድየ ፡ ውስተ ፡ ገጸ ፡ ዮሴፍ ። ወይቤሎ ፡ ኢ
ትትናገራ ፡ ለእምየ ፡ አባ ፡ ገዝቱ ፡ ፈቃደ ፡ ኀር ፡ ከ
መ ፡ እፈጽም ፡ ኵሎ ፡ ትስብእት ፡ ወአኮ ፡ አንትሙ ፡
ዘትኤዝዙኒ ፡ አነ ፡ እኤዝዝ ፡ ኵሎ ፡ ዓለመ ፡ ወእነ ፡
እወስድ ፡ ኀበ ፡ ዘፈቀድክ ። ወዘንተ ፡ ብሂሎ ፡ ዓረግ
ነ ፡ ውስተ ፡ ደብር ፡ ወበእነ ፡ ውስተ ፡ ገዝቱ ፡ ቤት ፡
ወቆምክ ፡ ማእክለ ፡ ወእውረድክዎ ፡ ለወልድየ ፡ እ
ምሕፅንየ ። ወዕበ ፡ ቆመ ፡ በእገሪሁ ፡ ቅዱሳት ፡ ዲበ ፡
ምድር ። ወአንሥአ ፡ (A. fol. 101a. 1.) እደዊሁ ። ወይ
እተ ፡ ጊዜ ፡ አብርሃ ፡ ቤት ፡ ከመ ፡ ዘሠረቀ ፡ ዕሐይ ፡
ወእአኰትናሁ ፡ ለእግዚአብሔር ፡ ዘአድኀነን ፡ ወአ
ብጽሐነ ፡ እስክ ፡ ገዝቱ ፡ መክን ፡ ወአድኀነን ፡ እም

ዓማዕያን ፡ ወኃደርን ፡ ውስተቱ ፡ በፍሥሐ ፡ እንዘ ፡ ንባርኮ ፡ ለእግዚአብሔር ፡ ኵሎ ፡ ኑኃ ፡ ሌሊት ። ወ
በጽባሕ ፡ ረከብኒ ፡ ዓዘቅተ ፡ ማይ ፡ ወተፈሣሕኑ ፡ ከ
መ ፡ ንስተይ ፡ ወንሕዕብ ፡ ሕፃን ፡ ወወሰድክዎ ፡ ኀበ ፡
ዓዘቅት ። ወአውዕአ ፡ አዕባዕቶ ፡ ወባረኮ ፡ ወመልአ
ት ፡ ማይ ። ወበጊዜሃ ፡ ከሠተ ፡ አፉሁ ፡ ወባረኮ ፡ እን
ዘ ፡ ይብል ፡ ኵን ፡ ጥዑመ ፡ ውስተ ፡ አፈ ፡ ኵሉ ፡ ወ
ኩን ፡ ከመ ፡ ፈለግ ፡ ዘፈለገ ፡ ብሔረ ፡ ግብጽ ፡ ወይሕ
የው ፡ ኵሉ ፡ ዘይትአመን ፡ እምኔሁ ፡ በርትዕት ፡ ሃይ
ማኖት ፡ እምኵሉ ፡ ደዌ ፡ ወሕማም ፡ ወገባእኒ ፡ ውስ
ተ ፡ ቤቶ ። ወነ (A. fol. 101a. 2.) በርኑ ፡ ምስለ ፡ ሕፃን ፡
ወዮሴፍ ፡ ወዓደት ፡ ሰሎሜ ፡ ውስተ ፡ ቤት ። ወረከበ
ት ፡ ጻሕለ ፡ ወጽዋዓ ፡ ዘከመ ፡ አስተዳለው ፡ ለነ ። ወ
ሰሎሜ ፡ ዘልፈ ፡ ተሐዕበ ፡ ለሕፃን ፡ ወእነ ፡ ዓጠብዎ ፡
ሐሊበ ፡ እምአጥባትየ ። ወሲሳየኒ ፡ እምእግዚአብሔ
ር ፡ ያመጽኡ ፡ ወዘልፈ ፡ አፈአዮሙ ፡ ለመላእክት ፡
ወሰራዊተ ፡ ሰማያ ፡ ይሰግዱ ፡ ኀበ ፡ እገሪሁ ፡ ለፍቁ
ር ፡ ወልድየ ፡ እንዘ ፡ አጥበትየ ፡ ውስተ ፡ አፋሁ ። ወ
ይቤሉ ፡ በልሳኖሙ ፡ በሩክ ፡ እግዚአ ፡ ዘመጻእክ ፡ በ
ዝንቱ ፡ ትሕትና ፡ ክመ ፡ ታሕይዎ ፡ ለአዳም ፡ ወለዘ
ርኡ ፡ እለ ፡ ገብረቆሙ ፡ እዴክ ፡ በአርአያክ ፡ ወበአ
ምሳሊክ ። በሩክ ፡ ቀዳማዊ ፡ ቃል ፡ ዘወዕአ ፡ እምአ
ፋሁ ፡ ለአብ ፡ አኀዜ ፡ ኵሉ ፡ ክብር ፡ ለቅድስት ፡ ድ
ንግል ፡ እንተ ፡ ፃመወት ፡ ምስሌክ ፡ በልደትክ ፤ ወእ
ምዝ ፡ ነበርን ፡ ወአዕረፍነ ፡ እምፃማ ፡ ዘረ (A. fol.
101b. 1.) ከበነ ፡ ወይመጽኡ ፡ ኀቤነ ፡ መላእክት ፡ ወይ
ትለአኩነ ፡ ወይሴአሉን ፡ አእዝእትየ ፡ ቅድስት ፡ ድ
ንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ጥዕ
ምተ ፡ ስምዕ ። ጸሎትኪ ፡ ወስእለትኪ ፡ የሀሉ ፡ ምስ
ለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ። ።

CHAPTER XXXVI.

THE VIRGIN MARY AND THE POTTER.

(B. fol. 69b. 1.) ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ።
ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ንብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ስምዐ ፡ አበውየ ፡ ወአኀውየ ፡ ክመ ፡ ንንግርከ
ሙ ፡ ዘንተ ፡ ተአምረ ፡ ዓበየ ። ዘኮነ ፡ ለእግዝእትነ ፡
ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላ
ክ ። ዘነገሩኒ ፡ አበው ፡ ቅዱሳን ፡ ስማዕትየ ፡ እግዝአ
ብሔር ፡ ከመ ፡ ኢይዌስክ ፡ ወኢያንትግ ። ወይቤሉ
ን ፡ ነበረ ፡ በምድረ ፡ ዖርያ ፡ ፩ብእሲ ፡ ለብሐዊ ፡ ፈራ
ሄ ፡ እግዚአብሔር ፡ ወያፈቅራ ፡ ለእግዝእትነ ፡ ቅድ
ስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ወ
ያዌድሳ ፡ እማዕምቀ ፡ ልቡ ። ወእስተርኢ (B. fol. 69b. 2.)
የቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡
ወላዲተ ፡ አምላክ ፡ ለወኢቱ ፡ ለብሐዊ ፡ በዕለተ ፡ ሰ
ኑይ ፡ ጊዜ ፡ ንግህ ፡ በዓቢይ ፡ ግርማ ፡ እንዘ ፡ ትለብስ ፡
ብርሃነ ፡ መላእክት ፡ ይተልውዋ ። ወትቤሎ ፡ ሰላም ፡
ለክ ፡ አፍቁርየ ፡ ወፍቁረ ። ወይእዜኒ ፡ መጻእኩ ፡ ኀ
ቤክ ፡ ክመ ፡ ትዌድሰኒ ፡ በአብዝኖ ፡ ክመ ፡ ይኩን ፡
ሊተ ፡ ተገክረ ፡ እስክ ፡ ለዓለም ። ወይቤላ ፡ አእግዝ
እትየ ፡ አንሰ ፡ ድኩም ፡ ወምኑን ፡ እፎ ፡ እክል ፡ ወ
ድሶተኪ ። ወባሕቱ ፡ ባርከኒ ፡ በእዴኪ ፡ ቅድስት ፡ አ
መዝገበ ፡ በረከት ፡ ወትቤሎ ፡ በረከተ ፡ ወልድየ ፡ ወ
በረከተ ፡ አቡሁ ፡ ወበረከተ ፡ መንፈስ ፡ ቅዱስ ፡ የሀ
ሉ ፡ ምስሌክ ፡ አሜን ። ወሶበ ፡ ትቤሎ ፡ ከመዝ ፡ መ
ልእ ፡ (B. fol. 70a. 1.) ላዕሌሁ ፡ ጸጋ ፡ ምንፈስ ፡ ቅዱስ ።
ወከሠተ ፡ አፉሁ ፡ ወይቤ ፡ ፈቀደ ፡ እግዚእ ፡ ያግዕዘ ፡
ለአዳም ። ኀዘኑ ፡ ወትከዘ ፡ ልበ ፡ ወያግብኦ ፡ ኀበ ፡
ዘትከት ፡ መንበሩ ። ወነበበ ፡ እስክ ፡ ተፍጻሜቱ ፡ ው
ዳሴ ። ማርያም ፡ ዘሰኑይ ፡ እንዘ ፡ ይትናገር ፡ መንፈ
ስ ፡ ቅዱስ ፡ በአፋሁ ። ወሶበ ፡ ፈጸመ ፡ ወድሶታ ፡ ባረ
ከቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡
ወላዲተ ፡ አምላክ ፡ ወአምኃቶ ፡ ወወሀበቶ ፡ ሰላመ ፡
ወዓርገት ፡ ውስተ ፡ ሰማይ ፡ በዓቢይ ፡ ስብሐት ። ወ

በሠሉስ ፡ ዕለት ፡ ካዕበ ፡ መጽአት ፡ ኀቤሁ ። ወትቤ
ሎ ፡ ሰላም ፡ ለከ ፡ አፍቁርየ ፡ ወድሰኒ ፡ ዮም ፡ በከመ ፡
አለበወከ ፡ መንፈስ ፡ ቅዱስ ። ወይቤላ ፡ በርክኒ ፡ ወባ
ረክቶ ፡ ወከሠተ ፡ አ (B. fol. 70 a. 2.) ፍሁ ። ወይቤ ፡ አ
ክሊለ ፡ ምክህነ ፡ ወቀዳሚተ ፡ መድኃኒትነ ፡ ወመሠ
ረተ ፡ ንጽሕነ ፡ ክነ ፡ በእግዝእትነ ፡ ቅድስት ፡ ድንግ
ል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። እስከ ፡ ተፍጻ
ሜቱ ። ወተፈሥሐት ፡ ወበረከቶ ፡ ላዕሌሁ ፡ ወወሀበ
ቶ ፡ ሰላመ ። ወዓርገት ፡ ውስተ ፡ ሰማይ ፡ በዓቢይ ፡ ስ
ብሐት ። ወበረቡዕ ፡ ዕለት ፡ መጽአት ፡ ኀቤሁ ፡ ካዕ
በ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወ
ላዲተ ፡ አምላክ ። ወትቤሎ ፡ ሰላመ ፡ ለከ ፡ አብአሴ ፡
እግዚአብሔር ። ወበረከቶ ፡ ወትቤሎ ፡ ወድሰኒ ፡ በከ
መ ፡ ልማድከ ፡ ወከሠተ ፡ አፉሁ ፡ ወይቤ ፡ ሄሎሙ ፡
ሠራዊተ ፡ ሰማያት ፡ ይብሉ ፡ ብዕዕት ፡ አንቲ ፡ ሰማ
ይ ፡ ዳግማት ፡ ዲበ ፡ ምድር ፡ እግዝእትነ ፡ ቅድስት ፡
ድ (B. fol. 70 b. 1.) ንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አም
ላክ ፡ ሰማይ ፡ ዳግሚት ፡ እስከ ፡ ተፍጻሜቱ ። ወከማ
ሁ ፡ በዕለተ ፡ ሐሙስ ፡ መጽአት ፡ ኀቤሁ ፡ ወወደሳ ፡
እንዘ ፡ ይብል ፡ ዕፀ ፡ እንተ ፡ ርእየ ፡ ሙሴ ፡ በነደ ፡ እ
ሳት ፡ ውስተ ፡ ገዳም ። ወአዕፁቂሃ ፡ ኢትውዒ ፡ ት
መስል ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያ
ም ፡ ወላዲተ ፡ አምላክ ፡ እስከ ፡ ተፍጻሜቱ ። ወበዕ
ለተ ፡ ዓርብኒ ፡ ካዕበ ፡ አስተርአየቶ ፡ እግዝእትነ ፡ ቅ
ድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ።
ወነበረት ፡ ዲበ ፡ መንበር ፡ ብሩህ ፡ ወትቤሎ ፡ ሰላም ፡
ለከ ፡ አፍቁርየ ፡ ወድሰኒ ፡ በጥዑም ፡ ዜማከ ። ወይቤ
ላ ፡ ቡርክት ፡ አንቲ ፡ እምአንስት ፡ ወቡሩክ ፡ ፍሬ ፡
ክርሥኪ ። አድንግል ፡ ወላዲተ ፡ አምላክ ፡ (B. fol.
70 b. 2.) እስከ ፡ ተፍጻሜቱ ። ወባረከቶ ፡ ወአስተፍሥ
ሐቶ ፡ ወዓርገት ፡ ውስተ ፡ ሰማይ ፡ በዓቢይ ፡ ስብሐ
ት ። ወከማሁ ፡ በቀዳሚት ፡ ሰንበት ፡ መጽአት ፡ እግ
ዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡
አምላክ ። ወትቤሎ ፡ ፍሥሐ ፡ ለከ ፡ አፍቁርየ ፡ ወሰ
ላም ፡ ውተንሢአ ፡ ሰገደ ፡ ላቲ ፡ ወትቤሎ ፡ ወድሰኒ ፡
ዮም ፡ በከመ ፡ አለበወከ ፡ መንፈስ ፡ ቅዱስ ። ወይቤ ፡
ባርከኒ ፡ ወባረከቶ ፡ ወከሠተ ፡ አፉሁ ። ወይቤ ፡ ንጽ
ሕት ፡ ወብርህት ፡ ወቅድስት ፡ በሉሉ ፡ እንተ ፡ ሐቀ
ፈቶ ፡ ለእግዚእ ፡ በእራኁ ። ወሉሉ ፡ ፍጥረት ፡ ይት
ፌሥሑ ፡ ምስሌሃ ፡ እንዘ ፡ ይጸርሑ ፡ ወይብሉ ። ተ
ፈሥሒ ፡ ኦምልእት ፡ ጸጋ ፡ ተፈሥሒ ፡ እስመ ፡ ረከ
ብኪ ፡ ሞገሰ ፡ ተፈሥሒ ፡ እግዚአ (B. fol. 71 a. 1.) ብ
ሔር ፡ ምስሌኪ ። ወሶበ ፡ ፈጸመ ፡ ወድሰታ ፡ አምኃ
ቶ ፡ ወዓርገት ፡ ውስተ ፡ ሰማይ ፡ በዓቢይ ፡ ስብሐት ።
ወሶበ ፡ ክነ ፡ ሰርክ ፡ ሰንበት ፡ ሰትየ ፡ ወይን ፡ ወኖመ ።
ወከዊኖ ፡ መንፈቀ ፡ ሌሊት ፡ አስተርአየቶ ፡ እግዝእ
ትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አ
ምላክ ። ወትቤሎ ፡ ለምንት ፡ ኢወደስከኒ ፡ በዛቲ ፡ ዕ
ለት ፡ ዓቢይ ፡ እምሰሎን ፡ ዕለታት ። ወውዳሴሃ ፡ የወ
ቢ ፡ እምሰሎን ፡ ውዳሴያት ። ወይቤላ ፡ ኦእግዝእት
የ ፡ ዛቲ ፡ ዕለት ፡ ሰንበት ፡ ዕረፍት ፡ ወኢይጥብሩ ፡ ባ
ቲ ፡ ግብረ ። ወትቤሎ ፡ ተንሥኢ ፡ ወኢትፍራህ ፡ ወ
ቁም ፡ መክነ ፡ ግብርከ ፡ ወዘአለበወከ ፡ መንፈስ ፡ ቅዱ
ስ ፡ ተናገር ። ወተንሢአ ፡ ተባረከ ፡ እምኔሃ ፡ ወሰዓ
መ ፡ መስቀለ ፡ (B. fol. 71 a. 2.) ዘውስተ ፡ እዴሃ ፡ ወቆ
መ ፡ መክነ ፡ ግብሩ ፡ ጎበ ፡ ይገብር ፡ ልሕኵት ። ወከ
ሠተ ፡ አፉሁ ፡ ወይቤ ፡ ተሰመይኪ ፡ ፍቅርተ ፡ አቡር
ክት ፡ እምአንስት ፡ አንቲ ፡ ውእቱ ፡ ጸግሚት ፡ ቀመ
ር ፡ እንተ ፡ ትሰመይ ፡ ቅድስተ ፡ ቅዱሳን ፡ ዘውስቱ
ታ ፡ ጽላተ ፡ ኪዳን ። ወእኅዘ ፡ ይትቀነይ ፡ በ፫ዜማ ፡
እስከ ፡ ይጸብሕ ። ወሶበ ፡ ጸብሐ ፡ ባረከቶ ፡ ወትቤሎ ፡
ፍሥሐ ፡ ለከ ፡ አፍቁርየ ፡ በከመ ፡ አስተፍሣሕኪ ፡
ወወድስከኒ ፡ በዲበ ፡ ምድር ። ወከማሁ ፡ አነኒ ፡ አስ
ተፈሥሐከ ፡ በመንግሥተ ፡ ሰማያት ፡ በከመ ፡ ገበር
ከ ፡ ሊተ ፡ ተገዝኣረ ፡ ውዳሴየ ፡ በዲበ ፡ ምድር ። እነ
ኒ ፡ ከማሁ ፡ እሁበከ ፡ ዓስበ ፡ ፃማከ ፡ ፍሥሐ ፡ ዘኢየ
ኃልቅ ፡ በመንግሥተ ፡ ሰማያት ፡ በከመ ፡ አሰፈወቶ ።
ወይእዜ (B. fol. 71 b. 1.) ኒ ፡ ኦእኁውየ ፡ ፍቁራን ፡ ርእ
ዩ ፡ መጠነ ፡ ፍቅሩ ፡ ለእግዚአብሔር ፡ ወፈቅራ ፡ ለ
እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላ
ዲተ ፡ አምላክ ፡ ለውሉዶ ፡ ሰብእ ፡ በእንተ ፡ ንስቲ
ት ፡ ውዳሴ ። ወበእንተ ፡ ንስቲት ፡ ምግባረ ፡ ሠናይ ፡
ትወርድ ፡ እግዝእትነ ፡ እምሰማይ ፡ ለዘአፍቀራ ፡ ወ
ኀበረ ፡ ተገዝኣራ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡
ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ኀበራ ፡ ኃይለ ፡ ማር
ያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ለኪ ፡ ይደሉ ፡ ውዳሴ ፡ ወስባሔ ።
በአፈ ፡ መላእክት ፡ ወሰብእ ፡ እለ ፡ ይነብሩ ፡ ውስ
ተ ፡ ዅለሄ ።
ማርያም ፡ ድንግል ፡ ማርያም ፡ አፈወ ፡ ርኄ ።
ከመ ፡ ለብሐዊ ፡ ፍቁርኪ ፡ አቅርብኩ ፡ እሞኒ ።
ለገክረ ፡ስምኪ ፡ዘይም (B. fol. 71b. 2.) ዕገ ፡ አምርኄ ።

CHAPTER XXXVII.

THE VIRGIN MARY AND THE MAN WHO WAS WASHING HIS GARMENTS.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግልት ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይል ፡ ማርያም ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ። ።

ወሀሎ ፡ ፩ብእሲ ፡ እንዘ ፡ የሐፅብ ፡ አልባሲሁ ፡ ወ
መጽአ ፡ ከልኣ ፡ ብእሲ ፡ ወሚጠ ፡ ውእተ ፡ ማየ ፡ ኀ
በ ፡ ከልኣ ፡ ፍኖት ። ወይቤሎ ፡ ውእቱ ፡ ሐፃቢ ፡ በጸ
ሎታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያ
ም ፡ ወላዲተ ፡ አምላክ ፡ ኀድግ ፡ ዘንተ ፡ ማየ ፡ ወሄ
ደ ፡ ውእቱ ፡ ብእሲ ፡ ወአውገዘ ፡ ካዕበ ፡ ወሥልሰ ።
ወዓበየ ፡ ውእቱ ፡ ብእሲ ፡ ወውእተ ፡ ጊዜ ፡ ተመይ
ጠ ፡ ማይ ፡ መንገለ ፡ ዓቀብ ። ወተጋብኡ ፡ ነሱ ፡ ሰብ
እ ፡ ወአንከሩ ፡ ዘኮነ ፡ ወነበ (B. fol. 72a. 1.) ረ ፡ ብዙ
ኃ ፡ መዋዕል ። ወካዕበ ፡ ተመይጠ ፡ ማይ ፡ ኀበ ፡ ማ
ኀደሩ ፡ በፈቃደ ፡ እግዚአብሔር ። ወበስእለታ ፡ ለ
እግዝእት ፡ ዅልነ ። ወኃይል ፡ ረድኤታ ፡ የሀሉ ፡ ም
ስለ ፡ ገብራ ፡ ኃይል ፡ ማርያም ። ለዓለመ ፡ ዓለም ፡
አሜን ።

CHAPTER XXXVIII.

THE VIRGIN MARY AND TIMOTHY THE MONK.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይል ፡ ማርያም ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ ፩መነኮስ ፡ ዘስሙ ፡ ጢሞቴዎስ ፡ መጋቤ ፡
ቤተ ፡ ክርስቲያን ። ወያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲ ፡ አምላክ ። ወአ
ሐተ ፡ ዕለተ ፡ ሰትየ ፡ ወይነ ፡ ሰክረ ፡ ወኖመ ፡ ወኢተክ
ሀሎ ፡ ከመ ፡ ይ (B. fol. 72a. 2.) ትነሣእ ፡ ጊዜ ፡ መንፈ
ቀ ፡ ሌሊት ፡ ለጸሎት ። ወሶበ ፡ ጽሕወ ፡ እምሰክሩ ፡
ተንሥአ ፡ በጽባሕ ፡ ለገይስ ፡ ውስተ ፡ ቤተ ፡ ክርስቲ
ያን ። ወእንዘ ፡ የሐውር ፡ መጽአ ፡ ኀቤሁ ፡ አንበሳ ፡
ወጥሀረ ፡ ከመ ፡ ይምሥጦ ። ወሶቤሃ ፡ መጽአት ፡ ወ
ለት ፡ ብርሀት ፡ ጥቀ ፡ ወግሠጻቶ ፡ ለአንበሳ ፡ ወሰደደ
ቶ ፡ እምኔሁ ፡ ወሖረ ፡ ውእቱ ፡ መነኮስ ፡ ኀበ ፡ ቤተ ፡
ክርስቲያን ፡ እንዘ ፡ ያነክር ፡ በእንተ ፡ ይእቲ ፡ ወለት ፡
ዘአድኃኑቶ ፡ እምአንበሳ ፡ ወፈጺሞ ፡ ጸሎቶ ። ወሖ
ረ ፡ ኀበ ፡ ግብሩ ፡ እስከ ፡ ምሴት ። ወመሲዮ ፡ ፈቀደ ፡
ከመ ፡ ይባእ ፡ ውስተ ፡ ምስካቢሁ ፡ ወያዕርፍ ። ወሶ
ቤሃ ፡ ተንሥአ ፡ ላዕሌሁ ፡ ከልብ ፡ ዕቡድ ፡ እምአንቀ
ጸ ፡ ቤቱ ። ወሰረረ ፡ ከመ ፡ ይንስክ ። ወመጽአት ፡ ዳ
ግ (B. fol. 72b. 1.) መ ፡ ይእቲ ፡ ወለት ፡ ብርሀት ፡ ወሰደ
ደቶ ፡ ለከልብ ፡ ወአብአቶ ፡ ለውእቱ ፡ መነኮስ ፡ ው
ስተ ፡ ምስካቡ ፡ ወአስከበቶ ፡ ወአንበረት ፡ ትርአሶ ፡
ታሕተ ፡ ርእሱ ። ወከደነቶ ፡ ዓዕፎ ፡ ወዓተበት ፡ ላዕ
ሌሁ ፡ በትእምርተ ፡ መስቀል ። ወይቤላ ፡ ውእቱ ፡

መነክስ ፡ አእግዝእትየ ፡ እስእለኪ ፡ ከመ ፡ ትንግርኒ ፡ መኑ ፡ አንቲ ። ወትቤሎ ፡ አነ ፡ ማርያም ፡ እሙ ፡ ለ
ኢየሱስ ፡ ክርስቶስ ፡ ወዕበ ፡ ሰምዓ ፡ ነገራ ። ፈቀደ ፡
ከመ ፡ ይስግድ ፡ ላቲ ፡ ወየአምኅ ፡ አገሪሃ ። ወሶቤሃ ፡
ተሰወረት ፡ እምኔሁ ፡ ወተንሥአ ፡ በጽባሕ ፡ ሐለየ ፡
በልቡ ፡ በአንተ ፡ ዘርአየ ፡ ወአእመረ ፡ አመ ፡ እልክ
ቱ ፡ አንበሳ ፡ ወክልብ ፡ እምትምይንተ ፡ ሰይጣን ፡ ው
እቱ ፡ ወአጠየቀ ፡ ከመ ፡ አድኅነቶ ፡ እግ (B. fol. 72b. 2.)
ዝአትን ፡ ቅድስት ፡ ድንግል ፡ በፄማርያም ፡ ወላዲተ ፡
አምላክ ፡ መስተሣህልት ፡ ዘትትራድኦሙ ፡ ለእለ ፡
ይትለአክዋ ። ወእምዝ ፡ ነስሐ ፡ በእንተ ፡ ዘሰክረ ፡ ወ
ኢተመይጠ ፡ ኀበ ፡ ስክር ፡ ግሙራ ። ወነበረ ፡ እንዘ ፡
ይጸመዶ ፡ ለእግዚአብሔር ፡ ወይትለአክ ፡ ውስተ ፡
ቤተ ፡ ክርስቲያና ፡ ለእግዝእትን ፡ ቅድስት ፡ ድንግ
ል ፡ በፄማርያም ፡ ወላዲተ ፡ አምላክ ፡ በዙሉ ፡ መዋ
ዕል ፡ ሕይወቱ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስ
ለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ። ። ።

CHAPTER XXXIX.

THE VIRGIN MARY AND NICODEMUS THE PERSIAN KNIGHT.

ተአምሪሃ ፡ ለእግዝእትን ፡ ቅድስት ፡ ድንግልት ፡
በፄማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ገ
(B. fol. 73a. 1.) ብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለ
ም ፡ አሜን ። ። ።

ወሀሎ ፡ ፩ብእሲ ፡ ሐራዊ ፡ ዘንጉሥ ፡ ወፈረሳዊ ፡
ውእቱ ፡ እምሰብአ ፡ አፍራስ ፡ ወስሙ ፡ ኒቆዲሞስ ፡
ወይገብር ፡ ብዙኃ ፡ ኃጢአተ ፡ ዘአልቦ ፡ ጕልቍ ።
ወያፈደፍድ ፡ ቀሪበ ፡ አንስት ፡ በዝሙት ፡ ወከነ ፡ እ
ኩየ ፡ በዙሉ ፡ ፍናዊሁ ። ወእምዝ ፡ ሐወጸቶ ፡ ምሕ
ረት ፡ እግዚአብሔር ፡ በትንብልናሃ ፡ ለእግዝእትን ፡
ቅድስት ፡ ድንግል ፡ በፄማርያም ፡ ወላዲተ ፡ አምላ
ክ ። ወመሐረቶ ፡ ወአድኅነቶ ፡ ለነፍሱ ፡ ወነስሐ ፡ በ
እንተ ፡ ኃጣውኢሁ ፡ ወኀደገ ፡ ዙሎ ፡ እከየ ፡ ምግባ
ሩ ፡ ወተመይጠ ፡ ኀበ ፡ እግዚአብሔር ፡ በጥቡዕ ፡ ል
ብ ፡ ወመነነ ፡ ፍትወተ ፡ ሥጋ ፡ ወመንኰሰ ፡ ውስተ ፡
አሐቲ ፡ ደብር ፡ እምአድ (B. fol. 73a. 2.) በራት ። ወአ
ዋረየ ፡ መምህረ ፡ ኄረ ፡ ወየዋኃ ፡ ዘያፈትን ፡ ለሰቱ ፡
ርእሶ ፡ ወፈቀደ ፡ ውእቱ ፡ መምህር ፡ ከመ ፡ ይምህሮ ፡
መዝሙረ ፡ ዳዊት ፡ ለጸልዮ ፡ በጊዜ ፡ ሰዓታት ፡ ጸሎ
ት ፡ ወኢተክህሎ ፡ ከመ ፡ ይትመህር ። ወነዕበ ፡ ፈቀ
ደ ፡ ከመ ፡ ይምሐሮ ፡ አቡነ ፡ ዘበሰማያት ፡ ወስእነ ፡
አጽንዖቶ ። ወባሕቱ ፡ በብዙኅ ፡ ዓም ፡ ወድኅም ፡ ተ
ምህረ ፡ ሰላመ ፡ እግዝእትን ፡ ቅድስት ፡ ድንግል ፡ በፄ
ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወአፍቀራ ፡ ለዛቲ ፡ ጸ
ሎት ። ወነበረ ፡ እንዘ ፡ ኢያዘዋል ፡ እምአፉሁ ፡ ሌ
ሊት ፡ ወመዓልተ ፡ በንብረቱ ፡ ወበተንሥኦቱ ፡ በበ
ዓቱ ፡ ወበፀአቱ ፡ ወያንብብ ፡ ዘእንበለ ፡ ሐኬት ። ወ
እምድኅረ ፡ አዕረፈ ፡ ወፈለሰ ፡ እምዝንቱ ፡ ዓለም ፡
ኃላፊ ። ወአስተርአየ ፡ ተአም (B. fol. 73b. 1.) ር ፡ ዓቢ
ይ ፡ በውስተ ፡ መቃብሪሁ ፡ ዕፅ ፡ ሠናይት ፡ ዘተኈይ
ስ ፡ እምኵሉ ፡ ወአልቦ ፡ ክልኤ ፡ ዘይትማሰላ ፡ በቁለ
ት ፡ ወልህቀት ፡ ላዕለ ፡ መቃብሪሁ ፡ ወቁጽላኒ ፡ ጽሑ
ፋት ፡ በቀለመ ፡ ወርቅ ፡ ዘይብል ። ሰላም ፡ ለኪ ፡ አእ
ግዝእትየ ፡ ማርያም ፡ ወርእዮሙ ፡ ዘንተ ፡ ተአምረ ፡
አንከሩ ፡ ጥቂ ፡ እምስነ ፡ ኀበራ ፡ ለይእቲ ፡ ዕፅ ፡ ወረ
ከብዋ ፡ ትክልት ፡ ውስተ ፡ ልቡ ፡ ወሠረፀት ፡ በማእ
ከለ ፡ አፉሁ ፡ ወልሳኒ ። ወአእመሩ ፡ ከመ ፡ በልብ ፡ ን
ጹሕ ፡ ወበሕሊና ፡ ጽሩይ ፡ ነበረ ፡ እንዘ ፡ ይጼሊ ፡ ሰላ
መ ፡ እግዝእትነ ፡ ማርያም ፡ ወሶቤሃ ፡ ጸርሑ ፡ በልው
ል ፡ ቃል ፡ ኀቡረ ፡ ሰብሕዎ ፡ ለእግዚአብሔር ። ወ
ወደስዋ ፡ ለእግዝእትን ፡ ማርያም ፡ መዝገበ ፡ ሣህ
ል ፡ ወአፈድፈዱ ፡ ተል (B. fol. 73b. 2.) እኮታ ፡ ወወሰ
ኩ ፡ አክብሮታ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስ

ለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ። ። ።

አእግዝእትየ ፡ ማርያም ፡ ለኒቆዲሞስ ፡ ሐራዊ ፡
ብዙኃ ፡ ኃጣውኢ ፡ ወጌጋይ ።

ከመ ፡ ኀረይኪዮ ፡ ይሰብሕኪ ፡ በልብ ፡ ንጹሕ ፡
ወበሕሊና ፡ ጽሩይ ።
ከመሁ ፡ ኀረይኒ ፡ ለገቢረ ፡ ፍሉ ፡ ሠናይ ።
ሊተ ፡ ለገብርኪ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለ
ም ፡ አሜን ።

CHAPTER XL.

THE VIRGIN MARY AND THE ROMAN PREFECT.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡
በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ [ኃይለ ፡ ማርያም ፡] ለዓ
ለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ ፩ብእሲ ፡ በሀገረ ፡ ኢየሩሳሌም ፡ እመሳፍ
ንተ ፡ ሮሜ ፡ ወመጽ (B. fol. 74 a. 1.) እ ፡ ከመ ፡ ይጸሊ ፡
ኀበ ፡ መቃብረ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወ
ሶበ ፡ ፈቀደ ፡ ይበእ ፡ መጽአ ፡ ኃይል ፡ በአምሳለ ፡ በ
ግዕ ፡ ከመ ፡ ይውግዖ ፡ ወፈረሀ ፡ ገብአ ፡ ድኅሬሁ ።
ወይቤሎ ፡ ቀሲስ ፡ ኀበ ፡ መቃብር ፡ ወእለ ፡ ምስሌሁ ፡
ምንተ ፡ ኮንክ ፡ ኦሊቅ ፡ ዘኢትበውእ ። ወይቤሎ ፡ ለ
ምንት ፡ አባእክዎ ፡ ለበግዕ ፡ ገዘየ ፡ ወበዊአሙ ፡ ዘረ
ክቡ ፡ ወነገርዎ ፡ ከመ ፡ ኢያብእዎ ፡ ለበግዕ ። ወሶበ ፡
ቀርበ ፡ ከመ ፡ ይበእ ፡ መጽአ ፡ ካልእ ፡ ገዝኩ ፡ በግዕ ፡
ወአልቦ ፡ ዘይፈእዮ ፡ ዘእንበሌሁ ። ወይቤሎ ፡ ቀሲስ ፡
ኦሊቅ ፡ ንግረኒ ፡ እስመ ፡ ብከ ፡ ዘይከልአከ ፡ ከመ ፡
ትባእ ፡ ውስተ ፡ ገሃንቱ ፡ መካን ፡ ቅዱስ ። ለእመ ፡ አ
መንኩ ፡ ለእግዚአብሔር ፡ ወሖረ ፡ ይፈቅድ ፡ መድኃ
ኒትክ ፡ ዘአር (B. fol. 74 a. 2.) እየከ ፡ ተአምረ ፡ ወነገሮ ፡
ኃጣውኢሁ ። ወበከየ ፡ ወፈቀደ ፡ ይባእ ፡ ወከልኦ ፡
በግዕ ፡ ወይቤ ፡ ቀሲስ ፡ መቃብር ፡ እመን ፡ ብክ ፡ ግ
ብረ ፡ ዘይከልአክ ። ወይቤሎ ፡ መስፍን ፡ በእንተ ፡ ዘ
ኮንኩ ፡ ከነናዊ ። ወሶበ ፡ አምነ ፡ ቦኦ ፡ ወተመጠወ ፡
ሥጋሁ ፡ ወደሙ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡
ወኃደገ ፡ ዘትካት ፡ ልማዶ ፡ ተአመነ ፡ ሃይማኖተ ፡ ቅ
ድስት ፡ ዘቤተ ፡ ክርስቲያን ፡ ወአምነ ፡ በእንተ ፡ እግ
ዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ ፡ ማርያም ፡ ወላዲ
ተ ፡ አምላክ ፡ እመ ፡ በግዓ ፡ ምሥጢር ፡ ይእቲ ። ሶ
በ ፡ ከልኦ ፡ ኃይል ፡ በዊኦ ፡ ኀበ ፡ መቃብረ ፡ ወልዳ ፡
በአምሳለ ፡ በግዕ ፡ ለእግዚአብሔር ፡ መሐሪ ፡ ዘይሁ
ብ ፡ ምክንያተ ፡ ለመድኃኒተ ፡ ሰብእ ። ኦእግዝእት
የ ፡ ኪያኪ ፡ ረሰየ ፡ መድኃኒ (B. fol. 74 b. 1.) ተ ፡ ለዙ
ሉ ፡ ዓለም ። እስመ ፡ እግዝአብሔር ፡ እግዚእ ፡ እን
ተ ፡ እምኔኪ ፡ ለብሰ ፡ ትስብእተ ፡ ለብሔረ ፡ ምውታ
ን ፡ አፈልፈለ ፡ ሕይወት ፡ ወኃሠሠ ፡ ኃጢአተ ፡ ወሰ
ደደ ፡ ጽልመተ ፡ ኦእግዝእትየ ፡ አምሕለኪ ፡ በኃይ
ለ ፡ ልዑል ፡ ጸለለኪ ፡ ወበወልድ ፡ ዘተሠገወ ፡ እምኔ
ኪ ፡ ወበመንፈስ ፡ ቅዱስ ፡ ዘመጽአ ፡ ላዕሌኪ ፡ ወቀ
ደሰኪ ፡ አንበሮ ፡ ከመ ፡ ኀልቀት ፡ ውስተ ፡ ልብኪ ፡
ወከመ ፡ ማዕተብ ፡ በመዝራዕትኪ ፡ ከመ ፡ ትዕቀቢ
ዮ ፡ ሊተ ፡ ለገብርኪ ፡ ኤራቅሌስ ፡ ለዓለመ ፡ ዓለም ፡
አሜን ። ። ።

CHAPTER XLI.

THE VIRGIN MARY AND PHILOTHEUS THE BISHOP.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገቢራ ፡ ኤራቅሊስ ፡ ለዓለመ ፡ ዓለ (B. fol. 74b. 2.) ም ፡ አሜን ።

ወሀሎ ፡ ፩ኤጲስ ፡ ቆጶስ ፡ ዘስሙ ፡ ፊላታዎስ ፡ ዘሀገረ ፡ ስኪድ ፡ ዘላዕለይ ፡ ግብጽ ። ወኔር ፡ ውእቱ ፡ በሁሉ ፡ ግፅዙ ፡ ወሠናይ ፡ በምግባሩ ፡ ወርቱዕ ፡ በሃይማኖት ፡ ክርስቶስ ፡ ወይፈትሕ ፡ በርትዕ ፡ ወኢያደሉ ፡ ለገጸ ፡ ሰብእ ። ወያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ አማዕምቀ ፡ ልቡ ፡ ወይትቀነይ ፡ ላቲ ፡ በነፍሉ ፡ ኃይሉ ፡ ወበእንተ ፡ ፍቅረ ፡ ዚአሃ ፡ ለብሰ ፡ ሠቀ ፡ ላዕለ ፡ ሥጋሁ ፡ እምታሕተ ፡ አልባሲሁ ። ወሶበ ፡ በልየ ፡ ውእቱ ፡ ሠቅ ፡ ፈቀደ ፡ ይግበር ፡ ካልአ ፡ ሠቀ ፡ ሀየንቱሁ ። ወነሥአ ፡ ሠቀ ፡ ዘኢተሰፍየ ፡ ወበአ ፡ ውስተ ፡ በእቱ ፡ ከመ ፡ ይቅጸዕ ፡ ወይስፈይ ፡ ወይልበስ ፡ በነቡአ ፡ ከመ ፡ ኢያእምሮ ፡ መነሂ ፡ ግብሮ ። ወሶበ ፡ ነበረ ፡ (B. fol. 75 a. 1.) ውስተ ፡ በዓቱ ፡ ክነ ፡ ይሄሊ ፡ ዘከመ ፡ እፎ ፡ ይገብር ፡ እስመ ፡ ውእቱ ፡ ኢየአምር ፡ ቀጺአ ፡ ወኢሰፈየ ። ወእንዘ ፡ ይቴክዝ ፡ በገግበር ፡ አስተርአየቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወትቤሎ ፡ ኢትኅዝን ፡ እስመ ፡ አስተፍሣሕኪ ፡ በምግባሪከ ፡ ሠናይ ፡ ወፃማከኒ ፡ ውኩፍ ፡ በኀቤየ ፡ አነ ፡ እቀጽእ ፡ ለከ ፡ ዘንተ ፡ ሠቀ ፡ ወነሥእት ፡ እምኔሁ ፡ ውእተ ፡ ሠቀ ፡ ቀጽዓት ፡ ወሰፈየት ፡ ሎቱ ፡ ወአልበሰቶ ፡ ኪያሁ ፡ ወተፈሥሐ ፡ ኤጲስ ፡ ቆጶስ ፡ ዓቢየ ፡ ፍሥሐ ። ወአእኰታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። በነፍሉ ፡ ልቡ ፡ ወሰበሐ ፡ ለወልዳ ፡ ኢየሱስ ፡ ክርስቶስ ፡ መድኃኒነ ። ጸሎታ ፡ ወበረከታ ፡ የሀሁ ፡ ምስለ ፡ ገቢራ ፡ ኤራቅሊ (B. fol. 75a. 2.) ስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XLII.

THE VIRGIN MARY AND THE FOUNTAIN OF WATER.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገቢራ ፡ ኤራቅሊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ተአምር ፡ ዘገብረቶ ፡ ምስለ ፡ ፍቁር ፡ ወልዳ ፡ አመ ፡ ስሙኑ ፡ ለወርኃ ፡ ሰኔ ፡ ውስተ ፡ ቤተ ፡ ምሕፃብ ፡ ዘዕውቅት ፡ በኀበ ፡ ማይ ፡ ቡሩክ ። ዘእንቅዓ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ምስለ ፡ ወላዲቱ ፡ ድንግል ፡ በጊዜ ፡ ተመይጦቶሙ ፡ በብሔረ ፡ ግብጽ ፡ እስመ ፡ የሴፍ ፡ ጻድቅ ፡ ሶበ ፡ አስተርአየ ፡ ሎቱ ፡ መልአክ ፡ እግዝአብሔር ፡ በሕልም ፡ እንዘ ፡ ይብል ፡ ተንሥእ ፡ ወንሥኦ ፡ ለሕፃን ፡ ወለእሙ ፡ ወሑር ፡ ኀበ ፡ ምድረ ፡ ግብጽ ። ወተንሥአ ፡ ወነሥአ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድን (B. fol. 75b. 1.) ግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ወበጽሑ ፡ ኀበ ፡ ብሔረ ፡ ግብጽ ፡ ወኀበ ፡ ደብረ ፡ ቍስቋም ፡ ወኀበ ፡ ክልኤ ፡ ምክናት ። ወሶበ ፡ ነበሩ ፡ ምስለ ፡ ወለተ ፡ እኅተ ፡ እኅት ፡ እማ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ወሶበ ፡ ነበሩ ፡ ውስተ ፡ ብሔረ ፡ ግብጽ ፡ ፫ዓመተ ፡ ወ፯አውራኃ ፡ ወሞተ ፡ ሄሮድስ ፡ አስተርአዮ ፡ መልአክ ፡ እግዚአብሔር ፡ ለዮሴፍ ፡ ወአዘዞ ፡ ከመ ፡ ይትመየጥ ፡ ኀበ ፡ ኢየሩሳሌ

ም ። ወሶበ ፡ በጽሐ ፡ ኀበ ፡ ሀገረ ፡ መሐርቃ ። ወእም
ዝ ፡ ኀበ ፡ መጥርያ ፡ ወእምዝየ ፡ ኀበ ፡ ሀገረ ፡ ምሕፃ
ብ ፡ ወአንቅዓ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዛቲ ፡
ነቅዓ ፡ ማይ ፡ እንዘ ፡ ሀሎ ፡ ምስለ ፡ እሙ ፡ ድንግል ፡
ማርያም ፡ ወይእቲ ፡ ትነብር ፡ እስከ ፡ ዛቲ ፡ ዕለት ፡ ወ
ይመ (A. fol. 75b. 2.) ጽእ ፡ ኀቤሃ ፡ ኵሉ ፡ ሰብእ ፡ እም
ኵሉ ፡ አህጉር ፡ ወእምኵሉ ፡ ዘመድ ። ወይተነብለ ፡
ኀበ ፡ እግዝእትን ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡
ወላዲተ ፡ አምላክ ። ወይትባረኩ ፡ እምቤተ ፡ ክርስ
ቲያና ፡ ወእምንቅዓ ፡ ማይ ፡ ቡሩክ ። ጸሎታ ፡ ወበረከ
ታ ፡ ለእግዝእትን ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡
ወላዲተ ፡ አምላክ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊ
ስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ። ።

CHAPTER XLIII.

THE VIRGIN MARY AND JOHN KAMÂ.

ተአምሪሃ ፡ ለእግዝእትን ፡ ቅድስት ፡ ወድንግልት ፡
በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊስ ፡ ለዓለመ ፡ ዓ
ለም ፡ አሜን ።

ወሀሎ ፡ ፭ብእሲ ፡ ቅዱስ ፡ ዘስሙ ፡ ዮሐንስ ፡ ከማ ፡
ዘኦሠሠ ፡ እምንእሱ ፡ አፍቅሮቶ ፡ ለክ (A. fol. 76a. 1.)
ርስቶስ ፡ በዓቢይ ፡ ገድል ። ወአመ ፡ ልዕቀ ፡ ፈጽሩ ፡
ሎቱ ፡ ወለተ ፡ ድንግለ ፡ ከመ ፡ ያስተዋስብዎ ፡ ወው
እቱ ፡ ተክየደ ፡ ምስሌሃ ። ከመ ፡ ይዕቀቡ ፡ ድንግልና
ሆሙ ፡ እስከ ፡ ዕለተ ፡ ሞቶሙ ፡ ወፈጸሙ ፡ ኪዳኖ
ሙ ። ወአሐተ ፡ ዕለት ፡ እንዘ ፡ ይጼሊ ፡ በሌሊት ፡
እዱ ፡ አስተርአየቶ ፡ እግዝእትን ፡ ቅድስት ፡ ድን
ግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በዓቢይ ፡ ስ
ብሐት ፡ ወመላእክት ፡ የሐውሩ ፡ ምስሌሃ ። ወእም
ፍርሃት ፡ ወድቀ ፡ በገጹ ፡ አንሥአቶ ፡ ወትቤሎ ፡ ሰላ
ም ፡ ለከ ፡ ዮሐንስ ፡ ከማ ፡ ፍቁሩ ፡ ለወልደየ ፡ ወለአ
ቡሁ ፡ ወለመንፈስ ፡ ቅዱስ ፡ ተፈሣሕ ፡ ወጽናዕ ። ወ
ትከውን ፡ ኃያለ ፡ በትዕግሥትከ ። ወትመውኦሙ ፡
ለኃያላን ፡ መናፍስት ፡ ርኩሳን ፡ እለ ፡ ይትቃረኑኒ ፡
ወእነ ፡ ሀሎ (B. fol. 76a. 2.) ኩ ፡ ምስሌከ ፡ እስከ ፡ ይት
ፈጸም ፡ ፈቃደ ፡ እግዚአብሔር ፡ ወእሁበከ ፡ ኪዳን
የ ፡ ወምሕረትየ ፡ የዓቅበከ ፡ ወይከውን ፡ ለከ ፡ ብዙ
ኃ ፡ ትውልድ ፡ ወየሐንጹ ፡ ቤተ ፡ ክርስቲያን ፡ በስ
ምከ ፡ ወይጼውዑ ፡ ስምየ ፡ ወስመ ፡ ወልድየ ፡ በላዕ
ሌሃ ። ወኢይበውኣ ፡ ውስተ ፡ መካንከ ፡ ዐራዊ ፡ ወጸ
ላኢ ፡ ወኢይክርዩ ፡ አረፋቲሃ ፡ ለዓለም ፡ ወየሐው
ሩ ፡ ውሉድከ ፡ በትእዛዝከ ። በትምህርትከ ፡ ወበሥ
ርዓትከ ፡ ወይትፋቀሩ ፡ በበይናቲሆሙ ፡ ወይሄልዉ ፡
በንጽሕ ፡ ወበምጽዋትከ ። ወእነ ፡ እሄሉ ፡ ምስሌሆ
ሙ ፡ ለዓለም ። ወእባርክ ፡ ቅኔሆሙ ፡ ወግብረ ፡ እደ
ዊሆሙ ፡ ወይወርሱ ፡ ሕይወተ ፡ ዘለዓለም ፡ ምስሌ
ከ ፡ በመንግሥተ ፡ ሰማያት ። ወወሀበቶ ፡ ፫ዲናር ፡
ጎቱመ ፡ በትእምርተ ፡ መስቀል ፡ ወ (B. fol. 76b. 1.) ት
ቤሎ ፡ ንሣእ ፡ ዘንተ ፡ ወደዮ ፡ ውስተ ፡ እስከሬን ፡ ቤ
ተ ፡ ክርስቲያን ፡ ከመ ፡ ይኩን ፡ በረከተ ፡ እስከ ፡ ለዓ
ለመ ። ወሀሎ ፡ ውስተ ፡ መካን ፡ እስከ ፡ ዮም ። ወዘ
ንተ ፡ ብሂላ ፡ ወወሀበቶ ፡ ሰላመ ፡ ወመልእቶ ፡ ወተ
ሠወረቶ ፡ ወውእቱሰ ፡ ተፈሥሐ ፡ ወዘመረ ፡ ወይቤ ፡
ኦሠሠኩ ፡ ገጸከ ፡ ዚአከ ፡ አኃሥሥ ፡ እግዚኦ ።
ወኢትሚጥ ፡ ገጸከ ፡ እምኔየ ፡ ረዳኤ ፡ ኩንኒ ፡ ወኢት
ግድፈኒ ፡ ከመ ፡ እግበር ፡ ፈቃደከ ፡ እግዚእየ ፡ ወአ
ምላኪየ ። ርእዩኪ ፡ ፍቁራንየ ፡ አከ ፡ ለኃጥአን ፡ በ
ላሕቲቶሙ ፡ ዘታስተምህር ፡ ሎሙ ። አላ ፡ ሎሙ ፡
ለጻድቃን ፡ ይእቲ ፡ ረዳኢቶሙ ፡ ወበትንብልናሃ ፡
ይፈጽሙ ፡ ገድሎሙ ። ለኃጥአንሂ ፡ ይእቲ ፡ ረድ
ኤቶሙ ፡ ወበላሕቶሙ ። እምእደ ፡ ሰይጣን ፡ ጸላ
ኢ (B. fol. 76b. 2.) ሆሙ ። ጸሎትኪ ፡ ወበረከትኪ ፡
ወምሕረቱ ፡ ለፍቁር ፡ ወልድኪ ፡ የሀሉ ፡ ምስለ ፡
ገብራ ፡ ኤራቅሊስ ። ለዓለመ ፡ ዓለም ፡ አሜን ። ። ።

CHAPTER XLIV.

THE ASSUMPTION OF THE BLESSED VIRGIN.

ወበዛቲ ፡ ዕለት ፡ ክዕበ ፡ ይገብሩ ፡ በዓለ ፡ ኵሎሙ ፡ ዘመደ ፡ ክርስቲያን ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። በዘነሥአት ፡ ቦቱ ፡ ኪዳን ፡ ምሕረት ፡ እምወልዳ ፡ መድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለዘይገብር ፡ ተገዝኣ ፡ ወለዘይዴ ውዕ ፡ ስማ ፡ ወለዘይሠጠ ፡ ምጽዋት ፡ ለነዳይ ፡ ከመ ፡ ማይ ፡ ቄሪር ። ወዛቲ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ እምደ ፦ነረ ፡ ዓርገ ፡ ወልዳ ፡ ውስተ ፡ ሰማይ ፡ ነሢአ ፡ ሥጋሃ ፡ ንጹሐ ። ወነበረ ፡ በየማነ ፡ አቡሁ ፡ ፈጺሞ ፡ ኵሎ ፡ ሕገ ፡ ትስብእት ፡ ዘእ (B. fol. 77a. 1.) ንበለ ፡ ኃጢአት ፡ ባሕቲታ ፡ ወሠሊጦ ፡ ሕማማተ ፡ መስቀል ፡ በሥምረቱ ፡ ወበፈቃዱ ፡ ዘገብሮ ፡ በእንተ ፡ መድኃኒትነ ፡ ኃይጋ ፡ ለእሙ ፡ ውስተ ፡ ቤተ ፡ ዮሐንስ ፡ ረድኡ ፡ ዘያፈቅር ፡ በከመ ፡ አማኅፀና ፡ ለሊሁ ፡ እንዘ ፡ ይብል ፡ ነዋ ፡ ወልድኪ ። ወይቤሎ ፡ ለውኣቱ ፡ ረድእ ፡ ነያ ፡ እምከ ። ወእምእሚሃ ፡ ነበረት ፡ እግዝእት ፡ ማርያም ፡ እንዘ ፡ ተሐውር ፡ ኀበ ፡ መቃብረ ፡ ወልዳ ፡ ዘውኣቱ ፡ ጎልጎታ ፡ ከመ ፡ ትጼሊ ፡ በህየ ። ወሶበ ፡ ር እይዋ ፡ አይሁድ ፡ መልኡ ፡ መዓተ ፡ ወቅንዓተ ፡ ወፈቀዱ ፡ ከመ ፡ ይውግርዋ ፡ ወሰወራ ፡ እግዚአብሔር ፡ እምአዕይንቲሆሙ ። ወእምዝ ፡ ተማከሩ ፡ ከመ ፡ ይሢሙ ፡ ዓቀብተ ፡ መቃብሩ ፡ ከመ ፡ ኢትብጻሕ ፡ ዳግመ ፡ ከመ ፡ ትጼሊ ፡ ህየ ። ወይእቲሰ ፡ ኢታጽርዕ ፡ ለ ለ (B. fol. 77a. 2.) ዕለቱ ፡ ሐዊረ ። ወኀቀብትሰ ፡ ኢይ ሬእይዋ ፡ እስመ ፡ ሰወራ ፡ መንጦላዕተ ፡ ስብሐቲሁ ፡ ለወልዳ ፡ ወበኵሉ ፡ ጊዜ ፡ ይመጽኡ ፡ ኀቤሃ ፡ መላእክት ፡ ከመ ፡ ይትለአክዋ ። ወወልዳ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ይሔውጻ ፡ ዘልፈ ፡ ወይሬጽም ፡ ላቲ ፡ ኵሎ ፡ ዘኀሠሠት ፡ ከመ ፡ የዓርግዋ ፡ ውስተ ፡ ሰማይ ። ወያርእይዋ ፡ መክነ ፡ ዕረፍቶሙ ፡ ለጻድቃን ፡ ኀበ ፡ ሀለዉ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ወተ ቀበልዋ ፡ ኵሎሙ ፡ ነፍሳተ ፡ አበው ፡ እለ ፡ አዕረፉ ፡ እምአዳም ፡ እስከነሁ ። ወሰገዱ ፡ ላቲ ፡ እንዘ ፡ ይብ ሉ ፡ ስብሐት ፡ ለእግዚአብሔር ፡ ዘፈጠረ ፡ ለነ ፡ ኪያ ኪ ፡ ሥጋ ፡ እምሥጋነ ፡ ወዓፅም ፡ እምዓፅምነ ። ወበ ኪ ፡ ረከብነ ፡ መድኃኒተ ፡ ወኮንኪነ ፡ መርሶ ፡ ሕይወ ት ፡ እሙ-ስና ፡ በተሥግዎቱ ፡ (B. fol. 77b. 1.) ለወልደ ፡ አምላክ ፡ እምኔኪ ። ወእምህየ ፡ ወሰድዋ ፡ መላእክ ት ፡ ወአብጽሕዋ ፡ ኀበ ፡ ፍቁር ፡ ወልዳ ፡ ወኀበ ፡ መ ንበሩ ፡ ወተቀልዑ ፡ መንጠዋልዕ ፡ ዘነደ ፡ እሳት ፡ ይ ምነ ፡ ወጽግመ ፡ ወአኀዝ ፡ እደ ፡ እግዚእነ ፡ ወሰዓ መ ፡ አፉሃ ። ወያቤላ ፡ መጻእኪኑ ፡ አወላዲትየ ፡ ወ አዕረጋ ፡ ዲበ ፡ መንበረ ፡ ስብሐቲሁ ፡ ወእንበራ ፡ ም ስሌሁ ። ወዘነዋ ፡ ኵሎ ፡ ትፍሥሕተ ፡ ወኃሢተ ፡ ዘ ዓይን ፡ ኢርእያ ፡ ወእዝን ፡ ኢሰምዓ ፡ ውስተ ፡ ልበ ፡ ሰብእ ፡ ዘኢተሐለየ ፡ ዘአስተዳለወ ፡ ላቲ ፡ ወእምታ ሕተ ፡ መንበረ ፡ ስብሐት ፡ ርእየቶ ፡ ለዳዊት ፡ አቡሃ ፡ ንጉሠ ፡ እስራኤል ፡ ምስለ ፡ ኵሎሙ ፡ ማኅበረ ፡ መ ላእክት ፡ ወነቢያት ፡ ወነፍሳት ፡ ጻድቃን ፡ ከመ ፡ አረ ፍት ፡ ከቢቦሙ ፡ ይዜምር ፡ በመንስቆ ፡ ወይብ (B. fol. 77b. 2.) ል ፡ ስምዒ ፡ ወልትየ ፡ ወርእዩ ፡ ወእጽምኂ ፡ እገዝኪ ፡ ርስኂ ፡ ሕገዘከኪ ፡ ወቤተ ፡ አቡኪ ። እስመ ፡ ፈተወ ፡ ንጉሥ ፡ ስነኪ ፡ እስመ ፡ ውእቱ ፡ እግዚእ ኪ ። ወእምህየ ፡ ክዕበ ፡ ወሰድዋ ፡ መላእክት ፡ ከመ ፡ ያርእይዋ ፡ መክን ፡ ዘነኔ ፡ ወአብጽሕዋ ፡ ኀበ ፡ ሀሎ ፡ ጽናፈ ፡ ጽልመት ። ዘድልው ፡ ለሰይጣን ፡ ወለሠራ ዊቱ ፡ ወለዝሉሙ ፡ እለ ፡ የሐውሩ ፡ በፍናዊሁ ። ወ ትቤ ፡ እግዝእትነ ፡ ማርያም ፡ ወይ ፡ ሊተ ፡ መኑ ፡ እ ምዜነዎሙ ፡ ለውሉዶ ፡ ሰብእ ፡ ከመ ፡ ኢይምጽኡ ፡ ገየ ። ወይቤላ ፡ መልእክ ፡ ኢትፍርሂ ፡ አማርያም ፡ እግዚአብሔር ፡ ምስሌኪ ፡ ለኪኒ ፡ ወእምድኅሬኪሂ ። ወእምዝ ፡ ጸርዋ ፡ መላእክት ፡ ወእግብእዋ ፡ ውስተ ፡ መክና ፡ ወእምአሜሃ ፡ ነበረት ፡ እግዝእትነ ፡ ማርያም ፡ (B. fol. 78a. 1.) እንዘ ፡ ተኀንገን ፡ ጥቀ ፡ በእንተ ፡ ኵሉ ፡ ኃጥአን ። ወበከመ ፡ ዛቲ ፡ ዕለት ፡ አመ ፡ ፲ወ፮ ለየካቲት ፡ ቆመት ፡ መክነ ፡ ቀራንዮ ፡ ወሰአለት ፡ ኀ

በ ፡ ወልዳ ፡ እንዘ ፡ ትብል ። አምሕለከ ፡ አወልድየ ፡ በእግዚአብሔር ፡ አቡከ ፡ ወበክርስቶስ ፡ ስምከ ። ወ በጸራቅሊጦስ ፡ መንፈስከ ፡ ወበማኅፀንየ ፡ ዘጸርኩከ ፡ ፬አውራኃ ፡ ወጽዕለተ ። እንዘ ፡ ምድር ፡ ኢትክል ፡ ጻዊሮተከ ፡ ወመላእክትኒ ፡ ኢይተክሎሙ ፡ ቀሪበት ከ ፡ አምሕለከ ፡ አወልድየ ፡ በጸአትከ ፡ እምኔየ ፡ ዘእ ንበለ ፡ ድኅም ። ወበተወልዶትከ ፡ ዘእንበለ ፡ ሕማ ም ፡ አምሕለከ ፡ በአጥባትየ ፡ እለ ፡ ሐፀናከ ፡ ወበከና ፍርየ ፡ እለ ፡ ሰዕዓማከ ። አምሕለከ ፡ በአዕዳውየ ፡ እ ለ ፡ ሐቀፋከ ፡ ወበአዕጋርየ ፡ እለ ፡ አንሶሳዋ ፡ ምስሌ ከ ። አምሕ (B. fol. 78 a. 2.) ለከ ፡ በንል ፡ ሰክብከ ፡ ውስ ቴቱ ፡ ወበአጽርቅት ፡ ዘተጠብለልከ ፡ ቦቱ ። አወል ድየ ፡ ወፍቁርየ ፡ እስእለከ ፡ ወአስተበቍዕ ፡ ኀቤከ ፡ ከመ ፡ ትስማዕ ፡ ቃለ ፡ ስእለትየ ፡ ወከመ ፡ ትምጻእ ፡ ኀቤየ ፡ ወትፈጽም ፡ ሊተ ፡ ኵሎ ፡ ዘውስተ ፡ ልብየ ። ወሶበ ፡ ትቤ ፡ ከመገ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግ ል ፡ በ፬ማርያም ፡ ወላዲተ ፡ አምላክ ። ወእሙ ፡ ለብ ርሃን ፡ ወረደ ፡ ኀቤሃ ፡ እግዚእነ ፡ ወመድኃኒነ ፡ ኢየ ሱስ ፡ ክርስቶስ ። ወምስሌሁ ፡ እልፍ ፡ አእላፋት ፡ ወ ትእልፊት ፡ አእላፋት ፡ መላእክት ፡ እንዘ ፡ የዓውድ ዎ ። ወይቤላ ፡ ምንተ ፡ እግበር ፡ ለኪ ፡ አማርንም ፡ እምየ ፡ ወምንተ ፡ ትፈቅዲ ፡ ከመ ፡ እግበር ፡ ፈቃደ ኪ ። ወአውሥአቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግ ል ፡ ማርያም ፡ ለፍቁር ፡ ወል (B. fol. 78 b. 1.) ዳ ። ወት ቤሎ ፡ አወልድየ ፡ ወፍቁርየ ፡ ወመድኃንየ ፡ ወተስ ፋየ ፡ ወፀወንየ ፡ ወላዕልኅ ፡ ትውክልትየ ። ወብከ ፡ ጸናዕኩ ፡ እምከርሠ ፡ እምየ ። ወበውስተ ፡ ማኅፀን ፡ አንተ ፡ ከደንከኒ ፡ ወአንተ ፡ ገክርየ ፡ በሰሉ ፡ ጊዜ ። ወይእዜኒ ፡ ስምዓኒ ፡ ጸሎትየ ፡ ወአጽምዕ ፡ ቃለ ፡ ስ እለትየ ፡ አፋየ ፡ ዘእነግረከ ፡ አነ ፡ እምከ ፡ ማርያም ፡ ወአነ ፡ አመትከ ፡ በእንተ ፡ ዘይገብር ፡ ተገክርየ ፡ ወ ዘየሐንፅ ፡ ቤተ ፡ ክርስቲያነ ፡ በስምየ ። አው ፡ ዘያለ ብስ ፡ ዕሩቀ ፡ ወዘይሔውጽ ፡ ድውየ ፡ ዘያበልዕ ፡ ርኁ በ ፡ ወዘያሰቲ ፡ ጽሙዓ ። አው ፡ ዘይናገዝ ፡ ኀዙነ ። ወዘያስተፈሥሕ ፡ ትኩዘ ። አው ፡ ዘጸሐፈ ፡ ወዳሴ የ ፡ ወሰመየ ፡ ወልዶ ፡ በስምየ ፡ ወዘሐለየ ፡ ማኅሌተ ፡ አመ ፡ በዓልየ ። ዕሥየ ፡ እግዚ (B. fol. 78 b. 2.) አ ፡ ዕ ሤተ ፡ ሠናየ ፡ ዘእምኅቤከ ፡ ዘሃይን ፡ ኢርእየ ፡ ወእ ገዘን ፡ ኢሰምዓ ፡ ውስተ ፡ ልበ ፡ ሱበእ ፡ ዘኢተሐለየ ። እስእለከ ፡ እግዚኦ ፡ ወአስተበቍዓከ ፡ በእንተ ፡ ኵ ሉ ፡ ዘየአምን ፡ ብየ ፡ ረስዮ ፡ ግውዘ ፡ እምሲኦል ፡ ተ ዘኪረከ ፡ ረኃበ ፡ ወጽምዓ ። ወኵሎ ፡ መከራ ፡ ዘረከ በኒ ፡ ምስሌከ ። ወአውሥአ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወይቤላ ፡ ይኩን ፡ በከመ ፡ ትቤልኒ ፡ ወእ ፈጽም ፡ ለኪ ፡ ኵሎ ፡ ስእለትኪ ፡ አኮኑ ፡ ተሰባእኩ ፡ በእንቲአኪ ፡ መሐልኩ ፡ በርእስየ ፡ ከመ ፡ ኢይሔስ ወኪ ፡ ኪዳንየ ፡ ወሀብኩከ ፡ በረከታ ፡ ትኩን ፡ ምስ ለ ፡ ገብራ ፡ ኤራቅሊስ ። ለዓለመ ፡ ዓለም ፡ አሜን ። ።

ሰላም ፡ ለኪ ፡ መጽሐፈ ፡ ሕግ ፡ ወኪዳን ።
አምሳለ ፡ ጽላት ፡ (B. fol. 79 a. 1.) ዘእብን ።
ለእለ ፡ ይጼውዕ ፡ ስመኪ ፡ በውስተ ፡ ኵሉ ፡ መካን ።
ርኅርኅተ ፡ ልብ ፡ ለኃጥኣን ።
ርኅርኅተ ፡ ልብ ፡ ለኀዙናን ።
ርኅርኅተ ፡ ልብ ፡ ለግፉዓን ፡ ማርያም ፡ አማን ።
አድኅኒዮ ፡ ለገብርኪ ፡ ኤራቅሊስ ።
ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XLV.

SALUTATIONS TO THE MEMBERS OF THE BODY OF THE BLESSED VIRGIN MARY.

1 እግዚአብሔር ፡ አብ ፡ ወሀቤ ፡ ብርሃን ፡ ዘይሜለስ ፡ በአካሉ ።
እንዘ ፡ ተዋሕዶ ፡ ያጸንዕ ፡ በመለኮቱ ፡ ወኃይሉ ።
ዓይነ ፡ ልቡናየ ፡ ያብርህ ፡ በማኅፀተ ፡ ጥበብ ፡ ሥነ ፡ ፀዳሉ ።
ከመ ፡ ይርአይ ፡ ገጸ ፡ ነገር ፡ ለኪዳንኪ ፡ ዘይደሉ ።

ማርያም ፡ እግዝእቶ ፡ ነፍሰ ፡ ዘታሕቱ ፡ ወላ
ዕሉ ።

2 ሰላም፡ለገዝኽረ፡ስምኪ፡ዘአስተማሰልዎ፡በኮኩብ።
ሶበ ፡ ብርሃኖ ፡ ተከደኑ ፡ ጽልሙታን ፡ ራእይ ፡
ሕዝብ ።
ኪዳነ ፡ አምላክ ፡ ማርያም ፡ ወተስፋ ፡ (A. fol. 101b. 2.)
መድኀኒት ፡ ዘዓርብ ።
ተናዘዘ ፡ ብክ ፡ አኮኑ ፡ ሕሊና ፡ ቀዳማይ ፡ አብ ።
አመ ፡ እምገነቱ ፡ ተሰደ ፡ እምኀዘን ፡ ዕፁብ ።

3 ሰላም ፡ ለሥእርተ ፡ ርእስኪ ፡ ዘፈትለ ፡ ሚላት ፡
ዘውጋ ።
ወምልእት ፡ ይእቲ ፡ እምጠለ ፡ ሠናያት ፡ እንበ
ለ ፡ ንትጋ ።
ኪዳነ ፡ ምሕረት ፡ ማርያም ፡ ለዘተክይደኪ ፡ ቅድ
መ ፡ እንግልጋ ።
ሰአሊዮ ፡ ሕይወተ ፡ ነፍስ ፡ ይጸግወኒ ፡ በጸጋ ።
አምሳለ ፡ ኤልያስ ፡ አኮ ፡ ያሕይወነ ፡ በሥጋ ።

4 ሰላም ፡ ለርእስኪ ፡ ዘሀሎ ፡ ወይሄሉ ።
ዲበ ፡ ጣባይዓት ፡ ዅሉ ።
ለዘተክየደኪ ፡ ማርያም ፡ ኪዳነ ፡ ምሕረት ፡ ዘ
ይደሉ ።
ምስለ ፡ ሞትሰ ፡ ተክየድኑ ፡ ወተመሐልኑ ፡ ዘይብሉ ።
ከንቶ ፡ ነበቡ ፡ ወነፍሶሙ ፡ ኃጕሉ ።

5 ሰላም ፡ ለገጽኪ ፡ ገጸ ፡ ቅድስና ፡ ስቡሕ ።
ዘይኤድም ፡ ሥኑ ፡ እምዐዳለ ፡ ፀሐይ ፡ ወወርኀ ።
ትእምርተ ፡ ኪዳን ፡ ማር (A. fol. 102a. 1.) ያም ፡ ወ
ቀሥተ ፡ ደመና ፡ ብሩህ ።
እምነበ ፡ አምላክ ፡ መሐሪ ፡ እምአመ ፡ ነሥአ
ከ ፡ ኖኅ ።
አማስኖታ ፡ ለምድር ፡ ኢደገመ ፡ አይኅ ።

6 ሰላም፡ለቀራንብትከ፡ንጻሬ፡አዕይንት፡ለዐቃቤ።
እለ ፡ ሥዩማን ፡ እማንቱ ፡ ህየንተ ፡ ምስዋር ፡
ወግልባቤ ።

ማርያም ፡ በሊዮ ፡ ለዘወለድኪዮ ፡ በኢሩክቤ ።
አይቴ ፡ ቃልከ ፡ እግዚአ ፡ እምሕር ፡ ለኪ ፡ ዘይቤ ።
እመ ፡ ኃጥአን ፡ ጸውዕ ፡ ስመኪ ፡ ነበቤ ።

7 ሰላም ፡ ለአዕይንትኪ ፡ አምሳለ ፡ ክልኤቲ ፡ ቀና
ዲል ።
እንተ ፡ ሰቀሎን ፡ ኬንያ ፡ በማኅፈደ ፡ ሥጋ ፡ ል
ዑል ።
ማርያም ፡ አንቲ ፡ ነቅዓ ፡ ተራኅርኖ ፡ ወሣህል ።
አድኅንኒ ፡ በንባበክ ፡ ወባልሕኒ ፡ እምሐጕል ።
አስመ ፡ ዘእንበሌኪ ፡ አልቦ ፡ አድኅኖ ፡ ዘይክል ።

8 ሰላም ፡ ለአእዛንኪ ፡ እለ ፡ ተበስራ ፡ ኪያነ ።
እምአፈ ፡ ፈጣሪ ፡ ወልድኪ ፡ ዘበሕርያኪ ፡ ተከድነ ።
አ (A. fol. 102a. 2.) ምሕለክ ፡ ማርያም ፡ ከመ ፡ ኢ
ታርእይኒ ፡ ደይነ ።
እንበለ ፡ ምግባር ፡ ባሕቲቱ ፡ እመ ፡ ኢይጸድቅ ፡ አነ ።
ዐኑ ፡ ለክንቱ ፡ ኪዳንኪ ፡ ክነ ።

9 ሰላም ፡ ለመላትሕኪ ፡ ጽጌያተ ፡ ሮማን ፡ እለ ፡
ይመስላ ።
ባሕቲ ፡ መጽለዋ ፡ ለእሳተ ፡ አንብዕ ፡ በነበልባላ ።
በኪዳንኪ ፡ ማርያም ፡ አዕርግኒ ፡ አዐደ ፡ ተድላ ።
ወይ ፡ ለነ ፡ አሌ ፡ ለነ ፡ አመ ፡ ውስተ ፡ ደይን ፡
ይቤላ ።
ነፍሳተ ፡ ክልኤቲ ፡ አሐት ፡ ሐሊባ ፡ ወሐላ ።

10 ሰላም ፡ ለአእናፍኪ ፡ መሳክወ ፡ ሕይወት ፡ ምን
ታዌ ።
ዘአስተዋደዶን ፡ አምላክ ፡ በአዕባዕተ ፡ ጥበብ ፡
ወልባዌ ።
ማርያም ፡ ሕዕርኒ ፡ በኃይለ ፡ ኪዳንኪ ፡ እምኀሳዌ ።
ወቀጥቅጠ ፡ ርእሶ ፡ በአብትረ ፡ ሕማም ፡ ወደዌ ።
ለእመ ፡ አፉሁ ፡ አብቀወ ፡ የኃጠኒ ፡ አርዌ ።

11 ሰላም ፡ ለከናፍርኪ ፡ በእንተ ፡ ኃጥአን ፡ እለ ፡ ሰአላ ።
እምነበ ፡ አምላክ ፡ መሐሪ ፡ ኪዳነ ፡ ምሕረት ፡
(A. fol. 102b. 1.) ወመሐላ ።

ውስተ ፡ ኀልታ ፡ ማርያም ፡ አመ ፡ ገይሦትኪ ፡ እምገሊላ ።
ለጽድቀ ፡ ዛቲ ፡ ኪዳንኪ ፡ ለለ ፡ ይከውን ፡ በዓላ ።
ዲበ ፡ ርእሶ ፡ ኃጥእ ፡ አግብርትኪ ፡ አንብሪ ፡ አ
ክሊላ ።

12 ሰላም ፡ ለአፉኪ ፡ አፈ ፡ በረከት ፡ ትሩፍ ።
ወአንቀጸ ፡ ቅዱስ ፡ መጽሐፍ ።
ተማሕፀንኩ ፡ ማርያም ፡ በኪዳንኪ ፡ ውኩፍ ።
ኢይትኃፈር ፡ ቅድመ ፡ ወልድኪ ፡ ወመላእክቲ
ሁ ፡ አእላፍ ።
አመ ፡ ሥርወ ፡ ልሳን ፡ ይትመተር ፡ ወይትኃተ
ም ፡ አፍ ።

13 ሰላም ፡ ለአስናንኪ ፡ ከመ ፡ መራኢይ ፡ እለ ፡ ተ
ቀርጸ ።
እለ ፡ ወፅአ ፡ እምሕፃብ ፡ እንዘ ፡ ይትባየጸ ።
ንሥእኒ ፡ ማርያም ፡ ዓሥራተ ፡ ኪዳንኪ ፡ ህየን
ተ ፡ ሞጻ ።
ወለዕድውየ ፡ ግብጻዊ ፡ ዘፍትወተ ፡ ልቡ ፡ ዓ
መፃ ።
መዝራዕተ ፡ ጸሎትኪ ፡ ሙሴ ፡ ይድፍኖ ፡ በኖፃ ።

14 ሰላም ፡ ልልሳንኪ ፡ ዘአፈድፈዳ ፡ ቅዳሴ ።
እምክህናተ ፡ ሰማይ ፡ ሱራፌል ፡ እለ ፡ ይቀው
ሙ ፡ (A. fol. 102 b. 2.) ሥላሴ ።
አዘክረ ፡ ሊተ ፡ ማርያም ፡ ተገዝረ ፡ ኪዳንከ ፡ አ
መ ፡ ድምሳሴ ።
በእንተ ፡ እስራኤል ፡ ዘገጸም ፡ ከመ ፡ አዘከረ ፡
አውሴ ።
ኪዳነ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ወጽድ
ቆ ፡ ለሙሴ ።

15 ሰላም ፡ ለቃልከ ፡ ተሠጣዊ ፡ ቃል ፡ በቃሉ ።
ለመልአከ ፡ ምሥጢር ፡ ገብርኤል ፡ ዘፀዳለ ፡ ብ
ርሃን ፡ መንዲሉ ።
ማርያም ፡ ቅድስት ፡ ለእግዚአብሔር ፡ መክነ ፡ ኃ
ይሉ ።
እንቋዕ ፡ እንቋዕ ፡ ወህበኪ ፡ ኪዳን ፡ ምሕረት ፡
ወሣህሉ ።
በዘቦቱ ፡ ጸዲቅ ፡ ኃጥአን ፡ ይክሉ ።

16 ሰላም ፡ ለእስትንፋስኪ ፡ እስትንፋሰ ፡ ጥዒና ፡ ፈ
ዋሲ ።
ነፍሳተ ፡ ኃጥአን ፡ ሰብእ ፡ እለ ፡ ቄስሉ ፡ በኀም
ዘ ፡ ከይሲ ።
በኪዳንኪ ፡ ማርያም ፡ ኃጣውኦየ ፡ ያምስሲ ።
እንበለ ፡ ኪዳንኪ ፡ ወመስቀለ ፡ ክርስቶስ ፡ ወራሲ ።
አልቦ ፡ እምሲኦል ፡ ዘይድኅን ፡ ብእሲ ።

17 ሰላም ፡ ለጉርዔኪ ፡ ሠናይ ፡ ወአጸም ።
እንተ ፡ ይትፈለጡ ፡ ቦቱ ፡ ጸዋትወ ፡ (A. fol. 103 a. 1.)
ምረር ፡ ወጣዕም ።
ምንተ ፡ እግበር ፡ ማርያም ፡ እስመ ፡ ኃይልየ ፡
ድኩም ።
ዓፀበኒ ፡ ግብር ፡ እምኵለሄ ፡ ወጸበበኒ ፡ ዓለም ።
ባሕቱ ፡ በኪዳንኪ ፡ ናዝዝኒ ፡ እም ።

18 ሰላም ፡ ለክሳድኪ ፡ ዘማኅፈደ ፡ ዳዊት ፡ ርእዮታ ።
ዲበ ፡ ተልፍዮስ ፡ ጠቢባን ፡ ዘአስተናደፉ ፡ መ
ሠረታ ።
ማርያም ፡ በሊ ፡ ውስተ ፡ እዝነ ፡ ነፍስየ ፡ ለናዝዘታ ።
ለምንት ፡ ብዙኃ ፡ ትሰርሐ ፡ ነፍሰ ፡ እገሌ ፡ ማ
ርታ ።
እስመ ፡ ጎዳጥ ፡ የአክል ፡ እምብዙኃ ፡ ሐተታ ።

19 ሰላም ፡ ለመታክፍትኪ ፡ ግዕዛነ ፡ በረከት ፡ እለ ፡
ተወክፋ ።
ህየንተ ፡ መርገም ፡ ወዘለፋ ።
ማርያም ፡ ጹርኒ ፡ ለጽድቀ ፡ ኪዳንኪ ፡ ዲበ ፡ መ
ትከፋ ።
ወንሥኢ ፡ ዓሥራተ ፡ እድ ፡ እመርዔት ፡ ወል
ድኪ ፡ አልፋ ።
እስመ ፡ ሃይማኖትየ ፡ አንቲ ፡ ወልብየ ፡ ተስፋ ።

20 ሰላም ፡ ለዘበንኪ ፡ በወርኃ ፡ ተሰዶ ፡ ቀዲሙ ።

ምዕራፈ ፡ አምላክ ፡ ዘኮነ ፡ ውስተ ፡ ፍኖተ ፡ ቀኑ ስቋም ፡ ጊዜ ፡ ድካሙ ።
ማርያም ፡ ስመኪ ፡ ለዘጸረ ፡ መልዕልተ ፡ ስሙ ።
ዘዕለተ ፡ ዅነኔ ፡ ደኃሪ ፡ እመ ፡ ኢያሥለጠ ፡ ደሙ ።
ዓሥራተ ፡ ምሕረት ፡ ነሥኢዮ ፡ መሐሪት ፡ እሙ ።

21 ሰላም ፡ ለእንግድኣኪ ፡ ወለሕፅንኪ ፡ ክልኣታ ።
ወለአእዳውኪ ፡ መንታ ።
አምሕለኪ ፡ ማርያም ፡ ዘነጸፍጻፈ ፡ ደም ፡ ዘነ ልጎታ ።
ለነፍስየ ፡ ምስለ ፡ ነፍስኪ ፡ አስታ (A. fol. 103 a. 2.)
ጻልዊ ፡ መክፈልታ ።
አመ ፡ መሬታዊት ፡ ሥጋየ ፡ ትትከደን ፡ መሬታ ።

22 ሰላም ፡ ለመዛርእኪ ፡ ወለዅርናዕኪ ፡ ምጽንጋኣ ።
ዘሐቀፋሁ ፡ ለክርስቶስ ፡ ባሕርየ ፡ መለኮት ፡ ኀቡኣ ።
ማርያም ፡ ጎረት ፡ እምነ ፡ መላእክት ፡ ወሰብእ ።
ተዝካረኪ ፡ ለእመ ፡ ገብረ ፡ በተአምኖ ፡ ጽኑዕ ።
በመንግሥተ ፡ ሰማይ ፡ ምስሌኪ ፡ ይነግሥ ፡ ጥኃኣ ።

23 ሰላም ፡ ለእመታትኪ ፡ ዘመቅደሰ ፡ አምላክ ፡ ቀ ዋሚ ።
እለ ፡ አሠነያ ፡ ወርቀ ፡ ምስለ ፡ ፈትለ ፡ ሜላት ፡ ግብረ ፡ አናሚ ።
ማርያም ፡ ላዕሌየ ፡ ኪዳነ ፡ ምሕረት ፡ ፈጽሚ ።
ወቅትሊ ፡ ፀረ ፡ ነፍስየ ፡ እስመ ፡ ውእቱ ፡ ረጋሚ ።
እመ ፡ በጥበቡ ፡ ሰሎሞን ፡ ቀተለ ፡ ለሳሚ ።

24 ሰላም ፡ ለእራኁኪ ፡ ተመጣዊ ፡ ጎብስት ፡ ወማይ ።
ዕበ ፡ ያመጽኡ ፡ ለኪ ፡ መላእክተ ፡ ሰማይ ።
እንዘ ፡ ሀለኁኪ ፡ ማርያም ፡ በመቅደሰ ፡ አረት ፡ ዓባይ ።
ይትወከፍ ፡ ለኪ ፡ ኪዳንኪ ፡ ከመ ፡ መሥዋዕተ ፡ ሰርክ ፡ ኀሩይ ።
እመ ፡ ጎፍኒ ፡ ማይ ፡ አስተይኩ ፡ ለጽሙዕ ፡ ነዳይ ።

25 ሰላም ፡ ለአፃብዕኪ ፡ ወለአዕፋርኪ ፡ ፀዓድው ።
ወለአጥባትኪ ፡ ክልኤ ፡ አንቅዕተ ፡ ሐሊብ ፡ ፍትው ።
ማርያም ፡ ጸጌ ፡ ዘዘመንኪ ፡ መጸው ።
ተማኅፀንኩ ፡ በአጥባትኪ ፡ ወበሥንኪ ፡ ምጽ ልው ።
በኃይል ፡ ኪዳንኪ ፡ እድኅን ፡ እምእሳት ፡ ድልው ።

26 ሰላም ፡ ለገበዋትኪ ፡ እመንገለ ፡ ለፈ ፡ ወለፈ ።
እ (A. fol. 103 b. 1.) ለ ፡ ተረሰያ ፡ ደርገ ፡ ሐመልማ ለ ፡ ወርቅ ፡ ኢኃላፈ ።
ማርያም ፡ ምጥቅኒ ፡ በገቦ ፡ ኪዳንከ ፡ ምስለ ፡ ሐ ቃፈ ።
አመ ፡ ይወርዱ ፡ ኃጥአን ፡ ብሔረ ፡ ጽልመት ፡ ጽልመት ፡ (sic) ጸናፈ ።
አለ ፡ በሕይወቶሙ ፡ ጸልው ፡ ዘጻድቃን ፡ ሱታፈ ።

27 ሰላም ፡ ለክርሥኪ ፡ ለክርሠ ፡ መላእክት ፡ ዘሙጉ ።
ወኅብስተ ፡ ሰማይ ፡ ወትረ ፡ ዘይሴሰይ ፡ አቅመ ፡ ምዕራጉ ።
ማርያም ፡ ጽዮን ፡ ለእግዚአብሔር ፡ ታቦተ ፡ ሕጉ ።
ያንጽሐኒ ፡ እም ፡ ፍቅረ ፡ ወርቅ ፡ ለማየ ፡ ኪዳን ኪ ፡ አይጉ ።
አስመ ፡ ፍቅረ ፡ ንዋይ ፡ ተብህለ ፡ ለሰይጣን ፡ ኤ ረጉ ።

28 ሰላም ፡ ለልብኪ ፡ ስንዕው ፡ ዅልያት ፡ ወሕሊና ።
ለአማዑትኪ ፡ ሰላም ፡ ምስለ ፡ ንዋየ ፡ ውስጥኪ ፡ በዕሪና ።
ውስተ ፡ ምድረ ፡ ርስት ፡ አብእኒ ፡ ማርያም ፡ አ ምደ ፡ ይመና ።
በብርሃነ ፡ እሳት ፡ ኪዳንኪ ፡ እንዘ ፡ ትመርሀኒ ፡ ፍና ።
ወትሴስይኒ ፡ እምጥቅርኪ ፡ መና ።

29 ሰላም ፡ ለጎንበርትኪ ፡ ምሳሌ ፡ ፍሑቅ ፡ ማእከክ ።
ወለማኅፀንኪ ፡ ንጹሕ ፡ ምስለ ፡ ሐጺኪ ፡ ቡሩክ ።
ማርያም ፡ ቅድስት ፡ ወላዲተ ፡ ክርስቶስ ፡ አም ላክ ።
ተዓየኒ ፡ ዓውደ ፡ ነፍስየ ፡ እስከ ፡ ሣልሳዊ ፡ ፈ ለክ ።
አመ ፡ ተቃወምዋ ፡ በዓየር ፡ ቀናሚ ፡ መልእክ ።

30 ሰላም ፡ ለድንግልናኪ ፡ መክብበ ፡ ሐዋሳት ፡ ኃምስ ። (A. fol. 103b. 2.)
ወአቀ·ያጽኪ ፡ ክልኤ ፡ አዕማደ ፡ ነባቢት ፡ መቅደስ ።
ማርያም ፡ ታቦት ፡ ወጽላተ ፡ ኪዳን ፡ ሐዲስ ።
ቅብዕኒ ፡ ርጢነ ፡ ጸም ፡ እስከ ፡ ሰኰና ፡ እግር ፡ እምርእስ ።
እስመ ፡ ጸም ፡ ትፌውስ ፡ ሕማማ ፡ ለነፍስ ።

31 ሰላም ፡ ለአብራክኪ ፡ ጊዜ ፡ አስተሥርዮ ፡ ወተንብሎ ።
ምስለ ፡ አእጋርኪ ፡ ደርገ ፡ እለ ፡ ይስግዳ ፡ በኢያብጥሎ ።
ማርያም ፡ ለአብ ፡ እንተ ፡ ተሳተፍኪ ፡ ቃሎ ።
ሰአሊዮ ፡ ሕይወተ ፡ ነፍስ ፡ ይጸግወኒ ፡ ሣሕሎ ።
እመ ፡ ውስተ ፡ እሳት ፡ ይወዲ ፡ ኃጥአን ፡ ሑሎ ።

32 ሰላም ፡ ለሰኰናኪ ፡ ወለመከየድኪ ፡ እለ ፡ ሐራ ።
እስከ ፡ ደብረ ፡ ቍስቋም ፡ ለደቂቅ ፡ አመ ፡ ቀተልዎሙ ፡ ሐራ ።
ለአምላክ ፡ ሰማይ ፡ በለዮ ፡ ማርያም ፡ ወለተ ፡ ዕዝራ ።
አማንኑ ፡ ትኬንና ፡ በእንተ ፡ ሠላስ ፡ ነገራ ።
ለዘታፈቅረኪ ፡ ነፍስ ፡ በዙሉ ፡ ምግባራ ።

33 ሰላም ፡ ለአፃብዕኪ ፡ አቅርንተ ፡ አእጋር ፡ ክልኤቲ ።
ወለአጽፋሪሆን ፡ ለለ ፡ አሐቲ ።
በኪዳነ ፡ ምሕረት ፡ ማርያም ፡ ኀቡአትየ ፡ ክብቲ ።
ሰብእሰ ፡ ክልእየ ፡ እንዘ ፡ ከማየ ፡ መዋቲ ።
በጽዋኅ ፡ ልሳን ፡ ደምየ ፡ ቀዲሑ ፡ ይሰቲ ።

34 ሰላም ፡ ለቆምኪ ፡ ዓየረ ፡ ትሩፋት ፡ ዘሐጸና ።
ወኅውሰ ፡ ኃጢአትየ ፡ (sic) ዘኢያጽነኖ ።
ማርያም ፡ ክድንኒ ፡ በክንፈ ፡ ኪዳንኪ ፡ እምተከንኖ ።
ሶበሰ ፡ (A. fol. 104a. 1.) ኪዳንኪ ፡ ምክንያተ ፡ ድኂን ፡ ኢኮኖ ።
ነፍሰ ፡ በላዔ ፡ ሰብእ ፡ መኑ ፡ እምክህለ ፡ አድኅኖ ።

35 ሰላም ፡ ለመልከዕኪ ፡ እመልክዓ ፡ ሐና ፡ ወኤል ሳቤጥ ።
ዘብውድ ፡ ስኑ ፡ ወልምላሜሁ ፡ ፍሉጥ ።
ማርያም ፡ ቅድስት ፡ ድንግልተ ፡ አፍአ ፡ ወውስጥ ።
ቤዛ ፡ ይኩንኒ ፡ ኪዳንኪ ፡ በገጸ ፡ ፈጣሪ ፡ ሥሉጥ ።
አመ ፡ ወርኃ ፡ ነጊድ ፡ የሐልቅ ፡ ወይጸራዕ ፡ ሚጥ ።

36 ሰላም ፡ ለፀአተ ፡ ነፍስኪ ፡ በነጽሮ ፡ ብርሃን ፡ ዘየኀቱ ።
መልአኩ ፡ አፍርሆ ፡ ጸለም ፡ እንበለ ፡ ያደንግፅኪ ፡ ጽላሎቱ ።
እምሕለኪ ፡ ማርያም ፡ ለእግዚአብሔር ፡ በመለከቱ ።
ከመ ፡ ታድኅንኒ ፡ በኪዳንኪ ፡ እመደንግፃን ፡ ሠለስቱ ።
አመ ፡ ይፈልጠኒ ፡ ሞት ፡ እምሥጋየ ፡ ዝንቱ ።

37 ሰላም ፡ ለበድነ ፡ ሥጋኪ ፡ ዘኢጐንደየ ፡ በምስክብ ።
እስመ ፡ አንሥኡ ፡ ፍጡነ ፡ መንፈሰ ፡ ሕይወቱ ፡ ለአብ ።
ኢይትነክር ፡ ለኪ ፡ ማርያም ፡ አድኅኖተ ፡ ጸደቃን ፡ ሕዝብ ።
እመሰ ፡ (A. fol. 104a. 2.) አድኅንኪ ፡ ኃጥአን ፡ በኪዳንኪ ፡ ጥበብ ።
ዝኬ ፡ መንክር ፡ ወዝኬ ፡ ዕፁብ ።

38 ሰላም ፡ ለግንዘተ ፡ ሥጋኪ ፡ በመዋጥሐ ፡ ክታን ፡ ወከርቤ ።
ላዕለ ፡ እደ ፡ ጴጥሮስ ፡ ብእሴ ፡ ይባቤ ።
ተሠሃልኒ ፡ ማርያም ፡ ወኢትበልኒ ፡ አመ ፡ ምንዳቤ ።
ለምንት ፡ ተአኵት ፡ ኪዳንየ ፡ ወረድኤትየ ፡ ዑቃቤ ።
ቅብዓ ፡ ኃጥአን ፡ አኮኑ ፡ ኢይትቀባዕ ፡ እቤ ።

39 ሰላም ፡ ለመቃብርኪ ፡ እንተ ፡ ይትጋብኡ ፡ ባቲ ።
ለአሕዛብ ፡ ምድር ፡ ወሕዝብ ፡ እስመ ፡ ምክሙ ፡ እንቲ ።

ማርያም ፡ ብጽሕኒ ፡ በሰዓት ፡ ሞትየ ፡ ለመዋቲ ።
እምነፍሰ ፡ ክርስቲያን ፡ አኮኑ ፡ ሶበ ፡ ትመውት ፡ አሐቲ ።
ለናዝሀታ ፡ ፍጡነ ፡ ትበጽሐኒ ፡ አንቲ ።

40 ሰላም ፡ ለትንሣኤኪ ፡ ለትንሣኢ ፡ ክርስቶስ ፡ አ
ምሳሊሁ ።
አንቀጸ ፡ መቃብር ፡ ዝጉሐ ፡ እንዘ ፡ ኢያርጉ ።
ማርያም ፡ አንቲ ፡ ለአዳም ፡ ጥንተ ፡ ተስፋሁ ።
ሶበ ፡ አኮ ፡ ኪዳንኪ ፡ ወጸለግትኪ ፡ ምስሌሁ ።
ውስተ ፡ ዕመቀ ፡ (A. fol. 104b. 1.) ሐጕል ፡ እምከ
ነ ፡ በነፍሱ ፡ ወሥጋሁ ።

41 ሰላም ፡ ለፍልሰተ ፡ ሥጋኪ ፡ ኀበ ፡ ሕንፃ ፡ ሕይ
ወት ፡ ተሐይሰ ።
እምቅድመ ፡ ዝኒ ፡ ኀቤሁ ፡ ሥጋ ፡ ወልድኪ ፡
ፈለሰ ።
ቤዛዊተ ፡ ዓለም ፡ ማርያም ፡ አስተበቍዓኪ ፡
አንሰ ።
ትቤዝዊ ፡ በኪዳንኪ ፡ ዘዚአየ ፡ ነፍሰ ።
እስመ ፡ ለቍስልየ ፡ በሥራያ ፡ ቀበዕተኒ ፡ ፈውሰ ።

42 ነአኩቶ ፡ ለእግዚአብሔር ፡ ለዘጸውዓነ ፡ በጽ
ዋዔ ።
ተዝክረ ፡ ኪዳንኪ ፡ ንግበር ፡ ማእከለ ፡ ምንዱባ
ን ፡ ጉብኤ ።
ተመጠዊየ ፡ በሕቱ ፡ ማርያም ፡ አመ ፡ ትንሣኤ ።
ወአንብረ ፡ በርእሰ ፡ ነፍሱ ፡ አክሊላተ ፡ መንግ
ሥት ፡ ሰብዔ ።
ለነባቤ ፡ ዝንቱ ፡ ድርሳን ፡ አርብዓ ፡ ወክልኤ ።

1 ሰላም ፡ ለኪ ፡ ኪዳን ፡ ምሕረት ፡ ተስፋየ ፡ ዘታጸ
ድቂ ፡ ኃጥአ ።
ወዘተኃሥሢ ፡ አሐደ ፡ በግዓ ።
ዘተገድፈ ፡ እምነ ፡ ተስፋ ።

2 ሰላም ፡ ለኪ ፡ (A. fol. 104b. 2.) ኪዳን ፡ ምሕረት ፡
ሐውልት ፡ ዘተከለኪ ፡ እግዚእ ።
ትእምርተ ፡ አድኅኖ ፡ ትኩኒ ፡ ለኵሉ ፡ ኃጥእ ።
ፍቅርኪ ፡ ዘያጸንዕ ።

3 ሰላም ፡ ለኪ ፡ ኪዳን ፡ ምሕረት ፡ ወርቅ ፡ መክብ
በ ፡ ኵሉ ፡ ንዋይ ።
አንቲ ፡ ውእቱ ፡ መዝገበ ፡ ነዳይ ።
ወብዕል ፡ ወዘበሰማይ ።

4 ሰላም ፡ ለኪ ፡ ኪዳን ፡ ምሕረት ፡ በማይ ፡ (sic) ዘ
ታጸንኒ ፡ መድሎተ ።
ተአምኖትየ ፡ ብኪ ፡ ረስዩ ፡ ሊተ ።
ገድል ፡ ወትሩፋተ ።

5 ሰላም ፡ ለኪ ፡ ኪዳን ፡ ምሕረት ፡ አንቲ ፡ አረቦን ፡
መንግሥት ፡ ዘላዕሉ ።
ዘያፈቅረኪ ፡ በተስፋ ፡ ይሄሉ ።
አስከ ፡ አመ ፡ ይከውን ፡ ትንሣኤ ፡ ኵሉ ።

6 ሰላም ፡ ለኪ ። ሶበ ፡ ስእንኩ ፡ ጸዲቀ ፡ በምግባረ ፡
ሠናይ ፡ ወገድል ።
አስመ ፡ ኩ (sic) ፡ ብኪ ፡ ኪዳን ፡ ድንግል ።
መድኀኒተ ፡ ነፍስየ ፡ እምነ ፡ ኃጕል ።

7 ሰላም ፡ ለኪ ። በስመ ፡ ኪዳንኪ ፡ ቤተ ፡ ለዘሐነጸ ፡
ገብርኪ ።
ወለአለ ፡ ጸለይን ፡ በስምኪ ።
ማርያም ፡ ፈትቲ ፡ እምበረከትኪ ።
ወሰአሊ ፡ ኀበ ፡ ኄር ፡ ወልድኪ ።

LADY MEUX MANUSCRIPT No. 4.

THE HISTORY OF ḤANNÂ, THE MOTHER OF THE BLESSED VIRGIN MARY.

(fol. 11a.) በስመ ፡ እግዚአብሔር ፡ አብ ፡ ገቢሬ ፡ ሰማያት ፡ ወምድር ፡ ህላዌሁ ፡ ዘኢይትአመር ፡ እምል በ ፡ መዋቲ ፡ ስውር ፡ ወዘኢይትከህል ፡ ይበልዎ ፡ እምዝ ፡ ለዝ ፡ ውስተ ፡ ዝ ፡ በጥንተ ፡ ነገር ። ጸዕሙ ፡ ውእቱ ፡ ህላዌሁ ፡ የአመር ። ወበስመ ፡ እግዚአብሔር ፡ ወልድ ፡ ምስለ ፡ አቡሁ ፡ ጎቡር ፡ ህላዌሁ ፡ እምቅድመ ፡ ዓለም ፡ ይትፈጠር ፡ ዘወለዶ ፡ በምሥጢር ፡ እምቅድመ ፡ ይጠዓጣዕ ፡ ግብር ፡ ዕሩየ ፡ ምክር ፡ ወጎቡረ ፡ መንበር ። ወበስመ ፡ እግዚአብሔር ፡ መንፈስ ፡ ቅዱስ ፡ ዘሠረፀ ፡ እምአብ ፡ እምቅድ (fol. 11b.) መ ፡ ይጸአኤ ፡ አንቅዕተ ፡ ማያት ፡ እምከርሠ ፡ ባሕር ። ወእምቅድመ ፡ ይጸአ ፡ ብርሃን ፡ እምጽርሐ ፡ ዓቢይ ፡ በአምሳለ ፡ ንጥር ፡ ለአጥዕየ ፡ ዙሉ ፡ ፍጡር ፡ ኀበ ፡ ዘያስተርኢ ፡ ወኢያስተርኢ ፡ በምዕር ። ዘለሙቱ ፡ ስብሐት ፡ ወአኰቴት ፡ በአፈ ፡ ሰብእ ፡ ወመላእክት ፡ ወበልሳነ ፡ ዙሉ ፡ ፍጥረት ፡ አምድር ፡ እስከ ፡ ሰማያት ፡ እንበለ ፡ አርምሞ ፡ ወጽርዓተ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

አርኑ ፡ እግዚአ ፡ አንቀጸ ፡ ልሳንየ ፡ ዘአርኃው ከ ፡ አንቀጸ ፡ ልሳኑ ፡ ለሱቱኤል ፡ ዕዝራ ፡ ከመ ፡ ይትናገር ፡ ዕበየ ፡ ዚአከ ፡ ወዕበዮ ፡ ለአቡነ ፡ አዳም ፡ ዘፈጠርከ ፡ በአርአያከ ፡ ወበአምሳሊከ ፡ ወአባዕከ ፡ ውስተ ፡ ገነት ፡ እንተ ፡ ተክለት ፡ የማን (fol 12a.) ከ ፡ እንበለ ፡ ትቁም ፡ ምድር ። ሊተኒ ፡ ያፈትወኒ ፡ ከመ ፡ እንግር ፡ ዕበያ ፡ ለይእቲ ፡ ገነት ፡ ወምድር ። ምድር ሂ ፡ በእንተ ፡ ሐና ፡ ወገነትሂ ፡ በእንተ ፡ እግዝእትነ ፡ ማርያም ፡ ወፍሬሃኒ ፡ በእንተ ፡ ወልዳ ፡ እግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለሙቱ ፡ ስብሐት ፡ ጸሎታ ፡ ለቅድስት ፡ ሐና ፡ ያድኅኖ ፡ ለገብረ ፡ ማርያም ፡ ለዓ ፡ ዓ ፡ አ ።

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በስመ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩አምላክ ። በጸሎታ ፡ ለቅድስት ፡ ሐና ፡ ያድኅኖ ፡ ለገብረ ፡ ማርያም ፡ እዊጥን ፡ በረድኤተ ፡ እግዚአብሔር ፡ ወበጸጋሁ ፡ ዘተውህበ ፡ ለለ፩፩ ፡ ለለዙሉ ፡ በበመሥፈርተ ፡ ህብቱ ፡ ለክርስቶስ ፡ ዘዓርገሂ ፡ ውእቱ ፡ ወዘወረደሂ ፡ ው (fol. 12b.) እቱ ፡ ወዘህሎ ፡ መልዕልተ ፡ ሰማያት ፡ ውእቱ ፡ ከመ ፡ ይፈጽም ፡ ዙሉ ፡ በቀዳሚ ፡ ዘነቢያት ፡ ወበዳግም ፡ ዘሐዋርያት ፡ ወበሣልስ ፡ ዘሊቃውንት ። ወእምገ ፡ ጸጋ ፡ ወአሦት ፡ ተውህበ ፡ ለነ ፡ እምሐና ፡ ወኢያቁም ፡ እለ ፡ አፍረዩ ፡ ለነ ፡ ማርያምሃ ፡ ቡርክት ፡ ወንጽሕተ ፡ ወቅድስተ ። አልቦ ፡ ከማሃ ፡ ኢበሰማይ ፡ ወኢበምድር ። አጽምዑኒኬ ፡ በለብዎ ፡ እንግርክሙ ፡ በእንተ ፡ ክብራ ፡ ለሐና ፡ እስመ ፡ ወለተ ፡ ክቡራን ፡ ይእቲ ፡ እለ ፡ ያዓርጉ ፡ ምውቀ ፡ ቊርባነ ፡ ቅድመ ፡ እግዚአብሔር ፡ ሌዋውያን ፡ ካህናት ፡ እሙንቱ ። ወእማኒ ፡ ፋስቲና ፡ ይእቲ ፡ እምቤተ ፡ እስራኤል ፡ እምቅድመ ፡ ፯ (fol. 13a.) ትውልደ ፡ ወለታት ፡ እንተ ፡ ርእየታ ፡ ቱክላታ ፡ በህልማ ፡ ወትቤ ፡ ሳብዓተሰ ፡ ወለተ ፡ ወለትየ ፡ ወለደት ፡ ወርሀ ፡ ቡርክት ፡ ሐና ፡ ብእሲት ፡ ኢያቁም ፡ ይእቲ ፡ ወደብተራ ፡ ስምዕኒ ፡ እንተ ፡ ነበረት ፡ ኀበ ፡ አበዊነ ፡

በገጻም ፡ በከመ ፡ አዘዘ ፡ ለሙሴ ፡ ይግበራ ፡ በአርአ
ያ ፡ ዘአርአየ ፡ ወይቤ ፡ አኮሰ ፡ ዘየኀድር ፡ ልውል ፡
ውስተ ፡ ግብረ ፡ እደ ፡ ሰብአ ፡ ሰማይኒ ፡ መንበርየ ፡
ወምድርኒ ፡ መከየዲ ፡ እገርየ ፡ አየኑ ፡ ቤተ ፡ ተሐን
ፀ ፡ ሊተ ፡ ለምዕራፍየ ፡ ይቤ ፡ እግዚአብሔር ። ቤ
ተ ፡ ዘተሐንፀ ፡ ወድብተራ ፡ ዘተገብረ ፡ በመዋዕል ፡
ሙሴ ፡ ወሰሎሞን ፡ ኀበ ፡ ተኀድር ፡ ጽላተ ፡ ሕግ ፡ አ
ንተ ፡ በገቦዋቲሃ ፡ ዘሕግ ፡ (fol. 13b.) ወዘኪዳን ፡ በአፃ
ብዐ ፡ እግዚአብሔር ፡ ጽሕፍት ፡ እንተ ፡ ይእቲ ፡ ፲
ቃላት ፡ ወገልፍት ፡ ከመ ፡ አግረ ፡ ብእሲ ፡ በአርአያ ፡
ሰንፔር ፡ ወከመ ፡ ጽንፀ ፡ ሰማይ ። ሀየ ፡ ኀበ ፡ ይቀው
ማ ፡ እገራሁ ፡ አንዘ ፡ በስብሐቲሁ ፡ ይሴወር ፡ ወቃሎ ፡
ይሰምዕ ፡ በሕቲቱ ፡ አመ ፡ ይቤሎ ፡ ለሙሴ ፡ አልቦ ፡
ዘየሐዩ ፡ ነጺሮ ፡ ገጽየ ፡ ዳዕሙ ፡ እትናገሮ ፡ ለዘአፍ
ቀርኽዎ ፡ እምውስተ ፡ ይመና ። በእንተ ፡ ገንዘቱ ፡ እ
ቤ ፡ ደብተራ ፡ ስምዕሰ ፡ ይእቲ ፡ ሐና ፡ ዘሠናይ ፡ ግብ
ረታ ፡ አንተ ፡ ውስጥ ፡ ፳አዕማዲሃ ፡ ዘየማና ፡ ወበፀ
ጋማሂ ፡ ከማሁ ፡ ዘዓረብሰ ፡ ወዘሠርቅ ፡ ህልዋን ፡ በበ
ያታሆሙ ፡ አንዘ ፡ ይቅውሙ ፡ ከመ ፡ ይፈ (fol. 14a.)
ጽሙ ፡ ዘተገብረ ፡ ግብረ ፡ ከመ ፡ ይኩን ፡ ተገዝረ ፡
ለትውልደ ፡ ትውልድ ፡ እስከ ፡ መዋዕል ። እሉ ፡ እ
ሙንቱ ፡ አዕፃድ ፡ ዘ፲ያቁም ፡ ወሐና ። አንጋድ ፡ በ
ቲ ፡ በምንታው ፡ ለሐና ፡ አስማተ ፡ እስራኤል ፡ በበ
ነገዶሙ ፡ ወበሕዘቢሆሙ ፡ ይሰናሰሉ ፡ ባቲ ፡ እስ
መ ፡ ክብር ፡ ወዕበይ ፡ ተውህቦሙ ፡ በእንቲሃ ፡ ወለ
፲ያቁምኒ ፡ ከማሃ ፡ በበሕዘቢሆሙ ፡ ወበነገዶሙ ፡
ሑሱ ፡ አስራኤል ፡ ይትኦለቁ ፡ ቦቱ ፡ ለስምዕ ፡ ወለተ
ዝክር ፡ በከመ ፡ ተናገለቁ ፡ በዓፀደ ፡ ደብተራ ፡ ዘመር
ጡል ፡ አመ ፡ ይጠብሑ ፡ ላህመ ፡ ወያወይሱ ፡ ስብ
ሐ ፡ ወደመሂ ፡ በዕንፈ ፡ ዓፀድ ፡ በጽንፍ ። አሮንሰ ፡
ወሙሴ ፡ ይበውዑ ፡ ውስጠ ፡ ወያስተሰርዩ ፡ ኃጢአ
ተ ፡ በእ (fol. 14b.) ንተ ፡ ሕዝብ ። ብዕዓን ፡ ለክ ፡ ኦ
ሐና ፡ ያስተበዕውኪ ፡ ሑሉ ፡ ዓለም ፡ ህየንተ ፡ ኀዘን
ኪ ፡ ወብካይኪ ፡ ዘእንተ ፡ ዘአልብኪ ፡ ወልድ ፡ ወኢ
ወለት ። ወለድኪ ፡ ፍሥሐ ፡ ዘታስተፈሥሕ ፡ ሑሉ ፡
ዓለመ ፡ በስማ ። አመኒ ፡ ታላቅሰየ ፡ ለምራሳ ፡ ወል
ደ ፡ ጣሴቅ ፡ አመ ፡ ሞት ፡ በቤተ ፡ ዶይቅ ፡ እስመ ፡
ውእቱ ፡ እኅወ ፡ አቡኪ ፡ በእንቲአሁ ፡ ወበእንተ ፡ ዘ
አልብኪ ፡ ውሉድ ፡ ወአብዛኀኪ ፡ ብካየ ፡ ላዕሌሁ ፡
እንዘ ፡ ትብሊ ፡ ወይ ፡ ሊተ ፡ አሌ ፡ [ሊ]ት ፡ ወልደ ፡ ወ
ወለት ፡ አልብየ ። ዝሰ ፡ ሞት ፡ ዚአክ ፡ አቡየ ፡ እም
ፈተውኩ ፡ ትግበእ ፡ ላዕሌየ ። ሶቤሃ ፡ ነበበ ፡ ውእቱ ፡
በድን ፡ ላዕሌኪ ፡ እንዘ ፡ ይብል ፡ ለምንት ፡ ትበክዩ ፡
ላዕሌየ ፡ እስመ ፡ ህለወኪ ፡ (fol. 15a.) ትለዲ ፡ ወሐየ ።
ይእቲኬ ፡ ፀሐይ ፡ እግዝእትነ ፡ ማርያም ፡ ይእቲ ፡ እ
ሙ ፡ ለፀሐየ ፡ ጽድቅ ። ዘንተ ፡ ሑሎ ፡ ዘሰማዕኩ ፡ እ
ምኀበ ፡ መላእክት ፡ ወእምነ ፡ መጻሕፍት ፡ ቀደምት ።
ተፈሥሒ ፡ አሐና ፡ ይትፈሥሑ ፡ በእንቲአኪ ፡ ሑ
ሉ ፡ ዓለም ፡ ወንሕነኒ ፡ ሰሚዐነ ፡ ንትፈሣሕ ፡ በእን
ቲአኪ ፡ እንተ ፡ አፍረይኪ ፡ ለነ ፡ ማርያምሃ ፡ እንተ ፡
ትስእል ፡ ሕይወት ፡ ለዝሉ ፡ ዓለመ ፡ ዘቲሰ ፡ ብዕዕት ፡
ሐና ፡ ፈራሂተ ፡ እግዚአብሔር ፡ ይእቲ ፡ ትሰብሕ ፡
በማኅበረ ፡ አሕዛብ ፡ ወበአናቅጽ ፡ የአኩትዎ ፡ ለ
፲ያቁም ፡ ምታ ፡ ኃይለ ፡ ወላህየ ፡ ለብስተ ፡ ውተፈ
ሥሐት ፡ በመዋዕሊሃ ፡ ወበደኃሪታ ፡ ስርናየ ፡ ሐኬ
ት ፡ ኢበልዐት ፡ (fol. 15b.) እፁሃ ፡ ትፈትሕ ፡ ለጥበብ ፡
ወከሠተት ፡ በሕግ ፡ ወአቅመ ፡ ሠርዐት ፡ ለልሳና ፡ ወ
ምታ ፡ ፲ያቁም ፡ ወደሳ ፡ ሶበ ፡ ገብረት ፡ ሎቱ ፡ ክዐ
በ ፡ ወከለሜዳ ፡ ቢሶስ ፡ ወሚላት ፡ ለአልባሲሁ ። ወ
ዓዲ ፡ ሶበ ፡ ርእየ ፡ ዕሩዛነ ፡ በንቁበት ፡ ወበስንዱናት ፡
ከነናውያን ፡ እለ ፡ ይነብሩ ፡ በውስተ ፡ ቤታ ፡ እራኃ ፡
እደሃ ፡ ሰፍሐት ፡ ለነዳያን ፡ አከለለ ፡ ክብር ፡ ዘእደ
መት ፡ ለ፲ያቁም ፡ ምታ ፡ ወአቀመት ፡ ፯ት ፡ አዕማ
ደ ። ዘብሐት ፡ ዘወለተ ፡ ወልዳ ፡ ጥብሐ ፡ ወአስተዳ
ለወት ፡ ሠናየ ፡ ማዕደ ፡ ወፈነወት ፡ አግብርት ፡ እን
ዘ ፡ ትብል ፡ ቡርክት ፡ ሐና ፡ ንዑ ፡ ብልዑ ፡ እምኀበ
ስትየ ፡ ዘአስተዳለውኩ ፡ ለክሙ ፡ አኮ ፡ ኀበስተ ፡
እክይ ፡ ዘኢይትክ (fol. 16a.) ህል ፡ ይትናገርዎ ፡ በጊ
ዜ ፡ ቅዳሴ ። ንዑ ፡ ስትዩ ፡ እምወይንየ ፡ ዘቀዳሕኩ ፡
ለክሙ ፡ ወይነ ፡ ትፍሥሕት ፡ ውሕሚት ፡ አኮ ፡ ወይ
ነ ፡ ስካር ፡ ዘያመርር ፡ ጉርዔ ፡ ምዕረ ፡ ለጊዜሁ ፡ ወይ
ነ ፡ ስቴየሰ ፡ ይነብር ፡ ለዓለም ። ወኢይጠፍዕ ፡ ወኢ
ይነጽፍ ፡ ለትውልደ ፡ ትውልድ ፡ ገትንቢት ፡ ቃለ ፡
ንበቡ ፡ ለሰሎሞን ፡ ኀበ ፡ ሐና ፡ ተፈጸመ ፡ እስመ ፡
ኀሪት ፡ ወሠናይት ፡ ሐና ፡ ይእቲ ፡ ዘይቤ ፡ እግዚእነ ፡
በወንጌል ፡ መንግሥት ፡ ሠናይ ፡ ዕፅ ፡ ሠናይ ፡ ይፈ

ሪ ። ወእምፍሬሁ ፡ ይትዐወቅ ፡ ዕዕ ፡ በምንትኑ ፡ ይት
ዐወቅ ፡ ሠናይ ፡ ዕዕ ፡ ወዕዕ ፡ እኩይ ። ለዕዕሰ ፡ ሠናይ ፡
በ ፡ ተስፋ ፡ እምድኅረ ፡ የብስ ፡ ወበኍለኁ ፡ ለእመ ፡
ዘንመ ፡ ላዕሌ (fol. 16 b.) ሁ ፡ ዝናም ፡ ወነፍሐ ፡ ዲቤ
ሁ ፡ ነፋስ ፡ ይለብስ ፡ ማዕስ ፡ ወያወጽእ ፡ ሠርዐ ፡ ከ
መ ፡ የሀብ ፡ ፍሬ ፡ እምአዕጹቂሁ ፡ ወከተማሁ ፡ ወበ
ከተማ ፡ አእጹቅ ፡ ዘሰሎቱ ፡ በ ፡ ኀበ ፡ ፬ ፡ ወበ ፡ ኀበ ፡
፮ ፡ ወበ ፡ ኀበ ፡ ፯ ፡ ኀድግዎሰ ፡ ለዝ ፡ ዕዕ ፡ ዘይብል ፡
ቃለ ፡ ነገሩ ፡ አላ ፡ ጸዕሙ ፡ ይቤ ፡ በእንተ ፡ ፲ወ፪አአ
ጽምት ፡ ይቡሳን ፡ እሙንቱ ፡ ፲ወ፪ ፡ ይቂቀ ፡ ፳ኤል ፡
ዘተነበየ ፡ ሎሙ ፡ ሕዝቅኤል ፡ ሶበ ፡ ነጸርሙ ፡ ከመ ፡
አእጽምት ፡ ይቡሳን ፡ ይቤሎ ፡ እግዚአብሔር ፡ አሜ
ሃ ፡ ለሕዝቅኤል ፡ ተነበይ ፡ ላዕለዝ ፡ አእጽምት ፡ ይ
ቡሳን ። ወተነበየ ፡ ላዕሌሆሙ ፡ ወነፍሐ ፡ ዲቤሆሙ ፡
መንፈስ ፡ ሕይወት ፡ ወወደየ ፡ በሙ ፡ ማዕስ ፡ እስከ ፡
ይነቅሁ ፡ በ (fol. 17 a.) እንተ ፡ ሐና ፡ ቡርክት ። ወዕበ ፡
ሠረፀት ፡ ሐና ፡ እምኔሆሙ ፡ ሕይወት ፡ ክነት ፡ ሎ
ሙ ፡ በወሊዶታ ፡ ማርያምሃ ፡ እግዝእተ ፡ ኵልኒ ፡ ይ
ኄይስ ፡ ስም ፡ ሠናይ ፡ እምቅብዐ ፡ መዓዛ ። ይኄይስ ፡
፩ ፡ ወልድ ፡ እምነ ፡ አእላፍ ፡ ውሉድ ። ዘንተ ፡ ይቤ ፡
ነቢይ ፡ በእንተ ፡ ሐና ፡ አማን ፡ ትኄይስ ፡ ወትሚኒ ፡
እምኵሉ ፡ ፍጥረት ፡ ዘእለ ፡ ሰማያት ፡ ወምድር ፡ እን
ተ ፡ ይእቲ ፡ እግዝእትነ ፡ ማርያም ፡ ቡርክት ፡ ባሕር
የ ፡ ስም ፡ ይእቲ ፡ ውስተ ፡ ከርሠ ፡ አዳም ፡ ዘተንሥቱ ፡
እምተከት ፡ ከመ ፡ ባሕርይ ፡ ዐዳ ፡ ወእምኔሁ ፡ ተው
ሀበት ፡ ለሴት ፡ ወእምነ ፡ ሴተ ፡ ለሄኖስ ፡ ወእምነ ፡ ሄ
ኖስ ፡ እስከ ፡ አብርሃም ፡ ትትፋለስ ፡ ይእቲ ፡ ባሕርይ ፡
(fol. 17 b.) እምሐቋ ፡ ለሐቋ ፡ በከመ ፡ ይቤ ፡ ሰሎሞን ፡
ጥበብ ፡ ትትፋለስ ፡ ውስተ ፡ ነፍሳተ ፡ ጻድቃን ፡ ተፈ
ኒዋ ፡ እምቅዱሳን ፡ ሰማያት ፡ ከመ ፡ ተሀሉ ፡ ዳግመ
ኒ ፡ እምአብርሃም ፡ እስከ ፡ አበ ፡ ነጋሢ ፡ ዳዊት ፡ ወእ
ምዳዊት ፡ እስከ ፡ ሐና ፡ እንዘ ፡ መንፈቃ ፡ መሬት ፡
ወእንዘ ፡ መንፈቃ ፡ ባሕርይ ፡ ዐዳ ፡ እስከ ፡ ይከው
ን ፡ ገሐሃ ፡ ለባሕርይ ፡ ውስተ ፡ ክርሣ ፡ ለሐና ፡ በጊ
ዜሁ ፡ ወበጉንዱይ ፡ ዘመን ፡ እምአመ ፡ ተወልደ ፡ አ
ዳም ፡ እመሬት ፡ ምድር ፡ ኢበልዐ ፡ ወኢያስተርአየ ፡
ገሐሃ ፡ ለባሕርይ ፡ በከርሠ ፡ ሎሙን ፡ አንስት ፡ አለ ፡
ተሰምያ ፡ ስመ ፡ በበአምጣኒሆን ፡ እምነ ፡ ሔዋ ፡ እስ
ከ ፡ ብዕዕት ፡ ሐና ፡ መልዐ ፡ ላዕሌሃ ፡ ገሐሀ ፡ ባሕርይ ፡
በ፱ዓመ (fol. 18 a.) ት ፡ እምአመ ፡ ነሥአ ፡ ኢያቄም ፡
ምታ ፡ እንዘ ፡ ሀለወት ፡ ቡብዙኅ ፡ ብከይ ፡ ወበአንብ
ዕ ፡ ውዑይ ፡ በእንተ ፡ ዘኢወለደት ፡ ወልደ ፡ ወኢወ
ለተ ። ወመነንዋ ፡ ዙሎሙ ፡ ሰብእ ፡ እስራኤል ፡ ወ
ይብልዋ ፡ አንቲሰ ፡ መካን ፡ ዘአልብኪ ፡ ውሉድ ፡ ወ
ኢዘርእ ፡ በውስተ ፡ እስራኤል ፡ ዘይቀውም ፡ ለኢያ
ቄም ፡ ወለቤቱ ። ወአጥፋዕኪ ፡ ቤቶ ፡ እምይእዜሰ ፡
ጸኢ ፡ እማዕከሌነ ፡ ወሐረ ፡ እምሀገርነ ፡ ወኢተነበ
ሪ ፡ ምስሌነ ። ወነበረ ፡ ናቁርብ ፡ ቀርበነ ፡ አልብነ ፡
ሱታፌ ፡ ምስሌኪ ። እስመ ፡ ሕግ ፡ ውእቱ ፡ ለነ ፡ እ
መቦ ፡ ብእሲ ፡ ወብእሲት ፡ እለ ፡ አልቦሙ ፡ ውሉድ ፡
ይሰድድዎሙ ፡ እምቤተ ፡ ምሥዋዕ ፡ ወያቀውምዎ
ሙ ፡ እፍ (fol. 18 b.) አ ፡ ወይፈልጥዎሙ ፡ እማኅበሮ
ሙ ፡ ወአንቲኒ ፡ ጸኢ ፡ እማኅበርን ፡ ምንተ ፡ ትገብ
ሪ ፡ ለነ ፡ ኦሐና ፡ እስመ ፡ ግኅወንኪ ፡ ተዐዕወ ፡ ኢያ
ርኃወ ፡ ለኪ ፡ እግዚአብሔር ። ወከመዝ ፡ ይቤልዎ ፡
ለኢያቄምኒ ፡ ምታ ። ወእምዝ ፡ ጸለየት ፡ ሐና ፡ ቅድ
መ ፡ እግዚአብሔር ፡ ወሰከየት ፡ ነፍሳ ፡ እንዘ ፡ ትብ
ል ፡ ዘከመ ፡ ሐና ፡ ብእሲተ ፡ ሕልቃና ፡ እመ ፡ ሳሙ
ኤል ። ስምዓኒ ፡ ጸሎትየ ፡ ወስእለትየ ፡ ኦእግዚእየ ፡
አምላክ ፡ እስራኤል ፡ እምላኮሙ ፡ ለአበዊነ ፡ ለአብ
ርሃም ፡ ወለይስሐቅ ፡ ወለያዕቆብ ፡ ዘሀለኮ ፡ እምቅ
ድመ ፡ ዓለም ፡ ወትሄሉ ፡ ዓዲ ፡ እስከ ፡ ለዓለመ ፡ ዓ
ለም ፡ ዘዋዕም ፡ ስምኮ ፡ ዙሎ ፡ ዘትክ (fol. 19 a.) ል ፡
ወአልቦ ፡ ዘይስዓኒከ ፡ አልቦቱ ፡ ዋንት ፡ ለሀላዊከ ፡
ወአልቦቱ ፡ ተፍጻሜት ፡ ለመንግሥትከ ፡ ኵሉ ፡ ለ
ከ ፡ ወኵሉ ፡ ክሡት ፡ በቅድሜከ ፡ አንተ ፡ ትቀትል ፡
ወታሐዩ ፡ አንተ ፡ ተዓው ፡ ወአንተ ፡ ትፈትሕ ፡ ፍታ
ሕ ፡ ሊተ ፡ ማኅፀንየ ፡ ወሀበኒ ፡ ፍሬ ፡ ሠናየ ፡ ዘያሠ
ምረከ ፡ ከመ ፡ ይኩን ፡ ለከ ፡ ወአፌስዮ ፡ መባዐ ፡ ወ
ቅርብነ ፡ ንጹሐ ፡ በከመ ፡ ትእዛዝ ፡ ዘአዘዝከ ። እመ
ሰ ፡ ኢሰማዕከኒ ፡ ወኢወሀብከኒ ፡ ፍሬ ፡ ጠስየኒ ፡ ወ
ሠዓረኒ ፡ ከመ ፡ እሑር ፡ ውስተ ፡ ርስተ ፡ አበውየ ፡
ዘለዓለም ። ለምንት ፡ ሊተ ፡ አሐዩ ፡ ሕይወት ፡ በዲ
በ ፡ ምድር ፡ እንዘ ፡ እኪተ ፡ መዋዕል ፡ አነ ፡ ወትክዝ
ተ ፡ ነፍስ ፡ እንዘ ፡ ኵሎን ፡ አዋ (fol 19 b.) ልደ ፡ እስ
ራኤል ፡ ሀለዋ ፡ ዐዊሮን ፡ ሕፃናተ ፡ ይትፈሥሓ ፡ ወ

ይትኃሠያ ፡ ወኪያየኒ ፡ ይትቃጻበ ፡ ሶበ ፡ ይኔጽራኒ ፡ ወይስሕቃ ፡ ላዕሌየ ፡ ርኢ ፡ እግዚአ ፡ ሕማማ ፡ ለአ
ምትከ ፡ ግድፍት ፡ ወምንንት ፡ ሐና ፡ እምእዋልደ ፡
አስራኤል ። ወእ<u>ያቄም</u>ኒ ፡ ብእሲሃ ፡ ከመዝ ፡ ይቤ ፡
እንዘ ፡ አዕይንቲሁ ፡ ውስተ ፡ ምድር ፡ ወህለ.ናሁ ፡ ያ
ንቀዓዱ ፡ ውስተ ፡ ሰማይ ፡ ኦእግዚአ ፡ እግዚአብሔ
ር ፡ አምላከ ፡ እስራኤል ፡ ዘተአምር ፡ ኵሎ ፡ እምቅ
ድመ ፡ ይኩን ፡ ወትጠይቅ ፡ ነሶ ፡ እምቅድመ ፡ ይ
ንግሩከ ። ለምንት ፡ ሰሐቀ ፡ ወስላቀ ፡ ረሰይከኒ ፡ ለጸ
ላዕትየ ። ነጽር ፡ ሕማምየ ፡ ወሕማማ ፡ ለነፍስየ ፡ ዘአ
ምጻእ (fol. 20a.) ከ ፡ ዓለመ ፡ እምኀበ ፡ አልቦ ፡ ወፈጠ
ረከ ፡ ዐሐየ ፡ ወወርህ ፡ በኢተሐዝቦ ። ወሊተኒ ፡ ስም
ዓኒ ፡ ጸሎትየ ፡ ወአጽምዓኒ ፡ ቃልየ ፡ ወአቅልል ፡ ዕ
ዐቦ ፡ ለልብየ ፡ መንፈሰ ፡ ጥበብ ፡ ወአእምሮ ፡ ዘቦ ።
ህበኒ ፡ ወልደ ፡ ቅድሜከ ፡ ዘአቁርቦ ። ወኢትረስየኒ ፡
ምኑን ፡ እምነ ፡ ኵሎሙ ፡ እስራኤል ፡ እስመ ፡ አንተ ፡
ትክል ፡ ለዘቦ ፡ ብዙኀ ፡ አሕዕያ ፡ ወለዘኒ ፡ ውሑድ ፡
አብዝኖ ። ወእምዝ ፡ እምድኅረ ፡ ፈጸሙ ፡ ጸሎቶ
ሙ ። ወርእየ ፡ እግዚአብሔር ፡ ኀዛና ፡ ለ<u>ሐና</u> ፡ ወአ
ስተርአያ ፡ በይእቲ ፡ ዕለት ፡ በራእየ ፡ ሌሊት ፡ በአም
ሳለ ፡ ያፍ ፡ ዐዓዳ ፡ እንተ ፡ ትወርድ ፡ እምሰማይ ፡ እ
ምህላዊሃ ፡ እምትክት ፡ መዋዕል ። እ (fol. 20b.) ንዘ ፡
ይጼልላ ፡ ኪሩቤል ፡ ዘስብሐት ። እደ ፡ ሰብእ ፡ ታሕ
ተ ፡ ክነፊሁ ፡ ወእኁዝ ፡ ውስቴቱ ፡ ሀብለ ፡ ሕይወት ፡
ውእቱ ፡ ገንቱ ፡ መንፈስ ፡ ሕይወት ፡ በአምሳለ ፡ ያ
ፍ ፡ ዐዓዳ ፡ ነበረ ፡ ውስተ ፡ ርእሰ ፡ <u>ሐና</u> ፡ አመ ፡ ተሠ
ገወት ፡ በማኅፀና ፡ ሶበ ፡ ወጽአ ፡ ባሕርያ ፡ እምቃ ፡
<u>ኢያቄም</u> ፡ በከመ ፡ ሕገ ፡ ሰብዓብ ፡ ተወክፈታ ፡ <u>ሐና</u> ፡
ለይእቲ ፡ ባሕርይ ፡ ሥጋሃ ፡ ውእቱ ፡ ለእግዝእትነ ፡
<u>ማርያም</u> ። ባሕርይሰ ፡ ዐዓዳ ፡ ይትበህል ፡ በእንተ ፡ ን
ጽሕናሃ ፡ ወያፍኒ ፡ ዐዓዳ ፡ በእንተ ፡ ነፍሳ ፡ እምቅድ
መ ፡ ቀዳሚ ፡ መዋዕል ፡ ዘህለወት ፡ ምስሌሁ ፡ በየማ
ነ ፡ አቡሁ ፡ ያፍ ፡ ዐዓዳ ፡ ወባሕርይ ፡ ዐዓዳ ፡ በ፩ዕሪና ።
(fol. 21a.) ሶበ ፡ ኃይረት ፡ ውስተ ፡ ከርሠ ፡ <u>ሐና</u> ፡ ከመ ፡
ማየ ፡ ባሕር ፡ ተሐውከ ፡ ማኅፀና ፡ ዘኢ.ልማድ ፡ ውእ
ቱ ፡ ዝ ፡ ነገር ። ርኢ ፡ እስኩ ፡ ከመ ፡ እግዝእትነ ፡
<u>ማርያም</u> ፡ ቡርክት ፡ ይእቲ ፡ መኑ ፡ ተወልደ ፡ እምአ
ንስት ፡ ባሕቲቱ ፡ እግዚአብሔር ፡ ለባሕቲቱ ፡ ፈጠ
ራ ። ባሕቲቱ ፡ ቅዱስ ፡ ለባሕቲቱ ፡ ቀደሳ ። ባሕቲቱ ፡
ክቡር ፡ ለባሕቲቱ ፡ እክበራ ። ባሕቲቱ ፡ ንጹሕ ፡ ለባ
ሕቲቱ ፡ እንጽሓ ። መኑ ፡ እምሰብእ ፡ ከመ ፡ እግዝእ
ትነ ፡ <u>ማርያም</u> ፡ በንጽሕና ፡ ወአልቦ ፡ ዘይትረከብ ፡
እምሰብእ ፡ ከመ ፡ እግዝእትነ ፡ <u>ማርያም</u> ፡ በድንግል
ና ፡ ሰማይኒ ፡ ኢ.ይከውን ፡ በመጠና ፡ ንጹሐ ፡ በቅድ
መ ፡ እግዚአብሔር ፡ ወመላእክቲሁኒ ፡ ዋቀ ፡ ኢ.ይከ
ውኑ ፡ ከመ ፡ እግዝእትነ ፡ <u>ማርያም</u> ፡ ንጽሕት ፡ በህሊ
ናሃ ፡ ወበሥጋሃ ፡ ወነፍሳኒ ፡ ምስለ ፡ ነፍሰ ፡ ዚአሁ ፡
ከመ ፡ ትከውን ፡ ልጽቅት ፡ አእሚሮ ፡ ዓቀባ ፡ ወዘገ
ባ ፡ እምነ ፡ ወርቅ ፡ ወብሩር ፡ ወእምነ ፡ አልባስ ፡ ክቡ
ር ፡ አዋረያ ፡ ላቲ ፡ ወወህባ ፡ ለ<u>ሐና</u> ፡ ከመ ፡ ትኩና ፡
በቀዳሜት ፡ በከመ ፡ ይቤ ፡ ይቴይስ ፡ ኢ.ወለ.ድ ፡ እም
ነ ፡ ውሉድ ፡ እሰ ፡ አልቦሙ ፡ በቀዳሜት ። ይትባረክ ፡
እግዚአብሔር ፡ ዘኢ.ወህባ ፡ ውሉደ ፡ አመ ፡ ነሥአ ፡
<u>ኢያቄም</u> ፡ ምታ ፡ እምቤተ ፡ አቡሃ ። ሶበሰ ፡ ወለደት ፡
ፍጡነ ፡ በከመ ፡ ይወልዳ ፡ አንስት ፡ እምወለደት ፡ እ
ለ ፡ አልቦሙ ፡ በቀዳሜት ። ውእቱሰ ፡ ከመ ፡ ይትነ
ከር ፡ በልሳነ ፡ ሰብእ ፡ ዐፀወ ፡ መንፀና ፡ ለ<u>ሐና</u> ፡ እስ
ከ ፡ ዘመ (fol. 22a.) ኑ ፡ ወአርኃወ ፡ ማኅፀና ፡ ለ<u>ሐና</u> ፡
በዘመኑ ፡ ከመ ፡ ትለድ ፡ ወለተ ፡ ጎሪተ ፡ ወክብርት ፡
ሠናይት ፡ ወሥርጉተ ፡ ወፍቅርተ ፡ በጎበ ፡ ኵሉ ፡ ህ
የንተ ፡ ብክያ ፡ ወኃዘና ፡ ረከበት ፡ ፍሥሓ ፡ ህየንተ ፡
ሰቆቃዋ ፡ ወገዓራ ፡ ረከበት ፡ ኃሜተ ፡ ዘአልቦ ፡ መሥ
ፈርት ፡ ህየንተ ፡ ጽዕለታ ፡ ወኃሣራ ፡ ረከበት ፡ ዕበየ ፡
ወክብረ ። እግዝእትነ ፡ <u>ማርያም</u> ፡ ትትፈሣሕ ፡ በወል
ዳ ፡ ኢ.የሱስ ፡ ክርስቶስ ፡ መድኃኒነ ፡ ወሐናሂ ፡ ትት
ፈሣሕ ፡ በወለታ ፡ እግዝእትነ ፡ <u>ማርያም</u> ፡ እሙ ፡ ለ
እግዚእነ ። ጎድጊሰ ፡ <u>ሐና</u> ፡ ፍሥሐ ፡ ዘበምድር ፡ ኃ
ላፊ ፡ ፍጡነ ፡ ዘይከውን ፡ ጎልፊቱ ። ፍሥሐሰ ፡ ይደ
ልወኪ ፡ ዘበሰማያት ፡ ዘኢ.ያኃልቅ ፡ ለገሉፃ ። ሔዋ
ንሰ ፡ ወለደት ፡ ብዙኃ ፡ ፱ተባዕተ ፡ (fol. 22b.) ወ፴አ
ንስተ ፡ ምንትኒ ፡ ኢ.ተርፋ ፡ ወኢ.ረከበት ፡ እምሥና
ያት ፡ ዘእንበለ ፡ ሕማም ፡ ወደዌ ፡ ወስብረት ፡ ዓጽም ።
ወይእቲኒ ፡ ትጸንሕ ፡ ምጽአተ ፡ ዚአኪ ፡ ወትሰግድ ፡
ለኪ ፡ ሶበ ፡ ረከበት ፡ ትንሣኤ ፡ በወልደ ፡ ወለትኪ ።
አብዕዕት ፡ <u>ሐና</u> ፡ ሚይበገሕ ፡ ውዳሴ ፡ ዚአኪ ፡ እም
ኵሎን ፡ አንስት ፡ ዘቅድሜኪ ፡ ወዘደኃሪኪ ፡ ኢረከ

ቦ ፡ ሞገሰ ። ወበረከቲ ፡ ብእሲተ ፡ ያሬድ ፡ ዘወለደቶ ፡ ለጎናክ ፡ ኢረከበት ፡ ጥዒና ፡ ወኢያምሠጠቶ ፡ ለሞት ፡ ወተዘርዉ ፡ አእጽምቲሃ ፡ በጎበ ፡ ሲኦል ። ውእቱሰ ፡ አምስጠ ፡ እምእደ ፡ ሞት ፡ ተዕዒኖ ፡ በነኰር ኣረ ፡ ነፋሳት ። ወኃለፈ ፡ መክነ ፡ ሕይወት ፡ እንዘ ፡ ሕያው ፡ ሀለወ ፡ እስከ ፡ ይእዜ ። ለምን (fol. 23a.) ትኩ ፡ ወለደቶ ፡ ዘኢገብረ ፡ ላቲ ፡ እምሠናያት ፡ ውእቱሰ ፡ በመክነ ፡ ፍሥሐ ፡ ዘይነብር ፡ ለዘልፋ ፡ ወይእቲኒ ፡ በመክነ ፡ ንጹት ፡ ትግዕር ፡ እስከ ፡ ዮም ። ወሐናሰ ፡ ሶበ ፡ ወለደት ፡ አሐተ ፡ ወለት ፡ ኢርእየቶ ፡ ለሞት ፡ ዳግመ ፡ እንዘ ፡ ሥጋሃ ፡ ሥጋ ፡ መለኮት ፡ ውእቱ ። አንቲ ፡ ተዓብዪ ፡ እምሐይኩል ፡ ዘወለደቶ ፡ ለዮጎ ፡ እስመ ፡ ውእቱ ፡ ድኅነ ፡ እማየ ፡ እይጎ ። ወተረፈ ፡ ባሕቲቱ ፡ ተክለ ፡ ጽድቅ ፡ ዘለዓለም ። ወፈድፋደ ፡ ትከብሪ ፡ እምነ ፡ እድና ፡ እሙ ፡ ለእብርሃም ፡ ዘነሥእ ፡ ማዕተበ ፡ ግዝረት ፡ ወእቀመ ፡ ኪዳነ ፡ ሎቱ ፡ ወለዘርኡ ፡ እስከ ፡ ለዓለም ፡ አሐና ፡ ብውዓት ፡ ሳራ ፡ ወርብቃ ፡ ኢይከውና ፡ ሚጠ ፡ ጽፍረ ፡ እእጋርኪ ፡ አሐቲ ፡ እ (fol. 23b.) ስመ ፡ እመ ፡ ሕይወት ፡ አንቲ ፡ ሕይወትሰ ፡ ማርያም ፡ ዘቲ ፡ ሰማያት ፡ ወምድር ፡ ይት ፌሥሑ ፡ ላቲ ፡ እግዚአብሔር ፡ ተሠገወ ፡ ቡቲ ። ኦ ብፅዕት ፡ ሐና ፡ ግፍዕኪሰ ፡ መጠነ ፡ ሰማይ ፡ ኮነ ፡ ወከመ ፡ ደመና ፡ ገጸ ፡ ምድር ፡ ከደነ ። መጠነ ፡ ግፍዕኪ ፡ ረኩብኪ ፡ ፍሥሐ ፡ ዘአልቦ ፡ ወስን ፡ በእንተ ፡ ወለትኪ ፡ ማርያም ፡ እምነ ። ዘልማዱ ፡ ዕፀ-ብ ፡ ነገሩ ፡ ወመንክር ፡ ተኬንዎቱ ። ይቀድም ፡ እግዚአብሔር ፡ አመክሮኖ ፡ ለሰብእ ፡ በከመ ፡ ይፈትንዎ ፡ ለወርቅ ፡ በእሳት ፡ ከማሁ ፡ ይፈትኖሙ ፡ እግዚአብሔር ፡ ለኅሩያኑ ። በሕማም ፡ ውዕናስ ። ወለሐናሂ ፡ በኃጢአ ፡ ውሉድ ፡ ወበኃጢአ ፡ ሲሰይ ፡ ቀደመ ፡ እመክሮታ ፡ ከመ ፡ ትንሣእ ፡ ግፍዐ ፡ እም (fol. 24a.) ነ ፡ ኵሉ ፡ ዘመደ ፡ እስራኤል ፡ አእሚሮ ፡ ትዕግሥተ ፡ ሀሊናሃ ፡ በብዙኅ ፡ ኀዘን ፡ ወሕማም ፡ ወሀብ ፡ ሥናየ ፡ ረባሒ ፡ ወመክፈልተ ፡ ላቲ ፡ አልቦ ፡ ዘየሐይዳ ። በከመ ፡ ይቤሉ ፡ ነቢያት ፡ በብዙኅ ፡ ፃማ ፡ ወሕማም ፡ ሀለወነ ፡ ንባዕ ፡ ውስተ ፡ መንግሥተ ፡ ሰማያት ። ወይእቲመ (sic) ፡ ሐና ፡ ዘንተ ፡ ትንቢተ ፡ ለፈጽሞ ፡ ተዓገሠት ፡ ኵሎ ፡ ክበዳ ፡ ወላህበ ፡ ለዕለት ። ወበእንተዝ ፡ ወረሰት ፡ መንግሥተ ፡ ሰማያት ። መንግሥተ ፡ ሰማያሰትሰ ፡ ዘእቤ ፡ ወልደ ፡ ወለታ ፡ ውእቱ ፡ እግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እስመ ፡ ብዙኃን ፡ ፈተዉ ፡ ከመ ፡ ይንሥኡ ፡ ዕበያ ፡ ወክብራ ፡ ለሐና ፡ እንዘ ፡ ይሰምዩ ፡ ወለቶሙ ፡ ከመ ፡ ወለታ ፡ ቀዳሚ ፡ ሰመየት ፡ ዮክብድ ፡ (fol. 24b.) ወለታ ፡ ወትቤ ፡ ማርያም ፡ ዘኢኮነ ፡ ላቲ ፡ ድልወታ ። ወበእንተዝ ፡ ይወየት ፡ ወተእዝዝት ፡ ለምጻ ፡ ዝልጋሴ ፡ ወወጽእት ፡ አፍአ ፡ እምትዕይንት ። ኦሪትሰ ፡ ትቤ ፡ ሶበ ፡ ሐመየቶ ፡ ለሙሴ ፡ ተብህለ ፡ ተእኅዝት ፡ በለምጽ ። እንሰ ፡ እቤ ፡ ወሶበ ፡ ፈቀደ ፡ እግዚአብሔር ፡ ከመ ፡ ያማስና ፡ በእንተ ፡ ቅንዓት ፡ እሙ ፡ ኃሠሠ ፡ ላቲ ፡ ምክንያት ። ወኢፈቀደ ፡ ከመ ፡ ትሰመይ ፡ ይእቲ ፡ በስመ ፡ እሙ ፡ እስመ ፡ ብዙኃት ፡ እለ ፡ ተሰምያ ፡ በስመ ፡ ማርያም ፡ ወለተ ፡ ሐና ፡ ወኢረከቦ ፡ ሕይወተ ፡ ቦ ፡ እለ ፡ አኃዘን ፡ ጋኔን ፡ ወቦ ፡ እለ ፡ ተእኅዝ ፡ በገሙት ፡ ዘንተ ፡ ነሶ ፡ በእንተ ፡ ቅንዓተ ፡ እሙ ፡ ገብረ ፡ እግዚአብሔር ፡ ወኢፈቀደ ፡ ይትወሀብ ፡ ለክልዓት ፡ አን (fol. 25a.) ስተ ፡ ስመ ፡ እሙ ፡ እምቅድመ ፡ ቀዳሚ ፡ መዋዕል ። ስምዕዎ ፡ ለሙሴ ፡ ዘይብል ፡ በእንተ ፡ ቅንዐ ፡ ስም ፡ እመ ፡ ይቤሎሙ ፡ ለቤተ ፡ እስራኤል ፡ ያነሥእ ፡ ለክሙ ፡ እግዚአብሔር ፡ እምእኃዊክሙ ፡ ዘከማየ ፡ ወይሰመይ ፡ ስሙ ፡ እግዚአብሔር ። ወለውእቱ ፡ ነቢይ ፡ ዘያዓቢ ፡ ትእዝዘ ፡ ትሰረው ፡ ይእቲ ፡ ነፍስ ፡ እምሕዝባ ፡ ወዘንተ ፡ ሰሚዓ ፡ አሐቲ ፡ ግብፃዊት ፡ እምነገደ ፡ ዳን ፡ ወወለደት ። ወልደ ፡ ወሰመየቶ ፡ ስሞ ፡ እግዚአብሔር ፡ ወሰሚዖሙ ፡ ደቂቀ ፡ እስራኤል ፡ አንትሙርጐሩ ፡ በእንቲኣሃ ፡ ወአምጽእዎ ፡ ለውእቱ ፡ ወልድ ፡ ኀበ ፡ ሙሴ ፡ ወአብዕዎ ፡ ውስተ ፡ ሙዳል ፡ ወሰአለ ፡ ሙሴ ፡ ቅድመ ፡ እግዚአብሔር ፡ ወአውጽአ ፡ አሣዕኒ (fol. 25b.) ሁ ፡ እምእገሪሁ ፡ ወይቤ ፡ በመዋዕልየኑ ፡ ፈነውኮ ፡ ለዝንቱ ፡ ነቢይ ፡ እግዚአብሔር ፡ ስሙ ፡ ወሚመ ፡ ካልዕኑ ፡ ዝንቱ ፡ ወልድ ፡ በእንተ ፡ ቅንዐ ፡ ስምከ ፡ እሴአለከ ፡ ንግረኒ ፡ ዘእገብሮ ፡ ለዝንቱ ፡ ወልድ ፡ ወዘእሬስዮ ፡ በቅድሜከ ። ወሶቤሃ ፡ ነበቦ ፡ እግዚአብሔር ፡ ለሙሴ ፡ ወይቤሎ ፡ ኢኮንከ ፡ እነ ፡ እላ ፡ ዳዕሙ ፡ እምስረዊሁ ፡ ለዳን ፡ እስከ ፡ አእጹቁሁ ፡ አስቆሮታዊ ፡ ይጸን

ሐ ፡ ሰይጣን ። ወበሕቱ ፡ ነሱ ፡ ዘእርኰስ ፡ ስመ ፡ እ
ግዚአብሔር ፡ ሞት ፡ ለይሙት ፡ ወይውግርዎ ፡ በዕ
ብን ፡ ወተጋቢኦሙ ፡ ሶቤሃ ፡ ነሶሙ ፡ ማኅበረ ፡ እ
ስራኤል ፡ ወገርዎ ፡ በዕብን ፡ በአፍአ ፡ ትዕይንት ፡ ለ
ውእቱ ፡ ወልድ ፡ ወሞት ፡ በእኩይ ፡ ሞት ። እንኒ ፡
እቤ ፡ ክሣሁ ፡ ነሱ ፡ ዘእርኰስ ፡ ስመ ፡ ማር (fol. 26 a.)
ያም ፡ ድንግል ፡ ወቡርክት ፡ ወለተ ፡ ሐና ፡ ወኢያቄ
ም ፡ እሙ ፡ ለእማኑኤል ፡ አምላክነ ፡ ለይሙት ፡ ሞ
ት ፡ በነፍሱ ፡ ወሥጋሁ ፡ ወኢይርከብ ፡ ጥዒና ፡ ለዓ
ለመ ፡ ዓለም ፡ እሜን ። ። ።

ዘሠሉስ ።

በእንተ ፡ ዝንቱ ፡ ነገር ፡ ንዑ ፡ ንወድሳ ፡ ለሐና ፡
እስመ ፡ እግዚእብሔር ፡ ወደሳ ፡ ወበውዳሴሁ ፡ ኃደ
ረ ፡ ለወለተ ፡ ሐና ፡ በከርሣ ። ንዑ ፡ ናዕብያ ፡ ለሐና ፡
እስመ ፡ እግዚእብሔር ፡ አዕበያ ፡ እምሔውቱ ፡ ይእ
ቲ ፡ እመንገለ ፡ ሥጋ ። ይእቲ ፡ ትትበደር ፡ እምን ፡
ወርቅ ፡ ወብሩር ፡ ወትኄይስ ፡ ፈድፋደ ፡ እምነ ፡ ፲ወ፪
አዕናቍኑ ፡ ዘዘዚአሁ ፡ ጎብሮን ። ወትሜኒ ፡ እምፀሐ
ይ ፡ ወወርህ ፡ ወእምን ፡ ነሱ ፡ ፍጡር ፡ እለ ፡ ሀለዉ ፡
በሰማይ ፡ ወበምድር ። አልቦ ፡ ዘይትኤረያ ፡ በስን ፡
ወበሞገስ ፡ በዕበ (fol. 26 b.) ይ ፡ ወክብር ፡ እምኃሕቲ
ሃ ፡ ለእግዝእትን ፡ ማርያም ፡ ወይእቲ ፡ ትክበር ፡ እም
ን ፡ ነሶን ፡ አንስት ፡ በወሊዶታ ፡ ማርያምኒ ፡ ድንግ
ል ። ወትቄኑ ፡ ሠናይ ፡ እምን ፡ ነሱ ፡ አፈዋት ፡ ቀ·ስ
ጥኒ ፡ ወክልበኔሃ ። ኢይመሰሉ ፡ መዓዛሃ ፡ ሱጡ·ቃ
ጤ ፡ ወሰሊኽ ። ኢይክውኑ ፡ መዓዛሃ ፡ ወዒናሃ ፡ ዘክ
መ ፡ ኮነ ፡ ቅድወ ፡ ወበሕቱ ፡ ጥቀ ፡ ይምዕገ ፡ ሶበ ፡
የሐፉ ፡ ገጸ ፡ ክመ ፡ ሀለወት ፡ በውስተ ፡ ከርሣ ፡ ማር
ያም ፡ ቡርክት ። ወኢፈቀደት ፡ ተሠርግዎ ፡ በክመ ፡
ይሠረገዋ ፡ አንስት ፡ እስመ ፡ ትቤ ፡ በልባ ፡ ወበልሳ
ና ፡ ሊተሰ ፡ ሠርጕየ ፡ ወፍሥሐየ ፡ በሕይወትየ ፡ ወ
በሞትየ ፡ ለነፍስየ ፡ ወሥጋየ ፡ ሀለወትኒ ፡ ማርያም ፡
ቡርክት ፡ እግዝእትየ ፡ ወቅብዓኒ ፡ ለገጽየ ፡ (fol. 27 a.)
ኢይፈቅድ ፡ በክመ ፡ ይትቀብዓ ፡ አንስት ፡ ቅብዕየሰ ፡
ማርያም ፡ ቡርክት ። ወሰቤሃ ፡ ተፈሥሐት ፡ በልባ ፡
ወትቤ ፡ እምይእዜሰ ፡ እትፈሣሕ ፡ ወእትኃሠይ ፡ እ
ነ ። በክይየኒ ፡ ኃደገኒ ፡ ይትኃፈሩ ፡ ወይኅሠሩ ፡ ነ·
ሶሙ ፡ ጸላዕትየ ። አአዋልደ ፡ እስራኤል ፡ ነዓ ፡ ስም
ዓኒ ፡ ቃልየ ፡ ወነጽራኒ ፡ እንዘ ፡ ሕፃንየ ፡ በመቃከፍ
ትየ ፡ ወእጠብዋ ፡ እምአጥባትየ ። ነየ ፡ አነ ፡ ዘእንቃ
ክቲ ፡ ብእሲተ ፡ እለ ፡ ትሰድኒ ፡ እምአብያትክን ፡
በእንተ ፡ ዕበድየ ፡ ወቃልዕላ ፡ ቃለክን ፡ በላዕሌየ ።
ነጽራ ፡ ወለትየ ፡ ዘትኄይስ ፡ እምወለትክን ፡ ኢኒ ፡
ሰማይ ፡ ወምድር ፡ ወነሱ ፡ ፍጥረት ፡ ሱብእ ፡ ወመላ
እክት ፡ ኢይክውኑ ፡ ሜጠ ፡ አሐቲ ፡ ስእርተ ፡ ር
(fol. 27 b.) እሳ ፡ ለወለትየ ። ክመዝ ፡ ትቤ ፡ ሐና ። ወ
ካዕበ ፡ ትቤ ፡ ተፈሥሐ ፡ ሊተ ፡ ነሱ ፡ ዘዚእየ ፡ እግ
ዚአብሔር ፡ ፈትሐ ፡ ሊተ ፡ ማኅፀንየ ፡ ወምትየኒ ፡
ኢያቄም ፡ ያፈቅረኒ ፡ ትክትሰ ፡ ነበረ ፡ እንዘ ፡ ይጸል
ዓኒ ፡ ወእነኒ ፡ ነበርኩ ፡ ሶበ ፡ ነጸርክም ፡ ይትመሰው ፡
አባልየ ፡ ክመ ፡ ሰምዕ ፡ እመ ፡ ጊዜ ፡ ይትናገረኒ ፡ ወ
ይስሕቀኒ ፡ ሠናየ ፡ እትፈሣሕ ። ወእመ ፡ ጊዜ ፡ ያረ
ምም ፡ እቴክገ ፡ ወኢሐምም ፡ ልብየ ፡ እምይእዜሰ ፡
ሶበኒ ፡ ይስሕቀኒ ፡ ወሶበኒ ፡ ያረምም ፡ ኢያረምም ፡
ህሊናየ ፡ እምትፍሥሕት ፡ ወኢየኃዝን ፡ በእንቲእ
ሁ ፡ እንዘ ፡ ህሊወተኒ ፡ አሐቲ ፡ ወለት ፡ ዘሥርጉት ፡
በስብሐት ። ንዑ ፡ ነሱልክሙ ፡ እሕዛበ ፡ ምድር ፡ እ
ስተብዕዕዋ ፡ ለወለትየ ፡ ወእምኀዋ ፡ ላ (fol. 28 a.) ቲ ፡
እስመ ፡ እግዚእብሔር ፡ መሀበኒ ፡ ኪያሃ ፡ እምነሱ·
ን ፡ አንስት ፡ መኑ ፡ ወለደ ፡ ከማየ ። ነቢያትኒ ፡ ተነበ
ዩ ፡ በእንቲአየ ፡ ወበእንተ ፡ ወለትየ ። አቡየኒ ፡ እሮ
ን ፡ ወልደ ፡ ሌዊ ፡ ተንዕደ ፡ በእንተ ፡ ወለትየ ፡ ለዓለ
መ ፡ ዓለም ። ኢይጠፍዕ ፡ ክህንቱ ። ለምንት ፡ ለከ
ሙ ፡ ወሊዶ ፡ ውሉድ ፡ ወአዋልድ ፡ ምንተኒ ፡ እም
ሠናያተ ፡ ዘኢይገብሩ ፡ ለክሙ ፡ ነገሥታትኒ ፡ እለ ፡
ተወልዱ ፡ እምኔክሙ ፡ እለ ፡ ይጥነሩ ፡ ክሙ ፡ አናብ
ስት ፡ ኢድኅኑ ፡ ወኢያድኅኑ ፡ ካልእን ። ወአናምር
ትኒ ፡ እለ ፡ ይመስጡ ፡ እንስሳ ፡ ወእባግዐ ፡ ከንቶ ፡ ኮ
ኑ ፡ ወኢያስተርእዩ ፡ ለዓይን ። ወልደ ፡ ወለትየሰ ፡
ኮነ ፡ ሕይወተ ፡ ለአብርሃም ፡ ወለዘርኡ ፡ እስከ ፡ ለዓ
ለም ። በእንተ ፡ ወለትየ ፡ ማርያም ፡ (fol. 28 b.) ነቢይ

ኒ ፡ ይቤ ፡ እስመ ፡ መክን ፡ ወለደት ፡ ፮ተ ፡ ወወላድ
ሰ ፡ ስዕነት ፡ ወሊዶ ። መክንሰ ፡ ዘይቤ ፡ ሐና ፡ ይእቲ ፡
ዘወለደት ፡ አሐተ ፡ ወለተ ፡ ህየንተ ፡ ፮ውሉድ ። ወ
ለእለሂ ፡ ተወልዱ ፡ በ፸፪ ፡ ዓመት ፡ ትኬንኖሙ ፡ ይ
እቲ ፡ ወትቀንዮሙ ፡ በወለታ ፡ ቀደምትኒ ፡ ይጸንሐ ፡
ምጽአት ፡ ዚአሃ ። ወደኃርትኒ ፡ ይትፈሥሐ ፡ በእን
ቲአሃ ፡ እንዘ ፡ ይብሉ ፡ ንው ፡ ንትፈሣሕ ፡ ወንትኃሠ
ይ ፡ ባቲ ፡ ንው ፡ ንሰብሕ ፡ ወንዘምር ፡ ላቲ ። ዝቲ ፡ ይ
እቲ ፡ ነቢይት ፡ ሐና ፡ ወለተ ፡ ነቢያት ፡ ይእቲ ፡ ወወ
ለታኒ ፡ ተነበየት ፡ ወትቤ ፡ ናሁ ፡ እምይእዜሰ ፡ ያስተ
በፅዑኒ ፡ ኵሉ ፡ ትውልድ ። እስመ ፡ ገብረ ፡ ሊተ ፡ ኃ
ይለ ፡ ዓቢያተ ። ወቅዱስ ፡ ስሙ ፡ አፅበዮሙ ፡ ለተ
ሐታን ። ወአፅገቦሙ ፡ (fol. 29a.) እምበረከቱ ፡ ለር
ኁቡን ። ርህበት ፡ ወትሕተ ፡ ጥቀ ፡ ኮነት ፡ ሐና ፡ በቤ
ተ ፡ እስራኤል ። ወእምዝ ፡ ፀገበት ፡ ወከረያ ፡ ፅጋብ ፡
ለምንዝኑት ። ወኢፈቀደት ፡ ትብላዕ ፡ ወትስተይ ፡
ከመ ፡ ስብእ ፡ ዓለም ፡ እምአመ ፡ ወለደት ፡ ለነ ፡ ማ
ርያም ፡ አንቀጸ ፡ ፍሥሐ ፡ ወሐሤት ፡ ትንቢተ ፡ ዳዊ
ት ፡ እቡየ ፡ ተፈጸመ ፡ በላዕሌየ ፡ ወትቤ ፡ ባሕቱ ፡ አ
ነ ፡ እዐግብ ፡ በርእየ ፡ ስብሐቲሁ ፡ ለእግዚአብሔር ።
አላ ፡ ወኢቱ ፡ ሥጋ ፡ ማርያም ፡ ወትርሚቱ ፡ ስብሐ
ቲ ፡ እግዚአብሔር ፡ በ፪ ፡ ዖታ ፡ ይተረጐም ፡ ኅበ ፡ ትር
ሲትኒ ፡ ወኅበ ፡ ምዝጋናኒ ፡ ወለተሥልስቱኒ ፡ ይተረ
ጐም ፡ ኅበ ፡ ምስዋር ። ወከዕበ ፡ ይቤ ፡ ዘያነብራ ፡ ለ
መክን ፡ ውስተ ፡ ቤቱ ። ወያስተፈሥሓ ፡ ለእመ ፡ ው
ሉድ ። አማን ፡ ነበ (fol. 29b.) ረት ፡ ሐና ፡ ወሀሊና ፡
እግዚአብሔር ፡ እንዘ ፡ ይፈትና ፡ በዙሉ ፡ መክራ ፡ ዘ
ህሎ ፡ ውስተ ፡ ዓለም ፡ እስከ ፡ ወሀበ ፡ ከመ ፡ ተለድ ፡
ለሙቱ ፡ ማርያምሃ ፡ እሞ ፡ ወተፈሥሐት ፡ ጥቀ ፡ ሐቂ
ፋ ፡ ወለታ ፡ እንዘ ፡ ታጠቡ ፡ ህሊበ ፡ እምእጥባቲሃ ።
ወበእንተ ፡ ዝንቱ ፡ ነገር ፡ ዕበ ፡ ሰምዑ ፡ እስራኤል ፡
ከመ ፡ ትወለድ ፡ ክርስቶስ ፡ እምወለተ ፡ ሐና ፡ ተን
ሥኡ ፡ ላዕለ ፡ ሐና ፡ በመዓተ ፡ ወይቤልዋ ፡ በእስተ
ሐቅሮ ፡ እሙነኑ ፡ ትቤሊ ፡ ትወልዶ ፡ ወለትየ ፡ ለእ
ግዚአብሔር ። ወእንቲ ፡ ትሰመዪ ፡ እምሔሙተ ፡ እ
ግዚአብሔር ። ወኵሉ ፡ ዓለመ ፡ ታሰግዲ ፡ ታሕተ ፡
እግርኪ ። ለምንትኑ ፡ ትሄልዪ ፡ ከመዝ ፡ ትሔስዊ ፡
በልሳንኪ ፡ አፅትቲ ፡ ዘንተ ፡ ህሊና ፡ እምልብኪ ፡ እ
ንዘ ፡ ነዳይት ፡ እ (fol. 30a.) ስመ ፡ አልብኪ ፡ ንዋይ ፡
ወአልባስ ፡ ንጹሕ ፡ አልብኪ ። ባዝኑ ፡ ግፅዝኪ ፡ ትሄ
ልዩ ፡ ዘንተ ፡ ነገረ ። ዝንቱ ፡ ውእቱ ፡ ጥንተ ፡ እከዮ
ሙ ፡ ለእይሁድ ። ወይእተ ፡ ጊዜ ፡ ትቤሎሙ ፡ ለሊ
ቃውንተ ፡ እስራኤል ፡ ብፅዕት ፡ ሐና ፡ ንው ፡ ስምዑኒ ፡
በለብዎ ፡ ዐኑ ፡ ነገር ፡ ዘይለግኖ ፡ ለእግዚአብሔር ፡ ኢ
ይቤሁ ፡ ዳዊት ፡ መሥዋዕቱ ፡ ለእግዚአብሔር ፡ መን
ፈስ ፡ የዋህ ። ልበ ፡ ትሑተ ፡ ወየዋህ ፡ ኢይሜንን ፡
እግዚአብሔር ። ወበእፈ ፡ ኢላይያስኒ ፡ ነቢይ ፡ ይቤ ፡
እግዚአብሔር ፡ ኅበ ፡ መኑ ፡ እኄጽር ፡ ዘእንበለ ፡ ኅ
በ ፡ የዋህ ፡ ወትሑት ፡ ዘይስምዕ ፡ ቃልየ ፡ ወይገብር ፡
ትእዛዝየ ። የዓርፍ ፡ መንፈስየ ፡ ላዕሌሁ ፡ እስመ ፡ አ
ነ ፡ ነዳይት ፡ ወተሐሥት ፡ ልብየ ። እግዚእብ (fol. 30b.)
ሔር ፡ ኢይፈቅድ ፡ ባዕለ ፡ ወኢያኃሥሥ ፡ ነገረ ፡ ዕ
ቡያን ። ዳዕሙ ፡ ይኄጽር ፡ ኅበ ፡ ትሑታን ። ወበእን
ተዝ ፡ ኢያርኃቅ ፡ ሣህሎ ፡ እምኔየ ። ወለዛቲኒ ፡ ወለ
ት ፡ ሣህለ ፡ ሰመይዋ ፡ ነቢያት ። ኢሰማዕክሙኑ ፡ እ
ምቅድሜከሙ ፡ ዘተናገሩ ፡ በእንተ ፡ ወለትየ ፡ እስከ ፡
ይትናገር ፡ በድን ፡ በቅድሜክሙ ፡ ከመ ፡ ህለዋ ፡ ት
ትወለድ ፡ እምቅድመ ፡ እፅንሳ ። እነኑ ፡ ከላዕኩክ
ሙ ፡ ለምንትኑ ፡ ትቀንው ፡ ብየ ፡ ዘወህበኒ ፡ እግዚአ
ብሔር ፡ ህየንተ ፡ ዘዓፀወኒ ፡ እግዚአብሔር ፡ ማኅፀን
የ ። ወይቤለኒ ፡ እፈስያ ፡ ለኪ ፡ ህየንተ ፡ አእላፍ ፡ ው
ሉድ ፡ ለዛቲ ፡ ወለት ። ዝንቱ ፡ ውእቱ ፡ ተስፋየ ፡ ለ
ምንት ፡ ላዕሌየ ፡ እንዘ ፡ እልብየ ፡ ዘአበስኩ ፡ ላዕሌ
ክሙ ፡ (fol. 31a.) ወኢገፋዕኩክሙ ፡ በከመ ፡ ገፋዕክ
ሙኒ ። እመኒ ፡ እነብር ፡ በዕዕወትየ ፡ ጸላዕከሙኒ ፡ ወ
መነንክሙኒ ፡ ፈድፋደ ፡ ወእመኒ ፡ ተርኅወ ፡ ሊተ ፡
ማኅፀንየ ፡ ወወለድኩ ፡ አሐተ ፡ ወለተ ፡ መንኖ ፡ መ
ነንክሙኒ ፡ ኦሰብእ ፡ እስራኤል ። ሚመጠነ ፡ ትገፍ
ዑኒ ፡ እስከ ፡ ማእዜኑ ፡ እትዔገሥክሙ ፡ ወእስከ ፡ ማ
እዜኑ ፡ እገይይ ፡ እምቅድመ ፡ ገጽከሙ ። ኢኮነሁ ፡
ሥጋየ ፡ እምሥጋክሙ ፡ ወእጽምየ ፡ እምእጽምክ
ሙ ፡ ለምንተኑ ፡ ትፈስዩኒ ፡ ከመ ፡ ዘኢተወለድኩ ፡
እምኔክሙ ። እንብዕየ ፡ ይግባእ ፡ ላዕሌከሙ ። ወነ
ዙናተ ፡ ይኩና ፡ እዋልዲክሙ ፡ ወኢይትፈሥሑ ፡ እ
ንስቲያክሙ ፡ ወይኩን ፡ ዕዕወ ፡ ማኅፀንክሙ ፡ እመ
ኒ ፡ ወለዳ ፡ ኢይ (fol. 31b.) ለዳ ፡ ሠናያን ፡ ውሉደ ፡ ዘ

ይበቍው ፡ ለሀገር ፡ ወለብሔር ፡ ወኢይጸእ ፡ ንጉሥ ፡ እምኔክሙ ፡ ጠቢብ ፡ ወማእምር ። እልቦኑ ፡ እምኔክ ሙ ፡ ፩ኄር ፡ ዘይገብራ ፡ ለምሕረት ። ለምንት ፡ ትሬ ስዩኒ ፡ ከመዝ ፡ ወታኅሥርዋ ፡ ለወለትየ ፡ እመሰ ፡ ት ፀንሶ ፡ ወትወልዶ ፡ ለክርስቶስ ፡ ሚመጠነ ፡ ትገፍዕ ዋ ፡ ለወለትየ ፡ ወታኅሥርዋ ። እምፈተውኩ ፡ ተጸ እ ፡ ነፍስየ ፡ እምቅድመ ፡ እርእይ ፡ ኀዘና ፡ ውስካያ ፡ ወገፀፈ ፡ በፍኖት ፡ ወበድው ፡ ወሰሎ ፡ ስደት ፡ ዘይ በጽሐ ። ወይቤሉ ፡ ፭ኤል ፡ ኵሎሙ ፡ በምልያሙ ፡ ለምንት ፡ ታሠርኃነ ፡ ዛቲ ፡ ብእሲት ፡ ቀዳሚኒ ፡ ነበረ ት ፡ መክነ ፡ ወዳግመኒ ፡ ሶበ ፡ ረከበት ፡ እሑተ ፡ ወለ ተ ፡ ትትዔበይ ፡ ላዕሌነ ፡ (fol. 32a.) ወትብል ፡ ትከው ን ፡ እሞ ፡ ለሰማያዊ ፡ ንጉሥ ፡ ዛቲ ፡ ወለትየ ። ንው ፡ ንሰክተይ ፡ ላዕሌሃ ፡ ወንትካየድ ፡ ኪያነ ፡ ጹዑ ፡ ከ መ ፡ ንውግራ ፡ በዕብን ፡ ላቲ ፡ ወለወለታ ። ወኢይ ኩን ፡ ዝነገር ፡ ዓቢየ ፡ ደኃራቶ ። ወመንፈቆሙ ፡ ይ ቤሉ ፡ ምንት ፡ ብነ ፡ ምስለ ፡ ዛቲ ፡ ብእሲት ፡ እመ ፡ ክነ ፡ እሙነ ፡ ዝነገር ፡ ነእምሮ ። ወተንሥኡ ፡ ኵሎ ሙ ፡ እስራኤል ፡ ወሖሩ ፡ ውስተ ፡ አብያቲሆሙ ። ወሐናኒ ፡ አተወት ፡ ቤታ ፡ እንዘ ፡ ተሰብሖ ፡ ለእግዚ አብሔር ፡ ወተእኩቶ ፡ በእንተ ፡ ዘረከበት ፡ ጸጋ ፡ ወ ሞገሰ ፡ ዘእልቦ ፡ ላዕሌሃ ፡ ሙቃስ ፡ እምክልኣን ። እ ልቦ ፡ ከማሃ ፡ ዘተንዕደት ፡ በምግባራ ፡ ውናይ ፡ ወበ ኂሩታ ፡ እጸም ፡ ዘእንበለ ፡ እክይ ፡ ዮዲትስ ፡ ወእስቴ ር ፡ (fol. 32b.) በእንተ ፡ ቅንዐ ፡ ቤቶን ፡ ኃየላ ፡ እምወራ ዙት ፡ አሐቲ ፡ ለሐማ ፡ ላዕለ ፡ ፀልቦ ፡ ለቀተለቶ ። እማንቱኒ ፡ ኢ ተንዕዳ ፡ ከመ ፡ ሐና ፡ ጸዕመ ፡ በአቅሞን ፡ ወበበዘመ ኖን ፡ ተንሥአ ፡ አመ ፡ እስራኤል ፡ እንበለ ፡ መንግ ሥት ፡ ወእንበለ ፡ መስፍን ፡ አሜሃ ፡ ሀለዉ ። በእን ተ ፡ ምንት ፡ ነገር ፡ ይዜንዉ ፡ ወይነግሩ ፡ ልደቶሙ ፡ ለእበው ፡ እምአዳም ፡ ወሔዋን ፡ እስከ ፡ ኢያቄም ፡ ወሐና ፡ በርእሰ ፡ መጻሕፍት ፡ ከመ ፡ ይኩን ፡ ስምዐ ። ነቢይኒ ፡ ይቤ ፡ ዕብን ፡ ዘመነንዋ ፡ ነደቅት ፡ ወይእቲ ፡ ክነት ፡ ርእሰ ፡ መዕዘንት ፡ ቤተ ። ወለሐናኒ ፡ ሶበ ፡ መ ነንዋ ፡ ክቡራን ፡ ኖሎት ፡ ወይእቲ ፡ ክነት ፡ ርእሰ ፡ መዓ (fol. 33a.) ዝን ፡ ለቤት ። ቤትኒ ፡ ዘእቤ ፡ እግዝእ ትነ ፡ ማርያም ፡ ይእቲ ፡ ቤተ ፡ እግዚአብሔር ፡ ወማ ኀደሩ ፡ ለልዑል ፡ እስመ ፡ ክነት ፡ ዓራቂተ ፡ ማዕከለ ፡ ሰማይ ፡ ወምድር ፡ በቲ ፡ ተሰንዓወ ፡ ዅሉ ፡ ዓለም ፡ ወ ቀተለቶ ፡ ለጽልዕ ፡ ወተነስተ ፡ ማዕከል ፡ እንተ ፡ ጽ ልዕ ፡ ወገብረት ፡ ሰላመ ፡ ለርኁቃን ፡ ወጸጎና ፡ ለቅ ሩባን ። ንግባእኪ ፡ ኀበ ፡ ጥንተ ፡ ነገር ፡ ወእንዘ ፡ ሀለ ወት ፡ ሐና ፡ በውስተ ፡ ቤታ ፡ ሀለየት ፡ በልባ ፡ ወተ ቤ ፡ በእንተ ፡ ወለታ ፡ ምንተ ፡ እግበር ፡ በእንተ ፡ ወ ለትየ ፡ ዛቲ ፡ እመ ፡ ክነ ፡ እሙነ ፡ ዝነገር ፡ ወእመ ፡ እ ምላክ ፡ ኃደረ ፡ ላዕሌሃ ፡ በክርሣ ፡ እፎኑ ፡ ይሬስይዋ ፡ በእንተ ፡ ቅንያሙ ፡ ዅሉሙ ፡ ሕዝበ ፡ እስ (fol. 33b.) ራኤል ። ወዕበ ፡ ሰምዐ ፡ ድምፀ ፡ ነገሩ ፡ ለወልዳ ፡ እ ግዚየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ጸድቅ ፡ ኪያሃሰ ፡ ይሰድ ድዋ ፡ እምሀገር ፡ ለሀገር ። ወለወልዳኒ ፡ ይሰቅልዎ ፡ ወይቀትልዎ ፡ አፍኣ ፡ እምኢየሩሳሌም ። ምንተ ፡ እ ግበር ፡ በእንተ ፡ ወለትየ ፡ እስመ ፡ እሑቲ ፡ ሊተ ፡ ይ እቲ ፡ እጎውኒ ፡ ወእጎትኒ ፡ እልባቲ ፡ ጥቂ ፡ የሐምመ ኒ ፡ ወእቴክዝ ፡ በእንቲእሃ ፡ ሶበ ፡ እሂሊ ፡ ዘይከውን ፡ ላዕሌሃ ፡ ትዕይርቶሙ ፡ ለእስራኤል ፡ ጸዕሙ ፡ ድኅረ ሰ ፡ ትፈሪ ፡ ሰላመ ፡ ሣህለ ፡ ወርትዐ ፡ ለኵሎሙ ፡ እ ሕዛበ ፡ ምድር ። እሰኒ ፡ ይጸልዕዋ ፡ ይከውኑ ፡ ጽሉዓ ን ፡ በጎበ ፡ መላእክት ፡ ወሰብእ ፡ ባሕቱ ፡ እላ ፡ አራዊ ትኒ ፡ ይበልዕዎሙ ፡ ወሲኦል ፡ ባሕቲታ ፡ ት (fol. 34a.) ትፈሣሕ ፡ ሶበ ፡ ረከበት ፡ ኪያሆሙ ፡ ለሲሳያ ። እለ ኒ ፡ ያፈቅርዋ ፡ ለወለትየ ፡ ወያከብርዋ ፡ ይከውኑ ፡ ፍ ቁራን ፡ ወክቡራን ፡ በጎበ ፡ ኵሉ ፡ ወበጎበ ፡ ወልዳ ፡ እግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ። ኦእግዚኦ ፡ እምላ ክ ፡ እስራኤል ፡ ፍታሕ ፡ ፍትሕየ ፡ ወባልሀኒ ፡ ወበእ ንተ ፡ ቃልክ ፡ አሕይወኒ ። ሕይወትየሰ ፡ ርኁቅ ፡ እ ምኀጥኣን ። ብዙኀን ፡ ሣህልክ ፡ ፈድፋደ ። ወአሕይ ወኒ ፡ በከመ ፡ ፍትሕክ ። ብዙኀን ፡ እለ ፡ ሮዱኒ ፡ ወ አመንደቡኒ ። ወኢተግኒሥኩ ፡ እምስምዕክ ። እግ ዚኦ ፡ ባልሃ ፡ ለነፍስየ ። መሀሪ ፡ እግዚአብሔር ፡ ወ ጸድቅ ። ወአምላክነሂ ፡ መስተሣህል ። የዓቅብ ፡ ሕፃ ናተ ፡ እግዚአብሔር ። ወለዛቲ ፡ ሕፃንየ ፡ ወወል (fol. 34b.) ትየ ፡ እንተ ፡ ዕቀባ ፡ ወለክ ፡ አሁበክ ፡ መም ሕፃነ ፡ አንተ ፡ መግባ ፡ ወአንተ ፡ ኩና ፡ ረዳኤ ፡ ለዓ ለመ ፡ ዓለም ። ወሊተሰ ፡ ትፈቱ ፡ ትጸእ ፡ ነፍስየ ፡ እ ምቅድመ ፡ እርእይ ፡ ብካያ ፡ ውኃዘና ፡ ለዋሕዲት ፡ ወ

ለትየ ። ምንተ ፡ እገብር ፡ ላቲ ፡ እስመ ፡ አንተ ፡ ተአ
ምር ፡ ድካምየ ፡ ወዕበሰ ፡ ኃይልየ ። አእግዚአ ፡ ንሥ
አ ፡ ለነፍስየ ፡ ወሠዓረኒ ፡ ከመ ፡ እሑር ፡ ውስተ ፡ አ
በውየ ፡ ዘለዓለም ። ወሶበ ፡ ፈጸመት ፡ ዘንተ ፡ ጸሎ
ታ ፡ ሐና ፡ አኀዝ ፡ ሕማም ፡ ወደወየት ፡ ደዌ ፡ ንስቲ
ተ ፡ ወአዕረፈት ፡ ወፈለሰት ፡ በወርኃ ፡ ግዕዝ ፡ አመ ፡
፲ወ፭ ፡ ለኀዳር ። በወርኃ ፡ ዕብራውያን ፡ ዳግማይ ፡ ታ
ስሪን ። ወበሮሜ ፡ ናአቤሮስ ፡ አመ ፡ ፯ዕረፍታ ፡ ወ
(fol. 35a.) ቀበርዋ ፡ ውስተ ፡ መቃብረ ፡ አበዊሃ ፡ በከ
መ ፡ ሕጎሙ ፡ ለውሉደ ፡ አሮን ፡ እስከ ፡ ማጣት ፡ አ
ቡሃ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ንብራ ።
ንብረ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፤

ዘረቡዕ ።

ወዝንቱ ፡ ሁሉ ፡ ኮነ ፡ ዕረፍታ ፡ ለሐና ፡ እንዘ ፡ ሀ
ለወት ፡ እግዝእትነ ፡ ማርያም ፡ ውስተ ፡ ቤተ ፡ መቅ
ደስ ፡ ወነገርዋ ፡ ከመ ፡ አዕረፈት ፡ ሐና ፡ እማ ፡ ወሰ
ሚዓ ፡ እግዝእትነ ፡ ማርያም ፡ በከየት ፡ እንዘ ፡ ትብ
ል ፡ ወይ ፡ ሊተ ፡ አሌ ፡ ሊተ ፡ እምየ ፡ ኃደገተኒ ፡ ት
ክዝተ ፡ ወይ ፡ ሊተ ፡ አሌ ፡ ሊተ ፡ እመ ፡ መኑ ፡ ይከ
ውነኒ ፡ ሊተ ፡ ከማኪ ፡ ወለመኑ ፡ ኃደግኒ ፡ ወይ ፡ ሊ
ተ ፡ አሌ ፡ ሊተ ፡ እምየ ፡ አዋልደ ፡ እስራኤል ፡ ነዓ ፡
ብክያኒ ፡ ወኢትመንናኒ ፡ እስመ ፡ አሐቲ ፡ ወለ
(fol. 35b.) ት ፡ እነ ፡ ወአልብየ ፡ ክልእት ። ነፀ ፡ ኤር
ምያስ ፡ አስቆቁ ፡ በእንተ ፡ እምየ ፡ ሐና ፡ እስመ ፡ ኃ
ደገተኒ ፡ ወኮንኩ ፡ ባሕታዊተ ፡ ውስተ ፡ ቤተ ፡ ናሕ
ስ ። መኑ ፡ የሀበኒ ፡ ማየ ፡ ለአእዳውየ ፡ ወፈልፈለ ፡
አንብዕ ፡ ለአዕይንትየ ፡ ወእንዘ ፡ ከመዝ ፡ ትበኪ ፡ እ
ግዝእትነ ፡ ማርያም ፡ በሕቲታ ፡ በቤተ ፡ መቅደስ ፡ እ
ንዘ ፡ አልዐ ፡ ዘይናገዘ ። ወሶበ ፡ ኮና ፡ ፲ተ ፡ ወ፪ተ ፡
ዓመተ ፡ እምአመ ፡ ኃደገተ ፡ ጥበ ፡ እማ ፡ መጽአ ፡ ገ
ብርኤል ፡ ኀቤሃ ፡ ወይቤላ ፡ ተፈሥሒ ፡ ኦምልዕተ ፡
ጸጋ ፡ እግዚአብሔር ፡ ምስሌኪ ። ወናሁ ፡ ትፀንሲ ፡
ወትወልዲ ፡ ወልደ ፡ ወትሰምይዮ ፡ ስሞ ፡ ኢየሱስ ፡
ውእቱ ፡ ዓቢይ ፡ ወይሰመይ ፡ ወልደ ፡ እግዚአብሔር ፡
ልውል ፡ ወትቤሎ ፡ እግዝእ (fol. 36a.) ትነ ፡ ማርያም ፡
ለለንብርኤል (sic) ፡ ይኩንኒ ፡ በከመ ፡ ትቤለኒ ። ወሖ
ረ ፡ መልአክ ፡ እምኀቤሃ ፡ ወሶቤሃ ፡ ትቤሎ ፡ እግዝእ
ትነ ፡ ማርያም ፡ እሙንኑ ፡ ኮነ ፡ ዘነገረተኒ ፡ ሐና ፡ እ
ምየ ፡ ወትቤለኒ ፡ ይትወለድ ፡ እምኔኪ ፡ ወልደ ፡ እግ
ዚአብሔር ። እስመ ፡ እግዚአብሔር ፡ ረሰያ ፡ አመ
ተ ፡ ሰ፡ቱ ። አማን ፡ ነበበ ፡ መንፈስ ፡ ቅዱስ ፡ በአፈ ፡
ርብቃ ፡ አመ ፡ ትቤ ፡ ዘየዓቢ ፡ ይትቀነይ ፡ ለዘይንዕስ ፡
ወእምኔሁ ፡ ተወፀኢ ፡ ሐና ፡ ወትከብር ፡ ፈድፋደ ፡ እን
በለ ፡ ሕሳዌ ፡ እስመ ፡ ብዕዕት ፡ ይእቲ ፡ እምሁሎን ፡
አንስት ፡ ወብዕ ፡ ዘይትአመና ። ብፁዕ ፡ ዘይገብር ፡
ተገዝኅራ ፡ በዕጣን ፡ ወበቍርባን ። ብፁዕ ፡ ዘይሁብ ፡
ኀብስት ፡ አው ፡ ጽዋዐ ፡ በእንቲኣሃ ፡ ለቅድስት ፡ ሐ
ና ፡ ይ (fol. 36b.) ነሥእ ፡ ፻ምክዕቢት ፡ በገ ፡ ዓለም ፡
ዳኅነ ፡ ለሥጋሁ ። ወበዘይመጽእኒ ፡ ዓለም ፡ ዕሤት ፡
ሠናየ ፡ ወሕይወት ፡ ዘኢየኃልፍ ። ወወልዳ ፡ እግዚ
እነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ይቤ ፡ ዘተወክፈ ፡ ነቢየ ፡
ዓስበ ፡ ነቢይ ፡ ይነሥእ ። ወዘተወክፈ ፡ ጻድቀ ፡ ዓስ
በ ፡ ጻድቅ ፡ ወእሚተ ፡ ጻድቅ ፡ ይነሥእ ። ወዘአስተ
ዮሙ ፡ ለ፩እምእሉ ፡ ንዑሳን ፡ ጽዋዐ ፡ ማይ ፡ ቄሪረ ፡
በስምየ ፡ ወበስመ ፡ ረድእየ ፡ ኢያኃዮል ፡ እሜቶ ።
ወበእንተዝ ፡ እቤ ፡ አነ ፡ ነጻይ ፡ ወምስኪን ፡ ግበሩ ፡
ተገዝኅራ ፡ ለብዕዕት ፡ ሐና ፡ መጠነ ፡ ብክሙ ፡ ወኢት
ርስዑ ፡ ዘክሮታ ። ወበዋቡዕ ፡ ልብ ፡ ሰአሉ ፡ ኀቤሃ ፡
ወይእቲ ፡ ትስእል ፡ ለክሙ ፡ ኀበ ፡ እግዚአብሔር ፡
ወ (fol. 37a.) ልደ ፡ ወልታ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክር
ስቶስ ፡ ከመ ፡ ትርከቡ ፡ ስርየተ ፡ ኃጣውኦክሙ ። ግ
በሩ ፡ ተገዝኅራ ፡ መቅድመ ፡ ወፈድፋደሰ ፡ እምሁሎ
ሙ ፡ ማኅበረ ፡ በሁር ፡ ፍሡሓን ፡ ወእማኅበረ ፡ ሰማ
ዕት ፡ ወጸድቃን ። እሉሰ ፡ ፃመው ፡ ውኀግሡ ፡ ሞ
ተ ፡ መሪረ ፡ በእንተ ፡ ወልደ ፡ ወልታ ፡ እግዚእነ ፡ ኢ
የሱስ ፡ ክርስቶስ ፡ ሀልይዋኬ ፡ በጽድቅ ፡ እምስርወ ፡
ልብክሙ ። እንበለ ፡ አብኡ ፡ ይከብር ፡ ወልድ ፡ ወዘ
እንበለ ፡ እምኑ ፡ ትከብር ፡ ወልት ። እንትሙኒ ፡ አክ
በርዋ ፡ ለእም ፡ ከመ ፡ ወልታ ፡ ወግበሩ ፡ ላቲ ፡ በዐ
ለ ፡ ወኢትትኃየይዋ ፡ ዳግመ ፡ ከመ ፡ ተኃየይዋ ፡ ደ
ቂቀ ፡ እስራኤል ፡ በእንተ ፡ ዘኢረከበት ፡ ወልደ ፤

(fol. 37b.) ወከነት ፡ ታዘክር ፡ ግፍኣ ፡ በጎበ ፡ እግዚአ ብሔር ፡ በእንተ ፡ አለ ፡ ተኃየይዋ ፡ እለሰ ፡ ተኃየይ ዋ ፡ ወገፍዕዋ ፡ ለብዕዕት ፡ ሐና ፡ ይበክዩ ፡ ሁሎሙ ፡ ሶበ ፡ ይሬይዋ ፡ በክብር ፡ ወበዕበይ ፡ እንዘ ፡ ትቀው ም ፡ በየማነ ፡ ወለታ ፡ በርክት ። እቤ ፡ አነ ፡ ነዳይ ፡ ወምስኪን ፡ ዘኢይደልወኒ ፡ እሰመይ ፡ ክህነ ፡ በጎቤ ክሙ ፡ ሶበ ፡ አኀበረኒ ፡ ፩እኑ ፡ በፍቅረ ፡ ሐና ፡ ሥር ግወ ፡ ከዊኖ ፡ እምነ ፡ ሁሎሙ ፡ ጽውዓን ። መንፈስ ፡ ቅዱስኒ ፡ ነበበ ፡ በላዕሌየ ፡ ከመ ፡ ይኩን ፡ ስምዐ ፡ በ እንተ ፡ ሐና ፡ ብእሲተ ፡ ኢያቄም ፡ እማ ፡ ለእመ ፡ እ ግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወለከሙኒ ፡ አበውየ ፡ ወእኃውየ ፡ እለ ፡ ተጋባእክሙ ፡ ገዳየ ፡ ክሙ ፡ ትግበ ሩ ፡ ተገዝኅራ ፡ ለብዕዕት ፡ ሐና ፡ እግዚአ (fol. 38a.) ብ ሔር ፡ ምስሌክሙ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

በስመ ፡ እግዚአብሔር ፡ ሥሉስ ፡ ዘኢይትሌለይ ። ኅቡዕ ፡ ዘኢይትረአይ ። ምሉዕ ፡ ዘኢይትነከይ ። ጕ ንደ ፡ ሃይማኖት ፡ ዘኢይትወቀይ ። መዝገበ ፡ በረከ ት ፡ ውስተ ፡ ልበ ፡ መሐይምናን ፡ ዘይትወደይ ። ዘበ በ፩ ፡ ይስገድ ፡ ወበበ፩ ፡ ይሰባሕ ፡ ወበበ፩ ፡ ይጼለይ ፤ ሎቱ ፡ ስብሐት ፡ በምድር ፡ ወበሰማይ ፡ በባሕር ፡ ወ በቀላይ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ውዳሴ ፡ ወቃ ል ፡ አምኃ ፡ ወግኖይ ፡ ኀበ ፡ ሐና ፡ እመ ፡ እመ ፡ ለአ ዶናይ ። ሙጻአ ፡ ጸግሚት ፡ ዐሐይ ። ኃይለ ፡ ጸሎታ ፡ ዓባይ ። ይዕቀበነ ፡ እምዅሉ ፡ እኩይ ። ለዅሉን ፡ ደቂ ቀ ፡ ቤተ ፡ ክርስቲያን ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ብስራት ፡ ለኪ ፡ ኦእግዝእትየ ፡ (fol. 38b.) ሐና ፡ መር ዓት ፡ አብ ፡ ሰማያዊ ። ወማኅደረ ፡ እመ ፡ ወልድ ፡ ቀ ዳማዊ ። ወታቦት ፡ መንፈስ ፡ ቅዱስ ፡ ማሕየዊ ። ብስ ራት ፡ ለኪ ፡ ኦእግዝእትየ ፡ ሐና ፡ መድኃኒቱ ፡ ለአዳ ም ፡ ኀዙን ፡ መሠረት ፡ መባዕ ፡ ለአቤል ፡ ቅቱል ። ብስራት ፡ ለኪ ፡ ኦእግዝእትየ ፡ ሐና ፡ ንግሥት ፡ ሁ ሎን ፡ አንስት ። ብስራት ፡ ለኪ ፡ ኦእግዝእትየ ፡ ሐ ና ፡ እግዝአቶን ፡ ለሳራ ፡ ወለኬጡራ ። ብስራት ፡ ለ ኪ ፡ ኦእግዝእትየ ፡ ሐና ፡ ሕይወት ፡ ተድላሆን ፡ ለር ብቃ ፡ ወለሳራ ፡ ለራኄል ፡ ወልያ ። ብስራት ፡ ለኪ ፡ ኦእግዝእትየ ፡ ሐና ፡ ዕበየ ፡ ሱራፌል ፡ ኀበ ፡ ተወክ ሐ ፡ ወጽንሐሂሆሙ ፡ ኀበ ፡ ተጸንሐሐ ። ወአክናፈ ፡ ኪሩቤል ፡ ኀበ ፡ ተሰፍሐ ። ትንቢተ ፡ ነቢ (fol. 39a.) ያ ት ፡ ኀበ ፡ ጎሐ ። ወስብክተ ፡ ሐዋርያት ፡ ኀበ ፡ ጸብ ሐ ። እግዝእትየ ፡ ሐና ፡ ኀበ ፡ ዕበየ ፡ ንግሥኪ ፡ ተመ ክህ ። እምነ ፡ ሜልካ ፤ ወቱርሳ ፤ ወሔግላ ፤ ወኑኃ ፤ ወመህላ ፤ አዋልደ ፡ ሰለጳአድ ፡ ሐምስ ። ሐና ፡ ጸድ ቀት ፡ የም ፡ ዘአዕረፈት ፡ በአምሳለ ፡ አበዉ ፡ ቀደም ት ፡ እምክቡራን ፡ ክብርት ፡ ወንጽሕት ፡ እማ ፡ ለእግ ዝእትነ ፡ ማርያም ፡ ወላዲት ፡ እግዚእነ ፡ ቃሉ ፡ ለእ ግዚአብሔር ፡ ሕያው ። ዛቲሰ ፡ ጸድቅት ፡ እምህገረ ፡ ኢየሩሳሌም ፡ ወለተ ፡ ማጣት ፤ ወልደ ፡ ሴሚ ፡ ወል ደ ፡ ሜልኪ ፤ ዘእምዘመደ ፡ ሴሚ ። እስመ ፡ ለማጣት ሳ ፡ ክና ፡ ለሮቱ ፡ ሠላስ ፡ አዋልድ ፡ ስማ ፡ ለአሐቲ ፡ እንተ ፡ ትልህቅ ፡ ማርያም ፡ ወለካልእታ ፡ ሶፍ (fol. 39b.) ያ ፡ ወለሣልሲት ፡ ሐና ፡ ወተወስበት ፡ ማርያም ፡ ወ ወለደታ ፡ ለሰሎሜ ፡ ወይእቲ ፡ ዘረድአታ ፡ ለእግዚ እትነ ፡ ማርያም ፡ አመ ፡ ወለደቶ ፡ ለእግዚእነ ፡ ወመ ድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወተወስበት ፡ ሶፍያ ፡ ወወለደታ ፡ ለኤልሳቤጥ ፡ እመ ፡ ለዮሐንስ ፡ መጥም ቅ ። ወተወስበት ፡ ዛቲ ፡ ቅድስት ፡ ሐና ፡ ለኢያቄም ፡ ዘእምዘመደ ፡ ይሁዳ ። ወወለደታ ፡ ለእግዝእትነ ፡ ማ ርያም ። ወከና ፡ ኤልሳቤጥ ፡ ወሰሎሜ ፡ ወሐና ፡ አዋ ልደ ፡ አሐቲ ፡ ብእሲት ፡ ወዛቲሰ ፡ ቅድስት ፡ ሐና ፡ እስመ ፡ ኮነት ፡ ክብርተ ፡ እምኔሆን ፡ ሁሎን ፡ አንስ ት ፡ ዓለም ፡ እስከ ፡ ኮነት ፡ ድልተ ፡ ከመ ፡ ትለዳ ፡ ለ ወላዲተ ፡ አምላክ ፡ በሥጋ ። ወአአምር ፡ ጸ (fol. 40a.) ድታ ፡ ወክብራ ፡ ዘየዓቢ ፡ እምዅሉ ፡ አንስት ። ወከ ነት ፡ ይእቲ ፡ መክነ ፡ ወእምብዝኃ ፡ ተዐምዶታ ፡ ለጸ ም ፡ ወለጸሎት ። ወታስተበቍዕ ፡ ኀበ ፡ እግዚአብሔ ር ፡ ወወህባ ፡ ዛቲ ፡ ወለተ ፡ ወአፍሥሓ ፡ እግዚአብ ሔር ፡ ልባ ፡ ነጺሮ ፡ ኃዝና ፡ ውስጣያ ፡ ወተፈሥሐ ፡ ባቲ ፡ ሁሎሙ ፡ ያቄቀ ፡ እንለ ፡ እመሕያው ። በእን ተ ፡ ገዘኑ ፡ ይደልወን ፡ ናዕብያ ፡ ወኢንሕምያ ፡ እም ይእዜሰ ፡ ከመ ፡ ሮቤል ፡ ለሐና ፡ ወይቤሎሙ ፡ ለሐ ና ፡ ወኢያቄም ፡ ኢመፍትው ፡ ለክሙ ፡ ታቅርቡ ፡ መሥዋዕተክሙ ፡ ቅድመ ፡ እግዚአብሔር ፡ አምላክ ክሙ ፡ በእንተ ፡ ዘአልብክሙ ፡ ዘርእ ፡ በክመ ፡ ትእዛ ዘ ፡ አሪት ። ገዝኑ ፡ ነገር ፡ ሚያ (fol. 40b.) ሰብር ፡ አ እጽምት ፡ ወያነድድ ፡ ልበ ፡ ወያውሳ ፡ አማውተ ። ወሰሚያ ፡ ኢያቄም ፡ ኀዘነ ፡ ዓቢየ ፡ ወአኃዘ ፡ ይጸሊ ፡

እንዘ ፡ ይብል ፡ ኦእግዚእየ ፡ ወአምላኪየ ፡ ወንጉሥ
የ ፡ ናሁ ፡ ዅሎሙ ፡ ደቂቀ ፡ አስራኤል ፡ ዐሙ ፡ ዘር
እ ፡ ወውሉድ ፡ ወሊተሰ ፡ አልብየ ። ወእምዝ ፡ ሀለ
የ ፡ በእን[ተ] ፡ ጸድቃን ፡ ውኔራን ፡ ከመ ፡ ኮኑ ፡ ሎ
ሙ ፡ ደቂቅ ፡ ወአዋልድ ፡ ለአብርሃምኒ ፡ ተዘክሮ ፡ አ
ግዚአብሔር ፡ እንዘ ፡ ፪ክረምቱ ፡ ወወለደ ፡ በርስዕና
ሁ ፡ ወሰመዮ ፡ ይስሐቅ ። ወዓዲ ፡ ተዘከረ ፡ ብፁዕ ፡
ኢያቄም ፡ ብዙኃነ ፡ አበወ ፡ ኀበ ፡ ማኑሄ ፡ ወሐና ፡
ብክሲት ፡ ሕልቃና ። ወኢነገራ ፡ ለብአሲቱ ፡ ዘንተ ፡
ኃዘነ ፡ ወዘተዓየረ ፡ ላዕሌሁ ፡ ርዜል ፡ ነገረ ፡ ጽርፈ
ት ። ወ (fol. 41a.) ውእተ ፡ ጊዜ ፡ ተግኅሠ ፡ ውስተ ፡
ገጸም ፡ ወሖረ ፡ ርኁቀ ፡ ወጸመ ፡ ፵መዓልተ ፡ ወ፵ሌ
ሊተ ፡ እንዘ ፡ ይትመሀለል ፡ ኀበ ፡ እግዚአብሔር ፡ አ
ምላኩ ። ወይቤ ፡ ኢይበውዕ ፡ ውስተ ፡ አፉየ ፡ ሲሲ
ት ፡ እስከ ፡ ይፈኢ ፡ ኀዘንየ ፡ ወብካይየ ፤ ወእስከ ፡ ይ
ሰምዓኒ ፡ እግዚአብሔር ፡ ስእለትየ ። ወመብልዕየሰ ፡
ይኩነኒ ፡ ጸሎትየ ። ወስእለትየኒ ፡ አንብዕየ ፡ ዘወጽአ ፡
አምአዕይንትየ ። ወብአሲቱኒ ፡ ሐና ፡ አኀዘት ፡ ትብ
ኪ ፡ ወትላሁ ፡ እንዘ ፡ ትጐድዕ ፡ አንግድዓቲሃ ፡ ወታ
ንቀንዱ ፡ ኀበ ፡ እግዚአብሔር ፡ አዕይንቲሃ ፡ ከመ ፡
የሀበ ፡ ወልደ ፡ ወያዕትት ፡ እምኔሃ ፡ ጽዕለተ ። ወሶበ ፡
ኮነ ፡ በዐሎሙ ፡ ለአይሁድ ፡ (fol. 40b.) መጽኡት ፡ አ
ሐቲ ፡ ብአሲት ፡ እምአግዋሪሃ ፡ ወትቤላ ፡ ለሐና ፡ እ
ስከ ፡ ማእዜኑ ፡ ትነብሪ ፡ በኀዘን ፡ ኢትበልዒ ፡ ወኢ
ትሰትዪ ፡ ወኢትነውሚ ። እስከ ፡ ማእዜኑ ፡ ትኁንኒ ፡
ርእሰኪ ፡ በገንቱ ፡ ኀዘን ፡ ዕፁብ ፡ ለተናግሮ ፡ ወያረ
ስዕ ፡ አአምሮ ፡ ናሁ ፡ በጽሐ ፡ በወል ፡ ዘተሠርዐ ፡ በ
ዕለት ፡ አመ ፡ ይወጽኡ ፡ እምግብፅ ፡ አስራኤል ፡
ጰሲዩ ፡ አጋር ፡ ወተፈሥሒ ፡ ምስለ ፡ እለ ፡ ይትፈሥ
ሓ ፡ እለ ፡ ከማኪ ፡ አንስተ ። ወናሁ ፡ አምጻእኩ ፡ ለ
ኪ ፡ ልብሰ ፡ ዘዕፁብ ፡ ሤጡ ፡ ልበሲ ፡ ወተሠርገዊ ፡
እስመ ፡ ክብርት ፡ ዘመድ ፡ አንቲ ። ወለኪ ፡ ይደሉ ፡
ከመ ፡ ትሠርገዊየ ፡ ለዝንቱ ፡ ክቡር ፡ ልብስ ። ወአ
ውሥአታ ፡ ሐና ፡ ወትቤላ ፡ እኅትየ ፡ ኀደ (fol. 41a.)
ግኒ ፡ እበኪ ፡ ላዕለ ፡ ጎርትምናየ ፡ እስከ ፡ ይፈኢ ፡ ኀ
ዘንየ ፡ አግዚአብሔር ። ሊተሰ ፡ ይኩነኒ ፡ ኀዘን ፡ ወ
ትካዝ ፡ ወአንብዕ ፡ መሪር ። አዕትተ ፡ እስከ ፡ ዕለተ ፡
ሞትየ ፡ ልማድየ ፡ ዘተ ፡ አንብዕ ። ኢይለብስ ፡ እን
ሰ ፡ ከመ ፡ ፍሥሐተ ፡ ልብ ፡ አንስት ። በምንትኑ ፡ እ
ትሜሰል ፡ አነ ፡ በዕዕኑ ፡ ይቡስ ፡ ዘአልቦ ፡ ቄጽል ፡
ወፍሬ ። ወበሀገርኑ ፡ ቅትልት ፡ ወድምስስት ፡ አንስ ፡
ትክዝተ ፡ ነፍስ ፡ ወኀዝንተ ፡ ልብ ፡ ኢይለብስ ፡ እን
ከ ፡ ዘንተ ፡ ዘኢያእመርኩ ፡ እምኀበ ፡ ኮነ ፡ እመኒ ፡
እምስርቅ ፡ ወእመኒ ፡ እምያነሰ ፡ ዝሙት ፡ ዘሠርዐ ፡
እግዚአብሔር ፡ ወይቤሎ ፡ ለሙሴ ፡ በሎሙ ፡ ለደቂ
ቀ ፡ እስራኤል ፡ ኢትሑር ፡ ኀበ ፡ ብእሲተ ፡ ብእሲ ፡
ኢትዘ (fol. 41b.) ሙ ። ወመትሎሁ ፡ ለዝንቱ ። እነ
ኒ ፡ ኢይለብስ ፡ እመ ፡ ኮነ ፡ እምያነሰ ፡ ዘማውያን ።
ወአውሥአታ ፡ ይእቲ ፡ ብእሲት ፡ በመዓት ፡ ወበቀ
ጥዓ ። ወነደ ፡ ከመ ፡ እሳት ፡ ልባ ። ወትቤላ ፡ ለሐና ፡
በአማን ፡ በርቱዕ ፡ ዐፀዋ ፡ እግዚአብሔር ፡ ለማኅፀን
ኪ ፡ ሠናይ ፡ ገብረ ፡ እግዚአብሔር ፡ ዘከልዐኪ ፡ ፍ
ሬ ፡ በረከት ። ወኢወሀበኪ ፡ ከመ ፡ ኮሎን ፡ አዋል
ደ ፡ እስራኤል ። አንሰ ፡ ፈቀድኩ ፡ አሠኒ ፡ ለኪ ፡ አ
ንቲሰ ፡ ፈጸይኪኒ ፡ ጽርፈት ፡ ወአግባእኪ ፡ ሊተ ፡ ቃ
ለ ፡ ሕሡመ ። ወሰሚዓ ፡ ብዕዕት ፡ ሐና ፡ ዘንተ ፡ ኀዘ
ነ ፡ ልባ ፡ ዓቢየ ፡ ኀዘነ ። ወእምዝ ፡ ተንሥአት ፡ ፍጡ
ነ ፡ ወእዕተት ፡ አልባሲሃ ፡ አምላዕሌሃ ፡ ኀሠረ ፡ ወ
ተሐፀበት ፡ ወተሠነ (fol. 42a.) የት ፡ ወተሠርገወት ፡
ሠርጐሃ ፡ ወለብሰት ፡ አልባስ ፡ ምኩሀ ። ወሖረት ፡
ውስተ ፡ ቤተ ፡ መቅደሱ ፡ ለእግዚአብሔር ፡ ከመ ፡ ት
ጸሊ ፡ ወእንዘ ፡ ተሐውር ፡ ውስተ ፡ ፍኖት ፡ ርእየት ፡
ዕፀ ፡ ነዊኃ ፡ ወውስቴቱ ፡ አዕዋፍ ፡ ምስለ ፡ እጓላቲሆ
ሙ ። ወትቤ ፡ ሐና ፡ ባረከ ፡ እግዚአ ፡ ላዕሌሆሙ ፡ ወ
አብዘኀከሙ ፡ ፈድፋደ ፡ ሊተኒ ፡ ለእመትከ ፡ ስማዕ ፡
ጸሎትየ ፡ ወህበኒ ፡ ስእለተ ፡ ከናፍርየ ፡ ወባርክ ፡ ላዕ
ሌየ ፡ ዘባረከ ፡ ማኅፀና ፡ ለሳራ ፡ ወወህበክ ፡ ወልደ ፡
በልሕቃቲሃ ። ወእንሥአት ፡ አዕይንቲሃ ፡ ውስተ ፡ ሰ
ማይ ፡ ወእኀዘት ፡ ትብኪ ፡ ኀበ ፡ እግዚአብሔር ፡ እን
ዘ ፡ ትብል ፡ ወይ ፡ ሊተ ፡ አሌ ፡ ሊተ ፡ በእለ ፡ መኑ ፡
እትሜሰል ፡ እንከ ፡ (fol. 42b.) አትሜሰልኑ ፡ በያፍ ።
ለአዕዋፍኒ ፡ ዐሙ ፡ ውሉደ ፡ ወይኬ ፡ አነ ፡ በመኑ ፡
እትሜሰል ፡ በእንስሳኑ ፡ አው ፡ በአራዊትኑ ። ወባሕ
ቱ ፡ ለእንስሳኒ ፡ ወለአራዊትኒ ፡ ዐሙ ፡ እንሳት ። ወ
እንዘ ፡ ከመገ ፡ ትበኪ ፡ ወተላሁ ፡ ወታንቀዓዱ ፡ ው
ስተ ፡ ሰማይ ፡ ናሁ ፡ ወረደ ፡ መልአከ ፡ እግዚአብሔ

ር ፡ እምሰማይ ፡ ኀበ ፡ ሀለወት ፡ ውስተ ፡ ቤተ ፡ መቅ
ደስ ። ቆመ ፡ ቅድሜሃ ፡ ወይቤላ ፡ ናሁ ፡ ሰምዐ ፡ እግ
ዚአብሔር ፡ ስእለትኪ ፡ ወተወክፈ ፡ ጸሎተኪ ። ወና
ሁ ፡ ትፀንሲ ፡ ወትወልዲ ፡ ወትቤሎ ፡ ብዕዕት ፡ ሐና ፡
ለዜናዌ ፡ ትፍሥሕት ፡ ገብርኤል ፡ ፀዋሬ ፡ ብስራተ ፡
እግዚእየ ፡ ወአምላኪየ ። እመሰ ፡ ረኩበኩ ፡ ወልደ ፡
አው ፡ ወለተ ፡ እሁበ ፡ ይቲ (fol. 43 a.) ለእክ ፡ ለእግዚ
አብሔር ፡ ወእፌስዮ ፡ ኢይጻእ ፡ እምቤተ ፡ መቅደሱ ፡
በሱሉ ፡ መዋዕል ፡ ሕይወቱ ። ወእምዝ ፡ ይቤላ ፡ ው
አቱ ፡ መልአክ ፡ ፩እም፪ሊቃን ፡ መላእክት ፡ ናሁ ፡
ኢያቄም ፡ ምትኪ ፡ መጽአ ፡ እምገዳም ፡ ወንግሪዮ ፡
ዘነገርኩኪ ፡ ወይንሣእ ፡ መሐስዐ ፡ ጠሊ ፡ ወመሐስ
ዐ ፡ በግዕ ፡ ወሰዱ ፡ ውስተ ፡ ደብተራ ፡ ወሡዑ ፡ መ
ሥዋዕተ ፡ ለእግዚአብሔር ። ወሖር ፡ ካዕበ ፡ ውእቱ ፡
መልአክ ፡ ኀበ ፡ ኢያቄም ፡ ወይቤሎ ፡ በሀከ ፡ ናሁ ፡
ሰምዐ ፡ እግዚአብሔር ፡ ስእለተከ ፡ ወተወክፈ ፡ ቀሮ
ባነከ ። ብአሲትከ ፡ ሐና ፡ ትፀንስ ፡ ወትወልድ ፡ ለከ ፡
ወለተ ፡ ኄርተ ፡ ወሠናይተ ፡ ዘይነግሥ ፡ ወልዳ ፡ ለቤ
ተ ፡ ያዕቆብ ፡ ለዓለም ። (fol. 43 b.) ወአልዐ ፡ ማኅለቅ
ት ፡ ለመንግሥቱ ። ወሰሚዖ ፡ ኢያቄም ፡ ተፈሥሐ ፡
ወአእኰቶ ፡ ለእግዚአብሔር ። ወይቤ ፡ ይትባረክ ፡
እግዚአብሔር ፡ አምላክ ፡ እስራኤል ። ዘኢመነነ ፡ ስ
እለትየ ፡ ወተወክፈ ፡ ጸሎትየ ፡ በከመ ፡ ይቤ ፡ በመገ
ሙር ፡ ብፁዕ ፡ ብእሲ ፡ ዘኢኖለቈ ፡ ለዊቱ ፡ እግዚአብ
ሔር ፡ ኃጢአቶ ። በእማን ፡ ኢተሐ[ሰ]ወ ፡ ቃለ ፡ ነቢ
ይ ፡ ወንዳ ፡ ይቤ ፡ ቅሩብ ፡ እግዚአብሔር ፡ ለየዋሃን ፡
ልብ ። ወይረድኦሙ ፡ ለትሑታን ፡ መንፈስ ። ወእም
ዝ ፡ ጸውዖሙ ፡ ኢያቄም ፡ ለናሎት ፡ አባግኤሁ ፡ ወ
መራዕዩሁ ፡ ወይቤሎሙ ፡ አምጽኡ ፡ ሊተ ፡ ፪ተ ፡
አባግዐ ፡ ቀሮበን ፡ ለእግዚአብሔር ። ወአምጽኡ ፡
ሎቱ ፡ (fol. 44 a.) አልዐምት ፡ ወአባግዐ ፡ ወገብረ ፡ መ
ሥዋዕተ ፡ ለእግዚአብሔር ። ወቦዐ ፡ ውስተ ፡ ቤቱ ፡
ወገበረ ፡ ምሳሐ ፡ ለነዳያንኒ ፡ ወለአዝማዲሁኒ ፡ ሁሉ
ሙ ። ወእምዝ ፡ አመ ፡ ሣልስት ፡ ዕለት ፡ ሀለየ ፡ ከቡ
ር ፡ ኢያቄም ፡ በልቡ ፡ ወይቤ ፡ እመሰ ፡ ከነ ፡ እሙነ ፡
ዘይቤለኒ ፡ መልአክ ፡ በራእይ ፡ እወስድ ፡ ካዕበ ፡ ለእ
ግዚአብሔር ፡ መሥዋዕተ ፡ ሐርጌ ፡ ንጹሐ ፡ ወዕጕል
ተ ፡ ንጽሕተ ፡ ወአቁርቦሙ ፡ ይሡዕዎሙ ። ወሶቤሃ ፡
እሬኢ ፡ ገጽየ ፡ ውስተ ፡ አከለ ፡ ዘቤተ ፡ መቅደስ ፡
ወሀለው ፡ አክለ ፡ ዘግቡር ፡ በዕንቁ ፡ ባሕርይ ፡ ወይ
ነብር ፡ ውስተ ፡ ምሥዋዕ ። ወሶበ ፡ ያበውዕ ፡ ፩እም
ይቂቀ ፡ እስራኤል ፡ መ (fol. 44 b.) ሥዋዕተ ። እመሂ ፡
ብዕዓተ ፡ ወእመሂ ፡ ዘፈቃድ ፡ እመሂ ፡ ዘበእንተ ፡ አ
ስተስርዮ ፡ ኃጢአት ። ወይሠውዕ ፡ ለእግዚአብሔ
ር ። እመሰ ፡ ተወክፈ ፡ እግዚአብሔር ፡ እምኔሁ ፡ ቀሮ
ርባኖ ፡ ያስተርኢ ፡ ውስተ ፡ አክሊለ ፡ ባሕርይ ፡ ገጹ ፡
ከመ ፡ መጽሔት ፡ ለውእቱ ፡ ብእሲ ፡ ዘአብዐ ። ወእ
መሰ ፡ ኢተወክፎ ፡ እግዚአብሔር ፡ ለመሥዋዕቱ ፡
ኢያስተርኢ ፡ ገጹ ፡ ውስተ ፡ ባሕርይ ፡ ግቡረ ፡ አክ
ሊል ። ወሶቤሃ ፡ ነሥአ ፡ ኢያቄም ፡ ቡሩክ ፡ አባግዐ ፡
ወአልዐምት ፡ ወሥዐ ፡ ቅድመ ፡ እግዚአብሔር ፡ እን
ዘ ፡ ይብል ፡ እመሰ ፡ ሠመርኩ ፡ እግዚአ ፡ ቀሩባንየ ፡
ዘአቅረብኩ ፡ ውስተ ፡ ምሥዋዒከ ፡ ያስተርኢ ፡ ገጽ
የ ፡ ውስተ ፡ አክሊለ ፡ ባሕርይ ፡ ወሶቤሃ ፡ ነጸረ ፡ ገጸ ፡
(fol. 45 a.) ውስተ ፡ ውእቱ ፡ አክሊል ፡ ወይቤ ፡ ብፁዕ ፡
ኢያቄም ፡ ናሁ ፡ አእመርኩ ፡ ከመ ፡ መሀረኒ ፡ እግዚ
አብሔር ፡ ወተወክፈኒ ፡ ወራእይኒ ፡ ዘአስተርአየኒ ፡
አመ ፡ ውእቱ ። ወተመይጠ ፡ ኢያቄም ፡ ውስተ ፡
ቤቱ ፡ እንዘ ፡ ይሴብሖ ፡ ለእግዚአብሔር ፡ በፍሥሓ ፡
ወበሐሤት ፡ ለዘለዓቱ ፡ ይደሉ ፡ ክብር ፡ ወስብሐት ፡
ለዓለመ ፡ ዓለም ፡ አሜን ።

ዘሐሙስ ።

ናይድዕ ፡ ባህለ ፡ ነቢያት ፡ ስማዕ ፡ ዘይቤሎ ፡ እግ
ዚአብሔር ፡ ለአቡነ ፡ አዳም ፡ አመጽአ ፡ አነ ፡ ለልየ ፡
በ፩ዕለት ፡ ወመንፈቀ ፡ ዕለት ፡ እትወለድ ፡ እምወለ
ትከ ። አሜሃ ፡ እምህረከ ፡ ወእሣሃለከ ፡ በብዝኃ ፡ ም
ሕረትየ ፡ ለ፶፬ዓመታት ፡ ረሰዮን ፡ ከመ ፡ ፩ዕለታት ፡
ወለ፩፬ዓመታት ፡ ረሰዮን ፡ ከመ ፡ ፮ሰዓተ ፡ ዕለት ፡
ወ (fol. 45 b.) ዓዲ ፡ ይቤ ፡ እግዚእነ ፡ ወመድኃኒነ ፡ ኢ
የሱስ ፡ ክርስቶስ ፡ በመጽሐፈ ፡ ኪዳን ፡ አመ ፡ ፻ወ፶፡

ዓመት ፡ አመ ፡ ፍጻሜሃ ፡ ለጸንጠቈስጤ ፡ ወጸሊካ ፡ ይከውን ፡ ምጽአቱ ፡ ለአቡየ ፡ ለ፲፪ ፡ ረሰዮ ፡ ከመ ፡ ፩፪ ፡ ወለ፷፪ ፡ ከመ ፡ ሃ ። ኢሳይያስኒ ፡ ይቤ ፡ ወይነብር ፡ ውስተ ፡ ዝንቱ ፡ ዓለመ ፡ ፯ተ ፡ ፲፬ወ፯መዋዕል ። ናሁ ፡ አቀምነ ፡ ለክሙ ፡ ስምዐ ፡ እመጻሕፍት ፡ ቅዱሳት ፡ እምሐዲስ ፡ ወብሉይ ። በእንተ ፡ ምጽአቶ ፡ እግዚእነ ፡ ጎበ ፡ እግዝእትነ ፡ ሐና ፡ ወእምዝ ፡ ፀንስት ፡ ቅድስት ፡ ሐና ፡ ወነበረት ፡ እንዘ ፡ ተአኩቶ ፡ ለእግዚአብሔር ፡ ፱ተ ፡ አውራኃ ። ወሶበ ፡ ኮና ፡ ላቲ ፡ ፱አውራኁ ፡ ወለደት ፡ ወለተ ፡ ወትቤላ ፡ ሐና ፡ ለመ ወልዳት ፡ ምንትኑ ፡ (fol. 46a.) ዘወለድኩ ፡ ወትቤላ ፡ መወልዲት ፡ ወለተ ፡ ወለድኪ ፡ ወትቤ ፡ ሐና ፡ ታዓብዮ ፡ ነፍስየ ፡ ለእግዚአብሔር ። ወስመየታ ፡ ስማ ፡ ማርያም ፡ ወሶበ ፡ ኮና ፡ ለሐና ፡ ፵መዋዕል ፡ ተሐዕበት ፡ ወለብስት ፡ አልባሲሃ ፡ ወአጥበወታ ፡ ለይእቲ ፡ ወለት ፡ እስመ ፡ ክነት ፡ ለእማ ፡ አሑተ ፡ ወለእንተ ፡ ወለደታ ፡ ጎሪት ፡ ይእቲ ፡ ዛቲ ። አሑቲ ፡ ዘይቤ ፡ ማርያም ፡ እንታክቲ ፡ እማ ፡ ዘይቤ ፡ ሐና ፡ ይእቲ ። ወሶበ ፡ ተፈጸመ ፡ ላቲ ፡ ለእግዝእትነ ፡ ማርያም ፡ ፯አውራኁ ፡ ሖረት ፡ ምሥጋረ ፡ እግር ፡ ፫ተ ፡ ወገብዐት ፡ ውስተ ፡ ሕጽና ፡ ለእማ ። ወእምዝ ፡ ትቤ ፡ ሐና ፡ ሕያው ፡ ውእቱ ፡ እግዚአብሔር ፡ ከመ ፡ ኢየኃድጋ ፡ ለዛቲ ፡ ወለት ፡ ታ (fol. 46b.) ንሶሱ ፡ ውስተ ፡ ምድር ፡ እስከ ፡ እወስዳ ፡ ውስተ ፡ ቤተ ፡ መቅደስ ፡ ዘእግዚአብሔር ። ወእምዝ ፡ ሐነፀት ፡ ላቲ ፡ ማኅደረ ፡ ለባሕቲታ ። ወአንበረታ ፡ ውስቴታ ፡ እስከ ፡ ሶበ ፡ ኮና ፡ ፭ዓመተ ፡ ወውእተ ፡ ጊዜ ፡ ገብረ ፡ ኢያቄም ፡ በዓለ ፡ ዓቢየ ፡ ለማርያም ፡ ወጸውዖሙ ፡ ለካህናት ፡ ወለረበናተ ፡ እስራኤል ፡ ወለዓበይቶሙ ፡ ወለመላሕቅተ ፡ ሕዝብ ። ወጠብሐ ፡ መግዝዐ ፡ ወአዕገበሙ ፡ ለኵሉሙ ፡ ወእምድኅ ፡ ለይእቲ ፡ ወለት ፡ ማርያም ፡ አቡሃ ፡ ጎበ ፡ ካህናት ፡ ወባረክዋ ፡ ኵሎሙ ፡ እንዘ ፡ ይብሉ ፡ እግዚአብሔር ፡ አምላክነ ፡ ዘኵሎ ፡ ይመልክ ፡ ወእምላኮሙ ፡ ለአበዊነ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ይባርክ ፡ ለዛቲ ፡ ወለት ፡ ወይረስያ ፡ ፍሬ ፡ ሠ (fol. 47a.) ናየ ፡ ከመ ፡ ታግዕዘነ ፡ እሙስና ፡ ወየሀባ ፡ ኃይለ ፡ ወጽንዐ ፡ ወይዕበይ ፡ ስማ ፡ እስከ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡ ወይቤሉ ፡ ኵሎሙ ፡ አሜን ፡ ወአሜን ። ወእምዝ ፡ ወሰድዋ ፡ ጎበ ፡ ኵሎሙ ፡ ሊቃነ ፡ ጳጳሳት ፡ ወመላህቅቲሆሙ ፡ ለሕዝብ ፡ ወባረክዋ ፡ ኵሎሙ ፡ በበማዕርጊሆሙ ፡ ወበበውሉዶሙ ። ወይቤልዋ ፡ እግዚአብሔር ፡ አጎዜ ፡ ዓለማት ፡ አምላክ ፡ አብርሃም ፡ አምላክ ፡ ይስሐቅ ፡ ወአምላከ ፡ ያዕቆብ ፡ ዘይነብር ፡ ውስተ ፡ አርያም ፡ ይባርክ ፡ አፍአሃ ፡ ወውሳጤሃ ፡ ነፍሳ ፡ ወሥጋሃ ። ወባረክዋ ፡ ከመዝ ፡ ወእምዝ ፡ ነሥአታ ፡ እማ ፡ ወአብዓታ ፡ ውስተ ፡ ውእቱ ፡ ማኅደር ፡ እንተ ፡ ሐነፀት ፡ ላቲ ። ወትቤ ፡ ሐና ፡ እሰ ብሖ ፡ ለእግዚአብሔ (fol. 47b.) ር ፡ በስብሐተ ፡ ቅዱሳን ፡ እባርኮ ፤ እዌድሶ ፤ እቁድሶ ፤ አአኩቶ ፤ አሴዕሎ ፤ አዓብዮ ፤ እፈቅሮ ፤ አሠምሮ ። እስመ ፡ አስሳለ ፡ እምኔየ ፡ ነገረ ፡ ጽዕለት ፡ ወነገረ ፡ ኃፍረት ፡ እምነገደ ፡ እስራኤል ፡ አመ ፡ ጊዜ ፡ ይቤሉኒ ፡ ኢንትዌከፍ ፡ መባዐኪ ፡ ወቀርበኒኪ ፡ ዘአልብኪ ፡ ዘርእ ፡ ወፍሬ ፡ በርኩት ። ወበእንተዝ ፡ ነበርኩ ፡ ፵መዓልተ ፡ ወ፵ሌሊተ ፡ እንዘ ፡ ኢይጥዕም ፡ ምንተኒ ፡ ወነበርኩ ፡ ኃዲግየ ፡ አራዝ ፡ ወመልዐ ፡ ልብየ ፡ እንባዘ ፡ ወትካዘ ፡ ወኢያስተሐወዝኩ ፡ ሕይወትየ ። ዝንቱ ፡ ኵሉ ፡ ዘረከበኒ ፡ እምነገደ ፡ ሕዝብየ ፡ እምእይዊሆሙ ፡ ወአንስቲያሆሙ ። እምአእማትኒ ፡ ወእምአግብርትኒ ፡ (fol. 48a.) እንዘ ፡ ይጼዕሉኒ ፡ መብልዕየኒ ፡ ወስቴየኒ ፡ መሪረ ፡ ኮነኒ ። እጎውኒ ፡ ወእጎትኒ ፡ አብኒ ፡ ወእምኒ ፡ ወአዝማድየኒ ፡ ሮዱኒ ፡ ወጸዓሉኒ ፡ እምይናዝዙኒ ። ነገደ ፡ ሮቤል ፡ በበሕዘቢሆሙ ፡ ወአንስቲያሆሙኒ ፡ በበአብያቲሆን ፡ ወኵሎሙ ፡ ነገደ ፡ እስራኤል ፡ እስከ ፡ ነገደ ፡ ብንያም ፡ በበአብያቲሆሙ ። ወአንስቲያሆሙኒ ፡ በበባሕቲቶን ፡ እንዘ ፡ የሐምዩኒ ፡ ኢያክሙ ፡ ወእንዘ ፡ ይጼዕሉኒ ፡ ጎቡረ ፡ ላዕሌየ ፡ ቆሙ ። ስብሐት ፡ ለእግዚአብሔር ፡ አዶናይ ። ስብሐት ፡ ለእግዚአብሔር ፡ ጸባዖት ። ስብሐት ፡ ለእግዚአብሔር ፡ ኤሎሂ ። ስብሕዎ ፡ ለእግዚአብሔር ፡ በቅዱሳኑ ። ስብሕዎ ፡ በጽንዐ ፡ ኃይሉ ። ስብሕዎ ፡ በክ (fol. 48b.) ሊሎቱ ። ሰብሕዎ ፡ በክመ ፡ ብዝኃ ፡ ዕበዩ ። ስብሕዎ ፡ በቃለ ፡ ቀርን ። ስብሕዎ ፡ በመዝሙር ፡ ወበመሰንቆ ። ስብሕዎ ፡ በክበሮ ፡ ወበትፍሥሕት ። ስብሕዎ ፡ በአውታር ፡ ወበእንዚራ ። ስብሕዎ ፡ በጸናጽል ፡ ዘሠናይ ፡ ቃሉ ። ስብሕዎ ፡ በጸናጽል ፡ ወበይባቤ ። ኵሉ ፡

ነፍስ ፡ ይሴብሖ ፡ ለእግዚአብሔር ። በእንቲአየ ፡ ይት
ፈሥሑ ፡ ወይትጎሠዩ ፡ ሙሴ ፡ ወአውሴ ፡ ወበእን
ተ ፡ ወሊዶትየ ፡ ይሴብሕ ፡ ዳዊት ፡ ወልደ ፡ እሴ ። በ
እንተዝ ፡ ኢኮንኩ ፡ ነግደ ፡ ወፈላሴ ። እምይእዜሰ ፡
ደለወኒ ፡ እበል ፡ ዓሪግየ ፡ ውስተ ፡ ደብርየ ፡ ወለም
ሕሳ ፡ ስብሐት ፡ ለኪ ፡ እግዚአብሔር ፡ አምላኪየ ፡ ዘ
ትሰሪ ፡ አበሳ ፡ ስብሐት ፡ ለኪ ፡ እግዚአብሔር ፡ አም
ላ (fol. 49a.) ኪየ ፡ ዘከንከኒ ፡ በቋዔ ። ወከንካ ፡ ለጎር
ትምናየ ፡ ረዳኤ ። ወእንዘ ፡ ከመገ ፡ ትጼሊ ፡ ሐና ፡
ርእየት ፡ ፲ቱ ፡ ሊቃነ ፡ መላእክት ፡ እንዘ ፡ ይዜምሩ ፡
በቃለ ፡ ቃና ፡ ዋውም ፡ ወይጼልልዋ ፡ በበስሱ ፡ አክ
ናፍ ፡ ዘነበልባል ፡ ዘውእቶሙ ፡ ሚካኤል ፡ ወገብር
ኤል ፡ ሱራፌል ፡ ወኪሩቤል ፡ ሩፋኤል ፡ ወኡራኤ
ል ፡ ሱርያል ፡ ወሰላትያል ፡ ሰቂኤል ፡ ወራመኤል ፡
ሰዳክያል ፡ ወአናንያል ፡ እለ ፡ ግልቡበን ፡ በነደ ፡ እሳ
ት ፡ ወሰምዓቶሙ ፡ እንዘ ፡ ይብሉ ፡ ስብሐት ፡ ለኪ ፡
አማርያም ፡ መርአተ ፡ አብ ፡ አብዕዕት ፡ ማርያም ፡ ቅ
ድስተ ፡ ቅዱሳን ። ተፈሥሒ ፡ አማርያም ፡ በዐለ ፡
ከብካቦሙ ፡ ለክርስቲያን ፤ ተፈሥሒ ፡ አማርያም ፡
በዐለ ፡ ተድላሆሙ ፡ ለናዝራውያ (fol. 49b.) ን ። ተፈ
ሥሒ ፡ አማርያም ፡ ዘከንኪ ፡ መራኁት ፡ መንግሥ
ተ ፡ ሰማያት ። ተፈሥሒ ፡ አማርያም ፡ ዘይደልወኪ ፡
ትኩኒ ፡ በዐለ ፡ ግዕዛኖሙ ፡ ለደቂቀ ፡ አዳም ። ተፈሥ
ሒ ፡ አማርያም ፡ ዘይደልወኪ ፡ ትኩኒ ፡ አራቂተ ፡ ማ
ዕከል ፡ ሰማያውያን ፡ ወምድራውያን ፡ ተፈሥሒ ፡ አ
ማርያም ፡ ዘሀለወኪ ፡ ትኩኒ ፡ ወላዲቶ ፡ ለፈጣሪ ።
ወእንቲኒ ፡ አሐና ፡ ይደልወኪ ፡ ብዕዳን ፡ እስመ ፡ ነ
በርኪ ፡ መክነ ፡ መጠነገ ፡ መዋዕል ። ወሰበኒ ፡ ወለድ
ኪ ፡ ናሁ ፡ ወለድኪ ፡ እግዝእተ ፡ ሰማያውያን ፡ ወም
ድራውያን ። ብዕዕተ ፡ አንቲ ፡ አሐና ፡ እስመ ፡ ከንኪ ፡
እምሔወተ ፡ ለእግዚአብሔር ። ብዕዳን ፡ ለኪ ፡ አሐ
ና ፡ ዘከ (fol. 50a.) ንኪ ፡ እግዝእቶሙ ፡ ለዳዊት ፡ ወለ
ሶሎሞ ፡ ነገሥተ ፡ እስራኤል ። ብዕዕተ ፡ አንቲ ፡ አ
ሐና ፡ ዘንሕነ ፡ ተዓሠርን ፡ ለተቀብሎተኪ ፡ ኀበ ፡ ከብ
ካበ ፡ ሰማይ ። ወዘንተ ፡ ብሂሎሙ ፡ ተሰወሩ ፡ እምኔ
ሃ ። ወሰሚዓ ፡ ምሥጢረ ፡ ነገር ፡ ዘሀለወ ፡ ይኩን ፡
አንከረት ፡ ወሰብሐቶ ፡ ለእግዚአብሔር ፡ ወአንከረ
ተ ፡ በርእሳ ፡ ፈድፋዶ ። ስብሐት ፡ ለእግዚአብሔር ፡
ዘጸገዋ ፡ ለብዕዕት ፡ ሐና ፡ ክብረ ፡ ወልዕልና ፡ እምሁ
ሎሙ ፡ አዋልዶ ፡ እስራኤል ። ጸሎታ ፡ ወበረከታ ፡
ያድኅኖ ፡ ለተስፋ ፡ ሚካኤል ፡ እመዓት ፡ ክርስቶስ ፡
ወእምተዋቅሶቱ ፡ በዓውዶ ፡ ፍትሕ ፡ ለዓለመ ፡ ዓለ
ም ፡ አሜን ።

ስምዐ ፡ አኃውየ ፡ ክርስቲያን ፡ ዘረኩብነ ፡ ነገረ ፡
በ (fol. 50b.) ብዙኅ ፡ ሐተታ ። ወሀለሞ ፡ ፩ብእሲ ፡ ፈራ
ሄ ፡ እግዚአብሔር ፡ ወኮነ ፡ ይጼሊ ፡ ወትረ ፡ ወይትግ
ህ ፡ መዓልተ ፡ ወሌሊተ ፡ ከመ ፡ መላ[እ]ክት ፡ ወይገብ
ር ፡ በዐለ ፡ መላእክት ፡ ወሰብእ ፡ ቅዱሳን ። ወበዐለ ፡
ሰማዕት ፡ መስተጋድላን ፡ በዐለ ፡ ደናግል ፡ ወመነኮ
ሳት ፡ ይቤ ፡ ከመኝ ፡ ወይራኢ ፡ ስውረ ፡ ነገረ ፡ ወይ
ቤ ፡ ርኢክዎሙ ፡ ለኢያቄም ፡ ወለሐና ፡ ለቢሶሙ ፡
አልበሰ ፡ ብሩህ ፡ ወአክሊለ ፡ ብርሃን ፡ ዲበ ፡ ርእሶ
ሙ ፡ ወቆሙ ፡ ቅድመ ፡ መንበረ ፡ አብ ፡ ወወልድ ፡
ወመንፈስ ፡ ቅዱስ ፡ ወሰገዱ ፡ እንዘ ፡ ይብሉ ፡ አእግ
ዚእነ ፡ ወአምላክነ ፡ ንጉሥነ ፡ ወመሲሕነ ፡ ወፈጣሪ
ነ ፡ እስመ ፡ ንሕነ ፡ ክቡራን ፡ ዘአንተ ፡ አክበርከነ ፡ ወ
አልዓልከነ ፡ በእንተ ፡ ዘወለድነ ፡ ኪያ (fol. 51a.) ከ ፡
ለምንት ፡ ኢረስይከ ፡ ስመነ ፡ ስመ፱ ፡ ወዕውቀ ፡ በ
ሎሌ ፡ ዓለም ። ሶበሰ ፡ ረሰይከነ ፡ ስመ-ዓነ ፡ እምገብ
ሩ ፡ ለነ ፡ ተገዝረነ ፡ ወበዐለነ ፡ ናሁ ፡ ንፌኑ ፡ ይገብ
ሩ ፡ ለሰማዕት ፡ ወለመላእክት ፡ ለጻድቃን ፡ ወለደና
ግል ፡ ወለሶሎሙ ፡ እለ ፡ ረከቡ ፡ ሞኅሰ ፡ በቅድሜ
ከ ። ኦእግዚኦ ፡ ሀበ ፡ ሞኅሰ ፡ ለዘይገብር ፡ ተገዝረነ ፡
ወይሁብ ፡ ምጽዋት ፡ በስምነ ፡ ምንት ፡ አስቡ ፡ በጎቤ
ከ ፡ ወይቤሎሙ ፡ ሶሎ ፡ ዘይገብር ፡ ተገዝረክሙ ፡
ወየሐንፅ ፡ ቤተ ፡ ክርስቲያን ፡ በስምክሙ ፡ ወይጽሕ
ፍ ፡ መጽሐፈ ፡ ዘናክሙ ፡ አነ ፡ አስተፈሥሖ ፡ በዓለ
ም ፡ ዘይመጽእ ፡ ወእሰሪ ፡ ሎቱ ፡ ሶሎ ፡ ኃጣውኡ
ሁ ፡ ወእደመስስ ፡ መጽሐፈ ፡ ዕዳሁ ። ወይእዜኒ ፡
(fol. 51b.) አኃውየ ፡ ፍቁራን ፡ በክርስቶስ ፡ አክብርዎ
ሙ ፡ ለኢያቄም ፡ ወሐና ፡ ወአዕብይዎሙ ፡ ወአፍቅ
ርዎሙ ፡ እስመ ፡ ወላድያኒሃ ፡ ለእግዝእትነ ፡ ማርያ
ም ፡ ወላዲተ ፡ አምላክ ፡ እመ-ንቱ ፡ ግበሩ ፡ በዐለሙ ፡
ከመ ፡ ለክሙኒ ፡ ይክኑክሙ ፡ ረዳእያነ ፡ በሰማያት ፡
አመ ፡ ዕለተ ፡ ፍዳ ፡ ወፍትሕ ፡ አመ ፡ ኢታድኑነን ፡ እ
ም ፡ ውሉዳ ፡ ወአመ ፡ ኢያሠልጥ ፡ ባሕርይ ። አሜን ፡

እብለክሙ ፡ ከመ ፡ ይተነብሉ ፡ ኀበ ፡ እግዚእነ ፡ ወመ
ድኀኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ከመ ፡ ይሣሃልክሙ ፡
አሜሃ ። እስመ ፡ ይቤ ፡ ለሊሁ ፡ ዘእስተየ ፡ ጽዋዐ ፡
ማይ ፡ ቄሪር ፡ በስመ[የ] ፡ እለ ፡ የአምኑ ፡ ብየ ፡ ኢያኃ
ጕል ፡ አስቦ ፡ በኀቤየ ፡ ብፁዕ ፡ ዘያክብሮ (fol 52a.) ሙ ፡
እስመ ፡ እሙንቱኒ ፡ ያክብርዎ ። ብፁዕ ፡ ዘያፈቅሮ
ሙ ፡ እሙንቱኒ ፡ ያፈቅርዎ ። ብፁዕ ፡ ዘየእኩት ፡ ኪ
ያሦሙ ፡ ውእቶሙኒ ፡ የእኩትዎ ፡ በሰማያት ። ብፁ
ዕ ፡ ዘይቄድሶሙ ፡ እሙንቱኒ ፡ ይቄድስዎ ። ብፅዕት ፡
ወቅድስት ፡ ሐና ፡ ብፁዕ ፡ ወንጹሕ ፡ ኢያቁም ፡ ይስ
እሉ ፡ ኀበ ፡ እግዝእትነ ፡ ወወላዲተ ፡ መድኀኒነ ፡ ኢ
የሱስ ፡ ክርስቶስ ፡ ለዘይገብር ፡ ተዝካሮሙ ፡ ዕበ ፡ ይ
ትፈታሕ ፡ ላዕሌሁ ፡ ዝኑኔ ፡ ወእግዝእትነሂ ፡ ቅድስ
ት ፡ ድንግል ፡ ማርያም ፡ ትቀውም ፡ ቅድመ ፡ ፍቁር ፡
ወልዳ ፡ መድኀኒነ ። ወትትነብል ፡ በእንተ ፡ እለ ፡ ይ
ገብሩ ፡ ተዝክረ ፡ አቡሃ ፡ ወእማ ፡ ኢያቁም ፡ ወሐና ፡
ወታስተሪ ፡ ዙሉ ፡ ኃጢአቶሙ ፡ ወትመ (fol. 52b.) ር
ሆሙ ፡ ውስተ ፡ ሕይወት ፡ ዘለዓለም ፡ ከማሁ ፡ ትም
ርሆ ፡ ፍኖተ ፡ መንግሥተ ፡ ሰማያት ፡ ለዘያፈቅራ ፡
ገብረ ፡ ማርያም ፡ በጸሎታ ፡ ዘይትዌከል ፡ ታድኅኖ ፡
እሞተ ፡ ኃጕል ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። አብፅዕ
ት ፡ ሐና ፡ ወለተ ፡ ምሕረት ። አብፅዕት ፡ ሐና ፡ ወለ
ተ ፡ መድኀኒት ። አብፅዕት ፡ ሐና ፡ ወለተ ፡ ሣህል ።
አብፅዕት ፡ ሐና ፡ ወለተ ፡ ዕበይ ። አብፅዕት ፡ ሐና ፡
ወለተ ፡ ጽድቅ ። አብፅዕት ፡ ሐና ፡ ወለተ ፡ ክብር ።
አብ ፅት ፡ ሐና ፡ ወለተ ፡ አዳም ፡ ወሔዋ ። አብፅዕ
ት ፡ ሐና ፡ ወለተ ፡ ሐዳስ ፡ ጣዕዋ ። አብፅዕት ፡ ሐና ፡ እብለ
ኪ ፡ እግዝእትነ ፡ ነያ ። እብለኪ ፡ ሐመረ ፡ ሕይወት ፡
አንቲ ፡ ለነፍስየ ፡ እምባሕረ ፡ እሳት ፡ ዘታዓድዋያ ።
አእግዝእ (fol. 53a.) ት ፡ አክብርት ፡ አልዕልት ፡ ሀብ
ተ ፡ በረከትኪ ፡ ውዱድ ፡ ከመ ፡ ገናም ፡ ዲበ ፡ ርእስ
ነ ፡ ይረድ ፡ በእንተ ፡ ኪያንኪ ፡ ፍድፋድ ፡ ዘወሀበኪ ፡
ወልድኪ ፡ ዋህድ ፡ ለእለ ፡ ተጋባእነ ፡ ዮም ፡ በዕለተ ፡
በዐልኪ ፡ ውስተ ፡ ዛቲ ፡ ዓዐድ ። ወፍሬ ፡ ገራውሂነኒ ፡
በጸሎትኪ ፡ ኢይውህድ ፡ ወአድኀንነ ፡ እሞተ ፡ ብድ
ብድ ፡ ወእምነ ፡ አንበጣ ፡ ወበረድ ፡ ጽልመተ ፡ ኃጢ
አት ፡ እምላዕሌነ ፡ ይዕደድ ። ወጸላሚነ ፡ ይትከየድ ፡
በኑሉ ፡ ትውልደ ፡ ትውልድ ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ። ለዛቲ ፡ መጽሐፈ ፡ ዜናሃ ፡ ለቅድስት ፡ ወጎሪ
ት ፡ ሐና ፡ ወላዲተ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡
ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ዘአጽሐፈ ፡ ገብረ ፡ ማ
ርያም ፡ በትጋህ ፡ ወበብዙኅ ፡ ጽሑቅ ። ይ (fol. 53b.)
ጽሐፍ ፡ ስሞ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ኀበ ፡
ዓምደ ፡ ወርቅ ፡ ዘኢያንቀለቅል ፡ ወኢይወድቅ ። በ
ቀለመ ፡ ብርሃን ፡ ያበርህ ፡ ወያንጸባርቅ ። ኀበኒ ፡ ተ
ጋብኡ ፡ ገባርያነ ፡ ሥምረቱ ፡ ለእግዚኡ ፡ ጽድቅ ።
ማዕከሌሆሙ ፡ ይትጋበዕ ፡ ወይርፍቅ ። በፍሥሐ ፡ እ
ንዘ ፡ ይስሕቅ ። ከዊኖ ፡ በጸሎታ ፡ በአልባሰ ፡ ክብ
ካብ ፡ ዘይበርቅ ። ወለጸሐፈሁኒ ፡ ገብረ ፡ ክርስቶ
ስ ፡ በገቢረ ፡ ኃጢአት ፡ ውኑጥ ። ወግዕዝ ፡ እምግ
ዕዝ ፡ መነኮሳት ፡ ውሉጥ ። በጸሎተ ፡ ዛቲ ፡ ሐና ፡
ዘሄና ፡ አልባሲሃ ፡ ዜና ፡ አንክሶ ፡ ወቀ·ስጥ ። መጽ
ሐፈ ፡ ኃጢአቱ ፡ ወልደ ፡ ወለታ ፡ እግዚእነ ፡ ኢ
የሱስ ፡ ክርስቶስ ፡ ይይምስስ ፡ ወይስጥዋ ፡ ወይክ
ፍሎ ፡ ቁመተ ፡ (fol. 54a.) ምስሌሃ ፡ በየማነ ፡ መ
ንግሥቱ ፡ ዘኢይሠዓር ፡ ወኢይትዌለጥ ። ለዓለ
መ ፡ ዓለም ፡ አሜን ፡ ወአሜን ፡ ለይኩን ፡ ለይ
ኩን ። ። ።

ዘዓርብ ።

በስመ ፡ እግዚአብሔር ፡ አብ ፡ ለሰማይ ፡ ዘረከበ ።
ወበስመ ፡ እግዚአብሔር ፡ ወልድ ፡ ዋሕድ ፡ ዘአምጽ
አ ፡ ዓለመ ፡ እምኀበ ፡ አልበ ። ወበስመ ፡ እግዚአብ
ሔር ፡ መንፈስ ፡ ቅዱስ ፡ ጰራቅሊጦስ ፡ መንፈሰ ፡ አ
ለብዎ ፡ ወአጥብቦ ። ናንብብ ፡ ዘንተ ፡ ድርሳነ ፡ ዘክቡ
ረ ፡ ስም ፡ ወልዑል ፡ ዝክር ፡ ኢያቁም ፡ አቡሃ ፡ ለእ
ግዝእትነ ፡ ወላዲተ ፡ አምላክ ፡ ማርያም ፡ ድንግል ፡
በቀ·ሚት ፡ ለዘያኑበቦ ። ወረባሕ ፡ ለዘያሰምዖ ፡ ወየዓ
ቅቦ ። ጸሎቱ ፡ ትዕቀበ ፡ በዝ ፡ ዓለም ፡ እምትምይን
ተ ፡ ዲያብሎስ ፡ ዘያጽሕቦ ። ወበዓልም (fol. 54b.) ኒ ፡

ዘይመጽእ ፡ ይክፍሎ ፡ ቁመት ፡ ምስለ ፡ ቅዱሳን ፡ ል
ውል ፡ በአስተርእዮ ። ለፍቁሩ ፡ ተስፋ ፡ ሚካኤል ፡
ለዓለመ ፡ ዓለም ፡ አሜን ።

ክሥት ፡ ሊተ ፡ እግዚእ ፡ እግዚአብሔር ፡ ንስቲ
ተ ፡ ከመ ፡ እንግር ፡ በልሳንየ ፡ ላዕላዕ ፡ ወበቃልየ ፡
ሕጹር ፡ እንዘ ፡ እስብክ ፡ ወእዜኑ ፡ ዘና ፡ ልደታ ፡ ለ
እግዝእትነ ፡ ማርያም ፡ እምሐቋ ፡ ኢያቄም ፡ በትረ ፡
መንግሥት ፡ ወእምክርሠ ፡ ሐና ፡ በትረ ፡ ክህነት ።
ወኀረዮ ፡ እግዚአብሔር ፡ አምላክ ፡ ለዝንቱ ፡ ልዑ
ለ ፡ መንበር ፡ ኢያቄም ፡ እምሁሎሙ ፡ ነገደ ፡ ይሁ
ዳ ፡ ወእምሰብአ ፡ ቤተ ፡ ዳዊት ፡ ንጉሥ ፡ ዘተኀርየ ፡
ከመ ፡ ይንግሥ ፡ ላዕለ ፡ ቤተ ፡ እስራኤል ፡ እምነ ፡ ፯
ደቂቁ ፡ ለእሴይ ፡ እለ ፡ ሠናያነ ፡ ተወልዱ ፡ ወእለ ፡
በተግሣጽ ፡ ተሐሰ (fol. 55a.) ኑ ፡ ወውእቱ ፡ ይንዕስ ፡
አምሁሎሙ ፡ አኀዊሁ ። ወከነ ፡ ሶበ ፡ ፈነዎ ፡ እግዚ
አብሔር ፡ ለሳሙኤል ፡ ነቢይ ፡ ውስተ ፡ ቤተ ፡ እሴ
ይ ፡ ወውስተ ፡ ሀገረ ፡ ኤፍራታ ፡ ቤተ ፡ ልሔም ። ወ
መጺእ ፡ ሳሙኤል ፡ ነቢይ ፡ ይቤሎ ፡ ለእሴይ ፡ ጸው
ዕ ፡ ደቂቀከ ፡ ወአምጽኦሙ ፡ ኀቤየ ፡ ከመ ፡ እንግሮ
ሙ ፡ ነገረ ፡ ዘይቤለኒ ፡ እግዚአብሔር ። ወለእከ ፡ እ
ሲይ ፡ ወጸውዖ ፡ ለኤልያብ ፡ በኵሩ ። ወወአቱ ፡ ይ
ልህቅ ፡ እምእኀዊሁ ፡ አዳም ፡ ቆሙ ፡ ወላህይ ፡ መል
ክዑ ። ወይቤ ፡ ሳሙኤል ፡ ኢኀረዮ ፡ እግዚአብሔር ።
ወጸውዖ ፡ ካዕበ ፡ በካልዑ ፡ ወይቤ ፡ ሳሙኤል ፡ ለዝ
ኒ ፡ ኢኀረዮ ፡ እግዚአብሔር ። ወእምዝ ፡ ጸውዖሙ ፡
እሴይ ፡ ለሁሉሙ ፡ በበ፩፩ ፡ ወእምጽኦሙ ፡ ኀበ ፡ ሳ
ሙኤል ፡ (fol. 55b.) ወሶበ ፡ ርእዮሙ ፡ ሳሙኤል ፡ ይ
ቤሎ ፡ ኢኀረዮሙ ፡ እግዚአብሔር ፡ ወኢሠምረ ፡ እ
ግዚአብሔር ። ወእምድኅረዝ ፡ ይቤሎ ፡ ሳሙኤል ፡
ነቢይ ፡ ለእሴይ ፡ አልቦኑ ፡ ካልኦ ፡ ዘእንበለ ፡ እሉ ፡
እለ ፡ ርኢክዎሙ ። ወይቤሎ ፡ እሴይ ፡ ሀሎ ፡ ፩ወል
ድ ፡ ንዑስ ፡ ውስተ ፡ መራእይ ፡ ዘይሬዕኢ ፡ አባግዐ ፡
ወይቤሎ ፡ ሳሙኤል ፡ ጸውዖ ፡ ሊተ ፡ ወጸውዖ ፡ ለዳ
ዊት ። ወሶበ ፡ መጽአ ፡ ርእዮ ፡ ፍሡሐ ፡ ገጹ ፡ ወአዕ
ይንቲሁ ፡ ከመ ፡ ኤዝረቅ ፡ ወቆሙ ፡ ከመ ፡ አርዘ ፡ ሊ
ባኖስ ፡ ወአስናኒሁ ፡ ከመ ፡ ሀሊብ ፡ ፀዐዳ ፡ ወሠለን
ታሁ ፡ ቀይህ ፡ ከመ ፡ ጽጌ ፡ ረዳ ። ወይመስል ፡ ሠርና
ዓቲሁ ፡ ከመ ፡ ሠርናዐ ፡ አጓለ ፡ አናብስት ፡ ወይቤሎ ፡
እግዚአብሔር ፡ ለሳሙኤል ፡ (fol. 56a.) ነቢይ ፡ ነዋ ፡
ዝንቱ ፡ ውእቱ ፡ ዘኀረይክዎ ፡ አነ ፡ ከመ ፡ ይንግሥ ፡
ለቤተ ፡ እስራኤል ፡ ተንሥእ ፡ ወቅብዖ ፡ ወአበቁኤል ፡
ሎቱ ፡ ቀርነ ፡ ወአስተዩሉ ፡ ማኑፉተ ፡ ለመሲሕየ ፡
ዳዊት ። ወአሠርዕ ፡ በትረ ፡ እምስርዉ ፡ ወጽጌ ፡ ዘ
ኢይጸመሂ ፡ እምኮንዱ ። ወሶቤሃ ፡ ተንሥአ ፡ ሳሙ
ኤል ፡ እምኀበ ፡ ይነብር ፡ ወነሥአ ፡ ቀርነ ፡ ቅብዕ ፡ ወ
ሦጠ ፡ ዲቤ ፡ ርእሱ ፡ ወይቤሎ ፡ ቀብዐከ ፡ እግዚአብ
ሔር ፡ ወሚመከ ፡ ትንግሥ ፡ ሎሙ ፡ ለእስራኤል ፡ ርስ
ቱ ። ወእምድኅረ ፡ ቀብዖ ፡ ለዳዊት ፡ ቦዐ ፡ ሳሙኤል ፡
ቤቶ ፡ ለእሴይ ፡ ከመ ፡ ይብላዕ ፡ እክለ ። ወበይእቲ ፡
ሌሊት ፡ አስተርእዮ ፡ እግዚአብሔር ፡ ለሳሙኤል ፡
ወይቤሎ ፡ ኪዳነ ፡ ተካየድኩ ፡ ምስለ ፡ ኀሩይየ ፡
(fol. 56b.) ወመህልኩ ፡ ለዳዊት ፡ ገበርየ ፡ ከመ ፡ አስ
ተዴሉ ፡ ዘርኦ ፡ ለዓለመ ፡ ዓለም ። ወኢሐንጽ ፡ ለት
ውልደ ፡ ትውልድ ፡ መንበሮ ። ወተንሢኦ ፡ ሳሙኤ
ል ፡ ነቢይ ፡ በጽባሕ ፡ ጸውዖ ፡ ለዳዊት ፡ ወይቤሎ ፡ ከ
መዝ ፡ ይቤ ፡ እግዚአብሔር ፡ ናሁ ፡ አልዓልኩ ፡ ኀሩ
ይየ ፡ እምሕገብየ ፡ ወቀባዕክዎ ፡ ቅብዐ ፡ ቅዱስ ። ወ
ዘርኡሂ ፡ ለዓለመ ፡ ዓለም ፡ ይጸንዕ ፡ ወመንበሩሂ ፡
ከመ ፡ መዋዕል ፡ ሰማይ ፡ ዘርኡሰ ፡ ዘይቤ ፡ እግዚእነ ፡
ኢየሱስ ፡ ክርስቶስ ፡ ወመንበሩሂ ፡ እግዝእትነ ፡ ማር
ያም ፡ ይእቲ ፡ ዘሠረፀት ፡ እምሐቋ ፡ ኢያቄም ፡ አቡ
ሃ ፡ ወልደ ፡ ቅዱስ ፡ ዳዊት ፡ ወተዘርአት ፡ ውስተ ፡
ከርሠ ፡ ሐና ፡ መካን ፡ በከመ ፡ አብሰሮ ፡ መልአክ ፡
ለአቡሃ ፡ ዝክረ ፡ ተዘርኦታ ፡ ውስተ ፡ ከርሠ ፡ ብእ
(fol. 57a.) ሲቱ ፡ ንጽሕት ፡ ዘኮነት ፡ ሐፃረት ፡ መካን ።
እፎኬ ፡ ይትፈሣሕ ፡ አብርሃም ፡ ዘተወልደት ፡ ሎቱ ፡
ማርያም ፡ ወልቱ ፡ እምነ ፡ ወልዱ ፡ ኢያቄም ፡ ዘትነ
ግሥ ፡ ውስተ ፡ ስፍሐ ፡ ሁሉ ፡ ዓለም ። አኮ ፡ በኬብ
ሮን ፡ ወበሐሴቦን ። ሚመጠነ ፡ ይትኀሠይ ፡ ይስሐቅ ፡
ዘቀርበ ፡ ቅኑቦነ ፡ ለእግዚአብሔር ፡ በእደ ፡ አቡሁ ፡
አብርሃም ፡ ወተወልደ ፡ እምዘርኡ ፡ እግዚእ ፡ ወመ
ድኅን ፡ ክርስቶስ ፡ ዘአዕረገ ፡ ርእሶ ፡ መሥዋዕተ ፡ ሥ
ሙረ ፡ ለእግዚአብሔር ። ብዕዎን ፡ ለከ ፡ አያዕቆብ ፡
ጉንደ ፡ ኢያቄም ፡ እስመ ፡ ሰዋስወ ፡ ትንቢትከ ፡ ተረ
ክበት ፡ በሀገረ ፡ መጽሐፍ ፡ ከመ ፡ ትኩን ፡ ምስማከ ፡
ለእግዚአብሔር ። ወአንተኒ ፡ ይሁዳ ፡ ኢትስምያ ፡

ዘማዊተ ፡ ለትእማር ፡ መርዓትከ ፡ እስመ ፡ (fol. 57b.) ድኅንት ፡ ባቲ ፡ እምተወግሮ ፡ አዕበን ፡ በወለተ ፡ ወ ልድከ ፡ ኢያቄም ፡ እንተ ፡ ይእቲ ፡ ማርያም ። ንረድ ፡ ካዕበ ፡ ወንናገዝ ፡ ለኑሐሚን ፡ ወንበላ ፡ ኢትብክዩ ፡ እምይእዜሰ ፡ እንበይነ ፡ ደቂቀኪ ፡ ወኢትስምዩ ፡ ር እስኪ ፡ መራረ ። ናሁ ፡ ወለደት ፡ መርዓትኪ ፡ ሩት ፡ ሞዓባዊት ፡ እምነ ፡ ባኦስ ፡ ወልደ ፡ ዘይኄይስ ፡ እም ደቂቀኪ ፡ ምስብዒተ ፡ እምነ ፡ ዘርአ ፡ ዚአሁ ፡ ተረክ በ ፡ ዮም ፡ መድኃኒቶሙ ፡ ለእስራኤል ። ወእንተኒ ፡ ዳዊት ፡ ንጉሠ ፡ እስራኤል ፡ ቅኒ ፡ አውታረ ፡ መሰን ቆ ፡ እንበይነ ፡ ክብረ ፡ ወለትከ ፡ ዘሠረፀት ፡ እም ፡ ኢ ያቄም ፡ ወልድከ ፡ ወበል ፡ ኵሉ ፡ ኍብራ ፡ ለወለተ ፡ ንጉሥ ፡ ሐሴበን ። በዘአገዛረ ፡ ወርቅ ፡ ዑጽፍት ፡ ወ ሕብርት ። ወድግም ፡ ዓዲ ፡ ብሂ (fol. 58a.) ለ ፡ ግእሬ ፡ (sic) ርግብ ፡ በብሩር ፡ ዘግቡር ፡ ወኀበዋቲሃኒ ፡ በሐመ ልማለ ፡ ወርቅ ። ሠልስ ፡ ዓዲ ፡ ወበል ፡ መሠረታዊቲ ሃ ፡ ውስተ ፡ አድባር ፡ ቅዱሳን ። ይበድሮን ፡ እግዚአ ብሔር ፡ ለአናቅጸ ፡ ጽዮን ። እምሶሎ ፡ ተዓይኒሁ ፡ ለያዕቆብ ። ወእንተኒ ፡ ሰሎሞን ፡ ኀሊ ፡ ማኅሌተ ፡ ወ በላ ፡ ንዒ ፡ ርግብየ ፡ ሠናይት ፡ ንባብኪ ፡ አጸም ። ወ በላ ፡ ዓዲ ፡ ተመየጢ ፡ ተመየጢ ፡ ሰላመ ፡ ሰጣዊት ። ወንርአይ ፡ ብኪ ፡ ሰላመ ። ንትመየጥ ፡ ካዕበ ፡ ኀበ ፡ ው ዳሴሆሙ ፡ ለሐና ፡ ወኢያቄም ፡ ሰብሳበሙ ፡ ንጹሕ ፡ ወሰብሳበሙ ፡ ቅዱስ ፡ ዘቦቱ ፡ መዓዝ ፡ መንፈስ ፡ ቅዱስ ፡ ዘይኄይስ ፡ እምስክ ፡ ወአስጸዳቶስ ። ዘይኄይ ስ ፡ ሰብሳበሙ ፡ እምሰብሳበ ፡ ቀደምቶሙ ፡ አዕራግ ፡ ኄራ (fol. 58b.) ን ፡ ዘወለድዋ ፡ እምድኅረ ፡ ተክለሉ ፡ በርስዓን ፡ ለማርያም ፡ መራን ፡ ወላዲተ ፡ ዓቢይ ፡ ብ ርሃን ፡ ዘተመስለት ፡ በታቦተ ፡ ሙሴ ፡ ወአሮን ፡ ካህ ናት ፡ ሌዋውያን ፡ ዘክነተን ፡ ለእግብርተ ፡ ኃጢአት ፡ ግዕዛን ። ኢያቄም ፡ ብፁዕ ፡ ሠናየ ፡ ርስዕ ፡ ትምክህ ተ ፡ ቅዱሳን ፡ ሰብእ ፡ እስመ ፡ አስተርአየ ፡ በሥጋ ፡ ወልትከ ፡ እግዚአብሔር ፡ ኀበ ፡ አኢያቄም ፡ ብፁ ዕ ፡ አኢያቄም ፡ ሠናየ ፡ ርስዓን ፡ ዘይፈደፍድ ፡ ብዕዓ ንከ ፡ እምቀደምት ፡ ኀሩያን ። አኢያቄም ፡ ብፁዕ ፡ ሠናየ ፡ ርስዓን ፡ ይትበደር ፡ ብዕዓንከ ፡ እምዕንቁ ፡ ክቡር ። በመኑ ፡ ናስተማስለከ ፡ በአቡነሁ ፡ አጸም ፡ በአርአያ ፡ እግዚአብሔር ፡ ዘተፈጥረ ። ወሚመ ፡ በ አቤልኑ ፡ ዘከነ ፡ ቍርባኑ ፡ ውኩፈ ። አኢያቄም ፡ ብ ፁዕ ፡ በመ (fol. 59a.) ኑ ፡ ናስተማስለከ ፡ በሴትኑ ፡ ወ ሚመ ፡ በሄኖስ ፡ ዘቀደመ ፡ ጸውዖ ፡ ስመ ፡ እግዚአብ ሔር ። አኢያቄም ፡ ብፁዕ ፡ በመኑ ፡ ናስተማስለከ ፡ በሄኖክኑ ፡ ዘአስመሮ ፡ ለእግዚአብሔር ፡ ውኅብዖ ፡ እምገጸ ፡ ሞት ። ወሀለወ ፡ ሕያወ ፡ እስከ ፡ ይእዜ ። አ ኢያቄም ፡ ብፁዕ ፡ በመኑ ፡ ናስተማስለከ ፡ በኖኅኑ ፡ ወሚመ ፡ በሠለስቱ ፡ ውሉዱ ፡ እለ ፡ ድኅኑ ፡ እማየ ፡ አይኅ ፡ ምስለ ፡ አንስቲያሆሙ ። አኢያቄም ፡ ብፁ ዕ ፡ ሠናየ ፡ ብዕዓን ፡ ናሁ ፡ ተረክበ ፡ ውስተ ፡ ቤትከ ፡ ብዕሎሙ ፡ ለብዑላን ፡ እንተ ፡ ይእቲ ፡ ንግሥቶን ፡ ለኵሎን ፡ ንግሥታት ፡ ዓለም ። እንተ ፡ ባቲ ፡ ይዌድ ስዋ ፡ ትጉሃን ፡ ወይቁድስዋ ፡ ሠራዊተ ፡ ብርሃን ፡ ይ ቀውሙ ፡ ቅድሜሃ ፡ ፫ ፡ ጎያላን ። ወባቲ ፡ ይትሜክ ሁ ፡ ሠራዊተ ፡ ቤተ ፡ ዳዊት ፡ ወሰሎሞን ፡ (fol. 59b.) እምቤርሳቤሕ ፡ እስክ ፡ ጸን ። ጽላተ ፡ ሕጉ ፡ ለሙሴ ፡ ወበትረ ፡ ክርክዕ ፡ ዘአሮን ፡ ትርሲተ ፡ ክህነቶሙ ፡ ለ ሌዋውያን ። ልብሰ ፡ ቃስ ፡ ወሜጣራ ፡ ወሐጼዎጢ ን ። ፍሬሃኒ ፡ ሲሳየ ፡ ርኁበን ፡ ወደመ ፡ አስክላ ፡ ስ ቴ ፡ ጽሙዳን ። ምስክዮሙ ፡ ለግፉዓን ፡ ወግዕዝኖ ሙ ፡ ለቅኑያን ። አኢያቄም ፡ ብፁዕ ፡ ወብዕዕት ፡ ሐ ና ፡ አዕሩግ ፡ ሠናያን ፡ ከመ ፡ ሰማይ ፡ ልዑላን ፡ ወከ መ ፡ ምድር ፡ ርጉዓን ፡ ከመ ፡ ባሕርይ ፡ ዕዱላን ፡ ወከ መ ፡ ወርቅ ፡ ፍቱናን ። ከ፲ያክሙ ፡ ኃረየ ፡ እግዚአብ ሔር ፡ ሥጋክሙ ፡ ከመ ፡ ይትከደን ። አኢያቄም ፡ ብ ፁዕ ፡ የዓቢ ፡ ገክርከ ፡ እምክብረ ፡ ኵሉ ፡ ዓለም ። ወ ይትበደር ፡ እምዕንቁ ፡ ሶም ፡ ወይሜኒ ፡ እምወርቀ ፡ ፓሩሂም ። ው-ዱስ ፡ ገክርከ ፡ እስ (fol. 60a.) ከ ፡ ተፍ ጻሜተ ፡ ዓለም ፡ ወእስከ ፡ ታስተርኢ ፡ ኢየሩሳሌም ፡ ሰማያዊት ፡ ዘትወርድ ፡ እምላዕሉ ፡ ጽርሐ ፡ አርያ ም ። ወሥሩ ፡ [፲]ወ፪ኤ ፡ አናቅጺሃ ፡ ወለለአናቅጺሃ ፡ ዘዘዚአሆሙ ፡ ባሕርያት ፡ ዲቤሃ ፡ ሥይም ። ወአይበ ው-ዕ ፡ ውስቴታ ፡ ዘይለብሳ ፡ ለመርገም ፡ ወአልበ ፡ ኀቤሃ ፡ ዘየሐስም ። አብፁዕ ፡ ኢያቄም ፡ አቡሃ ፡ ለእ ግዝእትነ ፡ ማርያም ፡ ወላዲቱ ፡ ይእቲ ፡ ለመለኮት ፡ ግራም ፡ በብስራተ ፡ ገብርኤል ፡ በቤተ ፡ ልሔም ። ወ አመ ፡ ተወልደ ፡ አስተማዕቅዎ ፡ በእስትንፋሰመ ፡ አድግ ፡ ወላህም ፡ ከመ ፡ ይትፈጸም ፡ ትንቢተ ፡ ነቢ

ይ ፡ ዕንባቆም ። አክቡር ፡ ኦልዐል ፡ አስቡሕ ፡ አጻድ
ቅ ፡ አኀሩይ ፡ አትሩፍ ፡ አኄር ፡ እምኄራን ፡ ኢያቄ
(fol. 60b.) ም ፡ ሰአል ፡ ወጸሊ ፡ ዘያፈቅረክ ፡ ፈድፋደ ፡
ገብረ ፡ ማርያም ፡ ኀርቱም ፡ ለገቢረ ፡ ሠናይ ፡ ወጽድ
ቅ ፡ ድኩም ፡ ይትከዐው ፡ በረከትክ ፡ ላዕሌሁ ፡ ከመ ፡
ዝናም ፡ እምይእዜ ፡ ወእስከ ፡ ለዓለመ ፡ ዓለም ። አ ።

። ዘቀዳሚት ።

ንትመየጥ ፡ ካዕበ ፡ ንወድሳ ፡ ለወለተ ፡ ኢያቄም ፡
ወሐና ፡ ድንግል ፡ መደረ ፡ ነበልባል ፡ ዘስሙ ፡ አማ
ኑኤል ። ወንዜኑ ፡ ክብረ ፡ ልደታ ፡ እምነ ፡ ክቡር ፡ አ
ረጋዊ ፡ ጻድቅ ፡ ወንጹሐ ፡ ምግባር ፡ ወትጉህ ፡ ከመ ፡
መላእክት ። ሠናይኬ ፡ ተዘደንዎ ፡ ልደታ ፡ ለእግዝ
እትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ድንግል ፡ ዘይ
ጥዕም ፡ ጥቀ ፡ እመዐር ፡ ወሥከር ፡ ወከመ ፡ ወይን ፡ መ
ዓርኂር ። ከመ ፡ ቅብዕ ፡ ለአእጽምት ፡ ወከመ ፡ ሰሚ
ዐ ፡ ነገረ ፡ ጥበብ ፡ ውስ (fol. 61a.) ቱ ፡ እዝነ ፡ ማእም
ር ፡ ከመ ፡ ሜላት ፡ ለተሠርግዎ ፡ ወከመ ፡ ቀጸላ ፡ ወ
ርቅ ፡ ለርእስ ፡ ከመ ፡ ሉሕል ፡ ለእዕይንት ፡ ወከመ ፡
አዕኑግ ፡ ለአእዛን ፡ ከመ ፡ ታማ ፡ ለክሣድ ፡ ወከመ ፡
ማዕተብ ፡ ለመዝራእት ፡ ወከመ ፡ ድልጉማ ፡ ለአእዳ
ው ፡ ወከመ ፡ ድርማንቅ ፡ እምሐቋ ፡ እስከ ፡ መናቅዕ
ት ። ልዐልኬ ፡ ዝክረ ፡ ውዳሴሃ ፡ ለድንግል ፡ ዘከነ
ት ፡ ትክልተ ፡ ውስተ ፡ ቤተ ፡ እግዚአብሔር ፡ ወከ
መ ፡ ዕፀ ፡ ቄድሮስ ፡ ውስተ ፡ ሊባኖስ ፡ ከመ ፡ ዕፀ ፡ ቄ
ጳሮስ ፡ ውስተ ፡ አድባረ ፡ ኤርሞን ። ከመ ፡ በቀልት ፡
ኀበ ፡ ድንጋገ ፡ ማይ ፡ ወከመ ፡ ጽጌ ፡ ረዳ ፡ ዘውስተ ፡
ሐይቀ ፡ ኢያሪኮ ። ከመ ፡ ዕፀ ፡ ዘይት ፡ ሥሙር ፡ ው
ስተ ፡ መቅደሰ ፡ እግዚአብሔር ። መዐዛ ፡ አፉሃ ፡ ከ
መ ፡ ቀንሞሰ ፡ ወቀናን (fol. 61b.) ሞስ ፡ ወከመ ፡ ሠር
ፀ ፡ ጢስ ፡ ዘውስተ ፡ ቤተ ፡ መቅደስ ። አዕጹቂሃኒ ፡
አዕጹቀ ፡ ክብር ፡ ወሞገስ ። ምሉዕ ፡ ጥቀ ፡ ገዝክረ ፡
ውዳሴሃ ፡ ለድንግል ፡ ከመ ፡ ተከዘ ፡ እፈሶን ፡ ወኤፍ
ራጥስ ፡ ከመ ፡ ተከዘ ፡ ግዮን ፡ ወጢግሮስ ፡ ከመ ፡ ገ
ሀህ ፡ ወርህ ፡ ምሉዕ ፡ ወከመ ፡ ዐሐየ ፡ መርሙዳ ፡ ብ
ሩህ ፡ ወከመ ፡ ማኅቶት ፡ ዘውስተ ፡ ተቅዋማ ። ለእን
ተ ፡ ከመዝ ፡ ውድስት ፡ ለእንተ ፡ ከመዝ ፡ ስብሕት ፡
ለእንተ ፡ ከመዝ ፡ ዐርክት ፡ ኢያቄም ፡ ወለዳ ። ወእ
ነ ፡ አብደርኩ ፡ እኩን ፡ ገብራ ፡ አእሚርየ ፡ ከመ ፡ ት
ከውን ፡ ሊተ ፡ መማክርተ ፡ ለሠናይ ፡ ወናዛዚተ ፡ ለ
ኀዘንየ ፡ ወለትካዝየ ፡ ወእረክብ ፡ በእንቲአሃ ፡ አኰ
ቲተ ፡ በኀበ ፡ ብዙኃን ፡ ክብረ ፡ በኀበ ፡ ሊ (fol. 62a.)
ቃናት ። ወበገጸ ፡ ኃያላንሂ ፡ እትነሰር ፡ እንዘ ፡ አረም
ም ፡ ወይጸንሑኒ ፡ እስከ ፡ እኑብ ፡ ይቀርቡኒ ፡ ወበ
ማዕከለ ፡ ማኅበር ፡ አስተርኢ ፡ ኄረ ፡ እስመ ፡ አልዐ ፡
በውስተ ፡ ኀዝን ፡ ወብካይ ፡ ዘእንበለ ፡ ዳዕሙ ፡ ፍሥ
ሐ ፡ ወኃሢት ፡ ኢ መዊት ፡ ውእቱ ፡ ፈቃዳ ፡ ለድንግ
ል ፡ ወውስተ ፡ አፍቅሮታ ፡ ሰብእ ፡ ብዙኅ ፡ ጣዕም ፡
ወሠናይ ፡ ውስተ ፡ እደዊሃ ፡ ብዕል ፡ ዘኢየኃልቅ ፡ ወ
ውስተ ፡ ነገራ ፡ ትምህርት ፡ አእምሮ ፡ ወክብር ፡ ወው
ስተ ፡ ንባባ ፡ ሰላም ፡ ወፍቅር ። ወበእንተዝ ፡ እዜኑ ፡
ወእሰብክ ፡ ልደታ ፡ ለእግዝእትነ ፡ ማርያም ፡ እምሐ
ቋ ፡ ኢያቄም ፡ በትረ ፡ መንግሥት ፡ ወእምከርሠ ፡ ሐ
ና ፡ በትረ ፡ ክህነት ። ንዑኬ ፡ ነቢያቲሁ ፡ ለኄር ፡ ኩ
ኑኢ ፡ ረድኤ (fol. 62b.) ት ፡ ከመ ፡ ንንግር ፡ ምጥቀት ፡
ክብራ ፡ ለወለትክሙ ፡ እመ ፡ ብርሃን ። ንሕነ ፡ ንዴእ
ለክሙ ፡ ወእንትሙ ፡ አይድዑነ ፡ እስመ ፡ ከማሁ ፡
ጽሑፍ ፡ ዘይብል ፡ ተሰአሎ ፡ ለአቡክ ፡ ወይነግረክ ።
ወለሊቃውንቲክ ፡ ይዜንውክ ። ወካዕበ ፡ ዓዲ ፡ ጸሐ
ፍ ፡ ዘይብል ፡ እምኑቡዓቲክ ፡ ፀግበት ፡ ከርሦሙ ።
ፀግቡ ፡ ደቂቆሙ ፡ ወኃደጉ ፡ ትራፋቲሆሙ ፡ ለሕፃና
ቲሆሙ ። አንትሙ ፡ ውእቱ ፡ ዘፀግበት ፡ ከርሥክሙ ፡
ምሥጢረ ፡ ኑቡዓቲሁ ፡ ለእግዚአብሔር ፡ ወዘፀግቡ
ሂ ፡ ደቂቆሙ ፡ ሐዋርያት ፡ በክመ ፡ አትለወ ፡ ክዕበ ፡
ውእቱ ፡ ነቢይ ፡ እንዘ ፡ ይብል ፡ ህየንተ ፡ አበውኪ ፡
ተወልዱ ፡ ለኪ ፡ ደቂቅ ። ወትሠይሮሙ ፡ መላእክት ፡
ለኵሉ ፡ ምድር ። አማን ፡ ዐ (fol. 63a.) ግቡ ፡ እሙን
ቱ ፡ እምኑቡዓት ፡ ምሥጢረ ፡ መለኮት ። እስመ ፡ አ
ቀሙ ፡ ውስተ ፡ ሉሉ ፡ ምድር ፡ ሥርዓተ ፡ ሐዲሰ ፡
ዘትንቢተ ፡ ነቢያት ፡ ወአኮ ፡ ዘክልዕ ፡ ወኃደጉ ፡ ትራ
ፋቲሆሙ ፡ ለሕፃናቲሆሙ ፡ ዘይቤ ፡ እሉ ፡ እመኑቱ ፡
አሕዛብ ፡ አለ ፡ ፈረየቶሙ ፡ ወሐፀነቶሙ ፡ በሥርዓ

ቃቲሃ ። ቦ ። እለ ፡ ኮኑ ፡ እምኔሆሙ ፡ ሊቃን ፡ ጳጳሳ
ት ፡ ወጳጳሳት ፡ ወኤጲስ ፡ ቆጶሳት ። ወቦ ፡ እምኔሆ
ሙ ፡ ቀሳውስት ፡ ወዲያቆናት ፡ ወንፍቀ ፡ ዲያቆናት ፡
አናጉንስጢስ ፡ ወመዘምራን ። ወቦ ፡ እምኔሆሙ ፡ እ
ለ ፡ ተውህቦሙ ፡ አሥት ፡ ዘተነብዮ ። ወቦ ፡ እምኔሆ
ሙ ፡ ዘተውህቦሙ ፡ ያእምሩ ፡ ፍካሬ ፡ ነገር ፡ ስውር ።
ንዑኬ ፡ ተጋብዑ ፡ አሕዛብ ፡ ወ (fol. 63b.) ሕዝብ ፡ ወ
ተግይኢሁ ፡ ለያዕቆብ ፡ በቤተ ፡ ኢያቄም ፡ ንጹሕ ፡ ተ
ረክበ ፡ ከብካብ ፡ ንጹሕ ፡ ዘእንበለ ፡ ጥልቅት ፡ ዘአል
ቦ ፡ ላዕ ፡ ከመ ፡ ስቴ ፡ ወይን ፡ ዘያስተፈሥሕ ፡ ልበ ፡
ወከመ ፡ ቅብዕ ፡ ዘያበርህ ፡ ገጸ ፡ ዘአልቦ ፡ ሥራኅ ፡ ወ
ኢተቀንየ ። ወለተ ፡ ኢያቄም ፡ ወሐና ፡ ድንግል ፡
ማርያም ፡ ሶልያና ፡ አመ ፡ ወለደቶ ፡ ለክርስቶስ ፡ ን
ጉሥ ፡ አድባር ፡ ኮኑ ፡ ኀብስተ ፡ ሕይወት ፡ ወአውግ
ርኢ ፡ ፈረዩ ፡ አስካለ ፡ በረከት ፡ ወማየ ፡ ባሕርኢ ፡ ኮነ
ት ፡ ሀሊበ ፡ ወመዐረ ። አልቦ ፡ ውስተ ፡ እንቃክቲ ፡
ቤት ፡ መናፍስት ፡ ይዌ ፡ ብዙኃን ፡ እለ ፡ ይነድፉ ፡ በ
አሕባ ፡ ኃጢአት ፡ በሊህ ። ወንንግር ፡ ይደልወነ ፡ ተ
ጋቢኦን ፡ ውስተ ፡ ቤተ ፡ ከብካብ ፡ አን (fol. 64a.) ተ ፡
ይእቲ ፡ ቤተ ፡ ኢያቄም ፡ አቡሃ ፡ ለማርያም ፡ ልደታ ፡
ለወላዲተ ፡ መድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በቀዳ
ሚ ፡ ገብረ ፡ እግዚአብሔር ፡ ሰማያት ፡ ዘመልዕልት ፡
ወዅሎ ፡ ዘውስቴታ ፡ ወዛተ ፡ ጠፈረ ። ወእምዝ ፡ ኀነ
ተ ፡ ሕይወት ። ወከበ ፡ ዐሐየ ፡ ወወርሀ ፡ ወከዋክብ
ተ ፡ ወበሕረኒ ፡ ወቀላያተ ፡ ዓሣተ ፡ ወአዕዋፈ ፡ ሰማ
ይ ፡ እለ ፡ ይስርሩ ፡ እንስሳ ፡ ዐበይተ ፡ ወይቃቱ ፡ ነ
ፍሳተ ፡ ወይመናተ ፡ ገናማተ ፡ ወጠላተ ፡ ወዅሎ ፡
ረጢሮ ፡ ወአስተናቢሮ ፡ ወፈጺሞ ፡ ፈጠረ ፡ ፍጥረ
ታቲሁ ፡ ፈጠሮ ፡ ለአቡነ ፡ አዳም ፡ በአምሳሊሁ ፡ ወ
አርአያሁ ፡ ወነፍሐ ፡ ላዕሌሁ ፡ መንፈሰ ፡ ሕይወት ፡
ወከነ ፡ እግለ ፡ እመሕያው ፡ በመንፈስ ፡ (fol. 64b.) ሕ
ይወት ። አሜሃ ፡ ቆመት ፡ ማርያም ፡ ወለቱ ፡ ለኢያ
ቄም ፡ ውስተ ፡ ክርሡ ፡ ለአዳም ፡ ከመ ፡ ባሕርይ ፡ ፀ
ወዳ ፡ እንዘ ፡ ተጎቱ ፡ ውስተ ፡ ገቦሁ ፡ የማናዊ ፡ ምስ
ለ ፡ መልክዕ ፡ ፍጹም ። ወአምሳሊሃ ፡ ሣረረ ፡ በአር
ያም ፡ ወበጸግም ፡ አርአዮ ፡ ለሙሴ ፡ በገጸም ፡ ዘከመ ፡
ይገብር ፡ ግብራ ፡ ለደብተራ ። ወአዘዘ ፡ ይግበር ፡ ታ
ቦት ፡ እምዕፅ ፡ ዘኢይነቅዝ ፡ ወይቅፍላ ፡ ወርቀ ፡ ንጹ
ሐ ፡ እንተ ፡ አፍአሃ ፡ ወእንተ ፡ ውሣጤሃ ፡ ወውስተ ፡
ይእቲ ፡ ታቦት ፡ ቅድስት ፡ አዘዘ ፡ ያንብር ፡ ፪ት ፡ ጸላ
ተ ፡ ዘዕብን ፡ ወጽሑፍ ፡ ዲቤሆን ፡ ፲ ቃላት ፡ ጽሕፈ
ቶንሂ ፡ ጽሕፈት ፡ እግዚእ ፡ ወመልዕልተ ፡ ይእቲ ፡
ታቦት ፡ ምስሐል ፡ ዘወርቅ ፡ ወመል (fol. 65a.) ዕልቲ
ሃ ፡ ለምስሐል ፡ ፪ኪሩቤል ፡ እምፍሕቆ ፡ ወርቅ ፡ ወ
እምነ ፡ ይእቲ ፡ ታቦት ፡ ከነ ፡ ያስተርኢ ፡ እግዚአብ
ሔር ፡ ለሙሴ ፡ ወለአሮን ፡ ወለብዙኃን ፡ ካህናት ፡ ለ
እለ ፡ ፈቀደ ። ወከዕቦ ፡ ሐነፀ ፡ ሰሎሞን ፡ መቅደሰ ፡
በአምሳለ ፡ እንታክቲ ፡ ይብተራ ፡ እምዕፀ ፡ አርዝ ፡
ወቁድሮስ ፡ ወጳውሎና ፡ ወለበጠ ፡ ወርቀ ፡ ምድራ ፡
ወጠፈራ ፡ ወአረፍታ ፡ ወበአናቅጺሃ ፡ ገለፈ ፡ ዐበራ
ት ፡ ወኪሩብት ፡ እምወርቅ ፡ ጽሩይ ። ወበውሣጤ ፡
ቅድስት ፡ ቅዱሳን ፡ ኀበ ፡ ትነብር ፡ ታቦት ፡ ቅድስት ፡
አምሳሊሃ ፡ ለማርያም ፡ ወለተ ፡ ኢያቄም ፡ ገብረ ፡
፪ት ፡ ኪሩብ ፡ እምወርቅ ፡ ቀይህ ፡ እለ ፡ ይጼልልዋ ፡
ወከነ ፡ ባቲ ፡ ያስተርኢ ፡ እግዚአብሔር ፡ ቦ ፡ ዕልት ፡
ገሀደ ፡ ወቦ ፡ ዕለተ ፡ በህልም ፡ ወቦ ፡ ዕለተ ፡ በራእይ ፡
ለነቢያት ፡ ወለሰብእ ፡ ለእለ ፡ ይፈቅድ ፡ እሙሴ ፡ እ
ስከ ፡ ዘክርያስ ። ወእምድኅረ ፡ ኀጸጥ ፡ መዋዕል ፡ ይ
ቤሎሙ ፡ እግዚአብሔር ፡ ለደቂቀ ፡ እስራኤል ፡ ሶበ ፡
አምዕዕዎ ፡ አየኑ ፡ ቤተ ፡ ተሐንፀ ፡ ለምዕራፍየ ፡ ወ
አየኑ ፡ መክነ ፡ ለማኅደርየ ። ነያ ፡ ማኅደርየሰ ፡ እን
ተ ፡ አምጽአ ፡ ዘእድ ፡ ኢገብራ ፡ ዘትከውን ፡ መድኃ
ኒተ ፡ ለአዳም ፡ ወለደቂቁ ። ። ።

። ዘአሐዱ ።

ወለዶ ፡ ለሌዊ ፡ ወሌዊ ፡ ወለዶ ፡ ማጣትሃ ፡ ወቅስራ
ሃ ፡ ወቅ (fol. 66a.) ስራ ፡ ወለደ ፡ ኢያቄምሃ ፡ አቡሃ ፡
ለእግዝእትነ ፡ ማርያም ፡ ድንግል ፡ ቅድስት ፡ ወማጣ

ዝንቱ ፡ ውእቱ ፡ መጽሐፈ ፡ ዜና ፡ ልደታ ፡ ለእግ
ዝእትነ ፡ ማርያም ፡ ወለተ ፡ ኢያቄም ፡ ወልደ ፡ ዳዊ
ት ፡ ንጉሥ ። ሰሎሞን ፡ ወለዶ ፡ ለናታን ፡ ወናታን ፡

ት ፡ ወልደ ፡ ፫ት ፡ አዋልደ ፡ ስማ ፡ ለእንተ ፡ ትልሕቅ ፡ ማርያም ፡ ወለዳግሚት ፡ ሶፍያ ፡ ወለሣልሲት ፡ ሐና ፡ ወማርያም ፡ ወለደታ ፡ ለሰሎሜ ፡ ወሰፍያ ፡ ወ ለደታ ፡ ለኤልሳቤጥ ፡ እሙ ፡ ለዮሐንስ ፡ ወሐና ፡ ወ ለደታ ፡ ለማርያም ፡ ወለዮሴፍኒ ፡ ከመዝ ፡ ውእቱ ፡ ልደቱ ፡ እምዳዊት ፡ ንጉሥ ፡ ወሶበ ፡ ሞተ ፡ ናታን ፡ እጕሁ ፡ ለያዕቆብ ፡ አውሰበ ፡ ብእሲቶ ፡ ማጣት ፡ ከ መ ፡ ያቅም ፡ ዘርአ ፡ ለእጕሁ ፡ ወወለዶ ፡ ለኤሊ ፡ ኤ ሌሰ ፡ ወያዕቆብ ፡ አኃው ፡ እሙንቱ ፡ ወለዶ ፡ ለዮሴ ፍ ፡ ናሁ ፡ ዓረዩ ፡ ተዘምዶተ ፡ ዘመድ ። ወከነት ፡ ወ ለተ ፡ ኢያቄም ፡ ወልደ ፡ ቅስራ ፡ (fol. 66b.) እጕሁ ፡ ለማጣተ ፡ ወዮሴፍኒ ፡ ወልደ ፡ እጕሁ ፡ ውእቱ ፡ ለኢ ያቄም ፡ አቡሃ ፡ ወበእንተዝ ፡ ተሰምየ ፡ ኢያቄም ፡ እ ምዘመደ ፡ ይሁዳ ፡ ወአምጕንደ ፡ ዳዊት ፡ ወወለደ ፡ ናታን ፡ ፪ት ፡ ደቂቀ ፡ ያዕቆብሃ ፡ ወኢያቄምሃ ፡ ወሞ ት ፡ ናታን ፡ ወአውሰብ ፡ ብእሲቶ ፡ ዘአምነገደ ፡ ናታ ን ፡ እጕሁ ፡ ለሰልሞን ፡ እምነገደ ፡ ይሁዳ ፡ ዘስሙ ፡ ማጣትዮ ፡ ወልደ ፡ ሌዊ ፡ ወወለደ ፡ እምኔሃ ፡ ወልደ ፡ ወሰመዮ ፡ ኤሊ ። ኮነኬ ፡ እጕሁ ፡ ለያዕቆብ ፡ ወለ ኢያቄም ፡ ወአውሰበ ፡ ኤሊ ፡ ብእሲት ፡ ወሞተ ፡ እ ንዘ ፡ ኢይወልድ ፡ ወልደ ፡ ወነሥአ ፡ ያዕቆብ ፡ ብእ ሲቶ ፡ ወወለደ ፡ እምኔሃ ፡ ዮሴፍሃ ፡ ፈጽሪሃ ፡ ለእግ ዝእትነ ፡ ማርያም ። ወከዕበ ፡ ንኒግረከሙ ፡ ዘከመ ፡ ተ ወልደት ፡ (fol. 67a.) እምአዳም ፤ ወወረደት ፡ ውስተ ፡ ከርሠ ፡ ሴተ ፡ እንዘ ፡ ተጸቱ ፡ ከመ ፡ ባሕርይ ፡ ፀዐዳ ። ወእምሴት ፡ ውስተ ፡ ከርሠ ፡ ሄኖስ ፡ ወእምሄኖስ ፡ ጎበ ፡ ቃይናን ፡ ወእምቃይናን ፡ ጎበ ፡ መላልኤል ፡ ወ እመላልኤል ፡ ጎበ ፡ ያሬድ ፤ ወእምያሬድ ፡ ጎበ ፡ ኄ ኖክ ፡ ወእምኄኖክ ፡ ጎበ ፡ ማቱሳላ ፡ ወእማቱሳላ ። ጎበ ፡ ላሜህ ፡ ወእምላሜህ ፡ ጎበ ፡ ኖኅ ፡ ወከመዝ ፡ ኃደረት ፡ ውስተ ፡ ከርሦሙ ፡ እንዘ ፡ ትትፋለስ ፡ እም ከርሠ ፡ ፩ ፡ ውስተ ፡ ፩ ። ወከዕበ ፡ ኃደረት ፡ ውስተ ፡ ከርሠ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ወእምያዕ ቆብ ፡ ጎበ ፡ ይሁዳ ። ወበጽሐት ፡ ጎበ ፡ ዳዊት ፡ ወሰ ሎሞን ፡ ወወረደት ፡ እንዘ ፡ ትትፋለስ ፡ ወበጽሐት ፡ ጎበ ፡ ኢያቄም ፡ ወይ (fol. 67b.) ቤላ ፡ ኢያቄም ፡ ለሐ ና ፡ ብእሲቱ ፡ ርኢኩ ፡ እንዘ ፡ ይትረኃው ፡ ሰማያት ፡ ወወጽአ ፡ ያፍ ፡ ፀዐዳ ፡ ወጸለለ ፡ መልዕልተ ፡ ርእስ የ ። ወከማሁ ፡ ትቤሎ ፡ ሐና ፡ ሀለምኩ ፡ ዮም ፡ ወር ኢኩ ፡ ርግብ ፡ እንዘ ፡ ትነብር ፡ መልዕልተ ፡ ርእስየ ፡ ወበዐት ፡ ውስተ ፡ ከርሦየ ። ወእምዝ ፡ እምድኅረ ፡ ተናገሩ ፡ ዘንተ ፡ በ፴ ፡ መዋዕል ፡ እመ ፡ ሰቡዕ ፡ ለነ ሐሴ ፡ ፀንሰታ ፡ ለእግዝእትነ ፡ ማርያም ፡ በዕለት ፡ እ ንተ ፡ ባረከ ፡ እግዚአብሔር ። ብፁዕ ፡ ዘያለብስ ፡ ዕራ ቁ ። ብፁዕ ፡ ዘያበልዕ ፡ ርኁብ ። ብፁዕ ፡ ዘይናዝዝ ፡ ኀዘናነ ። ብፁዕ ፡ ዘይትለአክ ፡ ለሙቁሕ ። ብፁዕ ፡ ዘ ይሔውጽ ፡ ድውየ ፡ በይእቲ ፡ ዕለት ፡ ወይረክብ ፡ ክ ፍለ ፡ በመንግሥ (fol. 68a.) ት ፡ ሰማያት ፡ ምስለ ፡ ኢ ያቄም ፡ ወሐና ፡ ወምስለ ፡ ማርያም ፡ ድንግል ፡ ለዓ ለመ ፡ ዓለም ፡ አሜን ። ወእምድኅረ ፡ ፯ እውራኑ ፡ ተዐውቀ ፡ ዕንሳ ፡ ለብዕዕት ፡ ሐና ፡ ወሰምዐ ፡ እዝማ ዲሃ ፡ ወእዝማዲሁ ፡ ለኢያቄም ፡ ምታ ፡ ወመጽኡ ፡ ኀቤሃ ፡ ወይቤልዋ ፡ እሙንኑ ፡ ገንቴ ፡ ነገር ፡ ዘንሰ ምዕ ፡ ምንትኑ ፡ ነገር ፡ ዘመጽአ ፡ ላዕሌኪ ፡ እምድኅ ረ ፡ ኃለፈ ፡ መዋዕልኪ ። ወሀለወት ፡ አሐቲ ፡ ብእሲ ት ፡ እንተ ፡ እምእገማዲሃ ፡ ለሐና ፡ ዕውርት ፡ አሐ ቲ ፡ ዓይና ፡ ወገሠሠት ፡ ከርሣ ፡ ለሐና ፡ እንዘ ፡ ትብ ል ፡ እሙንኑ ፡ ዘሰማዕኩ ፡ እፎ ፡ ዐስኪ ፡ እኅትየ ፡ እ ንዘ ፡ አረጋይት ፡ አንቲ ። ወከዕበ ፡ ገሠሠት ፡ ዐይና ፡ ዕውረ ፡ ወበጊዜሃ ፡ ተከሥተ ፡ (fol. 68b.) ላቲ ፡ ወርእ የት ፡ ብርሃነ ፡ ወትቤላ ፡ ለሐና ፡ አሐና ፡ ብዕዳን ፡ ለ ኪ ፡ እንዘ ፡ ሀለ ፡ እጓል ፡ ውስተ ፡ ከርሠኪ ፡ እንበለ ፡ ይትወለድ ፡ ይፈውስ ፡ ድውያነ ፡ አመሰ ፡ ተከሥተ ፡ ገሀዳ ፡ ወወጽአ ፡ እምከርሠኪ ፡ ሚመጠነ ፡ ይፈው ስ ። ወከማሃ ፡ ከመ ፡ መጽኡ ፡ ብዙኃን ፡ ሕሙማን ፡ ወገሠሥዋ ፡ ወተፈውሱ ፡ ወሐይዉ ፡ እምደዌሆሙ ፡ ወከነ ፡ ዕውበ ፡ ገ ፡ ግብር ፡ በጎበ ፡ ዅሉሙ ፡ ሊቃና ት ፡ እስራኤል ። ጸሎታ ፡ ወስእለታ ፡ ወጸሎት ፡ ኢ ያቄም ፡ ምታ ፡ ይክድኖ ፡ ከመ ፡ ሥሙር ፡ ወልታ ፡ ለገብራ ፡ ገብረ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜ ን ፡ ወአሜን ፡ ለይኩን ፡ ለይኩን ። ፡ ፡ ፡ ፡

ለዛቲ ፡ መጽሐፈ ፡ ዘናሃ ፡ ለብዕዕት ፡ ሐና ፡ (fol. 69a.) ወዘና ፡ ውዳሴ ፡ ልደቱ ፡ ለክቡር ፡ ኢያቄም ፡ ዘአጽሐፋ ፡ ገብረ ፡ ማርያም ፡ ነዳይ ፡ ወምስኪን ፡ እ ንዘ ፡ ያስተዋጽእ ፡ አምጥሬቱ ፡ ይጽሐፍ ፡ ስሞ ፡ እግ ዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በተለመ ፡ ብርሃን ፡ ዘኢ

ይደመሰስ ፡ ወለጸሐፊሁኒ ፡ ገብረ ፡ ክርስቶስ ፡ ኃዋእ ፡ ወእቡስ ። እምፍኖተ ፡ ኃጢአት ፡ ርኩስ ፡ ዘኢይትገ ሠሥ ፡ ያድኅኖሙ ፡ ትንብልናሆሙ ፡ ለፀሐሙ ፡ አ መ ፡ ዕለተ ፡ ፍዳ ፡ ወኒስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡ ወአሜን ፡ ለይኩን ፡ ለይኩን ። ። ።

ተአምሪሃ ፡ ለቅድስት ፡ ውብፅዕት ፡ ሐና ፡ እመ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ጸሎታ ፡ ወበረከታ ፡ (fol. 69b.) የሀሉ ፡ ምስለ ፡ ገብራ ፡ ገብረ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ ፩ ፡ ብእሲ ፡ እመ ፡ ዘመደ ፡ ይሁዳ ፡ ወይሰ መይ ፡ ኢያቄም ፡ ወእውሰበ ፡ ብእሲተ ፡ እምአዋል ደ ፡ ካህናት ፡ ወትሰመይ ፡ ሐና ፡ ወክልዔሆሙ ፡ ኄራ ን ፡ ወሥመራን ፡ ወይሄልዉ ፡ በሕገ ፡ እግዚአብሔ ር ። ውብእሲቱሰ ፡ መካን ፡ ወነበሩ ፡ እንዘ ፡ የኀዝኑ ፡ ወይቴክዝ ፡ በእንተ ፡ ዘአልቦሙ ፡ ውሉደ ። ወኵሎ ፡ አሚረ ፡ የሐውሩ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወያቁር ቡ ፡ ጸሎተ ፡ ለእግዚአብሔር ፡ በብካይ ፡ ወገባር ፡ ከ መ ፡ የሀቦሙ ፡ ውሉደ ፡ ወይክፍሉ ፡ እምንዋዮሙ ፡ ለነዳያን ፡ ወለምስኪናን ፡ ወለቤተ ፡ ክርስቲያን ። ወ ነበሩ ፡ እንዘ ፡ ይሴፈ (fol. 70a.) ው ፡ ተአሚናሙ ፡ ከ መ ፡ ይትዌከፍ ፡ እግዚአብሔር ፡ ስእለቶሙ ፡ ወይሁ ቦሙ ፡ ውሉደ ። ወአሐተ ፡ ዕለተ ፡ ወጹኡ ፡ ኢያቄ ም ፡ ወሐና ፡ ብእሲቱ ፡ ወበውዑ ፡ ውስተ ፡ ቤተ ፡ መቅ ደስ ፡ ወእንዘ ፡ ይቀውሙ ፡ ለጸሎት ፡ ነጸሩ ፡ አርጋዜ ፡ እንዘ ፡ ይትፌሥሑ ፡ ምስለ ፡ ውሉዶሙ ። ወርእዮ ሙ ፡ ኀዘኑ ፡ ወተከዙ ፡ በእንተ ፡ ዘአልቦሙ ፡ ውሉ ድ ፡ ወእምብዝኃ ፡ ኀዘኖሙ ፡ ደቀሱ ፡ ወኖሙ ። ወር እየት ፡ ሐና ፡ በንዋማ ፡ ከመ ፡ ለብእሲሃ ፡ አያቁም ፡ ዘውስተ ፡ እደሁ ፡ በትር ፡ ጸገየት ፡ ወፈረየት ፡ ወይ እተኒ ፡ ፍሬ ፡ ከመ ፡ ውስተ ፡ ሕጽና ፡ ለሐና ፡ ወነቂሆ ሙ ፡ ተፈሥሐ ፡ ወተናገሩ ፡ በበይናቲሆሙ ፡ ዘእን ተ ፡ ዘርእዩ ። ወሰብሕዎ ፡ ወአእኩትዎ ፡ ለእግዚአብ ሔር ፡ ወአተዉ ፡ ቤቶሙ ፡ (fol. 70b.) እንዘ ፡ ይብሉ ፡ ፈቃዶ ፡ እግዚአብሔር ፡ ለይኩን ። ወእምድኅሬሁ ፡ ፀንሰት ፡ ሐና ፡ ወተዓውቀ ፡ ፅንሳ ፡ ወበዕዓት ፡ ለእግ ዚአብሔር ፡ ወትቤ ፡ ለእመ ፡ ወህበኒ ፡ ወልደ ፡ እው ብ ፡ ቀርባነ ፡ ለእግዚአብሔር ። ወነበረት ፡ እንዘ ፡ ት ዌስክ ፡ ጸሎተ ፡ ወስእለተ ፡ ወትሁብ ፡ ንዋየ ፡ ለነዳያ ን ፡ ወለምስኪናን ፡ በፍሥሐ ፡ ወበሐሤት ። ወትቤ ፡ በልባ ፡ ምንተኑ ፡ አዓሥዮ ፡ ለእግዚአብሔር ፡ በእን ተ ፡ ነሶ ፡ ዘገብረ ፡ ሊተ ። ወትትኤረም ፡ እምነሶ ፡ መብልዕ ፡ ርኩስ ፡ ወታፈድፍድ ፡ ስኢለ ፡ ወሰኒደ ፡ ወትስእል ፡ ኀበ ፡ እግዚአብሔር ፡ ከመ ፡ ይፅቀብ ፡ ላ ቲ ፡ ዘወሀባ ፡ ወሶበ ፡ ተፈጸመ ፡ መዋዕል ፡ ፅንሳ ፡ ወለ ደት ፡ ወለተ ፡ አመ ፡ አሚሩ ፡ ለግንቦት ፡ እንተ ፡ ት በርሀ ፡ እምን ፡ ፀሐይ ። ወስነ ፡ (fol. 71a.) ፌእደ ፡ ይጥ ፅም ፡ እምነ ፡ መዓር ፡ ወሥክር ፡ ወሜና ፡ መዓዛሃ ፡ ይ ሜኒ ፡ እምነሶ ፡ አፈው ። ወሶበ ፡ ሰምዐ ፡ አዝማዲ ሃ ፡ ወአግዋሪሃ ፡ ተፈሥሑ ፡ ዐቢየ ፡ ፍሥሐ ፡ ወተጋ ብኡ ፡ ወመጽኡ ፡ ኀቤሃ ። ወሶበ ፡ ርእዩ ፡ ወለቶሙ ፡ አንከሩ ፡ ወተደመ ፡ ፈድፋደ ፡ ወተባሃለ ፡ በበይናቲ ሆሙ ፡ ወይቤሉ ፡ አልቦ ፡ ዘርኢኒ ፡ ግሙራ ፡ ዘከመ ዝ ፡ ወለተ ፡ አስመ ፡ ጸጋ ፡ እግዚአብሔር ፡ ምሉዕ ፡ ላዕሌሃ ፡ ወብርሃነ ፡ እግዚአብሔር ፡ መልዐ ፡ ኵሎ ፡ አባላ ። ወነበሩ ፡ ሰቡዕ ፡ መዋዕል ፡ እንዘ ፡ ይትፌሥ ሑ ፡ ምስለ ፡ ኢያቄም ፡ ወሐና ፡ ብእሲቱ ፡ ወይነግሩ ፡ ዕዘያቲሁ ፡ ለእግዚአብሔር ፡ ዘውእቱ ፡ ጸጋ ፡ እግዚ አብሔር ፡ (fol. 71b.) ብሂል ፡ ወሰመይዋ ፡ ለወለት ፡ ማ ርያም ፡ ወሶበ ፡ ፈጸመ ፡ ስቡዕ ፡ መዋዕል ፡ እተወ ፡ ውስተ ፡ አብያቲሆሙ ፡ በሰላም ። ወነበሩ ፡ ኢያቄ ም ፡ ወሐና ፡ እንዘ ፡ የሐፅኑ ፡ ወለቶሙ ፡ ማርያምሃ ፡ ፫ተ ፡ ዓመት ፡ እንዘ ፡ ይሴብሕዎ ፡ ወየአኩትዎ ፡ ለእ ግዚአብሔር ፡ በእንተ ፡ ወለቶሙ ፡ ነሶ ፡ ዘገብረ ፡ ሎሙ ። ወአፈድፈዱ ፡ ገቢረ ፡ ሠናይ ፡ በጸም ፡ ወበ ጸሎት ፡ ወይሁቡ ፡ ምጽዋት ፡ ለነዳያን ፡ ወለምስኪና ን ፡ ወሶበ ፡ ተፈጸመ ፡ ፫ዓመት ፡ እንዘ ፡ የሐፅኑ ፡ ማ ርያም ፡ ወለቶሙ ፡ በንጽሕ ፡ ወትቤሎ ፡ ሐና ፡ ለኢ ያቄም ፡ ምታ ፡ ተዘክር ፡ ኦእኑየ ፡ ዘተሳየድነ ፡ ለእግ ዚአብሔር ፡ ወነሀብ ፡ ወለተነ ፡ ቀ (fol. 72a.) ርባነ ፡ ለእግዚአብሔር ፡ ከመ ፡ ኢትኪድ ፡ ወለትየ ፡ በዲበ ፡ ምድር ፡ ዘእንበለ ፡ በቤተ ፡ እግዚአብሔር ። ወሶበ ፡ ሰምዐ ፡ ኢያቄም ፡ ዘንተ ፡ ነገረ ፡ እምበእሲቱ ፡ ሐ ና ፡ ተፈሥሐ ፡ ዓቢየ ፡ ፍሥሐ ፡ ወአስተዳለው ፡ ኵ ሎ ፡ ዘይከውን ፡ ለፍኖት ፡ ወአምኃ ፡ ለቤተ ፡ እግዚ አብሔር ፡ ወጸውዐ ፡ አዝማዲሆሙ ፡ ወአርክኪሆሙ ፡ ወነሶ ፡ ሰብአ ፡ ቤቶሙ ፡ ወነሥኡ ፡ ወለቶሙ ፡ ወ

አብዕዋ ፡ ጎበ ፡ ቤተ ፡ መቅደስ ። ወሶበ ፡ ሰምዑ ፡ ካህ
ናት ፡ ወኵሎሙ ፡ እለ ፡ ህለዉ ፡ ውስተ ፡ ቤተ ፡ መቅ
ደስ ፡ ወጽኡ ፡ ለቀበላሃ ፡ ወተአምኅዎሙ ፡ በአምኃ ፡
መንፈሳዊት ፡ ወአስተብዕምሙ ፡ ለኢያቄም ፡ ወለሐ
ና ፡ ብእሲቱ ፡ ወለወለቶሙ ፡ ወአንበሩ ። (fol. 72b.)
እደዊሆሙ ፡ ላዕሌሆሙ ፡ ወበረክዎሙ ፡ ዓቢየ ፡ ቡ
ራኬ ፡ ወይቤልዎሙ ፡ በአማን ፡ ነጸረ ፡ እግዚአብሔ
ር ፡ ላዕለ ፡ ጎዝንክሙ ፡ በዛቲ ፡ ወለት ፡ ኄርት ፡ ወይ
ቤልዋ ፡ ማርያም ፡ ሰላም ፡ ለኪ ፡ አብዕፅት ፡ ወጎሪት ፡
ለእግዚአብሔር ፡ ወነሥእዋ ፡ ወሐቀፍዋ ፡ ወአብዕ
ዋ ፡ ውስተ ፡ ቤተ ፡ መቅደስ ፡ አመ ፡ ሠሉሰ ፡ ለታኅሣ
ሣሥ ፡ በሰላም ፡ እግዚአብሔር ። ጸሎታ ፡ ወበረከ
ታ ፡ የሀሉ ፡ ምስለ ፡ ንብራ ፡ ንብረ ፡ ማርያም ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ። ። ።

ሰላም ፡ ለገዝከረ ፡ ስምኪ ፡ እምገዝከረ ፡ ማኅጼት ፤
አዳም ፤ ለመግበርኪ ፡ ሰላም ፤ ወለስእርት ፡ ርእስኪ ፡
ጸሊም ፡ እመ ፡ ማርያም ፡ ሐና ፡ ወ (fol. 73a.) ሕይወ
ት ፡ ዅሉ ፡ ዓለም ። ብኪ ፡ ተሣረሩ ፡ እለ ፡ ዘሥጋ ፡
ወደም ። ወመላእክት ፡ ዘልዑል ፡ አርያም ። ሰላም ፡
ለርእስኪ ፡ ወለገጽኪ ፡ ጎህ ። ለቀራንብትኪ ፡ ሰላም ፡
ወለአዕይንትኪ ፡ ብሩህ ። አድጎንኒ ፡ ሐና ፡ እምጎዘ
ነ ፡ ወወይሌ ፡ ወላህ ፤ ከመ ፡ ድኅነ ፡ በእንቲአኪ ፡ እ
ምሰርመ ፡ አበሳ ፡ ወአይኅ ። ምእመን ፡ ምስለ ፡ ይቂ
ቱ ፡ ወጻድቅ ፡ ኖኅ ። ሰላም ፡ ለአእዛንኪ ፡ ወለመላት
ሕኪ ፡ በአምኖ ። ለአእናፍኪ ፡ ሰላም ፡ ወለከናፍር
ኪ ፡ በስብሐ ። እመ ፡ ማርያም ፡ ሐና ፡ ኢይምጽኦኒ ፡
ሰይፈ ፡ አይኖ ። ዐርየሰ ፡ ለእመ ፡ ሐነፀ ፡ በሰማይ ፡
ጸርሐ ። በህየ ፡ ፍጡነ ፡ ሰይፈ ፡ ሞት ፡ ይንጽሐ ። ሰ
ላም ፡ ለአፉኪ ፡ ወለአስናንኪ ፡ ዕብነ ፡ በረደ ። ለል
ሳንኪ ፡ ሰላም ፡ (fol. 73b.) ወለቃልኪ ፡ መርዕደ ። ለእ
ስትንፋስኪ ፡ ወለጕርዔኪ ፡ ወለዘዘኢኪ ፡ ከሣደ ። ከ
መ ፡ ታርእዩኒ ፡ ሐና ፡ ጎልፈተ ፡ ዐርየ ፡ አብደ ። ና
ሁ ፡ እፀንሐኪ ፡ በገንቱ ፡ ዓፀደ ። ሰላም ፡ ለመታኅ
ፍትኪ ፡ መንጦላዕተ ፡ ዘበን ፡ ዘተዋሐዳ ። ለእንግደ
ዓኪ ፡ ረቅ ፡ ወለሕጽንኪ ፡ ሰሌዳ ። መጽሐፈ ፡ ሕይወ
ት ፡ ሐና ፡ ወእመ ፡ ማርያም ፡ ሳይዳ ። ይደምሰሱ ፡ ዐ
ረ ፡ ዘኢየ ፡ ወኢይትርፉ ፡ ለፍዳ ፤ ከመ ፡ ተደምስሰ ፡
ወልዳ ፡ ኃጕል ፡ ይሁዳ ። ሰላም ፡ ለእእዳውኪ ፡ ዘም
ስለ ፡ መዘርእ ፡ ወዅርናዕ ፤ ለእመታትኪ ፡ ሰላም ፡ ወ
ለእራኁትኪ ፡ አርባዕ ፡ እመ ፡ ማርያም ፡ ሐና ፡ ወእም
ሔወት ፡ ክርስቶስ ፡ እግዚእ ። ይትኃሎሉ ፡ ዐረ ፡ ዘ
አየ ፡ በዅናት ፡ አምላ (fol. 74a.) ክ ፡ ጎቡዕ ፤ በከመ ፡
ተኃጕለ ፡ ቅድመ ፡ ኤግሎም ፡ ረሲዕ ። ሰላም ፡ ለአፃ
ብዕኪ ፡ ዕዕጻዊ ፡ አጽፋር ፡ ዘገልበቦ ። ለአጥባትኪ ፡
ሰላም ፡ ወለዘዚአኪ ፡ ገቦ ። ዕበያትኪ ፡ ሐና ፡ ዕፁብ ፡
ለተናብቦ ። መቅሠፍተ ፡ ምንጸቢ ፡ ይንሣእ ፡ ዐረ ፡
ዘአየ ፡ አስቦ ፤ ለአርዌ ፡ ርጉም ፡ ይትበህል ፡ ዘነበ ።
ሰላም ፡ ለከርሥኪ ፡ ወለልብኪ ፡ ይደሉ ፡ ለአማዑት
ኪ ፡ ሰላም ፡ ወለንዋየ ፡ ውስጥኪ ፡ ዅሉ ። ለሀሊናኪ ፡
ሐና ፡ ዘኢይትረከብ ፡ አምሳሉ ። ብኪ ፡ ይትሜከሑ ፡
ወብኪ ፡ ያጸሉ ። ፍጥረታት ፡ ዘታሕቱ ፡ ወፍጥረታ
ት ፡ ዘላዕሉ ። ሰላም ፡ ለጎንብርትኪ ፡ ወለማኅፀንኪ ፡
ቡሩክ ። ለአቀሥያጽኪ ፡ ሰላም ፡ ዘምስለ ፡ አብራኩ ።
እመ ፡ ማርያም ፡ ሐና ፡ (fol. 74b.) ወእምሔወት ፡ ክ
ርስቶስ ፡ አምላክ ። ለእመ ፡ ይፀብዑኒ ፡ በጽባሕ ፡ ወ
ሠርክ ። ፍኖተ ፡ ዐርየ ፡ ዕዕዊ ፡ በሖክ ። ሰላም ፡ ለአ
እጋርኪ ፡ ወለሰከናኪ ፡ ወትረ ። ለመከየድኪ ፡ ሰላ
ም ፡ ወለአፃብዕኪ ፡ ዘተሠርገዋ ፡ አጽፋረ ። እመ ፡
ማርያም ፡ ሐና ፡ እስእለኪ ፡ ነገረ ። እስክ ፡ ማእዘኑ ፡
እግዚእትየ ፡ እሬሉ ፡ ጎቡረ ፡ ምስለ ፡ እለ ፡ ይጸልዑ ፡
ሰብእ ፡ ሰላም ፡ ወፍቅረ ። ሰላም ፡ ለቆምኪ ፡ እንበለ ፡
ሕዐዕ ፡ ወንትጋ ። ለመልክዕኪ ፡ ሰላም ፡ ወለጸአተ ፡
ነፍስኪ ፡ ምስለ ፡ በድነ ፡ ሥጋ ። እመ ፡ ማርያም ፡ ሐ
ና ፡ ወእምሔወት ፡ ክርስቶስ ፡ ቀዳሜ ፡ ጸጋ ። ይትዓ
ሠር ፡ ልሳነ ፡ ዐርየ ፡ ዘከመነ ፡ መንሱት ፡ ወጸጋ ። በ
ሰናስል ፡ ጽኑዕ ፡ (fol. 75a.) ወበድሩክ ፡ ጋጋ ። ሰላም ፡
ለግንዘተ ፡ ሥጋኪ ፡ በአልባስ ፡ ሚላት ፡ ኢ.ግሳኒ ፡ ለ
መቃብርኪ ፡ ሰላም ፡ ውስተ ፡ ርስተ ፡ አቡኪ ። ምድ
ረ ፡ የ.ፎኒ ። እመ ፡ ማርያም ፡ ሐና ፡ ወእምሔወት ፡
ክርስቶስ ፡ መድኃኒ ። በሕቱ ፡ ለንስሐ ፡ ንስቲተ ፡ አ
ጽንሕኒ ። እኩ ፡ አኩ ፡ በአብዝኖ ፡ ነገር ፡ ወተርጕሞ ።
አላ ፡ ጎዳጠ ፡ ወደስኩኪ ፡ በኢ.ያርምሞ ፤ ሐና ፡ ግበ
ሪ ፡ ለልብየ ፡ ዘይኤድሞ ፤ እመ ፡ ሰፍሐ ፡ አዕፁቂሁ ፡
ወለእመ ፡ አጎጎ ፡ ቆሞ ። ለጕንደ ፡ ዐርየ ፡ ሰይፈ ፡ ሞ
ት ፡ ይግዝሞ ። ስብሐት ፡ ይደሉ ፡ ለማርያም ፡ በሰጊ
ድ ፡ ወገዛማሬ ። ዘምስለ ፡ ፪ ፡ ሆን ፡ በጉባሬ ። እመ ፡

ማርያም ፡ ሐና ፡ ዕንቄ ፡ ሶም ፡ ወወራውሬ ። ይደ (fol. 75 b.) ምሰሱ ፡ ዐረ ፡ ዘ.አየ ፡ ወኢ.ይትርፉ ፡ ለፍሬ ። ከመ ፡ ተይምሰሱ ፡ ደቂቁ ፡ ለቆሬ ። ። ።

ሰላም ፡ ለኪ ፡ ጥዕምተ ፡ ስም ፡ ወገክር ፡ በዔወ ፡ መለክት ፡ ቅሱም ። ሐና ፡ ቅድስት ፡ እመ ፡ ማርያም ፡ ዘነገሥኪ ፡ በአርያም ። ሰላም ፡ ለኪ ፡ ሐና ፡ ጽባሕ ፡ ወማርያም ፡ ሰማይ ፡ እንተ ፡ ወልዶቶ ፡ ለክርስቶስ ፡ ዐሐይ ። ዘያውሂ ፡ ሦክ ፡ ጌጋይ ። ሰላም ፡ ለኪ ፡ ዘኪ ልቂዶን ፡ ሐና ፡ ወዘበሕርይ ፡ ዕዱል ። እንተ ፡ እምኔኪ ፡ ወጽአት ፡ ማርያም ፡ ድንግል ። ዘያረቶ ፡ ለነበል ባል ። ሰላም ፡ ለኪ ፡ ከመ ፡ ፋሲለደስ ፡ ሰማዕት ፡ ወገላውዴዎስ ፡ ካልው ። ሕዝብኪ ፡ ሐና ፡ ፍሬ ፡ ጽድቅ ፡ ይንሥኡ ። በስምኪ ፡ እለ ፡ ተጋብው ። ሰላም ፡ ለኪ ፡ ሶበ ፡ ሰማዕኩ ፡ (fol. 76 a.) በዜና ፡ ለጥበበ ፡ ሰማይ ፡ መጠና ። ሀሊናየ ፡ ትቤ ፡ ሀለወት ፡ ሐና ። ለነፍስየ ፡ ዘ ታድኅና ። ሰላም ፡ ለኪ ፡ የዋሂት ፡ ሐና ፡ ወመንፈሳዊት ፡ ርግብ ። እንተ ፡ እምኔኪ ፡ ወጽአት ፡ ማርያም ፡ ጠባብ ። ዘያረቶ ፡ ለቃለ ፡ አብ ። ሰላም ፡ ለኪ ፡ ሐና ፡ ንጽሕት ፡ ወማርያም ፡ ጳጦስ ። እንተ ፡ ወለደቶ ፡ ለክርስቶስ ፡ ንጉሥ ። ኃጢአተ ፡ ዘይደመስስ ። ሰላም ፡ ለኪ ፡ አመኒ ፡ መጽአኒ ፡ መልአክ ፡ ሞት ፡ መስጠ.፤ እምኔየ ፡ ሐና ፡ ኢትትፈለጠ ። መጽሐፈ ፡ ዕዳየ ፡ እንዘ ፡ ትሠጥጢ ። ወላህየ ፡ በሐሤት ፡ ወልጠ. ። ። ።

(fol. 76 b.) ተአምራቲሆሙ ፡ ለሐና ፡ ወኢ.ያቄም ፡ ዘወለድዋ ፡ ለማርያም ፡ ወላዲተ ፡ ሰማያዊ ፡ ወምድራዊ ፡ ጸሎቶሙ ፡ ወበረከቶሙ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሮሙ ። ገብረ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ናሁ ፡ ተነብሀለት ፡ ከመ ፡ ነበረት ፡ ሐና ፡ ብዕዕት ፡ ብእሲቲ ፡ ኢ.ያቄም ፡ በብዙኅ ፡ ጸሎት ፡ ወወሀበ ፡ እግዚአብሔር ፡ ዘርዓ ፡ ቡርክት ፡ ወእምድኅረ ፡ ፮ወርሀ ፡ ተዓወቀ ፡ ዕንሳ ፡ ለሐና ፡ ወሰምዎ ፡ አዝማዲሁ ፡ ወ

ዐረከታቲሆሙ ፡ ለሐና ፡ ወኢ.ያቄም ፡ ዘወለድዋ ፡ ለማርያም ፡ መራን ፡ ከመ ፡ ያድኅነኒ ፡ እመ.ሥጋርት ፡ አርዌ ፡ ርጉም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ሃሌሉያ ፡ በብዝሐ ፡ ኂሩትክም ፡ ኢ.ያቄም ፡ ወሐና ፡ (fol. 78 b) ሶውሩን ፡ እምሰይጣን ፡ መከራ ፡ ለዝቲ ፡ መጽሐፍ ፡ ዘአንበብ ፡ ወዘተርጉመ ፡ ኢ.ትርስኡኒ ፡ አቡነ ፡ ዘበሰ

አዝማደ ፡ ምታ ፡ ወመጽኡ ፡ ኀቢሃ ፡ ወይቤልዋ ፡ ምንትኑ ፡ ዝንገር ፡ ዘመጽአ ፡ እምድኅረ ፡ (fol. 77 a.) ኃለፈ ፡ መዋዕልኪ ፡ ወገሰሱ ፡ ከርሣ ፡ ከመ ፡ ይርአዩ ፡ ዕንሳ ። ወሀለወት ፡ አሐቲ ፡ ብእሲት ፡ ወለት ፡ አርሰባን ፡ እምአዝማደ ፡ እማ ፡ ለሐና ፡ ዕውርት ፡ ዓይና ፡ ወገሰሰት ፡ እንዘ ፡ ኢ.ትአምር ፡ ወኢ.ምንተኒ ፡ ወበጊዜሃ ፡ ሐይወት ፡ ወትቤላ ፡ ሐና ፡ ብዕዓን ፡ ለኪ ፡ ሐና ፡ እስመ ፡ እምፍጥረተ ፡ ዓለም ፡ አልቦ ፡ ዘከማኪ ፡ ዘይፈውስ ፡ በከርሡ ፡ አዕይንተ ፡ ዕውራን ፡ ወሰንዱ ፡ ላቲ ፡ አዝማዲሃ ፡ ወከብረት ፡ ላዕሌሆሙ ፡ ሐና ፡ ከመ ፡ ዐሐይ ፡ ዘይክብር ፡ እምነ ፡ ኮከበ ፡ ጽባሕ ፡ ወተሰምዓ ፡ ዜናሃ ፡ ውስተ ፡ ኵሉ ፡ አጽናፈ ፡ ዓለም ። ወአምጽኡ ፡ ላቲ ፡ ኵሉ ፡ ድውያነ ፡ ወሕሙ (fol. 77 b.) ማን ፡ ወይገስሱ ፡ ከርሣ ፡ ወይትፈወሱ ፡ ወይቤሉ ፡ ኵለሙ ፡ እንዘ ፡ ሀለ ፡ በከርሣ ፡ ዘይፈውስ ፡ እፎኑ ፡ ይከውን ፡ ሶበ ፡ ይትወለድ ። ወሰሚያሙ ፡ ደቂቀ ፡ እስራኤል ፡ እንገለጉ ፡ ወይቤሉ ፡ ምንተ ፡ ንብል ፡ በእንተ ፡ ዝንቱ ፡ ግብር ፡ እስመ ፡ ናሁ ፡ ሰጠጡ ፡ መንግሥተ ፡ ኢ.ያቄም ፡ ወሐና ፡ ፀንሰት ፡ ሐና ፡ ወበከርሣ ፡ ትፈውስ ፡ ወትነግሥ ፡ ላዕሌነ ፡ ወይቤለሙ ፡ ብእሲ ፡ ዝኑ ፡ የዓቅፈክሙ ፡ ንውኬ ፡ ንቅትሎሙ ፡ በውግረተ ፡ ዕብን ፡ በከመ ፡ ጽሑፍ ፡ ወተደሙ ፡ ኵለሙ ፡ ወበጊዜ ፡ መንፈቀ ፡ ሌሊት ፡ ወረደ ፡ እምሰማይ ፡ (fol. 78 a.) ምልአክ ፡ ዘስሙ ፡ ገብርኤል ። ወይቤሎሙ ፡ ለሐና ፡ ወኢ.ያቄም ፡ ተንሥኡ ፡ ክቡራን ፡ ዘመድ ፡ ወወሰዶሙ ፡ ይብረ ፡ ወሰወሮሙ ፡ ወተወልደት ፡ በህየ ፡ ማርያም ፡ ስማ ፡ ምልዕተ ፡ ሞገስ ፡ ወግርማ ፡ ወለነኒ ፡ ታድኅነነ ፡ እመ.ሥጋርተ ፡ አርዌ ፡ መስተማ ። ጸሎቶሙ ፡ ወበረከቶሙ ፡ ለሐና ፡ ወኢ.ያቄም ፡ የሃሉ ፡ ምስለ ፡ ፍቁሮሙ ፡ ገብረ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ። ።

ሚያት ፡ ዘአንበብክዋ ። ሐሰበርክሬውለዳዊትሰሞአ ሞተምሕረትወንጌላዊወርሀንበመቶታ.፸ግያፎ ፡ ደግ ሞሞሐባርንሰምን፻፸ግያፎ ፡ የወጸውንየደዊቱን

ተአምር ፡ ዘገ[በ]ረ ፡ እግዚእነ ፡ ወአምላክነ ፡ ኢ.የሱስ ፡ ክርስቶ ፡ በኃይለ ፡ ሞቱ ፡ ማ.ነየዊ ፡ ይምሐሮ ፡ ለገብሩ ፡ ገብረ ፡ ማርያም ። ወሀለ ፡ ፩ ፡ ድውይ ፡ እን

ዘ ፡ ይግዕር ፡ ወየአውዩ ፡ ፲፪ ፡ ዓመተ ፡ ወዘረከቦ ፡ በ
ብዝኃ ፡ ኃጢአቱ ፡ ወተፈትነ ፡ በእሳት ፡ ከመ ፡ ወር
ቅ ፡ ወብሩር ፡ መዓልተ ፡ ወሌሊተ ፡ (fol. 79a.) እንዘ ፡
ይብል ፡ ኦምድኅኒ ፡ ዓለም ፡ አድኅነኒ ፡ አመድኅኒ ፡
ዓለም ፡ ተሣሃለኒ ። ወይቤሎ ፡ እግዚእነ ፡ ኢየሱስ ፡
ክርስቶስ ፡ ፃዕ ፡ አንተ ፡ እኩይ ፡ ወኀባሬ ፡ እከይ ፡ እ
ምሥጋሁ ፡ ወነፍሱ ፡ ለዘተአመነ ፡ ኃቤየ ፡ ወወጽአ ፡
ዝንቱ ፡ ጋኔን ፡ በፍርሃት ፡ ወበረአድ ፡ ወበሰቆቃው ፡
በግርማሁ ፡ ለመድኅኒ ፡ ዓለም ፡ ውእቱ ፡ ወበእለ
ታ ፡ ለቤዛዊተ ፡ ዓለም ፡ ወላዲቱ ፡ አውሉዶ ፡ ክርስ
ቲያን ፡ ክልክሙ ፡ እመኑ ፡ ጥበው ፡ ወኢትናፍቁ ፡ ከ
መ ፡ ይትፈወሳ ፡ ደወያተክሙ ፡ ወይሰረይ ፡ ኃጢአት
ክሙ ፡ በዘ ፡ ተቀብዓ ፡ ሥጋ ፡ ዚአነ ፡ በሣህለ ፡ ምሕረ
ቱ ፡ ይምሐሮ ፡ (fol. 79b.) ለኃጥአ ፡ ገብረ ፡ ማርያም ፡
ለዓለመ ፡ አሜን ። አዘወረድከ ፡ ለቤዘ ፡ ዓለም ፡ ወዘ
አድኅንከ ፡ ምስለ ፡ ደቂቁ ፡ ለአዳም ፡ አድኅነኒ ፡ ለ
ተ ፡ ለኃጥአ ፡ አባሲ ፡ ድኩም ። ስብሐት ፡ ለከ ፡ መድ
ኃኒ ፡ ዓለም ፡ ዘወረድከ ፡ በእንቲአነ ፡ ስብሐት ፡ ለከ ፡
መድኅኒ ፡ ዓለም ፡ ዘተወለድከ ፡ እማርያም ፡ እምነ ፡
ስብሐት ፡ ለከ ፡ መድኅኒ ፡ ዓለም ፡ ዘተስቀልከ ፡ ለመ
ድኅኒትነ ፡ ስብሐተ ፡ ግጻዊከ ፡ ወትረ ፡ ነአምን ፡ ዅ
ልነ ። አመ ፡ ትመጽእ ፡ ለኰንኖ ፡ ምስለ ፡ ደመ ፡ ገቦ ፡
ወአእጋር ፡ አማኅፀንኩ ፡ ነፍስየ ፡ ውስተ ፡ እድከ ፡ ክ
ቡር ፡ ኢየሱስ ፡ ክርስቶስ ፡ እግዚአ ፡ (fol. 80a.) ሰማ
ያት ፡ ወምድር ፡ ይትዋቀሱ ፡ በእንቲአከ ፡ ተኮርአት
ከ ፡ በበትር ፡ ወተሰይጦትከ ፡ ከመ ፡ ገብር ፡ ለጎዳጥ ፡
ብሩር ። እመ ፡ ስቀል ፡ እርዑተ ፡ መስቀሉ ፡ ለወል
ድ ፡ ዘሰቀሉ ፡ አይሁድ ፡ በቀራንዮ ፡ ዓፀድ ፡ ኢየሱ
ስ ፡ ክርስቶስ ፡ ቅንወ ፡ አዕጋር ፡ ወእድ ፡ ተማኅፀን
ኩ ፡ በሕማምከ ፡ ወልደ ፡ መርያም ፡ ዋህድ ። ለዝመ
ስቀል ፡ ይደሉ ፡ ሰጊድ ። ሃሌ ፡ ሉያ ፡ በብዝኃ ፡ ሣህል
ከ ፡ መድኅኔ ፡ ዓለም ፡ ንጉሥ ፡ አድኅነነ ፡ ነዓ ፡ እም
ሥቃየ ፡ ሥጋ ፡ ወነፍስ ።

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LADY MEUX MANUSCRIPT No. 5.

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR AHĔTA MÎKÂÊL.

I. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ።

ጸሎት ፡ በእንተ ፡ ማዕሰር ፡ አጋንን ፡ ወኪር ፡ ኪር ያቅ ፡ አውክያየኤል ፡ አድናኤል ፡ ጸፍ ፡ መልናታ ፡ መ ርዖታ ፡ አናንያኤል ፡ ኪሩብያኤል ፡ መሃልና ፡ ሰላት ያየኤል ፡ መልና ፡ መልያኖስ ፡ አጋዝትያኖስ ፡ ዘለየከ ርብዐሃይ ፡ ወኢየሰእር ፡ ንግብርሃናኤል ፡ ውኩኤል ፡ ፍኑኤል ፡ አኮክያኤል ፡ ኤሎ(?)ናኤል ፡ ክትኤል ፡ አ ቅትኤል ፡ አቅትናናስ ፡ አሚስ ፡ ኡውሣኤኤል ፡ ታ ሮስ ፡ ኤውሣኤል ፡ አእጥያኖስ ፡ ሰርያል ፡ ፍልናታ ፡ ዩልኖታ ፡ ጸራንዩስ ፡ ኤርኢዋስ ፡ ኤተሐየዩ ፡ ጥርልኤ ል ፡ አውክዩስ ፡ ስራንዩስ ፡ አዕዋንስ ፡ አሲማሰ ፡ አጋ ልዩስ ፡ ሰሮስ ፡ ዕኑስ ፡ ዝንቱ ፡ አስማት ፡ ክቡራት ፡ ዘ ር(?) ፡ ዲቦ ፡ እንግዳሁ ፡ ወዲቦ ፡ ሐውቂን ፡ ለእመ ፡ ትበውእ ፡ እቤተ ፡ ትክት ፡ ወሐራሰ ፡ ወርኩስ ፡ ወአ ልቦ ፡ ዘኢይቀርቦ ፡ ኃቤሁ ፡ ኢይትነደፍ ፡ በአሐዋ ፡ ወላኢሁ ፡ ወውግርተ ፡ እብን ፡ ወሱናት ፡ እስመ ፡ መ ለእክት ፡ የአቅብእወ ፡ ወበክነፋሐሙ ፡ ኢኪልል ዋ ፡ በእንተ ፡ ዝንቱ ፡ አስማት ፡ አመላከሙ ፡ ለእ ግዚእነ ፡ ወመድሃኒነ ፡ እቀበ ፡ ወአድህኖ ፡ ለበርያ ፡ ወለአጋንንት ፡ ምኪ ፡ ወኀስምት ፡ አይነት ፡ ወፍልጸ ት ፡ ወቀርፀት ፡ አድህና ፡ ወፈውሰ ፡ ለአመትከ ።

II. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ።

ጸሎት ፡ በፅንተ ፡ አይነት ፡ አይነ ፡ ምድር ፡ ጸሎተ ፡ ንድራ ፡ እንዘ ፡ የሀውር ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስ ቶስ ፡ ውስተ ፡ ምድር ፡ ጥብርያደስ ፡ ወከልሁ ፡ አርዳ ኢሁ ፡ ርእዩ ፡ መልክእ ፡ ብእሲት ፡ አርጋእት ፡ እን ዘ ፡ ትኑበር ፡ ዲቦ ፡ ምድር ፡ ወይእቲ ፡ መፍእት ፡ ወ መደንገፅት ፡ ወይመጽእ ፡ እስመ ፡ ክነት ፡ ጥቀ ፡ ይበ ርዋ ፡ አእይንቲሁ ፡ ወለእጋሪሁ ፡ ከመ ፡ ሰረገለ ፡ ፅሣ ት ፡ ወይመጽዕ ፡ እምፋሃ ፡ ነበልበላ ፡ እሳት ፡ መጠነ ፡ ፱በአመት ፡ ወይቤልዋ ፡ ወተለውዋ ፡ አርዳኢሁ ፡ ለ እግዚእነ ፡ ኢየሱስ ፡ ምንትኑ ፡ ለዛቲ ፡ ብእሲት ፡ እግዚእ ፡ ወርግመት ፡ ወሶበ ፡ ርየታ ፡ ለሃመር ፡ እን ተ ፡ ዘወረደ ፡ ዲቦ ፡ በህር ፡ ተሐውር ፡ ፍቡን ፡ ትገነ ጽላ ፡ ወሶበ ፡ ትኔጸር ፡ ለፈረስ ፡ ወበቀል ፡ ወታወድ ቆ ፡ ምስለ ፡ ዘይጼእኖ ፡ እምርየቶ ፡ ጊዜሁ ፡ ርፀቱ ፡ ወለእመኒ ፡ ርየታ ፡ ለዐለም (?) ፡ እንዘ ፡ ትታለብ ፡ ሐ ሊቦ ፡ ኢትነደፋ ፡ እምአጥባቲሃ ፡ ወሶበ ፡ ርየት ፡ ብ እሰ (sic) ፡ ምስለ ፡ ውሉዳ ፡ ትፈጦሙ ፡ ወትግሎሙ ፡ ለአይንት ፡ ብእሲት ፡ ወርግመት ፡ ወእምዙሉሙ ፡ ምግበራቲሃ ፡ ወዘንተ ፡ ሰሚአ ፡ እግዚእነ ፡ ወመድሃ ኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወይቤሎሙ ፡ ለአርዳኢ ሁ ፡ ንስእዋ ፡ ለዛቲ ፡ ነፈስ ፡ ወለህማመ ፡ አይነት ፡ አስልዋ ፡ ወስዶዳዋ ፡ ወአወይዋ ፡ በእዛት ፡ ወዘረ ውዋ ፡ በነፈስ ፡ ምስራቀ ፡ ወምአራበ ፡ ሰሚነ ፡ ወ ደቡበ ፡ ወይጥፋ ፡ ዝክረ ፡ ስሙ ፡ ትእፃዕ ፡ ወትስእ ል ፡ ሐማመ ፡ አይነት ፡ ወርግመት ፡ በርያ ፡ አይነት ፡ መጋኛ ፡ ወኀስምት ፡ ክነረር ፡ ዘአር ፡ ወትግሬዳ ፡ ለ አመትከ ፡ አሀተ ፡ ሚክኤል ፡

III. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈ[ስ] ፡ ቅዱስ ፡ ፩ ፡ አምላክ ።

ጸሎት ፡ በእንተ ፡ መጋኛ ፡ ወጥስግት ፡ አደነፀላሊ ፡ ወአደነፀርያ ። ሰላም ፡ ለከ ፡ ሰዳዴ ፡ አጋንንት ፡ ፋኑኤል ፡ ለእግዚአብሔር ፡ ዕምፅርሁ ፡ ከመ ፡ ኢኅክድ ፡ ሰብአ ፡ እለ ፡ ይነሰሁ ፡ ለጊጋይ ፡ ዘዘኢአሁ ።

ሰላም ፡ ለከ ፡ ሰዳዴ ፡ አጋንንት ፡ ፋኑኤል ፡ እምንፃ ፡ ፈጣሬ ፡ ልዑል ፡ ያስተኢድዑ ፡ ሰብአ ፡ በነገር ፡ ዘሃኮል ፡ እስመ ፡ አንተ ፡ አምላክ ፡ ሳሕል ።

ሰላም ፡ ለከ ፡ ሰይጦናተ ፡ ስድድ ፡ እምለአሌየ ። እግዚእ ፡ ፋኑኤል ፡ ትጉህ ፡ ለተራድኦ ፡ እስመ ፡ ብየ ፡ ግብርተ ፡ ሰበአ ፡ ፋኑኤል ፡ ትጉሕ ፡ ለትራድኦ ።

ሰላም ፡ ለከ ፡ ፋኑኤል ፡ ገበር ፡ ትምርተሰናይ ፡ ላእሌየ ፡ በኪናት ፡ ዕሊም ፡ ኢደርግዝ ፡ ገቦቦየ ፡ ዘእንሃበ ፡ በእንቲአየ ፡ ዘእንሃበ ፡ በእንተአየ ፡ ሰይፈክ ፡ ምለህ ፡ እግዚአ ፡ ዲበ ፡ ፀ[ር]የ ፡ መሶቴማ ፡ በደዌ ፡ ትእዝ ፡ ዘይፈዋር ፡ ፃማ ፡ ፋኑኤል ፡ መለኮፊሚ ፡ ፋኑኤል ፡ ፋጥሮስ ፡ ክህነ ፡ ውስጤ ፡ ወአፈአ ፡ እመ ፡ በእለት ፡ አበስኩ ፡ በበሰዕብ ፡ ሰአብአ ፡ ፍቲሃኒ ፡ ከመ ፡ ተሰራእ ፡ አድህና ፡ ለመጋኛ ፡ ወለጥሰምት ፡ ለእመትከ ፡ እህተ ፡ ሚኮኤል ።

IV. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ። ፩ ፡ አምላክ ።

ጸሎት ፡ እፀረ ፡ መስቀል ፡ ዘየሃፈ ፡ ኢርምያስ ፡ ነቢይ ፡ ሃይብ ፡ ወአውግር ፡ ወበአታት ፡ መስቀል ፡ ሃይልነ ፡ መስቀል ፡ ፅህየነ ፡ መስቀል ፡ ቤዘ ። መስቀል ፡ መድሃኒት ፡ ነፍስነ ፡ ወሰጋነ ፡ መስቀል ፡ ሰይፍነ ፡ መስቀል ፡ ርድኤ ፡ መስቀል ፡ መግረፈ ፡ ዐርነ ፡ መስቀል ፡ ተስፋ ፡ አይሁድ ፡ ክህዱንህነሰእበነ ፡ ለእለ ፡ አመነ ፡ በመስቀሉ ፡ ድን ፡ ሰዶር ፡ አለዶር ፡ ዳናትት ፡ አዲፈ ፡ እሮድያስ ፡ ማስያሰ ፡ አዝያየሰ ፡ ያሮስ ፡ በሃይለዝንቱ ፡ መስቀል ፡ አእትትብ ፡ ወእተነሰእ ፡ በስመ ፡ [አ]ብ ፡ [ወወልድ ፡] ወመንፈሰ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ፡ አትብ ፡ በመስቀሉ ፡ ዘአፀርክ ፡ ለብኩል ፡ ፩ ፡ ቅንዋተ ፡ መስቀሉ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘሃሰርክ ፡ ለብኩል ፡ ለቦርያ ፡ ወለጋንንት ፡ ጸሊማን ፡ ይዘርዘሩ ፡ ወይጥፋእ ፡ ዘክረ ፡ ሰሙ ፡ ለቦላዋጊ ። አድህና ፡ ለእመትከ ፡ እህተ ፡ ሚኮኤል ።

V. በስመ ፡ አ[ብ] ፡ ወወልድ ፡ ወመንፈ[ስ] ፡ ቅ[ዱ]ስ ፡ ፩ ፡ አምላክ ።

ጸሎት ፡ በእንተ ፡ ሐማመ ፡ ውጋት ፡ ምድምያሰ ፡ ምድምድያሰ ፡ ምድምድሰ ፡ ምድምድያሰ ፡ ምድምድያሰ ፡ ምድምድያሰ ፡ የሃቂ ፡ የሃቂ ፡ የሃቂ ፡ የሃቂ ፡ የሃቂ ፡ የሃቂ ፡ የሃቂ ፡ አድህኖ ፡ ለወልደ ፡ ከሃርራስቂ ፡ እምሕማመ ፡ ውጋት ፡ አ[ድ]ህና ፡ ወፈውሰ ፡ ለእመትከ ፡ አ[ህ]ተ ፡ ሚኮኤል ።

VI. በስመ ፡ አ[ብ] ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ።

ጸሎት ፡ በእንተ ፡ መዋም ፡ መሸብረ ፡ አ[ጋ]ንንት ፡ ወበከመ ፡ ኣሸብሮሙ ፡ ለሰራዊተ ፡ ዲብሎስ ፡ ሎን ፡ ዩን ፡ ሲዋውዩን ፡ ቀሃፍ ፡ ምልዩን ፡ ንምልዩስ ፡ ሎኍ ፡ ሃም ፡ ሰሎሞን ፡ ራቢ ፡ ኪርያቅ ፡ ሽብራቅ ፡ ሽድራቅ ፡ ሚሰቅ ፡ አብናን ፡ በሃይለ ፡ ገንቱ ፡ አስማቲክ ፡ ዘአሰርክ ፡ ለቦርያ ፡ ወለአጋንንት ፡ ፀሊማን ፡ ከመ ፡ ኢይቅረቡ ፡ ሃበ ፡ ነፍሱ ፡ ወሥጋሃ ፡ ለአመትከ ፡ [አህተ ፡] ሚኮኤል ፡ በስ[መ] ፡ ሰሮስ ፡ ወበስመ ፡ ሰሮስ ፡ ወበስመ ፡ ሰክርትያናስ ፡ በስመ ፡ ሽምያ ፡ ይሰደድ ፡ አጋንንት ፡ ወሰይጦናሙ ፡ ዘየደነግፀክሙ ፡ ለቦርያ ፡ ወሰይጦናት ፡ ለክ ፡ ወሸውር ፡ ውሹጠ ፡ ብሔር ፡ አመጦነ ፡ ይቤሎ ፡ እምዋሸ ፡ በሕይለ ፡ ገንቱ ፡ አስማቲክ ፡ ኣመሐልክ ፡ መሐሉ ፡ ወእገዝክ ፡ ተወገዙ ፡ አሰርክ ፡ ተስሩ ፡ አቀዘገክ ፡ ተቀዘዙ ፡ በርያ ፡ መርያ ፡ ፀለዋጊ ፡ እለ ፡ እለ ፡ አስመትከ ፡ እለ ፡ ፀረ ፡ የርዐለ ፡ ወለጊው ፡ ዕለዋጊ ፡ ወን ፡ አድህና ፡ ለአመትከ ፡ [አህተ ፡ ሚኮኤል ፡]

VI. በስመ ፡ እግዚአብሔር ፡ ሀያው ፡ ነበቢ ፡ ወተናጋሬ ፡ ለቅዱስ ፡ ሰስዩስ ፡ በእንተ ፡ አሰሰሎ ፡ ደዌ ፡ እምህንናት ፡ እለ ፡ ይጠበው ፡ ጥበ ፡ እሞሙ ፡ እምኩሎሙ ፡ ዳዊያት ፡ ወይበቀኦ ፡ አዲ ፡ ለብእሲት ፡ ዘይየሃይወ ፡ ላቲ ፡ ውሉዳ ፡ ወትጸሐፍ ፡ ወትስቀል ፡ ላእሌሃ ፡ ክረድየት ፡ እግዚአብሔር ፡ ክቡር ፡ ወልውል ፡ እስክ ፡ ለስለመአምም ፡ አሚ ፡ እቀበ ፡ ወእድህና ፡ እምሐማ ፡ አይነት ፡ በርያ ፡ ወለጊዋን ፡ ወመጋኛ ፡ ወጉሰምት ፡ ወተለኛሽ ፡ ፍልፀት ፡ ወቀሩበት ፡ ውጋት ፡ ወቁርጥማት ፡ ፋራ ፡ ወክነፉር ፡ አይነ ፡ ዘር ፡ ወተግራዲ ፡ አይነ ፡ ጠቤብ ፡ ወቡደ ። አይነ ፡ ቀመኛ ፡ ወ

ፀላዋጊ ፡ አይነ ፡ ጋላ ፡ ወሸቅለ ፡ አይነ ፡ እሰላም ፡ ወ አምሃሪ ፡ አይነተቦት ፡ ወአንስ ፡ አይነ ፡ መቃውዚ ፡ ፍርቀቃት ፡ ወሰሥሰዎት ፡ ትኩሳት ፡ ወልብ ፡ ግምሰ ት ፡ ደመ ፡ ወባርያ ፡ አደህና ፡ ለአመትከ ፡ እህተ ፡ ሚ ክኤል ።

VII. ወሃሎ ፡ ፩ ፡ ብእሲ ፡ ዘስሙ ፡ ሱስንዩስ ፡ ወ አው[ሰ]በ ፡ ብእሲት ፡ ወወለደ ፡ ወልደ ፡ ተበፅተ ፡ ወበቀዳሚ ፡ ወልድ ፡ መጸአት ፡ ውርዝልያ ፡ ወቀተ ለቶ ፡ ለወልድየ ፡ ወሐርት ፡ ወክልሐት ፡ እሙ ፡ ወአ አይተቦ ፡ ወ[ሶ]በ ፡ ሰምአት ፡ ቅዱስ ፡ ሱስንዩሳ ፡ እንዘ ፡ ትበኪ ፡ ተዕእነ ፡ ዲበ ፡ ኪሩቤል ፡ ፈረሱ ፡ ወነሰ ፡ ኪ ናት ፡ በየማነ ፡ ወሐር ፡ መንገሌሃ ፡ ወረከበ ፡ ለአረጊ ት ፡ እንዘ ፡ ተነብር ፡ ተህተ ፡ ኦም ፡ ወተሰአላ ፡ ወይ ቤላ ፡ ወሚጠ ፡ ገጸ ፡ መንገለ ፡ ምስቅ ፡ ወሰገደ ፡ በብ ረኪሁ ፡ ወጸለየ ፡ ወይቤ ፡ እግ[ዚ]እነ ፡ ኢየሱስ ፡ ክ ርስቶስ ፡ አምላከመ ፡ ለክርስቲአን ፡ ወንጉሶመ ፡ ለ ነገሰት ፡ ኢትቅትል ፡ ለውርዝወልያአም ፡ ከመ ፡ ቀ ተልክመዋ ፡ ወድት ፡ በቅሚሃ ፡ ኢትቀትል ፡ ሕፀና ት ፡ ወኢትቀረብ ፡ ሃበ ፡ ብእሲሑን ፡ ወእከውን ፡ ሰማ ዕተ ፡ በእንቲአክ ፡ ቅዱስ ፡ ሱስንዩስ ፡ ስመክ ፡ እንዘ ፡ የሐወሩ ፡ ወይዕል ፡ ከመዝ ፡ ኀበ ፡ እግዚአብሔር ፡ ከመ ፡ ተንስአ ፡ ወመጸ ፡ ቃል ፡ እመ ፡ ሰማይ ፡ ናሁ ፡ ተውህበ ፡ ለከ ፡ ሥልጦን ፡ እምሃበ ፡ እግዚአብሔር ፡ ከመ ፡ ተንስአ ፡ ለአራጊት ፡ እንዘ ፡ ትነብር ፡ ታህተ ፡ አም ፡ ወተሰአለ ፡ ወይቤላ ፡ ወይዕቲ ፡ ሐረት ፡ ውር ዝ ፡ ውልያ ፡ ወትቤሎ ፡ ብእሲት ፡ ወስተ ፡ ገነት ፡ ዘሃ ሎ ፡ በቅድሚክ ። ወሶበ ፡ ሰምአት ፡ በቅድሚ ፡ ቅዱ ስ ፡ ሱስንዩስ ፡ ረከቦሙ ፡ ለውርዝ ፡ ልያ ፡ ወትገብር ፡ ወትቅት ፡ ኩሎ ፡ ዘፈቀድክ ። ወሶበ ፡ ሰምኣ ፡ ቅ[ዱ] ስ ፡ ሱስንዩስ ፡ ዘፈሰሐ ፡ ወተዕነ ፡ ዲበ ፡ ፈረሱ ፡ ወነ ሰ ፡ ነናተ ፡ በየማነ ፡ ወሆረ ፡ መንገሌሃ ፡ ወክመ ፡ ይ ቅትላ ፡ ወረገዘ ፡ ገቦሃ ፡ ወይቤላ ፡ ለውርዝ ፡ ልያ ፡ አ እግዚ[እ]ነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አምህለከ ፡ ፯፻ተ ፡ ማእርገ ፡ ሊቀነ ፡ መላእክት ፡ ሚኮኤል ፡ ወገብርኤል ፡ ሰረፋኤል ፡ ወኪሩቤኤል ፡ ኡሩኤል ፡ ወሩፋኤል ፡ ፋኑኤል ፡ ወሰቁኤል ፡ ሰዳኮኤል ፡ ወኢክትናኤል ፡ እሉ ፡ እሙንቱ ፡ ቅድመ ፡ መንበሩ ፡ ለእሐዜ ፡ ኵሉ ፡ አለም ፡ አምላክ ፡ አናንያ ፡ ወአዘርያ ፡ ወማሣኤል ፡ ኢ ይቀርብ ፡ ኀይለ ፡ ስምክ ፡ አንስ ፡ ኢየሃውር ፡ በፍኖ ፡ እይሰድ ፡ ወኢይትረከብ ፡ ወውስተ ፡ ቤተ ፡ ክርስቲ አን ፡ ዘይዜክሩ ፡ ስመ ፡ በቲ ፡ እሙ ፡ ውስት ፡ ቤት ፡ ዘይዜው ፡ መካን ፡ ስመከ ፡ ወሀበ ፡ ዛቲ ፡ ፀሎት ፡ አ ው ፡ ኀበ ፡ ሐፃናት ፡ አው ፡ ውሪዝ ፡ አው ፡ ልሒቀ ፡ አ ው ፡ እስከ ፡ ለም ፡ አለመ ፡ አሜን ፡ እቀበ ፡ ወእድህ ፡ ና ፡ እምሐማመ ፡ አይነት ፡ በርያ ፡ ወጉስምት ፡ መጋ ኛ ፡ ምቶ ፡ ወተለዋሸ ፡ ፍልፅት ፡ ወቁርፅት ፡ ወወጋ ት ፡ ፈራ ፡ ወክዥንፈና (?) ፡ ወትግሬደ ፡ ቡደ ፡ ወቁመ ኛ ፡ ወጽላዋጊ ፡ አይነ ፡ ጋለ ፡ ወሸቅለ ፡ አይነ ፡ እስ [ክ ፡ ዓ]ለም ፡ ወአ[ለም ፡ ሐር ፡ አይሐና ፡ ለአመትከ ፡ እህተ ፡ ሚኮኤል ።

VIII. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱ ስ ፡ ፩ ፡ አምላክ ።

ጸሎት ፡ መሰጥመ ፡ መርከብዩን ፡ መሐፍርከን ፡ ፈፍራን ፡ መጎመ ፡ እሳት ፡ ድልፍልኤል ፡ ዘራዳኤ ል ፡ ገማፃኤል ፡ ምንዳናኤል ፡ አፍዋተታ ፡ መዋኢ ፡ ፀረ ፡ ኤልኤልኤ ፡ ጽራኤል ፡ ጽራኤል ፡ ጽራኤል ፡ ጽራኤል ፡ ህናኤል ፡ ክሱብኤል ፡ ኤሴፍ ፡ ብሒል ፡ ብ ርሃናኤል ፡ ሰላተኤል ፡ አዝያስ ፡ መሰያ ፡ ኩኩኤል ፡ አብናዲ ፡ ጋመኤል ፡ ብሂል ፡ ፍልፍል ፡ ቁርቁርዩን ፡ መሃቢል ፡ ኪፍታሂ ፡ ተአሰር ፡ ማፅሰረ ፡ አጋንንት ፡ አስጥሞሙ ፡ አይነ ፡ ጽላዋጊ ፡ ዛአር ፡ ወመኛ ፡ ወቁ ራኛ ፡ አድህና ፡ ለአመትከ ፡ እህተ ፡ ሚኮኤል ፡

IX. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱ ስ ፡ ፩ ፡ አ[ም]ላክ ።

ጸሎት ፡ በእንተ ፡ ደም ፡ ሰንተም ፡ ዋንተም ፡ ቀር ነዉ ፡ ሊሰ ፡ ላሲሰ ፡ አልፍዩስ ፡ መለዘዚን ፡ ወለዘአ ድ ፡ ወዘልሞ ፡ ነሃ(?)ም ፡ አመ ፡ ዘአርጋይክ ፡ ሃይለ ፡ በረድ ፡ ወነፋስ ፡ ክማሁ ፡ አርግፅ ፡ ወአጽንአ ፡ ወአቁ ም ፡ ደመ ፡ ትክቶሃ ፡ ለአመትከ ፡ አህተ ፡ ሚኮኤል ፡ አስመ ፡ መክን ፡ ወለደት ፡ ፯ተ ፡ በእንተ ፡ ፈሬሀት ከ ፡ እግዚአ ፡ ሐመተ ፡ ምነሃ ፡ ወወልድነ ፡ በዝንቱ ፡ አስማቲክ ፡ ኀበ ፡ ለዘርአ ፡ ለአመትከ ፡ አህተ ፡ ሚኮ ኤል ፡ ድልሽታ ፡ ቲቱሽር ፡ ሽሬሺሬን ፡ ለዝንቱ ፡ አስማቲክ ፡ ሃ[ይ]ለ ፡ በረደ ፡ ወነፋስ ፡ አርግፅ ፡ ወአ ጽንፅ ፡ ወአአቍም ፡ ለዘረአ ፡ ሰጋ ፡ ውስተ ፡ ማህፅ ና ፡ ለአመትከ ፡ አህተ ፡ ሚኮኤል ፡ አንሊት ፡ መዝ

ር ፡ መገፐር ፡ መገፐር ፡ ዳቆሮን ፡ በዘያሰ ፡ ብታኤል ፡ በሃይል ፡ ዝንቱ ፡ አስማቲክ ። ኢትቅትል ፡ ህፃና ፡ በ ውስተ ፡ ከርሣ ፡ ለ[አ]መትከ ፡ እሁተ ፡ ሚክኤል ፡ ወ ገፀ ፡ ዘፍፁም ፡ በዕልት ፡ ፈርሐ ፡ ወደንገፀ ፡ ደብሎ ፡ እስመ ፡ አልባ ፡ ነገር ፡ ዘይሰአና ፡ ለእግዚአብሔር ፡ ይደምስስ ፡ ስሞሙ ፡ ለቦርያ ፡ ወለአጋንንት ፡ መጋ ኛ ፡ ወጉሰምት ፡ አይነሰላ ። ወፍርቃቃዶ ፡ ወሰስታ ት ፡ ለአመትከ ፡ እሁተ ፡ ሚክኤል ።

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR ZA-WALDA ḤAWÂRYÂT AND TASFÂ MÂRYÂM.

I. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ። አስማተ ፡ እግዚእነ ፡ ዘይበልጎ ፡ እም ስይፍ ፡ ወእመላዒ ፡ ወይዐድል ፡ እምብሪቅ ፡ ስሙ ፡ ለእግዚአብሔር ፡ ጎቡአት ፡ አስማት ፡ ዘነገሮ ፡ ለስ ሎሞን ፡ በእንተ ፡ አቀኦያጻት ፡ ወደቂቀ ፡ ቂዳር ፡ ነህ ብት ፡ ዘነገሮ ፡ ከመ ፡ ይእስሮሙ ፡ ወሂድ ፡ በ ፡ ፲ ፡ አ ስማት ፡ እስሮሙ ፡ አቅዝዞሙ ፡ ወአፍዝዞሙ ፡ ወይ ቤሎሙ ፡ ንግሩኒ ፡ ስልጣንክሙ ፡ በምንት ፡ ትበል ው ፡ ሥጋ ፡ ሰብዕ ፡ ወትቅፍሉ ፡ ነፍስ ፡ ወትስልቡ ፡ አልባበ ፡ ሰብዕ ፡ ወታስተዋልጡ ፡ ነፍስ ፡ በነፍስ ፡ ን ግሩኒ ፡ ሥራይክሙ ፡ እስኩ ፡ ወይቤልዎሙ ፡ አልብ ነ ፡ ሥራየ ፡ እወ ፡ እወ ፡ ወይቤ ፡ ሰሎሞን ፡ በድያባ ዊ ፡ በነበልባላዊ ፡ በመብረቀ ፡ ዳዳ ፡ በቅርብዳዳ ፡ ስ ሙ ፡ ለእግዚአብሔር ፡ ጎቡአት ፡ ንግሩኒ ፡ ሰራ ይክሙ ፡ ወስልጣንክሙ ፡ ብምንት ፡ ትበልው ፡ ሰ ጋ ፡ ሰብዕ ፡ ሥልጣንክሙ ፡ ሥራይክሙ ፡ ወለምን ት ፡ ትሰትዩ ፡ ደመ ፡ አቀኦያጻት ፡ ወዳቂቀ ፡ ቂዳር ፡ ነ ህብት ፡ ወእዝብት ፡ ወይቤሎሙ ፡ ሰሎሞን ፡ ወይ ቤሎሙ ፡ ሣረገሞሙ ፡ ወደርቃስ ፡ በዘረቃ ፡ በድቃ ስ ፡ በአድማስ ፡ ስሙ ፡ ለእግዚአብሔር ፡ ኩኑ ፡ ርጉ ማነ ፡ ወፍዙዝን ፡ በኤኤፍጎም ፡ ስሙ ፡ በኤልፋህም ሰ ፡ በበሌቃሰ ፡ በበአልፋስ ፡ ዘአኤናዎስ ፡ ስሙ ፡ ጎ ቡዕ ፡ ኩነ ፡ ርጉማነ ፡ በየድዝ ፡ በአልፋዝ ፡ ሄዝ ፡ ኤ ዝ ፡ ወዝንቱ ፡ ስምክ ፡ እስሮሙ ፡ ለአቀኦያጻት ፡ እለ ፡ ይበልው ፡ ሥጋ ፡ ዘእንበለ ፡ መጥባህት ፡ ወውአቱሰ ፡ ፯ ፡ ጊዜ ፡ ተናገሩ ፡ አቀኦያጻት ፡ ጎበ ፡ ስሎሞን ፡ ወይ ቤልዎ ፡ ንበልዕ ፡ ሥጋ ፡ ዘእንበለ ፡ መጥበጎት ፡ ወንስ ቲ ፡ ደመ ፡ ዘእንበለ ፡ ጽዋዕ ፡ ወናውጽእ ፡ ህሣነ ፡ አም ብዕሲታት ፡ በሱሎን ፡ ንሬኢ ፡ በውስተ ፡ ከርሰን ፡ ወ ናስተ ፡ ዋልጥ ፡ ብዕሲ ፡ ወብዕሲት ፡ ወናስተ ፡ ባልአ ሙ ፡ ለብዕሲ ፡ ወለብዕሲት ፡ ወይቤልዎ ፡ ለሰሎሞን ፡ ውእተ ፡ ጊዜ ፡ ይቤ ፡ ሰሎሞን ፡ አድጎነኒ ፡ እግዚአ ፡ እምእደ ፡ ሞሙ ፡ ለጉድሎት ፡ ወእምዅሉ ፡ ገባር ፡ ወ ነገርጋር ፡ ይትሜሰሉ ፡ ቀጥዓ ፡ ወመዓት ፡ ወይት ሜሰሉ ፡ ዝዕብ ፡ ወአገብዕት ፡ ነምር ፡ ወአናብርት ፡ ከይሲ ፡ ወአክይስቲ ፡ ዓቅራብ ፡ ወአቃርብት ፡ ወአ ለ ፡ ይትሜሰሉ ፡ ሰሐቅ ፡ ወቀሐር ፡ ወይትሜሰሉ ፡ ሰማየ ፡ ነጹሮሙ ፡ ምድረ ፡ ረጊጸሙ ፡ ታቦት ፡ ገሲሶ ሙ ፡ ጎመደ ፡ ነሥኒሦሙ ፡ ሥራየ ፡ ገቢሮሙ ፡ ምድ ረ ፡ ጐድጕዶሙ ፡ እለ ፡ ያመልኩ ፡ በሰራዩሙ ፡ ፍታ ህ ፡ ሥራየ ፡ ጐንደር ፡ ወላስታ ፡ ፍታህ ፡ ሥራየ ፡ እ ምሳራ ፡ ወወገራ ፡ ፍታህ ፡ ሥራየ ፡ ዳሞ ፡ ወደሞት ፡ ፍተህ ፡ ሥራየ ፡ አረራ ፡ ወወገራት ፡ ፍታህ ፡ ሥራ የ ፡ ጸብዓ ፡ ወጸጉዓ ፡ ፍታህ ፡ ሰራየ ፡ መንበርታ ፡ ወ ገርአልታ ፡ ፍታህ ፡ ሥራየ ፡ ህንጣሎ ፡ ወጽለለ ፡ ፍ ታህ ፡ ሥራየ ፡ በላእለ ፡ ገብርከ ፡ ዘወልደ ፡ ሐዋርያት ።

II. በስመ ፡ አብ ፡ ወወልድ ፡ ወምንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ። ፍታህ ፡ ሥራየ ፡ ድብ ፡ ወጉጽ ፡ ፍታ ህ ፡ ሥራየ ፡ ጋላ ፡ ወሾንቅለ ፡ በለው ፡ ወአገው ፡ ፍ ታህ ፡ ሥራየ ፡ ሺፈ ፡ ወትግሬ ፡ ፍታህ ፡ ስራየ ፡ ቀህ ይን ፡ ወወልቃይት ፡ ፍታህ ፡ ሥራየ ፡ ጸብተራ ፡ ወፍ ቁራ ፡ ፍታህ ፡ ሥራየ ፡ አጽቢ ፡ ወሸንአፈ ፡ ፍታህ ፡ ሥራየ ፡ ሺርኩሻ ፡ ፍታህ ፡ ሥራየ ፡ ሳረቢት ፡ ፍታህ ፡ ሥራየ ፡ አጋሜ ፡ ወአገዕድ ፡ ፍታህ ፡ ሥራየ ፡ ህራ ማት ፡ ወውራሆት ፡ ፍታህ ፡ ስራየ ፡ እገለ ፡ ወዝባን ፡ ጴ(?)ላ ፡ ፍታህ ፡ ሥራየ ፡ ጉላማክይ ፡ ፍታህ ፡ ስራየ ፡

ሰርዔ ፡ ወጸምዓ ፡ ፍታህ ፡ ሥራየ ፡ ስራዊ ፡ ወጎማሼን ፡ ፍታህ ፡ ሥራየ ፡ ህንድ ፡ ወቢታንያ ፡ ፍታህ ፡ ሥራየ ፡ ግዕገዝ ፡ ወመላኪ ፡ ፍታህ ፡ ሥራየ ፡ ጠቢብ ፡ ወጠቢት ፡ ወበአለ ፡ ግብር ፡ ፍታህ ፡ ሥራየ ፡ አፍርጀ ፡ ወሰርያ ፡ ፍታህ ፡ ሥራየ ፡ ዓረቢ ፡ ወግብጻዊ ፡ ወኖማዊ ፡ ፍታህ ፡ ሥራየ ፡ አጋንንት ፡ ፍታህ ፡ ሥራየ ፡ ሐኤራን ፡ ወነዊሐን ፡ ፍታህ ፡ ሥራየ ፡ ጻሊማን ፡ ወነዊህን ፡ ፍታህ ፡ ሥራየ ፡ ሱሉሙ ፡ እለ ፡ ይገብሩ ፡ ፈውስ ፡ ወሱሉ ፡ ሥራየ ፡ በምጽልቋቅ ፡ በአርአር ፡ በጥቁር ፡ ከልብ ፡ ወበንቁር ፡ ሺንብራ ፡ ወበጥቁር ፡ ገብስ ፡ ወእለ ፡ ይገብሩ ፡ ሰራየ ፡ በመተርግሰ ፡ በመንጸፍ ፡ በድርኳኴት ፡ በማእያ ፡ በእፍአ ፡ ወበውስጥ ፡ በሱሳን ፡ ወበስንት ፡ ወእለ ፡ ትገብሩ ፡ ፈውስ ፡ በላእለ ፡ አመትከ ፡ ተስፋ ፡ ማርያም ።

III. በእግዚአብሔር ፡ አብ ፡ እሳት ፡ በእግዚአብሔር ፡ ወልደ ፡ እሳት ፡ በእግዚአብሔር ፡ መንፈስ ፡ ቅዱስ ፡ እሳት ፡ ሐተምኩክሙ ፡ ወአስርኩክሙ ፡ አንበሰ ፡ ወነብር ፡ ዝዕብ ፡ ወዋልጋ ፡ ወቀበሮ ፡ ወአሞራ ፡ በገሃድ ፡ በሰውር ፡ አድናኤል ፡ ኡዳኤል ፡ መንበሩ ፡ ዘኢይሬእይዎ ፡ ለእግዚአብሔር ፡ ልዑሳነ ፡ ኃይል ፡ ፳ወ፬ካህናተ ፡ ሰማይ ፡ ፬እንስስ ፡ ጸዋርያነ ፡ መንበሩ ፡ እለዐሥሩ ፡ መንበሮ ፡ ልልዑል ፡ ወእለ ፡ ይጸውርዎ ፡ መንበሮ ፡ ለልዑል ፡ መልክዖሙ ፡ ገጻ ፡ አንበስ ፡ ወገጻ ፡ ንስር ፡ ገጻ ፡ ሰብእ ፡ ገጻ ፡ ላህመ ፡ በገንቱ ፡ ስሞሙ ፡ አንሰ ፡ ሐጸርኩ ፡ መላተ ፡ ጎድራት ፡ ኢትብልዐ ፡ ወኢትንስኩ ፡ ወኢታሰናስኩ ፡ ይቤሉ ፡ ኩሙ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ንዋየ ፡ ገብርክሙ ፡ ዘወልደ ፡ ሐዋርያት ፡ ተስፋ ፡ ማርያም ።

IV. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ። አስማተ ፡ መሥዋ ፡ ዓግሥ ፡ በእንተ ፡ እኩያን ፡ ጎሰውያን ፡ መስተዋድያን ፡ ወተማኃትያን ፡ በእድ ፡ ገሰሰያ ፡ በእግር ፡ ረዋጽያን ፡ በሰራይ ፡ መምላክያን ፡ ወእለ ፡ ይትናገሩኒ ፡ በነገር ፡ ፀብእ ፡ ወወነገር ፡ ሥራይ ፡ ወእለ ፡ ይዘብጡኒ ፡ በበትር ፡ ወበነገር ፡ መሪር ፡ ወበሱሉ ፡ ጊዜ ፡ ከመ ፡ ኢይቅርብዎ ፡ ወኢይቅርቡኒ ፡ ጎቤየ ፡ ወኢይቅትሉኒ ፡ ነፍስየ ፡ ወሥጋየ ፡ ለገብርከ ፡ ዘወልደ ፡ ሐዋርያት ፡ ኪዮ ፡ መራኪዮ ፡ አድህነኒ ፡ እምነቢበ ፡ አህዙበ ፡ ወትሰይመኒ ፡ ውስተ ፡ ርእሰ ፡ ህዝብ ፡ አሮህር (?) ረሚህ ፡ ከመ ፡ ኢይትቃወሙኒ ፡ በጊዜ ፡ ፍርድ ፡ ወርትዕ ፡ ጸር ፡ ወጸላእት ፡ ቀመኛ ፡ ወጸናሄ ፡ ፍኖት ፡ ከመ ፡ ኢይቅርብዎ ፡ ለገብረ ፡ እግዚአብሔር ፡ ዘወልደ ፡ ሐዋርያት ፡ ብረታዊት ፡ ወልተ ፡ ገብርኤል ፡ ግርማ ፡ ግድ ፡ ግርማ ፡ ግድ ፡ ግርማ ፡ ግድ ፡ ግርማ ፡ ድብ ፡ ግርማ ፡ አንበሳ ፡ ግርማ ፡ ነምር ፡ ግርማ ፡ መፍርህ ፡ ግርማ ፡ መደንግጽ ፡ ግርማ ፡ ተመን ፡ ግርማ ፡ ንጉሥ ፡ ግርማ ፡ ጳጳስ ፡ ግርማ ፡ መሱንንት ፡ ግርማ ፡ ዘያሬድ ፡ ምስለ ፡ ነፍሶሙ ፡ ይውድዱ ፡ መስፍንት ፡ ወመኳንንት ፡ ታህተ ፡ እገሪየ ፡ ይስግዱ ፡ ይቤ ፡ ሄኖክ ፡ ወልደ ፡ ያሬድ ፡ ዘተውህበ ፡ ፸ወ፯መህትወ ፡ ሰማይ ፡ ከማሁ ፡ ህበኒ ፡ ፍቅር ፡ ወርትዕ ፡ ወሞገስ ፡ ቃል ፡ ለገብርከ ፡ ዘወልደ ፡ ሐዋርያት ።

V. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ። ነፍጸትሰ ፡ አምሰጠት ፡ ከመ ፡ ያፍ ፡ እመሰገርተ ፡ ነአዊት ፡ መስገርትሰ ፡ ተቀጥቅጠት ፡ ወንህን ፡ ድኅነ ፡ ረድኡተነ ፡ በስመ ፡ እግዚአብሔር ፡ ወለእመ ፡ ጻገምከ ፡ ዘንተ ፡ አስማተ ፡ ወፈቀደ ፡ ይጋዕከ ፡ ይትአጸፍ ፡ ሱናቱ ፡ ወለእመ ፡ ኢያጽናእከ ፡ በቃልከ ፡ ወጸርከ ፡ በእንግድዓከ ፡ ንፍጽ ፡ ውእቱ ፡ ጸላዔከ ፡ ወትጽኅን ፡ በፈቃደ ፡ እግዚአብሔር ፡ ወላእመ ፡ ይገምከ ፡ ዘንተ ፡ አስማተ ፡ ወፈቀደ ፡ ይጋእከ ፡ ይትአጸፍ ፡ ሱናቱ ፡ ወለእመ ፡ ኢያጽናእከ ፡ በቃልከ ፡ ወጸርከ ፡ በእንግድኣከ ፡ ይነፍጽ ፡ ውእቱ ፡ ጸላኤከ ፡ ወትድኅን ፡ በፈቃደ ፡ እግዚአብሔር ፡ ከማሁ ፡ አድኅነኒ ፡ ገብርከ ፡ ዘወለደ ፡ ሐዋርያት ።

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR SEBḤAT LE'AB.

[Brit. Mus. MS. Add. 18,996].

አስማተ ፡ ሞገሥ ፡ ወግርማ ፡ ለሰብእ ፡ ውናኤል ፡ ወውናኤል ፡ ወመሠውርናኤል ፡ መፍዝዝ ፡ መቅዝዝ ፡ መደንግዝ ፡ በከመ ፡ ሀባዕኮሙ ፡ ለሄኖክ ፡ ወለኤልያስ ፡ እምገጸ ፡ ሞት ፡ ከማሁ ፡ ጎብዔኒ ፡ እምገጸ ፡ ሞት ፡ ወቀጥዓሆሙ ፡ ለመኳንንት ፡ ወለመሳፍንት ። ለእድ ፡ ወለዓንስት ፡ ወበከመ ፡ አስተሣነይኮሙ ፡ ለዳንኤል ፡ ምስለ ፡ አናብስት ፡ ከማሁ ፡ አስተ ፡ ሣንየኒ ። ወአስተቃርበኒ ፡ ምስለ ፡ መኳንንት ፡ ወመሳፍንት ፡ ወምስለ ፡ ዓኖ ፡ ወነባሪ ፡ ወምስለ ፡ እድ ፡ ወእንስት ፡ ወየሐቡኒ ፡ መፍቅደ ፡ ሐሊናየ ፡ ሊተ ፡ ለገብርከ ፡ [ስብሐት ፡ ለአብ ፡][1] ዲዲቆር ፡ አሌፍ ፡ ዲዲቆር ፡ ዲዲቆር ፡ ዲዲቆር ፡ ደለክን ፡ በዝ ፡ አስማት ፡ በዘለዓመ ፡ ሰማየ ፡ ኤልያስ ፡ ፫ ፡ ዓመተ ፡ ወጷ ፡ አውራኃ ፡ ከማሁ ፡ ልጉሞ ፡ አፋሆሙ ፡ ወአሥር ፡ ልሳኖሙ ፡ ወእድክም ፡ ኃይሎሙ ፡ ለፀርየ ፡ ወለፀላዕትየ ፡ ከመ ፡ ኢይትናገሩኒ ፡ ነገረ ፡ ሕሱም ፡ ወነገረ ፡ ክርክር ፡ ዘእንበለ ፡ ፍቅር ፡ ወሰላም ፡ ለገብርከ ፡ ስብሐት ፡ ለአብ[1] ፡ ለመቱቋሻ ፡ ኬፌሞን ፡ ኬፌያግን ፡ በዝ ፡ አስማቲክ ፡ ይርአዱ ፡ ሕዝብ ፡ ወአሕዛብ ፡ በጊዜ ፡ ርእዩኒ ፡ ኢይትናገሩኒ ፡ ለገብርከ ፡ ስብሐት ፡ ለአብ[1] ፡ ወበከመ ፡ ደንገጸ ፡ ናባል ፡ ሶበ ፡ በጽሐ ፡ ዳዊት ፡ ምስለ ፡ ሠራዊቱ ፡ ከማሁ ፡ ይርአዱ ፡ ፀርየ ፡ ወፀላዕትየ ፡ በጊዜ ፡ ርዕዩኒ ፡ ለገብርከ ፡ ስብሐት[1] ፡ ለአብ ፡ ወከመ ፡ ደንገጻ ፡ ዖዛ ፡ ሶበ ፡ ገሰሳ ፡ ለታቦተ ፡ የጽዮን ፡ ከማሁ ፡ ይርዓዱ ፡ ሕዝብ ፡ ወዓሕዛብ ፡ ፀርየ ፡ ወጸላዕትየ ፡ በጊዜ ፡ ርዕዩኒ ፡ ኢይትናገሩኒ ፡ ለገብርከ ፡ ስብሐት ፡ ለአብ[1] ፡ ሴቃ ፡ ወሴቃ ፡ ጣቃ ፡ ለአለቃ ፡ ወለጠበቃ ፡ መድፍን ፡ ድፍን ፡ ልበሙ ፡ አሙሕው ፡ አዝሕል ፡ ጎሊናሆሙ ፡ ለፀርየ ፡ ወለጸላዕትየ ፡ ስሙን ፡ ቡክሙን ፡ ፈያኩን ፡ ፊያኩማን ፡ መፍዝዝ ፡ አፍዝዘሙ ፡ መቅዝዝ ፡ አቅዝዘሙ ፡ መደንግዝ ፡ አደንግዘሙ ፡ ለፀርየ ፡ ወለፀላዕትየ ፡ ከመ ፡ ኢይልክፉኒ ፡ ነፍስየ ፡ ወሥጋየ ፡ በኵናት ፡ ወሰይፍ ፡ ወቀሥት ፡ ነፍጥ ፡ ወበትር ፡ ዕብን ፡ አድኅኒኒ ፡ ወሠውረኒ ፡ ለገብር[ከ] ፡ ስብሐት ፡ ለአብ[1] ፡ አስማት ፡ ብእሲ ፡ ዘወሀበ ፡ እግዚአብሔር ፡ ለሙሴ ፡ ሰፈርዮስ ፡ አኖሮስ ፡ ድሴሙን ፡ መስፍን ፡ በስሮስ ፡ ስምከ ፡ ተማኅፀንኩ ፡ ይብራህ ፡ ገጽየ ፡ ከመ ፡ ፀሐይ ፡ ወወርኀ ፡ በቅድመ ፡ ነገሥት ፡ ወመኳንንት ፡ ይክኑ ፡ ነገርየ ፡ ጥዕመ ፡ ከመ ፡ መዓር ፡ ወሥኮር ፡ ወፂው ፡ ወፈድፋደሰ ፡ በሀገረ ፡ ባሕር ፡ ነጋሺ ፡ ግርማግድ ፡ ግርማግዶ ፡ ግርማጽዮ ፡ መፍርሕ ፡ ወመደንግጽ ። ቃለ ፡ ቀጥዓ ፡ ዘይወጽዕ ፡ እምእሥራኤል ፡ በመንፈስ ፡ ዚአየ ፡ ይውድቁ ፡ ወይርንዱ ፡ ኢጋንንት ፡ ይሰደዱ ፡ ሊተ ። እምላዕለ ፡ ገብርከ ፡ ስብሐት ፡ ለአብ[1] ፡ እልፍ ፡ አስማት ፡ አክርስ ፡ በከመ ፡ ስሙ ፡ ለክርስቶስ ፡ ሀበኒ ፡ ሞገሰ ፡ አጋዝኒ ፡ ተዕናስ ፡ እንዘ ፡ እቀውም ፡ በቅድመ ፡ ነገሥት ፡ መፍቅደ ፡ ሀሊናየ ፡ ወርእሰላይ ፡ ሰላላይ ፡ ኮለላይ ፡ ዘያቀልጠ ፡ ለሰማይ ፡ ከማሁ ፡ አፍዝዘሙ ፡ ለንጉሥ ፡ ወልመኳንንት ፡ ለእድ ፡ ወለዓንስት ፡ ከመ ፡ ያፍቅሩኒ ፡ ወያንብሩኒ ፡ ከመ ፡ ሀልቀት ፡ በአጽባዕቶሙ ፡ ወበከመ ፡ ማዕተብ ፡ በመዝራዕቶሙ ፡ አክድር ፡ ወአቅድር ፡ ጥርጥራስ ፡ ዘትዐውር ፡ ዘወረድከ ፡ እምድረ ፡ ኢዮር ፡ አስማተ ፡ ኵሉ ፡ ዘአስተፋቀርከ ፡ ከማሁ ፡ አስተፋቅረኒ ፡ ጎበ ፡ ነገሥት ፡ ወመኳንንት ፡ ለገብርከ ፡ ስብሐት ፡ ለአብ[1] ፡ ንምድሮስ ፡ ክምድሮስ ፡ ጐስጉሥ ፡ ዘአውጸዕከ ፡ ልበ ፡ ነገሥት ፡ ዕዕ ፡ መራሁተ ፡ ልቡ ፡ ለፀርየ ፡ ወይጥፋዕ ፡ በሸን ፡ ፍኖቱ ፡ ጸርፈ ቃኤል ። አማኑኤል ፡ አስማቲክ ።

በኃይለ ፡ ግንቱ ፡ አስማቲክ ፡ እሥር ፡ ንበበ ፡ ልሳነ ፡ ጸለዕትየ ፡ ከመ ፡ ኢይንብቡ ፡ ነገረ ፡ ሕሱም ። ዘእንዘበለ (sic) ፡ ፍቅር ፡ ወሰላም ፡ ለገብርከ ፡ ስብሐት ፡ ለአብ[1] ። ከጼል ፡ ያጼል ፡ ብርሃናኤል ፡ ብርሃነክ ፡ አ

[1] Erased in the Ms.

ቁም ፡ ውስተ ፡ ልብየ ፡ ሊተ ፡ ለገብርከ ፡ ስብሕት ፡ ለ
አብ[1] ፡ ድግም ፡ ሽርቡር ፡ ዶር ፡ ዘአአብራህከ ፡ ልቡ ፡
ለሙሴ ፡ ከማሁ ፡ ይብራህ ። አእይንተ ፡ ልብየ ፡ ለገ
ብርከ ፡ ስብሕት ፡ ለአብ[1] ። ። ። ።

ስሙ ፡ ለእግዚአብሔር ፡ አብ ፡ ስሙ ፡ ለእግዚአ
ብሔር ፡ ወልድ ፡ ስሙ ፡ ለመንፈስ ፡ ቅዱስ ፡ አብያቱ
ር ፡ ታያስ ፡ አዝያስ ፡ ወምሊኪያስ ፡ አቅጻፍር ፡ ስሙ ፡
ለሐራሽን ፡ ሐራሹን ፡ ሐራፌክር ፡ ጠጠኚን ፡ ዘሑጂ
ን ፡ ሕፍልማኤል ፡ በስሙ ፡ ዶር ፡ አላዶር ፡ ናት ፡ ጻ
ናት ፡ ሮጻስ ፡ ታጻስ ፡ አብሳቴር ፡ ዕባያት ፡ ሕፍርርዋ
ቅ ፡ ሕፍርርዋቅ ፡ ሕፍርርዋቅ ፡ በዝንቱ ፡ አስማት ፡
ቃልክ ፡ ሰሑል ፡ ውጉዝ ፡ ወበሰይፈ ፡ ሚካኤል ፡ ስ
ሑል ፡ አሳተ ፡ መለክት ፡ ምንአያም ፡ አምር ፡ አሰር
ፈያኩን ፡ ወለክ ፡ ወጺአ ፡ ረፍሕ ፡ አንጹልል ፡ መል
አክ ፡ ወአንሐሊ ፡ ያፎጥን ፡ ወያጥን ፡ አልሂሱን ፡ ተ
ሴአላ ፡ በዝ ፡ አስማተ ፡ ቃልክ ፡ ኢየሱስ ፡ ክርስቶስ ፡
ወልደ ፡ እግዚአብሔር ፡ ሕያው ፡ ወወልደ ፡ ማርያም ፡
ድንግል ፡ በሰይፈ ፡ ሚካኤል ፡ ይትገዘም ፡ ወይግዕ ፡
መንፈስ ፡ ርኩስ ፡ ወዘአሐዘ ፡ ቡዳ ፡ ወባርያ ፡ ወተግ
ባረ ፡ ሰብእ ፡ ወሥራይ ፡ ይሰደድ ፡ ጎበ ፡ ዘቦአ ፡ ዝን
ቱ ፡ ጸሎት ፡ እምላዕለ ፡ ገብረ ፡ እግዚአብሔር ፡ ስብ
ሕት ፡ ለአብ[1] ፡ አልፋ ፡ አልፋ ፡ አልፋ ፡ ፃዕ ፡ ወጺአ
ከ ፡ ኢትግባዕ ፡ ይቤለከ ፡ እግዚአብሔር ፡ ወገዝረ ፡
ስምከ ፡ ይደምሰስ ፡ ለዓለመ ፡ አሰም ፡ አሜን ። ያቋ ፡
ወያቂ ፡ አንተ ፡ ቡዳ ፡ ወአንተ ፡ ባርያ ፡ አንተ ፡ ጋኔ
ን ፡ ወአንተ ፡ ሰይጣን ፡ አንተ ፡ ፈራ ፡ ወአንተ ፡ ነዳ
ድ ፡ ዘትትሜሰሉ ፡ በብዙኅ ፡ ጸታ ፡ አህያ ፡ ሺራሀያ ፡
ይምራኤል ፡ ኃያል ፡ እግዚአብሔር ፡ አዶናይ ፡ ቅዱ
ስ ፡ መንፈስ ፡ ቅዱስ ። ሹሐላ ፡ ወልድ ፡ ዋህድ ፡ በሰ
ፍሐም ፡ በምዮን ፡ ነገርኩሙ ፡ ኢያኤል ፡ ያዋፍዕ ፡
እሳተ ፡ እግዚአብሔር ፡ እግዚኦ ፡ እሩሐል ፡ እሩሐ
ል ፡ እሩሐል ፡ ሳምታኤል ፡ ጽልማኤል ፡ ያሸኩት ፡
ጋይን ፡ አምደ ፡ ብርሃን ፡ ልብሰ ፡ ብርሃን ። ይበርቅ ፡
ቅድመ ፡ ገጹ ፡ ኃያል ፡ ጸባኢ ፡ ባርያ ፡ ፔልማ ፡ አርአ
የኒ ፡ ኃይል ፡ ግርማ ፡ ንጉሥስ ፡ ሥብሐት ፡ ፈማ ፡ ኢ
ይርአይ ፡ ወኢይልክፍዋ ፡ ለነፍሰ ፡ ለገብርከ ፡ ስብሐ
ት ፡ ለአብ[1] ። በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅ
ዱስ ፡ ፩ ፡ አምላክ ፡ ናዝር ፡ ናዝር ፡ ናዝር ፡ ናዝር ፡
፬ ፡ አዘርዝር ፡ ዝንተ ፡ ሥራይ ፡ ዘተገብረ ፡ በላዕለ ፡
ገብርከ ፡ ስብሐት ፡ ለአብ[1] ፡ ድሜዋሮስ ፡ ጋይስጦ ፡
በቱዐገ ፡ ተውህበ ፡ አደኖ ፡ አቀ፦ርጸት ፡ ለገብርከ ፡
ስብሐት ፡ ለአብ[1] ። ። ።

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR GABRA SHALÂSÊ TEZÂZÛ.

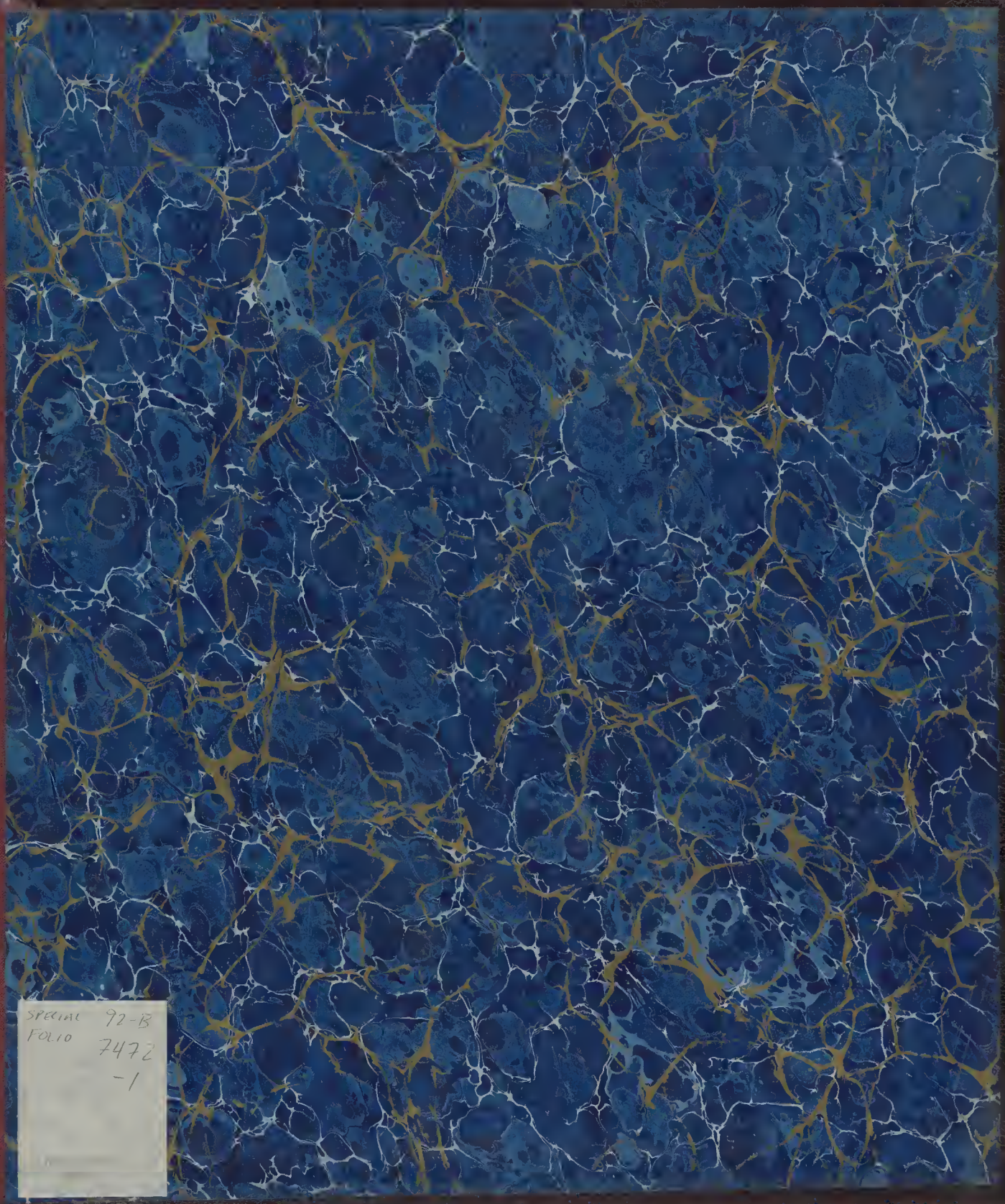
[Brit. Mus. Ms. Or. 4716].

በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡
አምላክ ። ጸሎት ፡ በእንተ ፡ ልሳን ፡ ወልሳን ። ባርያ ።
ወሰብእ ። ዘመድ ። ወባዕድ ። ሞቀኛ ፡ ወቀናተኛ ።
ሙጋት ። ወቀ፦ርጥማት ። ተያያጀ ። ወበሺታ ፡ ናሁ ፡
ትማኅፀንኩ ፡ በኖኅት ፡ ስምከ ፡ ወበቀዳማይ ፡ የው
ጠ ፡ ዘጥንተ ፡ ፈጸሙ ። አሴፍ ፡ ከመ ፡ ተድኅነኒ ፡ ከ
ርስቶስ ። እምትንሣኤ ። ልሳን ። ወአፍ ፡ አስመ ፡ ል
ሳን ፡ ቀተሎሙ ። ለማህበረ ። ሰማዕታት ። አዕላፍ ፡
በነገረ ። ውዴት ። ጽኑዕ ፡ ዘይብልህ ። እምሰይፍ ፡
ተማ ፡ በፀእትክ ፡ እምማህበረ ፡ አብ ፡ ወላዱ ፡ ወለን
ብረትክ ፡ እምቅድም ። ለዓለመ ፡ ዓለም ። ወአዲ ።
ከመ ። ታድኅነኒ ። ክርስቶ ። እማዕንተ ። ልሳን ። ረ
ዋዴ ። ለጸንኤል ፡ ዘአድኃንክ ፡ እምናቡ ። ከደነ ፡
ያር ። ከሐዲ ። አመ ። አህዊኁ ። ተወድዩ ። በእሳ

[1] Erased in the Ms.

ት ፡ ነዳዲ ፡ ተማ ፡ በሥጋዊከ ፡ እምዘርአ ፡ አበው ፡ አለ ፡ ተበርዩ ፡ ወእመንሲሰ(?) ፡ ቅዱስ ፡ ዘይሰኒ ። እም ውሉደ ። ሰብእ ፡ ለሀዩ ። አድኅነኒ ፡ ክርስቶስ ፡ እግዚአብሔር ። ወልደ ፡ ባህርዩ ። እምልሳነ ፡ ዓማዊ ። ዘእክለ ። ዓመፃ ፡ ሰሳዩ ። እስመ ፡ ልሳን ። ይቅትል ፡ ወልሳን ። የሐዩ ። ተማ ፡ በልደትከ ፡ ፀኒ ፡ እምእም ላክና ፡ አብ ፡ ፩ ፡ ወእምሰብናየ ። አሐቲ ። ከመ ። ተድኅነኒ ። ክርስቶስ ፡ መላከ ። ሕይወትየ ። ኢመዋቲ ። እምልሳነ ። ብእሲ ። ወእምልሳንየ ። ዛቲ ። እስመ ፡ ሞት ፡ ጽንፅት ። ወድርክት ፡ ይኤቲ ፡ ተማ ፡ በተጠብልሎትከ ፡ በአጽርቅተ ፡ ንጼት ፡ ወዐማዊ ፡ ወበሰክበትከ ፡ ካፅበ ። ውስተ ። ጎለ ፡ ለሀመ ፡ አመ ። ሕዋፂ ። አድኅ (sic) ፡ ክርስ (sic) ። እምናፅሙ ። ልሳን ፡ ከልፅተ ፡ ዕፄ ። ሊተሰ ፡ እምቃል ። ኢያሰጥመኒ ። ድንጋፄ ፡ ገዛሚተ ። ዓበይት ። ዓዕዋም ፡ እስመ ፡ ይእቲ ፡ መጎፄ ፡ ተማ ፡ በሰደትከ ፡ ወበገሥየትከ ፡ ፍጡነ ፡ እስከ ፡ ድበር ፡ ቀኍስቋም ፡ አመቀትለ ፡ ደቂቀ ፡ ወጠነ ። አድኅነ ። ክርስ ፡ እምቅኔ ። ልሳን ፡ ግዕዛነ ፡ ሎቱ ። ለባሕቲቱ ። እስመ ፡ ተቀይክ ፡ አነ ፡ ፬ዓመተ ፡ ዘአልበ ። ጸነነ ፡ ተማ ፡ በግዝርትከ ፡ ወበቀዊ ፡ ሞትከ ፡ ዕሩቀ ፡ ቅድመ ፡ ዐይነ(?) ፡ ልደት ። ገዘር ፡ በሰሙነ ፡ ልደት ። ጥየቀ ፡ አመክረነ ፡ ክርስቶስ ። ምክረ ። አድኅኖ ። እሙቀ ። አይቂ ፡ እጐይይ ፡ እምልሳን ፡ እስመ ። የፈርሃኒ ፡ ጥቀ ። ወይትከለኒ ፡ ፅንበር ፡ ምስሌሁ ። ልዑቀ ፡ ተማ ፡ በበእትከ ፡ እምልድትከ ፡ በ፬ዓ ፡ ውስተ ፡ ቤተ ፡ መቅደሰ ፡ ትቀኍም ፡ ቅድመ ። አቡከ ፡ ርቱአ ፡ አደኅነ ፡ ክርስቶ ፡ እምሐሜት ፡ ልሳን ፡ በአፍአ ። እስመ ፡ ልሳነ ፡ ሰብእ ፡ ቀተለ ፡ ብዙኃን ፡ ሰብአ ። ተማ ፡ በተመይጦትከ ፡ ኃበ ፡ ምድረ ፡ ናዝሬት ፡ እምድረ ፡ ግብጽ ፡ ወበተሐጽናትከ ፡ ካዕበ ፡ በተወክፎ ፡ ብዙኅ ። ተግሣጽ ፡ መጠነ ፡ ፴ክረምት ። በቤተ ፡ የሱፍ ፡ ኀኑጽ ፡ አድኅነኒ ፡ ክርስ ፡ በተወክፎ ፡ እምልሳነ ፡ እኩይ ፡ ቢጽ ። ዘየሐሜ ፡ በጽሚት ፡ ወአኩ ፡ በገጽ ። ተማ ፡ በጥምቀትከ ፡ ወበቃለ ፡ አብ ፡ ዳግመ ፡ ወእመንፈሰ ፡ ቅዱስ ፡ ርእሰ ፡ ለዕለ ፡ ርእስከ ፡ ዘሰመ ፡ አድኅ ፡ ክርስ ፡ ወበልሐኒ ፡ ፍጹመ ፡ እምልሳነ ፡ ሰብእ ፡ ዘአፍአ ፡ ዘይትናገሩ ፡ ሰላመ ፡ እስመ ፡ በልቡሙ ፡ ይቆጽሩ ፡ ቂመ ። ተማ ፡ በጸምከ ፡ ወበቋንድረት ፡ ገዳመ ፡ ፵ዕለት ፡ እስመ ፡ መሐርከኒ ፡ ጸመ ፡ አድኅነ ፡ ክርስ ፡ ወትኩነኒ ፡ ቃውመ ፡ ፬ዓመት ፡ ዘ ፡ እምትንሣኤ ፡ ልሳን ፡ ድክምት ፡ ዘትሠብረ ፡ አጽመ ፡ ወአሳት ፡ ንስቲት ፡ ዘታውኢ ፡ ፻ያመ ። ተማ ፡ በአሰሰወትከ ፡ እንዘ ፡ ለዓለም ፡ ያስተርኢ ፡ ፫ዓመተ ፡ ለሰባኬ ፡ ወንጌል ፡ ቅድመ ፡ ገፍኡ ፡ አድኅነ ፡ ክርስቶ ፡ እምልሳነ ፡ ሰብእ ፡ ሰማዊ ፡ እምጉኅት (?) ። አርክ ። አፍዊ ፡ እንዘ ፡ አንተ ፡ እምኔሁ ፡ ቀናዊ ፡ እስመ ፡ እምኔሁ ፡ ይሄይሰ ፡ ጸላዒ ። ተማ ፡ በብክይክ ፡ ወበአንበአ ፡ ኃባቤ ፡ ገጽ ፡ በሞት ፡ ፍቅርከ ፡ ለዘር ። ቅድመ ፡ ሰቆቃውያን ፡ አብያጽ ፡ አድኅነ ፡ ክርስ ፡ እምልሳነ ፡ በእሴ ፡ ሕፁፅ ፡ ወእምአፈ ፡ ፈርዖን ፡ በላዒ ፡ እሳት ፡ ታሕታዊ ፡ ግብጽ ፡ ከመ ፡ አድኃንከ ፡ በባሕር ፡ ለያዕቆብ ፡ ዕፀ ። ተማ ፡ በብዝኃ ፡ ጎትናከ ፡ እስከ ፡ ሀፁብከ ፡ በዕሩይ ፡ አስጋረ ፡ ክርዳድ ፡ ይሁዳ ፡ ዘምስለ ፡ ጴጥሮስ ፡ ሠርናይ ፡ ንጉሡ ፡ ነገሥት ፡ ክርስ ፡ ዘመንበርከ ፡ ሰማይ ፡ አጽርየኒ ፡ በብሩርከ ፡ እምዛህለ ፡ ልሳን ፡ እኩይ ፡ በእሳተ ፡ ንስህ ፡ ወአኩ ፡ በማይ ። ተማ ፡ በጎብዶተ ፡ ሥጋከ ፡ ወበጽዋ ፡ አደም ፡ ማህየዊ ፡ ዘወሀብከሙ ፡ ለአርድዕት ፡ በሞሴተ ፡ ሐሙሰ ፡ ቀደማዊ ፡ መልክጼዴቅ ፡ ክርስቶስ ፡ ካህነ ፡ ካህና ፡ ፈሲካዊ ፡ አሰራቱ ፡ ንሣዕ ፡ እንዘ ፡ ወልዳ ፡ አብርሃም ፡ ሴዊወክ ፡ ታድኅነኒ ፡ ሥመር ፡ እምልሳን ፡ ሐሣዊ ። እድኅኖ ፡ እምልሳነ ፡ ሰብእ ፡ ባርያ ፡ ወኬጳዋን ፡ ለገብርክ ፡ ገብረ ፡ ሥላሴ ፡ ትዛዙ ። ተማ ፡ በጽፍተ ፡ ገጽከ ፡ ወበኰርዓተ ፡ ርእሰከ ፡ ዘውስተ ፡ አውድ ፡ ወበዘወረቀ ፡ ብክ ፡ ምሬቀ ፡ ርኩሣ ፡ አይሁድ ፡ አድኅ ፡ ክርስ ፡ እምልሳነ ፡ ዛቲ ፡ ትውልድ ፡ ወአብርህ ፡ ገጸ ፡ ነፍስየ ፡ በብርሃንከ ፡ ብኡድ ፡ እንዘ ፡ አርአያ ፡ ንብር ፡ ነሳዕክ ፡ በዕድ ። ተማ ፡ በህፈ ፡ ገጽከ ፡ በአንጻፍጸፈ ፡ ከመ ፡ ደም ፡ እምብዝኃ ፡ ጸልዮ ፡ ወሰጊድ ፡ በውሳጤ ፡ ኅቡዕ ፡ ገዳም ። አድኅ ፡ እምነገረ ፡ ልሳን ፡ መስጥም ፡ እስመ ፡ ባማ ፡ መስቀል ፡ ይፀንዕ ፡ እምኵሉ ፡ ሕማም ። ት ፡ በተኅዝ ፡ ትከ ፡ ወበዘአሰሩከ ፡ ድኅርተ ፡ ዘምስለ ፡ መጠብህ ። ወአብትር ፡ አለ ፡ ሮዱክ ፡ ሌሊተ ። እስመ ፡ በህታዊ ፡ ክርሰ ፡ ወነዳይ ፡ አንተ ፡ አመ ፡ ድኅነኒ ፡ እምልሳን ፡ ዘይቀትሉ ፡ ነፍስተ ፡ እስመ ፡ ተደይቀኒ ፡ ግብተ ፡ ወጸብኡኒ ፡ ሊተ ።

ተማ ፡ በሐርትከ ፡ እስከ ፡ ቀያት ፡ ወሐና ፡ ወእምቀ
ያፍ ፡ ዳግመ ፡ ብእሲ ፡ ምስፍና ፡ እስመ ፡ ሰብእ ፡ መ
ጽኡከ ፡ ሌሊተ ፡ በሀግኑተወ ፡ ጹግ ፡ ወፓና ፡ አድኅ
ኑኒ ፡ ክርስ ፡ በመዝራእትከ ፡ ትእኅትና ፡ እምልሳን ፡
ጣሁረ ፡ ልብ ፡ ወዕበይ ፡ ሕሊና ። ተ ፡ በቀዊሞትከ ፡
ቅድመ ፡ ጲንጥናዊ ፡ እንግዳ ፡ ወበበእትከ ፡ አፍአ ፡
ወአልበሰከ ፡ ከለሜደ ፡ አድኅነ ፡ ክርስቶስ ፡ እምል
ሳን ፡ ዚያየ ፡ እኪተ ፡ ፍዳ ፡ ከኮና (?) ፡ በልሳን ፡ ሶበ ፡ አ
ጸንገደ ፡ እበደ ፡ በኃብለ ፡ ተሐንቀ ፡ እዴሁ ፡ ወሞተ ፡
ይሁዳ ። ተ ፡ በዘባንከ ፡ ዘተእገሠከ ፡ ጥብጠቤ ፡ ወበ
ዅለንታከ ፡ ጥበሉል ፡ በጽንአ ፡ አበዶ ፡ ምንዳቤ ፡
ክርስቶ ። አቡየ ፡ ዘወለድከኒ ፡ በኢሩካቤ ፡ ጸግወኒ ፡
ሀብተ ። ወልድና ፡ አመጠነ ፡ ልሳን ፡ ይቤ ፡ እስመ ፡
በሰማያት ፡ በእንቲአ ፡ ይከውኑ ፡ ግልባቤ ። ተ ፡ በብ
ዝኃ ፡ ግፍዕከ ፡ ወበጉኃ ፡ ሥቃይከ ፡ ማዕዜኒ ፡ እም
ሴተ ፡ አርብ ፡ ምስለ ፡ ቃለ ፡ ትእይርት ፡ ኢተወሳኒ ፡
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THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

A translation of the Ethiopic Synaxarium
መጽሐፈ፡ስንክሳር፡
made from the manuscripts Oriental 660 and 661 in the British Museum

by

SIR E. A. WALLIS BUDGE, *Kt*
M.A. and Litt.D. Cambridge, M.A. and D.Litt. Oxford, Lit.D. Durham, F.S.A. Sometime Keeper of the Egyptian and Assyrian Antiquities in the British Museum.
Star of Ethiopia, 3rd class

Volume I

Maskaram Ṭĕḳĕmt Khĕdâr
(September 8—December 6)

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PREFACE

The want of a translation into some European language of the ETHIOPIC SYNAXARIUM (MAṢḤAFA SĔNKĔSÂR) has been long felt by students of the Literatures of Oriental Christianity. For none of the extracts printed in Ethiopic, and none of the general descriptions of that work in German or English that are found in the published accounts of Ethiopic Literature, have succeeded in giving a true idea of the nature and scope and variety of the contents of that voluminous work. For some years Bruce's incorrect and contemptuous description of the "Synaxar" (see p. xxxiii) prevented students from examining the manuscripts of the MAṢḤAFA SĔNKĔSÂR for themselves, and it was not until Dillmann and Professor William Wright of Cambridge had published lists of the contents of the Codices in the British Museum and Bodleian Library, that the historian and theologian regarded the work as worthy of serious study. Wright was no sentimental admirer of the literature of miracles, whether Ethiopian or European, but he certainly did regard the MAṢḤAFA SĔNKĔSÂR as a work of very considerable historical and religious value. On many occasions in 1882 and 1883, when reading with him the extracts from it in the section "De viris sanctis" in Dillmann's *Chrestomathia Aethiopica*, he impressed upon me the importance of reading the whole work for the sake of the historical facts which were to be found in it throughout. As Wright had read through, for cataloguing purposes, the whole of the 350 manuscripts which the British Army brought back from Maḳdalâ, I regarded and, having read through the book, still regard his opinion as incontrovertible.

The first to conceive the idea of publishing the MAṢḤAFA SĔNKĔSÂR in its entirety was, I believe, the late Marquess of

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Bute. In 1895 he decided to publish the Ethiopic text with an English translation, and commissioned me to undertake the work, which I began forthwith and continued for nearly two years. (For further details see p. xxxv.) In 1897 M. L'Abbé Graffin brought before the Oriental Congress, which sat in Paris that year, a proposal for the publication of the text of the MAṢḤAFA SĔNKĔSÂR with a French translation, and as his plan was generally approved by the Orientalists he began to take steps to carry it out. He obtained the help of four distinguished Ethiopic scholars, and each undertook to edit and translate a section dealing with three months of the year. Their work was to be published in various fasciculi of the Abbé Graffin's great work the *Patrologia Orientalis*. On hearing of this decision I felt that any attempt I could make to compete with such a syndicate of scholars must fail. I abandoned the work, and at the wish of Lord Bute prepared for publication the edition of the *Contendings of the Apostles* (*Gadla Ḥawâryât*) which appeared in 1899 and 1901. The progress in the publication of the Abbé Graffin's edition has been slow, and now, nearly 30 years after the sanction of his proposal by the Oriental Congress, little more than a half of the MAṢḤAFA SĔNKĔSÂR has been printed by him. As the need for a translation is greater than ever it was, it seemed to me that, without unduly trespassing on a field of work marked out so long ago by other students, I might publish my complete English translation of that highly interesting work which had lain among my papers for about 11 years.

The translation printed in the following pages has been made from the famous Codex in the British Museum (Orient. Nos. 660 and 661) which was copied by the scribe Takla Hâymânôt in one year and one month. It was begun in the 21st year of the reign of Fâsîladas, King of Abyssinia (A.M. 7147 = A.D. 1654–55). The manuscript is well written, and Takla Hâymânôt was evidently a competent scribe; here and there he omits words,

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and even whole lines, but the manuscript is one of the best examples of the Second Recension of the MAṢḤAFA SĔNKĔSÂR to which it belongs. The few passages which contain faulty or defective readings are indicated by dots .... The translation has been made as literal as possible, and the Ethiopic text of the manuscripts is so good that only a few passages have needed paraphrasing. The proper names are a subject of considerable difficulty. The Ethiopian scribe made his translations of them from the Arabic version of the Jacobite Synaxarium, in which many Greek and Roman names appear in corrupt forms. In some of the sections two or three, and even four, different forms of the same name will be found. And many of the saints who are commemorated I have found it impossible to identify.

The MAṢḤAFA SĔNKĔSÂR is a vast storehouse of Christian legends and traditions and popular folk-lore, and as a whole it illustrates clearly the history of Egyptian, Nubian and Ethiopian Christianity for a period of about thirteen hundred years. Some of the historical statements made in it are incorrect, facts are distorted, the actions of religious opponents are misrepresented, the sufferings and numbers of the martyrs are exaggerated, and the miracles out-miracle those recorded in the Old and New Testaments; but in spite of all this the work is full of interesting information, much of which is found nowhere else. The esteem in which the book was held in Abyssinia is proved by the existence of the large number of copies of it which are now preserved in the great libraries on the Continent and in England. The full history of its origin and growth and development has yet to be written, but this can hardly be done until the whole of the Ethiopic text has been printed.

In the Introduction to this translation the reader will find sections in which the compilation and the general contents of the MAṢḤAFA SĔNKĔSÂR are described, and the lists of the Patriarchs of Alexandria, Antioch and Constantinople, and

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the Popes of Rome, with their dates, which have been drawn up and checked with the aid of the invaluable work of M. Chaine, will be found useful for chronological purposes. The Index of proper names and things has been made tolerably full, for to a work of such miscellaneous contents an Index of this kind is absolutely necessary. The reading of the proofs has been a laborious task, but I have been greatly helped by the readers of the Cambridge Press, whose skill and accuracy are well known, and I am grateful for their suggestions and help. And my thanks are due also to Mr S. C. Roberts, Secretary to the Syndics of the Press, and to their printer, Mr Lewis, for the care they have shewn in the production of this book.

E. A. WALLIS BUDGE

48 Bloomsbury Street,
Bedford Square, W.C. 1.
November 21st, 1927.

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INTRODUCTION

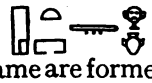
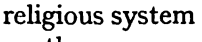
THE ETHIOPIC SYNAXARIUM. ITS COMPILERS & CONTENTS

(MAṢḤAFA SĔNKĔSÂR መጽሐፈ፡ስንክሳር፡)

The ETHIOPIC SYNAXARIUM or "Book of the Saints of the Ethiopian Church," as I have called the present translation of the work, contains the histories of angels and archangels and their dealings with men, and narratives of the lives of the patriarchs, prophets, apostles, archbishops, bishops, anchorites, coenobites and famous ascetics who lived in the deserts of Egypt and Ethiopia. These histories and narratives were translated into Ethiopic (Gĕ'ĕz) from Arabic; the Arabic versions were made from "Lives of Saints" written in Coptic, and these were in turn translated from Greek and, sometimes, Syriac originals. Most of the saints commemorated in the MAṢḤAFA SĔNKĔSÂR were martyrs. The great ascetics, *e.g.* Anthony and Pachomius, are belauded, but the names of very few of the famous solitaries and anchorites whose lives are given by Palladius in his "Paradise of the Fathers" find mention in the Ethiopic work. It is quite certain that the compilers of the SĔNKĔSÂR had knowledge of the founders of the monastic life who lived in the Scete Desert, and in Akhmîm and Aswân and other places in Upper Egypt, because we find Ethiopic versions of the histories of them, and of their "Sayings" and "Questions and Answers," in the "Gannat" ገነት፡ (*i.e.* "the Garden," or "Paradise"), and in "The Book of the Histories of the Fathers" መጽሐፈ፡ዜናሆሙ፡ለአበው፡ (Brit. Mus. MS. Orient. No. 766), "The strife of the Holy Fathers" ገድለ፡አበው፡ቅዱሳን፡ or the "Garden of the Monks" ገነተ፡መነኮሳት፡ (Brit. Mus. MS. Orient. No. 763). Speaking generally the MAṢḤAFA SĔNKĔSÂR is the Ethiopian Book of Martyrs.

In the title of the Ethiopic work the compilation is said to have been made by "the honourable father Abbâ Mîkâ'êl (Michael),

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Bishop of the city of 'Atrîb and Malîg አትሪብ፡ወመሊግ፡ and the honourable father Abbâ John, Bishop of Bûrles ቡርልስ፡ and the other holy and honourable Fathers who collected materials for the SĔNKĔSÂR from the old lives of saints and martyrs." Of the life of Michael, Bishop of Athribis nothing is known, and it is not very certain when he lived, but there seems to be no doubt that a bishop of Athribis called Michael was the compiler of the Jacobite Synaxarium (see Vansleb, *Hist. de l'Église d'Alexandrie*, pp. 333–335). He must have been a man of great learning and his see was so important that we may justly assume that he possessed great authority in the Jacobite Church of Egypt. Athribis was a very ancient city, and it was the capital of the Xth nome of Lower Egypt; it was situated in the south of the Delta between two of the branches of the Nile, and not far from Banhâ. The ancient Egyptians called the city Ḥe-t ta ḥer âb  *i.e.* "House of the middle land," and from this name are formed the Coptic ⲁⲑⲣⲓⲃⲉ, the Arabic اتريب Atrîb, and the Assyrian Kha-at-khi-ri-bi  . The chief goddess of the nome Athribites was Hathor, and when the Egyptians in the Delta adopted Christianity the Virgin Mary took her place in the religious system of the people. In the seventh century of our era there was a very famous church dedicated to the Virgin Mary at Athribis, and according to an Arabic MS. in the Bibliothèque Nationale it was built of stone and was 160 cubits (*i.e.* about 270 feet) in length. It had four doors, and there were in it 160 pillars. The sculptured apse and altar were decorated with gold and silver inlayings, and it contained a silk-clad figure of the Virgin inlaid with semi-precious stones, and portraits of Michael, Gabriel and other angels. The lamps and candelabra were made of gold and silver and the lights in them burned continually. (Amélineau, *Géog. de l'Égypte*, pp. 67, 68.)

The situation of Malîg, which formed part of the diocese of Michael, one of the compilers of the SĔNKĔSÂR, is not easily defined. Malîg is undoubtedly the ⲙⲉⲗⲉϫ (Meledj) of the Copts and the مليج (Malîg or Malij) of the Arabs. But we also find the form Mêdjêl ⲙⲏϫⲏⲗ in Coptic, and this is given as a variant

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of ⲙⲉⲗⲉⲝ. In a list of the Bishops of Egypt quoted by Amélineau (*op. cit.* p. 244) we have this equation:

ⲙⲉⲧⲉⲗⲟⲥ = ⲧⲁⲁⲣⲓ ⲙⲁⲍⲏⲗ = فوة كرسى وهى مصيل,

that is to say, Metelos is the town Madjêl, that is Maṣîl, which is Fuah. Metelos (the Metêlis of the Greeks) is no doubt Meledj, or Mêdjêl, or Madjêl, or Melîg, or Malîg, and it seems certain that Maṣîl and Madjêl are one and the same town, the transcription of ⲍ *dj* by ص ṣ being due to the local pronunciation. The town or village of Fuah was added to the diocese of the Bishop of Athribis when the importance of Metelos declined.

Of John of Bûrles, the collaborator with Michael the Bishop of Malîg, nothing much is known except that he was Bishop of Bûrles; he is mentioned in the Jacobite Synaxarium in the section dealing with the 19th day of the month of Kihak (see Vansleb, *op. cit.* p. 18). The town of Bûrles was situated on the side of the great lake of the same name, between Damietta and Rosetta. The diocese was very old, for Athanasius, the bishop of the day, attended the Council of Ephesus. (Amélineau, *Géog. de l'Égypte*, p. 104.) The little town had various names, *i.e.* Parallou, Nikedjouaou and Paralia, for in a list of bishops we find that ⲡⲁⲣⲁⲗⲗⲟⲩ = ⲛⲓⲕⲉⲍⲟⲩⲁⲟⲩ = ⲧⲡⲁⲣⲁⲗⲓⲁ = البرلس, or Al-Burles or Al-Burlos. From this it would seem that Bûrles was the name of a district rather than a town. John was the author of a work on the Ordinances of the Church and the Orthodox Faith, and copies of it are extant in Brit. Mus. Add. 16219, Fol. 234 (Dillmann, *Catalogus*, No. XIV, p. 19), and Orient. No. 784, Fol. 193 (Wright, *Catalogue*, No. CCCXLIV, p. 234), and a Paris MS. (Éth. III, Zotenberg, *Catalogue*, p. 124, § 64).

According to the manuscripts of the MAṢḤAFA SĔNKĔSÂR the date of the making of the compilation is somewhat uncertain. The Paris Codex says that it was made in the 903rd year of the Era of the Martyrs, *i.e.* A.D. 1187 (Zotenberg, *Catalogue*, p. 152). The British Museum Codex translated in the following pages dates the compilation in the year 963 of the Era of the Martyrs, *i.e.* A.D. 1247 (Orient. 660 and 661, Wright, *Catalogue*, p. 152). This same date is also found in Brit. Mus. MS. Add. 16218, ፱፫፻ወ፲፯ዓመተ፡ሰማዕታት። (Dillmann, *Catalogus*,

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p. 45, col. 2). In the Oxford Codex the date given is the 983rd year of the Era of the Martyrs ፱፻፹ ወ፫ *i.e.* A.D. 1267 (Dillmann, *Catalogus Codicum Manuscriptorum Bibliothecae Bodleianae Oxoniensis*, p. 37). But it is quite possible that the scribe wrote ፹ (80) instead of ፷ (60). Other writers mentioned by Zotenberg (*op. cit.* p. 152) state that Michael, Bishop of Athribis, lived about the 1141st year of the Era of the Martyrs, *i.e.* A.D. 1425. Thus according to one MS. the compilation was made in the last quarter of the twelfth century, and according to others in the first quarter of the fifteenth century; the earlier date is probably the more correct, and it is quite possible that the latest date given for the compilation of the work may refer to a *second* Recension of the MAṢḤAFA SĔNKĔSÂR.

The compilers of the ETHIOPIC SYNAXARIUM readily understood that none of the faithful, however pious, would have either the time or patience to sit down and read from beginning to end the voluminous work which they had translated and edited, and they therefore arranged its contents in such a way that they might be read piecemeal. Very few private individuals could ever hope to possess a complete copy of the SYNAXARIUM, for only kings and governors or very rich men could afford to slaughter whole flocks of sheep or goats in order to obtain the skins on which the work was to be written, or would possess money enough to pay the scribe, or scribes, for their labour, which would extend over many months. The churches in some of the great monasteries possessed copies of the SYNAXARIUM, and it was ordered that in these a section of the work was to be read daily, either to the clergy in the monasteries or to congregations of the laity. The king, or the wealthy owner of a copy, no doubt arranged that his private chaplain should read to him a section each day, just as wealthy Muslims caused a number of the Surahs of the Ḳur'ân to be read in their houses or courtyards daily. The ETHIOPIC SYNAXARIUM is usually bound in two or four volumes. When in two volumes the first contains the lives of the saints and martyrs which were to be read during the first six months of the Abyssinian year, and the second those which were to be read during the second six months and the intercalary month at the end of them. The

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names of the months and the approximate equivalents of the first days of each in the seventeenth century according to our reckoning are as follows:

1st day of MASKARAM	= September 8.
1st day of ṬĔḲĔMT	= October 8.
1st day of KHĔDÂR	= November 7.
1st day of TÂKHSHÂSH	= December 7.
1st day of ṬĔR	= January 6.
1st day of YAKÂTÎT	= February 6.
1st day of MAGÂBÎT	= March 7.
1st day of MÎYÂZYÂ	= April 6.
1st day of GENBÔT	= May 6.
1st day of SANÊ	= June 5.
1st day of ḤAMLÊ	= July 5.
1st day of NAḤASSÊ	= August 4
1st day of PÂGUĔMÊN	= September 3.

The Codices of the SYNAXARIUM which have come down to us shew that the work was usually bound in two volumes; the finest example in four volumes known is the Oxford Codex (Dillmann, *Catalogus*, Nos. XXII–XXV). One volume of a set of four containing the months Tâkhshâsh, Ṭĕr and Yakâtît is described by Zotenberg, *Catalogue*, No. 127, p. 178.

The number of the saints whose lives or martyrdoms are described, or whose festivals are commemorated, and of those to whom Salutations are addressed, is considerably over one thousand.

The lives and descriptions of the martyrdoms of the saints vary in length from a single column of text to several folios. The narratives of the Patriarchs are based on the Old Testament, and those of the Apostles partly upon the Four Gospels, and the well-known Apocryphal Acts of the Apostles, especially those which are found in the "Gadla Ḥawâryât."[1] The compilers of the SYNAXARIUM were acquainted with the famous old work, the "Cave of Treasures," which is attributed to Ephrem the Syrian, but whether in the original Syriac or an Arabic translation is not clear (see p. xxii). The sources of a large number of the legends incorporated in the work have still to be traced, but it is clear that some were derived from books

[1] For the Ethiopic text and an English translation of this work see Budge, *The Contendings of the Apostles*, 2 vols. Oxford, 1899–1901.

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containing stories of Persian, Babylonian and Egyptian origin. The principal object of the compilers of the MAṢḤAFA SĔNKĔSÂR was to instruct believers in the doctrines of the Orthodox Faith as understood by the Jacobite Church, that is to say that Christ, the Word of God, was of one Nature, One Person, and One Essence with the Father. The faithful were to abhor and hold as accursed the doctrine of the Two Natures as promulgated by Nestorius and his associates, and the, to the Jacobites, abominable sayings and writings of Arius. Another object of the compilers, almost as important, was to instruct the faithful in the history of their religion, as illustrated by the lives and deaths of the martyrs; and the narratives of the saints' actions were intended to interest and amuse their hearers as well as to instruct them. The writers of these narratives often made mistakes in their historical facts, and the anachronisms in them are many; they accepted and repeated doubtful legends and traditions without question, and as a result their lives of the saints are filled with stories of incredible and impossible happenings.

The principal sections in each of the portions of the SYNAXARIUM to be read day after day deal with the lives and deaths of the saints whether Apostles or martyrs. The rank and social condition of each man are first stated, and then the circumstances which caused him to become a Christian are given. The various steps which he took in declaring his Faith are next detailed, and then follows the account of his martyrdom. After making allowance for much exaggeration it is unfortunately only too clear that in the early centuries of our era "Christian baiting" was as much enjoyed by the governors and officials who persecuted the Christians, as by the populace. The governor called upon the Christian to renounce his Faith, and to sacrifice to Apollo and Artemis or some other god or goddess, full well knowing by experience that it was useless to do so. Then the executioners or soldiers were ordered to begin their horrid work, and scenes of incredible cruelty followed. Ears and nose were slit or cut off, the teeth were smashed and the tongue cut out, red-hot borers were thrust into the eyes, and dismemberment and mutilation followed. The Christians were broken on

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the wheel, or roasted on an iron bed beneath which a fire was lighted, or beaten to a pulp with iron rods or whips of string and hide, or thrust into red-hot ovens, or boiled in a mixture of oil, pitch and bitumen, or scraped with combs or shells, or tied up in sacks or cast into pits filled with snakes and scorpions, or thrown to the lions, or tied up in sacks and cast into the sea, or crucified head downwards, or eviscerated, or speared to death, and their agonies were further increased by the vinegar and salt which were rubbed into their wounds. Many succumbed under these tortures, but some did not, and when, as we read, the "governor was tired of torturing" the latter he had their heads cut off with the sword. There is no reason for doubting that under the Emperors Decius and Diocletian the Christians were persecuted bitterly, but it is impossible to accept the numbers of those who suffered martyrdom as given in the SĔNKĔSÂR as correct. The roundness of some of the numbers given, *e.g.* 190,084, 76,000, 25,000, 90,000, 30,000, 2000, 17,000, suggests guesswork on the part of the writers of the narratives, whilst the exactness of the others, *e.g.* 14,730 men and 7 women, 484 men, 292 men and 49 women, 450 priests, deacons, etc. and 8490 of the laity, is suspicious.

In its oldest form the MAṢḤAFA SĔNKĔSÂR was simply a translation from Arabic into Ethiopic of the SYNAXARIUM of the Jacobite Church of Egypt, and it only commemorated the saints venerated by the Egyptian Christians. But it seems that soon after the Ethiopic translation began to be read in the churches and monasteries of Abyssinia, the scribes began to add to it the names of the saints who were specially venerated in that country. A little later still the scribes added to each of the lives of the more famous saints a Salâm ሰላም or "Salutation," in a metrical five-lined form. Nearly all the Codices of the SĔNKĔSÂR now available for study include these Salamât or "Salutations" to the saints, and they were written in the sixteenth, seventeenth and eighteenth centuries. The oldest Codex of the SĔNKĔSÂR is No. 66 of A. d'Abbadie's *Catalogue raisonné* (p. 79), which, according to Guidi, was written at the end of the fifteenth century (*Le Synaxaire Éthiopien*, Tome I, Fasc. 5, p. 523); in this the Salamât are not found. It would

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seem then that the insertion of the Salamât in the SĔNKĔSÂR took place in the sixteenth century, and as they are all rhymed verses, we are justified in assuming that each was sung after the reading of the life of the saint to whom it referred, by the congregations of the monks or laity. If this were the case the singing of a Salâm at intervals would break agreeably the monotony of the reading, and help to fix the acts of the saints in men's minds. We may note in passing that in the large illustrated manuscripts containing the miracles of the Virgin Mary, each text describing a miracle is followed by a Salâm. The Salamât were in fact hymns of praise, and the singing of hymns has always formed a very important part of religious services in the East.

The Salamât in the SĔNKĔSÂR number some hundreds, and are in fact so many that in a collected form they fill a large volume. There is one collection in the British Museum (Orient. No. 534, No. 5, Fol. 153*a*–185*a*; Wright, *Catalogue*, p. 84) and another in the Bibliothèque Nationale (Zotenberg, *Catalogue*, No. 129, p. 195). The latter bears the title **ውዳሴ፡ሰማያውያን፡ ወምድርያን፡** *i.e.* "The Praise of the Heavenly and the Earthly Beings." As the Salamât contain very little information which is not already given in the lives of the saints which they follow, I decided that it was unnecessary to add translations of them all in the present work, which is already sufficiently voluminous. But that the reader may be able to judge of their character and contents I have given translations of the Salamât for the month of Sanê, made from Guidi's text, on pp. xxxvii f. The following examples illustrate the form and rhyme of the Salâm.

1. To Bartholomew, who worked as a slave in a vineyard on the Great Oasis:

ሰላም፡ለበርትሎሜዎስ፡ዘጠብለልዎ፡በሰቅ።
አመ፡ይወግርዎ፡ሎቱ፡ውስተ፡ባሕር፡ዕሙቅ።
ቅድመ፡ጉቡአን፡ሕዝብ፡ትእምርተ፡ዝንቱ፡ጻድቅ።
አስተርአየ፡ውስተ፡እዴሁ፡ዘምስለ፡ፍሬ፡ጽፉቅ።
እምጎረገ፡ወይን፡ብሉይ፡ዘተመትረ፡ዓፅቅ።

1st day of Maskaram

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Salutation to BARTHOLOMEW whom they rolled into a sack.
When they were about to cast him into the deep sea,
This righteous man before the crowds of the people a miracle
Made manifest. In his hand was the similitude of a thick cluster of fruit
On a little twig which was cut off the stem of an old vine.

2. To Abbâ Matthew who dwelt in the desert:

ሰላም፡ለማቴዎስ፡ነቢረ፡ገዳም፡ዘአንታ።
አምሳለ፡በግዕ፡ጸጕረ፡እስከ፡ተሞጥሐ።
ከመ፡ያርኢ፡ጽድቆ፡ወተአምሪሁ፡ስቡሐ።
ሐፀበ፡በማየ፡ጥምቀት፡አባለ፡መርምሀናም፡ርሱሐ።
ወአባለ፡ሳራ፡እምለምጽ፡በሀየ፡አንጽሐ።

4th day of Naḥassê

Salutation to MATTHEW who lengthened his stay in the desert
Until he was covered with hair like a sheep (or, goat).
In order to shew his righteousness and his glorious miracles,
He washed the unclean body of MARMEHNÂM in the water of baptism,
And at the same time cleansed the body of SÂRÂ of leprosy.

3. To Eutyches, the disciple of St John the Evangelist:

ሰላም፡ለኡቲኮስ፡ዘተሰምየ፡ሱታፎ።
ለወንጌላዊ፡ዮሐንስ፡ለንጽሐ፡መላእክት፡እንተ፡ተዓጽፎ።
መኰንን፡ዕልው፡በእንተ፡ሃይማኖት፡አመ፡ገደፎ።
አናብስት፡ስእኑ፡ይግሥሥዎ፡ወእሳት፡ይልክፎ።
እስመ፡ዓቃቢሁ፡መልአክ፡እምኵሉ፡ጎደፎ።

1st day of Pâguĕmên

Salutation to EUTYCHES who was called the friend
Of the Evangelist JOHN, who had endued him with the purity of the angels.
The wicked governor having, because of the Faith, cast him [to the beasts],
Neither the lions could touch him, nor the fire seize him,
For his guardian, the angel, shielded him from all harm.

The compilers of the MAṢḤAFA SĔNKĔSÂR drew their information from many sources. The chief authority for the

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lives of the Patriarchs and Prophets was the Old Testament, and Psalms and the Books of the Prophets, both major and minor, are frequently quoted. For the lives of the Apostles and the Seventy-two Disciples, the Four Gospels were drawn upon, and some work similar in contents and character to the *Gadla Ḥawâryât* or *The Book of the Contendings of the Apostles*. The Gospels are frequently quoted, as well as the Revelation of St John, which has always been, and still is, a favourite book with the Abyssinians. The lives of the Jacobite Patriarchs of Alexandria are derived from the old Jacobite Synaxarium, the Arabic version of which was translated from Coptic. The lives of many of the saints and martyrs given in it were translated some from Coptic and some from Greek. The lives of Ethiopian saints were compiled from native records preserved probably in the Libraries of the great monasteries. The compilers of the Jacobite Synaxarium were acquainted, perhaps through Greek translations, with the Book of Enoch, and the Wisdom of Jesus, the son of Sīrach, and some of the early Hebrew works on Adam and Eve, Moses, and others enumerated by Mr Gaster in his *Asatir*, London, 1927, pp. 322 f. Portions of the early part of the "Book of the Cave of Treasures" were also known to them, but not in the original Syriac, and many passages in the MAṢḤAFA SĔNKĔSÂR suggest that the writers of the works upon which its compilers, or translators, drew, had access to all the apocryphal works which were current in Palestine, Syria, Egypt and Nubia from the sixth century downwards.

Every now and then we find passages which suggest that the writer had in his mind confused remembrances of some of the ancient legends of his country. Thus in the story of one of the miracles of St Michael the Archangel (*infra*, p. 988) we are told of a certain rich man whose interest it was to destroy a certain youth who was the son of a pious neighbour. After the death of the father of the youth, he took advantage of the widow's poverty which forced her to accept a gift of twenty *dînârs* (about £10 sterling), and to hand over her son to the rich man, who promised to feed and clothe him and employ him as his servant. Having got possession of the youth the rich man made a wooden box as long as the boy was tall, and he forced the boy into the

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box, and fastened the cover over him, and he carried the box to the river, and cast it into the water, and he also cast the key of the box into the river. The box floated down the river, until it reached a certain place where it grounded, and a certain shepherd seeing it arrive went and dragged it out of the water, and carried it to his house; but as he lacked the key he could not open it. Whilst pondering how he could open the box, God told him to go back to the river. He did so, and finding a fisherman there bade him cast his net in his (the shepherd's) name, and promised to buy the fish he could catch. The fisherman cast his net and brought out a large fish, which the shepherd took and paid for, and carried home. When he slit open the fish, preparatory to cooking it, he found a gold key, and after thrusting this into the keyhole of the box, he found that he could turn the lock, and so was able to open the box. To his amazement he saw the youth, who was alive, and he took him out of the box, and the youth became to him as a son. The shepherd called him "Baḥrân," because he found him in the river (*Baḥr*). The youth grew and flourished, and by the help of Saint Michael married the daughter of the rich man who tried to kill him, and inherited all his wealth.

In this story we have, clearly, a mixture of the old legends of Osiris, and the finding of Moses who was reared by Pharaoh's daughter, and the finding of Cyrus who was reared by a herdsman, and the finding of Sargon I who was reared by Akki the ferryman.

Elsewhere we have a story (p. 1008) which recalls an incident described in the old Egyptian story of Setna. One day when Palâmôn was going to Egypt to sell the things which he had made, Satan met him, and cast a spell upon him so that he might not call upon the Name of Christ. And he led him to a splendid city where there were gardens and ornamental waters and trees. Whilst he was walking about here wondering how he could dispose of the produce of his handicraft, a rich widow suddenly appeared and offered to buy his wares. Then she took him to her house, and bringing him up into the upper storey, she removed the basket from his head; and having made him sit down she washed his feet. The widow commanded her maidens and they brought a table and wine, and she pressed him to eat, and they ate

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together and drank and got drunk. The maidservants left them alone together, and the fire of lust burning hotly within Palâmôn, he forgot God and His angels, and turned to the widow and consorted with her. Later when he came to himself there was no woman, no house, no table, no people, no beasts, no water, and no garden, and his head was spinning round and he felt as if he had neither eaten nor drunk. He wept much and when he looked up he saw Satan standing by his side and grinning at him.

The old Egyptian story of which the above is a tolerably exact parallel, states that Setna Khāmuast, the son of Pharaoh Usermarā, saw a woman and became enamoured of her, and he sent a slave to her with ten pieces of gold to ask her to arrange a meeting with him. In answer, the woman, who was called Tabubu, sent him an invitation to come to her in her house in Per-Bast, where they could enjoy strict privacy. Setna took a boat and went to Per-Bast forthwith, and he found there Tabubu's house, which was splendid and stood in a garden. He passed into the garden and thence into the guest chamber, and his arrival having been announced to Tabubu, she came and received him and led him up into the upper storey, and into a room which was handsomely furnished. The floor was inlaid with lapis lazuli and turquoise, and in it stood couches covered with byssus, and many cups of gold stood on the table there. A gold cup filled with wine was handed to Setna, and Tabubu invited him to eat; perfumed unguents were brought to him, and sweet smelling incense was burnt before him in a censer. Setna spent a happy day with Tabubu, who was a woman the like of which he had never before seen. She was dressed in transparent apparel, and bewitched him to such an extent that he settled all his money on her, and had all his children slain before her so that they could make no claim on his estate at a later period. Then she invited Setna into her own apartment, and he lay down on a couch of gold and ebony with her. When he approached her she uttered a loud cry of horror, and Setna leaped up and found that he was burning hot and naked.

The Demonology of the Abyssinians was much the same as that of the Copts, who inherited many of their beliefs in devils

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and evil spirits from their ancestors, the so-called Pagan Egyptians. They believed in a personal Devil, who was able to take any or every form and shape at will, and who could travel with equal ease through earth, air and water. In the pictures which illustrate Ethiopic manuscripts he is usually represented as a huge black man, with large fiery eyes and long body, arms and legs; on his head is a pair of horns, and he has claws and a long tail. The Typhonic animal which represents him has also scales on his body. But the Devil, who is called Diabolos, Masṭêmâ or Satan, could assume the form of an ordinary individual, and transact business with men, especially in the matter of buying their souls from them. A typical instance of this will be found on pp. 46–48. A certain young man fell in love with his master's daughter, and asked a magician to help him to obtain his desire. The magician wrote a deed of sale of the young man's soul, and gave it to him and told him to go and stand by a grave in one of the pagan cemeteries at midnight holding the paper in his hand. This he did, and a devil appeared and led him to Satan, who made him write on the paper a statement in which he declared his belief in Satan, and denied Christ; then Satan took the paper, and the young man left him, being satisfied that he would obtain the maiden. Satan then inflamed her with lust for the young man, and she importuned her father so strongly, that he and his wife consented to her marriage with her lover. The marriage took place, and the couple lived happily together for a time, but the parents knew that their son-in-law was not a Christian, and they told their daughter so. Husband and wife went to church together, but the young man never partook of the Eucharist, and this fact grieved his wife sorely. One day she insisted that he should receive the Sacrament with her, and then he confessed to her that he had denied Christ and sold himself to the Devil in order to obtain her to wife. On hearing this the young woman went to St Basil the bishop, and entreated him to save her husband. The bishop had the young man brought to him, and succeeded in making him repeat the confession that he had made to his wife, and express the wish to be saved. Basil took the young man into his house, and shut him up in close confinement for forty days,

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and fed him on bread and water. Every third day he questioned the penitent and learned from him that the devils were always prowling round about his room and terrifying him, and at the end of forty days he summoned all the monks from the monasteries, and they and all the people prayed all night for the salvation of the young man, crying out to God "Have mercy upon us." Finally their prayers were answered, and the paper which the young man had written and given to the Devil fell down from above among all the people. Basil took up the paper, and unrolled it, and read it to the congregation, and then he blessed the young man and gave him the Holy Mysteries.

The little Books of the Dead which were written in the first century B.C. and the first century A.D. prove that the Egyptians had abandoned many of the beliefs which their ancestors had held in respect of the Other World. But they retained the very ancient belief in the Last Judgement, and clung to the opinion that souls would be weighed in a pair of Scales, and that those that were "light on the balance" would suffer punishment in the River of Fire. When the Egyptians became Christians they substituted God for Osiris in the Last Judgement, but they retained their belief in the pair of Scales and the River of Fire. In the pagan cult the souls of those who were condemned in the Judgement were handed over to the executioner Shesmu and his assistants, who hacked their bodies in pieces and cast their members into the River of Fire and the fire pits of Sekhet. The Christianized Egyptians substituted the Devil for Shesmu, and his fiends for the servants of Shesmu, but the fate of the damned was the same, for they were destroyed by fire. The Ethiopians adopted the views of the Copts about the Scales, and they are mentioned more than once in the MAṢḤAFA SĚNKĚSÂR (see pp. 96, 541). In one of the Miracles of the Virgin Mary we read that the soul of a certain cannibal who had murdered and eaten seventy-eight men, was weighed in the Scales, and that the one good deed which he had done, viz. giving a drink of water to a thirsty man, made it outweigh the seventy-eight murders which he had committed (Budge, *Miracles of the Virgin*, London, 1923, No. XXIX). The punishments of the wicked in the River of Fire in hell are minutely

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described in many Ethiopic apocryphal works, and in some of them we have allusions to the "worm which dieth not." The prototype of that "worm" seems to have been the "Watcher at the Bight of the Lake of Fire, who devoureth the bodies of the dead and swalloweth hearts," whose face was like that of a greyhound, and whose brows were like those of a man (*Book of the Dead*, XVII, Nebseni, ll. 40–1).

Details of the life of the beatified in heaven which are so abundant in the ancient Egyptian and Coptic works are almost entirely wanting in the MAṢḤAFA SĔNKĔSÂR. The righteous man and the martyr receive the crown of life when they depart from this world, and we hear nothing of the clean white apparel and sandals, and the dainty bread cakes, and the abundant beer, and luscious fruits, and the reunion of the family of which the dwellers in the Valley of the Nile dreamed. The highlands of Ethiopia lacked the flat fertile plains and the network of canals of Egypt, and therefore we find no mention of such things existing in the Ethiopian heaven. The souls of the beatified dwelt with the various Ranks of Angels, and, presumably, assisted them in praising the Persons of the Trinity.

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THE CODICES OF THE MAṢḤAFA SĔNKĔSÂR

We have seen above that in some manuscripts the compilation of the SĔNKĔSÂR is said to have been made in the twelfth century of our era, and in others in the thirteenth century, and that some authorities consider that the work was not carried out until the first half of the fifteenth century. It is possible that copies in Ethiopic may have been in use in Ethiopia in the thirteenth and fourteenth centuries, but if so none have come down to us. Littmann in his *Geschichte der äthiopischen Litteratur* (Leipzig, 1907, p. 210) says that the SĔNKĔSÂR is first mentioned in the year 1495, and that as one of the authors of the work did not live until about 1425, the translation of the SYNAXARIUM into Ethiopic did not take place until the first or second half of the fifteenth century. Dr Harden (*Introduction to Ethiopic Christian Literature*, London, 1926, pp. 29, 69) simply repeats Littmann's statement. A great revival in the study of Ethiopic Literature took place in Ethiopia in the fifteenth century, as is proved by the manuscripts of the *Gadla Ḥawâryât* (Orient. 678), the *History of King Lâlîbalâ of Lâstâ* (Orient. 719), the *Book of Prayers* (Add. 11678), the *Miracles of the Virgin* (Orient. 650), and the *Acts of Fâsîladas* (Orient. 706), and it is therefore not impossible that the SĔNKĔSÂR of that century was a second Recension of that work.

The Codices of the MAṢḤAFA SĔNKĔSÂR preserved in the British Museum and Paris shew that the Abyssinians of the seventeenth and eighteenth centuries usually bound the work in two volumes, but the fine Codex in the Bodleian Library is bound in four volumes (Dillmann, *Catalogus*, Nos. XXII–XXV), and Orient. Nos. 662 and 663 in the British Museum are two of the volumes of a set of four. The oldest half of the MAṢḤAFA SĔNKĔSÂR in the British Museum is Orient. No. 667. It contains the lives for the first six months of the year, and was written for the church of St Michael by Sarṣa Krestôs, the son of Yamâna Krestôs, during the reign of Sûsenyôs, Malak Sagad III, Selṭân Sagad I, who began to reign in 1607 and died in June 1632. The MS. Orient. 670, which contains the lives for

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the second half of the year, does not belong to Orient. 667, but was written about the same time. Other Codices of the seventeenth century are: Orient. 660 and 661 (dated 1654, 1655); Orient. 656 and 657 (dated 1681); Orient. 659, written by order of King John I 'Alâf Sagad, 1667–82; Orient. 666, written between 1662 and 1682; Orient. 673 and 676, written between 1667 and 1682; Add. 24180 and Orient. 674, written in the second half of the seventeenth century; and Orient. 675, written between 1682 and 1706, and perhaps also Add. 16218 (Dillmann, *Cat. Brit. Mus.* No. XXXIX, p. 46). To the eighteenth century belong Orient. 662, 663, 664, 665, 668, 669, and Add. 24187. Descriptions of these MSS. will be found in Wright, *Catalogue of the Ethiopic Manuscripts in the British Museum, acquired since the year* 1847, London, 1877, pp. 152 f.

After a careful examination of all the manuscripts of the SĔNKĔSÂR written during the first half of the seventeenth century, I decided to make a translation of the work from Orient. 660 and 661. These two fine folio volumes contain the complete Ethiopic text, and as they were written for a king who was himself a devout follower of the teachings of the Church of Alexandria, we may assume that neither pains nor money were spared in the production of this copy of the SĔNKĔSÂR, which was intended for his personal use. The two volumes contain 339 vellum leaves measuring about 19 inches by 16 inches, and of these the texts of the SĔNKĔSÂR fill 324 folios. Each page is filled with three columns of text which is written in a fine bold hand; the number of lines to the column varies from 40 to 57, the average number being 40. The titles of the main sections, etc. are written in red ink. Both volumes were written by the same scribe, as the colophons on folio 164*b* of the first Part and folio 159*b* of the second Part shew. The colophon on fol. 164*b*, col. 3 supplies the history of the making of the Codex; the text reads:

TRANSLATION

This is the Book of SĔNKĔSÂR which our King YÔḤANNES (JOHN) [he began to reign in October A.M. 7160 = A.D. 1667, and died in July A.M. 7174 = A.D. 1682] acquired when the Holy Spirit disposed him and made him anxious to hear the story of the spiritual

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fights, and of the deaths of the fiery martyrs, and the commemorations of the blessed righteous men, and the narratives of watchful angels, and the preaching of the Apostles who were sent forth, and the prophecies of the holy Prophets, and the stories of the perfect monks, and the messengers (or, angels) of the Spirit.

I acquired it by the help of God, the Most High (remembering Him who sware an oath unto them, saying, "Whosoever writeth the mention of their fight, and whosoever celebrateth the commemoration of them, I will blot out their sins, and I will share My kingdom with them in this world, so that they may assign to Me a commemoration in the world which is to come"), so that I might find grace, and salvation, and a place whereon to stand with those who are on His right hand, [viz.] he who wrote it on paper, and he who had it written, and explained it, and he who caused it to be read, and be who translated it into the new language, and he who hearkened unto the voice thereof with the ear of the Spirit, through the prayer of His mother MARY, who is free from all blemish. And at the same time may Jesus Christ teach us!

And its writing took place in the time of our King FÂSÎLADAS (June 1632–October 1667), who by the grace of God was called 'Âlam Sagad, when he reigned in the 21st year, the year of mercy, which is the year of the world 7147, MARK being the Evangelist, and there was no Epact that year. It was begun on the day of 'Âreb (Friday) on the 28th day of the month of Maskaram. And its ending took place in one year and one month, that is to say on the 30th day of the month of Ṭĕḳĕmt, in the period of LUKE the Evangelist, by means of great diligence, through the abundant praising of God. [It is He] Who granteth the prayer of him that hath prayed, and for him that hath made a beginning He bringeth the conclusion of what he hath planned. But may He say unto our King YÔḤANNES (JOHN) "My son, since thou hast toiled toil in thy love for Me, after thy departure [from this world] come, thou shalt be with Me that thou mayest sit for ever on My right hand."

O God, Who hast completed for us the first month, in health and in peace, do Thou likewise complete for us and shew us the end of the last month, which is the circuit of the year. And do Thou bring us again to another circuit of another year in happiness, without toil and fatigue, and without sickness and fever. And moreover, may the prayers of Thy righteous ones guard you in your lives in this world, and may the blessings of Thy martyrs be with you for ever and ever. Amen.

This Book of SĔNKĔSÂR, which belongeth to the King of Kings, 'A'ELÂF SAGAD, who is by the grace of God called JOHN, and Queen SABLA WANGÊL, behold, we have given it to the Tâbôt of our Lady MARY, the mother of God, of Gemdja Bêt that it may be for us the salvation of soul and body. Whosoever shall steal it, or damage it, or remove it by fraud from the church, whether he

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be King, or bishop, or governor, shall be excommunicated by the power of PETER and PAUL.

ዝመጽሐፈ፡ስንክሳር፡ዘአጥረዮ፡ንጉሥነ፡ዮሐንስ፡ሶበ፡አንበሮ፡ወአጽሐቆ፡መንፈስ፡ቅዱስ፡ለሰሚዓ፡ገድሎሙ፡ወዜና፡ሞቶሙ፡ለሰማዕታት፡መዋዕያን፡ወተዝከረ፡ጻድቃን፡ቡሩካን፡ወዜና፡መላእክት፡ትጉሃን፡ወስብከተ፡ሐዋርያት፡ፍንዋን፡ተንቢተ፡ነቢያት፡ቅዱሰን፡ወዜና፡መነኮሳት፡ፍጹማን፡ወመላእክተ፡መንፈሳውያን።

አነ፡አጥረይክዎ፡በረድኤተ፡እግዚአብሔር፡ልዑል፡ዝክሮ፡ዘመሐለ፡ሎሙ፡እንዘ፡ይብል፡ለዘጸሐፈ፡ስመ፡ገድሎሙ፡ወለዘይገብር፡ትዝካሮሙ፡እነ፡እደመሰሰ፡ኃጣውኢሆሙ፡ወአስተዋረ፡መንግሥትየ፡ምስሌሆሙ፡በዝ፡ዓለም፡ከመ፡ይኩነኒ፡ተዝከረ፡ወለዘይመጽእ፡ዓለም፡ከመ፡እርክብ፡ሞገሰ፡ወመድኃኒተ፡ወቁመተ፡ምስለ፡እለ፡በየማኑ፡ለዘጸሐፍ፡በክርታስ፡ወለዘአጽሐፍ፡እንዘ፡ይደርስ፡ለዘአንበቦ፡ወተርጉሞ፡በልሳን፡ሐዲስ፡ወለዘሰምዓ፡ቃሎ፡በእዝነ፡መንፈስ፡በጸሎተ፡እሙ፡ማርያም፡ዓራቂተ፡ኵሉ፡እምባእስ፡ኀቡረ፡ይምሃረነ፡ኢያሱስ፡ክርስቶስ።

ወጽሐፈቱሰ፡ኮነ፡በዘመነ፡ንጉሥነ፡ፋሲለደስ፡ወበጸጋ፡እግዚአብሔር፡ዘተሰምየ፡ዓለም፡ሰገድ፡እምአመ፡ [fol. 165a 1] ነግሠ፡በሸወደ፯ ዓመት፡ወዓመተ፡ምሕረትሂ፡በ፷፻ወ፭፻፱፡ዓወኂዓመተ፡ዓለም፡ወእንዘ፡ወንጌላዊ፡ማርቆስ፡ወአልቦ፡ዓበቅቴ፡አሜሃ፡ወተወጥነ፡በዕለተ፡ዓርብ፡አመ፡፳፭ሡ፡ወሰሙኑ፡ለመስከረም፡ወፍጻሜሁሰ፡ኮነ፡በ፭ዓመት፡ወአሐዱ፡ወርኀ፡አመ፡፴ሁ፡ለጥቅምት፡በዘመነ፡ሉቃስ፡ወንግላዊ፡በአስተሐምሞ፡በብዙኀ፡ስብሐት፡ለእግዚአብሔር፡ዘይሁብ፡ጸሎቶ፡ለዘጸለየ፡ወለዘወጠነ፡ይፈጽም፡ለዘሐለየ፡ባሕቱ፡ይበሉ፡ለንጉሥነ፡ዮሐንስ፡ወልድየ፡አምጣነ፡ፃመውከ፡ፃማ፡በአፍቅሮትከ፡ኪያየ፡ድኅረ፡ፍልሰትከ፡ነዓ፡ተሀሉ፡ምስሌየ፡ከመ፡ትንበር፡ለዓለመ፡በየማንየ።

ኦአምላክ፡ዘአፈጸምከነ፡ለወርኀ፡ቀዳሚት፡በጥዒና፡ወበሰላም፡ከማሁ፡አፈጽምነ፡ወአርእየነ፡ፍጻሜሃ፡ለወርኀ፡ደኃሪት፡እንተ፡ይእቲ፡ምዕዋደ፡ዓመት፡ወአብጽሐነ፡ካዕበ፡ኀበ፡ካልዕ፡ምዕዋደ፡

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ዓመት ፡ ጻግሚት ፡ በሠናይ ፡ እንበለ ፡ ፃማ ፡ ወድካም ፡ እንበለ ፡ ደዌ ፡ ወ ሕማም ፡ ወዓዲ ፡ ይዕቀብክሙ ፡ በሕይወትክሙ ፡ ሀየ ፡ ጸሎቶሙ ፡ ለጻ ድቃንየ ፡ ወበረከቶሙ ፡ ለሰማዕታትየ ፡ የሀሉ ፡ ምስሌክሙ ፡ ለዓለም ፡ ዓለም ፡ አሜን ።

ለዝንቱሰ ፡ መጽሐፈ ፡ ስንክሳር ፡ ዘንጉሠ ፡ ነገሥት ፡ አእላፍ ፡ ሰገድ ፡ ወበጸጋ ፡ እግዚእብሔር ፡ ዘተሰምየ ፡ ዮሐንስ ፡ ወንግሥትሂ ፡ ሰብለ ፡ ወንጌል ፡ ነዋ ፡ ወሀብነ ፡ ለታቦት ፡ እግዚእትነ ፡ ማርያም ፡ ወላዲተ ፡ አም ላክ ፡ ዘግምዛ ፡ ቤት ፡ ከመ ፡ ይኩነነ ፡ ለመድኃኒተ ፡ ነፍስ ፡ ወሥጋ ።

ዘሠረቆ ፡ ወዘፈሐቆ ፡ ወዘተዓገሎ ፡ ከመ ፡ ኢይግእ ፡ እምነ ፡ ቤተ ፡ ክር ስቲያን ፡ እመሂ ፡ ንጉሥ ፡ ወእመሂ ፡ ጳጳስ ፡ ወእመሂ ፡ መኰንን ፡ በሥልጣ ነ ፡ ጴጥሮስ ፡ ወጳውሎስ ፡ ውጉዝ ፡ ለይኩን ።

The name of the scribe who wrote the two volumes in 13 months was Takla Hâymânôt.

On foll. 2 and 3*a* of Orient. 660 is written the commemoration (for a translation see pp. lxxii f.) of King Îyâsû I, 'Adyâm Sagad, the son of John I, who began to reign in 1682 and was deposed in March 1706 and murdered in the following October. At the end of the narrative are the following encomiastic lines:

ሀብተ ፡ መንፈስ ፡ ቅዱስ ፡ ዜና ፡ ጽድቅከ ፡ በከመ ፡ ከሠተ ፡ ሊተ ።
ውሑደ ፡ አእምሮ ፡ ገበርከ ፡ እስመ ፡ ጸሐፍኩ ፡ ንስቲተ ።
ኢያሱ ፡ ሥርግው ፡ አልባስ ፡ ደመ ፡ ግፍዕ ፡ ቀጠንተ ።
በለኒ ፡ በቃለ ፡ ጽድቅ ፡ ወአብከረኒ ፡ ብስራተ ።
እምኀብለ ፡ ርስትየ ፡ እሁበከ ፡ ክብረ ፡ ነፍስ ፡ ርስተ ።

Full details of the deeds, hymns, etc. which are found in various parts of Orient. 660 and 661 are given by Wright (*Catalogue*, Nos. CCXXXII, CCXXXIII, pp. 153–4).

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THE PUBLICATION OF THE MAṢḤAFA SĔNKĔSÂR

There is abundant evidence in Ludolf's *Historia Aethiopica* that its great author was well aware that Lives of the professional Ascetics and Saints and Martyrs existed in Ethiopia (see Bk. III, chap. IV, No. 46), but no Codex of the MAṢḤAFA SĔNKĔSÂR seems to have been known to him. The List of the Sacred Festivals of the Ethiopian Church which he printed in his *Commentarius* (pp. 389 f.) might well have been compiled from a manuscript of this work, but as a matter of fact it was derived from a manuscript which contained a collection of the Salamât, *i.e.* "Salutations," *i.e.* the rhymed verses which were added to the Ethiopic translation of the Old Jacobite Synaxarium by John of Bûrles. The great Codices of the MAṢḤAFA SĔNKĔSÂR in London, Oxford and Paris shew that Ludolf's List is incomplete and inexact in many places, and Zotenberg's view[1] that it was compiled from a copy of the ውዳሴ፡ሰማያውያን፡ ወምድርያን፡ *i.e.* "The [Book of] Praise of the Heavenly and the Earthly Beings," is undoubtedly correct.

In his *Travels to discover the Source of the Nile* (2nd ed., Edinburgh, 1805, vol. II, p. 416) Bruce gives a list of the books which were in use among the Abyssinians in his day, and of the manuscripts which he bought or had copied and brought to England. Among these was the "Synaxar" or the *Flos Sanctorum* "in which," he says, "the miracles and lives, or lies, of their saints are recorded at large, in four monstrous volumes in folio, stuffed full of fables of the most incredible kind. They have a saint that wrestled with the devil, in shape of a serpent nine miles long, threw him from a mountain and killed him. Another saint, that converted the devil, who turned monk, and lived in great holiness for forty years after his conversion, doing penance for having tempted our Saviour upon the mountain: what became of him after they do not say. Again, another saint, that never ate nor drank, from his mother's womb, went to Jerusalem, and said mass every day at the holy sepulchre and came home

[1] So also Dillmann's: "Sancti autem, qui ita commemorantur, cum illis, qui in J. Ludolfi Fastis recensentur, nequaquam congruunt. Ludolfus enim Fastos suos e salutationibus rhythmicis, ad singularum dierum Sanctos dictis, compilavit." (*Catalogus Codd.* MSS. *Bibl. Bodl.* p. 37.)

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at night in the form of a stork. The last I shall mention was a saint, who, being very sick, and his stomach in disorder, took a longing for partridges. He called upon a brace of them to come to him, and immediately two roasted partridges came flying, and rested upon his plate to be devoured. These stories are circumstantially told, and vouched by unexceptionable people, and were a grievous stumbling block to the Jesuits, who could not pretend their own miracles were better established, or more worthy of belief." Bruce had some slight acquaintance with the Ethiopic language, but a perusal of the translation given in the following pages will convince the reader that Bruce either did not understand the texts he was trying to read or that his interpreter translated them wrongly for him. Be this as it may, Bruce must be forgiven his splenetic utterances in respect of Ethiopian miracles, because he brought to England and gave to the Bodleian Library one of the finest Codices of the MAṢḤAFA SĔNKĔSÂR now known, and thereby provided scholars with the material for discovering what the work really contained.

The first European scholar to describe the contents of any part of the MAṢḤAFA SĔNKĔSÂR was Dillmann, who, in his *Catalogus Codd.* MSS. *Orientalium qui in Museo Britannico asservantur* (pp. 45–6), gave a general account of the sections of the work dealing with the lives of the saints who are commemorated during the first six months of the Abyssinian year (Maskaram to Yakâtît) as found in Add. 16218. This manuscript was acquired either by the Rev. C. W. Isenberg or the Rev. J. L. Krapf, and was presented to the British Museum by the British and Foreign Bible Society. Dillmann printed the text of the title and colophon in full, but was uncertain about the date to be assigned to it; the general arrangement of the texts and the character of the writing justify us in thinking that it was written early in the second half of the seventeenth century.

In 1848 the Oxford Press published Dillmann's *Catalogus Codd.* MSS. *Bibliothecae Bodleianae*, and in this work the author gave a full and detailed account of the contents of the four large folio volumes of the MAṢḤAFA SĔNKĔSÂR which Bruce

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gave to the Bodleian Library (Nos. XXII–XXV, pp. 37–68). The MS. was written presumably for Tawalda Madkhan ተወልደ፡ መድኅን፡, and the scribe's name was Batra Mîkâ'êl በትረ፡ ሚካኤል፡ Though the writing is in places somewhat careless (Dillmann says minus accurate exaratus) I think the MS. was written in the reign of Îyâsû I (1682–1706) and not in that of Îyâsû II (1730–55). The palaeographic evidence suggests the seventeenth rather than the eighteenth century for the period of its production.

In 1868 Dillmann provided scholars with the means for judging the nature and character of the contents of the MAṢḤAFA SĔNKĔSÂR by publishing extracts from it in his valuable *Chrestomathia Aethiopica*, pp. 16–39. Section 2 of this work contained the lives of Melchisedek, Mark the Evangelist, Dionysius, Patriarch of Alexandria, Macarius, Abbâ Salâmâ, Yârêd, the musician, and Takla Hâymânôṭ, edited from manuscripts at Tübingen and Oxford. The texts of the lives of Abbâ Salâmâ and Takla Hâymânôt he collated with the versions of them which G. Sapeto had published in his *Viaggio e Missione Cattolica fra i Mensa i Bogos e gli Habab*, Rome 1857.

Early in the year 1895 the late Marquess of Bute, for whom I was copying and translating *Three Encomiums on St Michael the Archangel* in Coptic, and the *Gadla Ḥawâryât*, or *Contendings of the Apostles*, suggested that I should include in the series of Oriental Texts which he hoped to publish an edition of the MAṢḤAFA SĔNKĔSÂR, with an English translation. He was a profound student of the Literature of Oriental Christianity, and spent a great deal of time with me in the British Museum, where I translated for him many passages from Coptic and Ethiopic MSS. After carefully considering the matter Lord Bute came to the conclusion that he would like to begin his series of Oriental texts with the MAṢḤAFA SĔNKĔSÂR, and I therefore began to copy the Ethiopic text from the manuscripts in the British Museum, Oriental 660 and 661, which were written in the middle of the seventeenth century. I had copied more than half of the first volume (Orient. 660) when in the summer of 1897 the Congress of Orientalists took place in Paris. At one of the meetings M. L'Abbé (now Mgr) Graffin

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brought forward a plan for the publication of the MAṢḤAFA SĔNKĔSÂR, and it was resolved that Conti Rossini, Perruchon, René Basset and Guidi should each undertake to edit and translate one quarter of the work. Now the MAṢḤAFA SĔNKĔSÂR is a very voluminous work. The two volumes of the Codex which I was copying contain about 334 large folio leaves, and as there are three columns of text, with an average of 40 lines to the column on each page, the columns are 2004 in number and the lines 80,160.[1] It was impossible to say when I could hope, single-handed, to complete such a task, for I had only my own private time to devote to it. I therefore ceased the copying and translation of the MAṢḤAFA SĔNKĔSÂR, but did not abandon the idea of publishing an English translation of the work at some future time.

In due course the Abbé Graffin began to publish the MAṢḤAFA SĔNKĔSÂR in his *Patrologia Orientalis*. The first part to appear was the section for the month of Sanê, which was edited and translated by Guidi, with the assistance of L. Desnoyers (Tome I, Fasc. 5). The second part contains the section for the month of Ḥamlê, edited and translated by Guidi (Tome VII, Fasc. 3). The third part contains the sections for the months of Naḥassê and Pâguĕmên, the text edited by Guidi with a translation by S. Grébaut (Tome IX, Fasc. 4). The fourth part contains the sections for the months of Tâkhshâsh, Ṭĕr and Yakâtît, edited and translated by S. Grébaut (Tome XV, Fasc. 5, 1927). The earlier fasciculi are undated. Thus at the time of writing (Nov. 1927) nearly one half of the MAṢḤAFA SĔNKĔSÂR remains to be published in the Abbé Graffin's edition. This edition, which it is to be hoped will be completed at no distant date, will always have a special value, because it it based upon the oldest known Codex of the MAṢḤAFA SĔNKĔSÂR, viz. that which was formerly in the possession of d'Abbadie, and is now in the Bibliothèque Nationale. Further, the text has been edited and translated by competent scholars, and as regards excellence of typography and paper leaves nothing to be desired.

[1] The translation printed in the following pages contains over half a million words.

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SALUTATIONS TO THE SAINTS AND MARTYRS COMMEMORATED DURING THE MONTH OF SANÊ (JUNE 5–JULY 4)

I. SANÊ

1. Salutation to LAWENTYÔS who endured tortures in his soul
Until his body was consumed, and until his skin was rent.
After DIOCLETIAN the king was removed from the earth,
They consecrated his church on this day
And transported his bones—pearls of price!—therein.

2. Salutation to JOSEPH who was called the similitude
Of the chief of the army of God.
All my bones sing to this wise man, the bearer of a gem,
The storehouse of his riches, saying
"O MARY, he is thyself."

3. Salutation to 'ASNÊT, whose splendour is like the sun,
And like the flower of the red rose, which cometh forth from its leaves.
The bees who feed her ascend on the wings of the wind,
And those who wish to inflict a wound in her
Fall down upon the ground, and perish straightway.

4. Salutation to ḳAZMÂ and to his associates
Who sprang from the town of ṭÂHÂ;
Salutation to BÎFÂMÔN who fought much.
May they cleanse the untilled field of my heart so that
It may never bloom with tares and sharp thorns.

II. SANÊ

5. I cry Salutation to the appearance of
The body of JOHN the Baptist and the body of ELISHA unseparated.
TÊWÔFLÔS (THEOPHILUS) seeing
That they were able to deliver the heathen woman from the pangs of giving birth,
[Knowing] their miraculous power, offered to them prayer and entreaty.

III. SANÊ

6. Salutation to MÂRTÂ (MARTHA), sweet of memory and fame,
Who girded on sackcloth rejecting apparel of gold.
When the doorkeeper rebuked her [saying], "Thou canst not come into the sanctuary without purity,"
He became the cause of her
Conquest of the evil thought.

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IV. SANÊ

7. Salutation to SANÛSÎ whose knees and hands were cut
And the soles of whose feet were hollowed out like a tree trunk.
Salutation to MARY, the lover of the pilgrim,
Who was tortured with him, and made to suffer with him before the throne [of the governor],
And with the sorcerer also who believed in the Son.

8. Salutation to JOHN, the boast of ḤARKĔLÎ and the districts round,
Healer of the sick with his bones.
And Salutation to those who were with him, who fought before him,
And Salutation to those who were after him, whose blood was shed,
The brother of his mother, BÎFÂMÔN was his name.

9. Salutation to 'AḲRÔNYÔS and to DÎMÛNÂSYÂ, his sister,
To 'AMÔNÎ, and MÎNÂS, martyrs of God.
When the king cast the four of them into the pit of fire,
There came to deliver them from heaven [he who was] the salvation of the Three [Children],
The Angel of joy, GABRIEL, whose journeying is swift.

10. Unto thee, 'AMÔNYÔS, I offer Salutation,
And also to SÔFYÂ (SOPHIA), who shared [thy] pain.
For the sake of JESUS CHRIST, by His perfect will
May it be to you to rear me, an orphan,
Thou thyself being father and she the mother.

V. SANÊ

11. Salutation to JACOB (JAMES) who appeared in the East,
Being in innocence the servant of God.
Inasmuch as he had prophesied against the Arian Emperor
Who had fled to the country from before his enemies,
He and his soldiers with him were consumed in the fire.

12. Salutation to ABBÂ 'ĔBSÔY, whose country was BÔḤA.
Those who extracted with a knife the muscles of his hands and his feet
When they continued their attack upon him
Submerged one half of his body in the sea
And tied the other half to a pillar, so that it might not descend [into the water].

13. Salutation unto thee, MACARIUS, chosen one,
Who for the sake of Christ died by drowning.
Before I myself descend into the valley of tears,
Come, come, Keeper of all magic (or, sorcery),
For I, the sick man, desire health from thee.

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VI. SANÊ

14. Salutation to thee, THEODORE, the monk,
Who wast tied by the hands and feet to the foot of a horse.
The head, which, having been cut off from thy trunk, sprang
Up into the air through the violence of the galloping [of the horse]
And flew along like the wind, God shall crown with three crowns.

15. Salutation I say to the four governors
Who satisfied the hungry with food, and gave drink to the thirsty.
When ARIANUS came and laid waste the town of 'ĔSNÂ
They were, for CHRIST'S sake, the first to go out from among
Their people that they might become martyrs.

VII. SANÊ

16. Salutation to 'ABASKÎRÔN who endured his trial
Up to the point that his members and his head were cut off with a knife.
To the five soldiers [slain] by the hand of 'ARMÂNYÔS, the dead man,
(For he was a stranger to the life of CHRIST), who were crowned with him,
And on whom diadems (literally helmets) were laid, I say Salutation.

17. Salutation I say [unto thee, MARY]. Thy house was opened this day.
As ELIJAH opened the gates of the rain
[After] six months and three years,
MARY be thou pleased to open my mind which is sealed,
So that upon me may be poured out righteousness and peace.

VIII. SANÊ

18. Salutation I say to the consecration of thy house, built
Where thy Son poured out the blessed water.
MARY, on him who prays in thy name, a name of benefit,
May there be given at all times
A beautiful gift and a perfect present.

19. Salutation, Salutation to TĔMÂDÂ and her children,
To 'ARMÂNÔS and his mother who shared honour,
Thy image and martyrdom are written in Jerusalem and round about it.
By the blood of their martyrdom may they bear for me the obligation of my debt,
When reward cometh for sin and righteousness.

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IX. SANÊ

20. Salutation to SAMUEL who from his childhood grew up
In the sanctuary of God.
As when of old SAUL held him with his hand so that he might not flee,
[And] he rent his apparel,
So also did God rend his [SAUL'S] reign.

21. Salutation to LÛKYÂNÔS who acquired praise
When he endured the cruel torments of martyrdom with four [other] men,
When he would not offer sacrifice to the gods, preferring to sacrifice to the Most High.
After they smashed his jaw with stones
And the moment when they nailed him [to the cross] he delivered up his soul.

X. SANÊ

22. Salutation to SÔFYÂ and her daughters DABÂMÔN and BASṬÂMÔN who had made a pact together
To share martyrdom with WARESNÔFÂ,
YÔNÂ and his mother in the city of DENFÂ.
When I am about to fall may they encircle me [with their hands]
As the hen covereth over her young with her wings.

XI. SANÊ

23. Salutation to GALÂWDÊWÔS, who arrayed in the faith of CHRIST
Had no liking for royal apparel.
He chose to be thrust through whilst reproving the wicked governor,
Who [held] the sharp spear in his hand,
Rather than to hearken to his command and obey it.

24. Salutation to the dedication of Thy Church, JESUS our Redeemer,
Which was at Alexandria.
I lift up mine eyes unto Thee, O Lord,
That Thou mayest give me freedom from the bondage of sin,
Which I await for from time to time (*i.e.* always).

XII. SANÊ

25. Salutation to 'AFÔMYÂ (EUPHEMIA), who vanquished MASṬÊMÂ (the Devil)
When he opposed her with lying words,
On this day, even as she wished,

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Whilst laying the picture of MICHAEL on her forehead
She departed from suffering into eternal rest.

26. Salutation to MICHAEL, the merciful one,
Who ordereth the affairs of man for his good.
At the sound of the blast of the trumpet of this angel,
Even as was His ascent into heaven in olden time
So shall take place the second coming of God.

27. Salutation I say to ḲÊRLÔS (CYRIL), whose
Patriarchate came by the prophecy of a righteous man.
Through the flow of the words of this teacher
Who was empty of the praise of this world, branches budded,
[And] his children dwelt in his teaching.

28. Salutation to LÂLÎBALÂ, the wise builder of sanctuaries
In dry stone without wet mortar
So that it might be known that to him would be judgeship and administration, [and that he would be]
Like honey, and the joy of kings and peoples,
On the day of his birth he was surrounded with bees.

XIII. SANÊ

29. Salutation I say to JOHN, the perfect one,
Bishop in Jerusalem.
Having rejected the greatness and honour of this world,
And having given alms to the poor, without measure and without stint,
At his death not a single *dirham* was found [in his house].

30. Salutation to GABRIEL by whose hands were fettered
Both the angels of God and the daughters of men who had committed error together.
Because of the majesty and honour of this angel
In the country of Egypt, the doctors of the law have laid it down
That his commemoration shall be celebrated on this day.

XIV. SANÊ

31. Salutation to 'ABṬELMÂ and PÎLPÔS, the friends,
[And] YÔḤANNES and 'AKRÂ from the north of Egypt.
When they stood up for martyrdom before the savage governor,
God saved them when the arrow flew
And delivered them from the fire that was waiting for them.

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XV. SANÊ

32. Salutation to the consecration of thy house which was built in MARYÛṬ (MAREOTIS)
By the order of the mighty king.
[O] MÎNÂS, thou hast woken up from inertness the body of the pig[1]
Which the men, each contributing two *ḳîrâṭ*, brought
As an offering to thee, having purchased it by payment.

XVI. SANÊ

33. Salutation to 'ABÛNÂFER, at the time when death came to him,
His face being changed into a likeness of fire.
After BABNÛDÂ had buried him inside the cave,
No other folk were to inherit the food which had been given to him,
For the spring of water dried up, and the palm tree fell down.

34. Salutation to you, ye many excellent ones [more in number] than the sand,
A company of sainted brethren who dwelt in the land of FÊṢA.
When your righteous habits stabbed his heart acutely
'ABÛNÂFER removed himself from the face of the world
So that his soul might become a companion of the soul[s] of the humble.

35. Salutation to thee, blessed ZA-ÎYÂSÛS, a partner in the Faith with YEKÛNÔ-'AMLÂK.
When thou didst drive away anxious care from the minds of the brethren
Thou didst throw away the wax candle,
At the same time performing the service,
And the cup of beer remained standing in the midst[1].

XVII. SANÊ

36. Salutation to Abbâ LAṬṢÛN who, through his long drawn out suffering, was able
To bring out from punishment a man who was doomed.
Eating herbs only every third day,
Through his stern abstinence, and through the multitude of spiritual fights which he fought,
His body became as light (or, tenuous) as the air.

[1] Details of this incident are wanting.

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37. Salutation to Abbâ PALÂMÔN. Having been led astray by [Satan], the lover of iniquity,
Who produced from the infernal regions phantoms of divers shapes and forms,
God, the Merciful and Compassionate,
Pardoned him his sin. A voice was sent
Which said, "I have set this (*i.e.* the sin) upon the head of Satan."

38. Salutation to Abbâ GARÎMÂ, who making manifest his power,
And who when fashioning seed corn provided it with ears full of grain.
From the place where this righteous man was
Through the majesty of his face and the terrifying sound of his voice,
Stones removed themselves and trees departed in flight.

XVIII. SANÊ

39. Salutation to the Patriarch DEMYÂNÔS, our father,
Who was zealous and careful for the ministration of the Sacrifice.
Those men who pretended that what had taken place on the Friday of the [Jewish] passover [had taken place on Good Friday],
He repelled and excommunicated so that they might not receive the Offering (*Ḳuerbân*)
Having drunk wine the whole night before.

XIX. SANÊ

40. Salutation to GEORGE, who had borne all testings.
Whilst they were opening his reins and excoriating his brain,
Straightway MARY, the dove of Galilee, appeared to him.
Salutation to his wife and friend BASYULÂ,
Whose striving mingled with the sweet perfume of his strife.

41. Salutation to Abbâ NÔB BESÔY,
Which being interpreted is "refined gold."
Where he finished his martyrdom at 'ÂYNA ṢAḤAY
That he might mount upon him as on a fine horse there came to him
A lion fettered which had escaped from his keeper.

42. Salutation to 'ARSANÔFÎS, and PETER, his counterpart,
And to 'ASKÊRÊWÔN, and to 'ARGÊNES, and to BÊLFEYÔS, all his friends.
When fighting for Jesus Christ,
Being hungry and thirsty they were slain,
Without eating food or supporting themselves with water.

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XX. SANÊ

43. Salutation to ELISHA who asked ELIJAH
For a double portion of the holy spirit when he ascended into heaven.
Having thus obtained power which was great
He was able to raise the dead twice,
And twice he divided the river.

XXI. SANÊ

44. Salutation to thy house which God, thy Son,
The marvellous One, hath consecrated by His Blood.
Do thou, His mother who dost supplicate for mercy, say on my behalf,
"Destroy not the work of Thy hand, which Thou didst fashion of old,
Shall the workmen have laboured in vain?"

45. Salutation to MARY. When the love for man forced her
This day whereon she made supplication for LÎTÔSTERÂ,
God, her Firstborn, swore to her
That He would deliver for ever from every trial
Those who called upon her name and celebrated her commemoration.

46. Salutation to TIMOTHY in the midst of the crowds, who declared
That save Jesus Christ there was no other god.
When he paid no heed to the command of the wicked Emperor,
Having lighted a fire they boiled him in a vessel
Until his flesh melted [and became] like water.

47. Salutation to THOMAS. When after he had made to live
A woman whom they had murdered in a tavern,
He asked her to tell him whither she was going on her journey,
She said, "Since thou wast with me, behold
Why dost thou question me, thy slave?"

48. Salutation to thee, KERDYÂNÔS, who art inscribed
As the fourth in the number of the Fathers.
By reason of thy excellence, which was greater than that of any [other] man,
And baptism, and rank of the priests, rightly
Hast thou graced the blessed MARK, the stem of the Patriarchs.

XXII. SANÊ

49. Salutation I say to their holy house
Which was built for them after the trouble was overpassed.
The good sons of TÊWÔDÂDÂ, and the company of ḲÔZMÔS, the martyr.

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In the place of torture beatings could not kill them,
Neither was the fire able to consume them.

50. Salutation I say to PAUL, who was separated
From his harlot-wife, whose form was beautiful.
He stood upright, with none to comfort him,
Upon a stone which was made burning hot by the sun,
Until the sick man was set free from the evil spirit.

XXIII. SANÊ

51. Salutation to SOLOMON. The food of knowledge was his sustenance
And the possession of wisdom his possession.
As this king saith in his Song,
"In the month of Christ get ye out and see
How the vines flourish and the pomegranate trees blossom."

52. Salutation to NÔB, who is called the "Confessor,"
The follower of the ten thousand martyrs whom DIOCLETIAN slew.
His companions who were round about him proclaimed him blessed
When they wished to wash his wounds
According to the decree made by CONSTANTINE, the righteous man.

XXIV. SANÊ

53. Salutation I say to the seven brethren
Who, together with MOSES the Black, died by the sword of the Barbarians.
One of them, through his fear, hid himself,
But when the angel who was carrying their crowns appeared to him,
His fear was turned into courage.

54. Salutation I say to MOSES the Black,
Who dwelt withdrawn into the recesses of the desert.
When calling to mind his own former evil deeds
On that very day he was slain by the sword of the Barbarians,
Saying, "Without blood blood cannot be purified."

XXV. SANÊ

55. Salutation to JUDE, the servant of God,
Whose feet were pierced with a red hot spear.
Since, teaching the perfect Faith of the Gospel,
The Apostles included his Epistle with their Epistles,
His memorial is written side by side with the [memorials of the] Apostles.

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56. Salutation to PETER whose Ordinances and Law were good,
Who was named governor of DABRA ZEGÂG.
Of the clear and unpolluted water of his teaching,
Which flowed over him like a river,
The young drank and the old refreshed themselves.

57. Salutation to you, PETER and PAUL, each in his turn,
Shining jewels in the foundations of the Church,
Who though being two teach one Ordinance only.
Bless ye the entrance of this winter,
And grant that the fields of this country which have been sown may be fertile.

58. Salutation to PILATE, who washed his hands
To shew that he himself was innocent of the blood of Jesus Christ.
And Salutation to 'ABRÔḲLÂ (PROCLA) his wife
Who sent him a message, saying, "Do thou no harm to Him,
For this man is good and righteous."

XXVI. SANÊ

59. Salutation to the consecration of thy house, O GABRIEL, equal of the Cherubim,
That house which was builded with wisdom in DABRA NAḲLÔN.
At each consecration it made [water] to flow from the wood of the roof.
By an abundant flow abundance was proclaimed,
And by a slight moisture only [the coming of] scarcity was made known.

60. Salutation to JOSHUA, who served MOSES so well
That he received even a double portion of his majestic spirit.
When God wished to deliver His people by his hand,
He defeated the soldiers of the king at GABÂ'ÔN sorely,
And upon those who fled He rained hail.

XXVII. SANÊ

61. Salutation to ḤANÂNYÂ on whom came, for righteousness' sake,
Stoning with stones and slitting of the sides with the edge of the sword.
According as the voice of God had spoken to him from heaven,
He gave baptism to the Apostle PAUL
When the cord of mercy had drawn him from Judaism.

62. Salutation to Thy grave, which JOSEPH the councillor
Dug deep, the mystery of the Faith having penetrated into him.

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O Jesus Christ, wash me and baptize me with the Blood of Thy piercing,
The Blood of justification, even as ḤANÂNYÂ baptized
Paul the Jew [removing] all doubt.

63. Salutation to thee, THOMAS, who wast tortured
With mighty blows of the club sheathed with iron.
In the place wherein I am, coming without the hand [of man]
May the stone which was fastened to thy neck
Break the head of Satan my enemy like a potter's vessel.

64. Salutation to you, O ye companions of THOMAS,
Seven hundred men and nine women,
Who on the day of his suffering and martyrdom
Eagerly desired to receive with him crowns of life.
Come ye, and pay me a visit from heaven.

65. Salutation I say to the glorious consecration of thy church,
Which was builded for thee at the end of the time of persecution and suffering,
O Abbâ THOMAS, by the men of BANHÛR.
Teach me the law of humility, O thou who didst raise up the poor on earth;
For where there is pride, there also is disgrace.

XXVIII. SANÊ

66. Salutation to THEODOSIUS, who had to bear the weight
Of suffering and exile,
Whilst teaching his children the words of the Orthodox Faith
Because he did the will of Christ.
The reward of the Apostles shall be his without any diminution whatsoever.

67. Salutation to ABRAHAM, and to ISAAC his son,
And to ISRAEL JACOB, one of them.
In accordance with what God promised them when He made a covenant with them,
Behold, the number of their seed is far greater than the number of the stars,
And greater than the [number of] the sands of the sea, which is very great.

XXIX. SANÊ

68. Salutation to Thy Nativity, O God Most High,
Which [took place] through the only Virgin without coition and seed.
A symbol of Thy Nativity was made known in olden time

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When the earth put forth green things, inasmuch as Thou hadst commanded it to produce verdure,
Without the fall of rain, and without the outpouring of the dew.

69. Salutation to you, O ye 140 saints,
Associates of Seven martyrs, ye interdicted ones.
The sharp sword and the boiling cauldron
Which they had made ready for you before the governor,
Did not make you to be afraid, though ye saw them with your eyes.

70. Salutation to BÂSADÎ, and KÔSLÂS, and 'ARDÂMÂ—three.
MOSES, and 'ĖSHÊ and BÎLÂKÂNÔS, their brethren,
And the other KÔTLÂS, who is to be added to them.
These seven interdicted ones were tortured
And died, for the sake of Christ, by the hands of drunkards.

71. Salutation to thee, O soldier BESÔY,
Whom they tied with a rope and dragged about by an ox.
I offer unto thee a sacrifice of praise, as an offering,
And to thy brother ḤÔR, and to thy mother YEDRÂ,
Who for Christ's sake suffered many tribulations.

72. Salutation to thee, O king of the country of Ethiopia, THEODORE, son of the Lion [of Judah].
Not only thy mother, ṢEYÔN MOGARÂ, celebrateth this day thy festival
With the slaughtering of sheep and oxen,
But the clouds of heaven have rained down fish.

73. Salutation to MARK. When his time had come to an end,
SARÂPYÔN being then in his place DABRA TÔRMÂḴ and
Reading the Holy Gospel of MATTHEW,
When the tongue of the angel of heaven said, "Stand still and listen,"
His body was lifted up in the air a height of twenty cubits.

XXX. SANÊ

74. Salutation to Thy Nativity, even as GABRIEL ordered it,
Who had declared the Nativity of Christ six months earlier.
O JOHN, each time I read eagerly the salutation of thine effigy,
Which is sweeter than incense and cinnamon.
Place it like a sheaf in thy bosom.

75. Salutation I say unto thee, O Abbâ GĔRÂN,
Who in an island did mighty deeds [of asceticism].
When Satan deceived him under the guise of a beautiful woman,
He beat in and broke his breast bones with a stone
Until he attained the share of all mortal beings.

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THE PATRIARCHS OF ALEXANDRIA

[See Gutschmid, *Verzeichniss der Patriarchen von Alexandrien*, edited by Rühl, Bd. II, Leipzig, 1899, pp. 395–525; and Chaine, *La Chronologie des temps Chrétiens de l'Égypte et de l'Éthiopie*, Paris, 1925, p. 250.]

The Jacobite Patriarchs of Alexandria

1	St Mark	died 63[1] (or 75)
2	Anianus	82 (or 83, or 94)
3	Abilius	died 95 (or 96, or 100)
4	Cerdon	„ 106 (or 118)
5	Primus	„ 118 (or 133)
6	Justus	„ 129 (or 144)
7	Eumenius	„ 141 (or 142, or 154)
8	Mark	„ 152 (or 153, or 164)
9	Celadion	„ 166 (or 178)
10	Agrippinus	„ 178 (or 190)
11	Julian	„ 188 (or 187, or 200)
12	Demetrius I	„ 230 (or 232)
13	Heraclas	„ 246 (or 243, or 248)
14	Denis	„ 264 (or 256, or 270)
15	Maximus	„ 282 (or 273)
16	Theonas	„ 300 (or 292, or 293)
17	Peter I the martyr	„ 310 (or 302, or 303)
18	Achillas	„ 311 (or 303, or 304)
19	Alexander I	„ 326 (or 328, or 344, or 327)
20	Athanasius I	„ 373
21	Peter II	„ 380 (or 396)
22	Timothy I	„ 384 (or 402, or 385)
23	Theophilus	„ 412 (or 430)
24	Cyril I	412–444 (or 463)
25	Dioscurus	451–454 (or 479, or 458)
26	Timothy II	457–477 (or 502, or 481)
27	Peter III Mongus	477–489 (or 508)
28	Athanasius II	died 496 (or 512)
29	John I	496–505 (or 518)
30	John II	505–516 (or 525, or 517)
31	Dioscurus II	516–518 (or 517, or 519, or 527)
32	Timothy III	518–536 (or 535, or 537, or 544)
33	Theodosius I	536–?
34	Peter IV	576–578 (or 569, or 570)
35	Damianus	578–603 (or 593, or 607)
36	Anastasius	604–616 (or 603, or 619)
37	Andronicus	616–623 (or 609, or 622, or 626)

[1] In this and the following lists the dates are A.D.

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38	Benjamin I	623–662 (or 648, or 665)
39	Agathon	died 680 (or 666, or 681)
40	John III	died 689 (or 675)
41	Isaac	690–692 (or 678)
42	Simon I	693–700 (or 686)
43	Alexander II	704–729
44	Cosmas I	729–730 (or 716)
45	Theodore	730–742 (or 728)
46	Michael I	743–767 (or 752, or 765)
47	Mînas I	died 775 (or 762, or 776)
48	John IV	776–799 (or 786)
49	Mark II	died 819 (or 809)
50	Jacob	819–830 (or 828)
51	Simon II	830 (he sat 5½ months) (or 831)
52	Joseph	831–849 (or 850)
53	Michael II	.....
54	Cosmas II	851–858 (or 859)
55	Shenuti I	859–880 (or 870, or 881)
56	Michael III	died 907 (or 895, or 909)
57	Gabriel I	910–921 (or 920, or 930)
58	Cosmas III	died 933 (or 912)
59	Macarius I	933–953 (or 952)
60	Theophanes	953–956 (or 958)
61	Mînas II	956–974 (or 970)
62	Ephrem	975–978 (or 974, or 979)
63	Philotheus	979–1003 (or 999, or 1003)
64	Zachariah	1004–1032 (or 1027)
65	Shenuti II	1032–1046 (or 1044)
66	Christodulus	1047–1077 (or 1075)
67	Cyril II	1078–1092 (or 1090)
68	Michael IV	1092–1102 (or 1100)
69	Macarius II	1102–1128 (or 1127)
70	Gabriel II	1131–1145 (or 1133)
71	Michael V	1145–1146
72	John V	1146–1166 (or 1167)
73	Mark III	1166–1189
74	John VI	1189–1216
75	Cyril III	1235–1243
76	Athanasius III	1250–1261
77	John VII	1262–1268, and 1271–1293
78	Gabriel III	1268–1271
79	Theodosius II	1294–1300
80	John VIII	1300–1320
81	John IX	1320–1327
82	Benjamin II	1327–1339
83	Peter V	1340–1348
84	Mark IV	1348–1363

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85	John X	1363–1369
86	Gabriel IV	1370–1378
87	Matthew I	1378–1408
88	Gabriel V	1409–1428
89	John XI	1428–1453
90	Matthew II	1453–1465
91	Gabriel VI	1466–1474
92	Michael VI	1477–1478
93	John XII	1480–1483
94	John XIII	1484–1524
95	Gabriel VII	1526–1569
96	John XIV	1574–1589
97	Gabriel VIII	1590–1610
98	Mark V	1602–1617
99	John XV	.....
100	Matthew III John	.....
101	Mark VI	1646–1657
102	Matthew IV	1660–1675
103	John XVI	1676–1718
104	Peter VI	1718–1726
105	John XVII	1727–1745
106	Mark VII	1745–1769
107	John XVIII	1769–1796
108	Mark VIII	1796–1809
109	Peter VII	1809–1852
110	Cyril V	1854–1861
111	Demetrius II	1862–1870

The Melchite Patriarchs of Alexandria

1	Proterius	451–457
2	Timothy II	460–475 (1st session) 477–482 (2nd session)
3	John I	482 (he sat 6 months)
4	Paul of Tabenu	537–539
5	Zoilus	539–551
6	Apollinarius	551–570
7	John II	570–581
8	Eulogius I	581–607
9	Theodore	607–609
10	John III	609–617 (or 612–617)
11	George	621–631 (or 617–625)
12	Cyrus	631–641
13	Peter II	641–651
14	Theodore	about 655
15	Peter	„ 680
16	Theophylact	„ 695

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17	Onoprosopos	about 711
18	Eusebius	.....
19	Cosmas I	742–768
20	Politian	768–813
21	Eustathius	813–817
22	Christophorus	817–848
23	Sophronius I	848–860
24	Michael I	860–870
25	Michael II	870–903
26	Christodulus	907–932
27	Eutychius	933–940
28	Sophronius II	.....
29	Isaac	.....
30	Job	.....
31	Elias I	968 (?)
32	Arsenius	985 (?)
33	George (or Theophilus)	1003 (?)
34	Alexander II	1059 (?)
35	John IV	1084 (?)
36	Eulogius II	1118 (?)
37	Cyril II (?)	. ....
38	Sabas	.....
39	Theodosius	.....
40	Sophronius III	1166 (?)
41	Elias II (or Eleutherus)	1186 (?)
42	Mark II	1195 (?)
43	Nicolas I	1210–1243 (?)
44	Gregory I	1243–1263 (?)
45	Nicolas II	1263 (?)
46	Athanasius III	1276–1308 (?)
47	Gregory II	.....
48	Gregory III	1354 (?)
49	Niphon	1367 (?)
50	Mark III	.....
51	Nicolas III	.....
52	Gregory IV	.....
53	Philotheus I	1439–1450
54	Athanasius IV	.....
55	Mark IV	.....
56	Philotheus II	1523 (?)
57	Gregory V	.....
58	Joachim I	1561–1564 (?)
59	Sylvester	1574–1584 (?)
60	Meletius Pigas	1593–1602 (?)
61	Cyril Lucar	1602–1621
62	Gerasimus I	1621–1636
63	Metrophanes	1636–1639

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64	Nicephorus	1639–1643
65	Joannicus	1643–1665
66	Joachim II	1665–1670
67	Paesius	1675–1685
68	Parthenius I	1685–1689
69	Gerasimus II	1689–1710
70	Samuel	1710–1724
71	Cosmas II	1724–1737
72	Matthew	1746–1766
73	Cyprian	1766–1782
74	Gerasimus III	1783–1788
75	Parthenius II	1788–1805
76	Theophilus I	1805–1825
77	Hierotheus I	1825–1845
78	Artemius	1845–1847
79	Hierotheus II	1847–1858
80	Callinicus	1858–1861
81	James	1861–1866
82	Nicanor	1866–1870
83	Sophronius IV	1870–1880

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THE PATRIARCHS OF CONSTANTINOPLE

[See Krumbacher, *Geschichte der Byzantinischen Litteratur*, Munich, 1897, pp. 1148 ff.; and Chaine, *La Chronologie*, Paris, 1925, pp. 257 ff.]

1	St Andrew	34–36
2	Stachys	38–54
3	Onesimus	54–68
4	Polycarp I	71–89
5	Plutarch	89–105
6	Sedekion	105–114
7	Diogenes	114–129
8	Eleutherius	129–136
9	Felix	136–141
10	Polycarp II	141–144
11	Athenodorus	144–148
12	Euzoïos	148–154
13	Laurentius	154–166
14	Alypius	166–169
15	Pertinax	169–187
16	Olympianus	187–198
17	Mark I	198–211
18	Philadelphus	211–214
19	Cyriacus I Cyrillianus	214–230
20	Castinus	230–237
21	Eugenius I	237–242
22	Titus	242–252
23	Dometius	272 (?)–303
24	Ruphinus	
25	Probus	303–315
26	Metrophanes (I)	315–325
27	Alexander	328–340
28	Paul I (first period)	340–341
29	Eusebius	341–342
—	Paul I (second period)	342–344
30	Macedonius I (first period)	344–348
—	Paul I (third period)	348–350
—	Macedonius I (second period)	350–360
31	Eudoxius	360–369
32	Demophilus	369–370
33	Evagrius	370–379
34	Gregory I	379–380
35	Maximus I	381
36	Nectarius	381–397
37	John I Chrysostom	26 Feb 398–20 June 404 He died in 407

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38	Arsaces	26 June 404–11 Nov. 405
39	Atticus	Mar. 405–10 Oct. 425
40	Sisinnius I	27 Feb. 426–Jan. 427
41	Nestorius	10 Apr. 428–22 June 431 He died in 440
42	Maximianus	25 Oct. 431–12 Apr. 434
43	Proclus	12 Apr. 434–14 July 447
44	Flavianus	July 447–11 Aug. 449
45	Anatolius	Sept. 449–3 July 458
46	Gennadius I	...458–Sept. 471
47	Acacius	471–489
48	Phrasitas	Sept. 489–Jan. 490
49	Euphemius	490–496
50	Macedonius II	496–511
51	Timothy I	511–Apr. 518
52	John II	Apr. 518–Feb. 520
53	Epiphanius	25 Feb. 520–5 June 535
54	Anthimus I	July 535–Mar. 536
55	Menas	13 Mar. 536–Aug. 552
56	Eutychius (first period)	Aug. 552–12 Apr. 565
57	John III	15 Apr. 565–31 Aug. 577
—	Eutychius (second period)	3 Oct. 577–6 Apr. 582
58	John IV	12 Apr. 582–2 Sept. 595
59	Cyriacus II	595–20 Oct. 606
60	Thomas I	23 Jan. 607–20 Mar. 610
61	Sergius I	18 Apr. 610–8 Dec. 638
62	Pyrrhus I (first period)	20 Dec. 638–29 Sept. 641
63	Paul II	1 Oct. 641–27 Dec. 654
—	Pyrrhus I (second period)	4 Apr. 655–17 May 655
64	Peter	May 655–1 Oct. 666
65	Thomas II	17 Apr. 667–15 Nov. 669
66	John V	Nov. 669–Aug. 675
67	Constantine I	2 Sept. 675–9 Aug. 677
68	Theodore I (first period)	Aug. 677–Nov. 679
69	George I	Dec. 679–Feb. 686
—	Theodore I (second period)	Feb. 686–28 Dec. 687
70	Paul III	3 Jan. 688–21 Aug. 694
71	Callinicus [I]	30 Aug. 694–Sept. 705
72	Cyrus	Sept. 705–Jan. 712
73	John VI	Jan. 712–Aug. 715
74	Germanus I	11 Aug. 715–Jan. 729
75	Anastasius	Jan. 729–Sept. 752
76	Constantine II	Aug. 753–30 Aug. 765
77	Nicetas I	16 Nov. 765–6 Feb. 780
78	Paul IV	20 Feb. 780–31 Aug. 784
79	Tarasius	25 Dec. 784–25 Feb. 806
80	Nicephorus [I]	12 Apr. 806–Mar. 815

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81	Theodotus I	1 Apr. 815–821
82	Anthony I (Kassimatas)	821–Apr. 832
83	John VII (Grammaticus)	21 Apr. 832–842
84	Methodius I	11 Mar. 843–14 June 847
85	Ignatius I (first period)	847–23 Nov. 857
86	Photius I (first period)	Dec. 857–Sept. 867
—	Ignatius I (second period)	13 Nov. 867–23 Oct. 878
—	Photius I (second period)	Nov. 878–31 Aug. 886
87	Stephanus I	886–May 893
88	Anthony II Kauleas	893–895
89	Nicolas I (Mysticus) (first period)	895–906
90	Euthymus I	Feb. 906–911
—	Nicolas I (second period)	911–15 May 923
91	Stephanus II	Aug. 925–July 928
92	Tryphon	Dec. 928–Aug. 931
93	Theophylact	Feb. 933–27 Feb. 936
94	Polyeuktus	3 Apr. 936–16 Jan. 970
95	Basil I (Skamandrenus)	13 Feb. 970–974
[96	Anthony III	980–984]
97	Nicolas II	984–995
98	Sisinnius II	995–998
99	Sergius II	999–July 1019
100	Eustathius	July 1019–Dec. 1025
101	Alexius Studites	1025–Mar. 1043
102	Michael I (Cerullarius)	25 Mar. 1043–8 Nov. 1058
103	Constantine III Leichudes	Feb. 1059–Mar. 1063
104	John VIII Xiphilinus	1 Jan. 1064–2 Aug. 1075
105	Cosmas I Hierosolymites	2 Aug. 1075–8 May 1081
106	Eustratius Garidas	1081–July 1081
107	Nicolas III Grammaticus	1081–Mar. 1111
108	John IX Agapetus	1111–1134
109	Leon Styppes	1134–14 Nov. 1143
110	Michael II Kurkuas	1143–1146
111	Cosmas II Atticus	1146–26 Feb. 1147
112	Nicolas IV Muzalon	Dec. 1147–1151
113	Theodotus II	1151–1153
114	Neophytus I	1153
115	Constantine IV	1154–July 1156
116	Luke Chrysoberges	1156–July 1169
117	Michael III	1169–1177
118	Chariton Eugeneiotes	1177–1178
119	Theodosius I (Boradiotes)	1178–1183
120	Basil II Kamateros	1183–1187
121	Nicetas II Muntanes	1187–1189
122	Leontius Theotokites	1190–1191
123	Dositheus	1191–Aug. 1192
124	George II Xiphilinos	1192–July 1199

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125	John X (Kamaterus)	5 Aug. 1199–26 July 1206
126	Michael IV	20 Mar. 1206–26 Aug. 1212
127	Theodore II (Eirenicus)	28 Sept. 1213–Feb. 1215
128	Maximus II	3 July 1215–Dec. 1215
129	Manuel I	Dec. 1215–Sept. 1222
130	Germanus II	1222–1240
131	Methodius II	1240
132	Manuel II	1244–Aug. 1255
133	Arsenius (first period)	1255–1260
134	Nicephorus II	1260–1261
—	Arsenius (second period)	1261–May 1267
135	Germanus III	5 June 1267–14 Sept. 1267
136	Joseph I (first period)	1 Jan. 1268–May 1275
137	John XI	2 June 1275–26 Dec. 1282
—	Joseph I (second period)	31 Dec. 1282–Mar. 1283
138	Gregory II	1283–1289
139	Athanasius I (first period)	14 Oct. 1289–16 Oct. 1293
140	John XII	1294–23 Aug. 1303
—	Athanasius I (second period)	1303–1311
141	Niphon I	1311–1314
142	John XIII	1315–1320
143	Gerasimus I	1320–19 Apr. 1321
144	Isaiah	1323–1324
145	John (XIV)	1334–8 Jan. 1347
146	Isidore I	17 May 1347–2 Dec. 1349
147	Callistus I (first period)	10 June 1350–1354
148	Philotheus (first period)	1354–1355
—	Callistus I (second period)	1355–1363
—	Philotheus (second period)	12 Feb. 1364–1376
149	Macarius (first period)	1376–1379
150	Nilus	June 1379–1388
151	Anthony IV (first period)	1389–1390
—	Macarius (second period)	Aug. 1390–Aug. 1391
—	Anthony IV (second period)	Aug. 1391–May 1397
152	Callistus II	17 May 1397–Nov. 1397
153	Matthaeus [I]	1397–1410
154	Euthymus II	Nov. 1410–1416
155	Joseph II	25 May 1416–10 June 1439
156	Metrophanes II	10 June 1439–4 May 1440
157	Gregory III	1443–1450
158	Athanasius II	1450
159	Gennadius II	1454–Sept. 1456
160	Isidore II	1456–1463
161	Sophronius I	1463–1464
162	Joseph III	1464–1466
163	Mark II	1466–1467
164	Dionysius I (first period)	1467–1472

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165	Simeon (first period)	1472–1475
166	Raphael I	1475–1476
167	Maximus III	1476–1482
—	Simeon (second period)	1482–1486
168	Niphon II (first period)	1486–1489
—	Dionysius I (second period)	1489–1491
169	Maximus IV	1491–1497
—	Niphon II (second period)	1497–1498
170	Joachim I (first period)	1498–1502
—	Niphon II (third period)	1502
171	Pachomius I (first period)	1503–1504
—	Joachim I (second period)	1504–1505
—	Pachomius I (second period)	1505–1514
172	Theoleptus [I]	1514–1520
173	Jeremiah I (first period)	1520–1522
174	Joannicus I	1522–1524
—	Jeremiah I (second period)	1524–1537
175	Dionysius II (first period)	Apr. 1537
—	Jeremiah I (third period)	1537–1545
—	Dionysius II (second period)	1545–1555
176	Joasaph	1555–Jan. 1565
177	Metrophanes III (first period)	Jan. 1565–4 Apr. 1572
178	Jeremiah II (first period)	5 May 1572–29 Nov. 1579
—	Metrophanes III (second period)	29 Nov. 1579–9 Aug. 1580
—	Jeremiah II (second period)	Aug. 1580–1584
179	Pachomius II	20 Mar. 1584–27 Feb. 1585
180	Theoleptus II	27 Feb. 1585–1586
—	Jeremiah II (third period)	1586–1595
181	Mattheus II (first period)	1595
182	Gabriel I	Apr. 1596
183	Theophanes I	Sept 1596–Mar. 1597
184	Meletius Pigas	1597–1599
—	Mattheus II (second period)	1599–Mar. 1602
185	Neophytus II (first period)	Mar. 1602–1603
186	Raphael II	1603–1607
—	Neophytus II (second period)	1607–1612
187	Cyril Lucar I (first period)	1612
188	Timothy II	1612–4 Mar. 1621
—	Cyril Lucar I (second period)	Mar. 1621–1623
189	Gregory IV	17 May 1623–18 June 1623
190	Anthimus	18 June 1623–Oct. 1623
—	Cyril Lucar I (third period)	Oct. 1623–May 1630
191	Isaac	May 1630–8 June 1630
—	Cyril Lucar I (fourth period)	July 1630–1634
192	Cyril II (first period)	June 1633–July 1633
193	Athanasius III (first period)	Mar. 1634
—	Cyril Lucar I (fifth period)	1634–1635

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194	Cyril II (second period)	1635–1636
195	Neophytus III	1636–1637
—	Cyril Lucar I (sixth period)	1637–1638
—	Cyril II (third period)	1638–1639
196	Parthenius I	1639–1644
197	Parthenius II (first period)	27 Sept. 1644–16 Nov. 1646
198	Joannicus II (first period)	16 Nov. 1646–1648
—	Parthenius II (second period)	28 Oct. 1648–10 May 1651
—	Joannicus II (second period)	11 May 1651–24 May 1652
199	Cyril III (first period)	23 May 1652
—	Athanasius III (second period)	July 1652
200	Paesius I (first period)	July 1652–July 1653
—	Joannicus II (third period)	July 1653–17 Mar. 1654
—	Cyril III (second period)	15 Mar. 1654–30 Mar. 1654
—	Paesius I (second period)	Apr. 1654–1655
—	Joannicus II (fourth period)	Mar. 1655–26 July 1656
201	Parthenius III	26 July 1656–24 Mar. 1657
202	Gabriel II	15 Apr. 1657–30 Apr. 1657
203	Theophanes II	1657
204	Parthenius IV (first period)	1 May 1657–June 1662
205	Dionysius III	29 July 1662–21 Oct. 1665
—	Parthenius IV (second period)	22 Oct. 1665–Sept. 1667
206	Climis	9 Sept. 1667–5 Jan. 1668
207	Methodius III	5 Jan. 1668–Mar. 1671
—	Parthenius IV (third period)	Mar. 1671–Sept. 1671
208	Dionysius IV (first period)	Oct. 1671–25 July 1673
209	Gerasimus II	25 July 1673–1674
—	Parthenius IV (fourth period)	1 Jan. 1675–24 Oct. 1676
—	Dionysius IV (second period)	24 Oct. 1676–2 July 1679
210	Athanasius IV	29 July 1679–10 Aug. 1679
211	James (first period)	10 Aug. 1679–31 Aug. 1683
—	Dionysius IV (third period)	31 Aug. 1683–10 Mar. 1684
—	Parthenius IV (fifth period)	10 Mar. 1684–24 Mar 1685
—	James (second period)	24 Mar. 1685–18 Apr. 1685
—	Dionysius IV (fourth period)	7 Apr. 1686–7 May 1686
—	James (third period)	17 Oct. 1687–3 Mar. 1688
212	Callinicus II (first period)	3 Mar. 1688–27 Nov. 1688
213	Neophytus IV	27 Nov. 1688–Feb. 1689
—	Callinicus II (second period)	Apr. 1689–Apr. 1693
—	Dionysius IV (fifth period)	Dec. 1693–Jan. 1694
—	Callinicus II (third period)	1694–8 Aug. 1702
214	Gabriel III	Sept. 1702–Nov. 1707
215	Neophytus V	Nov. 1707
216	Cyprian (first period)	1708–May 1709
217	Athanasius V	May 1709–Dec. 1711
218	Cyril IV	Dec. 1711–Oct. 1713
—	Cyprian (second period)	Nov. 1713–Feb. 1714

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219	Cosmas III	Mar. 1714–Mar. 1716
220	Jeremiah III (first period)	Mar. 1716–Nov. 1726
221	Callinicus III	Nov. 1726
222	Paesius II (first period)	Nov. 1726–1733
—	Jeremiah III (second period)	Aug. 1733
223	Seraphinus I (first period)	Nov. 1733–Feb. 1734
224	Neophytus VI (first period)	1734–1740
—	Paesius II (second period)	Aug. 1740–May 1743
—	Neophytus VI (second period)	May 1743–Mar. 1744
—	Paesius II (third period)	Mar. 1744–Sept. 1748
225	Cyril V (first period)	May 1748–May 1751
—	Paesius II (fourth period)	May 1751–Sept. 1752
—	Cyril V (second period)	Sept. 1752–Jan. 1757
226	Callinicus IV	Jan. 1757–July 1757
227	Seraphinus II	July 1757–Mar. 1761
228	Joannicus III	Mar. 1761–May 1763
229	Samuel (first period)	May 1763–Nov. 1768
230	Meletius II	Nov. 1768–Apr. 1769
231	Theodosius II	Apr. 1769–Nov. 1773
—	Samuel (second period)	Nov. 1773–Dec. 1774
232	Sophronius II	Dec. 1774–Oct. 1780
233	Gabriel IV	Oct. 1780–May 1785
234	Procopius	May 1785–Apr. 1789
235	Neophytus VII (first period)	May 1789–Mar. 1794
236	Gerasimus III	Mar. 1794–Apr. 1797
237	Gregory V (first period)	May 1797–Dec. 1798
—	Neophytus VII (second period)	Dec. 1798–June 1801

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THE POPES OF ROME

[See Z. V. Lobkowitz, *Statistik der Päpste*, Freiburg, 1905; *Regesta Pontificum Romanorum*, Berlin, 1851, with continuation by Potthast, Berlin, 1873; Chaine, *La Chronologie*, p. 248; Krumbacher, *Byzantinische Litteratur*, p. 1150; the *Encyclopaedia Britannica*, XIth edition, vol. XX, p. 722.]

1	St Peter	died 67?
2	Linus	67–69?
3	Cletus (Anencletus)	79–89?
4	Clement I	89–98?
5	Evaristus	98–105?
6	Alexander I	105–115?
7	Sixtus I (Xystus)	115–125?
8	Telesphorus	125–135?
9	Hyginus	136–140?
10	Pius I	140–154?
11	Anicetus	154–166?
12	Soter	166–174?
13	Eleutherus	174–189?
14	Victor I	180–199?
15	Zephyrinus	198–217?
16	Calixtus I	218–222
17	Urbanus I	222–230
18	Pontianus	230–235
19	Anterus	235–236
20	Fabianus	236–250
21	Cornelius	251–253
22	Lucius	253–254
23	Stephanus I	254–257
24	Sixtus (Xystus) II	257–258
25	Dionysius	259–268
26	Felix I	269–274
27	Eutychianus	275–282
28	Caius	283–296
29	Marcellinus	296–304
30	Marcellus I	308–309
31	Eusebius	309–310
32	Melchiades	311–314
33	Sylvester I	314–335
34	Mark	Jan.–July 336
35	Julius I	337–352
36	Liberius	352–366
37	Damasus I	366–384

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38	Siricius	384–399
39	Anastasius I	399–401
40	Innocentius I	401–417
41	Zozimus	417–418
42	Bonifacius I	418–422
43	Coelestinus I	422–432
44	Sixtus III	432–440
45	Leo I	441–461
46	Hilarius	461–468
47	Simplicius	468–483
48	Felix II	484–492
49	Gelasius I	492–496
50	Anastasius II	496–498
51	Symmachus	498–514
52	Hormizdas	514–523
53	John I	523–526
54	Felix III	526–530
55	Bonifacius II	530–532
56	John II	533–535
57	Agapetus I	535–536
58	Silverius	536–537
59	Vigilius	537–555
60	Pelagius I	556–561
61	John III	561–574
62	Benedictus I	575–579
63	Pelagius II	579–590
64	Gregory I	590–604
65	Sabinianus	604–606
66	Bonifacius III	Feb.–Nov. 607
67	Bonifacius IV	608–615
68	Deusdedit	615–618
69	Bonifacius V	619–625
70	Honorius I	625–638
71	Severinus	May–Aug. 640
72	John IV	640–642
73	Theodore I	642–649
74	Martinus I	649–653
75	Eugenius I	654–657
76	Vitalianus	657–672
77	Adeodatus	672–676
78	Domnus	676–678
79	Agathon	678–681
80	Leo II	682–683
81	Benedictus II	684–685
82	John V	685–686
83	Conon	686–687
84	Sergius I	687–701

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85	John VI	701–705
86	John VII	705–707
87	Sisinnius	Jan.–Feb. 708
88	Constantinus I	708–715
89	Gregory II	715–731
90	Gregory III	731–741
91	Zacharias	741–752
92	Stephanus II	752–757
93	Paul I	757–767
94	Stephanus III	768–772
95	Hadrianus I	772–795
96	Leo III	795–816
97	Stephanus V (*sic*)	816–817
98	Paschalis I	817–824
99	Eugenius II	824–827
100	Valentinus	827
101	Gregory IV	827–844
102	Sergius II	844–847
103	Leo IV	847–855
104	Benedictus III	855–858
105	Nicolaus I	858–867
106	Hadrianus II	867–872
107	John VIII	872–882
108	Martinus II	882–884
109	Hadrianus III	884–885
110	Stephanus VI	885–891
111	Formosus	891–896
112	Bonifacius VI	Mar.–June 896
113	Stephanus VII	896–897
114	Romanus	July–Nov. 897
115	Theodore II	Nov.–Dec. 897
116	John IX	898–900
117	Benedictus IV	900–903
118	Leo V	Aug.–Sept. 903
119	Christophorus	903–904
120	Sergius III	904–911
121	Anastasius III	911–913
122	Lando	913–914
123	John X	914–928
124	Leo VI	928–929
125	Stephanus VIII	929–931
126	John XI	931–936
127	Leo VII	936–939
128	Stephanus IX	939–942
129	Martinus III	942–946
130	Agapetus II	946–955
131	John XII	955–963

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132	Leo VIII	963–965
133	John XIII	965–972
134	Benedictus VI	972–974
135	Benedictus VII	974–983
136	John XIV	983–984
137	John XV	985–996
138	Gregory V	996–999
139	Sylvester II	999–1003
140	John XVI	June–Dec. 1003
141	John XVII	1003–1009
142	Sergius IV	1009–1012
143	Benedictus VIII	1012–1024
144	John XVIII	1024–1033
145	Benedictus IX	1033–1045
146	Gregory VI	Mar.–Dec. 1046
147	Clement II	1046–1047
148	Damasus II	1047–1048
149	Leo IX	1048–1054
150	Victor II	1054–1057
151	Stephanus X	1057–1058
152	Nicolaus II	1059–1061
153	Alexander II	1061–1073
154	Gregory VII	1073–1085
155	Victor III	1086–1087
156	Urbanus II	1088–1099
157	Paschalis II	1099–1118
158	Gelasius II	1118–1119
159	Calixtus II	1119–1124
160	Honorius II	1124–1130
161	Innocentius II	1130–1143
162	Coelestinus II	1143–1144
163	Lucius II	1144–1145
164	Eugenius III	1145–1153
165	Anastasius IV	1153–1154
166	Hadrianus IV	1154–1159
167	Alexander III	1159–1181
168	Lucius III	1181–1185
169	Urbanus III	1185–1187
170	Gregory VIII	20 Oct.–17 Dec. 1187
171	Clement III	1187–1191
172	Coelestinus III	1191–1198
173	Innocentius III	1198–1216
174	Honorius III	1216–1227
175	Gregory IX	1227–1241
176	Coelestinus IV	Oct.–Nov. 1241
177	Innocentius IV	1243–1254
178	Alexander IV	1254–1261

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179	Urbanus IV	1261–1264
180	Clement IV	1265–1268
181	Gregory X	1271–1276
182	Innocent V	Feb.–June 1276
183	Hadrianus V	July–Aug. 1276
184	John XIX	1276–1277
185	Nicolaus III	1277–1280
186	Martinus IV	1281–1285
187	Honorius IV	1285–1287
188	Nicolaus IV	1288–1292
189	Coelestinus V	July–Dec. 1294
190	Bonifacius VII	1294–1303
191	Benedictus X	1303–1304
192	Clement V	1305–1314
193	John XX	1316–1334
194	Benedictus XI	1334–1342
195	Clement VI	1342–1352
196	Innocentius VI	1352–1362
197	Urbanus V	1362–1370
198	Gregory XI	1370–1378
199	Urbanus VI	1378–1389
200	Clement VII	1378–1394
201	Bonifacius VIII	1389–1404
202	Benedictus XII	1394–1409; 1417–1424
203	Innocentius VII	1404–1406
204	Gregory XII	1406–1415
205	Alexander V	1409–1410
206	John XXI	1410–1415
207	Martinus V	1417–1431
208	[Clement VIII	1424–1429]
209	Eugenius IV	1431–1447
210	[Felix IV	1439–1449]
211	Nicolaus V	1447–1455
212	Calixtus III	1455–1458
213	Pius II	1458–1464
214	Paul II	1464–1471
215	Sixtus IV	1471–1484
216	Innocentius VIII	1484–1492
217	Alexander VI	1492–1503
218	Pius III	Sept.–Oct. 1503
219	Julius II	1503–1513
220	Leo X	1513–1521
221	Hadrianus VI	1522–1523
222	Clement IX	1523–1534
223	Paul III	1534–1549
224	Julius III	1550–1555
225	Marcellus II	Apr.–May 1555

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226	Paul IV	1555–1559
227	Pius IV	1559–1565
228	Pius V	1566–1572
229	Gregory XIII	1572–1585
230	Sixtus V	1585–1590
231	Urbanus VII	15–27 Sept. 1590
232	Gregory XIV	1590–1591
233	Innocentius IX	Oct.–Dec. 1591
234	Clement X	1592–1605
235	Leo XI	1–26 Apr. 1605
236	Paul V	1605–1621
237	Gregory XV	1621–1622
238	Urbanus VIII	1623–1644
239	Innocentius X	1644–1655
240	Alexander VII	1655–1667
241	Clement XI	1667–1670
242	Clement XII	1670–1676
243	Innocentius XI	1676–1689
244	Alexander VIII	1689–1691
245	Innocentius XII	1691–1700
246	Clement XIII	1700–1721
247	Innocentius XIII	1721–1724
248	Benedictus XIII	1724–1730
249	Clement XIV	1730–1740
250	Benedictus XIV	1740–1758
251	Clement XV	1758–1769
252	Clement XVI	1769–1774
253	Pius VI	1775–1799

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THE PATRIARCHS OF ANTIOCH

[See *Acta Sanctorum*, vol. IV ("Tractatus historico-chronologicus de Patriarchis Antiochenis"); Lequien, *Oriens Christianus*, vol. II, pp. 699–776; Assemânî, *Bibl. Orient.* vol. II, p. 321; and Chaine, *La Chronologie*, p. 254.]

1	St Peter	36–41
2	Evodius	45 (?)
3	Ignatius	died 107
4	Heron (?)	.....
5	Cornelius (?)	.....
6	Eros (?)	.....
7	Theophilus	died 183 (?)
8	Maximus I	191
9	Serapion	191 (?)
10	Asclepiadus	211 (?)
11	Philetus	217 (?)
12	Zebinus	230 (?)
13	Babylas	238 (?)–250
14	Fabius	250–252
15	Demetrianus	252 (?)
16	Paul of Samosata	260–268 (?)
17	Domnus I	268 (?)
18	Timaeus	270 (?)
19	Cyril	280–303
20	Tyrannus	303–313
21	Vitalis	314–320
22	Philogonus	320–324 (?)
23	Eustathius	325–330
24	Paulinus of Tyre	330 (?)
25	Eulalius	331–332
26	Euphronius	332–333 (?)
27	Flacillus	335–343
28	Stephen I	343–344
29	Leontius	344–358
30	Eudoxus	358–359
31	Meletius	361–381
32	Flavian I	381–404
33	Porphyry	404–416
34	Alexander	416–417
35	Theodotus	417–428
36	John I	428–441
37	Domnus II	441–449
38	Maximus	449–455
39	Basil I	456–458
40	Acacius	458–459

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41	Martyrius	459–470
42	Peter Fulon (first period)	470–471
43	Julian	471–476
—	Peter Fulon (second period)	476–477
44	John II (first period)	477–478
45	Stephen II	478–481
46	Stephen III	.....
—	John II (second period)	.....
47	Calendion	481–485
—	Peter Fulon (third period)	485–488

THE MELCHITE PATRIARCHS OF ANTIOCH

48	Palladius	488–498
49	Flavian	498–512 (died 517)
50	Paul II	519–521
51	Euphrasius	521–526
52	Ephrem	526–545
53	Domnus III	545–549
54	Anastasius I (first period)	559–569
55	Gregory	570–593
—	Anastasius I (second period)	593–598
56	Anastasius II	599–610
57	Macedonius	639–649
58	George I	.....
59	Macarius I	681 (?)
60	Theophanes	681 (?)
61	Thomas	685 (?)
62	George II	685–702
63	Stephen IV	742–744
64	Theophylact	744–768
65	Theodoret	787 (?)
66	Job	813–844
67	Nicolas	847–866
68	Stephen V	870
69	Theodosius I	870–890
70	Simeon I	892–907
71	Elias I	907–934
72	Theodosius II	936–945
73	Theocharistos	944–948
74	Christopher	960–969
75	Theodore I	970–976
76	Agapios I	978–996
77	John III	997–1022
78	Nicolas II	1025–1030
79	Elias II	1031–1032
80	Theodore II	1033–1041
81	Basil II	.....

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82	Peter III	1052–1057
83	Theodosius III	1057 (?)
84	Emilian	1074–1089
85	Nicephorus	1089–1090
86	John IV	1098–1100 (?)
87	.....	1150 (?)
88	Athanasius II	1157–1171
89	Theodore III	1185–1196 (?)
90	Simeon II	1205–1236 (?)
91	David	1242–1247
92	Euthymus I	1257–1273
93	Theodosius IV	1275–1284
94	Arsenius	1284–1290
95	Cyril II	1290–1308
96	Dionysius I	1309–1316
97	Cyril III	.....
98	Dionysius II	.....
99	Sophronius	.....
100	Ignatius II	1344–1358
101	Pachomius I	1358–1368
102	Michael I	1368–1375
—	Pachomius I	1375–1377
103	Mark I	1377–1378
—	Pachomius I	1378–1386
104	Nikon	1387–1395
105	Michael II	1395–1412
106	Pachomius II	1412
107	Joachim I	1425 (?)
108	Mark II	1426 (?)
109	Dorotheus I	1435–1451
110	Michael III	1451 (?)
111	Mark III	1456–1458
112	Joachim II	1458–1459
113	Michael IV	1470–1483 (?)
114	Dorotheus II	1484–1500 (?)
115	Michael V	1523–1529
116	Dorotheus III	1531 (?)
117	Joachim III	1531–1534
118	Michael VI	1534–1543
119	Joachim IV	1543–1575
—	Macarius II	1543–1550 (?)
120	Michael VII	1576–1592
—	Joachim V	1581–1592
121	Joachim VI	1593–1604
122	Dorotheus IV	1601–1612
123	Athanasius III	1612–1620
124	Ignatius III	1620–1634

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—	Cyril IV	1620–1627
125	Euthymus II	1634
126	Euthymus III	1634–1647
127	Macarius III	1647–1672
128	Cyril V	1672
129	Neophytus	1672–1682 (?)
—	Cyril V	1682–1720
—	Athanasius IV	1685–1694
	,,	1720–1724
130	Sylvester	1724–1766
131	Philemon	1766–1767
132	Daniel	1767–1791

THE JACOBITE PATRIARCHS OF ANTIOCH

1	Severus I	512–518 (died 538)
2	Sergius of Tella	died 548
3	Paul	551–578
4	Peter	578–591
5	Julian I	591–594
6	Athanasius I	595–630
7	John I	631–648
8	Theodore	651–667
9	Severus II	668–680
10	Athanasius II	684–687
11	Julian II	687–708
12	Elias	710–723
13	Athanasius III	723–740
14	John II	740–754
15	Isaac	755
16	Athanasius IV	died 759
17	George	759
—	John Callinicus	.....
—	David	died 789
18	Joseph	died 791
19	Cyriacus	793–817
—	Abraham	died 836
20	Dionysius I	818–845
21	John III	846–873
—	Zebinus	.....
22	Ignatius I	877–882
23	Theodosius	887–896
24	Dionysius II	896–908
25	John IV	909–922
26	Basil I	923–935
27	John V	936–956
28	John VI	956–958
29	Dionysius III	958–960

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30	Abraham	961–962
31	John VII	964–985
32	Athanasius V	987–1003
33	John VIII	1004–1033
34	Dionysius IV	1034–1044
35	John IX	1049–1058
36	Athanasius VI	1058–1064
37	John X	1064–1073
38	Basil II	1074–1075
39	John XI	1075–1092
40	Dionysius V	1076–1078
41	John XII	1086–1088
42	Dionysius VI	1088–1099
43	Athanasius VII	1090–1129
44	John XIII	1130–1138
45	Athanasius VIII	1139–1166
46	Michael I	1166–1199
47	Athanasius IX	1199–1207
—	Michael II	1207–1215
48	John XIV	1208–1220
49	Ignatius II	1222–1253
50	Dionysius VII	1253–1261
—	John XV	1253–1263
51	Ignatius III	1264–1282
52	Ignatius IV	1283–1292
53	Ignatius V	1293–1332
54	Ignatius VI	1332–1365
55	Ignatius VII	.....
56	Ignatius VIII	1381–1412
57	Ignatius IX	1412–1455
58	Ignatius X	1455–1483
59	Ignatius XI	1484–1493
60	Ignatius XII	1494–1508
61	Ignatius XIII	.....
62	Ignatius XIV	1562 (?)
63	Ignatius XV	.....
64	Ignatius XVI	.....
65	Ignatius XVII	.....
66	Ignatius XVIII	1590 (?)
67	Ignatius XIX	.....
68	Ignatius XX	.....
69	Ignatius XXI	1622 (?)
70	Ignatius XXII	1655–1659
71	Ignatius XXIII	1659–1695
72	Ignatius XXIV	.....
73	Ignatius XXV	1702 (?)
74	Ignatius XXVI	1725 (?)

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IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

COMMEMORATION OF ÎYÂSÛ I 'ADYÂM SAGAD

King of Abyssinia from 1682 to 1706

[Brit. Mus. MS. Orient. No. 660, fol. 2–3*a*]

V. ṬĔḲĔMT (I)

[fol. 2*a* 1] On this day died ÎYÂSÛ I, king and martyr, who was the likeness of ABEL, whose blood was poured out through violence. JOHN, the righteous king of the country of Ethiopia, and his God-fearing Queen SABLA WANGÊL, got this [man] ÎYÂSÛ by fasting and by prayer. And when they had gotten this ÎYÂSÛ the martyr, they rejoiced in him with great joy, and they gave him to a nurse, and they reared him carefully and well. And then when he had grown a little they taught him the ordinances of the Church, and all native and foreign learning. And he became so greatly skilled as a horseman and as a swimmer in the water that all the men who were in his retinue of servants and attendants marvelled when they saw the greatness of his powers. And the holy men and monks who lived in the deserts and monasteries began to discuss with him the words of prophecy as they by the divine grace had visions of hidden things (*i.e.* mysteries). And they said unto him, "Thou shalt sit upon the royal throne, and thou shalt receive the royal crown of thy father." And when the men of HABÂR saw him, they became servants unto him, saying, "O noble ÎYÂSÛ, son of a king, thou lord of the stadium for horses, the oil of sovereignty of thy father JOHN is upon thy head." And then in the ninth year of the reign of the righteous King JOHN, his son JUSTUS, the righteous man, who was governor of SÂMÊN, died. And when he died his father the King and his mother the Queen, made a very great mourning, and all the people of his retinue of servants and attendants, both men and women, wept a great weeping, for he was an exceedingly just and upright man, and they buried him in the island which is called MEṢRÂḤÂ. And forty days after JUSTUS, the king's son, died

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the king appointed ÎYÂSÛ to the governorship of SÂMÊN, which had been in the hand of his brother, and he made him to inherit all the furniture in his brother's house, and his stables and horses, and all his weapons of war. And when four years from the time when ÎYÂSÛ had been appointed to the governorship of SÂMÊN had passed by, certain men who were in the habit of making charges against men made many accusations concerning many matters against him to his father, and at length he departed to the Land of the Nations (*i.e.* to a foreign country) leaving behind him his servants and attendants. [fol. 2*a* 2] And when his father and his mother heard that their son had departed from them and had gone to a far country they sorrowed with a great sorrow. And they sent to the holy men [and] monks of the deserts and monasteries, and instructed them to pray the prayer that God would bring back their son to them in safety, and that they might meet each other [again] face to face. Then four months after he had departed to the Land of the Nations, he made a pact with his father, and returned from the place where he had gone, and came into the camp (or, palace).

And then, when King JOHN had reigned for fifteen years, the time arrived when God wished to make him to rest from the toil of this world. And King JOHN fell ill of a violent disease when he was living in 'ARÎNGÔ and he came, suffering as he was from his sickness, into his fort of GWÔNDAR, which his father King FÂSÎLADAS had built. And having come into this place he died on the fifteenth day of the month Ḥamlê (July 5–August 3). And when he was dead all the nobles of the Court and his wife the Queen mourned for him with a great mourning, and they wept for him, saying, "Our King, our King, and our Lord, adorned with goodness! Wherefore hath a fleeting cloud covered the sun of thy natural body? Where shall we find [another] who is like unto thee, O noble one, the King who loved justice and accepted the person of no man? Would that it had been possible for us to have departed instead of thee so that we might have become for thee a means of redemption!" These and other things like unto them did they say, and they wept and took him away with chants and dirges and buried him in the church which is called ṢADÂ, which he

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built during his lifetime. And they took his son ÎYÂSÛ, and made him king, and seated him upon the royal throne of his father. And this King ÎYÂSÛ during his reign judged his people with righteousness and justice according as his father had advised him, saying, "Judge those who are poor among thy people righteously, and be a salvation to the children of thy poverty"; and all people, both alien and native, feared him, and submitted to him.

And then when he had been reigning for a short time ÎYÂSÛ the king built a beautiful church close to his palace (or, fortress) and he brought into it a TÂBÔT in the name of TAKLA HAYMÂNÔT, the light of the world. [fol. *2a* 3] And he appointed priests thereto to recite the Offices therein and to chant the Psalms therein by day and by night; and he endowed them with an estate sufficient for their maintenance, and the name thereof was BALASÂ. And he also built on the border of the palace a large church, and he decorated (or, furnished) it with every kind of beautiful adornment, and he called its name DABRA BERHÂN. And he brought into it a TÂBÔT in the Name of the Holy Trinity, the Sustainers of the World. And he appointed priests who were to carry away the minds (or, hearts) of the people by the sweet sounds of their chanting; and he endowed them with estates sufficient for their maintenance. As for the other churches which he built and furnished with every kind of beautiful equipment, we do not know their number. If we were to narrate the accounts of the righteousness of this King ÎYÂSÛ how long would it take us to do so (*i.e.* think how long it would take for us to narrate them)! In his days robbery and thieves were blotted out.

And whilst he was occupied with this good work, a spiritual thought came into his mind, and he pondered on the fleeting character of this world, and he remembered the word of the Gospel which said, "What shall it profit a man if he gain the whole world and lose his own soul" (Matt. xvi. 26). And he said within himself, "How long shall I remain submerged in the sea of sin? From this moment I will go to Jerusalem, and when I arrive there I will die by the tomb of my Lord." And having said these things he began to give alms to the poor and needy,

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and at length nothing of the wealth of his palace was left unto him. And he made his son chief of all his nobles and governors, so that he might hear in his stead the cases [which they brought to him]. And he gave unto him (*i.e.* his son) in writing a document containing blessings and a document containing curses, and he said unto him, "If thou wilt hearken to my counsel, and wilt walk in my commandments, the blessings which are written down in this book shall dwell upon thee; and if thou wilt not hear my counsel, and wilt not take heed to my precepts, the curses which are [here written] shall come upon thee quickly. O my son, be wise, and understand the admonitions of thy father; for the curses of a father destroy the foundations and break the bones." And having admonished his son with these admonitions and many others like unto them, he departed from his house leaving his kingdom to his son. And when the officers of the Court and all [fol. 2*b* 1] the governors who were his friends, and his kinsfolk, heard that their lord ÎYÂSÛ was departing to Jerusalem, they followed him weeping, and they said unto him, "Why dost thou leave thy flock to the ravening wolves?" And they made great lamentation before him, and they went with him as far as the ቍንጽላ፡ and they excommunicated him with the word of the bishop. And when ÎYÂSÛ the king saw the distress of the people, his heart was greatly moved, and he said unto them, "Why will ye break my heart and counsel me not to seek after the salvation of my soul? Henceforth the command of God shall be with you. I agree to submit to your words, and I will return and will come with you; get ye back and return to the Court." And having made peace with them he departed to the old city, and he turned back quickly and went into the island which is called KEBRÂN, and he dwelt there for a season. He fasted, and prayed, and began to recite regularly the Psalms of David, and the writings (or, songs) of the Prophets, for he knew well that the Book said, "Recite the Psalms"; and he also prayed the remaining prayers which were to be recited by day and by night. And he reduced his body by means of many prostrations, and protracted fasts. And by reason of the exceedingly great severity of his rule of abstinence, a severe disease broke out in his body which

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separated his members, and broke his bones. And he remained there for many days, but as soon as he was recovered somewhat from his illness, he rose up and departed from KEBRÂN, and went into DAḲ and dwelt there. And whilst he was living in the island of DAḲ, there rose up against him certain men whom he had rebuked in former times for the wickedness of their deeds. And he restored the governors of the Court, and he persuaded them with great wisdom of speech until they hid their counsel, and made his son TAKLA HAYMÂNÔT king. Now there were other governors (or, nobles) who were allied in counsel with them. And he shut up in strict confinement those who loved ÎYÂSÛ their king, because he was afraid that they would kill them. And when King ÎYÂSÛ [fol. 2*b* 2] heard that his nobles had acted improperly in respect of him, and had made his son king against his will, he was exceedingly angry. And he went forth from the island in which he was living, and he sent forth a herald, and collected a large army, and he departed and made war upon those who had wronged him and had snatched away his kingdom. But God did not wish for this thing, and He made that illness from which the king had suffered aforetime to increase. And when King ÎYÂSÛ knew that his illness had increased in him, he said, "Blessed be God, the Lord of Israel, Who hath fettered me with the chain of severe illness, so that the Christians may not be destroyed by my sword and spear; for He knoweth what is detestable and what is good." Then he began to curse his son, saying, "Another shall take thy governorship, O my son TAKLA HAYMÂNÔT, because thou hast disregarded the word of thy father. Thy glory shall belong to another, thy seed shall be blotted out from the earth, and thy children shall be orphans, and thy wife a widow. And this error shall not be done away for thy mother who hath done this thing by means of her counsel. And as for this writing of blessing which thou hast disregarded—having given unto thee that which I had written, thou wouldst have dwelt over my children who have performed my command and fulfilled my will." This and such like things [did ÎYÂSÛ say]: and he took a heavy curse and laid it upon the head of his son. Then he summoned his soldiers, and blessed them, and made

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peace with them and gave them permission to depart to their own towns (or, countries).

Then King ÎYÂSÛ went into the island of DAḲ, and he arrayed himself in the garb of a monk, and his sickness waxed sore in him. Now the nobles who had wronged him did not trust him, and they were greatly afraid, and thought that he was going to kill them. And having assembled secretly they plotted deeply against him—now they knew from what had happened before that he was great in counsel, and that his wisdom could not be fathomed by them. And they sent messengers and brought him out from the island of DAḲ and took him to an island called TEHÊḲLÂ MANGÔ. And when he had arrived there, he said, "Blessed be God, the Lord [fol. 2*b* 3] of Israel, my father, who hath brought me into this place, for in it my soul shall go forth from my body, and this shall be my resting-place for ever." And then he began to weep, saying, "How have I been repaid twofold by the hand of my son, the sorrow which I made my father and my mother to suffer, and the great grief wherewith they grieved." And when the men who were with him asked him to cease from his lamentation he said unto them, "Why will ye urge me when ye hear that those who sit in the gates make chatter about me, and those who drink wine make songs about me? From now and henceforward death is better for me than life." And having said this he ceased from his lamentation, and held his peace; and then he devoted himself to praying to his Creator that He would deliver him from the nets of Satan, and save him from the corruption of the Enemy. And in each of his prayers he said, "Have mercy upon me, Lord, have mercy upon me, and deliver me not over to my sin." And he bore patiently with the craftiness and fraud of the watchmen who kept guard over him. Then when two of the nobles who were called HONORIUS and JACOB heard of the strength of his counsel, and the greatness of his suffering, now they had brought in the daughters of King ÎYÂSÛ by the ordinance of the Law, they swore a mighty oath to each other, and made a covenant together. And they gathered together a large number of soldiers and men of war, and they rose up from the country of GUOJÂM, and came that they might bring their

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lord ÎYÂSÛ out of the island and take him back to the throne of his kingdom by their fighting. And when the King TAKLA HAYMÂNÔT heard that HONORIUS and JACOB had come to make war upon him, he feared greatly and was terrified, and he summoned his mother and all his kinsfolk and friends. And they counselled a counsel of violence—to kill King ÎYÂSÛ. And they sent DARMEN and PAUL, her brothers, to his mother, to see how the matter would happen. And having been despatched they departed quickly by the road of the river, and they came to the place where King ÎYÂSÛ was, and they brought him out from the inside of the fortress to the people of his house. And when he saw them [fol. 3*a* 1] arriving King ÎYÂSÛ said unto them, "What are ye going to do in coming hither, and what are the commands that have been laid upon you?" And straightway there reached him the voice of anger of the man of blood DARMEN, and he said unto him, "I have come to make thee king, and to establish thee as lord." And King ÎYÂSÛ answered and said unto him, "Thou hast spoken the truth. I am going to reign in heaven, for thou art going to kill me craftily; the kingdom which is of earth is a fleeting thing." And whilst he was saying these words, DARMEN smote him four times with a burning torch, and he stabbed him with the point of his javelin and he died. And the house wherein the king was they set on fire, and then they went out quickly and departed by the river road, being afraid that [some one] would kill them. Then the servants of the king's house came and dragged him out of the fire, and they began to weep for him, and to make lamentation, saying, "ÎYÂSÛ, ÎYÂSÛ, ÎYÂSÛ our king was the clothing of the naked. ÎYÂSÛ, ÎYÂSÛ, ÎYÂSÛ our lord was the food of the hungry. ÎYÂSÛ, ÎYÂSÛ, ÎYÂSÛ was the quencher of the thirst of the thirsty. ÎYÂSÛ was the mighty man and man of terror, who didst slay the peoples of the Wallô and the mighty Tûlômâ, and didst carry off their fat cattle in large numbers. ÎYÂSÛ, thou man who didst make men to fear, who didst bless the country of the black peoples of GÎSÂ and DÛBÔNÎ, and didst kill them all, and didst carry into captivity their women and little children and make them slaves. ÎYÂSÛ, the mighty man, the son of DÂWÎT (DAVID), thou didst slay ṢÎLÂMÔ, the

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mighty man, the second GOLIATH RA'AYATÂWÎ. ÎYÂSÛ, thou wise man, thou son of Solomon, who didst encamp in GÎBÊ four months, and thou didst come into thy country with thine army in peace and in safety. ÎYÂSÛ, who didst travel like the winds on horseback when thou wast hunting elephants and every other kind of wild beast. ÎYÂSÛ the righteous monk, the son of JOHN the righteous. How hast thou been destroyed by the hands of little (*i.e.* mean) men!" And saying these words they continued to weep during their watch over him for four days; and then they took him to the island which is called MEṢRÂḤ, and with psalms and dirges they buried him in the sepulchre of his fathers. May the blessing of the prayer of this ÎYÂSÛ be [fol. 3*a* 2] with his son our king ÎYÂSÛ, and with us who hear [his history] for ever and ever!

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LIST OF THE SAINTS AND MARTYRS, AND EVENTS COMMEMORATED DURING THE MONTHS OF MASKARAM, ṬĔḴĔMT AND KHĔDÂR

MASKARAM

DAY

I JOB, and his washing in the TAKAZÊ (ATBARÂ).
BARTHOLOMEW the apostle.
MÊLYÔS, Archbishop of Alexandria.
MÊLKÎ of CLYSMA.
RÂGUÊL the archangel.

II JOHN the Baptist.
DÂSYÂ, an Egyptian soldier.
DIDYMUS and MARÎNÂ.

III DIONYSIUS, President of the Council of Bishops at Alexandria.
Earthquake in Egypt, A.D. 1112.
DIOSCURUS the martyr, the martyrs in TENSEL YÂḴÔTÔN, and certain martyrs in Persia.
Death of 'ANBAS the Ethiopian.
Death of MOSES of SCETE.

IV Death of MACARIUS, Archbishop of Alexandria.
SIMON the anchorite, JOSHUA the son of NUN, 'ARDÂSÊ the Archbishop, 150 martyrs in Antioch, 'ĔNTĔYÂ, and THEODORE.

V SOPHIA and her two daughters.
MÂMÂS the martyr.
King LEBNA DENGEL, DAVID II (1508–40).

VI ISAIAH the prophet.
'EBNÔDÎ, BASLANTYÂ, JAMES a monk, 'ATÎMÔS a bishop, and the martyrs BÂSLÎS, 'ARÔNṬÔS, RAWRĔWÔ, SAWLWÂS and SAWÂ.

VII DIOSCURUS, Archbishop of Alexandria.
Death of SEVERIANUS, Bishop of Byblos.
AGATHON, PETER, JOHN, AMMÔN, AMMÔNÂ, REBECCA, FÂSÎLADAS and 2,000 fellow martyrs.
DÂS, GÂGRÂ, NÂWLÂ, Bishop of Antioch, and PETER the monk.
Birth of ḤANNÂ, mother of the Virgin.

VIII ZACHARIAS.
Death of MOSES.
DIMASIUS, LUCIANUS, JEREMIAH, 'ANDÊWÂ, 'ÊLYÂNÔS and 'AMMÔN.

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DAY

IX PISOURA.
FÂSÎLADAS and 14,737 martyrs.
Miracle of MICHAEL the archangel.
Death of King YÂSÂY.

X The miracle worked by a picture of the Virgin.
Death of JUDITH.
Birth of the Virgin MARY.
MÂTRÔNYÂ the martyr.
ATHANASIA and her three children.

XI BASILIDES of Antioch.
BANAFZEZ, a Persian lady.
SÛRĔS, 'ANKÎṬYÔS and MASKHADRÂ of ESNEH.
CORNELIUS.
Death of THEODORA.
BASIL, THEODORE, Bishop of Jerusalem, CAUSTUS.

XII MICHAEL the archangel.
Council of Ephesus (200 bishops).
'AFLÂḤÔS and his fellow martyrs, and the translation of his body.
LÛYÛRÂS and GALANICUS.
JOACHIM and ḤANNÂ.
STEPHEN (protomartyr).

XIII Miracle of BASIL, Bishop of Caesarea. (Story of the man who sold himself to the devil.)
ISAAC the martyr.

XIV AGATHON Stylites.
MACARIUS the martyr, BARTHOLOMEW, 'AWĔDRÂ, NASO and DÊGANÂ.

XV Translation of the body of STEPHEN.
PETER of DARAW.

XVI Building of the Church of the Holy Sepulchre.
Death of TOBIT.
WARḴĔLÂ, SIMEON, MARCIANUS, 'AZYÂNÔS, ḤALÎ, RÔNÎḴÔS, LUCIANUS, 'AZRĔMÂNÔS, PETER, ḤANNAH and AGATHON.

XVII Festival of the Holy Cross.
Death of THEOGNOSTA.
Death of DIONYSIUS.
LÎBÂ, CIRIANUS, JUSTIN, and TÊKÂSÊLṬĔS.

XVIII Death of EUSTATHIUS.
The Empress HELENA.
Death of HONORIUS of ṢĔGÂD.
MERCURIUS the martyr.
Festival of the Holy Cross.

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XVIII Death of JACOB the Egyptian.
STEPHEN the priest, NICETA.
Discovery of the bones of THOMAS and ATHANASIUS.
PHILOTHEUS, NÔB, 'ABÔLÎ and 60 fellow martyrs, EUPHEMIA, FÎNÔMÎS, SELḤÂN, 'AKALÂÊLES, and ÎSAAC.
Miracle of THOMAS the apostle.

XIX Archbishop GREGORY the martyr.
Festival of the Holy Cross.
Death of CYRIACUS the dweller in the desert.

XX Death of Archbishop ATHANASIUS.
MÂLÎDÂMÂ, ATHENE, MÂRÊMÂ, PÎLÂ, ABRAHAM the monk, RADE'Ĕ, SÂDĔS, THADDEUS, EPIPHANIUS, ARMENIUS and SIMEON.

XXI CYPRIANUS and JUSTINA.
Festival of the Virgin.
Death of TIBERIUS the apostle.

XXII COTYLUS, 'AKSÛ and ṬÂṬÔS.
JULIUS of 'AḲFĔḤÂS.
BÂLÂN.

XXIII EUNABIUS and ANDREAS, EUSTATHIUS and his wife, THECLA, 44 martyrs, GREGORY, 'ĔNṢÎNÂ and BELÎNÂ, and Abbâ SALÂMÂ.

XXIV GREGORY the monk.
QUADRATUS, BÊTRĔWÂ, LATÂYN, Archbishop GABRIEL, THEODORE, NETROLOMES, AUSANIUS, NESTIUS, ZÎÂNUS, JUSTUS, 'ĔLSAREY, PHRATUS, COSMAS and DAMIANUS.

XXV JONAH.
BARBARAH and JULIANA.
RÔḲÂ, JOHN, ANDREW, PETER and ANTONIUS.

XXVI GABRIEL'S visit to ZACHARIAS.
Translation of the body of 'ABÔLÎ.
'AGÂTÎ and 10,000 martyrs of Egypt, and GEORGE.

XXVII EUSTATHIUS and his wife and two sons.
Death of THECLA.
ANTILARIUS the tax gatherer.
JOHN of DABRA ṢĔGÊ.

XXVIII 'ABÂDÎR and IRENE.
Death of SUSANNAH.
IRENE, 'ANḲUÔ MÂRYÂM, STEPHEN, ḤANNAH, PORPHYRINA and LUKE the monk.

XXIX Festival of the Nativity.

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DAY

XXIX Translation of the body of St JOHN.
'ARSÎMÂ and AGATHA, and their companions.

XXX Festival of St ATHANASIUS.
Archbishop GREGORY of Armenia.
The calling of JAMES and JOHN, the sons of ZEBEDEE.
BÛLÂ, MÂRYÛ, PETER, and 'ASÔTÂRÊS.
'ABSÂDÎ and AARON of Galilee.
Death of SHÂLÛSÎ.

ṬĔḴĔMT

I ANASTASIA, CHERITON, SUSANNAH, and MARY, the sister of LAZARUS.

II Archbishop SEVERUS, TAKLÂ SAMÂ'ET, and HERIACUS.

III Archbishop SIMEON.
GEORGE, MACARIUS, THEOPHILUS, EUMARÂ, GREGORY, THEODORA, NINEVEH and its people and tribes.

IV BACCHUS and SERGIUS, BÂBÂ and MÂMÂ.
ANANIAS the preacher, ROMANUS, GABRA KRĔSTÔS, JOHN the eunuch, and the consecration of the Church of SĔNḤÂR.
'ABRĔHÂ and 'AṢBĔHÂ.

V Archbishop PAUL.
CYRIACUS and ḤANNAH.
JAMES the apostle, 'ADRÂWÔS, 'AWÂRÂS, 'ALDRÂKWÔS, and 'ENDRÔNÔS.

VI ḤANNAH, mother of SAMUEL.
PANTALEON.
RĔWÂḲ and ANTONIUS.
HABAKKUK.
DIONYSIUS, Bishop of Athens, JOSEPHUS and URIANUS.
ANTONIUS, Bishop of BÂNÂ.
ENOS, son of SETH.
HERMOLAUS, HERACLETUS, and BAṢALÔTÂ MÎKÂ'ÊL.

VII BÂWLÂ of ṬAMAW, MÎNÂS, ḤASÎNÂ, CYPRIAN and JUSTINA.

VIII MEṬRÂ, BACCHUS and PELAGIA, ḤÔR, BÛLÂ, SUSANNAH and her children, and AGATHON.

IX Archbishop LIBERIUS.
STEPHEN of Antioch.
The Eclipse of A.D. 1269.

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DAY	
IX	Archbishop SIMEON, THOMAS the apostle, DAVID, a King of Ethiopia.
X	Archbishop EUMENIUS. SOPHIA and her three children, SERGIUS, JOHN the priest.
XI	JAMES, Archbishop of Antioch, death of PELAGIA, 'ARMÂMÎ.
XII	Feast of St MICHAEL. MATTHEW the apostle, Archbishop DEMETRIUS, PETER, DIONYMUS, YÂ'EḲÔB, ABÛ ṬEFÂ, THEODORE and 'AMINUS.
XIII	PTOLEMACHUS, ZACHARIAS the monk, 'EULÂNÂ, EULACIUS, THEODORE, 'ABLÂS, NITOLAUS and 'ABĔLÂ.
XIV	PHILIP the disciple, MOSES the Great, GABRA KRĔSTÔS, 'ARAGÂWÎ (ZA-MÎKÂ'ÊL), TRÂKWÂ, DAMATIUS, 'EMRÂYÂ, and 431 martyrs.
XV	BÎLÂMÔN and 560 martyrs. SALATION, 'ATRAKIUS, YARPES, ANDRONICUS, ARMOLIUS, HERMES, HARMOKTIS, ADMANIA and ṢAMATÂ, Abbâ ISAIAH, and SILAS.
XVI	Archbishop AGATHON. MACROBIUS, 'ĔBLÔ, Abbâ PETER, PÂRĔBÛ and 45 men, ARÔN, ḲARBÛ, 'ANÂLYÛ, PAWLÎ, MARK and GÂDĔL.
XVII	FILYAS, GREGORY, Archbishop DIOSCURUS, and STEPHEN protomartyr.
XVIII	Archbishop THEOPHILUS, ROMANUS. JOHN, 'ADRÂNÎ, 'ARTÊMÂTÊWÔS, HEPHAESTUS, LUDERIUS, 'ASMÂNÎT and his 7 children.
XIX	BARTHOLOMEW of the FAYYÛM and his wife. Council of Antioch. JOHN of DAILÂM, SIMON, and the martyrs of AL-MAṬRÂ.
XX	JOHN the short. ELISHA the prophet.
XXI	Festival ot the Virgin. Translation of the body of LAZARUS. Archbishop JOHN, JOEL the propnet. Deliverance of MATTHIAS by MARY the Virgin.
XXII	LUKE the Evangelist, and his fellow martyrs.
XXIII	Archbishop JOSEPH. DIONYSIUS of Corinth, JOSEPH of MANÛF. ṬENḲĔYÂḲÊ, THEODOSIUS, LAOS, TAXIS, JÔSÂB and ANDREW.

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XXIV ABLARIUS, ṢABLA MÂRYÂM.
PAUL, LONGINUS, ZAINÂ, AUSIA and CONSTANTINE.

XXV BÛLÂ ('ABÎB).
'EBLÔY.
Consecration of the Church of St JULIUS.
Abbâ 'ABEL, and DALÎLÂ.

XXVI TIMON, JAMES, brother of Christ, ḤÛRÂS.
PHILIP and SAWGENÂS.

XXVII MACARIUS of ḲÂW.
PAUL of the Cell, JULIANUS and his fellow martyrs.

XXVIII MARCIANUS and MERCURIUS.
MAḲṢÛ, MACARIUS, death of JAPHET, and YAM'ATÂ.

XXIX Festival of the Nativity.
SAḲṬĔR and his servant.

XXX ABRAHAM the anchorite.
FALÎBÛN, KAYNÂ, MARTÊS, MÂRS, ISAAC the King.
Appearance of the head of JOHN the Baptist.

KHĔDÂR

I MAXIMUS, MANFIUS, VICTORIUS, PHILIP.

II Archbishop SANITIUS, Archbishop PETER.
SETENNA, 'ANESGESYÂ, Abbâ LÎBÂNÔS.

III CYRIACUS of Corinth.
ATHANASIUS and IRENE.

IV EPIMACHUS and AZARIANUS.
JAMES and JOHN of Persia.
THOMAS of Damascus, ZACHARIAS, 'ABAYDÔ and JOHN and their fellow martyrs, and Archbishop PETER.

V Appearance of the head of LONGINUS.
TIMOTHY, Abbâ YÔḤANNÎ.
Translation of the body of THEODORE, and dedication of a church to him.

VI Archbishop FELIX.
Appearance of Christ at ḲUĔSḲUÂM.
JÔSÂ, AFRÔS, ADINIUS, JUSTUS, MARTERUS, LUCIRIUS, SUNÎNUS, BANDICORUS, EULASIUS, CORNELIUS and 8000 (or, 17,000) martyrs of the company of ISIDORE.

VII GEORGE the Alexandrian.
NÂHRĔW, MÎNÂS of TAMAI.
Consecration of the Church of St GEORGE at Lydda.
ZENOBIUS and ZENOBIA.
MERCURIUS and JOHN.

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VIII Festival of the Four Beasts.
Festival of the Archangel ÂFNÎN.
JOHN the priest.
Appearance of the Cross to CONSTANTINE.
COPRONIUS and 484 martyrs.

IX Archbishop ISAAC.
Council of Nicea.

X SOFIA and fifty nuns.
Council of Rômê.
PAUL and his three fellow martyrs.

XI ḤANNAH, mother of the Virgin MARY.
ARCHELAUS, Abbâ ELISHA, PACHOMIUS, MÎNÂS, URANIA.

XII Festival of St MICHAEL.
Archbishop PHILOTHEUS.
BA'EDA MÂRYÂM, King of Ethiopia.

XIII Festival of thousands of thousands of spirits.
'ASKANÂFER and his 13 disciples.
TIMOTHY, Bishop of ESNEH.
Archbishop ZACHARIAS.
LEṢṬELIA, MEKRÔNÂ, MARIANA, PHILOPATOR, 'ABRÂNÎ, HONORIUS the Emperor.

XIV CANITUS of Thrace.
DANIEL, the miracle worker.
JOHN of BÎZÂN, GÂRSES, BĂLĂṬĔN, JOHN the priest.
LAURESTUS, ANDREAS, MABRANUS, TRÂTÎNÂ, JUSTINA.
Consecration of the Church of ḲALMÔN.

XV MÎNÂS.
Abbâ MÎNÂS the archbishop.
MACCABAEUS of ḲÂSBAR.

XVI Consecration of the Church of 'ABÛNÂFER.
Archbishop JOHN, XYSTUS the bishop.
ṬÂṬÛS (TATIA), DANIEL the monk.

XVII Translation of the body of JOHN CHRYSOSTOM.
ABRAHAM, ḤÂRÎK, SHENUTI, ḲĔDÛS 'AMLÂK, WALATTA PETROS.

XVIII AṬRÂSÎS and YÔNÂ, PHILIP the apostle.
ELEUTHERUS and ENTIA.

XIX Consecration of the Church of SERGIUS and BACCHUS.
BARTHOLOMEW, THEOPHILUS and PATRICIA and DAMÂLÎS.

XX Archbishop ANIANUS.

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DAY

XX Consecration of the Church of THEODORE.

XXI Festival of the Virgin MARY.
GREGORY the Thaumaturge, Archbishop COSMAS.
ALPHAEUS, ZACCHAEUS, ROMANUS, JOHN, THOMAS, VICTOR, ISAAC of ESHMÛNÊN.
JOHN of ASYÛṬ.
Translation of the body of DEBORAH (TCHEBARÊ).

XXII COSMAS and DAMIANUS, and 292 men and 49 women.

XXIII CORNELIUS.
OBADIAH the prophet.
Consecration of the Church of MARÎNÂ.

XXIV Festival of the Twenty-four priests.
'AZḲÎR and 38 other martyrs.
ḲÂLTEW, GÂYYÔS, 'ARTYÔ, DIOSCURUS.
JOSEPH of ṢÂNÂ.

XXV PHILOPATOR MERCURIUS, ACARIUS, ROMANUS.
SABLA WANGÊL, Queen of Ethiopia.

XXVI PELARIANUS and TÂTBÛSYÂ.
GREGORY of NYSSA.
KHÎRÛT and martyrs of NÂGRÂN.
ÎYÂSÛS MÔ'A, GÊLYÔS, MÂYEN, MEKWÂS, MARY-ÂLES.

XXVII JAMES the "chopped."
TIMOTHY, PHILEMON.
'AL'ÂRÊ, TAKLA ḤAWÂRYÂT, CLEMENT.

XXVIII SARAPÂMÔN.
LÎḲÂNÔS the priest.

XXIX Archbishop PETER.
The Birth of Christ.
The 47,000 martyrs in the reign of DIOCLETIAN.
CLEMENT, Archbishop of Rômê.

XXX ACACIUS, Archbishop of Constantinople.
MERCURIUS.
Consecration of the Church of COSMAS and DAMIANUS.
GABRA MASḲAL, King of Ethiopia, ANIANUS the Stylite, PETER.

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THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

[Brit. Mus. MS. Oriental No. 660.]

[fol. 4 *a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD, we begin by the help of God and His good gift to write the MASḤAFA SĔNKĔSÂR which is being interpreted the Collection which our holy Fathers and Teachers of the Church compiled, namely the honourable father Abbâ MICHAEL, Bishop of the city of ATHRIBIS and MALÎG, and the honourable father JOHN, Bishop of the city of BÛRLES (PARALIA): and the other holy and honourable fathers who compiled this book from all the histories of the contendings of angels, and prophets and apostles, and of righteous men and martyrs, and of holy archbishops, and monks who dwelt in the desert, so that men may commemorate them and may read their contendings every day from the dawn of the first day of Maskaram until the end of the year. The compilation of this Book took place in the nine hundred and sixty-third year of the holy martyrs (A.D. 1247). May their prayer and blessing be with our King JOHN [I, 1667–1682] and his wife SABLA WANGÊL for ever and ever. Amen.

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THE FIRST MONTH—MASKARAM

(SEPT. 8–OCT. 7)

I. MASKARAM

This blessed month of Maskaram is the first of the circle of the years of Egypt and Ethiopia. The [first] day and the night of this month are equal—twelve hours. Then the day during this month Maskaram diminisheth because this month is the first of the circle of the years of Egypt and Ethiopia. Now it is meet that we should make therein a great feast in all purity, because this [fol. 4 *a* 2] day is holy and blessed, and we should remove ourselves from evil works. And we should begin [to do] good works and new, whereby God is pleased, even as PAUL the apostle saith: "Behold, every work is made new in Christ. Behold old works have passed away, and behold new works are known, and every work is from God" (2 Cor. v, 17). Thus hath God had pleasure over us in Christ, and He hath given us the ministration of His mercy and compassion. And ISAIAH the prophet saith: "The Spirit of God is upon me; therefore hath He appointed me and sent me to preach to those who are in captivity, and to those who are in prison, and to set them free, and to the blind that they may see the light, and to those who are bound that they be set free, and to preach the year of the mercy of God" (Isaiah lxi, 1, 2). And DAVID saith: "Thou hast blessed the crown of the year [with] mercy, and the desert is satisfied with dew by Thy blessing". (Psalm lxv, 11).

On this day also JOB the righteous man washed in the water of the TAKAZÊ and was healed of all his sickness. And the people were in the habit, when the river TAKAZÊ was full of water, of dipping themselves in the new water, whereby they were blessed for all the rest of the year.

On this day died the holy Apostle BARTHOLOMEW, who was one of the Twelve Apostles. To this apostle the lot fell that he was to go to the city of EL-WÂH (the great Oasis, AL-KHÂRGAH). He and PETER [fol. 4*a* 3] went together to the people there,

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and they preached to them, and called them to the knowledge of God. After that they performed before them signs and great wonders which terrified their hearts. After this PETER contrived to go into the city, and there he sold BARTHOLOMEW to be a slave, and BARTHOLOMEW worked in the vineyard with his master. And when he was preparing the young plants for planting out, they burst into flower and bore fruit immediately. When the son of the governor of that city died, BARTHOLOMEW the apostle raised him up from the dead. And all the people believed, and BARTHOLOMEW strengthened them in the knowledge of God. After this our Lord Jesus Christ commanded him to go to the city of BARBAR (*i.e.* the city of the Barbarians), and He sent to him ANDREW the apostle with his helper to help him. And the people of that city were exceedingly wicked, and they would not receive the apostles who were working before them signs and wonders. And God commanded one of the Dog-faced cannibals to submit to the apostles, and not to resist them in anything which they ordered him to do, and they took him with them to that city. And the men of that city brought out wild beasts against the apostles to eat them up, and straightway that Dog-face rose up against those wild beasts, and rent them asunder, and he also slew a great many of the men of that city. Because of this all the people were afraid [fol. 4*b* 1] and they turned, and did homage at the feet of the apostles, and they submitted to them, and they entered the faith of our Lord Jesus Christ—to Him be glory! And he appointed priests over them, and built churches for them, and the apostles left them praising God.

And BARTHOLOMEW the apostle departed to the cities which were on the sea-coast, whereof the people knew not God, and he preached unto them and converted them to the knowledge of God. And they believed on our Lord Jesus Christ, and they performed the works which were meet for Christ. And BARTHOLOMEW the apostle commanded the men to be pure, and to be remote from fornication. When AGRÎPÂ the king heard of him he was exceedingly angry with him, and he commanded his servants to put the Apostle BARTHOLOMEW in a hair sack and to fill the sack up with sand, and to cast him into the sea;

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and they did so. And thus BARTHOLOMEW consummated his martyrdom.

On this day died the holy father Abbâ MÊLYÔS, Archbishop of the great [fol. 4*b* 2] city of Alexandria, the third from MARK the apostle and evangelist, and this abbâ archbishop was appointed in the twelfth (?) year of the reign of VESPASIAN the Emperor of Rome, fifty-four years after the Ascension of our Lord Jesus Christ. He pastured and guarded the flock of our Lord Jesus Christ nobly, and he sat on the episcopal throne twelve years. And he pleased God and died in peace.

And on this day died the righteous and excellent Abbâ MÊLKÎ. The fathers of this righteous man were among the nobles of ḲUELZEM (KOLSÛM, *i.e.* CLYSMA), which city is on the borders of Egypt; they were rich in gold and silver, and they gave alms to the poor and needy. His father loved God exceedingly, and he had no son. One day he saw the children learning their lessons, and in their hands were tablets whereon were written, "Let us remember our fathers who have taught us by their lives so that we may become children of God. O God, make their souls [fol. 4*b* 3] to have rest in the heavens with the righteous and the martyrs." And when the father of Abbâ MÊLKÎ heard these words from the mouths of the children he was very sorrowful saying, "Woe is me, for I have no son. Who will remember me when I die?" And he and his wife gave themselves up with zeal to fasting, and prayer and the giving of offerings. And God heard their petition and He gave them two children at once, a boy and a girl; and they rejoiced greatly in them. And the father brought them up as Christians, and he called the boy MÊLKÎ, and his sister SEFNÂ, which is being interpreted "Dove." And he had them reared very carefully. And when the boy was seven years old his father took MÊLKÎ to a teacher, and he taught him all the Books of the New and Old Testaments. And the Holy Spirit came upon him in full measure, and he did not play with the other children or indulge in games with them, but he read the Scriptures day and night.

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And when the boy was twelve years old, the parents of the children called him and spake with him about their wish to take a wife for him, so that they might have a memorial; but MÊLKÎ was not pleased with this, and pretending to agree with them he said, "I consent to your words, and that which ye order me to do I will do." Now his soul wished to flee from the world. Then Abbâ MÊLKÎ said unto his father, "I wish to make a festival for the children who are at school with me"; and his father gave him ten hundred *dînârs* in gold (about £500) so that he might make a feast according to his desire, and he ordered the servants and the waiting men to minister unto him according to his wish. [fol. 5*a* 1] Then Abbâ MÊLKÎ mounted his horse, and went out before his father and said unto his serving men, "Take ye one hundred *dînârs* in gold and make haste and prepare a feast for us; I will go alone and invite my companions thereto." And his serving men hearkened to his voice, and turned away, and he departed by himself. The money which he had he distributed among the poor and needy, and his horse he gave to a certain poor man, and he had nothing left except the clothes which were on him. And as his return was delayed his serving men sought for him, but they could not find him, and they turned back weeping; and they told his father and mother and they wept a bitter weeping. His sister's eyes by reason of her excessive weeping went blind and she died. And Abbâ MÊLKÎ went to DABRA ṬUR, which was the monastery of his mother's brother MÂR 'AWGÎN. And this 'AWGÎN was a righteous man and he worked many signs, and under his authority there were seventy-two chosen monks. And Abbâ MÊLKÎ prostrated himself at his feet, and he said unto him, "I wish to dwell under thy shadow, and I wish thee to array me in the garb of the monk." And Abbâ 'AWGÎN said unto him, "From what city comest thou?" And he told him that ḲUELZEM was his city, and that he was the son of 'AWGÎN'S sister; and when 'AWGÎN heard this he rejoiced with a great joy, and he permitted him to be a probationer for three years, and he arrayed him in the garb of monasticism. And he contended with such great vigour in the ascetic life and kept such strict vigil always, that his fame was heard of

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in all the country of Persia. And when he had been a monk for three years God gave unto him the gift of healing and he was able to drive out devils by his word. One day whilst he was [fol. 5*a* 2] walking about by himself reciting the Psalms he came to a place where there was a hollow, and in the hollow was a fig tree, and there were a great many shepherds weeping there. And Abbâ MÊLKÎ said unto them, "Why do ye weep?" And they said unto him, "The son of the governor of the city was eating figs here, and whilst he was doing so a great snake came out and swallowed him up, and the boy hath gone into its belly." And whilst they were telling him this the father of the boy with the people of the city arrived, and their clothes were rent and they were beating their faces; and he made entreaty to Mâr MÊLKÎ on behalf of his son. And Mâr MÊLKÎ said unto him, "Fear not, O my son, believe in God and thou shalt see a wonderful thing," and he turned his face towards the east and stretched out his hands and prayed for a long time. And when he had finished his prayer he summoned the serpent in the Name of our Lord Jesus Christ, and commanded to cast up the boy from inside him; and he cast up the boy who had suffered no pain whatsoever. And Satan, who was inside the serpent, cried out and said, "Whither can I go from thee, O MÊLKÎ, thou man of ḲUELZEM?"; and having said these words he dissolved himself into smoke. And when the father of the boy saw that his son was alive he brought gold and silver to the holy man. And MÊLKÎ refused to accept it from him, but he said unto him, "Let us become partners in the building of a monastery for me." And the father of the boy rejoiced and he built him a monastery which contained 300 cells for the monks, and he enclosed the building with a wall and provided iron gates therefor. Whilst they were building the church they found in one corner a huge stone which could not be raised by 300 men, but by the prayer of this [fol. 5*a* 3] righteous man the church was built out of that stone even as the builder wished. Then there assembled there 500 souls and they were chosen monks. And the report of the holy man was heard throughout the country, and the people used to bring unto him the sick folk who were suffering

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from sicknesses of every kind, and those who were possessed of devils, and they were all healed of their diseases through his prayer, and the men of Persia and Rômê were saved through the intercession of this righteous man. And when Satan, who is the enemy of good, saw this righteous man, he was jealous of him, and he went to the daughter of the King of Rômê and drove her silly, and she cried out and said, "There is no healing for me except through MÊLKÎ of ṢUELZEM." And the king her father hearkened unto her, and sent 400 men from his army out unto all directions so that they might bring Abbâ MÊLKÎ with care to him, and he took an oath that if they did not do so he would cut off their heads with the sword. And the soldiers who had been sent out found the holy man with difficulty, and they bowed down at his feet, and they told him the king's message, and about the illness of his daughter, [and said,] "Tell us what thou sayest." And Abbâ MÊLKÎ said unto him, "I am an old man, and I cannot travel to Rômyâ." And the soldiers said unto him, "If thou wilt not go with us the king hath promised to put us to death." When the holy man heard this he was very sorry, and he said unto them, "O my children, go ye your way, I and you will meet at the gates of Rômyâ"; and when they heard his words they departed. And at the end of the year, on the day when he knew through the Holy Spirit that they would arrive in Rômyâ, he prayed a prayer to God, and the Holy Spirit lifted him up and bore him [fol. 5*b* 1] to the gates of Rômyâ. And when the envoys found the holy man there they rejoiced greatly and they told the king of his arrival; and the king rejoiced greatly and went out and received him and brought him into his palace and seated him upon his throne, and told him concerning his daughter's sickness. And Abbâ MÊLKÎ ordered that she should be brought, and when they had brought her, the devil hurled her down and rent her until they thought that she was dead. And straightway Abbâ MÊLKÎ rose up and prayed a long time, and he sprinkled water over her face and anointed her with oil, and he commanded Satan in the Name of our Lord Jesus Christ to go forth from her. And Satan went forth from her in the form of a black man, and the holy man seized

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him, and shut him up in the house, and marked him with the sign of the Cross so that he should not go out. And when the king saw this, he bowed down at Abbâ MÊLKÎ'S feet, and he brought to him many possessions for the needs of his monastery, and the holy man refused them. And the king said unto him, "O my father, dwell here and I will build thee a monastery"; and the holy man said, "I cannot forsake my children." And the holy man dwelt in Rômyâ for a few days, and healed their demoniacs. And when he went out to return to his city, the king rose up and set him on his way with [an escort of] soldiers, and he came to the gates of the palace. And the holy man saw a great mass of stone which had been hollowed out and had been placed at the mouth of a fountain of running water, and a stone bowl so that horses might drink out of it. And he said unto the king, "Give me these stones for the use of my monastery." And the king said unto him, "Who will carry for thee? the stones which twelve men could not [fol. 5*b* 2] lift and carry them outside the city. If however, thou hast the strength [to carry them] do thou what thou pleasest." Then the holy man brought the Satan forth from the place wherein he had bound him, and he suspended the hollow stone from his neck, and he bound the bowl on the top of his head, and he ordered him to go before him. When the king saw this he marvelled exceedingly, and he turned and glorified God. And Saint Abbâ MÊLKÎ made the Satan to come into his monastery carrying these stones, and he ordered him to set them down at the gates, and they are there to this day. And he shut up the Satan in a cave and sealed him with the sign of the Cross so that he should not go forth again and tempt men. And when this holy man had been a monk for forty and five years, a voice came unto him from heaven saying, "Behold the day of thy death hath drawn nigh, and there remains unto thee three days only before thou shalt enter into everlasting joy." Then the holy man summoned his children and he commanded them to serve God and to keep themselves away from the error of Satan. After three days there came unto him the fathers of the monks, Abbâ ANTONY, and Abbâ MACARIUS, and Abbâ SÎNÔDÂ, and Abbâ BESYA, and Abbâ PACHOMIUS,

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and they said unto him, "Come, O our brother, and rejoice with us in the kingdom of the heavens." And when they had said this unto him, his soul went forth from his body and the angels took it up into glory singing as they went, and they said, "He hath toiled in the world and he shall live for ever"; and they brought him into [fol. 5*b* 3] the Garden of Delight. And the archbishops, and the bishops and the priests assembled and they buried him in the church, and innumerable signs and wonders took place at his grave.

And on this day is celebrated the festival of RÂGUÊL, the angel, one of the nine archangels, who informed ENOCH concerning the fire which burneth, and the destruction of the world; and he is the angel of lights. May the intercession of this angel be with [us all].

II. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 6*a* 1] On this day Saint JOHN the Baptist, son of ZACHARIAS the priest, became a martyr by the hand of HEROD the wicked king. This JOHN the prophet rebuked HEROD because of HERODIAS, the wife of PHILIP, for he had married her and taken her to be his wife, and JOHN said unto him, "It is not right for thee to take thy brother's wife." And HEROD took Saint JOHN and cast him into prison, and he kept him there because he was afraid of him. And when his birthday came HEROD made a feast for the nobles of his kingdom and for the magistrates of the city of GALÎLÂ (GALILEE). And his brother's daughter came and stood up among the festal company and she danced and pleased the king, and he swore an oath that he would give her anything which she might ask from him, even if it were as much as the half of his kingdom. And she went out to her mother, and she said unto her, "What shall I ask the king to give me?" And her mother said unto her, "Ask him to give thee the head of JOHN the Baptist lying in a bowl." And when HEROD heard this he was

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exceedingly sorry, but because of his oath and also because of those who were sitting at meat with him, and because he did not wish to be put to shame, he straightway commanded his servants to cut off the head of Saint JOHN, and to give it to the maiden. And they cut off the head of JOHN in the prison house and gave it to the daughter of HERODIAS in a bowl and she gave it to her mother. And there was great consternation that day, and their joy was turned to sorrow. And when the holy head of Saint JOHN was cut off, [fol. 6*a* 2] it flew up into the air out of the hands of the soldiers, and it cried out, saying, "It is not right for thee to take thy brother's wife"; and it is said that the head is at the present time in the country of Arabia. And the disciples of the holy man came and took his body and carried it away and laid it in a grave [where it lay] until the days of Saint ATHANASIUS, Archbishop of the city of Alexandria. And God commanded him to uncover the body of Saint JOHN, and Saint ATHANASIUS did so and laid it up by him until he could build a church for it. May his intercession be, etc.

And on this day died DÂSYÂ the soldier, a native of the city of TÂYDÂ of Egypt. ARIANUS, [fol. 6*a* 3] the governor of the city of ANTINOË, inflicted great tortures on this saint, and he cut off his head with a sword, and DÂSYÂ received the crown of martyrdom in the kingdom of heaven.

And on this day also DIDYMUS and the holy woman MARÎNÂ became martyrs.

III. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the General Council of Bishops took place in the city of Alexandria in the second year of the rule of the glorious father Abbâ DIONYSIUS the archbishop. This assembly took place because of certain evil men who had appeared in the country of Arabia, and who believed that the soul

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dieth with the body, and that on the day of the Resurrection it shall be raised up with it. And they composed a discourse on the wicked belief and sent it to the men who were living in the city of Alexandria. And when the Abûna, the Archbishop Abbâ DIONYSIUS heard this thing he was exceedingly sorry about it, and he admonished them and commanded them to turn from this evil affair, but they would not hearken unto him. [fol. 6*b* 1] Therefore the Council assembled to discuss them, and he debated the matter with them, and made manifest their error, but they neither repented nor turned away from their evil counsel; and the archbishop and the whole Council anathematized them and cursed them. And he wrote a discourse on them wherein he said, "the love of God for the children is exceedingly great and mighty." And he explained in that discourse that the soul neither dieth, nor perisheth, nor decayeth, but that it abideth even as the angels abide, for it is a spiritual thing and is immutable and incorruptible. When it goeth forth from the body it is taken to the place for which it is suitable. And on the day of the Resurrection, when the trumpet soundeth, the dead bodies of men shall rise up by the command of their Creator. And all the souls of men shall go each into the body whereto it belongeth, and it shall rise with it, and according to its work it will either rejoice for ever, or suffer punishment for ever. And the two (*i.e.* soul and body) will remain in the state in which they have risen for ever and for ever and ever. May the prayer of this Council be, etc.

[fol. 6*b* 2] And on this day also a great earthquake took place in the country of Egypt and in all its borders, and the church of DÂSYÂ fell down at the time of the third hour of the day. And this church was in the name of MICHAEL the archangel. And it is said that a certain ungodly man asked the Christians to pay tax to him, but they would not give him anything; and when it was evening this man came with his followers and pulled down the church. This happened in the ninth year of Archbishop Abbâ MACARIUS, in the eight hundred and twenty-eighth year of the Holy Martyrs [A.D. 1112]. May their prayer and blessing be, etc.

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And on this day are commemorated DIOSCURUS the martyr, and Archbishop DIONYSIUS, and the martyrs who were in TENSEL YÂḲÔTÔN, and many martyrs in Persia. May their prayer and blessing, etc.

And on this day died Abbâ 'ANBAS (Father LION) of the country of Ethiopia.

[fol. 6*b* 3] And on this day died Abbâ MÛSÊ (MOSES) of the desert of SCETE.

When this man became a monk he forsook the world, and departed into the desert, and he put himself under the yoke of fasting and prayer until God lightened his eyes to see a garden of olive trees and palm trees. At the beginning of each month he took what fell of the fruit of these trees, and ate it, and the amount of food which he was in the habit of eating was like that of a small bird. And his apparel was made of the fibre and bark of the palm. And the heat of summer and the cold of winter attacked him, but in spite of these he devoted himself to his prayer and fastings. And he had no knowledge of letters and writing. And all the various kinds of wild animals of the desert used to visit him, and he made friends with them and when the time of prayer drew nigh he made a sign to them with his hand and they departed. And when there was a time of want they would come and stand before him as if they wished to speak to him, and he knew through the Holy Spirit what they were seeking after, and he would bring down rain for them; and he lived in this manner for thirty and five years. And Satan was jealous of him, and he disguised himself and took the form of a very aged monk, and appeared in front of the cave of MÛSÊ (MOSES) and walked along limping. When the holy man saw him he thought that he was a dweller in the desert. And he went to him and took him into his cave and he continued in prayer for three days. And when the wild animals who used to visit the holy man saw this old man, they withdrew from him. Then that old man asked the holy man concerning his country and his belief, and Abbâ MÛSÊ (MOSES) told him all his work, [fol. 7*a* 1] and asked the old man in return concerning

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his city and belief. And the old man said unto Abbâ MÛSÊ (MOSES), "As for me I have lived in the world and have committed sin for many years, and I have begotten a daughter. Then when I remembered the transitoriness of the world, I came out into the desert and have lived herein for forty years. I have remembered my daughter and I can find no one to whom to marry her except thyself, and it is for this purpose that I have come hither. When I die thou shalt bury me; I have orchards and gardens and thou shalt inherit them all." When Abbâ MÛSÊ (MOSES) heard these words he was terrified, and he said unto the old man, "How can I who am a monk do this?" And this old man brought unto him testimony from the Scriptures how ABRAHAM, and MOSES, and DAVID, though they were righteous men, had married wives. And through this the old man made the heart of Abbâ MÛSÊ (MOSES) to yield. And he shewed him a beautiful palace, and in it there was a beautiful maiden, and there came before Abbâ MÛSÊ (MOSES) a vision wherein the old man was dead, and the holy man was weeping over him, and was preparing his body for the tomb and then burying him. And when he went to consort with the maiden a mighty wind arose and he was driven backwards. When his senses returned the palace had disappeared, and the garden, and the maiden, and he was forced to go back to his dwelling. And he wished to eat a meal of the fruit of the tree from which he ate formerly, and the fruit was bitter in his mouth. And when famine compelled him he went forth into the desert, and again he met Satan under the form of an aged pilgrim who was going to Alexandria, and he was riding an ass, and was provided with meat and drink, and he took him with him and brought him into the city and left him there. And Satan appeared unto him in the form of a woman who was carrying [fol. *7a* 2] water. And seeing him in the garb of the men of the desert she asked him about himself, and he told her everything which Satan had told him; and she laughed at him in her heart, and she took him to her house and gave him meat and drink. And she told him the affair of her marriage, and how she was the daughter of a king who was dead, and how she possessed much property. When she saw that his heart inclined to her, she said to him

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also, "I am a Jewess and we are many"; and then she seduced him with many crafty arts until he denied his Faith. And again she said unto him, "Come, let us take possession of my property in the place where I deposited it"; and she took him to an empty desert wherein there was no water. And she took him up to the top of a mountain, and she transformed herself before him, and she said unto him, "I am that Satan who leadeth very many into error. I seduced thee from the desert, and I enticed thee away from thy Faith. Behold, thou shalt die in this desert, and thy soul shall go into GAHÂNAM" (GEHENNA); and having said these things he disappeared from him. And the holy man turned to his right hand and to his left, and there was no way to escape and no water to drink. And as the matter pressed sorely upon him he fell down on the ground and scattered dust on his face and he became dizzy and wept until his soul wished to be set free from him. And God heard his cry, and He sent an angel unto him to console him, and he said unto him, "Thy sin is remitted unto thee. In three days thou shalt die and my servant SAMUEL, the dweller in the desert, shall bury thee." And straightway Abbâ SAMUEL came to him, and gave him peace, and comforted him, and took him with him into the church which 'AGÂBÔS the king had built in the desert which was hidden from the eye of man, [fol. 7*a* 3] and it was the cemetery for the company of monks. And when they arrived there they found the company of holy men, and they offered up the Offering, and received the Holy Mysteries. And there being a press of people Abbâ SAMUEL departed to obtain a blessing at the grave of the saints. And when [Abbâ MÛSÊ (MOSES)] arrived there, he knelt down on his knees and died straightway; and Abbâ SAMUEL buried him and wrote the history of him.

IV. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ MACARIUS, Archbishop of Alexandria; now he was the sixty-ninth archbishop of the city. This father was an ascetic and practised strenuous

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self-denial from his earliest years, and he craved for the garb of monasticism. He went up to the desert of SCETE and became a monk in the church of Abbâ MACARIUS, and he performed great and severe ascetic labours. He illumined his soul by reading the Holy Scriptures and translations of (or commentaries on) them, and he learned the explanations of them. He excelled in the working of righteousness, and he was appointed priest in the desert of SCETE. And when Abbâ MICHAEL the Archbishop, his predecessor, died, the bishops [fol. 7*b* 1] and many priests and doctors of the Orthodox Faith went to the monastery of Abbâ MACARIUS, and they assembled in the church with the senior monks of SCETE, and sat there with them for many days debating and discussing the question of who would best fill this honourable position. And they found that this Abbâ MACARIUS was the best man, and they agreed unanimously to appoint him, because very many of the holy men of SCETE testified that he would best fill this position because of his righteousness, and his strenuousness and self-abnegation, and devotion to the ascetic life. And they took him and bound him with cords against his will, and he cried out and begged them to release him, and he said unto them, "I am not qualified to be raised to the dignity of archbishop, for my mother married two men." Now they knew that he said this so that they might let him go. And many came and bore witness concerning him, shewing that his mother was a virgin and that she had only married one man. Then they took him against his will, and they brought him to the city of Alexandria, and they appointed him archbishop. Then they brought him to MĔSR (CAIRO) and the deed of his appointment was read in the church of our Lady, the holy Virgin Mary, of Mu'allaḳah in the Greek, Coptic and Arabic languages. And during the whole time in which he sat he added to his works of righteousness daily, and he contended most strenuously. Every day he taught the people and admonished them in the fear of God. He gave alms and did works of mercy [fol. 7*b* 2] for the poor and needy. During the whole of the period of his rule he never took anything from the Church, on the contrary he used to give God Most High a large portion of the dues which were

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paid to him. He sat as archbishop for twenty and seven years, and he pleased God and died in peace.

And on this day also are commemorated SIMON the anchorite, and JOSHUA the son of NAWÊ (NUN), the disciple of MOSES, and 'ARDÂSÊ the archbishop, and 150 martyrs who suffered in Antioch, and 'ĔNTĔYÂ, one of the Seventy, of the people of 'ENṢĔNÂ, and THEODORE the bishop, from DABRA 'ĔLDÂNÛ, and theologian.

V. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SÔFYÂ (SOPHIA) [fol. 7*b* 3] and her two daughters whose names were 'AKSÔSYÂ and BARNÂBÂ became martyrs; now this woman was a pagan (*'aramâwît*) and her parents worshipped idols. After this she came to the Bishop of MANÛFÊ (*i.e.* MANÛF AL-'ALÎÂ, or PANOUF RÊS, capital of the province of MANÛFÎYYAH) and believed in Christ, and said unto him, "I have believed in thy God." And after this he taught her all the Law of the Church, and he baptized her and her daughters in the Name of the Father and the Son and the Holy Ghost. Thereupon they laid an accusation against her before KALDĔYÂNÔS (CLAUDIANUS), the governor of the city, saying that she had become a Christian and had forsaken the worship of idols. And the governor questioned her closely and she did not deny it, and he condemned her and her daughters to be punished severely. And she exhorted them to be patient and said unto them, "Be strong, my daughters, and endure like the daughters of SÔFYÂ (SOPHIA), my lady 'ANGABÊNÂYT. I am her kinswoman and ye are as her daughters PÎSṬÎS 'ALÂPÎS and 'AGÂPÎS." And they answered and said unto her, "Fear thou not, we will follow thy steps"; and when they had said these things she kissed them devotedly. And when the governor saw them embracing her, he ordered his men to scourge the mother with whips in order to terrify the virgins. Then her daughters saw an angel of God come down and hide

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the body of the holy woman, for the wicked men had stripped her naked to beat her, and they rejoiced and were glad. And whilst the men were beating their mother she never ceased to cry out, "I am a Christian." Then the governor commanded them to cut out her tongue down to the root, and they did so, and even after this she ceased not to cry out and to shout at him. After this the governor commanded them to take her into the prison, [fol. 8*a* 1] and he sent his wife unto her to persuade her; and when she would not be persuaded he commanded them to cut off her head with a sword, and they did so. And a certain woman took her body and hid it in her house, and she lighted a lamp before it and burnt incense to it. Then the governor summoned her daughters, and threatened them so that they might consent to obey him, but when they refused him he cut off their heads one after the other; and thus they consummated their martyrdom. And that believing woman took their bodies and laid them side by side by the body of their mother. And many signs appeared at their graves. And people with every kind of sickness were healed there. When CONSTANTINE was reigning he heard the history of Saint SÔFYÂ (SOPHIA) and he took up her body and translated it to Constantinople. Before [he heard] her history his people built a church, and wrote upon a tablet, "This is the house of CONSTANTINE"; and an angel of God came down and destroyed it. And he wrote, "This is the house of SÔFYÂ" (SOPHIA), and although the workmen wanted to cut it they left it written. One day whilst the son of the king was playing with his friends there, the angel of God whose name was RÛFÂ'ÊL appeared unto them and said unto them, "What is the name of this house?" And the youth said, "I do not know." And the angel said unto him, "Tell thy father to call it the house of SÔFYÂ" (SOPHIA). And the youth said unto him, "Wilt thou wait here until I come back?" and the angel said, "I will." And when his father heard this he knew that it was an angel, and he killed his son, and said, "The angel will not depart from that place because he must wait for the youth." And that angel is there to this day [fol. 8*a* 2] waiting for the youth. The length of that church is 709 cubits, its breadth is

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309 cubits, its pillars are in number 366, its doors are 4, its altars are 8, its pools of water are 4, and the cherubim which are above the mercy seat have each two wings which overshadow the ark of the Law of God. And they brought here the coffer of Saint SÔFYÂ (SOPHIA), and the coffers of her daughters with great honour and glory. And they buried that woman who had gathered together their bodies with them. May the prayer of these holy women be with, etc.

And on this day also Saint MÂMÂS became a martyr. His father was called THEODOTUS and his mother was called THEOPHILA. This man lived in the days of the reign of YÔLYÂNÔS (JULIAN) the emperor, and his position was that of governor of the city of 'AWLÂTÔS. The parents of this holy man were Christians, and because of their belief in Christ he had shut them up in prison, and the mother of this holy man gave birth to him in prison. After his father and his mother had died [fol. 8*a* 3] in prison, a certain Christian woman took the blessed child and brought him up as her own son, and she called his name "MÂMÂS," the interpretation of which is "orphan," for he had neither father nor mother. And when he was fifteen years old the people brought an accusation against him before the governor saying that he was a Christian. And they took him and beat him with rods, and they hung him up head downwards with a heavy lump of lead tied to him, and they cast him into the sea, but he was saved from the sea by the might of God. And he hid himself under a cave and he fed himself on the milk of the *gâmûs*, (*i.e.* buffalo), those great black animals of the desert. Then the governor seized him again and cast him into the fire, but he was saved from the fire by the power of God. After this the governor's men let loose lions upon him so that they might rend him asunder, but by the power of God he leaped upon the back of a lion. Then the governor tortured him, and his men dragged him on the ground, and tore out his intestines with a three-pronged iron fork. By this torture the blessed MÂMÂS consummated his martyrdom, and received a crown of martyrdom in the kingdom of the heavens. May his prayer and blessing be with, etc.

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[On this day also is commemorated LEBNA DENGEL, or DÂWÎT (DAVID) II WANÂG SAGAD, King of Ethiopia from Aug. 15, 1508, to Sept. 2, 1540.]

VI. MASKARAM

[fol. 8*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great Prophet ISAIAH, the son of 'AMÔṢ, MANASSEH having sawn him in twain with a wood saw. This prophet prophesied in the days of the reigns of five kings, that is to say UZZIAH, and JOTHAM, and AHAZ, and HEZEKIAH his son, and MANASSEH the son of HEZEKIAH. And he prophesied to AHAZ, saying, "A virgin shall conceive, and she shall bear a son, and his name shall be called 'AMÂNÛÊL, the interpretation of which is, 'God with us.' And it shall come to pass that he shall teach the nations, and shall bring them into his kingdom and into his faith, and he shall destroy the altars of the Jews and their priests. And offerings of praise, bread and wine, shall be received from priests who shall be from among the people" (Isaiah vii, 14 ff.). And he prophesied to HEZEKIAH and encouraged him when SANÂKRÊM (SENNACHERIB) the King of Persia (*sic*) besieged Jerusalem, and informed him that God would blot him out because of his blasphemy against Him (Isaiah xxxvi). And that night God sent MICHAEL the archangel to the camp of SANÂKRÊM (SENNACHERIB), and slew of the soldiers 180,000 and 5000 men, and those who remained [alive] left the camp and fled. And when HEZEKIAH the king was sick, God commanded him by the tongue of this prophet [fol. 8*b* 2] to set his house in order for he was to die. And when HEZEKIAH prayed to God, He sent unto him ISAIAH the prophet who made known to him that God had added to his days fifteen years. And God shewed him a sign so that he might be sure that what the prophet had told him was true (Isaiah xxxviii). And ISAIAH prophesied concerning the blotting out of the children of Israel, and he made manifest that only a few of them would believe him. And God made rain to fall by reason of his prayer, when

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the people obeyed. And on one occasion when he was thirsty God made to flow the spring of water of SILOAM. And ISAIAH prophesied also to MANASSEH the king, the son of HEZEKIAH, who established the worship of idols, and he rebuked him because of his evil deeds. For this reason MANASSEH the king was wroth with him, and he sawed him in twain with a wood saw from his head to his feet. And all the days of the prophesying of this prophet were seventy years, and more than that. And he prophesied in the nine hundred and thirteenth year before the coming of Christ our Lord.

Salutation to 'EBNÔDÎ.

And on this day also the holy woman [fol. 8*b* 3] BASLANTYÂ in the days of DIOCLETIAN, the emperor who denied [Christ]. This holy woman was a Christian, and when she was nine years old the deniers of our Lord seized her and bound her hands and her feet, and cast her into the fire; but she was saved from the fire by the might of God. When she was thirsty she made a petition to God for water, and He caused water to come down and she drank. Then she committed her soul to the hand of God and cast herself into the fire, and she finished her testimony.

And on this day also are commemorated JAMES the monk, and 'ATÎMÔS the bishop, and BÂSLÎS, and 'ARÔNṬÔS, and RAWRĔWÔ, and SAWLWÂS, and SAWÂ, martyrs of God.

VII. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and blessed father Abbâ DIOSCURUS, Archbishop of Alexandria; now he was the twenty-fifth archbishop of that city. His death took place on the island of GÂGRÂ after a [fol. 9*a* 1] great debate about the Orthodox Faith at the Council which the Emperor MARCIANUS (A.D. 450–457), the denier of Christ, had convened and to which he had summoned him. And when he arrived there he saw a great assembly containing six hundred and thirty bishops. And Saint DIOSCURUS said, "In what is the Faith lacking that it

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is necessary to gather this great assembly because of the Faith?" And they said unto him, "This assembly hath been convened by the emperor's command." And DIOSCURUS said unto them, "If this assembly hath been convened by the command of our Lord Jesus Christ, to Whom be praise! I will remain, and I will utter with my tongue what God hath given me to say; but if this assembly hath been convened by the emperor's command, let the emperor manage his assembly as he pleaseth." Then the blessed DIOSCURUS tore up the document wherein LĔYÔN (LEO the Great, A.D. 440–461), Archbishop of Rome, had written the wicked creed wherein he had assigned to Christ two Natures, and two Wills after His Unity. And Saint DIOSCURUS spake by the Holy Ghost before the assembly and shewed that our Lord Jesus Christ was One—He Who was invited to the marriage-feast in Cana of Galilee as a man, and also He Who changed the water and made it sweet wine,—for He is God Almighty, and He is not separated in His works. And Abbâ CYRIL, Archbishop of the city of Alexandria, sent forth his testimony concerning the Word, and he said, "The union of the Word of God with the flesh is like the union of the spirit with the body, and like the union of fire with iron. And if there are two different Natures, [fol. 9*a* 2] and they are one in their unity, similarly our Lord Christ is one Messiah and one Lord, and one Nature, and one Will"; and none of those who were gathered together at that assembly dared to contradict him. And some among them had gathered together at the Council of Ephesus, which had been convened because of NEṢṬÛR (NESTORIUS), that infidel and enemy of our Lord Christ. And they informed the Emperor MARCIANUS the infidel, and the Empress BELKÂRYÂ, saying unto them, "There is no one who resisteth your commands concerning the Faith except DIOSCURUS, Archbishop of the city of Alexandria." And they brought DIOSCURUS to the emperor, and there were with him the senior bishops of the city and Council, and they debated the matter among them from morning until evening, but Saint DIOSCURUS would not change his Orthodox belief. And the emperor and the empress were irritated at this, and the empress commanded them to smite Saint DIOSCURUS on

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his mouth, and to pluck out the hair of his beard, and they did so. Then he took the hair of his beard which they had pulled out, and his teeth which had dropped out, and sent them to the city of Alexandria, and he said unto the people, "Behold, this is the fruit of the Orthodox Faith." And when the bishops saw what great tribulation had fallen upon DIOSCURUS, they became afraid for themselves lest there should come upon them what had come upon DIOSCURUS. Therefore the bishops came to an agreement with the Emperor MARCIANUS, the infidel, [fol. 9*a* 3] and they wrote with their hands on his roll, saying as they did so with their tongues—may they be cut in pieces in Sheol!—and declaring that Christ hath two distinct Natures. And when DIOSCURUS returned, he sent to them and ordered them to bring to them the roll whereon they had written. And they sent it to him thinking that he would write on it even as they had done. And Saint DIOSCURUS wrote at the foot of the roll and excommunicated them all. And he also excommunicated every one who departed from the Orthodox Faith which our fathers the Apostles, and our holy fathers the Three Hundred and Eighteen Orthodox bishops who assembled in Nicea laid down. And the emperor was wroth, and he commanded that DIOSCURUS should be banished to the island of GÂGRÂ. And they took him there, and with him was Abbâ MACARIUS, bishop of the city of ḲÂW, and four others fled. And those six hundred and six bishops were sitting in Chalcedon. And when they had taken Saint DIOSCURUS to that place, there came upon him great tribulation through the bishop of that district, for he was a Nestorian. And he treated him with great contempt until God performed by the hands of Saint Abbâ DIOSCURUS signs and mighty wonders, and all [the people] bowed down at his feet, and were subject unto him, and they magnified his greatness. Thus God honoureth His chosen ones in every place. And Abbâ DIOSCURUS said unto Abbâ MACARIUS, [fol. 9*b* 1] "Thou shalt receive the crown of martyrdom in the city of Alexandria"; and he sent him with certain believing pilgrims to the city of Alexandria, and there he ended his testimony according as DIOSCURUS prophesied concerning him. And Saint DIOS-

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CURUS having ended his good fight and pleased God, departed from this transitory world, and received the crown of his fidelity and entered into everlasting life. He died in the island of GÂGRÂ, and they laid his body there.

And on this day also died the holy father Abbâ SÂWÎRÔS (SEVERIANUS), Bishop of the city of GABLÂ (BYBLOS). The name of the father of this holy man was 'ABLÂRYÂNÔS (APOLLINARIS), and he studied foreign wisdom in the city of Athens. He went to the city of Caesarea and studied [Greek] philosophy and literature, and he returned to Rome and studied the doctrine of the Church, and he learned by heart [fol. 9*b* 2] the Books of the Old and the New Testaments in a few years. After this his parents died and they left him exceedingly great wealth and endless possessions, and he wished to give them all to Christ so that he might receive it back a hundredfold. He built a great house wherein might be received travellers, and pilgrims and strangers, and the poor, and the afflicted. And he planted gardens and made for them storehouses whereto the fruits of the earth might be carried, and those places which he made for the poor and the needy are called by his name to this day. His brother was a magistrate of that city and he laid an accusation against him before HONORIUS, Emperor of Rome (A.D. 395–423), and said unto him, "SÂWÎRÔS (SEVERIANUS) hath scattered all his possessions and he saith, I give it to Christ, and I shall receive a return therefor from Him as it is promised in the Holy Gospel." And these words pleased the emperor, and he rejoiced in Saint SÂWÎRÔS (SEVERIANUS) and loved him exceedingly. And HONORIUS the emperor commanded that SÂWÎRÔS (SEVERIANUS) should neither be separated from him nor leave the royal palace, and he used to go with him to church always and stand all night in prayer [with him]. Moreover the righteous Emperor HONORIUS used to practise the works of the monks in secret, and to wear next his body a hair shirt under his royal apparel. In those days the Archbishop of the city of Rome was Saint YÔNÂKĔNDÎNÔS (INNOCENT I?), and it was revealed unto him by God that SÂWÎRÔS (SEVERIANUS) should be appointed bishop over

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many peoples. And he loved him [fol. 9*b* 3] and he honoured him exceedingly, and he wished never to be separated from him; everyone loved him, and THEODOSIUS (II), Emperor of Constantinople (A.D. 408–450), heard of his fame. And when SÂWÎRÔS (SEVERIANUS) saw that everyone honoured him, he was afraid that his labour would be wasted, and he wanted to leave that place secretly. And the angel of the Lord appeared unto him and commanded him to go to DABRA GABLÂ and to become the father of the monastery and of many souls. And having put on the monkish garb he went forth by night, and with him was his disciple THEODORE. And God sent forth a light like unto a wheel which went before him until he came to DABRA GABLÂ. And there was there a certain righteous man who was the abbot of that monastery, and he learned in a vision concerning the coming of Saint SÂWÎRÔS (SEVERIANUS). And he went out to him, and welcomed him and embraced him, and told him how a vision concerning him had appeared unto him, and he marvelled greatly. And his fame arrived in every region, and all the people came to him, and the number of the men who thronged to him could not be counted. And the Emperor THEODOSIUS sent forth from him men of position to build monasteries for Saint SÂWÎRÔS (SEVERIANUS). And the angel of the Lord marked out for them the places wherein they were to build monasteries for him. And he was the comforter of many souls, and God performed many signs by his hands and wonders innumerable, and among them was the wonder concerning the daughter of the governor of GABLÂ, in whom Satan used to dwell. And Satan said to her father, "If thou [fol. 10*a* 1] wilt drive away SÂWÎRÔS (SEVERIANUS) from this place I will go out of thy daughter." And when the father of the girl heard this word, he rose up and went to Saint SÂWÎRÔS (SEVERIANUS), and told him what Satan had said to him and asked him to heal his daughter. And the holy man wrote upon a paper for him these words: "In the Name of the Lord Jesus Christ get thee out of her"; and her father took that paper and carried it to his daughter, and straightway Satan went forth from her. And again there were gathered together many people, the SÂMRÂWÎYÂN and

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others. Now they formed a large company, and they wished to come into the monastery of Saint SÂWÎRÔS (SEVERIANUS) and to pillage it. And God brought a darkness upon them, and they remained for three days and three nights without seeing anything at all; and they made supplication with many tears to Saint SÂWÎRÔS (SEVERIANUS), and he dismissed them and they departed. And when any of those monks who were under his authority fell sick, he prayed over them and healed them, and he comforted them all and taught them the fear of God until they all became like unto the angels of God. And there was a bishop of that city whose name was PHILOTHEUS, and he learned from a vision of God that Saint SÂWÎRÔS (SEVERIANUS) would succeed him as bishop, and he sent letters to all the peoples and commanded them to take Saint SÂWÎRÔS (SEVERIANUS) and to appoint him bishop, because God had chosen him for this dignity. Then straightway the righteous Emperors HONORIUS and ARCADIUS and their governors, took [fol. 10*a* 2] Saint SÂWÎRÔS (SEVERIANUS) and appointed him bishop of the city of GABLÂ, and he fought a great and strenuous fight for the preservation of his flock and of the peoples. And there was in that city a certain Jew whose name was SEḲṬÔR, and he was very learned and boasted himself of his knowledge of the Law of MOSES. This man came to Saint SÂWÎRÔS (SEVERIANUS) and disputed with him, and he would not listen to one word which came out of the mouth of Saint SÂWÎRÔS (SEVERIANUS). After this God appeared unto the holy man in a vision and informed him that the Jew would become one of the holy and blessed people of Christ. And when the Jew went to his house he saw during a sleep the places of severe punishment, and it seemed as if one said unto him, "Look upon these unbelieving Jews, thy kinsmen, and observe how they and all those who have not believed in Christ, dwell in severe punishment which shall be for ever." And on the following day that Jew came to Saint SÂWÎRÔS (SEVERIANUS) and fell down and did homage at his feet, and asked him to make him a Christian. And straightway he baptized him with Christian baptism, and his house and all the men of his city. When all the other Jews heard that their chief had become a

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Christian, they believed and were baptized and became Christians, and they became even as those who were born in the Christian Faith. And Saint SÂWÎRÔS (SEVERIANUS) entreated some other men who were called NÎMÔNṬÔS, now they were magicians, to enter the Christian Faith, but they would not hearken unto him [fol. 10*a* 3] because they were puffed up by their magic. Now when a man was coming to them they would scatter dust in his face, and he would not be able to see anything. And Saint SÂWÎRÔS (SEVERIANUS) entreated our Lord Jesus Christ with tears, to bring those men into the Christian Faith. And God brought upon those men a severe disease which did not affect anyone among the Christians, even as He did in the land of Egypt when He brought a plague upon PHARAOH, and his army, and the Egyptians in the days of old. And the magicians perceived their error, and that this disease had come upon them because they had not hearkened to Saint SÂWÎRÔS (SEVERIANUS). And they rose up and came to the saint and became Christians, and all that city became one pasture. And Satan groaned and cried out like an old man who has rent his garments, and he said, "Behold, I am in distress in every part of the world. Holy monks have filled all the country of Egypt from one end to the other, the Archbishop YÔNÂKÊNDÎNÔS (INNOCENT I) dwelleth in the country of Rômê, JOHN of the Golden Mouth dwelleth in Constantinople, and this place only was left unto me, and behold SÂWÎRÔS (SEVERIANUS) hath taken it from me." And the men of Persia sent a despatch to the Emperors HONORIUS and ARCADIUS, seeking to be their allies in battle, and these righteous emperors sent the Persian dispatch to Saint SÂWÎRÔS (SEVERIANUS). And when [fol. 10*b* 1] he had read it he wrote a dispatch to the Emperors HONORIUS and ARCADIUS to instruct them [in his views], and he said unto them, "If we belong to Christ, and if our kingdom belongeth to Christ, we have no need of armour, or spears, or troops." And he began to remind them of the signs which God had wrought for the righteous kings of olden time, and how He had made them strong and how they had vanquished their enemies. And before the great fast came the Persians being ashamed departed from them. As concerning

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JOHN CHRYSOSTOM. Having brought Saint SÂWÎRÔS (SEVERIANUS) with the bishops, the holy man admonished with great severity the Empress EUDOXIA, because of JOHN CHRYSOSTOM, for he had done nothing whatsoever worthy of banishment. And when the empress would not hearken unto him, he returned to his city and wrote discourses in which he admonished her severely, and these discourses are read in orthodox churches unto this day. And Saint SÂWÎRÔS (SEVERIANUS) waxed old, and his days were one hundred years. Before his departure from the body, at the tenth [hour] of the day the angel of God appeared unto him, and summoned him to go forth from this world and from toil into rest. And the holy man ordered his people to continue to keep the Law of God; then he died and delivered his soul into the hand of his Creator. His death took place two years after JOHN CHRYSOSTOM died, [fol. 10*b* 2] and one year after Saint EPIPHANIUS, Bishop of Cyprus, died (A.D. 394). When Saint SÂWÎRÔS (SEVERIANUS) was dead, they prepared his pure body for burial as was meet, and they sang spiritual songs and laudatory sentences and buried him in a grave.

And on this day also AGATHON, PETER, JOHN, AMMÔN, and AMMÔNÂ and their mother RAPÎḲÂ (REBECCA) became holy martyrs. These holy men came from the city of ḲÔNYÂ, on the borders of the district of ḲÛS in Upper Egypt. And our Lord Christ appeared unto them and informed them what would happen unto them, how they would receive the crown of martyrdom in the city of SEBRÂ which is near the city of Alexandria, and that they would take their bodies to the city of NÎḲRĔHÂ to the north of the land of Egypt. And the holy men rejoiced at this vision, and they rose up early in the morning and gave all their possessions to the poor. Now AGATHON their eldest brother was a man of high position in his city, and everyone loved him, and RAPÎḲÂ (REBECCA) their mother encouraged them and incited them to bear patiently punishment for the Name of Christ. Then they came [fol. 10*b* 3] to the city of ḲÛS and confessed Christ before DIONYSIUS the governor, who condemned them to a severe punishment; and

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he tortured their mother before them, and she bore the torture bravely and rejoiced, and then he tortured her five sons. And when he was weary of torturing them they advised him to send them to the city of Alexandria so that they might not lead astray the people, for they were held in great affection by all, and many men through them believed in Christ and received a crown of martyrdom. And when they had brought the holy men to ARMENIUS, the governor of the city of Alexandria, now he was in the city called SÂBRÂ, and he learned about their fight, he tortured them very severely. He hacked their bodies with knives, he cast them into a large vessel and kindled a fire on top of them, he threw them on to the wheel, and hung them up head downwards. And in all these tortures our Lord Christ supported them against death until the governor and all his people were ashamed. Then the governor commanded his men to cut off their heads with a sword, and to sink their bodies in the sea. And straightway they cut off their heads with a sword, and they laid their bodies in a small boat so that they might cast them into the sea. And God sent forthwith an angel to a certain rich man of the city of NEḲRÂHÂ to the north of Egypt, on the borders of MAṢÎL, and commanded him to take the bodies of the saints. And that rich man went and gave much money to the soldiers, and took the bodies of the holy saints, [fol. 11*a* 1] and he heard a voice which said, "This is the abode of the saints." And he laid them in the church until the time of tribulation passed by, and then he revealed their existence; and they built a fine church and laid their bodies therein. And God made manifest from their bones many great signs and wonders, and recently they translated their bodies to the city of SAMNÛṬYÂ (SAMHÛD in the province of FARSHÛT).

And on this day also FÂSÎLADAS (BASILIDES) and two thousand [of his companions] were martyred.

And on this day also are to be commemorated DÂS, GÂGRÂ, NÂWLÂ, Bishop of Antioch, and PETER the monk.

And on this day also is commemorated the birth of ḤANNÂ the mother of our Lady.

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VIII. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint ZACHARIAS the priest, the son of BERACHIAH, was martyred by the hand of HEROD the king. When the angel GABRIEL announced to this priest [fol. 11*a* 2] the birth of JOHN his son, he did not believe his word. Because of this Gabriel said, "Thou shalt be dumb until the child is born," and he was dumb until the child was born; but when he was born, he spake and he glorified God, and he wrote and said, "His name is JOHN." And the Holy Gospel beareth testimony concerning him, and sheweth that he and his wife were righteous, and that they walked in the Law of God without blemish. When our Lord Christ was born, and the men who were soothsayers came to worship Him, HEROD was troubled and feared for his kingdom. For this reason he sent and slew all the children of Bethlehem of Judah whose days were two years and less than two years, and HEROD thought that among their number he would kill Christ. And the angel of God appeared unto JOSEPH in a dream, and he took our Lord and MARY His mother and they came to the land of Egypt. And the mother of JOHN took him, and went out into the fields, and fled into the desert of SÎNÂ, and she dwelt there bringing up her child for seven years. Then the mother of the boy died and left her child alone in the desert, and there he stayed until his shewing himself to Israel. When HEROD killed the children he thought in his heart that JOHN was Christ, and he sent his lictors to seek for him with his father ZACHARIAS. And ZACHARIAS said unto him, "I know neither where the boy is nor his mother." And HEROD said unto him, [fol. 11*a* 3] "If thou dost not bring thy son unto me I myself will slay thee"; but ZACHARIAS was not afraid of him. And HEROD told his soldiers to slay ZACHARIAS, and they slew him between the sanctuary and the altar; and God hid his body and his blood became like unto stone. And when the priests and the people were coming to prayer according to their wont, one of the priests arrived and went into the sanctuary, and he found the blood and he heard

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a voice which cried out in the altar, saying, "ZACHARIAS the son of BERACHIAH hath been slain"; and his blood continued to cry out until it was avenged. Now this ZACHARIAS, the son of BERACHIAH, was not one of the twelve sons of the prophets, for that ZACHARIAS was not killed, but died in the country of ÛRÂTÎ where his body was found in a perfect state and undecayed, and they built a church for it. As for this holy man ZACHARIAS, [the father of JOHN,] his body was never found, but his blood became a witness of his slaughter. And it is also said that when HEROD slew the children a certain Jew said unto him, "Behold, a son hath been born unto ZACHARIAS even as the angel of God told him, peradventure he is Christ." And HEROD sent his lictors to slay the child JOHN. And ZACHARIAS said unto them, "I have taken the child to a certain place; come ye with me and take him from that place." And the lictors went with him until he brought them into the sanctuary. And he set his son JOHN on the wing of the altar, where the angel of God [fol. 11*b* 1] had announced [his birth], and immediately the angel of God snatched away the child, and carried him off to the desert ZÎFÂTÂ. And when the lictors could not find the child they slew ZACHARIAS his father. Therefore did our Lord say unto the Jews, "The blood of ZACHARIAS whom ye slew shall come upon you," for it was the Jews who were the cause of his slaughter.

And on this day also died MOSES the prophet and righteous man, and the head of the Prophets. This prophet laboured with the people of God, and he suffered tribulation with them until [his] death and he delivered up his soul. This man it was who worked signs and wonders in Egypt and in the sea 'ÊRTÊRÂ (RED SEA), and he was not well pleased to be called the "son of Pharaoh's daughter," who brought him up, when his parents had cast him into the river of Egypt because of the decree of Pharaoh [fol. 11*b* 2] who commanded that all the male children of the Hebrews should be destroyed. When the daughter of Pharaoh the king found him she took him and reared him as if he had been her own son. And when he was fully forty years old he saw an Egyptian slay one of the

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Hebrews, and straightway he avenged the Hebrew and slew the Egyptian. On the following day he saw two other men fighting together, and he attempted to make peace between them. And he who was in the wrong rose up and said unto him, "Dost thou wish to slay me as thou didst slay the Egyptian yesterday?" And because of this MOSES fled to the land of Midian and there he married a wife and begot two sons. When he was eighty years old there appeared unto him a vision and a fire in the *pâṭôs* tree, and when he came to look and to learn [what it was], God spake unto him from out of the tree, and commanded him to depart to Egypt, and to bring out the Children of Israel from there. Then God worked ten plagues with His own hands upon the Egyptians; the first was the river which became blood, and the last was the slaughter of the first born of the Egyptians. After this He brought the people out of the land of Egypt, and He divided the sea 'ÊRTĔRÂ (RED SEA) and made them to pass through it, and He brought back the water of the sea over their enemies, PHARAOH and his host, and drowned them in the sea 'ÊRTĔRÂ (RED SEA). And He brought down [fol. 11*b* 3] for them "Manâ" in the Arabian desert forty years, and He made water to flow forth from a rock; all these beautiful things did MOSES the prophet perform for them. And they used to curse him, and many times they wished to stone him, but he was longsuffering with them, and he prayed to God for them, and because he loved them greatly he said unto God, "If Thou wilt not forgive this people their transgression, then blot out my name from Thy book" (Exodus xxxii, 32). And the Book is a witness concerning him—that he spake with God five hundred [times], and the words testify [that God talked with him] as a man talketh with his friend. And his face shone with the light of the glory of God, and he was obliged to veil his face so that the children of Israel might not die when they looked upon it. When he was fully one hundred and twenty years old God commanded him to deliver the people over into the hand of JOSHUA, the son of NUN, his disciple, that he might shepherd them. And he called JOSHUA and commanded him with the command of God and the Law, and he delivered the people into his hand, and informed him that he

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was to bring the people into the land of [their] inheritance. And after MOSES had made the Tabernacle of Witness and everything which was in it by the command of God, he died in the mountain and was buried there, and God hid his body so that the children of Israel should not take it and worship it. And the Book testifieth among the children of Israel there never rose up a prophet who was like unto MOSES. [fol. 12*a* 1] When Satan wished to uncover (or reveal) the body of MOSES, MICHAEL the archangel rebuked him, and prevented him from doing so, even as JUDE the apostle testifieth in the book of the apostle (verse 9). And the children of Israel mourned for MOSES three days.

And on this day also DÎMÂSYÔS (DIMASIUS) became a martyr. This holy man was from the city of DĔRSĔBÂ on the borders of DANṬU to the north of the land of Egypt, he loved the Church, and the poor, and he visited the sick. And a man who was shining with light appeared unto him and commanded him to go and receive the crown of martyrdom, and he made covenants with heaven and rejoiced greatly. And he forsook his father and went forth from his city, and he prayed to God to give him help during the torture for His holy Name's sake. And he came into the city of ATHRIBIS and confessed Christ before the governor, who tortured him severely and sent him to LUCIANUS the governor of the city of Alexandria. And whilst he was in the boat, our Lord Christ appeared unto him, and comforted him, [fol. 12*a* 2] and encouraged him, and promised him everlasting happiness; and his soul rejoiced and was exceedingly glad. And LUCIANUS tortured him very severely and then cut off his head with a sword; thus DIMASIUS received the crown of martyrdom in the kingdom of heaven. And the people of his city came and took away his body, and paid great honours to it, and through it signs and mighty wonders took place.

And on this day also are commemorated: LUCIANUS the martyr, 'ÊRMĔYÂS (JEREMIAH), and the nobles 'ANDÊWÂ and 'ÊLYÂNÔS (ELIANUS ?), and 'AMMÔN the monk.

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IX. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy father Abbâ BÎSHÔRÂ (PISOURA), Bishop of the city of MAṢÎL (the MELEDJ of the Copts and METELIS of the Greeks), became a martyr. This holy man became Bishop of the city of MAṢÎL, which is beloved of God, [fol. 12*a* 3] of the country of Egypt. When DIOCLETIAN was reigning and was persecuting the Christians, this holy man wished to pour out his blood for Christ's sake. And he gathered together all the people, and set them before the Holy Offering, and taught them many righteous ordinances, and after this he informed them that he wished to pour out his blood for Christ's sake. And they all, both great and small, wept, and said unto him, "What aileth thee that thou wouldst leave us? We are thy pupils; we will not permit thee to depart." And they wished to prevent him, but they could not prevail upon him [to stay], and they allowed him [to depart]. And he committed them to Christ, and he embraced them, and he went out from them, and they set him on his way weeping bitterly as they went. And three bishops went with him, who were BASKÔS and FENÂBÎKÔS and THEODORE. And they went together to the city of the governor, and they confessed Christ before him, and he tortured them cruelly and multiplied their punishments. And when he knew that those bishops were the parents of Christians, now the bishops were bold and endured the tortures with great fortitude, for our Lord Christ confirmed them, the governor ordered [his men] to cut off the heads of the three bishops. And they cut off their heads with a sword, and they received their crowns of life in the kingdom of the heavens. And the holy body of BÎSHÔRÂ (PISOURA) resteth to this day in the city of NASÊL [fol. 12*b* 1] on the other side of the river.

And on this day FÂSÎLADAS and 14,730 men and 7 women were martyred [with BASILIDES].

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And on this day also is commemorated the miracle which took place in the city of FRÛMYÂ in the country of Rômê. This man, like the people from the country of the Greeks, was fired excessively with devilish envy of the signs and wonders which used to appear in the church of the glorious angel MICHAEL, the captain of the hosts of heaven. And they wished to turn the stream of water from the Nile which flowed through the district on to the church, so that they might submerge it, and destroy the sacristan who had it in charge. And straightway MICHAEL the captain of the heavenly hosts, the divine angel, appeared unto NÂRṬÎNÔS, the sacristan of the church, and he drew nigh unto him, and said unto him, "Be strong, and fear not." And he smote a rock with the staff which was in his hand, and the rock was split open like a window, and the stream of water flowed out through it. [fol. 12*b* 2] And those who saw this marvelled and praised God, and paid honour to MICHAEL the archangel. And from that day to this that stream of water can be seen flowing through the rock, and not approaching in any way the church of the Archangel MICHAEL.

And on this day also died King YÂSÂY (YÛSYÂS who lived in the eighteenth century) who finished his fight on a tree, and pleased God.

X. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day was revealed the miracle of our Lady MARY in the city of ṢÊDÊNYÂ when oil dropped from the tablet with her portrait [painted] upon it [fol. 12*b* 3] as if it had been clothed with flesh. Now, it is said that LUKE the evangelist painted this portrait. And the cause of its coming to ṢÊDÊNYÂ was a certain widow whose name was MARTHA, and who turned her house into a habitation for pilgrims; and she loved our Lady MARY exceedingly, and ministered unto her with all her power. One day there lodged with her a certain righteous monk whose name was THEODORE, and she received him with joy.

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And on the following day when she was bidding him farewell, she said unto him, "Whither goest thou, O father?" And he said unto her, "I go to worship in the Sanctuary in Jerusalem." And she said unto him, "Take a little money from me to buy me a picture of our Lady MARY, and bring it to me when thou returnest to me"; and he said unto her, "I will buy [a picture] with my own money, and bring it to thee." And when he had arrived in Jerusalem he knelt and prayed in the holy places, and he set out on his return journey without having bought the picture. And immediately he heard a voice which said unto him, "Why hast thou forgotten to buy the picture?" And being troubled by the voice he turned back into the market-place, and found a picture of our Lady MARY, which had sweet features and a beautiful form. Having bought it he wrapped it up in cotton and in fine linen. And as he was travelling along a terrible road in the desert thieves rose up against him, and when he was wishing to take to flight, a voice came forth from that picture which said, "Fear not: complete thy journey"; and he went on his way and none challenged him. Another time a savage lion rose up against him and wanted to rend him, and straightway an awful voice came forth from that picture and drove away the lion. And when THEODORE saw [fol. 13*a* 1] all these signs and wonders, he wanted to carry that picture to his own city, and he did not wish to give it to the widow. And as he was travelling by boat on another journey, the wind rose up against him and carried him towards Damascus. And having disembarked he went into the house of that widow with several other pilgrims, and he did not discover himself to her, and she did not know him. And on the following day when he wished to go forth secretly and to depart to his city, the gates of the house failed to work and they remained jammed throughout the day; in the evening the monk returned to his abode, and when the widow saw him she wondered. And he continued to do this for three days, returning each evening; he saw the gate, but when he wished to go through it, he was unable to go on his way. Then the widow took him and said unto him, "O my father, what aileth thee? Is thine heart troubled that I see thee thus disturbed?" And

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then he told her everything that had come upon him in the matter of the picture. And straightway she brought him into her house, and she opened the wrappings of the picture and found that drops of sweat were falling from it; and by reason of her joy she kissed the hands and feet of the monk. Then she took the picture into her prayer-chamber, and laid it upon a stand in a recess with great honours. And she made for it a brass grating, so that no one could touch it, and she hung before it lamps which burned by day and by night, and outside these she hung silken curtains. Beneath the picture she set a marble bowl into which the drops of oil which sweated out from it might be collected. And that monk dwelt [fol. 13*a* 2] with the widow, and ministered to the picture of our Lady MARY until they both died. And when the archbishop of that city heard the report of the picture, he, and the bishops and the priests and all the people came [to the house], and when they looked at the tablet with the picture they found that it was in the condition of being covered with flesh; and they marvelled at this divine work. And having emptied out the oil from the bowl, and divided it among themselves as a blessed thing, the bowl filled up [again] immediately. When they attempted to remove the picture to another spot a great earthquake took place, and many people died; and the picture remaineth there until this day.

And on this day died JUDITH the prophetess, who delivered Israel from the hand of HOLOPHERNES, the evil one, through the wisdom and counsel which she employed until at length she cut off his head by the might of God which was upon her.

[fol.13*a* 3] And on this day also the birth of our holy Lady, the Virgin MARY, took place according to what is written in the Book of Exposition of Saint Abbâ MACARIUS of DABRA SKETE (the monastery of SCETE). And it is also written in the Book of Exposition of Upper Egypt, and it is written in the Holy Scriptures. On the thirteenth day of the month Ṭâkhshâsh (Dec. 7–Jan. 6), the righteous woman ḤANNÂ, the mother of our holy Lady, the Virgin MARY, conceived, and her bringing

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forth took place on the first day of Maskaram (Sept. 8–Oct. 7). And it is found in other books that on the seventh day of the month of Naḥasê (August), God sent the angel GABRIEL to the righteous JOACHIM and told him, saying, "Thy wife ḤANNÂ shall be with child." And immediately she had union with her husband JOACHIM she conceived, and she brought forth on the first day of the month Genbôt (May 6–June 5). And it is meet that we should commemorate the festival of the birth of our holy Lady the Virgin MARY on both of them, because she maketh intercession for us to her beloved Son at all times, and behold, we will write the commemoration of her birth on the first day of the month Genbôt. May her intercession be, etc.

[fol. 13*b* 1] And on this day also the MÂTRÔNYÂ became a martyr. This holy woman was a handmaiden to a Jewish woman, and she was a Christian even as her parents were Christians. And that Jewish woman her mistress hated [Christianity], and she wished to make her maid abandon the Christian Religion, and to bring her over to the Jewish Faith, which she would not embrace. For this reason she reviled MÂTRÔNYÂ and made her service heavy upon her. One day MÂTRÔNYÂ followed her mistress the Jewish lady until she brought her to the Jewish synagogue, and MÂTRÔNYÂ turned aside and went into the holy church. And when her mistress asked her, saying, "Why didst thou not come into my synagogue?" the holy MÂTRÔNYÂ answered and said unto her, "God is very remote from thy synagogue, and how would it be seemly for me to enter therein? But the place which is seemly for me to enter is the holy church, which our Lord Jesus Christ purchased with his precious blood." When her mistress heard these words she was wroth with her and beat her severely, and shut her up in a dark place wherein she remained for four days without food and drink; then the Jewess had her brought out from her prison [fol. 13*b* 2] and beat her cruelly with many, many stripes, and once again she sent her back into the prison, where she died. And after her death her mistress took her body, and carried it up to the roof of her house, and according to what the

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men say who saw her, she cast it out, and it fell down by itself. Now the mistress of MÂTRÔNYÂ was afraid of the Government, and alarmed lest they should examine her about her murder. And the wrath of God fell upon that Jewish woman, and as she was coming down from the roof of her house, she fell down headlong, and died, and departed into fire for ever. And this holy woman MÂTRÔNYÂ went to joy everlasting.

And on this day also are commemorated Saint ATHANASIA and her three children.

XI. MASKARAM

[fol. 13*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day FÂSÎLADAS (BASILIDES), the father of the kings of Antioch and their counsellor, became a martyr. This holy man was a general of the kings of Rôm, and the whole kingdom stood by reason of his counsel; and he had many slaves and handmaidens. There was a certain prince in Rôm in those days whose name was NUMERIANUS [son of the Emperor CARUS], and he married a sister of Saint FÂSÎLADAS (BASILIDES), a lady of high rank, the mother of THEODORE Banâdĕlêwôs. And by him she became the mother of JUSTUS, and CLAUDIUS, and 'ABÂDÎR. These were the sons of the sister of Saint FÂSÎLADAS (BASILIDES), who was the sister of the mother of VICTOR. And FÂSÎLADAS (BASILIDES) begot by her two sons, one whose name was 'AWSÂBYÔS (EUSEBIUS) and the other was [called] MACARIUS. And at that time the men of ḲUĔZ and Persia were at war with Rôm [about A.D. 283], and they sent JUSTUS, the son of the king, and 'AWSÂBYÔS (EUSEBIUS), the son of FÂSÎLADAS (BASILIDES), with their armies, and they went to the war. And NUMERIANUS the prince went to fight against the other [enemies], who slew that king in that war. Thus the kingdom of Rôm was without a king to rule it and to administer the affairs thereof. At that time the men of Rôm gathered together large numbers of mighty men of war from every city into their

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army. And among them was a certain man whose name was 'AGRÎPÂDÂ, and who was a native of [fol. 14*a* 1] Upper Egypt, and a goat-herd. And the Government took him and set him over the royal horses, and he was bold in character and a mighty man in action. And one of the daughters of prince NUMERIANUS saw him from a window of the royal palace, and she loved him and lusted for that 'AGRÎPÂDÂ, and she took him and married him, and made him king, and called him "DIOCLETIAN." And after a few days he forsook the Lord God, the God of heaven, and worshipped idols. And when FÂSÎLADAS (BASILIDES) heard this thing, he was very sorry, and he did not return to reign in his kingdom. And JUSTUS, the son of NUMERIANUS, and 'AWSÂBYÔS (EUSEBIUS), the son of FÂSÎLADAS (BASILIDES), returned from the war with great joy, for they had slain all their enemies, and had laid waste their countries. When they arrived in the city of Antioch and found that DIOCLETIAN, the denier of Christ, and the worshipper of idols was king, they were exceedingly sorry. And they drew their swords and wished to slay DIOCLETIAN the king, and to appoint king JUSTUS, the son of NUMERIANUS, but FÂSÎLADAS (BASILIDES) kept them from this act. After this Saint FÂSÎLADAS (BASILIDES) gathered together all his kinsfolk, and his soldiers, and his slaves, and informed them that he wished to pour out his blood for the sake of Christ's Name; and they all said unto him, "The death which thou diest we also will die with thee." And they all agreed together [fol. 14*a* 2] and stood before King DIOCLETIAN, who feared them with a very great fear, for they belonged to the kingdom (*i.e.* the royal family). And HERMINIUS the father of VICTOR advised him to banish them to the country of Egypt, and to punish them there. And he sent them all away, each to a different city, namely 'ABÂDÎR, and 'ÎRÂ'Î, the sister of 'AWSÂBYÔS (EUSEBIUS), and MACARIUS, the brother of CLAUDIUS, and VICTOR. THEODORE Banâdĕlêwôs he hung upon a *kômôl* tree, and drove one hundred and fifty-three nails through his body, and thus THEODORE consummated his martyrdom. FÂSÎLADAS (BASILIDES) he sent to a city of 'AFRÂḲYÂ, of Five Cities (Pentapolis ?) to MAṢRÛS the

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governor; and when MAṢRÛS saw him he marvelled exceedingly why he had left his kingdom and his glory. And our Lord Christ sent His angel and lifted him up by the spirit into heaven and shewed him the spiritual habitation; and his soul rejoiced exceedingly. Of his slaves, some he set free, and some received the crown of martyrdom with him; now the number of the latter was 7033. And [DIOCLETIAN] tortured the holy man on the rack, and they cut his body into pieces with sharpened rods of iron, and he died; but our Lord Jesus Christ, to Whom be glory! raised him up from the dead whole and uninjured. And when all the people who dwelt there saw this, they marvelled exceedingly, and they believed in our Lord Jesus Christ, to Whom be glory! and they cursed the governor. And the governor was wroth with them, and he commanded his soldiers to cut [fol. 14*a* 3] off their heads, and they cut off their heads with the sword, and they received crowns of martyrdom in the kingdom of heaven; and the number of these was 5700 men and 37 women. Then they threw FÂSÎLADAS (BASILIDES) into a frying-pan and roasted him, and he became like water, and his whole body was melted. And the governor commanded them to dig a deep pit on the mountain top, and to bury him therein, and they did so; and straightway our Lord Christ, to Whom be glory! raised him up from the dead a second time. And FÂSÎLADAS (BASILIDES) came once again before the governor, and he cried out and said, "Be ashamed, O governor MAṢRÛS, thou infidel king, and let thy idols be ashamed with thee! For behold, my Lord Jesus Christ hath raised me up from the dead, whole and uninjured." And when the people who were there saw this miracle, they believed on our Lord Jesus Christ and became martyrs, and they were in number 2300. Then the king made Saint FÂSÎLADAS (BASILIDES) to go up upon a machine with wheels and a saw inside it, and he inflicted severe tortures upon him, and then he made him to lie on his liver upon an iron bed, and had a fire lighted under him. And straightway our Lord Jesus Christ, to Whom be glory! appeared unto him, and raised him up from the torture, and made him whole and uninjured. He made him a promise, and said unto him, "O my chosen one FÂSÎLADAS (BASILIDES), know thou that everyone

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who shall celebrate thy commemoration, or shall give alms to the poor for thy name's sake, or shall give [fol. 14*b* 1] clothing to the naked, or shall give incense to the church for thy commemoration, and everyone who shall celebrate thy commemoration, whether in little or whether in much, to all these will I give remission of sins, and I will make their habitation to be with me in the kingdom of heaven." And having said this unto him, our Lord went up into heaven in great glory. When Saint FÂSÎLADAS (BASILIDES) heard this from our Lord he rejoiced with great joy. Then MAṢRÛS the governor took counsel with his advisers, and said unto them, "What shall I do about this man whose name is FÂSÎLADAS (BASILIDES)? I have no other torture left which I can apply to him, and he will not turn from his opinion." And they counselled him and said unto him, "Cut off his head with the sword, and be quit of him, for behold, all the men of the city are being corrupted through him." And straightway the governor commanded his men to cut off the head of Saint FÂSÎLADAS (BASILIDES), and they cut off his head, and he received a crown of martyrdom in the kingdom of heaven in the place of the earthly kingdom which he had cast aside and forsaken. And signs and great wonders were made manifest through his body. Now the number of all those who became martyrs with him was 5793. May their blessing and prayer, etc.

[fol. 14*b* 2] And on this day also the holy woman BANAFZEZ [literally "violet"], the interpretation whereof is, "Whose odour is sweet," became a martyr. This holy woman was old and very far advanced in years, and she fought her fight in the days of SÂBÔR, King of Persia; they carried her away bound into captivity together with nine thousand Christians whom they had captured. The general of the army first tortured her very severely and then cut off her head with the sword; and after they had cut off her head, the blood which flowed from her neck spurted out a very long way. And the strength of [her] enemies, that is to say the soldiers who dwelt there, drooped, and the light of the sun was turned to darkness, and the odour of a very sweet smell filled the place.

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And on this day also three husbandmen of the city of 'ASNÎ [in Upper Egypt], [fol. 14*b* 3] whose names were SÛRĒS and 'ANKÎṬYÔS and MASKHADRÂ, were martyred. When ARIANUS was returning towards the north he slew all the people everywhere and spared no one, and at length his soldiers were exhausted and they put back their swords into their sheaths. And these three holy husbandmen met him on the bridge (ferry) on their way back from the field, and they cried out and said unto him boldly, "We are Christians." And when ARIANUS heard them, he said unto his officers, "Hear ye these men? Do ye wish to kill them?" And his soldiers said unto him, "We are aweary, and we have put back our swords into their sheaths." And when the holy men heard them they said unto him, "Behold, here are our digging tools, kill us with them." Then they laid their heads down on a stone, and the soldiers hacked through their necks.

And on this day also is the commemoration of the blessed CORNELIUS, a general and righteous man. He lived in the days of the holy Apostles, and he fought the good fight strenuously, and was well-pleasing unto God. And an angel appeared unto him and commanded him to send men to invite PETER the apostle to come to him, so that he might hear from him what was right. And when PETER the apostle came to him, he told him, and all those who were with him, [fol. 15*a* 1] the word of our Lord Jesus Christ; and CORNELIUS believed, and he and all his house were baptized; and PETER the apostle appointed him to the Church of Alexandria. And when he arrived there he found [the city] filled with the worship of idols, and he baptized many of the men thereof and baptized them with Christian baptism. And DEMETRIUS the governor believed, and CORNELIUS baptized him and all the people of his house with Christian baptism. And he passed his whole life in fighting like the Apostles, and he was the first of the Gentiles who believed [on Christ].

And on this day also died Saint THEODORA. This holy woman was a native of Alexandria, and she lived in the days

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of ZENO the emperor; a strange man forced her, and also took her handmaiden and defiled her. And straightway she sorrowed with a bitter sorrow, and wept bitter tears. And she put on male attire secretly, and went forth from the city of Alexandria in the guise of a man, and she called herself THEODORE. Then she went to a monastery of monks, and arrayed herself in the garb of the monks, which is the garb of angels, and all those who saw her thought that she was [fol. 15*a* 2] an eunuch. And she devoted herself to the ascetic life, and fought a most strenuous fight, and she endured thirst, and hunger, and the weariness of night vigil, and the standing up by day; and she continued to lead this life for many years. Now a certain man committed fornication with a certain woman, and she conceived by him and brought forth a child; and her parents said unto her, "Who is it that hath defiled thy virginity?" And she uttered a lie against this holy woman THEODORA, and said, "It is THEODORE the monk who liveth in the monastery that hath defiled me, and I am with child by him." And when her parents heard these words they were exceedingly sorry, and they took the child and carried him to the abbot of the monastery, and said unto him, "Take this child, for he is the son of THEODORE the monk, thy son." And the abbot summoned this holy woman, and said unto him (*sic*), "Why hast thou done this abominable thing, and brought shame and disgrace upon the whole community of monks?" Now he did not know that it was a woman to whom he spake. And the holy woman THEODORA said unto him, "I have sinned. Have mercy upon me, O my father." And straightway the abbot was wroth, and he gave her the child, and expelled her from the monastery; and she dwelt in the desert seven years, and the child was with her. And she endured many trials and tribulations caused by devils, and Satan tortured her cruelly. After this she was received, and one brought her into the monastery again, where she lingered a few days and then died, and delivered her soul [fol. 15*a* 3] into the hand of God. And she received life everlasting with all the saints, and she finished a good fight.

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And on this day also are commemorated Saint BASIL the martyr, THEODORE, Bishop of Jerusalem, ḳAWESṬÔS (CAUSTUS), the chief of the martyrs of the city of Alexandria, and those who were martyred with him.

XII. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the glorious angel MICHAEL the archangel. On this day God, to Whom be glory! sent him to ISAIAH the prophet, the son of AMOS, and He had mercy upon him, and shewed compassion unto him after He had been wroth with him for twenty-eight years. And God commanded him to go to HEZEKIAH the king, and to tell him that God would heal him of his sickness, and had added fifteen [fol. 15*b* 1] years to his days, so that he might marry and beget MANASSEH.

And on this day took place the General Council of the Saints, two hundred bishops, in the city of Ephesus. This was the third of the great General Councils, and its bishops assembled in the twentieth year of the reign of THEODOSIUS the Less, the son of ARCADIUS, the son of THEODOSIUS the Great. They assembled because of the error of NESṬÛR (NESTORIUS) who was Archbishop of Constantinople, and who said, "Our Lady, the Virgin MARY, did not give birth to God in the flesh, but to a mere man, and that afterwards the Son of God dwelt in him, and not that He dwelt and was one with him, but that He dwelt [in him] according to his desire and pleasure only; therefore Christ had Two Natures and Two Existences." This is the wicked belief of NESṬÛR (NESTORIUS) the infidel. Because of him these fathers, two hundred bishops, were convened, [fol. 15*b* 2] and they debated the matter with him, and they urged him strongly and shewed him that He Who was born of our holy Lady MARY the Virgin, was God Who had become man. And they brought before him the testimony of the words of the angel GABRIEL when he said unto our Lady MARY in the holy Gospel of Saint LUKE (i, 28), "God be with thee! He

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Who shall be born of thee is holy and shall be called the son of the Most High." And they brought before him also the words of ISAIAH (vii, 14) the prophet in his prophecy, "Behold a virgin shall conceive, and she shall bear a son, and his name shall be called Emmanuel." And again he saith, "There shall go forth from JESSE a root, and he who shall arise from it shall be the hope of the Gentiles" (Isaiah xi, 1, 10). And moreover, our father Saint CYRIL, Archbishop of the city of Alexandria, rebuked him, and admonished him, and said unto him, "Natures cannot be separated after they have become one in their unity, on the contrary, and we believe and declare that the Word of God that became man is One Nature only." And NESṬÛR (NESTORIUS) the unbeliever would not believe this, and he would not turn from his unbelief, and the whole General Council rebuked him and threatened him that they would cut him off from his priesthood and office unless he turned from his evil counsel. And he would neither hearken nor accept the words of the whole Council, and they therefore cut him off from his priesthood, and they anathematized him, and excommunicated him, and drove him forth from the Council into Upper Egypt, where he died an evil death and departed into Sheol for ever. And these fathers, the two hundred bishops, [fol. 15*b* 3] confirmed the belief and made known in writing the declaration of this Council, and they said, "Our Lady MARY, the holy Virgin, the God-bearer, brought forth the Word of God made flesh." And they drew up the CANON and laid down the LAW, and they signed it with their own hands, and gave it to the faithful unto this day. And if it be said that in these days the Nestorians do not believe in the faith of NESTORIUS, the unbeliever, we reply that this is due to the fact that the Nestorians have mingled with the Jacobites who are in Syria, and in the country of the East generally, and that some of them have turned from their evil counsel. And we will beseech God to guide us in the way of salvation—to Whom be praise and glory for ever and ever! Amen.

Salutation to 'AFLÂḤÔS the martyr, and to those who were martyred with him.

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And on this day also is commemorated the translation of the bodies of Saint 'AFLÂḤÔS the martyr and his companions in the city of Alexandria.

[fol. 16*a* 1] And on this day also are commemorated LÛRÂS (LÛYÛRÂS) and GALANICUS (CALANICUS) the martyrs, and JOACHIM and ḤANNÂ, and on it a festival is held in Rômê in honour of STEPHEN (protomartyr).

XIII. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day is commemorated the miracle which the great Saint Abbâ BASIL, Bishop of Caesarea and Cappadocia, wrought in connection with the young man who lusted for his master's daughter, and whose heart was inflamed with love and desire for her. And that young man went to Satan, the enemy of our race, by the help of an unbeliever and magician. And that denier of Christ wrote a paper and gave it to him, and commanded him to go to the cemetery of the 'ARAMÎYÂN (Pagans) and to stand up by one of the graves therein at the time of midnight, and to lift up on high his [right] hand with that paper in it. And this vile man having received these words from him, went and stood up among the graves of the 'ARAMÎYÂN (Pagans), with the paper in his hand, according as the magician had directed him. And straightway there came to him one of the Satans who seized his hand and brought him to Satan, the chief of the Satans, and he took that paper out of his hand. And Satan asked him, saying, "Dost thou believe on me, O young man? And wilt thou deny [fol. 16*a* 2] thy Messiah and not turn again to Him after I have fulfilled for thee thy desire?" And the poor slave answered and said unto him, "Yea, my lord, I will do as thou commandest me." And Diabolus, the crafty deceiver, said unto him, "Write with thine own hand on a piece of paper that thou wilt do this." And the young man wrote for him on the paper, and denied Christ our God, and he believed on Satan our enemy, and he separated

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himself from Christ in the body after he had been one with Him in heart and soul. And then Satan kindled lust in the heart of the daughter of the slave's master, and she loved the young man exceedingly. And she could not bear to be away from him for a moment, but she cried out boldly to her father, saying, "If thou wilt not give me in marriage to thy servant, then assuredly I will kill myself." And her father was sorrowful and wept bitterly because of this thing, and he tried to make her to be patient, but she could not be patient, and moreover, her love for the man was increasing continually in her heart. And she overcame her father, because he was afraid that she would kill herself, being ashamed before the people. And her father gave her to the young man, and he received the maiden from her father, and he took her into his house, and he satisfied his desire of her. And after she had dwelt with him many days, her father and her mother multiplied their weeping and lamentation for her, and her father cried out to God beseeching Him to have compassion upon them, and to remove their sorrow. And our Lord Jesus Christ heard their cry, and accepted their petition, [fol. 16*a* 3] and He made their daughter to know, and made it clear to her that the young man whom she loved was not a Christian. And on the one occasion during the whole of the time which he had lived with her, when he went into the church, she saw that he did not partake of the Holy Mysteries and that he did not make the sign of the life-giving Cross over himself; and the maiden wept, and repented and was exceedingly sorry. And when the young man knew that his matter was revealed unto her plainly, he said unto her, "I have not done any evil whatsoever." And she answered and said unto him, "If thou art a Christian, and if what thou sayest is true, come with me and we will go and enter the church together, and we will receive the Holy Mysteries." And having forced him he told her of all that he had done for her sake, and how he had gone to that magician and written that paper for him with his own hand, and how he had denied Christ and believed on Satan, and had written that paper for him with his own hand, and had given it to Satan. When the maiden heard this thing from him she was exceedingly sorry and rebuked herself. And straightway

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she rose up and made haste to go to that pillar and light of the church, Saint BASIL, bishop of her city, and she told him what had happened unto her, and she wept and did homage at his feet, and entreated him to deliver and save her. And Saint BASIL sent and had the young man brought to him, and he learned from him his affair, and the young man revealed unto him what he had done. Then Saint BASIL asked [fol. 16*b* 1] him, saying, "Dost thou wish to return and to be a Christian once more?" And the young man answered and said unto him with tears, "Is it possible for this to happen unto me, my lord?" And the saint said unto him, "Be of good cheer, and fear not," and he made the sign of the Cross over him, and he shut him up in a chamber near him, and commanded him to pray until the third day; and BASIL went and prayed for him. And after the third day BASIL visited him, and he said unto him, "What hath happened unto thee during the past three days?" And the young man made known unto him that he had been in very great tribulation which was caused by the cries of Satans, who shewed him the paper which he had written and were very wroth with him. And Saint BASIL said unto him, "Be not afraid of them, for God will help thee, and strengthen thee, and preserve thee." And Saint BASIL gave him bread and water, and took him back into the place of his confinement, and prayed over him again. Later he visited him again, and he said unto him, "What hath happened unto thee?" And the young man said, "I hear their cry, but I see them not." And again Saint BASIL gave him bread and water, and admonished him and rebuked him, and said unto him, "Be not afraid"; then BASIL took him back again into his place of confinement, and went away and prayed for him. Now Saint BASIL shut him up in this way for three days at a time, and visited him every third day for forty days. And when the saint visited him at the completion of the forty days he asked the young man what had happened to him. And the young man said unto him, "O my holy father, last night I saw thee waging war against Satan [fol. 16*b* 2] on my behalf, and thou didst vanquish him straightway"; and when Saint BASIL heard these words from him he rejoiced exceedingly. And he summoned all the monks from

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the monasteries, and the priests, and they prayed for that young man all that night. On the following day he brought the young man to the church, and the people of that city came there also, and Saint BASIL commanded them all to lift up their hands to heaven, and to pray and to make entreaty to God and say, "Have mercy upon us"; and they did as he commanded them. And they continued to cry out and to say, "Lord have mercy upon us," until that writing which the young man had written with his own hand for Satan fell down; and it fell down in the presence of all the people. And Saint BASIL unrolled the paper and read it before all the people, and he blessed the young man and gave him the Holy Mysteries. And he took the woman and blessed them together, and they departed to their house rejoicing and exulting in their salvation, and in the remission of their sins. And they praised God and ascribed thanks to Saint BASIL who by his prayer had saved them from the error of Satan.

[fol. 16*b* 3] And on this day also Abbâ ISAAC the anchorite became a martyr.

XIV. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ AGATHON of the pillar. This holy man came from the city of TENÎS (TANIS, or the Field of Zoan, *i.e.* ṢÂN AL-ḤAGAR) in the north of the land of Egypt. His parents were righteous folk, and fearers of God, and they loved to give alms and gifts to the poor and needy. The thoughts of his mind tended to monasticism, and they moved in his heart continually. The name of his father was MAṬRÂ, and the name of his mother was MARYÂ. When he was thirty-five years old he was appointed priest, and straightway he devoted himself continually to the Church. And he entreated God by day and by night to make straight for him his departure from this world, and he departed to the desert

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and became a monk. And the Lord Christ prepared the means for him, and he went out from his city, and came to the city of MAREOTIS, and thence he departed to the SCETE desert. And the angel of God [fol. 17*a* 1] appeared unto him in the form of a monk who journeyed about with him everywhere in the desert and brought him to the monastery of Saint Abbâ MACARIUS in SCETE. And Saint Abbâ AGATHON came to the holy old men Abbâ ABRAHAM and Abbâ GA'ARGÎ, and he became their disciple and lived with them for three years. After this they set him before the sanctuary and before the abbot, Abbâ JOHN, and they remained three days in prayer over his garb of monasticism, and they arrayed him in the garb of angels. From that hour he became a devotee of God, and he fought a great fight with fasting and prayer, continually, day and night; and he slept on the ground without a mattress, and at length the skin of his body clave to his bones. And he read continually the history of the striving of Abbâ SIMON of the pillar (SIMON STYLITES), and he was always envious of his striving. And he meditated in his heart, shutting himself up, and he took counsel with the holy fathers concerning it, and they said this counsel is good; and he was blessed by them and they prayed over him. And he went out of the desert, and came nigh unto the world, to the city of SAKÂ (*i.e.* SAKHÂ, in the province of GHARBÎYAH), and he dwelt in a little church. And the believers built him a pillar there, and he went up on it and stood on it, and laboured strenuously in the ascetic life for a space of fifty years. In his days there appeared a man in whom was a filthy Satan and who led many people astray. And that man dwelt in a church, and the people used to throng about him to hear his doctrine, and with them they carried branches of trees [fol. 17*a* 2]. And Abbâ AGATHON sent and had him brought to him, and he prayed over him, and drove out from him the devil who used to address the people through him. Similarly, a certain woman used to say, "MÎNÂS the martyr holdeth converse with me." And she commanded her followers, and they dug a pool of water in the name of Abbâ MÎNÂS the martyr, and [pretended that] all those who bathed therein were healed. And Saint Abbâ AGATHON prayed over

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that woman until he cast out from her that unclean spirit. And Saint Abbâ AGATHON commanded the men of that city to fill up that pool. And there was also another man who used to raise up those who were mad and who were possessed of the devil, and when he beat them the devil used to leave them for a short time; and very many of those who were possessed of devils gathered together to him. And Saint Abbâ AGATHON sent messages to him very often bidding him to come to him, and he would not obey him and neither came to him nor forsook his error. And when the governor of that city passed by, those who were possessed of devils cursed him, and for this reason the governor took that man, and punished him with exceedingly great severity, and he died straightway during his punishment. And another man, a priest, fell into fornication with a woman in the church, and polluted (or destroyed) his portion of it; and the people took him and brought him to Saint Abbâ AGATHON, and he prayed over him and God healed him. And the holy man commanded that priest to take good heed that he did not minister in the priesthood during all the remaining days of his life. And the holy man AGATHON worked many [fol. 17*a* 3] miracles, and he healed very many sick people. And there appeared unto him in the forms of angels very many Satans who sang unto him very sweet songs, and ascribed blessing to him, but by the might of Christ, to Whom be praise, he knew their guile, and he made over them the sign of the Glorious Cross, and they fled from before him speedily. And when God wished to make him to rest from the toil of this world, AGATHON fell sick of a slight illness, and he delivered up his soul into the hand of God. Now very many people used to gather together to him, and he would teach them the way of God and would heal them of their sicknesses through his prayers. When they found out that he was dead they wept bitterly because they had lost their father who was wont to comfort them, and because they were the orphans of this glorious father. Now all the days of the life of this holy man Abbâ AGATHON were one hundred years. He dwelt in the world forty years, and in the desert ten years, and he toiled in ascetic labours and lived upon a pillar for fifty years.

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And on this day also are commemorated MAḲÂRÎ (MACARIUS) the martyr, and BARTHOLOMEW, and 'AWĔDRÂ, and NÂSEN (NASO), and DÊGANÂ the priest.

[fol. 17*b* 1] And on this day also died Abbâ DÊGANÂ the priest.

XV. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the translation of the body of Saint STEPHEN the archdeacon and protomartyr took place. And how did the translation take place? It took place after very many years had passed since his death, and more than three hundred years after the reign of the righteous Emperor CONSTANTINE who worshipped God nobly, and after the revelation of the Right Faith. There was a certain man who lived in the garden which was nigh unto the place where the body of Saint STEPHEN was, and that garden was called the "garden of GAMALIEL," and was nigh unto Jerusalem; and the name of that man was LUCIANUS. And Saint STEPHEN the fighter appeared unto him several times in dreams, and said unto him, "I am Stephen," and he informed him that his body was buried in that place; [fol. 17*b* 2] and that man LUCIANUS went and told the bishop of the city of Jerusalem, and when the bishop heard this thing he rejoiced exceedingly. And he rose up straightway and took with him two bishops, and certain men of the church, and they came to the place wherein the body of the saint lay, and they dug into the ground there. And a mighty earthquake took place, and the coffin wherein was the body of the holy man was revealed. And there ascended from it an odour which was exceedingly sweet, and they heard the voices of angels praising God and saying, "Glory to God in the heavens, and peace upon earth, His good pleasure to men." And they praised and sang in this wise three times. And the bishops and the priests bowed down before the coffin containing the body of the holy man, and then they bore it away with songs and hymns and many brightly shining lamps until they

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brought it into the citadel of Zion. And after this, a certain man whose name was ALEXANDER, and who was a native of Constantinople, and who lived in Jerusalem, built a beautiful church to Saint STEPHEN, and he removed the body of Saint STEPHEN into it. Five years after this ALEXANDER died, and his wife buried him by the side of the coffin of Saint STEPHEN. And when eight years more had passed the wife of ALEXANDER decided to go to the city of Constantinople [fol. 17*b* 3] and to take the body of her husband with her. And she came to the place wherein she had buried his body by the side of Saint STEPHEN, so that she might take her husband's body and bury it in the church which ALEXANDER had built in Constantinople in honour of Saint STEPHEN. Now her husband's coffin was like unto the coffin containing the body of Saint STEPHEN—and by the will of God she took the coffin wherein was the body of Saint STEPHEN, and carried it away to the city of Ascalon, and there she embarked with it in a ship to go to the city of Constantinople. As they were sailing over the sea she heard singing and many praises coming from the coffin, and she marvelled exceedingly. And she rose up that she might look at that coffin, and she knew that it was the coffin wherein was the body of Saint STEPHEN, and she understood that this had happened through the Will of God, to Whom be praise! She was unable to return to Jerusalem, and she gave thanks unto God the Most High, because of what He had done unto her. When that woman arrived in the city of Constantinople, she went to the emperor and made known unto him the history of Saint STEPHEN, and how signs had taken place, and how he had arrived at the port of the city of Constantinople. And the emperor and the archbishop, and priests, and the people of the city went forth and they came to the body of the saint, and they carried it upon their heads with singing and many hymns, and with joy and gladness until they brought it to the royal palace. [fol. 18*a* 1] And both in the ship and in the royal palace God made manifest many signs. And they laid the body of the holy man upon a wheeled cart drawn by two oxen, and when they came to the place which is called Constantinople, wherein the holy man wished them to lay his body, the

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oxen stood still and would not go any further and they stood there. And when they beat the oxen they heard a voice which came from one of the oxen, saying, "It is meet for them to deposit the body of Saint STEPHEN in this place." And all those who saw and heard this praised God, and they knew that He Who had made the unclean she-ass of BALAAM to speak was He Who had made to speak the oxen which were carrying the body of Saint STEPHEN. And the emperor commanded his people to build a beautiful church for him, and they built a beautiful church, and they laid therein a gem, a pearl of great price, a holy thing, that is to say the body of that holy and blessed man STEPHEN the apostle, the archdeacon and protomartyr.

[fol. 18*a* 2] And on this day is commemorated the righteous father, Abbâ PETER of the town of ṬARÂW (DARAW in Upper Egypt ?). This holy man was blessed before God from his mother's womb. When he grew up to man's estate he was perfect in heart, and he laboured strenuously in ascetic works, and he served God with fasting and prayer day and night continually. He never ate the food which is usually eaten by men, but he lived upon the small quantity of grass which he found in the desert, and because of his lack of human food he resembled the angels in his strife. Moreover, his food was the repetition of the Name of our Lord Jesus Christ by night and by day ceaselessly. And it was meet for him to walk on his feet into the stream which is called 'ALÔN without wetting them, for his body had become exceedingly dry (or hard) through the great tribulation caused by the heaviness of the iron which he wore on his body all the days of his life; for he was like unto a beast and not a man. And he pleased God with this manner of striving, and he was healed (?) by Him.

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XVI. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 18*a* 3] On this day took place the consecration of the Church, and the Sanctuary, and the grave of our Lord Jesus Christ, to Whom be praise! in the holy city of Jerusalem, and of all the holy places which 'ĔLÊNÎ (HELENA), the empress, laid bare. And this took place in the twentieth year of the reign of her son CONSTANTINE, after he had gathered together the Council of Three Hundred and Eighteen Saints in the city of NICEA. And the blessed woman 'ĔLÊNÎ (HELENA) took a large sum of his money, and she said unto her son CONSTANTINE, "I wish to be blessed by God, and I will go to the holy city of Jerusalem, and I will seek for and discover the Wood of the life-giving Cross." And CONSTANTINE rejoiced at these words, and he sent soldiers with her; and he gave her much money and apparel made of costly silks threaded with gold. When she arrived in the city of Jerusalem, and had knelt in prayer in certain of the holy places, she made enquiries about the Wood of the honourable and life-giving Cross. And with much toil and tribulation she found the Wood of the Cross, and she praised it with great praises, and she paid unto it very great reverence and honour. Then she commanded her men to build the altar of the sanctuary, and [shrines at] Gôlgôthâ, and Bethlehem, and the cave wherein our Lord Jesus Christ was born, and the fortress of Zion, and Gethsemane wherein was buried the body of our Lady the holy Virgin MARY, and the Mount of Olives, and all the holy places; and she commanded [the builders] to decorate them with pearl, and with gold, and with silver. Now there was in Jerusalem a certain bishop whose name was Abbâ MACARIUS, and he gave her counsel, [fol. 18*b* 1] saying, "Do not thus, for after a few days [foreign] peoples will come and will rule over this country, and they will take possession of this place, and will lay it waste, and will seize whatsoever is made of gold and silver and precious stones. But it is meet that you should build a good, strong building which

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can neither be overthrown nor torn up from the foundations. And the remainder of this money give unto the poor and the needy." And the Empress 'ĔLÊNÎ (HELENA) accepted his words and delivered much money into his hand, and she commanded all the nobles to build [a building of this kind], and to obey Abbâ MACARIUS the bishop in everything which he ordered them to do in the matter of the building. When the Empress 'ĔLÊNÎ (HELENA) returned to her son CONSTANTINE and told him what she had done in Jerusalem, he rejoiced exceedingly, and he sent a further large sum of money, and overseers were appointed over the building. And the emperor commanded them to pay the workmen and all those who served in the work of building their wages daily at eventide without fail, for the emperor feared lest they should suffer and lest they should complain if their wages were not paid to them, and lest God should be angry with him because of their complaint. And when the building of the holy places was finished in the third year of the reign of the righteous Emperor CONSTANTINE he sent holy vessels and apparel made of silk and gold which was exceedingly costly. And he sent messages to the Archbishop of the city of Constantinople to take his bishops, and to ATHANASIUS, the Archbishop of the city of Alexandria, to take [fol. 18*b* 2] the bishops of his diocese, and also to the Archbishop of the city of Antioch, and he commanded them all to gather together in the city of Jerusalem and to consecrate the sanctuary and all the altars of the places which had been built [by 'ĔLÊNÎ (HELENA)]. And they all assembled in the city of Jerusalem, and they tarried there until the seventeenth day of the month Maskaram, by which day they had consecrated the sanctuary and all the altars of the places (*i.e.* shrines) which had been built. On that day there was joy, the like of which had never before existed. They performed the appointed service, and they consecrated the Holy Offerings, and they partook of the Holy Mysteries, and a great light appeared, and many signs [were wrought] on that day, the sixteenth of Maskaram. And they marched round into all the holy places with the Honourable Cross, and they worshipped God therein, and they received the Holy Mysteries, and they adored the

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Honourable Cross and sang litanies thereto, and [then] they departed to their countries in peace.

And on this day also died TOBIT, the son of GABÂÊL of the seed of 'ASÂÊL, of the tribe of NAPHTHALI, who was carried off into captivity in the days of 'ANÊMÊSÔR (SHALMANESER ?), the King of Persia (*sic*), he was a native [fol. 18*b* 3] of TÂBÊS, on the right hand of ḲÂDÊS, which is NAPHTHALI in Galilee, which is above 'ASÊR. TOBIT walked the path of righteousness and integrity all the days of his life. And the alms were many which he made to his brethren, and to his kinsfolk who went to the country of Persia, and all the people who had apostatized and who offered sacrifice to Baal and the Calf. And TOBIT went frequently to Jerusalem, and he took the wool of his flock with him, and the tenth of his crop, and he gave one-third to the poor. When all his brethren were taken captives to Nineveh they ate with the Gentiles, but he restrained himself from eating because he remembered God with all his heart. One day he found the dead body of a man in the market-place, and he rose up although fasting and brought it into a house until the sun set, and when the sun had set he dug a hole in the ground and buried him. That night he lay down to sleep against the wall of his garden, and he did not know that there were birds [nesting] in the wall. And when he uncovered his face these birds voided warm dung into his eyes, and a smoke went forth through his eyes and there was no man who could give him relief. And TOBIT entreated God, saying, "Remember me, O Lord, and look upon my miserable estate, and remember not my sins nor the sins of my fathers, for Thou hast made us to be led away into captivity and to be scattered. And now, even according as it pleaseth Thee deal with me before Thee, and command that my earth may return so that I may dissolve and become dust; for it is better for me to die than to live." And on that day the evil spirit ASMODEUS found SÂRÂ, the daughter of RÂGUĔÊL, for [fol. 19*a* 1] he had married her to seven men, and when these men approached her he slew them. At length the handmaidens of her father reviled and abused her, and she continued to weep and pray to God that He would

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save her from their abuse; and her prayer and the prayer of TOBIT were heard before the Majesty, praise [be unto Him], and RÛFÂÊL [was sent to heal them both]. And TOBIT remembered the silver which he had committed to the care of GABÂÊL, and he called his son TOBIAS, and he said unto him, "Seek out for thyself a hireling who shall go with thee to GABÂÊL that he may bring back the money which I committed to his care before I die." And TOBIAS found RÛFÂÊL, who was in the form of a hired servant, and he went with TOBIAS, who named him "AZARIAS." And they journeyed along the road, and they arrived in the evening at the Tigris, and TOBIAS went down to the river to wash, and a fish leaped out upon him. And RÛFÂÊL said unto TOBIAS, "Seize him, and take out his heart, and his liver, and his gall"; and TOBIAS did as RÛFÂÊL had commanded him. And when they arrived in the house of RÂGUĔÊL, SÂRÂ received them, and TOBIAS desired her, and he spake unto her father so that he might give her to him; and RÂGUĔÊL said unto him, "I have married her to seven men, and all of them have died"; and TOBIAS said, "The Lord's will be done." And when they brought TOBIAS and SÂRÂ into the marriage-chamber, TOBIAS remembered the words of RÛFÂÊL, and he burned away in smoke the heart and the gall of the fish, and the devil fled from SÂRÂ. And he returned with her to the house of his father, and when TOBIT had received him TOBIAS smeared his father's eyes with the gall of the fish. And when TOBIT rubbed his eyes and there removed itself from his eyes as it were smoke, and he saw his son, he rejoiced and he prophesied concerning the sufferings of Christ, saying, "Blessed be all those who sorrow for Thy suffering, for they shall rejoice in Thee [fol. 19*a* 2] when they see all Thy glory." And again he said, "The walls of the Jerusalem which is in the heavens shall be built of sapphire, and emerald, and precious stones, and its tower and its gates shall be of pure gold. And the court thereof shall be made of beryl and carbuncle and sapphire, and all its paths shall say 'Hallelujah.'" And he also prophesied that the Israelites who were captives in Babylon should return, and should build Jerusalem with glorious mason's work. And TOBIT commanded his son TOBIAS to depart from Nineveh,

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for he knew that the spoliation thereof which JONAH the prophet had prophesied would take place. And he said unto his son, "See my son that thine alms do save thee and justify thee"; and with these words his soul went forth into its rest in the one hundred and fifty-eighth year of his age; and TOBIAS buried him with honour.

And on this day also are commemorated WARḲĔLÂ, and SIMEON, and MARḲÊNÔS (MARCIANUS) [and 'AZYÂNÔS, and ḤALÎ, and RÔNÎḲÔS], and LUCIANUS, and 'AZRĔMÂNÔS, and PETER, and ḤANNAH, and Abbâ AGATHON who stopped his mouth with a stone.

XVII. MASKARAM

[fol. 19*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the HONOURABLE CROSS of our Lord Jesus Christ, to Whom be praise! for this is the day on which the holy woman, the Empress HELENA, beloved of God, mother of the righteous Emperor CONSTANTINE, revealed the Cross, for having cleared away the hill of Golgotha she found [there] the Honourable Cross. And why did this great hill come into being? It was because of the many signs and wonders which were made manifest at the holy tomb of our Lord Jesus Christ; for the dead were raised, and the paralytics were healed, and the sick were made whole. And because of these things the Jews were furiously angry, and they sent forth a decree throughout all the country of Judea and Jerusalem ordering that every man should cast the sweepings of his house, and the ashes, and offal of every kind on the grave of our Lord Jesus Christ. And the Jews did this for more than two hundred years, and the ashes and the offal formed a very great heap, and they did so until the Empress HELENA came to Jerusalem. And HELENA seized certain Jews and shut them up in prison until they told her where the grave of our Lord Jesus Christ was, and she forced them to remove that hill, and the Honourable Cross was discovered. And she built

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[fol. 19*b* 1] a beautiful church for it, and she consecrated it, and she made a great festival in honour thereof on the seventeenth day of Maskaram which is this day. And all the Christian people came from all their countries to Jerusalem, and they made a great festival in honour of the Honourable Cross, similar to the festival of the Resurrection of our Lord Jesus Christ. Now as certain Christians were journeying along the road, there was with them a certain man, a Samaritan, whose name was ISAAC, and there were many Samaritans with him. And that ISAAC the Samaritan was jibing at the Christians and reviling them and saying unto them, "Why do ye trouble yourselves in vain? Why do ye go and bow down before a mere log of wood?" And among the Christians was a certain righteous man, a priest whose name was 'ODÔKÎS (EUDOXIUS), and as they were travelling along the road some of the Christians became thirsty, and they could not find water to drink. And they arrived at a certain well, and they found in it foul and bitter water, and they were suffering greatly from thirst. And ISAAC the Samaritan began to laugh at them, and he said unto them, "If your faith was the True Faith this foul and bitter water would change itself and would become sweet water." And when 'ODÔKÎS (EUDOXIUS) the priest heard these words from him, he became moved with a divine zeal, and he debated with ISAAC the Samaritan. And ISAAC the Samaritan said unto him, "If I saw any power in the Name of the Cross then I myself would believe in Christ." Then the holy man 'ODÔKÎS (EUDOXIUS) prayed over that foul water, and it became sweet immediately, and all the people and their animals drank therefrom. [fol. 19*b* 2] When ISAAC the Samaritan was athirst and wished to drink of the water which was in his own water-skin, he found that it was stinking and that there were worms in it. And he wept very bitterly, and he came to Saint 'ODÔKÎS (EUDOXIUS) the priest, and he bowed down at his feet, and he believed on the Name of our Lord Jesus Christ. And he drank of that water which had become sweet, through the prayer of the holy man 'ODÔKÎS (EUDOXIUS). Now there was in that water such great power that it became sweet to those who were believers and bitter to the infidels and pagan

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folk. And there appeared in that water a cross of light, and they built over that water a beautiful church. When ISAAC the Samaritan came to the city of Jerusalem, he went to the bishop, who baptized with Christian baptism, him and all the men of his house, and they entered the Christian faith and became believers. Now the Honourable Cross appeared unto them on the tenth day of Magâbît, but as they were unable to celebrate a festival in its honour during a fast, they celebrated its festival on the day of the consecration of the church, which was the seventeenth day of Maskaram, the day of its appearance in the holy tomb.

[fol. 19*b* 3] And on this day also the blessed THEOGNOSTA died. The holy woman lived in the days of the righteous Emperors HONORIUS and ARCADIUS. In those days an envoy came with gifts from the King of India to the righteous Emperors HONORIUS and ARCADIUS. And when the envoys of the King of India were returning, they found this virgin THEOGNOSTA with a book in her hand which she was reading, and they seized her and carried her back with them to their country. And she became the head of the *ḥarîm*, and she had charge of the wives of the King of India, and of all the people of his house. And in those days the son of the king fell sick of a grievous sickness, and Saint THEOGNOSTA took him into her bosom and made over him the sign of the Cross, and he recovered straightway. And the report of this virgin was heard throughout the land by reason of the wonderful thing which took place through her, and from that day onward she was no longer regarded as a handmaiden but as a great lady. When the King of India went to war there came upon him clouds, and storm winds, and fog and darkness, and the king knowing of the wonder which the holy woman THEOGNOSTA had wrought by means of the Cross, made the sign of the Cross against the clouds, and the storm winds, and the fog and the darkness, and the sun appeared and there was [fol. 20*a* 1] joy and great gladness, and through the sign of the Cross the king vanquished his enemies. And as soon as the king returned from the war, he bowed down at the feet of Saint THEOGNOSTA, and asked her to give him

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holy Christian baptism, him, and the men of his house, and all the men of his city. And she said unto the king and unto all those who were with him, "It is not seemly for me to do this thing, but send ye to the Emperor HONORIUS and ask him to send you a priest, for I am unable to baptize anyone." And straightway the king sent a letter to the Emperor HONORIUS, and told him that they had withdrawn [from Paganism] to the Faith of Christ, and he asked him to send to them a priest to baptize them with Christian baptism. And HONORIUS sent unto them a priest who was a righteous anchorite, and he baptized them with Christian baptism, and consecrated for them the Offering, and gave them the Holy Body and Honourable Blood of our Lord Jesus Christ. And the virgin THEOGNOSTA, the beloved of God, rejoiced exceedingly, and she knew that priestly anchorite, and they each blessed the other. And she built for him a house for the religious, and very many virgins gathered together there, and they loved the nun's garb of THEOGNOSTA and became like unto her. When that priestly anchorite had baptized them with Christian baptism, he returned to the Emperor HONORIUS, and related unto him how he had baptized the men of India, and how they had entered into the Faith of Christ. And the Emperor [fol. 20*a* 2] HONORIUS rejoiced exceedingly, and he commanded the Archbishop of the city of Rômê to consecrate that anchorite bishop of the Indians; and the archbishop consecrated him bishop, and he returned to the Indians and they rejoiced greatly. Whilst they were building a church they wanted pillars, but there were none to be found; now there was in that place a house of idols wherein were some very fine pillars. And the virgin THEOGNOSTA prayed to our Lord Jesus Christ with tears, and the pillars which were in the house of idols removed themselves and came to the church, and the believers glorified our Lord Jesus Christ, to Whom be praise! And those who were worshippers of idols smashed their idols, and turned and entered the Faith of our Lord Jesus Christ; and there was great joy in that city. And Saint THEOGNOSTA the virgin ended her days, and she was well-pleasing unto God, and she died in peace in that nunnery among the virgins.

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And on this day also died the holy father Abbâ DIONYSIUS, Archbishop of the city [fol. 20*a* 3] of Alexandria; of the number of the archbishops he is the fourteenth. The infidel Emperor DECIUS wished to kill this holy man, but God hid him from him. This father was a wise and learned man, and he translated many of the Books of the Church. In his days Saint MERCURIUS became a martyr by the hand of DECIUS, the Emperor of Rômê, and in his days also the SEVEN YOUTHS went to sleep for three hundred and seventy and two years. These Youths were among the sons of the elders of the city of Ephesus, and they fled from the Emperor DECIUS when he sought for them to make them worship idols. And in the days of this father lived our great and holy father ANTHONY the Egyptian, the head of the monks, who built monasteries. And this holy father Abbâ DIONYSIUS sat as archbishop for nineteen years, and he guarded his flock and the Gentiles in right and in peace; and he was well-pleasing unto God and he died.

And on this day also are commemorated LABÎBÂ (or LÎBÂ), and 'AKÎRYÂNÔS (CIRIANUS), and JUSTIN, and TÊKÂSÊLṬÊS (or TÊKÂLÊLṬÊS).

XVIII. MASKARAM

[fol. 20*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died EUSTATHIUS, a teacher of the faith and a preacher of the Gospel. The name of the father of this holy man was KRĔSTÔS MÔ'A, and the name of his mother was SĔNA ḤAYWAT; and they were both righteous and fearers of God, and they walked in all His judgements. And when KRĔSTÔS MÔ'A, after the glad tidings of an angel, begat this child he called him MÂ'AḲABA 'ĔGZÎ'Ĕ. When he grew up he taught him the Psalms of DAVID and the Books of the Church. Then he took him to the monastery of Abbâ ZACHARIAS, his mother's brother, who when he saw him knew that the grace of God was

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dwelling upon him, and he taught him all the rules of monasticism, and he arrayed him in the apparel of the angels. And the young man fasted and prayed with such intense devotion that the aged men of the monastery marvelled at the sternness of his strife; and he was girded with wisdom and knowledge. After a short time he was made a deacon, and he ministered in the church like STEPHEN the archdeacon. And our Lord Jesus Christ appeared unto him with MICHAEL and GABRIEL, and He embraced him and breathed into his face the Holy Spirit. And He said unto him, "O my beloved EUSTATHIUS, I have chosen thee from thy mother's womb, and have appointed thee to become a teacher of many [fol. 20*b* 2] nations from Ethiopia to Armenia. And thou shalt preach the Gospel without fear and trepidation. He who heareth thee heareth Me; he who rejecteth thee rejecteth Me." When our Lord Jesus Christ had said this unto him He went up into heaven. And Saint EUSTATHIUS went to the bishop and was appointed priest, and he began to preach the faith of the Gospel. At length very many men gathered together to him, and they became monks through him and they became disciples [of him], now the greatest of them was Abbâ 'ABSÂDÎ, and he turned many from their iniquity, and at length they forsook their evil works. And his doctrine filled the whole earth, and in his days the honouring of Sabbaths and days of festival was established, and he turned not aside from [the ordinances of] the Apostles, neither to the right hand nor to the left. And he made two pilgrimages to Jerusalem, and God made manifest through him signs and wonders which were innumerable in opening the eyes of the blind, and in healing the paralytics, and in casting out devils. Then he decided that he would go to Jerusalem by the will of God, and he gathered together his sons, and he laid upon them the charge of keeping all the canon of the monks, and of keeping themselves from mingling with the pagans; and he appointed his son 'ABSÂDÎ chief over them. And he went to Jerusalem and kept the Sabbath as he went, and he taught the faith of Christ. And he came to the Archbishop 'Abbâ BENYÂMÎ and was blessed by him, and they conversed together on matters of the Faith. Then [fol. 20*b* 3] he went down to Jerusalem and

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was blessed in the holy places, and was baptized in the Jordan. Thence he departed to Armenia, and having arrived at the sea of 'ÎYÂRÎKÔ he asked the sailors to allow him to embark in a ship. And when they prevented him from doing so, he cast his head-fillet into the sea, and said a blessing over it in the Name of the Trinity, and made over it the sign of the Cross. Then he got up upon the fillet as upon a ship, and two angels acted as sailors, and our Lord acted as captain, and they carried over his sons who had no fear of the terror of the sea. And EUSTATHIUS said unto his sons, "Only take heed that ye do not lay up revenge and malice in your hearts; it seemeth to me however that one of you is about to perish." And before he had finished uttering these words one of his sons dropped into the sea and was drowned because he was treasuring revenge and malice in his heart. And by God's Will they crossed over the sea and came to the country of Armenia, and he held converse with the archbishop, and did homage to him, and was blessed by him. When the archbishop saw him he rejoiced with exceeding great joy, and he received him gladly. And our father EUSTATHIUS continued to teach the men of Armenia the canons of the apostles which are in the ordinance of the Sînôdôs until they were all one brotherhood in doctrine. When the time for his departure from this world had drawn nigh, our Lord Jesus Christ appeared unto him, and made a covenant with him in respect of those who should invoke his name, and those who should celebrate his commemoration, and those who should do into writing the story of his fight. And when he died the bishops and priests prepared him for burial with great honour, and they buried him in the church of [fol. 21*a* 1] Mâr MEHNÂM (*i.e.* BEHNÂM) the martyr, and many miracles happened through his body.

Salutation to EUSTATHIUS and to his fillet whereon he crossed the sea.

And on this day also is commemorated Saint HELENA, the mother of CONSTANTINE the righteous emperor. In the days of this holy woman the Cross of our Lord Jesus Christ, to Whom be praise! was found.

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And on this day also died Saint Abbâ 'ONÔRÊWÔS (HONORIUS) the teacher [in the monastery] of ṢĔGÂDJ.

And on this day also Saint MERCURIUS [fol. 21*a* 2] became a martyr. This holy man was a Persian jester and musician; originally he was a Christian. When CONSTANTINE, the son of CONSTANTINE the Great, died, there reigned after him JULIAN the infidel, who slew Saint MERCURIUS. Now JULIAN was the son of CONSTANTINE'S sister. This denier of God worshipped idols, and he afflicted the Christian peoples grievously, and by his means very many became martyrs. When he was born there were gathered together those who jested and played music, and those who made men laugh, and this holy man MERCURIUS was among their number. And the infidel JULIAN ordered the holy man to shew him what the system of Christianity was, and what they did in church. And MERCURIUS did according to what the infidel emperor had commanded him, and he made a jest and mockery of all the ordinances of the Church. And there was very great merriment. And when he was making a mockery of the ordinance of holy Christian baptism, and was making the sign of the Cross over the water in the Name of the Father and the Son and the Holy Ghost, One God, the Lord illumined the heart of MERCURIUS, and he saw the Divine Grace of God through heaven, and an exceedingly great light enveloped him. And straightway MERCURIUS stripped off his apparel, and went down into the water, and was dipped in the water three times in the Name of the Father and the Son and the Holy Ghost, One God. Then he went up out of the water, and put on his raiment and confessed that he was a Christian. And the emperor was wroth with him and he threatened him, saying, "Unless thou doest as I command thee, and unless thou castest [fol. 21*a* 3] incense to the gods, I will torture thee with the greatest severity. On the other hand, if thou wilt hearken to my command I will give thee very much money and I will honour thee exceedingly." And Saint MERCURIUS answered and said unto him, "If thou wert to give me all the money in this world and the kingdom thereof, I would not deny my Lord Jesus Christ." Then

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straightway the infidel emperor commanded his soldiers to cut off his holy head, and MERCURIUS received an incorruptible crown in the kingdom of the heavens.

And on this day it is meet that we should celebrate also the festival of the Honourable and Life-giving Cross of our Lord and God Jesus Christ.

And on this day also died the warrior Mâr JACOB, the Egyptian. This holy man had righteous and believing parents, and they gave him as a votive offering to God. When he had finished his instruction in the school house his parents took him into the mountains of Alexandria, and they gave him to the Archimandrite Abbâ GABRIEL, and he made him [fol. 21*b* 1] a monk when he was a boy twelve years of age. When he was twenty years of age he went forth with his teacher into the desert in order to strive in the ascetic life. And they found there a high tower, and at the bottom was a spring of water, and Abbâ GABRIEL and Mâr JACOB went up to the top of the tower; and they used to draw water from the stream and pour it out into hollows which were like troughs in the ground, and every day the wild animals of the desert used to come there and drink therefrom. And the holy man Mâr JACOB used to milk them, and make cheese from the milk, and he and his teacher lived thereon. When Abbâ GABRIEL died, Mâr JACOB went up to the top of the tower, and by the Will of God there came to him twelve desert monks, and they dwelt with him in fasting and prayer, and they lived upon the milk of the animals, and the want of wheat for the monastery was supplied by the pilgrims who came from afar. One day they said, "It is our desire to see Abbâ MOSES the Black (*i.e.* the Negro), and to be blessed by him." And Satan because he coveted to be loved by them, took the form of Abbâ MOSES the Black, and he came flying on his wings and said unto them, "Why do ye trouble me to drag myself from mine own place, seeing that I am an old man?" And they said unto him, "We wish to hear the word of life from thy lips, and we wish thee to bless us." And he said unto them, "How do ye live?" And they said that

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they poured out water for the wild animals of the desert, and that when they came to drink, they milked them and lived upon their milk each evening. And Satan said unto them, "Will ye not listen unto what I shall command you?" And they said unto him, "Yea." [fol. 21*b* 2] And Satan said unto them, "Take ye not the milk of the beasts and ye shall not do violence unto them, for ye are monks. And fast ye forty days at a time, and do not pray the Psalms of DAVID, for DAVID took the wife of URIAH by violence and slew him." And he addressed a very large number of profitless exhortations to them so that he might ensnare them by his wiles, and they received his words imagining that they were the words of Abbâ MOSES the Black. Then the Holy Ghost made Mâr JACOB to understand that his words were the teaching of Satan, and he commanded his disciples to consecrate the Offering on the first day of the week, and afterwards he shewed his sons that the words that had been said to them were of Satan. And Satan came unto him again disguised as the Archbishop of Alexandria, and there were bishops with him, and when he came he cursed them and anathematized them, saying, "Why are ye living here without my permission?" And Saint Abbâ JACOB saw the extent of his power with his disciples, and he made a prayer, and straightway Satan disappeared and his counsel did not remain. Sometimes Satan came unto him in the form of a serpent, and sometimes in the form of a king, and sometimes in the forms of beautiful virgins, and sometimes he took the forms of eagles and ravens who tore [his] face with their claws. And he was tempted for seven years. Then when God saw his weariness and his prayer, He sent lightning from heaven, and it rent Satan in pieces, and scattered him like smoke. And Satan cried out, saying, "Woe is me by reason of thee, O JACOB, for thy prayer hath burned me up." And then God commanded [fol. 21*b* 3] Mâr JACOB to go to the monastery of 'ABDÎN, and he told his sons this, and having laid upon them the charge that they were to dwell in the tower, he departed alone to the shore of 'ÎYÂRÎKÔ. And as there was no ship there, he blessed a wave of the sea, and he embarked upon it, and travelled upon it as upon dry land until he crossed the sea and arrived at TARSÊS.

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And as he passed through a market-place in the city, he found a wounded man with worms devouring him. And the holy man said unto him, "What is thy name?" And the man said unto him, "My name is 'ANTHONY'; my father gave me money for the physicians, and they have not healed me." And Mâr JACOB saw that the man was grieving because of his disease, and he made a prayer, and laid his hands on every part of his body, and said unto him, "In the Name of our Lord Jesus Christ be made whole," and straightway the man was healed. And forthwith ANTHONY followed him and became his disciple. Then the holy man and his disciple went on their way, and when they arrived at the city of 'ÂMID they found the son of King ANESTUS mad, and he was beating his head on the stones, and no one could restrain him. And Mâr JACOB commanded his disciple ANTHONY to seize him, and to bring him to him; and when he arrived he made over him the sign of the Honourable Cross, and he commanded Satan in the Name of our Lord Jesus Christ to go forth from him. And Satan went forth from him in the form of a black slave, and the young man recovered and followed the holy man; and when his father and the people saw him they rejoiced with very great joy. Now the king wished to give Mâr JACOB much money, but the holy man refused it and would not take it. And by the commandment of God he departed with Abbâ [fol. 22*a* 1] BARSÂBÔ, a teacher of the monastery of the city of 'ABDÎN, and as he was travelling on the road ANTHONY fell sick of the smallpox, and on the third day he died. And when Mâr JACOB came to a city, the name of which is 'AWĔRSÂ, he found that the son of the governor was sick, and through the prayer of the holy man Mâr JACOB he recovered. When his father saw that he had recovered he rejoiced with very great joy, and he handed him over to the holy man to be his disciple until the day of his death; now the name of the young man was FĔḲÛR (VICTOR ?). And when they drew nigh unto the monastery of BARSÂBÔ, the monks welcomed them and brought them in with much singing. Now there was built by the side of this city a certain temple, and the King of Persia, who was called SÂMÊR, used to come there every year and celebrate a festival in honour of

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his idols. And Mâr JACOB said unto the monks, "Behold, we have heard that the King of Persia hath come, let us go to him and shed our blood for the sake of the Name of Christ, to Whom be praise!" And whilst the monks were considering this advice the soldiers of the king arrived in the monastery, and they saw that the monks were wearing black apparel, and they said unto them, "What are ye? Which of the gods do ye worship?" And the holy men said, "We worship the Lord Jesus Christ, the Son of the Living God, Who came down from heaven, and became man through the Holy Ghost by MARY the holy Virgin, to Him do we bow down and Him do we worship." When the soldiers heard them they carried them away to the king, and when they arrived before the king they confessed the faith [fol. 22*a* 2] of our Lord Jesus Christ. And the king enquired what their country was, and Abbâ BARSÂBÔ said, "I and my brethren are Romans," and Saint Abbâ JACOB saith, "I am by myself; I am an Egyptian." When the king heard his words he commanded his soldiers to remove JACOB against his will, for he did not wish to kill him because he had a treaty with the men of Egypt. And the king ordered his soldiers to beat the monks, and they beat them until their blood flowed from their bodies like water, and he then had them cast into the prison house [where] the angel of the Lord healed them; on the following day when the soldiers found them alive, the king [promised to] bestow many gifts upon them. But when they treated his word with contempt he commanded his soldiers to torture them by crushing their feet into [iron] boots, and by beating them, and drawing out their front teeth, and grinders, and by drawing out of the nails of the hands and feet, and by cutting off their noses, and lips, and ears; this they did for a period of six days; but our Lord Jesus Christ gave them strength [to endure]. On the eighth day he commanded the soldiers to cut off their heads, and Mâr BARSÂBÔ addressed them, and after he had exhorted them, he delivered them one by one into the hand of the swordsman, and ten monks were crowned. And the captain of the horse of the king on seeing the crowning of the saints stripped off his apparel and confessed our Lord Jesus Christ, and his head also did they cut off with the sword.

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After the sons of Mâr BARSÂBÔ were dead he himself stretched out his neck, and said unto the swordsman, "Finish what thou hast been commanded [to do]," and straightway he gave him his neck. And the martyrdoms of the saints were finished on the twenty- [fol. 22*a* 3] eighth day of the month Naḥasê (Aug. 4–Sept. 3). Then the king ordered his soldiers to burn their bodies with fire, but the earth opened her mouth and covered them. And the king being ashamed wanted to depart to his own country. Thereupon Mâr JACOB prayed to God and He rained upon him fire [mingled] with black clouds, and hail and snow, and he and all his soldiers perished, and not one of them remained [alive]. When the men on the frontiers heard this they all went out and took their horses and all their goods, and they carried them to Mâr JACOB and said unto him, "Take all these goods for thy needs," but he refused to do so, and commanded them to build a little church over the grave of the holy martyrs; [and they did so] and there it remaineth unto this day. One day there was a plague (or smallpox) in a certain city, and the people sent to Mâr JACOB asking him to help them by his prayers; and when Mâr JACOB heard of the plague he was very sorry. And having taken the censer he went into the church, and he prayed a long time, and having gone forth from the church he said unto the messengers, "Be not afraid, neither grieve ye; depart ye in peace." When the messengers arrived they found the city in a healthy state, and they praised the God of Saint JACOB. And there was a certain maiden who came with her father to [fol. 22*b* 1] the holy man, and she lusted for the holy disciple whose name we have mentioned, and she wanted to cast him down in sin. When he refused her she became with child by a certain servant of her father, and she acted craftily in the matter. When her father heard of this he set out to kill Mâr JACOB and his disciple, and as he was going along the road [to do so] lightning fell upon him and blinded his eyes. After a few days his daughter brought forth her child, and she carried the child to Saint Mâr JACOB in the midst of the congregation. And Mâr JACOB said unto the child, "In the Name of the Lord Jesus Christ I command thee to declare the name of thy father." And the child said, "My

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father is so-and-so, the servant of my mother's father"; and when the people heard this they marvelled and praised God. When the time of Mâr JACOB'S departure from the world drew nigh, he commanded his disciple DANIEL, saying, "Behold my departure draweth nigh. When I am dead bury me with Mâr BARSÂBÔ and his sons." Three days after this he died in peace, and the angels took his soul up into Jerusalem.

Salutation to JACOB the strenuous ascetic!

Salutation to JACOB the priest!

[fol. 22*b* 2] And on this day also are commemorated Saint STEPHEN the priest, and NICETA the martyr.

And on this day also were found the bones of THOMAS and of Archbishop ATHANASIUS; and on this day are commemorated our father the admirable PHILOTHEUS [the Thaumaturge], and Abbâ NÔB the anchorite, and the martyrs who were with 'ABÔLÎ—forty men and twenty women.

And on this day also are commemorated 'ÊFÔMYÂ (EUPHEMIA?) the martyr, and Abbâ FÎNÔMÎS, and SELḤÂN, and 'AKALÂÊLES, and ISAAC.

And on this day also took place the miracle which THOMAS the apostle wrought when he went to preach the Gospel in the country of India. Now he was afraid, and he said, "How can I go to India, the country of which I know not?" Then our Lord Jesus Christ appeared unto him and said unto him, "Fear thou not, for My grace is with thee." And whilst he was with our Lord there came a merchant from India. And our Lord said unto him, "What dost thou want?" And the merchant said, "I want a [fol. 22*b* 3] carpenter." And our Lord said unto him, "Take this My servant, for he is a carpenter"; and he sold him for three *lĕṭra* of silver. And he wrote a paper which testified, saying, "I have sold my servant, the son of JOSEPH the carpenter, to 'ABÊNÊS, a merchant of GÔNÂ"; and THOMAS'S [new] master took him to the city of the king. When they drew nigh unto the city they heard [the sound of] organs and pipes, and they said, "What is this?" And the people said unto them,

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"The king has made a marriage-feast for his daughter, and he has ordered that whosoever doth not come to the wedding shall be punished." And 'ABÊNÊS and THOMAS went into the room of the feast, and while the guests ate and drank THOMAS the apostle ate nothing at all. And there he found a Hebrew singing maiden who was singing songs in the Hebrew language. And whilst the apostle was praying in the Hebrew language one of those who were at the feast struck him; and the apostle said, "I see a hand with the dogs tearing at it"; and the singing woman alone heard him because he spake in the Hebrew language. And the man who smote THOMAS went down to the lake (or well) to draw water, and a lion sprang out and slew him and left him lying in pieces. And a dog seized the right hand and carried it in among the people at the feast, and one said unto THOMAS, "Who is dead?" And he said unto them, "This is the hand of him who struck one who serveth." When the singing maiden heard this, she cast away her tambourine and went and sat at the feet of the apostle, and she said, "I heard thee say unto him, 'The dogs shall tear the hand which smote me.'" When the people heard this some believed and some did not. When the king heard this he said unto THOMAS, "Come and pray over my daughter, for this day [fol. 23*a* 1] have I given her in marriage." And when the apostle had entered the marriage-chamber he prayed to the Lord in the form of THOMAS, on behalf of the bride and bridegroom, and admonished them with the words of faith, and they believed the words of the apostle, and abandoned their marriage.

XIX. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated Saint GREGORY, Archbishop of the country of Armenia, who became a martyr without the shedding of his blood. This man established himself in the country of Armenia in the days of DĔRṬÂDĔS the king. Now that king was an infidel, and when he came into his temple to offer up incense to the gods, he summoned GREGORY to offer

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up incense to his gods likewise; but GREGORY would not obey the king's command, and he tortured him with exceedingly severe tortures, and had him burned with fire. After this he cast him into a pit naked, and he lived therein for fifteen years. And there was a certain old woman a widow, near the king's palace, and she saw a vision wherein one said unto her, "Make bread regularly, and cast it into the pit wherein the holy man is." And the old woman continued to act in this wise, [fol. 23*a* 2] and she cast bread into the pit until the fifteen years were ended. In those days that king killed the virgins, namely Saint 'ARSÎMÂ, and the virgins who were with her, and their bodies were thrown out upon the mountain. And Satan made himself master of King DĔRṬÂDĔS, and the Lord changed his appearance, and he became like unto a wild boar, and Satan also made himself master of very many of the royal officers, and there was very great sorrow in the royal house. And the king's sister saw a vision one night wherein it seemed that a man said unto her, "Unless ye bring up GREGORY out of the pit thou wilt never be able to cure him (*i.e.* the king)." And straightway they went unto the pit and brought Saint GREGORY out therefrom, and he healed the king forthwith and all those who were in his house. And he made the bodies of the virgins ready for burial, and laid them in a beautiful tomb. Now the whole history of him is written in the section for the fifteenth day of Ṭâkhshâsh, which is the day whereon he died.

And on this day also is celebrated the festival of the Holy and Honourable Cross, for then it was found the people made a festival for three days with joy and gladness. Similarly it is meet that we ourselves should celebrate a festival of commemoration in its honour [fol. 23*a* 3] with great joy, for in it there is the joy of our salvation from our enemy Satan, and praise to our Lord Jesus Christ.

Salutation to the Tree of Life, the bed of the Son of MARY!

Salutation to the Tree of Life which was sprinkled with the Divine Blood!

And on this day also died ḲIRḲÔS (CYRIACUS), the dweller in

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the desert. This holy man lived in the days of Abbâ BENYÂMÎ, and he fled from the Emperor MARCIANUS, the evil one, and established himself as an anchorite on the top of a high mountain. He lived in a cave wherein wild animals lived, and he begged his food from God. And God commanded a she-buffalo to go to him every third day, and he drank milk from her; and he lived in this manner for ten years. And Satan, the accursed one, having become jealous of his strenuous ascetic labours, began to tempt him in all the ways and means which he hath. At one time he would come to him in the form of a black man to terrify him, and at another he would come to him in the form of a company of soldiers, who threatened him with dire threats. And horsemen seized him, and bound him with fetters, and beat him with whips, and dragged him along the road by his feet. When [fol. 23*b* 1] he knew that these men were Satans he made the sign of the Cross over himself, and they disappeared from before him. Once when he was kneeling down at night praying, a thing which was like unto a huge serpent coiled itself about his neck and wished to shoot venom into his face, and again he entreated the help of God Who sent His angel and delivered him. When the time for his death drew nigh, he went to the father Archbishop Abbâ BENYÂMÎ, and told him everything, and he sent to him three archbishops to undertake the preparation of his body for burial. When they had gone into his cave they found him very ill, and at the moment when his spirit went forth from his body they saw great and indescribable splendour; and then they buried him in his abode.

XX. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ ATHANASIUS, the twenty-eighth Archbishop of the city of Alexandria. This father was the steward of the church of the city of Alexandria. When PETER [fol. 23*b* 2] the archbishop, his predecessor, died, all the bishops, and the governors (or nobles), and the elders, and the people, with one consent agreed to appoint Saint

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ATHANASIUS archbishop, for the holiness of his life was proverbial, and he contended splendidly in the way of God, and the Holy Spirit dwelt in him. And they took him against his will and appointed him archbishop, and he protected the flock of our Lord Jesus Christ well and carefully against the wolves of Diabolus, who are wicked Satans, by means of his admonitions, and teachings and prayers. He sat as archbishop seven years, and he was well-pleasing to God, and he died in peace.

And on this day also the holy virgin MÂLÎDÂMÂ became a martyr.

And on this day also are commemorated the virgin ATHENE, and MÂRÊNÂ, and PÎLÂ, and ABRAHAM the monk, and RADE'Ĕ, and SÂDĔS, and THADDEUS, and EPIPHANIUS, [fol. 23*b* 3] and the righteous man 'ARMÂNYÔS (ARMENIUS), and SIMEON, the head of the bishops of Jerusalem, the martyr.

XXI. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and honourable CYPRIANUS and the virgin JUSTINA became martyrs. This holy man CYPRIANUS was at one time a magician, and an infidel, and a teacher of sorcery in a city of the West, and in knowledge of magic he excelled every other man in the city of the West. And because of his excessive impudence, and his arrogance, and his infidelity, and his sorcery, he rose up and went to the city of Antioch in order that he might find out whether there existed among the people of that city any other kind of magic; if there was, and if it was superior to his own knowledge, he intended to learn it, and if there was not he intended to triumph over them through his knowledge of sorcery. When he arrived in the city of Antioch the report of him was heard therein, and a certain young man, the son of one of the elders of the city of Antioch, heard of him. Now the young man lusted for a certain Christian virgin who was called JUSTINA, whom he had seen going to church; and his heart was hot like the fire which blazeth because of his

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longing and his love for her. And he was unable to obtain her either by the gift of money, or by the threat of death, or by the operation of sorcery. When the young man heard of the arrival of Saint [fol. 24*a* 1] CYPRIANUS in the city of Antioch, and knew that he was reported to be superior to every man in Antioch through his sorcery, straightway he went to him, and told him about the sorrow in his heart, caused by the virgin JUSTINA, and how he longed for her, and how he loved her exceedingly, but could not obtain possession of her. And Saint CYPRIANUS promised him, saying, "Fear thou not, I will fulfil for thee all thy desire." And he directed against her all the works of his sorcery, but failed to obtain possession of her. Every time when he sent against her any of the powers of Satan, he found her praying, and they were unable to stand before her, and they were powerless to fight against her. When CYPRIANUS was tired and was unable to gain the mastery over her, he called the Satans, and said unto them, "If ye are not able to bring JUSTINA the virgin to me, I shall turn and become a Christian." And the chief of the Satans meditated and thought out one device whereby he might seduce her, and that was by making one of his Satans to disguise himself and to take the form of JUSTINA, and then to make him to appear to CYPRIANUS as if he were shewing him JUSTINA. And that Satan did as Satan his master commanded him, and he hastened and made him known to CYPRIANUS. And he said unto him, "Behold JUSTINA is coming to thee"; and CYPRIANUS rejoiced exceedingly, and he imagined that it was true, and he sat down and waited. And behold, Satan disguised as JUSTINA came unto him, and CYPRIANUS rejoiced, and rose up straightway to embrace her by reason of his great joy in her, and he said unto her, "Good is thy coming, O JUSTINA, queen of women." And as soon as he had uttered her name only, [fol. 24*a* 2] that Satan who had disguised himself as JUSTINA melted away and disappeared like smoke, and there was a foetid smell [there]. And CYPRIANUS knew that this thing was a debased and deceitful trick of Satan; and if Satan did not dare to stand before her face, and could not endure the mention of her name, how could he have the power to seduce her? And CYPRIANUS rose up straightway and burnt and

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destroyed his books of magic, and was baptized with Christian baptism by the Archbishop of Antioch. Then he became a monk, and after a few days he was made a deacon, and a little later a priest. And when he had grown old in doing good works and in the doctrine of the Church, he became fit to be bishop of the city of ḳERṬÂGĔNÂ (CARTHAGE ?) in the country of the West. And he took Saint JUSTINA and made her the abbess of a house of virgins. When a General Council of the saints assembled in the city of... this holy man was one of those who were assembled there. And after many days DECIUS the infidel emperor heard of CYPRIANUS and JUSTINA, and he had them brought before him, and he demanded from them a denial of Christ, and he endeavoured to make them worship idols. When they would not obey his command, he tortured them with very great severity. After this he ordered his soldiers to cut off their heads with the sword, and they cut off their heads and CYPRIANUS and JUSTINA received incorruptible crowns of martyrdom in the kingdom of heaven.

[fol. 24*a* 3] And on this day it is meet for us to celebrate a festival of commemoration of our Lady, the holy Virgin MARY. [A note in the Bodleian MS. says that this festival must be kept on the 21st of every month of the year.]

And on this day also there took place the death of Saint TIBERIUS the apostle, one of the Seventy-two disciples.

XXII. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the Saints KÔTÔLÔS (COTYLUS) and his brother (*sic*) 'AKSÛ became martyrs. These holy men were the sons of SAPOR, King of Persia, and [fol. 24*b* 1] they had a companion whose name was ṬÂṬÔS. Now SAPOR, King of Persia, worshipped fire and the sun, and he afflicted and tortured many believing men, and no man throughout his country dared to mention the Name of Christ. And his son KÔTÔLÔS

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(COTYLUS) had a friend whose name was ṬÂṬÔS, and he was governor of the country of the MAYDÂSWÎYÂN; and certain people laid an information against him before SAPOR the king, and told him that he was a Christian. And the king sent to him a certain noble whose name was ṬÛMÂGER to find out whether that which was said about ṬÂṬÔS was true or not, and he commanded that noble, if he found that ṬÂṬÔS was a Christian, to inflict heavy punishment upon him. When KÔTÔLÔS (COTYLUS), the son of the King of Persia, heard these words, he rose up and went to that country where his friend ṬÂṬÔS was. When the noble arrived in that country and found that ṬÂṬÔS was a Christian, even as the king had been informed, straightway he ordered his men to make an oven red-hot and to roast him to death in it. And Saint ṬÂṬÔS made the sign of the Cross over his face against the fire, and the fire died down and was extinguished. When KÔTÔLÔS (COTYLUS), the son of the king, saw this miracle, he marvelled exceedingly, and he said to ṬÂṬÔS his friend, "How didst thou learn this magic, O my brother?" And ṬÂṬÔS answered and said unto him, "This is not magic, O my brother, but it is through faith in our Lord Jesus Christ that signs and wonders like this are performed." And KÔTÔLÔS (COTYLUS) answered and said unto him, "If [fol. 24*b* 2] I believed in Christ, should I be able to do this?" And ṬÂṬÔS said unto him, "Yea, thou wouldst not be able to do this only, but something even more that this"; and straightway KÔTÔLÔS (COTYLUS) believed on our Lord Jesus Christ. And they lighted a fire and made it to burn until the flames thereof reached a great height, and KÔTÔLÔS (COTYLUS) drew nigh unto the fire, and he made the sign of the Cross over it, and the fire turned backwards a distance of twelve cubits. And that noble wrote his despatch and sent it to SAPOR the king, and in it he informed him what had happened to ṬÂṬÔS and to KÔTÔLÔS (COTYLUS), the son of the King of Persia. And the king sent messengers and had them brought to him, and his men cut off the head of ṬÂṬÔS with the sword, and he received the crown of martyrdom in the kingdom of heaven. His son KÔTÔLÔS (COTYLUS) he tortured with great severity, and he delivered him over to another noble who was to torture him, and when this noble had tortured

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him cruelly he shut him up in prison. And 'AKSÛ his sister came unto him in the prison house, for the king had sent her a message that she must persuade him to return to his former relations with him. And Saint KÔTÔLÔS (COTYLUS) admonished his sister, and he taught her the Right Faith, and straightway she turned from her error, and believed on our Lord Jesus Christ. Then KÔTÔLÔS (COTYLUS) sent his sister to a certain priest and he baptized her secretly with Christian baptism, and she returned to her father the king and said unto him, "It would be a good thing for thee if there happened to thee what hath happened to me and to my brother KÔTÔLÔS (COTYLUS). For there is no God but Jesus Christ, the Son of the Living God, [fol. 24*b* 3] Who hath made the heavens, and the earth, and the sea, and all that is therein." And when the king her father heard these words from her he was exceedingly wroth with her, and he commanded his men to torture her very severely, and they did so until she yielded up her soul unto the hand of the Lord, and she received the crown of martyrdom in the kingdom of heaven. And he tied her brother Saint KÔTÔLÔS (COTYLUS) to the tails of horses and he made him to run behind them over the mountains until he yielded up his soul into the hand of His Creator. Then he had his body cut into three parts, and his men cast them out on the tops of the hills so that the birds of heaven might consume them. Thus Saint KÔTÔLÔS (COTYLUS) finished his strife, and received the crown of martyrdom in the kingdom of heaven. When the king's soldiers had departed the Lord commanded the priests and the holy deacons to take the bodies of the martyrs, and they went by night and took the bodies of the saints, and they found that they had become as white as snow. And they prepared them for burial with honour, and they laid them in a beautiful tomb until the end of the days of persecution. After the days of the persecution they built a beautiful church for them, and laid the bodies of the saints therein, and through them very many signs and wonders were wrought.

[fol. 25*a* 1] On this day also Saint JULIUS became a martyr. This holy man came from the city of 'AḲFĔḤÂS, and our Lord

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set him up to care for the bodies of the holy martyrs, and to write the history of their contendings and to prepare their bodies for burial, and to despatch each body to its native city. And the Lord brought blindness into the hearts of the governors, and they never held converse with Saint JULIUS about any matter whatsoever, and they never forced him to worship idols, for the Lord protected him for the sake of His servants the martyrs. And there were three hundred men who knew how to write, and they used to write the histories of the contendings of the holy martyrs. And JULIUS used to minister to the holy martyrs, and dress their wounds with healing medicines with his own hand, and the martyrs used to bless him and declare unto him, saying, "Thou art as if thou hadst poured out thine own blood for the Name of our Lord Jesus Christ, and thou shalt be reckoned among the number of the martyrs." When the days of the reign of DIOCLETIAN the infidel emperor were ended, CONSTANTINE the righteous emperor reigned. And our Lord Christ wished to place and to associate Saint JULIUS with the number of the holy martyrs and all the righteous saints. And our Lord Christ commanded Saint JULIUS to go to the city of GAMNÛDÎ in the northern part of the country of Egypt, to ARMENIUS the governor, and to confess before him his belief on the Name of our Lord Jesus Christ. And Saint JULIUS went, as our [fol. 25*a* 2] Lord Jesus Christ had commanded him, to ARMENIUS the governor, and he confessed before him that he believed on the Name of our Lord Jesus Christ; and the governor tortured him many times, and God raised him up whole and unharmed. Then Saint JULIUS prayed to God and entreated Him to let the earth open her mouth and swallow up the idols. And straightway the earth opened her mouth and swallowed up the seventy idols, and their one hundred and forty priests. Now the governor had commanded his men to bring Saint JULIUS to him so that he might bow down to the idols; and straightway they and their priests were destroyed and they went down into Sheol for ever. And very many of the people who were there when they saw this miracle marvelled exceedingly, and they believed on our Lord Jesus Christ and became martyrs. When ARMENIUS the

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governor saw that his gods and their priests were destroyed, he believed on our Lord Jesus Christ, and went with Saint JULIUS to the governor of Athribis and confessed before him his belief on the Name of our Lord Jesus Christ. And the governor of Athribis tortured Saint JULIUS with very great severity, but our Lord Christ raised him up safely and unharmed; JULIUS died thrice, and our Lord Jesus Christ raised him up from the dead thrice. One day there was to be a festival in honour of the idols, and the people were decorating the temple with all kinds of ornaments and lamps, and with palm branches, and branches of other trees, [fol. 25*a* 3] and they closed the gates of the temple; and the people expected to come on the following day and to celebrate the festival. And Saint JULIUS entreated God to blot out their idols, and straightway God sent an angel who smashed the heads of the idols, and blackened their faces with charcoal and ashes, and burnt up all the palm branches, and destroyed all the other decorations of the temple. On the following day when the people dressed in apparel of great price came to do according to their custom, and saw how their idols had been destroyed, they recognized the impotence of their idols, and they conversed among themselves and said, "If our idols are not able to save themselves, how will they have the power to save us?" And straightway the governor of Athribis believed on our Lord Jesus Christ, and very many men, the number whereof could not be counted, did the same. From this place also Saint JULIUS departed to the city of ṬÛWÂ, and with him were the governor of the city of GAMNÛDÎ and the governor of the city of Athribis. And Saint JULIUS spake unto ISKANDER the governor of ṬÛWÂ, and said unto him, "Finish my strife for me, and command thy men to cut off my head and let me receive the crown of martyrdom, and depart to my Lord Jesus Christ." And ISKANDER said unto him, "I will not torture thee, and I will do nothing evil unto thee whatsoever." And Saint JULIUS commanded his five hundred slaves to sharpen their swords, and to rise up against ISKANDER. And they said [unto him], "If thou dost not command [his soldiers] to cut off the heads [fol. 25*b* 1] of all of us, so that we may become martyrs of Christ, we will kill thee."

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Then JULIUS commanded an unclean spirit to ride ISKANDER, and straightway the unclean spirit did so, and ISKANDER wrote a decree ordering his servants to cut off the heads of the slaves of JULIUS with the sword. And straightway the soldiers cut off the heads of all the saints, that is to say, of Saint JULIUS, and Saint THEODORE his son, and Saint IONIAS (DIONYSIUS ?) his brother, and his five hundred slaves, and the governor of GAMNÛDÎ, and the governor of Athribis, and a great many [other] people. Now the number of those who became martyrs on the day of the martyrdom of Saint JULIUS was fifteen hundred, and they all received their crowns of martyrdom in the kingdom of heaven. And they took the bodies of Saint JULIUS and his son and his brother, and carried them to the city of Alexandria, for there he used to live, although he was born in the city of 'AḲFĔḤÂS, and they laid them in a beautiful tomb. Afterwards they built over them a beautiful church wherein many signs and wonders took place.

Three salutations to JULIUS, THEODORE and IONIAS (DIONYSIUS ?).

And on this day is commemorated BÂLÂN.

XXIII. MASKARAM

[fol. 25*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the righteous Saints EUNABIUS and ANDREAS became martyrs. These holy men were sons of elders of the city of ZALDÂ, and from their youth up they were friends in good counsel, and they went and became monks in one of the monasteries of a city in Syria. Afterwards they went to the holy and honourable Abbâ MACARIUS and they became his disciples, and they dwelt with him, and were in submission to him, and they followed his counsel, and they continued to devote themselves to a life of prayer for three years, and they fasted and prayed by day and by night continually, in love and humility. And the report of their fair strife and of their strenuous ascetic labours was heard [everywhere], and the

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people chose EUNABIUS and made him a bishop, and ANDREAS they made a priest, and they protected the flock of Christ well and carefully. And they fought a great fight, and they afflicted their souls and bodies with toil and tribulation, and they continued to do so for some years. [fol. 25*b* 3] And JULIAN, the infidel emperor, heard the report of them, and he sent messengers and had them brought to him, and he commanded them to deny Christ, and to enter the foul and wicked faith, that is to say, the worship of idols; and they would not obey his command, and they cursed him and they cursed his filthy idols. And JULIAN was wroth with them, and he tortured them severely and broke their bodies up each into several pieces; and they yielded up their souls into the hand of God, and they received their crowns of martyrdom in the kingdom of the heavens, as a reward for their monastic life, and for their fair worship, and for their strenuous fighting and their stern asceticism, and for the shedding of their blood, and for their faith in our Lord Jesus Christ.

And on this day also EUSTATHIUS and his son and his wife became martyrs.

Salutation to EUSTATHIUS who saw our Lord Jesus Christ between the horns of a stag.

[fol. 26*a* 1] And on this day also are commemorated THECLA the virgin, the bride of Christ, and forty-four martyrs, and the admirable GREGORY [the Thaumaturge], and 'ĔNṢÎNÂ, and BELÎNÂ, and Abbâ SALÂMÂ the lamp of the world.

XXIV. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ GREGORY the monk. This holy and blessed man was a native of Upper Egypt, and his parents were holy and righteous Christians, and they were exceedingly rich, and their possessions were very great. And

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they taught their son every kind of sacred and profane learning, and then they taught him the doctrine of wisdom and the art of speaking, and the Books of the Holy Church. Next they sent him to Father ISAAC, bishop of their city, and he laid his hand upon him and made him a reader; then they required from him that he should marry a wife, but this thing he refused [to do]. After this they brought him to the bishop, and he appointed him a full deacon. And GREGORY used to go continually [fol. 26*a* 2] to Abbâ PACHOMIUS, and learn from him the way of God, and he took very much money from his parents and brought it to the holy father Abbâ PACHOMIUS. And he made many petitions unto him, beseeching him to give this money to those who built monasteries, but Saint Abbâ PACHOMIUS devoted it to the building of a church, and a lodging for the monks and for his own meetings. And after this he renounced the whole world, and all the goods and possessions thereof, and he went to Abbâ PACHOMIUS, who arrayed him in the garb of the monastic life. And GREGORY dwelt with him, and laboured both in soul and body, and he fought a great fight with fasting and prayer, in lowliness, and humility and submission, and gentleness and love. Even the fornicators when they saw him learned from his appearance and example the fear of God, and they forsook their evil deeds and repented, and became men of clean lives. And he dwelt with Abbâ PACHOMIUS for thirteen years. When Saint Abbâ MACARIUS came to Abbâ PACHOMIUS, and dwelt with him for a few days (now he wanted to return to the desert of SCETE), this holy man GREGORY entreated Saint Abbâ PACHOMIUS, saying, "O my father, permit me to go with Saint Abbâ MACARIUS to the desert of SCETE," and he commanded him to go with him, and Saint GREGORY went with Saint Abbâ MACARIUS, and he dwelt with him for many years. Then he asked Saint Abbâ MACARIUS to allow him to live the life of an anchorite in the desert for a little; and he said, "Do what thou wishest." And he departed into the mountain and dug out a small cave for himself, and he dwelt [fol. 26*a* 3] there for seven years. And he used to come to Saint Abbâ MACARIUS twice each year, once at the time of the festival of the birth of the Glorious

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One, and once on the day of the festival of the resurrection of our Lord Jesus Christ; and he partook of the Holy Mysteries [on each occasion] and returned to his cave. And Abbâ MACARIUS questioned him about all his work each year, and he revealed unto him everything which he saw, and Abbâ MACARIUS used to lay down for him the ascetic labours of the monastic life which he had to perform. When he had completed two and twenty years of strife God wished to give him rest from this world. And He sent to him an angel who said unto him, "After three days thou shalt depart from this fleeting world, and shalt enter everlasting life." And Saint GREGORY called the old men of the desert of SCETE, and embraced them, and asked them to remember him, and they also asked him to remember them before God; and after three days he died and went into everlasting life.

And on this day also died Saint BĔDRÂṬÔS (QUADRATUS), one of the two and seventy disciples whom our Lord Jesus Christ chose. This holy apostle was one of the sons of the elders of Athens, and he was one of their learned nobles; he believed on our Lord Jesus Christ, to Whom be praise! and served Him. And having received the grace of the Holy [fol. 26*b* 1] Spirit, the Paraclete, on the day of the festival of Pentecost, he departed into many cities, and preached the Holy and Life-giving Gospel. And he went into the city of MAGNÎS and preached the Holy Gospel therein, and he illumined the hearts of the men of that city with the Faith of our Lord Jesus Christ, and he baptized them with Christian baptism. And he taught them the life-giving commandments of the Gospel, and he appointed priests and deacons for them. Then he went forth from them and entered the city of Athens and preached therein; and they stoned him and tortured him very severely. After they had tortured him they cast him into the fire, and he yielded up his soul, and received the crown of martyrdom in the kingdom of heaven.

And on this day also are commemorated BÊTRĔWÂ and LATÂYN the martyrs, and the death of GABRIEL the arch-

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bishop, and THEODORE, and NETROLOMES, and the strife of Saint EUSANIUS (AUSANIUS), and NESTIUS, and ZÎÂNUS, and JUSTUS, and his brother 'ĔLSAREY, and FRATUS (PHRATUS), and COSMAS, and DAMIANUS.

XXV. MASKARAM

[fol. 26*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great and righteous prophet JONAH. This holy man was the son of the widow of BÊTH-SARÂPTÂ of Sidon whom ELIJAH the prophet raised from the dead. And he followed ELIJAH the prophet and ministered unto him, and he toiled with him and he was held to be worthy of the grace of prophecy by his command to him. And God, blessed and exalted be His name! said unto him, "Get thee to the city of Nineveh, and preach unto the people thereof, and tell them, 'after three days your city shall be overthrown.'" And when God said this unto him JONAH pondered in his heart, and said, "If God wished to destroy them He would not have commanded me to go and preach unto them. If I go and preach unto them, and say unto them, 'God wisheth to destroy you,' I am afraid that God, Who is merciful, will have mercy upon them, and that I shall be unto them as a lying prophet, and that they will never listen to my preaching at all. Now especially I am afraid that they will kill me if I am sent unto them with a false message from God, I will arise and flee and I will not go to that city, and I will not preach to them." O my brethren, is there any man whatsoever who hath the power to flee from God, the Most High? If the heart of this prophet of the prophets of the children of Israel was thus, how could their hearts be to the people? Now, I think that God, blessed be His Name! by the operation of His wisdom worked in such a way that [fol. 26*b* 3] this prophet fled so that there might be made manifest the miracle of his remaining in the belly of the whale for three days and three nights, and then going forth from him whole and uninjured. Now this was a sign of the remaining of our Lord Christ in the grave for three days and

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three nights, and of His rising from the dead unchanged. And the Prophet JONAH rose up and fled. Now he wanted to go to the city of TARSUS, but when he had embarked in a ship and they had put out to sea a little way, stormy winds, and the waves and the billows of the sea, rose up against them, and they were within a very little of sinking into the sea, and being drowned. And God put understanding into the heart of the captain, and he said unto those who had embarked on the ship, "Cast lots among yourselves so that we may know because of whom it is that this tribulation hath come upon us"; and when they had cast lots among themselves the lot fell upon JONAH the prophet. And the captain said unto him, "What hast thou done that through thee such an affliction should come upon us?" And JONAH said unto them, "Cast me into the sea and ye shall be saved." And the captain and the crew entreated God, saying, "O God, demand Thou not from us the blood of this man"; and they took him and cast him into the sea, and a great whale swallowed him. And he remained in the belly of the whale for three days and three nights, and then the whale cast him up on the sea-shore. And JONAH rose up straightway and came into the city of Nineveh, and he preached unto the people thereof even as God the Most High had commanded him, and he said unto them, "Know ye that [fol. 27*a* 1] three days from this day, your city shall be overthrown, and ye shall all be destroyed"; and he went round about the city of Nineveh for a space of three days. When the men of Nineveh heard the preaching of JONAH the prophet they were exceedingly afraid, and they believed on God and they repented and fasted and put on sackcloth made of hair, both rich and poor. And the preaching of JONAH reached the King of Nineveh, and he came down from his throne, and took the royal crown off his head, and he put on sackcloth made of hair and sat in the ashes. Then the king commanded that a herald should go round about proclaiming thus: "The king hath commanded that his nobles, and all the people, great and small, and women and children, and sheep and oxen and goats shall fast, and that they shall neither eat nor drink any water whatsoever, and they shall put on sackcloth made of hair;

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and similarly, even the beasts shall not eat grass. And let all men forsake their evil works, that is to say, oppression, and fornication, and lying, and theft, and fraud, and blasphemy, in order that God may, peradventure, have mercy upon you, and remove His wrath from you." And straightway all the people repented, and they fasted, and begged for mercy from God, blessed be His Name! and God had mercy on them. And the prophet JONAH was sad with a very great sadness, and he said, "O God, take my life, for death is more preferable to me than life." And JONAH went outside the city and sat down there and fell asleep. And God commanded a root of the cucumber plant, and it sprouted and grew into a large plant, and it had offshoots and it became very leafy, and very high, and it cast its shadow over JONAH as he was sleeping. And JONAH woke up from his sleep [fol. 27*a* 2] and saw the cucumber plant, and he rejoiced with great joy. And on the following day God brought slumber upon JONAH, and he fell asleep, and God commanded a worm to gnaw the cucumber plant, and the root thereof was cut through; and God commanded a wind-storm and it withered the cucumber plant, and the sun scorched JONAH'S head, and he woke from his dream. When he saw that the cucumber plant had withered he was exceedingly sorry, and he demanded for himself death. And God said unto JONAH, "Art thou exceedingly sorry that the cucumber plant hath withered?" And JONAH said, "Yea, O Lord, I am exceedingly sorry, even unto death." And God said unto him, "If thou art sorry for a cucumber plant which thou didst neither sow nor plant, and for which thou hast in no way laboured, but which flourished in a day, and withered in a day, why should I not spare Nineveh, the great city wherein dwell more than ten hundred thousand men who know not their right hands from their left hands, besides very many beasts? For I am the Merciful and the Compassionate God Who sheweth mercy upon every one who turneth from his sins and repenteth." And JONAH rose up and returned to the land of Israel and he died there. And the prophecy of JONAH [was made] two hundred years and more before the advent of our Lord Jesus Christ, and he prophesied in the days of 'AMÔṢ the king and his son

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'ÔZYÂN. And all the days of his life were one hundred years; seventy years as a prophet, and thirty years before he prophesied.

[fol. 27*a* 3] Salutation to JONAH who slept in the belly of the whale.

Salutation to BARBARAH, and to JULIANA, who appeared to two men when they came to steal the book containing her history, and slew one and blinded the other. [This paragraph is wanting in the Bodleian MS.]

Salutation to those who are saturated with the Law and the Gospel. [This paragraph is wanting in the Bodleian MS.]

And on this day also are commemorated RÔḲÂ (or FÔḲÂ), and JOHN, and ANDREW, and PETER, and ANTONIUS.

XXVI. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day God sent the angel GABRIEL to ZACHARIAS the priest, the son [fol. 27*b* 1] of BARACHIAS, and told him concerning JOHN the Baptist, his son. Now ZACHARIAS was a righteous man, and he was exceedingly old, and his period for begetting children had passed; moreover, his wife ELISABETH was childless, and her period for conceiving and bringing forth children was passed. And ZACHARIAS was praying and beseeching God continually to give him a child, for the sake of the children of Israel who reviled him because a son had not been born unto him, and they treated him with ignominy and contempt, and because of it they said unto him, "He hath lost the blessing which God promised to give to our father ADAM, 'Be fruitful and multiply, and fill the earth'"; therefore he entreated God to give him a son. And God, blessed be His Name! had compassion upon him, and He hearkened unto his petition, and He sent the angel GABRIEL unto him, and the angel told him about

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the birth of JOHN his son. And this angel came to ZACHARIAS when he was standing and praying in the sanctuary, even as the Holy Gospel saith. And he preached to him the great prophet JOHN, that he should precede Christ, and that he should prepare for Him His way, even as it is said concerning the prophet, that he shall become a preacher before Him. Now ZACHARIAS knew his own weakness, and how far advanced his days were, and his old age, and that his wife was barren, and for this reason he contradicted the angel and said unto him, "How can this thing possibly happen to me, seeing that I have become old, and am a very aged man, and my wife is barren, and she also is very old, and her days [for childbearing] are passed." And the angel rebuked him, and told him, saying, "I am sent [fol. 27*b* 2] unto thee from God to speak to thee and to tell thee this thing, and it is not seemly for thee to doubt; but thou shalt be dumb until this thing shall be fulfilled in its appointed time." And ZACHARIAS was dumb until JOHN, the preparer of the way of the Lord, was born. When they were circumcizing the child they asked his father and said unto him, "What shall he be called?" and he wrote upon tablets saying, "His name is JOHN." And straightway his mouth and his tongue were opened, and he spake and praised God—blessed be His Name! And ZACHARIAS prophesied concerning his son that he should become a prophet and should go before the face of the Messiah of God, and he prophesied concerning our Lord Jesus Christ.

Salutation to ELISABETH.

And on this day also is commemorated the translation of the body of 'ABÔLÎ (or 'ÔBÔLÎ) the martyr, the son of JUSTUS. Salutation to the translation of the body of 'ABÔLÎ (or 'ÔBÔLÎ).

[fol. 27*b* 3] And on this day also are commemorated ten thousand martyrs and 'AGÂTÎ of Egypt, and our father, GEORGE the martyr.

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XXVII. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day EUSTATHIUS and his two sons and his wife became martyrs. This man was one of the chief generals of the Imperial Army of Rômê, and he knew not God. His own original name was ṬÎDÔS, and he gave alms in abundance, and expended much charity on the poor and needy, and God did not wish that his toil should be in vain. And EUSTATHIUS was in the desert hunting wild animals, and one day there appeared unto him the figure of a cross between the horns of a stag, and the cross reached up to the clouds. And EUSTATHIUS chased the stag into the mountains, and he pursued it that he might kill it. And the Lord spake unto him from between the horns of the stag, and told him His Name, and He commanded him to go with his sons and his wife to the bishop of that city, and be baptized with Christian baptism. And our Lord Jesus Christ informed him that poverty should come upon him speedily. When EUSTATHIUS heard these words, he went down from the mountain, and departed to the bishop, and he and his wife and his sons were baptized with Christian baptism; and he abandoned his former name and called himself "EUSTATHIUS." And straightway all his property disappeared, and his slaves, and [fol. 28*a* 1] his handmaidens, and his horses; and he took his wife and his sons, and he went forth from the city of Rômê and embarked in a ship. Now he took with him neither money to pay for their passage, nor anything else which he could give the captain [in its stead]. When they arrived in port the captain took his wife instead of passage money, and EUSTATHIUS took his two sons and departed. And he came to another stream which he had to cross, and he took up one of his sons on his back to take him over the river, and he passed over; and he returned to his other son to carry him across the river, but he found him not, because a wolf had seized him. Now a lion had seized and carried off his other son. And EUSTATHIUS sorrowed with a very great sorrow because of the loss of his wife and his two sons, but God, great in counsel, in Whom there

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is power, protected both of them unharmed. And EUSTATHIUS went on to a certain city, and he became a guard of the village and remained one for many days. After those days the Emperor of Rômê died, and there reigned in his stead another emperor who enquired for EUSTATHIUS and found him not. And he sent messengers out into all the district to seek for him, and one of those messengers who had been sent out by the emperor to seek for EUSTATHIUS came to the village wherein he dwelt. And the two men recognized each other, and they embraced, and the messenger carried EUSTATHIUS to the emperor in great honour. When EUSTATHIUS arrived the emperor honoured him exceedingly, and appointed him to the position in which he was formerly. And the emperor commanded that two men should be recruited from every city for use in war. Now the two sons of EUSTATHIUS were brought up in the same city, neither knowing the other. One day, when the two sons of EUSTATHIUS, who had been placed [fol. 28*a* 2] in that city, were talking together, they discovered that they were brothers; and then [the messengers] took them to the city of Rômê and God was pleased to set them in the house of business of their father who did not know them. As concerning their mother whom the pagan captain of the ship seized, God protected her and delivered her uninjured from his hand; now she was a keeper of the gardens of the city of Rômê. And the two young men came to the village where their mother was, and whilst they were holding converse together, the younger brother spake, and their mother recognized that they were her sons, and she embraced them, and rejoiced in them, and they rejoiced in her exceedingly. And the three of them met together and they went to EUSTATHIUS and informed him what had happened to them, and he knew that the woman was his wife, and that the young men were his sons, and they embraced each other and rejoiced together greatly. Thus they were all gathered together [again] in one place, even as God had promised them. And they dwelt together, and whilst marvelling they praised God, blessed be His Name! because He had done good things for them. After this the emperor who loved EUSTATHIUS died, and there reigned another emperor who worshipped idols;

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and he summoned EUSTATHIUS and his wife and his sons, and had them brought unto him. And he said unto them, "Cast incense to my gods." And the holy men said, "We will not worship idols, [fol. 28*a* 3] and we will not bow down to them, for we bow down to our Lord Jesus Christ, the Son of the Living God." And straightway the emperor was wroth with them, and he commanded his soldiers to torture them, and they tortured them very severely, but God raised them up whole and unharmed. Then he commanded his soldiers to cast them into a brazen cauldron, and [when] they had done so he commanded to light a fire on top of them, and thus they delivered their souls into the hand of God, and they received crowns of martyrdom from our Lord Jesus Christ.

And on this day also died the holy woman ṬÊḴLÂ (THECLA) who was a martyr without the shedding of blood. This holy woman had parents who were rich and honourable Macedonians, and they brought her up strictly according to the custom of their country; now they worshipped idols. When PAUL arrived in the country of Macedonia, he began to preach in the Name of our Lord Jesus Christ, saying, "Blessed are those who are poor for righteousness' sake, for theirs is the kingdom of heaven. Blessed are those who mourn here, for they shall rejoice. Blessed [fol. 28*b* 1] are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are those who have a wife and who are as if they had not one, for they shall inherit everlasting life"—these and such like words. When Saint THECLA heard these words, she remained in the upper floor of her house and only came down for food and drink. And her mother said unto her, "Why dost thou not come down from the upper floor of thy house, and why dost thou not eat?" And she came down from the upper floor of her house, and went to PAUL secretly, and she bribed the doorkeeper of her house with her hair-comb of gold not to talk about her [leaving the house]. When PAUL saw her he received her gladly and taught her the Faith of Christ. On the following day when her mother came to PAUL she found THECLA sitting with him, and she went to the governor and

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reported to him that her daughter was a Christian. And the governor commanded his soldiers to bring THECLA with PAUL, and when they had brought her he was wroth with PAUL and ordered them to cast him into the fire; [and they did so] but God delivered him. And the governor commanded them to cast THECLA into the fire, and all the children of the city assembled to look upon her torture. And without the use of force on the part of the soldiers she threw herself into the flames after having made over herself the sign of the Cross; and she went forth from the midst of the fire, which had not touched her. And she went to PAUL, and shaved off her hair, and girded herself with a belt and followed PAUL. When another governor heard this he seized her and pressed her to abandon the Christian Faith, and when she refused he cast her into a den of lions and bears, and [fol. 28*b* 2] these animals bowed down before her and licked the dust off her feet. When the governor and those who were with him saw that life was hers, they believed and were baptized in the Name of the Father and the Son and the Holy Ghost. And THECLA continued to follow PAUL, and to preach in the Name of our Lord Jesus Christ; and having worked many miracles she died in peace.

On this day also died Saint ANTILARIUS. This holy man was an officer of the tax-gatherers, and he had no mercy on anyone. One day certain poor folk were sitting in the sun, and they began to mention the names of the charitable and the avaricious, and they mentioned the name of ANTILARIUS as that of a man who had never bestowed any alms on any one of them. And one of the poor said, "What will ye give me if I succeed in drawing a gift from him?" And they promised to give him something. And the needy man went to ANTILARIUS and begged for alms from him, and ANTILARIUS wanted to throw a stone at him in great wrath, but as he had no stone he threw at him the piece of bread-crust which was left in his hand. And taking this the beggar went to his companions, and told them that he had received alms from ANTILARIUS. And ANTILARIUS had a dream, and in it he saw himself at the Judgement, [fol. 28*b* 3] and certain black men were disputing

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concerning him, and there were other men there who were white; now their faces were austere, and they said, "We cannot find attributed to him any alms except the piece of bread-crust"; and when the speaker cast the bread into the scales it balanced exactly all his sins. When he awoke from his sleep he distributed all his possessions among the poor and he departed to Jerusalem where he sold himself for three *dînârs*, and [he gave away] in alms the price of his sale, and he lived and served like a slave. And when the slaves of his lord caused him sorrow, a shining man appeared unto him, and said unto him, "Sorrow not, for I have received the price of thy sale, and behold it is here in my hand." When certain men who had come from his city revealed what he had done, he fled secretly and came to the gates of the city, the keeper of which was deaf and dumb. When ANTILARIUS said unto him, "Open the gates to me," there went forth from his mouth something which was like unto fire, and the ears of the gate-keeper were opened, and he spake with his mouth, and he opened the gates to ANTILARIUS who went forth into the desert and died there. When the people missed him, the gate-keeper told them all that had happened, and they marvelled at his holiness and at his admirable behaviour.

And on this day also died Abbâ JOHN of DABRA ṢĔGÊ. This holy man by means of excessive fastings, and prayers, and vigil made his body emaciated, and he became like a dried clod of earth. One day when certain men poured over him a cupful of water, because of the excessive dryness of his skin he left only unabsorbed a very small portion of it.

XXVIII. MASKARAM

[fol. 29*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint 'ABÂDÎR and his sister 'ÎRÂ'Î (IRENE ?) became martyrs. This holy man was a son of the brother of BASILIDES, commander-in-chief of the royal army of Antioch. Now 'ABÂDÎR succeeded his father as commander-in-chief, and he had a mansion wherein he used to pray. And our Lord

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Jesus Christ appeared unto him at midnight, and He said unto him, "Rise up, and take thy sister 'ÎRÂ'Î (IRENE ?) and get thee into the land of Egypt so that thou mayest receive a crown of martyrdom. And I will command a certain man whose name is SAMUEL to take care about your bodies, and he shall prepare them for burial"; and He gave him a benediction and went up into heaven with great glory. And our Lord Jesus Christ appeared unto his sister 'ÎRÂ'Î (IRENE ?) also, and He said unto her, "Hearken unto the voice of thy brother, and do not transgress his command." When she woke from her sleep she trembled exceedingly, and she went to her brother and told him how our Lord Jesus Christ had appeared unto her, and how He had spoken unto her, and she rejoiced exceedingly; and she agreed with her brother not to transgress that command. And they swore to each other that they would go to the land of Egypt, and that they would pour out their blood for the Name of our Lord Jesus Christ, to Whom be praise! When the mother of the blessed 'ABÂDÎR knew this thing, she rent her garments, she and her handmaidens, and they came to 'ABÂDÎR and wept before him, and she adjured him not to become a martyr. And he swore unto her that he would not [fol. 29*a* 2] speak to DIOCLETIAN concerning martyrdom, and her heart became quiet, and she ceased from sorrow, and she did not think that he would go to another place to become a martyr. And Saint 'ABÂDÎR changed his apparel that night, and he went forth from his house, and he drew water secretly for those who were shut up in the prison house, until the dawn came. And he commanded the keeper of the gates of the city not to tell this matter to anyone whatsoever, and he said unto him, "If thou revealest this matter to anyone I will cut off your head with the sword." After this [our Lord Christ] appeared unto him again, and He commanded him to go to Egypt and to become a martyr; and straightway Saint 'ABÂDÎR rose up, and took his sister 'ÎRÂ'Î (IRENE ?) and they departed to the land of Egypt, and they arrived in the city of Alexandria. And some of the soldiers knew him, and they said unto him, "Thou art our Lord 'ABÂDÎR, the commander-in-chief." And 'ABÂDÎR smiled and said unto them, "Many people tell me this, and I

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say unto them, I am not 'ABÂDÎR, but only someone like unto him." And again in another place some soldiers recognized him, and they said unto him, "Thou art 'ABÂDÎR," and 'ABÂDÎR said unto them, "I certainly am not 'ABÂDÎR." Then they went forth from the city of Alexandria and came to the city of GREAT MĔSR (GRAND CAIRO), and they found Saint 'ABKARAZÛN there, and 'ABÂDÎR knew 'ABKARAZÛN and blessed him. Then he came to the city of ESHMÛNÊN, and foregathered with SAMUEL the deacon. And on the following day SAMUEL went with them to the city of 'ĔNṢĔNÂ, and they confessed our Lord Jesus Christ before ARIANUS, governor of ANTINOË, [fol. 29*a* 3] and he tortured them severely. And the holy man 'ABÂDÎR prayed and entreated God to strengthen his faith and the faith of his sister 'ÎRÂ'Î (IRENE ?) during the torturing. And God took the soul of his sister 'ÎRÂ'Î (IRENE ?) and carried it to the Jerusalem which is in the heavens, and she saw the habitation of the martyrs and of the righteous; then He brought her soul back into her body. When the governor was tired of torturing them, he commanded his soldiers to cut off their heads with the sword. And before they cut off their heads ARIANUS the governor said unto Saint 'ABÂDÎR, "I adjure thee by thy God to inform me whom thou art, and what is thy name, and whence comest thou." And 'ABÂDÎR said unto him, "Swear unto me that thou wilt not change the decree which thou hast decreed in respect of cutting off my head"; and the governor swore unto him even as the holy man had said. And the holy man answered and said unto him, "I am 'ABÂDÎR, the commander-in-chief of the army." And ARIANUS the governor cried out, saying, "Woe is me, O my lord, it is meet that I should die before thee. Why didst thou not make me to know that thou wast my lord, instead of hiding thyself from me and permitting me to go so far as to condemn thee to all these severe tortures?" And Saint 'ABÂDÎR answered and said unto him, "Fear not, for thou art about to receive a crown of martyrdom. The emperor will seek for me and will not find me, and he will hear that thou hast killed me, and he will punish thee with very great severity, and thou wilt die for the sake of the Name of our Lord Jesus Christ. And now,

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make speed to finish our martyrdoms." And straightway the governor commanded his soldiers to cut off the heads of 'ABÂDÎR and his sister, and they cut off their heads; and the saints [fol. 29*b* 1] received crowns of martyrdom in the kingdom of the heavens. And [the believers] spread out fine apparel, and wrapped up their bodies therein, and SAMUEL the deacon took them and laid them in his house until the days of the persecution were ended; and he built a fine church for them, and many signs and wonders took place through their bodies.

Three salutations to 'ABÂDÎR and his sister.

And on this day also died SÔSNÂ (SUSANNAH). The father of this holy woman was CHELCIAS (HELKIAH), and she was the wife of JOACHIM, a Jewish nobleman, and one of those who had been carried away captive into Babylon; and all his kinsmen used to come to him to judge their causes. Now SÔSNÂ (SUSANNAH) was exceedingly beautiful and she feared God, and her righteous parents taught their daughter the Law of MOSES. And she had a [fol. 29*b* 2] fruit-garden (or orchard) which belonged to her husband, and she used to go at noon and walk about therein. And in those days there appeared two Rabbans who were hypocrites, such as God spake of [when He said] "Sin went forth from Babylon through hypocritical Rabbans who said, Let us protect the people"; and these men frequented the house of JOACHIM. When they saw SÔSNÂ (SUSANNAH) walking in the garden they lusted for her, and their hearts went astray and they turned their eyes perversely to her, and they remembered not the judgement of God. Both loved her and both wished to lie with her, but neither told to the other what was in his heart, for they were afraid to declare their lust. And they waited the whole day long to find her, and one of them acting craftily towards his fellow said, "Let us go to our houses for it is the time of evening." And they passed out [of the garden] and separated from each other, and then they met again, and they looked at each other and told each other of their desire, and they agreed together upon a time when each would find her [alone], and then they waited for her. And on a day according to her wont, she came with two of her

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handmaidens, and she wished to bathe in the garden because she was heated and there was no one in the garden. Now the two old men had hidden themselves and they were awaiting her. And she said unto her handmaidens, "Let them bring to me the oil and the soap wherewith to wash myself, and let them shut the doors." And when her handmaidens were departed, the two Rabbans rose up, and seized her, and they said unto her, "We wish to lie with thee, and if thou refusest we will be witnesses against thee that we found a man with thee." And SÔSNÂ (SUSANNAH) wept, and said, "I am in affliction in every way: If I do [what ye want] I shall die, and if I do not [fol. 29*b* 3] I cannot be saved. It is better for me to fall into the hand of God than to sin before Him." And SÔSNÂ (SUSANNAH) uttered a cry at the top of her voice, and the Rabbans cried out at her, and one of them ran and opened the doors of the garden. When the cries were heard by the members of her house they all ran out and came by way of a side door, and they saw what had happened. And when the Rabbans had told them this matter, all the servants of her house were ashamed, for such a thing had never been heard in connection with SÔSNÂ (SUSANNAH). On the following day all the people gathered together to JOACHIM, and these two Rabbans came with their hearts of violence, and they declared before all the people, laying their hands upon her head as they did so, "We were walking alone in the garden, and this woman came with two of her handmaidens, and they shut the doors of the garden; and she sent her handmaidens away, and there came out a young man from the place in which he had hidden, and lay with her. And when we ran after him we could not catch him, for the door was open and he had gone out; we seized SÔSNÂ (SUSANNAH), but when we asked her she would not tell us his name." And the bystanders believed them because they were Rabbans of the people. And SÔSNÂ (SUSANNAH) who was weeping, and whose heart trusted in God, looked up to heaven, and cried out with a loud voice, saying, "O God of the world, Thou knowest that they have laid false information against me, and I, behold, I must die, although I have not committed [the sin]." And God heard her petition, and whilst they were

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carrying her away to kill her, the Spirit of God moved a certain young man called DANIEL, and he cried out, saying, "I am innocent of this woman's blood." And they said unto him, "What is the meaning of these words?" And he said unto them, "Are ye fools that ye condemn a daughter of Israel to death [fol. 30*a* 1] without making any investigation [of the charge against her]?" And when the council had come back unto the synagogue, they had the two Rabbans brought, and set each at a distance from the other. And DANIEL said unto one of them, "By what kind of a tree didst thou see her?" and he said "under a *sakînôn* tree," and the other Rabban said "under a *pĕrwôn* tree." And DANIEL condemned them by their own words, and the people blessed God Who had saved SÔSNÂ (SUSANNAH), the daughter of CHELCIAS (HELKIAH); and they slew those two Rabbans according to the Law of MOSES.

And on this day also are commemorated 'ÊRÂNÎ (IRENE) the martyr, and 'ANḲUÔ MÂRYÂM, and STEPHEN his son, and ḤANNAH, and PORPHYRINA, and LUKE the monk.

XXIX. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 30*a* 2] On this day is commemorated the festival of the birth of our Lord Redeemer Jesus Christ by MARY, the Holy Virgin.

Salutation to the birth of the FLOWER, Jesus Christ.

And on this day also took place the translation of the body of Saint JOHN the evangelist and apostle, the proclaimer of the Deity.

Salutation to the translation of the body of Saint JOHN the evangelist.

And on this day also became martyrs the holy virgin 'ARSÎMÂ, and AGATHA, and the two virgins who followed them, and many men; and the number of them all was two and seventy souls. Now when DIOCLETIAN the infidel was reigning he

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sought out a maiden of beautiful appearance to marry her. And he commanded certain painters to depart into every country, and to choose for him a maiden of beautiful form and appearance, and they were to paint a picture of her on a tablet for him, and shew him all her limbs and her movements. [fol. 30*a* 3] When those painters arrived in the city of Rômê they discovered a certain nunnery, and they found therein this virgin 'ARSÎMÂ; and there was in the nunnery none like unto her in her appearance, and there was none who resembled her. And the painters painted a portrait of her and sent it to the Emperor DIOCLETIAN. When the emperor saw her portrait he rejoiced exceedingly. And he sent to the kings and governors and bade them come to him for the marriage. When the virgins knew this thing, they wept, and they rose up and went forth from that nunnery entreating God to help them, and to keep them in their virginity; and they came to the country of Armenia, and entered the royal city of DERṬÂDĔS the king. And they dwelt in a certain village camp of nomads in a plain, and their number was five and seventy men and women, besides the nine and thirty virgins. And they dwelt in great tribulation, and they could not find food, and one of them made a...and used to feed them by means of the work thereof. When DIOCLETIAN sought after 'ARSÎMÂ he found her not, and he heard that she was in the country of Armenia, and he informed DĔRṬÂDĔS concerning the matter of 'ARSÎMÂ, and he said unto the governor of Armenia, "Take care of her and send her to me." When the virgins heard these words they hid themselves in another city, but certain men went and gave information to the king about them, and DĔRṬÂDĔS commanded his soldiers to bring the virgin 'ARSÎMÂ to him with great honour; and when she did not wish to go to him, they dragged her and forced her to come to him. When DĔRṬÂDĔS saw the beauty of the holy woman [fol. 30*b* 1] he wanted to defile her virginity, but he was not able to do so. And he brought her mother AGATHA to her to persuade her to be submissive to the king's command. And when her mother came to her she besought her to endure patiently, and she comforted her, and she exhorted her, and told her and taught her that she must not

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forsake her true Bridegroom, who is the Lord Jesus Christ, the Son of the Living God, and that she must not defile her virginity with a filthy pagan and a stranger. When DĔRṬÂDĔS heard that she had persuaded her daughter to endure patiently, he commanded his soldiers to break the teeth of AGATHA her mother. And God gave to the holy woman 'ARSÎMÂ power and strength over DĔRṬÂDĔS, the king, and she hurled him backwards, and dragged him along. Now DĔRṬÂDĔS was well known in battle, for he was exceedingly strong, and the king was put to shame having been vanquished by the virgin 'ARSÎMÂ; and he commanded his soldiers to cut off the head of Saint 'ARSÎMÂ. And the soldiers came and dragged her away with ropes, and they cut off her head, and tore out her tongue, and put out her eyes, and they cut off her limbs and hacked her body to pieces. When the king awoke from his fall, and his senses returned to him, he repented the killing of Saint 'ARSÎMÂ; and when he knew that she was dead he commanded his soldiers to slay all the [other] virgins. And the soldiers came and bored holes in the soles of their feet, and they flayed them, and cast them out [to the beasts]. Now there was one of them who was sick and was lying on her bed, and she cried out to the soldiers and they came to her, and cut off her head with one blow. Thus they all received crowns of martyrdom in the kingdom of the heavens. [fol. 30*b* 2] And they slew all the men who had come with them from the city of Rômê, and the number thereof was two and seventy souls; and their bodies were cast out into the desert. After the death of these martyrs a certain devil took possession of the king, and he continued to punish him until Saint GREGORY came to him, and prayed over him, and he was healed of his pain immediately, and he believed in Christ. And they took the bodies of the holy martyrs, and laid them in a holy place until the days of the persecution were ended; and a beautiful church was [then] built for them, and signs and great wonders took place through them.

Salutation to 'ARSÎMÂ.

Salutation to JOHN the Baptist.

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XXX. MASKARAM

[fol. 30*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the great commemoration which our Lord and Redeemer Jesus Christ made for the holy and honourable Abbâ 'ATNÂTÊWÔS (ATHANASIUS) the apostle, Archbishop of the city of Alexandria. Now at that time the emperor was CONSTANTINE the Less, son of CONSTANTINE the Great, who denied the One Son, and separated the Godhead of His Father; and he believed in the faith of ARIUS, the accursed one, and supported his views. And the emperor sent a certain man whose name was GÊRGÊWÔS to the country of Egypt, and he gave him five hundred horsemen; and he wrote for him a letter [to take] with him authorizing him to become Archbishop of Alexandria, and the head of all the country of Egypt, and of all archbishops and bishops. And he ordered GÊRGÊWÔS to support the faith of ARIUS, and to slay all those who believed in Christ, and those who were obedient unto Him. When GÊRGÊWÔS, the accursed, had arrived in the city of Alexandria he preached his infidelity, but only a very few of the men of Alexandria accepted his words and his polluted preaching. Therefore he killed all the believing men of the city of Alexandria, that is to say a large and innumerable collection of people; and Saint 'ATNÂTÊWÔS (ATHANASIUS) fled and hid himself for a period of six years. At the end of this time he came forth and went to the city of Constantinople, to the Emperor CONSTANTINE the Less, who denied the Son of God, Whose Name be blessed! And he said unto him, "Either restore me to my see, [fol. 31*a* 1] or slay me and let me receive the crown of life of martyrdom." When the emperor heard these words from him he commanded his soldiers to place the archbishop in a small boat, and to supply him neither with bread nor water, nor with a captain for the boat, and to drive him forth to sea. Now the emperor thought within himself that Saint 'ATNÂTÊWÔS (ATHANASIUS) would die at sea, either through the foundering of his boat or through hunger

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and thirst; and the emperor was afraid of him, and [he did this] so that the saint might not rebuke him for his denial of Christ. And the soldiers did to him according as the emperor had commanded. Now although the emperor had not given him bread and water, behold the saint had with him the bread of God which was from heaven, and the water of life which flowed down from Him. And although he had no captain in the ship with him, behold, he had with him in the ship He Who directeth the heaven and the earth by His Word. And the boat wherein Saint 'ATNÂTÊWÔS (ATHANASIUS) was seated travelled along smoothly and in peace, and the angels bore it along on their wings, and on the third day he arrived in the city of Alexandria. When the believing folk heard that their good shepherd had arrived, they went out to meet him and they welcomed him with lighted lamps, and songs of joy and instruments of music, and they praised God and brought him into the church; and GÊRGÊWÔS the infidel and those who were with him went forth therefrom. And on that day Saint 'ATNÂTÊWÔS (ATHANASIUS) made a great festival to God—blessed be His Name! and it was then as now, and they celebrated the festival regularly. Praise be unto God Who [fol. 31*a* 2] honoureth His chosen one with this honour.

And on this day also they commemorate Saint GREGORY, Archbishop of the country of Armenia.

And on this day also took place the calling of JAMES and JOHN, the sons of ZEBEDEE, and on it the martyrs Abbâ BÛLÂ (PAWLE), and MÂRYÛ, and BĔTRÛS (PETER), and 'ASÔTÂRÊS [are commemorated].

Salutation to the great teachers of DABRA MÂRYÂM, 'ABSÂDÎ and 'ARÔN (AARON?) of Galilee. [This paragraph is wanting in the Bodleian MS.]

And on this day also died Abbâ SHÂLÛSÎ. This holy man was an athlete, and pretended to be mad, [fol. 31*a* 3] and his fasting and his praying were in secret, and before men he neither

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prayed nor fasted. Each morning he used to prepare for himself a small amount of food made of herbs of the desert, and at eventide he ate nothing with the brethren. Now the archimandrite was Abbâ ISAAC. And all the monks used to marvel at him, but Abbâ ISAAC did not wish him to continue this habit so that he might not cause himself to fall sick. One day there was about to be a festival in the monastery, and Abbâ ISAAC said unto the monks, "Watch him this day and see that he doth not eat before he receiveth the Offering." When the time for the meal arrived Abbâ SHÂLÛSÎ wished to separate himself from them, and the monks prevented him from doing so; and he cried out and said unto them, "Let me alone, that I may not die of hunger, and that my transgression may not be on your heads." And when they would not pay any heed to his cry, he brought out his skull-cap and beat the wall of the church with it, saying, "MARY, my Lady, deliver me from these monks." And the wall split asunder, and he passed out through the opening, and then the wall joined itself together again and became as it was before it split open. And when those who were assembled there saw this wonder they cried out, saying, "Kîryâlâysôn" (Kyrie eleëson) three hundred times. And they found the skull-cap that had been thrown out, and they placed it in the church with great honour, and it remained there and worked miracles and healed the sick. When the archbishop heard about it he wished to take away the skull-cap so that he might be blessed thereby, and each time he took it away it returned to the monastery. Now this happened three times. And this monk after many days like this day died in the desert.

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THE SECOND MONTH—ṬĔḴĔMT
(OCT. 8–NOV. 6)

I. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 32*a* 1] On this day the holy woman ANASTASIA became a martyr. This woman was a fighter; she was a native of Rômê and her parents were Christians. They brought her up in all honour, and trained her in a manner befitting her noble rank, and they taught her everything which was beneficial for her soul and body, and also the doctrine of the Church. When she arrived at woman's estate her parents wanted to give her in marriage, but she did not desire this thing, for from her youth up she had craved for the garb of the ascetic life; and she chose the spiritual fight which is the garb of the holy ascetic life. And she entered one of the nunneries where virgins were received in the city of Rômê, and she put on the nun's garb, which is the garb of angels. And she made her body to toil with the labour of constant prayer, and with strenuous contending, and with hunger, and with thirst, and with cutting out from her heart and soul every thought concerning this world. In those days she used to fast the whole of every second day throughout the whole year. And during the great fast of the Forty Days she did not eat except on the first Sabbath (Saturday) and on the first day of the week (Sunday) after the mid-day prayer. In those days her food was dry bread and salt, and during all the days of her life as a nun she never ate any food which had been cooked by fire. Now there was another nunnery of virgins near her nunnery, and the day of the festival in the nunnery approached. On that day the abbess took certain virgins from the nunnery, and among them was this virgin ANASTASIA, and they went to [fol. 32*a* 2] celebrate the festival in the neighbouring nunnery. As they were going along the road this holy virgin saw some soldiers of

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the Emperor DECIUS, and with them were certain Christians whom they were dragging along. And her heart became inflamed with spiritual love, and she cursed them, saying, "O men of sluggish hearts, and infidels, why do ye act thus towards those whom God hath created in His own form and image, and for whom He hath given Himself?" Having said these words the soldiers were wroth with her, and they seized her, and brought her before the governor. And the governor asked her, saying, "Is it true that thou art a Christian, and that thou worshippest Him that was crucified?" And she confessed Christ before the governor and did not deny Him. Then the governor tortured her with severe tortures; he heaped fire on her body, and then he hung her up head downwards, and had a fire lighted under her; but although she was suffering great torture she did not turn from her faith. And after this the governor commanded his soldiers to cut off her head with the sword; and those who were there marvelled at the fortitude of her soul. And she prayed a long prayer, and she stretched out her head to the sword, and they cut off the head of Saint ANASTASIA, and she received a crown of martyrdom in the kingdom of the heavens.

[fol. 32*a* 3] And on this day also are commemorated Saint HARÎṬÂN (CHERITON), and SUSANNAH the virgin, and MARY the sister of LAZARUS.

II. ṬĔḲĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the great Saint Abbâ SEVERUS, Archbishop of Antioch, came to the country of Egypt; now this took place in the days of the Emperor EUSTATHIUS, who was a wicked emperor. And the empress was a woman holding the right Faith, and she loved Abbâ SEVERUS, and she placed in him very great confidence; but the emperor did not turn from his evil counsel and he wanted to kill Abbâ SEVERUS. When the God-loving empress knew that the king wished to kill Abbâ

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SEVERUS secretly, she besought the holy man to save himself, but he did not want to go away, and he said unto her, "I am ready to die for the sake of my Lord Jesus Christ." And the empress urged him with many fervent entreaties, and certain God-loving brethren entreated him also, and he went forth from that city; and certain of the brethren who were with him fled to Lower Egypt. When the emperor had sought for him and had found him not, he sent soldiers to seek him out and to bring him to him. And God hid him [fol. 32*b* 1] from them, and they found him not, and yet he was nigh unto them, and he walked about in their midst and they did not see him when he was in that place wherein the soldiers of the emperor lived. When Abbâ SEVERUS came to Egypt he went about secretly from place to place and from monastery to monastery, and God wrought by him great signs and wonders. One day he arrived in the desert of SCETE, and he entered into the church of Saint Abbâ MACARIUS in the guise of a travelling monk, and at that moment the priest was offering the incense of sacrifice at the altar, and he was censing the people. Afterwards he read the Book of the Gospel, and then he lifted off the covering and looked for the Offering on the paten, but It was hidden from him and he could not find it. And he wept, and turned towards the congregation, and said unto them, "O my brethren, I know not whether this thing hath happened because of some sin of mine, or because of some sin of yours, but I cannot find the Offering on the paten, and It is hidden from me"; and the people wept because of this. And straightway the angel of the Lord appeared unto the priest, and said unto him, "This hath not happened because of thy sin, and this Offering hath not disappeared because of the sin of the people, but because thou hast acted stupidly, for thou hast dared to offer up incense and our Offering whilst the Archbishop Abbâ SEVERUS is standing outside [the sanctuary] in a corner of the church." And the priest said unto the angel, "Where is he?" And the angel pointed with his hand towards him, and he knew Abbâ SEVERUS by the grace of the Holy Spirit. When the priest came to him [fol. 32*b* 2] Abbâ SEVERUS commanded him to finish the service of the Offering. After

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this the priest brought Abbâ SEVERUS to the sanctuary with great honour. And when the priest had gone up to the altar he found the Offering on the paten as before, and the priests marvelled and praised God. After this Abbâ SEVERUS went forth from that place and came to the city of SEḤA, and he dwelt there with a certain rich man who was a lover of God, and whose name was DOROTHEUS; and he lived with him until he died on the twenty-fourth day of the month of YAKÂTÎT (Feb. 5–March 6).

And on this day are commemorated TAKLÂ SAMÂ'ET and HERIACUS (CYRIACUS ?).

III. ṬĔḲĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ SIMEON, the fifty-first archbishop of the city of Alexandria. This father was the son of one of the elders of the city of Alexandria, and his parents were Orthodox Christians. [fol. 32*b* 3] From his earliest childhood he sucked the milk of the Orthodox Faith, and he learned the doctrine of the Church. And he determined within himself to assume the monastic garb, and he went out from the city of Alexandria and departed to the desert of SCETE, and he became a monk in the monastery of Abbâ JACOB, who was archbishop before him. And he dwelt with him many days, and he made his body to be emaciated through the strenuousness of his ascetic exercises, and by his excessive contendings. And when Abbâ MACARIUS, the second of the name, was appointed archbishop, he received from Abbâ JACOB [the story of] his bold strife, and of the strenuousness of his ascetic practices, and he dwelt with him until Abbâ JACOB his father died. And he chose many priests, and the bishops and priests and deacons assembled together, and all the elders, and Divine Love moved them, and they made this holy father Abbâ SIMEON archbishop because they saw the excellences of his

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natural disposition and character. When they saw that he had dwelt with the two archbishops who preceded him, they seized him, and they made him archbishop on the throne of Saint MARK, apostle and evangelist. In administering his see he followed the Divine path, and he was well-pleasing unto God, and he protected his people in the keeping of the Law of the Right Faith. During the days of his rule the Church was quiet and at peace. And this father fell sick of a grievous disease in his foot, and he entreated God to give him rest from the pain thereof; he only remained in his office for five months and a half, and he died in peace.

And on this day the new Saint GEORGE became a martyr. And on this day also are commemorated NINEVEH and its people and its tribes, and MACARIUS, and THEOPHILUS, and EUMARÂ, and GREGORY, bishop of Armenia, and Saint THEODORA, the daughter of the Emperor ARCADIUS, the son of THEODOSIUS the Great.

IV. ṬĔḴĔMT

[fol. 33*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint BACCHUS and his companion Saint SERGIUS became martyrs by the hands of the wicked ANTIOCHUS [governor of Syria]. Now this took place when the Emperor MAXIMIANUS seized these saints, and tortured them with severe tortures after he had cast off their belts, for they were soldiers. After this he sent them to the country of Syria, to ANTIOCHUS the governor, who shut Saint BACCHUS and Saint SERGIUS up in prison. And he commanded his soldiers to hang him up and to hack him with knives, and to hang stones about his neck, and to cast him into the River Euphrates; and they did to him according as the king commanded. And God [fol. 33*a* 2] protected the body of Saint BACCHUS, and brought it [through] the sea to the coast. And there were near him two anchorites and ascetics, the name of the one being MÂMÂ, and that of the other BÂBÂ, and unto those brethren

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the angel of the Lord appeared and commanded them to go and carry away the body of Saint BACCHUS. And they went according as the angel of the Lord commanded them, and they found the body of Saint BACCHUS, and by the side of it were a lion and wolves protecting it. And [these animals] which were wont to eat only the flesh of men and animals had sat by it for one day and one night, and they had been commanded by God Most High to protect the body of Saint BACCHUS. And these holy men took up the body of the saint with great honour, and they sang hymns before it until they came to their cave where they buried it.

Salutation to BACCHUS, and BÂBÂ, and MÂMÂ.

And on this day Saint ANANIAS, the preacher, one of the two and seventy disciples, became [a martyr]. This holy man was Bishop of Damascus, and it was he who baptized the Apostle PAUL, our Lord having appeared to him on the road to Damascus, and it was he whom the Apostles appointed bishop, and who was sent by them to the city of Damascus. He had at first dwelt and preached [fol. 33*a* 3] in the house of GABRIEL. And he healed very many sick people, and converted many to the Faith of our Lord Jesus Christ. After he had baptized PAUL the apostle LUCIANUS the governor seized him and flogged him with leather whips until his blood flowed down to the ground. And they beat his temples with iron rods, and they burnt his breast with torches of fire. After this they took him outside the city, and the governor ordered his soldiers to stone him, and they stoned him, and he delivered up his soul into the hand of God.

And on this day also are commemorated the righteous saints ROMANUS, and GABRA KRĔSTÔS, and JOHN the eunuch, and the consecration of the church of SĔNḤÂR.

Salutation to GABRA KRĔSTÔS.

And on this day also is commemorated the death of the kings 'ABRĔHÂ and 'AṢBĔḤA who reigned together over 'AKSÛM in Ethiopia. [fol. 33*b* 1] Salutation to the same.

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V. ṬĔḲĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ PAUL, Archbishop of Constantinople. This holy man was a disciple of Abbâ ALEXANDER, Archbishop of Constantinople, his predecessor, and when Abbâ ALEXANDER died this father was appointed in his stead. When he had taken his seat on the archiepiscopal throne, he excommunicated the Arians and expelled them from Constantinople and from the whole district. When the Emperor CONSTANTINE died, his son CONSTANTINE reigned over Constantinople, and his brother reigned over the city of Rome; now this CONSTANTINE loved ARIUS, and he believed his polluted belief. When the emperor heard that Saint Abbâ PAUL had excommunicated the Arians, and had exiled them from the city of Constantinople, he was exceedingly sorry, and he said unto Saint PAUL, "Henceforward let the Arians alone, and excommunicate them not." And the archbishop did not obey his words, and therefore CONSTANTINE was wroth with him, and he exiled him from the city of Alexandria (*sic*), just as he had exiled Abbâ ATHANASIUS from the city of Alexandria before him. And the two archbishops PAUL and ATHANASIUS foregathered in the city of Rômê with [fol. 33*b* 2] Saint Abbâ JULIUS, the Archbishop of the city of Rômê, who accorded them a splendid and a loving reception. And he wrote for them a letter to the Emperor CONSTANTINE, and he said concerning them, "They are learned, and righteous and orthodox men, and it is meet for thee to receive them and to honour them." When the Archbishops Abbâ PAUL and Abbâ ATHANASIUS had arrived in the city of Constantinople, and the emperor had read the letter of the Archbishop of the city of Rômê, he was afraid of them, and he received them and placed them in their offices, and waited to deal with them for a few days, and after this he exiled them. And they returned to the city of Rômê, to the Archbishop Abbâ JULIUS, and they told him how CONSTANTINE had treated them, and how he had

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exiled them a second time. And JULIUS took them and brought them to the Emperor ḳUĔNSĔṬÂ (CONSTANS), the brother of CONSTANTINE, and told him how his brother had treated them. And ḳUĔNSĔṬÂ (CONSTANS) wrote a letter to his brother, and commanded him to receive them, and he said unto him, "If thou dost not receive them there will be no peace betwixt thee and me, henceforward." And the archbishop also wrote unto him a second letter, and CONSTANTINE accepted the letter of his brother ḳUĔNSĔṬÂ (CONSTANS) and the letter of the archbishop, and he set the two archbishops in their offices. When certain men slew the Emperor ḳUĔNSĔṬÂ (CONSTANS) in the city of Rômê, his brother CONSTANTINE turned, and he exiled Saint PAUL to the country of Armenia, and shut him up in prison there for a few days. Then the Emperor CONSTANTINE sent a letter to one of the followers [fol. 33*b* 3] of ARIUS, and he said unto him, "Kill PAUL in the prison house." And that man who was an infidel came to the holy man by night, and strangled him, and he died in peace; and all the days of his life were forty years.

And on this day died Saint CYRIACUS the martyr and ḤANNAH his mother; now he was condemned to death by ELIANUS (the Emperor JULIAN according to the Bodleian MS.) because he was a bishop. When he confessed Christ ELIANUS commanded his soldiers to cut off his right hand, saying, "This is thy hand wherewith thou writest, and wherewith thou dost prevent men from worshipping idols"; and Saint CYRIACUS said, "Thou hast done well, O thou dog lacking understanding." When ELIANUS heard this he commanded his soldiers to boil some lead and to pour it into his mouth, and he made them lay him upon a red-hot iron bed. And they strewed over him red-hot burning coals, and they rubbed salted fat into him, and they beat his belly and his back with rods until his bones broke. And the righteous man endured these tortures patiently, and he prayed in the Hebrew tongue, saying. [Here follows a transcript into Ethiopic letters of fifteen words in which the saint beseeches ADÔNÂI, the God of Death, to keep death from him.] Then ELIANUS commanded

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them to release him, and he lay him down in the prison house. And ELIANUS made them bring [ḤANNAH] the mother of CYRIACUS, and he commanded them to suspend her by her hair, and to scrape her with shards for three hours. And he also commanded them to burn [fol. 34*a* 1] her body with fiery torches, and whilst praying she delivered up her soul. Then ELIANUS commanded them to bring Saint CYRIACUS, and to cast him into a large pit wherein were serpents and vipers, but none of them injured him. And when 'ADMÔN (ADMONIUS), whom ḤANNAH had saved for Christ, saw this he cursed the king and reviled his gods; and forthwith ELIANUS commanded them to cut off his head with the sword. And the holy man stretched out his neck, saying, "O God of CYRIACUS, receive my soul"; and he finished his martyrdom. And ELIANUS commanded his soldiers to cast Saint CYRIACUS into a vessel of boiling oil, and he also commanded them to drive a spear through his breast, and thus he ended his testimony and died in peace on the day of the Sabbath.

Salutation to CYRIACUS, who informed the Empress HELENA concerning the place where the Cross was to be found; the knowledge of this place he had obtained from his father.

Salutation to ḤANNAH the martyr, and salutation to 'ADMÔN (ADMONIUS).

And on this day are commemorated JAMES the apostle, the son of ALPHAEUS, and 'ADRÂWÔS, and 'AWÂRÂS, and 'ALDRÂKWÔS the martyrs, and 'ENDRÔNÔS ('ADRÔNÔS ?).

VI. ṬĔḴĔMT

[fol. 34*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and righteous woman ḤANNAH, the prophetess, the mother of SAMUEL the prophet. This holy woman was of the tribe of LEVI, and ELKANAH, the son of TARḤEM (JEROḤAM) married her, now he had another wife whose name was PĔNÂNÂ (PENINNAH), but ḤANNAH could not bear children because she was barren. And PENINNAH was

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always reviling ḤANNAH because of her failure to have children, and because she was barren. And ḤANNAH wept and would neither eat nor drink, and ELKANAH her husband tried to comfort her, but she would not receive comfort from him. And she went up into the house of God in the days of ELI the priest, and prayed and wept before God, and vowed a vow to God, saying, "O God, if Thou wilt give me a son, I will dedicate him to Thee." And ELI the priest was watching her as she stood praying, and making supplication silently, for she was praying in her heart; and ELI the priest thought that she was drunk with wine, and he was wroth with her, and he rebuked her and said unto her, "Why dost thou drink wine, and come hither to the house of God?" And she said unto him, "I have not been drinking wine at all, I am suffering, but in my heart, because I have no son." And ELI the priest comforted her, and blessed her, saying, "Go in peace; the God of Israel shall grant thee thy petition"; and she believed his word, and she went to her husband, and she conceived and brought forth a son, and she called his name "SAMUEL," which is, being interpreted, [fol. 34*a* 3] "God hath heard me." And when she had taken him from the breasts, she took him up to the house of the Lord, even as she had vowed, and she brought him to ELI the priest, and made him to know that she was the woman who had prayed to God and entreated Him to give her a son. And she said, "Behold, God hath heard my petition and hath given me this son; and behold, I have brought him to God so that he may minister in His house all the days of his life." Then she praised God in that well-known hymn of praise, which is the third of the hymns that are written at the end of the Psalms of DAVID the prophet. And she lived after this and was well-pleasing unto God, and she died in peace.

Salutation to ḤANNAH.

And on this day died Saint Abbâ PANTALEON of the cell. This holy man was the son of noble folk, who were among the great ones of Rômê, and who sat on the right hand of the emperor. When his mother had weaned him she took him to a monastery where he grew up in wisdom and exhortation, and

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fasting and prayer. Then he travelled to the country of Ethiopia with Nine Saints in the days of 'AL'ÂMÊDÂ the king, the son of SAL'ÂDÂB the king, and they lived in BÊT ḴAṬÎN. Then they separated, and Abbâ PANTALEON went up to the top of a [fol. 34*b* 1] little mountain, and he made himself a cell which was five cubits long, and two cubits wide, and three cubits deep; its roof was a single stone, and it had no door, but only a small opening. And he stood on his feet for a period of five and forty years, without sitting down, and without lying down to sleep. He ate and drank so little that his skin cleaved to his bones, and his eyelashes were worn away by his tears. And he continued to work innumerable miracles in healing the sick and in opening the eyes of the blind. One day he planted a tree at dawn and by the time the evening came it had grown very tall, and had dried up, and his disciple had prepared (?) it and burned it, and tied up the charcoal in his garment and taken it for the censer. When KÂLÊB was going forth to wage war against another king, he came to Abbâ PANTALEON and embraced his cell, and told him his trouble. And Abbâ PANTALEON said, "Go in peace, for God is able to do all things, and He shall give thee victory over thy enemy"; and to return safely and in peace. When KÂLÊB the king had come to the country of SÂBÂ, he made war on the people thereof, and he slew them all and conquered them, and there were not left any who were not scattered like leaves. And all those who saw Saint Abbâ PANTALEON testified concerning him, saying, "We saw Abbâ PANTALEON standing with us in the battle, and he was overthrowing our enemies." When KÂLÊB the king returned, having conquered the King of Judah, he forsook his kingdom, and became a monk with PANTALEON. When Saint Abbâ PANTALEON had finished his strife, our Lord Jesus Christ came to him and made a covenant with him concerning him that should call upon his name, [fol. 34*b* 2] and celebrate his commemoration, and write an account of his contending; and He said unto him, "It is now sufficient for thee; go to thy rest." And straightway his bones broke and he died in peace and was buried in his cell.

Salutation to PANTALEON as the perfect man.

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Salutation, twofold, to PANTALEON who caused the death of 5050 warriors in the battle.

Salutation to PANTALEON in his cell.

And on this day also the saints RĚWÂḲ and ANTONIUS, Bishop of BÂNÂ, became martyrs. Salutation to the same.

And on this day also is commemorated HABAKKUK the prophet, the interpretation of which name is "Teacher." This holy man was of the tribe of SIMEON. JOSEPH begat YÔSÂFEṬ. He saw [fol. 34*b* 3] and prophesied before the Captivity that the King of Babylon and his soldiers would surround Jerusalem and destroy the Temple; and he wept much and groaned greatly because thereof. When NEBUCHADNEZZAR the King of Babylon came to Jerusalem and besieged it, this righteous man fled to the country of MĚSṬÎRÂKÎNÂ, and he departed seeking for the land of ISHMAEL. And when the captives returned from the city of the Chaldeans, that is to say, those who had gone thither from the city of Jerusalem and from Egypt, this righteous man was living in his own habitation, and was ministering unto those who were gathering in the harvest from the fields. When he had taken food to carry to the reapers, he spake unto the men of his house, saying, "I am obliged to go to a city which is afar, but I will return speedily. If I tarry, take some food for the reapers and carry it to them." And as he was going along having with him the food which he was to carry to the reapers, straightway the angel of God seized him by the hair of his head, whilst the food was still with him, and brought him to the cave of the city of Babylon wherein DANIEL the prophet lived, now he was lying down before the lions, and HABAKKUK brought the food to him and he ate. Then the angel took him by his hand and brought him back to the land of Israel, and straightway he stood up by the side of the reapers who were still eating their meal. And he never told any man what had happened to him. He thought that the people would return speedily from the city of Babylon, but he died and was buried in the tomb of his fathers many years before the return of the people. This prophet prophesied

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to the men of the country of Judah, saying, "Ye will most certainly see the Gentiles despoiling the sanctuary," and it came to pass even as he said. And he also prophesied and said unto them, "Ye shall afterwards see the glory of God." And he also prophesied and said, "The sanctuary shall be rooted up, and shall be given unto an alien people." [fol. 35*a* 1] And he said, "The covenant of the altar shall be rent and shall be split up into small fragments, and the top of two pillars shall be carried away, and none shall know whither they have gone. And the angel must take them into the place wherein is planted the wood of the Cross of their Lord, so that God may be known in the desert, and He shall judge those who war against them, the Serpent of olden time." And everything has been fulfilled even as he prophesied. [See Habakkuk ii, iii.]

And on this day also Saint DIONYSIUS, Bishop of the city of Athens, became a martyr. This holy man was a native of Athens, and he excelled all the men thereof in honour (or glory), and in understanding, and in wisdom, and in learning; now he was one of the counsellors in the Council of learned judges in the city of Athens. PAUL the apostle taught him, and baptized him with Christian baptism, and made him Bishop of the city of Athens. And he composed many discourses, and among these was one for the eve of the Sabbath (Friday) which treated of the Crucifixion of our Lord Jesus Christ. One day this holy man [fol. 35*a* 2] was sitting in the House of Wisdom of the city of Athens (now it was the day whereon the learned were to hold a meeting therein), and he was sitting upon the throne of state, for he was the chief of all the wise men, and the other wise men were assembling, and at the moment of noon the sun became dark, and the earth quaked, and all the people were terrified and feared greatly. And they asked Saint DIONYSIUS and said unto him, "Master, make us to know what hath happened in the world." And he took up a book about the world of nature, and he looked at the balance in his mind and understanding, and he enquired concerning the rising of the sun, and the moon, and the stars, and he found that they were all in a settled state, and that they had not moved from

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their courses. Similarly he looked at the great sea and saw that it was surrounding all the ends of the world, and he found that it too was in a state of peace and quietness. Then he took up an astrolabe and looked into it, and behold God, 'EL-MAKNÛN, that is to say, the "Hidden," the Creator of the heavens and the earth, came down from the heavens upon earth. And His own people rose up against Him, and crucified Him. And straightway he rent his garments and sorrowed with a great sorrow. And the councillors and the wise and learned noblemen asked him to reveal unto them what had appeared unto him in respect of the darkness which had taken place at noon, and concerning the earthquake; and he told them everything which had taken place; and when they heard this they feared with a great fear. And he commanded his disciple JOSEPHUS to write down everything which had happened during that hour, and the name of that day, and the name of that month, and the name of that year; and JOSEPHUS wrote down everything which happened according to the command of DIONYSIUS. And he also wrote upon all the gates of their idols [fol. 35*a* 3] which were in their houses, "God 'EL-MAKNÛN, that is to say, the 'Hidden,' hath come down from heaven." After fourteen years the Apostle PAUL came to the city of Athens, and he preached therein, by the help of our Lord Jesus Christ, the Son of the Living God—blessed be His Name! [And he preached how He came down] from heaven, and His Incarnation by our Lady Saint MARY the Virgin, and His Passion, and His Crucifixion, and His Resurrection, and His Ascension into heaven, and His second coming to judge the living and the dead. When the men of Athens heard the preaching of Saint PAUL the apostle, they marvelled exceedingly and they ran and told Saint DIONYSIUS about it. And they said unto him, "A certain man came into our city this day, and preached unto us a new god whom we do not know, and whom our fathers before us did not know." And DIONYSIUS sent a messenger who brought the Apostle PAUL to him, and he said unto him, "Who is this new god whom thou hast preached in our city?" And the Apostle PAUL answered and said unto him, "Whilst I was passing through the open spaces of your city I found written upon the

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doors of the houses of your idols the words, 'God 'EL-MAKNÛN,' that is to say, the 'Hidden God,' hath come down from heaven; this is He of Whom I have preached unto you." And straightway Saint DIONYSIUS commanded his disciple [JOSEPHUS] to bring unto him that document which he had written fourteen years ago; and he brought it to him. And DIONYSIUS asked the Apostle PAUL, saying, "When was the sign of Him Whom thou preachest [made known]?" And Saint PAUL the apostle answered and said unto him, "On Friday, in the month of Adâr, which is the seventeenth [fol. 35*b* 1] day of the month Magâbît (Mar. 7–April 5), at noon, our Lord Jesus Christ was killed, and the sun became dark, and the earth quaked at that moment." When they heard this they all believed on our Lord Jesus Christ, and they bowed down at the feet of the Apostle PAUL, and he baptized them with Christian baptism, and he made Saint DIONYSIUS bishop over them. Now this Saint DIONYSIUS is he who translated the Ordinances of the Church. After this he went to the borders of the West (Morocco?) in the days of the Apostles, and he performed many signs and wonders. And the Emperor DOMITIAN, the infidel, seized him and inflicted severe tortures upon him, and then he cut off his holy head with the sword; and DIONYSIUS received the crown of martyrdom in the kingdom of heaven. After they had cut off his head he walked two stadia holding his head in his hands. And the emperor DOMITIAN also cut off the heads of JOSEPHUS and URIANUS, the disciples of Saint DIONYSIUS.

Salutation to DIONYSIUS, the friend of 'ĔNṬÔNÂ (ANTONIUS), Bishop of the city of BÂNÂ.

Salutation to JOSEPHUS and URIANUS.

[fol. 35*b* 2] On this day also 'ĔNṬÔNÂ (ANTONIUS), Bishop of the city of BÂNÂ, became a martyr. [This paragraph is wanting in the Bodleian MS.]

And on this day also is commemorated ENOS, the son of SETH, who was the first to call upon God. He lived 190 years and begat CAINAN; and all the days of his life were 620 years,

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and he died at the beginning of the Sabbath. [This paragraph is wanting in the Bodleian MS.]

Salutation to HERMOLAUS the priest, and to his brother HERACLETUS, and [to his brother] RÔMÊ (?) the bishop, and to PANTALEON who, when he prayed whilst the king was cutting off their heads, caused an earthquake.

Salutation to father BAṢALÔTÂ MÎKÂ'ÊL, the blood of whose body was found to be liquid when it was translated to a second tomb.

VII. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ BÂWLÂ (PAWLÎ) of the city of ṬAMAW. This holy man became a monk and a fighter in his early years, and he dwelt in DABRA 'ĔNṢĔNÂ [near ASNÂ] in Upper Egypt, and his disciple EZEKIEL was with him, and this man became a witness to the excellences of his master, and to his ascetic combats. This holy man Abbâ BÂWLÂ (PAWLÎ) contended strenuously [fol. 35*b* 3] because of his love for Christ, and he killed himself seven times. The first time he hung himself upon a tree head downwards, and he remained hanging there for forty days and forty nights until his blood flowed from his nose, and he yielded up his soul. And God raised him up from death by His power. [The second time] he cast himself into the waves of the sea, thinking that the large fish and the tiger-fish would assuredly devour him. Now the tiger-fish would not touch him at all, and he remained submerged in the water for many years and he died. And our Lord Jesus Christ raised him up from the dead a second time. The third time he cast himself into the sand and died, and our Lord raised him up. The fourth time he threw himself down from the top of a high hill and rolled down it, and the side of the hill was covered with stones as sharp as knives, and they pierced his temples and every part of his body, and he died straightway; and EZEKIEL his disciple wept over him, and our Lord Jesus Christ came and comforted him. The fifth time

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he threw himself from the top of a high tree on to a large stone which was as sharp as a sword, and he was split up into two pieces and died; and the Lord raised him up [again]. The sixth time he tied his head to his feet and he remained in this position for forty days and forty nights, and died; and the Lord sent unto him an angel who raised him up and comforted him. In this manner this holy man tortured himself six times and died six times, and each time he died our Lord raised him up. The seventh time he stretched out his legs over a [fol. 36*a* 1] deep well, and stood there for forty days and forty nights and died there. And our Lord Jesus Christ appeared unto him, and raised him up from the dead, and strengthened him, and said unto him, "O my beloved BÂWLÂ (PAWLÎ), hast thou not toiled enough and killed thyself often enough?" And BÂWLÂ (PAWLÎ) said unto Him, "Leave me, O my Lord, to toil for Thy holy name's sake, even as Thou Thyself hast toiled for the race of the children of men. Thou art God, and the Son of God, and Thou didst die for our sins; as for us we are not worthy that Thou shouldst toil for us"; and our Lord comforted him, and strengthened him, and went up into heaven. When the holy father Abbâ BĔSÔY went to DABRA 'ĔNṢĔNÂ, he met Abbâ BÂWLÂ (PAWLÎ). And our Lord Jesus Christ appeared unto BÂWLÎ (*sic*) (PAWLÎ) and said unto him, "Thy body shall be with the body of Abbâ BĔSÔY"; and when Saint Abbâ BÂWLÂ (PAWLÎ) died, they placed his body with that of Abbâ BĔSÔY, even as our Lord Jesus Christ had told him. When they wanted to carry the body of Saint Abbâ BĔSÔY to DABRA SCETE, that is to say DABRA ABBÂ MACARIUS, they took the body and laid it in a ship, and left behind the body of Abbâ BÂWLÎ (PAWLÎ). And the ship stood still and would not move, but when they took the body of Abbâ BÂWLÎ (PAWLÎ) and laid it with that of Abbâ BĔSÔY in the ship, straightway the ship moved and brought them to DABRA SCETE, where the body of Saint BÂWLÎ (PAWLÎ) and the body of Abbâ BĔSÔY remain until this day in the Church of Abbâ [fol. 36*a* 2] BĔSÔY.

And on this day also MÎNÂS, and ḤASÎNÂ [and CYPRIAN, and JUSTINA] became martyrs.

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VIII. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint METṚÂ the old man became a martyr, and many others were martyred with him. This saint was a native of Alexandria, and he was a believing Christian. When DECIUS the infidel reigned he established the worship of idols, and afflicted all Christian people, and his Edict came to the city of Alexandria, and he afflicted all the people thereof and poured out their blood. And Saint METṚÂ was accused of being a Christian before the governor, and the governor had Saint METṚÂ brought before him, and he held the matter to be serious. And Saint METṚÂ confessed our Lord Jesus Christ, and proclaimed that He was God, in truth, and that He proceeded from the True God. And the governor said unto him, "Worship [fol. 36*a* 3] the gods and the idols, and I will give thee much money"; and Saint METṚÂ did not trust his promise greatly, and he said unto him, "May thy promise and thy money go with thee into Sheol!" And the governor was wroth with him, and he said unto him, "I will punish thee with great severity"; but the saint was not afraid of his tortures, and he did not turn from his good counsel. On the contrary he said unto him, "I worship my Lord Jesus Christ, the Creator of the heavens and the earth, and how could it be right for me to forsake Him and to worship idols which are made of stones and woods? They see not, and hear not, and smell not, and walk not." And the governor was wroth with him, and he commanded his soldiers to beat him very severely. Then he hung him up by his arms, and the soldiers slit his face and his temples with dry reeds, but our Lord Jesus Christ healed his wounds, and raised him up whole and unharmed. When the governor was tired of torturing him he commanded his soldiers to cut off his head, and they cut off his head with a sword outside the city, and he received the crown of martyrdom in the kingdom of heaven; and many people suffered martyrdom at the same time. Salutation to METṚÂ.

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And on this day Saint BACCHUS and Saint PELAGIA became martyrs.

[fol. 36*b* 1] And on this day also is commemorated Abbâ ḤÔR the martyr.

And on this day also are commemorated Abbâ BÛLÂ, and SUSANNAH, and her children the martyrs in the city of ṢĔMWÂḤ, and Saint AGATHON the anchorite. Salutation to the brothers of SUSANNAH, and to ḤÔR, and to AGATHON.

IX. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ LÎWÂRYÔS (LIBERIUS), Archbishop of the city of Rômê. This holy man was righteous, and excellent, and pure, and a monk from his earliest years, and he grew old in the Ordinances of the Church, in which he was learned; and he fulfilled all the Law and Doctrines of the Church. And the people chose him and appointed him Archbishop of the city of Rômê, [and he sat] on the throne of PETER the apostle. And having sat on the throne of PETER the apostle, the chief of the Apostles, he followed a righteous course and was well-pleasing unto God, the Most High. And he taught the people at all times, and he admonished those who transgressed the commandments of God, and turned them into [fol. 36*b* 2] the way of God. When CONSTANTINE the Less was dead the wicked JULIAN reigned after him, and this wicked JULIAN denied Christ and afflicted the Christian people. And he promised (*i.e.* threatened) Saint BASIL, saying, "I am going to lay waste the churches of the Christians and destroy them," but God destroyed JULIAN the infidel through the prayer of Saint BASIL. It was then that God sent the honourable Saint MERCURIUS, the martyr, and he destroyed that serpent. Now Saint BASIL stood before a picture of Saint MERCURIUS, and he said unto him, "This infidel told me that he would destroy the churches, therefore I beseech thee to kill him in the war";

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and Saint MERCURIUS in the picture nodded his head as if to say, "Yea, [I will]." This JULIAN the infidel was the son of the sister of his father CONSTANTINE, and he opened the temples of the idols and afflicted the Christian people, and tortured very many of them. And this Saint LÎWÂRYÔS (LIBERIUS) came from the city of Rômê to the city of Caesarea, and he visited Saint BASIL, and the two agreed together to go to the city of Antioch, and they visited JULIAN the infidel and turned him from his apostasy and error. Now these two men had known him from their youth, when they were fellow-learners in school with him; and they rose up and journeyed and arrived in the city of Antioch where the Emperor JULIAN was. And having stood up before him they wanted to speak to him [fol. 36*b* 3] and to turn him from his error. And he said unto them, in mockery of our Lord Jesus Christ, "Where did ye leave the son of the carpenter?" And Saint BASIL answered and said unto him, "We left Him making a coffin for thee, and when thou art dead they will bury thee therein in hell." And JULIAN was wroth with them, and he commanded his soldiers to shut them up in prison; and they shut Saint BASIL and Saint LÎWÂRYÔS (LIBERIUS) up in prison. And Saint LÎWÂRYÔS (LIBERIUS) saw a vision in his sleep, and in it he was in prison, and Saint MERCURIUS said unto him, "Verily I will not permit this infidel to utter blasphemies against my God." And Saint LÎWÂRYÔS (LIBERIUS) woke from his sleep and told Saint BASIL of the vision which he had seen; and Saint BASIL had also seen the same vision. Afterwards came the news of the killing of JULIAN the infidel, and after him WÔMÂNYÔS (JOVIANUS?) reigned, and he believed on our Lord Jesus Christ. And he brought the saints out of prison, and they departed, each of them, to his see. Now it was Saint MERCURIUS who killed JULIAN the infidel at the entreaty of Saint BASIL. And Saint LÎWÂRYÔS (LIBERIUS) departed to the city of Rômê, and he debated fiercely with the followers of ARIUS, and he excommunicated them and exiled them from his see. And he followed a righteous course, and was well-pleasing unto God, and he died in peace, after ruling his see for six years. Salutation to LÎWÂRYÔS (LIBERIUS).

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[fol. 37*a* 1] And on this day died Abbâ ATHANASIUS, Archbishop of Antioch. This [holy man] was a monk, an anchorite, and one who served the Lord his God strenuously, and he was sincere and humble and perfect in all good works. And all the bishops came to him to make him archbishop, and they sent to the MAPHRIAN (*i.e.* the head of the Jacobite Church), the Bishop of the city of SELEUCIA, saying, "Behold, our father the archbishop, Abbâ MICHAEL, is dead, come quickly and speedily so that we may appoint an archbishop. We have chosen a righteous man who is suitable for this holy office, and we are all waiting for thee, for there is none save thee who can appoint him, according to the Ordinances of our Fathers." And having waited for the arrival of the MAPHRIAN, the bishop, now they had waited for a period of fifty days, they appointed Abbâ ATHANASIUS, and they departed each to his seat. And the MAPHRIAN came according as the bishops sent to him, and when he arrived at the city of 'ÂMID (DIARBAKR) on the frontiers of Syria, he met the bishops of Antioch, and they told him that having waited for his arrival [fifty days] they had appointed an archbishop. When the MAPHRIAN heard this he was exceedingly wroth and said, "Is it thus that ye violate the law which is between us and you?" Having thus said he anathematized everyone who should mention the name of Abbâ ATHANASIUS, whether at the service of the Offering or at the beginning of incense; having thus spoken he returned to his city. When ATHANASIUS heard this thing he was exceedingly sorry, and he said unto his disciple, "O my son, [fol. 37*a* 2] be obedient unto me, and do what I say unto thee so that my soul may be blessed, I am going afar off for one year, and if my people seek for me tell them, 'He is in his cell'; and do thou command them with my voice, bind and loose"; and his disciple said unto him, "I will." And Abbâ ATHANASIUS arrayed himself in poor raiment, and he travelled on foot until he came to the city of SELEUCIA, and he knocked at the gates of the bishop, and the gate-keeper said unto him, "What dost thou want?" And ATHANASIUS said unto him, "I wish to receive the blessing of my father the bishop." When the gate-keeper had told the bishop he brought in Abbâ ATHANASIUS,

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and the bishop said unto him, "Whence art thou?" And he said unto him, "I have come from the country of Syria, lacking daily bread and raiment, so that I may die under the shadow of thy prayer." And the bishop said unto him, "Art thou a priest or a deacon?" And he said, "Neither." Then the bishop called the steward and commanded him to place him with the monks. And Abbâ ATHANASIUS performed every kind of household work, even to the drawing of water, and the carrying away of the dung of the horses and the mules, and the lighting of the fire, and rising very early in the morning and baking the bread, and there was no kind of work for the brethren which he did not perform. When he had finished the work in the bishop's house he used to go to the houses of the monks, and draw water for them, and light fires, and clean the houses, and at length the brethren loved him dearly and regarded him as a heavenly angel, and then they entreated the bishop to make him a deacon. And on the first day of the week the bishop went into the church and called Abbâ ATHANASIUS in order that he might appoint him a deacon, but ATHANASIUS wept bitterly and said unto him, "Leave me, Father, I am a poor man, and I am not fit for this grade." When the bishop seized him with vigour, ATHANASIUS said unto him, "Forgive me, Father, for I am a deacon, but [fol. 37*a* 3] on account of my many sins I have abandoned ministration." When the bishop heard this he marvelled at his patient endurance; and for six months ATHANASIUS continued to perform the duties of a deacon. When the bishop saw his great intelligence (or knowledge) he wished to appoint him to the work of a priest. And the first day of the week the bishop came into the church, and he called ATHANASIUS and said unto him, "The Holy Ghost hath called thee this day; I am going to appoint thee a priest." When Abbâ ATHANASIUS heard him, he fell down at the feet of the Father in tears, and he entreated him to let him alone. When he knew that the bishop would not excuse him, he said unto him, "Have mercy upon me; I am a priest." When the father and the monks heard this they rejoiced in him and honoured him exceedingly. When the bishop saw the wisdom of his words and the zealousness of his ministration, he wished

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to make him bishop of a city the bishop whereof was dead. And he summoned the archbishops, and the bishops, and the priests, and the deacons, and the monks, in order that they might appoint him on the first day of the week. And he called Abbâ ATHANASIUS and said unto him, "This day God hath called thee to the grade of the episcopate of such and such a see." And when ATHANASIUS knew that he would not excuse him, he wept bitterly and told them that he was ATHANASIUS Archbishop of Antioch, and he related to them the history of his coming in secret. When the father heard these words from him he put off his crown and fell down upon the earth and became as one dead for a long time. Having raised himself up, he cried out to the bishops and the people, and said unto them, "O my brethren, tell me what I shall do, for at this moment I am afraid that fire will come down from heaven and consume me, and that the [fol. 37*b* 1] earth will open her mouth and swallow me up. Is it a desirable thing that ATHANASIUS Archbishop of Antioch should serve for a whole year in drawing water and in clearing away the dung of horses like a slave?" When the bishops and the people heard these words they bowed low before him and kissed his hands and his feet. Then the bishop commanded the bishops to bring fine apparel of the priesthood, and the cross and the staff of the priesthood, and they seated him upon the throne, and the bishops carried him and his throne upon their shoulders, and they brought him into the church, and they carried him round about it thrice, saying, "Aksĕyôs, Aksĕyôs, Aksĕyôs," that is to say, "He is worthy, He is worthy, He is worthy." Then he put on the vestments for the consecration of the Offering, and he consecrated the Offering, and administered it to them and he blessed their city. How great was the joy of the Persians! And on the following day the father brought a mule, and everything which was necessary for the journey, and he mounted Abbâ ATHANASIUS upon it, and he departed to the city of Antioch with archbishop and bishops who travelled on foot. And Abbâ ATHANASIUS said unto the MAPHRIAN, "Do thou mount and let us travel together." And the MAPHRIAN said unto him, "Far be it from me, O Lord! Inasmuch as thou didst

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come on thy feet to my city I will go on my feet to thy city." When the Bishops of Antioch heard that the Archbishop Abbâ ATHANASIUS had arrived, they welcomed him and the MAPHRIAN, the Bishop of SELEUCIA, and they restored ATHANASIUS to his throne and they rejoiced with great joy. Then they set on their way the metropolitans and bishops, and they returned to their city in peace. And this father lived a beautiful life, and he tended his flock with righteousness and integrity, and he died in peace. Amen. Salutation to ATHANASIUS, [fol. 37*b* 2] Archbishop of Antioch.

And on this day also died STEPHEN protomartyr (*sic*), the son of NIKOMION and brother of BASILIDES. This blessed man STEPHEN belonged to an honourable family, and his parents were among the nobles of Antioch; they were exceedingly rich in gold, and silver, and glorious apparel, and their slaves and handmaidens were innumerable. And NIKOMION loved Christ exceedingly, and he gave alms to the poor and needy, and he was beloved by all men. And having begotten this holy man, he had him brought up carefully, and he taught him the Psalms of DAVID, and the Books of the Old and New Testaments, and finally he was filled with the knowledge of the Holy Ghost. He learned to ride the horse, to hurl the spear, and to draw the bow with VICTOR and CLAUDIUS in the house of Saint BASILIDES, whose brother's son he was, and because of this he was called the son of BASILIDES. All his kinsfolk were fearers of God, and they walked in all His commandments and judgements, and among them was none whose heart was not warmed by the flame of the love of Christ, and there was none who turned from His way either to the right hand or to the left. When God saw the strength of their love for Him, He wished to make them to inherit His kingdom and His righteousness, which He hath prepared for them before the world was created. Then Satan brought a man, a certain swineherd from the land of Egypt, and he belonged to men who occupy themselves with devices for war, and his name was 'AGRÎPÂDÂ, [fol. 37*b* 3] and from his earliest youth the spirit of Satan dwelt in him. When he came to Antioch they made him master of the horse,

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and when the King of Antioch died the throne was empty. One day when the daughter of the king was walking about on the roof of her house, she saw him leaping about with his horse whilst the musicians played music on their instruments. Thereupon she lusted for him, and she married him, and finally she caused him to be made king, and she called him DIOCLETIAN. And O what violence, and O what wickednesses were committed in his days after he had denied Christ! He worshipped idols and killed everyone who believed on Christ. He was an eater of the flesh of men, and a drinker of [human] blood, like the wild animals. He seized and scattered all the chosen people of the kingdom like rams who have no shepherd. Some of them were killed by means of stakes driven through them, and some of them he drove into exile, even to districts in Egypt, and they were fettered with iron chains, and gags were in their mouths. At length the whole country of Antioch was filled with weeping and lamentation, a man mourning for his wife, and a wife for her husband, a father mourning for his son or a son for his father, or brother for brother and friend for friend. At length the whole earth was filled with the blood of the saints, and their bodies were cast out into the streets of the city, and there was none to bury them except the watchmen of the city, to whom bribes had to be given secretly to bury them. And this Saint STEPHEN continued in prayer to God by day and by night that He would give him a crown of martyrdom. Now as a beginning to his iniquity DIOCLETIAN wrote an Edict which he sent into every part of his dominions, saying, "I DIOCLETIAN the Emperor, [fol. 38*a* 1] Lord of the World, hereby command that in every country of my dominions they close the churches, and open the houses of idols (*i.e.* temples), and worship my gods, for it is they who have given me victory in battle. Whosoever shall not worship them and bow down before them, his house shall be plundered and laid waste, and he shall be punished with every kind of punishment; none shall be spared, neither rich nor poor, nor great nor small." Then the emperor assembled all his soldiers and all the nobles of his kingdom, and he commanded that this Edict should be proclaimed before the multitude. When Saint STEPHEN had

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heard the foul Edict his whole body burned with the fire of zeal, and he accounted DIOCLETIAN as nothing, and poured out blasphemies upon him, and he was greatly moved in his spirit and said, "What is this new act of violence which thou hast made manifest, O king, in this city, by writing this unclean and accursed Edict of APOLLO (?)? For our Lord Jesus Christ shall defend everyone who believeth on Him." Then Saint STEPHEN waxed strong and bold and he leaped upon the soldier who had the filthy Edict in his hand, and tore it out of it, now the emperor and all his nobles were looking on at him, and STEPHEN tore the Edict in pieces. And the emperor said unto him, "O STEPHEN, what hast thou done? Dost thou wish to bring destruction upon thyself?" Then the emperor drew the sword which he had in his hand, and he hacked him down the middle, and he became two parts. And the head of Saint STEPHEN remained for a long time before the emperor, and it reviled him and told [fol. 38*a* 2] him what would come upon him in the later time, and how he would receive alms in the gates of Antioch, and how his eyes would be made wholly blind, and how after this he would be destroyed. And the head cried out with a loud voice and repeated the names of all the saints of the city of Antioch who became martyrs. And the story of the head of Saint STEPHEN was heard in all the cities of Antioch, and many multitudes of people gathered together to see the head which reviled the emperor and told him of his ruin. When the emperor saw that the head of the saint spoke of his destruction before the assembled multitude he was greatly ashamed, and he commanded his soldiers to take it away, and whilst they were doing so it continued to talk and would not be silent; and when they buried it in the earth it still uttered many words. And this head remained buried in the earth for three days, and all the people heard it talking to the emperor and reviling him, even as the head of JOHN the Baptist reviled HEROD in days of old; for HEROD and DIOCLETIAN were alike in nature and disposition. HEROD was led astray through fornication, and the drinking of wine, and at length he killed the Prophet JOHN greater than whom there was none born of woman. Through the murder of the

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righteous man he acquired disgrace, and as for his wife, the earth swallowed her up; her daughter perished and he himself bred worms in his body, and he putrefied and he died in shame, wishing to hide his fornication. The head of Saint JOHN reviled HEROD boldly, and the head of Saint STEPHEN reviled DIOCLETIAN, who was wishing to prove boldly the greatness of his idols and their gods, and proclaimed boldly that there were devils in his gods. And the head prophesied to him that his kingdom should be broken and his eyes blinded, [fol. 38*a* 3] and that he should receive alms in the gates of the city, and that he should die in disgrace. When DIOCLETIAN saw that the head of Saint STEPHEN would not keep silent, he ordered them to cast it into a lead box and to seal the mouth thereof, and to throw it into the sea by night; and by this act the martyrdom of Saint STEPHEN was finished. Then the angel of God came down from heaven, and brought out the box of lead and laid it on the sea-shore. Whilst his mother was searching for his body by the Will of God she came to the place where the box of lead was, and she took it from there and laid it up in her house until the days of persecution were passed; and she lighted a lamp at his grave which burned by day and by night. After the days of persecution were passed she built a fine church for him, and innumerable signs and miracles were wrought therein. Salutation to STEPHEN, the son of BASILIDES.

And on this day also, in the nine hundred and eighty-fifth year of the holy martyrs [(A.D. 1269) the Bodleian MS. has A.M. 388], in the reign of ÎYÔB KHÊR, and in the days when Abbâ CYRIL held office, a stupendous and marvellous thing happened in the world, which terrified those who beheld it, and those who heard thereof on that day. The sun became dark, and it became darker and darker until the day was like night, and the stars [fol. 38*b* 1] appeared, and men lighted lamps. And they feared with a great fear, and they cried out to God, and praised Him with all their hearts, and they begged for His compassion and mercy, which He promised them, and He multiplied His mercy on them. And He removed fear from

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them, and the light re-appeared, and the sun came forth according to its custom, and it lighted up the whole world, and men extinguished their lamps. And the period of the darkness of the sun was one hour, that is to say, from the half of the eighth hour to the half of the ninth. And additional praise must be given to God because He did not hasten to harm men for their sins, but He made haste to shew His compassion and longsuffering towards them; and praise be also to our Lord Jesus Christ for ever and ever. Amen.

And on this day also is commemorated Abbâ SIMEON the archbishop [or bishop].

And on this day also THOMAS [the apostle began] to work [like an artisan], and to preach in the country of India whereunto he went with 'ABNÊS the merchant. And 'ABNÊS went to salute GUENDEFÔR the king, and he told him concerning THOMAS the carpenter whom he had brought with him. And the king rejoiced and said unto him, "What is thy trade?" And the apostle said, "I am a carpenter and an architect. And I can make walls of houses, and beds, and scales, and wheels (carts?), and ships, and oars, and royal palaces." And the king rejoiced, and he took THOMAS to a place where he was going to build a palace, and he said unto him, "When wilt thou have builded [the house]?" And the apostle said, "After two months, [I will begin on] the new moon of the month Khĕdâr (Nov. 7–Dec. 6), and I will finish [fol. 38*b* 2] in the month Mîyâzyâ" (April 6–May 5). And the king marvelled and said unto him, "Every house is builded in the summer, then how can this house be builded in the winter?" Then the king gave him much money both for himself and for those who were to work with him, and having taken it, he gave it to the poor and needy, saying, "I give what belongs to a king to [another] king." Then the king sent his minister to the apostle to learn if the palace was finished, and the apostle said unto him, "Thy palace is finished, but there remaineth the roof to put on." And the king sent him money a second time, and he said unto him, "Finish quickly." Then when the king came

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and asked for the palace which THOMAS had built, the apostle said unto him, "No palace hath been built; there are only the alms given to the poor of thy goods." And the king was wroth, and he shut the apostle and the merchant up in prison until he could think out in what way he should kill them. That night GÂDÔN the king's brother fell sick and died, and the angels shewed him the palace which THOMAS had built for GUENDEFÔR his brother. He said unto them, "Who is this palace for?" And the angels said unto him, "This is for the king, and the Apostle THOMAS who is in the prison house hath built it for him." When his soul returned to him GÂDÔN told his brother this, and then they all vied with each other, and they went to the prison house and brought out the apostle and the merchant. And they believed on our Lord Christ, and were all baptized, both men and women, in the Name of the Father and the Son and the Holy Ghost, and they received His Holy Body and His Honourable Blood. Then THOMAS laid his hands upon them, and gave them the benediction, and departed from them.

[fol. 38*b* 3] Salutation to India and salutation to the Merciful One.

[On this day is commemorated DAVID King of Ethiopia, who was called the "fan of the wicked and the wall of adamant."]

X. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the pure and holy virgin EUNOMIUS (EUMENIUS), who was the seventh Archbishop of the city of Alexandria from MARK the apostle. Saint ABREMIUS appointed this holy man deacon and he served the office of deacon for ten years. When JUSTUS was appointed archbishop and he saw the virtues of this holy man, and the orthodoxy of his faith, and his knowledge, he appointed him priest, and he commanded him to teach the believers of the holy church of

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Alexandria the Ordinances of the Church. When JUSTUS died this father was appointed archbishop, and he handed over the work of the churches and the teaching of the believers to Father MARCIANUS. And he debated continually with the wicked men and pagans, and he turned sinners from their errors, and shewed them plainly the Divinity of our Lord Jesus Christ, and he said unto them, "He is equal with His Father and with the Holy Spirit, One God." He continued in his office for thirteen years, and he died on the twentieth day of the month Ṭĕḳĕmt, in the sixth year of the [fol. 39*a* 1] reign of the Emperor ANTONIUS.

And in his days Saint SOPHIA and her three children became martyrs. Salutation to EUNOMIUS (EUMENIUS).

And on this day also SERGIUS, the companion of BACCHUS, became a martyr. This holy man was from SĔRGÂTIÂ, [and] from the palace of the Emperor MAXIMIANUS. And after the emperor had punished them he sent them to ANTIOCHUS, a governor in the country of Syria, and he tortured Saint BACCHUS, and he beat him so severely that he yielded up his spirit. And he commanded his soldiers to cast his body into the River Euphrates, but God protected it and brought it to the river bank. And God sent to it a lion and a wolf, and they protected it until God commanded certain saints who lived there, and they went and fetched the body of Saint BACCHUS and brought and laid it by them. And Saint SERGIUS sorrowed and wept because of it, and he saw a vision by night in which he seemed to see his brother BACCHUS in a beautiful palace, and he himself was shining brightly; and the soul of SERGIUS was comforted by reason of the vision which he had seen. And after this the governor commanded his soldiers to drive long iron pegs into the feet of Saint SERGIUS, and he sent him to the city of RÛṢÂFÂ in charge of horsemen, and he had to run by their side, and when they galloped his blood flowed down upon the ground. [fol. 39*a* 2] And he met on the road a certain woman who was a virgin, and he drank water from her, and she felt compassion for him, and she pitied his youth and his fine form. And he said unto her, "Come thou,

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follow me to the city of RÛṢÂFÂ so that thou mayest take my body"; and the virgin followed him to the city of RÛṢÂFÂ. And the governor commanded, saying, "If SERGIUS will not obey my command and offer up sacrifice to my gods, the soldiers shall cut off his head with the sword." And they cut off his head with the sword which was in the governor's hand. Now the governor did not wish them to cut off the head of Saint SERGIUS, because he was a friend of the holy man, and it was through him that he had obtained his office. And that virgin drew nigh to Saint SERGIUS having some hair cloth with her, and she received in it the precious blood which flowed from the neck of the saint. And she took care of his body until the end of the days of the persecution, and then they built a fine church in the city of RÛṢÂFÂ, and fifteen bishops consecrated it and they laid his body therein. And very many miracles and great wonders took place through it, and that church subsisteth to this day. And the body of Saint SERGIUS resteth in it, and there distilleth from it in the marble sarcophagus a perfumed oil the odour of which is exceedingly sweet, and it healeth people who are sick with any kind of sickness. Salutation to SERGIUS.

[fol. 39*a* 3] And on this day also died JOHN the priest, and fighter. When his head was shaved, because of his excessive righteousness, they did not soak (*i.e.* soften) it with water. His father was Abbâ GABRA NÂZRÂWÎ of ḲAWÂT. Salutation to JOHN the priest.

XI. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ JAMES, Archbishop of the city of Antioch. Great tribulation fell upon this holy man, and [the emperor] exiled him because of the orthodoxy of his faith, and he remained in exile many days. Then the men of the city of Antioch sent and brought him back, and he lived there for a few days; and then the men of ARIUS drove

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him forth again, and he remained during the second period of exile seven years; and he died in peace. Salutation to JAMES, the Lamp of Antioch.

[fol. 39*b* 1] And on this day also died Saint PELAGIA. This holy woman was a native of the city of Antioch, and her parents were infidels, and together with a corrupt faith she acquired a corrupt manner of life; and this fell out thus. She used to live in a playhouse, and she played a tambourine and sang and danced, and laughed and joked, and amused the people. And a certain holy man, a bishop whose name was PAUL, found her, and he rebuked her, and reminded her of the fire of GAHÂNAM (GEHENNA) and everlasting punishment. And his reproof entered her heart and she believed on our Lord Christ through him, and she confessed to him everything which she had done, and he encouraged her, and taught her not to despair through repentance, and the mercy of God. Then he baptized her with Christian baptism in the Name of the Father and the Son and the Holy Spirit, and she was illumined by the grace of the Holy Spirit by baptism. And she entered into penitence with a firm heart and a pure mind, and she made her body to endure toil and she brought it low; then she dressed herself in the garb of a man, and she went into Jerusalem, and worshipped in all the churches. And she returned to Abbâ ALEXANDER, Archbishop of the city of Jerusalem, and he sent her to one of the houses of virgins which are outside Jerusalem. And she dwelt therein, and she put on the garb of the nun, and she strove strenuously in the ascetic life for a period of forty years, and she was well-pleasing to God, and she died in peace.

Salutation to PELAGIA.

[fol. 39*b* 2] And on this day also took place the contending of 'ARMÂMÎ. [This paragraph is wanting in the Bodleian MS.]

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XII. ṬĔḲĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the commemorative feast of the glorious angel, MICHAEL the archangel. On this day God sent MICHAEL to SAMUEL the prophet whilst he was in the sanctuary, and commanded him to go to the house of JESSE, the father of DAVID, in Bethlehem to anoint his son DAVID king over the children of Israel. And SAMUEL went to JESSE, and he said unto him, "Bring hither all thy sons"; and JESSE brought them [all] with the exception of DAVID, who was tending the sheep in the fields. When SAMUEL raised the horn of oil of kings over the heads of the sons of JESSE, [he saw that] God was not pleased with them. And SAMUEL said unto JESSE, "Doth there not remain unto thee some other son?" And JESSE said unto him, "There remaineth the youth, the youngest of them, who is herding the sheep in the fields." And SAMUEL said unto him, "Bring him hither"; and JESSE brought him. And straightway SAMUEL took up the horn of oil of kings, and anointed him, and God was pleased with him, and he reigned over the children of Israel. And on this day also God sent [fol. 39*b* 3] Saint MICHAEL the archangel to DAVID the prophet, and he helped him and gave him strength to slay GOLIATH, the giant of the Philistines, and deliver the children of Israel. For this reason the doctors of the Church have commanded and ordained that the people shall keep a festival in honour of Saint MICHAEL on the twenty-second day of this month. Salutation to Saint MICHAEL.

And on this day Saint MATTHEW the apostle and evangelist, one of the Twelve Apostles, became a martyr, after he had preached in the cities of the priests, and converted them to the knowledge of God. Now it happened that when he wished to go into the city of priests, he found a certain young man who said unto him, "Thou wilt not be able to go into this city unless thou shavest off the hair of thy head and thy beard, and carriest palm branches in thy hand." And he did even as the

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young man commanded him, and as he was sorrowing because of this, straightway our Lord Jesus Christ appeared unto him under a form which he knew, that is to say, the form of the young man who had spoken unto him; and He encouraged and consoled him and then disappeared from him. When Saint MATTHEW had entered into the city, he made himself unseen by the people, like one of the priests. And he went to the temple of APOLLO, and found the high priest, and talked with him [fol. 40*a* 1] concerning the gods, and Saint MATTHEW made him to know that they were not gods; and he wrought miracles and wonders before him, and light rose upon them, and a table came down to them from heaven. When HERMES the priest saw this wonderful thing he said unto Saint MATTHEW, "What is the name of your god?" And he said, "The Name of my God is Christ," and straightway HERMES the priest believed on our Lord Jesus Christ, and many people believed with him. When the king of this city heard this thing he commanded his soldiers to burn them in the fire. And at the moment the son of the king died, and Saint MATTHEW made supplication to our Lord Christ, and he raised the king's son from the dead; and straightway the king and all the men of the city believed. Then Saint MATTHEW appointed a bishop and priests over them, and he built a church for them, and he went forth from the city to the cities which were outside, and he converted them and brought them to the knowledge of God. Before this Saint THOMAS had been to the City of the Blessed, and he saw our Lord coming to them at all times, having with Him the souls of babes, which were in number eighteen thousand. And on the first day of every feast our Lord Christ cometh to them, and with Him are His angels. And these blessed ones are they to whom SÎMÂS the desert priest went, and he was witness of their strifes, and of their marvellous works. After this Saint [fol. 40*a* 2] MATTHEW the apostle and evangelist went to the city of Jerusalem, and the land of Judah, and he wrote his Gospel in the Hebrew language. Then he went to the city which is outside, and he found therein a certain man who was in prison; now Saint MATTHEW used to visit those who were shut up in prison. And the man had to pay back to his lord the

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money which he had given him to trade therewith, together with a profit thereon, but he dropped it into the sea and lost it. And Saint MATTHEW the apostle said unto that man, "Go thou to such and such a place, and what thou findest therein take, and give to thy lord." And the man went and he found a bag full of gold, and he took it and gave it to his master and was saved. And the story of Saint MATTHEW'S [act] was heard throughout the city, and many men believed on our Lord Jesus Christ. When JUSTUS the governor of that city heard that many men believed on our Lord Christ, he was exceedingly wroth, and he ordered his soldiers to cut off the head of Saint MATTHEW, and to cast his body to the fowls of the air. And they cut off his head with a sword, and certain believing men came and took his holy body and laid it in a holy place. Salutation to MATTHEW whose voice compelled the deep to restore from its depths to a certain man the gold which had sunk in it.

[fol. 40*a* 3] And on this day also died the holy father, the pure virgin, the fighter of lusts, the vanquisher of natural appetites, Abbâ DEMETRIUS the twelfth Archbishop of the city of Alexandria. This holy man was a man of the people (*i.e.* of lowly origin) and he knew not letters, and he used to work in a vineyard. His parents gave him a wife in his youth, and he lived with her until he was appointed archbishop—forty-eight years. Both husband and wife remained virgins, and no one knew about them except God, Who knoweth souls and hearts. When the time drew nigh for the death of Saint JULIAN the archbishop, the predecessor of DEMETRIUS, the angel of the Lord appeared unto this holy man and told him that DEMETRIUS was to be archbishop after him. And he gave him a sign concerning him, and said unto him, "Tomorrow a man shall come unto thee having a cluster of grapes with him; seize him and pray over him, and appoint him archbishop." When Saint JULIAN woke up from his sleep, he told the bishops and the priests who lived with him what he had seen, and what the angel of the Lord had said unto him concerning DEMETRIUS the archbishop. When the morning

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had come this Saint DEMETRIUS, the archbishop, found in the vineyard a cluster of grapes which had ripened before their time, and he took it to Abbâ JULIAN the archbishop, so that he might be blessed by him. And Saint JULIAN took him by the hand, and said unto the [fol. 40*b* 1] bishops and priests, "This is he who shall be archbishop after me." And they prayed over him, and they took him and bound him until Abbâ JULIAN died, whereupon they finished the prayers over him and made him archbishop. And he was full of heavenly grace, and he was versed in many kinds of learning, and he knew by heart all the Books of the Church and the interpretations thereof, and he read many abstruse works. It was he who regulated the reckoning of the Epacts, for the Christians used to keep the festival of the Baptism, and on the following day [began] the fast of Forty Days. And at the octave of His Passion they celebrated the festival of the Passion of our Lord by itself, and this they did from the days of the Apostles until the days of this father. And this father proclaimed the reckoning of the Epact by the Holy Spirit, and he regulated the reckoning of the Holy Fast. And he sent out letters [concerning it] to the Archbishops of the city of Rômê, and of the city of Ephesus, and of the city of Antioch, and of the city of Jerusalem, and they rejoiced thereat, and they ordered [the Holy Fast] even as it is at this day. And God was with this Father DEMETRIUS because of his sincerity (or purity). He used always to look for our Lord Jesus Christ at the time of the consecration of the Offering as he was administering the Holy Mysteries to those who were meet for them; and he drove away sinners, and said unto them, "Go ye and repent, and afterwards come and ye shall receive the Holy Mysteries; ye shall not receive them whilst ye are in sin so that ye may not go into GAHÂNAM (GEHENNA)." And Saint DEMETRIUS [fol. 40*b* 2] used to reveal their sins to the people, those which they committed in secret, and he would rebuke each one of them for the sins which they committed. Because of this believers were afraid of him, and the members of his congregation did not commit sin because of their exceedingly great fear of him, and because they did not wish him to put them to shame before the congregation.

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And some of the people whom he used to rebuke for their sins would say among themselves, "This man is married, and his wife is with him at this present, why should he rebuke us especially? None but a virgin should be appointed to the throne of MARK the evangelist." One night an angel of the Lord came to him and said unto him, "DEMETRIUS, permit not thyself only to do as thou pleasest, and permit not thy neighbour to be destroyed. Remember that our Lord Christ saith in the Holy Gospel, 'The good shepherd giveth his life for his flock.'" And DEMETRIUS said unto him, "What is it that thou wouldst say unto me, my lord?" And the angel said unto him, "Reveal the mystery which is between thyself and thy wife to the people." On the following day the festival of Pentecost was celebrated, and this holy Father DEMETRIUS consecrated the Offering, and he commanded the archdeacons to tell the priests and all the people who were there that they were not to leave the church, but to stay together therein; and the archdeacons did as the archbishop had commanded. When the priests and the people were assembled he commanded that much wood should be brought and that a fire should be made of it, and [when] [fol. 40*b* 3] they had done so, this abbâ archbishop rose and stood up in the midst of the burning fire whilst all the people were looking on. And he prayed for a long time, and then he spread out his garment and took some of the fire with his hand and placed it in it. Then he called his wife, and she came unto him, and he said unto her, "Spread out thy woollen head-cloth," and he cast some red-hot charcoal into it, and then he said unto her, "Stand up that we may pray." And the red-hot charcoal continued to burn in the woollen head-cloth, and the cloth was not burned; and they remained in this position and prayed for a long time. After this the priests and the people asked him, saying, "We require thy holiness, O our father, to make us know what this mystery is." And he said unto them, "I have not done this seeking for the vain praise of this world, but behold, I have lived with this woman for eight and forty years, until this day. Now this woman whom thou seest was the daughter of my father's brother. Her relatives died and they left her, then a

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little girl in my father's house, and I was brought up with her. When I was fifteen years of age my father gave her unto me in marriage. When we entered the marriage-chamber in our house, she said unto me, 'Why have they given me in marriage to thee, seeing that I am thy sister?' And I said unto her, 'Dost thou wish us to live together in one house, and never to separate from each other, and to preserve our virginity undefiled, and that there shall be nothing between us?' And she said, 'Yea.' And I have lived with her in one place for eight and forty years, and we have lain in the same bed on one bedstead. And the Lord God Who [fol. 41*a* 1] is judge between us, and Who knoweth what is hidden and the thoughts of hearts, He knoweth that I have never known her as a woman, and on her part she doth not know me as a man, but we have passed all these days just lying side by side. When we lift ourselves up we see as it were a face which resembleth that of an eagle in our bed, between me and between her. And he layeth his left wing over her and his right wing over me, and this he doeth from the time we lie down until the morning, and then he disappeareth. Now do not think, O Christian people, that I have revealed this matter unto you because I am seeking the praise which men desire in this world, but God hath commanded me to reveal unto you this mystery, for He wisheth what is good for all men—the Christ, the Redeemer of all the world." And in the days of this father certain evil men appeared whose names were ḲALÊMÔS, and 'AGÂNÔS, and others with them, and they wrote a lying book; and DEMETRIUS anathematized them and excommunicated them. And during the days of his office he taught and encouraged the Christian people, and all believers, every day regularly. When he was grown old and feeble they used to carry him on a litter, and set him down in the church, and he taught the people all day long from sunrise to sunset, and all the people pressed eagerly to hear his doctrine. And all the days of his life were one hundred and five (six?) years. Of these were fifteen during which he was unmarried, and eight and forty years passed before [fol. 41*a* 2] he was appointed archbishop, and he held the office of archbishop for three and forty years; and he died in peace. Salutation to DEMETRIUS.

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And on this day also are commemorated the righteous men PETER, and DIONYMUS (or DÎYÔNÂS), and the strife of YÂ'EḴÔB, and ABÛ ṬEFÂ, and THEODORE, and 'AMINUS (AMÂNUS).

XIII. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint PTOLEMACHUS and his brethren became martyrs.

Salutation to PTOLEMACHUS and his brethren.

Salutation to PAUL, the new Tawrâsî.

And on this day also died the [fol. 41*a* 3] holy father Abbâ ZACHARIAS the monk. The name of the father of this holy man was 'AḴÂRYÔS. And 'AḴÂRYÔS wished for the garb of the monk, and when he told his wife this thought, she agreed with what he said unto her. And he had two children, one boy and one little girl. And 'AḴÂRYÔS left the children with their mother, and he went to the desert of SCETE, and he became a monk there under the direction of a certain holy old man who was a monk. After a few days there was a great famine in the city, and his wife took the two children and came to the desert of SCETE to their father 'AḴÂRYÔS, and she told him of the tribulation which had come upon her through the famine. And she said unto her two children, "Go to your father," and the two children wandered about for a little, and the girl returned to her mother. And 'AḴÂRYÔS said unto her, "Behold, God hath done what is right, and hath divided the two children between us; take thou the girl and I will take the boy." And the woman took her daughter and departed, and 'AḴÂRYÔS took his son, who was this father ZACHARIAS, and brought him to the holy old men, and they prayed over him, and they prophesied that he would become a perfect monk. And ZACHARIAS was brought up with every kind of good work in the desert of SCETE, and with every kind of virtue and righteous work. And his form was exceedingly handsome, and there

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were many murmurings in the desert because of him, and the monks said among themselves, "How is it possible for such an exceedingly handsome young man to dwell in the desert [fol. 41*b* 1] of SCETE among monks?" And when ZACHARIAS heard that the monks were murmuring because of him, he departed to the lake of DABRA NÂṬRÛN, which is like unto salt. And none of the people knew him, and he stripped off his apparel, and plunged his body into the lake, and he remained under the salt water for many hours. And his body swelled and became discoloured, and his flesh became full of sores like unto that of a man who is sick. Then he went forth from the lake and put on his apparel and came to his father 'AḲÂRYÔS; and when his father saw him he did not know him, but after a few days he recognized him and knew that he was his son. And he asked him and said unto him, "What is it that hath changed thy appearance?" And he told him everything that had happened and how he had submerged himself in the lake of NÂṬRÛN, which is *ḥambô* (salt). And when the First Day of the week came, he went to the church to receive the Holy Mysteries with the brethren. And God shewed to Abbâ ISIDORE, priest of SCETE, what Abbâ ZACHARIAS had done, and when Abbâ ZACHARIAS came to Abbâ ISIDORE to receive the Offering he looked at him and marvelled at him, and he said unto the monks, "ZACHARIAS received the Offering on the last First Day of the week like every other man, and now he hath become an angel of God." And when the other monks knew what ZACHARIAS had done they marvelled exceedingly, and they ascribed blessing and praise to him. And this Father ZACHARIAS possessed together with other excellences the virtue of humility, [fol. 41*b* 2] and his humility was so perfect that his father spake of it to the monks, and said unto them, "I have laboured greatly, but I have never attained to the rule of this my son ZACHARIAS." This ZACHARIAS lived a strenuous life and strove exceedingly for five and forty years; now when he came to the desert of SCETE he was seven years of age. And all the days of his life were two and fifty years, and he was well-pleasing unto God and he died in peace. Salutation to ZACHARIAS.

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And on this day also are commemorated 'EULÂNÂ, and EULACIUS (EULOCHIUS?), and THEODORE, and 'ABLÂS and his brethren, and NITOLAUS, and 'ABÊLÂ.

XIV. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy Apostle PHILIP who was one of the seventy-two disciples. This holy man was a native of the city of Caesarea of the Philistines, and when our Lord Jesus Christ passed through the city of Caesarea He taught therein. And when the holy man [fol. 41*b* 3] heard His doctrine, he believed in Him, and submitted to His commands, and followed Him straightway. And of those who followed Him our Lord chose seventy-two disciples, and sent them out to preach, and to heal the sick, and this man was among their number; and He chose [also] Twelve Apostles, [and] of their number were the seven deacons whom He appointed for them. And this holy man preached in the cities of Samaria and baptized [men therein] with Christian baptism. And he baptized SIMON the magician, who perished when he wished to buy with money the gift of the Holy Spirit. And the angel of the Lord appeared unto this disciple PHILIP, and he commanded him to go by the way of the country of GÂZÛ. And he rose up and went there, and he found the eunuch, the steward of HENDAKÊ (CANDACE), the Queen of Ethiopia, and he was reading in the Book of Isaiah the Prophet. And the words which he was reading said, "Like a sheep he came to his slaughter, and like a sheep that bleateth not before him that will shear him" (Isaiah liii. 7); and this disciple PHILIP explained to him the meaning of the words which he was reading. And he said unto him, "This is a prophecy concerning our Lord Jesus Christ, Who suffered of His own free will for the salvation of men." And the eunuch believed through PHILIP the disciple, and he asked him to baptize him, and PHILIP did so. After he had baptized him the angel of the Lord carried PHILIP the disciple to the city of 'AZDÂD (ASHDOD) and he preached therein.

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And he departed to Asia, and there he preached the Gospel, and there were four [fol. 42*a* 1] sons who preached with him. And having converted many of the Jews and Samaritans, and other peoples, and brought them into the Faith of our Lord Jesus Christ, he died in peace.

Salutation to PHILIP and to his four sons who prophesied.

And on this day also died the holy Father MOSES, the man of God. This holy man was a native of the city of Rômê; his father's name was EUPHEMIANUS, and his mother's name was AGLAIAS. And they were exceedingly rich, and their possessions were very many, and their slaves were more numerous than those of any others of their family, and they were arrayed in rich apparel which was embroidered in gold, and they wore girdles of gold. And they feared God and performed His commandments, and they fasted every day until the ninth hour, and they only ate once in the day, and then it was with the poor and the needy. And they had no children, and they used to entreat God the Most High to give them a son, blessed and good, who should do God's good pleasure. And God heard their petition and gave them a son who was very handsome in person, and the grace of God was upon him. And they rejoiced in him with a great joy, and they made a great festival for the poor and needy, and they multiplied their well-doing. And they called that [fol. 42*a* 2] son MOSES, which being interpreted is "man of God"; for God heard their petition for him. And they brought him up very piously, and they taught him all kinds of learning and spiritual wisdom. When the child had grown up, his father EUPHEMIANUS said unto his wife AGLAIAS, "Behold our son MOSES hath arrived at man's estate, and it is meet that we should give him in marriage to a wife." And his mother rejoiced at these words, and they betrothed him to a daughter of one of the nobles of the city of RÔMÊ (BYZANTIUM), whose person was exceedingly beautiful. And they made a great feast to celebrate his marriage, and they decorated the church of God, that is to say HAGIA SOFIA in the city of RÔMÊ (BYZANTIUM). And they made MOSES to stand with his wife before the Tabernacle, and they

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crowned him with the holy crown of matrimony, and they received the Holy Mysteries and they came to their house in peace. And EUPHEMIANUS said unto his friend, "Tell the bridegroom to come into the marriage-chamber to his bride, and let him rejoice in her after the manner of all men." When MOSES the man of God heard this word, he came into the marriage-chamber, and he saw the maiden, and he marvelled at her person exceedingly, and he praised God, and blessed Him, and he thought within himself, saying, "Will not all this beauty of person pass away and decay and become dust?" And he entreated God to guide him into the path of the kingdom of the heavens. And he said unto the maiden, "Peace be unto thee, O my sister, thou noble maiden!" And he stripped himself of his glorious apparel and gave it unto her, and said unto her, "Have me in remembrance [fol. 42*a* 3], O my noble sister, until we meet again before our Lord Jesus Christ." And having said this unto her he went forth from her and he departed by road until he came to a city which is on the sea-shore. And he went into the city, and sold all his raiment, and gave the price thereof to the poor and needy, and he dressed himself in rags like the beggars and he went from one place to another begging bread and eating it, until he came to the city of RÔḤÂ (EDESSA). And he went into the church in the city wherein is the picture of our Lord Jesus Christ which our Lord sent unto EUGYÂNÔS, the King of RÔḤÂ (EDESSA), and he prayed before the picture of our Lady MARY and was blessed by her. And he gave thanks unto God, the Most High, and he went out of the church and sat down with the poor and needy, and he lived upon the bread of charity. He fasted always until the evening, and he prayed by day and by night, and wept without ceasing. When his father and his mother came into the marriage-chamber, and did not find their son MOSES, their joy was changed to sorrow. Then EUPHEMIANUS called his servants, and gave them much gold, and he said unto them, "Go ye into every city and country, two of you into each city, and give alms to the poor from that gold for the sake of my son MOSES." And two of his father's servants came to MOSES, and gave him alms with the [other] beggars. Now Saint

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MOSES knew these servants, but they did not know him, and he said, [fol. 42*b* 1] "I give thanks unto Thee, O my Lord God, that Thou hast esteemed me fit for this great honour, that is for me to receive alms from the hands of my father's servants for the love of Thy Name." Now his father's servants continued to go round about through many cities for many days [seeking him]. After they had returned to EUPHEMIANUS their lord, the father of Saint MOSES, the man of God, they said unto him, "We have come into every city and we have not found thy son." And Saint MOSES, the man of God, was fasting two days at a time, and then three days at a time, until at length he did not eat at all except on the First Day of the week. After this our Lady MARY appeared unto one of the righteous elders among the priests of that church, and she said unto him, "Go outside the church, and say unto that man who is standing by the pillar, 'Come, O man of God,' and bring him into the sanctuary for his fasting, and his prayer, and his righteousness have ascended like the sweet-smelling incense into heaven." And on the following day that priest came to him at the moment when they were offering up the Offering upon the altar, and asked him to come into the sanctuary. And MOSES wept and entreated him, saying, "Forgive me, O my father! I am a sinner, and I am not worthy to stand in the holy place." And the priest said unto him, "O man of God, come into the sanctuary, for I am sent unto thee"; and he told him how our Holy Lady the Virgin MARY had appeared unto him, and how she had spoken unto him concerning him. And MOSES [fol. 42*b* 2] said unto him, "I am a sinful man, and the greatest sinner in all the world." After this he rose up to go to the city of TARSÊS (TARSHÎSH), which is the city of PAUL the apostle, and he said, "I will dwell herein until the day of my death." Then he thought in his heart and said, "Verily this is the Will of our Lord Jesus Christ; the Name of the Lord is living. I will not hide myself from any man, and I will not separate myself from the gates of my father's house, for who is there among the people here who will know me?" So he went to his father's house. And as he was going along he saw his father and very many men following him, and MOSES, the man of God, went

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and laid hold of the bridle of his father's horse as he was sitting on it, and he said unto him, "O good and blessed man, may God forgive thee thy sins, and grant thee the petition of thy heart. Know now that I am a [fol. 42*b* 3] pilgrim and a stranger, if thou wishest to feed me with the broken meats of thy table, God the Merciful will magnify thy reward, if thou wilt have mercy upon my poverty and my wandering." When EUPHEMIANUS heard these words he thought of the wandering of his son MOSES, the man of God, and tears burst from his eyes and he groaned within himself. And he took MOSES with him into the house, and he commanded his servants to give him a seat before the door of the house, and they did for him even as he had commanded, and he commanded one of his slaves to serve him. And MOSES, the man of God, said unto that slave, "I entreat thee, O my brother, to bring me food and drink only on the First Day of the week, and then only bring me a part of a loaf of bread and a cup of water, after I have received the Holy Mysteries." And he continued to lead this life of self-abnegation and strife for a period of twelve years, sitting at the door of his father's house. And God wished to remove him from the toil of this world, and our Lord Jesus Christ appeared unto him, and said unto him, "Blessed art thou, O MOSES, My chosen one, for thou hast done My good pleasure, and thou hast loved sorrow far more than joy, and thou hast forsaken riches and sought after poverty. I, even I, say unto thee, that everyone who hath called upon thy name, or hath celebrated thy commemoration, or hath fed the hungry on the day of thy commemoration, or hath given the thirsty to drink, or hath clothed the naked, or hath written the book of thy strife, I will reward them with a splendid reward in the [fol. 43*a* 1] kingdom of the heavens; and in this world I will protect them from all evil, and I will not permit them to lack any good thing. And now, O my beloved MOSES, thou man of God, after four days I will take thy soul from thy body, and I will set thee with the souls of the righteous, and of the prophets, and apostles, and martyrs." And having said these words He gave him "peace," and went up into heaven. When the holy man saw this vision he rejoiced and was exceedingly glad. And he said unto that

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slave who ministered unto him, "Bring hither to me paper and ink, and henceforward thou wilt have rest from labour for me"; and the slave marvelled at his words and brought him the paper and ink. And MOSES, the man of God, wrote the full history of his strife, from the beginning even unto the end thereof. On the fourth day he took the paper which he had written in his hand, and he died on the First Day of the week, and his soul went up into the heavens, and the angels and the righteous, and the martyrs, and the prophets, and the apostles welcomed it, saying, "Hallelujah! Redeemer our God"; and they came into the heavens. And all the people were gathered together in the church at the time of the consecration [of the Offering], and they heard a voice above the altar crying out, and saying, "Blessed are the good servants who have performed the commandments and the ordinances of their Lord, for they are in joy for ever." When the archbishops, and priests, and deacons, and bishops, and all the people heard this voice, great fear, and severe quaking fell upon them until the end of the consecration; [fol. 43*a* 2] and they received the Holy Mysteries. And afterwards the archbishops, and all the priests, and the people entreated our Lord Jesus Christ to reveal unto them this mystery. And straightway a voice was heard which said, "Rejoice with MOSES, the man of God, in the house of EUPHEMIANUS, for behold, he hath delivered up his soul into the hand of God." And when the archbishop heard this, he called EUPHEMIANUS and said unto him, "This great joy which dwelt in thy house; Why didst thou not inform me about him so that we might have visited him during his life and been blessed by him." And EUPHEMIANUS answered and said unto him, "Thy holy prayer is certain. Thou must know, O holy father, that I did not know that the like of this man existed in my house." And straightway the archbishops, and the priests, and all the people went to the house of EUPHEMIANUS, and they found MOSES, the man of God, where he died with the paper in his hand. And the archbishop took the paper out of his hand, and he read it before all the people until he came to his name which was MOSES, the man of God, the son of EUPHEMIANUS and his mother AGLAIAS. When his

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father and his mother heard this they wept bitterly. Then the archbishop wrapped him in silk cloths, and they took him and carried him into the church and laid him in the sanctuary until all the people and the priests had been blessed by him. And immediately very many sick people came, the deaf and the blind, and they all received a blessing [fol. 43*a* 3] from his holy body, and they were all healed of their sicknesses. When the people became very many his father was afraid that they would overturn the body of the saint from his bier, and he commanded his servants to scatter money among the people. And the servants scattered much gold in order that they might leave the body of the saint, but they would not go after the gold, and no man ever returned afterwards to the gold. After this they laid the body of the saint in the great church of the Apostles PETER and PAUL. And many miracles took place through his body, the blind were made to see, and the dumb became able to speak, and the sick were healed, and the lame walked, and the deaf heard, and the lepers were cleansed, and from those who were possessed of devils the devils went out.

[Salutation to] MOSES, whose name is written on a pillar of gold in the Jerusalem of the heavens.

And on this day also died Saint GABRA KRĔSTÔS, the son of THEODOSIUS, Emperor of Constantinia. Now THEODOSIUS was a God-loving man and one who feared God, and his wife was a good and God-fearing woman, and her name was MARKÎZÂ (MARCHESA); and they were sorrowful because they had no son. And they went to Jerusalem, and they made vows, and they made supplication to God, and He heard them and gave them a son, and they called his name 'ABD AL-MASÎḤ, that is to say, GABRA KRĔSTÔS. And they taught him every kind of learning on the earth, and there was nothing which he did not learn. [fol. 43*b* 1] Afterwards they married him to a princess of Rômê, and they brought to him the bride, and they performed for him all the ceremonies which are wont to be performed for the bridegroom and bride. And at midnight GABRA KRĔSTÔS took the bride by the hand, and they made a covenant together, and then they recited the prayer of

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belief—"We believe in one God"—to the end thereof. Then he stripped off himself the marriage-garments, and dressed himself in coarse apparel, and he went to the bride and kissed her head, and he bade her farewell, saying unto her, "God be with thee, and deliver thee from every evil work of Satan." And she wept and said unto him, "Whither goest thou? And to whom wilt thou leave me?" And he said unto her, "I leave thee to God, and I am going to follow Christ, for my father's kingdom is a transitory thing. Remember thou thine oath"; and straightway she was silent and remembered her oath. And he went forth by night whilst those who belonged to the marriage-chamber were sleeping, and he came to the sea-shore where he found certain men who were about to sail, and they took him with them. And when his father and his mother went into the marriage-chamber, and found only the bride and not the bridegroom, they said unto her, "Where is our son?" And she said unto them, "He came in to me in the night, and made me swear an oath, and made a covenant with me, and he kissed my head, and went away from me, and I have passed the night weeping." When they heard her words, they fell down upon the ground, on their faces, and they groaned, and uttered loud cries of grief and lamentation. And the Emperor THEODOSIUS sent out five hundred of his servants to seek his son, and he gave them much gold to distribute [fol. 43*b* 2] among the poor in alms. Now GABRA KRĔSTÔS arrived in the country of Armenia after a journey of one year. And there was a church built in the name of our Lady MARY, and he lived there for five years fasting and keeping vigil. And two envoys, servants of his father, arrived there, and they searched for him but were unable to hear any news of him; and they gave alms to the poor, and GABRA KRĔSTÔS himself received some of them. After he had dwelt there for five and twenty years, our holy Lady the Virgin MARY appeared unto a certain priest, and she said unto him, "Take the man of God with thee, and let his habitation be inside [the church]"; and he did as she had commanded him. And GABRA KRĔSTÔS said, "My Lady, why dost thou reveal my secret?" And he bade farewell to her picture (or image) and he departed by night and came to

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the sea-shore, where he found a ship in which he embarked. Now he wished to depart to another country, but by the Will of God he arrived at his father's city, and he dwelt there for fifteen years and no man recognized him. And his father's servants used to make sport of him; but Saint GABRA KRĔSTÔS said, "[O God] punish not my father's servants for their offence, but take me to Thyself"; and thus saying he died, and they buried him with honour. As they were burying him they found a paper grasped tightly in his hand and they were unable to remove it, and they prayed together to the God of heaven; and when they had prayed the paper was released from his hand, and they read it, and they knew that he was their son. Then they wept bitterly, and they buried him, and his tomb became a place where the sick [fol. 43*b* 3] were healed, and where the blind [were made to see], and where many miracles were wrought, and where countless acts of grace were performed. Salutation to GABRA KRĔSTÔS, whose sores the dogs licked in the courtyard of his father's house.

And on this day also is commemorated our holy Father 'ARAGÂWÎ, who is surnamed ZA-MÎKÂÊL. This holy man became a guide to the servants of God on the road. And he went up to the holy DABRA DÂMÔ holding the tail of a serpent, and there he fought countless noble fights. And God graciously made a covenant with him concerning the man who should call upon his name, and the man who should celebrate his commemoration, and then he was hidden from the face of death by the grace of God. He established among his children the Rules for the Monastic Life, which he had learned in the house of his father PACHOMIUS. Salutation to ZA-MÎKÂÊL who was surnamed "'ARAGÂWÎ."

And on this day also are commemorated TRÂKWÂ the martyr, and those who were with him, and DAMATIUS, and 'EMRÂYA the martyr, and the four hundred and thirty- [fol. 44*a* 1] one martyrs who were with her.

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XV. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and honourable BÎLÂMÔN became a martyr. This holy man was a native of Nicomedia; his father worshipped idols and his mother was a Christian. They taught him philosophy and he was well educated, and he passed under the care of a certain priest whose name was 'ARMALUS (HARMALUS ?), and he taught him the true Faith of our Lord Jesus Christ and he baptized him with Christian baptism. And he fought a strenuous fight, and God wrought by his hand great miracles and wonders. And there came unto him a certain blind man so that he might work by his skill some salvation for his eyes, and Saint BÎLÂMÔN made the sign of the Cross over the eyes of the blind man, saying, "In the Name of the Father and the Son and the Holy Spirit," and his eyes were relieved straightway, and he could see with them as in former times, and he was healed. When the king heard the story of the blind man who was healed of his sickness, he had him brought into his presence, and he said unto him, "Who was it that healed thine eyes?" And he said unto the king, "Saint BÎLÂMÔN healed me by laying his hand upon my eyes, and making the sign of the Cross, and saying, 'In the Name of the Father and the Son and the [fol. 44*a* 2] Holy Spirit,' and straightway I saw the light." And the man who had been blind and had been healed cried out before the king and said boldly, "I am a Christian." And the king ordered his soldiers to cut off the head of the blind man who had been healed, and straightway they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of heaven. Then the king sent and had Saint BÎLÂMÔN brought to him, and enquired of him concerning his Faith, and he confessed boldly before him and said unto him, "I am a Christian." And the king tried to seduce him by means of much persuasion, and he promised him very many things, but the saint had no desire for any of the things which he promised him. Then was the king wroth with him,

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and [he cried out] with a loud voice, saying, "If thou wilt not hearken unto my voice I will inflict upon thee severe torture." And Saint BÎLÂMÔN answered and said unto him, "I am not afraid of thy torture." And straightway the king tortured him with severe tortures for many days, by applying one torture at a time, by beating, by suspension (*i.e.* crucifixion), by casting him into the sea, and into the fire. Whilst he was suffering these great tortures our Lord Jesus Christ appeared unto him in the form of 'ARMALUS (HARMALUS ?) the priest who baptized him, and he heard His voice, which was full of joy, saying, "O My chosen one BÎLÂMÔN, I have made ready for thee and the heavenly joy which is for ever." When the king's soldiers heard this word of joy, they believed on our Lord Jesus Christ, to Whom be praise and blessing! And they drew nigh unto the king, and they cried out, saying, "We believe on our Lord Jesus Christ, the Son of the Living [fol. 44*a* 3] God." And straightway the king commanded his soldiers to cut off their heads with the sword, and they did so, and at the same time they cut off the head of Saint BÎLÂMÔN, and they all received the crown of martyrdom in the kingdom of the heavens.

Salutation to 'ASḴÎR, and CYRIACUS.
Salutation to SÎLÂS the disciple of PAUL.
Twofold salutation to the Apostles of the Father.

And on this day also five hundred and sixty people who formed the company of Saint PANTALEON became martyrs.

And on this day also died SALATION, and 'ATRAKIUS, and Abbâ YARPES (IPHRASIUS ?), and ANDRONICUS, and ARMOLIUS (HERMOLIUS ?), and HERMES, and HARMOKTIS, and the holy women ADMANIA and ṢAMATÂ, and Father ISAIAH, and SILAS the disciple of PAUL.

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XVI. ṬĔḲĔMT

[fol. 44*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ AGATHON, the thirty-ninth Archbishop of the city of Alexandria. And they chose this father to be archbishop, and they took him and bound him, and they appointed him Archbishop of the city of Alexandria, when Abbâ BENJAMIN, the archbishop who preceded him, died. And great tribulation came because of the Orthodox Faith. In his days there was a certain man whose name was THEODOSIUS, a Melchite, and he went and came to the city of Damascus, to King YAZÊD, and he gave him presents and much money, and YAZÊD appointed him governor of Alexandria, and the North, and Mareotis. When he came to the city of Alexandria he afflicted our father Archbishop AGATHON, and he levied tax upon him, and he took from [each of] his disciples thirty-six gold *dînârs*. And he compelled AGATHON to give him money for the service of the emperor's ships each year, and the archbishop gave seven hundred gold *dînârs* each year. Now because of the evil of this man THEODOSIUS, his fellow Melchite did not associate with him, for he hated him because of the evil which he did to the Archbishop Abbâ AGATHON. And our father the archbishop was not able to go out of his cell until God had destroyed that evil man. And in the days of this father the building of the holy church [fol. 44*b* 2] of the blessed Abbâ MACARIUS was completed. One night the angel of the Lord appeared unto this father, and he made known to him that in the country of the FAYYÛM there was a certain righteous monk whose name was JOHN, and he belonged to the church of Saint Abbâ MACARIUS. And the angel commanded him to send and bring him to him so that he might help him in admonishing the people and in teaching them; and the angel said also unto him, "He shall be archbishop after thee." And straightway Abbâ AGATHON sent and brought the monk, and he delivered to him the work of the churches, and the ordering and teaching and admonishing

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of the people. And this Father AGATHON died through overwork, and he held his office for fully nineteen years and he died in peace. Salutation to Abbâ AGATHON.

And on this day also are commemorated Saint Abbâ MACROBIUS, and Saint Abbâ 'ĔBLÔ (or APOLLO), and Saint Abbâ PETER the disciple of Abbâ ISAIAH the anchorite. Salutation to MACROBIUS, 'ĔBLÔ, and PETER.

[fol. 44*b* 3] And on this day also are commemorated PÂRĔBÛ, and the five and forty righteous men of EL-DĔRḴÊ, and ARÔN (AARON) the fighter, and ḴARBÛ, and 'ANÂLYÛ, and Abbâ PAWLÎ, and MARK, and GÂDĔL.

XVII. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died FILIAS (or FÎLYÂS) the martyr, bishop of the country of TAMIAS, in the days of ḴUĔLḴUĔLIANUS. They brought Saint FILIAS in before the company of the governors, and ḴUĔLḴUĔLIANUS said unto him, "Sacrifice to the gods"; and FILIAS said, "I will not offer up sacrifice except to God, and to Him alone." ḴUĔLḴUĔLIANUS said, "What kind of sacrifice doth God wish?" And FILIAS answered and said, "A pure heart and righteous judgement, and the word which is true; such are the sacrifices wherewith God is well pleased." ḴUĔLḴUĔLIANUS said, "Did not PAUL sacrifice?" and FILIAS said, "God forbid!" ḴUĔLḴUĔLIANUS said unto him, "Did not MOSES sacrifice?" And FILIAS said, "Unto the Jews only was the command given that they should sacrifice in Jerusalem." ḴUĔLḴUĔLIANUS said, "Dost thou strive on behalf of the soul or the body?" And FILIAS said, "On behalf of soul and body." ḴUĔLḴUĔLIANUS said, [fol. 45*a* 1] "Will this body rise?" and FILIAS said, "Yea." ḴUĔLḴUĔLIANUS said, "Hast thou no love for wife or brethren?" And FILIAS said, "The love of God is greater than every other love." ḴUĔLḴUĔLIANUS said, "Who is God?"

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FILIAS raised his hand to heaven, and said, "God is He Who made the heavens and the earth and everything which is therein," and he told him the story of His Birth, and His Crucifixion, and His Death, and His Resurrection and Ascension. ḲUĔLḲUĔLIANUS said, "Can a god be crucified?" And FILIAS said, "Because of love for us He came into the world, and redeemed us by His Passion." ḲUĔLḲUĔLIANUS said, "Dost thou not know that I would honour thee, and that I do not wish to harm thee, for I know concerning the abundance of thy wealth, and the honour of thy family. Now, sacrifice thou to the gods so that thou mayest not die an evil death." And FILIAS said, "If thou dost wish to give me pleasure, give the order for my torturing and slaughter"; and ḲUĔLḲUĔLIANUS gave the order for him to be killed. As they were taking him away his brother came with the magnates of the city, and he besought him with many entreaties, grasping at his feet and kissing his hands as he did so, to submit to the governor and to offer up sacrifice. And FILIAS cursed them, saying, "Leave me, O ye who would lead me into error, I am going to bear the Cross of my God." And when he arrived at the place where he was to receive his doom, he stretched out his hands towards the East, and he prayed unto our Lord Jesus Christ for a long time. And he committed himself to his people, and bade them farewell in peace, and then he was crowned. Salutation to FILIAS, who feared not the governor.

[fol. 45*a* 2] And on this day also is commemorated Saint GREGORY, the brother of the blessed BASIL.

And on this day also died Saint DIOSCURUS, the thirty-first Archbishop of the city of Alexandria, who was appointed after Abbâ JOHN. This father was gentle in disposition, and his knowledge was glorious, and his work was good, and he was perfect in his days, but his family did not resemble him, and he was appointed archbishop by the Holy Ghost. And he wrote a General Epistle and sent it to the holy father and doctor of the Church, Abbâ SEVERUS, Archbishop of the city of Antioch; and he wrote in that Epistle the Orthodox Faith

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of the Holy Three Who are equal in Godhead. Then he went on to speak about the Incarnation of the Son of God, and he said, "The Word of God took a body, perfect in all its operations, with a rational and understanding soul from our holy Lady the Virgin MARY. And He became therein One Son, and One Person, in inseparable unity, and He did not become two, but One, for the Holy Three were One God, before the Incarnation of the Son, and after the Incarnation of the Son there came not upon Him any addition to His Incarnation." When his Epistle reached Saint Abbâ SEVERUS, and he had read it, he rejoiced and [fol. 45*a* 3] was glad therein with an exceedingly great gladness. And he preached about it before the people of the city of Antioch, and they all rejoiced therein. Then Saint Abbâ SEVERUS wrote to him, and accepted his Epistle, saying, in his letter, "I give thanks unto God Who hath chosen thee for this glorious and orthodox Christian office," and he commanded him not to turn aside from it neither to the right hand nor to the left, and that all his words and works should be performed according to the Orthodox Faith which our holy fathers had formulated, that is to say the Three Hundred and Eighteen bishops who assembled in Nicea, and according to what they had commanded in the Canon and the Law. And then he said in his letter, "Teach thy people continually, so that they may be strong in the Orthodox Faith, and let them discuss this matter very much." And when the letter of Abbâ SEVERUS reached DIOSCURUS, he rejoiced therein greatly, and he commanded that it should be read from the pulpit. And this father taught the people continually, and read to them the Holy Scriptures, and commanded all the priests in the cities to shepherd their flocks, and to protect the sheep which had been committed to their charge. Having ended his good course, and pleased God, he died in peace. Salutation to DIOSCURUS the writer.

[fol. 45*b* 1] And on this day also died STEPHEN, archdeacon and protomartyr. Salutation to STEPHEN.

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XVIII. ṬĔḲĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, THEOPHILUS, the twenty-third Archbishop of the city of Alexandria. He was appointed in the sixth year of the reign of THEODOSIUS the Great. In his days lived JOHN of the Golden Mouth (CHRYSOSTOM), of the city of Antioch, who translated the Gospel of JOHN, the son of ZEBEDEE, and he also translated the Book of PAUL the apostle. He was appointed Archbishop of the city of Constantinia, when the days of this father were twenty-eight years, and he died in exile. And in the days of this father there lived also EPIPHANIUS, Bishop of Cyprus; and in his days also died Abbâ CYRIL, Bishop of Jerusalem; and in his days also rose up (*i.e.* awoke) the SEVEN CHILDREN after they had been asleep for three hundred and seventy-two years. And this [fol. 45*b* 2] holy father was a disciple of ATHANASIUS, the apostolic Archbishop of the city of Alexandria, and this Saint THEOPHILUS was brought up in the cell of Saint ATHANASIUS, and he learned from him all spiritual doctrine. When Abbâ TIMOTHY the archbishop died, this father was appointed in his place. And he was prudent, and observant, and he learned the Books of the Church by heart, and he understood the interpretation of the same. During the days of his office he wrote great discourses, and many works of exhortation concerning love (*i.e.* charity), and concerning mercy, and concerning the keeping back of a man from receiving the Divine Mysteries before he repenteth of his sins, and concerning the Resurrection and the punishment which is prepared for sinners, and other treatises which tend to edification. And Saint Abbâ CYRIL was the son of the sister of this father, and he brought him up most carefully and piously. And he sent him to Abbâ SERAPION so that he might instruct him carefully and thoroughly in spiritual matters, and father Abbâ SERAPION taught him every kind of spiritual learning, and he learned by heart all the Books of the Church. When his education was complete

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Abbâ THEOPHILUS sent and brought him to his cell. And he used to make him read before him continually books concerning the people. When this father Abbâ THEOPHILUS was with Abbâ ATHANASIUS, he one day saw him lifting up his eyes to a hill, now he was [standing] before his cell, and he heard him say, "If I find good days I will clear away this hill, and I will build on the site thereof a church to Saint JOHN the Baptist and [fol. 45*b* 3] ELIAS the prophet." And when this Father Abbâ THEOPHILUS was appointed Archbishop of Alexandria he remembered that hill concerning which he heard Abbâ ATHANASIUS speak, and determined that he would do and carry out what he had heard Abbâ ATHANASIUS say he would do. And in those days there was in the city of Rômê a certain woman who was exceedingly rich; now her husband was dead, and he had left her much property, and she had two sons. And she took her two sons, and the money which she had with her, and a picture of the angel RÛFÂÊL (RAPHAEL), and she departed from the city of Rômê to the city of Alexandria. And when she heard Abbâ THEOPHILUS speaking about that hill, straightway she became moved by the zeal of the Spirit, and she spent much money and cleared away that hill, and there appeared underneath it a coffer which was covered over with a slab of stone whereon were written (or engraved) three characters which were Θ Θ Θ. As soon as THEOPHILUS saw them he knew their mystery through the Holy Spirit, and he said, "Behold, the time hath arrived wherein this coffer should be brought to light, for the three characters upon it are Θ Θ Θ, and behold, they were gathered together at the same time. One Θ standeth for THEOS, that is God; the second Θ standeth for the Emperor THEODOSIUS, and the third Θ standeth for THEOPHILUS the archbishop, that is to say a holy three (?)." And having said this he opened the coffer and found written inside it the date according to the Era of King ALEXANDER, the son of PHILIP, the Macedonian, and it was seven hundred years, [fol. 46*a* 1] from the time when they closed [the coffer]. And the Archbishop Abbâ THEOPHILUS sent to the Emperor THEODOSIUS the Less, the son of the Emperor ARCADIUS, the son of THEODOSIUS the Great, and he informed him about the

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coffer, and how he had opened it, and he said, "Come, that thou mayest see it." And the emperor came to the city of Alexandria, and he looked at the coffer, and he gave half of the treasure inside it to the blessed THEOPHILUS, and a half of it he placed in a ship and took to the city of Constantinia. And the blessed THEOPHILUS built churches with the gold which the emperor had given him. And he began to build first of all a church in the names of JOHN the Baptist and Saint ELIJAH, and he translated their bodies and laid them in it, and this church is well known to this day in DÊMÂS. And at that time he also built a church in the name of our holy Lady the Virgin MARY, by the hands of the Melchites in the east of the city. And thirdly, he built a church in the name of the angel RÛFÂÊL (RAPHAEL) in DASÊT, and he built seven other churches; and then he appointed the sons of that widow bishops. When the emperor saw the love of the archbishop for building churches, he gave him all the houses of idols which were in the whole country of Egypt, and THEOPHILUS pulled them down and built on their sites churches and lodging houses for strangers and pilgrims, and he endowed them with land and other property. And having followed in this good course of action, and pleased God, he departed to God [fol. 46*a* 2] and went to his rest from the toil of this world, after sitting upon the throne of MARK the evangelist eight and twenty years. When this father administered Christian baptism he used to see a rod of light before him making the sign of the Cross over the place of baptism. And this father and the Emperor THEODOSIUS were cutting wood, and each of the two saw a vision on the same night wherein it seemed that one of them was to become emperor and the other archbishop; and it came to pass to them even as they had seen in the vision. In the first year wherein this father was made archbishop, the Emperor THEODOSIUS commanded that each of them should write down their belief in books, and that they should bring them to the emperor, and they did as he had commanded and brought the books to the emperor. When they had drawn nigh unto him, the emperor rose up and prayed, and then he laid the books on the altar. And God revealed unto him that there was nothing in

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them about the Orthodox Faith except that they said and believed that "the Son with the Father and with the Holy Spirit is One God." And the emperor commanded [his servants] to cast forth all the books wherein evil belief and words of doubt (or hypocritical words) were written, and the emperor expelled all those who were in doubt about their belief from his kingdom. And JOHN of the Mouth of Gold multiplied his reading in the Books of 'AWGÂRYÔS (ABGARUS), and this father THEOPHILUS sent a message to EPIPHANIUS, Bishop of Cyprus, and to all his own bishops, ordering them to anathematize the Books of 'AWGÂRYÔS (ABGARUS), and they anathematized them [fol. 46*a* 3] even as did THEOPHILUS the archbishop. When JOHN of the Mouth of Gold heard that Abbâ THEOPHILUS the Archbishop of the city of Alexandria had anathematized the Books of 'AWGÂRYÔS (ABGARUS), he abandoned them and never read them again. And [he died] the seven hundred and twenty-first year of King Alexander, the Two-horned (A.D. 410). Salutation to THEOPHILUS who was worthy to sit upon the throne of MARK the evangelist.

And on this day also died ROMANUS the martyr in the days of ASCLEPIANUS, the governor who persecuted the Christians. This ROMANUS had been a monk from his earliest years, and he devoted himself strenuously to fasting and prayer. When he heard that the governor was persecuting the Christians, he came into the church, and he gathered together the priests and the deacons, and admonished them in the Faith of Christ, and strengthened them with his own confidence. When ASCLEPIANUS heard this he commanded that ROMANUS should be summoned, and when ROMANUS stood before him, he said unto him, "Is it true that thou art the son of FĔYÛM?" ROMANUS said unto him, "What doth glory of kin profit me? My glory is Jesus Christ." When ASCLEPIANUS heard this he commanded his soldiers to hand him up and to scrape his limbs piecemeal [and they did so], and when the governor saw his patient endurance, he commanded them to slit his cheeks so that he might not be able [fol. 46*b* 1] to talk. And ROMANUS said, "Behold, my God hath uncovered my mouth so

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that I may admonish thy madness. If thou wouldst know the truth of the matter, command thy servants to bring hither a child, and he will tell us whether it is right for us to worship God or the gods." And the governor commanded them to bring a little child, and he said unto him, "Tell me is it right for us to worship God or the gods." And the child said, "It is right for us to worship God Who created all the world with one word"; and having heard him the governor commanded them to hang up the child. When they had hung up the child his mother came to look at him, and the child said unto his mother, "Give me water, for I am thirsty." And his mother said unto him, "Nay, O my son, thou must not drink water [here], but go to the water of life." When the governor heard her words he commanded them to cut off the head of the child; [and they did so], and his mother came and took away his body. And the governor commanded them to cut out the tongue of ROMANUS at its roots so that he might not be able to argue with him. And ROMANUS having received by the grace of God a tongue of the Spirit, he wrote with his blood, saying, "Blessed are those who do not deny our Lord, for the Son will confess them before His Father." When ASCLEPIANUS heard this he imagined that the tongue of ROMANUS had not been cut out, and he called to the prefect, and said unto him, "Why didst thou not cut out his tongue at its roots?" And the soldier said, "Command them to bring the soldiers and I will cut out his tongue before thee, and thou shalt say if he speaketh." And straightway they brought the soldiers and they cut out his tongue, and he died forthwith. When the governor saw him he commanded the soldiers to bring him into the prison house, and there they hanged (or strangled) him; thus he finished his martyrdom. [fol. 46*b* 2] Salutation to ROMANUS the martyr.

And on this day also are commemorated JOHN the martyr, and 'ADRÂNÎ, and 'ARTÊMÂTÊWÔS, and HEPHAESTUS, and LUDERIUS, and 'ASMÂNÎT, and his seven children.

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XIX. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint BARTHOLOMEW and his wife. These saints were natives of the country of FAYYÛM, to the west of Egypt, and they were accused before the governor of being Christians. And the governor sent and had them brought to him, and he questioned them about their belief and they confessed our Lord Christ before him. And he commanded his soldiers to dig a deep pit and to throw the two into it, and to cast stones in on them; and the soldiers did as the governor had commanded them, and BARTHOLOMEW and his wife finished their strife; and received crowns of martyrdom in the kingdom of the heavens. Salutation to BARTHOLOMEW and his wife who were buried alive [in the days of the Emperor DIOCLETIAN].

[fol. 46*b* 3] On this day also the holy General Council assembled in the church of the city of Antioch because of PAUL of SAMOSATA. This wretched man was a native of the city of SÂMÎDÂT, and was made Archbishop of Antioch. And Satan sowed bad seed in his heart, and he used to believe that Christ was a mere man whom God created, and that God chose Him so that by Him He might redeem the children of men, and that the source of Christ was MARY entirely, and that His Godhead was not one with His manhood, but that it descended upon Him, and that He dwelt therein by the Will of God, One Nature; and he would confess neither the Son nor the Holy Spirit. And this Council assembled in the city of Antioch because of him, and this assembling took place in the reign of the Emperor VALERIUS, when DIONYSIUS was Archbishop of the city of Alexandria, and DIONYSIUS was Archbishop of the city of Rômê; and this Council assembled before the Council of Nicea five and forty years. Now Abbâ DIONYSIUS, Archbishop of the city of Alexandria, was old, and he was not able to come with them into the Council, but he wrote a letter to the Council, saying,

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"Christ is the Word of God, and is His Son, and is equal with Him in Godhead and Nature. And the Trinity [containeth] Three distinct Persons, and one God and one Lord. And One [Person] of the Trinity, that is [fol. 47*a* 1] to say, the Son, became incarnate in the substance of a complete man, and there was with Him One Nature." Then DIONYSIUS testified concerning these things and adduced many testimonies from the Old and New Testaments. And DIONYSIUS sent this letter with two priests, from the Council of the congregation, and those two priests and thirteen bishops assembled and they debated the matter with PAUL the infidel. And they read out before him the letter of DIONYSIUS, and they rebuked him with the words of PAUL the apostle, who said, "Christ is the Word of God, and He is His Son, and the splendour of His glory, and the likeness of His glory, and the Substance of Godhead." But he would not accept their words, and he would not turn from his infidelity, and they cut him off, and anathematized him and excommunicated him, and they excommunicated all those who believed his words, and drove them from their thrones. And the Council formulated Canons, and they are in the hands of the believers who perform their Laws and Precepts. Salutation to the two priests and thirteen bishops.

On this day also died Saint JOHN of DAILÂM. The parents of this holy man belonged to the nobles of the city; his father's name was ABRAHAM, and his mother's name was SÂRÂ, and they continued to pray fervently [fol. 47*a* 2] for many days because they had no children. One day two monks came to visit him, and they sojourned in his house, and they said unto him, "O ABRAHAM, hast thou no children?" And he said unto them with tears, "O my fathers, I have not gotten a son. And now I have grown old, and as for my wife her days are past"; when the monks heard this they prayed over them, and blessed them and departed. After a few days SÂRÂ, the wife of ABRAHAM, conceived and she brought forth a child of joy, and ABRAHAM called his name JOHN. When fourteen years had passed, and when the boy had finished all his instruction in the Books of the Church, those two same monks

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came into the school, and when JOHN saw them he asked them to take him away with them. And they said, "We are afraid of thy father and we cannot take thee." Whilst those monks were departing to their abode JOHN prayed to God that He would direct the path which he had chosen, and he went out of the school and followed the monks, and whilst wishing to overtake them he came to a great river which he was afraid [to try] to cross by himself. Whilst he was there certain Arabs came with their camels, and JOHN asked them to take him across the river, and they took him over with them; and by the Will of God he arrived in the monastery of these monks. Now the name of one of these monks was Abbâ SIMON, and when he saw JOHN he knew him, and he received him, and made him his disciple; and Abbâ SIMON had two other disciples besides JOHN, but he loved JOHN more than them. When [fol. 47*a* 3] Abbâ SIMON knew that his departure was nigh, he said unto his children, "O my children, I will tell you what God hath shewn me in respect of what shall happen unto you after my death. One of you a hyaena shall seize, another of you shall be scattered in the earth, and of my third disciple the report shall go forth into all the world." Then the old man looked in the face of JOHN, and he said unto him, "Be strong, O my son, for the love of Christ, for He hath chosen thee to be a father unto many"; and thus saying the old man died. After three days one disciple went out into the world and married a wife, and where the second went is not known. And Saint JOHN was sorrowful in his soul and he said, "I will go down and see what hath happened to my companion." As he was going down a company of soldiers of DAILÂM met him, and they made him prisoner, and fettered him with two beautiful women, one on his right hand and one on his left. Whilst they were journeying along the road the men of DAILÂM lacked water both for themselves and for their beasts. And Saint JOHN said unto them, "Masters, if I make water to spring forth for you will ye let me go?" And they said unto him, "Yea." Then Saint JOHN knelt upon the ground in the Name of the Father and the Son and the Holy Ghost, and water gushed out upon them and they drank. And Saint JOHN said unto them, "Perform to me what

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ye have covenanted," and they said, "We will not let thee go; who shall we find like unto thee?" So they brought him to their city. And in those days a heavy plague descended upon DAILÂM, and the master of Saint JOHN died, and his children, and all the men of his house, and there remained only his wife and her daughter. And the wife of Saint JOHN'S master thought [fol. 47*b* 1] that he was a magician, and she shut up Saint JOHN in his room, and set fire to the house so that she might burn him alive, but God delivered him. When the men of DAILÂM saw this they all believed through him, and they were baptized, men and women. Then JOHN departed thence by another road. When he found that the men there worshipped trees, he exhorted them to turn from iniquity, and when they refused to do so he came by night among their trees, and prayed to God, and taking an axe [in his hand], he said, "In the Name of the Father and the Son and the Holy Ghost I will cut you down"; and straightway one thousand trees fell down at one stroke of the axe. When the men of the city saw this they believed, and were baptized together with their women and children. And once again he went to another city, and he found that the people there were worshippers in fire-temples. When JOHN rebuked them, they were wroth, and they cast him into the fire three times, but he came forth unharmed. And he turned their water into blood, and they lacked water to drink, and they all believed in the God of Saint JOHN, and forty thousand men were baptized. Then he built a church and performed countless signs and wonders, and he died in the country of DĔR'ĔYÂN. Salutation to JOHN of DAILÂM.

Salutation to Abbâ SIMON, who was [fol. 47*b* 2] enveloped by the Holy Ghost.

And on this day also are commemorated the righteous men of AL-MAṬRÂ, who were slain with violence by the hands of evil men. [The Bodleian MS. says they were slain by King YEMRÂHA.]

Salutation to the Guide of the year.

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XX. ṬĔḲĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great father of light, Abbâ JOHN the Short (*Kolobos*). This holy man was a native of the city which is called TÂNSÂ and is in Upper Egypt, and he had one brother. His parents were righteous people, and they feared God; they were not rich in the goods and possessions of this world, but they were rich in good works. When this holy man was eighteen years of age, the grace of God moved him to go to the desert of SCETE, which [name] being interpreted means, "Balance of hearts." And he wished to put on the garb of the beings of the spirit and of angels, that is to say, the garb of the monk. And he found a certain tried and strong old man, whose name was Abbâ BÂMÔY, [fol. 47*b* 3] of the city of SĔHÂ, dwelling in SCETE, and Saint JOHN bowed low before him and entreated him that he might dwell with him in SCETE. And Saint Abbâ BÂMÔY wished to try him, and he said unto him, "O my son, it is not right for thee to live here, for this is a very hard desert, and those who dwell therein have to work with their hands, and they can only feed themselves by hard toil. And also over and above this there are very many fasts to be kept, and many prayers, both by day and by night, to be said, and a man must sleep on the bare ground naked without a bed (or cushion), and there is very great hardship in this desert. Nay, my son, go back into the world and live a life of comfort and ease like unto that of all other men." And Abbâ JOHN said unto him, "O my father, for God's sake do not turn me back for I have come to be under thy authority and under the shadow of thy prayer. And if thou wilt accept me I believe that God will make thy heart well-disposed towards me." Now Saint Abbâ BÂMÔY was wont never to do anything hastily, and he entreated God concerning Abbâ JOHN so that He might reveal to him His works. And the angel of the Lord appeared and said unto him, "God saith unto thee; accept this brother, for he shall become a chosen vessel." And when

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Abbâ BÂMÔY heard these words from the angel of God, he brought Abbâ JOHN into the church, and he shaved off the hair of his head. Then he laid out the garb of the monk, and he stood and prayed over it for three days and three nights. Then the angel of the Lord appeared, and made the sign of the Cross [fol. 48*a* 1] over the raiment of monkhood, and Abbâ BÂMÔY put it upon Abbâ JOHN. And Abbâ JOHN devoted himself with the greatest zeal and diligence to the splendid works of the ascetic life. One day Abbâ BÂMÔY wished to try him, and he sent Abbâ JOHN away from him, saying, "I cannot live with thee"; and Abbâ JOHN stood for seven days outside the gates of the monastery, and every day Abbâ BÂMÔY went out to Abbâ JOHN, and smote him with a stick, and Abbâ JOHN bowed down before him and said, "Forgive me, O my father." On the seventh day the old man Abbâ BÂMÔY went forth to go to the church, and he saw seven angels, and they had with them seven crowns which they were placing on the head of Abbâ JOHN. And straightway Abbâ BÂMÔY took Abbâ JOHN and brought him into his cell, and from that day onward he was held by him in honour and reverence. One day Abbâ BÂMÔY found a piece of dry wood and he gave it to Abbâ JOHN and he said unto him, "Take this wood and plant it in the ground, and water it until it sprouteth and bringeth forth fruit." And Abbâ JOHN obeyed Abbâ BÂMÔY, and he took that piece of wood, and planted it, and watered it each day twice; now the water was far off, a distance of twelve stadia. And after three years that piece of wood sprouted, and grew into a large tree, and bore fruit, and the old man Abbâ BÂMÔY took some of the fruit thereof and carried it to all the aged monks, and he said unto them, "Take ye and eat of the fruit of obedience and humility." When the monks saw this miracle they marvelled exceedingly, and they praised God Who giveth [fol. 48*a* 2] this virtue unto those who make themselves subject to His teachers. And Abbâ BÂMÔY fell sick of a very severe sickness, and he continued to suffer from this sickness for eighteen years, and though Abbâ JOHN ministered unto him [all this time] he never once said unto him, "Thou hast done well," for the old man Abbâ BÂMÔY had grown very old, and

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he used to try him exceedingly. And God tried him with such a severe sickness until at length he became like a piece of dry wood, so that he might become a chosen offering unto God. When Abbâ BÂMÔY was about to die, he gathered together the aged monks, and he seized the hand of Abbâ JOHN and gave it unto them, saying, "Take him, and take care of this man, for he is an angel and not a man." Then he said unto Abbâ JOHN, "After I am dead I will live in the place wherein thou didst plant the tree which sprouted and bore fruit, for thou in that place didst become a holy and acceptable sacrifice before God. And many men shall be saved by thy hand, and thy memorial shall be there in that place before God for ever." When Abbâ BÂMÔY had said this unto him, he opened his mouth and delivered up his soul into the hand of God. After this Abbâ JOHN departed to that place [where the tree was] according as the old man Abbâ BÂMÔY had told him. And he strove boldly in the working of righteousness, for his name was exalted exceedingly; and after this he was appointed abbot over his church. And whilst the archbishop was laying his hand upon him at the time of his appointment, a voice came from heaven, and all the people heard it, saying, "Axios, Axios, [Axios]," [fol. 48*a* 3] that is to say, "He is worthy, He is worthy, He is worthy." And every time when Saint Abbâ JOHN consecrated the Offering, he would watch for those who were worthy to partake and those who were not worthy. Now Abbâ THEOPHILUS, the archbishop, built a church to the Three Holy Children in the city of Alexandria, and he wished to bring thereto the bodies of the Three Children from the city of Babylon. And he asked Saint Abbâ JOHN to go to the city of Babylon, and to bring the bodies of the Three Children from the city of Babylon, and after many requests Abbâ JOHN went forth on behalf of the archbishop. And a cloud straightway carried him away and brought him to the city of Babylon, and he saw that city, and the rivers and the palaces thereof, and he saw the bodies of the saints, the Three Children, and the body of King NEBUCHADNEZZAR lying in their tombs. And Saint Abbâ JOHN bowed low, and embraced the bodies of the saints with tears, and he cried out, saying, "O my holy fathers,

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bless me!" And straightway he heard a voice from their bodies, saying, "The God of Israel hath blessed thee." When Abbâ JOHN had heard this voice he was filled with the Holy Spirit, and rejoiced in the spiritual blessing. And he said unto them (*i.e.* the bodies), "O my fathers, ye martyrs of Christ God, I tell you that our father the archbishop, Abbâ THEOPHILUS, has built a church in your names in the city of Alexandria, and he hath sent me unto you and he beseecheth you and your holy bodies to come and dwell in your church, so that there may be healing and salvation unto all those who believe in Christ [fol. 48*b* 1] in all the country of Egypt." And the saints answered with one voice and said unto him, "God shall give thee the reward of thy labour in the life everlasting! But tell the archbishops that God hath commanded [us] not to remove our bodies from this place until the day of the Resurrection. Nevertheless because of his contendings, and his labour, and his perfect faith, let them suspend lamps in the church [which he hath built], and let the servants put oil and wicks of flax therein, only do not let them light the lamps, on the night of the day of the consecration of the church, whilst all the people and the priests are assembled therein, and we ourselves will come and we will make manifest the power of God and their blessing." And Saint Abbâ JOHN bowed low, and went forth from their presence rejoicing in God. When he had departed a short distance from them, a cloud took him up and brought him to the outskirts of the city of Alexandria, and he came in to the archbishop and told him what the saints had said; and the archbishop did even as the saints had told him. And when midnight had come on the night of the day of the consecration of the church, the Three Holy Children appeared in the church surrounded by brilliant light, and they lighted all the lamps, and they sent forth from themselves an exceedingly sweet odour. After this Abbâ JOHN returned to SCETE, and he contended in the working of righteousness by night and by day. One day a certain monk came into the cave of Abbâ JOHN, and he found him lying down, and the angels of God were waving their wings over him, and each of them was saying to the other, "Let me lay my wing upon him." After this the [fol. 48*b* 2] pagan

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Barbarians came to the desert of SCETE to plunder the houses of the monks, and to slay the monks. After this Saint Abbâ JOHN went to the monastery of Saint Abbâ ANTHONY in the desert of ḴUELZEM [by the Red Sea], not that he was afraid of death, but he said, "I go that a pagan may not come and kill me, and go to Sheol because of me; I do not wish to be in a state of ease and for that pagan to suffer punishment on my account. For he might testify against me before the Lord God, though he is my brother in nature, and form, and likeness." And Abbâ JOHN dwelt by the side of a village, and God brought him from it a certain man who was a believer, and he ministered unto him until the time of his death. When God wished to give him rest from the labour of this world, He sent unto him His righteous saints, Abbâ ANTHONY, and Abbâ MACARIUS, and Abbâ PACHOMIUS, to comfort him and to inform him concerning his departure, and there was with them Abbâ BÂMÔY, his spiritual father. And they comforted him and said unto him, "Be strong in the Lord, and rejoice in the everlasting joy which God hath prepared. Be thou ready, for we will come to thee at dawn on the First Day of the week, and we will take thee with us into everlasting life, even as God hath commanded"; and they blessed him and disappeared. On the day of the Eve of the Sabbath Saint Abbâ JOHN sent his attendant to the village, for he was sick with a little sickness. And when it was the time of cock-crow on the night of the holy First Day of the week, behold there came unto him many hosts of angels, and all [fol. 48*b* 3] the company of the saints, and when he saw them he rejoiced and bowed low and delivered up his soul into the hand of God. And the holy angels received the soul of the blessed Abbâ JOHN, and they took it up with them into heaven. And at that moment his attendant came, and he saw his soul as they were carrying it up into heaven, and the holy angels were surrounding it, and were singing before it. And before all these, as it was shining brightly like the sun, one sang and praised the blessed man Abbâ JOHN. And he stood still for the space of an hour as he marvelled at what he saw. And straightway the angel of the Lord came unto him and told him the names of each one of the saints, and pointing with his

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finger at the saints he said unto [the attendant of] Abbâ JOHN, "This is Abbâ PACHOMIUS, this is Abbâ MACARIUS, this is Abbâ BÂMÔY, and this is Abbâ So-and-so." And the attendant said unto the angel, "Who is this in front of them who is shining like the sun?" And the angel said unto him, "This is Abbâ ANTHONY, the father of all the monks." When the attendant came to the cell he found Abbâ JOHN on his knees, and he wept over him with a great weeping. And he made haste and went to the village, and told the men how that the saint was dead. Then the brethren came and made him ready for burial, and they bore away his body with great honour, and when they had brought him into the village, great wonders and miracles happened through his body. And then his sons, the monks, came and took up his body and they carried it to the desert of SCETE and laid it in the church thereof, and it became a haven for everyone who took refuge therein. [fol. 49*a* 1] Salutation to Abbâ JOHN.

And on this day also died Saint ELISHA the prophet, whose name being interpreted is "Saviour, protector and king." This holy man was a native of a village the name of which was BE'ÊLÂMÔN, of the tribe of ISSACHAR, and he prophesied many prophecies concerning the children of Israel. And he also prophesied, saying, "God shall come down upon the earth and shall walk with men." And he gave a sign of this, saying, "The sun shall set in SÊLÔM (SILO), and one of its two halves shall be separated from the other, and twelve oak trees shall be useful to the Lord, and submissive to the holy God, Who shall come down upon the earth, and by it the whole earth shall be saved." When he finished his prophecy he died in peace and was buried in his own land. Salutation to ELISHA the prophet who made the bitter water sweet and raised the axe out of the water by means of a splinter of wood.

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XXI. ṬĔḲĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 49*a* 2] On this day is celebrated a festival of commemoration of our holy Lady the Virgin MARY. Salutation to thee, O MARY, on whom the Sun of righteousness rose. Salutation unto thee, O garden of stacte and cassia.

And on this day also is commemorated the translation of the body of Saint LAZARUS, whom our Lord raised from the dead. And one of the Christian emperors, having heard the history of the saint whilst he was in the island of Cyprus, translated his body to the city of Constantinia. When they wanted to translate it [the workmen] found the saint's body buried under the earth and laid in a stone sarcophagus. And there was cut upon it in [letters of] gold the following: "This is the body of Saint LAZARUS, the friend of our Lord Jesus Christ, whom He raised from the dead, after [he had lain] in the grave four days." When they found the body they rejoiced with great joy, and they carried it to Constantinia, and the priests went out and received it with great honour, and with psalms, and hymns, and prayers, and incense; and they laid it in the sanctuary until they could build a church for it, [fol. 49*a* 3] and translated the body thither. And they made a great festival in honour thereof on this day. Salutation to the emperor who translated the body of LAZARUS to Antioch (*sic*) from Cyprus.

And on this day also died the holy father Abbâ JOHN, Archbishop of the holy city of Jerusalem in the days of the God-loving King DAVID, (A.D. 1411–1413) the [grand]son of the King SAYF 'AR'ÂD. Now this father was the son of Christian parents who feared God, and they belonged to the city of MĔSR (CAIRO); and they reared the holy man [piously] and called him JOHN. When he grew up they taught him Christian doctrine, and when he was fit to serve in the grade of deacon he was appointed a deacon. And having performed the duties of a deacon well and

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carefully, and was fit for the grade of priest, he was appointed priest. And he devoted himself strenuously to fasting and to prayer, and above all he gave himself to the fear of God and to the love of pilgrims; thereupon he became fit for the grade of apostleship. By the Will of God he was appointed bishop in the holy city of Jerusalem, and he fought a good fight therein, and he taught the people in humility and in the fear of God. And they loved him exceedingly because of his holiness, and his goodly figure, and his open countenance which was as that of an angel of God. After he had been seated on his throne [fol. 49*b* 1] for a few years, Satan brought a trial upon him and removed him from his people and from his city. And this was in the days when Abbâ MARK was archbishop of Alexandria. And the King of MĔSR (CAIRO), a Ḥanafite, forced him to send an embassy to the King of Ethiopia, who was in submission to him, concerning the Muslims who dwelt under his rule. Now there was in his days a king whose name was SAYF 'AR'ÂD, and he was also named CONSTANTINUS, and he slew many of the Muslims who rebelled against him, and some of them he drove out of his country and they went to the King of MĔSR (CAIRO) and took refuge with him. And they said, "The King of Ethiopia hath made an end of the Muslims; some of them he hath slain, and some of them he hath made Christians." When the King of MĔSR (CAIRO) heard these words, his zeal for his religion rose up, and he compelled the archbishop to despatch elders to [Ethiopia], and he told him that he held him as hostage for the obedience of the King of Ethiopia and the safety of the other Muslims who were in his kingdom. And our father the archbishop and his bishops agreed with the Government of MĔSR (CAIRO) concerning those who were to be sent to the King of Ethiopia, and they chose those fathers, those shining stars, because of their holiness, and learning, and wisdom, that is to say the honourable father Abbâ JOHN, and the learned and prudent father Abbâ CYRIL, Bishop of 'AKHNÂS, and he forced them to go to the King of Ethiopia against their will. When they came to the frontier of Ethiopia, the God-loving King SAYF 'AR'ÂD, [fol. 49*b* 2] may God rest his soul! Amen, heard concerning them, and he rejoiced with exceeding

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great joy; and he sent his soldiers to them with presents and mules to receive them, and when they had come to the king he paid them exceedingly great honour. And after they had read to him the letter of our father the archbishop, they wished to return to their thrones, and to their peoples, and to their churches, but the lord king prevented them from departing because he loved their holiness, and because he loved their persons, and their priestly service, and their faces which were full of grace, for they were like unto [those of] the angels of God, and they shone like the sun; and the lord king loved them with a great love because of their holiness and their prayers. After a short time God wished, in His mercy, to remove this father Abbâ JOHN from the labour of this transitory world, and He brought upon him a slight illness, and he died at a good old age, now his work was well-pleasing unto God, in the eleven hundred and sixth year of the Era of the Righteous Martyrs (A.D. 1390).

And on this day died the great [prophet] JOEL. This righteous man prophesied in the days of 'ABYÂ (ABIJAH) the son of JEROBOAM, the son of SOLOMON the king. He taught the people, and admonished them, and prophesied concerning the dwelling of God in Zion, and concerning His Passion, and concerning the descent of the Holy Spirit, the Paraclete, upon the holy Apostles on the day [fol. 49*b* 3] of the festival of Pentecost. And he revealed that they would prophesy, their daughters, and their sons, and their old men, and their young men, and the women who dwelt with them. "And if there be a prophet who prophesieth, I will pour out My Spirit upon all men" (Joel ii. 28); and I will not pour except [on] the Apostles. Now of this passage there are two interpretations: I, Because the holy Apostles were perfect in working righteousness he called them "men," for he who is not perfect among men in doing the good pleasure of God is not called a "man"; II, From the Apostles the Holy Spirit was poured out upon all the believing saints from the time of their preaching to the day of the Resurrection. And this prophet prophesied also concerning the going forth of the Law of the Gospel from Zion, when he said, "A stream of water shall flow forth from the

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house of God, and it shall water the valley of Shittim" (Joel iii. 18). And he made known that after the coming of our Lord Jesus Christ war should break out on the earth, and he spake also concerning the day of the Resurrection. And he said, "The sun shall become dark, and the moon shall become like blood, and the light of the stars shall be hidden" (Joel ii. 31). Now this prophet prophesied more than a thousand years before the coming of our Lord Jesus Christ. This righteous man belonged to the tribe of REUBEN, and he arrived at a good old age, and he pleased God and died in peace, and was buried in the fields. [fol. 50*a* 1] Salutation to JOEL the prophet, the son of BÂTÛÊL, whose tongue was sharper than a razor.

And on this day our Lady MARY wrought a miracle and delivered MATTHIAS from the prison house.

XXII. ṬĔḲĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint LUKE the evangelist, the physician, became a martyr. This holy man was one of the number of the seventy-two disciples whom the Holy Gospel mentioneth; he ministered to the Apostles PETER and PAUL and he wrote the histories of them. After the death of PETER and PAUL, LUKE preached in the country of Rômê. And those who worshipped idols came to an agreement with the Jews, and they stood up before the Emperor NERO and they cried out concerning LUKE the disciple, and they made accusations against him; and said, "He bringeth very many men under his teaching by means of his sorcery"; and the Emperor NERO commanded that they should bring LUKE before him. And when the apostle knew that he was about to depart from this world, he found an old man who was a fisherman, and he gave him the books and the volumes which were with him, and he said unto him, "Take good care of these books, for they will be of benefit to thee, [fol. 50*a* 2] and will make thee to arrive on the road

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of God." And when he had come to NERO, Emperor of Rômê, he stood up before him. And the emperor said unto him, "How much longer wilt thou lead men into error by thy sorcery?" And Saint LUKE answered and said unto him, "I am not a magician, but an Apostle of our Lord Christ, the Son of the Living God." And the emperor commanded [his soldiers] to cut off his right hand, saying, "I cut off this hand which wrote books"; and straightway they cut off his hand. And Saint LUKE said unto him, "Verily we do not fear the death of this world, but behold thou shalt at this moment see the power of my God Jesus Christ, to Whom be praise!" And the saint reached out his left hand, and took up in it the right hand which had been cut off, and made it to cleave to its proper place, and it remained there firmly and became like unto the other; then he separated it from the wrist and it remained thus. And those who were there marvelled, and the chief officer, and his wife and very many men believed in our Lord Christ; and they were in number two hundred and seven and seventy souls. And the emperor commanded his soldiers to cut off their heads, and the head of Saint LUKE the apostle, and the soldiers cut them off and the saints received crowns of martyrdom in the kingdom of the heavens. And they placed the body of Saint LUKE the apostle in a hair sack, and they cast it into the sea, and by the Will of God the waves of the sea brought it to an island, and a certain man who was a believer found it, and he gave it honourable burial. This holy man wrote his Gospel [fol. 50*a* 3] for THEOPHILUS, who was a Gentile, and he also wrote for him the "Acts of the Apostles." Salutation to LUKE whose tongue was true, and who wrote the Divine Gospel.

Salutation to the company of martyrs who died with Saint LUKE.

Salutation to the old man SILAS, who received Saint LUKE'S books and preserved them in purity.

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XXIII. ṬĔḲĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ JOSEPH, the fifty-second Archbishop of Alexandria. This man was the son of one of the elders of the city of MANÛF, and he had very many possessions. When his parents died and left him an orphan a certain God-fearing man brought him up, and when he arrived at man's estate he took his goods and gave them to the poor and the beggars. Then he went up into the desert of SCETE, to the monastery of Saint Abbâ MACARIUS, and he became a monk under the direction of a certain holy old man. When Abbâ MARK the second was appointed archbishop, and he heard that the natural disposition and intelligence of this Saint Abbâ JOSEPH [fol. 50*b* 1] were good, he sent and had him brought unto him, and established him in his house. After many days Abbâ JOSEPH asked Abbâ MARK the archbishop, saying, "Let me depart to the desert of SCETE," and straightway Abbâ MARK made him a priest and sent him away to the desert of SCETE. And he remained there many years, until the holy father Abbâ SIMON the archbishop died, and the country of Egypt remained without an archbishop for many years. After the death of Abbâ JACOB, the bishops made an agreement with a certain scribe in the king's house, who had married and whose wife had died, now he had never been a monk, and the bishops took bribes from him, and they made an agreement with one-half of the men of the city of Alexandria, to appoint that scribe archbishop. And all the bishops rose up against him, and they said unto him, "This scheme which thou hast planned is not good, but bad, for the holy Canon saith that all those who shall either take or receive bribes in respect of appointments to the priesthood, are to be excommunicated. And more especially shall it be so in this case, for this man hath married twice, and he is wholly unsuited for the office of archbishop; and besides, up to the present none but a virgin hath been appointed to sit on the throne of MARK the evangelist."

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And these men then joined with them in this good counsel, and they rose up and came into the church, and prayed to God and entreated Him to make clear unto them who was the best man for this office. And straightway God heard their petition, and He made them to remember this Abbâ JOSEPH, and they sent a letter ordering the monks to bring him from the desert of SCETE. And those [fol. 50*b* 2] who had been sent prayed unto God and said, "We beseech Thee to reveal the matter unto us clearly; if Thou hast chosen this father Abbâ JOSEPH to be the archbishop, give us the following sign, that is to say, let us find the door of his cell open." And when they came to his cell they found the door open, and they found Abbâ JOHN (JOSEPH?) bidding farewell to a certain monk, and he was wishing to go into his cell and to shut his door. When he saw them he embraced them with a holy embrace, and received them with joy, and brought them into his house. When they came into his house they seized him and bound him, saying, "He is worthy, He is worthy, Abbâ JOSEPH is worthy of the archiepiscopate." And he cried out and wept, and he said unto them, "I have committed very many sins, far more than any other man"; but they would not accept this excuse from him, but they took him to the city of Alexandria and appointed him archbishop. Having taken his seat upon the throne of MARK the apostle, he thought about the Church exceedingly, and with what remained of his own stipend he bought plots of ground which had been dedicated to pious works, and endowed the churches with them. And he taught the people at all times, and he never neglected any one of them. Now, Satan was jealous of him, and he schemed schemes and brought sorrow upon him, and the immediate cause was that the Bishop of the city of TÊNÊS (TANIS), and the Bishop of the city of MĔSR (CAIRO), behaved wrongly towards the people and oppressed them in the matter of dues and afflicted them, and Abbâ JOSEPH said unto them, "Forbear and do not afflict them." And on several occasions he had entreated them to look upon their flocks with the eye of mercy, but they would not accept his behests, and they set them aside. And these [fol. 50*b* 3] holy bishops having afflicted their people [to excess], all the people came to the Archbishop

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Abbâ JOSEPH, and they all cried out before him, and said unto him, "If thou wilt not remove these bishops from over us we shall embrace another Faith." And Abbâ JOSEPH fought very, very hard to make peace between them, but he was not able to do so. Then he brought all the bishops from all the land of Egypt, and when they were assembled, he told them how these two bishops had afflicted their people. And the archbishop sent and had those two bishops brought before him, and he wished to make peace between them and their people; but they would listen neither to his commands nor to those of his brother bishops. And straightway the archbishop said unto them before all the bishops, "I am innocent of your sins," and the bishops were witnesses against the two bishops that they had transgressed the command of the Archbishop Abbâ JOSEPH. And they all wrote with their own hands to this effect; "It is meet for these two bishops to be cut off from their sees"; and straightway the archbishop cut them off from their sees. And when he had cut them off from their sees, these two bishops went to the King of Egypt, and made false accusations against this father Abbâ JOHN (JOSEPH?) before him, and the king sent his brother and a company of soldiers to bring the archbishop to him. When he had come to him the king's brother drew his sword and wanted to kill him, and when he was about to smite the archbishop with the sword, God thrust aside the hand of that nobleman, [fol. 51*a* 1] and his sword struck a pillar, and broke, and he was furiously angry. And another man drew his dagger and drove it into the side of the archbishop with all his might, and his apparel and his girdle were cut through, but the dagger did not enter the flesh of the archbishop. Then that nobleman knew that the archbishop was a righteous man, and that there was in him divine grace which would preserve him from every evil, and from murder. And he brought him to the king his brother with great honour, and he told him what he had done to the archbishop, and how he had been smitten twice with the sword and had escaped unhurt. When the king heard this he marvelled, and he was afraid of the archbishop and paid him honour, and then he asked him questions about the two bishops who had made accusations against him before him. And the

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archbishop told him what had happened in the matter of the bishops, and he proved to him that the accusations which they had made against him were falsehoods. And the king knew that those bishops were liars, and evil men, and accursed oppressors, and straightway he commanded [his soldiers] to slay them. And the archbishop said unto him, "Our Lord Christ in the Holy Gospel commanded us to do good in return for evil. These bishops made false accusations against me, but behold, God hath established it in thy heart that I am innocent of the false charges which they laid against me to thee; I therefore beseech thee to have mercy upon them, and to forgive them for God's sake." When the king saw the pity of the archbishop, he marvelled exceedingly, and he paid him honour, and he had mercy upon those two bishops for his sake. And he wrote for him an authorization [fol. 51*a* 2] and gave it to him, and in it he ordered: "Neither officials nor bishops shall resist the archbishop, and they shall not disobey his command, and whatsoever he is pleased to do in his see he shall do, whether it be to remove a man from his office or to appoint a new one." And in the days of this father the King of Ethiopia sent him a letter, saying, "I do homage to the throne of MARK the evangelist, whereon to sit thou art worthy, and by his grace my kingdom hath waxed strong. I beseech thee to have compassion upon me and to send unto us as bishop Abbâ JOHN. There are certain men of our city who have gone astray from the light of the throne of Saint MARK the evangelist, and who have set their feet on the road which is full of thorns, and they have driven out Abbâ JOHN our bishop. Because of this great tribulation hath come upon our land and all our men are dying of the plague, and our beasts and cattle have perished, and God hath restrained the heavens so that they cannot rain upon our land, and our enemies have risen up against us and have conquered us, because we have not obeyed the commandments of God. And now, O holy ABÛNA, have mercy upon us and upon our folly. Send us our Bishop JOHN so that he may entreat God, and pray for us, and deliver us from this tribulation through thy prayer and his own. And I will inform thee, O my father, what hath been the cause of this. I thy son was blessed

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by my father Abbâ JOHN the bishop, and he bade me farewell as he set me on my way with my soldiers, and he blessed me and then returned and dwelt in his diocese. And we departed to the war, and we continued to fight for very many days, [fol. 51*a* 3] and our enemies conquered us, and they destroyed our soldiers, and we took to flight and returned to our own country, and we missed Abbâ JOHN our bishop. And I enquired for him, and they told me that my wife, the queen, had driven him into exile because certain evil men had counselled her to do so, even as Queen EUDOXIA had in days of old driven JOHN of the Golden Mouth (CHRYSOSTOM) into exile, and that they had appointed another bishop who was their choice; they have transgressed the command of the holy Canon, and therefore our country is destroyed. And now have pity upon us and send Abbâ JOHN to pray for us." Now when they drove that bishop out of Ethiopia he went and dwelt in the monastery wherein he had become a monk, and that was the monastery of Saint Abbâ MOSES of the desert of SCETE. When Abbâ JOSEPH the archbishop had read the letter of the King of Ethiopia, he rejoiced exceedingly because of his confidence, and he sent quickly to the desert of SCETE and brought back Abbâ JOHN, and he comforted him, and encouraged him, and sent brave men with him to the country of Ethiopia. As soon as he arrived, the plague ceased, and rain fell from heaven, and the king rejoiced with very great joy at his arrival; and this father rebuked the wicked sinners and converted them to the Orthodox Faith. And he likewise encouraged all Christian people in the right and good Faith which they had received from their fathers. And he used to interpret for them obscure passages in the Holy Scriptures, and declare their meaning unto them, and he preserved them by his teachings and prayers. And God made manifest through [fol. 51*b* 1] this holy father JOSEPH great signs and wonders, and having finished his good and divine fight, and pleased God, he died in peace, having sat upon the throne of MARK the evangelist nineteen years. He lived the life of a monk for nine and thirty years, and he had lived ten years before he adopted the life of a monk; and all the days of his life were eight and sixty years.

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And on this day also Saint DIONYSIUS, Bishop of the city of Corinth, became a martyr in the days of DIOCLETIAN and MAXIMIANUS, the wicked emperors. They condemned this holy man to be tortured very severely, and when they were tired of torturing him they cut off his head with a sword, and he received the crown of martyrdom in the kingdom of the heavens.

Salutation to Archbishop JOSEPH of the city of MANÛF, unto whom was given the knowledge of Letters. Salutation to DIONYSIUS the Bishop of Corinth whose head was cut off.

And on this day also [are commemorated] the deaths of ṬENḴĔYÂḴÊ (or TAYÂNḴÊ), and THEODOSIUS, and LAOS (TALÂWÔS), and TAXIS, and JÔSÂB (or JOSEPH), and the strife of ANDREW, the martyrs.

XXIV. ṬĔḴĔMT

[fol. 51*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the fighter Abbâ ABLARIUS (HILARIUS ?) the monk and anchorite. This holy man was a native of the city of GÂZÂ, and his parents were pagans, and they taught him all the various kinds of learning of the Greeks, and their philosophy, and he was very far superior in knowledge to many of his companions, and wisdom had a dwelling place in his soul. And he wished to make himself very strong in the learning of foreign peoples, but there was no one in his city who could teach him that learning, and who could fulfil for him all that he desired. And he rose up and went to the city of Alexandria, and he went into the place where all the doctors sat, and he learned from them many kinds of learning. And a divine zeal moved within him to learn the doctrine of the Church, and he enquired for the Books of the Church, and certain men gave them to him, and he read them and understood them. And Abbâ ISKANDER, Archbishop of the city of Alexandria, revealed and explained to him the meaning of what was obscure in the Books, and he made him to understand the belief on

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our Lord Jesus Christ. And ISKANDER baptized him with Christian baptism, and he fought a great fight, and he became a monk and devoted himself diligently to the path of the monastic life. Then he went to Saint Abbâ ANTHONY, and he dwelt with him for many days, learning from him the path of righteousness. When he heard that his parents according to the flesh were dead, he went to his city, and took the goods which his parents had left him, and gave them to the poor and needy, and to the women who were with child. Then he entered one [fol. 51*b* 3] of the monasteries in the country of Syria, and he fought a great fight, and he devoted himself strenuously to fasting, and prayer, and bowings, and vigils, and he used to fast for six days and six nights at a time, and he used to feed himself on the grass of the desert. And his heart shone brightly, and God gave him the gift of prophecy and of working signs and wonders. After this he dwelt in that same monastery for many years, and it was in that monastery that EPIPHANIUS became a monk. And the abbot received this Saint ABLARIUS (HILARIUS ?) and he taught him the rule of the ascetic life and the Law of the Church, and he prophesied of him that he would become the Bishop of Cyprus, which came to pass even as he had prophesied. Now the days of this father were eighty years; ten years he lived in the house of his father, and seven years in the city of Alexandria, and for three and sixty years he led the life of a monk and fought a great fight. And he pleased God and died at a good old age. And Saint JOHN of the Golden Mouth praised this holy man, and Saint BASIL in his writings also praised him. Salutation to ABLARIUS (HILARIUS ?) who drank sea water and ate grass.

Salutation to ṢABLA MÂRYÂM, who was famed for her fasting and self-abnegation.

[fol. 52*a* 1] And on this day also Saint PAUL and his companion [LONGINUS], and the holy woman ZAINÂ became martyrs. Salutation to PAUL, LONGINUS, and ZAINÂ.

And on this day also are commemorated EUSIA (AUSIA), and CONSTANTINE.

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XXV. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Abbâ BÛLÂ, who was surnamed 'ABÎB. The name of the father of this holy man was ABRAHAM, and that of his mother was ḤARÎK, and they were natives of the country of Rôm, and came from the borders of LÛPÎ; and since there was a persecution in the days of the Emperor MAXIMIANUS they continued to fly from city to city. As they lacked a son they entreated God, with fasting and prayer, to give them a son. And the angel of the Lord appeared unto them in a dream, and gave them a vine cluster which was full of grapes, and when the blessed woman conceived, a large tree which was near their house blossomed, and on the leaves thereof were written in the language of Rôm the following words: "BÛLÂ, servant of God, and the saint of the God of JACOB, [fol. 52*a* 2] Who dwelleth in Zion." And when the child was born they left him for some time without making him a Christian. Then our Lady MARY appeared unto the Archbishop of Rômê, and commanded him to go to the house of ABRAHAM and baptize the child; and when he arrived there he made him a Christian and called his name "BÛLÂ." When the father and the mother of the child heard [this] they marvelled because he had called the child by that name without their having told him the name. When the archbishop had prayed, bread for the Offering and a cup of wine came down from heaven, and he consecrated them and administered unto them the Holy Mysteries. When the boy was one year old he spoke plainly and said, "One is the Holy Father, One is the Holy Son, One is the Holy Ghost." After a little [time] his father and his mother died, on the sixteenth day of the month of Khĕdâr (Nov.–Dec.). When the boy was ten years of age there arrived a wicked governor who ordered [the people] to worship idols, and when Abbâ BÛLÂ heard about it, he went to the governor and cursed his filthy idols. When the governor saw the small stature of the boy he marvelled greatly. And he commanded [his soldiers] to drive nails into him, and to scrape his body, and to strip off his skin,

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and to saw off his hands and his feet, and to beat his back with whips, and to cast him on the wheel among the sharp knives and spikes, and to drag him along the road of the city; [and they did so]. And Saint MICHAEL came and saved him, and healed him. Then BÛLÂ went to another wicked governor and reviled him, [fol. 52*a* 3] and the governor was wroth with him and cut off his head with the sword, and he was crowned on the eighteenth day of the month Mîyâzyâ (April–May). And Saint MICHAEL came down from heaven and raised him up unharmed, and he took him into the desert, and he arrayed him in the garb of the monk, and put upon him a mark in appearance like the sign of the Cross, and he said unto him, "God hath commanded thee to be a companion of the Saints." And Abbâ BÛLÂ went up into a dry (*i.e.* withered) tree, and he dwelt therein fighting incessantly, and whensoever he remembered the Crucifixion of our Lord Jesus Christ and His Passion, he always cast himself down from the top of the tree. One day having cast himself down Satan was strong to kill him, and he died, but our Redeemer came straightway and raised him up, and he said unto him, "Thy name shall not be 'BÛLÂ' only, but ''ABÎBHÂ,' for thou shalt become many fathers." And BÛLÂ loved Christ more and more, and he was always beating his face, and cutting his flesh with knives, every member of him, and he beat his back with seven hundred stripes; through these acts he died three times and our Redeemer raised him up again. And on each occasion He shewed him how he had been born of a virgin, and on other days He shewed him how he was seized by the Jews and His Passion. And for this reason BÛLÂ lived without eating and without drinking for two and forty years, and he never lay on his side for six and sixty years. And he also kept his head fixed for twelve years and six months, until his brains perished. One day when he saw the Passion of our Lord, he placed a sword upright before him [fol. 52*b* 1] and then fell upon it and died. And our Lady MARY came with angels to the place where his body was, and she said unto him, "Peace be unto thee, O my beloved"; and his body spake and said unto her, "Peace be unto thee, O Queen of the world." And she laid her hands upon his body and healed him. And when his

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days were ended, and it was time for him to depart from this world, our Lord Jesus Christ appeared unto him having in His hands shining crowns set with gems of various kinds, and shining raiment. And He said unto him, "Come unto Me, O My beloved 'ABÎB, so that thou mayest enjoy never-ending pleasure. I swear unto thee by Myself that whosoever calleth upon thy name I will forgive him his sins. And whosoever commemorateth thee, or sheweth mercy on the poor, or clotheth the naked, or feedeth the hungry, or giveth drink to the thirsty man, or buildeth a shrine for thee, or writeth the story of thy strife, or readeth it or heareth it, I will forgive his sins even to the tenth generation." Having said this He kissed his mouth, and bearing him upon His breast carried him up into the air. And when he heard the praise of the angels, his soul tore itself away from his body, and entered the heavenly Jerusalem. Salutation to 'ABÎB.

Salutation to the twelve [fol. 52*b* 2] handmaidens, and to the three and forty men, and to the three hundred and sixty women, who under the influence of 'ABÎB became martyrs.

And on this day also died Abbâ 'EBLÔY (APOLLO ?), who was like the angels. The name of the father of this holy man Abbâ 'EBLÔY (APOLLO ?) was 'AMÔNÊ, and he was a native of the city of AKHMÎM; the name of his mother was MÛSYÂ. And both of them were righteous before God, and they walked in His way; and they were very charitable towards pilgrims and strangers. Now they had no son at all. And his mother MÛSYÂ saw a vision one night, and she saw in it a shining man who had with him a tree, and he planted the tree in her house, and it took root and blossomed and bore fruit. And the shining being said unto her, "Whosoever shall eat of this tree shall live for ever." And the mother of the holy man took some of the fruit thereof and ate it, and it was sweet in her mouth, and she said in her heart, "Shall I, I wonder, have fruit." When she awoke from her sleep she told her husband what she had seen. And he told her that he had seen in his vision what his wife had seen in her vision, and they praised God many times. And they added to their works of righteousness and to their strivings, and they fasted for two

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days at a time and their food was bread and salt. When the mother of the holy man Abbâ 'EBLÔY (APOLLO ?) conceived, she prayed many prayers and vanquished enemies. And every night she prostrated herself to the ground one thousand times, and every day five hundred times for a period of nine months, until she brought forth her son; and she called him "'EBLÔY (APOLLO ?)." After this she added to her works of goodness and righteousness. When [fol. 52*b* 3] Abbâ 'EBLÔY (APOLLO ?) arrived at man's estate he wished to assume the garb of the monk, and he continued to feel this wish until he found the means of gratifying it. Now he had a friend whose name was 'ABÎB, and taking him with him they went forth by night, and they departed and became monks in one of the monasteries of Upper Egypt; and they devoted themselves to the ascetic life and fought strenuously. After a few days 'ABÎB died, on the twenty-fifth day of the month Ṭĕḳĕmt (Oct.–Nov.). Thereupon Saint Abbâ 'EBLÔY (APOLLO ?) departed to the monastery of 'ABLÛG, and many men were gathered together [there], and he taught them the fear of God and right worship. And on the day of the death of Abbâ 'ABÎB, whilst they were performing the service of commemoration, Abbâ 'EBLÔY (APOLLO ?) said unto them, "O brethren, whosoever shall pray this day in the name of Abbâ 'ABÎB God will forgive him his sin, even as Christ promised him with this promise, in the following words: 'O My chosen one 'ABÎB, whosoever shall pray one prayer on the day of thy commemoration (now Saint 'ABÎB, had said to God, Forgive me all my sin), I will forgive him his sin for Thy Name's sake.'" And it came to pass in that hour that one of the monks died, and whilst they were standing and were burying him, one of the brethren who were monks felt doubts about what Abbâ 'EBLÔY (APOLLO ?) said. And straightway that dead man rose up, and he began to speak and to say unto them, "Why do ye doubt the words of Abbâ 'EBLÔY (APOLLO ?)? God did covenant this covenant with our father Abbâ 'ABÎB on the day of his commemoration"; when the dead man had said these words he turned and lay down again. And the brethren, the monks, marvelled and praised God. Now Abbâ 'EBLÔY (APOLLO ?) lived very many

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years, [fol. 53*a* 1] and he built many monasteries, and had many children; and in his days lived Abbâ MACARIUS the Great. When Abbâ MACARIUS heard the report of him he rejoiced therein exceedingly, and he wrote to him letters comforting him and his sons, the monks, and encouraging him to continue in the work which was well-pleasing to God. Now whilst Abbâ MACARIUS was writing those letters in the desert of SCETE, Abbâ 'EBLÔY (APOLLO ?), being in Upper Egypt, knew by the Holy Spirit that he was doing so. And he said unto the monks who were round about him, speaking unto them with the voice of God, "Be silent, O my brethren, for behold Abbâ MACARIUS is writing to us a letter of encouragement." Having spoken these words in this manner, behold, straightway a certain monk came having with him the letter of Abbâ MACARIUS. And the monks went out and they received him with joy, and he read the letter before all the monks with joy and they rejoiced with a great joy. This holy man Abbâ 'EBLÔY (APOLLO ?) went to the holy father Abbâ AMMONIUS, and he saw that holy woman, whose name was YAWÂHÎT, dwelling with him. And Christ having wished to give him rest from the labour of this world, he died straightway in peace on the fifth day of the month of Yakâtît (Feb.–March). Now we have written the history of Abbâ 'EBLÔY (APOLLO ?) side by side with that of his friend Abbâ 'ABÎB.

And on this day also took place the consecration of the church of Saint JULIUS the martyr, of the city of 'AKPÂḤÔS (ACFAHA). Now the saint became a martyr in the city [fol. 53*a* 2] of ṬĔWÂ, according to what is written in the account of his strife. And this took place after the destruction of DIOCLETIAN the infidel, when CONSTANTINE was reigning, and a few days before he was baptized with Christian baptism. And when he had been baptized the horn of the Christian kingdom was exalted, and churches were built in the names of the holy martyrs whom the infidel emperors had slain. When the Emperor CONSTANTINE heard the report of this holy man JULIUS, and how God had raised him up and preserved him so that he might care for the bodies of the holy martyrs, both

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him and his servants, and carry their bodies and bury them, and write the history of their strifes, and how he became a martyr afterwards, he praised [God] for this holy man, for his fight was good. And the emperor sent very much money to Egypt, and he commanded [the people] to build a fine church in his honour, and to carry his body thither and to lay it therein; and they built a fine church in his honour even as the emperor commanded, and they translated the body of Saint JULIUS and laid it therein. And the Archbishop of Alexandria and his bishops consecrated it, and celebrated a festival even as do we this day. And many great signs and wonders were wrought by the body of Saint JULIUS. Salutation to the consecration of thy church, O JULIUS.

[fol. 53*a* 3] And on this day also are commemorated Abbâ 'ABEL and DALÎLÂ (DELILAH), the virgin.

XXVI. ṬĔḲĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint TIMON, apostle and martyr. Our Lord chose this disciple and he was of the number of the Seventy-two disciples whom He chose and made known and sent forth; and He gave them power to heal the sick and to cast out Satans. And this holy man received the heavenly gift and the divine grace, and with it he healed the sick, and the Satans submitted unto him; and he ministered unto our Lord Jesus Christ as long as He dwelt in the body upon earth. After our Lord had ascended into heaven this holy man ministered unto the apostles continually, and until the gift of the Holy Spirit descended upon him and upon them on the day of the feast of Pentecost. After this the apostles elected him into the number of the seventy deacons whom they appointed; and the Book is a witness concerning them that they were filled with the Holy Spirit and wisdom. After he had served the office of deacon for a few days, the apostles appointed him a priest, and then they laid hands upon him and appointed him Bishop in the city of

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BĔSRÂ of the West, of the country of BĔLKÂ. And he preached the Faith of our Lord [fol. 53*b* 1] Jesus Christ therein, and he baptized very many Greeks and Jews. When the governor of the city heard this he seized Saint TIMON, and tortured him severely and burnt him in the fire, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to TIMON.

And on this day also are commemorated Saint JAMES, the brother of our Lord, and ḤÛRÂS the martyr.

And on this day also died PHILIP and SAWGENÂS.

XXVII. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and blessed father Abbâ MACARIUS, Bishop of the city of ḴÂW. In this holy man were fulfilled the words of DAVID the prophet, saying, "Blessed is the man who hath not walked in the counsel of the ungodly, who hath not stood in the way of sinners, and who hath not sat in the seat of the scoffers, but whose pleasure is in the Law of God, and in that Law he doth meditate (or speak) day and night" (Psalm i). This holy man kept the commandment of God, [fol. 53*b* 2] and he traded with [his] talent and gained profit thereby. How many were the signs and great wonders which God wrought by the hands of this holy man! Concerning him it is said that when he was in the city of ḴÂW, every time he took his seat upon the throne to teach the people he would weep continuously. And one of his disciples whom he loved exceedingly adjured him, saying, "Why dost thou weep continuously, my father?" And because of his disciple's adjuration he answered and said, "I weep when I see the sins of the people and the evil of their works; even as oil is seen upon glass." And on another occasion he saw our Lord Christ sitting upon the altar, and the angels bringing unto Him the works of each and every man. And he heard a voice which said, "Bishop,

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why dost thou keep thyself invisible to the people? Why dost thou not rebuke them and teach them?" And the bishop said, "My Lord, they will not accept my words." And He said unto him, "It is meet for a bishop to admonish the people and to teach them; and if they will not receive his words then their blood be upon their own heads." For this reason the holy man was always weeping. Then [this father] was summoned to go with Saint Abbâ DIOSCURUS to the Council which had been assembled by the Emperor MARCIANUS. And when he arrived at the royal palace the guard would not allow him to enter because of his mean attire, and the soldiers told Abbâ DIOSCURUS, who said unto them, "Bring him in, for he is a bishop." When he had gone in and had heard their words concerning our Lord [fol. 53*b* 3] in their evil faith, how they separated His Godhead and assigned to Him Two Natures, this holy man became wroth with them, and he cursed the Emperor MARCIANUS in the Council. And he spake to the emperor fearlessly, for he had delivered himself over to death for the True Faith; and [the emperor] exiled him and DIOSCURUS to the island of GÂGRÂ. And from this place DIOSCURUS sent him with a certain believing man to the city of Alexandria, and he prophesied to him, saying, "Needs must that thou shalt receive the crown of martyrdom." When Saint Abbâ MACARIUS had arrived in the city of Alexandria, there reached him at this time a letter from the infidel Emperor MARCIANUS, and with it was a roll containing a copy of the wicked creed, which assigned to Christ Two Natures. Now MARCIANUS, the infidel emperor, had commanded his envoy and said unto him, "He who shall first write [his name] on this roll, and doth believe our belief, make him Archbishop of the city of Alexandria." And there was in the city of Alexandria a certain man, an infidel, a high priest, whose name was 'ABRÔTÂRÎ, and he took that filthy roll and wished to write [his name] first on it. And Saint Abbâ MACARIUS said unto 'ABRÔTÂRÎ, "Remember the word which Abbâ DIOSCURUS spake unto thee when he went from the city of Alexandria, saying, 'Thou shalt have dominion over the Church after me'"; and 'ABRÔTÂRÎ remembered that word and did not wish to write [his name] on

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that filthy roll. And the envoy of the emperor made known to him that Bishop [fol. 54*a* 1] Abbâ MACARIUS did not believe in the faith of the Emperor MARCIANUS, and that he would not write [his name] on that filthy roll. When the emperor heard this, he rose up in wrath, and he sent and had Saint Abbâ MACARIUS beaten on his members secretly, and straightway Abbâ MACARIUS died, and received the crown of martyrdom in the kingdom of heaven. And believers carried away the saint's body, and they placed it with the bodies of Saint JOHN the Baptist and ELISHA the prophet. Now Saint Abbâ MACARIUS had seen a vision wherein these saints, JOHN and ELISHA, had said unto him, "Thy body shall be with ours." And the body of Saint Abbâ MACARIUS was with the bodies of Abbâ MACARIUS the Great, and Abbâ MACARIUS the Alexandrian in the monastery of SCETE. And this father MACARIUS went to Christ Whom he loved, and crowned himself with the crown of endurance. Many salutations to MACARIUS, who hated false belief. When the wife of the governor laid her hand on the face of this holy man she was cleansed of her leprosy and made whole.

On this day also are commemorated PAUL of the Cell, and JULIANUS and his companions who became martyrs.

XXVIII. ṬĔḴĔMT

[fol. 54*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the great saints MARCIANUS and MERCURIUS became martyrs. These holy men were disciples of Saint PAUL the martyr, Archbishop of the city of Constantinia. When the Emperor CONSTANTINE, the son of CONSTANTINE the Great, reigned, the belief of the infidel ARIUS waxed strong and he made himself the enemy of Abbâ PAUL, Archbishop of the city of Constantinia, and he banished him to the country of Armenia, and strangled him and killed him there. And saints MARCIANUS and MERCURIUS wrote jointly on the day of the death

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of Saint PAUL, and cursed the emperor, and they said of him that he believed the faith of ARIUS the infidel, and they anathematized ARIUS and the emperor. And a certain wicked man went and made accusations against them to the emperor, and said unto him, "They have cursed thee and they have cursed ARIUS." Now the emperor was dwelling in a certain village, and he sent and had the saints brought to him, and he commanded [his soldiers] to slay them with the sword, and they slew them and buried them where they had been slain, and their bodies remained in that place until the days of JOHN of the Golden Mouth. And when JOHN heard the history of them he sent and brought their honourable bodies into the city of Constantinia; and he built a beautiful church for them, and he translated their bodies and laid them in it, and the people made a great feast as at this day. Salutation to MARCIANUS and MERCURIUS, [fol. 54*a* 3] disciples of PAUL the archbishop.

And on this day also are commemorated Abbâ MAḲṢÛ (or MAḲDÛ), and MACARIUS, and the death of JAPHET the son of NOAH, whom his father blessed, saying, "God shall make broad the land of JAPHET."

And on this day also died Saint Abbâ YAM'ATÂ, who was one of the Nine Saints. Salutation to YAM'ATÂ, whose body was buried in a rock on the top of a mountain.

Salutation to ABRAHAM, who separated himself from the Gentiles, and to JACOB, and to ISAAC. [This paragraph is not in the Bodleian MS.]

XXIX. ṬĔḲĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the BIRTH of our Lord and Redeemer Jesus Christ, by the Lady of us all, the holy two-fold virgin MARY, the [fol. 54*b* 1] God-bearer, for ever and ever, Amen. Salutation to thy birth O Flower who blossomed without water.

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And on this day also the great Saint DEMETRIUS became a martyr. This holy man lived in the days of MAXIMIANUS the infidel, and he was a native of the city of Thessalonica; he was a Christian, and he learned various kinds of learning, but he held in more esteem than all of them the doctrine of the Church, the holy Orthodox Faith. And he taught and preached continually in the Name of our Lord Jesus Christ, and he converted many pagans, and brought them into the Faith of our Lord Jesus Christ. And certain men made accusations against Saint DEMETRIUS to the infidel emperor, who commanded [his soldiers] to bring him to him. And there came to the place where the emperor was a man who was strong in his body, and thick in his bones, and who vanquished every man by his strength, and he was a skilled fighting man and no one was able to vanquish him. And the emperor loved this man exceedingly, and boasted of his superiority over every other man, and said, "I will give much money to the man who shall vanquish him"; but there was no man who was able to do so. At that moment there rose up from among those who were there a certain man, a Christian, whose name was BASTIUS, and he came to Saint DEMETRIUS and asked him to pray for him, and to make the sign of the Cross with his hand on his body. And Saint DEMETRIUS prayed over him, [fol. 54*b* 2] and he made upon the body of that man the sign of the Cross, which maketh invincible him that believed thereon. And that man went to the emperor and asked him to let him fight with that fighter of whom the emperor boasted. And the emperor commanded that BASTIUS should fight with him, and he thought that the mighty man would vanquish him just as he had vanquished every other man. When BASTIUS joined in fight with that mighty man, he vanquished him and threw him on the ground, and the emperor was very sorry for this and was ashamed, and he marvelled, and said, "By what means did BASTIUS vanquish that mighty man?" And the emperor asked his soldiers concerning this, and they told him that the holy man DEMETRIUS had prayed over him and had made the sign of the Cross upon his body. When the emperor heard this he was exceedingly wroth with Saint DEMETRIUS, and he commanded his soldiers to beat him until

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he offered incense to the gods, and worshipped them, and they did as he commanded. And when DEMETRIUS would not obey his command the emperor commanded the soldiers to thrust at him with spears until he died. And the soldiers told DEMETRIUS about this command, and they thought that he would deny and abandon the Faith of Christ, and worship idols. And Saint DEMETRIUS said unto them, "Do whatsoever ye please, for I will neither offer incense to nor worship the filthy gods; I will worship only our Lord [Jesus Christ], the Son of the Living God, Who is God in truth." And straightway the soldiers drove spears into him until he died, and he delivered up his pure soul into the hands of Christ. And when they threw out the body of the saint certain believing Christians took it and laid it in a sarcophagus in their house, [fol. 54*b* 3] and it remained hidden among them until the end of the days of persecution. And God revealed it to the Christians, who brought out his body, which was with them, and they built a great church for him in the city of Thessalonica, and they laid the body of the saint therein, and to this day it worketh great signs and miracles. And each day there distilleth from it oil and unguent having an exceedingly sweet odour, and when those who are sick anoint themselves therewith in firm faith they become healed, especially on the day of his commemoration. On that day he distilleth the unguent in a larger quantity than on any other day, and it drippeth from the walls of the church and the pillars thereof, and the people collect it and pour it into their scent bottles. And this sign shall continue, and shall be found to exist until the end of the world; now the priests and the righteous men who have seen this wonderful thing testify concerning [the truth thereof]. Salutation to DEMETRIUS who was stabbed to death with spears.

Salutation to SAḲṬĔR the martyr, the friend of Mâr DEMETRIUS (?), and salutation to his servant who was cut to pieces after him.

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XXX. ṬĔḲĔMT

[fol. 55*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, the fighter who prayed always, ABRAHAM the anchorite. This holy man was a native of the city of MANÛF, and his parents feared God, and served Christ, and they were exceedingly rich in the possessions of this world. When he had grown to man's estate, this holy man wished to put on the garb of the ascetic life. And he departed to the city of AKHMÎM in Upper Egypt, and he came to the saint and great man Abbâ PACHOMIUS, who arrayed him in the garb of the monk, and he subjected his body to strenuous work and continuous ascetic practices, and he fought incessantly and served God. And he dwelt with Abbâ PACHOMIUS in his own company for three and twenty years, and then Saint ABRAHAM asked Abbâ PACHOMIUS to allow him to dwell by himself in a cell (or cave); and Abbâ PACHOMIUS having commanded, ABRAHAM departed and went into a cell, and he made with his own hands curved hooks wherewith men caught fish. And our Lord Jesus Christ brought unto him a certain layman who used to take what his hands made and go and buy for him dried beans, which he would carry to him, and what was left of the payment for his handiwork he gave to the poor and needy. The food of this holy man ABRAHAM each day in the evening was a handful of beans soaked in water with a little salt thrown upon them; and he dwelt in this cell and lived this life of self-abnegation for thirteen years. And the apparel which he used to put on was that in which he went forth from the monastery, and it was worn out in these days, [fol. 55*a* 2] for he had had it a very long time, and he covered his body with rags. After [each] two or three years he used to go up to the brethren the monks, and partake of the Holy Mysteries and then return to his cell. At the beginning of his dwelling in the cell the Satans used to come to him and terrify him, and make him hear voices, and they made themselves like [beings of] the underworld; and ABRAHAM used to drive them away just as a

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man driveth away dogs. When his death drew nigh he sent that layman to the monastery of Saint Abbâ PACHOMIUS, and he summoned Saint THEODORE his disciple, and when he came to him [he bowed down] at his feet, and he embraced him and asked him to remember him and to pray over him. Then Saint ABRAHAM rose up and prayed with Saint THEODORE and he lay down with his face to the east, and he delivered up his soul into the hand of God. And Saint THEODORE sent to the monastery, and the monks came and carried his body thereto, and they all prayed over him and were blessed by him, and they laid him with the bodies of the saints. Salutation to ABRAHAM who dressed in rags and ate beans soaked in water.

And on this day also are commemorated FÂLÎBÛN, and KAYNÂ, and the appearance [fol. 55*a* 3] of the head of JOHN the Baptist, and MARTÊS (MARTHA), and Mârs (MARY ?), and ISAAC [the king]. Salutation to ISAAC the king.

Here endeth the blessed month of Ṭĕḳĕmt by the good pleasure of God Most High, and by the Will of His Son Jesus Christ, and by the help of our holy Lady, the two-fold Virgin, MARY, the God-bearer. May the blessing of her prayers and the gift of her help, and the mercy of her beloved Son be with our King JOHN, and with the Queen SABLA WANGÊL, and with his scribe WALDA HÂYMÂNÔT, and may God have mercy upon us in the kingdom of the heavens, with all the martyrs, for ever and ever! Amen and Amen.

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THE THIRD MONTH—KHĔDÂR (ḤĔDÂR)
(NOV. 7–DEC. 6)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 56*a* 1] Month of KHĔDÂR the blessed. In this month the length of the [first] day is ten hours, and then it diminisheth.

I. KHĔDÂR

On this day the fighters and saints MAXIMUS, and MANFIUS, and VICTORIUS, and PHILIP [of Africa, became martyrs]. These holy fighters were natives of the country of PHRYGIA, and they were brethren in the Holy Spirit though not according to the flesh, and they gathered together and became companions for the sake of the love of Christ. And in the days of DECIUS, the infidel emperor, the SEVEN CHILDREN fled and hid themselves in a cave in the top of a mountain. And when these fighters [and] martyrs MAXIMUS and his companions saw the infidel emperor denying Christ, and torturing the Christians, they rose up and gathered themselves together, and they agreed together with one consent that they would declare publicly their faith. And they drew nigh unto that infidel emperor, and they cried out, saying, "We are Christians openly, and we believe on Christ, the Son of the Living God, and we bow down before Him and we serve Him." When that infidel heard these words he was wroth with them, and he commanded [the soldiers] to beat them; and they beat them very severely for a long time with whips made of leather. And they beat them again with iron rods which had been made red-hot in the fire, and then they rubbed their wounds with bits of rag made of hair which had been soaked in vinegar and salt. When they would not obey his commands, and were not afraid of his tortures, and would not turn from their good counsel, the emperor waxed exceedingly wroth, and he commanded the soldiers to torture them very severely, and [the soldiers] did unto them even as [fol. 56*a* 2] he commanded. And when

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those who were there saw the patient endurance of the holy martyrs, many of them believed on our Lord Jesus Christ. Then straightway the emperor commanded the soldiers to cut off their heads, and to hack each of them in twain with a single blow of their swords, and thereupon they all received crowns of martyrdom in the kingdom of the heavens. Salutation to MAXIMUS and his brethren.

II. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Abbâ SANITIUS, the sixty-third Archbishop of the city of Alexandria. This father used to teach the people, and he sat for fifteen years and died in peace.

And on this day also died the holy father Abbâ PETER, the twenty-seventh Archbishop of the city of Alexandria, who was appointed after Saint TIMOTHY. After God had chosen this holy father for the office of archbishop, and he had taken his seat upon the [fol. 56*a* 3] Apostolic Throne, AKKAEUS (AKAKIOS), Archbishop of the city of Constantinia (471–489), wrote to him a letter wherein he spake and confessed the Holy Trinity, One God, according to the Faith of Saints CYRIL and DIOSCURUS, and he also spake clearly in it, saying, "It is not right to separate His Divine Nature from His Incarnation, and after their union the benefit of the union must not be cut off." And Abbâ PETER wrote an answer to his letter wherein he accepted [what he had said] concerning the True Faith, and he sent the letter to him with three learned bishops. When they came to the Archbishop of the city of Constantinia he accepted those bishops and the letter which they had with them, and he associated them with him in the consecration of the Offering, and in the Offering; and he read the letter before the people who believed his word. Then AKKAEUS (AKAKIOS) wrote a second letter and sent it to Abbâ PETER wherein were explanations of many passages from the Holy Scriptures; and Abbâ PETER assembled the bishops who were under his authority,

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and he read that letter before them, and rejoiced exceedingly, and they admired the words and the explanations therein, and they believed in their participation with him in the True Faith. And there came upon this father great tribulation which was caused by the Jews, and evil men, and pagans, because of the Faith, and they drove him from his archiepiscopal throne; but after a few days he returned to the throne of his office. And he used to teach his flock continually, and strengthen them [fol. 56*b* 1] in the True Faith. When he was far away from them in exile he used to teach them to be strong by his letters, and when he was with them he used to teach them by his words; and he sat upon his throne for ten years, and died in peace. Salutation to the blessed SANITIUS and to his great companion.

And on this day also are commemorated SATÊNWÂ (SETENNA), the prophetess of Alexandria, and Saint 'ANESGESYÂ (ANASTASIA), and Abbâ LÎBÂNÔS.

III. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great Saint CYRIACUS. This holy man was born in the city of Corinth, and his parents were Orthodox Christians, and they taught him the doctrine of the Orthodox Church. They brought him to Abbâ PETER, Bishop of the city of Corinth, and he prayed over him and appointed him a reader; now he was the son of this father's brother. And he used to read the Scriptures continually, and enquire into the meaning of phrases, and ordinances of the Law of the Church, and he was superior [fol. 56*b* 2] to many in his learning and wisdom. And the bishop commanded him not to abandon the reading of the Scriptures, and CYRIACUS used to read continually to the people in church and in the bishop's house; and the bishop rejoiced in his reading of the Scriptures. When the days of CYRIACUS were eighteen years, his parents asked him to take unto himself a wife, but he did not want to do this. After this he begged his parents to allow him to depart to a

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monastery, and they permitted him, and he was always going to the monasteries and returning to his parents. And having visited the monasteries very often [at length he wished] to assume the holy garb of the monk. And he departed to holy Jerusalem, and he visited Saint Abbâ CYRIL, Bishop of Jerusalem, and he told him his mind in respect of the life of the monk. And CYRIL said unto him, "Thou hast wrought a good work, and thou hast loved [it]"; and he prophesied of him that he would become a great father, and that he would fight a great fight, and that the souls of many would shine through him. And Abbâ CYRIL the bishop blessed him and sent him away to the honourable father Abbâ ROMANUS, father of the monks of Palestine. And this father accepted him, and rejoiced in him, and he arrayed him in the garb of the monk, and he gave him one of the old men of that monastery to admonish him, and to teach him the Rule of the monks, and to make him to know the artifices and crafts of Satan. And this saint gave himself wholly to fasting, and prayer, and bowings to the ground, and vigils, and severe labours both by night and by day, in patient endurance, and the deepest abasement, and humility. And God bestowed upon him the gift of healing, [fol. 56*b* 3] and he used to heal all the sick people who came unto him; and the report of him, and of his virtues and of his holiness was noised everywhere. When the holy father Abbâ CYRIL, Bishop of Jerusalem, went to the holy Council of One Hundred and Fifty Bishops who were gathered together in the city of Constantinia because of MACEDONIUS, the enemy of the Holy Ghost, he took this holy man with him. And CYRIACUS opposed the arguments of MACEDONIUS, the infidel, and he vanquished him by the word (or voice) of the Holy Spirit which dwelt in him. And having grown old and attained to a good age, and pleased God, he died in peace; and after his death God made manifest great signs and miracles through his body, one of which was the following. Now his body hath remained in one of the monasteries of the city of Jerusalem from the time of his death until the present day, and it hath not suffered any corruption. All those who go to the city of Jerusalem and look upon his body, think that he died only a few

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days ago, whereas he has been dead for a period of six hundred years. Now, he lived in the days of THEODOSIUS the Great, the father of ARCADIUS and HONORIUS. Salutation to CYRIACUS.

Salutation to HABAKKUK the prophet. [Omitted in the Bodleian MS.]

[fol. 57*a* 1] And on this day also died Saint ATHANASIUS and his sister IRENE after MAXIMIANUS had tortured them with very severe tortures. And having wearied in torturing them he cast them into a pit naked, and the soldiers shut the door of the pit on them and they died therein. Salutation to ATHANASIUS and IRENE.

IV. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saints EPIMACHUS and AZARIANUS became martyrs. These men were from Rômê, and certain men accused them before a governor who had been appointed by MAXIMIANUS of being believers in Christ. When they had come before him he questioned them about their Faith, and they confessed that they were Christians, and then they abused the governor because he had forsaken the God Who created the heavens and the earth and all that therein is, and because he worshipped idols which were the work of men's hands, and which could neither see nor hear, and wherein dwelt Satan [fol. 57*a* 2] and led men astray. And the governor marvelled at their audacity and commanded the soldiers to cut off their heads, and [the saints] received crowns of martyrdom in the kingdom of heaven. Salutation to EPIMACHUS and to AZARIANUS.

And on this day also JAMES and JOHN, Bishops of the country of Persia, became martyrs by the hand of SAPOR, the son of ḤĔRMÀZ (HORMIZD) the King of Persia. The king

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ordered them to worship the sun and the moon and the fire, and to offer sacrifice to them, and when they would not obey his order, he commanded the soldiers to torture them severely, and they did so. And whilst [the saints] were undergoing the torture, they were teaching the multitude, and strengthening them in the Faith of our Lord Jesus Christ. When the king saw the boldness of their hearts, and their patience under the torture, and that they would not turn from their Faith, and would not cease from the teaching of the people, he commanded the soldiers to cast them into the fire, and they did so. And having delivered up their souls into the hand of our Lord Jesus Christ they received crowns of martyrdom with all the saints. Salutation to JAMES and JOHN, [fol. 57*a* 3] Bishops of the country of Persia.

And on this day also Saint THOMAS, Bishop of the city of Damascus, became a martyr by the hand of an Arab king who was a Muslim. When the Muslims were reigning in the country of Syria and in the country of Egypt, this holy man held a debate with one of their learned men, and he vanquished him, and forced him and compelled him [to admit] that our Lord Christ was God, the Creator of the heavens and the earth, and of all that therein is. The Muslim having been worsted in argument went to the governor, his fellow-countryman, and made an accusation to him against THOMAS, saying, "This Christian hath cursed our religion." And the governor had this holy man brought, and he asked him, saying, "Is it true that thou hast cursed our religion even as this man saith of thee?" And the holy man said unto him, "No curse hath ever gone forth from my mouth, but I have forced him [to admit] that Christ is God in truth, and that after the Law of Christ there cometh no other Law." And the governor said unto him, "The Law which I myself hold, is it from God or not?" And the saint said unto him, "It is not from God." When he had said these words the governor was wroth with him, and he commanded the soldiers to cut off the head of the holy man with the sword; and they cut off his holy head, and he received the crown of martyrdom in the kingdom of the heavens.

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[fol. 57*b* 1] Salutation to THOMAS, the companion of ZACHARIAS the teacher, Bishop of Damascus.

And on this day also is commemorated the great father ZACHARIAS.

And on this day also are commemorated Abbâ 'ABAYDÔ (ABAIDUS) the perfect monk, who rejected the life of this world, and Abbâ JOHN his disciple, and a company of martyrs, and PETER, Archbishop of Alexandria. Salutation to 'ABAYDÔ (ABAIDUS) and to JOHN.

V. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day appeared the head of Saint LONGINUS, master of the spear, who pierced the side of our Lord Jesus Christ, when He was hanging on the wood of the Cross. Now the Emperor TIBERIUS CAESAR sent [soldiers] to the country of Cappadocia, [fol. 57*b* 2] and they cut off the head of Saint LONGINUS on the twenty-third day of the month Ḥamlê (July–Aug.). And the head of the holy man and his body were cast out on the ground, and the soldier who had come from the emperor to cut off his head took it and carried the head away with him to Jerusalem and gave it to PILATE the Pontinian. And PILATE the governor shewed the head to the Jews, who rejoiced and were glad at his death. And PILATE commanded his soldiers to bury the head of the holy man in a certain hill which was outside the city of Jerusalem, and they went and buried the head there. And after many days there [came] a certain woman from the country of Cappadocia, and she had become a believer through Saint LONGINUS when he preached in the country of Cappadocia; and when they cut off his head with a sword she was standing by looking on and weeping. Now by the Will of God the eyes of the woman became blind, and she took her son and departed to Jerusalem so that she might be blessed [through visiting] the holy places, and to

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pray and prostrate herself to the ground in them and at the tomb of our Lord Jesus Christ, that peradventure her eyes might be opened. When she came to Jerusalem her son died, and her sorrow was increased by the death of her son, and by her blindness, and by the impossibility of her returning to her native country. And she wept bitterly, and as she was weeping she fell asleep in her sorrow, and in her sleep she saw Saint LONGINUS, and with him was her son who was dead, and he said unto her, "Go to such and such a place and take my head from there." When she awoke from her sleep she enquired concerning that place, and certain men brought her to it, and when [fol. 57*b* 3] she dug there a sweet odour which was exceedingly fragrant rose up to her. When she came to the place where the head of the saint was a great light was revealed to her, and straightway her eyes were opened and she saw clearly, and she praised God. And she removed the head of the saint, and laid scented unguent upon it, and she placed it by the body of her son. And she departed to her own country glorifying God and praising Saint LONGINUS. Salutation to LONGINUS who was crowned in Rôm.

And on this day also are commemorated TIMOTHY the martyr; and the translation of the body of Saint THEODORE the martyr, a captain of soldiers of the city of SĔṬB, in the province of ASYÛṬ in Upper Egypt; and the dedication of a church to him wherein great signs and wonders took place through his body; and Abbâ YÔḤANNÎ. Salutation to TIMOTHY the martyr. Salutation to YÔḤANNÎ, who was a companion of those who travelled to the country of the healthy ones. Salutation to the translation of thy body, O THEODORE, who when God wished to destroy the earth with a flood, didst command the sea, and its waters withdrew.

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VI. KHĔDÂR

[fol. 58*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father FELIX, Archbishop of the city of Rôm. The parents of this holy man were Christians, and they taught him all the doctrine of the Church, and ANASTASIUS, Archbishop of the city of Rôm, made him a deacon. When JUSTUS was appointed Archbishop of the city of Rôm, he perceived the intelligence and good disposition of this man, and his fair righteousness, and he made him a priest. When DIONYSIUS, Archbishop of the city of Rôm, died, now he lived in the days of THEONASIUS, Archbishop of the city of Alexandria, they chose Saint FELIX to be Archbishop of the city of Rôm, and by the Will of God he was appointed, and he guarded and protected the flock of Christ well. After the death of TÛRES (*sic*) CAESAR, THEODORE CAESAR reigned, and he made those who believed in Christ to suffer great tribulation, and he tortured them with exceedingly cruel tortures, and very many of them suffered martyrdom at his hands. Through him very great tribulation and sorrow came upon this father, and he [fol. 58*a* 2] entreated God concerning it, and God destroyed the emperor in the second year of his reign. When DIOCLETIAN the infidel reigned he afflicted the Christians and tortured them, and this father Abbâ FELIX prayed to God that he might not live to see the tortures of the Christians, and he died in the early days of the year in which DIOCLETIAN ascended the throne. All the days which this father sat upon the Apostolic throne were five years and a half. He composed discourses and admonitions and exhortations, and in some of these he discussed excommunication and the Orthodox Faith; these are exceedingly good works and are profitable to Christians. Salutation to FELIX who was chosen for the archiepiscopate, the interpreter of the New and the Old Testaments.

And on this day also our Lord and Redeemer Jesus Christ and His disciples were gathered together on MOUNT ḲUĔSḲUÂM,

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and He consecrated His Tabernacle and Church, and performed the consecration of the Offering with His disciples on that day. This was the first consecration [of the Offering] on MOUNT ḲUĔSḲUÂM, according to what [fol. 58*a* 3] Saint THEOPHILUS and Saint CYRIL, Archbishop of the city of Alexandria, testify concerning this matter. Salutation to those who have taken refuge at thy feet, O MOUNT ḲUĔSḲUÂM, namely to MARY and her Child CHRIST.

Salutation, salutation to JÔSÂ, son of JOSEPH.

And on this day also are commemorated AFRÔS, and ADINIUS (?), and JUSTUS, and MARTERUS, and LUCIRIUS (LUCINIUS), and SUNÎNUS, and BANDICORUS (LABANDICORUS), and EULASIUS, and CORNELIUS, and eight thousand (or seventeen thousand) martyrs of the congregation of ISIDORE.

VII. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint GEORGE the Great, the Alexandrian, became a martyr. The father of this holy man was a foreigner, and he was of the men of Alexandria, and he had no son. And the festival of the dedication of the church of Saint GEORGE the Martyr in the city of Lydda arrived, now it was celebrated on the seventh day of Khĕdâr, and he entreated Saint GEORGE to intercede on his behalf with God so that He might give him a son; and God accepted his intercession, and gave him a son, and he called his name GEORGE. And the mother of this holy man was the sister of ARMENIUS, governor of the city of Alexandria, and when his parents died, he lived with [fol. 58*b* 1] his mother's brother; and his days were fifteen years. And GEORGE loved the poor exceedingly, and he was merciful and kindly and he loved the Church. Now ARMENIUS had an only daughter, and [one day] she went out with her friends to divert herself, and she found a monastery outside the city

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of Alexandria wherein the monks were gathered together, and they were singing sweet hymns. And the sound of their hymns and their praises came and penetrated the heart of the maiden, and she began to ask GEORGE, the son of her father's sister, to tell her the meaning of the words of the hymns which the monks were singing. And as he was explaining to her the meaning of the hymns and making her to understand them, he told her of the punishment which would come upon sinners, and of the peace and joy which would come upon the righteous and the virtuous. When she returned to her father ARMENIUS she confessed our Lord Jesus Christ before him. And ARMENIUS began to persuade her, and he said unto her, "O my daughter, do not this thing"; but she would neither listen to his words nor obey him; and he commanded the soldiers to cut off her head, and they cut it off with the sword, and she received the crown of martyrdom in the kingdom of the heavens. And certain men told the governor, saying, "It is GEORGE, thy sister's son, who hath led astray thy daughter." And the governor seized Saint GEORGE, and after he had tortured him very severely he sent him to the city of 'ĔNṢĔNÂ, where they tortured him very severely, and afterwards cut off his holy head with a sword; and GEORGE received the crown of martyrdom in the kingdom of the heavens. Now there was there a certain deacon whose name was SAMUEL, and he took his holy body [fol. 58*b* 2] and carried it to the city of MANÛF. And when the wife of ARMENIUS, the brother of the mother of Saint GEORGE, knew that GEORGE had become a martyr, she sent and took his body and placed it with the body of her daughter in the city of Alexandria. Salutation to GEORGE.

On this day also the holy man Abbâ NÂHRĔW became a martyr. This holy man [came] from the district of the Fayyûm in the country of Egypt, and he feared God exceedingly. And when he heard the stories about the martyrs, he went to the city of Alexandria, and wished to die for the sake of the Name of our Lord Jesus Christ. And [our Lord] said unto him in a vision, "Needs must that thou go and die in the city of Antioch." And he pondered in his heart and said, "How can I possibly

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get there?" And he sought out a ship in which he could embark. And God sent unto him the angel MICHAEL who carried him on his wings from the city of Alexandria, and brought him to the city of Antioch, and set him down near DIOCLETIAN; and NÂHRĔW confessed the Living God. And the emperor asked him his name, and the name of his city, and NÂHRĔW told him that he was from the country of Egypt, and the emperor wondered about [the manner of] his coming. And the emperor tried to persuade him [to deny Christ], and he promised him that he would give him much money, and costly raiment, if he would submit to him [fol. 58*b* 3] and offer sacrifice to his idols, but he would not hearken to what he said unto him. And the emperor spake a second time, saying, "I will torture thee with very severe tortures," but NÂHRĔW was neither afraid of him nor did he obey his command. And the emperor commanded his soldiers to torture him with many different kinds of tortures. On the first occasion he drove savage lions to attack him, on the second he burnt him in the fire, on the third he tortured him on the wheel, and on the fourth he boiled him in a large cauldron. When the emperor was tired of torturing him he commanded his soldiers to cut off his head, and they cut it off and he received the crown of martyrdom in the kingdom of the heavens. And it came to pass that instead of being martyred in Antioch, all the martyrs who ought to have been martyred in the city of Antioch, were martyred in the land of Egypt; and similarly this holy man Abbâ NÂHRĔW, who was from the country of Egypt, and should have been martyred in Egypt, received the crown of martyrdom in the city of Antioch. At that time Saint JULIAN dwelt in Antioch, and he took the body of NÂHRĔW the martyr and sent it away in charge of two of his servants to his country with great honour. Salutation to the man who was borne on the wings of MICHAEL.

And on this day also died Abbâ MÎNÂS, Bishop of the city of TAMAI. This holy man was from the city of GAMNÛDÎ and he was the only child of his father. His parents were God-fearing folk, and they laboured in the works [fol. 59*a* 1] of the

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monks in respect of their fasts, and prayers, and their devotion to the ascetic life, and their fightings, and at length the report of them was heard by all men, and by all the fathers. And they made their son to marry a wife against his will. And when the bridegroom came into his marriage-chamber with the maiden who called herself his wife, he made an agreement with her that they were to keep their bodies pure and that they were not to pollute them and their virginity; and they fought a great fight. Then Saint MÎNÂS wanted to assume the garb of the monk, and he said unto his wife, "It is undesirable for us to do the works of the ascetic life whilst we are still living in the world." Now they used to wear sackcloth made of hair beneath their apparel, and they used to stand up all night long keeping vigil, and praying, and reading the Books of God. After this she embraced him and bade him farewell, and he departed to the monastery of Abbâ ANTHONY, wishing, by so doing, to be far away from his parents, for they were seeking him everywhere, and they had with them an order from the emperor bidding him to return to his wife; but God protected him and they did not find him at all. And Saint MÎNÂS dwelt in the monastery of ANTHONY for many days, and he devoted himself to ascetic labours and fought strenuously. Now there was there with him living like a monk Abbâ MICHAEL, Archbishop of the city of Alexandria. After this he left the monastery of Saint Abbâ ANTHONY, and he departed to the monastery of Saint Abbâ MACARIUS of SCETE. In their days lived the two bright stars, Abbâ ABRAHAM and Abbâ GA'ÂRGÎ, and Saint [fol. 59*a* 2] Abbâ MÎNÂS was a beloved son unto them, and he dwelt with them in their cell. And he multiplied his labours in the angelic toil of the ascetic life, and he learned their doctrine, and the way in which they fought, and in his fightings and piety he excelled many of the fathers, and Abbâ ABRAHAM and Abbâ GA'ÂRGÎ, and other fathers marvelled at him. And Satan was jealous of him, and he beat him with a great beating internally, and he lay prostrate on the ground for two months; but after this our Lord Jesus Christ raised him up whole and unharmed, and he roared like a lion against Satan. After this our Lord Jesus Christ summoned him to become a bishop, and the envoys of

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the archbishop came to him; and he was exceedingly sorrowful and he wept because of his separation from the desert of SCETE. And the holy fathers said unto him, "Be not sorrowful, for this is from God"; and he bowed to the Will of God, and he departed with the envoys of the archbishop, and the archbishop made him Bishop of the city of TAMAI. Now God gave him the gift of healing the sick, and all those who were sick used to come to him, and he would pray to God for them and they were healed straightway. And God also gave him the gift of the knowledge of hidden things, and he knew what was in the minds of men. All the bishops whose sees were in the districts near him used to come to him from all parts, and take counsel with him, and accept his advice, and bow to his decisions; and the laity also used to come [fol. 59*a* 3] to him from all parts of the country to hear his wise doctrine. He was the father of four archbishops, and he laid his hand upon them when they were enthroned; now these were, ISKANDER, and COSMAS, and THEODORE, and MICHAEL, Archbishop of the city of Alexandria. When our Lord Christ wished him to depart from this transitory world this father knew by the Holy Spirit the day of his departure. And he sent messengers and they brought all the people who were in his diocese, and he commanded them to be strong in the Orthodox Faith, and to keep the precepts of the Holy Gospel. Then he committed them to their True Shepherd, our Lord and Saviour Jesus Christ, and he departed from this transitory world, and came to Christ Whom he loved. And all the people wept and mourned the departure from them of their good shepherd and father who protected them upon earth in the place of God, and they buried him in a fitting manner, and laid him in the place where he had directed he should be laid. Salutation to MÎNÂS, Bishop of the city of TAMAI.

And on this day also was consecrated the church of the holy and honourable, the great one among martyrs, GEORGE of the city of Lydda. And God wrought therein [fol. 59*b* 1] signs and great wonders which made the hearts of men to rejoice, and at length the history [of the holy man] and his wonderful acts were heard on sea and on land. When the Emperor DIOCLE-

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TIAN, the infidel, heard the report of the church of Saint GEORGE, and the signs and great wonders which took place therein, he sent a captain whose name was EUKHEIUS together with a large company of soldiers to destroy the church. And that captain came there with arrogance, and he went up into the tower wherein was the image (or picture) of Saint GEORGE, and he began to scoff at the church, and at Saint GEORGE. And he had a staff in his hand, and he struck with it the lamp which was burning before the picture (or image) of Saint GEORGE, and he broke it, and straightway a fragment of the glass fell from it and dropped on the head of the infidel without his knowledge. And fear and great trembling fell upon him, and his head became filled with fever, and he fell and lay prostrate on the ground. And his companions took him up to carry him to their own country, for they knew well that all this which had come upon him was caused by Saint GEORGE the mighty and victorious martyr; and whilst they were carrying him on the road that captain died in disgrace and misery, and the soldiers took him up and cast him into the sea. When DIOCLETIAN, the infidel emperor, heard this thing he was furiously angry, and he determined in his heart to go himself and destroy the church of Mâr Saint GEORGE; but God bore no longer with him, and He smote him swiftly and made his eyes blind. And the men in the palace rose up against him, [fol. 59*b* 2] and God removed him from his kingdom, and made the righteous man CONSTANTINE emperor; and he opened the churches and closed the houses of idols, and all the ends of the world rejoiced. And the churches rejoiced, and the church of the holy and honourable star of the morning, GEORGE, rejoiced and was exceedingly glad. Salutation to GEORGE the martyr.

And on this day also Saints ZENOBIUS and his mother ZENOBIA became martyrs. These saints were from the city of TABÂIS, and they were elders therein, and certain men accused them of being Christians before the emperor. And the emperor commanded his soldiers to bring them to him, and [when they had done so] he said unto them, "What is the object of your

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worship, and where is your country?" And they said unto him, "We believe in Christ, and our city is TABÂIS." And the emperor said unto them, "Sacrifice ye to the gods"; and the saints said unto him, "We sacrifice to our God Jesus Christ and not to devils." And the emperor was wroth with them, and he commanded his soldiers to strip off their apparel, and to hang them up by the hair of their heads, and to beat them with rods; and the saints prayed to God, and straightway their fetters were unloosed. And the people saw the saints putting on garments of light, and the governor carrying [fol. 59*b* 3] his throne and following them, and when they saw this they cried out, saying, "Holy, Holy, Holy, God of Hosts, our Lord Jesus Christ." And the governor marvelled and said, "The God of the Christians is great." Then the governor was wroth and he commanded his soldiers to hang them up on two crosses, so that each could see the other, [and they did so,] and straightway a cloud came from heaven, and enveloped them, and gave them mannâ. On the following day the governor found them teaching the word of God, and when the people saw them they cried out with one voice, saying, "We believe that the God of the Christians is great." And the governor also commanded his soldiers to make two seats and to fasten in them in an upright position two iron stakes, and to cast them into a red-hot oven; but God delivered them, and the governor found them teaching the people as they were sitting upon those seats. When the governor saw this he was filled with fury, and he commanded his servants to dig a pit twenty cubits deep, and twenty cubits broad, and to light a fire therein and to cast them into it; but when the saints prayed to God the fire was extinguished, and every part of the pit became like a place swept and garnished. And the governor called the keeper of the bath, who was carrying a vessel full of water. When the people saw this sign they gave thanks unto God, saying, "A miracle [worked by] God for His saints." When the governor failed to make them submit, he commanded his soldiers to slay them, and to take care of their bodies until the following day so that they might burn them with fire [fol. 60*a* 1] and scatter their ashes to the winds. And when they killed them there were

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crashes of thunder, and lightnings, and torrents of rain, and there died through that thunderstorm fifty-four men. During the night the believers stole the bodies of the saints and buried them, and on the following day when the governor searched for their bodies, everyone told him that a miracle had taken place; and the governor believed and became a Christian. Salutation to ZENOBIA and to her first-born son ZENOBIUS.

Salutation to the multitude of martyrs who suffered with ZENOBIUS and ZENOBIA whilst the heavens thundered and lightened.

And on this day also died Saint MERCURIUS and his brother JOHN. These saints were the children of Christian and God-fearing men, and the name of the elder of them was SHANÂY, but when he adopted the garb of the monk they called him "MERCURIUS." The name of the younger was ABÛ FÂRZ, and him, when he adopted the garb of a monk, they called "JOHN." When these saints arrived at man's estate they departed to the monastery of Saint THEODORE the general, and they dwelt [there] under the direction of a righteous old man who served God. [fol. 60*a* 2] And they obeyed him and did work of every kind, and they ministered to the work of the brethren, and they did whatsoever was required in the monastery, and they endured the cold of winter and the days of summer, and they used to gather in very many of the fruits of the earth, and take them to the monastery. They acquired no possessions whatsoever in the world, and they were remote from all the appetites of the world for meat, and drink, and riches; and they used to fast two and three days at a time. And they also learned to read and to write Coptic and Arabic without a teacher, and they fulfilled all the demands of the Rule of the ascetic life. Whilst they were living thus one day the angel of the Lord came and told them that they would attain to the fight of martyrdom; and then they became strong by the Holy Spirit, and they rose up in glad haste and rejoiced. Then they came into their own city, where accusations against them were made to the governor of the city, and he had them taken to the governor of BEHNESÂ. And that governor asked them

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questions and said unto them, "Is it true that ye are idolators?" And the saints said unto him, "We confess openly that we are Christians, and we have no other God except Jesus Christ." When the governor heard this he was filled with wrath, and he ordered his soldiers to throw chains about their necks and to march them round about the whole city; [and they did so,] and then they shut them up in the prison house. Whilst they were there the angel of the Lord visited them many times, and when they had been in prison five months the governor had them brought out and set before him, and he said unto them, "Abandon your Faith"; and they refused. And the governor [tried to] [fol. 60*a* 3] frighten them and said unto them, "I will burn your bodies," but they were not frightened by his words, and when the governor saw the firmness of their minds, he sent them back into prison. After many days there came another governor, and he wished to save them and to set them at liberty, and straightway certain men reviled him and said unto him, "If thou dost not kill them we will accuse thee to the emperor." So against his will he commanded his soldiers to light a fire, and they were summoned to come, but he only did this to frighten them for he wanted to imprison them, and then he cast them into the prison house. And he commanded his soldiers to bring them out again, and to frighten them with fierce swords, but the hearts of the holy men did not quail, and they were unable to alter their words. Then, fearing the people, the governor commanded his soldiers to cut off their heads. They cut off the head of JOHN first, and his head leaped up from his body, and there went forth from it a voice like unto a shout of joy, and it was so loud that all the people who heard it wondered; then they cut off the head of Saint MERCURIUS, and thus they finished their holy martyrdom. And they cast their bodies into the fire, and straightway the fire was extinguished, and it did not touch their bodies, and their raiment was not scorched. When the governor saw this he commanded them to keep guard over their bodies so that the Christians might not steal them. And on the following day when they looked they found a fountain of water under the place where they had cast their bodies, and afterwards many signs and

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miracles were made manifest through it. Salutation to MERCURIUS, whose body the fire would not burn. [fol. 60*b* 1] Salutation to JOHN, from whose head after it had been cut off a voice was heard.

VIII. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the FOUR BEASTS, who have no bodies, and which are the Wheels of God that bear His Divine Throne according to the testimony concerning them by JOHN the evangelist in his Vision, who saith, "I saw a throne in heaven, and He Who sat thereon was brighter than the sun, and more brilliant than the lightning. And I saw in the midst four beasts, full of eyes; the first had the likeness of the face of a lion, the second had the likeness of the face of a bull, the third had the likeness of the face of a man, and the fourth had the likeness of the face of an eagle; and each of them had six wings. And they cried out by day and by night, saying, Holy, Holy, Holy, God of Hosts. All the heavens and the earth are filled with the holiness of Thy glory" (Rev. iv, 6). And ISAIAH the prophet also saith, "I saw the Lord of Hosts sitting upon a high throne, and the whole place was filled with His glory. [fol. 60*b* 2] Seraphim and Cherubim surrounded Him, and His awe and majesty were exceedingly great. Each of these had six wings; with two of their wings they covered their faces, with two of their wings they covered their feet, and with two of their wings they did fly in the greatest glory by day and by night, saying, Holy, Holy, Holy, Lord God of Hosts. All the heavens and the earth are filled with the holiness of Thy glory" (Isaiah vi, 2). And DAVID the prophet saith, "He rode upon the Cherubim and did fly" (Psalm xviii, 10), and he also saith, "He Who sitteth upon the Cherubim maketh the earth to quake." And EZEKIEL saith concerning these wheels, "I saw a wind blow from heaven, and in it there was a cloud surrounded by fire, and brightness, and lightning, and four beasts supported Him. Each face (or person) had six

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wings, and they went before them. And the first beast had the likeness of the face of a man, and they ceased not to praise God by day and by night, and they said, Holy, Holy, Holy, Lord God of Hosts, all the heavens and the earth are filled with the holiness of Thy glory" (Ezekiel i). And JOHN the evangelist saith, "I heard a voice saying, Hallelujah! Salvation and power and blessing to our God. And the four beasts and the four and twenty elders of heaven worshipped God, saying, Hallelujah! God the sustainer of the universe is king (Rev. xix, 4). After this I heard a voice saying, Praise our God with harp and psalms; Hallelujah! And I heard the voice of a multitude of peoples like unto the thunder, saying, God, [fol. 60*b* 3] the sustainer of the universe, is king." And many of the Books of the Old and the New Testaments testify concerning the honour of these FOUR BEASTS which God hath set near Him to make supplication on behalf of all creation. He with the man's form maketh supplication on behalf of the children of men, he with the lion's form maketh supplication on behalf of the beasts, he with the bull's form maketh supplication on behalf of the cattle, and he with the eagle's form maketh supplication on behalf of the birds. Now these beasts are very much nearer God than all the other powers of heaven. For this reason the doctors of the Church have confirmed the commemoration of them, and have built churches to them in every place, even as at this day, because they make supplication for the race of man. Salutation to the FOUR BEASTS and to the horses of the Cherubim.

And on this day also is commemorated the festival of ÂFNÎN the archangel, one of the nine and ninety archangels, who together with SÛRÂFÊL guard the throne of glory. Of him ENOCH saith that he goeth round that house; and [fol. 61*a* 1] SÛRÂFÊL, and KÎRÛBÊL, and ÂFNÎN, "These are the [angels] who never sleep, and who guard the throne of His glory." Salutation to this Trinity of Angels who guard the throne of God.

And on this day also is commemorated JOHN the high priest, and on this day the CROSS appeared unto CONSTANTINE.

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And on this day also died Saint ḲEFRENYÂ (COPRONIUS). This holy man was a pagan, and the son of a nobleman. One day there arrived in his city a monk from the monastery of Abbâ PACHOMIUS, whose name was MERCURIUS, and he foretold that ḲEFRENYÂ (COPRONIUS) would become a Christian. And after a few days ḲEFRENYÂ (COPRONIUS) assembled his soldiers, and set out for the land of Egypt, to take prisoners and to destroy monasteries and religious houses. When he arrived at the monastery of Abbâ PACHOMIUS the abbot went forth to him, and said unto him, "What dost thou want?" And ḲEFRENYÂ (COPRONIUS) said unto him, "I want the abbot," and the abbot said, "I am he." When ḲEFRENYÂ (COPRONIUS) heard this he took the abbot aside privately, and asked him [fol. 61*a* 2] if he would array him in the garb of the monk. When the abbot heard him he said, "I will." And when the soldiers had returned to their city and ḲEFRENYÂ (COPRONIUS) was left by himself, he arrayed him in the garb of the monk, and ḲEFRENYÂ (COPRONIUS) devoted himself to fasting and prayer. And Satan was envious of him, and he stirred up against him the rulers of the city until they wished to attack the monastery, saying, "There is a royal son (*i.e.* prince) here who hath destroyed our city; if we take him by the help of God we will kill the calumniator." And this holy man continued to fast for a week at a time, and he ate nothing except bitter lupins. In those days a wild beast of the desert ravaged the [lands of the] monastery and killed all the cattle of the monks. And Abbâ ḲEFRENYÂ (COPRONIUS) went to him, and laid hold of him by his ear like a sheep, and tied him up with a cord, and he lived [there] twelve years and died. And Saint ḲEFRENYÂ (COPRONIUS) went to Jerusalem, led by an angel of God, and he arrived there in one night; and he saw there great mysteries and was blessed by the holy places, and he returned to his habitation and died in peace. Salutation to ḲEFRENYÂ (COPRONIUS), the son of a pagan, who bound in fetters a wild beast that slew the cattle.

And on this day also four hundred and eighty-four souls who belonged to the company of ISIDORE became martyrs.

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IX. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 61*a* 3] On this day died the holy father Abbâ ISAAC, the forty-first Archbishop of Alexandria. This father was one of the men of the city of BÛRLĔS (BORLOS), and his parents were exceedingly rich, and they feared God. After very many days they begot this holy man, and they rejoiced over him with very great joy. And having brought him to the bishop that he might lay his hand upon him, and baptize him with Christian baptism, the bishop saw upon his head at the time of baptism a cross of light. And the bishop took his hand and laid it upon his head, and he prophesied concerning him, saying, "This boy shall be set over the Church of God"; and the bishop said unto his father, "Take care of this boy, for he shall be a chosen vessel of God." And when the boy had grown a little he taught him to read and to write, and he learned spiritual doctrine, and he used to read the histories of the saints. And he left his parents and departed to the monastery of Abbâ MACARIUS, and he became a monk under the direction of father Abbâ ZACHARIAS the abbot. Now the angel of the Lord had informed the abbot of the coming of this holy man, and the abbot received him and rejoiced in him. One day the righteous man saw him in the church, and he prophesied concerning him, saying, "Needs must that this ISAAC shall be set [fol. 61*b* 1] over the Church of Christ." And in those days Abbâ JOHN the archbishop was seeking for a learned man to be his disciple and his scribe, and the honourable father Abbâ ISAAC was recommended to him; and the archbishop sent for him and had him brought to him, and he gave him a roll whereon to write. And Abbâ ISAAC made mistakes in his writing wittingly and wrote badly in order that the archbishop might send him away and that he might be free to go to the desert of SCETE, for he hated the pomp of this world of men. And when the Archbishop Abbâ JOHN knew that ISAAC had made mistakes and written badly purposely so that he might dismiss him, Saint Abbâ JOHN said

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unto him, "Thou hast written well, and I shall not let thee go from here." When Abbâ ISAAC knew that the archbishop would not let him go, he displayed to him all his learning and all his wisdom, and he wrote as beautifully as he could, and the archbishop rejoiced in him exceedingly; and after a few days he returned to the desert of SCETE. When the death of the Archbishop Abbâ JOHN drew nigh, he asked our Lord Jesus Christ to tell him whom he should appoint to be archbishop in his stead after him. And He said unto him in a vision, "Thy disciple ISAAC shall protect this office after thee"; and Saint Abbâ JOHN commanded the people, and told them that his disciple ISAAC was to be appointed archbishop after him. When Abbâ JOHN was dead they seized this Saint Abbâ ISAAC, and enthroned him Archbishop over the city of Alexandria. And he made the Church to shine in his days, and he restored many churches, and especially [fol. 61*b* 2] the church of MARK the evangelist and apostle, and the archbishop's house. And great tribulation and many trials came upon this holy father, and he sat upon the throne of MARK the evangelist three years and a half. And it is written in the history of the fight of this holy father that he commanded that he was not to be enthroned archbishop except on the First Day of the week. Salutation to ISAAC on whom the bishop saw a cross of light when he dipped his hand in the water to baptize him.

And on this day also the Three Hundred and Eighteen fathers and bishops assembled in the city of Nicea in the days of CONSTANTINE the righteous man, among them being four archbishops, namely, Abbâ ALEXANDER, Archbishop of the city of Alexandria, and YÛNÂKENDÎNÔS (INNOCENT), Archbishop of the city of Rômê, SÔL PETER (*sic*), Archbishop of the city of Constantinia, and the Archbishop of the city of Antioch. And the cause of their assembling was ARIUS, who was priest of the men of Alexandria and had fallen into error. He said: "The Son is a created being in all His Person." These saints were honourable fathers and fighters, and some of them had, like the apostles, raised the dead, and healed the sick, and worked great signs and wonders. Some of them had

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suffered tortures for the sake of [fol. 61*b* 3] the Orthodox Faith of Christ, some of them had suffered torture and had their eyes dug out, of some of them the torturers had cut off their hands and their feet, of some the torturers had smashed their teeth, and of some they had torn out the nails and scraped their bodies. Among those who had suffered tortures there was a certain bishop of the city of MAR'ÂSH whose name was THOMAS. Him certain vile and evil men cast into prison for two (?) years, where they tortured him mercilessly. Each year they had cut off from him one of his limbs, and they had cut off his hands and his feet, and smashed his teeth, both those in front and those in the sides of his jaws, and his nose and lips had been cut off, and his body was as black as the ashes of a fire. Many people thought that he was dead, and had performed memorial services for him as for the martyrs and apostles. When these fathers and bishops arrived in the city of Nicea, CONSTANTINE the emperor prepared for them a large and spacious hall, and he placed therein thrones whereon the holy fathers and bishops could sit, and he set therein his own throne which was smaller than [any one] of theirs. And he began with THOMAS, Bishop of the city of MAR'ÂSH, and he bowed low before him, and embraced every part of him, including the [places of] the members which had been cut off his body. Then he gave to the fathers and bishops his royal sceptre, and his sword, and his ring, and he said unto them, "Behold, I have this day given you power over the priesthood and over the kingdom. According to what ye wish let [every man] remain, provided that he is orthodox; he who is not orthodox separate from your flock; and ye shall formulate the Canon and [fol. 62*a* 1] the Law." And our Lord Jesus Christ tarried among them, and there were many [of them] whose hearts were illumined by the Holy Spirit. And certain men counted the thrones whereon sitters were seated and they found them to be in number three hundred and nineteen, and they counted the fathers and bishops and found them to be in number three hundred and eighteen. And they formulated a Canon for the priests, and for the laity, and for the emperors, and for the countries, and for pilgrims, and for those who sold, and for

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those who bought, and they made ordinances for every matter. Then they proclaimed the Orthodox Faith, and they made known that the Son was the equal of the Father in Godhead, and they excommunicated ARIUS and him that believed in his filthy belief. This is the Orthodox Faith which they formulated, saying, "We believe in One God, the Lord, the Father, the Sustainer of Creation, Maker of heaven and of earth, and of all things visible and invisible. And we believe in One Lord Jesus Christ, the Only Son of the Father, Whose being was with Him before the world was created, Light Who proceedeth from Light, God Who proceedeth from God in truth, Who was begotten and not made, Who is equal with the Father in Godhead, in Whom is everything that is, and without Whom there would be nothing whatsoever which is in heaven and upon earth, Who for the sake of us men and for our salvation came down from heaven, and was made man by the Holy Ghost of MARY, the holy Virgin. He became man, and was crucified for our sakes in the days of PONTIUS PÊNTÊNÂWÎ (*i.e.* the Pontinian). He suffered and died and was buried and rose [fol. 62*a* 2] from the dead on the third day, as it is written in the Holy Scriptures. He ascended in glory into heaven, and sat down at the right hand of His Father. He shall come again in glory. He shall judge the living and the dead, and there shall be no end to His kingdom." After this, when one hundred and fifty bishops were assembled in the city of Constantinia, they formulated the remainder of the Orthodox Faith, saying, "And we believe in the Holy Spirit, the Lord the Vivifier, Who sprang from the Father. We worship Him and we praise Him, with the Father and the Son, Who spake by the prophets"—to the end of the [words of] the Faith. And they excommunicated anyone who should add anything to it or take anything away from it. And they commanded that every priest should recite it, and all the laity, both old and young, men and women, slaves and handmaidens. And they were to recite it at the time of the night prayer, and at the time of the day prayer, and at the time of the consecration of the Offering, and they were to teach it to all the people. And the fathers and bishops made ordinances of every kind for the Church and the Orthodox Faith.

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They established the light of the Faith and then they departed to their own countries.

X. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day fifty nuns, who were pure and holy virgins, together [fol. 62*a* 3] with their mother SOFIA, became martyrs. These pure and holy women came from widely separated cities and districts, and they were gathered together by divine and spiritual love, and the desire to assume the garb of the ascetic life, which is the garb of the angels. They dwelt in one of the houses for virgins which were in the city of RÔḤÂ (EDESSA), and they had as superior the holy Abbess SOFIA who was filled with every kind of grace and with wisdom. And she trained them so perfectly in the duties and exercises of the spiritual life that they became like angels upon earth, and they fasted and prayed continually, and read the histories of the spiritual fightings of the monks. Among them were some who had dwelt in the nunnery for seven years, and some of them were novices. The infidel Emperor JULIAN passed by their house in the city of RÔḤÂ (EDESSA) on his way to make war on SAPOR, the son of SAPOR, the King of Persia, for he had heard that SAPOR was coming to make war upon him. And JULIAN having gone against him and come back, he went to that nunnery wherein the virgins lived, and he asked [an officer] what the building was. And [the officer] said unto him, "This is a nunnery," and JULIAN commanded his soldiers to go into that nunnery, and to kill everyone in it, and to carry off all the goods which were therein. And the soldiers of the infidel emperor went into the nunnery, and they beat the virgins with whips and cut off their heads with swords, and they plundered everything which was there. And because of this thing the Lord took vengeance upon him with the vengeance of His wrath, that is to say, Saint MERCURIUS the martyr speared him with his spear whilst he was engaged in fighting, [fol. 62*b* 1] and he cast him down from his horse, and killed him.

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And JULIAN died an evil death, and he departed to the Sheol which is for ever. And these holy virgins went into everlasting joy, and inherited the kingdom of heaven. Salutation to the virgins whose blood MERCURIUS avenged.

And on this day also a General Council of the Saints took place in the days of VICTOR, Archbishop of the city of Rômê, and in the days of DEMETRIUS, Archbishop of the city of Alexandria. Now the cause for the assembling of this Council was this: Christian people were baptized on the festival of baptism, on the twenty-first day of the month Ṭĕr (Jan.–Feb.), and from the following day they fasted until the twenty-second day of the month Yakâtît (Feb.–March), that is to say, for forty days, and then they ate. And after thirty days they began, on the twenty-third day of Magâbît (March–April), and kept the Octave of the Passion of our Lord Jesus Christ, and the festival of His Resurrection, for the Crucifixion of our Lord took place on the twenty-ninth day of Magâbît. After DEMETRIUS, Archbishop of the city of Alexandria, had been enthroned, God illumined the heart of a certain artisan, who knew not how to read or to write, with Divine grace, and he learned all the Laws of the Church, and he knew them by heart, and [fol. 62*b* 2] he interpreted them. Then by the Holy Spirit he compiled a table for reckoning the Epact, wherefrom men might know [the days of] the Fast, and the Resurrection; and he wrote in the Coptic and Greek (Rôm) tongues. Then he made a copy of this table of Epacts and sent it to VICTOR, Archbishop of the city of Rômê, who read it and found it good. And he also sent a copy to MAXIMUS, Archbishop of Antioch, and he sent a copy to father Abbâ AGAPIUS, Archbishop of the city of Jerusalem. When the circulation of the Epacts reached Abbâ VICTOR, Archbishop of the city of Rômê, he read it and found it good and rejoiced therein exceedingly. And he sent and gathered together a large assembly containing fourteen bishops of his diocese, and many learned priests, and he read to them the calculation of the Epacts, and they found it very good, and they rejoiced in it, and accepted it, and they wrote many copies of it and sent them into all countries. And

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the Holy Fast and the Festival of Easter have been regulated by that calculation from that day to this. And they departed to their countries praising the Father and the Son and the Holy Ghost, to Whom be glory and honour. Salutation to DEMETRIUS and to the priests who made haste to assemble in order to make rules for times for keeping Lent and Easter.

[On this day PAUL and his three companions became martyrs.]

Salutation to GABRA MARYÂM. [Omitted in the Bodleian MS.]

XI. KHĔDÂR

[fol. 62 *b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the pure and righteous woman ḤANNAH, the mother of our Lady, the holy Virgin MARY, the God-bearer. This holy woman was a native of the city of Jerusalem, and she was the daughter of MÂṬÂT, the son of LEVI, the son of MÊLKÎ, of the sons of AARON the priest, and of the tribe of LEVI. MÂṬÂT had three children, and the name of the eldest was MARY; the name of the second was SOFIA, and the name of the third was ḤANNAH. And MARY married and brought forth SALÔMÊ, the midwife who received our Lady MARY when she brought forth Christ our God. And SOFIA married and brought forth ELISABETH, the mother of JOHN the Baptist, and this holy woman ḤANNAH married the righteous man JOACHIM, who was of the tribe of JUDAH, and she brought forth our Lady MARY. Our Lady MARY and SALÔMÊ and ELISABETH were sisters. Now the history of the strife of this holy woman ḤANNAH we know of nothing whatsoever which we can record, but we know and we are convinced that she was [fol. 63 *a* 1] the most honoured of women because she was held to be worthy to become the mother of the mother of God in the flesh. And had she not possessed many virtues, and great righteousness, which was superior to the righteousness of every other woman, she would never have been worthy of this act

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of grace. Now this righteous woman was barren, and she used to pray and to entreat God continually to give her children, and God gave her a beautiful daughter, one to be revered, and she and all her people rejoiced, that is to say our Lady MARY. Therefore it is meet for us to honour her, and to celebrate a festival to her, because of the exalted gift which God gave her. Salutation to thee O ḤANNAH, thou ladder of the prayers of the righteous.

And on this day also are commemorated Saint ARCHELAUS the martyr, and ELISHA the abbot, and Saint PACHOMIUS, and MÎNÂS the martyr, and his mother URANIA. Salutation to ARCHELAUS, ELISHA, and PACHOMIUS. [fol. 63*a* 2] Salutation to MÎNÂS a saint of the Church. Salutation to URANIA whose apparel they stripped off and then they beat her on her back and belly.

XII. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the honoured angel, MICHAEL the archangel, the head of the hosts of heaven, the angel who is merciful to the children of men, who standeth at all times before the great throne of God speaking on behalf of the children of men. JOSHUA the son of NUN saw him in great glory like unto that of a general of the king's army, and he was frightened at him and fell down and made obeisance unto him, and said unto him, "O my lord, art thou on our side or on the side of the enemy?" And MICHAEL said unto him, "I am the tenth of the Chiefs of the mighty armies of heaven, and this day I will give AMALEK into thy hand, and I will make thee king in the city of Jericho." This angel it was who was with all the saints and martyrs, and he made them strong and enabled them to endure patiently until they finished their strife, [and it is meet] that festivals of commemoration should be held, and gifts offered in his name on the twelfth day of each month, for he beseecheth God for the fruits of the earth, and

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the descent of the rains, and the [flooding of the] rivers, and for good souls so that God may make perfect all of them in integrity. Now, there was a certain God-fearing man whose name was DOROTHEUS, and [he had a] wife whose name was THEOPISTÂ, and they [fol. 63*a* 3] were wont to make festivals of commemoration for the honoured angel MICHAEL. And all the money of these righteous folk came to an end, and they had nothing wherewith to celebrate the commemoration of the honoured MICHAEL. And because they were exceedingly sorrowful about this they took their apparel to sell so that they might make a feast. And MICHAEL the archangel appeared unto DOROTHEUS and commanded him to go to a sheep-master and to take from him a sheep worth one-third of a *dînâr*. And he was also to go to a fisherman and to take from him a fish worth one-third of a *dînâr*, and he was not to slit the belly thereof except inside the house. And he was also to go to a flour merchant, and to take from him as much flour as he wanted. And the angel said, "Do this, and do not sell thy raiment"; and DOROTHEUS did as the angel commanded him. And he summoned all the people according to his custom, and he made a feast in honour of the angel MICHAEL. When he had gone into his store-chamber to see if, peradventure, he could find a jar of wine for the Offering, he found the interior of his chamber filled with wine, and much flour; and DOROTHEUS was frightened and he marvelled exceedingly. When he had ministered unto all the company, and they had finished the feast, and all the people had departed to their houses, the honoured angel appeared unto the blessed DOROTHEUS in the garb wherein he had appeared unto him before, and commanded him to cut open the belly of the fish. When he had cut open the belly of the fish he found therein three hundred *dînârs* of gold, and three third parts of a *dînâr*. And the archangel MICHAEL said unto DOROTHEUS and his wife, "Set aside these three third parts of a *dînâr* for the sheep, the fish, and the flour, and these three hundred *dînârs* [fol. 63*b* 1] shall be for your own needs. God hath remembered you and the alms and oblations which ye have been wont to make, and hath rewarded you for the same here in this world, and at the last

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day He will make you to inherit the kingdom of heaven." And as they were frightened at this matter he said unto them, "I am MICHAEL the archangel who hath delivered you from all your tribulation, and it is I who have loved your alms and oblations, and have taken them up to God. Henceforward ye shall lack no good thing whatsoever in this world." And they prostrated themselves before him, and he disappeared and went up into heaven. And the angel MICHAEL worked so many miracles that they are innumerable. Salutation to thee, O merciful angel MICHAEL whom I have feared from my youth up; hide me under thy prayers at dawn and at eve.

And on this day also died the holy father PHILOTHEUS, the sixty-third Archbishop of the city of Alexandria. In the days of his archiepiscopate the King of Ethiopia sent a letter to GEORGE, King of NÔBÂ, and he said unto him: "God is wroth with us because of what the kings who were before us have done. For they transgressed the commandment of God, concerning Abbâ PETER, the bishop, whom they drove out of his diocese, and they appointed in his stead MÎNÂS the liar, in the [fol. 63*b* 2] days of COSMAS the archbishop; and, behold, six archbishops have [not] appointed a bishop to our country. And because of this our country is destroyed, and all our men and beasts have perished through famine and plague. Our enemies have risen up against us and have carried away captive many men from our country and have plundered our cities. The rain hath been withheld and it falleth not, and the earth will not give her fruit, and our enemies have burnt our cities, and plundered the churches, and driven us from place to place. I beseech thee to shew friendship to me in this trouble, for God's sake, and for the sake of the Orthodox Faith. And do thou write a letter to our father the Archbishop Abbâ PHILOTHEUS of Egypt, and entreat him for God's sake to absolve us, and to open up our country, and to pray for us so that God may remove from us and from our country the tribulation and trial which have come upon us, and may have compassion upon us and may appoint us a bishop, and may send him to us according to what was always done for our fathers,

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so that the bishop may pray to God on our behalf to remove His wrath from us. And this which I am saying unto thee I say, O my brother king, because I fear [that if a bishop be not sent] the Christian Faith will perish from among us. And behold, from that time unto this day six archbishops have been enthroned, and they have neither remembered our country nor appointed us a bishop. And we have become like unto sheep which have been turned out, and have no shepherd. Our bishops, and priests, and kings have died, and our churches have been pulled down; but we acknowledge that this tribulation hath come upon us rightly in return for what we did to our Bishop Abbâ PETER." And when the letter of the King of Ethiopia came to King GEORGE [fol. 63*b* 3] in NÔBÂ, and he had read it, he was exceedingly sorry that trials and tribulation had come upon the country of Ethiopia. And straightway GEORGE, King of NÔBÂ, wrote a letter and sent it to Archbishop Abbâ PHILOTHEUS, and in it described to him all the trials and tribulation which had come upon the country of Ethiopia, and he besought him to have compassion upon the Christian people of the country of Ethiopia and to appoint them a bishop. When the archbishop heard this he sent straightway to the desert of SCETE, to a certain righteous monk, and that monk, whose name was Abbâ DANIEL, came forthwith to him from the monastery of Abbâ MACARIUS, and he appointed him bishop of the Ethiopians and sent him to them. And when Abbâ DANIEL arrived in Ethiopia the people received him with great honour, and he removed the wrath [of God] from them, and he made them to conquer their enemies who had rebelled against them in times past. And all his work was right during the days of this Archbishop, Abbâ PHILOTHEUS, and he made manifest many signs and wonders. Salutation to PHILOTHEUS the apostle.

Salutation to 'ADMÂS. [Omitted in the Bodleian MS.]

[On this day died BA'EDA MÂRYÂM I, King of Ethiopia, who died on Nov. 8, A.D. 1478.]

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XIII. KHĔDÂR

[fol. 64*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

The doctors of the Law command us on this day to make a feast in honour of the thousands of thousands of spirit beings who have no bodies, and who make intercession for all the world, and of whom ENOCH speaketh, saying, "I was in the waters, and the winds and the clouds carried me up and brought me into a house which was built with a tongue of fire, and I saw there thousands of thousands." And he also saith, "I saw the children of the angels standing upon flames of fire and their apparel was as white as snow." And JACOB saith, "I saw in the mount of Bethel a ladder on the earth which reached even to the heavens, and the angels of God were ascending and descending on it." And JACOB also saith, when he returned from Syria, "I saw hosts of angels." And MOSES saith, "Arrange the people each [tribe] on its own border, and the number of each was as the angels of God." And MOSES also saith, "God came from Sinai, He appeared unto me in Seir, and with Him were His angels." And DAVID saith, "Who maketh His angels spirits, and those who minister unto Him a flame of fire." And he also saith, "The chariots of God are thousands, and the tens of thousands who rejoice." ELIJAH also saw the chariots of fire and the horses of fire surrounding him like a wall. And DANIEL saith, "And the Ancient of Days sat, and His apparel was as white as snow, and the hair of His head was as wool. His throne was a blazing fire, and the wheels thereof were red-hot coals, and a river [fol. 64*a* 2] of fire flowed out therefrom. Thousands of thousands ministered unto Him, and tens of thousands stood before Him." And LUKE saith, "Suddenly there came with that angel multitudes of the hosts of heaven, and they praised God, saying, Glory [be] to God in the heavens, and peace upon earth, [and] His goodwill to the children of men. Then the angels passed from them, and went up into the heavens." And MATTHEW saith, "And behold, angels came and ministered unto Him." And he also saith, "Then

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shall the Son of man come in His glory, and all His angels with Him." And JOHN saith in the words of Jesus Christ, "Verily, verily, I say unto you, ye would see the heavens opening, and the angels of God ascending and descending to the Son of man." And JUDAH saith, "Behold, God shall come with His thousands of saints." And the heads of the Church have enumerated the various kinds of angels thus: Angels, Archangels, Lords, Dominions, Powers, Thrones and Principalities. Salutation to the tens of thousands of tens of thousands of angels and to the Cherubim and to the Seraphim.

And on this day also died Saint 'ASKANÂFER, the chief of the thirteen [fol. 64*a* 3] thieves who became Christians of his Faith. This 'ASKANÂFER was one of the nobles of Rômê, and he gave alms to the poor and needy. Now, in those days there was a gang of thirteen robbers who destroyed the travellers whom they found on the road. When they heard the story of 'ASKANÂFER, and that he succoured the monks, they went to him to kill him by an ambush, and to take his money. Then they dressed themselves in the garb of monks, and stood by the gate of his courtyard, and when 'ASKANÂFER saw them he thought that they were the Twelve Apostles, and that one of them was Christ. And he bowed low before them, and took them into his house, and he brought a table of food to them, and then he washed their feet, and he sprinkled the water on his son who was paralysed, and had been ill for five and thirty years, and he was healed immediately. When the thieves saw this they were greatly frightened. And 'ASKANÂFER said unto them, "Tell me, O my fathers, which of you is Christ? Shew Him to me that I may worship Him." And when the men of the city heard that the son of the nobleman was healed, they came to him, and they bowed low before [the thieves], and they said unto them, "O saints of God, bless us and heal our sick folk." Then the thieves took our their daggers and gave them to the nobleman, [and their chief] said unto him, "Take these knives so that thou mayest kill us even as we wished to kill thee." And 'ASKANÂFER said unto them, "Ye say this that ye may abase yourselves." And they said unto him, "God

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would have trodden us in the dust if we could not have boasted ourselves of thy prayer"; and after they had spoken thus they embraced him. And each of them [fol. 64*b* 1] took a few lentils in a bag, and they departed [on a journey] of twenty-five days, and they sowed the lentils in the sand, and at the time of sunset they ate three (*sic*) lentils. And they lived thus for thirty years, and then the ARAMÎ (*i.e.* desert robbers) came and killed them. Salutation to 'ASKANÂFER who raised a paralytic from his couch and healed him. Salutation also to the thieves who fought a fight for thirty years as the result of seeing this miracle.

And on this day also died the holy father Abbâ TIMOTHY, Bishop of the city of ĔNṢENÂ. This holy man was righteous and chaste from his youth, and he fought a great fight in working righteousness. And the governor of the city seized him because of his faith in our Lord Jesus Christ, and because he taught his own True Faith to men, and he tortured him with severe tortures for many days, and he shut him up in the prison house, and he tortured him continually during a period of three years. And there were with him in the prison house many saints who were bound in fetters for the Faith. And that infidel governor had them brought out of the prison house, and he tortured them, and he poured out their holy blood until at length only a very few prisoners remained in the prison house, and among these was this holy man TIMOTHY. At that time God blotted out the Emperor DIOCLETIAN, the infidel, and the God-loving Emperor [fol. 64*b* 2] CONSTANTINE reigned. And an Edict came from him into every country ordering that those who were believers on Christ should be brought out of the prisons, and they brought out from the prison house this holy man among those who were released. And this holy man departed to his house, and he gathered together the monks and the priests who were in his diocese, and he made a long prayer [which lasted] from evening to daybreak wherein he entreated God for the salvation of the soul of that governor who had tortured him, and he prayed thus: "O Lord, have mercy upon that governor, for it is he who hath brought me great good,

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and who hath been the means of bringing me nigh unto Thee, O my Lord. In the same manner, O Lord, do Thou work upon him so that he may believe in Thee, and may come to Thee." And the people marvelled at the simplicity (or innocency) of heart of this father, and they told the governor, saying, "Abbâ TIMOTHY is praying to God for thee that He may have mercy upon thee, and may deliver thy soul." When the governor heard this thing he marvelled exceedingly, and he said, "I should have thought that he would curse me rather because of the punishments which I have inflicted upon him, but instead of that he prayeth for mercy for me. In the Faith of these men there is some divine mystery." Then the governor sent and had this holy man Abbâ TIMOTHY brought to him, and he obtained from him knowledge of the Law of the Christians, and this father revealed to him the causes of the Incarnation of the Son of God, and how the prophets spake concerning Him in the beginning, many years ago, and how their prophecies were fulfilled, and how the matter concerning Him is written in the Holy Gospel. And the governor believed on our Lord and Redeemer [fol. 64*b* 3] Jesus Christ through this holy man, and he baptized him with holy Christian baptism. And the governor forsook his office, and became a monk, and was numbered among the folk of this father. And during the remainder of his days this father continued to teach his flock at all times, and to confirm them in the Orthodox Faith, and he died in the peace of God. Salutation to TIMOTHY.

And on this day died the holy father ZACHARIAS, the sixty-fourth Archbishop of the city of Alexandria. He was a native of the city of Alexandria, and was a priest therein, and he was steward of all the property of the Church. And he was chaste in his striving, and a virgin in body, and gentle in disposition, and an old man in his days. When Archbishop PHILOTHEUS died, the bishops assembled in order to elect with the counsel of God the man who was fit for this office. And as they were all gathered together in the church of Saint MARK, the evangelist and apostle, and discussing together who was the most suitable man for this office, behold, they heard that a certain

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man had obtained from the emperor a letter by bribery, and that he had with him slaves and soldiers from the emperor who were going to appoint him archbishop against the [fol. 65*a* 1] wishes of the bishops. And the bishops were sorry that an archbishop should be appointed by bribery, and by the transgression of the Canon and commandment of the Apostles, and they prayed continually and entreated God, the Glorious and Most High, to appoint him whom they had chosen. And as they were praying to God behold this father came down the stairs of the roof of the church, and he had in his hand a vessel of acid (vinegar ?), and as he was coming down his foot slipped, and he fell from the top of the roof-stairs to the bottom. And he lifted himself up still holding in his hand the vessel which was unbroken, and the acid was unspilled. When the bishops and the priests saw this they marvelled exceedingly. And the people of the city of Alexandria enquired concerning this holy man Abbâ ZACHARIAS, and they talked about his virtues and his righteousness, and all the men of the city of Alexandria agreed with the bishops about the appointment of this holy man as archbishop, and they enthroned him. And during the days of his rule great tribulation came upon him, and he sorrowed greatly through the King of Egypt, ḤAKAM, that is to say the governor. In those days there came unto him a certain monk from the monastery of Abbâ MACARIUS, and he said unto him, "Make me a bishop." And Abbâ ZACHARIAS said unto him, "Have patience, O my son, and do not transgress the command of the Canon of the Apostles, but return to thy monastery, and fight for the salvation of thy soul, and God's Will shall be done." When the monk heard these words he became full of rage, and Satan entered into his heart, and he went [fol. 65*a* 2] to the King of Egypt, that is to say the governor, and made to him false accusations against Saint Abbâ ZACHARIAS. And the king seized the holy man and shut him up in prison, and then he cast him to the lions so that they might rend him, but the lions would not go near him at all. And the king was wroth with the keeper of the lions, and he thought that he had taken a bribe from the archbishop. Then the king starved the lions, and took some of the blood of an ox

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and smeared the archbishop therewith, and threw him to the lions to eat; but they would not go near him at all; and the king marvelled at this thing, and he took the archbishop from among the lions. Then he shut him up in prison for three months, and he was always saying unto him, "If thou dost not forsake the Christian Faith, and if thou dost not enter my own Faith, I will punish thee, and will kill thee with the sword, and will cast thee again to the lions, and if I do not that I will cast thee into the fire." But Saint Abbâ ZACHARIAS was strong in the True Faith, and he was not in any way afraid of him. Then the king made him many promises, and said unto him, "If thou wilt hearken unto my command, and wilt enter my Faith, I will give thee much money, and I will appoint thee judge over every judge." But he did not listen to him in the least degree, and he did not turn aside from the least of the good works which he was wont to do, and he answered and said unto him, "If thou wert to give me all the kingdom of this world, I would not forsake the True Faith." After this the king shut him up in prison for a few days, and then he released him from the prison house. And when Saint ZACHARIAS came forth from the prison house he departed to the desert of SCETE, and very many bishops went with him through [fol. 65*a* 3] fear of the governor. And in those days the king commanded [his people] to destroy all the churches in the countries under his dominion. And he made very many Christians to forsake their Faith after he had tortured them with very severe tortures; and the Christian peoples lived in this state of tribulation for nine years, and during this period of nine years [the Muslims] destroyed the churches. At the end of nine years Christ had compassion on his people, and He turned away his wrath from them, and He removed from them all this tribulation. And the king, that is to say, governor, commanded [the Christians] to build churches everywhere in the countries under his dominion, and he gave back to them all the goods and money which he had taken from them, and the lands which were endowments of the Church; and all the churches were built, or rebuilt and restored with more than their former splendour. And this father Abbâ ZACHARIAS built many churches, and the king,

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that is to say, governor, commanded the Christians to blow a trumpet in the churches, and to rejoice at their times of prayer and when they celebrated the Holy Eucharist. And the Christians lived in great happiness under the right observance of the Law of the Church and of believers, and this father continued to build and to endow churches for twelve years. One day a bishop whose name was MERCURIUS came to him, and his body was leprous. And Abbâ ZACHARIAS said unto him gently and with kindliness of heart, "O my brother, Abbâ MERCURIUS, I will help thee because of this disease [fol. 65*b* 1] which hath come upon thee. And thou knowest that God said unto MOSES, "Thou shalt accept the person of no man in respect of right judgement. The priesthood is not fitting for thee whilst this disease is upon thee, unless God shall remove this disease from thee, for the Book calleth it unclean." And MERCURIUS the bishop wept and said unto him, "O my father, help me by thy prayer"; and he went away from him, and departed and went into the church of our Lady, the holy Virgin MARY, which was in his diocese, and he stood up before the picture of our Lady MARY, and he wept, and prayed and entreated and made supplication to her to cleanse him from this disease. And he did this from the morning of the Second Day until the ninth hour of the Fourth Day of the week; he invoked [the Virgin] and he prayed by day and by night. And at the ninth hour, being aweary, he rested his head against the wall whereon was the image of our Lady MARY, and he saw the hand of the image rubbing his body. And he awoke straightway, and he found that his body was cleansed of the leprosy, and he rejoiced with a great joy; and he praised our Lord Jesus Christ, and gave thanks to our Lady, the holy Virgin MARY. And straightway his disciple came to him, and he said unto him, "Come, O my son, and look at my body, for behold our Lady MARY hath healed me of my disease by her prayers, and it befitteth me to stay in this place for three days in order to thank my Lord Christ for the gracious gift which He hath bestowed upon me." Then he ate a little bread, and [fol. 65*b* 2] drank a little water, and he remained in that church until the beginning of the Sabbath. Then he rose up and went to the

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Archbishop Abbâ ZACHARIAS when he was in the church on the First Day of the week and informed him of what had happened to him, and he said unto him, "It hath all happened through thy prayer." And Saint Abbâ ZACHARIAS answered and said unto him, "God hath looked upon thy pure heart and thy humility, and hath cleansed thee from thy disease, and hath received thy prayer, and thy tears. And now it is meet for thee to consecrate the Holy Mysteries, and to administer them to us so that we may be blessed by the grace which thou hast received." And when the Holy Eucharist had been administered, all those who were in the church were blessed thereby, and they marvelled exceedingly at this miracle, and they glorified God the Worker of wonders. On another occasion a certain deacon came to Saint Abbâ ZACHARIAS the archbishop, and he bowed down before him weeping abundantly, and he kissed his feet and said unto him, "Have compassion upon me, O my lord, for I have gone astray and have fallen into sin, and straightway all my body hath become leprous." And Abbâ ZACHARIAS said unto him, "O my son, art thou able to persevere in fasting before our Lord Jesus Christ?" And the deacon said unto him, "Yea, O my father, command me to do whatsoever thou wishest, and I will do (it)." And straightway the archbishop brought him into a dark chamber, by him, and he stood there and turned his face to the east, and he said unto the deacon, "O my son, pray to God, and entreat Him with tears by day and by night without ceasing, and repent, and return not to [thy] sins." And after three [fol. 65*b* 3] days and three nights Abbâ ZACHARIAS gave him a little bread by measure and a little water, and Abbâ ZACHARIAS ate and drank in the same manner. And after fifteen days Abbâ ZACHARIAS visited him and said unto him, "Be not afraid." And after one month was ended Abbâ ZACHARIAS visited him, and uncovered his body, and he saw that the leprosy was diminishing on his body; and he said unto him, "Be not afraid." And after four days he visited him again, and he found that his body was free from leprosy, and he washed him with water and anointed him with oil. And he prayed over him and said unto him, "O my son, know thyself. Behold, thou art healed

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of thy disease; commit sin no more." And the archbishop sent him away to his house rejoicing and praising God. And God wrought very many signs and wonders by the hand of this Saint, Archbishop Abbâ ZACHARIAS. Now he [lived] in the sixth hundred and ninety-first year of the Holy Martyrs (*i.e.* A.D. 975). He sat as archbishop eight and twenty years; of that period he passed seven years in rest and peace, nine years in tribulation, and twelve years in joy and in building churches. And he departed to God and died in peace, and entered into the kingdom of heaven. Salutation to Abbâ ZACHARIAS who succeeded PHILOTHEUS, and whom the lions refused to eat.

[fol. 66*a* 1] And on this day also are commemorated LESṬELIA, and MEKRÔNÂ, and MARIANA, and PHILOPATOR, and 'ABRÂNÎ, and the Emperor HONORIUS.

XIV. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father CANITUS, that is to say MARCIUS (MARTIANUS), Bishop of the country of Thrace. This holy man was a native of the city of SÔRPEIA, and his parents were Christians; he was an ascetic, and a fighter, and he was gentle and good. He persecuted the followers of ARIUS continually, and he rebuked them, and cursed them, and called them "infidels"; because of this and through them a very great tribulation came upon him. And they used to lie in wait for him in the market-places, and when he passed they seized him on many occasions, and punished him and beat him, and very often they dragged him about through the city by his feet. And he fled from them to a city which was afar off, and he came to the shore of the Red Sea and he dwelt there in a cave for many years, and he lived upon what grew out of the ground. And when the history of him was noised abroad, and his spiritual contendings and his excellence, God chose him to be a bishop. When he had been made Bishop of the country of Thrace, he adopted in his diocese the course of life which was followed by

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the Apostles, and he was superior to many men in love (or charity) and mercy, and God made manifest through him many miracles. Once when he was passing by he saw a dead man whom a wicked man [fol. 66*a* 2] had seized [for debt]; he was an obstinate and a stupid man by nature, and he would not allow the kinsfolk of the dead to bury the body, saying, "He oweth me four hundred *dînârs* of gold, and they shall not bury him unless they give me this [sum of money]." And this holy man entreated him, and rebuked him seriously, and said unto him, "Release this dead body so that [his kinsfolk] may bury him"; and the man would not hearken unto him. And the holy man prayed and entreated God, and he raised up the dead man, and rebuked the man who had seized him, before the people, saying, "Why dost thou utter lies over him and hast no fear of God?" Then he prayed to God and that avaricious man died, and he who had been dead went alive to his house, and he lived for many years after this. And this holy man finished his good course, and he pleased God, and he died in peace. Salutation to MARCIUS (MARTIANUS), who was full of grace and goodness, and who raised a man from the dead.

And on this day also died Abbâ DANIEL, who worked miracles for the King of Persia, and made him to believe on the Name of Jesus Christ. Now the cause of his believing was this: The King of Persia was sick of a grievous sickness in his belly, and the physicians who dealt in magic could not heal him; and the King of Persia had a very wise magician, but he was unable to heal him. And [fol. 66*a* 3] when the king wished to kill the magician because of his failure to heal him, the magician spake unto him with cunning words, saying, "O king, seek out a child, and let his mother bind him with fetters, and let his father cut his throat and bring to thee his heart, and when thou hast eaten it thou wilt recover." Now the magician said this because he believed that the king would be afraid to do this thing, but the king gave one thousand *dînârs* in gold to the captain of his guard and told him to go and search in the city for such a child and to buy him. Now there were in the city two poor people, a man and his wife, and they had a little

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son, and when they heard the voice of the herald, the love of money led them astray, and weeping they took their son to the king; and the child said, "I have confidence in God Who created me, and He will save me." Then his mother bound him with fetters, and his father drew his knife to cut the throat of his son before the king and his nobles, and the child lifted up his eyes to heaven and he spake with his lips but uttered no sound. And God put compassion into the heart of the king, and he commanded [the father] to release the boy and to bring him to him. And the king said, "What didst thou say when thou didst lift thine eyes up to heaven?" And the boy said, "O my lord, if a man is oppressed his father and his mother ought to deliver him, and if the mother is serious the king and his nobles ought to deliver him. As for me, seeing that there was no salvation for me from all of you, I prayed to God Who created me." When the king heard his words of instruction he gave him one thousand *dînârs* of gold. And because of this God wished to have compassion on the king, and He sent unto him DANIEL to heal him, [fol. 66*b* 1] and when DANIEL came to him he worked many miracles, and the king believed on the Name of Jesus Christ. And DANIEL baptized him and all his men with Christian baptism, and the king was cured of his disease. Then Abbâ DANIEL departed to his own city, and he continued to strive strenuously, and he died in peace. Salutation to DANIEL the monk who healed the King of Persia.

And on this day also died Abbâ JOHN of the monastery of BÎZAN. And on this day are commemorated GÂRSES and BĂLĂṬĔN. Salutation to him that rebuked the foolish peoples by withholding the rain and dew for a period of three years, that is to say, to JOHN the priest.

And on this day also are commemorated LAURESTUS, and ANDREAS, and the consecration of the church of the monastery of ḲALMÔN, and MABRANUS, and TRÂTÎNÂ, and JUSTINA (?).

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XV. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 66*b* 2] On this day Saint MÎNÂS became a martyr; now the interpretation of his name is "believing" and "faithful." The father of this holy man was a native of the city of NÂKÎYÔS and his name was EUDOXIUS, and he was a governor and a nobleman. And his brother was envious of him, and he made accusations against his brother EUDOXIUS to the king; and the king sent him to 'AFRÂḲYÂ (PHRYGIA ?) and made him governor over that country; and the men of that country rejoiced in him, for he was a merciful man, and he feared God. Now the mother of Saint MÎNÂS had no son. One day she went into the church on the festival of our Lady, the holy Virgin MARY, and she saw the children of the church wearing beautiful apparel and going into the church. And she moaned and wept before the image (or picture) of our Lady, the holy Virgin MARY, and she entreated her to pray on her behalf to God so that He might give her a son; and a voice came forth from the image of our Lady, the holy Virgin MARY, saying, "Amen." And straightway that woman went to her house and she told her husband about the voice which she had heard from the image of our Lady MARY, and her husband said unto her, "God's Will be done!" And after a certain number of days God gave unto her this holy son, and she called his name "MÎNÂS," according to the word which she had heard from the image of the Virgin MARY. And when the child had grown up a little, [his father] taught him the Scriptures and the doctrine of the spirit. And when he was eleven years old his father died at a good old age, [fol. 66*b* 3] and three years later his mother died. And Saint MÎNÂS remained by himself, fasting and praying, and because of the greatness of the affection which the governors of the city had for his father and for himself, he did abandon the worship of Christ. And when DIOCLETIAN had denied Christ, he commanded all men to worship idols, and very many suffered martyrdom for the sake of our Lord

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Jesus Christ. Then MÎNÂS abandoned the place where he lived and departed to the desert, and he dwelt there very many days and fought a great fight there. One day he saw the heavens open and the martyrs crowned with beautiful crowns, and he heard a voice which said, "He who toileth for the Name of our Lord Jesus Christ shall receive this crown." And he returned to the city and believed on the Name of Jesus Christ. And many men knowing that he belonged to a noble and honourable family tried to dissuade him from this, and the governor also promised him honours and many other things, but he would neither obey his behest nor turn from his own good counsel. Then straightway the governor commanded his soldiers to torture him with severe tortures, and when he was tired of torturing him he commanded them to cut off his head with the sword; and they cut off his head straightway, and he received the crown of martyrdom in the kingdom of the heavens; and very many men heard of his martyrdom for the sake of the Name of our Lord Jesus Christ. And the governor commanded his soldiers to cast the body of the holy man into the fire, [and they did so,] but certain believing men took his body out of the fire; now the flames had neither scorched it nor burnt it and no harm whatsoever had befallen it. And they swathed it in beautiful grave clothes and laid it in a certain place [fol. 67*a* 1] until the days of persecution were ended. In those days the men of the district of MAREOTIS wished to collect an army from PENTAPOLIS, and they took the body of Saint MÎNÂS with them so that it might be a help unto them, and might protect them on the way. And when they were in the ship, and the body of Saint MÎNÂS was with them, beasts came up out of the sea with faces like the faces of serpents and necks like the necks of camels, and they stretched out their necks towards the body of the saint and licked it; and the crew of the ship were afraid with a great fear. And fire went forth from the body of the saint, and burned the faces of the beasts. And having arrived at the city of Alexandria and the men having finished their work, they wished to return to their country, and they sought to take the body of Saint MÎNÂS with them. Having lifted it upon a camel, the camel would

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not get up from his place; and when they had lifted it on to a second camel, that camel also would not get up, and although they beat it with many stripes it would not move at all. Then they knew that this was the Will of God, and they built a shrine over him, and buried him therein and departed. And God wished to reveal the body of Saint MÎNÂS. Now there was in that desert a certain shepherd, and one day a sheep that was sick of a disease and had running sores went into the shrine, and slipped down into the water of the well which was by the side of the shrine, and having rolled about in it the sheep was healed straightway. When the shepherd saw this thing and this miracle, he marvelled exceedingly and was frightened. And he used to take some dust from the shrine, and wet it with water, and smear it over the sheep when they were sick, and straightway they were healed thereby. And [fol. 67*a* 2] he used to do this always, and he healed all the sick persons who came to him by this thing. And the Emperor CONSTANTINE heard of the report of this—now he had an only daughter who was sick through running sores—and he sent her to this place, but she could not strip herself naked because there were men there. And the princess asked the shepherd what he did when he healed the sick sheep, and the shepherd told her what he did. And she took dust from that place, and moistened it with water from that well, and she smeared her whole body therewith, and she slept that night in the shrine. And Saint MÎNÂS appeared and said unto her, "When thou risest up in the morning, dig, and thou shalt find my body"; and straightway she was healed of her disease. And when she rose up [and found that] she was healed of her disease, she commanded [her servants] to dig in that place, and straightway she found the body of Saint MÎNÂS. And she rejoiced with an exceeding great joy, and she sent [a letter] to her father, and told him of this matter, and the emperor built a church over his body. And a beautiful church was built in his honour in the days of ARCADIUS and HONORIUS, the righteous emperors, and they commanded the people to build a great city there. And a great city was built there, as the righteous emperors commanded, and they laid the body of Saint MÎNÂS in the church, and

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miracles and great wonders took place through his body. And sick people of all nations used to come into that church, and they were healed, and signs and wonders used to appear in that church. And Satan was envious, and he stirred up certain wicked men and they pulled down [fol. 67*a* 3] the church, and the city was plundered, and they removed the body of Saint MÎNÂS. And they built another church for him there, and laid his body therein, and signs and wonders took place therein which were far greater than those which had taken place in the former church. Salutation to thee, O MÎNÂS, officer and nobleman, for whom thy mother prayed to the image of the Virgin MARY.

And on this day also died the holy father Abbâ MÎNÂS the Second, the sixty-first Archbishop of the city of Alexandria. The parents of this holy man made him marry a wife when he was young, against his will, but he did not wish to transgress the command of his parents, and he fulfilled all the duty of marriage according to the Law of the Church, and the whole of this matter was to him as a dream. When they brought him with his wife into the marriage-chamber, he sat down and talked to her, saying, "O my sister, what shall it profit a man if he gain the whole world and lose his own soul? The world passeth away and the lust thereof passeth away, but, as it is written, 'He who doeth the Will of God shall endure for ever.' Come now, let us make a covenant of God, and let us preserve our bodies and our virginity in purity." And his wife accepted his words and she agreed with him that they should keep their bodies in purity. Then he left her and went to the desert of SCETE, and he became a monk in the monastery of Abbâ MACARIUS, and he dwelt there for many years as [fol. 67*b* 1] an ascetic and fighter. When the archbishop his predecessor died, they took Abbâ MÎNÂS against his will, and made him archbishop; and he sat on the throne of MARK the evangelist for eighteen years, and he protected his flock rightly and justly and he died in peace. Salutation to MÎNÂS the Second who renounced the world and regarded it as a shadow and as a thirst during which a man drinketh as in a dream.

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Salutation to thee, VICTOR, in whose admonitions the children rejoiced. [Wanting in the Bodleian MS.]

And on this day beginneth the preaching of the fasting service of ṢOMA GÊNÂ, for the birth of our Lord Jesus Christ, which the Jacobite Christians established.

Salutation to the House of PACHOMIUS which was consecrated by the holy father TIMOTHY. [Wanting in the Bodleian MS.]

And on this day also died the holy MACCABAEUS of ḲÂSBAR, who fought until he fed with his body the birds [fol. 67*b* 2] of heaven.

XVI. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day was consecrated the church of the blessed Saint 'ABÛNÂFER, the dweller in the desert, [which is built] outside the city of MĔSR (CAIRO). Salutation to the consecration of thy house outside the city of MĔSR (CAIRO), which thou protectest from heat and from cold by the hair of thy head and thy flowing beard.

And on this day also died the holy father, Abbâ JOHN, the forty-eighth Archbishop of the city of Alexandria. This father was from the country of CYPRUS, and he was exceedingly rich, and he lived in the city of Alexandria; and his father was governor of the city and he had married a wife and begotten children. After this his wife died and his children, and forthwith he gave all his possessions to the poor and needy. And he became a monk and he fought strenuously and became an ascetic, and he multiplied greatly his ascetic labours. And he pleased God by his works, and his faith, and the beauty of his singing, and his righteousness, and his excellence. And all the bishops of the country of Egypt agreed together, and they took him against his will [fol. 67*b* 3] and they made him Archbishop

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of the city of Alexandria, and he took his seat upon the throne of MARK the evangelist. And he read the Holy Gospel and his light appeared in the manner wherein he fulfilled the duties of his position and his office, and he worked many miracles and wonders. And he used to give to the poor and needy each day regularly whatsoever they lacked, and because of this Abbâ JOHN, Archbishop of the city of Alexandria, used to be called "the merciful." And the Jews and pagans held him in great reverence, and they feared him and honoured him, even as it is written in the history of his strife; and he shepherded his flock wisely and well, and he pleased God, and he died in peace. Salutation to Archbishop KÎRÎ, who was called "JOHN, the merciful."

And on this day also Saint XYSTUS the bishop became a martyr by the hand of MAXIMUS the governor, who tortured the holy man with severe tortures and then cut off his head with the sword. And XYSTUS received the crown of martyrdom in the kingdom of the heavens. Salutation to XYSTUS the martyr.

And on this day also Saint ṬÂṬÛS (TATIA) became a martyr [fol. 68*a* 1] in the city of Rômê, under ALEXANDER the governor. Having had her brought before him he said unto her, "Sacrifice to my gods"; and she said, "I will only sacrifice to Jesus Christ, my God." And the governor commanded [his soldiers] to strip off the veil of her face, and when he saw her he marvelled at her beauty. Her eyes were like the stars of the heavens, her figure was like the palm, and her beauty was like that of the rose; and there was none who could be compared with her at that time. When the emperor saw her his heart was carried away by love for her, and he said unto her, "Obey me. Offer sacrifice to the great god APOLLO, and I will make thee mistress of the palace." And Saint ṬÂṬÛS (TATIA) said unto him, "I am the bride of Jesus Christ, and I will worship none but He. Permit me to go into the shrines of thy gods for I would see their power"; and the governor took her into the house of his gods. And when Saint ṬÂṬÛS (TATIA)

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had gone in she prayed and entreated God to destroy the idols, and straightway there was an earthquake, and the idols fell down from their thrones, and APOLLO, their greatest idol, fell down and was broken in pieces, and many of the priests of the temple died. And the foul spirit who was in APOLLO cried out, saying, "What hast thou to do with me, O holy woman of God? Behold thou hast broken in pieces my abode, and thou hast cast me out from it." When the emperor saw this he commanded his soldiers to throw her down on her face and to beat her with whips until the blood flowed from her body, now her blood was as white as milk, and they beat her until their muscles were tired. And the angels of God inflicted pains on those who were beating her, [fol. 68*a* 2] but their torturing affected Saint ṬÂṬÛS (TATIA) in no way. And the emperor also commanded the soldiers to give her to a famished lion, but when the lion came to her he crouched at her feet and licked them; and a voice came from heaven, saying, "Rejoice, O pure one, for I am with thee." And when the emperor saw that there was no way of touching her he commanded the soldiers to cut off her head with the sword, and the soldiers did so, and she finished her fight. And the Bishop of Rômê came by night, and he wrapped her body up in costly cloths, and laid it in a chest inlaid with gold and silver, and innumerable miracles took place through her body. Salutation to ṬÂṬÛS (TATIA), perfect within and without, the dust at whose feet the lion licked.

And on this day also are commemorated DANIEL the monk, and the Emperor HONORIUS. This Abbâ DANIEL was a fighter in the desert of SCETE, in the monastery of Abbâ MACARIUS, and he lived for forty years and a half without tasting bread, or fish, or honey, or oil, for he ate nothing except herbs and water. And after he had done this for [many] days, a boastful idea came to him, and he said in his heart, "Who is there among the dwellers in the desert of SCETE that can fast as long as I do?" When God saw the pride of his heart He sent unto him a shining angel who said unto him, "Why, O DANIEL, dost thou boast thyself thus arrogantly, which is not good? Our Lord [fol. 68*a* 3] Jesus Christ desireth not pride but lowli-

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ness, and fear, and trembling." And DANIEL said unto the angel, "Tell me, my lord, if there is anyone better than myself so that I may go and see him and I will confess to my God that I have sinned." And the angel said unto him, "HONORIUS, Emperor of Rômê (Constantinia), is a pure and holy man, and a fearer of God, he shall be thy companion in the kingdom of the heavens." When Abbâ DANIEL heard this he bowed and knelt down on the ground, and threw dust on his head, and he asked God to bring him to the city of Rômê in His wisdom and power and to shew him the emperor. And whilst he was praying thus a cloud came by the command of God and brought him to the gates of Constantinia, and he found there a servant of the Emperor HONORIUS. When the servant saw Abbâ DANIEL, he was blessed by him, and he said unto him, "O my father, what is thy wish? For what hast thou come hither?" And Abbâ DANIEL said unto him, "If thou art able to lead me to one of the nobles of the city so that he may take me to the emperor, [do so]." And the servant said unto him, "If I myself could take thee to the emperor wouldst thou come?" And Abbâ DANIEL said unto him, "If thou hast power to bring me to him God be blessed." And the servant said unto him, "O my father, what wouldst thou do with the sight of an earthly and mortal emperor? Would it not be better for thee to see the kingdom of the heavens?" And Abbâ DANIEL said unto him, "If my God had not commanded me I should not have come hither." And the servant said unto him, "Wait, O my father, until I buy what my master requireth"; and straightway he bought bread, and salt, and vegetables, and vinegar. And the servant took him to the place where HONORIUS was with a fellow monk, whose name was EULOGIUS, [fol. 68*b* 1] according to his custom. After HONORIUS returned from the place of [giving] judgement, he put on sackcloth and clean raiment and sat down. And the servant leaving Abbâ DANIEL outside the door went in, and when HONORIUS saw him he said unto him, "Art thou mad that thou makest Abbâ DANIEL to stand outside the door?" And HONORIUS went out with his companion, and he received Abbâ DANIEL, and bowed down at his feet, and they saluted each other with greetings of peace,

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and they went into the chamber and sat down; and at the ninth hour the servant brought them food to eat, and they rose up and prayed. Now Abbâ DANIEL was afraid to eat bread lest he should fall ill, and he said unto HONORIUS and his companion, "O my lords, murmur not against me because I do not eat bread; it is not through pride that I refrain but through fear of sickness." Then they gave him a few herbs and he ate according to his wont. When they had finished the prayer of the table HONORIUS enquired of Abbâ DANIEL about his coming. And Abbâ DANIEL said unto him, "If thou art able I wish thee to bring me to the Emperor, for I have come [to see him] at the command of Christ." And on the following day HONORIUS put on royal apparel which bewitched the sight, and he sat upon his throne, and he made [his servant] bring in Abbâ DANIEL. And when DANIEL saw the emperor he was afraid and trembled, and the servant seeing his fear took him from there and brought him to his abode. When the judging was ended HONORIUS threw off his [royal] apparel, and put on the garb of the monk, and went back to his dwelling. And when Abbâ DANIEL saw him, he said, "Why didst thou not take me to the king, so that I might tell him what is in my heart and return to my place?" And HONORIUS said unto him, "Why didst thou come?" And Abbâ DANIEL said unto him, "Thy servant brought me"; and when HONORIUS heard this he marvelled and said unto him, "I am HONORIUS whom men call [fol. 68*b* 2] 'Emperor of the Earth,' and thou hast seen me sitting on my transitory throne." When Abbâ DANIEL heard this he bowed down at his feet, and adjured him to tell him the story of all his life. And the Emperor HONORIUS told him that for forty years he had neither eaten food nor worn raiment which he had not earned by the labour of his hands, that is to say the weaving of palm fibre, that what was left of his daily food he gave to the poor, that his food was bread, and herbs, and vinegar and salt, that he never cursed any man, that he never craved for the goods of any man, and that he had kept himself a virgin. When Abbâ DANIEL heard this he said unto him, "Forgive me for boasting myself over thee"; and Abbâ DANIEL departed to his place sorrowfully, and in tears. After

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two months had passed HONORIUS and his teacher EULOGIUS agreed together, and he departed from the palace, and God sent an angel who carried him to Abbâ DANIEL, and they finished their strife and they both died on the same day; and EULOGIUS and his disciple also died on that day. Salutation to HONORIUS and to Abbâ DANIEL his companion. Salutation to EULOGIUS and to his servant who dwell together in heaven.

XVII. KHĔDÂR

[fol. 68*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the translation of the body of the saint who is honoured in all the ends of the world, JOHN the Mouth of Gold, Archbishop of the city of Constantinia. Now Saint JOHN excommunicated the Empress EUDOXIA because of the property of a widow which she had taken from her by violence. And the empress made an excuse for herself, saying, "Kings have always been in the habit, if when they have been going about among estates they have seen any property which they wanted, of taking it, and giving the owner the value thereof, and I will give this widow the value of her estate"; now the widow did not wish to part with her estate. For this reason Saint JOHN excommunicated the Empress EUDOXIA, and he forbade her to enter the church, because she had not obeyed his command and let the property of the widow alone. And Satan came upon her, and she swelled with pride, and became furiously angry, and she gathered together to her the bishops whom Saint JOHN had excommunicated because of their evil works and wicked faith. And they conspired together against him, and the empress drove him into exile to the island of the mountains 'ADRÂKES. After a few years (days?) he returned to his office, and then the bishops gathered together and drove him into exile in the country of Armenia; and from there [he went] to a far city in the desert where he died. When THEODOSIUS the Less, the son of ARCADIUS, reigned, he sent messengers and had the body of

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Saint JOHN the Mouth of Gold brought to the city of Constantinia with great honour, and much singing, [fol. 69*a* 1] and music, five and thirty years after he was exiled, and it arrived on the twenty-second day of the month Genbôt (May–June), according to what is said in the second volume of the Coptic Synopsis, and on the twenty-second day of the month Yakâtît (Feb.–March), according to the Greek books. And it is said that they laid the body in a coffer of *afrâṣ* stone, that is to say, marble, in the sanctuary, and great signs and wonders were made manifest through his body. Salutation to the translation of thy body, O JOHN the Mouth of Gold.

Now the Book of the Exposition of Alexandria, and the Exposition which Abbâ JOHN, Bishop of the city of ḲEFṬ, wrote, and the Exposition of the Melchites agree together in stating that the death of JOHN the Mouth of Gold took place on the seventeenth day of the month Khĕdâr. The Exposition of the Jacobites saith that he died on the fourteenth day of the month Elûl, that is to say, the seventeenth day of the month of Maskaram, and that, because of the festival of the Cross they changed it to the seventeenth day of Khĕdâr. The old books record that his death took place on the twelfth day of the month Genbôt, but I think that it was the carrying of his body up to the city of Constantinia which took place on that day, and behold it is [here] written on the seventeenth day of the month of Khĕdâr.

[fol. 69*a* 2] And on this day also are commemorated the blessed ABRAHAM and his wife ḤÂRÎK, and the righteous men [who suffered martyrdom in the desert of] WÂṢÎF, and Abbâ SÎNÔDÂ (SHENUTI) the abbot. Salutation to ABRAHAM, and his wife ḤÂRÎK, and their child ḲĔDÛS 'AMLÂK. Salutation to the martyr of the desert of WÂṢÎF. Salutation to Abbâ SÎNÔDÂ the abbot. [And on this day is commemorated WALATTA PETROS the Ethiopian woman.]

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XVIII. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy virgins AṬRÂSÎS and YÔNÂ became martyrs. This Saint AṬRÂSÎS was the daughter of King ISKANDRIANUS who worshipped idols; and he made her a palace, and he established her therein by herself so that she might never see a man. And she used to think about the end of [fol. 69*a* 3] this world, and she asked God by day and by night to teach her the path of righteousness and integrity. And she saw a vision one night and it was as if one said unto her, "Send to the virgin YÔNÂ, the daughter of PHILASPHERON and she shall teach thee the way of God." When she awoke from her dream her soul rejoiced and she sent a message to the virgin YÔNÂ who made haste to come unto her; and AṬRÂSÎS embraced her, and bowed down at her feet, and she entreated her to teach her and make manifest to her the path of God. And YÔNÂ the virgin told her the reason why the Son of God became a man, and she began to tell her [the history of the world] from the time when God created our father ADAM, and how He expelled him from the Garden; and she told her about the days of NOAH, and how the water of the Flood came and destroyed all mankind, and how only eight men were left [alive], and how the earth was renewed once more, and how men worshipped idols, and how God appeared to our father ABRAHAM, and how the Israelites went out from Egypt, and how the prophets proclaimed the coming of the Son of God, and how Satan was master of the world through the worship of idols, and how the Son of God came down from heaven, and took flesh of MARY so that He might save the children of men from the dominion of Satan. And YÔNÂ the virgin told her and made her to know about heavenly grace, and the kingdom which is for ever, which God giveth unto those who labour for His holy Name's sake. When AṬRÂSÎS the virgin heard the words of YÔNÂ she rejoiced exceedingly; and the words of YÔNÂ the virgin were [fol. 69*b* 1] unto her sweeter than honey

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and sugar, and straightway she believed on God. And the two virgins lived together and they fasted and they prayed by day and by night; and the king, the father of AṬRÂSÎS, knew nothing of this matter. One day they saw our Lord Jesus Christ, and His mother MARY the pure and holy Virgin, and she took the two virgins and brought them to her Son as an offering, and He blessed them. And the king, the father of AṬRÂSÎS, departed to fight a battle, and when he came back he came to his daughter and said unto her, "Come, my daughter, cast incense to the god APOLLO before thou comest to thy marriage (?)." And AṬRÂSÎS the virgin said unto her father, "Why dost thou forsake the God of heaven and worship foul idols? Turn, O my father, to the God Who created thee and in Whose hand is thy soul and body." When the king her father heard these words, the like of which he had never heard from her before, he marvelled, and asked what had come to his daughter and what had changed her mind. And [his servants] told him, "It is YÔNÂ the virgin, the daughter of PHILASPHERON, who hath corrupted thy daughter's heart." And the king commanded [his soldiers] to burn them in the fire, and they dragged them out arrayed as they were in costly raiment wherein gold and silver were woven in cunning devices, and they did not strip them naked because they were daughters of kings. And there were many of their slaves, and their handmaidens, both small and great, who wept for them, and the men of the city also wept and were sorry for those virgins, and they begged them to submit to the king so that he might not kill them; but they would not turn from their good counsel, and their divine love. And straightway [fol. 69*b* 2] the soldiers dug pits in the ground and they lighted fires therein and the flames thereof rose to a great height. And the two virgins took each other's hand and they cast themselves into the fire, and the people saw them standing up in the fire with their faces turned towards the east, and they were praying, and after that they died. Now the fire was unto them as cool water. And certain believing men took away their bodies, and their countenances were unchanged, and their apparel was unscorched, and the fire had not touched the hair of their head; and they

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laid them in a good place with great honour until the end of the days of persecution. And they built a fine church and laid their bodies therein, and great signs and wonders were wrought there through them. Salutation to the virgins AṬRÂSÎS and YÔNÂ who died in the fire holding each other's hand.

And on this day also died PHILIP the apostle, one of the Twelve Apostles. Now the lot fell upon this apostle to go to the country of 'AFRÂḲYÂ (PHRYGIA), and all the region round about, and he preached to the people thereof the Name of our Lord Jesus Christ, our God and Redeemer; and he worked miracles there which astonished the hearts [of men]. And when PETER and PHILIP drew nigh to the city a certain man in whom was an evil spirit received them, and he cried out, saying, "O Apostles of Christ, I will not let you go into the city." And PETER knew that [he was possessed of] a spirit of devils, [fol. 69*b* 3] and then and there he rebuked him, and Satan went out of him, and the man was healed and he followed the apostles into the city. Now there was above the gate of the city an exceedingly high pillar, and when they came to that gate PETER entreated God, saying, "I beseech Thee, O my Lord Jesus Christ, that this gate, and this high pillar and the things which are on it may fall down upon the earth in such a manner that the hand of a man may touch them." And at that moment the gate, and the pillar, and the things which were on it fell down upon the earth, and they appeared to be like the face of the earth. And PETER said unto the man from whom the foul spirit had gone forth, "Go up and cry out," and he cried out, saying, "Apostle of Christ, I will cry out as thou commandest me." And similarly he commanded him to speak with his mouth so that awe might fall upon the men of that city. And that man went up from the ground upon the pillar which had stood over the gate, and PETER said unto him, "In the Name of my Lord Jesus Christ let it be raised up," and at that very moment the gate raised itself up, and the pillar which was upon it, and the doors resumed the place which they had formerly. And the man cried out with a loud voice, saying, "O men who live in this city, assemble ye in the place where are the

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Apostles of Christ, our Lord, that they may bless you and may entreat Him to forgive you your sins." And whilst the man was standing upon the top of the pillar and saying these words, there was an earthquake and lightning, and the men of the city were frightened, and they feared exceedingly, and they went into the houses, and caverns, and islands (*sic*), and [fol. 70*a* 1] the lightning pursued them wherever they went; and many men, and women also, died of fright at the noise of the thunder and the lightnings. And because of this groups of people came to the apostles, and they looked at them, their hands being stretched out, and they made supplication to God, and they fell on the ground and bowed low before them, saying, "O servants of God, we beseech thee to have mercy upon us." And the apostles made entreaty to God on their behalf, and the thunder ceased and there was no more lightning; and they all believed on our Lord Jesus Christ, and the apostles brought them to the knowledge of God, and after this they made them to enter the True Faith. And [PHILIP] went outside the city and turned the people to the knowledge of God, but those who did not believe on the Lord Jesus Christ took counsel together against PHILIP so that they might seize him and kill him. Now they enjoyed the favour of the king, and he would not allow them to enter into their alien city. When PHILIP came to them they rose up against him, and seized him, and shut him up in prison. And he used to laugh before them, and say unto them, "Why do ye go away from everlasting life, and why do ye not think about the salvation of your souls?" And they rose up against him, and seized him, and shut him up in prison; and they tortured him with severe tortures, and they suspended him head downwards, and he delivered up his soul whilst still under torture. And when they wanted to burn his body in the fire, an angel of God snatched it out of their hands whilst they stood looking at him, and he carried it to a place outside the city of Jerusalem. And when they saw this great miracle they all cried out [fol. 70*a* 2] with a loud voice, saying, "One is the Lord God of Saint PHILIP the apostle." And they were sorry and repented that they had tortured him, and they entreated God by day and by night

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until the body of Saint PHILIP returned. And when they saw it they rejoiced exceedingly, and they came back to the Faith of our Lord Christ, and through the body of PHILIP God made manifest signs and miracles. Salutation to PHILIP and ELEUTHERUS.

And on this day also ELEUTHERUS, and his mother ENTIA, who belonged to a noble family of the city of Rômê, became martyrs. This holy man was brought up by a God-fearing bishop whose name was ANICETUS. When he was sixteen years of age he was made a deacon, when he was eighteen he was made a priest, and at the age of twenty years he was made bishop of the country of 'ÊLÊRÎḲÔS. In those days ANDRIANUS the emperor came to the city of Rômê, and when he heard about ELEUTHERUS he commanded PÎLḲĔS to bring him to him; and PÎLḲĔS found him in the church teaching the Word of God. When PÎLḲĔS heard the Faith of ELEUTHERUS, he believed and was baptized in the Name of Jesus Christ. When he had brought ELEUTHERUS to ANDRIANUS the emperor, he said unto him, "Offer sacrifice [fol. 70*a* 3] to the gods. Thou art a free man, why dost thou worship a man who was crucified?" And ELEUTHERUS said, "My freedom is the Cross of Jesus Christ, Who is the Creator of the heavens and of the earth." When the emperor heard this he commanded [his soldiers] to throw him into a red-hot oven and to shut him in; and they did so, and straightway the fiery oven was cooled; and [they threw him on the wheel, and] the wheel was broken. When the emperor saw this he marvelled greatly, and not knowing what to do he commanded the soldiers to throw him into prison. And a raven brought him food from the Garden (*i.e.* Paradise) and he ate and was satisfied. And when ILLYRICUS (?) the governor saw him, he believed in the God of Saint ELEUTHERUS, and they cut off his head with a sword. And ANDRIANUS commanded his soldiers to bring small horses, and to harness them to a chariot, and they tied ELEUTHERUS to the middle of the chariot, and they dragged him about until his limbs were cut to pieces. And straightway an angel of God came down and released him from his fetters, and

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he took him into a high place, and he sat down with the wild beasts glorifying God. And straightway ANDRIANUS ordered his soldiers to hunt down the wild beasts that were in the mountain in which they had found ELEUTHERUS, and they took ELEUTHERUS to ANDRIANUS the emperor. When they had brought him to him the emperor commanded them to give him to the lions, and when the lions came they licked the moisture from his face and feet; and all the men of Rômê wondered. Now the lions had slain fifty hundred pagans. When the emperor saw this he was filled with wrath, and he commanded two soldiers to spear him [and they did so]. And his mother ENTIA also—after they had tortured her greatly, they speared her with him, and whilst she was embracing the neck of her son they delivered up their souls to God. [fol. 70*b* 1] Salutation to ELEUTHERUS.

XIX. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the consecration of the church of Saint SERGIUS and Saint BACCHUS in the city of RÛṢÂFÂ. Now, Saint SERGIUS having been martyred in the city of RÛṢÂFÂ certain believing men took his body and prepared it for burial [and kept it] with them, and they lighted lamps before it; and it remained hidden with them until the end of the days of persecution when they brought it out and built a fine church for it. And there gathered together about him in the church fifteen bishops, and they consecrated it on this day, and many signs and wonders took place through it. And when they removed his body and laid it in the church there flowed forth from it scented unguent, the perfume whereof was exceedingly sweet, and it healed all the sick folk who received some of it in faith and in True Faith; and to this day a sweet odour floweth forth from his body. Salutation to the bishops who consecrated the shrine of SERGIUS.

[fol. 70*b* 2] And on this day also is the beginning of the

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fasting service of the birth of our Lord and Redeemer Jesus Christ for all the Christians of Rômâ and 'AFRANGÎ (EUROPE ?), and Syria and Armenia, with the exception of the men of Egypt and Ethiopia and NÔBÂ.

And on this day also is commemorated Saint BARTHOLOMEW the apostle, one of the Twelve Apostles. And his preaching took place in the country of AL-KHÂRGAH (the GREAT OASIS), and at length he turned many to the knowledge of God. His martyrdom took place on the first day of Maskaram. Salutation to the fighting apostle who was tied up in a hair sack and cast into the sea.

And on this day also became martyrs Saints THEOPHILUS, and his wife PATRICIA, and their son DAMÂLÎS. This holy man was brought up in the fear of God and in the service of Christ. And certain men went and told 'ANTÎHÎPÔṬÔS, the governor, that he was a Christian, and the governor, who was in the temple of JUPITER, ordered his soldiers to bring him to him. When they had brought him the governor said unto him, "Whence art thou? What is thy faith?" And THEOPHILUS said unto him, "I am a Christian and I believe on my Lord Jesus Christ." And the governor said unto him, "Offer sacrifice [fol. 70*b* 3] to the gods so that thou mayest not die an evil death"; and THEOPHILUS said unto him, "I will only sacrifice to my Lord Jesus Christ." And the governor commanded his soldiers to hang him up and to scrape his body until his bowels appeared, [and they did so,] but he was protected and did not suffer. Then the governor ordered them to light a fire and to cast him into it, [and they did so,] but when the saint had prayed in the midst of the fire, the fire was scattered and the saint came forth from it untouched thereby. And the governor seeing this ordered them to cast him into prison and to keep him under very strict restraint so that he might die of hunger, [and they did so.] Eight days after this his wife PATRICIA came to him carrying her boy, and she encouraged him to become a martyr and to die for the Name of Christ. And the governor went into the prison house to enquire if

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anyone had given any food to Saint THEOPHILUS. When he opened the door of the prison house the sweet smell of incense met him, and he found Saint THEOPHILUS sitting upon a cushion which had been spread out, and three angels were with him, and they were eating milk and honey. When the governor saw this he was terrified and withdrew. On the following day the governor commanded the soldiers to bring THEOPHILUS to him, and he went, his wife accompanying him. And the governor said unto him, "Sacrifice to the god JUPITER." And THEOPHILUS said unto him, "I will only sacrifice to my Lord Jesus Christ." And the governor commanded the soldiers to throw him to the lions, [and they did so,] and the lions rushed at him and kissed his feet, but in doing this by the Will of God they wounded him slightly, and he delivered up his soul to God. And Saint PATRICIA took his body and put it into a chest, and the governor ordered his soldiers to take her into the amphitheatre [fol. 71*a* 1] and to give her to the lions, [and they did so.] When the boy DAMÂLÎS saw this he laughed, and said, "I believe in the Father and the Son and the Holy Ghost"; now the child spake being only five months old, and he was crowned by the lion. Salutation to THEOPHILUS and his wife PATRICIA, and Salutation to their son DAMÂLÎS, who though ignorant of the names of his father and mother shed his blood for Christ.

XX. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father ANIANUS, Archbishop of the city of Alexandria, the second from MARK the evangelist. This holy man was a native of Alexandria and his parents were infidel pagans, and his trade was that of a sandalmaker. When Saint MARK the evangelist and apostle came into the city of Alexandria, by the Will and wisdom of God he struck his foot against a stone and broke the latchet of his sandals, and he gave the sandal to this Saint ANIANUS to sew for him. And when he took the sandal to sew it, he thrust his awl into it, and

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it passed right through it and pierced his finger; and he said in the Greek tongue, "Îstâôs (Eis Theos)," which being interpreted is "One God." When Saint MARK the evangelist heard him mention the Name of God, he took up some dust from the ground and spat spittle upon it, and laid it [fol. 71*a* 2] upon the finger of ANIANUS and healed it immediately; and ANIANUS marvelled at this, and he took Saint MARK and brought him into his house, and he asked him about his name and Faith, and from what place he had come. Then Saint MARK began to tell him from the Old and the New Testaments concerning the Godhead of our Lord Christ, and His wisdom, and His being made man, and His Death and Resurrection, and the working of miracles in His holy Name. And he illumined the heart of Saint ANIANUS, and he believed in the Lord Christ, and the men of his house also, and they were baptized in the Name of our Lord Jesus Christ; and the Divine Grace of the Holy Spirit came down upon them. And they became devoted hearers of the doctrine of Saint MARK the apostle, and ANIANUS learned all the doctrine of the Church, and her ordinances and her Law. When Saint MARK the apostle wished to go to PENTAPOLIS to preach, he laid his hand upon the head of Saint ANIANUS and made him Archbishop of the city of Alexandria. And he used to preach to the men thereof, and baptize them secretly, and help the believers and strengthen them in the True Faith. And he set apart his own house for a church, and it is said, that this church, which is outside the city of Alexandria on the west, was known to Saint GEORGE the martyr. And this Saint ANIANUS sat upon the throne of MARK the evangelist twelve years, and he died in peace. Salutation to ANIANUS who protected his [fol. 71*a* 3] flock against the jaws of the ravening wolf, and received the reward of the shepherd in heaven.

And on this day also took place the consecration of the church of Saint THEODORE the general. Salutation to the consecration of thy church, O Saint THEODORE the martyr! Save me even as thou didst save the son of the Hebrew (?) woman.

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XXI. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the festival of our Lady, the holy Virgin MARY. Salutation to thee, O our Lady MARY.

And on this day also died Saint GREGORY, the worker of signs and wonders. This holy man came from the country of Rômê, and from his earliest years he was taught philosophy and the True Faith. He was a true Christian, and he remembered the end of this world, and the never-ending abidingness of the kingdom of the heavens, and he devoted all his mind to the salvation of his soul. And the bishop of that city asked him to help him in the work of his episcopate, but he did not wish for this for he used to flee from the praises of men; after this he fled to the desert where he fought a good fight. [fol. 71 *b* 1] When the bishop of that city died [the priests] tried to make him bishop, but they could not find him; and when the people were gathered together, and GREGORY, the preacher of Divinity, was with them, a voice came unto them, saying, "Seek for GREGORY, the dweller in the desert, and set him over you." And they sought for him but found him not, and they continued [to seek for him] for many days. And whilst they were seeking for him in the desert and mountains, he was nigh unto them though they knew it not. And when they found him not they all with one accord agreed and took a Book of the Gospels and set it over them, and this Book which they set over them they named "GREGORY, the preacher of Godhead." And the angel of the Lord appeared unto this Saint GREGORY, and said unto him, "Rise up and get thee gone, for they have made thee bishop over them; and refuse not this thing, for it is from God." And he was unable to resist the Divine command, and he descended from the mountain, and went to them, and they went forth to meet him with great honour, and they carried out his enthronement. And God made manifest through him signs and wonders innumerable, and because of this he was called "GREGORY,

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the worker of signs and miracles," because of the multitude of his signs and wonders. Now there was a certain small lake wherein two brethren used to catch many fish, which they sold for much money, and they disputed between themselves about the lake, each one [fol. 71*b* 2] saying, "This lake belongeth to me only." When they were unable to agree about it they came to Bishop GREGORY to make a decision about that lake for them, and he decided that they should divide the lake between them. And when they refused to agree together as he commanded them, and they would not do as the saint told them, but each continued to say, "I will take it for myself," straightway Saint GEORGE asked God concerning that lake. And the earth swallowed up the lake, and the water became dry land, and it remaineth so to this day. And the report of the signs and wonders which he used to work was heard in all the earth; and having finished his good fight he died in peace [and departed] from this fleeting world and entered into everlasting joy. Salutation to GREGORY whose odour is sweeter than cinnamon, and who dried up a lake about which two brethren quarrelled.

And on this day also died the holy father Abbâ COSMAS, the fifty-first Archbishop of the city of Alexandria. On this holy man came tribulation and much sorrow, and in his days great tribulation came upon the Christians. And about that time also the King of the Muslims put them to shame, for he commanded that the Christians [fol. 71*b* 3] and the Jews should not wear white apparel, and that they should distinguish themselves by wearing apparel the colour of indigo. And in the days of this holy father many signs and wonders appeared, and among them was the wonder of the figure of our holy Lady the Virgin MARY which was in the church of Saint SEVERUS in the desert of SCETE; this figure opened itself down on one side, and from it much blood flowed. And there were many figures [of the Virgin] in the country of Egypt from the eyes of which tears flowed in abundance, and those who have understanding and wisdom will know that this took place because of the tribulation, and trials and sorrow which came

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upon the bishops and the believers. And after this God gave good days in the place of those days which were bad. And this father taught the believers continually, and he strengthened them in the True Faith; and he sat upon the throne of MARK for seven years and five months. He died on the twenty-first day of the month of Khĕdâr in the five hundred and seventy-fifth year of the martyrs (A.D. 859), and he was buried in a cave near DÔNÔSÔR. Salutation to thy upright episcopacy, thou on account of whose sorrow the figure of the Virgin shed tears.

And on this day also are commemorated the holy martyrs ALPHAEUS, and ZACCHAEUS, and ROMANUS, and JOHN, and THOMAS, and VICTOR, and ISAAC from the city of ESHMÛNÊN. [fol. 72*a* 1] Salutation to you, O ye bright stars of ESHMÛNÊN.

And on this day also died Abbâ JOHN of the city of ASYÛṬ. The parents of this holy man were glassmakers, and when this saint was born they brought him up under good admonitions and teaching; after he grew up they taught him the craft of the carpenter, and after a few days, when his father and his mother were dead, he departed to the saints Abbâ ISIDORE and Abbâ BAYMAN and adopted the garb of the monk; and he devoted himself so strenuously to fasting and prayer that his name was heard of in remote monasteries. Then the angel of the Lord appeared unto him and commanded him to go to his own country and to teach the people thereof the way of righteousness. Now he never left his cell except to receive the Offering. And one day two holy old men came to him, Abbâ ABZEL and Abbâ BĔSÔY, and before they had come near him he cried out from a distance, saying, "Peace to your visit, O my fathers," and he addressed them by their names though he knew them not. And they marvelled greatly. And Saint SÎNÔDÂ (SHENUTI), the pillar of Egypt, used to visit him often and embrace him. When the wicked pagans attacked the land of Egypt and war broke out, the Emperor THEODOSIUS sent the governor of Egypt who marched against them. And he sent to Saint JOHN and took his cross, and

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[fol. 72*a* 2] the saint said unto the governor, "Fear not. Thou shalt conquer," and so it came to pass according to his word. And war broke out a second time against THEODOSIUS, and he sent [to enquire of] Saint JOHN [how it would end, and the saint said unto him], "Be not sad. Thou shalt conquer," and the Emperor MAXIMIANUS conquered them (*i.e.* the enemy). One day the Emperor THEODOSIUS commanded [his soldiers] to kill the men of ASYÛṬ and to plunder their city because of the great work of foulness which they had done. Now the angel of God made Abbâ JOHN to know this before the governor arrived. When the men of the city heard of the emperor's command they went up the mountain to Abbâ JOHN [and he said unto them], "Be not sad, for God will save you." When the governor arrived, he came into the cell of this holy man JOHN in order to be blessed by him, and Abbâ JOHN told the governor everything which the emperor had commanded; and when the governor heard this he was amazed and he prostrated himself before his holiness. And the governor had a son who was eighteen years old and who was possessed by the spirit of a devil, and he asked the holy man to heal him. And the holy man prayed over some oil and water, and having anointed him therewith he was healed straightway. Then the saint asked the governor to write to the emperor, and to abandon the slaughter of the men of ASYÛṬ, and the governor wrote a letter to him and gave it to Abbâ JOHN. And having taken the letter and gone into his cell, he prayed, and a cloud of light came and it took up Abbâ JOHN and brought him to the emperor, and when the emperor had a table prepared Saint JOHN threw the letter upon it. And the emperor took it and read it, and he found that it was the letter which the governor had written for Father JOHN. And having lifted up his eyes he saw a cloud of light above him, and he was terrified. [fol. 72*a* 3] Then he wrote a letter to the governor in his own handwriting and under his own secret sign, [telling him] to abandon the destruction of the city through the prayer of Abbâ JOHN. And the emperor threw his letter on the cloud, and those who were assembled there saw a hand receive it, and it went inside the cloud; and during that night the saint returned to the mountain; and on

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the following day he gave the letter with the emperor's seal upon it to the governor. When the governor saw it he was amazed, and he praised God for the saving of the city, and he departed to his own country. And the fame of Saint JOHN being noised abroad a certain noble lady, a kinswoman of the emperor, went to him to be healed of her disease, and by his prayer she was healed. Then the Emperor THEODOSIUS died and the wicked MARCIAN reigned, and he brought tribulation upon our father DIOSCURUS. And Abbâ JOHN sent him a letter abusing him and cursing him because he had changed the Faith, and after a few days God killed him. When Abbâ JOHN was one hundred and twenty-five years old he knew that his [time of] rest had come, and as he was praying to God he fell forward on his face on the ground, and delivered up his soul into the hand of his Creator. And innumerable signs and wonders appeared at his grave. Salutation to JOHN who was arrayed in holiness.

[fol. *72b* 1] And on this day took place the translation of the body of Saint DEBORAH, who is also called "TCHEBARÊ," of the city of DALBAT; her story is written in the book of her strife.

XXII. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became martyrs COSMAS, and DAMIANUS, and their brethren 'ANTÎMÔS (ARITHIMUS), and LONDIUS (LEONTIUS ?), and ABRANIUS, and their mother THEODATA. These saints were natives of the city of DEYÔMÂ, in the country of Arabia, and came from the temple (?) which was built in the Name of the Son of God. Their mother was a woman who feared God, and she was compassionate and gave large gifts to the pilgrims. After the death of their father this widow brought them up and taught them the fear of God. Now COSMAS and DAMIANUS having learned practical philosophy (*i.e.* medicine) used to heal all those who were sick without fees

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and without gifts, and especially those who were poor; and their three brothers departed to the desert and became monks. Now DIOCLETIAN denied Christ because of [the son of] the King of ḲUEZ (KHUZISTÂN ?), whom he had committed for safe keeping to a bishop whose name was GÂGYÔS. Abbâ GÂGYÔS took an oath to the Emperor DIOCLETIAN that the son of the King of ḲUEZ (KHUZISTÂN ?) had died in his house, and that he had buried him with his own hands, [whereas the bishop had connived at the prince's escape.] For this reason DIOCLETIAN worshipped foul and brutish idols, and commanded all the people [fol. *72b* 2] who were in his kingdom to worship idols. And certain men accused COSMAS and DAMIANUS of preaching in the Name of Christ in every city, and of ordering the people not to worship idols. And DIOCLETIAN sent letters commanding his soldiers to bring them to him, and they did so, and they handed them over to LÂSIUS the governor of the city, who tortured them severely with fire, and beat them cruelly with whips. Then he asked them questions about their three brothers, and when he knew the place where they were he sent men and they brought them and their mother also with them. Then he commanded the soldiers to torture the five of them on the wheel, and they did as he commanded. And after this they cast them into a red-hot fiery furnace, and they remained therein for three days and three nights and were unharmed. And they also cast them into the blazing furnace of the baths, and burned them upon [a red-hot] iron bed, but in spite of all these tortures they were not able to overcome them, and God raised them up whole and unharmed. When the governor was weary of torturing them, he handed them over to the emperor who also tortured them cruelly. And their mother encouraged them to endure, and she comforted them and she cursed the emperor to his face and his filthy idols. And straightway the emperor commanded the soldiers to cut off her head with the sword, and they cut off her head, and she received the crown of martyrdom in the kingdom of the heavens. And her body was cast out on the earth and no man dared to bury it. Then COSMAS cried out, saying, "O men of this city, [fol. *72b* 3] is there not among you one man who hath in him

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sufficient mercy to hide the body of this poor old widow and bury it?" And straightway VICTOR, the son of ROMANUS, came, and he was bold enough to take her body and prepare it for the grave and bury it. When the emperor heard that VICTOR had buried her body he was wroth and he commanded his soldiers to drive him into exile in the land of Egypt where he received the crown of martyrdom. And as concerning COSMAS and DAMIANUS and their brethren the emperor commanded his soldiers to cut off their heads with the sword, [and they did so,] and they received crowns of martyrdom and life everlasting in the kingdom of the heavens. After the days of persecution were ended a church was built for them, and God made manifest many signs and wonders [through their bodies]. Salutation to the children of THEODATA, who are to be praised.

And on this day also became martyrs two hundred and ninety-two men, and nine and forty women who were companions of Saint COSMAS. Salutation to these martyrs.

XXIII. KHĔDÂR

[fol. 73*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great Saint CORNELIUS. This holy man was the captain of one hundred men in Caesarea of Palestine and he worshipped the stars. And when he heard the preaching of the apostles and saw the signs and wonders which God wrought by their hands, not one of which other men could do, and not one of which the gods whom they worshipped could do, his heart fell into despair and doubt concerning the gods whom he worshipped. And straightway he abandoned the worship of idols, and he fasted and he prayed by day and by night. And when he prayed he said also, "O God, since I am terrified at Thy knowledge, have mercy upon me, and guide me into Thy way." And he gave alms to the poor continually, and love towards all men was in his heart, and God

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had compassion upon him, and sent to him an angel who comforted him and told him that his prayers and his alms had ascended before God and had been accepted by Him. And the angel of the Lord commanded him to send to the city of JOPPA, and to summon PETER the apostle from the house of SIMON the sewer, so that he might have mercy upon him and shew him the way of God; and he sent and brought him. And when PETER the apostle came to him CORNELIUS bowed down before him at his feet, and PETER the apostle raised him up, [fol. 73*a* 2] and said unto him, "I am a man even as thou art." And PETER found with him many of the people, and he instructed them and said unto them, "The Law of the Tôrâh (Pentateuch) prohibiteth us from mingling with the uncircumcised, but God hath shewn me in a vision and hath made me to know that it is not desirable for me to say who I am among men and that any man is unclean. For this reason I came to you when ye called me; what do ye want?" And CORNELIUS answered and said unto him, "Three days ago I was praying at the time of the ninth hour, and behold a man stood before me in white apparel, and he shone brightly. And he commanded me to call thee and behold thou hast come and we are all before thee to listen to whatsoever thou commandest, and what thou shalt command us to do from God." And PETER the apostle opened his mouth, and told him about Christ, and he informed him concerning the mystery of the working of His wisdom, and His being made man, and His Crucifixion and His Resurrection, and His Ascension into heaven, and the working of miracles in His Name. And CORNELIUS believed on our Lord Jesus Christ, and all his men, and his slaves, and many of the people who were with him, and they were baptized in the Name of the Father and the Son and the Holy Ghost. And straightway the Holy Spirit descended upon them, according to the testimony concerning this matter in the Book of the Acts of the Apostles. Then CORNELIUS abandoned his business and rank in this world, and PETER gave him the position of a servant of Christ, and appointed him Bishop of the city of Alexandria. And CORNELIUS went there and preached in the Name of our Lord [fol. 73*a* 3] Jesus

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Christ, and he shewed their error to those who worshipped idols, and he illumined their hearts with the knowledge of God, and he strengthened their hearts by working signs and miracles before them. And having baptized DEMETRIUS, the governor, he baptized all the men of the city; and he died in peace and received a crown like the apostles who preached. Salutation to CORNELIUS, one of the Seventy-[two] disciples.

And on this day also died OBADIAH the prophet, whose name being interpreted is "servant of God," and "he giveth thanks to God." This righteous man was a native of the city of SÛSEM (SHECHEM ?) in the district of BÊT-KHĔRÛM (BÊTH-EPHRAIM ?). He was the disciple of ELIJAH the prophet, and he endured many trials which came upon him, and he was saved from them (?) by patient endurance. He was the captain of the third fifty whom ELIJAH the prophet spared, and he went down and departed with him to AHAZ the king. After this he forsook the service of the king in the country and prophesied; and when he died he was buried with his fathers in peace. Salutation to OBADIAH who was clothed with the spirit of knowledge.

And on this day also was consecrated the church of MARÎNÂ. [This paragraph is wanting in the Bodleian MS.]

XXIV. KHĔDÂR

[fol. 73*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the festival of the FOUR AND TWENTY PRIESTS of heaven, who are round about the throne of God, who are priests indeed, and who are beings of the spirit and have no bodies. They are exalted above all the saints and the spiritual hosts. They are saints with God and they make intercession on behalf of the race of men, and they bring unto Him the prayers of the saints like incense in the censers which they have in their hands. And alms and oblations cannot ascend to God except through them even as

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Saint JOHN the evangelist saith in the Vision of the Apocalypse, "I saw the place of Four and Twenty Elders round about Him, and they were sitting on four and twenty thrones; and on their heads were four and twenty crowns, and in their hands were four and twenty censers containing sweet-smelling incense, which is the prayers of the saints who dwell upon earth, and which they make to rise up before God, the Sustainer of the Universe." And he also saith, "And I heard Four Beasts praising and saying, Holy, Holy, Holy, Lord [God] of Hosts, the heavens and the [fol. 73*b* 2] earth are filled full of the holiness of Thy glory. And straightway the four and twenty priests of heaven fell down with their faces to the ground, and they took off their crowns, and they said unto Him, Glory, and honour, and thanks are fitting for Thee. And when a command went forth from God they fell down again with their faces to the ground, saying, Glory, and power, and judgement, and righteousness belong to our God" (Rev. iv and v). And because the doctors of the Church have found statements about these Four and Twenty Priests of heaven in the Holy Scriptures, and have seen stories told of them by the Apostles and in their Canon, saying that they are nigh unto God, they have ordered and ruled, saying, "The name of him that celebrateth their commemoration shall be revealed upon earth. And they shall entreat God on his behalf to forgive him all his sins." Therefore the doctors of the Church tell the people to honour the festival of the commemoration of the Four and Twenty Priests of heaven. Salutation to you, O priests of the Law.

And on this day 'AZḲÎR, the priest of NÂGRÂN, and eight and thirty men who were with him became martyrs in the days of the kingdom of SARÂBḤÊL, the King of ḤÂMÎR. And he commanded his soldiers to bring 'AZḲÎR to him, and they brought him into the prison house [fol. 73*b* 3] and shut the door on him, and he commanded the keepers of the prison that no man was to be taken in to him. And when Saint 'AZḲÎR had prayed, the doors of the prison house were opened, and fifty men came in, and he made a cistern of water there, and he baptized them therein in the Name of the Father and the Son

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and the Holy Ghost. When SARÂBḤÊL the king heard this he commanded his soldiers to bring 'AZḲÎR out of the prison house and to take him to another place; and the holy man met a man whose name was CYRIACUS, who said unto him, "Good news for thee, O 'AZḲÎR; they are taking thee to martyrdom." When the king's guards heard this they bound CYRIACUS with 'AZḲÎR in fetters. And on the road they met two men, and they said unto him, "Baptize us for Christ's sake"; and 'AZḲÎR prayed to God, and water sprang up in the desert, and he baptized the two men and CYRIACUS. When they reached the desert the guards and their beasts lacked water, and they besought Saint 'AZḲÎR to entreat God on their behalf because they were short of water. And 'AZḲÎR prayed to God and straightway a cloud came and poured down rain into the water-holes to the depth of the hand, and seven hundred men and their beasts drank of that water and were satisfied. And they brought 'AZḲÎR to the King of ḤÂMÎR, and he said unto him, "What is this new doctrine which thou hast brought into my country?" And Saint 'AZḲÎR said unto him, "It is not a new doctrine, but one which the prophets have preached in the Book of the Law, and it hath been heard that the King of the Jews was crucified in the Christian Faith." And one of the Rabbânât rose up and said unto the king, "O my lord, command [thy soldiers] to take him into the city, and let them hang him upon [fol. 74*a* 1] a tree, and burn him alive"; and the king commanded according to his words. And when they had brought 'AZḲÎR to the city of NÂGRÂN they hung him upon a tree and lighted a fire [under him]. And when Saint 'AZḲÎR had prayed, his fetters were loosed and he went forth alive from the fire. And the Jews said also, "Come, let us stone him"; and the greater number of the Jews killed him by stoning, and the rest took swords and cut off his head. Thus Saint 'AZḲÎR finished his martyrdom and departed to everlasting life. Salutation to 'AZḲÎR.

And on this day also are commemorated ḲÂLTEW (CLAUDIUS ?), and GÂYYÔS, and 'ARTYÔ ('ASTARYÔS), and DIOSCURUS the martyr, who died on this day.

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And on this day also died Abbâ YÔSÊF (JOSEPH) of the city of ṢÂNÂ. The parents of this holy man were rich in faith, and they had no son except YÔSÊF (JOSEPH); and they brought him up very carefully and piously, and they taught him the Books of the Church. Now his form and appearance resembled those of JOSEPH, the son of [fol. 74*a* 2] JACOB. When he had grown up there entered into his heart the remembrance of death and the transitoriness of the world, and he went into a monastery and became a monk, and a fighter in the spirit; he devoted himself to fasting and to prayer, and he shut himself in his cell, and never went out except on the day of the Sabbath, at the time of the Offering. And the report of him was noised abroad, and the men of 'ADYÂM came to him to receive his blessing. And his father and his mother had no news of him, and they continued to make supplication to God that He would enable them to find him; and when they heard the report of him they went to him so that he might pray for the discovery of their son. When they came to him he knew them, but they did not know him, and after the men had removed themselves he made himself known unto them, and commanded them to tell no man; and he comforted them and sent them away in peace. And God bestowed upon him the power to work signs and wonders, and at length Satan was envious of him. And he went to the governor of the city and told him that this holy man had much money, and the governor sent soldiers who bound the holy man in fetters and brought him to the prison house. On the following day when they looked for him they found the fetters thrown about on the ground; and the governor was terrified and bowed down at his feet and did reverence to him and sent him into his own house. After much strenuous fighting he died in peace, and signs and wonders which were innumerable appeared at his grave.

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XXV. KHĔDÂR

[fol. 74*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became a martyr PHILOPATOR (which is being interpreted "lover of the Father") MERCURIUS, and this name also being interpreted is "servant of Jesus Christ." This holy man was a native of the city of 'ASLÊṬĔS, which was also the city of his father, and of his grandfather who were born therein, and he was brought up in the city of Rômê. Now the occupation of his father, and grandfather, and his kinsmen was that of hunters of wild beasts. One day they went out hunting, according to their custom, and they found two men with the faces of dogs, and they ate his grandfather, and they also wanted to eat his father, but the angel of the Lord prevented them from doing so. And the angel said unto them, "Touch him not, for from him shall go forth good fruit." Then the angel of the Lord surrounded them with fire, and being in tribulation, the two Dog-faces came to the father of Saint MERCURIUS, and they bowed low before him. And straightway God changed their [savage] nature to one of gentleness, and they became like sheep and went with him to the city. And after he had begotten the holy man MERCURIUS, and called his name "PHILOPATOR," the Dog-faces lived with them for many days, and then they became Christians; now the ancestors of the holy man had been in days of old pagans. And when they received the gift of Christian baptism, they called the father of the holy man "NOAH," and his mother "TÂBÔT," and PHILOPATOR "MERCURIUS." And the Dog-faces, according to what the angel of the Lord said unto them when he appeared unto them, were in subjection to the holy man MERCURIUS, and his father. And when the king heard the story of the Dog-faces [fol. 74*b* 1] and how God had changed their savage natures, [he ordered his soldiers to bring in wild beasts] before the king, and the Dog-faces destroyed all the wild beasts which the king brought before them. When the king saw this he was afraid of them exceedingly, and he asked the father of Saint MERCURIUS to entreat God to

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remove from them their savage nature, and to make them to possess the nature of men; and he asked God, and God changed their nature and they became like men. Then the king took the holy father MERCURIUS and appointed him governor and captain of the army, and these Dog-faces were subject unto him, and all the people were afraid of them. After this a certain wicked king rose up and he wished to make war upon another king, and the king sent his soldiers to entice those Dog-faces and to bring them to him. And that wicked king who wished to make war on the king of the city wherein the father of Saint MERCURIUS lived, enticed them. And straightway he was angry with the Dog-faces, and he punished one of them, who became a martyr thereby, and the other fled. When the father of Saint MERCURIUS returned to the city he sought for his son and his mother and found them not. Now the king having heard that the father of Saint MERCURIUS was killed in battle, decided to take the mother of Saint MERCURIUS and marry her. And one of the soldiers of the king knowing what the king intended to do, went and told the mother of Saint MERCURIUS what the king had decided concerning her. When she heard this she asked him to take [her] out secretly, and she [fol. 74*b* 2] went out with her son the blessed MERCURIUS. And his father having sought for his wife and his son, and found them not, knew not in the least what had become of them. And the king was afraid because he thought that the Dog-faces lived with him, and that he would become angry and would turn them loose, and they would destroy all the city. And the king commanded his servants not to tell him that he intended to marry his wife. After this war broke out against the king, and the father of Saint MERCURIUS went out to fight, and the king took him prisoner. Now by the Will of God the King of Rômê was a Christian. And when he knew that the father of Saint MERCURIUS was a Christian, he spared him and did not kill him, and he made him governor of all the city of the MARDÔSÂWĔYÂN. And by the Will of God Saint MERCURIUS and his mother were in the city of Rômê, and when his father came into the church the mother of Saint MERCURIUS saw him and knew that he was her husband. One day

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when they were sitting in the guest house the father of MERCURIUS and his soldiers rode out, and the mother of the blessed MERCURIUS dressed her son in the fine raiment which he used to wear in the royal city, and commanded him to go and mount the horse of the governor, that is to say of his father. And having mounted the governor's horse, the soldiers seized him and brought him before the governor, that is to say his father, who did not know that he was his son, and he was angry with him. And the mother of MERCURIUS came to her husband, now he did not know that she was his wife, and she said unto him, "We are strangers, [fol. 74*b* 3] and when I knew that thou wast a stranger I thought that my son might be with thee"; and when he asked her questions and enquired concerning her journey she told him that she was his wife. And straightway he knew her and he knew his son MERCURIUS, and he placed [him] in the church, and they lived there together. When the father and mother of Saint MERCURIUS died, the king took him and made him governor of the city of the MARDÔSÂWĔYÂN in his father's stead; and the one Dog-face that had remained with him up to the time he was appointed governor, used to go forth with MERCURIUS in battle. When they wanted to fight God used to restore to the Dog-face his original savage nature, and there was none who could stand before him. And there were given to this Saint MERCURIUS power, and great strength, and he was more renowned and more exalted than all the other officers of the kingdom. Now the Emperor of Rômê in those days was called DECIUS and he worshipped idols. And his enemies the Barbarians rose up against him, and he assembled his armies and went forth to fight against them; and they were as many as the sand of the sea, and the emperor was dismayed and was afraid. And Saint MERCURIUS said unto him, "Fear not, for God shall assuredly destroy our enemies and bring them into our hand." Now MERCURIUS saw before him in the battle the angel of the Lord, and he had a drawn sword in his hand, and he said unto him, "Conquer and fear not, O MERCURIUS." And after this a shining man in white apparel appeared unto him, and he had in his hand a drawn sword which he gave to MERCURIUS, saying, "When thou hast overcome

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thine enemies remember the Lord [fol. 75*a* 1] thy God." And straightway MERCURIUS conquered his enemies and returned in great joy. Then the angel of the Lord appeared, and said unto him, "Why hast thou forgotten and hast not remembered the Name of the Lord thy God?" And the period of the war being ended the Emperor DECIUS wanted to offer up incense to the gods on behalf of himself and his army. And Saint MERCURIUS tarried behind, and did not go forth with the emperor to the festival in the temple. And a certain man informed the Emperor DECIUS and said unto him, "Saint MERCURIUS hath not come with thy army, and he hath not associated himself with the offering of incense to the gods." And the emperor sent straightway and had MERCURIUS brought to him, and he marvelled at him, the love for him having forsaken his heart. And the emperor said unto him, "Why hast thou forgotten thy love for me and hast not come with me to offer incense to the gods?" And straightway Saint MERCURIUS cast his girdle and his military attire down before the Emperor DECIUS, and he said unto him, "I will not deny my Lord Jesus Christ, and I will not bow down to filthy idols." And when the Emperor DECIUS heard this he was exceedingly wroth, and he commanded his soldiers to beat him with rods made of green palm wood, and with ox-hide whips; and they did as the emperor commanded. And straightway the emperor was afraid lest the people of the city should rise up against him, and he bound him in irons and sent him to Caesarea in Cappadocia, and he commanded the soldiers there to torture him severely and to cut off his head with the sword. And they tortured him there, even as the emperor commanded, and they cut off his head with the sword, and he finished his fight and received the crown of martyrdom in the kingdom of heaven. [fol. 75*a* 2] And after he had received an incorruptible and heavenly crown, and had entered into life everlasting, churches were built to him in all the ends of the earth, and God made manifest in them signs and great wonders. And some of his miracles took place when JULIAN, who denied our Lord Jesus Christ, was reigning, and in the days of Saint BASIL, Bishop of the country of Caesarea and Cappadocia, even as it is written in

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one of the works of Saint BASIL. Now JULIAN the infidel had inflicted very great tribulation upon those who believed in our Lord Jesus Christ, and he was wroth with Saint BASIL and shut him up in prison, and he multiplied his works against the believers. And Saint BASIL gathered together the believers and he prayed and made entreaty unto God concerning JULIAN the infidel, and he made intercession with Saint MERCURIUS. And God heard his prayer and sent His great and holy martyr MERCURIUS, and he came riding upon a horse and he speared JULIAN the infidel with his spear in his head, and the emperor died an evil death during the war in the land of Persia. And when Saint BASIL had seen this vision in the picture of Saint MERCURIUS he rejoiced with very great joy. And he came into the place wherein was the body of the great martyr Saint MERCURIUS, and whilst he was sitting down there and thinking about what he had seen, straightway the sword and the spear of Saint MERCURIUS returned to their places, and from them there dropped so much blood [fol. 75*a* 3] that the whole space beneath the picture of Saint MERCURIUS was full of it. And straightway Saint BASIL cried out and said, "O martyr of Christ, to Whom be glory! hast thou indeed killed JULIAN the enemy of righteousness?" And Saint MERCURIUS in the picture bowed his head before the face of Saint BASIL as much as to say, "Yea, I have killed him." And Saint BASIL multiplied his praises of God, and he paid Him honour and gave thanks unto Him. And Saint MERCURIUS wrought very many signs and wonders. And there was a certain young Muslim who was a son of one of the officers of the city of MĔSR (CAIRO), and he was learned in the Law of the Muslims and in their books. And one day he passed along the river bank and met a certain man who had been originally a Muslim but had since been baptized with Christian baptism. Then one of the king's guards seized him, and he made ready a deep pit and lighted a great fire therein in order that he might burn him in it; and many men gathered together to see him [burnt]. And that young Muslim drew nigh unto the martyr whom the royal guard had seized, and he said unto him, "O infidel, why dost thou run to enter into Sheol? At thine end thou wilt sit in the fire of Gahannam,

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because thou dost attribute a Son to God, and dost confess Three Persons. Hearken unto me and abandon thy blasphemy and thine abominable words." And the Christian answered and said unto him, "We Christians are not infidels, but we worship One God, and He is Father, and Son, and Holy Ghost. The Son is not alien to God His Father, [fol. 75*b* 1] for He is His Word. Likewise the Holy Spirit, the mystery of our Faith, is wonderful, and is hidden from you, because your heart is not able to bear Him, and thy heart at this moment is dark and the light of the Faith illumineth it not. But I can see that after a few days the light shall draw nigh unto thee, and that the light of Christ shall shine in thine heart. And thou shalt fight spiritually even as do I for His Name, and thou shalt feel the same pain which I am now suffering." When the Muslim heard his words he was exceedingly wroth with him, and he put off his sandals from his feet and buffeted the face and mouth and head of the Christian and punished him severely, and he said unto him, "What thou sayest shall never happen to me, O thou infidel." And the blessed man answered and said unto him, "Needs must that thou remember what I say unto thee." And straightway they cut off his head with the sword, and they threw his body into the pit of fire, and the flames of that fire mounted upwards and became like a great wall. And the body of the Christian remained in that fire three days and three nights, and the royal guard watched him by day and by night, and afterwards they found the body and it was tried like gold and the fire had not touched it at all; and they told this to the king, and he commanded the soldiers to bury the body. And the young Muslim went into his house being sorrowful, and he neither ate nor drank. And his father, and mother, and brethren gathered about him, and they said unto him, "What hath happened to thee? Why dost thou neither eat nor drink?" And he told them what the martyr of our Lord Jesus Christ had said unto him, and they comforted him, and they said unto him, "Put aside the word which this erring man [fol. 75*b* 2] spake unto thee, and dismiss his prediction from thy heart"; but he was in no wise comforted. And in those days that young Muslim saw many Muslims, and they were wishing

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to go to the tomb of their lying prophet, and he said unto his father, "I should like to go with them"; and his father rejoiced exceedingly at these words, and he gave him one hundred *dînârs*, and committed him to the care of his friend, and the young man departed. And as the young man was journeying with his friend, he saw a vision one night, and it seemed that an aged monk, shining with light, stood up by his side, and that he said unto him, "Come, follow me that thou mayest be saved"; and the monk appeared again on the second night, and again on the third night, and each time he spake unto him as above. When they had finished their business, having arrived at their destination, they turned back, and journeyed for a period of six days in the desert. And as they were travelling by night the young man got down from his camel because of a bodily need, and his companions left him and departed; and he remained by himself lost in the desert, and he wept, being afraid lest the wild beasts should eat him. Then he remembered the church of Saint MERCURIUS the martyr in the city of MĔSR (CAIRO), which was near his father's house, and he said in his heart, "Every man makes vows to him, and he fulfils for them everything which they ask him." And straightway the young man said, as he wept, "O MERCURIUS, martyr of Christ, if thou wilt deliver me from the wild beasts of the desert, and wilt bring me out safe from the desert, I will become a Christian." And having said this, behold there came unto him a young man riding upon a horse, and his appearance was exceedingly goodly, and he was wearing glorious apparel, and his loins were girt with a girdle [fol. 75*b* 3] of gold, and he stood before him and said unto him, "Whence comest thou? Why art thou alone and lost in this desert?" And he said unto him, "I got down [from my camel] because of a bodily need, and they left me and departed." And the man on the horse said unto him, "Come, get up behind me on this horse," and he mounted the horse with him, and the horse flew through the air, and brought them quickly to the church of MERCURIUS the martyr in the city of MĔSR (CAIRO). And the doors of the church flew open to him, and he went in with him on the horse, and he brought him to the martyrium of the sanctuary, and

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then disappeared from him and was no more seen. And the young Muslim stood up in the church frightened, and he said in his heart, "Is this one of the churches of the Christians?" And he saw the lamps burning before the picture [of the saint], and this seemed to him to be a dream, and he said, "Am I not still sitting down in the desert?" And he remained in the sanctuary until the dawn. And the steward of the church came and found him standing in the sanctuary, and he thought that he was a thief, and the steward wanted to cry out, but the young Muslim made a sign to him with his hand, and he said unto him, "Come to me"; and the steward went to him. And the young man said unto him, "What is this place?" And the steward said unto him, "This is the church of Saint MERCURIUS of MĔSR (CAIRO)." And the young man said unto him, "Is this the city of MĔSR (CAIRO)?" And the steward said unto him, "Yea," and he added, "It seemeth that thou art too stupefied to talk to me; but now, O my brother, make me to know what hath happened to thee." Then straightway courage returned to the young man, and he said unto him, "How can I help being stupefied? seeing that during the past night I was in such and such a desert. And I have no knowledge whatsoever of how I came here; only God [fol. 76*a* 1] knoweth." When the steward heard the name of that desert he marvelled, and said unto the young man, "Did I not say rightly that thou art stupefied, and that thou dost not know what thou art saying? The journey from that desert to this place occupieth twelve days. Verily thou art a thief, and it is the might of the blessed martyr MERCURIUS which hath seized thee and bound thee here without ropes and fettering irons. This MERCURIUS the blessed martyr forsook the glory of this world and thrust it away, and the infidels tortured him with severe tortures for the Name of Christ, and the martyr died and God received him into His kingdom, and churches are built in his name everywhere; and in them the saint praiseth God, and maketh intercession for all men. And for all those who commit themselves to him in prayer he maketh intercession, and he maketh manifest miracles." And the young man said unto the steward, "What are his form and features like?" and the steward said

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unto him, "He resembleth thee in stature"; and then he shewed him the picture of the saint. When the young man saw the picture of Saint MERCURIUS the martyr, he said unto the steward, "Verily this is the holy man who appeared unto me in the desert, and who bore me on his horse, and brought me hither. And behold, this is the girdle of gold wherewith I saw his loins girt." And he said unto the steward, "Behold, I tell thee that I am a Muslim, I belong to this city, and the name of my father is RAGÂ, the judge; this miracle is sufficient to make me become a Christian. And now hide me, and do not reveal my business to any man. And also bring me an aged [fol. 76*a* 2] priest that he may teach me the way of God, and may strengthen me in the True Faith, and may bring me...." And the steward put him in a place by himself, and brought to him a priest, even as he said, and the priest baptized him with Christian baptism, and brought to him the Books of the Church and the Gospel; and he remained thus. And about one month after this those men who had journeyed to MECCA arrived, and all the Muslims who were their kinsmen went out to meet them. And the judge, the father of the young man, met the friend, who wept bitterly, and he told the judge how his son had stayed behind in the desert, and how they had left him and come on. When his father heard this he rent his garments, and his brethren and the young men also rent their garments, and they sat down and mourned for three days. After this a certain Muslim woman saw the young man who had become a Christian coming out of the church of Saint MERCURIUS. And a Muslim (*sic*) went and told his father and his brethren [this], and said unto them, "If it were not that your son died in the desert on the MECCA road, I should be inclined to say that the young man whom I saw this day by the church of Saint MERCURIUS the martyr was he; he was wearing the white apparel which the monks wear, and in truth he was like your son." When the father and mother and brethren of the young man heard this they rose up, and went [there] and found him, and they seized him, and said unto him, "What hast thou done? And why hast thou put me to shame among the Muslim nobles?" And he said unto them, "I am [fol. 76*a* 3] a Christian, and I

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believe in our Lord Jesus Christ, the Son of the Living God, the Most High; blessed be His Name!" Immediately he had said this they punished him very severely, and they cast him into a dark pit, and he remained there for seven days and seven nights without food and drink, and they poured urine upon him and cast the filth from their houses on him. And his mother wept over him day and night, and by reason of her excessive weeping they drove away the young man, and he departed to the desert of SCETE, and he dwelt in the desert of Abbâ MACARIUS for a period of two years, and he fought a strenuous fight, and devoted himself to the ascetic life. After this a certain monk said unto him, "Would it not be profitable to thee without [delay] to go to the city of MĔSR (CAIRO) and proclaim thy Faith openly?" And he rose up and went to MĔSR (CAIRO), and his father seized him and took him to King ḤAKEM, who is called "Governor" (*i.e.* Khalîfah), and he said unto him, "Our son hath forsaken the Muslim faith, and hath entered the Christian Faith." And the Khalîfah said unto the young man, "Is this true what they say about thee?" And he told the Khalîfah what had happened to him in MECCA, and how Saint MERCURIUS had appeared unto him, and how he had seated him with himself on his horse, and how he had brought him into his shrine in the twinkling of an eye and had taken him into the church of MĔSR (CAIRO), and how he had seen the picture of the saint in the church, and how he knew that it was he who had appeared unto him in the desert. And when ḤAKEM the Khalîfah, the infidel, heard this he spake many words and he feared with a great fear. And he said unto the young man, [fol. 76*b* 1] "What dost thou want?" And he said unto him, "I ask thee to give me authority to build a church in the name of Saint MERCURIUS the martyr"; and the Khalîfah gave him authority to build a church there in the name of MICHAEL the archangel, and he built a second church —in the name of MERCURIUS the martyr, and great signs and wonders took place therein. And he composed two books, one on the Grace of God and the gift of the Holy Spirit, and the other on the True Faith. And he vanquished in debate the wicked, and the pagans, and the Muslims, and he pleased God

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and died in peace. Now the name of this young man was "JOHN," which was given to him when they baptized him. All this took place through the prayer of Saint MERCURIUS the martyr, and the multitude of his miracles. Salutation to MERCURIUS of Rômê, who rode a black horse.

And on this day also are commemorated ACARIUS and ROMANUS.

[And on this day died SABLA WANGÊL, Queen of Ethiopia.]

XXVI. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint PELARIANUS (or BALARYÂNÔS, *i.e.* VALERIANUS) and his sister TÂTBÛSYÂ became martyrs. This [fol. 76*b* 2] holy man PELARIANUS was a native of Rômê, and his parents were infidels. They married him to a maiden who was the daughter of one of the rich nobles of Rômê, and the name of that maiden was KÎLḲĔYÂ, and she was a Christian and worshipped the Lord Christ. And when he went to her in the marriage-chamber he loved her dearly, and as soon as she saw that he loved her dearly she began to reveal to him the Faith of Christ, and he believed through her, and was baptized with Christian baptism. And when he shone brightly and became strong in the Divine Grace he taught his sister TÂTBÛSYÂ, and she was baptized with Christian baptism. And Saint PELARIANUS fought a great spiritual fight, and at length the angels would come and visit him always, and they would reveal unto him everything which he wanted [to know], and they would teach him concerning hidden things before they came to pass. When DIOCLETIAN the infidel reigned he inflicted persecution upon the Christians, and tortured them, and he slew many of them and they became martyrs. Now this holy man and his sister used to go round and take up the bodies of the martyrs and prepare them for burial, and bury them. And a certain evil man having learned concerning them

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went and accused them to MASIUS, the emperor's friend, and the emperor commanded his soldiers to bring them to him. When they arrived they stood up and he questioned them concerning their Faith, and they confessed that they were Christians and did not deny it. And he promised them very many things if they would deny our Lord [fol. 76*b* 3] Jesus Christ, and worship idols, but they would not listen to his commands, and they did not want his promised gifts. And the emperor loved them and he said unto them, "If ye will not hearken unto me, and will not sacrifice to my gods, I will torture you with very many kinds of torture"; and they were not afraid of his tortures. When the governor saw their endurance and fortitude, he delivered them over to the headsman to cut off their heads. And when they had cut off their heads, those who were standing there saw shining angels meeting their souls with great joy. When the governor saw this he believed in our Lord Christ. And the emperor shut the governor up in prison for three days, and on the fourth day he had him brought out from the prison house and ordered the headsman to cut off his head; and [he did so] and the saint received the crown of martyrdom in the kingdom of the heavens with PELARIANUS, and his wife KÎLḲĔYÂ, and his sister TÂTBÛSYÂ. Salutation to PELARIANUS who buried the bodies of the martyrs, and to his wife KÎLḲĔYÂ and his sister TÂTBÛSYÂ.

And on this day also is commemorated GREGORY, Bishop of the island of NÛSÎS (NYSSA). Salutation to GREGORY, Bishop of the city (*sic*) of NÛSÎS (NYSSA).

[fol. 77*a* 1] And on this day also the men of NÂGRÂN and Saint KHÎRÛT their father were martyred in the fifth year of the reign of the Emperor JUSTINUS, when Abbâ JOHN was Archbishop of Jerusalem, and Abbâ TIMOTHY was Archbishop of Alexandria, and Abbâ TIMOTHY was Archbishop of Constantinia, and EUPHRASIUS was Archbishop of Antioch, and KÂLÊB the righteous was King of Ethiopia. And in those days there reigned in SÂBÂ a Jew whose name was PHINEHAS, and he was an infidel and a man of iniquity, and one who shed the

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blood of men. In ancient times the country of SÂBÂ was under the rule of the Kings of Ethiopia, and the Roman Emperors VESPASIAN and TITUS having driven out the Jews subsequently inherited it. And by the side of the country of SÂBÂ was a very great city wherein lived very many believers and men who confessed Jesus Christ. And there came that Jewish king to destroy the holy and Christ-loving city, and to plunder the houses of the Christians. When he came to the city he saw the sign of the Cross all round on the walls thereof, and upon the gates and ramparts thereof were standing large numbers of mighty men of war, and the heart of the Jewish king was filled with rage. And he wished to go into the city but was unable to find any means of so doing, because God had strengthened it, but he slew the slaves who were working the ground, and whom he found outside the city, and he carried off their children into captivity, and gave them over to forced labours. And that Jew who was as foul as Diabolus, the Adversary, sent a message to the men [in the city] saying, "I swear unto you by the Name of the Lord God, and by the Tôrâh, and by the prophets, that I do not wish to do [fol. *77a* 2] you any harm, and I do not wish to ill-treat any man of this city, and I do not wish to shed one drop of blood. But I want to see the buildings of the city, and the broad spaces thereof, and the market-places"; and the people of the city believed his word. Then KHÎRÛT, the son of KÂ'AB, said, "Do not believe the word of this infidel Jew, for he is a man of iniquity, and do not open the gates"; and the people refused to listen to him and they opened the gates. As soon as the Jew had entered the city he commanded [his men] first of all to plunder the goods of the men of the city, and to light a fire so large that its flame reached unto heaven. Then he commanded them to bring to him Abbâ PAUL, Bishop of the city, and when they told him that he was dead, he made them bring the bishop's bones out of the grave and had them burned in the fire. Then he assembled the priests, and the deacons, and the monks, and the widows and those who were being taught, who passed day and night in reading the Holy Scriptures. [All] these he cast into the fire, and they were in number four hundred and twenty-six souls. Now he

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wanted to frighten the Christians by this act. Then he commanded his men to put a collar round the neck of Saint KHÎRÛT, and to load his hands and feet with fetters; and he fettered also all the nobles and chief men of the city. And he commanded a crier to go through all the city, crying, "Whosoever will not deny Christ shall die an evil death." When the holy Christians heard this they cried out, saying, "Far be it from us! We will not do this thing. We will not deny Christ our God; in Whom we have believed, and in Whose Name we have been baptized." When that filthy Jew heard this he killed men and women, young men and maidens, [fol. 77*a* 3] and babes and old men, in all four thousand four hundred and fifty-two souls. And as for the remaining women he commanded his soldiers to cut off their heads with the sword; now they were in number two hundred and twenty-seven souls. And then he seized Saint DEMÂḤÂ, the daughter of RÂBE'A, the wife of Saint KHÎRÛT. Now this woman was very beautiful, as were her two daughters, and the sun had never touched them except when they sat in the verandah of their house. And they stood before the [Jew] king, and he was unable to persuade them by means of his crafty promises to deny their Faith; and when they refused he commanded his soldiers to strip off their veils, and the women of the city wept for them. And one of her two daughters, the younger, a maiden of twelve winters, spat in the face of the king; and a soldier who saw her drew his sword and cut off her head and the head of her sister. Then the filthy Jew commanded his soldiers to make Saint DEMÂḤÂ to drink the blood of her daughters, and as she tasted it she said, "I thank Thee, O my Lord Jesus Christ, Son of the Living God, that Thou hast made Thine handmaiden taste the blood of the Offering of her daughters." And the king commanded them to cut off her head with the sword, and she finished her martyrdom there. Then the king commanded them to bring to him Saint KHÎRÛT, and those who were with him in the prison house; and they were in number three hundred and forty men. And the Jew tried to force Saint KHÎRÛT to abandon his Faith, but the saint answered and said, "Eight and seventy years have I served my Lord Jesus Christ, and I have come to the fourth

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generation. And this day I shall rejoice if I become a martyr [fol. 77*b* 1] and if I die for His holy Name. I did tell the people not to put any confidence in thine oath, and that thou wast a liar, but they would not believe my words. Moreover, it is the good pleasure of Christ that hath brought me into this fight." When the Jew king heard this he was furiously angry, and he commanded his soldiers to take him into the valley and to cut off his head there. When Saint KHÎRÛT heard this he prayed to God to strengthen the empire of Rôm and the kingdom of Ethiopia so that they might destroy the kingdom of the filthy Jew. And he blessed the people and embraced them, and then the soldiers cut off the heads of the saints. And there was there a certain woman who was a Christian, and she had a child of five winters, and she took some of the blood of the saints and smeared herself and her son therewith. And when the soldiers saw this they carried them bound to the king, and he threw the woman into the fire, but the Jew took the boy and he said unto him, "Dost thou love me or Him that is called Christ?" And the boy said, "I love Christ, and I am the slave of Him only; let me go that I may depart to my mother." And when the Jew held him fast the child bit his foot, and the king snatched him up and cast him into the fire and he became a martyr. And they also brought a woman who was carrying a child ten months old, and his mother said unto him, "I cannot give thee to this fire"; and the child said unto her, "O my mother, let us depart quickly into everlasting life; we shall only see this fire to-day," and they cast the woman into the fire with her son. And [the king] saw his soldiers fighting against the Christians and destroying them, some by means of fire, and others with the edge of the sword until at length all [fol. 77*b* 2] companions of the Jews were exhausted. Then there appeared in the heavens a fire which filled the whole sky for forty days and forty nights. And when the Jew king had entered into his city he sent messengers unto the [neighbouring] kings boasting of his valour. When JUSTINUS, Emperor of Rômê, heard this, he sent a letter to TIMOTHY, Archbishop of Alexandria, calling upon him to send instructions to KÂLÊB, King of Ethiopia, to make war on that Jew, and to avenge the blood

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of the people of NÂGRÂN. When KÂLÊB, the King of Ethiopia, heard this, he departed into the country of the Jew king with many soldiers, and many ships, having received the blessing of Abbâ PANTALEON of the Cell. Having arrived in the country he destroyed all the city of the King of SÂBÂ, and he left nothing therein, neither man nor beast. And he rebuilt the city of NÂGRÂN, and established the commemoration of the martyrs thereof. And he sent glad tidings to JUSTINUS, Emperor of Rômê, and to TIMOTHY, the Archbishop, and there was great joy, and they gave thanks unto Christ. Salutation to the bright STARS OF NÂGRÂN who have illumined all the world.

And on this day also died Saint ÎYASÛS MÔ'A, and on it GÊLYÔS, and MÂYEN, and MEKWÂS, and MÂRYÂLES are commemorated. [fol. 77*b* 3] Salutation to ÎYASÛS MÔ'A, who for forty years never slept on his side.

XXVII. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint JAMES the "chopped" became a martyr. This holy man was one of the soldiers of SAKRÂD, the son of SÂPÔR (SAPOR), King of Persia, and he was a friend of the prince, who loved him exceedingly, and took counsel with him about all his affairs; and for this reason his heart inclined towards Saint JAMES, and he made him worship the sun and fire. When his mother and his wife and his sister heard that he had become one with the king in his acts and in his faith, they wrote to him a letter, saying, "Why hast thou forsaken the Faith of our Lord Jesus Christ, and dost worship natural objects which have been created, that is to say, the sun, and the moon, and fire? Know that if thou dost continue to hold the faith of the King of Persia, we shall become strangers to thee." When he had read their letter he wept bitterly, and he said, "If I continue to be of this opinion I shall become a

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stranger to my mother, and to my household and kinsfolk. But, however, how can I approach my Lord Jesus Christ?" And he began to read Christian books, and he wept and forsook the service of the king. And certain men told the king and spake unto him, saying, "Behold thy friend JAMES hath forsaken thy service, and thy love, and the [fol. 78*a* 1] worship of the gods." And the king sent a messenger to bring him to him, and when he had come he set him before the king, and the king said unto him, "Why hast thou forsaken my service?" And Saint JAMES said unto him, "Our Lord Christ saith in the Gospel, 'Whosoever confesseth Me before men, him will I confess before my Father Who is in heaven. Whosoever denieth Me before the face of men, him will I deny before the angels of God' (Matthew x, 32). Therefore have I left thy service, and thy love, and the worship of thy gods, and I worship my Lord Jesus Christ, the Son of the Living God, the Creator of the heavens, and the earth, and the sun, and the moon, and the stars, and the seas." When the king heard this he was exceedingly wroth, and he commanded his guards to beat him very severely, and they did so until his blood ran down on the ground like water; but he could not turn from his good counsel. And the king commanded them to cut off his members with knives, and they cut off the ten fingers of his hands and the ten toes of his feet, and his arms. And they cut him up into thirty-two separate pieces, and as each piece was chopped off, he sang and glorified God, saying, "O God of the Christians, my Lord and King Jesus Christ, receive Thou the branches of the tree according to the greatness of Thy compassion. When the master of the vineyard pruneth the vines he leaveth slips behind him, and these sprout in the month of Nêsân, that is to say Mîyâzyâ (April–May), and the vine putteth forth [new] roots and spreadeth abroad." When only the head, and breast, and loins of the holy man were left, and he knew he was nigh to the giving up of his soul, at that moment he prayed to God for the world, [fol. 78*a* 2] and for the people therein, and that He would teach them and have compassion upon them. And he said, "There is left to me neither limb nor hand which I can lift up to Thee, O Lord;

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behold my limbs have been cast away before me, O Lord receive my soul." And straightway our Lord Jesus Christ appeared unto him and comforted him, and strengthened him, and immediately his soul rejoiced and was glad. And before he delivered up his soul one of the guards made haste, and cut off his head with a sharp sword, and Saint JAMES received the crown of martyrdom in the kingdom of the heavens, and he departed to the habitation of light, to Christ Who loved him. And certain God-fearing men took his body and made it ready for burial and wrapped it in costly cloths, and they laid it in a pure place. When his mother and his wife and his sister heard that he had become a martyr they rejoiced with great joy, and they came to the place where his body was, and they embraced it and wept over it, and laid splendid cloths over it and sweet scents and unguents. When the days of Saints HONORIUS and ARCADIUS and other kings arrived, they built in his honour churches, and monasteries and nunneries. When the King of Persia heard the report of those monasteries, and the stories of the martyrs and their bodies, and what great signs and wonders had appeared through them in every place, he commanded his soldiers to burn the martyrs' bodies in every place with fire, and not to allow anything of them to remain in the country of his dominion. And certain believing men came and carried away the body of the saint, and they carried it and brought it to Jerusalem, and deposited it there. And then they brought it to PETER, Bishop of the city of [fol. 78*a* 3] RÔḤÂ (EDESSA), and it remained with him until MARCIANUS reigned, and then Saint PETER took it and brought it to the country of Egypt, and deposited it in the city of BEHENSÂ, where it remained for a few days with certain brethren. And whilst these men were praying at mid-day, and the body of Saint JAMES was in their midst, straightway Saint JAMES appeared with many of the martyrs of Persia, arrayed in Persian apparel; and they sang with them, and they blessed them, and then they disappeared. And before they disappeared from their sight Saint JAMES said unto them, "My body shall stay here even as God commandeth." After this Saint PETER the bishop wished to return to his own country, and he took

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the body of Saint JAMES with him, and he carried it to the sea and laid it in a ship, but the voice of Saint JAMES went round about, saying, "My body shall stay here." And straightway the body of Saint JAMES was snatched out of their hands, and returned to the place wherein it had been, even as God commanded; and great signs and wonders took place through the body of Saint JAMES. Salutation to Saint JAMES who was cut up into thirty-two pieces.

And on this day also Saint TIMOTHY, a native of BANḤÔR, became a martyr. [fol. 78*b* 1] This holy man was a fearer of God from his youth, and he devoted himself to fasting and prayer. He had a wife whose name was MÔRÂ, the daughter of his father's brother, and she was very beautiful, and she gave him pleasure by all her works and they lived together for many days in love and happiness. Whilst they were living in this state of quietness the Imperial Edict of the wicked DIOCLETIAN went forth into all the countries of his Empire ordering the heathen temples to be opened and the churches to be closed. When Saint TIMOTHY heard this he rejoiced exceedingly, for he had been waiting for this time, and he told his wife what he was going to do; and she said, "God's Will be done." Then he rose up and prayed to God to prosper his way, and as he was sleeping that night our Lord Jesus Christ appeared unto him, and He said, "Peace be unto thee, O My beloved TIMOTHY, behold I have numbered thee among the number of the righteous. Rise up now, and take thy wife, and go to the city of BEHENSÂ, and confess the Name of Christ before all the people who worship idols." When he awoke he told his wife what he had seen, and she told him that she had dreamed even so. Then they rose up together and came to QUILQUILIANUS, the governor, and they found him celebrating a festival with singers and dancers who were performing before him. Then the soldiers seized TIMOTHY and set him before him, and his wife was following him. And the governor spake unto him with gentle and persuasive words and tried to make him worship idols, but the saint reviled him and his foul faith; therefore [fol. 78*b* 2] was the governor angry and he commanded

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them to cast him into prison. After a few days the governor had him and his wife brought out and beaten with whips until their blood ran down on the ground like water; and his wife finished her strife under this torture. And Saint TIMOTHY he treated with gentleness because he wished to make him agree to worship idols. And when he refused to do so the governor had the saint's body smeared with oil and grease, and cast him into a red-hot fiery furnace. And whilst the holy man was in the fire GABRIEL, an angel of God, came down to him from heaven, and delivered him from this torture. Then the governor cast the saint into the prison house a second time, where he wrought many signs and wonders. One day whilst he was praying there our Lord Jesus Christ came to him, and made a covenant with him and gæve him peace. And on the following day the governor had him brought out of the prison house, and they took him to the city of ZANḤÛS, and they cut off his holy head. Thereupon an earthquake took place, and the air was filled with angels, and the men of the city came and prepared him for burial in a splendid manner and buried him. When the time of persecution had passed they built a church for him, and consecrated it on the seven and twentieth day of the month Sanê (June–July), and they laid his holy body in it. Salutation to TIMOTHY and to his wife MÔRÂ.

[fol. 78*b* 3] And on this day also is commemorated Saint PHILEMON the apostle, who was one of the Seventy-two disciples. Salutation to thy tongue with its eloquent words and pleasant speech, thou father of the city (or country) of LYDIA.

And on this day also are commemorated 'AL'ÂRÊ, and Abbâ TAKLA ḤAWÂRYÂT of GABRĔMÂ, and CLEMENT the martyr of 'ENDABERGÔY of REBÔTCH (or ZARBATCH). Salutation to TAKLA ḤAWÂRYÂT.

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XXVIII. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SARAPÂMÔN (or SARABÂMÔN), Bishop of the city of NAKÎYÔS (or LÛḲYÔS), became a martyr. This holy man was a kinsman of STEPHEN, of the tribe of LEVI, from the city of Jerusalem. His father's name was ABRAHAM, and he was the son of LEVI, the son of JOSEPH, brother of SIMON, and brother of the mother of STEPHEN, and at the time of his birth he called his name SIMON. When his father died he wished to become a Christian. And the angel of the Lord appeared unto him and commanded him go to Abbâ JOHN, bishop of the city, and he went to him and the bishop revealed to him [fol. 79*a* 1] the mystery of Christ our God becoming man. And it is not said that he baptized him with Christian baptism in the city of Jerusalem, because of the fear of the Jews, his kinsmen. Now the bishop of the city was pondering what he should do about him, and our Lady MARY appeared unto him and told him to depart to the city of Alexandria, to the Archbishop Abbâ THEONAS. And as he was going thither, the angel of the Lord in the form of a man drew nigh unto him, and he journeyed with him to the city of Alexandria; now the angel of the Lord was in the form of a prince, and he informed the archbishop about SARAPÂMÔN. When he had come to him the archbishop taught him the path of God, and he baptized him with holy Christian baptism. Then SARAPÂMÔN became a monk in the monastery of Abbâ SEVERUS, which is outside the city of Alexandria. When the Archbishop THEONAS died, and Abbâ PETER was appointed to succeed him, he sent and brought this holy man SARAPÂMÔN to him, to help him in the work of the archiepiscopate. After this he appointed him Bishop of the city of NÂḲYÂNÔS (*sic*), and the churches rejoiced in him greatly, and God wrought very many signs and wonders by his hands. And nigh unto his city there were idols which certain of the people therein used to worship, and he used to ask God to destroy them. And God

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accepted his petition, for the earth swallowed them up and the waters of the sea rose up over them and covered them; and through his prayer God destroyed the idols that were in his diocese, and He crushed the blasphemy of SIBELLIUS who made the Father and the Son, and [fol. 79*a* 2] the Holy Spirit one Person (or Substance). And when DIOCLETIAN denied Christ certain people told him, saying, "SARAPÂMÔN is destroying the worship of the idols which are the king's gods"; and having heard very many complaints he commanded his soldiers to bring SARAPÂMÔN to him, and they did so. When Saint SARAPÂMÔN arrived in the city of Alexandria with the messengers of the emperor, Abbâ PETER the archbishop came to him, and there were many clergy with him, and embraced him, and he saw his face as it were the face of an angel of God. And when he came to the Emperor DIOCLETIAN had him tortured with various tortures, and our Lord Jesus Christ raised him up sound and whole, and uninjured and without suffering; and many people believed because of him. Now the emperor was afraid to add to his tortures lest the multitudes should believe through him. And he sent him away into Upper Egypt, to ARIANUS, the governor of ANTINOË, so that he might torture him there and cut off his head with the sword. Now at that time ARIANUS was governor of the city of Alexandria. And ARIANUS took Saint SARAPÂMÔN with him in a ship to go to Upper Egypt, and when the ship reached NÂḲYÔS (*sic*) his city, it ran aground and it was impossible to remove it from where it stood. And ARIANUS had Saint SARAPÂMÔN brought up from inside the ship, and carried him to the north of the city, and they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And the people took his body with great honour, and carried it to the church and laid it therein, and through it very many signs and miracles were wrought there. [fol. 79*a* 3] Salutation to SARAPÂMÔN before whom the lions bowed when they saw thy face which was the image of that of the Creator.

And on this day is commemorated Abbâ LÎḲÂNÔS the priest, who fought a spiritual fight in the monastery of ḲUÔ-

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NÂṢĔL, in the country of Ethiopia. Salutation to Abbâ LÎḲÂNÔS, from whose fingers burning lamps shot forth.

Salutation to ABRAHAM the faithful man, and to ISAAC the offering, and to JACOB who anointed the stone with oil, in whose bosoms live the righteous, like dates on the palm tree and clusters of grapes on the vine. [This paragraph is omitted in the Bodleian MS.]

XXIX. KHĔDÂR

IN THE NAME OF THE FATHER, AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became a martyr Saint PETER, the seventeenth Archbishop of the city of Alexandria; and he was the last of the martyrs. [fol. 79*b* 1] The father of this holy man was the high priest of the city of Alexandria, and his name was THEODORE; the name of his mother was SOPHIA. And they were fearers of God and they had no children at all. And on the fifth day of the month Ḥamlê (July–Aug.), the day of the festival of PETER and PAUL the apostles, the mother of the holy man saw many Christians with their children, and they wore festal apparel with decorations, and they were going to church; and she was exceedingly sorrowful. And she went into the church and stood up before the altar of the saint, and she besought our Lord Christ with many tears to give her a son. And that night PETER and PAUL the apostles appeared unto her, and they said unto her, "Behold God hath accepted thy petition, and He will assuredly give thee a son, and thou shalt call his name 'PETER'"; and they commanded her to go to the Archbishop THEONAS that the people might pray for her. And after certain days she brought forth this holy man, and she called his name "PETER." When his days were seven years she gave him to the archbishop even as [HANNAH gave] SAMUEL the prophet to ELI, and he became to him like a beloved son; and the archbishop made him a reader, and after that he made him a deacon, and after that he made him a priest. And he used to help the archbishop in all his divers good works

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and in his administration of the churches. When Abbâ THEONAS was dying he commanded the bishops and priests to appoint Abbâ PETER archbishop in his place, and they appointed him Archbishop of the city of Alexandria; and when he was appointed all the people and all the churches rejoiced. [fol. 79*b* 2] And it came to pass in the days of DIOCLETIAN, the infidel emperor, that there lived in the city of Alexandria a certain judge who was of the same opinion as the emperor, and who worshipped idols with him, and he had two sons. And his wife was a Christian, but she was unable to have her sons baptized with Christian baptism in the city of ANTIOCH, and she therefore took them and embarked on a ship in order to come to Alexandria. As they were journeying over the sea, a violent storm rose up against them, and she was afraid that her two sons would die without baptism. And she cut her breasts, and made the sign of the Cross with her blood which she smeared over the foreheads of her sons and she dipped them in the sea three times in the Name of the Father and the Son and the Holy Ghost. Then a great calm came, and they were saved from drowning and arrived in the city of Alexandria. And she brought her sons to the Archbishop Abbâ PETER so that he might baptize them with Christian baptism, together with the sons of the men of Alexandria. And when the archbishop wished to immerse her boys, the water congealed and became as hard as a stone; and he tried to immerse them three times, and each time the water became like a stone. And the archbishop marvelled and asked her what had happened, and she related to him how a wind storm had risen up at sea, and how she had cut her breasts, and how she had signed the foreheads of her sons with the sign of the Cross with her blood, and how she had immersed them in the sea three times in the Name of the Father and the Son and the Holy Ghost. When the archbishop heard this he marvelled exceedingly and praised God, saying, [fol. 79*b* 3] "Thus saith the Church; as one is baptism even so one is the Church." And in the days of this father Archbishop Abbâ PETER one ARIUS, a heretic, rose up, and the saint rebuked him but he would not hearken to his words; and having rebuked him many times and ARIUS having refused

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to turn from his wicked opinion, Abbâ PETER anathematized him and excommunicated him. And when the Emperor DIOCLETIAN heard the report of this Saint PETER, and that he was teaching the multitudes everywhere not to worship the gods, he sent messengers to him to seize Saint PETER and to shut him up in prison. And when the men of the city knew this straightway they took their weapons of war with them and they came to the prison house to fight the messengers of the emperor. And when Saint PETER saw that there was going to be a great tumult on his account, he wished to yield up his soul to death for his people, and he wanted to be released from this world and to be with Christ. And he made all the people come to him, and he comforted them and commended them to be strong in the True Faith. When ARIUS knew that the blessed PETER was departing to God and leaving him under the ban of excommunication, he went to the great high priests, and told them to beseech the blessed PETER on his behalf, so that he might release him from the ban of excommunication; but when the chief priests entreated the blessed PETER on behalf of ARIUS, he added to the ban of excommunication which he had laid upon him. And he said unto them, "I have seen a vision this night, and behold our Lord Jesus Christ was standing with His rent raiment in His hand, and He was covering His Body with His raiment. And I said unto Him, My Lord, [fol. 80*a* 1] 'Who hath rent Thy raiment?' And He said unto me, 'ARIUS hath rent My raiment; he separated Me from My Father. Beware of him.'" Then Saint PETER commanded 'ARKÎLÂS (ARCHELAUS) and ALEXANDER, and said unto them, "Ye will have to appoint an archbishop after me; beware of ARIUS, and have no fellowship with him in the work of the priesthood, and release him not from the ban of excommunication, for he is the enemy of Christ. And thou 'ARKÎLÂS (ARCHELAUS) shalt be archbishop after me and before ALEXANDER, and thou shalt meet ARIUS and shalt die speedily." After this the blessed PETER took counsel with the messengers of the emperor (*sic*) in secret that they might bring him out from the inside of the prison house, and they dug opposite to it and took him out and finished the emperor's command. And

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they did as he commanded them, and they took him and brought him outside the city, [to the place] where was the grave of the blessed MARK the evangelist. [The text of this passage is corrupt.] And Saint PETER prayed and committed his people to the care of God, and he prayed again, saying, "O my Lord Christ, let the shedding of my blood be the end of the worship of idols, and may they be brought to nought and perish throughout the world." And a voice came from heaven, saying, "Amen! It shall be according as thou sayest"; and a certain virgin who was near that place heard these words. And Saint PETER said unto the soldiers of the emperor, "Finish what ye have been commanded to do"; and straightway they cut off his holy head with the sword and he received the crown of martyrdom in the kingdom of the heavens. And his body stood upright for a space of two hours. And the people made haste [fol. 80*a* 2] and went out from the city, for they were by the prison house and they did not know what had become of the saint until one told them what had happened. And they took the body of their shepherd and their chief and made it ready for burial, and they brought it to the city and took it into the church, and laid it upon his seat on which no one had ever once seen him sit, even as he told them. And when they asked him, saying, "Why dost thou not sit upon thy throne?" he answered and said unto them, "I see the power of God sitting upon it, and therefore I do not dare to sit upon it." Then they finished making him ready for the grave, and they laid his body with the bodies of the chosen saints, the archbishops. And he sat upon the throne of MARK the evangelist fourteen years, and he was appointed archbishop in the tenth year of the reign of DIOCLETIAN. And many signs and mighty wonders took place through his body. Salutation to PETER, the preacher of the Faith, the counterpart of PAUL.

And on this day also is commemorated the Birth of our Lord and God and Redeemer, Jesus Christ, of the holy two-fold Virgin MARY, our Lady. [fol. 80*a* 3] Salutation to Thy Birth, O Thou Who didst shew to PETER Thy raiment which ARIUS had rent.

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And on this day also are commemorated the forty-seven thousand martyrs who suffered in the time of the Emperor DIOCLETIAN. Salutation to the righteous men who fought against DIOCLETIAN. [This paragraph is wanting in the Bodleian MS.]

And on this day also became a martyr the great Saint CLEMENT, Archbishop of the city of Rômê. This holy man was a royal kinsman, and was the son of CAUSTUS, the captain of the army of the Emperor of Rômê; his excellent and honourable parents taught him all the various kinds of learning and the philosophy of the Greeks. And when PETER the apostle preached in Rômê the preaching of the Gospel, CAUSTUS the father of CLEMENT believed through this holy man that our Lord Jesus Christ was truly [God], and he gave all his goods to the poor and needy. And when his father went to the emperor he remained many days, and the brother of the holy man CAUSTUS thought that he would marry his wife. When the mother of the holy man knew this, she took CLEMENT and his younger brother and embarked on a ship, to go to ATHENS, and to have her sons taught philosophy and learning [fol. 80*b* 1] until their father returned from the emperor. And straightway a violent storm rose up against them, and the ship was smashed, and one after another clung to one of the timbers, and the waves of the sea washed this holy CLEMENT to the city of Alexandria, where he remained a few days. And God called PETER the apostle and said unto him, "Get thee to the city of Alexandria so that thou mayest find the servants who are fit for mercy." And when PETER the apostle came to the city of Alexandria, and preached the preaching of the Gospel therein, no man in the city of Alexandria believed except this holy man CLEMENT. When, however, he heard the preaching of PETER the apostle he believed on our Lord Jesus Christ, and PETER baptized him with Christian baptism, and explained to him the Godhead of our Lord Jesus Christ, and the riches and glory of those who worship Him, and how signs and wonders are wrought [in His Name]. And from that day CLEMENT followed PETER the apostle, and he became

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his disciple, and he wrote the "Contendings of the Apostles," and what happened to them with infidel kings. Then he preached in many cities, and the apostles gave unto him the Books of the Canon to proclaim, and then he was appointed Archbishop of the city of Rômê. And he preached therein, and converted very many of the people thereof to the knowledge of God. And the Emperor TRAJAN, the infidel, heard of him, and he sent his guards to seize him and bring him before him, and the emperor said unto him, "Worship the idols and deny Christ." And when CLEMENT would not hearken unto his command he sent him away to a certain city [fol. 80*b* 2] to be tortured, for he was afraid of the men of the city of his kinsfolk, and he did not want to torture him where he was lest the people should rise up against him. So he sent him away to the governor of that city and ordered him to torture him with many tortures. And that governor hung round the neck of the holy man CLEMENT a heavy iron implement with four feet (anchor ?) which is placed in ships, and he cast him into the sea. And he delivered up his soul into the hand of God, and he received the crown of martyrdom like the apostles who preached. And it came to pass that when a full year had passed he was seen in the sea, and the body of Saint CLEMENT appeared, and he was preaching in the depths of the sea just as if he were alive. And the people came and were blessed by him, and they wished to carry him off, and they brought a splendid stone coffer, and laid him in it, and they wished to take him up and bring him out of the sea, but they were unable to move him from his place. And they knew that he was unwilling to come out of the sea and they left him there, and departed. And each year, on the day of his festival, an opening appeareth in the box above his body, and the people come and are blessed by him. And many believing men who have seen this have described and written down accounts of some of his miracles, such as the following. One year certain men came to be blessed by him, and when they went forth from him they forgot a little child who was behind the coffer of Saint CLEMENT. This happened by the Will of our Lord Jesus Christ, so that He might reveal their work to His saints and friends, and the grace which they

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receive from Him. And when they had gathered together above the sea, they sought for the father [of the child] and found him not. And they thought that he was dead and that the beasts which are in the sea had devoured him, [fol. 80*b* 3] and they wept for him, and they celebrated his commemoration, and they consecrated the Offering and offered up incense according to their custom. And when the second year had arrived and the time had come for the sea to open itself again, certain men who came according to their custom, found the child alive and standing up by the side of the coffer of CLEMENT. And they asked him, saying, "How didst thou exist and on what didst thou live?" And he said unto them, "Saint CLEMENT gave me food to eat and drink, and God preserved me from the wild beasts of the sea." And when they heard this they marvelled exceedingly and they praised God Who is to be praised and glorified above all His saints and martyrs who have contended for His holy Name's sake. Salutation to CLEMENT the author of the "Contendings of the Apostles."

XXX. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died ACACIUS, Archbishop of the city of Constantinia. This holy man was learned, and excellent, and good, and he translated books of theology, and he was appointed priest in the church of the city of Constantinia. Now a General Council was held in the city of CHALCEDON, [fol. 81*a* 1] and this father was not pleased with all that took place thereat. When they searched for him to come because of his knowledge, he made a pretence to them that he was sick. When he heard of the tribulation which they had inflicted upon Saint DIOSCURUS, Archbishop of the city of Alexandria, he was exceedingly sorry, and he began to curse their Council before his companions, and friends, and the principal military officers of the Government whom he knew to be orthodox, and whose works he knew to be good. And he said, "I thank God that I did not mix

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myself up with these evil members of the Council." When ANATOLIUS, Archbishop of the city of Constantinia, died, the members of the Government, and the military officers and the believers chose this father ACACIUS to be Archbishop of Constantinia, because they knew that he was orthodox. And they appointed him archbishop because they had hope in him and thought that he would be able to remove from the Church division and enmity. When he was appointed he found the disease of division and enmity therein, and he strove diligently and in every way possible to remove it, but could not do so in the least degree; only God Himself could do it. And he thought in his heart and said, "It will be best for me to save myself." First of all he sent a letter to Abbâ PETER, Archbishop of the city of Alexandria, confessing therein to him the True Faith of the Holy Trinity, which he had learned and received from the divine fathers Abbâ CYRIL and Abbâ DIOSCURUS; and then he continued to write very many letters asking him to support him in priestly fellowship. [fol. 81*a* 2] When Peter received his letters he wrote a letter of acceptance and [another] letter dealing with general matters, and sent them off in charge of three bishops. And the bishops came to the city of Constantinia secretly, and they gathered together to this father ACACIUS, and they gave him the letter of Abbâ PETER; and ACACIUS treated them with great honour, and received the letters from them with great joy. And he read the letter before his friends, and the orthodox nobles of the city, and they all confessed with him the True Faith as it was written in the letter of Saint Abbâ PETER. Then he wrote a letter with his own hand before them accepting [the Faith] of Abbâ DIOSCURUS and Abbâ TIMOTHY, and Abbâ PETER, and he confessed that they were of the True Faith, and he excommunicated all those who were opposed to them. Then he took the three bishops and carried them away with him to a certain monastery which was outside the city of Constantinia, and he prepared the Eucharist and they took part with him in the Liturgy and in the Offering, and they took from him the letter which he had written and they were blessed by him and he by them, and then he set them on their way and bade them farewell in peace. When they came to Abbâ PETER

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they told him everything which had happened, and also how they had taken part together with Abbâ ACACIUS in the Liturgy and the Offering, and how he had accepted his letter; and he preached in his name at the time of the Offering and the consecrations and the prayers. And the report of him was heard by the Bishop of Rômê, and he drove Abbâ ACACIUS from the throne of Constantinia, and he died in exile, being strong in the [fol. 81*a* 3] True Faith. Salutation to ACACIUS, the successor of ANATOLIUS.

And on this day also are commemorated MERCURIUS the martyr, and the consecration of the church of COSMAS and DAMIANUS, and their brethren, and the death of GABRA MASḲAL, King of Ethiopia, the Orthodox [died A.D. 1344]. Salutation to GABRA MASḲAL, who hath passed to the city of light. Salutation to GABRA MASḲAL who rejoiced in the power of God.

And on this day also ANIANUS of ÂMID [the Stylite], and PETER became [martyrs].

[fol. 81*b* 1] Here endeth what shall be read during the blessed month of Khĕdâr. [Here follows in the Bodleian MS. the following:...God, the Most High. Who is to be praised. Blessed be His Name. Praise to Him [is due] from us. May there be to us mercy from Him. For every eye awaiteth Him. It is He Who beginneth, it is He Who finisheth. Everything is ruled by Him. Let us worship Him. And He is our help for ever and ever, Amen and Amen; so be it, so be it!]

End of Volume I.

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THIRD EYE CODE

Discover how to activate your Third Eye & manifest your desires effortlessly into your life while boosting your inner power, and connecting with the Universe's energy



Nicole Campbell

THIRD EYE CODE

A Counterintuitive Approach That Helps You Manifest Your Desires Effortlessly Without Feeling Stuck

Nicole Campbell

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PREFACE

Greetings, I am Nicole Campbell, the author who will be accompanying you through the pages of this transformative journey. As someone deeply rooted in the pursuit of knowledge and the unseen energies that weave through our lives, I have ventured far and wide into the realms of self-awareness and universal connection. My passion lies at the crossroads where ancient traditions meet modern understanding, and it is here that I've found my calling as a writer and a seeker of truth.

For years, I have been intrigued by the human capacity for growth and enlightenment. This path is often illuminated by unlocking the secrets nestled within our own biology and psyche. This book is a manifestation of my dedication to that path, a guide aimed at opening one of humanity's most enigmatic concepts—the Third Eye, known scientifically as the pineal gland.

Step into the world of the pineal gland, a tiny organ in your brain that's no bigger than a pea, hidden away where your two brain halves meet. This little gland isn't just about science, though—it's like

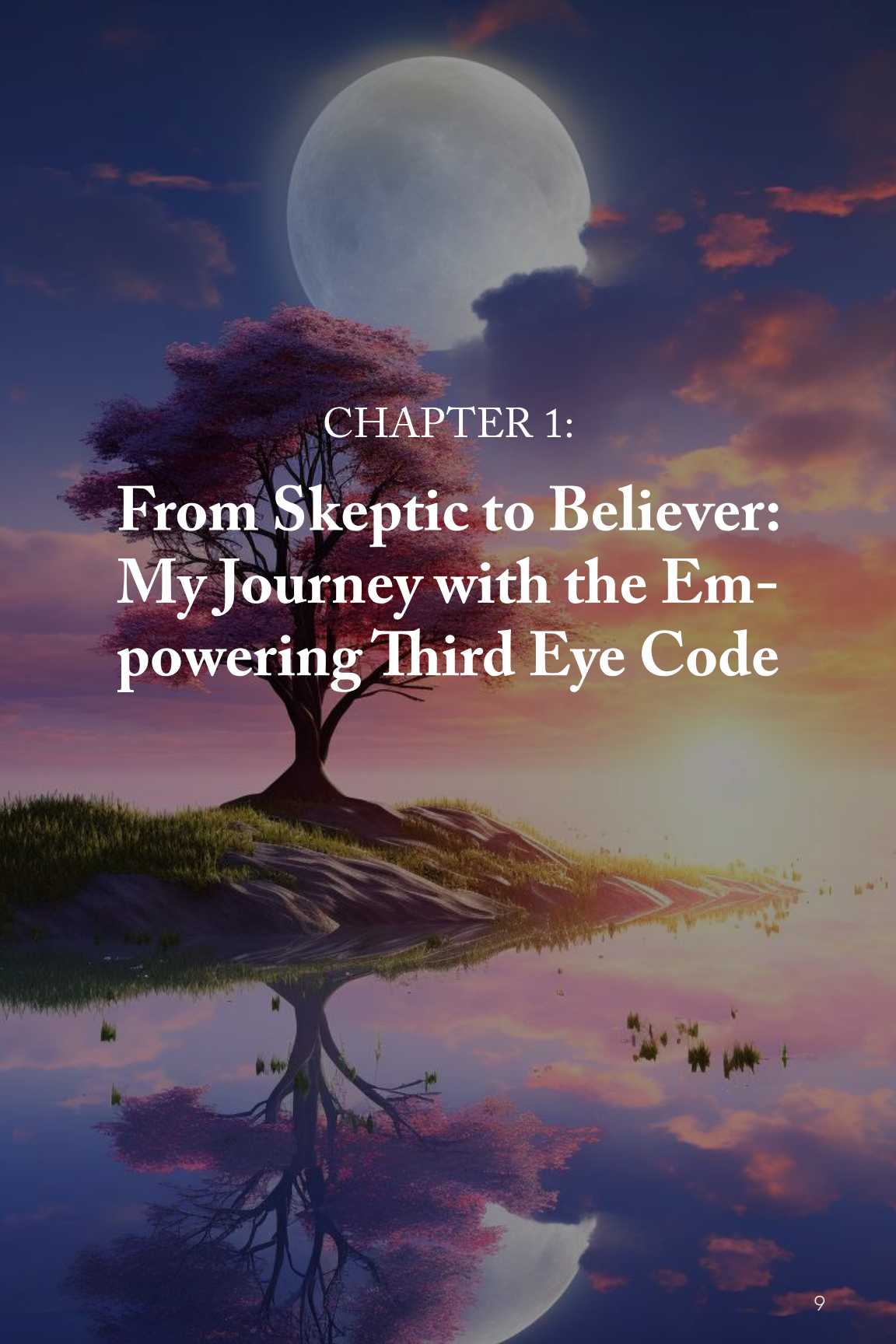
a bridge between our bodies and something more mysterious. For ages, the pineal gland has been called the "Third Eye." It's a big deal in many old stories and beliefs from places like India, where it's linked with inner wisdom in Hinduism, or in the teachings of Buddhism, where it's connected to reaching a state of total calm and understanding. Even back in Ancient Egypt, there was something like the Third Eye—the "Eye of Horus," which they thought could protect them and make them wise. Over in the peaceful philosophies of Taoism, the Third Eye is about seeing beyond what's right in front of us and feeling in tune with the whole universe.

With great excitement, I present this work to you, the reader, with a singular purpose: to teach you how to awaken your own Third Eye. This book is not just a collection of ideas; it is a practical manual that intends to connect you to the vast expanse of the Universe. We'll explore how it's not just an excellent idea from the past but a real thing that can help you feel connected to the big, fantastic universe all around us.

By tapping into this innate power, you will learn to navigate the infinite possibilities of other dimensions and channel them into your present reality. Get ready to unlock this secret and learn how to chat with the universe in a whole new way! The journey we will embark on together is designed to empower you to manifest your deepest desires, dreams, and aspirations. Whether it is wealth, health, peace, prosperity, relationship/love, or creativity that you seek, the activation of the Third Eye holds the key to attracting these into your life. As you turn each page, you will uncover step-by-step practices and insights that will bring you closer to a harmonious union with the cosmos and its countless potential outcomes.

I invite you to open your mind and heart as we delve into the mysteries of the Third Eye and harness its power to craft the life you have always imagined.

With warmth and wisdom,
Nicole Campbell



CHAPTER 1:

From Skeptic to Believer: My Journey with the Empowering Third Eye Code

Five years ago, I found myself at a crossroads that I'm sure is all too familiar to many. I was entrenched in a perpetual state of unfulfillment, my dreams seemingly just beyond the grasp of my outstretched fingers. Life was a monotonous carousel, circling without progress. That was until whispers of a concept known as the "Third Eye Code" reached me—an idea that would pivot my life from stagnant to sensational.

Initially, I viewed the Third Eye Code with a skeptic's eye. How could a simple shift in perspective, a realignment of spiritual focus, unlock the manifestation powers I felt I so desperately lacked? It seemed too good to be true, too easy for someone like me who felt so lost. The truth is, I had been a seeker, a wanderer wading through self-help books and seminars, each promising to be the beacon to guide me to my desired shore. They all failed—or perhaps, more accurately, I forgot them.

The Third Eye Code came to me as an accidental yet fateful encounter. It was during a shallow point when the cacophony of life's disappointments

drowned out the usual background noise of hope. I stumbled upon a forum, a community of individuals who spoke of awakening their Third Eyes, of lives transformed and dreams realized. This, I thought, was either a farce or the answer I had been searching for.

I devoured information like a starved soul, learning that the Third Eye Code wasn't about strict dogma or ascetic practices but about tapping into the pineal gland's latent power—the 'spiritual antenna' within us all. It was about connecting with the universe in a profoundly intimate way, recognizing that the keys to the kingdom of manifestation lay not without but within.

Let me tell you, deciding to embrace the Third Eye Code was not one of blind faith but of quiet resignation. I was tired, I was beaten, and I was ready to try anything. What unfolded from there was nothing short of miraculous.

The first manifestation was subtle—an undercurrent of peace in an otherwise tumultuous sea of thoughts.

Once plagued by restlessness, my sleep became a sanctuary of rest and rejuvenation. The change was enough to stoke the embers of my curiosity into a full-fledged blaze.

The manifestations grew bolder with consistent practice and following the three-step system elucidated within the pages of the Third Eye Code book. It was as though I had been blind to the colors of life before, and suddenly, I saw the world in vibrant hues of possibility. The job promotion that had always eluded me materialized almost effortlessly as if the universe had finally heard my voice.

The shifts were not just material but deeply personal. My relationships blossomed as connections deepened. I found myself attuned to others' needs, communicating with a clarity that fostered understanding and love. People around me noticed the change, pointing out the vibrance in my eyes that mirrored the vibrance in my life.

The most profound manifestation was in my health. I transformed from someone constantly sapped with

vigor to a wellspring of vitality. Friends and family watched in awe as I undertook activities that would have previously overwhelmed me, my body and spirit syncing in harmonious vitality.

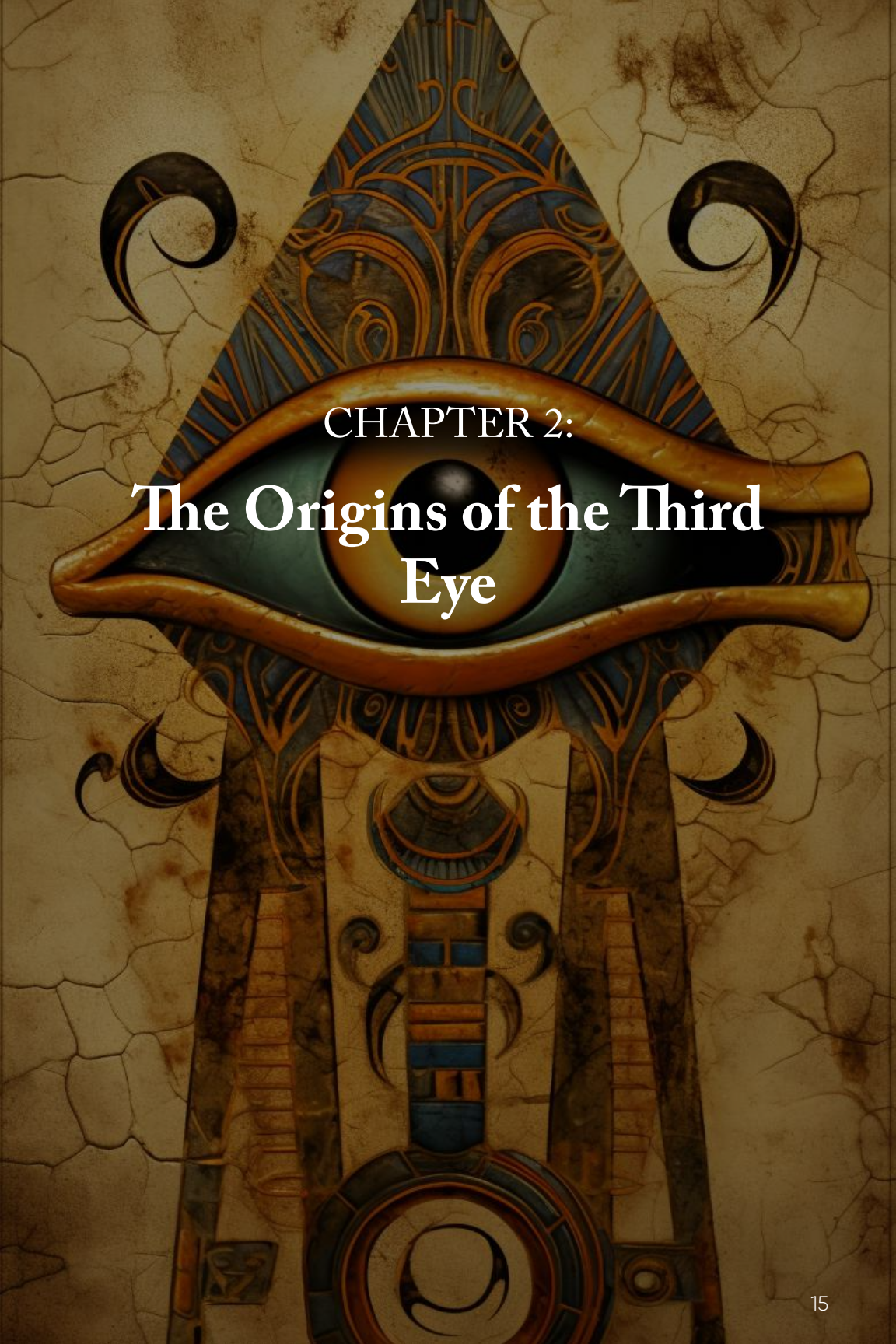
You might wonder why I, having unlocked such treasures within myself, would openly share the secrets of the Third Eye Code. The answer is simple—when you discover something life-altering, the joy is found in passing it on. The Third Eye Code shifted not only my life but my very paradigm. The realization that my dreams weren't just attainable figments but tangible presences became my truth.

How has my life changed, you ask? It is no longer a "what ifs" series but a collection of wondrous milestones. Once an enemy, time is now a canvas I paint with bold and confident strokes. Success in my career, love in my relationships, robust health, and an indescribable sense of inner fulfillment are now the cornerstones of my existence.

If you find yourself skeptical, as I once was, I urge you to take a leap of faith—perhaps a leap small-

er than you've taken before. The Third Eye Code is unlike anything you've been told about traditional manifestation because it's not about the hustle; it's about alignment and unlocking what has been inside you all along.

The power of the Third Eye Code doesn't come from me but from the very essence of who you are. I am but a fellow traveler who lit her torch in the dark and found the way. Now, I pass the torch to you in hopes that you, too, can illuminate the paths of your desires.



CHAPTER 2:
The Origins of the Third Eye

Imagine a secret hidden in plain sight throughout history and all around the world, from the mysterious Sumerian gods clutching pine cones to the majestic staff carried by the Pope featuring the same symbol. And even considering the colossal pine cone statue resting within the Vatican's walls, there's this repeating pine cone pattern.

These are not coincidental artistic choices but clues pointing us toward the ancient knowledge of the Third Eye, nestled deep inside our brains. So, what's the big deal about pine cones? This tiny gland, shaped like a pine cone, is said to be our center for spiritual insight and enlightenment.

Across different cultures and times, the pine cone represents the key to unlocking our inner potential and the higher consciousness that comes with the awakening of the Third Eye. Each depiction, from the Vatican to ancient Sumer, reminds us that the bridge between the physical and the spiritual has always been within us, waiting to be discovered through the symbolic pine cone. Such enduring symbols across vast expanses of time and geography

underscore the profound significance of opening the Third Eye, illuminating a path to inner wisdom and understanding that has been revered by our ancestors and remains just as relevant to our journey today.

Now, imagine traveling back in time and across the world to ancient Egypt, a place with massive pyramids and powerful pharaohs and home to a super cool symbol called the "Eye of Horus." Have you ever thought about how ancient Egyptians might have known something about the Third Eye, even way back then? Picture the "Eye of Horus," this remarkable symbol from ancient Egypt, which looks like a stylish, detailed eye with a twisty tail. Some folks say it's shaped like a pine cone. Now, here's where it gets cool: our Third Eye, or the pineal gland, is also shaped like a pine cone. This could be more than just a coincidence; maybe the Egyptians were onto the idea of the Third Eye's power and represented it with the Eye of Horus.

The Eye of Horus wasn't just a fancy drawing; it was super important to the Egyptians. They put it every-

where, from jewelry to big stone walls, and believed it could protect them, keep them healthy, and give them wisdom. It was like their superpower symbol. By placing it on things, they thought it would bring good stuff like safety and smarts.

Why did they care so much about this eye, you may ask? They believed that the Eye of Horus had magical properties. It was linked to the moon and the sun, which means it was a big deal because those are the two leading lights in the sky that create day and night. Plus, it was connected to Horus, who was a powerful god with a hawk head, and hawks have amazing vision. The Egyptians thought this symbol could help them see things clearly, both in this world and the world beyond.

The way the Eye of Horus was a part of their everyday life shows us they believed in its power. It's like they had an early understanding of the Third Eye, knowing that there's more to us than meets the excellent eye! Connecting the dots between the Eye of Horus and the pineal gland, we can see how ancient Egypt might have tapped into something quite pro-

found, and that's what made the Eye of Horus so special to them.

In Hinduism, the Third Eye is a fantastic and powerful concept that's tied to the idea of spiritual insight and seeing beyond the ordinary. They call this particular spot the "Ajna chakra," and it's located right between the eyebrows—kind of like a hidden eye that looks inward rather than out. It's not something you can touch; it's more like a feeling or an experience that happens on the inside when you're super focused or in deep thought.

One of the most famous gods in Hinduism, Lord Shiva, is often shown with a Third Eye on his forehead. It's not just for show; when Shiva's Third Eye opens, it symbolizes him seeing the truth and having this shocking understanding of the universe. For Hindus, this Third Eye is a sign of wisdom and the ability to know things that aren't obvious or easy to figure out.

People who follow Hinduism believe that everyone has an Ajna chakra. They can better understand

their thoughts and feelings if they work on opening it through things like meditation and yoga. It's like having a superpower that helps you be more aware of yourself and the world around you, allowing you to be more connected and at peace. Hinduism's link to the Third Eye is all about tapping into this inner wisdom we all have. It's about learning to see with more than just our eyes and discovering the deeper truths of life that can help us grow and be our best selves.

Then, In Buddhism, the concept of the Third Eye is a profound emblem of spiritual awakening and heightened awareness. It symbolizes the eye of the mind, often associated with the ability to perceive beyond the physical realm and into the more subtle layers of reality. This esoteric vision is essential for developing deep insight, known as "vipassana," which leads to enlightenment—the ultimate goal in Buddhist practice.

Buddhist meditation techniques, like mindfulness and concentration, are considered practical tools to polish the mind's lens, allowing the Third Eye to

open organically. As practitioners delve into these meditative states, they cultivate a clarity of thought and intuition that transcends regular sensory experience. In this sense, the Third Eye acts as a gateway through which one can explore the interconnectedness of all life and the impermanent nature of existence.

Linking Buddhism to the Third Eye is about tapping into an inner wisdom that lies dormant within us all. It's the journey of uncovering truth by shedding the layers of misconception and illusion, much like peeling an onion to reach its core. For Buddhists, the Third Eye is not a literal eye but a metaphorical passageway leading to a deeper understanding of the self and the universe, fostering a compassionate and enlightened way of being.

In the serene and mystical traditions of Taoism, the Third Eye is a symbol of inner vision and insight, revered as the gateway to higher wisdom and a more profound harmony with the universe. Referred to as the "Heavenly Eye," or sometimes the "Celestial Eye," this concept embodies the Taoist pursuit of

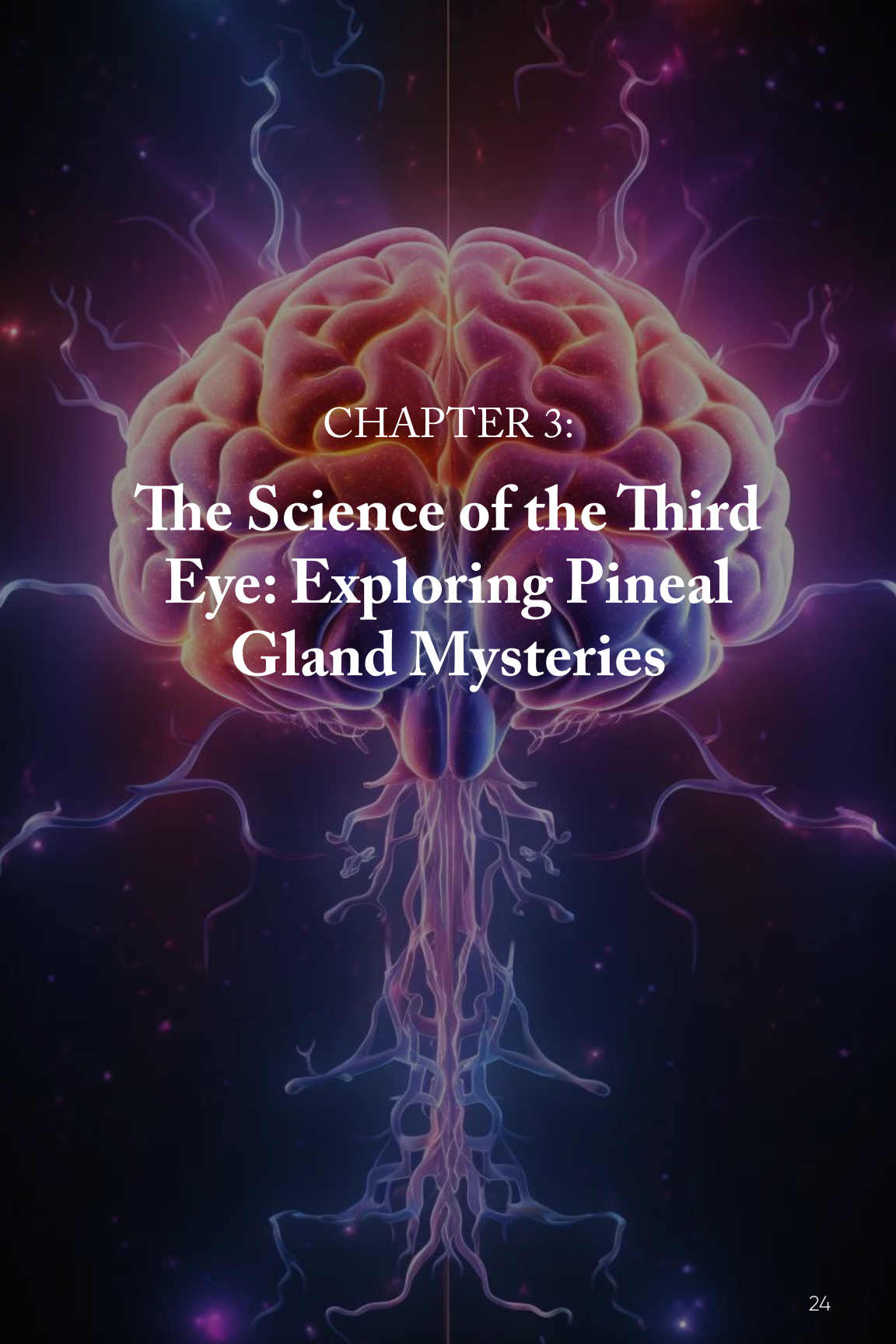
unity with the natural order and the subtle energies that flow through all things. Taoists practice meditation and engage in exercises like qigong to refine their energy, or "qi," and to cultivate the spiritual sight of the Third Eye.

The Third Eye in Taoism is associated with the ability to see beyond the surface of physical reality, comprehend the Tao—the way of the universe—and understand life's interconnectedness. This intuitive sight aligns with the Taoist principle of "wu-wei," or non-action, which teaches that proper understanding and harmony come from flowing with life's currents rather than resisting them.

Exploring the link between Taoism and the Third Eye reveals a path to transcendent knowledge, where the pursuit of balance and inner tranquility allows one to perceive the ebb and flow of existence with clarity and peace. The Third Eye, therefore, serves as a focal point in the Taoist journey toward enlightenment, providing insight into the profound and often elusive truths that govern our world.

Throughout history, across different cultures and beliefs, there's been a shared understanding that there's something extraordinary about the Third Eye. It's fascinating to see that whether it was the wise Egyptians with their Eye of Horus or the deeply spiritual traditions of Hinduism, Buddhism, and Taoism, they all recognized the Third Eye as a powerful tool for unlocking a world of possibilities. This mystical inner eye is seen as the ultimate key to accessing hidden knowledge and manifesting our deepest desires into reality. From achieving wealth and well-being to finding peace, success, and meaningful connections, the Third Eye has been honored as the gateway to a life of abundance.

Each tradition, in its own way, has celebrated this path to enlightenment, seeing it as the secret to living a life filled with everything we aspire to have and to be. It's more than just a symbol; it's a shared legacy that points us toward tapping into our full potential and transforming our deepest hopes into tangible experiences.



CHAPTER 3:

The Science of the Third Eye: Exploring Pineal Gland Mysteries

The pineal gland might be tiny, but it's a powerhouse in your brain that's got scientists and curious minds buzzing with excitement. Some folks believe that the pineal gland might be like a cosmic antenna, picking up signals from the universe that we're unaware of. Think of the electromagnetic fields that are all around us because of our modern gadgets like phones and computers.

Some researchers are scratching their heads, wondering if these invisible waves could be having a chat with our pineal gland, affecting the melatonin it produces. If true, it's like having a hidden connection to the buzz of the world around us, which is pretty wild to think about. In contrast, some of the brainy types out there believe that the pineal gland might act as a bridge between what's happening outside of us and inside our minds. Imagine it translating all the complex patterns of the universe into a language that our body can get. We're not just talking about keeping you fit, but how we feel and think about everything around us.

Deep in the center of your brain sits a tiny gland

called the pineal gland. It's shaped like a pine cone and is about the size of a grain of rice. This little gland might be small, but it has a big job. It's the part of your brain that helps you know when it's time to sleep and when it's time to wake up. It does this by making a special hormone called melatonin.

Long ago, in 1958, some brilliant scientists discovered that the pineal gland was like a melatonin machine. Melatonin is a super important hormone that your body uses to keep your sleep cycle—or circadian rhythm—running smoothly. It's like a clock inside you, telling you when to feel sleepy and when to be wide awake.

Here's the cool part: melatonin is made from another chemical in your brain called serotonin. You can think of serotonin as the sunshine chemical. It keeps you feeling happy and awake when there's light. In the morning, when the sun is up or you turn on lights inside, your pineal gland knows it's showtime for serotonin. That's why you feel alert and ready to start your day.

But what happens when the sun sets and it gets dark? That's when the pineal gland starts its night shift. It takes that serotonin and begins to change it into melatonin. As melatonin levels go up in your body, you begin to feel less like running around and more like curling up under the covers. Melatonin tells your body, "Hey, it's time to chill out and get some sleep."

Nighttime isn't only for catching some z's, though. When you're asleep, something unique happens. Your brain starts to dream. Whether you're dreaming of scoring the winning goal or flying through space, it's during this time that you can have some of your best adventures, all while you're snoozing in bed. And guess what? The pineal gland and melatonin help make that happen.

But wait, there's more! Some people think that the pineal gland has another secret. Besides melatonin, they believe this gland might make another mysterious chemical. We don't know much about this other chemical, but it could be something that also plays a role in how we dream or feel. Scientists are super

curious about this and are always on the lookout to learn more about the pineal gland's secrets.

So, there you have it—the story of the pineal gland, your brain's very own sleep and dream manager. It's fantastic to think about how this tiny part of your brain does such a vast job every single day. And who knows? Maybe the pineal gland has even more surprises in store. As scientists keep studying and discovering, the tiny pineal gland may continue to reveal even bigger mysteries about how our brains work. Stay tuned because the adventure of uncovering the pineal gland's secrets is far from over!

Now, let's take a quick trip to the edge of reality and unfold another secret of the pineal gland. DMT, which stands for Dimethyltryptamine, is a super intriguing chemical that's made a big splash in nature and science labs. It's not just some random substance; it's actually produced in small amounts by the human brain. What's really wild is that when people take DMT on its own, they report going on these mind-blowing journeys without even leaving their chairs. They describe seeing vivid, otherworldly

visions and feeling as if they've stepped into a different dimension.

In 2023, Professor Jimo Borjigin and a team of brainy scientists made headlines with their groundbreaking research. They discovered that rats' pineal glands contain DMT. This was a huge deal because it suggested that our pineal glands could make this trippy chemical naturally. The plot thickens, though, because these researchers continued.

They dug deeper and found that the enzymes – think of them as tiny workers in our body that help create stuff – needed to make DMT are not just kicking back in the pineal gland. They're actually all over the brain. This means that DMT might be playing some role in our brains that we haven't even figured out yet.

When people extract DMT and use it as a drug, it's considered illegal in most places. And for a good reason – it's powerful stuff. Users have shared stories that sound straight out of a sci-fi movie. They discuss meeting strange, otherworldly entities or travel-

ing through time and space. Some folks even believe that these experiences are more than just hallucinations; they could be real trips to other universes or encounters with different dimensions.

So, what does all this mean? Well, it's like the human brain is harboring its own natural science fiction adventure. Professor Borjigin's research has cracked open the door to a whole new world of possibilities about what the pineal gland and DMT might be doing inside our heads. Are they just helping us dream at night, or is there something more cosmic going on? The answers aren't clear yet, but the questions are definitely exciting.

Science is still on the case, trying to get to the bottom of this mystery. Who knows? Perhaps we'll discover a new science that explains why we have such fantastical visions under the influence of DMT. Either way, the journey to uncovering the secrets of DMT and the pineal gland will undoubtedly be as thrilling as the experiences the chemical is known for. It's a scientific puzzle that's waiting to be solved, and each new discovery could change the way we see

our brains and our place in the universe.

As if finding DMT in the pineal gland wasn't mysterious enough, another recent discovery was quite baffling. In the shadowy recesses of the human brain sits the pineal gland, a small endocrine gland that has captivated scientists and spiritual seekers alike. Enshrouded in enigma, this gland took center stage in scientific communities when 2002 researchers uncovered something utterly unexpected: it's full of tiny crystals that can respond to things like your cell phone's signals. These little bits, called calcite microcrystals, can pick up on all sorts of waves and vibrations—kind of like how a radio tunes into different stations.

The crystals inside your pineal gland can do an amazing trick. They can make a tiny bit of electricity whenever they get pushed or squeezed. It's like how rubbing your feet on the carpet can shock you when you touch something. But what's even crazier is that these crystals get excited by the same sort of energy that phones use to send text messages or make calls.

Scientists thought, "What if these crystals in our brains work a little bit like antennas?" You know, antennas, those things that help your TV or radio catch signals? They wondered if our pineal gland could catch signals from all around us, including the energy from our cell phones. But instead of grabbing your favorite songs or shows, some think this gland could be connecting us to a vast, invisible network that's all around us.

Imagine if your brain had a built-in cell phone that could tap into a secret, invisible world. All the sudden hunches you get or those feelings of being connected to everyone and everything aren't just your imagination. It could be because the crystals in your pineal gland are picking up vibes from a bigger reality we're all a part of.

This idea makes the pineal gland sound magical, like a secret key to understanding things that are tough to explain. It's like suddenly discovering a hidden level in your favorite video game that could change everything about how you play.

Now, before you think this means you can start texting with your mind or have superpowers, keep in mind that this is all still a big what-if. Scientists are cautious and want to do a lot more experiments to figure out what's really going on. Just like solving a detective case, they need more clues and evidence.

But for right now, knowing that there are these special crystals in your head is pretty wild, isn't it? It shows us that our bodies have all sorts of secrets that we're just starting to discover. And even though we might not have all the answers right now, it's fun to think about all the possibilities out there.

As we keep looking and learning, who knows what else we'll find out about our brains and the world around us? Maybe one day, we'll uncover that our pineal gland is a little bit like a magic wand, helping us tap into some incredible, mysterious power. For now, let's keep our minds open to the exciting mysteries that are waiting for us to explore.

In the wild world of animals, the pineal gland can be even more hands-on with light. Some fish and frogs

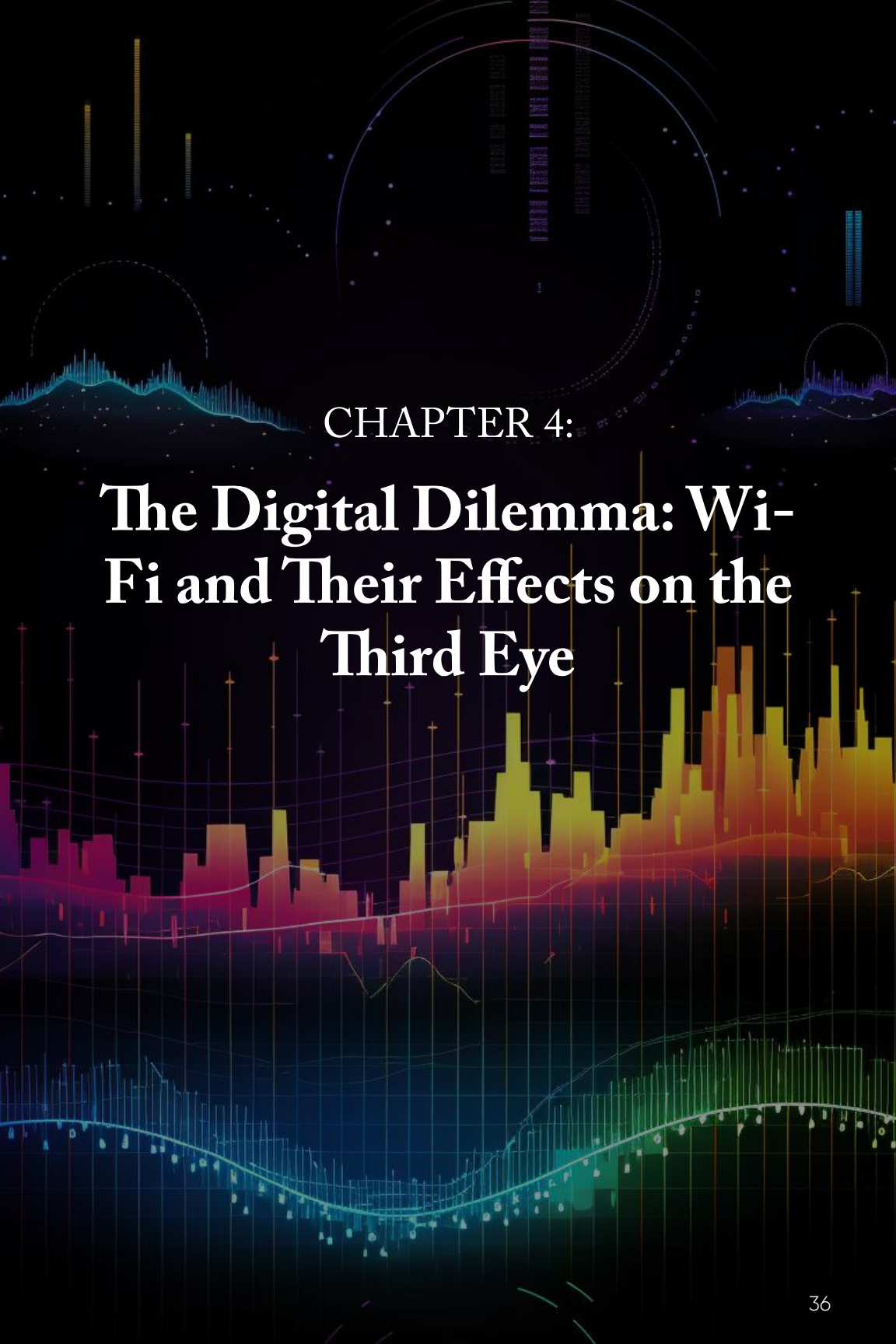
have a pineal gland that acts like an actual Third Eye, complete with cells that detect light, helping them stay in tune with the rhythms of nature. We, humans, don't have this direct kind of light-sensing power, but our pineal gland still plays a big part in our internal clock by responding to the light our eyes take in.

In summary, the pineal gland is like a secret command center in the brain that does big things, such as telling us when to go to sleep and when to wake up with a sleep hormone called melatonin. What's super exciting is some people believe this gland could be gathering exceptional messages from all over the universe, acting like a cosmic antenna! And there's more: the pineal gland might even be making a wild chemical called DMT that can cause fantastic dream journeys and otherworldly experiences.

Furthermore, one of the most astonishing discoveries inside our pineal gland is tiny calcite microcrystals that might work just like antennas, catching energy from stuff like our phones. Isn't that wild? These little bits might be helping our brains connect

to a larger, unseen world that's buzzing all around us.

So, with all this tremendous science, we have tangible proof of how our pineal gland ties us to the universe. It's as if we have a Third Eye waiting to be opened, one that can harness the universe's power to make our dreams and wishes a reality. Just think about that! As we keep learning, who knows what else we'll find, but these are sure signs that our brains have some genuinely magical abilities.



CHAPTER 4:

The Digital Dilemma: Wi-Fi and Their Effects on the Third Eye

In the age of digital connections where Wi-Fi signals are ubiquitous, the potential impact of electromagnetic fields (EMFs) on the human body has become a subject of increased interest. Among the organs that might be affected by EMF exposure is the pineal gland, a small endocrine gland located deep in the brain, which is critical for the regulation of sleep through its production of the hormone melatonin. Melatonin is vital for maintaining the body's circadian rhythm, commonly known as the sleep-wake cycle. However, research into the effects of Wi-Fi on melatonin production has become a point of concern, sparking debates among scientists and consumers alike.

The pineal gland operates with a sensitivity to light, which naturally helps the body transition between states of wakefulness and rest. An encroaching question that arises pertains to whether Wi-Fi signals could similarly interfere with the pineal gland's ability to produce melatonin, as light exposure does. Studies investigating this relationship have been conducted with diverse outcomes, leaving the subject ripe for further exploration.

Some researchers suggest, and it is a growing concern for many, that Wi-Fi exposure, especially at night, could be linked to reduced melatonin production. The hypothesis is that EMFs emitted by Wi-Fi routers mimic the pineal gland's light response, thereby confusing the body's natural rhythm and potentially leading to sleep disturbances. The quality and structure of sleep are governed by melatonin, and any hindrance in its secretion could result in sluggish mornings, foggy thinking, or a host of sleep-related disorders.

Following this line of reasoning, some experts recommend turning off Wi-Fi at night to minimize potential disruptions to melatonin secretion and promote a healthier sleep environment. By disconnecting from the virtual world, it is proposed that the body can better perform its natural functions without the influence of external EMFs.

Extending beyond the realm of sleep, the hypothesized impact of Wi-Fi on melatonin production may have even broader implications, particularly regard-

ing the concept of the Third Eye. In various spiritual traditions, the Third Eye is perceived as a metaphysical gateway to higher consciousness and a tool for universal communication. It is believed to extend beyond physical perception, granting access to intuition and deeper understanding.

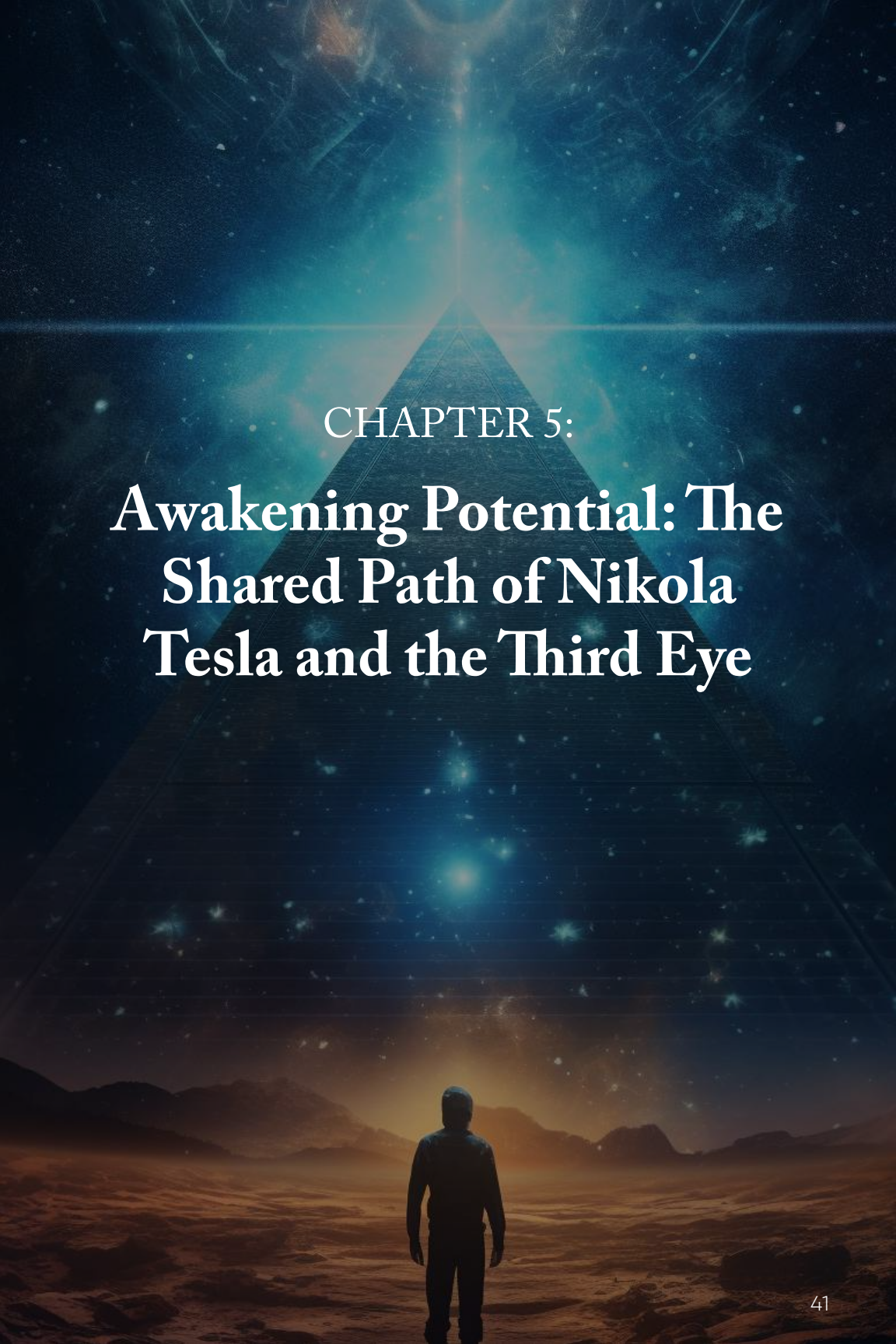
Suppose the pineal gland's physical ability to function optimally is impaired by EMF exposure and suppressed melatonin levels. In that case, it stands to reason that its metaphysical counterpart, the Third Eye, could be similarly influenced. As melatonin affects the quality of dreams and, by extension, the subconscious mind, a disruption in its production could potentially cloud the Third Eye, stifling intuitive awareness and limit spiritual experiences.

Within this spiritual viewpoint, the ability to manifest one's desires through the Universe is closely linked to the health and openness of the Third Eye. Thus, exposure to Wi-Fi could indirectly encumber one's manifestation potential. By interrupting the pineal gland's natural cycle and melatonin output, it's argued that EMFs may create a blockage, a kind

of cosmic interference, hindering a person's connection to the Universe and the capacity to bring one's aspirations from thought into existence.

While this chapter integrates both scientific inquiry and metaphysical beliefs, it is crucial to approach the topic from a balanced perspective. Scientific consensus has not firmly established that Wi-Fi exposure definitively impairs melatonin production or the function of the pineal gland to an extent that would affect sleep materially or spiritual practices. Nonetheless, the dialogue continues as more research unfolds in pursuit of understanding the full scope of our interaction with the unseen forces that emanate from our technological devices.

In the meantime, for those concerned about potential effects, taking the precaution of turning off Wi-Fi at night may serve the dual purpose of ensuring uninterrupted sleep and preserving the sanctity of the Third Eye's connection to the cosmos, thereby leaving open the path to manifest personal desires and ambitions within the Universe's grand design.



CHAPTER 5:

Awakening Potential: The Shared Path of Nikola Tesla and the Third Eye

Nikola Tesla, the legendary inventor who brought us the electric power we use daily, was a man of extraordinary curiosity and vision. His work with alternating current (AC) electricity lit up our homes and cities. Still, something more sparked Tesla's imagination: the ancient world's mysteries, especially the Great Pyramids of Egypt. Tesla was captivated by these ancient wonders for their grandeur and their possible purpose as massive energy sources. He believed these pyramids could be giant machines built to tap into the universe's endless power supply. Tesla thought the Egyptians had figured out a way to use this power to make their society prosperous, peaceful, and filled with well-being.

Inspired by this, Tesla didn't just sit around and daydream about pyramids and stars. He took action and started building his own version of an ancient power source, which came to be known as the Tesla Tower. This wasn't some tiny science project; it was a gigantic tower that Tesla believed could soak up energy from the sky like a sponge soaking up water. He wanted to create free energy for everyone, an energy that came from the universe itself. The tower

was like his high-tech Third Eye, a device that could see the invisible energy all around us and transform it into something we could use. Tesla was ahead of his time, thinking about connecting ancient wisdom with modern tech to discover energy sources that could change the world.

But when Tesla died, his brilliant ideas and groundbreaking research didn't get the chance to spread. Instead, the U.S. government's Office of Alien Property Custodian took all his papers and notes. It was like they knew Tesla was onto something huge—something that could even unlock the secrets of the universe—and they didn't want anyone else to have it. This made many people wonder just how powerful Tesla's discoveries were and what they could mean for the human race.

With Tesla's papers locked away, his revolutionary tower dismantled, and his research kept secret, people who wanted to keep chasing Tesla's dream had to find another way. That's where the idea of the Third Eye comes back into the picture. The Third Eye isn't a physical thing you can touch; it's more like an in-

visible eye in your mind that can connect to the universe's energy, kind of like Tesla's tower. People who are into this Third Eye idea say it's a way to tap into a higher sort of knowledge and power—like having a direct line to the secrets of space and time.

This book is all about that journey to wake up your Third Eye. It's like a treasure map that could lead you to the same kind of energy Tesla was so excited about. By learning to activate your Third Eye, you might be able to get a glimpse of the universe's power and use it to make your life better—to find success, peace, and happiness, just like the ancient Egyptians did.

So, even though we can't go back in time to walk with Tesla or rebuild his magnificent tower, we have the chance to explore the universe's energy in a new way. The Third Eye could be our guide to understanding what Tesla was trying to discover. It's about unlocking our inner potential and finding a connection to the world that most people don't even know exists. Who knows what amazing things we could do if we learn to see the universe like Tesla did?

Ultimately, Tesla's legacy isn't just about the electricity we use daily. It's about his endless quest to understand more, to find new energy sources, and to learn the universe's secrets. And now, it's our turn to pick up where he left off and see where our own exploration of the Third Eye can take us. This book is the first step on that exciting adventure—an adventure that could lead to incredible places and show us that the universe is even more impressive than we ever thought possible.



CHAPTER 6:
Things You Are Doing Wrong

Have you ever felt like something's missing in your life? Like you're not getting what you truly want, no matter how hard you try? You might have used vision boards, collected crystals, or repeated affirmations to help make your dreams come true, but it doesn't work. If this sounds like you, there's something you should know: you could be missing out on the biggest secret to unlocking your deepest desires. And that secret is the Third Eye.

Let's face it: we live in a world where we are taught that to achieve anything, we must work hard, hustle, and grind. But what if I told you there's another way? A way that's been around for centuries, hidden in plain sight, waiting for you to discover its power. The Third Eye is not just some make-believe idea – it's a special part of you that many believe connects to your ability to make things happen in your life. It's like a muscle in your soul that can change your whole world when you work it out. But you won't see the benefits if you don't use it. It's like having a superpower but not knowing how to turn it on.

Have you ever made a vision board? You've probably

heard about them or even made one. They're like a scrapbook on your wall filled with pictures of all the things you want—healthier lifestyles, travel destinations, a dream home, financial security, family happiness, a comfortable retirement, a new car, or perhaps personal development goals like learning to paint or play an instrument. The idea is that if you look at these pictures a lot, somehow, you'll make them real. But honestly, there's a reason why vision boards might not be the golden ticket to getting what you want. And that's where the Third Eye comes in—it's a game changer.

Think about a vision board as just a flat piece of cardboard with some images on it. It's fun to dream and paste pictures, but dreams are more than paper and glue. You see, vision boards are missing a key ingredient—action. It's like having all the ingredients for a cake, but if you never mix them and bake them, you won't get to eat cake, right? You can't just look at pictures and wait; you've got to do something to make those dreams happen.

However, the Third Eye is like having a personal

guide inside your head. It helps you determine what steps to take and pushes you to take them. Instead of staring at a picture of those sneakers you want, your Third Eye gets you thinking, "What can I do to save up some cash?" It's about taking control, not just hoping things will work out.

Activating your Third Eye is more powerful than a vision board because it connects you to your real feelings and desires. You know that nervous feeling you get when you think about your dreams? That's where the Third Eye steps in. It helps you deal with those jitters and turns them into energy to do something big, like learning a new skill or standing up in front of the class to give a killer presentation.

Vision boards might give you a quick spark of excitement, but that spark fades fast if you don't do anything about it. On the other hand, the Third Eye is like a flame that keeps burning, driving you to take action and not give up, even when things get tough.

Life is unpredictable, and sometimes the things we

think we want change. The Third Eye helps you be flexible. It's like having a built-in GPS that reroutes you when there's a roadblock, so you can find a way to your dreams that you didn't even see on your vision board.

In short, vision boards could be a start to imagining what you want, but you need more to get you there. It's like having a picture of a destination without a map. The Third Eye is the map. It's about more than just looking—it's about doing, feeling, and staying firm on your journey to making your dreams a reality.

So why settle for a vision board when you can activate something much more substantial? Get your Third Eye in the game, and you'll see a world of possibilities open up. It's not just about making dreams come true; it's about living them.

You've probably heard about crystals and how they can change your life, bring good vibes, or make wishes come true. They come in all colors and shapes; some people swear by them, saying they feel

different or better just by having them around. But let's get real for a second—can a shiny rock really do all that? The truth is, while crystals are cool to look at and feel pleasant to hold, they're not a one-way ticket to making your dreams a reality.

Think about it. If you're trying to do better at school, it won't happen because you have a crystal sitting on your desk. You do better by putting in the work—listening in class, doing your homework, and studying for tests. The crystal is just sitting there; it's not reading your textbooks or writing your essays. It's the same with anything in life. Want to be a great soccer player? A crystal won't help you score goals or defend your net. Practice, teamwork, and a good coach will.

Maybe you've got a crystal for happiness or love. It's an excellent idea, but happiness and love come from inside you, from the things you do and the people you spend time with. A crystal won't go out and make friends for you and won't whisper jokes to make you laugh. It's just a thing—sparkly and quiet, and it doesn't have superpowers.

Now, unlike crystals, which are just objects, your Third Eye is a part of you. It's not something you can see or touch, but it's something you can feel and develop. When people talk about the Third Eye, they're talking about a special kind of insight and awareness that can help you better understand yourself and your life.

Activating your Third Eye is like turning on a switch for your intuition and inner wisdom. It doesn't just mean sitting around and thinking about good stuff happening. It's about getting a clear picture in your mind of what you want and then going out and making it happen. It's about listening to that little voice inside you that knows what's up, even when the rest of the world seems confused.

Your Third Eye can help you tune into your actual goals and desires, and it can give you the motivation and courage to go after them. Let's say you want to start your own business one day. Your Third Eye will help you see the steps you need to take, like learning about money, talking to people who've done it be-

fore, and not being afraid to try something new and a little scary.

When you use your Third Eye, you're using the power of your own mind and energy, not relying on some external thing to change your life for you. And because it's a part of you, it's always with you, ready to get to work. It's not about wishing on a crystal; it's about trusting yourself and taking action.

So, while crystals might make lovely decorations and can remind you of your goals, they're not the answer to achieving them. That power comes from within you—from your Third Eye. It's about more than just hoping. It's about seeing clearly, believing in yourself, and making it happen. That's the concrete way to bring what you want into your life, and that's something no crystal can do.

Affirmations are positive sayings you repeat to yourself, but saying words alone won't change your life if you don't honestly believe them deep down. Often, they don't create the emotional response needed to trigger real change. You need to feel and think in the

affirmation for it to have any real impact, and this is where the power of the Third Eye comes into play. It strengthens your belief and helps you to resonate with your affirmations more deeply.

You see, these tools can be helpful, but they're just tools. They work from the outside in, not the inside out. The real change has to happen inside you, in your mind and heart, and that's where the Third Eye comes in. It's like the command center for making things happen for real. When you focus on activating your Third Eye, you're working from the inside, reaching the control panel of your dreams and goals.

Not focusing on your Third Eye could be your biggest mistake. It's like trying to drive a car without turning on the engine. Sure, you can push the car down the street with your hands, but think how much easier it would be if the car's engine were running! That's what it's like when you awaken your Third Eye. Suddenly, you're not just pushing and hoping—you're driving toward what you want with power.

The Third Eye is believed to link to your intuition, that gut feeling you get about things. It helps you sense what's right for you and guides you to choices that lead to success. It's like having a wise friend inside your head, whispering the best moves to make. When you listen to this intuition and use it wisely, that's when you start to see your dreams turning into your reality.

But how do you wake up your Third Eye? It's all about learning to focus your mind and tune in to a deeper level of thinking. Meditation is a great way to start – just sitting quietly, breathing, and letting your busy thoughts settle down. As you get better at calming your mind, you start to feel more connected to your Third Eye. And with practice, you can learn to tap into its power.

When your Third Eye is activated, it's like you've got a secret weapon in the game of life. You'll find yourself making better decisions, feeling more confident, and getting closer to your goals. It's not an overnight fix, but you could be amazed at what you can do with time and practice.

So why are vision boards, crystals, and affirmations alone not enough? It's because they need to get to the heart of the problem. They might help a little, but it's like trying to light a fire without a spark without the Third Eye. You need that spark from within to really get things going.

Remember, activating the Third Eye is the only way to unlock your power to make your dreams come true. It's the key you've been looking for, and it's right there inside you, waiting to be turned. Take the first step, believe in the power of your Third Eye, and get ready to change your life in ways you never thought possible.

And that's the real talk about the Third Eye – it's not just a fantastic idea. It's the missing piece that could take you from dreaming to doing. I'm not just telling you this stuff – I'm inviting you to try it for yourself. See what happens when you give your Third Eye the attention it deserves. Who knows? You might just be surprised at how powerful you really are.



CHAPTER 7:

What Happens When the Third Eye is Activated?

The multiverse is a fascinating theory that suggests our universe might be just one of an enormous number of universes—a cosmic collection where every possibility exists. It's as if there are infinite alternate realities, each following a different path based on other choices and events. It's like having endless versions of a story, where each chapter twists or turns in a new direction.

In this grand scope of the multiverse, every event that could happen has happened or will happen is playing out in its own unique universe. That means there's a reality where you took a different bus one morning, won that game, or even chose a completely different career. Each decision branches out, creating a new reality where another version of you is living out that consequence.

To tap into these endless possibilities and align yourself with the positive outcomes from these countless realities, you must awaken the Third Eye. The Third Eye, often associated with insight and intuition, is thought to be a conduit for connecting to the broader universe. By activating it, you're believed

to open up lines of communication with these other dimensions, allowing you to channel the vast array of positive experiences and opportunities they hold into your own life. It's like having a cosmic bridge that lets you access the best versions of what could be and bring them into your reality.

Picture the pineal gland in your brain as a secret superpower. It's like plugging into the universe's energy source when you wake it up. Engage your imagination and consider the potential that lies within the Third Eye. When activated, proponents describe it as gaining access to an extraordinary source of energy and insight, an experience that connects them with the vast expanse of the Universe. This connection is said to endow individuals with the remarkable ability to manifest their deepest desires into tangible outcomes, effectively turning thoughts into reality.

Imagine having the ability to turn your biggest wishes—like having tons of money, being super healthy, finding peace, doing well in life, or meeting the perfect best friend or partner—into real-life

things you can see, touch, and enjoy. It's like having the power to pull the best stuff from a treasure chest in another world and place it right into your life here. That's what can happen when you switch on your Third Eye.

The Third Eye is like a secret antenna in your brain that tunes into what you really want. It's not about wishing on a shooting star; it's about connecting to a place where all your hopes are already out there, living and breathing in different universes. In some of these universes, there's a version of you who's got all you're dreaming of right now. There's a you who's got a bank account that never runs low, who never gets a cold, who's chilled out even when things get hectic, who's super successful, and who's surrounded by people who get you and care about you.

So, how does the Third Eye work like a magic wand for your life? When you wake up your Third Eye, you're not just sitting around hoping good stuff will happen. You're actively reaching out to these other universes and grabbing those golden moments. It's like your Third Eye can travel to places where you've

already got what you want and bring back pieces of that success to where you are now.

For example, let's say you want to be loaded with money. With your Third Eye activated, you can tap into the energy of a universe where you're a money magnet. You start thinking and acting like the rich version of yourself, and before you know it, you're finding ways to earn, save, and attract more cash in this world. Or you're after super good health. Your Third Eye can guide you to make choices that boost your health, like picking the right foods or finding fun ways to get moving. It's like you've got a personal health coach in your head, helping you out.

Are you searching for peace in a ridiculous world? Your Third Eye can quiet down the noise and help you find calm spots in your day. It's like having noise-canceling headphones for your soul. If you dream of success in school or one day on the job, your Third Eye can set you on the path to taking tests, winning awards, or climbing the career ladder. It's like having all the cheat codes for life's biggest games.

And when it comes to love and friendships, think of your Third Eye as the ultimate matchmaker. It knows where your people are and brings you together. It's like having a friend radar that beeps when you're near someone who could become super important to you.

The benefits reported by those who have focused on awakening their Third Eye are diverse and profound. They speak of a newfound capability to communicate with the Universe, an intimate dialogue that directly manifests their personal aspirations, be it in relationships, careers, or personal growth. Notably, many also claim the Third Eye has helped them attract financial prosperity and abundance, suggesting that this heightened state of consciousness could be a powerful tool for creating wealth.

So, are you ready to switch on your Third Eye and see what amazing things can happen? The awesome stuff you could bring into your life makes it totally worth giving a shot. It's about taking that leap, believing in something incredible, and feeling the

power when it starts to work.

Remember, getting what you want isn't about waiting; it's about waking up to the power you've got inside. Your Third Eye is like the key to a treasure chest full of possibilities. Doors to worlds where everything you're after is waiting for you. Why not try it out? It could be the start of turning your dreams into your everyday life.



CHAPTER 8:

3 Basic Ways to Open the Third Eye: Meditation

Meditation has long been seen as a tool to open up the secret powers of the Third Eye. Think of the Third Eye as an exclusive spot in your mind that can give you a different kind of sight that helps you understand deep thoughts and feelings. When you meditate, it's like you're turning down the volume of the world so you can hear the quiet voice of your own wisdom.

Now, why does the Third Eye matter? In your brain, there's this tiny thing called the pineal gland – no bigger than a pea but super important. It's sort of like a sleep switch because it releases a hormone that makes you sleepy when it's dark. But some people, like brain expert Dr. Joe Dispenza, think it can do way more. He says that when you meditate and do special breathing exercises, you're not just relaxing – you're actually getting that gland to work like a mini power station!

Dr. Joe teaches that using these breathing tricks can push the cerebrospinal fluid right up into your brain. And by holding that fluid up in your brain, you are pushing the fluid right against the pineal gland,

where those calcite microcrystals live. Like squeezing a sponge, this mechanical pressure will begin to activate the crystals electrically. Then, the crystal will start to do its magic, creating a zap of energy in the gland, turning on a super-powered radio receiver inside your brain that can tune into the extraordinary power of the Universe.

So when you fire up that pineal gland, Dr. Joe believes you're reconnecting with something unique that everyone should be able to feel. People who follow his methods talk about taking trips in their minds to places they've never been before, without even moving! It's like being the main character in an epic adventure story but in your own head.

While this can sound like stuff from an incredible science fiction movie, it's got many people excited. We still don't know much about the brain and its workings, but every new thing we learn is like getting a peek at an incredible mystery. There may be a whole new world of dreams and powers inside us, waiting to be discovered as we meditate and learn more about the pineal gland and its potential.

Here's the 10-step meditation guide for activating your Third Eye:

Step 1: Find a Quiet and Peaceful Space.
Begin by finding a quiet and peaceful space where you can practice without any distractions. Choose a spot where you feel relaxed and at ease, ensuring that your body feels supported and free from any tension. This will help create an environment that allows you to fully focus inwardly.

Step 2: Sit Comfortably
Sit in a comfortable position with your back straight and your legs crossed. You can sit on a cushion, a meditation pillow, or even on a chair with your feet flat on the ground. Whatever position you choose, ensure that you can maintain a relaxed yet alert posture.

Step 3: Relax Your Body
Close your eyes and take a moment to relax your body consciously. Starting from your toes, gradually move your attention up through your feet, ankles,

calves, knees, thighs, and so on until you reach the top of your head. As you move through each part of your body, consciously release any tension or tightness you may be holding. Allow each muscle group to relax and let go, feeling a sense of deepening relaxation with each breath.

Step 4: Focus on Your Breath

Bring your attention to your breath as it flows in and out. Notice the sensations of the breath entering and leaving your body. You can choose to focus on the rising and falling of your abdomen or the feeling of the breath passing through your nostrils. Allow your breath to become your anchor, bringing you into the present.

Step 5: Visualize the Third Eye

With your eyes closed, bring your awareness to the center of your forehead, where the Third Eye is believed to be located. Visualize a radiant indigo or violet light surrounding this area. Imagine this light growing brighter and more vibrant with every breath, activating and opening your Third Eye.

Step 6: Evoke the Feeling of Inner Peace

As you continue to focus on the Third Eye, evoke the feeling of inner peace within you. Imagine this peace spreading throughout your body and mind, creating a sense of calm and tranquility. Allow this peaceful energy to envelop you, supporting your journey to activate your Third Eye.

Step 7: Engage in Visualization and Positive Thoughts

In this step, we will combine visualization with the power of positive thoughts to further activate the Third Eye. Visualize a gentle, swirling purple vortex at the center of your forehead, representing your Third Eye. Picture this vortex growing larger and brighter with each breath you take. As you visualize, focus on cultivating positive thoughts that support the opening and activation of your Third Eye. Visualize yourself connected to your intuitive wisdom, trusting your inner vision, and embracing higher consciousness.

Step 8: Cultivate Inner Stillness

After engaging in visualization and positive

thoughts, shift your attention to cultivating inner stillness. Let go of any distractions or external noise, and turn your focus inward. Take deep breaths, allowing your body and mind to relax. Allow any thoughts that arise to gently pass by, bringing your attention back to the present moment. Embrace the stillness within, creating a space for your Third Eye to awaken and become active.

Step 9: Integrate Mindfulness

As you continue your meditation, bring mindfulness into the present moment. Observe any thoughts, emotions, or sensations that arise without judgment or attachment. Simply notice them and let them pass by, returning your focus to the Third Eye. Cultivating mindfulness allows you to deepen your connection with your inner self and the experiences that arise during the meditation.

Step 10: Express Gratitude and Closing

As you come to the end of your meditation, take a moment to express gratitude for this practice and the potential activation of your Third Eye. Reflect on the insights, sensations, or feelings you may have

experienced during the session. Offer gratitude to yourself for committing to this practice and for the opportunities it may bring. Take a few final deep breaths, gently open your eyes, and transfer this sense of awakened awareness with you as you continue your day.

Embark on an extraordinary journey toward unlocking your Third Eye with a daily five-minute meditation. Immerse yourself in stillness, let the world fade away, and enter a sanctuary of peace.

As you breathe deeply, visualize a vibrant light at your forehead, a beacon of potential within you. With each breath, this light intensifies, pulsing with the promise of heightened intuition and wisdom.

This is no ordinary routine; it's a powerful ritual that fosters a profound connection with your innermost self. Embrace these moments of quiet introspection to tap into a wellspring of inner peace that guides you throughout the day.

Commit to this practice, and you'll start to notice

a shift, a clarity that transcends the physical senses. Your Third Eye is ready to be awakened, offering you a new lens through which to view the world – one of insight, understanding, and enlightenment.



CHAPTER 9:

3 Basic Ways to Open the Third Eye: Aromatherapy (Essential oils and Herbs)

Aromatherapy has gained recognition for its ability to enhance spiritual practices and facilitate the activation of the Third Eye. This ancient practice utilizes essential oils and herbs, which possess potent properties that can influence our emotional and energetic states. By incorporating these aromatic essences into our daily routines, we can create a profound shift in consciousness, aiding in the opening of the Third Eye.

Essential oils and herbs have been revered throughout history for their therapeutic properties. When used in conjunction with meditation or spiritual practices, they can heighten awareness and deepen our connection to the inner self. The Third Eye, often depicted as an indigo-colored energy center located between the eyebrows, is associated with intuition, insight, and expanded consciousness. Activating the Third Eye allows us access to these elevated states of being.

One essential oil renowned for its effects on the Third Eye is frankincense. Traditionally used in spiritual rituals, frankincense continues to be valued

for its ability to uplift and calm the mind, fostering a deeper connection to our spiritual self. By incorporating frankincense into our meditation practice, we can create an environment that supports the activation of the Third Eye.

Simply place a few drops of frankincense oil in a diffuser or mix it with a carrier oil, and apply it to the temples and the area between the eyebrows before beginning your meditation. As you inhale the soothing aroma of frankincense, envision an indigo-colored light gently radiating from your Third Eye, filling you with a sense of clarity and intuition.

Another essential oil that can aid in opening the Third Eye is sandalwood. With its woody and earthy fragrance, sandalwood has long been used in spiritual rituals to induce a meditative state and enhance spiritual connection. Apply a drop of sandalwood oil to your fingertips and gently massage the center of your forehead in a circular motion.

As you do this, visualize the Third Eye awakening, allowing your intuition to expand and your percep-

tion to deepen. The grounding properties of sandalwood can provide stability and focus during your spiritual journey.

In addition to essential oils, certain herbs can also play a key role in activating the Third Eye. One such herb is mugwort, which has been used for centuries to stimulate psychic abilities and enhance spiritual experiences. To incorporate mugwort into your practice, consider burning dried mugwort leaves as incense or placing them under your pillow before bedtime to improve dream recall and intuitive insights. As you engage in meditation or reflection, allow the essence of mugwort to guide you toward a heightened state of consciousness.

Here's the 10-step aromatherapy guide for activating your Third Eye:

Step 1: Prepare Your Space
Find a quiet and comfortable space where you can relax without distractions. Create a serene ambiance by dimming the lights and playing soft, calming music if desired. You can use a diffuser to disperse

the essential oil's aroma throughout the room or apply a drop to your wrists, forehead, or the back of your neck after diluting the oil properly with a carrier oil to prevent skin irritation.

Step 2: Select Essential Oils

Choose an essential oil that is known for its Third Eye-awakening properties. These oils can be found in health stores or online. Commonly recommended essential oils for this purpose include:

- Frankincense
- Sandalwood
- Clary Sage
- Rosemary
- Lavender
- Peppermint
- Pine
- Cypress

Step 3: Set Your Intention

Before beginning, set a clear intention for what you hope to achieve through the practice. Intentions for Third Eye activation could include enhancing intu-

ition, expanding awareness, or deepening meditation practices.

Step 4: Prepare Your Diffuser

Fill an aromatherapy diffuser with water and add a few drops of your selected essential oils. Turn on the diffuser to begin releasing the aroma into your space. If you don't have a diffuser, you can place a few drops of oil on a cotton ball and inhale gently or use an aromatherapy inhaler.

Step 5: Apply the Essential Oil

Dilute a few drops of the chosen essential oil in a carrier oil such as coconut or jojoba oil. This will ensure that the oil is safe to use on the skin. Mix well. Apply it to your Third Eye area (forehead, just above and between the eyebrows). This is done to create a physical connection with the location of the Third Eye, which some practitioners find useful. However, be cautious and ensure the oil does not come into contact with your eyes.

Step 6: Begin Your Meditation

Sit in a comfortable seat with an erect spine. Start

by taking deep breaths to enter into a meditative state. Close your eyes and relax your body, focusing your mental attention on the area of your Third Eye.

Step 7: Engage Your Senses

Now, take a deep breath and bring your hands towards your face. Cup your hands around your nose, allowing the fragrance of the oil to encompass you. Take several deep breaths, inhaling the scent deeply. As you breathe in the essential oil's scent, imagine that it is filling the space between your eyebrows, traditionally regarded as the Third Eye chakra. Visualize the aroma working to open and activate this energy center in your body.

Step 8: Meditate

Close your eyes and bring your attention to the space between your eyebrows. Maintain this focus on your Third Eye while you meditate, allowing the scent to guide your consciousness toward clarity and intuition. Imagine a vibrant indigo color linked with the Third Eye chakra glowing softly in that area, or imagine an 'eye' that sees beyond the physical. Then, gradually expanding with each breath you take.

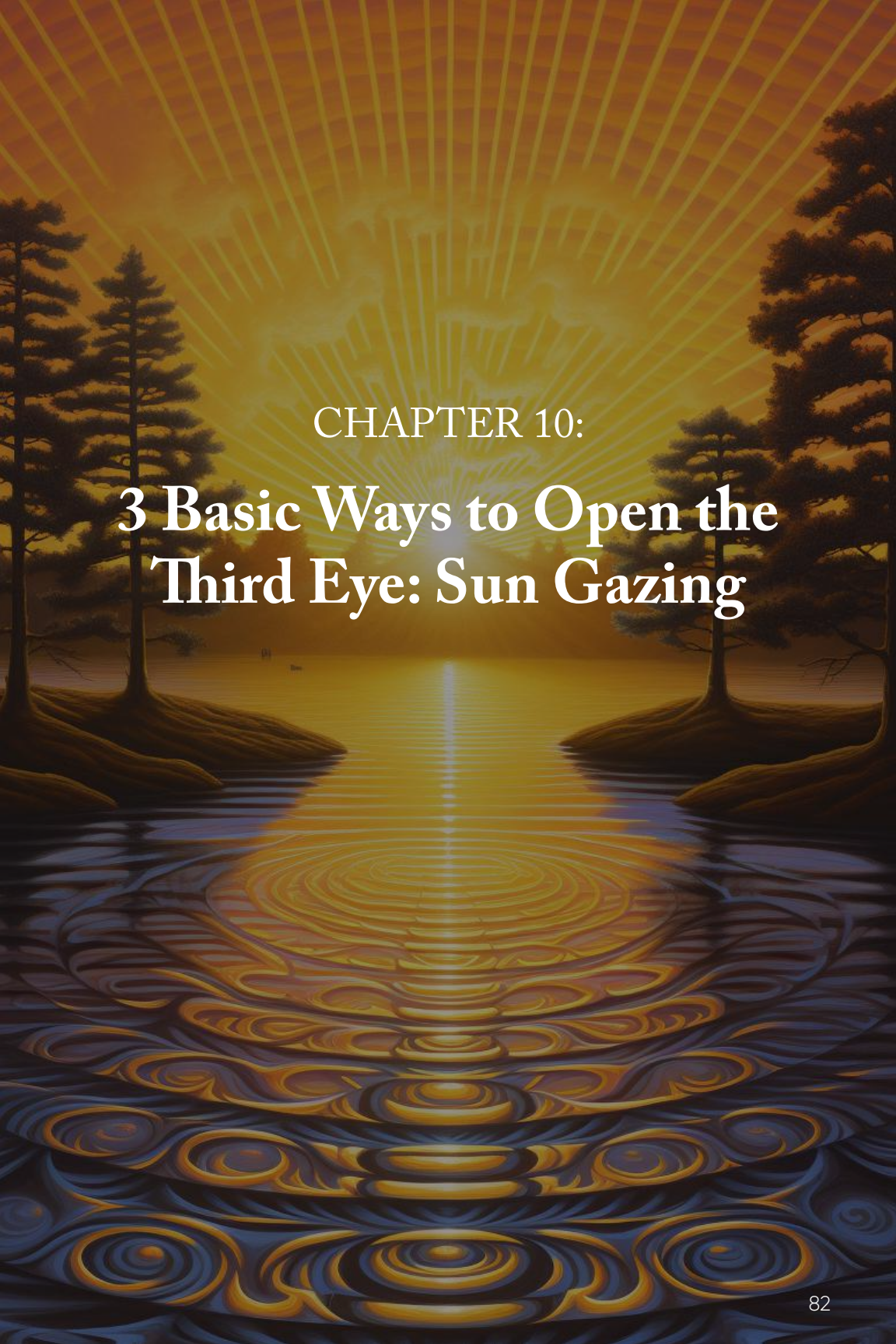
Step 9: Stay Present
Maintain a state of present awareness during your meditation, gently guiding your focus back to the Third Eye if your mind wanders. Pay attention to any sensations, images, or feelings that arise.

Step 10: Journal Your Experience
After your aromatherapy meditation, take some time to journal about your experience. Note any insights, visions, or feelings you had and any changes in your intuitive awareness.

Aromatherapy serves as a powerful ancillary practice for those seeking to activate their Third Eye, providing a sensory avenue to elevated states of consciousness and intuition. Please remember always to use essential oils safely and consult with a professional if you're new to aromatherapy.

As you explore the depths of your inner being and seek to awaken this center of insight, remember to use these potent natural essences responsibly. Be mindful of personal allergies and skin sensitivities,

and ensure that essential oils are always diluted adequately with a carrier oil before topical application to the skin. This cautious approach will help to safeguard your physical well-being while you embark on your journey of spiritual exploration through the realms of aromatherapy.



CHAPTER 10:

3 Basic Ways to Open the Third Eye: Sun Gazing

Sun gazing has long been a topic of fascination, with many believing that it can activate the Third Eye. Sun gazing is the practice of looking at the sun at sunrise or sunset when it's not too bright and won't hurt your eyes. It's like when you catch those few minutes of golden sunset and feel something stir inside you, except sun gazing is done more deliberately. People who do this think the gentle sunlight can wake up their pineal gland, the part of the brain that's sometimes called the Third Eye.

Why focus on the pineal gland? In some spiritual beliefs, this little gland is responsible for big things like intuition and spiritual connection. By sun gazing, you're sending sunlight directly to it, almost like charging a battery. Imagine you have a little power station in your brain that controls all kinds of excellent abilities—like seeing in a whole new way. The sunlight, according to sungazers, turns the power on.

When people talk about the Third Eye, they don't mean a physical eye that can see trees and cars. Instead, they're talking about an inner vision—the ability to understand things quickly or feel connect-

ed to the world in a special way. Some people even think it can help predict the future or communicate without words. Now, doesn't that sound like a superpower worth exploring?

Supporters of sun gazing say that it has changed their lives. They claim they feel more at peace, have better insight into their problems, and connect more deeply with others. They describe it as if a fog has lifted from their minds, letting them see life with greater clarity. This isn't just about seeing—it's about feeling and understanding on an entirely different level.

Sun gazers believe in the power of the Third Eye. They see the sun gazing as a key that unlocks something hidden within us all. Just like you might feel a sense of warmth and happiness when you visit a beautiful sunrise, imagine that feeling going deeper and helping you understand the world around you in a way you never did before.

For those who sun gaze, it's not just about what their eyes can see; it's about what their minds can

perceive. It's a journey of self-discovery, a way to tap into the unknown, and a practice that holds personal meaning. They don't need science to validate their experiences because they can feel the change within themselves.

In a fast-paced world full of screens and distractions, sun gazing offers a moment of calm and connection to nature. It's a reminder that there are mysteries waiting to be explored and that sometimes, the most extraordinary things are not in what we look at but how we choose to see.

If you're curious about the Third Eye and what it might reveal to you, remember that there are many ways to explore this concept without risking your eyesight. Meditation, mindfulness, and learning about different spiritual practices can also lead to greater self-awareness and insight. But for those intrigued by the idea of sun gazing, it remains an ancient and captivating practice that holds the promise of discovering the unseen world within us.

Before considering sun gazing, it's essential to re-

search thoroughly and understand the risks. If the allure of unlocking your Third Eye calls to you, approach with caution, an open mind, and respect for the power of the sun. It invites us to look inward and consider the possibilities that lie just beyond the horizon of our everyday perception.

Here's the 10-step sun gazing guide for activating your Third Eye:

Step 1: Research and Understanding the Precautions

Before beginning any sun gazing practice, thoroughly research the topic. Understand the potential risks and benefits as described by sun gazing practitioners, and decide if this is something you want to pursue. Educate yourself on the potential dangers of looking directly at the sun. Permanent eye damage can occur if done incorrectly, so thorough research and professional advice are essential.

Step 2: Select the Proper Time

Choose the safest time for sun gazing: during the first hour of sunrise or the last hour before sunset

when the sun is less intense. Avoid staring when the sun is high in the sky, as it increases the risk of eye damage.

Step 3: Grounding and Preparing
Choose a location with a clear view of the horizon where the sun rises or sets or a peaceful outdoor spot where you can connect with nature. Ensure the ground is flat and free of obstacles to stand comfortably and safely. Stand barefoot on the earth, feeling the ground beneath your feet. Take a few deep breaths to calm your mind and relax your body.

Step 4: Start with Indirect Gazing
To protect your eyes, begin with indirect gazing. Look at the sun's reflection on a body of water, a mirror, or even through the gaps between your fingers. This method helps to train your eyes and increase their tolerance to sunlight gradually.

Step 5:Start Gradually
Once you feel comfortable with indirect gazing, you can slowly progress to direct gazing. Start by turning your gaze towards the sun for a few seconds and

then quickly look away. Repeat this process several times, gradually increasing the duration of your direct gaze. And increase the duration slowly by adding 10 seconds to your gazing time each subsequent day, gradually increasing the duration you spend looking at the sun.

Step 6: Listen to Your Body

During sun gazing, pay close attention to any discomfort, eye strain, or pain. If you experience any negative symptoms, stop immediately. Your body knows its limits, and it's important to respect them.

Step 7: Practice Mindfulness

As you continue your sun gazing journey, remember to stay mindful and present. Be fully aware of the sensations in your body, the sounds of nature around you, and the warmth of the sunlight on your skin. This mindfulness will enhance your overall experience.

Step 8: Harness the Power of Visualization

As you gaze at the sun, visualize its energy flowing through you and activating your Third Eye. Imagine

a vibrant and radiant light entering your forehead and awakening your intuitive abilities. Visualizations can strengthen your connection to the sun and enhance the benefits of sun gazing.

Step 9: Take Breaks and Reflect

Sun gazing should be approached with patience and care. Remember to take breaks between sessions and give your eyes ample time to rest. After sun gazing, close your eyes, cover them with your palms, and meditate on the experience. Reflect on any thoughts or feelings that arose during the session.

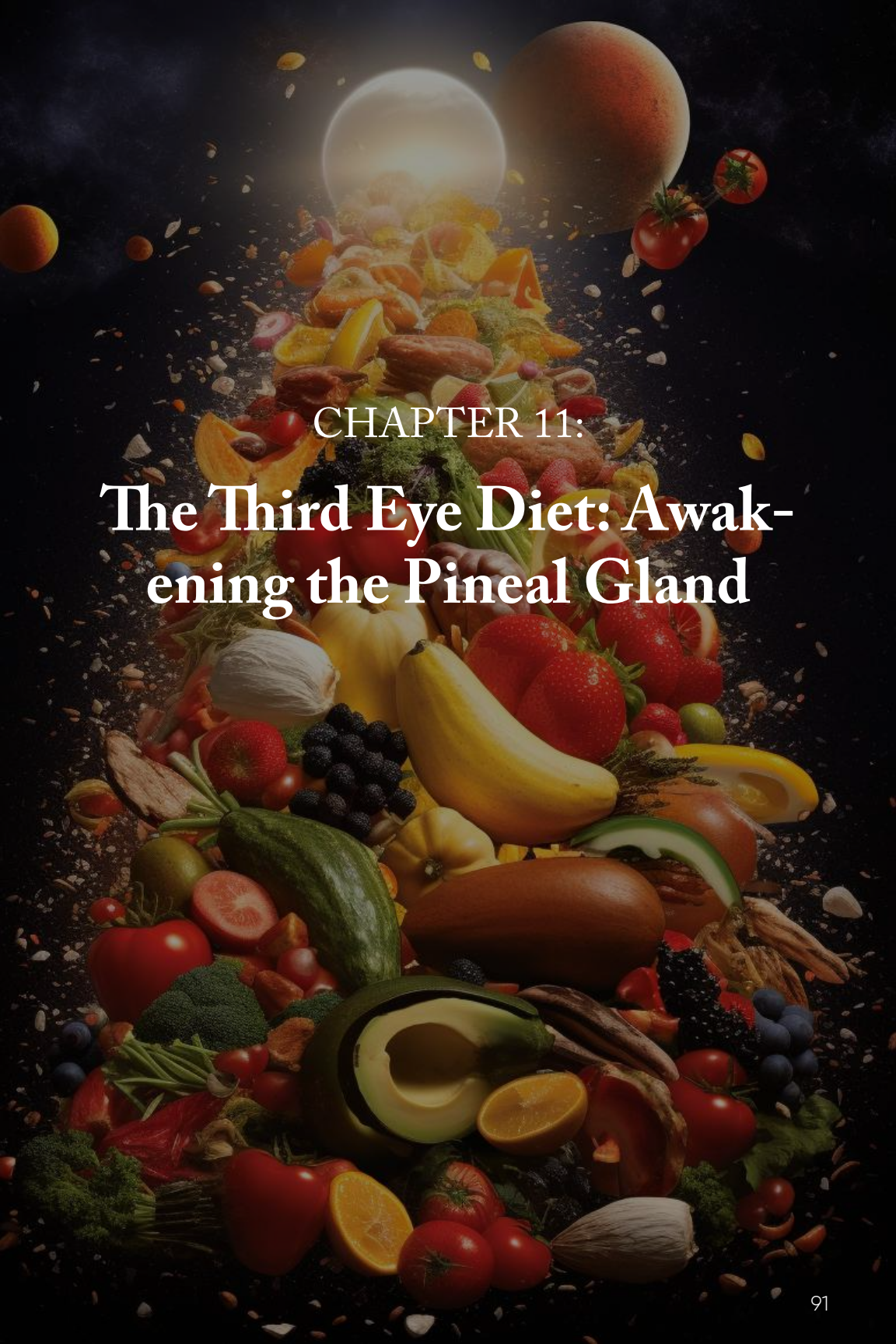
Step 10: Integrate Sun Gazing into a Holistic Practice

To maximize the benefits of sun gazing for activating the Third Eye, it is crucial to integrate it into a holistic practice. This can include activities such as meditation, yoga, journaling, and energy healing practices. These complementary practices can further support the opening and activation of the Third Eye.

Remember, the journey of activating the Third Eye is a personal one, and results may vary for each in-

dividual. It is crucial to approach sun gazing with patience, respect, and the guidance of a healthcare professional or experienced practitioner.

Disclaimer: This guide is for informational purposes only and does not serve as medical or professional advice. The practice of sun gazing carries inherent risks, and it is vital to consult with a healthcare professional before attempting any sun gazing technique.



CHAPTER 11:

The Third Eye Diet: Awakening the Pineal Gland

Embarking on the journey to awakening the Third Eye, a revered facet of spiritual growth, many seekers have turned to dietary adjustments as a catalyst for stimulating the pineal gland. Situated within the brain, the pineal gland—often paralleled to the mystical Third Eye—is responsible for secreting melatonin and regulating sleep-wake cycles. Some believe that certain foods and supplements can aid in decalcifying and activating the pineal gland, therefore enhancing one's intuitive and psychic capabilities.

While the scientific basis for the effectiveness of these foods and supplements in specifically activating the pineal gland varies, and evidence is mainly anecdotal or rooted in alternative health frameworks, an awareness of the possible impact of diet on the body, mind, and spirit remains widespread. A diet incorporating these foods and supplements could potentially clear the way for heightened spiritual experiences by ensuring the health of the pineal gland.

It's critical to recognize dietary efforts to support the

pineal gland should be balanced with other wellness practices. Consistent sleep schedules, exposure to sunlight during the day, darkness at night, and meditation and mindfulness are equally important for those embarking on a path toward higher consciousness.

Before embarking on dietary changes with the express intent to influence physiological functions, it's advisable to consult healthcare professionals. Each individual's health and nutritional requirements are unique, and dietary changes should be approached with care, ensuring they are part of a comprehensive, healthful lifestyle.

Here are 15 nutritional components that may support the quest for Third Eye activation:

1. Raw Cocoa

Raw cocoa, recognized for its rich concentration of flavonoids and other polyphenols, offers an impressive array of health benefits that may also extend to the realm of the Third Eye. Its antioxidants are potent defenders against oxidative stress, which can

harm brain cells and impede cognitive functions critical for engaging with the Third Eye's capabilities. By safeguarding the brain's health and promoting neural efficiency, raw cocoa fosters a conducive environment for mental clarity and focus, traits associated with Third Eye activity. The high magnesium content in raw cocoa plays a vital role in brain health, as this mineral supports neurotransmitter function and overall nervous system health. A well-functioning nervous system is essential for the kind of deep introspection and heightened awareness that Third Eye practices aim to achieve.

Beyond its physical health benefits, raw cocoa contains anandamide, sometimes referred to as the "bliss molecule," which binds to the same brain receptors as cannabinoids and can induce a sense of well-being and harmony. Such effects can be particularly beneficial for Third Eye work, which often seeks to transcend ordinary states of consciousness and achieve a more profound sense of inner peace and spiritual connection. Additionally, raw cocoa boosts cerebral blood flow, delivering more oxygen and nutrients to the brain, which can enhance cognitive

function and facilitate the kind of perceptive insight attributed to the Third Eye.

Raw cocoa also has theobromine, a mild, non-addictive stimulant that can improve focus and energy levels without the jitters and crashes associated with caffeine. This sustained energy can support the prolonged concentration that is frequently required in meditation or other Third Eye exercises. By incorporating raw cocoa into one's diet, it's possible to not only enjoy its heart-protective, mood-enhancing, and cognitive-boosting effects but also potentially assist in creating the ideal conditions for Third Eye exploration, supporting a holistic approach to wellness that encompasses physical, mental, and spiritual health.

2. Chlorella and Spirulina

Chlorella and Spirulina, two types of microalgae, are dense in nutrients and heralded for their potential to bolster overall health, which can be particularly beneficial for the Third Eye's functioning. These algae contain a wealth of chlorophyll, the compound that gives plants their green hue and plays a pivotal

role in detoxification. By aiding in removing heavy metals and toxins from the body, they promote a cleaner internal environment, which some believe is conducive to the heightened perception associated with the Third Eye. Both Chlorella and Spirulina are packed with B vitamins, essential for brain health, and amino acids, the building blocks of proteins that support the synthesis of neurotransmitters, enhancing brain function and cognitive clarity. This nutrient synergy could facilitate the mental focus needed for engaging with the Third Eye.

Packed with antioxidants, Chlorella and Spirulina help defend against oxidative stress, which, if unchecked, can damage brain cells and hamper cognitive function. This antioxidant action preserves the integrity of brain tissue, supporting the sustained mental acuity necessary for Third Eye exploration. Also, these algae are sources of beta-carotene and other carotenoids, which protect vision, a physical analog to the metaphysical sight attributed to the Third Eye.

Moreover, the anti-inflammatory properties of these

superfoods are critical in maintaining a calm and focused mind. Chronic brain inflammation can lead to a foggy headspace, disrupting the clarity needed to activate the Third Eye. In particular, the gamma-linolenic acid in Spirulina combats inflammation, suggesting a more conducive state for Third Eye practices.

By integrating Chlorella and Spirulina into one's diet, it's possible to support physical health and potentially enhance the functions associated with the Third Eye. These superfoods provide essential nutrients that work in harmony to foster an optimal state of wellness, which may align with the intuitive and perceptive capabilities the Third Eye represents.

3. Wheatgrass

Wheatgrass is a potent source of nutrients and chlorophyll, the lifeblood of plants, offering a breadth of health advantages, including support for the Third Eye's intuitive functions. It is densely packed with vitamins A, C, E and the full spectrum of B vitamins, which are crucial for maintaining brain health and enhancing mental clarity. In addition

to vitamins, wheatgrass contains minerals such as magnesium and iron, essential for synthesizing neurotransmitters that facilitate brain communication, potentially aiding in practices related to the Third Eye. Chlorophyll, abundantly found in wheatgrass, is celebrated for its detoxifying properties, which can clear the body of toxins and support a clean internal system. This detoxification may sharpen cognitive function and thereby assist in creating a conducive state for Third Eye activities, which depend on mental clarity and expanded consciousness.

Wheatgrass is also recognized for its high enzyme content, which can aid digestion and ensure optimal nutrient absorption. Efficient digestion is thought to conserve the body's energy, which can then be utilized for deeper introspection and spiritual practices involving the Third Eye. Moreover, the alkalizing effect of wheatgrass balances the body's pH, and a well-balanced internal environment is often associated with a state of equilibrium necessary for exploring subtle energies and perceptions.

Antioxidants in wheatgrass protect cells from oxi-

dative stress, a key factor in maintaining cognitive agility. This protective action can be fundamental when engaging with the Third Eye, as it relies on a healthy and vibrant brain. Furthermore, the anti-inflammatory properties of wheatgrass contribute to a calm and focused mind, thereby enhancing meditation and other third-eye-focused practices.

By incorporating wheatgrass into a regular diet, one might experience improved physical health and nurture the mind's capacity for profound insight and awareness that the Third Eye symbolizes. This connection between bodily health and spiritual well-being underscores the holistic nature of wheatgrass as a supplement capable of supporting a full range of human potential, from the physical to the metaphysical.

4. Garlic

Garlic, with its rich nutritional profile, is thought to offer numerous benefits beyond physical health, potentially influencing the Third Eye. This concept hinges on the idea that a well-functioning brain can foster heightened awareness and perception,

qualities often associated with an active Third Eye. The antioxidants in garlic, such as vitamin C and selenium, protect cognitive health by neutralizing damaging free radicals. This protective action may reduce the risk of cognitive decline and maintain the sharpness of mental faculties that are crucial for introspection and intuitive thinking.

Beyond its antioxidant capacity, garlic contains sulfurous compounds like allicin, which emerge when a garlic clove is crushed or chopped. Allicin has strong antimicrobial properties and promotes cardiovascular health by supporting blood flow. Enhanced circulation ensures that the brain receives ample oxygen and nutrients, which could be crucial for mental clarity and the functioning of the Third Eye.

The anti-inflammatory properties of garlic are another aspect that could indirectly benefit the Third Eye. Chronic inflammation is known to affect brain health adversely and can cloud mental processes. By combatting inflammation, garlic might contribute to a clearer mind, thus facilitating the kind of insight and heightened awareness attributed to the Third

Eye.

Garlic is also known to aid in detoxification. It supports the liver in cleansing the body of toxins that can have a detrimental impact on both physical and mental health. A body free from toxins is often considered more in tune with energy flow and balance, potentially creating a conducive environment for the Third Eye to thrive.

Furthermore, garlic's potential role in balancing energy within the body is sometimes linked to its intense, grounding nature, which might help in aligning one's physical state with one's spiritual or energetic aspects. By incorporating garlic into a regular diet, individuals may foster their overall health and nurture the conditions that allow the Third Eye to be more receptive and perceptive.

5. Apple Cider Vinegar

Apple cider vinegar (ACV) boasts numerous health benefits that may impact the body in ways conducive to fostering the Third Eye's capabilities. Rich in acetic acid, ACV has been associated with blood sug-

ar regulation, aiding in maintaining stable glucose levels which is essential for optimal brain function. A balanced blood sugar level contributes to mental clarity and sustained focus, both of which are beneficial for meditative practices that engage the Third Eye. In addition, the detoxifying properties of ACV can promote a cleaner internal system by aiding the liver in flushing out toxins. This purification process is thought to clear not just physical impediments but also mental and energetic blockages, potentially enhancing one's ability to access the deeper intuition and insight attributed to the Third Eye.

ACV also contains potassium and enzymes that may boost energy and vitality, which can be particularly useful for the deep, sustained concentration often required in Third Eye exercises. Furthermore, its antimicrobial properties support gut health, and a healthy gut is increasingly recognized to be linked to a healthy mind. This connection, often referred to as the gut-brain axis, highlights how a balanced digestive system supported by ACV could indirectly influence the functioning of the Third Eye by fostering an environment of overall wellness.

The Third Eye is associated with a heightened state of consciousness and perception, and the ability to achieve such states may be supported by a body that is functioning optimally. ACV, with its various health-promoting attributes, supports such functionality. By potentially improving cognitive function, stabilizing mood, and enhancing overall vitality, ACV may create a conducive physiological state for the Third Eye to operate effectively. The holistic nature of ACV's benefits suggests that it can be an ally not just for physical health but also for those looking to explore the deeper realms of consciousness and spiritual awareness associated with the Third Eye.

6. Iodine-Rich Foods

Iodine-rich foods play a crucial role in the optimal functioning of the thyroid, a gland that regulates hormones essential for metabolism, growth, and brain development. This regulation is crucial for maintaining overall physical health, which is intrinsically connected to mental clarity and cognitive function—vital elements for engaging with the Third Eye. An adequately functioning thyroid, sup-

ported by sufficient iodine intake, ensures a balanced endocrine system, which is often linked to emotional stability and clear thought, both conducive to the work of the Third Eye.

The brain relies on thyroid hormones for the development and maintenance of its cells, and iodine's role in hormone production means it has a direct impact on cognitive abilities such as learning, memory, and attention. These cognitive abilities are vital for the practices—such as meditation, visualization, and other forms of introspective work—that are commonly used to access and enhance the Third Eye's insights. Moreover, iodine has neuroprotective properties; it aids in the detoxification of harmful substances and supports the nervous system, which could be interpreted as assisting in the removal of energetic blockages that may hinder the Third Eye's function.

Adequate iodine levels can prevent mental fog and boost concentration, creating a mental environment where intuitive thinking can thrive. Iodine's contribution to neurocognitive health thereby supports the

introspective and perceptive activities typically associated with the Third Eye. In essence, by consuming iodine-rich foods like seaweed, fish, and dairy products, individuals may not only support their thyroid health and overall neurological function but also potentially improve the conditions for the Third Eye to operate more profoundly.

Holistically, iodine's influence extends beyond the physical dimension of wellness into the cognitive and spiritual realms, suggesting its adequacy in the diet is not only a matter of physical health but also one of mental and spiritual exploration and growth.

7. Turmeric/Curcumin

Turmeric, a golden-hued spice revered in both culinary and medicinal contexts, is rich in curcumin, a compound with significant anti-inflammatory and antioxidant properties. These characteristics of turmeric play vital roles in enhancing physical health, which may benefit the Third Eye's metaphysical functions. Inflammation in the body, including the brain, can lead to a foggy mental state, impeding the clarity and focus that are essential for Third Eye

practices. Turmeric's ability to reduce inflammation contributes to a clearer mind, conducive to the kind of introspection and intuition associated with the Third Eye. The spice's antioxidants help protect the brain from oxidative stress, a factor that can negatively affect cognitive functions and possibly hinder the Third Eye's perception. By mitigating oxidative damage, turmeric supports brain health and cognitive longevity, promoting the mental acuity needed for Third Eye exploration.

Curcumin also boosts brain-derived neurotrophic factor (BDNF), a protein that plays a part in neuron survival and brain plasticity, potentially improving learning processes and memory, which are crucial for engaging with the Third Eye's insights. An increase in BDNF can stimulate the creation of new neural connections and promote the repair of brain cells, which is integral to maintaining the cognitive function that allows for deeper mental exploration.

Moreover, turmeric has been found to support mood stabilization, which can positively influence meditation and other Third Eye activities by fostering

an emotional balance. A balanced mood reduces distractions and may increase the ability to reach a meditative state where the Third Eye can be more readily accessed.

By integrating turmeric into one's diet, individuals may enhance their physical well-being and cognitive health, thereby nurturing favorable conditions for the Third Eye to function. The holistic benefits of turmeric, affecting the body, mind, and potentially the spiritual plane, make it a valuable addition to a lifestyle that embodies comprehensive health and spiritual development.

8. Healthy Fats

Healthy fats, such as omega-3 fatty acids found in fish, flaxseed, and walnuts, as well as monounsaturated fats present in olive oil, avocados, and nuts, are crucial for overall health, particularly brain health, which indirectly impacts the Third Eye's capabilities. Omega-3 fatty acids, especially EPA and DHA, are integral components of cell membranes in the brain, playing a pivotal role in neuronal communication and maintaining the integrity of brain cells. This

enhanced cell communication and health are critical for the cognitive processes underpinning Third Eye functionality, such as intuition, insight, and a deepened state of consciousness.

Healthy fats also contribute to reducing inflammation in the body, including the brain. Chronic inflammation can impede neural function and obscure mental clarity, whereas an anti-inflammatory diet rich in healthy fats can promote a clear, sharp mind conducive to the introspection and extended focus associated with Third Eye activities. The anti-inflammatory effects of healthy fats are thus aligned with maintaining a conducive mental state for engaging in meditation or other spiritual practices.

Moreover, these fats support the production and balance of hormones in the body, which can affect mood and cognition—both of which are crucial for the meditative and contemplative states closely linked to the experiences of the Third Eye. A balanced hormonal profile aids in mental stability and attaining a tranquil, focused state of mind.

By incorporating healthy fats into one's diet, an individual may fortify their physical wellness and cultivate the optimal brain health that facilitates the heightened perception and awareness ascribed to the Third Eye. The consumption of healthy fats is a dietary approach that echoes the holistic nature of fostering well-being, recognizing the interconnectedness of physical health, cognitive function, and, potentially, the more subtle and profound aspects of human experience that relate to the Third Eye.

9. Lemon Water

Lemon water, a simple yet refreshing beverage, carries a variety of health benefits that can also resonate with the function of the Third Eye. By infusing water with lemon, one introduces a potent source of vitamin C. This critical antioxidant fortifies the immune system and protects the brain against oxidative stress. This protection is crucial for maintaining cognitive performance, which is linked to the clarity and intuition of the Third Eye. The antioxidants in lemon water can thus help preserve mental acuity, providing a sound platform for the deeper understanding and insight that characterize Third Eye

experiences.

Moreover, lemon water has a reputation for enhancing digestive health, which is vital for the removal of toxins from the body. A detoxified system is often associated with clearer thought processes, potentially reducing the mental clutter obstructing the Third Eye's perception. Despite the initial acidity of lemons, the beverage's alkalizing effect helps to balance the body's pH levels, contributing to an internal environment that supports optimal physiological and psychological function.

Hydration is another key benefit of lemon water, and staying well-hydrated is essential for efficient brain function. Proper hydration ensures the brain receives enough blood circulation, delivering oxygen and nutrients nourishing cognitive processes. This cerebral nourishment is essential for sustaining the concentration and meditative states necessary for Third Eye practices.

Additionally, the ritual of starting the day with lemon water can be a grounding and centering habit,

setting a mindful tone that aligns with the awareness and presence required for Third Eye meditation. This daily practice can become a mindful moment of intention, preparing the individual for a day of heightened perception and spiritual connection.

In conclusion, incorporating lemon water into a daily routine can contribute to physical health and mental clarity, fostering an active and perceptive Third Eye. Its holistic effects on well-being make lemon water more than just a hydrating drink; it becomes a tool that supports the journey toward expanded consciousness and spiritual insight.

11. Oregano Oil

Oregano oil, derived from the leaves and flowers of the oregano plant, is an herbal supplement known for its powerful antimicrobial properties. Rich in compounds like carvacrol and thymol, oregano oil can help the body fight off infections and protect against various pathogens, thereby supporting the immune system's robust function. This bolstering of the body's defenses may indirectly benefit the Third Eye by ensuring physical health, which is the foun-

dation for mental and spiritual exploration. The oil also exhibits anti-inflammatory effects, which are crucial for maintaining cognitive functions by reducing inflammation in the brain that might otherwise hinder the concentration and clarity necessary for Third Eye practices.

Beyond its physical health benefits, oregano oil is also attributed with the ability to cleanse and purify not just the body but the mind and spirit—qualities that are often valued in the context of Third Eye work. The phenols in oregano oil, particularly carvacrol, have antioxidant effects that protect cells from damage caused by free radicals, including those in the brain. This cellular protection might foster neural health and the vitality required for an active Third Eye, enabling deeper intuition and spiritual awareness.

Furthermore, the detoxifying qualities of oregano oil can be significant for those seeking to enhance their Third Eye's functionality. Eliminating toxins from the body can lead to clearer thinking and a greater sense of connection with one's inner self, both essen-

tial when working with the Third Eye. Additionally, oregano oil can support digestion, and a healthy digestive system is critical to a clear mind, helping to maintain the physical and mental balance conducive to Third Eye activities.

The broad spectrum of health benefits offered by oregano oil—including immune support, anti-inflammatory effects, and detoxification—may contribute to a state of health that aligns with the heightened perception and more profound understanding associated with an active and insightful Third Eye. It embodies the interconnectedness of physical well-being with mental clarity and spiritual depth.

12. Neem Extract

Neem extract, which comes from the neem tree, is highly regarded in traditional medicine for its extensive health benefits, which may also extend to enhancing Third Eye function. Packed with bioactive compounds, neem has potent antibacterial, antiviral, and antifungal properties that support a strong immune system, crucial for maintaining the

vitality necessary to pursue Third Eye exercises. A healthy body is a primary vessel for following higher consciousness and spiritual practices, and by safeguarding physical health, neem extract helps ensure that bodily distractions do not impede mental and spiritual exploration.

Neem's anti-inflammatory effects are significant for cognitive health, as chronic inflammation is a known adversary of mental clarity and neuronal function. By reducing inflammation, neem extract may help preserve the sharpness of the mind, a critical factor for meditation and other contemplative practices aimed at harnessing the powers of the Third Eye. A clear and focused mind is better equipped to tap into the intuition and insight that the Third Eye represents.

Additionally, neem extract is celebrated for its detoxifying properties. By helping to cleanse the body of toxins, neem can contribute to a purified state conducive to mental acuity. This detoxification may be particularly beneficial for Third Eye work, as a purified body is believed to resonate at higher ener-

getic frequencies, elevating the potential for spiritual awakening and intuitive understanding.

Neem also contains compounds that act as antioxidants, providing protection for the brain and nervous system from oxidative stress. This neuroprotection helps maintain cognitive function and mental agility—both indispensable for the deep introspective work associated with the Third Eye.

Incorporating neem extract into one's wellness routine could not only promote physical health but also aid in creating the right internal environment for the Third Eye to thrive. Its multi-faceted benefits support not just the body but also the mind and spirit, fostering an integrated approach to health that is in harmony with the holistic nature of Third Eye practices.

13. Boron

Boron, a trace mineral found in foods like nuts, grains, and fruits, plays an essential yet often overlooked role in human health, with potential implications for the function of the Third Eye. As a

facilitator of bone strength through its influence on the metabolism of minerals such as calcium, magnesium, and phosphorus, boron supports the physical foundation upon which overall well-being is built. A steady, healthy body forms the cornerstone for engaging in the focused practices associated with the Third Eye, such as meditation and visualization.

On a cognitive level, boron is imperative for brain health and mental performance. Studies suggest that adequate boron intake is associated with improved brain function, including better attention, short-term memory, and eye-hand coordination. These enhancements in cognitive abilities can create a fertile ground for the mental discipline required to cultivate Third Eye awareness. As the Third Eye is believed to be a seat of insight and intuition, the mental clarity and sharpness supported by boron intake are conducive to such pursuits.

Boron has also been linked to hormonal balance, influencing the production and use of estrogen, testosterone, and vitamin D, all of which have significant roles in brain health and mood stability. Balanced

hormones can contribute to a harmonious mental state, allowing deeper concentration and a tranquil mindset—qualities beneficial for Third Eye work.

Furthermore, boron's anti-inflammatory properties may extend to neuroprotection, reducing the risk of inflammation-related cognitive decline. By protecting neural integrity, boron supports a state of mental acuity, fostering the conditions that enhance the perception and depth of thought related to the Third Eye.

Integrating boron-rich foods into one's diet can have a broad spectrum of health benefits, from maintaining bone health and cognitive function to hormonal balance and anti-inflammatory effects. These physical health benefits of boron may indirectly foster an environment suitable for exploring and developing Third Eye capabilities, underscoring the interconnected nature of physical, mental, and spiritual well-being.

14. Distilled Water

Distilled water, known for its purity due to the

process of distillation that removes impurities and contaminants, offers several health benefits that can also enhance Third Eye functionality. By providing the body with clean and uncontaminated hydration, distilled water helps ensure that vital organs, including the brain, can operate without the hindrance of accumulated toxins. This level of systemic cleanliness may be particularly relevant regarding the Third Eye, which is associated with a higher state of clarity and consciousness. Clean water sustains the body's detoxification processes, potentially aiding in clearing the mental fog and enhancing cognitive functions—critical elements for the practices that engage the Third Eye.

In addition to supporting detoxification, distilled water can help to prevent the build-up of harmful minerals that lead to deposits in the body. A reduced toxic load in the body means that all systems, including the endocrine system, can work more efficiently. This is important because the Third Eye is thought to be closely linked with the pineal gland, a part of the endocrine system. The purity of distilled water may help safeguard the pineal gland's func-

tion, which is often considered integral to accessing the depth of perception associated with the Third Eye.

Moreover, proper hydration is essential for maintaining the concentration and focus required during meditation and other spiritual practices related to the Third Eye. Distilled water, devoid of external substances, can provide a level of hydration that is free from the influences of added chemicals, such as chlorine or fluoride, found in regular tap water, ensuring that the body's cells, including neurons, are functioning optimally.

Integrating distilled water into one's daily routine could thus have a positive impact on physical health and mental clarity, facilitating the conditions believed to be conducive to Third Eye awakening. By supporting the physical body with the purest form of hydration, one can create an internal environment that may be more receptive to the profound insights and heightened awareness that define the experience of the Third Eye.

15. Alkaline Diet

An alkaline diet emphasizing alkaline-forming foods like fruits, vegetables, nuts, and legumes aims to balance the body's pH levels. The potential health benefits of such a diet include improved bone health, reduced muscle wasting, and enhanced cardiovascular health due to the diet's low level of acid-forming foods that can leach calcium and other minerals from the body's stores. For cognitive health, this diet can lead to increased mental clarity, as heavy consumption of processed and high-sugar foods, which are typically acid-forming, has been linked to brain fog and decreased cognitive function.

Balancing the body's pH through an alkaline diet could have an intriguing relationship with the Third Eye, as many practices associated with this chakra or energy center emphasize the importance of bodily purity and balance. The dietary shift to alkaline foods theoretically reduces systemic inflammation, which can affect the entire body, including the brain. Since inflammation is a known obstacle to cognitive understanding, an alkaline diet may indirectly support the clarity and focus necessary for practices that

aim to open or enhance the Third Eye's function.

Additionally, an alkaline diet is rich in antioxidants, which protect the body and brain from oxidative stress. This protection may reduce the risk of neurodegenerative diseases and support overall neuronal health, both beneficial for maintaining the deep, contemplative state often associated with Third Eye exploration. The resultant physiological harmony from such a diet may extend to a mental equilibrium conducive to heightened introspection and perception.

By fostering a balanced internal environment, the alkaline diet not only promotes physical health but also aids in creating a conducive state for spiritual practices. Those who believe in the Third Eye might find that an alkaline diet aligns with their broader goals of achieving inner peace, heightened intuition, and a deeper connection to the subtler aspects of their consciousness.

As we close this chapter on the Third Eye Diet, prepare for a transformation beyond good health. Imag-

ine unlocking a hidden power within you, your Third Eye, that connects you to a deeper understanding of the Universe. Each ingredient we've discussed isn't just food; it fuels a spiritual journey. Imagine savoring the deep flavors of raw cocoa or feeling the refreshing purity of distilled water, all while nourishing your body and paving the way for your Third Eye to awaken. With every nutrient-packed bite of greens like chlorella and spirulina or a pinch of turmeric in your meal, you're one step closer to opening the door to your inner vision.

Think about the potential that lies within you, the power of your Third Eye that, once activated, can help you channel the Universe's energy. This journey you're embarking on with these nourishing ingredients is about more than just physical well-being; it's about tapping into your intuition, connecting with your inner wisdom, and harnessing the ability to manifest your desires into reality.

I'm thrilled to tell you that this isn't just a list of magical ingredients; it's a new way of living. And to ensure you're fully equipped on this journey,

I've included a cookbook with the purchase of this book, full of delicious recipes that incorporate these powerful foods. As your guide and author, I'm committed to helping you unleash the potential of your Third Eye. This cookbook is a treasure trove that will not only tantalize your taste buds but also support you in unlocking the mystical powers of your mind.

So, are you excited to begin? To not just feed your body but to also feed your soul? Embrace these ingredients and recipes enthusiastically because they are your tools for a profound transformation. Get ready to harness the power of your Third Eye, connect with the Universe, and manifest the life you dream of. Your adventure into the infinite possibilities of spiritual awakening starts now!



CHAPTER 12:

Biggest Secret Uncovered: 10 Minute Awakening

Dear reader, get ready for a chapter that will unveil an incredible secret that completely changed the course of my life. Just five years ago, my life was quite different from where I am today. I lived in a small, outdated apartment that felt more and more restrictive with each day that passed. My career path was unclear, personal fulfillment felt out of reach, and my financial situation was consistently worrisome. I put my heart and soul into everything I did, but success seemed elusive, as if I was running on a treadmill of disappointment that went nowhere.

Fate intervened one night when I stumbled upon a forum that altered my destiny. A community of people calling themselves "Third Eye Awakeners" gathered there, sharing tales of lives brimming with amazement, almost as if they possessed some magical quality. Although I was a skeptic, their stories captivated me. Desperate for a brighter future, I decided to give their practices a shot—the same ones I've talked about in previous chapters of this book: meditation, aromatherapy, and sun gazing.

To my surprise, these practices began to awaken

something deep inside me. During meditation, I felt as if my inner vision, the Third Eye, was trembling, as though waking up after a long sleep. Aromatherapy helped me find peace and a sharpness of mind that was new to me, while sun gazing seemed to fill my entire being with energy and life. It was like discovering a secret part of myself that held a life of endless possibilities.

My Third Eye's awakening was transformative. It was as if it brought my whole world into focus, clearing away the blurriness that once clouded my sight. Little by little, my life started to change in ways I'd never dreamed of. A strong confidence began to flow within me, a belief in myself and what I could do that I had never felt before. I found out how to sync my wishes with the universe's rhythm, and even better, how to make those wishes come true.

About two years ago, I was randomly flipping through TV channels when I landed on a National Geographic show that grabbed my attention. They were talking about the pineal gland—the very same

topic I had covered earlier in this book. The episode explained that this tiny gland has microcrystals that can pick up vibrations, similar to a radio receiving signals. This information fascinated me. They called the gland the Third Eye, suggesting it was like an internal phone in our brains, linking us to an unseen network.

A thought hit me suddenly. What if certain sound waves could be used to switch on the Third Eye? Could special audio tones awaken this inner sense, boost its strength, and improve its ability to connect us with the universe's energy?

Armed with this new idea, I dove into exhaustive research, eager to learn more. I pored over articles, tuned into documentaries, and scoured academic papers. Each piece of information took me closer to figuring out how to tap into the pineal gland's full abilities.

After a lot of study and trials, I developed "10 Minute Awakening." This wasn't an average sound clip; it was a carefully crafted, ten-minute-long audio

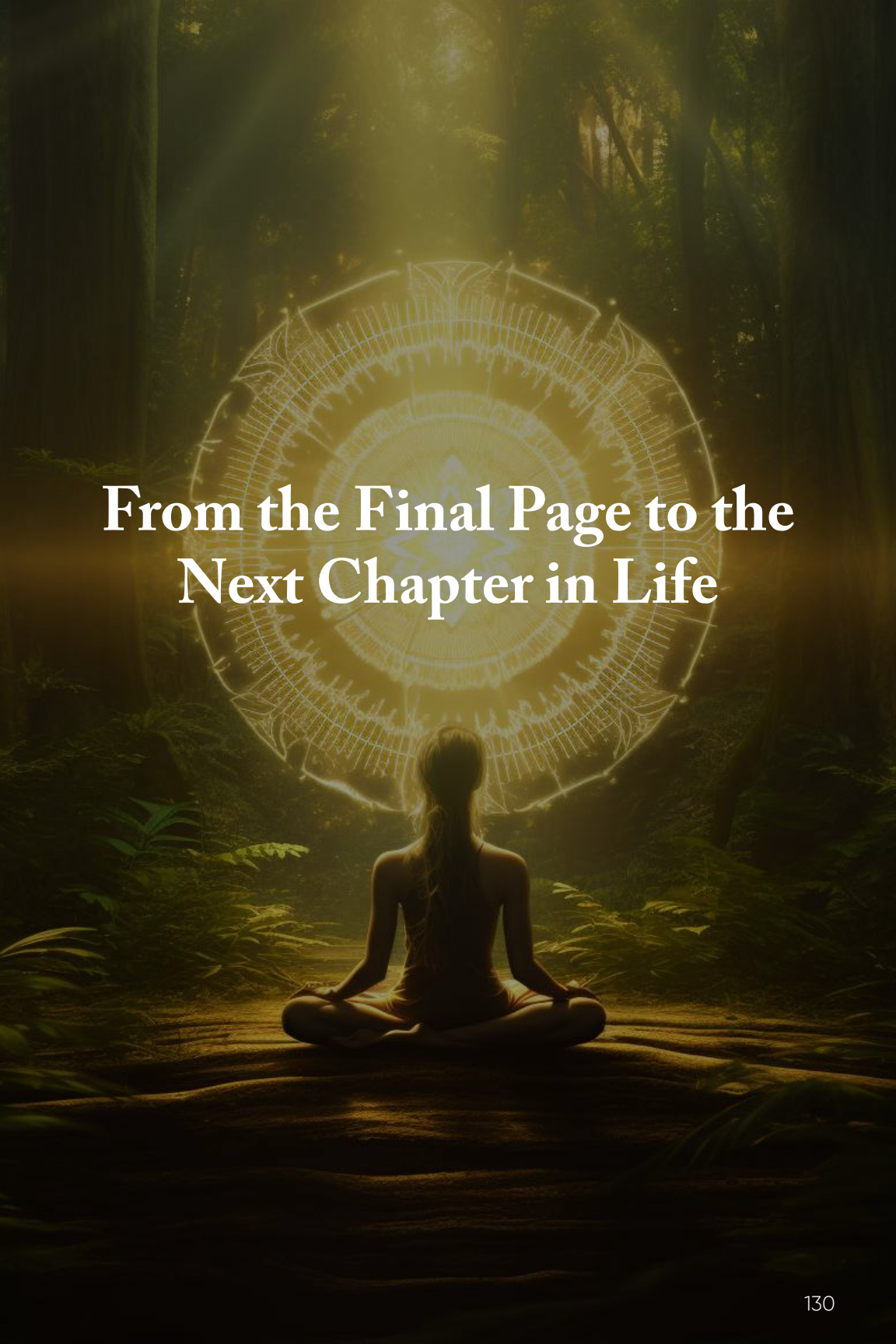
filled with a special frequency designed to activate the pineal gland. I knew this audio could be worth a lot of money, but a voice inside me had other plans. I realized that the real value of the Third Eye Code shouldn't be kept from people by a high price. I wanted to share this key to unlocking one's potential with everyone, freely and without obstacles.

So, here we are. I'm giving you "10 Minute Awakening" for free. I strongly believe in the life-changing power of the Third Eye, and I want you to experience its full force without having to pay a penny. It only takes ten minutes in the morning. Simply put on your headphones, close your eyes, and let the sounds guide your pineal gland to heightened awareness.

By listening to this track every day, you're unlocking a door to a place where your Third Eye can grow and thrive. Imagine what you can do when you can easily bring your deepest desires to life. Whether it's money, love, good health, or peaceful relationships you're after, "10 Minute Awakening" is your fast track to a life filled with wonders.

This isn't just a tale; it's an invitation to start a journey of discovering yourself and becoming stronger. The road to unlocking your Third Eye, to living a life full of wealth and happiness, is right in front of you. So go ahead, listen to the audio, and watch as the world around you shifts, showing you the wonders that happen when you harness the universe's power. Your journey begins now, and it only takes ten minutes a day to discover the amazing things within you.





From the Final Page to the Next Chapter in Life

As our journey through the pages of this book draws to a close, we stand at the threshold of a new beginning. You've traveled alongside me, Nicole Campbell, through the valleys of self-doubt and the peaks of revelation, arriving here at the gateway to infinite possibilities. This final chapter is not an end but a commencement—a celebration of the pathways now open to you, the reader, as you continue to explore the profound mysteries of the Third Eye.

You've learned techniques to nurture and awaken your inner vision: meditation, aromatherapy, and the careful practice of sun gazing. Together, we've delved into the scientific wonders of the pineal gland, the spiritual antenna within that is our biological counterpart to the mythical Third Eye. Now, equipped with knowledge and the transformative "10 Minute Awakening" audio, you stand ready to harness the power of the universe.

Like any great book, the final chapter is a reflection and forward momentum. Reflect on the journey you've taken thus far. Remember the days in my cramped apartment, the struggles that seemed insur-

mountable, the moment of discovery that changed everything. It was a path paved with trials, but each step was necessary, each misstep a lesson learned, and each victory a testament to the power of perseverance.

Now, as you stand at the brink of your own transformation, remember that the Third Eye is not just about seeing—it's about vision. It's about understanding the interconnectedness of all things, recognizing the patterns that shape our lives, and seizing the opportunities the universe has before us.

Your Third Eye, once dormant, now begins to stir, inviting you to envision the life you desire. Imagine the vast tapestry of your existence—each thread a decision, each color an emotion, and each pattern a story. With your Third Eye active, you can now perceive the grand design of your life.

As you move forward, remember the lessons of the "Third Eye Code." Embrace the stillness of meditation to hear the whispers of intuition. Let the scents of aromatherapy transport you to higher planes of

consciousness. Invite the sun's gentle light to energize your spirit and illuminate your path.

But most importantly, incorporate "10 Minute Awakening" into your daily routine. Allow the secret frequency to be the key that unlocks the full potential of your Third Eye, bringing forth a wave of manifestation that will shape your destiny. Your desires, once distant dreams, will crystallize into the reality you've always envisioned.

The journey does not end here. Every day offers a new page to be written, a new chapter to be crafted. Let the awakened Third Eye guide your pen. Be bold in your aspirations, clear in your intentions, and courageous in your actions. The universe is an abundant canvas, and you—with vision anew—are the artist.

Let this final chapter be a promise to yourself—a promise to live with eyes wide open, never to shy away from the pursuit of knowledge, and always to seek the magic hidden in the mundane. Your Third Eye is a gateway to a universe of magic, excitement,

and endless possibilities. Step through it with confidence.

As you close the back cover of this book, know that your story continues. The greatest secret has been revealed, not just through words on a page, but through the awakening within you. Go forth, bold seeker, with your Third Eye leading the way. The world awaits, rich with opportunity, ripe with wonder, and ready for all the magic you're destined to create.

Thank you for walking this path with me. May your journey be ever illuminated by the light of your Third Eye, and may the "Third Eye Code" guide you to a life of fulfillment, joy, and boundless potential.

THIRD EYE CODE

Discover how to activate your Third Eye & manifest your desires effortlessly into your life while boosting your inner power, and connecting with the Universe's energy



Nicole Campbell

THIRD EYE CODE

A Counterintuitive Approach That Helps You Manifest Your Desires Effortlessly Without Feeling Stuck

Nicole Campbell

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PREFACE

Greetings, I am Nicole Campbell, the author who will be accompanying you through the pages of this transformative journey. As someone deeply rooted in the pursuit of knowledge and the unseen energies that weave through our lives, I have ventured far and wide into the realms of self-awareness and universal connection. My passion lies at the crossroads where ancient traditions meet modern understanding, and it is here that I've found my calling as a writer and a seeker of truth.

For years, I have been intrigued by the human capacity for growth and enlightenment. This path is often illuminated by unlocking the secrets nestled within our own biology and psyche. This book is a manifestation of my dedication to that path, a guide aimed at opening one of humanity's most enigmatic concepts—the Third Eye, known scientifically as the pineal gland.

Step into the world of the pineal gland, a tiny organ in your brain that's no bigger than a pea, hidden away where your two brain halves meet. This little gland isn't just about science, though—it's like

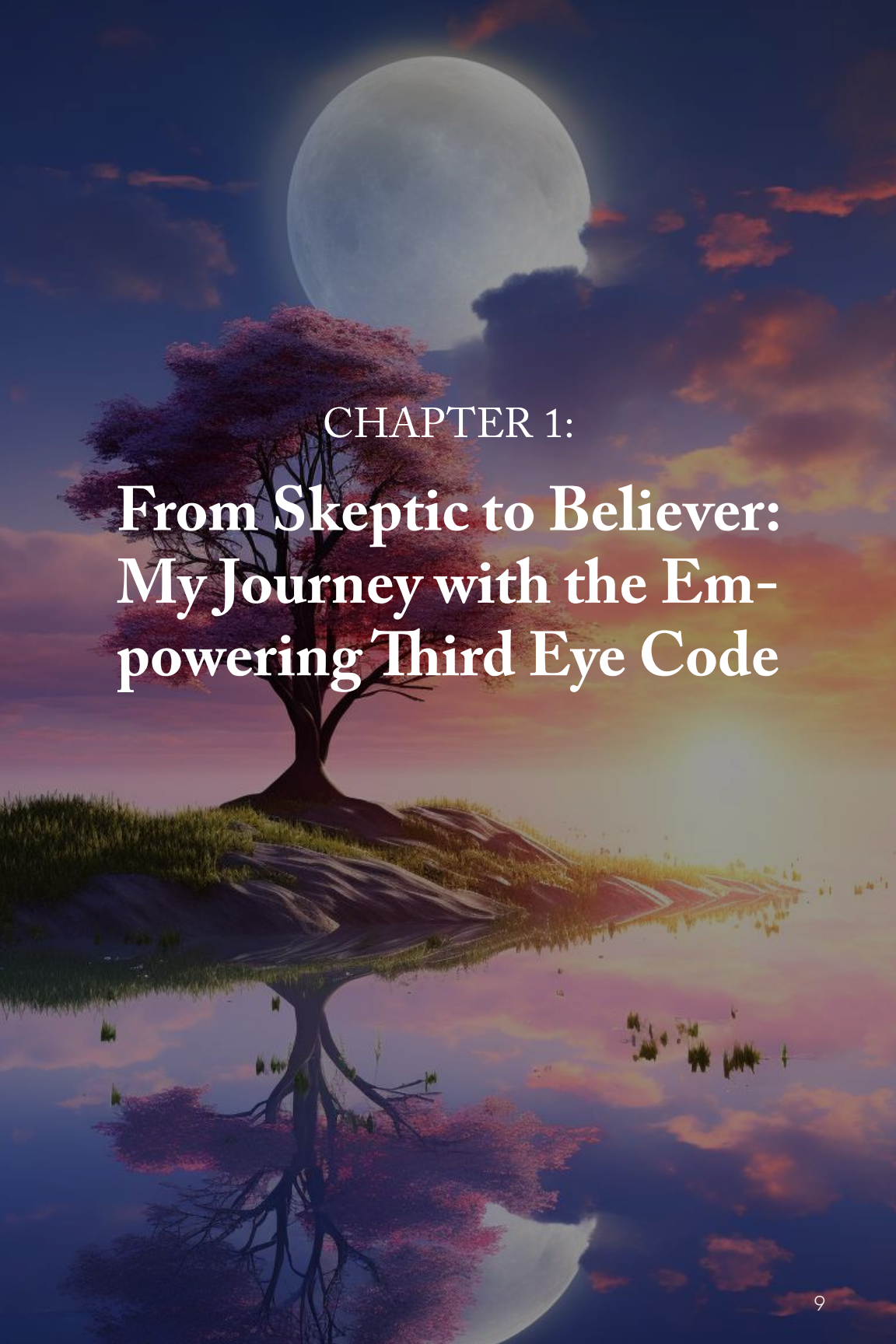
a bridge between our bodies and something more mysterious. For ages, the pineal gland has been called the "Third Eye." It's a big deal in many old stories and beliefs from places like India, where it's linked with inner wisdom in Hinduism, or in the teachings of Buddhism, where it's connected to reaching a state of total calm and understanding. Even back in Ancient Egypt, there was something like the Third Eye—the "Eye of Horus," which they thought could protect them and make them wise. Over in the peaceful philosophies of Taoism, the Third Eye is about seeing beyond what's right in front of us and feeling in tune with the whole universe.

With great excitement, I present this work to you, the reader, with a singular purpose: to teach you how to awaken your own Third Eye. This book is not just a collection of ideas; it is a practical manual that intends to connect you to the vast expanse of the Universe. We'll explore how it's not just an excellent idea from the past but a real thing that can help you feel connected to the big, fantastic universe all around us.

By tapping into this innate power, you will learn to navigate the infinite possibilities of other dimensions and channel them into your present reality. Get ready to unlock this secret and learn how to chat with the universe in a whole new way! The journey we will embark on together is designed to empower you to manifest your deepest desires, dreams, and aspirations. Whether it is wealth, health, peace, prosperity, relationship/love, or creativity that you seek, the activation of the Third Eye holds the key to attracting these into your life. As you turn each page, you will uncover step-by-step practices and insights that will bring you closer to a harmonious union with the cosmos and its countless potential outcomes.

I invite you to open your mind and heart as we delve into the mysteries of the Third Eye and harness its power to craft the life you have always imagined.

With warmth and wisdom,
Nicole Campbell



CHAPTER 1:

From Skeptic to Believer: My Journey with the Empowering Third Eye Code

Five years ago, I found myself at a crossroads that I'm sure is all too familiar to many. I was entrenched in a perpetual state of unfulfillment, my dreams seemingly just beyond the grasp of my outstretched fingers. Life was a monotonous carousel, circling without progress. That was until whispers of a concept known as the "Third Eye Code" reached me—an idea that would pivot my life from stagnant to sensational.

Initially, I viewed the Third Eye Code with a skeptic's eye. How could a simple shift in perspective, a realignment of spiritual focus, unlock the manifestation powers I felt I so desperately lacked? It seemed too good to be true, too easy for someone like me who felt so lost. The truth is, I had been a seeker, a wanderer wading through self-help books and seminars, each promising to be the beacon to guide me to my desired shore. They all failed—or perhaps, more accurately, I forgot them.

The Third Eye Code came to me as an accidental yet fateful encounter. It was during a shallow point when the cacophony of life's disappointments

drowned out the usual background noise of hope. I stumbled upon a forum, a community of individuals who spoke of awakening their Third Eyes, of lives transformed and dreams realized. This, I thought, was either a farce or the answer I had been searching for.

I devoured information like a starved soul, learning that the Third Eye Code wasn't about strict dogma or ascetic practices but about tapping into the pineal gland's latent power—the 'spiritual antenna' within us all. It was about connecting with the universe in a profoundly intimate way, recognizing that the keys to the kingdom of manifestation lay not without but within.

Let me tell you, deciding to embrace the Third Eye Code was not one of blind faith but of quiet resignation. I was tired, I was beaten, and I was ready to try anything. What unfolded from there was nothing short of miraculous.

The first manifestation was subtle—an undercurrent of peace in an otherwise tumultuous sea of thoughts.

Once plagued by restlessness, my sleep became a sanctuary of rest and rejuvenation. The change was enough to stoke the embers of my curiosity into a full-fledged blaze.

The manifestations grew bolder with consistent practice and following the three-step system elucidated within the pages of the Third Eye Code book. It was as though I had been blind to the colors of life before, and suddenly, I saw the world in vibrant hues of possibility. The job promotion that had always eluded me materialized almost effortlessly as if the universe had finally heard my voice.

The shifts were not just material but deeply personal. My relationships blossomed as connections deepened. I found myself attuned to others' needs, communicating with a clarity that fostered understanding and love. People around me noticed the change, pointing out the vibrance in my eyes that mirrored the vibrance in my life.

The most profound manifestation was in my health. I transformed from someone constantly sapped with

vigor to a wellspring of vitality. Friends and family watched in awe as I undertook activities that would have previously overwhelmed me, my body and spirit syncing in harmonious vitality.

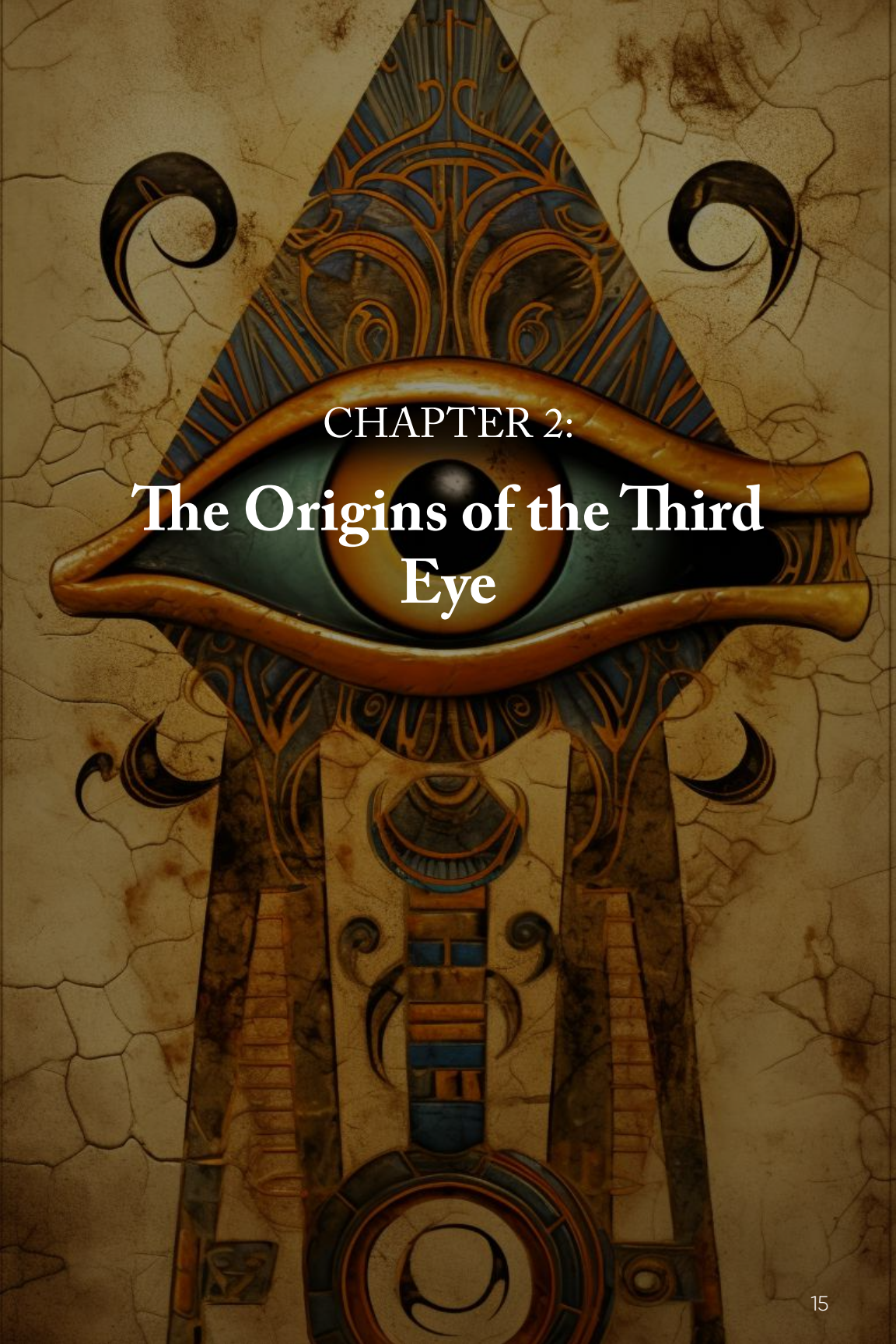
You might wonder why I, having unlocked such treasures within myself, would openly share the secrets of the Third Eye Code. The answer is simple—when you discover something life-altering, the joy is found in passing it on. The Third Eye Code shifted not only my life but my very paradigm. The realization that my dreams weren't just attainable figments but tangible presences became my truth.

How has my life changed, you ask? It is no longer a "what ifs" series but a collection of wondrous milestones. Once an enemy, time is now a canvas I paint with bold and confident strokes. Success in my career, love in my relationships, robust health, and an indescribable sense of inner fulfillment are now the cornerstones of my existence.

If you find yourself skeptical, as I once was, I urge you to take a leap of faith—perhaps a leap small-

er than you've taken before. The Third Eye Code is unlike anything you've been told about traditional manifestation because it's not about the hustle; it's about alignment and unlocking what has been inside you all along.

The power of the Third Eye Code doesn't come from me but from the very essence of who you are. I am but a fellow traveler who lit her torch in the dark and found the way. Now, I pass the torch to you in hopes that you, too, can illuminate the paths of your desires.



CHAPTER 2:
The Origins of the Third Eye

Imagine a secret hidden in plain sight throughout history and all around the world, from the mysterious Sumerian gods clutching pine cones to the majestic staff carried by the Pope featuring the same symbol. And even considering the colossal pine cone statue resting within the Vatican's walls, there's this repeating pine cone pattern.

These are not coincidental artistic choices but clues pointing us toward the ancient knowledge of the Third Eye, nestled deep inside our brains. So, what's the big deal about pine cones? This tiny gland, shaped like a pine cone, is said to be our center for spiritual insight and enlightenment.

Across different cultures and times, the pine cone represents the key to unlocking our inner potential and the higher consciousness that comes with the awakening of the Third Eye. Each depiction, from the Vatican to ancient Sumer, reminds us that the bridge between the physical and the spiritual has always been within us, waiting to be discovered through the symbolic pine cone. Such enduring symbols across vast expanses of time and geography

underscore the profound significance of opening the Third Eye, illuminating a path to inner wisdom and understanding that has been revered by our ancestors and remains just as relevant to our journey today.

Now, imagine traveling back in time and across the world to ancient Egypt, a place with massive pyramids and powerful pharaohs and home to a super cool symbol called the "Eye of Horus." Have you ever thought about how ancient Egyptians might have known something about the Third Eye, even way back then? Picture the "Eye of Horus," this remarkable symbol from ancient Egypt, which looks like a stylish, detailed eye with a twisty tail. Some folks say it's shaped like a pine cone. Now, here's where it gets cool: our Third Eye, or the pineal gland, is also shaped like a pine cone. This could be more than just a coincidence; maybe the Egyptians were onto the idea of the Third Eye's power and represented it with the Eye of Horus.

The Eye of Horus wasn't just a fancy drawing; it was super important to the Egyptians. They put it every-

where, from jewelry to big stone walls, and believed it could protect them, keep them healthy, and give them wisdom. It was like their superpower symbol. By placing it on things, they thought it would bring good stuff like safety and smarts.

Why did they care so much about this eye, you may ask? They believed that the Eye of Horus had magical properties. It was linked to the moon and the sun, which means it was a big deal because those are the two leading lights in the sky that create day and night. Plus, it was connected to Horus, who was a powerful god with a hawk head, and hawks have amazing vision. The Egyptians thought this symbol could help them see things clearly, both in this world and the world beyond.

The way the Eye of Horus was a part of their everyday life shows us they believed in its power. It's like they had an early understanding of the Third Eye, knowing that there's more to us than meets the excellent eye! Connecting the dots between the Eye of Horus and the pineal gland, we can see how ancient Egypt might have tapped into something quite pro-

found, and that's what made the Eye of Horus so special to them.

In Hinduism, the Third Eye is a fantastic and powerful concept that's tied to the idea of spiritual insight and seeing beyond the ordinary. They call this particular spot the "Ajna chakra," and it's located right between the eyebrows—kind of like a hidden eye that looks inward rather than out. It's not something you can touch; it's more like a feeling or an experience that happens on the inside when you're super focused or in deep thought.

One of the most famous gods in Hinduism, Lord Shiva, is often shown with a Third Eye on his forehead. It's not just for show; when Shiva's Third Eye opens, it symbolizes him seeing the truth and having this shocking understanding of the universe. For Hindus, this Third Eye is a sign of wisdom and the ability to know things that aren't obvious or easy to figure out.

People who follow Hinduism believe that everyone has an Ajna chakra. They can better understand

their thoughts and feelings if they work on opening it through things like meditation and yoga. It's like having a superpower that helps you be more aware of yourself and the world around you, allowing you to be more connected and at peace. Hinduism's link to the Third Eye is all about tapping into this inner wisdom we all have. It's about learning to see with more than just our eyes and discovering the deeper truths of life that can help us grow and be our best selves.

Then, In Buddhism, the concept of the Third Eye is a profound emblem of spiritual awakening and heightened awareness. It symbolizes the eye of the mind, often associated with the ability to perceive beyond the physical realm and into the more subtle layers of reality. This esoteric vision is essential for developing deep insight, known as "vipassana," which leads to enlightenment—the ultimate goal in Buddhist practice.

Buddhist meditation techniques, like mindfulness and concentration, are considered practical tools to polish the mind's lens, allowing the Third Eye to

open organically. As practitioners delve into these meditative states, they cultivate a clarity of thought and intuition that transcends regular sensory experience. In this sense, the Third Eye acts as a gateway through which one can explore the interconnectedness of all life and the impermanent nature of existence.

Linking Buddhism to the Third Eye is about tapping into an inner wisdom that lies dormant within us all. It's the journey of uncovering truth by shedding the layers of misconception and illusion, much like peeling an onion to reach its core. For Buddhists, the Third Eye is not a literal eye but a metaphorical passageway leading to a deeper understanding of the self and the universe, fostering a compassionate and enlightened way of being.

In the serene and mystical traditions of Taoism, the Third Eye is a symbol of inner vision and insight, revered as the gateway to higher wisdom and a more profound harmony with the universe. Referred to as the "Heavenly Eye," or sometimes the "Celestial Eye," this concept embodies the Taoist pursuit of

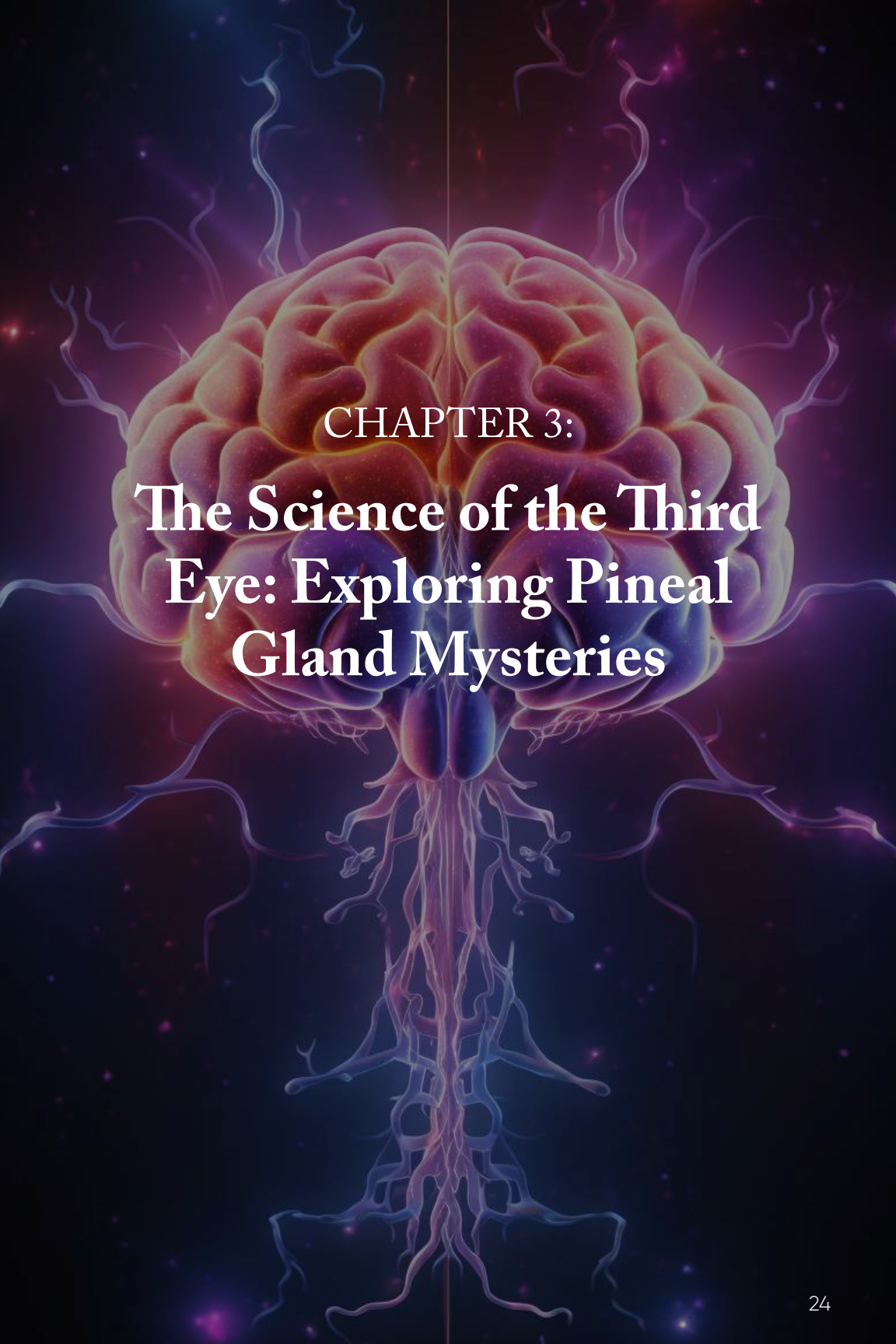
unity with the natural order and the subtle energies that flow through all things. Taoists practice meditation and engage in exercises like qigong to refine their energy, or "qi," and to cultivate the spiritual sight of the Third Eye.

The Third Eye in Taoism is associated with the ability to see beyond the surface of physical reality, comprehend the Tao—the way of the universe—and understand life's interconnectedness. This intuitive sight aligns with the Taoist principle of "wu-wei," or non-action, which teaches that proper understanding and harmony come from flowing with life's currents rather than resisting them.

Exploring the link between Taoism and the Third Eye reveals a path to transcendent knowledge, where the pursuit of balance and inner tranquility allows one to perceive the ebb and flow of existence with clarity and peace. The Third Eye, therefore, serves as a focal point in the Taoist journey toward enlightenment, providing insight into the profound and often elusive truths that govern our world.

Throughout history, across different cultures and beliefs, there's been a shared understanding that there's something extraordinary about the Third Eye. It's fascinating to see that whether it was the wise Egyptians with their Eye of Horus or the deeply spiritual traditions of Hinduism, Buddhism, and Taoism, they all recognized the Third Eye as a powerful tool for unlocking a world of possibilities. This mystical inner eye is seen as the ultimate key to accessing hidden knowledge and manifesting our deepest desires into reality. From achieving wealth and well-being to finding peace, success, and meaningful connections, the Third Eye has been honored as the gateway to a life of abundance.

Each tradition, in its own way, has celebrated this path to enlightenment, seeing it as the secret to living a life filled with everything we aspire to have and to be. It's more than just a symbol; it's a shared legacy that points us toward tapping into our full potential and transforming our deepest hopes into tangible experiences.



CHAPTER 3:

The Science of the Third Eye: Exploring Pineal Gland Mysteries

The pineal gland might be tiny, but it's a powerhouse in your brain that's got scientists and curious minds buzzing with excitement. Some folks believe that the pineal gland might be like a cosmic antenna, picking up signals from the universe that we're unaware of. Think of the electromagnetic fields that are all around us because of our modern gadgets like phones and computers.

Some researchers are scratching their heads, wondering if these invisible waves could be having a chat with our pineal gland, affecting the melatonin it produces. If true, it's like having a hidden connection to the buzz of the world around us, which is pretty wild to think about. In contrast, some of the brainy types out there believe that the pineal gland might act as a bridge between what's happening outside of us and inside our minds. Imagine it translating all the complex patterns of the universe into a language that our body can get. We're not just talking about keeping you fit, but how we feel and think about everything around us.

Deep in the center of your brain sits a tiny gland

called the pineal gland. It's shaped like a pine cone and is about the size of a grain of rice. This little gland might be small, but it has a big job. It's the part of your brain that helps you know when it's time to sleep and when it's time to wake up. It does this by making a special hormone called melatonin.

Long ago, in 1958, some brilliant scientists discovered that the pineal gland was like a melatonin machine. Melatonin is a super important hormone that your body uses to keep your sleep cycle—or circadian rhythm—running smoothly. It's like a clock inside you, telling you when to feel sleepy and when to be wide awake.

Here's the cool part: melatonin is made from another chemical in your brain called serotonin. You can think of serotonin as the sunshine chemical. It keeps you feeling happy and awake when there's light. In the morning, when the sun is up or you turn on lights inside, your pineal gland knows it's showtime for serotonin. That's why you feel alert and ready to start your day.

But what happens when the sun sets and it gets dark? That's when the pineal gland starts its night shift. It takes that serotonin and begins to change it into melatonin. As melatonin levels go up in your body, you begin to feel less like running around and more like curling up under the covers. Melatonin tells your body, "Hey, it's time to chill out and get some sleep."

Nighttime isn't only for catching some z's, though. When you're asleep, something unique happens. Your brain starts to dream. Whether you're dreaming of scoring the winning goal or flying through space, it's during this time that you can have some of your best adventures, all while you're snoozing in bed. And guess what? The pineal gland and melatonin help make that happen.

But wait, there's more! Some people think that the pineal gland has another secret. Besides melatonin, they believe this gland might make another mysterious chemical. We don't know much about this other chemical, but it could be something that also plays a role in how we dream or feel. Scientists are super

curious about this and are always on the lookout to learn more about the pineal gland's secrets.

So, there you have it—the story of the pineal gland, your brain's very own sleep and dream manager. It's fantastic to think about how this tiny part of your brain does such a vast job every single day. And who knows? Maybe the pineal gland has even more surprises in store. As scientists keep studying and discovering, the tiny pineal gland may continue to reveal even bigger mysteries about how our brains work. Stay tuned because the adventure of uncovering the pineal gland's secrets is far from over!

Now, let's take a quick trip to the edge of reality and unfold another secret of the pineal gland. DMT, which stands for Dimethyltryptamine, is a super intriguing chemical that's made a big splash in nature and science labs. It's not just some random substance; it's actually produced in small amounts by the human brain. What's really wild is that when people take DMT on its own, they report going on these mind-blowing journeys without even leaving their chairs. They describe seeing vivid, otherworldly

visions and feeling as if they've stepped into a different dimension.

In 2023, Professor Jimo Borjigin and a team of brainy scientists made headlines with their groundbreaking research. They discovered that rats' pineal glands contain DMT. This was a huge deal because it suggested that our pineal glands could make this trippy chemical naturally. The plot thickens, though, because these researchers continued.

They dug deeper and found that the enzymes – think of them as tiny workers in our body that help create stuff – needed to make DMT are not just kicking back in the pineal gland. They're actually all over the brain. This means that DMT might be playing some role in our brains that we haven't even figured out yet.

When people extract DMT and use it as a drug, it's considered illegal in most places. And for a good reason – it's powerful stuff. Users have shared stories that sound straight out of a sci-fi movie. They discuss meeting strange, otherworldly entities or travel-

ing through time and space. Some folks even believe that these experiences are more than just hallucinations; they could be real trips to other universes or encounters with different dimensions.

So, what does all this mean? Well, it's like the human brain is harboring its own natural science fiction adventure. Professor Borjigin's research has cracked open the door to a whole new world of possibilities about what the pineal gland and DMT might be doing inside our heads. Are they just helping us dream at night, or is there something more cosmic going on? The answers aren't clear yet, but the questions are definitely exciting.

Science is still on the case, trying to get to the bottom of this mystery. Who knows? Perhaps we'll discover a new science that explains why we have such fantastical visions under the influence of DMT. Either way, the journey to uncovering the secrets of DMT and the pineal gland will undoubtedly be as thrilling as the experiences the chemical is known for. It's a scientific puzzle that's waiting to be solved, and each new discovery could change the way we see

our brains and our place in the universe.

As if finding DMT in the pineal gland wasn't mysterious enough, another recent discovery was quite baffling. In the shadowy recesses of the human brain sits the pineal gland, a small endocrine gland that has captivated scientists and spiritual seekers alike. Enshrouded in enigma, this gland took center stage in scientific communities when 2002 researchers uncovered something utterly unexpected: it's full of tiny crystals that can respond to things like your cell phone's signals. These little bits, called calcite microcrystals, can pick up on all sorts of waves and vibrations—kind of like how a radio tunes into different stations.

The crystals inside your pineal gland can do an amazing trick. They can make a tiny bit of electricity whenever they get pushed or squeezed. It's like how rubbing your feet on the carpet can shock you when you touch something. But what's even crazier is that these crystals get excited by the same sort of energy that phones use to send text messages or make calls.

Scientists thought, "What if these crystals in our brains work a little bit like antennas?" You know, antennas, those things that help your TV or radio catch signals? They wondered if our pineal gland could catch signals from all around us, including the energy from our cell phones. But instead of grabbing your favorite songs or shows, some think this gland could be connecting us to a vast, invisible network that's all around us.

Imagine if your brain had a built-in cell phone that could tap into a secret, invisible world. All the sudden hunches you get or those feelings of being connected to everyone and everything aren't just your imagination. It could be because the crystals in your pineal gland are picking up vibes from a bigger reality we're all a part of.

This idea makes the pineal gland sound magical, like a secret key to understanding things that are tough to explain. It's like suddenly discovering a hidden level in your favorite video game that could change everything about how you play.

Now, before you think this means you can start texting with your mind or have superpowers, keep in mind that this is all still a big what-if. Scientists are cautious and want to do a lot more experiments to figure out what's really going on. Just like solving a detective case, they need more clues and evidence.

But for right now, knowing that there are these special crystals in your head is pretty wild, isn't it? It shows us that our bodies have all sorts of secrets that we're just starting to discover. And even though we might not have all the answers right now, it's fun to think about all the possibilities out there.

As we keep looking and learning, who knows what else we'll find out about our brains and the world around us? Maybe one day, we'll uncover that our pineal gland is a little bit like a magic wand, helping us tap into some incredible, mysterious power. For now, let's keep our minds open to the exciting mysteries that are waiting for us to explore.

In the wild world of animals, the pineal gland can be even more hands-on with light. Some fish and frogs

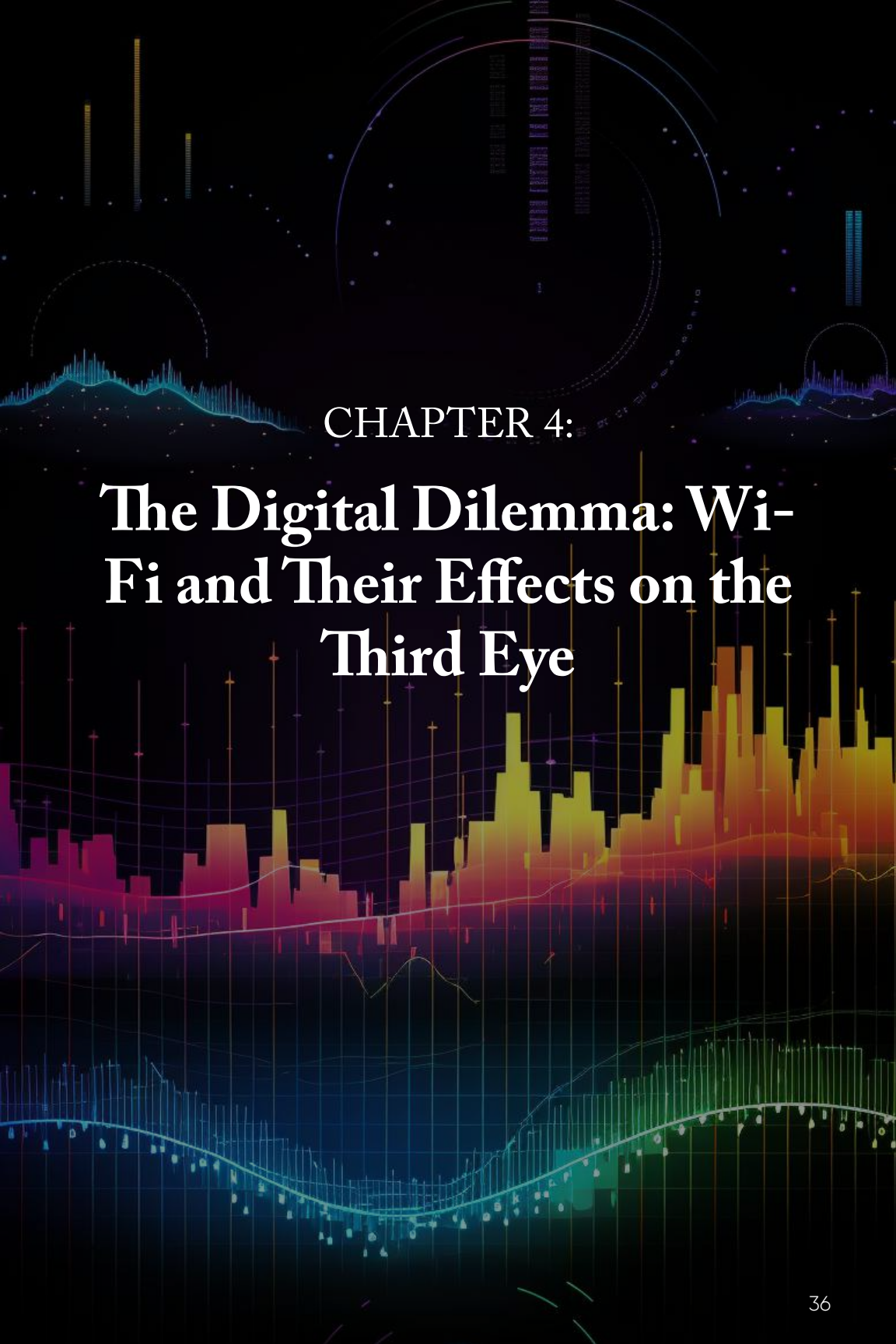
have a pineal gland that acts like an actual Third Eye, complete with cells that detect light, helping them stay in tune with the rhythms of nature. We, humans, don't have this direct kind of light-sensing power, but our pineal gland still plays a big part in our internal clock by responding to the light our eyes take in.

In summary, the pineal gland is like a secret command center in the brain that does big things, such as telling us when to go to sleep and when to wake up with a sleep hormone called melatonin. What's super exciting is some people believe this gland could be gathering exceptional messages from all over the universe, acting like a cosmic antenna! And there's more: the pineal gland might even be making a wild chemical called DMT that can cause fantastic dream journeys and otherworldly experiences.

Furthermore, one of the most astonishing discoveries inside our pineal gland is tiny calcite microcrystals that might work just like antennas, catching energy from stuff like our phones. Isn't that wild? These little bits might be helping our brains connect

to a larger, unseen world that's buzzing all around us.

So, with all this tremendous science, we have tangible proof of how our pineal gland ties us to the universe. It's as if we have a Third Eye waiting to be opened, one that can harness the universe's power to make our dreams and wishes a reality. Just think about that! As we keep learning, who knows what else we'll find, but these are sure signs that our brains have some genuinely magical abilities.



CHAPTER 4:

The Digital Dilemma: Wi-Fi and Their Effects on the Third Eye

In the age of digital connections where Wi-Fi signals are ubiquitous, the potential impact of electromagnetic fields (EMFs) on the human body has become a subject of increased interest. Among the organs that might be affected by EMF exposure is the pineal gland, a small endocrine gland located deep in the brain, which is critical for the regulation of sleep through its production of the hormone melatonin. Melatonin is vital for maintaining the body's circadian rhythm, commonly known as the sleep-wake cycle. However, research into the effects of Wi-Fi on melatonin production has become a point of concern, sparking debates among scientists and consumers alike.

The pineal gland operates with a sensitivity to light, which naturally helps the body transition between states of wakefulness and rest. An encroaching question that arises pertains to whether Wi-Fi signals could similarly interfere with the pineal gland's ability to produce melatonin, as light exposure does. Studies investigating this relationship have been conducted with diverse outcomes, leaving the subject ripe for further exploration.

Some researchers suggest, and it is a growing concern for many, that Wi-Fi exposure, especially at night, could be linked to reduced melatonin production. The hypothesis is that EMFs emitted by Wi-Fi routers mimic the pineal gland's light response, thereby confusing the body's natural rhythm and potentially leading to sleep disturbances. The quality and structure of sleep are governed by melatonin, and any hindrance in its secretion could result in sluggish mornings, foggy thinking, or a host of sleep-related disorders.

Following this line of reasoning, some experts recommend turning off Wi-Fi at night to minimize potential disruptions to melatonin secretion and promote a healthier sleep environment. By disconnecting from the virtual world, it is proposed that the body can better perform its natural functions without the influence of external EMFs.

Extending beyond the realm of sleep, the hypothesized impact of Wi-Fi on melatonin production may have even broader implications, particularly regard-

ing the concept of the Third Eye. In various spiritual traditions, the Third Eye is perceived as a metaphysical gateway to higher consciousness and a tool for universal communication. It is believed to extend beyond physical perception, granting access to intuition and deeper understanding.

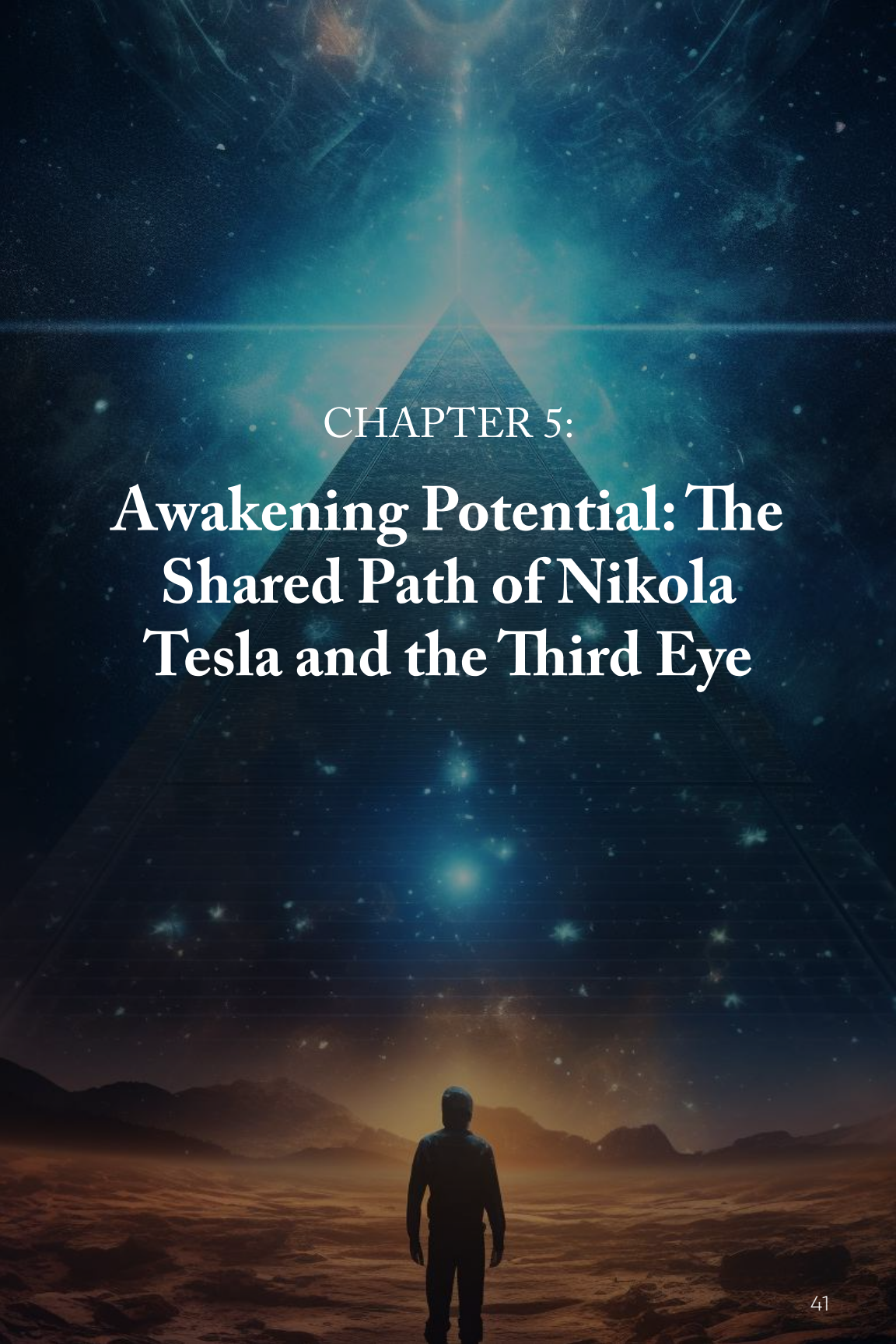
Suppose the pineal gland's physical ability to function optimally is impaired by EMF exposure and suppressed melatonin levels. In that case, it stands to reason that its metaphysical counterpart, the Third Eye, could be similarly influenced. As melatonin affects the quality of dreams and, by extension, the subconscious mind, a disruption in its production could potentially cloud the Third Eye, stifling intuitive awareness and limit spiritual experiences.

Within this spiritual viewpoint, the ability to manifest one's desires through the Universe is closely linked to the health and openness of the Third Eye. Thus, exposure to Wi-Fi could indirectly encumber one's manifestation potential. By interrupting the pineal gland's natural cycle and melatonin output, it's argued that EMFs may create a blockage, a kind

of cosmic interference, hindering a person's connection to the Universe and the capacity to bring one's aspirations from thought into existence.

While this chapter integrates both scientific inquiry and metaphysical beliefs, it is crucial to approach the topic from a balanced perspective. Scientific consensus has not firmly established that Wi-Fi exposure definitively impairs melatonin production or the function of the pineal gland to an extent that would affect sleep materially or spiritual practices. Nonetheless, the dialogue continues as more research unfolds in pursuit of understanding the full scope of our interaction with the unseen forces that emanate from our technological devices.

In the meantime, for those concerned about potential effects, taking the precaution of turning off Wi-Fi at night may serve the dual purpose of ensuring uninterrupted sleep and preserving the sanctity of the Third Eye's connection to the cosmos, thereby leaving open the path to manifest personal desires and ambitions within the Universe's grand design.



CHAPTER 5:

Awakening Potential: The Shared Path of Nikola Tesla and the Third Eye

Nikola Tesla, the legendary inventor who brought us the electric power we use daily, was a man of extraordinary curiosity and vision. His work with alternating current (AC) electricity lit up our homes and cities. Still, something more sparked Tesla's imagination: the ancient world's mysteries, especially the Great Pyramids of Egypt. Tesla was captivated by these ancient wonders for their grandeur and their possible purpose as massive energy sources. He believed these pyramids could be giant machines built to tap into the universe's endless power supply. Tesla thought the Egyptians had figured out a way to use this power to make their society prosperous, peaceful, and filled with well-being.

Inspired by this, Tesla didn't just sit around and daydream about pyramids and stars. He took action and started building his own version of an ancient power source, which came to be known as the Tesla Tower. This wasn't some tiny science project; it was a gigantic tower that Tesla believed could soak up energy from the sky like a sponge soaking up water. He wanted to create free energy for everyone, an energy that came from the universe itself. The tower

was like his high-tech Third Eye, a device that could see the invisible energy all around us and transform it into something we could use. Tesla was ahead of his time, thinking about connecting ancient wisdom with modern tech to discover energy sources that could change the world.

But when Tesla died, his brilliant ideas and groundbreaking research didn't get the chance to spread. Instead, the U.S. government's Office of Alien Property Custodian took all his papers and notes. It was like they knew Tesla was onto something huge—something that could even unlock the secrets of the universe—and they didn't want anyone else to have it. This made many people wonder just how powerful Tesla's discoveries were and what they could mean for the human race.

With Tesla's papers locked away, his revolutionary tower dismantled, and his research kept secret, people who wanted to keep chasing Tesla's dream had to find another way. That's where the idea of the Third Eye comes back into the picture. The Third Eye isn't a physical thing you can touch; it's more like an in-

visible eye in your mind that can connect to the universe's energy, kind of like Tesla's tower. People who are into this Third Eye idea say it's a way to tap into a higher sort of knowledge and power—like having a direct line to the secrets of space and time.

This book is all about that journey to wake up your Third Eye. It's like a treasure map that could lead you to the same kind of energy Tesla was so excited about. By learning to activate your Third Eye, you might be able to get a glimpse of the universe's power and use it to make your life better—to find success, peace, and happiness, just like the ancient Egyptians did.

So, even though we can't go back in time to walk with Tesla or rebuild his magnificent tower, we have the chance to explore the universe's energy in a new way. The Third Eye could be our guide to understanding what Tesla was trying to discover. It's about unlocking our inner potential and finding a connection to the world that most people don't even know exists. Who knows what amazing things we could do if we learn to see the universe like Tesla did?

Ultimately, Tesla's legacy isn't just about the electricity we use daily. It's about his endless quest to understand more, to find new energy sources, and to learn the universe's secrets. And now, it's our turn to pick up where he left off and see where our own exploration of the Third Eye can take us. This book is the first step on that exciting adventure—an adventure that could lead to incredible places and show us that the universe is even more impressive than we ever thought possible.



CHAPTER 6:
Things You Are Doing Wrong

Have you ever felt like something's missing in your life? Like you're not getting what you truly want, no matter how hard you try? You might have used vision boards, collected crystals, or repeated affirmations to help make your dreams come true, but it doesn't work. If this sounds like you, there's something you should know: you could be missing out on the biggest secret to unlocking your deepest desires. And that secret is the Third Eye.

Let's face it: we live in a world where we are taught that to achieve anything, we must work hard, hustle, and grind. But what if I told you there's another way? A way that's been around for centuries, hidden in plain sight, waiting for you to discover its power. The Third Eye is not just some make-believe idea – it's a special part of you that many believe connects to your ability to make things happen in your life. It's like a muscle in your soul that can change your whole world when you work it out. But you won't see the benefits if you don't use it. It's like having a superpower but not knowing how to turn it on.

Have you ever made a vision board? You've probably

heard about them or even made one. They're like a scrapbook on your wall filled with pictures of all the things you want—healthier lifestyles, travel destinations, a dream home, financial security, family happiness, a comfortable retirement, a new car, or perhaps personal development goals like learning to paint or play an instrument. The idea is that if you look at these pictures a lot, somehow, you'll make them real. But honestly, there's a reason why vision boards might not be the golden ticket to getting what you want. And that's where the Third Eye comes in—it's a game changer.

Think about a vision board as just a flat piece of cardboard with some images on it. It's fun to dream and paste pictures, but dreams are more than paper and glue. You see, vision boards are missing a key ingredient—action. It's like having all the ingredients for a cake, but if you never mix them and bake them, you won't get to eat cake, right? You can't just look at pictures and wait; you've got to do something to make those dreams happen.

However, the Third Eye is like having a personal

guide inside your head. It helps you determine what steps to take and pushes you to take them. Instead of staring at a picture of those sneakers you want, your Third Eye gets you thinking, "What can I do to save up some cash?" It's about taking control, not just hoping things will work out.

Activating your Third Eye is more powerful than a vision board because it connects you to your real feelings and desires. You know that nervous feeling you get when you think about your dreams? That's where the Third Eye steps in. It helps you deal with those jitters and turns them into energy to do something big, like learning a new skill or standing up in front of the class to give a killer presentation.

Vision boards might give you a quick spark of excitement, but that spark fades fast if you don't do anything about it. On the other hand, the Third Eye is like a flame that keeps burning, driving you to take action and not give up, even when things get tough.

Life is unpredictable, and sometimes the things we

think we want change. The Third Eye helps you be flexible. It's like having a built-in GPS that reroutes you when there's a roadblock, so you can find a way to your dreams that you didn't even see on your vision board.

In short, vision boards could be a start to imagining what you want, but you need more to get you there. It's like having a picture of a destination without a map. The Third Eye is the map. It's about more than just looking—it's about doing, feeling, and staying firm on your journey to making your dreams a reality.

So why settle for a vision board when you can activate something much more substantial? Get your Third Eye in the game, and you'll see a world of possibilities open up. It's not just about making dreams come true; it's about living them.

You've probably heard about crystals and how they can change your life, bring good vibes, or make wishes come true. They come in all colors and shapes; some people swear by them, saying they feel

different or better just by having them around. But let's get real for a second—can a shiny rock really do all that? The truth is, while crystals are cool to look at and feel pleasant to hold, they're not a one-way ticket to making your dreams a reality.

Think about it. If you're trying to do better at school, it won't happen because you have a crystal sitting on your desk. You do better by putting in the work—listening in class, doing your homework, and studying for tests. The crystal is just sitting there; it's not reading your textbooks or writing your essays. It's the same with anything in life. Want to be a great soccer player? A crystal won't help you score goals or defend your net. Practice, teamwork, and a good coach will.

Maybe you've got a crystal for happiness or love. It's an excellent idea, but happiness and love come from inside you, from the things you do and the people you spend time with. A crystal won't go out and make friends for you and won't whisper jokes to make you laugh. It's just a thing—sparkly and quiet, and it doesn't have superpowers.

Now, unlike crystals, which are just objects, your Third Eye is a part of you. It's not something you can see or touch, but it's something you can feel and develop. When people talk about the Third Eye, they're talking about a special kind of insight and awareness that can help you better understand yourself and your life.

Activating your Third Eye is like turning on a switch for your intuition and inner wisdom. It doesn't just mean sitting around and thinking about good stuff happening. It's about getting a clear picture in your mind of what you want and then going out and making it happen. It's about listening to that little voice inside you that knows what's up, even when the rest of the world seems confused.

Your Third Eye can help you tune into your actual goals and desires, and it can give you the motivation and courage to go after them. Let's say you want to start your own business one day. Your Third Eye will help you see the steps you need to take, like learning about money, talking to people who've done it be-

fore, and not being afraid to try something new and a little scary.

When you use your Third Eye, you're using the power of your own mind and energy, not relying on some external thing to change your life for you. And because it's a part of you, it's always with you, ready to get to work. It's not about wishing on a crystal; it's about trusting yourself and taking action.

So, while crystals might make lovely decorations and can remind you of your goals, they're not the answer to achieving them. That power comes from within you—from your Third Eye. It's about more than just hoping. It's about seeing clearly, believing in yourself, and making it happen. That's the concrete way to bring what you want into your life, and that's something no crystal can do.

Affirmations are positive sayings you repeat to yourself, but saying words alone won't change your life if you don't honestly believe them deep down. Often, they don't create the emotional response needed to trigger real change. You need to feel and think in the

affirmation for it to have any real impact, and this is where the power of the Third Eye comes into play. It strengthens your belief and helps you to resonate with your affirmations more deeply.

You see, these tools can be helpful, but they're just tools. They work from the outside in, not the inside out. The real change has to happen inside you, in your mind and heart, and that's where the Third Eye comes in. It's like the command center for making things happen for real. When you focus on activating your Third Eye, you're working from the inside, reaching the control panel of your dreams and goals.

Not focusing on your Third Eye could be your biggest mistake. It's like trying to drive a car without turning on the engine. Sure, you can push the car down the street with your hands, but think how much easier it would be if the car's engine were running! That's what it's like when you awaken your Third Eye. Suddenly, you're not just pushing and hoping—you're driving toward what you want with power.

The Third Eye is believed to link to your intuition, that gut feeling you get about things. It helps you sense what's right for you and guides you to choices that lead to success. It's like having a wise friend inside your head, whispering the best moves to make. When you listen to this intuition and use it wisely, that's when you start to see your dreams turning into your reality.

But how do you wake up your Third Eye? It's all about learning to focus your mind and tune in to a deeper level of thinking. Meditation is a great way to start – just sitting quietly, breathing, and letting your busy thoughts settle down. As you get better at calming your mind, you start to feel more connected to your Third Eye. And with practice, you can learn to tap into its power.

When your Third Eye is activated, it's like you've got a secret weapon in the game of life. You'll find yourself making better decisions, feeling more confident, and getting closer to your goals. It's not an overnight fix, but you could be amazed at what you can do with time and practice.

So why are vision boards, crystals, and affirmations alone not enough? It's because they need to get to the heart of the problem. They might help a little, but it's like trying to light a fire without a spark without the Third Eye. You need that spark from within to really get things going.

Remember, activating the Third Eye is the only way to unlock your power to make your dreams come true. It's the key you've been looking for, and it's right there inside you, waiting to be turned. Take the first step, believe in the power of your Third Eye, and get ready to change your life in ways you never thought possible.

And that's the real talk about the Third Eye – it's not just a fantastic idea. It's the missing piece that could take you from dreaming to doing. I'm not just telling you this stuff – I'm inviting you to try it for yourself. See what happens when you give your Third Eye the attention it deserves. Who knows? You might just be surprised at how powerful you really are.



CHAPTER 7:

What Happens When the Third Eye is Activated?

The multiverse is a fascinating theory that suggests our universe might be just one of an enormous number of universes—a cosmic collection where every possibility exists. It's as if there are infinite alternate realities, each following a different path based on other choices and events. It's like having endless versions of a story, where each chapter twists or turns in a new direction.

In this grand scope of the multiverse, every event that could happen has happened or will happen is playing out in its own unique universe. That means there's a reality where you took a different bus one morning, won that game, or even chose a completely different career. Each decision branches out, creating a new reality where another version of you is living out that consequence.

To tap into these endless possibilities and align yourself with the positive outcomes from these countless realities, you must awaken the Third Eye. The Third Eye, often associated with insight and intuition, is thought to be a conduit for connecting to the broader universe. By activating it, you're believed

to open up lines of communication with these other dimensions, allowing you to channel the vast array of positive experiences and opportunities they hold into your own life. It's like having a cosmic bridge that lets you access the best versions of what could be and bring them into your reality.

Picture the pineal gland in your brain as a secret superpower. It's like plugging into the universe's energy source when you wake it up. Engage your imagination and consider the potential that lies within the Third Eye. When activated, proponents describe it as gaining access to an extraordinary source of energy and insight, an experience that connects them with the vast expanse of the Universe. This connection is said to endow individuals with the remarkable ability to manifest their deepest desires into tangible outcomes, effectively turning thoughts into reality.

Imagine having the ability to turn your biggest wishes—like having tons of money, being super healthy, finding peace, doing well in life, or meeting the perfect best friend or partner—into real-life

things you can see, touch, and enjoy. It's like having the power to pull the best stuff from a treasure chest in another world and place it right into your life here. That's what can happen when you switch on your Third Eye.

The Third Eye is like a secret antenna in your brain that tunes into what you really want. It's not about wishing on a shooting star; it's about connecting to a place where all your hopes are already out there, living and breathing in different universes. In some of these universes, there's a version of you who's got all you're dreaming of right now. There's a you who's got a bank account that never runs low, who never gets a cold, who's chilled out even when things get hectic, who's super successful, and who's surrounded by people who get you and care about you.

So, how does the Third Eye work like a magic wand for your life? When you wake up your Third Eye, you're not just sitting around hoping good stuff will happen. You're actively reaching out to these other universes and grabbing those golden moments. It's like your Third Eye can travel to places where you've

already got what you want and bring back pieces of that success to where you are now.

For example, let's say you want to be loaded with money. With your Third Eye activated, you can tap into the energy of a universe where you're a money magnet. You start thinking and acting like the rich version of yourself, and before you know it, you're finding ways to earn, save, and attract more cash in this world. Or you're after super good health. Your Third Eye can guide you to make choices that boost your health, like picking the right foods or finding fun ways to get moving. It's like you've got a personal health coach in your head, helping you out.

Are you searching for peace in a ridiculous world? Your Third Eye can quiet down the noise and help you find calm spots in your day. It's like having noise-canceling headphones for your soul. If you dream of success in school or one day on the job, your Third Eye can set you on the path to taking tests, winning awards, or climbing the career ladder. It's like having all the cheat codes for life's biggest games.

And when it comes to love and friendships, think of your Third Eye as the ultimate matchmaker. It knows where your people are and brings you together. It's like having a friend radar that beeps when you're near someone who could become super important to you.

The benefits reported by those who have focused on awakening their Third Eye are diverse and profound. They speak of a newfound capability to communicate with the Universe, an intimate dialogue that directly manifests their personal aspirations, be it in relationships, careers, or personal growth. Notably, many also claim the Third Eye has helped them attract financial prosperity and abundance, suggesting that this heightened state of consciousness could be a powerful tool for creating wealth.

So, are you ready to switch on your Third Eye and see what amazing things can happen? The awesome stuff you could bring into your life makes it totally worth giving a shot. It's about taking that leap, believing in something incredible, and feeling the

power when it starts to work.

Remember, getting what you want isn't about waiting; it's about waking up to the power you've got inside. Your Third Eye is like the key to a treasure chest full of possibilities. Doors to worlds where everything you're after is waiting for you. Why not try it out? It could be the start of turning your dreams into your everyday life.



CHAPTER 8:

3 Basic Ways to Open the Third Eye: Meditation

Meditation has long been seen as a tool to open up the secret powers of the Third Eye. Think of the Third Eye as an exclusive spot in your mind that can give you a different kind of sight that helps you understand deep thoughts and feelings. When you meditate, it's like you're turning down the volume of the world so you can hear the quiet voice of your own wisdom.

Now, why does the Third Eye matter? In your brain, there's this tiny thing called the pineal gland – no bigger than a pea but super important. It's sort of like a sleep switch because it releases a hormone that makes you sleepy when it's dark. But some people, like brain expert Dr. Joe Dispenza, think it can do way more. He says that when you meditate and do special breathing exercises, you're not just relaxing – you're actually getting that gland to work like a mini power station!

Dr. Joe teaches that using these breathing tricks can push the cerebrospinal fluid right up into your brain. And by holding that fluid up in your brain, you are pushing the fluid right against the pineal gland,

where those calcite microcrystals live. Like squeezing a sponge, this mechanical pressure will begin to activate the crystals electrically. Then, the crystal will start to do its magic, creating a zap of energy in the gland, turning on a super-powered radio receiver inside your brain that can tune into the extraordinary power of the Universe.

So when you fire up that pineal gland, Dr. Joe believes you're reconnecting with something unique that everyone should be able to feel. People who follow his methods talk about taking trips in their minds to places they've never been before, without even moving! It's like being the main character in an epic adventure story but in your own head.

While this can sound like stuff from an incredible science fiction movie, it's got many people excited. We still don't know much about the brain and its workings, but every new thing we learn is like getting a peek at an incredible mystery. There may be a whole new world of dreams and powers inside us, waiting to be discovered as we meditate and learn more about the pineal gland and its potential.

Here's the 10-step meditation guide for activating your Third Eye:

Step 1: Find a Quiet and Peaceful Space.
Begin by finding a quiet and peaceful space where you can practice without any distractions. Choose a spot where you feel relaxed and at ease, ensuring that your body feels supported and free from any tension. This will help create an environment that allows you to fully focus inwardly.

Step 2: Sit Comfortably
Sit in a comfortable position with your back straight and your legs crossed. You can sit on a cushion, a meditation pillow, or even on a chair with your feet flat on the ground. Whatever position you choose, ensure that you can maintain a relaxed yet alert posture.

Step 3: Relax Your Body
Close your eyes and take a moment to relax your body consciously. Starting from your toes, gradually move your attention up through your feet, ankles,

calves, knees, thighs, and so on until you reach the top of your head. As you move through each part of your body, consciously release any tension or tightness you may be holding. Allow each muscle group to relax and let go, feeling a sense of deepening relaxation with each breath.

Step 4: Focus on Your Breath

Bring your attention to your breath as it flows in and out. Notice the sensations of the breath entering and leaving your body. You can choose to focus on the rising and falling of your abdomen or the feeling of the breath passing through your nostrils. Allow your breath to become your anchor, bringing you into the present.

Step 5: Visualize the Third Eye

With your eyes closed, bring your awareness to the center of your forehead, where the Third Eye is believed to be located. Visualize a radiant indigo or violet light surrounding this area. Imagine this light growing brighter and more vibrant with every breath, activating and opening your Third Eye.

Step 6: Evoke the Feeling of Inner Peace

As you continue to focus on the Third Eye, evoke the feeling of inner peace within you. Imagine this peace spreading throughout your body and mind, creating a sense of calm and tranquility. Allow this peaceful energy to envelop you, supporting your journey to activate your Third Eye.

Step 7: Engage in Visualization and Positive Thoughts

In this step, we will combine visualization with the power of positive thoughts to further activate the Third Eye. Visualize a gentle, swirling purple vortex at the center of your forehead, representing your Third Eye. Picture this vortex growing larger and brighter with each breath you take. As you visualize, focus on cultivating positive thoughts that support the opening and activation of your Third Eye. Visualize yourself connected to your intuitive wisdom, trusting your inner vision, and embracing higher consciousness.

Step 8: Cultivate Inner Stillness

After engaging in visualization and positive

thoughts, shift your attention to cultivating inner stillness. Let go of any distractions or external noise, and turn your focus inward. Take deep breaths, allowing your body and mind to relax. Allow any thoughts that arise to gently pass by, bringing your attention back to the present moment. Embrace the stillness within, creating a space for your Third Eye to awaken and become active.

Step 9: Integrate Mindfulness

As you continue your meditation, bring mindfulness into the present moment. Observe any thoughts, emotions, or sensations that arise without judgment or attachment. Simply notice them and let them pass by, returning your focus to the Third Eye. Cultivating mindfulness allows you to deepen your connection with your inner self and the experiences that arise during the meditation.

Step 10: Express Gratitude and Closing

As you come to the end of your meditation, take a moment to express gratitude for this practice and the potential activation of your Third Eye. Reflect on the insights, sensations, or feelings you may have

experienced during the session. Offer gratitude to yourself for committing to this practice and for the opportunities it may bring. Take a few final deep breaths, gently open your eyes, and transfer this sense of awakened awareness with you as you continue your day.

Embark on an extraordinary journey toward unlocking your Third Eye with a daily five-minute meditation. Immerse yourself in stillness, let the world fade away, and enter a sanctuary of peace.

As you breathe deeply, visualize a vibrant light at your forehead, a beacon of potential within you. With each breath, this light intensifies, pulsing with the promise of heightened intuition and wisdom.

This is no ordinary routine; it's a powerful ritual that fosters a profound connection with your innermost self. Embrace these moments of quiet introspection to tap into a wellspring of inner peace that guides you throughout the day.

Commit to this practice, and you'll start to notice

a shift, a clarity that transcends the physical senses. Your Third Eye is ready to be awakened, offering you a new lens through which to view the world – one of insight, understanding, and enlightenment.



CHAPTER 9:

3 Basic Ways to Open the Third Eye: Aromatherapy (Essential oils and Herbs)

Aromatherapy has gained recognition for its ability to enhance spiritual practices and facilitate the activation of the Third Eye. This ancient practice utilizes essential oils and herbs, which possess potent properties that can influence our emotional and energetic states. By incorporating these aromatic essences into our daily routines, we can create a profound shift in consciousness, aiding in the opening of the Third Eye.

Essential oils and herbs have been revered throughout history for their therapeutic properties. When used in conjunction with meditation or spiritual practices, they can heighten awareness and deepen our connection to the inner self. The Third Eye, often depicted as an indigo-colored energy center located between the eyebrows, is associated with intuition, insight, and expanded consciousness. Activating the Third Eye allows us access to these elevated states of being.

One essential oil renowned for its effects on the Third Eye is frankincense. Traditionally used in spiritual rituals, frankincense continues to be valued

for its ability to uplift and calm the mind, fostering a deeper connection to our spiritual self. By incorporating frankincense into our meditation practice, we can create an environment that supports the activation of the Third Eye.

Simply place a few drops of frankincense oil in a diffuser or mix it with a carrier oil, and apply it to the temples and the area between the eyebrows before beginning your meditation. As you inhale the soothing aroma of frankincense, envision an indigo-colored light gently radiating from your Third Eye, filling you with a sense of clarity and intuition.

Another essential oil that can aid in opening the Third Eye is sandalwood. With its woody and earthy fragrance, sandalwood has long been used in spiritual rituals to induce a meditative state and enhance spiritual connection. Apply a drop of sandalwood oil to your fingertips and gently massage the center of your forehead in a circular motion.

As you do this, visualize the Third Eye awakening, allowing your intuition to expand and your percep-

tion to deepen. The grounding properties of sandalwood can provide stability and focus during your spiritual journey.

In addition to essential oils, certain herbs can also play a key role in activating the Third Eye. One such herb is mugwort, which has been used for centuries to stimulate psychic abilities and enhance spiritual experiences. To incorporate mugwort into your practice, consider burning dried mugwort leaves as incense or placing them under your pillow before bedtime to improve dream recall and intuitive insights. As you engage in meditation or reflection, allow the essence of mugwort to guide you toward a heightened state of consciousness.

Here's the 10-step aromatherapy guide for activating your Third Eye:

Step 1: Prepare Your Space
Find a quiet and comfortable space where you can relax without distractions. Create a serene ambiance by dimming the lights and playing soft, calming music if desired. You can use a diffuser to disperse

the essential oil's aroma throughout the room or apply a drop to your wrists, forehead, or the back of your neck after diluting the oil properly with a carrier oil to prevent skin irritation.

Step 2: Select Essential Oils

Choose an essential oil that is known for its Third Eye-awakening properties. These oils can be found in health stores or online. Commonly recommended essential oils for this purpose include:

- Frankincense
- Sandalwood
- Clary Sage
- Rosemary
- Lavender
- Peppermint
- Pine
- Cypress

Step 3: Set Your Intention

Before beginning, set a clear intention for what you hope to achieve through the practice. Intentions for Third Eye activation could include enhancing intu-

ition, expanding awareness, or deepening meditation practices.

Step 4: Prepare Your Diffuser

Fill an aromatherapy diffuser with water and add a few drops of your selected essential oils. Turn on the diffuser to begin releasing the aroma into your space. If you don't have a diffuser, you can place a few drops of oil on a cotton ball and inhale gently or use an aromatherapy inhaler.

Step 5: Apply the Essential Oil

Dilute a few drops of the chosen essential oil in a carrier oil such as coconut or jojoba oil. This will ensure that the oil is safe to use on the skin. Mix well. Apply it to your Third Eye area (forehead, just above and between the eyebrows). This is done to create a physical connection with the location of the Third Eye, which some practitioners find useful. However, be cautious and ensure the oil does not come into contact with your eyes.

Step 6: Begin Your Meditation

Sit in a comfortable seat with an erect spine. Start

by taking deep breaths to enter into a meditative state. Close your eyes and relax your body, focusing your mental attention on the area of your Third Eye.

Step 7: Engage Your Senses

Now, take a deep breath and bring your hands towards your face. Cup your hands around your nose, allowing the fragrance of the oil to encompass you. Take several deep breaths, inhaling the scent deeply. As you breathe in the essential oil's scent, imagine that it is filling the space between your eyebrows, traditionally regarded as the Third Eye chakra. Visualize the aroma working to open and activate this energy center in your body.

Step 8: Meditate

Close your eyes and bring your attention to the space between your eyebrows. Maintain this focus on your Third Eye while you meditate, allowing the scent to guide your consciousness toward clarity and intuition. Imagine a vibrant indigo color linked with the Third Eye chakra glowing softly in that area, or imagine an 'eye' that sees beyond the physical. Then, gradually expanding with each breath you take.

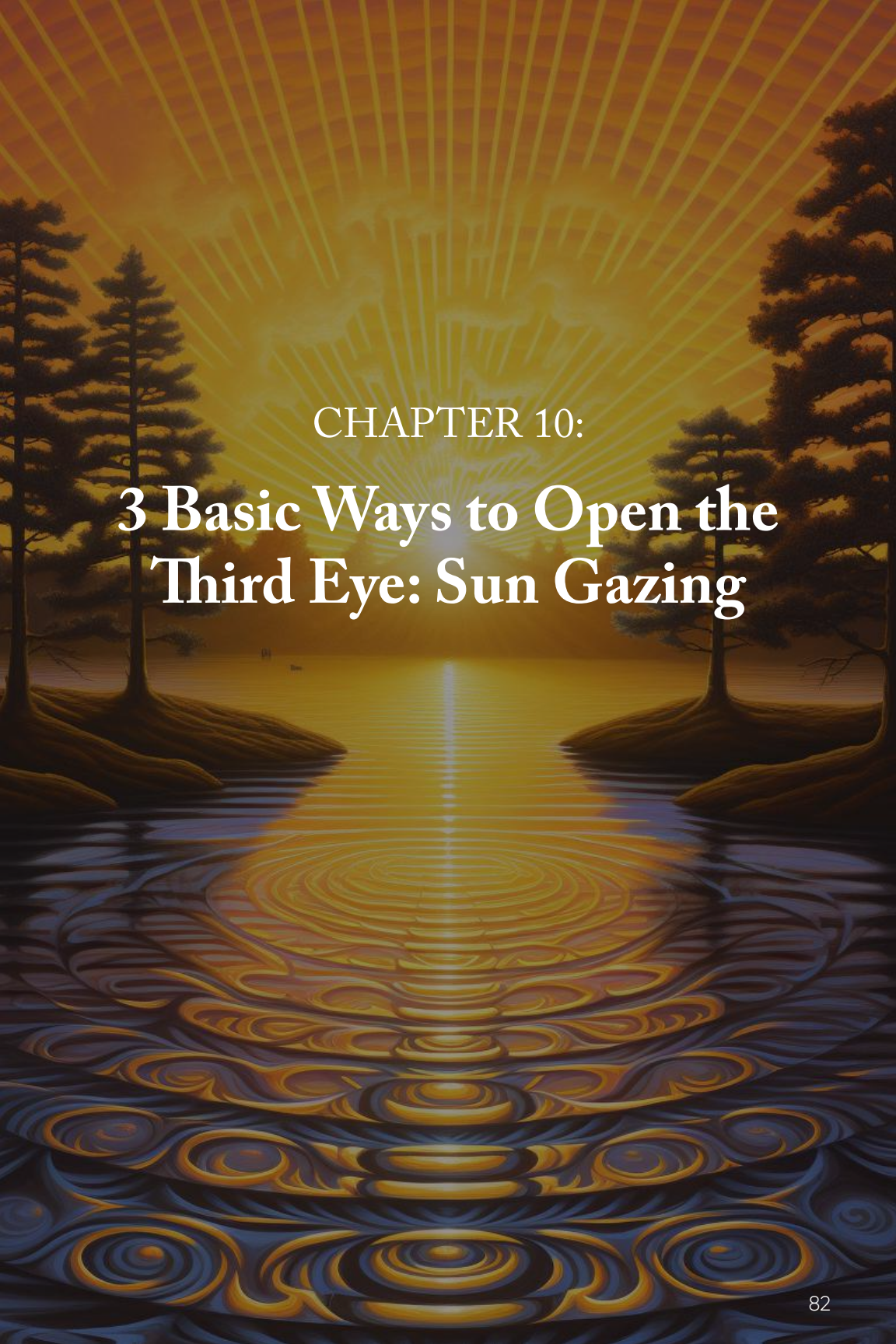
Step 9: Stay Present
Maintain a state of present awareness during your meditation, gently guiding your focus back to the Third Eye if your mind wanders. Pay attention to any sensations, images, or feelings that arise.

Step 10: Journal Your Experience
After your aromatherapy meditation, take some time to journal about your experience. Note any insights, visions, or feelings you had and any changes in your intuitive awareness.

Aromatherapy serves as a powerful ancillary practice for those seeking to activate their Third Eye, providing a sensory avenue to elevated states of consciousness and intuition. Please remember always to use essential oils safely and consult with a professional if you're new to aromatherapy.

As you explore the depths of your inner being and seek to awaken this center of insight, remember to use these potent natural essences responsibly. Be mindful of personal allergies and skin sensitivities,

and ensure that essential oils are always diluted adequately with a carrier oil before topical application to the skin. This cautious approach will help to safeguard your physical well-being while you embark on your journey of spiritual exploration through the realms of aromatherapy.



CHAPTER 10:

3 Basic Ways to Open the Third Eye: Sun Gazing

Sun gazing has long been a topic of fascination, with many believing that it can activate the Third Eye. Sun gazing is the practice of looking at the sun at sunrise or sunset when it's not too bright and won't hurt your eyes. It's like when you catch those few minutes of golden sunset and feel something stir inside you, except sun gazing is done more deliberately. People who do this think the gentle sunlight can wake up their pineal gland, the part of the brain that's sometimes called the Third Eye.

Why focus on the pineal gland? In some spiritual beliefs, this little gland is responsible for big things like intuition and spiritual connection. By sun gazing, you're sending sunlight directly to it, almost like charging a battery. Imagine you have a little power station in your brain that controls all kinds of excellent abilities—like seeing in a whole new way. The sunlight, according to sungazers, turns the power on.

When people talk about the Third Eye, they don't mean a physical eye that can see trees and cars. Instead, they're talking about an inner vision—the ability to understand things quickly or feel connect-

ed to the world in a special way. Some people even think it can help predict the future or communicate without words. Now, doesn't that sound like a superpower worth exploring?

Supporters of sun gazing say that it has changed their lives. They claim they feel more at peace, have better insight into their problems, and connect more deeply with others. They describe it as if a fog has lifted from their minds, letting them see life with greater clarity. This isn't just about seeing—it's about feeling and understanding on an entirely different level.

Sun gazers believe in the power of the Third Eye. They see the sun gazing as a key that unlocks something hidden within us all. Just like you might feel a sense of warmth and happiness when you visit a beautiful sunrise, imagine that feeling going deeper and helping you understand the world around you in a way you never did before.

For those who sun gaze, it's not just about what their eyes can see; it's about what their minds can

perceive. It's a journey of self-discovery, a way to tap into the unknown, and a practice that holds personal meaning. They don't need science to validate their experiences because they can feel the change within themselves.

In a fast-paced world full of screens and distractions, sun gazing offers a moment of calm and connection to nature. It's a reminder that there are mysteries waiting to be explored and that sometimes, the most extraordinary things are not in what we look at but how we choose to see.

If you're curious about the Third Eye and what it might reveal to you, remember that there are many ways to explore this concept without risking your eyesight. Meditation, mindfulness, and learning about different spiritual practices can also lead to greater self-awareness and insight. But for those intrigued by the idea of sun gazing, it remains an ancient and captivating practice that holds the promise of discovering the unseen world within us.

Before considering sun gazing, it's essential to re-

search thoroughly and understand the risks. If the allure of unlocking your Third Eye calls to you, approach with caution, an open mind, and respect for the power of the sun. It invites us to look inward and consider the possibilities that lie just beyond the horizon of our everyday perception.

Here's the 10-step sun gazing guide for activating your Third Eye:

Step 1: Research and Understanding the Precautions

Before beginning any sun gazing practice, thoroughly research the topic. Understand the potential risks and benefits as described by sun gazing practitioners, and decide if this is something you want to pursue. Educate yourself on the potential dangers of looking directly at the sun. Permanent eye damage can occur if done incorrectly, so thorough research and professional advice are essential.

Step 2: Select the Proper Time

Choose the safest time for sun gazing: during the first hour of sunrise or the last hour before sunset

when the sun is less intense. Avoid staring when the sun is high in the sky, as it increases the risk of eye damage.

Step 3: Grounding and Preparing
Choose a location with a clear view of the horizon where the sun rises or sets or a peaceful outdoor spot where you can connect with nature. Ensure the ground is flat and free of obstacles to stand comfortably and safely. Stand barefoot on the earth, feeling the ground beneath your feet. Take a few deep breaths to calm your mind and relax your body.

Step 4: Start with Indirect Gazing
To protect your eyes, begin with indirect gazing. Look at the sun's reflection on a body of water, a mirror, or even through the gaps between your fingers. This method helps to train your eyes and increase their tolerance to sunlight gradually.

Step 5:Start Gradually
Once you feel comfortable with indirect gazing, you can slowly progress to direct gazing. Start by turning your gaze towards the sun for a few seconds and

then quickly look away. Repeat this process several times, gradually increasing the duration of your direct gaze. And increase the duration slowly by adding 10 seconds to your gazing time each subsequent day, gradually increasing the duration you spend looking at the sun.

Step 6: Listen to Your Body

During sun gazing, pay close attention to any discomfort, eye strain, or pain. If you experience any negative symptoms, stop immediately. Your body knows its limits, and it's important to respect them.

Step 7: Practice Mindfulness

As you continue your sun gazing journey, remember to stay mindful and present. Be fully aware of the sensations in your body, the sounds of nature around you, and the warmth of the sunlight on your skin. This mindfulness will enhance your overall experience.

Step 8: Harness the Power of Visualization

As you gaze at the sun, visualize its energy flowing through you and activating your Third Eye. Imagine

a vibrant and radiant light entering your forehead and awakening your intuitive abilities. Visualizations can strengthen your connection to the sun and enhance the benefits of sun gazing.

Step 9: Take Breaks and Reflect

Sun gazing should be approached with patience and care. Remember to take breaks between sessions and give your eyes ample time to rest. After sun gazing, close your eyes, cover them with your palms, and meditate on the experience. Reflect on any thoughts or feelings that arose during the session.

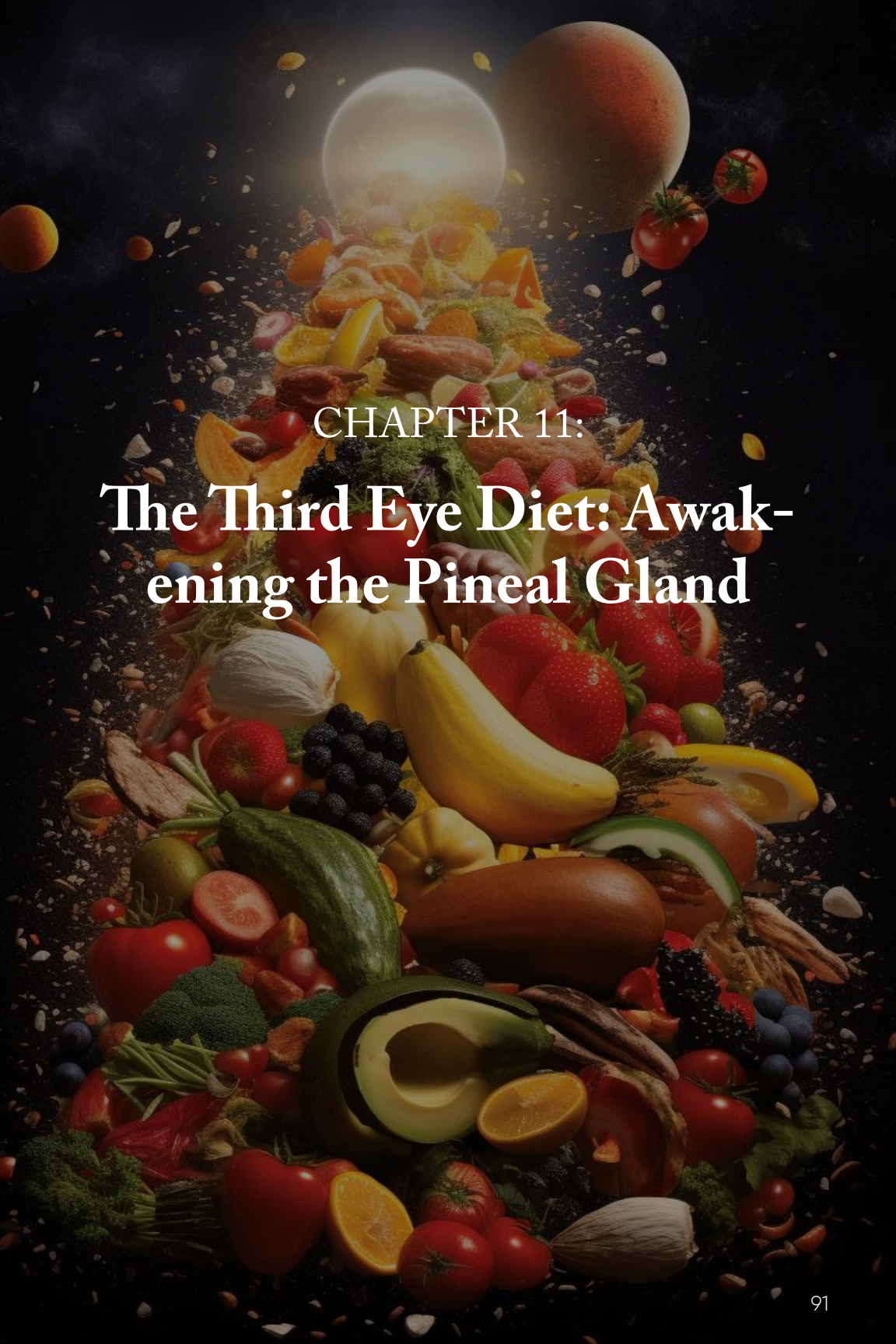
Step 10: Integrate Sun Gazing into a Holistic Practice

To maximize the benefits of sun gazing for activating the Third Eye, it is crucial to integrate it into a holistic practice. This can include activities such as meditation, yoga, journaling, and energy healing practices. These complementary practices can further support the opening and activation of the Third Eye.

Remember, the journey of activating the Third Eye is a personal one, and results may vary for each in-

dividual. It is crucial to approach sun gazing with patience, respect, and the guidance of a healthcare professional or experienced practitioner.

Disclaimer: This guide is for informational purposes only and does not serve as medical or professional advice. The practice of sun gazing carries inherent risks, and it is vital to consult with a healthcare professional before attempting any sun gazing technique.



CHAPTER 11:

The Third Eye Diet: Awakening the Pineal Gland

Embarking on the journey to awakening the Third Eye, a revered facet of spiritual growth, many seekers have turned to dietary adjustments as a catalyst for stimulating the pineal gland. Situated within the brain, the pineal gland—often paralleled to the mystical Third Eye—is responsible for secreting melatonin and regulating sleep-wake cycles. Some believe that certain foods and supplements can aid in decalcifying and activating the pineal gland, therefore enhancing one's intuitive and psychic capabilities.

While the scientific basis for the effectiveness of these foods and supplements in specifically activating the pineal gland varies, and evidence is mainly anecdotal or rooted in alternative health frameworks, an awareness of the possible impact of diet on the body, mind, and spirit remains widespread. A diet incorporating these foods and supplements could potentially clear the way for heightened spiritual experiences by ensuring the health of the pineal gland.

It's critical to recognize dietary efforts to support the

pineal gland should be balanced with other wellness practices. Consistent sleep schedules, exposure to sunlight during the day, darkness at night, and meditation and mindfulness are equally important for those embarking on a path toward higher consciousness.

Before embarking on dietary changes with the express intent to influence physiological functions, it's advisable to consult healthcare professionals. Each individual's health and nutritional requirements are unique, and dietary changes should be approached with care, ensuring they are part of a comprehensive, healthful lifestyle.

Here are 15 nutritional components that may support the quest for Third Eye activation:

1. Raw Cocoa

Raw cocoa, recognized for its rich concentration of flavonoids and other polyphenols, offers an impressive array of health benefits that may also extend to the realm of the Third Eye. Its antioxidants are potent defenders against oxidative stress, which can

harm brain cells and impede cognitive functions critical for engaging with the Third Eye's capabilities. By safeguarding the brain's health and promoting neural efficiency, raw cocoa fosters a conducive environment for mental clarity and focus, traits associated with Third Eye activity. The high magnesium content in raw cocoa plays a vital role in brain health, as this mineral supports neurotransmitter function and overall nervous system health. A well-functioning nervous system is essential for the kind of deep introspection and heightened awareness that Third Eye practices aim to achieve.

Beyond its physical health benefits, raw cocoa contains anandamide, sometimes referred to as the "bliss molecule," which binds to the same brain receptors as cannabinoids and can induce a sense of well-being and harmony. Such effects can be particularly beneficial for Third Eye work, which often seeks to transcend ordinary states of consciousness and achieve a more profound sense of inner peace and spiritual connection. Additionally, raw cocoa boosts cerebral blood flow, delivering more oxygen and nutrients to the brain, which can enhance cognitive

function and facilitate the kind of perceptive insight attributed to the Third Eye.

Raw cocoa also has theobromine, a mild, non-addictive stimulant that can improve focus and energy levels without the jitters and crashes associated with caffeine. This sustained energy can support the prolonged concentration that is frequently required in meditation or other Third Eye exercises. By incorporating raw cocoa into one's diet, it's possible to not only enjoy its heart-protective, mood-enhancing, and cognitive-boosting effects but also potentially assist in creating the ideal conditions for Third Eye exploration, supporting a holistic approach to wellness that encompasses physical, mental, and spiritual health.

2. Chlorella and Spirulina

Chlorella and Spirulina, two types of microalgae, are dense in nutrients and heralded for their potential to bolster overall health, which can be particularly beneficial for the Third Eye's functioning. These algae contain a wealth of chlorophyll, the compound that gives plants their green hue and plays a pivotal

role in detoxification. By aiding in removing heavy metals and toxins from the body, they promote a cleaner internal environment, which some believe is conducive to the heightened perception associated with the Third Eye. Both Chlorella and Spirulina are packed with B vitamins, essential for brain health, and amino acids, the building blocks of proteins that support the synthesis of neurotransmitters, enhancing brain function and cognitive clarity. This nutrient synergy could facilitate the mental focus needed for engaging with the Third Eye.

Packed with antioxidants, Chlorella and Spirulina help defend against oxidative stress, which, if unchecked, can damage brain cells and hamper cognitive function. This antioxidant action preserves the integrity of brain tissue, supporting the sustained mental acuity necessary for Third Eye exploration. Also, these algae are sources of beta-carotene and other carotenoids, which protect vision, a physical analog to the metaphysical sight attributed to the Third Eye.

Moreover, the anti-inflammatory properties of these

superfoods are critical in maintaining a calm and focused mind. Chronic brain inflammation can lead to a foggy headspace, disrupting the clarity needed to activate the Third Eye. In particular, the gamma-linolenic acid in Spirulina combats inflammation, suggesting a more conducive state for Third Eye practices.

By integrating Chlorella and Spirulina into one's diet, it's possible to support physical health and potentially enhance the functions associated with the Third Eye. These superfoods provide essential nutrients that work in harmony to foster an optimal state of wellness, which may align with the intuitive and perceptive capabilities the Third Eye represents.

3. Wheatgrass

Wheatgrass is a potent source of nutrients and chlorophyll, the lifeblood of plants, offering a breadth of health advantages, including support for the Third Eye's intuitive functions. It is densely packed with vitamins A, C, E and the full spectrum of B vitamins, which are crucial for maintaining brain health and enhancing mental clarity. In addition

to vitamins, wheatgrass contains minerals such as magnesium and iron, essential for synthesizing neurotransmitters that facilitate brain communication, potentially aiding in practices related to the Third Eye. Chlorophyll, abundantly found in wheatgrass, is celebrated for its detoxifying properties, which can clear the body of toxins and support a clean internal system. This detoxification may sharpen cognitive function and thereby assist in creating a conducive state for Third Eye activities, which depend on mental clarity and expanded consciousness.

Wheatgrass is also recognized for its high enzyme content, which can aid digestion and ensure optimal nutrient absorption. Efficient digestion is thought to conserve the body's energy, which can then be utilized for deeper introspection and spiritual practices involving the Third Eye. Moreover, the alkalizing effect of wheatgrass balances the body's pH, and a well-balanced internal environment is often associated with a state of equilibrium necessary for exploring subtle energies and perceptions.

Antioxidants in wheatgrass protect cells from oxi-

dative stress, a key factor in maintaining cognitive agility. This protective action can be fundamental when engaging with the Third Eye, as it relies on a healthy and vibrant brain. Furthermore, the anti-inflammatory properties of wheatgrass contribute to a calm and focused mind, thereby enhancing meditation and other third-eye-focused practices.

By incorporating wheatgrass into a regular diet, one might experience improved physical health and nurture the mind's capacity for profound insight and awareness that the Third Eye symbolizes. This connection between bodily health and spiritual well-being underscores the holistic nature of wheatgrass as a supplement capable of supporting a full range of human potential, from the physical to the metaphysical.

4. Garlic

Garlic, with its rich nutritional profile, is thought to offer numerous benefits beyond physical health, potentially influencing the Third Eye. This concept hinges on the idea that a well-functioning brain can foster heightened awareness and perception,

qualities often associated with an active Third Eye. The antioxidants in garlic, such as vitamin C and selenium, protect cognitive health by neutralizing damaging free radicals. This protective action may reduce the risk of cognitive decline and maintain the sharpness of mental faculties that are crucial for introspection and intuitive thinking.

Beyond its antioxidant capacity, garlic contains sulfurous compounds like allicin, which emerge when a garlic clove is crushed or chopped. Allicin has strong antimicrobial properties and promotes cardiovascular health by supporting blood flow. Enhanced circulation ensures that the brain receives ample oxygen and nutrients, which could be crucial for mental clarity and the functioning of the Third Eye.

The anti-inflammatory properties of garlic are another aspect that could indirectly benefit the Third Eye. Chronic inflammation is known to affect brain health adversely and can cloud mental processes. By combatting inflammation, garlic might contribute to a clearer mind, thus facilitating the kind of insight and heightened awareness attributed to the Third

Eye.

Garlic is also known to aid in detoxification. It supports the liver in cleansing the body of toxins that can have a detrimental impact on both physical and mental health. A body free from toxins is often considered more in tune with energy flow and balance, potentially creating a conducive environment for the Third Eye to thrive.

Furthermore, garlic's potential role in balancing energy within the body is sometimes linked to its intense, grounding nature, which might help in aligning one's physical state with one's spiritual or energetic aspects. By incorporating garlic into a regular diet, individuals may foster their overall health and nurture the conditions that allow the Third Eye to be more receptive and perceptive.

5. Apple Cider Vinegar

Apple cider vinegar (ACV) boasts numerous health benefits that may impact the body in ways conducive to fostering the Third Eye's capabilities. Rich in acetic acid, ACV has been associated with blood sug-

ar regulation, aiding in maintaining stable glucose levels which is essential for optimal brain function. A balanced blood sugar level contributes to mental clarity and sustained focus, both of which are beneficial for meditative practices that engage the Third Eye. In addition, the detoxifying properties of ACV can promote a cleaner internal system by aiding the liver in flushing out toxins. This purification process is thought to clear not just physical impediments but also mental and energetic blockages, potentially enhancing one's ability to access the deeper intuition and insight attributed to the Third Eye.

ACV also contains potassium and enzymes that may boost energy and vitality, which can be particularly useful for the deep, sustained concentration often required in Third Eye exercises. Furthermore, its antimicrobial properties support gut health, and a healthy gut is increasingly recognized to be linked to a healthy mind. This connection, often referred to as the gut-brain axis, highlights how a balanced digestive system supported by ACV could indirectly influence the functioning of the Third Eye by fostering an environment of overall wellness.

The Third Eye is associated with a heightened state of consciousness and perception, and the ability to achieve such states may be supported by a body that is functioning optimally. ACV, with its various health-promoting attributes, supports such functionality. By potentially improving cognitive function, stabilizing mood, and enhancing overall vitality, ACV may create a conducive physiological state for the Third Eye to operate effectively. The holistic nature of ACV's benefits suggests that it can be an ally not just for physical health but also for those looking to explore the deeper realms of consciousness and spiritual awareness associated with the Third Eye.

6. Iodine-Rich Foods

Iodine-rich foods play a crucial role in the optimal functioning of the thyroid, a gland that regulates hormones essential for metabolism, growth, and brain development. This regulation is crucial for maintaining overall physical health, which is intrinsically connected to mental clarity and cognitive function—vital elements for engaging with the Third Eye. An adequately functioning thyroid, sup-

ported by sufficient iodine intake, ensures a balanced endocrine system, which is often linked to emotional stability and clear thought, both conducive to the work of the Third Eye.

The brain relies on thyroid hormones for the development and maintenance of its cells, and iodine's role in hormone production means it has a direct impact on cognitive abilities such as learning, memory, and attention. These cognitive abilities are vital for the practices—such as meditation, visualization, and other forms of introspective work—that are commonly used to access and enhance the Third Eye's insights. Moreover, iodine has neuroprotective properties; it aids in the detoxification of harmful substances and supports the nervous system, which could be interpreted as assisting in the removal of energetic blockages that may hinder the Third Eye's function.

Adequate iodine levels can prevent mental fog and boost concentration, creating a mental environment where intuitive thinking can thrive. Iodine's contribution to neurocognitive health thereby supports the

introspective and perceptive activities typically associated with the Third Eye. In essence, by consuming iodine-rich foods like seaweed, fish, and dairy products, individuals may not only support their thyroid health and overall neurological function but also potentially improve the conditions for the Third Eye to operate more profoundly.

Holistically, iodine's influence extends beyond the physical dimension of wellness into the cognitive and spiritual realms, suggesting its adequacy in the diet is not only a matter of physical health but also one of mental and spiritual exploration and growth.

7. Turmeric/Curcumin

Turmeric, a golden-hued spice revered in both culinary and medicinal contexts, is rich in curcumin, a compound with significant anti-inflammatory and antioxidant properties. These characteristics of turmeric play vital roles in enhancing physical health, which may benefit the Third Eye's metaphysical functions. Inflammation in the body, including the brain, can lead to a foggy mental state, impeding the clarity and focus that are essential for Third Eye

practices. Turmeric's ability to reduce inflammation contributes to a clearer mind, conducive to the kind of introspection and intuition associated with the Third Eye. The spice's antioxidants help protect the brain from oxidative stress, a factor that can negatively affect cognitive functions and possibly hinder the Third Eye's perception. By mitigating oxidative damage, turmeric supports brain health and cognitive longevity, promoting the mental acuity needed for Third Eye exploration.

Curcumin also boosts brain-derived neurotrophic factor (BDNF), a protein that plays a part in neuron survival and brain plasticity, potentially improving learning processes and memory, which are crucial for engaging with the Third Eye's insights. An increase in BDNF can stimulate the creation of new neural connections and promote the repair of brain cells, which is integral to maintaining the cognitive function that allows for deeper mental exploration.

Moreover, turmeric has been found to support mood stabilization, which can positively influence meditation and other Third Eye activities by fostering

an emotional balance. A balanced mood reduces distractions and may increase the ability to reach a meditative state where the Third Eye can be more readily accessed.

By integrating turmeric into one's diet, individuals may enhance their physical well-being and cognitive health, thereby nurturing favorable conditions for the Third Eye to function. The holistic benefits of turmeric, affecting the body, mind, and potentially the spiritual plane, make it a valuable addition to a lifestyle that embodies comprehensive health and spiritual development.

8. Healthy Fats

Healthy fats, such as omega-3 fatty acids found in fish, flaxseed, and walnuts, as well as monounsaturated fats present in olive oil, avocados, and nuts, are crucial for overall health, particularly brain health, which indirectly impacts the Third Eye's capabilities. Omega-3 fatty acids, especially EPA and DHA, are integral components of cell membranes in the brain, playing a pivotal role in neuronal communication and maintaining the integrity of brain cells. This

enhanced cell communication and health are critical for the cognitive processes underpinning Third Eye functionality, such as intuition, insight, and a deepened state of consciousness.

Healthy fats also contribute to reducing inflammation in the body, including the brain. Chronic inflammation can impede neural function and obscure mental clarity, whereas an anti-inflammatory diet rich in healthy fats can promote a clear, sharp mind conducive to the introspection and extended focus associated with Third Eye activities. The anti-inflammatory effects of healthy fats are thus aligned with maintaining a conducive mental state for engaging in meditation or other spiritual practices.

Moreover, these fats support the production and balance of hormones in the body, which can affect mood and cognition—both of which are crucial for the meditative and contemplative states closely linked to the experiences of the Third Eye. A balanced hormonal profile aids in mental stability and attaining a tranquil, focused state of mind.

By incorporating healthy fats into one's diet, an individual may fortify their physical wellness and cultivate the optimal brain health that facilitates the heightened perception and awareness ascribed to the Third Eye. The consumption of healthy fats is a dietary approach that echoes the holistic nature of fostering well-being, recognizing the interconnectedness of physical health, cognitive function, and, potentially, the more subtle and profound aspects of human experience that relate to the Third Eye.

9. Lemon Water

Lemon water, a simple yet refreshing beverage, carries a variety of health benefits that can also resonate with the function of the Third Eye. By infusing water with lemon, one introduces a potent source of vitamin C. This critical antioxidant fortifies the immune system and protects the brain against oxidative stress. This protection is crucial for maintaining cognitive performance, which is linked to the clarity and intuition of the Third Eye. The antioxidants in lemon water can thus help preserve mental acuity, providing a sound platform for the deeper understanding and insight that characterize Third Eye

experiences.

Moreover, lemon water has a reputation for enhancing digestive health, which is vital for the removal of toxins from the body. A detoxified system is often associated with clearer thought processes, potentially reducing the mental clutter obstructing the Third Eye's perception. Despite the initial acidity of lemons, the beverage's alkalizing effect helps to balance the body's pH levels, contributing to an internal environment that supports optimal physiological and psychological function.

Hydration is another key benefit of lemon water, and staying well-hydrated is essential for efficient brain function. Proper hydration ensures the brain receives enough blood circulation, delivering oxygen and nutrients nourishing cognitive processes. This cerebral nourishment is essential for sustaining the concentration and meditative states necessary for Third Eye practices.

Additionally, the ritual of starting the day with lemon water can be a grounding and centering habit,

setting a mindful tone that aligns with the awareness and presence required for Third Eye meditation. This daily practice can become a mindful moment of intention, preparing the individual for a day of heightened perception and spiritual connection.

In conclusion, incorporating lemon water into a daily routine can contribute to physical health and mental clarity, fostering an active and perceptive Third Eye. Its holistic effects on well-being make lemon water more than just a hydrating drink; it becomes a tool that supports the journey toward expanded consciousness and spiritual insight.

11. Oregano Oil

Oregano oil, derived from the leaves and flowers of the oregano plant, is an herbal supplement known for its powerful antimicrobial properties. Rich in compounds like carvacrol and thymol, oregano oil can help the body fight off infections and protect against various pathogens, thereby supporting the immune system's robust function. This bolstering of the body's defenses may indirectly benefit the Third Eye by ensuring physical health, which is the foun-

dation for mental and spiritual exploration. The oil also exhibits anti-inflammatory effects, which are crucial for maintaining cognitive functions by reducing inflammation in the brain that might otherwise hinder the concentration and clarity necessary for Third Eye practices.

Beyond its physical health benefits, oregano oil is also attributed with the ability to cleanse and purify not just the body but the mind and spirit—qualities that are often valued in the context of Third Eye work. The phenols in oregano oil, particularly carvacrol, have antioxidant effects that protect cells from damage caused by free radicals, including those in the brain. This cellular protection might foster neural health and the vitality required for an active Third Eye, enabling deeper intuition and spiritual awareness.

Furthermore, the detoxifying qualities of oregano oil can be significant for those seeking to enhance their Third Eye's functionality. Eliminating toxins from the body can lead to clearer thinking and a greater sense of connection with one's inner self, both essen-

tial when working with the Third Eye. Additionally, oregano oil can support digestion, and a healthy digestive system is critical to a clear mind, helping to maintain the physical and mental balance conducive to Third Eye activities.

The broad spectrum of health benefits offered by oregano oil—including immune support, anti-inflammatory effects, and detoxification—may contribute to a state of health that aligns with the heightened perception and more profound understanding associated with an active and insightful Third Eye. It embodies the interconnectedness of physical well-being with mental clarity and spiritual depth.

12. Neem Extract

Neem extract, which comes from the neem tree, is highly regarded in traditional medicine for its extensive health benefits, which may also extend to enhancing Third Eye function. Packed with bioactive compounds, neem has potent antibacterial, antiviral, and antifungal properties that support a strong immune system, crucial for maintaining the

vitality necessary to pursue Third Eye exercises. A healthy body is a primary vessel for following higher consciousness and spiritual practices, and by safeguarding physical health, neem extract helps ensure that bodily distractions do not impede mental and spiritual exploration.

Neem's anti-inflammatory effects are significant for cognitive health, as chronic inflammation is a known adversary of mental clarity and neuronal function. By reducing inflammation, neem extract may help preserve the sharpness of the mind, a critical factor for meditation and other contemplative practices aimed at harnessing the powers of the Third Eye. A clear and focused mind is better equipped to tap into the intuition and insight that the Third Eye represents.

Additionally, neem extract is celebrated for its detoxifying properties. By helping to cleanse the body of toxins, neem can contribute to a purified state conducive to mental acuity. This detoxification may be particularly beneficial for Third Eye work, as a purified body is believed to resonate at higher ener-

getic frequencies, elevating the potential for spiritual awakening and intuitive understanding.

Neem also contains compounds that act as antioxidants, providing protection for the brain and nervous system from oxidative stress. This neuroprotection helps maintain cognitive function and mental agility—both indispensable for the deep introspective work associated with the Third Eye.

Incorporating neem extract into one's wellness routine could not only promote physical health but also aid in creating the right internal environment for the Third Eye to thrive. Its multi-faceted benefits support not just the body but also the mind and spirit, fostering an integrated approach to health that is in harmony with the holistic nature of Third Eye practices.

13. Boron

Boron, a trace mineral found in foods like nuts, grains, and fruits, plays an essential yet often overlooked role in human health, with potential implications for the function of the Third Eye. As a

facilitator of bone strength through its influence on the metabolism of minerals such as calcium, magnesium, and phosphorus, boron supports the physical foundation upon which overall well-being is built. A steady, healthy body forms the cornerstone for engaging in the focused practices associated with the Third Eye, such as meditation and visualization.

On a cognitive level, boron is imperative for brain health and mental performance. Studies suggest that adequate boron intake is associated with improved brain function, including better attention, short-term memory, and eye-hand coordination. These enhancements in cognitive abilities can create a fertile ground for the mental discipline required to cultivate Third Eye awareness. As the Third Eye is believed to be a seat of insight and intuition, the mental clarity and sharpness supported by boron intake are conducive to such pursuits.

Boron has also been linked to hormonal balance, influencing the production and use of estrogen, testosterone, and vitamin D, all of which have significant roles in brain health and mood stability. Balanced

hormones can contribute to a harmonious mental state, allowing deeper concentration and a tranquil mindset—qualities beneficial for Third Eye work.

Furthermore, boron's anti-inflammatory properties may extend to neuroprotection, reducing the risk of inflammation-related cognitive decline. By protecting neural integrity, boron supports a state of mental acuity, fostering the conditions that enhance the perception and depth of thought related to the Third Eye.

Integrating boron-rich foods into one's diet can have a broad spectrum of health benefits, from maintaining bone health and cognitive function to hormonal balance and anti-inflammatory effects. These physical health benefits of boron may indirectly foster an environment suitable for exploring and developing Third Eye capabilities, underscoring the interconnected nature of physical, mental, and spiritual well-being.

14. Distilled Water

Distilled water, known for its purity due to the

process of distillation that removes impurities and contaminants, offers several health benefits that can also enhance Third Eye functionality. By providing the body with clean and uncontaminated hydration, distilled water helps ensure that vital organs, including the brain, can operate without the hindrance of accumulated toxins. This level of systemic cleanliness may be particularly relevant regarding the Third Eye, which is associated with a higher state of clarity and consciousness. Clean water sustains the body's detoxification processes, potentially aiding in clearing the mental fog and enhancing cognitive functions—critical elements for the practices that engage the Third Eye.

In addition to supporting detoxification, distilled water can help to prevent the build-up of harmful minerals that lead to deposits in the body. A reduced toxic load in the body means that all systems, including the endocrine system, can work more efficiently. This is important because the Third Eye is thought to be closely linked with the pineal gland, a part of the endocrine system. The purity of distilled water may help safeguard the pineal gland's func-

tion, which is often considered integral to accessing the depth of perception associated with the Third Eye.

Moreover, proper hydration is essential for maintaining the concentration and focus required during meditation and other spiritual practices related to the Third Eye. Distilled water, devoid of external substances, can provide a level of hydration that is free from the influences of added chemicals, such as chlorine or fluoride, found in regular tap water, ensuring that the body's cells, including neurons, are functioning optimally.

Integrating distilled water into one's daily routine could thus have a positive impact on physical health and mental clarity, facilitating the conditions believed to be conducive to Third Eye awakening. By supporting the physical body with the purest form of hydration, one can create an internal environment that may be more receptive to the profound insights and heightened awareness that define the experience of the Third Eye.

15. Alkaline Diet

An alkaline diet emphasizing alkaline-forming foods like fruits, vegetables, nuts, and legumes aims to balance the body's pH levels. The potential health benefits of such a diet include improved bone health, reduced muscle wasting, and enhanced cardiovascular health due to the diet's low level of acid-forming foods that can leach calcium and other minerals from the body's stores. For cognitive health, this diet can lead to increased mental clarity, as heavy consumption of processed and high-sugar foods, which are typically acid-forming, has been linked to brain fog and decreased cognitive function.

Balancing the body's pH through an alkaline diet could have an intriguing relationship with the Third Eye, as many practices associated with this chakra or energy center emphasize the importance of bodily purity and balance. The dietary shift to alkaline foods theoretically reduces systemic inflammation, which can affect the entire body, including the brain. Since inflammation is a known obstacle to cognitive understanding, an alkaline diet may indirectly support the clarity and focus necessary for practices that

aim to open or enhance the Third Eye's function.

Additionally, an alkaline diet is rich in antioxidants, which protect the body and brain from oxidative stress. This protection may reduce the risk of neurodegenerative diseases and support overall neuronal health, both beneficial for maintaining the deep, contemplative state often associated with Third Eye exploration. The resultant physiological harmony from such a diet may extend to a mental equilibrium conducive to heightened introspection and perception.

By fostering a balanced internal environment, the alkaline diet not only promotes physical health but also aids in creating a conducive state for spiritual practices. Those who believe in the Third Eye might find that an alkaline diet aligns with their broader goals of achieving inner peace, heightened intuition, and a deeper connection to the subtler aspects of their consciousness.

As we close this chapter on the Third Eye Diet, prepare for a transformation beyond good health. Imag-

ine unlocking a hidden power within you, your Third Eye, that connects you to a deeper understanding of the Universe. Each ingredient we've discussed isn't just food; it fuels a spiritual journey. Imagine savoring the deep flavors of raw cocoa or feeling the refreshing purity of distilled water, all while nourishing your body and paving the way for your Third Eye to awaken. With every nutrient-packed bite of greens like chlorella and spirulina or a pinch of turmeric in your meal, you're one step closer to opening the door to your inner vision.

Think about the potential that lies within you, the power of your Third Eye that, once activated, can help you channel the Universe's energy. This journey you're embarking on with these nourishing ingredients is about more than just physical well-being; it's about tapping into your intuition, connecting with your inner wisdom, and harnessing the ability to manifest your desires into reality.

I'm thrilled to tell you that this isn't just a list of magical ingredients; it's a new way of living. And to ensure you're fully equipped on this journey,

I've included a cookbook with the purchase of this book, full of delicious recipes that incorporate these powerful foods. As your guide and author, I'm committed to helping you unleash the potential of your Third Eye. This cookbook is a treasure trove that will not only tantalize your taste buds but also support you in unlocking the mystical powers of your mind.

So, are you excited to begin? To not just feed your body but to also feed your soul? Embrace these ingredients and recipes enthusiastically because they are your tools for a profound transformation. Get ready to harness the power of your Third Eye, connect with the Universe, and manifest the life you dream of. Your adventure into the infinite possibilities of spiritual awakening starts now!



CHAPTER 12:

Biggest Secret Uncovered: 10 Minute Awakening

Dear reader, get ready for a chapter that will unveil an incredible secret that completely changed the course of my life. Just five years ago, my life was quite different from where I am today. I lived in a small, outdated apartment that felt more and more restrictive with each day that passed. My career path was unclear, personal fulfillment felt out of reach, and my financial situation was consistently worrisome. I put my heart and soul into everything I did, but success seemed elusive, as if I was running on a treadmill of disappointment that went nowhere.

Fate intervened one night when I stumbled upon a forum that altered my destiny. A community of people calling themselves "Third Eye Awakeners" gathered there, sharing tales of lives brimming with amazement, almost as if they possessed some magical quality. Although I was a skeptic, their stories captivated me. Desperate for a brighter future, I decided to give their practices a shot—the same ones I've talked about in previous chapters of this book: meditation, aromatherapy, and sun gazing.

To my surprise, these practices began to awaken

something deep inside me. During meditation, I felt as if my inner vision, the Third Eye, was trembling, as though waking up after a long sleep. Aromatherapy helped me find peace and a sharpness of mind that was new to me, while sun gazing seemed to fill my entire being with energy and life. It was like discovering a secret part of myself that held a life of endless possibilities.

My Third Eye's awakening was transformative. It was as if it brought my whole world into focus, clearing away the blurriness that once clouded my sight. Little by little, my life started to change in ways I'd never dreamed of. A strong confidence began to flow within me, a belief in myself and what I could do that I had never felt before. I found out how to sync my wishes with the universe's rhythm, and even better, how to make those wishes come true.

About two years ago, I was randomly flipping through TV channels when I landed on a National Geographic show that grabbed my attention. They were talking about the pineal gland—the very same

topic I had covered earlier in this book. The episode explained that this tiny gland has microcrystals that can pick up vibrations, similar to a radio receiving signals. This information fascinated me. They called the gland the Third Eye, suggesting it was like an internal phone in our brains, linking us to an unseen network.

A thought hit me suddenly. What if certain sound waves could be used to switch on the Third Eye? Could special audio tones awaken this inner sense, boost its strength, and improve its ability to connect us with the universe's energy?

Armed with this new idea, I dove into exhaustive research, eager to learn more. I pored over articles, tuned into documentaries, and scoured academic papers. Each piece of information took me closer to figuring out how to tap into the pineal gland's full abilities.

After a lot of study and trials, I developed "10 Minute Awakening." This wasn't an average sound clip; it was a carefully crafted, ten-minute-long audio

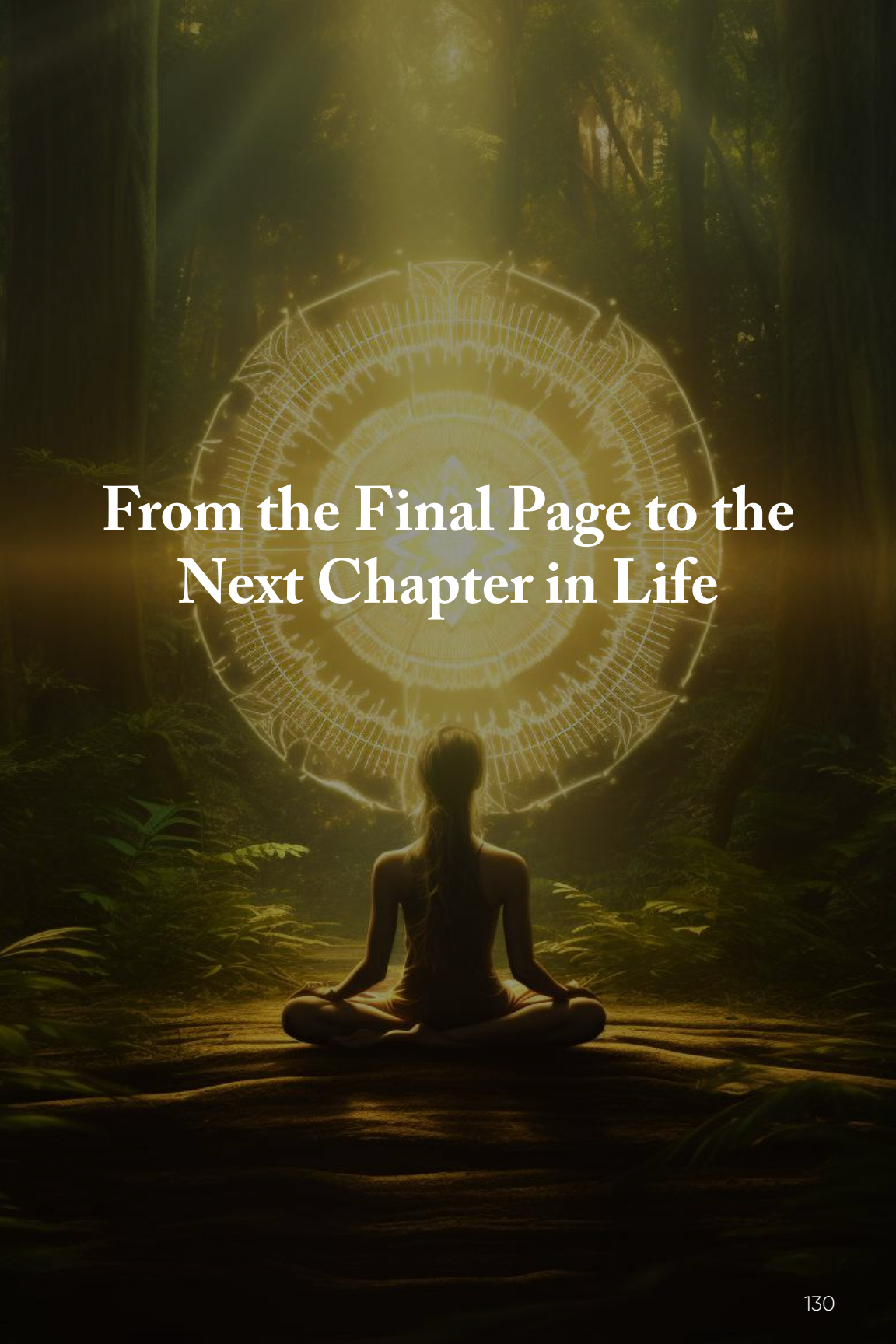
filled with a special frequency designed to activate the pineal gland. I knew this audio could be worth a lot of money, but a voice inside me had other plans. I realized that the real value of the Third Eye Code shouldn't be kept from people by a high price. I wanted to share this key to unlocking one's potential with everyone, freely and without obstacles.

So, here we are. I'm giving you "10 Minute Awakening" for free. I strongly believe in the life-changing power of the Third Eye, and I want you to experience its full force without having to pay a penny. It only takes ten minutes in the morning. Simply put on your headphones, close your eyes, and let the sounds guide your pineal gland to heightened awareness.

By listening to this track every day, you're unlocking a door to a place where your Third Eye can grow and thrive. Imagine what you can do when you can easily bring your deepest desires to life. Whether it's money, love, good health, or peaceful relationships you're after, "10 Minute Awakening" is your fast track to a life filled with wonders.

This isn't just a tale; it's an invitation to start a journey of discovering yourself and becoming stronger. The road to unlocking your Third Eye, to living a life full of wealth and happiness, is right in front of you. So go ahead, listen to the audio, and watch as the world around you shifts, showing you the wonders that happen when you harness the universe's power. Your journey begins now, and it only takes ten minutes a day to discover the amazing things within you.





From the Final Page to the Next Chapter in Life

As our journey through the pages of this book draws to a close, we stand at the threshold of a new beginning. You've traveled alongside me, Nicole Campbell, through the valleys of self-doubt and the peaks of revelation, arriving here at the gateway to infinite possibilities. This final chapter is not an end but a commencement—a celebration of the pathways now open to you, the reader, as you continue to explore the profound mysteries of the Third Eye.

You've learned techniques to nurture and awaken your inner vision: meditation, aromatherapy, and the careful practice of sun gazing. Together, we've delved into the scientific wonders of the pineal gland, the spiritual antenna within that is our biological counterpart to the mythical Third Eye. Now, equipped with knowledge and the transformative "10 Minute Awakening" audio, you stand ready to harness the power of the universe.

Like any great book, the final chapter is a reflection and forward momentum. Reflect on the journey you've taken thus far. Remember the days in my cramped apartment, the struggles that seemed insur-

mountable, the moment of discovery that changed everything. It was a path paved with trials, but each step was necessary, each misstep a lesson learned, and each victory a testament to the power of perseverance.

Now, as you stand at the brink of your own transformation, remember that the Third Eye is not just about seeing—it's about vision. It's about understanding the interconnectedness of all things, recognizing the patterns that shape our lives, and seizing the opportunities the universe has before us.

Your Third Eye, once dormant, now begins to stir, inviting you to envision the life you desire. Imagine the vast tapestry of your existence—each thread a decision, each color an emotion, and each pattern a story. With your Third Eye active, you can now perceive the grand design of your life.

As you move forward, remember the lessons of the "Third Eye Code." Embrace the stillness of meditation to hear the whispers of intuition. Let the scents of aromatherapy transport you to higher planes of

consciousness. Invite the sun's gentle light to energize your spirit and illuminate your path.

But most importantly, incorporate "10 Minute Awakening" into your daily routine. Allow the secret frequency to be the key that unlocks the full potential of your Third Eye, bringing forth a wave of manifestation that will shape your destiny. Your desires, once distant dreams, will crystallize into the reality you've always envisioned.

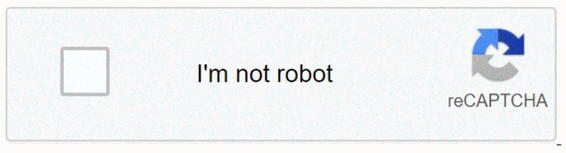
The journey does not end here. Every day offers a new page to be written, a new chapter to be crafted. Let the awakened Third Eye guide your pen. Be bold in your aspirations, clear in your intentions, and courageous in your actions. The universe is an abundant canvas, and you—with vision anew—are the artist.

Let this final chapter be a promise to yourself—a promise to live with eyes wide open, never to shy away from the pursuit of knowledge, and always to seek the magic hidden in the mundane. Your Third Eye is a gateway to a universe of magic, excitement,

and endless possibilities. Step through it with confidence.

As you close the back cover of this book, know that your story continues. The greatest secret has been revealed, not just through words on a page, but through the awakening within you. Go forth, bold seeker, with your Third Eye leading the way. The world awaits, rich with opportunity, ripe with wonder, and ready for all the magic you're destined to create.

Thank you for walking this path with me. May your journey be ever illuminated by the light of your Third Eye, and may the "Third Eye Code" guide you to a life of fulfillment, joy, and boundless potential.

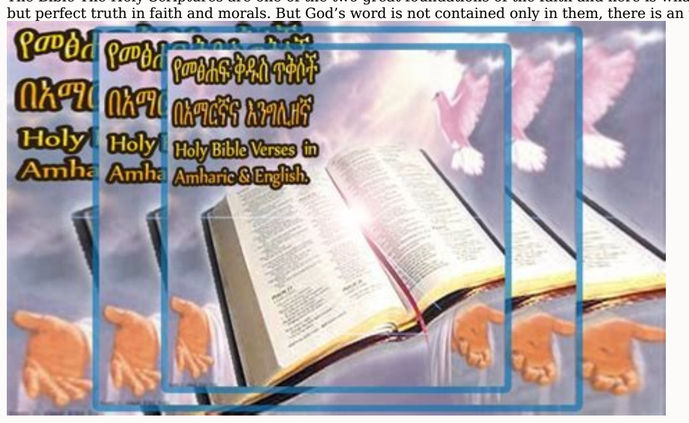


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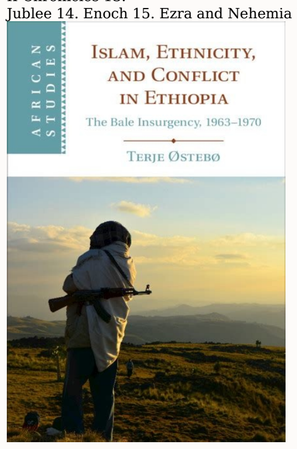
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How many books are in the ethiopian bible. Ethiopian bible list of books. Extra books in ethiopian bible. What are the 88 books of the ethiopian bible. What books are in the ethiopian bible.

The Bible The Holy Scriptures are one of the two great foundations of the faith and here is what our church holds and teaches concerning it. The word of God is not contained in the Bible alone, it is to be found in tradition as well. The Sacred Scriptures are the written word of God who is the author of the Old and New Testaments containing nothing but perfect truth in faith and morals. But God’s word is not contained only in them, there is an unwritten word of God also, which we call apostolic tradition. We receive the one and other with equal veneration. The canon of the Ethiopic Bible differs both in the Old and New Testament from that of any other churches.



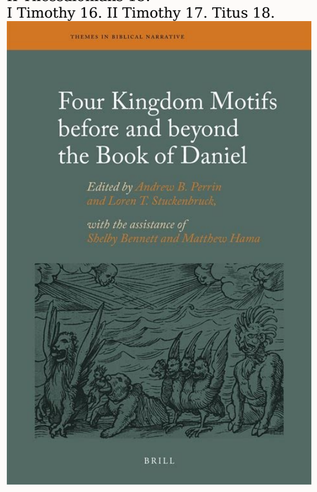
List all books. As a whole, books written in the Geez language and on parchment are numerous. The Ethiopian Orthodox Church has 46 books of the Old Testament and 35 books of the New Testament that will bring the total of canonized books of the Bible to 81. These are the following A. The Holy Books of the Old Testament 1. Genesis 2. Exodus 3. Leviticus 4. Numbers 5. Deuteronomy 6. Joshua 7. Judges 8. Ruth 9. I and II Samuel 10. I and II Kings 11. I Chronicles 12.
II Chronicles 13.
Jublee 14. Enoch 15. Ezra and Nehemia 16. Ezra (2nd) and Ezra Sutuel 17. Tobit 18. Judith 19.



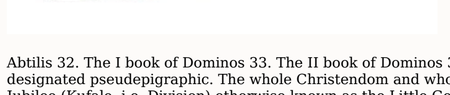
Esther 20. I Maccabees 21. II and III Maccabees 22. Job 23. Psalms 24.
Proverbs 25. Tegsats (Reproof) 26. Metsihafe Tibeb (the books of wisdom) 27. Ecclesiastes 28. The Song of Songs 29. Isaiah 30. Jeremiah 31. Ezekiel 32. Daniel 33. Hosea 34. Amos 35. Micah 36. Joel 37.

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Bible: Gospels. Ethiopia, 1519/1520

Obadiah 38. Jonah 39. Nahum 40. Habakkuk 41. Zephaniah 42. Haggai 43. Zechariah 44. Malachi 45. Book of Joshua the son of Sirac 46. The Book of Josephas the Son of Bengorion B. The holy books of the New Testament 1. Matthew 2. Mark 3. Luke 4. John 5. The Acts 6. Romans 7. I Corinthians 8. II Corinthians 9. Galatians 10. Ephesians 11. Philippians 12. Colossians 13. I Thessalonians 14.
II Thessalonians 15.
I Timothy 16. II Timothy 17. Titus 18.



Philemon 19. Hebrews 20. I Peter 21. II Peter 22. I John 23. II John 24. III John 25. James 26. Jude 27. Revelation 28. Sirate Tsion (the book of order) 29. Tizaz (the book of Herald) 30. Gitsew 31.



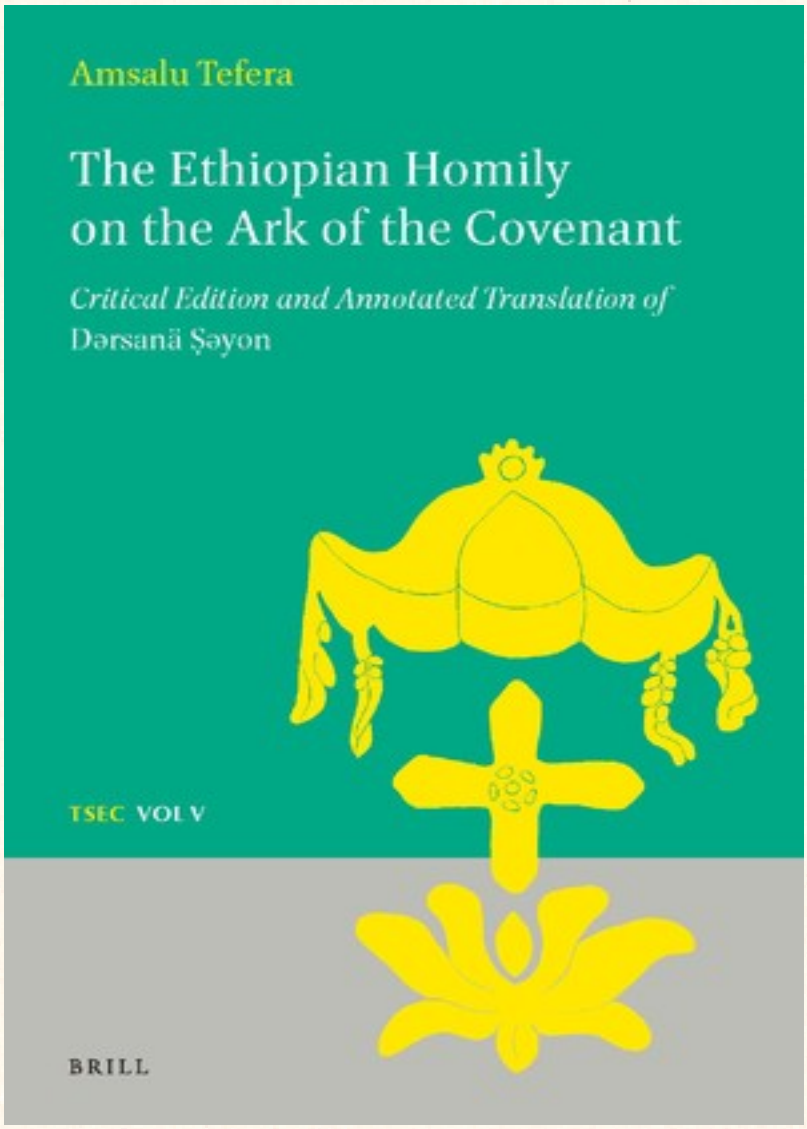
Abtilis 32. The I book of Dominos 33. The II book of Dominos 34. The book of Clement 35. Didascalia The Ethiopic version of the Old and New Testament was made from the Septuagint. It includes the book of Enoch, Baruch, and the third and fourth Esdras. In the international Bible studies there are certain books belonging to the class usually designated pseudepigraphic. The whole Christendom and whole-learned world owes a debt of gratitude to the church of Ethiopia for the preservation of those documents. Among these books is the book of Enoch which throws so much light on Jewish thought on various points during the centuries immediately preceding the Christian era. The book of Jubilee (Kufale, i.e. Division) otherwise known as the Little Genesis has also been preserved entire only in the Ethiopic version. The preservation of yet one more book in its entity, namely, the Ascension of Isaiah, is to be remembered to the credit of the Ethiopic Church. But books, which should be considered for higher education and could be prepared carefully in order to suit modern thinking, are the following. 1. Theological books such as the following - Haymanote Abew or the Faith of the Fathers in which other writings of the Apostolic Fathers and also of the Eastern Orthodox Church fathers are to be found. - Works of St. Cyril and many other writers. - The exegesis of the letter to the Hebrews by St. John Chrysostom. - The pastoral work of St. John Chrysostom. - Severious of Asmunage – a collection of twelve exegetical works, which prove the teaching concerning God.
- A book that proves the existence of God Hilawae – Melekote - The book of Hawi, which proves the teaching concerning God. - Book of the mystery by Abba Georgis containing arguments and evidence about the mysteries. - Religious documentary book by Jacob of Elbaredia. - The true faith (written during the reign of Zera Yacob) - The five pillars of the Sacraments (as Catechism). M E I L A D 2. Books that have the orders of the church - The liturgical book with the 14 Anaphora - Ghitsacwa –Lectionaries or a list of annual reading of the scriptures during the liturgical service and other prayer hours. - The book of the Sacrament of Matrimony (Metsehafe Teklil) - The book of Baptism - The book of Ordination - The book of Covenant - The prayer book for the dead - The prayer book of the Incense - The book of Canon - The prayer book of purification 3. Books on Church administration and on counseling - A big book on the Synod of the Apostles in four parts - The Didache and Abthulis - The book on the Synod of Nicea - The book on the Synod of Galatia - The book on the Synod of Antioch - The book on the Synod of Lethokia - The book on the Synod of Kerthica - The book on the Synod of Esrskousia - The book on the Synod of Srethia - The book of Fetha Negast - Spiritual Medicine (Fewse Menfsawi) - Exegesis on the meeting of clergy (Tikbe Kahenat) 4. Scared books Most of these books are written in sections or parts for bindings, these are - The old & The New Testaments - The Books of the scholars of the Church - Metsehafe Menequsat (book of the Monks) 5. Hymn books, mostly by St. Yared - Digua - Thesome Digua - Mieraf - Zimare - Mewasiet - Zik - Mezmur - Liturgy (Kedasie) - Saatat (of ABBA Giorgis) 6. Books on Calendar - Book of Abushakir - Sid, the Son of Batrik - Mark son of Kenbar - Leader of Blind – by Demetros - Mathematics concerning calendar by the Monastery of Bizen 7. Historical Books - First writing on Zion - Biography (Gedle) of Lalibela - History of the Kings of Axum - History of the Kings of Zagwe - On the treasure of the kings - On the honor of the Kings - Tefut - Biography (Gedle) of Tekla Haimanot - George the son of Amid - History of Alexander - Works of the brothers – Part II - Books on preaching 8. Compositions (works) on the virgins (celibates) - Writings (compositions) on the woman who anointed Jesus - Compositions (writings) on the Samaritan woman - Writings on the birth of Christ - Writings on Epiphany - Writings on the Resurrection etc. 9. Writings that describe the biography of the martyrs Biography and works of St. George ” “ “ St. Kopnious ” “ “ St. Irenaeus ” “ “ St. Gelwdewos ” “ “ Forty soldiers of Heaven 10. Different philosophical books - Wogris the Wise (philosopher) - Angare Felasfa (collections from philosophers) - Thoughts and commentary of Zera Yacob of Axum 11. Books on the tradition and culture of the country - On old age and adolescence - Customs and traditions of Ethiopia 12. Books on nature and science - Books on nature and science Part II and I - Aximaros - Phisalgos on animals and others 13.
Books, which show writings of compositions - The composition or writing of one of the criminals (outlaws), who was hanged with Jesus - On the Miracles of St. Mary and many other apocryphal books are to be found. 14. Ancient grammatical books There are very many grammatical books written by different people and found at different places in the world.
The above noted are but a very few examples from among the different books numbered by the thousands that the Ethiopian Orthodox Tewahido Church has. In the past, at present and even in the future either in the church or at the schools what the church uses for educational services was and will not be outside of these books. In the past, the Ethiopian Orthodox Tewahido Church had not much opportunity to expand and propagate the above, noted doctrine and orders of the church inside and outside the nation; this is because of the different circumstances prevailing in the surroundings of the country. Because of the advent of European Colonialism upon its neighboring African countries and the great monetary support that other religious groups received to convert Africans.
The Ethiopian Orthodox Church had no other choice but to defend on and preserve all here Christian legacy. Henceforth, she was unable to raise her apostolic voice louder among her African brothers and sisters.
Nevertheless, the sense of freedom that the Ethiopian Orthodox Tewahido Church maintained for centuries being, the torch of freedom to all Africa has enabled Africans to be aware of their freedom. In this 20th century, the Ethiopian Orthodox Tewahido Church is conducting many apostolic missions – that is organizing church councils and founding clergy training programs within the country; and carrying on her apostolic missionary activities. CANON LAW The canons, regulations of Christian instruction and worship of the Ethiopian Church, are contained in the Sinodos and Didascalia, two compilations of ancient church canons, dating from the second period of Ethiopic literature.
These canons are closely associated with the New Testament. The Sinodos, classed as part of Ethiopic New Testament, is composed of various elements: Constitutions of Apostles, the Statutes of the Apostles, the Canons of the Apostles, the canons of Various councils-Nicaea, Gangra, Sardica, Antioch, New-Caesarca, Aneyra, Laodienea – and various theological and pastoml treatises.
Eight books make up the Sinodos. Sinodos is the Corpus juris Ecclesiastic of the Church. The various discourses and treaties included in this Corpus are: 1. An exposition of the dialogue ascribed to St. John Chrysostom. 2. On the Essence of the Holy Trinity. 3.
On the fear of God. 4. On the ancient people and a refutation of the Jews. 5. A discourse of St. Gregory of Armenia against the Jews. 6. Hortatory discourse to believers who desire to walk in the paths of wisdom and knowledge. 7. Hortatory discourse to believers who desire to walk in the paths of wisdom and knowledge. 8. The discourse of the Nicene Fathers on the Holy Trinity. 9. The penitential canons of our Lord to Peter. The Didascalia a document well known in the Christian Church originally composed in Greek probably in the middle of the third century, a discourse on Church life and society. The whole work was afterwards, somewhere in the fourth century, incorporated in the Apostolic Constitutions. It has Latin, Arabic and Syriac versions, which differ among themselves and from the Ethiopic version with regard to the subject matter. The Ethiopia Didascalia contains the first seven books of the Apostolic Constitutions and it represents a form intermediate between the shorter Syriac Didascalia and the complete work of Apostolic Constitutions. Briefly the contents of the document are: Questions of morality, the duty of studying the Scriptures and observance of the Seventh Commandment, mutual duties of husband and wife, offices and duties of Christian ministers; the duties of widows; the method of baptism, laymen not to baptize; vows of virginity; the duties of the faithful towards the martyrs; observance of Christmas, Epiphany, Lent, Holy week and method of calculating the date of Easter; warning against heresy; respect to be shown to the faithful departed; prayers to be used on specified and unspecified occasions.
“Glory be to the Almighty God,” Amen. Source A short history, faith and order of the Ethiopian Orthodox Tewahido Church, published by the Ethiopian Orthodox Tewahido Church Holy Synod, Addis Ababa 1983. Edited by Aymero W and Joachim M., The Ethiopian Orthodox Church, published by the Ethiopian Orthodox mission, Addis Ababa 1970. The Ethiopian Bible PDF is an authoritative and reliable translation of the Masoretic Text of the Holy Scriptures into Ge’ez, the principal language of Ethiopia and Eritrea. The Ethiopian Bible in English free online, contains a glossary that explains unfamiliar terms. This online version presents the Bible in its original text as preserved in the ancient manuscripts and accompanied by translation, notes, indexes, etc. Churchgist will give you all the you ask on is the ethiopian bible accurate, what extra books are in the Ethiopian bible 88 books pdf and so much more. The Ethiopian orthodox bible free download pdf in english is a translation of the Bible into Amharic, the official language of Ethiopia. It is also called the Ge’ez version, after the ancient script used to write the Amharic language. The first edition of this translation was printed in 1881 at a press set up in Wollo by missionaries from the British and Foreign Bible Society (BFBS). This edition is commonly known as “The Wollo Bible”. The BFBS commissioned John Gwyn Jeffreys to revise and correct this translation; this revision is known as “The New Testament”. This revision was completed in 1943, but publication was delayed until 1947 due to World War II. In 1975, the BFBS published an updated edition of The New Testament, based on Jeffreys’ work and incorporating changes made by other translators. It was edited by David Malech and Roland Allen. The Ethiopian Bible is the oldest and most complete bible on earth. Written in Ge’ez an ancient dead language of Ethiopia it’s nearly 800 years older than the King James Version and contains over 100 books compared to 66 of the Protestant Bible. The Ethiopian orthodox bible free download pdf includes the Books of Enoch, Esdras, Buruch and all 3 Books of Meqabyan (Maccabees), and a host of others that were excommunicated from the KJV. Books of the Ethiopian Bible features 20 of these books that are not included in the Protestant Bible. Similar Free eBooks Filter by page count 1-24 Pages 25-50 Pages 51-100 Pages 100+ Pages The Books of Enoch: A Complete Volume Containing 1 Enoch (the Ethiopic Book of Enoch), 2 Enoch (the Slavonic Secrets of Enoch), and 3 Enoch (the Hebrew Book of Enoch)440 Pages·2009·14.27 MB·110,621 Downloads·New!The Books of Enoch: A Complete Volume Containing – 1 Enoch (The Ethiopic Book of Enoch), 2 Enoch (The Slavonic Secrets o … The Encyclopedia of Lost and Rejected Scriptures: The Pseudepigrapha and Apocrypha832 Pages·2010·33.37 MB·50,834 Downloads·New!The Encyclopedia of Lost and Rejected Scriptures: The Pseudepigrapha and Apocrypha – Section One – Lost Scriptures of th … The Lost Books of the Bible: The Great Rejected Texts832 Pages·2011·22.38 MB·129,626 DownloadsLost Books of the Bible: The Great Rejected Texts. Table of Contents. Section One. Lost Scriptures of the Old Testament … The Apocrypha: Hidden Books of the Bible617 Pages·2010·2.97 MB·18,462 DownloadsHIGH-QUALITY SAMPLE PAGE rim .3.» III. The Apocrypha. Hidden Books of the Bible. Join www.forgottenbooks.org to read t … The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version2,440 Pages·2010·46.59 MB·41,712 Downloads·New!The premier study Bible used by scholars, pastors, undergraduate and graduate students, The New Oxford Annotated Bible w … The BOOK OF JASHER – Lost Books Bible Apocryphal Enoch405 Pages·2005·1.45 MB·29,113 Downloadsthe book of jasher referred to in joshua and second samuel faithfully translated (1840) from the original hebrew into en … Banned from the Bible: Books Banned, Rejected, and Forbidden826 Pages·2008·42.38 MB·18,955 Downloads·New!Books Banned, Rejected, And Forbidden From The Bible Section One Lost Scriptures of the Old Testament Enoch Jubilees Jas … Christian Apocrypha and Early Christian Literature487 Pages·2012·3.38 MB·26,084 DownloadsThe Apocalypse of Thomas. • The Apocalypse of the Virgin. Apocryphal Gospels.

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… Holy Bible – The Illustrated King James Bible (KJV): The Old Testament, The New Testament, and Deuterocanonical literature3,294 Pages·2010·14.15 MB·95,680 Downloads·New!The King James Bible translated out of the original tongues and with the former translations diligently The Canon of the Ethiopian Orthodox Tewahedo Church is wider than for most other Christian groups. The Ethiopian "narrower" Old Testament Canon includes the books found in the Septuagint accepted by other Orthodox Christians, in addition to Enoch, Jubilees, 1 Esdras and 2 Esdras, 3 books of Maccabees, and Psalm 151. However, the three books of the Maccabees are identical in title only, and quite different in content from those of the other Christian churches which include them. The order of the other books is somewhat different from other groups', as well. The Church also has a somewhat ill-defined "broader canon" that includes more books (Mikre-Sellassie 1993). All modern printed bibles restrict themselves to the narrower canon. Ethiopian bible english pdf Ethiopian bible english pdf Ethiopian bible english pdf DOWNLOAD! DIRECT DOWNLOAD! Ethiopi 2 0 81KBRead more Ethiopian-coptic-bible-pdfFull description 1,518 268 90KBRead more 37 3 18MBRead more SERVICE BOOK OF THE HOLY ORTHODOX-CATHOLIC APOSTOLIC (GRECO-RUSSIAN) CHURCH COMPILED, TRANSLATED, A N D ARRANGED FROM T 34 2 16MBRead more 587 118 233KBRead more CONTENTS 867 AD – Encyclical to the Eastern Patriarchs of Saint Photius the Great..... 37 3 499KBRead more GENUINE ORTHODOX CHURCH OF GREECE (GOC) A BRIEF HISTORY A}[D COMMENTARY COMPILED A}ID EDITED FROMVARIOUS SOI]RCES WITI 67 5 20MBRead more GENUINE ORTHODOX CHURCH OF GREECE (GOC) A BRIEF HISTORY A}[D COMMENTARY COMPILED A}ID EDITED FROMVARIOUS SOI]RCES WITI 36 6 20MBRead more THE DIALOGUE BETWEEN THE EASTERN ORTHODOX AND ORIENTAL ORTHODOX CHURCHES Edited by Christine Chaillot Foreword by His 4,216 2,420 543KBRead more The Ethiopian Orthodix Church Old Testament canon has 54 books. Book order of the 54 books in the Ethiopian Old Testament canon: Jubilees following 2 ChroniclesEnoch following Jubilees3 Ezra (2 Esdras) following Nehemiah4 Ezra (1 Esdras) following 3 EzraTobit following 4 EzraJudith following Tobit1, 2 & 3 Makabi, following Esther (Greek)Psalms includes Psalm 151 follows JobProverbs is divided into 2 books called Messale (Proverbs) (1-24) and Tegsas (Reproof) (25-31)Wisdom of Solomon (Wisdom of Jesus, Son of Sirach), following ReproofEcclesistes (Wisdom of Jesus, Son of Sirach), following WisdomBaruch following JeremiahLetter of Jeremiah following LamentationsRest of Baruch (Paralipomenon of Jeremiah) following Letter of Jeremiah The longest Biblical canon belongs to the Ethiopian church.
The New Testament includes the Shepherd and other books. Some manuscripts of the Ethiopian New Testament include the Epistle of Eusebius to Carpianus and the Eusebian Canons which were written by Eusebius, bishop of Caesarea (c.
260-c. 340).The Book of Enoch is included in the biblical canon only of the Oriental Orthodox churches of Ethiopia and Eritrea. However, the Epistle of Jude quotes the prophet, Enoch, by name, and some believe the use of this book appears in the four gospels and 1 Peter. The genuineness and inspiration of Enoch were believed in by the writer of the Epistle of Barnabas, Irenaeus, Tertullian and Clement of Alexandria, and much of the early church. The epistles of Paul and the gospels – show influences from the Book of Jubilees, which is part of the Ethiopian canon, as well as the Assumption of Moses and the Testaments of the Twelve Patriarchs, which are included in no biblical canon.
The Orthodox Tewahedo biblical canon is a version of the Christian Bible used in the two Oriental Orthodox churches of the Ethiopian and Eritrean traditions: the Ethiopian Orthodox Tewahedo Church and the Eritrean Orthodox Tewahedo Church. At 81 books, it is the largest and most diverse biblical canon in traditional Christendom.
Western scholars have classified the books of the canon into two categories — the narrower canon, which consists mostly of books familiar to the West, and the broader canon, which includes nine additional books. It is not known to exist at this time as one published compilation. Some books, though considered canonical, are nonetheless difficult to locate and are not even widely available in the churches' home countries of Ethiopia and Eritrea. Narrower biblical canonOld TestamentThe Orthodox Tewahedo narrower Old Testament canon contains the entire established Hebrew protocanon. Moreover, with the exception of the first two books of Maccabees, the Orthodox Tewahedo canon also contains the entire Catholic deuterocanon. In addition to this, the Orthodox Tewahedo Old Testament includes the Prayer of Manasseh, 3 Ezra, and 4 Ezra, which also appear in the canons of other Christian traditions. Unique to the Orthodox Tewahedo canon are the Paralipomena of Jeremiah (4 Baruch), Jubilees, Enoch, and the three books of Meqabyan. The books of Lamentations, Jeremiah, and Baruch, as well as the Letter of Jeremiah and 4 Baruch, are all considered canonical by the Orthodox Tewahedo churches. Additionally, the 1st, 2nd and 3rd Books of Ethiopian Maccabees are also part of the canon; while they share a common name they are completely different from the books of Maccabees that are known or have been canonized in other traditions. Finally, within the Orthodox Tewahedo tradition, 3 Ezra is called Second Ezra, 4 Ezra is called Ezra Sutu'el, and the Prayer of Manasseh is incorporated into the Second Book of Chronicles. New TestamentThe Orthodox Tewahedo narrower New Testament canon consists of the entire 27 book Christian protocanon, which is almost universally accepted across Christendom.[1] Broader biblical canon Ethiopian Orthodox monk from Debre Damo Monastery with an illuminated BibleEthiopic DidascaliaThe Ethiopic Didascalia, or Didesqelya, is a book of Church order in 43 chapters, distinct from the Didascalia Apostolorum, but similar to books I–VII of the Apostolic Constitutions, where it most likely originates.[2] Translation into EnglishThere is a project underway to translate the complete Ethiopian canon into English for the benefit of Ethiopian expatriates. List of books in the Orthodox Tewahedo BiblePart of a series on theBibleThe Malmesbury BibleCanons and booksAuthorship and developmentTranslations and manuscriptsBiblical studiesInterpretationPerspectivesOutline of Bible-related topicsBible portalvteOld Testament[1] GenesisExodusLeviticusNumbersDeuteronomyJoshuaJudgesRuthI and II SamuelI and II KingsI ChroniclesII Chronicles (incl. the Prayer of Manasseh)JubileesEnochI Ezra[4]II Ezra[4]Ezra Sutuel[4]TobitJudithEstherI, II and III Meqabyan (Similarly named, but not the same as the four Greek Books of the Maccabees)JobPsalmsMessalë (Proverbs ch 1–24)Tägsas (Proverbs ch 25–31)Wisdom of SolomonEcclesiastesSong of SongsIsaiahJeremiah (incl. Lamentations, Letter of Jeremiah, Baruch and 4 Baruch)EzekielDanielHoseaAmosMicahJoelObadiahJonahNahum (or Nahium)HabakkukZephaniahHaggaiZechariahMalachiSirachJosipponNew Testament[1] MatthewMarkLukeJohnActsRomansI CorinthiansII CorinthiansGalatiansEphesiansPhilippiansColossiansI ThessaloniansII ThessaloniansI TimothyII TimothyTitusPhilemonHebrewsI PeterII PeterI JohnII JohnIII JohnJamesJudeRevelationSinodosSer`ätä Seyon (30 canons)Te'ezaz (71 canons)Gessew (56 canons)Abtelis (81 canons)I-II CovenantEthiopic ClementEthiopic Didascalia

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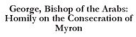
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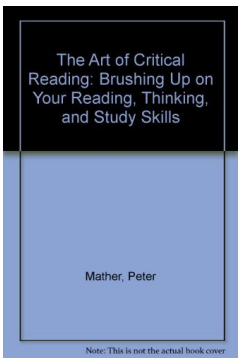
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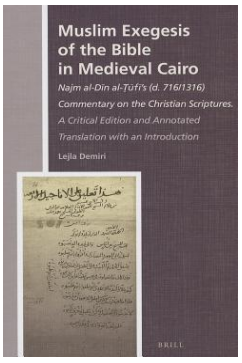


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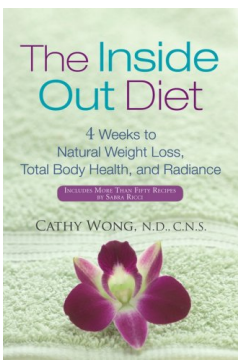
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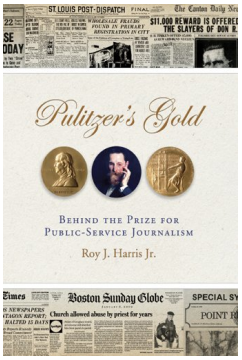
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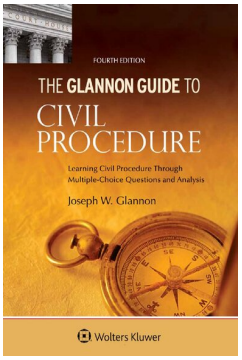
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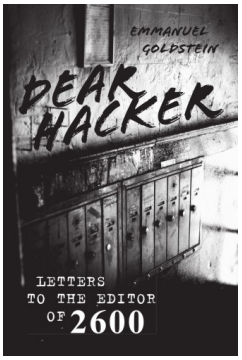
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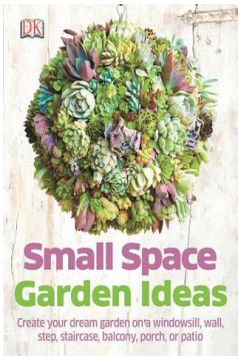
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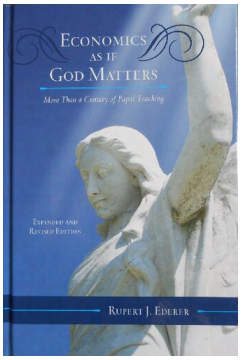
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Critical Edition and Annotated Translation of
Dərsanä Ṣəyon

By

Amsalu Tefera



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To my father, the late Rev. Tefera Alemu



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Foreword

In this volume Amsalu Tefera offers the critical edition, translation and commentary, preceded by an informative introduction, of a Gəʿəz (Classical Ethiopic) text, the *Homily on the Ark of the Covenant*, together with two related texts—the *Miracles of Mary Zion* and the *Effigy of Zion*—that well illustrate three of the most representative and vital genres of the Christian Ethiopian literary tradition.

The edited texts have an intrinsic interest, since the elaboration on the Ark of the Covenant is of great significance for the much debated question of the spread and impact of the Jewish heritage on Christian Ethiopia. The three texts contribute to enrich the corpus of traditions known so far and stimulate further debates. Under this respect, the *Homily* complements what is found in the *Kəbrä Nägäśt* and adds many elements of detail on the way the ideological construction of Ethiopia as the 'Chosen Country' and as the true *Verus Israel* gradually emerged.[1]

Besides the interest of the contents, there are two other points which I would like to mention shortly here.

The first is the scholarly impact of the *Encyclopaedia Aethiopica*,[2] as is also testified by its large use in the present volume. The *Encyclopaedia* has become an indispensable reference tool in Ethiopian Studies and related fields, provides a comprehensive overview and a reliable introduction to all main topics, and will certainly keep on helping improve the state of the art in the field in the coming years.

The second question is one of method, that is crucial and must be duly underlined. The three Gəʿəz texts presented in this book, most of all the *Homily*, are critically edited according to the Neo-Lachmannian (that is, text-critical reconstructive) methodology. This trend was initiated in Ethiopian Studies a few decades ago by Paolo Marrassini (1942–2013),[3] with the intention of apply-

1 For nothing more than a first introduction to the crucial topics, see the bibliography and some of the essays collected in Alessandro Bausi (ed.), *Languages and Cultures of Eastern Christianity*: *Ethiopian*, lii–liii and 121–186 (section 'The 'Judaic Component'') (Variorum, The Worlds of Eastern Christianity (300–1500) 4, Farnham, Surrey 2012).

2 Siegbert Uhlig (ed.), *Encyclopaedia Aethiopica*, vol. 1 (*A–C*) (Wiesbaden 2003); vol. 2 (*D–Ha*) (2005); vol. 3 (*He–N*) (2007); in cooperation with Alessandro Bausi (ed.), vol. 4 (*O–X*) (2010); A. Bausi in cooperation with S. Uhlig (ed.), vol. 5 (*Y–Z, Supplementa, Addenda et Corrigenda, Maps, Index*) (2014).

3 For a short biograhical sketch and the list of his publications, cf. now Alessandro Bausi, 'In

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ing a 'normal' way of dealing with Ethiopic texts and text editions. Following in the steps of proposals conceived as early as by Marrassini, in consultation with Taddesse Tamrat (1935–2013), and myself, it is the special merit of two colleagues of Addis Ababa University, namely Baye Yimam and Shiferaw Bekele, to have understood the potential and the importance of the philological approach for a refounding of academic scholarship on Ethiopian texts (from both the Christian and the Islamic tradition), and also Ethiopian Studies in general, within the framework of a more solid and reliable methodology.

The result was the establishment at Addis Ababa University of MA and PhD programmes in Philology, respectively in 2004 and 2007, where Marrassini, together with other colleagues in the course of time (among whom Orin Gensler deserves to be particularly mentioned here), passionately taught courses and tutored dozens of students, still during the last difficult years of his life, at times provided with no other means than his intelligence, his word, and his indefatigable dedication and great knowledge.

Among the early students of the Addis Ababa University Philology programmes figured Amsalu Tefera. He was actually the first one who successfully defended his PhD dissertation at Addis Ababa University, in 2011,[4] and he is finding now his own way in Ethiopian Studies as a staff member at the same university. What is published in this volume is a revised version of his PhD dissertation.

To preface this work is therefore a motif of particular satisfaction for me, as a pupil of Paolo Marrassini and as a member of the editorial board of the series of Texts and Studies in Eastern Christianity. But it is even more a motif of hope for the future of Ethiopian philological studies.

Prof. Dr. Alessandro Bausi
Hamburg, January 2015

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memoriam Paolo Marrassini (1942–2013)', and 'Bibliography of Paolo Marrassini', in Alessandro Bausi, Alessandro Gori and Gianfrancesco Lusini (eds), *Linguistic, Oriental and Ethiopian Studies in Memory of Paolo Marrassini*, xxvii–xlv (Wiesbaden 2014), slightly corrected and updated reprint from *Aethiopica* 16 (2013): 200–212.

4 Dərsanä Ṣəyon: *Philological Inquiries, Textual Critical Edition and Annotated Translation*. A dissertation submitted to the School of Graduate Studies, Addis Ababa University in partial fulfillment of the requirements for the Doctor of Philosophy Degree in Philology. Supervisors: Prof. Paolo Marrassini; Prof. Baye Yimam. February 2011.

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I have no words to adequately express my gratitude to my wife Alemtsehay and my children Kidus and Tsion for their love, support and great patience.

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Glossary

Adiaphoric variant (from Greek *adiáphoros* 'indifferent') is any variant which is of no use in establishing a *stemma* (because banal, polygenetic, etc.).

ʿAmätä Məḥrät lit. 'Year of Mercy'; the year after the Birth of Christ, as expressed in the Ethiopian Calendar (EC).

Apparatus Criticus also called 'Critical Apparatus'; an apparatus which shows, for each page, all the variant readings found on that page in all the various subfamilies and text witnesses.

Archetype the hypothetical manuscript from which all attested manuscripts of the text derive.

Arke a collection of short hymns at the end of the lives of saints.

Ars critica art and methodology of Textual Criticism.

Bipartite stemma a family tree or *stemma* in which every branching node has two branches. (cf. *Stemma Codicum*).

Codex sheets of papyrus or vellum folded and sewn together; the forerunner of the modern book.

Codex optimus the 'best' codex.

Codex unicus a text which is attested only in a single witness.

Codicology the study of the physical layout, handwriting page and makeup of a codex.

Collation careful comparison of manuscripts and compilation of a list of their differences.

Colophon an end note of a manuscript, usually presenting facts relating to its production.

Composite text a manuscript which contains two or more codicological units.

Conflated readings two readings that have been combined.

Conjunctive error an error appearing in two or more manuscripts which is so serious and so unusual as to make it impossible to suppose that it arose more than once. Cf. 'shared innovation'.

Corrupted reading a reading that departs from the original text due to a copyist's mistake or alteration.

Dərsan an exegetical or homiletic text written by an ecclesiastical interpreter.

Dittography reduplication of a syllable, word, or longer unit (antonym of haplography).

Editio princeps first printed edition (of a given text).

Eliminatio codicum descriptorum elimination of derivative manuscripts.

emendatio 'emendation'; an attempt to reconstruct an original reading that has not survived in any of the extant witnesses. It is the final stage in preparing a critical edition.

examinatio 'examination' of the witnesses isolated by the *recensio*.

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ʿəqa bet lit. 'storehouse'; in the Axumite tradition it is a title given to the guardian of the Ark of the Covenant.

Facsimile an exact copy or reproduction of something such as a document, a coin, or somebody's handwriting.

Fission incorrect splitting of one word into two.

Folio leaf of the manuscript (comprising two pages, recto and verso).

Fusion two words incorrectly joined as one word.

Gädl a Geʿez term which literally means 'combat' or 'struggle', and by extension 'hagiography'. The equivalent Latin term is 'Vita'. It refers to a book which contains the biography and miracles of a saint (cf. 'Hagiography').

Hagiography literary genre about the life and legends of a saint (cf. *Gädl*).

Haplography incorrect omission of one of two identical letters, syllables, word, etc. that occur in sequence; writing once what ought to be written twice (antonym of 'dittography').

Homoioarchton a copying error involving loss of text when the copyist's eye 'jumps' from a sequence of letters to an identical or similar sequence of letters at the beginning of two words or phrases typically on two successive lines.

Homoioteleuton a copying error involving loss of text when the copyist's eye 'jumps' from a sequence of letters to an identical or similar sequence of letters at the end of two words or phrases typically on two successive lines.

Homophony words which are identical in sound but different in meaning.

Infixation matters which have been inserted into a codicological unit so as to create an enlarged codicological unit.

Internal evidence evidence relevant to a text-critical judgment which is derived from within the text in question.

lectio difficilior 'the harder reading'.

lectio facilior 'easier reading'.

Mälkəʾ lit. 'effigy', 'image', 'resemblance', 'likeness' etc. A poetical category of the EOTC, praising the body parts of a holy person.

Mäzämmər 'singer' in the EOTC.

Metathesis cf. transposition.

Monomerous a codex which contains only a single codicological unit.

Nəburä əd title of the head of the Axumite Cathedral.

Orbis Aethiopicus general term for Ethiopian Studies.

Paleography the study of ancient scripts, especially their form and development.

Polygenetic error an error which can easily occur multiple times independently in various textual witnesses. It has no importance for establishing a *stemma*.

Recensio 'Recension', a general examination and evaluation of the evidence of the textual witnesses.

Recentiores more recent witnesses.

Recto the side of a folio which is read first (antonym of *Verso*).

Septuagint (LXX) the oldest Greek version of Old Testament.

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Shared innovation a variation or 'error' shared among different textual witnesses. Cf. 'Conjunctive error'.

(sic) 'thus' or 'so', used within brackets to indicate that what precedes it was written intentionally or was copied verbatim from the original, even if it appears to be a mistake.

Sigla a brief identifying 'code' or label given to the manuscript(s).

Stemma Codicum a genealogical tree showing the relationship of the surviving witnesses based on their common innovation(s). Cf. Stemmatology.

Stemmatology also called 'Stemmatics', is a rigorous approach to textual criticism, involving the building of a (not necessarily rooted) stemma.

Suti a piece of cloth that serves to cover a codex, mostly on top of a wooden board and leather cover.

Täsʿattu lit. 'nine'; a mark of the Ethiopic punctuation system, which consist of nine dots (typically five dots in red and four in black).

Tä'ammər 'miracle'.

Text critic someone who examines the variations between manuscripts and versions in order to determine the most plausible original reading of a text.

Text transmission the process by which a text is transmitted over the years through repeated copying.

Textual family a group of manuscripts that are genetically related by virtue of being copies stemming from the same (original or intermediate) manuscript.

Textual witness any manuscript which contains a given text.

Textus Receptus lit. 'received text'; a standard form of the text, widely available.

Theonym name of God.

Toponym place name.

Transposition a copying error involving an exchange in the position of two or (rarely) more letters within a word, or an exchange of two words or of two multi-word sequences.

usus scribendi the stylistic and linguistic habits of the author.

Variant reading any difference between two or more textual witnesses of the same text.

Verso the side of a folio which is read second (antonym of *recto*).

Vorlage the manuscript or text from which a scribe copied and/or translated a text.

Zena 'news'.

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Introduction

Writing and literature in Geʿez arose mainly in the milieu of the Ethiopian clergy, who lived in monasteries and at the court of the emperor and of powerful noblemen; here literature satisfied the demands of the patrons, who protected and supported the authors and copyists as well as paid for writing materials. Although the existence of secular subjects among the manuscript material is not deniable, religious matters predominate. Translations of the Holy Bible, hagiographies of saints, homiletic writings, royal chronicles and accounts of wars, liturgical and hymnological works, philosophical and juridical writings, theological and ecclesiastical books, magical scrolls[1] etc. are common types of the Ethiopic literary heritage. The earliest Ethiopic literature consisted primarily of translations from Greek and Arabic. But later especially after the medieval era, indigenous writings multiplied exuberantly. Giyorgis of Gasəčča (d. EC *Ḥamle* 7, 1417 = AD July 1, 1425), Emperor Zär'a Yaʿəqob (r. 1434–1468), Arkä Śəllus (flourished during the reign of Bä'ədä Maryam (1468–1478)), Ǝčäge Ǝnbaqom (d. ca. 1560) and *abba* Baḥrəy (flourished during the time of Śärṣä Dəngəl (1563–1597)) are prominent Ethiopian authors. Medieval Ethiopian literature is particularly rich in hagiographies, which constitute the largest group of sources for medieval Ethiopian history and above all cultural history.[2] But there is also a huge amount of exegetical and homiletic literature.

Relatively speaking, hagiographies, though not sufficiently so, have been much more studied than homilies. *Dərsanä Ṣəyon*, 'Homily [in honor] of Zion' (henceforth DṢ), one among the ancient texts of Ethiopia, has not yet been studied so far. DṢ glorifies and venerates the Ark of the Covenant (henceforth AC) and has close similarity to *Kəbrä Nägäśt* 'Dignity of Kings' (henceforth KN). Both KN and DṢ are prime sources on the coming of the Ark of the Covenant to Ethiopia. Thus, the account in KN is the base for the ideology and the Ark story in Ethiopia.

DṢ is read on the 21st of the month of *Kanun* (November). It is not easy to determine the date of its composition, but the oldest known manuscript is dated to the 15th cent. AD. Hence we can assume the original must have been composed in the 14th cent. AD or earlier. We read in the text that the author was an illiterate shepherd of goats and sheep.

1 Cf. Getatchew 2005b: 736–741.

2 Cf. Kaplan 1984: 1–14; Marrassini 1982: 1–10, here p. 3.

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DṢ speaks about various matters. As a Christian theological text, it commences with a doxology of the Holy Trinity. It glorifies the Father, the Son and the Holy Spirit. Incarnation is also discussed broadly in the text. DṢ is one of the best sources on Mariology, the glory and symbols of St. Mary. The text frequently uses the epithet Zion for St. Mary and the Ark of the Covenant. It praises Zion Mary for Her miraculous deeds and wonders.

We find allegorical descriptions of the Virgin from DṢ as the Celestial Zion, the Ark of the Law, habitation of the Lord, the country of the great King, Bride of Lebanon, Zion the gate of Paradise, the golden ship, our Mother Zion, holder of the dew of divinity, etc. Besides, the text preserves praises, prodigies and miracles performed by St. Mary.

There are also other topics DṢ deals with: a detailed narration of how the Lord bestowed the two Tablets of the Law to Moses; the theological interpretation of the Ark (*Tabot*), Tablets of the Law (*Ṣəllat*), and the equivalent NT hermeneutical qualities; OT and Judaic episodes presented in NT and Ethiopian Christian versions; mighty deeds and astonishing miracles of the Ark of the Covenant; the construction of the Temple of Solomon and its destruction by Nebuchadnezzar, the concealment of the Ark of the Covenant, etc. Much space will be given in the present book to various matters related to the content, theme, textual values and biblical allusions in DṢ.

The book is organized in two major sections. The first section presents general subjects related to DṢ, such as *Tabot* traditions in the Ethiopian Orthodox *Täwaḥədo* Church (henceforth EOTC), traditions on Zion and Axum, discussions and analysis are included. The second section presents the critical edition and translation of DṢ and related texts dedicated to Zion: *Zena Ṣəyon* 'News of Zion', *Tä'ammərä Ṣəyon* 'Miracle of Zion' and *Mälkə'a Ṣəyon* 'Effigy of Zion'.

Objective

The general aim of this work is the textual reconstruction and translation of DṢ, based on Neo-Lachmannian editorial methodology. More specifically, the following goals can be detailed:

1) To establish the *stemma codicum* through the analysis of the text transmission, by consulting the catalogues, obtaining the available versions of DṢ from different archives and localities, and collating them.
2) To reconstruct the text which is supposed to be the nearest to the original text of DṢ or to its archetype and provide by the required *ars critica* a critical

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edition and an annotated translation, with the texts of the 'Miracles of Zion' and 'Effigy of Zion' appended.

3) To ascertain the text arrangement of DṢ in contrast to KN and *Dərsanä Maryam* 'Homiliary on Mary'.

4) To discuss Ethiopian Orthodox *Täwaḥədo* Church teachings and popular traditions on DṢ and related subjects such as Ark of the Covenant, Zion, Axum, Axumite coronation, etc. in the Ethiopian context.

Scope

The edition contained in this book is based on ten DṢ manuscripts, collected from different monasteries and archives. The collection covers: Axum Zion Cathedral [1 MS], Ṭana monasteries (Däbrä Maryam [1 MS] and Ṭana Qirqos [2 texts: 1 unpublished MS and 1 published text]), Baḥər Dar (Kota Maryam [1 MS]), Fogära Bäbbäks Däbrä Gännät Maryam [1 MS], Däbrä Tabor (Dära) Šəme Maryam [1 MS], Addis Ababa, Ǝnṭoṭṭo St. Mary Church [1 MS], and Addis Ababa, National Archives and Library Agency (NALA) [2 MSS]. Most of the manuscripts are microfilm copies (obtained from the National Archives and Library Agency (NALA), AA; Berlin State Library, Germany; and St. John's University, Collegeville, MN, USA)). Four of ten are texts (not digital copies). The time span covered by the collected manuscripts ranges from the 15th to the 20th cent. AD.

Fidäl Symbols and Transliteration

1 *Consonants*

ሀ h	ረ r	ተ t	አ ʾ	ዠ ž	ጠ ṭ	ፈ f
ለ l	ሰ s	ቸ č	ከ k	የ y	ጨ č̣	ፐ p
ሐ ḥ	ሸ š	ኀ ḫ	ኸ ḵ	ደ d	ጸ ṗ	ቈ qʷ
መ m	ቀ q	ነ n	ወ w	ጀ ǧ	ፀ ṣ	ኀ ḫʷ
ሠ ś	በ b	ኘ ñ	ዐ ʿ	ገ g	ፀ ḍ	ኰ kʷ
			ዘ z			ጐ gʷ

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2 *Vowels*

1	2	3	4	5	6	7
ä	u	i	a	e	ə or no vowel	o
ሀ = bä	ሁ = bu	ሂ = bi	ሃ = ba	ሄ = be	ህ = bə, b	ሆ = bo

3 *Numerals*

፩	፪	፫	፬	፭	፮	፯	፰	፱	፲
1	2	3	4	5	6	7	8	9	10
፳	፴	፵	፶	፷	፸	፹	፺	፻	፼
20	30	40	50	60	70	80	90	100	1000

Signs

The following symbols are used in the apparatus:

[§]	indicates section.
<	indicates a derivation from.
*	indicates a hypothetical word.
[|] (bar)	is applied in order to separate numbers between variants in the critical apparatus.
⌜ ⌝	(half brackets) are used to indicate the starting and ending of variants consisting of more than one word.
[ ]	(square brackets) are used to indicate restorations in cases of physical damage or corrupted texts.
† … †	Greek *obelós* (sing.), *obeloí* (pl.) 'cross' also called *Crux desperationis*—is applied in the case of irremediable corruptions where no restoration can be proposed.

In the translated text, ( ) or [ ] is used with words which are not in the Gəʿəz text but are necessary in the translation.

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Abbreviations[3]

AC	Ark of the Covenant.
add.	*addit*, *addunt*, 'it adds, they add'.
BL	London, British Library.
BnF	Paris, Bibliothèque nationale de France.
ca.	*circa* 'about'.
cent.	century.
ch/s.	chapter/s.
col.	column.
comp.	compiler.
cf.	compare.
DAE	Deutsche Aksum-Expedition.
des.	*desinit* 'it ends'.
DM	*Dərsanä Maryam* 'Homily [on the honor] of Mary'.
DṢ	*Dərsanä Ṣəyon* 'Homily [on the honor] of Zion'.
EC	Ethiopian Calendar.
ed.	editor/s, edition.
EOTC	Ethiopian Orthodox *Täwaḥədo* Church.
f./ff.	folio/folia.
HMML	Hill Museum & Manuscript Library.
ill.	illegible.
inc.	*incipit* 'it begins'.
KJV	King James Version.
KN	*Kəbrä Nägäśt* 'Dignity of Kings'.
LXX	Septuagint.
MA	*Mäṣḥafä Axum*, *Liber Axumae*, 'Book of Axum'.
Mhr.	*Mämhər* 'teacher'.
MS/S	Manuscript/s.
NALA	Addis Ababa, National Archives and Library Agency.
n.d.	no date is given.
n.p.	no printing detail is given.
NT	New Testament.
om.	*omittit*, *omittunt* 'it omits, they omit'.
Or.	Oriental.
OT	Old Testament.
PN	personal name/s.

3 Biblical abbreviations are not included here.

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pub.	publisher.
r.	*recto*.
rep.	'repeated'.
RSV	Revised Standard Version.
(sic)	to indicate that the preceding word is correctly quoted though erroneous.
s.l.	*supra lineam* 'written above'.
St.	Saint.
trans.	translator/translation.
v.	*verso*.
YHWH	Yahweh.

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SECTION 1

Background and Analysis



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CHAPTER 1

Tabot in the Ethiopian Tradition[1]

1 *Tabot* in EOTC

The presence of a *tabot* is obligatory in every Church of the EOTC. Nöldeke (1910: 37, 42) says that the term *tabot* (ታቦት፡) is considered to have been borrowed into Ethiopic from Jewish Aramaic (*tēḇūṯā/tēḇōṯa*). To the contrary, Rodinson (1960: 64–68) argues that it was borrowed from Arabic. 'In Ethiopic' states Heldman (2010: 802), 'the term has two meanings, referring both to the altar tablet or slab that rests upon the altar chest (መንበረ፡ ታቦት፡); occasionally, it may designate also the altar chest itself. In the Ethiopic Bible, it refers both to the OT Ark of Noah and the Ark of the Covenant in which the Tablets of Law were placed'.[2]

The *tabot* is the case containing the *ṣəllat* (ጽላት፡, singular *ṣəlle* ጽሌ፡)[3] 'slab, tablet'. *Məśwaʿ* (ምሥዋዕ፡) is used in reference to the altar as focal point of the Liturgy; in principle it is a fixed altar, whereas the *tabot* is a mobile one. *Ṣəlle* is a tablet of wooden or marble substance,[4] on which the name of the Lord and the dedicated saint's name are engraved. It is in the likeness of the two Tablets put in the Ark of the Covenant.

The *Mäṣḥafä Senodos* prescribes the presence of two altars (ክልኤቱ፡ ምሥዋዕ፡) in every church: one which is portable, like the stone of children of the Israel

1 About the tradition of *tabot* (tablet) in other churches, cf. Raes (1951: 59–70) and Gorgoryos (1998/1999 [EC 1991]: 95). Libän Makonnən (2000/2001 [EC 1993]: 83) states that altar in the Coptic Church is made from clay or stone in quadrilateral form. A *tabot* with a cross model is engraved over it and the name of the Lord saying 'ALPHA and OMEGA' is inscribed on it. Finally, the Greek acronym of Lord Jesus: IH XP YC OC, is written in the periphery of the *tabot*.

2 See also Dillmann 1865: 560; Leslau 1987: 570.

3 Cf. the statement of Ayalew Tamiru (1961/1962 [EC 1953]: 87) on this issue: ጽሌ ማለት በግእዙ የነጠላነት፣ ጽላት የብዛት ስም ነው፣ ነገር ግን በልማድ እንደ አንድ ኾኖ ይነገራል።። እንዲሁም በጽላት እና በታቦት መካከል የሁኔታና የአነጋገር ልዩነት ሲኖር ልማደኛው ሰው 'ታቦተ ጽዮን ጽላተ ሙሴ ናት' በማለት ሲናገር ይሰማል። '*ṣəlle* in Gəʿəz is a singular and *ṣəllat* is a plural noun; but it is traditionally used as a singular. Even though there is a contextual and lexical difference between *ṣəllat* and *tabot*, some [lit. ordinary people] say '*Tabotä Ṣəyon* is *ṣəllatä Muse*''.

4 The *ṣəlle* is made of stone or a hard wood such as sycamore, although there are records of royal *tabotat* made of gold. Cf. Grierson and Munro-Hay 1999: 253; Basset 1882: 313; Getatchew 1988: 16, 2006: 62; Agostinos Tedla 1994: 131–157; Libän 2000/2001 [EC 1993]: 19; Pankhurst 1987–1988: 28–32.

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that was carried from place to place in the wilderness, and another that is not removed from its place.[5] In fact, many churches possess more than one *tabot*; only one of them, however, is the main *tabot* and this gives the church its name and the annual feast of the *tabot* is celebrated accordingly.[6]

According to the canon of the EOTC, the presence of a *tabot*[7] is obligatory in every Church.[8] No sacrifice can be offered without a *tabot*.[9] Only a bishop[10] can consecrate a *tabot*.[11] There is a ritual of the consecration of the *tabot*[12] in the EOTC. It is one of the most exotic elements of Ethiopian ecclesiastical practice—a phenomenon exclusive to Ethiopia, a unique ritual object central to all church services. Märḥa Krəstos (2002/2003 [EC 1995]: 15), referring to the song of St. Yared from the *Dəggʷa*, notes about the glory and power of *tabot*: **ወአንቲኒ፡ ታቦት፡ እምኀበኒ፡ መጻእኪ፡ ውኀበኒ፡ ተሐውሪ፡ መድኃኒተ፡ ኩኒ።** 'And

5 Cf. Bausi 1995: 300 (text); Guidi 1897: 16; Paulos Tzadua 1968: 11.

6 See Fritsch 2001: 388; also Heldman 2010: 802–803. For general description of *tabot*, cf. Heyer 1971: 39–45.

7 'The *tabot* is a symbol of the grave of Christ' (Grierson and Munro-Hay 1999: 253). 'The *tabot* itself is a mystery', Munro-Hay (2006: 27) citing C.H. Walker (1933: 95) who in turn cites an Amhara informant.

8 Cf. Hyatt 1928: 121–122.

9 'It is the *tabot* that is consecrated, rather than the church itself' (Grierson and Munro-Hay 1999: 252, Munro-Hay 2006: 28). According to EOTC canon, however, the Church also must be consecrated. If not, it is impossible to consider it as a Church, it will simply be an ordinary house. There is a special prayer and solemn for the dedication of a church and consecration of a *tabot*.

10 An archimandrite (**ቆሞስ፡**) can also consecrate a church; however, a *tabot* can only consecrated by a bishop. Cf. Sergew (1989: 162–164).

11 Beckingham and Huntingford (1961: 545) discuss the form of the prayer for the consecration of a new church and *tabot*, and a desecrated one. If the *tabot* is touched by a lay person or by a non-Christian, then it must be reconsecrated by a bishop. For the consecration prayer cf. EMML 4399—Getatchew 1993a: 135–136, EMML 4410—Getatchew 1993a: 140; *Fətḥa Nägäśt* chapter 1 (edition of Guidi 1897: 17), Märsəʾe Hazän (1945/1946 [EC 1938]: 355), Sergew (1989: 162–164), Mekarios et al. (1996, 63 (text), 67 (translation)). St. *abuna* Täklä Haymanot (1215–1313), who was elected as bishop of Ethiopia by the council of Ethiopian scholars and association of clergies (because Egyptian bishops were not able to come to Ethiopia for political reasons and due to Islamic influence), was popular in his miracles and wonders. He traveled to evangelize Ethiopians in all corners. As a result he was given the title **ሐዲስ፡ ሐዋርያ፡ ብርሃን፡ ዘኢትዮጵያ፡** 'New Apostle [and] light of Ethiopia'. As a bishop, he consecrated *tabots* and ordained priests & deacons. For a detailed account, cf. Taddesse 1972: 160–205; Ḫəruy 1921: 114–117, 144–145.

12 Cf. EMML 1206, ff. 167^{v}–171^{r} (cf. Getatchew 1979: 172–179, here 174–175), also Beckingham and Huntingford 1961: 543–548, here 545.

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you tabot, [let you] be a medicine wherever you come from and wherever you go'.[13] Kefyalew Merahi (1997: 14) says: 'The tabot is the most holy object of the Ethiopian church. Its sanctity, function and centrality in the ritual of the Ethiopian church is the same as that of the Ark in ancient Israel'. Aymro Wondmagegnehu and Motovu (1970: 46, 48) state regarding the consecration of the *tabot*:

> It is the *tabot* which gives sanctity to the church in which it is placed … The consecration of a church is a solemn and impressive ceremony with rites symbolic of the sacred uses to which the edifice is dedicated … The *tabot*, or Ark, previously consecrated by the Patriarch, is installed with grandeur and is the chief feature of the ceremony.[14]

Munro-Hay (2006: 28) identifies *tabot* with Ark: 'The tabot identified with the Ark, is hedged about in the same way with mystery, hidden in the holiest part of the churches, always wrapped in concealing veils, never seen by a layman's eye. Should profane persons approach it, it must be reconsecrated'.

The *tabot* is dedicated in the name of Holy Trinity, St. Mary, Angels, Apostles, Martyrs, Right men, etc. The EOTC strongly teaches that worship must be attributed and every prayer should be addressed solely to the Lord God. More than one *tabot* can be deposited in the same parish church. In the chronicle of Emperor Zär'a Ya'əqob we read his order to every church to have not one single *tabot* in a church, but two or more. The following proclamation is quoted from Munro-Hay (2006: 36) in turn cited from Perruchon (1893: 81): 'One must not put only one tabot into the churches, but two or several, and that among them must be one consecrated to Mary'. Munro-Hay analyses the allegory behind the proclamation of the King as: '… And Mary, of course, in whose womb once dwelt the New Law, Christ, was identified with the Ark of the Covenant that had contained the Old (Mosaic) Law in the form of the Ten Commandments'.

The *ṣəlle* bears an engraving of the crucifixion of Jesus Christ with the images of the Holy Virgin Mary and St. John the disciple, are standing on the right and left sides of the cross respectively; and the divine names of the Lord inscribed thereon, signifying the Incarnation of the Word of God in the

13 Cf. EMML 1206, f. 170^{v}, *Melṭān* (cf. Getatchew 1979: 175). It is also stated in KN ch. 54 (cf. Bezold 1905: 59–61 text, 47–49 trans.).

14 Cf. Hyatt 1928: 121–122; Pankhurst 1987–1988: 29.

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Womb of St. Mary.[15] The term *tabot* usually is used to express both the *tabot* proper and the *ṣəlle*. Mekarios[16] et al. (1996: 61 text, 65 trans.) testify this fact as follows:

> ታቦት እግዚአብሔር በደብረ ሲና ዐሠርቱ ቃላትን በላዩ ጽፎ ለሙሴ ለሰጠው ጽላት ማደሪያ ነው። በቤተክርስቲያናችን ግን ታቦቱ ጽላት እየተባለ ይጠራል። ይህም አዳሪውን በማደሪያው ለመጥራት ነው። ታቦቱ የጽላቱ ማደሪያ ማኖሪያ ብቻ ሳይሆን የእግዚአብሔር መገለጫ ነው።
>
> Tabot is the repository of the *ṣəllat* on which the Ten Commandments were written and given to Moses by the Lord on Mount Sinai. However, in our Church the tabot is called the *ṣəllat*.[17] And this is to call the dweller by the repository. The tabot is not only the dwelling [and] repository of the *ṣəllat*, but also the manifestation of the Lord.
>
> Translation, mine[18]

Grierson and Munro-Hay (1999: 340) mention that *tabot* is used to describe a stone altar tablet as well as the chest in which the tablet is kept, which must also have contributed to the identification of Tablet and Ark. A stone tablet can be called a *tabot*, and the Ark is also called *tabot*.[19] Beckingham and Huntingford (1961: 543) on the other hand, consider the word *tabot*, which was spelled by Alvares as *tabuto* (sic), to have meant primarily 'ark', 'chest'. Ullendorff (1956: 233) on his part suggests its derivation: '*tabot* is derived from the Jewish Palestinian Aramaic '*tebuta*' (*tebota*) which in turn is a derivation from the Hebrew *tebah*'.[20]

With regard to the type of material for engraving the *tabot*, Hiob Ludolf (1691: 556) states:

> ፔካ ፀዐዳ ዘውእቱ ማርመሩ፤ ኤጲሞስሂ ከማሁ። ኤጲሜድር እብነ በረድ ውእቱ፤ ዘሀሎ በኢትዮጵያ፤ እስመ ይከውን ጽላት ዘይነብር ላዕለ መንበር።

15 Cf. Ermyas 1997: 51.

16 The book translates *tabot* as 'Ark of the Covenant' and *ṣəlat* as 'Holy Plate'.

17 Munro-Hay (2006: 31–35) opposes such identification, using the term 'confusion'.

18 The book also contains an English translation. However, I find some variation in the terminologies.

19 'A *tabot*—alternatively referred to as a *ṣəllat*, a tablet representing the *ṣəllatä ḥəgg*, the tablet(s) of the Law of Moses—is kept in the altar table or stand called *mänbärä tabot*, in the *mäqdäs*, the sanctuary or Holy of Holies of every Ethiopian church' (Munro-Hay 2006: 28).

20 Cf. Hancock, 1992: 129, 533.

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> *Peka*[21] is white which is marble; As for *Eṗemos*[22] it is like it; *Eṗemedr*[23] is marble which is found in Ethiopia, for it become the Tablet (*Ṣəllat*) which sits upon the Altar.
>
> Text, LUDOLF 1691: 556; translation, mine

The EOTC teaches that both the Ark and the Tablet symbolize the Holy Mother and Christ Jesus respectively (Ermyas Kebede 1997: 51). The Anaphora of Mary says that St. Mary is ጽላት፡ ዘሙሴ፡፡: '[Mary is] the Tablet of Moses'.[24]

By the early 20th cent., a few *tabot* had been acquired by European museums in various ways. According to Heldman (2010: 803), 'these form the basis of the following description of carved designs that typically decorate the recto face of *tabot*, dating from the early 16th cent. to the 18th cent. All *tabotat* are inscribed with the names of the saints to whom they are dedicated. A majority of these wood and stone *tabotat* … are carved with cruciform designs similarly to those of the exterior panels of bilateral pendant diptychs of the same period.[25] … Several early 16th-cent. *tabotat* are carved with a large cross that divides the panel into four parts, following the style of the painted design found on the exterior of a 15th-cent. triptych attributed to Fəre Ṣəyon'.[26]

The *ṣəlle* is square or rectangular in shape, small enough to be carried by a single priest,[27] and often decorated with crosses or interwoven patterns. On religious occasions the *tabot* will be covered in costly cloths and carried around with singing, *šəbšäba* 'rhythmical movement of the clergy' and *č̣əbč̣äba* 'clapping', the beating of prayer sticks, the rattling of sistra, and the sounding of other musical instruments. We read in the Bible (2 Sam. 6) of a similar practice

21 It is 'white marble', derived from Greek *phouka*, transcription of Heb. *pūk* 'black paint' (Leslau 1987: 413).

22 Leslau (1987: 35) explains this term as *'priestly garment made of two pieces joined on the shoulder'*. He also gives the etymology: from Greek *epōmis*, translation of Hebrew: *epōḏ*.

23 This also meant 'marble' (cf. Leslau 1987: 35).

24 Cf. Daoud 1954: 107; Grohmann 1919: 279.

25 See also Grierson 1993: 244, no. 102, fig. 33.

26 Cf. Heldman 1994: 37, fig. 10.

27 This contrasts with the size of the biblical Ark of the Covenant, which was carried by four Levites. Alvares on the other hand, states that four priests carried the *tabot*. His statement which is taken from Beckingham and Huntingford (1961: 323–324) goes as follows: 'The altar stone or stones of all the churches are treated with much reverence on the way, and are carried only by mass priests, and always four priests go with each stone, and four others to take turns with them; they carry these stones as if on a stretcher raised on their shoulders, and covered with rich cloths of brocade and silk'.

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of venerating the Ark.[28] *Mänbär*[29] is the wooden box-like chest where the *tabot* (with the *ṣəlle/ṣəllat*) is kept. As Ludolf said, the *tabot* is placed on the *mänbär* 'seat' or 'throne'. This term, according to Nöldeke (quoted from Ullendorff 1956: 235), is the *minbar* or *mimbar* of the mosque and is an Ethiopic loan-word in Arabic. Underneath, it has a case called *kärsä ḥamär*.[30]

During the liturgy, the *tabot* is placed, always wrapped, on the *mänbärä tabot*. The chalice (blood) and the paten (bread) are then placed on the *tabot*, and the liturgy is celebrated over it. In this way the bread and the wine that represent Christ's flesh and blood are directly connected to Christ, the consecrated *tabot* being linked through the anointing by its bishop or patriarch with the apostle Mark, founder of the See of Alexandria, and disciple of Christ Himself.[31] The ceremony takes place veiled from the view of the people, only the priests and serving deacons being present in the sanctuary.

We can distinguish two types of altars in the EOTC.[32] The first is the Lalibäla type (legged cubic or box-like), clearly labeled on inscribed examples as *tabotat*. They are small enough to be easily portable. These small, cubic, carved wooden *mänbärä tabotat* with legs are quite rare.[33] Munro-Hay (2006: 31) suggests possible reasons why such *mänbärä tabotat* were used: 'Possibly these 'cubic altars' were specifically designed as portable altars, or perhaps they were placed on a larger altar, either as the consecrated *tabot* on which the paten and chalice stood, or to receive a *ṣəllat* for this purpose. Nowadays they have lost their function as altars, and are used as miscellaneous church furniture'. After the

28 Cf. Ullendorff 1968: 93; Pankhurst 1987–1988: 29–30.

29 Also called *Mänbärä tabot* 'altar'. According to Fritsch (2010: 804) '*Mänbärä tabot* is the so-called 'altar chest', which together with *Tabot/Ṣəllat* i.e. the altar tablet, can cover the notion of altar (ምሥዋዕ)'. Grierson and Munro-Hay (1999: 253), on the other hand present the Ethiopic usage as 'The chest in which the slab is kept, known as the *mänbärä Tabot*, would seem to correspond more accurately to an Ark, and the slab itself would be the equivalent of the Tablets'. For a brief historical survey on *Mänbärä tabot*, cf. Fritsch 2010: 804–807.

30 Lit. 'womb of the ship', cf. Fritsch 2010: 805.

31 Cf. Munro-Hay 2006: 28.

32 Fritsch (2010: 804–806) lists various stages of *mänbärä tabotat* in Ethiopia. He says that the Lalibäla type is in the second stage and preceded by the oldest types of Gundufru Maryam near Aṣbi and in Dəgum; also in East-Təgray churches such as Zarema Giyorgis, Agobo Qirqos, Däbrä Sälam Mika'el. They were small, rather carefully crafted, adorned with carvings and angle ornaments, had four legs ensconced into holes.

33 They are known from Lalibäla, Yəmrəḥannä Krəstos church near Lalibäla, Zoz Amba, a church in Bäläsa, and Maryam Aba'o church near Dära, Təgray, though surely there must be others elsewhere as well (cf. Munro-Hay 2006: 31 and 230, note 3).

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establishment of the Solomonic dynasty in 1270, the following period witnessed a greater variety in *mänbärä tabot* form and decoration.[34] The second type, the usual *mänbärä tabotat* in use today, is much taller and bigger, a sort of stand or cupboard with shelves for storing the *tabot* and various liturgical books and instruments, with pillared and domed canopies on top, and coverings of drapery. This type was usual by Alvares' time in the 1520s, and is still in use. Fritsch (2010: 805) mentions that the *mänbärä tabot* of Gunda Gunde (in the late 15th cent.) preserves paintings. He also remarks that the *mänbärä tabot* of Ašätän Maryam and Guya Abunä Täklä Haymanot are made of wrought iron.

The *mänbärä tabot* is covered with a ceremonial cloth, and its three windows[35] are covered with curtains. The fourth side[36] should be fitted with the picture of **ምስለ፡ ፍቁር፡ ወልዳ፡** '[St. Mary] with Her Beloved Son'.

2 When Did the *Tabot* Originate in EOTC Tradition?

Based on the narration of KN, the EOTC strongly claims that the Ark of the Covenant came to Axum during the time of Mənilək I.[37] After the advent of Christ, the service of the *tabot* continued, but a new form was given to the OT usage of the Ark.[38] Munro-Hay (2006: 47) explains about NT application of *tabot* in Ethiopia that 'The *tabotat* in all the churches of Ethiopia are merely images of this single tablet [*ṣəllatä Muse*] with the difference that *tabotat* are NT versions, created with Christian symbolism'. Ayalew Tamiru (1977/1978 [EC 1970]: 198–199) states what the EOTC believes regarding the use of *tabot* and why the Church maintains it:

> **… ኢትዮጵያ በቀዳማዊ ምኒልክ ዘመነ መንግሥት ለሕገ ልቡና አጋዥ ሕገ መጽሐፍን ለእምነቷ ምስክር ታቦተ ጽዮንን ሕግን የሚያስተምሩ ካህናት ሌዋውያንን አግኝታ በቤተ መንግሥቷ ጎን ቤተ ክህነቷን አቋቁመች። … ጽላትና ወንጌል በአንድነት የእግዚአብሔርን አምልኮት በኢትዮጵያ ቤተ ክርስቲያን ሲመሰክሩ እንዲኖሩ ኢትዮጵያውያን ሊቃውንት በስምምነት አጽንተዋል። ይኸውም በሙሉ ዓለም የነበረችው አንዲት ቤተ ክርስቲያን**

34 Cf. Fritsch 2010: 805.

35 Southern, northern and eastern sides.

36 Western side.

37 The reign of Mənilək I is considered to have been ca. 982–957 BC (cf. Munro-Hay 2006: 232, note 23; Budge 1928: 204). The supposed resting place of the Ark of the Covenant, Axum, however, had not been found in the time of Solomon (cf. Cornuke 2005: 246 and Hancock 1992: 150).

38 Cf. Pedersen 2000: 215.

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ስትሠራበት የነበረ ለመሆኑ በፍትሐ ነገሥት በአንቀጽ ቀዳማዊ ውሳኔ በጉባዔ ጸንቶ ይገኛል። ቤተ ክርስቲያን ተከፍላ ከአንድነት ወደ ሁለትነት ከደረሰችበት ጊዜ ወዲህ ግን አብያተ ክርስቲያናት ጽላትን ትተዋል ይባላል። የኢትዮጵያ ቤተ ክርስቲያን ብቻ የመጀመሪያውን ዓላማ ሳትለውጥ እስከ ዛሬ ትሠራበታለች።

... Ethiopia received the Law of Book for the help of Law of Conscience [lit. heart], Ark of Zion[39] for the testimony of her Faith, [and also] Levite-priests for the teaching of the Law, during the reign of Mənilək I [and] established its house of priesthood beside to its Palace ... Ethiopian scholars confirmed in harmony that the Tablet and the Gospel testify together to the worship of the Lord in the church of Ethiopia. And this was in the One Church, in the whole world; and this is found in the first chapter of *Fətḥa Nägäśt*.[40] However, since the time that the church was divided into two from one, it is said that [other] churches have abandoned the Tablet. Without altering the original objective, only the Ethiopian Church (still) observes it until today.

Translation, mine

Modern scholars hesitate to accept this view. They say 'There is no evidence for the use of *tabot* in Aksumite times' (Grierson and Munro-Hay 1999: 254).[41] However, evidence does exist, state the above authors, for the use of wooden altar slabs in other Oriental Churches. The description goes as follows:

The Syrian Orthodox and Coptic churches both used wooden altar slabs or portable[42] consecrated altars at an early date. It is still Coptic practice to set a consecrated altar board into the top of the altar. Known as the *maqt*, this is a rectangular panel placed in a special slot on the surface of

39 It is stated that the Ark of the Covenant in the time of Alvares and Emperor Iyasu I had seven bolts (cf. Beckingham and Huntingford 1961: 543, Guidi 1961: 151 (*text*), Munro-Hay 2006: 136).

40 *Fətḥa Nägäśt*, 'The Law of the kings' chapter one, about the Church and related matters. The *Fətḥa Nägäśt* comprises 51 chapters divided into two sections: spiritual and secular. The first 22 chapters belong to the spiritual section and the last 29 chapters contain secular matters. Cf. Guidi 1897: 14–16 and Paulos Tzadua 1968.

41 However, on the next page of the same source, the authors assume the probability of such a practice during the Axumite period (cf. Grierson and Munro-Hay 1999: 255).

42 The Ethiopian *tabots*, on the other hand, are not portable. Of course, the *tabot* is carried on the head during ceremonial processions and hagiographies occasionally mention that monks who founded monasteries had *tabotat* in their baggage.

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> the altar as a substitute reliquary. It is usually decorated with a cross and in the four squares formed by the arms of the cross Greek letters form an abbreviation of the divine name: 'Jesus Christ Son of God'. While it only occupies a small area of the whole surface of the altar, the *maqt* is the most important element. The paten and the chalice will be placed on it when the liturgy is celebrated. If a properly consecrated altar is not available, the *maqt* itself can be used to celebrate the liturgy.
>
> GRIERSON and MUNRO-HAY 1999: 254

According to Munro-Hay (2006: 29), the *tabot* developed out of the Coptic church's use of the altar board called a *maqta* probably in the period of increasing isolation even from Egypt after the consolidation of Islamic states largely cut Ethiopia off from the Christian world. He continues: 'In Egypt, this consecrated board is set into the altar and serves the same purpose as the *tabot*: the chalice and the paten for the wine and bread of the Eucharist are placed upon it. The use of the altar board must have been perfectly acceptable to the Egyptian bishops who succeeded as heads of the church in Ethiopia over the centuries, since they consecrated the *tabotat*'.

Gorgoryos (1998/1999 [EC 1991]: 95) states that other Oriental and Byzantine Orthodox churches have the same tradition of using *tabot* for offering the Holy Communion. Rodinson (1964: 243) in his review of Ullendorff affirms that the Ethiopian *tabot* is similar to that of the Orient, especially the Coptic one. He says: 'The Ethiopian object is strictly analogous to the Christian altar table. This takes forms in the East which, in the Coptic Church in particular, are very close to that of the Ethiopian *tabot*'. Since the EOTC was under the Coptic Patriarchate until 1959 it is obvious that it would share various ritual practices and canons with the Coptic Church. Hence there is no reason to assume that Axumite liturgical practice would have deviated from that of Alexandria.[43]

The *tabot* is popularly envisaged nowadays as a replica or representation of the Ark of the Covenant—or, perhaps, more strictly, of the tablets of the Law—at Axum.[44] This sort of symbolism means that there are many thousands of *tabots*, since every church has at least one. 'The supreme model of the *tabot*' writes Munro-Hay (2006: 29), 'remains the mysterious relic at Aksum, somehow supposed to be both the Ark and the Tablets of the Law. All others are considered to be replicas of this one'. Here it is fitting to quote the concluding sentence of Hancock (1992: 514) as to why Ethiopians make multiple *tabots*:

43 This idea is also substantiated by Grierson and Munro-Hay (1999: 255).

44 Cf. Brown 1964: 11.

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'For the Ethiopians know that if you want to hide a tree you must place it in a forest. And what else are the replicas that they venerate in twenty thousand[45] churches if not a veritable forest of signs?'

The Ethiopian Church commentary (Tinsae Publishing Agency 2006/2007 [EC 1999]: 153) to the Book of Exodus (chapter 25:9)[46] states how the Lord ordered Moses to make the Ark:

> ወግበር፡ ታቦተ፡ ዘመርጡል፡ እምዕፅ፡ ዘኢይነቅዝ፡ ዘካዕበ፡ እመት፡ ወመንፈቀ፡ እመት፡ ኑኃ፡ /ኑኁ፡/ እመት፡ ወመንፈቀ፡ እመት፡ ራኅባ፡ /ራኅቡ፡/ እመት፡ ወመንፈቀ፡ እመት፡ ቆማ፡ /ቆሙ፡/ ... ክንድ፡ ከስንዝር፡ ቁመታ፤ ክንድ፡ ከስንዝር፡ ወርዷ፤ ሁለት ክንድ፡ ከስንዝር፡ አቆልቋዩዋ፤ የሚሆን፡ ከማይነቅዝ፡ ሽምሸርሰጢን፡ ከሚባል፡ ዕንጨት፡ ቈርጠህ፡ ታቦትን፡ ሥራልኝ፡ አለው። አንድም፡ ዕፀ፡ ዘኢይነቅዝ፡ ይላል፤ ከዚያም፡ ራኅባ፡ ባለው፡ ጽፍሓ፡ /ጽሑፍ፡/ ይላል፤ ሽምሸርሰጢን፡ የሚባል፡ የማይነቅዘውን፡ ዕንጨት፡ ቈርጠህ፡ አቈልቋይዋ፤ ሁለት፡ ክንድ፡ ከስንዝር፤ ወርዷ፡ ክንድ፡ ከስንዝር፤ ቁመታ፡ ክንድ፡ ከስንዝር፡ የሚሆን፡ ታቦትን፡ ሥራልኝ፡ አለው። ዘመርጡል፡ ዘዘመን፡ ዘስምዕ፡ ዘሕግ፡ ዘሥርዓት፡ ዘርስት፡ ዘምዕዋድ፡ ዘዑደት (sic)። ዘመርጡል፡ አላት፡ ሰቀልኛ፡ ናትና፤ ዘዘመን፡ አላት፡ በዘመነ፡ ሙሴ፡ ተሠርታለችና፤ ዘስምዕ፡ አላት፡ አምልኮቱ፡ ይመሰከርባታልና። (sic) ጸንቶባት፡ ይኖራልና፤ ዘሕግ፡ ዘሥርዓት፡ አላት፡ ሕጉ፡ ተነግሮባታል፡ ሥርዓቱ፡ ተፈጽሞባታልና፤ ዘርስት፡ አላት፡ ምድረ፡ ርስት፡ ገብተውባታልና፡ /ምድረ፡ ርስትን፡ ወርሰውባታልና፡/፤ ዘምዕዋድ፡ አላት፡ ከብበዋት፡ ይሠፍራሉና፤ ዘዑደት፡ አላት፡ ይዘዋት፡ ይዞራሉና።

'... And make the Ark of the Tabernacle from acacia wood; two cubits and a half its length, a cubit and a half its breadth, ... a cubit and a half its height; He told him (Moses) 'make me an Ark cutting acacia wood (lit. 'unspoiled wood'), called *Šämšärsäṭin*,[47] its size shall be a cubit and a half its height, a cubit and a half its breadth, two cubits and a half its length'. *Andəm*[48] it says unspoiled wood. Then, it says *ṣəfḥa* (*ṣəfḥu*) instead of

45 The EOTC claims currently there are more than thirty thousand churches and one thousand monasteries in the country.

46 In other versions verse 10 (Exod. 25:10).

47 Also called '*Shittim* wood', an incorruptible acacia (cf. Charles Léon Souvay, 'Ark', in: *The Catholic Encyclopedia*, vol. 1, 1913, online edition: http://en.wikisource.org/wiki/Catholic_Encyclopedia_%281913%29/Ark 17/01/2015).

48 አንድም፡ *andəm* 'and (there is) one (who says)' is the common terminology for giving alternative views on the same verse/phrase. Some schools of Biblical commentary use ዐ፡ '*bo*' 'there is (also)' to convey the same meaning. The *andəm* contains three strands: the Ge'ez text (*zär* or *nəbab*), its Amharic translation (*zäybe*), and the commentary proper (*tərgʷame* or *ḥatäta*). Böll (1994: 597) suggests a fourth possibility called *məssale* 'example' to the above three strands of *andəmta*. (For a detailed analysis on the subject, cf. Cowley

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> *raḫba*.[49] He said to him that '[After] Cutting the unspoiled wood called *Šämšärsäṭin*, make Me an Ark in the [following] size: her length two cubits and a half, its height a cubit and a half, its breadth a cubit and a half'. [He said] '*zämärṭul* 'of the Tabernacle', *zäzämän* 'of the time', *zäsəmʿ* 'of the testimony', *zäḫəgg* 'of the Law', *zäśərʿat* 'of the Ordinance', *zärəst* 'of the inheritance', *zämaʿwad* 'of the periphery', *zäʿudät* 'of the procession''. He said *zämärṭul* for she is rectangular [in size]; He said *zäzämän* for she is built up in the time of Moses; He said *zäsəmʿ* for His worship will be declared [and] will dwell forever inside her; He said *zäḫəgg*, *zäśərʿat* for His Law is being proclaimed [and] His ordinance is being performed inside her; He said *zärəst* for they entered into the Land of Inheritance through her; He said *zämaʿwad* for they shall settle in encamping her; He said *zäʿudät* for they shall proceed by carrying her'.
>
> Translation, mine

The Ark of the Covenant is expressed by various terms in the Bible: 'The Ark of Testimony' (Exod. 25: 22; 26:33, 30:26), 'The Ark of the Covenant of the Lord' (Num. 10:33; Deut. 10:8), 'The Ark of the Covenant' (Josh. 3:6), 'The Ark of God' (1Sam. 3:3), 'The Ark of the Lord' (1Sam. 4:6).[50] Among these, the expression 'Ark of the Covenant' (abbreviated as AC) has become most familiar in English. The chest was 2.5 cubits in length and 1.5 cubits in breadth and height.[51] There is an allegorical interpretation of the size of the *tabot*, according to the commentary tradition of the EOTC (1932/1933 [EC 1925]: 123–126):[52] 2.5 cubits in length signifies the time from Adam to Noah (2256 years), at the end of which the semblance of the Virgin, the Ark of Noah, appeared; 1.5 cubits in breadth indicates the time from Noah to Moses (1600 years), in whose time the Ark of the Covenant, the image of the Virgin Mary was given; and 1.5 cubits in height

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1983: 3 ff.; Säyfä Śəllase 2007: 174–209; 2011: 13–25; 2011: 27–54). Cowley (1971a: 9–20, here pp. 17–18) lists 13 methods of interpretation used in the *andəmta*.

49 Both words (*ṣəfḥa* and *raḫba*) have the same meaning 'her breadth' (cf. Leslau 1987: 466, 548).

50 Also termed in Ethiopic: ታቦተ፡ ሕግ፡ 'Ark of the Law'.

51 The Bible gives its dimensions in cubits. We do not know exactly how long the cubit used by the Hebrews was. If we use the ancient Egyptian value of 524 mm used in the pyramids, then in modern units the Ark would have been about 130 × 80 × 80 cms, about the size of a modern chest freezer. Peake's Commentary of the Bible (Black and Rowley 1962: 234) suggests its equivalent size in feet: 3¾ by 2¼ by 2¼ feet. Some give the equivalent size of the Ark of the Covenant as 45 × 27 × 27 inches (cf. Cross 2005: 211).

52 Cf. Commentary of ውዳሴ፡ ማርያም፡ ዘሰንበተ፡ ክርስቲያን፡ 'Praise of Mary on Sundays'.

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signifies the time from Moses to St. Mary (1600 years), at the end of which the true Ark of the Lord, Virgin Mary, was born.

With regard to the resemblance of the Ark to the Purity of Virgin Mary, *Mäṣḥafä Məsṭir*[53] states:

> እምቅድመ፡ የሀብ፡ እግዚአብሔር፡ ለሙሴ፡ ኦሪተ፡ በጽላተ፡ ሰማይ፡ አዘዞ፡ ለሙሴ፡ ከመ፡ ያስተዳሉ፡ ላቲ፡ ታቦተ፡ ለሙዳያ። ከማሁ፡ አስተዳለዋ፡ ለድንግል፡ ከመ፡ ትኩን፡ ስርጉተ፡ በቅድስና፡ ወበንጽሕ።
>
> The Lord, before giving the Law in the Heavenly Tablet to Moses, commanded Moses to prepare the Ark for Her receptacle. In the same manner, He prepared the Virgin to be adorned in Sanctity and Purity.
>
> Translation, mine

3 The Ethiopian Claim for Possession of the Ark

The account of *Kəbrä Nägäśt* (KN) on the coming of the Ark of the Covenant is the basis of the Ethiopian claim for possession of the Ark. KN states that Mənilək and the young children of Israel duly departed from the Holy Land, but before doing so they are said to have purloined the Ark of the Covenant, which they carried with them to Ethiopia as they 'could not live without it'.[54] Towards the end of KN,[55] the superiority of Ethiopia is stated by the fathers, as well as by Gregory the Illuminator, asserting that the Ark of the Covenant will remain in Ethiopia until the second coming of Christ. KN ch. 113 says that the Ethiopian kings have become glorious and great due to the Ark of Zion, as the kings of Rome became glorious by the nails [of the Cross] that Helena made into a bridle, which is called the vanquisher of the enemy of Rome.[56]

Mary Zion of Axum is unique by virtue of its claim to preserve the original Ark of the Covenant. The annual feast of *Ḫədar* Zion, also called *Däbrä Ṣəyon*,[57] is colorfully celebrated at Axum. According to the teaching of the EOTC, it was on *Ḫədar* 21 that the Ark of the Covenant came to Ethiopia. Numerous pilgrims

53 Edited by Yaqob Beyene 1990: 373.

54 Cf. Pankhurst 1987–1988: 28.

55 KN chs. 113–116. Other Ethiopian illuminated manuscripts also present this tradition. Raineri (2008) presents 66 plates on the Solomon-Sheba legend including the transportation of the AC to Axum.

56 Cf. Bowersock 2008: 383–393; Marrassini 2007: 365; Amsalu Tefera 2009.

57 Fritsch and Zanetti 2003: 671.

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and tourists come and many Ethiopians from the Diaspora attend the feast. The church rituals, the Yaredic hymns (*Maḥlet*) in the newly built Church and Fasil's church, the reading[58] of *Dərsanä Ṣəyon* in front of *Ǝnda Ṣəllat*, and the devotion of the faithful are truly remarkable.

Several researchers from different disciplines dedicated their time to exploring and studying the Ark of the Covenant. The following pages briefly present prominent figures of the last 800 years and their accounts.

1) **Abū Ṣāliḥ** al-Armanī, geographer and writer (13th cent. AD), an Armenian Christian living in Egypt, is the first person to state clearly that the Ark of the Covenant was in Ethiopia.[59] He states:

> The Abyssinians possess the Ark of the Covenant, in which are the two tablets of stone, inscribed by the finger of God with the commandments which [He] ordained for the children of Israel. The Ark of the Covenant is placed upon the altar, but is not so wide as the altar; it is as high as the knee of a man, and is overlaid with gold; and upon its lid there are crosses of gold; and there are five precious stones upon it, one at each of the four corners, and one in the middle. The liturgy is celebrated upon the Ark four times in the year, within the palace of the king; and a canopy is spread over it when it is taken out from [its own] church to the church which is in the palace of the king.[60]

This sounds exactly like the sort of procession still seen regularly at church festivals in Ethiopia today, when the *tabot* is carried out from a church. Munro-Hay (2003: 340), commenting on this claim, remarks that 'No reliable evidence testifies to the existence of this object in Aksumite times and the first mention of a claim to the AC in Ethiopia occurs in Abū Ṣāliḥ's work (in 13th cent.)'.

2) **Francisco Alvares** was the chaplain of the first Portuguese embassy to Ethiopia from 1520–1526. His book, entitled 'The Prester John of the Indies: A True Relation of the Lands of Prester John, being the narrative of the Portuguese

58 For the photo depicting the reading ceremony of DṢ at Axum, cf. figure 5.

59 He adds, however, that it was lodged in the Ethiopian royal city, which was then Adäfa (Lalibäla) in Lasta, not Axum in Tigray (Munro-Hay 2006: 75–76).

60 Evetts 1895: 287, see also Ullendorff 1968: 26; Pankhurst 1987–1988: 29; Hancock 1992: 128. But current researchers doubt the authorship of Abū Ṣāliḥ to the famous description of 'The Churches and Monasteries of Egypt and some Neighbouring Countries' (cf. Franz-Christoph Muth 2003: 54–55).

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Embassy to Ethiopia in 1520' was translated and edited by Beckingham and Huntingford in two volumes.[61] The book is universally regarded by scholars as being 'of great interest … incomparably detailed [and] a very important source for Ethiopian history'.[62] Alvares describes the old church at Axum with altar stone from Mount Zion.[63] He travelled across Ethiopia, recorded references to the Queen of Sheba as an Ethiopian sovereign, Makədda.[64] He also states the restriction of laymen (both men and women) to the outer part of the church in his time: 'Neither women nor laymen go into the enclosure of this church, and they do not go in to receive the communion …'.[65]

3) **Šihābaddīn Aḥmad ibn ʿAbdalqādir**, nicknamed **Arab-Faqih**, noted in his book *Futūḥ al-Ḥabaša*[66] that Emperor Ləbnä Dəngəl marched to Axum with his nobles and troops during the invasion of Ethiopia mounted by Imam Ahmad (Grañ). Then, 'The king [Ləbnä Dəngəl] ordered 'the great idol' to be brought from the church of Axum', says Arab-Faqih. Grierson and Munro-Hay (1999: 283) describe the account: 'It was apparently a white stone encrusted with gold, so large that it could not be carried through the door of the church. A hole the size of the idol had to be opened, and 400 men were needed to carry it. They took 'the idol' to the country of Shire, where it was stored in a fortress'.

4) **Manoel de Almeida** was a Jesuit missionary to Ethiopia in the 17th century. Describing his account, Munro-Hay (2006: 118) says: 'It is now, for the first time that the Jesuits begin specifically to cite the Ethiopian claim for material possession of the Ark of the Covenant'. In a Jesuit annual letter from Ethiopia for March 1626–1627, Manoel records some comments about the Ark in his time. He says:

> A casket that they call *tabot* of Sion [Zion], that is to say Ark of the Covenant brought from Mount Sion; and they are so devoted to this that

61 Alvares' book, first published as *Ho Prester João das Indies*, in Lisbon in 1540, was translated into Spanish as *Historia de las cosas de Ethiopia* in 1557, in Antwerp; another Spanish version appeared in Toledo in 1588, and there was also a Zaragosa edition in 1561. The French version was published in Antwerp in 1558.

62 Beckingham and Huntingford 1958: 11–12, Hancock 1992: 118.

63 Munro-Hay 2006: 267, 102.

64 Cf. Munro-Hay 2006: 20.

65 Cf. Beckingham and Huntingford 1958: 161.

66 Cf. Paulitschke 1898, here pp. 354–355; cf. also Basset 1897.

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> all the altar stones they call *tabot*. And in the principal churches the altars were as all the churches had in ancient times, made in the form of boxes.[67]

This casket, *Tabotä Ṣəyon*, was in Almeida's opinion, the thing from which all other *tabotat* derived their name. He asserts that Emperor Susneyos, at the time of his coronation at this church, was insistent that he be allowed to look inside the *tabot*; but the *dabtara*s did not permit it. Later, some zealous priests, 'obstinate in their errors', seeing that the Catholic faith was gaining, took the *tabot* and other precious things and fled, hiding them until the persecutions passed. The Catholics meanwhile removed the *mänbärä tabot*, the tabernacle of the church, which they sent to the Jesuit centre at Maigoga (Mai G^{w}ag^{w}a) or Fremona ('Adwa) so that it might not be replaced, and installed an altar to their own specifications.

5) **Alfonso Mendes and Balthazar Telles**.[68]—Telles wrote long after the Catholics had been driven from Ethiopia. He cited a note, differing from all previous accounts, written about 1655 by Patriarch Mendes on the theme of the mysterious tablet at Axum. 'For Mendes', states Munro-Hay (2006: 122), 'the sacred relic is not of stone as Alvares and Shihab al-Din had suggested. Nor did the patriarch agree with the accounts of two of his own Jesuit colleagues who had been with him in Ethiopia'.

Telles[69] argues that the Ethiopian Ark was made of wood, not of stone. The following paragraph is cited from the English translation of his book:

> A similar tale, which the Ethiopian historians recount and which is widely believed among them, is that one of the Tablets of the Law is the altar stone of the church of Aksum, which was in the past the capital of Ethiopia

67 Quoted from Munro-Hay 2006: 118. See also Beckingham and Huntingford (1954).

68 Telles was another Portuguese Jesuit ecclesiastic, who had not, however, been in Ethiopia. He wrote a book on *Historia general de Ethiopia a alta*, published in 1660. An English edition followed in 1710 as *The travels of the Jesuits in Ethiopia*, London. However I could not access this book.

69 Hancock (1992: 458) mentions Telles's testimony on the presence of Jews in Ethiopia since early times. Hancock in turn cites S. Mendelssohn and says '"There were always Jews in Ethiopia, from the beginning', wrote the Portuguese Jesuit Balthazar Tellez in the seventeenth century. In this judgement he was, I suspect, far closer to the truth than those modern scholars who ascribe a relatively late date to the arrival of Judaism—and who seem to be completely blind to all the evidence that runs contrary to their own prejudices'.

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> and the Seat of the Patriarchate; they say that even today this persists; and further, that it is a tablet and of a very precious wood. However, if it were one of the Tablets of the Law, which were in the Ark of the Covenant, it could not be of wood, because the Tablets which God gave to Moses, whether the first or the second, were tablets of stone. Hence it is obviously a complete fiction to assert that there were tablets of wood in the Ark and that one of them is in Aksum.[70]

6) **James Bruce.**—In the 1770s, the Scottish traveller James Bruce came to Ethiopia, where he lived for several years, interesting himself in all aspects of Ethiopian life, history and legend. Hancock suggests that the purpose of the coming of Bruce to Ethiopia was no more than a masquerade. Hancock[71] suggests that as a freemason, and therefore member of a body that possessed some of the secrets of the Knights Templar, Bruce's real aim in coming to Ethiopia was to seek out the Ark that the Templars had discovered there during Lalibäla's time. Munro-Hay (2006: 144) argues against Hancock's suggestion and remarks that: 'All in all, the evidence presented to suggest that Bruce was in Ethiopia primarily to observe the Ark is strikingly feeble'. Hancock says that Bruce did not in fact regard the Ethiopian tradition of Mənilək, Solomon and the Queen of Sheba as a 'fabulous legend'. Hancock (1992: 180) states his conclusion on Bruce's travel to Ethiopia: 'To find the source of the Nile did not stand up to close scrutiny and bore all the hallmarks of a 'cover story' intended to veil the real object of his quest. Moreover, his evasiveness on the subject of the Ark itself was most peculiar and really only made sense if he had indeed had a special interest in it—an interest that he had wanted to keep it secret'. Furthermore, Bruce attended the *Ṭəmqät* ceremonials on 18 and 19 January 1770 at Axum and, as Hancock (1992: 238) imagines, he did so in order to get as close as possible to the Ark of the Covenant.

Bruce took back precious Ethiopic manuscripts: two copies of *Kəbrä Nägäśt*, the Book of Henok[72] and two principal documents of Iyasu's life[73] to Europe. Then he gave the manuscripts to the Bodleian Library at Oxford.

Bruce claimed that when he was in Ethiopia King Täklä Haymanot II (1769–1777) told him concerning the Ark that 'Whatever this might be it was destroyed, with the church itself, by Mahomet (sic) Gragn, though pretended

70 Cited from Munro-Hay 2006: 122.

71 Cf. Hancock 1992: 179.

72 Both items from the imperial repository at Gondär.

73 The full chronicle of Iyasu and the abbreviated one.

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Exploring the Variety of Random Documents with Different Content

 before the first seven years. The diseases of such children are tubercles in the glands of the intestines, or in the membranes of the brain. 5th. When persons many who are alike in temperament, and whose constitutions materially differ, a majority of their children will be still-born, and none will probably live to be two years old. 6 th. When one of the parties to a marriage is exclusively vital, and the other similar, but of a nervous and melancholy turn, the children will generally be promising. 7th. To produce smart and healthy children, one of the parties should be of sanguine-bilious temperament, with good vitality, and the other of a quiet, lymphatic turn. Scrofulous forms of disease result exclusively from marriages illustrated by the first five laws above given. More than half the children that die are those of constitutionally incompatible parents. People who live in health to a good old age, owe more to their parents giving them a sound constitution than to any efforts of their own to preserve health. So many diseases are traced by skillful physicians to improper marriages, that the study of Physiology, and of the human temperaments, seems to be as necessary to young people as the most common branches of education. Fortunately for the human race, marriages are oftener contracted from instinct than from motives of policy ; and individuals of opposite temperaments arc apt to experience that natural attraction towards each other that results in marriage. But marriages of interest are still occurring sufficiently frequent to fill our lunatic, idiot, and deaf-and-dumb asylums, and we are glad to notice that the subject is attracting attention, and that new laws are proposed to prevent the marriage of blood relatives. It is also proper to state that there should not be an extreme disproportion in stature between a married pair. A delicate^ slightly formed, small woman, whose pelvis is small, should not marry a large robust man. If she does,

 her offspring will be too large for her to bring into the world without much suffering, and sometimes mutilation, and destruction of health. This is also the fate of many girls of small stature who become mothers at too early an age, and before the hip and other bones, which form the cavity through which the infant comes into the world, is sufficiently developed. Early marriages (if not too early) are better than late ones, for the natural state of mankind, after puberty, is a rational association of the two sexes. Woman was adorned by Providence with her graces and charms to delight the opposite sex, and she possesses those graces in full perfection only while she is young. At that period she is indued with power to give and to inherit a sort of terrestrial paradise, to multiply her species, and to become matron, queen, and mother. Her early ripeness proves that it was the intention of Providence that mankind, while young, should settle in matrimony, and exercise those gifts which reproduce their equals. In many young people the marriage state, when properly enjoyed, augments the energies of the sanguineous system ; the distended arteries carry warmth and animation through the body ; the muscles become vigorous ; the walk is more free ; the voice firmer — in short, both men and women by this means improve their health, strength and beauty, and assist the development of their intellectual faculties. ON THE INFLUENCE OF VITAL FORCE. The base of the brain is the source and foundation of motion, thinking, and feeling in the human body. The breadth of it indicates the vigor, and its depth the tenacity of life. Men generally have the base of the brain more developed than women, and as a consequence exhibit, in both body and mind, more of what is called force of character. A man whose brain is very full at the base, seldom, if ever, suffers from chronic forms of disease, and

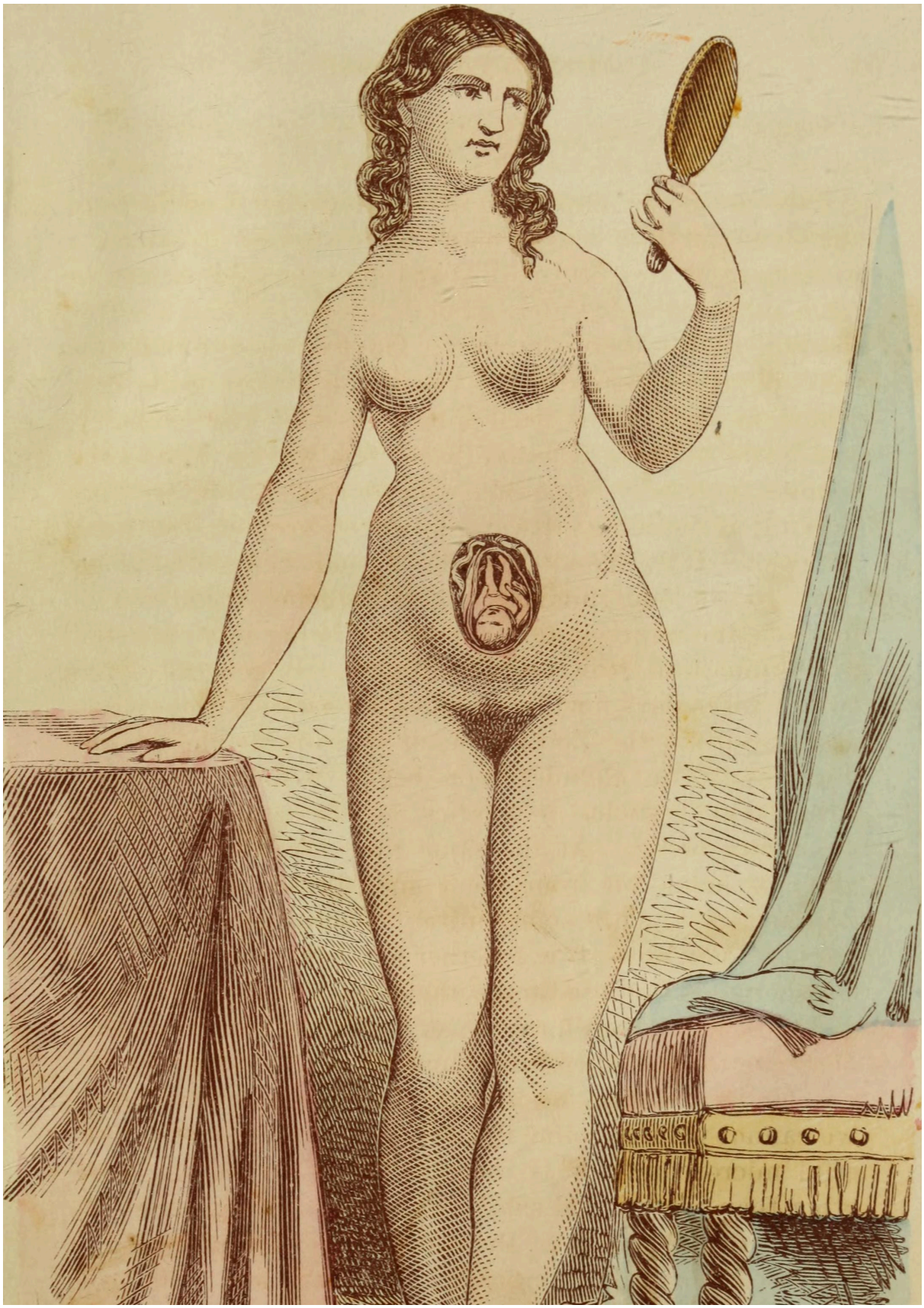
WANT OF VITAL FORCE. 53 never dies from consumption, except in old age when the brain is decayed. His ailings will be confined to inflammatory diseases, gout and rheumatism. Men of this class are never drudges. They are usually energetic, either for good or evil, and are more apt to be leaders of their fellowmen than otherwise. Vital force is as necessary to the promotion of health as pure blood. Those who are deficient of it sooner or later become afflicted with some functional form of disease. Intellectual men of this class usually pursue the profession of a minister, a physician or a college professor, though they make very indifferent doctors or teachers. They do not possess sufficient force or energy of character to make their talents and worth appreciated by the multitude. The trustees of schools and colleges employ them without making any inquiries as to their ability to govern youth, and the consequence is frequent difficulties and fruitless disputes with their pupils.

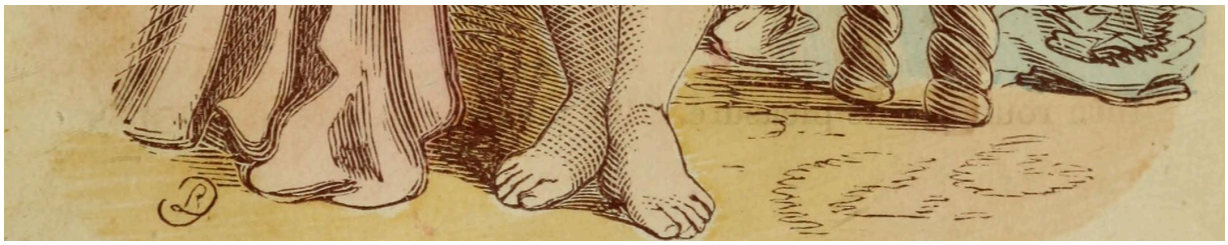
TENACITY OF LIFE AND LONGEVITY. The depth of the base of the brain is a true index of vital tenacity, or duration of life in any individual. This depth varies in different persons from less than a quarter of an inch up to an inch and a quarter.45" A full inch in an individual fifty years of age indicates a life of eighty or ninety years. One-half to five-eighths of an inch shows tha£ though the person may live many years, yet he has not the vital power to resist formidable assaults of disease. And those persons whose base of brain presents a depth of less than half an inch, must be exceedingly careful of their health, and may expect to die from the most trivial cause. On the contrary, those with three-fourths of an inch, and above it, will probably survive the most power* Take a piece of twine and pass it from the outer corns r of each eye around the back of the head, letting: it touch the most projecting protuberance on the hind part of the skull. The distance between this line and the ear-hole gives the depth alluded to.

 ful attacks of disease. The base of the brain, being the seat of vitality in all animals, the exact size of it shows the quantum of life possessed by any individual. Hereditary diseases may be excepted, in certain cases. HOW TO DETECT PREGNANCY. Almost every married woman considers the stoppage of her usual monthly turns a warning that she is in the family way ; and this will hold true in nine cases out of ten. Nevertheless, in some women the menses continue for a couple of months or more after impregnation takes place. So, also, there are many other causes for the suppression of the menses, and the failure of the monthly turn is not, therefore, conclusive evidence of impregnation. Other peculiarities may be noticed which will go to confirm the fact, and one is an enlargement of the neck. Singular as this may appear, it is true : and some married ladies keep the exact measure of their necks so as to be able to detect this sign. Pains similar to colic, fainting fits, shuddering and creeping of the skin, longings for unusual food and drinks, loss of appetite, morning sickness, fretfulness and peevishness, hysteria, and a dozen other changes in the feelings, temper or desires of a woman, are strong presumptive signs of conception. The breasts, being always in sympathy with the womb, usually begin to enlarge a little, the nipples become hard, and their color turns from the usual delicate pink to a chestnut brown, with little dots or pimples on the circle. This alteration in the nipple must be closely observed to indicate positive pregnancy, as it frequently becomes dark from other causes. The hue occasioned by conception is peculiar to itself, and is a sure indication that gestation has commenced. Soon after conception, in some females, the face and eyelids will swell; and many girls are suspected from this cause alone by their more experienced sisters. Others

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PCETUS AT THIRTEEN WEEKS.





 are warned of their condition by flying pains, palpitations, &c, and by pains at the top of the head. If the urine be kept in a clean vessel for several days, and a white scum arises at the top, this is considered by some physicians as conclusive evidence of pregnancy. When a woman has become pregnant, the white line on the abdomen, extending from the navel to the pubis, becomes darker, and the navel itself swells out a little. The mucus membrane which lines the Vagina, which is usually of a delicate rose color, turns blue or purple. The above are the most prominent and conclusive evidences of conception during the first three months, though some of them may not be experienced until a later period. At the end of thirteen weeks the enlargement of the womb begins to develop itself so as to leave no doubt whatever of the interesting situation of the lady. In some cases even this enlargement is the result of other causes ; and should a doubt exist, an examination by a physician, or any experienced person who can feel the mouth of the womb with a finger, will determine the state of the case. The mouth closes and contracts together immediately after conception, and this condition of it can be easily detected if the finger be applied in the right place. If the mouth of the womb is not closed, then the enlargement is surely from other causes LABOR AND CHILD-BIRTH. A healthy and natural birth usually takes place after the fifteenth day of the ninth month of pregnancy. It may be delayed until the end of the month, but is seldom so protracted. Shortly before labor is to commence, the belly sinks, and the hitherto snug-fitting dress will become loose. This is caused by the descent of the*womb into the bottom of the belly. The motions and weight of the child are also felt to be lower than usual, and if in a natural position, the head will fall down to the orifice of the womb,

 ; and press upon it. This drives forward the membranes which restrain the water at the orifice, and at, the proper moment they break, and labor then commences. Labor is caused by involuntary contractions of the uterus and abdominal muscles. By their force the liquor amnii flows out, the head of the foetus is engaged in the pelvis, it goes through it, and soon passes out by the valve, the folds of which disappear. These different phenomena take place in succession, and continue a certain time : they are accompanied with pains more or less severe, with swelling and softening of the soft parts of the pelvis and external genital parts, and with an abundant mucous secretion in the cavity of the vagina. All these circumstances, each in its own way, favor the passage of the foetus. The precursory signs of labor are as follows : Two or three days before it is to commence, a flow of mucus takes place from the vagina, and the external genital parts swell and become softer : it is the same with the ligaments that unite the bones of the pelvis ; the mouth of the womb flattens, its opening is enlarged, its edges become thinner, and slight pains, known under the name of flying pains, are felt in the loins and abdomen. At the next stage pains begin to be felt in the lower part of the back, or lumbar region, and tend towards the womb, or the rectum : these occur at intervals of fifteen to thirty minutes, and each is accompanied with contraction of the womb, and tension of its neck, which begins to open. If a finger is now introduced into the vagina, a considerable tumor may be felt, which is a protrusion of the membrane coverings of the foetus, containing the first waters. The pains gradually become stronger up to the time when the membranes break, and labor actually begins. The uterus now contracts on itself, and is applied to the surface of the foetus. Soon the pains and contractions of the uterus increase considerably, and are accompanied by the contraction of the abdominal muscles. The woman

 should favor this state of things by making all the muscu lar efforts in her power, (straining.) As the labor progresses, her pulse will become stronger and more frequent ; her face becomes animated ; her eyes grow brighter ; her whole body is in extreme agitation ; perspiration flows in abundance ; until the head of the child descends into the lower strait of the pelvis. At this stage there is a discharge of whitish matter from the vagina, and pains occur which extend from the small of the back, or loins, and the groins, down towards the front, or private parts ; and sometimes the membranes will even protrude through the external opening. Presently a strong pain comes on, crack go the membranes, the liquor amnii gashes out with a rush, deluging the bed. After this there are longer intervals between the pains, and on the midwife's introducing her finger, she can feel the head of the child. As the pains increase in intensity, the patient is apt to scream, though some women of firmness will suppress their feelings : she lays hold of a towel, which is commonly fastened to the becVpost for this purpose, and bears clown with all her might : her pulse now is rapid, and her skin is hot ; the process still goes bravely on ; the pains are now more frequent, stronger and lasting. The head of the child now gradually descends lower and lower in the vagina until it presses on the perinceum, or outer edge of the private part adjoining the anus. In this stage of the labor an inexperienced midwife would think that a few pains more would expel the child, but although the head rests upon the perinceum, and shows itself at the external orifice, yet it may be some hours before it is expelled, more especially if it is a first child ; but if the second or third, half-a-dozen more pains will generally be sufficient to complete the process. During this time the woman usually suffers some from head-ache, looks intensely red in the face, and often experiences a trembling of the lower limbs.

58 MANAGEMENT AT CHILD-BIRTH, The outer passage will now begin to enlarge gradually, and the head appears. When it is advanced as for as its ears, it is said to be " in the passage." When the birth has advanced one-third, the midwife may assist the expulsion if she chooses, though Nature alone would accomplish it. When the child is born, the midwife should lay it upon her knees, with its face down, so as to give exit to the mucus, waters, &c, from the mouth, if any has been imbibed, which is most generally the case. Now that the child is born, there is a freedom from pain and the mother feels rejoiced at the sudden transition from severe suffering to comparative ease. In about ten minutes she again begins to experience pains, which are, however, slight, or less violent than before, in the region of the uterus, coming and going about every five minutes. On examination, the accoucheuse will find a quantity of clotted blood expelled, and on passing up the finger along the cord, she will discover the after-birth, or placenta, as it is called, forced into the upper part of the vagina, If not attached to the womb, which is easily known by carefully pulling at the cord, the midwife will separate it gently, by introducing her hand. The navel-string must be divided as soon as the child is born ; which may be done with a pair of scissors, having first tied a string as well on the child's side of the cord as the mother's, to prevent hemorrhage. The placenta being taken away, the labor is now over. An hour after, let the mother take a little oil'of sweet almonds, to ease the after pains ; and let a poultice of oil of sweet almonds, and two or three new-laid eggs, be boiled together, and laid to the parts, renewing at every six hours for two days. Fifteen clays after the birth, the parts may be bathed with an astringent decoction of red roses, alum, or nut-galls in reel wine, in order to brace them The following is the formula I usually employ : Red-roseleaves, 1 ounce ; Alum, 2 drams ; Ordinary Claret, half a

 pint. Put them into a sauce-pan and let them boil for five or ten minutes. After having stood for fifteen or twenty minutes to cool, strain, and apply warm to the parts. The above is a brief description of a healthy delivery ; and such are the usual ones. In some cases, however, the labor may be tedious and difficult, when the lower part of the belly must be covered with a flannel cloth dipped in a hot decoction of bitter herbs, as tanzy, hops, wormwood and catnep, of each a small handful, to which put three pints of equal parts vinegar and water ; boil for half an hour in a covered vessel. Wring the flannel out and apply warm over the region of the womb, which will relieve the tension and ease the pain, besides gently stimulating the uterus to contract more forcibly on its contents, whereby the labor is facilitated. Stimulating injections by the bowels, may now and then be administered — especially if the woman be at all costive. The midwife should also push back with her longest finger the os coxygis, which tends to excite the labor and ease the pain. If the parts are in a stiff, straitened condition, as in the first child, especially if the woman is not young, emollient liniments are to be used, and the parts must be anointed with fresh butter or oil, and to be dilated gently with the hand. If there is a tumor, carbuncle, or membrane opposing the birth, the assistance of an experienced surgeon is required. Always in difficult labors, the patient should be made as cheerful as possible by her friends, by the recital of lively and amusing anecdotes, and by every species of encouragement in their power ; as a depressed and melancholy state of mind invariably retards the labor. Women in labor, who have a languid circulation and a weak constitution, are benefited by cordials and good nourishment. Let half a glass of wine be given every two hours, which will invigorate the system, and render the action of the uterus more powerful.

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 If the feet present first, the midwife must be very cautious lest there be twins, and lest she should take a foot of each. The feet must be wrapped in a dry napkin, and the child must be drawn gently, till the waist is in the orifice of the uterus. Then the infant's hands must be drawn down close to the sides ; and if the nose be turned towards the pubic bone in front, it should be placed in an opposite direction to prevent any obstacle. If the chin is embarrassed, the midwife must disengage it, by putting her finger into the mouth, in order to turn to advantage. In case the infant's head presents across the passage, or laterally, it must be gently thrust back, and carefully turned to its natural situation. If the shoulder presents, the same tact and talent must be employed, although the difficulty is greater. If the belly, hip, or thigh appears first, the child must be extricated by gentle traction made at the feet, and the mother must lie flat on her back. If one or both hands are directed upward, above the head, and lie close to it, the case is not so bad as some would apprehend ; for they will keep the orifice equally dilated till the head passes, and thus prevent strangling. "When the foetus dies before the time of birth, and the membranes are not yet ruptured, it will not putrefy ; therefore the work must be left to Nature, for the pains of labor will at length come on spontaneously. Baudelocque says, if the navel-cord first appears, and is compressed soon after by the head of the infant, its life is in danger ; and the remedy is to return the infant, and reduce the cord, till the head fills the opening. But if this cannot be done, the woman must be put in a suitable posture, and the child must be extracted by the feet. When the placenta first presents itself, which is known by its spongy, soft texture, and the great quantity of blood flowing at the same time, it requires speedy assistance. If the membranes are entire, they should be broken, the placenta and membranes should be returned into the

 uterus, and the child be extracted by the feet (which is more readily effected in the membranes than in the uterus), and put into a proper situation. When there is a great flow of blood from untoward accidents, the infant should be immediately delivered by art, though the mother be not in true labor. I would caution all how they use the instruments when the mouth of the womb is not fully opened, and never to resort to them unless actually compelled to do so by some serious danger which is to be apprehended from delay. Many cases of this kind do occur, it is true, in large cities, if one happens to have a large practice in this branch of the Healing Art ABORTIONS AND MISCARRIAGES. The anxiety of a woman who desires to avoid pregnancy will often lead her to such dangerous extremes that she is ready to risk health, and even life itself, rather than become a mother. Hence she earnestly seeks the means to destroy her unborn child. When this is done so early that the fcetus cannot live, it is called an abortion. After the sixth or seventh month, it is a miscarriage. Abortions are always dangerous, though some females get over them without much suffering or harm. The most propitious periods for an abortion are at three, five, and six months. Both abortions and miscarriages are brought about by irregularities of conduct, such as too eager gratification of sexual desires, remaining too long in a warm bath, lacing the corsets too tight, violent exercise, such as dancing, riding a hard trotting horse, romping, joining long distances, &c. Any of these imprudences will be apt to kill the foetus, which will soon thereafter be expelled from the womb. Women know the "moment the foetus dies, for it falls to the bottom of the abdomen and lies there a dead weight, feeling like a foreign substance in the body. Sudden and unexpected violence, such as falling down

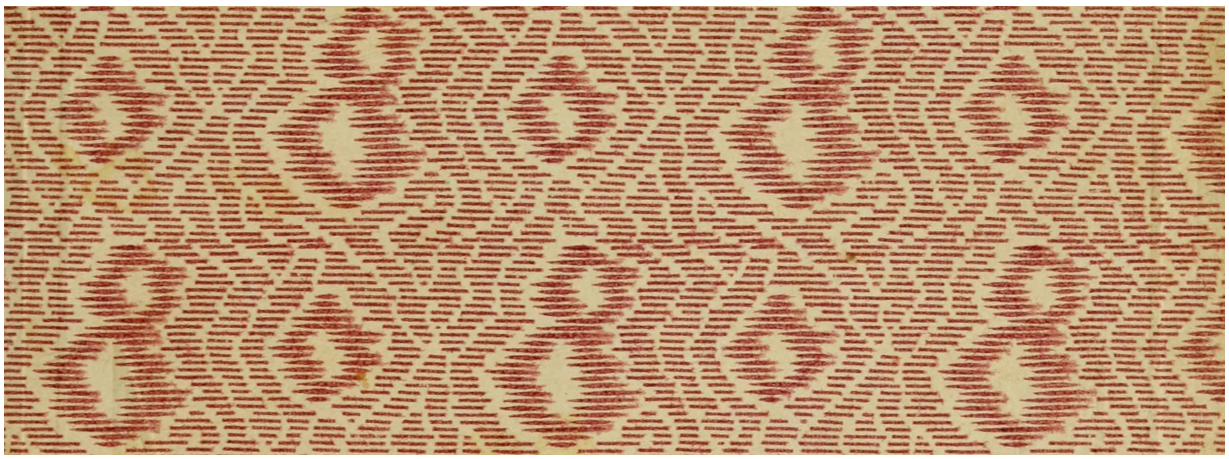
 stairs, or being knocked down unexpectedly, will produce abortion or miscarriage, but as these mishaps would be a severe shock to the nervous system, they endanger the life of the mother. Any unnatural efforts to produce abortion, such as forcing the mouth of the womb, or taking powerful medicines, are also t.c igcrous, as these may cause flooding that cannot be stopped. Bleeding too freely will bring on an abortion in some women, and on others will have no effect. Ergot of Rye is sometimes given by physicians to produce abortion in V early stages of gestation. It is the diseased seeds of the common rye/ called grown rye. It acts specifically on the uterus, br womb, increasing its contractile energy. Ergot is not only a powerful promoter of abortions and miscarriages, but it is given to women as a stimulant to uterine action during labor, and also to check hemorrhage. The dose, in powder, is fifteen to twenty grains repeated every twenty minutes until the desired effect is produced, or until one dram is taken. Or, a dram of ergot may be infused in four fluid ounces of boiling water, and one-third taken as a dose, and the other two doses (if necessary) at intervals of twenty minutes. On some women it will produce not only abortion at three or five months, but even a miscarriage, particularly when the foetus is male. There is no doubt that many women can escape child-bearing by the use of ergot, but it would be better for any one to get it from her family physician, who would know something of her constitution, than to pay a hundred times its worth to a quack, and perhaps endanger life or health by taking more than is prudent, and at an improper time. Oil of Tansey is another article used to bring on the monthly turn, and in some cases it will stop the course of gestation if taken at the time the turn is due. Two or three drops only are necessary for a dose. In some women, a considerable dose will cause a miscarriage at three months.

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DRUGS THAT EXCITE THE SEXUAL ORGANS. 63 Abortions arc sometimes produced under the direction of physicians by inserting a small hand up into the Yagina, and feeling for the mouth of the Womb with the finger. A little extract of Belladonna is used to promote the relaxation of its mouth, and by the most gentle means possible the finger may force a passage, wh - flooding at once ensues, and the fcetus will generally be expelled soon after. Women who submit to this operation run some risk of losing their lives, and hence a physician will seldom endanger his reputation by advising it, except in extreme perilous cases. Abortions and Miscarriages being in collision with Nature's laws, should never be resorted to except in extreme cases, and then only under medical advice. APHRODISIACS, OR LOVE POWDERS. Many quack doctors advertise medicines to stimulate the procreative powers, and thus create a desire for sexual intercourse. These are sold at enormous prices, and are often useless, for the reason that the venders of them cannot know anything at all of their patients, and must fix the dose so as to suit the most delicate temperament for fear of injurious effects. The drugs used for this purpose are sold by every apothecary, and indeed at almost any country store. We will mention some of them : Cannabis Indica is the principal article used in making love powders. It acts powerfully on the nerves, excites the sexual organs, and increases their activity. The quantity to be taken differs with different persons — too large a dose producing extraordinary excitement and sexual desire, which is followed by corresponding prostration, both mental and physical. The proper use of this drug is not detrimental to health. Phosphorus is another article used in making preparations to excite the sexual organs. It has a disagreeable smell, and must necessarily be disguised as much as pos

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 sible. It is powerful in its effects, and has frequently been known to excite women so furiously as to make them discard all prudence and abandon themselves to licentious indulgence. Phosphorated Oil of Almonds, flavored with bergamot, can be introduced into almost any gelatinous substance to disguise the taste of the phosphorus. Dose, from five to ten drops of the oil. Ether will affect some females very curiously, making them amorous and imparting a strong desire to cohabit with their husbands. On some, again, it has no such effect at all. The dose of Nitrous Ether is from ten to forty drops ; or if you prefer Sweet Spirits of Nitre, take half a fluid dram up to twelve drams. Strong Coffee is a direct stimulant of the generative organs, and if taken in large quantities does not fail to produce marked effects. Ergot of Rye is taken by some women to bring on their expected monthly turn when they fear they may have become pregnant. It acts as a stimulant and an invigorater of the sexual powers. Dose, in powder, fifteen to twenty grains. Saltpetre acts also as a stimulant to the sexual organs, and causes a desire to cohabit. It is taken in daily doses of five to ten grains, in the form of purified Nitrate of Potassa. Cantharides, or Spanish Flies, is a direct stimulant of the sexual feeling in some people. It is taken as a tincture, in doses of ten to twenty drops, and should be used with great caution. THE END.





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MASSIMO VILLA, Universität Hamburg

Review

AMSALU TEFERA, *The Ethiopian Homily on the Ark of the Covenant: Critical Edition and Annotated Translation of Dərsanä Ṣəyon*

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Bairu Tafla, Ulrich Braukämper, Ludwig Gerhardt,
Hilke Meyer-Bahlburg and Siegbert Uhlig

decision to include relevant French titles in this edition is a great help in understanding the text; they make the reading easier, especially of the miracles. However, more details in the Introduction about the available manuscripts concerning Samu'el, those used in the edition and those not, would surely have enriched this precious work, along with more commentary on the edition itself, at least on the most significant textual readings and corrections. It would also have been useful to have some more indications as to the editorial criteria adopted and about the apparatus.

Vitagrazia Pisani, Universität Hamburg

AMSALU TEFERA, *The Ethiopian Homily on the Ark of the Covenant: Critical Edition and Annotated Translation of Dərsanä Ṣəyon*, Text and Studies in Eastern Christianity, 5 (Leiden–Boston: Brill, 2015). xvi, 286 pp. Price: €114.00. ISBN: 978-90-04-28233-9.

The volume under review stems from the author's PhD Dissertation, submitted in 2011 at Addis Ababa University with the title *Dərsanä Ṣəyon: Philological Inquiries, Critical Edition and Annotated Translation* and prepared under the supervision of Prof. Paolo Marrassini and Prof. Baye Yiman. The dissertation is the first product of the recently launched philology programme at Addis Ababa University, and this initiative, strongly promoted by the late Paolo Marrassini, is a new landmark in the progress of Ethiopian studies.

The work offers a wide-ranging investigation into *Dərsanä Ṣəyon* (= hereafter *DṢ*) or the 'Homily on [the glory] of Zion'. The same author has already made other contributions on this text,[1] as well as on the related texts which constitute the corpus of literary pieces focusing on Zion. With this term, as the author meticulously illustrates, multiple meanings are intended: not only the Ark of the Covenant, widely glorified in the text, but also Mount Zion, as well as the Temple in the earthly Jerusalem, the new heavenly Jerusalem, the church of Aksum Ṣəyon as the repository of the Ark, and, by extension, the entire Christian kingdom of Ethiopia. A metaphorical connection, attested elsewhere, is further established with the Holy Virgin, pivoting on the parallelism of Mary and the Temple as 'wombs' where God dwelt and making *DṢ* one

[1] Amsalu Tefera, 'Dərsanä Ṣəyon: Philological Inquiries into the Text', *Rassegna di Studi Etiopici*, Nuova Serie, 3 (2011), 141–166; 'Mariology in the EOTC Tradition: Special Emphasis on Dərsanä Ṣəyon', *Journal of Ethiopian Church Studies*, 2 (2012), 71–96; 'Colophonic Reflections on Dərsanä Ṣəyon and Kəbrä Nägäśt', *Aethiopica*, 17 (2014), 78–89; 'Dərsanä Ṣəyon', *EAe*, V (2014), 304a–305a (Amsalu Tefera).

of the most pre-eminent sources of Mariology. *DṢ*, presumably composed in the fifteenth century, recounts a number of Old Testament episodes, including the destruction of the first Temple, and concludes with the transportation of the Ark from Jerusalem to Aksum, thus retelling traditions also transmitted in the *Kəbrä nägäśt*.

The book is structured into two parts. The first part, 'Background and Analysis' (pp. 9–120), comprises both a historical and a philological-linguistic introduction to the edition. The second part, 'Text Edition and Translation' (pp. 121–244), offers the critical edition, based on ten witnesses, and an English translation of the entire literary corpus on Zion, including *DṢ*, *Zena Ṣəyon* ('News on Zion'), *Tä'ammərä Ṣəyon* ('Miracles of Zion'), and *Mälkə'a Ṣəyon* ('Effigy of Zion'). An appendix of images and a rich index of the subjects treated conclude the work.

In his historical analysis (pp. 9–80), Amsalu Tefera covers a large number of themes connected with the cult of the Ark in Ethiopian religious practice, from the long-debated question of the Jewish heritage (see the section devoted to the question of the *tabot*) to the ceremony of the royal coronation at Aksum. The methodological criteria adopted in the edition are clearly stated in the philological introduction (pp. 81–120). In compliance with a trend of 'normalization' of the practice of Ethiopic text editing, Amsalu Tefera's edition is conducted according to the Neo-Lachmannian (reconstructive) method. The *stemma codicum* is firmly elaborated through a set of archetype and sub-archetype errors, extensively discussed on pp. 103–109. The value of some of them, marked in the edition with *cruces desperationis*, remains open to debate. For instance, archetype error no. 2 is based on the *varia lectio* around the name **ዘውረ ፡/ዘውሬ ፡/ዘውዕ ፡/ዛውረ ፡/ዘውራ ፡** (§ 16), rendered as 'of Uri' in the translation. However, the spectrum of variants leaves open the distinct possibility of a *diffratio in praesentia*, meaning that one of the attested readings is in fact the original one. As for error no. 11, the proposed solution **ዘአንስቲያሆን ፡** (§ 127), shared by most manuscripts and variously corrupted by others, contradicts the archetypical value attributed to the error itself. On the ground of the sub-archetypical errors, Family Ξ (MSS Q and T)[2] is solely identified by the common variant **አትከላ ፡** instead of **አትከለ ፡** (§ 88), a polygenetic innovation which is ultimately too weak for the manuscript subgrouping.

[2] Q = Collegeville, MN, Hill Museum & Manuscript Library, Ethiopian Manuscript Microfilm Library (= EMML), 8713; T = Berlin, Staatsbibliothek zu Berlin Preußischer Kulturbesitz, Orientabteilung, Ṭānāsee 72.

Due prominence is given by the author to the manifold modalities by which *DṢ* was transmitted. In fact, some manuscripts include *DṢ* within pieces of Marian literature, for instance *Dərsanä Maryam* ('Homily [in honour] of Mary'), whereas in others it was copied together with the *Kəbrä nägäśt*, sometimes even merging the two texts into one single conflated account of the Ark of the Covenant. Such is the case with three twentieth-century witnesses (MSS A, B, and P)[3] belonging to the same Family β, a stemmatic configuration which allows the reasonable assumption that editorial intervention took place at the time of their common ancestor. Finally, in one single witness D,[4] *DṢ* is transmitted together with another historical work, *Tarikä nägäśt*. The copying of MS NALA 620, executed in 1986 upon a fourteenth-century manuscript microfilmed in Ṭana Qirqos (MS EMML 8508) and containing the Ethiopic version of the *Shepherd of Hermas*, can also be definitely attributed to the scribe of MS D, *Qes* Gälaw Biyadgəlläññ zäGondär.

Among the numerous traditions incorporated in the literary dossier, at least one is worth mentioning here. The text of *Tä'ammərä Ṣəyon*, 'Miracles of Zion', as preserved in F (= MS EMML 8823, nineteenth century), contains a version of the well-known account of the Christianization of Ethiopia by Frumentius (text on pp. 186–187, tr. on pp. 194–195). A closer look at the textual arrangement of the passage demonstrates that it is clearly dependent upon the *Sənkəssar* entry for 26 Ḥamle, not infrequently even verbatim. Contrary to the other Ethiopic sources of the story, some readings are uniquely exhibited in the *Sənkəssar* entry, such as the parenthetical addition **ወቦ ፡ እለ ፡ ይሰምይዎ ፡ ሲድራኮስ ።** 'and there were some who named him Sidrakos', referring to Aedesius and intended to conflate two competing versions of the story around the name of Frumentius' brother. Again, the offices attributed to Frumentius and Aedesius, respectively appointed **ዐቃቤ ፡ ሕግ ፡ ወጸሓፌ ፡ አክሱም ፡** and **መጋቤ ፡ ቤተ ፡ ቀጢን ፡**, only find exact correspondence with the text of the Ethiopic *Synaxarium*.[5] The identification of this literary debt would have allowed us to accept the text of F with more confidence, for instance in the case of **ሜሮቦጵዮስ ፡** (Meropius, p. 186, n. 74), unnecessarily corrected into **ሜሮጵዮስ ፡**, or in the case of **ሰአልዎ ፡ ከመ ፡ ይፈንዎሙ ፡** 'they

[3] A = Aksum, Aksum Ṣəyon Cathedral (p. 82); B = Addis Ababa, Ǝnṭoṭṭo St Mary Church (pp. 82–83); P = Lake Ṭana, Ṭana Qirqos Communal Monastery, printed text (p. 87).

[4] D = Addis Ababa, National Archives and Library Agency (= NALA), 630, copied in 1984/1985.

[5] For an overview on the Ethiopic sources in a text-critical perspective, see M. Villa, 'Frumentius in the Ethiopic Sources: Mythopoeia and Text-critical Considerations', *Rassegna di Studi Etiopici*, Terza Serie, 1 (forthcoming).

asked him to dismiss them' (p. 186, last line but one), marked with a *crux desperationis* which is quite unnecessary since the *textus receptus* perfectly parallels the corresponding passage in the *Sənkəssar*.

The presentation of the work under review is clear, the translations are accurate, and misprints are rare and largely insignificant, for instance 'Banū l-Yahudiya' instead of 'Banū l-Yahūdiya' (p. 53.8), the spelling 'Geᶜez', inconsistently used together with 'Gəᶜəz' (pp. 82–90), 'brought' instead of 'bought' (p. 90, n. 26), 'erros' instead of 'errors' (p. 111.7), and a few others.

To conclude, Amsalu Tefera's work on the Zion corpus, remarkable for its methodological accuracy and the richness of its bibliographical tools, makes available a new source on one of the most multifaceted concepts of the Ethiopian Christianity. Also, it makes a significant contribution to our understanding of a genre of the Ethiopic literary heritage, the homiletic literature, which despite its vitality remains to date largely understudied, and opens the way to new perspectives of investigation into a number of questions, among which, to mention one, the intricate textual relationship between *DṢ* and the *Kəbrä nägäśt*.

Massimo Villa, Universität Hamburg

GIRMA GETAHUN, ed., tr., *The Goğğam Chronicle*, *by Aläqa Täklä Iyäsus WaqǦera*, Fontes Historiae Africanae, New Series, Sources of African History, 12 (Oxford: Oxford University Press, 2014). 408 pp. Price: $115.00. ISBN: 978-0-19-726309-9.

The translation and publication of the 'Goğğam chronicle' is a significant step in the study of eighteenth and nineteenth century Ethiopian historiography. Although many of the historical details dealt with are widely known and written about in several historical works concerning this period (chronicles as well as historical narratives of Ethiopian history in general), this text provides a fresh corpus of historical information on the social and cultural aspects of state and society during the period of Zämänä mäsafənt. The author, Täklä Iyäsus Waqğəra, served in the court of King Täklä Haymanot and Emperor Mənilək II, and was thus able to make use of his personal experience to reveal a fund of historical data from the nineteenth century that could not easily have been obtained from other historical sources. It is this personal experience that makes the publication of Girma Getahun's edition so valuable.

However, it is misleading, to label the text by Täklä Iyäsus Waqğəra a chronicle as this genre has its own established features. Rather, I would say,

Student Name: ANKE WANGER
Student Country: ETHIOPIA
Program: MTH
Course Code or Name: THE-733

This paper uses [x] US or [ ] UK standards for spelling and punctuation

The Biblical Canon of the Ethiopian Orthodox Tewahdo Church

1) Introduction

The topic of Biblical canon formation is a wide one, and has received increased attention in the last few decades, as many ancient manuscripts have been discovered, such as the Dead Sea Scrolls, and the question arose as to whether the composition of the current Biblical canon(s) should be re-evaluated based on these and other findings. Not that the question had actually been settled before, as can be observed from the various Church councils throughout the last two thousand years with their decisions, and the fact that different Christian denominations often have very different books included in their Biblical Canons. Even Churches who are in communion with each other disagree over the question of which books belong in the Holy Bible.

One Church which occupies a unique position in this regard is the Ethiopian Orthodox Tewahdo Church. Currently, it is the only Church whose Bible is comprised of

81 Books in total, 46 in the Old Testament, and 35 in the New Testament.[1] It is also the biggest Bible, according to the number of books: Protestant Bibles usually contain 66 books, Roman Catholic Bibles 73, and Eastern Orthodox Bibles have around 76 books, sometimes more, sometimes less, depending on their belonging to the Greek Orthodox, Slavonic Orthodox, or Georgian Orthodox Church.[2]

And although the Ethiopian Orthodox Church belongs to the group of Oriental Orthodox Churches which are in communion with each other, there is no common consensus among them as to which books make up the Biblical canon; for example, the Coptic Orthodox Church has the same canon as Western Protestant Churches, with the addition of the two Epistles of Clement in the New Testament (a total of 68 books).[3]

This paper will present the Biblical canon of the Ethiopian Orthodox Tewahdo Church, and the various canons produced by synods and Church Fathers which have influenced the collection of Biblical books in this particular Church.

2) The Bible in the Ethiopian Orthodox Tewahdo Church

As mentioned above, the Bible of the Ethiopian Orthodox Church consists of 81 books, 46 in the Old Testament, and 35 in the new.[4] With this, the Ethiopian Orthodox

[1] Cherenet Abebe. *Meseretawi yemetsehaf kidus atenan zede*. (Foundational Bible Study). Addis Abeba, 2011. p.91-92, 162-163

[2] Wikipedia, *Biblical canon.* Available from: http://en.wikipedia.org/wiki/Biblical_canon (accessed November 26, 2011)

[3] Wikipedia, *Development of the New Testament canon.* Available from: http://en.wikipedia.org/wiki/Development_of_the_New_Testament_canon (accessed November 26, 2011)

[4] Cherenet Abebe. *Meseretawi yemetsehaf kidus atenan zede*. (Foundational Bible Study).p.91-92, 162-163

Church has the most extensive collection of Biblical books considered to be canonical of all the major Christian denominations.[5] The number of books as well as the exact titles are laid down in the Feteha Negest (Law of the Kings), a book of law used in Christian Ethiopia since at least the 16th century, based on an Arabic manuscript written by a Christian Egyptian in 1238, which lists the books of the Bible. In Section 2, it states the number is to be 81; the actual titles of the books are mentioned in the text as well as in "Reading and Explanation of the Feteha Negest" (a kind of commentary).

It should not come as a surprise that most of the "additional" books (those not accepted by all or most other Churches) are books that either have been considered canonical Scripture by one or more of the other Churches at some point, and/or are summarized as Apocrypha or Pseudepigrapha by them today, meaning that they constitute the books about which there always has been a certain amount of discussion as to whether they actually should be considered as canonical or not. However, some of the books that we find in the Ethiopian Biblical canon do not fulfill these criteria, either, but are completely unique to that particular Church.[6] [7]

Yet another curious thing is that, although the number of books in the Ethiopian Orthodox Bible is always 81, this number is most commonly reached in two different ways (although other ways did and do exist).[8]

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[5] Wikipedia, *Biblical canon* (accessed November 26, 2011)

[6] Wikipedia, *Biblical canon* (accessed November 26, 2011)

[7] R. W. Cowley, The Biblical Canon Of The Ethiopian Orthodox Church Today, in: *Ostkirchliche Studien*, 1974, Volume 23, pp. 318-323.

[8] R. W. Cowley, The Biblical Canon Of The Ethiopian Orthodox Church Today, p. 318-323.

Furthermore, there is currently no distinction at all between the book that are referred to as protocanoncial and deuterocanonical. Whereas the Ethiopian Orthodox Church understand and uses these terms when referring to the respective books in, for example, the Catholic or Eastern Orthodox Church, or in the ancient writing, like the Festal Letter of St. Athanasius (see below), it does not differentiate in its own Bible between proto- and deuterocanon. All books accepted into the Bible are considered equally inspired, equally the Word of God, and equally instructive (albeit for different situations and circumstances.[9]

a) Books of the Old Testament

In the official rendering, the number of the Old Testament books in the Ethiopian Orthodox Church is 46, divided into four sections. Those books include[10] [11]:

- **Books of Law (the 5 Books of Moses):**
  - Genesis
  - Exodus
  - Leviticus
  - Numbers
  - Deuteronomy
- **Books of History**

[9] Cherenet Abebe. *Meseretawi yemetsehaf kidus atenan zede*. (Foundational Bible Study). Addis Abeba, 2011. p.47-61

[10] Ethiopian Orthodox Tewahdo Church**.** *The Ethiopian Orthodox Tewahdo Church: Faith, Order of Worship and Ecumenical Relations,* Addis Abeba, 1996. p.45-47

[11] Cherenet Abebe. *Meseretawi yemetsehaf kidus atenan zede*. (Foundational Bible Study). p.91f.

- Joshua
- Judges
- Ruth
- 1st and 2nd Samuel
- 1st and 2nd Kings
- 1st and 2nd Chronicles (2nd Chronicles includes the Prayer of Manasseh)
- Ezra and Nehemiah
- Ezra Sutuel and 2nd Ezra
- Tobit
- Judith
- Esther
- 1st Meqabeyan
- 2nd and 3rd Meqabeyan
- Joseph Ben Guriyon
- Jubilees
- Enoch

- **Books of Psalms (Songs) and Wisdom**
  - Job
  - Psalms
  - Proverbs
  - Reproof (“Tsegats” in Ge’ez)
  - Ecclesiastes

- Song of Songs
- Wisdom (of Solomon)
- Sirach

- **Books of Prophecy**
  - Isaiah
  - Jeremiah (including Lamentations, the Remainder of Jeremiah, and Baruch)
  - Ezekiel
  - Daniel (including Susannah, the Prayer of the Three Children, and Bel and the Dragon)
  - Hosea
  - Amos
  - Micah
  - Joel
  - Obadiah
  - Jonah
  - Nahum
  - Habakkuk
  - Zephaniah
  - Haggai
  - Zechariah
  - Malachi

It should be noted that the three books of "Meqabeyan" are not identical with the books of "Macabees", although there is a certain overlap regarding content.

As mentioned above, this is the official rendering. In the actual Bible which is currently on the market, the arrangement is somewhat different: 1st and 2nd Samuel have been printed as individual books in it, similarly 1st and 2nd Kings, 1st and 2nd Chronicles, and 2nd and 3rd Meqabeyan. Also, Ezra and Nehemiah have been separated, as have Ezra Sutuel and 2nd Ezra. All the writings of Jeremiah, which are one book in the official rendering, have been separated in the actual printing: Jeremiah, Baruch, Lamentations, and the Remainder of Jeremiah; there is also a book titled "the Remainder of Baruch". The book of Joseph Ben Guriyon has been eliminated. In the actual print version, therefore, the number of Old Testament books is 54. The order also varies; in the print version it is: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1st and 2nd Samuel, 1st and 2nd Kings, 1st and 2nd Chronicles, Jubilees, Enoch, Ezra, Nehemiah, Ezra Sutuel, 2nd Ezra, Tobit, Judith, Esther, 1st Meqabeyan, 2nd Meqabeyan, 3rd Meqabeyan, Job, Psalms, Proverbs, Reproof, Wisdom, Ecclesiastes, Song of Songs, Sirach, Isaiah, Jeremiah, Baruch, Lamentations, Remainder of Jeremiah, Remainder of Baruch, Ezekiel, Daniel, Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.[12]

[12] Ethiopian Bible Society. *Metsehaf Kidus* (The Holy Bible, Amharic version). Addis Abeba, 2007.

b) Books of the New Testament

As for the New Testament, the Ethiopian Orthodox Church receives the following books into its canon (in that order)[13] [14]:

- **Gospels:**
  - Gospel of Matthew
  - Gospel of Mark
  - Gospel of Luke
  - Gospel of John
- **History:**
  - Acts (of the Apostles)
- **Epistles of Paul:**
  - Romans
  - 1st Corinthians
  - 2nd Corinthians
  - Galatians
  - Ephesians
  - Philippians
  - Colossians
  - 1st Thessalonians

[13] Ethiopian Orthodox Tewahdo Church**.** *The Ethiopian Orthodox Tewahdo Church: Faith, Order of Worship and Ecumenical Relations*. p.45-47

[14] Cherenet Abebe. *Meseretawi yemetsehaf kidus atenan zede*. (Foundational Bible Study). p.162f.

- 2nd Thessalonians
- 1st Timothy
- 2nd Timothy
- Tito
- Philemon
- Hebrews

- **Other Epistles**
  - 1st Peter
  - 2nd Peter
  - 1st John
  - 2nd John
  - 3rd John
  - James (called "Yaqob" in Ge'ez)
  - Jude
- **Prophecy**
  - Revelation of John
- **Books of Church Order (**based on the "Apostolic Constitutions" and the Epistles of Clement)
  - The Order of Zion
  - Commandments (Te'ezaz)
  - Abtils
  - "Gitzew"
  - 1st Book of Covenant

- 2nd Book of Covenant
- Clement
- Didascalia

Except for the books of Church Order, the canon agrees mostly with that received by other Churches. As we see, in this official rendering, the number of books is 35, making a total of 81 with the 46 books of the Old Testament. In the actual printing, however, the 8 books of Church Order are not printed (as they are generally not widely available), so that in the printed version, the number of New Testament books is 27, making again a total of 81 with the actual 54 books of the Old Testament.

How the Ethiopian Orthodox Tewahdo Church came to accept those 81 books, and which ancient canons played in a role in that decision will be the topic of the next few sections.

3) Canons influencing the Biblical Canon of the Ethiopian Orthodox Tewahdo Church

There are two types of canons that mainly influenced the discussion in the Ethiopian Orthodox Church as to which Books of the Bible should be considered canonical. Those are canons issued by the various synods and councils, for one, and canons proposed by Early Church Fathers in their writings.[15] (Canons available in Ge'ez tend to be

[15] Dibekulu Zewde. *81 Kidusat Metsaheftena Minchoch-Kenonat (*The 81 Holy Books and the Sources – Canons). Addis Abeba, 1995. p. 35-61

translations and/or compilations of these, not actually canons written by local Church scholars.)

a) Synodical canons

As for the canons issued by synods and councils, there are three which are considered to have a had a major influence on the Ethiopian Church, not only in regard to Biblical books, but also regarding Church Law in general: the 85 Apostolic Canons, the Synod of Laodicea, and the Synod(s) of Carthage.[16]

i) The 85 Apostolic Canons

The Apostolic Canons are defined by the Encyclopedia Britannica as:

> [A] collection of eighty-five rules for the regulation of clerical life, appended to the eighth book of the Apostolical Constitutions (q.v.). They are couched in brief legislative form though on no definite plan, and deal with the vexed questions of ecclesiastical discipline as they were raised towards the end of the 4th century . At least half of the canons are derived from earlier constitutions, and probably not many of them are the actual productions of the compiler, whose aim was to gloss over the real nature of the Constitutions, and secure their incorporation with the Epistles of Clement in the New Testament of his day . The Codex Alexandrinus does indeed append the Clementine Epistles to its text of the New Testament . The Canons may be a little later in date than

[16] Dibekulu Zewde. *81 Kidusat Metsaheftena Minchoch-Kenonat (*The 81 Holy Books and the Sources – Canons). p. 35-48

> the preceding Constitutions, but they are evidently from the same Syrian theological circle.[17]

Note that it states here that one of the goals of these canons was to have the Apostolic Constitutions and the Epistles of Clement included in the New Testament. This was at least partially successful in the Ethiopian Church, which does include the eight Books of the Constitutions (with the Epistles of Clement worked into them), and in its sister Church, the Coptic Church, which still lists the two Epistles of Clement as canonical in its New Testament.

Another encyclopedia defines the Apostolic Canons a little more neutrally:

> The Apostolic Canons or Ecclesiastical Canons of the Same Holy Apostles[2] is a collection of ancient ecclesiastical decrees concerning the government and discipline of the Early Christian Church, first found as last chapter of the eighth book of the Apostolic Constitutions and belonging to *genre* of the Church Orders.
>
> These eighty-five canons were approved by the Eastern Council in Trullo in 692 but rejected by Pope Constantine. In the Western Church only fifty of these canons circulated, translated in Latin by Dionysius Exiguus in about 500 AD, and included in the Western collections and afterwards in the "Corpus Juris Canonici". Canon n. 85 contains a list of canonical books, thus it is important for the history of the Biblical canon.[18]

The work in which they are found, the Apostolic Constitutions (also called the Constitutions of the Holy Apostles), "contains eight treatises on Early Christian

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[17] *Apostolic Canons.* In: Encyclopedia Britannica, Volume V02, p. 201. Cambridge University Press, 1911

[18] Wikipedia, *Canons of the Apostles.* Available from: http://en.wikipedia.org/wiki/Canons_of_the_Apostles (accessed November 25, 2011)

discipline, worship, and doctrine, intended to serve as a manual of guidance for the clergy, and to some extent for the laity. It purports to be the work of the Twelve Apostles, whose instructions, whether given by them as individuals or as a body." [19]

The article continues to state:

> The Church seems never to have regarded this work as of undoubted Apostolic authority. [...]. The Quinisext Council in 692 rejected most part of the work on account of the interpolations of heretics. Only that portion of it to which has been given the name *Canons of the Apostles* was received in the Eastern Christianity. Even if not regarded as of certain Apostolic origin, however, in antiquity the Apostolic Constitutions were held generally in high esteem and served as the basis for much ecclesiastical legislation. The Apostolic Constitutions were accepted as canonical by John of Damascus and, in a modified form, included in the 81 book canon of the Ethiopian Orthodox Church.[20]

The already mentioned 85th, the last, canon, lists the Books of the Holy Bible that should be considered canonical:

> Let the following books be esteemed venerable and holy by you, both of the clergy and laity. Of the Old Covenant: the five books of Moses—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; one of Joshua the son of Nun, one of the Judges, one of Ruth, four of the Kings, two of the Chronicles, two of Ezra, one of Esther, *one of Judith*, three of the Macabees, one of Job, one hundred and fifty psalms; three books of Solomon—Proverbs, Ecclesiastes, and the Song of Songs; sixteen prophets. And besides these, take care that your young persons learn the Wisdom of the very learned Sirach. But our sacred books,

[19] Wikipedia, *Apostolic Constitutions.* Available from: http://en.wikipedia.org/wiki/Apostolic_Constitutions (accessed November 25, 2011)

[20] Wikipedia, *Apostolic Constitutions* (accessed November 25, 2011)

that is, those of the New Covenant, are these: the four Gospels of Matthew, Mark, Luke, and John; the fourteen Epistles of Paul; two Epistles of Peter, three of John, one of James, one of Jude; two Epistles of Clement; and the Constitutions dedicated to you the bishops by me Clement, in eight books; which it is not fit to publish before all, because of the mysteries contained in them; and the Acts of us the Apostles.[21]

A comparison between this and the other canons, and the list of canonical Books in the Ethiopian Orthodox Church, will follow in a later section.

ii) The Synod of Laodicea

Another council which is considered influential in determining the Ethiopian Biblical Canon is the Synod of Laodicea. This was a regional synod of approximately thirty clerics from Asia Minor that assembled about 363–364 AD in Laodicea in Phrygia.

The major concerns of the Council involved regulating the conduct of church members. The Council expressed its decrees in the form of written rules or canons. Among the sixty canons decreed, several aimed at:

- Maintaining order among bishops, clerics and laypeople (canons 3–5, 11–13, 21–27, 40–44, 56–57)
- Enforcing modest behavior of clerics and laypeople (4, 27, 30, 36, 53–55)
- Regulating approach to heretics (canons 6–10, 31–34, 37), Jews (canons 16, 37–38) and pagans (canon 39)

[21] Philip Schaff, Ante-*Nicene Fathers (ANF) Vol. 07, Constitutions of the Holy Apostles*. Christian Classics Ethereal Library, Grand Rapids, MI, 2004. p. 759

- Outlawing the keeping of the Jewish Sabbath (Saturday) and encouraging rest on the Lord's Day (Sunday) (canon 29)
- Outlining liturgical practices (canons 14–20, 21–23, 25, 28, 58–59)
- Restrictions during Lent (canons 45, 49–52)
- Admission and instruction of catechumens and neophytes (canons 45–48)
- Specifying a Biblical canon (canons 59–60).[22]

In regard to the determination of the Biblical Canon in the Church, the canons of interest are of course canons 59 and 60, which read as follows:

Canon LIX.

NO psalms composed by private individuals nor any uncanonical books may be read in the church, but only the Canonical Books of the Old and New Testaments.

Canon LX.

THESE are all the books of Old Testament appointed to be read: 1, Genesis of the world; 2, The Exodus from Egypt; 3, Leviticus; 4, Numbers; 5, Deuteronomy; 6, Joshua, the son of Nun; 7, Judges, Ruth; 8, Esther; 9, Of the Kings, First and Second; 10, Of the Kings, Third and Fourth; 11, Chronicles, First and Second; 12, Esdras, First and Second; 13, The Book of Psalms; 14, The Proverbs of Solomon; 15, Ecclesiastes; 16, The Song of Songs; 17, Job; 18, The Twelve Prophets; 19, Isaiah; 20, Jeremiah, and Baruch, the Lamentations, and the Epistle; 21, Ezekiel; 22, Daniel.

And these are the books of the New Testament: Four Gospels, according to Matthew, Mark, Luke and John; The Acts of the Apostles; Seven Catholic Epistles, to wit, one of

[22] Wikipedia, *Council of Laodicea*. Available from: http://en.wikipedia.org/wiki/Council_of_Laodicea (accessed December 14, 2011)

James, two of Peter, three of John, one of Jude; Fourteen Epistles of Paul, one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, one to the Hebrews, two to Timothy, one to Titus, and one to Philemon.[23]

The authenticity of Canon 60 is widely questioned[24] [25], but is matched by a list drawn up by Cyril of Jerusalem around 350 AD.[26]

iii) The Synod(s) of Carthage

Over time, several synods were held at the North-African city of Carthage, but in regard to the question of the Biblical canon, a crucial one was the Synod of 397 A.D., which issued a canon of the Bible reading as follows:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua son of Nun, Judges, Ruth, 4 books of Kingdoms, 2 books of Chronicles, Job, the Davidic Psalter, 5 books of Solomon, 12 books of Prophets, Isaiah, Jeremiah, Daniel, Ezekiel, Tobias, Judith, Esther, 2 books of Ezra, 2 books of Macabees, and in the New Testament: 4 books of Gospels, 1 book of Acts of the Apostles, 13 letters of the Apostle Paul, 1 letter of his to the Hebrews, 2 of Peter, 3 of John, 1 of James, 1 of Jude, and one book of the Apocalypse of John.

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[23] Philip Schaff, *Nicene and Post-Nicene Fathers, Volume 2-14, Synod of Laodicea*. Christian Classics Ethereal Library, Grand Rapids, MI, 2004. p. 253f.

[24] Philip Schaff, *Nicene and Post-Nicene Fathers, Volume 2-14, Synod of Laodicea*. p. 253f

[25] *Council of Laodicea*. Available from: www.bible-researcher.com (accessed December 16, 2011)

[26] *Cyril of Jerusalem on the Canon* . Available from: www.bible-researcher.com (accessed December 16, 2011)

McDonald and Sanders consider that the Apocalypse of John was added during a later council at Carthage in 419 AD.[27]

The decisions of this synod also go together with the Synod of Hippo in 393 AD, in the same region. This council is best known for the fact that for the first time a council of bishops listed and approved a canon of the Bible that corresponds to the modern Roman Catholic canon, if not the (Eastern) Orthodox canon (including the books classed by Roman Catholics as deuterocanonical books and by Protestants as "Apocrypha").[28]

These three councils (Hippo 393 AD, Carthage 397 AD, Carthage 419 AD) were also the ones that Augustine of Hippo called on in regard to canonicity of Biblical books.[29]

b) Canons of Church Fathers

Some individual Early Church Fathers have set forth in their writings also lists of books they considered as canonical for the Holy Bible. Among those, the Ethiopian Orthodox Church mainly recognizes St. Athanasius, Gregory Nazianzen, and Amphilochius of Iconium.

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[27]Lee McDonald and James A. Sanders, *The Canon Debate*. Hendrickson Publishers, 2002. Appendix D-2, note 19

[28] Wikipedia, *Synod of Hippo.* Available from: http://en.wikipedia.org/wiki/Synod_of_Hippo (accessed December 16, 2011)

[29] Wikipedia, *Christian Biblical Canons.* Available from: http://en.wikipedia.org/wiki/Christian_biblical_canons (accessed December 16, 2011)

i) The 39th Festal Letter of St. Athanasius

St. Athanasius was the 20th Bishop of Alexandria. His long episcopate lasted 45 years (June 8, 328 AD – May 3, 373 AD), about one third of which was spent in exile. He is considered to be a renowned Christian theologian, a Church Father, and the chief defender of Orthodoxy against Arianism of the fourth century.[30]

In 367 AD, Athanasius wrote his Easter Letter, the 39th Festal Letter, in which he outlines the books that he considers to be canonical for the Church. It reads:

> There are, then, of the Old Testament, twenty-two books in number; for, as I have heard, it is handed down that this is the number of the letters among the Hebrews; their respective order and names being as follows. The first is Genesis, then Exodus, next Leviticus, after that Numbers, and then Deuteronomy. Following these there is Joshua, the son of Nun, then Judges, then Ruth. And again, after these four books of Kings, the first and second being reckoned as one book, and so likewise the third and fourth as one book. And again, the first and second of the Chronicles are reckoned as one book. Again Ezra, the first and second are similarly one book. After these there is the book of Psalms, then the Proverbs, next Ecclesiastes, and the Song of Songs. Job follows, then the Prophets, the twelve being reckoned as one book. Then Isaiah, one book, then Jeremiah with Baruch, Lamentations, and the epistle, one book; afterwards, Ezekiel and Daniel, each one book. Thus far constitutes the Old Testament.
>
> Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John,

[30] Wikipedia, *Athanasius of Alexandria.* Available from: http://en.wikipedia.org/wiki/Athanasius_of_Alexandria (accessed December 14, 2011)

three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.[31]

One should note that, as far as similarities go,

Pope Damasus I, the Bishop of Rome in 382, promulgated a list of books which contained a New Testament canon identical to that of Athanasius. [The] synod in Hippo in 393 repeated Athanasius' and Damasus' New Testament list [...], and [the] synod in Carthage in 397 repeated Athanasius' and Damasus' complete New Testament list.[32]

ii) The canon of Gregory Nazianzen

Gregory Nazianzen (also called Gregory of Nazianzus) (329 AD – January 25, 389 or 390 AD) was a 4th-century Archbishop of Constantinople, a contemporary of St. Athanasius. He made a significant impact on the shape of Trinitarian theology, and he is therefore remembered as the "Trinitarian Theologian". Much of his theological work continues to influence modern theologians, especially in regard to the relationship among the three Persons of the Trinity.[33] As for the Biblical canon, toward the end of his life, he drew up a list of canonical books in iambic verse:

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[31] Philip Schaff, *Nicene and Post-Nicene Fathers, Volume 2-04, Letter of Athanasius*. p. 1127

[32] Wikipedia, Athanasius of Alexandria (accessed December 14, 2011)

[33] Wikipedia, *Gregory of Nazianzus.* Available from: http://en.wikipedia.org/wiki/Gregory_of_Nazianzus (accessed December 14, 2011)

> The divine oracles should always on the tongue and in the mind be rehearsed. For God will indeed give a reward for this labor, so that you may obtain light from anything hidden, or, what is far better, that you may be spurred by God to greater purity, and thirdly, be called away from the cares of the world by such study. But let not extraneous books seduce your mind. For many malignant writings have been disseminated. Accept, o friend, this my approved number. These are all twelve of the historical books, . of the most ancient Hebrew wisdom: First there is Genesis, then Exodus, Leviticus too. Then Numbers, and the Second Law. Then Joshua and Judges. Ruth is eighth. The ninth and tenth books ⌜are⌝ the acts of Kings, and ⌜the eleventh is⌝ Chronicles. Last you have Ezra. The poetic books are five: Job being first, then ⌜the Psalms of⌝ David; and three of Solomon, Ecclesiastes, Canticles and Proverbs. And similarly five of prophetic inspiration. There are the Twelve written in one book: Hosea and Amos, and Micah the third; then Joel, and Jonah, Obadiah, Nahum also, and Habakkuk, and Zephaniah, Haggai, then Zechariah, and Malachi. All these are one. The second is of Isaiah. Then the one called as an infant, Jeremiah, Then Ezekiel, and the gift of Daniel. I count therefore, twenty-two of the ancient books, corresponding to the number of the Hebrew letters. Now count also those of the new mystery. Matthew wrote the miracles of Christ for the Hebrews, Mark for Italy, Luke for Greece; John for all, the great herald, who walked in the heavens. Then the acts of the wise apostles. Of Paul there are fourteen epistles. , And the seven catholic, ⌜which include⌝ one of James,· two of Peter, three of John also; and Jude is the seventh. You have them all. And if there are any beyond these, they are not genuine.[34]

Concerning the Old Testament, he agrees with Athanasius, but as to the New Testament, he differs by placing the Catholic Epistles after the Pauline Epistles and, more

[34] J.P. Migne *Patrologia Graeca*, Vol. 37, cols. 471-474 (*Carmina Dogmatica, Book I, Section I, Carmen XII.*)

significantly, in omitting the Revelation of John. However, Gregory knew of the existence of the Revelation of John, and on rare occasions in his other works he quoted from it.

iii) The canon of Amphilochius of Iconium

Amphilochius of Iconium was a Christian bishop of the fourth century, son of a well-known Cappadocian family, born perhaps at Caesarea, around 339 or 340 AD, and died sometime between 394 and 403 AD; he is considered to be first cousin to Gregory Nazianzen.[35] A poem called "Iambics for Seleucus" is traditionally attributed to him; it lists the books to be considered canonical for the Church:

> For this reason I will state for you the divinely inspired books one by one, so that you may learn them clearly. I will first recite those of the Old Testament. The Pentateuch has Creation, then Exodus, and Leviticus, the middle book,. after which is Numbers, then Deuteronomy. Add to these Joshua, and Judges, then Ruth, and of Kingdoms the four books, and the double team of Chronicles; after these, Esdras, one and then the second. Then I would review for you five in verse: Job, crowned in the contests of many sufferings, and the Book of Psalms, soothing remedy for the soul, three of Solomon the Wise: Proverbs, Ecclesiastes, Canticle of Canticles. Add to these the Prophets Twelve, Hosea first, then Amos the second, Micah, Joel, Obadiah, and the type of Him who three days suffered, Jonah, Nahum after those, and Habakkuk; and ninth, Zephaniah, Haggai, and Zechariah, and twice-named angel Malachi. After these prophets learn yet another four: The great and fearless Isaiah, the sympathetic Jeremiah, and mysterious Ezekiel, and finally

[35] Wikipedia, *Amphilochius of Iconium.* Available from: http://en.wikipedia.org/wiki/Amphilochius_of_Iconium (accessed December 14, 2011)

> Daniel, most wise in his deeds and words. With these, some approve the inclusion of Esther. Time now for me to recite the books of the New Testament. Accept only four Evangelists, Matthew, then Mark, to which Luke as third add; count John in time as fourth, but first in sublimity of dogma. Son of Thunder rightly he is called, who loudly sounded forth the Word of God. Accept from Luke a second book also, that of the catholic Acts of the Apostles. Add to these besides that Chosen Vessel, Herald of the Gentiles, the Apostle Paul, writing in wisdom to the churches twice seven epistles, one to the Romans, to which must be added two to the Corinthians, and that to the Galatians, and to the Ephesians, after which there is the one to the Philippians, then those written, to the Colossians, to the Thessalonians two, two to Timothy, and to Titus and Philemon one each, and to the Hebrews one. Some call that to the Hebrews spurious, but they say it not well; for the grace is genuine. What then is left? Of the Catholic epistles some say seven, others only three must be accepted: one of James, one of Peter, one of John, otherwise three of John, and with them two of Peter, and also Jude's, the seventh. The Apocalypse of John, again, some approve, but most will call it spurious. This would be the most unerring canon of the divinely inspired scriptures.[36]

The common thread of the synodical canons and the canons issued by the Church Fathers seems to be, in the end, the council of Trullo (Quinisext Council), held in Constantinople in 692 AD. During this council, the following lists of canons were endorsed: the Apostolic Canons, the Council of Laodicea, the third Synod of Carthage (397 AD), and the 39th Festal Letter of Athanasius. This hardly served to clarify things, since the canons do differ, as shown below. Why the Ethiopian Orthodox additionally considers Gregory Nazianzen and Amphilochius of Iconium as authoritative is currently

[36] *Amphilochius of Iconium.* Available at: www.bible-researcher.com (accessed on December 16, 2011)

open to speculation; one reason might be simply geographical obstacles: Ethiopia, being relatively far from the other Churches, would probably not receive all decisions on all Church councils, and all writings. So, it could be that it would simply rely on those with it did receive and which fit into its theological beliefs and concepts.

4) Biblical canons in Ge'ez (Ethiopic)

The main foundation for most of the Biblical canons found in Ge'ez (or Ethiopic, as Ge'ez is sometimes wrongly called) are the Apostolic Constitutions, and the 85 Apostolic canons found therein (see above). Those were used both in their original forms as well as in modifications and combinations with other canons.

a) Feteha Negest – the Nomocanon

The "Feteha Negest" (Law of the Kings) is the Ethiopian nomocanon, a collection of ecclesiastical law that contains elements from both Civil Law and Canon Law.[37] The Feteha Negest itself was originally compiled around 1240 AD by a Coptic Egyptian writer, Abdul Fada'il Ibn al-'Assal. It was later translated into Ge'ez in Ethiopia (probably around 1450 AD during the reign of Emperor Zera Yaqob), and numerous local laws were added. Ibn al'-Assal took his laws partly from Apostolic writings, and partly from former law codes of Byzantine rulers. The first part deals with Church Law, including the Church hierarchy, sacraments, and so forth. The basis for it were the Bible, writings of Early Church Fathers (such as St. Basil and St. Hippolytus), and various

[37] Wikipedia, *Nomocanon.* Available from: http://en.wikipedia.org/wiki/Nomocanon (accessed December 19, 2011)

canons adopted at the Council of Nicea, the Council of Carthage, and others; these canons also include in particular the 85 Apostolic Canons. There is also a considerable overlap with the Books of Synodos discussed below (mostly because they are based on a lot of the same canons) . The second part of the Feteha Negest covers secular issues, such as family law, debt, civil administration, and the like.[38]

In Part I, Paragraph 2, the canonical Books of the Bible are listed as:

> The five Books of the Law, Joshua the son of Nun, the Book of Judges, the Book of Ruth, the Book of Judith, the First and Second Book of Kings, the Third and Fourth Book [of Kings], the First and Second Book of Chronicles, the two Books of the writer Ezra, the Book of Esther, the Book of Tobit, the two Books of Meqabyan, the Book of Job, the Book of the Psalms of David, the Book of the Wisdom of Solomon, the Book of Proverbs, Ecclesiastes, the Song of Songs, and the Wisdom of Baruch. [Further] The 16 Books of the Prophets, [among them] the four major one, who are Isaiah, Jeremiah, Ezekiel and Daniel. The 12 minor ones are Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. [Also] The Wisdom of Sirach, given by his (grand-)son Jesus for the instruction of children. Further also the Book of Joseph Ben Guriyon, which is a Book of the Meqabyan.
>
> From the new Books [i.e. the New Testament], the four Gospels of the preachers Matthew, Mark, Luke and John, the Acts of the Apostles; seven Books of the Apostles, the Epistles, which are two from Peter, three Epistles from John the Evangelist, one Epistle of

[38] Wikipedia, *Fetha Negest.* Available from: http://en.wikipedia.org/wiki/Fetha_negest (accessed December 19, 2011)

James, one Epistle of Jude. Fourteen Books of Paul, his Epistles, and the Book of the Revelation of John.[39] (Translation mine)

This is the list we find in the original Feteha Negest text, comprising 73 books; however, as basically every other authoritative book used in the Ethiopian Orthodox Church, the Feteha Negest has its own commentary, called "The Reading and Explanation of the Feteha Negest". In this commentary, the list of canonical books differs from the list given above in the New Testament: it adds eight additional books, referred to as Books of Church Order. These books include the four books of "Sinodos" (The Order of Zion, Commandment (Te'ezaz), Abtils, Gitzew), two "Books of Covenant", "Clement" and "Didascalia".[40] [41] The last two are also called "Ethiopic Clement" and "Ethiopic Didascalia", since there is quite a difference between them and the manuscripts traditionally referred to as Clement and Didascalia.

The addition of the eight books in the commentary explains a discrepancy in the original text: it states explicitly that the number of books in the Bible is to be 81, but then goes on to list only 73. The 8 Books of Church Orders as given in the commentary make up the missing 8 books.

[39] *Feteha Negest (Law of the Kings).* Tesfa Gebreselassie Printing Press, Addis Abeba, 1999. p.23f.

[40] Wikipedia, *Development of the New Testament Canon* (accessed November 26, 2011)

[41] Ethiopian Orthodox Tewahdo Church, *The Ethiopian Orthodox Tewahdo Church: Faith, Order of Worship and Ecumenical Relations,* Addis Abeba, 1996. p.47

b) The "Synodos" – a collection of canons

The Book(s) of Synodos represent a collection of Church canons; sources claim that all of the canons were originally based on the 85 Apostolic Canons, but, as they were translated from the original into Ge'ez, changed in number due to contractions or expansions/divisions of certain canons.[42] This "Synodos" is not to be confused with the Books of Synodos among the Books of Church Orders in the Ethiopian New Testament. Although there is of course considerable overlap (some of them even have the same or similar names in Ge'ez), the Books are nevertheless distinct.[43] (Please note that the book titles of the Book(s) of Canons are literal translations from Ge'ez)

The interesting thing for the topic at hand is that all of these Books of Synodos contain canons listing the canonical Books of the Bible, with marked differences among them.

(1) Canons of the Church (57) ("Te'ezaz" or "Restedj")

The first among the Books of Synodos, and therefore the first of the four Ge'ez translations/compilations, it contains 57 canons which are claimed to have come from the 85 Apostolic Canons. Canon 56 lists the books of the Bible considered to be canonical.[44]

Of the Old Testament:

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[42] Dibekulu Zewde. *81 Kidusat Metsaheftena Minchoch-Kenonat (*The 81 Holy Books and the Sources – Canons). p. 93ff.

[43] Dibekulu Zewde. *81 Kidusat Metsaheftena Minchoch-Kenonat (*The 81 Holy Books and the Sources – Canons). p. 93ff.

[44] Dibekulu Zewde. *81 Kidusat Metsaheftena Minchoch-Kenonat (*The 81 Holy Books and the Sources – Canons). p. 96-99

1. The five Books of Moses
    1.1. Genesis
    1.2. Exodus
    1.3. Leviticus
    1.4. Numbers
    1.5. Deuteronomy
2. The Law of Joshua, son of Nun
3. Judges
4. Ruth
5. Books of Kings, 4
6. Chronicles, 2
7. Books of Ezra, 2
8. Book of Job
9. Book of Esther
10. Book of Tobit
11. Ecclesiastes
12. Reproof (consisting of the Proverbs, chapters 25 to 31)
13. Psalms of David, 150
14. Proverbs of Solomon
15. Song of Songs
16. The 12 minor prophets
    16.1. Hosea
    16.2. Amos

16.3. Micah

16.4. Joel

16.5. Obadiah

16.6. Jonah

16.7. Nahum

16.8. Habakkuk

16.9. Zephaniah

16.10. Zechariah

16.11. Haggai

16.12. Malachi

17. The 4 major prophets

17.1. Isaiah

17.2. Jeremiah

17.3. Daniel

17.4. Ezekiel

18. Wisdom of Solomon

19. Books of Meqabyan, 2

20. Wisdom of Sirach

21. Judith

22. Jubilees

Of the New Testament:

1. The 4 Gospels

1.1. Matthew

1.2. Mark

1.3. Luke

1.4. John

2. Epistles of the Apostles, 7

2.1. 1st Peter

2.2. 2nd Peter

2.3. 1st John

2.4. 2nd John

2.5. 3rd John

2.6. James

2.7. Jude

3. Acts of the Apostles

4. The Epistles of Paul, 14

4.1. Romans

4.2. 1st Corinthians

4.3. 2nd Corinthians

4.4. Galatians

4.5. Ephesians

4.6. Philippians

4.7. Colossians

4.8. 1st Thessalonians

4.9. 2nd Thessalonians

4.10. 1st Timothy

4.11. 2nd Timothy

4.12. Tito

4.13. Philemon

4.14. Hebrews

5. Apocalypsis, as seen by John

6. The Epistles of Clement and 8 collections of canons:[45]

6.1. The First Orders of Clement

6.2. The Second Orders of Clement

6.3. The Third Orders of Clement

6.4. The Fourth Orders of Clement

6.5. The Fifth Orders of Clement

6.6. The Sixth Orders of Clement

6.7. The Seventh Orders of Clement

6.8. The Eighth Orders of Clement

Note that the number of books does indeed add up to 81 (45+36), the number prescribed by the Feteha Negest.

[45] Note: this is what it says in the 85th Apostolic Canon, where it mentions both the Epistles of Clement and the eight Books of Orders; however, in this list, only the eight Books of Orders are found. They are also called here "Orders of Clement", since they were originally thought to have originated from Clement. Cf. Philip Schaff, *ANF Vol. 07, Constitutions of the Apostles*, p. 759.

(2) Canons of the Holy Apostles (82) ("Abtilisat" or "Reste-a")

This is the second book in Ge'ez claiming to be a translation/compilation of the 85 Apostolic Canons, containing 82 canons. It might be considered to have a slightly higher status than the others, since it is the only one of the books that we mention during Holy Mass, in the Preparatory Service: "Kämäz mäharunä Hawaryat b*Abtilis*omu" – "The Apostles have taught us this in their canons."[46] In this collection, we find the list of canonical Biblical Books in the 81st canon.[47]

Of the Old Testament:

1. First Book of the Law, Genesis
2. Exodus of the children of Israel from Egypt
3. Leviticus
4. Numbers
5. Deuteronomy
6. Joshua, son of Nun
7. Judges
8. Ruth
9. Jubilees
10. Kings (4 Books)

[46] *The Liturgy of the Ethiopian Orthodox Church*. Tensae Publishing House, 2010, Addis Abeba. p. 35

[47] Dibekulu Zewde. *81 Kidusat Metsaheftena Minchoch-Kenonat (*The 81 Holy Books and the Sources – Canons). p. 102-104

11. Chronicles (2 Books)

12. Books of Ezra (2 Books)

13. Book of Job

14. Psalms of David

15. Books of Solomon (5 Books)

    15.1. Proverbs of Solomon

    15.2. Ecclesiastes

    15.3. Song of Songs

    15.4. Wisdom of Solomon

    15.5. Reproof (see above)

16. 4 major prophets

    16.1. Prophecy of Isaiah

    16.2. Prophecy of Jeremiah

    16.3. Prophecy of Ezekiel

    16.4. Prophecy of Daniel

17. 12 minor prophets

    17.1. Prophecy of Hosea

    17.2. Prophecy of Amos

    17.3. Prophecy of Micah

    17.4. Prophecy of Joel

    17.5. Prophecy of Obadiah

    17.6. Prophecy of Jonah

    17.7. Prophecy of Nahum

17.8. Prophecy of Habakkuk

17.9. Prophecy of Zephaniah

17.10. Prophecy of Haggai

17.11. Prophecy of Zechariah

17.12. Prophecy of Malachi

18. Book of Judith

19. Book of Tobit

20. Book of Esther

21. Book of Meqabyan (1 Meqabyan)

22. Book of Sirach

Of the New Testament:

1. The four Gospels

1.1. The Gospel of Matthew

1.2. The Gospel of Mark

1.3. The Gospel of Luke

1.4. The Gospel of John

2. Acts of the Apostles

3. Epistles of the Apostles, 7

3.1. Epistles of Peter, 2

3.2. Epistles of John, 3

3.3. Epistle of James

3.4. Epistle of Jude

3.5. Epistles of Paul, 14

3.5.1. Romans

3.5.2. 1st Corinthians

3.5.3. 2nd Corinthians

3.5.4. Galatians

3.5.5. Ephesians

3.5.6. Philippians

3.5.7. Colossians

3.5.8. 1st Thessalonians

3.5.9. 2nd Thessalonians

3.5.10. 1st Timothy

3.5.11. 2nd Timothy

3.5.12. Tito

3.5.13. Philemon

3.5.14. Hebrews

4. Apocalypsis

5. Eight Orders of the Apostles with Clement (eight Books of Clement)

5.1. 1st Book of Clement

5.2. 2nd Book of Clement

5.3. 3rd Book of Clement

5.4. 4th Book of Clement

5.5. 5th Book of Clement

5.6. 6th Book of Clement

5.7. 7th Book of Clement

5.8. 8th Book of Clement

5.9. Epistle of Clement

Also in this canonical list, we reach the number of 81 Books, although this time with 45 Books in the Old and 36 Books in the New Testament.

(3) Constitutions of the Apostles (80) ("Sere-at")

The third of the Ge'ez translations/compilations, this one contains 80 canons in total.

The last canon, the 80th, gives the list of canonical Bible Books as follows.[48]

Of the Old Testament:

1. Genesis
2. Exodus
3. Leviticus
4. Numbers
5. Deuteronomy
6. Joshua
7. Judges
8. Ruth
9. Kings (4 Books)
10. Chronicles (2 Books)
11. Books of Ezra (2 Books)

[48] Dibekulu Zewde. *81 Kidusat Metsaheftena Minchoch-Kenonat (*The 81 Holy Books and the Sources – Canons).p. 106f.

12. Psalms of David

13. Books of Solomon (3 Books)

    13.1. Proverbs of Solomon

    13.2. Ecclesiastes

    13.3. Song of Songs

14. Book of Job

15. 12 minor prophets

    15.1. Prophecy of Hosea

    15.2. Prophecy of Amos

    15.3. Prophecy of Micah

    15.4. Prophecy of Joel

    15.5. Prophecy of Obadiah

    15.6. Prophecy of Jonah

    15.7. Prophecy of Nahum

    15.8. Prophecy of Habakkuk

    15.9. Prophecy of Zephaniah

    15.10. Prophecy of Haggai

    15.11. Prophecy of Zechariah

    15.12. Prophecy of Malachi

16. 4 major prophets

    16.1. Prophecy of Isaiah

    16.2. Prophecy of Jeremiah

    16.3. Prophecy of Ezekiel

16.4. Prophecy of Daniel

Of the New Testament:

1. The four Gospels
   1.1. The Gospel of Matthew
   1.2. The Gospel of Mark
   1.3. The Gospel of Luke
   1.4. The Gospel of John
2. Acts of the Apostles
3. Epistles of the Apostles, 7
   3.1. Epistles of Peter, 2
   3.2. Epistles of John, 3
   3.3. Epistle of James
   3.4. Epistle of Jude
4. Epistles of Paul, 14
   4.1. Romans
   4.2. 1st Corinthians
   4.3. 2nd Corinthians
   4.4. Galatians
   4.5. Ephesians
   4.6. Philippians
   4.7. Colossians
   4.8. 1st Thessalonians
   4.9. 2nd Thessalonians

4.10. 1st Timothy

4.11. 2nd Timothy

4.12. Tito

4.13. Philemon

4.14. Hebrews

This is the one collection in Synodos where the number of Books does not add up to 81. Here, we have 37 Books in the Old Testament and 26 in the New Testament, making up a total of 63 Books.

(4) Canons of the Apostles (81) ("Abtilis")

The fourth and final Ge'ez translation/compilation based on the 85 Apostolic Canons, it lists the books of the Ethiopian Biblical Canon in canon 80.[49]

Of the Old Testament:

1. Genesis
2. Exodus
3. Leviticus
4. Numbers
5. Deuteronomy
6. Joshua, son of Nun
7. Judges
8. Ruth

[49] Dibekulu Zewde. *81 Kidusat Metsaheftena Minchoch-Kenonat (*The 81 Holy Books and the Sources – Canons). p. 108-111

9. Jubilees
10. Kings (4 Books)
11. Chronicles (2 Books)
12. Books of Ezra (2 Books)
13. Book of Job
14. Psalms of David
15. Books of Solomon (5 Books)
    - 15.1. Proverbs of Solomon
    - 15.2. Ecclesiastes
    - 15.3. Song of Songs of Solomon
    - 15.4. Wisdom of Solomon
    - 15.5. Reproof (see above)
16. 4 major prophets
    - 16.1. Prophecy of Isaiah
    - 16.2. Prophecy of Jeremiah
    - 16.3. Prophecy of Ezekiel
    - 16.4. Prophecy of Daniel
17. 12 minor prophets
    - 17.1. Prophecy of Hosea
    - 17.2. Prophecy of Amos
    - 17.3. Prophecy of Micah
    - 17.4. Prophecy of Joel
    - 17.5. Prophecy of Obadiah

17.6. Prophecy of Jonah

17.7. Prophecy of Nahum

17.8. Prophecy of Habakkuk

17.9. Prophecy of Zephaniah

17.10. Prophecy of Haggai

17.11. Prophecy of Zechariah

17.12. Prophecy of Malachi

18. Book of Judith

19. Book of Tobit

20. Book of Esther

21. Books of Meqabyan (2 Books)

22. Wisdom of Sirach

Of the New Testament:

1. The four Gospels

1.1. The Gospel of Matthew

1.2. The Gospel of Mark

1.3. The Gospel of Luke

1.4. The Gospel of John

2. Acts of the Apostles Epistles of the Apostles, 7

2.1. Acts of the Apostles

2.2. Epistles of Peter, 2

2.3. Epistles of John, 3

2.4. Epistle of James

2.5. Epistle of Jude

3. Epistles of Paul, 14

3.1. Romans

3.2. 1st Corinthians

3.3. 2nd Corinthians

3.4. Galatians

3.5. Ephesians

3.6. Philippians

3.7. Colossians

3.8. 1st Thessalonians

3.9. 2nd Thessalonians

3.10. 1st Timothy

3.11. 2nd Timothy

3.12. Tito

3.13. Philemon

3.14. Hebrews

4. Apocalypsis

5. Eight Books of Clement

Here again, we reach the prescribed number of 81 books, with the common (and also current) division of 46 books in the Old Testament, and 35 books in the New.

c) The Council of Scholars of the Ethiopian Orthodox Tewahdo Church

Such a council of scholars of the Ethiopian Orthodox Tewahdo Church meets usually once or twice a year. Historically, that has not always been possible, due to war, natural calamities, and the like. However, as many times as they could, these scholars would meet and settle doctrinal and canonical issues for the Church. In previous times, those decisions would mostly be communicated to the clergy, who would then pass it on to the laity on a need-to-know basis. With the rise of Emperor Haile Selassie I, however, who was a very religious man, changes started to happen; in particular, he started printing these decisions of the Church councils. The major printings are from the years 1918, 1929, 1947(1953), and 1980.[50]

However, as to the canonicity of Biblical books, these proclamations (just like the various canons) do not agree with each other, but they do account for some so far inexplicable details. For example, the Ethiopian Bible contains a book titled Ezra Sutuel (sometimes also referred to as 3rd Ezra), which did not appear in any of the canons so far, including the Ge'ez compilations. The inclusion of this book in the Ethiopian Bible was actually ratified by the council of Church scholars. They also clarified and specified what was meant by the "Eight Books of Church Order" (or Eight Books of Clement), and permitted their inclusion in the Bible. However, these scholars of course did not operate

[50] Dibekulu Zewde. *81 Kidusat Metsaheftena Minchoch-Kenonat (*The 81 Holy Books and the Sources – Canons). p. 118

simply by themselves; they would also mainly rely on the Books of Synodos as mentioned above regarding questions about the canonicity of certain Biblical books.[51]

The current list as accepted by the council for Church scholars for the canonical books of the Bible is:[52]

Of the Old Testament:

1. Genesis
2. Exodus
3. Leviticus
4. Numbers
5. Deuteronomy
6. Joshua, son of Nun
7. Judges
8. Ruth
9. Kings (4 Books)
10. Chronicles (2 Books)
11. Books of Ezra (2 Books)
12. Ezra Sutuel
13. Book of Nehemiah
14. Book of Tobit

[51] Dibekulu Zewde. *81 Kidusat Metsaheftena Minchoch-Kenonat (*The 81 Holy Books and the Sources – Canons). p. 119-121

[52] Dibekulu Zewde. *81 Kidusat Metsaheftena Minchoch-Kenonat (*The 81 Holy Books and the Sources – Canons). p. 121-123

15. Book of Judith
16. Book of Esther
17. 1st Meqabyan
18. 2nd Meqabyan
19. Book of Job
20. Psalms of David
21. Proverbs of Solomon
22. Reproof
23. Wisdom (of Solomon)
24. Song of Solomon
25. Wisdom of Sirach
26. Prophecy of Isaiah
27. Prophecy of Jeremiah
28. Prophecy of Ezekiel
29. Prophecy of Daniel
30. Prophecy of Hosea
31. Prophecy of Amos
32. Prophecy of Micah
33. Prophecy of Joel
34. Prophecy of Obadiah
35. Prophecy of Jonah
36. Prophecy of Nahum
37. Prophecy of Habakkuk

38. Prophecy of Zephaniah
39. Prophecy of Haggai
40. Prophecy of Zechariah
41. Prophecy of Malachi

Of the New Testament:

1. The Gospel of Matthew
2. The Gospel of Mark
3. The Gospel of Luke
4. The Gospel of John
5. Acts of the Apostles
6. Romans
7. 1st Corinthians
8. 2nd Corinthians
9. Galatians
10. Ephesians
11. Philippians
12. Colossians
13. 1st Thessalonians
14. 2nd Thessalonians
15. 1st Timothy
16. 2nd Timothy
17. Tito
18. Philemon

19. Hebrews
20. Epistle of James
21. Epistles of Peter, 2
22. Epistles of John, 3
23. Epistle of Jude
24. Apocalypsis – Revelation of John
25. Eight Books of the Covenant
    - 25.1. 1st Book of the Covenant
    - 25.2. 2nd Book of the Covenant
    - 25.3. Order of Zion
    - 25.4. Te'ezaz (Commandment)
    - 25.5. Gitzew
    - 25.6. Abtilis
    - 25.7. Didascalia
    - 25.8. Book of Clement

Once again, we reach the number of 81 Books with 46 Books in the Old Testament, and 35 Books in the New Testament. This is the current official list of the Biblical canonical books for the Ethiopian Orthodox Tewahdo Church. However, as mentioned in the section "The Bible in the Ethiopian Orthodox Tewahdo Church", in actual printings, the Eight Books of Church Order (or Eight Books of the Covenant) do not show up; this might be due to the warning given by Clement himself, in the 85th Apostolic Canon, where he says: "And the Constitutions dedicated to you the bishops by me Clement, in eight books; which it is not fit to publish before all, because of the mysteries contained in

them."[53] In the printed versions, other changes are also made (for example, the Book of Joseph Ben Guriyon is not in the list – it is however found in the current Amharic Bible, as are the Book of Jubilees and the Book of Enoch).

5) Similarities and differences between the various canons (synodical, Church Fathers, Ge'ez canons)

First, we compare the synodical canons with the canons of the Church Fathers that we discussed. The Old Testament Books list as follows:[54]

85 Apostolic Canons	Council of Laodicea	Council(s) of Carthage	St. Athanasius	St. Gregory Nazianzen	Amphilochi-us of Iconium
Genesis	Genesis	Genesis	Genesis	Genesis	Genesis
Exodus	Exodus	Exodus	Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers	Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy
Joshua	Joshua	Joshua	Joshua	Joshua	Joshua
Judges	Judges	Judges	Judges	Judges	Judges
Ruth	Ruth	Ruth	Ruth	Ruth	Ruth
1st Kings	1st Kings	1st Kings	1st Kings	1st Kings	1st Kings
2nd Kings	2nd Kings	2nd Kings	2nd Kings	2nd Kings	2nd Kings
3rd Kings	3rd Kings	3rd Kings	3rd Kings	3rd Kings	3rd Kings
4th Kings	4th Kings	4th Kings	4th Kings	4th Kings	4th Kings

[53] Philip Schaff, *ANF Vol. 07*. p. 759

[54] Dibekulu Zewde. *81 Kidusat Metsaheftena Minchoch-Kenonat (*The 81 Holy Books and the Sources – Canons). p. 62-64

1st Chron.	1st Chron.	1st Chron.	1st Chron.	1st Chron.	1st Chron.
2nd Chron.	2nd Chron.	2nd Chron.	2nd Chron.	2nd Chron.	2nd Chron.
1st Ezra	1st Ezra	1st Ezra	1st Ezra	1st Ezra	1st Ezra
2nd Ezra	2nd Ezra	2nd Ezra	2nd Ezra	2nd Ezra	2nd Ezra
(Nehemiah	Nehemiah	Nehemiah	Nehemiah	Nehemiah	Nehemiah)
Esther	Esther	Esther	Esther	---	Esther
---	---	Judith	Judith	---	---
---	---	Tobit	Tobit	---	---
1st Meqa.	---	1st Meqa.	---	---	---
2nd Meqa.	---	2nd Meqa.	---	---	---
3rd Meqa.	---	---	---	---	---
Psalms	Psalms	Psalms	Psalms	Psalms	Psalms
Job	Job	Job	Job	Job	Job
Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs
Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes
Song	Song	Song	Song	Song	Song
---	---	Wisdom	Wisdom	---	---
Sirach	---	---	Sirach	---	---
Hosea	Hosea	Hosea	Hosea	Hosea	Hosea
Amos	Amos	Amos	Amos	Amos	Amos
Micah	Micah	Micah	Micah	Micah	Micah
Joel	Joel	Joel	Joel	Joel	Joel
Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah
Jonah	Jonah	Jonah	Jonah	Jonah	Jonah
Nahum	Nahum	Nahum	Nahum	Nahum	Nahum
Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk
Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah
Haggai	Haggai	Haggai	Haggai	Haggai	Haggai
Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah
Malachi	Malachi	Malachi	Malachi	Malachi	Malachi
Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah

Jeremiah --- --- --- Ezekiel Daniel	Jeremiah Baruch Lamentations Epistle Jer. Ezekiel Daniel	Jeremiah --- --- --- Ezekiel Daniel	Jeremiah Baruch Lamentations Epistle Jer. Ezekiel Daniel	Jeremiah --- --- --- Ezekiel Daniel	Jeremiah --- --- --- Ezekiel Daniel
42	**41**	**43**	**45**	**37**	**38**

The comparison of the New Testament Books shows:

85 Apostolic Canons	**Council of Laodicea**	**Council(s) of Carthage**	**St. Athanasius**	**St. Gregory Nazianzen**	**Amphilochius of Iconium**
Matthew	Matthew	Matthew	Matthew	Matthew	Matthew
Mark	Mark	Mark	Mark	Mark	Mark
Luke	Luke	Luke	Luke	Luke	Luke
John	John	John	John	John	John
Acts	Acts	Acts	Acts	Acts	Acts
Romans	Romans	Romans	Romans	Romans	Romans
1st Corin.	1st Corin.	1st Corin.	1st Corin.	1st Corin.	1st Corin.
2nd Corin.	2nd Corin.	2nd Corin.	2nd Corin.	2nd Corin.	2nd Corin.
Galatians	Galatians	Galatians	Galatians	Galatians	Galatians
Ephesians	Ephesians	Ephesians	Ephesians	Ephesians	Ephesians
Philippians	Philippians	Philippians	Philippians	Philippians	Philippians
Colossians	Colossians	Colossians	Colossians	Colossians	Colossians
1st Thess.	1st Thess.	1st Thess.	1st Thess.	1st Thess.	1st Thess.
2nd Thess.	2nd Thess.	2nd Thess.	2nd Thess.	2nd Thess.	2nd Thess.
1st Timothy	1st Timothy	1st Timothy	1st Timothy	1st Timothy	1st Timothy
2nd Timothy	2nd Timothy	2nd Timothy	2nd Timothy	2nd Timothy	2nd Timothy

Tito	Tito	Tito	Tito	Tito	Tito
Philemon	Philemon	Philemon	Philemon	Philemon	Philemon
Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews
James	James	James	James	James	James
1st Peter	1st Peter	1st Peter	1st Peter	1st Peter	1st Peter
2nd Peter	2nd Peter	2nd Peter	2nd Peter	2nd Peter	2nd Peter
1st John	1st John	1st John	1st John	1st John	1st John
2nd John	2nd John	2nd John	2nd John	2nd John	2nd John
3rd John	3rd John	3rd John	3rd John	3rd John	3rd John
Jude	Jude	Jude	Jude	Jude	Jude
---	---	Apocalypsis	Apocalypsis	---	Apocalypsis
1st Epis. Cl.	---	---	---	---	---
2nd Epis. Cl.	---	---	---	---	---
1st Clement	---	---	---	---	---
2nd Clement	---	---	---	---	---
3rd Clement	---	---	---	---	---
4th Clement	---	---	---	---	---
5th Clement	---	---	---	---	---
6th Clement	---	---	---	---	---
7th Clement	---	---	---	---	---
8th Clement	---	---	---	---	---
36	**26**	**27**	**27**	**26**	**27**
Total: 78	**Total: 67**	**Total: 70**	**Total: 72**	**Total: 63**	**Total: 65**

From those comparisons, we can observe a number of things. Regarding the Old Testament, the 85 Apostolic Canons and the Council(s) of Carthage are the most inclusive ones, recognizing the Books of Meqabyan (three and two, respectively), which the other canons are entirely leaving out. On the other side, it is the canons of Laodicea and St. Athanasius who include the additional books of Jeremiah: Baruch, Lamentations,

and the Epistle of Jeremiah, which all the other canons are ignoring. We also see that the other highly contested books were Esther, Judith, Tobit, the Wisdom of Solomon, and Sirach – included in some canons, excluded in others, with no clear pattern observable.

In the New Testament, we also see the trend that the acceptance of the Revelation of John, or Apocalypsis, was disputed for a long time, so some canons accept it, while others refuse it. A special place is taken by the Books and Epistles of Clement, which are only mentioned in the 85 Apostolic Canons, but then in none of the others.

Keep in mind that the Council of Trullo, the Quinisext Council (692 AD), ratified all the Apostolic Canons, the Canons of Laodicea, the Canons of Carthage, and the canon found in the letter of St. Athanasius – despite the obvious differences among them.

Let us now compare the 85 Apostolic Canons with the five Ge'ez translations/compilations (including the Feteha Negest), as well as with the list of the council of Church scholars of the Ethiopian Orthodox Church.

First, the Old Testament:[55]

85 Apostolic Canons	**Te'ezaz 57**	**Abtilisat 82**	**Sere-at 80**	**Abtilis 81**	**Feteha Negest**	**Council of Church Scholars**
Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis
Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy
Joshua	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua

[55] Dibekulu Zewde. *81 Kidusat Metsaheftena Minchoch-Kenonat (*The 81 Holy Books and the Sources – Canons). p. 124-126

Judges	Judges	Judges	Judges	Judges	Judges	Judges
Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth
1st Kings	1st Kings	1st Kings	1st Kings	1st Kings	1st Kings	1st Kings
2nd Kings	2nd Kings	2nd Kings	2nd Kings	2nd Kings	2nd Kings	2nd Kings
3rd Kings	3rd Kings	3rd Kings	3rd Kings	3rd Kings	3rd Kings	3rd Kings
4th Kings	4th Kings	4th Kings	4th Kings	4th Kings	4th Kings	4th Kings
1st Chron.	1st Chron.	1st Chron.	1st Chron.	1st Chron.	1st Chron.	1st Chron.
2nd Chron.	2nd Chron.	2nd Chron.	2nd Chron.	2nd Chron.	2nd Chron.	2nd Chron.
1st Ezra	1st Ezra	1st Ezra	1st Ezra	1st Ezra	1st Ezra	1st Ezra
2nd Ezra	2nd Ezra	2nd Ezra	2nd Ezra	2nd Ezra	2nd Ezra	2nd Ezra
Esther	Esther	Esther	---	Esther	Esther	Esther
1st Meqa.	1st Meqa.	1st Meqa.	---	1st Meqa.	1st Meqa.	1st Meqa.
2nd Meqa.	2nd Meqa.	---	---	2nd Mega.	2nd Meqa.	2nd Meqa.
3rd Meqa.	---	---	---	---	---	---
Psalms	Psalms	Psalms	Psalms	Psalms	Psalms	Psalms
Job	Job	Job	Job	Job	Job	Job
Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs
Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes
Song	Song	Song	Song	Song	Song	Song
Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea
Amos	Amos	Amos	Amos	Amos	Amos	Amos
Micah	Micah	Micah	Micah	Micah	Micah	Micah
Joel	Joel	Joel	Joel	Joel	Joel	Joel
Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah
Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah
Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum
Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk
Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah
Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai
Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah
Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi
Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah
Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah
Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel
Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel
---	Wisdom	Wisdom	---	Wisdom	Wisdom	Wisdom
---	---	---	---	---	Baruch	---

--- --- --- Sirach --- ---	Reproof Tobit Judith Sirach --- Jubilees	Reproof Tobit Judith Sirach --- Jubilees	--- --- --- --- --- ---	Reproof Tobit Judith Sirach --- Jubilees	--- Tobit Judith Sirach Joseph Ben ---	Reproof Tobit Judith Sirach --- ---
42	**46**	**45**	**37**	**46**	**46**	**45 (+1)**

The canon of the council of Church scholars additionally lists Ezra Sutuel (or 3rd Ezra), which does not appear in any other canon. The Book of Nehemiah, mentioned separately by the council, is usually considered as part of Ezra in the other canons.

The New Testament books compare as follows:[56]

85 Apostolic Canons	**Te'ezaz 57**	**Abtilisat 82**	**Sere-at 80**	**Abtilis 81**	**Feteha Negest**	**Council of Church Scholars**
Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew
Mark	Mark	Mark	Mark	Mark	Mark	Mark
Luke	Luke	Luke	Luke	Luke	Luke	Luke
John	John	John	John	John	John	John
Acts	Acts	Acts	Acts	Acts	Acts	Acts
Romans	Romans	Romans	Romans	Romans	Romans	Romans
1st Corin.	1st Corin.	1st Corin.	1st Corin.	1st Corin.	1st Corin.	1st Corin.
2nd Corin.	2nd Corin.	2nd Corin.	2nd Corin.	2nd Corin.	2nd Corin.	2nd Corin.
Galatians	Galatians	Galatians	Galatians	Galatians	Galatians	Galatians
Ephesians	Ephesians	Ephesians	Ephesians	Ephesians	Ephesians	Ephesians
Philippians	Philippians	Philippians	Philippians	Philippians	Philippians	Philippians
Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians
1st Thess.	1st Thess.	1st Thess.	1st Thess.	1st Thess.	1st Thess.	1st Thess.

[56] Dibekulu Zewde. *81 Kidusat Metsaheftena Minchoch-Kenonat (*The 81 Holy Books and the Sources – Canons). p. 126-128

2nd Thess.	2nd Thess.	2nd Thess.	2nd Thess.	2nd Thess.	2nd Thess.	2nd Thess.
1st Timothy	1st Timothy	1st Timothy	1st Timothy	1st Timothy	1st Timothy	1st Timothy
2nd Timothy	2nd Timothy	2nd Timothy	2nd Timothy	2nd Timothy	2nd Timothy	2nd Timothy
Tito	Tito	Tito	Tito	Tito	Tito	Tito
Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon
Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews
James	James	James	James	James	James	James
1st Peter	1st Peter	1st Peter	1st Peter	1st Peter	1st Peter	1st Peter
2nd Peter	2nd Peter	2nd Peter	2nd Peter	2nd Peter	2nd Peter	2nd Peter
1st John	1st John	1st John	1st John	1st John	1st John	1st John
2nd John	2nd John	2nd John	2nd John	2nd John	2nd John	2nd John
3rd John	3rd John	3rd John	3rd John	3rd John	3rd John	3rd John
Jude	Jude	Jude	Jude	Jude	Jude	Jude
---	Apocalypsis	Apocalypsis	---	Apocalypsis	Apocalypsis	Apocalypsis
1st Epis. Cl.	---	1st Epis. Cl.	---	---	---	---
2nd Epis. Cl.	---	---	---	---	---	---
1st Clement	1st Clement	1st Clement	---	1st Clement	---	---*
2nd Clement	2nd Clement	2nd Clement	---	2nd Clement	---	---*
3rd Clement	3rd Clement	3rd Clement	---	3rd Clement	---	---*
4th Clement	4th Clement	4th Clement	---	4th Clement	---	---*
5th Clement	5th Clement	5th Clement	---	5th Clement	---	---*
6th Clement	6th Clement	6th Clement	---	6th Clement	---	---*
7th Clement	7th Clement	7th Clement	---	7th Clement	---	---*
8th Clement	8th Clement	8th Clement	---	8th Clement	---	---*
36	**35**	**36**	**26**	**35**	**27**	**35**
Total: 77	**Total: 81**	**Total: 81**	**Total: 63**	**Total: 81**	**Total: 73**	**Total: 80**

Here, the canon from Matthew up to Jude seems quite fixed; indecisiveness occurs regarding the Apocalypsis/Revelation of John, the two Epistles of Clement, and the eight Books of Clement. Please note that in the list of the council of Church scholars, those

eight books do occur, although under the names that are currently used (two Books of Covenant, Order of Zion, Gitzew, Te'ezaz, Abtils, Clement, Didascalia).[57]

Overall, it can be seen quite clearly that the Ge'ez translations/compilations seem indeed to originate mainly from the 85 Apostolic Canons; also the council of Church scholars follows them quite closely. Yet, there are several books in many of the Ge'ez versions which are not found in the 85 Apostolic Canons. A quick cross-check though allows us to see that these books mostly did come from other synodical canons or canonical list of Church Fathers, as discussed above. This is particularly true for the Old Testament, and the Books of Wisdom, Reproof, Tobit, Judith, Sirach, and Baruch. Jubilees is a special case, still highly debated, and goes beyond the scope of this paper.

6) Conclusion

Overall, it can be said that the method of acceptance of books into the canon of the Ethiopian Orthodox Tewahdo Church seems to have been a rather inclusive one. If one compares the various lists of books in the canons and writings of Church Fathers that the Ethiopian Church accepts with the current official list of Biblical Books, it seems almost that any book which has ever been accepted by at least one of the considered councils and Church Fathers has indeed been included in the Biblical canon – plus some others which have never been mentioned in any of them, such as the Book of Jubilees, or the Book of Enoch. Also, the Church does vary its own list according to purpose: whereas the official list from the council of Church scholars claims certain 81 books to be canonical, the

[57] Dibekulu Zewde. *81 Kidusat Metsaheftena Minchoch-Kenonat (*The 81 Holy Books and the Sources – Canons). p. 123

current printed Ge'ez/Amharic Bible also contains 81 Books, albeit slightly different ones than on the council's list.

In general, the Ethiopian Orthodox Tewahdo Church has quite a broad view as to which books it accepts as inspired, or holy. Since the Bible in this Church is supplemented by a number of books that are also considered to be holy and inspired, although not canonical, the distinctions are not all that clear, and quite definitely, the question of canonicity in the Ethiopian Orthodox Church is all but closed.

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CENTURY BIBLE HANDBOOKS

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APOCRYPHAL BOOKS OF THE OLD AND NEW TESTAMENT

THE APOCRYPHAL BOOKS OF THE OLD & NEW TESTAMENT

BY

REV. H. T. ANDREWS, B.A.

PROFESSOR OF NEW TESTAMENT EXEGESIS AND CRITICISM
NEW COLLEGE, LONDON

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APOCRYPHAL BOOKS OF THE OLD AND NEW TESTAMENT

CHAPTER I

THE OLD TESTAMENT APOCRYPHA—INTRODUCTION

THE PRESENT-DAY VALUE OF THE APOCRYPHA

THE first question which naturally suggests itself in approaching the study of Jewish Apocryphal literature is, Why should we trouble about the Apocrypha at all? What value has the Apocrypha for us to-day? Immersed as we are in theological problems of the first importance, why should we devote time and strength to the study of books which have been unanimously rejected by the whole of Protestant Christendom?

This question might be answered in various ways.

There are many grounds upon which the Apocrypha can lay claim to our interest.

1. We must remember that up to the time of the Reformation the Apocrypha formed *an integral part of the Christian Bible.* It is true that many of the Christian Fathers drew a distinction between the Apocrypha

and the rest of the Old Testament; but after the fifth century the distinction was almost universally forgotten, and for a thousand years the Apocrypha held a well-nigh unchallenged place in Holy Writ. The Council of Trent definitely decreed that it was of equal authority with the other books of the Bible, and this position is still maintained by Roman Catholics to-day. Even after the Reformation the Apocrypha still held a high place in the affections of a large number of Protestants, though it was assigned a subordinate position as compared with that of the other books of Scripture. The sixth article of the English Church, for instance, defined the position of the Apocrypha thus: "And the other books (as Jerome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine." It was not till 1827 that English Bibles began to be commonly printed without the Apocrypha. The Apocrypha, therefore, has played no insignificant part in the history of the Christian Church. For more than half the time, during which Christianity has been in existence, it was regarded as an integral part of Scripture, and during the other half it has exercised an influence only second to that of the inspired books themselves. For this reason alone, no student of Church History or Christian Doctrine can afford to neglect the Apocrypha. We are bound to recognise the force which it has exercised in shaping Christian thought and moulding Christian char-

acter. And *though the question of the Canon has been closed and is not likely to be reopened*, the Apocrypha, as I shall hope to show presently, has still an important rôle to play in the work of theological reconstruction, which is the immediate task that lies before the Church.

2. The Apocrypha has claims upon our interest on account of the *intrinsic value* of some of its books. There can be little doubt that, if it were possible for us to revise the Canon of the Old Testament, very many people would prefer to substitute Ecclesiasticus for Ecclesiastes, and the Book of Wisdom for the Song of Solomon. Some might even, like Josephus, consider I. Esdras an improvement on our Books of Ezra and Nehemiah, while the religious tone of Judith is undoubtedly higher than that of Esther. The spiritual value of much of the Apocrypha has been recognised in the Church from the very first. Traces of its influence are obvious in the pages of the New Testament. Some of Paul's arguments in the Epistle to the Romans were undoubtedly inspired by the Book of Wisdom, and the language in which the author of the Epistle to the Hebrews describes Christ (chap. i. 1–3) was borrowed from the same source. The Fathers of the Church always recognised the worth of the Apocrypha, and, for the most part, treated it as Scripture. When Augustine, towards the end of his life, made an anthology of the passages of Scripture which he considered specially

helpful for the culture of the spiritual life, the quotations from Ecclesiasticus occupied no less than an eighth of the book (36 pages out of 285 in Wehlrich's edition of the "Speculum"), twice as much space as was given to the Gospel of St. Matthew. Even though we may think that Augustine attaches too much weight to Ecclesiasticus, it is impossible to dispute the proposition that the best books of the Apocrypha are undoubtedly worth reading for their own sakes, and contain much that is profitable and stimulating.

3. The Apocrypha is also of immense importance from a *historical point of view*. Between the latest book of the Old Testament (the Book of Daniel, which dates from about 168 B.C.) and the birth of Christ, there is a a gap of more than a century and a half. During this period, radical changes took place both in the political and religious condition of the Jewish people. Why should our interest in the history of Israel cease with Daniel? Why should we ignore the interval between the two Testaments? If the story of the Maccabæan struggle for freedom does not appeal to us, the history of the development of Jewish theology ought surely to command our attention. God's revelation of Himself to Israel did not end with Ezra. It is impossible to think of Him as silent for four hundred, or even for a hundred and fifty years. There was no hiatus in the Divine preparation for the advent of the Messiah. The

religious and political movements during this intermediate period profoundly affected the life and thought of the infant Church. For this reason alone, if for no other, the Apocrypha is of priceless value to us, since it is the source from which we derive most of our knowledge of Jewish history during the years that separate the Old Testament from the New.

4. *A knowledge of Apocryphal literature is absolutely indispensable for the scientific study of the New Testament.* It is no exaggeration to say that New Testament criticism has been simply revolutionised during the last ten years, and the revolution has largely been produced by the publication of the Jewish Apocalyptic writings. New problems have been raised which never before excited serious attention. We cannot, for instance, read the Epistles of Paul to-day without asking questions which never troubled theologians in the past. It is impossible for us to take Paul's statements just as we find them. We are bound to ask, What is the source from which he derived his ideas? How much of his theology, for instance, is simply Judaism carried over into Christianity? To what extent is his interpretation of Christianity coloured by his Pharisaic training? What is the origin of the thought-forms in which he clothes his Christian experience? Whence did he obtain the categories which he uses in explaining the Person of Christ or the Doctrine of the Atonement? What is the validity of

these ideas for modern theology? Questions like these, and many other similar problems which confront us in New Testament criticism to-day, can only be answered by the scientific study of Apocryphal literature. As Sanday and Headlam say in their Commentary on Romans, "It is by a continuous and careful study of such works that any advance in the exegesis of the New Testament will be possible." Two epoch-making books have already appeared which illustrate the tremendous importance of the new method. Dr. Charles' "Eschatology" throws a flood of light on the Pauline doctrine of the Future Life; and Tennant's "Sources of the Doctrine of Original Sin" has proved conclusively the influence of the Apocrypha on this particular aspect of Pauline theology. These books are only the pioneers of a new principle of criticism which must, sooner or later, be applied to the whole range of New Testament theology. In this work, the effects of which upon the theology of the future can scarcely be foreseen at present, the Apocrypha is destined to exercise an enormous influence. It may be said, therefore, that *a knowledge of Apocryphal literature is even more essential for the study of the New Testament than a knowledge of the Old Testament itself.* The present handbook is merely an attempt to give an account of the literature, but an opportunity has been taken, wherever it was possible, of pointing out the value of each particular book for the student of the New Testament.

CHAPTER II

THE APOCRYPHA PROPER

The term Apocrypha in its technical sense has been used since the time of the Reformation to describe a collection of Jewish books, whose claim to be regarded as part of the Old Testament has been challenged by the Protestant section of Christendom. This collection comprises some fourteen works of varying character and value. They may be classified as follows :—

1. *Historical Works.*—I. Esdras ; I. and II. Maccabees.
2. *Didactic Works.*—The Wisdom of Solomon ; the Book of Sirach (Ecclesiasticus).
3. *Religious Romances.*—The Book of Tobit ; the Book of Judith.
4. *Prophetic or Apocalyptic Works.*—The Book of Baruch ; IV. Ezra (sometimes called II. Esdras).
5. *Additions to the Old Testament.*—The addition to the Book of Esther ; the Prayer of Manasseh ; the three additions to Daniel, viz. (*a*) The Song of the Three Holy Children ; (*b*) The Story of

Susanna; (*c*) The Story of Bel and the Dragon. Most of these additions might very properly be placed in the class of Religious Romances.

What is the Apocrypha?—The Christian Church in modern times first became conscious of the existence of the Apocrypha at the Reformation, though individual scholars and theologians had of course always known of it before. Up to the Reformation the Bible in common use was the Latin version originally made by Jerome, and known as the Vulgate. When, however, Reuchlin reintroduced the study of the Hebrew language, and Protestants began to read the Hebrew original of the Old Testament, the discovery was made that the Vulgate contained many more books than the Hebrew Bible. *The name Apocrypha was accordingly given to those books which were found in the Vulgate but not in the Hebrew Bible.* But how did the books get into the Vulgate? If they were not part of the original Hebrew, whence did Jerome obtain them? The answer to the question is simple. The Jews in the early centuries of the Christian era had two versions of the Old Testament, one the original Hebrew, which was used more particularly in Palestine, the other a Greek translation, called the Septuagint, which was originally made at Alexandria and used by the Greek-speaking Jews of the Dispersion. The Greek Bible, like the Vulgate, contains

the extra books, known as the Apocrypha (with the exception of IV. Ezra), which are not found in the Hebrew, and it was from the Greek Bible that Jerome introduced them into his Latin translation. The Apocrypha therefore *represents the difference between the contents of the Hebrew Bible and the Septuagint plus IV. Ezra.*

The Origin of the Apocrypha.—The statement that the Apocrypha is the excess of the contents of the Septuagint over the Hebrew Bible, only drives the question which was raised about the Vulgate a stage further back. We have still to ask how the Apocrypha got into the Septuagint when it is absent from the Hebrew. To answer this question it is necessary to consider the problem of the origin of the Old Testament Canon. It is impossible to go into the details, or discuss the debatable points connected with this important subject. All that can be done here, is simply to state the main conclusions with regard to which there is general agreement amongst modern scholars. How, then, was the Old Testament formed? Obviously it did not drop from the skies, and equally obviously its books were not composed at the same time. The Old Testament is a collection of books written by many different people over a period of several centuries. How were the books collected together? It is certain now that the collection was not made at any one particular point in the history of Israel, though it may have received

official sanction at a particular date. The Old Testament was formed very gradually, and over five hundred years elapsed between the beginning and the end of the process. The chief points in the evolution of the Canon were as follows: (1) In its earliest form the Old Testament consisted merely of "the Law." The word "Law," however, in this connection is used in a broad sense, and covers the six books of the Hexateuch. These books were recognised as authoritative about 444 B.C. or perhaps in their present form a little later. If the Bible of 400 B.C. had been stereotyped, it would thus have ended with the Book of Joshua. As a matter of fact, the Samaritan Old Testament only contained the Pentateuch. (2) In the second stage, a further collection, consisting of the prophetical writings, and including the historical books (*i.e.* Judges, I. and II. Samuel, I. and II. Kings), was added to the Canon. When exactly this addition was made cannot be precisely determined, but we know that it must be placed somewhere between 400 and 200 B.C. The Old Testament of 200 B.C. therefore consisted of the Pentateuch, the Prophets, and the Historical Books. (3) A final addition, consisting of the Hagiographa, and comprising all the books not found in the two other sections, was made between 200 B.C. and A.D. 100, and the total collection received official recognition at the Jewish Synod of Jamnia (about A.D. 90), so that the Old Testament, as

we know it in its complete form, was finally adopted as the Bible of the Jewish people about the end of the first century of our era. Here the process stopped as far as Palestine was concerned. If we ask why a development which had been going on for five hundred years should have been suddenly arrested, the only satisfactory explanation that we can find is that it was probably due to the revolutionary change in the character of Judaism which resulted from the destruction of the Temple. Before A.D. 70 the Temple had been the centre and soul of the Jewish religion. When its Temple was destroyed, it had to find a new centre, and it turned to its sacred writings. The first problem it had to settle was the question as to what was to be regarded as sacred, and what not. The decision of this question was of vital importance. Hence the Synod of Jamnia. From this point onwards, the Bible took the place of the Temple, and Judaism became the religion of a book. But though the process stopped in Palestine, it did not stop in Alexandria. The Jews of Alexandria still went on adding to the Old Testament, and the books which they added consisted of the writings which we now call "the Apocrypha." We owe the Apocrypha, therefore, to the fact that the process of the evolution of the Old Testament was arrested at an earlier stage in Palestine than it was at Alexandria.

Reasons why the Apocrypha was rejected.—The

grounds upon which the Apocrypha was rejected by Protestants are not far to seek. Protestantism was the religion of a Book. Its seat of authority was the Bible. The Bible was to it what the Church had hitherto been to Christendom. Its doctrine of inspiration sharply differentiated the Bible from all other literature. It was absolutely necessary, therefore, to reject all books of disputed canonicity. The right of the Apocrypha to a place in the Bible had never been universally acknowledged. It had no place in the Hebrew Scriptures. It was with great reluctance that Jerome had admitted it into the Vulgate. Several of the Fathers of the Church had protested against its use. In the face of this divergence of opinion, it was impossible to regard the Apocrypha as inspired Scripture, and no book of doubtful inspiration could have any place in the Protestant Bible. Besides the divergence of opinion, there were other reasons which probably weighed with the Protestants. (*a*) The re-discovery of the Hebrew and Greek originals had created a revulsion of feeling against the Vulgate. Some of the renderings of the Vulgate seemed to afford unfair support to the doctrines of Roman Catholicism. The whole version was therefore regarded with suspicion, and the suspicion naturally extended to the Apocrypha. (*b*) The Apocrypha contained some passages which conflicted with Protestant theology. The doctrines of the intercession of the

saints and of prayers for the dead were both clearly taught in some of the books. Many passages in Ecclesiasticus lent support to the Romanist doctrine that "salvation is of works." There cannot be much doubt that theological considerations weighed both with Roman Catholics in their acceptance of the Apocrypha and with Protestants in their rejection of it. Many of the old objections have lost their weight to-day. The rigid theory of inspiration has been given up. Few would now deny that there is more inspiration in some of the books of the Apocrypha than there is in some of the writings included in the Old Testament. On the other hand, every impartial student is bound to admit that the general spiritual level of the Apocrypha is nothing like as high as that of the Old Testament, and partly for this reason, and partly too because of the grave problems that would be raised if the question of the Canon were reopened, the verdict, which was passed on the Apocrypha by Protestantism at the Reformation, is not likely to be reversed.

CHAPTER III

THE HISTORICAL BOOKS

THE FIRST BOOK OF MACCABEES

THERE are only three books in the Apocrypha proper which can be termed historical, viz. I. and II. Maccabees and I. Esdras, and of these three I. Maccabees is by far the most important. Its importance is due to the fact that it is our chief authority for one of the most stirring periods in Jewish history. From it we derive our most trustworthy account of the heroic struggle for civil and religious liberty which forms almost the only brilliant episode in the dreary centuries that separate the epoch of the great prophets from the time of Christ. As Westcott says, "History offers no parallel to the undaunted courage with which the Maccabæan brothers dared to face death, one by one, in the maintenance of a holy cause. The result was worthy of the sacrifice. The Maccabees inspired a subject people with independence: they found a few personal followers and they left a nation."

The Contents of I. Maccabees. — The narrative

covers a period of forty years from the accession of Antiochus Epiphanes in 175 B.C. to the death of Simon in 135 B.C., and gives therefore a complete picture of the struggle. The book may be conveniently divided into five sections. (1) *The cause of the revolt* (chap. i.). The writer gives a vivid description of the attempt of Antiochus Epiphanes, in conjunction with the Hellenising party in Judæa, to abolish the Jewish religion and establish paganism in its stead. A Greek gymnasium was erected in Jerusalem; the Temple was desecrated, and became the scene of idolatrous sacrifices; a terrible inquisition was instituted, and all Jews who refused to abandon their faith were put to death. (2) *The outbreak of the revolt* (chap. ii.). The standard of revolt was raised at Modin by Mattathias and his five sons, who gathered together a force and resisted the demands of Antiochus (167 B.C.). Just before his death, which occurred in the following year, Mattathias charged his sons "to be zealous for the law and give their lives for the covenant." (3) *The struggle under the leadership of Judas* (chaps. iii. 1–ix. 22). Judas is the hero of the book, and the writer dwells at length on his valorous deeds during the five years (166–161) of his captaincy. In his first campaign he won three signal victories, the first over Apollonius, the second over Seron, the third over a large army specially sent from Antioch to avenge the previous defeats under the command of Nicanor and

Gorgias (chaps. iii., iv.). In the following year he was again successful against a still larger Syrian army under Lysias, and this triumph enabled him to obtain possession of the Temple at Jerusalem, which he purified and re-dedicated to the worship of Jehovah (chaps. v. and vi.). The victories of Judas, and the difficulties which arose in Syria after the death of Antiochus, compelled Lysias to abandon the policy of destroying the Jewish religion, and grant the Jews religious liberty. Judas, however, was not content with this concession. The remainder of his life was devoted to the attempt to secure political independence as well (chaps. vii.–ix.). (4) *The leadership of Jonathan* (chaps. ix. 23–xii. 53), which lasted from 161 B.C. to 143. After a fruitless guerilla warfare, in which Jonathan won some victories, a change of fortune took place through a civil strife in Syria. Jonathan was made High Priest in 153, and by diplomatic alliances succeeded in maintaining his position for ten years. (5) *The leadership of Simon* (chaps. xiii.–xvi.) from 143–135 B.C. Partly by success in war, partly by diplomacy, Simon consolidated his position and secured complete independence for the Jews. His rule was characterised by many administrative reforms. In 135 B.C. he was treacherously murdered by his son-in-law, Ptolemy, who hoped to secure the position.

Authorship and Date.—The name of the author of I. Maccabees is unknown. It is certain, however,

that he must have been a Palestinian Jew. This is clearly proved (1) by the fact that, as we know from the express statements of Origen and Jerome, the book was originally written in Hebrew or Aramaic; (2) by the author's minute acquaintance with the geography and topography of Palestine. Many scholars think that the religious tone of the book indicates that the writer was a Sadducee. The date cannot be fixed with precision. The book must have been written before the Roman invasion of Palestine in 63 B.C., because otherwise the writer's attitude to the Empire must have been much less favourable than it is: 63 B.C. is therefore the latest possible limit. The earliest possible date seems to be fixed by the reference to Hyrcanus in chap. xvi. 23. The statement, "the rest of the acts of John . . . are written in the chronicles of the priesthood," seems to imply that Hyrcanus was already dead, and that an account of his life had been written. The death of Hyrcanus occurred in 105 B.C. Consequently the majority of modern scholars date the book between 100 and 80 B.C. There is, however, another view. Some scholars, including Wellhausen, think that the last two chapters did not form part of the original book, but are a later addition. If this be so, an earlier date may be adopted, and some authorities place the book in the early part of the reign of John Hyrcanus, between 140 and 125 B.C.

Characteristics of the Book.—(*a*) *Its historical value.* For accuracy and trustworthiness I. Maccabees compares very favourably with most historical writings of ancient times. It is not entirely free from mistakes. It represents, for instance, the partition of Alexander's empire as having been made by himself (chap. i. 6), and it is at variance with the statements of other historians with regard to the date of the murder of Antiochus VI. chap. xiv. 1). No historian, however, not even Thucydides, is absolutely infallible, and such errors as have been discovered in the book belong for the most part to extraneous affairs, and do not affect the essence of the narrative. (*b*) *Its freedom from legendary accretions.* The most remarkable characteristic of I. Maccabees is its absolute freedom from mythical elements. It confines itself to the sober facts of history. The narrative contains no miracles, no portents, no supernatural interventions. In this respect it stands almost alone among ancient histories, and the fact is all the more wonderful, when we remember that the writer was dealing with a great religious movement, which must have afforded no little material that a superstitious imagination might have easily developed into supernatural events. (*c*) *Its religious tone.* One of the most striking features about I. Maccabees is its religious reticence. This is not due to scepticism or want of faith, however. There can be no question about the genuine faith and religious

devotion which the writer exhibits throughout the book. He is in fullest sympathy with the aims of the movement which he is describing. He shows the greatest zeal for all the institutions of Judaism, for the Law and the Ordinances, for the Temple and for the Scriptures. He refers to the Divine deliverances of Israel in the past, and is confident that "none that put their trust in Him shall want for strength." Yet never once, from beginning to end of the book, according to the true text, does the term "God" or "Lord" occur. The writer either describes God by the word "Heaven," or leaves the reader to supply his own subject to the verb. The writer evidently belongs to a school of thought which had lost the sense of the nearness of God, and which no longer used the old familiar names. To it God had become remote and far away—in fact, little more than an abstraction. I. Maccabees is lacking, too, in a belief in the future life. There is no hint of any reward or punishment, or even of any existence after death. It contains, however, an adumbration, at any rate, of the Messianic hope. Twice the writer speaks of certain temporary arrangements which have been made and are to continue "till the prophet comes" (chaps. iv. 46, xiv. 41).

THE SECOND BOOK OF MACCABEES

II. Maccabees presents many points of contrast with I. Maccabees. It is widely different in (*a*) the scope of its contents, (*b*) its aim and purpose, (*c*) its historical value, (*d*) its religious outlook.

The Contents of II. Maccabees.—While the first book of Maccabees covers the whole period from 175 B.C. to 135 B.C., the scope of the second book is much more limited. It begins a year earlier, but only extends to the death of Nicanor, which occurred in 161 B.C. Thus it only covers fifteen years, and, like the Acts of the Apostles, ends without recording the death of its hero. The first seven chapters contain new material; chaps. viii.–xv. run parallel to I. Maccabees i.–vii. The new material comprises the following elements: (*a*) two prefatory letters from the Jews of Palestine to their brethren in Egypt (chaps. i. 1–ii. 18), which, however, seem to be a later addition and not an integral part of the book; (*b*) the writer's preface describing the aim and source of the book (chap. ii. 19-32); (*c*) the attempt of Heliodorus to plunder the Temple (chap. iii.); (*d*) the intrigues amongst the High Priests at Jerusalem (chap. iv.); (*e*) the attack on the Temple by Antiochus Epiphanes (chap. v.); (*f*) the martyrdom of Eleazar and the seven brethren (chaps. vi., vii.).

The Aim of the Book.—The interest of the author

of I. Maccabees is purely historical: the book is entirely free from any ulterior purpose, and is intended to be an unvarnished record of facts. The case, however, is different with the second book. The writer definitely states that his object was to write for the pleasure and profit of his readers. "We have been careful that they that will read may have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit" (chap. ii. 25). He compares himself to a decorator putting the finishing touches on the ornamentation of a house (chap. v. 29). The writer's idea of what would be profitable to his readers may be gathered from the general tone of the book. His purpose is "writ large" on almost every page. He is always striving to impress upon the Egyptian Jews that they were part and parcel of the Jewish race, and so the participants in the glories of the Maccabæan age. His great ideal is the unity of Jewish people. Centrifugal forces were at work. A temple had been established at Leontopolis, and there was a danger that the Diaspora in Egypt would be completely dissevered from Palestinian Judaism. It is against this spirit that the author of II. Maccabees is protesting, and he uses the events of the Maccabæan struggle to exalt the Temple at Jerusalem and to urge the necessity for keeping the Palestinian festivals. The book might be described as a tract in favour

of unity based on the events of the Maccabæan war.

Historical Value.—II. Maccabees is of considerably less historical value than the first book, for: (*a*) Historical accuracy and chronological order are subordinated to the religious purpose of the book. The festivals of the Dedication and of Nicanor, for instance, are taken out of their proper place in the narrative for dramatic effect. There are many discrepancies, too, between the statements of the two books on points of detail and order, and in every case internal evidence favours the narrative of I. Maccabees. (*b*) The writer of II. Maccabees has a predilection for introducing marvellous and supernatural incidents. He speaks of the manifest signs which came from heaven (chap. ii. 21). Amongst the prodigies related in the book may be mentioned the great apparition of the terrible rider who smote Heliodorus (chap. iii. 24–29), the apparition of the horsemen fighting in the air (chap. v. 2–4), the supernatural protection given to Judas on the battle-field (chap. x. 29–31), &c. (*c*) There is a lack of true historical perspective. Minor events often receive an undue emphasis, and a disproportionate amount of space is allotted to them.

Yet in spite of all this, the fact remains that the book possesses no little historical value. There is much in it that we have to discount. No one, for

instance, accepts the account of the martyrdom of the seven brethren (chap. vii.) as literal history. Nevertheless, by the use of critical methods, it is possible to extract many precious grains of fact from the husk of fiction which overlays the narrative.

Religious Outlook.—The dissimilarity between the two books is most obvious when we come to the question of religious tone. If the first book can be said to represent the Sadducean standpoint, the second is certainly written from the point of view of the Pharisees. There is no reserve or reticence about the writer of II. Maccabees. He is always obtruding his religious convictions upon his readers. He never misses an opportunity of "pointing the moral" of the story. The most interesting feature in the theology of the book is the emphasis which it lays upon the resurrection of the dead. There is no other Pre-Christian Jewish book where the doctrine of the future life is so strongly insisted upon as in II. Maccabees. There is, moreover, most distinct evidence that the resurrection to which the writer looked forward was a resurrection not merely of the soul but of the body as well. Most of the crucial passages on the subject occur in the account of the martyrdoms in chaps. vi. and vii.

Authorship and Date.—Nothing is known about the author except that he was probably an Alexandrian, who sympathised with, if he did not actually belong to,

the Pharisaic party. He derived the bulk of his information from a history of the Maccabees written by Jason of Cyrene, whose work he abridged. It is not always easy to decide, however, what was taken from Jason and what is the author's own production. Nor have we any clear indications which enable us to fix with certainty the date of either work. There are a number of small points in II. Maccabees which have led the majority of modern scholars to assume that the book was written in the closing decades of the first century B.C., between 60 B.C. and A.D. 1. It seems probable, too, that Jason's History was written about a century earlier—possibly between 150 and 120 B.C.

THE FIRST BOOK OF ESDRAS

The different titles which are given to this book are somewhat confusing. In the Septuagint it is called the First Book of Esdras (Esdras A); II. Esdras being equivalent to our canonical Books of Ezra and Nehemiah, which originally formed one work. In the Vulgate, on the other hand, it is termed the Third Book of Esdras; I. and II. Esdras representing respectively our Books of Ezra and Nehemiah. To avoid the ambiguity modern scholars often speak of it as the "Greek Esdras."

Contents.—With the exception of one section, viz. chaps. iii.–v. 6, the book is a compilation from

II. Chronicles, Ezra, and Nehemiah. The following table will make its relations to these books apparent:—

Esdras i.	=	II. Chron. xxxv., xxxvi.
ii. 1–14	=	Ezra i.
ii. 15–25	=	Ezra iv. 7–24.
iii.–v. 6	=	The original section.
v. 7–70	=	Ezra ii. 1–iv. 5
vi. vii.	=	Ezra v., vi.
viii.–ix. 36	=	Ezra vii.–x.
ix. 37–55	=	Neh. vii. 73–viii. 13.

The main theme of the book is concerned with the rebuilding of the Temple. The chronological arrangement, however, is hopeless. After mentioning (chap. ii. 1–14) the decree of Cyrus (538–530 B.C.), the writer without a word of warning leaps over a period of eighty years, and proceeds to describe (chap. ii. 15–25) the opposition encountered from Artaxerxes (464–425 B.C.). In the original section of the book we are transferred to the second year of Darius (520 B.C.). Chap. v. 7–70 returns to the reign of Cyrus. In chaps. vi. and vii. we are back again in the reign of Darius, while the remainder of the book belongs to the reign of Artaxerxes. With chap. ii. 15–25 and chap. v. 7–70 in their present places, it is impossible to reduce the chronological chaos of the book into order. The original section is interesting. It gives an

account of a literary contest between three pages-in-waiting at the court of Darius. The three pages submit three themes to Darius on "what is the strongest force in the world." The first maintains that "wine is the strongest," the second that "the king is the strongest," the third that "women are strongest, but above all things truth beareth away the victory." The last-named, a Jewish youth, won the prize, and received as his reward a promise from the King that the Temple at Jerusalem should be rebuilt.

Historical Value.—The historical worth of the book is a matter of keen controversy amongst scholars to-day. At first sight, its chronological inaccuracies would seem to put it out of court altogether. There are, however, some important considerations on the other side. (1) It is clear that Josephus used I. Esdras as his authority for this period of Jewish history in preference to the other narratives which were at his disposal. (2) The position assigned to the book in the Septuagint suggests that more importance was attached to it at the time than to Ezra and Nehemiah, which are accorded an inferior position. (3) The contents imply that it belongs to a comparatively early age, when Chronicles, Ezra, and Nehemiah were as yet undivided. (4) The book was universally accepted in the Christian Church up to the time of Jerome. In face of these arguments, it is impossible to set the book aside as a

worthless compilation. The difficulties, however, remain, and present an insoluble problem. Josephus substituted the name of Cambyses for the Artaxerxes of chap. ii. 15, and so removed one very serious stumbling-block. Sir H. Howorth, who is the foremost English champion of I. Esdras, suggests that the Darius mentioned in chaps. vi. and vii. is not Darius Hystaspis, as is usually supposed, but Darius Nothus (423–404). Many scholars think that the book was a compilation of gradual growth. The earliest stratum is the original section (chaps. iii.–v. 6). This was placed in a historical setting by the addition of chaps. vi. 1–vii. 15 and ii. 16–30 from an Aramaic document. It was only in the third stage that the book assumed its present form, the further additions being made by a later writer from the canonical books. Some such theory seems necessary to explain the arrangement of the book. On any hypothesis, however, it is clear that the failure of the compiler to arrange his sources in proper order does not detract from the historical value of the original documents themselves.

Date of the Book.—The date of the book cannot be fixed except within broad limits. Its use by Josephus (A.D. 100), and the fact that he would not have been likely to use it unless it had already acquired an established reputation, prove that it could not have been written later than the early decades of the first century A.D. On the other hand, its linguistic affinities with

the Book of Daniel prove that it could not have been written earlier than 168 B.C. We may be tolerably certain, therefore, that the book falls between 160 B.C. and 1 A.D., but it is impossible to arrive at any certain date between those limits. There is an absolute cleavage of opinion among scholars as to whether the book belongs to the first or second century B.C.

Motive of the Book.—Judging from the contents and tone of I. Esdras, there seems to be a suggestion of three underlying motives for its compilation. (1) One of its objects was undoubtedly to establish the dictum, "Fortis est veritas et prævalebit." This suggests an apologetic purpose, and possibly the book may have been written in a time of persecution to encourage the Jewish sufferers and assure them that ultimately the truth was bound to prevail. (2) There is a second apologetic note in the book. The writer seems to lay stress on the fact that great emperors like Cyrus, Darius, and Artaxerxes had shown favour to the Jews, and so to suggest to the authorities of his own time that their attitude ought to be imitated. (3) The emphasis laid on the rebuilding of the Temple seems to be intended by the author to encourage his readers in a similar project. The theory has been propounded that the book was written to support Onias in his task of establishing a temple at Leontopolis. There is, however, no evidence in support of the conjecture, and the date of the

building of the temple (168) is too early for the composition of I. Esdras.

The author of I. Esdras completely hides his identity. It is probable that he was an Alexandrian. It seems clear, too, that he did not use the Septuagint version of his sources, but either an earlier Greek version which has been lost, or the Hebrew original itself. The original section of the book shows no signs of Hebrew or Aramaic origin.

CHAPTER IV

THE DIDACTIC BOOKS

THERE can be little doubt that the two didactic books, Ecclesiasticus and the Wisdom of Solomon, constitute the most valuable part of the Apocrypha for us to-day. These books belong to a special class of writings to which the name "Wisdom Literature" has been given. They occupy the same position in the Apocrypha as Job, Proverbs, and Ecclesiastes in the Old Testament. While the other types of Jewish literature deal with the peculiarly national aspects of Israelitish religion and law, the Wisdom Literature moves on a broader plain, and treats of the universal elements in morality and religion. The priests and the scribes were content, for the most part, with expounding and expanding the enactments of the legal code, but the wise men or sages set themselves to face the wider problems of life and discover the essential truths which lie at the basis of morality. The spirit of the sage is well described in Ecclesiasticus xxxix. 1–11: "He that giveth his mind to the law of the Most High . . . will seek out the wisdom of all the ancients. . . .

He will keep the sayings of the renowned men, and where subtle parables are, he will be there also. He will seek out the secrets of grave sentences and be conversant in dark parables. . . . He will travel through strange countries. . . . He will give his heart to seek early to the Lord, and will pray before the Most High. When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences. He will direct his counsel and knowledge, and on His secrets shall he meditate."

ECCLESIASTICUS

The Title of the Book.—The word Ecclesiasticus means "belonging to the Church" or "used in the Church." The title was bestowed on certain books, which, though they had not been admitted into the Canon, were recognised as suitable for use in public worship. Our present treatise subsequently seems to have monopolised the term, as being *par excellence* the "Church-book" of the Apocrypha, and so in the Vulgate it is called Ecclesiasticus, and from the Vulgate the name has passed into common use. In the Greek versions, however, the book is generally described as the "Wisdom of Jesus, son of Sirach," and so it is often referred to by abbreviation as the "Book of Sirach."

The Author.—The book was originally written in Hebrew by Jesus, the son of Sirach, and translated into

Greek by his grandson, who bore the same name. The family relationships are described in different ways in different MSS. Many scholars think that Jesus was the son of Eleazar, and that the phrase "Son of Sirach" or Ben Sira is a family title. Nothing further is known about either author or translator. The former is described in some MSS. as belonging to Jerusalem, but the text is doubtful. We may infer from certain allusions in the book itself that he was a man of means and leisure, fond of travel, a philosophical observer of life, an ardent Israelite, belonging to the religious party which afterwards developed into Sadduceeism.

The Date.—The date of the Greek edition of the book may be fixed from the statement in the prologue, "Coming into Egypt in the thirty-eighth year when Euergetes was king." There were two kings of Egypt named Ptolemy Euergetes. The first, however, only reigned twenty-five years (247–222 B.C.), and so is impossible. The reference must therefore be to the second, who reigned, partly as co-regent, and partly as sole king, from 170 to 116 B.C. The date of the translator's arrival in Egypt thus falls in the year 132 B.C., and his book was published shortly afterwards. We may assume that his grandfather's original work was written about fifty years before. The only other reference of importance bearing upon the question of date is found in the eulogium passed upon "Simon the high priest, the son of Onias"

(chap. l. 1). Simon is singled out for such high praise, and his achievements are described in such detail, that we are warranted in drawing the conclusion that he lived near to the times of the writer of the book, and possibly may have been contemporaneous with him. Unfortunately, however, we cannot identify him with certainty. We know of two men who answer to the description given: (1) Simon I., the son of Onias I. (310–291 B.C.); (2) Simon II., son of Onias II. (219–199 B.C.). The second named fits in with the date mentioned above (190–170 B.C.), but we cannot be certain with regard to the identification because we only possess very scanty information about him. A theory has recently been propounded by N. Schmidt that the Simon of Ecclesiasticus ought to be identified with Simon the Maccabee (143–137 B.C.), the phrase "son of Onias" being due to a corruption of the text. There is a good deal to be said in favour of this view. It need not, however, affect the date which we have assigned to the original work, as Schmidt holds that the concluding chapters of the book are a later appendix, and did not form part of the Hebrew edition. We may safely, therefore, date the Greek Ecclesiasticus between 130 and 120 B.C. and the Hebrew original between 190 and 170 B.C.

The Contents of the Book.—It is impossible to give an analysis of the book. It consists very largely of a number of proverbs and counsels strung loosely

together without any orderly development of thought. It gives advice on the regulation of conduct under all possible circumstances and in every relationship of life. It lays down rules for the training of children, the management of business, the treatment of slaves, the government of the nation, &c. There is no attempt, however, to arrange these precepts on any definite principle. The writer turns at random from one subject to another. The process by which the book was composed seems to have been this.—The writer collected from every available source striking sayings, interesting proverbs, sage counsels, shrewd remarks, and apposite phrases, and then without even attempting to classify them, threw them together into a book, adding here and there dicta of his own. He describes himself as "one that gathered after the grape-gatherers, and filled his wine-press like a gatherer of grapes" (chap. xxxiii. 16). The last eight chapters of the book on "the praise of famous men," seem to be a separate composition, and are marked by a unity of purpose which is entirely lacking in the remainder of the book.

Religious Teaching.—Ecclesiasticus is of supreme importance to us because it gives a clear picture of the religious thought and ethical teaching of the second century B.C. The doctrine of God represented by the book may be described as conventional and commonplace. The writer is a firm believer in God as the Ruler

of the Universe and the Lord of mankind, but his statements are altogether devoid of originality, and lack prophetic insight and passion. "It would have been as impossible for him," says Schmidt, "to watch with the eyes of an Amos or an Isaiah the doings of Israel's Holy One, as to go forth with unwavering faith in his own inspiration to deliver the oracles of Yahwe." He emphasises the forbearance and mercy of God. "Great is the pity and forgiveness of God, for all things are not possible to men" (chap. xvii. 25). He attaches very little importance to the conception of atonement. "Say not, God will look upon the multitude of my oblations" (chap. vii. 9). "Concerning propitiation be not without fear to add sin to sin" (chap. v. 5). Almsgiving is of more importance, as an act of atonement, than the sacrifices of the Temple. The book knows nothing of angels or spirits. There are a few allusions to supernatural beings in the Greek version, but they are completely absent from the original Hebrew. Even when quotations are given from the Old Testament, all references to angels in them are carefully obliterated. The sole intermediary between God and Man is the Divine attribute of Wisdom, which is personified and represented as the eternal principle of creation. There is absolutely no place in the theology of Ecclesiasticus for the conception of a future life. "Who shall praise the Most High in the grave? . . . The son of man is not immortal" (chap. xvii. 27, 30).

Ethical Teaching.—Ecclesiasticus was intended by its author to be a compendium of ethical teaching—a kind of *vade mecum*—the moral "guide, philosopher, and friend" of the average Jew in every relationship of life. "It gives," as Schmidt says, "more detailed directions than any other book in the Bible as to proper conduct in different circumstances. It teaches a man how to govern his wife, his children, and his slaves: how to deal with his friends and his foes, his superiors and inferiors, his creditors and his debtors, the rich and the poor: how to behave at the banqueting table and in the house of mourning, in the home and in the public assembly, in the Temple and in the mart: how to control his passions, practise moderation, cultivate his nobler tastes, emulate the example and seek the company of the wise." Amongst the more prominent characteristics of the ethical teaching of the book we may note: (1) *The influence of Greek philosophy.* Wisdom is identified with knowledge according to the Socratic principle. Throughout the book the pious man is represented as wise, the sinner as a fool. (2) *The utilitarian character of the system.* The writer undoubtedly attempts to connect his ethical system with his religion, and to make the fear of God his main moral motive; but all his sanctions are prudential; the end of morality is always the man's own well-being and happiness. (3) *The externality of the ethical teaching.* The book deals almost entirely

with the external aspects of morality: very little is said about the aspirations, motives, and ideals of the inward life. (4) *Limitation to the present life.* There being no conception of a future existence in Ecclesiasticus, the ethical teaching is concerned entirely with the present life. The punishment of vice and the reward of virtue are dealt out here and now. (5) *Individualism.* The ethics of Ecclesiasticus are individualistic. No interest is taken in the national life or in society as a whole.

The Different Versions of the Book.—The author of the Greek Ecclesiasticus says in his preface that the book was originally written in Hebrew, and Jerome states that a Hebrew version was in existence in the fourth century A.D. All traces of the Hebrew original were lost up to 1896, when Mrs. Agnes Lewis brought a fragment from Palestine containing chaps. xxxix. 15–xl. 18. This discovery led to further investigation, and many other fragments have been brought to light, largely owing to the efforts of Mr. S. Schechter. These fragments contain the bulk of the book, though several chapters are still missing. A good deal of discussion has been raised as to whether these fragments can claim to represent the original Hebrew text. Some scholars have maintained that they are a re-translation made either from a Persian or Syriac version. On the whole, however, it may be said that the consensus of modern criticism favours the view that they represent the original

Hebrew, and regards them of great importance for the work of textual criticism. Besides these Hebrew fragments, we have versions in Syriac (made from the Hebrew), in Latin (made from the Greek), in Coptic, in Æthiopic, and in Armenian.

THE BOOK OF WISDOM

The Book of Wisdom belongs to the same class of literature as Ecclesiasticus, but represents a great advance upon it in many important respects. In its prophetic insight, in its religious outlook, in the ordered development of its thought, and in the broad range of its ideas, it is undoubtedly far superior to the earlier book.

Contents.—The book may be divided into the following parts: (1) Chaps. i.–v. are polemical, and attack the current unbelief and pessimism of the age. Wisdom is depicted as the source of immortality. (2) Chaps. vi.–ix. contain the writer's own positive statement, based, or supposed to be based on his own experience. Wisdom is commended as the source of all moral and intellectual power. (3) Chaps. x.–xix. are an appeal to the history of Israel in support of the writer's fundamental position. Illustrations are taken from the lives of the patriarchs, and the early history of the nation, to prove that wisdom has always been at the root of success, and the lack of it the cause of failure. In the

midst of this section there is a digression (chaps. xiii.–xv.) containing a very strong denunciation of idolatry.

Aim and Purpose.—The book is partly polemical and partly apologetic. Its opening chapters contain a very strong attack against "the ungodly." By "the ungodly" the writer probably means the Sadducees. He describes them as men who deny the future life, and are not deterred by the fear of punishment after death. "After our end there is no returning." As a result they became Epicurean in their attitude to moral questions. "Our life is short and tedious," they said; "let us enjoy the good things that are present; let us fill ourselves with costly wine and ointments, and deck ourselves with rosebuds before they are withered!" (chap. ii. 5–9). The arguments with which the Book of Wisdom meets the Hedonism of the age imply a great advance upon the ethical situation in Ecclesiasticus. The writer of Ecclesiasticus is content with the simple statement that men should be virtuous because virtue is its own reward in this life. That position, however, in the interval between the two books, had fallen to pieces because it seemed contrary to the facts of life. Virtue did not always secure the prize. The righteous suffered like other people. The loss of the conventional moral sanction drove men over into Epicureanism, and it is as a protest against this fatal tendency that the Book of Wisdom was written. Upon

what does the writer base his new Apologetic? He bases it: (1) Partly upon his doctrine of the future life. He introduces new religious sanctions in place of the old exploded Utilitarianism. (2) Partly upon an appeal to his own personal experiences. (3) Partly, too, upon an appeal to history. It was the first argument, however, that constituted the writer's chief contribution to Jewish thought. He attempted to redress the balance in favour of morality by "calling a new world into being." We shall not be far wrong if we say that the Book of Wisdom was written to counteract the pessimism and scepticism which had been created by the failure of Utilitarianism as represented by Ecclesiasticus.

Author.—We know nothing about the author of the Book of Wisdom, except that he must have been an Alexandrian Jew. Augustine attributed it to Jesus the son of Sirach, but the differences between it and Ecclesiasticus put the theory out of court at once. Jerome tells us that many of "the old writers" of his time regarded Philo as its author, and this view was accepted by Luther and many other scholars of the Reformation period. A careful examination of Philo's works, however, reveals such marked discrepancies of style, terminology, method of quotation, and philosophy that this theory is now universally rejected. An attempt has been made in recent times to associate the name of Apollos with the authorship of the book. This hypo-

thesis is based on the assumption that Apollos was the author of the Epistle to the Hebrews. It is nothing more than a conjecture, and cannot be substantiated. The absence of any specifically Christian ideas is a most serious objection to the theory.

Date.—We have very few data for fixing the date of the book. The writer uses the Septuagint of the Pentateuch, and the book must therefore have been written later than 250 B.C. It is certain that the book was known to and used by Paul, especially in the Epistle to the Romans. This fixes the latest possible limit at about A.D. 50. There is the utmost divergence of opinion as to the point at which the book ought to be placed within these two extremes. Modern scholars prefer either a date between 100 B.C. and A.D. 1 or a date between A.D. 1 and 40. We shall probably not be far wrong if we say that the book was written somewhere about the commencement of the Christian era.

Religious Outlook.—The religious teaching of the Book of Wisdom is extremely interesting. The writer emphasises the omniscience and omnipotence of God, yet links with this conception a firm belief in the Divine Fatherhood. He lays far greater stress on the love of God than other Apocryphal writers. "Thou lovest all the things that are, and abhorrest nothing. . . . Thou sparest all things, O God, thou lover of souls" (chap. xi. 24–26). The most interesting point in his doctrine of

God is the way in which he develops the personification of the Divine attribute of Wisdom. "Wisdom is the breath of the power of God and a pure influence flowing from the glory of the Almighty. . . . She is the brightness of everlasting light, the unspotted mirror of the power of God and the image of his goodness. And being but one, she can do all things, and remaining in herself she maketh all things new, and in all ages entering into the holy souls she maketh them friends of God and prophets" (chap. vii. 25–27). The conceptions of the Logos and the Holy Spirit are also a prominent feature of the book, though the exact relation between these ideas and Wisdom is not defined. In one passage the three great conceptions—God, Wisdom, and the Holy Spirit—are joined together in a manner which adumbrates the Christian doctrine of the Trinity (chap. ix. 17). There can be little doubt that the speculations of the writer of the Book of Wisdom helped to provide the categories for the Christian interpretation of Christ. In fact, some of the language in which he describes Wisdom is boldly borrowed by the author of the Epistle to the Hebrews and applied to Christ (compare chap. vii. 26 and Heb. i. 1, 2). It is in his doctrine of man and the future life, however, that the writer of Wisdom shows most originality. He believes, for instance, in the pre-existence of souls, an idea which he borrowed from Greek philosophy. He

holds that man was created for immortality. "God created man," he says, "for immortality, and made him the image of his own eternity" (chap. ii. 23). "God did not make death, and takes no pleasure in the destruction of the living" (chap. i. 12). Death was introduced into the world through the Fall. "Through envy of the devil death came into the world" (chap. ii. 24). Another conception borrowed from Greek thought is to be seen in the stress which is laid on the dualism of body and soul. "The corruptible body presses down the soul and the earthly tabernacle weigheth down the mind" (chap. iv. 15). Wisdom cannot dwell "in a body subject to sin" (chap. i. 4). The writer's belief in the future life is expressed with indomitable conviction. "The souls of the righteous are in the hand of God, and there shall no torment touch them. . . . Though they be punished in the sight of men, yet is their hope full of immortality" (chap. iii. 1–4). "The righteous shall live for ever, and in the Lord is their reward" (chap. v. 15). The wicked will suffer retribution in this world and the next.

No one can read the Book of Wisdom without being struck by the many points of similarity between its teaching and the theology of the Apostle Paul. There can be little doubt that it was one of the most important sources from which Paul drew the materials out of which he constructed his philosophy of the Christian religion.

CHAPTER V

THE RELIGIOUS ROMANCES

THE Jews utilised all the resources of literature in their efforts to enforce the truths of their religion and kindle the flame of religious enthusiasm. History, poetry, philosophy, and prophecy were all pressed into service, and it is not surprising, therefore, to find them using legends and romances—religious novels, as we should term them to-day—as vehicles for conveying instruction and arousing faith. The two most important of these romances are the Books of Judith and Tobit. "The Story of Susanna" and "The Story of Bel and the Dragon" are further illustrations of the same literary principle. It is a fatal mistake to attempt to discover history in these works. They are religious novels pure and simple, and it is only when we recognise this that they become intelligible.

THE BOOK OF JUDITH

The Story of the Book.—The tale of Judith has come down to us in two different versions. The story as it is told in the ordinary version is as follows:

Nebuchadnezzar, King of the Assyrians, after defeating Arphaxad of Ecbatana, resolves to send a punitive expedition against the nations between Persia and Memphis which had refused to render him help in the war. Holofernes, who is put in command, marches towards Palestine and occupies the principal towns on the sea coasts. The Jews, terrified by the tidings of his approach, hastily fortify the hill-country in order to protect Jerusalem. Special instructions are sent to the fortress of Bethulia, which commanded the situation, to arrest the progress of the Assyrian army. Holofernes lays siege to Bethulia and cuts off the water supply. The people, in despair, beseech the rulers of the city to surrender, and they agree to do so unless help arrives within five days. Judith, however, hearing of this craven counsel, determines to save the city with her own hands. After obtaining permission of the rulers, she puts off her widow's dress, and attiring herself in her finest robes, goes into the camp of Holofernes and obtains an audience with him on the plea that she has useful information to impart which will enable him to take the town. Holofernes becomes enamoured of her beauty and invites her to a banquet. She accepts the invitation in order to gain her purpose. Holofernes drinks deeply and falls into a drunken sleep. Judith with her own scimitar cuts off his head and carries it back to Bethulia in triumph. The Assyrian army, when

it hears of the death of its general, retreats in confusion and Jerusalem is saved.

In the shorter version, though the story is practically the same, it is put in a different setting. Seleucus takes the place of Nebuchadnezzar and Holofernes, and the scene is laid at Jerusalem and not at Bethulia.

The Religious Tone of the Book.—The Book of Judith possesses some very marked religious characteristics. No one can read it, for instance, without noting the stress which is laid on legal observances and ceremonial. Judith's piety is described as consisting largely (*a*) in the regularity of her fastings (chap. viii. 6), (*b*) in the scrupulous care with which she avoided unclean meats (chap. x. 5, xii. 2), (*c*) in her attention to the ritual "washings" prescribed by the law (chap. xii. 7–9). The same conception is very prominent, too, in the significant passage in which Judith declares to Holofernes that the city will be taken because its inhabitants will be forced by famine to offend God by eating unclean food (chap. xi. 11–19). The Temple, too, occupies an important position in the book. The main concern of the Jews at the prospect of Holofernes' conquests is that the Temple will be destroyed (chap. iv. 11–15). All these marks point to the fact that the author sympathised with the Pharasaic party, though it should be noted that there is no reference to angels or a belief in the future life.

Object of the Book.—It is quite clear that Judith is not history. Luther was right when he spoke of it as a "poem" or "sacred drama." It was written to encourage the Jews to be faithful to their religion and their law in the face of heathen attacks. "Judith," says Dr. Sayce, "is a type of that portion of the Jewish nation who remained true to the Law and its observances, and against whom, therefore, weak though they seemed to be, the whole might of the Gentile world was unable to prevail." The book may be described as a religious novel with a purpose—the purpose being to induce men to keep the Law under the promise of God's protection.

The Date.—The date of Judith is a matter of dispute. There are numerous theories, but the only two which claim consideration are: (1) the theory which connects it with the Maccabæan age (160–140 B.C.); (2) the theory which places it at a date soon after the Roman invasion in 63 B.C. We have not sufficient evidence to decide absolutely between these two views, but the similarity of the religious outlook in Judith and the Psalms of Solomon has led many scholars to accept the second alternative, and date the book about 50 B.C.

THE BOOK OF TOBIT

The Book of Tobit, though of quite a different type from Judith, may be regarded as a companion volume because it belongs to the same class of literature.

The Story of the Book.—Tobit tells the story of the misfortunes which befell two Jewish families, and of a happy *dénouement*, resulting in their union by marriage. The plot is of a less heroic and more domestic character than in the case of Judith. Tobit, a pious Jew, had been carried away captive, together with his son Tobias and his wife Anna, by Shalmaneser to Nineveh. At Nineveh, though remaining faithful to the principles of the Jewish religion, he obtained favour at court, and was appointed royal purveyor. After the accession of Sennacherib, who succeeded Shalmaneser, he fell into disrepute, owing largely to his habit of giving burial to his Jewish kinsmen who had been killed in the streets of Nineveh. He lost his sight, too, through an accident, and became entirely dependent upon his wife for support. One day his wife, in a fit of temper, taunted him with the uselessness of his alms and deeds of piety. In despair he prayed to God that he might die. At this point we are introduced by the story to the second family, who lived at Ecbatana. Sara, the daughter of Raguel, had been married to seven husbands, all of whom had been slain by the demon Asmodeus on the bridal night. And on the day when Tobit was taunted by his wife, Sara was also driven to distraction by the reproaches of her maids, and prayed for death. The prayers of both were heard, and the angel Raphael was sent to deliver them. The help

came in the following way. Some time previously Tobit had deposited ten talents of silver with a Jew at Rages. Under the pressure of poverty he now resolved to send his son Tobias to secure the money. When Tobias sought for a guide to accompany him, the angel Raphael offered his services. Terms were arranged, and the two set out on the journey. It was necessary for them to go through Ecbatana, and they stayed with Raguel, who was a kinsman of Tobit. Tobias fell in love with Sara, and sought her hand in marriage, undeterred by the fate of her previous husbands. By means of a magic charm, given to him by the angel, Tobias exorcised the evil spirit, and the wedding festival was celebrated amidst much rejoicing. Having obtained the repayment of the loan, Tobias and his wife went to Nineveh with Raphael. Tobit is cured of his blindness and all ends happily.

The Religious Teaching of Tobit.—The religious purpose of Tobit is very similar to that of Judith. Great stress is laid upon legal observances and upon almsgiving. This is clearly brought out in the description of Tobit's piety. "I went often to Jerusalem at the feasts . . . having the first-fruits and tenths of increase . . . and them gave I at the altar to the priests" (chap. i. 5, 6). "All my brethren did eat of the bread of the Gentiles . . . but I kept myself from eating (chap. v. 7). "I gave many alms to my brethren, and bread to the hungry,

and clothes to the naked, and if I saw any of my nation dead I buried him" (chap. v. 16, 17). The same ideal appears in the words of the angel (chap. xi. 4–15): "Prayer is good with fasting and alms and righteousness. . . . It is better to give alms than to lay up gold, for alms doth deliver from death, and shall purge away all sin." The moral of the book appears in Tobit's final appeal: "O, ye sinners, turn ye and do righteousness before him; who can tell if he will accept you and have mercy on you?" (chap. xiii. 6). There are, however, some points which are emphasised in Tobit which have nothing corresponding to them in Judith. (1) The belief in angels and demons plays a most important part in the book. Raphael and Asmodeus are two of the chief *dramatis personæ*. (2) The belief in magic is also most pronounced. The demon Asmodeus is expelled by the smoke produced by burning the heart and liver of a fish, according to the instructions of Raphael. Tobit's eyes are cured by an application of gall taken from the same fish. (3) The necessity for the proper burial of the dead is insisted upon.

Different Versions of the Story.—The story of Tobit was so popular that versions of it were issued in Hebrew, Aramaic, Syriac, Latin, and Greek. These versions vary from each other in many important details. Some of them, for instance, omit the reference to the dog which accompanied Raphael and Tobias. Some of

them speak of Tobit in the third person throughout, others make Tobit speak in the first person as far as chap. iii. 15. Some of them expand the didactic part of the book. These variations show that the book as we possess it to-day in the ordinary form passed through many stages, in each of which it received accretions. The allusions to Achiacharus are interesting. They represent a separate story—the legend of Ahikar—which has been woven in different forms into the Tobit narrative. Ahikar, according to the legend, was a pious courtier of Sennacherib, who, being childless, adopted a boy, Nadan, and brought him up as his heir and successor. Nadan, however, turned against Ahikar, and by means of forged documents accused him of treason and secured his condemnation. The executioner, however, spared his life and imprisoned him in a cellar beneath his house. Later on he was rescued and restored to favour (see Tobit xiv. 10).

Purpose of the Book.—The writer of Tobit used, as his groundwork, a common story, which has its counterpart in most mythologies, and adapted it as a vehicle for enforcing the moral and religious truths of Judaism—especially the duty of obeying the Law, giving alms, and burying the dead. Luther described the book as "a truly beautiful, wholesome, and profitable fiction."

Date of the Book.—The only data which we have for fixing the approximate date of Tobit are: (1) We

know that it was quoted by Polycarp in A.D. 112. (2) In chap. xiv. 5, 6 we read, "God will bring them again into the land, where they shall build a temple, but not like to the first . . . Afterward the house of God shall be built with a glorious building." This passage has been taken to mean that Tobit was written before the commencement of Herod's Temple, but the deduction is not absolutely convincing. (3) The prominence given to the burial of the dead may point to the Maccabæan age. Antiochus Epiphanes "cast out a multitude" unburied. (4) Tobit has many points of resemblance with the Book of Ecclesiasticus. These indications have led the majority of modern scholars to place the book in the second century B.C., probably between 150 and 100 B.C.

THE STORY OF SUSANNA

The Story of Susanna is one of the three additions made by the Apocrypha to the canonical Book of Daniel. In the Septuagint it is placed before chap. i.; in the Vulgate it stands as chap. xiii.

The Narrative.—The story has no connection with the Book of Daniel, except that it illustrates the wise judgment of the hero of the book. Susanna is the wife of Joachim, a wealthy Jew of Babylon. Two Jewish elders, ravished by her beauty, form an intrigue against

her. Foiled in their purpose, they charge her before the Council with having committed adultery, and produce evidence in support of their accusation. Susanna is condemned by the Council. At this point Daniel comes into the court and calls for a new trial on the ground that the witnesses have committed perjury. He demands that the two elders shall be examined separately. A discrepancy at once makes itself apparent between the stories of the two men. Susanna is acquitted and the elders are condemned.

The Motive of the Story.—Here, again, there can be little doubt that we have a common story, which is widely circulated in different forms, put into Jewish dress and used to enforce a Jewish moral. An ingenious theory as to its origin and motive has been suggested by an English scholar, C. J. Ball. About the year 100 B.C. a miscarriage of justice occurred in Jerusalem, the son of Simon, the President of the Council, being condemned by the perjury of his accusers. This led the Pharisaic party to advocate legal reforms: (*a*) the more stringent examination of witnesses; (*b*) the infliction of severer penalties on false witnesses. If perjury was discovered, the guilty parties were to suffer the same penalty which they had *attempted* to inflict on the innocent. The Sadducean party opposed, arguing that the penalty ought not to be inflicted on the perjurers unless the innocent victim had actually suffered it. On this theory, the

story of Susanna is a tract issued by the Pharisees in support of their policy.

BEL AND THE DRAGON

This forms another addition to the Book of Daniel. It consists of two independent stories, which have no connection with each other except that they are both associated with the name of Daniel, and both are directed against idolatrous practices.

The Story of Bel.—The image of Bel was one of the chief objects of worship in the city of Babylon. Daniel, true to his principles, refused to obey the king's edict enjoining the worship of the image. The king expostulated, and in proof of the deity of the image pointed to the amount of food which it consumed. Daniel in reply asks the king to arrange for a test. The food is prepared and the doors are sealed, and Daniel, suspecting the trickery of the priests, has the floor lightly strewn with fine ashes. Next morning, though the seals are unbroken, the food is gone. Examination, however, discloses the marks of naked feet on the floor. The priests are convicted and put to death.

The Story of the Dragon.—There was in Babylon a great dragon which was universally worshipped as divine. Daniel, however, again refused, and offered to kill the beast. Upon obtaining the king's permission,

he prepared a concoction largely comprised of pitch, and threw it to the dragon. As a result the dragon burst asunder. The furious populace demanded that Daniel should be thrown into the lions' den. He remained unharmed, and was finally restored to favour.

The stories are full of anachronisms and extravagances, and evidently are merely folk-lore adapted as a vehicle of religious instruction. The motive is sufficiently obvious. Like the Epistle of Jeremy, they are an attack on idolatry, and probably belong to the same period—the first century B.C.

OTHER ADDITIONS TO THE CANONICAL BOOKS

Besides the passages inserted in Daniel, already mentioned, there are other additions to the canonical books which, though they cannot be described as legendary, may be conveniently dealt with in this connection.

The Song of the Three Children, or "The Prayer of Azarias," as it is sometimes called, is an addition of sixty-eight verses, inserted by the Septuagint after Daniel iii. 23. It is divided into three parts: (1) the prayer of Azarias (vers. 1–22); (2) a continuation of the narrative in Daniel iii. 23, describing how the king's servants kept on heating the fiery furnace with naphtha

and pitch, and how an angel came down and formed an inner zone within the furnace which the flames could not reach (vers. 23–27); (3) the thanksgiving song of the three martyrs (vers. 28–68). It is probable that the document is the work of more than one writer. Whether it was originally composed in Hebrew or Greek is a matter of dispute.

The Rest of Esther.—This document contains six chapters of additional material which was inserted in the Book of Esther by the Septuagint. The English Apocrypha, following the Vulgate, has collected the added parts into a separate whole. In the Septuagint they are scattered about in different places of the book. Thus—

Chap. x. 4–xi. 1 forms the conclusion of the Septuagint Esther.

Chap. xi. 2–xii. 6 forms its commencement.

Chap. xiii. 1–7 is placed after iii. 13.

Chap. xiii. 8–xiv. 19 is placed after iv. 17.

Chap. xv. is substituted for v. 1–3.

Chap. xvi. is placed after viii. 12.

The object of the addition was twofold: (1) partly to expand the narrative by the addition of new material, (2) partly to give a religious tone to the book. In the canonical Book of Esther the name of God never occurs, and the religious interest is very slight. In the additional parts the religious note is very emphatic. To

take one instance. Observe the frequent introduction of the Divine name in chap. x. 9: "Israel which cried to God and were saved; for the Lord hath saved his people, and the Lord hath delivered us from all those evils, and God hath wrought great signs and wonders."

The Prayer of Manasseh.—The explanation of this addition is to be found in the statement in 2 Chron. xxxiii. 18, 19: "Now the rest of the acts of Manasseh, and his prayer unto his God . . . behold they are written in the acts of the kings of Israel. His prayer also, and how God was intreated of him . . . behold they are written in the history of Hozai" (or the seers). The prayer of Manasseh, therefore, is an attempt to supply an omission on the part of the writer of Chronicles. There is no justification for regarding the prayer as genuine. Everything points to the fact that it was an imaginative composition, and the work of a Hellenistic Jew. It is generally found appended to the Book of Psalms.

CHAPTER VI

PROPHETIC WRITINGS

THE BOOK OF BARUCH

The Book of Baruch has most affinities with the type of prophecy represented by Jeremiah, with which it is closely associated in the Septuagint and Vulgate.

Contents.—The Book of Baruch is not a unity. It consists of two, perhaps three, quite distinct documents. (1) The preface (chap. i. 1–14). (2) The first part, containing a confession of sin, and prayer for restoration to Divine favour (chaps. i. 15–iii. 8). (3) The second part, containing a discourse of encouragement to the Jews of the Diaspora (chaps. iii. 9–v. 9).

The **Preface** gives what purports to be a historical introduction to the book. The scene is laid at Babylon, in the fifth year after the destruction of Jerusalem by the Chaldæans. Baruch, the author, reads his work to Jehoiachin and his court, who at once determine to send it to Jerusalem. They also collect money that the Jews at Jerusalem may purchase sacrifices to offer on behalf of the King of Babylon. The preface

is highly artificial, and does not fit the contents of either of the documents which follow, though some scholars think that it may possibly have originally been the introduction to the second document.

The First Document appears to contain two distinct confessions of sin, and a prayer for restoration: (*a*) an ancient form of confession used by the Palestinian remnant (chaps. i. 15–ii. 5); (*b*) the exiles' confession (chap. ii. 6–13); (*c*) the exiles' prayer (chaps. ii. 14–iii. 8). The style of the document resembles that of Deuteronomy and the prophecy of Jeremiah.

The Second Document may be divided into two parts: (*a*) A passage in praise of wisdom, identifying wisdom with the Law (chaps. iii. 9–iv. 4). This passage possesses many characteristics of the descriptions of wisdom found in the Wisdom Literature. (*b*) A discourse containing words of comfort and encouragement to the Jews of the Dispersion, resembling in many particulars some of the poetical passages in Deuteronomy, Isaiah, and Job. Whether these two sections are separate entities is a matter of debate amongst scholars. It is quite easy to regard them as parts of a single document, the first section showing that the calamities which have befallen the people are due to the fact that they have deserted the fountain of wisdom, the second consoling them with promises of future restoration.

The Date of Baruch.—From what has already been

said it is clear that we are concerned with at least two documents, each of which must be dealt with separately. It will be simpler to deal with the *second document* first, because modern opinion is much more unanimous with regard to its date than it is in the case of the document which forms the first half of the book. There is a general agreement amongst recent critics that this document cannot be placed earlier than the destruction of Jerusalem in A.D. 70. This result seems to be decisively established by the fact that the author used the Psalms of Solomon (especially Ps. xi.). The Psalms of Solomon date from 70–40 B.C., and it was probably not till after the commencement of the Christian era that a Greek translation of them was published. This being so, we are bound to place our document in the first century A.D., and there is no historical situation suited to its contents, till after the destruction of Jerusalem.

There is much more diversity of opinion with regard to the date of the *first document*. Leaving out of account the impossible theory which regards the document as belonging to the historical situation described in the Preface (*i.e.* 583 B.C.), the following views find favour in different schools of criticism to-day: (1) some scholars, following Ewald, place the document in the period following the conquest of Jerusalem by Ptolemy I. in 320 B.C.; (2) others place it in the Maccabæan period,

160–140 B.C.; (3) others regard it as belonging to the same age as the *second document*, *i.e.* the period subsequent to the destruction of Jerusalem in A.D. 70. The only datum that seems to help us in arriving at a definite conclusion in the undoubted connection between chaps. i. 15–ii. 12, and Daniel ix. 4–19. The fact that Baruch seems deliberately to omit three references in Daniel to the desolation of Jerusalem which would have been particularly appropriate if the book were written after A.D. 70, militates against the third theory. Those who accept 320 B.C. as the date, have to resort to the hypothesis that Baruch and Daniel are embodying a common tradition, in order to explain the resemblances between the two. On the whole the second view seems to present least difficulty, and we may place the document in the period between 150 B.C. and the beginning of the Christian era.

The Religious Outlook of Baruch.—There can be little doubt that Baruch was compiled in its present form by a devout Jew in the last decades of the first century A.D. for the purpose of consoling and comforting his people for the loss of their city. It is contemporaneous, therefore, with a large part of our New Testament, and throws a flood of light upon one type of Jewish thought during this important period. We notice in reading the book: (1) the writer's firm confidence in God and in the divine promises to Israel; (2) his pride

in his religion—"God hath found out all the way of knowledge and given it unto Israel his beloved" (chap. iii. 36); (3) his anti-Gentile prejudices—"Give not thine honour to another, nor the things that are profitable unto thee to a strange nation"—a statement which helps us to understand the opposition of the Judaisers to St. Paul; (4) his devotion to the Law, which he regards as the expression of the wisdom of God, and so of eternal value (chap. iv. 1–3); (5) that the writer never advances upon the position of the prophets. He lives in the spiritual world of Deuteronomy, Jeremiah, and Deutero-Isaiah. This is especially noticeable in the absence of any allusion to the future life.

THE SECOND BOOK OF ESDRAS

The second book of Esdras (sometimes called IV. Ezra) is by common consent one of the most important books in the Apocrypha. It occupies the same place in the Apocrypha as the Book of Revelation in the New Testament, and is the only specimen of apocalyptic (as distinct from prophetic) literature in it. The wide popularity which it enjoyed in ancient times is evident from the fact that versions of it are found in Latin, Armenian, Syriac, Æthiopic, and Arabic. The Hebrew and Greek originals have been lost. The Latin text from which the Authorised Version was translated

is imperfect, and lacks an important section, which has been torn out between the 35th and 36th verses of chap. vii. The missing fragment, however, has been recovered by the discovery, made by Professor Bensly in 1875, of an unmutilated MS. at Amiens.

Contents.—The version of II. Esdras in our Apocrypha contains the original book in a Christian frame. The first two and the last two chapters are a later addition, and were attached to the book to make it suitable for use amongst Christians. The original book, as we know from the versions, comprised only chaps. iii.–xiv. It is generally divided into seven parts, answering to the seven visions which it describes. (1) *The first vision* (chaps. iii. 1–v. 20). Esdras, perplexed by the problem of the sufferings of his own people and the prosperity of their enemies, asks God for an explanation. The angel Uriel is sent to him, and tells him that he must not inquire into things which only God can understand. (2) *The second vision* (chaps. v. 14–vi. 63). After seven days Esdras, dissatisfied with Uriel's words, appeals to God a second time. Uriel reappears, and tries to console him by pointing out the weakness of man's judgment and the approach of the Day of the Lord, when all will be set right. (3) *The third vision* (chaps. vi. 35–ix. 35), contains a further discussion between Esdras and Uriel, more particularly on the question whether few or many should be saved. Uriel

replies that the number of the elect is small. The main point in the vision is the vivid picture of the final judgment and the future state of the righteous and the wicked. (4) *The fourth vision* (chaps. ix. 25–x. 59). On the plain of Ardat Esdras meets a mourning woman who has just lost her only son. He tries to comfort her by referring to the greater desolation of Jerusalem. She suddenly vanishes and Esdras beholds a city. Uriel returns and tells him that the woman represented Jerusalem. (5) *The fifth vision* (chaps. xi. 1–xii. 39). Esdras sees in a dream the vision of an eagle with three heads, twelve wings, &c., which is destroyed by a lion. The eagle, he is told, represents the fourth kingdom seen by Daniel, and the lion is the Messiah. (6) *The sixth vision* (chaps. xii. 40–xiii. 58). A further vision of the Messiah, who destroys his foes and sets up his kingdom on earth. (7) *The seventh vision* (chap. xiv.). Esdras is warned that he is soon to be translated from the earth. He pleads for his people, who will be left without a teacher. He is told to write, and under the influence of the angel dictates ninety-four books—twenty-four of which were to be published (*i.e.* the Old Testament), and the remaining seventy hidden for the use of the wise (*i.e.* the Apocryphal writings).

The Date of II. Esdras.—There is a general agreement amongst modern scholars that II. Esdras was written in the reign of Domitian (A.D. 81–96).

This conclusion is based upon the following data: (1) The book must be later than Daniel (168 B.C.), which it mentions, and earlier than Clement of Alexandria (A.D. 200), who is the first Christian writer to quote from it. (2) The author himself says that he wrote "in the thirtieth year after the ruin of the city" (chap. iii. 1). There can be little doubt that "the ruin of the city" refers to the destruction of Jerusalem in A.D. 70. (3) This date affords the simplest interpretation of the Eagle vision. The eagle represents Rome, and the three heads are the three emperors, Vespasian, Titus, and Domitian. It should be noted, however, that some modern scholars (among them Charles) hold that II. Esdras is a composite work, made out of five earlier Apocalypses, ranging in date from 20 B.C. to A.D. 100. These documents were combined by a redactor about A.D. 120.

The Problem of the Book.—II. Esdras presents a striking contrast to Baruch, the bulk of which belongs to the same period. The author of Baruch is a man of simple faith, whose confidence in God remains unshaken by the destruction of the city. He is content with a simple explanation of the disaster. It is due to Israel's sin, and Israel's repentance will lead to restoration. Esdras, however, is not so easily satisfied. The Jews were not the only sinners. "Are they of Babylon better than they of Sion? Why has God destroyed His

people and preserved His enemies?" (chap. iii. 30, 31). II. Esdras, therefore, is a problem book, and deals with the old enigma, which forms the subject of the Book of Job, and which rent the heart of the apostle Paul (Rom. ix.–xi.): "Why hath God cast off His people?" It cannot be said that the book discovers a real solution for the difficulty. It does, however, suggest some lines of thought in which comfort can be found. Perhaps its greatest contribution is its frank admission that no single formula meets the case. We must look in many directions for our solution of the problem. (1) We must remember our own limitations, and that it is impossible for us to understand the inscrutable dealings of Providence. (2) We must trust in the boundless love of God. "Lovest thou the people better than He that made them?" (chap. v. 33). (3) This world is not the end of things. The future life will make amends for present suffering. (4) The day of God's Redemption is drawing near, when the Messiah will come and restore the kingdom. On the whole, in spite of its pessimistic tone, II. Esdras is undoubtedly the finest discussion of the problem of evil in the whole range of Jewish literature.

Value of II. Esdras for Theology.—Apart from the main problem of the book, II. Esdras has many points of interest for modern theology. (1) It lays great stress on the doctrine of original sin. "The first Adam transgressed and was overcome, and so be all they that are

born of him" (chap. iii. 21). (2) It has a developed doctrine of the future life. All the dead will arise either to bliss or woe. The reward of the good, and the punishment of the wicked, are sevenfold (chap. vii.). (3) It has a firm belief in the advent of a Messiah, who will reign for 400 years and establish the kingdom of God. (4) A man's future destiny is fixed by this life, and cannot be changed after death. Prayers for the dead, therefore, are useless. (5) It links together faith and works in a way which shows that the discussion on the subject in the Epistles of St. Paul and St. James was familiar to the Jewish schools. (6) It attaches more importance to the Apocryphal books than to the Old Testament.

The Christian Framework of the Book.—The date of the concluding chapters, xv. and xvi., is placed about A.D. 268 by most modern critics. Chap. xv. 10–12 refers to the troubles of Alexandria under Gallienus (A.D. 260–268); chap. xv. 28–33 to the conquests of the Sassinidæ (especially Sapor I., A.D. 240–273); chap. xv. 33 describes the murder of Odenathus at Emesa (A.D. 266). The date of the opening chapters cannot be fixed with such precision, but probably belonged to the same period.

THE EPISTLE OF JEREMY

The Epistle of Jeremy is a separate fragment in the Greek version of the Apocrypha, but in the Vulgate and other Latin MSS. is attached to the Book of Baruch, of which it forms the sixth chapter. It purports to be a letter written by Jeremiah to the exiles in Babylon, to warn them against idolatry. This claim, however, is quite out of the question for several reasons. (1) The Epistle is written in Greek, and shows no signs of having been translated from Hebrew. (2) Its style and general thought are quite unworthy of Jeremiah. (3) Its statement that the captivity would last for seven generations points to the fact that it is the work of a later writer. We have very little evidence to guide us in determining its data and origin. Many scholars think that there is an allusion to it in II. Maccabees ii. 2: "Jeremiah charged the exiles not . . . to be led astray in their minds when they saw images of gold and silver." If this is so, we may surmise that the fragment originated in Alexandria in the first century B.C. It affords us an excellent illustration of the temptations to which the Jews of the Diaspora were subjected, and so throws light upon the attitude of the Apostle Paul to the question of "eating meat offered to idols."

CHAPTER VII

THE WIDER APOCRYPHA

In addition to the Apocrypha proper, there are many other Jewish writings, belonging practically to the same period, which have never claimed to be regarded as Scripture, though they were held in high value by large circles of Christians in early times. In all probability, if the process, by which the Old Testament was evolved, had been continued, they too would eventually have obtained a place in the Canon. Two of them, at any rate, III. and IV. Maccabees, are actually found in one of the most valuable MSS. of the Septuagint.

The most important books of the wider Apocrypha may be classified as follows :—

1. *Historical.*—III. and IV. Maccabees. The latter, however, as will be explained, though purporting to be historical, is really a philosophical discourse.
2. *Poetry.*—The Psalms of Solomon.
3. *Apocalyptic Literature.*—The Book of Enoch; the Book of the Secrets of Enoch; the Apocalypse of Baruch; the Assumption of Moses; the

Book of Jubilees; the Ascension of Isaiah; the Testaments of the Twelve Patriarchs.

It will be observed from this list that the Apocalyptic writings occupy the largest and most important place in the wider Apocrypha. A few words must be said with regard to the character of these books.

The Meaning of "Apocalyptic."—The word Apocalyptic is, of course, an adjective formed from the noun "Apocalypse," and so means "of the nature of" or "belonging to" an Apocalypse. "Apocalypse" itself is the Greek equivalent of the better-known Latin form "Revelation." Thus, we speak of the last book in the New Testament as "the Revelation" or "the Apocalypse" of St. John. What the Book of Revelation is to the New Testament the Jewish Apocalypses are to Apocryphal literature. The Apocalypses claim to give a vision of the future. They are a peculiarity, as far as their form goes, of Jewish literature. There is nothing exactly like them elsewhere. The nearest approach is to be found in books like Plato's "Republic" or Sir Thomas More's "Utopia," which contain a dream of an ideal state. No one, however, who reads "Utopia" and the Jewish Apocalypses side by side would think of classing them together, because in form and style they are utterly dissimilar.

The Origin of Apocalyptic Literature.—There are elements of Apocalyptic in some of the later Jewish

prophets, notably in Ezekiel. In Daniel, of course, the Apocalyptic element is very marked. It may be said that Daniel started a new fashion in literature, and between his day and A.D. 100, Apocalyptic became the popular mode of conveying religious teaching. There was, however, a stronger reason for the adoption of the new mode than the desire to copy Daniel. "Apocalyptic" appealed to writers and teachers because it seemed to be the most appropriate vehicle for expressing the religious aspirations of Israel. Throughout this period, from a political point of view, the Jewish nation was in an evil plight. The hopes, of which the prophets had spoken, had not been realised, and what is more, their realisation now seemed quite beyond the range of possibility. Palestine had fallen under the sway of one foreign power after another. There was a brief revival of hope during the Maccabæan age, but it was short-lived; and when at last Jerusalem fell into the hands of the Romans, a dark despair settled upon the people. It was owing to these disappointments, and to the failure of the promises which the prophets had given to Israel, that the soul of the nation found a new outlet for its faith in the vision of a millennial future, an era of blessedness after the judgment-day. The new faith found its expression in Apocalyptic literature. It must not be thought, however, that the Apocalyptic writings deal solely or mainly with the Millennium; many

of them are contented with making an attempt to find a solution for the problem, which continually confronted them, of the sufferings of Israel. A new philosophy of religion was needed, and in one way or another all the Apocalyptic books are more or less engaged in the effort to discover it. We find, therefore, important discussions on such questions as the origin of sin, the explanation of evil, the future destiny, &c.

Importance of Apocalyptic Literature.—In certain circles of the Jews, Apocalyptic was regarded as of even higher value than the Old Testament itself. This is clear from the famous passage in II. Esdras (chap. xiv. 42–48). "The Highest gave understanding to five men, and they wrote the wonderful visions of the night. . . . In forty days they wrote ninety-four [some texts read 204] books, and it came to pass, when the forty days were fulfilled, that the Highest spake saying: The first that thou hast written [a reference to the Old Testament] publish openly, that the worthy and the unworthy may read it. But keep the seventy last [*i.e.* the Apocryphal books], that thou mayest deliver them only to such as be wise among the people. *For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge.*" The modern value of the literature cannot be better stated than in the words of Dr. Charles. "No attempt to study Christianity in its origins can dispense with a knowledge of this literature. If we wish

to reconstruct the world of ideas and aspirations which filled the heart of an earnest Jew at the beginning of the Christian era, it is to this literature that we must have recourse for our materials. Although in its higher aspects Christianity infinitely transcends the Judaism that preceded it, yet in others it is a genuine historical development from such Judaism. Christianity came forth from the bosom of Pharisaic Judaism, and in Apocalyptic literature this form of Judaism found its essential utterance. . . . Thus Jewish Apocalypses not only supply a history of religious beliefs in the two pre-Christian centuries, but they also fill up the otherwise unavoidable gap in the history of Jewish thought, and constitute the living link between the prophetic teachings and ideals of the Old Testament and their fulfilment in Christianity."

CHAPTER VIII

APOCALYPTIC LITERATURE

THE BOOK OF ENOCH

THE Apocalypse which is known as the Book of Enoch is not a single book, but a library containing at least five volumes, written by different authors at different periods in the last two centuries of the pre-Christian era. It is not difficult to see why it was that a whole literature grew up around the name of Enoch. The well-known statement in Gen. v. 24, "Enoch walked with God," suggested that the favour of Divine intercourse was bestowed upon Enoch in an unusual degree, and his name, therefore, naturally occurred to Apocalyptic writers as a fitting medium for the conveyance of their ideas. The importance of this Enoch literature can scarcely be over-estimated. There is hardly a book in the New Testament which does not show some traces of its influence, and the Epistle of Barnabas quotes it as Scripture.

The Contents of the Book.—The Book of Enoch has been divided by Dr. Charles, who is our chief

authority on Apocalyptic literature, into five parts. (1) *The first book*, comprising chaps. 1–36, was written some time before 170 B.C. Like most Apocalyptic writings, this book deals with the problem of evil. The distinguishing features of its teaching are: (*a*) Its explanation of the origin of evil. Sin is represented as coming into the world, not through the fall of Adam, but through the lust of the angels for the daughters of men (Gen. vi. 1–8). (*b*) Its demonology. The present evil in the world is largely due to the influence of the evil spirits which went forth from the seed of the fallen angels and the daughters of men. (*c*) The material character of the future Messianic age. The Millennium is described as a time of sensuous enjoyment. (2) *The second book*, from a chronological point of view, consists of chaps. 83–90. The date is fixed by certain allusions to the Maccabæan rising which make it clear that the book belongs to the reign of Judas (166–161 B.C.). The explanation of evil given in this section is interesting and original. God had entrusted Israel to the charge of seventy shepherds (angels). These shepherds had proved faithless to their trust, and destroyed those whom they ought to have protected. God will, however, require vengeance, and then Israel will be restored. A righteous league will be established in Israel, and in it will arise a family from which the deliverer of Israel (Judas Maccabæus) will come forth. (3) *The third book*

is made up of chaps. 91–104, and belongs to the last quarter of the first century, between 134 and 95 B.C. Its author is clearly a member of the Pharisaic party, and the book may be said to represent the views of the Pharisees of the period. He finds the solution of the problem of evil, not in the establishment of a Messianic kingdom on earth, nor in the advent of a great deliverer, but in the future life. He "calls a new world into being to redress the balance of the old." After the final judgment the righteous will be raised as spirits and enter into the portals of the new heaven, where they will become companions of the heavenly hosts and shine as the stars for evermore. The wicked, on the other hand, are doomed to eternal punishment in the Sheol of fire and darkness. (4) *The fourth book*, known as the "Similitudes" (chaps. 37–70), was written either between 94 and 79 B.C. or between 70 and 64 B.C., and contains a denunciation of the later Maccabæan princes and their allies, the Sadducees. Its most noticeable features are: (*a*) The origin of sin is traced one stage further back. The sinful angels of the first book are represented as sinning owing to the evil influence of "the Satans." (*b*) The solution of the problem is found in the advent of a Messiah, who will come to judge the earth, inflict the direst punishment on sinners, and inaugurate an era of righteousness. This is the most remarkable conception in the book, and marks the climax of Messianic

prophecy. (5) *The fifth book*, or the "Book of Celestial Physics" as it is called, consists of chaps. 72–82, though the order of the chapters has been disarranged by the compiler—chap. 79, which contains the conclusion of the book, being put in the wrong place. Its contents are quite unlike anything which is found in the other sections. It is an attempt to establish an essentially Hebrew calendar in preference to the heathen calendars which were then in vogue.

The Influence of the Book of Enoch on New Testament Theology.—There can be little doubt that New Testament theology owes a very considerable debt to the Book of Enoch. This is particularly apparent when we compare its Messianic conceptions with the New Testament interpretation of Christ. The Book of Enoch provided a large number of the categories which were used for explaining the person of Christ. (*a*) In the Book of Enoch the term "Christ" is applied for the first time in Jewish literature to the coming Messianic king. (*b*) The title "the Son of Man" makes its first appearance in Enoch, and passes from Enoch into the New Testament. (*c*) Two other titles which are used in Enoch of the Messiah, viz. "the Righteous One" and "the Elect One," are used of Christ in the New Testament (*cf.* Acts iii. 14, vii. 52). (*d*) One of the main functions of the Messiah in Enoch was that of judgment, and this conception is almost verbally reproduced in

John v. 22. (*e*) The Messiah is depicted as "pre-existing" and as "sitting on the throne of His glory"—two ideas which are also familiar to readers of the New Testament.

THE BOOK OF THE SECRETS OF ENOCH

The Book of the Secrets of Enoch is a recent discovery, for which we are indebted to the energy and acumen of Dr. Charles. In 1892 a statement was made by a student of Russian Pseudepigraphic literature, named Kozak, that a version of the Book of Enoch existed in Slavonic. As the Book of Enoch had hitherto only been known in the Æthiopic version, Dr. Charles at once caused an investigation to be made. The examination which was instituted resulted in the discovery that the Slavonic Enoch differed *in toto* from the Æthiopic edition, and represented an entirely new work. In 1896 Dr. Charles published a translation of the book, with introduction and commentary.

Date and Authorship.—There are various indications that the Slavonic Enoch was originally written in Greek, probably at Alexandria. The author was an orthodox Hellenistic Jew, who, however, was broad-minded enough to appreciate and assimilate many elements in current Greek and Egyptian thought. The date may be fixed approximately by the following considerations: The fact that the book makes use of the Æthiopic

Enoch in its present form proves that it could not have been written earlier than the commencement of the Christian era. The absence of any reference to the destruction of Jerusalem, and the implication that the Temple was still standing, clearly show that the book must have been published before the destruction of Jerusalem in A.D. 70. "We may therefore," as Dr. Charles says, "with reasonable certainty, assign the composition of our text to the period A.D. 1–50."

Contents of the Book.—The book describes the ascension of Enoch, and his voyage through the seven heavens. In the *first* heaven Enoch sees a great sea, the rulers of the stars, the treasuries of the snow, the clouds, and the dew, and their guardian angels. In the *second* he sees the fallen angels and the prisoners awaiting eternal judgment. The *third* heaven is the place of Paradise, which is prepared as an eternal inheritance for those "who turn their eyes from unrighteousness and accomplish a righteous judgment, and give bread to the hungry, clothe the naked, raise the fallen." On the western side of this heaven is "a very terrible place of savage darkness and impenetrable gloom," which is reserved as an eternal inheritance for those "who commit evil deeds upon the earth." In the *fourth* heaven Enoch is shown the courses of the sun and the moon and "an armed host of angels serving the Lord with cymbals." The *fifth* heaven is the prison-house of the

angels who had rebelled and committed sin with the daughters of men. The *sixth* heaven is the abode of the angels who regulate the powers of nature and record the deeds of men. Finally, in the *seventh* heaven, Enoch sees God sitting on His throne surrounded by the heavenly hosts. The remainder of the book is occupied with a description of the creation of the world and a prophecy of the Millennium.

The Religious Value of the Book.—The Slavonic Enoch is valuable because it helps to explain the origin of several conceptions which played an important part in later Christian theology.

(1) The idea of the Millennium is first found in this book. The conception is derived from the story of the creation. God created the world in six days and rested on the seventh. One day is to God as a thousand years. The world will last, therefore, for six thousand years, and then will come a Millennium of one thousand years.

(2) The book helps to explain many allusions to the heavens in the New Testament, especially in the Epistles of St. Paul. When Paul speaks, for instance, of being caught up to "the third heaven" (II. Cor. xii. 2), it is quite clear that he is familiar with the conception of the heavens in the Secrets of Enoch. The agreement seems to extend even to details, for both Paul and the author of Enoch locate Paradise in "the third heaven."

Paul's description of Satan as "the prince of the power of the air" (Eph. ii. 2) is unintelligible without the explanation of Enoch that Satan was driven out of the heavens and given the air as his domain. In the same way such statements as Col. i. 20, "to reconcile all things unto Himself, whether things upon earth or things in the heavens," and Eph. iv. 10, "He ascended far above all the heavens," can only be explained by supposing that Paul accepted the scheme of heavens described by the author of the Slavonic Enoch.

THE APOCALYPSE OF BARUCH

The Apocalypse of Baruch is also a comparatively recent discovery. We owe it to an Italian scholar, named Ceriani, who found a Syriac version of the book in the Milan Library and published a Latin translation of it in 1866. The Syriac version was translated from the Greek, which in its turn was derived from a Hebrew original, so that we only know the real Apocalypse at third hand.

Contents of the Book.—The name Baruch is of course assumed by the author or editor of the book, in accordance with the customary usage of Apocalyptic writers, who always father their productions upon some well-known figure in the history of Israel. The scene is laid in Jerusalem, during the period preceding and

following the capture of the city by the Chaldæans. The writer makes a careless blunder in connection with his fictitious background. He dates the book in the "twenty-fifth year of Jeconiah," who, however, only reigned three months, and was carried captive to Babylon eleven years before the fall of Jerusalem. The truth is that the author of the Apocalypse is really dealing with the destruction of Jerusalem in A.D. 70, and, instead of using contemporary figures and names, clothes the story in all the imagery of ancient history. The book divides itself into seven sections. In the *first* the fall of Jerusalem is announced, but Baruch is comforted by the promise that the overthrow of Israel will only be "for a season." In the *second* the destruction of the city is described. The overthrow is depicted as the work of angels and not of the Chaldæans. The *third* section contains Baruch's complaint to God, and raises the old problem—which is the theme of the second Book of Esdras—as to the explanation of evil. The *fourth* contains the promise that the future world is made in the interests of the righteous, and states "that the blessings of life are to be reckoned not by its length but by its quality and its end." In the *fifth* Baruch complains of the delay in the advent of the kingdom, and receives the explanation that the predestined number of men must be made up before the day of the Lord can come. As soon as the number is complete, the

Messiah will appear. The *sixth* gives the vision of the cedar and the vine, which symbolise the Roman Empire and the triumph of the Messiah. When Baruch asks who will share in the future glory, the answer is given, "Those who believe." In the *last section* the future course of history is described in the form of the vision of a cloud which discharged "black waters and clear." The six "black waters" denote six evil periods in the world's history, and the "six clear waters" a corresponding number of good periods. It is in this section that the writer's doctrine of the resurrection of the body is developed.

The Date of the Book.—The Apocalypse of Baruch is not a unity but a compilation of several documents. This is proved by the diversity of tone and outlook which we find in different parts of the book. Some sections, as Dr. Charles says, "agree in presenting an optimistic view of Israel's future on earth and in inculcating the hope of a Messianic kingdom," whereas in others "such expectations are absolutely abandoned, and the hopes of the righteous are directed to the immediate advent of the final judgment and the spiritual world alone." Dr. Charles thinks that the various documents, out of which the Apocalypse was compiled, were written at different points in the period which preceded and followed the destruction of Jerusalem, *i.e.* between A.D. 50 and 100, and that the Apocalypse in its present form was com-

posed a little later, certainly before A.D. 130. All the authors were Pharisees, "full of confidence in the future glories of their nation, either in this world or the next."

The Theological Value of the Book.—The Apocalypse of Baruch is of exceptional interest to us because it affords us a clear illustration of Jewish thought in the last half of the first century of the Christian era, and shows us the sort of literature which the Apostle Paul would probably have produced if he had not become a Christian. The measure of the difference between the Apocalypse of Baruch and the Epistles of Paul is the measure of the influence of the Christian religion. The book enables us to see, too, what exactly Pauline theology owes to Judaism, and how Paul has purified and christianised the Jewish elements which he incorporated into his new philosophy of religion. Among the more interesting points connected with the theology of the book—(1) The doctrine of the resurrection of the body is emphatically affirmed. In answer to the question, "In what shape will those live who live in thy day?" the statement is made, "The earth will assuredly restore the dead . . . making no change in their form, but as it has received, so will it restore them . . . to show to the living that the dead have come to life again." After recognition, however, the form of the body will be changed. "They shall be made like unto angels, and changed into every form they

desire, from beauty into loveliness and from light into the splendour of glory" (chaps. xlix.–li.). (2) In its doctrine of free will and sin, the Apocalypse represents the more liberal form of Jewish theology. It denies altogether the theory of original sin and maintains, that "every man is the Adam of his own soul." The only effect upon mankind of Adam's sin was the introduction of physical death into the world. (3) The Apocalypse strongly maintains the view that "salvation is of works." The righteous are saved by their works, and their works avail not only for themselves, they are a defence also to the unrighteous among whom they dwell, and even after death are regarded as a lasting merit, on the ground of which God will forgive His people.

THE ASSUMPTION OF MOSES

This Apocalypse was also, like Baruch, discovered by Ceriani in the library of Milan in 1861. It exists only in a single Latin fragment, which is incomplete. The Latin version contains evidence which proves that it was made from a Greek original, which came itself from a Hebrew autograph.

Contents of the Assumption.—The book puts into the mouth of Moses, who is on the point of death, a summary of the future history of Israel in the form of prophecy. The story, which is told with great brevity,

begins with the work of Joshua and ends with the rule of the sons of Herod the Great. At this point the writer turns to the future, and the second half of the book gives us his religious and political outlook. The writer thinks that troublous times are in store for Israel. Tyrannical and impious rulers will arise. The Jews will be persecuted for their faith by "the king of the kings of the earth," who, like Antiochus Epiphanes, will make circumcision a penal offence. A second Eleazar will arise who, like the famous martyr of the Maccabæan age, will take his sons into the wilderness and suffer martyrdom rather than transgress the Law. Then the kingdom of the Lord will appear on earth, and God Himself will redeem His people and punish its Gentile oppressors.

Religious Teaching of the Book.—The chief interest of the Assumption of Moses lies in its general point of view rather than in its opinions on the details of Jewish theology. It raises the important question — What ought to be the attitude of a religious Jew towards his persecutors? The Zealots answered the question by proclaiming the doctrine of resistance. Force must be met by force and violence by violence. "We must emulate the example," they said, "of Judas Maccabeus, who raised an armed force and defeated the oppressors." The Assumption of Moses is a protest against this view. It preaches the doctrine of non-resistance, or rather of passive resistance. We must not take up arms, it

argues, but quietly suffer for our religion. The ideal attitude is not that of Judas Maccabæus, but rather that of Eleazar, the great martyr of the Maccabæan age. It is martyrdom and not violence that will usher in the Messianic age. The Assumption may thus be termed the manifesto of Jewish Quietism.

Date.—The date of the book may be fixed within narrow limits. It takes us up to the death of Herod the Great in 3 B.C., and it was evidently written before the destruction of Jerusalem, because the Temple is still standing. But we can reduce these limits still further. The writer speaks of Herod's sons in a way which implies that the book was written before the end of their reign. We may place the Assumption, therefore, between A.D. 1 and 30. This fact adds greatly to the interest of the book, since it must have been written during the actual lifetime of Jesus.

Value of the Book for the Study of the New Testament.—The Assumption throws light on many passages in the New Testament. (1) There are several phrases in the Epistle of Jude, and in Stephen's speech as recorded in Acts. vii., which can only be understood when compared with the statements of this book. (2) The writer's vivid description of the ruling classes in Palestine (the Sadducees) proves that others, besides Jesus, felt acutely the degradation into which the government of the day had fallen. He speaks of the rulers as "scorn-

ful and impious men, treacherous self-pleasers, dissemblers, lovers of banquets, gluttons, gourmands, devourers of the poor . . . filled with lawlessness and iniquity from sunrise to sunset"—language which more than corroborates the picture which is drawn of these same men in the Gospel narratives.

CHAPTER IX

APOCALYPTIC LITERATURE (*continued*)

THE BOOK OF JUBILEES

The Book of Jubilees was first published in modern times in the form of a German translation from the Æthiopic version by Dillmann in 1851. A Latin version was also discovered by Ceriani in the Milan Library a little later, and printed for the first time in 1861.

Character of the Book.—The Book of Jubilees is also known as "the little Genesis." This second title indicates the character of its contents. It is a revised version of the earlier history of Israel, from the creation of the world down to the institution of the Passover (Exodus xii.). It contains the narrative of the Book of Genesis, re-written from the point of view of later Judaism. Just as the author of Chronicles modified the historical narrative of the Books of Kings to suit his own religious ideas, so the writer of Jubilees wrote over again the story of the patriarchal age, and brought it into harmony with his own conceptions of what ought to have happened during that period. The title "little

Genesis" is given to the book, not because it is an abbreviation of our canonical Genesis (for, as a matter of fact, it is of greater length), but to show that it is of inferior and secondary authority. The chief modifications which the writer introduces into the Biblical narrative are as follows: (1) The story is put into the mouth of "the angel of the face," who is represented as telling Moses on Mount Sinai the part which the angels had played in the creation of the world and the history of the patriarchal age. (2) The writer evinces a particular interest in chronology. He divides the period into jubilees (hence the title of the book) and dates each event in relation to the particular jubilee under which it fell. (3) The writer omits many stories which apparently offended the religious sense of his day. One or two examples may be given by way of illustration. The story of the offering of Isaac (Gen. xxii.), for instance, seems to have presented as much difficulty to the author of Jubilees as it does to the modern reader, and he boldly solves the problem by stating that Abraham was tempted, not by Jehovah, but by an evil spirit named Mastema. Many incidents which appear to reflect upon the character of the patriarchs are cut out altogether, *e.g.* Abraham's deception of the Egyptians (Gen. xii. 11–14), Jacob's attempt to outwit Laban (Gen. xxx., xxxi.), Jacob's fear of Esau (Gen. xxxii., xxxiii.). The whole of chap. xlix. is suppressed because

of its severity on Levi and the pre-eminence which it assigns to Judah. (4) Many additions are also made to the narrative. The names of the wives of all the patriarchs are given, and the writer even knows the name of the wife of Cain. The story of Abraham is expanded, and many legends are added in connection with his early life. Particular prominence is assigned to Levi. (5) Great stress is laid on the Hebrew feasts, all of which are supposed to have been instituted in patriarchal times. The Feast of Tabernacles, for instance, owes its origin to Abraham. (6) The utmost emphasis is laid on the Jewish Law, and the writer of Jubilees traces the origin of its various enactments back to the age of the Patriarchs.

Date of the Book.—Dr. Charles gives a series of strong arguments to prove that the Book of Jubilees falls within the period 135–96 B.C. The main grounds upon which he arrives at this result are as follows. The book was evidently written by a member of the Pharisaic party who was in strong sympathy with the Maccabæan movement. In the year 96 B.C. a serious rupture occurred between the Pharisees and Alexander Jannæus, the representative of the Maccabæan family at the time. After this date it is unlikely that a Pharisaic writer would have shown the same attitude towards the Maccabæans which we find in the Book of Jubilees. The detailed allusions of the Apocalypse also seem to imply a

Maccabæan background. The insistence which is laid upon circumcision and the keeping of the Sabbath, the pre-eminence which is assigned to Levi over Judah, the references to Edom, find their simplest explanation in the events connected with this period of Jewish history. The Book of Jubilees was used, too, by the author of Æthiopic Enoch (chaps. 91–104), and as the year 95 B.C. is given as the latest possible date for this section of Enoch, it follows that our Apocalypse must have been composed some years earlier. We may say, therefore, that Jubilees belongs to 135–115 B.C.

It should be stated, however, that there is another view which has found many supporters amongst the specialists who have made this book their particular study. This alternative theory maintains that the Book of Jubilees was written during the period which immediately preceded the destruction of Jerusalem, *i.e.* between A.D. 30 and 60, and was intended largely as a Pharisaic manifesto against the teaching of the Apostles.

Purpose and Aim of the Book.—There is no doubt, whatever the date of Jubilees may be, that its main purpose was to utter a protest against an attempt which was being made to weaken the force of the Jewish code. If we agree with Charles in placing the book at the close of the second century B.C., we shall see in it an effort to resist the Hellenic spirit which was creeping over Judaism at the time, and trying to rob it of the

distinctive features of its legal system. If we accept the theory which places the book in the Apostolic age, we shall look upon it as a kind of counterblast to the arguments used by St. Paul and the other Apostles in their attack upon Judaism. It must be admitted that there is a good deal in Jubilees which seems to fit excellently into this latter hypothesis. One of St. Paul's favourite arguments in replying to the Judaisers was this: "You insist upon the Law of Moses, but you must remember that the Law is not eternal: it is only an interlude in the history of Israel's religious development. We must go back behind Moses to our forefather Abraham, and when we do that we find that the great principle of Abraham's religion was not law but faith." Paul's appeal from Moses to Abraham was practically unanswerable. The only possible reply was to do exactly what the author of Jubilees has done—*i.e.* assert that the Law itself did not originate with Moses, as the ordinary narrative of the Old Testament implies, but goes back to the patriarchal age, and is as ancient as the human race itself.

The Value of the Book.—The Book of Jubilees contains many points which are full of interest to modern readers. (1) It illustrates, for instance, in a very striking manner the freedom with which Jewish writers dealt with the Old Testament narrative. The author of Jubilees did not feel the slightest hesitation in altering the story

of Genesis in order to substantiate his own particular theological views. The historical sense is altogether subordinated to religious interests. (2) The manner in which the author attempts to prove the eternity of the Jewish Law is also most instructive. He is not content with antedating the enactments of the Mosaic code, but he even argues that the Law is kept in heaven. Angels were created circumcised, and are subject to the law of the Sabbath. (3) Another interesting feature of the book is its developed angelology. The author divides angels into three classes or grades: (*a*) the angels of the face, (*b*) the angels of sanctification, (*c*) the angels who superintend the work of nature. (4) Equally important is the author's belief in demons. They originated from the giants who were the offspring of the "wicked angels" and "the daughters of men." They are under the rule of an evil spirit named Mastema, and they are the source of all sin and evil in the world.

THE ASCENSION OF ISAIAH

This Apocalypse has been preserved in its entirety only in an Æthiopic version, though fragments are found both in Latin and Greek. It differs from any of the Apocalypses, which we have hitherto dealt with, in containing a large admixture of Christian elements.

Contents of the Book.—The Ascension of Isaiah

may be divided into two main sections. The first half of the book (with the exception of one very important interpolation) is Jewish, and gives an account of the martyrdom of Isaiah. The second half is mainly Christian, and describes Isaiah's vision of the advent of the Messiah. (*a*) *The martyrdom* (chaps. i.–iii. 13; v. 2–14). The story is as follows. At the end of his reign King Hezekiah summons his son Manasseh to receive his last instructions, and to hear an account of the revelations which had come to him during his sickness. The prophet Isaiah tells Hezekiah of the fate which he foresees will befall him when Manasseh becomes king. Upon the death of Hezekiah, Manasseh abandons the service of Jehovah. Isaiah and the prophets flee into the wilderness for refuge. A false prophet, named Balkira, discovers his retreat, and tells Manasseh. Manasseh at once sends his emissaries to seize the prophet. [At this point comes the interpolated section, which will be discussed separately.] Isaiah refuses to recant, and is "sawn asunder with a wooden saw." (*b*) *The interpolated section* (chaps. iii. 13–v. 1) is really an independent Apocalypse, though an attempt is made to connect it artificially with the remainder of the narrative. One of the grounds for Belial's enmity to Isaiah, was his prophecy of the coming of the Messiah. In this section, the Christian interpolater relates how the prophecy will be fulfilled; how the twelve Apostles

will preach the Gospel after the death of Christ and win many converts: how evil will creep into the Church, and how Belial will incarnate himself in the form of an impious king: and how, finally, he will be overthrown and Christ will return to the earth and establish His kingdom. (*c*) *The vision of Isaiah* (chaps. vi.–xi.). This part of the book, which presents some points of resemblance with the Slavonic Enoch, describes the journey of Isaiah through the seven heavens. Each of the heavens is depicted at length. The series represents an ascending scale of glory, which reaches its climax in the seventh, where Isaiah beholds the Lord of Glory, and "a second most glorious one like unto Him," and "the angel of the Holy Spirit, the inspirer of the prophets." Then the voice of the Most High is heard speaking to His Son, bidding Him descend through the heavens to the world. "The Beloved" (this is the title commonly bestowed on the Messiah in this book) carries out His Father's bidding, passes through all the heavens unrecognised, and enters into this world through a Virgin Birth. His life, death, and resurrection are briefly described, and then the prophet beholds His ascension through the heavens, in all of which He is now recognised, until at last He reaches the seventh heaven, and takes His seat on the right hand of the "Great Glory."

Date of the Book.—The Ascension of Isaiah in its present form is, as we have seen, a compilation of three

different documents, two of which contain large Christian elements. This final stage in the composition of the work cannot have been reached till the second century A.D., and possibly may even have to be placed at the commencement of the third century. The documents themselves, however, go back to earlier times. *The Martyrdom* probably belongs to the first half of the first century, A.D. 1–50. This conclusion is based on two grounds. (*a*) There seems to be an allusion to it in Hebrews xi. 37. (*b*) It is scarcely probable that Jewish books would obtain recognition in the Christian Church after the destruction of Jerusalem. The other two documents, according to Charles, originated a little later, and belong to the last decades of the century, A.D. 80–100, at least in their simplest form. Harnack, however, adopts a much later date for the documents. He thinks that the interpolated section belongs to the second century A.D. and the *Vision* to the third.

Value of the Book.—The chief points of interest in the book for the modern student occur in the Christian sections. The first of these (*i.e.* the interpolated section) gives a graphic picture of the condition of the Church about A.D. 80. "In those days," says the writer, "many will love office though devoid of wisdom. There will be many lawless elders, and shepherds dealing wrongly by the sheep. . . . There will be much slander and vain-

glory in those days. . . . And there will not be many prophets, nor those who speak trustworthy words, save one here and there. . . . There will be great hatred in the shepherds and elders towards each other." This description is borne out by similar statements which we find in I. Peter and the Epistle of Clement of Rome. Other valuable features in these sections are: (1) The description of the seven heavens. It should be noted that there are some important points on which the account of the heavens in the Ascension differs from that given by the Slavonic Enoch. (*a*) In Enoch some of the heavens are tenanted by evil angels: in the Ascension the evil angels are located on the firmament. (*b*) Enoch places certain physical elements in the lower heavens, *e.g.* the treasuries of the ice and snow. In the Ascension the heavens are purely spiritual worlds. (2) The Messiah is almost uniformly described as "the Beloved," a title which is often found in the New Testament (*cf.* Mark i. 11, Eph. i. 9). (3) There is a clear reference to the Christian doctrine of the Trinity in the *Vision* section. Father, Son, and Holy Spirit are linked together and receive adoration and worship, though the two latter are placed in a subordinate position, and in their turn do homage to the Father. The Holy Spirit is described as an angel ("the angel of the Spirit" or "the angel of the Holy Spirit"), and twice is identified with Gabriel. (4) The

doctrine of the Virgin Birth is also plainly taught, and in a manner which marks a clear advance upon the statements in Matthew and Luke. (5) There is a marked trace in the book of Doketism—the theory that denied the real humanity of Christ, and held that He possessed merely a phantom body. (6) The book is valuable, too, because it enables us to trace the development of the belief in the appearance of Antichrist, and so throws light upon Paul's prophecy of the coming of "the man of sin" in II. Thessalonians, and similar statements in the Book of Revelation. (7) The doctrine of the future life is in complete agreement with the later views of St. Paul. The righteous after death will receive "garments," in which they will be clothed, and then they will ascend with Christ into heaven.

THE TESTAMENTS OF THE TWELVE PATRIARCHS

The Testaments of the Twelve Patriarchs is one of the most interesting of the documents which belong to this class of Jewish literature. It consists of twelve small pamphlets, which purport to contain the last utterances of the twelve sons of Jacob. Each of these men is represented as calling his children around him on his deathbed and giving them words of counsel and advice with regard to the conduct of life. In most cases the

Patriarch recalls some of the leading incidents of his own career, and uses them as a text from which he draws lessons of warning or exhortation for his children. The Testament of Gad may be taken as an illustration of the method of the writer. Gad tells the story of his own enmity against Joseph. Joseph, according to the narrative, had carried to his father a tale that his brothers were killing the best of his flock and making a feast. This angered Gad, and made him often wish to kill Joseph. His plans, however, were frustrated by the action of Judah, who sold Joseph to the Ishmaelites. Upon this incident the writer bases his sermon against malice and hatred, which forms the theme of the book. "Beware, therefore, my children, of hatred, for it worketh lawlessness even against the Lord Himself. . . . Love ye each one his brother and put away hatred from your hearts."

The Character of the Book.—There has been a great deal of discussion among modern scholars as to the character of the book. Until quite recently the prevailing opinion seems to have regarded the Testaments as the work of a Christian, and to have given it a place in early Christian literature. The monographs of Schnapp and Charles have, however, completely reversed this verdict. There are, of course, undoubted Christian elements in the book, and the problem that faces the modern scholar is, How are these Christian elements to be accounted for? The older view maintained that

they represented the views of the original author. Schnapp and Charles, on the contrary, argue that they are later interpolations. The case for the latter view seems to have been substantiated by the following considerations: (*a*) Many of these interpolations are not found in the Armenian version. This fact proves that the process of interpolation was gradual, and that when the Armenian version was made, it was still incomplete. (*b*) Even the Greek MSS. differ among themselves with regard to the amount of the interpolations. Passages found in one are absent from another MS. (*c*) The interpolations are not homogeneous, and do not represent a uniform theology. The older view was completely at a loss when it attempted to define the theological position of the author of the document. Nitzsch, for instance, described him as a Jewish Christian of Alexandria who had imbibed certain current Essene beliefs. Ritschl regarded him as a Gentile Christian, while Kayser defined him as an Ebionite. The only theory that satisfactorily explains the facts is the view of Charles, that the Christian elements were interpolated at different times by different hands.

The Date of the Book.—The Testaments consist of three different strata: (*a*) the original groundwork, which contains about eleven-twelfths of the whole work; (*b*) certain Jewish interpolations; (*c*) the Christian additions. The date of the original groundwork is placed by

Charles between 109 and 107 B.C. The arguments upon which this conclusion is based are: (1) Certain references in the book imply that the Jewish nation was ruled by one who combined in his own person the offices of prophet, priest, and king. These three functions were only united in a single person, viz. John Hyrcanus (137–105 B.C.). (2) There are various indications—*e.g.* the allusion to the destruction of Samaria—which suggest that the book belonged to the end of the reign of John Hyrcanus, *i.e.* between 109 and 105. (3) Just before the end of his reign a breach occurred between John Hyrcanus and the Pharisees. It is inconceivable that a Pharisaic writer, such as the author of the Testaments, could have spoken of Hyrcanus in such terms of praise after the outbreak had taken place. The date, therefore, may be fixed between 109 and 107 B.C. With regard to the Jewish interpolations, Dr. Charles holds that the bulk of them were made between 70 and 40 B.C. The Christian additions were made at different periods. Many of them must have been introduced into the text at a very early date, because they are found in a Greek version, with which St. Paul was familiar, and which must therefore have been in existence before A.D. 50.

Value of the Book.—The Testaments are full of interest for the modern student.

(1) There is no Jewish document which had a greater influence on the New Testament. Charles cites a

number of passages which seem to prove conclusively that the resemblances between certain elements in the teaching of Jesus and the statements of the Testaments could not have been accidental. He further quotes no less than thirty passages from the Epistles of Paul which make it absolutely certain that our document must have produced a great impression upon the mind of the Apostle. There are, for instance, no less than seventy words common to the Epistles of Paul and the Testaments which are not found elsewhere in the pages of the New Testament. From the point of view of New Testament exegesis, therefore, the document is of incalculable value.

(2) The Testaments represent the high-water mark of Jewish ethics. No other document affords us such clear insight into the higher moral teaching of the Judaism of this period. In many respects there is a considerable advance upon the ethical teaching of the Old Testament and an approximation to that of the New. It contains, for instance, as Charles says, "the most remarkable statement on the subject of forgiveness in all ancient literature." "If a man sin against thee, speak peaceably to him, and in thy soul hold not guile; and if he repent and confess, forgive him. But if he deny it, do not get into a passion with him, lest catching the poison from thee, he take to swearing and so thou sin doubly. . . . And though he deny it and yet have a sense of shame

when reproved, give over reproving him. For he who denieth may repent so as not again to wrong thee; yea, he may also honour thee and be at peace with thee. But if he be shameless, and persisteth in his wrong-doing, even so forgive him from the heart and leave to God the avenging" (Test. Gad, vi. 3–7).

(3) Another important feature of the book is its *universalism.* It has a broader outlook than any other document of the period. The Gentiles are included in the scope of the Divine purpose. The Law was given "to lighten every man," and not merely the Jew. There are righteous men to be found in every nation. At the great consummation "the twelve tribes shall be gathered together, and all the Gentiles, until the Most High shall send forth His salvation."

CHAPTER X

OTHER APOCRYPHAL LITERATURE

THERE are three other books belonging to the wider Apocrypha which cannot be classed as Apocalyptic, and must therefore be treated separately, viz. III. Maccabees, IV. Maccabees, and the Psalms of Solomon.

THE THIRD BOOK OF MACCABEES

The title bestowed upon this book is altogether a misnomer. There is absolutely no reference to the Maccabees or the Maccabæan age in it at all. How the book got its name is quite inexplicable. The only point which it has in common with the other books of Maccabees is, that it tells the story of the faithfulness of the Jewish people in a time of persecution. Some scholars have tried to justify the title by supposing that it was intended originally to be a kind of introduction to the books which deal with the Maccabæan rising, but there seems to be nothing in the book itself that at all substantiates this theory. The only plausible explanation is to suppose that the title is due to an accident in transmission, though it is quite impossible, of course, to discover how the accident happened.

Contents.—III. Maccabees may be termed a historical romance. The scene is laid in Jerusalem and Alexandria in the reign of Ptolemy (IV.) Philopator (222–204 B.C.). The story of the book is as follows. After his victory over Antiochus at Raphia in 217 B.C., Ptolemy visits Jerusalem and makes an attempt to enter the Temple, in spite of the indignant protests of priests and people. A scene of the utmost confusion ensues. The people clamour for armed resistance. Amidst the panic the voice of the High Priest Simon is heard supplicating God to prevent the violation of the Temple. In answer to Simon's prayer, Ptolemy is smitten with paralysis, and returns to Alexandria, resolved on vengeance. He issues an edict ordering all the Jews in Alexandria to embrace the worship of Bacchus or forfeit their civic status and privileges. As this edict does not produce the desired effect, Ptolemy determines to proceed to more extreme measures. He commands that the whole of the Jewish population of Alexandria shall be imprisoned in the hippodrome, and that their names shall be taken down in a register before the general massacre, which he contemplates, is carried into effect. The work of registration goes on continuously for forty days, and then the clerks report that, owing to the vast number of the Jews, the supply of writing materials has been exhausted. Ptolemy then gives the order that intoxicated elephants are to be let loose upon the Jews in

the hippodrome. The description of the manner in which the catastrophe was averted by Providence forms the climax of the story. The final deliverance was preceded by two temporary respites. On the first occasion, King Ptolemy overslept himself, and did not awake till it was too late to execute the order on the appointed day. On another occasion, Ptolemy is made by Providence to forget his orders and declare that he never issued them. These interventions were only a prelude, however, to the *dénouement*, when, in answer to the prayers of the venerable priest Eleazar, "two angels, glorious and terrible," appeared from heaven and struck consternation into the hearts of the king and the people. The miracle completely changed the attitude of King Ptolemy. The advisers who had counselled the persecution were ignominiously dismissed, and the Jewish people restored to all their ancient privileges.

Historical Value.—Very little value can be attached to the narrative of III. Maccabees. A similar story is told by Josephus of a later king, Ptolemy VII. (146–116 B.C.). His account is as follows: "When Ptolemy Physco had the presumption to fight against Onias's army, and had caught all the Jews that were in the city (Alexandria) with their wives and children, and exposed them naked and in bonds to his elephants, that they might be trodden upon and destroyed, and when he had made those elephants drunk for the purpose, the

event proved contrary to his preparations, for the elephants left the Jews and fell violently upon Physco's friends and slew a great number of them; after this, Ptolemy saw a terrible ghost which prevented his hurting these men. . . . It is well known that the Alexandrian Jews do with good reason celebrate this day on account of the great deliverance which was vouchsafed to them by God."[1] The accounts in Josephus and in III. Maccabees contain so many discrepancies that it is impossible to reconcile them, and difficult to regard either of them as historical. Probably, however, there is some basis of fact behind the stories. The Alexandrian Jews doubtless, at some time or other, were providentially delivered from a fierce persecution, in which perhaps the royal elephants may have been destined to play a part. The original fact, however, has been so overlaid with legendary elements that it is quite impossible to disconnect the truth from the fiction with which it has been surrounded.

Date and Authorship.—An attempt has been made by several distinguished scholars to connect the book with Caligula's attempt to defile the Temple at Jerusalem by erecting within its precincts a statue of himself, and his subsequent persecution of the Jews (A.D. 40). Though this hypothesis furnishes an excellent motive for the composition of III. Maccabees, it cannot, unfortunately, be substantiated. The writer would surely

[1] Treatise against Apion, ii. 5.

not have allowed Caligula's claim to receive divine honours to pass unnoticed, when an allusion to it would have heightened the colours in which he has portrayed Ptolemy's acts of sacrilege. Since this theory seems to fail us, and no other explanation of the occasion of the book is forthcoming, it is only possible to form the vaguest views with regard to the authorship and date of III. Maccabees. All that we can say is that the author must have been an Alexandrian Jew, and that he composed the book either in the first century B.C. or (as seems more probable) the first century A.D.

Religious Teaching.—There are very few specially distinctive features about the religious teaching of III. Maccabees. It discusses no theological problems, and it makes very little contribution to theological thought. Its interests are in the practical rather than in the speculative side of religion. The following ideas are prominent: (1) Great stress is laid upon the value of prayer. The miraculous interventions are represented in both cases as direct answers to prayer, and the prayers of Simon and Eleazar, which produced the interventions, are reported at length. (2) Emphasis is laid upon the conception of Providence. The writer speaks of "the unconquerable Providence" which came to the assistance of the Jews (chap. iv. 21). This is a Greek idea which attained particular prominence amongst the Stoics.

THE FOURTH BOOK OF MACCABEES

The fourth book of Maccabees is quite unlike the other books which bear the same title. It makes no pretence to give a historical account of the Maccabæan age. Its chief interest is in philosophy and religion: the historical elements (if such they can be called) are entirely secondary and subordinate, and are only introduced to illustrate and substantiate its philosophical principles. The book is really a sermon or homily, a hortatory address intended to urge its hearers or readers to a life of fidelity to God and self-control.

Contents.—The theme of the book is stated in the opening sentence. The writer says that "he intends to demonstrate a most philosophical proposition, viz. that pious reason is absolute master of the passions." It is through reason, he asserts, that man is able to attain self-control, and curb the appetites and passions which constantly threaten to destroy his virtue. There is one limitation, however, to the power of reason. It cannot control its own affections. It does not enable a man to root out desire, though it does make it possible for him to avoid being enslaved to it. "A man may not be able to eradicate malice, but reason has power to prevent him yielding to it," "for reason is not an eradicator but an antagonist of the passions" (chap. iii. 1–3). The writer's method of proof may be given in

his own words. "I might prove to you from many other considerations that pious reason is the sole master of the passions, but I shall prove it most effectually from the fortitude of Eleazar, and of the seven brethren and their mother; for all these proved by their contempt of torture and death that reason has command over the passions." These historical illustrations, which the writer regards as a demonstration of his thesis, occupy three-fourths of the book. We may divide IV. Maccabees, therefore, into the following sections: (*a*) statement of thesis and definition of terms (chaps. i.–iv.); (*b*) narrative of the trial and torture of the aged priest Eleazar (chaps. v. 1–vi. 30); (*c*) the lessons which are to be drawn from the story (chaps. vi. 31–vii. 23); (*d*) description of the torture and martyrdom of the seven youths (chaps. viii. 1–xii. 20); (*e*) the writer's comments on their fortitude (chaps. xiii. 1–xiv. 10); (*f*) reflections on the sufferings and constancy of their mother (chaps. xiv. 11–xviii.). These historical illustrations are an expansion of the narrative in II. Maccabees (chaps. vi. 18–vii. 42).

Characteristic Features of the Book.—(1) As has already been said, the book is probably a homily, and the only specimen of Jewish sermonic literature which has been preserved in the Apocrypha. This conclusion is drawn from the frequent appeals which the writer makes to his hearers or readers (*cf.* chap. xviii. 1).

Though the writer adopts the sermonic form, however, it can scarcely be supposed that the book represents an ordinary Jewish discourse such as might have been delivered in the synagogue. There is a certain artificiality about the language and the argument of the book which seems to show that the form has been chosen as a literary device rather than as an example of Jewish preaching. (2) The book has been described as a "characteristic product of Hellenistic culture of the best type." The influence of Greek thought is patent upon every page. The very thesis of the book may be described as a Jewish version of the Socratic dictum, "Virtue is knowledge." The terminology which the writer uses in his treatment of his subject has far more in common with Greek philosophy than it has with the Old Testament. There are marked traces, too, of Stoic tendencies. The four cardinal virtues, for instance, upon which the writer so strongly insists, are borrowed directly from Stoicism. Yet in spite of his sympathy with Greek and Stoic thought, the author of IV. Maccabees is a loyal Jew, devoted to the Law, and passionately opposed to any weakening of its authority. Indeed he goes as far as to maintain that "it is only the children of the Hebrews who are invincible in the fight for virtue" (chap. ix. 18). (3) The book has absolutely no historical value. The writer borrows his illustrations from II. Maccabees, a source of most dubious authority,

and expands the narrative in order to suit his own purpose. The speeches and prayers which he puts into the mouths of his heroes are clearly his own composition.

Authorship and Date.—Many of the early Christian Fathers, *e.g.* Eusebius and Jerome, attributed IV. Maccabees to Josephus. There does not, however, seem to be the slightest justification for the theory, since the book presents the most marked differences, both in style and thought, from the genuine works of Josephus. The name of the author is lost beyond recovery, but the internal evidence of the book itself enables us to form a tolerably clear conception of his character and general outlook. We know that he must have been: (*a*) A *Jew*, who sympathised mainly with the Pharisaic party, and probably belonged to it. His attitude to the Law is enough in itself to make this conclusion unassailable. (*b*) A *Quietist*, like the author of the Assumption of Moses. This deduction is obvious from the fact that he selects as his heroes, not Judas Maccabæus, but the martyrs who laid down their lives rather than submit to the demands of Antiochus Epiphanes. "And the nation through them," he writes, "obtained peace, and having renewed the observance of the Law drove the enemy out of the land" (chap. xviii. 4), a statement which is not strictly true, as it ignores altogether the work of the Maccabees. (*c*) A *Hellenist*, who had come under the

influence of Greek and Stoic ideas. There is no other book in the Apocrypha which shows such sympathy with the wider culture of the age. (*d*) Probably an *Alexandrian.* The use which the book makes of II. Maccabees, and the fact that the earliest notices of it are found in literature of Alexandrian origin, seem to make this assumption a certainty. With regard to the *date* of the book, we have no evidence to go upon, except that we know that it must have been written later than II. Maccabees, from which it drew a considerable amount of material. The probability is that it was composed either just before or just after the commencement of the Christian era.

Religious Value.—IV. Maccabees is of great value for the student of the New Testament. Its author had many points in common with the Apostle Paul. Both were zealous Pharisees, both were animated by intense religious fervour, both were influenced by the culture of the day, especially in its Stoic form. In fact, it would not be difficult to imagine that the book might have been the composition of Paul if he had never been converted to Christianity. We may almost say, therefore, that the measure of the difference between IV. Maccabees and the Epistles of Paul represents the measure of the influence of Christianity. The following points in the book seem to be particularly instructive: (1) The main theme of the book—or rather its limitation—that reason

is not master of its own affections, and so cannot control thoughts and motives, throws a clear light on the religious development of Paul in his pre-Christian days. It was when Paul realised that the Law did not enable him to keep the commandment, "Thou shalt not covet," and that it had no power to govern the inner realm of the spirit, that the crisis came which proved the turning-point in his spiritual life. It was this limitation, which is so acutely recognised in IV. Maccabees, which gave Paul no peace till he found peace in the Gospel of Christ. (2) Great stress is laid in the book on the conception of "propitiation." The death of the martyrs atones for the sins of the people. This idea occurs several times in the book, but the clearest statement is found in chap. xvii. 22. "So that they became an atonement for the sin of the people, and by the blood of those pious ones, and by their propitiatory death, the Divine Providence saved Israel, which aforetime had been afflicted." It seems probable that this passage suggested to Paul some of the ideas which are found in his great statement in Rom. iii. 25. (3) This book helps also to explain and illustrate the combination of Jewish and Stoic elements in the Pauline theology, though, of course, the combination in Paul is not the same as that in IV. Maccabees.

THE PSALMS OF SOLOMON

The Psalms of Solomon occupy the same place in Apocryphal literature as the Psalter does in the Old Testament, though it is clear, from the scantiness of the allusions to them in early times, that they never secured a wide circulation, nor won their way into the affection of the Christian Church. The collection consists of eighteen Psalms of varying length and value. They are written for the most part in imitation of the Old Testament Psalter, and often reproduce its language, though it must be admitted that some of them are not devoid of originality and forcefulness.

Date.—The date of the Psalms can be fixed by the allusions to historical events which are found in them. The political situation, which constitutes the historical background of the book, is as follows. The Jews are in a condition of great outward prosperity, when suddenly a rumour is heard that a hostile host is approaching the city, led by a stranger who comes from the uttermost parts of the earth, and is called, at different times, "the sinner," "the lawless," "the dragon," and "the adversary." The invader attacks Jerusalem, and breaks down its walls with his battering-ram: the Gentile host enters the Temple and pollutes the altar. A massacre takes place, in which blood is poured out like water in the streets of Jerusalem. Large numbers of Jews are sent

into exile "in the bounds of the west." Later on, however, retribution overtakes the conqueror for his profanity. He is assassinated in Egypt, his body lies tossing on the waves, and there is no one to bury him. There is only one episode in Jewish history which at all answers to this description, viz. the destruction of Jerusalem by Pompey in 63 B.C. We may therefore, with confidence, place the Psalms of Solomon in the period 70–40 B.C., the latter date being fixed by the death of Pompey, which occurred in 48 B.C.

Authorship.—In view of the minor differences which appear in the various Psalms, it is impossible to maintain the theory of a common author. The collection was probably the work of a group of men who, while agreeing with regard to their general religious outlook, differed among themselves upon smaller questions. There is no difficulty in deciding upon the party to which this group belonged. They were evidently Pharisees, and the Psalms were composed with the object of strengthening the Pharisaic position and attacking the Sadducees. Throughout the book the Pharisees are termed "the righteous" and "the saints," while the Sadducees are described as "sinners" and "transgressors." All the distinctive Pharisaic tenets are strongly enforced and emphasised by the Psalmists; in fact the books afford the best portrait which we possess of the Pharisaic ideal in the middle of the first century B.C. Everything

points to the fact that the Psalms were the work of Palestinian Jews who almost certainly lived in Jerusalem. The evidence of the language and style proves conclusively, too, that these Psalms, which we only possess in a Greek version, were originally written in Aramaic.

Religious Outlook.—As we have already seen, the book represents the creed of the Pharisees, and its specific theological teaching is therefore necessarily that of this particular school of Jewish thought. Among the ideas which are most prominent in these Psalms we may note the following: (1) The belief in theocracy. The watchword of the Pharisees, especially in the face of the Roman domination, was always, "The Lord is King." (2) The belief in the Law as the expression of the Divine ideal. True righteousness consists in strictly keeping the legal ordinances and avoiding any violation of the ceremonial law. It must be admitted, however, that much more stress is laid upon the inner life and the need of prayer and repentance by the authors of these Psalms than by the later Pharisees who are described in the pages of the New Testament. (3) The belief in the future life. At the time of God's visitation, the righteous will rise to "life eternal" and inherit the promises of the Lord. The fate of the wicked, on the other hand, is stated in terms which seem to imply the doctrine of annihilation. "The destruction of the sinner is for ever." There is no evidence to show that the writers

believed, like most Pharisees, in a physical resurrection, though this idea is not excluded.

The Prophecy of the Messiah.—The most noteworthy feature of the Psalms is the great prophecy of the advent of the Messiah which is found in Ps. xvii. 27–51. The Messiah, to whom the Psalmist looks forward, is undoubtedly an earthly ruler. He is described as "Son of David" and "the Lord Christ," but has no Divine attributes assigned to him. This Messiah is to be raised up by God to deliver the people from the Roman supremacy and to terminate the Sadducean rule. He will cleanse Jerusalem from all impurity, and bring back into Palestine the Jews of the Dispersion. He himself will be free from sin and will make his people holy. He will win his victory not by force of arms but by "the word of his mouth." To quote the words of Ryle and James, to whom we owe our best edition of the Psalms: "The Messiah of this Psalm is not Divine. Divinely appointed, divinely raised up, endowed with Divine gifts he is, but he is nothing more than man. Neither of supernatural birth nor of pre-existence in the bosom of God or among the angels of God do we find any trace. If he is called Lord, the word is only used of him as it might be used of an earthly lord. However high the conception of his moral character and spiritual qualifications, he is man and man only."

CHAPTER XI

THE NEW TESTAMENT APOCRYPHA

THERE is a sense in which it can be said that the New Testament does not possess an Apocrypha. There is no well-defined collection of writings, like the Old Testament Apocrypha proper, which have been recognised at any time as Scripture by the general consent of the Church. The New Testament Apocryphal writings correspond more nearly to the wider Apocrypha of the Old Testament, and comprise a number of documents of very varying value, which claim to have originated from the Apostolic age, and some of which were held in high esteem by the Christian Church.

The reason *why there is no New Testament Apocrypha* in the technical sense of the word can easily be explained. The Old Testament Apocrypha is the result of the existence of two different Canons of the Old Testament, both of which won for themselves wide recognition. In the case of the New Testament this phenomenon does not exist. There have been, of course, different Canons in different sections of the Church.

The Æthiopic Canon, for instance, contains eight books which are not found in our New Testament. The Canon of the Greek Church omits the Book of Revelation, and includes some documents which are not recognised elsewhere. The Syrian Canon omitted four of the Catholic Epistles and the Apocalypse. The Muratorian Fragment (A.D. 170) did not include Hebrews, James, or II. Peter, but recognised the Apocalypse of Peter. Individual Fathers, too, in the third and fourth centuries, showed their own particular preferences by their acceptance or rejection of different books. But there never was a time, at least after the third century, when two rival Canons divided Christendom.

At one period it seemed as if such a division of opinion were inevitable. At the close of the second century we find different Canons of the New Testament in the Eastern and Western divisions of the Church. Both Canons included the Gospels, the Acts, the Epistles of Paul, I. John, I. Peter, and the Apocalypse. The Eastern Canon added to this list Hebrews and James, the Western II. and III. John, and Jude. Neither Canon included II. Peter. Now, if this cleavage of opinion had been maintained, the result would have been that a New Testament Apocrypha would have been created, consisting of the differentia between the two Canons, viz. Hebrews, James, II. and III. John, and Jude, to which doubtless II. Peter would have been

afterwards added. The difference, however, was not perpetuated. The two Canons coalesced, with the result that our present New Testament was produced.

The Apocryphal Writings.—But though we have no Apocrypha in the technical sense of the term, we have a large number of documents which correspond to the wider Apocrypha of the Old Testament. They may be classified as follows :—

(1) *Books which were at one time used as Scripture* in the Church. This class forms the nearest approach to a New Testament Apocrypha proper. The New Testament, like the Old, was only gradually collected together. The process took, at any rate, three centuries. During this period, several books which did not finally get into the Canon were used in public worship. Some of them are actually found appended to the two earliest and most valuable MSS. of the New Testament. The most important documents belonging to this class are the Epistle of Clement, the Teaching of the Twelve Apostles, the Epistle of Barnabas, and the Shepherd of Hermas. The Gospel and Apocalypse of Peter were also used in church, but for purposes of convenience they will be dealt with in another class.

(2) *Apocryphal Gospels.* We possess a large number of Apocryphal Gospels of varying importance. They may be classified as follows : (*a*) *Gospels which have some claim to be regarded as genuine and authentic.* The only

Gospel which is generally admitted into this class is the Gospel according to the Hebrews. (*b*) *Heretical Gospels*, *i.e.* Gospels which have been altered and amended to suit the views of some heretical sect. The most important Gospels of this kind are: the Gospel of Peter, the Gospel according to the Egyptians, and the Gospel of the Ebionites. (*c*) The *Logia* documents, or the newly discovered "Sayings of Jesus," to use the better known description, must be put in a class by themselves, because at present we do not possess sufficient data for determining their value. (*d*) *The Legendary Gospels*, all of which are full of romantic stories about Jesus which are universally regarded as fictitious. These Gospels may be divided into the following groups: (1) Those which relate to the Virgin Birth and Infancy of Jesus. The most important document of this class is the Protevangelium of James, which is the source from which several of the other Gospels of this species, viz. the Gospel of the Pseudo-Matthew, and the Gospel of the Nativity of Mary, were derived. Under this heading we may also conveniently place the History of Joseph the Carpenter, and the Assumption of Mary. (2) Those which deal with the boyhood of Jesus. The chief place in this class must be given to the Gospel of Thomas. (3) Gospels which relate to Pilate. The most important of these is the Gospel of Nicodemus.

(3) *Apocryphal Acts*. We also possess a considerable

number of documents written in imitation of the Acts of the Apostles, and claiming to give a history of the work of different Apostles after the Ascension of Jesus. The most important of these are: the Acts of Paul and Thecla, the Acts of Thomas, the Acts of Andrew, the Acts of John, the Acts of Peter, the Acts of Peter and Paul.

(4) Very few *Apocryphal Epistles* have survived. The most important of these are: the Correspondence between Jesus and Abgarus, the Epistle of Paul to the Laodiceans, and the Correspondence between Paul and Seneca.

(5) The most valuable and best known of the *Apocryphal Apocalypses* is the Apocalypse of Peter, a large fragment of which has been recently discovered. There are others, *e.g.* the Apocalypses of John and Paul, but they are of slight importance.

Value of the New Testament Apocrypha.—The New Testament Apocrypha are not so important for us to-day as the Apocrypha of the Old Testament. They have a greater value for the student of Church history and Christian doctrine than for the student of the New Testament. They illustrate, for instance, the rise of the heretical sects and their treatment of Scripture, the growth of Mariolatry, the prevalence of the Doketic explanation of Christ, the development of superstition, &c. Still they are not without some value even for

New Testament work. (*a*) The fragments of the Gospel to the Hebrews, for instance, are now generally regarded as containing authentic material for the life of Christ. So, too, the fragment of the Gospel of Peter, when the heretical elements in it have been discounted, appears to contain genuine tradition which can be judiciously turned to account. (*b*) The Logia throw some light on the synoptic problem, since they bear witness to the existence of separate collections of sayings of Jesus similar to the document which must have been used by Matthew and Luke in the writing of their Gospels. (*c*) The earlier documents are valuable for the purposes of textual criticism, since they preserve certain early readings. (*d*) The Apocryphal books also at times assist us in the work of exegesis, since they give the interpretation placed upon certain passages of the New Testament in early times. (*e*) The Legendary Gospels act as a foil to show the sobriety of the narratives in the Canonical Gospels.

CHAPTER XII

NON-CANONICAL BOOKS WHICH WERE USED AS SCRIPTURE BY THE EARLY CHURCH

THE FIRST EPISTLE OF CLEMENT

That the first Epistle of Clement was used in public worship is clearly proved by two statements of Eusebius (330) in his Ecclesiastical History. The first statement is found in an excerpt from a letter of Dionysius of Corinth (160–180) to Soter, Bishop of Rome. In reply to Soter, Dionysius says: "To-day has been the Lord's day, and we have read your Epistle. Whenever we read it, we shall have our minds stored with counsel, as we do when we read the letter which was written to us in former times by Clement" (Book iv. 23). It was not only in Corinth, however, that this Epistle was used in worship, for in his second statement (Book iii. 16) Eusebius says: "This Epistle we know to have been publicly read for the common benefit in most of the churches both in former times and in our own day." The custom of using the Epistle in church seems to have continued for some time after Eusebius, for at the commencement of the

fifth century Jerome tells us that "it was still read publicly in some places."

The Character of the Epistle.—The Epistle was written in the name of the Church at Rome to the Church at Corinth. "The Church of God sojourning in Rome" (so runs the opening verse) "to the Church of God sojourning in Corinth." The occasion of its composition was the outbreak "of an unholy and detestable sedition" which threatened to destroy the unity of the Corinthian Church. The Church at Corinth seems never to have been able to shake off its unenviable reputation for party divisions and factions, which from the earliest times, as we know from the Epistles of St. Paul, marred its harmony and hindered its development. What particular form the dispute took on this occasion, cannot be definitely determined. It raged round the heads of some of the presbyters, as the officers of the Church were called, but on what ground it is impossible to tell. It may have been a purely personal quarrel: possibly the Church had grown tired of its officers. Or it may have been the birth-pangs which attended the rise of a new system of government in the Church. The old order of things, as we know, was beginning to pass away, and a new method of government, which finally placed each Church under the control of a single bishop, was beginning to develop, and it may be that the strife at Corinth was in some way connected with

this change. Whatever its source, the controversy was absolutely fatal to the peace of the Church, and stultified its influence. And so the Church at Rome, for the first time in history, intervened with this letter of friendly counsel and wise advice. The Epistle may be described, therefore, as a tract in favour of unity and charity, and it must have been largely due to its character that it obtained its position among the "sacred writings" which were used in the worship of the Church.

Authorship and Date.—The Epistle is anonymous, and affords no hint as to the identity of its author. Tradition from the time of Dionysius of Corinth is unanimous in ascribing it to Clement of Rome. Who was this Clement? Many of the ancient Fathers identify him with the Clement mentioned by Paul in the Epistle to the Philippians (chap. iv. 3). This theory, however, seems to be very improbable. Though Clement mentions Paul in the Epistle, he never alludes to any personal connection with him, and neither in contents or style does the Epistle show the slightest trace of Pauline influence. The name Clement was very common, and no two Clements ought to be identified on the mere ground that they bore the same name. A second attempt to identify Clement has been made in modern times. We know that a certain Flavius Clemens, a consul and relative of the Emperor Domitian, was sentenced to death for atheism [*i.e.* for being a Christian]

during the time of the persecution. A later writing ascribed to Clement of Rome (though not really his) states that he was of regal extraction. Putting these two facts together, many scholars have concluded that the bishop and the martyr were one and the same person. The fatal objection to this hypothesis, however, is the fact that there is absolutely no reference in Christian literature or tradition to the martyrdom of Clement of Rome: on the contrary, Eusebius distinctly asserts that he died a natural death in the third year of Trajan's reign. We are driven, therefore, to the conclusion that nothing can be ascertained with regard to Clement of Rome, except that he was a distinguished leader in the Roman Church, and in later days was dignified with the title of Bishop. The date of the Epistle is almost unanimously placed in A.D. 95–96.

Value of the Epistle.—It cannot be said that the Epistle of Clement possesses a very great intrinsic value of its own. The style is diffuse and tedious, and the writer's ideas rarely rise above the commonplace. The theology is conventional, and shows but little appreciation of the great truths which constitute the essence of the teaching of St. Paul. It is not easy at first sight to explain the attraction which the Epistle had for the early Church. Its popularity was probably due: (1) to its plain and simple message; (2) the fact that its exhortation to unity was constantly needed; (3) its antiquity,

for it was more ancient than some of the later books of the New Testament; (4) its Roman origin, which in later times, when the Roman Church was claiming the supremacy, naturally commended it. To-day no one would put in a plea for its recognition as Scripture, yet from a historical point of view the Epistle has no little interest for us. (*a*) It is probably the earliest Christian document outside the New Testament. (*b*) It gives us a very good conception of the Christian belief at the time, and proves conclusively that the teaching of St. Paul had not yet been assimilated by the Church. (*c*) It contains an explicit reference to Paul's first Epistle to the Corinthians, and gives several quotations from the Epistle to the Hebrews, and so proves that these books were widely circulated and recognised before the close of the first century.

THE TEACHING OF THE APOSTLES

The Didache or Teaching of the Apostles was discovered in 1873 by Bryennius, an ecclesiastic of the Greek Church, in the Jerusalem Convent at Constantinople, and published ten years later. We have abundant evidence that the book held a very high place in the regard of the early Church. Clement of Alexandria quotes it as Scripture. It is mentioned in Athanasius' list of sacred writings, where it follows immediately after Judith

and Tobit. In Eusebius' classification of the books which claimed recognition in the Canon, it is ranked in the class of "the rejected."

Character and Contents.—The book falls into two parts, which are only loosely connected together. The first part, known as "The Two Ways," is an ethical tract setting forth the contrast between the paths of righteousness and unrighteousness, "the way of life" and "the way of death." It gives us a clear exposition of the general moral teaching of the early Church. Christians are urged to follow the rule of forgiveness and charity as laid down by Jesus in the Sermon on the Mount, and warned against the sins forbidden in the Decalogue and in the teaching of Jesus and Paul. The second part of the book deals with the institutions of the Church. It lays down regulations for the rite of Baptism and the celebration of the Agape. It gives the criteria by which the true teacher can be distinguished from the false, and offers advice with regard to fasting and the election of ministers.

Date of the Didache.—There is a considerable divergence of opinion with regard to the date of the Didache. Some scholars place it as early as A.D. 70 or 80. Harnack thinks that it did not assume its present form till between 130 and 160. Harnack's conclusions are based upon the assumption that the author of the Didache used the Epistle of Barnabas, which, according to him,

was written about 130. This assumption, however, is not demonstrable. The undoubted relation between the two books can be explained in other ways. The Didache bears on its face clear tokens of an early date. The Lord's Supper, for instance, is still part of the Agape; the authority of the bishop has not yet been established; the order of prophets occupies the highest rank in the Church. The book was evidently written during a state of transition, when the simple organisation of the New Testament was beginning to pass over into the episcopal form of government which was almost universally adopted before the middle of the second century. The Didache, therefore, seems to stand half-way between the Epistles of St. Paul and the Letters of Ignatius (A.D. 117). We shall not be far wrong if we date it about A.D. 100, though it may have been written a decade or two earlier.

The Value of the Didache.—The Didache is a treatise of very great importance from a historical point of view. (*a*) It gives us a graphic picture of the ethical teaching of the early Church. There can be little doubt that it was originally composed as a manual of instruction for catechumens before Baptism, and represents, therefore, the teaching which was given to new converts before their admission to the Church. It may thus be said to preserve the opinion of the Church in the last decades of the first century with regard to the essential truths of

the Christian religion. (2) It bridges over the gap between the New Testament and Patristic literature, and shows us how the organisation and simple rites of the Apostolic Church were beginning to pass into the elaborate system which they assumed in later time. The reference to Baptism, for instance, is very interesting, because it reveals to us the way in which the transition from immersion to aspersion took place. "Baptize" (so runs the regulation of the Didache) "in running water: but if running water is not available, use other water. If you cannot baptize in cold water, baptize in warm. If neither is possible, pour water over the head [of the candidate] thrice in the name of the Father, Son, and Holy Spirit." (3) It gives us an interesting description of the Agape and Lord's Supper. The most remarkable feature about the statement is that, in the prayers which are given for use on the occasion of the celebration of the Sacrament, there is no allusion at all to the redemptive value of the death of Christ. (4) It proves conclusively that Lightfoot and Hatch were right in maintaining that episcopacy was not the earliest form of Church government, but only originated in the second century. The ministry to which the greatest importance was attached at first was that of the prophets. In the Didache the influence of the prophets is beginning to wane, and there are already signs that their place is beginning to be taken by the bishops.

To the student of the New Testament, therefore, who is anxious to form some conception of the condition of the Church at the close of the Apostolic age, the Didache is a document of supreme value.

THE EPISTLE OF BARNABAS

The high importance which was attached to the Epistle of Barnabas in early times is proved by the following facts: it is found in one of the earliest and most valuable MSS. of the New Testament—the Sinaitic—where it follows immediately after the Book of Revelation; Clement of Alexandria (200) frequently quotes it, and ascribes it to the Apostle Barnabas; Origen (250) describes it as the "Catholic Epistle of Barnabas," and cites it as Scripture.

Contents.—The Epistle seems to be addressed, not to the members of a particular congregation, but to the Church as a whole. Its aim and purpose are defined by its author thus: "I write unto you that along with your faith ye might have perfect knowledge" (*gnosis*). The problem with which the book deals is one which is familiar to readers of the New Testament, and which forms the theme of some of the Epistles of Paul and the Epistle to the Hebrews, viz. What attitude ought the Church to adopt towards the Jewish Law? Is the legal code of the Old Testament

binding upon Christians? The writer, who is extremely anti-Judaistic, takes up a very radical position, which he attempts to substantiate by some extremely novel arguments. (1) He shows that the attacks which the prophets made upon the sacrificial and ceremonial system prove that the Jewish code could not, as ordinarily interpreted, be of Divine origin. (2) As a matter of fact, the Jews had definitely rejected the covenant which God had offered to Moses. When Moses broke the tables of stone, it meant that Israel had refused the covenant. (3) The Old Testament, therefore, is not a Jewish but a Christian book, and only the Christian can properly interpret it. (4) The true interpretation of the book cannot be found by taking the statements literally. We must look below the surface. The Old Testament is an allegory, and it is only when it is treated as an allegory that it yields its true meaning. When we read it aright, we find that, far from being anti-Christian, it proclaims the essential truths of the Christian faith. (5) The writer then proceeds to work out his principle, and gives us some of the most interesting illustrations of the method of allegorical interpretation found in the literature of the Church. Two examples may be given. (*a*) The writer cites inaccurately the statement of Genesis with regard to the 318 servants of Abraham, and asks, Why 318? There must be a mystical explanation, he says, lying

behind the number. The Greek equivalent for the number 318 is formed of the letters TIH. Now T obviously represents the Cross, and IH are the first two letters of the word Jesus (it should be noted that, in Greek, H is the form used to denote capital E long). The 318, therefore, typifies the death of Christ upon the Cross. (*b*) Equally remarkable is the writer's explanation of forbidden foods. "Moses spoke with a mystical reference. 'Neither shalt thou eat,' says he, 'the eagle, nor the hawk, nor the kite, nor the raven.' Thou shalt not join thyself, he means, to such men as know not how to procure food for themselves by labour and sweat, but seize on that of others in their iniquity."

Author and Date.—The traditional view which ascribes the book to the Apostle Barnabas is very improbable, and has now been almost universally rejected. The main grounds for the rejection are: (*a*) The mistakes which the writer makes in describing Jewish ritual would be incomprehensible if the Epistle were written by a Levite like Barnabas. (*b*) The rabid anti-Judaism of the Epistle is quite foreign to the spirit of Barnabas —at least, if the picture of him which is drawn by the writer of Acts is true. (*c*) The Epistle exhibits none of the characteristics which we should naturally expect to find in a book written by the Barnabas of Acts.

There is a great deal of controversy amongst scholars with regard to the date of the Epistle. Many place it

in the decade following the destruction of Jerusalem. Others (among them Harnack) date it about 130. The present writer is inclined to accept the latter view, on the following grounds: (*a*) There is no direct reference to or connection with the Apostolic age in the Epistle. Its whole tone seems to breathe the spirit of the second century rather than the first. (*b*) The writer makes a definite quotation from Matthew, which he introduces by the formula, "it is written," implying that he regarded the source from which the citation was taken as Scripture. Matthew could scarcely have been quoted as Scripture before the second century. (*c*) The writer's statement in chap. xvi., "They who pulled down the Temple shall built it up," seems to refer to the rebuilding of the Temple, which took place in 130.

Value of the Epistle.—The chief value of the Epistle for us to-day lies in: (*a*) The fact that it proves that the Old Testament constituted a serious problem in the minds of the early Christians. If the Old Testament was divinely inspired, why should not its injunctions still be enforced? The Epistle gives us one solution of the problem—a solution which in different forms has always been popular in the Church. (*b*) The illustrations which it gives of the application of the allegorical method of interpreting Scripture—a method which obtained great vogue in the Church, and some traces of which are found in the Epistles of St. Paul.

THE SHEPHERD OF HERMAS

No book outside the New Testament was more popular in the ancient Church than the Shepherd of Hermas. It is found in the famous Codex Sinaiticus at the close of the New Testament, and in several other MSS. besides. Irenæus (180) quotes it as Scripture. Origen (250) regards it as "divinely inspired." Eusebius (330), though he refuses to recognise it as canonical, says that "it was publicly read in churches," and "deemed most necessary for those who have need of elementary instruction."

Contents.—The book falls into three divisions, consisting respectively of (*a*) visions, (*b*) commandments, (*c*) parables. (*a*) In the first part Hermas relates *five visions* which came to him at different times. The visions are of different kinds. The first, for instance, the vision of Rhoda, his former mistress, is intended to impress upon Hermas the sinfulness of unchaste thoughts. In another, an old woman, who represents the Church, appears to Hermas and reproaches him for his failure to restrain his wife and children from folly and sin. The reason why the Church was portrayed as an *old* woman is explained thus: "She was created first of all, and for her sake the world was made." In the last vision Hermas sees "a man of glorious aspect dressed like a shepherd," who teaches him the commandments and parables which form the remaining

part of the book. It is from this vision that the book gets its name. (*b*) The *commandments* contain an interesting epitome of the ethical teaching of the Church of the second century. They emphasise the following virtues and graces of the Christian life: belief in God, simplicity of life, truthfulness, chastity, forbearance, the fear of God, temperance, cheerful trust in God, confidence in prayer, the necessity of discerning between true and false prophets, &c. (*c*) The third part of the book consists of a number of disconnected *parables* and *similitudes* intended to enforce the main teaching of the book. The parable of the vine and the elm, for instance, is used to enforce the lesson that the rich man is helped by the prayers of the poor. The fact that in winter all trees look alike, and the living cannot be distinguished from the dead, is used to show the impossibility of judging the real character of men in this life.

Authorship and Date.—Some of the Patristic writers thought that the book was written by the Hermas mentioned by Paul in the Epistle to the Romans (xvi. 14). This view, however, is quite impossible, and finds no support in modern times. There is a much more probable account of the origin of the book in the Muratorian Fragment (about 170): "The Shepherd was written very recently in our times by Hermas during the bishopric of his brother Pius." This would make the date about 140. There is one great objection to this theory:

in the second vision Hermas mentions a man named Clement, who is generally identified with Clement of Rome. Clement of Rome could not have been living, as the passage implies he was, at as late a date as 140. Hence many modern scholars reject the statement of the Muratorian Fragment, and date the book about 100. Probably the best solution of the difficulty is to suppose, with Harnack, that the book in its present form was written about 140, but that it embodies elements of a much earlier origin, some of which may go back to the commencement of the century.

Value of the Book.—The Shepherd of Hermas has been very aptly called the "Pilgrim's Progress" of the early Church. Like the great allegory of Bunyan, it tries to enforce religious truth by visions and illustrations and parables. The book is valuable for us because: (*a*) It shows the literary devices to which early teachers resorted in order to make their teaching easy to understand. (*b*) It contains an excellent manual of the ethical teaching which was in vogue in the Church about the middle of the second century. (*c*) Like all the other literature of the period, it proves the insignificant influence which the theology of Paul had as yet exerted over the thought of the Church. Nothing is more remarkable in early Christian literature than the almost complete eclipse of Paul. Paulinism never held the place in early theology which has been assigned to it in Protestantism.

CHAPTER XIII

THE APOCRYPHAL GOSPELS

The Apocryphal Gospels, as we have seen, may be divided into three classes: (1) Those which possibly preserve elements of genuine tradition. (2) Heretical Gospels, *i.e.* Gospels in which the narrative has been purposely altered to suit the tenets of some heretical sect. (3) Legendary Gospels, which embroider the account of the beginning and end of Christ's life with fictitious stories.

THE GOSPEL ACCORDING TO THE HEBREWS

The only Gospel which has any serious claim to be regarded as genuine and reliable is the Gospel according to the Hebrews. Unfortunately, however, we only possess a few fragments of it, culled from the writings of various Fathers of the Church. The most important and interesting of these are:—

(*a*) Two references to the Baptism of Jesus. "Lo, the mother of the Lord and his brethren said to him, John the Baptist is baptizing for the remission of sins;

let us go and be baptized by him. But he said, What sin have I committed that I should go and be baptized by him, unless perchance this very word which I have spoken is a sin of ignorance."

"Now it came to pass, when the Lord had come up out of the water, the Holy Spirit with full stream came down and rested upon him and said to him, My son, in all the prophets I was waiting for thee, that thou shouldest come and I might rest in thee, for thou art my rest. Thou art my first-born son, who reignest for ever."

(*b*) An extract containing an account of the visit of the rich young man to Christ, which proceeds upon the lines of Matt. xix. 16–22, but adds the following words :—

"But the rich man began to scratch his head, and it did not please him. And the Lord said to him, How sayest thou, I have fulfilled the law and the prophets, since it is written in the law, Thou shalt love thy neighbour as thyself, and lo! many of thy brethren, sons of Abraham, are clothed in filth, dying of hunger, and thy home is full of many goods and nothing at all goes out to them."

(*c*) A fragment recording the appearance of Jesus to James after the Resurrection :—

"Now the Lord, when he had given the cloth to the servant of the priest, went to James and appeared to

him. For James had taken an oath that he would not eat bread from that hour on which he had drunk the cup of the Lord till he saw him rising from the dead. [And the Lord said] Bring a table and bread. And he took the bread, and blessed and brake, and afterwards gave it to James the Just, and said to him, My brother, eat thy bread, for the Son of Man has risen from that sleep."

(*d*) The following post-Resurrection utterance of Jesus:—

"Take hold, handle me, and see that I am not an incorporeal spirit."

(*e*) A few sayings of Jesus:—

"He that wonders shall reign and he that reigns shall rest."

"Never be joyful except when ye shall look upon your brother in love."

Origin of the Gospel.—The question of the origin of the Gospel to the Hebrews has been a matter of keen debate amongst scholars in recent times. There are several views. (1) Some of the ancient Fathers regarded the Gospel as the original of our Matthew. Jerome, for instance, says, "Vocatur a plerisque Matthæi authenticum." Judging from the fragments which have been preserved, this view seems quite untenable, as they bear very little relation to our Gospel of Matthew. (2) For the same reason the view of some modern scholars, that

the Gospel to the Hebrews was a version of our Matthew, made in the interest of Jewish Christians, seems equally out of the question. (3) The Gospel has been identified with the original Logia, or Collection of the Sayings of Jesus, which was one of the main sources out of which our Gospels of Matthew and Luke were composed. This view, however, is a pure hypothesis, and does not seem to rest on any substantial basis. (4) The theory which seems to be most in favour with critics to-day maintains that the Gospel is an independent version of the Gospel narrative based on the same sources which underlie our Synoptics. It was originally written in Aramaic, and was composed to suit the needs of the Jewish Christian congregations of Palestine. It never secured much of a circulation outside Palestine, and as Palestinian Christianity sank into comparative insignificance, the Gospel to the Hebrews attracted little attention, and gradually fell into disfavour.

Date and Value of the Gospel.—There is a marked tendency amongst modern scholars to attach a very early date to the Gospel. Harnack, for instance, places it between A.D. 65 and 100, thus making it coeval with our Synoptics and earlier than the Fourth Gospel. This conclusion is largely based upon the fact that the Gospel is definitely mentioned by Hegesippus (170) and quoted by Ignatius (115). If Harnack is right, then the fragments of the Gospel become exceedingly valuable, and must be

taken into consideration in every attempt to construct a life of Christ. The fragments which deal with the Baptism and Resurrection of Jesus are particularly important.

HERETICAL GOSPELS

I. THE GOSPEL ACCORDING TO ST. PETER

The most interesting of all the heretical Gospels is that ascribed to Peter, a large fragment of which was recently discovered by the French Archæological Mission, in a tomb at Akmîm (Pentapolis), in Upper Egypt, and published in 1892. The fragment, unfortunately, only covers the last scenes in the life of Christ. It begins with the trial before Pilate, and ends with the visit of the women to the empty tomb on Easter morning.

Character of the Gospel.—The Gospel of Peter is a version of the life of Christ written in the interest of the Doketic heresy. The Doketists held a peculiar theory with regard to Christ. They thought that Divinity and humanity could not co-exist in one person, and that the humanity was therefore not real, but merely apparent. A God could not be born or suffer hunger or be put to death. The Divine Christ, therefore, descended into a human form after the Baptism and ascended into heaven again before the Crucifixion. In order to substantiate this view there were many points in the Gospel narrative

which needed amendment, and the Gospel of Peter affords us some interesting illustrations of the freedom with which heretics treated the Gospel story. The most startling alteration is found in the treatment of the cry of Christ upon the Cross, "My God, my God, why hast thou forsaken me?" This, of course, is a flat contradiction to the Doketic position, and so the words are changed into "My power, my power, thou hast forsaken me"—an allusion to the departure of the Divine Christ before the Crucifixion. In the account of the Crucifixion, too, the statement is made that Jesus "held his peace, as having no pain." This is another feature of the Doketic position. The body in which the Divine Christ dwelt is regarded as incapable of suffering. Another marked characteristic of the Gospel is the antipathy which it exhibits towards the Jews. The whole responsibility for the Crucifixion is placed upon their shoulders. Pilate is completely exonerated from any share in the blame. After the Crucifixion they are represented as coming to their senses and lamenting their crime. "Then the Jews . . . began to lament and say, Woe for our sins: for the judgment and the end of Jerusalem hath drawn nigh." The Gospel contains some expansions of the ordinary narrative, which are evidently due to legendary accretion. The most famous is the account which it gives of the actual Resurrection of Jesus :—

"And in the night in which the Lord's day was

drawing on, as the soldiers kept watch two by two on guard, there was a great voice from heaven: and they saw the heavens opened and two men descending thence with a great light and approaching the tomb. And that stone which was put at the door rolled away of itself and departed to one side, and both the young men entered in. When, therefore, the soldiers saw it, they awakened the centurions and the elders, for they too were hard by keeping watch. And as they declared what things they had seen, again they see coming forth from the tomb three men, and two supporting the one, and a Cross following them. And of the two the head reached unto the heaven, but the head of him that was led by them overpassed the heavens. And they heard a voice from the heavens saying, Hast thou preached to them that sleep? And an answer was heard from the Cross, Yea."

The last sentence is particularly interesting, as it illustrates the statements in 1 Pet. iii. 19, iv. 6, which assert that the Gospel was preached to "the spirits in prison."

Date of the Gospel of Peter.—Harnack regards the Gospel as a very early production, dating it between 110 and 130. The grounds upon which he arrives at this conclusion are: (*a*) The Gospel was used by Justin Martyr (150). (*b*) The account of the Resurrection implies an early date, because the scene of Christ's

appearance to the disciples is laid in Galilee and not in Jerusalem. Harnack attaches a great deal of value to the Gospel, and looks upon it as a source "of first importance," after our canonical Gospels. Though Harnack's date has many supporters, a large number of scholars think that we must place the Gospel later, between 150 and 170, since its use by Justin Martyr cannot be proved.

II. OTHER HERETICAL GOSPELS

The Gospel of the Ebionites has often been identified with the Gospel according to the Hebrews on the strength of certain statements in Jerome and Epiphanius, who certainly confused the two narratives. Harnack, however, has clearly shown that the Gospel of the Ebionites is quite a distinct production. Only a few fragments of it remain. They may be found in Westcott's "Introduction to the Study of the Gospels," pp. 471–473. The fragments prove: (1) That the Gospel was originally ascribed to Matthew, since Matthew is personally addressed in the second person by Jesus. "Thee, Matthew, I called, as thou wert sitting at the receipt of custom." (2) That the Gospel was written in the interest of a sect which held vegetarian principles. In the account of John the Baptist, it is said that his food consisted of wild honey and honey-cakes—the

latter term being substituted for the "locusts" of the Gospel narrative. The change is effected by the alteration of a couple of letters, the Greek word for locusts being *akridas* and for honey-cakes *egkridas*. For the same reason the statement of Luke xxii. 15, "With desire have I desired to eat this Passover," is changed into an interrogative: "Have I desired to eat this flesh, the Passover, with you?" The *date* of the Gospel is placed by Harnack between 180 and 200.

The Gospel according to the Egyptians.—Harnack regards this Gospel as a document of the highest value. He thinks that it was originally written, as a counter-blast to the Gospel according to the Hebrews, for the use of Gentile Christians. Unfortunately we have only two authenticated excerpts from it: (*a*) A sentence preserved in Epiphanius, which attributes to Christ the saying, to which so much importance was attached by the author of the Sabellian heresy, that "one and the same Being was alike Father, Son, and Holy Spirit." (*b*) An important extract preserved in Clement of Alexandria:—

"When Salome asked, How long will death prevail? the Lord said, As long as ye women bear children: for I have come to destroy the functions of women. And Salome said to him, Did I well, then, in not bearing children? And the Lord answered and said, Eat of every herb, but do not eat of that which is bitter. And

when Salome asked when the things would be known about which she had inquired, the Lord said, When ye have trampled upon the garment of shame, and when the two shall be one and the male with the female neither male nor female."

This quotation shows that the Gospel was written in the interest of a sect which regarded marriage as a sin. In spite of the fact that these two quotations constitute our only authenticated information with regard to the contents of the Gospel, Harnack thinks that it is possible to extend our knowledge, and claims for it certain other anonymous quotations which are found elsewhere. In the so-called Second Epistle of Clement of Rome, which is really a homily (ascribed by Harnack to Bishop Soter of Rome, about 170), there are a number of citations, giving sayings of Jesus, some of which cannot be traced back to any known source. One of them corresponds in many particulars to the authenticated fragment from the Gospel according to the Egyptians quoted above. Upon the basis of the identity of these two excerpts Harnack argues that (1) all the other quotations come from the same source, (2) and the fact that the Gospel is so largely drawn upon by a Roman bishop proves the exalted position which it held in the estimation of the Church. Harnack's arguments, however, are not conclusive. The quotation in II. Clement, upon which he relies for

the identification, has many remarkable dissimilarities from the authenticated fragment, which must make us pause before we jump to the conclusion that they come from the same source; and even if the identity of the two could be maintained, there would still be no proof that the other citations in II. Clement were taken from the same Gospel. On the whole, it must be said that Harnack's position is "not proven." His attempt to rehabilitate the Gospel to the Egyptians cannot be regarded as successful. The most probable view is still that of the ancient Fathers, who describe it as a heretical Gospel written in the interests of the Sabellians and Encratites. Harnack's date, too, seems far too early. He places it in the reign of Trajan, certainly earlier than 130. The Gospel could scarcely have originated, however, before 150.

THE NEWLY-DISCOVERED "SAYINGS OF JESUS"

In 1897 a papyrus fragment was discovered, in the mounds of Oxyrhynchus, an Egyptian town on the edge of the Libyan desert 120 miles south of Cairo, containing seven or eight "Sayings of Jesus."

The most important of these "Sayings" are as follows:

"Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye make the Sabbath a real Sabbath ye shall not see the Father."

"Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them, and my soul grieveth over the sons of men, because they are blind in their heart."

"Jesus saith, Wherever there are (two), they are not without God, and wherever there is one alone, I say, I am with him. Raise the stone and there thou shalt find me; cleave the wood, and there am I."

"Jesus saith, A prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him."

In 1904 further excavations at Oxyrhynchus brought to light another papyrus leaf with five more "Sayings," the most interesting of which are the following:—

"Jesus saith, Let not him who seeks cease until he finds, and when he finds he shall be astonished; astonished he shall reach the kingdom, and having the kingdom he shall rest."

"Jesus saith, Ye ask, Who are those that draw us to the kingdom if the kingdom is in heaven? The fowls of the air, and all beasts that are under the earth, and the fishes of the sea, these are they which draw you, and the kingdom of heaven is within you, and whosoever shall know himself shall find it. Strive, therefore, to know yourselves and ye shall be aware that ye are the sons of the Father, and ye shall know . . ."

"Jesus saith, Everything that is not before thy face and that which is hidden from thee shall be revealed to thee, for there is nothing hidden which shall not be made manifest, nor buried which shall not be raised."

These "Sayings" constitute a very interesting problem in criticism, which cannot at present be said to have found a satisfactory solution. It is easier to ask the questions which naturally come into the mind when we read them—*e.g.* Whence did they originate and what is their value?—than it is to supply an answer. We shall probably have to wait for other "finds" before we obtain the clue which will enable us to give a sure explanation of the "Sayings." Upon one point, however, there seems to be a general agreement amongst scholars, viz. that the "Sayings" belong to a very early date. A.D. 140 is given as the latest possible time at which they could have come into existence, and they may possibly be considerably earlier than that; some scholars suppose that they go back to the first century. Upon the question of *the origin of the "Sayings"* there is the utmost divergence of opinion amongst scholars. Some suppose that they are extracts from one of the Apocryphal Gospels. Harnack, for instance, thinks that they are excerpts from the Gospel of the Egyptians—a theory which is based upon his more than doubtful reconstruction of the Gospel in question. Others suggest the Gospel to the Hebrews or the Gospel of Thomas as

the source from which they were taken. Others again, regard them as a cento of quotations taken not from a single Gospel but from several. It is impossible to make out a convincing case for any of these theories. There are no Gospels with which we are familiar which seem altogether to suit the character of the "Sayings." On the whole, opinion seems to be coming round to the view that the papyri represent an independent collection of the sayings of Jesus of very early origin. There is nothing to show that the collection was made in the interests of any heresy or schism in the Church. We seem to find in the papyri an illustration and example of the Logia, or collections of the sayings of Jesus, which we know must have been the earliest form, or one of the earliest forms, in which the Christian tradition took shape. To what extent the "Sayings" of the papyri preserve authentic utterances of Jesus cannot be determined. As far as our present fragments are concerned, there seems to be no motive which explains the invention of "the sayings," though of course, if we had larger data to go upon, perhaps the key to the riddle might be found. If further discoveries do not reveal the hand of the heretic, or suggest a clue which can account for the manufacture of the "Sayings," we shall be warranted in supposing that the collection preserves genuine elements of tradition, and so is a document which the student of the Gospels is bound to take into account.

CHAPTER XIV

THE APOCRYPHAL GOSPELS (*continued*)

THE LEGENDARY GOSPELS

We possess some twenty-two documents — most of them belonging to a late date—which expand certain parts of the history of Christ's life by the addition of legendary embellishments. They may be divided into three classes: (*a*) Those which deal with the history of Joseph and Mary before the birth of Jesus. (*b*) Those which deal with the infancy and boyhood of Jesus. (*c*) Those which relate to the history of Pilate.

I. THE GOSPELS OF THE VIRGIN BIRTH

1. The most important of the first class of legendary Gospels is the book known as the **Protevangelium of James**. This title does not appear in the document itself, but was given to it by Postel, who published the modern version of it in Latin in 1552. The book is extant in Greek, Syriac, and Coptic versions, and we possess no less than fifty MSS. of it altogether. The book may be divided into three parts: (*a*) The story of Mary before the birth of Jesus. Mary is the daughter

of Joachim and Anna, who were childless till late in life. They vowed that, if God would give them a child, they would dedicate it to His service. When Mary was three years old, they took her to the Temple, and placed her in the charge of the priests. When she reached the age of twelve, the priests, fearing the responsibility of keeping a marriageable girl in the Temple, resolved to place her in the charge of a widower. Joseph is miraculously chosen for the task, and Mary is placed in his keeping. (*b*) The account of the miraculous birth. The document follows in the main the narrative of Luke, though there are some important legendary additions, *e.g.* the ordeal imposed on Joseph and Mary of drinking "the waters of jealousy," the unbelief of Salome, &c. (*c*) The story of Zacharias. At the time of the slaughter of the Innocents, Elizabeth and the child John are miraculously saved by the opening of a mountain, which effectually conceals them from their pursuers. Zacharias, refusing to give information as to their hiding-place, is murdered by command of Herod. The utmost diversity of opinion exists among scholars with regard to the date of the Protevangelium. There are some, *e.g.* Zahn and Krüger, who regard it as a very early document, and place it in the first decade of the second century (100–110). Others go to the opposite extreme, and hold that it belongs to the fourth century. Harnack strikes out a mediating position. He thinks that the Protevangelium

is made up of three separate documents. (1) The story of Mary (which is, properly speaking, the Book of James) was written a little before 250. (2) The account of the birth of Jesus probably belongs to the end of the second century or the commencement of the third. (3) The Book of Zacharias dates from the opening decades of the third century. He agrees, however, with the prevalent opinion, that in its present form the book does not go back beyond 350. The author of the Gospel was evidently a Jewish Christian, as is clearly proved from the interest which he takes in Jewish rites and ceremonies. This, however, does not prevent him from falling at times into serious anachronisms. The narrative does not seem to have been written in the interest of any doctrinal or ecclesiastical theory. There is no evidence to show that the writer advocated the Adoration of the Virgin, though the book certainly bears witness to the increasing sanctity which was attached to her.

2. **The Gospel of the Pseudo-Matthew** is largely based upon the Protevangelium of James, the greater part of which it embodies. It carries the story to a later date, giving an account of the visit to Egypt, and recounting many miraculous incidents in the later boyhood of Jesus. It adds many new legendary elements to the narrative of the Protevangelium. For instance, it describes the adoration paid by the ox and ass to the infant Jesus as He lay in the manger at Bethlehem, and

says that this was the fulfilment of the prophecy, "The ox knoweth his owner and the ass his master's crib." The Gospel also describes many miraculous events which happened during the flight into Egypt; how, for instance, lions and leopards adored the child, how a palm bowed its head at the child's command and supplied its fruit to satisfy His mother's need, how when He entered an idol-temple the idols all fell shattered to the ground. The account of the boyhood of Jesus is borrowed from the Gospel of Thomas, with which we shall have to deal later on. Pseudo-Matthew contains more mythical stories, probably, than any other Gospel, and cannot be dated earlier than the fifth century.

3. **The Gospel of the Nativity of Mary** is also a lineal descendant of the Protevangelium. The story of Mary is told almost exactly upon the lines of the Protevangelium, though of course Mary now becomes the central figure of the narrative, and the story ends with the birth of Christ. There are some embellishments in the narrative, *e.g.* angelic visitations to Mary are of daily occurrence during her sojourn in the Temple. The Gospel of the Nativity can scarcely be earlier than the fifth century. It had a wide circulation, and exercised an important influence in mediæval times —especially upon art and theology.

4. **The History of Joseph the Carpenter.**—This Gospel, which is preserved in Arabic and Coptic, relates

the story of the life of Joseph. The narrative is put into the mouth of Jesus, who is represented as telling it to the disciples on the Mount of Olives just before the Crucifixion. The first part of the story follows the Protevangelium, but carries the history on to the death of Joseph, who was about ninety years old when Jesus was born, and lived to the age of a hundred and eleven. Full particulars are given of various incidents connected with Joseph's death, *e.g.* his confession of sin and his conflict with devils, the miraculous preservation of his body from corruption, &c. It seems probable that the Gospel was composed in Egypt, possibly in the fifth century, to celebrate the Festival of Joseph's death.

5. Another document which may be conveniently placed under the class of Apocrypha, though it does not deal specifically with the Virgin Birth, is the little work known as the **Assumption of Mary**, or the "Passing of Mary." It is found in several forms, which, though differing in details, are in substantial agreement with regard to the main points of the story. Two years after the Ascension of Jesus, Mary is warned that her end is approaching. The Apostles are miraculously borne on clouds from the ends of the earth to witness her departure. In the full sight of them all, Mary is carried up to heaven without dying. The document probably belongs, as Tischendorf thinks, to the fourth century.

II. THE GOSPELS OF THE BOYHOOD OF JESUS

1. The most important of the Gospels which deal with the boyhood of Jesus is the **Gospel of Thomas**, which occupies the same place in this class as the Protevangelium in the former. We possess no less than four different recensions of this book: (*a*) the longer Greek, (*b*) the shorter Greek, (*c*) the Latin, (*d*) the Syriac. All these recensions differ in general contents as well as in detail, but contain enough common matter to prove that they were derived from the same source. The Syriac is not even ascribed to Thomas, and is known simply as the "Syriac Gospel of the Boyhood of our Lord Jesus." These Gospels purport to describe the life of Jesus from His fifth to His twelfth year. They teem with miraculous events. The boy Jesus restores the dead to life, and also sometimes inflicts death upon those who thwart Him. He makes birds of clay and causes them to fly, miraculously lengthens a short piece of wood to make it equal to a longer, cures His brother James when he had been bitten by a venomous serpent, confounds His teachers by an exhibition of prodigious knowledge, &c. The portrait of Jesus is anything but majestic. The miracles are generally puerile displays of magical power, and lack the ethical motive which is so prominent in the Gospels of the New Testament. It is not easy to determine the

date at which the Gospel of Thomas was written. We know that a Gospel of Thomas circulated in Gnostic circles in the second century. Hippolytus quotes from a Gospel of this name which, he says, was used by the sect of the Naasenes. Quotations in Irenæus (180) seem to imply that the Gospel was in existence at his time. We may be certain, therefore, that a Gospel of Thomas did exist amongst certain sects between 150 and 180. But we cannot be sure that our version of the Gospel is identical with the Gnostic Thomas, for two reasons: (1) A quotation in Hippolytus taken from the Gnostic Thomas is not found in any of our recensions. (2) Our Gospel does not exhibit any traces of heresy. The probability therefore is, as Harnack suggests, that our Gospel is an expurgated edition of the Gnostic Thomas made in the interests of Catholic Christianity. When, and by whom, this version was made, cannot be determined.

2. The only other Gospel of importance belonging to this class is the **Arabic Gospel of the Infancy**. The author states that he derived his materials from "the book of Joseph the high priest, and some have said that he is Caiaphas." The contents of the book fall into three parts: (1) The story of the birth of Jesus, which is derived from the Protevangelium. (2) The story of the flight into Egypt, which has much in common with Pseudo-Matthew. (3) The story of the boyhood of Jesus, which seems to be taken from the Gospel of Thomas.

III. GOSPELS WHICH RELATE TO PILATE

A very large Apocryphal literature has gathered round the person of Pilate. By far the most important work is the so-called **Gospel of Nicodemus**—a book which obtained a remarkable popularity both in ancient and mediæval times. The title is comparatively modern, and is not found till the thirteenth century. The Gospel of Nicodemus contains two documents of very different character and origin: (1) the Acts of Pilate; (2) the Descent of Jesus into the Underworld. There are several different recensions of both documents in Greek, Latin, and Armenian. A Coptic version also exists.

The first document, the Acts of Pilate, contains an account of the trial of Jesus before Pilate and of the subsequent action taken by the Jewish Sanhedrin. The most important points in the narrative are: (*a*) The charge of illegitimacy which is brought against Christ by the Jews and successfully rebutted. (*b*) The defence of Jesus by Nicodemus, who proceeds on the lines of Gamaliel in Acts v. (*c*) The witness in favour of Christ by those whom He had healed. (*d*) The action of Joseph of Arimathea, and the persecution which he received from the priests. (*e*) The testimony to the Ascension of Jesus by the three men of Galilee.

There is a keen controversy amongst scholars as to the date at which the Acts of Pilate was written. There

are some who, like Tischendorf, suppose that it was written very early in the second century, and hold that it is therefore a very valuable document, containing genuine traditions, which may be used to expand the account of the Crucifixion in the Gospels. Others think that the book belongs to the fourth or even fifth century, and is a worthless compilation. The arguments in favour of the latter view, which has the support of Harnack, are: (1) Eusebius never mentions a Christian Gospel of Pilate, though he gives an account of a pagan Acts of Pilate, which was used in public schools to throw derision upon Christianity. (2) The allusions to Acts of Pilate in Justin and Tertullian, which are the basis on which the theory of an early date rests, are inconclusive. It is true that Tertullian does quote some document relating to Pilate, but there is no proof that this document is identical with the Gospel of Nicodemus. On the contrary, Harnack argues with much acumen that the statements of Tertullian were used by the author of Nicodemus as one of his sources. In spite of the fact that Dr. Rendel Harris has recently ingeniously championed the theory of an early date, the case for the genuineness of the Gospel cannot be made out. The probability is that the Gospel was composed as a Christian reply to the heathen Acts of Pilate mentioned by Eusebius.

The second document of the Gospel deals with the

descent of Christ into Hell. Two young men, Charinus and Leucius, who had been raised from the dead, describe the visit of Christ to Hades. They recount how suddenly a great light filled the underworld, how the Lord appeared in glory and, amid the songs of the redeemed, set up the Cross as the symbol of His triumph. The document is interesting because it expands and develops the statements in our First Epistle of Peter and the Apocryphal Gospel of Peter. The account, of course, is purely imaginary, and its sole value consists in the fact that it illustrates the position which this article of the Creed had obtained in the fourth century.

There are five other minor documents dealing with Pilate, some of which are appended to the Gospel of Nicodemus in some MSS., viz. the *Letter of Pilate* to the Emperor Tiberius; the *Report of Pilate*, which purports to be Pilate's official report of the Crucifixion of Christ to the Emperor; the *Paradoses of Pilate* and the *Death of Pilate*, which give an account of Pilate's death; the *Narrative of Joseph of Arimathea*, which describes the part played by Joseph in the Crucifixion. All these are late fabrications, and have no claim to receive consideration from a historical point of view.

CHAPTER XV

APOCRYPHAL ACTS, EPISTLES, ETC.

APOCRYPHAL ACTS

More than a dozen different Apocryphal Acts have been preserved, of varying date and value. They all attempt to supplement our canonical Acts by giving an account of the lives and works of the Apostles. Amongst these Apocryphal books, the following are the most important:—

The Acts of Paul and Thecla.—This book records an interesting episode in connection with Paul's visit to Iconium (Acts xiv. 1–7). Stripped of its mythical elements, the story is as follows. During his stay at Iconium, Paul lived in the house of Onesiphorus. In an adjoining mansion there resided a noble Iconian lady, named Thecla, who from her chamber often listened to Paul's preaching. She was fascinated by his message and became a Christian. This so enraged the members of her family and her affianced husband, Thamyris, that they induced the magistrates to cast Paul into prison. Thecla visited Paul in prison secretly,

and when this was discovered, the Apostle was hurriedly expelled from the city. Thecla, however, resisted all the attempts which were made to induce her to renounce her Christian faith, and finally fled to Antioch, where she was arrested and condemned, on the charge of having insulted a pagan priest. She had a marvellous escape from the wild beasts in the amphitheatre, which refused to touch her, and was afterwards released. She subsequently lived under the protection of Queen Tryphæna, whom she was the means of converting to Christianity.

There can be no reasonable doubt that the Acts of Thecla was written at a comparatively early date. Tertullian (A.D. 200) states that a presbyter of Asia had confessed to the authorship of the book, pleading that he had written it through his love to Paul. The book could scarcely, therefore, be later than 170, and this is the date at which Harnack puts it. Sir W. Ramsay holds that, though in its present form the book belongs to 130–160, yet the present version shows signs of being based upon an earlier document, which originated in the first century. He accordingly regards it as containing a genuine tradition, and thinks that some such incident actually occurred. Harnack, however, argues that the case for the existence of an earlier document has not been made out, and maintains that the Acts of Thecla contains "a great deal of fiction and very little truth."

The Acts of Thomas.—Next in importance to the

Acts of Thecla comes the Acts of Thomas. This is a specially interesting book, because it bears upon its face the stamp of Gnostic influence. We shall not be far wrong if we describe it as a religious novel, with the Apostle Thomas for its hero, written in support of the doctrine of celibacy. According to the story of the book, when the world was parcelled out among the Apostles, India fell by lot to Thomas. He at first refused to go, and it was only when the Lord appeared to him and sold him as a slave to an Indian merchant, who was looking out for a carpenter, that he consented to undertake the mission. The most interesting incident in the book is the following. When Thomas arrived in India, he was commissioned by King Gundaphorus to erect a royal palace. He at once consented to undertake the contract, but instead of building a palace spent the king's money in relieving the wants of the poor. When the king returned and found no palace, he was exceedingly angry, and ordered Thomas to be arrested. It so happened, however, that the king's brother Gad died about this time. After death, upon arriving in heaven, he saw a beautiful palace, and asked permission to make it his home. He was told, however, that the palace had been built by Thomas for King Gundaphorus. Gad thereupon returned to earth, and, appearing to his brother, endeavoured to purchase the heavenly palace from him. This opened the eyes

of Gundaphorus, and led to his conversion. The other stories in the book are all written to support the view that marriage is sinful, and celibacy the only right mode of life. Thomas's preaching finally resulted in his martyrdom. He converted the wife of the chief minister, who refused to live any longer with her husband. The minister complained to the king, and he ordered his soldiers to put Thomas to death. The date of the Acts of Thomas is difficult to fix. The book is first mentioned by Eusebius, who denounces its heretical character. Our present version is possibly a purified version of the original Gnostic edition, made for the benefit of Catholic Christians. The majority of modern scholars, including Harnack, hold that it was not composed till after the commencement of the third century.

The Acts of Andrew.—There are several documents which deal with the history of the Apostle Andrew, viz. the Acts of Andrew, the Acts of Andrew and Matthias, the Acts of Peter and Andrew. The most important incidents related in these documents are: (1) The story of Andrew's rescue of Matthew from the island of the cannibals. The narrative abounds in impossible and fantastic romances. Andrew receives orders from God to go to Matthew's help. When he reaches the coast he finds a boat, with Jesus at the helm under the guise of a steersman, and manned by angels under the form of sailors. Upon arriving at the island, he miraculously

enters the prison. The warders fall dead when he breathes upon them, and Matthew is released. The most amazing scenes follow. A statue belches forth acrid water, which destroys all the inhabitants of the city. They are restored to life by Andrew's intervention, and eagerly embrace Christianity. (2) The story of Andrew's martyrdom at Patara in Achaia. The bulk of the narrative is taken up with a discussion between Andrew and the proconsul Ægeates. After a long argument, Ægeates, unable to answer Andrew, orders him to be executed. The account of the crucifixion is full of marvels. Andrew hung upon the cross for three days and three nights, entrancing the crowd with his eloquence. The crowd, astonished at the miracle, begged that his life might be spared, but Andrew prayed that God might not allow him to be released. His prayer was answered, and he was suffered to die. Tradition ascribes the Acts to Leucius, who is supposed to have been a disciple of John the Apostle. Innocent I. (d. 417) says that it was written by the philosophers Nexocharis and Leonidas. The book is first mentioned by Eusebius, and we know from later references that it circulated at first amongst heretical sects. Our present fragments, however, contain no traces of heretical influence, and so probably represent a purified edition made for the use of ordinary Christians. The date can scarcely be earlier than the third century.

The Acts of John describes: (*a*) The appearance of John before the Emperor Domitian in Rome. Domitian was anxious to stamp out Christianity. Information was given him that John was the champion of Christianity in Asia. Accordingly he at once sent soldiers to arrest him and bring him to Rome. John made a great impression upon the emperor, and by drinking a cup of poison without any ill effect convinced him that the new religion was not altogether a superstitious fancy. Unwilling, however, to revoke his edict against the Christians, Domitian ordered John to be imprisoned in the isle of Patmos. (*b*) The death of John. Towards the end of his life John called his disciples around him and bade them farewell, exhorting them in many speeches to remain loyal to the faith. Then he ordered a grave to be dug, threw in his clothes, and entered it alive. Next day his disciples found no trace of the Apostle, but there was a fountain where the grave had been.

The book is associated in tradition with the name of Leucius. The stress which it lays upon celibacy and abstinence from meats shows that it emanated from heretical sects. Whether it belongs to the second or the third century cannot be determined. There is a comparative freedom from romantic and fantastic elements about the book.

The Acts of Philip, which appears in several forms, describes: (*a*) The work of Philip at Athens. Philip meets

three hundred philosophers at Athens and expounds to them his doctrine. They ask for time to consider his arguments, and write to the high priest Ananias at Jerusalem asking him for information about Philip. Ananias determines to hurry to Athens at once, and confront Philip before the Athenians. The book recounts the story of the meeting of Philip and Ananias and the utter discomfiture of the latter. The Athenian philosophers are converted and accept the Christian faith. (*b*) The martyrdom of Philip at Hierapolis. Philip came to Hierapolis in company with his sister Mariamne and Bartholomew, one of the seventy. Through the influence of Mariamne, Nicanora the wife of the proconsul was converted. This so infuriated "the gloomy tyrant, her husband," that he at once ordered the arrest and execution of the missionaries. Philip was crucified head downwards, and the other two were subjected to the most shameful indignities. Philip, in the agony of his suffering, imprecated the vengeance of God upon the city. In response to his prayer, the abyss opened and swallowed up the persecutors. The Lord, however, appeared to him and reproached him for this act of vengeance, and told him that, because of it, he was doomed to die and spend forty days in the anguish of hell before entering heaven. The Acts of Philip can only be described as a religious novel of Gnostic origin. There is no evidence to prove that it belongs to the second century.

The Acts of Peter and Paul.—A whole Apocryphal literature naturally clustered round the names of Peter and Paul. The Acts of Paul has unfortunately been lost, but the Acts of Peter and the Acts of Peter and Paul have been preserved for us, as well as some other documents of minor importance. The Acts of Peter and Paul are best known and most accessible to the ordinary reader since they appear in most collections of Apocryphal literature. The story is as follows : The Emperor Nero is warned by the Jews that Paul is coming to Rome, and issues an edict ordering the governors of any city to which he may come to arrest him and put him to death. At Puteoli, Dioscurus, the captain of the ship, is mistaken for Paul, and put to death. Paul is thus enabled to reach Rome in safety. The Jews urge him to champion their religion and confute Peter, who is seeking to destroy the Mosaic Law. Paul promises them to put Peter to the test. The two men meet in the most amicable spirit, and find that their views are in exact agreement. Paul is successful in healing the feud between the Jewish and Gentile Christians of Rome. Then follows an account of the contest between the Apostles and Simon Magus in the presence of Nero. Simon performs many feats of witchcraft, and the Apostles work miracles of healing. Peter challenges Simon to a contest of thought-reading, which the latter declines. After several long debates and

many rival exhibitions of skill, Simon undertakes to fly through the air. In the midst of his flight, the supernatural support which enabled him to achieve his success is withdrawn, owing to the prayers of the Apostles, and Simon falls to the ground and perishes. Nero orders the Apostles to be put into irons, and finally sentences Paul to be beheaded and Peter to be crucified. The Acts of Peter tell practically the same story, with the exception of the important fact that they contain no reference to the presence of Paul in Rome. The majority of scholars seem to be agreed that the Petrine Acts are the earlier version of the legend. Nothing can be definitely determined with regard to the date at which these works were written. Harnack puts the Acts of Peter about 220. The Dutch scholar Van Manen thinks that both versions originated almost simultaneously in different circles of the Church about 160. There can be no doubt that the contents of the books are mainly fiction. They may contain some germs of fact, but it is almost impossible to disconnect the fact from the fiction. They bear witness to the fact, however, that there was a strong tradition in the Church to the effect that both Peter and Paul were martyred in Rome.

APOCRYPHAL EPISTLES

The Correspondence between Jesus and Abgarus.—Eusebius tells us that he discovered in the archives of Edessa two Epistles, one written by Abgarus to Jesus, and the other containing the reply of Jesus. These letters were in Syriac, and Eusebius translated them into Greek. The contents are as follows: Abgarus, King of Edessa, being smitten with a grievous disease, and having heard of the miracles wrought by Jesus in Palestine, asks Him to come to Edessa and heal him, saying that he was convinced that Jesus was either God come down from heaven or the Son of God. Jesus replies, "Blessed art thou, O Abgarus, who without seeing hast believed in me," but states that it is impossible to comply with the request because it is necessary for Him to fulfil the mission for which He had been sent into the world. After his death, however, He promises to send one of His disciples to cure Abgarus. The book from which Eusebius probably extracted these letters is still extant in Syriac. It is known as the Teaching of Addai, and was edited with an English translation by Dr. Phillips in 1876. It contains a great deal of material which Eusebius does not use, and which possibly may be a later addendum to the original work. It relates how the promise given by Jesus was fulfilled by the mission of

the Apostle Addai, who was sent by Thomas to heal Abgarus and preach the Gospel in Edessa. We have also a Greek version of the story, known as the Acts of Thaddæus. There seems to be no possibility of doubt that the correspondence is fictitious. The first trace of Christianity in Edessa is not found till about A.D. 200. The letters were probably forged in the third century by an Edessan Christian who was anxious to bring the origin of his Church into relationship with Christ.

The Epistle of Paul to the Laodiceans.—In his Epistle to the Colossians (iv. 16) Paul writes, "And when this Epistle hath been read among you, cause that it be read also in the Church of the Laodiceans and that ye also read the Epistle from Laodicea." A letter is in existence which purports to be this "letter from Laodicea" mentioned by Paul. It is found only in a Latin form (see Lightfoot's "Epistle to the Colossians," p. 285), but internal evidence proves that it was originally written in Greek. "The Epistle," to quote the words of Lightfoot, "is a cento of Pauline phrases strung together without any definite connection or any clear object. . . ." "The Apostle's injunction in Col. iv. 16 suggested the forgery, and such currency as it ever attained was due to the support which that passage was supposed to give to it. Unlike most forgeries, it had no ulterior aim. It was

not framed to advance any particular opinions, whether heterodox or orthodox. It has no doctrinal peculiarities. Thus it is quite harmless, so far as falsity and stupidity combined can ever be regarded as harmless."

The Correspondence between Paul and Seneca.—Fourteen letters are in existence, six of which claim to have been written by Paul to Seneca, and the remaining eight by Seneca to Paul. The contents of these letters are very flimsy and uninteresting. They consist mainly of an interchange of compliments between the Apostle and the philosopher, and relate to an attempt which Seneca is supposed to be making to secure the interest of Nero in the writings of Paul. The letters carry their condemnation on their face. As Lightfoot says, "the letters are inane and unworthy throughout: the style of either correspondent is unlike his genuine writings: the relations between the two, as there represented, are highly improbable: and lastly the chronological notices (which, however, are absent in some important MSS.) are wrong in almost in every instance." The correspondence is obviously a forgery, dating probably from the fourth century, the object of it being either "to recommend Seneca to Christian readers or to recommend Christianity to students of Seneca."

APOCRYPHAL APOCALYPSES

The Apocalypse of Peter.—The oldest of the Apocryphal Apocalypses is undoubtedly that ascribed to Peter. A large fragment of it, containing probably about half the original book, has recently been discovered at Akmîm (Pentapolis), together with the fragment of the Gospel of Peter. The Apocalypse enjoyed a great popularity in the early Church. It is mentioned in the Muratorian Fragment (about A.D. 170), was quoted by Clement of Alexandria (A.D. 200), and, as we know from the statement of the historian Sozomen, even as late as the fifth century, though it had been definitely rejected by Eusebius and other writers, was publicly read once a year in certain churches of Palestine. The Apocalypse has very little in common with the canonical Book of Revelation. The subject, which forms its theme, is the condition of the dead. The disciples are represented as coming to the Lord and asking Him to show them "one of the righteous brethren that had departed from the world, that they might see of what form they were and take courage." The fragment is made up of two visions: (*a*) the vision of the saints in Paradise, (*b*) the vision of Inferno. The first vision depicts the saints thus: "Their bodies were whiter than snow and redder than the rose, and the red was mingled with the white: there came forth from their countenance a ray as of the sun, and all their raiment

was light such as never eye of man beheld." Paradise is described as a land "blooming with unfading flowers and full of spices and fair-flowering plants incorruptible and bearing a blessed fruit." It is, however, to the picture of Inferno that the Apocalypse devotes most space. The place of chastisement is described as "very squalid." It contained a lake of "flaming mire" and many other loathful places. Punishment is meted out to various types of sinners in different ways. Blasphemers, for instance, are described as hanging by their tongues over a flaming fire. Murderers were cast into a "narrow place full of evil reptiles." The selfish rich were rolled in torment upon red-hot pebbles sharper than any sword. Usurers were compelled to wallow up to the knees in "a lake of pitch and blood and boiling mire." The sensual were hurled from the top of a cliff into a deep abyss, and forced to reascend continually that the process might be repeated. The influence exerted by the Apocalypse can scarcely be overestimated. Its ideas reappear in other writings, *e.g.* the Apocalypses of Paul, the Sibylline Oracles, &c., and through these and other writings influenced mediæval theology, and were thus the source from which Dante's picture of the Inferno was derived. The Apocalypse must have been of comparatively early origin. It can scarcely be later than A.D. 150, and may be even earlier.

The Apocalypse of Paul is a weak imitation of the

Apocalypse of Peter. It deals with the same theme, and gives a description of heaven and hell. It belongs, however, to a much later date, as the following passage shows: The angel, when asked what certain prisoners had done, who had been cast into a deep well in Inferno, replies, "These are they that denied that the Holy Mary is the Mother of God and said that the Lord did not become man out of her, and that the bread of thanksgiving and cup of blessing are not His flesh and blood." This statement is a clear proof that the Apocalypse could not have been written before the end of the fourth or the beginning of the fifth century.

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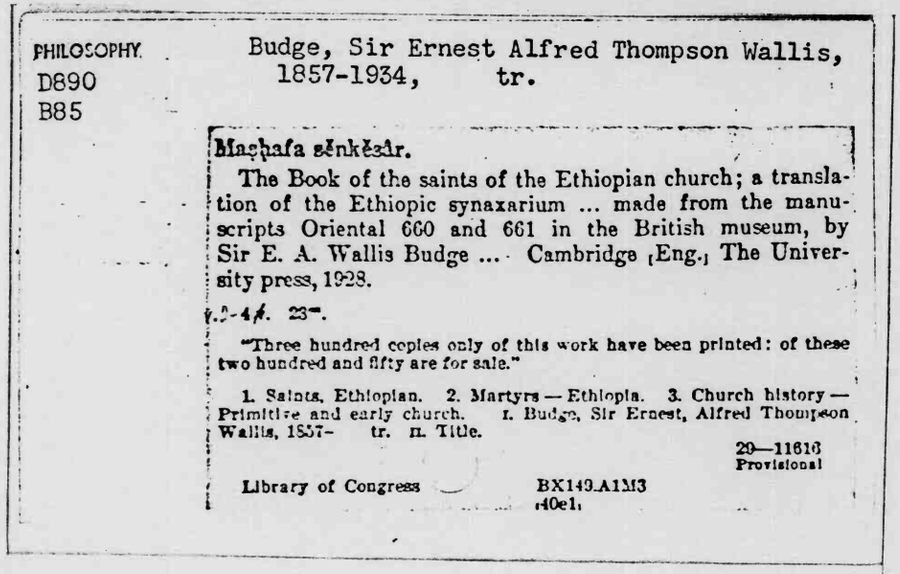
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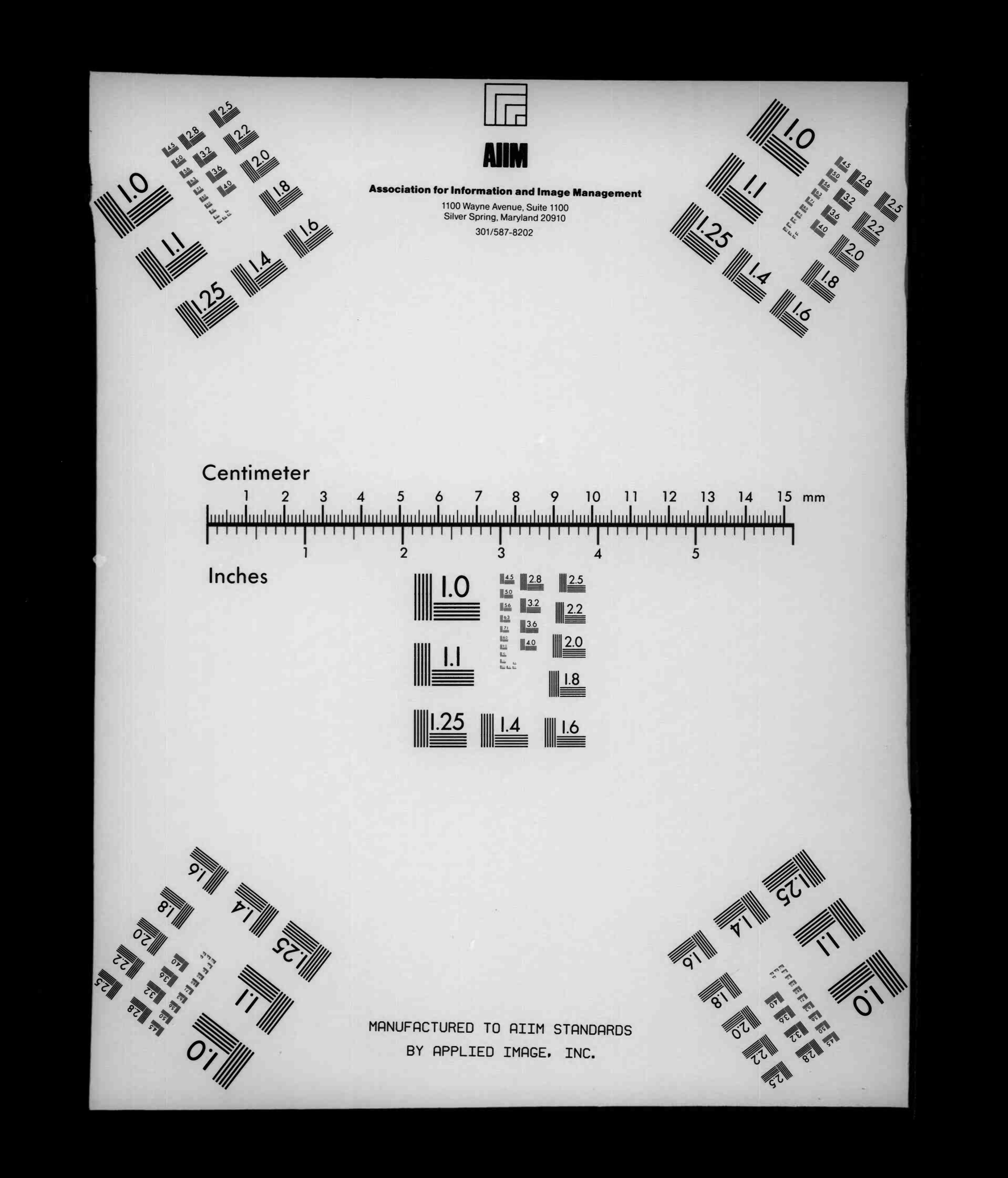
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TÂKHSHÂSH

DAY

I ELIAS ZELOTES.
NABOTH the Jezreelite.
PETER of GÂZÂ.
JOHN, Archbishop of Alexandria.
ATHANASIUS, Archbishop of Alexandria.
PETER, JAMES the Persian, ELIJAH the monk, and BARSÂBÊḤ (BATHSHEBA), the mother of SOLOMON.

II The deliverance of the Three Children from NEBUCHADNEZZAR'S fiery furnace.
The 733 (var. 7003) slaves of BASILIDES martyred at Antioch.
SEFTEN, 'ANBAS, NATHANIEL, the worker of miracles, and Abbâ ḤÔR.
EUTYCHIANUS.

III The entrance of MARY into the Temple.
PHÂNÛÊL, the ladder of prayer.

IV ANDREW, brother of SIMON PETER.
Abbâ 'Ôṣ and the Virgins.
JAMES, ZACHARIAS, SIMON, THEODORE and THEOPHANA.

V NAHUM the prophet.
ISIDORE the martyr.
EUGENIA the martyr.
VICTOR of SHAW, the martyr.
FILGAT (?), ANANIAS, BARACHUS (?) and JOHN.
PHILIP, the father of EUGENIA.

VI ANATOLIUS the martyr.
ABRAHAM the Syrian, Archbishop of Alexandria.
Consecration of the church of 'ARSÎMÂ, and the translation of her body, and the bodies of 26 fellow martyrs.
BAṬELSÎS, a priest.
ABRAHAM SÔRĚYÂWÎ II, a carpenter.
TA'AMÂNÎ, SÛFÎT and MÊRYÂN.
MICHAEL, YÔLSÂWÎS and PTOLEMY.

DAY

VII DANIEL, Abbot of SCETE.
DIONTYRAS, a blessed woman.
MATTHEW, Archimandrite of DABRA 'ASWÂN.

VIII HIEROCLIS, Archbishop of Alexandria.
BARBARA and JULIANA.
Abbâ MARÎNÂ.
Abbâ SAMUEL of ḲALMÔN.
'ÊSÎ and his sister THECLA, and 407 fellow martyrs.
JOHN of Damascus.
YERES ḲELÂ, 'ELḲÔLÔNÎṬÔS.
EUGENIUS, father of Abbâ MARÎNÂ.

IX BA'AMÎN, a bloodless martyr.
BADLÂMÔ.
YÂWAREMYÂ, and ZACHARIAS the monk.

X Translation of the body of SEVERUS, Archbishop of Antioch, to DABRA ZĔGÂG.
THEOPHANIUS, Archbishop of Alexandria.
NICOLAUS the archbishop.
TALÂSĔS the Babylonian.
LAZARUS the Persian.
SÛRSET of Constantinople.
Abbâ ṬĔWÂSHÎ.
MÎLÂSĔS and TÂWFYÂ.
PAUL, a desert monk.

XI BAKÎMÔS the Egyptian.
BARTHOLOMEW, a bishop, and BAṬLÂN the martyr.
THEODORE of the joyful face.

XII MICHAEL the archangel.
SAMUEL of WÂLDĔBBÂ.
KHADRÊ of DABRA 'ASWÂN.
JOHN the confessor.
The General Council of the Sixty Bishops in the reign of DECIUS, which condemned BEṬNÂS, a priest of SCETE.
ANICETUS and his fellow martyrs.
PHOTINUS.

XIII PARSNUPHIS the martyr.
ABRACIUS the Egyptian.
The conception of ḤANNAH, mother of the Virgin.
MICHAEL of DABRA ḲALMÔN.
MACARIUS, who fed upon partridges.
ABRANICUS the martyr, ḤÔRASAFÔN.
CORNELIUS the governor.
WARḲTĔPÔS and 'ARFRÂ.

DAY

XIII RAPHAEL, the healer-angel.

XIV SIMON of MANÛF, a martyr.
Abbâ BĔḤÛR and Abbâ MÎNÂS.
MARHAMNÂM, his sister SÂRÂ, and 12 fellow martyrs.
GABRA KRĔSTÔS, Archbishop of Alexandria.
AMMONIUS, Bishop of ESNA.
NASÂḤÎT, a princess.
ARIANUS, a priest, and his brother 'ARKÎSÔS.

XV GREGORY, Archbishop of Armenia.
LUKE the Stylite.
YEMSÂḤ, a martyr.
ḤERWÂG, ANANIAS, KÂZÎ, SANSARÂDÎN, EUGENIUS of GÂWER.
MIRIAM, sister of AARON.

XVI GIDEON, judge of Israel.

XVII Translation of the body of LUKE Stylites.
AULARIANUS, 'EUTHYÔS, SÛRYÂN, MARK, BARṬELÊL, and NATHANIEL the ascetic.

XVIII Abbâ SALÂMÂ.
Translation of the body of TITUS from Crete to Constantinople.
'ARKÎLÂ and PHILEMON, a martyred priest.
FARḲAYÔN, SILIKION, GALINICUS and 'EUNÂS.
Translation of the bodies of 'ARSÎS, DACIA, DÎMÔN and THOMAS the apostle.

XIX JOHN, Bishop of BÛRLĔS.
The casting of the Three Children into the fiery furnace.
The Annunciation of GABRIEL to MARY.

XX HAGGAI the prophet.
THEOPHANIA the queen, EUGENIUS and MÂRDIO.

XXI Festival of the Virgin MARY.
BARNABAS and MARK.

XXII GABRIEL the archangel.
DEKESIUS, Bishop of ṬĔLṬĔLYÂ.
ANASTASIUS (ANTONIUS ?), Archbishop of Alexandria.

XXIII TIMOTHY, a monk.
DAVID, King of Israel.
Abbâ SAMUEL, Abbâ GABRIEL and Abbâ SIMON.
MACARIUS, ANDREAS, PHILIP, EITELTÂS, CORNELIUS, MERCURIUS.

XXIV ESTHER, the niece of MORDECAI and JEREMIAH.
'ABÔLÎ, whose head was cut off.

DAY

XXIV FELḤASIUS, BASIL and ARIUS.
The fathers of KAḎÎḤ of 'ASWÂN.
The birth of TAKLA HÂYMÂNÔT.
PAWLÎ, the debater.
IGNATIUS, Archbishop of Antioch.
FULGOSIUS, Archbishop of Antioch.

XXV JOHN KAMÂ.
Abbâ DÂRÛDÎ.
The MACCABEES 'ABYÂ, SÎLÂ and PANṬÔS.
NICOLAUS the governor and his wife.
DANIEL the Less.

XXVI ANASTASIA the martyr.
JULIANA the martyr.

XXVII 'ABSÂDÎ, a bishop, and HELLANICUS.
Abbâ BAG'Û and PHILIP, an ascetic.

XXVIII The Nativity.
PAUL and his fellow martyrs of ANTINOË, 174 in number.
ABRAHAM, ISAAC and JACOB.

XXIX The Nativity.
JOSHUA, the Judge of Israel.
The martyrs of AKHMÎM.
ḴUORÎL the camel man and Abbâ GÎZÊ.
JAMES, PÎLĔS and THEODORE, martyrs.
ABGAR, King of Edessa.

XXX JOHN, Abbot of SCETE.
KERION, PHILEMON, and 40 soldiers.
JOHN of LÎḴÔS (LYKUS).
ZACHARIAS the monk, who fed serpents.
The Holy Innocents.

ṬĔR

I STEPHEN Protomartyr.
LAVENDIUS (LEONTIUS ?).
MACARIUS, Archbishop of Alexandria.
DIOSCURUS and SAKLABIUS of AKHMÎM, and 8140 fellow martyrs.
LYDIANUS, THEODORE and PAUL, and 9005 fellow martyrs.

II ABEL.
HELLANICUS, Bishop of WĔSHÎM.
THEONAS, Archbishop of Alexandria.
Consecration of the church of the Virgin in the Monastery of Abbâ SHENUTI.
PHILOTHEUS and SYBIL, and 9700 fellow martyrs.

DAY

III The Holy Innocents 18,000 (var. 144,000) in number.
LÎBÂNÔS (MAṬÂ'A).
Abbâ AMMON, who cursed women's hair.

IV JOHN the evangelist.
GEORGE, MÂTÊNÂ the archbishop, THEODORA and Abbâ LÎḴÂNÔS.
NÂRDÔS of DABRA BÎZÂN, who killed a serpent by a prayer.
SYBIL, the interpretress of dreams.

V EUSEGNIUS.
MATTHEW, Archbishop of Alexandria.
YÂRÊWĔNYÔS and his fellow martyrs.
NEGÎRUS of Rômê.
ALEXANDRA, who visited ARSENIUS and 'AWSHÎA.

VI The Circumcision of Christ.
NOAH.
The Ascension of ELIJAH into heaven.
MARCIANUS, Archbishop of Alexandria.
BASIL, Bishop of Caesarea.
Abbâ MOSES, who dwelt in the desert for sixty years.

VII SILVESTER, Archbishop of Rômê.
Abbâ EPHRAIM.
MÔSÔLÔN, GREGORY, MARK, ANTIANUS, LÛYÂ, MAYLEN, SOSYÂS and MÂRTĔYÂ.

VIII Consecration of the church of MACARIUS of SCETE.
ANDRONICUS, Archbishop of Alexandria.
BENJAMIN, Archbishop of Alexandria.
MALACHI the prophet.
ANDRONICUS the Stylite.

IX Abbâ ABRAHAM.
GEORGE, NÔSMĔSÂ and DIOSCURUS.

X TÂWBENṬÔS (THEOPANTUS ?).
CYNARIUS, PATRICIA the queen, and TÔMIÂNÎ.

XI Baptism of Christ.
ANATOLIUS.
JOHN, Archbishop of Alexandria.
JUSTUS and FÂYYÔS (var. GUEDET).
Abbâ WAḴRÎS.
JOHN, who gave 20,000 *dînârs* (about £10,000) to the poor.

XII MICHAEL the archangel.
THEODORE, LAVENDIUS and BANIḴÔRÔS and 250,000 fellow martyrs.
JULIAN the martyr and DANIEL the monk.

DAY

XIII The miracle of Cana of Galilee.
The Seven Sleepers: 'ARSALÎDÂS, DÛAMÊDÔS, EUGENIUS, DEMETRIUS, BERNATIUS, STEPHEN and ÎRÂKÔS.
CARINUS and MÎNÂS the anchorite.
Abbâ NAKARÔ, who wore thorns under his shirt.

XIV MEḤRÂ'ÊL the virgin.
CYRIACUS and JULITTA, and forty-four (var. 5434 and 4034) fellow martyrs.
ARCHILIDES of Rômê.
'ĔMRÂIS the virgin.
MAXIMUS.
'ABDĔYÛ, a follower of ELIJAH.

XV 'ABDĔYÛ (OBADIAH).
GREGORY of NÂḲSĔSÂ.
PETER, SOPHIA, 'ADMÎRÂ and ISAAC.
CYRIACUS and JULITTA, and 11,434 (var. 2004, 10,400) fellow martyrs.
GREGORIUS, a member of the Council of 150 Bishops.

XVI PHILOTHEUS.
PALLADIUS, who lived in a cell for 50 years.
The 1500 (var. 10,500) men and three prefects of the company of martyrs with PHILOTHEUS.
ṢAḤMÂ, one of the Nine Saints.
JOHN, Archbishop of Alexandria.
DANIEL the Syrian.

XVII MAXIMUS and DUMATHEUS.

XVIII The burning of the bones of St GEORGE (GREGORY ?).
JACOB, Bishop of NISIBIS.
MARY and MARTHA.

XIX The finding of the bodies of BĔḤÛRÂ, BÂSÔRÂ and 'ENÎRÂ, and the consecration of their church.
Abbâ YÂFḲERNA 'ĔGZÎ'Ĕ and Abbâ ṬĔRSÎNÂ.

XX PROCHORUS.
'AKLÔG (ECLOGIUS).
Abbâ BEHNÛ.
Consecration of the church of JOHN of the Golden Gospel.
Abbâ NOAH.
Consecration of the church of Mâr MEHNÂM.
'ALVANUS, NABYÛD of SCETE, and BENWÂH the martyr.
Abbâ KALÛZ of FANT.

XXI The Assumption of the Virgin.

DAY

XXI HILARIA, daughter of ZENO.
GREGORY, brother of BASIL.
NICOLAUS the martyr and VICTOR the bishop.
PAUL the governor and SILAS the priest.
BAKHÂYLA MÂRYÂM.
JEREMIAH, JOHN and CAUSTUS.

XXII ANTHONY the Great.
MÎNÂS, Bishop of MÂFEN.

XXIII TIMOTHY the Apostle.
ATHANASIUS and CYRIL, and the Emperor THEODOSIUS.

XXIV MARIA of Alexandria.
Abbâ 'ABSÂDÎ and Abbâ BÎFÂ.

XXV PETER the ascetic.
SEBASTIANUS and 'ASKÊL.

XXVI The nine and forty martyrs of SCETE.
ANASTASIA of Constantinople.
MESRATIUS, SORENUS and JOSEPH.

XXVII SERAPIUS (or, SERAPION).
Translation of the body of TIMOTHY.
SÛRÎ'ÊL the angel.
BÎFÂMÔN.
THEOPHILANTUS and SARNÎS.
The Ascension of ENOCH into heaven.

XXVIII CLEMENT the martyr.
'AKÂWĔḤ and his 800 fellow martyrs.
ABRAHAM, ISAAC and ISRAEL (JACOB).
JOSEPH, son of MÂḤAWE.
TABÊLÂ and her sons.
The blessing of the loaves and fishes.

XXIX XENAE the virgin.
CYRIACUS.
PHÎLEMÛNMÂ, JULIANA, SARABÂMÔN.
GABRA NÂZRÂWÎ and the saints of DABRA DAGÎ.
The Nativity.
STEPHEN the "stranger."

XXX PISTIS, ELPIS, 'AGÂPÎS and SOPHIA.
MÎNÂS, Archbishop of Alexandria.
THECLA and her four virgins.
IRENE.
GREGORY the theologian.
CHRISTOPHER and his followers, 130,030 in number.

YAKÂTÎT

DAY

I Council of Constantinople, at which 150 Bishops were present.
Consecration of the church of St PETER, the archbishop.
'ASKENÂFER and his wife.

II LONGINUS, Abbot of ZĔGÂG.
PAWLÎ, the desert monk.
The miracle of THOMAS.

III JACOB the monk.
Translation of the body of EPHRAIM the Syrian.
'EBĔLÔ, chief of the anchorites.
ZÊNÔN, the wonder worker.

IV AGABUS.
ZACHARIAS.

V 'AḲREPÎNÛ, Archbishop of Alexandria.
BĔSÔY, surnamed PETER.
NÔB.
'ĔBLÔ.
Translation of the bodies of 49 (var. 32) martyrs of SCETE to the cave of BENYÂMÎ.
HIPPOLYTUS, Archbishop of Rômê.
'ĔBĔLÔ the shepherd.
BANWÂ, BÛLÂ, 'AMÔNÎ and 'ĔSÎA.

VI The raising of the body of HIPPOLYTUS from the sea.
'ABÛḲÎR, JOHN, THEODORA, THEOPHANA and ANASTASIA.
MARY, who anointed our Lord.

VII ALEXANDER, Archbishop of Alexandria.
THEODORE, Archbishop of Alexandria.
The companion of 'ĔBĔLÔY for seventy years.
'ABRÂḲEN, 'ABÂDÎR, 'ABÂRIANUS and NEBDÊLMÂS.

VIII The entrance of Christ into the Temple.
ḤANNAH, daughter of PENUEL.
'AMMATA KRĔSTÔS and her two maids.
ELIAS of SCETE.

IX BARSÔMÂ the Syrian.
PAUL the Syrian.
PETER the martyr.

X JAMES, son of ALPHAEUS.
JUSTUS.
ISIDORE of FARMÂ.

DAY

X FÊLÔS, Bishop of Persia.
NICOLAUS, SIMON and SADALÂKÔS.

XI BELÂNTEYÂNÔS.
'EULÔG, the friend of lions.
ABRAHAM, a bishop, KANTÎ and MAḲÂBÎS.
PATRÂ.

XII MICHAEL the archangel.
GELASIUS.
DERḲÂLÂS.

XIII SERGIUS of Athribis and his fellow martyrs.
EUSEBIUS.
PHILEMON the musician.
TIMOTHY, Archbishop of Alexandria.
SEVERUS the lion.
JOHN of the incense fingers.
JACOB, restorer of monasteries.
VICTOR.
THEODORE, KAPHES and ḤEPHES.
Birth of VICTOR.

XIV SEVERUS of Antioch.
JACOB, Archbishop of Alexandria.
DARIUS, PAUL, 'ABÛDÎRÂS and SĔDNÂ.
CYRIL, Archbishop of Alexandria.

XV ZACHARIAH the prophet.
The consecration of the church of the Forty martyrs of SEBASTIA.
PAPHNUTIUS.

XVI ELISABETH, mother of St JOHN the Baptist.
The gift of the Covenant of Mercy to MARY.

XVII MÎNÂS the martyr of AKHMÎM.
Death of MOSES on Mount Nebo.

XVIII MELANIUS, Archbishop of Antioch.

XIX Translation of the body of MARTIANUS from Athens to Antioch.

XX PETER, Archbishop of Alexandria.
BASIL, THEODORE, and TIMOTHY of Alexandria.

XXI GABRIEL, Archbishop of Alexandria.
ZACHARIAS, Bishop of SÂḤÂ.
ONESIMUS, the disciple of PAUL.
PETER, Bishop of Damascus.
'AKYÔS and GABRIEL, Bishop of Ethiopia.

DAY

XXII MÂRÛNÂ, a Persian bishop.
BÛLÂ.
The 380 martyrs who suffered with NICOLAUS.

XXIII EUSEBIUS, son of BASILIDES.
'AWSEGNEYÔS, ṬHEODORE and AGAPETUS.

XXIV AGAPETUS the bishop.
TIMOTHY of GÂZÂ and MÂTYÂS of Cyprus.

XXV AUSANIUS, PHILEMON and LÎKAIA, a virgin.
ḲÔNÂ of Rômê, MÎNÂS of ḲÛS, DELMADIUS of GÂZÂ.
ḲÛMÛTA and ANTONIUS.
DAMÂYELNÔS, REGÎNÔS and ANTONY (RAWEḤ).

XXVI HOSEA the prophet.
SADOK and his 128 fellow martyrs.

XXVII EUSTATHIUS, Archbishop of Antioch.

XXVIII THEODORE the Roman, and his companions.
ABRAHAM, ISAAC and JACOB.

XXIX POLYCARP, Bishop of Smyrna.

XXX The finding of the head of JOHN the Baptist.

THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

THE FOURTH MONTH—TÂKHSHÂSH

(DEC. 7–JAN. 5)

And now I begin to write [the histories] which shall be read during the blessed month of Tâkhshâsh, the month of joy and gladness, the name of which is in the language of Syria the "First Kânûn," and in Greek "Yasabyô," and in Hebrew the "First Teshrîn."

[fol. 82*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

In the blessed month of Tâkhshâsh the [length of the] first day is nine hours, but subsequently it groweth longer.

I. TÂKHSHÂSH

On this day ELIAS, that is ELIAS ZELOTES, appeared before Israel. He was of the tribe of LEVI. His father's name was ÎYÂSÊNYÛ and that of his mother TÔNÂ. Concerning him it is said that on the day of his birth his father saw two men shining with light bowing down before him, and they wrapped the boy in fire instead of the rags in which they wrap children. And after his birth his father came to Jerusalem and told the priests this, and they said, "Is it that his abode shall be in light, and that he shall cut (*i.e.* decide) with his words, and shall judge Israel with the sword and with fire?" Now the story of the miracles which he wrought in the days of AHAB the king and his wife JEZEBEL, and the story of his ascension into heaven, are written in the section for the sixth day of the month of Ṭĕr (Jan.–Feb.), and concerning his death also. The Vision of JOHN ABÛḲALAMSÎS (*i.e.* JOHN of the Apocalypse) saith that he will come with ENOCH and will rebuke the False Christ, and they shall perform miracles before him. And he shall call them the two olive trees, and the two lamps which are before God. And having conquered them, and slain them, and cast out their dead bodies for three days, the Spirit of God shall come and shall enter into them, and they shall rise up alive and

all those who see them shall be afraid. And when a voice shall call them they shall go up to heaven upon a cloud, and then there shall be a great earthquake, and men shall die, one hundred souls. [fol. 82*a* 2] Salutation to ELIAS who shut up the heaven that there should be no rain.

And on this day also died NABOTH the Jezreelite. This NABOTH was the possessor of a vineyard near the threshing floor of AHAB, the king in Samaria; and AHAB said unto NABOTH, "Give me this thy vineyard so that it may become the place of an oil press, for it is nigh unto my house, and I will give thee gold, the price of thy vineyard." And NABOTH said unto AHAB, "God forbid that I should give thee the inheritance of my fathers"; and AHAB was very sorry and he went and lay down upon his bed, and he covered his face and refused to eat. And JEZEBEL his wife came unto him and said, "What maketh thee so sorry that thou dost not eat?" And he said unto her, "I talked with NABOTH and I said unto him, 'Give me thy vineyard at a price'; and he said, 'I will not give my father's inheritance for gold.'" And JEZEBEL said unto him, "Dost thou thus act the king for Israel? Rise up and eat and I will give thee the vineyard of NABOTH the Jezreelite." And she wrote a letter in AHAB'S name, and she sealed it with his seal, and she sent that letter to the elders of the city who lived with NABOTH, and in it she spake thus, "Proclaim ye a fast, and place NABOTH before the people, and set up two men, sons of iniquity, who shall say, [fol. 82*a* 3] 'He cursed God and the king'; then take him outside [the city] and stone him to death." And the men of the city did according to the message which JEZEBEL sent to them, and they proclaimed a fast and they set NABOTH before the people, and two men, sons of iniquity, came, and they testified against NABOTH, saying, "He cursed God and the king"; and then they took him outside the city and stoned him and he died. Salutation to NABOTH who was killed by King AHAB for the sake of his vineyard.

And on this day also died the holy father Abbâ PETER of the city of GÂZÂ. This holy man was a native of the city of

RÔḤÂ (EDESSA) and belonged to a noble family, and his parents gave him to the Emperor THEODOSIUS so that he might appoint him a governor, and he made him a governor. And he renounced rank and glory, and fought spiritually and devoted himself to the worship of God in the palace of the emperor, and he had with him some of the bodies of the holy martyrs from the country of Persia; now at that time his days were twenty years. Then he went out and became a monk in a certain monastery, and he fought a great spiritual fight. When the bishops heard of his holiness, and his spiritual strife, they took him and against his will made him Bishop of GÂZÂ and all the neighbouring district. And it is said of him [fol. 82*b* 1] that when he read the Office for the consecration of the Offering, so much blood flowed from the Offering that [the vessel] was filled with His Blood. And when they brought the body of Saint JAMES the "dismembered" he took it and dwelt in one of the monasteries of Jerusalem. And it came to pass in the days of MARCION the heretic that he fled to the land of Egypt, and with him was the body of JAMES the "dismembered"; and he dwelt in a monastery for some days. Once when he was preparing to consecrate the Offering certain men who were standing there talked together at the time of the preparation, but Saint PETER did not rebuke them. And he saw the angel of the Lord holding him back from them, and he wished to cast himself down on the ground for he honoured them and was afraid to rebuke them. When the days of MARCION the infidel were ended, Saint PETER returned to the land of Palestine. And he strengthened the churches, and the people foregathered with him, and they assembled about ISAIAH the Egyptian. And the report of him was heard by ZENO the emperor, and he wished to see him, but PETER neither wished it nor desired it, because he fled from the affairs of this fleeting world. Then he came to the shore of the lake (or sea) of GÂWER and dwelt there. And there came the feast of Saint PETER, Archbishop of the city of Alexandria, and he made arrangements to consecrate the church on the day of his festival. And Saint PETER appeared unto him and said, "Behold, our Lord Christ will call thee to come to us," and from that [fol.

82*b* 2] day Saint PETER knew the time of his death. And he summoned the people to him, and he commanded them to be strong in the True Faith; then he stretched out his hand, and delivered up his soul into the hand of God. Salutation to PETER, for when he broke the bread of the Offering blood distilled therefrom until the whole of the paten was filled therewith.

And on this day died the holy father Abbâ JOHN, the thirtieth (*sic*) Archbishop of the city of Alexandria. This holy man was a priest, and he was a native of the city of GAMNÛDÎ. And in the days of this father the church of SERGIUS and BACCHUS, the holy martyrs, was built, and also the church of 'ABÛḲÎR and the church of JOHN in the inner wall of MĔSR (CAIRO). And a certain God-fearing man, an Egyptian, a Jacobite, whose name was ANDRIAS, and who was a scribe of ÂBDAL-AZÎZ, the son of MERWÂN, took care of them. And it was this father Abbâ JOHN who was building the church of Saint MARK the evangelist in the city of Alexandria which is known as "ḲÂMÔS" for a period of three years in the days of King ADEL. And during the days of this father a great famine, [which lasted] for three years, took place. And he was careful for the poor, and the needy, and those who were in misery, and he used to give them silver [fol. 82*b* 3] and bread twice a week, and he gave many alms and gifts to the poor, and was a doer of good works. In his days the Khalîfah YAZÎD died, and MERWÂN reigned in his stead. This father sat upon the throne of MARK the evangelist for nine years, and he died in peace. Salutation to Archbishop JOHN with whom, on the day of his death, is associated the Patriarch ATHANASIUS.

And on this day also died the holy father ATHANASIUS, the seventy-third (or seventy-sixth) Archbishop of the city of Alexandria, who was known as PAUL, the son of the priest MAKRAM, the son of KALÎL, and PETER, and JAMES the Persian, and ELIJAH the monk, and BARSÂBÊḤ (BATHSÂBÊḤ), the mother of SOLOMON.

II. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day God performed an act of power for the Three Children, that is to say, ANANIAS, AZARIAS and MISAEL, the sons of ELIAKIM, the King of Judah, whom NEBUCHADNEZZAR carried off into captivity with their father, and he reared them in his house and sold them in the country of Babylon. When [fol. 83*a* 1] NEBUCHADNEZZAR had made the image of gold he commanded his officers and the people of his kingdom to worship it. And when certain men informed against them and told the king that the saints had refused to worship it, he commanded his soldiers to cast them into a fiery furnace which they had heated seven times hotter than usual; and they prayed for a long time with their hands stretched out. Then the angel of the Lord went down and made the fire to become like a cool wind, and he brought them out, and the fire had neither touched them nor singed the hair of their heads. When NEBUCHADNEZZAR saw this he bowed down and worshipped God, and he honoured the Three Children exceedingly. Salutation to SHADRACH, MESHACH and ABEDNEGO, who were preserved by God in a fiery furnace which was heated with pitch and asphaltum.

And on this day also seven hundred and thirty-three (or seven thousand and three) souls were martyred by DIOCLETIAN and they died in the city of Antioch; these were the slaves of FÂSÎLADAS (BASILIDES) and his kinsfolk.

And on this day also [are commemorated] the deaths of 'ABTESFEN (SEFTEN), and 'ANBAS, from the West; and NATHANIEL the monk, the worker of miracles; [and Abbâ ḤÔR the monk.]

[fol. 83*a* 2] Salutation to EUTYCHIANUS who finished his course and kept his Faith.

And on this day also died Saint Abbâ ḤÔR the monk. This holy man was a native of the city of GAWRAH in Upper Egypt. And he became a chosen monk, and he fought the fight and he was superior to very many of the saints in his piety and spiritual strife; and he loved to live by himself, and he went out into the desert, and he dwelt there, a devoted ascetic, for many years. And Satan, the enemy of good things, appeared unto him openly and said unto him, "In the desert thou canst conquer us, because there are no men here; but if thou wouldst [shew thyself] to be mighty and strong [go] to the city of Alexandria." When Saint Abbâ ḤÔR heard this he rose up and went to Alexandria, and he drew water for those who were in prison and for the poor. And at that time three horses used to pass through the city galloping, and one of them kicked a child and he died immediately. And Satan entered into the hearts of the men of the city, and they meditated in their hearts and said, "No one killed this child except this old monk." And Abbâ ḤÔR came and took the child in his arms, and he prayed in his heart and made entreaty to God, and he made the sign of the Cross over him, and the soul of the child returned to him, and he rose up alive, and Abbâ ḤÔR gave him to his mother. And Abbâ ḤÔR fled out of the city and they sought for him, [fol. 83*a* 3] but could not find him; and he went to the desert and lived there for many years, and he fought the spiritual fight continually, and he devoted himself to righteousness and doing works of excellence. When the time for his departure drew nigh he saw many saints calling him, and he rejoiced exceedingly. And he sent and gathered together his sons, and he commanded them to be strong in the path of the ascetic life, and in working righteousness, and he told them that he was about to depart to our Lord Jesus Christ; and they were exceedingly sorry. Then he became sick a little and he delivered up his soul into the hand of God. Salutation to Abbâ ḤÔR, whose prayer restored the dead to life.

III. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the entrance of our holy Lady the Virgin MARY, the God-bearer, into the Sanctuary (*i.e.* Temple) of Jerusalem, when she was three years old, and she was the daughter of a vow to God. Because her mother ḤANNAH was childless the [other] women who were in the House of God kept themselves away from her, and she was exceedingly sorry about this; now JOACHIM her husband was an old man. And God heard [fol. 83*b* 1] their cry. And the blessed ḤANNAH vowed a vow to God, saying, "The fruit which He shall give me I will devote to God." And having brought forth our Lady MARY she reared her for three years in her house, and after this she took her to live with the virgins in the Sanctuary of God. And MARY dwelt in the Sanctuary for twelve years, and received her sustenance from the hands of angels, until the time when our Lord Christ came into the world, and took flesh from her, the elect of all women. And when she had completed twelve years in the Sanctuary, the priests took counsel together about her so that they might give her unto one who would protect her, for she was vowed to God, and it was not right in their sight that she should blossom in the Sanctuary and become after the manner of women therein. Then they called her by a name of honour for him that should be worthy to see her. And ZACHARIAS, the high priest, answered and said, "Bring MARY hither so that I may find out what is in her heart"; and they called her and she came and stood before him. And ZACHARIAS said, "Know, O MARY, that thou hast grown up and that thou art mature like any other woman. Dost thou wish to be married? [If so] we will seek out for thee a good, and blessed, and God-fearing young man, and we will marry thee to him. Or, wouldst thou rather remain in the Sanctuary and minister unto God all the days of thy life? [If so] we will lay upon thee the prohibition which is written in the Tôrâh that thou shalt not approach [fol. 83*b* 2] the gates of

the Sanctuary during the days wherein there happeneth to thee what happeneth to women." And our Lady MARY answered and said unto him, "Behold, I am the handmaiden of the Lord before you; I have neither father nor mother. Ye are to me in the place of my father and my mother before God, holy and blessed be His Name! What ye know to be the command of God in respect of me that do for me." And the priests and all the Sanhedrim said unto ZACHARIAS the priest, "Go to the Sanctuary and pray to God, and God shall make it clear to thee concerning MARY." And ZACHARIAS put on his priestly vestments, and went into the Sanctuary, and prayed to God concerning MARY. And the angel of the Lord appeared unto him and said unto him, "ZACHARIAS, go forth and gather together all the men of the House of DAVID whose wives are dead, both young men and old men, and take their staffs, and write the name of each man upon his staff. Then gather together all the staffs into the Sanctuary, and pray to God; and after this go forth and give unto each man his staff. And the man on whose staff the Lord God shall make a sign to appear is he who is worthy that MARY shall be given unto him to protect." And ZACHARIAS the priest went forth and told the assembly what the angel of God had said unto him. And straightway he sent criers out into every land of Israel and into the cities and villages, [fol. 83*b* 3] and they cried out, saying, "Let every man of the House of DAVID, whether he be young or old, whose wife is dead, go to Jerusalem." When JOSEPH of the House of DAVID heard this he took his staff and went from Nazareth to Jerusalem, where he found very many men gathered together. And ZACHARIAS the priest took all their staffs and wrote their names upon them and the staffs were in number seventeen hundred and eighty-five. And he prayed to God inside the Sanctuary, and all the men who were standing outside the Sanctuary prayed likewise. And when ZACHARIAS had finished his prayer he brought out the staffs, and gave unto every man the staff which belonged to him. When JOSEPH, the carpenter, drew nigh to take his staff, there appeared from out of it the form of a white dove and it flew up and stood upon his head. And when the priests and all the people saw this they

marvelled exceedingly and they glorified God greatly. And ZACHARIAS said unto JOSEPH, "Take MARY the Virgin and keep her in thy house, even as the angel of the Lord saith"; and JOSEPH took our holy Lady, the Virgin MARY, and she dwelt with him until GABRIEL, the angel of the Lord came to her, and told her that the Son of God was to take flesh from her. Salutation to the coming of MARY, according to the Law of MOSES.

[fol. 84*a* 1] And on this day also is celebrated the festival of the glorious angel, PHÂNÛÊL the archangel.

Salutation to thy office in the court of God, O PHÂNÛÊL, thou ladder of prayer, and expeller of Satan.

IV. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy Apostle ANDREW, the brother of SIMON PETER, became a martyr. The lot of this holy man went forth that he should preach in the city of LĔDYÂ (LYDDA), and in the cities of AKÔRÂḲÔD. When he came into the city of LĔDYÂ (LYDDA), many of the people thereof believed through PETER his brother; and he had with him PHILEMON, his disciple, who had a sweet voice, and he was wise, and a good reader, and pious. And ANDREW the apostle commanded him to go up on the top of certain steps and to read (or sing) in a sweet voice, and he went up and read in a sweet voice. And when the priests of the idols heard of the coming of ANDREW the apostle, they rose up and took their weapons of war and went to the church so that they might hear whether [the Christians] cursed [fol. 84*a* 2] their gods [or not]. And when they heard PHILEMON reading and saying, "The gods of the nations are gold and silver, the work of men's hands. They have mouths and speak not, they have eyes and see not, they have ears and hear not, they have noses and smell not, they have hands and handle not, they have feet and walk not,

they cry not out with their throats, and there is no breath in their mouths. May those who make them and those who put their trust in them become like unto them!" (Psalm cxv). And through his beautiful voice and the sweetness of his words their hearts were opened, and they came into the church, and bowed down at the feet of ANDREW the apostle, and they believed on our Lord Jesus Christ. And the apostle taught them the doctrine of the Church and baptized them with Christian baptism; and many of those who worshipped idols believed with them. After this Satan came into the city and he found playing together two youths, one of whom was the son of JOHN, the priest of the city, and the other the son of one of the great men of the city. And whilst one of them was amusing himself with the other he smote the other a blow, and he died. And the father [of the dead boy] made a charge against [the father of the living boy] and he said unto him, "Bring me thy son so that I may kill him in the place of my son whom he killed." When JOHN heard this he was very sorry, and he said unto the men of the city, "Be surety for me whilst I go to my father ANDREW who shall come and raise up the boy who is dead"; and they became surety for him. And JOHN the priest came to Saint ANDREW and he found him baptizing [fol. 84*a* 3] all the people. And ANDREW answered and said unto him, "I cannot go with thee at this moment because of the people whom I have to baptize, but take PHILĖMON with thee, and he shall raise for thee the boy who is dead." So PHILEMON and JOHN the priest departed from ANDREW, and when he came to the city of NAWÂ [he found] ṢÔRÔS the governor searching for the murderer, for Satan had told him all that had happened, and he imagined that a grown up man [had been killed]. And the people said unto PHILEMON, "Go not into the city lest the governor kill thee"; and PHILEMON said, "I cannot transgress the command of my lord and teacher, but I must go and raise him up; and if they kill me my teacher will come and raise me up and him that is dead likewise." So PHILEMON came into the city, and he met ṢÔRÔS the governor who commanded his guards to kill him. And the governor said, "Who knoweth whether

this man killed the boy who is dead [or not]?" And the guards went to kill PHILEMON, and they seized him and hung him up. And PHILEMON answered and said unto ṢÔRÔS the governor, "Why dost thou scourge me? I am a little person who hath done no sin, and torturing ought not to be inflicted upon me. Where is ANDREW my teacher that he may see what they are doing to his disciple?" And he turned his face to the guards, and said unto them, "Is there anyone among you who is merciful and will take compassion upon me, and will go to my teacher ANDREW and will tell him in what state I am, how I am scourged and hung up [upon a tree]?" When the guards heard this they wept because of the sweetness of his voice. And straightway certain [fol. 84*b* 1] birds came and talked with him as they talked to NOAH in days of old, and they said unto him, "Behold, whatsoever thou wishest from us we will send unto thee." And a small bird came nigh unto him, and she said unto him, "I am lighter in body than these [other] birds, and I will go to thy teacher to bring him to thee." And PHILEMON said unto her, "Thou art a whore, and thou shalt not tempt me. Get thee gone from me, and if thou canst find anyone of thy kin dwell with her, and return not in a hurry speedily." And a raven drew nigh unto him and said unto him, "I will go to him." And PHILEMON said unto the raven, "In days of old when thou wast sent [from the ark] thou didst not return to report to NOAH who sent thee forth, and shall I send thee?" And PHILEMON called the dove and said unto her, "O excellent pilgrim, whom God hath named as the gentlest of all the birds who brought news to NOAH, when he was in the ark during the days of the Flood, and whom our father NOAH, the righteous man, blessed, get thee to the country of LĔDYÂ (LYDDA) to my teacher ANDREW and tell him to come hither and see his disciple PHILEMON, whom they have hung upon a tree to scourge him." And the dove went and told ANDREW and she returned and answered and said unto PHILEMON, "Be strong and fear not; behold ANDREW is coming and he will hear thy word." When ṢÔRÔS the governor heard this, he rose up quickly and he released PHILEMON with his own hands from the scourging, and he believed on our

Lord. And Satan was jealous, and he entered into the heart of the governor's wife and she killed her sons, and her slaves returned and seized her, and they told the governor and PHILEMON. And PHILEMON called the dove [fol. 84*b* 2] and sent many messages unto the house of the governor [by her]. And when the people heard the dove talking, they were amazed, and they all thronged to the place where PHILEMON was. And behold ANDREW came and commanded PHILEMON his disciple to raise the dead youth, and he prayed to our Lord Christ and raised the young man from the dead. And they went also into the house of the governor, and Saint ANDREW prayed and made his wife and his sons, who were dead, to live. And the youth who came to life told everything that had happened [to him] and what he had seen in heaven. And behold whilst the dove was flying about ANDREW'S head and in front of him, the apostle said unto her, "How many are thy days?" and the dove said unto him, "Sixty years are my days." And the blessed ANDREW said unto her, "Because thou didst hearken to the voice of PHILEMON, my disciple, get thee into the desert, and thou shalt be free from the work of the men of this world, and no man shall have any authority over thee"; and the dove went forth into the desert as ANDREW commanded. And when the people who were gathered together saw this, they all believed and were baptized in the Name of the Father and the Son and the Holy Ghost. Then he went forth from them and departed to the cities of 'AKRÂD, and 'AKSÎS, and 'AKSĔYÂS, and HÊNÊFÔRES, and after this he departed with BARTHOLOMEW to 'ÂZRÎ-GÂZRÎNÔS; and what happened to him [from the time when he met] the Dog-faces until he returned is in the knowledge of God [only]. When Saint ANDREW had entered that city and preached to the people thereof, now these men were exceedingly evil, and they would neither submit nor obey, some [fol. 84*b* 3] of them believed because of the signs and wonders which they saw [worked] by Saint ANDREW. And those who did not believe took counsel together with evil intent against Saint ANDREW, and they sent a message to him with deceit asking him to come, meaning to rise up against him and to kill him. When their

messengers came to Saint ANDREW, and heard his good doctrine, and saw his shining face, they believed on our Lord Christ, and returned to those who had sent them. And there were some who tortured them, and these belonged to those evil men who had taken counsel together, saying, "We will rise up and burn him in the fire." And there gathered together about him many evil men, and they came to Saint ANDREW to kill him. And the blessed man asked Christ that fire might come down from heaven and consume them, and straightway fire came down from heaven and burnt them up; and those who were left were exceedingly afraid. And the report of the blessed ANDREW the apostle was heard throughout all that country and many people believed on our Lord Christ. And the priests of idols saw all these signs and wonders and did not believe, but they sought out Saint ANDREW the apostle in all that country that they might kill him. Afterwards they gathered together and came and took the holy Apostle ANDREW, and they beat him severely and dragged him round about the city naked, and they cast him into the prison house, so that they might kill him on the following day. Now the custom of these people was when they wanted to kill a man to take him and hang him up on a tree, and stone him until [fol. 85*a* 1] he died. That day ANDREW the apostle asked our Lord Christ that fire might come down upon them from heaven and consume them as it did before. And our Lord Christ appeared and said unto him, "Be not afraid, be not sorrowful, be not dismayed, for thy departure from this world is nigh"; and He gave him "Peace," and disappeared from him; and the soul of the blessed ANDREW the apostle rejoiced. When the morning came they hung him up upon a tree and stoned him with stones until he died. And certain believing men came and took the body of the saint and laid it in a grave, and great signs and wonders were made manifest. Salutation to thee, O disciple of Jesus, who preached the Gospel and taught in NICOMEDIA, and who roused up the country of LĔDYÂ (LYDDA) from the dead.

On this day are commemorated Abbâ 'ôṣ and the VIRGINS,

and JAMES, and ZACHARIAS, and SIMON, and THEODORA, and THEOPHANA.

V. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died NAHUM the prophet. This holy and righteous [fol. 85*a* 2] man was of the tribe of SIMEON, and he was in prophecy the seventeenth from MOSES the prophet. This righteous prophet prophesied in the days of AMOS, the son of YÔDÂĔ and he was also named ÎYÔAS (JOASH) in the days of 'ÔZYÂ (UZZA) his son. And he rebuked the children of Israel because of their backsliding and because of their worship of idols, and he revealed in his prophecy that although God the Most High is merciful and compassionate, and abundant in mercy, yet will He take vengeance upon His adversaries, and upon those who are His enemies and heap up judgement for them. And he prophesied concerning the preaching of the Holy Gospel, and concerning the apostles who should preach it, and he called them "heralds of good things" and "preachers of peace." And he prophesied concerning Nineveh and how waters and fire would destroy it and lay it waste. And it came to pass even as he prophesied, for God made a great earthquake to take place in it, and a fire broke out in it and burnt up the half of it, and those who had turned from the path of righteousness and worked iniquity died. Now upon those who continued steadfast in their repentance before God no evil whatsoever came. And having finished his prophecy and pleased God by his work he died in peace. Salutation to him that preached the coming of the God Whose path from SÎNÂ (SINAI) was in the earthquake.

[fol. 85*a* 3] And on this day also Saint ISIDORE became a martyr. Salutation to ISIDORE the blessed martyr.

And on this day also the blessed EUGENIA became a martyr. This holy woman came from Rômê, and her father's name was

PHILIP. There was an emperor in the city of Rômê who was an infidel and worshipped idols, and whose name was MAMDĔYÂNÔS, and her father was a worshipper of idols. This holy woman was born in the city of Alexandria and her mother was a Christian, and taught her the Christian Faith, and when she was grown up [her father] betrothed her to a great nobleman. When her father told her this she said unto him, "Permit me first of all to go forth into the desert of Alexandria, and let me open my eyes, and rejoice in the sight of the monasteries." When her father heard this he assigned two eunuchs to her, and permitted her to do what she wished. And she went out into the desert and travelled about to the monasteries of the monks, and she came to a church where there was a holy and righteous bishop whose name was THEODORE. And when she had come in to him she told him everything which was in her heart, and she and her eunuchs were baptized. And she became a monk there [fol. 85*b* 1] and the abbot called her name "EUGENIUS," not knowing that she was a woman. When she did not return to her father he searched for her everywhere, and when he did not find her he made an image in her likeness, and he continued to worship it evening and morning. After she had dwelt there one year, the abbot of that religious house died, and the monks chose EUGENIUS, and appointed her in his place. And God gave her the gift of healing, and she could cast out devils, and open the eyes of the blind; and a certain woman who had a devil in her came to her, and Saint EUGENIUS healed her. After this Satan cast an evil lust into the heart of a certain woman so that she spake to Saint EUGENIUS, and asked him to abandon his ascetic life and marry her. And Saint EUGENIUS hearkened unto her voice and said unto her, "Get thee from me, O my mother, for Satan hath afflicted thee." And having been put to shame the woman departed to the governor of Alexandria, and she said unto him, "When I visited a certain religious house a young man came unto me by night, a monk, and he wished to put me to shame, and when I cried out to my slaves and to my handmaidens, he departed from me." When the governor, the father of EUGENIA, heard this he commanded the soldiers to bring the monks before him bound

in fetters, and when they arrived he handed them over to another governor to punish in his house, and some of them died. And when Saint EUGENIUS saw the miserable condition of the monks she said unto the governor, her father, "O my lord, swear unto me that if I tell thee the mystery [fol. 85*b* 2] which concerneth me that thou wilt not hold me back from my desire." And when he had sworn to her she took him into a secret place and shewed him her mystery, and told him her desire and that she was his daughter EUGENIA. When the governor heard this he said unto her, "Art thou indeed EUGENIA my daughter? I will believe in thy God." And straightway he commanded them to set free the monks and to bury those who were dead. And her father and her mother and all the men of her house were baptized in the Name of the Father and the Son and the Holy Ghost, One God, and became Christians. When the men of Alexandria saw the Faith of PHILIP, they enthroned him archbishop on the throne of MARK, and he sat for many years, and taught the Faith of Christ. And another governor, an evil man (or heretic), sent his soldiers to kill PHILIP secretly whilst he was praying in church; and they killed him and he became a martyr. And when the Archbishop of Rômê heard the story of Saint EUGENIA, he received her into his house and made her abbess of the religious house which he had built, and which contained three thousand women, and three hundred nuns who were virgins; and the two eunuchs who were with her he made bishops of the cities. And the governor seized Saint EUGENIA and tortured her with divers kinds of tortures, and at length she delivered up her soul and became a martyr, for the Name of our Lord Jesus Christ, to Whom be praise! [fol. 85*b* 3] Salutation to THEODORE and to EUGENIA.

And on this day also Saint VICTOR of the city of SHAW, in the district of ASYÛṬ, became a martyr. The name of the father of this holy man was MARMAR, and the name of his mother was MARTHA, and they were righteous folk and they served God without fear. Now they had no son, and they prayed for one continually, and gave large alms to the poor

and needy. And God heard their petition, and that year the blessed woman conceived this blessed VICTOR, and she brought him forth on the ninth day of Genbôt (May–June); and she brought him up most carefully and piously in the fear of God. When he was twenty years old his father took him to the emperor, and the emperor made him a judge in his father's stead; now his father was far advanced in years. Then after a few days there arrived the Edict of the Emperor DIOCLETIAN to the governor of ANṢNÂ (ASNÂ or ESNEH), ordering him to kill the Christians who would not worship the gods; and the governor himself came to the city of SHAW, seeking for Christians. And certain men informed against Saint VICTOR, and told the governor that he worshipped Christ... in sincerity, and the governor forthwith ordered his soldiers to bring him to him; and they did so and set him before him. And the governor tried to force Saint VICTOR to sacrifice to the gods, and when he refused to do so, he commanded his soldiers to bind him in fetters in the [fol. 86*a* 1] prison house. And as he was praying there the angel of the Lord, Saint MICHAEL, came down to him and carried him up into heaven; and when the keeper of the prison house missed him he was exceedingly disturbed. And after three days he found him, and took him to the governor who took him to the Emperor DIOCLETIAN, he himself being pitiful and tender-hearted concerning him, so that he might turn him from the worship of God. And having become weary and being unable to make Saint VICTOR consent, he sent him and deposited him with the governor EUTYCHIANUS, saying, "I have sent him to thee. If he offereth sacrifice to the gods [good and well], and if he will not, hesitate not to kill him." Then the soldiers tied his hands and his feet, and put an iron gag in his mouth, and he commanded them to put him in the hold of a ship; and they took him away. Whilst he was there the angel of the Lord came down and released him from his fetters. Then they brought him before the governor, and the saint kept silent before the governor as before the wicked emperor; and straightway the governor was wroth and condemned him to be tortured severely, and chained him in the prison house. Whilst he was there our Redeemer appeared

in a chariot of light, and made a covenant with him. And from that day the saint performed many signs and miracles, and healed all the sick. When the governor heard this he was wroth, and commanded his soldiers to bring him to him, and he treated him kindly and urged him [to worship the gods]; but the saint reviled him and cursed his filthy gods. And straightway he commanded them to tie him to a horse's tail [fol. 86*a* 2] and drag him about for one day, and after that they threw him into the furnace which heated the baths, and he finished his strife nobly. Now they could not bring his body out from the bath furnace, so they went down the steps, and wrapped it up in costly cloths and anointed it with scented unguents, and they built a church over it. Salutation two-fold to Saint VICTOR.

And on this day also are commemorated PHILIP (FILGAT ?), and ḤANANYÂ (ANANIAS), and BARKYÔS (BARACHUS ?), and JOHN, and PHILIP, the father of EUGENIA the martyr.

Salutation to EUGENIA who pretended that she was a eunuch for the sake of Christ, and who appeared to be like the monks her fellows.

VI. TÂKHSHÂSH

[fol. 86*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated Saint ANATOLIUS the priest and martyr. Salutation to ANATOLIUS.

And on this day also died the holy father Abbâ ABRAHAM the Syrian, the sixty-second Archbishop of the city of Alexandria. This father was a Christian from the country of the East, and he was a merchant and had many possessions. He came to MĔSR (CAIRO) many times when travelling, and he dwelt there, and there appeared in him many virtues, and he was merciful to the poor. And the report of his excellence and understanding was noised abroad, and the fathers, the bishops,

and the elders, and the doctors agreed concerning him, and they determined to make him Archbishop of the city of Alexandria. And when he had been enthroned by the Will of God, he gave all his goods to the poor and needy, and he suppressed every evil custom from his office, and he threatened to excommunicate all the bishops if they took any bribes whatsoever in making appointments [fol. 86*b* 1] to the priesthood; and he excommunicated those who took concubines, and he was wroth with those who had them. And when those who had concubines heard the excommunication which he pronounced against them, they feared the banning of the archbishop very greatly, and they feared God the Most High, and they cast out all their concubines from their houses, and came to Abbâ ABRAHAM the archbishop, and bowed down at his feet and repented; and he accepted their repentance and remitted unto them all their sins. And no man dared to gainsay the archbishop except a certain man who was a scribe in MĔSR (CAIRO), and he feared neither God Most High nor this father. And this father rebuked him many times, and he bore with him for many days, but although he bowed low before him many times he would not accept his rebuke, nor turn from his evil way, and he was not afraid lest God Most High should destroy him. And although he saw a pure and holy old man lying prone on the ground at his feet, (which ought to have been cut off!), beseeching him to turn from his evil, and to cast out that concubine from his house, he neither listened to his command nor turned and forsook his counsel. And even after this the archbishop considered neither his own learning (?), nor his rebuke, but he humbled himself like Christ his Creator, and he went to the house of that man. And when that infidel heard of the coming of this father to his house, he shut the door, and this father remained for two [fol. 86*b* 2] hours standing at the door of that evil man and knocking at it; and the man neither opened the door to him nor spake one word. And when this father heard that the wretched man had separated himself from the community, and was alone, and that of his own free will he had perished from the flock of Christ, and that all his members were rotten, then and then only, not because of the sin which

he had committed against this father, but in order that the rest of the members of his flock might not be corrupted, this father rightly decided to cut him away from his congregation, and to set his blood on his own head, and he excommunicated him, and shook off the dust from the sandals on his feet at the door of the house of that unclean man. And God made manifest at that moment a sign in the presence of the men who were there, for the framework of the door and the large stone were split asunder and became two parts. What an awful and marvellous thing was this! When the massive, solid stone heard the excommunication of this father it split asunder. And the fate (?) which came upon this man who was full of sin was not tender (?), for God worked grievous signs upon that man, and he became the poorest of the poor. And He removed him from his position in disgrace, and of all his possessions he had not left to him one *ṣarîḳ* (*i.e.* farthing); and God afflicted his body with serious illness, and [the soldiers] cut off his hands in the days of ḤÂKIM the khalîfah. And he became a spectacle unto all men, and many sinners were afraid when they saw an evil death come upon him, and they repented. And in the days of this holy father, MEʿĔZ (AL-MUʿIZZ) the Khalîfah of MĔSR (CAIRO), [fol. 86*b* 3] the captain of his host was a certain Jew who embraced with him the Muslim Faith, and he became like unto the Muslims; and that captain had a friend, a Jew, who used to come with him frequently and hold converse with the khalîfah. And when that Jew found favour with the khalîfah, because of his friendship with the captain of the host of the khalîfah, he made a request to the khalîfah, and he said unto him, "I very much wish that thou wouldst bring the archbishop to me so that I might have an argument with him." And the khalîfah sent and brought this father, and with him was SEVERUS, the son of MAḲFÛĔ, Bishop of the city of ESHMÛNÊN. And they disputed with that Jew, and vanquished him in argument and put him to shame. When the khalîfah saw this he rejoiced, and he was pleased with the archbishop and those who were with him, and paid them honour and they departed to their houses in peace. And the captain of the host and that Jew friend were ashamed, and they were seeking to kill the archbishop and all the Christians. One day the captain of the host came to the khalîfah and said unto him, "I would have thee to know, O my lord, that the Christians have no Faith, for it saith in their Gospel, 'If there be in you faith as large as a mustard-seed, and ye say to this mountain, Depart and fall into the sea, it shall depart from this world.'" And when the khalîfah heard this he sent and brought the Archbishop Abbâ ABRAHAM, and he said unto him, "What hast thou to say to the words in your Gospel which saith, 'If there be in you faith as large as a mustard-seed, and ye say to this mountain Depart, and it shall depart'?" And the [fol. 87*a* 1] Archbishop said unto him, "Yea, it is true, the Gospel doth say this" (Matthew xvii, 20). And the khalîfah said unto him, "Behold, there are thousands and tens of thousands of thousands of you Christians in whom there is faith. I wish you to bring to me one of your number to make manifest this sign to me with his own hand, not thyself who art the head of the Christian people, though it would be seemly for thee to make manifest this sign unto me with thine own hand." When the archbishop heard these words he was dismayed and feared exceedingly, and he said unto the khalîfah, "Wait three days," and he replied, "Let it be according as thou sayest." And the archbishop went out from before the khalîfah, and he gathered together the archbishops, and the bishops and the priests, and the monks who lived near him, and they sat in the church of the holy Lady of us all, the Virgin MARY, in MUʿALLAḲAH in MĔSR (CAIRO) for three days and three nights, fasting, and praying, and making supplication to God. On the third night, at dawn, our holy Lady, the Virgin MARY, the God-bearer, appeared unto Abbâ ABRAHAM with a bright and joyful face, and she said unto the archbishop, "What is it that hath come upon thee?" And she said unto him, "Fear not, I have accepted all thy tears which thou hast shed in my church, and now rise up, and get thee out into the 'street of iron' which leadeth into the market, and there thou shalt find a one-eyed man bearing a pot of water on his shoulders, lay hold upon him, for he shall make manifest this sign unto thee. And the name of this man is SIMON, and he is a shoe-maker, [fol. 87*a* 2] and he put out his eye through

the command of my beloved Son Jesus Christ." And the archbishop rose up and went quickly, and he found the man, and laid hold upon him, and he said unto him, "Have mercy on the Christian folk." And he told him how our holy Lady the Virgin MARY had appeared unto him, and how she had told him about him. And SIMON bowed down before him and said unto him, "Forgive me, O my father, I am a sinful man and a transgressor, and I cannot do what thou tellest me, but God's Will be done. By the prayer of our holy Lady the Virgin MARY and by thine own prayer thou shalt help the Christian people. But I beseech thee, O my father, not to reveal my work unto any man, for I have not strength enough to bear this world's honour; but what I say unto thee do. Get thee out to the mountain about which the khalîfah spake unto thee, with thy priests, and let thy people be with thee, and take with thee the Gospels, and the crosses, and the censers, and candles. And let the khalîfah and his soldiers and all the people stand on one side, and do thou and thy people stand on the other side. And I will stand behind thee among the people and none will know me, and let them entreat God, and say, and cry out, 'Kîryâlâysôn,' that is to say, 'God have mercy upon us, Christ,' one and forty times, and then command thy people to hold their peace. Then do thou bow down, and let all the people bow down, and I myself will bow down with thee. And do this three times, at the same time making the sign of the Life-giving Cross before [fol. 87*a* 3] that mountain." When the archbishop heard this, he took the bishops, and the priests, and the monks, and the believing people, and came to the khalîfah. And the khalîfah and his soldiers went out, and with them were all the people of MĔSR (CAIRO) and ḲÂHĔRÂ (CAIRO), and they made haste to that mountain, and the Archbishop Abbâ ABRAHAM and the believing men stood on one side, and the khalîfah and his soldiers and all his men on the other side. Then the archbishop and the believing men prayed, and SIMON with them, and they cried out, saying, "Lord have mercy upon us" one and forty times. And when they had bowed down three times, now at each time the archbishop lifted up his eyes to heaven, and made the sign of the Cross, the mountain moved

itself and rose up in the air before all the people. And when the archbishop and all the believing people bowed down, the mountain descended to its place [again]; and thus he did three times. And when the khalîfah and his soldiers and all the Muslims saw this sign and wonder, they marvelled exceedingly, and they cried out loudly and were afraid with a great fear. And the khalîfah brought the archbishop Abbâ ABRAHAM, and honoured him greatly, and asked him to demand from him whatsoever he wished, but he had no need to ask him for anything whatsoever. And when the khalîfah pressed the archbishop, the archbishop said unto him, "I wish to build some churches, and especially a church [in honour of] Saint MERCURIUS in MĔSR (CAIRO)." And the khalîfah commanded him to build what churches [fol. 87*b* 1] he wanted, and besides this he gave him money from his palace, and paid him reverence. And the archbishop said unto him, "May God lengthen thy days upon earth, and make strong thy kingdom; for myself I do not want money." And when he said this to him the khalîfah loved him exceedingly, for he saw his righteousness proceeding from him in his rejection of the goods of this world. Then the khalîfah leaped upon his horse and [departed] with his soldiers and he stood by the side of the archbishop at the building of the church of Saint MERCURIUS, when certain evil men would have prevented him building the church, and he stayed with him until he had finished building the church of Saint MERCURIUS, and many other churches in the country of Egypt. And having fought a good fight, and pleased God, he died in peace, having sat upon the throne of MARK the evangelist for three years and six months. And one saith in the story of the life of this father that the scribe whom he excommunicated because of his concubines concocted poison and poisoned himself and he died. And this saint departed to God Whom he loved, and all the people mourned for him. Salutation to ABRAHAM the merchant and archbishop. [fol. 87*b* 2] Salutation to SIMON who was instructed by the mouth of MARY.

And on this day also is commemorated the consecration of the church of Saint 'ARSÎMÂ, the virgin and martyr, and the

translation of her body, and of the bodies of the holy martyrs who were with her; now these were six and twenty holy martyrs. And King TIRIDATES said unto her, "Hath thy heart no desire to live as long as thou canst with us?" And she said unto him, "My desire for heaven, which is better, is greater." And he commanded his soldiers to take her to the fore part of the tent and to strip her naked there, and to cut off her head; and they cut off her head and she received the crown of martyrdom in the kingdom of the heavens. Salutation to the translation of the body of 'ARSÎMÂ.

And on this day also are commemorated BAṬELSÎS the priest, and ABRAHAM SÔRĔYÂWÎ, the second, who was a carpenter, and a Christian, and TA'AMÂNÎ, and SÛFÎT, and MÊRYÂN, and MICHAEL, and YÔLSÂWÎS, and PTOLEMY.

[fol. 87*b* 3] Salutation to ÊLYÂB a pagan on whom God shewed compassion. [This salutation is omitted in the Bodleian MS.]

VII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Abbâ DANIEL of DABRA SÎḢÂT (monastery of SCETE ?), the monastery of Abbâ MACARIUS. This holy man buried the Empress PATRICIA, who called herself 'ANṬĔYÔS, and it was not known that she was a woman until after her death. One day he was going with his disciple to Alexandria, and when the turn of the evening had come, he found a fool (or madman) whose name was MARKÂ, and many idiots (?) were following him; now the men of the city thought they were madmen. And Abbâ DANIEL took his hand and brought him to the archbishop, and described to him his virtues, and when they had made him take an oath he told them that he had fled from the war of fornication, and that he had feigned to be a madman; and when they heard this they glorified God. One day he came into a certain city and he found

an old man whose name was EULOGIUS, and who was a worker in stone; and he bought bread and welcomed the poor. And he brought Abbâ DANIEL into his house, and welcomed him with joy, and when DANIEL saw his goodness, he asked God to give money to EULOGIUS, so that he might be able to welcome the poor. And our [fol. 88*a* 1] Lord appeared unto DANIEL in the form of a child, and said unto him, "Wilt thou undertake his duties, and let him change his mode of life, or shall I undertake them?" And then EULOGIUS found a pot of gold, and he went to the emperor and was appointed a governor, and he abandoned his old habit of life. And Abbâ DANIEL heard in the city of the emperor that he (*i.e.* the emperor) had rebuked him, and that his soldiers had beaten EULOGIUS and brought him nigh unto death; [and the emperor ordered them to crucify him.] And whilst he was sorrowing over this matter that child appeared unto him in a dream, and said unto him, "Why hast thou entered into the affair of another?" Then our Lady MARY came and kissed the feet of the child and delivered EULOGIUS. As for EULOGIUS, when another emperor reigned he wished to kill him, and EULOGIUS took to flight, and having arrived in the city, he returned to his former work. And one day when they were journeying along the road by the light of the moon, he found a woman on a hill, and her hair covered her whole body, and she had dwelt there for eight and thirty years, carrying on the spiritual fight, and she told him all her secret history and died. And one day they brought the Book of the LETTERS OF LEO and read it before all the people, and Abbâ DANIEL leaped up and rent the book and cursed the Faith of Chalcedon; and when the soldiers heard of this they beat him severely, and drove him away from his monastery. One day he was going to visit some virgins, and he knocked at the door, and they knew that he was Abbâ DANIEL, and they opened the door to him and welcomed him with joy; and among them was one who made herself out to be mad, and she lay by the door [and moved not]. And Abbâ DANIEL asked about her, and the abbess said, "She is mad"; and Abbâ DANIEL told her that she was a holy woman and a spiritual fighter. [fol. 88*a* 2] And during the night she wrote a

letter, saying, "Forgive me because I made you angry"; and having said this she disappeared; and when the [other] virgins heard of this they were exceeding sorry and repented. And there was a nunnery wherein very many virgins dwelt, and its gates were strong, and Satan raised up against them certain thieves to plunder their goods. And the captain of the thieves said, "I will disguise myself as Abbâ DANIEL, and they will open the door to me forthwith"; and he did even as he had thought. And he said unto the virgins, "I am Abbâ DANIEL," and when the nuns heard him they welcomed him with joy, and uncovered their faces. And as soon as one of the nuns, who was blind, washed her face in water her eyes were opened; and when the nuns saw this they said, "Blessed art thou, O Abbâ DANIEL!" When the captain of the thieves saw this he repented, and became a monk with Abbâ DANIEL. And Abbâ DANIEL continued to fight strenuously, and when the time for his departure drew nigh the angel of the Lord told him, and he fell sick a little; and he prayed to Christ and died in peace. Salutation to DANIEL, the head of the blessed priesthood of DABRA SÎḤÂT (monastery of SCETE ?).

[fol. 88*a* 3] And on this day also is commemorated the blessed woman DÎYÔNṬERES (DIONTYRAS). Salutation to DÎYÔNṬERES (DIONTYRAS).

And on this day also died the holy and glorious father and fighter Abbâ MÂTÊWÂS (MATTHEW) of 'ASFÔNÎ, Archimandrite of DABRA 'ASWÂN. And this holy man was reared from his youth up in the fear of God, and he became a monk in a certain monastery, and he fought with fasting and with prayer. And he built himself an abode in the desert, and he worked with his hands and made good nets, and the price he received for the same he gave in alms to the poor, according to what his disciples have said about his work, and his fighting, and his miracles. Now these disciples Abbâ SERAPION, and Abbâ KHADRÂ relate as follows: One day when we were sitting outside his abode in the desert, we heard a voice like that of a man who is speaking to his friend inside the abode; and when we

went inside we found no one there except our father, who was alone. And we said, "O our father, we outside heard someone talking with thee, but having come inside we find no one but thee." [fol. 88*b* 1] And he said unto us with very great humility and exceedingly great sweetness, "O my children, I remember my sins, and I talk to myself, and remind my soul of the punishments which are not transient, and the pain of the death which shall find me. Woe be unto poor MÂTÊWÂS (MATTHEW) when they strip off the apparel which is on him, and set him before the throne of the Living God, in the midst of the ladder of the heavenly angels, and all the company of the righteous, who keep purity, which they put on as if it were a garment." With words such as these did he exhort his children and he reminded them of the punishment of sinners and the reward of the righteous. And Saint ABÛNA Abbâ MÂTÊWÂS (MATTHEW) made his prayers, and carried on his fight, and his service in the monastery which he had built and dedicated to our father Abbâ PACHOMIUS, and the monastery of DABRA BAḲALT. And Satans and unclean spirits used to [try to] terrify him by day and by night, and he saw them face to face, and they would run in front of him and follow behind him everywhere, and each one of them would change his appearance, but our father was not afraid of them. And when he stretched out his hands, and made the sign of the Cross with them, at that very moment the devils would melt away and be dispersed like smoke before the wind. One day he commanded SERAPION his disciple to take from the monastery to his cell a skin of water and a little bread and to wait there until the following day whilst he went on a certain business into the desert. When his disciple came to the cell and opened the door to go in he saw two wild beasts who were larger [fol. 88*b* 2] than hyaenas, and very terrifying, lying in the middle of the dwelling, and being afraid he shut the door of brass. And behold our father came walking through the desert, and when he saw his disciple he laughed and he said unto him, "O SERAPION, why didst thou not go into the dwelling [and wait there] until I came to thee?" And SERAPION said unto him, "O my father, I found inside the dwelling two [wild beasts] lying, and I was afraid of

them, and I did not go in." And the old man who was gentle and pure in deed and soul, answered and said unto him, "Believe me, O my son, for twelve years I have lived with them, and I myself have served them, and this bread and water which I commanded thee to bring here is for them." And when he opened the door the two wild beasts came to him, and they licked the soles of the feet of the holy man, and they treated him with the greatest friendliness and were in submission to him; and the saint poured out some water for them from the skin, and they lapped it up and went out through the door and departed into the desert. And this Abbâ MÂTÊWÂS (MATTHEW) continued to work miracles until the report of him was in every place. And the people used to bring unto him sick folk who were suffering from divers kinds of sicknesses, and he healed them by means of the great power of God which was with him. Here is the FIRST MIRACLE. One day they brought unto him a dumb man who was possessed of a devil, and as soon as he saw the saint, the devil cried out with a loud voice and cast the man upon the ground. And the saint prayed over some oil, and made the sign of the Holy Cross over him, in the Name of the Father, and the Son, and the Holy Ghost, One God; and straightway [fol. 88*b* 3] the man was delivered from this Satan, and his heart returned to him, and he heard the words of the saint, and he departed rejoicing. And when certain of the laity came to Abbâ MÂTÊWÂS (MATTHEW) and offered him a table (*i.e.* a meal), he sent them away in peace. And having taken a little of that "blessing" into their houses, when they laid it upon those who were sick, they were healed immediately, and they glorified God. The SECOND MIRACLE. One day they brought unto him a very beautiful maiden who was possessed of the devil, and very often she rent her garments, and no man could approach her, and her parents were in sore trouble about her. And Abbâ MÂTÊWÂS (MATTHEW) cried out and prayed over the oil of the lamp, and he anointed the maiden therewith in the Name of Christ, and she was healed. THIRD MIRACLE. One day they brought unto him a sinful woman who had fallen into great sin, and who was very wicked, and being with child, and the day of her delivery having

arrived, her labour was hard, and she suffered tribulation by day and by night. And the saint said unto her, "My daughter, confess thy sin unto me, and lie not before God." And she said unto him, "I was in the habit of lying with two brothers without knowing which of them was with me; and having conceived, by means of my drugs I made myself to abort the child, and I gave him to the dogs." When the saint heard this he prayed to God, and the earth opened her mouth and swallowed her up, and she became an example to other women. This saint worked very many miracles, but if one tried to recount them he would never come to an end. One day as he was walking in the desert, a hyaena tugged at his garment with her teeth, and she shewed him her cub which had falled into a hole; and when the saint had drawn it out for her she crouched and licked the soles of his feet and departed. And when [fol. 89*a* 1] the time of his death drew nigh he saw a vision on the second day of the month of Tâkhshâsh, and it seemed that they invited him to the assembly at the feast of the Holy Fathers, Abbâ ANTHONY, and Abbâ MACARIUS, and Abbâ PACHOMIUS, and Abbâ THEODORE, and Abbâ MOSES the Black, and Saint Abbâ SÎNÔDÂ, and they said unto him, "Good is thy coming unto us to dwell with us in the Jerusalem of the heavens." And they brought him to the door of the Great Hall wherein are gardens and seats, and he heard a voice, saying, "Open the door so that MÂTÊWÂS (MATTHEW) may come in." And then he died and received three crowns. Salutation to MÂTÊWÂS (MATTHEW).

VIII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day died the holy father Abbâ YÂRÔKLÂ (HIEROCLIS), the thirteenth Archbishop of the city of Alexandria. The parents of this holy man were deniers of Christ, but after his birth they believed and were baptized with Christian baptism; before they believed they taught their son every kind of pagan philosophy and learning, and all their books, and after

they believed they taught him Christian learning, and he learned by heart the Books of the Church and of the Apostles. After this DEMETRIUS the archbishop made him a deacon, and then he made him a priest in [fol. 89*a* 2] the church of the city of Alexandria, and he protected and cared well for his flock, and fulfilled the work and the Law of the Church. When Abbâ DEMETRIUS died [the bishops] chose this father, and made him Archbishop of the city of Alexandria, and he shepherded the flock of Christ well, and made them strong in the True Faith; and he converted many pagans and brought them into the Faith of Christ, and baptized them with Christian baptism; but he committed to Saint DIONYSIUS the work of judging between believers. And Saint YÂRÔKLÂ (HIEROCLIS) taught them, and rebuked them, and converted the heretics and guided them until he brought them back and made them to enter the True Faith. And he sat upon the throne of Saint MARK the evangelist for thirteen years, and he died in peace. Salutation to the blessed YÂRÔKLÂ (HIEROCLIS).

And on this day also became martyrs the holy women BARBARA and JULIANA, and 'ANBÂ MĔRÊNÂ (Abbâ MARÎNÂ), the righteous man. This holy woman BARBARA was the daughter of a judge, who was exceedingly great in the palace, and he lived in the days of the infidel DIOCLETIAN; he came from the country of the East and his name was DIOSCURUS. And DIOSCURUS made for his daughter [fol. 89*a* 3] a strong palace so that no one should ever see her; and he commanded [the builders] to make two windows which would open in the bath house, and they did so. And when Saint BARBARA saw the two windows she commanded the builders to make a third window, [and they did so,] and then she made over the bath, with the water in it, the sign of the Life-giving Cross of our Lord Jesus Christ. When her father came into the dwelling he saw what the builders had done, and that they had transgressed his command. And he asked them about this, and they said unto him, "Thy daughter BARBARA commanded us [to do] this and we did it." When he asked her, "Why hast thou done this?" she said unto him, "Know, O my father, that everything is completed in the Holy Trinity, and I have made three windows in the Name of the Holy Trinity. And this cross is a copy of the Cross of our Lord Jesus Christ, wherein was the salvation of the whole world. Turn, O my father, from thy error, and worship thy God Who created thee." When her father heard these words he was wroth, he drew his sword and ran after her, but she fled from him; and there was a rock in front of her, and that rock split and she entered into it and was protected. And after this she returned and her father took her and handed her over to the governor, who tortured her severely. And there was there a certain woman whose name was JULIANA, and she was looking at Saint BARBARA when she was being tortured, and she wept for her. And our Lord Jesus Christ appeared [fol. 89*b* 1] to Saint BARBARA, and strengthened and comforted her. And after this her father commanded his men to cut off her head, and the head of JULIANA, and they cut off the heads of both of them with the sword, and the two women received crowns of martyrdom in the kingdom of the heavens; and fire came down from heaven and burnt up her father and MARCIANUS, the governor. And the bath which Saint BARBARA had made for herself in the bath house, and on which was the sign of the Cross, became a means of healing unto the sick, for all those who bathed therein were healed of their diseases. Then [certain believers] took the bodies of the holy martyrs and laid them in the church outside the city which is called GALÂLYÂ; and the bodies of these holy women and martyrs are this day in the church of Saints 'ABÛḲÊR and JOHN the martyr in the city of MĔSR (CAIRO). Salutation to BARBARA. Salutation to him that made strong her mind, namely 'ANBÂ MĔRÊNÂ.

And on this day also died the holy father Abbâ SAMUEL, Abbot of the monastery of ḲALMÔN. This holy man was one of the [fol. 89*b* 2] men of the city of DÂKRĔLÛBÂ, in the country of MAṢÎL, in the north of Egypt; his parents were holy and pure, and they had no child except SAMUEL. His father was a priest called SÎLÂS, and he saw a vision one night,

and a man with a shining face said unto him, "Needs must: and thy son shall become a true and excellent teacher of God all the days of his life." Now this SAMUEL was pure from his youth up, like SAMUEL the prophet, and he was always thinking in his heart about the garb of the monastic life. One day he found the opportunity and went forth from his father to go to the desert of SCETE, and as he was journeying along the road, the angel of the Lord, disguised as a monk, said unto him, "Whither goest thou?" And Abbâ SAMUEL said unto him, "I want to go to the monastery of SCETE." And the angel who had appeared unto him in the form of a monk said unto him, "I am going there," and they travelled together until they arrived in the desert of SCETE. And the angel of the Lord delivered him to a certain aged monk whose name was AGATHON, and who dwelt in a cave, and was a very righteous man. And the angel of the Lord told Saint Abbâ AGATHON about Abbâ SAMUEL, and he said unto him, "Receive SAMUEL with joy, and array him in the garb of the monastic life; for he shall be thy son in truth, and he shall strengthen thine old age, and thou shalt teach him all the rules of the monastic life." And when the angel had said this to Abbâ AGATHON, [fol. 89*b* 3] he disappeared from him. And when Abbâ SAMUEL came Abbâ AGATHON received him with great joy, and said unto him, "Good is thy coming to me, O SAMUEL, thou man of God, for God hath sent thee to me in mine old age." And forthwith he took him into the church with him, and he blessed the cloak made of cloth of hair, and the girdle, and the cap, and the garment of the monk, and put them on him, saying, "The God of the holy fathers, Abbâ ANTHONY and Abbâ MACARIUS, be with thee, my son SAMUEL, and be a helper unto thee in all thy tribulation." And Saint Abbâ AGATHON taught Abbâ SAMUEL humility and silence, and he was saying always, "Forgive me, O my father, shew me kindness and guide me." And he bowed before Abbâ AGATHON and said unto him, "Remember me, O my holy and blessed father, so that God may make me to do His Will"; and Saint Abbâ SAMUEL learned from Abbâ AGATHON all the path of spiritual monasticism, and Saint Abbâ AGATHON

assisted him in everything. And Abbâ SAMUEL lived with the old man Abbâ AGATHON for three years, and he did everything which he commanded him to do. Then Abbâ AGATHON died, and Abbâ SAMUEL continued to fast for a week at a time, and to fight a great fight. And he was appointed priest in the church of Saint Abbâ MACARIUS in SCETE. After a few days they brought the volume of Letters of LEO of Chalcedon to the desert, and one read them to him. And when the aged monks heard this they were exceedingly sorry, and Abbâ SAMUEL became zealous, with a great zeal of the Holy Spirit, and he rose up among all the men [fol. 90*a* 1] and seized that unclean volume, and rent it in pieces, saying, "Cursed is every one who shall change the Faith of the holy fathers." And when the imperial envoy saw this he was filled with fury, and was exceedingly angry, and he commanded his men to beat the saint with rods of iron, and to hang him up by his arms, and to smite his face; and they did all these things and smote his face even as the envoy commanded. And whilst they were smiting his face one of his eyes was torn out, and then the emperor commanded them to drive him away from the monastery of SCETE. And the angel of the Lord appeared unto Saint Abbâ SAMUEL and commanded him to depart and to dwell in the monastery of ḲALMÔN; and he departed straightway and dwelt there, and he lived there a few days teaching all the men to be strong in the True Faith. And MAḲÂḲAZ, who was governor and Archbishop of the city of Alexandria, and of all the land of Egypt, heard the report of him, and he came to Saint Abbâ SAMUEL, and he beat him very severely and drove him out of the monastery, and the saint went and dwelt in the church in the desert of ḲALMÔN. And in those days the pagan Barbarians came and took him away in order to send him to their own country, and he besought our Lord Jesus Christ to deliver him from them. And straightway they set him upon a camel, but that camel was unable to move at all, and then they beat him very severely; and they agreed together to leave him, and they departed to their country. And Abbâ SAMUEL returned to ḲALMÔN his monastery, and he lived there and devoted himself to asceticism and to the spiritual strife of the

path of the monastic life. Then the Barbarians came a second time, [fol. 90*a* 2] and he was afraid of them, and he heard a voice, saying, "Fear not, O SAMUEL, but go into the church and hold no converse with them, and I will cause them not to see thee," and he remained thus. Then the pagan Barbarians arrived and went into the church with their swords drawn and grasped tightly in their hands, and they had their [other] weapons of war with them; and they cried out with outcries which were exceedingly terrifying. And the saint saw them committing sacrilege in the sanctuary, and he was unable to bear the sight of their audacity in the sanctuary, and spake unto them, saying, "What are ye doing, O ye wicked heretics who have no Lord God to redeem you, according to the evil of your deeds?" And those pagans said unto him, "Dost thou remain here [and think] we cannot see thee?" And they seized him and tied him firmly to a pillar in the church, and they beat him very severely until he was wellnigh dead; and when he was about to die they released him from his bonds and he fell upon his face on the ground and lay there like a dead man. Then the pagans dragged him out, and brought him to the place where the camels were, and they beat him on his head with their sandals, and they fastened him tightly on the back of a camel, but the camel would not move although they beat it severely; and Saint Abbâ SAMUEL wept bitter tears because of his pain. And the camel turned to him and said unto him with the voice of a man who talketh, "It is well that they beat thee. It was meet for thee to die because thou didst transgress the command of the Lord [fol. 90*a* 3] thy God Who told thee to hold thy peace and to speak not." When Saint Abbâ SAMUEL heard these words he wept bitter tears and said, "Verily I have sinned, but God is able to put away my transgression." And then the Barbarians took him to their own country. Now they had already carried away into captivity Abbâ JOHN, Abbot of the desert of SCETE, and Abbâ JOHN and Abbâ SAMUEL met there and they comforted each other. And the master of Abbâ SAMUEL wished to force him to worship the sun, but he would not obey his command in any way. Then he tied the leg of Abbâ SAMUEL to the leg of a maiden with

Satanic intent, and sent them out into the desert to attend to the camels. Now his master thought that Saint Abbâ SAMUEL would fall into sin with her, and that he would submit to everything which he told him; and Diabolus was the counsellor of this man. And in all these things strength was increased in Saint Abbâ SAMUEL, and his heart was strong, and he remained thus until his master fell ill and was nigh to die; and Abbâ SAMUEL prayed over him and healed him of his sickness. And the report of him was noised abroad in that country, and whosoever was sick came to him, and he prayed over him, and anointed him with oil, and the sick man was healed of his sickness. When Abbâ SAMUEL'S master saw this he marvelled exceedingly, and bowed before him and said unto him, "Forgive me my sin which I committed against thee"; and he loved him greatly and he asked him, saying, "Tell me everything thou wishest, and I will perform it for thee." And Abbâ SAMUEL said unto him, "I wish to go back to my own country"; and straightway the pagan made ready many gifts, and he set him on his way in [fol. 90*b* 1] peace, and he departed, and the pagan sent messengers to go with him until he arrived at his monastery. And his sons gathered together about him, and they increased in number exceedingly until they became thousands. And our holy Lady MARY, the Virgin two-fold, the God-bearer, appeared unto him, and she said unto him, "This place shall be my abode for ever"; and from that day the pagans never came to the monastery of Saint Abbâ SAMUEL. And this father composed many discourses, and he prophesied concerning the coming of the Muslims, who are the children of HAGAR, and their kingdom, and the tribulation which they would inflict upon Christian folk in all countries. When the time for his departure from this fleeting world drew nigh, he gathered together his sons and he commanded them to be strong in the fear of God, and to perform His behests, and to fight for Him and for the True Faith until the last breath. Then he fell sick of a slight sickness, and he died in peace, and inherited the kingdom of the heavens. It is said concerning him that one of his sons died, and that when Saint Abbâ SAMUEL came to him, his soul returned to him and he rose up, and he told Abbâ SAMUEL and all the brethren how

he had seen the punishment of sinners, and the repose of the righteous; and that brother turned and lay down, and died in peace. [fol. 90*b* 2] Salutation to Abbâ SAMUEL of ḲALMÔN.

And on this day Saint Abbâ 'ÊSÎ and his sister THECLA became martyrs. This holy man was one of the men of the city BĔDÎR in the West, in the district of 'ĔSHMÛNÂYN; and he had many goods and possessions in abundance, and estates and flocks and herds. He gave the hair of his flocks to the poor and needy, and he gave large alms to those who were in want; he feared God exceedingly, and his goods multiplied very greatly. His sister THECLA also feared God. The name of his father was ELIAS and the name of his mother was MARY. And they asked their son 'ÊSÎ, saying, "O our son, we want to have thee married during our lifetime, and to rejoice in thee before our death"; but he did not wish this by any means, and he said unto them, "Pray ye for me, O my blessed father and mother. Everything else which ye command me to do I will undertake gladly, but this thing I cannot do, and do not speak to me about it." And they left him alone and spake no more to him about marriage, for they loved him very much. And then his father died, being eighty years of age, and after a few days his mother died, being sixty years of age, and in that same year DIOCLETIAN the infidel commanded that all the Christians should worship idols. And Saint Abbâ 'ÊSÎ went to the city of Alexandria to buy goods, and he had in that city a friend [fol. 90*b* 3] whose name was PAUL, who was grievously sick, and Abbâ 'ÊSÎ remained with him until he recovered from his sickness. And in those days the Christian peoples suffered very great tribulation, and Abbâ 'ÊSÎ and PAUL his friend used to buy good food and provisions and take them to the saints who were in the city of Alexandria, and they used likewise to visit frequently those who were shut up in prison in great tribulation for the sake of the Name of our Lord Jesus Christ, and comfort them. And these men used to minister unto them like slaves, and the saints prophesied to them, saying, "Assuredly ye shall receive the crown of martyrdom." And in those days they brought Saint VICTOR, the son of ROMANUS, to the city of

Alexandria. And when Abbâ 'ÊSÎ and THECLA his sister saw the jealousy of him which existed, now he had rejected the royalty of this fleeting world, Abbâ 'ÊSÎ drew nigh unto the governor, and confessed our Lord Jesus Christ. And the governor commanded his soldiers to torture him with severe tortures, and to beat him many times with whips. And they hacked off his limbs with hatchets, and they set lighted torches on his body, and they wound red-hot chains about his body, and they lighted a huge fire in the furnace of an oven, the flames whereof rose to a great height, and they cast Abbâ 'ÊSÎ into that fire. And he prayed, saying, "Thou didst deliver the THREE CHILDREN from the fiery furnace, and DANIEL from the jaws of the lions, O my Lord Jesus Christ, and thy martyr VICTOR from the flame in the furnace of the baths, O my Lord, [fol. 91*a* 1] help me and deliver me, and send thine angel to deliver me from this torture, for Thine is the glory for ever and ever Amen." And when he had said these words, behold SÛRÎ'ÊL, the angel, came down from heaven, and he stood by the right hand of Abbâ 'ÊSÎ the virgin, and he said unto him, "Peace be unto thee, O righteous man, Abbâ 'ÊSÎ, fear not, for God is with thee, and He shall deliver thee from all thy tribulation." And straightway the fiery furnace became like cool dew, and the angel split asunder the walls of the furnace, and he seized the hand of Saint Abbâ 'ÊSÎ and brought him out therefrom, safe and uninjured. And straightway Saint Abbâ 'ÊSÎ went to the governor and cried out, saying, "Be ashamed, O governor, thou and thy infidel emperor, and thy filthy idols." And when the people saw Saint Abbâ 'ÊSÎ alive and uninjured they marvelled exceedingly and cried out with one voice, saying, "We are Christians, and we believe in the God of Abbâ 'ÊSÎ," and the soldiers cut off their heads and they received crowns of martyrdom. Then the governor commanded them to take Saint Abbâ 'ÊSÎ to the prison house, and they did as the governor commanded. And the angel of the Lord appeared unto his sister THECLA, and commanded her to go to the city of Alexandria to visit her brother. And she rose up in the city of ANTINOË and came to the river, and searched for a boat but could not find one, but a spirit boat appeared,

and she embarked in it, and our holy Lady MARY, the two-fold Virgin, the God-bearer, was in that boat, and ELISABETH her kinswoman, [fol. 91*a* 2] and they comforted the sister of Abbâ 'Êsî. And ELISABETH said unto her, "I had an only son, and they cut off his head wrongfully," and the other said unto her, "I had an only Son, and they crucified and slew Him through envy." Now THECLA did not know who they were, and she did not think that what had appeared unto her was merely a vision. And straightway she arrived in Alexandria, and then she knew that what had appeared unto her was a vision. And she asked questions about her brother Abbâ 'Êsî, and they brought her to the prison, and she entered therein. And when she saw [him] she and he rejoiced with very great joy, and they agreed together to become martyrs. And when it was midnight SÛRÎ'ÊL, the angel of the Lord, appeared unto Saint Abbâ 'Êsî, and took him on his shining wings by the command of God and carried him up into heaven, and shewed him the city of God, Jerusalem, which is in the heavens, and all the saints went forth to meet him and to salute him. And the angel also shewed him the habitation of the righteous and the martyrs, who laboured for the Name of Christ, and he saw Jerusalem, the Great City, whereof the greatness, and glory, and beauty, and the appearances of its spaces the tongue of man is unable to describe. The decorations thereof are of gold and silver and precious stones; in it is a light which is brighter than the sun a million times. And the angel of God took him and shewed him an exceedingly great chamber wherein were three hundred pillars of marble, and the decorations of the chamber were of gold, and silver, and precious stones. And in that chamber [fol. 91*a* 3] were one hundred guards, and they were decorated and girded with girdles of gold, and each of them was five cubits in height, and the like of them existed not in the world. And he said unto the angel, "Who [built] this great chamber? for there is no man in the world who could build a chamber like unto this." And the angel said unto him, "O my brother, Abbâ 'Êsî, if all the kings of the earth were to gather together, with all their wealth, they could not buy one of the pillars which is in this chamber";

and as I looked, I marvelled and I praised God. And I said unto the angel, "O my lord, unto whom doth this great, and beautiful, and glorious chamber belong?" And the angel said unto me, "All this hath been given unto VICTOR, the son of ROMANUS, the general, who rejected the sovereignty of this fleeting world, and all its delights, and who bore the cross of his death and who followed his Lord. Therefore did our Lord Jesus Christ give unto him this great and never-ending sovereignty instead of the sovereignty of this fleeting world." And I said unto him, "My lord, I wish thee to inform me what these thrones are, and what are these trees with the beautiful fruit, and what are these shining crowns?" And the angel answered and said unto me, "All this place is the rest and joy which God hath prepared for those who celebrate the commemoration of the holy martyrs upon the earth; hearken now that I may tell thee—Whosoever shall build a church in the names [fol. 91*b* 1] of the holy martyrs, or shall bury their bodies, or make an offering of the fruits of his labour on the day of their commemoration, or light a lamp, or feed the poor, or buy a book for their church, or write a book of the fight and martyrdom, or do good deeds on the day of the commemoration according to his ability, and even if a man cannot do these things and can only give a cup of cold water he shall not lose his reward, and his reward shall be in heaven, saith our Lord in the Holy Gospel. And when the man who hath been wont to celebrate the commemoration of one of the martyrs, or one of the righteous, dieth, that martyr or that righteous man shall come before our Lord Christ, and he shall say unto Him, 'O my Lord and God, give me this soul, for it was wont to celebrate my commemoration when upon earth'; and He will give that soul unto him straightway. And if that soul be that of a great sinner, a voice shall go forth from God, the Sustainer of the Universe, in the face of MICHAEL, the archangel, saying, 'God, the Sustainer of the Universe, hath commanded, saying, "Let alone this soul, cast it into punishment for a single moment, and after this give it to the martyr that he may make intercession for it, and let it be given unto him as a gift from the Lord God."' And they shall do unto that soul as God commanded, and it shall

be given unto the martyr or unto the righteous man, and the martyr shall take it and carry it to his abode. And He will command that that soul shall be washed and arrayed in beautiful [fol. 91*b* 2] apparel, and made to sit upon one of the thrones which ye see, and crowned with an incorruptible crown; and it shall rejoice with all the saints and live for ever." After he had told me these things, that angel of light took me up on his wings and brought me into the prison house, and he saluted me and went up into heaven; and I marvelled greatly at the great gift which God giveth unto those who fight for His holy Name. And in the morning the governor commanded his soldiers to bring him out of the prison house, and they brought him out, and his sister was with them. And he tortured them severely on the wheel, and with burnings with fire, and with iron nails, and they flayed their heads; but the Lord raised them up whole and uninjured. When the executioners were weary of torturing them, the governor handed them on to the governor of the city of ANTINOË in Upper Egypt, so that he might send them away thither. When they had sailed for a period of twenty days, the boat stopped by the river bank, and the governor commanded his men to cut off the heads of the saints Abbâ 'ÊSÎ and THECLA his sister. And the saints rejoiced exceedingly, and they prayed, and after they had finished their prayer the soldiers cut off their heads with a sword, and they received crowns of martyrdom in the kingdom of the heavens. And God commanded a certain priest whose name was Abbâ 'ÔRÎ, from the city of SAṬNÛF, to take their bodies, and to prepare them for burial with costly cloths and pure unguents, and to lay them in a pure place; and he hid them until the end of the persecution, and until a church could be built for them. [fol. 91*b* 3] Then they laid their bodies in it, and great signs and wonders took place through them; now the number of those who were martyred with them was four hundred and seven souls. Salutation to Abbâ 'ÊSÎ and to THECLA, and to the company of people who suffered with them.

And on this day also died Saint JOHN of Damascus. This holy man was the son of MANṢÛR, and he belonged to a great

and honourable family in Damascus, and he was reared in the knowledge and fear of God. He studied and learned philosophy under his teacher ḲUĔZMÂ, a monk and a philosopher of ḲARÎLÎ. When he had finished his studies ḲUĔZMÂ and MANṢÛR, the father of JOHN, agreed together, and he went to the monastery of Saint Mâr SÂBA the martyr. When his father died he became scribe to the governor of the city, and he did not conceal from him his secret. In those days rose up CONSTANTINE, the son of LEO, the heretic and maker of war against pictures of the Godhead, and he troubled the churches. And this Saint JOHN, although he held no office in the Church, sent letters to all the believers to strengthen them in the True Faith, and [he urged them] to bow down before holy pictures, and brought testimony from the Divine Books. And when the heretic emperor heard this he gnashed his teeth upon him, and he had a scribe brought, and he made him write a letter, copying the handwriting of JOHN, and sent it to the governor of Damascus. [fol. 92*a* 1] And he made accusations against JOHN, saying, "JOHN who was with thee hath sent me this letter [urging me] to go to war with thee, and to lay waste and plunder thy city." And having heard these words the governor believed [them], and he cut off the right hand of Saint JOHN wherewith he used to write. And taking his hand Saint JOHN went to the picture (or image) of our Lady, the holy Virgin MARY, and he entreated her with many tears, saying, "O my lady, hath not this thing happened unto me through contending for the worship of thy picture? Heal thou me now by thy prayer and by thy knowledge." And after he had slept a little our holy Lady the Virgin MARY, the Mother of God, appeared unto him, and she made his hand to be as it had been formerly; and when he awoke he gave thanks to our holy Lady the Virgin MARY. And he went to the monastery of Mâr SÂBA, and became a monk under the abbot, and the abbot handed him over to a spiritual old man to teach him the rules of the monastic life. And the old man said unto him, "O my son, do nothing with the learning which thou hast from outside, but learn to be silent"; and through the abundance of his humility JOHN overcame his Satanic pride. And one day one of the old monks

died and he had a brother who asked JOHN to write a funeral discourse and to weep for his brother. And JOHN said unto him, "I am afraid of the command of the old man my teacher." And the brother said unto him, "It will not be known [fol. 92*a* 2] to anyone." And when the brother had made many entreaties to JOHN, he wrote a funeral discourse for him, which made very sorrowful him that heard it. When his teacher heard of it he was wroth with JOHN, and he drove him out of his abode, and JOHN took refuge with the other old men. And when they had pressed the old man [to forgive JOHN] he said unto them, "Can the latrine of the monks be purged of his doctrine?" When JOHN heard this he did as he commanded, and that old man seeing the excellence of JOHN received him with joy and brought him into his house. Then our holy Lady, the Virgin MARY, the God-bearer, commanded the old man to forgive him. And JOHN composed many Discourses, and these Discourses [are extant] to this day. And the Archbishop of Jerusalem made JOHN a priest against his will, and he continued to fight for the retention of sacred pictures, and for the True Faith; and he reviled kings and governors until [he reached] a green old age. And when the time for his removal from this world arrived, he departed to Christ Whom he loved. Salutation to JOHN of Damascus.

[fol. 92*a* 3] And on this day also died YERES ḲELÂ, and 'ELḲÔLÔNÎṬÔS, and EUGENIUS the father of 'ANBÂ MERÎNÂ (Abbâ MARÎNÂ).

IX. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ BA'AMÎN the faithful, who became a martyr although he did not shed his blood. This holy man was from the monastery of the sons of KHÂDHÎB, to the north of the province of 'ESHMÛNÂYN, in the country of Egypt, and from the city of TÊRSÂ; he was the steward of a certain rich man, and was beloved by everybody because of his

sincerity and justice. And the rich man had a wife who loved Abbâ BA'AMÎN, and she trusted him greatly. And Saint Abbâ BA'AMÎN pondered about the end of the world, and he left the service of that rich man, and he went to a monastery in that [place] and became a monk therein. When the rich man heard that Saint BA'AMÎN had left him, and departed, he was exceedingly sorry. And taking his wife with him he went to him and begged the saint to return to them, and he said unto him, "We cannot part from thee by any means, and we will not let thee go." And the saint said unto them, "I cannot [return], I have vowed myself to God"; and they departed from him sorrowing greatly because of their parting from him. And this holy man fought a great and a good fight, and he lived a life of strenuous devotion to God for many years with [fol. 92*b* 1] fasting, and prayer, and vigil. And this was not enough for him, for he wished to become a martyr and to pour out his blood for the Name of our Lord Jesus Christ. And he went to the city of ANTINOË where he found many Christians suffering tortures, and he confessed our Lord Jesus Christ, and they inflicted severe tortures upon him, and they scourged him, and they burnt his body with fire, and they chopped off his limbs, and threw him on the wheel, and they made iron rods red-hot and burnt his flesh with them. And under all these tortures our Lord Christ strengthened him, and raised him up whole and uninjured. And whilst he was suffering in this wise the worship of idols came to an end, for CONSTANTINE the Just became emperor, and he commanded the keepers of the prisons to set free the Christians who had been shut up in the prison houses by the infidel DIOCLETIAN for the sake of Christ's Name. And our Lord Jesus Christ appeared unto Saint Abbâ BA'AMÎN and commanded him to go unto all those saints who were in prison, and to make them to know that our Lord Christ reckoned among the martyrs those who were called "Confessors"; and the Emperor CONSTANTINE commanded [his servants] to bring seventy-two of them. And there was there with them Abbâ NÔB, the confessor, and they went to him. And Saint Abbâ BA'AMÎN dwelt in a monastery which was outside the city of 'ESHMÛNÂYN, and God gave him a great

gift, and he healed the sick, and the report of him was noised abroad in all countries. [fol. 92*b* 2] Now a very severe illness came upon the empress, the wife of the Emperor of Rômê, and it happened because of a certain God-fearing deacon who was near her, and who used to read to her every day the Book of the Vision of JOHN the evangelist, that is to say "Abûḳalamsîs (*i.e.* the Apocalypse)." And one of the emperor's stewards was jealous of him and he went to the emperor and said unto him, "Know, O my lord, that JOHN the deacon lieth with our lady the empress, thy wife, and maketh the pretence of reading to her the Book of the Vision of JOHN every day." When the emperor heard this he was very sorry, and he rose up straightway and went into his palace where the empress was, and he found the deacon standing before the empress and reading the Book of the Vision of JOHN. And the emperor commanded [his soldiers] to take the deacon and his book and to sink them both in the river; and two men took him and put him in a little boat, and straightway they sunk him in the river. And when they had sunk him, the two men saw the form of a shining man descending, and he came and snatched the deacon out of the river together with his book, and he took him and placed him on an island; and when the two men saw this they marvelled exceedingly, and they went to their houses and told no one connected with the emperor what they had seen. When the empress saw what they had done to that deacon she was exceedingly sorry, and her illness increased, and the disease attacked her belly; and she continued to suffer from this disease for five and twenty years. And many physicians came to her but they were [fol. 92*b* 3] unable to heal her of her sickness. And a certain learned man counselled her, saying, "If thou wert to go to the holy men who are in the land of Egypt, then thou wouldst be healed of thy sickness and tribulation." And straightway she rose up, and there were many soldiers with her, and she arrived in the land of Egypt, and she went about and visited many monasteries and churches, but she was not healed of her sickness. When she came to the city of ANTINOË the nobles who saw her marvelled exceedingly concerning her coming, and she told them everything about

her sickness, and they counselled her to go to Saint Abbâ BA'AMÎN; and she embarked in a ship for the monastery of Saint Abbâ BA'AMÎN. And one told the saint, saying, "Behold, the empress hath come to thee, and wisheth to be blessed by thee." And he said unto him, "What have I to do with the empress of the earth and her greatness?" And the brethren besought him earnestly to go out to her, and he did so; and when the empress saw him she bowed low at his feet. And Saint Abbâ BÂWMÎN (*sic*) prayed concerning her sickness over some oil, and he anointed her therewith, and she was healed of her sickness. And Saint Abbâ BA'AMÎN said unto her, "Know thou that this sickness which hath come upon thee is caused by the deacon whom the emperor drowned in the river, but he is alive at this day and dwelleth on this island in the river, and the Book of the Vision of JOHN Abûḳalamsîs is with him"; and when the empress heard these words she marvelled exceedingly, and she praised God and rejoiced with very great joy because the deacon was alive. And she offered to Saint BA'AMÎN much money and many gifts, but he took nothing from her except money [sufficient to buy] sacred vessels [fol. 93*a* 1] for the church, a paten, a chalice, and a cross of gold; then she returned to the city of Rômê praising God. And when she met the emperor she told him all that had happened to her, and how Saint Abbâ BA'AMÎN had told her that the deacon whom he had drowned was alive at that time; and when the emperor heard this he marvelled exceedingly and sent messengers to the island, and they found the deacon alive, and the Book of the Vision of JOHN was with him; and they returned and reported this to the emperor. And the emperor sent a messenger to him a second time to entreat him to come to him; and they brought him to the emperor; and when the emperor saw him he rejoiced with very great joy, and he bowed down at his feet, and he said unto him, "Forgive me my sin which I committed against thee." And the saint said unto him, "May God forgive both of us our sins." And after this that deacon was appointed Archbishop of the city of Rômê, and he translated the Vision of JOHN Abûḳalamsîs. And Saint Abbâ BA'AMÎN fought by day and by night, ceaselessly, the spiritual fight. And there

was near him a certain holy bishop who made a festival of the martyrs, with several believers, in a certain monastery; and the Arian heretics took to themselves a false bishop and led astray very many of the people, and the bishop of the city came to Saint BA'AMÎN and told him of his sorrow [which was caused] by those heretics. When the festival of the martyrs arrived Abbâ BA'AMÎN prayed and entreated God, and prostrated himself with his people, that He would make the counsel of the heretics void. Then he took a palm rod in his hand, [fol. 93*a* 2] and all the monks who were with him took each his palm rod in his hand, and they went to the place where the heretics were, and drove them away, and God, the Glorious and Most High, made void their counsel, and they have not returned to this day. And Saint BA'AMÎN, being an aged man, fell sick of a mortal disease. And he gathered together the brethren and commanded them, and comforted them, and told them that [the end of] his days was near, and that he was going to God, and the fathers and the brethren sorrowed because of his [approaching] separation from them, and then he delivered up his soul to God his Creator. And the brethren swathed him for burial in costly cloths and they sang psalms, and hymns, and dirges over him, as was meet. And his body was a help unto all those who came to it, or to the church, in the True Faith, and what they asked for came to them. Salutation to Abbâ BA'AMÎN who lay on a red-hot iron bed.

And this day also is the day of the deaths of BADLÂMÔ, and YÂWAREMYÂ, and ZACHARIAS the monk.

X. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day they brought the body of Saint Abbâ SEVERUS, Archbishop [fol. 93*a* 3] of the city of Antioch, to DABRA ZĔGÂG which is outside the city of Alexandria. This holy man having died in the city of SĔḤÂ in the house of a certain

rich man whose name was DOROTHEUS, a Christian and a lover of God, this man sent the body away in a ship under the charge of certain believing and trustworthy men to DABRA ZĔGÂG, which is outside the city of Alexandria; and he commanded them not to travel by the chief stream of the river, and not to land on the quayside. And when they came to the stream ḲARṬÂS, facing the north, having the body of the saint with them, they sailed a little towards the west, but they did not find water enough to float their ship, and the crew laboured very hard to force the ship along. And they wished greatly to tow it, but were unable to do so, and they became sad and sorry, and dismayed, and their courage failed them. And God, Who loveth man, and Who made the children of Israel to disappear before their enemies, and opened out a way for them in the Red Sea and made them to pass over, this same God made the body of Saint SEVERUS to disappear from the heretic MELCHITES who had hated him during his lifetime; now even after his death his words cut their hearts like a sword, and made manifest His miracles. And He made the ship to sail slowly for a distance of seven stadia, until they arrived at the place where they were to disembark. Then they took up the body of the saint and brought it to DABRA ZĔGÂG and laid it in the [fol. 93*b* 1] shrine which that rich man DOROTHEUS had built for it. And there was great joy throughout all the land of Egypt, and especially in the city of Alexandria, and God worked great signs and wonders through the body of the saint. And one of the teeth of the saint fell out in his chamber during his lifetime, and one of the monks of DABRA ZĔGÂG took it and wrapped it up in a silk rag, and it healed everyone who was sick. And the monks used to take it to the city of Alexandria and lay it on the sick, and they would walk. And God magnified Saint Abbâ SEVERUS after his death more than during his life. Salutation to SEVERUS whose tooth, which fell out during his life, healeth those who are smitten with fever to this day.

On this day also died the holy father Abbâ THEOPHANIUS, the sixtieth Archbishop of the city of Alexandria, having sat on the throne of MARK the evangelist four years and

six months; and after this he died by murder. Salutation to THEOPHANIUS, and a petition for his prayers.

[fol. 93*b* 2] And on this day also died the holy father Abbâ NICOLAUS, the archbishop, whose name being interpreted is "Conqueror of the people." This just and holy man was one of the men of the city of MÎRÂ, and his father's name was EPIPHANIUS, and the name of his mother was YÔNÂ; these were rich, God-fearing folk of the city of MÎRÂ and they had no children. And they continued thus in great sorrow because they had no son, and they prayed to God with great frequency and made supplication to Him that He would give them a good son in whom they might rejoice and who would inherit their riches. And they remained without a son until they grew old and their time for begetting children had passed, and having failed to have children they fell into despair, and knowing that they were barren, and that their days had passed, and that they had become very old, they ceased to ask for a son. And from the day when they did this God the Most High took pity upon them, and gave them this holy man NICOLAUS, and He made him holy, and blessed, and perfect, and He revealed with him the beginning of the working of righteousness. When he was born he rose up and stood among men for a space of two hours, and one knew by this concerning his being raised up to work righteousness. When he sucked the breast of his mother, he only sucked the right breast, and by this he shewed that during all the days of his life he would only drink of the fountain of the work of the right hand. And he completed the Canon of the Apostles [fol. 93*b* 3] from his youth up, for on the day of the Eve of the Sabbath (Friday) and on the Fourth Day of the week, he never sucked his mother's breast except at the time of the ninth hour of the day. When he was a little boy and his parents handed him over to the teacher he sat and learned far more from the Holy Ghost than he did from his teacher. And in a few days he learned all the doctrine and Law of the Holy Church, and was appointed deacon, and he added to his spiritual labours. Then he became a monk in the monastery wherein the son of this father was the brother of the abbot, and this

saint fought a great fight therein, and men who were born were unable to do as he did. And because he performed many righteous deeds he was made a priest when the days [of his life] were nineteen years. And God gave him great grace and the power to work signs and wonders and to heal the sick. Who is able to declare his signs and wonders, the which he added to everywhere daily throughout his life? And since he hath departed (*i.e.* died), it is meet for us to mention a few of the things which he did during his life. Now there was a very rich man in his native city, and after many days his riches came to an end, and he became so poor that he had not the wherewithal to get his daily food. And he had four daughters who had grown old and had passed the period for marriage, and besides this no man would marry them because of their poverty. And Satan caused the man to think a filthy thought, namely, that he should make a house for whoremongers, and put his four daughters [fol. 94*a* 1] in it, so that they might play the whore for hire and he and his daughters might get their food from fornication. And God revealed unto Saint NICOLAUS the thought which this man was thinking. And Saint NICOLAUS rose up by night, and he took one hundred *dînârs* in gold of his father's money, and tied it up in a cloth, and before the morning dawned he threw [them] into the house of that man. When the man awoke from his sleep he found the gold, and he rejoiced therein with a great joy, and he gave his eldest daughter away in marriage. And the saint threw another hundred *dînârs* in gold into the man's house, and he gave his second daughter away in marriage. And on the third occasion when the saint threw gold into his house the man woke up, and would not take the gold but went out of his house to see who it was that threw the gold to him. And having gone out he found Saint NICOLAUS and he knew that it was he who had thrown the gold three times. And straightway that man bowed down at his feet, and paid him great homage, and he said unto him, "Thy reward will be great in the kingdom of the heavens, for thou hast saved me from want caused by poverty, and from falling into sin; for I have thought that I shall be able to get my third and fourth daughters married." And then Saint NICOLAUS drove out the Satans,

which were many, from the man, and from the trees wherein they dwell and lead men astray. And this saint healed many sick people, and he pronounced a blessing over a little bread, and satisfied very many people therewith. And they took what was left of that bread, and they found that it was far more [fol. 94*a* 2] than it was originally. Before he was made a bishop he saw a vision wherein he himself seemed to be seated on a great throne, having with him the vestments of the honourable priesthood, and a shining man said unto him, "Put on these vestments and sit upon this throne." And on another night he saw our Lady MARY giving unto him the vestments of the priesthood, and our Lord Jesus Christ gave him the Gospel. When the Bishop of the city of MÎRÂ died, the angel of the Lord appeared unto the Archbishop of the city of Rômê, and spake to him about Saint NICOLAUS, and told him his name, and described what manner of man he was. When the archbishop woke up he told the bishops what he had seen, and they all believed that vision, and knew that it was from the Lord Jesus Christ. And he took Saint NICOLAUS and made him Bishop of the city of MÎRÂ. After a few days DIOCLETIAN the infidel and idolator began to reign, and he arrested many believing men. When he heard the report of this saint, he seized him and tortured him severely for many years; and our Lord Christ strengthened him, and enabled him to endure, and He protected him against the torture, and raised him up sound and unharmed. When DIOCLETIAN was tired of torturing him he cast him into the prison house, and God gave him strength and protected him so that he might become a mighty branch of the tree of the Faith. And he remained in prison until God destroyed DIOCLETIAN [fol. 94*a* 3] and made CONSTANTINE the Just to reign. And CONSTANTINE brought out all the confessors from the prison houses, and with them was Saint NICOLAUS, and he returned to his country in peace. And he continued to teach the True Faith to all the people, and he urged them to be strong, until the assembling of the General Council of the Three Hundred and Eighteen Bishops in the city of Nicea; and this father was one of them, and he rebuked ARIUS and cast him out. And having finished his fight and

guarded his flock Saint NICOLAUS departed to God, having sat on his episcopal throne for more than forty years; and all the days of his life were eighty years. Salutation to Saint NICOLAUS.

And on this day TALÂSĔS and 'AL'AZÂR (LAZARUS) became martyrs. This TALÂSĔS was a man of Babylon, of the province of Nineveh. And SAPOR, the King of Persia, said unto him, "Worship fire and sacrifice to idols." And TALÂSĔS said, "I worship the Lord my God, and to Him I offer up sacrifice." And SAPOR commanded his soldiers to bring all the instruments of torture in order to frighten TALÂSĔS, and when he was not afraid of his terror SAPOR commanded them to beat him with one hundred stripes, [fol. 94*b* 1] and for a long time, and he said unto him, "Offer sacrifice, TASLÂS (*sic*), so that thou mayest have rest from the torture"; and TASLÂS (*sic*) said unto him, "I do not know (*i.e.* feel) thy torturing, for my God delivereth me [from it]." And SAPOR commanded them to beat him with another hundred stripes, and they fixed bandages over his eyes and they beat him with seventy stripes—until he made no answer, and then they cut off his head with the sword. Then they brought out 'AL'AZÂR (LAZARUS), and SAPOR, King of Persia, said unto him, "Sacrifice to the gods"; and when he refused to worship and to offer sacrifice to the gods, they cast him into the fire forthwith. Thus they finished their martyrdom nobly. Salutation to TASLÂS (*sic*) and to 'AL'AZÂR (LAZARUS).

And on this day also died Saint SÛRSET. This holy woman was a daughter of one of the nobles of Constantinia, and they betrothed her to the son of a nobleman. When she heard this she said unto her father, "Permit me first to go and worship in the sanctuary, the place of my conversion; God's Will be done!" And her father said unto her, "Go first to thy bridal bed, and when thy marriage is consummated go with him (*i.e.* thy husband) and fulfil thy vows." And she said unto him, "I made a covenant with God that I would pray in that holy place as long as I was [fol. 94*b* 2] a virgin, and if I falsify my

words a punishment from God will come upon me." When her father heard this he sent her away with guards, and handmaidens to minister to her, and he gave her the sum of three hundred *dînârs* in gold to give away in alms. When she arrived there (*i.e.* Jerusalem ?) she went round to all the holy places, and when she came to the monastery of the Egyptians she found an old monk dressed in sackcloth, and she told him everything which was in her heart; and he said unto her, "God's Will be done!" And when her attendants were ready to go, she went into a secret place and wrote a letter to her father, saying, "I have offered myself to God. Seek me not for thou wilt not find me." And she tied up the letter with her clothes, and placed it with her baggage, and she made her attendants think that she was going with them. And whilst they were going on in front bearing her baggage, she said to a slave, "I wish to pray in the shrine of GOLGOTHA before our departure." And he said unto her, "[The others] have gone on before us, how canst thou travel alone?" And she said unto him, "What hath it to do with thee? I will go by myself and come back." Then she took her handmaid and went into the shrine of GOLGOTHA, and she said unto her slave, "Wait here for me a little"; and then she went away by herself. And she came to that old monk, and when he saw her he rejoiced, and she cast herself down at his feet, and she gave him the three hundred *dînârs* for the poor, and she asked him to make her a nun. Then he rose up and prayed, and he arrayed her in the garb of the nun, that is to say sackcloth, and he prayed over her, and he helped her to follow the way of God. And she entered [her] cell when she was eighteen years of age, and she dwelt therein for seven and [fol. 94*b* 3] twenty years, without seeing the face of a man. Now it happened that there was a certain monk, whose name was SILAS, who was a fighter, from the country of Caesarea, who had a friend who was a pilgrim and a man of the desert, and he lived in the caves of ḲALMÔN. And at each festival SILAS used to visit him, taking a little food [with him], and he was blessed by him. And when Easter came SILAS took a few loaves of bread, and went to seek his friend according to his custom, and he could not find him. And when he was tired

of searching for him, and was wandering about over the mountains and hills, he found the footprint of a man, and he followed the footprints and found a small cave, and he said, "Bless me, O saint!" And there was none who answered. And he went inside the cave and found a monk fasting, and each bowed to the other and asked for his prayer. And the monk of the cave said unto him, "It is meet that thou shouldst pray for me, for thou art a priest." When SILAS heard this he was astonished [and he wondered] how the man knew his secret. And he meditated in his heart, saying, "Is it a woman or a eunuch?" Then she revealed unto him all her story, and he brought her food, but she would not eat, and she died, and he buried her in her cell. Salutation to the lady SÛRSET.

And on this day also died Abbâ ṬĔWÂSHÎ. This holy man was a eunuch from his youth, and he became a monk in a certain monastery and he fought the spiritual fight therein for many days. One day as he was going to Alexandria [fol. 95*a* 1] he found a woman weeping, and when he asked her [why she was weeping] she said unto him, "I am a Jewess and I wish to become a Christian." And he took her with him, wishing to do good to himself, and not to receive punishment from God, and he baptized her with Christian baptism. And he began to go about with her in the bazârs and received alms, and the men of Alexandria were scandalized, for they thought that she was his wife. And they seized him and brought him before Abbâ JOHN, the merciful, and they said unto him, "Behold here is a man who is disgracing the monks. Order [thy servants] to beat them and to separate them, and let the monk be put in fetters." And Abbâ JOHN dreamed a dream, and he saw in his dream that monk who was shewing him his lacerated back, and the monk said unto him, "Why dost thou lacerate my back without any offence on my part?" When Abbâ JOHN awoke he commanded them to bring the monk to him, [and they did so], and he commanded them to strip off his tunic so that they might see his back, and by the Will of God his raiment dropped down and he found that he was a eunuch. And Abbâ JOHN wept and removed from their offices those men who had brought

him and beaten him, and he prohibited them the Eucharist for three years. And he wished to give the eunuch one hundred *dînârs*, but he would not accept them from him; and Abbâ ṬĔWÂSHÎ departed to his monastery and died fighting strenuously as it were to-day.

And on this day also are commemorated the deaths of MÎLÂSĔS and TÂWFYÂ.

Salutation to PAUL who lived in the desert and despised earthly riches. [This and the preceding paragraph are wanting in the Bodleian MS.]

XI. TÂKHSHÂSH

[fol. 95*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ BAKÎMÔS. This holy man was a man of the city of FÂS, in the province of MAṢÎL, in the north of Egypt; and when his days were twelve years he guarded and shepherded his father's sheep. And the angel of the Lord appeared unto him in the form of a young man, and said unto him, "Wilt thou come and go with me, and become a monk?" And he said, "Yea"; and the two agreed together, and they rose up and went to the desert of SCETE. And they found three old monks [there], and Abbâ BAKÎMÔS dwelt with them for four and twenty years, when the old men died. And after this Abbâ BAKÎMÔS went a long journey into the desert, a distance of three days. And Satan appeared unto him in the forms of wild beasts, and pigs, and serpents, and they opened their mouths to seize him, and they surrounded him, and he knew by the Holy Spirit their intent; and he blew out breaths at them in the might of God, and they were scattered. Then again he found a valley and he lived in it for three years fasting a week at a time, and at the end of the week he would fill his hand with dates from that valley and eat them, and drink a little water. And he prayed two thousand four hundred prayers during the night and two thousand during the day; and his prayer was "Our Father, which art in heaven." And for

a period of four and twenty years he fasted forty days at a time, and at the end of the forty days he would eat. On one occasion he fasted eighty days, and at length his skin became stretched tightly over his bones; [fol. 95*a* 3] and straightway the angel of the Lord brought him bread to eat, and water to drink. And he lived for many years, and that bread and that water did not come to an end until he died. And the angel of the Lord God appeared in a vision of the night to Saint Abbâ BAKÎMÔS, and commanded him to return to his city. And he rose up and departed and came to the outskirts of his city, and he built himself a small cell there, and he dwelt therein alone; and he was a refuge and a harbour unto everyone who came to him, and the good hope of all men. And they dwelt there and were comforted by him and his doctrine, and they emulated his service, and his righteousness, and his spiritual fightings. And one day the angel of the Lord lifted him up and brought him to the land of the Euphrates (?), for the people had transgressed and had gone out of the way of righteousness, and he converted them all to the True Faith, and returned to his cell. And one day as he was going through the city carrying some baskets to sell in order to obtain food, the weariness of the road overcame him, and he set down the baskets and sat down himself to rest a little; and the power of the Lord lifted up him and his baskets and carried them where he wished to be. And at that time Abbâ SÎNÔDÂ (SHENUTI) saw an exceedingly high pillar made of pearl-stone, and he was astonished, and said, "What is this great pillar?" And the angel of the Lord appeared unto Abbâ SÎNÔDÂ (SHENUTI) and said unto him, "This is Abbâ BAKÎMÔS." And straightway Abbâ SÎNÔDÂ (SHENUTI) rose up, and walked on his feet until he came to the city of Abbâ BAKÎMÔS—now up to that time he had never seen him—and when the two men met they embraced each other. And Abbâ BAKÎMÔS wished to cook a little [food] for the morning, and he said to Abbâ SÎNÔDÂ (SHENUTI), [fol. 95*b* 1] "Take this pot and go, and draw water, and fill it, and bring it to me." And straightway Abbâ SÎNÔDÂ (SHENUTI) rose up, and lifted the pot upon his shoulder, and he drew water, and filled it, and brought it to him, and he found the food boiling and cooked. Then he

knew that the man was Abbâ BAKÎMÔS, and he saluted him a second time, and embraced him, and then he told Abbâ BAKÎMÔS that he had seen a vision concerning him; and he abode with him for a few days. One day when the two of them were walking together, they found the head of a dead man, and Abbâ SÎNÔDÂ (SHENUTI) tapped it with his staff, saying, "Rise up, O dead man, that thou mayest tell me and make me to know what thou hast seen." And God commanded the soul of the dead man, and the soul returned to the skull, and became a body, and the man rose up from the dead. And the dead man did homage to them and told them everything about Sheol, and about those who are punished therein, each in their degree, and he told them about himself and that he was a pagan. And he said unto them, "Below with us there are some men who were Christians and who believed in the Name of Christ, but who did not perform His commandments, and who walked in the ways of the Gentiles, and who dwelt in the uncleanness of the pagans." And the saint said unto him, "Lie down now and sleep"; and the dead man turned and lay down as he was at first. Then Abbâ SÎNÔDÂ (SHENUTI) embraced the blessed Abbâ BAKÎMÔS, and they returned to his mountain. And when the time of the departure of Saint Abbâ BAKÎMÔS drew nigh, and he was about to leave this world, he called his ministrant who was with him, and informed him about the time of his death; and he commanded him to bury his body in the place wherein he then was. And he became a little sick with the sickness of fever, and he saw the companies of the saints coming to him, [fol. 95*b* 2] and straightway he delivered up his soul into the hand of God; and the angels took it, and they sang as they went before it until they brought it to the Jerusalem which is in the heavens. And all the days of the life of Abbâ BAKÎMÔS were seventy years; twelve years he lived in the world, and eight and fifty years he passed in the strenuous spiritual fight of the ascetic life. Salutation to BAKÎMÔS.

And on this day also are commemorated Saint BARTHOLOMEW the bishop, and BAṬLÂN the martyr. Salutation to our father BARTHOLOMEW.

Salutation to thy birth, O THEODORE of the joyful face, who wast like a good fruit springing from a good tree. [This paragraph is wanting in the Bodleian MS.]

XII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the glorious angel, MICHAEL the archangel. On this day God sent him to the city of Babylon, and he was the fourth person with the Three Children, ANANIAS, AZARIAS, and [fol. 95*b* 3] MISAEL, in the fiery furnace, when NEBUCHADNEZZAR, the King of Babylon, threw them into it. And the flames rose up to a height of nine and forty cubits and consumed those who attended to the fire. And MICHAEL beat out the fire with his staff, and extinguished it round about the Three Children and delivered them, and [the fire] did not touch them. And he made the inside of the furnace to be as cool as the dew at the dawn of day, and in it they praised God, saying, "Blessed be the Lord God of our fathers! Praised and exalted is He for ever." And MICHAEL prophesied seven times that after seven hundred years Christ should be born; and after this the Three Children praised God, saying, "Let every servant of God praise God." And he prophesied seven and thirty times that Christ should live upon the earth three and thirty years, and for this reason our Fathers the Apostles ordained that people should celebrate the festival of MICHAEL the archangel. Salutation to MICHAEL.

And on this day also died Abbâ SAMUEL of WÂLDĔBBÂ. The name of the father of this holy man was STEPHEN, and the name of his mother was 'AMMATA MÂRYÂM; they were people of good family and they took this holy man to the country of 'AKSÛM, and when he grew up they taught him the Books of the Church. Then when his father and mother died he went to DABRA BANKÔL, to Abbâ MADKHÂNÎNA ĔGZÎ'Ĕ,

and he put on the garb of the monastic life, [fol. 96*a* 1] and he dwelt there and fought the fight with fasting and with prayer. He ate nothing except withered and decayed herbs, and his drink was water, and he became the servant of the monks, in the grinding of corn, and the drawing of water. And as he found it irksome when his kinsfolk came to visit him, he departed to another place. And he devoted himself to fasting, and to standing up, and to prostrating himself so strenuously that at length he crushed his feet (*i.e.* became flat-footed). Thence he departed to the desert, and he ate no food whatsoever for forty days and forty nights. And the lions, and the leopards, and all kinds of terrifying wild beasts came to him, and bowed down before him, and licked the dust at his feet. One day as he was going along the road he arrived at a valley (or river) which was full of water. Now he had with him a book and some fire, and making a prayer he entered the water, and although it engulfed him and the current dragged him down, yet by the power of God having forced himself across to the opposite bank, he found that the fire was unextinguished, and the book uninjured. And Satan used to try him with phantoms of every kind of wild beast, but he was not frightened because his mind was bound up with confidence in his God. And as Abbâ SAMUEL was praying our Lord Jesus Christ came to him, and sealed his whole body and each limb thereof with His spittle, and he became filled with power. And from that day he bound his feet with fetters, and wore sackcloth. And he thrust all his limbs into water, and he recited the Psalms of DAVID five times [each day], and he scourged his back with stripes innumerable. And the lions used to peer into his cave like sheep, and of some he used to stroke their bodies, and of others he used to dress their wounds, and pluck out the thorns from [their paws]. And then many disciples attached themselves to him, and of these the first was Abbâ ZARÛFÂÊL. One day [fol. 96*a* 2] Abbâ SAMUEL met Abbâ GABRA MASḲAL, of DABRA LAGGÂSÔ, (now they had never seen each other before,) and they passed the day in describing the great works of God. And at the time for supper, when they were making their prayers, a table came down to them from heaven, and they ate and gave

thanks to God. Then one day he met a certain monk from the desert, and when they began to talk about the Mysteries which God had made for them, Abûna SAMUEL said, "Behold, for twelve years I have been standing in the heights and censing the throne of God with the Four and Twenty Priests of heaven." And when he went in and was consecrating the Offering, there came down to him bread and a chalice from heaven; and when he was reading the Praises of our Lady MARY, he was lifted up off the ground to the height of a cubit, and our holy Lady, the Virgin MARY, came and gave him a precious stone which shot out light from it, and some pure incense. And when the time of his departure drew nigh MICHAEL the archangel came unto him, and he caught him up on his wings and shewed him all the delights of the heavenly Jerusalem. And he brought him before the throne of God, and Abbâ SAMUEL received from him the promise concerning the man who should invoke his name or celebrate his commemoration. And when he returned to his bed he told his disciples everything which he had seen, and then he died in peace. Salutation to Abbâ SAMUEL.

Salutation to the gathering together in one place of the Sixty [fol. 96*a* 3] Bishops who were against BĔNÂṬĔS (or BEṬNÂS).

And on this day also are commemorated Abbâ KHADRÊ (HYDRA) of DABRA 'ASWÂN, and Saint JOHN the confessor. Salutation to KHADRÊ.

And on this day also took place the assembling of the General Council of the Holy Bishops, and priests, and deacons in the city of Rômê in the first year of the reign of DECIUS, the infidel, when CORNELIUS held the office of Archbishop of the city of Rômê, and DIONYSIUS was Archbishop of Alexandria, and BANDĔYÔS (FLAVIANUS ?) was Archbishop of Antioch, and GERMANUS was Archbishop of Jerusalem. And this Council was assembled because of BĔNÂṬĔS (or BEṬNÂS, NOVATUS ?), a priest of SEḤET (SCETE) who said, "He who denieth Christ in the time of persecution shall not be accepted

when he repenteth; and he who hath fallen into fornication shall not be accepted when he repenteth." And CORNELIUS rebuked him for this, once, and a second time, and a third time, but he would not accept the rebuke. And there gathered together against him Sixty bishops, and Eighteen learned priests, and scribes, and Forty learned deacons of the city of Rômê, and they disputed with BĔNÂṬĔS (NOVATUS?) concerning this matter. And the pretext which he put forward for his views were the words of PAUL the apostle in his Epistle to the [fol. 96*b* 1] Hebrews (vi, 4–6), "If they have received the light, and have tasted heavenly grace, and have received the grace of the Holy Spirit, and if they have fallen into sin they cannot be renewed by repentance a second time." And the Fathers replied to him, and explained the matter to him, saying, "Paul the apostle doth not say this concerning the man who repenteth, but concerning the man who is baptized with Christian baptism each time he falleth into sin. And concerning such a man the apostle goeth on to say, 'Shall their head, the Son of God, be crucified a second time, and put to shame by them?' The apostle maketh known that the Cross could only be [found] once, but that repentance can be found at all times. And if a man hath fallen through denying Christ, or through sin, is he not to be accepted through repentance?—as thou sayest, Was not the repentance of DAVID accepted? And was not the repentance of PETER, who denied our Lord Jesus Christ, accepted? And did not God give him the grace of the Holy Spirit, the Paraclete? And did He not set him over His rational flock? And shall everyone who hath been baptized by his hand be not baptized again, but, according to what thou sayest, perish? This is great folly. Our Lord Jesus Christ hath placed repentance so that it may be found by everyone who hath denied the Faith, or who hath fallen into sin. Depart from this unclean opinion, O BĔNÂṬĔS (NOVATUS?), and repent of it, and be not the enemy of God and of thyself, and the enemy of all mankind." But he would not turn from his evil opinion, and he would not accept the words of the whole Council of holy Bishops; and the bishops anathematized and excommunicated all those [fol. 96*b* 2] who believed in his words.

Salutation to ANICETUS and his company who finished their martyrdom by fire.

And on this day also Saint ANICETUS became a martyr in the days of DIOCLETIAN, the infidel emperor. When this martyr ANICETUS saw the tortures which the emperor inflicted on the believers in order to terrify them, he rose up from among them with a bold heart, and reviled the emperor. When the emperor heard him, he commanded his soldiers to bind him with fetters, and to keep him under guard in the theatre, and to let loose a fierce lion upon him; and when the lion came up to him he stretched out his right hand, and the lion licked the face and cheeks of Saint ANICETUS. When DIOCLETIAN saw this he commanded them to cut off his head with the sword, but when the executioner had drawn his sword, he trembled and was unable to wield it. And they threw ANICETUS on to the wheel under which was spread out a layer of red-hot coals, and they placed him under the wheel so that his soul might be broken quickly; but God delivered him from these tortures uninjured. And then they threw him into a cauldron in which lead was boiling, and whilst the people were looking on, the angel of the Lord came and plucked him out of the cauldron, and set him before DIOCLETIAN. And when PHOTINUS saw this miracle, he rose up naked and embraced his brother ANICETUS, and he cursed the tyrant, saying, "O disgraceful one, how wilt thou conquer my brother?" [fol. 96*b* 3] When DIOCLETIAN heard this he commanded his soldiers to put collars of iron on their necks, and fetters on their feet and to carry them off to the prison house. Then he commanded them to bring them out and to scrape their bodies with iron combs until their flesh was torn into strips. And he also commanded them to take them into the theatre and stone them with stones, but the saints remained uninjured, and they also beat their sides and backs with whips, and threw salt on their wounds; and they also cast them into the furnace of the baths which had been heated for three days, but it was to them like unto cool dew, and when they opened the bath chamber they found them in converse concerning the great things of God. When the tyrant saw this

he was exceedingly wroth, and he commanded them to heat a furnace until the flames came out of the top of it, and therein they cast the righteous martyrs. And standing up in the furnace they prayed for a long time, and they made the sign of the Cross over their faces in the Name of the Father and the Son and the Holy Ghost, One God, and they delivered up their souls into the hand of God. And their bodies lay upon the burning coals from the second until the seventh (or sixth) hour of the day, but they were unharmed, and the hair of their heads was not singed. When it was night certain believing men took the bodies and swathed them for burial in a manner befitting their honourable rank, and they buried them in a beautiful tomb, and signs and wonders appeared through them. Salutation to ANICETUS and PHOTINUS.

[fol. 97*a* 1] And on this day also are commemorated 'EUSÎS (AUSIS) the martyr, and Abbâ ANTONIUS, and JOHN the confessor and teacher from Rômê.

XIII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint BAṢNÔFRĔYÔS (PARSNUPHIS) became a martyr in the days of the Muslims. This blessed man became a monk in the church of GABRIEL the archangel, in the city of MĔSR (CAIRO), on the banks of the river [Nile], and he fought a great fight therein, and he disputed with the Muslim Shêkhs concerning the True Faith, and he made manifest to them the Godhead of our Lord Christ. And because of this the Muslims were wroth with him, and they tortured him severely, and cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to BEFSÛFYÔS (*sic*).

And on this day also died Saint ABRACIUS. This saint was a man of Upper Egypt, and he put on the garb of the monastic

life when he was twenty years of age, and he fought a great and a good fight. And when Satan grew tired of setting himself in opposition to him [secretly], and of being overcome when he fought him, being unable to effect anything [fol. 97*a* 2] against him, he came to him openly, face to face, and said unto him, "There are left unto thee of thy days fifty more years," wishing by these words to cast the saint into despair. And the holy old man answered and said unto him, "Thou hast made me sorrowful; I was thinking that I had another hundred years to live, and therefore I was aweary. But if it be truly as thou sayest, it behoveth me to fight before I die." And then he fought strenuously and increased the strictness of his ascetic life, but he died that same year and departed to God; and he ended the seventieth year of his life still fighting. Salutation to ABRACIUS.

And on this day also Saint ḤANNAH conceived our holy Lady the Virgin MARY, the God-bearer. Salutation O blessed ḤANNAH to thy conception!

And on this day also died the holy father MICHAEL, the desert monk, of DABRA ḲALMÔN. [fol. 97*a* 3] Salutation to MICHAEL, the desert monk and priest.

And on this day also is commemorated Abbâ MAḲÂRÎ (MACARIUS), who fed upon partridges. This father MAḲÂRÎ (MACARIUS) sought from his youth to follow the Living God, and he learned the Books of the Church, and he knew that this fleeting world would come to an end, and that there was a reward for the just and a punishment for sinners. Therefore he forsook the world and became a monk in a monastery. Thence he went forth into the desert, a journey of ten days, and he came to a monastery about which there was nothing except roots and partridges; and water in abundance was there. And straightway he pondered and said, "If I go out into the fields after the partridges my labour and my prayers would be in vain, for I have, since I am alone by myself, no one to come to my help. And as for him who saith, 'Thou shalt not eat flesh,'

is it not the flesh of thy neighbour [to which he referreth] in derision? And God knoweth that I have nothing else to eat except these [partridges and roots]." And from that day he began to net the partridges, and each day he netted one and cooked it with herbs, and thus fed himself with what God had given him, and he drank of the water there and gave thanks; and he prayed, and made supplication to God, and kept vigil all the night. And he continued to do this for many years, and he never heard the voice of a man, and he never saw the face of a man, and he never spoke to a man, and he neither reviled nor abused anyone; and he used to say, "Satan only maketh his appearance with man." And after this a certain monk from Constantinia came to the place where Saint MAḲÂRÎ (MACARIUS) was living, seeking [in] the [fol. 97*b* 1] desert [for him]. And when he saw Abbâ MAḲÂRÎ (MACARIUS) netting the birds he could not contain himself, but he made haste to slay his brother with calumny. And the [monk from] Constantinia came to the archbishop, and he went in to tell him everything which he had seen, [saying], "I went into the desert to look for the caves [of the monks], and there I saw a monk living by himself and netting birds so that he might eat flesh, and so disgrace us when the people saw what he was doing." When the archbishop heard these words he sent away that monk with a messenger so that he might know all that had happened, and find out if what the monk who had gone to him had told him was true. And before the two men had arrived, and whilst they were still on the road, Abbâ MAḲÂRÎ (MACARIUS) went to net partridges according to his wont, and he netted three birds in one net. And he thought, saying, "Hath God given me these [three] birds to try me? Hath not my belly been satisfied (or filled) up to this day? [They must be] for others, but I have never seen any man in this desert." Whilst he was thus thinking the two monks who had been sent by the archbishop arrived, and when he saw them, he rejoiced, saying, "I thank Thee, O God Who hast given me food for Thy servants, Thou knowing well my poverty." And they nodded to him as he brought the table towards them, and he said unto them, "Take, O my brethren, and sit down (?)." And he seized his vessel and ate

silently and without a word until he had finished, according to his wont, and he finished without a word. And the two monks refused to eat, and they said unto him, "We do not eat flesh for we are monks, and there is laid upon us the prohibition to eat flesh." [fol. 97*b* 2] And Abbâ MAḲÂRÎ (MACARIUS) left them and did not force them, and he took the birds which he had cooked and blew upon them three times, and they flew up into the air and went back to their nests as if they had never been netted. When the two monks saw this miracle they bowed down before him and said unto him, "Forgive us, O holy one of God; we have sinned and gone astray concerning thee." And he said unto them, "It is God Who shall forgive you your sins, for I am a sinner"; and when they saw this they marvelled and went back to their country and related all the miracles of the saint which they had seen. And the archbishop heard this, and, wondering, he went to the emperor and said unto him, "Behold, a righteous monk hath been found in our days, come, let us go to him so that we may receive his blessing." And the emperor rose up with his soldiers, and with him were the archbishop, and bishops, and priests, and deacons, and when he came nigh unto him, an angel took the saint and lifted him up to carry him to the Country of the Living; and when the emperor saw him going up he said unto him, "Bless us, O saint of God, and speak one word unto us." And the saint said unto them, "Let your tongues fast from the words of calumny. If a priest doth not learn from books, overmuch pride and boasting will not come upon him; and if a monk doth not learn too much, arrogance will not come to him. Love ye one another, and God be with you all." And thus saying he ascended before them. Salutation to MAḲÂRÎ (MACARIUS).

[fol. 97*b* 3] And on this day also are commemorated ABRANICUS the martyr, and ḤÔRASAFÔN, and CORNELIUS the governor, and WARḲTĔPÔS (or WARṬEPÂLÂ), and 'ARFRÂ (or FEFRÂ).

Salutation to RÛFÂ'ÊL, the healer-angel. [This salutation is wanting in the Bodleian MS.]

XIV. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SIMON, who was from the city of Upper MANÛF, in the north of Egypt, became a martyr in the days of the Muslims. This holy man used to dispute with a certain Muslim Shêkh, and he overcame him in argument. And that Shêkh went and laid information against him before the Chief Shêkh, and he said unto him, "This man hath cursed the Muslim Faith." And the Muslims seized SIMON and tortured him severely, and then they cut off his head with the sword and he received the crown of martyrdom in the kingdom of the heavens. Salutation to SIMON.

[fol. 98*a* 1] And on this day also Saint Abbâ BĔḤÛR and Abbâ MÎNÂS, the old man, became martyrs.

And on this day also Saint MARHAMNÂM (or MARMEHNÂM), and his sister SÂRÂ, and his twelve slaves became martyrs. The father of this saint was the King of ATHÔR (ASSYRIA), and he worshipped graven images, the names of which were BÊL and BÂBÊL (*sic*); and his mother was a Christian. And this Saint MARHAMNÂM asked his father for permission to go out into the desert and hunt wild beasts, and his father having given him permission he [made ready to] set out with his forty slaves, and mounted on horses, and he came to his mother [before he departed] and said unto her, "I am going to hunt wild beasts"; and his mother said, "May the Lord God of heaven and earth bless thee." And as he journeyed along he came to Mount MAḲLÛB, and he sojourned there. And during the night the angel of the Lord called to him and said unto him, "MARHAMNÂM, MARHAMNÂM, rise up and ascend this mountain, and thou shalt see a man whose name is MATTHEW, and he shall speak unto thee the word of life." And on the following day, when he had gone up into the mountain, he found Abbâ MATTHEW who was dressed in a hairy skin like a sheep; and when MARHAMNÂM saw him he was afraid. And Saint

MATTHEW said unto him, "Draw nigh unto me, O my son, for I am a man like thyself and the property of God." And MARHAMNÂM said unto him, "My father, is there any other god besides the gods?" And Abbâ MATTHEW taught him the whole of the Faith of God, down to the Birth [fol. 98*a* 2] of Christ, and His Death, and His Resurrection, and the reward of the righteous and recompense of sinners. And MARHAMNÂM said unto him, "O my father, my sister is a leper from the crown of her head to the sole of her foot, and if thou canst heal her in the Name of thy God I will believe in Him." And Abbâ MATTHEW said unto him, "Come, get thee down and I will heal her." And Saint MARHAMNÂM in going down from the mountain left Abbâ MATTHEW on the road, and when he came to his mother he told her everything; then he took his sister and carried her to Abbâ MATTHEW. And when the saint saw them [coming] he made a long prayer to God, and smote the earth and made a mark in the form of the Cross upon it, whereupon a spring of water bubbled up, abundant as a river. And he made the brother and sister to go down into the water, and he laid his hand on their heads, and baptized them in the Name of the Father and the Son and the Holy Ghost, and their forty men who were with him; and he administered to them the Holy Mysteries, and straightway his sister was healed of her leprosy. And he admonished them and strengthened them in the Faith of our Lord Jesus Christ, and shewed them how that He had accepted for their sakes all the pain and the buffeting which should have come to them, and found them, and dismissed them in peace. And when Saint MARHAMNÂM arrived home he went to his mother, but he neither went to his father, nor to the house of the gods. When the king heard this he was wroth, and he commanded [his soldiers] to beat him, and Saint MARHAMNÂM departed with his sister, and his soldiers, and went up into the mountain, the name of which is "ḲASR," and sat down there. When his father heard this he sent his chamberlain to them with glorious apparel, and the royal crowns, and [commanded them] to say unto his son, "Take my kingdom." When Saint MARHAMNÂM saw them he was furious with them, and he said unto them, "I am seeking the

kingdom [fol. 98*a* 3] of my Lord Jesus Christ which neither groweth old nor perisheth." When his father heard this he was very wroth, and he commanded his soldiers to slay his son's slaves first of all so that he might frighten his son, and make him come back to him; and if he was not afraid, and did not come back, they were to kill him and his sister. When Saint MARHAMNÂM heard this he prayed and entreated God to give him all his desire; and a voice came, saying, "I have heard thy prayer and I have given thee thy heart's desire." And straightway the officer cut off the heads of the saints with the sword, and cast them into a pit. And they brought much wood so that they might burn the bodies of the saints with fire, but they could not find them because God had hidden them. And when the soldiers saw that the sun became dark, and the earth quaked, they were afraid and fled. And Satan entered into the heart of SANÂKARÊM, the King of ATHÔR (ASSYRIA), and he cried out like the swine. When the mother of Saint MARHAMNÂM heard that her husband was mad, she sent for Abbâ MATTHEW, and made him come, and she told him about the king. And when Abbâ MATTHEW had prayed over some oil and anointed him therewith, Satan went out of him in the form of a pig. And the king believed in the Faith of our Lord Jesus Christ, and Abbâ MATTHEW baptized him, and his wife, and all the men of his royal city. And he commanded his people to build a church in the name of our holy Lady, the Virgin MARY, the God-bearer, and to distribute money in alms among the poor and needy, and they did as he commanded. Then the mother of Saint MARHAMNÂM made forty coffins of costly stone, and she collected the bones of those forty soldier-martyrs, [fol. 98*b* 1] and put each [group of bones to its coffin]. And she also made two coffins of crystal for her children, and she put [their bodies] in them, and laid the coffins in the church which she had built. And through their bodies innumerable signs and miracles took place. Salutation to MARHAMNÂM who traversed the desert in search of the Faith of Christ. Salutation to the Forty Soldiers who suffered with MARHAMNÂM, and to SÂRÂ his sister. Salutation to the Seventeen Thousand men of MARHAMNÂM who fought the fight.

And on this day also are commemorated the one hundred and ninety thousand martyrs who were soldiers of the King of ATHÔR (ASSYRIA), the father of Saint MARHAMNÂM. And after SENÂKARÊM, the King of ATHÔR (ASSYRIA), whom Abbâ MATTHEW baptized, there reigned another king who knew not God. And whilst he was in the country of the Chaldeans he heard that the King of ATHÔR (ASSYRIA) was dead, and that his son reigned in his stead, and that his son was not able to rule the kingdom, and that he had stewards (or administrators), who had lived in his father's days, and that they ruled his kingdom, and that he was young and did not understand the precepts of the kingdom, [fol. 98*b* 2] and that his mother ruled instead of him, and that the stewards held her in subjection. Therefore he gathered together his soldiers and departed to rule over the country of ATHÔR (ASSYRIA). And when the men of the kingdom [of ATHÔR (ASSYRIA)] heard that there had come to reign over them a king who worshipped idols, they gathered together their soldiers and went out to fight [them]. And the servants of the house of SENÂKARÊM, and the servants of MARHAMNÂM who guarded his grave, went out by themselves to fight, and when they fought the King of the Chaldeans conquered them and they fled before him. And the Chaldeans captured the city, and seized the young king and killed him, and his mother also. Then all the men of the kingdom submitted to him, and he reigned over them. And after a few days he gathered together all the men of the country of ATHÔR (ASSYRIA), and he questioned them concerning their Faith, and they said unto him, "We are Christians." And he commanded them to worship idols, and all the people abandoned their Faith and worshipped idols. And the servants of Saint MARHAMNÂM and the servants of his father came, and they said boldly, "We are Christians, and the servants of Christians, and guardians of the tomb of Saint MARHAMNÂM, a work which hath been committed to us, and we will not deny the Faith which our Lord taught us." And the king was wroth, and he commanded his soldiers to slay them all with the sword, and they slew them, and they were in number one hundred and seventy (*sic*) thousand, and were called the "Companions of MARHAMNÂM."

And on this day also died Abbâ GABRA KRĔSTÔS, the sixty-sixth Archbishop of Alexandria. [fol. 98*b* 3] In his days very many signs and wonders [took place]. And behold, he heard concerning a certain church which was built in the name of our holy Lady the Virgin MARY, in the country of 'ANDÂL, and that there was a withered olive tree beyond the doors thereof. And it was said that on the day of the festival of our holy Lady the Virgin MARY, this tree used to put forth leaves, and bear fruit, and that when the festival was ended the tree returned to its former withered state. And because of this Abbâ GABRA KRĔSTÔS the archbishop lifted up his eyes to God, and prayed to Him to explain this miracle to him. And that night the angel of the Lord caught him up and brought him to that church, and he saw that withered tree, and after it had put forth leaves and borne fruit it returned to its former state forthwith; and he told the people what had taken place and they doubted it. And after a few days came the governor of ANDALUSIA, a man whose name was JOHN, and the holy father, the archbishop Abbâ KRĔSTÔS, asked him before all the priests and people, saying, "Is it true, according to what I have heard, that there is a withered olive tree by the doors of the church of our holy Lady the Virgin MARY in the city of ANDALUSIA, and that on the day of the festival of our holy Lady, the Virgin MARY, this tree putteth forth leaves and beareth fruit?" And the governor listened and said unto him, "It is true, my father, for I have been there on the day of the festival of our holy Lady the Virgin MARY, and I have seen its withered state with mine own eyes. And as soon as the [fol. 99*a* 1] sun rose on the day of the festival of our Lady MARY that tree burst into leaf, and blossomed, and bore fruit, and the olives which it produced up to midday were so many that they could not be counted. And straightway the steward of the church went out and took of the fruit, and made olive oil therefrom, and filled the lamps of the church therewith. And the people prayed and finished the office of the Eucharist, and partook of the Holy Mysteries and departed to their districts. And after this the steward of the church and the priests went out and gathered all the fruit on the tree, and afterwards the

people took some of the fruit as a 'blessing.' And the steward and the priests made the olives into oil, and there was sufficient to supply the lamps of the church and for their own consumption until the end of the year. And that same day the tree withered and its leaves dropped off." And when the people heard this they marvelled at the miracle exceedingly, and they glorified God and gave thanks to our holy Lady the Virgin MARY. And in the days of this father a certain man whose name was CYRIL went to the country of Ethiopia, and made pretence to be a bishop. And he sent much money to the King of Egypt, saying, "Command thou the Archbishop, Abbâ GABRA KRĔSTÔS, to send a messenger to appoint me bishop whilst I am in my country Ethiopia, and each year I will send thee much gold as a present." And the King of Egypt summoned Abbâ GABRA KRĔSTÔS to him, and he said unto him, "Send a man on thy behalf to the country of Ethiopia to appoint CYRIL bishop." And the archbishop answered and said unto him, "This is [fol. 99*a* 2] undesirable, unless he cometh here." And the king said unto him, "Do as I have commanded thee," and the archbishop said unto him, "Thy will shall be done." And the archbishop went forth from the king sorrowfully, and he grieved exceedingly about the matter, and he gathered together all the bishops and told them what the king had said unto him; and when they heard it they were exceedingly sorry. And the archbishop prayed and entreated God to deliver him from brotherhood with CYRIL, the Liar. And CYRIL took much money and fled from the country of Ethiopia and came to the country of DÂḤLÛKA, and the King of DÂḤLÛKA seized him and took away all [his money], and bound him in fetters and sent him to the King of Egypt, who shut him up in prison for seven months and after this period cut off his head with the sword. Thus CYRIL died an evil death, and God accepted the prayer of this father. And Abbâ GABRA KRĔSTÔS sat upon the throne of MARK the evangelist thirty years, and he pleased God and died in peace. Salutation to GABRA KRĔSTÔS.

And on this day also Abbâ AMMONIUS, the Glorious, Bishop

of the city of 'AṢNÂ ('EṢNÂ), became a martyr. And when ARIANUS [the governor] came to the city of 'AṢNÂ ('EṢNÂ) he found all the men of the city gathered together to Abbâ AMMONIUS and learning the word of the Faith; [fol. 99*a* 3] and straightway he killed them all. And he seized Abbâ AMMONIUS, and bound him, and took him to the city of 'AṢNÂ ('EṢNÂ), and he pressed him strongly to offer incense to the gods, and to worship them. And AMMONIUS said unto him, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. I take no pleasure in your vain and silly fables, and I will not hearken to your words, and I will not look upon your unclean gods, and I will not walk in your ruined temple, and I will neither touch your stinking incense nor your foul offerings." And when ARIANUS the governor saw that the mind of the saint would neither abandon [his belief] nor change, he commanded his soldiers to burn him alive. And Abbâ AMMONIUS asked the soldiers to wait a little whilst he prayed. And he stood up with his hands and feet bound, and he prayed the prayer of the Gospel, and he blessed his city and the men thereof, and all the people who believed on Christ. And he prayed for ARIANUS the governor, and prophesied that he would become a martyr, and he prayed also for the release of his soul; and when he had finished his prayer they threw him into the mouth of the fire, and he finished his good contest. When the fire was extinguished they found his pure body untouched, and they swathed it for burial in costly cloths, and they buried him on the west side of the city of 'ĔNṢNÂ (*sic*), in the fortress which Queen 'AKALU-UBAṬĔRÂ (CLEOPATRA), the daughter of PTOLEMY, had built, and mighty deeds and miracles innumerable were wrought through him there. Salutation to AMMONIUS.

[fol. 99*b* 1] And on this day also died the daughter of the Emperor of Rômê, whose name was NASÂḤÎT, according to what JAMES, Bishop of WASÎM, saith concerning her: "And it came to pass one day whilst I was sitting in the church of our holy Lady, the Virgin MARY, the God-bearer, that I heard a monk knocking at the door of the monastery, and I rose up to

see who he was. And I saw that he had on an old cloak, and that his body was dried up; and his face was muffled up and covered over. And I said unto him, 'Whence comest thou, and whither goest thou?' And he said unto me, 'I have come from the monastery of Abbâ MACARIUS and I wish to pass this night in this monastery, so that I may receive the Offering'; now it was one day from the Sabbath. And I said unto him, 'I cannot open the doors to thee unless thou wilt shew me thy face.' And he said unto me, 'Seek not the sight of my face, for my face is detestable like my sins, and whosoever seeth my face shall see at the same time all my evil works'; and because I refused to [admit] him he wanted to go back into the desert. And then I thought within myself that he might be hungry, or thirsty, and for this reason I opened the doors to him, and I brought him into my abode; and I brought him food, but he refused it, and he said unto me, 'I will not eat before to-morrow, after the Offering.' Then he went into the church, and he stood up in a dark place, and I heard a sound, as it were the sound of [fol. 99*b* 2] angels, repeating the Psalms; and the brethren who were there marvelled. And in the morning the monk sat down on his feet, and did not want to say anything. And we drew nigh unto him that we might ask him to pray for us, and he said unto us, 'How can I possibly pray for you seeing that I am blackened of face and [am laden] with many transgressions?' And when we offered up the Offering he stood up upon his feet, and began to repeat the Book of PAUL, and the Acts and Works of the Apostles. And at the fourth hour he stood up before the altar, and he began to recite the Gospel of JOHN, and he drew back his cowl from his face, and it was impossible to look upon him by reason of the great light which was upon it. And after we had received the Offering, he received, [and we thought that he must be one of] the children of the emperor. And we brought him food, but he would not take it, and he exhorted us to turn away from the lust for women whereby Satan leadeth monks astray. And there was there a certain good old monk who was a Roman by birth, and he said unto me, 'O my father JAMES, this is a woman, and a daughter of emperors, and therefore she hideth her face so that we may not recognize her.' Then

I went to her to adjure her in the Name of Christ not to hide her history from us, and straightway I lost her and could not find her. Five months later there arrived many men who had been sent by the emperor to search for her, and they told us her history, and how she had escaped by night from Rômê, and how they had been searching for her for twelve years and had not found her. And then by the Will of God certain pilgrims told us that she had died on this day [of the month Tâkhshâsh]." [fol. 99*b* 3] Salutation to princess NASÂḤÎT. Salutation to the light which illumined the darkness. Salutation to the Light which was before the world.

Salutation to ARIANUS the priest, and to 'ARKÎSÔS, his God-fearing brother, the sons of GREGORY. [This salutation is wanting in the Bodleian MS.]

XV. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died GREGORY, Archbishop of Armenia, who became a martyr, without the shedding of his blood. TIRIDATES, the King of Armenia, as we have already said, tortured this saint severely because he would not worship his idols, and after he had tortured him he cast him into a dry pit where he remained for fifteen years; and God was with him. And God caused a certain old woman [fol. 100*a* 1] to bring him food every [week], and no one knew how he lived. And the emperor having slain the virgins of 'ARSÎMÂ, and herself also, because he wished to marry her, the bodies of the virgins were cast out on the hills. And when seventy days had passed since they died, the emperor sorrowed for what he had done to them, and more especially for what he had done to Saint 'ARSÎMÂ. Then his friends asked him and said unto him, "Mount thy horse and go forth into the desert and hunt the wild animals, and so remove sorrow from thy heart." And having mounted his horse, he went out into the desert with all his soldiers, and at that same moment Satan mounted the horse and cast the emperor from

it; and the king bit his own body, and the bodies of his attendants. And God changed his appearance and he became like unto the wild boar of the desert, and he continued to go round about in the desert, and he bit everyone he met. And thus also was it with the men of his palace, for Satan mounted upon their horses and there was great dismay and outcry in the palace. All this took place because of the [slaughter of the] holy virgins and of those who were with them. And the sister of the king saw a vision in the night and it seemed as if a man said unto her, "If thou dost not bring up Saint GREGORY from the pit, ye shall never have relief, and never be healed of your sickness." And she told this to every man in the royal palace, and they were in a state of dismay because of this, and they trembled because they thought that he was already dead in the pit. Then they rose up straightway and went to the pit, and they let down a rope into the pit to see if he was still alive, and they cried out to him to hang on to [fol. 100*a* 2] the rope which they had thrown to him. And he seized the rope which they had thrown down to him, and grasped it tightly with his hands, and straightway they pulled him up, and lifted him up out of the pit; and they washed him, and arrayed him in new apparel and they mounted him on a mule, and brought him into the royal palace. And GREGORY asked them questions concerning the bodies of the holy virgins, and they guided him and brought him to the place where the virgins were, and he found that they had been preserved from the wild beasts of the desert and fowl of the heavens. And he commanded [the king's servants] to build for them a beautiful tomb which should be worthy of them, and he laid them therein with great honour. Then the people asked him to heal the king, and to drive out from him the Satan of which he was possessed. And the saint had the king brought, and he said unto him, "Wilt thou turn from thy evil works?" And the king made a sign of consent with his head. And the saint prayed over him, and he cast out the Satan from him, and his heart (*i.e.* senses) returned, and his appearance became what it had been originally; but God allowed some traces of the claws of the wild boar to remain in the nails of his hands and feet, so that he should not become

haughty again, and he was submissive and humble. And the saint also healed all the men of the royal palace, and cast out the Satans from them. And then he commanded them to gather together all the men of Armenia, and he gave them a Canon, and commanded them to fast every eighth day; and they did as he commanded them. And he continued to exhort them, and to teach them the way of God, and concerning the Incarnation of our Lord Jesus Christ. And they all hearkened unto him, small and great, and this is the origin of the belief of the Armenians in Christ. And they asked Saint GREGORY [fol. 100*a* 3] to baptize them with Christian baptism, and he said unto them, "It is not seemly for me to do this, for I am not a priest." And they sent messengers to the country of LÛNYÂ, and they wrote letters to the Emperor HONORIUS, and informed him that they had turned to God, and asked him to appoint GREGORY their archbishop; and they asked the Archbishop of Rômê also, who was in those days Saint LAWENDĔYÔS. And with their letters they sent many gifts for the Emperor HONORIUS, and Saint GREGORY also was with them. And their messengers came to the emperor, and to the archbishop, and they read their letters to the emperor and to the archbishop, and the emperor and the archbishop rejoiced because the men of Armenia had turned to God, and they appointed GREGORY Archbishop in the country of Caesarea, and they sent him back with great honour to TIRIDATES, the King of Armenia. And when Saint GREGORY arrived in the country of Armenia the people rejoiced with a very great joy because of his coming to them. Then he built them a beautiful church in the name of our Lady MARY, and he corrected the Faith of all their churches. And then the blessed GREGORY finished his course nobly, and he died in peace. Salutation to GREGORY who lived in a pit for three (*sic*) years, and suffered torture through the cold of the night, and the heat of the day.

And on this day [fol. 100*b* 1] also died Saint LUKE of the pillar. Salutation to him who fought the spiritual fight in iron fetters, and slew MASTÊMÂ (*i.e.* SATAN), and who fasted six days in each week.

And on this day also YEMSÂḤ became a martyr. Salutation to Abba YEMSÂḤ.

And on this day also became holy martyrs ḤERWÂG, ANANIAS, KÂZÎ from the city of AKHMÎM; and SANSARÂDÎN and 'AWGÂNYÔS (EUGENIUS) from the city of GÂWER; and on this day MIRIAM, the sister of AARON, is commemorated. [This paragraph is given under Day XVI in the Bodleian MS.]

XVI. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died GIDEON, one of the judges of Israel. This just man GIDEON was of the tribe of BĔNÂSÊ (MENASSEH) and his father's name was JÔÂS; and the angel of the Lord appeared [fol. 100*b* 2] and helped him, and strengthened him, and made him judge over the children of Israel. And he commanded him to destroy the altar of idols, and to build an altar to God, and to offer up burnt offerings upon it; and GIDEON burnt with fire the wooden idols, which were broken in pieces, and he did as the Lord commanded. And God also commanded him to make war upon the men of Midian, and he asked God to shew him a sign, so that his heart might be strengthened thereby. And this was the sign: [He said] "Let me lay the carded woolly fleece of a sheep among the grass of the field; if the fleece be wetted by the dew and the grass of the field is not wetted, then shall I know that Thou are with me." And he laid the fleece among the grass, and it was wetted, but the grass was not wetted. And on the following day he said, "O my Lord, behold I will lay the fleece among the grass again; if the grass be wetted and the ground, and the fleece is not wetted, then I shall know that Thou art with me and that Thou wilt fight for me." And he did this on the following day, and it happened even as he wished. Then his heart waxed strong, and the spirit of power descended upon him from God, and he blew a horn and all the children of Israel gathered together to

him. And God said unto him, "The people are too many, for when they conquer their enemies they will say that they themselves have conquered them by their own power. But let a herald go round about among them and say, 'If there be anyone here who is timid or afraid, let him depart'"; and when the herald had been among these there turned back twenty-two thousand of the children of Israel. And then God said unto GIDEON, "Even now those who are left are too many. Send them to the water and command them to drink water, and he who drinketh water with his tongue like a dog, take all these, and set them apart [fol. 100*b* 3] from those who remain." And straightway GIDEON took them to the river, and they drank water as God commanded, and the number of those who drank water with their tongues like dogs were three hundred men. And God said unto him, "With these I will deliver thee, and I will give the men of Midian into thy hand." And that night they blew trumpets among them, and they said, "The army of God and of GIDEON." And when the men of Midian heard the sound of the trumpets, God set fear in their hearts, and they were terrified and took to flight. And each man killed his neighbour next to him, and they slew their princes (?) HÊRÊB (OREB) and ZÊB (ZEEB), and they slew two of their kings ZÊBHÊL (ZEBAH) and SELMÂNÂ (ZALMUNNA), and they slew of the men of Midian one hundred thousand, and twenty thousand horsemen; and the children of Israel rejoiced that day. And they said unto GIDEON, "Be thou king over us, and thy children after thee." And he answered and said unto them with lowliness of heart, "Neither am I worthy to be king nor are my children worthy to be kings over you, but it is God Who shall rule over you [as] king. But let each one of you give me the torque of gold which is on the head of every camel which ye have carried off as spoil"; and they brought them to him. And the amount of gold and silver which they gave him was one hundred thousand seven hundred *dînârs*, besides the ornaments of the women, and the rich trappings which were on the camels. And GIDEON, the just, continued to rule the children of Israel for forty years, and God was with him in all his work; and then he died in peace and was buried in the grave of his father. [fol. 101*a* 1]

Salutation to GIDEON, the mighty man. By the miracle of the wetted fleece mentioned above is made manifest the BIRTH OF CHRIST of MARY.

XVII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the translation of the body of Saint LUKE of the pillar, who came from the country of Persia. He was the captain of one hundred soldiers, but he gave up his appointment, and assumed the garb of the monastic life, and took up his abode in one of the monasteries of the country of the East; and he dwelt therein many days. And when he had finished his ascetic training and his spiritual fight shewed his excellences, he was made a priest in that monastery. And at the time of his appointment he dressed himself in iron, and he wore this dress as long as he dwelt in that monastery; and he devoted himself to fasting, and from that day he fasted seven days and seven nights at a time. On the Seventh Day he consecrated the Offering, and partook of the Holy Mysteries, and then he ate a small bread cake and some herbs. After this he went up on the top of a pillar, and stood thereon for three years, and he heard the voice of an angel calling him by name, and commanding him to get down from the pillar. And the angel shewed him a cross of light, and LUKE descended and followed the voice which he heard. And the cross [of light] guided him until it brought him to a certain monastery, and he dwelt therein many days, and all the men came to him and were comforted by his doctrine. Then he became a devotee of silence, and he put a stone in his mouth so that he might not talk at all with any man. Then God commanded him [fol. 101*a* 2] to go to the borders of the city of Constantinia, and he went to a certain village which was near it, and he went up on the top of a pillar, and he dwelt thereon for five and forty years and fought a great spiritual fight. And God gave him the gift of prophecy, and he performed signs and wonders, and he healed all the sick folk who came to him. And God willing that he should leave

the toil of this world, LUKE died on the fifteenth day of the month of Tâkhshâsh; and he who ministered unto him went and told the archbishop and the priests concerning his death. And the archbishop and the priests rose up, and carrying crosses and censers they came to his abode, and they prayed over him, and they took him up and carried him to the city of Constantinia, three days after he died. And they brought him thither on the seventeenth day of the month of Tâkhshâsh, and laid him in the sanctuary, and they finished the prayer for the third hour over his holy body; and all those who were gathered together were blessed by him. Then they put him in a sarcophagus wherein were the bodies of the saints who were his predecessors, and God made manifest from his body many signs and wonders, and [many derived] very great benefit therefrom, and it healed all the sick who came to it in faith. Salutation to LUKE, the pillar-saint.

And on this day also are commemorated the holy martyrs 'EUSORYÂYS (AULARIANUS ?), and [fol. 101*a* 3] 'EUTHYÔS, and SÛRYÂN, and MARK, and BARṬELÊL, and NATHANIEL, the monk and toiler in the ascetic life.

XVIII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated Abbâ SALAMÂ, the revealer of the light, for he was the light of Ethiopia; and behold the story of his strife is written in the section for the twenty-seventh day of the month Ḥamlê. Salutation to Abbâ SALAMÂ.

And on this day also took place the translation of the body of the great Saint TITUS, the apostle, the disciple of PAUL the apostle. CONSTANTINE the Just, the great emperor of emperors, translated the body from 'AḲRÂṬĔS (CRETE) to the city of Constantinia. When by the Will of God, CONSTANTINE reigned, he took very careful thought for the churches

and the works thereof, and he beautified with fine decorations all the churches which were in his kingdom, and especially those in the city of Constantinia, for that was the seat of his sovereignty. And he inspected every work, and he wished [the builders] to beautify them with every kind of decoration, and with pearl-stone (mother-of-pearl), and costly stones; and he also made them glorious with spiritual stones and celestial gems. And the bodies of the apostles were gathered together [fol. 101*b* 1] to him, and such of the bodies of the honourable martyrs as he could find. And when he heard that the body of Saint TITUS the apostle was in the city of 'AḲRÂṬĔS (CRETE) he sent the chief priests, and with them much money, and they took the body of Saint TITUS with great honour, and brought it to the city of Constantinia. And he built a beautiful church, and he placed the body in a coffer of very precious stone, and laid it in the church. And God made manifest many exceedingly great signs and miracles through it. And as they were carrying Saint TITUS to bring him into the sanctuary, the end of the stone coffer dropped upon the foot of one of its carriers, and crushed it, and the bones thereof. And that man took some of the oil of the lamp which was hanging before the picture of Saint TITUS in faith, and he smeared his foot therewith and tied it up, crying out by reason of the pain as he did so; and as he could not walk home to his house, he passed the night by the side of the coffer containing the saint. And on the following day he unbandaged his foot to look at it, and to apply the means of healing to it, and he found that it was sound and well like the other, and there was no pain in it whatsoever, and he found on it only traces of the marks of blood; and all those who saw this miracle marvelled exceedingly, and they glorified God. And the man rose up and washed away the blood, and he walked about as usual without any pain, and he glorified God. And the miracles of this holy Apostle TITUS were many. [fol. 101*b* 2] Salutation to the translation of the body of TITUS the disciple of PAUL.

And on this day also died 'ARKÎLÂ (ARICLES ?), and PHILEMON, the priest and anchorite who became a martyr. Salutation to 'ARKÎLÂ (ARICLES ?), and PHILEMON.

And on this day also are commemorated FARḲAYÔN, and SILIKION, and GALINICUS, and 'EUNÂS, and their companion who were martyred; and the translation of the bodies of 'ARSÎS, and DACIA, and DÎMÔN; ['ARSÎS, DACIA and DÎMÔN are not mentioned in the Bodleian MS.] and the translation of the body of THOMAS the apostle. And countless signs appeared through his body, and they built a beautiful church for him on the river, and they laid the body of the saint therein.

XIX. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the honourable father, Abbâ JOHN, Bishop of the city of BÛRLĔS. This holy man was a member of a priestly family, and his parents were people of high rank, and they gave of their goods to the poor and needy. When his parents died he took the money which they had left him [fol. 101*b* 3] and he built therewith a church, and he also built a guest house wherein pilgrims and sick folk gathered together; and he himself ministered unto them, and brought to them whatsoever they wanted. And at that time there came to him a certain monk, and he saw what he was doing, and this monk praised the ascetic life to him and made manifest to him the honour thereof; and after that monk had departed, he gave all his goods to the poor, and he went into the desert of SCETE in the days of Abbâ DANIEL, Abbot of the desert of SCETE, and he became a monk with him and fought a great fight. And then he dwelt alone in his cell, and the Satans envied him because of his good fight, and they beat him very severely, and finally he was obliged to lie prostrate for many days because of the beatings wherewith the Satans beat him. After this our Lord Christ healed him, and he became strong in His power and overcame the Satans and, after this, by the Will of God, he was made Bishop of the city of BÛRLĔS; now in his days there was much dissension (or schism) in the cities. And he toiled with great labour to pluck out the tares from among the wheat, and he turned many people from their schism and

brought them into the True Faith. And in those days there was a certain monk from Upper Egypt who talked much, and he used to say, "MICHAEL revealeth it to me"; and he led astray many men. And when the saint knew that his work was evil, and that he was of Satan, he commanded [his servants] to seize him and to beat him; and when they had beaten him the man confessed his error, and they removed him from the city. And there was another [monk] who used to say, "ANTHONY the prophet [fol. 102*a* 1] appeared unto me and told me many mysteries"; and very many men followed him. And the saint took that man, and put an end to his teaching, and he destroyed and tore in pieces all the books whereby he introduced schisms into the church. And every time when JOHN went up into the sanctuary to consecrate the Offering, his face used to become like fire, and his body like fire, and he seemed to be like one who was issuing from a fiery furnace. And when he began to recite the Liturgy tears used to roll down his face like rain, for he could see clearly the hosts of the angels on the altar; and again [he saw them] when he said, "Holy" thrice. And when he laid his fingers upon the cup to sign the Offering with the Cross, at the moment of breaking the bread he would find that it was like burning fire. And in his days there were evil men and heretics, whom Satan led into error, who offered up the Offering twice a day, after they had eaten; and he anathematized them and excommunicated them so that [men] might not do this evil thing. And when they would not hearken to his voice, he prayed to God concerning them, and his petition was accepted, and God sent down fire from heaven and consumed their leader; and when those who remained saw this they feared exceedingly and entered the True Faith. And then God wished to give JOHN rest from the labour of this fleeting world, and He sent unto him the Saints Abbâ ANTHONY and Abbâ MACARIUS to inform him of the time of his death. Then JOHN gathered together the people and commanded them to love each other, and to be strong in the True Faith, [fol. 102*a* 2] and then he lay down upon his bed and died in peace. Salutation to JOHN who at the time of the Eucharist found the cup red-hot.

And on this day also [the Babylonians] threw ANANIAS, AZARIAS, and MISAEL into the furnace.

And on this day also is celebrated the great Festival of the Annunciation of GABRIEL the angel [to our Lady MARY].

XX. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the righteous prophet HAGGAI. This man belonged to the family of AARON the priest, and he was of the tribe of LEVI, and was one of the Twelve Children of the prophets. When NEBUCHADNEZZAR the king captured Jerusalem and carried off the children of Israel to the city of Babylon, the parents of this holy man were carried off into captivity with them, and they took this just man with them [fol. 102*a* 3] to the city of Babylon. When King CYRUS, who is called DARIUS, reigned, this prophet prophesied in the second year of his reign. And when CYRUS sent away the children of Israel to Jerusalem, they went back and wished to build a sanctuary. And this prophet prophesied concerning the building of the sanctuary and he rebuked the people of Israel because they dwelt in large, fine and well-decorated houses, while the house of God lay in ruins. And he told them, that if they did not take thought for the house of God, and did not build a suitable habitation for Him, God would cut off their roots, and diminish the fruit of their seed, and set hunger, and thirst, and trouble in their hearts, and would remove blessing from their tribes. And the elders of the people heard the words which he prophesied against them, and they feared him greatly, and they built a sanctuary as was meet, and he prophesied that God would be well pleased with him that built the sanctuary. And he lived for more than seventy years, and he prophesied four hundred and thirty years before the coming of Christ; and he died in peace and was buried in Jerusalem in the tomb of the priests. Salutation to HAGGAI.

[fol. 102*b* 1] And on this day also are commemorated THEOPHANIA the queen, and EUGENIUS, and MÂRDIO.

XXI. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated a commemorative festival of our holy Lady the Virgin MARY, the God-bearer. Salutation to MARY, who found seed without drinking the dew, and without drinking from the fountain, and who appeared unto ISAAC from out of her eikon.

And on this day became a martyr the holy apostle and great prophet BARNABAS, which name, being interpreted, meaneth "son of consolation." This blessed and holy man was from the country of Cyprus, and was of the tribe of LEVI, and his original name was JOSEPH. And the Lord chose him to be of the number of the Seventy-two disciples, whom He sent out to preach before His Passion, and He called his name BARNABAS. Then the Holy Spirit Paraclete descended upon him when he was in the chamber of Zion with the Apostles, and he preached the Name of our Lord Jesus Christ. And he owned a garden, and he sold it and brought the price thereof and gave it to the Apostles. And when PAUL the apostle believed, and our Lord Christ was mingling with the Apostles, and many of them did [not] believe that PAUL was a disciple of Christ, this BARNABAS came to [fol. 102*b* 2] the Apostles and brought PAUL unto them. And he became a witness to them on his behalf, that PAUL was a disciple of our Lord Christ, and he told them how our Lord Christ had appeared unto him and talked with him. And BARNABAS went with PAUL to many cities, and they preached in the Name of our Lord Christ. And the Holy Spirit said unto the Apostles, "Separate ye for Me BARNABAS and SAUL for the work." And when they came into the city of Lystra and preached, and PAUL healed the paralytic who was therein, this BARNABAS was with him. And when the men of the city wished to offer sacrifices to them, and called

them "gods," they would not accept the honouring of men, but they rent their garments and confessed that they were men even as they were. And after BARNABAS had gone with PAUL to many cities, he separated from him, and he took MARK with him to Cyprus, and they preached there, and converted very many of the men thereof to the True Faith of Christ, and baptized them with Christian baptism. And the Jews of the country of Cyprus became envious of him, and they made accusations against him before the governor, and before those who were in authority. And they seized him and gave him a severe and painful beating, and then they stoned him with stones, and then they dragged his body out from under the stones, and they burnt him with fire and he finished his martyrdom. And the Apostle MARK the evangelist was with him, and God kept him and preserved him to preach in the city of Alexandria and in all the regions round about it. And they took out [the body] of Saint BARNABAS from the fire, and he was whole and uninjured, and the fire had not touched him at all, [fol. 102*b* 3] and they carried him out, and swathed him in costly cloths, and laid him in a cave outside the city of Cyprus. Salutation to BARNABAS and salutation to MARK. Salutation to our SHEPHERD like Whom there never hath been any and never shall be any.

XXII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the glorious angel, GABRIEL the archangel, who made the Annunciation [to our Lady MARY]. And on this day is celebrated the building of the church in the city of DÂNÂH, wherein the angel shewed forth his miracles, and also the dedication thereof; and of what took place ARCHELAUS, bishop of this city is witness. It was this glorious angel who was sent by God to the holy Virgin MARY, and he was by far the most glorious of all the angels, and most to be trusted to make the Annunciation to her. When he came unto the Virgin he said unto her, "Peace be unto

thee! Rejoice, O thou who art full of grace! The Lord is with thee." And it was GABRIEL who announced the glad tidings of the birth of his son JOHN to ZACHARIAS; exceedingly great honour do they pay to this angel GABRIEL, and great is the honour of him that is chosen as an announcer of glad tidings. And it is meet for us now [fol. 103*a* 1] to gather together at this great and holy festival in the True Faith, and let us put away hatred, and make peace among ourselves, and agree with our neighbour, and love each other, and let us crucify our minds (or thoughts) with God the Merciful, so that He may look upon us and have compassion upon us. And with all our hearts let us make supplication to this glorious angel GABRIEL, and his companion MICHAEL, who are glorious and exalted in their offices to pray to God on our behalf that He may deliver us and protect us against the nets of Satan; for without the help of God and the intercession of His chosen ones we can in no wise be saved. Now the meaning of the name GABRIEL is "God and man," and it was GABRIEL who made the announcement [to the shepherds], and said, "This day is born unto you a Saviour, Who is Christ God." Salutation to thy house in the city of DÂNÔH (*sic*), O GABRIEL, which ARCHELAUS, bishop of the city, consecrated.

Salutation to DEKESIUS, Bishop of ṬĔLṬĔYÂ, to whom MARY gave heavenly apparel, because he wrote the account of the miracle of her Annunciation.

And on this day died the holy father Abbâ ANASTASIUS (ANTONIUS ?), the thirty-sixth Archbishop of the city of Alexandria. This holy man was the son of a nobleman of the city of Alexandria, and he was a judge in the royal palace; he was next made [fol. 103*a* 2] a priest of the Alexandrian Church, and by the Will of God he was appointed archbishop. And having been appointed this father took thought for the churches, and he built several churches, and he set in them places for the bishops and priests. And he took many churches from the MELCHITES, now he knew not their number, and some churches of the JACOBITES, because he was held in honour among them

for his learning, and faith, and virtues; and he converted many of them to the True Faith. In those days the Emperor CONSTANTINE died, and he was succeeded by another emperor whose faith was corrupt. And one of the evil men sent a letter, and made an accusation against this holy father to him, saying, "When ANASTASIUS (ANTONIUS ?), Archbishop of the Jacobites, goeth through the church, the people anathematize the emperor and his faith, and this father ANASTASIUS (ANTONIUS ?) doeth nothing in the matter." When the emperor had read the letter of this evil man, he was exceedingly angry, and he sent to the governor of Alexandria and commanded him to take from this holy father ANASTASIUS (ANTONIUS ?) the church of Saints COSMAS and DAMIANUS, and all his possessions, and to give them to EUSEGNIUS, Archbishop of Rômê. And this father sorrowed greatly by reason of this, but God, Who searcheth hearts, comforted him, and destroyed PETER the heretic, Archbishop of Antioch, and He appointed to succeed him a righteous and learned monk whose name was ATESIUS (*sic*). And this father sent to him [fol. 103*a* 3] an epistle concerning the True Faith, and he rejoiced at its coming to him, and he gathered together the bishops and the priests and read this epistle before them, and they rejoiced therein, and they marvelled at the words which were written therein, and at the knowledge of the writer. And ATHENASIUS (*sic*), Archbishop of the city of Antioch, rose up, and taking with him bishops, and priests, and deacons, he came to the city of Alexandria. And this father ANASTASIUS (ANTONIUS ?) went out and met Abbâ ATHANASIUS, now he had with him bishops, and priests, and deacons and monks, and the chief of the Jews, and then Abbâ ATHANASIUS said, "O my beloved ones, it is meet that we should take up the harp of DAVID, the prophet, and sing the words of the psalm, 'Compassion and truth have met together, righteousness and peace have kissed each other' (Psalm lxxxv, 10). ATHANASIUS and ANASTASIUS (ANTONIUS ?) have embraced each other, righteousness hath appeared in the land of Egypt, and truth hath sprung up out of the East. Egypt and Syria have become one Faith, and the cities of Alexandria and Antioch one church, and there is one

virgin to one holy man, our Lord Christ, the Only Son, the Word of God the Father." And Saint ATHANASIUS lived with Saint ANASTASIUS (ANTONIUS ?) in the same monastery for a period of thirty days, and they taught each other, and discussed together, and searched out the roots of the Faith; and then Abbâ ATHANASIUS returned in peace to his own country. And the country of Alexandria and the country of Antioch were at one [fol. 103*b* 1] in one True Faith. And this father ANASTASIUS (ANTONIUS ?) taught his flock things which were profitable for their souls from the Book of Life. And because of the greatness of his wisdom, and his knowledge, he used to put at the beginning of each of his writings and letters each year one letter of the alphabet; thus at the beginning of all his writings and letters written during the first year he wrote the letter A, and at the beginning of all those written during the second year the letter B, and at the beginning of all those written during the third year the letter Γ and so on to the end of the alphabet. [Oriental 667 says that he wrote 12,000 letters during the twelve years in which he held office.] And when the fast of the Birth of Christ came he became a little sick, and died in peace in the thirty-first (*sic*) year of the Holy Martyrs (A.D. 315 ?). Salutation to ANASTASIUS (ANTONIUS ?).

XXIII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the saint and fighter Abbâ TIMOTHY, the desert monk. This holy man had God-loving parents who brought him up piously, and taught him the doctrine of the Church; and he wished to adopt the garb of the monastic life, and he went forth from his father and dwelt in a monastery and became a monk therein. And he determined in his mind to live by himself in a place [fol. 103*b* 2] near the monastery, so that he might receive pilgrims and poor people, and feed them. And he went forth from the monastery and built himself a house near it, and he dwelt therein for a period of five years; and he fought the spiritual fight and worked with his hands

and lived by the labour thereof. And the Enemy of good laid a plot against him, and he brought to him a certain widow to buy from him the work of his hands. And because of this business her coming to him was frequent, and sinful love sprang up between them, and they sat together at the time of eating their meals. Then the monk burned with the fever of fornication, and they fell into sin, and they continued to do the work of sin for seven months. But God neither abandoned them, nor cast them away, neither the woman nor Saint TIMOTHY, but He made them to remember the time of death, and that they would have to stand before the King of kings, our Lord Jesus Christ, on that fearful and terrible day. And straightway Abbâ TIMOTHY began to reproach himself and to revile himself, and he rose up from that place and came into the desert, and God the Most High guided him to a little oasis in the desert, wherein there were a tree and a spring of sweet running water. And he went into it and found a date-palm there, and he dwelt in that place for many days. And then Satan became jealous of him because he had saved himself, and he brought upon him a serious disease in his belly, and by reason of the intensity of his pain he had fallen face downwards on the earth. And as he lay bowed there he prayed, and he said unto his soul, "This pain is the fruit of the sin which thou hast committed, O soul. Thou must endure the tribulation of this pain in order to become healed of thy [fol. 103*b* 3] sickness"; and he continued to suffer the pain for four years. And after this God looked upon him, and he sent to him an angel who rubbed the belly of TIMOTHY with his hand, and he was healed of the pain which was in his belly. And then the angel made a slit in his side with his fingers [and took out his liver] and cleaned it and restored it to its place in his bowels, and he fastened it to his body and TIMOTHY recovered and became as he was before his sickness. And the angel said unto him, "Behold thou art sound: take good heed not to offend a second time lest worse befall thee." He lived in the desert fighting the fight and was a strict ascetic for forty years, and before this he lived in a monastery seventeen years, and he also lived in a cave for ten years. And during all the years wherein he dwelt in the desert he went

naked and had no clothing, but God, the Most High, made his hair long, and it covered him before and behind. And by his strict asceticism, and strenuous fighting, and worship of God, grace came upon him in such an abundant measure that the wild beasts used to visit him, and lick the dust of his feet; and he pleased God and he died in peace wearing the crown of his fight. Salutation to TIMOTHY.

And on this day also died DAVID the Just, king and prophet, the son of JESSE. [fol. 104*a* 1] This [saint] became king over Israel after SAUL, the king, the son of KISH, of the tribe of BENJAMIN. And before he was king he followed a good course of life, and he fought the fight, and he performed righteousness and judgement more than any other king of Israel. And he was of the tribe of JUDAH from Bethlehem, and God chose him to be king over Israel. And God sent SAMUEL the prophet to anoint one of the sons of JESSE with the oil of sovereignty, so that he might be king over Israel. And SAMUEL the prophet chose the eldest son of JESSE, because he was goodly in appearance, and robust in body, but God did not choose him, and said unto him, "O SAMUEL, look not upon him that is of goodly appearance, and consider not the height of his stature, for I am not like men who look at the external goodly appearance; I try the heart and the reins, and I know the things that are secret." And after this SAMUEL chose DAVID to reign over Israel, and God was with him in all his work. And by reason of his excessive innocence of heart and gentleness he found SAUL his enemy on several occasions, and he did no evil whatsoever to him; and he allowed him to escape when SAUL himself was wishing to kill DAVID. One day SAUL went forth seeking for DAVID to kill him, and when the evening came SAUL lay down and slept, and all his soldiers slept round about him. And DAVID the prophet came to SAUL whilst he was asleep, and he cut off the fringed hem of his garment to make SAUL to know in secret that he (DAVID) could have killed him, and boasted himself over him, but he did no harm to him whatsoever. And then DAVID repented and was sorry that [fol. 104*a* 2] he had cut off the hem of SAUL'S tunic. And DAVID found

him a second time asleep, and he carried off his spear and the water-pot by his head, but did him no harm. And when his men said unto him, "Kill thine enemy SAUL," DAVID answered and said unto them, "Far be it from me to put out my hand against the anointed one of God." And when a man told him the story of the killing of SAUL his enemy, he said unto him, "Who killed him?" And the man said unto him, "I killed him." And DAVID'S heart was exceedingly sad, and he rent his garments and said unto that man, "Is it true that thou didst kill him?" And the man said unto him, "Yea." And DAVID killed that man who said, "I killed SAUL." Now God gathered together in this prophet many virtues, and of them all the greatest was humility. And though he was king and prophet, and righteous, and perfect, he called himself a "dead dog," a "miserable wolf," a "worm," and a "beast," and with all this humility he was more glorious and exalted than all [other] kings. And God praiseth him in many passages of Scripture, saying, "I have found DAVID, the son of JESSE, a man after My own heart, who will perform all I wish"; and God protected the children of Israel and Jerusalem with good protection for DAVID'S sake, both during his lifetime and after his death. And God honoured DAVID by the mouth of His prophet, and He set over the people kings from his seed, and He called DAVID His son. And it is said in the Book of the Psalms that he was well known to be a shield against Satans, and was full of every kind of good work, and of every kind of glorious doctrine. [fol. 104*a* 3] And his complexion was pure red, like the pomegranate; he was of a medium stature; and he was exceedingly strong and powerful, for he was in the prime of youth, and God was his helper. And [once] when he was keeping his father's sheep there came to him a wolf, and a lion also came at the same time to carry off some of his father's sheep, and he killed the wolf, and snatched away the beard of the lion (1 Sam. xvii, 34, 35). And when SAUL was fighting against the PHILISTINES, an alien people, there went forth GÔLYÂD (GOLIATH), the giant, who was six cubits and a span in height, and his whole body was covered with armour, and in his hand was a spear, the shaft of which was as thick as a weaver's beam, and

the spear-head was of iron and the weight thereof was six hundred shekels. And the helmet upon his head and all the covering of him was of brass, and the weight of the iron covering which was on him was five thousand shekels. And his legs had coverings of brass on them, and he had as it were serpents between his shoulders and a covering of brass upon his breast; and an armour bearer went before him. And he stood up and cried out to the children of Israel and said unto them, "Why have ye come out to fight against us, and to do battle with us? Am I not the Philistine, and are ye not Hebrews of SAUL? Choose out from you a man who shall come down to me. If he is able to fight against me and to slay me we will be [your] servants; and if I am able to slay him, ye shall be our servants, and shall minister unto us." And he spake thus, and he continued to revile the people of Israel, and to boast himself over them for a space of forty days; and no one from among the armies of Israel dared [fol. 104*b* 1] to go forth to him. And when SAUL heard his voice he was dismayed and was afraid of that Philistine. And in those days DAVID came to visit his brethren, and when he saw that Philistine, and heard his voice, he became full of divine zeal forthwith, and he said unto SAUL, "I will go and will slay this uncircumcised Philistine, and I will remove reproach from Israel this day. What is this uncircumcised man that he should revile the Living God? This same God Who delivered me from the mouth of the lion and the bear shall deliver me from this uncircumcised Philistine." And SAUL said unto DAVID, "Go, and God be with thee." And DAVID took in his hand a sling, and he chose three stones from the brook and put them into his scrip, so that he might have them in addition to those in the sling which was in his hand; and he went out against that Philistine. And when GÔLYÂD (GOLIATH), the Philistine, saw DAVID, he scorned him, for he was a youth, and ruddy like the pomegranate flower, and his eyes were beautiful. And this Philistine said unto DAVID, "Am I a dog that thou shouldst come out against me with a stick and with stones?" And DAVID said unto him, "Yea, thou art worse than a dog"; and this Philistine cursed DAVID by his gods. And he said unto him, "Come

to me and I will give thy flesh to the dogs, and to the birds of heaven, and to the beasts of the earth." And DAVID said unto him, "Thou comest out against me with a sword and a spear, and I come against thee in the Name of the God of the armies which thou revilest this day, the armies of Israel, and I will take thee and kill thee, and [fol. 104*b* 2] I will cut off thy head with the sword, and I will give thy carcass, and the carcasses of thy followers, to the birds of the heavens and to the wild beasts of the earth, and all the earth shall know that God is with Israel, and all the army of Israel shall know that it is not by a sword and a spear that He delivereth, but that it is God Himself Who hath slain [thee]." And DAVID put his hand into his scrip, and took a stone from there, and he slung it, and it smote the Philistine in his forehead, [and entered] his brain, and he fell down upon his face on the earth. And DAVID ran and took his sword, and slew him, and cut off his head, and removed the reproach from the children of Israel. And all the days of the life of DAVID were seventy years; he was thirty years old before he was anointed with the oil of sovereignty, and before he reigned over Israel, and he dwelt in his sovereignty forty years. He prophesied eleven hundred and twenty years before the Incarnation of our Lord Christ, and he died in peace and entered into the kingdom of heaven, and he was buried in the sepulchre of his fathers. Salutation to DAVID, the servant of God.

And on this day also died Abbâ SAMUEL, and Abbâ GABRIEL, and Abbâ SIMON. This Abbâ SAMUEL became a monk and anchorite, and dwelt by the side of a city, the name of which was ḲARṬÂMÊN. And there was there the funerary chest of a certain martyr whose name was 'AḲRÂPÔS, [fol. 104*b* 3] and he used to invoke his blessing at the beginning and end of his prayer. And there was a certain governor whose name was SALÎBÂ, and he had a son called SIMON who was sick with a fatal sickness, and he sent and fetched Abbâ SAMUEL to pray over his son; and he prayed and raised him up after he was dead. And that young man followed Abbâ SAMUEL, and became his disciple and a monk at the same time. One day

that disciple went out taking with him a pot to draw water, and Satan broke it; and when he told Abbâ SAMUEL he gave him a wine-skin to fill with water, and the disciple used the skin for fetching water for ten years, and the water did not spill over from it. And they departed thence and went to another place where they built a little prayer house, and they dwelt [there]. And one [night] the angel of the Lord shewed them in a dream where they were to build a church, and King 'ANESṬÔS came and built them a large church, and five hundred cells for monks. And having become profitable, Abbâ SAMUEL laboured exceedingly, and through excessive fighting in the spiritual fight, he departed to God Whom he loved, leaving his children in the hand of his son SIMON; and the monks multiplied and became twelve thousand in number. In the days of this father there rose up a certain heretic who did not believe in the resurrection of the dead, and Abbâ SIMON prayed over a dead man, and raised him up before him; and when the heretic would not turn his mind away from doubt, the saint prayed to God, and brought down fire from heaven and consumed him. And after this Abbâ SIMON waxed old and died; and he died in peace and honour, and was buried in the sepulchre of his master, and Abbâ GABRIEL was appointed abbot after him. He was humble and meek, and wore sackcloth and iron under his clothing, but he wore no [fol. 105*a* 1] sandals on his feet. In the winter time he never entered a house, and in the summer time he fasted from Saturday to Saturday, and he ate nothing except salt and bread; and he used to work signs and miracles. One day his disciples wished to bring a large stone into the monastery so that they might make yeast for the bread thereon, and they had no men to carry it, and when Abbâ GABRIEL heard of it he cursed because there was no one left in the monastery to come and fetch the stone, and when the dead heard his voice they rose up to the number of ten thousand and thirty souls. And when Abbâ GABRIEL saw them he said unto them, "It is not you whom I cursed, but the living," and straightway they returned to their sepulchres. One day a certain man deposited some gold with a monk, and departed on a long journey, and when he came back he found

that the monk was dead, and that he had not told his disciple about the gold; and he questioned the disciple about the gold, but he knew not where his master had put it. And Abbâ GABRIEL went to the grave of the dead monk and asked him about the money, and he told him where he had put it, and the owner of the money having taken the money went away marvelling. And he had a friend whose name was SALÎB, and he died without meeting him again. When Abbâ GABRIEL heard of this, he went to his grave, and wept, and prayed and said, "In the Name of our Lord Jesus Christ rise up, and let us talk together," and SALÎB rose up alive and lived for fourteen years [after]. And in the days of this father a great persecution came upon the churches and the Christians through the Roman emperors, and a countless number of people were slain; but after a few days ISLÂM reigned, and the Christians were delivered from the persecution. And having fought the spiritual fight strenuously for twenty years GABRIEL died in peace. [fol. 105*a* 2] Salutation to SAMUEL, and SIMON, and GABRIEL.

And on this day also are commemorated MACARIUS, and ANTEDRIUS (ANDREAS ?), and PHILIP, and EITELTÂS (or 'AY-TÂLTÂS), and CORNELIUS, and MERCURIUS.

XXIV. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the righteous woman ESTHER, the daughter of the brother of MARDÔCHAEUS (MORDECAI), the daughter of the brother of JEREMIAH the prophet. And there was a man, a Jew, in the city of SÛS (SUSA), whose name was AMINADAB, the son of ÎYÂ'ERÛ (JAIR), of the tribe of BENJAMIN, whom NEBUCHADNEZZAR the king carried off into captivity; and he had a beautiful daughter whose name was ESTHER. When her father died she was brought up in the house of MARDÔCHAEUS (MORDECAI) her father's brother. One day 'ARKASKĔSÎS (AHASUERUS) the king made ready a great

feast, and gathered together with great pomp his governors, and the chief governor ḤAMÂ (HAMAN), the Amalekite, who was the most honourable of all his officers. And having summoned Queen ESTHER (*i.e.* VASHTI) to his table, she refused to come, and sent back to him a message of derision; and because of this he was angry with her, and he removed her from her royal rank. Then the king ordered his officers to choose out for him one thousand women from all the cities of his kingdom, whereof of the number was one hundred [fol. 105*a* 3] and seven. And out of the thousand they chose one hundred, and out of the hundred ten, and out of the ten three, and of the three ESTHER was found to excel them all by far in beauty and wisdom. And the king made her the queen and he loved her exceedingly; and MARDÔCHAEUS (MORDECAI) continued to devote himself to the court of the king, and he was not under the authority of ḤAMÂ (HAMAN). ESTHER went in to the king in the twelfth month, in the month Khĕdâr, in the seventh year of the king's reign, and she found very great favour before him. And MARDÔCHAEUS (MORDECAI) having learned of a conspiracy between two of the king's messengers who wished to kill the king, came in to the king and told him secretly; and when the king enquired into the matter, and found out their guilt, he commanded [his soldiers] to kill them, and wrote down the good deed of MARDÔCHAEUS (MORDECAI). Now ḤAMÂ (HAMAN) hated MARDÔCHAEUS (MORDECAI) and all the people of Israel, for he was an Amalekite, and he wished to destroy all the Jews, and to create a tumult in all the city. When MARDÔCHAEUS (MORDECAI) knew what was happening, he rent his garments and put on sackcloth. And ESTHER called a eunuch and sent him to obtain news of MARDÔCHAEUS (MORDECAI), and to hear what had become of him. And ESTHER made the man who had come to her [with news] from MARDÔCHAEUS (MORDECAI), to go back, and she commanded him, saying, "Go and gather together the Jews who are in SÛSÂN (SHÛSHÂN) and tell them to fast and eat not, and I and my maidens will fast." And one night God drove slumber away from the king, and he made them fetch the Book of the Prophets to read, and he read the praise of

MARDÔCHAEUS (MORDECAI). And he commanded ḤAMÂ (HAMAN) to pay honour to MARDÔCHAEUS (MORDECAI). And he commanded ḤAMÂ (HAMAN) to make the king's sons to array him in purple, and to set him upon a horse, and to make a herald to go before him and proclaim [fol. 105*b* 1] that he was the friend of the king. And for this reason ḤAMÂ (HAMAN) was jealous of MARDÔCHAEUS (MORDECAI), and he prepared for him a tree whereon to hang him. And after three days, having finished her prayers, ESTHER put off the garments of mourning, and put on glorious apparel, and came to the king, and she did homage to him, and stood up facing him. And the king said unto her, "What dost thou want, O ESTHER?" And she said unto him, "If I have found favour before the king, let my petition be granted unto me, for I and my people are sold to death and destruction." And the king said unto her, "Who hath dared to do this thing?" And ESTHER said unto him, "The enemy is ḤAMÂ (HAMAN)." And when ḤAMÂ (HAMAN) heard this he feared the king. And when the king turned aside into the garden ḤAMÂ (HAMAN) bowed down at the feet of ESTHER to pay homage to her, and when the king found him with her he was filled with wrath, and he said unto him, "Wouldst thou force my wife in my own house?" Then he commanded his soldiers to hang ḤAMÂ (HAMAN) upon the tree which he had prepared for MARDÔCHAEUS (MORDECAI), and thus he performed the prayer of ESTHER. Salutation to ESTHER.

Salutation to 'ABÔLÎ, whose head was cut off in a tank of water.

[fol. 105*b* 2] Salutation to FELḤASIUS, the ascetic, BASIL, who was hacked in pieces, and ARIUS, who was sent into exile.

Salutation to the righteous fathers of the city of KADÎḪ 'AṢWÂN, who enriched the poor.

Salutation to thy birth, seeing that thy mother had long remained barren, O TAKLA HÂYMÂNÔT, the sun who conquereth time, with whose praise the earth is filled from one boundary to the other, and with whose righteousness heaven is covered. [The above salutations are wanting in the Bodleian MS.]

And on this day also died Abbâ PAWLÎ who disputed with Satan in the city of SÂMER, which is called SALÔNḲĔYÂ (THESSALONICA). Now the men thereof were kinsmen of HEROD, and they were wicked; and they had the custom of going into the bath the men and the women together. And Abbâ PAWLÎ came to that city, now he had a young deacon with him, and he found the people, both men and women, going into the baths together on the Fourth Day of the week. And when Abbâ PAWLÎ saw [this] he marvelled exceedingly, and he said unto one of them, "Why do ye do this abominable thing?" And the man said unto him, "As we consort with our wives on our couches even so do we consort with them in the bath." And when the night was come, and men were asleep, Abbâ PAWLÎ began to pray to God with anguish of heart to smite the people a severe blow. And when he had finished his prayer he saw a black man coming [fol. 105*b* 3] from the bath house carrying a sword which was like fire. And Abbâ PAWLÎ said unto him, "Who art thou and what dost thou seek?" And the black man said unto him, "I am Satan. God hath sent me, since thou didst ask Him for me." And Abbâ PAWLÎ said unto him, "I beseech thee to tell me all thine error"; and Satan said unto him, "Ask me what thou willest." And Abbâ PAWLÎ said unto him, "How dost thou find the means of entering into man against God's Will?" And Satan said unto him, "We have no power to enter into man as long as he walketh in the path of God, nor into him that invoketh the Name of the Father and the Son and the Holy Ghost, nor into those who receive the Body and Blood of Christ in holiness"; and then Satan told him all his error. And when Abbâ PAWLÎ looked about so that he might remove himself from Satan, there was, as it were, a flash of fire; and Abbâ PAWLÎ was terrified, but an angel of God appeared and strengthened him. And on that day a stroke of God descended and destroyed those who were in the bath house, and all that were left [alive] were one man and five women. And Abbâ PAWLÎ said unto them, "Why do ye do this?" And they said unto him, "Our fathers commanded us to go into the bath house, and to enjoy ourselves one day each month with our women. We shut the doors, and extinguish

the lamps, and lie with the woman on whom our hand happeneth to fall." And Abbâ PAWLÎ said unto them, "Doth anyone of you know his daughter or his sister?" And they said unto him, "Certainly not, one doeth like the irrational beast." And Abbâ PAWLÎ taught them the Faith of Christ, and baptized them in the Name of the Father and the Son and the Holy [fol. 106*a* 1] Spirit, and administered to them the Holy Mysteries. And he went into his cell, and finished his fight, and departed to his God at a good old age. Salutation to PAWLÎ, who made Satan to reveal to him the crafty and deceitful means which he used in seducing the children of men.

And on this day also the holy and honourable IGNATIUS, Archbishop of Antioch, became a martyr. This saint was the disciple of the blessed JOHN the evangelist, and he followed him in preaching, and he went with him to many cities; and after this, JOHN made him Archbishop of Antioch, and he preached the doctrine which maketh alive therein. And he converted many to the knowledge of God, and he baptized them with Christian baptism, and he illumined them with knowledge, and revealed unto them the error of those who worship idols. And the pagans were wroth with him, and they accused him before the Emperor TRAJAN the CAESAR, a heretic, and they said unto him, "IGNATIUS destroyeth the worship of thy gods, and he teacheth the people and bringeth them into the Christian Faith of Christ." And straightway TRAJAN sent and had him brought into his presence, and the emperor said unto him, "Why hast thou done this, IGNATIUS? And why hast thou destroyed the worship of my gods, and hath brought all men to worship Christ?" And IGNATIUS said unto him, "If thou wilt allow me, O emperor, I will bring thee also to the [fol. 106*a* 2] worship of Christ, the God of all men, and I will make thee His friend." And the emperor said unto him, "Cease this talk, and offer sacrifice to the gods, and if thou dost not do so I will torture thee very severely." And Saint IGNATIUS said unto him, "O emperor, do whatsoever thou wishest to me, for I will not worship thine unclean gods, and I am not afraid of thy tortures, neither by thy fire nor by thy

lions, and thou canst not separate me from the love of Christ, the Living King." When the emperor heard this he was exceedingly wroth, and he commanded his soldiers to torture him severely. And they tortured him with divers kinds of tortures: they put burning coals of fire upon his hands, they pinched him with tongs the claws of which had been made red-hot in the fire, and they burnt his sides with red-hot pitch and oil; and after this they sliced all his body into pieces with butchers' knives made of iron. When those who were torturing him were weary of inflicting tortures upon him, they cast him into the prison house until they were able to do with him what they wished; and he remained in the prison house for many days. And then they remembered him and brought him out and set him before the emperor, and the emperor said unto him, "O IGNATIUS, if thou couldst see the gods thou wouldst be pleased with their beauty." And the saint said unto him, "If thou didst believe on Christ I could make thee to raise the dead, and to heal the sick." And the emperor said unto him, "There is no worship better than the worship of the sun." And the saint said unto him, "How is it good to worship the sun, which was created, and to forsake the Creator, Whose kingdom shall never end?" And the emperor said unto him, "What thou sayest is good, but thy transgression is not good, for thou hast drawn all the people of Syria to the worship [fol. 106*a* 3] of Christ." And the saint was wroth, and he said unto the emperor, "Because I have drawn men away from the worship of idols, and have brought them into the worship of Christ, the Creator of the heavens and the earth, Who existed before the world, thou art wroth with me, and dost command me to worship thy gods and thine unclean idols! I will not accept thy words, and I will not sacrifice to Satans, but I will worship my God, Who is indeed God, the Father, and the Son, and the Holy Spirit." And straightway the emperor was wroth with him, and he commanded his soldiers to make two famished lions to attack him so that nothing whatsoever of his body might remain. And when Saint IGNATIUS saw the lions drawing towards him, he cried out with a loud voice and said unto the people, "Hear my voice, O ye men of the city of Rômê, who are gathered

together here, know ye that I do not suffer this torture for the sake of pride and arrogant boasting, but I suffer it patiently for the sake of Jesus Christ, my Lord God. And behold, my soul desireth that these lions shall chew me up like grain, for my soul desireth to depart to my Lord Jesus Christ." And when the emperor heard this he marvelled, and was frightened, and said, "How great is the patient endurance of these Christians under these tortures! What pagan is there who would have been able to endure such punishment as this for the sake of the gods?" And when all the lions had come to the saint they looked at him, and they stood still being frightened [of him]. Then one of them smote with his paw the head of the saint and clawed him, and straightway the saint delivered up his soul into the hand of Christ his God, with joy, [fol. 106*b* 1] and his petition was fulfilled. And those lions were not able to touch his body, for it was laid up in the city of Rômê until the second coming of our Lord Jesus Christ; and they took it to a grave which was outside the city, with praise and singing. Thus he finished nobly his martyrdom for the Name of our Lord Christ, and the story of his fight hath been written so that it may be profitable to him that readeth it. And those who shall remember his name, and shall celebrate a festival in his honour, in any place, he shall make intercession when they are suffering tribulation, for he is the enemy of the life of this world. Salutation to IGNATIUS.

And on this day also died the holy father FULGOSIUS, Archbishop of the city of Antioch. This holy man married a wife and begot a daughter, and then his wife died and he assumed the garb of the monk; and because of his virtues, and his goodness, and his pleasing manners, and his asceticism, and his gentleness God chose him to be Archbishop of the city of Antioch. And having been appointed he tended the flock of Christ carefully and well, and he protected it against the Arian wolves, and the followers of MACEDONIUS, and the Sabellian heretics. He lived the life of an angel in his archiepiscopal office, [fol. 106*b* 2] and he did not possess a change of apparel, and he had no money. And he finished his fight and

pleased God, and died in peace. And Saint JOHN of the Golden Mouth praiseth him in his [Book of] Praisings and Discourses, and made manifest therein his virtues and his righteousness. Salutation to FULGOSIUS, the devotee of God.

And on this day also died ..., in one day, even as the angel told them. [Wanting in the Bodleian MS.]

XXV. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died JOHN KAMÂ (*i.e.* JOHN, the Black). This holy man was from the city of SABRÂ, of the country of MANṢÎS (MANṢURAH) in the north of Egypt, and his parents were God-fearing believers; and they had no other son, and they wished to rejoice in him in this world. And they married him to a certain maiden against his will, and when he entered the bridal bed-chamber he stood up as one who prayed frequently, and he drew nigh to the maiden and said unto her, "O my sister, thou knowest that this world is a fleeting thing, and all the lust thereof; wilt thou that we agree together to preserve our bodies in purity?" And she answered and said unto him, "God is my witness that I have never for a moment thought of desire in my heart. I do not love marriage. My parents forced me to [fol. 106*b* 3] marry thee against my will. And now, behold, God hath fulfilled my petition." And they agreed together to preserve their virginity unsullied, and they lived together many days and they slept together, but kept their virginity undefiled. And it came to pass that when they lay down together the angel of God descended like a bird, and covered them over with his wings. And because of their exceedingly great righteousness God made a vine to grow in their house, which no man had planted, and it grew and mounted up and overshadowed their heads, and their children (*sic*). And it was a sign of their virginity and of their holiness, for this their action was above the nature of the children of men—

two young people sleeping together and the desire of the flesh never rising in their thoughts! Who can go into the fire without burning himself? They would not have done this unless the help of God had protected them. And when their parents saw that they had lived together for many days, and had begotten no children, they thought that they had had no children because they were too young. And after this JOHN KAMÂ said unto his wife, "O my sister, I want to go to the desert of SCETE and become a monk, but I will do nothing without thy consent." And she answered and said unto him, "Do what thou wishest, and may God cause thee to be right, so far as I am concerned." When she had said this JOHN took her and placed her in a house of virgin nuns, and she became abbess, and she performed signs and wonders and pleased God. And when the saint went out to depart and to labour in the desert [fol. 107*a* 1] of SCETE, a man with a shining face appeared unto him and asked him concerning his going forth. And Saint JOHN KAMÂ said unto him, "If God be willing I wish to become a monk." And the man with a shining face advised him and said unto him, "Go to the cell of Saint Abbâ DÂRÛDÎ of the monastery of Abbâ MACARIUS, and live with the old man Abbâ DÂRÛDÎ, who will make thee a monk and teach thee the path of the ascetic life." And the shining man walked with JOHN KAMÂ, and comforted him until he came to the house of Abbâ DÂRÛDÎ; and when he entered the house Abbâ DÂRÛDÎ received him into it, and arrayed him in the garb of the monk, and Abbâ JOHN learned from him the Monastic Rule and the way of righteousness until Abbâ DÂRÛDÎ died. When Abbâ DÂRÛDÎ died the angel of God commanded Abbâ JOHN KAMÂ to go to the west, to the city of Saint Abbâ JOHN, the Short, and to build a habitation for himself there. And he departed thither, and three hundred brethren gathered together to him, and he arrayed them in the garb of the monk, and they built a church and a tower (or, fortress), and he taught them to pray and to sing hymns and psalms, and the Liturgy, and the Praises of our Lady MARY. One night when they were standing in prayer at the time of midnight, at the praising of our Lady MARY, the apostolic Saint ATHANASIUS appeared

unto him, and revealed unto him spiritual mysteries; and from that day they have mentioned the name of Saint ATHANASIUS at the end of the prayer of the Three Children. Once our Lady MARY appeared unto JOHN KAMÂ, and said unto him, "This place shall be my house for ever. And I will be with thy sons [fol. 107*a* 2] as I have been with thee, and my name shall be given to this monastery"; and the church was dedicated in the name of our Lady MARY, the God-bearer. Now there were certain monasteries in Upper Egypt the monks of which wished to be under the shadow of Saint Abbâ JOHN KAMÂ, and they sent a message to him asking him to come to them, so that he might strengthen them in his Rule and Ordinances. And Abbâ JOHN called one of his disciples whose name was SÎNÔDÂ (SHENUTI), and he said unto him, "Stand over the brethren until I return"; and that holy brother whose name was SÎNÔDÂ (SHENUTI) stood on his feet, and he slumbered not, nor lay on the ground, until Saint Abbâ JOHN KAMÂ returned from Upper Egypt; and he found him standing on his feet, which had broken out in ulcers wherefrom the worms were crawling. And Abbâ JOHN KAMÂ said unto him, "O my son SÎNÔDÂ (SHENUTI), why hast thou done this thing? I commanded thee to stand over the brethren in my place, and to inspect their works and their obedience." And SÎNÔDÂ (SHENUTI) bowed down at his feet and said unto him, "Forgive me, O my father, I have not done anything good." Then the days drew nigh when God wished to give Abbâ JOHN KAMÂ rest from the toil of this fleeting world, and the saint wished to depart to his everlasting habitation, which changeth not; and he became a little sick and delivered up his soul into the hand of God. Salutation to Abbâ JOHN KAMÂ. [fol. 107*a* 3] Salutation to Abbâ DÂRÛDÎ.

And on this day also died the MACCABEES in the kingdom of the MIDIANITES (?) and MOABITES. There was a king whose name was ṢÎRÛṢÂDÎN who was devoted to evil, and he boasted himself in the multitude of his horses, and the might of the soldiers who were under his authority. And he had many gods whom he worshipped and served, fifty of whom were in

the form of men and twenty in the form of women; and he used to sacrifice to them morning and evening, and compel [other] men to sacrifice to them. And there was a man of the tribe of BENJAMIN whose name was "MACCABEUS," and he had three good, strong sons; one of them used to choke bears, and kill them like chickens, and one of them used to kill a bear with a single blow. And their names were "ABYÂ" and "SÎLÂ" and "PANṬÔS." And they possessed beauty and grace, but best of all their beauty was the beauty of their hearts, for they worshipped God, and feared not death. And the king said unto them, "Ye are heretics; why do ye not offer sacrifice to my gods and worship them?" And they answered him with one voice, and said unto him, "We will neither offer sacrifice to thy gods, nor worship them, but we will worship the Lord God, Who is thy Creator, and Who made thee, and made thee to reign over all His work so that thou mightest see His people in integrity and righteousness. When He shall say unto thee, 'Leave this world,' wilt not thou have to leave it? And will He not give thy glory to another, because thou hast made thyself blind to the duties of governing which He hath committed to thee? For suddenly death shall come upon thee. And at the Resurrection there shall be judgement, and the deeds of men and of kings shall be enquired into. [fol. 107*b* 1] There is nothing which shall give them honour, for at the punishment and the judgement riches and poverty shall be alike. The Judge is just, and the punishment is prepared, and the Books shall be opened, and the deeds of men shall be made manifest, and there shall be nothing which shall remain concealed and unrevealed at the resurrection of the dead. Even the earth shall give back what hath been committed to its care, and what hath been laid upon it, even as a woman when her time for bringing forth hath arrived cannot shut her womb when that which is in her belly is about to go forth. Can any man compel the clouds to gather up water when their Lord hath commanded them to drop down rain? And they will shut up the souls of sinners in houses of darkness, the darkness where there is weeping and gnashing of teeth. And the souls of the righteous they will take into the houses of light, wherein there is pleasure and

never-ending joy. And at the resurrection of the dead [souls] will be gathered from the four winds, and they shall be brought by water, and by the dew, and by the sun, and by the heat, and by the dust of the earth, and by the breath of the winds; and God will bring from His habitation the Spirit. And when He summoneth them with one word they will all be gathered together, and the resurrection will take place. And the Living God, the Spirit of Life, will give the space of seven hands to one grain, according to His will, and it shall shoot out its roots into the earth, and sprout and burst into leaf above ground. See that it be not dead, and unable to live at all." And when the king heard this he commanded [his soldiers] to cast them into a red-hot oven, and they did as the king commanded; and these blessed and holy men entered it and delivered up their souls [fol. 107*b* 2] into the hand of God, their Lord. And the angels met them with joy and gladness, and they took them into the bosoms of ABRAHAM, ISAAC and JACOB, in the Garden of Delight. And the king also commanded the soldiers to cast their bodies into the sea, and they did so, but the sea would not swallow them, because the Spirit of God was with them. And he also commanded them to cast their bodies to the wild beasts, and they did so, but neither the wild beasts nor the birds would touch them; and the eagles and other birds hovered over them and protected the bodies for fourteen days. And their bodies sparkled like the foot (*i.e.* rays) of the sun, and like a tabernacle of light. Salutation to the five (*sic*) MACCABEES.

And on this day also are commemorated NICOLAUS, the governor, and his believing wife, and DANIEL, the Less, the monk and spiritual fighter.

XXVI. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint ANASTASIA became a martyr. This spiritual fighter was from the city of Rômê; [fol. 107*b* 3] her father was a worshipper of idols, and her mother was a Christian, who as soon as the child was born, had her baptized secretly with Christian baptism and without her father's knowledge; for had he known it would have been impossible to baptize her. And her mother reared her piously, and each day and each night she suckled her on Christian doctrine, and at length she brought her into the True Faith, and no one was able to change her belief. When she had grown up and had reached the age for marriage her father gave her in marriage to a man who was an infidel like himself, and she hated him exceedingly, and had no wish whatsoever to consort with him. And she pretended to be ill, and she was always putting forward the pretexts which women are wont to use when they want to avoid union with their husbands. She would frequently dress herself in soiled and wretched apparel, wishing by these means to make him to hate the sight of her, so that he might not have the desire to have union with her, and that, perhaps, he might separate from her altogether. And she prayed and entreated our Lord Jesus Christ very often to remove her from him quickly. And when her husband would leave his house to go to his work, she used to go out likewise, and pass into the streets and visit the believers of the True Faith who were shut up in prison, and minister unto them, and give them what they needed. When her husband knew this he made her prisoner in his house, and he shut the door upon her that she could not go out, and she prayed to God often with tears, and sorrow, and groans, to release her from her husband's hand; and God heard her petition, and received her groanings, and destroyed her husband straightway; and when her husband died she rejoiced in his death exceedingly. Then she rose up forthwith and gave all her goods to the [fol. 108*a* 1] poor and the needy, and the prisoners, and

the confessors, and those who fought the spiritual fight. And the governor of the city heard the report of her, and sent a messenger to her to bring her to him, and he brought her; and the governor questioned her concerning her Faith, and she confessed before him that she was a Christian. And the governor spake many words unto her; and made her many promises in order to make her abandon her good counsel, but she refused [so to do]. When she would not obey him, the governor tortured her very severely, and when he was weary of torturing her he ordered his soldiers to sink her in the sea, and they drowned her; but straightway God raised her up out of the sea alive and uninjured. When the governor heard that she was alive, he commanded the soldiers to lay her down on the ground between four pegs, and to tie her to the pegs, and to beat her with stripes which caused agonizing pains, and they did to her even as he commanded; but no harm whatsoever came to her. Then he commanded them to cast her into a pit of fire, which was prepared for her, and she delivered up her soul into the hand of God, and entered the kingdom of the heavens. Salutation to ANASTASIA who rejected idols.

And on this day also is commemorated Saint JULIANA the martyr.

XXVII. TÂKHSHÂSH

[fol. 108*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint 'ABSÂDÎ the bishop became a martyr. When the Emperor DIOCLETIAN heard the report of the great Bishops Abbâ 'ABSÂDÎ and Abbâ HELLANICUS, of Upper Egypt, and that they were confirming the Christians in the True Faith of our Lord Christ, and were destroying the worship of idols, he sent messengers and had them brought to him, and he tortured them very severely. And Saint Abbâ 'ABSÂDÎ asked the imperial messenger to wait for him one day. Then he prepared the Eucharist, and administered to the people the Holy Mysteries, and he commanded them to hold fast to the True Faith, and he embraced them and went forth

from them, and delivered his soul into the hand of God. And the messenger took him to ARIANUS, the governor of the city of ANTINOË. And when the messenger saw the face of Abbâ 'ABSÂDÎ, he marvelled at his appearance and his dignity, and he was sorry [for him], and said unto him, "Thou art a man of dignity; take pity on thyself and hearken to the voice of the emperor." And the saint answered and said unto him, "I will not hearken to the command of the emperor, the infidel, and I will not exchange the kingdom of heaven for life in this transitory world"; and there were many words between them, but Saint 'ABSÂDÎ would not turn from his good counsel. And then the governor commanded the soldiers to torture him on the wheel, [and they did so]; and they cast him into a red-hot oven, and also into the furnace which heated the baths; and Saint Abbâ 'ABSÂDÎ endured all these tortures patiently, and God raised him up uninjured. Then [fol. 108*a* 3] the governor commanded them to cut off his head with the sword. And when the saint heard this he rejoiced with a great joy, and he put on his priestly vestments, and he stretched out his neck and they cut off his glorious head, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to 'ABSÂDÎ and HELLANICUS, Bishops of Upper Egypt.

Salutation to the endurance of Abbâ BAG'Û, who laid a ban upon water for seventy years.

Salutation to PHILIP the virgin, who by fasting and the spiritual fight reduced himself to skin and bone. [The last two salutations are wanting in the Bodleian MS.]

XXVIII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the festival of the NATIVITY of our Lord and Redeemer Jesus Christ in the flesh, of our holy Lady the Virgin MARY. Now our God by the operation of His wisdom commanded that a decree should go forth from

AUGUSTUS CAESAR, the emperor, that all the people should be numbered, and their names written down; and because of this JOSEPH went up from Nazareth, and the Virgin MARY [fol. 108*b* 1] was with him, to Jerusalem so that his name and her name might be written down. And he was of the tribe of JUDAH, and of the house of DAVID, for the home of DAVID was in Bethlehem, even as the Holy Gospel saith. And when they had arrived there, the day of her bringing forth came, and she brought forth her first-born Son, and she wrapped Him up in His swathings, and laid Him in a manger, because there was no room in their abode. And there were shepherds in that place keeping vigil, and tending their flocks. And the angel of God stood by them, and the glory of God rose upon them, and they feared with a great fear. And the angel said unto them, "Fear not, for behold I tell you tidings of great joy which shall be for you and all nations. Behold, there is born unto you this day a Saviour, Who is Christ God the Blessed, in the city of DAVID. And the sign of this is that ye shall find the Child tied up in His swathings and lying in a manger." And forthwith there came with that angel multitudes of the hosts of heaven, and they praised God, saying, "Glory (or praise) to God in the heavens, and peace on the earth to the children of men [is] His pleasure." And the angels passed away from them and went up into the heavens. And the shepherds said among themselves, "Let us depart and go to Bethlehem, so that we may know this thing which God hath made known unto us." And they departed quickly, and they found MARY and JOSEPH, and the Child lying in a manger, and the place where he was shone with light. When they saw they knew that the words which [the angel] had spoken unto them concerning the Child [fol. 108*b* 2] were true, and they worshipped the Child, and returned to their places praising God and giving thanks unto Him. And they related to everyone what they had seen and heard, according to what had been told to them. Glory to our Lord God and Redeemer Jesus Christ for ever and ever. Amen.

And on this day also one hundred and fifty men and four and twenty women became martyrs. These people came from the

city of ANTINOË and they were infidels. When the governor of ANTINOË tortured Saint PAUL the Syrian, the martyr, these people watched Saint PAUL the Syrian whilst he was being martyred. And straightway the governor commanded the soldiers to make iron nails red-hot in the fire, and to gouge out the eyes of Saint PAUL therewith; and when they had done this they gouged out his eyes, and cast him into the prison house. And the people came to him to see him again, and his eyes could see, for our Lord Christ had healed them, and he appeared as one who had not suffered any pain whatsoever, even as they themselves could testify. And when those men and women saw this miracle, they marvelled exceedingly, and they knew that their idols could not perform such a miracle as this, and that God Who had created them, the Creator of creation, was the God who had healed the two eyes of PAUL. And they all cried out with one voice, saying, "We are Christians, and we openly confess the God of Saint PAUL." Then they drew nigh unto Saint PAUL and bowed down at his feet, and besought him to pray on their behalf. And he lifted them up, and blessed them, and said unto them, "God shall accept your trust, and shall [fol. 108*b* 3] number you among the martyrs"; and they went to the governor and confessed our Lord Christ before him. And he commanded the soldiers to cut off their heads with the sword, and they cut them off, and these men and women received crowns of martyrdom in the kingdom of the heavens. Salutation to the festival whereon Christ was born.

Salutation to ABRAHAM, ISAAC and JACOB.

Salutation to the men and women who were of the company of PAUL the martyr.

XXIX. TÂKHSHÂSH

[fol. 109*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day is celebrated the greatest of all festivals, the honourable, and great, and holy festival of the BIRTH of our Lord Christ, of the holy Virgin MARY. Now our fathers, the doctors of the Church, are at one in their opinion that the festival of the Holy Nativity should be celebrated on two days, for the Nativity took place in the last part of the night of the twenty-eighth day, and in the first part of the twenty-ninth day. When Pâguĕmên (*i.e.* the intercalary month) hath six [days], in that year the festival of the Nativity shall be on the eight and twentieth day; but if Pâguĕmên hath five [days] the festival of the Nativity shall be on the nine and twentieth day. And the [doctors] have ordained and commanded that the festival of the Nativity shall be celebrated two days, for it is the chief of the holy festivals. And the Holy Gospel saith, "And our Lord Jesus was born in Bethlehem of Judea in the days of HEROD. And behold there came wise men from the country of the East, and they came into Jerusalem, saying, 'Where is He Who is born King of the Jews? for we have seen His star, and have come to worship Him'" (Matthew ii, 1, 2). Now these wise men were of the family of BALAAM, and they were diviners, and astrologers, and they watched the stars, and held converse with them. And it was written in their books and in the books of BALAAM, that Christ, the King of the Jews, was to be born, for he saith, "A star shall rise from JACOB and a king from Israel" (Numbers xxiv, 17). And God in the operation of His wisdom made these diviners to understand, and he made those who were astrologers to believe in Him. And He shewed them this star, and when they saw it they rejoiced, for its appearance was different in very many respects from that of the other stars. Now its appearance was this: That star had the form of a virgin embracing a child in her bosom, and it travelled from left to right, and it travelled by day, and disappeared by night. When the wise men travelled, the star travelled; and when they

stood still it stood still. And it was visible to them in one place, and was hidden from them in another. When they came into Jerusalem [fol. 109*a* 2] it became hidden, and when it was hidden from them they were exceedingly sorry, and did not know what to do. And then they came into Jerusalem and asked for Him that had been born. And the number of those diviners was three thousand, and their kings were three, and each of them had one thousand and seventy horses. And when HEROD heard about the diviners who had come to Jerusalem on account of the King Who had been born, he was dismayed and was afraid for his kingdom, for he heard from the Jews about him, that the Messiah would be born in the flesh. And he gathered together all the chief priests, and the scribes of the people, and he said unto them, "Where is the Messiah to be born?" And they said unto him, "In Bethlehem of Judea, for even thus is it written in the prophet: 'And thou Bethlehem, in the land of Ephratah, thou shalt not be for ever the least important and smallest of the principalities of Judah, for in thee shall be born and go forth a king and a governor who shall supervise My people Israel'" (Matthew ii, 6). Then HEROD summoned unto him the diviners by themselves in secret, and he enquired carefully of them the day when the star appeared unto them. And he sent them to Bethlehem, saying, "When ye have departed enquire carefully about the Child and where He is born, and when ye have found Him come back to me, and tell me so that I may come and worship Him." Now these words came from him with deceit, for when the wise men had found Him, he determined to kill Him. And when the wise men heard these words from the king, they departed, and that star which they had seen in the East [fol. 109*a* 3] guided them until it brought them to the cave, and it stood over the cave where the Child was; and when they saw Him they rejoiced with great joy. And by the Will of God JOSEPH and MARY and the Child our Lord Jesus, went out that day to the cave, and at length the diviners found them; for our Lord Christ was reared only at Nazareth. And it was two years after He was born when the diviners came to Him, and when they entered the cave they found the Child with

MARY His mother, and they fell down and worshipped Him, and they embraced Him, and they opened their treasures and brought and gave Him the gold which was His tribute, for He was a king, and incense because He was God, and myrrh, which was a symbol of His life-giving death. And [the angel] appeared unto them again and told them in a dream not to go back to HEROD, but to depart by another road and journey to their own country. And they departed and became preachers and announcers of the appearance of God in the flesh. Concerning this day ISAIAH the prophet prophesied, saying, "Behold, a virgin shall conceive, and bear a son, and she shall call his name Emmanuel which is, being interpreted, God with us" (Isaiah vii, 14). And concerning this virgin the prophet EZEKIEL prophesied, saying, "I saw the door of the East. And God said unto me: This shall be a means of exit. None shall enter through it, and none besides the Lord God of Israel shall go out therefrom" (Ezekiel x, 19). And concerning this virgin DANIEL the prophet saith, "I saw as it were the Son of man, and a cloud came until it reached the Ancient of Days. [fol. 109*b* 1] And it drew nigh unto Him and ascribed to Him dominion, and sovereignty, and honour, and it made all the people and all the nations worship Him, and His dominion was an everlasting dominion, and there was no end to His kingdom" (Daniel vii). And ISAIAH the prophet also saith, "God appeared unto me from Zion, having covered Himself with a covering of flesh like unto myself, and He said unto me, Behold the flesh which I will take from the seed of DAVID, the son of JESSE." And ISAIAH the prophet also saith, "Behold, I will assuredly make a new heaven and a new earth, and I will dwell in them with those I love, and they shall rejoice for ever." And also, "God will make a rod from the root of JESSE to bud, and He will put wisdom, and knowledge, and power therein, and he shall do justice to the poor, and he shall smite the earth with the word of his mouth, and he shall slay the perverse with the spirit of his lips." And ISAIAH the prophet also saith, "I will set my son to be a sign for the nations, and he shall rule over them, and they shall believe on him and put their trust in him, and he shall be for rest and glory, and the earth shall be

full of the knowledge of God." And ISAIAH also saith, "For unto us a Child is born, unto us a Son is given. His dominion shall be upon His swathings, and His name shall be called, Great, Counsellor, Almighty God, Governor, King of Peace, Everlasting Father Who shall come." And JEREMIAH the prophet saith, "Thus saith the Lord: In those days great light shall rise up for DAVID, and he shall set judgement and integrity in the earth. And God [fol. 109*b* 2] shall deliver those who believe on Him, from Judah and Israel." And ELISHA the prophet saith, "God shall come down from heaven, and shall walk about in the market-places of the children of Israel, and He shall teach the people righteousness, and all nations shall be in submission unto Him, except the nation of the alien sons of ABRAHAM." And NEHEMIAH prophesied, saying, "God shall come in my own appearance, and His raiment shall be as is my raiment." And JOEL the prophet prophesied, saying, "I see the virgin daughter of the tribe of JUDAH and of the seed of DAVID become a seat for God, and she shall burn like fire. And I asked the Cherubim concerning her, and I said unto him, 'Who is this [virgin]?' And he said unto me, 'This is the virgin, the seat of God, chosen from among the sons of ADAM, and by her He shall redeem the abominable nations, and she shall be a helper and a support of him that shall believe on her.'" And DAVID saith in the Psalms, "The Great God said unto me: Thou art My Son, this day have I begotten Thee. Ask Me, I will give Thee the nations for an inheritance, and Thy rule shall be to the ends of the earth. Thou shalt rule them with a rod of iron, and like the vessel of the potter thou shalt smash them. And now, O kings, get ye understanding, and be admonished all ye who judge the earth. Serve ye God with fear, and rejoice in Him with trembling; strengthen wisdom so that God may not be wroth, and that ye may not perish from the way of righteousness. Blessed be all those who put their trust in Him" (Psalm ii). And the prophet also saith in the CIXth Psalm, "I begot Thee in the womb before the Morning [fol. 109*b* 3] Star. God hath sworn, and He will not repent. Thou art a priest for ever according to the office (or position) of MELCHISEDEK" (Psalm cx, 3, 4). As he revealed unto

ABRAHAM a ram in the thicket, and as water poured out of the rock in the desert, and as the dry rod of AARON sprouted and blossomed, and as the she-ass of BALAAM spake, and as water poured out from the jawbone of an ass into the hands of SAMSON the giant, and water and honey from the bones of a lion, and as the fire burned in the bush before MOSES, and the bush was not consumed, even so did our Lady, the holy Virgin MARY, bring forth our Lord Jesus Christ. And the fire of His Godhead did not consume the Virgin MARY. Salutation to Thy Birth, O Lamp of the darkness.

And on this day also was born JOSHUA, the judge, of the house of EPHRAIM, who became the salvation of the children of Israel against the attacks of their enemies, just as the Birth of our Lord became the salvation of ADAM and his children. Now formerly the name of JOSHUA was "HÔSÊ'Ă," but when God delivered the children of Israel from Amalek by his help, he was called "ÎYÂSÛS," that is to say, "Saviour" (or "Redeemer"). After the death of MOSES God chose him to be judge over Israel, [fol. 110*a* 1] and he delivered them from slaughter by alien nations, and made them to inherit their land; then he died in peace and inherited the kingdom of heaven.

"The kings of SÂBÂ and Arabia shall bring gifts with entreaty, and the kings of the Islands and of Tarshish shall bring in presents" (Psalm lxxii, 10). Hath come, hath come DAVID, the king, was said of old by the little virgin who brought him forth. [Omitted in the Bodleian MS.]

Salutation to Thy Birth, O consuming Fire.

Salutation to your blood which was shed, O ye martyrs of 'AKMÎM (AKHMÎM). [Omitted in the Bodleian MS.]

Salutation to the blessed ḲUORÎL, master of three camels, [ḲUORÎL the camel man, of the city of SAMANUD,] and Abbâ GÎZÊ.

And on this day also are commemorated JACOB (JAMES) and PÎLĔS (PÎLSES), and THEODORE, the martyrs.

And on this day also died 'AḲÂRYÔS (ABGAR), King of RÔḤÂ (EDESSA). The kingdom of this saint was in the country of Syria, which is called "SARANÎN," and in the city of RÔḤÂ (EDESSA), and he was a worshipper of idols, and a paralytic, and [although] he had given [much] money to the physicians [fol. 110*a* 2] they could not heal him. And when he heard of the works of our Lord, and the miracles which He performed, and how He healed the sick, and cast out devils, and opened the eyes of the blind, and raised the dead, he sent a letter to Him, saying, "Peace be unto thee, O God, Who hast appeared in Jerusalem, in the flesh of men. And peace be unto Thy Father Who hast sent Thee down without Thy being separated from Him. And peace be unto the Holy Spirit, Who hath whispered in my mind that Thou art His Messiah, and His equal. Peace be unto Thee, O Thou Who wast begotten in virginity, without the seed of man. And peace be unto those who have believed on Thee. I believe on Thee, and I have turned from the worship of idols to the worship of Thee. Come to me that Thou mayest be King over me, and make my city Thy home (?), and heal my sickness, and cleanse my impurity. What matter the Jews to Thee? They spit upon Thy Name, and they hurt Thee; they are a nation of men of perverted counsel. If in times of old they did not believe on Thee when Thou didst bring them out of Egypt, by working miracles, and didst feed them with manna for forty years (?), and they murmured against Thee so much that Thou didst deliver them over to destruction, how much less will they believe on Thee when they see Thee clothed in the flesh of earth, which hungereth and thirsteth? Dost Thou imagine that their evil disposition will shew itself differently because Thou art learned in hidden things?" And these and such like things did the King of RÔḤÂ (EDESSA) send to Him in writing. And when the messengers came to our Lord, He knew what was in their hearts, and He told them what was in the letter before they spoke to Him. And then He took a piece of white cloth and wiped His face

thereon, and the exact form and features of His face remained impressed on that cloth, and [fol. 110*a* 3] He sent it with THADDEUS, His disciple, [to the King of RÔḤÂ (EDESSA),] saying, "Take this picture of My Person, and it shall fulfil for thee all thy wants, and it shall heal thee of thy sickness, and shall bless thy city, and direct thy kingdom rightly. I have tested this picture in fire and in water to see if it would change, [but it did not]." And when the messengers came to 'AḲÂRYÔS (ABGAR) they gave him the picture, and he put it in the fire and in water, and neither harmed it. And the city of RÔḤÂ (EDESSA) believed in it, and in its divine authority, and it worked miracles innumerable. And the king was healed of his sickness and died in peace that day. Salutation to 'AḲÂRYÔS (ABGAR), to whom our Lord sent an indestructible portrait of Himself.

And on this day also died ḲUÔRÎL, the camel man. This holy man was from the city of SAMNÛD, and he devoted himself to fasting and to prayers, and God gave him the knowledge of mysteries, and of things that were hidden. And he had three camels which he worked according to his needs, and he used to load them with what he required from the flax fields which he possessed. And he had a certain man, who was one of the men of FARÂGÛN, and who was a chief priest of the shrine of our Lady MARY of that city, and his father had held the [same] office before him; and this church possessed much money which had been given thereto by kings and governors. And he used to [fol. 110*b* 1] have charge of the treasury which was hidden, and the bishop and he who was under him, that is to say, this chief priest, knew the amount of treasure therein; and then, suddenly, without uttering a word to his son, he died. When the bishop heard of his death he came to the church and demanded the money from his son, who said, "I do not know where the treasury is, and my father, whom the hand of death hath snatched away suddenly, hath never told me." When the bishop heard this he was wroth and he wished to torture him, and the man said to the bishop, "Wait until I have looked for the place where the treasure is, and if I do not find it do

with me what thou wilt"; and to this the bishop agreed, and fixed a time. And the young man went into his house and told his wife all the trouble. And she said unto him, "Put thy trust in God, and go to the monks, the fathers of Dabra Abbâ MAḲÂRA, and ask them and their neighbours for they will tell thee." And when he had arrived there he asked the monks with tears to make themselves masters of [his] sorrow; and not one of them could tell him anything. Then a certain solitary made a sign to him, and said unto him, "Go to SAMNÛD, and enquire for ḲUÔRÎL an owner of camels, and tarry with him, and he will tell thee [where it is]." And when he had come into the city of SAMNÛD, and enquired for ḲUÔRÎL, the people told him [where he was]; and when he arrived there he found him in his house and his three camels were with him. As soon as ḲUÔRÎL saw him, he knew by the Spirit everything, and what he wanted, and then he brought him into his dwelling and offered him food. And the young man said unto him, "O my father, I cannot eat until I have finished my errand"; and ḲUÔRÎL said unto him, "Thine errand shall be fulfilled." And after supper [fol. 110*b* 2] each man went to sleep in his abode. And at midnight ḲUÔRÎL the camel man saw a vision of that man standing by his camels, and when he bowed the man bowed with him, and when he prayed the man prayed with him. And on the morrow he took his camels into the desert to load them with the flax which he needed, and that man [of the dream] went with him to help him. When they arrived in the fields ḲUÔRÎL took one camel to load him with flax, and that man took the second camel to load him, but he put a load on the camel's back which was beyond his capacity to carry, and overloaded him very much indeed; and when the animal wanted to raise his load he was unable to move. And that man took a stick to beat him, but the camel cried out in human speech, saying, "O my father ḲUÔRÎL, do not let this man ill-treat me; he hath loaded me beyond what is right for me." And ḲUÔRÎL came and lightened the weight of the camel's load, and he said unto that man, "O my son, why didst thou load him with a weight heavier than he could carry? Wouldst not thou be sorry if one laid a heavy load upon thee, and a

labour which thou couldst not perform?" And then when they came into their abode he asked him about his sorrow so that he might tell him and reveal to him the place of the treasure; and having made him to swear that he would not repeat his words to anyone else, he said unto him, "There is at the east end of the church a little box, and therein is the treasure." And when the young man went into his house, he told his wife, and they went together to that place and found there a treasure the like whereof in quantity doth not exist in the treasuries of kings; and he told the bishop, who took charge of it. [fol. 110*b* 3] Salutation to the blessed ḲUÔRÎL.

And on this day also the men of 'AKMÎM (AKHMÎM) became martyrs. They were gathered together in the church on the festival of the Nativity, which is to be praised! and they were performing the service of the consecration of the Offering, and they saw our Lord sitting upon the Tâbôt (*i.e.* tabernacle) administering the Holy Mysteries to the people. And whilst they were enjoying this happiness ARIANUS came and attacked them, and he entered the church and seized the two prefects of the city whose names were BĔHWÂFÂ and WĔNÎN, and cut off their heads with the sword. After that he slew the deacons, and the sub-deacons, and those who sang (*i.e.* the choir), and the steward of the church, and he left not alive neither woman nor child; and he slew so many that the blood ran out of the door of the church and along the road for a distance of twenty cubits. And Abbâ VENUDIUS, the bishop, and DIOSCURUS, and SACLABIUS (*sic*) and his brethren who were with them, ARIANUS took with him bound in fetters. And behold the memorial of their martyrdom is written in the section for the First Day of the month of Ṭĕr. Salutation to your blood, O ye martyrs of 'AKMÎM (AKHMÎM), which was shed mercilessly.

XXX. TÂKHSHÂSH

[fol. III*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day died the honourable father, Abbâ JOHN, Abbot of the desert of SCETE. When this saint was made abbot of the monastery of Saint MACARIUS the Church flourished. And he was the father of many saints, among them being Abbâ GA'ÂRGÎ, and Abbâ ABRAHAM, the great stars, and Abbâ MÎNÂS, Bishop of the city of TAMÛZ, and Abbâ ZACHARIAS of SĔḤA, the bishop, and of many others who were like unto them; and he was the asylum of many souls. And many times when he was administering the Sacrament to his people, both the sinner and the righteous man were revealed to him, and after, he saw our Lord Jesus Christ and His holy angels above the altar. One day he saw a certain priest whose deeds were evil as he was coming to the church, and there were many unclean spirits surrounding him, and they had made a bridle (or gag) for his mouth; but before he could enter the church, the angel of God came forth from the altar, and drove them away from him with a sword of fire. And when that priest came in and put on the vestments of the priesthood to celebrate the Eucharist, the whole of him became like unto fire, and he consecrated the Offering and administered the Holy Mysteries to the people. And having put off the priestly vestments, and the adornments worn for the Eucharist, he went out of the church, and those black, unclean spirits returned to him, and treated him as before. And [fol. III*a* 2] Abbâ JOHN told this story to the brethren when he was informing them that there is no difference between the priest who is a sinner and the priest who is a righteous man at the time of the administration of the Eucharist, because through the faith of the people the bread becometh His Body, and [the wine] His honourable Blood. And he spake to them in a parable, saying that the matter is like unto the seal of the emperor wherewith they stamp iron and gold, but the seal remaineth unchanged; even so is it with the priests, for one is not different [from the other], but God

will reward each priest according to his work. And a great tribulation came upon this holy man, for the pagan barbarians carried him away captive to their own country, and they held him a close prisoner; and he lived with them for many years, and they afflicted him sorely the whole time; and then our Lord Jesus Christ restored him to his own monastery. Before his departure from earth, the time of which he knew, he gathered together the brethren and commanded them to keep the precepts of the Holy Gospel, and to walk according to the course of the holy fathers, so that they might receive with him a portion and a heritage in the kingdom of the heavens; and then he became a little sick. And he saw the company of the saints who came to carry away his soul, and he rejoiced with a great joy, and he delivered up his soul into the hand of God. And he died in peace, and the brethren carried him into the holy church of the community, and they buried him and sang many psalms and dirges as they did so; and because of their love and affection for him they cut strips off from the cloths wherein he was swathed, and these strips became a means of healing every sick person, whatsoever might be his sickness. And this father lived ninety years. And the place where he lived existeth to this day, and it is called [fol. III*a* 3] BEGBÎG. Salutation to JOHN, chief of the desert of SCETE.

And on this day also KERION (GORION ?) and PHILEMON, officers of the army of ARIANUS, and forty soldiers with them became martyrs. The cause of their martyrdom was this: When they saw the miracles which were performed by the martyrs DIOSCURUS, and AKLABIUS, and Abbâ VENUDIUS, nobles of 'AKMÎM (AKHMÎM), they cast away their military equipment, and they cried out, saying, "We are Christians and we believe on Christ." And the governor commanded his soldiers to cast them into a red-hot oven, and in this way they finished their martyrdom. And when those who were gathered together about them saw them, many of them cast themselves into the oven, none forcing them to do so.

And on this day also died Saint JOHN of LÎḲÔS (LYKUS).

This holy man fought the spiritual fight from his youth up, and as soon as he had adopted the garb of the monk, the gift of prophecy was given to him; and he healed the sick, and the report of him was heard in all the land. And there was a certain governor (or noble) who visited Abbâ JOHN frequently, and his wife used to urge him and adjure him to take her to Saint JOHN, and he said unto her, "The saint hath not looked upon the face of [fol. 111*b* 1] a woman for forty years." And the governor went and told Abbâ JOHN what his wife had said to him, and Abbâ JOHN said unto him, "With God's good pleasure I will fulfil her desire for her." And that night Saint JOHN appeared unto the woman in a dream, and he said unto her, "What hast thou to do with me, O wife, who dost seek to see the face of me, a sinner? I am neither a righteous man nor a prophet. Henceforward seek not to see my face"; and having said this he prayed over her and blessed her. And on the following morning the woman told her husband how the saint had visited her in the spirit, and she described to him his face and form, and she sent him to him with words of praise and gratitude. And when the saint saw her husband he smiled and he said unto him, "Have I not fulfilled the desire of thy wife for her, and visited her?" And when her husband heard him he marvelled exceedingly at his virtues and righteousness. And Abbâ JOHN lived a life of strenuous spiritual fight for a period of ninety years, and then died in peace. Salutation to JOHN who put from him the sight of a woman during his life.

And on this day also died Abbâ ZACHARIAS, the fighter. Before he became a monk, when this holy man was journeying along the road, some barbarians rose up against him, and seized him and wanted to kill him. And by the Will of God an abbot happened to be passing along that road at the time, and he cried out to them, and they, [fol. 111*b* 2] thinking that the soldiers were pursuing them, took to flight, being afraid, and as they were fleeing they were drowned in the river. And ZACHARIAS being delivered from slaughter took their goods, and came into the city to sell them, and the governor of the city believing him to be a thief commanded his soldiers to kill

him, but as soon as he learned his business he let him go. Then ZACHARIAS went to the monastery of Abbâ PACHOMIUS, and he put on the garb of the monastic life; and he devoted himself to fasting and prayer, with such strenuousness that Satan became envious of him, and having disguised himself, and assumed the form of his father, he appeared to him by night. And he said unto him, "My departure draweth nigh, come and bury me"; and the saint thinking that it was true went to his father, and finding him alive, knew that it was a device of Satan. And he returned to his habitation, and shut his door, and he continued to fight against Satan until he prevailed. And on the day of Hosannah he went to the abbot and asked him to give him leave to go to Jerusalem. And on the following day he found three shining men waiting for him, and he went with them. Then the abbot went to look at his cell, and he found three huge serpents gliding about on the ground, and being afraid of them he called out the name of ZACHARIAS three times. And when he turned towards the serpents they spoke unto him in human speech, saying, "O ABÛNA, where hath our brother ZACHARIAS gone, who feedeth us?" Then the abbot gave them food. And Abbâ ZACHARIAS returned to his cell, and he continued his strenuous fight and died in peace. [fol. 111*b* 3] Salutation to ZACHARIAS who fed three serpents.

And on this day also the people of Ethiopia commemorate the CHILDREN OF BETHLEHEM whom HEROD the wicked slew; now the history of them is written in the section for the third day of the month of Ṭĕr. Salutation to each of the children of two winters (*i.e.* two years old).

Here endeth the Histories of the blessed month of Tâkhshâsh by the good pleasure of God, and by the Will of our Lord Jesus Christ, and by the favour of the Holy Spirit Paraclete.

THE FIFTH MONTH—ṬĚR
(JAN. 6–FEB. 5)

[fol. 112*a* 1] The first day of the blessed month Ṭĕr containeth ten hours, and then this period increaseth.

I. ṬĚR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day STEPHEN, the apostle, archdeacon and protomartyr, became a martyr. This holy man, as the Book of the Acts of the Apostles testifieth, was full of grace, and of the Holy Spirit, and of power, and he used to perform signs and miracles among the people. And the Jews were envious of him, and they seized him and brought him into their synagogue, and they said, "We found him blaspheming God and MOSES, and saying that Jesus shall change the Law of MOSES, and shall overthrow this holy place." And those who were sitting round in the Sanhedrîn looked at the face of the blessed STEPHEN, and saw that it was like unto the face of an angel of God. And they said unto him, "Is this thing true which is said concerning thee?" And the saint answered and said unto them in a loud voice, "Hear ye, O our fathers and brethren. The God of praise appeared unto our father ABRAHAM in the country between the rivers (Mesopotamia), before he had left Harran, and He said unto him, Get thee out from thy country and from thy kindred, and come into the land which I will shew thee; and he went forth from Harran as God commanded." And again God commanded him to speak, and then STEPHEN talked to them about the birth of ISAAC, and concerning JACOB and his sons, how they sold JOSEPH, and how JOSEPH knew his brethren when he was chief. And Saint STEPHEN talked with them until [he came to] the building of the sanctuary. And then he lifted up his voice and said unto them, [fol. 112*a* 2] "O ye stiff-necked men, ye dense of heart, at all times do ye resist

the Holy Spirit, even as did your fathers who persecuted the prophets who prophesied, and who preached concerning Christ, Whom ye killed, and Who hath risen from the dead." And when they heard this they gnashed their teeth upon him. And Saint STEPHEN being full of faith, and of the Holy Spirit, looked up to heaven, and he saw the glory of God, and Jesus Christ at the right hand of God His Father, and he said unto them, "Behold, I see heaven open, and Jesus standing on the right hand of God His Father." And when they heard [this] they shut their ears, and took him that they might stone him with stones, and they deposited their apparel with SAUL, that is to say PAUL. And they took STEPHEN outside the city, and stoned him, and he prayed to God on their behalf, and he knelt down on his knees and said, "Receive my soul unto Thyself, O God." And he said, "Let not this sin be reckoned unto them"; and he was like unto his Lord. And when he had said this he died, and certain believing men came and carried away the body of the saint, and they lamented for him with a great lamentation, and buried him. Salutation to STEPHEN.

And on this day also Saint [fol. 112*a* 3] LAVENDIUS (LEONTIUS ?) became a martyr. This saint lived in the days of the Emperor MAXIMIANUS, the infidel, in the country of Syria. When the Emperor heard about him, and knew that he was a fighter of the spiritual fight, and that he worshipped God, he sent and had him brought before him. And he offered him very much money, and tried to persuade him to forsake the worship of God, and to serve his idols. And Saint LAVENDIUS (LEONTIUS ?) laughed at him and spurned his gifts, and his money, and his honours, and despised his punishments, and cursed his unclean gods. And straightway the Emperor was wroth exceedingly, and he commanded his soldiers to hang him up on the wheel, and to torture him severely; and they did to him as the emperor commanded, but God brought him out sound and uninjured. Then the emperor commanded them to beat him with clubs, and to boil oil and fat in a large cauldron, and to cast the saint into it; and they did this to him. And the saint endured all these tortures, for our Lord Christ made him strong, and

enabled him to endure, and He raised him up whole and uninjured. When the emperor was tired of torturing him, he commanded them to cut off his head with the sword, and thus he received a crown of martyrdom in the kingdom of the heavens. And many signs and wonders were made manifest through his body, and the fame of him was heard throughout Syria; and they built churches and monasteries in his honour. In one of his monasteries Saint SEVERUS, Archbishop of the city of Antioch, was baptized when he was a child. [fol. 112*b* 1] Salutation to LAVENDIUS (LEONTIUS ?).

And on this day also died Saint MACARIUS, the sixty-first Archbishop of the city of Alexandria. When Abbâ MICHAEL, the archbishop, his predecessor, died, the bishops, and chief priests, and elders of Egypt, gathered together, and they all went up to the desert of SCETE, and they took up their abode in the monastery of Saint Abbâ MACARIUS, and they enquired carefully of the desert monks, and the righteous men who dwelt in cells and caves, and asked them who was fit for the honourable office of archbishop; and one of the righteous men told them about this saint. And the priest MACARIUS, who dwelt in the monastery of Saint Abbâ MACARIUS, said, "He is better than all others for this office"; and they searched for him, and seized him against his will, and as they bound him, he cried out "I am a sinner and am not fit for this work"; but they did not hearken to his words, and they made him archbishop against his will. And he appointed bishops and priests in every district of Egypt, and he restored many churches, and in his days all Christians lived in peace and safety, and the churches were [uninjured]. He occupied his office for twenty-seven years and thirty-one days, and he was well-pleasing to God, [fol. 112*b* 2] and died in peace. Salutation to MACARIUS.

And on this day the saints of 'ÂKMÎM (AKHMÎM) became martyrs, and their history is as follows: There was a certain man of the men of 'AKMÎM (AKHMÎM) who was a judge, and he was rich in gold and silver, and his name was EL-SÎD-MÂLYÔS, and he begot two sons whose names were DIOSCURUS and SAKLABIUS (AESCULAPIUS ?), and they were reared in the fear of God, with fasting and prayer. And when their father died they wished to adopt the monastic life; and the angel of God appeared unto them and [commanded] them to go to the monastery of Abbâ MOSES, the desert monk; and having gone to him they put on the garb of the monk, and they fought the spiritual fight strenuously, and performed signs and wonders. And after a few [days] DIOSCURUS was made a deacon [and] priest, and SAKLABIUS a deacon, and then it happened that DIOCLETIAN denied the God of heaven, and commanded ARIANUS, the governor of ĔNṢĔNÂ (ESNEH ?) to slay [all] the Christians who would not sacrifice to his gods. And ARIANUS arrived in 'AKMÎM (AKHMÎM) and he seized PETER, the bishop, Abbâ BÛNÛDYÂS, and he bound him, and came into his city. And MICHAEL, the angel of God, appeared unto DIOSCURUS and SAKLABIUS, and told them that they were to receive the crown of martyrdom in the kingdom of the heavens, and on the twenty-eighth day of the month of Tâkhshâsh they and twenty-four monks went to ARIANUS. And when they arrived in the city of 'AKMÎM (AKHMÎM) they found the Christians, [fol. 112*b* 3] together with their wives and children, in the church of Christ our Redeemer, ready to celebrate the festival of the Glorious Birth and to die for His Name; and Abbâ BĔNÛDYÂS (*sic*) the bishop came with them. And on the following morning Abbâ BĔNÛDYÂS read the Liturgy, and when he came to the passage wherein is said "Holy," the angels cried out, saying, "Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy glory." And the saints saw our Redeemer sitting upon the Tâbôt (*i.e.* tabernacle) and the angels standing round Him raising the Offering, and He placed the Offering in the hand of the priest that he might present it to those assembled there. When ARIANUS heard [this] he was filled with great wrath, and he came into the church, and seized the two elders of the city whose names were BĔHWÂFÂ and WĔNÎN, and cut off their heads with the sword. And after that he killed the deacons, and the subdeacons (?), and the singers, and the steward of the church, and he left neither woman nor child alive; and at

length their blood ran out of the door of the church, and flowed down the road for a distance of twenty cubits. Then [the officer] took Abbâ BÛNÛDYÂS (*sic*) the bishop, and DIOSCURUS and SAKLABIUS, and the brethren who were with them, and carried them before ARIANUS, who persuaded them to worship idols. And when they refused to do so, he commanded the soldiers to beat DIOSCURUS and SAKLABIUS until their bones were shattered, [and they did so], but the angel of God appeared unto the saints, and healed them. And KÂRYÔN and PHILEMON, the chief officers of the guard of ARIANUS, and the forty soldiers who were with them, saw this miracle, and they believed on Jesus Christ. And the governor commanded his soldiers to cast them into a red-hot oven, and they finished their martyrdom on the thirtieth day of the month of Tâkhshâsh. And several of those who were gathered together there cast themselves [fol. 113*a* 1] into the oven, without any man compelling them to do so, and they finished their martyrdom. And on the first day of the month Ṭĕr, whilst DIOSCURUS and SAKLABIUS were shut up in prison, MICHAEL the archangel appeared unto them, and made them strong to finish their martyrdom. And on the following day ARIANUS held converse with them concerning their worshipping idols, and when they refused to do so, he commanded the soldiers to gouge out the eyes of DIOSCURUS, and the saint took up his eyes and put them back in their sockets, and they were as they had been before [they were gouged out]. And LUCIUS, an officer, and his company of soldiers, believed on Christ, and the governor cast them into a pit, and they completed their martyrdom. And then ARIANUS commanded the soldiers to kill the saints, and whilst they were praying the Lord Jesus Christ appeared unto them and gave them the covenant that whosoever invoked their names, and commemorated them, and wrote a history of their strife should be numbered with the company of the righteous. Then the soldiers came and cut off the head of Saint DIOSCURUS with the sword, and SAKLABIUS they cut in halves, and the four and twenty monks they split in twain, from their heads to their feet, and they were crowned on the first day of the month Ṭĕr. And SAMUEL, who was a

kinsman of theirs, swathed their bodies for burial, and he buried them in the church which was consecrated in the Name of the Father and the Son and the Holy Ghost. And the number of the martyrs who were slain is eight thousand one hundred and forty. Salutation to DIOSCURUS and SAKLABIUS.

[fol. 113*a* 2] And on this day also became martyrs, excepting those who died the day before, whom DIOCLETIAN killed, sixty priests, one hundred and thirty deacons, fifty-three singers, eighty stewards (*i.e.* vergers) of churches, forty-two judges, one hundred and fifty subdeacons (?), eight thousand four hundred and ninety members of the laity, and their elders LEDIANUS (LYDIANUS), and TÂDRES (THEODORE), and PAUL.

II. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died ABEL, the righteous man, whose blood was shed by violence; and he was the first-born of the dead, whom CAIN his brother slew. And the cause of this was the fact that ADAM transgressed the command of God, and ate of the tree, although he was commanded not to eat of the tree, and death obtained dominion over him, and over his sons, and he became a slave of sin, and Satan was given permission to lead him astray for ever. Then when he went out from the Garden, and descended into the low-[lying] land, he continued for one hundred years to weep and to lament, because he was stripped of the glory of his honour, and was driven out from his inheritance. When his lamentation was ended, he knew his wife EVE, and she conceived by him and she bore him CAIN and 'ÊLYÛD his sister. And then he knew EVE again, and she bore him ABEL and 'AḲLÎMÂ his sister. And when the children were become young men ADAM said unto EVE, "Behold thy children have grown up, let CAIN marry [fol. 113*a* 3] 'AḲLÎMÂ, who was born with ABEL, and let ABEL marry 'ÊLYÛD, who was born with CAIN." And CAIN said unto EVE his mother, "It is right that I should take my sister, who was born with me, and that

ABEL should take his sister, who was born with him"; now this [he wanted] because 'ÊLYÛD who was born with CAIN was more beautiful than 'AḲLÎMÂ the sister of ABEL, and she was like EVE her mother. And when ADAM heard this, it was exceedingly grievous unto him, and he said, "This is against the Law, and it is not right for thee to do this thing, and to take to wife thy sister who was born with thee." At that moment envy (or jealousy) entered into the heart of CAIN, and he wanted to kill ABEL. Then ADAM said unto CAIN and ABEL, "Get ye forth and offer up an offering to God, and whichever He pleaseth let it be to Him." When they had offered their offerings God looked upon the altar of ABEL, and accepted his offering, and He rejected the offering of CAIN. Then the jealousy and anger of CAIN were increased, and Satan came upon him, seeking a pretext for killing him. And when he had gone down into the valley Satan visited CAIN, and he said unto him, "Why art thou sorrowful?" And CAIN said unto him, "Because my father hath commanded me to give my beautiful sister to my brother ABEL." And Satan said unto him, "Hear my voice, O my friend, and listen to my admonition. Rise up and follow thy brother, and thou wilt find him drinking water; smite him on his head with a stone, and when he dieth thou canst marry both thy sisters." And the advice of Satan was good in CAIN'S sight, and he burned with the lust for fornication, for he was the son of perdition. And then he took up a stone and smote the head of ABEL, who died by the hand of his brother through jealousy of a woman. [fol. 113*b* 1] This was the beginning of sorrow, and the cause of death in the world. And concerning this God said unto ADAM and EVE when they were in the Garden, "Ye shall not eat of this tree, for in the day wherein ye eat thereof ye shall surely die" (Gen. ii, 17); and these words referred to ABEL before [he was born]. And God said unto CAIN, "Where is thy brother ABEL?" And CAIN said unto Him, "Am I my brother ABEL'S keeper?" And God said unto him, "The blood of thy brother hath come to Me. Cursed shalt the earth be because she hath opened her mouth to drink the blood of thy brother; and do thou tremble, and be terrified all the days of thy life." And this curse was exceedingly heavy

upon CAIN, and at length his seed was destroyed from off the face of the earth by the waters of the Flood, because of ABEL. And ENOCH saith, "I heard the blood of ABEL crying out, and accusing his brother." And our parents, the children of ADAM, before the waters of the Flood, used to swear by the blood of ABEL, and our Lord said unto the scribes and Pharisees, "Which of the prophets did not your fathers kill? Therefore there cometh upon you the blood of all the righteous which hath been poured out upon the ground from the blood of ABEL the Just to the blood of ZACHARIAS the priest, the son of BERACHIAH, whom they slew in the midst of the sanctuary" (Matthew xxiii, 35). And PAUL saith, "The sacrifice of ABEL was better than [that of] CAIN, by reason of the faith which he brought to God, and it became a witness concerning him that he was a righteous man, and the sacrifice which he offered to God also testified concerning him; and [although] he is dead it yet speaketh." And he saith also, "Jesus, the lamp and guide of the new covenant, and the sprinkling of the blood of the prophet, which speaketh [fol. 113*b* 2] better than that of ABEL" (Hebrews xi, 4; xii, 24). And then, when ADAM missed ABEL, his son, he said unto CAIN, "Where is thy brother?" And CAIN answered him angrily, saying, "How should I know where my brother is?" And ADAM ran into the valley and found ABEL, and he took ABEL'S head in his arms, and said unto him, "Who killed thee?" and ABEL said, "CAIN killed me." And ADAM and his wife wept for ABEL for four weeks of years. And as soon as ABEL was dead angels came to ADAM and said unto him, "Good tidings for thee, O father of the world! Thy son ABEL reposeth in peace among the trees of thy Garden, and his soul hath ascended to God as a sacrifice which hath been accepted. As thou wast the first to [bring in] death, so he is the first to enter into the holy place." When ADAM heard this he was comforted and he buried ABEL in the CAVE OF TREASURES. Salutation to ABEL the accepted sacrifice.

And on this day also HELLANICUS, the bishop [of WĚSHÎM], became a martyr. When the Emperor DIOCLETIAN, the infidel,

heard the report that Saint HELLANICUS was teaching the people to reject his gods, he sent envoys to seize him, and to torture him severely. And when the blessed HELLANICUS heard of the arrival of the envoys of the emperor, he gathered together the people who were in his city WĔSHÎM, and he consecrated the Offering, and administered unto them the Holy Mysteries, the Body and Blood of Christ, [fol. 113*b* 3] and then he said unto them, "After this time ye will never again see my face." And they all wept with a bitter weeping, and they were unable to hold him back against his will. Then he went out and delivered himself up to the envoys of the emperor, and they took him and gave him to the governor of ANTINOË to torture. And the governor tortured him severely, and God gave him strength and enabled him to endure the torture; and then the governor took him with him to the city of 'EDKÛ and there also he tortured him severely. And when he was tired of torturing him he commanded the soldiers to cut off his head with the sword, and to cut through his body to the shoulders; and they cut through his head down to the shoulders; and the governor took him with him to carry him to the city of TÛKH. And as they were travelling in the boat, the saint, knowing that his death was near, commanded one of the sailors, who was a believer, saying, "When we arrive at the port (or quay) and I am dead, cast out my body on a hill"; and having said this he died. And they arrived in port, and straightway the sailor took the body of the saint and cast it out on a hill. And immediately certain believers who had been commanded to do so by the angel of God, came and took his holy body, and swathed it for burial, and hid it among them until the end of the days of persecution. And they built a church, and laid his body therein, and great signs and miracles took place [therein] through it. Salutation to HELLANICUS whose shoulders were cut through.

[fol. 114*a* 1] And on this day also died the holy father THEONAS, the sixteenth Archbishop of the city of Alexandria. This saint was learned, and wise, and strong in the True Faith, and good in every action of his life; and all men loved him

because of his learning and wisdom. And he built in the city of Alexandria the church of our holy Lady the Virgin MARY; [until that time] the Christians and the believers were only able to pray and to receive the Eucharist in cells (or caves) secretly because of their fear of the infidels. And this saint persuaded the people until they let him build beautiful churches, and he converted many of them, and baptized them with Christian baptism. At the end of the [last] year of his office he baptized the blessed PETER, who became archbishop after him; in the fifth year of his office he made him a reader, in the twelfth year of his office he made him a deacon, and in the sixteenth year of his office he made him a priest. In the days of this saint there appeared in the city of Alexandria the infidel SABELUS, who believed and said that Father, Son and Holy Spirit are one Person; and this father anathematized him and brought his evil faith to naught. And in his days COSMAS, and DAMIANUS, and their mother suffered martyrdom. And this father finished a good life, and pleased God, and having sat for eight and twenty years he died in peace. [fol. 114*a* 2] Salutation to THEONAS, who baptized PETER.

And on this day was consecrated the church of our holy Lady the Virgin MARY, in the monastery of Abbâ SÎNÔDÂ (SHENUTI). Salutation to the consecration of thy church, O MARY.

And on this day also nine thousand seven hundred souls became martyrs with PHILOTHEUS, and SÂBÊLÂ (SYBIL) the daughter of HERCULES, the interpretress of dreams.

III. ṬĔR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day were slain the innocent, and holy, and righteous children and martyrs, [who were in number] eighteen thousand. [In the Bodleian MS. 144,000.] When HEROD, the wicked, had waited for the diviners to return to him, and they did not

do so, he became exceedingly angry, and he sent his soldiers and they killed the children in Bethlehem, and [fol. 114*a* 3] in Judea, and in all the region round about, whose days were two years and less, according to the time when he enquired of the diviners. The Holy Gospel saith that when the diviners departed the angel of God appeared unto JOSEPH in a dream, saying, "Rise up, take the Child and His mother and depart to the land of Egypt, and remain there until I tell thee to return, for behold, HEROD is seeking for the Child to kill Him." And JOSEPH rose up and took the Child and His mother by night, and departed to the land of Egypt, in order that might be fulfilled the words of the prophet, saying, "Out of Egypt have I called My Son" (Matthew ii, 13; Hosea xi, 1). And HEROD, the accursed, was wroth, and he wished in his mind to kill the children, thinking that our Lord Christ might be one of them, and that he would kill Him. And our Lord Christ, who performed every human act, the committal of sin alone excepted, fled from the face of HEROD, in the operation of His wisdom, for if HEROD had found Him and killed Him, according to what was meet for the might of His Godhead He could not have died, or men might have thought that His Incarnation was an inferior thing. Therefore our Lord fled to the land of Egypt so that prophecy might be fulfilled, and that He might teach us also to flee from evil, and might destroy the idols of the country of Egypt. And how was HEROD able to kill these very many children? He invented pretexts, and he sent messengers into all the cities, saying, "An Imperial Edict hath reached me from CAESAR, who hath commanded to be counted all the little [fol. 114*b* 1] children whose days are two years and less, so that he may give unto them money and apparel and they may belong to his army." And because of this many children were gathered together with their mothers, and HEROD sent out ten hundred soldiers to them and they murdered them on the hills in one day. And then was fulfilled the prophecy of the prophet who saith, "A voice is heard in RÂMÂ, weeping and lamentation. RACHAEL weepeth for her children, and refuseth to be comforted, because her children are wanting" (Jeremiah xxxi, 15; Matthew ii, 18). Now Bethlehem is named

after RACHAEL. And Saint JOHN the evangelist, 'Abû-ḳalamsîs, saith that he saw the souls of these holy children, and that they cried out, saying, "How long shall we remain unavenged for the violence done unto us?" And Saint JOHN saith, "I saw a vision, and behold there was given unto each one of them white apparel, and one said unto them, 'Rest now until your brethren the martyrs who are in the world shall finish their martyrdom.'" And he saith also, "The praise wherewith the Four Beasts and the priests of heaven praise [God] none knoweth except these eighteen thousand little children who have not defiled their bodies with lust; and they shall dwell with God always. Blessed are they and blessed are the wombs that bare them." Salutation to the children whom HEROD killed, thinking that he would kill Christ among them. [fol. 114*b* 2] Salutation to ISAIAH who foretold clearly the birth of Christ.

And on this day also died Saint LÎBÂNÔS, who is [called] "MAṬÂ'A." The name of the father of this holy man was ABRAHAM, and the name of his mother was NĚGĚST, and they were rich in gold and silver. And on the day when they brought a wife to this saint, the angel of God, GABRIEL, called him in the night, and brought him out from the house of his father, and took him to the monastery of Abbâ PACHOMIUS, where he became a monk. And then he departed to the country of Ethiopia, and he dwelt there and fought the spiritual fight for many days. And he brought water out of a rock, and performed many miracles; and he died in peace. Salutation to LÎBÂNÔS.

And on this day also is commemorated Abbâ AMMON, who was always cursing the hair of women, and who could never abase the instrument of sin. Salutation to AMMON. [Omitted in the Bodleian MS.]

IV. Ṭĕr

[fol. 114*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the departure of JOHN the apostle and evangelist took place. When the lot went forth that this saint should go to the country of Asia, he was sad and wept, for he knew that the people there were wicked, and heretics, and stiff-necked; but then he received from our Lord power and consolation. And he went forth to the country which was his lot, and with him was his disciple PROCHORUS. They embarked in a ship, and intended to go to the city of the Ephesians, but the ship was wrecked, and each man clung to a plank of wood from the ship. And the waves of the sea washed PROCHORUS, his disciple, to an island, but Saint JOHN remained among the waves of the sea for forty days and forty nights. At length God commanded, and the sea carried him to the place where his disciple PROCHORUS was living, and he gave thanks to God that they had met again. And they rose up and went into the city of the Ephesians, but they were unable to preach in the Name of our Lord Christ, because the men there were wicked, and perverse, and invented pretexts [to harm them]. And JOHN became the furnace-man, and tended the fire of the bath of a woman whose name was RÔMNÂ, and PROCHORUS, his disciple, became a washer of clothes. And the mistress of the bath afflicted them sorely, and treated them with cruelty, and contumely, and she used to beat them with sticks and curse them with many, many curses because of their alien origin and poverty. And she treated them as her slaves, and she wrote labels whereon their prices for sale were written, and attached them to [fol. 115*a* 1] their persons. And they remained with her in great wretchedness until the son of the governor of the city came into the bath to wash. Now there had been in the bath-house a power of the Satans from the time when it was built, and this power strangled the son of the governor, and he died straightway. And when the men of the city gathered together to see the young man who had died, Saint JOHN came

with them, and he stood still and looked on like everyone else. And when RÔMNÂ saw him, she cursed him and said, "Hast thou come hither to laugh at me, and to rejoice thyself over the death of the son of my lord?" And the saint answered her gently, and said unto her, "Fear not, neither be thou sorrowful"; and he drew nigh unto the dead man, and made the sign of the Life-giving Cross over him, and he breathed on his face, and the young man came to life again straightway. And the men of the city cried out, and came to worship Saint JOHN, and first and foremost among them was his mistress RÔMNÂ; and she was weeping, and beseeching him to forgive her all the faults which she had committed against him. And when DIOSCORIDES the governor heard that his son was dead, he was smitten with fear and died; and when they told JOHN this, he made the sign of the Cross over him, and raised him up from the dead. And he believed on Jesus Christ, and was baptized with all the men of his house in the Name of the Father and the Son and the Holy Spirit. And when JOHN reviled the men of the Ephesians because of their worship of idols, anger seized them, and they stoned him with stones, but the stones came back and broke their idols. And when they prayed to their god there was a noise, and an earthquake took place, and three hundred men died; but Saint JOHN prayed and raised them up from the dead. And the men of the city believed, [fol. 115*a* 2] and were baptized in the Name of the Father and the Son and the Holy Spirit. And a certain woman whose son had been seized by an unclean spirit, came to him, and asked him [to help her], and he took the right hand of the young man and made the sign of the Cross over him, and he rose up, being freed from the unclean spirit, and he glorified God. And there was another man who had lain upon a bed for twelve years, and when he saw JOHN he cried out with a loud voice, saying, "Have mercy upon me, O apostle of the Lord Jesus Christ." And when JOHN saw his confidence, he said unto him, "In the Name of the Lord Jesus Christ rise up"; and the man rose up quickly, and believed on Christ. And when Satan saw all these signs and wonders he was filled with craftiness and envy, and he took the form of a soldier of the emperor, and came into the city weeping. And

two men who were passing by found him, and they said unto him, "Why dost thou weep?" And he said unto them, "The emperor hath given me two men who are magicians, and whose names are JOHN and PROCHORUS; if ye can seize them for me I will give you gold." And straightway the two men seized JOHN and PROCHORUS, and wanted to kill them secretly, but when DIOSCORIDES the governor heard of this he delivered them. And JOHN performed many signs and wonders before them, and all the men of the city believed on our Lord Jesus Christ, except the priests of the idols, and they did not believe and they wanted to kill Saint JOHN. And Satan stirred them up against him to kill him, but God Who protecteth His chosen ones [saved him]. And Saint JOHN laboured hard and suffered great tribulation until at length he converted them all to the knowledge of God. And the apostle Saint PAUL is a witness [fol. 115*a* 3] concerning them, and concerning the denseness of heart of the men of Ephesus, and concerning their excessive love for idols. And with great toil Saint JOHN brought them all into the True Faith, and he set over them a bishop, and priests, and deacons. And he went forth to all the cities, and travelled through all the country of Asia, and he converted all the people and brought them into the knowledge of God. And the blessed JOHN lived ninety years, and grew very old, and he did not taste death by the sword like all the [other] apostles, but because of his virginity and purity they are all equally to be praised. And he wrote a Gospel and 'ABUḲALAMSÎS (the Apocalypse) which he saw in the island of PAṬMÔ (PATMOS), which is full of mysteries. And he wrote three Letters, which are written in the Book of the Apostle, and it was he who reclined on the breast of our Lord at the time of the Supper, and he said unto Him, "My Lord, who is he that shall betray thee?" And it is he who, at the time of the Crucifixion of our Redeemer, stood with our holy Lady, the Virgin MARY; and our Lord said unto the Virgin, "Behold thy son," and to that disciple He said, "Behold thy mother." And he it was of whom PETER spake when he said, "And this one, what of him?" And our Lord said unto him, "If it be that I wish him to be [here] until I come, what is that to thee?" And when the

blessed JOHN knew that the time of his departure from this world was nigh, he summoned the people, and he brake bread, which is the Body and Blood of Christ, and gave it to them so that they might be strong in the True Faith; and he comforted them and blessed them. And he then commanded his disciple PROCHORUS, and some of the [fol. 115*b* 1] other brethren to take digging tools, and to follow him. And he went a short distance outside the city of Ephesus, and he commanded them to dig a pit, [and they did so], and he went down into it and stripped off his apparel, leaving upon him only a tunic and a napkin; and he lifted up his hands and prayed. And he bade the brethren farewell, and sent them away to return to the city, and he told the brethren to be strong in the Faith of Christ, and to do good works, because God would assuredly reward each and every man according to his work. And he also said unto them, "I am innocent of your blood, for I have never omitted to tell you of the least of God's commandments, and there is no ordinance of His which I have not told you. After this time ye shall never again see my face." And when he said this they wept and they kissed his hands and his feet, and left him in the pit and departed; and the saint knelt down upon his knees and prayed. When the people knew of this their hearts burned and they were exceedingly sorry, and they all went out, but they could not find his grave, only his sandals and a garment; and they glorified God Who had made His disciple to rest in this splendid manner, and they marvelled at His work. Salutation to JOHN.

[fol. 115*b* 2] And on this day also are commemorated GEORGE, and MÂTÊNÂ the archbishop, and THEODORA the martyr, and Abbâ LÎḲÂNÔS, and Abbâ NÂRDÔS of DABRA BÎZÂN, who killed a serpent by means of his prayer and did not smite it with a stick, and who stood up in prayer until his feet decayed.

Salutation to SÂBÊLÂ (SYBIL), the interpretress of the dreams of the nine wise men of Rômê, when they made them known unto her. [Wanting in the Bodleian MS.]

V. ṬĔR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint EUSEGNIUS, the martyr. This holy man was a soldier in the days of the Emperor CONSTANTINE, and he served God, and his charities and alms to the poor and the needy were very many. When the fighters of the Cross among the stars of heaven appeared unto CONSTANTINE, before he believed in our Lord Christ, he did not know what the sign portended. And this Saint EUSEGNIUS went to him, and said unto him, "This is the sign of our Lord Christ"; for there was no one else in CONSTANTINE'S army who dared to mention the Name of Christ except this holy man. And when CONSTANTINE had conquered his enemies by the sign of the Honourable Cross, he became a Christian in truth, [fol. 115*b* 3] and he lifted up the horn of the Christians and of their Faith. And this soldier lived on after CONSTANTINE, and after the son of CONSTANTINE, until the days of JULIAN the infidel, and at that time his days were one hundred and ten years. And one day when he was walking about in the open places of the city of Antioch, he found two men fighting together, and he wanted to separate them and to make peace between them; now he was an old man who was held in honour, and he made joy and peace to be between them. And a certain man went to the emperor and made an accusation against this holy man, and he said unto him, "EUSEGNIUS hath become a judge and governor of his own free will." And the emperor had this saint brought before him; and he rebuked him and said unto him, "Who hath appointed thee [a judge and governor?" And Saint EUSEGNIUS answered and said unto him], "Why hast thou forsaken the worship of God, the God of heaven, in Whose hand is thy soul, and dost bow down to unclean idols, and dost not follow the kings who were before thee? I was a soldier under CONSTANTINE like thee, for twenty years, and also under his son, and neither of them had the evil habit which thou hast; for thou hast forsaken God and dost worship unclean idols." And the emperor was exceedingly wroth with him, and he commanded his soldiers to hang him up, and to apply lighted torches to his sides; and they did all these things, but the saint endured them all through the Name of the Lord Jesus Christ. And when the emperor was tired of torturing him, he commanded them to cut off his head with the sword. And when the soldiers arrived to [fol. 116*a* 1] cut off his head, he begged them to wait whilst he prayed, and when he had finished his prayer they cut off his honourable head, and he received the crown of martyrdom in the kingdom of the heavens together with all the saints. Salutation to EUSEGNIUS, who interpreted the mystery of the Cross to the Emperor CONSTANTINE.

And on this day also died Abbâ MATTHEW, the eighty-eighth Archbishop of the city of Alexandria. This father MATTHEW had parents of the race of Israel, who believed in Christ and were perfect in good works. The name of this father was SIMON and the name of his mother was BÂRBÂRÂ, and God gave them two children, and the name of the elder was JACOB and the name of the younger was MATTHEW. And whilst this Abbâ MATTHEW was in his mother's womb, Abbâ PETER, Bishop of the city of ABÛRÊS, met her, and when he saw her he got off his donkey and kissed her belly, and said unto her, "Blessed art thou, O woman, and blessed is the fruit of thy belly. Behold there shall go forth from thee a bright star who shall shine in his preaching like MARK the evangelist." When Abbâ MATTHEW was fifteen years old his father died, and then he went to Abbâ 'ABRÊM, the *Ḳômôs* of the monastery of Saint 'ABÛFÂNÂ, and he asked him to array him in the garb of the [fol. 116*a* 2] ascetic life; and the abbot said unto him, "Obtain the consent of thy brother, who is older than thou art, and come back." When Abbâ MATTHEW heard this he went back in sorrow of heart, and on the way the angel MICHAEL, who was in the form of a monk, met him, and told him that he should become Archbishop [of Alexandria], and that signs and wonders should be wrought through him. And having come to his brother, he urged him to let him become a monk, and

when he refused Abbâ MATTHEW went to the monastery of Saint Abbâ 'AMÔNÎ, of the monastery of TÔNÂ, and took refuge in the church. And when the brethren had entreated his brother, he allowed him [to become a monk], and he went to the monastery of Saint Abbâ 'ABÛFÂNÂ, and Abbâ 'ABRÊM made him a monk; and he fought the spiritual fight with fasting and prayer until he attained the power of the monks. And after a year Abbâ PETER went out to Abbâ 'ABRÊM, and he saw Abbâ MATTHEW, and his patience and his prudence, and he asked Abbâ 'ABRÊM to give him to him so that he might be his disciple. And the bishop took him with him against his will, and he dwelt with him, and he kept vigil all night long from the time of sunset to sunrise. And when it was eighteen years since he was born, the bishop took him and made him a priest against his will. And when Satan observed his vigils he entered into the heart of a certain beautiful woman, who shewed him her person, and solicited him with evil desire; and Abbâ MATTHEW seeing her prayed to God with tears, and even asked for death. Then he went in to the bishop and entreated him to send him away to his monastery. And when the bishop prevented him he came into the episcopal treasury and took a priestly vestment of great price, which belonged to the bishop, and he slit it into strips, every part of it, with a razor, and then he restored it to its former place. And on the following day the [fol. 116*a* 3] bishop said unto Abbâ MATTHEW, "Bring me the priestly vestment, for I must officiate at the Eucharist this day"; and when he brought it to him, it fell down before him like wooden shavings. When the bishop saw this he was very wroth, and he said, "Who hath done this thing?" And Abbâ MATTHEW said, "I did it, because thou didst prevent me from going away. Is doing this a greater sin than falling into fornication?" And the bishop sent him away in wrath, and he wrote an order of excommunication concerning him to the men of the monastery, ordering that he should perform two hundred prostrations each night and day, and that he should dwell neither in a cell nor in a house, but in the church at the time of prayer; and Abbâ MATTHEW fought this spiritual fight for two years. When the bishop heard of his patient endurance he

sent him his blessing and removed the ban of excommunication. And then his brother JACOB came to him, and became a monk, and he fought until he had conquered Satan. And then Abbâ MATTHEW went to the monastery of Abbâ ANTHONY, and he dwelt there; fighting strenuously. And there was there a certain righteous monk whose name was JACOB, and he saw a vision in which it seemed that a shining angel came unto Abbâ MATTHEW, and embraced him, and gave keys into his hands. And when Abbâ JACOB awoke he told this to Abbâ MATTHEW who straightway, because he hated empty praise, wandered round the country from city to city. One day whilst Abbâ MATTHEW was officiating in the office of the Eucharist, he saw our Lord Christ sitting upon the altar, and He lay in the paten like a little child. And at the time when he broke the Offering, he stood up for a long time [fol. 116*b* 1] with his hands stretched out and covered with blood, and he continued to weep abundantly, and he was afraid: and he told this vision to no man. And his teacher saw him and he marvelled at his standing still so long a time, and then he prayed to God to reveal to him this matter. One day when they were consecrating the Offering as usual, our Lord Jesus Christ appeared unto them, lying upon the paten in the form of a child, and He was broken up by the hand of Abbâ MATTHEW like bread. And straightway he marvelled and said, "Glory be to Thee, O God, Who hast given unto us sons of men this great gift." When Abbâ MATTHEW saw this he fetched some iron nails, and drove them into his knee every Friday until a worm came out therefrom. Thence he departed to DABRA ḲUĚSḲUÂM, and he dwelt there, and he fought so strenuously that at length when he gazed upwards he could see our Lord Jesus Christ sitting on the right hand of His Father; and when he looked downwards he saw Him in the abysses in great glory. When Abbâ GABRIEL the archbishop died they (*i.e.* the bishops and priests) appointed Abbâ MATTHEW to succeed him as archbishop against his will, and when he refused they set guards over him, and the following day all the bishops told him that they had seen a vision and that he was suitable for the office of archbishop. When Abbâ MATTHEW heard this he knew that they would not let him go,

and he took a razor secretly and drew it across his tongue and cut it off. And that night our Lady MARY came to him, and anointed his tongue with oil, and healed it, and it became as it was before [he cut it]. And they took him to the city of Alexandria, [fol. 116*b* 2] and when they were enthroning him on the sixteenth day of the month Naḥasê (Aug.–Sept.), the day of the festival of the death of our Lady MARY, a voice was heard from heaven, saying, "He is worthy, He is worthy, He is worthy." And they brought the head of MARK the evangelist that they might lay it in his breast, and the head flew up and kissed his mouth. And from that time he never sat upon his throne at the time of the Offering, and he never entered into the house of any man on the Fourth and Sixth Days of the week. And he prophesied that DAVID (*i.e.* DAVID I, who abdicated A.D. 1411, and died 6th Oct. 1413) would reign as King of Ethiopia though his brother WEDEM 'ASFARÊ (or GERMÂ 'ASFARÊ, who reigned till 1382) was reigning. And this father performed many miracles in his days, and he healed the sick, and raised the dead by the bandlet which was on his head. And in his days there was appointed a deputy governor over MĚSR (CAIRO) who was a wicked man, and he imposed a tax on the archbishop to which he had never been submitted before; and when he refused to pay it he beat the archbishop severely, and carried him into his habitation. That night Abbâ MATTHEW entreated our Lady MARY to receive his soul from the torment of this world, and she appeared unto him, and held converse with him, saying, "Be not sorrowful; after eight days thou shalt rest." And on the following day Abbâ MATTHEW called the bishops, and priests, and deacons, and all the people, and he told them about his [coming] death, and he exhorted them about the word of the Faith and blessed them. And when his sickness increased he took a picture of our Lady MARY, and prayed a long time, and he kissed the picture and made the sign of the Cross over his face, and he blessed all the people of the city who believed in Christ, and he died on the First Day of the week. [fol. 116*b* 3] Salutation to Abbâ MATTHEW, the doubly blessed.

And on this day also became martyrs YÂRÊWĚNYÔS, and many men and women, and NEGÎRUS (or LONGINUS?) of Rômê, ALEXANDRA who visited ARSENIUS, and 'AWSHÎA.

VI. ṬĚR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day our Lord Christ came into the place of circumcision and fulfilled the Law of the Tôrâh, even as the Apostle PAUL, the perfumed tongue, saith, "Christ received the circumcision of His flesh so that He might fulfil the covenant of the fathers"; now many have imagined that our Lord Christ did not enter the chamber of circumcision, and that He was not circumcised. If it was as these people thought, would not the Jews have found in [His uncircumcision] a greater pretext than that which they put forward [for attacking Him]. And the Holy Gospel saith, "The Jews searched for men who would bear false witness against Him, and they found them not." Our Lord Christ fulfilled all the Laws of MOSES, and came into the chamber of circumcision according to the Law of the Tôrâh. And for us He hath ordained in its place Christian baptism and the eating of unleavened bread, and for us He hath ordained in its place His Holy Body and Honourable Blood, and the abrogation of the Sabbath [fol. 117*a* 1] of the Jews, and for us He hath ordained in its place the First Day of the week, which is the Day of His Holy Resurrection. And when eight days had passed since our Lord Christ was born, that is to say when it was the sixth day of the month of Ṭĕr, MARY the pure Virgin said unto JOSEPH, the just man, "Go and bring me a skilful circumciser that he may circumcise my Son according to the Law of MOSES, and let us give Him the Name of 'Jesus'"; and JOSEPH went and brought a skilful circumciser. And when the skilful circumciser came he found our Lord Christ in the bosom of the pure Virgin MARY, and he said unto them, "Hold the Child; I shall be able to circumcise Him without wounding Him." And the Child Jesus answered and said unto

him, "O skilful man, I wish to see thy skill, and thy power, and thy work, for how wilt thou circumcise Me? No blood shall flow from Me in this world, except the blood which shall flow from My right side. When one shall pierce Me with a spear in the place of the skull (Golgotha). When I am on the wood of the Cross, blood shall flow from Me, and shall run down upon the earth, and it shall be for the salvation of ADAM and all the world." And when the skilful circumciser heard the words of the Child Jesus, he gathered together his razors and the iron instruments, and brought them into their house; and he rose up and bowed down at the feet of the Child Jesus. And straightway his razors melted and became like water, and he said unto our Lady MARY, "Pure and blessed art thou more than [all other] women, and blessed is the fruit of thy womb. This thy Son is not of the seed of ADAM, but He is the Son of God. If He worketh a miracle like this when He is a child, what will happen when He attaineth the age of manhood? Peradventure [fol. 117*a* 2] He is the Messiah, Who is called Christ, about Whom the prophets prophesied, saying, 'Behold a virgin shall conceive, and shall bear a son, and His name shall be called "Emmanuel," which is, being interpreted, "God with us."'" And our Lord Christ answered and said unto him, "Behold, I am He. Wilt thou circumcise Me or not? If thou wilt not I will do as My fathers and My grandfathers did." And the circumciser said unto Him, "Who was Thy father? Who was Thy grandfather?" And our Lord Christ said unto him, "They were ABRAHAM, ISAAC and JACOB, the fathers of the nation, and they lived before God gave them circumcision"; and the circumciser said unto him, "I am not able to talk with Thee, for the Holy Spirit is upon Thee." And straightway our Lord Christ lifted up His eyes to heaven, and He said, "O Father, give me the circumcision which Thou didst give to ABRAHAM, ISAAC and JACOB in the earliest times, without the hand of man"; and straightway there appeared in Him circumcision without the hand of man. And the circumcision of our Lord was an incomprehensible mystery, even as was His going forth from the belly of MARY without destroying her virginity, and like His entrance to the Apostles in the Hall of Zion, through doors

which were shut, and like the revelation of His power when in the operation of His wisdom He wished that not the smallest portion of His Body should be cut off in circumcision. But it was not so when the blood and water flowed from His side on the wood of the Cross, so that He might save ADAM, and the blood flowed from Him, without addition or diminution of its substance, but by His wish so that He might fulfil the Law which He commanded in olden time. And when the circumciser saw this miracle and heard His words he marvelled exceedingly, and he bowed down thrice at the feet of our Lord [fol. 117*a* 3] Christ and said unto Him, "Thou art the Son of God and the King of Israel." And the circumciser went to his home, and he began to tell the children of Israel what he had seen and heard. And to our Lord and God and Redeemer Jesus Christ, be honour and worship with His Good Father and the Holy and Life-giving Spirit, now and for ever and ever. Amen.

And on this day also died our father NOAH who belonged to the tenth generation from ADAM. This NOAH from his earliest years used to contemplate divine mysteries, and to observe that sin was increasing, and evil growing to the full, and the righteous diminishing, and that all that was flesh would be destroyed by the waters of the Flood. Because of this he lamented, and wept, and his face became furrowed, and he preserved his virginity for five hundred years; and he continued to minister to the body of our father ADAM, and to keep the commands of his God. And then God commanded him to marry a wife and He told him that He was going to destroy all flesh by the waters of the Flood, and that there would be left upon this earth none except his own seed. And NOAH married a wife whose name was HAYKÔL, the daughter of ABÛ ZÎR, and he went in to her three times, and she brought forth SHEM, HAM and JAPHET. And then God said unto him, "Cut down trees on this holy mountain, and make an ark three hundred cubits long, and five hundred cubits broad, and thirty cubits high; and make inside it three stages. The first stage shall be for the beasts, and the second for the birds and for everything that creepeth, and the third stage for NOAH,

and his sons, and their wives. And he made inside it a cistern for water, and a store-chamber (or pantry) [fol. 117*b* 1] for their food. And he made a trumpet of *kashyân* wood, the length of which was three cubits, and the breadth one cubit and a half, which was to be blown three times a day. The first time was at dawn to gather together the workmen for their work, the second was to assemble the people for their meal, and the third time was to send the people to bed. When the children of CAIN saw NOAH making an ark for the waters of the Flood, they mocked at him and began to say, "Behold this old man is mad, or why would he say that the waters will rise above the tops of the mountains?" Then NOAH took the body of our father ADAM and embraced it. And SHEM his son took gold, and HAM took myrrh, and JAPHET took incense, and carried them into the ark with the body of our father ADAM. And [NOAH] took in with him clean beasts, and animals, and birds, seven of each kind, and of the unclean beasts, and animals, and birds, two of each kind. And NOAH placed the body of our father ADAM facing the east side, and he laid the three offerings upon his breast; and NOAH, and his sons, and his wife, and their wives occupied the west side. And then God, by His power, shut the door of the ark on NOAH, and He commanded the doors of heaven to be opened, and the storehouses of the deep, and the cataracts of the winds, and there went forth storm, and mist, and fog, and darkness, and the sun and the moon and the stars withheld their light, and never before was there such a terrible day. When the children of SETH, who had committed fornication with the children of CAIN, saw this, they knew that God was angry with them, and that the words which NOAH had said unto them were true. And they all ran to the ark to ask NOAH to open its door to them, [fol. 117*b* 2] but they were unable to ascend the holy mountain, because the stones thereof were like fire; and the ark was closed and sealed by the power of God. And the angel of God used to dwell in the ark, and he became a chief to NOAH and his sons. And the waters of the Flood increased and they began to overpower the children of CAIN, who were drowned. By the force of the water the ark was lifted up above the earth, and every being of flesh that

lived on the earth perished. And the waters rose above the tops of the mountains for a space of fifteen cubits, and they bore the ark and carried it down to the Garden; and NOAH and his sons and all who were in the ark worshipped in the holy Garden. Then the ark sailed over the waters, by the force of the winds, and it continued to go onwards for one hundred and fifty days, and it appeared on Mount ARARAT, on the twenty-seventh day of the month of Ṭĕḳĕmt (Oct.–Nov.). And the waters being assuaged on the twenty-seventh day of the month of Genbôt (May–June), on that day, the day on which he went into the ark, NOAH came out from the ark; and this day was the First Day of the week. And God sent His voice to NOAH telling him to take large beasts and to offer up an offering on the altar before Him. And NOAH sent out the animals from inside the ark, and God promised NOAH that He would not destroy the earth again, and as a mark of His promise He set a bow in the heavens so that all people might see it. And God blessed NOAH and his sons, saying, "Increase and multiply and fill the earth"; and He commanded the earth to bring forth grass according to its custom, and the beasts and cattle, and the fowl of the heavens, and everything which moveth [to bring forth young]. And after NOAH had gone out from [fol. 117*b* 3] the ark he planted a vine, and drank of the wine thereof, and he became drunk and stripped himself naked. When HAM his son saw him he made a mock of him, and told his brethren, but they turned their faces from him, and covered him with his apparel. And when NOAH recovered himself, and knew what his son HAM had done he cursed him. And after he had divided the whole earth among his sons, the day of his death arrived, and he died in his nine hundred and fiftieth year, and was buried on Mount ARARAT.

And on this day also is commemorated the ascension of ELIJAH the prophet into heaven, being alive in the body. This zealous prophet lived in the days of AHAB the king, and his soul was in travail each day, and all day, because of the deeds of the king and his abominable wife. Then his soul became angry, and he stood up before the king and said unto

him, "Why hast thou forsaken the God of heaven, thou and thy wife ÊLZÂBÊL (JEZEBEL), in Whose hand is thy soul, and [why] do ye worship the idol BAAL? And why have ye taken the vineyard of NABOTH the Jezreelite? By the life of the Lord God of Israel, I swear that no rain shall descend upon the earth from heaven except at my word." And straightway, whilst yet the words were in his mouth, the rivers dried up, and the green herb withered, and there was a famine in all the land. And when God saw that ELIJAH the prophet by reason of his jealousy for His honour afflicted himself concerning the famine, He commanded him to go to DABRA KÂRÊN (?), and a raven used to bring him food every day; and God willed to perform the wish of the prophet, and He did not permit his word to be made [fol. 118*a* 1] a lie. And God willed and sent to him a raven with food, but ELIJAH would not receive the food from the bird, because, according to the Law of the Old Testament, the raven was an unclean bird. Did he perchance spare himself because of the famine, and command rain to fall? And the prophet took the food from the raven and it defiled him not. And God commanded the stream from which he used to drink to dry up, so that, peradventure, when he was thirsty he might have compassion upon men, and command rain to fall. And in this matter the prophet did not spare himself, and moreover, he came nigh to die through hunger and thirst. And God commanded him to go to SAREPTA of SÎDÔNÂ where he was fed by a widow woman. And God thought that by [making him do] this he would journey through the cities, and see the bodies of the dead cast out on the road side, and would have compassion on the people in his heart, and command the rain to fall. And when ELIJAH went to SAREPTA of SÎDÔNÂ, he found that widow woman gathering firewood, and he asked for bread from her that he might eat. And she said unto him, "As God liveth and as thy soul liveth I have only a handful of flour in my house, and I am going to make it [into bread] for my son, and we shall eat it and die; and also I have a little fat in a pot." And the prophet said unto her, "Bring me a little water that I may drink, and a little bread that I may eat, and afterwards do thou eat." And the woman said in her heart, "Even

if I am to die it is better for me to make it [into bread] for this pilgrim as he wisheth, and I will make merry and think that I have eaten it myself." When the prophet knew the beauty of her mind and the integrity of her nature, he had compassion in his heart, and he asked God for rain. [fol. 118*a* 2] And God accepted the word of the prophet because he had done this on account of his jealousy for Him. And ELIJAH said unto her, "Believe me, and go and do as thou thinkest, but make for me first a cake baked on the ashes, (then make one for thyself afterwards,) and bring it to me, and afterwards thou shalt make one for thyself and thy son, for thus saith God, 'Thy flour barrel shall never become empty, and the fat in thy pot shall never finish until [the day] when God shall send rain upon the earth'"; and it came to pass even as the prophet said. And the woman went and made [the cake], even as the prophet commanded her, and he dwelt with her until the days of the famine had ended. And the woman had a son who fell sick and died, and she rent her garments and made lamentation, and took the child and carried him to ELIJAH into the upper chamber, and she wept and entreated ELIJAH, in God's Name, on behalf of the child. And ELIJAH laid his face upon him, and the child came to life straightway; and it is said that this child was JONAH the prophet. Then ELIJAH sent his disciple to AHAB, King of Israel, and he said unto him, "Behold the descent of rain from heaven is nigh." And the king searched for ELIJAH and wanted to kill him, because he had shut up the heavens so that no rain fell for three years and seven months. And then ELIJAH took the prophets of BAAL and slaughtered them with his own hand. When ÊLZÂBÊL (JEZEBEL), the wife of AHAB the king, heard this she was wroth, and she sent messengers after ELIJAH and she wished to kill him because he had killed the prophets of BAAL. And ELIJAH was very sorry because of this, and he said, "O God, they have slain Thy prophets, and have overthrown Thy altars, and I only am left, and they wish to kill my soul." And God [fol. 118*a* 3] said unto him, "Fear thou not, for I have left unto Me seventy men who have not worshipped the idol BAAL. As for thyself, who can take away thy soul? I will take thee up into heaven whilst

thou art living in the body." When AHAB the king was dead, his son reigned in his stead, and he did evil before God. And he fell sick of a disease, and he sent messengers to the idol AFRÔN to ask him whether he would recover from his illness or not. And ELIJAH the prophet met the messengers of the king, and he said unto them, "Say ye to the king: Thou shalt die of this disease." And when they told the king this, he knew that the man [who spoke this] was ELIJAH, the prophet, and he sent unto him a captain, and fifty soldiers with him. And ELIJAH was sitting on the top of a mountain, and the captain said unto him, "O prophet of God, descend and come to the king." And ELIJAH the prophet said unto him, "If I be a prophet of God, let fire come down from heaven and consume thee"; and fire came down from heaven and consumed him, and those who were with him. And the king sent unto him a second captain, and there were fifty soldiers with him. And he said unto him, "O prophet of God, descend and come to the king." And ELIJAH said unto him, "If I be a prophet of God, let fire come down from heaven and consume thee"; and straightway fire came down from heaven and consumed that captain and those who were with him. And the king sent a third captain to him, and that captain came to him humbly, and he bowed down before the prophet, when still some distance from him, and he asked him, saying, "Have mercy on my soul"; and ELIJAH came down and went with him to the king, even as God commanded. And he rebuked [fol. 118*b* 1] the king for his evil deeds, and the king died on his bed. Then ELIJAH went to the River Jordan, and with him was ELISHA his disciple, and he threw his garment on the River Jordan and divided it into two parts, and passed over. And behold there came a mist, and an earthquake, and flashes of lightning, and horses of fire, and they carried off ELIJAH the prophet, and bore him up into heaven. And then his disciple ELISHA wept and said, "O my father ELIJAH, [behold] the chariots of Israel! Let a double portion of thy spirit rest upon me." And ELIJAH rent his garment into two parts, and threw [them] on ELISHA, and the spirit was doubled upon him. And all the miracles which ELIJAH performed ELISHA his disciple performed also. ELIJAH passed over the River Jordan once, and ELISHA passed over it twice; ELIJAH raised from the dead one dead man, and ELISHA raised two. And ELISHA his disciple performed many miracles, for the Holy Spirit which was on ELIJAH was doubled on him. And ELIJAH the prophet and ENOCH shall come together in the last days, and they shall rebuke the false Christ, and they shall kill his people, and their bodies shall be cast out for three days and a half, and then they shall be raised up, and the resurrection of the dead shall take place. This prophet ELIJAH was a righteous man, and he was the first to live in the Garden in the days of the Old Testament.

And on this day also died the holy father Abbâ MAKÂRYÂNÛ (MARCIANUS), the eighth Archbishop of the city of Alexandria. This saint was appointed archbishop after the Ascension of our Lord Jesus Christ; and one hundred years [fol. 118*b* 2] after the second destruction and pillage of Jerusalem, in the ninth year [of his office]. And he remained in his office for nine years, teaching the people and confirming them in the True Faith; and he converted very many of the infidels and pagans, and brought them into the Faith of our Lord Jesus Christ. And he baptized them with Christian baptism, and illumined them with the knowledge of our Lord Jesus Christ in the Law of Christianity. And this father pursued a good course of life, and walked prudently, and he pleased God and died in peace.

And on this day also died the holy father Abbâ BASIL, Bishop of Caesarea. The name of the father of this saint was ÊSDĚRÔS, and he was a priest, holy and pure, and was a man of the city of Antioch. And he begot four sons, BASIL, and GREGORY PETER, and CHERION, and MACRINUS; and they were all holy and perfect men. And this saint was filled with the Holy Ghost, and he composed the well-known Liturgy which beareth his name. And God performed very many signs and wonders by his hands, which are written down in the history of his strife, and of them are the seven following. FIRST

MIRACLE: The story of PETER, the brother of the Bishop of the city of SEBASTIA, and how he had a wife, and how the people reviled him because of this wife, and how BASIL came to him, and revealed his spiritual fight to the people, and the mystery of his relations with his wife, and how PETER and his wife were virgins, and had no knowledge whatsoever of the operation of sin. And BASIL informed the people how he saw the angel of God overshadowing them [in bed], and how the people saw Saint PETER, and the blessed woman his wife, with the angel [fol. 118*b* 3] of God overshadowing them, and how the people marvelled and glorified God, and bowed down at the feet of the blessed PETER, and asked him to forgive them their transgression, and how he forgave all those who had slandered him. SECOND MIRACLE concerned the church which the heretics and schismatics seized by violence, but were unable to open the doors thereof; but when the believers prayed the doors were opened through the prayer of BASIL. THIRD MIRACLE: The story of Saint Abbâ EPHRAIM, who saw a pillar of light which reached from the earth to heaven; and he heard a voice, saying, "This is BASIL." And Saint EPHRAIM came to the city of Caesarea, and he saw the virtues and the righteousness of the blessed BASIL. And Saint BASIL appointed EPHRAIM a deacon, and prayed over him, and he made him to speak in the Greek tongue. FOURTH MIRACLE: The story of the wise astrologer, who never made a mistake in his computations. When Saint BASIL was sick, and he knew that the time of his death [was nigh], he summoned that astrologer and said unto him, "When am I going to die?" And the astrologer said unto him, "Thou wilt die in the evening, and thy soul shall go forth from thy body [at that time]." And Saint BASIL said unto him, "If I remain [alive], and do not die until the morning, wilt thou become a Christian?" And the astrologer said unto him, "Yea." And Saint BASIL entreated God, and God added three days to his days, and that wise and learned Jewish astrologer, who was the greatest of his class, believed, and Saint BASIL baptized him and all the men of his house with Christian baptism, and then he died in peace. FIFTH MIRACLE: The story of the man who denied

Christ, and who wrote his denial of Christ with his own hand upon a paper, and gave it to Satan. And Saint BASIL shut up that man [fol. 119*a* 1] in a certain place, and he prayed to God so earnestly that at length Satan brought back that paper which the man had written; and thus Saint BASIL saved him. SIXTH MIRACLE: The story of the priest who was a virgin, and his wife, who had with them a man who was sick of dire disease, and how BASIL knew of the integrity of the priest and his wife, and how he slept with the sick man that night, and how he prayed to God on his behalf, and how the man was healed of his sickness straightway. SEVENTH MIRACLE: The story of the honourable lady who wrote down a list of all her sins on a piece of paper, and sealed it and gave it to Saint BASIL, and asked him to pray on her behalf to God until all her sins, which were written down on that sealed paper, were blotted out. And Saint BASIL prayed on her behalf until all the sins, with the exception of one, were blotted out; and the blessed BASIL commanded her to go to Saint Abbâ EPHRAIM, so that he might pray for that sin to be blotted out. And when she went to Saint Abbâ EPHRAIM, he spake to her, saying, "Hasten and get thee back to the blessed BASIL before he dieth, and he will forgive thee, for he is the chief of priests." And when she returned she found that Saint BASIL was dead, and the bearers had lifted him up and were carrying him on his bier to bury him. And the woman wept with a bitter weeping, and she laid that paper upon his body, and that sin which was written on the paper was blotted out from it. When all the people who were there saw this miracle they marvelled exceedingly, and glorified God, Who giveth such grace to those who fear Him. And Saint BASIL performed many signs and miracles besides those which we have written here in this book. And he composed many beautiful Homilies [fol. 119*a* 2] and Instructions for monks, and he translated many Books of the Old and New Testaments, and he drew up Canons which are to be found in the hands of believers unto this day.

Salutation to NOAH and his wife and sons.

Salutation to BASIL.

Salutation to Abbâ MOSES, who dwelt in the desert sixty

winters. He gazed at the hearts of the saints until he became stupefied, and his face changed and became coals of fire.

Salutation to MAKÂRYÂNÛ (MARCIANUS), the eighth Archbishop of Alexandria.

Salutation to the circumcision of our Lord.

VII. ṬĔR

[fol. 119*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ SÔL-PEṬRÔS (SILVESTER ?), Archbishop of the city of Rômê. Because of the strenuousness of his spiritual fight, and his virtues, and his devotion to the ascetic life, and his knowledge, and his righteousness, they appointed him Archbishop of the city of Rômê, after the death of MELETIANUS, Archbishop of Rômê, his predecessor. He was appointed in the eleventh year of the reign of the Emperor CONSTANTINE the Great. And being seated on the throne of PETER, the chief of the Apostles, he baptized CONSTANTINE with Christian baptism. Now CONSTANTINE did not repent, and was not baptized until the eleventh year of his reign, because up till that time he was occupied in working and fighting against unbelievers, and in killing them. And he pulled down the houses of idols, and built churches to the honour of God. And the striving of this father SÔL-PEṬRÔS (SILVESTER) shone exceeding brightly, and he taught the people frequently, and he removed the doubt and the evil thought of the Satans from their hearts, and he explained things which were obscure to them, and made them to understand them; and he disputed frequently with the Jews and the Greeks. And he converted many of them and brought them into the Faith of our Lord Jesus Christ, and he baptized them with Christian baptism, and his name was respected and feared by believers. And he composed many discourses and vanquished [his opponents], and he wrote books on the knowledge of God and on the Incarnation of the Son, [fol. 119*b* 1] and through them he gave drink to the soul of the man who was

thirsting for the knowledge of God. In the seventh year of his archiepiscopate the assembling of the General Council of the Three Hundred and Eighteen Holy Fathers in the city of Nicea took place. This holy father SÔL-PEṬRÔS (SILVESTER) anathematized ARIUS, and he excommunicated him and all those who believed his words. He sat for eleven years, and finished his strife nobly, and he pleased God and died in peace.

Salutation to SÔL-PEṬRÔS (SILVESTER), who baptized CONSTANTINE, the Inventor of the Cross.

And on this day also is commemorated Saint Abbâ EPHRAIM. Salutation to EPHRAIM, the father who was filled with wisdom.

And on this day also are commemorated MÔSÔLÔN (SALOMÔN ?), and GREGORY, and MARK, and ANTIANUS, and LÛYÂ, and MAYLEN, and SOSYÂS, and MÂRTĔYÂ.

VIII. ṬĔR

[fol. 119*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day was consecrated the church of Saint Abbâ MACARIUS, of the desert of SCETE, by the hand of the honourable saint Abbâ BENJAMIN, the thirty-eighth Archbishop of the city of Alexandria. This took place after great tribulation had come upon him through MAḴÔḴAZ (*sic*) (MAKAWKAS), the heretic, the Melchite; and Abbâ BENJAMIN fled into Upper Egypt, [and stayed there] till the end of ten years. When God had destroyed that heretic MAḴÔḴAS (*sic*) (MAKAWKAS), and the churches and the Christians were at rest and in peace, Abbâ BENJAMIN returned to his throne, and lived in his own house. And the chief monks of the holy desert of SCETE came to him, and they asked him to go with them and consecrate the new church, that is to say, the church of Abbâ MACARIUS; and he rose up and went with them in great joy, and he consecrated the church. And when he began to anoint the table of the altar

with the holy Mêrôn oil, the saint saw the hand of God anointing it with him, and he fell upon his face in great fear. And one of the Cherubim raised him up and said unto him, "Rise up, be not afraid, and write for this place a holy rule, for it is God's mystery. And no man shall enter it in pride of heart, nor by bribery, but only him that is appointed thereto; and no man shall dare to speak a vain word therein, for it is a house of the holy things of God. This Canon shall be the rule in this sanctuary for ever. For behold the days shall come when they shall destroy the commandments which their fathers ordained, and they shall not discharge their obligations, and the holy place [fol. 119*b* 3] shall become a place of scoffing." And Abbâ BENJAMIN said, "Verily this is the house of God, and this is the door of heaven." And as he was holding converse with the Cherub, he looked towards the west of the church and saw an aged man with a beautiful face, and a long beard, and his countenance was shining like that of an angel. And Abbâ BENJAMIN was pleased when he saw that [old man], and he said within himself, "If one of the bishops were to die, I should make this old man bishop in his stead." And the Cherub said unto him, "O BENJAMIN, wouldst thou make this old man bishop? This is Abbâ MACARIUS, the father of all archbishops, and bishops, and monks, and he hath come in the spirit this day to rejoice with his sons; and not an archbishop who was appointed by him, and not one of his sons, will be absent, neither will the spiritual fruits of his monasteries be wanting." And the Cherub said unto him, "If his sons have kept his commandments, and have followed in his steps, they will be with him where he is in glory; but if they have transgressed his commandments they shall not share [his] inheritance with him." And Abbâ MACARIUS said unto the angel, the Cherub, "My lord, do not decide about my sons in these words; but if there be left in the bunch only a single grape, the blessing of God shall be on it. If there be left in them love for each other I believe that God will not drive them away from His kingdom." And the Archbishop Abbâ BENJAMIN marvelled at the mercy of Abbâ MACARIUS; and Abbâ BENJAMIN wrote a Canon and placed it in the church for a perpetual memorial. And he

asked our Lord Jesus Christ that his death might take place as it were to-day, and [fol. 120*a* 1] in consequence he died on the eighth day of the month of Ṭĕr.

And on this day also died the holy father Abbâ ANDRONICUS, the thirty-seventh Archbishop of the city of Alexandria. This holy man was a deacon, and a son of one of the elders of the city of Alexandria, and he was a wise and a merciful man, and he was learned in the Books of the Church. The son of his father's brother was governor of Alexandria, and because of his office, and the size of his house, this saint did not live in monasteries as did all the archbishops his predecessors, but he lived in his nephew's house in the city of Alexandria all the days of his life and archiepiscopate. And this father was appointed archbishop in the tenth year of the reign of HERACLIUS, Emperor of Rômê, in the nine hundred and thirty-third year of the kingdom of King ALEXANDER (A.D. 621–2). And in the days of his father KESRA (KHUSRAU), King of Persia, rose up, and he was an infidel and worshipped the sun. And he gathered together his armies, now they were many, and he invaded the country of Rômê, and the countries of Syria and Palestine, and he laid waste these countries, and carried off their goods. Then he attacked the country of Egypt and came to the city of Alexandria, [round about which] there were two hundred monasteries, which were full of monks, and also full of goods and possessions wherewith the monks lived lives of pleasure. And because of this God gave the King of Persia a dominion over them, and he plundered the monasteries, and slew all the monks who were in them, and only the few were left alive who hid themselves from him and escaped; and to this day [fol. 120*a* 2] these monasteries have neither been [re]-built nor [re]-consecrated. And when the men of Alexandria heard what the Persians had done, they opened to them the gates of the city. And KESRA (KHUSRAU) the king saw in a dream and it seemed as if one said unto him, "Behold, I have given this city into thy hand. Thou shalt not lay it waste, but slay the strong men who are therein, for they are men of violence. And take the king of the city, and bind him in fetters,

and send him away." And he ordered the men of the city to bring unto him the strong young men, the days of whose years were from eighteen years up to forty or fifty years, so that he might give each of them twenty *dînârs* in gold, and might enrol them as soldiers to serve in his regiments and armies, and protect the city. And the people imagined that what he said was the truth, and eighty hundred men went out to him. And when he began to count all their numbers, they imagined that they were going to receive gold; but as soon as he had finished counting them all, he slew them with the sword. And then he went up into Upper Egypt, and came to the city NÎḲYÛS (PSHATI, in the province of MENÛ), and he heard that in the cells, and in the monasteries and religious houses, there were seven hundred monks whose works were evil, and he killed them all with the sword. And when HERACLIUS, the Emperor of Rômê, heard of what the King of Persia had done, he gathered together his army, and marched against him, and slew all his army, and plundered all his country. And the spiritual fight of this Abbâ ANDRONICUS was exceedingly good, and he sat for seven years, and he pleased God, and he died in peace in the three hundred and forty-seventh year of the martyrs (A.D. 631), before the kingdom of the Arabs [was established] in the [fol. 120*a* 3] country of Egypt.

And on this day also died the holy father Abbâ BENJAMIN, the thirty-eighth Archbishop of the city of Alexandria. This was a man of the city of BÂRSĔṬ, and the son of one of the wealthy men thereof, and he became a monk, in his early years, with a certain holy man whose name was TÊWĔNÂS (THEONAS ?), in a monastery to the west of the city of Alexandria. And he grew continually in good works, and he became very learned in the Scriptures, and in the Books of the Church. One night he saw a vision and it seemed as if one said unto him, "Rejoice, O BENJAMIN, for thou shalt pasture the flock of Christ." And he told his teacher that he had seen a vision, and his teacher said unto him, "Beware of Satans, lest they lead thee astray by pride." And he added to his virtues and to his righteousness, and then his teacher took him with

him, and carried him to Abbâ ANDRONICUS, and told him of the vision which his son BENJAMIN had seen; and Abbâ ANDRONICUS made him a priest, and delivered to him the charge of the church, and he continued to administer the church rightly and well until Abbâ ANDRONICUS died, and then he was appointed archbishop. And great tribulation fell upon him while he held office. And before the great tribulation came upon him, the angel of God appeared unto him, and told him what would happen unto him, and commanded him to flee, and to take his bishops with him. And this father consecrated the Offering [fol. 120*b* 1] and administered to the people the Holy Mysteries, and he commanded them to be strong in the True Faith, and he made them to know what was going to happen. And then he sent letters to all the bishops, and to all the heads of the monasteries, and commanded them to take to flight. Then he departed into the desert of SCETE, to the monastery of Abbâ MACARIUS, and from there he departed into Upper Egypt. And HERACLIUS, Emperor of Rômê, had dominion over the churches, and over the believers, and he punished very many of them. And he seized the brother of Abbâ BENJAMIN, whose name was MÎNÂS, and he tortured him, and burnt his sides with fire, and afterwards he had him drowned in the river. And in those days the Emperor HERACLIUS saw in his sleep that one said unto him, "Behold there shall come upon thee many people who are circumcised, and they shall overcome thee, and shall rule over the country." Now he imagined that these people would be Jews, and that he would baptize many of them, but the vision which he saw referred to the kingdom of the MUSLIMS. And they were MUSLIMS, and they came to him from the land of YÂTRÊB which is a district and a kingdom in the land of Syria. And in those days 'AMR, the son of Âṣ, came to the land of Egypt, and he ruled over it, and dwelt therein for three years. In the one hundred and nineteenth year (*sic*) of the martyrs 'AMR came to the city of Alexandria, and he destroyed the fortress thereof, and he burned many churches, and he burned the church of Saint MARK the evangelist, on the sea-shore, which is [fol. 120*b* 2] known to be now under the earth (*i.e.* submerged).

And he likewise burned the monasteries and the churches which were round about the city of Alexandria, and he carried off as spoil all the goods which were in them. Then the captain of the soldiers brought ships to the church of the Blessed MARK, and he thrust his hand into the sarcophagus and found the body of Saint MARK and carried it to his ship. And when 'AMR, the son of ÂṢ, learned the story of Abbâ BENJAMIN, and why he had fled, he wrote his letter and sent it into every district in Egypt, saying, "Come, be not afraid, and govern thy people and thy churches." And Abbâ BENJAMIN came forth from the place whither he had fled in the tenth (?) year of the reign of the Emperor HERACLIUS, and in the third year of the kingdom of the MUSLIMS. And 'AMR, the son of ÂṢ, honoured Abbâ BENJAMIN with great honour, and he commanded his soldiers to give back the churches, and all their possessions, and all their lands to his priests. And he said unto him, "Pray for me, for I am going to the country of the West, and I will become the king over the Five Cities, and when I come back I will do whatsoever thou desirest." And Abbâ BENJAMIN said unto him, "God shall make straight thy path"; and he told him everything that would happen unto him. And when 'AMR wished to go away, they brought nigh the ships so that the soldiers might depart, and outside the port they took all the ships, except the ship in which was the head of Saint MARK the evangelist, for that would not go out of the port. And all the sailors gathered together, and tied ropes to [fol. 120*b* 3] that ship, and to these they tied other ropes and hauled, but the ship would not leave the port. And 'AMR, the governor, said, "Burn this ship," but the captain was afraid to do so, and he told 'AMR that he was afraid, because of the head of Saint MARK the evangelist which was in it, and he revealed the matter to him. And the governor sent to Abbâ BENJAMIN and told him about the head of Saint MARK the evangelist, and that night Abbâ BENJAMIN saw a vision, and in it Saint MARK said unto him, "Prepare for me a place with thee." And when Abbâ BENJAMIN heard these words he rose up, and went to the governor, and told him [about the vision], and he said unto him, "This is the head of Saint MARK the evangelist." And as soon as Abbâ BENJAMIN had taken from the ship the head of Saint MARK, that ship left the port immediately. When the governor saw this he marvelled exceedingly, and he gave Abbâ BENJAMIN much money, and commanded him to build a church for Saint MARK; and Abbâ BENJAMIN built a beautiful church for him, and laid the head and body of the saint in it. And this father fought strenuously with the pagans, and he converted many of them, and brought them into the True Faith and confirmed them. And in the days of this saint God brought a great and severe famine upon all countries, and no famine which had ever been before it was so dire. And countless people died of this famine, and their bodies were cast into the highways and market-places of the cities. And Abbâ BENJAMIN suffered from a disease in his foot for twenty years, and he died in peace; and all the days of his archiepiscopate were nine and thirty years.

And on this day also [died] MĚLKĚYÂS (MALACHI) the prophet [fol. 121*a* 1] and righteous man, whom they call "MALÂK." This prophet was born after the people returned from the Captivity, in a place which is called SÛFÂṢ. When he was a young man he followed a good course of life, and all the people honoured him for his righteousness, and for this reason they called him "MĚLKĚYÂS" (MALACHI), which is, being interpreted, "angel" (or "prince"), because his appearance was exceeding goodly; and he described in his prophecy everything which was to come to pass. And the angel of God used to appear unto him by night, and hold converse with him, but the people never saw the angel, and they only heard his voice; now some of them were worthy to see his face openly, even as it is written in the Book of Judges. And being still a young man he died and was buried with his fathers in his own field. Salutation to MĚLKĚYÂS (MALACHI).

Salutation to ANDRONICUS, who after living on the top of a pillar for seventy years died before the coming of the Muslim kings into Egypt.

Salutation to Abbâ BENJAMIN who was so learned in the Scriptures that he was made Archbishop of Alexandria.

[fol. 121*a* 2] Salutation to the consecration of thy house [O MARK the evangelist], by Abbâ BENJAMIN. [These salutations are omitted in the Bodleian MS.]

IX. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ ABRAHAM. The father of this saint was a merciful man, and he loved the poor. And in his days there was a great famine in the land of Egypt, and he gave all his money to the poor; now he was a very rich man. And because of his integrity and his trustworthiness, all the crops of all the fields of every village which were round about his city, and all the crops of his own fields were entrusted to his care, and they were all in his hands. When the famine came he gave all the grain which he had by him to the poor and needy. And God placed compassion in the hearts of the rulers and noblemen, who sent to him and demanded from him the grain which they had deposited with him. And he went to them, and they said nothing whatsoever to him about the grain, and they wrote him a paper to the effect that he had brought to each of them their grain. Now his mother was a God-fearing woman, and Satan was jealous of her, and he brought great tribulation upon her. And he entered into the heart of a certain evil man, [fol. 121*a* 3] and he gave information against her to the men of Persia, and they made her captive and carried her off to Persia. And one night she saw a vision wherein the man who had laid information against her was bound with a chain of fire in Sheol, and one said unto her, "Dost thou see what God hath done, and how I have taken vengeance on the man who laid information against thee?" And she said unto him who was shewing her this, "My lord, I do not wish suffering and tribulation to come upon him, for he

died, and went to Sheol." And he who was shewing her this vision said unto her, "As for thee, thou shalt certainly return to thy country, and dwell in thy house"; and this actually came to pass. And when her husband died, and Saint ABRAHAM was an orphan, his mother wished to get him married, but he did not wish this to happen at all; and she rejoiced in him exceedingly. And when he sought to go and become a monk, she went with him outside the city to set him on his way and to bid him farewell, and she lifted up her hands to heaven, and prayed, and she committed her son to God, and said, "O my Lord, accept from me this offering." And Abbâ ABRAHAM departed and travelled through the desert of SCETE, and came to the monastery of Saint Abbâ MACARIUS, in the days of Abbâ JOHN, the Abbot of the desert of SCETE; and he came to him, and was to him as a beloved son, and he fought a great and a good fight. And one day the roof split open, and he saw our Lord Christ, Who came down to him sitting upon the throne of the chariot of the Cherubim, who were singing his praises. And he was afraid and trembled, and made haste and bowed down to Him and our Lord blessed him, [fol. 121*b* 1] and went up into heaven with great glory. And the miracle of the split roof of the house through which our Lord Jesus Christ came down is remembered unto this day. And ABRAHAM'S abode was near that of his spiritual father, Abbâ JOHN, the abbot, and it is called to-day "BEGBÎG." And the angel of God used to summon him frequently, and he would reveal unto him many mysteries. And then Abbâ ABRAHAM went to DABRA HÔRYÔN, and he found Abbâ GA'ÂRGÎ there, and he took him with him to the desert of SCETE; and they lived in the same cell until their deaths. And when Abbâ JOHN, the abbot, died, Satan brought a serious illness upon Abbâ ABRAHAM, and he continued in that illness for eighteen years. And when his death drew nigh he asked them to administer to him the Holy Body and Honourable Blood of our Lord Christ, and they administered to him the Holy Mysteries. And Abbâ JOHN came unto him in the spirit, and told him, saying, "Behold, God inviteth thee to the great marriage-feast"; and then he died in peace, his days being eighty years. And their house existeth to this

day, and their tombs are known to this day. Salutation to ABRAHAM.

[fol. 121*b* 2] Salutation to thee, O thou who dost hide in the city of Nazareth.

And on this day also are commemorated the holy fathers GEORGE, and NÔSMĔSÂ, and DISKRES (DIOSCURUS ?).

X. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

Our learned fathers of the Church who were before us, the chiefs of the Councils, have laid down the law that believers should fast on this day until the evening, and that they should eat no kind of moist (or, fatty) food whatsoever, and only that kind which is eaten during the Great Fast of Lent. And the reason why the fathers ordained that believers should fast on this day until the evening is this: The holy Apostles commanded in the Canon, saying, "If the festival of the Birth or the festival of the Baptism fall on the Fourth Day of the week, or on the Sixth Day of the week, let them eat in the morning every kind of food which is eaten at Pentecost, for these two festivals are to God, so that men may not imagine that we regale ourselves with the luxuries of this fleeting world. And let us not make our feasts with meats and drink like the festivals of the Jews and pagans." Therefore our learned fathers of the Church, who were before us, have commanded us to fast these two days, namely, before the festival of the Birth and the festival of the Baptism. And these two days [fol. 121*b* 3] shall take the place of the Fourth Day of the week and the Sixth Day of the week when the festival of the Birth and the festival of the Baptism fall on them, and two matters shall be fulfilled by us, the matter of fasting and the matter of the festival; and this is ordained in the churches of the Egyptians. And if the day of Bayramûm fall on the First Day of the week, or on the Sabbath of the

Jews, one shall fast on the Fourth Day of the week preceding it until the evening, and shall only eat what it is meet to eat during the Great Fast. And if the festival of the Birth and the festival of the Baptism fall on the Sabbath, or on the First Day of the week, or on the second day, it is impossible to fast on the day preceding the Sabbath and the First Day of the week, but they shall eat what is eaten during the Great Fast. And on the night of the festival of the Baptism they shall rise up before midnight, and pray over the water and dip themselves in it. And the reason why they must rise up before midnight is that the young may not be cast away in the water when they are baptized. And they shall consecrate the Offering before the day dawneth, and they shall come into the church very early, even as the Apostles commanded in the holy Canon. And the Melchites, if the festival of the Birth and the festival of the Baptism fall on the day before the Sabbath, on the First Day of the week, fast on the sixth day of the week preceding the festival until the ninth hour, according to their frequent custom. And on the day before the Sabbath; and before the First Day of the week, they ordain the consecration (of the Eucharist), at the third hour or earlier, they eat a young ...and drink if they wish. And then the priests sit in the church, and pray the prayer of the hours, and read the prophecy which is suitable for the festival. And they [fol. 122*a* 1] pray over the water at the time of evening on that day, which is the tenth day of the month of Ṭĕr. But this is not according to what the Apostles commanded in the holy Canon, for the pure Apostles commanded them to keep the festival of the Epiphany, which is, being interpreted, the "appearance of our God" on the seventh day of the month of the Second Kânûn, which is the eleventh day of the month of Ṭĕr. And the Melchites transgress the command of the holy fathers, the doctors of the Church, and they eat on the day of the festival, in the morning if it fall on the Fourth or the Sixth Day of the week, and they do not fast on the day before it instead of it. As for us, we ask our Lord Christ to cleanse us from all our sins, and to reveal the glory of His Godhead in our hearts even as He revealed it in the River Jordan—to Him be glory, etc.

And on this day died Abbâ TÂWBENṬÔS (THEOPANTUS ?). This saint was brought up from his youth in the house of Abbâ TÂÛNÂ (THEONAS ?), Archbishop of Rômyâ, and it was he who arrayed him in the garb of the monastic life. And when the archbishop saw that he was endowed with wisdom and strength he made him a bishop, and the head of a monastery outside the city of Alexandria in a place which is called ṬÎNÂ-DÎRÂN; and the number of the monks who were subject to his rule was seven hundred. And after this when TÂWBENṬÔS (THEOPANTUS ?), the bishop and preacher and the brethren who were with him, heard of the commotion which was taking place through the Emperor DIOCLETIAN, the heretic, and worshipper of idols, he fled and departed to DABRA SÎḪÂT, and took up his abode with a God-fearing [fol. 122*a* 2] virgin, and he lived hidden in her house for a long time. At the beginning of his stay he found that she worshipped idols through fear of the emperor, but he converted her from error to the Faith of Christ. And from there he went to DABRA TARNÛṬ and DABRA MARMÛS, wishing to hear the histories of the churches of Egypt, and he lived in each monastery hidden for two or three days (?), submitting himself to fasting, and prayer, and many vigils. And all the brethren testified that the gift of the Holy Spirit had descended upon him, and God wrought signs and miracles by his hands, and he even converted many thieves and robbers to the service of Christ, and made them monks. And having grown very old and grey, and knowing that the day of his departure was nigh, he exhorted his children to be strong in the True Faith, and to keep his commandments, and he died in peace.

And on this day also are commemorated Abbâ KÎNÂRÎA (CYNARIUS ?), and BAṬRÎḲÂ (PATRICIA) the queen, and TÔMIÂNÎ the martyr.

XI. ṬĔR

[fol. 122*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day our Lord Jesus Christ was baptized in the River Jordan by JOHN the Baptist. And the festival which is kept on this day is called in the tongue of the Greeks "Ipiphany," which is, being interpreted, "the appearance of the Godhead," because on this day appeared the mystery of the Holy Trinity —the Father, saying from heaven, "This is My Son Whom I love, in Whom I am well pleased. Hear Him." And the Son was standing in the Jordan, and the Holy Spirit, in the form of a dove, was standing on Him, even as JOHN the Baptist was a witness of this, saying, "Our Lord Christ, having been baptized, went up out of the water; and straightway the heavens were rent, and the Holy Spirit came down upon Him like a dove. And a voice came from heaven, saying, This is My Son Whom I love, with Whom I am well pleased. Hear Him." And on this day our Lord revealed Himself, (now, for a period of thirty years He had not revealed Himself to anyone), and on this day He revealed Himself to the children of Israel. And JOHN the evangelist was a witness, and JOHN the Baptist was a witness to Him before the people, and he openly said unto them, "This is the Lamb of God Who taketh away the sin of the world." And His pronouncement I do not understand, and only that He appeared unto Israel, and because of this I came out to baptize Him with water. And at this festival the glory of Christ appeared, as that of the Son of God, and His own glory as the Lamb of [fol. 122*b* 1] God, Who taketh away the sins of the world. Because of this the festival this day is a great festival among all Christian peoples, and they cleanse themselves with holy water in imitation of the Baptism of our Lord Christ; and they receive during this festival remission of their sins, provided that they continue in the purity which they have received. Therefore it is meet for us to keep, and serve, and glorify the abundant grace of our God and Redeemer Jesus Christ, Who became man for our sakes, and delivered us from our sins.

And on this day also Saint ANATOLIUS became a martyr. This saint was one of the men of Persia, and he was made a general of the army of Rômê, and he continued in his office for fifteen years. When the Emperor DIOCLETIAN denied Christ, this saint chose the kingdom of heaven, and rejected the honour of this fleeting world. And he came and stood up before the Emperor DIOCLETIAN, and he unfastened his belt [and cast it away from him], and he cursed the emperor and his idols; and the emperor was amazed at his daring. And when the emperor learned that he was a Persian nobleman, he spake him fair and persuaded him [to reject Christ], and he then handed him over to KHERMÂNÔS, the general, that peradventure he might be able to convert him from the Faith of Christ. And when KHERMÂNÔS was unable to change his thoughts from the Godhead of Christ, he brought him back to the emperor who condemned him to be tortured with every kind of torture. And our Lord Christ sent His angel to him, and he comforted him in every tribulation. And the emperor [fol. 122*b* 2] tortured him for many days, and doubled his tortures, and he hung him up on the wheel, and beat him several times; and the soldiers flayed him, and cut out his tongue, and they threw him to the ravening beasts, and then they cast him into a dark place. And he delivered up his soul thrice, but God raised him up. And when DIOCLETIAN the infidel was wearied with torturing him, he commanded them to cut off his head with the sword, [and they did so], and he received the crown of martyrdom in the kingdom of the heavens.

And on this day also died Saint Abbâ JOHN, the seventy-fourth Archbishop of the city of Alexandria. This father was a merchant before he was made Archbishop of Alexandria, and he traded with the country of India, and he was always travelling on the sea. First of all he became a deacon in the church of Saint MERCURIUS, the martyr, in MĔSR (CAIRO). And he became a scribe, but he abandoned the scribe's profession and became a merchant. And [the bishops] elected him archbishop, and they enthroned him on Sunday, the fourth day of the month of Yakâtît (Feb.–March) in the nine hundred and fifth

year of the martyrs (A.D. 1189); and he protected his flock well. And he had very much money before he was made archbishop, that is to say, a sum of twenty thousand *dînârs* in gold. And he gave all his money in his lifetime to the poor Christians, and to the churches and monasteries, and all his money came to an end before his death, and he died in debt to his brother's son. During the days of his archiepiscopate he never ate bread at the expense of any [fol. 122*b* 3] Christian person, or at the expense of any nobleman, or any poor man; and he never accepted a present (or fee) from any of them. He held his office for eight and twenty years, and he died on the day of the festival of the Baptism (*i.e.* Epiphany), on the eleventh day of the month of Ṭĕr in the nine hundred and thirty-second year of the martyrs (A.D. 1216).

And on this day also died Saint JUSTUS, and Saint FÂYYÔS.

And on this day also died the holy father and fighter Abbâ WAḴRÎS. This saint was brought up with BASIL the Great, and he made him a priest; and he was of goodly appearance, and his face was very pleasing. As a young man his first act was to desire the governor's wife, for he loved her dearly, and she loved him, and they made a plan together to go to another place where they could fulfil their desires. And whilst they were taking pains to arrange this matter WAḴRÎS saw himself in a dream bound in fetters, and standing up before the governor's tribune, and there were many bound in fetters with him, and each one of them was being questioned concerning his sins. And he said in his heart, "What is the meaning of my being fettered? Can it possibly be because of this woman, with whom I wish to defraud her husband, who will lay information against me and have me brought to this serious state?" And whilst he was feeling disturbed over this matter there came unto him a man in the form of an old friend, and he said unto him, "What is the meaning of this thy being fettered?" And WAḴRÎS wished to hide himself, and was ashamed of his sin. And when his friend pressed him, he said unto him, "O my friend, thus and thus have I done. [fol. 123*a* 1] It seemeth to me that so and so

hath laid an information against me, because of his wife, and because of this I am afraid and am troubled." And the angel who had come unto him in the form of his friend, said unto him, "O my beloved, swear unto me by the Gospel that thou wilt not do this thing, and [then] thou shalt not go back to it a second time; I will be surety for thee." And WAḲRÎS swore to him by the Gospel. And when he woke up from his sleep he knew that the vision which he had seen was true, and he therefore left his city and departed to Alexandria, where he found a certain God-fearing woman, whose name was ḤÊLÂNÎ; and when they were holding converse together he told her everything which was in his heart. And she said unto him, "Abandon thy splendid apparel, and dress thyself in a humble garb, and make thyself a close follower of God." And from there he went into the desert, and he dwelt there and lived upon the herbs thereof until his belly became dried up, like a stone, and exhaustion seized him, and at length our Lord came and healed him. And the devils used to tempt him and afflict him severely, but he fought strenuously with fasting and with prayer. And in the winter time he used to stand naked under the falling rain, and in the summer he was afflicted by the burning heat of the sun, and by the cold at night, and at length the gift of the Holy Spirit was given unto him. And the angels used to come unto him and feed him with the bread of heaven, and give him to drink out of the heavenly cup, and he was worthy of divine vision so that he might know hidden things. And he composed three homilies, one on those who dwell in the desert, and one on the company of the brethren, and one on the priesthood. One day there came unto him a certain dweller in the desert whose name was BÛLÂ, and they embraced each other, and BÛLÂ said unto him, "O my brother WAḲRÎS, do not live alone. Make a few of the brethren to come and live with thee, to comfort thee, [fol. 123*a* 2] and thou shalt be delivered from the war of Satan"; and he did so. And one day there came to him three Satans who had taken the forms of the heretics of ARIUS, and NESTORIUS, and MÂNÎ, and he disputed with them about their faiths, and he vanquished them by the words of the Holy Scriptures, and by the doctrine of the orthodox

fathers; and he worked many miracles, and his miracles were innumerable. One day having arrived at the church he wished to go in, but found it closed, and the brethren searched for the keys and could not find them; and having made the sign of the Cross over the gates they opened to him by his will. And this WAḲRÎS is he of whom it is said, that when the brethren said unto him, "Thy father is dead," he replied to them, "Ye lie; my father is a heavenly being and cannot die." And behold his history is written in the narrative of his strife, and in the Book of the Histories of the Holy Fathers. And having grown very old and grey, he departed to God Whom he loved.

Salutation to Thy Baptism by which every man is cleansed of his sins.

Salutation to Thy Baptism which took place at the end of thirty winters.

[fol. 123*a* 3] Salutation to JUSTUS, and to GUEDET (?).

Salutation to JOHN, who gave twenty thousand *dînârs* in silver and gold to the poor and needy.

XII. ṬĔR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the glorious angel, MICHAEL the archangel. On this day God sent MICHAEL the archangel to JACOB-ISRAEL when he was afraid of his brother ESAU, and he delivered him from him, and brought him over the River Jordan. And JACOB went to LABAN his mother's brother, and married two of his daughters LEAH and RACHEL. And MICHAEL brought him back, and smoothed his way to safety, and to peace with his brother, together with his possessions and his children. And his brother ESAU welcomed him with peace and love. Therefore is celebrated the festival of MICHAEL the archangel.

[fol. 123*b* 1] And on this day also THEODORE BANÂDLÊWÔS (the Anatolian ?), the strong and mighty man from the East (?), became a martyr. This great fighter was of the men of the city of Antioch, and he was a kinsman of the royal family. His father's name was 'ADRÂKÔS, who was a general in the emperor's army in the days of NÛMÂRNÔS, the pagan (*arâmî*), the Emperor of Rômê; and the name of his mother was PATRICIA, that is to say "free born lady," who was the sister of BASILIDES the general. When the Emperor NUMERIANUS died in the war against the Persians, (now his son JUSTUS was engaged in war), the empire remained without an emperor. And 'ADRÂKÔS, the father of THEODORE, and BASILIDES, administered the kingdom until DIOCLETIAN the infidel reigned. Now DIOCLETIAN was formerly ruler over Egypt, and he married the daughter of the Emperor NUMERIANUS, who was a sister of Saint JUSTUS, and she made him emperor. And Saint THEODORE having arrived at man's estate was strong and mighty in the wars in which he engaged, and he conquered his enemies, and they fled before him; [and he was so greatly feared] that when the Persians said [to their fellows] "Behold THEODORE hath come," their hearts (*i.e.* courage) would break, and they would flee. And some of the men who were there said, "THEODORE is the god of the men of Rômê, and it is he who raised up twice NÎGÔMÎDÔS (NICOMEDES), the son of the King of ḲUĔZ (KHUZISTAN), because of whom DIOCLETIAN denied Christ, and worshipped idols. Now DIOCLETIAN had deposited NÎGÔMÎDÔS (NICOMEDES) with the Archbishop [of Antioch], [fol. 123*b* 2] to be kept in safety, and the archbishop took from his father gold weighed in a balance, as much as the young man weighed, and he sent it back to his father. And Saint THEODORE was fighting on the river which is called BÛNÂBĔSÎ; and he had a friend who was called LAVENDIUS. And one night he saw, as it were, a ladder which reached from earth to heaven, and at the head of the ladder was our Lord sitting upon a great throne, and there were round about Him thousands of thousands [of angels], and tens of thousands of angels were standing before Him. And he saw under the ladder a great serpent, which was Satan. And He

who was sitting upon the throne said unto him, "O THEODORE, the Anatolian, Dost thou wish to become a son to Me?" And THEODORE the Anatolian said unto him, "Who art Thou, my Lord?" And He said unto him, "I am Jesus the Word of God, and, as for thee, needs must that thou shalt shed thy blood for My Name's sake." And then THEODORE saw one of those who were standing there take him and dip him in the Lake of Fire three times, and his whole person became like fire, and he was like unto those who were standing round the throne. And THEODORE the Anatolian said unto our Lord, "My Lord, I do [not] wish to be separated from my friend LAVENDIUS." And our Lord answered and said unto him, "Not LAVENDIUS only, but BANÎḲÔRÔS, the captain of the army of ḲUĔZ (KHUZISTAN) also." Then THEODORE the Anatolian saw those angels seize LAVENDIUS and [BA]NÎḲÔRÔS, and dip them into the Lake of Fire; and they gave them to THEODORE the Anatolian, and he rejoiced greatly. And when THEODORE woke from his dream he told [fol. 123*b* 3] LAVENDIUS what had happened, and he rejoiced with great joy, and they embraced each other. Then the might of God carried them to the place where was [BA]NÎḲÔRÔS, the captain of the army of ḲUĔZ (KHUZISTAN), and he welcomed them, and embraced them, as if he knew them; now they had never seen him [before]. Then BANÎḲÔRÔS described to them that vision, even as they had seen it, and they marvelled exceedingly. And BANÎḲÔRÔS said to THEODORE the Anatolian, "Know, O my brother, that they have given me and my brother into thy hand." Then they rose up straightway, and came to their soldiers, and they all rose up and made an agreement together to shed their blood for the Name of our Lord Christ. And it came to pass that at this time the emperor sent and summoned THEODORE the Anatolian to him, and he informed him that he had made peace with the King of ḲUĔZ (KHUZISTAN). When the Emperor DIOCLETIAN denied our Lord Christ and worshipped idols, the King of ḲUĔZ (KHUZISTAN) rejoiced exceedingly. And Saint THEODORE the Anatolian said unto them, "He who wisheth to save his soul from the sword, let him depart; and he who wisheth to fight for the Name of Christ our Lord, let him dwell with us." And they all

cried out with a loud voice, saying, "The death which thou diest we will die with thee, and thy God is our God." And the blessed THEODORE the Anatolian said unto them, "If that which ye say be true, get ye all down into the river and dip yourselves in the water thereof, in the Name of the Father and the Son and the Holy Spirit." And straightway they stripped off their raiment, and went down into the river, and they dipped themselves therein [fol. 124*a* 1] thrice, even as he told them. And as they were coming up out of the water they heard a voice from heaven saying, "Be ye strong, O My martyrs, and be ye conquerors, for I will be with you." And when THEODORE the Anatolian drew nigh unto the city of Antioch, he left the soldiers outside, and he went in with his two friends LAVENDIUS and BANÎḲÔRÔS, and the emperor welcomed THEODORE the Anatolian with gladness, and he asked him questions about the war and about the army; and THEODORE told him everything that had happened. And after this the emperor reminded him to worship APOLLO in his presence, and Saint THEODORE the Anatolian rebuked the emperor; and the emperor cursed him and his friend LAVENDIUS and his companion BANÎḲÔRÔS, and they cursed the emperor. And SÎDRÂKÔS, the father of Saint THEODORE the Anatolian, died. And the emperor was wroth, and he commanded his soldiers to carry away the saints LAVENDIUS and BANÎḲÔRÔS to the country of the MÊNÂDÂWÊYÂN, so that they might be tortured there; now DIOCLETIAN was afraid of the Persians, because BANÎḲÔRÔS was captain of the Persians. And they tortured LAVENDIUS and his friend BANÎḲÔRÔS, and they received crowns of martyrdom on the twelfth day of the month of Ṭĕr. And as for the Anatolian, the emperor commanded the soldiers to drive one hundred and fifty-three great long nails into his body, and they laid him upon a *kômôl* tree, and drove these iron nails through his body. And God sent His angel MICHAEL the archangel to him, and he comforted him and strengthened him in his tribulation. And at that time our Lord Christ appeared unto Saint THEODORE the Anatolian, and He said unto him, "Peace be unto thee, O My chosen one, [fol. 124*a* 2] THEODORE the Anatolian! Bear thou patiently

all this suffering. And now, dost thou wish Me to take out all these nails from thy body, and to heal thee, and to put to shame this perverse emperor?" And THEODORE the Anatolian said unto our Lord Jesus Christ, "Behold, it is better for me to die for Thy Name's sake." And our Lord Jesus said unto THEODORE the Anatolian, "Behold, I have prepared three crowns for thee: one for thy virginity, and one because thou hast laboured for My beloved, and one for thy death for My Name's sake. If a man be in grief and sorrow which is very grievous, and tribulation hath fallen upon him, and he pray to Me in thy name, I will relieve him, and will deliver him, and will make him glad and will bless him. And if a man be in tribulation at sea in respect of his ship, and he pray to Me in thy name, I will deliver him. And if a man go into the battle, or go into a fight, and he call upon thy name, I will deliver him, and will be his helper. And if a man build a shrine for thee, or write a book of thy strife, or commemorate thee, or bring a gift in thy name, I will receive him and make him to be glad in the kingdom of the heavens. And if a man give alms to the poor and needy, or to the orphans, or to the prisoner, or to the pilgrim, I will forgive him his sin, and I will reward him in the kingdom of the heavens. And him that doeth a good deed on the day of thy commemoration and for thy name's sake, I will receive." And after this our Lord Jesus Christ gave THEODORE the benediction of peace, and went up into heaven. And THEODORE saw three angels who gave him three crowns, and then he died, [fol. 124*a* 3] and he delivered up his soul into the hand of God, and he received the crown of martyrdom in the kingdom of the heavens. And after his death the Emperor DIOCLETIAN sent to the soldiers of THEODORE heathen priests carrying idols, and a herald went round proclaiming thus: "Whosoever loveth the emperor let him worship the glorious gods." And all the soldiers cried out, saying, "There is no king except our Lord Jesus Christ, the King of kings and Lord of lords." And when the emperor heard this he sent his soldiers and they cut off the heads of these men with the sword, and they were in number two hundred and fifty thousand. And the air was filled with beings of light who placed crowns upon their heads.

Salutation to Thy loving going, O Lord, into the house of the marriage-feast to make water into wine.

Salutation to MICHAEL the archangel who went to help THEODORE.

Salutation to thee, O THEODORE, thou shoot from the country of the East.

[fol. 124*b* 1] Salutation to the two hundred and fifty thousand men who suffered with THEODORE. Salutation to LAVENDIUS and to his companion BANÎṬÔRÔS.

And on this day also are commemorated JULIAN the martyr, and DANIEL the monk, the son of ISAAC. [Omitted in the Bodleian MS.]

XIII. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the miracle which our Lord wrought at the marriage at Cana of Galilee, even as saith the Holy Gospel; this miracle was the first which the Lord wrought in Galilee. And by His Divine command He changed water and made it into sweet wine, and not thin wine, but wine sound and good to the taste, and of pleasant perfume. To this fact the master of the feast testified, when he called the bridegroom, and said unto him, "Every man maketh the wine which is good to be drunk first of all, and when [the priests] have drunk freely, he giveth them wine which is inferior to drink; but thou hast kept back the good till the last, even unto this moment." And [fol. 124*b* 2] in that place His glory appeared, and His disciples believed on Him.

And on this day the Seven Children whose names are 'ARSALÎDÂS, DÛAMÊDÔS (DIOMEDIS), EUGENIUS, DEMETRIUS, BERNATIUS, STEPHEN and ÎRÂKÔS (CYRIACUS?); these

men were sons of nobles of the city who were strong in the Faith of Christ. And it was reported unto the wicked Emperor DECIUS that they were Christians, and he had them brought to him, and he pressed them to worship his idols; and when they refused to do so he appointed them a time wherein they could take counsel together about the matter, and DECIUS went to his palace. And these Seven blessed Children went to their houses, and they distributed all their goods among the poor and needy, and the *dînârs* which were left they took with them for their necessities, and they [went and] hid themselves in a cave to the east of the city. And DÛAMÊYÔSIS, a young man of wisdom and understanding, used to go on errands for them in the city, and buy their food for them, and he told them the talk which he heard. When the Emperor DECIUS returned to the city he sought the Seven Children, and when the people told him that they were in a cave, he commanded the soldiers to block up the mouth of the cave with stones. And when these holy Children fell asleep in the evening God took their souls and made them to rest in the Garden, and they slept for three hundred and seventy-two years. And there were two faithful servants of the emperor whose names were THEODORE and MACEDONIUS, and they took two tablets of lead and wrote upon them the memorial of the saints, and placed them at the mouth of the cave. And after the Emperor DECIUS died, many emperors reigned. And in the days of THEODOSIUS, [fol. 124*b* 3] the spiritual emperor, there rose up certain heretical men who denied the resurrection of the dead. And there was a certain nobleman whose name was ALDIUS, and he wanted to build a pen for his sheep, and he commanded the workmen to bring stones for this purpose. And they opened the cave, and those saints woke up, and they sent DÛAMÊDÔS (DIOMEDIS) to buy food for them. And when the men of the city saw that the *dînâr* was inscribed with the name of DECIUS, they seized DÛAMÊDÔS (DIOMEDIS), thinking that he had found a buried treasure. And they brought him before the magistrates and the bishop, and when they examined him he told them about the young men; and when they had gone there they found them seated and sending forth rays of light like the sun. And the

bishop took the lead tablets and read their history which was written upon them, and when [the magistrates] heard that they had fallen asleep in the days of DECIUS they marvelled and glorified God. And they sent a message to THEODOSIUS the emperor, and when he arrived he saluted the saints, and was blessed by them. And having conversed with him, and blessed him, they fell asleep on the ground and delivered up their souls to God; and the Emperor THEODOSIUS wept over them and buried them in that place. Salutation to the SEVEN SLEEPERS.

And on this day also are commemorated ḲÂRNÔS (CARINUS ?) the martyr, and MÎNÂS of the cell (*i.e.* the anchorite).

And on this day also died Abbâ NAKARÔ. This holy man was a spiritual fighter, [fol. 125*a* 1] but no man knew it. He used to put thorns under his shirt so that he might not sleep soundly, and he kept vigil by day and by night, and because of his excessive humility they made him a doorkeeper. And there was in that monastery a certain monk, an anchorite, who was able to see hidden things by the spirit. One night in his sleep he saw that he was standing on a high place, and below him was a garden [filled with] fruits of all kinds, and streams of water ran round about through it, and in the midst of them was Abbâ NAKARÔ, watering this plot and that. And that monk said unto him, "O my brother NAKARÔ, Unto whom belongeth this garden?" And NAKARÔ said unto him, "I planted it." And the monk said unto NAKARÔ, "I wish thee to give me some of the fruits thereof." Then NAKARÔ cut off three pomegranates, and gave them to him, and he tied them up in his garment; and when he awoke from his sleep he found the fruit. And he went to Abbâ NAKARÔ and he found him standing in the doorway, and he said unto him, "O my brother, hast thou seen me this [past] night?" And NAKARÔ said unto him, "Yea, I saw thee, and I gave thee three pomegranates." And when the monk went into the monastery he told the monks and the abbot everything which had happened, and he shewed them the pomegranates, and the brethren marvelled at the holiness of

Abbâ NAKARÔ, for it was then summer time, and not the season for pomegranates. And the monks were sorry that they had appointed Abbâ NAKARÔ to such a lowly position as that of doorkeeper, and they wanted to give him a higher position; but when they went to him they could not find him, and they sorrowed for him with a great sorrow. And the pilgrims told them that he died as on this day. [fol. 125*a* 2] Salutation to the blessed Abbâ NAKARÔ.

XIV. ṬĔR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the most excellent MEḤRÂÊL, the virgin, became a martyr. She was a native of ṬÔMÂWÎHÂ, and she had God-fearing and Christian parents; her father was a priest and his name was JOHN, and [the name of] her mother was HILARIA. They had no children, and because of this were very sad, and they prayed to God, and after they had waited some days, HILARIA was rewarded with a beautiful daughter, whom she named "MEḤRÂÊL." And when the maiden was twelve years old she began to work many signs and wonders, by the grace of the Holy Spirit, which dwelt upon her. And then when the wicked DIOCLETIAN was reigning she went out one day to the river bank, and she found a ship and she embarked in it, and she departed with those who were going to martyrdom. When she arrived at the city of 'ENṢNÂ (ESNAH ?), they set her before the governor, whose name was PHILIPIANUS. And when he saw her, he had pity on her for her tender body, and he wanted to set her free; but as soon as she knew that he was going to release her, she cursed him [fol. 125*a* 3] with great boldness, and reviled his unclean gods. Therefore was the governor wroth, and he commanded her to be tortured severely. When he could not persuade her to abandon the True Faith, he commanded the hunters to collect all kinds of serpents, and scorpions, and vipers, and reptiles which sting, and to throw them into a corn sack and

to put the saint into the sack with them; and the soldiers did so. Thereupon the angel of God appeared, and gave her a promise; and after this she delivered up her soul, and finished her martyrdom, and received her heavenly crown. Then they took her out of the corn sack and buried her in that place. When her father and mother heard of it, they set out with very many natives of their city, and when they arrived at the place where her body was, they took it up, and made it ready for burial with great honour, and they carried it away and laid it in a beautiful coffer. And they built over her a shrine, inside the house, in a secret place, and many miracles were made manifest there.

And on this day also four and forty soldiers of the company of Saint CYRIACUS [and JULITTA] became martyrs. [The Bodleian MS. has five thousand four hundred and thirty-four.]

And on this day also died the holy father and spiritual fighter ARCHILIDES (?). This holy man was one of the patricians of Rômê; the name of his father was JOHN, and that of his mother SANDALÎḲÂ. And they both were righteous [fol. 125*b* 1] before God, and they walked in the commandments of God without blemish. And when the days of Saint ARCHILIDES were twelve years, his father died, and his mother wanted to marry him to a wife, but he did not wish this. And his mother advised him to go to the emperor, so that he might receive the office which his father had held, and she sent two of his servants with him, and also many gifts to give to the emperor. And when they were on the sea a mighty storm of wind broke on them, and the waves rose high, and the ship was broken in pieces, but Saint ARCHILIDES hung on to one of the planks of the ship and it carried him to dry land. And when he was going up from the sea he found the dead body of a man which had been cast into the sea, and he sat down and wept over it and remembered the transience of the world. And he rebuked his soul, and said unto it, "What have you and I to do with the goods of this fleeting world? After I am dead I shall return to dust." And straightway he rose up and prayed,

and entreated the Lord Christ that he might go in the right way, and then he walked on and arrived at a monastery of the country of Syria, which was built in the name of Saint ROMANUS. And he gave to the abbot the two hundred *dînârs* in gold which he had left, and he begged him to array him in the garb of the monastic life; now the Holy Spirit had told the abbot about ARCHILIDES before his arrival, and when he came he rejoiced in him with a great joy. And he gathered together [fol. 125*b* 2] all the holy brethren and monks in the church, and the abbot prayed over Saint ARCHILIDES, and he arrayed him in the holy garb of the monk, and the brethren rejoiced in him with a great joy, because, manifestly, the grace of God was upon him. And Saint ARCHILIDES, having become a monk, devoted himself to the narrow way, and he fought a great fight. And he always fasted seven days at a time, and he prayed day and night, and God gave him the gift of healing the sick; and the people brought unto him all those that were sick, [and he prayed] over them and healed them. And he made a covenant with our Lord Christ that he would never look upon the face of a woman. And being without information concerning him for a period of twelve years, and not knowing what had become of him, his mother sorrowed for him, and thought that he was dead; and she mourned for him greatly. And she built a fine house for receiving strangers, and she added to it a house wherein the pilgrims, and the poor, and the needy, might lodge; and she herself lived in an upper room of the house for strangers (*i.e.* her guest house). And one day she heard certain travellers talking among themselves about the fame of Saint ARCHILIDES, and his holiness, and his spiritual fight, and the grace of God which was upon him, and they also described his miracles and the beauty of his appearance. And when she heard them talking, her heart burned like fire, and she knew that they were talking about her son. And she called the travellers, and asked them about her son, and they told her all about him, and she knew that her beloved son was alive. And she rose up straightway and travelled until she came to the monastery of Saint ROMANUS, and she sent a message to her son ARCHILIDES and said, "Behold, I have arrived, and I wish [fol.

125*b* 3] to see thy face; I am thy mother." And he sent a message unto her, saying, "I have made a covenant with my Lord Jesus Christ that I will never look upon the face of a woman again, and I cannot break the covenant which I have made with my Lord Jesus Christ." Then she sent a second message unto him wherein she begged and entreated him that she might see his face, and she said unto him, "If thou dost not shew me thy face I will go into the desert, and the wild beasts shall devour me." And when Saint ARCHILIDES knew that she would not leave him, and he, on his part, was unable to break his covenant with God, straightway he prayed to God and asked Him to receive his soul. And he said unto the gatekeeper, "Go to my mother, and let her come in to me"; now God had accepted his prayer and heard his petition, and had taken his holy soul. And when his mother came in she found that he had delivered up his soul, and she cried out with a loud voice and wept; then she asked God to take her soul, and He heard her petition also and took her soul. And when the monks wanted to make them ready for burial they tried to separate the body of Saint ARCHILIDES from the body of his mother, but a voice came from the body of Saint ARCHILIDES, saying, "Bury my body with the body of my mother in one grave; I did not give her her heart's desire; let her see me." When they heard this voice they marvelled exceedingly and glorified God, and they buried the two of them in one grave. And God made manifest from his body a great power for the healing of all sick folk.

[fol. 126*a* 1] And on this day also Saint 'ĔMRÂIS became a martyr. This blessed maiden had honourable parents who held firmly the Faith of Christ, and she was brought up in the fear of God. And one day when she was going down to the river to draw water, she saw the bishops, priests, and deacons who were bound in fetters for Christ's sake. And she asked the scribe to write her name down with theirs, and they brought her to QUILQUILIANUS the wicked governor, and he persuaded her with many words to worship idols. And when she refused to do so he commanded the soldiers to cut off her head,

[and they did so,] and she finished her martyrdom with all those who were her companions.

And on this day also died MAXIMUS, the brother of Saint DAMÂTHEUS (*sic*). And behold we have written the account of his strife with that of his brother in the section for the seventeenth day of the month of Ṭĕr.

Salutation to the blessed MEḤRÂÊL who finished her martyrdom in a corn sack; and salutation to her brother.

Salutation to ARCHILIDES who was buried with his mother.

Salutation to 'ĔMRÂIS, who left her water-jar, [fol. 126*a* 2] and joined the company of fettered men who were to become martyrs.

Salutation to MAXIMUS who fought the spiritual fight from his youth up.

Salutation to 'ABDĔYÛ, the follower of ELIJAH.

Salutation to the four thousand and thirty and four soldiers who asked that they might be beheaded (?) outside the city.

XV. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died 'ABDĔYÛ (OBADIAH), the prophet and righteous man. This prophet was the son of ḤANÂNYÂ, and he prophesied in the days of JEHOSHAPHAT. And God spake by the voice of this prophet concerning His Resurrection, and concerning the day of retribution, and what would happen to the children of Israel, and to those who remained among the Gentiles; and he made strong the people of Israel, and rebuked them often. And he was the third captain whom AHAB sent

with fifty men to summon ELIJAH to him. Now, fire having come down from heaven, and burnt up the two captains who preceded him, and the men who were [fol. 126*a* 3] with them, at the word of ELIJAH the prophet, when 'ABDĚYÛ (OBADIAH) came to him he did not behave with arrogance or shew himself proud like the two captains who came before him. But he was humble, and he came to ELIJAH the prophet, and knelt down upon his knees before him, and he asked him not to destroy him, like the two captains and the men who came before him, and those who were with him. And when he said this ELIJAH the prophet had compassion upon him, and he came down and went to AHAB with him. And after ELIJAH came down and went with him [to AHAB], this just man knew within himself that the service of ELIJAH was greater and more honourable than the service of the kings of the earth, and that the service of ELIJAH appertained to the service of the King of heaven; and he forsook the service of King AHAB and followed ELIJAH the prophet, and ministered unto him. And the grace of God descended upon him, and prophecy, and the power to prophesy; and all the days of his prophesying were twenty years and more, and he prophesied nine hundred years before the coming of our Lord. And he died in peace and was buried in the tomb of his fathers in the field which was known as BÊT KHĚRÛM.

And on this day also the Christians of the country of Syria celebrate the festival of the death of Saint GREGORY. This father GREGORY was perfect with his fathers in every virtue, both of mind and body. He learned all science and doctrine, and he was very wise, and he was well acquainted with the language and writings of the Greeks, and he was exceedingly zealous in the True Faith. And all these things being perfect in him, [fol. 126*b* 1] and being of a good disposition, [the bishops and priests] elected him against his will, and made him Bishop of the city of NÂḲSĚSÂ, which is DASÊT. And he protected the flock of God over which he was set, and he illumined their souls and minds with his discourses, and his wise exhortations, and his rebukes; and he translated (or, interpreted) the Old and New Testaments. And when the

Emperor THEODOSIUS assembled the Council of One Hundred and Fifty Bishops in the city of Constantinia because of MACEDONIUS, the infidel, who was Archbishop of the city of Constantinia, this father was one of those who gathered together to the Council. And he put to shame the infidels SABELLIUS, and MACEDONIUS, and APOLLINARIUS; and behold their denial is written in the section for the first day of the month of Yakâtît. And this father destroyed the schism of those infidels, and he cut through with the sword of his eloquence the devices of the heretics. And he departed in peace with the General Council, and with those vanquished men and those infidels who had been put to shame. And he arrived at a good old age and he pleased God and died in peace. And behold, we have written the rest of his history in the section for the twenty-first day of the month, which is the day of his death according to the Egyptians.

And on this day also died PETER, and SOPHIA, and 'ADMÎRÂ, and ISAAC.

And on this day also were martyred Saint CYRIACUS and JULITTA his mother, and eleven thousand four hundred and thirty-four men [fol. 126*b* 2] in the days of Alexander, the governor. And JULITTA was a God-fearing woman from her youth, and hearing that a persecution had broken out, she took to flight through fear of the governor, and she came to the country of ṬERSES, in CILICIA, and she dwelt there. And the governor came into that city seeking for Christians, and the guards seized her and took her to the governor, and told him that she was a Christian. And the governor said unto her, "Offer sacrifice to the gods." And she said unto him, "I will not offer sacrifice to unclean gods, but only to my Lord Jesus Christ." And the governor said unto her, "O woman, tell me of what nation thou art, and where thy city is, and what thy name is." And Saint JULITTA said unto him, "As for my nation (or, people) [my father was] ÎSÂWÎRÔS, the chief of the people of the city of NIḲYÔS. I am a rich and noble woman, and my name is 'JULITTA.' Behold, I am in thy power

now, but assuredly I will not sacrifice to unclean [gods]." And the governor said unto her, "Offer sacrifice so that thou mayest not die under severe torture." And she said unto him, "If thou art pleased to do this, send men into the city, and let them search there for a boy three years old, and let them bring him to thee, and he shall tell us whom we are to serve and worship." And the governor sent men to search for a boy three years old, and they found the boy CYRIACUS, who was three years old, less three months. And they took him to the governor, saying, "We think that this boy will not fail to speak, for he is of Christian origin." And when the governor saw that the boy was handsome, and of goodly appearance, he said unto him, "O handsome boy, rejoice!" And the boy said unto him, "Joy is with me, but joy is not with thee. God saith, There is no joy for the wicked." And the governor said unto him, "What is thy name? Tell me that thou mayest not die." And the boy said unto him, [fol. 126*b* 3] "I am a Christian, and my baptismal name is CYRIACUS." And the governor said unto him, "Sacrifice to the gods, so that I may honour thee, and give thee money." And the boy said unto him, "Get thee far from me, O messenger of Satan, and enemy of righteousness." And when the governor heard this he became exceedingly angry, and he commanded the soldiers to carry him away and to beat him with fifty stripes; [and they did so] until his blood flowed like water. And when Saint JULITTA saw the endurance of her son she gave thanks to God. Then the governor commanded them to bring salt and mustard, and to open the nostrils of the boy and thrust these things into them. Then the boy cried out and said, "Thy word is sweeter to my throat than honey and sugar, yea, sweet to my mouth." And the governor then commanded them to bring fourteen sharp, red-hot rods, and to thrust seven of them into the body of his mother, and seven into the body of CYRIACUS, two in his ears, two in his eyes, two in his nostrils and one in his heart; but by the Will of God the fire was extinguished and the rods became like frozen snow. Then the governor commanded them to shut him up in the prison house and to be bound with fetters. And as CYRIACUS was praying there, Satan came unto him in the form of an angel to lead him

astray; but when the boy made the sign of the Cross over him Satan disappeared like smoke. Then the governor commanded a blacksmith to make terrifying instruments of torture wherewith to torture the boy and his mother. When Satan knew that CYRIACUS was eager to receive the crown [of martyrdom], he entered into the heart of the governor and made him dumb. Then the boy said unto the blacksmith, "Couldst thou make for me some instruments of torture which are more hurtful than those wherewith they have been torturing me?" And the blacksmith said unto him, "I can." And the boy said, "Make me two knives as sharp as razors, each a cubit long, and make me instruments [fol. 127*a* 1] to break the head, and twist the neck, and crush the teeth, and dig out the eyes, and slit the nose, and pierce the ears, and [separate] the members, and scrape the sides; and [make me] a brass crusher, and an instrument for pulling out the sinews and muscles; and make me three pointed stakes, as long as I am high, and write on them, saying, 'The Holy Trinity, which is neither divided nor separated from those who call upon it.' And make me an instrument for twisting [the neck], and a saw, and a frying-pan, and a cauldron, and a wheel, and a roller, and a bender of the neck; and an iron hook wherewith to draw out what is in the belly. These are the instruments wherewith I would be tortured." And when the blacksmith heard these things he marvelled, and was silent, and he and his disciples (*i.e.* workmen), the blacksmiths of the city, finished them in forty days (?). And the governor commanded his servants to shave the head of CYRIACUS with a razor, and to pour red-hot coals upon it, and they did so. And they drove four rods through his shoulders and straight down his body, to the soles of his feet. And the angel of God came and removed from him the pains of the tortures. And they also cast him into a [boiling] cauldron and kept him there from dawn to the seventh hour, but they were unable to cause him pain; and then our Lord appeared unto him, and comforted him. And the governor said unto the boy, "If thou wouldst perform a miracle take up my sandal, and make it to live." And when the boy had prayed, the sandal turned into a great bull, out of the neck of which went forth a

kid, and they killed it, and eleven thousand and four men ate of it. And the governor was wroth, and he ordered the soldiers to cut out the boy's tongue, [and they did so] and brought back to him the tongue. And the governor commanded them to bring a red-hot cauldron and to cast him into it; and when JULITTA saw this she was afraid. And her son prayed, and God gave him divine power to such a degree that she and her son went into it and came out therefrom alive and uninjured. And the governor also commanded the soldiers to cast them into a machine, and to drag them about with [fol. 127*a* 2] ropes so that the flesh might be torn off their bodies, [and they did so], until the angel of God came and delivered them. And when the governor found that he was unable [to vanquish] them, he commanded the soldiers to cut off their heads with the sword. And our Lord Jesus Christ came down from heaven, and said unto the boy, "[Tell Me] the things which ye wish for." And CYRIACUS said unto Him, "Let not my body be buried on earth. And whosoever shall call upon my name, or celebrate my commemoration, or build a martyrium for me, or write the book of my strife, or read it, or bring an offering into my church, or shall pray therein, grant such their desires and forgive them their sins." And our Redeemer said unto him, "Everything which thou hast asked of Me I will give thee, and thou shalt be with Me on My right hand, and I will set thy body in the chariot of ELIJAH." And when the boy heard this he rejoiced greatly, and he gave thanks to God and was crowned with his mother during the night, and our Redeemer crowned him with incorruptible crowns, and took his soul up with Him, in glory which is indescribable and inexplicable. Salutation to CYRIACUS.

Salutation to GREGORIUS who was present at the Council of One Hundred and Fifty Bishops in Constantinia.

XVI. Ṭĕr

[fol. 127*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint PHILOTHEUS, which name being interpreted is "lover of God," became a martyr. This saint was a man of Antioch, and his parents worshipped a bull which was called "MARAGED." And they fed the bull on fine flour, which was boiled and mixed with fat, and seed-oil, and the honey of bees, and they anointed him with scented unguents thrice daily, and gave him wine and seed-oil to drink; and they built one house for him to live in during the winter and another for the summer. And they placed a collar of gold round his neck, and rings of gold on his fore legs and hind legs. Now this saint was of very goodly appearance. And when he was ten years old his parents talked to him, and told him that he must worship the bull, but he would neither listen to their words nor do this thing, and because of their love for him, and because they did not wish to annoy him, they let him alone. Now Saint PHILOTHEUS did not know Christ, and he thought that the sun was God. And he stood up before the sun, saying, "I beseech thee, O sun, if thou art God, to tell me so"; and a voice came unto him from above, saying, "I am not God, but I am the servant and messenger of God Whom thou knowest, and thy blood shall be shed for the Name of God—Glory be to Him!" And when God saw the integrity of heart of the boy PHILOTHEUS, He sent His angel to him at that moment, and the angel informed him about the mystery of God, and opened his heart so that he might understand what he said unto him; and when he had told him everything, beginning with the creation of the world, and ending with the Incarnation of our Lord Christ, the heart of the boy rejoiced and his spirit was glad. From that day he fasted, and prayed many prayers frequently, and he ate [fol. 127*b* 1] bread and salt only, and he gave alms to the poor and needy. And when a year had passed his parents determined to give a feast to his friends and companions, and they required of their son to offer incense in honour of the bull, before they

ate and drank. And the boy PHILOTHEUS stood up before the bull, and said unto him, "Is it true that thou art a god whom men worship?" And a voice came forth from the bull which said, "I am not a god, but Satan hath entered my heart and I have become a deceiver of men." Then the bull rose up and attacked the parents of the saint, and he gored them with his horns, and killed them. And the saint commanded his slaves to kill the bull [and they did so], and they burnt him in the fire, and scattered [his ashes] to the winds. And the parents of the saint were lying there dead, and God gave grace to Saint PHILOTHEUS, and he prayed over them, and their souls returned to them, and they rose up straightway and told him how they had seen the punishments which were [inflicted] in Sheol. And after this Saint PHILOTHEUS and his parents were baptized with Christian baptism in the Name of the Father and the Son and the Holy Ghost. And God gave him grace and power and he healed many sick folk by his prayer. And the report of him reached DIOCLETIAN the emperor, who sent and had him brought to him. And he said unto Saint PHILOTHEUS, "Cast incense to Apollo"; and he promised to give him many things if he would do so; and the saint rejected his promised things and his words. And the emperor commanded the soldiers to punish him with every kind of torture, [and they did so]. They first beat him with whips, and then they laid stones on his belly, and they did everything they could; but he was strong in the strength of God our Lord Jesus [fol. 127*b* 2] Christ. And he cursed the infidel emperor, and his unclean gods, until they smote him on the mouth, and cut out his tongue and broke his teeth; and when they had done all these things to him he would not hearken to the voice of the emperor. Then the emperor began to persuade him, and to use words of blandishment and flattery to him, but Saint PHILOTHEUS laughed at him, and promised that he would worship that idol; and the emperor rejoiced at this and imagined that he would really do so. And he commanded his servants to bring Apollo, and the men and priests of the idols, and a herald went through the city who cried out, saying, "Come, O all ye people, so that ye may see PHILOTHEUS worshipping

Apollo"; and all the people gathered together about the tribune. And as they were bringing the idols along the road, Saint PHILOTHEUS asked our Lord Christ that the earth might open her mouth, and swallow up the idols and their priests. And straightway the earth opened her mouth and swallowed up the idols and their priests, and there was a great outcry round about; and when the people saw this, many of them believed on our Lord Christ. And the emperor was wroth, and he commanded the soldiers to cut off the heads of them all with the sword, [and they did so,] and they received the crown of martyrdom in the kingdom of the heavens, and entered into life everlasting. As for Saint PHILOTHEUS, when the emperor was tired of torturing him he commanded them to cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens.

[fol. 127*b* 3] And on this day died the holy father PALLADIUS, the fighter. This saint lived for fifty years in his cell without going outside of it, and he never looked upon the face of a woman. And the gift of prophecy and the power to work signs and wonders were given unto him in such a remarkable degree, that his fame was heard all through the country. And there was a certain merchant in the city of MĚSR (CAIRO), and he departed to make a journey in a ship, and the waves rose up and were about to sink the ship. And when hope failed, this merchant cried out, saying, "I take refuge in the prayer of Abbâ PALLADIUS; if ever I escape from this death I will give him one hundred *dînârs*"; and straightway he saw Saint PALLADIUS steering the ship with his cross, and he brought it into port. And when the merchant arrived in the city he took one hundred *dînârs*, and hired a horse and set out to go to Abbâ PALLADIUS. And when evening fell upon him he arrived at a certain city, and he took up his abode in the guest house, and he found there a man whose name was MÔRÎḲ, and he told him everything which was in his heart. And MÔRÎḲ said unto him, "I know his place, and I will bring thee to him." And on the following day the two of them set out, and they came to Abbâ PALLADIUS, and saluted him, and the

merchant gave him the gold which he had brought with him, and spread it out before him. And Abbâ PALLADIUS looked at it and blessed him; and said unto him, "I have no need of this gold. Go and distribute it among the poor and needy so that thou mayest gain usury from it before God." When the merchant heard this he fell down at his feet and begged and entreated him to accept it as a gift. When Saint PALLADIUS saw that he made most earnest entreaty to him, he took one *dînâr*, and said unto him, "I will accept this from thee as a blessing; as for the rest, do as I command thee, [fol. 128*a* 1] and distribute it among the poor." And having taken the gold the merchant buried it in the ground. And when he came to the river, Satan entered into the heart of MÔRÎḲ, and he wanted to take the merchant's money; and he leaped upon the merchant in anger and killed him. Then he carried away the dead body by night, and cast it down at the door of Abbâ PALLADIUS. And on the following day he went to the governor and told him about the murder. When the governor came, he bound Abbâ PALLADIUS in strong fetters, and he questioned him about the dead man, and PALLADIUS said, "I did not kill him." And when they brought him to the coffin containing the body, he took hold of the body and prayed for a long time, and he said, "I command thee, O dead body, in the Name of God to rise up and to declare who it was that killed thee." And the dead man rose up and said that MÔRÎḲ had killed him for his money. When the governor saw this miracle he bowed down before Abbâ PALLADIUS, and he was dismayed because he had entreated him evilly; and intending to kill MÔRÎḲ he released PALLADIUS. And having fought strenuously PALLADIUS died at a good old age.

And on this day also fifteen hundred soldiers [or, ten thousand five hundred] and their three prefects who were companions of Saint PHILOTHEUS became martyrs.

And on this day also two thousand and four soldiers [or, ten thousand four hundred] who were companions of Saint CYRIACUS, and his mother JULITTA became martyrs.

[fol. 128*a* 2] And on this day also is commemorated the blessed Saint ṢAḤMÂ, one of the Nine Saints, who fought a good fight, and pleased God.

And on this day also died the holy father, the pure virgin, JOHN, the forty-eighth Archbishop of the city of Alexandria. This father became a monk in his early years in the church of Saint Abbâ MACARIUS, in the desert of SCETE; and he fought a great fight and devoted himself to fasting, and prayer, and vigil, and God elected him, and the Archbishop Abbâ MICHAEL made him a priest in the church of Saint MÎNÂS the martyr, and he gave to him all his money and his land as a gift, and the votive offerings which the people brought to the church, and he followed peacefully a right course in that church. When Abbâ MÎNÂS, the archbishop who preceded him, died, the bishops, and priests, and learned men gathered together in the city of Alexandria to elect an archbishop, and they wrote down on pieces of paper the names of several men. And a certain righteous man said, "Why did ye make Saint JOHN administrator of the church of Saint MÎNÂS?" And they all said, "Verily he is worthy [fol. 128*a* 3] of this office." And one wrote his name on a piece of paper, which was thrust in among the other pieces of paper, and they laid them on the altar; and they continued in prayer and the singing of hymns for three days and three nights. And they brought a child from the church, and he drew a paper from among the papers, and they found that the name of this saint was written upon it. Then they took that paper and thrust it in again among the other papers, and they brought another child, and he also drew that paper; and when a third child was brought he drew that same paper, and the name of this saint was found to be written upon it. Then straightway they knew that God had chosen him for this office, and they seized him and against his will they made him Archbishop of the city of Alexandria. And having been appointed he protected his flock, and he read to them frequently the Books of God, and he confirmed them in the doing of good in the True Faith, and his charities and alms to all men were very many. In his days a great famine took place in the land of Egypt,

and they sold one measure of grain for two *dînârs* in gold, and each day many poor folk of every nationality gathered together at the door of his house, asking for food. And he put his disciple MARK in charge of the money of the church, and he gave to all the poor what they needed both morning and evening, until God removed His wrath from men. And this father built many churches, and adorned them with suitable adornments. And because of the numerous works of charity which he carried out, and his alms and his gifts, this father was called [fol. 128*b* 1] "JOHN the Merciful," and indeed he was merciful to the poor, and the wretched, and the widows and the orphans. When the day of his death drew nigh, he told the priests the day whereon he would die. And he said unto them, "I was born on the sixteenth of Ṭĕr, and I was named archbishop on that day, and on that day I shall die"; and when he told the bishops this they wept, and they said unto him, "Our father, who will be appointed archbishop over us after thee?" And he said unto them, "MARK the priest, my servant, for our Lord Jesus Christ hath elected him to this office." And on the sixteenth day of the month of Ṭĕr this father died, having sat as archbishop for twenty-three years. In his days died DAVID who had been made Archbishop of the city of Antioch by force, and his predecessor GEORGE, having passed ten years in prison, was appointed. When this father was appointed Abbâ JOHN wrote to him an Epistle on the True Faith, and when Abbâ GEORGE died a certain just man whose name was YÂRÎKÔS was appointed in his stead. And he wrote a letter and sent it to Abbâ JOHN, who received him in the Holy Spirit, and rejoiced in his letter, and sent to him an answer to the same.

And on this day also died Mâr DANIEL, the Syrian, of the city of 'ÂMĔD. The father of this saint was rich in gold and silver, and when his father died Abbâ DIONYSIUS, Bishop of the city of 'ÂMĔD [fol. 128*b* 2], brought him up, and taught him the Books of the Church, and then made him a deacon and priest, and arrayed him in the garb of the monastic life. And Mâr DANIEL continued in fasting and prayer, and he never ate

food between one Sabbath and the next, and at length the gift of healing was bestowed upon him; and he made a vow to himself that he would never look upon a woman. When his mother heard of the report of him she came to him, and wished to see him, and when she sent a message to him he said unto her, "I have made a vow that I will never look upon a woman." And she said unto him, "I am thy mother. Why dost thou treat me like other women?" When he refused [to see] her, she pulled off her veil and cursed him, saying, "God maketh me to see thee laughing, and two women wrapped up in a single garment shall look upon thee." After a few days a certain man took three hundred *dînârs* of gold to give them to Mâr DANIEL, and in the evening, when he arrived at the gate of the cell of the saint, his companion rose up against him, and slew him through his love of money. When the King of 'ÂMĔD heard the story about a dead man being found at the door of Mâr DANIEL, he commanded [his soldiers] to bring the saint before him. And when the women who were bathing in the bath-house heard the story about Mâr DANIEL, two of them rushed out to see him, and because of their great haste they had only a single garment to cover them both. And Abbâ DANIEL laughed when he knew that his mother's curse had come upon him. When the king questioned him about the dead man Saint DANIEL said unto him, "I did not kill him"; and through the prayer of Abbâ DANIEL the dead man rose up and declared who had killed him. When the king and all the people saw this, they worshipped the God of Saint DANIEL [fol. 128*b* 3] and they killed the murderer. Then the king gave unto Abbâ DANIEL much money, and when he refused to accept it he built a monastery for him, and many monks gathered together therein. And then growing old and fighting strenuously, he became a little sick, and he died in peace. Salutation to DANIEL who vowed that he would never look upon a woman.

Salutation to JULITTA, the mother of CYRIACUS. Salutation to the five thousand martyrs who suffered with CYRIACUS.

Salutation to PHILOTHEUS. Salutation to the fifteen

hundred soldiers and their three prefects, the companions of PHILOTHEUS, who suffered martyrdom.

Salutation to PALLADIUS, and two-fold salutation to his disciple THEOPHILUS.

[fol. 129*a* 1] Salutation to JOHN, the revealer of mysteries.

XVII. ṬĔR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day are commemorated the honourable saints MAXIMUS and DUMATHEUS, his brother, the sons of LAVENDIUS, who was King of the country of Rômê. And this king held the True Faith, and feared God, and he executed righteousness and judgement; and because of this God gave him these two saints, and from their youth up, by reason of their purity, and their humility, and their fear of God, they were like unto the angels of God. And they prayed and read the Books of the Old and New Testaments by night and by day. And they decided in their minds to reject this world, and to assume the garb of the angels, that is to say the garb of the monastic life. And they worked upon their father to allow them to go to the city of Nicea to pray in the place, wherein the Three Hundred and Eighteen Bishops who formed the Council assembled; and when they told him he rejoiced greatly, and sent them away with slaves and soldiers. And when they arrived in the city of Nicea, and had received a blessing [fol. 129*a* 2] in the holy place, they sent back the soldiers to their father, and they sent with them letters to him wherein they said, "O our lord the king, we wish to dwell here for a few days." Then they opened their minds, and held converse with a holy and righteous monk, and they said unto him, "We wish to assume the monastic garb under thy direction." And he said unto them, "I am afraid of the emperor your father. But go ye to the country of Syria, for there liveth there a righteous monk, a priest of the

True Faith, whose name is 'AGÂBIUS." Having said these things unto them they accepted the counsel of that monk, and they departed to the country of Syria. And they came to Saint 'AGÂBIUS, and revealed to him their minds, and he arrayed them in the garb of the monastic life, and they lived with him until he died. Before his death he spake unto them, and told them that he had seen a vision wherein Saint Abbâ MACARIUS the Great came to him, and said unto him, "Command these two young men MAXIMUS and DUMATHEUS to come to me in the desert of SCETE, and they shall be my sons before thy death." And Abbâ 'AGÂBIUS told them what he had seen, and he said unto them, "O my sons, I have long had the desire to see this father MACARIUS in the flesh, and behold, I have seen him in the spirit." And he said, "After my death go ye to him." And when he was dead they dwelt in the land of Syria, and God gave unto them the gift of healing the sick. And the report of them was heard in all countries through the merchants who travelled by sea and by land. And the saints learned to make the roofs (*i.e.* awnings) of ships, and they lived upon a small part of what they earned [fol. 129*a* 3] by the labour of their hands, and the rest they gave away to the poor and the needy. And by reason of the multitude of the signs and wonders which God performed by their hands, many of those who were possessed by many [evil] spirits, were cured immediately they heard the names of Saints MAXIMUS and DUMATHEUS, by the might of our Lord Jesus Christ. And there was a very large snake which lived near the high road, and it destroyed very many men, and some of the men of the city came to Saints MAXIMUS and DUMATHEUS, and asked them to deliver them from that venomous serpent. And Abbâ MAXIMUS took a sheet of paper and wrote upon it as follows: "In the Name of Jesus Christ, our Lord, the Word of the Father, God of hosts, the God of Abbâ MACARIUS, the blessed, and our honourable father 'AGÂBIUS, who was indued with the Spirit, the holy priest, when this paper cometh to the door of thy cave, thou shalt go forth and shalt die, and the fowls of heaven shall devour thee." And a certain man took that paper and laid it at the door of the den of that serpent, and straight-

way it came forth and died; and all the people marvelled exceedingly and they glorified God. And God performed very many signs and wonders by the hands of MAXIMUS and DUMATHEUS. One day a certain nobleman went out to his father, who was near the sea-shore, and looking up at the awning of one of the ships, he saw written thereon the names of MAXIMUS and DUMATHEUS, and he asked the captain of the ship, saying, "What are these names?" And the captain answered and said unto him, "These are [the names of] two holy monks and brothers, and because of my confidence in them I have written their names [fol. 129*b* 1] upon the awning of my ship, so that God may save me from sinking in the sea through their prayers." And the nobleman said unto him, "What are they like in person?" And the captain said unto him, "One is perfect, and the other hath no beard"; and then the nobleman knew that the young men were the sons of the emperor. And he took that merchant and brought him to the emperor, the father of the saints, and he asked him about his sons; and the captain told them what they were like, and everyone knew that they were indeed his sons. And he sent their mother and their sister to them, and when they came to them, with many soldiers, and saw them, they cried out and wept freely and embraced them; and their mother asked them to come to her and to their father the emperor. And they said unto her, "We cannot destroy [our] covenant with God, for we have vowed ourselves to God, and we pray for thee and for our father, by night and by day, that God will deliver you from all harm." And with these words they consoled her, and she left them and returned sad and sorrowful, and she wept because she was to be separated from them; and she told the emperor and the soldiers what had happened to them. And the emperor said unto his wife and his soldiers, "Let them alone so that they may become treasure with our God and Lord Jesus Christ, and may make entreaty to Him for us in their prayers; for everything which is in this world, and the glory thereof, passeth away like a dream, and they will gain a kingdom which doth not pass away." And in those days the Archbishop of the city of Rômê died, and the bishops and all the priests gathered

together so that they might take counsel [fol. 129*b* 2] and appoint an archbishop. And they remembered the blessed MAXIMUS, and they said, "Verily this man is well fitted for this office, for God hath given unto him the great gift of healing the sick, and God hath wrought many signs and wonders by his hands. And although he is young in days, still Christ dwelleth in him, and he is perfect in knowledge and in good works, and in all the Law of the Church." When his father and mother heard this they rejoiced exceedingly, and they sent certain officers together with their troops, and they sent with them a letter which they had written to the governor of the country of Syria commanding him to send MAXIMUS and DUMATHEUS to the city of Rômê. When the saints heard this they were exceedingly sorry, and they remembered what their father, the monk Abbâ 'AGÂBIUS, had commanded them. And they rose up straightway, and they changed their apparel, and they departed, not knowing where they were going, and they wandered to the shore of the Red Sea. And being athirst God changed that bitter water and made it sweet for them, and He sent forth power from Him, and it carried them from the country of Syria and brought them to the desert of SCETE; and they came to Saint Abbâ MACARIUS, and told him that they wished to dwell with him. And when he saw that they were sons of grace, he thought that they would not be able to live in the desert, and he told them about the difficulty of the desert, saying, "Ye will not be able to dwell here." And they answered and said unto him, "O our father, if we cannot live here we will go away." Then he taught them how to plait palm fibre, and he shewed them a valley wherefrom they could [fol. 129*b* 3] obtain the palm leaves, and he helped them until they had built a cell for themselves. And he brought to them a certain native to buy from them the objects which they made with their hands, and he brought them bread. And they lived in this way in the desert for three years, and they held converse with none, for they would go into the church holding their peace, and receive the Holy Mysteries, and return to their cell. And our father Saint MACARIUS wondered at their behaviour and why they had neither come to him nor

visited him during this period of three years; and he asked God to reveal the matter of them to him. And he rose up and went to them, and they rejoiced in him exceedingly, and he dwelt with them that night. And when he rose up to pray he saw Saints MAXIMUS and DUMATHEUS rise up to pray, and when they prayed he saw as it were a rope of fire which went up from their mouths to heaven. And Satans thronged about them like flies, and the angel of God drove them away from them with a sword of fire. When the morning had come he arrayed them in the garb of the angels, and he departed from them, saying, "Pray for me"; and they bowed low before him, saying, "Bless us, O our father, and pray for us." And when they had finished their fight, and God wished to give them rest from the labour and sorrow of this world, MAXIMUS fell sick of fever and his body became like fire. And he sent a message to Abbâ MACARIUS asking him to come and see him, and when MACARIUS arrived he found him sick. And MAXIMUS said unto him, "Bless me, O my father"; and he blessed him, and said unto him, "Fear not, for this illness shall depart from thee." [fol. 130*a* 1] And MAXIMUS said unto him, "O my father, I know that this day I shall depart from this poor body of mine; I ask thee to pray for me, and I shall find help"; and having said these words he wept bitterly. And at that moment Abbâ MACARIUS saw the Company of the Saints, Prophets and Apostles, and JOHN the Baptist, and the Emperor CONSTANTINE, and they came and surrounded Saint MAXIMUS, until his soul went forth in honour and glory. And Abbâ MACARIUS wept and said, "Blessed art thou, MAXIMUS." And DUMATHEUS wept bitterly for his brother, and he asked Abbâ MACARIUS, saying, "Pray for me that God may take my soul and bring me to my brother." And three days after Saint MAXIMUS was buried, DUMATHEUS fell sick, and one told Saint MACARIUS about him, and he rose up to go to him. And as he was journeying along the road, he saw the saints, and he saw the Company, who came and received the soul of Saint MAXIMUS, take the soul of his brother DUMATHEUS, and carry it up to heaven. And when Abbâ MACARIUS arrived at their cell he found DUMATHEUS dead, and he took him and

buried him with his brother MAXIMUS, in the same grave. The death of MAXIMUS took place on the fourteenth day of the month of Ṭĕr, and that of his brother on the sixteenth day of the month of Ṭĕr. And Saint Abbâ MACARIUS commanded that monastery to be called by their names, and similarly that monastery is called to this day DABRA BARMÔS (BARAMÂS). And they have everlasting remembrance in the kingdom of heaven, and in all the ends of the world. [fol. 130*a* 2] Salutation to DUMATHEUS and his brother MAXIMUS.

XVIII. ṬĔR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the burning of the bones of the blessed Saint GEORGE (GREGORY ?), the fighter, and chief of the martyrs.

And on this day also died the holy father, the fighter and ascetic, Abbâ JACOB, Bishop of the city of NISIBIS, the teacher of Saint EPHRAIM. The saint and fighter was born and brought up in the city of NISIBIS, and he was a Syrian; from his early years he adopted the garb of the monastic life. He wore sackcloth made of hair, and he fought the fight by night and by day, with fasting, and prayer, and prostrations, and vigils, and the heat of summer, and the cold of winter, and he never took off his apparel of hairy sackcloth. His food was the herbs of the earth, and his drink was rain-water only, and for this reason his body shone, and his soul sent forth much light, and God gave him the gift of prophecy, and the power to work signs and miracles. And he used to tell people what was going to happen before it happened, and this power he possessed to a remarkable degree. One day he saw a [fol. 130*a* 3] number of women laughing and playing together in a lewd manner by a fountain of water, and he dried up the fountain of water and made the hair of their heads turn white. And having repented and made entreaty to him, and bowed low before him, they

begged him to restore to them that fountain of water, and he restored it to its former state; but the hair of their heads remained white, so that they might be patient and not magnify themselves [in future]. One day whilst he was journeying along the road he found a number of men who were laying out and covering for burial a man who was not dead, and they asked the saint to give them cloths wherewith to swathe him, but the saint by his prayer made the dying man to live. When the men came back and found the dead man [alive], they entreated him, and repented, and he healed them. And the virtues and the righteousness of this saint becoming known, the priests chose him to be Bishop of the city of NISIBIS. And having been appointed he protected the flock of the Lord Christ, and he ruled them well, and he guarded them well against the Arian wolves. When the Emperor CONSTANTINE gathered together the Council of the Saints in the city of Nicea this father was with them, and he excommunicated ARIUS and drove him out of the church; and he drew up the Prayer of the True and Holy Faith with the holy Fathers, and it is the Sign to all believers and Christian people. And he raised a man from the dead at the coming of the Emperor CONSTANTINE, even as the Book of the Council testifieth. And when the King of Persia came to the city of NISIBIS and attacked it, this holy man brought a dense and smoky cloud over their horses and buffaloes, and it caused them pain, [fol. 130*b* 1] and they backed and broke the ropes which held them, and stampeded. When the King of Persia saw this he was afraid with a great fear, and he rose up and fled and departed as far away as possible from the city of NISIBIS. And this saint having finished his strife, and illumined his own soul, and the souls of his flock, he died in peace, and went to the God Whom he loved, and inherited everlasting life. Salutation to JACOB of NISIBIS.

Salutation to the burning of the bones of Saint GEORGE (*sic*) (GREGORY ?).

And on this day also are commemorated MARY and MARTHA, the sisters of LAZARUS, whom our Lord raised from the grave.

XIX. ṬĚR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day were found the bodies of the saints Abbâ BĚḤÛRÂ and Abbâ BÂSÔRÂ, his brother, and 'ENÎRÂ their mother. These saints and fighters were men of the city of SÔBĚS, and they became martyrs [fol. 130*b* 2] in the days when idols were worshipped, and their bodies were laid in the church of the city of SÔBĚS. In the nine hundred and thirty-seventh year of the pure martyrs (A.D. 1221), in that year [I say], Frankish soldiers attacked the country of Egypt, and they captured the city of DAMIETTA, and ruled there. And they also captured many of the large cities which were round about DAMIETTA. And King KÔMEL (KÂMIL), that is to say, the King of Egypt, gathered together very many soldiers from all the land of Egypt, and he went forth to fight against the Frankish soldiers, and as they marched they destroyed many churches. Among such churches was a church of the city of SÔBĚS, wherein were the bodies of the holy martyrs. And one of his soldiers took the coffer wherein were the bodies of the saints, and he opened it thinking that he should find therein money of this world wherewith to enjoy himself. And he found precious pearl-stones of great price, that is to say, the bones of the holy martyrs, but he did not know their value, and he scattered them by the walls of the church, and carried away the coffer which had contained their bodies and sold it. And God, the Most High, Who is patient and most merciful, forbore with that man until he came to the Frankish army. And the Franks and Egyptians fought and that man was killed at the very beginning of the fight, according to the testimony of his companions who were looking at him when he was killed, and who on their return to their country proclaimed the glory of God, and declared and spake to every man, saying, "This man was the first to be killed. A sword pierced his neck and cut off his head, [fol. 130*b* 3] and destroyed its sides and he died an

evil death." Now when that man cast away the bones of the saints there was a certain believing woman, the wife of a priest, who stood watching him, and straightway she gathered them up and rolled them in her head-cloth with joy. And because of her fear of the Muslims, she went into the church, and laid them down in a corner of the church, tied up in her head-cloth, and she covered them over with tiles; and they remained covered over with the tiles in the corner of the church for a period of twenty years, and the woman forgot their history. And God having willed to reveal them for the benefit of the Christian people, two men mentioned them before the woman, and the woman remembered them, and straightway she told the priests and the believing folk about the place where the bones were. And the priests went into the church, and they took the bodies (*sic*) of the holy martyrs, and bore them with great honour, and they made a beautiful coffer for them, and laid them in it; and they made a great festival, with prayers and psalms, and hymns, as it might be at this day, and they laid them in the church. And Abbâ GABRIEL, bishop of this city, commanded the people to make a festival for them, and to hold this day in honour, and to write their names down in each Egyptian city for the festival; and they did as the bishop commanded. And many signs and miracles appeared through these bones, among them being the following: There was a certain woman who had a blind daughter, and she had lost all hope of her daughter ever being able to see; and the blessed woman prayed to the bones of the saints, and straightway her daughter rejoiced, and she was able to see with her eyes as well as formerly. [fol. 131*a* 1] And she glorified our Lord Jesus Christ Who honoured the martyrs with so great honour. Salutation to the woman who found the bodies (*sic*) of the martyrs.

Salutation to Abbâ YÂFḲERNA 'ĔGZÎ'Ĕ, who finished his fight.

Salutation to the consecration of your church, [O Abbâ BĔḤÛRÂ and Abbâ BÂSÔRÂ].

And on this day also are commemorated Abbâ ṬĔRSÎNÂ (BATRASÎNÂ) and Abbâ YÂFḲERNA 'ĔGZÎ'Ĕ (of GUEGUEBÊN).

XX. ṬĔR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint 'ABRÔKÔRÔS (PROCHORUS) the apostle, whom the Lord chose to be of the number of the Seventy-two Apostles, whom our Lord chose and sent forth to preach, and to whom He gave power to heal the sick and to cast out devils. This [fol. 131*a* 2] saint was with the Apostles in the upper room of Zion, and was filled with the gift of the Holy Spirit Paraclete. And he it was whom the Apostles chose to be among the number of the Seven Deacons concerning whom the Book of the Acts of the Apostles testifieth that they were filled with the Holy Spirit and wisdom. And he was the disciple of Saint JOHN the evangelist, the apostle who proclaimed the Godhead, and he went with him to many cities, and Saint JOHN laid his hand upon him and appointed him Bishop of the city of NICOMEDÎA, of the country of BÊTÂNÎA (BITHYNIA). And he preached the Faith of our Lord Christ therein, and he converted many of the Greeks and those who worshipped idols, and he brought them into the True Faith, and baptized them in the Name of the Father and the Son and the Holy Ghost, and taught them to keep the commandments of the Holy Gospel. And he built a fine church for them in that city, and appointed priests and deacons for them, and then he went out to the cities which were round about that city, and preached in them the preaching of the Holy Gospel and baptized many of the people. And he taught even many Jews, and turned them from their error, and baptized them with Christian baptism; and great tribulation came [upon him] and persecution for the Name of Christ. And having finished his fight he died at a good old age, and he pleased God and inherited the kingdom of heaven and everlasting joy.

And on this day 'AKLÔG (ECLOGIUS) the priest became a martyr. This saint was a man [fol. 131*a* 3] of the city called "EL-NEFT," in the country of Egypt, and his father's name was DIOSCURUS, and his mother's name was EUPHEMIA; they belonged to a noble family and were very rich in gold, and silver, and cattle, and sheep, and horses, and camels, and lands. And they had no son, and were therefore very sad, and they prayed to God continually to give them a son; and God heard their prayer and gave them this holy son, and they called him "'AKLÔG" (ECLOGIUS), which is, being interpreted, "pleasant to God." When he was eight years old his parents gave him to a teacher so that he might instruct him in the Law of God, and each day he went to the church, and heard the praises and prayers before he went to his teacher. One day he left his teacher to ride his horse, and two servants followed him. As he was riding along he saw many men and women gathered together, and uttering cries, and he went up to them to see [what the matter was], and he found that a child whom a serpent had bitten had fallen down in their midst, and was nigh unto death. And Abbâ 'AKLÔG (ECLOGIUS) cried out, and he remembered the words of the Holy Gospel which said that those who believed on our Lord should make miracles manifest, that they should cast out devils in His Name, that they should take up vipers in their hands and that they should not harm them in any way, and that they should lay their hands on the sick and heal them. And straightway he took hold of the child's hands, and made over him the sign of the Cross in the Name of the Father and the Son [and the Holy Spirit], and said, "O child, I tell thee to be healed of the bite of this wicked, lying reptile. [fol. 131*b* 1] For our Lord saith with His pure and righteous mouth, 'Behold, I have given you power to tread upon serpents and scorpions, and every power of the Enemy, and they shall in no wise injure you.'" And straightway the child recovered and became like one on whom no evil whatsoever had come. When the people saw this miracle they marvelled exceedingly, and they praised God, the Worker of miracles, by His saints; and the report of this miracle was heard in every city. And when Abbâ 'AKLÔG

(ECLOGIUS) had arrived at his twelfth year and was still under his teacher's care, he knew by heart the Four Gospels, and the Fourteen Epistles of PAUL, and the Seven Apostolic Epistles, and the Book of the Acts of the Apostles, and the One Hundred and Fifty Psalms of DAVID. And he read each of these every night of the First Day of the week, and he devoted himself strenuously to fasting and prayer. When the men of his city saw his spiritual fight, after his parents' death, they asked the bishop to appoint him their priest so that he might pray for them. He fasted two, or three, or seven days at a time, all the days of his life; and he prayed day and night; and he wore hairy sackcloth under his apparel next to his flesh. And the grace of God called the blessed 'AKLÔG (ECLOGIUS) to be a priest. And the bishop seized him against his will, and made him a priest. And when he was being appointed the people heard a voice crying out and saying, "Abbâ 'AKLÔG (ECLOGIUS) is worthy, is worthy, is worthy of the office of the priesthood"; and the people glorified God. And after those days a great persecution of the Christians broke out [fol. 131*b* 2] in all the land of Egypt under DIOCLETIAN the infidel, who destroyed the churches; and many people became martyrs. And God summoned Abbâ 'AKLÔG (ECLOGIUS) to become a martyr, and he stood up and looked up into heaven, and cried out, saying, "My Lord, and my God, and my Redeemer, Jesus Christ, the Sustainer of the Universe, let Thy mercy and peace be over the people who are in my city everywhere, and bless them and deliver them from Satans, and send an angel unto me to strengthen me until I have finished my fight for Thy Name's sake; for Thine is the glory and the power for ever and ever, Amen." When Saint 'AKLÔG (ECLOGIUS) had said this he turned to the people who were round about him, and said unto them, "Whosoever loveth [me] let him come and go with me"; and there followed him his own family, and slaves, and people of the city, three hundred and forty men; and they stood upon a high place and they cried out loudly and boldly, saying, "We are Christians." When the captain of the emperor's soldiers heard this he was sorry, and he bound Abbâ 'AKLÔG (ECLOGIUS) in fetters and sent him to ARIANUS the governor.

And ARIANUS said unto him, "Worship the gods of the emperor so that thou mayest receive great honour"; and 'AKLÔG (ECLOGIUS) said unto him, "I will never worship unclean idols, and I will only worship my Lord Jesus Christ, to Whom belongeth glory, and power, and majesty." When ARIANUS heard this he condemned Saint Abbâ 'AKLÔG (ECLOGIUS) to severe torture in a red-hot oven, but God sent His angel and made the fire [as cool] as dew; and the saint stood up in the red-hot oven and prayed. [fol. 131*b* 3] Then ARIANUS the governor said unto the three hundred and forty men, "Come ye and worship the gods." And they answered and said unto him, "We will not worship the gods, but only Jesus Christ." And ARIANUS commanded the soldiers to cut off their heads with the sword, and they did so, and the saints received the crown of martyrdom in the kingdom of the heavens. And in those days the son of ARIANUS the governor died, and he mourned for him greatly. And Abbâ 'AKLÔG (ECLOGIUS) said unto him, "If I do good for thee, and pray to the Lord my God on thy behalf that He may raise up thy son alive, what honour wilt thou bestow upon me?" And ARIANUS said unto him, "I will make thee captain over one hundred soldiers, and I will send thee to thy city with great honour." And Saint Abbâ 'AKLÔG (ECLOGIUS) said unto him, "I do not wish for this thing, but I want thee, when thou hast tortured me, to send my body to my city; if thou wilt do this for me I will raise up thy son for thee." And the governor swore to him that he would do all that he wished. And Saint 'AKLÔG (ECLOGIUS) prayed unto God, saying, "I beseech Thee, O my Lord Jesus Christ, to hear my petition this day, and to raise up this boy from the dead, that he may glorify Thy Name for ever and ever, Amen." And having said this, he made the sign of the Cross over him in the Name of the Father and the Son and the Holy Spirit, and straightway the child rose up alive. And when the people saw this they all cried out together, saying, "We are all Christians, and we believe in the God of Saint Abbâ 'AKLÔG (ECLOGIUS)." When the governor heard this [fol. 132*a* 1] he was exceedingly wroth, and he commanded the soldiers to take them outside the city, and to dig a large

pit, and to light a large fire therein, and when the flames reached to a great height, to cast them into it; and the soldiers did so, and the men finished their martyrdom in the peace of God. Now they were in number eight hundred and nine souls. And ARIANUS the governor commanded the soldiers to torture Abbâ 'AKLÔG (ECLOGIUS) severely, and to send to his own country his head [after it was cut off with] the sword. When the saint heard this he rejoiced greatly, and he stood up and prayed, saying, "How [long], O my Lord Jesus Christ, wilt Thou hearken unto the petition of me, Thy servant? Let Thy mercy come upon my city, and upon all the men who dwell therein. Bless the work of their hands, and bless their women, and their children, and their cattle, and their fields, and deliver them from all trials and tribulations, by Thy Divine Power, O my Lord Jesus Christ. Give Thou grace to my body, and grant that every sick person who shall come to my church, and shall intercede before my body in Thy Name shall be healed of his sickness. And he who writeth the book of my strife and celebrateth my commemoration, do Thou write his name in the Book of Life. When a man giveth an offering on the day of my commemoration, or incense, or unguent, or oil, or wine, give Thou him his reward in the kingdom of the heavens. Whosoever shall swathe my body for burial in clean cloth, do Thou array him in the apparel of light, for Thine is the glory and the power for ever and ever, Amen." And when he had said this, behold our Lord [fol. 132*a* 2] appeared unto him and said unto him, "Peace be unto thee, O my elect and beloved, and beloved of the Father and of the Holy Spirit, Abbâ 'AKLÔG (ECLOGIUS), I have come unto thee, and I will give thee the reward of thy labour, and I will make thee to rest in My kingdom. Three crowns have been prepared for thee: one for thy virginity, one for thy torture, and one because thou hast rejected the world for My Name's sake. Come unto Me, O My beloved Abbâ 'AKLÔG (ECLOGIUS), so that I may give thee the reward of thy labour, and that I may take thee up into My kingdom, and that I may do for thee everything which thou hast asked of Me this day, in return for what they have made thee to suffer for My Name's sake. I will give thee an abode in

the kingdom of the heavens. I will make the angel hosts to serve thee, and thou shalt rejoice with all the saints at My table in the life which is for ever. Verily I say unto thee, O My chosen one Abbâ 'AKLÔG (ECLOGIUS), whosoever shall make intercession by thy body, and shall seek for thine intercession because of the labour which thou hast performed for My sake, if he be in tribulation, or in sickness, or in any trial and sorrow, I will deliver him. And whosoever shall call his son by thy name, that child will I bless, and rear happily, and preserve from evil. Whosoever shall give an offering to the church on the day of thy commemoration in thy name, to him will I bring the Bread of Life in the kingdom of the heavens. Whosoever shall give a cup of cold water to a thirsty man, him will I make to drink from the cup of the Water of Life. Whosoever shall plant a vineyard or sow fields with grain, and pray to Me for them in thy name, I will make him grow old, and multiply him, and bless him." And when our Lord Christ had finished His converse with the blessed Abbâ 'AKLÔG (ECLOGIUS), [fol. 132*a* 3] He made the sign of the Cross over his body, and delivered it from all his toil, and He embraced him, and blessed him, and went up into heaven in great glory, whilst the saint was looking at Him. After this the saint turned to the soldiers, and said unto them, "O my brethren, finish that which the governor hath commanded you to do." And the soldiers, seeing that his face was shining like the sun, feared greatly his majesty and his light, and they were unable to approach him. But one of them, a man dense of heart and unmerciful, stretched out his hand to the saint, and smote him on the neck with the sword and cut off his holy head; and the saint finished his martyrdom on the twentieth day of the month of Ṭĕr. And the angels took his soul and carried it up into heaven singing as they went. And the soldiers left the body of the saint on the river bank, and they embarked in their ship and departed. And certain young men were there, and they went into the city and told the people why, and how, the martyrdom of Saint Abbâ 'AKLÔG (ECLOGIUS) took place. And the people and the priests gathered together, and went and carried his body, with great honour and with singing of psalms and dirges,

until they brought it to the city and laid it in a good resting place. And great signs, and miracles, and healings of the sick took place through it.

And on this day also are commemorated Saint BEHNÛ, the martyr; and the consecration of the church of JOHN, the possessor of the Golden Gospel, in the city of Rômê, and the translation of his body thereto. Salutation to JOHN.

[fol. 132*b* 1] And on this day the strife and martyrdom of Abbâ NÔḤA (NOAH) took place, and the manifestation of his miracles. And on this day also are celebrated the consecration of the church of Mâr MEHNÂM, and also 'ALVANUS (SILVANUS ?), and Abbâ NABYÛD (or NABDEYÛ) of SÎḤAT, and Annâ BENWÂH, the martyr.

Salutation to 'ABRÔKÔRÔS (PROCHORUS).
Salutation to Abbâ KALÛZ, the martyr, of the city of FANT.
Salutation to Abbâ NABYÛD.

XXI. Ṭĕr

[fol. 132*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the assumption of the body of our pure, and holy, and honourable Lady, the Virgin MARY, the God-bearer, who is indeed the LADY of all the women of this world. And our Lady prayed continually at the holy grave of our Lord Christ; the Holy Spirit made known to her that she was to depart from this fleeting world, and then told the virgins who were with her from DABRA ZAYT, even as our Lord told them. Then our Lady MARY prayed, saying, "O my Lord Jesus Christ, hearken Thou unto me, and unto my prayer at this time, and unto my petition, and bring unto me thy disciple, JOHN the evangelist, and likewise all Thy disciples, both those who are living and those whose souls Thou hast taken, for Thou art the God of the living and of the dead, and unto Thee

belongeth glory for ever and ever, Amen." And behold a cloud straightway took up JOHN in the spirit from the city of Ephesus, and brought him to our Lady the holy Virgin MARY; and when he stood before her she glorified our Lord Jesus Christ. And JOHN said unto her, "Rejoice, O thou who art full of grace, who didst bear our Lord Jesus Christ." And the Holy Spirit spake by his mouth, saying, "Thou shalt go forth from this world with great honour and glory, and after many great signs and wonders which our Lord and God shall make manifest by thee." When our holy Lady the Virgin MARY heard these words, she rejoiced exceedingly, and she prayed, saying, [fol. 132*b* 3] "Glory be unto Thee, O my Lord and God Jesus Christ, Who hast granted unto me what I asked. And now, honour me by Thy coming with Thine angels, so that they may take my soul and bear it up with Thee into the heavens." And straightway the voice of the Holy Spirit from heaven was heard, saying, "At this time all the angels shall come from heaven, and the Apostles from all the ends of the earth, riding upon the clouds, and they shall come to Bethlehem, for the sake of the holy and blessed Virgin MARY, the mother of our Lord Jesus Christ." And straightway all the Apostles came, for those who were dead rose up from their graves, and they stood before our holy Lady the Virgin MARY, and said unto her, "Rejoice, O thou who art full of grace, for our God was born of thee. He shall take thee out of this fleeting world with great glory even as He promised thee." And straightway our Lady MARY sat down upon her bed, and said unto the Apostles, "Now do I know that my God and your God, Jesus Christ, will come to me, and that I shall see Him as I see you, and then I shall depart from this world. And now I desire you to tell me whence ye knew that I was to depart from this world, and so hastened your coming to me." And PETER and all the Apostles said unto her, "The Holy Spirit commanded us to come unto thee, and straightway we mounted upon a cloud of light, and we arrived where thou art in the twinkling of an eye." When our Lady MARY heard this from the Apostles, she lifted up her voice and said, "I praise and hymn Thy Holy Name, O my Lord Jesus [fol. 133*a* 1] Christ, my God, because Thou hast seen my suffering, and hast

revealed unto me wonders, for Thou art Almighty; henceforth all generations shall hold me blessed." And when the Virgin had finished her prayer and supplications, she said unto the Apostles, "Bring me incense and a censer, and summon our Lord Jesus," and they did as she commanded them; and straightway our Lord Jesus Christ came. And thousands of thousands, and tens of thousands of tens of thousands of angels, surrounded Him, and archangels, and our Lord Jesus Christ comforted her, and told her of the rest and joy which were prepared for her. At that moment many miracles took place: the blind received their sight, and the dumb spake, and the lame stood up straight and walked, and the lepers were cleansed, and from those who were possessed of devils the evil spirits went forth quickly. And all those who were suffering from sicknesses of divers kinds, as soon as ever they came to the place where was our holy Lady the Virgin MARY, were healed straightway of their sicknesses, no matter of whatever kinds they were. Then our holy Lady the Virgin MARY said unto her beloved Son, "O my Lord Jesus Christ, I am afraid of the awful and terrifying angels who are in the air of the Land of Fire." And our Lord said unto her, "Which of them can have dominion over thee?" When the time for her to depart from her body drew nigh, the Apostles and the virgins who were there weeping asked her to bless them, and she laid her hands upon them, and blessed them. And straightway our Lord Christ took her pure soul in His divine hands, and He wrapped it up in a cloth of light, and took it up with Him [fol. 133*a* 2] to the habitation above. And her Son, our Lord, commanded the Apostles to bury her body in a fitting manner, and they carried it to Gethsemane. And before her soul departed, our Lady looked and saw a great light, which it is impossible for the tongue of man to describe. And our Lord Christ said unto her, "Henceforth thy body shall depart to the Garden of Delight, and thy soul shall dwell in the abode of joy, wherein the angels shall praise [God] before thee." And our Lady said unto Him, "I beseech Thee, in the operation of Thy wisdom, to hearken unto my petition. Whosoever shall pray unto Thee in my name do Thou in Thy mercy receive his petition. Who-

soever is in tribulation and shall pray to Thee in my name, deliver Thou him from all his tribulation, for Thou art Almighty in heaven and on earth. Bless everywhere those who shall celebrate the commemoration of my name, and accept the offerings of all those who shall offer gifts in my name." And our Lord Jesus answered and said unto her, "Behold, I have done for thee all which thou didst ask of Me. Rejoice, for every gift and every honour I will give thee from my holy Father. And everyone who shall pray unto Me in thy name henceforward shall never perish, neither in this world nor in that which is to come, for I will be to him a kindly intercessor with My heavenly Father." After our holy Lady the Virgin MARY was dead the Apostles prepared her for burial, and they carried her on a bier so that they might take her to Gethsemane, as our Lord commanded. When the Jews heard of this and they knew that it was our Lady MARY [on the bier], they went out to her, and one of them seized her bier with his hand in order [fol. 133*a* 3] to throw her off from it on the ground; and the angel of God smote him with a sword of fire, and cut off his hands, and they remained hanging on the bier. And then the Jew believed on our Lord Christ, and he entreated our Lady MARY with tears and repentance for what he had done, and he wept bitterly, saying, "Verily, O pure Virgin, thou art the mother of our Lord Jesus Christ, Thou God in truth, I beseech Thee to have compassion upon me." And through the prayers of the holy Apostles his hands were restored to their former positions. When the Apostles had buried her they remained there three days; now her death took place on Sunday, the twenty-first day of the month of Ṭĕr. And our Lord Jesus sent angels of light, and they carried her body away from the grave, and laid it under the Tree of Life which is in the Garden of Delight. Now THOMAS the apostle was not present at the time of her death, but as he was coming on the cloud, he found her body with the angels. And one of the angels said unto him, "Make haste and salute the body of the mother of our Lord Jesus Christ, the Virgin MARY"; and he made haste and saluted her. And when he came to the Apostles they told him how our Lady MARY was dead, and he said unto them, "I did

not know it until I saw her body, even as ye made me to know when I doubted the Resurrection of our Lord Jesus Christ. And when he came to the grave to see the body of our Lady MARY, and they opened the grave, they could not find her body; and they were amazed and marvelled exceedingly. And straightway THOMAS told them how he had saluted her holy body as the angels were carrying her up [to heaven]. [fol. 133*b* 1] And the Holy Spirit said unto them, "God doth not wish her body to lie in the earth." And God made a covenant with the Apostles that even as He had shewn Himself, so He would shew her to His servants a second time, and He bade them wait until the seventeenth day of the month Naḥasê (Aug.–Sept.); and He fulfilled the covenant. And all the days of her life were sixty years; twelve years she lived in the Temple, three and thirty years she lived with JOSEPH, and after the Resurrection of our Lord Christ she lived for fifteen years in the house of JOHN the evangelist, even as our Lord commanded her when He said unto her, "Behold thy son," and to JOHN, "Behold thy mother." Salutation to the going forth of thy soul from the body without fear of death. Salutation to the going forth of thy soul, and to thy death which was like unto a marriage.

[fol. 133*b* 2] And on this day also died the righteous woman HILARIA, the daughter of the Emperor ZENO. Her father was of the True Faith, and he loved the Church. He begot two daughters, namely this saint, and another, but he had no son. This saint, from her earliest years, used to love to sit by herself, and she determined in her heart to adopt the ascetic life and to wear the garb of the angels. And she went forth from the palace, and changed her apparel, and put on a man's attire, and departed to the land of Egypt, and thence to the desert of SCETE. And she found there a certain righteous old man whose name was Abbâ BÂMÛ, and she told him her mind, and informed him that she was a woman, and he hid her secret, and brought her into a cell, and he visited her frequently for twelve years. And she dwelt in her cell, and as no beard appeared upon her face, the holy old men thought that she was a eunuch, and

they called her "HILARION (*sic*) the eunuch." And an unclean Satan took possession of her sister, whom she had left with her father, and her father gave much money to the physicians, but they were unable to cure her of her sickness. And his fellow-nobles advised her father to send her to the desert of SCETE, to the holy old men, for the report of their holiness had reached the country of Rômê. And her father sent her off with nobles, and officers, and slaves, and handmaidens, and he wrote a letter to the holy old men, saying, "O my holy fathers, I will tell you what hath happened to me. [fol. 133*b* 3] God gave me two daughters, and one of them hath fled and I know not whither she hath gone, and of this one, her sister, an unclean Satan hath taken possession. I have always thought that she would be a comforter to me. I beseech your holinesses to pray on her behalf so that God may heal her of her sickness." And when the saints had read the emperor's letter, they prayed that God would heal her of her sickness; and the holy old men continued to pray on her behalf for many days, but she was not healed of her sickness. Then they called "HILARIA the eunuch," who was her sister, and said unto her, "Take this daughter of the emperor and pray over her." And Saint HILARIA said unto them, "I am a sinner and I am not able to do this difficult thing," but they urged her until she took her. And HILARIA carried her off to her cell, and prayed for her, and she was healed in a few days and that unclean Satan fled. Now Saint HILARIA knew that the maiden was her sister, but the maiden did not recognize HILARIA, and she embraced her, and kissed her. And HILARIA went outside [her cell] and wept, and then she brought the maiden to the holy old men, and said unto them, "Behold, through your prayers I have healed her sickness." And the saints rejoiced, and they sent her to her father in peace; and when she arrived and stood up by him he rejoiced in her greatly; and all the people in the palace rejoiced, and gave thanks to Christ. And the emperor asked her, saying, "What manner of life didst thou lead with the holy old men of the desert of SCETE?" And she told him about Saint HILARION (*sic*), who healed her of her sickness, and she said unto him, "He loved me very much and kissed (?) me." When the

emperor heard this his mind [fol. 134*a* 1] was greatly disturbed, and he said unto her, "Is it seemly for a monk to kiss a woman?" And straightway he sent a letter to the holy old men in the desert of SCETE, saying, "Send hither to me Saint HILARION, who healed my daughter, so that I may be blessed by him." And the saints called HILARIA and commanded her to go to the emperor, and she wept bitterly and prostrated herself at the feet of the desert monks, and said unto them, "I am unable to go there." And they said unto her, "This righteous emperor is a lover of the Church, and it is not seemly for us to transgress his commandment, even as the Holy Scriptures command us"; and they urged her, and she departed to the emperor her father against her will. And when she arrived he saluted her, and all those who were with her. When the people had gone, and the emperor was left alone with Saint HILARIA, he asked her, saying, "I have been disturbed in my mind because I heard that thou didst kiss my daughter, and I wish thee to explain the matter to me"; now only the emperor and empress were there with HILARIA. And she said unto them, "Bring me the Holy Gospel, and swear unto me that if I tell you ye will not prevent me from departing to the desert of SCETE"; and they swore to her even as she asked. Then she spake unto them, saying, "I am your daughter HILARIA." And she told them how her going forth took place, and how she had changed her apparel, and put on a man's attire, and she shewed them the marks on her body. And straightway they cried out loudly, and all wept [bitterly], and there was a very great outcry in the palace, and [her parents] said unto her, "We will never let thee go." And HILARIA said unto them, "Remember the oath which ye sware to me on the Holy Gospel"; and she passed the Great Fast of forty days with them, [fol. 134*a* 2] and [then] went to the desert of SCETE. And from that day the Emperor ZENO, her father, commanded the [governors] to give to the holy men who dwelt in the desert of SCETE the tax of the land of Egypt for one year, and after this they gave the monks what they needed according to the emperor's command. And the monks rejoiced, and they became numerous, and they built nine hundred churches near the monastery of Abbâ MACARIUS,

and seven hundred churches near the monastery of Abbâ JOHN, and five hundred churches near the monastery of Abbâ BĔSÔY ('ĔBSÔY). And Saint HILARIA lived in the mountain of SCETE for five years after she came from her father, and she died [in peace], and none knew that she was a woman until she died. Salutation to thy going into the desert of SCETE, O HILARIA.

And on this day also died the holy father Saint GREGORY, the brother of BASIL, Bishop of DASYÂT. Now behold we have mentioned the commemoration of his father and of his brother in the section for the seventh day of the month of Ṭĕr. This blessed man GREGORY was appointed Bishop of the city of DASYÂT, and he was a most honourable and learned man; and behold, we have written a little about his strife in the section for the fifth day of this month Ṭĕr. It is said of him that when he was consecrating the Offering, he used to see the Holy Spirit descending from heaven upon the altar, and then he saw one of the Cherubim embrace his head, and clasp him to his bosom; and then GREGORY would come out of [fol. 134*a* 3] this sleep, and rest himself on the altar; and all the people used to think that this was merely the sleep of the body. When he had completed three and thirty years in his episcopal office, Saint BASIL his brother came to him to visit him, for he was sick of a grievous sickness which was caused by excessive fasting; and GREGORY welcomed him and rejoiced in him. And when Saint GREGORY went up to the altar to consecrate the Offering, according to his wont, our holy Lady the Virgin MARY appeared unto him, and she said unto him, "This day thou shalt come with me." After he had finished the Liturgy, he asked his brother BASIL to admonish the people to keep fast hold upon the True Faith. And he became like one who was asleep, and when [they tried] to rouse him they found that he was dead. And BASIL commanded them to make a coffin for him, and they did so, and he buried him with many prayers, and psalms and dirges. Salutation to GREGORY.

And on this day also are commemorated NICOLAUS the martyr, and Abbâ VICTOR the bishop.

And on this day also PAUL the governor, and SILAS the priest, became martyrs in the days [fol. 134*b* 1] of MARCION, the Emperor of Rômê, the Melchite heretic. When all the faithful were gathered together at Gethsemane, on the festival of the death of our Lady, JULIAN the infidel came and surrounded them, and killed them, leaving not one of them alive.

On this day also BAKHÂYLA MÂRYÂM became a martyr in DABRA MEṬMÂḴ.

Salutation to JEREMIAH, who prophesied and was rebuked, when Israel loved to worship gods of wood and stone. He destroyed wild beasts and fierce lions by the power of his prayer, and therefore his festival is celebrated in Egypt.

Salutation to PAUL the governor, and to SILAS the priest.

Salutation to JOHN, whom the Virgin MARY promised should depart from this world without seeing the terrors of death.

Salutation to ḴAWĔSṬÔS (CAUSTUS ?).

XXII. ṬĔR

[fol. 134*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great and holy father Abbâ ANTHONY, the father of all the monks. This holy father Abbâ ANTHONY was a man of the city of ḴEMÂN, in the land of Egypt, to the south of MĔSR (CAIRO). His parents were Christians, and from his youth up there was no impiety in him. He went, without hesitation, to the church with his parents, and they partook of the Holy Mysteries, and he did not laugh and play with the [other] boys, and he never danced; and when he was a little older, he bowed before his parents, and obeyed them, and when he was seven years old he learned the Books of the Church. Now at that time the office of Archbishop of Alexandria was held by Abbâ THEONAS, and when he heard the

report of Abbâ ANTHONY'S childhood, he sent a messenger and had him brought to him, and he blessed him and prophesied concerning him, saying, "This child shall become great before God, and the report of him shall go up into all countries"; and he laid his hand upon him and made him a deacon. Then his parents died and they left him a little sister. Six months after his parents died he went to the church according to his custom, and the love of the Holy Spirit entered his heart, and he said, "Consider how the Apostles forsook their business and followed our Lord and Redeemer Christ. They sold their possessions, even as it is written in the Acts of the Apostles, and they brought the price thereof and placed it at the feet of the Apostles, so that they might give it to those who were needy, and that the hoped-for things which God had prepared for them in the heavens might be doubled." And he was always meditating upon this [fol. 134*b* 3] in his heart. And then he went to the church and heard our Lord saying to the rich man in the Holy Gospel, "If thou wishest to be perfect, go and sell all thy possessions, and give [their price] to the poor, and lay up for thyself treasure in heaven, and come, follow Me." And ANTHONY derived his holy mind from the Lord, for he thought that those words had gone forth for him; and forthwith he went out from the church. Now his father possessed good broad lands, and these he gave to the men of the city, and the goods which his parents had left him he gave to the poor and needy, and he took his sister and deposited her with the virgins. And he loved fasting and prayer, and the life of self-abnegation, and the spiritual fight. Now the word "monasticism" had not appeared in those days, and if any man desired to devote himself to God he went a little way outside the city, and dwelt by himself, and lived an ascetic life. Even thus did the great saint Abbâ ANTHONY. And Satan, who fighteth by means of the [sinful] impulse of the flesh, and the committal of sin, used to bring a woman's person to ANTHONY in a dream, in such a way that she seemed to be sleeping with him; but he overcame all these things by the help of God, which was with him. Then he departed to a tomb on the sea-shore, and he dwelt therein and closed the doors of the tomb on himself, and fought a great

fight [therein]. And his kinsfolk and acquaintances used to visit him and bring him food. When the Satans saw Saint ANTHONY fighting in this way, they were jealous of him, and they came to him and beat him with very severe beatings, which caused him great pain, and then they would leave him prostrate. When his kinsfolk came to visit him they would find him [fol. 135*a* 1] lying on the ground like a dead man, and they would lift him up and carry him to the church, and God would heal him of his sickness. When his soul awoke he would command them to lift him up, and take him to his own place, and they would do so. And when Abbâ ANTHONY had conquered the Satans there came to him from below a multitude [of fiends] in the form of wild beasts, and lions, and wolves, and serpents, and scorpions, and each one of them would rear itself up against him to terrify him. But Abbâ ANTHONY would laugh at them, and say unto them, "If there be any among you that hath dominion over me, let him conquer me"; and straightway they would be scattered before him like smoke. And God gave him victory over the Satans, and He gave him rest from the suffering and temptations which they caused him. Twice a year he made bread for their (*i.e.* the monks') food, and the sun dried it. He allowed no one to come into his cell to him, but [his visitors] stood outside, and he hearkened to their words; and he continued to devote himself to the ascetic life and the spiritual fight for a period of twenty years. Then God commanded him to comfort the people, and to teach them the perfect fear of God and His holiness. And he departed to the district of the FAYYÛM, and made monks of many of the brethren who were there, and he confirmed them in the Law of God (now there were there many religious houses that were [full of] monks and spiritual fighters), and then he returned to his mountain. At that time the days of persecution came, and many men received crowns of martyrdom. And he wished to become [a martyr], and he forsook his mountain and departed to the city of Alexandria, and confessed the Lord Christ; but no man seized him; and he used to visit the believers who were in prison for the Name of Christ, and comfort them. When the governor saw that ANTHONY was not afraid of him, he com-

manded that no monk [fol. 135*a* 2] should ever be allowed to approach the governor's tribunal. But ANTHONY appeared there continually, and spake to him often so that he might exasperate him, and make him angry, and cause him to beat him and torture him, so that he (*i.e.* ANTHONY) might become a martyr. But the governor would not talk to him, and he did no harm to him whatsoever, for God preserved ANTHONY for the benefit of many. And when the time of persecution was ended, the blessed PETER, Archbishop of the city of Alexandria, the perfection of the martyr, became a martyr, and Abbâ ANTHONY returned to his mountain, according to the Will of God. Now the apparel which he wore was made of hairy sack-cloth, and he never washed himself with water all the days of his life. And many sick folk came to him, and he prayed over them and healed them. And when the many people who came to him heard his doctrine, they would not let him live by himself as he wished, and he feared that he would become arrogant of heart because of what God performed through him. And he determined in his heart to go to Upper Egypt, and live in a place where none knew him; and he took a little bread from the brethren, and he sat down by the side of a stream of water to wait for a ship on which to embark and depart. And whilst he was thinking thus, a voice came to him from heaven, saying, "ANTHONY, whither wilt thou go? What dost thou wish for here?" And he answered and said, "Many people come here, and they prevent me from living in solitude, and therefore I wish to go to Upper Egypt." And the voice answered and said unto him, "If thou wishest to go to Upper Egypt, [go, and thou wilt find] that thy annoyance will be doubled. But if thou dost indeed wish to live alone, go [fol. 135*a* 3] a journey of three days into the Inner Desert." And having seen certain Arabs who themselves wanted to travel that road, ANTHONY went to them, and asked them that he might go with them into the desert, and they welcomed him with joy. And he journeyed with them for three days, until they came to a very high mountain, where there was clear, sweet, and very cold water, and palms, and date-palms, and fruit trees in abundance; and ANTHONY loved the place which God had

prepared for him, and to which He had called him from the sea-shore. And he dwelt in that place, and the Arabs used to bring him bread. And there were in that place many noxious beasts, but through the prayer of ANTHONY God drove them away, and they returned not again to that desert. And he used to go to his mountain which was beyond the sea-shore from time to time and visit the brethren who were there, and comfort them, and then he would return to his mountain in the desert. And the report of ANTHONY was heard of by CONSTANTINE the righteous emperor, and he wrote to him a letter praising him, and asking him to remember him at the time of prayer; and the brethren rejoiced at the emperor's letter. Now Saint ANTHONY did not send back a written answer to the emperor's letter, but he said unto the brethren, "Behold, the letter of the King of kings is read to us every day, but we neither submit to its commands nor hearken to it." And the brethren answered and said unto him, "This righteous emperor is a lover of the Church, and it is meet for thee to comfort him." And he wrote a letter to him, and comforted him, and blessed him, and his kingdom, [fol. 135*b* 1] and all his soldiers. And the report of ANTHONY was also heard by a Frankish king, namely the King of the country of BARKÎNÔN, which was situated at a distance of seven months' journey from the country of Egypt. And the Frankish king sent unto Saint Abbâ ANTHONY, saying, "I beseech and entreat thee, by the Passion of our Lord Christ, to come to us, and bless us, and all our city, and our army." When ANTHONY heard these words he was exceedingly sorry because the king said, "by the Passion of our Lord Christ." And ANTHONY stood up and prayed, saying, "I beseech Thee, O my Lord Jesus Christ, to do Thy Will in me. If Thou wishest me to go to the Frankish country of BARKÎNÔN, give me a sign of Thy Will." Whilst he was saying these words, behold a cloud of light appeared, and it carried him and brought him during the night to the Frankish country. And the king rejoiced in him with a great joy, and all his soldiers and people likewise rejoiced, and they brought to him those who were sick and the blind and the lame, and he healed them by his prayer forthwith. And he dwelt with them for seven months, teaching them the

way of righteousness and life, and he arrayed many thousands in the garb of the monastic life. And each Sunday the cloud of light bore him away and brought him to his monastery, and he went among his sons and comforted them, for on the following day that cloud would bear him away, and take him back to the Frankish land. After this, by the Will of God, he returned to his monastery, riding upon the cloud. One day laziness (or inertness) came upon him and there came unto him a voice which said, "Get thee outside the city so that thou mayest see." And he went outside [the city] [fol. 135*b* 2] and he found there the similitude of an angel who wore the garb of the monastic life, and the girdle, and the cord of the cross, and on his head was a skull-cap like a helmet; and he was sitting down plaiting palm leaves. Then he rose up and prayed and sat down again, and continued to plait palm leaves. And a voice came unto ANTHONY, saying, "O ANTHONY, act in this wise, and thou shalt have rest from war against Satans." And ANTHONY took the angel who was dressed as a monk as an example, and from that day neither inertness, nor the war of the Satans attacked him. And our Lord Christ appeared unto him many times, and comforted him and strengthened him, and said unto him, "Verily, I say unto thee, O My chosen one ANTHONY, because of thy labour, and thy fighting, and thy devotion to God alone by thyself in this desert, and because of thy love for Me, I will magnify thy name, and will exalt thy horn in all the ends of the earth. And I will make the desert places and the monasteries like the habitations of doves, and they shall be full of monks, especially thine own monasteries, which shall endure until the end of the world. Whosoever shall celebrate thy commemoration, and shall give alms or incense, or an offering in thy name, I will blot out all his sins and he shall never see punishment. And I will exalt exceedingly the monastery wherein thy body shall be buried, and I will place therein righteous monks like angels, and they shall never lack a head until the end of the world. And I will make the kings, and judges, and rulers of the earth to bring gifts, and to give them to thy monastery, and to thy children the monks who shall keep thy commandments." And when our Lord had said this

He went up into heaven with great glory. [fol. 135*b* 3] And Abbâ ANTHONY rejoiced with great joy. And he prophesied concerning the spoliation of the Church, saying, "Those who doubt the Faith (*i.e.* heretics) shall have dominion over it, and then it shall return to its former state." And he prophesied concerning the monks, how they would be many, and would become exceedingly numerous, and how they would abandon the houses and monasteries in the desert, and would dwell in the towns and villages among those who were in the world. It was ANTHONY who arrayed Abbâ MACARIUS in the garb of the monk, for he was his disciple and son, and he comforted him and confirmed him, and made him to know what would happen unto him. And he went to Abbâ BÛLÂ (PAULE) the Great, the first of the dwellers in the desert, and it was he who buried him in the garment of ATHANASIUS the apostle. When Saint Abbâ ANTHONY knew that the time of his death had drawn nigh, he commanded his sons to hide his body, and to give his staff to Abbâ MACARIUS his son, and his head-cloth to Abbâ ATHANASIUS, and his sheep-skin cloak to Abbâ SERAPION the bishop, his son. And he lay down on the ground and delivered up his soul into the hand of God. And all the companies of the holy angels came to it, and they met it with great joy, and they took it up to everlasting rest in the heavens. And ANTHONY'S children hid his body as he commanded, for he used to rebuke those who shewed the bodies of the holy martyrs with the object of getting much money and possessions thereby, and of keeping these possessions for themselves. This holy and blessed ANTHONY lived to a good old age and became very old indeed, but his body, and strength, and power remained unchanged, and nothing fell from his shoes (?). [fol. 136*a* 1] And he never washed in water all the days of his life. And he departed to Christ, Whom he loved, and all the days of his life were one hundred and twenty years. Salutation to ANTHONY the solitary.

And on this day also is commemorated MÎNÂS, Bishop of MÂFEN.

XXIII. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint TIMOTHY the apostle became a martyr. This saint was born and brought up in the city of Lystra; his father was a Greek and worshipped the stars, and his mother was a Jewess, under the shadow of the Law of MOSES. When PAUL the apostle preached in the city of Lystra, this saint TIMOTHY heard his preaching, and his teaching, and he saw the signs and miracles which God wrought by his hands (now the learned men and philosophers among the people of Lystra were amazed at these wonders, and were unable to do any one of them); he came to PAUL the apostle and believed on our Lord Jesus Christ, and was baptized in the Name of the Holy Trinity. And he rejected the gods of his father, and abandoned the observance of the Law of his mother also, and he became a disciple of PAUL the apostle; and he followed him into many cities, and laboured with him. And great tribulation, and very much sorrow came upon him. And [fol. 136*a* 2] the Apostle PAUL made TIMOTHY Bishop of the city of Ephesus, and having entered therein he preached to the men thereof in the Name of our Lord Jesus Christ, and he converted very many of them to the True Faith, and baptized them with Christian baptism. And he preached in many cities, both in those which were round about Ephesus, and those which were far off. The Apostle PAUL wrote two Epistles to him, teaching and exhorting him to teach the people continually, [so that] they might receive the way whereby he became bishop, and priest, and deacon, and....And he said unto him, "Beware of lying prophets," and he commanded him not to lay his hand upon any person unworthy of the office of the priesthood, or before he had tried him. And he called him "son," and his "beloved TIMOTHY," and he sent four epistles by his hand. And observing and protecting the flock of Christ over which he had been appointed, he illumined their hearts by his frequent teachings, and admonitions, and discourses. And he rebuked

and cursed the Jews and the Greeks, who were all jealous of him, and they gathered together against him in the city of Ephesus and killed him. And some of the believers among the Ephesians buried his body as it might be on this day. And when the Emperor CONSTANTINE reigned he determined to translate the body of the saint from the city of Ephesus, and he brought it to the city of Constantinia, on the twenty-third day of the month of Ṭĕr; and they celebrated a great festival in his honour on that day. Salutation to PAUL (*sic*) who was appointed deputy by the Epistle of PAUL, of the country of Rômê.

[fol. 136*a* 3] And on this day are commemorated ATHANASIUS, and GÊRLÔS (CYRIL), and THEODOSIUS, the righteous emperor. Salutation to THEODOSIUS.

XXIV. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died MARIA, the sainted woman and spiritual fighter. The parents of this saint were Christians of the city of Alexandria, and though certain noblemen of the city of Alexandria desired her, she did not wish [to give herself]. When her father and mother died, all the possessions which her father had left her she gave to the poor and needy, with the exception of a very little money. And she entered one of the houses for women which were outside the city of Alexandria, and she assumed the holy garb of the nun, and she fought a great fight. For twelve years she fought against sleep, and at length having killed [the desire for] it she never slept during the day; and during the whole of that period of twelve years she fasted continually until the evening, according to the Rule of that nunnery. Then she asked the abbess to allow her to shut herself in a cell to try [fol. 136*b* 1] whether she could endure it or not. And the abbess said unto her, "Shut thyself up in thy cell." And she went into the cell and shut her door, and she dug a little hole in it through which she could take in her food,

and also receive the Holy Mysteries, and she dwelt in the lower part of the cell for two and twenty years. And during all those days she stood up and prayed continually, and ceaselessly from morning till night. During the night she slept a little, and the rest of the night, until dawn, she passed in prayer. She fasted two days at a time, and ate bread soaked in water. During the days of the Great Fast she never ate bread at all—until the forty holy days of our Lord were ended—but she fasted three days [at a time] and then ate beans soaked in water. When the festival of the Holy Baptism [of our Lord] arrived on the eleventh day of the month of Ṭĕr she would ask them to bring her some of the holy water. When they brought it to her she washed her hands and her face therein, and [then] received the Holy Mysteries, and drank that holy water. And she fell sick, and laid herself down on her bed until the twenty-first day of Ṭĕr, when she received the Holy Mysteries for the second time that day. And she called the abbess and besought her, with many entreaties, to put her feet near her, and when the abbess did so, she embraced them and laid her face upon them and said, "I bow to thy feet which have brought thee to our Lord Christ." Then she called all the virgins, and asked them to come and visit her after three days; but when the three days had passed, and it was [fol. 136*b* 2] the twenty-fourth day of Ṭĕr, they visited her and found that she was dead. And they lifted her up and took her to the church, and they prayed over her, and they made her ready for burial and laid her with the bodies of the [other] holy virgins. Salutation to MARIA.

And on this day also is commemorated Abbâ 'ABSÂDÎ, of whom it is said that he had in him the virtues of purity, and that because of this God protected him, and caused the memorial of him to live in all the world.

And on this day also became a martyr the great Saint Abbâ BÎFÂ, of the city of SĔFṬ, in the country of Egypt, in the district of ṬĔḤA. And on this day also are commemorated the righteous men who pleased (?) God. Salutation to BÎFÂ. [Wanting in the Bodleian MS.]

XXV. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the blessed PETER, the ascetic. This saint was a tax-gatherer, and as he sat in the office of the tax-gatherer he was a man who was dense of heart (*i.e.* understanding), and without any compassion, and [fol. 136*b* 3] he lacked the quality of mercy to such a degree that the people used to apply to him the evil epithet of "merciless." And He who desireth not the death of a sinner had compassion upon him, and sent to him a certain poor man to ask alms of him. And at that moment his servant came carrying bread, and he took one of the bread-cakes from his servant and threw it to the poor man, not as an act of mercy, but in order that he might drive him away from him and that the poor man might never come back to him; and the man having taken the bread-cake departed to his house. That night, whilst this PETER was sleeping he saw in his sleep as if there were many beings who wished to weigh him and as if they had a pair of scales in their hands, and many of the beings were black, and they had exceedingly foul faces, and they stood on the left of the scales. And there were many shining angels of beautiful appearance, who were wearing glorious white apparel, standing on the right of the scales; and they were sorrowful and were thinking what they could lay in the right pan of the scales. When they found nothing at all, one of them brought that bread-cake which PETER had thrown to the poor man, and the angel who brought the bread-cake said, "We have not found one good thing about him except this." And his fellow-angels answered and said unto him, "What good will this be when set against his multitude of sins?" And as he was looking on at this he awoke from his sleep, and he was afraid, and trembled, and was dismayed. And he reproached himself and was sorry for his soul because he had done what was evil; and from that day onwards he became very merciful, and he gave his house and his goods to the poor and needy, and he changed his character. When he learned

that many praised him and honoured him for [fol. 137*a* 1] the good deeds which he had done, he fled from the world and went into the desert of SCETE, and entered the monastery of Saint Abbâ MACARIUS and became a monk therein. And he devoted himself to the ascetic life with great strenuousness, and he fought a good fight and pleased God with his deeds. And on the day of his death he called the aged monks, and embraced them, and he died straightway and departed to God. Salutation to PETER.

And on this day also Saint SEBASTIANUS became a martyr. The father of this saint was Emperor of Rômê, and he was brought up in the admonition and fear of God. When his father died DIOCLETIAN and MAXIMIANUS reigned, and they appointed this saint to be their deputy-governor, and they honoured him as they honoured their father. And he walked with wisdom and knowledge, and he healed many sick by means of his prayers, and he opened the eyes of the blind. When DIOCLETIAN denied the God of heaven he tried to force Saint SEBASTIANUS to worship idols. When he refused to do so he commanded the soldiers to tie him to a withered tree, and to shoot at him with countless arrows; [and they did so] and thought that he was dead. That night certain believing men found him alive, and they untied him and carried him away into the midst of an island, and set him down there. [fol. 137*a* 2] When DIOCLETIAN heard this he had SEBASTIANUS brought to him, and he commanded the soldiers to beat him with rods of iron, and they beat him for many days, and he delivered up his soul. And he appeared in a dream to Saint LÛDSĔNÂ and told her where his body was; and she took it and buried it in the grave of PETER. And God made a covenant with him that whosoever called upon his name or celebrated his commemoration should never be attacked by the plague. Salutation to SEBASTIANUS.

On this day also Saint 'ASKÊL became a martyr.

XXVI. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day nine and forty holy fathers, the old men of the desert, became martyrs, and they sent to the emperor and his sons the reasons for their martyrdom which took place in the days of the Emperor THEODOSIUS, the son of the Emperor ARCADIUS, the just. Now THEODOSIUS had no son, [fol. 137*a* 3] and he sent unto the holy old men in the desert of SCETE, asking them to beseech God to give him a son. And among them was a certain old man who was very great, and his name was BÎSÛDÛRÂ, and he wrote to the emperor and said unto him, "God doth not wish a son to be begotten by thee, so that he may not associate with the doubters in an unclean Faith." And it came to pass that when the king had read the letter of the saints he thanked God, and held his peace. And certain wicked men advised him to marry a second wife so that by her he might beget a son to inherit his kingdom after him. And the emperor answered and said unto them, "I will do nothing whatsoever except by the command of the holy old men of the desert of SCETE in the country of Egypt." Now their fame had reached all the ends of the world. And the emperor sent a second messenger to enquire of the saints concerning this matter. And that messenger had a son who asked his father to take him with him, and he took the boy with him, so that he might be blessed by the holy old men. And when the messenger and his son came to the old men, and they read the emperor's letter, they took the messenger of the emperor, (now Abbâ BÎSÛDÛRÂ was dead,) and brought him to the body of Abbâ BÎSÛDÛRÂ, and they said unto the body, "O our father, behold a letter from the emperor hath arrived and we know not how to answer it." And straightway Abbâ BÎSÛDÛRÂ, the old man, rose up, and said, "Did I not say unto [fol. 137*b* 1] thee, Tell the emperor that God will not give him a son, so that he may not defile himself by associating with those who doubt. And if he marrieth ten more wives God will not give him a son?"

And having said these words the blessed BÎSÛDÛRÂ turned and lay down. And the holy old men wrote a message to the emperor according to what Saint BÎSÛDÛRÂ had said, and they gave the paper to the emperor's messenger. And when the messenger had gone forth to depart, the pagan barbarians arrived. And a certain great old man, whose name was JOHN, stood up and said unto the brethren, "Behold the barbarians have come and they wish to kill us. He who wisheth to become a martyr let him stand up with me, and he who is afraid, let him go up to the fortress." And some of the monks fled, and those who were left with Abbâ JOHN were nine and forty aged monks; and the barbarians came and slaughtered all the nine and forty aged monks. And the son of the messenger of the emperor turned back from the road, and he saw the angels laying crowns upon the heads of the aged martyrs; now the name of that young man was DĚYÂS. And he said unto his father, "Behold, I see the angels of the spiritual beings laying crowns on the heads of the old men. And now, I myself will go and receive a crown like them." And his father answered and said unto him, "I will go with thee, O my son," and they went back and revealed themselves to the pagan barbarians, who slew them, and they received crowns of martyrdom. After the barbarians had departed the monks came down from the fortress, and they collected the bodies of the saints, and they made them ready for burial and laid them in a cave. And they prayed before them each night, and sang psalms and hymns, [fol. 137*b* 2] and were blessed by them. And certain men came and stole the body of Saint Abbâ JOHN, and took it to the city of BÎTÂNÛN; and the saints waited a few days, and then took him and brought him into his place, and the others [they took] to the FAYYÛM. And they stole the body of the young man, [the son of the emperor's messenger,] and when they brought it to the FAYYÛM, the angel of God snatched it up, and brought it back to the body of his father. Many times did the monks try [by night] to separate the body of the young man from that of his father, but in the morning they found the two bodies together again. At length one of the old men saw the messenger in a vision, who said unto him, "Glory be to God! When we

were in the flesh we were never separated, and why should we be separated when we are with our Lord Christ?" From that day none separated them. When the barbarians pillaged the desert of SCETE the monks were afraid for the bodies of the holy men, and they removed them from their places to the pit of the church of Saint MACARIUS. And they made for them a large shrine there [in the form of] a cave, and they built over it a church in their names in the days of THEODOSIUS the archbishop. And when Abbâ BENJAMIN came to the desert of SCETE he established for them a festival on the fifth day of the month of Yakâtît, the day when his body and theirs appeared. And the church, which existeth to this day, is well known, and its name in Coptic is "BĚHAMA BAKASÎT," that is to say, "nine and forty martyrs." Salutation to the nine and forty martyrs.

[fol. 137*b* 3] And on this day also died Saint ANASTASIA. This holy woman was a daughter of the palace of the city of Constantinia, and she was exceedingly beautiful. The Emperor BASTIANUS wished to marry her, but she did not wish this, and she never imagined it in her heart, for the emperor already had a wife living; on the contrary she made known to the wife of the emperor that the emperor wanted to marry her. And the wife of the emperor sent this holy woman out of the palace secretly, and she caused her to be taken by ship to the country of Egypt, and she built for her a religious house outside the city of Alexandria, and that house was called by her name. And when the emperor knew that Saint ANASTASIA had departed to the land of Egypt, he sent after her and searched for her. And when ANASTASIA knew this, she put on a man's dress, and disguised herself as a judge (or officer), and fled to the desert of SCETE, and took refuge with Abbâ DANIEL, the abbot, to whom she revealed her secret. And he took her and placed her in a cell by herself and no one knew that she was a woman, but Saint DANIEL commanded a righteous old man to draw a vessel of water for her once a week, and to set it down by the door of that cell. And she lived there for eight and twenty years, fighting the fight, and leading the ascetic life with fasting, and prayer, and prostrations, and vigil. And when the old man

died who used to draw water for her, Abbâ DANIEL commanded his disciple to do as the old man used to do. And the holy woman used to write her will on a tile and set it down by the door of her cell, and the disciple of Abbâ DANIEL would take [fol. 138*a* 1] the tile to his teacher knowing nothing whatsoever about what was written upon it. One day he brought the tile to his teacher, and when Abbâ DANIEL had read it, he wept, and said unto his disciple, "Rise up, O my son, let us go and bury the body of this saint, for he wished to be free from his body." And they went and came to the cell, and they received a blessing from ANASTASIA, and she said unto Abbâ DANIEL, "For God's sake do not wrap me up for burial in anything except this garment which is on me"; then she prayed and said, "I commit myself to the keeping of God," and she lay down on the ground and died. And they wept over her, and took thought for burying her. When the disciple of Abbâ DANIEL drew near to her to swathe her, he saw that her breasts were like unto dried fig leaves; (now they became like this through excessive ascetic practices,) and Abbâ DANIEL marvelled, and was silent. When they had buried her they returned to their cell, and his disciple fell down at the feet of Abbâ DANIEL, and he entreated him, saying, "For God's sake tell me the story of this saint, for I saw that she was a woman." And Abbâ DANIEL began to tell him how she belonged to a noble and royal family of the city of Constantinia. And how she gave herself to Christ, and how she abandoned the glory of this fleeting world, and how this woman fought the great fight which she fought against Satan, and how she cast aside a woman's weakness, and overcame the might of strong men, and pleased God, should serve as admonitions to us who are men.

[fol. 138*a* 2] Salutation to the nine and forty monks who became martyrs, and the emperor's messenger and his son, and to ANASTASIA.

And on this day also are commemorated MESRATIUS (MASTERIUS), and SERNIUS (SORENUS), the martyrs, and JOSEPH, who loved the poor. Salutation to JOSEPH, who was like unto TABITHA, and gave away all his possessions.

XXVII. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SARÂBYÔS (SERAPIUS or SERAPION ?) became a martyr. This saint was a man from the city of BEBNÛSÎ, in the north of Egypt, in the district of LOWERMĔSR (CAIRO). He had much money and possessions, and flocks, and he loved to give alms, and was very charitable. When the day of persecution came, he heard that the governor ROMANUS (?) was going about seeking for Christians to torture, and this saint went forth from his city seeking the governor. And he had a friend whose name was THEODORE, and a certain shepherd, who tended his flocks, and whose name was SÔRMÂ, and these followed the saint, and they drew nigh unto ROMANUS (?), governor of the city of Alexandria, and confessed before him [fol. 138*a* 3] the Lord Jesus Christ; and the governor shut SARÂBYÔS (SERAPIUS) up in prison. When the men of the city heard of this, they gathered together with the soldiers, and they came to the governor, bringing their weapons of war with them, and they wanted to kill the governor and to take the saint from him. And the saint prevented them, and said unto them, "I came of my own free will to shed my blood for the Name of Christ, our Lord." And the governor embarked on a ship and departed, and the saint went with him, and when they arrived at the city of Alexandria the governor commanded the soldiers to torture the saint severely on the wheel, [and they did so]. And they cast him into a red-hot furnace, and boiled him in a cauldron of pitch and bitumen, and they cut the tendons of his body, and they laid him on a [red-hot] iron bed, and they drove iron nails through his body. And the saint bore all these tortures patiently, for the angel of God sustaineth him that is tortured. Then they hung him upon a tree, and shot at him with arrows, but the angel of God brought him down, and he bound the governor with fetters, and hung him up in the place of the saint and shot at him with arrows, whilst the governor cried out, "I am ROMANUS (?) the governor." And Saint SARÂBYÔS (SERAPION) (*sic*) said unto him,

"As God liveth I will not bring thee down from this tree until thou hast set free all those who are in prison; and thou shalt write an account of their strifes, and thou shalt command the soldiers to cut off their heads." [And the governor did so,] and they received crowns of martyrdom in the kingdom of the heavens; now they were in number five hundred and thirty souls. And ROMANUS (?) commanded a certain nobleman, whose name was HARNEUS [fol. 138*b* 1] to take the saint with him to his city, and to torture him there and, if he would not turn from his unclean opinion, to kill him; and the nobleman took the saint with him in the ship. When night came they arrived in port, and they slept, (now, by the Will of God the ship came to the native city of the saint,) and when the sailors woke up in the morning and found that the place where they arrived had been changed, they marvelled exceedingly. And a voice came to SARÂBYÔS (SERAPION), saying, "Behold, this is thy city." And they brought him out of the ship, and tortured him severely, and they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And ROMANUS (?) brought down his apparel, and swathed him for burial, and gave him to his kinsfolk. Salutation to SARÂBYÔS (SERAPION) the martyr.

And on this day also is commemorated the translation of the body of Saint TIMOTHY, the apostle, from the city of Ephesus to the city of Constantinia; it was translated by the righteous Emperor CONSTANTINE who translated many of the bodies of the holy apostles and martyrs to the city of Constantinia. When he heard that the body of Saint TIMOTHY was in the city of Ephesus, he sent certain faithful priests, and they translated it to the city of Constantinia, and they laid it in the Sanctuary of the Holy Apostles. [fol. 138*b* 2] Salutation to the translation of thy body, O TIMOTHY.

And on this day also is celebrated the festival of SÛRÎÊL, who is called "SAFÔRÎ," who was with the righteous man EZRA, and told him hidden mysteries. He prayeth always on behalf of sinners. Salutation to SÛRÎÊL.

And on this day also Saint Abbâ BÎFÂMÔN became a martyr. This saint was a virgin from his youth, and he loved God, and he was merciful to the poor and the needy; and he abandoned this fleeting world. His father, whose name was ANASTASIUS, belonged to a noble family, and his mother's name was SÔSNÂ (SUSANNAH); and they were Christians, and they loved almsgiving, and they kept the festivals of our Lord Christ, and of our Lady MARY, and of the holy martyrs; and they gave to the poor whatsoever they needed. And they lived in the city of WĚSÎM in the district of MĚSR (CAIRO). And God gave them this saint, whose form was exceeding [fol. 138*b* 3] goodly, and they rejoiced and added to their good works and benevolence. When he was grown up, and his days were nine years, they handed him over to a certain God-fearing priest that he might teach him; and the priest took him and taught him literature, and philosophy; and he admonished him, and made him strong in the knowledge of the Books of the Holy Church. And he attended church devotedly, and fasted, and prayed, and kept vigil, and made prostrations; and God wrought many signs and wonders by his hands, of which the following are examples: There was a certain poor man who was sick of a disease in his hands and feet, and he begged the saint to give him alms, and the saint stretched out his holy hands to give the beggar money, and straightway he was healed of his disease, and he became whole and without a blemish, and all his limbs became sound. And on another occasion when he was reciting the Psalms of DAVID, a certain man there, whom an unclean spirit had thrown down, cried out, saying, "O saint of God, let me destroy him, for his parents oppress men; and the saint prayed, and made entreaty to God, and the man whom the Satan cast down was healed. And the angel of God appeared unto the teacher of the saint, (now he was a righteous man,) and he informed him about all that would happen to the young man BÎFÂMÔN, and said unto him. "He shall become a martyr"; and the priest and his mother SÔSNÂ (SUSANNAH) paid him greater honour than before. And as he grew up he continued to do the works of excellence, and works of the spirit, without ceasing, and at length the report of him was

heard in all countries. And our Lord Jesus Christ used to appear unto him with His holy angels, and our Lady MARY used to comfort him. [fol. 139*a* 1] And he lived with his teacher for eight years. And he used to remain without eating for seven days and seven nights at a time, and he ate once a week only. And his parents spake to him about marrying a wife, and he said unto them, "What is the good of a wife to me in this fleeting world, for it shall pass away and all the desire thereof?" And his parents rejoiced in him, and they added to their good works from that day onwards. Six months after this his parents died, and the saint gave alms to the poor, and he devoted himself to the Church, and strove to fulfil all the commandments of the Holy Gospel. And in those days certain men of the Persians rose up against Rômê and they slew NUMERIANUS, the king, in battle, and the empire of Rômê remained without an emperor; now NUMERIANUS left only two daughters and one son, whose name was JUSTUS, and who became a martyr. And the chiefs of the palace gathered together, and they took counsel together, and they sent messengers into every country to collect for them strong men for the war. And when the messengers came to Upper Egypt, they found a strong and powerful young man, with a bold heart, pasturing sheep, and his name was "'AGRIPADÂ"; and he had been a habitation for Satan from his youth up. And the messengers rejoiced exceedingly, and they took him with them to the city of Antioch, and when 'AGRIPADÂ arrived the officer, who was captain of the royal horses, rejoiced in him. One day 'AGRIPADÂ took a couple of reeds tied together and played upon them like a flute, and Satan entered into the horses, and they capered about and cried out with loud cries. [fol. 139*a* 2] And the daughter of the king who had arrived at woman's estate, heard the noise, and she looked out of her window in the upper room of the palace, and 'AGRIPADÂ pleased her with his playing. And Satan thrust into her heart the desire for fornication, and she summoned him to her, and she married him, and arrayed him in [royal] apparel, and called him "DIOCLETIAN," for they used to change the names of men when they became kings. And when the younger daughter of the

king saw what the elder had done, she became jealous, and she married an officer whose name was MAXIMIANUS, and she arrayed him in royal apparel, and made him a king; and MAXIMIANUS and DIOCLETIAN were equals in the kingdom of the city of Antioch. And Satan appeared unto them and said, "I am he who set the idea of fornication in the hearts of the king's daughters, who have made you kings. If ye will obey my commandment, I will make all men on the earth to submit to you. Henceforward bow down, and worship me. Make models [of men and women] in gold and silver, and call them gods, APOLLO, ARTEMIS, and the like, and command all men to perform the ceremony of incense before them. Shut the churches, and open the houses of idols, and command ye all the men who are in the palace to do this. Whosoever will not obey you and worship the gods shall die an evil death; cut off his head with a sharp sword." And they answered and said unto Satan, "We will obey thee, and will do as thou tellest us." And they worshipped him straightway, and they did all that Satan commanded them to do in [fol. 139*a* 3] every country of their kingdom. And they appointed a certain nobleman, whose name was ROMANUS (?), governor over the city of Alexandria, and all the region round about, and they made ARIANUS governor over the city of ANTINOË and Egypt, and they commanded them to carry out these orders in all the towns and villages. When Abbâ BÎFÂMÔN heard this report, he was exceedingly sorry, and he hid himself until he knew what was going to happen. And he called his friend THEODORE, and they talked together for a day about what they had heard, and they were exceedingly sad. And they multiplied their prayers, and entreated God to save them from evil. And Saint BÎFÂMÔN increased his good works, and report of him was made to the infidel king, and to MAXIMIANUS, by the deniers of Christ. And they told them, saying, "A certain man whose name is BÎFÂMÔN, of the city of WĚSÎM, on the border of MĚSR (CAIRO), is a Christian magician, and he transgresseth the commands of the kings, and he curseth the gods." And straightway the king wrote a letter and sent it to ARIANUS, and commanded him to take the saint and to torture him until

he worshipped APOLLO and ARTEMIS, and if he would not obey, to cut off his head with the sword. And the angel of God appeared unto Saint BÎFÂMÔN and told him what had taken place, and he informed him that he and his mother would become martyrs. And he shewed him the crowns which were prepared for himself and his mother, and he commanded him to depart, and to take with him his slave DÎGÂNĔS. And straightway Saint Abbâ BÎFÂMÔN rose up and came to his mother, and told her all that he had seen, and she told him how she had seen the same [fol. 139*b* 1] vision; and the saints Abbâ BÎFÂMÔN and his mother rejoiced together. And the saint went to his abode and prayed until the morning. When the morning had come he sent again to his friend THEODORE, who came to him, and BÎFÂMÔN told him what he had seen. And he said unto him, "After the days of the persecution have passed by thou shalt be appointed bishop of this city"; and he commanded him to build a church for him, and then they embraced and bade each other farewell. After a few days ARIANUS the governor came to the city of WĔSÎM, and he had the head men of the city brought to him, and he questioned them concerning BÎFÂMÔN, the judge, and said unto him, "This man curseth the gods"; and the head men of the city were sorry on account of Saint Abbâ BÎFÂMÔN, for he was beloved by them. At that time Abbâ BÎFÂMÔN rose up, and put on beautiful apparel, and prayed for a long time, and then he embraced all the men of his house, and mounted his white horse, and he went to the place where all the head men of the city were gathered together; and when they saw him they paid him honour and went with him to ARIANUS the governor. And when ARIANUS saw Abbâ BÎFÂMÔN, he rejoiced in him, and he rose up and embraced him and said unto him, "Peace be unto thee." And the saint answered, "Why dost thou say 'peace' to me? for the interpretation of 'peace' is 'joy.' Verily I rejoice, and am glad, because I am going to the Lord my God and Redeemer, Jesus Christ." [fol. 139*b* 2] As for thee, however, the Book saith of [such as] thee, "There is no joy for the wicked" (Isaiah xlviii, 22). And ARIANUS said unto him, "I did not come for thee to speak words of insult to me,

but I came to thee with an order from the emperor commanding thee to offer sacrifice to the gods." And the saint said unto him, "God forbid! But it is right that I should worship the True God, and not the work of the hand of man, as the prophet saith: 'The gods of the nations are of gold and silver, the work of the hands of the children of men. Mouths they have and they speak not, hands have they and they handle not, feet have they and they walk not, eyes have they and they see not, ears have they and they hear not, noses have they and they smell not; they speak not with their throats, and there is no breath in their mouths' (Psalm cxv, 4 ff.). May all those who make them become like unto them. I will worship none save my Lord Jesus Christ." When ARIANUS heard these words from him he was exceedingly angry with him, and he tortured him with every kind of torture; and he tied him to the back (tail ?) of a horse, which he made to gallop through all the city. And when his mother and his servants heard of this they all came [to him], (now his servants were five hundred [in number,]) and the saint rebuked them and spake unto them, and his mother with them, many words from the Holy Gospel. But they all cried out, saying, boldly, "We are Christians," and they overturned the throne of ARIANUS the infidel. And the governor commanded the soldiers to dig a large pit, and to fill it with fire, and to cast them all into it alive; and they did as [fol. 139*b* 3] he commanded them; and Saint Abbâ BÎFÂMÔN encouraged them, and exhorted them, and made them to endure [their sufferings] until they finished their martyrdom. And the mother of the saint asked him to pray for her, and he made the sign of the Cross over her, and said unto her, "Depart in peace"; and straightway they cast her body into the fire, and she received the crown of martyrdom with those martyrs. And ARIANUS sent the saint to MAXIMIANUS the emperor, and straightway the emperor said unto him, "Art thou BÎFÂMÔN the sorcerer? Thou hast transgressed our command, and hast not worshipped the gods." And the saint said unto him, "I will not worship thy gods. Only Jesus Christ our Lord will I worship; as for thee, thou canst go to GAHÂNNUM." And the emperor was wroth, and tortured him severely, and when he was tired of

torturing him he sent him to ROMANUS, who sent him to ARIANUS. Now the saint neither ate nor drank the whole time he was on the journey. And ARIANUS took the saint, and drove sharp nails through his hands and his feet, and he said unto him, "If thou wilt not worship the gods I will destroy thee"; and the saint reviled him and his gods, and cursed them. And ARIANUS commanded the soldiers to drag him through the city, and to burn him outside the city of ANTINOË, and they did so, but our Lord Jesus Christ took him out of the fire uninjured. Now when the saint was standing in the fire much blood flowed from his feet. And there was standing there among the people a certain blind leper, [fol. 140*a* 1] and he took some of the blood and smeared it on his eyes and on his body, and straightway he became able to see, and his body was cleansed from his leprosy. And he cried out, and confessed our Lord Jesus Christ, and said boldly, "I am a Christian, I believe on my Lord Jesus Christ." And ARIANUS commanded them to cut off his head with the sword, and they did so, and he received the crown of martyrdom. And Saint BÎFÂMÔN called his servant DÎYÔGÂNÔS (DIOGENES?) and commanded him secretly to anoint his body and to swathe it with fine linen, and to relate the story of his fight to the believers who were in the city of WĔSÎM, and to tell them that the days of persecution would pass; and he made over his body the sign of the Cross, saying, "In the Name of the Father, and the Son, and the Holy Ghost, One God." And the saint approached the soldiers and said unto them, "Do ye what the governor hath commanded you [to do]." And the soldiers took him away from the governor to a place where they would be with him alone, and they cut off his head, and he received the incorruptible crown of martyrdom. And much blood flowed from his neck, and his servant DÎYÔGÂNÔS (DIOGENES?) spread out the fine linen napkin which he had laid up by him, and caught the holy blood therein, and so sweet a perfume filled that place that the soldiers marvelled, and were dismayed, and great fear fell upon them. And when the soldiers departed many believers came, and they and his servant prepared the body of the saint for burial in a splendid manner, and they

brought sweet-smelling unguents and anointed it, and sang many psalms and dirges over it. And straightway they carried it outside the city to the west, and they buried it there, and many miracles were made manifest at his grave. And the servant of the saint took that napkin and laid it upon him. And when he wished to depart to his city [fol. 140*a* 2] he fell into doubt and wondered what he should do. And Saint BÎFÂMÔN appeared unto him, and told him to make known his story to his friend THEODORE, and to the men of his city. And God sent unto him certain believers who carried him with them in the ship, and whilst he was with them in the ship God made manifest many miracles through that napkin. And his servant DÎYÔGÂNÔS (DIOGENES?) told them all that had happened to Saint Abbâ BÎFÂMÔN, and they marvelled exceedingly and glorified God. Then he came to his city WĔSÎM, and he told his friend THEODORE everything which had happened to Saint BÎFÂMÔN, and he gave him the napkin through which very many signs and wonders took place. And this napkin was kept by them until the infidel DIOCLETIAN died, and CONSTANTINE the righteous reigned. And the days of persecution came to an end, when the Christian people enjoyed rest and peace in [all] the cities. And God wished to reveal the body of Saint BÎFÂMÔN, so that it might be a hope to the believers, and a consolation, and strength. Now he became a martyr in the city of ḲÂW, in Upper Egypt, in the district of ṬĔMÂ, on the twenty-seventh day of the month of Ṭĕr. And God made manifest from his body signs and wonders, and great healings, and especially in the church in the city of DĔMÔNÛ, on the twenty-seventh day of the month of Ṭĕr. On that day many people assemble therein, and God maketh manifest in them great healing through the martyrdom of BÎFÂMÔN. [fol. 140*a* 3] Salutation to Abbâ BÎFÂMÔN.

And on this day also are commemorated THEOPHILANTUS and SARNÎS (or SÔSÂ), the martyrs.

And on this day they [angels] carried away ENOCH, the son of JÂRÊD, the son of MAHALALEEL, the son of CAINAN, the

son of HÊNÔK (ENOS), the son of SETH, the son of ADAM, with the rushing of stars, and of lightnings and of winds, and they took him up above the heavens and seated him between two spiritual beings. And he is called the scribe of the commandments of God. And he said, "I will answer on behalf of the righteous, and of him that goeth forth, holy and great, from the habitation of God." And thence he treadeth upon Mount SÎNÂ, and he appeareth with the armies and mighty powers from heaven, and everyone feareth him when he is on the waters. He judgeth (?) DAN, which is on the right hand of the Arabs (?), and he reciteth the memorial of their petition, until the sleep of a dream calleth [fol. 140*b* 1] him, and visions of all are upon him; and they revile the watchers of heaven. And he drew nigh a house which was built upon a stone of crystal, and the walls whereof were inlaid with slabs of stone. And he saw another house which was larger than this, and all its doors were open, and it was built on a tongue of fire, which uttered praise and glory. And he looked and saw a high throne, and the appearance thereof was that of ice, and the circle thereof was like the sun; and the voice of a cherub was going forth under the throne. And he saw seven mountains, three facing the east and three facing the south, and the middle one projected upwards into the heavens. And he saw one hundred and forty wings, and the lord of the winds, and he saw four other faces. And he prophesied concerning Christ, saying, "With the Head of Days was going another, and His face was like the face of a man, and it was fitted with grace like one of the holy angels." And he also saith concerning Christ, "And in that day the Son of man shall be called before the Head of Days, when as yet the sun shall not have been created, nor the stars made." And he also saith, "He shall be a staff to the righteous, and a light to the nations, and a hope for those whom He shall cause pain." And he spake concerning the return of the lights of heaven and described them, one by one, each to its people, each to its dominion, and each by its name. And he spake concerning the doors of heaven, saying, "There are three doors in the face of the heavens; one in the west, one on the right hand, and one on the left." And he spake concerning ADAM, "Behold, a bull went forth from the earth, and this [bull] was white." And he spake concerning EVE, [fol. 140*b* 2] saying, "There went forth a calf, a female." And he saith concerning the Temple: "I saw them overturning this ancient house, and they brought out all the pillars, and all the plants (?) and beauty of this house." And concerning the Church he saith: "God brought sheep into a new house, which was larger and higher than the one before it, and He set them in the front one, which was veiled, and all the pillars thereof were new, and the beauty thereof was new, and greater than that of the former house which was rejected, and all the sheep were in the midst thereof." And he speaketh concerning the believers: "These sheep were all white, and their wool was abundant and pure, and all those who were scattered and the wild beasts of the desert, and the fowl of the heavens, were gathered together into this house, for they were all chosen, and they returned to his house." Salutation to ENOCH, who was caught up into heaven.

XXVIII. ṬĚR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint CLEMENT became a martyr. This saint was the son of a widow who was a believer whose name was AKROSIA, and who lived in the city of KÎRÂS, in the days of ARANIUS and LUCIUS, Kings of the Galatians. And the boy grew up, and his mother taught him all the law and doctrine [fol. 140*b* 3] of the Church. When his days were twelve years, he fought a great fight with fasting, and many prayers, and he devoted himself to the ascetic life. He ate nothing which had been cooked by fire, and he never ate meat, but he lived on the produce of the earth, like the Three Children. When he was appointed deacon he increased in knowledge and wisdom, and the grace of God was upon him. When the report of him reached DIOCLETIAN he had him brought to him, and he

persuaded him earnestly, and promised him to make him his son, if he would obey his commandment and sacrifice to his idols. When he would not hearken to his commands, he tortured him with every kind of torture, but God gave him strength under the torture, and He raised him up unharmed, and He put the wicked ones to shame. Thus was reckoned to him the first of the seven martyrdoms which he suffered at the hands of the tribunes, namely that suffered at the hands of DIOCLETIAN, who tortured him to death a second time. When DIOCLETIAN wearied [of him] he sent him to the Emperor of Rômê, and he wrote to him, saying, "This is a sorcerer, whose like I have never seen, and the like of whose sorcery I have never seen. And behold I have sent him to thee that, peradventure, thou mayest be able to persuade his heart to sacrifice to our gods." When he came to the governor of Rômê, they brought to him apparel of gold, but he would neither take the garments nor look at them. And the governor was wroth with him, but the saint was not afraid, and the emperor tortured him severely on the wheel, and he beat him and cut off his limbs; but God raised him up whole and uninjured, even as he was at first. Third martyrdom: And when the governor was tired of torturing him, he sent him to MAXIMIANUS in the city of Nicomedia, and he tortured him severely, but God put him and all his enemies to shame, and raised him up whole and uninjured. [fol. 141*a* 1] Fourth martyrdom: When MAXIMIANUS was tired of torturing him he sent him back to the governor of KÎRÂS, the city in which he had been reared, and the governor tortured him very severely. Fifth martyrdom: The governor of KÎRÂS sent him to the Emperor TATIANUS, and the saint found many confessors there, and he comforted them, for the saint was perfect in his speech, and the grace of God was upon him; and the emperor tortured him severely. Sixth martyrdom, by the hand of MAXIMIANUS: And when they took him there, the saint found GÂNÎKALAWÔS, and many martyrs, and MAXIMIANUS tortured him severely. Seventh martyrdom by the hand of LUCIAN the governor, who tortured him severely, and then cut off his head; thus the saint received the crown of martyrdom. And a certain believing woman whose

name was SOPHIA came and took his body, and prepared it for burial and buried it. Salutation to CLEMENT.

And on this day also Saint Abbâ 'AKÂWĚḤ became a martyr. This holy man came from the country of the FAYYÛM, from a city the name of which is BAMÂY, and he fought a great fight in the ascetic life. And Satan appeared unto him boldly, and the saint seized him by the hair of his head, and punished him very severely; and Satan adjured the saint, saying, "By the Passion of Christ, release me." And the saint sent him away and he disappeared in the form of smoke. Then the saint went to the governor's house during the time of the persecution, and he cried out boldly, [fol. 141*a* 2] saying, "I am a Christian," and the governor tortured him severely, and after this he cut off his head with the sword; and the saint received the crown of martyrdom in the kingdom of the heavens. And his body is at the present day in the monastery of NAḲLÔN, and many signs and miracles appear through it. Salutation to Abbâ 'AKÂWĚḤ.

And on this day eight hundred (*sic*) men of the company of Saint 'AKÂWĚḤ became martyrs. Salutation to you, O ye eight hundred martyrs.

Salutation to you, O ye company of men who pleased God, from among whom sprang CLEMENT.

Salutation to ABRAHAM, the servant of God, and ISAAC, His friend, and ISRAEL, His beloved.

And on this day also died Saint JOSEPH, son of the Jew MÂḤAWE. This [fol. 141*a* 3] saint was an Israelite, and he grew up in the Jewish Faith, and learned the Books of the Jews. One day he saw the Christian children learning from a book, and he asked his mother to let him join them, and she permitted him to do so, and he learned all the Christian Books, and the Faith of Christ entered his heart. One day he met a young man who was a Christian, who loved him greatly and

taught him the Christian Law at the time of the Eucharist, and JOSEPH received the Holy Mysteries. And on the following day [the children of] the readers, and the psalm-singers gathered together to JOSEPH, and they made with their apparel the similitude of a tabernacle and a shrine, and they brought bread from their parents' houses, and they appointed an archbishop and bishops from among their number. Then they amused themselves, and celebrated the sacrament of the Offering, and then they went and ate and drank in the house of the priest, and he taught them and they remained thus. When the father of JOSEPH heard of this he was filled with wrath, and he bound the arms of his son behind him, and he took him into the tavern, and cast him into the red-hot oven which was there, and shut the door upon him; but the angel of God extinguished the fire and cooled [the oven]. And the mother of JOSEPH missed her son, and she wept and lamented and she did not know what to do. And after seven days and seven nights had passed, a certain JOHN heard the story of JOSEPH, and how he was in the oven, and he went with his companions, and they wept for him, and cried out to him by his name. And JOSEPH said unto them, "Weep ye not, O my brethren, for I am alive by the help [fol. 141*b* 1] of our Lady MARY, the mother of our Lord Jesus Christ, for it was she who hid me in her apparel in the red-hot oven." When they heard this, they told the archbishop, and he went with the priests, and a Book of the Gospel, and a cross, and censers, and he came into the oven, and made a prayer, and brought out JOSEPH unscathed from the midst of the fire, and untied his bonds. And JOSEPH asked him for Christian baptism, and the archbishop baptized him with Christian baptism. And when his father MÂḤAWE heard of this, he fell down at the feet of the archbishop, and he believed on Christ, together with the men of his house. And JOSEPH continued to fast seven days at a time until he was eight and twenty years old, when he entered his cell. When he knew that his departure was nigh, he came into the church of Saint GEORGE the martyr, and he stood up before the picture of our holy Lady, the Virgin MARY, and entreated her to make intercession for him with her Son. And she spake to him from out of the

picture, saying, "Rejoice, O JOSEPH, on the third day, at the third hour of the day, thou shalt die." Salutation to JOSEPH.

And on this day also are commemorated TABÊLÂ and her three (four ?) sons.

And on this day also God blessed seven (*sic*) loaves, and a few fish, [fol. 141*b* 2] even as it is said in the Gospel [Matthew xiv, 19].

XXIX. ṬĚR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint 'AKSÂNÎ (XENAE), which is, being interpreted, "stranger." This holy woman was the daughter of rich and noble parents of the city of Rômê, and she was their only child. And she fought the spiritual fight from her youth up, and she fasted and prayed frequently by day and by night, and she went to a certain house of virgins in the city of Rômê, and devoted herself to them. What food the servants used to bring her from her father's house she gave to the poor and needy, and she ate the food which the virgins ate. And she was always reading the histories of nuns, and she made many petitions to God that He would made her a companion to them. And her father betrothed her to a certain nobleman of the city of Rômê, and they arrayed her in glorious apparel, and adorned her with jewels of gold and silver. And when the day of the marriage-feast and the marriage arrived, she said unto her mother, "O my mother, when ye have given me in marriage, for some time I shall not be able to go to the nunnery. I wish to go to visit them now, and to embrace and salute them, and I will return quickly." And her mother said unto her, "Go, my daughter, and tarry not." When her mother said [fol. 141*b* 3] this to her, 'AKSÂNÎ (XENAE) took all her ornaments of gold and silver, and her royal apparel, and with her two hand-

maidens she departed and went to the sea, where she found a ship which was sailing for the island of Cyprus, and she with her handmaidens embarked in the ship and arrived in the island of Cyprus. And she called herself 'AKSÂNÎ (XENAE), which is, being interpreted, "stranger." And she went to Saint EPIPHANIUS, and told him all her business, and he sent her to the city of Alexandria. And when she arrived there the Apostle PAUL appeared unto her in a dream and told her everything which she was to do, and called her by her name. And on the following day she visited Saint THEOPHILUS, the archbishop, and she shaved off the hair of her head, and he arrayed her in the garb of the men. And she sold all she had with her, both her silver ornaments and her apparel, and she built a church in the name of Saint STEPHEN the protomartyr. And she and certain of the principal virgins and nuns all lived in that church, and this holy woman fought a great spiritual fight. She ate nothing which had been cooked with fire, except bread, and she ate nothing else except herbs. She slept upon the bare ground and had no mattress, and she lived in this way, and carried on her good fight, and the working of righteousness for a period of more than eight years. Then she fell sick a little and died, and on the day of her death God, the Most High, revealed that she was blessed by the grace of heaven in the following manner: At the time of her death, at noon, the people saw a cross of light, and the brilliancy thereof exceeded that of the sun, and brilliant stars surrounded the cross like a crown, and it continued to shine in this wise until [fol. 142*a* 1] they had laid the body of the saint with the bodies of the virgins, and then it disappeared. And the people who were there knew that the cross and the stars had appeared because of the holy woman. And straightway the two handmaidens told the archbishop and all the people about the strife of this saint, from the beginning until the day of her death, and how she changed her name and called herself 'AKSÂNÎ (XENAE), and how she conjured them to conceal her and her secret, and how she always behaved towards them as their sister and not as their mistress. And the archbishop and all the people marvelled at this, and they wrote an account of her strife from the beginning unto the end thereof.

And on this day also is commemorated SIRIACUS (CYRIACUS), the martyr and fighter.

And on this day also are commemorated the pure women of Rômê, and PHÎLEMÛNMÂ, and JULIANA, and SARABÂMÔN, and Abbâ GABRA NÂZRÂWÎ of ḲÂWAT, and the righteous men of DABRA DAGÎ (DÊGUÂ ME'ELÂA).

And on this day also is commemorated the festival of the Birth of our Lord Jesus Christ by our Lady MARY, the holy Virgin.

And on this day also is commemorated Abbâ STEPHEN FALÂSÎ (the "stranger"?) of the desert of the FAYYÛM. This holy man was a fighter, and he sought after the manner of the saints who were in the desert. One day whilst he was wandering about in the desert, he found [fol. 142*a* 2] a skull which had been cast out, and this lay by itself, and it had no flesh on it. When Saint STEPHEN saw it he asked God to make it to inform him concerning the history of the man to whom it belonged, and what kind of faith he had. And straightway there came forth a voice from the skull, saying, "I was a merchant, but did not travel to make money, I knew nothing about alms, and I was satisfied with the multitude of possessions which I had. One day as I was travelling on a journey to a far country I came to a desert place wherein there was no water, and as the heat of the place became very great the camels died, and the servants fled, and I was left alone. On the third day mine eyes became heavy, and I heard as it were a whistling sound, and my spirit went forth from me, and took me into a place of punishment to be rewarded according to my works. And I said unto the judges 'grant me permission to tell you of my doings,' but they would not listen to me. And now I pray that thou wilt pray to God to have mercy upon me for thy sake." And the saint prayed to God for him, and that he might not return to the place of torment. And he heard a voice which said unto him, "I have spared him for thy sake." When Abbâ STEPHEN heard this he went into his cell weeping, and beating his breast,

and he continued his fight until he died. [The text is faulty in several places.] [fol. 142*a* 3]

Salutation to Thy Birth, O Lamp of the Darkness.

Salutation to 'AKSÂNÎ (XENAE) the stranger.

Salutation to STEPHEN, of the desert of the FAYYÛM.

Salutation to SIRIACUS (CYRIACUS) the fighter.

Salutation to you, ye white ears of wheat of DABRA DAGÎ (DÊGUÂ ME'ELÂA).

Salutation to GABRA NÂZRÂWÎ.

XXX. ṬĔR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became martyrs the holy and blessed virgins PISTIS, ELPIS, 'AGÂPÎS, and their mother SOPHIA. This blessed mother [fol. 142*b* 1] belonged to the people of the city of Antioch, and was of noble family, and she brought forth these three daughters and called them by the three above names, the interpretations of which are, "Faith, Hope, and Charity"; and the interpretation of the name of their mother is "Wisdom." And when the maidens had grown a little, she took them to the city of Rômê, and taught them goodness, and piety, and the fear of God, and the doctrine of the Church. And when the report of her came to the Emperor of Rômê, ARIANUS, the wicked, he commanded [the soldiers] to fetch them and to drag them to him by the hair of their heads; and the soldiers did as the emperor commanded. And their mother exhorted them, and taught them, and urged them to endure patiently, and she encouraged them in the Faith of Christ, and said unto them, "Take good heed to yourselves, O my daughters, that your hearts become not weary through considering the honour of this fleeting world, so that ye may not be far from the glory which is everlasting. Endure, O my daughters, so that ye may be with your Bridegroom Christ, and may enter with Him to the heavenly marriage-feast." Now the days of PISTIS, the eldest daughter, were twelve years, and the days of ELPIS were

ten years, and the days of 'AGÂPÎS were nine years. And when they had brought the maidens before the emperor, he commanded them to make PISTIS the eldest come near to him, and he said unto her, "Hearken unto me and I will give thee in marriage to one of the nobles of my empire, and I will shew thee much favour; worship APOLLO." And PISTIS reviled him and cursed him. And he commanded the soldiers to beat her with rods, and to cut off her breasts, and to boil pitch and bitumen in a cauldron [fol. 142*b* 2] and to cast her into it; and they did this to her. And she stood up praying in the cauldron, and the fire never touched her, and the interior of the cauldron became like the dew in the mouth of the morning. And the people who were there marvelled, and many of them believed on our Lord Jesus Christ, and the soldiers cut off their heads as they praised God. Then the governor commanded them to cut off the head of PISTIS with the sword, [and they did so,] and she received the crown of martyrdom in the kingdom of the heavens. And her mother took away her body. Then they brought forward the second daughter whose name was ELPIS, and the soldiers scourged her and beat her very severely, and cast her into the boiling cauldron, but the heart of the flame became like snow. Then the emperor commanded them to take her out, and to cut off her head, and they did this to her, and she received the crown of martyrdom in the kingdom of the heavens; and her mother took away her body. And SOPHIA was afraid for her youngest daughter lest she should become terrified at the torture, and she encouraged her to endure. And the governor commanded them to torture her on the wheel, and they did so, and she cried out to our Lord Jesus Christ to strengthen her and enable her to endure; and God sent an angel, and he smashed the wheel. And the emperor also commanded them to cast her into a red-hot oven, and she made the sign of the Cross over her face, and she threw herself into the oven, and straightway it became as cool dew. And those who were there saw two men in white apparel going about her, and they marvelled exceedingly; and many of them believed on our Lord Jesus Christ, and the soldiers cut off their heads and [fol. 142*b* 3] they became martyrs. Then the governor commanded

them to make iron rods red-hot in a furnace and to lay them upon her, and God strengthened her to endure and the fire did not touch her. Then he commanded them to cut off her head, and they did so, and she received the crown of martyrdom in the kingdom of the heavens. And their mother took the bodies of her three daughters, and made them ready for burial, and brought them to a place outside the city, and she sat down and wept over them; and she besought them to ask God to take away her soul, and God received her petition and took it. And certain believers came and made her ready for burial, and they took her body, and the bodies of her three daughters, and buried them. And as for the wicked emperor, God sent upon him a disease, and his eyes protruded, and his flesh split open, and his bones appeared, and his hands dropped off, amid blood and pus, and worms fell [from him], and all his body rotted, and he died an evil death, for God slew (?) him because of the virgins.

And on this day died Abbâ MÎNÂS, the forty-seventh Archbishop of the city of Alexandria. Great tribulation came upon this holy man during the period of his office. He finished a good fight, and he endured many tribulations, and he pleased God, and he protected his flock for nine years and died in peace. [fol. 143*a* 1] Salutation to MÎNÂS.

And on this day also Saint THECLA, and the four virgins who were with her, became martyrs. And with them there was a certain sinful man, a priest, whose name was PÔLÂ, and one reported to the governor that he was a rich man, and he commanded [the soldiers] to seize his riches. And PÔLÂ came to the governor, and entreated him to restore to him his possessions, but he refused. And he brought the holy virgins to the governor who ordered them to worship the sun, and when they refused the governor said unto PÔLÂ the priest, "If thou wilt eat a dead body, and drink blood, I will give back to thee thy possessions." And PÔLÂ did as the governor commanded him, and he denied Christ. And when pretexts for killing PÔLÂ were wanted by the governor he said unto him, "If thou wilt

make the virgins deny their Faith I will give back to thee thy possessions." And PÔLÂ talked to the virgins, and told them what the governor said unto him, and they reviled PÔLÂ, saying, "Thou son of Satan, thou enemy of righteousness, seeing that thou art our teacher, how canst thou advise us to deny Christ?" When the governor heard their words he commanded the soldiers to beat them with whips, but they neither made answer to the governor, nor did they fear his tortures. And the governor spake again unto PÔLÂ, saying, "If thou wilt kill the virgins I will give back to thee thy possessions." When PÔLÂ heard this, he worked up his courage and he went to kill the virgins, for his heart was filled with love for gold, like that of JUDAS ISCARIOT. And the virgins said unto him, "O wicked (?) shepherd, how canst thou destroy thy sheep because of thy love of money? We have received from thy hand the Body and Blood of Christ." And [fol. 143*a* 2] whilst they were saying these words, he cut off their heads with the sword, after the manner of a man who is killed in war. And the governor saw the madness of PÔLÂ, and he slew him with the sword and he died, having lost his money and his Faith. Now the names of the virgins were THECLA, and MARIA, and MARTHA and her handmaiden, and ʿABĚYÂ. Salutation to THECLA and to the four virgins who were with her.

And on this day also Saint IRENE became a martyr. The father of this saint was Emperor of Rômê, and his name was MARCIANUS, and he worshipped idols; and her mother was a Christian woman. And having begotten this holy woman her parents built a tower for her, and they brought her there with twelve virgins, who wore ornaments of gold and silver; and they sent up with her ninety-seven idols for her to worship, and they sealed the door upon her, and she remained inside for seven years and seven months. One day when she lifted up her eyes towards the east she saw a dove with an olive branch in her mouth, and she threw the branch on the table; and the saint lifted up her eyes again towards the west, and she saw a raven with a serpent in his mouth, which he threw on the table; and she also saw a hawk with a crown in his mouth, which he

threw on the table. And the vision being finished she marvelled. And when her teacher, whom her father the emperor had given her, came and she had related [fol. 143*a* 3] to him the vision, he said unto her, "The dove is the wisdom of Rômê, and the olive branch is the seal of baptism; and the hawk is a strong king, and the crown is good works, and the raven is a weak king; needs must that thou shalt suffer for the Name of Christ." When the saint had grown up her father and mother went up to her, and they talked with her concerning the matter of her marriage; and Saint IRENE said unto them, "Wait for me [to answer] seven days." And then she prayed to God that He would direct her into the way which was right. And the angel of God came and said unto her, "Be strong, and of good courage, and put on strength, for TIMOTHY, the apostle of PAUL, shall come unto thee, and he shall baptize thee with Christian baptism, and thou shalt become a martyr. And TIMOTHY came, and, having rent the walls of the house, entered her presence, and taught her all the commandments of the Gospel. Then he brought water, and prayed over her, and baptized her in the Name of the Father and the Son and the Holy Spirit; and he departed from her. And having risen up Saint IRENE smashed all the idols of her father. After seven days her father and her mother came unto her and talked to her as before, and Saint IRENE answered and said, "I have been called by the heavenly King, Jesus Christ, and I have been baptized in His Name." When her father heard his daughter's words he was wroth, and he took her down from her upper room and dragged her away, and her mother followed her, scattering ashes upon her head as she went. And he commanded his servants to bring four horses that were bound in chains, and to tie her to them by the hair of her head. And one of the horses shied because one of the chains cut him, and he cut off the right hand of the emperor, [fol. 143*b* 1] who fell down and died. And IRENE having risen up and prayed, lifted up the dead, and she made his hand to be as it had been formerly. And when the people saw this they and her father believed on the Lord Jesus Christ, and three thousand souls were baptized by her hands. When the Emperor DECIUS heard of her he came into

that city and seized Saint IRENE, and he commanded the soldiers to hang her up by her hair, and they did so. Then he commanded them to cast her into a deep pit filled with serpents and scorpions; and by the power of God they all died. And he also commanded them to saw her in halves with a saw, but the saw broke and the wicked emperor died. And when the son of the emperor heard this he attacked the city, and he seized Saint IRENE, and he commanded the soldiers to drive sharp nails through her hands and her feet, and to heap up a great quantity of sand on her back, and to tie her to the tails of four horses, in order to destroy her body; but they were unable to vanquish her with all these tortures. As for that wicked man, the angel of God killed him with a spear of fire. And Saint IRENE healed the sick, and even raised the dead. And a fourth emperor who heard about her, had her brought into his presence, and he pressed her to offer to the gods; and when she refused to do so he commanded them to cast her into the fire, and she came out of the fire and cursed the emperor. And when he saw the miracle he himself believed on Christ. And the King of Persia came to the city, and he seized Saint IRENE, and drove his spear into her with his own hands, and she died; and the angel of God came and raised her up, and she came into the city preaching in the Name of Christ. And after a few days [fol. 143*b* 2] she was caught up into the Garden of Delight. Salutation to IRENE.

And on this day also died GREGORY the theologian.

And on this day also died Abbâ 'AKRĚSṬĚRÔS (CHRISTOPHER) the fighter. This saint lived in the desert of the JORDAN, and one of the monks bowed before him and entreated him, saying, "O my father 'AKRĚSṬĚRÔS (CHRISTOPHER), do me an act of grace, and describe to me all thy manner of life and work so that I may profit thereby." And the old man said unto him, "O my son, when I became a monk I was a young man, and I used to go by night to the sanctuary (or, church) of Saint THEODOSIUS to pray there. In it were eighteen steps, and on each step I used to make one hundred prostrations

until they blew the horn. Then straightway I would go into the church, and finish my Rule with the brethren, and I continued to do this for ten years. One day after I had finished my usual prayers, my mind was carried away captive, and I saw two men in white raiment trimming the lamps; one half of them they left lighted and the other half they extinguished. And I said unto them, 'What is this thing?' And these fathers said unto me, [fol. 143*b* 3] 'The lamp of the man who loveth his brother burneth.' And I said unto them, 'Of which kind is my lamp?' And they said unto me, 'Thou lovest thy brethren, and we keep thy lamp alight.'" Then 'AKRĔSṬĔRÔS (CHRISTOPHER) went into the monastery of SÎNÂ by himself, and he dwelt there for fifty years, the whole time fighting the spiritual fight. And a voice came unto him, saying, "Return to thy monastery so that thou mayest be with thy fathers"; then he returned to his monastery, and died in peace.

And on this day also are commemorated the righteous who fled.

Salutation to 'AKRĔSṬĔRÔS (CHRISTOPHER).

Salutation to the many thousands of souls who looking on at IRENE believed on the Lord Jesus Christ. [The Bodleian MS. gives the number as 130,030.]

Here endeth that which is to be read during the month of Ṭĕr in the peace of God, to Whom be glory for ever and ever. Amen.

THE SIXTH MONTH—YAKÂTÎT

(FEB. 6–MARCH 6)

[fol. 144*a* 1] The first day of the blessed month Yakâtît containeth eleven hours, and then this period increaseth.

I. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the General Council of One Hundred and Fifty holy fathers and bishops, who assembled in the city of Constantinia, in the day of the Emperor THEODOSIUS the Great. The assembling of them took place because of MACEDONIUS, Archbishop of the city of Constantinople, and his denial [of the existence] of the Holy Spirit, for he said in the wickedness of his heart, "The Holy Spirit is a created thing, like all other created things." And another reason for the assembling of the Council was BASILIUS, Bishop of the city of BĔNYÂ, who said, "The Father, and the Son, and the Holy Spirit are One Person, and One Being"; and another reason was APOLLINARIUS, the infidel, who said, "The only flesh which the Son took was the flesh which appertaineth absolutely to the animal, and which is without a rational and understanding soul, and His Godhead was to Him instead of soul and heart (understanding)." And these three having made this shameful denial, the fathers gathered together to the emperor, and asked him to convene a Council to consider the denial of these three infidels, and he assented to their words. And straightway he sent a letter to DAMÂLÎS, Archbishop of the city of Rômê, and to MELITON, Archbishop of the city of Antioch, and to CYRIL, Bishop of the city of Jerusalem, and he commanded them to bring with them the bishops who were associated with them in their countries. And these fathers, namely One Hundred and Fifty bishops, came and their assembly took place in

the city of Constantinia. Now the Archbishop of the city of Rômê did not come, but [fol. 144*a* 2] certain learned men came in his stead, and they brought with them a letter written with his own hand. The head and chief of this Council was TIMOTHY, Archbishop of the city of Alexandria, and he called MACEDONIUS, and commanded him to expound his unclean Faith. And that infidel said, "The Holy Spirit is a created thing, like all other created things." And TIMOTHY answered him and said, "With us the Holy Spirit is the Spirit of God, and is uncreate, and we do not consider the life of God to be a created thing; he who saith this hath no life in him. And thou sayest that He is create. Now, it is better for thee to turn from this shameful denial, before thou art punished in GAHÂNNUM and everlasting fire." But MACEDONIUS would neither hearken nor repent, and TIMOTHY anathematized him and excommunicated him, and he cut him off from his office, and drove him forth. Then TIMOTHY said unto BASILIUS, "Declare thy opinion, O evil and unclean man!" And he said, "The Father, and the Son, and the Holy Spirit are One Person, and One Being." And Abbâ TIMOTHY answered and said unto him, "If it be that the Three Holy Ones are One Being, as thou sayest in thy madness, behold the mention of the Three is destroyed, and thy Christian baptism is destroyed, for thou wast baptized in the Name of the Father and the Son and the Holy Spirit, and thou hast denied the Holy Three, as thou sayest in thy madness. Did the Holy Three become incarnate, and suffer and die? Are the words which are in the Holy Gospel to have no effect which say, The Son stood in the Jordan, and the Spirit descended upon Him overshadowing Him, and the Father cried out from heaven, saying, This is My Son, Whom I love, hear ye Him? It is best for thee to repent of thy [fol. 144*a* 3] evil denial. ARIUS denieth the Son, and MACEDONIUS denieth the Holy Spirit, and thou art a partner with them, for thou deniest both the Son and the Holy Spirit." But SABELIUS (*sic*) would not repent, neither would he hearken unto him, and TIMOTHY anathematized him and excommunicated him, and cut him off [from his office], and drove him forth. Then TIMOTHY said unto APOLLINARIUS, "Expound thy evil and

shameful opinion." And he said in his madness, "The only flesh which the Son took was the flesh which appertaineth absolutely to the animal, and which is without a rational and understanding soul, and [His Godhead] was to Him in the place of a heart and soul [understanding]." And TIMOTHY answered and said unto him, "God the Word took flesh of our nature, and He became one with us, so that He might deliver us; and if it be that the only flesh He took was that which appertaineth absolutely to the animal, and is without a rational and understanding soul, then it followeth that He cannot save the children of men, but only animals, according to what thou sayest in thy madness. For the children of men shall not rise up in the day of the resurrection, except as rational and understanding souls, and with them shall rise their bodies, according to their deeds, whether it be for punishment, or whether it be for joy. And, according to thy madness, shall the operation of His wisdom, and His Incarnation, be destroyed? And how did He say concerning Himself, that He was not one with a rational and understanding soul? It is better for thee to repent of this evil counsel, and this polluted infidelity." But APOLLINARIUS would not turn, and he would not hearken, and TIMOTHY anathematized him and excommunicated him, and cut him off [from his office], with these three (*sic*) others. And he excommunicated these three infidels by the mouths of all the One Hundred and Fifty holy bishops [fol. 144*b* 1] of the Council, and he excommunicated those who followed them, and those who believed their words. And then they added to the prayer of the Faith the words, "We believe in the Holy Spirit," on to the end. Now the Three Hundred and Eighteen fathers had drawn up [the prayer of the Faith] without [these words], as far as the place where it saith, "And there is no end to His kingdom." And at the place where they made the prayer of the Faith to end, these One Hundred and Fifty fathers added the words "And there is no end to His kingdom." Then they drew up at this General Council a Canon, and subscribed it with their hands, and to this day all Christian peoples observe their Law. Now the assembling of these One Hundred and Fifty fathers and bishops took place in the five thousand eight hundred and

eighty-second year since the creation of the world. Salutation to the General Council of Constantinia.

And on this day also is celebrated the festival of the consecration of the church which was built in the name of Saint PETER, the archbishop, who excommunicated ARIUS. Now he became a martyr in the city of Alexandria, at the end of the reign of DIOCLETIAN, the infidel. When CONSTANTINE began to reign he destroyed the houses of idols, and built churches, and the believers built a church to the west of the city of Alexandria in the name of Saint PETER; and it was consecrated as it were this day; and many signs and miracles took place therein. And the church existed until the Muslims ruled in the land of Egypt. After they had ruled for many days, the church of the west [of the city] became well known, and then [fol. 144*b* 2] it was pulled down and laid in ruins; but the church of the blessed PETER, which is in the heavens, is strong, and no injury shall ever come upon it. Salutation to the consecration of thy church, O PETER.

And on this day also are commemorated the deaths of 'ASKENÂFER and his wife.

II. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ LONGINUS, abbot of the monastery of ZĔGÂG, which is outside the city of Alexandria. This saint was a man of Cilicia where he became a monk, and his teacher, who loved Christ, was a righteous monk, who fled from the approbation of men. At that time the abbot of their monastery died, and [the monks] wanted to appoint as abbot the old man Abbâ LUCIANUS, his teacher. And Abbâ LUCIANUS took his disciple LONGINUS, and they went forth from Cilicia, and came to a city of Syria, and they took up their abode in [fol. 144*b* 3] a church. And our Lord Christ did not wish that

their righteousness should be hidden, for a city which is set upon a hill shall not be hidden; and God wrought many signs and wonders by their hands, and they received praise and honour from men. And Saint LONGINUS went forth from his teacher, by his advice, and came to the country of Egypt, and when he arrived at the monastery of ZĔGÂG, the monks welcomed him with joy, and he dwelt in that monastery until its abbot died. When the monks knew of the spiritual fight of the saint, and his good qualities, and virtues, and righteousness, they appointed him abbot of the monastery of ZĔGÂG. A few days later his teacher, the monk Abbâ LUCIANUS, arrived. And they used to make roofs of boats (awnings?), and they lived on the work of their hands; and they dwelt together, single-heartedly, for many days, and God performed many signs and miracles by their hands. And then Abbâ LUCIANUS died. Now the assembling of the Council of Chalcedon took place in the days of MARCIANUS, the infidel, and he sent messengers into all the countries with the Book of the unclean Faith which attributed to Christ two Natures. And three of his envoys having come to the monastery of ZĔGÂG, and given a copy of that Book to Abbâ LONGINUS, they said unto him, "The Emperor MARCIANUS hath commanded that ye shall believe what is written in this Book." And Saint LONGINUS said, "I can do nothing without the advice of the holy fathers; come with me that we may take counsel [with them]." And he brought the messengers of the emperor into the cave wherein were the bodies of the holy old men, and he laid that Book upon them, [fol. 145*a* 1] and he said unto them, "O my fathers, say ye not that ye have lain down in death, and are at peace. Behold, they have brought this Book wherein is written the unclean Faith, which assigneth to Christ two Natures. Do ye command me to subscribe thereto, and to believe its words, or not? If ye do not tell me what I shall do, as God liveth, I will cast out your bones from this place." And a voice came forth from their bodies, and all the men heard it, saying, "Forsake thou not the True Faith of our fathers the Apostles, and of our fathers the Three Hundred and Eighteen; and follow not the unclean Book, and remove it from our bodies." And

when the envoys of the emperor heard these words they marvelled exceedingly, and fear and great trembling fell upon them, and they did not return to the emperor, but they shaved the hair of their heads, and became monks in that monastery; and they lived there for many years and died there. And Saint LONGINUS having finished his good fight, at a ripe old age, and pleased God, died in peace, and received a crown of martyrdom.

And on this day also died Abbâ PAWLÎ (PAUL) who was the greatest of all the desert monks, and the equal of the angels who keep vigil. This saint was a native of the city of Alexandria, and his name was PAWLÎ (PAUL), and he had a brother whose name was PETER, and their father was a rich man. And the multitude of his possessions, of gold, and silver, and costly apparel, was countless. [fol. 145*a* 2] And when their parents died, and the days of their mourning for them were ended, the two brothers began to divide their inheritance from their father; and PAWLÎ'S (PAUL'S) brother PETER took the larger share, and assigned to PAWLÎ (PAUL) the lesser share. And the heart of PAWLÎ (PAUL) was sad about this, and he said unto his brother, "Why dost thou not give me my share of the inheritance of my father?" And PETER answered and said unto him, "Thou art a young man, and will squander thy money, and I will take care of it for thee until thou art grown up." Thereupon PAWLÎ (PAUL) became wroth, and the two brothers quarrelled together, and they went to the governor, so that he might do justice to each. And as they were going along, they met a dead man, and he was ready for the tomb, and men were carrying him on a bier, and many men were following him and making lamentation for him. And straightway Saint PAWLÎ (PAUL) called to one of those who were following the dead man, and said unto him, "Who is this that hath died this day?" And the man said unto him, "He is a very well-known man, my son. He who died this day was a rich man, and he lived delicately, and possessed gold and silver, and behold, he hath left all this, and he goeth naked to the grave, in a sea of sins, by the road on which he shall never return. And now, O

my son, it is meet for us to fight for the salvation of our souls, for we know not when we shall die. But, blessed is the man who hath dominion and money in this world! And let him abandon riches if he would receive great honour in the heavenly Jerusalem, the city of all the saints." When Abbâ PAWLÎ (PAUL) heard these words he cried out in his heart, saying, "What have I to do with the possessions of this fleeting world, which after a few days I must leave, and depart naked?" Then he turned to his brother, and said unto him, "Let us go back together to our [fol. 145*a* 3] house, for from this time onward I will never speak again about money." Then he fled from his brother, and went outside the city, and he went into a grave and sat down inside it, and for three days and three nights he prayed and entreated God to guide him into the [right] way. And his brother passed many days in going round about through all the villages seeking for him, but he found him not; and he sorrowed for him with a very great sorrow. And whilst Saint PAWLÎ (PAUL) was sitting in that tomb for three days, he did not remember food and drink, and fear and terror did not assail him, for the might of God overshadowed him. And on the fourth day God sent His angel to him, and he caught him up from the grave, and carried him into the Inner Desert, towards the east, and he set him down in that place by the side of a well of water; and then the angel embraced him, and went up into [heaven]. And Saint Abbâ PAWLÎ (PAUL) found a cave wherein wild beasts lived, and he entered therein. And he made himself garments of palm fibre, and put them on, and he prayed, saying, "O my Lord Jesus Christ, Son of the Living God, keep me, and deliver me from the hand of the Enemy, who is merciless. And let Thy mercy come upon me, and strengthen Thou me, so that I may finish my fight, through Thy good pleasure, O King of all the generations of men, for to Thee belong power and glory for ever." And he lived in that cave for eighty years, and he never saw a man. And his apparel was [made of] cloth made of palm fibre. And God used to send unto him daily at eventide, a raven, which had with him half a loaf of bread, and he would give it to PAWLÎ (PAUL). And when God wished to make manifest the holiness and

righteousness of PAWLÎ (PAUL), [fol. 145*b* 1] He sent an angel to the great father Abbâ ANTHONY, who thought in his heart that he was the first who dwelt in the desert. And the angel came to Abbâ ANTHONY and said unto him, "In the Inner Desert, distant from thee two days' journey, there is a man for whose feet the men of the world are not meet to be a footstool. Through his prayer the world is kept in a right course, and the earth giveth its fruit. Through him the dew falleth on the earth, and the sun riseth upon all the sinners of the earth, and because of his goodness God beareth all the creation of the children of men." And when Abbâ ANTHONY heard these words he rose up, and went into the Inner Desert, believing that God was with him, and that He would make straight his road. And he found the footprints of a man, and the footprints of many wild beasts, and sheep, and cattle, about the footprints of the man, [and he followed them] till he arrived at his cave; and he heard the holy man singing in his cave. And Abbâ ANTHONY took up a stone, and knocked at the door of the cave therewith. And when Saint PAWLÎ (PAUL) heard him knocking, he thought that it was some work of Satan, and he took up a large stone, and set it against the end of the bolt which fastened the door of his cave. When ANTHONY heard [this] he cried out, and said, "I have sought and it was given unto me to find, I have asked and I have received, I have knocked and it hath been opened to me." And straightway Abbâ PAWLÎ (PAUL) opened the door to him, and brought him in, and each embraced the other with a spiritual embrace, and they prayed together and sat down. And ANTHONY said unto him, "What is thy name, O my father?" And the blessed old man Abbâ PAWLÎ (PAUL) answered, and said unto him, "If thou dost not know my name, why hast thou [fol. 145*b* 2] journeyed [to] this place?" And at that moment God opened the heart of ANTHONY, and he said unto him, "Blessed am I that I was held worthy to see the second PAWLÎ (PAUL)." And whilst they were talking together about the greatness of God, behold a raven came at eventide, and dropped down to the saint a whole bread cake. And Abbâ PAWLÎ (PAUL) said unto Abbâ ANTHONY, "Now do I know that thou art a man of God. Behold, I have been living in this

desert until to-day eighty years, and each day God hath sent unto me half a bread-cake, and behold to-day He hath sent thy food." And after this they rose up together, and prayed until the star in the west appeared, when they sat down and ate. And after they had eaten they rose up and prayed and glorified God until the dawn broke. And when they saw the light of the dawn and that the sun had risen, they embraced each other. And ANTHONY said unto PAWLÎ (PAUL), "O my father, where hast thou received the Holy Mysteries during all the days wherein thou hast been living in this desert?" And Saint Abbâ PAWLÎ (PAUL) answered and said unto him, "God sent to me His angel, and he administered to me the Holy Mysteries each day preceding the Sabbath, and on the First Day of the week, and then he went up to heaven; and he worketh for me each day." And ANTHONY said unto him, "I want thee to inform me about the garb of the monks—will it increase on earth, or not?" And the blessed man smiled, and uttered a cry of grief. And ANTHONY said unto him, "When I see thee smiling, I smile also, and rejoice thereat; but when thou utterest a cry of grief I feel sad." And Saint PAWLÎ (PAUL) answered and said unto him, "These mountains and deserts [fol. 145*b* 3] shall become like the habitations of doves, and God shall gather together into them His chosen ones from among all the monks; and this name of 'chosen one' shall change, and their name shall be 'monks.' And they shall rejoice many days, and God shall remove them before [the coming of] wrath. After them there shall rise up a generation of men who will neither hear nor submit to their teachers, and who will not keep vigil at night for their soul's sake. Then shall God be wroth with the mountains and deserts, and He will despoil them of the wicked folk who have neither heart nor Law; and the mountains and the deserts shall be waste for many days. But the memorial of the saints shall not perish. And God shall pour compassion into the hearts of other men, and they shall go to the mountains and deserts, and dwell in them, [and they shall be inhabited] a second time. And Satan shall go into the mountains (or, monasteries), and cause war in their midst, and they shall cast aside the garb of the monk, and shall go

down into the world, for they shall not find the strength of the love of God, and they shall not endure therein; for it is written, 'By patience ye shall make yourselves to possess your souls' (Isaiah xxx, 15)." And ANTHONY said unto him, "Blessed be the day, O my father, wherein I was held worthy to see thy face, O blessed Abbâ PAWLÎ (PAUL)." And Saint Abbâ PAWLÎ (PAUL) said unto him, "Rise up now and depart to thy habitation, and bring with thee the garment which CONSTANTINE gave unto ATHANASIUS, the archbishop, and which Abbâ ATHANASIUS put upon thee, so that thou mayest bury my body therein." And ANTHONY [fol. 146*a* 1] marvelled at his words and his mention of the garment of the archbishop, and he believed all the prophecies which he had prophesied to him. And Saint Abbâ PAWLÎ (PAUL) said unto him, "Make haste, and stand not, for the time of my going forth is nigh, as unto all men." When ANTHONY heard this he was greatly frightened, and he wept; and he went out from him, and journeyed for two days and two nights, until he came to his abode. And he took the garment and went back, and as he was on the road he saw Abbâ BÛLÂ (PAWLÎ) (PAUL) and the company of the angels singing praises in the air, and they said, "Glory be to God." And they said also, "Peace be unto thee, O thou chosen one of God, our Lord Jesus Christ, thou blessed father, Abbâ PÂWLÎ (*sic*) (PAUL), thou man of God; the angels rejoice with thee, for thou shalt rejoice in the kingdom of the heavens. Darkness hath left thee and they shall take thee to the country of light; sorrow hath left thee, and they shall take thee to the joy which is for ever. Blessed art thou in thy generation, O thou PÂWLÎ (PAUL), the desert monk, thou man of God, thou PÂWLÎ (PAUL), the desert monk." And when they had said these words of praise they disappeared. And the blessed ANTHONY said, "This is the soul of my father Abbâ PÂWLÎ (PAUL) which they are taking up to heaven." Then ANTHONY entered the cave, and he found Saint Abbâ PÂWLÎ (PAUL) kneeling on his knees with his face [to the ground], and his hands were spread out like a cross. And he took him up and he seemed to be alive, and he covered him over, and wept over him, saying, "Remember me, O my father, in the habitations of heaven wherein

thou wilt dwell." Then [fol. 146*a* 2] Saint ANTHONY took him, and wrapped his body up in that garment, and he took the Book and fulfilled over him the Canon of the Law of the Church, and he prayed over him three times, and read over him the Four Gospels. And he took up his garment made of the hair of a mule, and he wondered what he should do with it, for he had no digging tool with him. And straightway there came unto him two lions, and they bowed low before the body of Saint PÂWLÎ (PAUL), and they saluted him. And Abbâ ANTHONY was dismayed and was afraid when he saw the lions, and the lions bent their heads to ANTHONY, as if they were asking him a question, and they licked his feet as if they had known him before, and they made signs to him as if they would say unto him, "Where shall we dig a grave for him?" And Abbâ ANTHONY understood their signs, and he measured out for them a space as long as the body of PÂWLÎ (PAUL), and he shewed them how deep the pit was to be, and the two lions dug, one towards the head and the other towards the feet, for a space of four cubits. And ANTHONY made a sign to them and said unto them, "This is enough for you"; and the lions came up out of the grave, and they crouched before Abbâ ANTHONY as if they would say, "Forgive us, and remember us, and bless us." And he blessed them, and they went away from him, and Saint ANTHONY wrapped up the body of Saint Abbâ PÂWLÎ (PAUL) and buried him. And after this he took the head-cloth, and the pallet, of Abbâ PÂWLÎ (PAUL), and his garment made of mule's hair, like a son who inheriteth the possessions of his father. And he set a mark on the place where his grave was, and he journeyed on foot and departed from the east until he arrived at the city of Alexandria, facing the west. And he went into the presence of Abbâ ATHANASIUS the archbishop, and he told him what had happened to Saint Abbâ PÂWLÎ (PAUL). And when the archbishop heard the story [fol. 146*a* 3] of the saint he rejoiced and took the garment of the blessed Abbâ PÂWLÎ (PAUL), and laid it up by him; and he wore it three times a year, namely on the festival of the Epiphany, on the festival of the Resurrection of the Redeemer, and on the festival of the Great Ascension. And the archbishop sent priests, and

deacons, and men, with Abbâ ANTHONY, and carts with them to fetch the body of Saint Abbâ PÂWLÎ (PAUL). And they went round about in the mountains for many days without finding the grave of the saint, for it was hidden from them [by the sand]. And Saint Abbâ PÂWLÎ (PAUL) appeared unto the Archbishop Abbâ ATHANASIUS, and said unto him, "Send a messenger to bring back the men, and let them not labour [in vain], for God doth not wish any man to see me until the appearance of the Lord Christ"; and the archbishop sent a messenger and brought back the men. And one day God willed to make manifest the glory of the Abbâ PÂWLÎ'S (PAUL'S) cloak of mule's hair. And at that time a certain young man of the city of Alexandria, who was a Christian, died. "Now believe me, O Christian folk, I, your father ATHANASIUS, took this garment of mule's hair which belonged to the blessed Abbâ PÂWLÎ (PAUL), and laid it upon the dead man, and he rose up straightway. I, ATHANASIUS, who have been appointed chief in the Church, saw this with my own eyes. And I, ISIDORE the bishop, was a witness of this thing. And I, ANTHONY, who was first appointed a priest by the hand of Abbâ ATHANASIUS, am a witness of this thing, and I have subscribed this statement." And two [fol. 146*b* 1] or three other men testified that this was true. And the story of this miracle was noised about throughout all the countries of Egypt, and in the city of Alexandria, and all men marvelled, and glorified God, Who worketh miracles by His saints. Salutation to Abbâ PÂWLÎ (PAUL).

And on this day THOMAS made manifest a miracle when he went forth to preach where our Lord commanded him to go. And when he drew nigh thereto, and had come within two stadia of the city, he turned aside from the road and saw by chance a dead young man, and his appearance was very goodly. And the apostle said, "My Lord, was it that I might experience this trial that Thou didst bring me hither? But Thy Will be done." And having said this he prayed much for the dead man, and straightway there came forth from the side of a stone a great serpent which lashed the ground with its tail, and cried out with a loud voice, saying, "What have I to do with thee, O

apostle of Christ, thou hast come to annul my work?" And the apostle said unto him, "Yea, speak." And the serpent said, "There was a beautiful woman [who came] from the vineyard, and I saw her and loved her. Then I found this young man kissing her, and consorting with her on the day of the Sabbath; but it is unnecessary for me to describe before thee all the wickedness which he committed. I knew that he was an associate of Christ, and therefore I killed him." And the Satan who ruled over the serpent told the apostle all the evil which he used to do to the children of men. Then the apostle anathematized him in the Name of Jesus Christ, and commanded him to withdraw the poison from the [dead] man. [fol. 146*b* 2] And straightway the serpent blew himself out, and burst asunder and died, and the young man leaped up and embraced the feet of the apostle and recovered. And in this place the apostle made the people to believe, and he built them a church. Then the apostle went into the city with the young man whom he had raised from the dead, and as they were standing and talking to the people of that place, a young ass came and stood before him, and he opened his mouth and said, "O associate of Christ, and apostle of the Most High, who knoweth the things which are hidden, thou companion of the Son of God, come return thou to Him that sent thee, God. Get up, and mount upon my back, and rest until thou enterest the city." And when the apostle heard him he marvelled exceedingly, and he praised God, and said unto the ass, "To what race dost thou belong that thou speaketh such deep mysteries?" And the ass said unto him, "I am a descendant of the offspring of the ass which was in the service of Balaam, and the ass whereon thy Lord and Teacher rode was descended from him, and was my father. Now as for me, I have been sent to give thee rest and for thee to mount upon"; and the apostle refused to mount upon him. And when the ass had made many entreaties to him, the apostle mounted upon him, and he came to the gates of the city with many people following him; and he alighted from the ass, and said unto him, "Depart, and take heed whither thou departest," and straightway the ass fell down and died. [fol. 146*b* 3] And those who saw this were dismayed, and they

said unto the apostle, "Make him to live and raise him up." And the apostle said unto them, "I could raise him up by the power of my God, but it is better for him so"; and he commanded them to dig a hole in the ground, and to bury him, and then he gave them the salutation of peace and departed from them. Salutation to THOMAS.

III. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father and ascetic, the blessed JACOB, the monk. He rejected the world in his youth, and went and lived in a cave for fifteen years, and he fought the fight, with long fasting, and prayer, and vigil by night, and prostrations without ceasing; and he never went out from his cell, or entered a city, for a period of fifteen years, and he never looked upon the face of a woman. And certain evil men who were among the followers of Diabolus made a plan against him, and they caused a certain harlot to go to the saint, and she went into his cell to him, and she made lewd gestures before him, and invited him to work sin with her. [fol. 147*a* 1] And the saint warned her about the fire of GAHÂNNUM, and the punishment which is for ever, and through him she repented, and fought the spiritual fight and pleased God. And after this Satan made a plot against him, and he entered into the heart of a daughter of a certain nobleman of the city, and he cast her down on the ground, and rolled her over, and Satan put into the heart of her father [the idea] that no one could heal her except JACOB the monk in the cell. And her father took her, and brought her to the saint, and he asked him to heal her by his prayers; and the saint prayed over her, and she was healed straightway, but her father was afraid to take her away at once, saying that the Satan might come back to her. And the father left her with the saint, and her brother who was a little boy with her, and departed. Then Satan took up war against the saint by night and by day, and at length he made him to fall into sin with her. And having fallen into sin with her he became afraid lest the

sin should be made manifest, and that the people would kill him because of it, and he killed the woman and her brother. Thereupon Satan cast despair in his heart, and he went forth from his cell to go into the world. And He Who desireth not the death of a sinner had compassion upon him, and He sent a righteous monk unto him, and the holy man found him on the road as he was journeying along, and he welcomed him and embraced him. When he saw that JACOB was sad and sorry, he asked him, saying, "What hath happened to thee? What maketh thee sad?" And JACOB told him everything which had happened, how he had fallen through that maiden, and how he had killed her and her brother. And that righteous monk said unto him, "Fear not, be strong, and cut not off hope, for God is compassionate and merciful"; and then [fol. 147*a* 2] he laid upon him fasting, and prayer, and prostrations. And JACOB went back and entered his cell, and shut himself in, and he endured great toil and tribulation; and he fasted frequently and prayed, and kept vigil and made many prostrations. And he always ate grass, and the herbs of the earth, and he sorrowed in his heart, and was sad, and said, "Will God accept me and forgive me my sin?" And he continued to fight, and repented deeply for forty years. And God willed to reveal to him that He had accepted his repentance, and He brought a great famine upon the city that year, and said unto the Bishop of that city, "The famine will only pass away through the prayer of JACOB, the monk who is in a pit." And the bishop rose up straightway, and took with him the priests and people of the city, and they came to Saint JACOB, and asked him to pray on their behalf, that God would have mercy upon them and bring down rain. And he refused, saying, "I am a sinner and a wrongdoer, and I have provoked God to wrath with my sins"; and the bishop told him what God had said concerning him. And straightway he submitted to the bishop, and he went out with the people and he prayed, and wept, saying, "They think that JACOB is a man," and his prayer was with tears. And he said unto God, "How can I shew my unclean face before Thy holiness, O God? How can I lift up my face which is blackened with much sin to the heaven of Thy holiness?"

And he prayed a long time, and before he finished his prayer much rain fell, and he knew that God [fol. 147*a* 3] had accepted his prayer and his repentance, and had forgiven him his sin. And after this he doubled his fastings, and his prayers, and vigils, and prostrations, and he admonished himself, saying, "Fight and take care that thou dost not fall a second time." And he ended his days at a good old age, and he pleased God and died in peace. Salutation to JACOB.

And on this day also took place the translation of the body of Abbâ EPHRAIM, the Syrian. Salutation to the translation of thy body, O EPHRAIM.

And on this day also took place the death of Abbâ 'EBĔLÔ (APOLLO ?), the chief of the anchorites, through whose virtues flourished the fruit of the Faith. When ATHANASIUS, Archbishop of Alexandria, returned, BASIL, Bishop of Caesarea, came to him, and the two of them passed the night in the church of 'ABÛḲÎR. And as they were talking together about the saints who were in the religious houses of Egypt, the father archbishop said, "Abbâ PACHOMIUS [is the greatest saint]," and BASIL said, "Abbâ ANTHONY, and Abbâ AMÔNÎ [are the greatest saints]." And whilst they were talking thus, and wishing to know rightly [who was the greatest saint], Abbâ ATHANASIUS saw a vision on the fifth day of Yakâtît, at midnight, of a great tree, [the roots of] which reached as far as the river, and the branches of which reached to heaven; and many men sheltered themselves under the branches thereof; and in the midst thereof was a Tâbôt (*i.e.* altar). And whilst he was rendered silent by the vision, MICHAEL came down from heaven, and said unto him, "Tell this vision to BASIL." [fol. 147*b* 1] And BASIL saw even as ATHANASIUS saw, the tree and the altar and the angels. And MICHAEL interpreted the matter to them, saying, "The tree which ye saw is the monastery of Abbâ 'EBĔLÔ (APOLLO ?), which is built on the border of Egypt, and the branches thereof are the monks. And the altar is the church which the angels visit, and it is the similitude of PETER because it destroyeth [evil] spirits. And a

certain prefect of the city of Alexandria heard the story of Abbâ 'EBĔLÔ (APOLLO ?), and he entreated the archbishop to send him to him so that he might receive a blessing from him. And the father archbishop sent him with seven monks, that is to say, ISIDORE, and JOHN the Less, and Abbâ BĔSÔY, and Abbâ AMÔNÎ, and VICTOR, and AGRINICUS, and Abbâ KALNÂS. And Abbâ 'EBĔLÔ (APOLLO ?) rose up and went, and met them with joy, and the prefect who had come with the brethren, who was one-eyed, embraced Abbâ 'EBĔLÔ (APOLLO ?), and shewed [him] his eye, and cried out, saying, "O bright star in the world!" Then the prefect said unto Abbâ 'EBĔLÔ (APOLLO ?), "My wife laboureth with leprosy; she is under thy garb (*i.e.* she is a nun), and may the grace which hath found me find her." And Abbâ 'EBĔLÔ (APOLLO ?) said unto her, "Healing shall be to her!" and she found health. One day Abbâ 'EBĔLÔ (APOLLO ?) stood up among the monks, and said unto them, "Let each one of you be certain that our Redeemer will come with His disciples to make us to know where the site of the church is to be." And when it became daylight [on the morrow], Jesus Christ came, and His disciples and His angels were with Him, and He shewed them where to lay the foundations of the building of the church. And Abbâ 'EBĔLÔ (APOLLO ?) exhorted his sons to be perfect in every good work, and to dwell in love; and whilst he was exhorting them his face changed, and his whole body burned, and [fol. 147*b* 2] light beamed forth from his face, as from that of an angel of God. And when his sons were afraid he said unto them, "Fear ye not, I am saying farewell unto you." And having said this his soul was caught up, and a beautiful perfume spread itself about, and straightway his eyes were opened, and he said, "O my Lord Jesus Christ, help me, and receive my soul to Thee"; and having said this he delivered up his soul into the hand of God.

And on this day also died ZÊNÔN (or ZÊNÛN), the worker of wonders. This saint having gone into the sanctuary (*i.e.* the temple) of Jerusalem to pray, came out and went to ÎMÂHÛS (EMMAUS ?), to a holy old man, and after they had saluted each other they sat down and began to tell stories of the great deeds

of God until the sixth (?) hour. And there was in that city a certain believer, who used to visit the old man [and take him] bread and water. One day when he was carrying his food to him, one told him that his son was dead, and he took him and wrapped him up in cloth and laid him in a coffer, on the top of which he placed the old man's food; and his wife followed him. When he came to the old man he found Abbâ ZÊNÔN with him, and he set the coffer before them, and asked them to pray. And they talked together, and one said, "Do thou pray," and the other said, "Do thou pray"; and the old man made Abbâ ZÊNÔN to pray. And he began his prayer thus: "O Lord, Sustainer of the Universe, compassionate and merciful, these are the things which Thy servants the poor offer unto Thee as their first-fruits." And with the end of these words the dead child rose up, and wept in the coffer. Then the father of the child cast himself down at the feet of Abbâ ZÊNÛN, and he said unto him, "Forgive [fol. 147*b* 3] me, O my father, for speaking unto thee, but this my son, who was dead, hath risen up through thy prayer." And Abbâ ZÊNÛN feared the adulation of men, and he said unto him, "O my son, reveal this thing to no man whatsoever until I die." And he fled from that place without eating, and returned to his own habitation, and after fighting many spiritual fights he died. Salutation to ZÊNÛN.

IV. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy apostle AGABUS became a martyr. The Lord chose this disciple among the Seventy-two [fol. 148*a* 1] disciples whom He chose and sent forth to preach before His Passion. And this man was filled with the Holy Spirit, the Paraclete, for he was with the Twelve Apostles in the upper room of Zion. And God gave him the gift of prophecy, even as it saith concerning him in the Book of the Acts of the Apostles, that he took the girdle of PAUL and bound his own feet therewith, and said, "Thus saith the Holy Spirit: The Jews shall

take the man who is the owner of this girdle, and shall bind him thus in Jerusalem" (Acts xxi, 11); and this prophecy was fulfilled. Then he preached with the Apostles the preaching of the holy, and life-giving Gospel, and he went into many cities preaching, and teaching, and pointing out the way of God; and he converted many Jews and Greeks to the knowledge of our Lord Jesus Christ, and he purified them with life-giving, Christian baptism. And the Jews seized him in Jerusalem, when he was alone, and they beat him severely and made him suffer. Then they put a rope about his neck and dragged him outside the city, and stoned him with stones until he delivered up his soul. And straightway there descended upon him a light which appeared to be like a pillar, and reached from his body to heaven, and all the people were looking upon him. And God opened the heart of a Jewish woman wherein there was no evil, or enmity, or deceit, or jealousy, as [is usual] with the cursed Jews, and she kept the Law of the Tôrâh, and she said, "This is a righteous man, [fol. 148*a* 2] and for this reason light hath descended upon him, and God hath magnified him." And she cried out, saying, "I am a Christian, and I believe in the God of this saint." And her also they stoned with stones, and she died and was buried with the saint in one grave. Salutation to AGABUS.

And on this day died Abbâ ZACHARIAS, whose works were excellent, and whose spiritual fights were very great. When the soul of this man was about to go forth from his body, Abbâ MOSES said unto him, "What dost thou see?" And he said unto him, "It is better for me that I keep silence." And when his soul went forth Abbâ ISIDORE saw the heavens opened, and [the angels] said, "Rejoice, O my son ZACHARIAS, for behold the gates of the kingdom of heaven are opened unto thee"; and thus he died. Salutation to ZACHARIAS.

V. YAKÂTÎT

[fol. 148*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ 'AḲREPÎNÛ ('AKREPÔS), the tenth Archbishop of the city of Alexandria. This father was a God-fearing man, and he was holy and pure; and he was a priest in the city of Alexandria. And when father CLAUDIAN, the archbishop who preceded him, died, the people of the city of Alexandria chose this father and made him archbishop. And having been set over the Church of God on the throne of MARK the evangelist, he followed a good course of life like the Apostles, and he preached and taught the Christian Faith, and the life-giving Law, and he watched the people with his eyes, and shepherded his flock and helped them. He took no trouble to become possessed of one silver *dirham*, or one *dînâr*, and he only ate because he was hungry, and he dressed only to protect his body against cold and heat. And he read the Scriptures frequently to his people, and he taught them, both great and small, and he kept vigil and prayed for them all; and he continued this strife for twelve years and he pleased God and died in peace. Salutation to 'AḲREPÎNÛ ('AKREPÔS), who succeeded CLAUDIAN.

[fol. 148*b* 1] And on this day also died the holy father Abbâ BĔSÔY, who was called "PETER." This holy man came from Upper Egypt, from the city of 'AKMÎM (AKHMÎM). In the days of his early manhood he used to do works of abomination, and to eat and drink luxuriously. When God chose him He brought upon him a severe illness, and he well-nigh died and delivered up his spirit, and He shewed him the places of punishment, and the great deep pits of hell, and he saw men clothed in shining apparel, and in their hands they had the body of a man which they tore into four pieces. And they said unto BĔSÔY, "Thus will they do unto every man who stealeth the possessions of men." When he heard this word he was sorrowful in his heart, and he wept a bitter weeping, and his soul returned to his

body, and he lifted up his eyes to heaven and said, "O my Lord and God, if Thou wilt heal me of this sickness, I will repent of this my sin, and I will worship Thee with all my heart, and from this time forward I will never look at a woman again." And straightway God healed him of his sickness, and he rose up and went to DABRA BANWÂYĔṬ, and the monks counselled him, and they arrayed him in the garb of the monk. And he fought a great fight with fasting, and prayer, and vigils for many years, until his fame was heard of throughout Egypt; and he excelled among many saints, and he composed many Homilies and Admonitions, and Teachings for the monks and for the laity. And he fasted a month at a time, and neither ate bread nor drank water; and continued to fight the fight in this manner for a period of five and thirty years. And he used to stand up all night in prayer. And the works of men were manifest before him, whether righteous or [fol. 148*b* 2] sinners; and after this he became a little sick and he died in peace. Salutation to BĔSÔY who was called PETER.

And on this day died the holy father NÔB, the owner of the fan (?) of gold. Salutation to NÔB with his fan (?) of gold, the driver away of wild beasts.

And on this day also died Abbâ 'ĔBLÔ, who was like unto an angel of God. And behold we have written his history in the section for the twenty-fifth day of the month of Ṭeḳemt. Salutation to Abbâ 'ĔBLÔ.

And on this day also took place the translation of the bodies of the nine and forty (or thirty-two) holy old men and fathers who became martyrs in the desert of SCETE, in the monastery of Abbâ MACARIUS. Salutation to the translation of the holy bones to the cave which was built for them under the care of BENYÂMÎ.

And on this day also died Saint 'ABÛLÎDÎS (HIPPOLYTUS ?), Archbishop of the city of Rômê. And behold his history is written in the section for the sixth [fol. 148*b* 3] day of this (*sic*) month. Salutation to 'ABÛLÎDÎS (HIPPOLYTUS ?).

And on this day also the holy father Abbâ 'ĔBĔLÔ, the shepherd, became [a martyr]. This saint was a shepherd of sheep, and he gave himself to Satan in his youth. He used to commit fornication, and steal, and commit murder, and there was no kind of sin which he did not commit, for he committed them all, up to the age of forty years, and performed every kind of work of Satan. One day whilst he was sitting in the desert at mid-day, and wanting to cut the hair of his sheep, Satan cast a thought into his heart, and he said, "Behold, I have sinned from my youth up until now. I have fulfilled everything which Satan commanded me to do. I have left no sin whatsoever in this world uncommitted. There is, however, one sinful deed left me to do, for I want to rip open the belly of a woman who is with child, so that I may see how the child lieth in her womb." And as he was thinking this thought in his heart, behold a woman who was with child, and was very near her time for bringing forth her child, was walking in the desert during the hot period of the day. When he saw her he rose up straightway, and without mercy seized the hair of her head, and threw her on the ground, and took a knife and ripped up her belly, and saw how the child was lying in her womb. [fol. 149*a* 1] And after this the child died, and his mother died in great agony. And when the shepherd saw the great sin which he had committed, he was exceedingly sorry, and he rent his garments forthwith and cast dust upon his head, and he cried out and wept bitterly and said, "Woe is me! for I have committed the great and unforgivable sin." And straightway he left his flocks scattered about, and he took a rod in his hand, and he walked about, weeping bitterly, until he came to the desert of SCETE. And he did not mingle with the aged monks, and he did not tell them what he had done, but he went into the Inner Desert, a very long way from them, a distance of ten stadia. He had no bread with him to eat, and he had no abode wherein to dwell, but he ate with the beasts and he drank with them. And he used to cry out by night and by day unceasingly, saying, "I have sinned, I am a sinner, I have done evil. Forgive me, Thou art God, the good Father, for there is no man without sin; and God is not without mercy." And he continued to

fight in this way for forty years, and his body became dried up and black through the dew of heaven, and the heat of the summer. And when he entered upon the fortieth year of his abode in the desert, he heard a voice, saying, "Be strong and of good courage, for behold thy sin is forgiven thee, and the murder of the woman is forgiven thee; but the murder of the child is not forgiven thee up to this present." And God in His mercy said unto him so that he might not become apathetic, and might not fall into sin a second time. And having heard these words he increased his bitter weeping, and his fighting [fol. 149*a* 2] until that year was ended. And towards the end of the fortieth year, when only three days remained from its end, the angel of God appeared unto a desert monk who lived far from him, in the desert, a distance of twelve stadia, and who had dwelt there in the desert for seventy years without seeing a man. And the angel of God said unto him, "Get thee outside thy desert, and thou shalt find an old man, and when he hath confessed to thee everything which he hath done, comfort him, and say unto him, 'Behold, all thy sin is forgiven thee, and also the murder of the child; thy sin is forgiven thee.'" And the desert monk rose up and departed, and he went to the old man and talked to him, and they embraced each other, and Abbâ 'ĔBĔLÔ wept unceasingly. And the desert monk said unto him, "Tell me what thou hast done, and why thou didst come hither"; and he told him everything which had happened to him, and how he had ripped up the belly of the woman. And the desert monk said unto him, "Fear not, for thy sin is remitted to thee, and the murder of the woman and her son is also remitted to thee." And the desert monk said unto him, "Whence dost thou receive the Offering?" And the shepherd said unto him, "O my holy father, as God liveth, during the whole of the forty years which I have been living in this desert I have seen no man save thyself." And the desert monk said unto him, "O my beloved father, rejoice, for tomorrow the angel of God shall come unto thee, and shall administer the Offering unto thee, at dawn." And when the morning of the day preceding the Sabbath had come there arose the smell of a perfume which was exceedingly sweet, the

like whereof had never been smelt before, and Abbâ 'ĔBĔLÔ said unto the desert monk, "O my father, my soul craveth to depart through fear." And when he had said this, he saw the [fol. 149*a* 3] angel of God standing by him in the form of a monk, and his face was shining very brightly, and he sang a psalm, saying, "I was afflicted and God delivered me. Return, my soul, to thy rest; God hath helped thee. For He hath delivered my soul from death, and mine eyes from tears, and my feet from slipping, as God was well-pleased in the country of the living" (Psalm cxvi, 6 ff.). When Abbâ 'ĔBĔLÔ the shepherd heard this, he fell down upon the ground, and was as one dead through fear. Then the angel, in the form of a monk, put forth his hand, and lifted him up, and the shepherd saw that the angel in the form of a man was strong of heart, and he received the Holy and Divine Mysteries which had come down from heaven from the hand of the shining angel, with great reverence, and with fear and trembling. And the angel of God ascended into heaven. And when Abbâ 'ĔBĔLÔ had received the Offering from the hand of the angel, his body became white like snow, and he and the desert monk rejoiced, and glorified God until the evening. And the shepherd Abbâ 'ĔBĔLÔY (*sic*) did not cease to pray as of old, saying, "I have sinned seventy times seven; I have done evil, forgive me, for Thou art God, and the Good Father; there is no man without sin, and God is not without mercy." And they passed that day, which was the First Day of the week, in glorifying God, and they did so until night, and then an exceeding sweet smell of a fragrant perfume made itself apparent, and it was stronger than before. And the desert monk said unto Abbâ 'ĔBĔLÔ, "O my brother, wash in a [fol. 149*b* 1] little water, for this is the hour wherein thou wilt receive for my sake [the reward of thy] toil. Rejoice, my brother, for thou shalt rest now"; and straightway the angel of God administered unto them the Holy Mysteries; and Abbâ 'ĔBĔLÔ the shepherd died forthwith. And the angels took up his soul and flew up with it into the heights, and the desert monk wept for him, saying, "What shall I do? I am an old man, and I cannot carry thy body, and I have nothing wherewith to dig [a grave for thee]." And

straightway two lions came and crouched by the body of Abbâ 'ĔBĔLÔ, and they made signs with their heads to the desert monk, as much as to say unto him, "What shall we do?" And he made a sign to them, and they dug a grave for him, and they carried Abbâ 'ĔBĔLÔ to it, and buried him as men would have done; and the desert monk blessed them, and they departed in peace. And the desert monk was sorry, and he said, "Father, let me find someone to bury my body!" And a voice came unto him, saying, "I will bury thy body. There are left only three days before thou shalt have peace. Behold, I will send unto thee three men; tell them all the story of the fight of Abbâ 'ĔBĔLÔ, the shepherd, so that they may tell it unto others, that those who have fallen into sin must not despair of the mercy of God." And on the following day three men came unto him, and he told them the history of the fight of Abbâ 'ĔBĔLÔ, the shepherd, and they marvelled exceedingly, and they wrote down everything and they remained with him until the third day. And then the desert monk prayed and delivered his soul into the hand of God. And the two lions came and dug a grave for him near that of Abbâ 'ĔBĔLÔ, and they buried him as if they had been men, and then departed. And the three men followed them until they brought them to the monastery of Abbâ MACARIUS, of the desert [fol. 149*b* 2] of SCETE; and they told the monks everything which had happened. And the monks marvelled exceedingly and they wrote down the story of the fight of Abbâ 'ĔBĔLÔ, the shepherd, and they used to read it aloud each Sunday; now his death took place on the fifth day of Yakâtît. Salutation to Abbâ 'ĔBĔLÔY (*sic*), whom Satan tripped up. Salutation to Abbâ 'ĔBĔLÔ, the teacher of the Law.

And on this day also took place the deaths of BANWÂ, and BÛLÂ, and 'AMÔNÎ and 'ĔSĬA, the father and mother of Abbâ 'ĔBĔLÔ.

VI. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day they raised up the body of the holy and honourable 'ABÛLÎDÎS (HIPPOLYTUS ?), Archbishop of the city of Rômê, the teacher of all the ends of the world. This saint was a nobleman by birth, and a perfect, and learned man, and God chose him to be Archbishop of the city of Rômê, after Abbâ EUCHEIUS (?), in the first year of the archiepiscopate of CLAUDIAN, in the city of [fol. 149*b* 3] Alexandria. And this father used to teach his people and protect them against the opinions of the pagans, and strengthen them in the Faith of God. And the fame of him was heard of by the Emperor CLAUDIUS, the infidel, and he seized Saint 'ABÛLÎDÎS (HIPPOLYTUS ?) and beat him very severely. When he was weary of torturing him, he tied a heavy stone to his feet, and cast him into the Red Sea on the fifth day of Yakâtît. And on the following day, that is to say the sixth day of Yakâtît, as it were to-day, the body of the saint was found floating on the water, and there was a stone on his feet. And one of the believers took it up out of the water, and brought it into the house, and he wrapped it up in wrappings of great price; and this story was noised abroad in all the city of Rômê and the district round about it. And the emperor sought to burn the body in the fire, but the man with whom it was hid did not reveal it. And this saint composed many homilies, some on the True Faith of our Lord Jesus Christ, and some on the Incarnation of the Son of God in the nature of man, and some of them dealt with Doctrine (or Dogma), and some contained Admonitions to do the good pleasure of God. And he drew up eight and thirty Canons on the Law of the Church, and these are to be found in our own churches, and in all the churches of all Christian peoples. Salutation to the bringing up of the body of Abbâ 'ABÛLÎDÎS (HIPPOLYTUS ?) from out of the sea.

[fol. 150*a* 1] And on this day also became martyrs the following saints: 'ABÛḲÎR, and JOHN, and three virgins, and their mother, whose names were THEODORA, which is, being interpreted, "Gift of God," and THEOPHANA, which is, being interpreted, "Faith of God," and THEODOSIA, which is, being interpreted, "Praise of God," and ATHANASIA, which is, being interpreted, "Life which dieth not." And Saint 'ABÛḲÎR was a monk, and he was devoted to God, and was a fighter from his youth up, and JOHN was a soldier in the Imperial Army, and they were men of the city of Alexandria. And then they dwelt in the city of Antioch and, together with their mother and the virgins who were with them, they confessed our Lord Jesus Christ before the Emperor DIOCLETIAN, who asked them whence they came. And they said unto him, "From the city of Alexandria," and he commanded that they should be taken thither. And when they came to the city of Alexandria, and stood up before the governor, and confessed our Lord Jesus Christ, he tortured them severely; and when he was tired of torturing them, he commanded the soldiers to cut off their heads with the sword. And Saint ATHANASIA encouraged her virgin daughters, and she urged them to endure, and she told them that they were to become brides of Christ, the True Emperor, and martyrs for His Name's sake. And Saint 'ABÛḲÎR likewise explained [this] to them, and reminded them of the tribulation which fell upon the apostolic woman THECLA. And the soldiers brought the virgins to the swordsman, one after the other, and their mother, and they became martyrs; and afterwards 'ABÛḲÎR and JOHN became martyrs. [fol. 150*a* 2] Then the emperor commanded the soldiers to cast their bodies to the wild beasts of the desert, and to the fowl of the heavens, but there were certain believers there who took away their bodies secretly, and they swathed them and laid them in coffers until the days of persecution should be ended. And at length a church was built for them, and the believers laid their bodies in it, and very many signs and miracles took place through them.

And on this day also died MARY, the sinner, who anointed our Lord with unguent. This blessed woman was first of all a

sinner, and she acquired all her possessions by fornication, and she used to decorate herself with divers dresses and ornaments in order to lead young men astray. One day she put on her ornamental apparel according to her wont, and she anointed herself, and perfumed her body, and she looked at herself in a mirror and she admired the ruddiness of her cheeks, and the beauty of her eyes for a very long time, that is to say, for an hour, as she was seated. And then a good thought came upon her, and she remembered death, and the fleeting character of the world. And she heard that our Lord Jesus Christ accepted sinners, and that He would pardon her sins, and she took all her money, and bought an alabastron of scented unguent. And she went to Him whilst He was sitting at meat in the house of SIMON, and she prostrated herself at His feet, and she anointed Him with the unguent, and washed Him with her tears and dried Him with the hair of her head. And when our Lord saw the greatness of her love, He remitted her sins to her, and commanded [the disciples] to make mention of her when they preached the Gospel. And from that time she ministered unto Him with the holy women. [fol. 150*a* 3] Salutation to MARY.

VII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ ALEXANDER, the forty-third Archbishop of the city of Alexandria. This saint was a monk in DABRA BATÂRÔN, which is, being interpreted, "Monastery of the Fathers," and, by the Will of God, he was appointed Archbishop of the city of Alexandria. He was righteous, and pure, and was a learned man, but great tribulation came during the days of his office. For the King of Egypt, who was reigning at that time, appointed his son to rule over the kingdom, and he plundered the monasteries of the monks of the desert of SCETE. Here is an example of his excessive infidelity and wickedness: He went into a monastery to the south of MĔSR (CAIRO), and saw a picture of our Lady MARY;

now it was decorated, and upon it was a dress of beautiful silk. And he said, "What is this?" And the priest said unto him, "This is a picture of our Lady MARY, the mother of Christ." And the king's son abused it, and spat in its face, and said, "If I live I will destroy the Christians and blot them out"; and forthwith he reviled [fol. 150*b* 1] our Lord Christ. When the night came he saw a most terrifying and horrible vision, and in the morning he told his father, saying, "Last night great tribulation and intense pain came upon me from the Satans, and I saw a man sitting upon a great throne, and he was exceedingly horrible, and frightful, and terrifying, and his face shone brighter than the sun, and thousands of thousands [of angels] were going round about him carrying weapons of war, and I and thou were bound behind him. And I asked them [saying], 'What is this?' And they said unto me, 'This is Christ, the King of the Christians, Whom thou didst mock yesterday.' And then one of those who were carrying weapons of war came to me, and pierced my side with his spear, and none took the spear out, and at length I died." When his father heard this he was exceedingly sorry, and straightway the young man fell ill, and his tongue became dumb, and he died that night; and after forty days his father died also, and another king was appointed in his stead. And he afflicted the Christians greatly, and he seized Abbâ ALEXANDER and tortured him until he asked the people for three thousand *dînârs* of gold, and gave them to him. And God blotted out that king quickly, and after him was appointed another king, who was worse than he. And he seized the captain of the troops of this father, and demanded from him three thousand *dînârs* of gold, as before. And this father said unto him, "Some I must beg for from the believers, and some I must borrow"; but he would not accept these words from him. And the saint said unto the king, "Wait until I can ask some other people"; and he waited for him. [fol. 150*b* 2] And this father went up into Upper Egypt to beg. And there was a certain desert monk, who was in charge of a monastery, and he had with him two disciples, and the desert man commanded his disciples to clear out a place in the monastery, and they found there five water-

jars filled with gold; and the disciples stole one jar and hid it, and they brought to the desert monk, their teacher, four water-pots filled with gold, and the desert monk sent them to the archbishop to help him. And when the two disciples of the desert monk [had carried] them to the archbishop, they took the water-pot of gold which they had stolen, and went into the world, and they cast aside their monks' garb, and they acquired with that gold menservants and maidservants, and cattle. And the governor of that city commanded the soldiers to beat them, and the two disciples confessed that they had found five water-pots full of gold; and the governor sent the captain of his soldiers to the king and he reported this matter to him. And the king sent the captain of his troops, and he plundered the house of the archbishop, and carried off all the sacred vessels and furniture of the churches. And then he had this father brought, and he bound him with fetters and put him in prison, and treated him with contumely, and said unto him, "Bring me the four water-pots which were full of gold [and contained] thirty hundred *dînârs*." And the archbishop said unto him, "I have no possessions whatsoever of this fleeting world," but the king would not release him from prison until the archbishop had sent to all the people, and they had brought to him thirty hundred gold *dînârs* and given them to him. And then God blotted out this wicked king, and another king worse than he was appointed in his place, and he compelled all the Christian people to brand (?) on their hands, instead of the honourable Cross, the name of the unclean and lying prophet, [Muḥammad,] that is [fol. 150*b* 3] the mark of the beast, concerning which JOHN the Evangelist and theologian prophesied (Revelation xvi, 2). And that wicked king sent to all the cities, and commanded the people to do this, and he commanded the archbishop to do this. And the archbishop entreated him with many petitions to have mercy upon him, but he refused; and the archbishop asked him to wait for three days. And the archbishop prayed to God fervently, and with many entreaties, not to cast him away from Him, and not to let him come into this unclean affair; and God heard his prayer, and visited him with a slight illness. And the archbishop asked the king to allow him

to go to his house in the city of Alexandria, but he refused him, and he thought that he was making an excuse to avoid the branding of the hand. And after three days the angel of God appeared unto the archbishop, and said unto him, "On the second day (*i.e.* to-morrow) thou shalt die." And the archbishop said unto his disciples, "Prepare a ship for me, for to-morrow God will visit me"; and he died in peace. And they carried his body in a ship, and buried it with the bodies of the fathers, archbishops. In the days of this father the Melchites of the country of Egypt had a holy archbishop whose name was ANASTASIUS, and his people rose up against him, and acted hostilely towards him, because of their love for the believing Jacobites. And he meditated on the matter and betook himself to safety, and he would not associate with his own people in their enmity against the Jacobite believers. And he forsook his people and came to this father ALEXANDER, and he submitted to his authority. And this father honoured him greatly, and [fol. 151*a* 1] asked him to occupy an episcopal throne, and rule over the believers of his flock, and to let him dwell in a monastery like a monk. And Abbâ ANASTASIUS was not pleased with these words, and he said unto him, "If I had wanted the archiepiscopate, behold I am already archbishop, but I want to become thy disciple." And after many entreaties, and much argument which took place between them, ANASTASIUS was pleased to become a bishop; and this father made him bishop over a certain district in Egypt, and he shepherded well the flock over which he was placed. And as for Abbâ ALEXANDER he sat upon the throne of MARK the Evangelist for four and twenty years and a half, and he pleased God and died in peace. Salutation to Abbâ ALEXANDER.

And on this day also died the holy father, Abbâ THEODORE, the forty-fifth Archbishop of the city of Alexandria. This saint was a monk in the monastery of the city of MAREOTIS, now the name of the city was ṬANBÛRÂ, and he was the disciple of a certain righteous and perfect old man, who saw by the Holy Spirit that his disciple THEODORE would be [fol. 151*a* 2] appointed Archbishop of the city of Alexandria, and

he told the people this. And this father was strictly devoted to God, and he fought a great spiritual fight. He was a man of goodly appearance, and he wore sackcloth made of hair next his skin, and over that garments made of iron; and he was perfect in his humility, and in his meekness. By the Will of God, Who chose him, he was made Archbishop of the city of Alexandria, and he protected the flock of Christ with a good protection, and he taught them continually, and read to them the Scriptures daily, and especially on Sundays and on the festivals. And in all his days there was tranquillity and peace, and the Church flourished, and there was no contention. This father sat on the throne of Saint MARK the Evangelist for fourteen years and a half, and he fulfilled the duties of his office, and died in peace. Salutation to Abbâ THEODORE.

Salutation to the desert monk who during a period of seventy years never saw the face of a man, and who comforted Abbâ 'ĔBĔLÔY.

And on this day also took place the deaths of 'ABRÂḲEN, and 'ABÂDÎR, and 'ABÂRIANUS, and NEBDÂLMÂS (or, NEBELDAMAS).

VIII. YAKÂTÎT

[fol. 151*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the coming of our Lord Christ into the sanctuary (*i.e.* the temple). Forty days after His glorious birth JOSEPH, the just man, who was the messenger of this mystery, and Saint MARY, His mother, brought Him, that they might fulfil the Law with which He, to Whom be glory! had commanded the people of Israel, and to offer up offerings as the Law ordered. And this SIMEON, the priest, was a righteous man, and he carried Him upon his shoulders and held Him up in his hands. And when King PTOLEMY, who was called the "Conqueror," was reigning in the five thousand nine hundred

and fourth year of our father ADAM, and the Jewish people were under his dominion, by the Will of God he sent to the city of Jerusalem, and brought [to Alexandria] seventy-[two] learned Jewish Rabbis, and he commanded them to translate the Books of the Law from the Hebrew tongue into the Greek tongue. And this took place by the Will of God so that the Law might depart from the Jews, and come to the Christian people who were to appear after many years. And then the king commanded his officers to separate them into pairs and to put each pair in a separate place; now they were seventy-two [in number], and he lodged them in thirty-six tents. And he set men over them to watch them, and to see that they did not meet each other, or make an agreement about what they [fol. 151*b* 1] were going to write, or change one word of the Law, for it is very well known that the Jews are wicked men. And when this SIMEON, the just man, had translated all the Books of the Law, he came to the Book of ISAIAH the prophet, who saith, "Behold a virgin shall conceive, and shall bear a son, and His name shall be called Emmanuel" (Isaiah vii, 14). And he was afraid to write "a virgin shall conceive," and said, "The king will laugh at him (*i.e.* the prophet), and will not accept his word." And he determined to change the word of the Law as it was written, and instead of writing the word "virgin" he wrote "young girl." And then he had doubts within himself, and he said, "This is impossible—for a virgin to conceive and to bring forth a son"; and whilst he was thinking upon the matter slumber overcame him and he fell asleep. And the angel of God appeared unto him, and said unto him, "O thou who doubtest this thing, thou shalt not taste death until thou hast seen the Christ, Who shall be born of a virgin, and hast carried Him in thy hands." And he lived after this three hundred years, until our Lord Jesus Christ was born, and he brought Him into the sanctuary, as it might be this day. And the eyes of SIMEON were blind, and when he received our Lord Christ into his hands, his eyes were opened, and he saw straightway. And the Holy Spirit spake unto Him, saying, "This is He for Whom thou wast waiting." And SIMEON blessed God, and said, "O Lord dismiss Thy servant in peace, for I have remained bound in the life of this

fleeting world for Thy sake. Behold, I have come and have seen Thee; dismiss me that I may depart into everlasting life. Mine eyes have seen Thy salvation which Thou hast prepared before all Thy people. [fol. 151*b* 2] Thou hast revealed the light to the Gentiles, and glory to Thy people Israel" (Luke ii, 29). And then he said unto His mother MARY, "This thy Son is set for the falling and the rising of many of the children of Israel," that is to say, "For the falling of those who do not believe in Him, and for the rising of those who do believe in Him." And then he made known unto her that suffering and separation would enter her heart at the time of His Passion, and he said, "The spear of separation which shall be in thy heart shall pass through it." And when he had finished what the Law had commanded him, he died in peace. And ḤANNAH the prophetess, the daughter of PENUEL, whom the Holy Gospel mentioneth, also prophesied concerning Him, and she praised God, and told the orthodox among the children of Israel that He was the Saviour Who should deliver them from the works of Satan, and from the fetters of Sheol. Salutation to Thy coming to Jerusalem and Thy reception by SIMEON, and to ḤANNAH. Salutation to SIMEON who embraced our Lord and kissed His hand.

[fol. 151*b* 3] And on this day also died ḤANNAH the prophetess, the daughter of PENUEL. This woman was of the tribe of ASHER, and her days [for bearing] were passed, and she had lived with her husband for seven years, and had been a virgin for four and eighty winters; and she never left the temple, and she fasted and prayed all day and all night. And when they brought the Lord Jesus into the sanctuary forty days after He was born, she stood up before Him, and gave thanks to God, and she spake about Him to all those who waited for the salvation of Jerusalem; and then she died at a good old age. Salutation to ḤANNAH.

And on this day also died the lady 'AMMATA KRĔSTÔS, and her two handmaidens. This holy woman was of the people of the city of Constantinople, and she had a husband, who was in

the Imperial Government, and he died in the days of his early manhood, and left her a widow, when her days were twelve years. And after a few days a certain man, who was one of the emperor's nobles, wanted to take her by force, and she made an excuse to him, saying, "I am sick with a severe sickness, wait for me until I recover." And then she distributed all her money among the [fol. 152*a* 1] poor and needy, and set free her slaves, and taking two of her handmaidens with her, she went forth by night, without knowing [whither to go]. And she went into a rock, which was under a high hill, and dwelt there for twelve years, and each day the birds brought regularly to her various kinds of fruits. And then in the days of the Emperor CONSTANTINE one of the historians saith, "I went towards the East in order that I might bring a certain piece of work to an end, and I arrived at a monastery, and the abbot and the monks received me, and I saluted them, and we sat down. And there were there all kinds of trees full of fruit, and I saw birds carrying off branches with their fruit on them, and they flew away with them quickly, and did not eat thereof; and having seen this I marvelled, and I said unto the monks, 'What is this thing?' And they said unto me, 'They have been doing this for eleven years, and we know not what becometh [of the fruit].' And I said unto them, 'It seemeth to me that the birds carry this fruit to the monks who are in the mountains.' And as I was saying this a raven came, and taking a branch covered with fruit flew away. And I followed it, together with the abbot and the monks, so that we might know what the raven did with the fruit, and when the bird alighted in a ravine it dropped the branch and returned. And when we came to this place we threw a stone, and we heard a voice, saying, 'If ye be Christians do not kill us.' And we said unto them, 'Who are ye?' And they said unto us, 'If ye wish to see our faces throw us down three garments, for we are naked.' And we threw down garments to them, and we went down to them by means of a very narrow mountain path, and when we came there three women received us, and they bowed to us, and we bowed to them. [fol. 152*a* 2] And one of them sat down, and the other stood up before her. And the abbot said unto her, 'Whence

art thou, O my mother, my lady, and how dost thou come to be here?' And she told him all her story, from the beginning even unto the end thereof. And the abbot said unto her, 'If thou wishest we will fetch food from the monastery, and we will partake of it with thee.' And she said unto him, 'O my father, command [thy servants] to bring hither a priest with the Offering, so that we may partake of the Holy Mysteries of Christ the Vivifier; but since thou wilt have gone forth thou wilt not partake of the Offering with us.' And the abbot commanded his servants to bring a priest with the Offering, and she and her handmaidens partook of the Holy Mysteries. And on the following day she prayed and delivered up her soul into the hand of God, and her handmaidens died with her, one after the other. And the monks wrapped them in cloths and buried them with psalms and hymns." Salutation to the three women who bore the hardships of the desert naked.

And on this day also died Abbâ ELIAS of the desert of SCETE, the great old man whose works were most excellent. When the righteous Emperor THEODOSIUS sent to the desert of SCETE a letter asking the monks to send to him an aged monk of excellent works so that he might comfort him with his words, they sent this holy man, [fol. 152*a* 3] and they wrote a letter by the hand of another monk, saying, "Behold we have sent unto thee a holy man who is called 'ELIAS,' the counterpart of ELIAS, the prophet." And when ELIAS arrived, the Emperor THEODOSIUS said unto the old man, "The monks have sent to me a letter saying that thy spiritual strife resembleth that of ELIAS the prophet." And the old man said unto him with humility and meekness, "O righteous emperor, forgive me. Every man is known by his ability (or, natural disposition). And as for the strife of ELIAS, because of his righteousness a raven used to bring him his food, whereas so far as I am concerned, I have all the food which I require. If I laid my bread out in the sun, a raven would come and carry it off." When the emperor heard this he marvelled at the savour of his words, and he said unto him, "Tell me, O my father, why God did not give unto thee a son?" And the old man said, "Because the days will come when there shall arise on the earth division in respect of the Faith. For this reason, God hath not given unto me a son, so that he might never mingle with those who doubt (or the 'dividers')." And the emperor wished to give him money, but he would not take it, and he turned back to his abode, and it is said of him, that he did not eat food until he returned to his cell; and he died in peace. Salutation to ELIAS [of SCETE].

IX. YAKÂTÎT

[fol. 152*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, the great one, Abbâ BARSÔMÂ, the Syrian, the father of the monks of the country of Syria. The parents of this saint were of the people of the city of SÂMÎṢÔṬ (SAMOSATA). And a certain dweller in a cell prophesied concerning him, and said unto his father before his birth, "Assuredly there shall go forth from thee a fruit of flavour and excellence, and the memorial of him shall be heard in all the country of Syria"; and he made him to know what would happen to him. And having been born BARSÔMÂ grew up in the knowledge of God, and he fled from his parents, and came to the River Euphrates; and there lived there a certain righteous man, whose name was ABRAHAM, and he took him into the monastery through fear of his father. And Saint Abbâ BARSÔMÂ dwelt in a rock, and he fought a great fight there, and his fame was noised abroad everywhere, and he had many disciples. Now the water of the place where he lived was exceedingly bitter, and when he had prayed [over it] God changed it, and it became sweet. And God performed great signs and wonders by his hands, and among them are the following: Once he and his disciples were a long way from their cells, and when the time of sunset drew nigh they were still far away from their cells. And he asked our Lord Jesus Christ, and He made the sun to stand still until the saint arrived in his cell. And again there was a city, the name of which was RA'ÂM, whereof the

people were infidels, and by the Will of God the rain was withheld, and no rain fell on them. And being in tribulation [fol. 152*b* 2] they came to Saint BARSÔMÂ, and he admonished them, and he made an agreement with them that if they would believe in God, he would make an abundant rain to fall upon them; and they said unto him, "Yea, we will." And he asked our Lord Christ, and He rained on them, and they believed on God. And there was also another city, the people whereof were infidels, and he converted them all to the knowledge of God, and he destroyed many houses of idols. And this saint made for himself an abode, wherein he stood upright and never sat down for four and fifty years, and when he was tired of keeping vigil and toil he slumbered standing up, with a brass vessel under his hand on which to lean; and he fasted seven days at a time. And this saint lived in the days of Abbâ SIMEON OF THE PILLAR, and he wished to see him greatly, for he had heard the report of his holiness and virtues from many men. And this holy man came to Abbâ SIMEON, and each was blessed by the other, and then he returned to his monastery. And he preached in the city of Samaria, and when he wrought before the people many signs and wonders, they believed. And he went to the Emperor THEODOSIUS, and strengthened him in the True Faith, and the emperor gave him much money, but he would accept nothing whatsoever from him. And the emperor wrote an order that the saint was to have dominion over all the bishops in the country of Antioch, and he gave him the ring from his fingers. And when the General Council of Two Hundred Bishops assembled in the city of Ephesus, on account of NESTORIUS, the "denier," and they anathematized him, and cursed [fol. 152*b* 3] him, and cut him off [from his office], this father was with them. And the emperor wrote to him with his own hand, commanding that all the officials who were appointed in the country of Antioch were to be in submission to him; and BARSÔMÂ wrote letters to all the cities, and sealed them with the imperial seal, and commanded them to do good works, and to hate evil men. And certain men calumniated him to the emperor, and said unto him, "Behold, Abbâ BARSÔMÂ eateth well, and drinketh well, and weareth

fine apparel"; and the emperor sent one of his messengers to find out if what was reported of Abbâ BARSÔMÂ was true. And when the emperor's friend came to the saint, he did not find that even the smallest particular of the evil things which they had spoken about him was true. And then he brought him before the emperor, who did not find that he had changed any of his spiritual qualities, of which he had knowledge, and the emperor paid him great honour, and he returned to his monastery. And when the Emperor MARCIANUS, the infidel, assembled the Council of Chalcedon, the councillors of the emperor asked him to allow them to bring BARSÔMÂ to them, now they did not know that the grace of the Holy Spirit was upon him, and that he might neither dispute with them, nor overcome them in argument, nor put them to shame. And when the unclean General Council, wherein they separated Christ, and assigned to Him Two Natures, was ended, the blessed BARSÔMÂ argued against them, and made their words of no effect, and he anathematized them and excommunicated them. And they wrote to the emperor and calumniated BARSÔMÂ, and he made him come, but he was not able to resist the grace of the Holy Spirit which was upon him. And then Abbâ BARSÔMÂ cursed the empress, and she departed; but she only remained alive for a few days, and she died an evil death. And the heretics [fol. 153*a* 1] opposed him, and they wrote to all the cities, urging the people not to submit to him; but they did not listen to them, and did not abandon the command and doctrine (or, teaching) of the saint. And three hundred heretics banded themselves together, having with them the heretical bishops, and they lay in wait on the road to kill him; and then they sent a message to him telling him to come to them, so that they might go to the church together. And when he had come, and was journeying along the road with them, they cast stones at him, and their stones flew back on their own heads; and they fled and departed from him, being ashamed. And then God, wishing to take him out of the bondage of this world, sent unto him an angel who said, "After two days thou shalt depart from this world." And Saint Abbâ BARSÔMÂ sent his disciple to the cities which were round about him, and he comforted the

believers; and as the disciple was going about he came to a place wherein was the head of Saint JOHN the Baptist, and he saluted his holy head. And he wept, and he asked it about the Emperor MARCIANUS, and a voice came forth from the head of Saint JOHN the Baptist, saying, "Fear not, for he is dead; BARSÔMÂ complained of him to God." And Saint Abbâ BARSÔMÂ blessed his disciple, and he died in peace. And a pillar of light appeared by the gates of his cell, and [it reached] to heaven, and all the believers saw it from afar off, and they came to the saint, and they found that he was dead. And they were blessed by him, and they wept over him, and sorrowed because [fol. 153*a* 2] of their separation from their spiritual father. And they prepared him for burial in a manner befitting him, and with the singing of many psalms and hymns they laid him in the grave. Salutation to BARSÔMÂ, the "son of fasting."

And on this day also Saint PAUL the Syrian became a martyr. The parents of this holy man were Syrians, and they were merchants, and lived in the city of Alexandria, wherein they begot this saint; and then they lived in the city of 'ESMÛNÂIN. When he was grown up, his parents died and left him much money. When he heard that the heretic emperors tortured the believing saints who believed on the Name of Christ, and killed them, he gave all his money to the poor and needy, and then he prayed, and asked our Lord Christ to direct him in the path which would please Him. And God sent to him SÛRÎÊL, His angel, and he told him about all the torture which should come upon him for the sake of the Name of Christ. And he said unto him, "Behold, God hath commanded me to be with thee, and to strengthen thee; fear not." And he rose up and went to the city of ANTINOË, and confessed our Lord Jesus Christ before the governor, who commanded the soldiers to strip him naked and to beat him with whips, and they did so; [fol. 153*a* 3] then they thrust burning torches into his sides, but the fire did not touch him. And the king offered to him much money, so that he might deny Christ. And the blessed PAUL said unto him, "When my parents died they left me sixteen (or, seventeen) *maklît* of gold, but I rejected them and would not take them,

because of [my] love for Christ; how then can I accept thy money?" And the governor commanded them to make iron rods red-hot, and to thrust them into his ears, and mouth, and they did so; and God sent His angel SÛRÎÊL to him, and he touched his body, and healed him. And they put upon his body venomous serpents, but they would not touch him. And the governor commanded them to cut out his tongue, and they cut it out, and God healed him. And when the governor went to the city of Alexandria, he took PAUL with him; and our Lord Christ appeared to him in the ship and comforted him, and strengthened him. And the saint had a friend whose name was Abbâ 'ÊSÎ, and TAKLÂ his sister, and our Lord Christ told him that his body should be laid with their bodies, and his soul with their souls; now these saints were in prison in the city of Alexandria. And when Saint PAUL had come unto them, they embraced each other, and their souls rejoiced at seeing him. And when the governor returned to the city of ANTINOË, they cut off the head of Saint PAUL and threw it on the river bank, and he received the crown of martyrdom. And certain believing men took his body, and wrapped it up in costly cloths, and hid it in [fol. 153*b* 1] their houses; and many signs and wonders and many healings took place through it. Salutation to PAUL. Salutation to the translation of thy body.

And on this day is celebrated the commemoration of PETER the martyr. [Omitted in the Bodleian MS.]

X. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and blessed disciple, that is to say apostle, JAMES, the son of ALPHAEUS, became a martyr. This blessed apostle after having preached the preaching of the blessed Gospel in all the cities, returned to Jerusalem, and went into the synagogue of the Jews. And he preached openly the Faith of our Lord Jesus Christ, and revealed to them that He was the

Son of God in truth; and that before the [fol. 153*b* 2] world was He was with the Father; and that He is His Word, for He saith, "In our own image and likeness"; and that He dwelleth in heaven, above the Cherubim and Seraphim, who praise [God]; and that it is He Who existeth at His great right hand in heaven, and that it was He who was carried in the womb of MARY the Virgin, and that He was God, Who became man. This was the word of the apostle among those crowds, and he was unafraid. One man became a witness of the birth of the Son of God, Who was One in His Death, and in His Resurrection, and in His Ascension into heaven. And thus he taught all the multitudes the Faith of Christ. And when the multitude heard the word of the apostle, they became very angry with the anger which was of their father Satan, who was with them, and they were wroth with the apostle of our Lord Jesus Christ. And they all banded together against him, and the Jews seized him, and put his blood on their own heads, and they took him and brought him to the Emperor KALÂWDÊWÔS (CLAUDIUS ?), the deputy of the Emperor of Rômê. And they calumniated this disciple to him, and they told him, saying, "This man hath preached to us of another king besides CAESAR." And when the emperor heard this he commanded the soldiers to stone the Apostle JAMES, and they all made haste and stoned him and he died in peace, and received the crown of martyrdom in the kingdom of the heavens. And certain believing men took his body, and prepared it for burial, and they buried it by the sanctuary. Salutation to JAMES the apostle and martyr [fol. 153*b* 3] of Christ.

And on this day also Saint JUSTUS became a martyr. This saint was the son of NÔMÂRIUS (NUMERIANUS), the Emperor of Rômê. And having gone to the war, and having married the sister of DIOCLETIAN, the infidel, his wife made him king; and when JUSTUS returned from the war, and found that DIOCLETIAN had denied Christ, he sorrowed with a very great sorrow because of it. And when the men of the city saw this, they all gathered together to him, and they said unto him, "We will kill DIOCLETIAN and thou shalt sit upon the throne of the kingdom." But he did not wish this, and he persuaded them

not to kill DIOCLETIAN for he had chosen a heavenly rather than an earthly kingdom. And he drew nigh to the emperor, and confessed our Lord Christ before him; and the emperor said unto him, "My lord JUSTUS, who hath forced thee to do this against thy wish?" Now the emperor was very much afraid of JUSTUS. And Saint JUSTUS said unto him, "As my Lord Jesus Christ liveth if thou dost not write the decree for my fight, so that I may finish my martyrdom, I will make the people of this city to rise up against thee, and expel thee from thy kingdom." And DIOCLETIAN was afraid of him, and commanded the soldiers to take him to the country of Egypt, together with THEOCLEIA his wife, and 'ABÔLÎ his son. And thus he sent them to the country of Egypt. And he commanded the governor of the city of Alexandria to persuade him quietly, and not to cause him vexation of heart, for, he said, peradventure his heart will turn, and [fol. 154*a* 1] he will be submissive to the emperor; and if his heart doth not turn, separate him not from his wife and his son. And when JUSTUS arrived in the land of Egypt (now he had with him some of his servants, and the emperor's letter), as soon as the governor of the city of Alexandria saw him, he was greatly afraid of him. And he began to persuade him, and he said unto him, "My lord, do not this thing, and do not disgrace thine honourable position"; and Saint JUSTUS said unto him, "Do not multiply words." And the governor was afraid, and sent him to Upper Egypt, to the city of ANTINOË, and his son 'ABÔLÎ to the city of BÂSṬÂ, and THEOCLEIA his wife to the city of ṢÂ, and he gave to each of them one of their servants to remain with them until they finished their martyrdoms, and to care for their bodies. And Saint JUSTUS finished his fight nobly, and they cut off his head with the sword in the city of ANTINOË, and he received an incorruptible and everlasting crown in the kingdom of the heavens. And many signs and miracles, and many healings, took place through his body. Salutation to JUSTUS.

And on this day also died the holy father, the man devoted to God, the learned one, the fighter, the teacher of all the ends of the world, Abbâ ISIDORE from the city of FARMÂ. The

parents of this saint were [fol. 154*a* 2] rich and noble people and they belonged to the honourable folk of MĔSR (CAIRO), and were kinsfolk of our holy fathers and archbishops Abbâ THEOPHILUS and Abbâ CYRIL of the city of Alexandria. And this saint was the only child of his parents, and they taught him spiritual and material doctrine, and they taught him all the Books of the Church, and he kept them with him and learned them by heart. And he also learned the philosophy of the Greeks, and the knowledge of the stars of the heavens; and of what goeth round all the ends of the world, and he excelled many in his knowledge and in philosophy; and he was devoted to God, and was a fighter, and vigilant, and lowly. And when he heard that the men of the cities had agreed together, and had taken counsel with the bishops to take him and to make him Archbishop of the city of Alexandria, he fled by night and came to the city of FARMÂ, and became a monk there. Thence he departed to a small cell, and lived there alone for many years. And he composed many Homilies and Admonitions, some of which are addressed to kings and governors; and he translated many books, [and] Books of the Church, and the Old and the New Testaments. Now the number of the Books, and the Homilies, and the Admonitions, and the Questions which other people asked him, and the Epistles which he composed, and despatched to the bishops and archbishops of many dioceses is known; and the number is ten thousand, and the Epistles and Homilies and Admonitions are eighty hundred. Now the Holy Spirit used to well up in his heart, and flow forth even as do the rivers. And having finished this good work, [fol. 154*a* 3] and followed a good course of life with great spiritual fighting, he arrived at a good old age; and he pleased God and died in peace. Salutation to ISIDORE.

And on this day also Saint FÊLÔS (PHILIP ?), Bishop of the country of FÂRS (PERSIA), became a martyr. When the bishop would not sacrifice to the fire, and would not worship the sun, the King of Persia tortured him; and when he was tired of torturing him he cut off his head with a sword, and he received the crown of martyrdom in the kingdom of the heavens.

Salutation to FÊLÔS (PHILIP ?), the bishop, whom the King of Persia killed with a hatchet.

And on this day also is celebrated the commemoration of NICOLAUS, and SIMON, and SADALÂKÔS.

XI. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day the holy and honourable Abbâ BELÂNTEYÂNÔS (FABIAN ?), Archbishop of the city of Rômê, became a martyr. This honoured and learned and wise saint and fighter was appointed Archbishop of the city of Rômê, and he sat upon the throne of PETER, [fol. 154*b* 1] the chief of the Apostles, for twelve years in quietness and peace; and he taught the people the beauty of piety, and he preached to them the Faith of righteousness. And CLAUDIUS, the emperor and governor, having risen up against the Emperor PHILIP, and killed him, and begun to reign in his stead, this infidel stirred up great trials and many tribulations for the believers, and very many people were martyred by him. And the SEVEN CHILDREN, who are known to have slept in a cave for many years, fled from him. He built in the city of Ephesus a great temple wherein he established idols, and he killed all those who would not worship them. And when he heard that this saint was opposed to them, and that he taught the believers to obey him he sent to the city of Rômê, and had him brought to Ephesus, and asked him to worship idols; and the saint would not obey him, but laughed at him and his idols, and cursed them. And the governor was angry with him, and tortured him severely, for the space of one year, and when he was tired of torturing him he cut off his head with a sword, and the saint received a crown of martyrdom in the kingdom of the heavens. Salutation to BELÂNTEYÂNÔS (FABIAN ?).

And on this day also died Abbâ 'EULÔG (EULOGIUS), the writer and companion of lions. [fol. 154*b* 2] The parents of this

saint were from the city of GAṢBÎN (NESBÎN, *i.e.* NISIBIS), and they were rich in gold and in silver, and they taught their son all the Ordinances of the Church; after a few [days] they died, and left him much money. One day Abbâ 'EULÔG (EULOGIUS) remembered the word of the Gospel which saith, "Sell all thy goods and give [the price thereof] to the poor and needy, and take up My Cross, and come, follow Me" (Matthew xvi, 24). And straightway he gave away all his goods to the poor, and departed to the monastery of 'AWGÎN; and when 'AWGÎN saw him, he received him with joy, for before 'EULÔG (EULOGIUS) came to him he saw a vision in which one said unto him, "Behold a young man of goodly appearance will come unto thee, receive him, and let him mix with the brethren who minister unto thee"; and 'AWGÎN continued to counsel him for the space of three years. When he saw his holiness, and his perfection, he arrayed him in the garb of the monk, which is the dress of the angels. And 'EULÔG (EULOGIUS) toiled hard in the ascetic life, and he fasted from one Sabbath to the next, and his food was bread and salt. And he used to pray six (or, seven) hundred prayers by day and night, and did not sleep, and he continued to fight this fight for thirty years, and then he entreated his teacher [to be allowed to go into the desert]. And he departed to the desert, and went into a little cell, wherein he fought the fight for fifty years; and God gave him two lions which ministered unto all his wants. And then he became sick with a grievous sickness, and he said unto the lions, "I want to drink some hot water." And the lions went into the mountain, and they found a shepherd who was watching his flocks, and [one of the lions] took this shepherd up and brought him to the door of the cell of the holy man. And when the shepherd [fol. 154*b* 3] saw him, he bowed low before him, and said unto him, "What dost thou want, O my father?" And 'EULÔG (EULOGIUS) said unto him, "Give me some hot water to drink"; and the shepherd supplied his want, and then Abbâ 'EULÔG (EULOGIUS) commanded the lion to take the shepherd back to his dwelling. And when the shepherd arrived he told all the people about it, saying, "I found a righteous man, for the sole of whose foot the world is not [large enough ?].'

And when they heard the report of him, all the people gathered together to him, and they brought to him all those who were sick, and he healed them. And in those days his teacher Abbâ 'AWGÎN wished to go to the country of FÂRS (PERSIA), and to convert those who worshipped idols to the True Faith, and he wished to take with him his son Abbâ 'EULÔG (EULOGIUS), but before he sent him a message to this effect, the Holy Spirit made the lion to understand, and the lion carried the cloak and the Gospel of the holy man, and made him signs concerning the road, and the saint followed him, and arrived at the place where Mâr 'AWGÎN was; and when 'AWGÎN saw him, he received him with gladness. And as they were travelling along the road they came to the River Tigris, and the waters thereof were divided for them, and they passed over. And when they arrived in the city, they converted the worshippers of idols to the True Faith, and baptized them in the Name of the Father and of the Son and of the Holy Ghost. One day when the holy men were hungry Mâr 'EULÔG (EULOGIUS) commanded the lions to seek some food for them, and when the lions had set out they found an old man carrying a load of bread on a donkey, on which was a child; and the lions took this donkey and brought him to the holy men. Now the child died of fright, but when Abbâ 'EULÔG (EULOGIUS) had prayed, he restored him to life. And then he returned to his cell, and fell sick a little, and he died and was buried with great honour. [fol. 155*a* 1] And the lions continued to watch by his grave for twelve years, and then they returned to the desert. Salutation to 'EULÔG (EULOGIUS), the companion of lions.

And on this day also is celebrated the commemoration of ABRAHAM the bishop, and KANTÎ (CONTHIUS ?), and Abbâ MAḲÂBÎS (MACCABAEUS) the monk.

And on this day also died Abbâ PATRÂ (or, BATRÂ), the disciple of Abbâ SYLVANUS. This saint used to live in a cell of DABRA SÎNÂ keeping the precepts of the doctrine, and at the time of supper he used to give to his body what it needed. And when they made him Bishop of FARNÛ he exhausted himself greatly

by excessive abstinence, and his disciples said unto him, "O our father, if thou wast in the desert thou couldst not use such excessive abstinence." And he said unto them, "When I was in the desert, in poverty, [and living upon] fragments, I ordered myself so that my body was never sick; but now that I am in a community I have many wants, and it is best for me to reduce my body and keep it in subjection." And he continued to fight the fight strenuously, and then he died. [fol. 155*a* 2] Salutation to Abbâ PATRÂ.

XII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the glorious angel, MICHAEL the archangel, for on this day God sent him to SAMSON the giant, and helped him until he conquered the Philistines. They wanted to kill him, and God gave him power over them, and he blotted them out and in one day killed of them ten hundred with the jawbone of an ass. And when he was thirsty, and nigh to die, MICHAEL the archangel appeared unto him, and strengthened him, and God made water to flow out from a jawbone, and he drank and was saved. And when a crowd of the Philistines assembled, and devised a scheme against him with his wife, and blinded his eyes and took him into the house of idols, the angel MICHAEL appeared unto him, and gave him strength and he killed them all. Salutation to MICHAEL.

And on this day died the holy father [fol. 155*a* 3] GELASIUS, the fighter, and devoted man of God. This saint had believing and God-fearing parents, and they taught him all the Ordinances of the Church. And he was made a deacon, and he renounced the world from his early years, and he bore the yoke of Christ, and fought a great and strenuous ascetic fight, with fasting, and prayer, and prostrations, and vigils. And God chose him, and he was made priest of the monks of the desert of SCETE.

And having perfected his spiritual fighting, and his devotion to God, and his piety, the angel of God appeared unto him as he appeared unto Saint PACHOMIUS, and commanded him to gather about him young monks, and to teach them the fear of God, and the way of the ascetic life; and he did as the angel of God commanded him. And he gathered together monks, and established a spiritual companionship, and he ruled them with a divine rule. And he was not among them as one of them, but as their servant, and as one who was less than they. This father rejected the possessions of this world, and he was exceedingly meek. And he copied a large book wherein he collected all the Books of the Old and New Testaments, and he spent [on this book] of the money which he made by his copying, eighteen *dînârs* of gold, and he laid that book upon the altar in the church so that all the monks might read therein whensoever they required healing from it. And there came a certain wandering monk to visit the old man Abbâ GELASIUS, and when he saw the book it pleased him, and when he left that place he stole it, and carried it off, and after he arrived in the city [he tried] to sell it. [fol. 155*b* 1] And a certain man said unto him, "How much is its price?" And the thief said unto him, "Give me sixteen *dînârs* in gold"; and he who wanted to buy it said unto him, "Yea, I will give thee what thou sayest, but wait for me whilst I shew it to my friend." And the thief gave him the book, and the man who wanted to buy it took it to Saint GELASIUS to shew it to him, so that if it was good he might give the price of the book to the owner thereof. And when Saint Abbâ GELASIUS saw the book, he said unto him that had brought it, "How much is the price which he demandeth from thee?" And the man said, "He demandeth from me sixteen *dînârs* of gold." And Saint GELASIUS answered and said unto him, "Buy [it] for it is a good [book], and the price thereof is little"; and the man took the book, and carried it to his house. And when the thief came to him demanding the price of the book, the man who wanted to buy it did not tell him what this father had said to him, but he said, "I shewed it to Abbâ GELASIUS, and he said unto me, 'Its price is much.'" And the brother who stole the book said unto him, "Did not

the old man say unto thee anything else?" And the man said unto him, "Nothing else." And the man who stole the book said unto him, "I do not wish to sell the book," and he took it and departed to Saint GELASIUS, and he bowed low to him, and repented, and wept before him, and he asked him, saying, "Forgive me my sin, and take thy book, for Satan led me astray"; and the saint said unto him, "I do not want to take it." And that brother said unto him, "If thou dost not take it I shall never have rest, and sorrow will never be removed from me"; and he made many prostrations at the feet of the saint, and he besought him to have mercy upon him, [fol. 155*b* 2] and to take his book from him. And with great labour and toil the saint took the book from him, and no man knew what became of it. And God gave unto this father GELASIUS the gift of prophecy, and the power to work signs and wonders. One day certain men brought a fish to the monastery, and the cook boiled it and put it in his cell, and having set a boy to watch it he went about his business; and the boy ate the greater part of the fish. And when the cook came back, and found that the boy had eaten [the greater part] of the fish, he was wroth with him, and he said unto him, "Why did you eat of the fish before the holy old man had blessed it?" And after this, by the work of Satan, wrath came upon him, and he kicked him with his foot, and the boy fell down upon the ground and died. And when he saw that the boy was dead, he was greatly dismayed, and fear came upon him, and he went and told the old man GELASIUS what had happened. And the saint said unto him, "Take him up, and lay him in the sanctuary"; and the man went and did as the old man had commanded. And when the holy old man came into the church, they prayed the evening prayer, and when they had finished the prayer, the old man went forth from the sanctuary, and the boy was following him, and none of the monks knew what had happened. And the old man laid a penance on the cook, and commanded him to tell none of the monks about this until after his death. And Saint Abbâ GELASIUS having finished all his good work, and his excellent fight, the time for God to comfort him arrived; and he departed from this fleeting world, and left behind an excellent

remembrance; and he pleased God, [fol. 155*b* 3] and died in peace. Salutation to GELASIUS.

And on this day also is commemorated DERḲÂLÂS (or, DERESḲÂL).

XIII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and honourable SERGIUS became a martyr, and with him were his father, and his mother, and his brethren, and many men from the city of ATHRIBIS. This saint had excellent parents; his father's name was THEODORE, and his mother's name was MARY. And when his days were twenty years, he determined in his heart to die for the Name of our Lord Jesus Christ, and he came to CYPRIANUS the governor, and confessed our Lord Jesus Christ before him. And the governor commanded the soldiers to inflict every kind of torture upon him, and to shut him up in prison. And our Lord Jesus Christ commanded the angels to carry away his soul into heaven, and he saw the habitations of the saints, and his soul was comforted, and Christ healed him of his sufferings. And a certain priest whose name was Abbâ MÂSÛN heard of his fight, and two deacons also, and they rose up and came to the governor of the city of [fol. 156*a* 1] ATHRIBIS, and confessed our Lord Christ. And the governor commanded the soldiers to beat them, and they did as he commanded them, and all the people were looking on at them, and they walked round about them, and they were sorry for the deacons and the priest. And the priest rebuked them, and turned his face to them, and he taught them, and commanded them, saying thus, "Be strong in the True Faith of our Lord Christ." And then he prayed over some water, and sprinkled it upon them. And the grace of the Holy Spirit descended upon them, and they confessed our Lord Christ; and the soldiers cut off the heads of all of them with the sword, and they received the crown of martyrdom in the kingdom of the heavens. Then the governor commanded the soldiers

to cast the priest into the furnace of the public baths, but God delivered him therefrom. And the angel of God appeared unto him, and made him to know that he would be martyred thrice for the sake of Christ, and then the angel of God brought him out of the furnace. And the governor sent him to the city of Alexandria, and he finished his fight there, and received the crown of martyrdom in the kingdom of the heavens. And CYPRIANUS, the governor, had SERGIUS brought before him, and he tortured him with severe tortures, and then they brought a wheel of brass, and they crushed him, and his members became two parts, and all his body was torn asunder; but our Lord Christ raised him up whole and uninjured. Then they brought unto him an idol for him to worship, and the saint spurned it with his foot, and it fell down, and was broken in pieces. When CYPRIANUS saw this he believed in [fol. 156*a* 2] our Lord [Jesus] Christ. And he said, "The god who could not save himself, how can he save others?" And EUCHEIUS (?), the captain of the soldiers, tortured Saint SERGIUS very severely, and he told the soldiers to flay him, and to rub him with vinegar and salt mixed together; but Christ gave power to the saint, and he was strong. And when his mother and his sister heard [of this] they came to him, and when they saw him they wept over him, and his sister delivered up her spirit through her excessive grief for him. And the saint prayed to God, and his sister rose up from the dead, and became alive straightway. And Saint JULIUS, of the city of 'AḲPÎḤAS, the writer of martyrdoms, came to him, and he enquired about his fight, and he promised him that he would take care about his body, and would bury it. And then EUCHEIUS (?) commanded them to torture Saint SERGIUS on the wheel, and to thrust burning torches into his ears, and to pluck out the nails of his hands and feet, and to suspend a huge stone from his neck, and to lay him upon the iron bed and to light a fire beneath him; and they did these things even as the captain commanded, but our Lord Jesus Christ strengthened him, and healed his wounds, and raised him up whole and uninjured. And the captain of the soldiers being weary of torturing him, he commanded them to cut off his head with the sword; and when the saint heard

this he rejoiced exceedingly. And he sent a message to his father, and his mother, and his brethren, and all his kinsfolk and the men of his household, and they came to see him and they found him with a gag in his mouth. And the soldiers were dragging him away to cut off the head of the saint and the heads of all those who were with him; and they cut off [fol. 156*a* 3] their heads and the saints received the crown of martyrdom in the kingdom of the heavens. Now there was a little child among the people, and God opened his eyes, and he saw the souls of the holy martyrs, and the angels carrying them up into heaven, and he cried out with a loud voice, saying, "My Lord Jesus Christ have mercy upon me." And his parents were afraid lest the governor should hear him, and destroy them because of him, and they shut his mouth, as he continued to cry out and to call upon our Lord [Jesus] Christ, and then they laid stones upon him until he delivered up his soul, and received the crown of life in the kingdom of the heavens. And the angels took his soul, and carried it up into heaven. Salutation to SERGIUS, whose nails were cut out with knives.

And on this day also died EUSEBIUS the martyr, of splendid glory, and sweet perfume, the son of the judge (or, governor) of Syria; and he had a sister who was full of the spirit, and whose name was EULÔPHIA. This saint was brought up carefully and wisely, and then they betrothed him to a beautiful maiden, the daughter of the Emperor of Rômê, and they brought her to his house with great splendour. And on that day he went to his sister, and said unto her, "Counsel me with counsel. [fol. 156*b* 1] Is it better to take a wife, and to live with her [or no]? I do not wish to do this, for I long to renounce the world." And she said unto him, "What will the taste of this fleeting world benefit thee? It is better for thee to dwell in virginity like DEMETRIUS the archbishop." And when the evening had come he went into the bridal-chamber where was the bride, whom they had brought unto him, and he took her head (or, neck) and kissed her, and said unto her, "Prithee tell me if I may say unto thee a matter." And she said unto him, "Speak, tell me." And he made an agreement with her, and he said

unto her, "O my sister, know thou that the lust of the world passeth away, and that comeliness and beauty fade, and that nothing whatsoever profiteth a man except the working of righteousness. And now, it is better for us to live as virgins, and not to defile the temples of our bodies of flesh." And she said unto him, "I agree, O my brother, I do not wish to marry." And the two of them began to travel together along the path of righteousness, and they dwelt in purity for two years, and they ate no food until [after] they had received the Offering, and they slept in the same bed, and each night they stood in the river, and by day they went into the church, the name whereof is 'ATRÂ, and each of them made four thousand prostrations, and they read the Psalms of DAVID and the Gospel of JOHN continually. One day the wife of the King of Syria saw EUSEBIUS, and she commanded two of her servants to bring him to her. And when they had brought him, straightway she laid down carpets and purple linen on her bed, and she adorned herself and put round her neck a gold collar, and she said unto EUSEBIUS, "Come [and] sit down, and I will tell thee what is in my heart." And EUSEBIUS said unto her, [fol. 156*b* 2] "I will not sit down with the wife of the king; tell me what thou hast to say as I stand up." And she said unto him, "My flesh quivereth, and my bones melt through the greatness of my love for thee; come and sit down with me." And EUSEBIUS answered and said unto her, "I will not lie with thee. It is not seemly, and the commandment of God is not thus." And when she wished to lay hold upon him, he went forth, and ran away, and came into the church. And straightway the woman called her servants and said unto them, "As soon as he looked at me with his eyes pain and suffering seized me; he is a magician"; and she commanded fourteen of the elders to make him come out of the church, and to bring him to her. And when they had brought him to her she commanded them to beat him with two iron rods, and to bind him hand and foot and to hang him up on a tree; and they hung him up outside the city, and she sent one of her handmaidens to say unto him, "Consent to do the will of my mistress, that she may have thee taken down"; but he would not hearken unto the voice of the harlot. And straightway he began to pray with the tears running down his face like water in the winter, and he said, "O my Lord God, the God of ABRAHAM, ISAAC, and JACOB, Who didst command the deliverance of JACOB, and Who didst deliver our fathers from every trial, deliver Thou Thy servant EUSEBIUS, O Thou Who didst deliver DANIEL from the mouth of the lion, and SUSANNAH from the hand of the Rabbis, deliver me from the hand of the tyrant and oppressor, for besides Thee I have no other helper." And then the queen commanded them to strangle him with a cord, and to shoot at him four hundred and sixty-eight arrows; and when they had done this to him, God commanded the angels MICHAEL and GABRIEL, and they plucked out the arrows, [fol. 156*b* 3] from his limbs, and he became whole, and there was no injury on him. And when the king came back from his expedition he asked the queen, saying, "What is the offence of EUSEBIUS? And what is his crime that thou hast delivered him over to crucifixion and death?" and his wife the queen said unto him, "I am ashamed to tell thee, for I am afraid of thee"; and the king said, "Speak, tell me, and do not be afraid of me." And she said unto him, "This man is a magician. He came to me when I was alone, and he asked me [to do] what is unseemly to mention, and when I refused him, he smote me with pains." And the king commanded the soldiers to take EUSEBIUS down from the tree and to bring him to him. And when they had brought him, the king said unto EUSEBIUS, "Why didst thou meditate evilly the doing of a thing which it is not seemly to do against my wife?" And EUSEBIUS said unto the king, "O my lord, dost thou imagine that these words are true? It is unnecessary to talk about it." And the king questioned the servants and said unto them, "Is this what I hear true?" And they said unto him, "O my lord the king, when we entered the royal chamber, we found the queen screaming. And when we asked her, 'What hath happened to thee?' she told us thus." And when the king heard this he was filled with anger and fury, like a lion, and he commanded them to cut off the head of EUSEBIUS with the sword, and to cut off his limbs as they cut up an ox, and to throw him into a cauldron, and to smother his mouth with

pitch, and to boil him over the fire; [and they did so]. And straightway the archangels MICHAEL and GABRIEL came, and they took his body out of the cauldron, and raised him up alive. And after he had risen from the sleep of death, the people found him walking about in the city; and they told the king that he was alive, [fol. 157*a* 1] and he commanded them to bring him to him. And straightway he put four iron bands round him, one round his neck (or, head), one round his body, one round his thighs, and one round his knees, and then they bound him hand and foot, and cast him into the fire. And MICHAEL and GABRIEL came and cooled the fire, and URIEL the angel caught him up, and carried him into heaven, where he remained for two years; and then he returned to earth and lived [here] for forty years preaching the Faith; and through him eight thousand and fifty hundred pagans believed. And God made a covenant with him that He would forgive the sins of every one who called upon the name of the saint, or who celebrated his commemoration.

And on this day also died PHILEMON the musician. This PHILEMON the musician used to sing and play to ARIANUS the governor, and amuse him. And one day ARIANUS called APOLLO the reader and said unto him, "Sacrifice to the gods." And APOLLO went to PHILEMON, and said unto him, "I will give thee four *dînârs* if thou wilt sacrifice instead of me." And PHILEMON said unto him, "Give me thy garments, and I will wrap myself up in them, and go in instead of thee." And when he went in ARIANUS knew that he was PHILEMON, and he said unto him, "What hath happened unto thee?" And he said unto him, "I am a Christian and I believe in Christ." And ARIANUS said unto him, "Sacrifice to the gods, so that thou mayest live"; and PHILEMON said unto him, "Is not this life like death because of the Name of Christ?" And ARIANUS said unto him, "I will kill thee quickly, before thou canst receive baptism, and that for which thou hopest will be lost to thee." [fol. 157*a* 2] When PHILEMON heard this, he prayed to God to grant to him Christian baptism, and straightway a cloud of light came from heaven and baptized him. And

ARIANUS commanded three soldiers to smite PHILEMON, so that he might be ashamed and repent. And PHILEMON said unto him, "I shall not be ashamed, even if thou smite me more severely than this, for I see that the angels of God rejoice because of me." And ARIANUS commanded them to hang him up on a framework, and to shoot arrows at him, but not one of them touched him. And when the soldiers told ARIANUS that he was still alive, he commanded them to shoot at him again, and as he was standing [there] one of the arrows came down into the right eye of ARIANUS, and blinded it. Then straightway he commanded them to take him down from the framework, and to cut off his head and the head of APOLLO the reader with the sword, and they finished their martyrdom patiently. And ARIANUS took a little of the blood of these saints and put it in his eye, and he recovered his sight, and straightway he believed on Christ. And he released all the prisoners, and became a martyr by the hand of DIOCLETIAN. [This section is wanting in the Bodleian MS.]

And on this day also died Saint Abbâ TIMOTHY, the thirty-second Archbishop of the city of Alexandria. To this father and fighter came tribulation, and great trial, because of the True Faith. And Abbâ SEVERUS, Archbishop of the city of Antioch, came to the country of Egypt in those days, and he went about from city to city, and from monastery to monastery, and from one [fol. 157*a* 3] religious house to another with Abbâ TIMOTHY, strengthening the believers. And in the days of this father there appeared in Egypt certain evil men who had come from Constantinia, and who were of those who believed in the opinion of EUTYCHES, the unclean, who confessed the teaching of error and denied the Passion, and the Resurrection of Christ our Redeemer, and this father anathematized them, and drove them out of Egypt, and he anathematized those who believed in their words. And in the days of this father ANASTASIUS the emperor of the believers died, and JUSTINIANUS the infidel, the Chalcedonian, reigned in his stead; and he made LINARIUS archbishop in the place of Abbâ TIMOTHY. And he wished to convert all the men of the True

Faith to the evil faith of the Council of Chalcedon. And he gathered together a Council in the city of Constantinia, and brought there Abbâ SEVERUS, Archbishop of the city of Antioch, and his bishops from the country of the East, and wanted them to believe in the unclean faith of Chalcedon, but they would not obey him. And he brought great tribulation upon them, and upon all those of the True Faith; and this father sat for sixteen (or, seventeen) years and died in peace.

Salutation to SEVERUS the lion.

[fol. 157*b* 1] Salutation to JOHN from whose fingers incense dropped.

Salutation to JACOB, the saint of God, who restored the monasteries.

Salutation to Archbishop TIMOTHY the preacher.

Salutation to VICTOR the sun.

Salutation to EUSEBIUS, who after being burnt to death was raised up by ÛRÎÊL, and lived upon earth for seven years.

And on this day also became martyrs THEODORE, the son of BASILIDES, and Abbâ KAPHES (or, KEFSES), and Abbâ ḤEPHES (or, ḤEPES).

[fol. 157*b* 2] And on this day also the birth of VICTOR the martyr took place.

XIV. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ SEVERUS, Archbishop of the city of Antioch, and teacher of the men of the True Faith. The kinsfolk of this saint came from the city of Rômê, and his grandfather was a bishop, whose name was SEVERUS, and he came with the fathers, the Two Hundred Bishops who gathered

together in the city of Ephesus. And he saw a vision in which, as it were, one said unto him, "The son who shall be born among thy offspring shall establish the True Faith, and they shall call his name 'SEVERUS,' like thine own." And when that bishop died, his son begat this saint and called his name SEVERUS. And he studied all the philosophy which was outside (*i.e.* profane learning), and after this he learned the philosophy of the Law of the Church. And as he was going forth from his city, [he visited] a certain righteous man who lived shut up in a cell outside the city. And this man rejoiced in him, and said unto him, "Fair is thy coming (*i.e.* welcome), O Abbâ SEVERUS, thou teacher of those of the True Faith, Archbishop of the city of Antioch"; and SEVERUS marvelled when the man called him by his name, for he had no knowledge of him whatsoever, [and he knew not how he could tell] what would happen to him before it came to pass. And then this saint grew up, and performed works of ascetic excellence, and the fame of him and his good renown were noised abroad. And he became a monk [fol. 157*b* 3] in the monastery of Saint ROMANUS, and he fought a great fight, and devoted himself wholly to the performance of works of righteousness. And the fame of him was noised abroad, even as the Holy Gospel saith, "The city which is built upon a hill cannot be hid" (Matthew v, 14). And when the Archbishop of the city of Antioch died, the bishops and doctors agreed to make this Abbâ SEVERUS Archbishop of Antioch; and they seized him against his will and made him archbishop. During his office the Church flourished in all the ends of the world, for his words reached the heretics in every city, and his voice cut through their roots like a sharp two-edged sword. Now he only remained in his office for a few days, for the emperor died, and there reigned in his stead another emperor, who was an infidel, and who believed in the Council of Chalcedon, and whose name was JUSTINIAN; now the queen, whose name was THEODORA, belonged to the True Faith. And the emperor was afraid of this saint, for [he refused] to enter the unclean faith [of Chalcedon], and he would not obey him. And then the emperor was exceedingly wroth with him, and he imagined that the saint was afraid of

him, and would submit to him; but the saint would not hearken to his command, and he was not afraid of his wrath. And the emperor wished to kill him secretly, but the righteous Queen THEODORA, knowing this, warned the saint to flee from the face of the emperor, and he went forth secretly. Now God did not want this saint to die at that time, and He preserved him for the benefit of many. And he used to go about in the cities and monasteries in the garb of the monk, [fol. 158*a* 1] and strengthen the believers. And he dwelt in the city of SÔKÂ, with a certain rich man, a Christian, whose name was DOROTHEUS. And he worked many signs and great wonders, and he was always teaching the believers and strengthening them in the True Faith. And at length he died in the city of SÔKÂ (*sic*), and his body was translated afterwards to DABRA ZĔGÂG.

And on this day also died the holy father Abbâ JACOB, the fiftieth Archbishop of the city of Alexandria. This saint was appointed archbishop in the sixteenth (or, seventeenth) year of the reign of the King of Egypt, whose name was AL-MUIZZ in God, which is, being interpreted, "he who is obedient to God," the brother of the governor, the son of HÂRÔN RASHÎD (HÂRÛN AR-RASHÎD). And in the days of this father the monasteries of the desert of SCETE were restored, and the monks returned to them. And in his days there was a certain man whose name was MACARIUS, of the city of NÊRÔH, and he came to this father Abbâ JACOB, the archbishop, and besought him to visit his house, and to bless [him] in it, and he went with him. And the man had a son at that time who had been sick, and had died, and he took him and brought him to Abbâ JACOB, the archbishop, and he asked him, saying, "Have compassion upon me, O my father, for this is my only son and he is dead; I beseech thee to pray to God on my behalf." And Abbâ JACOB said unto him, "Fear not, according to thy faith [fol. 158*a* 2] so shall it be unto thee." And he took the child from him, and embraced him in his bosom, and he prayed over him, and made the sign of the Cross over him, and prayed to God on his behalf. And God received his prayer, and the soul of the boy went back unto him, and he opened his eyes and

rose up from the dead. And the saint gave him to his father and said unto him, "Take thy son. He was not dead, but sleeping"; and when his father saw this miracle great fear came upon him. And he gave away one-half of his possessions in charity, and he sent orders and had a church built in the city of Jerusalem, so that it might be an asylum for those of the True Faith who arrived there. And DIONYSIUS, Archbishop of the city of Antioch, came to MĔSR (CAIRO), and visited the father Archbishop Abbâ JACOB, and he dwelt with him for a few days and [then] returned to his own country. And this father sat upon his archiepiscopal throne for ten years and eight months, and four days, and he died in peace.

And on this day also are commemorated DARIUS, and PAUL, and 'AKÛDÛRÊS (or, 'ABÛDÎRÂS), and SÊDNÂ (or, SÊDRÂ).

And on this day also died the holy father Abbâ CYRIL, the seventy-fifth Archbishop of the city of Alexandria. [fol. 158*a* 3] This father was of the men of the FAYYÛM, and he was appointed a priest there. Later he departed from that place and came to the monastery of Saint VICTOR the martyr, which is outside the city, by the will of the Ethiopians, and dwelt therein for many years, fighting a great fight there. And the fame of his learning and holiness became noised abroad, and the people seized him against his will and made him Archbishop of Alexandria; and he protected his flock with a good protection, and drew up a Canon for the use of priests when they ministered in the church at the times of prayer and consecrations. And he remained in his office for seven years, two months, and six and twenty days; and he died in peace. [According to the Bodleian MS. he was surnamed "the son of LAḲUELAḲUE."]

XV. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the righteous prophet ZACHARIAH, who was one of the Twelve Little Prophets. This righteous man was of the tribe of LEVI and the name of his father was BERECHIAH, who begot him in the land of GILEAD (?). And they carried him away captive to the land of the Chaldeans, and whilst he was there he prophesied with the divine gift of prophecy which descended upon him. And God spake by his tongue many faithful and profitable words, and he prophesied to ÎYÔSÊDÊḴ, and said unto him, "Thou shalt beget a son, and he shall be a priest to God in Jerusalem." And he took ÎYÂSÛ (JOSHUA) and built a sanctuary in Jerusalem, [fol. 158*b* 1] after the Captivity, and was buried therein. And he prophesied to SALATHIEL, and blessed him, and he said unto him, "Thou shalt beget a son and shalt call his name 'ZERUBBABEL'"; and he begot ZERUBBABEL, and it was he who built the sanctuary in Jerusalem with ÎYÂSÛ (JOSHUA) (Zechariah iv, 9). And he prophesied to the unclean one, the King of Persia, and revealed to him the signs of the conquest (?). And he prophesied concerning the coming of our Lord into Jerusalem riding upon an ass, and upon the foal of an ass. And he prophesied concerning the forty (*sic*) pieces of silver which JUDAS received for the betrayal of our Redeemer. And he prophesied concerning the scattering of the Apostles on the night of the Crucifixion. And he prophesied concerning the darkness which took place on the day of the Crucifixion, and concerning the light which hid itself. And he prophesied concerning the coming of our Lord in His glory, and concerning the sorrow of the children of Israel who did not believe in Him saying, "And they shall look upon Him Whom they have pierced, and they shall mourn for Him as [parents] mourn for an only son, and there shall be much grief in Jerusalem" (Zechariah xii, 10). And when the days of his prophesying were ended he died in peace and was buried in the graves of the prophets. Salutation to ZACHARIAH.

Salutation to BABNÛDÂ (or, BAFNÔTEYÔS, *i.e.* PAPHNUTIUS).

[fol. 158*b* 2] And on this day is commemorated the consecration of the Church of the FORTY SOLDIERS of the city of SEBASTIA, who were martyred. This is the first church which was built in their names. The great Saint BASIL consecrated it, and he pronounced a discourse upon them and many encomiums on that day; and he celebrated a great festival in their honour as it were this day. Salutation to the consecration of this church.

And on this day also died the holy father, the devoted ascetic and fighter Abbâ PAPHNUTIUS. This father became a monk in his early years, and he fought a great fight, and devoted himself strenuously to the path of the ascetic life, especially in respect of fasting, and prayer, and prostrations, and vigils. When he had finished these good works, God, the Most High, commanded him to go into the remote parts of the desert, far away from the monasteries of the monks, and to visit the desert saints, and to write down the story of their fights for the benefit of those who were to read them, and to make us bow to the commandment of God. And he went into the interior of the desert, and he travelled about among [the saints], even as a man walketh about through the city; and he found many monks there, and he learned from them their histories, and he wrote down the histories of their fights; among these monks were TIMOTHY, the desert monk, [fol. 158*b* 3] and 'ABÛNÂFER. At the beginning of his journey into the Inner Desert great tribulation fell upon this Saint PAPHNUTIUS through hunger, but the angel of God appeared unto him and strengthened him; now he was seventeen days without food. And after this he hungered, and drew nigh unto death, and the angel of God appeared unto him again and rubbed his body and his mouth, and he again remained for seventeen days without food. And this saint related very many wonderful things about the desert fathers, and how that some of them had lived for sixty years, and more, in the desert, without ever seeing a man during the

whole period of these days. And he described also the tribulation of the desert monks when they first arrived there, and the sufferings which they had endured on their first entrance into the desert, and how their natural passions contended with them, and how unclean spirits made war on them, and how afterwards they subdued them, and how the spirits submitted to them, and worshipped at their feet. And likewise the wild beasts and the lions used to minister to their wants, and he described how they submitted to them, like a slave to his master. And he related concerning them that they used to receive the Holy Mysteries on the day preceding the Sabbath, and on the First Day of the week, and how the angel of God used to bring to them the Holy Body and Honourable Blood, and give them of the fruits of the Garden. And it is evident that this father saw and heard marvellous things; and after this he died in peace.

XVI. YAKÂTÎT

[fol. 159*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and righteous woman Saint ELISABETH, the mother of JOHN the Baptist. This holy woman was from the city of Jerusalem, and the name of her mother was SOPHIA, and the name of her father was MÂṬÂT, the son of LEVI, the son of MÊLKÎ, of the tribe of AARON, of the tribe of LEVI; and he begot three daughters. By kin she was the daughter of the sister of the mother of our Lady MARY, the mother of God in the flesh. The name of the eldest was MARY, and she it was who was the mother of SALOME, who received our Lady MARY when she brought forth the Wonder. The name of the second was SOPHIA, and she it was who was the mother of this Saint ELISABETH. The name of the youngest was ḤANNAH, who brought forth our Lady MARY; SALOME, and ELISABETH, and our Lady MARY were sisters; and ZACHARIAS the priest married this righteous woman ELISABETH. And the Holy Gospel saith concerning them that they were righteous and pure, both of them, and that they walked in

all the Law of God blamelessly, and that this righteous woman was barren. And because of the frequent entreaties of this woman and her husband, their petition reached God together, and God gave them a son, Saint JOHN the Baptist, so that He might make manifest their righteousness and their love for God, and the greatness of their Faith in Him. Because God did not grant them their petition early in their lives, this did not cause doubt or sorrow, on the contrary, they were persistent in their petitioning, and at length when they had become old in their days, and were barren, they produced a [fol. 159*a* 2] son, so that [men] might know the Divine Power. And moreover, when the time arrived wherein our holy Lady the Virgin MARY conceived the Word of God Who existeth for ever, JOHN, being in his mother's womb, preached Him, and he bowed before Him, even as his mother saith, "The child leaped in my womb with joy and gladness when our Lady MARY came to me." And when she and her husband ZACHARIAS were grown old, God sent His angel GABRIEL, and announced to him concerning his son JOHN, and informed him what would happen to him. And this Saint ELISABETH conceived and brought forth the saint, the prophet, the preacher and Baptist JOHN; and her heart rejoiced at this, and the reproach of the children of her kinsfolk was removed from her. And then she saw our Lord and Redeemer Jesus Christ, and confessed His Godhead, and she rejoiced in making to be saved those who believed on Him. And after this she lived in purity and righteousness even as she had formerly done, and she died in peace. Salutation to ELISABETH.

And on this day also is commemorated our holy Lady MARY, the two-fold Virgin, the God-bearer, for on it He gave her the Covenant of Mercy and she received it from her Son, our Redeemer Jesus Christ, in respect of him that should celebrate her commemoration, or should call upon her name, or give [fol. 159*a* 3] alms to the poor, even if it were only [a cup of] cold water. And the Son of this Saint MARY after He ascended into heaven, taking her pure flesh [with Him], sat down at the right hand of His Father, having fulfilled every law of the Incarnation, with the sole exception of sin, and overcome the

sufferings of the Cross at His own good pleasure and will, which He did for our salvation. And He left His mother MARY in the house of JOHN, His disciple, so that he might love her, even as He committed him to her, saying, "Behold thy son," and He said unto that disciple, "Behold thy mother." Thereupon our Lady MARY lived [there], and she used to go to the tomb of her Son, that is to say, Golgotha, to pray there. And when the Jews saw [her] there they were filled with wrath, and envy, and they wished to drive her away; but God hid her from their eyes. Then they took counsel, and decided to set guards over His tomb, so that she might not come there again and pray, but she did not cease to go there day by day, and the guards did not see her, because the covering of the glory of her Son hid her. And always angels were coming to minister unto her, and her Son, our Lord Jesus Christ, visited her frequently, and fulfilled for her all her desires. Some of the angels used to take her up into the heavens and shew her the places where the saints rested, with ABRAHAM, ISAAC, and JACOB. And all the souls of the fathers who had died from ADAM until that time worshipped her, saying, "Glory be to God, Who hath created thee flesh of our flesh, and bone of our bone. In thee we have found salvation, and thou hast become for us the haven of life from destruction through the Son of God taking upon Himself flesh [fol. 159*b* 1] through thee." And then the angels took her, and brought her to her beloved Son on His throne, and the curtains, which were flames of fire, were drawn aside on the right hand and on the left, and our Lord took her hand, and kissed her mouth, and said unto her, "Hast thou arrived, O my mother?" And He raised her up on to the throne of His glory, and He seated her by Him, and He described to her all the joy and gladness which eye hath not seen, nor ear heard of, nor heart of man imagined, which were prepared for her. And beneath the throne of glory she saw DAVID, the King of Israel, her father, (with all the company of the prophets, and the angels, and the souls of the righteous, in a circle,) singing to the harp, saying, "Hearken unto me, my daughter, and consider, and incline thine ear. Forget thy people and thy father's house. The king hath desired thy beauty; he is thy Lord"

(Psalm xlv). And from there the angels took her to shew her the place of punishment, and they brought her to the limit of darkness, which is prepared for Satan and his hosts, and for all those who walk in his ways. And our Lady MARY said, "Woe is me! Who will describe this place to the children of men, so that they may not come hither?" And the angel said unto her, "Fear thou not, O MARY, God is with Thee, and for thy sake (?) with those who shall come after thee." And then the angels carried her away and brought her into a certain place, and thereupon our Lady MARY sat down, being exceedingly sorry for all sinners. And as it might be this day the sixteenth day of the month of Yakâtît, she stood on the Place of the Skull (Golgotha), and besought her Son, saying, "O my Son, swear to me by God Thy Father, and by Thy Name of Christ, and [by] the [fol. 159*b* 2] Paraclete, Thy Spirit, and by my womb which carried Thee for nine months and five days, Thee Whom the earth cannot bear up, Thee Whom the angels cannot approach, I adjure Thee, O my Son, by Thy going forth from me without exhaustion, and by Thy delivery which was painless, I adjure Thee by my breasts which suckled Thee, and by my lips which kissed Thee, I adjure Thee by my hands which embraced Thee, and by my feet which walked with Thee, I adjure Thee by the manger wherein Thou didst lie, and by the ragged cloths wherein Thou wast wrapped, O my Son, and beloved one, I beseech Thee, and entreat Thee, to hearken unto the words of my petition, and to come to me, and to fulfil for me everything which is in my heart." And when our holy Lady, the Virgin MARY, the mother of the Light, had spoken thus, our Lord and Redeemer Jesus Christ came down straightway, and there were with Him, surrounding Him, thousands of thousands, and tens of thousands of tens of thousands of angels, and he said unto her, "What shall I do for thee, MARY, My mother? What desire hast thou that thou wouldst have Me fulfil for thee?" And our Lady the holy Virgin MARY answered and said unto her beloved Son, "O my beloved Son, my Lord and Redeemer, my Hope, my Refuge, upon Thee is placed my trust. Because of Thee I was strong in the womb of my mother, and in the womb which covered Thee, and Thou art my memorial, at all

times. And now do Thou hear my prayer and petition, and hearken unto the word of my mouth which I speak unto Thee. I Thy mother MARY, I Thine handmaiden, on behalf of him that shall celebrate my commemoration, and him that shall build a church in my name, or shall clothe the naked, or visit the sick, or feed the hungry, or give drink to him that is athirst, or shall comfort the [fol. 159*b* 3] sorrowful, or shall make the sad to rejoice, or shall write the history of my strife, or shall sing a song at my festival; [swear to me] that God shall give him the good reward from Thee, which eye hath not seen, nor ear heard of, nor the heart of man imagined. I beseech and entreat Thee on behalf of all those who believe in me, to set them free from Sheol, and to remember the hunger, and thirst, and all the trials which came upon me through Thee." And our Lord Jesus Christ answered and said unto her, "It shall be unto thee even as thou sayest, and I will fulfil for thee all thy petition; I became incarnate of thee, and I swear that I will not make any covenant with thee to be a lie." Salutation to thee, O Book of the Law and Covenant, like the Tables of stone.

XVII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint MÎNÂS the monk became a martyr. This saint was from the country of 'AKMÎM (AKHMÎM) in Upper Egypt; his parents were Christians and they were tillers of the ground. This saint wished to array himself in the garb of the monk, and to reject this world, and he became a monk in one of the monasteries of the city of 'AKMÎM (AKHMÎM); he used to fast frequently for two days at a time, and he took no thought for his food and drink. And after this he departed to the district of ESMÛNÂYN, and dwelt there in a [fol. 160*a* 1] monastery for seven and twenty years, leading a life of devotion to God, and fighting the fight; and he never went outside the door of that monastery. And when the Muslims reigned in the land of Egypt, and he heard concerning them, and how they

said, "God hath no son of His Nature and Godhead, who sprang from Him," he was very sorrowful because of this thing. And having been blessed by the abbot of the monastery who prayed over him, he went forth and departed to the city of ESMÛNÂYN, and he stood up before the captain of the Muslim soldiers, and said unto him, "Is it true that ye say that God hath no son of His Nature and Godhead?" And the captain said unto him, "Yea, we remove from God this thing, and we do not confess it." And Saint MÎNÂS said unto him, "It is right for thee not to confess Him if He were the son of carnal union and seed, but He is not this; He is the Light proceeding from Light, [and] God, in truth, proceeding from God, in truth." And the captain said unto him, "O monk, this, in our Law, is infidelity." And the saint answered and said unto him, "Know thou that the Holy Gospel saith, 'He who believeth in the Son hath everlasting life, and that he who believeth not shall not see life, but the wrath of God shall descend upon him'" (John iii, 36). Because of this the captain was exceedingly angry, and he ordered the soldiers to cut off his head with the sword, and to hack his body in pieces, and to cast him into the river. And certain believers took his body and prepared it carefully for burial, and they performed a service of commemoration for him as it were this day. Salutation to MÎNÂS, Bishop of 'AKMÎM (AKHMÎM).

[fol. 160*a* 2] Salutation to MOSES, the chief of the fathers, who died on this day on Mount Nebo.

XVIII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father and confessor, MELANIUS, Archbishop of the city of Antioch. This saint was made archbishop in the days of the reign of CONSTANTINE, the son of CONSTANTINE the Great, and this saint was learned, and simple, and was beloved by all men. And having been appointed and sat for thirty days, he excommunicated the followers of

ARIUS, and drove them out from all the churches of the city of Antioch. And when the emperor heard of this, he sent and expelled him from his office, for the emperor was a follower of ARIUS. And the elders of the city of Antioch, and the bishops and priests gathered together, and they wrote a letter about him and sent it to the emperor, and they asked him to restore MELANIUS to them; and the emperor sent to the place whereto he had driven him, and brought him back to them, for he was ashamed before them. And when this saint returned to the city of Antioch, he did not set aside the anathematizing and excommunication of the men of ARIUS, but he excommunicated all those who believed in their words. And he revealed their error and their blasphemy publicly, and he preached to everyone, and made them to see clearly that the Son was of the substance of the Father, and [fol. 160*a* 3] equal with Him in His Godhead and Being. And the followers of ARIUS returned and they wrote to the emperor, and they made false accusations against this saint, and at length they changed his heart in their favour; and the emperor sent a second time, and banished MELANIUS to a country which was more remote than that to which he had banished him on the first occasion. And when MELANIUS had arrived in the country whereto the emperor had banished him, it was to him as if he were living with his people, for they had with them his epistles, and his teachings, and his interpretations of obscure theological writings, and his epistles from [this] remote country used to reach his flock who were in the city of Antioch, that is the bishops and learned priests. And he preached the Holy Trinity, and the True Faith, and [the doctrine of] the Three Hundred and Eighteen holy Fathers, and he cursed ARIUS and excommunicated all those who followed him. And he lived in exile for many years, and at length he died in peace. And behold Saint JOHN, the Mouth of Gold, pronounced an encomium upon him on the day of his festival, and praised him greatly, and he shewed forth in it his glory and majesty, and proved that in respect of the tribulation and ignominy which had come upon him for the True Faith, he neither fell short of, nor was inferior to any of the holy apostles.

XIX. YAKÂTÎT

[fol. 160*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the translation of the body of Saint MARTIANUS the monk, from the city of Athens to the city of Antioch. To this saint came temptation from a certain woman who was a harlot, who wanted to commit sin with him, and to make him to fall down with her into the net of sin. But he led her away from this, and brought her to repentance, and into the ascetic life, and then he left her, and departed to DASÊT, and from that place to many [other] cities. And when he arrived in the city of Athens, and had lived therein for a few days, his body fell sick with a slight sickness, and he died there, as is written in the section for the twenty-first day of Genbôt. And when Saint DEMETRIUS had been appointed Archbishop of the city of Antioch, in the days of FÂLÂRYÂS, the infidel emperor, this saint sent priests to the city of Athens, and they carried away the body of Saint MARTIANUS and brought it to Antioch, with great honour, and with the singing of many psalms and hymns and dirges. And DEMETRIUS paid honour to it and saluted it, and laid it in a coffer in the church, and celebrated a festival in his honour, as it were this day. Salutation to DEMETRIUS on whom JOHN, the Mouth of Gold, pronounced an encomium. Salutation to the translation of the body of Saint MARTIANUS.

XX. YAKÂTÎT

[fol. 160*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day died the blessed father, Abbâ PETER, the twenty-first Archbishop of the city of Alexandria. This father was appointed to the throne of MARK the Evangelist after Saint ATHANASIUS. And there came upon him great tribulation through DÂRYÂNÔS, the infidel emperor, and through the Arians, the infidels, and they tried to kill him very often; but

he fled from them and hid himself for two years. And they seated on the throne in his stead a man whose name was LUCIUS, and they made him archbishop, and he was an Arian and sat for two years. And after this the believers of the True Faith gathered together, and they rose up against the Arians, and they drove out LUCIUS the Arian infidel. And this father Abbâ PETER came and sat upon his throne for seven years in great tribulation, and he resisted the Arians, and excommunicated them and banished them. And when he had fulfilled eight years in his office, God made him to rest from the labour of this world, and he departed to everlasting joy. Salutation to Abbâ PETER.

And on this day also is celebrated the commemoration of BASIL, THEODOSIUS, and TIMOTHY, the martyrs, in the city of Alexandria. [fol. 160*b* 3] Salutation to you, O BASIL, THEODORE (*sic*), and TIMOTHY.

[In the Bodleian MS. there are also commemorated on this day PHILEMON the flute player, KEFLA MÂRYÂM of ṢEBÂGÂ, and Abbâ GABRA MAR'ÂWÎ of 'AGED.]

XXI. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated our holy Lady, the Virgin MARY, the God-bearer. Salutation to thee, O MARY, thou light of life.

And on this day also died the holy father Abbâ GABRIEL, the sixty-seventh Archbishop of the city of Alexandria. This father became a monk in his early years in the desert of SCETE, and he fought a great fight, and he devoted himself to the ascetic life for many years, with fasting, and prayer, and prostrations, and [fol. 161*a* 1] vigils, and hunger, and thirst; and he was humble, and simple, and loved to live by himself. One day

there came into his cell a certain old man whose name was MAXIMUS to be blessed by him, and GABRIEL prayed over him and he went forth to depart to his own place. And the holy old man MAXIMUS laid hold upon him, and said unto him, "O my son, why dost thou flee from men, for thou wilt be obliged to dwell among many men and women"; and this father did not understand the meaning of the words of the old man, and he wept frequently, and entreated God to deliver him from the nets of the Enemy. And when Abbâ MICHAEL, the archbishop, his predecessor, died, they seized this father and against his will made him archbishop, even as the old man had prophesied concerning him. And having been appointed he did not become slothful in his office, and he did not abandon his spiritual fight, nor his strenuous ascetic life, nor his piety; and he dwelt continually in the desert of SCETE. And when affairs connected with the work of the churches compelled him to go to the city of Alexandria and to MĔSR (CAIRO), he used to go quickly, and return to the desert of SCETE. When he was in the youth of his days the lust for fornication used to bestir itself in him, and [although] he increased his fasts and vigils in order to subdue the lust, he was unable to do so; and he confessed this to a certain old man in the desert of SCETE. And that old man said unto him, "Nothing will destroy lust except humility, coupled with fasting, and prayer, and prostrations, and vigils, and those alone will save [a man] from it." When he heard this he made himself a shovel of iron, and he used to get up in the night and [fol. 161*a* 2] dress himself in mean and ragged garments, and go round into all the cells of the monks, and clear out the offal from them and take it away, and cast it out at a great distance from the cells. And he continued to do this kind of work for a period of two years, when God saw his purity and the humility of his heart and removed from him the natural lust for fornication. And this father continued to lead the ascetic life and to fight the fight, and he admonished and taught his people, and strengthened them in the True Faith for a period of eleven years; and he died in peace. Salutation to GABRIEL for his righteousness and faith.

And on this day also died the holy father, Abbâ ZACHARIAS, Bishop of the city of SÂḤÂ. This saint was one of the children of those skilled in the Law, and his father abandoned the Law, and was made a priest; and his name was JOHN. And when the son of JOHN had grown up, and had studied the profane learning and the philosophy of the pagans, and the Law of the Church, the captain of the king's host took him and made him a scribe in the house of the king. And he had a friend in the Law, whose name was PTOLEMY, and who was governor of the city of SÂḤÂ; and they agreed together to go to the desert of SCETE and to become monks. And at that time there visited them a certain monk from the monastery of Saint Abbâ JOHN of the desert of SCETE, and they made an agreement [fol. 161*a* 3] to go there with him; and when the governors heard of this they sent and prevented their going. And having tarried a few days they saw a vision, and it seemed as if one said unto them, "Why do you not fulfil the vow which ye have vowed to God?" And they rose up straightway, and went forth in secret, but they did not know the way, and a monk appeared unto them and guided them, and brought them to the monastery of Saint Abbâ JOHN, of the desert of SCETE. And when the governors heard of their departure, they agreed that they would obtain an order from the king and send it with messengers to make them to come down from the monastery; but God scattered their counsel. And when ZACHARIAS and PTOLEMY had become monks, they fought the fight and followed the ascetic life strenuously, especially ZACHARIAS. And in their days lived the old men Abbâ ABRAHAM and Abbâ GA'ÂRGÎ, and they used to visit the young men, and give them advice concerning all their works. When the Bishop of the city of SÔḤÂ (*sic*) died, the people remembered Saint Abbâ ZACHARIAS, and they wrote a letter to the archbishop on his behalf, asking him to appoint him to be their bishop. And the archbishop sent to the desert of SCETE and had ZACHARIAS brought against his will, and he appointed him Bishop of the city of SÔḤÂ (*sic*). And whilst the archbishop was laying his hand upon him, he saw the power of God descend upon him, and his face was wreathed with light. And when he came to

the throne of his office the people rejoiced in him with great joy, and they went out to meet him as [the men of old] met our Redeemer on the festival of [fol. 161*b* 1] HOSANNA (Palm Sunday); and the Church was resplendent through him. And this father composed many Homilies, and Admonitions, and works on Doctrine; and his voice was exceedingly sweet, and was filled with the grace of the Holy Ghost. And he sat upon his archiepiscopal throne forty years, and he was well-pleasing to God and died in peace. Salutation to ZACHARIAS.

And on this day also Saint ONESIMUS, the priest, and the disciple of PAUL the apostle, became a martyr. When PAUL the apostle had preached in the city of Rômê, PHILEMON departed from the city of Rômê and took with him among his servants this ONESIMUS. And Satan led him into error and corrupted his heart, and he stole money from his master PHILEMON and from other men like him; and when he knew that his master was going to punish him, he fled and came to the city of Rômê. By the Will of God he came to the apostle, and heard his teaching, and his teaching entered his heart, and he believed through him, and the fear of God came into his heart. And he remembered what he had done, and how he had stolen money from his master and from others, and he had nothing of it left with him which he could restore to them of their money. [fol. 161*b* 2] And he was sorry, and he came to Saint PAUL and told him everything which had happened to him. And the apostle said unto him, "Fear not, neither let thy heart be sorrowful." And he wrote an epistle unto PHILEMON his master; and this epistle is one of the Epistles of the Apostle PAUL. And PAUL commanded him concerning Saint ONESIMUS, and he said unto him, "Protect him, for he hath become a disciple of Christ, and my son in the preaching of the Gospel." And he commanded him concerning ONESIMUS, and said unto him, "Forgive him his sin in stealing thy money, and receive him as myself. And if he hath wronged thee in aught, and he ought to repay thee, set it to my account. I PAUL have written it with mine own hand; howbeit I say not that thou art thyself in debt to me." And when this Saint

ONESIMUS came with the letter to his master PHILEMON, he rejoiced in his faith and repentance, and did to him even as the Apostle PAUL had commanded him. And PHILEMON added to his great love for ONESIMUS, and he commanded [his steward to give] to him much money for him to take, and he would take nothing whatsoever of it, and he said, "I have become a rich man in Christ." And then PHILEMON bade ONESIMUS farewell, and set him on his road, and ONESIMUS returned to the city of Rômê, and ministered unto PAUL, the apostle, until the time of his martyrdom. And PAUL praised this saint and made him a priest, and the Apostles praise him and mention him in the seventy-seventh Canon, and in the fifty-third Canon, and they say of him that he was a "faithful priest." And after the martyrdom of the Apostle PAUL, the captain of the host of the Emperor of Rômê took this saint, and banished him to an island, and he dwelt there and taught the men the Faith of our Lord Jesus Christ. And they beat him severely [fol. 161*b* 3] and made him to suffer agony, and then they broke his thighs, and he departed to God. Salutation to ONESIMUS the disciple of PAUL.

And on this day also died Abbâ PETER, Bishop of Damascus.

[And on this day also died Abbâ 'AKYÔS, and Abbâ GABRIEL, Bishop of Ethiopia.]

XXII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ MÂRÛNÂ, the bishop. And on this day also took place the translation of the bodies of the saints who became martyrs in the country of Persia, in the days of DIOCLETIAN, the infidel. And because of the many works, and virtues, and righteousness of MÂRÛNÂ the bishop, the Emperor THEODOSIUS the Great, the father of HONORIUS and ARCADIUS, sent him to the King of Persia,

and with him were many gifts because of the love which existed between THEODOSIUS and the King of Persia. And when MÂRÛNÂ arrived, the King of Persia paid him very great honour, and he lodged him in one of the palaces of his kingdom. And when this saint heard that the daughter of the king was ridden by an evil spirit, he summoned her, [fol. 162*a* 1] and she stood up before him, and he prayed over her; and he healed his daughter, and SAPOR the king rejoiced in him with very great joy. And the saint demanded from him the bodies of the saints who had become martyrs in the country of Persia, and the king gave them to him, and he built a church and laid their bodies in it. And the king built a great fortress in the city, and he built inside the fortress a quarter, and called it by the name of Saint MÂRÛNÂ, which is MERFÂKÎNÂ. And after this, the saint returned to the Emperor THEODOSIUS, and he dwelt in the city of Rômê two years, and died as it were this day, on which was consecrated the church of those martyrs. And the festival of the saint, and the festival of the consecration of the church, are celebrated together on the same day, that is to say, this day. Salutation to MÂRÛNÂ the excellent envoy and bishop.

And on this day also is celebrated the commemoration of Abbâ BÛLÂ, and three hundred [and eighty martyrs], and NICOLAUS.

XXIII. YAKÂTÎT

[fol. 162*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became a martyr Saint EUSEBIUS, the son of the holy and blessed BASILIDES, the captain of the royal troops of the city of Antioch, and the father of kings. And this saint was in the war against the men of the country of the Persians, and when DIOCLETIAN denied our Lord Jesus Christ, BASILIDES sent to his son EUSEBIUS, and told him that DIOCLETIAN had denied Christ. And this saint summoned his kinsfolk, the saints and men of the palace, that is to say, 'ABÂDÎR, and JUSTUS, and CLAUDIUS, and THEODORE

from the East, and he told them how DIOCLETIAN had denied our Lord Christ, and how he worshipped idols; and they were exceedingly sorry. And the holy and excellent man EUSEBIUS said unto them, "I want to shed my blood for the Name of Christ," and all those saints agreed with him in this excellent decision, and they swore each to the other that they would do so. And when the Romans had conquered their enemies, and had returned to the city of Antioch with victory and joy, DIOCLETIAN and his soldiers went out and met them, and KHERMÂNÔS (ROMANUS), the father of VICTOR, advised the emperor to have the saints brought before him, and to fetch idols for them to worship. And the emperor did as KHERMÂNÔS (ROMANUS) advised him, and he summoned the saints to him, and said unto them, "Ye know well that I love you exceedingly, I want you to make my heart to rejoice, and to worship APOLLO." And when Saint EUSEBIUS heard this [fol. 162*a* 3] he was exceedingly angry, and he drew his sword and wished to kill the emperor, and the emperor fled from him and hid himself. But this saint killed many of the emperor's companions, and had it not been that BASILIDES restrained his son and his kinsmen the saints, they would have killed all the emperor's soldiers. After this KHERMÂNÔS (ROMANUS) advised the emperor to send EUSEBIUS to the country of Egypt, and to let the officers kill him there, [saying], "If he remaineth here in this city he will stir up the men of the city against thee at all times, and thou wilt not be able to do anything when thou wishest." And the emperor wrote and commanded [the governor] to send EUSEBIUS to the country of Egypt, to LÔLYÂNÔS (JULIAN ?), the governor of ḲĔFṬ (COPTOS), and he sent him away as the emperor commanded. And when EUSEBIUS arrived in ḲĔFṬ (COPTOS), the governor tortured him very severely on the wheel, and he cut off his members, and after this he beat him severely, and after this he boiled him in a cauldron. And our Lord sent to him His angel, who strengthened him under his tribulation, and comforted him, and healed his wounds, and raised him up whole and uninjured. And then the angel caught away his soul to the Garden of Delight, and the saint saw the abode of the martyrs, and the

saints, and the righteous, and he saw the places which God had prepared for him, and his father, and his brother, and his kinsfolk, and his soul rejoiced exceedingly. And after this the governor commanded the soldiers to burn him in a furnace outside the city of 'ĔHNÂSÂ (AHNÂS ?), [fol. 162*b* 1] and they burnt him as the governor had commanded them; and the angel of God came down to him in the red-hot furnace, and made the flame to be as cold as ice, and he brought Saint EUSEBIUS out of the fiery furnace whole and uninjured. And the officers and the judges advised the governor, saying, "O governor, command the soldiers to cut off the head of this man, and have rest from him"; and the emperor commanded, and the soldiers cut off the head of this EUSEBIUS with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to EUSEBIUS, the son of BASILIDES, the general.

[On this day is commemorated 'AWSEGNEYÔS, the chief of the Council, and the deputy of THEODORE, in the country of the East.]

Salutation to 'AGÂBÎṬÔS (AGAPETUS).

XXIV. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, AGAPETUS the bishop. This holy father lived in the days of the Emperors DIOCLETIAN and MAXIMIANUS, the deniers [of Christ]. The parents of this saint were believing Christians, and they taught him the doctrine of the Church and he was made a deacon. And after this he left [fol. 162*b* 2] his parents and went to a monastery, and he ministered unto the monks, the holy old men who were in it, and he learned from them good piety, and the strict observance of the ascetic life, and the knowledge of how to fight the fight; and he fasted frequently and he prayed and

kept vigil ceaselessly. And he used to feed himself daily on the wasted lupins, after he had fasted from dawn until sunset. When he wanted to fight against sleep he ate for a period of eighty days ashes mixed with lupins, and his strength was increased whilst he was fighting the fight of the ascetic fight, and he ministered to the wants of the company of the monks, and called them his masters. And he carried out to perfection every practice and observance of the ascetic life, and God wrought many great signs and miracles by him, among which are the following: He healed a certain maiden of a sickness, with which she had been sick for many years; through the severity of her sickness she was dried up like wood, and the physicians were unable to heal her. By his prayer he slew a huge serpent which had destroyed many men. He drove off from men and from lions unclean spirits, and many severe and painful diseases. And LEKÂTÎNÛ the governor heard of his devotion to God, and his excellences, and his righteousness, and the strength of his body, and he had him brought against his will to KÛERḤ, and he made him a soldier in his army against his will. But he ceased not to devote himself to ascetic practices, and to fasting and prayer, nay he even added to his practice of righteousness and ascetic excellence. And he remained [a soldier] for a few days only, for God blotted out DIOCLETIAN, the infidel, and the righteous and God-loving Emperor CONSTANTINE reigned [in his stead]. And this [fol. 162*b* 3] saint tried to find a pretext for leaving the army and the service of the emperor. Now by the Will of our Lord Jesus Christ, there was with CONSTANTINE a certain young man who was of goodly appearance, and whose deeds were good, and the emperor loved him exceedingly. And Satan the Evil One took possession of the young man, and tortured him very severely, and the young man cried out by day and by night. And when one of those who knew Saint AGAPETUS saw him, he said unto him, "O youth, if thou couldst obtain the help of Saint AGAPETUS, he would heal thee of thy sickness." And the youth said unto him, "Is it possible for a man to attempt to do this being only a soldier in the Imperial Army?" And the friend of AGAPETUS told the youth all about his

spiritual fight, and his righteousness, and said unto him, "Verily he is able to heal thee of thy sickness." And the young man cried out, saying, "Bring hither to me Saint AGAPETUS, the soldier, that he may heal me of this severe sickness." And when the emperor knew this he commanded his servants to bring Saint AGAPETUS, and when he had come before him he prayed over the young man, and made over him the sign of the Honourable Cross, and God healed him of his sickness. And the emperor rejoiced in this with great joy, and he paid great honour to the saint, and he said unto him, "Lay upon me whatsoever thou wishest me to pay, and I will do so." And the saint said unto him, "Release me from military service," and the emperor released him, and sent him away, and the saint returned to the place wherein he had lived formerly. And he lived by himself, and devoted himself to God and to spiritual fighting, which was much more severe than formerly, for many years; and the bishop of the neighbouring city made him a priest. And when that bishop died, the people asked [fol. 163*a* 1] the archbishop to make AGAPETUS their bishop, and he did so. And AGAPETUS shepherded his rational flock carefully and well, and God gave him the gift of prophecy, and the gift of working many signs and wonders. And he rebuked sinners for committing sin in secret, and he rebuked the priests for forsaking the teaching of the people; and he rebuked them and repelled them from the sanctuary until they repented. And it is found written in the history of his strife that during his lifetime he performed one hundred miracles, and among them he made a river to stop flowing, and by means of his cross turned it into another bed. And he opened the eyes of a blind man, and cleansed a leper, and healed many sick folk, and then he died in peace.

And on this day also [TIMOTHY, of the city of GÂZÂ, and] Saint MÂTYÂS (MINAS ?), of the city of Cyprus, became martyrs. Salutation to [TIMOTHY, of GÂZÂ], and to MÂTYÂS (MINAS ?), of the city of Cyprus.

XXV. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day AUSANIUS (EUSEBIUS ?), and PHILEMON, [fol. 163*a* 2] and a certain virgin whose name was LÎKAIA, became martyrs. These saints believed through PAUL, the apostle, when he was in the city of Phrygia. And when the infidels made a festival in honour of the idol ARTEMIS, which they called by the name of the star of VENUS, these saints gathered together, and went into the house of idols to see them, and to mock at their infidelity and error. And when they saw the man sacrificing to the idols, the flame of divine love waxed great in their hearts, and they went out of the temple, and entered the holy Church of Christ, and added to their praises and exhortation of our Lord Christ. And a certain man of those who were there heard them, and he heard in their talk the house of idols mentioned, and how they mocked at the people, and at their idols. And when information about this was laid before the governor, he mounted his horse and came to the church, and some of the believers took to flight. And the governor seized these saints, and he made iron rods red-hot in the fire, and thrust them into the sides of the saints. Then he cast Saint AUSANIUS (EUSEBIUS ?) into a well and the soldiers stoned him with stones until he delivered up his soul. And Saint PHILEMON and Saint LÎKAIA he tortured severely many times, and they asked God to receive their souls; and He accepted their petition, and took their souls, and they received the crown of martyrdom in the kingdom of the heavens. And behold mention of their faith, and of their martyrdom, is made in the GADLA ḤAWÂRYÂT. Salutation to you, O AUSANIUS (EUSEBIUS ?), and PHILEMON, and LÔKÂIA (*sic*).

[fol. 163*a* 3] And on this day also Saints ḲÔNÂ (or, TÔNÂ), a deacon, of the city of Rômê, and MÎNÂS, of the city of ḲÛS, and DELMADIUS (or, YELMÂDYÔS), of the city of GÂZÂ,

became martyrs. Salutation to ḲÔNÂ, and to MÎNÂS, and to DELMADIUS.

Salutation to ḲÛMÛTA, and to ANTONIUS (?).

[On this day are commemorated DAMÂYELNÔS, and REGÎNÔS, the martyrs, and ANTONY, that is to say RAWEḤ, the Koreishite, of the nobles of the new Arabs.]

XXVI. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the righteous man HOSEA the prophet, and he was also called ʻÔZYÂ. This righteous man prophesied in the days of five kings, that is to say, AMOS and UZZIAH, and JOTHAM and AHAZ and HEZEKIAH, Kings of Judah. And he said marvellous things in his prophecy, and he rebuked the children of Israel, and called them children of whoremongers. And he made them to know that God would not turn back His wrath from them, and that He would not have compassion upon them, and that He hath rejected us. And he said, "If the number of the children of Israel be like the sand of the sea which cannot be counted, only a few of them shall be left." [fol. 163*b* 1] And he prophesied concerning the belief of the Gentiles in God, [saying], "I will call those who are not My people, and I will make them My people, and they shall call Me their God." And he prophesied concerning the Passion of our Redeemer, and His Resurrection, and saith, "My redemption by His blood is before Him." And he saith also, "He who slew us, and He who broke us, shall make us to live after two days, and shall raise us up on the third day. And He knoweth our course in the knowledge of God." And he spake also concerning the destruction of the domination of death, and concerning the breaking of the goad (or, sting) of Sheol. And he prophesied for a period of seventy years and having pleased God he died at a good old age. Salutation to HOSEA who preached the coming of Christ.

On this day also Saint SADOK and the saints who were with him and who were one hundred and twenty and eight in number, became martyrs. BEHRÂM, King of Persia, required of these saints to worship the sun, and Saint SADOK answered and said unto him, "I did not come forth from my mother's womb to worship the sun, which appeareth, but to worship its Creator." And BEHRÂM the king answered and said unto him, "Hath this sun a god?" And the saint said unto him, "Yea, Christ is [its] god"; and the king commanded the soldiers to cut off his head. And the saint stood up and prayed, and entreated God, and then he bowed his holy head and they cut it off with a sword, and [fol. 163*b* 2] he received the crown of martyrdom in the kingdom of the heavens. And light from heaven descended upon him, and those who were there saw it, and they all cried out, saying, "We are Christians; we believe in our Lord Jesus Christ." And the king commanded the soldiers to cut off all their heads with the sword [and they did so], and they received the crown of martyrdom in the kingdom of the heavens. Salutation to SADOK. [The Bodleian MS. says that the martyrs were 2008.]

XXVII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ EUSTATHIUS (or, ANASTASIUS), Archbishop of the city of Antioch. This saint lived in the days of the Emperor CONSTANTINE the Great, and the whole world was filled completely with his divine teaching. And when the Council of the Saints assembled in the city of Nicea, this father was one of the presidents of the Council, and he agreed with the fathers, and they excommunicated and drove out ARIUS and his companions, who were 'AWSABIUS (EUSEBIUS ?) of 'ÂMID, and NÂR'ÎSÔS (NARCISSUS ?), Bishop of the city of Nicea. And he proclaimed by the Holy Spirit the True Faith which the holy fathers of the Council proclaimed, and he drew up with them the Canon and the Law, which are written in the churches and are well known

among all Christian peoples; and afterwards, the Council of the saints drew up the Law of the Church in their own countries. And the infidels who had been cut off from their episcopal offices went forth, and after a few days they pretended that they wished to depart to Jerusalem. [fol. 163*b* 3] And they came into the city of Antioch and they gathered together in the house of a certain woman who was a harlot, and having promised to give her much money, they taught her to go into the church, and to speak lies against this saint. And she said unto the priests and the people, "This father hath committed fornication with me, and [this] is the boy which I bare him, and he is his son." And she took the money from them, and did as they had taught her. And those wicked men in their craftiness made a pact with that woman and accused her of speaking lies against the saint, and they debated with her, and said unto her, "Thou art a liar, and dost speak lies against this saint, and we will neither believe thee, nor accept thy word against him, unless thou takest an oath by the Holy Gospel that it is this saint who committed fornication with thee; if thou dost not swear we will not believe thee." And the woman swore by the Holy Gospel, according as those wicked men had taught her. And thereupon those wicked men said, "Now that thou hast sworn an oath, the whole matter is complete." And after this those wicked men passed judgement upon this saint, and they cut him off from his episcopal office, and then they sent a letter to the Emperor CONSTANTINE, and they calumniated the saint to him, and said unto him, "Behold, the united priesthood have assembled against him, and they have cut him off from his office, because of the fornication which he committed; do what thou pleasest to him." And CONSTANTINE thought that what they said was true, and he sent and banished this saint to the city of 'ĔTRÂKĔS, and he died there in exile. Woe be unto the souls of those men who of their evil disposition separated the Son of God from His Godhead, and drove out this saint from his office, by means of the evil pretext which their teacher Satan had taught them. And they became associates of a harlot, and they entreated her so well that at length she uttered lies against the [fol. 164*a* 1] holy man, [saying]

that he had committed fornication with her, and they made her swear [this] on the Holy Gospel. But God was not ignorant about her or them, for after they had driven the holy man into exile the woman fell sick of a severe sickness, which lasted a long time. And at length her body withered, and fell into utter decay; and she knew that the severe sickness which caused her tribulation had come because of the lies which she had uttered against the saint; and she drew nigh to death. And when her sickness increased she confessed before all the men of the city of Antioch, and said unto them, "Saint EUSTATHIUS is innocent of this charge. These wicked men gave me much money, and taught me to utter lies against him, and I swore an oath falsely on the Holy Gospel. The sin to which I swore I committed with another man whose name was EUSTATHIUS, like that of the saint, and those men taught me to swear the oath, and when I did so I thought in my heart of that EUSTATHIUS with whom I had committed fornication, though I uttered the name of this saint freely with my mouth." And when she had confessed her sin before all the people of the city of Antioch, they were exceedingly sad. And at the time of the Eucharist, the priests of the city of Antioch omitted to mention the name of this saint, and when they had heard the confession of this woman, they mentioned the name of this saint at the time of the Eucharist. And Saint JOHN, the Mouth of Gold, praised this saint in many Homilies and writings which he pronounced on him on the day of his festival. Salutation to EUSTATHIUS.

XXVIII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint THEODORE, the Roman (RÔMÂWÎ), became a martyr. This saint was from the city of 'ASṬÎR, and he lived in the days of the infidel Emperors MAXIMUS and MASÂBÔS, who heard that he did not agree with them in their infidelity. And they had him brought before them and commanded him to worship idols, and to sacrifice to them, but he

would not obey them, and he said unto them, "I will not worship unclean idols, for I worship my Lord Jesus Christ, the son of the Living God, the Creator of the heavens, and the earth, and all that is therein." Then they made him promises of many things, if he would worship their idols, but he neither accepted their promises, nor submitted to their words, and he cursed both them and their idols. [fol. 164*a* 2] And straightway they were wroth with him, and they commanded the soldiers to torture him with every kind of torture; and they tortured him on the wheel, and they cut off his limbs, and they burned him with fire, and then they beat him severely with whips, and he endured all these tortures through the might of our Lord Jesus Christ, which strengthened him. When they were tired of torturing him they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to THEODORE.

Salutation to ABRAHAM, ISAAC, and JACOB.

Salutation to the companions of THEODORE, etc.

XXIX. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint BÔLÎKARBÔS (POLYCARP) became a martyr. This saint was Bishop of the city of 'ARMÔNÎ (SMYRNA), and he sat upon his episcopal throne for many days, until he became a very old man; and he composed many Admonitions and Homilies on the festival of the Holy Birth, and on Death, and on Sheol, and on the Judgement which was to come upon sinners, and on our holy Lady the Virgin MARY, and on the operation of the wisdom of our Redeemer, and on the holy festivals; and he brought to God many souls by his life-giving teachings. And days of tribulation and persecution having come upon Christian people, he longed to shed his holy blood for the Name of our Lord Jesus Christ, and he commanded his

people and taught them to be strong in the True and Holy Faith. And he spake unto them, and told them that after this [fol. 164*a* 3] they would never see his face again, because he longed to shed his holy blood; and they all wept and sorrowed because of their separation from him. And they said unto him, "We will not let thee go, O our father, and leave us orphans; we will give our souls for thee." And when they were unable to hold him back, they let him go, and he went out from them, and departed to the governor, and he stood up before him and confessed the Name of our Lord Jesus Christ; and the governor tortured him greatly. And the people said unto the saint, "Spare thyself. Thou art a very old man." And the people begged and entreated him to go out of the city, and to please their hearts he said unto them, "I will go out secretly." That night he saw a vision, and it seemed that a man said unto him, "Why hast thou forgotten thy good resolution to become a martyr, and hast turned back?" And he appeared before the governor, who commanded the soldiers to cut off his head, and they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And certain believing men took his body, and prepared it for burial in the manner befitting a bishop, and they laid him in a tomb. Salutation to thee, O BÔLÎKARBÔS (POLYCARP). Salutation to Thy BIRTH, O Jesus Christ.

XXX. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day was found the head of JOHN the Baptist. Now HEROD the infidel commanded the soldiers to cut off the head of the saint, and when they had cut it off, and brought it to him, he shewed the people that he was sorry for what he had done [fol. 164*b* 1] to Saint JOHN, and he left the holy head of Saint JOHN in his house. And when HEROD had put away the daughter of 'AÔRṬÂ and taken HERODIAS, his brother's wife, the daughter of 'AÔRṬÂ came to her father, and she wept before

him, and told him what HEROD had done to her. And 'AÔRṬÂ rose up, and gathered together his soldiers, and he came to the country of Galilee, and plundered all their cities and burned them with fire. When the Emperor TIBERIUS CAESAR heard this thing [he enquired] and the people told him that 'AÔRṬÂ had done this thing because HEROD had put away his daughter. And TIBERIUS CAESAR was wroth with HEROD because he had killed the man who was held to be a great prophet by all the people of the cities, and had taken his brother's wife, and because his father-in-law 'AÔRṬÂ had plundered and laid waste all the cities of Galilee. And TIBERIUS CAESAR sent, and had HEROD brought to him to the city of Rômê, and HERODIAS with him, after he had buried the head of Saint JOHN in his house. And when HEROD came to TIBERIUS CAESAR, the emperor removed him from his governorship, and seized all his money, and sent him to the country of 'ANDĔLĔS, where he died an evil death. And the emperor sent, and laid waste his house, and he made it visible to everyone who looked thereat; and his house was left a heap of waste, with the exception of the porch, which had no doors (?), and the pilgrims used to live there. And at that time two men who were poor in respect of money, but rich in the matter of the Faith, went to Jerusalem to worship, and to fast the Holy Fast (*i.e.* Lent). Now this took place many years later. And when the evening was come they went and dwelt in the ruined house of HEROD, and Saint JOHN appeared unto one of them in a dream, and told him his name, and the place wherein was his head; and he commanded him to take it and carry it to his house; when the man woke up from his dream, he told his companion what he had seen. And they rose up together, and came to that place which Saint JOHN had pointed out to him, and they found a vessel therein. And when they had opened it, there ascended to them the odour of a perfume which was very pleasant, and they found in it the holy head of Saint [fol. 164*b* 2] JOHN, and they were blessed thereby. And they put it back into the vessel, and fastened up the mouth thereof, as it was at first, and the man took it with him to his house, and paid it very great honour, and kept a lamp burning before it continually. And when death drew nigh

unto that man he told his sister about the holy head, and commanded her to treat it as he had done; and she paid honour to the holy head, and kept a lamp burning before it. And the head of Saint JOHN was handed on from man to man, until at length it came to a certain man who was an Arian, and who thought that the head would perform miracles for him, although he was of the faith of ARIUS, the infidel. And Saint JOHN raised up against him a man who was greater than he, and this man drove him away from that place, and that place lay waste until Abbâ CYRIL was made Bishop of Jerusalem, and Abbâ ANIANUS Bishop of the city of KHAMḌ. And Saint JOHN appeared unto Abbâ ANIANUS during his sleep, and told him the place wherein was his holy head, and Abbâ ANIANUS went and fetched it up, as it were on this day, the thirtieth day of the month Genbôt. This is the second time they found it—on the thirtieth day of the month Yakâtît.

And JOHN, the Mouth of Gold, saith something different to this, that is to say: When HEROD commanded the soldiers, and they had cut off the head of the saint whilst he was in prison, they brought it to him, and he gave it to the daughter of HERODIAS on a platter. And when that unclean harlot touched it, the hair of the head stood up, and the holy head leaped up into the air, and was crying out and saying, "It is not right for thee to take thy brother's wife," and it continued to fly about like an eagle, and to utter these words for a period of fifteen years, when it ceased and was buried in the Sea of Arabia. And the pilgrims used to dwell in that place. And by the Will of God there came [fol. 164*b* 3] to that place two righteous and believing pilgrims, who were brothers, and they dwelt in that place. And Saint JOHN appeared unto them, and told them to take up his holy head. And they took up his head from that place, and they carried it away with them to their house, and paid it great honour. Salutation to thy head, O Saint JOHN.

End of Volume II.

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THE
BOOK OF THE SAINTS
OF THE ETHIOPIAN CHURCH

IN FOUR VOLUMES
VOLUME THREE

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To
The Memory of
My Wife

Three hundred copies only of this work have been printed: of these two hundred and fifty are for sale

THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

A translation of the Ethiopic Synaxarium
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made from the manuscripts Oriental 660 and 661 in the British Museum

by

SIR E. A. WALLIS BUDGE, *Kt*
M.A. and Litt.D. Cambridge, M.A. and D.Litt. Oxford, Lit.D. Durham, F.S.A. Sometime Keeper of the Egyptian and Assyrian Antiquities in the British Museum.
Star of Ethiopia, 3rd class

Volume III

Magâbît Mîyâzyâ Genbôt
(March 7—June 4)

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MAGÂBÎT

DAY

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MERCURIUS the bishop.
METHUSELAH.

II Abbâ MAKARÂWÎ.
GREGORY of EDESSA.

III COSMAS, Archbishop of Alexandria.
BARRÔNYÔS of BÂNYÔS.

IV The General Council of DÂSÊT.
ḤANÛLYÔS of BERGYÂ.

V SARAPÂMÔN of SCETE.
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ANTONY and ARKALADIUS.

VII PHILEMON and APOLLONIUS.
The Emperor THEODOSIUS.
THEODOTUS of Galatia.

VIII ARIANUS, governor of ANTINOË, and the four Galatians who were his fellow martyrs.
MATTHIAS the apostle.
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CYTHINUS (or, CUTENIUS).

X The Invention of the Cross.

XI THEOCNITUS.
BASIL, Bishop of the Pagans.
'ALÊF, one of the Nine Saints.
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DAY

XII MALÂZÎ of FĔLṬE'ÊM.
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XIV CYRIL, the 75th Archbishop of Alexandria.
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'ASKENÂFER and his wife MARTHA, and ARCADIUS and JOHN his sons.

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DAY

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MAHALALEEL, son of CAINAN.

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MARḴÊ of Antioch.

IV VICTOR, DECIUS and IRENE and their fellow martyrs.
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DAY

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XII ALEXANDER, Bishop of Jerusalem.
MICHAEL the archangel.
ANTHONY, Bishop of ṬAMAW, and EUSANIUS.
GAIUS and ESDRAS.

XIII JOSHUA and JOSEPH, disciples of MELIUS.
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BANÂDLEUS.
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'ABÎB.

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II JOB the just.
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DAY

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V JEREMIAH the prophet.

VI ISAAC of DEFRÂ (TIPHRE).
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YÂRÊD the hymn writer.
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EUPHEMIA.
SOSTHENES and YEḴÊṬRAS.
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DAY

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'ABḲUĔLTÂ.
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XXV SALOME, sister of the Virgin MARY.
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PAUL and his 45 sons.
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XXIX The Nativity of our Lord.
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Abbâ 'AFṢÊ, Abbâ GÛBÂ and ISAAC the monk.
ALEXANDER the Great.

XXX MICHAEL, Archbishop of Alexandria.
SISTICORUS.
'ARWÂ.
DÎMÂDÎS.

THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

[Brit. Mus. MS. Oriental No. 661.]

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 3*a* 1] With the help of God, and the goodness which is in Him, we begin to write the BOOK OF SĔNĔKSÂR, which our fathers Abbâ MICHAEL, Bishop of the city of ATHRIBIS and MALÎG, and Abbâ JOHN, Bishop of the city of BĔRÛLĔS, and other fathers and doctors of the Church compiled. This is the SECOND PART of the BOOK OF SĔNĔKSÂR, which being interpreted is, "Collection of all the contendings of the martyrs and righteous men." May their blessing and prayer be with, etc.

THE SEVENTH MONTH—MAGÂBÎT
(MARCH 7–APRIL 5)

I. MAGÂBÎT

On the first day of the month of Magâbît, the day and the night are equal, each containing twelve hours, but afterwards the day increaseth in length.

On this day Saint BARKÎSÔS (PRAXIUS) became bishop of the city of Jerusalem. This good father was appointed in the days of ALEXANDER CAESAR, and he loved the Christians, and this holy father was perfect in all his works. And God having chosen him for the office of Bishop of Jerusalem, he pastured his people well and truly, like the Apostles. He had been sitting only a very few days when ALEXANDER died, and after him reigned MAXIMIANUS CAESAR, who afflicted the Christian people with grievous tribulation, and he slew very many of them, some being bishops. And some of them betook themselves to flight, and forsook their native lands. This father fled to the desert, and his people could not find him, and they set over themselves a bishop [fol. 3*a* 2] whose name was DIOS. Then DIOS died, and they set over themselves another bishop whose name was AGRADINUS. And when the days of persecution had passed by, this Abbâ BARKÎSÔS (PRAXIUS) returned to the city of Jerusalem, and he found that [his people] had set over themselves AGRADINUS as bishop. And when he arrived the people rejoiced in him, and AGRADINUS asked him to return, and sit upon the episcopal throne, and with great difficulty he made him sit; and he sat with AGRADINUS for one year. And AGRADINUS died, and BARKÎSÔS (PRAXIUS) sat on his episcopal throne. And he became weak and feeble, and he aged very much, and he asked his congregation to appoint themselves another bishop, but they refused. Now in those days there was a certain man whose name was ISKANDER (ALEXANDER), Bishop of the city of Cappadocia, and he

came to pray in Jerusalem, and to return to his native country; and having finished his work and completed the days [of his visit] he wished to return to his native country. And behold, a voice was heard in the church on the day of the Resurrection of our Lord, saying, "Get ye out to a certain gate of the city of Jerusalem, and the first man who cometh out therefrom, him seize and seat on the throne with BARKÎSÔS (PRAXIUS) to assist him in his episcopal work." And when the congregation had gone forth, and had arrived at the gate, they found ISKANDER (ALEXANDER), and they seized him against his will, and seated him on the episcopal throne with Abbâ BARKÎSÔS (PRAXIUS), to assist him; and he sat with him until he died. And all the days of the episcopate of this Abbâ BARKÎSÔS (PRAXIUS) were thirty-six years, and all the days of his life [fol. 3*a* 3] were one hundred and sixteen years. And he was well-pleasing unto God, and he died in peace.

And on this day also is commemorated the holy martyr ISKANDER (ALEXANDER). This holy man was from the city of Rômê, and MAXIMIANUS tortured him very severely, because he would not be subject unto him, and would not offer up sacrifice to his idols. He hung him up by his hands, and tied a very large and heavy stone to his feet, and he beat him cruelly, and he made holes in his temples, and placed lighted torches in them. And when, even under these tortures, ISKANDER (ALEXANDER) refused to submit to his authority, MAXIMIANUS ordered his men to cut off his head; and they cut it off with a sword. And he received the crown of martyrdom in the kingdom of heaven.

And on this day are commemorated MERCURIUS the bishop, and the death of MÂTÛSÂLÂ (METHUSELAH) the son of HÊNÔK, who begot LÂMÊH. And the days of MÂTÛSÂLÂ (METHUSELAH) were 969 years.

II. MAGÂBÎT

[fol. 3*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and blessed Abbâ MAKARÂWÎ, the bishop, became a martyr. This father was of the people of the city of 'ESMÛN ZARÂYS, in the south of Egypt; he was one of its nobles, and was appointed Bishop of the city of NAḲYÔS. When the days of tribulation came, a royal judge whose name was YÔFÂNYÔS arrived in the city, in order to torture the Christian people. And he heard the report of this holy bishop, Abbâ MAKARÂWÎ, and he sent a message to the people to bring him to him. And before this holy father came into the judge's presence, he entered the church and went to the holy altar, and lifted up his hands, and prayed. Then he laid the sacred possessions, and the holy vestments for the consecration of the Eucharist in a certain place, inside the sanctuary. And he begged and entreated our Lord Jesus Christ, to Whom be glory! to protect the Church, and he cried out as he wept loudly, "O ye gates of the daughter of Zion, who will not permit the light of the sun to rise upon you? Guard ye the sacred possessions of the sanctuary of God." Then he went out and departed with the royal messengers, and arrived before the judge, who asked him his name, and what city he came from, and what his occupation was. When the judge learnt that he was Bishop of the city of NAḲYÔS, he commanded his men to beat him, and to degrade him, and to melt silver and lead, and to cast the molten metal into his face. And God gave him strength to endure, and fortified him, and raised him up safe and uninjured. After this the judge sent him to HERMINIUS, governor of the city of Alexandria, and he commanded his men to shut him up in prison, and they did so. And God wrought [fol. 3*b* 2] very many signs and wonders by his hands. And among them was the healing of the son of JULIUS, [governor of] the city of 'AḲFÂḤAS, whose name was EUCHARITUS and who was paralysed in his feet and hands; and the holy man prayed over him and he was healed of his sickness. After this he consecrated

the Offering in the house of JULIUS, and administered to those in it the Holy Mysteries; and the people made an agreement with JULIUS that he should bury his body, and write the story of his fight. And when HERMINIUS, the governor, heard of the signs and wonders which Abbâ MAKARÂWÎ wrought, he commanded his men to torture him. [They broke him on] the wheel, and cut off his members, and cast him as food to the lions, and threw him into the sea, and hurled him into a red-hot oven. And in all these tortures the holy man was victorious, and he was strong in the strength of our Lord Jesus Christ, to Whom be glory! and He raised him up sound and uninjured. There was a certain sister, a virgin, a ministrant in the church of our Lady MARY, and she had two brothers, one of whom was called JOHN and the other ISAAC. And they came to the holy man whilst he was in prison, and they wept before him, saying, "Thou hast been a father to us in the place of our own father. Why wilt thou go and leave us widows and orphans?" And the holy man comforted them, and sent them back to their houses. And JULIUS advised the governor, saying, "Write down the story of the fight of this old man, and be at peace." And he accepted his words, and commanded his men to cut off the head of Abbâ MAKARÂWÎ, and they cut off his head with a sword, and he received the crown of martyrdom in the kingdom of heaven. And the blessed JULIUS took his holy body, and prepared it for burial, and swathed it in splendid wrappings embroidered in gold, and he laid a cross [fol. 3*b* 3] of gold on his breast, and sent it with his slaves to the city of NÎKYÔS (*sic*). There was a fair wind, and the boat sailed swiftly, and it came and stopped by the gate of the city 'ESMÛN ZĔRÂYS; and the sailors wished to move the boat, but they were unable to do so. And when they had toiled hard, a voice went forth from the body of the holy man, saying, "This is the place wherein God is pleased that my body shall rest." And they made this known to the people of the city, who went out to it, carrying palm branches; and they carried it in with great reverence and laid it in their city. And all the days of his life were one hundred and thirty-one years. Of these he passed eight years in learning the Books of the Holy Church, and he spent twenty-four years

in completing his knowledge of the ordinances of the office of deacon. Then he was appointed priest, and held this office for thirty years. After this he was consecrated bishop, and he held this office for sixty-nine years. And he finished his good fight, and received the crown of life from our Lord Jesus Christ.

And on this day also died GREGORY, the seer of things hidden, of the city of RÔḤÂ (EDESSA). This GREGORY was in his early life a sinner, and a man of violence. Then he turned [fol. 4*a* 1] to God, and became a monk, and he contended strenuously until God shewed him the abode of the righteous, and their abundant joy, and the sufferings and tortures of each of the damned.

III. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the blessed and holy Abbâ COSMAS, Archbishop of the city of Alexandria; he was the fifty-eighth archbishop of that city. This father was righteous, and pure, and exceedingly merciful and compassionate and he was learned in the Books of the Church, and in the interpretations thereof. And God chose him for the archiepiscopacy, and to sit upon the throne of MARK the evangelist, and he was enthroned in the eighteenth year of MAḲTER, King of Egypt. And having been enthroned he tended the flock of our Lord Jesus Christ, to Whom be glory! in the fear of God and with wisdom. And he set aside certain of the dues, which were rightly his, and gave them to the poor, and the cost of building churches was defrayed by him. When Satan saw him fighting the good fight, he did not leave him unhated, on the contrary, he contrived to bring great sorrow upon him, through his own act, in consecrating as Bishop of the country of Ethiopia [fol. 4*a* 2] a man whose name was PETER. Now the bishop, Abbâ PETER, arrived in Ethiopia, and after he had been sitting a few days, the King of Ethiopia fell sick. And he summoned the bishop, Abbâ PETER,

to his presence, and brought his two sons before him, and taking the royal crown off his own head, he gave it to the bishop, Abbâ PETER, and said unto him, "Behold, I am going to my Lord Jesus Christ, to Whom be glory! And behold, my two sons are before thee. After my death appoint as king the one of them which thou knowest would rule the kingdom best." When the King of Ethiopia was dead, the bishop, and the governors, and the generals, and the royal army, took counsel together, and it was said among them, "The younger son will be far better for the kingdom than the elder." And the bishop appointed the younger son to be king, and seated him upon the royal throne of Ethiopia, and the young man sat upon the royal throne for a few days. In those days Satan entered into the heart of two monks from the country of Syria, and they went about from one place to another until they came to the monastery of Abbâ ANTONIUS, and they dwelt therein for a few days, but were driven out because of the evil of their works. And the two of them made an agreement together, that one of them should be made a bishop, and that the other should assist his companion. And they rose up, and came to the country of Ethiopia, and they forged lying documents which they carried with them, and these documents declared that the two monks had come from father Abbâ COSMAS, Archbishop of the city of Alexandria. And they went on to say, "We have heard that there hath come unto you a certain man whose name is PETER, and that he hath made himself bishop. Now we have not [fol. 4*a* 3] consecrated him, and we have not sent him to you; on the contrary, he is an impostor. Now as concerneth the man who shall come to you with this letter, and whose name is MÎNÂS, he is in truth a bishop. We have consecrated him and we send him to you." And the monks wrote also in that document, saying, "PETER, the false bishop, hath crowned king the younger prince, and hath set aside the elder prince, which thing is not right; PETER is a man of iniquity." And these two false and wicked monks, MÎNÂS and VICTOR, before they wrote the forged letter came to PETER, the bishop, and asked him to give them gold, but he would not give them anything whatsoever. And Satan taught them how to carry out this

foul and wicked work, and they took the forged letters to the elder prince, who was sitting by himself in a certain place, and a few men were waiting upon him. When he had read these forged letters he rejoiced exceedingly, and he gathered together to him a very large number of soldiers, and read the forged letters before them. And he made war upon his brother, the king, and he put him in fetters and he himself reigned [in his stead]. And he likewise put PETER the bishop in fetters, and carried him off to a far city, and he seated the impostor MÎNÂS on the episcopal throne in his stead. After a few days the impostors MÎNÂS and VICTOR quarrelled, and VICTOR stole everything there was in the bishop's house, and fled, and departed to the country of Egypt; and he denied our Lord Jesus Christ, to Whom be glory! and he wasted all the possessions which he had stolen from the bishop's house in works which were not well-pleasing unto God. And when COSMAS the [fol. 4*b* 1] archbishop heard what MÎNÂS, the liar, had done, he was exceedingly sorry, and he wrote a deed of expulsion and anathematized and excommunicated him. When the King of Ethiopia heard this he was exceedingly sorry, and he seized MÎNÂS the liar and killed him, and he sent a messenger bidding PETER the bishop to return from exile, but they found that he had died in exile. And COSMAS the archbishop was wroth, and he wanted to consecrate a bishop for the Ethiopians, but his successors Abbâ MACARIUS, and Abbâ THEOPHANIUS, and Abbâ MÎNÂS, and Abbâ ABRAHAM, would not do so. And the King of Ethiopia took the assistant of PETER, the bishop, and said unto him, "Sit thou instead of thy teacher, and be bishop." And he entreated the king, saying, "It is not right for thee that I should do this, and I will not transgress the Canon of the Apostles, but let me go to Egypt, and I will beseech the archbishop to consecrate a bishop for you, and I will return to you." And the king would not allow him to go to the country of Egypt, but he took him against his will, and he arrayed him in episcopal vestments, and he performed episcopal functions until the days of Abbâ PHILOTHEUS, the archbishop. And Abbâ COSMAS lived to a very old age, and all his days were filled with peace and prosperity. And he sat

upon the throne of MARK the evangelist twelve years, and he died in peace.

[fol. 4*b* 2] And on this day also died BARRÔNYÔS (or, BARFÔNYÔS) of BÂNYÔS (or, FÂNYÂS).

IV. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the General Council assembled in DÂSÊT, of the children of 'OMAR, because of certain wicked men who were called "Friends of the Jews," and who used to keep the glorious Paschal feast with the Jews, on the fourteenth day of the month of Nêsân, that is to say the month of Mîyâzyâ, when it fell on the second, or third, or fourth, or fifth, or the Eve of the Sabbath, or on the first, the Sabbath, each one of whom the bishop of DÂSÊT had banned, but they would not return [to the true use]. And he sent letters to DEMOCRATIUS, Archbishop of Rômê, and to SERAPION, Archbishop of the city of Antioch, and DEMETRIUS, Archbishop of the city of Alexandria, and to SYMMACHUS, [Arch]bishop of Jerusalem, and told them of the error of these men. And the four archbishops sent to each of them a letter, saying, "Do not keep the glorious Paschal feast on any day except the First Day of the week, and [fol. 4*b* 3] only after the festival of the Jews." And they excommunicated everyone who transgressed this command, expelling him or cutting him off from communion. And eighteen bishops assembled at this Council, and they brought the evildoers before them, and read to them the letters of the archbishops. Some of them turned from their evil counsel, and some of them remained in their error; these last were anathematized, and excommunicated, and expelled. And it was ordered that the glorious Paschal feast should be kept according to the instructions of the holy Apostles who said, "This day of the Paschal feast shall be the First Day of the week, the day of the Resurrection of our Lord." He who will be a partaker with the Jews in their festival let him separate

himself from the Christians. And may God keep them from the error of Satan, and deliver them from his snares, and from his wiles, through the prayers of those who have pleased God by their works, our King JOHN, and our Queen SABLA WANGÊL, for ever.

And on this day also ḤANÛLYÔS (HANULIUS), the governor, became a martyr in the city of BERGYÂ which is on the borders of Pamphylia. This holy man, because of his love for our Lord Jesus Christ, to Whom be glory! held his authority, whilst BERNYÂKÔS ruled for DIOCLETIAN. And when ḤANÛLYÔS (HANULIUS) stood before DIOCLETIAN, he proclaimed boldly the Faith of God [fol. 5*a* 1] in a loud, clear voice, and he sent (*i.e.* ascribed) to God, our Lord Jesus Christ, to Whom be praise! many praises, and he cursed and anathematized the polluted idols. And the governor ordered his men to crucify him upon a tree, and they did so, and the holy man praised our Lord Jesus Christ, to Whom be glory! Who had deemed him worthy to become a martyr for His holy Name's sake. Then he delivered up his soul into the hand of our Lord Jesus Christ, to Whom be glory!

V. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ SARAPÂMÔN, the strenuous ascetic and abbot of the monastery of Saint Abbâ JOHN, of the desert of SCETE. This holy man became a monk in the church of Saint Abbâ JOHN in his youth, and he dwelt there and ministered to the holy old men, and fought a good and strenuous fight for thirty-two years; then he was appointed abbot of the monastery of Saint Abbâ JOHN. And he added to his works of righteousness, and to his ascetic labours, and he fasted and prayed and kept vigil continually, from the time he became a monk until he died. When he had held the office of chief priest for twenty years, he shut himself up in the [fol. 5*a* 2] church, and up to the day of his death never saw a man again. He died fifteen years after, and during these fifteen years he never ate nor drank, except at the beginning of the Sabbath, and on the First Day of the week. When the time of his death drew nigh, the angel of God appeared unto him in the desert, and gave him a cross of fire and said unto him, "Take this cross in thy hand." And the holy man said unto him, "How can I hold fire in my hand?" And the angel answered and said unto him, "Fear not, for our Lord Jesus Christ, to Whom be glory! hath not given unto fire dominion over thee"; and he stretched out his holy hand and took the cross from the hand of the angel. And the angel said unto him, "Be strong, and receive the Holy Mysteries; at the end of the third day I shall come and take thee." And when he woke up from his sleep, he told the holy old men what he had seen, and they embraced him, and wept, and entreated him to remember them; and on his part he entreated them to remember him always at the time of their prayers. Then he received the Holy Mysteries and died in peace on the third day. And the holy old men who dwelt near him swathed him for burial, as was fitting, with the singing of hymns, and funerary chants, and they buried him in the grave of the righteous.

[fol. 5*a* 3] And on this day also Saint EUDOXIA became a martyr; now her name is interpreted "Peace with good will." This holy woman was a Samaritan, and she came from the city of BA'ALBAK, on the borders of BÂSRÎ, in the neighbourhood of Mount Lebanon, in the reign of ṬRÂBYÂNÔS (TRAJAN, or, TIBERIUS), Emperor of Rômê. Her father's name was YÔNÂS, and her mother's name was ṬABÂBET, and in her early life she lived by prostitution and lewdness. And she used to beautify her face, and adorn her person with beautiful ornaments, so that she might lead the multitude astray, and make them fall into sin with her; and by such lewd life she acquired great riches. And a certain righteous monk, of the men of Jerusalem, whose name was GERMANUS, heard the report of her, and he visited her, disguised as one of those who were in the habit of visiting her. And when he had entered he sat down with her in the house, and began to rebuke her with serious and terrifying rebukes, and he reminded her of GAHÂNAM, and of

the worm that never sleepeth, and the outer darkness, and of each of the fearful punishments which are therein. And she answered and said unto him, "Is there a resurrection of bodies after death? After they have become dust, will they be punished?" And he said unto her, "Yes." And she said unto him, "What is the proof of this statement? It is not written in the Law, which God gave unto MOSES the prophet and to our fathers, and they did not believe." And he revealed unto her what is written in the Old and New Testaments concerning the resurrection of the dead, on the day of Judgement, and concerning the punishment of sinners, and concerning the joy of the righteous. And his words and his rebuke entered her heart, and she believed that bodies [fol. 5*b* 1] will be raised up on the day of Judgement. And she said unto him, "If I turn from my prostitution will God accept me?" And Saint GERMANUS answered and said unto her, "If thou wilt believe on the Lord Jesus Christ, to Whom be praise! and believe that He came into the world, and took away the sins of men by His crucifixion for their sakes, and if thou wilt repent with sincere repentance from this moment, and wilt be baptized with Christian baptism, God will accept thee, and will not remember any of the sins which thou hast committed. Nay, thou wilt become as thou wast on the day when thou wast born from thy mother's womb, and there will be opened unto thee the True Faith of our Lord Jesus Christ, to Whom be praise!" And she asked him to baptize her with Christian baptism, and he took her and brought her to the Bishop of BA'ALBAK. And she confessed before him the Holy Trinity, and the Incarnation of the Word of God, and His Crucifixion and Resurrection. And the bishop stood up and prayed over the water, so that he might baptize her with Christian baptism, and God opened the eyes of her heart, and she saw a shining angel leading her to the water, and other angels rejoicing and exulting for her sake. And she saw also faces which terrified her, and a black and horrible being who tried to drag her from them, and he was wroth with her. When she saw this sight the desire for Christian baptism increased in her, and she repented, and straightway she was baptized with Christian baptism. And she gave all

the riches which she had collected by her sinful trade to the poor and needy, and she entered one of the houses [fol. 5*b* 2] of virgins, and she put on the garb of the nun, and fought a good and perfect fight. And Satan entered into the heart of one of the men who used to commit fornication with her, and he made an accusation against her to the governor, who commanded that his men should bring her before him. And when she came she stood at the door of the hall, and she found in his house great lamentation and weeping, for the governor's son, who was dead. And she came into the house, and prayed, and entreated our Lord Jesus Christ, to Whom be praise! and He raised up the son of the governor from death. When the governor saw this miracle he marvelled exceedingly, and he believed on our Lord Jesus Christ through her, with a firm belief. After this another governor, whose name was DIOGENES, was appointed in his stead; and he heard the story of this virgin, and had her brought before him, and she saw standing before him a certain young man, who was blind of an eye, and she made prayer and supplication over him, and she made the sign of the Cross over the eye that was blind, and it was opened forthwith, and the young man saw clearly with it; and the governor sent the holy woman away. After this another governor, whose name was BAKÎNÎḲÔS, was appointed in the place of DIOGENES. And he heard the story of the holy woman EUDOXIA, and had her brought to him so that he might torture her. And she besought our Lord Jesus Christ to give her a portion with the martyrs, and the Lord received her petition. And the governor commanded his men to cut off her head, and they cut it off with the sword; and she received the crown of martyrdom in the kingdom of the heavens.

[fol. 5*b* 3] Salutation to GABRA MANFAS ḲĔDÛS RÂBBÛNÎ who subdued lions, and made wild beasts his servants.

And on this day also died Abûna Abbâ THEODORE, Abbot of DABRA LÎBÂNÔS; he was the fifth of those who sat upon the throne of Abûna TAKLA HAYMÂNÔT. This father was from his youth up a habitation of the Holy Ghost, and he was a follower of the Law of the holy fathers who were before him,

and it was therefore most fitting for him to sit upon the throne of Abûna TAKLA HAYMÂNÔT. He brought his days to a close with strenuous devotion to fasting and prayer, and he fulfilled all the ordinances of purity even like the angels. And he passed from the labour of this world to the rest which is for ever. [Omitted from the Bodleian MS.]

VI. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint DIOSCURUS became a martyr in the days of the reign of the successors of MUḤAMMAD the prophet. This holy man was a native of Alexandria, and certain men made him leave the Christian Faith of his fathers, and brought him into the Faith of the Muslims, and he remained in their belief for a few days. Now he had a sister in the FĚYUM (FAYYÛM), who was married to a certain believer, and when she heard that her brother had abandoned the Faith of our Lord Jesus Christ she was exceedingly sad. And she sent him a letter, saying, "I would rather that news had come to me telling me that thou hadst died a Christian, nay, I would have rejoiced therein, than that this news of thee which hath reached me, telling me that thou art not dead, and that thou hast abandoned the Faith of Christ, thy God." And she added many other words of rebuke in that letter, and at the end thereof she said, "Know thou that this letter [marks] the ending of the love which was between thee and me. From this time onwards I will never look upon thy face. Send me no more of thy letters." When he had read his sister's letter, he wept bitterly, and he smote his face and tore his beard. Then he rose up forthwith and girded up his loins, and prayed a long prayer, and entreated God with many entreaties, and he made the sign of the life-giving Cross over himself, and went out from his house and wandered about in the city of Alexandria. And when the Muslims saw him they seized him and brought him to the governor, who asked him what had happened to him; and

DIOSCURUS said unto him, "I am a Christian, and I know nothing [fol. 6*a* 1] except this." And the governor answered and said unto him, "Didst thou not abandon the Christian religion, and adopt ours?" And Saint DIOSCURUS answered and said unto him, "It is written in the Holy Gospel, 'He who doth not believe in the Son shall not see life, but the punishment of God shall descend upon him.' For this reason I believe in the Lord Jesus Christ, the Son of the Living God. I was born a Christian, I will die a Christian." And the governor was wroth with him, and said unto him, "If thou dost not turn from this counsel of thine, I will torture thee very severely"; but DIOSCURUS was not afraid of the governor's tortures, and he did not turn from his good counsel. And the governor beat him for a long time, and inflicted great pain upon him, and then shut him up in prison, where he remained for a few days. After this the governor had him brought out of the prison house, and promised him, swearing many oaths as he did so, that he would give him much money if he would turn from his counsel to the Muḥammadan Faith, and that if he did not, he would burn him in the fire. And DIOSCURUS said, "I will not die outside the life-giving Christian Faith"; and the governor commanded that they should burn him. And his men dug a large pit outside the city, and they filled it with wood, and they set fire to the wood, and the flames of the fire mounted up to a great height. And the men of the city beat him sorely and they gashed his [fol. 6*a* 2] body with butchers' knives. Afterwards they cast him into that fiery pit, and he delivered his soul into the hand of God and received the crown of martyrdom in the kingdom of heaven.

And on this day also is commemorated the death of Saint THEODOSIUS the confessor, bishop of Corinth, and a native of Cyprus. JULIUS, governor of the island of Cyprus, who had been appointed by DIOCLETIAN, heard the report of this holy man, and he had him brought before him, and demanded from him that he should deny our Lord Jesus Christ, and that he should cast incense to his filthy idols. And Saint THEODOSIUS answered and said unto him, "I believe on my Lord Jesus Christ,

the Son of the Living God, Whom I worship." And when Saint THEODOSIUS would not obey his command, he flogged him severely and lashed him painfully with whips made of buffalo hide; then he crucified him, and made gashes in all his body. And afterwards the governor made him lie upon an iron bed which had been made red-hot; but none of these tortures affected him in any way whatsoever. Then they tied to his legs long iron bands, and dragged him to the prison house, and cast him into it, and he remained in the prison house until God blotted out DIOCLETIAN [fol. 6*a* 3] the unbeliever. And [when] CONSTANTINE the righteous emperor reigned, he commanded and he released all those who had been shut up in the prison for the Faith's sake. When they had set free this holy man, he returned to his country, and he filled his office, and tended his flock well; and he died in peace.

[fol. 6*b* 1] And on this day also died the dwellers in the desert, ANTONY, and ARKALADIUS.

VII. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day PHILEMON and ABLANIUS (APOLLONIUS) became martyrs. This holy man PHILEMON was the jester and singer of ARIANUS, the governor of ANTINOË, and ABLANIUS (APOLLONIUS) was his musician; and the jester and the musician were friends and they wished to become martyrs. And PHILEMON the musician took the apparel which was his and gave it to ABLANIUS (APOLLONIUS), and he put on the apparel of ABLANIUS (APOLLONIUS) and went to the governor, and confessed our Lord Jesus Christ before him. And the governor commanded his servants to shoot many arrows at him, and they did so. And after that ABLANIUS (APOLLONIUS) came to the governor, and with him there was a singer who sang, [fol. 6*b* 2] and he confessed before him the Lord Jesus Christ. And the governor was wroth because of this thing, and

he looked at him, and knew that he was ABLANIUS (APOLLONIUS) the musician, and he was sad because of PHILEMON, for he had shot him with arrows and he was dead; and he commanded them to shoot arrows at ABLANIUS (APOLLONIUS), and they did so. And it came to pass that whilst they were shooting at ABLANIUS (APOLLONIUS), one of the arrows glanced back, and smote the governor in the eye, and destroyed it. Thus the holy men PHILEMON and ABLANIUS (APOLLONIUS) ended their striving and received the crown of life.

And on this day also died the Emperor THEODOSIUS.

And on this day also Saint THEODOTUS became a martyr. This holy man came from the district of Galatia. And he grew up in the fear of God, and practised asceticism, and information was laid against him before the governor, and men reported to him that THEODOTUS was a Christian; and the governor commanded them to bring him bound before him. And when THEODOTUS heard [about this order], he came to the governor without making it necessary for them to seize him, and he uttered imprecations upon the governor and upon his idols; and the governor swore, and shewed [fol. 6*b* 3] him [his] instruments of torture, and [tried to] force him to offer up sacrifice to the gods. And when the governor saw the firmness of his courage, he ordered his soldiers to crucify him, and to scrape the sides of his body until the organs which were therein became visible; and as he did not die they took him into the prison house. And they brought him out again, and hung him upon a cross, and they made new wounds in him, and scraped his sides, but the holy man accounted the tortures of the governor as nothing, because his heart was transfixed by the love of God, and his eyes saw the things which were in the heavens above. And when the governor saw the nature of his heart, he ordered his soldiers to cut off the head of the holy man with the sword. And when Saint THEODOTUS heard of the crowning of his martyrdom, he went forth rejoicing. And he prayed to God, and made petition and entreaty unto Him, saying, "I thank Thee, O my Lord Jesus Christ, for delivering me from all the

evil, which hath followed me, and for casting down into GAHÂNAM those who have risen up against me, and for raising me up from the gates of death." And when Saint THEODOTUS had knelt down, the executioner brought a bandage to cover his eyes, but Saint THEODOTUS said, "A bandage of this kind is for those who fear death, but I, through the Name of my Lord Jesus Christ, do not fear death." And the executioner drew his sword and cut off his head.

VIII. MAGÂBÎT

[fol. 7*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint ARIANUS, the governor of ANTINOË, became a martyr. Now, after the holy men PHILEMON and ABLANIUS (APOLLONIUS) had become martyrs, one of the believers said unto the governor, "If thou wilt take some of the blood of those saints, and wilt smear thine eye therewith, thou wilt receive thy sight"; and the governor took some of their blood, and smeared his eye therewith, and he was able to see straightway. And ARIANUS sorrowed, with a very great sorrow, because of the evil things which he had done to the holy martyrs, and because he had tortured them with great severity and unmercifully. And he rose up straightway, and smashed his idols, and believed in our Lord Jesus Christ, and forsook the torturing of those who believed in Christ. When DIOCLETIAN heard the report of ARIANUS, and of how he had behaved, he sent his soldiers and had him brought to him, and he asked him why he had forsaken the worship of his gods. And ARIANUS began to tell him about the signs and wonders which God was working by the hands of the holy martyrs, and how, in spite of the tortures which he had inflicted upon them, and the cutting of their limbs, they rose up again with all their natural strength and health unimpaired. And DIOCLETIAN was furious with him, because of what he said, and he commanded his soldiers to torture him, and they tortured him severely. Then he commanded them to cast him into a dungeon, and to lock the door

upon him until he died; and they did as he had commanded. And our Lord Jesus Christ sent an angel to him and he brought him out from that dungeon, and made him to stand by the [fol. 7*a* 2] bed of the Emperor DIOCLETIAN. And the emperor woke up from his sleep, and when he saw him he was afraid, and said unto him, "Who art thou?" And ARIANUS said unto him, "I am ARIANUS, the governor of ANTINOË." And the emperor was terrified because of him, and he commanded his soldiers to thrust him into a hair sack, and to cast him into the sea; and this they also did unto him, and ARIANUS delivered up his soul into the hand of the Lord whilst he was in the hair sack. And when ARIANUS was embracing his kinsfolk and his slaves, he said unto them, "The Lord hath informed me in a vision of the night that He will heal my body, and restore it to the city of ANTINOË." And he said unto them, "Await ye my body at the port of the city of Alexandria." And when the soldiers of DIOCLETIAN had cast his body into the sea, God commanded a certain whale, and he carried the saint and brought him to the port of the city of Alexandria, and laid him down on the dry beach. And the slaves of ARIANUS were there awaiting him, and they took his body, and brought it to his city ANTINOË, and they laid it with the bodies of the holy martyrs PHILEMON and ABLANIUS (APOLLONIUS). Thus ARIANUS finished his good fight, and received the rest of heaven.

Salutation to the four Galatians who perished with ARIANUS.

[fol. 7*a* 3] And on this day also MATTHIAS the apostle, one of the Twelve Apostles, who was appointed in the place of JUDAS ISCARIOT, became a martyr, having preached in the cities to which he had gone, and converted the people thereof to the knowledge of God. Before this he went to a city of the cannibals, whose food consisted of the bodies of the travellers who went to sojourn among them. Now the custom of these men was as follows: Whensoever they seized a traveller, they used to put out his eyes, and then place him in the prison house, writing down on paper the day on which they had seized him. And they fed him in prison on grass until thirty days were

fulfilled, and then they would bring him out and eat him. When MATTHIAS the apostle came unto them, and preached among them, they seized him and treated him in this manner, and they put out his eyes, and shut him up in prison. Before thirty days had passed over him in the prison house, God sent unto him ANDREW the apostle, and his disciple with him, and they came unto MATTHIAS in the prison house, and they saw the abominable thing which the men of the city did to the men who were shut up in the prison house. And the men of the city knew that the apostles had come into their city, and they wanted to seize them and to kill them; now it was Satan who worked upon the men of the city to make them kill the apostles. And the apostles made entreaty to God, and He made a stream of water to flow forth from under a pillar which was in the prison house, and the water flowed out into the city, and rose up until it reached the necks of the people. [fol. 7*b* 1] And the people being in sore tribulation, and having given up all hopes of saving their lives, came to the holy apostles, and wept before them and confessed their sins. And the holy apostles said unto them, "Believe in the Lord Jesus Christ, and ye shall be saved"; and all the people believed. And the apostles admonished them, and taught them the mystery of the knowledge of the Incarnation of our Lord Jesus Christ. And the holy apostles prayed to God, Who made the water to cease through their prayers, and then they baptized them in the Name of the Holy Trinity. And they entreated our Lord Jesus Christ to remove from them the disposition of wild beasts, and He did so, and they became mild and gentle folk and ate the food which men are wont to eat. And the apostles appointed over them bishops and priests, and they tarried with them for a space of thirty days, during which they instructed them, and confirmed them in the Right Faith, and then they departed from them. And the people entreated the apostles to come back to them speedily. Now Saint MATTHIAS the apostle went to the city of Damascus and preached therein in the Name of our Lord Jesus Christ. And the men thereof took him, and laid him upon an iron bed, and they lighted a fire thereunder and kept it burning for seven days and seven nights. And when they came to him to look upon

him, they found his face shining with a great light, like the light of the sun; and the fire had not touched him at all, and his body and the hair of his head, and his apparel, had not in any way suffered. Then they took deep counsel together, and they lighted a fire and kept it burning under the iron bed whereon the holy man was lying until [fol. 7*b* 2] fourteen days had passed by. After this [time] they brought him out from the fire, and they found him sound, and whole, and uninjured; and they marvelled exceedingly, and they all believed on our Lord Jesus Christ through MATTHIAS the apostle, who baptized them in the Name of the Holy Trinity. And he appointed priests over them, and he tarried many days with them, confirming them in the Right Faith. After this he died a happy death in one of the cities of the Jews, the name of which was PÎLÂWÔN, and they laid his holy body therein; and very many signs and great wonders took place through it, and he healed those who were sick.

And on this day also died the holy father Abbâ JULIANUS, Archbishop of the city of Alexandria; now he was the fourteenth (or, eleventh ?) of the number of the archbishops. This holy man was a priest in the city of Alexandria, and he was so learned and wise that during his days there could not be found his like in the land of Egypt; and by the Will of God he was appointed archbishop. And during the days of his office he composed Homilies and many admonitory Discourses, and he taught the people continually, and admonished them, and confirmed them in the Right Faith. And he dwelt in peace and safety during the days of his office, and all the days of his occupation of the throne of [fol. 7*b* 3] MARK the evangelist were fourteen years, and he died in peace.

Salutation to the SEVEN SLEEPERS who, in order to escape from the service of dumb idols, betook themselves to a cave, where sleep overtook them; they are commemorated on this day. [Omitted in the Bodleian MS.]

IX. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became martyrs ANDRIANUS (ALEXANDRIANUS ?) and his wife, and EUSEBIUS and 'ARMÂ (HERMA ?), and forty martyrs who suffered very severe tortures for the Name of our Lord Jesus Christ, to Whom be praise! and who refused to worship idols of gold and silver. They said, "We worship the God of heaven and of earth, our Lord Jesus Christ." Afterwards they cut off their heads with the sword, and they received the crown of martyrdom in the kingdom of heaven.

[fol. 8*a* 1] And on this day are commemorated the twenty hundred martyrs who [suffered] with Abbâ NÔB.

And on this day also died the holy father and ascetic KUETEN (CYTHINUS, or, CUTENIUS). This holy man came from a district the name of which was BÂNTÂNYÔS, in the country of Syria. His parents worshipped the stars; his father's name was NESTOR and his mother's name was THEODORA, and he was [born] in the days when the Apostles were preaching in the Name of our Lord Jesus Christ. When this holy man arrived at man's estate, there appeared in him many virtues, purity, righteousness, and gentleness (or, humility), and he was exceedingly compassionate; and he was skilled in every branch of learning. His parents wished to make him marry a wife, but he did not desire to do so. And they settled him in a house and married him to a wife against his will, but he refused to consort with her, not because of the law of righteousness, and not because of weakness of body, but because he hated the lust of the flesh; and he dwelt with his wife many days but preserved his virginity. And he multiplied his prayers, and he petitioned God therein, and made many supplications, saying, "O God, have mercy upon me in Thy knowledge." And the angel of the Lord appeared unto him as he did unto CORNELIUS, and he taught him the Faith of our Lord Jesus Christ, and he commanded

him to go to one of the apostles, and to be baptized by him. And he went and was baptized with Christian baptism, and he learned all the Law of the Christian Faith, and he received the Divine Mystery. He heard continually [fol. 8*a* 2] the teaching of the holy Apostle PAUL, and he acquired from him purity, and the working of righteousness, and devotion to God's service, and humility, and the habit of praying continually, and fasting, and prostration, and vigil; and God gave him the power to work signs and wonders, and he had dominion over Satans. And he persuaded his parents, and gave them instruction, and brought them into the Faith of our Lord Jesus Christ, and also his wife, and her parents and kinsfolk. When one of the unbelievers came into the house of idols to offer sacrifice to Satan, KUETEN (CYTHINUS), the holy man, knew him, and he cried out against Satan, and he rebuked him, and commanded him to confess before the people, and to tell them who he was. And when the holy man forced him, that devil confessed before the people that he was Satan, and was not a god. And all the people who were there cried out, saying, "One is the God of Saint KUETEN (CYTHINUS)," and they believed and were baptized with Christian baptism. And when the governor, who had been appointed by CLAUDIUS CAESAR, heard the report of this holy man, he sent and had him brought before him, and the holy man confessed our Lord Jesus Christ before him. And the governor commanded his soldiers to bind him, and to beat him very severely, and they did so. When the men of the city heard that the soldiers were torturing Saint KUETEN (CYTHINUS), they ran, and they all came to him, and wanted to kill the governor, because of their love for Saint KUETEN (CYTHINUS). And the governor fled from them, and they released the holy man from his fetters, and they washed the blood off him, and carried him to his house. And he lived for many years, and pleased God Whom he loved exceedingly, and he died in peace. After his death the believers dedicated a church to his name, and they carried [fol. 8*a* 3] his holy body into it, and God exhibited many signs and wonders through it.

X. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the glorious CROSS of our Lord Jesus Christ, to Whom be praise! appeared twice; the first time through the Empress HELENA, the mother of CONSTANTINE, the righteous emperor. For on this day, the blessed HELENA, the blessed of the Lord—her son CONSTANTINE having entered the Christian Faith—went to Jerusalem, and discovered the wood of the holy Cross of our Lord Jesus Christ; and many churches, and the holy churches which were in Jerusalem, were built by her. When her son CONSTANTINE believed in our Lord Jesus Christ, and was baptized with Christian baptism, the holy woman HELENA went to the city of Jerusalem (and with her there was a large company of soldiers) and sought for the Honourable Cross. When she found that there was no one who would tell her the place thereof, she took an old man, a Jew, and put him under the tribulation of hunger and thirst. And when he had suffered great tribulation through hunger and thirst, he spake unto [fol. 8*b* 1] HELENA, saying, "Clear out the site of Golgotha." And HELENA commanded the Jews, and they cleared out the site of Golgotha. Now the Jews had taken counsel together, and had issued a decree that all the offal and filth, which each man cast forth from his house, should be thrown out on Golgotha, on the tomb of our Lord Jesus Christ, the Nazarene, to Whom be praise! And the Jews continued to heap offal on Golgotha in this wise for a period of two hundred years and more, and until the Empress HELENA came to Jerusalem; and the offal which had been cast out there made a very great heap. And when the Jews had cleared it away, according as the empress had commanded them, there appeared in the midst of them three crosses. And because they did not know which of the three crosses was the Cross of our Lord Jesus Christ, they brought a dead man, and they laid upon him first one cross and then the second, but he did not rise up; and when they laid the third cross upon him he rose up

immediately. And HELENA then knew that that cross was the Cross of our Lord Jesus Christ, and she and all the believing people bowed down before it. And it is found [written] in another book that she sent that Cross to her son; that which remained was the base wherein the Cross was fixed, and she sent one half of that to her son, together with the nails. And she built churches, [and] holy shrines, the decorations and structures of which are described in the section for the seventeenth day of the month of Maskaram. And it came to pass in the days of HERACLIUS, Emperor of Rômê, when the Persians reigned in Egypt, and when the men of Persia wished to return to their country, that one of their officers passed over [fol. 8*b* 2] [into Syria], and arrived in the city of Jerusalem, and he went into the church of the Honourable Cross. And he saw in it a great light, which shone before the base (or column) wherein the Honourable Cross was set. And he thrust his hand into it, in order to carry it away, and there went forth from it fire which burnt his hand. And the Christians told him the history of the Honourable Cross, and said unto him, "No one is able to hold this except a Christian." And he took two deacons and commanded them to take the wood of the Cross, and to become the guardians thereof; and they laid it in a chest, and did with it according as the officer had commanded them. And he took the wood of the Honourable Cross, and he made captive very many of the men of the city of Jerusalem, and he returned to his own country. When the Emperor of Rômê heard that Persians had raided the city of Jerusalem, and had carried away into captivity many men from it, and had taken away the wood of the Honourable Cross, he was exceedingly sorrowful because of these things. And the King of Persia returned, and fought with him, and he slew very many of their men, and he went round about through all the city searching for the wood of the Honourable Cross, and he found it not. Now the officer who had taken it away had brought the two deacons to a certain place, which was nigh unto his house, and he gave them orders, and they dug a very deep hole in the ground, and buried the wood of the Honourable Cross therein, and then he slew the two deacons. And it came to pass that a certain maiden of the

children of the priesthood whom that officer had carried away captive, and who lived in his house, was looking out of the window of his house at the moment when he slew the two deacons, and buried the wood of the Honourable Cross [in the hole]. And that maiden went and told HERACLIUS, the Emperor of Rômê, [fol. 8*b* 3] what the officer had done, and how he had slain the two deacons, and had buried the wood of the Honourable Cross. When the emperor heard this he rejoiced exceedingly. And that maiden guided the emperor, with whom were some of his soldiers, and bishops, and priests, and they followed her until she brought them to the place. And they dug there and found the wood of the Honourable Cross, and they lifted it up out of the pit, and the emperor, in his imperial apparel, and all the people who were with him, bowed down before the wood of the Honourable Cross, and he rejoiced with exceedingly great joy. And the appearance of and the finding of the wood of the Honourable Cross a second time, took place on the tenth day of the month of Magâbît. Then the emperor took the wood of the Honourable Cross with him to the city of Constantinople.

XI. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint TÊWÔḲANÎTOS (THEOCNITUS ?) became a martyr, in the days of the Emperor MAXIMIANUS. This TÊWÔḲANÎTOS (THEOCNITUS ?) was an officer in the army, and he cast away his belt; and with him was the blessed woman ALEXANDRA, and they believed on the Lord Jesus Christ, to Whom be praise! When MAXIMIANUS heard this, [fol. 9*a* 1] he was wroth, and he commanded his soldiers to strip off the apparel of the saint, and to dress him in the clothes of women, and to place him among the women who wove garments. After this he ordered them to roll a red-hot wheel over him, and to crucify him, head downwards. And they also brought a bowl which was full of boiling pitch, and they set it upon his head, so that the pitch ran down into his ears; then they took him

down from the cross, and set him before the Emperor MAXIMIANUS, with ALEXANDRA who had been imprisoned with him. And the emperor commanded them to cut out the tongue of TÊWÔḲANÎTOS (THEOCNITUS ?), and to tie a huge stone to the necks of the saints, and to cast them into the River Euphrates. And they ended their martyrdom, and the brethren found their bodies on the river bank, and they buried them.

On this day also BÂSÎLÂÔS (BASIL) the bishop became a martyr. Abbâ 'ARMÔN, Archbishop of the city of Jerusalem, appointed this holy man (as well as others) to be a bishop, not over any one particular city, but he sent him to preach in the cities of the 'ARAMÂWÎYÂN (*i.e.* pagans) who possessed neither religion nor faith. And this holy man BÂSÎLÂÔS (BASIL) went to a city of the infidels, unto whom he preached the Gospel of our Lord Jesus Christ; [fol. 9*a* 2] and they beat him and drove him out of every one of their cities. When he came into the cities of the civilized peoples, and preached in them the preaching of the Holy Gospel, half of the people believed on the Name of our Lord Jesus Christ, and the other half of the people who believed nothing drove him away. And he went forth outside the city and lived there in a cave, and he made supplication to God continually for the men of that city, and prayed that they might come into the knowledge of God, and believe on His Only Son. At that time the son of the governor of that city died, (now he was his only son,) and his father sorrowed for him with a very great sorrow. And the governor saw his son in a dream standing before him, and he said unto him, "O my father, call Saint BÂSÎLÂÔS (BASIL) the bishop, and ask him to pray to our Lord Jesus Christ on my behalf. And behold I am [living] in great darkness." When the governor woke from his dream, he rose up, and was frightened, and he took with him the elders of the city and went to the cave of Saint BÂSÎLÂÔS (BASIL); and he asked him to come with him into the city and to pray for his son. And the holy man accepted his petition, and came into the city, and he prayed over the grave of the son of the governor, and he rose up forthwith alive, before them all. And the governor believed on God,

our Lord Jesus Christ, to Whom be praise! And all the men who belonged to him, and very many of the men of the city also, were baptized with Christian baptism by Saint BÂSÎLÂÔS (BASIL). Now there were in that city very many congregations of Jews, and they were envious of Saint BÂSÎLÂÔS (BASIL), and they [fol. 9*a* 3] joined with the men of the city who did not believe on our Lord Jesus Christ, and they caused the holy man to come to them. And they rose up against him all together, and they beat him very severely, and they dragged him through the city until he yielded up his soul into the hand of God.

And on this day also died Abbâ 'ALÊF, one of the Nine Saints. [Wanting in the Bodleian MS.]

And on this day also are commemorated the martyrs AUSANIUS, and EPHRAIM, and ARCADIUS, and ELIAS.

XII. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day God sent MICHAEL unto BALAAM the magician, when he was called by [fol. 9*b* 1] BALAK to curse Israel. He stood before him on the road and frightened him, and at length his she-ass spake with human speech, and God turned his cursing into blessing.

And on this day also took place the manifestation of the virginity of the glorious Saint DEMETRIUS, Archbishop of the city of Alexandria; now he was of the number of the fathers who became archbishops the twelfth. And the cause of the manifestation was Saint JULIANUS, Archbishop of the city of Alexandria, his predecessor. On the night wherein he was to die, on that same night the angel of the Lord appeared unto him, and said unto him, "Thou art going to our Lord Jesus Christ, and he who shall come unto thee on the morrow, having with him a bunch of grapes, is the man whom it is fitting to be made archbishop after thee." And when the morrow had

come, this holy and honourable man DEMETRIUS came to Saint JULIANUS, the archbishop, and with him was a bunch of grapes. And Saint JULIANUS began to say unto the people, "Behold this man is he who shall be your archbishop after me," and he told them how the angel of God had spoken concerning him; and when Saint JULIANUS was dead they took DEMETRIUS and appointed him archbishop. Now DEMETRIUS had married a wife, and no man who has ever been appointed [fol. 9*b* 2] Archbishop of the city of Alexandria has ever married a wife, except this holy man. And Satan entered into the hearts of the people of the congregation, and they talked against the holy man and abused him because of his wife. And the angel of God appeared unto Saint DEMETRIUS and said unto him, "Inasmuch as some of the people are reviling thee, it is meet for thee to remove doubt from their hearts, and thou must reveal unto them thy strife with thy wife. This matter is hateful." And the angel said unto him, "It is not meet that thou shouldst save thyself and destroy others for thy sake; but if thou wert a good shepherd thou wouldst fight to save thy people." And when the morrow of that twelfth day of Magâbît had come, Saint DEMETRIUS consecrated the Offering, and he commanded the people, saying, "Go ye not forth from the church, but tarry here a little on my account." Then he ordered them to light a fire in the church, and he sent a messenger into the place of the women, and had his wife brought out; and the congregation wondered at his action, because they did not know what he was going to do. Then the holy man rose up, and prayed, and walked into the blazing fire and stood up in it. And he took fire in his hand, placed it in his fillet, and he prayed again a long time as he was burned by the fire; now the fire lay in his fillet, which was unconsumed. Then he called his wife, and threw some of the fire into her garment, and again he prayed for a long time, and the apparel of both of them was not burned in any part. And the congregation marvelled and gave praise to God, and asked Saint DEMETRIUS [fol. 9*b* 3] the archbishop to tell them why he had done this thing. And he told them of his strife with his wife, and how his father had compelled him to marry against his will, and how his wife

herself had had no wish to marry. [And he said] "Behold, we have lived together for eight and forty years, and never once have we had union. We sleep in one bed, and the same covering covereth both of us, and I have never known her as men know women for one day. And during all this space of days the angel of the Lord hath come down from heaven each night and hath covered us over with his wings. I have not revealed this matter to any man whatsoever during all this space of days, and I never wished to reveal it at all, but it is God Who hath commanded me to do this in order that ye may be saved from error." And the congregation marvelled exceedingly at what they had seen and heard, and glorified God; and they besought the holy man to forgive them their sins, and their abuse. And the saint forgave them their error, and said unto them, "This hath not happened through you, but through Satan, the hater of every good thing." Then he blessed them and sent them away to their houses, in peace, and they praised God and thanked Him that they had seen some of the wonders of this Saint DEMETRIUS the archbishop.

[fol. 10*a* 1] And on this day also Saint MALÂZÎ, of the city of FĔLṬE'ÊM, became a martyr.

Salutation to JOSEPH, who was renewed in his belly.

XIII. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day forty soldiers, who were holy men, became martyrs in the city of SEBASTIA. These holy men became martyrs in the days of ALFAYÂNÔS (ELIANUS) the king, who was one of the governors of the Emperor CONSTANTINE. The emperor appointed him governor over one of the countries [tributary] to Rôm, and he commanded him to protect the Christians, and to treat them with respect, and to love them. When ALFAYÂNÔS (ELIANUS) came to that country the

people found that he worshipped idols, and he commanded all the people to worship idols; but they rose up and cursed him and [fol. 10*a* 2] his idols. And that night forty soldiers made an agreement among themselves to go to that governor, and to receive the crown of martyrdom at his hands. When they were sleeping the angel of the Lord appeared unto them in a vision and gave strength and fortitude to their souls. In the morning they rose up and confessed their faith in our Lord Jesus Christ before their commander AGRICOLAUS, and he was wroth with them and threatened them, and they were afraid of him. And he commanded his men to stone them, but the stones came back upon those who stoned them. And there was near them a lake of water which was covered with ice, and near this was a bath. And the governor commanded his men to throw them into this lake of ice, and they threw them in, and their limbs were split open by the excessive cold. And one of them was afraid of it, and he went forth from the lake and entered the bath house, but he died quickly, and lost his reward, and did not find what he wished for. And one of the warders saw forty crowns descend from heaven, and of them nine and thirty rested on the head of the nine and thirty holy martyrs; and one crown remained suspended in the hand of the angel. Then straightway one of the soldiers who were stationed there rose up, and he stripped off his apparel, and went down into the lake with the holy men; and he died and received the crown which was suspended [in the hand of] the angel. And the holy men remained in the lake, and some of them were young, and their handmaidens were encouraging them and urging them to suffer patiently. And the holy men remained in the lake [fol. 10*a* 3] for a very long time, but they did not die; and they did not wish to break their legs in order that they might not die quickly. And God received their souls, and the soldiers were not able to break their legs. After this the governor commanded his men to burn their bodies with fire, and to carry them away on waggons (?), and cast them into the sea. As they were carrying them away upon waggons (?), they found that one of them, a young man, was not dead, and they did not put him on a waggon (?). And his mother took him, and tried

to throw him on the waggon (?) with the holy martyrs, but the warders stopped her, because he was alive, and he died on her bosom, and she cast him on to the waggon (?), with the holy men, and they took him out to the city of SEBASTIA; and they cast them into the fire, and burnt them, and then they threw them into the river. On the third day those holy martyrs appeared unto the bishop of the city of SEBASTIA, and they said unto him, "Go to the river and there thou wilt find our bodies; carry them away. Go there with the priests, and deacons, and the people, and bring back our bodies, and bury them in a beautiful tomb." And the bishop, and the priests who were with him, set out by night, and they went to the river, and they found the bodies of the holy martyrs gathered together in one place like bright stars, and there was no portion of their bodies destroyed; and they took them and laid them in a beautiful shrine. And the history of these martyrs was heard in the ends of the earth, and the people celebrated their commemoration, and built churches in their honour in all the ends of the earth, and very many [fol. 10*b* 1] signs and wonders took place through them.

And on this day also orthodox folk celebrated the festival of the commemoration of the persecution of Abbâ MACARIUS the Great, and of MACARIUS the Alexandrian.

When VALENTINUS ruled over the Empire of Rôm, after VALENO his brother, he afflicted and persecuted the orthodox believing people, because he believed in the abominable Faith of MÂNÎ, and in the Faith of ARIUS, the evil one, and he appointed LUCIUS, the Arian, Archbishop of Alexandria, and drove the Apostolic ATHANASIUS into exile. This wicked man LUCIUS sought out Father MACARIUS the Great, and Father MACARIUS the Alexandrian, by the command of WALṬES, the king, and had them brought from the desert. When they came into his presence he spake unto them with seductive words and with blandishment and flattery and wished them to enter with him the Faith of ARIUS; but they would not turn from their Faith at his words, and they were not afraid

of him. And they rebuked him, and argued with him gently and patiently, and they made him to see from the Holy Scriptures the rottenness of the Faith of ARIUS, and the wickedness of his [fol. 10*b* 2] words. And straightway he banished them to a remote island between Rômyâ and Constantina. And they made ready an Alexandrian ship and soldiers, and they set guards over them, who bound them with fetters of iron, and treated them cruelly in every possible manner. When they arrived at the island, the guards set them before the king of the island, who was an evil man, and a servant of Satan; moreover, he had corrupted the men of the island by his sorcery, until at length they worshipped him, and made him a god; and they used to bow down and worship him. When the king saw the fathers, he [tried to] compel them to worship him, but they would not yield to his command. Nay, they entreated him to turn from his error. But he would not turn at their words, and he shut them up, and put them in prison, and inflicted many severe punishments and tortures upon them, and he afflicted them most grievously. And our Lord Jesus Christ appeared unto them, and encouraged them, and gave them strength to endure patiently. And when God willed that their virtues should become manifest, Satan seized the daughter of the king, and tortured her with so many tortures that her father and her mother sorrowed greatly. Now there were in the city many Satans, who manifested themselves boldly, and who cried out and said, "What have we to do with thee, O MACARIUS, and thy companion whom they have exiled from their country?" And the Satan who had authority over the daughter of the king cried out, saying, "If MACARIUS and his companion do not come hither, I will not go out of the king's daughter." When the king and those who were gathered together about him heard this, they marvelled; and they brought MACARIUS and his companion before the king. And when they had come to him [they manifested their power] over the unclean spirit which dwelt in the king's daughter. And the king enquired of them concerning [fol. 10*b* 3] their business, and they told him everything which had happened unto them, and he entreated them on behalf of his daughter and asked

them to heal her. And they rebuked him and said unto him, "Seeing that thou art but a man why dost thou make thyself a god? If it be thou who hast created the heavens and the earth, it is meet that thou shouldst thyself save thy daughter." And straightway they prayed to our Lord Jesus Christ, and they cast out the devil from the king's daughter, and as the devil was leaving her, he cried out and reviled the king, and the people of that island, for their works of iniquity. When the king and the multitudes saw this, they cried out and said, "We believe in the God of these holy men, for we know that there is no other god save theirs in heaven and earth"; and the holy fathers taught them the Faith of our Lord Jesus Christ. And the people gathered together those who were sick and suffering into one place, and the fathers prayed over them, and made over them the sign of the Cross, and healed them; and they also gave relief to, and healed many men whom the devils had seized, and they continued to do so for many days. After this they pulled down the temple in the city, and purified the site thereof, and they built there a church, for the site was fair and spacious. And the king commanded and the people brought there a countless quantity of gold and silver, and silk vestments, and everything which was necessary for the furnishing of the sanctuary of God. And our holy fathers commanded cunning workers in metal and smelters to make twelve bowls, each of which weighed a *lĕṭra*, and to engrave on them [fol. 11*a* 1] a portrait of our Lord Jesus Christ, and a portrait of our holy Lady MARY, the Virgin, and portraits of the two great angels MICHAEL and GABRIEL. And they ordered them to make twelve bases (or stands) for the twelve vessels, and twelve vessels, and twelve ..., and twenty-one crosses, each one of which [weighed] three *lĕṭra*. And they ordered them to paint (or, engrave) three shrines (?), and everything which was ordered for the ark of the testimony was complete, and all the vessels thereof; and the remainder of the money they distributed among the poor and needy. And it came to pass that on the eleventh day of the month of Ṭĕr, the day whereon our Lord Jesus Christ was baptized, [the holy men] ordered the people of the city to go down to the sea-shore, and to gather themselves

together there. Now they had brought with them the holy oil, with which they had filled a vessel, when they were exiled from Alexandria. This oil had been preserved from the days of the Apostolic ATHANASIUS, for LUCIUS the Arian had not found it. Thus God had preserved it all those days, and it had remained there, and nothing had injured it; and this took place by the command of the Holy Ghost. At the moment when MACARIUS made the sign of the Cross with the holy oil over the place of baptism, the water bubbled, and became like that which boiled by the heat of fire in a cooking pot. And MACARIUS poured olive oil and *mêrôn* oil over the face of the water, and it became like shining stars, and there appeared from it light like unto the light of the sun. When the king and the people assembled saw this they were afraid. And our Lord Jesus Christ appeared from out of heaven, and JOHN the Baptist, and the holy angels at the consecration of the water, and the people were baptized in the Name of the Father and the Son and the Holy Ghost. And straightway there rose up a beautiful aroma which was sweeter than that of any perfume. When the saints saw this they fell down upon [fol. 11*a* 2] their knees, and remained there. And MACARIUS made supplication to God as he knelt upon his knees, and said, "My Lord, I beseech Thee to let Thy mercy find me, and to allow the consecration of this tabernacle, and the vessels thereof, to be performed by thy Divine Hand." And the Lord said unto him, "I consent." And the Lord took the *mêrôna* (*sic*) oil from the holy father, and He laid it in His right hand, and He consecrated the Tabernacle, and the vessels thereof. And He said unto Father MACARIUS, "I command thee to consecrate three ambulacra, and I am with thee. And thy companion MACARIUS shall serve with thee in this holy service; the first ambulacrum, the middle one, shall bear the name of MARY, who gave Me birth, the Virgin; that on the right shall bear the name of Holy Cross; and that which is on the left shall bear thy name, for thou hast shed thy blood for My Name's sake, through LUCIUS, the evil one, in this island." And when the blessed men began to do as the Lord commanded them, DAVID and the angels sang, and sanctified with their words the men of this island;

and when the people heard the beautiful voices, they marvelled and praised God. And our Lord Christ also commanded Saint MACARIUS to carry the Offering upon the Tabernacle, and to consecrate [it]. And MACARIUS said unto Him, "O my Lord, command PETER, the chief of the Apostles, to consecrate this day, for on this day, for the first time, the Offering is carried about, for Thy Name's sake, in this island." And our Lord said unto him, "It is meet for thee [to do this]. It is thou who hast sown in this island, and it is I Who give the increase. Hast thou not heard what I have said by the mouth of PAUL my disciple, He who soweth and toileth is he who shall eat his fruit early." And when Father MACARIUS began to consecrate there stood with him the holy fathers PETER on his right hand, and [fol. 11*a* 3] MARK on his left, and all the Apostles surrounded them to help him, and MACARIUS the Alexandrian was deacon. And PAUL read the Book of PAUL (*i.e.* the Epistle), and JOHN read the Apostle (*sic*) (*i.e.* the Gospel), and LUKE read the Acts of the Apostles, and DAVID read the Psalms, and our Lord and God read the Gospel, for His memorial, which is to be adored, and the Holy Spirit came down in the form of a white dove upon the bread and wine; and they set forth the Body and Blood of our Lord Jesus Christ, to Whom be praise! And when the holy man put his fingers round the cup, they became the colour of blood. And all the hosts of the cherubim spread out their wings over the Tabernacle, and MICHAEL and GABRIEL and all the Apostles came to help them. And Father MACARIUS and MACARIUS the Alexandrian became like each other in form, and they gave the Holy Mysteries to the people. And after the Offering was administered, our Lord Christ took the form of Father MACARIUS, and He sat down above the throne from which the Gospel was read, and His face shone like the sun, and He gave the benediction to the people and returned into the Tabernacle, and His disciples with Him. And again after seven days our father MACARIUS prayed to the Lord and made mention concerning the stablishing and the maintenance of the Church. And our Lord appeared unto him and said unto him, "Thou art he who art worthy before Me of this great glory." When

the old man heard this he bowed low before the Lord, and he wept bitterly, and said, "Remember, O Lord, what Thou didst say unto me: I will take thee back to thy sons the monks of DABRA SÎḤÂT, and thou shalt see them before thou goest forth from this body. And if I do not go back they will say, MACARIUS hath forsaken the [fol. 11*b* 1] monastic life and hath become a Patriarch." And the Lord said unto him, "O MACARIUS, I will fulfil for thee all the desire of thy heart; bring one of thy sons whom thou wouldst choose to be Patriarch." And the holy man said unto Him, "Thou, O Lord, knowest hearts, look then at the aged metal-worker, for he is strong in the holy Faith, and he hath never known intercourse with women." And our Lord said unto him, "Let it be as thou sayest; in truth he is a good man." Then the saint called this metal-worker, and took him nigh the Tabernacle, and Saint MACARIUS the evangelist came, and laid his hand upon the metal-worker, and made him a deacon; then he appointed him a priest, and after that he raised him grade by grade until finally he attained the office of archbishop. And he named him JOHN. And all the heavenly host cried out three times, saying, "Worthy, worthy, worthy is JOHN, the archbishop, the son of MACARIUS, the new sprout of MARK the evangelist"; and the king and all the people heard these words. And our Lord opened the eyes of the mind of JOHN the archbishop, and he gazed after our Lord Christ as long as he was able to see Him, and he uttered many words. And he saw the sanctuary filled with the spiritual hosts, and the prophets, and the holy apostles. And our Lord Christ called Abbâ MACARIUS the Great, and Abbâ MACARIUS the Alexandrian, and He said unto them, "Blessed are ye, and blessed shall be the men who shall remember you upon earth, and they shall inherit life everlasting. And I swear unto you by Myself that whosoever shall suffer because of the toil which ye have endured for My Name's sake in this island, and shall see it and shall declare it in the church as he praiseth Me, he who hath heard from his (?) father [fol. 11*b* 2] all good things, such shall never lack anything. And I will deliver them from all their tribulations, and I will forgive them their sins, and at the moment of their departure from this

world I will send the angels of mercy to take their souls to everlasting pleasure, and to My kingdom, which ye have imagined. And in every religious house, or city, or church, or building of the orthodox wherein this story shall be proclaimed, I will dwell, and I will set My blessing, and My peace therein, until the end of the world. Whosoever shall contradict this history it would be better for him if he had never been born upon the earth. If they repent truly I will forgive them. Verily I say unto you, as ye have confessed Me before men I will confess you before My Father Who is in heaven, and before the holy angels." And again He said unto them, "The time hath come for you to return to your city"; and He gave them the benediction, and went up into heaven. Then straightway the blessed fathers gathered together all the people, with the king, and told them that they were going to return to their own country, and they commanded them to keep all the Law of our Lord Christ, and to honour JOHN the archbishop. And they committed to their charge many things, and exhorted them to turn neither to the right hand nor to the left from the True Faith. When the people heard them they were dismayed, and they wept bitterly, and the holy men wept together with them; and they dismissed them in peace, and blessed each of them. And straightway an angel of the cherubim came, and lifted them up, and carried them on his wings, and in a single night brought them to Alexandria and let them descend into the city before the gates of the monastery of Abbâ TIMOTHY the archbishop [fol. 11*b* 3] at dawn on the First Day of the week. When Abbâ TIMOTHY heard of this, he rejoiced with an exceedingly great joy, and when he saw them again he wept with many tears, and bowed down to the fathers. And they also bowed down before him, and they embraced each other, and they conversed about what had happened to them, and they told him of the conversion of those foreign peoples to the Lord, and of the wonders which had taken place. And the archbishop marvelled, and all the people who heard marvelled, and they praised God; and MACARIUS the Egyptian, and MACARIUS the Alexandrian, remained there eight days. And the angel of the cherubim appeared again, and he carried them

on his wings and brought them to DABRA SÎḤÂT, and a cherub cried out in the air, saying, "O sons of Abbâ MACARIUS, behold your father hath come back from exile, bearing the fruits of the Holy Ghost"; when the monks heard this, they all went forth from their cells; now the monks were in number fifty thousand. Among them was Abbâ JOHN the "Short," and Abbâ BĔSÔY, and they embraced his hands and his feet, and they wept bitterly when he told them all that had happened unto him. Then they rejoiced because they saw his face again, and he rejoiced with them, and blessed them in the Name of our Lord Christ. Therefore it is meet for us who are of the Faith of our Lord Christ, and all the men of Rômyâ, and of every city and country, to rejoice on this day. And we command you to make it a festival each year, as a memorial of those fathers who fought strenuously, like PETER and PAUL, and those who shed their blood for the Name of our Lord Christ our God, that is to say Abbâ MACARIUS the Great and his spiritual brother [fol. 12*a* 1] MACARIUS the Alexandrian. It was the thirteenth day of the month of Magâbît on which LUCIUS exiled them from the city of Alexandria to the island which we have already mentioned, and it was on the same day of Magâbît on which they returned, and arrived in the city of Alexandria.

And on this day also died the holy father Abbâ DIONYSIUS, the fourteenth Archbishop of Alexandria. This holy father had parents who were pagans and unbelievers, and he studied many kinds of learning, for his father belonged to an honourable family. Now his father took great care of him from his youth up, and he taught him every kind of learning and wisdom, and at length he became a teacher of the pagan sages. As he was sitting down one day, behold a certain old woman, who was a Christian, passed by, and she had with her a quire of a book containing an Epistle of Saint PAUL the apostle; and she said unto him, "Take this quire, and buy it from me." And when he had read it he found in it strange speech, and he found that it was admirable. And he said unto her, "For how much wilt thou sell it?" And she said, "For one *dirham* of gold"; and

he gave her three *dirhams* of gold, and said unto her, "Go, seek and find the rest [fol. 12*a* 2] of this book and bring it unto me." And she went and brought him three more quires, and he gave her nine *dirhams* of gold. And having read them through he found the book to be [still] incomplete, and he said unto her, "Go, and search for the rest of this book." And she said unto him, "I found these quires among my father's books. If thou dost want a complete Book of PAUL the apostle enquire among the men of this church." And he said unto her, "If I were to enquire of them would they give it to me?" And she said, "Yea." And he went and enquired for the Book of PAUL the apostle of one of the priests, and he gave it to him, and he read it, and he learned it by heart, and he used to recite it openly without the book, saying, "Believe on our Lord Jesus Christ." Then he went to Saint Abbâ DEMETRIUS the archbishop, and he asked him to baptize him with Christian baptism, and DEMETRIUS taught him everything he wanted, and baptized him, and DIONYSIUS became perfect in the doctrine of the Church; and Abbâ DEMETRIUS made him a teacher of the children of the Church. When YARÔKLÂ was appointed archbishop, he made this man his deputy in the city of Alexandria, and he dispensed judgement among the believers; and he gave him authority to administer the work of the archiepiscopate. When Saint Abbâ YARÔKLÂ died, all the people agreed and they appointed this father, Saint DIONYSIUS, Archbishop of the city of Alexandria, and he protected his flock well and carefully. And great tribulation and much sorrow came upon him during the days of his office, for he was appointed during the days of the reign of PHILIP, [fol. 12*a* 3] who was a lover of the Christians. And when DECIUS rose up against PHILIP, and made war on him, he conquered him and slew him, and reigned in his stead. And he afflicted the believers with a very great affliction, and slew many martyrs among the archbishops and bishops, and others. And very many men fled in fear and terror, and came into the desert, where some of them died. And the soldiers of this emperor seized this father, and they treated him with very great indignity. Then GERLÂWÔS destroyed that infidel, and reigned in his stead; and in the days

of this emperor the affliction of the sons of baptism diminished and died down. When he died and VALERIUS reigned in his stead, the persecution of the Church broke out again. And his governors seized this holy father, and shut him up in prison, and tortured him with manifold cruel and severe tortures. Then they required of him to worship idols, and he answered and said unto them, "We will not worship idols, and we will only worship God the Father, and His Son Jesus Christ, and the Holy Spirit." And the emperor was exceedingly wroth with him, and he killed many men in front of him, in order to terrify him; but the holy man was not afraid of him; and the emperor banished him and he remained in exile for many days. After this the emperor brought him back from exile, and he said unto him, "I hear that thou dost consecrate the Offering secretly by thyself." And the holy man answered and said unto him, "We will not give up our prayers, and our consecration of the Offering neither by night, nor by day." Then the holy man returned to the people who were with him, and he said unto them, "Go ye [fol. 12*b* 1] and consecrate the Offering, and even if I am remote from you in the body, I shall be thinking of you in the spirit"; and the governor was wroth and sent him back into exile. And God raised up against this infidel a host of barbarians, and he was afraid of them; and they slew him and gave the empire to his son. And his son was an exceedingly wise and an understanding man, and he released all the believers whom his father had shut up in prison, and he brought back those who were in exile. And he wrote a letter to the archbishops, and to all the bishops, and he said unto them, "Fear ye not, neither be afraid. Open your churches and light your lamps, for no evil whatsoever shall befall you." And this holy father lived the days which remained to him in peace and quietness. In the days of this father there arose many disputes because of the Faith. Certain men of error appeared in the country of Arabia, and they said with the wickedness of their deeds, "The soul dieth with the body, and then riseth up with it on the day of the Resurrection." And a Council assembled to deal with them, and the members thereof anathematized them, and cut them off. And again others were

[in favour of] SABELLIUS. When this Father DIONYSIUS had grown old, there appeared PAUL of Samosata, Archbishop of the city of Antioch, who denied the Son. And a Council against him assembled in the city of Antioch, but Father DIONYSIUS did not come with them because of his old age, he sent an epistle full of all kinds of learning, and grace (or, courtesy), and he revealed therein the True [fol. 12*b* 2] Faith, and counsel and goodness. When he had arrived at a good old age he departed to God, having sat upon the throne of MARK the evangelist twelve years.

XIV. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the death of the holy father CYRIL, the seventy-fifth Archbishop of the city of Alexandria; he was called the son of our beloved and acceptable priest DAVID, the son of LEḲUELEḲUE. This father was a native of the district of the FAYYÛM, and he was made a priest there. Then he departed from the FAYYÛM and came to DABRA FÎḲṬÔR (VICTOR), the martyr, which is outside the city of MĔSR (CAIRO) by the Well of the Ethiopians, and he dwelt therein for many years, and fought a strenuous fight there. This father was an excellent man, and a man of learning, and he possessed very many books of doctrine, and he interpreted them by means of his fine understanding. And he came to the court of MAWÂ'Î (*i.e.* the 'UMAYYAD KHALÎFAH, MU'ÂWÎYAH, A.D. 661), the perfect king, before he was appointed to his office of archbishop. And a large company of Muslim doctors, and their teachers, held a debate with him, and they obtained [fol. 12*b* 3] from him wise answers, and he replied clearly, and satisfactorily, to every question which they put to him on any subject. And the report of his learning and holiness having become noised abroad, the people seized him against his will, and made him Archbishop of the city of Alexandria. And he protected his flock, and he laid down rules which were suitable

for priests when they ministered in churches at times of prayer and the consecrations of the Offering. And this father sat as archbishop for six (or, seven) years nine months and ten days; and he died at the third hour and was buried in DABRA SEM'A.

And on this day also died Abbâ BÂṬLĔS. This holy man was one of the most excellent aged monks. When he heard the rumour that Saint JOHN MAḤARÎ was accepting the words of the informants against the monks, he left the monastery, and came to Alexandria and he wrote down the names of all its whoremongers. And when he was working with those who laboured, and received his wages, he would buy a *ṣarîḳ* (*i.e.* a small cake made of cheap flour) for a *termûs* (*i.e.* a very small copper coin), and eat, and what was left over he would take and send to one of the harlots, and give it to her and say unto her, "Make thyself ready for me this night, for I will pass the night with thee." And he would pass the night with her, that he might keep her from sin, and on her behalf he would rise up, and pray and perform prostrations, and make supplications unto God. When the morning came he would make her swear not to tell anyone what he had done [during the night], and then he would go to his work. And he continued to go each day to one of the harlots, and behave in this wise. And one of the harlots revealed what he did [during the night], [fol. 13*a* 1] and a devil seized her, and she perished. And certain men said, "God hath treated this woman rightly, for she told lies concerning this wicked old man." And a woman said, "There is no blemish in this old man, on the contrary he gives us money, and keeps us from fornication." When the other harlots heard [this] they were afraid to confirm her words, and thought that they might perish as she did. And they began to revile him. And he said unto them, "I possess not flesh like [other] men. Is God wroth with the monks that He should let them die through lust?" And they said unto him, "Bring forward a woman, and change apparel with her, for that is more suitable for thee." And he said unto them, "Yea, I will willingly dress as a woman, and lay aside evil days. Get ye from me. What do

ye want? Hath God set you over me to be judges? Take care now for yourselves, for ye will not be punished for me. For the Judge is one and the day is one." And this holy man was accepted by God, and rejected by men. The harlots derived benefit from him and they forsook harlotry; some of them followed the ascetic life, and some of them made lawful marriages. One day as he was going out from one of their houses, he met a man who wanted to come in to visit the woman inside, and he smote the holy man with his hand, saying unto him, "Thou old man! How long art thou going to continue in this wicked work?" And one day a certain man came into the house of this old man, and he found him lying down as it were asleep, but he had delivered up his soul to God. And on the floor of his house were written some words wherein [fol. 13*a* 2] he said, "O men of Alexandria, condemn no one before his time; his opportunity [for explanation] will be when God cometh."

And on this day also died Abbâ SÎNÔDÂ the martyr. This holy man was a native of the country of BĔHNHASÂ (BEHNESA), in the land of Egypt. And certain men laid information against this holy man before MAXIMIANUS, a governor appointed by DIOCLETIAN, and they said unto him, "SÎNÔDÂ is a Christian, and he doth not worship idols." And the governor had him brought before him, and he questioned him concerning his Faith, and the holy man confessed before him our Lord Jesus Christ, and declared that he was the True God. Then the governor commanded his soldiers to lay him out upon the ground, and to beat him with the rods which they carried in their hands; and they did so until his flesh was cut into strips, and his blood ran over the ground like water. Then they dragged him along the ground by his feet, and cast him into the prison house, which was dark and stank vilely. And MICHAEL, the angel of the Lord, appeared unto him, and strengthened him, and made him whole, and healed his wounds, and he said unto him, "Be strong, fear not, for crowns of glory have been prepared for thee because of thy toil. Thou wilt be condemned to suffer great tortures, but I will be with thee according to [fol. 13*a* 3] God's command unto me"; then he

disappeared from him. When the morning had come, the governor commanded his soldiers, saying, "Go and look at that wicked man who transgressed the imperial commands, and if he is dead cast him out to the dogs." When the soldiers came to him they found him standing up praying, and they told the governor about him, how he was whole, and unharmed, and how there was no trace of any pain in his body, and how he was praying with great fervour, like a man who was full of joy and health, and had never submitted to torture at any time. Then the governor had him brought to him and he marvelled at his life (vitality?). Then he had his clothes stripped off him, and he saw that his body was whole and uninjured; and he was amazed and said, "This is a great magician whose like I have never seen before." And he ordered his soldiers to crucify SÎNÔDÂ, head downwards, and to light a fire under him; and they did this. Afterwards they tortured him on the rack, and beat him with large whips which caused him much pain. When the governor was tired of torturing him he commanded his soldiers to hack him in pieces with swords; and they hacked him in pieces with swords, and cast him to the dogs, but the dogs would not come near him. When it was night the believers carried him off in secret, and they wrapped him up in new cloths, and in many tomb wrappings, and they laid him in a coffin and buried him; and many signs and healings of the sick took place through his body. And he received his crown of martyrdom in the kingdom of heaven.

[fol. 13*b* 1] And on this day also EUGENIUS, and EUGANDARUS, and ALIBIDIUS (ABÎLÂDYÔS) became martyrs. These holy men were Christians, through their fathers and mothers. And they walked in the path of God, being learned in all Divine learning, and Saint 'ARMÔS, Archbishop of the city of Jerusalem, chose them, and made them bishops, not of any known sees, but he sent them to preach the Gospel in all the cities. And they preached in many cities, and the unbelievers in one of the countries seized them, and beat them very severely, and mercilessly, and they stoned them, and then they tied ropes to their shoulders, and dragged them along the

ground. And as they were being dragged along they were beaten until they died.

And on this day also THOMAS the apostle worked a miracle upon a woman with whom a devil had had intercourse for a period of seven [fol. 13*b* 2] years, for she cried out to him, saying, "O apostle of our Lord Christ, deliver me from the enemy who afflicteth me sorely." And he said unto her, "By what means hath he found thee?" And she said unto him, "As I was going forth from the bath he met me in the form of a man who was hurried and excited, but his words were clear and distinct, and he said unto me, 'Come, let us have intercourse together, and do for me all that a woman can do.' And I said unto him, 'I do not want to have intercourse with thee; leave me.' When I fell asleep at night he came and had intercourse with me, and when I try to flee he afflicteth me. I know that devils and Satans tremble at thy prayers, therefore pray for me and deliver me from my tribulation." When the apostle heard this he prayed for her and he anathematized the Satan, and he went forth from her. Then THOMAS made the sign of the Cross over her, and he administered to her the Holy Mysteries, and he sent her away to her kinsfolk.

XV. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and righteous and ascetic woman, SÂRÂ the nun. This holy woman was a native of Upper Egypt, and her parents were Christians, and they worshipped our Lord [fol. 13*b* 3] Christ. Her parents were exceedingly rich, and besides her they had no other child. And they educated her in all the doctrine of Christ, and they also taught her to read and to write, and she was always reading all the Books of the Church, more especially the histories of monks and nuns. And because she was ever occupied in reading these histories, she desired to assume the spiritual garb of the nun. And she

went to one of the nunneries of Upper Egypt and dwelt there for many years, and ministered to the virgins. At length she assumed the garb of the nun in that house, and she fought against the lust of Satan for thirteen years, and at length conquered Satan. And by reason of the intensity of her pure love [for Christ] her body became weak, and Satan wished to overthrow her by pride. And he appeared unto her as she was standing in the court of the house praying, and he said unto her, "Rejoice, O SÂRÂ, for thou hast vanquished Satan." And she answered and said unto him, "I am a feeble woman, and I am not able to conquer him. It is not I who have conquered him and driven him away, but my Lord Jesus Christ." This holy woman used to teach the virgins who were with her much profitable doctrine, and many things, and she said unto them, "I never set my foot upon the steps of the ladder, and I never go up on the other part of it without thinking I may die before I reach the top of it, so that the Enemy may not lead me astray through [my] length of days." And she also said, "It is better for a man to shew mercy, for even supposing that he sheweth mercy merely for the sake of men, [fol. 14*a* 1] if he sheweth it continually, he will at length enter into the good will of God." And she spake many other "Sayings" which are written in the History of the aged monks. And this holy woman continued to lead a life of stern ascetic strife. Her cave was on the bank of the river, and she dwelt therein for seven years; no one ever saw her any day, but she saw everyone. When she grew old and was well nigh eighty years of age, she was released from the bondage of this world, and she died, and entered into everlasting happiness.

And on this day also SULPICIUS (var. SALÂFKÔN), the bridegroom of the holy woman STRATONICE, became a martyr. When the emperor heard that this holy man was a Christian, he commanded his soldiers to bring him unto him. When he came to him the emperor said unto him, "Art thou the bridegroom of STRATONICE?" And SULPICIUS said, "Yea." And the emperor said unto him, "Whom dost thou worship?" And SULPICIUS said unto him, "My Lord Jesus Christ, the

Son of the Living God." And the emperor commanded them to cast him into a pit full of poisonous serpents, but God delivered him. Then the emperor commanded them to cut off his head, and they cut it off with a sword, and SULPICIUS received the crown of life.

[fol. 14*a* 2] And on this day also ḤĔLYÂS, of the city of 'AHNÂS, and SEPHINIUS, and GEORGE ḤADÎS (*i.e.* the new GEORGE), became martyrs.

Salutation to ḤĔLYÂS and salutation to the three martyrs.

XVI. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and honourable father Abbâ MICHAEL, the forty-sixth Archbishop of the city of Alexandria. This father was a monk in the church of Saint Abbâ MACARIUS in the desert of SCETE, and he was a strenuous and devoted ascetic. When the holy father Abbâ THEODORE, the archbishop who had been appointed before him, died, the fathers who were bishops sat for several days in a body in MĔSR (CAIRO), debating and trying to discover who was the most [fol. 14*a* 3] suitable man for the office of archbishop. And a certain righteous man, on whom was the grace of prophecy, told them, saying, "I was in the church of Saint Abbâ MACARIUS praying, when I heard a voice from heaven which said, MICHAEL is worthy, and he is the man who is suitable for the office." And the bishops discussed together the virtues and righteousness of MICHAEL, and they agreed concerning him, and they obtained from the governor of MĔSR (CAIRO) an order in writing to bring him from his monastery. And as the messengers were travelling along the road they found MICHAEL near the city of GÂZÂ, and he was coming [to MĔSR (CAIRO)], together with some holy old men of the monks, on some business connected with the monastery. And they seized him, and bound him, and took him and made him archbishop on the

seventeenth day of the month of Maskaram in the sixty-fourth (*sic*) year of the [Era of] DIOCLETIAN, (now that day was a festival of the Cross in the monastery of Abbâ MACARIUS) in the days of AL-WALÎD, the son of ḤASÎMÔ (*i.e.* the 'UMAYYAD KHALÎFAH AL-WALÎD II, the son of HISHÂM, A.D. 724–744), and in the days of WARWÂN AL-GÂDÎN. And the men of the city of Alexandria remained for many years without rain, that is to say there was no heavy rain, only showers. And on the day whereon this father was appointed archbishop, there was much rain, and the second and the third rains were very heavy. In the days of this father very great tribulation fell upon the Christian folk; and very many of the believers fled from the land of Egypt. And the number of men who denied Christ was twenty-four thousand. And because of these things this father archbishop sorrowed with very great sorrow, until at length God did away the causes of this thing which were due to Him. [fol. 14*b* 1] In the days of this father, an archbishop was appointed over the MALAKÂWÎYÂN (MELCHITES), whose name was COSMAS, and this father debated with him concerning the unity of the Nature of our Lord Christ. And COSMAS believed that it was even as this father said, and he wrote with his own hand, saying, "Our Lord Christ hath His Unity, one Nature in His Incarnation, even as CYRIL the archbishop saith." And his bishops wrote the same thing with their own hands, saying, "It is not right to say concerning our Lord Christ and to assign to Him after His Unity two distinct Natures and two distinct Persons, like two men." And they agreed about this Faith, and they assigned to him one holy, general and Apostolic Church. And COSMAS, the Archbishop of the MALAKÂWÎYÂN (MELCHITES), was pleased to be Archbishop of the city of MĔSR (CAIRO), and they all agreed about this counsel. But among them was one corrupt person, a certain man who was a MELCHITE, and whose name was ANASTASIUS, who objected to this; he was an Alexandrine, and he wished them to make him archbishop, and they appointed him. And when they would not agree, CONSTANTINUS, Bishop of MĔSR (CAIRO), was pleased; now he was under the authority of Abbâ MICHAEL.

On this man there fell great tribulation from the rule of the oppressors, and they punished him most severely. They beat him with many stripes, and they bound him with fetters of iron, and they shut him up in prison for many days; and they brought him before the judges of the government so that they might cut off his head. And God saved him in order to protect the flock of the people. And there was great torturing (or, persecution) in the days [fol. 14*b* 2] of the reign of MARWÂN (MARWÂN II, A.D. 744), [and] in the days of the governorship of GABRA ÎYÂSÛS, the son of MÛSÊ (MOSES), the son of NÂṢÎR, who withdrew from Judaism to Islâm. And he shut up the archbishop in prison, and demanded money from him; then he shewed him kindness and brought him out, and then he banished him. And he departed into Upper Egypt to beg for alms, and he brought back to the governor much money. And this holy man went into Upper Egypt, where he worked very many miracles, and he turned many of those who had denied our Lord Christ and brought them back into the Right Faith. When the King of Ethiopia heard the history of this father, and how the Muslim governors had punished him, and how they had shut him up in prison, he was filled with holy indignation, and he went down into Egypt, and he came to Upper Egypt, and laid waste many cities and spoiled them. When he went down to the land of Egypt there were with him ten thousand horses, and one hundred thousand mules, and one hundred thousand camels. When the King of Egypt knew that all this [invasion] had taken place for the sake of the [arch]bishop, he released him from prison, and heaped great honours upon him; and in like manner he heaped exceedingly great honours upon the Christian people. Then the King of Egypt entreated this father to write a letter to the King of Ethiopia, and order him to return to his own country. And this father sent a letter to the King of Ethiopia wherein he invoked blessings upon him, and upon his governors and generals, and all his army, and he said unto him, "Behold God hath delivered us from the bonds of captivity through thee. And now return to thy country [fol. 14*b* 3] in safety and peace, and God shall reward thee in the kingdom of heaven for

the toil which thou hast undertaken for me." When the King of Ethiopia had read the letter sent to him by this father Archbishop Abbâ MICHAEL, he rose up quickly and returned to his country in peace. When the holy father had finished his good strife he departed to the God Whom he loved.

XVII. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and righteous LAZARUS, the friend of our Lord, whom our Lord raised from the grave after he had been dead four days. This righteous man was one of the children of Israel, and his sisters were MARY and MARTHA. Now MARY it was who anointed our Lord with sweet-smelling unguent (*sic*). And all three were disciples of our Lord Jesus Christ, and He loved them for their good works and virtues, and they were all virgins, and unmarried. And when the time came for this righteous man to pay the debt which is sealed upon the race of the children of men, and to drink the cup which all men are bound to drink, he paid the debt on this day and died. [fol. 15*a* 1] And our Lord Christ knew before the foundation of the world that it was on this day that He would raise up LAZARUS from the dead. He did not save him from death, but He allowed him to die, and LAZARUS remained until the fourth day in the grave and he stank; and then He raised him up, and thus a great miracle took place. And during these four days LAZARUS saw the abodes of the righteous, and of sinners. And our Lord Who raised him up came to him, even as JOHN the evangelist, the proclaimer of the Godhead, who was a witness of this, saith, "Our Lord called him after he had been in the grave four days, and He said unto him, LAZARUS, LAZARUS, come forth"; and LAZARUS went forth, his hands, and his feet, and his face being swathed in funerary bandages, after the manner in which men swathe the dead; a miracle! And the going forth of his hands and his feet and his face, which were swathed, was as much a miracle as the resur-

rection of his body. Now the reason of his going forth from the grave with his hands and feet and face swathed in funerary bandages, which had not been unloosed in the tomb, was that all men might know that he had been dead, and that some might not think that his resurrection had been agreed upon among themselves. And our Lord commanded that he should go forth swathed, just as he had been prepared for burial; for this reason it was a great miracle. And if some infidels thought that he was alive in the tomb, how could he go forth therefrom with his hands, and his feet, and his face, swathed? But we Christians believe and confess that it was our Lord Jesus Christ Who raised up LAZARUS out of the tomb, after he had been dead for four days, for He is able [fol. 15*a* 2] to do everything, He is our Lord, and God, and Redeemer, Jesus Christ, Who is to be adored, with His Good Father, and the Holy and Life-giving Spirit for ever and ever. Amen.

And on this day also THEOCRITUS, the reader, became a martyr. This holy man was a native of the city of Rômê. And when [the soldiers] seized all the Christians, and compelled them to offer up sacrifice to idols, they seized this THEOCRITUS with them, and they brought him to the emperor who said unto him, "Wilt thou offer up sacrifice, or wilt thou put my tortures to the test?" Now THEOCRITUS was a youth fifteen years old, and he said unto the emperor, "I bring offerings unto my Lord Jesus Christ." And the emperor said unto him, "Sacrifice, O THEOCRITUS, so that thou mayest not die a cruel death." And THEOCRITUS said unto the emperor, "Come, O Emperor, thou and thy wisdom, and look upon my offerings." And the emperor commanded the soldiers to take him into the house of his god, so that he might sacrifice there; and the emperor stood at the door, and when Saint THEOCRITUS had prayed there was an earthquake in that place, and their god AESCULAPIUS fell down. And the emperor, seeing THEOCRITUS smile, commanded the soldiers to cut off his nose, and to bind him in fetters in the prison house. On the following day they brought him out, and put him into bonds, and they also dug a deep pit, and spread logs of [burning] wood over it, and they cast him into it until the flesh of his limbs was torn into strips, and the marrow of his bones dripped out from them. [fol. 15*a* 3] And the emperor and his soldiers were not able to kill him in this way. And they brought him again into the house of their idols, and locked him up therein, and they thought that their gods would take vengeance upon him, but he broke them, and spat upon the idols. And the angel of the Lord opened the doors for him, and he took the gold of the idols, and distributed it among the poor and the needy. And having returned, the doors were locked again, and were even as they had been before. And when, after eight days, the emperor opened the doors, they found their idols thrown down and smashed; and the holy man mocked and laughed at them. And the emperor commanded them to hide the righteous man until he could make to appear the gods who had been destroyed. And again he commanded them to take him into the theatre, and they brought him there, and the emperor sent lions against him, but the lions only licked his wounds. And again the emperor commanded them to put him on a rack, until all his limbs were torn out of their sockets, and his body was distorted in a terrible manner; but even then THEOCRITUS conquered mightily, and the emperor was afraid. When the emperor saw his boldness, he commanded them to cut off his head with the sword. And Saint ÊMERIANUS, the bishop, and all the congregation, and crowds of people followed Saint THEOCRITUS, who was helping them with [his] prayers, and they embraced and kissed the holy man. And the executioner took up his sword, and cut off his head and THEOCRITUS finished his martyrdom.

And on this day also are commemorated the saints GREGORY (GEORGE ?), the fighter, and TALASIUS, the martyr, and JOSEPH, the bishop, [fol. 15*b* 1] and the translation of the body of NÎḲÔR, the high priest.

Salutation to GREGORY, TALASIUS, and the bishop.

Salutation to Abbâ GARÎMÂ who appeared to MĔLÎMÔ in DABRA DEKHÛKHÂN [and] DABRA ḲANÂNMÔ.

XVIII. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint ISIDORE, the companion of Saint ṢÔNÂ the martyr, became a martyr. Now ṢÔNÂ was a soldier in the army of the governor of FARMÂ, and he was a native of the city of DAḲSEYÂ, and Saint ISIDORE was his friend, and they wore (?) apparel of wool, and both of them gave alms to the poor and needy when they received their hire. And both saw a vision the same night, and it seemed to them that a virgin came to them with crowns which she placed on their heads. When they woke up from their sleep, they conversed together about what they had seen, and they rejoiced greatly, and they knew that the Lord had called them to become martyrs to Him. And they rose up, and departed, and came to the governor, and Saint ṢÔNÂ unbound his girdle, and cast it down before the governor, and they both confessed our Lord Jesus [fol. 15*b* 2] Christ; and when the governor had heard their words he commanded his soldiers to shut them up in prison, but God sent His angel and comforted them. After this the governor sent Saint ṢÔNÂ to Alexandria, and left ISIDORE [where he was]. After a few days the governor of Alexandria sent Saint ṢÔNÂ back to the city of FARMÂ, and the two men rejoiced at meeting each other again, and they talked together, and told each other what had happened to them. And the governor of FARMÂ tortured them very severely. And then he commanded his soldiers to dig a pit for Saint ISIDORE, and to light a fire therein, and to cast him into the fire; and they did as the governor commanded them. And Saint ISIDORE asked the soldiers to wait a little whilst he prayed, and he prayed to our Lord Jesus Christ to accept his soul, and to have a care for his body. Then he drew nigh to the pit of fire, and cast himself into it, and delivered up his soul into the hand of God; and his body was not hurt in any way by the fire, and his appearance (or, features) remained unchanged. And the mother of Saint ṢÔNÂ was weeping for

him because of his separation from his friend; then they took the body of Saint ISIDORE and carried it away and laid it in a beautiful place until the end of the days of persecution. And at the time when Saint ISIDORE was suffering martyrdom the mother of Saint ṢÔNÂ saw a multitude of angels carrying away his soul, and bearing it up into heaven with great glory.

XIX. MAGÂBÎT

[fol. 15*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint ARISTOBULUS, the preacher and apostle and disciple of Saint PAUL the apostle. This holy man was one of the two and seventy disciples whom our Lord chose before His Passion, and sent forth to preach the Gospel, and on whom the Holy Spirit, the Paraclete, descended; and grace and power were with the Apostles on the festival of Pentecost. And he went with the Apostles, and ministered unto them, and he preached with them the Holy and Life-giving Gospel, and he turned many into the path of salvation, and brought them into the Faith of our Lord Jesus Christ; and he baptized them with Christian baptism, and saved their souls by giving unto them the divine commandments. And the Apostles made this holy man Bishop of the city of 'ABRATÂBIAS, and he went and preached therein, and he converted many of the men thereof to the knowledge of God; and he brought them into the Faith of our Lord Jesus Christ, and he performed many miracles before them. And tribulation arose through the Jews and the Greeks, and they drove him away for a very long time, and they stoned him with stones. And having finished his course nobly and faithfully he died in peace; and behold PAUL, the apostle, mentioneth him in his Epistle to the Romans (chapter xvi, verse 10).

[fol. 16*a* 1] And on this day also are commemorated the following martyrs: ALEXANDER the Egyptian, and ALEXANDER and AGABIUS from the city of GÂZÂ, and 'AMÎLÂS

(NÎMÔLÂS ?) from the city of BÛNÎṬÔS, and DIONYSIUS from the city of Tripolis, and RÂMÊLÔS and THALASIUS from the vineyards of Egypt. These seven men made a pact together in Messianic love, and they came to the governor of the country of Caesarea of the PELESHTÎM (PHILISTINES), and they confessed our Lord Jesus Christ before him, in the days of the infidel DIOCLETIAN, and he tortured them with severe tortures, and they received crowns of martyrdom in the kingdom of the heavens.

And on this day also died Saint 'ASKENÂFER, and his wife MARTHA, and his sons ARCADIUS and JOHN. This 'ASKENÂFER had many possessions, and much riches, and he was a keeper of the Law of God, and he brought up his sons with spiritual admonitions. When they were grown up he sent them to the city which is called TAYRÛT (BÊRÛT?) in order to learn [fol. 16*a* 2] wisdom and discipline. When they had finished their education he sent a message ordering them to be brought to him, so that he might rejoice in their progress. And as they were sailing on the river, their ship was wrecked, and God having saved them from drowning, a wave cast up JOHN at a certain spot, and ARCADIUS at another. Having lost all hope, JOHN went to a monastery, and became a monk, and he wasted his body by fasting and prayer for the sake of his brother ARCADIUS, whom he believed to be dead; and ARCADIUS also wept because he thought that his brother JOHN was dead. And JOHN appeared unto him in a dream, and told him that he was alive. And ARCADIUS went to the holy places, and he journeyed to the desert where JOHN was, and became a monk under a holy old man, and he remained striving in the ascetic life for three years. When 'ASKENÂFER heard of the death of his sons, he and his wife put on sackcloth, and strewed ashes over themselves. One night 'ASKENÂFER had a vision in which he saw JOHN, and he had a crown of jewels on his head, and a cross in his hand; and he saw ARCADIUS also who had upon his head a crown in the form of a star. And having risen up, he told the visions to his wife, and he said unto her, "Come, let us go into the sanctuary, so that we may enquire for news of

our sons"; and when they had gone into the sanctuary they prayed. And they went to the Jordan, in the monastery of JOHN the Baptist, and they found the old man who had received ARCADIUS their son as a monk, and they fell down at his feet and told him their trouble. And he said unto them, "Sorrow not, O ye beloved of our Lord Christ, when ye return to the sanctuary ye will find your sons"; and they turned away rejoicing. And JOHN came to worship at the feast of the Cross, and the old man called JOHN, and [fol. 16*a* 3] made him to meet ARCADIUS his brother; and then they embraced each other and wept. And again the old man called 'ASKENÂFER, and made him to meet his sons, and 'ASKENÂFER and his wife wept over ARCADIUS and JOHN, and kissed them. And 'ASKENÂFER assumed the monastic garb with that old man, and he made his wife to enter a house of women, and he set free his slaves, and distributed his possessions among the poor. Then he put on sackcloth made of hair, and he went out into the desert and [lived there] in fasting and prayer. And he, and his blessed sons, and his wife MARTHA died in peace.

XX. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ MICHAEL, the fifty-sixth Archbishop of the city of Alexandria. This father was perfect in all his good works, and there came upon him tribulation and great sorrow during his days of office. Now this was brought about through a certain wicked bishop who was over the city of SĔḤA, who loved the glory of this fleeting world. There was in the city of DANAWĔSĔR, which was under his jurisdiction, a certain church which had been rebuilt, and the people wanted him to have it consecrated. And the elders of the city who had rebuilt the church, [fol. 16*b* 1] asked that wicked bishop to send letters to the father, the archbishop, and to the bishops in the districts round about them, so that they themselves might be blessed by them, and that they

might bless their church. And the wicked bishop did not wish to send to the father, the archbishop; and the people sent a letter to the archbishop on their own behalf, and brought him. And the father, the Archbishop Abbâ MICHAEL, having arrived, contrary to the wish of that wicked bishop, the bishop left the people in the church, and went out to make ready a meal for them. And he did not remember the words of our Lord Who said in the Gospel, "Martha, Martha, thou tirest thyself over much and makest ready a little food." When the time for the consecration had passed, and the wicked bishop had not arrived, and the people had waited a long time, the bishops and the elders asked the father, the archbishop, to begin the consecration, and that they might read the Scriptures until that bishop arrived. And having urged this father, the archbishop with difficulty rose up—he the father of them all and having authority over them,—and he began the consecration. When the wicked bishop heard of this, Satan entered his heart, and he rose up, and came to the church, full of wrath, and he went into the sanctuary, and snatching the Offering from the plate he broke it and dashed it to the ground; and he went out being full of wrath. And the archbishop commanded and they brought another Offering, and he consecrated it and gave to the people the Holy Mysteries. And on the following day [fol. 16*b* 2] this honourable father gathered together the people, and the bishops who were with him, and the priests and the teachers, and he cut off that wicked bishop from his see, and appointed another bishop in his stead. And Satan entered into the heart of that wicked bishop, and he went to the Governor of Egypt, AḤMAD IBN ṬAWLÛN (born A.D. 835, died 884), and laid information against this father, the archbishop. And he said unto him, "Know thou that this archbishop possesseth much riches, gold and silver, and also many churches which are filled with sacred vessels, in gold and in silver." And the governor had this father brought before him, and he demanded from him the sacred vessels which were in the churches. And the archbishop refused to give them up, and he said unto the governor, "Behold, my body is before thee, do what thou wishest with me; and my soul is in the hand of God." And the governor commanded his

soldiers to bind him hand and foot, and they bound him, and shut him up in prison; and he remained in prison for a year and more. And this father began to fast continually, and he ate nothing but bread, and salt, and boiled beans. After this a certain scribe, a Christian and a believer, whose name was JOHN, came to the governor, and became surety for the archbishop, and he undertook to give the governor two thousand *dînârs* in gold. And the father, the archbishop, came forth from prison, and he departed to his house and remained there for a few days. Then the believing elders and the monks of the desert of SCETE collected ten thousand *dînârs* of gold, and the men of Alexandria, who had sold a portion of their estates, [also] collected as much as a thousand *dînârs*, and the archbishop gave them to the governor. And this [father] himself signed a document for the men of Alexandria [promising] to give them [fol. 16*b* 3] each year ten hundred *dînârs*, and the other sum of ten thousand *dînârs* he wished to regard as a loan from the believers; and he came from his house, so that he might visit [various] cities. And he came to a certain city [called] BALBAYUS (BELBÊS) and rested therein for one day. And there came unto him a certain poor and needy monk, who was dressed in rags, and he received a blessing from the father, the archbishop, and he lodged by the gate with his disciple. And he said unto his disciple, "Say to the father, the archbishop: Be not anxious in thy mind, for within forty days from this day thou shalt be relieved, and thou shalt receive the bond of redemption under which thou art liable; and thou shalt give nothing to the governor." And the disciple spake to the father, the archbishop, and informed him according to the orders of the monk; and the father sought for the monk but could not find him. And before forty days were ended the governor died an evil death. And his son was appointed governor in his stead. And he returned to the father, the archbishop, the bond of redemption, and he was freed from his obligation even as the monk had prophesied. And this father after living in great tribulation and sorrows [all] the days wherein he held his office, that is to say, twenty-nine years, died in peace.

On this day also our Lord raised the righteous man LAZARUS from the dead, he having been dead for four days; [fol. 17*a* 1] and very many people believed because of this great miracle.

Salutation to our Lord's journey from Jerusalem to Bethany when He raised up LAZARUS.

[On this day is commemorated ṢEGÊ-SELÂSÊ, the ascetic.]

And on this day also STRATONICE became a martyr, and glory attacheth to this holy woman. Her father was a worshipper of idols, but she was a believer on our Lord Jesus Christ, and she fasted and prayed in secret, until her body became emaciated, and her appearance was changed. When she was fourteen years of age her father and her mother said unto her, "What is it that maketh thee so emaciated?" And she said, "I pray to our Lord Jesus Christ to forgive my sins." When her father heard this he went to TIBERIUS and told him the matter concerning his daughter, and he brought her to the tribunal and the governor, and the governor tried to persuade her to worship idols; when she refused he cast her into the prison house. And her mother, who was a Christian, came to her, and strengthened her in the Faith of our Lord Jesus Christ. Then the king ordered his men to make an iron ball red-hot, and they made her to hold it in her arms and to clasp it to her breast, and she took it in her hands and broke it; and when the people saw this they believed on our Lord Christ, and as many as seven hundred and thirty men became martyrs. And they brought her again into the prison house. Then they made an iron animal with [fol. 17*a* 2] claws (or, hooks) in it, and they brought her to it to cast her into its belly, and to hang her upon the claws (?), but when they did this the animal, by the power of God, became split asunder on this side and on that. When the people saw this they believed on our Lord Christ, and about four thousand and eighty-one became martyrs. Then they cast her into a pit which was full of venemous serpents, and when she prayed they became like dust. And they also brought a huge stone, which was as much as four men could carry, and they suspended it from her neck; and when she prayed the stone split

into four pieces. And those who saw this believed on our Lord Christ; now they were pagans, fourteen in number, and they became martyrs. And they prepared an iron pot full of boiling lead to pour upon her, and when they grasped the pot, it broke, and the lead ran over them, and killed those who prepared it. And the king was wroth, and he commanded his soldiers to cut off her head with a sword, and when she had come to the place of martyrdom she prayed to God, and a voice came from heaven, saying, "O blessed art thou STRATONICE, for thy name is written in the Book of Life"; and then she was crowned by the sword.

Salutation to STRATONICE.

Salutation to the six thousand one hundred and eighty-five men who were martyred with STRATONICE.

[fol. 17*a* 3] And on this day also was consecrated the church of Saint Abbâ 'ASḲARÂN. Salutation to Abbâ 'ASḲARÂN.

XXI. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day our Lord Jesus Christ came with His disciples to Bethany, where was LAZARUS, whom He raised from the dead; he was one of those who sat at meat with him. And MARTHA his sister ministered unto those who were with Him, and MARY the other sister began to anoint our Lord's feet with scented unguent, and to wipe them with her hair. And our Lord praised her, and He knew it was for His death which was nigh. And He said, "She hath anointed them for the day of my burial." And He also said, "The poor ye have with you always, but I am not always with you" (Matthew xxvi, 11). He made known by this that His Crucifixion and Death were nigh.

And on this day also is the commemoration of our holy Lady, the two-fold Virgin, MARY.

[fol. 17*b* 1] And on this day also the high priests took counsel together that they might kill LAZARUS, because very many people, by reason of the great miracle of his resurrection, believed on our Lord Jesus Christ.

And on this day also is commemorated LAMECH, the son of METHUSELAH, on the fifth day. And he lived 138 years and begat NOAH; and all the days of LAMECH were 753 years.

And on this day also are commemorated the holy martyrs THEODORE and TIMOTHY.

XXII. MAGÂBÎT

[fol. 17*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day our Lord Jesus Christ came into Jerusalem and went about it amid "Hosannas," in order that what each of the prophets in his time had prophesied concerning Him might be fulfilled. JACOB said concerning JUDAH his son, who is likened unto our Lord Christ, "He shall bind His foal to the olive tree, and his ass's colt unto the branches of the vine" (Genesis xlix, 11). And ZECHARIAH also saith, "Fear thou not, O daughter of Zion, behold thy king cometh riding upon the foal of an ass" (Zechariah ix, 9). And ISAIAH saith, "Thy king shall come, the righteous one, whose reward is with him (Isaiah lxii, 11), and whose work is before his face; he cometh riding upon the foal of an ass." And ABRAHAM himself called this festival the "festival of the God [of] joy" when he went round the altar bearing young branches of the palm. And DAVID said, "Out of the mouths of babes and sucklings Thou hast prepared praise" (Psalm viii, 2). And SOLOMON saith, "The tongues of children (or babes) ordain righteousness." And he also saith, "And old men and children shall play in the streets of Jerusalem, and they all shall have their staves in their hands." And one shall say, (Zechariah viii, 4, 5) "Make broad thy nails (pegs ?) and drape thy tabernacles." Now as to the conclusion

of the matter; our Lord Jesus came to Jerusalem riding upon an ass, and upon the foal of an ass, even as it is written in the Gospel. And He drew nigh to Jerusalem, opposite to BÊTH-PÂGÊ and Bethany, by the mountain which is called 'ÊLYÔN. And He sent two of His disciples and said unto them, "Go ye into the city in front of you, and when ye come in ye shall find an ass tied whereon never man hath ridden; loose him and bring him hither. And if any shall say unto you, 'Why are ye loosing him?' say ye, 'His Lord [fol. 17*b* 3] hath need of him.'" When those who were sent had gone there they found it [to be] even as He said unto them; and they loosed the ass. And whilst they were loosing the ass the owner thereof said unto them, "Why are ye loosing him?" And they said unto him, "His Lord hath need of him" (Matthew xxi, 2, 3). And they took the ass, and brought him to our Lord Jesus, and they spread their garments upon him, and they mounted our Lord upon him. And there were many who strewed branches of trees which they had cut off the trees, and many who strewed their apparel on the road on which He went, and those who followed Him cried out, saying, "Hosannah in the heights! Blessed is He Who cometh in the Name of the Lord, and blessed is the kingdom which cometh in the Name of the Lord which our father DAVID [prophesied]. Hosannah in the heights." And our Lord Jesus went into the sanctuary, and everyone saw Him. And when the evening was come He went into Bethany with His twelve disciples. On the following day He went forth from Bethany, and He was a hungered. And he saw a fig tree afar off and there were leaves upon it, and He went to see if He could find any fruit on it. And having come to the tree He found on it nothing but leaves, for it was not the time of the year for figs, and He answered and said unto the fig tree, "Never shall any man eat fruit from thee"; and His disciples heard Him. And He came to Jerusalem and went into the sanctuary, and He began to drive out those who bought and those who sold in the temple, and He overthrew the tables of the money-changers, and the seats (or, stands) of those who sold doves, and He stopped everyone from taking out goods connected with the temple. And He taught them and said unto

them, "Is it not written that He said, 'My house shall be a house of prayer for all nations, and ye have made it a den of thieves'?" (Matthew xxi, 13). And JOHN saith, "After He raised [fol. 18*a* 1] up LAZARUS, on the following day, when the many people who had come to the feast, heard that our Lord Jesus Christ had come to Jerusalem, they took branches of trees and palm branches from Jerusalem and welcomed Him. And having gone forth they cried out and said, 'Hosannah in the heights! Blessed is He that cometh in the Name of the Lord, the King of Israel.' And our Lord Jesus found the ass, and He mounted him, even as it is written, 'Fear not, O daughter of Zion, behold thy King cometh riding upon the foal of an ass.' And His disciples did not know when our Lord Jesus Christ was praised that all this had been [ordained] of old, but they remembered [afterwards] that these words were written thus concerning Him, and that because of this the people had done as they did. And those people who were there with Him were witnesses that He had summoned LAZARUS from the grave, and had raised him up from the dead. Therefore those people having heard that He had worked miracles, and especially the miracle of the raising of LAZARUS, welcomed Him. And the Pharisees said among themselves, 'Do ye now see that nothing whatsoever will avail? Behold, all the world followeth Him.'" MATTHEW and MARK do not (*sic*) mention the matter of the palm branches, but they say, "And others cut down branches from the trees and strewed them in the way." And LUKE mentioneth neither the branches of trees nor the palm branches, but he saith, "And as they went along they strewed their garments on the road." It is JOHN only who saith, "They took branches of palms from Jerusalem"; now there were no palm trees in Jerusalem. When our Lord was a child [fol. 18*a* 2] He went down into the land of Egypt with His mother, our Lady Saint MARY; and they came to the land of 'ASMÔNÎN (ESHMÛNÊN) and they found there palms. And our Lord commanded that some of their roots should be pulled up and planted on the Mount of Olives, and forthwith the roots of the palms flew through the air, and planted themselves there. From these palms the people took branches and welcomed our

Lord Jesus Christ amid Hosannas, and thereupon envy seized the Jewish people and because of it they sought to kill our Lord Jesus Christ.

Salutation to the going up of Christ to Jerusalem, and to His entry therein.

And on this day also died the holy father and spiritual man Abbâ CYRIL, Bishop of the city of Jerusalem. This holy father grew up under the teaching of the Church, and he was an exceedingly learned teacher. When MAXIMUS, Bishop of Jerusalem, died, the people chose this father and appointed him to be his successor, and he shepherded his people well and carefully, and he protected them from the abominable and heretical wolves. And when the bishops were assembled in Council in SĔDRĔḲÊ, this father came and disputed with the followers of ARIUS, and he defeated them. And he scattered (?) them and drove them away, and he chased ACACIUS from his throne of the city of Caesarea. And ACACIUS went to CONSTANTINE [fol. 18*a* 3] the emperor, the son of CONSTANTINE the Great, and he complained to him about what had come upon him through the Council, and especially about what he had suffered from CYRIL. And the emperor sent and exiled this CYRIL from the city of Jerusalem, and he drove many bishops from their thrones. And this holy man went to the city of TARSÎS, and he visited SYLVANUS, bishop of that city, who helped him and made him stay a few days with him. And when the Council assembled in LÛKAYÂ, this father was one of those who were present thereat, and he cursed AKÂYYÔS (ACHAEUS). And AKÂYYÔS (ACHAEUS) also went to the emperor, and told him what had befallen him, and he made accusations against this holy father Abbâ CYRIL to the emperor, who sent and again exiled him. When CONSTANTINE died, and his son CONSTANTINE reigned, he sent and brought back this father from exile to his throne, and he also brought back all those bishops whom his father had exiled. And this father lived for the remainder of his days in peace and quietness. When THEODOSIUS the Great reigned, and a Council of One Hundred and Fifty Bishops were assembled in Constantinople, on account of MACEDONIUS, and

SABELLIUS, and APOLLINARIUS, this father came and cursed all those who followed them. And he added to the prayer of the Faith which the Three Hundred and Eighteen Orthodox Fathers had drawn up from the place where it saith, "And we believe in the Holy Spirit" to the end thereof. And this father composed many Homilies and Exhortations, and he composed also a second book which contained eighteen Homilies on the translation of the prayer of the Faith (*i.e.* Creed), and this book is exceedingly profitable, and is full of [fol. 18*b* 1] all kinds of wisdom. And he sat on the episcopal throne three and thirty years, and died in peace.

XXIII. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the prophet DANIEL. This righteous man was the son of the daughter of YÔNÂKÎR. When NEBUCHADNEZZAR captured Jerusalem in the seventeenth year of his reign he took YÔNÂKÎR the son of JEHOIAKIM, and his three sons, and DANIEL, his daughter's son, and he carried off into captivity, with them, many men of the children of Israel. And he took all the goods which were in the king's house, and all that were in the house of God, even as ISAIAH the prophet had prophesied to HEZEKIAH the king. And this DANIEL was a very young man, and he contended in the ascetic life strenuously and thoroughly, and the Spirit of God descended upon him; and he prophesied in the city of Babylon. And in the fourth year after he had been made captive, NEBUCHADNEZZAR saw a vision, the appearance and interpretation of which were terrifying, and he was exceedingly troubled. When he awoke from his sleep he forgot that vision. And he gathered together all the wise men of Babylon, and demanded of them that they should tell him what that vision had been, and the interpretation thereof; and they knew neither what the vision had been nor the interpretation thereof. And [fol. 18*b* 2] he commanded his soldiers to kill all the wise men of Babylon, because [they could not tell him] the dream which he had seen.

When DANIEL heard that the king had commanded them to kill all the wise men of Babylon, [fearing] that he would also kill him and his companions, the Three Children, he sought out the chief steward, who said unto him concerning the dream which the king had seen, "All the wise men of Babylon and Egypt are unable to describe it, or to interpret it." And DANIEL said unto the chief steward, "Speak unto the king on my behalf, and tell him that I can interpret the dream which he hath seen." Then DANIEL and his companions, the Three Children who were with him, prayed to God and entreated Him to reveal to him the king's vision, and the interpretation thereof. And God revealed unto DANIEL the king's vision, and even the interpretation thereof; and DANIEL went in to the king's presence and told him the dream and the interpretation thereof. And he shewed him that it concerned the kings who were to reign after him, and what would happen unto each one of them. And the words of DANIEL pleased NEBUCHADNEZZAR, and he bowed down before him, and he embraced him with embraces, and he bestowed very great favours upon him, and he appointed him chief of all the wise men of Babylon. Then NEBUCHADNEZZAR saw another dream, and DANIEL interpreted it also to him, and he made him know the meaning thereof, saying, "Because of thine arrogance, God will make thee to go forth from among the race of men, and He will make thee to dwell with the beasts in the desert for seven years, and thou shalt eat grass like the beasts. After this He will restore thee to thy kingdom"; and all his [fol. 18*b* 3] prophecy was fulfilled even as he spake. And after NEBUCHADNEZZAR died, DANIEL interpreted to BĔLṬĔSÔR (BELSHAZZAR), his son, that which the angel wrote for him on the wall, when he was drinking out of the holy vessels of the house of God. And he made known unto him that his number was written, and that he was measured, and weighed, and that the interpretation thereof was, "God hath prepared thy throne and thy kingdom for another, for He hath weighed thee in a balance, and found thee wanting, and He hath made thy kindgom to pass to the kingdom of MÂNÎ, and to the kingdom of Persia"; and his prophecy was fulfilled. And God shewed him in visions all

the kings who were to reign after him until the end of the world, and the appearance of the False Christ; and he also saw the glory (or, praise) of God, and His greatness, and he saw the glory of our Lord Christ, and His Godhead. And he prophesied concerning His coming, and he assigned to it a known period of years. When these years were ended, our Lord Christ came, even as DANIEL had prophesied, and he said, "Our Lord Christ shall come, and they will kill Him. And after Him there shall never be another saviour of Jerusalem, for Jerusalem, and the sanctuary, after the Crucifixion of our Lord Christ, shall be laid waste, and the offerings and the altars shall be abolished"; and all these things were fulfilled even as he prophesied. And there was in the city of Babylon a certain idol the name of which was BÊL, and they used to give him each day twelve measures of the finest wheaten flour, and forty rams, and seven skins of wine. And KÔRÔS (CYRUS), the King [fol. 19*a* 1] of Persia, used to worship him every day, and he thought that that idol ate and drank that which they used to give him from the king's house. And DANIEL rebuked the king because of this, and he said unto him. "This idol neither eateth nor drinketh"; and the king was wroth, and he asked the priests of the idol about the idol BÊL. And he said unto them, "Is it true that BÊL neither eateth nor drinketh?" And the priests said unto him, "Verily BÊL the idol eateth and drinketh what is given unto him every day." Then they laid before the idol all the food and drink, and the king was to watch for the meal-time [of the idol]; and the priests went out. After they had gone out DANIEL commanded [the servants] to bring some ashes, and they brought them to him, and he scattered them about the house of the idol whilst the king was looking on with his eyes; then the king and DANIEL sealed the temple with the king's seal, and they departed to their abodes. Now the priests of the idol had a passage into the temple under the earth, and they came into the temple thereby, and took the food and the drink which were before the idols, and departed. And on the following day the king opened the house of idols, and did not find the meat and drink where the priests had laid them, and the king cried out, saying, "Great

art thou, O BÊL, who hast put DANIEL to shame." And DANIEL laughed at him, and he shewed the king the marks of the feet of men in the ashes. Now before this the king said unto DANIEL, "Why dost thou not worship BÊL, my god?" And DANIEL said unto him, "As for me, I do not worship [fol. 19*a* 2] idols, but I worship the Living God Who created the heavens and the earth." It was because of this DANIEL revealed unto the king that the idol BÊL neither ate nor drank. And he shewed the king the marks of the feet of the priests in the ashes, and DANIEL said unto the king, "See, O king, on the ground the [marks of] the feet of men, and women, and children." And straightway the king was wroth, and he slew the priests of the gods, and their women and their children; and he gave the idol BÊL to DANIEL, and DANIEL broke him in pieces and destroyed the temple. And there was also a great serpent which the men of Babylon used to worship. And the king said unto DANIEL, "Now, thou canst not say that this serpent is not a god; do thou then worship him, for he is the Living God." And DANIEL said unto the king, "I worship only the Living God, but give me authority to slay this serpent without sword or staff"; and the king said unto him, "I have given him to thee." And DANIEL took bitumen, and hair, and fat, and boiled them together, and he made [the mixture] into small cakes, like bread, and he cast these into the mouth of the serpent, and it swallowed them and died. And DANIEL said unto the people, "Behold the gods of the men of Babylon!" When they heard this they gathered together to the king, and they cried out, saying, "Hath the Jew DANIEL become king? Behold he hath broken BÊL in pieces, and hath slain the priests and the serpent." And they said unto the king, "If thou dost not give unto us this DANIEL that we may kill him, we will kill thee and the men of thy house"; and the king was exceedingly sorry for DANIEL. And the people seized DANIEL and cast him into a den of lions, [fol. 19*a* 3] that the lions might rend him in pieces. Now there were seven lions in the den, and they used to give them each day the bodies of two men and two goats; but in these days they gave them nothing to eat, so that they might become famished and devour DANIEL. And

God sent an angel and he carried HABAKKUK from Jerusalem, as he was carrying food for the reapers, and he laid it down in the den, in Babylon, before DANIEL; and DANIEL ate and was comforted by the words of HABAKKUK. And at that moment the angel of God took HABAKKUK back to Jerusalem. And on the seventh day the king came to the den to weep over DANIEL —now he thought that DANIEL was dead—and to look into the den. And the king saw DANIEL sitting down, and the lions were licking his feet like cats. And the king cried out with a loud voice, saying, "Great is the God of DANIEL, Who hath made the lions to be submissive to him, and so like unto cats that they lick his feet." And straightway the king commanded his servants to take DANIEL up out of the den, and to seize his enemies, who had made accusations against him, and cast them into the den. And at that moment the lions devoured them before the king and before DANIEL. And DANIEL dwelt in the city of Babylon until the children of Israel returned to Jerusalem, that is to say, seventy years, and he died in peace. Salutation to DANIEL.

[fol. 19*b* 1] And on this day also the Council of the Jews assembled in the house of CAIAPHAS, that they might take counsel together against our Lord.

XXIV. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ MACARIUS, the fifty-ninth Archbishop of Alexandria. This holy man was a native of the city, the name of which is SĔBRÂ, and from his youth up he rejected the world, and he wished to adopt the garb of monasticism. He went into the desert of SCETE, and became a monk in the church of Saint Abbâ MACARIUS, and he contended strenuously in the monastic life, and there appeared in him virtues and good works. When COSMAS, the archbishop who was his predecessor, died, the bishops with one

consent agreed to appoint this father archbishop, and they appointed him Archbishop of Alexandria against his will. When he went forth from his city Alexandria to go to the desert of SCETE, according to his custom, as he was journeying along he arrived at the city wherein he was born. And it was like a living person, for it was righteous and pure, and feared God, and it hated the glory of this transitory world and loved heavenly glory. And this father came and arrived in that city, [fol. 19*b* 2] wherein he was born, in order to embrace his mother. When his mother heard that he had arrived she did not go out to him. When he had come into the house he found her sitting down weaving, and she neither rose up before him, nor embraced him. And he thinking that she did not know him said unto her, "Am I not your son? Why dost thou not embrace me? Or peradventure thou dost not know me?" And she answered and said unto him, "I know thee, only thou dost not know thyself. On my part I would rather see thee dead and buried, than see thee in the archiepiscopate. Formerly thou hadst to search out thine own sins only, but now thou hast to search out the sins of all thy flock"; and they two wept together. And the word entered his heart, and every day he remembered his mother's words, and he contended strenuously in himself, and to protect his flock. He made the people vigilant by reading to them the Scriptures, and works of admonition, and he took good heed not to lay his hand on any man, and not to make a bishop, or a priest, unless the man was the best fitted for the office. He never took any of the property of the Church, which it was not right for him to take, and he appointed no man to an office without the testimony of righteous and blessed priests. And he commanded the bishops and the priests to watch their people, and to protect them with homilies and admonitions. He sat on the throne of MARK the evangelist twenty years, quietly and in peace, and during his days in the orthodox and well-managed churches services for prayer and the Holy Offering were held regularly; and he died in peace. Salutation to MACARIUS the archbishop.

[fol. 19*b* 3] And on this day also the Council of the Jews (*i.e.*

the Sanhedrim) devised many plans against our Lord. [Omitted in the Bodleian MS.]

XXV. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great saint and apostle ONESIPHORUS, one of the Seventy-two disciples, whom our Lord chose. This holy man was one of the children of Israel, and he belonged to the tribe of BENJAMIN; his parents kept the Law of the Thorah (*i.e.* the Pentateuch), and they followed our Redeemer at the same time. They were of the number of those who clung to Him so that they might see His works, and the greatness of His miracles, and hear His teachings. And ONESIPHORUS remained thus for a few days watching always the many miracles and changes that were wrought. And when our Lord raised the son of the widow of the city of Nain, he was with Him, and was one of the number of those who dwelt there. When he saw this miracle he demanded through it another miracle. And he did not delay, but at once forsook the light of the Lamp of the Law of the Jews, for he wished for [that of] the Sun of righteousness. And he drew nigh unto our Lord Jesus Christ, and believed on Him, and was baptized by His hand. And having received the gracious gift of the Holy Spirit, the Paraclete, he came to Zion with the Apostles, and he followed them and ministered unto them, [fol. 20*a* 1] and preached in many cities. And the Apostles made him bishop of the countries of Athens, and he preached in them, and he made the people to know Christian baptism, and he illumined their souls with teaching and admonition; and he healed both their souls and their bodies. And having finished his strife, he died in peace, and received the crown of glory of the victor. All the days of his life were seventy years; of these he lived twenty-nine under the Law of the Jews, and forty-one years under the Christian Law. And behold, the Apostle PAUL mentions him in the Epistle to Timothy (2 Timothy i, 16; iv, 19), and in his other Epistles. Salutation to ONESIPHORUS.

XXVI. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and blessed woman EUPRAXIA. This holy woman was the daughter of a great noble who was a member of the Senate of the city of Rômê, and who was a kinsman of the Emperor HONORIUS. When her father was dying the Emperor HONORIUS issued commands that his daughter was to be well protected. After her father's death the Emperor HONORIUS betrothed her to a certain noble, who belonged to a great and noble family. About that time her mother went [fol. 20*a* 2] to the country of Egypt to receive the revenues of her estates, and the fruit of her orchards, which her husband had left her, and she took her holy daughter, who was then nine years of age, with her. When she arrived in the land of Egypt, she dwelt in a certain house for virgins until she had finished her work. Now the virgins of that house lived lives of strenuous asceticism, and they never ate food which contained meat, and they neither partook of oil nor of sweet fruits; and they at no time drank wine. And EUPRAXIA loved the life in that house, and she was greatly pleased with the ministration thereof. And the mother superior thereof said unto her, "Promise me that thou wilt not go forth from this house, and that thou wilt not return, and seek out him to whom thou art betrothed"; and she promised her this thing. When her mother had finished her work, she wished to return to her native land, but this holy woman did not wish to return with her mother, and she said unto her, "I have vowed myself to our Lord Jesus Christ, and from now and onwards I do not desire the marriage of this fleeting world, for I have a true Bridegroom, our Lord Jesus Christ." When her mother knew that EUPRAXIA would not go with her, she gave all her goods to the poor and needy, and she lived with her daughter in the house for many years, and died [there]. When the Emperor HONORIUS heard that she was dead, he sent messengers to bring her daughter EUPRAXIA [to Rômê], so that he might give

her in marriage to the man unto whom he had betrothed her. And the holy woman sent a letter to HONORIUS the emperor and said unto him, "Know, O Emperor, that I have vowed myself to our Lord Jesus Christ, and I cannot break the covenant which I have covenanted [fol. 20*a* 3] with Him." When the emperor heard her message he wept much and marvelled at her wisdom, for she was very young. And Saint EUPRAXIA contended strenuously in the ascetic life, and she devoted herself with zeal to spiritual songs and hymns. She [at first] fasted two days at a time, and every ten days she fasted for three days, and then for four days, and afterwards she fasted for a week at a time; and during the great and holy fast of the Forty days she never ate anything which was cooked with fire. And Satan was jealous of her, and he smote her with many severe blows in her feet, and she continued to be sick for many days. After this God had compassion upon her and He healed her sickness, and gave her the power to heal the sick, and she healed many sick persons; and she was submissive and obedient to the abbess in humility, and she was beloved by every virgin. One night the abbess saw a vision of a habitation and crowns which had been prepared, and she wondered and said, "Who are these for? Is there anyone here with me who is meet for them?" And One said unto her, "This abode and these crowns are for thy daughter EUPRAXIA, and she will come hither to Me." And the abbess told the virgins of the vision which she had seen, and commanded them not to tell EUPRAXIA about it. Now God wished to give her rest, and she fell sick of a slight fever. And the virgins gathered together to her, and the abbess and the mother superior with whom she had made a covenant, and they all asked her to remember them; and then she died in peace. And the virgins wept [fol. 20*b* 1] and sorrowed for her exceedingly, for they missed the holy maiden sorely. Now after EUPRAXIA, her friend the mother superior died, and a few days later the abbess fell sick. And she gathered together the virgins and she said unto them, "Choose whom ye will appoint to be abbess over you after my death, for I am going to God, and EUPRAXIA hath asked for me; and now shut the door on me." And the virgins went and did as the

abbess had commanded them, and when they came on the following morning to her they found that she was dead. Salutation to EUPRAXIA.

And on this day also is commemorated Saint PERPEIUS (PERPERÔYÔS, PORPHYRIUS). Salutation to the glorious SARÂIUS, the man of God.

And on this day also our Lord washed the feet of His disciples, and He said unto them, "Do ye also this for each other."

And on this day also JUDAS betrayed our Lord, and he received his price, thirty pieces of silver, even as the prophets foretold.

XXVII. MAGÂBÎT

[fol. 20*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and blessed father, the Lamp of the Desert, the father of all the monks, Abbâ MACARIUS, of the desert of SCETE. This holy man was a native of the city of SASÂWÎR, on the borders of MANÛF, in the north of Egypt. His parents were good and righteous men; his father's name was ABRAHAM and his mother's name was SÂRÂ. This woman, like SARAH and ELISABETH, walked in the commandments of God, in humility. Her father was a priest and an honourable man, and he ministered in the sanctuary continually, in the fear of God, and in purity and holiness. And God blessed them, and he made them rich in all their works, and they gave alms daily to the poor and needy, and they shewed the way (*i.e.* were examples) for all men, and they contended always in fasting and prayer. Now they had no son. And a vision from God appeared unto ABRAHAM, and it made him to know that God was about to give him a son, the memorial of whom should be in all the ends of the earth, and that this son should beget spiritual sons. And God gave him this holy man MACARIUS, the interpretation of whose name is "Blessed." And the grace

of God was upon him from his youth, and he was obedient to his parents. When he arrived at man's estate, his parents wished to marry him to a wife, and although he did not wish this thing, he set himself to perform their desire, and he submitted to them and married a wife against his will. When he came into the marriage-chamber, [fol. 20*b* 3] he feigned illness, and he remained for several days in this state. After this he sought his father, and said unto him, "Let me go into the desert to recover a little from this illness"; and he entreated God every day at the hour of prayer to direct him in the doing of His ordinances. After this he departed to the desert of SCETE. Whilst he was in the desert he saw a vision, and it seemed that one of the Cherubim, with seven wings, took his hands, and bore him up to the top of a mountain, and shewed him all the desert, the east and the west, and the length and the breadth thereof. And the cherub said unto him, "Behold, God hath given this desert unto thee and thy sons for an inheritance." When he returned from the desert he found that the maiden [his wife] was sick, and subsequently she died in her virginity; and MACARIUS thanked our Lord Jesus Christ greatly. And after a few days his parents died also, and he gave all the goods which they had left him to the poor, and the needy, and those who were with child. When the men of SÂSÛWÎRĔS (*sic*), his city, saw the righteousness and sincerity of Saint Abbâ MACARIUS, they made him priest over them and they built him a shrine (or, chapel) outside the city; and the men of the city used to go to him there, and receive the Holy Mysteries from him. Now there was in that city a certain maiden who had played the harlot with a certain young man, and she was with child. And the young man said unto her, "When thy father asketh thee and saith unto thee, Who hath defiled thy virginity? say thou unto him, It is the priest, the anchorite, who hath defiled my virginity." When the father of the maiden knew that she was with child, he asked her, saying, "Who hath committed this deed of shame on thee?" And she answered and said unto him, [fol. 21*a* 1] "One day I went to that anchorite priest, whose name is MACARIUS, and he seized me by force and lay with me, and I am with child by him."

When her parents heard this thing they were exceedingly wroth, and they went to Saint MACARIUS, and there were many people with them, and made him to come forth from his cell. Now he knew not what had happened. And they beat him very severely, and inflicted such pain upon him that he was wellnigh dead. And the holy man asked them, saying, "What is my sin that ye beat me thus unmercifully?" Then they tied a rope round his neck, and suspended from it pots which they had blackened with charcoal, and they dragged him about to this side and to that, like a madman, and they cried out, saying, "This is the man who hath defiled the virginity of our daughter." At that moment there appeared angels in the forms of men, and they said unto these wicked men, "What hath this fighter done?" And they told them what he had done to the maiden. And those angels said unto them, "This is a lie, for we have known this man from his childhood to the present day, and he is a good and righteous man." And the angels drew nigh to MACARIUS, and they released him from his bonds, and they cast the pots from him. And those wicked men said unto the angels, "We will not let this man go until he giveth us what he is bound to give." And a certain man who used to buy the work of the hands of MACARIUS undertook on his behalf to give to the girl food until she brought forth the child; and he took MACARIUS and departed to his cell. And MACARIUS [fol. 21*a* 2] reproached himself, saying, "O MACARIUS, behold thou hast now a wife and a child, and it is meet for thee to work night and day for thine own food, and for that of thy child and thy wife." And he worked continually at weaving mats and baskets, and he gave them to that man, the kind brother, who ministered unto him; and he sold them and gave the money to the woman [to buy] food. And he continued to work in this wise until the time drew nigh when the woman would bring forth her child. When the day for her delivery drew nigh her labour was exceedingly difficult, and she continued to suffer very greatly for four days and four nights, and she was nigh unto death, and did not bring forth. And her mother said unto her, "What hath happened to thee, for behold thou wilt die?" And she said unto her mother,

"Yea, death is fitting for me, because I played the harlot with such and such a young man, and I spoke words of falsehood against the man of God, the priest, Saint Abbâ MACARIUS, the anchorite." When her parents heard this they were exceedingly sorry and they and all the people of the city gathered together, and they took counsel concerning the holy man, how they should ask him to forgive them the wrong which they had done him. When Saint Abbâ MACARIUS heard that the men of the city wished to come to him to ask pardon from him, he remembered the vision which he had seen in the desert, and he consecrated the Offering and he partook of the Holy Mysteries. And that seven-winged cherub appeared unto him, and took him by his hands, and led him, and brought him to the desert of SCETE, the interpretation of which [name] is "Balance of hearts." And Saint Abbâ MACARIUS said unto the cherub, "O my lord, [this] place is too strait for me to live in." And the cherub answered and said unto him, "I have not marked out a place for thee, so that thou might not quarrel with the place which I might mark out for thee, and transgress the commandment of God. [fol. 21*a* 3] Behold, all this desert is thine, go wheresoever thou wishest and live there." So Saint Abbâ MACARIUS dwelt in the Inner Desert, in the place of the monastery of the Roman (Greek) Saints MAXIMUS and DYMATEUS; and when they came to him they dwelt near him. After their death the angel of the Lord commanded him to go and dwell in that place where his monastery is at this day. And the angel said unto him, "This place is called after the names of thy sons MAXIMUS and DYMATEUS," and it is that which is called this day "DABRA BARMÔS (BARAMÛS)," which is interpreted "DABRA RÔM." And Saint Abbâ MACARIUS made a cave therein, and dwelt there, and he fought a strenuous fight there with fasting, and prayer, and bowings to the earth, and incessant vigils; and Satans used to appear before him, boldly, and in visible forms, and Satans used to wage war against him, by night and by day. And after passing three years in strife and labour, and Satans afflicting him, and finding no rest, he thought and said within himself, "When I was in the world I used to hear the report of Saint Abbâ ANTHONY,

I will arise now and go to him, so that he may guide me on the path of the ascetic life, and may give me knowledge and understanding, so that I may know the counsels of the foul Satans." And he rose up and prayed and went into the desert towards the east, until he came to the place where the holy old man ANTHONY was. And when he saw him afar off he said, "This is an Israelite in whom there is no guile," and he received him, and embraced him with great joy; and MACARIUS revealed to him his mind, even as doth a son to his father. And the holy old man Abbâ ANTHONY [fol. 21*b* 1] embraced the head of Saint Abbâ MACARIUS, and he said unto him, "O my son MACARIUS, who art called 'Blessed,' according to the interpretation of thy [name] in the language of the Greeks, the Lord my God hath revealed unto me thy work and thy coming to me, and for this reason I have been expecting thee." And the holy old man Abbâ ANTHONY taught Saint Abbâ MACARIUS all the path of the holy ascetic life, and he strengthened him, and spake many things concerning the working of righteousness. And he revealed unto him the method of warfare of the Satans, and he said unto him also, "They will fight against thee in thy mind secretly in vain, and they will work against thee openly to the death in order that thou mayest be perfect; when they fight against thee endure patiently to the death." And Saint Abbâ MACARIUS asked Abbâ ANTHONY, saying, "Let me dwell with thee." And Saint Abbâ ANTHONY said unto him, "Go unto the place which God hath marked out for thee, and abide there in patience." After he had dwelt with the old man Abbâ ANTHONY for a few days, learning the ways of the monastic life and the ordinances of righteousness, he rose up and returned to his place, rejoicing and full of gladness in the ordinances and life-giving doctrine which he had learned from Saint Abbâ ANTHONY. And the blessed Abbâ MACARIUS visited Saint Abbâ SERAPION, the bishop, and he said unto him, "During all the days which I dwelt with my father Abbâ ANTHONY I never saw him sleep at all." And Saint MACARIUS dwelt in his cell many days, fighting strenuously in the path of monkhood, and the Cherubim used to visit him openly. One day he heard a voice [fol. 21*b* 2] from

heaven, saying, "O MACARIUS, because thou hast hearkened to My voice and to My command, and hast come to Me and dwelt in this place, behold, I will gather together in [this] place innumerable people, of every race, and from every country, and of every tongue, and they shall serve Me, and they shall bless My Name by their fair works; receive thou them, and guide thou them in the path of righteousness." When Saint Abbâ MACARIUS heard this he became strong, and his heart became bold. And he stood up praying in the night, and God revealed the matter to him, and he heard the Satans taking counsel among themselves, and they said, "If we let this man live in this desert he will guide many people here, and they will settle in this desert, and they will inherit heavenly cities, for they put their hope in everlasting life, and they will drive us out of this desert, by the pain of the torture of their prayers. Come, let us gather together against him now, and peradventure we may be able to drive him out of this place." When Saint Abbâ MACARIUS heard this, he strengthened his heart, and he waxed strong against the Satans, and he blessed God Who had opened his ears so that he could hear the counsel of the Satans, and he knew their feebleness. After this the Satans gathered together against him, and they waged a great war against him, and they lighted a fire by the door of his cell, and they took pieces of fire and cast them into it, and the fire was extinguished by the prayer of Saint Abbâ MACARIUS. When they were vanquished in this matter, they cast into his mind the thoughts of fornication, and anxiety, and pain, and arrogance, and the love of the glory of this world, and fear, and self-laudation, and restlessness, and blasphemy, and lack of faith, and despair of God, and very many other [temptations] of the [fol. 21*b* 3] same kind; with these they waged war against him, even as Saint Abbâ ANTHONY had said. And having remained there for many days with the Satans waging war against him by means of these abominable things, he rose up again and went to Saint Abbâ ANTHONY. And when Saint Abbâ ANTHONY saw him afar off, he spake unto his disciples and said, "This indeed is an Israelite in whose heart there is no guile. O my sons, do ye see this man? He shall become a

staff of righteousness, straight and long for many peoples. And he shall [bear] sound fruits from the mouth of the God of Hosts." When he had come to Saint Abbâ ANTHONY, he bowed down before him even to the ground. And ANTHONY raised him up quickly, and embraced him, and kissed him, because he saw that his face was changed, and that it had become as the face of a sick man by reason of the wars which the Satans had waged against him; and after they had prayed they sat down together. And Saint ANTHONY answered and said unto him with joy, "Art thou well, O my son MACARIUS?" And Saint MACARIUS answered and said unto him, "Behold, God hath already told thee and shewn thee what hath happened to me." And when Abbâ ANTHONY had instructed him and strengthened him, he said unto him, "Be strong and fear not. It is desirable that it should be thus with us, so that we may endure patiently all those temptations which our enemies can bring against us. And for this reason it is meet for us to become teachers of the many peoples who love spiritual wisdom, that is to say monasticism." And he said unto him, "O my son MACARIUS, remember that word which God spake unto thee when thou wast going to draw water." When Saint Abbâ MACARIUS heard this he marvelled exceedingly, and he knew that his affairs and his secret matters were [fol. 22*a* 1] manifest to Saint Abbâ ANTHONY through the Holy Spirit. And MACARIUS dwelt with the old man Abbâ ANTHONY many days, being blessed by him, and learning his commandments; and he asked him to endue him with the holy garb. And ANTHONY prayed over him and arrayed him in the garb [of the monk], and for this reason MACARIUS is called the disciple of Saint Abbâ ANTHONY. Then the old man Abbâ ANTHONY said unto him privily, "Trouble not thyself to come hither to me, for I am earth of a very few days, and I am going to God." When Abbâ MACARIUS heard these words, he rose up and bowed low before him, and entreated him that he might dwell with him, and make himself fit to receive his spiritual blessing; and Abbâ ANTHONY said unto him, "Remain with me," and MACARIUS remained with him. And after a few days Abbâ ANTHONY said unto him, "God will give thee rest from the superabundance of

these evil thoughts. Henceforward the Satans will wage war on thee openly, even as they have done to me. Be strong, and take good heed that thou dost not grieve that cherub whom God hath appointed to help thee, and to be with thee, until the end of thy days, and [then] he will protect thee, even as the Lord thy God hath commanded him." And Abbâ ANTHONY gave him his staff, and embraced him with a holy embrace, and he died, and MACARIUS buried him in a hidden place, the site whereof no man knoweth. And Saint Abbâ MACARIUS returned to the desert of SCETE, and he dwelt in his cell, and the report of him was heard in all the ends of the earth. And God wrought great miracles through him, and among them was that concerning the daughter of the King of Antioch. She was possessed of an unclean spirit and her father sent her to Abbâ MACARIUS. She came to him disguised in the apparel of a young man, but MACARIUS knew [fol. 22*a* 2] that she was a maiden, and he healed her, and sent her away to her father and mother; and although they gave him much gold, he would not accept any part of it whatsoever. And there was a certain erring monk in the city of WĔSÎM, and he said, "There is no resurrection of the dead," and he led many men into error, and because of their trust in him they accepted his words. And the bishop of the city of WĔSÎM went to Abbâ MACARIUS, and told him that that monk was leading his people into error, and he entreated him with many entreaties to help him. And Abbâ MACARIUS rose up and went to the bishop of the city of WĔSÎM, and he saw that anchorite in whom was the unclean spirit. And having talked with him about the resurrection of the dead, that anchorite answered and said unto him, "I will not believe that the dead will rise unless thou wilt raise up a man from the grave before me." And Saint Abbâ MACARIUS prayed and made supplication to God, and straightway a man rose from the dead; now the man who was raised up was in former times one of those who denied Christ. And that anchorite believed and turned from his error, and all those men whom he had led astray turned with him. And that man who had been raised up from the dead entreated Saint Abbâ MACARIUS to baptize him with Christian baptism, and he baptized him, and

he arrayed him in the garb of the monk, and he dwelt with MACARIUS seven years, and died. After this Saint Abbâ MACARIUS rose up and came into the Inner Desert, in order that he might learn if there had ever been monks before him in the desert. And he saw two naked men, and he was afraid of them, for he imagined them to be Satans. And he prayed before them, 'Ĕlbat 'Ârîbôn, that is to say, "Our father which art in heaven." And one called out to him by his name, and said unto him, "Fear not, O MACARIUS"; and MACARIUS knew that they were [fol. 22*a* 3] desert saints. And they questioned MACARIUS about men in the world, and their doings, and he answered and said unto them, "God in His mercy thinketh for them all." Then MACARIUS asked them if the cold during the winter froze them, and if the heat of the sun scorched them in the season of summer. And they answered and said unto him, "God hath cared for us during the period of forty years which we have lived in this desert, and He hath never frozen us in the winter or scorched us in the summer." And Saint Abbâ MACARIUS said unto them, "How can I become like unto you?" And they said unto him, "Stay in thy cell, and weep for thy sins, and thou wilt become like unto us"; and he was blessed by them and returned to his place. And when monks multiplied round about him, they dug wells for themselves, and built [cells] for themselves. When the saint went down to the wells to wash, the Satans leaped upon him to kill him, and the monks came and took him away from them. And when God wished him to have rest, He sent to him the cherub who was wont to visit him, and he said unto him, "It is meet that we should come and take thee." And he saw Abbâ ANTHONY, and Abbâ PACHOMIUS, and the Company of the Saints, and all the powers of heaven, and he delivered up his soul. And all the days of his life were ninety-seven years. And of the following Abbâ BABNÛDÂ his disciple was witness. He himself saw the soul of Saint Abbâ MACARIUS ascending to heaven, and he heard the Satans crying out and calling after him, "Thou hast conquered us, thou hast conquered us, O MACARIUS, thou hast conquered us." And the saint said unto them, ... And when the holy man entered

the Garden (*i.e.* Paradise), they cried out with a loud voice, [fol. 22*b* 1] saying, "Thou hast conquered us, O MACARIUS." And Saint Abbâ MACARIUS said unto them, "Blessed be my Lord Jesus Christ, and blessed be the holy Name of Him Who hath delivered me from your hands." Now when the holy man was alive he commanded his sons to hide his body [after his death]. And certain men came from the city of SÛSAWÎR (*sic*), and gave money to his disciple JOHN, whom the holy man was always rebuking, and they said unto him, "Keep this money [as a mark of] affection." And that disciple guided them, and shewed them the body of Saint Abbâ MACARIUS, and they took it and carried it to their city, and it remained there for one hundred and sixty years, until the Kingdom of the Arabs. And his disciple JOHN became a leper, through his love of money. After the death of Saint Abbâ MACARIUS his sons, the monks, went to his city SÛSAWÎR, and wished to take away the body of the saint; but the men of the city and the governor rose up against them, and prevented them. That night Saint Abbâ MACARIUS appeared unto the governor, and said unto him, "Let me depart with my sons." In the morning the governor summoned the monks, and commanded them to carry away the body of their father, and they carried it away forthwith, and they took it and laid it in the church; and they sang many hymns as they did so, on the nineteenth day of the month of Naḥasê. And a great many miracles and wonders took place through it. Salutation to MACARIUS.

[fol. 22*b* 2] Two-fold salutation to the holy martyrs of the holy house of YASLÂ, monks and widows; some were burnt and some were slain by sharp knives.

Salutation to the twin images of the blessed 'AMMAT ḤANNÂ, and 'AMMAT WÂḪED, her daughter, who died by fire.

Salutation to STEPHEN, whose mouth was bridled, and also to AGATHON, who shed their blood for Jesus Christ.

And on this day also was crucified our Lord and God and Redeemer, JESUS CHRIST, to Whom praise in the body is due because of the salvation of the world. The sun became dark

when it saw its Creator crucified by His own will, and that which should have been visible covered itself over. And the period of darkness lasted from the sixth to the ninth hour, and in that time our Lord bowed His head by His own free will, and delivered up His understanding and rational soul which He had received from our Lady, the Virgin MARY, and that soul was separated from its body. And it went into Sheol without separation from the Godhead, even as Saint PETER the apostle saith, "He was dead in the body and alive in the spirit." And at that same time His body was hung upon the wood of the Cross, without separation from the Godhead. Similarly His soul descended into Sheol, like a released [fol. 22*b* 3] prisoner, and it had one nature and was without separation from the Godhead. And He was exalted high above the heavens, sitting with the Father and the Holy Spirit.

Salutation to Thy PASSION, O God the King.

Salutation to Thy CRUCIFIXION on the Cross.

Salutation to the going forth of Thy Soul from Thy Body.

And on this day also died the strenuous ascetic and fighter Abbâ HEZEKIAH, the father of the monks of DABRA LÎBÂNÔS. He was the fourth abbot from our father TAKLA HÂYMÂNÔT. [Omitted in the Bodleian MS.]

[fol. 23*a* 1] And on this day also the God-loving CLAUDIUS finished [his] crowning with martyrdom. He was brought up piously by the orthodox King LEBNA DENGEL (*i.e.* DAVID II, WANAG SAGAD I, who died 2nd September, 1540) and when his father died God made him king. There was a certain Muslim, whose name was GRÂNN (*i.e.* the "left-handed"), who called himself a king, though it was not right [to do so], and all the men of Ethiopia believed in his might, and associated themselves with him in his belief. The remaining people in the country who clung to Christianity, he made to slave for him. He pulled down the churches, and carried off the greater number of the people captive into Ethiopia, and he sold them to whom he pleased. And he said, "Henceforward no man can resist me; I have captured all the cities." Then God raised

up King CLAUDIUS, and he began to make war against the nobles of the kingdom of that iniquitous man, and he conquered them. When GRÂNN heard [this] he was furious, and he marched against CLAUDIUS with tens of thousands of men, and horses, and Turks, and they joined battle, and God killed him, and destroyed him by the hand of CLAUDIUS. And the captives returned [from Ethiopia], and the churches which had been laid waste were rebuilt, and the Orthodox Faith of Christ [was restored]. After this one of the Muslims came with many men of war, and he came upon King CLAUDIUS when he had [only] a few men with him. And the Muslim said unto him, "Let us remain quiet and not fight each other until the officers of our armies arrive." And CLAUDIUS said, "I will not remain quiet, and see Christians carried off into captivity, and the churches destroyed." Whilst he was saying this the soldiers arrived, and the fighting between them waxed fierce and strong. And all the Muslims closed up behind him, [fol. 23*a* 2] and they all stabbed him with their swords, and they pierced him with many spears, and they dragged him down off his horse, and he died, and they cut off his glorious head with the sword, and they carried it off. Salutation to the mention of the name of CLAUDIUS.

A prayer to Christ to bring SHARAḌ DENGEL into the kingdom of heaven, and to preserve the kingdom of his son FÂSÎLÂDAS (*i.e.* SULṬÂN SAGAD II, 'ÂLAM SAGAD, who died in October, 1667).

[fol. 23*a* 3, fols. 23*b* 1, 2, and 3 blank.]

[fol. 24*a* 1] And on this day also died the God-loving King CLAUDIUS, and the glorious father, Abbâ JOHN, Abbot of DABRA LÎBÂNÔS, and a very large number of believing monks, who became martyrs through the soldiers of the Muslims.

XXVIII. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died CONSTANTINE, the righteous emperor. The name of the father of this holy man was "ḲUENSṬÂ," that is to say, "GREEN," and his mother's name was 'ĔLÊNÎ (HELENA). ḲUENSṬÂ reigned over the city of BARÂNWÂYÂ (for BAZÂNṬĔYÂ, *i.e.* BYZANTIUM), and MAXIMIANUS reigned over the city of Rômê, and DIOCLETIAN reigned over the city of Antioch and over Egypt. This ḲEUNSṬÂ was by race a Greek, and he was a pagan, but he was good in disposition, and there was no evil in him, and he loved to do good, and he was compassionate and merciful. And he went to the city of Rômê, and he saw 'ĔLÊNÎ (HELENA), and he married her; now she was a Christian, and she conceived this King CONSTANTINE. Then his father ḲUENSṬÂ left 'ĔLÊNÎ (HELENA) in the city of RÔḤÂ (EDESSA) and returned to the city of BARÂNWÂYÂ (BYZANTIUM), and she brought forth this Saint CONSTANTINE. And she brought him up very piously, and she taught him every kind of learning, and she sowed in his heart mercy and compassion for the Christians, but she did not dare to have him baptized with Christian baptism; now she was a Christian, and she told him that she was a Christian. And he grew up, [fol. 24*a* 2] and he was a bold and skilful horseman. And he rose up from his city, and went [to BÂRANWÂYÂ] (BYZANTIUM), and his father rejoiced in him when he saw that he was full of wisdom and learning, and that he was a bold and skilful horseman, and he made him king, and crowned him with the royal crown. After two years his father died, and he received all the kingdom. And he reigned with judgement and integrity, and he removed from the people the services which those who had been emperors before him had made them render. And all the peoples were subject unto him, and they loved him, and obeyed him, and the report of the righteous judgements which he used to pass was heard throughout all countries. And the elders of the city of Rômê

sent to him, and asked him to come to them, and to release them from the service of MAXIMIANUS. When he had read the letter which they had sent him, he was sorry because of the tribulation which had come upon them, and he meditated anxiously about what he could do to relieve them of their tribulation. And whilst he was sitting in the judgement hall, in the middle of the day, there appeared to him a cross by his side in the form of stars, and on it was written in the Greek language Nîkôsṭâṭôn, which being interpreted is, "With this thou shalt conquer thine enemy." And he marvelled when he saw the light of that cross, for it was quenching the light of the sun. And he meditated about what was written on it, and he shewed it to the chief officers of his army, and the chief officials of his kingdom; and they marvelled, and they did not know for what reason that cross had appeared. That night the angel of the Lord appeared unto CONSTANTINE in a vision, and said unto him, "Make a sign for thyself like that sign which thou didst see at mid-day, and with it thou shalt conquer thine enemy." When he awoke from [fol. 24*a* 3] his sleep, he strengthened his heart, and he made a cross of gold, and set it above the royal crown, and he ordered all his officers and his soldiers to make a cross upon their weapons, and they did so. Now this took place in the seventh year of his kingdom in the city of BARÂNWÂYÂ (BYZANTIUM). Then he assembled all his armies, and went out to deliver the men of the city of Rômê. And the report of him was heard by MAXIMIANUS, and he made a bridge over the sea, and he and his soldiers crossed over to CONSTANTINE to do battle with him; and then they met together and joined battle and fought. And it came to pass that wherever the cross was in front the soldiers of MAXIMIANUS melted away, and CONSTANTINE killed countless men of the army of MAXIMIANUS, who took to flight with the remainder of his troops. And MAXIMIANUS and his men rushed on the bridge in order to enter the city of Rômê, and the bridge broke and he and all his men were drowned in the sea, even as were Pharaoh and his hosts. And CONSTANTINE entered the city of Rômê, and the people thereof welcomed him with lamps, and instruments of music, and garlands, and plays, and laughter,

and decorations with pearl-stones, and the wise and learned men praised the Honourable Cross, and called it the Saviour of their city. And they made a great festival in honour of the Honourable Cross, which lasted for seven days. And when CONSTANTINE reigned in the city of Rômê, he and all his soldiers were baptized with Christian baptism by Saint SÔL (*sic*), Archbishop of the city of Rômê, in the eleventh year of his reign, which is the fourth year after the Honourable Cross appeared to him; [fol. 24*b* 1] and he reigned over a Christian and Messianic kingdom. And he sent throughout his kingdom, and commanded [his governors] to set free all who were prisoners for the sake of the Faith of our Lord Jesus Christ. And he also commanded them to pay honour to all Christians, and not to abase them, and he commanded them to give to the priests the property and lands of the heathen temples. And he commanded them to give authority to Christians as governors, and to set them over the pagan peoples, and he commanded that they should do no business during the octave of the Passion, and what followeth it, even as the Apostles commanded. Then he sent his mother 'ĔLÊNÎ (HELENA) to Jerusalem, to search for the wood of the Life-giving Cross, wherein lay his help and his conquest. In the seventeenth year of his reign the General Council of the Saints assembled, Three Hundred and Eighteen Bishops, and good regulations for all Christian folk were drawn up. Then he decided to build in the city of BARÂNṬĔYÂ (BYZANTIUM), and he built in the city of BARÂNṬĔYÂ (BYZANTIUM); and he built a great city which was [called after] his name "CONSTANTINIA," and he built in it a large church in the name of our holy Lady, the Virgin MARY, the God-bearer, and he called it, "HAGIA SOPHIA." And he decorated it with all kinds of decorations, both material and spiritual, because there were gathered together inside it the bodies of many of the apostles and holy martyrs. And having fought his noble fight, he became a little sick in the city of Nicomedia, and he died therein, and they made him ready for burial and laid him in a gold sarcophagus; and they carried him and brought him to the city of Constantinia. And the archbishops, and the

priests, and all the people went out to meet him, and they followed him to the tomb with prayers, [fol. 24*b* 2] and psalms, and spiritual hymns; and they laid him in the sanctuary of the holy apostles. And all the days of his life were five and sixty years. He lived three and thirty years before he became king, and he sat on his royal throne two and thirty years, according to the years of the world.

Salutation to CONSTANTINE, the builder of churches.

Salutation to 'ĔLÊNÎ (HELENA), who shewed the memorial of the Resurrection to the people of CONSTANTINE.

Salutation to ABRAHAM, to ISAAC, and to JACOB.

XXIX. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is the festival of the Annunciation which was made to her who was full of salvation, our holy Lady, the Virgin MARY, by the honourable angel GABRIEL, according to the testimony of the Holy Gospel, which saith, "And in the sixth month, that is to say the sixth month after the conception of ELISABETH, [fol. 24*b* 3] GABRIEL was sent from God to a city on the borders of Galilee, the name of which was Nazareth, to a virgin who was betrothed to a man whose name was JOSEPH, who was of the house of DAVID; and the name of this virgin was MARY." And when the angel came unto her he said unto her, "Rejoice, O full of grace, God is with thee." And straightway she was troubled at his voice, but she had confidence in him. And he said unto her, "Fear not, O MARY, for thou hast found grace with God. And thou shalt conceive, and shalt bear a son, and His Name shall be called 'Jesus.' And He shall be great, and shall be called the 'Son of the Highest,' and the Lord God shall give Him the throne of His father DAVID, and He shall reign over the house of JACOB for ever, and to His kingdom there shall be no end." And the Virgin answered and said unto him (Luke i, 27 ff.), "How can this happen unto me?" that is to say, "How can I conceive, since I have never known man?" And the angel answered and said

unto her, "The Holy Spirit shall come unto thee, and the power of the Most High shall overshadow thee, and He Who shall be born of thee is holy, and shall be called the Son of God." And then he gave her the sign of the truth of his Annunciation to her. And he said unto her, "Behold, ELISABETH, thy kinswoman, who was called barren, hath conceived in her maturity, and in old age; for nothing is impossible with God." And MARY forthwith answered and said, "Behold, I am the handmaiden of the Lord; let Him deal with me even as thou hast said unto me." And when she had received this Divine conception, there came down the Son, One Person, the Word of God, Who is One in Three Persons, Who existeth for ever, and dwelt in the womb of the holy Virgin MARY; how this dwelling was effected the [fol. 25*a* 1] children of men cannot know. And straightway He received from her perfect incarnation, and separation afterwards was impossible. And His Godhead was with His incarnation, One [Being], inseparable, distinct, and unchangeable. This day is the first-born of all festivals, for in it the beginning of the salvation of the world [took place]. Salutation to Thy conception in the womb of MARY. Salutation to the descent of Him Who became incarnate in MARY. Salutation to Thy Birth, Thou to Whom the kings of the nations guided by the star in the East presented gold.

And on this day also was completed the salvation [of man] by His Holy Resurrection, for our Lord, praise be to Him! when He had finished His wise work upon earth during a period of three and thirty years, suffered of His own free will on the twenty-seventh day of this month, of Magâbît; and He rose from the dead on this very day, the twenty-ninth day of this [fol. 25*a* 2] month of Magâbît. As it was on this very day that the incarnation of Him Whom they awaited was announced unto the people of the world, so it was on this very day that the living and the dead rejoiced in their delivery from Sheol, and from the hand [of Satan], on the day of the Eve of the Sabbath. Now it was on the First Day of the week that the living became certain of this, and they knew of their resurrection

by the Resurrection of the Body of our Lord Christ, Who was the first-fruits of the dead in His Resurrection even as the Apostle PAUL saith, "Christ hath become the first-fruits of the dead by His holy Resurrection, for the compassion and mercy which are His are great" (1 Corinthians xv, 20). Salutation to Thy Resurrection, the day of which became the day of ADAM'S salvation. Salutation to Thy Resurrection, O Thou Who suffered and died of Thy own free will.

And on this day also Saint PAUL the apostle preached in the city of SHARḲÔN (or WÂRÎḲÔN), which was the end of his career upon earth.

XXX. MAGÂBÎT

[fol. 25*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day it is meet for us to celebrate a festival in honour of the glorious angel GABRIEL, for his honour is great with God, and he was held to be worthy to bear the announcement of His birth to our Lady MARY, His mother. And for this reason God had compassion upon us, with this great gift and honour, through this angel, and it is meet for us to pay him honour, and to praise him. And also it was he who told DANIEL about our Lord Christ, when he was praying and making supplication for the return of the people from captivity, and about the coming of our Redeemer Christ. And he appeared unto him, and defined the weeks, and revealed unto him that our Lord Christ would come at the end of them,...and that [the Jews] would kill Him, and that after Him Jerusalem would never have another deliverer, and that after Him they would destroy the altars and the offerings of the children of Israel. And because our Lord Christ had appointed this angel, it was meet for him to announce to our Lady MARY the salvation of all the world. For this reason it is meet for us to make a festival unto him at all times, and that we should entreat him to intercede for us, so that God may deliver us out of the hand of

Satan, our Adversary, in all our work. Salutation to GABRIEL who was sent to MARY.

[fol. 25*b* 1] And on this day also is commemorated SAMSON, one of the Judges of Israel. The name of the father of this righteous man was MÂNÔḤÊ (MANOAH), and he was of the tribe of DAN; and his mother was barren. And the angel of the Lord came unto her, and announced unto her his birth. And he commanded her to keep herself remote from pollution, and from the eating of meat, and from the drinking of wine, which would make her drunk, whilst she was with child, and until she had brought forth her child. And she was not to shave the hair of his head, for he was to be a votive offering to God, and through him the deliverance of the children of Israel from the Philistines was to be effected. When she told her husband what the angel of the Lord had announced to her, he entreated God to shew him that angel. And the angel of the Lord appeared unto him, and he said unto him, "Bid thy wife to take good heed, and to observe what I have commanded her." And she conceived and brought forth this righteous man, and God blessed him, and the grace of the Holy Spirit of God descended upon him. And he was born with strength, and on one occasion he rose up against a lion and rent him in twain. And on another occasion he slew of the men of the Philistines eighty men, and burnt their city. And the men of the Philistines rose up against the children of JUDAH to fight with them because of him, and they delivered SAMSON into their hands. And the children of JUDAH told SAMSON what the men of the Philistines had said unto them. And SAMSON said unto the children of JUDAH, "Swear ye to me that ye will not deliver me into their hands, and that ye will not [fol. 25*b* 2] kill me." And having sworn unto him he delivered himself up to them, and they bound him with two iron chains, and delivered him over to the men of the Philistines, who rose up against him to kill him. And a spirit of strength came down upon him from God, and he broke those chains like threads which had been charred by fire. After this he found the jawbone of an ass, and he slew therewith a thousand horsemen of

the Philistines. And being athirst, and nigh unto death, he asked God, and He made sweet water to flow out of the jawbone, and he drank and was strong. And the children of JUDAH laid an ambush for him in the city of GÂZÂ, so that they might seize him; and he rose up by night, and lifted up the gates of the city of GÂZÂ, and carried them upon his shoulders up to the top of a hill. And afterwards when they were conquered by him, they sent to his wife and covenanted to give to her much money, and they said unto her, "Find out from thy husband SAMSON with what he maketh himself strong." And she asked him, and he told her that his strength was in the hair of his head, because he was a vow to God. And she told his enemies, and said unto them, "His strength is in the hair of his head"; and they waited in a secret place until he was asleep. When he was asleep his enemies came to him, and they shaved off the hair of his head, and his strength failed. Then the men of the Philistines came into his house, and they bound him and took him to their own country with joy, and they put out his eyes; after this the hair of his head sprouted, and his strength returned to him. And he came into the house of idols on the day of the festival of their idols, when all the men of GÂZÂ had gathered together in the house of idols to worship their idols. [fol. 25*b* 3] And SAMSON stood up in the house of idols, and he laid hold of the two pillars, one with his right hand, and one with his left, and he lifted up both of them, and the two pillars fell down, and that house of idols fell down. And those who died in that house of idols at that slaughter were far more in number that those he had slain in all the days of his life; and he himself died with them, for he determined that all the enemies of God, who were very many, should die with him. And all the days which SAMSON judged Israel were twenty years, and he died in peace. Salutation to SAMSON who was called the Nazarite.

And on this day also was translated the body of JAMES the "chopped." Now behold, we have written the history of his strife on the twenty-seventh day of the month of Khĕdâr. Salutation to JAMES, the "chopped," whose body was translated from Persia.

Salutation to JOHN who afflicted his body with toil, and who ate only as much bread as the hand would hold.

Here endeth what is read in the month of Magâbît in the peace of God.

[Here follows a long section on GABRA MANFAS ḲĔDÛS, which is wanting in the Bodleian MS.]

[fol. 26*a* 1] And on this day took place the strife of Abbâ GABRA MANFAS ḲĔDÛS, the star of the desert, of glorious renown, and fine old age, the blessed and excellent man Abbâ GABRA MANFAS ḲĔDÛS, the desert man, who sprang from the city of NEḤÎSÂ, in the north of Egypt. And he dwelt in the desert three hundred years. When he went forth from that place, he wandered about in the deserts of Ethiopia, and he dwelt in GEḲÂLÂ, and then departed to the land of KABD, and he lived [there] naked, drinking no water and eating no food, unlike a man upon earth and unlike an angel. And he finished his strife on the fifth day of Magâbît, on the First Day of the week, on the festival of PETER and PAUL. This holy man had a father and mother who were pious people, and they were believers, and they were of noble race. His father's name was SIMEON, and his mother's name was 'AḲLÊSYÂ, and they were righteous before God. And they remained childless for a period of thirty years, and 'AḲLÊSYÂ wept because she had not got a son, and her husband also wept. One day the Holy Spirit came to the place where she was, by the door of the courtyard, and she imagined that he was a priest who lived in the palace. And he said unto her, "Peace be unto thee! What maketh thee weep and to groan before God?" And 'AḲLÊSYÂ said unto him, "I rejoice in every work of the Lord my God, [fol. 26*a* 2] but I groan because [I have not] a son." And at that moment 'AḲLÊSYÂ conceived, on the 29th day of Magâbît, and she brought forth a son on the 29th day of Ṭâkhshâsh. And the angel whose name is GABRIEL came in the form of a man, and said unto her, "The name of this child shall be GABRA MANFAS ḲĔDÛS"; and

then that angel disappeared. And on the third day the child rose up, and came down from his mother's breast, and he stood up and bowed three times to the Father, and three times to the Son, and three times to the Holy Ghost, and he also said, "Glory be to the Father, Glory be to the Son, Glory be to the Holy Ghost, Who hast brought me out of the darkness into the light." And those who were there and heard him marvelled, and his mother marvelled, and she remained stricken with surprise until the third hour. And God commanded the angel GABRIEL and said unto him, "Go to the house of SIMEON, and take the child from the breast of his mother, and bring him into the desert where there are many monks, and lay him down in their courtyard. And say to the abbot, Take the child from the courtyard, and bring him into the sanctuary, even as MARY, My mother, grew up in the sanctuary, and she dwelt there for twelve years in the hands of the angels until she came out into the world. And I was incarnate of her, because I was pleased with her more than with any other woman. And I am pleased with the child, for I have made him pure, [fol. 26*a* 3] and I have created him; for he is of the Holy Spirit. And his food and drink shall not be of that which is on the earth, but from the kingdom of heaven." And the angel of the Lord went down quickly to where the child was, at his mother's breast, and he carried him upon his wings, even as a woman carrieth her child. And his mother, and those who were there, were frightened when they saw the angel carrying him on his wings, and kissing him on his face. And he bore him up to the seventh heaven, and brought him before God, and God blessed him and said unto the angel, "Take him to My mother that she may bless him, and kiss him as she kissed Me. And take him also to the fathers of olden time, ADAM, ABRAHAM, ISAAC and JACOB, and to all the prophets and apostles, that they may embrace him, and to all the martyrs and the monks, and take him also to the children who were slain, for My sake, by the hand of HEROD. And tell all of them so that they may know, that I Myself will reward them at the last day, when all the world shall perish, and when all of you shall be with him." And He also said, "Bring him to me." Then the angel forthwith

took him where God commanded, and laid him down with our Lady MARY, and she kissed him, and embraced him. And the angel also took him to where all the righteous were assembled, and they all embraced him; and then he brought him back and [set him] before God. And our Lord said unto him, "I will be [fol. 26*b* 1] with thee: be strong in everything which shall come on thee. All the souls of men shall be saved by thee. And when the story of the child and his faith is noised abroad there shall come unto him many men, and priests, and bishops from Egypt, and MĔSR (CAIRO), and NEḤÎSÂ, and from the district of SABSÊR; and he shall love pilgrims." One day when our father GABRA MANFAS ḲĔDÛS was at prayer, [the angel] came unto him, and said unto him, "Come, go up into heaven even as I bore thee thither before"; and he took him, and carried him on his wing, and made him go up to heaven, and he brought him before God. And our Lord brought ABRAHAM, and ISAAC, and JACOB, and the Fifteen Prophets, and the Twelve Apostles, and all the martyrs, and He brought all the saints and said unto them as He placed himself by him, "Rise up, and embrace him that was born after you, and who fighteth even as ye did, and whose glory shall be exalted. And I will be with him until My coming, and he shall go with you, and he shall resemble me in purity like the angels. He shall dwell at My right hand, and ye shall be with him." And He sent to our father His Person in His Trinity and He stretched out His hands, and embraced him, and He kissed his mouth, and He said unto him, "There be many souls whom thou shalt make to escape the Judgement through thy prayers and thy supplication. Get thee far from men. The blind and the sick shall be healed through thy prayer. Henceforward withdraw thyself [from men] and get thee into the Inner Desert. Dwell with the lions and the panthers; the lions shall be sixty in number and the panthers sixty also." [fol. 26*b* 2] And the saint said unto our Lord, "What will the lions and the panthers feed upon and what will they eat?" And He said unto him, "If thou treadest on the ground with thy foot they will lick the dust of thy foot, and they will be satisfied until they obtain food; [and this shall be] until thy coming to Me." When the good angels

heard these words they marvelled, and when they saw the saint naked, and without raiment, they kissed him, and embraced him. And the angel brought him down quickly to his former abode. And his hair grew, and it grew thick all over his limbs, and the hair of his head was seven cubits long, and the hair of his mouth (*i.e.* his beard) was one cubit long. Each day he healed blind men, and lepers, and sick folk; and their number was fifty thousand. And our father was exceedingly sorry that men knew of his work, and his labour, and he said, "I will arise and depart from this place so that men may know nothing about me, and may not bestow upon me the vain praise of this world." And he departed from that place, and came into the Inner Desert, and dwelt there; and the people missed him, and were very sorry, because he had worked miracles for them, and they wept and lamented with a great lamentation. And he lived in this wise for more than one hundred years, until old age came on him. Let us now go back to our former subject when we said that he came into the desert, and withdrew himself from men; and he dwelt on the right side (*yamân*) of the desert for many years. During the heat of summer, and the cold of winter, he wore no clothing on his body, but he went naked, and his girdle was made of plaited hair. He prayed standing in the cold of dawn, [fol. 26*b* 3] naked. By excessive sufferings he melted his body, and hardened his bones (?), and he used to say unto his soul, "Know that thou wilt have to stand naked before God." He devoted himself strenuously to prayer and fasting, and bowings, and to innumerable and ceaseless vigils by day and by night until at length his body dried up, and his skin became stretched tightly over his bones. He had no food except, at times, the fruit of trees, or roots, or plants, and sometimes the grass and berries whereon the dwellers in the desert feed. He took no care whatsoever to provide for his body in anything. The angels used to visit him, because he was like unto them in his speech and acts. Among the saints of olden times and those of later times, who is there that can be compared with him upon earth? There is not one who did not eat the bread of earth, or drink water, or wear raiment, but he never prepared anything for his body. Verily

GABRA MANFAS ḲĔDÛS was like unto the fowls of heaven, for he thought nothing about the food of this world, but he hungered and thirsted for God [only]; and for this reason his food was the bread of heaven, and his drink came from the Garden (Paradise). He knew that it was not a lie the word of God, Who said, "Be of good cheer, have no doubt about apparel, nor desire as to raiment" (Matthew vi, 25 f.). And God covered his whole body with hair, even like the hair which covereth the goat (or, sheep), and his fine beard was a garment which covered his body, now it was as black as a raven, and was plaited like byssus. [fol. 27*a* 1] The awe which he inspired was like that of the lion, and it was frightening and terrifying. His stature was like that of the palm, and the odour of him was as sweet as the scent of a mass of *pisṭĕkîs* (pistacios?), of the costliest kind; his odour had the smell of the food of the desert. His face was like the face of an angel of God, his beard was a round mass (?), and his...was in his mouth. Even if I were to think of declaring the number of his words, I could not enumerate them, for they were far more numerous than the grains of sand of the sea and the drops of the rain. Who hath [not] admired thy contendings more than those of every man? And I will exalt thee above every man, and above heaven, and earth, and sun, and moon, and stars. Was there ever any limit to one of thy footsteps? The prophets and the Apostles our (*sic*) kinsmen speak of thee, the angels bear thee up on their wings, our Lady MARY calleth thee "my beloved," and loveth thee even as she loved her Son. And when he had finished making a prayer, the angels came unto him, according to their wont, and said unto him, "What dost thou require, O bold man?" And he said unto them, "I would see God, even as the saints, who were before me, saw Him, and as the Apostles saw Him, and also as the martyrs saw Him, when they were destroyed in the towns, and as the righteous saw Him in the desert and in [their] cells (or, caves)." When the angels heard his words they departed, and told our Lord Jesus Christ all that he had said unto them. And straightway the heavens were opened, and the tabernacle of fire was uncovered, which four beasts carried, but did not touch; and there were four and twenty priests of

heaven holding their censers standing before Him. And our Lord appeared, and the archangels, each one according to his rank, sitting upon his holy throne, in his own person; and the Three were seated—Father, and Son, and Holy Ghost; and he saw Three Persons and [fol. 27*a* 2] Three Beings, and all the angels and archangels in their hosts were praising Him. When our father GABRA MANFAS ḲĔDÛS saw this, he was afraid and trembled. And our Lord said unto him, "Be strong and fear not in seeing Me, for I have given thee a bold heart, that thou mayest look at Me Myself, even as ABÛḲALAMSÎS (*i.e.* JOHN of the Apocalypse) looked upon me. What dost thou wish for, and what dost thou ask of Me? I have come to thee that thou mightest see Me; what thou wishest I will do for thee, My beloved one, whom I chose before thou hadst being, and I have made thee pure, My chosen one. Thou hast dwelt in the desert seventy or eighty years at a time, thou hast wandered through the deserts doubting nothing, thou hast not feared to dwell with lions, and thou hast endured, and been of good cheer even unto death. And now, verily, I will not refuse what thou shalt ask of Me; whatsoever thou desirest I will perform for thee." When our father heard God utter this great mystery, he rejoiced and said, "My Lord and my God, I am not worthy that Thou shouldst do for me as Thou hast done for others like me. Now, grant me ten mercies. Have mercy for my sake upon the men of the land of GABÔTÂ, who are sinners, for Thou didst not come into the world to call the righteous, who have no need to repent, but to turn sinners to repentance. Remember, O Lord, those in the Judgement, whose tears flow like the waters of winter, and who gnash their teeth, and who acted as they did in ignorance, Satan having led them into error. [fol. 27*a* 3] Have mercy upon them, O Lord, and shew compassion unto them." And our Lord said unto our father GABRA MANFAS ḲĔDÛS, "They say hard things. It hath been heard that I do not do unto them as unto the others, who are righteous peoples, and are pure, and have borne toil upon earth. And as to that which thou askest Me; I do not destroy a monk for the sake of one sin. If his wickednesses are many, and his sins are many, after he hath entered the fire he becometh a subject (?) for

judgement. When he beseecheth Me with great labour I make the soul of that man to go forth from him, and I scatter it among the winds, and not a trace of it is ever found; at the resurrection of the dead [it is] not in the abode of the righteous, or in the abode of sinners. In thy case it is not thus; according to My mercy I will have mercy upon thee, for I have given thee a promise that I will do whatsoever thou askest Me." When our father heard [this], he rejoiced and bowed his face. And all the heavenly beings rejoiced and said, "Redemption is with our God. Amen." And our father also said unto God, "How great is [Thy] mercy, my Lord?" And God said, "To each of thy years according to the length of thy days I will add two years"; and forthwith the days of our father were made to be three hundred years. And our Lord said unto the archangels, "Go ye and bring souls forth from judgement, and release them and give them to the blessed GABRA MANFAS ḲĔDÛS." And the seven angels went down to the Gahânam of fire, the place of sinners. At that moment came 'ABD AL-MÂKÔS, the angel of Gahânam, who hath power over the tortures of sinners, and brought out therefrom [fol. 27*b* 1] the men of the land of GABÔTÂ. And the number of the souls who went forth from judgement was thirty thousand, and [the seven angels] led them on their way, and guided them—namely MICHAEL and GABRIEL, each with his company of angels, RUFÂ'ÊL and URÂ'ÊL, each with his pilgrims, SÂḲÛ'ÊL and RÂMÛ'ÊL, each with his great ones, and FÂNÛ'ÊL blew a trumpet before them. And the other angels were uttering cries of joy, until they came before the throne of God in the heavens, and saying, "Glory to God in the heavens, and peace upon earth, His good will to men." And God said unto our father GABRA MANFAS ḲĔDÛS, "The men who are in the world shall not see thee, that is to say, the priests, and the monks and the believers; only those who are good like thyself who visitest them. And thou shalt not appear to the angels except by thy wish. Thy chariot shall be the winds, and thy goings shall be like theirs without noise. Fly from the east to the west, and from the north to the south, and from behind the earth to the north, and thou shalt be able to come to any place by

means of the winds. And from henceforth, O blessed GABRA MANFAS ḲĔDÛS, My beloved, whensoever thou wishest look upon Me, My Father, and the Holy Spirit, the Three of us thus always. And moreover, go to the country of Ethiopia, and in that land there are souls which thou hast to bring forth from judgement."

When our father heard the words of the Lord his face shone and his mind rejoiced, and he said unto Him, "My Lord and my God, who shall guide me to that country, and how shall I know the road thither? For I have heard men say [fol. 27*b* 2] from my childhood that the country of Ethiopia is far away." And our Lord said unto him, "Go, and My power shall bring thee thither, and My angels shall not be far from thee, for thou art honourable even as are they. As for Me, even as thou wishest, thou shalt find Me, and according as thou hast asked Me I will do for thee." After our Lord had given the promise to His servant He disappeared from him, and the angels returned, saying, "Glory," and, shouting with joy with DAVID the prophet, they cried, "Go up into the heights. Thou hast led captive captivity, and Thou hast given Thy grace to the children of men." And those souls which had come forth from judgement went into the Garden of Delight, with honour and praise. And the heights of heaven were filled with joy when [the angels] saw this wonderful and astonishing sight, the like of which had never been seen from the creation of the world to the time of the coming of Christ. Grant unto me, O Lord, an understanding heart so that I may be able to know the work which Thou didst perform for our father GABRA MANFAS ḲĔDÛS, the like of which Thou didst not do for the prophets, and the patriarchs, and the other saints of the monastery and the desert; not that a man [who] hath done the work which Thou gavest him could do what Thou Thyself dost. What then? Our father was able to fly in the air, and to go round the sea of fire, [and to bring out] thousands of souls. He did not do this by the strength of his natural body which was water, fire, dust and wind, and there was no other like him; except ADAM, the first [man] created. ADAM was not able to go about, and to go out from Sheol until our Redeemer came. O GABRA MANFAS ḲĔDÛS, what is the sum of the grace, and great

kindness, and glory, and exaltation, [fol. 27*b* 3] wherewith thou wast provided by God? When I think of describing thy strife my mind becometh light (*i.e.* unsettled), like that of a man who hath drunk old wine, with joy, and it soareth and it cometh back, and saith, "How long and how many days should I require to come to an end of his history; for the matters which concern him are very many and are countless." When our father GABRA MANFAS ḲĔDÛS looked upon the land of GABÔTÂ he saw that there was in him the faculty of knowing what was hidden, and what was manifest. Moreover he knew the mysteries of the heavens, and what was in the earth, and he knew when priests were pure, and he was able to see when the Holy Ghost descended. The deeds of sinners were manifest before him, and they were clear in his eyes as in a mirror, for he knew everything relating to the spirit. And our father GABRA MANFAS ḲĔDÛS saw in the land of GABÔTÂ that the people hid themselves in the church at the time of the Offering, now the number of these amounted to two hundred. And when the Offering was being consecrated the Holy Spirit descended upon that altar, and our good father rejoiced when he saw the descent of the Holy Spirit. And he also watched when the people received the Offering, and none partook except those whose deeds were good and whose hearts were right concerning the mystery of the spiritual Offering. And our father said unto the angel, "What is the sin of those who have not received the Spirit?" And the angel said unto our honourable father, "Behold, the sin of those who have not received the Spirit is great before God." And our father turned and he saw the Satans driving the people with fiery whips [fol. 28*a* 1] from the hall of the church, until they came to their houses. And Satan himself rejoiced because they had become his companions, and they were all destroyed, and there were left among them only those who had wished for repentance; and Satan rejoiced because he found certain poor folk cast out. Now these were sinners who had not repented for their life upon earth, and they became soldiers of Satan. When our father saw this wonderful thing, he sorrowed and wept, and he said, "My Lord and my God, Thy people have been made captives, and carried off, and

there are not left two hundred men, but four who have eaten (?) the ephod of Thy Body. He saith, Thou givest (or, sellest) Thy people without price" (Psalm xliv, 12). When our father had said this he wept, and he departed to make prayers near the place (?) of the Apostles, and when he had arrived there he fixed his gaze on the island of water near the place where he dwelt formerly. And our Lord saw him and said unto His blessed servant, "I will shew mercy unto thee, and in each day I will give thee sixty thousand [souls], namely on My Birthday, and on thy birthday, and on the day of My Baptism, and on the day of My Resurrection; on each of these days [each year] I will give thee as an act of grace sixty thousand souls. If Satan hath carried off souls thou must take them from the Judgement: I have left none to Satan, I have given [all] to thee." When Satan heard this he wept with a great weeping, saying, "Ever since this wretched man was created and born I have been bound with fetters. Where can I go from this wretched man who by fasting and prayer hath taken my captives and carried them off, the captives whom I took and led astray by my arts, [fol. 28*a* 2] and carried off into the Great Judgement, before he was born." And uttering these words he wished to die. And when the spirit-beings of heaven, and the beings of earth heard [this], they rejoiced, and laughed, and brought out the souls who were in the land of Egypt with much labour, and fasting and prayer. In one day the continuous bowings [of our father] amounted to forty thousand, and during each forty thousand [he recited] the One Hundred and Fifty Psalms of DAVID, and he sang the Fifteen [Books of] the Prophets, and the Prayer of SOLOMON, and the Praises of our Lady MARY, and besides these he bowed his face three hundred times to the right and three hundred times to the left. All this he did in one day and one night. Through such work as this the souls of sinners gained salvation, and our father by his prayer made the Satans weep, and exhausted the power of Satan and destroyed the sting of his poison, and carried him bound into captivity. After this [our father] went forth from Ethiopia with lions and hyaenas accompanying him; the number of the lions and hyaenas which went before him was thirty,

and the number of those which followed him was thirty. An angel of God, whose name was GABRIEL, guided him, and our father was mounted upon a chariot of the spirit, and those beasts were with him. And the angel brought him to the land of KABD, and then he took him to ZEḲUĔLÂ, on the highland of the earth, and our father stood on the sea-shore, and looked east, and west, and south, and north. And he saw the sins of the [men of] Ethiopia, and they were spread out before his eyes and planted in his brain. And he said unto God, "I swear unto Thee by Thy Living Name, that I will not go forth from this sea, and that I will not stand [fol. 28*a* 3] upon my feet." And he sat thus for forty days and forty nights, and a voice came unto him from heaven, saying, "Whosoever shall commemorate thee and shall call upon thy name I will give unto thee." And our father said unto the angel, "All Ethiopia hath not been taught; I will not go away from this sea." And the angel departed from him, and he dwelt in this wise for one hundred years; and all his body perished, and his blood was poured out from him, until all the water of the sea resembled blood, and all his bones appeared like crystal. And the devils came and smote him, from the east and from the west, from the south and from the north, in one day five hundred devils smote him with their darts all day long, for one hundred years. And his bones dwindled and became like sharp stones, and among the men who were before him, from STEPHEN the martyr to PETER, the chief of the Apostles, and among all the martyrs who died for Christ, there was none who displayed in one day the wonderful things which he made manifest. After this our Lord came and stood on the sea-shore, and He said unto our father, "Rise up and go forth, I have given thee Ethiopia"; and he found his bones like the eye of a needle. And He sought for him, and made him as he was at first. And He sent him to KABD, and then He took him up into heaven; and he dwelt for seven years in the lower part of heaven, but above the sun. After this He sent him into the land of KABD, and he lived standing upright like a pillar for six [fol. 28*b* 1] months, and he gazed into heaven, and he neither dropped his eyelids nor bowed his head, and his hands were stretched out towards

heaven. After this Satan came to him in the form of a black raven, and he found his bones suspended in the heavens which covered [them], and he sat upon his head, and he pecked at his eyes, and dug out his eyeballs. After this our father remained [blind] for ninety-eight [years], and he prayed continually, and ceased not in that land. Then MICHAEL and GABRIEL came to him, and they stood in front of his face, and together they breathed upon him, and his eyes saw and his vision became seven times brighter than the sun. And they said unto him, "Depart to ZĔḲUÂLÂ (*sic*), that thou mayest kill thine enemies, and great strength shall be given unto thee from heaven and from earth"; and after this they went up into heaven. And our father rose up and went to ZĔḲUÂLÂ (*sic*), and he found on the road three tired men of the mountains, and they were resting close by their dwelling in the shade. And Abbâ GABRA MANFAS ḲĔDÛS looked at them and said in his mind, "I will hide from them." And they made haste and cried out, saying, "Do not forsake us at the throne of God. Carry us a little way on thy back, that is to say, carry each of us three for one stade." And our father came, and saw that they were all broken old men, and that they were covered with grey hair. And he lifted up one of them upon his back and he carried him and brought him a distance of one stade. And the old man said unto him, [fol. 28*b* 2] "Now thou hast tired thyself, for thou neither eatest, nor drinkest, nor weepest." And our father said unto him, "By what dost thou know me?" And the old man said, "Go and bring my companions"; and he turned and went, leaving the old man there, and he came to the place where the other two old men were, and he took one of them and brought him back to the old man, and set him down there. Then he went back and took the other old man and brought him to the first old man and joined him. And he said unto them, "Whence have ye come? The odour of you is sweet and rejoiceth the heart, and carrieth away the senses." And the three old men rose and stood up, and the three of them seemed to be one. And they said unto him, "We will carry thee even as thou didst carry us for a little, and we will carry thee, and make thee to arrive in the Seventh Heaven." At that moment their

countenance changed, and they put on the awe of Godhead, and they became like flames of fire, and lightnings flashed forth from them. And all the angels of heaven and earth came down, and were terrified, and the mountains and hills descended, and fell down, and all the rocks were broken in pieces and they became like dust. At this moment the Father of Light took our father and carried him on His back, and brought him to the middle of the Second Heaven. And His Son went back to him and took him, and carried him on His back, and brought him from the Second Heaven to the middle of the Third Heaven, and the Holy Spirit went back to him and brought him to His holy and awful throne; and the Three Persons and One Being sat on one throne. And our Lord embraced him [fol. 28*b* 3] and kissed his mouth, and Father, Son, and Holy Ghost embraced him and kissed him; as a father kisseth his son even so did They kiss him and embrace him. And He shewed him the four thrones of the Prophets, and Apostles, and the Righteous, and the Martyrs, and there remained three double [thrones]. And our Lord said unto him, "Heaven, and earth, and sun, and moon, and stars, are insufficient to be the price of one hair of thy head. Depart, get thee down to ZĔḲUÂLÂ, and drown the devils who cast away thy bones, for they are boasting and they know not that I have raised thee up. I will be in the sea, and the seven archangels shall follow thee, and fiery lightnings shall go before thee." And our father flew on the back of the lightning, and the Three Persons sent him on his way, and returned to their throne. And our father descended and fell upon their heads with swords of fire, and the lightnings consumed them, and they became ashes. And the winds carried away their ashes, and those devils were in number seven thousand two hundred, and they all perished in one day, and there remained not one. After this the lightnings and the archangels went up [into heaven]. And our father departed to the land of KABD, where there were lions, and hyaenas, and wolves, and serpents. After this the saints came to him one day, led by the Holy Spirit: (1) Abbâ SAMUEL of WÂLDĔBBÂ, (2) Abbâ 'ANSĔSÂ of the land of ḤAZLÔ, (3) Abbâ BENYÂM of the lower land; and they had their lions with them. They came

to the land of KABD, and our father hid himself; and they continued in praises seven days until [fol. 29*a* 1] they should find him. After the seven days certain lions, which had been hidden, went forth, and came to the place where the three saints were, and they seized upon their lions and devoured their bodies; they devoured and licked up their bodies in a moment. And the saints were terrified, and the lions disappeared. And the saints were exceedingly sorry, and their sorrow was revealed unto our father. And he rose up and came to them with the great power which was given unto him from heaven, and with him there were sixty lions, and sixty hyaenas, and angels bearing the tent of light. And the hair of his head covered his whole body like a thatch and swept the ground, and the hair of his beard and neck reached the ground; and he was arrayed in his apparel. And he came unto them with great might, and said unto them, "Peace be unto you, O saints of God." And those saints were terrified when they saw his terrifying majesty and the lions which roared before him, and the hyaenas which screamed and laughed like horses. And our father said unto those saints, "For what purpose have ye come to me, [seeing that] I am alone in this desert place?" And those saints said unto him, "We came unto thee having known of thy holy prayers, O chief anchorite in all the world, and we came unto thee that we might hold converse with the servant of God. When we came and did not find thee we sorrowed and wept for seven days, and whilst we were praying on the seventh day thy lions came and seized our lions, and they ate them up and swallowed them and licked up their blood in the twinkling of an eye." And our father said unto his lions, "Why did ye eat [fol. 29*a* 2] what God had not commanded ye to eat? Ye were ordered to eat nothing but the dust of my footsteps until the day of your deaths. Cast up and throw up what ye have eaten." And the lions opened their mouths, and threw up what they had eaten, all the flesh and bones and blood of the saints' lions, and none of their flesh and bones remained in their bellies; and they cast up everything in the twinkling of an eye. And our father turned towards the east, and praised God, saying, "O Thou Who didst raise up LAZARUS, raise them up,

but do not raise up those whom Thou hast given to Thy servants to follow them." Then he blessed them and their bodies, that is to say, the dead bodies of the lions, and he said unto them, "Rise up by the power of God." And the lions rose up in the twinkling of an eye, and they were as they were at first, and they uttered cries, and purred, and lay down by our father, and they did homage at his feet. And those lions spake like men, and they said unto him, "Henceforward we will follow thee. Those saints were unable to do anything for us, but thou hast raised us up and brought us out from the bellies of [thy] lions"; and our father sent them away to their former owners, and the saints marvelled at the work of God. And Abbâ SAMUEL said unto our father, "Art thou God? We thought that thou wast a man like unto ourselves. That which was dead thou hast raised from the belly of the lions, and what they had eaten thou hast made to come forth. We have seen a marvellous thing this day!"

On the third day of Magâbît our father fell sick, and on the Eve of the Sabbath his death drew nigh. His pain and sickness seized him so strongly, that he wellnigh died; and the hour of his death approached. And there came unto him several anchorites who [fol. 29*a* 3] were recluses, whose names were, FĔRÊ ḲĔDÛS, and ZARA BÛRÛK, and JAMES, and BENYÂM, and JOSEPH, and our father told them that he was going to die, and that God had given him a covenant (or, promise). When they heard this they wept, and sorrowed for the death of the saint, for he was the chief of the anchorites. During the early hours of the Sabbath he lived with difficulty, and was exhausted, now burning and now sweating, but he never ceased to make supplication to his God, which was his custom with every breath. When the evening came his body was in a state of collapse, and he was unable to speak, and those who were by him [sent] to fetch GABRA ANDREAS so that he might see his death and be a witness concerning it. When the anchorites came to him, they told him that the blessed man was going to die; and when he heard [this] he wept and sorrowed bitterly. And he rose up, and went to him. And it was the evening of the Sabbath, for the day was ended, and it was the

first hour of the night. And he rose up [and went] to the place where he was, now his road was far from the abode of the holy man, and the place where the honourable man was. And at the fourth hour of the night he found him lying like a majestic lion in the desert where there was none to terrify him and to overshadow him; and there was no one in the village which was near his road who had found him. And he was lying with his hands spread out towards heaven, even as our Lord Jesus Christ was extended on the wood of the Cross at the time of His Passion, until the hour of His death. And one saw the light which was upon him, and the grace of God which was on his face, and the ruddiness of his beauty, and his beard which was as white as snow. When the seventh hour of the night came his soul separated itself from his body. At that moment a sound was heard from heaven, like the sound of thunder, and there came down lamps [fol. 29*b* 1] which were like snow, and like unto crystal, and which thundered and rolled down from the heavens to the earth, each having the form and similitude of the other, and they shone like the sun, and moon, and stars. Those who were there were terrified and afraid, because of the great awfulness of the things which were taking place, and which had come upon them; and they were unable to touch any part of his body. And after his death they withdrew themselves and fled, and they lost their senses by reason of the fear and trembling which had come upon them. Now the earth trembled, and the mountains quaked, and there was a mighty noise at the moment of the departure of the soul of the saint. And those saints stood afar off that they might see and hear the mysteries of heaven and earth which were being performed. And God fortified the minds of those saints, so that they might understand what had happened to the honourable man, our father, and might testify that they had seen God in His Three Persons descend to our father before his soul [departed]. And Jesus said unto him (?), "I have come to give thee oblations for thy commemoration. Whosoever shall write or have written the book of thy strife shall pass with thee boldly, and his abode shall be in the mansions of light, and I will write his name on My awful throne. Whosoever shall commemorate thee regularly

and unceasingly shall pass through the lake of fire, and shall stand unashamed before thee. If he giveth bread to the hungry I will give him the bread of heaven, and he shall nevermore hunger. If he giveth drink to the thirsty I will make him to drink milk with the babes for ever. If he giveth incense, even though he be polluted, he shall be with thee. [fol. 29*b* 2] If he give flour I will make him to draw nigh unto the heavenly Jerusalem with thee. If he give oil on the day of thy commemoration he shall be with ABRAHAM, ISAAC, and JACOB-ISRAEL. If he bring a lamp, he shall traverse the sea of fire and darkness, with twelve lamps of light, which shall be seven times brighter than the sun. If they assemble on the day of thy commemoration, I will make them to assemble on Mount Zion with all the saints." And our father entreated God and said unto Him, "I have lived three hundred and sixty-nine years, I have never drunk water, I never thought about food for my body, and have eaten only wood (*i.e.* herbs), and the fruits of the desert, nor about clothing for my body, and I continued to be naked, and if I had lived in the sea I should have lived like the fish and the hippopotamus. I lived in a tree like the birds, and I lived like the stag in the mountains, with the lion, the wolf, the panther and the serpent. This is the reward which Thou givest to the saints. I beseech thee, O Lord, to be pleased to speak to me." And our Lord answered and said unto him, "If the sin of a man is unrepented of, the man who hath committed it, not only if he be a Christian, but if he be an 'ARMÎNÛ, I will give unto thee if he celebrate thy commemoration, and he shall be saved, and he shall be with thee. When thy soul is separated [from thy body] on the fifth day of Magâbît they shall make twelve...as for MARY, My mother. They shall make a habitation and I will bless their assemblies. If he be old, I will give him a good seat. And now ascend into the houses of light. And take twelve crowns, and ten thousand lamps in thy right hand, and ten thousand lamps in thy left hand, one thousand before thee and one thousand behind thee, and twelve precious stones of light, and take [fol. 29*b* 3] horses of fire to bear thee." And our father answered and said unto him, "O our Lord Jesus Christ, If men celebrate my commemoration

with right hearts, unto how many generations wilt Thou give them unto me?" And the Lord said unto him, "I will give them unto thee for fifteen generations." Then they heard a great voice which cried out and said, "Take the body of GABRA MANFAS ḲĔDÛS, and carry it away, and let his grave be in Jerusalem, on the right-hand side of the altar." And MICHAEL and GABRIEL and all the angels uttered cries of joy before his holy soul, and each of them cried out unceasingly, and the angels carried away his body to bury it as God commanded them; and thirty desert anchorites came to meet it. And the hosts of angels placed his soul in the houses of light, saying, "Hallelujah, Hallelujah, Hallelujah, all the time, now and always, and for ever and ever."

THE EIGHTH MONTH—MÎYÂZYÂ
(APRIL 6–MAY 5)

[fol. 30*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

Month Mîyâzyâ the blessed. The length of the [first] day is thirteen hours, and then it becometh longer.

I. MÎYÂZYÂ

On this day the holy father Abbâ SYLVANUS died. This blessed man became a monk in his youth under the direction of Saint Abbâ MACARIUS in the desert of SCETE. He strove in every narrow path, and he fasted frequently for long periods, with prayer and many vigils, and humility and love. And he was a great father, and God revealed unto him divine visions and made him to know marvellous matters, as in the following case. One day his mind was carried away, and he fell on his face upon the ground, and remained there a long time. Then he lifted up his head, and the brethren who were there near him asked him to tell them what had come upon him; but he did not want to tell them, and he remained silent and wept bitterly. When they urged him, and entreated him, to make known to them what had happened to him, he said unto them, "They carried me off to the Garden of Delight, and I saw the habitations of the righteous and the places of torture, and I also saw many monks, whom they were carrying to GAHÂNAM, and I also saw many laymen whom they were carrying to the kingdom of heaven. Why then should I not weep for myself?" From that day he covered his face with his head-cloth, and said, "I do not want to see the light of this fleeting world, for after it they will take me into everlasting darkness." Now this holy man devoted himself to the works of the ascetic life; and he strove zealously in the works which appertained [fol. 30*a* 2] to the soul and body; and he also commanded his disciples never to cease working with their hands, and to give away in

charity what was left of the money whereon they lived. One day there came unto this holy man a certain lazy monk, and when he saw this holy old man and his disciples working with their hands, he said unto the old man and his disciples, "Ye do then work for the food which is transitory? But ye should work for the food which abideth for the life everlasting. For it is written in the Holy Gospel 'MARY hath chosen for herself the good part which shall not be taken from her'" (Luke x, 42). When the old man Abbâ SYLVANUS heard him speaking thus, he commanded his disciple, and said unto him, "Give this brother the Book to read, and take him into the guest chamber, and shut the door on him, and do not leave with him anything which he can eat"; and his disciple did as the old man commanded. When the ninth hour came the old man and his disciples prayed and ate their food, but did not summon that monk. And the time of supper having passed, that monk, with his eyes gazing towards the door, waited for them to summon him [to eat]. And being consumed with hunger, he came out from the cell, and went to Saint Abbâ SYLVANUS, and he said unto him, "O my father, have the brethren eaten their meal this day?" And the holy man answered and said unto him, "Yea, they have eaten." And the monk said unto him, "Why did ye not summon me?" And the holy man answered and said unto him, "Thou art a spiritually-minded man, and hast no need of food for the body. Thou hast chosen the good part, [fol. 30*a* 3] but we are men of the body, and we require material food; for this reason we require the work of our hands." And the monk knew that he had transgressed with his words, and he bowed low before the holy man, and he said unto him, "Forgive me, O my father, for I have transgressed." And the holy man SYLVANUS answered, and said unto him, "O my son, we have need of work, just as MARTHA worked, and through MARTHA, MARY was praised." Thus the monk was rebuked by the teaching of this father. And he worked with his hands continually, and he gave alms to the poor with what remained over. And this holy man wrote many discourses (or, homilies) and admonitions wherein was help to carry on the spiritual strife. Having finished his days and attained a good old age, God the Most High made him to know the time of his death. And he called the monks who were nigh unto him, and he was blessed by them, and he asked them to remember him at the time of their prayers; and they on their part asked him to make mention of them to God. And he embraced them and died in peace. Salutation to SYLVANUS, the companion of the angels.

And on this day also the pagan Arabs of Upper Egypt rose up [fol. 30*b* 1] and attacked the monasteries in the desert of SCETE, and the church of Saint Abbâ MACARIUS, and they carried off all the goods which were in all the monasteries. And the monks gathered together, and prayed, and made intercession with the holy fathers, and our Lord Jesus Christ drove those pagans away, and they turned and fled, and there was none other than God our Lord Jesus Christ Who drove them away; and the monks gave thanks unto God, Who sheweth compassion unto them for ever and ever. Amen. Salutation unto each of you, O ye sons of MACARIUS.

And on this day also (according to what is written in an Egyptian book of the city of Alexandria, and in an Egyptian book of Upper Egypt) took place the festival in commemoration of the death of AARON the priest, the brother of MOSES the prophet, the son of 'ANBARÎM (AMRAM). What is written in the Book of the Law (*i.e.* Pentateuch) saith that he died on the third day of the second month of the exodus of the children of Israel from Egypt, that is to say on the eighth day of the month of Genbôt. Now the Jewish months revolve, and that [second] month became this month in that year, on the first day of the month Mîyâzyâ. This righteous man was the brother of MOSES the prophet, the son of 'ANBARÎM (AMRAM), the chief of the prophets, the teacher of the Law, and the brother of MARY (MIRIAM), the prophetess; and [fol. 30*b* 2] they were of the tribe of LEVI. And God wrought by his hands many miracles in the land of Egypt. And God chose him, and his sons, and made them His priests, and gave unto them a title of all the goods, and the offerings of the children of Israel. When the

sons of KORAH rose up against him, God destroyed them, and He commanded the earth and it opened its mouth and swallowed them up. And having pleased God the Most High, and fought a good fight, and kept the Law, he departed to God. Salutation to AARON.

And on this day also died Saint MATRONA, and Saint JUSTUS, and his wife, who became martyrs. [Omitted in the Bodleian MS.]

II. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Abbâ SIMON, of the city of ḤALÎB (ALEPPO). Salutation to SIMON.

[fol. 30*b* 3] And on this day died Saint CHRISTOPHER, the martyr, whose face was like the face of a dog. This holy man came from the country, the people whereof used to eat men and dogs. They captured him in battle, and his father became a believer through Saint MATTHEW the apostle. When they captured him he did not believe the words of the men who made him captive, and he prayed to God, and He opened his tongue, and he spake as spake those who had made him captive. And he rebuked those who afflicted the Christian peoples, and the captain who was over the soldiers beat him very severely. And the holy man said unto him, "If it were not the command of God, my Lord Jesus Christ, which maketh me to endure and which holdeth back my strength, and restraineth me, thou and thy soldiers could not be delivered from me." And the governor sent a message to the emperor concerning him, and told him what had happened to him, and the emperor sent two hundred soldiers to bring the holy man to him; and he went with them of his own free will without fear. And he had a staff in his hand, and he prayed and straightway it sprouted and blossomed. When the soldiers lacked bread the holy man prayed, and there was bread in abundance for the soldiers, who

marvelled exceedingly, and believed on our Lord Jesus Christ. And when they arrived in the city of Antioch they were baptized with Christian baptism by the hand of Abbâ PAUL, Archbishop of the city of Antioch. When CHRISTOPHER came [fol. 31*a* 1] before the Emperor DECIUS he frightened him, and DECIUS tried to persuade him [to deny Christ]. And he sent two very beautiful harlots to him for he thought they would be able to make him to fall into sin with them; but the holy man rebuked them, and they believed on our Lord Jesus Christ, and they repented and became martyrs. And the two hundred soldiers likewise confessed our Lord Jesus Christ, the Living [God], before the emperor. Then the emperor commanded the [other] soldiers to cut off their heads, and they cut off their heads with swords, and the soldiers received crowns of martyrdom in the kingdom of the heavens. And the holy man terrified the emperor, and he said unto him, "O thou receiver of the work of Satan and his abode!" And the emperor waxed furious, and he commanded his soldiers to cast him into a huge frying-pan and to light a fire under him, and they did so, but no harm whatsoever came to him as they wished, on the contrary he taught the people whilst he was in the frying-pan. When the people saw that he was speaking and teaching the men, and that he was whole and unharmed, they marvelled exceedingly, and they believed on our Lord Jesus Christ; and they drew nigh to the frying-pan in order to lift the holy man out from it. And the emperor commanded his soldiers to cut off [the heads] of all of them with swords, and they did so, and [the people] received crowns of martyrdom. Then the emperor commanded his soldiers to hang a great stone from the neck of Saint CHRISTOPHER, and to cast him into a pit, and they did unto him even as the emperor commanded; and the angel of the Lord brought him out of the pit, whole and unharmed. When the emperor was tired [of torturing him] he commanded them to cut off his head with the sword, and he received the crown of martyrdom [fol. 31*a* 2] in the kingdom of heaven. Salutation to CHRISTOPHER who believed through the teaching of MATTHEW, and salutation to those who died with him, thirty women and handmaidens, and three men.

And on this day also is commemorated MALÂL'ÊL (MAHALALEEL), the son of CAINAN. MALÂL'ÊL (MAHALALEEL) lived one hundred and sixty-five years and begot JARED; and all his days were 165 (*sic*) years. And MALÂL'ÊL (MAHALALEEL) died on the First Day of the week, on the second day of the month of Mîyâzyâ, and he was buried in the CAVE OF TREASURES.

III. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ JOHN, Bishop of the city of Jerusalem. This holy man had Jewish parents, who kept the Law of the TÔRÂH (*i.e.* Pentateuch). When he had arrived at man's estate his parents taught him the doctrine of the Law of the TÔRÂH, and he became exceedingly learned therein. And he disputed with the Christians, and argued with them, until at length he became certain in his heart and believed that our Lord Jesus Christ came into the world and that He was God in truth. And he believed through Saint JUSTUS, Bishop of Jerusalem, who baptized him with Christian baptism, and made him a deacon [fol. 31*a* 3] in the city of Jerusalem. Then he advanced in good works, and in knowledge, until he became fit to be Bishop of the city of Jerusalem. When ANDRIANUS became king, he who was called "ELIAS," he commanded [the people] to [re]build the ruined places of the city of Jerusalem; now his name was called "ELIAS." Then the Jews built the western gate, of great strength (?), and he made (*i.e.* set) over the gate a tablet of costly stone on which was engraved the name of "ELIAS." Now in his days Jerusalem was filled with stone, and with Gentiles and Jews. When the Gentiles saw the Christians coming to Golgotha and praying there, they prevented them, and built there a temple dedicated to the planet VENUS, and they would not allow the Christians to pass that site. Then there came upon this holy man great tribulation and sorrow, and provocation from the Gentiles, who lived in the city of Jerusalem, and they beat him often, and dragged (?) him about, and treated him with insult, and afflicted him, and he entreated God that his soul might be received to Him; and he died in peace, having sat upon the episcopal throne for two years. Salutation to JOHN, the persecuted, the son of MARY.

[fol. 31*b* 1] And on this day also died the holy father, the pure virgin, Abbâ MICHAEL, the seventy-first Archbishop of the city of Alexandria. The soul of this father desired what was good, that is to say, to put on the apparel of the holy angels, or the garb of the monk, and he became a monk in the church of Saint Abbâ MACARIUS, in the desert of SCETE. He lived in the desert until he was an old man, and he was set over many monks, and he fought a good fight all his days, and he pleased God. And he laboured and did a great work until he reached the archiepiscopate, which is Christian ordination (?) in this world, and in the heavenly world which is to come. When Abbâ GABRIEL, the archbishop who preceded him on the throne of MARK the evangelist, died, there was no Archbishop of Alexandria for four months, and the bishops, and priests, and the chief doctors spent a period of three months in searching out, and trying to choose the man who was best suited for the office of archbishop. And after much searching, and great labour, they chose three desert monks, concerning whom it was testified that they were orthodox in Faith, and learned. And they wrote the names of these three men on three small pieces of paper, and they wrote the Name of our Lord Jesus Christ on a piece of paper, and they sealed each one of them with wax, and laid them on the altar. And the bishops, and priests, [fol. 31*b* 2] and monks remained praying for three days and three nights, and they consecrated the Offering; and they entreated God Most High to set over them a good shepherd and a faithful priest. And after three days they called a certain small child and they said unto him, "Take out for us one seal[ed paper] from among these four seals." And the boy took out that seal under which was the name of this holy father Abbâ MICHAEL, and all men knew that God had chosen him.

And he was [of] the sons of MAḲÊDÔS, of the cell of DARSÊN, which is in the desert; and all the men cried out, "He is worthy, he is worthy, he is worthy"; and straightway they enthroned him archbishop. And he entered upon his office with all the gracious excellence which befits the archiepiscopacy. And they chose a scribe to write his epistles to every country, and to every bishop. And this father used to teach the people, and exhort the sinners to repent of their sins; and all his flock feared him because they knew that God was with him. He was pure in heart and in soul, and he had no desire for any of the dainty meats and delicate foods of this world, and he coveted neither the honour thereof nor its possessions. And he strove and understood the visiting of the poor and needy, and he gave them what they asked for their needs, and whatsoever remained after their wants were satisfied he spent in building churches. This father did not hold his office a full year, but lived a little short of it, and he died in peace. [fol. 31*b* 3] Salutation to MICHAEL.

And on this day also died MARḲÊ, the poor, the Christian. This holy man was a native of the city of Antioch, and he had a trusted friend whose name was GUĔSPÂR, an infidel, and a worshipper of idols; and the two men differed about nothing whatsoever except their Faith. One day MARḲÊ and this GÛFÂR (*sic*) departed on a pilgrimage to the city of BAGDÂD (BAGHDÂD), and they spent five days in travelling through a desert wherein there was no man. Now MARḲÊ the Christian was a rich man, and he had with him thirty pounds of gold, and whilst he was on the road he fell sick of a violent disease which brought him [nigh unto] death. And he forced himself and wrote a document, saying thus: "From Thy servant, the son of Thy handmaiden, I have thirty pounds of gold fastened to the black mule and it is Thine, O my Lord Jesus Christ, the Son of God, Glory be to Thee! in atonement for my sins, and for my errors, so that Thou mayest give me the kingdom of heaven; and it shall not be for my children, my wife and my kinsfolk." And he rolled up the paper, and sealed it, and called his friend GUĔSPÂR, and he made him swear by his gods that he would

do for him everything which he told him. And when GUĔSPÂR had sworn, he said unto him, "When I die do not touch me, but take this paper and the thirty pounds of gold [fol. 32*a* 1] with the mule on which it is, and give it to my Lord Jesus Christ, the Son of God; take it in thy hand and do not tell my children." And GUĔSPÂR said unto him, "Art thou mad, O my friend? Didst thou not say that Christ, glory be to Him! died, and rose, and ascended into heaven? How then can I give it unto Him?" And MARḲÊ said unto him, "Go to a church, and when he who belongs to it cometh unto thee, give him the gold from thy hand into his." And after this when MARḲÊ came nearer and nearer to death GUĔSPÂR sat down some distance from him, and waited for him to die. And he saw angels coming down to him holding a heart of light, and with them were the righteous, and the martyrs, and DAVID singing psalms to his harp; and the Holy Spirit came down in the form of a white dove, and He went round the body of MARḲÊ thrice. And when the holy soul of MARḲÊ saw [this] it went forth from his body, and ascended into heaven with great glory. And then two lions came and buried him. And GUĔSPÂR loaded the gold [on the mule] and departed, marvelling at everything which he had seen. When he drew nigh to Antioch, he related what he had seen to THADDAEUS, the steward of the church, [who did not wish] to receive GUĔSPÂR the pagan, but he demanded from him the gold and the mule. When the priest said this, GUĔSPÂR said unto him, "I will give the gold and the mule from my hand into the hand of my Lord Jesus Christ [only], as my friend made me swear to do." And leading away the mules, he departed to the church. And the priest THADDAEUS opened the gates, and having gone in GUĔSPÂR laid the gold on the altar; and having gone out the gates were closed, and he stood there. And at the time of midnight, he [fol. 32*a* 2] heard the sound of thunder inside the church, and light appeared, and suddenly my God our Lord Jesus Christ came down with great glory; and with Him were two angels, and He sat down upon the altar. And an angel said unto GUĔSPÂR, "Come, worship, for this is Christ Himself, the Son of God"; and GUĔSPÂR bowed low and gave Him the paper,

saying, "I have believed in Thee, my Lord Jesus Christ." And Christ ordered the angels to weigh the gold, and there were thirty pounds, and our Lord commanded GUĔSPÂR to be baptized by the priest THADDAEUS, and he and all the men of his house were baptized, now they were in number seventy-five souls. And GUĔSPÂR died in the Faith of Christ. Salutation to MARḲÊ who sent his gold to Christ. Salutation to the idolater GUĔSPÂR, and also to the men of his house who believed through this great miracle.

IV. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the saints VICTOR, and DECIUS, and IRENE, and many people, both men, and women, and virgins became martyrs. These saints lived in the days of the kingdom of CONSTANTINE, and in the days of his son; now these emperors destroyed many houses of idols, and broke their idols, and burned them in the fire, [fol. 32*a* 3] and they built [on the sites of the temples] many churches and altars, in the name of our Lady, the holy Virgin MARY, the God-bearer, and in the names of many saints. When CONSTANTINE was dead JULIAN the infidel reigned, and he set up the worship of idols, and he honoured their priests, and slew many Christians. And the history of these saints was noised abroad, how they worked [destruction] in the houses of the idols, and how they smashed the idols. Then the governor seized them, and tortured them for many days, and beat them, and crucified them, and flayed the skin from their bodies with iron knives; and after this [the soldiers] cut off their heads with swords, and they received crowns of martyrdom in the kingdom of the heavens. Salutation to VICTOR, and DECIUS, and 'ÊRMÔ (*sic*).

Salutation to the holy father, ISAAC the abbot.

V. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 32*b* 1] On this day died the great prophet, the righteous man, EZEKIEL, the son of BÛZ, the priest, who was made captive, and carried off to the city of Babylon. When NEBUCHADNEZZAR carried the children of Israel into captivity, the spirit of prophecy descended upon EZEKIEL when he was in the land of Babylon, and in prophecy he spake many marvellous words. In prophecy he spake concerning the birth of our Lord Jesus Christ by our Lady, the holy Virgin MARY, and how after she had borne Him, she would remain a virgin. And he prophesied, saying, "I saw in the East a door which was shut. And God said unto me, This door shall remain shut, and it shall not be opened, and none shall go through it except the Lord God of Israel, and He shall go in and out from it." And he prophesied concerning the baptism of Christ, [saying], "The soul of a man shall be sanctified, and his body, and the heart of stone shall be plucked out from him, and he shall become a son of God by the descent of the Holy Spirit upon him" (Ezekiel xxxvi, 26). And he encouraged the people and rebuked the priests for forsaking the teaching of the people, and he said unto them, "Guard yourselves against laziness, and be not blind to doctrine." And he rebuked them and said unto them, "God will require the souls of men from you if ye do not teach them and if ye do not wake them up." And he prophesied concerning the resurrection of bodies, [saying], "Needs must that dead bodies shall rise, and they shall become one with their souls even as they were aforetime. And they shall rise up according to what is prepared for them, whether it be for punishment or whether it be for [fol. 32*b* 2] joy." And he uttered many prophecies which are of benefit to those who read them, and God made manifest through him many signs and wonders. When the children of Israel worshipped idols in the city of Babylon, he rebuked them, and because of this their leaders rose up and killed him. And he prophesied

five hundred and seventy and seven years before the Incarnation of our Lord Jesus Christ, and the days of his prophesying were one year. Salutation to EZEKIEL, who saw MARY as a closed door, which God had stablished.

And on this day also took place the strife of 'AFLÂMÎS, and THEODORA, and 'ARSÂNÎ (ARSENIUS), the monk, and WÂSÎLDES (BASILIDES ?).

VI. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint MARY, the Egyptian, the dweller in the desert. This holy woman was a native of Egypt, and she came from the city of Alexandria, and her parents were Christians. When her days were twelve years, the Hater of good and the Adversary of men seduced her, and led her astray and made her his net wherein he caught innumerable souls, [fol. 32*b* 3] that is to say Satan made her to love fornication. And she gave her body up to fornication, without payment, because of her love for the deadly sin, and she continued in this filthy work for a period of seven and twenty years; and her love for this filthy work increased [with her years]. And by the Will of God, the Lover of mankind, He shewed her the men who wished to go and be blessed at the tomb of our Lord Jesus Christ in the city of Jerusalem, and the thought stirred in her mind that she would go with them; and she embarked in a ship, with many people. When they were about to set sail, the sailors said unto her, "Give us the passage money for the ship," and as she had not the money with her to give them, she gave them her body so that they might take fornication with her in place of the ship's passage money. When she arrived in Jerusalem, she did the same thing, and played the whore continually. When she wished to go in with the rest of the people through the door of the church of the tomb of our Lord Jesus Christ, the Divine Power prevented her from entering. And it came to pass that

when she wished [to fornicate] with the people who were coming [there] the Power of God prevented her from doing so. And when she drew nigh, and the Power prevented her from entering the church because of her filthy deeds, she lifted up her eyes to heaven, to God the Merciful, being sad and sorrowful in her heart, and she saw above her a picture of our Lady, the holy Virgin MARY, the God-bearer. And she wept before it, and made entreaty unto it, saying, "O intercessor for [fol. 33*a* 1] all Christian people, O God-bearer, make a pact with me. If I can go in and celebrate the festival with all the [other] people, I will do everything which thou commandest me." And saying these words she went quickly into the church of the tomb of our Lord Jesus Christ. And when she had finished the keeping of the feast, she returned quickly to the picture of our Lady the holy Virgin MARY, the God-bearer; and she made long prayers before it, and wept bitterly, and made entreaties before it that the Virgin would send her wheresoever she pleased, so that she might save her soul. And a voice came out from the picture of our Lady, the holy Virgin MARY, the God-bearer, saying, "If thou wilt go into the desert of the Jordan thou wilt find rest and salvation." And she accepted the words, and prayed and saluted the picture of our Lady, the holy Virgin MARY, the God-bearer, and then she went forth. When she had gone forth from the church she met a certain man, and he gave her three small coins wherewith she bought bread. Then she crossed the valley (or, river) of the Jordan, and dwelt in the desert of the Jordan for seven and forty years; and she strove strenuously, and Satan fought against her by means of her love for the impure thing which she had worked formerly. And she lived upon the bread which she had bought for many days, and every two days she used to fast for two days, and every three days for three days, and little by little she ate up her bread. When the bread was finished she lived upon the herbs in the desert. When the seven and forty years wherein she had wandered up and down the desert had come to an end, the holy priest ZOZIMAS went out into the desert of the Jordan, [fol. 33*a* 2] in order to complete therein the holy Forty Days' Fast, according to the custom observed in his monastery—now

it was the custom with the monks of his monastery to go out each year for the Great Fast (*i.e.* Lent) into the desert, and to devote themselves to severe ascetic labours, and to fight in the spirit until the end of the Fast. When Saint ZOZIMAS had gone out into the desert of the Jordan, he entreated God to shew him that which would give him consolation. As he was going along in the desert he saw the holy woman MARY in the distance, and he believed her to be Satan himself. And having prayed, it was shewn to him that she was a human being, and he went towards her, and she fled from him; and he followed her and ran after her to come up to her, but she still fled from him. Then she called out to him by his name, saying, "O ZOZIMAS, why dost thou want to talk to me; throw me a rag that I may cover myself therewith, for I am naked." And he marvelled exceedingly when she called him by his name, and he threw to her the wherewithal to cover herself; and straightway she came to him and bowed before him, and he bowed before her, and they embraced each other, and she asked him to pray for her, for he was a priest. Then he asked her to tell him the story of her fight, and then she told him everything which had happened to her from the beginning to the end. Then she asked him to come and visit her each year, and to bring with him the Body and Blood of our Lord Jesus Christ, and he said unto her, "I will." When a full year had passed he took some of the holy Body, and the honourable Blood in a cup, and he carried with him figs, and dates, and also lentils for soaking in water. And he came to the bank of the River Jordan, and saw the holy woman coming in the distance, and she was walking towards the River Jordan; and when she came up [fol. 33*a* 3] to him they embraced each other and prayed. Then he administered to her the Holy Mysteries, and he brought forth the dates, and the figs, and the lentils, and asked her to accept them from him; but she only took a handful of lentils for a "blessing," and then she asked him to come back to her in the desert in the following year. When the second year was ended, and he went to the valley of the Jordan, he found that the holy woman was dead, and lying near her head was a paper whereon was written, "Bury MARY, the poor woman, in the

dust of which she was created"; and he marvelled at the writing. And he saw near her feet a lion which was guarding her, and whilst he was wondering in his mind with what he should dig her grave, the lion came and dug a grave for her; then the holy man prayed over her and buried her. And he returned to his monastery and related to the monks the story of the strife of this holy woman MARY the Egyptian from the beginning to the end thereof, even as she had told it to him; and they all marvelled exceedingly, and they praised the glorious and Most High God. And all the days of her life were seven and seventy years. Salutation to MARY, whose dead body was guarded by a lion in the desert.

And on this day our Lord Jesus Christ appeared to THOMAS, the apostle, on the eighth day after His resurrection. And THOMAS saw the marks of the nails which were in His hands and feet, and he took his hands and laid them in His Divine side, [fol. 33*b* 1] where the spear had pierced it, and he said, "My Lord and my God." And our Lord said unto him, "Thou hast believed on Me, because thou hast seen Me; blessed is he who shall believe on Me without seeing Me." In a commentary on the Gospel it saith that when THOMAS the apostle laid his hand in our Lord's side, his hand was burnt with divine fire; and that when he believed in His Godhead his hand was healed of the burn. Glory be to God, and let us beseech Him to have mercy upon us through the prayers of all His holy apostles and righteous ones, for ever and ever. Amen. Salutation to the chamber wherein Christ shewed His pierced side, and the hand of THOMAS was burnt.

And the fathers have commanded us to celebrate the commemoration of the deaths of our father ADAM and our mother EVE on this day. Before God created this our father ADAM He created the heavens and the earth and all that therein is, and the angels and the archangels. And having planted for him the Garden of ÊDÔM containing every kind of fruit pleasant to the taste, and having furnished it with every desirable thing, He created ADAM. He took dust from the centre of the earth,

that is to say Golgotha, at the third hour of the day of the Eve of the Sabbath (Friday), and He created him out of four things, that is to say, water, fire, air, and dust. And He made him in His own image and likeness, and He breathed into his nostrils the breath of life, and He dressed him in the dress of life, and light, and He made him king, and priest, and prophet, and administrator of everything he wished. Then He brought to him all the beasts, [fol. 33*b* 2] and cattle, and birds of the heavens so that ADAM might see them, [and give unto] each of them its name, even as he pronounced them, through the Holy Spirit, which was on him. And God having wished to make for him a companion to help him, brought upon him slumber, and he slept, and then He took a bone from his side and filled [the place thereof] with flesh, and set her before him. When ADAM woke from his sleep he prophesied, and said, "Bone of my bone and flesh of my flesh, assuredly thou be to me my wife"; and he called her name "ḤÊWÂN" (EVE). And as ADAM was standing [there] on the place of Golgotha, he heard the voice of his God, and behold a cloud of light took him up with EVE his wife and carried them into the Garden of ÊDÔM, and the voices of every rank of the angels, the Cherubim and the Seraphim, went before him praising and thanking God because He had done honour to ADAM. And God said unto ADAM and EVE, "Of every tree which is in the Garden eat, but of the tree which is in the middle of the Garden eat not, for on the day wherein ye shall eat of it ye shall surely die." And ADAM continued to till the Garden, and to eat of the fruit thereof, and he praised [God] with the angels. And when Satan, the Enemy of all good, had fallen from his exalted state and honour, because of his arrogance concerning ADAM, and the honour and glory [which God had given him], he went to the place where EVE was, in the form of a serpent, and he persuaded her to eat of that tree which God had set apart, and promised to her the nature of God [if she did so]. And having looked at the tree, and seen that the fruit thereof was good, she ate thereof, and made ADAM to eat thereof. And their raiment of light was stripped from them, and they knew that they were naked, and they covered their shame with the leaves of the fig tree. [fol. 33*b* 3] And when God

knew their fault, He cursed the serpent, and He made enmity to exist between it and the seed of EVE. And her also He cursed, saying, "In pain conceive and bring forth thy children; and thy turning shall be to thy husband, and he shall serve thee." And to ADAM He said, "Cursed shall the ground be for thy sake. With the sweat of thy face eat thy bread; dust thou art and to dust thou shalt return." And he made for them tunics of hide, and they put them on, and they went forth from the Garden of ÊDÔM, at the turn of the evening, after seven years of joy and delight. In the morning, at sunrise, he used to smell the smell of incense, and perfume, and water of frankincense, and aromatic herbs. And ADAM dwelt in the land of ÊLDÂ and tilled the ground according to what he had learned in the Garden of ÊDÔM, and he knew his wife EVE and she bore him ḲÂYL (CAIN) and after him ABEL. When ḲÂYL (CAIN) and ABEL grew up they brought their offerings to God, and when the offering of ABEL was accepted ḲÂYL (CAIN) slew ABEL in his jealousy. And ADAM continued to lament the death of his son for seven (?) years, and then SETH was born unto him in exchange for ABEL his son, in whom stood his memorial, and after him came many children (?). When ADAM went forth from the Garden, God saw his tears and his repentance, and He gave him the promise of a hope of salvation, and He said unto him, "In five thousand and five years I will come into the world, and I will be born of what is in thee, and I will deliver thee in a wide place, and I will redeem thee by My Cross." And ADAM took from the Garden gold, and myrrh, and incense, and gave them to his son SETH, and he wrote for him, saying, "In the last days the Son of God shall come, [fol. 34*a* 1] and He shall be born of a virgin, and then the MAGI shall bring (as) gifts unto Him this gold, and myrrh, and incense." And this writing after being handed down from generation to generation came to our Lady, the holy Virgin MARY, and she gave it to our father PETER, and PETER gave it to CLEMENT. When our father ADAM knew that his death was near he called his son SETH, and SETH drew nigh unto him in the Cave of Treasures. And ADAM said unto him, "Make thy children and thy children's children to come unto me before I die." When SETH

heard the words of his father ADAM, he went forth from his presence, with the tears flowing down his cheeks, and he gathered together his children, and his children's children, and brought them to him. When ADAM saw them he wept because of his [approaching] separation from them, and when they saw him weeping they all wept together before God, and they fell down upon their faces, saying, "How can the earth cover thee, and hide thee from our eyes?" Then our father ADAM blessed all his children, and he said unto SETH, "O my son, this world is full of weariness; preserve righteousness and purity; let us trust in God. And incline not to the voice of Satan, and his wiles, which he will make apparent to thee. When I die take my body, and prepare it for burial with myrrh and cassia and stacte, and bury me in the cave of a store-chamber. And there shall come a water-flood, and it shall drown every created thing, and only eight souls shall be left. Be thou a protector of thy people. Watch over them and protect them in the fear of God, [fol. 34*a* 2] and teach them the way of salvation, and take care of them so that they may not be in subjection to Satan, and that he may not destroy them. Separate thy children and thy children's children from the children of ḳÂYL (CAIN), and do not let them mix in any way, and they shall draw nigh neither to their works nor their fables." Then ADAM turned to SETH his son, and to EVE his wife, and he confided to their care the gold, and the myrrh, and the cassia, so that they might bury them with him. And he said unto them, "In the days wherein the Water-flood shall come, they shall take my body into the ark, with the gold, and the myrrh, and the cassia, and shall lay them in the middle of the earth. After many days [enemies] shall capture this country, and they shall [not] take the gold, and the myrrh, and the cassia, together with the [other] spoil, but they shall be preserved here until the time when the Word of God shall become flesh, when kings shall take them and bring them unto Him—gold because of His kingship, and incense because He is God of heaven and earth, and the myrrh is the symbol of His Passion." And when ADAM was nine hundred and thirty years old (Genesis v, 5), in the 135th year of the life of MAHALALEEL, he died, at the ninth

hour of the day, on Friday, the day on which he was created. now the hour in which he died was that in which his going forth from Paradise had taken place; at that moment hosts of angels gathered together to his children. And they prepared his body for burial carefully, and they anointed him with scented unguents of every kind which are [found] in the trees of the Holy Mountain. And they laid his body facing the east of the Cave, and they set a lighted lamp before him, and they laid by his side the gold, and the myrrh, and the cassia; and they sealed the doors of the Cave with the seals of ADAM and EVE [fol. 34*a* 3] and SETH. And SETH and his children continued to minister unto the body of our father ADAM, until the Water-flood came. Then NOAH took ADAM'S body into the ark, and by the command of God he carried it with him until he brought it to Mount Ararat. Then SHEM and MELCHISEDEK, an angel of the Lord guiding them, took it from this place and buried it in the "place of a skull"; and MELCHISEDEK continued to minister unto it with incense and offerings. And when the Son of God came, and was born of ADAM'S daughter, He redeemed ADAM by His death, and restored him to his former inheritance, for he was the father of the prophets and apostles, and the father of the saints and martyrs, and through him the Son of God came into the world. Salutation to ADAM, the first man created, and salutation to EVE, a bone of him.

And on this day were born NOAH and DAVID, the king, the father of SOLOMON. [Omitted in the Bodleian MS.]

VII. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great and honoured and righteous man, JOACHIM, the father of our Lady, the holy Virgin MARY, the God-bearer. This righteous man was called [fol. 34*b* 1] by three names, which are as follows: JOACHIM, and YÔNÂKÎR, and ZADOK. He was of the seed of DAVID, and of the tribe of

JUDAH, for he was the son of JOACHIM, the son of LAZARUS, the son of ELDÂD, whose tribe goeth back to SOLOMON the king, the son of DAVID the king, whom God promised that his seed should reign over the children of Israel for ever. The wife of this righteous man was ḤANNAH, and she was barren, and both of them prayed and entreated God continually, by day and by night, [to give them children]. And having accepted their petition He gave them good fruit, and sweet, which satisfied all the men of the world, and He removed from them the bitterness of servitude, and He made JOACHIM worthy to be called the father of Christ, because of His marvellous Incarnation, which was to take place through his daughter. And after God had shewn His joy in the birth of our Lady, the holy Virgin MARY, the God-bearer, his heart was glad, and he brought his offering to the altar, for shame had been removed from him, and from his kinsfolk. And after our Lady, the holy Virgin MARY, the God-bearer, had left her mother's breast, JOACHIM took her and carried her into the sanctuary of God, according to what they had vowed to God. And having lived a few days after he died in peace. Salutation to JOACHIM.

[fol. 34*b* 2] And on this day also are commemorated 'AGÂBÔS, and THEODORA, the martyrs, and Abbâ METRÛF (or, MAḲRÛF, MACROBIUS?), the son of Abbâ MÛSÊ of DABRA LĔBYÔN (BELION?). Salutation to 'AGÂBÔS, THEODORA, and METRÛF.

VIII. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became martyrs the three holy women, that is to say, 'AGÂLÎ (AGAPE?), and 'ÊRÂNÎ (IRENE?), and SÛSNÔNYÂ (SUSINIA?). These three holy virgins were natives of the city of Thessalonica, and they served God and our Lord Jesus Christ, for their parents were God-fearing folk. And the three women loved virginity and chastity, and they made an

agreement with each other to serve Christ, and they devoted themselves to the ascetic life, and they fought a great and good fight, which exceeded the strength of their youth and capacity. And they fasted, and prayed, and kept vigil ceaselessly at all times, and they went to the nunneries, and associated themselves with the virgins who were therein. When MAXIMIANUS, the infidel, reigned, he established the worship of idols, and poured out the blood of very many innocent persons. And those virgins were afraid, and they fled to a mountain and hid themselves in a cave, and they dwelt therein, and devoted themselves to the practices and contendings of the ascetic life. And a certain old woman, who was a Christian, used to visit them once a week, and to give them everything which they needed, and she sold the things which they made with their hands, and what remained of the price thereof she gave to the poor. [fol. 34*b* 3] And it fell out that as she used to come out of the city, and go to the mountain very often, a certain evil man saw her [one day], and he followed her, secretly, and at a distance, without the old woman seeing him, until she came to the cave and went inside it. And the man watched her going into the cave from a distance, and hid himself until she came out; now he imagined that there was money hidden in the cave. And when the old woman had gone away from that place, that evil man went into the cave, and he found those pearls of great price, those lambs of the flock of Christ, praying. When they stood up he bound them with fetters, and he dragged them away, and brought them to the governor of Thessalonica. And when the governor questioned them about their Faith, they confessed before him that they were Christians, and that they worshipped the God Who had been crucified for them; and he was wroth with them because of the power of the word of Faith, and he commanded [his soldiers] to beat them severely, and to make the stripes to cause them grievous pain. And when they would not submit to him, and would not become infidels, he commanded his soldiers to cast them into the fire; and they bound the virgins with fetters, and cast them into the fire. And they delivered up their souls therein, and each received an incorruptible crown in the kingdom of the heavens. Salutation to

the three virgins who were burned to death in the fire, and two-fold salutation to the old widow who supplied their daily needs.

[fol. 35*a* 1] And on this day also one hundred and fifty people were martyred at once by a Persian king. This king besieged a certain Christian city, which was near his own land, and he carried off as captives very many of the people thereof and took them to his own country. When they refused to obey him, and would not worship the sun, and moon, and stars, he commanded [his soldiers] to cut off their heads, and they cut them off with swords, and [each of the captives] received a crown of martyrdom. Salutation to you, O ye one hundred and fifty martyrs who refused to worship the gods of the King of Persia, and were burned to death (*sic*) in the fire.

And on this day also is commemorated TIMOTHY, the archbishop.

IX. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, the ascetic and fighter, the priest Abbâ ZOZIMAS the monk. This holy man was a native of the country of Palestine, and [fol. 35*a* 2] his parents were Christians and righteous folk. And having begotten this holy man they themselves brought him up for five years, and then they gave him to a certain righteous old monk to educate and to train thoroughly as a Christian, and to teach him philosophy, and the doctrine of the Church; and the old man received him and treated him like a son in Christ. And he taught him philosophy of every kind, and doctrine, and after this he arrayed him in the garb of the monk, and made him a deacon. And he grew up doing good works, and he increased in excellence, and he was continually praising God, and he read the Scriptures by day and by night. And whether he was working with his

hands, or whether he was eating his food, he never ceased from praising God at all times. When he had completed five and forty years in that monastery, he was made a priest, and he increased his ascetic labours and his contendings. And when he had filled the office of priest for thirteen years, he increased his ascetic labours and his contendings, and he became the conqueror in every spiritual fight. And the Enemy and Adversary sowed in his heart the evil thought that he was superior by far in respect of severity of his labours to all the other ascetics his contemporaries. And he said within his soul, "Doth there remain for me to do one work of righteousness and asceticism which I have not done?" And our Lord Jesus Christ did not abandon him, but He sent an angel to him, and commanded him to go to that monastery which was near the River Jordan. And he rose up and departed, and he came to that monastery, and he found therein righteous old men who were perfect [fol. 35*a* 3] in their contendings, and he knew that his ascetic labours were less strenuous than theirs, and that there lived in the world men who were more perfect and better than he. And he took up his abode with them in that monastery, and he fought as they fought with them for many years. And the monks of that monastery were accustomed, when the Great Fast of forty days came, to fast in the monastery for the first week of the Holy Fast, and to receive the Holy Mysteries on the First Day of the week. And on the following day they went out from the monastery singing the xxviith Psalm, "God illumineth me and saveth me, who then shall make me afraid?" to the end. When they had finished their coming forth from the monastery, they prayed at the gates of the monastery, and embraced each other, and the abbot of the monastery blessed them, and then they dispersed themselves in the desert, and each of them carried out his spiritual fight by himself, unseen by his companions. And if one of them saw that a companion was near him, he fled to another spot, so that he might not see the face of his neighbour. And Saint ZOZIMAS used to go out with them each year, and he would wander up and down in the desert, and ask God to reveal to him something which would give him comfort. As he was wandering about he found MARY,

the Egyptian woman who dwelt in the desert, and he learned from her the manner of the life which she had lived in the world in the days of her youth, and how it came to pass that she entered that desert; and she told him everything which had happened to her, and all her fight from the beginning to the end thereof. Then she asked him to visit her. [fol. 35*b* 1] After one year [he came to her] and gave her the Mysteries. After this, in the second year, he visited the desert, and found that she was dead; and he buried her, and he told the monks of that monastery concerning her strife. This holy man found it meet to go to the "Country of the Blessed," and it is he who wrote the account of the dwellers there, and their strivings, and revealed their works, and their righteousness. When he had completed eight and ninety years, he died in peace. Of these he lived [five and] forty years in the world before he entered the monastery, and for three and fifty years he lived the life of an ascetic, and fought the spiritual fight. Salutation to ZOZIMAS who visited the Country of the Blessed like MATTHEW, and described the lives of those who lived there.

And on this day also the righteous men of the company of ISIDORE, and a child ten months old, together with his father and mother, became martyrs.

And on this day also there was made manifest a great miracle through our holy father Abbâ SINUTHIUS (SHENUTI), Archbishop of the city of Alexandria. This man had gone up into the desert of SCETE in order to fast the Great Fast in the monastery of Saint Abbâ MACARIUS with the monks. And when it was [the time for] the Eight Hosannas, the Arabs and Muslims assembled, and came to the desert of SCETE to plunder the desert houses and monasteries, and they stood on the rock to the east [fol. 35*b* 2] of the church of Saint MACARIUS, and their swords were drawn in their hands, ready to kill men. And the bishops, [and the priests,] and the monks gathered together to him, and they told him what had taken place with the Arabs and Muslims, and they wanted to go forth from the desert before the festival of Easter. And SINUTHIUS

(SHENUTI) said unto them, "As for me, I will not leave the desert until the festival of Easter be finished." And when the Fifth Day of the week had come whereon, according to the New Covenant of Joy, our Lord Christ washed the feet of His disciples, the number of the Muslims and the Arabs increased. When Abbâ SINUTHIUS (SHENUTI) saw the terror of the people, he took up his staff whereon was the figure of the Cross, and he grasped it and willed to go forth to them, saying, "It is better for me to die with the people of God." And the bishops and the monks seized him, and would not let him go out, and he strengthened their hearts and comforted them. Then he went forth to the Arabs and the Muslims, with his staff in his hand, and when the Muslims saw him they turned round and fled as if they were pursued by an army of soldiers; and from that day onwards those Muslims never came back to the monks and never did them any harm. Salutation to Archbishop SINUTHIUS (SHENUTI), who put to flight Arabs, who were armed with swords, by the figure of the CROSS only.

X. MÎYÂZYÂ

[fol. 35*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father and fighter Abbâ ISAAC, the disciple of the great father Abbâ 'ĔBLÔ (APOLLO). This holy man renounced the world and all the pleasure and delight thereof, and went up to the desert of SCETE, and became a monk; he was the disciple of Abbâ 'ĔBLÔ (APOLLO), and he continued to minister unto him for five and twenty years. And he fought so strenuous a fight that at length his whole body dried up, but he retained possession of all his faculties. And he remained quiet (or, silent) at the times of prayer and the consecration of the Offering, and he stood timidly [in the church] with his hands clasped behind him, and his head bent; and he wept until the Office of the Offering was ended. And when he came out from the Offering, he never associated with any man at all during that day, and he never left the door of

his house open lest any man should come and visit him. And when anyone asked him, saying, "Why dost thou never talk with him who wisheth to talk with thee at the time of prayer, and at the time of the Offering?" he answered and said unto him, "There is a time for everything, as is fitting." And when the time of his death drew nigh the company of the monks gathered together to him so that they might be blessed by him, and might take refuge in his prayer. And when they asked him, and said unto him, "Why didst thou flee from men?" he answered and said, "I was not fleeing from men but from Satan. If a man taketh hold of a lighted lamp, [fol. 36*a* 1] and standeth in the wind, will not the light be extinguished? Even so is it with us when our hearts shine at the time of prayer and at the time of the Offering. When we meet together and hold converse with each other our hearts become dark." And this holy man having finished his spiritual strife and pleased God by his strife, and God having willed to give him rest from the toil of this fleeting world, he became a little sick and died in peace. Salutation to ISAAC who loved ascetic labours and prayer, and fled from the face of a man, as from a wild beast.

And on this day also died the holy father Abbâ GABRIEL, the seventieth Archbishop of the city of Alexandria, who was named the "son of TÂRÔYKA." This holy man was a son of one of the rich nobles of MĚSR (CAIRO), and he was appointed deacon in the church of Saint MERCURIUS of Egypt. He was a wise and learned writer, and he wrote many books in Coptic and Arabic with his own hand, and he completed the greater part of them, and he interpreted (or, translated) many others; and the bishops, and those who were in authority, and the elders of the people chose him to be appointed archbishop. And there was in the desert of SCETE a certain old man, a Syrian, and a man of the Spirit, whose name was Abbâ YÔSÊF, and the grace of God was upon him, and he could see by the Holy Spirit, [fol. 36*a* 2] and describe what was about to take place before it happened. And the aged monks gathered together to him, and asked him to make them to know, and reveal to them the answer to their enquiry, "Who is the best

man for this honourable office?" And YÔSÊF answered and said unto them, "A certain man who is called GABRIEL, the son of TÂRÔYKA"; and the monks told this answer to the bishops. And they all were pleased with it, and they agreed about him, and they seized him and enthroned him archbishop on the 21st day of the month of Yakâtît, in the year of mercy, the eight hundred and fortieth year [of the Era] of the martyrs (*i.e.* A.D. 1124). And when he departed to the desert of SCETE, he added in the prayer of the CREED, which is at the end of the Liturgy of BASIL, the words "and was One with His Godhead." And the monks of the desert of SCETE said unto him, "This is not our custom." They were afraid that he thought that Christ was . . ., and that His Godhead was mingled with His manhood. And after a great searching out, these words were sanctioned, and what followeth: "without separation, and without mixture, and without blending"; and they were well received and are in the Creed to this day. And this father in his days ordained very many good things, and he cursed the people who brought the bodies of the dead into the inner parts of the churches of MĚSR (CAIRO) and ḲĚKHARÂ (*i.e.* CAIRO and FUSṬÂṬ), and he cursed all those who had concubines and cast them forth from their houses, and drove them away. And this father drew up a Canon, and laid down just laws concerning inheritances from dead men, and other matters, and these ordinances are observed by the Church to this day. And he interpreted the books of the Church from [fol. 36*a* 3] many books. During the days of his rule he appointed three and fifty bishops, and many priests, and he never took a *dirham* from them. And at that time the King of Egypt brought tribulation upon him, and demanded money from him by force, and he set seventy spies over him to watch him. And the scribes, and the men in authority, and the people, knowing that this father had neither taken any money from any man, nor from the moneys of the Church, nor from the [rents of] the lands of the poor, they collected from their own houses three hundred *dînârs* in gold and gave them to the king on his behalf. And as the time of his death drew nigh, and God willed to make manifest his righteousness and virtues, he became a

little sick. And he saw in a vision many priests and monks coming to him, carrying in their hands crosses, and censers, and Books of the Gospel, and they embraced him, and said unto him, "We have come unto thee to visit thee, but we will return unto thee after this earth is ended [for thee], and we will take thee with us." When he awoke he told the bishops and the priests who were about him what he had seen, and then he recovered from his illness. And after the end of a year he became a little sick, and again he saw the priests and the monks who had come to him formerly, and they embraced him and he rejoiced with them. And straightway he delivered his soul into the hand of God, and he died in peace; and all the days of his sitting upon the throne of MARK the evangelist were fourteen years. And in the days of this father the King of Ethiopia commanded Abbâ [fol. 36*b* 1] MICHAEL, saying, "Set a bishop over the country of Ethiopia"; and the bishop said unto the king, "I cannot appoint another bishop without the command of the archbishop." And the King of Ethiopia sent a letter to this father Abbâ GABRIEL the archbishop, asking him concerning this matter, and he also sent a letter to the King of Egypt asking him to command this father [to appoint a bishop]. And this father commanded Abbâ MICHAEL, Bishop of Ethiopia, to appoint for him other bishops over and above those which had been already appointed. And the King of MĔSR (CAIRO) commanded this father Abbâ GABRIEL to command Abbâ MICHAEL, Bishop of Ethiopia, to do everything that the King of Ethiopia wished. And the nobles came in to the King of MĔSR (CAIRO), and they said unto him, "If bishops become many in the country of Ethiopia they will wax bold, and they will appoint bishops as they please, and they will never return to thee at all." When the King of MĔSR (CAIRO) heard this, he commanded this father archbishop, Abbâ GABRIEL, saying, "Send a letter and curse the King of Ethiopia, so that henceforward he may not appoint bishops over the country of Ethiopia"; and the archbishop sent a letter as the King of Egypt commanded him. When that letter reached the King of Ethiopia, suddenly his palace caught fire, and famine and plague broke out in his land, and the rain

was held back, and would not fall on the fields, and great tribulation came upon the people, for the king refused [to obey]; and he transgressed the command of God. Then the King of Ethiopia turned to God and repented, and he sent a letter to the King of MĔSR (CAIRO) [fol. 36*b* 2] asking him to command this father to send, and release him from this ban. And this father wrote a letter of blessing, and sent it to the King of Ethiopia, and to all the Ethiopians, and blessed them. When that letter reached the country of Ethiopia God removed His anger from them and sent to them His compassion and mercy; and the rain descended upon them, and God removed the famine and the plague and the people rejoiced with great joy. And this is what happened in the days of that king. Salutation to the Patriarch, the son of TÔRÂYK (*sic*), to whose name was added that of the angel GABRIEL.

XI. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and pure Abbess THEODORA. This holy woman was the daughter of noble and rich Christians of the city of Alexandria. This holy woman desired eagerly to adopt the garb of the ascetic life, and to fight for the sake of the Name of Christ. Her parents provided for her costly apparel, and gold and silver ornaments of very great price, and arrayed her in them, thinking that they would give her in marriage; now she was their only child. And not desiring the marriage of this world, she took all the goods which her parents had provided for her, and handed them over to a buyer, and she gave [fol. 36*b* 3] the price thereof to the poor and needy. And she built a church outside the city of Alexandria, towards the west. Then she went to the holy father Abbâ ATHANASIUS, Archbishop of the city of Alexandria, and he shaved off her hair, and made her a nun in one of the houses for virgins, which were outside the city of Alexandria, and she devoted herself to the ascetic life with excessive zeal, and she fought the spiritual

fight, and became worthy to see divine and angelic visions. And she could see the angels, and the Satans, and she was able to distinguish and to recognize the works of [each of] these, and it was given unto her to know the things of the imagination, and she could test them. And Saint ATHANASIUS rejoiced, and was glad in her, and he used to invite her to come to him, and he also used to visit her, and she would reveal unto him all her mind; and the holy man made her to understand the crafts of the Enemy, and [to see] his nets. When they drove Saint ATHANASIUS from the throne of the city of Alexandria, he wrote for her many admonitions and sent them to her. And this holy woman lived to be very old, and she was a strong fighter in the spiritual fight. She saw five archbishops, that is to say, ISKANDER, and ATHANASIUS, and PETER, and TIMOTHY, and THEOPHILUS. This holy woman wrote many profitable discourses on doctrine; some of them she wrote by the Holy Spirit which was in her, and some she wrote under the instruction of those archbishops. And certain people asked her, saying, "If a man uttereth an evil matter is it right for one to speak to him and to silence him, and to rebuke him, or to close the ears and not listen to him?" And she answered and said unto the man who spake to her, "Neither of these courses is right, [fol. 37*a* 1] but what is right is to take no pleasure in listening to him. The matter is thus: If a man setteth before thee a table whereon there are many kinds of food, both dainty and common, thou canst not say unto him, 'Take this and put it far away from me, for I hold it to be common,' but thou passest it by, and dost eat some other kind." And she also said, "There is nothing which will vanquish Satan, and bring him into contempt, except prayer and humility." And all the days of her life were one hundred years, and she died in peace. Salutation to THEODORA who built an altar, when she sold her goods for gold and silver.

And on this day also is commemorated Saint JOHN, Bishop of GÂZÂ.

And on this day also are commemorated BAKÎMÔS of

Alexandria, and SIMON of LANṢ (SIMON the leper ?), and THEODORA.

XII. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ ALEXANDER, Bishop of the city of Jerusalem. This holy man was Bishop of the country of Cappadocia, and he came to the city of Jerusalem in order to worship therein, and to receive a blessing through [fol. 37*a* 2] the holy places, and then [he intended] to return to his own country. And there was in Jerusalem a bishop, a righteous man, whose name was BARKÎSÎS; he was very far advanced in age, and had reached his 110th year; for a long time he had wished to retire from his see, but the people would not let him do so. When Saint ALEXANDER had finished his work, and wanted to return to his country of Cappadocia, God made the men of Jerusalem to hear a voice from heaven which said unto them, "Get ye out to the gate, and the first man who cometh in seize, and set him over you as bishop." And the men went out to the gate of the city, and they found Abbâ ALEXANDER, and they seized him and brought him in, and the bishop said unto them, "I am Bishop of the country of Cappadocia, and I cannot leave my flock to which Christ hath appointed me [to become bishop] over you. And I see other [reasons]. Behold my diocese is reckoned unto me as a wife, and it is not right for me to forsake it." Then they told him about the voice which they had heard from heaven, and what it had said unto them about him. And when he knew that the matter was according to the Will of God, and the fathers who were assembled for the festival had advised him to do so, he accepted their words, and he wrote a letter to his own country saying to the people thereof, even as he wrote about it, "Forgive me. Sorrow not for me. Appoint a bishop for yourselves in my place. And do ye rejoice." And he sent that letter with certain Cappadocian men who had been with him for the

festival. Then this ALEXANDER sat with BARKÎSÎS, the old man, for a period of five years, and more, and the holy father BARKÎSÎS, the old man, died; and ALEXANDER took over [fol. 37*a* 3] his flock in the city of Jerusalem, and he shepherded the people and gave them spiritual protection, even as did the apostles. And MAXIMUS, the infidel governor, seized him, and he inflicted upon him severe tortures of every kind, and then he shut him up in prison until he could decide what to do with him. And God blotted out that wicked governor quickly, and brought out this father from the prison house. When GORDIANUS became emperor there was quietness, and for a short time he removed tribulation from the Christians. After this he died, and PHILIP reigned in his stead; now PHILIP was a believer and he believed on the Lord Jesus Christ. And he set free from the prisons all the believers who had been shut up therein for the Name of Christ, and he paid them great honour. And this father sat in quietness and peace until DECIUS rose and killed PHILIP, and reigned in his stead; and he afflicted the Christians exceedingly. And he seized this father and many of the elders of the Church, and inflicted punishments of every kind upon them, but especially upon this father, whom he beat cruelly and unmercifully with staves, to which sharp irons were attached, until his sides were beaten in, and the irons pierced his belly. Then he commanded [the soldiers] to drag him by his feet to the prison house, and to throw him in there; and they did even as the emperor commanded. And ALEXANDER lay prostrate in the prison house, but believing on our Lord Christ, and he delivered up his soul into the hand of God, and inherited the kingdom of the heavens which is prepared for the saints of God. [fol. 37*b* 1] Salutation to ALEXANDER who was beaten to death, and to ANTONIUS, and LUKE.

And on this day God sent MICHAEL the archangel to JEREMIAH the prophet, and delivered him from the narrow prison wherein ZEDEKIAH the king had imprisoned him, and ABIMELEK the Ethiopian, the captain of the royal guard brought him out. And straightway JEREMIAH blessed him, and he (the angel) told him that he should neither see the

desolation of Jerusalem, nor taste the bitterness of captivity and calamity; and this actually came to pass for him. And he fell asleep for seven and sixty years, and with MICHAEL were wine, and figs, and he gave [them] to JEREMIAH the prophet. And for this reason the doctors of the Church have commanded us to make a festival in honour of the glorious Archangel MICHAEL on the twelfth day of each month. Salutation to MICHAEL, the angel of the covenant of God, and helper of all who are on land and sea, like whom there is no other.

And on this day also are commemorated Saint ANTHONY, Bishop of the city of ṬAMAW, and EUSANIUS (AUSANIUS).

And on this day also are commemorated GAIUS (FÛGÂSYÔS), and ESDRAS (ISIDORE ?) unto whom JOHN [fol. 37*b* 2] the Baptist appeared.

XIII. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day two ascetics, Abbâ ÎYÂSÛ (JOSHUA) and Abbâ YÔSÊF (JOSEPH), the disciples of Abbâ MELIUS in DABRA KUĔRÂSÂN, became martyrs. And behold the story of their martyrdom, and of their strife, is written in the section for the 28th day of this month, which is the day whereon their spiritual father became a martyr. Salutation to ÎYÂSÛ (JOSHUA) and YÔSÊF (JOSEPH) the chosen ones.

And on this day also is commemorated DIONYSIAS the martyr, the deaconess, who was one of the apostles, and whom the disciples of our Lord Christ appointed.

And on this day also is commemorated BANÂDLEUS (or, MADLÊYÔS) the martyr.

[fol. 37*b* 3] And on this day also are commemorated our father 'AKLÊSÔTÊMÔS (CLISATEMUS ?), and four monks.

XIV. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and spiritual father Abbâ MAXIMUS, the fifteenth Archbishop of the city of Alexandria. This father was a man who feared God in all his works, and he was a native of the city of Alexandria. His parents were Orthodox Christians, and he learned to read and write Greek, and studied Greek philosophy, and he had a very thorough and perfect knowledge of the Greek tongue. Then he learned the doctrine of the Church, and the Law of God, and Abbâ 'ARÔKLÂ appointed him deacon over the church of the city of Alexandria. Then Abbâ DIONYSIUS made him a priest, and he became a devoted and strenuous worker in every matter which concerned the office to which he had been appointed. When Abbâ DIONYSIUS died, the learned fathers and bishops chose this father to be archbishop, on the throne of MARK the evangelist, and by the Will of God he was appointed archbishop. Now Abbâ DIONYSIUS died before the General Council of the city of Antioch, which had assembled because of PAUL of the city of SAMOSATA, was ended. When this father MAXIMUS took his seat on the throne of his office, letters reached him from those who were in authority at the Council describing what had happened [fol. 38*a* 1] at the Council, and saying how the Council had excommunicated PAUL of SAMOSATA, the denier [of Christ], and all those who believed his views. Before the arrival of these letters, however, in the presence of the clergy of the city of Alexandria [MAXIMUS had written a letter], and then he wrote another letter, in his own name, and sent it with the letters of the Council to all the countries in Egypt, and in the country of Ethiopia, and in the country of Nubia, commanding thereby the people to pray, and make entreaty to God to remove from the world the opinions and error of PAUL of SAMOSATA, the infidel. And God accepted their petition, for that infidel PAUL of SAMOSATA only lived for a few days, and God blotted him out speedily, and destroyed his

evil belief in the world. In the days of this father there appeared in the land of the east a man whose name was MÂNÊ. This man spread abroad evil error, and he dared to call himself "Paraclete Holy Spirit." And he came to the country of Syria, and a certain bishop, whose name was ARCHELAUS, contended with him in words, and he prevailed over him and made manifest his error; and he drove him out of his country and MÂNÊ returned to the land of Persia. Now he called himself a prophet. And BEHRÂMÔ (BAHRÂM), the King of Persia, took him, and cleaved him in twain, and he took two hundred men who followed him and buried them in the ground head downwards up to their loins, and he said, "Behold I have planted a garden of men." And this father continued to strive, and he shepherded his flock, and strengthened them in the True Faith by means of rebukes and homilies; and he delivered them from tribulation of the infidels and other evil men until he died. He sat upon the throne of MARK the evangelist for seventeen years, and he died in peace. Salutation to MAXIMUS, the preacher of the Gospel.

XV. MÎYÂZYÂ

[fol. 38*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the first consecration of the church which was dedicated by the Jacobite Christians in the country of Egypt, in the name of Saint NICOLAS, Bishop of the city of MÎRÂ, and one of the Three Hundred and Eighteen bishops and fathers who assembled in the city of Nicea. This church which was consecrated was outside the city of Alexandria, and it is well known by reason of the strife of Saint Abbâ SÎNÔDÂ, and stands to the east of the city. This holy man was exceedingly great, and he confessed Christ before the government of DIOCLETIAN, and tribulation and many punishments came [upon him]. And God made him to remain until he came and joined himself to the holy General Council of Three Hundred and Eighteen [bishops and fathers]. And the miracles of this

saint were exceedingly numerous, and they are known in all the ends of the earth. Salutation to Saint NICOLAS.

And on this day also is commemorated Saint 'AGÂBÔS, the apostle, who was one of the Twelve (Seventy-two disciples?), and whom the Book of the Acts of the Apostles (xi, 28; xxi, 10) mentions as the man who prophesied as to what should come upon PAUL. He it was who also prophesied about the great famine which came in the days of CLAUDIUS CAESAR, and his prophecy was fulfilled and the famine came, and with it pestilence, and destroyed many people. And behold we have already written an account of the strife of this holy man in the section for the fourth day of the month of Yakâtît. Salutation to 'AGÂBÔS, who prophesied that the Jews would bind PAUL hand and foot.

[fol. 38*a* 3] And on this day also [is commemorated] the departure of the soul of Saint JOHN the Baptist, after it had dwelt with him, and travelled about in the aether, for seventeen years. Salutation to JOHN whose soul left him when his head [fol. 38*b* 1] flew up into the air.

And on this day also is commemorated the holy woman ALEXANDRA, the martyr, the wife of DADIANUS (DIOCLETIAN ?), the king, whom Saint GEORGE laughed at for casting incense to the gods. Now DADIANUS (DIOCLETIAN?) imagined that he was faithful, and he embraced the head of Saint GEORGE, and he brought him into his royal palace. And Saint GEORGE prayed and read the Psalms of DAVID before Queen ALEXANDRA, and she asked him to interpret them to her, and he interpreted them and made clear to her the Godhead of our Lord Jesus Christ; and his words entered her heart, and she believed on the Lord Jesus Christ. And when Saint GEORGE had laughed at DADIANUS (DIOCLETIAN ?) he destroyed his idols, and he commanded the earth, and it swallowed them up, and DADIANUS (DIOCLETIAN ?) the king was put to shame. And he came to Saint ALEXANDRA his wife in sorrow and sadness, for Saint GEORGE had put him to shame. And this

holy woman said unto him, "Did I not tell thee not to set thyself against the Galilean Christians, because their God is strong and powerful?" And DADIANUS (DIOCLETIAN ?) was wroth with her, and he commanded the soldiers to torture her and to cut off her head; and they tortured her severely, and cut off her head with a sword, and she received the incorruptible crown of martyrdom in the kingdom of the heavens. Salutation to ALEXANDRA, whose subjects tortured her, and laid a heavy stone upon her breasts.

Salutation to 'ABÎB.

XVI. MÎYÂZYÂ

[fol. 38*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint 'ANTIBÂS (ANTIPAS), Bishop of the city of BAR'ÂMÂ (PERGAMUS), the disciple of JOHN the evangelist, the proclaimer of the Godhead, became a martyr. This holy man lived in the days of DOMITIANUS, the son of VESPASIANUS, who laid waste Jerusalem. This Caesar destroyed the Jews who were in his dominions so completely, that not a Jew could be found therein, and he killed many royal children also, being afraid for his son, and his kingdom, and himself. And he heard that the Christians said that Christ was their God and King, and he was afraid and slew many of the believers, and JOHN the evangelist, that is to say, "preacher," fled from him. And he sent to Jerusalem, and he made his soldiers bring the children of JUDAH to the city of Rômê, the son of YÔSÊF (JOSEPH) being bound in fetters. And when he had questioned them about the kingdom of Christ, they answered and said unto him, "It is a heavenly kingdom, and Christ will depart to heaven. And He shall come again at the last day, and shall judge the living and the dead, and He shall reward each according to his works." [fol. 38*b* 3] And when the emperor heard this, he feared exceedingly, and he let the Christians go free, and did not afflict them in any way; and he ordered his people to pay them honour. Among the number of those who became martyrs

through him was this holy man, whom he tortured with many severe tortures to make him to deny Christ, but under these tortures the faith and confidence of the saint increased. After this the emperor placed him in a bull of brass, and lighted a great fire under him, and whilst the saint was in it he continued to praise God, and to ascribe holiness to Him, and to thank Him for making him fit to become a martyr for His holy Name. And then he asked God to heal all the sickness, both of body and soul, of all those who should make mention of his name, and commemorate him; and he finished his martyrdom inside the brass bull. And when the infidels cast out his body, certain believers took his holy body with great honour, and singing, and music, and laid it in a church. When the saint was in prison angels came to him from Saint JOHN the evangelist, and they comforted him and they strengthened him [in the Faith], and they called him "faithful priest," and "good shepherd," and "martyr," and they informed him that he was to become a martyr. And they said unto him, "Thou shalt be numbered with the holy apostles and martyrs." And it is said that from his holy body there exudeth perfume of an exceedingly sweet odour, to this very day, and that it is beneficial to all those who take it in faith.

[fol. 39*a* 1] Salutation to 'ANTÎBÂNÎS (ANTIPAS), the disciple of JOHN the evangelist, who was martyred in a red-hot brazen bull. Anoint thou me, a sinful man, with the scented unguent which distilleth from thy body.

And on this day also they commemorate SABÂ the martyr.

XVII. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint JAMES the apostle, and martyr, the brother of JOHN the son of ZEBEDEE, became a martyr, after he had preached in the country of Asia. When JAMES went forth to the Twelve Tribes which were scattered, he told them

of the peace of God our Lord Jesus Christ, Who is in truth God. Among all these tribes there was none who worshipped God, but the people of each tribe had their own idols, which they had chosen as gods, and belonging to each graven image was a service of error which made the people to go astray. And there was over the tribes a man set in authority under the kingdom of HEROD, and he commanded that the people, wherever he found them, should work for him, and the money which he made them to bring to him was very much, and at length his position became great, and his rule widespread and powerful. When JAMES came to them he preached to every tribe in the language of his country, for our Lord had endowed him with the knowledge of every language. He knew not only the language of men, but the language of sheep, and cattle, and wild animals, and the fowl of the heavens; and whenever the people held converse in their own languages, the apostle knew everything [they said], by the help of the Holy Spirit. And JAMES preached [fol. 39*a* 2] among them, and he commanded them to put away their evil works from them, and to believe in the Living God, and in His only Son our Lord Jesus Christ, and in the Holy and Life-giving Spirit (through Whom [existeth] every created thing [and] the things which are in their souls), and Who shall judge the living and the dead. And he said unto them, "Give not all your goods to the kings of the earth, but give some to the poor for the salvation of your souls." And at that moment the grace of the Holy Spirit dwelt in them, and the fear of God came into their hearts. And the story of Him was proclaimed throughout all their countries, for at the word of JAMES the apostle they believed on Him, and they became strong in the Faith in our Lord Jesus Christ, the King of heaven and earth, Who doth not reject those who seek Him, and who turn to Him with a right mind, but Who doth reject all those who believe on themselves, and in the evil works which they do. And he said, "Leave [these], and turn to God with a right mind." And they accepted the words which Saint JAMES spake unto them, and he loved them exceedingly because they made haste to receive his preaching; and they forsook many works of error which they did formerly. And Saint JAMES the

apostle made haste, and built a church for them in each of their countries, and when he saw the beauty of their Faith, he baptized them in the Name of the Father, and the Son, and the Holy Spirit, and they all rejoiced and were glad together. And he commanded them with the commands of the Gospel, and the Law of their Faith, and he said unto them, "I beseech you to let every tribe give to the church for its income [fol. 39*a* 3] the first-fruits of your crops and your vineyards, and [offerings] from your flocks, and they shall be to God as food for the poor." And the people answered and said unto them, "We wish to do whatsoever thou commandest us"; and [one] tribe brought the first-fruits of all their goods to the church. Now this tribe was under the dominion of HEROD the king. And when HEROD heard that it was Saint JAMES the apostle who had ordered this, he was wroth, and he sent and had him brought before him. And he said unto him, "Is it thou who hast commanded the people not to give tribute to Caesar, and not to give gifts to the king, and who hast commanded them to give away their goods in alms, and to the church, and to the poor?" And Saint JAMES said, "Yea." Then was HEROD furious with him, and he smote him with the sword which was in his hand, and he cut off his head; and Saint JAMES received an incorruptible crown in the kingdom of the heavens. And there was a great tumult in Jerusalem, and the king took PETER, the chief of the Apostles, and shut him up in prison, and he decided to kill him after the festival of Easter was finished. And the angel of the Lord smote HEROD and he died an evil death and his body stank; he glorified himself and did not glorify God. And certain believing men took the body of JAMES the apostle, and swathed it for burial, and they buried it in the sanctuary. Salutation to the brother of JOHN, the apostle and evangelist, [fol. 39*b* 1] JAMES, the glory and ornament of the Church. Salutation to thee, O thou who wast bound hand and foot in prison. Salutation to the festival of Easter.

XVIII. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day also the holy and honoured EUSEBIUS, the slave of SÛSENYÔS, became a martyr. When the Emperor DIOCLETIAN was torturing Saint SÛSENYÔS, the father of Saint SÛSENYÔS laid information against this holy man before the emperor, saying, "SÛSENYÔS hath a slave, whose name is 'AUSONIUS (*sic*), and he worshippeth Christ as his God, with all his heart, and he will not worship the gods." And the emperor commanded him to be brought to him, and when he had come, he asked him concerning his Faith, and he confessed our Lord Christ, and His Godhead, before him. And the emperor used much persuasion, and punished him, and rebuked him for forsaking the gods. And the holy man rebuked the emperor for [fol. 39*b* 2] forsaking the Lord Who is God in truth, and the anger and fury of the emperor was added to greatly, and he ordered the soldiers to cut off the head of the holy man with the sword before his lord; and they cut off his head with the sword and he received the crown of martyrdom in the kingdom of the heavens. Salutation to 'AUSONIUS (?) the slave of SÛSENYÔS.

And on this day also Abbâ PETER, the brother of Abbâ 'EBSÔY, became a martyr. The name of the father of this holy man was SÎDRÂḲ, and his mother's name was MARY. When this holy man was born, KÔRÎS, his mother's sister, took him, and brought him up with her son Abbâ 'EBSÔY. And when he was seven years old she took him to a teacher, and he learned all the Law of the Church, and the two continued to fast and to pray, and they worked signs and wonders; and GABRIEL, the angel of the Lord, appeared unto them, and told them that they were going to become martyrs for the sake of our Lord Christ. And after a few days Satan led astray the wicked DIOCLETIAN, and made him to worship idols. And certain men accused these holy men of being Christians before ARIANUS the governor of

'ENṢNÂ, and when he had them brought before him, he tried to compel them to worship idols. And when they refused he commanded his soldiers to put them up upon the *ḥĕnbâz* (*i.e.* a sort of rack) [fol. 39*b* 3] until the blood ran down upon the ground. Now the pain of the torture caused the blessed PETER great agony, for his body was tender through excessive fasting and prayer; and straightway the angel of the Lord came and he healed him of his suffering. When ARIANUS saw this, he commanded the soldiers to take him to the east of the city, and to cut off his head with the sword. Now Abbâ 'EBSÔY was in the prison house, and the angel of the Lord caught him up, and brought him to his brother PETER, and they embraced each other, and kissed, and then they prayed to God to bring them to the heavenly Jerusalem. And behold a voice came unto them from heaven, saying, "Peace be unto you, O ye fighters, for ye shall be among the company of heaven, and your bodies shall not be separated from each other upon earth"; and then the angel of the Lord took Abbâ PETER and brought him back into the prison house. And the soldiers cut off the head of the mighty and victorious Abbâ PETER, and they hung his body on a tree. Then Abbâ 'EBSÔY asked the keeper of the prison house to let him go away secretly, and having gone he brought the body of Abbâ PETER, and swathed it with scented cloths, and buried it in a secret place. Salutation to PETER of goodly face and form.

Salutation to the holy martyrs who suffered in [fol. 40*a* 1] the city of ṬERSAS (TARSHISH ?).

XIX. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day SIMON, a native of the country of Armenia, and Bishop of the country of Persia, became a martyr; and with him were one hundred and fifty others who suffered. This holy man lived in the reign of SAPOR, the son of HORMIZD, who was called, "puller out of the arms," because when he

conquered another king he bound him in fetters, and pulled out his arms. And he inflicted very severe tribulation upon the believers, and he laid forced labour upon them. And this holy man sent to him a letter wherein he said, "Those whom our Lord Jesus Christ hath bought with His honourable Blood are to be saved from the servitude of men, and they are the servants of our Lord Jesus Christ alone. Therefore forced labour doth not befit them, and they are not liable to render the illegal and excessive labour and tribute which may be decreed for them. But they may choose to die for our Lord Jesus Christ, Who hath shed His blood for them, and may not perform service for the wicked men who transgress the Law." When SAPOR had read the letter of this holy man, he was exceedingly wroth, and he bound him with two chains of iron, and brought him and cast him into the prison house, where the holy man found many men who denied Christ and worshipped the sun; but these men were bound for other reasons. And the saint rebuked them, and taught them, and [fol. 40*a* 2] they believed on our Lord Jesus Christ; and the soldiers cut off their heads, and they received crowns of martyrdom. After this the king had this holy man brought, and there were with him one hundred and fifty men, and the holy man strengthened them until they cut off their heads and they received crowns of martyrdom. And one of these men was terrified, and he dreaded the sword, and he wished to deny his Faith; but one of those who were standing there said unto him, "Be not terrified at the stroke of the sword, which is as nothing, but shut thine eyes and thou shalt be numbered with the martyrs, and thou shalt reign with our Lord Jesus Christ for ever." And he did thus, and he received a crown of martyrdom. Then certain men informed against that man who had encouraged the other, now his name was BASÊḴ, and they brought him to the king, and the king cut out his tongue and flayed him, and BASÊḴ yielded up his soul. After this he had Saint SIMON brought to him, and he said unto him, "Worship the gods. If thou wilt not do so I will torture thee severely"; and the saint would not obey his command, and he was not afraid of his torture. And straightway the king commanded his soldiers to cut off

his head with the sword, [and they did so,] and he received the crown of martyrdom in the kingdom of the heavens. And all the days of his life were one hundred and twenty years. Salutation to SIMON the Armenian, Bishop of Persia, and salutation to the one hundred and fifty men who suffered with him, and inherited the kingdom of heaven with him.

XX. MÎYÂZYÂ

[fol. 40*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day BABNÛDÂ, of the city of DANDARÂ (DENDERAH in Upper Egypt) became a martyr; now he was also called "AL-DANDARÂ." This holy man was an anchorite, and he was a righteous priest and a fighter. And the angel of the Lord appeared unto him, and said unto him, "Put on priestly apparel (*i.e.* the holy vestments), and get thee down from this cell, and appear before the governor." Now ARIANUS the governor had arrived in a ship at the port of that city, and had asked for the anchorite and found him not. And this holy man BABNÛDÂ came to him of his own free will, and he cried out with a loud voice, saying, "I am a Christian openly, and I believe in my Lord Jesus Christ." When the governor knew that he surely was the anchorite for whom he sought, but could not find, he commanded his soldiers to torture him severely, and they did so; and they loaded him with iron fetters, and took him into a dark chamber. And heavenly light shone upon him, and an angel of the Lord appeared unto him and healed him of his pains, and comforted him. And there was in that city a certain believer whose name was CAROLUS, with his wife, and his daughter, and twelve young women, and the holy man taught them, and strengthened them, and the soldiers cut off their heads and they became martyrs. And the governor was wroth, and he commanded his soldiers to hang this holy man our father up, head downwards, and to cast him into the river, but the holy man, by the power of God, swam out. And the governor also commanded them to [hang

him] on a palm tree, whereupon the palm sent forth fruit, and produced twelve clusters of dates, and [this fact] is remembered [fol. 40*b* 1] unto this day. After this they cut off his head, and he delivered up his holy soul, and received the crown of martyrdom. Salutation to BABNÛDÂ, who made the palm to yield fruit. Salutation to the companions of BABNÛDÂ. Salutation to CAROLUS and to his wife and daughter.

[And on this day is commemorated 'AMMÔNÎ.]

XXI. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is the festival of the commemoration of our holy Lady, the Virgin MARY, the God-bearer, who maketh intercession with her beloved Son on behalf of the children of men, and maketh Him to forgive the sins of those who call upon her name. Therefore it is meet for us to keep the feast on the day of her commemoration. Salutation and blessing be to the virginity of the Lady MARY, both internally and externally.

And on this day also died the holy father BĔRÛTÂWÔS (PROTHEUS ?). This honourable man was one of the learned counsellors and philosophers in the city of Athens [fol. 40*b* 2], and he was one of the number of the learned sages of the Council Chamber. He frequented the company of Saint PAUL, the apostle, and they disputed together about the Faith, and it was clear to BĔRÛTÂWÔS (PROTHEUS ?) that there was no True Faith except that of our Lord Jesus Christ. And he believed through the Apostle PAUL, who baptized him with Christian baptism, and taught him the Ordinances and Law of the Church; and after this he laid his hand upon him, and made him Bishop of the city of Athens. And this man frequented the company of Saint DIONYSIUS, [and] Abbâ RÔBÂ, of peasant family, the chief of the learned men of the great city of Athens, and he

revealed to him the Faith of our Lord Jesus Christ, and he explained to him whatsoever was obscure therein, and he was exceedingly learned. And this holy man BĔRÛTÂWÔS (PROTHEUS ?) came on the day of the death of our holy Lady the Virgin MARY, the God-bearer, and he stood among the apostles, and he comforted them with the spiritual songs and hymns which he had written, and which he himself sang to pretty tunes and to the accompaniment of a sweetly-voiced flute. He converted many Jews and Gentiles, and brought them to the knowledge of our Lord Jesus Christ; he trafficked in the grace which had been given unto him, and he made a very great profit thereby. When the apostles wanted to make him a bishop, he beseeched and entreated [fol. 40*b* 3] them, saying, "Be pleased to excuse me, for I am not fitted for this honourable position, and I am not able to perform the duties of a priest." And having received heavenly grace in his knowledge, and work, and learning, he departed to God. Salutation to BĔRÛTÂWÔS (PROTHEUS ?) who sang and played funerary music with the Apostles, when the Virgin MARY died.

And on this day were martyred 'AKRESÔKÔS (ORISCUS ?), and YAḲ'AṢÔS (or, YAḲRÎDÔS), and YÔRÂS.

And on this day also died the honoured father, the great and memorable preacher of the Faith, who was like unto the Apostles, Abbâ 'ANBÂḲÔM (HABAKKUK). God called this holy man from a far country to the monastery of our father Abbâ TAKLA HAYMÂNÔT, in the days of our father PETER, and it was PETER who baptized him, with Christian baptism, with his own hand, and he gave him into the charge of a teacher, and after this he arrayed him in the garb of a monk. And 'ANBÂḲÔM (HABAKKUK) fought good spiritual fights of every kind, and at length he was worthy to be appointed to the throne of our father TAKLA HAYMÂNÔT, and he was one of the company of the Eleven Learned Fathers. After this he departed to God, Who loved him, at a good old age, having suffered much tribulation and persecution, and laboured hard. Salutation to 'ANBÂḲÔM (HABAKKUK).

XXII. MÎYÂZYÂ

[fol. 41*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ ISAAC, from the city of ḤÂRÎN, in the district of SEBKÔ, in the north of Egypt. This holy man had pious parents, and his father's name was ABRAHAM, and his mother's name was SÔSNÂ (SUSANNAH); his mother died when he was a child and left him alone with his father. When he had grown a little, he herded his father's sheep, and his father married another wife. In those days there was a great famine, and his father's wife hated him, and only gave him a little bread, and this holy man used to give his food to the shepherds, and fasted the whole day long until the evening; now at that time he was five years old. When his father knew that his son used to give his food to the shepherds and fast all day until the evening, he went to see him. And this holy man, knowing the matter before his father came to him, tied up three pieces of mud in his cloak, so that his father might think when he saw them that they were three loaves of bread tied up in it. And when his father came to him, and unrolled the cloak, and found the three pieces of mud he thought they were loaves of bread. And he asked the boy to tell him if he had given his bread that day to the shepherds or not, and he said, "Yea." And he gave his food to the shepherds, and many came and heard this; and his father marvelled, and glorified God. When this holy man had grown up [fol. 41*a* 2] he went and became a monk with a certain righteous man whose name was ELIAS, and he lived with him for many years. When Abbâ ELIAS died Abbâ ISAAC went to the monastery of BARNÛG, and he lived with an old man whose name was ZACHARIAS, and he devoted himself to the ascetic life, and fought a great spiritual fight. And his father went about in every district, trying to find him. When his father came to the monastery of BARNÛG, and found him there, he asked him to return with him, and ISAAC refused. And Abbâ ZACHARIAS said unto him, "Go with thy father, and live with him until

he dies"; and the holy man went with his father; and he had been living with his father a few days when his father died. And all the goods which his father left he gave to the poor and needy, and then he built for himself an abode far from the city, and he dwelt there alone, and devoted himself to the ascetic life. And he fought a great fight, with fasting, and prayer, and ceaseless vigils, until he died in peace, and he was buried in his abode, and the place was forgotten. After many years God willed to reveal it, and a lighted lamp, which appeared above his grave, was seen by certain men who were reaping; and having seen this miracle for a space of three days, they marvelled exceedingly. When they came to that place to look at it, the lamp disappeared, and when the story of the saint was noised abroad, and the place had been seen by them, they found the lamp burning above his grave. [fol. 41*a* 3] Then the saint appeared unto certain believers in a dream, and told them the place where his body was, and they took it up with great honour, and laid it on a camel. Then they set out and journeyed on until they came to the middle of his city ḤÂRÎN, and the middle of MESRÂT (?); and there the camel knelt down, and would not get up again. And they beat the camel with many stripes, but he would not get up, and they knew that it was by the Will of God that he would not move. And they decided to build a shrine for him there, and to lay him in it; and they built a church in his name, and laid his body in it, and through it many signs and wonders took place. Salutation to ISAAC, who made clods of earth to appear to be loaves of bread.

And on this day also died the holy father Abbâ ALEXANDER, the nineteenth Archbishop of the city of Alexandria, concerning whom the apostolic ATHANASIUS saith, "My father ALEXANDER never read the Gospel sitting down, but he read it standing up with the light in front of him." And concerning him he also mentions the following: "The chief widows came to him, and they spake unto him, saying: There is with us a certain virgin who fasts seven days at a time, but she doeth no work with her hands. [fol. 41*b* 1] And he said unto them, O

my sisters, I never fast two days at a time. I never eat when the sun hath appeared. I eat in moderation. And he told them that one should eat in moderation and fast in moderation, and work in moderation, in every good matter." The parents of this holy man were believing Christians. He grew up in the service of the Church, and he was reared therein, for MAXIMUS made him a reader, and Abbâ THEONAS made him a deacon, and Abbâ PETER made him a priest; and he was pure, and a virgin from his youth. When the time drew nigh for Abbâ PETER to become a martyr, this holy father ALEXANDER and 'AKÎLÂS went to him when he was in prison, and asked him to remove the excommunication from ARIUS, for ARIUS had asked them both to ask Abbâ PETER about him. When they asked Abbâ PETER, he excommunicated ARIUS again in their presence. And he informed them, saying, "Our Lord Jesus Christ appeared unto me, holding in His hand a rent garment, and He said unto me, 'ARIUS hath rent My human nature,' and He commanded me not to receive him again." And Abbâ PETER told them that 'AKÎLÂS should become archbishop after him, and that after 'AKÎLÂS, ALEXANDER should be archbishop. And he told them this thing before the priests of the Thôrâh of the city of Alexandria, and he commanded them not to receive ARIUS, [fol. 41*b* 2] and to have no fellowship with him. When Abbâ PETER had finished his martyrdom, 'ARKÎLÂS (*sic*) was made archbishop after him, and he transgressed and received ARIUS, and made him a priest; therefore 'ARKÎLÂS lived only seven months and died. After him this father ALEXANDER was made archbishop, and as soon as he had taken his seat, the elders of the people came and asked him to receive ARIUS, but he refused to do so, and added curses to those which he had already heaped upon him. And he said unto them, "Father PETER commanded me and 'ARKÎLÂS not to receive ARIUS, and he told us, saying, Our Lord Jesus Christ hath anathematized him, and excommunicated him." And he commanded me, saying, "Take heed that thou dost not receive ARIUS, and thou shalt have no fellowship with him." And 'ARKÎLÂS having received ARIUS, God speedily removed him from his office; and Alexander said, "Nay, I will not receive

him." And he expelled ARIUS, and the people who believed in his evil Faith. Then ARIUS went to the Emperor CONSTANTINE, and laid an accusation against this holy man, saying, "ALEXANDER hath excommunicated me wrongfully." And CONSTANTINE assembled the General Council of Three Hundred and Eighteen Saints in the city of Nicea. And this father was the President of the Council, and he disputed with ARIUS and revealed his denial of Christ (or, infidelity) in words which were light in their expression, but weighty in their majesty; and they excommunicated him and would not receive his words. And ALEXANDER uttered the Faith which God spake with his own mouth unto all the fathers, and he drew up the Canon, and the Law, and [rules for] right judgement, [fol. 41*b* 3] and these are in the hands of Christians until this day. And he made regulations for the Fast (*i.e.* Lent), and the festival of Easter, and he returned to his office victorious and joyful. And he shepherded his flock in grace and in peace, and he sat upon the throne of MARK the evangelist for seventeen years, and he died in peace. Salutation to ALEXANDER, President of the Council of Nicea, who made the excommunication of ARIUS to resound in heaven and upon earth.

And on this day died the holy father Abbâ MARK, the Second, the forty-ninth Archbishop of the city of Alexandria. This father was a native of Alexandria, and he was a virgin, and chaste, and learned, and honourable, and he was the second Archbishop of Alexandria with the name of MARK. Abbâ JOHN made him a deacon, and he performed the duties of that office exceedingly well. He was an eloquent speaker, and his voice was sweet, and because of his learning and his knowledge of the Books (the Scriptures ?) all those who heard him rejoiced in him. Then Abbâ JOHN made him to live in his house, and he delivered to him the regulation and administration of the archiepiscopate, and he did nothing whatsoever without his advice. And he arrayed him in the garb of the monk, in the monastery of Saint Abbâ MACARIUS. And at the moment when he put on the garb of the monk, a certain righteous man from among the holy fathers came, and spake unto

him before all the people, [fol. 42*a* 1] saying, "This deacon whose name is JOHN (*sic*) shall, rightly and fittingly, sit upon the throne of his father MARK, the evangelist." When the time of the death of Abbâ JOHN drew nigh, he spake unto the bishops, and told them that they must make this father archbishop; and they rejoiced in him, and they appointed him by force, and against his wish, after he fled from them to the desert of SCETE. And they sent for him, and bound him, and they brought him and enthroned him. In his days he restored the churches, and rebuilt those that were in a ruinous state, and in his days he removed the heresies of the heretics who appeared in his days in the country of Egypt. And he made a church for them specially, and they sat therein, and he rebuked and admonished them, and he counted them among the sheep of his flock. And God made manifest through this father many signs and wonders, and he healed multitudes of sick folk, and he drove out the filthy devils which possessed men. And he said unto one of them, "Understand that this would not have come upon thee unless thou hadst shewn irreverence to the Holy Mysteries. Rise up, without fear, and henceforward guard thyself against the vain word which would go forth from thy mouth." And in his days the Muslim Arabs used to carry off many Christians from Rôm, and bring them to the city of Alexandria and sell them. And this father was exceedingly sorrowful about this, and he borrowed money from the monasteries and begged money from believing men, and he bought many Roman Christians from the Muslims for three thousand *dînârs* in gold; and he wrote for them bills of manumission and set them free. [fol. 42*a* 2] And he said unto them, "Whosoever among you wisheth to depart to his own country I will supply him with what he needeth [for the voyage], and send him off, and whosoever among you wisheth to stay with me, I will look after him and protect him." When any of them wished to return to their own country he gave them the money necessary for the journey, and had them protected on their way until they reached their own country; and for those who remained with him, he provided wives and protected them. After this he took thought for the Church of our Redeemer in the city of Alex-

andria, and restored it; Satan stirred up a riot in the city, and the church was burned, but this father restored it again. When God willed to give him rest he became a little sick. And on Easter Sunday Saint MARK the evangelist appeared unto him, and told him about the everlasting joy which God had prepared for him, and he made known unto him, saying, "After thou hast received the Holy Mysteries thou shalt rest." Having awoke from his sleep he told the bishops who were about him what he had seen, and he commanded them to begin the service of consecration of the Offering, and he himself consecrated and received the Holy Mysteries. And he said unto them, "I embrace you all with a holy embrace," and he died in peace straightway. And all the days which he sat were twenty years. Salutation to ALEXANDER (*sic*), who ransomed the captive Roman Christians for thirty thousand *dînârs* in gold.

[fol. 42*a* 3] And on this day also died the holy father Abbâ MICHAEL, the fifty-third Archbishop of the city of Alexandria. This holy father was a righteous man, and a monk, and he was made abbot of the church of Saint Abbâ JOHN of the desert of SCETE. And they seized him against his will, now it was with the greatest difficulty that they seized him and made him Archbishop of the city of Alexandria, on the 24th day of the month of Khĕdâr; and he devoted himself to the ascetic life and he ordered his course after the manner of the Apostles. When the Great Fast came, the holy man went up to the desert of SCETE to keep the Great Fast there, and his spiritual fight and his strenuous asceticism when he was in the desert by himself are remembered. Before he was made archbishop, he prayed to God with tears and groans, saying, "O God, Thou knowest how much I love to dwell by myself, and that I have not strength enough for this office, [to say] nothing about my fitness. I beseech Thee, because of the greatness of Thy compassion, to take my soul and to give me rest in this Fast." And God received his petition, and it came to pass that after the Easter Festival God called him, and gave him rest. And the days of his office were two years and five months. Salutation to MICHAEL, whose soul God took according to his request.

XXIII. MÎYÂZYÂ

[fol. 42*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and honoured, the great star of the East, Abbâ GEORGE, the fighter, became a martyr. The name of the father of this holy man was ANASTASIUS, and he was from the country of Cappadocia; his mother's name was THEOBASTE, and she was from the country of Palestine. When GEORGE was twenty years old his father died, and he rose up and went to the Emperor DÔDYÂNÔS (DIOCLETIAN ?) so that he might receive the appointment which his father had held. And he found that the emperor was setting up idols, and worshipping them, and that he was compelling all men to worship idols. And GEORGE divided all the goods which were his among the poor and the needy, and set free his slaves, and he stood up before the emperor, and confessed our Lord Jesus Christ. And the emperor tried to persuade him [to reject Christ], and promised him many great [honours], but he would not turn [to idolatry], and he would not submit to him. And the emperor tortured him with many tortures, but God strengthened him and healed his wounds. And He told him that he should die three times for His holy Name, and that each time He would raise him up, but that when he died for the fourth time he should receive the crown of martyrdom. And He promised him that he should inherit great and well-known fame in all the ends of the world, and informed him that he should continue to be tortured for...years, and that He would send His angels to minister unto him. Now the emperor was exceedingly sad and sorry because of all the many tortures [fol. 42*b* 2] which he was inflicting upon Saint GEORGE, and because the saint would not submit to him. After this the emperor brought to him a great and powerful magician whose name was ATHANASIUS, and he concocted a cup full of poison, and gave it to that saint to drink, and he thought that he would die as soon as he had drunk it. When Saint GEORGE had drunk the cup, which was full of poison, he received no injury whatsoever;

and the magician believed on our Lord Jesus Christ, and became a martyr. And the emperor had an instrument brought wherein were teeth like a saw, and he commanded his soldiers to saw the saint in it, and when they had sawn him, he delivered up his soul; but our Lord Jesus Christ raised him up, and the saint returned to the city. When the people saw this, many of them believed on our Lord Jesus Christ, and they received crowns of martyrdom; and they were in number thirty thousand and seven hundred souls. When Saint GEORGE stood before the Emperor DÔDYÂNÔS (DIOCLETIAN ?), in the place where the kings assembled, now the kings were sitting upon seventy thrones, the emperor said unto him, "We wish thee to make these thrones whereon we are now sitting to put forth leaves, and bear fruit." And Saint GEORGE prayed to God concerning these thrones, and they put forth leaves and bore fruit straightway. And after this they took Saint GEORGE, and boiled him in a brass cauldron, and then threw him out into the desert, but God restored his soul to his body, and raised him up again; and the saint returned to the kings, and preached the Name of our Lord [fol. 42*b* 3] Jesus Christ openly. And they all marvelled and said unto him, "If thou wilt raise the dead we shall know that thy God is God indeed, and we will believe." And Saint GEORGE prayed to God, and he raised up for them from a cave very many dead people, both men and women and young people. And these preached the Name of our Lord Jesus Christ, and told the people about GAHÂNAM, and the Judgement (or, punishment); and after this they returned to their graves, and died. And when those infidels who were contending against him, and resisting him, saw this they said, "These creatures which thou hast raised up are unclean spirits; they are Satanic spirits, and not men." And because of their great sadness and sorrow for Saint GEORGE, and the tortures which he was condemned by them to suffer, and in order that he might submit to them, they committed him to the care of a poor beggar woman. And when the poor woman went out to beg for bread the angel of the Lord brought him a table whereon there were all kinds of good food. And there was in the house of that woman a piece of dry wood, and Saint GEORGE prayed

to God, and that wood germinated, and put forth leaves, and it became a tall tree with long branches and much foliage. And when the poor widow came and saw that great miracle, and how that tree had shot up, and the table, she marvelled, and she brought her son who was blind, and deaf, and dumb, and a paralytic, and asked the saint to heal him for her. And he told her the way of God, and she believed on our Lord Jesus Christ. And the saint made the sign of the Cross over the face of the child [fol. 43*a* 1] and he saw straightway. And Saint GEORGE said unto her, "I will that the next time he may be able to hear, and to walk and to speak." And the emperor passed through the city, and saw that tree, and he marvelled, and asked questions concerning it. And they told him, saying, "This tree is in the house of the widow wherein Saint GEORGE dwelleth." And the emperor having remembered Saint GEORGE had him brought to him, and he commanded his soldiers to beat him with very many stripes, and they beat him, and crushed his feet, and he died for the third time, and they cast [his body] outside the city; but God raised him up and he returned to the kings. When the Emperor DÔDYÂNÔS (DIOCLETIAN ?) saw him, he marvelled, and was frightened, because of all the tortures to which he had subjected the saint, and he began to speak him fair and he promised to give him his daughter in marriage and to make him the second in the kingdom [if he would deny Christ]. Then the saint made a mock of him, and promised him, untruthfully, that he would offer incense to his gods. And the emperor rejoiced, and thought that the saint would do so actually, and he ran to him, and kissed his head, and brought him into the royal palace. And the saint rose up to pray, and he prayed, and repeated a psalm of DAVID, and the empress, the wife of the emperor, kissed him, and asked him to explain to her what he had read. And he began to make her to know and to understand the matter from the time when God created the world, to the Incarnation of our Lord Jesus Christ; and his words entered her heart and she believed on our Lord Jesus Christ. And on the following day a herald went round calling upon all the men of the city to gather together in order to see Saint GEORGE make an offering of incense to the gods.

And when [fol. 43*a* 2] the widow heard this, she was exceedingly sorry, and she went out with the multitude to see Saint GEORGE make an offering of incense to the idols. And when the saint saw her he rejoiced, and said unto her son, "Go to APOLLO, and command him to come hither to me in the Name of our Lord Jesus Christ"; and the widow's son was healed straightway, and he walked and talked, and he went to the idol, and told him what Saint GEORGE had told him to say. And he drove out the Satan that foul spirit, which dwelt in the idol, and brought it to Saint GEORGE. And the idol confessed before all the people, saying, "I am not God, but a creature who leadeth men into error." And the saint commanded the earth to swallow him up, and straightway the earth swallowed that deceiver. When the emperor saw this, he and all those who were with him were ashamed. And being filled with fury and wrath against Saint GEORGE, he came to the empress his wife, and she said unto him, "Did I not tell thee not to oppose the Galilean? Their God is strong and mighty." And the emperor was exceedingly wroth with her, for he knew that Saint GEORGE had brought her into the True Faith. And he commanded his soldiers to drag her outside the city, and to cut up her body with a saw, [and they did so,] and she received the crown of martyrdom in the kingdom of the heavens. Then straightway the kings were afraid because of Saint GEORGE, and they advised the Emperor DÔDYÂNÔS (DIOCLETIAN ?) to write the order for the soldiers to cut off his head with the sword, so that he might have rest from Saint GEORGE, and that shame upon shame might not be heaped upon them. When the emperor had commanded them [fol. 43*a* 3] to cut off his head with the sword, Saint GEORGE, the mighty one, the conqueror, rejoiced exceedingly. And he entreated our Lord Jesus Christ to bring down fire from heaven and destroy the seventy kings, so that they might cease from inflicting tribulation upon the Church. And straightway fire came down from heaven, and burnt up the seventy kings and all their soldiers. Then our Lord Jesus Christ appeared unto Saint GEORGE and made many covenants with him. And He said unto him, "Whosoever shall commemorate thee upon earth I will destroy all his sins. Whosoever is in tribulation, whether by sea or on land, or is sick, and entreateth me in thy name, I will deliver him quickly from his tribulation"; having said this He went up into heaven. After this the saint bowed his neck, and they cut off his holy head with the sword, and he received three everlasting crowns of martyrdom in the kingdom of the heavens. And four of his believing slaves took the body of Saint GEORGE, and wrapped it up in his apparel, and took it into the city of Lydda, and they built a beautiful church, and laid his body therein, and countless miracles were wrought there. Salutation to thee, O GEORGE, the root of thousands of martyrs. [fol. 43*b* 1] Salutation to the ninety men and thirty-seven women who, when they saw the hidden glory of the heavens revealed at the martyrdom of GEORGE, became martyrs.

And on this day also died RÔḲÔ. This holy man was such a strenuous fighter in the spirit, that he made signs and miracles manifest. One day the sickness of the plague smote him, and he prayed to God with abundant tears, and shewed Him his sores. And our Lord Jesus Christ appeared unto him, sitting upon a cloud of heaven, and He stood up before him and said unto him, "Fear not, O My beloved RÔḲÔ, behold I have come unto thee to heal thee of thy sickness, and to establish with thee a covenant that all those who shall pray unto Me in thy name, saying, 'Jesus Christ, the God of RÔḲÔ, deliver me for I am afflicted,' shall be free from the sickness of the plague, and it shall not come upon them." After He had said this unto him, our Lord Jesus Christ went up into heaven. And the holy man lived in strict devotion to the ascetic life for many [years], and he died in peace. Salutation to RÔḲÔ, the chosen fighter.

Salutation to STEPHANA, a friend of VICTOR the martyr. [Omitted in the Bodleian MS.]

XXIV. Mîyâzyâ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 43*b* 2] On this day Saint ṢANÂ, the companion of Saint ISIDORE, whose history is told in the section for the eighteenth day of the month of Magâbît, became a martyr. After this holy man had been tortured with his companion, ISIDORE [died] and received the crown of martyrdom; and this holy man ṢANÂ remained in the prison house. And he who was governor of the city of FARMÂ at that time was abolished, and another governor was appointed to succeed him; and the infidel emperor commanded that governor not to leave [alive] anyone who mentioned the Name of our Lord Jesus Christ. And they told him about the fight of this holy man ṢANÂ, and informed him that he was a captain of soldiers, and told him that he had been tortured severely, and would not turn from his counsel. And the governor commanded his soldiers to cut off his holy head, [and they did so,] and he received the crown of life. And his mother saw angels of light taking his soul, and carrying it up to heaven, and she said she had seen this when ISIDORE was martyred. Then they took the body of Saint ṢANÂ, and swathed it for burial, and laid it with the body of Saint ISIDORE, his friend; and their bodies remain in the city of SAMNÛD, and the people thereof keep a great feast in their honour. And many signs and wonders appear through them to those who go to them in faith. [fol. 43*b* 3] Salutation to ṢANÂ and ISIDORE.

And on this day also died the holy father Abbâ SANÛTYÂ (SHENUTI), the twenty-fifth (sixty-fifth ?) Archbishop of the city of Alexandria. This holy and spiritual father was a monk from his early years in the church of Saint MACARIUS, in the desert of SCETE, and he advanced in good works as he became older, and his excellences increased, and he devoted himself to the ascetic life, and fought a good fight. And he was appointed abbot in the house of Saint Abbâ MACARIUS, and the bishops

and all the people chose him, and appointed him Archbishop of the city of Alexandria. And great tribulation, and very much sorrow came upon him during all the days of his office, and the Muslim kings afflicted him, and they seized him and bound him in fetters; and they demanded money from him, but he had nothing whatsoever to give them. And God performed through him many signs and wonders and he healed many sick folk of grievous sicknesses, and he cast out Satans from men. And through his prayer God sent down very much rain upon the men of the country of MAREOTIS, who remained in a state of severe famine for ten years through want of rain; for the wells in the country had dried up and the streams, and they well-nigh died of thirst. When this [fol. 44*a* 1] father came to them to celebrate a festival in the church of Saint Abbâ MÎNÂS, the martyr, all the men of the city gathered together to him and told him how much they were suffering through want of water, and he comforted them and encouraged them to be patient. When this father had ended the Liturgy he entreated God to have mercy upon His creation, and to teach them. When the time of sunset arrived the rain began to fall in large drops, and then ceased. And this father said, "O my Lord Jesus Christ, to Whom belongeth glory, O Master, if Thou wishest to teach Thy people, and to shew compassion unto them with the riches of Thy compassion, and the abundance of Thy mercies, let them be filled and satisfied with Thy mercy, and with Thy blessing, in Thy good pleasure." Having said this he went into his bed-chamber to pray the prayer for sleep, and then he asked God to remember His people, and to shew mercy upon them. And when he finished his prayer, there came mighty thunders and lightnings, and the rain descended like a flood, and filled all the holes in the ground, and the gardens, and the wells and the grounds round about them. He remained three years in that land and was there during three years of famine. On another occasion the Arabs of Upper Egypt assembled, and came to the desert of SCETE, and they surrounded the monasteries, and wished to kill all the monks who dwelt in them, and to plunder the monasteries. And this holy father took his own cross, and went out against them, and when they saw the cross

in his hand, they turned backwards and did no harm whatsoever. And this father expelled all infidelity from his country by his learning, [fol. 44*a* 2] and also from his flock. Now at that time there were men who said that He Who suffered for us was only a man and not God. And this father wrote a letter and sent it during the days of the Great holy Fast (*i.e.* Lent) to all cities, and in it he spake thus: "God the Word suffered for us in His Body, and His Divine Nature was not separated from His human nature, not for an hour, nay, not for the twinkling of an eye. These two Natures were one from the beginning, and they were not separated in any way whatsoever by any operation; and at the time of His Passion and Death they were not separated." When this letter was read in all the cities, all the Christians therein rejoiced with a great joy. And there also appeared certain accursed men who said, now their tongues ought to be cut out! that His Divine Nature died; these were the men of the city of BÂLYÂNÂ, and their bishops. When this father heard the report of them he was very sad, and he wrote other letters wherein he said, "The Nature of God, the Word, is unknowable, and intangible, and impassable, and suffering can only enter the human nature which God the Word took and made one with His Godhead, without separation, and without mingling, and without change." And he also said therein, "We do not separate God the Word from our flesh which suffered, but we believe that He was One at the time of His Passion, and likewise we also believe that His Godhead neither suffered nor died, but that He suffered, and died in the flesh, only without [fol. 44*a* 3] separation of His Godhead." When his letters reached these men, and they had read them, they turned from their error, and they believed in their Faith in righteousness and integrity. And their bishops came and confessed before our father, the archbishop, the True and Right Faith, and they entreated our father Archbishop SANÛTYÂ (SHENUTI), saying, "Forgive us our sin and error." And this father commanded them to bow down before all the bishops, and priests, and people, and to say unto them, "Forgive us, for we have sinned and gone astray, for it was Satan who led us into error." And they did as the archbishop commanded them,

and he forgave them their sins. And this father thought much about the churches, and their buildings, and the places wherein pilgrims sojourned, and what moneys were left to him he gave to the poor and needy; and he followed a good course of life and pleased God. And the days of his office were fifteen years, and he died in peace. Salutation to the mighty Archbishop who drove away the Enemy by the cross which was in his hand.

And on this day also are commemorated the consecration of DABRA SÎNÂ, and Abbâ YASDERÂ of SÎNÂ (or, of SÎR).

XXV. MÎYÂZYÂ

[fol. 44*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SARÂ and her two sons became martyrs. This holy woman was a native of the city of Antioch, and she was the wife of a certain man whose name was SOCRATES; now he was a governor of DIOCLETIAN, and a Christian. Subsequently he denied Christ, but his wife remained a Christian. And her husband said unto her, "I love the Faith of Christ, but I denied Him, because I am afraid of the emperor's torturings." And this holy woman brought forth by him two sons, and she was unable to have them baptized with Christian baptism in the city of Antioch, through her fear of the emperor, and through fear of her husband; but because of her exceeding great love for our Lord Jesus Christ she strove in every way possible to have her sons baptized with Christian baptism. And she took her two sons, and two slaves with her, and she embarked in a ship, wishing to go to the city of Alexandria, to Abbâ PETER, the archbishop. Now God willed to reveal the greatness of her Faith to the generation which was to come. And God raised up a wind at sea, and a very great and violent storm, and the storm was so violent that the ship was nigh to founder; and the holy woman was afraid that her sons would be drowned without being baptized. And straightway she rose up, and

prayed a long prayer, and then she took a razor, and made a cut in her right breast, and she took some of her blood and made therewith the sign of the Cross upon the foreheads, and [fol. 44*b* 2] over the hearts, and on the breasts, and on the backs of both of her sons; and she dipped them in the sea thrice, saying, "In the Name of the Father and the Son and the Holy Ghost." And after she had done this, there came a great calm on the sea. When she arrived in the city of Alexandria, she took her sons to Abbâ PETER, the archbishop, that he might baptize them with Christian baptism, together with the children of the city. Having baptized one of the children of the city, he took her sons to baptize them, and straightway the water congealed, and fell off them. And he took another child of the city and the water became liquid, and he baptized him, and the water returned to its natural form. And the archbishop took the sons of this holy woman [a second time] to baptize them, and straightway the water congealed again; this he did thrice and the water congealed thrice. And he had their mother brought, and he questioned her, and thereupon she told him everything that had happened to her, and how the wind and storm had risen on the sea against her, and how she had cut her breast, and baptized her sons; and she asked him to forgive her her sin, for it was because she was afraid that she had done [this thing]. And Saint Abbâ PETER said unto her, "Fear not, for it is our Lord Jesus Christ Who hath baptized thy sons, with His own hand, when thou didst immerse them in the sea." And when the holy baptism of her sons was completed by the hand of Saint Abbâ PETER, the archbishop, they received the Holy Mysteries and she returned to her husband in the city of Antioch. When she came to him he was wroth with her, because of what she had done, and he went to the emperor and informed against her, and told him what she had done. [fol. 44*b* 3] And the emperor had her brought before him, and said unto her, "Why didst thou go to the city of Alexandria? Hast thou been playing the whore with Christians?" And the holy woman answered and said unto him, "Christians do not play the whore, and they do not worship idols; and after this do what thou wishest, for thou wilt not

hear another word from me." And the emperor said unto her, "Tell me what happened unto thee in the city of Alexandria," but she vouchsafed him no reply whatsoever. And the emperor commanded his soldiers to tie her hands behind her, and to set her two sons upon her belly, and to burn all three of them together in the fire. And she turned her holy face to the East, and prayed, and then they burnt her, with her sons, in the fire, and she received the crown of martyrdom in the kingdom of the heavens. Salutation to SARÂ.

And on this day also are commemorated DARÂ, and Abbâ JOHN, the archbishop.

And on this day also are commemorated Saint Abbâ BABNÛDÂ, the anchorite, and Saint THEODORE, the fighter, and one hundred martyrs who received crowns of martyrdom in the kingdom of Persia (or, Egypt). [fol. 45*a* 1] Salutation to BABNÛDÂ, and to father THEODORE, and to four men in the country of Persia.

XXVI. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SÛSENYÔS, the son of SU'ÊPETER (*i.e.* SÔSÎPETRÔS=SOSIPATER?), became a martyr. The father of this holy man was a friend of the Emperor DIOCLETIAN the infidel, who was emperor. And the angel of the Lord appeared unto him, and strengthened his heart, so that he might become a martyr; and this thing was ever in his mind. And after this the emperor sent him to the country of Nicomedia, and he sent to him an edict ordering him to restore the worship of idols; when the saint saw this he sorrowed exceedingly. Then he sent and brought a priest, and he learned from him the doctrine of the Church, and the priest baptized him with Christian baptism. After this he returned to the country of Antioch, where he found that his sister had given birth to a child, whose creation (or,

nature) had been changed by a Satan. She had given birth to a daughter, whom she had killed, and whose blood she had drunk, for there dwelt in her a Satan, who, by his magic, could take the form of a bird or serpent. When a child was born to any of the natives of the city, the mother used to go down, and kill him by magic and drink his blood. [fol. 45*a* 2] And when Saint SÛSENYÔS saw this, he took his spear in his hand, and killed his sister and her child also, for he was the son of Satan; and he killed her husband, and her husband's father, for they were magicians, and they used to inflict sicknesses on a man and kill him. After this he returned to Nicomedia, and he came to that priest who had baptized him with Christian baptism, and told him everything that had happened to him. When he returned to his city, and his father knew it, he wanted to kill him, and he accused him to the emperor [of being a Christian]. At that time Saint SÛSENYÔS went to the emperor in the house of his idols, and he commanded the idols, by the power of our Lord Jesus Christ, to descend into Sheol; and straightway the earth opened her mouth, and swallowed them up. And the story of how Saint SÛSENYÔS had destroyed their idols was noised abroad, and again his father made accusations against him before the emperor. And the emperor was wroth with him, and commanded his soldiers to torture him with severe tortures. And they beat him, and smote him with brass rods, and they broke him on the wheel, and they crushed him with the instruments wherewith grain is crushed, and they dragged him through the city. And God strengthened him, and enabled him to endure all these tortures, and the angel of the Lord visited him at all times, and strengthened him and healed his wounds, and raised him up whole and uninjured. And many men, who believed on our Lord Jesus Christ through him, became martyrs. When the emperor was tired he said to one of his men, "Behold, command them to cut off his holy head with the sword," [and they cut it off,] and he received [fol. 45*a* 3] the crown of martyrdom in the kingdom of the heavens. And the number of those who became martyrs, during the time they were torturing the saint, was eleven hundred and ninety. Salutation to SÛSENYÔS, the son of

[SU'Ĕ]PETER, and salutation to the eleven hundred and ninety martyrs of the company of SÛSENYÔS.

And on this day also JOHN, the son of a carpenter, became a martyr. This holy man was a native of the city of Nineveh, and his father was a maker of wooden images, and a worshipper of idols; his mother was a Christian. Lacking a son she prayed to God, and she brought forth this saint, and called his name "JOHN" in secret. When he was eight years of age, he helped his father, who bought wooden figures for his son to carve. One day as he was going about buying idols, the angel of the Lord met him, and told him that idols were the abode of Satan, and commanded him to cast them from his hands; and he taught him the Faith of our Lord Jesus Christ. And Saint JOHN returned to his father [fol. 45*b* 1] and said unto him, "There is no god but God, the Creator of the heavens and the earth; I will not worship the work of men's hands." When his father heard this, he tied him up in the prison house. And his mother came and made his heart strong to shed his blood for the Name of our Lord Jesus Christ. Then the people of the city came to persuade him with their words, and they said unto him, "O boy, why dost thou forsake thy father's gods?" And Saint JOHN said unto them, "I will not worship the work of men's hands, for [idols] are the abodes of filthy devils." When his father heard his words he took up his saw, and cut off his son's head, but the young man did not fall down, and he stood upright on his feet, and was baptized with his own blood. And his mother came and took [his body, and she said], "O my Lord Jesus Christ, for Whom praise is meet, receive Thou from me this offering, O Thou Who didst accept the offering of ABEL in the field." And Satan entered the heart of his father and made him mad, and his wife took him, and brought him to the grave of her son, and prayed for him. And Saint JOHN came by night, and pierced his father with a spear, and Satan went out of him, and then he believed and was baptized in the Name of the Father and the Son and the Holy Ghost. Salutation to JOHN of Nineveh, who was a lamp which dispelled the dense darkness of sin.

[fol. 45*b* 2] And on this day also were martyred the saints SEBBÎDÔRÂS (or, SABBÎṬERÂS), and Abbâ SERGÂ, and DERÊYS (or, DÎRÂYES), and SÂYS.

XXVII. Mîyâzyâ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint VICTOR became a martyr. The name of the father of this holy man was KHĚRMÂNÔS (ROMANUS), the captain of the host of the Emperor DIOCLETIAN, and his counsellor; and his opinion, and his word, in respect of the worship of idols, were one with those of the Emperor DIOCLETIAN. And the name of the blessed woman, his mother, was MARTHA, and she was a Christian. When Saint VICTOR grew up, he was near the emperor, and his rank was the third in the royal palace. At that time his days were ten years. And he rejected this world, and the glory thereof. He ate no flesh, and drank no wine, he fasted continually, he prayed many prayers without ceasing by day and by night, he visited those who were in prison, and he gave alms to the poor and needy. And when they killed Saint THEODÂDÂ, the mother of the saints COSMAS and DAMIANUS, no one dared to go near her through fear of the emperor. And Saint VICTOR came, and carried away her body, and buried it, and was unafraid; and he rebuked his father on several occasions for idolatry. And his father [fol. 45*b* 3] laid information against him before the emperor. When Saint VICTOR was brought before the emperor, he unfastened his military girdle, and threw it in the face of the emperor, saying, "Take this gift, which thou didst give me," and he uttered blasphemies against the emperor, and against his idols. And KHĚRMÂNÔS (ROMANUS) counselled the emperor, and told him to send VICTOR to the city of Alexandria, to the governor HERMINIUS, so that he might torture him severely. And they brought out the holy man and set a bridle (*i.e.* a gag) in his mouth, and his mother bade him farewell with many tears. And he commanded his mother about the

poor, and the needy, and the widows, and the orphans, telling her to visit them, and to give them what they needed. And when he arrived in Alexandria, HERMINIUS, the governor, tortured him very severely. And the angel of the Lord appeared, and took his soul, and carried it up into heaven, and shewed him the abode of the beings of light; and [then] his soul returned to his body again. And the governor inflicted further tortures upon him by means of boiling oil and pitch. After this he had him laid upon an iron bed, and had a fire lighted under him, and then he had him cast into the furnace which heated the baths [of the city]; and he inflicted upon him every kind of torture. And God strengthened him, and made him to endure, and He sent His angel unto him to heal his wounds. And after this the governor sent Saint VICTOR to the city, the name of which is ANTINOË, where he was tortured severely, and they cut out his tongue, and drove red-hot iron instruments through his sides; but God gave him strength and enabled him to endure. And after this they imprisoned him in a desert fortress, [fol. 46*a* 1] so that he might die. Now Saint VICTOR knew the craft of the carpenter, and he made tools and sold them; with a part of the price he fed himself sparingly, and the rest he gave to the poor and needy. And a certain governor came, and took up his abode near that fortress, and the people told him the story of Saint VICTOR, how that he was the son of KHĚRMÂNÔS (ROMANUS), the captain of the imperial army of Antioch. And the governor had him brought to him, and he urged him greatly [to deny Christ], but he would not turn and he would not obey his behest. And the governor commanded his soldiers to torture him, and they tortured him severely. They tore out his tongue by its roots, they beat his mouth, they hung him up head downwards, and suspended heavy stones from his hands; and after this they threw him into an oven which had been made red-hot, they poured boiling pitch and oil over him, they pounded him with pounding instruments, and they made his face to smart and sting with acid and dust, and they put salt in his eyes; and after this they brought him out and hung him up head downwards. And our Lord Jesus Christ strengthened him, and enabled him to endure,

and restored to him his members. And there was a certain maiden, whose days were fifteen years, and who saw Saint VICTOR from the window of her house whilst they were torturing him, and she also saw angels, with crowns in their hands, and they were placing them on the head of Saint VICTOR. And she informed the people what she had seen, and they marvelled exceedingly, and many of them believed on our Lord Jesus Christ, and became martyrs. And that maiden believed [fol. 46*a* 2] on the Name of our Lord Jesus Christ, and [confessed her belief] before the governor, and he commanded his soldiers to cut off her head; [and they did so,] and she received the crown of martyrdom. After this the governor commanded them to cut off the holy head of Saint VICTOR with the sword, [and they did so,] and he received the crown of martyrdom in the kingdom of the heavens. And certain believing men took the body of the saint and wrapped it in linen and in beautiful and costly stuffs and they laid it in a pure place until MARTHA came from the city of Antioch, and built a beautiful church for it. And she laid his body therein, and through it great signs and wonders took place. Two-fold salutation to VICTOR and salutation to those who associated themselves with him in his martyrdom, and who themselves became martyrs.

XXVIII. Mîyâzyâ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint MELIUS became a martyr. This holy man was a strenuous ascetic and fighter, and one who kept vigil all the days of his life; and he dwelt in caves and in monasteries. And he lived with his two disciples in a monastery near the city of KUĔRÂSÂT. Now the two sons of the King of KUĔRÂSÂT went out hunting, and their slaves were with them, and they asked them for the nets so that they might net the wild beasts and kill them with spears therein. [fol. 46*a* 3] And having gone a distance of forty stadia they set up their net-posts, and when

they had drawn the nets round them they found this saint inside them; and he was dressed in sackcloth made of hair, and his hair was exceedingly long. When the king's sons saw him they were very much afraid of him, and they asked him, saying, "Art thou a man or a spirit?" And he answered and said unto them, "I am a sinful man. I dwell here, and I worship my Lord Jesus Christ, the Son of the Living God." And they answered and said unto him, "There is no god except the sun and fire; worship thou them lest they kill thee." And he answered and said unto them, "This sun, and the fire, are things which have been created, and ye are in error. I beseech you to put your trust in the God, Who is God indeed, the Creator of all things." And they answered him, [saying,] "Dost thou say that He Whom the Jews crucified is God?" And he said unto them, "Yea, He Who was crucified for sin, and Who was killed and died, is God indeed." And the king's sons seized this saint and his two disciples with him, and they [fol. 46*b* 1] tortured them severely, and they cut off the heads of the two disciples, who received their crowns of martyrdom; as for the holy old man, MELIUS, they continued to torture him during the fourteen days in which they were hunting. And on the following day they made him to stand up between them, and he stood up, and one of the two brethren was in front of him and one behind him, and they shot arrows at him, and he said unto them, "Thus do ye two agree, and act together, so that ye may kill those who do evil to you; and even thus, when ye take up these positions to carry out your work with your arrows to-morrow, ye shall die." And when they heard this they were not afraid of his words, and they continued to shoot their arrows at him until he ended his martyrdom. And on the following day they went out hunting, according to their wont, and they followed a wild ass of the desert, and shot arrows at him, and God turned their arrows into their own hearts, even as the holy man told them. And God made manifest great signs and wonders by the hands of this holy man. One day he was passing along the road, and he came upon certain men who had seized a certain monk, and were accusing him, saying, "Thou hast killed this man." And this saint prayed, and raised up the dead man, and he said unto

him, "Is it true that this monk killed thee?" And he who had been dead answered and said unto him, "This monk did not kill me. A large amount of money had been committed to my care, and a certain priest, because of this, killed me, and dragged me out and cast me here." And straightway he who had been dead spake to the holy man, saying, "Go thou to such and such a priest, who killed me, and take my money from him, and give it to my children." And the saint said unto him, "Be silent, and [fol. 46*b* 2] lie down in peace until the day of the resurrection of dead bodies; I am not a distributor of money and punishment"; and the man lay down straightway. Salutation to MELIUS, the righteous man.

And on this day also Saint Abbâ BISṬÔWĔRÔS (BISTORIUS?), of the city of MAḲSÛR, became a martyr. This saint had a father who was a righteous man, but three years after his mother brought him forth, Satan led her astray, and she became a Muslim; after this he was brought up by God's Will, until he arrived at man's estate. Then he married a beautiful wife, and begot children by her. After many years had passed by, there rose up against him a certain man of a brutal and revengeful disposition, and he went and gave information against BISTORIUS to the Muḥammadan Government, saying, "Ye know that, according to our Law, the child, from the moment when a man hath union with his wife, [is a Muslim,] and that their children follow their Faith; now this man by our Law hath another Faith." Thereupon a certain Muslim governor sent his messengers to BISTORIUS, and they found the holy man, and they brought him before the Council. And straightway the governor questioned him, and enquired into the whole matter, and the saint confessed before him, fearlessly, saying, "I am a Christian." And the governor began to talk with him quietly, and promised to bestow upon him many gifts if he would turn from [fol. 46*b* 3] his desire, and from his holy Faith; but the saint would not incline to him, and his heart would not consider in the least degree his gifts. When the governor saw that he would not turn from his Faith, he commanded his soldiers to take him to the prison house, and to bind him with fetters of iron, and he

also ordered them to suspend from his neck a heavy log of wood, and to leave him lying with his face uncovered (?) in the prison house; and they did this, [and he remained thus] until the third day. After this, whilst he was still in the prison house, there came unto him a white dove, and it alighted upon him, and the keeper of the prison heard of this. Then the Muslim Council questioned him, saying, "We cannot wait for thee any longer. Make thy choice, whether thou wilt enter our Faith, or whether we shall burn thy body in the blazing fire." And the saint answered and said unto them, "Do with me as ye please, for I will never have any portion with you." And straightway the governor was wroth, and he commanded the soldiers to beat him, and to cast him [into the fire] without mercy. And all the men of the city did this to him, and they beat him [with whips], and smote him with their sandals. And straightway a certain woman went forth and smote him on his face with her sandal, and when she had given the blow her hand withered straightway. And after this a swordsman went out from the governor and drew his sword, and struck at the saint's neck with it, but the blow was not aimed straight enough to cut off his head, and it struck him on the side of his face, and cut off his ear [which] dropped down [on the ground]; and the blood poured out from his veins, for the stroke was evil and violent. And after this they persuaded him with gentle words to enter [fol. 47*a* 1] their Faith. When he refused, the swordsman drew his sword again, and cut off his honourable head, and he received a crown of martyrdom in the kingdom of the heavens. And then they burned his body with fire. And his kinsfolk came, and took it, and carried it to his city and buried it in the pit of Saint JOHN of HARḲLÎ; and God made manifest over his body very many, yea countless, signs. Salutation to BISṬÔWĔRÔS, the fighter, the translation of whose name is "cross-[bearer]" (CHRISTOPHER?).

Salutation to ABRAHAM, ISAAC, and JACOB.

And on this day also are celebrated the commemoration of WÂSLÎḲÔS (or, WÂSLÎS), and many martyrs.

XXIX. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the birth of our Lord Jesus Christ. [fol. 47*a* 2] Salutation to Thy Birth in the flesh from MARY.

And on this day also died Saint 'ARSÂṬÔS (ARISTOS) the apostle. This holy man was one of the Seventy-two disciples, and he received the grace of the Holy Spirit, the Paraclete, when he was in the room of Zion with the apostles, and he talked with them in all the tongues of the countries. And then he preached with the apostles, and followed with them, and suffered with them frequently. And the apostles chose him, and appointed him steward in the church of the city of Jerusalem, and he remained in this service for a few days. And after this the apostles appointed him Bishop of BANÔṬÔS, and he preached therein in the Name of our Lord Jesus Christ, and he illumined the hearts of the men thereof with the knowledge of the Holy Trinity. And he destroyed many houses of idols, and built churches in the Name of our Lord Jesus Christ. And he worked great signs and wonders, and he changed bitter water, and made it sweet. And he made withered trees to take root, and he caused them to put forth leaves and fruit. And he healed many sick folk of serious illnesses, and he attained to a good old age, and pleased God, and died in peace. And behold PAUL the apostle mentioneth him, and he saluteth him in his Epistle (?). Salutation to ARISTOS, the bishop.

[fol. 47*a* 3] And on this day [also] died Saint Abbâ ACACIUS, Bishop of the city of Jerusalem. This holy man was a pure and righteous vessel, and the infidels inflicted tribulation upon him for many days; and God wrought many signs and wonders by his hands, and he died in peace. Salutation to ACACIUS, Bishop of Jerusalem.

And on this day also are commemorated Abbâ GAMÔS (or, GAMSÔ), and very many martyrs who were with him.

XXX. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint MARK the evangelist and apostle, the first of the Archbishops of the city of Alexandria, became a martyr. The name of the father of this holy man was "ARISTOPOLUS," and he came from the country of the FIVE CITIES (PENTAPOLIS), and his mother's name was MARY, and she is mentioned in the Book of the Acts of the Apostles. Now the name of this apostle formerly was "JOHN," even as saith the Book of the Acts of the Apostles, for [it saith], [fol. 47*b* 1] "The Apostles were praying in the house of MARY, the mother of JOHN, who is called 'MARK the Apostle'" (Acts xii, 12). And this woman was rich, and she taught her son the Greek, and 'Afrangî (Latin ?), and Arabic languages. And when he was grown up, he took BARNABAS with him into the preaching, when he departed with Saint PAUL; and when he saw tribulation come upon them, and scourging, and disgrace in the country of Pamphylia, he forsook them and returned to Jerusalem. When the Apostles returned to Jerusalem, and held converse together concerning the reception of the Gentiles into the Faith of our Lord Jesus Christ, and considered how God had worked signs and wonders by their hands, he was sorry, and repented, because he was one of them. And he sought to go with them, but Saint PAUL did not wish to take him because he had forsaken them, but he took BARNABAS, and Saint MARK went to Saint PETER in the city of Rômê, and became his disciple. And there he wrote for himself his Gospel, and Saint PETER interpreted (or, translated) it, and preached it in Rômê; and after this he walked in the commandments of our Lord Jesus Christ, and in the commandments of the holy apostles in the city of Alexandria, and he preached therein the preaching of the Holy Gospel. And he also preached in the country of 'AFRÂḲYÂ, and BERḲÂ, and Pentapolis. As he was coming to the city of Alexandria, the latchet of his sandal broke off from his foot, and when he reached the gates thereof

he found a certain sandal-maker there, and the saint gave him his sandal to repair. As he was [fol. 47*b* 2] sewing the sandal, the awl pierced his finger, and blood ran down from it, and he said in the Greek language, "Êstaas," which is, being interpreted, "one God" (Eis Theos). And Saint MARK said unto him, "Dost thou know God?" And he said unto him, "Certainly not. We utter His Name only, but we do not know Him." And Saint MARK began to talk to him about the beginning when God created the heavens and the earth, and how the transgression of our father ADAM took place, and of the coming of the Flood, and how God sent MOSES, who brought the children of Israel out of Egypt, and gave them the Law, and how the children of Israel were carried captives to the city of Babylon from Jerusalem, and how our Lord Jesus Christ became man, and how the prophets foretold His coming. And then the saint spat in the dust, and smeared it on the hands of the sandal-maker and he was healed straightway. Now the name of that sandal-maker was "ANIANUS," and he took Saint MARK to his house and he brought to him his sons and kinsfolk, and Saint MARK the apostle admonished them all, and taught them, and baptized them with Christian baptism in the Name of the Father and the Son and the Holy Ghost. And when the believers on our Lord Jesus Christ increased, and the men of the city heard the report of Saint MARK, they gathered together, and wished to kill them. And Saint MARK appointed ANIANUS archbishop, and he made his sons priests and deacons, and he went out to the city of BERḲÂ and to Pentapolis and preached in them, and strengthened the people in the Faith. And he remained with them two years, and he appointed bishops, [fol. 47*b* 3] and priests, and deacons over them, and then he returned to the city of Alexandria where the believers had increased in number. And he built a church in a place which is known as the "Field of Bulls," on the shore of the sea; and the infidels sought for Saint MARK to kill him. And he visited Pentapolis very frequently, and when he came back he entered the city of Alexandria secretly. One year he returned from Pentapolis and came into the church on the day of the festival of the Resurrection, which took place on the

nineteenth day of the month of Mîyâzyâ, and all the people were round about him. And the infidels came into the church, and threw cords round the neck of Saint MARK, and dragged him about through the city, and they said also, "Let us drag him to the church (?) in the 'Field of the Bulls.'" And the blood of the saint was in every street of the city, and the district round about it, and the ends thereof. When the night came, our Lord Jesus Christ appeared unto him in the form which He had when He was with the Apostles, and He gave him [the kiss of] peace, and strengthened him, and made a covenant with him, saying, "Behold, thou art the equal of thy brethren the Apostles"; and his soul rejoiced and was glad. And on the following day they put cords about his neck, and dragged him through the villages, and at the end of the day he delivered up his soul; and the infidels lighted a large fire and threw his body into it. And by the good pleasure of our Lord Jesus Christ there came darkness, and a cold wind, and the sun hid his light, [fol. 48*a* 1] and there were lightnings and thunders and rain and hail, and the infidels fled before them. And certain believing men came and took the body of Saint MARK, which was whole and had suffered no injury, and they wrapped it up for burial in fine cloths, and laid it in a secret place. Salutation to MARK, whose body was crowned with lightning, and rain, and hail.

Here endeth what is to be read during the month of Mîyâzyâ, with praise to God, to Whom praise belongeth, for ever and ever. Amen.

THE NINTH MONTH—GENBÔT
(MAY 6–JUNE 4)

[fol. 49*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

In the blessed month of Genbôt the [length of the] day is fourteen hours, and it continueth to increase.

I. GENBÔT

On this day took place the birth of our holy Lady, the pure two-fold Virgin, MARY, the God-bearer, through whom came the salvation of the race of the children of men. Her honoured father JOACHIM was an old man, and had begotten no child, and he was very sorrowful of heart because of this, for he was not able, having no children, to bring in an offering; and his wife was barren, and there was a law of the priests that barren women should not bring in an offering. And the righteous woman ḤANNA, her mother, was very sad, because of their failure to have children. And God looked upon their thoughts, and their good manner of life, and He, blessed be His Name! was pleased by the operation of His wisdom, that salvation of men should come through their seed. And whilst JOACHIM was standing up in the mountain, and praying at the end of the Fourth Day of the week, the angel of the Lord appeared unto him, and told him that God would give him seed, through which the salvation of the whole world should come. And he came down from the mountain, and being confident, with boldness of heart, through what he had heard from the angel of the Lord, he told his wife of the vision which he had seen, and she gave thanks to God. And she believed that His word was true, and she vowed a vow to God that she would give the child which should be born to God, to serve in His house all the days of his life. And after this, she conceived and brought forth this holy and heavenly woman, whose name was MARYÂM (MARY), which is, being interpreted, "Lady," though there is another

interpretation, "Gift and grace," [fol. 49*a* 2] and indeed she is the Lady of all the World, and the Queen of all women, and through her we have found heavenly grace. Salutation three-fold to the birth of MARY.

Salutation to BARTHOLOMEW, the Crown of the Faith, who restored churches, and built one in the name of MARY.

II. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died JOB, the just. This JOB was just, and excellent in his days, and God testifieth concerning him in the Holy Scriptures that there was none [fol. 49*a* 3] so just as he in his days. And Satan Diabolus was envious of him, and asked God to give him power over JOB, and over all his possessions; and God gave him power over him, for He knew the patience of JOB the just. And JOB became a pattern and an example for all those who should come after him, even as the Apostle JAMES saith in his Epistle: "Behold, ye have heard of the patience of JOB the just, and ye have seen how God behaved to this just man (James v, 11); in one day all his possessions, and his beasts, and his sons, and his daughters were destroyed." And this was not the only thing, for his own body [suffered], for Satan the Enemy smote him with a smiting of sickness of boils, from his head to his foot. And during all this sickness and severe pain he continued to endure patiently, and to give thanks to God, and on no day did he complain, and he never blasphemed his Creator, except only when he cursed the day on which he was born. And when all his possessions had been destroyed, and his beasts, he said, "God gave and God hath taken, blessed be the Name of God for ever!" (Job i, 21). And he remained in this state of tribulation for thirty years, and he lay upon a dung-hill, and the rebukes of his friends were heavier upon him than his sickness, and the rebuke of his wife, who advised him to blaspheme his Creator; but he neither submitted

to her advice nor listened to it. And he was tried and refined as gold is tried and refined in the fire, and God spake unto him from the cloud, and healed him of his sickness, and He doubled for him [fol. 49*b* 1] his possessions. And gave him other children. And he lived to a good old age, and pleased God, and died in peace. Salutation to JOB.

And on this day also died the holy father Abbâ THEODORE, the disciple of the holy father Abbâ PACHOMIUS, father of the congregation of the spirit. This holy father was an ascetic, humble, and gentle, and a fighter, and subservient, and perfect in every kind of good work. He became a monk with Abbâ PACHOMIUS, and he was as submissive to him as to God, and because of this Abbâ PACHOMIUS loved him exceedingly; and grace was upon him, and he was a comforter to all the brethren who were in the Society. Wisdom and understanding were in him. Abbâ PACHOMIUS set him to rebuke the brethren, and to teach them when he was still a young man. After the death of Abbâ PACHOMIUS, this father THEODORE, the companion of Abbâ PACHOMIUS, was appointed Abbot of the Society in his stead. This holy man abounded in humility, and he fled from the vainglory of this world. And he finished his work and service, and departed to God, Whom he loved, being arrayed in the apparel of holiness. [fol. 49*b* 2] Salutation to THEODORE, the heir of PACHOMIUS.

And on this day also twenty-two souls who were with Abbâ 'Êsî became martyrs.

III. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint JASON, the apostle. This holy man was one of the Seventy-two disciples whom the Lord chose. He preached with the Apostles, and he suffered the sufferings of our Lord, and God, and Redeemer Jesus Christ. And he

performed very many signs and wonders, and power, and grace, and the Holy Spirit, Paraclete, descended upon him, with the Apostles, on the day of the feast of Pentecost, and he became a preacher. He was born in the city of Tarsus, and he was the first man of Tarsus who believed. And after this he was with Saint PAUL, the apostle, in the preaching, and he went with him into many places. And they seized him, and Saint PAUL, and SILAS, in the city of Thessalonica, and they dragged him forth to the governor of the city of Thessalonica. After this Saint PAUL laid his hand upon him, and made him [fol. 49*b* 3] Bishop of the city of Tarsus, and he guarded the Church of the Son of God with good and excellent care. And having made the people thereof strong in the True Apostolic Faith, and taught them all the Ordinances of the Church, and good works, he departed to a city of the West, and preached the Holy Gospel unto the people thereof. And he came to an island, the name of which is "KÔRÊKUĔRÂS," and preached therein the preaching of the Gospel; and he built therein a church in the name of STEPHEN, the apostle, the archdeacon. When the governor of that city knew this, he seized him and shut him up in the prison house, wherein he found six thieves; and he taught them the True Faith of our Lord Jesus Christ, and baptized them with Christian baptism. And they cried out boldly before the governor, saying, "We are Christians," and the governor cast them into a cauldron filled with [boiling] pitch and tar, and they received crowns of martyrdom. After this he brought Saint JASON the apostle out of the prison house, and had him tortured severely, but no harm whatsoever came to him. And the daughter of the king saw him from the verandah of her house, and she believed on our Lord Jesus Christ. And she brought out her raiment of fine linen, and her adornments, and she gave them to the poor and needy, and she confessed that she was a Christian, and she confessed the God of Saint JASON. And her father was wroth, and commanded his soldiers to cast her into the prison house, and they did as he commanded them, and they scourged her. Then they stripped her naked, and shot at her with arrows, and she delivered up her soul into the hand of God. And after this he sent Saint JASON

[fol. 50*a* 1] to the island, and with him were martyrs. And the governor embarked in a ship, and there were soldiers with him, to go and torture them there, but God made the ship to sink in the river (or, sea), and all those who were with him, and Saint JASON gave thanks to God; and after his deliverance the saint continued to preach, and to teach the people for many years. And another governor was appointed, and he had Saint JASON and those who were with him brought before him, and he filled a great cauldron with pitch and wax, and the soldiers lighted a fire under them, and when they were melted he cast Saint JASON into the cauldron; and our Lord Jesus Christ delivered him, and the saint suffered no injury whatsoever. When the governor saw this, he believed on our Lord Jesus Christ, and the men of his house, and all the men of the city. And the apostle baptized them all with Christian baptism and he taught them the precepts of the Holy Gospel, and built churches for them, and this apostle performed many signs and wonders in them. And he died at a good old age, and with shining face, and he pleased God. Salutation to JASON, and to the king's daughter, and to the thieves who believed through this saint.

And on this day also Abbâ BESÔY [fol. 50*a* 2] became a martyr. This holy man was a native of BALGÊT, and [the soldiers] tortured him by twisting round his limbs and body, and [hacking at them] with choppers. And the angel of the Lord, holding a crown in his hand, appeared unto him and said, "Fear thou not! Here is thy crown with fire"; and thus the saint finished his good course. Salutation to Abbâ BESÔY, who finished his course by fire.

And on this day also are commemorated the honoured Saint EUSEBIUS the priest, and Saint SÊM (SHÊM ?) the martyr.

IV. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day died Saint Abbâ JOHN the First (?), the twenty-ninth Archbishop of the city of Alexandria. This holy man was one of the believing sons of the people of the city of Alexandria, and he became a monk in his youth in the desert of SCETE, in the monastery of Saint Abbâ MACARIUS. When Abbâ ATHANASIUS, the archbishop, who was his predecessor, died, the bishops, and doctors, and all the people chose this father, and they took him by force and against his will. Now this holy man did not wish to become archbishop, [fol. 50*a* 3] and they made many petitions to him that he would not allow another man to be appointed over his flock, and put them to shame. And when he saw the bishops, and the doctors, and the chiefs of the Jews entreating him, he was afraid of them, and he said, "Peradventure this must be the Will of our Lord Jesus Christ"; and they made him the archbishop. And having taken his seat upon the throne of MARK the evangelist and apostle, he took thought for his flock, and more especially concerning the teaching of them, and he read the Scriptures to them, and strengthened them in the True Faith, and he set over them bishops, and priests, and doctors. And the emperor who was reigning in Constantinia in those days was ZENO, a just and believing and God-fearing man, and he helped this saint, and he stretched out his hand over many cities, and the True Faith was extended by his hand throughout the country of Egypt. And in those days the Emperor ZENO sent to the desert of SCETE, to the monastery of Saint Abbâ MACARIUS, ships full of grain, and wine, and oil, and many goods of all kinds, and whatsoever monks needed for building churches and monasteries. And all the days of the life of this father were [passed] in quietness and peace, for God had given good will to men through the prayer and learning of this father. And then God visited this father with a little sickness, and he died in peace, having sat for eight years. [fol. 50*b* 1] Salutation to JOHN, a royal kinsman, and builder of churches.

And on this day SÔSÎMÂ (or, SÂSÎMÂS) and Abbâ NÔDÂ (SÎNÔDÂ), slaves of VICTOR, became martyrs. Salutation to SÔSÎMÂ, and NÔDÂ (SÎNÔDÂ).

V. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died JEREMIAH the prophet, the son of HILKIAH the priest, who was one of the Great Prophets. This just man prophesied in the days of JOSIAH, the son of AMÔN, the King of Judah, and JEHOIAKIM, the son of ZEDEKIAH. Concerning this pure man God spake, saying, "I sanctified thee before thou didst come forth from thy mother's womb, and I have set thee to be the prophet of the Gentiles, and the rebuker of the people" (Jeremiah i, 5). And this prophet rebuked the children of Israel because they forsook the Lord God, and rejected the Law, and he said unto them, "Take heed and repent so that the wrath of God may not come upon you." And he informed them, saying, "If ye do not turn to God [fol. 50*b* 2] He will raise up NEBUCHADNEZZAR, King of the Chaldeans, and he shall lead you into captivity," and even so it came to pass for NEBUCHADNEZZAR did carry them away captive. And he prophesied that the people would remain in captivity for seventy years, and also concerning the coming of our Lord and Redeemer, and concerning His Passion, and the thirty pieces of silver which JUDAS ISCARIOT took; and he prophesied concerning the going forth of the Law of the Gospel from Zion, and many other matters. And the Jews wished to kill him many times, and they scourged him, and shut him up in prison on several occasions, but he prayed to God continually and made petitions to Him on their behalf. And God said concerning them, "Pray not, neither make entreaty on behalf of this people, and make not intercession with Me for them, for I will not hearken to thy petition for them." When NEBUCHADNEZZAR carried the people away captive to Jerusalem, he did not take JEREMIAH with them, and the remnant of the people

took him with them and departed to the land of Egypt. And by his prayer God destroyed the wild beasts, and the lions, which were in the valley of Egypt, and which used to harm the Egyptians. And having finished the days of his prophecy and pleased God, he died in peace in the city of Alexandria, and the Egyptians made a feast in his honour, even as at this day. Salutation to JEREMIAH, one of the Great Prophets.

VI. GENBÔT

[fol. 50*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ ISAAC the martyr, who was from the city of DEFRÂ, in the north of Egypt. Unto this holy man the angel of the Lord appeared, in a vision of the night, and he woke him up and said unto him, "Go thou to the city of ṬÛW, that thou mayest receive the crown of martyrdom"; and he rose up to salute his father and his mother before he departed. And they wept over him, and they would not let him go until the angel of the Lord came a second time and brought him out from his city and took him to the city of GEMWÂ ṬÛW. When he arrived there, he found that the governor was in the bath house, but as soon as he came out the saint cried out boldly before him, saying, "I am a Christian. I believe on our Lord Jesus Christ." And the governor commanded one of his soldiers to take Saint ISAAC with him to his house, and to guard him until he came back from the city of NAḲYÔS. And as Saint Abbâ ISAAC was passing along the road with the soldier, a certain blind man, who was sitting by the wayside, begged him, saying, "Have compassion upon me, O saint of God, and heal my eyes." And Saint Abbâ ISAAC petitioned God for the blind man, and his eyes were opened immediately. When the soldier saw this miracle he believed on our Lord Jesus Christ, and became a Christian. And when the governor returned, the soldier confessed the Lord Jesus Christ before him, and received the crown of martyrdom. [fol. 51*a* 1] After this

the governor tortured this saint very severely, and he sent him to the city of BEHNESÂ [to suffer] divers tortures. And when the saint was on the ship he begged that someone might give him a cup of water, and a certain sailor, who was blind in one eye, gave him a cup of water; and the saint sprinkled some of the water over him, and his eye was opened, like its fellow. And when the men of the city of BEHNESÂ saw the tortures which were inflicted on Saint Abbâ ISAAC, and the mighty signs which he performed, they took him and carried him to the governor, and said unto him, "Either kill him, or send him away; act quickly and immediately." And straightway the governor commanded the soldiers to cut off his head, and they cut off his head with a sword, and he received the crown of life. And there were there certain believing men, and they lifted the body of Saint Abbâ ISAAC upon a waggon, and they drew it with oxen, and brought it to the city of DÂFRÂ (*sic*). And when they could not find a boat to carry it over the river, the oxen forded the river, carrying the body of the saint upon their backs, and the believers brought it into his house. And they pulled down the church, and built another church in his name, and they laid the body therein, and many signs and miracles took place [there] through it. Salutation to ISAAC.

[fol. 51*a* 2] And on this day also died the holy and honoured father Abbâ MACARIUS, the Alexandrian priest. This holy man lived in the days of the honourable Saint Abbâ MACARIUS the Great; he was the father of the monastery of SCETE, and performed many excellent deeds therein. It is said of him that a gnat stung him and he killed it, and he repented and reproached himself for having killed it. And he went down to the valley which was in the desert, and he exposed his body to the gnats, and remained there for six months, when his body was like unto that of a man suffering from elephantiasis. And he returned to his cell, and nobody recognized him as Abbâ MACARIUS. One day he stood up in prayer for five days and five nights, with his heart in heaven, until the Satans burned him. This labour, and this fight, were the greatest of all the excellent things which he performed. One day he wanted to

see the regions which were beyond the range of his vision. And he went out into the desert, and lived there, and wandered about for ten days, and he had with him some reeds which he intended to place [at intervals] on the road, to serve as guide marks when he returned so that he might not lose his way; when he drew near the place he sought, he felt weary, and lay down to rest a little, and Satan plucked the reeds from him as he slept, and tied them round the head of the saint. When Abbâ MACARIUS woke up from his sleep, he looked about for the reeds and missed them, and straightway he marvelled. And he heard a voice, saying, "O MACARIUS, if thou hast faith put not [thy] trust in reeds, [fol. 51*a* 3] but believe that the same pillar of cloud which guided the children of Israel will also guide thee." And when the saint had seen the district round about, he turned back and became thirsty on the road; and God sent to him a she-buffalo of the desert, and he drank of her milk until he was wholly satisfied, and returned to his cell. One day a she-wolf came to him, and seized his garment, and pulled him along, and he followed her to her den, and she brought out her young ones to him, and looking at them he found that their eyes were blind, and he marvelled at the sagacity of the beast. And he took the cubs in his hand, and cried out, and spat into their eyes, and made the sign of the Life-giving Cross over them, and the cubs were healed immediately, and they ran after their mother and sucked her milk, and they followed her until they went into her den. And after this the wolf returned to the saint, and brought him a sheep's skin, and he kept it by him, and slept upon it until the time of his death. One day he changed his apparel after the manner of the laity, and he went to the monastery of Saint Abbâ PACHOMIUS, and stood for four days during the Great Fast, without eating, or drinking, or sitting down, and he cried out "Hosanna" as he stood. And the monks said unto Abbâ PACHOMIUS, "Cast out this man from us, for he is not human." And Abbâ PACHOMIUS said unto them, "Have patience with me until I can ask God to shew me his work"; and when he had asked God concerning him He told him that he was MACARIUS the Alexandrian. And straightway Saint Abbâ

PACHOMIUS went to him, [fol. 51*b* 1] and with him went all the monks, and they embraced him and were blessed by him, and they rejoiced in him with a great joy. And when those who were magnifying themselves in the monastery of Saint Abbâ PACHOMIUS saw the grace of this Saint Abbâ MACARIUS they became humble; and after this MACARIUS returned to his cell in the desert of SCETE. And when rain was withheld, and no rain fell upon the city of Alexandria, the Archbishop Abbâ TIMOTHY sent to him, and asked him to come to him to the city of Alexandria to pray with him to God to make rain to fall, and to destroy the locusts. And he rose up and went with the messengers to the city of Alexandria, and the people received him with great joy, and he prayed in his heart secretly, and a great rain fell, and it continued to rain for two days and for two nights in such torrents, that men began to think that the earth would be destroyed by overmuch rain. And Saint Abbâ MACARIUS said unto the archbishop, "Why did ye bring me hither?" And he answered and said unto him, "The people made us bring thee to pray for us to God, that He might bring down the rain upon us, and that we all might not perish." And straightway he prayed, and the rain ceased, and the sun appeared in the sky by the might of God. And this father performed many great and excellent works, and God made manifest many signs and wonders by his hands, and he healed many men in whom there were unclean spirits. And he used to say [fol. 51*b* 2] when he was performing some good deed, that men ought to know how to do the good deeds which he did now; the good deeds which he did were innumerable. When he heard that any man did some good deed he never slept until he had done a similar good deed. And having finished his fight, he died in peace at a good old age; and he remained eight years without spitting on the ground for the sake of the honour of the Body and Blood of our Lord Jesus Christ. And all the days of his life were one hundred years. Salutation to MACARIUS the Alexandrian.

And on this day also BANDELÂ'AN (PANTALEON), the father of Saint ISIDORE, became a martyr.

And on this day also died AMÔN the Just, who refused the office of bishop, saying, "It is better for me to acquire the practice of the ascetic life." [Wanting in the Bodleian MS.]

And on this day also Saint DÎLÂGÎ (PELAGIA), and her four sons, whose names were SÛRES, and KHERMÂN, and YÂNÛFÂ, and SANṬÔNYÂ, became martyrs. This holy woman was strong in the Faith of our Lord Jesus Christ, [fol. 51*b* 3] and when ARIANUS the governor of the city of ĔNṢĔNÂ came, she met him and, pushing her children before her, she stood up before him, and said unto him, "O ARIANUS, the governor, I am a Christian, and a believer on my Lord Jesus Christ, Who created the heavens, and the earth, and the sea, and all that therein is." And her children also cried out boldly, saying, "We are Christians, and followers of the Messiah." When the governor heard this he was wroth and he cut off their heads with the sword, and they finished their martyrdom, and delivered up their souls as missives to our Lord Jesus Christ. Salutation to DÎLÂGÎ and her children.

And on this day also died Saint SALOME, the mistress of purity and holiness, and the devotee of virginity. This holy woman came from the city of WARAB; her parents were God-fearing folk and they brought her up piously. When she grew up, a certain man betrothed her to himself, and he brought her into the state of marriage against her will, and he wished to have union with her, but straightway the power of God prevented him, and it smote him in his flesh, and he was not able to approach her. And whilst matters were thus she hid herself. And she departed by night, and was carried away by the power of God, and she continued to go about visiting all the saints, and she asked God [fol. 52*a* 1] day and night, with fasting and with prayer, to direct her into the right path. And God heard her petition, and by the Divine Will she came to DABRA LÎBÂNÔS, and took the garb of the ascetic life, that is to say the Law of the angels, through JOHN KAMÂ. And she fought many fights, which would terrify hearts, and she followed the life of the fathers with fasting and with prayers, and with every

kind of praiseworthy gift. At length she was able to work many miracles, even as it is written in the book describing her fight; and then she died on the sixth day of Genbôt. Salutation to SALOME.

And on this day also died the holy father DIONYSIUS who finished his fight by the edge of the chopper, and the Samaritan woman [PELAGIA]. Salutation to DIONYSIUS, the teacher of ISAAC.

Salutation to SÎNÔDÂ, the chief of the anchorites.

VII. GENBÔT

[fol. 52*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and apostolic father, Abbâ ATHANASIUS, the twentieth Archbishop of the city of Alexandria. This father was the son of heretical and pagan parents, and whilst he was living with the boys at school who were being taught he saw the children of the Christians performing the Ordinances of the Church as they were playing together; and those boys made some of their number priests, and some deacons, and one of them they made archbishop. And this father asked the Christian children to let him join them in the game they were playing, but they stopped him and said unto him, "Thou art a pagan, and we can have no intercourse with thee." And he said unto them, "I will become a Christian," and they rejoiced in him and they said unto him, "Thou shalt become a Christian and archbishop." Then they placed under him a seat like a throne, and they began to bow down before him. At that moment father Abbâ ALEXANDER the archbishop passed by, and when he saw the children playing together, he said unto those who were with him, "This boy will assuredly be appointed to some exalted and honourable position." When the father of this father died, this father and his mother came to Abbâ ALEXANDER, the archbishop, and he baptized them

with Christian baptism. And this father gave all his goods to the poor and needy, [fol. 52*a* 3] and he dwelt with Abbâ ALEXANDER, who taught him all the doctrine and Law of the Church, and made him a beloved son to him; and he appointed him deacon, and the gracious gift of the Holy Spirit was given unto him in a two-fold measure. And when the holy father Abbâ ALEXANDER died, [the bishops and priests] appointed this father ATHANASIUS Archbishop of the city of Alexandria. When CONSTANTINE the righteous emperor died, and his son CONSTANTINE, who was an Arian, reigned in his stead, the followers of ARIUS increased, and the emperor drove this father Abbâ ATHANASIUS from his archiepiscopate, and he placed there in his stead a certain man whose name was "GERGYÔS" (GEORGE). And this father lived in exile six years, far from his throne in the country of the West. And there was in that place a house of idols, and many men were gathered together therein, and he went into that house of idols, where many works of devils were performed. And this saint entreated our Lord Jesus Christ until he overthrew that house of idols, and converted all the men of that country, and brought them into the knowledge of God; and after this God brought him back to the city of Alexandria, and drove out GERGYÔS (GEORGE), the infidel Arian. And this father sat upon his archiepiscopal throne for six years. And the Arians went to the emperor, and made false accusations against this father, and the emperor sent a judge, who seized him and shut him up in prison, with the Archbishop of Antioch; and God sent His angel and delivered him from the prison house. After the emperor died God set in his place [fol. 52*b* 1] his son, who was orthodox, and he restored this father to his archiepiscopal throne, and this father sat for twelve years in quietness and in peace, until Saint ḳWESṬÔS died. And after him JULIAN the infidel reigned, and he searched for Abbâ ATHANASIUS, who fled from him into Upper Egypt, and lived near AKHMÎM. When God destroyed JULIAN, the infidel, the people searched for Abbâ ATHANASIUS, and when they found him not they went to the great father Abbâ ANTHONY, and he told them that ATHANASIUS was living in the city of AKHMÎM; and they

went to him, and brought him to his throne with great joy. And he lived in his archiepiscopal house in safety and in peace until he died; and the days of his office were seven and forty years. And because there had come upon this father labour and tribulation, and sorrow, and exile, he was called "Apostolic." At the time of his death he said, "If I have found grace and favour with God I will bow down before Him and ask Him to overthrow the temple of SARÂBÎL (SERAPIS)"; and after the death of this father Abbâ ATHANASIUS, the emperor sent and pulled down the temple of SARÂBÎL (SERAPIS). Salutation to ATHANASIUS.

[fol. 52*b* 2] Salutation to JOHN, whose children, like those of ABRAHAM, were more than the stars of heaven, and the sands of the sea.

VIII. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint Abbâ JOHN (ISAAC ?) of the city of SENḤÛT became a martyr. The name of the father of this holy man was MACARIUS, and the name of his mother was ḤANNÂ. As he was shepherding his father's sheep, the angel of the Lord appeared unto him, and shewed him a crown of light, and said unto him, "Why art thou sitting down? The fight is prepared, and the crowns are ready for those who will fight for the Name of Christ. And now, rise up and go to the city of ATRÎB (ATHRIBIS), and fight for the Name of our Lord Jesus Christ"; then He gave him [the salutation of peace], and departed from him. And straightway Saint Abbâ JOHN (ISAAC ?) rose up, and embraced his father and mother, and departed to the city of ATRÎB (ATHRIBIS), and he found the governor was in the bath house, and he confessed before him our Lord Jesus Christ, and proclaimed openly, "I am a Christian, and I believe on my Lord and God Jesus Christ, the Son of the Living God." And the governor handed him over to one of his

soldiers, and commanded him to entreat him kindly, [thinking] that perhaps he would change his mind, and be obedient to him; and then the governor departed to his work. And the soldier [fol. 52*b* 3] took the saint and carried him to his house, and the saint performed before him many signs and wonders, and the soldier believed on our Lord Jesus Christ. When the governor returned from his work the soldier confessed before him our Lord Jesus Christ, and received the crown of martyrdom in the kingdom of the heavens. And the governor commanded his soldiers to torture Saint JOHN (ISAAC ?) severely, with every kind of torture, and God strengthened him, and made him to endure [them]; and He sent His angel to heal his wounds and He raised him up whole and uninjured. And after this the governor sent him to the city of ANTINOË, where the governor tortured him severely, and when he was tired of doing this he commanded the soldiers to cut off his head; and they cut off his holy head with the sword, and the saint received the crown of martyrdom in the kingdom of the heavens. And Saint JOHN, who was from the city of AḲPÂḤSÎ, took the body of Saint JOHN (ISAAC ?), and swathed it for burial, and sent it to his city SENḤÛT, and all the people went out to receive it with joy and gladness, and with singing, and incense, and songs of praise, and music; and they laid it in the church, and through it many signs and wonders took place. Salutation to JOHN (ISAAC ?).

[fol. 53*a* 1] And on this day also were crowned two hundred and twenty-four men of the Company of JOHN, and LULIUS (or, SÛSÎS), and MATTHIAS (MÂTYÂN), who dwelt at SÎḤAT. Salutation to the Company of JOHN.

Salutation to DIONYSIUS, and to his children, and to his wife.

And on this day also is commemorated the ASCENSION of our Lord and God and Redeemer, Jesus Christ, in the Body which He took from us, into the heavens, wherein is His Good Father and the Holy Spirit; and this took place after He had

finished the operation of His wisdom upon earth, by His Passion, and His Death, and His Resurrection. And when forty days were ended after His Resurrection, He ascended into the heavens, seated upon the wings of the Cherubim, and the Seraphim, and the wings of the winds. And the prophecy of DAVID was fulfilled, saying, "He mounted upon the Cherubim, and did fly on the wings of the wind" (Psalm xviii, 10). And by this ASCENSION those who believed on Him understood ascension into the heavens, and into the celestial habitation; for wheresoever the head is, it is meet that the members should be also. And as the old ADAM dwelt first in the inheritance of the earth, and then in the Sheol, so also the second ADAM dwelt in the inheritance of the kingdom of the heavens, and sat down at the great right hand in the heights of the heavens. And our Lord Christ did not make His ASCENSION to follow His Resurrection immediately, in order that [fol. 53*a* 2] the heretics might not think and say that the ASCENSION was an inferior matter; but our Lord, in the operation of His wisdom, waited forty days after His Resurrection, and strengthened the faintheartedness of His disciples, and made their souls to understand His Resurrection. And the prophecy of DANIEL the prophet concerning the Resurrection of our Lord was fulfilled, saying, "I saw as it were the Son of Man coming upon the cloud of heaven until He drew near the Ancient of Days. And He gave Him authority, and sovereignty, and honour so that every nation, and people, and tongue should worship Him. And His authority is an everlasting authority, and His sovereignty unending" (Daniel vii, 13, 14), to Whom with His Good Father and the Life-giving Holy Spirit be glory for ever and ever. Amen. Salutation to Thy ASCENSION to Thy Father, Thou didst return like a warrior bringing his spoil with him. Salutation with praise, and singing, and music, to Thy ASCENSION. Salutation to the Protector of ADAM, Who, as DAVID saith, "Went up with the sound of the trumpet" (Psalm xlvii, 5).

And on this day also died the holy father Abbâ DANIEL, abbot of the desert of SCETE. This holy and just man was pure

and perfect. And when his fame was noised abroad [fol. 53*a* 3] the lady ANASTASIA came to him wearing the apparel of her exalted rank, and she became a nun, and lived in a cell near him for eight and twenty years; and no man knew that she was a woman. And this holy man saw a certain man whose name was EULOGIUS, and who worked stones for a *ḳîrâṭ* of gold each day; upon a very small portion of this he lived, and with the remainder he fed the poor and needy, and what food they left he gave to the dogs. And he never saved anything for the morrow. And when the holy man saw his good fight, and the excellence of his deeds, he asked God to give EWLHÎS (*sic*) worldly goods so that he might increase his good works and charities therewith; and then he became surety for EULOGIUS. And as EULOGIUS was working stone in the quarry, he found a deposit of stones of gold, and he took them, and departed to the city of Constantinia, where he became a great officer of the emperor; and he forsook the good trade at which he formerly worked. And when Saint Abbâ DANIEL heard about him, he went to the city of Constantinia, and he saw that EULOGIUS had become a great officer, and that he rode a horse with great pride, and that many soldiers surrounded him, and that he had abandoned his good trade. Then the saint saw a vision wherein our Lord Jesus Christ was sitting and judging men, and He commanded [His angels] to hang Saint Abbâ DANIEL, and they demanded from him the soul of EULOGIUS; and he saw how our Lady MARY entreated our Lord Jesus Christ on his behalf. And straightway the holy man awoke from his sleep, and he returned to his monastery and entreated [fol. 53*b* 1] God on behalf of EULOGIUS, that He would bring him back to his former state of poverty. And the angel of the Lord appeared unto him, and rebuked him for daring [to interfere with] God concerning His judgement of His creation. And after this the Emperor CONSTANTINE died, and another emperor reigned in his stead; and he rose up against EULOGIUS, and took away all his goods, and wanted to kill him. And EULOGIUS fled from him in order to save his life, and he came to his native city, and worked stone in the quarry as formerly. And Saint Abbâ DANIEL came back to him, and

told him how one had hanged him instead of him in the vision, and how one had demanded his soul from him. And the spirit of prophecy was upon this holy man, and God made manifest many signs and wonders through him. And when the heretics tried to make him to go forth from the True Faith he refused, and he seized the roll wherein was [written] the [unclean] Faith and tore it up; and the officer of the emperor punished him very severely. And after this when God willed to give him rest, He sent to him His angel who informed him of the time of his departure from this world; and he gathered together the monks, and commanded them, and strengthened them, and comforted them, and he died in peace. Salutation to DANIEL who gave sight to the blind when they washed in the water wherein he had bathed his feet.

And on this day also Saint [fol. 53*b* 2] MAXIMUS, the fighter, became a martyr.

IX. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the pure and holy woman, the Empress HELENA. This holy woman belonged to the people of the city of RÔḪÂ (EDESSA); her parents were Christians, and they brought her up carefully and piously, and they taught her the learning of books, and the doctrine of the Church. She was exceedingly beautiful, and the beauty of her soul (or, mind) exceeded the beauty of her body. In those days ḲÔNSĔṬÔ the King of BARÂNTYÂ (BYZANTIUM ?) came to the city of RÔḪÂ (EDESSA), and he heard the story of the virtues of this holy woman, and that she was beautiful in her person, and he sought her out and married her, and he begot by her the Emperor CONSTANTINE, the first of the Christian emperors. And she brought him up very carefully and she taught him philosophy and science. When he became emperor, HELENA saw in a dream as if one said unto her, "Go to Jerusalem and lay

bare the Cross, and the beautiful holy places"; and she told her son what she had seen. And he sent soldiers with her to Jerusalem, and she searched for the wood of the Cross, which giveth life, until she found it; and she found the two crosses whereon the two thieves were crucified. And she wished to know which was the Cross of our Lord Christ, and Saint MARK, Bishop of Jerusalem, told her that it was the Cross [fol. 53*b* 3] over the head of which was the writing which said, "This is Jesus, the King of the Jews." And then she wished to see a miracle [wrought] by it so that her heart might be glad. At that moment, by the Will of God, our Lord Jesus Christ, she had a dead man brought, and laid upon those two crosses, but the dead man did not rise up; then she had the dead man laid upon the Cross of our Redeemer, and straightway he rose up. And her faith and her joy were increased thereby. At that same time she decided to build the holy churches which are mentioned in the section for the twenty-sixth day of Maskaram, and then she gave much money to Abbâ MACARIUS so that he might build churches, and all the shrines. And she took the Honourable Cross and the nails, and returned to CONSTANTINE her son, and gave them to him, and she rejoiced; and the emperor rejoiced with a very great joy, and he embraced the Honourable Cross and honoured it exceedingly. And he made for it a case of gold, decorated with pearl-stones, and he took the nails and worked some of them into his helmet, and some of them he placed in the bridle of his horse, in order that might be fulfilled that which was written, saying, "Salvation shall be in the bridle of the king." And this saint fought a good fight, and she endowed churches and monasteries largely and provided means whereby the poor and needy were to be fed and clad; and all her days were eighty years, and she died in peace. [fol. 54*a* 1] Salutation to HELENA.

And on this day also are commemorated BAYDAR, and SYLVANUS.

X. Genbôt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day are commemorated the righteous and honourable saints, the THREE CHILDREN, ANANIAS, AZARIAS, and MISAEL. These saints were the sons of JEHOIAKIM, the King of Judah, and DANIEL was the son of their sister, and JEHOIAKIM and his sons were carried off captives to Babylon. And the king chose from among his captives young men of the sons of the children of Israel, of goodly appearance, to feed and educate, so that he might make them officers in his army, and among those whom he chose were these just men, and DANIEL, the son of their sister. Now these righteous men did not want to eat alien food, but the food which the children of Israel ate; and they asked the chief officer to give them permission not to eat food made of flesh, but to give them pottage and herbs. And the chief officer said unto them, "[If I do] I am afraid that I shall change the goodly appearance of your persons, and be destroyed by [fol. 54*a* 2] the king"; and they answered and said unto him, "Give us a trial, and if our persons remain goodly in appearance, well, and if they do not, then do what thou wishest." And then they lived upon pottage, and their faces shone, and were exceedingly goodly in appearance, by the grace of God. And the king loved them very much, and appointed them governors over all the land of Babylon. And when the king made an image of gold, he commanded all men to worship it, and when the Three Holy Children would not bow down to it, those who were envious of them laid information against them before the king. And NEBUCHADNEZZAR had them brought before him and he questioned them about it, and they confessed before him, saying, "We will not bow down to the image of gold which thou hast made." And the king was wroth, and he commanded his soldiers to cast them into a furnace (or, oven) which was heated, [and they did so]; and God sent His angel who extinguished the fire and made the flame of fire to be like cool dew at the dawn of day, after the flame had risen

to a height of nine and forty cubits, and had consumed those who were outside the furnace. And the fire did not injure the Three Holy Children in the least degree. When the king saw this he believed on the God of heaven, and he added to their honour and to the height of their position, and he promoted them in their offices. And when the tenth day of Genbôt came, and they were praying in their cell, having bowed down they delivered their souls into the hand of God. And at that moment there was a great earthquake in the city of Babylon, and NEBUCHADNEZZAR was afraid, and asked DANIEL the prophet about it, saying, "Why hath this great earthquake taken place?" And DANIEL made known to the king, saying, [fol. 54*a* 3] "It is because these Three Holy Children have died." And one came to the king...and the king sorrowed for them with a great sorrow, and he commanded [his men] to make three coffins of the bones of the rhinoceros, and they swathed the Three Children in silks and in cloths worked with gold, and they laid the saints [in the coffins] and did as the king commanded. And he also commanded [his men] to make for him a coffin of gold, so that when he died they might place his body therein, and lay it with the bodies of the saints; and even so it was [done]. And in the days of the father Abbâ THEOPHILUS, Archbishop of the city of Alexandria, they built a church in their name, and he wished to make men bring their bodies to that church, [from Babylon]; and he sent Abbâ JOHN, the Short, to make them bring their bodies. And when JOHN came into the city of Babylon he saw the rivers thereof, but there was no one at all in it; and the image of gold rested there. And the angel of the Lord brought him to the bodies of the saints, and the body of the king was lying with them; and he bowed down before the bodies of the saints. And he prayed and wept, saying, "O my holy fathers, our father Abbâ THEOPHILUS the archbishop hath built a church in your names, and he wisheth to bring your bodies into it; and he hath sent me [to effect this]." And a voice went forth from their bodies, saying, "God give thee a reward for thy labour. Say thou to the father of the Faith, Abbâ THEOPHILUS, that God hath commanded us not to let our bodies be separated

from the body of this king until the day of Judgement. But we do not wish that his labour should be wasted. Tell him to command lamps to be suspended in the church on the night [fol. 54*b* 1] of the festival of its dedication, and let the servants put no oil therein; and they shall not light [the wicks], and we will come into the church and make manifest our power therein." And when Abbâ JOHN, the Short, returned to the archbishop, he told him everything, and what they said to him, and what they commanded him to do; and the archbishop did as the Three Holy Children commanded. And on the night of the tenth day of the month of Genbôt, the saints appeared in the church, and lighted the lamps with fire. And the archbishop and those who were worthy saw the Three Holy Children going round about the church, and a very large number of sick folk were straightway healed of their sicknesses, whatsoever the sickness of each of them might be, by the Three Holy Children. Salutation to the THREE CHILDREN who on the night of the dedication of their church in Alexandria lighted the lamps, which had been hung up therein without any oil in them.

And on this day also are commemorated THECLA the martyr, and PAULA.

And on this day also died ABRAHAM, the artisan. This saint was a man from the city of MARḲYÂS (MARCIA), and from the monastery which was called the monastery of the martyr THEODORE. And the mother of the child gave him to the teacher [fol. 54*b* 2] so that he might learn the Faith of our Lord Christ; and God opened the eyes of his heart, and he learned all the Law of the Church, and began to fast and to pray. When he was nine years old, he learned the craft of the stone cutter, and he made stone bases, and water troughs (?), whereby he made much money; and he gave alms to the poor and needy. One night when he was praying, he remembered the end of the world, and of all that is therein, and he wished to become a martyr for the Name of our Lord Jesus Christ. And straightway the angel of the Lord appeared unto him,

and gave him the salutation of "Peace," and he said unto him, "Be strong and fear not, for thou shalt overcome thine enemy and shalt receive the crown of martyrdom." Then he went to the church of Saint THEODORE, and received Christian baptism, and he stood up before the picture of the saint, and he prayed for a long time, and committed himself to his care; then he departed to the governor and confessed that he was a Christian. And straightway the governor tied his hands behind his back with heavy pieces of wood attached, and then threw him out in the sun [to suffer] hunger and thirst. And at midnight our Lord appeared unto him, and gave him the promise concerning the man who should call upon his name, or celebrate his commemoration. Then the governor commanded his soldiers to cut off his head, and when they cut off his head, it flew up into the air above the people assembled there, and cried out three times, "I am a Christian"; and it went a distance of fifty cubits and fell into the river. Then they slit open his belly, and filled it with pitch, and bitumen, and boiling oil, and cast his body into a red-hot furnace, and it suffered no injury whatsoever. Then they cut the body into small pieces, and put them into a basket, and cast them into the river, and by the Will [fol. 54*b* 3] of God his body appeared at the edge of the city of ESNÂ, with its head joined thereto; and certain believing men took it, and buried it with great honour. Salutation to ABRAHAM.

And on this day also is celebrated the consecration of the church of Abbâ MÎSÂÊL (MICHAEL ?). The parents of this saint were rich Christians, and as they lacked a son they prayed to God for one, and they begot this saint; and when he grew up they taught him the Books of the Church. When his parents died, the bishop of the city took care of him. When the boy was twelve years old he remembered the end of the world, and he went to the monastery of Abbâ ISAAC, and asked the abbot to be allowed to become a monk; and after Abbâ ISAAC had tried him, and seen his holiness, he made him a monk. And the grace of the Holy Spirit descended upon him, and he devoted himself so greatly to fasting and prayer, that the light of his face was changed, and his body became like dry wood. One day he went

into the cell of Abbâ ISAAC, and when the abbot saw that his face had become like that of a dead man, he wept and said unto him, "How didst thou destroy thyself in this fashion?" And the holy Abbâ MÎSÂÊL (MICHAEL ?) said unto him, "Weep not, O my father, for God hath not forsaken me, and my strength is not exhausted by standing up; but this I will tell thee. I saw in my dream as it were envoys of the emperor coming to thee from Alexandria, [fol. 55*a* 1] and seeking for me; do not prevent them, so that they may not harm thee. And in the coming year a great famine shall take place, and lay waste the land; gather together food for thy children." And after a few [days] men came in the form of soldiers of the emperor, and they seized Abbâ ISAAC whilst seeking for MÎSÂÊL (MICHAEL ?), and when they knew which was he, they took him with them, and they left the monks sorrowing. When the famine came, and the governor [knew] that there was food in that monastery he wished to attack [the monks therein]. And Abbâ ISAAC went out in order to make entreaty to him, and immediately there came forth from the desert many soldiers with swords and drove away the governor. And whilst Abbâ ISAAC was wondering about these men, Abbâ MÎSÂÊL (MICHAEL ?) came to him, and revealed himself to him, and told him that these men were soldiers of heaven, and that the city whereto they had taken him was the heavenly Jerusalem. And then he commanded them to build a church with his money which was with the bishop; and they built a church for him in the form of his cell, and they consecrated it, as it were this day. And Abbâ MÎSÂÊL (MICHAEL ?) appeared to Abbâ ISAAC, and told him that he would die the following year, and so it happened, even according to his word. Salutation to Abbâ MÎSÂÊL (MICHAEL ?).

[fol. 55*a* 2] And on this day also three hundred and fifty-eight people were martyred with Abbâ NÔB.

And on this day also died JOHN, the patriarch. Salutation to JOHN the patriarch, who laboured at dawn, and fought at even (*i.e.* performed manual labour by day, and contended with devils during the night).

XI. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day THEOCLEIA, the wife of Saint JUSTUS, became a martyr. After the governor of the city of Alexandria had caused them to be separated from each other, even as it is written in the section for the tenth day of Yakâtît, he took Saint THEOCLEIA to the city of DHĀ (?). And when the governor of the city of Alexandria had read the letter before the governor of her city, he marvelled and said, "Why have they left their kingdom and chosen death rather than their kingdom?" And the governor urged her with many words of persuasion, and promised her great things, but she answered and said unto him, "I have left my kingdom and I will not return unto it, I am well pleased at my separation from the husband of my youth, and I am comforted for my children by the love of my Lord Jesus Christ, and what couldst thou give me [in place thereof]?" And the governor commanded his soldiers to beat her, and they beat her until [fol. 55*a* 3] the skin was stripped off her body, and after this they cast her into the prison house; and the angel of the Lord appeared unto her and healed her wounds. And when the prisoners and the other people saw her, many of them marvelled, and believed on our Lord Jesus Christ, and became martyrs. And when the time of the death of Saint THEOCLEIA drew nigh, the angel of the Lord appeared unto her, and comforted her and promised her many things. Then the governor commanded the soldiers to cut off her head with the sword, and they cut off her head with the sword and she received the crown of martyrdom in the kingdom of the heavens. And certain believing men came and gave silver to the soldiers, and they took her holy body, and swathed it for burial in costly cloths and laid it in a coffin until the end of the days of the persecution. Salutation to THEOCLEIA.

And on this day also is the commemoration of Saint PAFNÔTYÔS (PAPHNUTIUS), the bishop. This father became a monk

in his youth, in the desert of SCETE, in the monastery of Abbâ MACARIUS, and he fought a great fight and performed many works of ascetic virtue. He fasted very often, and never ate food cooked by fire, and ate only dried herbs. And he learned in the desert the knowledge of the Canon, [fol. 55*b* 1] [and] the Scriptures, and the Law of the Church, and he was appointed priest. He lived in the desert for five and thirty years, and the report of him and his righteousness was noised abroad. And Abbâ PHILOTHEUS, Archbishop of the city of Alexandria, sent and had him brought to him, and made him a bishop. When he was appointed bishop he never changed his apparel, except when he wished to officiate at the Offering, and then he wore the vestments of a priest; and when he had finished the office of the Offering he put on his sackcloth again. And his spiritual fighting and asceticism were so intense, now he followed the canon of the ascetic life all day long, that his body languished, and he prayed to God, saying, "O my Lord Jesus Christ, unto Whom praise belongeth, wilt Thou withhold Thy grace from me because of my office of bishop?" And the angel of the Lord came and said unto him, "Know thou that when thou wast in the desert thou hadst none near thee to visit thee in the time of thy sickness, and there was none to minister unto thee, and thou wast not able to find relief from thy sickness, and it was God Who removed sickness and toil from thy body. And behold, thou art now here in the world, and thou hast near thee those who can minister unto thee and visit thee; and thou canst obtain relief from thy sickness, and canst attend to thyself as thou wishest." And this father sat in his office of bishop for two and thirty years, and when the time of his death drew nigh he summoned the priests, and the chief Jews, and the deacons, and he handed over to them the sacred property of the churches, and all their possessions, and he said unto them, [fol. 55*b* 2] "Behold, know ye that I am departing to God, and ye know that I have walked in your midst in a manner which was befitting. And our Lord Jesus Christ, before Whom I am about to stand, will be witness for me, that I have not taken for myself one silver drachma of all the money which came to me to the bishop's office." And they embraced him and wept and

asked him to bless them, and not to forget to help them; and he blessed them, and said unto them, "God bless you and make you strong in the True Faith until ye draw your last breath"; and thus saying he fell asleep and died in peace. Salutation to PAFNÔTYÔS (PAPHNUTIUS), the bishop.

And on this day also became a martyr Abbâ ASHER, the teacher of BÂLÎ, as he was going down to Jerusalem in the time of WANÂG SAGAD (died A.D. 1540) the king. He worshipped before they cut off his head with the sword, and afterwards they burnt him in the fire, at the gates of Jerusalem, at the place where the foot of our Lord stood.

And on this day also died YÂRÊD, [fol. 55*b* 3] the poet and hymn writer, who was like unto the Seraphim. This man was a kinsman of Abbâ GIDEON a priest of 'AKSÛM, which city held the first church that was built in the country of Ethiopia, and in [this church] was first preached the Faith of our Lord Christ, and it was consecrated (*i.e.* dedicated) in the name of our holy Lady, the Virgin MARY, the God-bearer. When this Abbâ GIDEON began to teach the blessed YÂRÊD the Psalms of DAVID, he was unable to keep him with him for many days at a time, and then when he beat him, and made him to suffer pain, he fled into the desert and took up his abode under a tree. And he saw a worm (caterpillar ?) which was climbing up the tree, and when it had climbed up half way it fell down upon the ground; and this it did many times, because of the difficulty of climbing the tree. And when Saint YÂRÊD saw the perseverance (?) of the worm, he repented in his soul and returned to his teacher and said unto him, "Forgive me, O father, and dispose of me as thou wishest." And his teacher, a spiritual man, received him, and having asked God with tears He opened the thoughts of YÂRÊD'S understanding, and he learned in one day the Books of the Old and the New Testaments; and then he was made a deacon. Now in those days there was no singing of hymns and spiritual songs in a loud voice to well-defined tunes, but men murmured them in a low voice. And God, wishing to raise up to Himself a memorial, sent unto him three birds from

the Garden of 'ÊDÔM, and they held converse with YÂRÊD in the speech of man, and they caught him up, and took him to the heavenly Jerusalem, and there he learned the songs of the Four and Twenty Priests of heaven. And when he returned to himself, he went into the First Church in 'AKSÛM, at the third hour [fol. 56*a* 1] of the day, and he cried out with a loud voice, saying, "Hallelujah to the Father, Hallelujah to the Son, Hallelujah to the Holy Spirit." The first Hallelujah he made the foundation, and called it "Zion." In the second Hallelujah he shewed forth how MOSES carried out the work of the Tabernacle, and this he called a "Song of the heights." And when they heard the sound of his voice, the king, and the queen, and the bishop, and the priests, and the king's nobles, ran to the church, and they spent the day in listening to him. And he arranged hymns for each season of the year, for summer and winter, and spring and autumn, and for festivals and Sabbaths, and for the days of the Angels, the Prophets, the Martyrs and the Righteous, in three modes, that is to say, the first mode to be used on ordinary days, the second mode to be used on fast days and days of mourning, and the third mode to be used on the great festivals. And there were not lacking (?) in these three modes any of the sounds that are made by men, and birds, and beasts. One day whilst Saint YÂRÊD was singing by the footstool of King GABRA MAṢKAL, the king (died A.D. 1344) was so deeply absorbed [in listening to] his voice, that he drove his spear into the flat part of YÂRÊD'S foot with such force that much blood spurted out; but Saint YÂRÊD did not know of it until he had finished his song. And when the king saw this he was dismayed, and he drew his spear out of his foot, and said unto him, "Ask me what ever reward thou wishest for in return for this thy blood which hath been shed"; and Saint YÂRÊD said unto him, "Swear to me that thou wilt not refuse me." And when the king had sworn Saint YÂRÊD said unto him, "Send me away that I may become a monk." When the king heard this he was exceedingly sad, and his nobles likewise, but he was afraid to prevent him because of his oath. And when Saint YÂRÊD had gone into the church, he stood before the Tabernacle of Zion, and when he had said the prayer from

the beginning, "Holy, and honourable, and glorious, and blessed, and praised, and exalted" [fol. 56*a* 2] to the end thereof, he was raised above the ground the space of a cubit. Then he departed to the desert of the south, and he lived there in fasting and prayer; and he mortified his flesh exceedingly, and finished his strife there. And God gave him the promise concerning the man who should invoke his name or celebrate his commemoration; and he died in peace and the place of his grave in the south is not known to this day. Salutation to YÂRÊD.

And on this day also died the blessed woman ONESIMA (or, 'ARSÎMÂ). This holy woman became a nun in a house of virgins, and pretended to be mad, and during the night she afflicted herself, and tortured her flesh with fasting and prayer. And when anyone looked at her, she pretended to be asleep; and the widows hated her and reviled her. And God revealed her spiritual fight to Abbâ DANIEL, and when he arrived in the mountain of the widows he told the abbess all her virtues, and she told the widows, one by one, and from that day they treated her with honour. And, hating vain praise, she fled and went into the desert secretly, leaving behind her with one of them a writing wherein she praised them for having treated her with contumely, and there she died.

And on this day also Saint EUPHEMIA became a martyr in the reign of DIOCLETIAN. [fol. 56*a* 3] The name of her mother was THEODORIASIANA (?), and she was a God-fearing woman and a believer on our Lord Jesus Christ. And Satan urged ANTIOPATUS (?) to compel all the Christians to worship idols, and he had her, and many other Christians with her, brought to him, and he said unto her, "Sacrifice to the gods." And Saint EUPHEMIA said unto him, "I will worship my Lord Jesus Christ only, and I am strong of heart in the Holy Spirit that I may find the hope of my Father." Then was ANTIOPATUS wroth, and he commanded his soldiers to cast her under the wheels of a waggon (?), so that it might break her body and each of her members; and the angel of the Lord came from heaven and delivered her. And then he commanded them to light a

fire [and to feed it] until its flames rose up to a height of fiv and forty cubits, and to throw her into it. And she stood u in the midst of the fire and prayed, and as she prayed she wen forth from the fire uninjured; and then they cast her into th prison house until the morning. And on the following day they brought her before the Council, and the governor said unto her, "Sacrifice to the gods." And the saint laughed and said unto him, "I will not sacrifice to these dumb stones." When ANTIOPATUS heard her, he commanded the soldiers to bring four stones wherein were set instruments for flaying the saint. And then he commanded them to cast her into a tank of water wherein were savage creatures (crocodiles ?), and these creatures carried her and lifted her above the water, and set her outside the tank. And then he ordered them to [fol. 56*b* 1] place under the dust of the ground sharp stones and swords, and to make her to run backwards and forwards over them, so that she might fall down and die, but when she had run over them she remained uninjured. And then he commanded them to beat her, and to cast her into a cauldron to boil her, but she suffered no injury whatsoever. And then they gathered together wild beasts and bears, and set them at her, but the lions kissed her feet, though one savage beast in evil nature bit her foot. And a voice came from heaven, saying, "Ascend, O EUPHEMIA, and come into the holy place," and thus she finished her martyrdom. And her father PHILOPHILUS (?) and her mother came, and swathed her body for burial and buried her in a new tomb. Salutation to EUPHEMIA who finished her course through the bite of a wild beast. Salutation to the companions of EUPHEMIA, SOSTHENES, and YEḴÊṬRAS.

And on this day also became martyrs Saint SOPHIA, the mother of Saint ISIDORE (?), and his sister EUPHEMIA.

And on this day also are commemorated Abbâ BAKÎMÔS, and 'ABLADÊN (ABLANIUS), and JULIUS.

XII. GENBÔT

[fol. 56*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day God sent MICHAEL, the archangel, to HABAKKUK, the prophet, in the city of Jerusalem, as he was carrying a mess of lentils, meaning to take it to the reapers in the fields. And Saint MICHAEL seized HABAKKUK by the hair, as he was carrying the food, and he brought him to the city of Babylon forthwith, and DANIEL ate of the food. And Saint MICHAEL, the glorious angel, delivered DANIEL from the lions' den, and he brought back HABAKKUK to the land of Judea, and the food with him, and straightway he stood by the reapers. For this reason the doctors of the Church have commanded us to make a festival in honour of this glorious angel Saint MICHAEL, the archangel, on the twelfth day of the month of Genbôt. Salutation to Saint MICHAEL.

[fol. 56*b* 3] And on this day died the glorious father JOHN the Mouth of Gold. This saint was of the men of Antioch, and his father, whose name was SIFANDUS (SECUNDUS?), was one of the rich men of that city, and the name of his mother was ATHANASIA (ANTHUSA?). Both parents were exceedingly rich, and they brought up this holy son carefully and piously, and they taught him all learning and philosophy. And he went to the city of Athens and learned all the wisdom of the Athenians in the House of the Learned, and he excelled many in his knowledge and wisdom. Then he became a monk in his early years, and rejected the delights of this fleeting world. And Saint BASIL had become a monk in that monastery before him, and they became close friends, and performed many works of excellence together. When his father and his mother died, he did not take any of his property which they had left him, but he distributed it all among the poor and needy. Then he devoted himself to the career of the ascetic, and he fought a great spiritual fight. And there was in the monastery a certain just man, of restrained nature (?), a Syrian, whose name was SÎSÎKÔS, and he was a perfect monk and could see visions by the Holy Spirit. One night whilst

this man was keeping vigil and praying, he saw PETER a
JOHN the apostles come to JOHN, the Mouth of Gold, a
Saint PETER gave him keys and Saint JOHN the evangeli
gave him a Gospel, and they said unto him, "Fear not. Whon
soever thou bindest shall be bound in heaven, and whomsoeve
thou loosest shall be loosed in heaven. We know, O thou
second DANIEL, that the Holy Spirit hath taken up its abode
in thee, and we have been sent unto thee by the Great Teacher,
our Lord Jesus Christ. [fol. 57*a* 1] I am PETER unto whom
hath been given the keys of the kingdom of heaven, and behold,
I have given thee the keys of the churches which are in all the
ends of the world." And the other apostle said unto him, "I
am that JOHN who spake in the beginning of my preaching in
the Gospel, and I said, In the beginning was the Word, and that
Word was with God, and God was that Word, and that Word
is like a fiery sword against our enemies. And thou also, unto
thee it is given by God, our Lord Jesus Christ, to know that in
truth thou must bring up the nations in the True Faith." And
when that righteous man SÎSÎKÔS saw this vision, he knew
that Saint JOHN was to be appointed to be a good and faithful
shepherd. And then the grace of God descended upon Saint
JOHN, and he composed many Discourses and admonitory
Exhortations, and he interpreted the Book of the Church; now,
he interpreted the Book of the Law (Pentateuch) whilst he was
a deacon. And as Saint JOHN was praying one night, suddenly
the angel of the Lord appeared unto him in apparel as white as
snow, and when the saint saw him he was afraid, and fell upon
the ground, and was dismayed. And when the angel of the Lord
saw that he was afraid, and had fallen down, he changed his
appearance and his form became that of a man, and he said
unto him, "Rise up, and fear not, O my beloved, thou second
DANIEL." And the saint strengthened his heart, and rose up,
and said unto him, "Who art thou, my lord, for thine appear-
ance terrifieth me?" And he said unto him, "I am the angel of
the Lord, and I have been sent unto thee to strengthen thee,
and to tell thee what it is seemly for thee to do, what the Lord
my God hath commanded me. And now, [fol. 57*a* 2] be of
good courage, for thy voice shall penetrate to the ends of the

orld, and thousands of thousands shall hear thy teaching,
ıd shall come back to God, and shall be saved; and thou thy-
lf shalt become a great and strong pillar in the city of the
ingdom of the heavens. And behold, the Archbishop of the
ity of Antioch shall come unto thee, and with him shall come
ll the priests and deacons of the Church, each in his grade;
go thou with them and whatsoever he shall command thee that
do, for it is God Who hath commanded thee [to do] this, and
it is not meet for thee to transgress the commandment of God."
And after this the angel of the Lord appeared unto the archbishop,
Abbâ PHILOTHEUS, and commanded him to appoint Saint
JOHN a priest. And on the following day the archbishop came,
and with him were all the priests, and he took this father and
made him a priest against his will. And when the Archbishop
of the city of Constantinia died, the Emperor ARCADIUS sent
and brought Saint JOHN, and appointed him Archbishop of
the city of Constantinia. And he went to his archiepiscopal
office like the Apostles, and he taught the people frequently
the Life-giving Doctrine, and admonished them often, and
expounded to them the Books of the Church [and] the Old and
New Testaments. And he composed many Homilies, and he
rebuked many sinners, and was afraid neither of the emperor
nor of his high officers of state. And the Empress EUDOXIA,
the wife of ARCADIUS, was a lover of money, and she took a
garden belonging to a certain widow from her by force, to add
to the grounds of the palace. And the widow came to Saint
JOHN and told him how the Empress EUDOXIA had taken
her garden, and [fol. 57*a* 3] Saint JOHN sent to the Empress
EUDOXIA, and rebuked her, and entreated her with many
entreaties to give back to the widow her garden; but when
she refused to obey his request, he excommunicated her, and
forbade her to enter the church or to partake of the Holy
Mysteries. And fury entered her soul and she gathered together
the company of the bishops whom JOHN had excommunicated,
and cut off from their sees, because of their evil deeds and sins,
and they wrote letters, and made common cause against Saint
JOHN in order that he might be exiled, and the empress exiled
him to the Island of 'AKRÂTAÔ. When he arrived there he

found that the men of that island were heretics, and that they walked in the way of evil deeds. And Saint JOHN rebuked them, and taught them, and turned them from the path of error, and brought them into the Faith of our Lord Jesus Christ by means of the signs and miracles which he wrought before them. When HONORIUS, Emperor of Rômê, and YÔNÂKNÎDÔS (*sic*) (INNOCENT) KÔNÎFÂNYÔS, Archbishop of the city of Rômê, heard of the exile of Saint JOHN, they sorrowed exceedingly, and they sent letters to ARCADIUS, scolding him. And they said unto him, "Take heed to this wicked act which thou hast committed. If thou dost not obey us, and dost not bring back Saint JOHN from his exile, there shall certainly not be peace between us and thee from this time forward." When ARCADIUS read their letters he was exceedingly sad, and he made his wife, the Empress EUDOXIA, to stand aside. And he brought Saint JOHN from exile; and when he arrived all the [fol. 57*b* 1] people of the city of Constantinia rejoiced with an exceedingly great joy. And after a few days the Empress EUDOXIA returned, and exiled him a second time to the Island of 'AKRÂTYÂ, and he died on the Island. And when HONORIUS, the just emperor, and YÔNÂKĔNDÎNÔS (INNOCENT), the archbishop, knew that [the empress] had exiled Saint JOHN [a second time], they were exceedingly sorry, and the archbishop sent a letter to the Empress EUDOXIA, and anathematized her, and banned her from receiving the Holy Mysteries until she brought back Saint JOHN from exile. Then straightway she sent [messengers] to the Island of 'ATRÂKYÂ (*sic*) to bring back Saint JOHN from the Island, and they found that he was dead; and they took his body and brought it to the city of Constantinia. And they sent messengers to Abbâ YÔNÂKENDYÔS (*sic*) (INNOCENT), Archbishop of the city of Rômê, and informed him that Saint JOHN had died on the Island, and how they had brought his body to the city of Constantinia. And he sent a second time, and anathematized the Empress EUDOXIA, and prohibited her from receiving the Holy Mysteries, and from entering a church for eight months; but they entreated him very urgently, and he sent and removed the ban. Nevertheless God afflicted her with a very serious illness, and she gave much money to the physicians, but she was not healed of her disease until she went to the body of Saint JOHN, and bowed down before it. And she wept and entreated him to forgive her the sin which she had committed against him, and Saint Abbâ JOHN had compassion upon her, and healed her of her disease. And God made manifest very many signs and wonders through the body of this Saint Abbâ JOHN. And as concerning why Saint Abbâ JOHN [fol. 57*b* 2] was called "Mouth of Gold," it is said that he was sitting one day with the Emperor ARCADIUS, who had his nobles with him, and the Emperor ARCADIUS said unto my father Abbâ JOHN, "I want to ask thee to explain to me a passage which hath been in my mind for many days. It is this: Why doth JOHN the evangelist say in the Holy Gospel, that JOSEPH did not know our holy Lady the Virgin MARY, until she had brought forth her first-born Son; did he know her as men usually know women?" And Saint JOHN answered him, saying, "It is not thus, O Emperor, but when our Lord Jesus Christ was in the womb of our holy Lady the Virgin MARY, she used to change her appearance day by day, and at one time her person used to shine with great light, and JOSEPH did not know her understanding until she brought forth our Redeemer Christ. When she had brought forth our Lord and Redeemer Jesus Christ he knew the appearance of her person." And there was in the emperor's chamber a picture of our holy Lady, the Virgin MARY, the God-bearer, which was painted in gold, and a voice came forth from it, saying, "Thou hast well said, O JOHN, thou Tongue of Gold"; and when the emperor, and his nobles, and the officers of his army heard this, they marvelled exceedingly and praised God. And thereupon the emperor gave the command, and one brought a skilled worker in metals, and he made a tongue of gold for the holy and honoured JOHN, and he hung it by the [fol. 57*b* 3] picture of our holy Lady, the Virgin MARY, the God-bearer, so that it might be a sign for everyone to see. And the emperor commanded that men should call Saint JOHN "Tongue of Gold," and because of this Saint JOHN is called "Tongue of Gold" to this very day. Salutation to JOHN who preferred exile to partaking the Offering with an empress who loved violence.

Salutation to the companion of Jesus and His Passion, whose name was ÎSAKÔS.

And on this day also appeared in mid-heaven, the CROSS OF LIGHT above Golgotha, in the city of Jerusalem, when the holy father Abbâ CYRIL was appointed Bishop of Jerusalem, in the days of the kingdom of CONSTANTINE the Less, the son of CONSTANTINE the Great. And it appeared at the sixth hour of the day, and it remained steadily in its position, and its light outshone the light of the sun, and it continued to be visible until the ninth hour; and everyone came from every country to see it. And Abbâ CYRIL sent a letter to the Emperor CONSTANTINE, saying, "Know, O emperor, that in the days of thy glorious father, CONSTANTINE the Just, a cross appeared, [fol. 58*a* 1] which was like unto the stars of heaven, and in thy days also, O emperor, there hath appeared a cross of light above CRANIUM (*i.e.* Golgotha), and the light thereof outshineth the sun, and it extendeth as far as the holy tomb of our Lord Jesus Christ, and as far as the Mount of Olives." And he said [also] in this letter, "Beware, O emperor, of the Faith of the wicked ARIUS, and trust not, and receive not, any of those who believe in his wicked Faith." And Saint Abbâ CYRIL made a great festival on the day whereon this glorious cross appeared, and he ordained that the festival should be kept on this day, and it is meet for us [to keep it]. And he wrote it in the Exposition of Jerusalem, and similarly all Christian people everywhere have written it down, and they keep the festival this day, even as we always keep the festival of the Honourable Cross. For it is our salvation, and it is [our] armour against all our enemies, both those which are secret and those which are visible, provided that we take refuge therein in True Faith. Salutation I cry with perpetual voice to the CROSS which appeared this day above Golgotha.

And on this day also are commemorated the martyrs MÎNÂS, the deacon, and STEPHEN.

[fol. 58*a* 2] And on this day also died JARED, the son of

MAHALALEEL. After he had lived one hundred and sixty-two years, he begot ENOCH; and his days were nine hundred and sixty and two years. He died on Friday at the third hour.

And on this day also took place the translation of the body of the glorious father, and teacher of the world, and head of all the monks, our father Abbâ TAKLA HAYMÂNÔT, the equal of the angels, and the apostles, and the martyrs; and the cause of its translation was thus. When the period of time had expired which God announced to him, saying, "After six and fifty years they shall translate thy body from thy cave to the shrine which they shall build for thee," forthwith signs and wonders took place, and the blind [were made] to see, and the lame walked. These things happened in the days of Abbâ HEZEKIAH, the inheritor of his throne, and the day was the twelfth of Genbôt. Salutation to TAKLA HAYMÂNÔT, for when a blind woman, who held in her hand a bread-cake of the festival of his commemoration, touched her eyes therewith, she was able to see the light.

XIII. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, the ascetic, and fighter, and wise man ARSENIUS. This saint was of the men of Rômê, [fol. 58*a* 3] and he belonged to a rich and noble family, and [his parents] taught him the doctrine of the Church, and they made him a deacon. And after this he went to the city of Athens, and he studied and learned philosophy, and astronomy, and all the paths of the sun, and the moon, and the stars, and their times; and he became exceedingly learned, and he excelled many of the philosophers and sages of his day. He was perfect in the wisdom of the Greeks, and in Christian learning, and in the practice and teaching of divine excellences. And when THEODOSIUS the Great was reigning over the country of Rômyâ, he sought for a good and wise man to teach his sons HONORIUS

and ARCADIUS. And they took this saint to the Emperor THEODOSIUS, and he had him brought into his presence, and he asked him to teach his sons. And then the emperor brought his two sons HONORIUS and ARCADIUS into his royal abode, and Saint ARSENIUS taught them, and corrected (or, admonished) them, as was fitting, and since he devoted much exertion and toil to teaching them, he inflicted on them severe and painful beatings. When the Emperor THEODOSIUS their father was dead, his son HONORIUS reigned over the city of Rômê, and ARCADIUS reigned over the city of Constantinia. And God put fear of them into the heart of this saint, because he used to beat them when he was teaching them, and for this reason God stirred him up to go forth from the world, and to become a lighted lamp to lighten all those who wished for the salvation of their souls. And whilst he was thinking in his heart what he should do, behold a voice came unto him from God, saying, "ARSENIUS, ARSENIUS, ARSENIUS, go forth [fol. 58*b* 1] from this world and thou shalt be saved." When he heard this voice, he did not tarry, but he rose up forthwith, and changed his apparel and came to the city of Alexandria. Thence he departed into the desert of SCETE, to the monastery of Saint Abbâ MACARIUS, and he fought a great fight with fasting and prayer, and long and frequent vigils, and in addition to these ascetic virtues he [learned to] keep silence. One day, when a man questioned him about his keeping silence, he answered, and said unto him, "Many times when I have spoken I have been sorry and repented, but on no day did I ever repent because I had kept silence." And this saint was humble and meek, both inwardly and outwardly, and he was always doing the work of God; and he never ceased to work with his hands, and he wept and gave away in alms whatever was left to him. And he composed many admonitory Discourses which were profitable to him that wished for the salvation of his soul. And when he went into the church he hid himself behind a pillar, so that men might not see him, and this saint worked many signs and wonders. And God revealed to him signs and wonders, and on many occasions the contendings of many men. The appearance of this saint was good, and his limbs were

strong, and his face was bright and very cheerful, and his beard was long and reached to the hem of his garment; but by reason of his weeping and his asceticism his eyelashes were wanting. This saint was tall in stature, but he became bowed by reason of his age; all the days of his life were one hundred and five years. Of these he passed forty years in the city of Rômê and forty years in the desert of SCETE of Saint Abbâ MACARIUS, and in the monastery of MĔSR (CAIRO) twenty years, and in the monasteries of the city of [fol. 58*b* 2] Alexandria three years, and he returned to the monastery of MĔSR (CAIRO), and lived there two years. After this he died in peace. Salutation to ARSENIUS.

XIV. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ PACHOMIUS, the father who was the companion of the beings of the Spirit. This holy man became a monk in his youth with Saint Abbâ BALÂMÔN, and he lived in submission to him for many years, and he performed with great success all the labours of the ascetic life. After this the angel of the Lord appeared unto him, and commanded him to gather together to him and to form a company of monks who would live with him in common, like the Apostles. And very many men gathered together to him, and he built for them many monasteries, and he ordered for each one of them the same course of manual labour, and the same kind of food. And he drew up for them a set of rules (Canon) which they were to observe at their times of prayer, and at their times of eating, and he was the abbot of them all. And he appointed an abbot, who was to be under his authority, over each of the monasteries, and he used to go round and visit all the monasteries from the boundary of ĔSWÂN (ASWÂN), and ĔTFÛ (EDFÛ), and AKMÎM, and DÛNÂS, all over Upper Egypt, and in the north [he visited] all the communities of northern monks who were affiliated to his monasteries. [fol.

58*b* 3] And this father would never permit any of his sons to be made priests for the sake of the vainglory of this world, so that there might not be any enmity among them, but each monastery had a priest from outside the community to consecrate the Offering, and to administer the Sacrament. When the apostolic father Abbâ ATHANASIUS went up into Upper Egypt, he wanted to appoint this holy father priest, but he fled from the suggestion. And Saint Abbâ ATHANASIUS said unto his sons, "Say ye to your father, O thou who hast built thy house upon a rock which will not totter, and hast fled from vain praise, blessed art thou and blessed are thy sons." And this saint once wished to see Sheol, and the angel of the Lord caught him up, and carried him away and shewed him each of the abodes of the saints, and he shewed him likewise the places of punishment in Sheol. And this father continued to be abbot of the community for forty years, and he made them strong, and laid down rules for them, and a Canon, and he made his disciple THEODORE abbot over them; and after this he died in peace. Salutation to Abbâ PACHOMIUS and to each of his sons.

And on this day also became a martyr SYMMACHUS, of the city of FARMÂ, in the days of BÛLÂMÎS, governor of MĔSR (CAIRO). This holy man was a weaver of linen apparel, and costly, fine linen napkins, and [fol. 59*a* 1] he had [two] friends, THEODORE and KÎKÔS. And when he heard that BÛLÂMÎS, the governor, had arrived, and that he was punishing the Christians, this holy man began to teach his companions, and to admonish them to abandon the glory of this fleeting world. Then he embraced them and went out to the town of BAKRÛZ, which was near the town of DEMÊRÂ, and he came to the governor and found him torturing a woman, whom they cast into a fiery furnace and she became a martyr; and after this the fiery furnace became like cool dew. And this holy man was looking on at this, and afterward, he drew nigh unto the governor, and confessed our Lord and Redeemer Jesus Christ, and the governor tortured him severely. Now at that time he was sixteen years of age. Next, the governor hung him

up, and he threw him on the wheel, and he crushed his feet, and blood dripped from his body in great quantity; and some of the blood splashed on the eyes of a certain blind maiden, and she was able to see forthwith. Then the governor hung him upon a tree, and the saint prayed many prayers to our Lord Jesus Christ, and made supplication to Him. And the governor commanded them to cut off the head of the saint, and the headsman drew his sword, and wanted to cut off his head with his sword, but his strength failed him, and he was unable to cut off the saint's head. And the same thing happened when a second headsman tried, and a third headsman also, even to the tenth headsman, for the strength of all the ten failed them, and they fell down on the ground. And after this they tied a rope round the neck of Saint Abbâ SYMMACHUS, the martyr, and they dragged him up to the top of a high mountain, and he delivered up his soul into the hand of God, and he received the incorruptible crown of martyrdom [fol. 59*a* 2] in the kingdom of the heavens. And there was among the four soldiers one who was deaf and dumb, and as soon as he saw the body of the saint, he heard with his ears and his tongue spake. And believing men came from the city of ĔDKÛ, and they took away the body of Saint Abbâ SYMMACHUS, and many signs and wonders took place through it, and great healings. And the governor BÎLÂMÎS (*sic*) was afraid and fled. And men gathered together from the double town DĔMÊRTÂYN, and consoled the kinsfolk of Saint Abbâ SYMMACHUS the martyr. And when the pagans of the city saw the signs and wonders which were revealed through him, they believed and were baptized with Christian baptism, and became martyrs; and they were in number sixteen hundred and fifty men and women and children. And the kinsfolk of the saint came and carried away his body to the city BARMÛN with great honour, and the governor of the city of BARMÛN swathed it for burial in costly cloths at his own expense; and they built a beautiful church for the saint and laid the body of Abbâ SYMMACHUS in it. Salutation to SYMMACHUS, and salutation to the great company of men and women who were martyred with him.

XV. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became a martyr Saint SIMON ZELOTES, the apostle; now he it was who was called "NATHANIEL." This saint was from Cana of Galilee, and he was learned in the Law of the Tôrâh, and in the Books of the Prophets, [fol. 59*a* 3] and he had in him zeal and was therefore called "ZELOTES," and he was just and pure in the Faith, and he accepted the person of no man. And it was because of this that when PHILIP said unto him, "Behold, we have found our Lord Christ, concerning Whom MOSES the prophet wrote, Jesus, the son of JOSEPH, from Nazareth," he would not agree with him, but said unto him, "Can any good thing come out of Nazareth?" And PHILIP said unto him, "Come and see," and when he came, our Lord said unto him, "This is an Israelite in whose heart there is no deceit." But SIMON did not incline to praise, and he demanded from Him a reason for His praise, and he said unto our Lord, "Where didst Thou know me?" And our Lord answered and said unto him, "Before PHILIP called thee, when thou wast under the fig tree I saw thee." And SIMON knew that in truth our Lord knew the things which were hidden, and he said unto Him, "My Lord and my God." And SIMON did not set himself in opposition to Christ, like the chiefs of the Jews, who although they saw and heard what was great and stupendous, did not obey and submit to the righteous man. Now it is said concerning this saint, that when he was a young man he had a quarrel with another young man, a Gentile, in the desert, and that SIMON smote him a blow, and killed him straightway, and that he buried him under a fig tree which he had in his house, and no one knew about it except our Saviour. And it is also said concerning him that at the time of the slaughter of the babes [by HEROD], his mother hid him in the market (or, *bazâr*), and hung him up in a tree which was in her house, and that she used to take him down and give him suck, and then hang him up again; and she continued to do this until the persecution of HEROD died down. And she told him nothing whatsoever about this until he was fully grown up, and he never told any man what had happened unto him; and when [our Redeemer] revealed unto him [fol. 59*b* 1] the salvation which came to him by a miracle, SIMON knew that He was the Son of God in truth, and that He knew hidden things and was informed about everything. And straightway he bowed before our Redeemer, and was obedient unto Him, and followed him from that day, and became one of the Twelve Apostles. And having received the gift of the Holy Spirit, the Paraclete, he talked the languages of all countries, and he knew divine mysteries. And he came to the town of KUERJA, and to the country of EL-BEJAḤ, where he entered into the darkness of the infidels, and lighted a portion thereof. And he converted many of the wise men and fools, and lighted them with the light of Christian baptism, and he made those who had been aforetime like ravening wolves to become like sheep. And he went to the city of the infidels, and to many [other] cities, and he went into the Island of BARÂNṬYÂ, and preached therein. And the infidels seized him in every place, and they entreated him evilly, and tortured him severely with divers kinds of tortures. And God added to his power and strength when being tortured, and God performed great signs and wonders, and [as examples] of them he raised the dead, and [healed] those whose bones were decayed and dried up; and they asked him to baptize them with Christian baptism, and he baptized them. And he lived for many years after this, and he healed a leper at the time when he baptized him with Christian baptism. And after this the infidels seized him, and hung him up on a tree, and he received the perfect and glorious crown of martyrdom in the kingdom of the heavens. Salutation to NATHANIEL.

[fol. 59*b* 2] And on this day also four hundred (*sic*) people became martyrs in the city of DENDERAH, in Upper Egypt. Towards the end of his reign DIOCLETIAN tortured them with divers severe tortures, and then they became martyrs through having their heads cut off.

And on this day also are commemorated MÎNÂS, the deacon, and anchorite, and Abbâ HOR, and BAKLAWÂYÂ (?) (or, KALANṬEYÂ) the martyrs, and ḲAṬÎNÔS, and his wife, of the company of ISIDORE (?). Salutation to the four hundred soldiers who became martyrs in the city of BANDARÂ (*sic*).

Salutation to NĔWÂYA KRĔSTÔS.

XVI. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died JESUS SÎRÂK, the son of SÎRÂK, the son of [fol. 59*b* 3] ELEAZAR of Jerusalem, who poured forth wisdom from his heart. He saith in the beginning of his prophecy, "The sands of the sea, and the drops of the rain, and the days of the world, who can number them? The height of heaven, the breadth of the earth, and the depth of the abyss, and of wisdom, who can estimate them?" He speaketh concerning the unity of our Lord Christ with His Father. "The understanding of Wisdom is before the creation of the world. The root of wisdom unto whom hath it been revealed? And who hath known her counsel? Wisdom is one, and the awe of her is exceedingly great, and she sitteth upon the throne of God." And again Wisdom saith, "I went forth from the mouth of the Most High, and like a mist I covered the earth. I have my abode in the heavens, and my seat is above the pillar of cloud. I go round about by myself to the ends of the heavens, and I walk through the depth of the abyss, and even above the waters of the sea seeking for rest." And again he saith concerning the coming down of our Lord Christ, "The Lord said unto me, to JACOB, 'dwell,' and to Israel, 'inherit.'" He saith concerning the death of our Lord Christ, and concerning the destruction of the Jews who rejoiced in the destruction of the righteous man, "They shall be snared with nets, and they shall be melted without death coming to them." And he saith concerning repentance, and the return to sin, "What profiteth the man who

toucheth [foulness] after he hath washed?" And he saith concerning the building of the Church and the new nation, "Have mercy, O Lord, upon the people who are called by Thy Name, and make Thyself to be like unto a blessing to Israel, and have mercy upon the city of Thy holiness, and upon Jerusalem, the city which is known to Thee, and fill Zion with the blessing of Thy voice." He saith concerning those who appoint the six steps [fol. 60*a* 1] [the text of this passage is corrupt], "Pray to Christ, to the Most High, that He may make straight thy path in righteousness." He saith concerning the righteous, "Hearken ye children of the righteous, and put forth leaves, and as the flower blossometh under the dew of the desert, so do ye blossom, and like the odour of frankincense, even so let your odour be sweet." He speaketh reminding us of the work of God, the holy and mighty One in heaven, and of the appearance of the heavens and the glory thereof, saying, "He maketh the sun to rise and maketh visible the light, and in the noon-day he drieth up the sea. Who can stand against His flame which is like unto that of a blazing furnace that belcheth flame, and the height of the sun's power burneth up the mountains. A flame of fire breatheth forth from Him. And the moon is a sign to the country. By it days are divided, it is a mark whereby festivals are known (or, determined)." And concerning the stars he saith, "They are the ornaments of heaven, and the glory of the stars illumineth the earth. They are in the midst of God's heaven, and they travel on their appointed ways by the voice of His Holiness, they go not astray and they never depart from their proper stations." And concerning the rainbow he saith, "I have seen His bow, and have blessed its Creator; its splendour is beautiful, and His hand hath given it its circular form." And concerning the snow and the lightning he saith, "By His command the snow falleth, the lightning hasteneth at His voice, and it flieth through the clouds like the birds. By His command the east wind bloweth, and the voice of His thunder terrifieth the earth, and the storm of the west wind bendeth souls, and the snow which covereth up the heavens, as with a garment of iron, is broken up into particles, which are like unto sharp splinters of crystal." And concerning the rain he saith, "When

the rain descendeth the dust rejoiceth, and by the voice of His [fol. 60*a* 2] counsel He drieth up the abyss." And he praiseth the Fathers, [mentioning] their various gifts: ENOCH how he pleased God, NOAH how he found righteousness, ABRAHAM the believer, and ISAAC, how he was given unto him as a blessing which should benefit all the children of men, and JACOB, how his blessing appeared, and how he begot twelve nations, and how they were loved by God and man; and MOSES, of blessed memory, the glory of the saints; the similitude of AARON his brother, how he established the everlasting Laws and how he made everyone to boast himself in the apparel of holiness and the...of gold; and PHINEHAS, the son of ELEAZAR in his three-fold honour; and JOSHUA, the son of NUN, who made the people of Israel to inherit their land, and to be glorious when he lifted up his hand; and SAMUEL, how greatly beloved he was of God; and NATHAN, how he prophesied in the days of DAVID; and he praises DAVID, how he slew the giant in his youth; and his son SOLOMON, how he reigned in the days of peace and lived in a wide space; and he praises ELIJAH, how he raised the dead, and brought down fire from heaven, and how he went up to heaven in a flame of fire, with horses of fire; and ELISHA, how the enemy did not terrify him in his days, and how he raised up two dead people, one during his life and one after his death; and HEZEKIAH, how he fortified his city, and how he slew the armies of Persia, and how he made those who mourned for Zion to rejoice, and removed all uncleanness and sin; and JEREMIAH, how he was holy from his mother's womb; and EZEKIEL, how he saw the glory of God; and ZERÛBÂBÊL, how he was a sign on [fol. 60*a* 3] the arm; and the Twelve Prophets, how he made their bones to germinate in their places; and YÔSÊ'A and NEHEMIAH, how they honoured and raised up the fallen walls; and JOSEPH, how there was no man born who was like unto him; and SHEM and SETH, how they were honoured by the children of men; and ADAM, how he reigned over all creation; and SIMON, the son of the priest, how he built the Temple in his day, and how he was praised on the return of the people. And he said in sealing (*i.e.* finishing) his book, "Bless ye the God of All, Who

doeth great things everywhere, and Who maketh long our days from the womb." And thus saying, he died. Salutation to SÎRÂK, the son of ELEAZAR of Jerusalem.

And on this day also is commemorated Saint JOHN the evangelist, and his preaching in the country of Asia and to the Ephesians, and in all the cities which are round about it, and his escape from the affliction of drowning in the sea, and from the evil men who worshipped idols. And he turned all the people from their infidelity, and brought them to the knowledge of God, and he delivered them from the error of Satan by his teaching and by the signs which God wrought by his hands. When he was old he wrote to them the Gospel of his preaching, and the Holy Spirit moved him until he wrote down what the three [other] evangelists had left out, for reasons which they knew. And he spake concerning the Being [fol. 60*b* 1] of the Son, and His Incarnation, and His miracles which, as he saith in the Gospel, were innumerable. And then he went up into heaven and saw the hosts of heaven, and the ordering thereof, and he heard their praising [of God]. And this saint wrote a book which he called "Abûḳalamsîs" (*i.e.* the Apocalypse). Now the Egyptians have ordained this festival in commemoration of his preaching, and as with his preaching, so there took place on this day the consecration of the church in the city of Alexandria. Salutation to the translation of thy body to the city of Alexandria. Thou didst enter thy grave, O JOHN, but didst hide thyself and disappear through the might of marvellous power, and only thine apparel was left [in it] as a memorial. Salutation to JOHN, who became a pilgrim for righteousness' sake, and did live with the poor in the outer courts of the houses.

On this day also are commemorated the bishops who were martyred, and YĔMĔN who was the son of JOSEPH. [Omitted in the Bodleian MS.]

XVII. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 60*b* 2] On this day died the great Saint EPIPHANIUS, Bishop of Cyprus. This holy man came from a village which was near BÊTH GABRIEL, and his parents were Jews, and they walked in the Law of MOSES; now they were poor, for the father of this saint was a slave, but they were righteous. And the father of this saint died and left him and one daughter, and their mother brought them up in the Law of MOSES. And his father left him a donkey, which was a very poor animal, and his mother advised Saint EPIPHANIUS to sell this donkey, and with the price thereof to obtain some rest and relief in his wretched life. And as the saint was journeying along with the donkey, he met a certain man who was a Christian, and a just man, and whose name was PHILOTHEUS; and he stopped and talked with EPIPHANIUS and wanted to buy that donkey from him. And at that moment the donkey kicked EPIPHANIUS in his stomach, and he fell down on the ground, and was very near death, but Saint PHILOTHEUS made the sign of the Cross over the stomach of Saint EPIPHANIUS, saying, "In the Name of the Father and the Son and the Holy Ghost," and Saint EPIPHANIUS was cured of his pain forthwith, and he rose up as if he had never suffered any pain whatsoever. And then Saint PHILOTHEUS cried out over that donkey, saying, "In the Name of our Lord Jesus Christ Who was crucified thou shalt die"; and the donkey fell down and died forthwith. And when Saint EPIPHANIUS saw these two miracles, he said unto Saint PHILOTHEUS, [fol. 60*b* 3] "Who was this Jesus Who was crucified, and in Whose Name thou didst perform this miracle?" And PHILOTHEUS answered and said unto him, "This Jesus was the Son of God, Whom the Jews crucified in Jerusalem"; and this word remained in the heart of Saint EPIPHANIUS. And in those days there was a certain rich Jew who took Saint EPIPHANIUS into his house, and brought him up and taught him the Law of MOSES. And

when death drew nigh to that Jew, he had no heirs, and he made Saint EPIPHANIUS heir of all his possessions, and he learned all the Jewish doctrine and the Law of MOSES. And one day he met a certain righteous and learned monk, whose name was LUCIANUS, and he was a teacher, and the grace of God was upon him, and he walked with him on the road. And as they were journeying together on the road, a certain poor man met them and he asked the monk to give him alms, and as the monk had no money with him to give him, he took off the hair cloak which he was wearing and gave it to him. And when the poor man took it Saint EPIPHANIUS saw that white apparel came down from heaven upon the monk; and he marvelled at this and he bowed down at the feet of the monk, and he asked him, saying, "Who art thou? What is thy Faith?" And the monk made known to him that he was a Christian; and Saint EPIPHANIUS asked him to make him a Christian. And the monk took EPIPHANIUS and brought him to the bishop, who baptized him with Christian baptism, and taught him the Law of the Christian Faith. And Saint EPIPHANIUS said unto him, "I wish to become a monk," and the bishop said unto him, "Thou hast many goods and possessions; it is not necessary for thee to become a monk." And Saint EPIPHANIUS went [fol. 61*a* 1] and brought his sister, and the bishop baptized her with Christian baptism. And he gave of his possessions to the poor and the needy, and to the widows and the orphans, and to the churches, and he purchased very many books. Then he became a monk, and his sister became a nun, in the monastery of that monk whose name was JULIUS, and who was the cause of his being baptized; now at that time he was in his days sixteen years old. And he found in that monastery Saint HILARION the Great, who although young in days was an old man in the spiritual fight, and he received Saint EPIPHANIUS, and taught him the path of the ascetic life, and the doctrine of Christian Law. And the grace of God dwelt upon him, and HILARION made him strong in all the Law of the Church, and in the path of the ascetic life in a few days, and then Saint EPIPHANIUS became perfect in the spiritual fight. And he performed great miracles, and raised the dead, and cast

out Satans from men, and he made fountains of water to appear in dry places where there was no water, and on many occasions he made rain to fall; and the report of him and of his virtues, and of his knowledge, was noised abroad. And many men from among the Jews came to him, to dispute with him, and he shewed them their error, and they believed through him, and he baptized them with Christian baptism; and he likewise converted very many of the philosophers and the Greeks, and brought them into the Faith of our Lord Jesus Christ. And Saint HILARION, his teacher, prophesied concerning him and said that he would be made bishop of the city of Cyprus, and he commanded him to go to the city of Cyprus, and to dwell there in a certain place wherein he ordered him to abide. And he said unto him, "They will seek thee to make thee bishop, [fol. 61*a* 2] for it is the Will of God." And Saint EPIPHANIUS departed to Cyprus, and he dwelt in the place wherein his teacher HILARION had ordered him to dwell. Now at the time when the Bishop of Cyprus died, Saint EPIPHANIUS came into the city to buy food, and he had two monks with him. And there was in that city an aged bishop, a righteous man, and our Lord Jesus Christ spake unto him, saying, "Go to the market and thou shalt meet a monk with two bunches of grapes in his hand which he is going to buy, and his name is 'EPIPHANIUS'; make him Bishop of Cyprus, for he is suitable for this office." And the aged bishop rose and went to the market, and he found Saint EPIPHANIUS, and there were two bunches of grapes in his hand, and there were two monks with him, and he asked him his name, and he answered and said unto him, "My name is EPIPHANIUS." And the aged bishop said unto him, "Cast these grapes from thy hands." And Saint EPIPHANIUS knew that the prophecy of Abbâ HILARION his teacher was fulfilled, and he cast the grapes down, and he went with him to the church. And the bishop made him a deacon, and three days later he made him a priest, and on the seventh day he made him a bishop. After this that aged bishop wished to gladden the heart of Bishop EPIPHANIUS, and he told the people and made them to understand concerning the vision which he had seen concerning him, and they rejoiced in him with great joy.

And this Saint EPIPHANIUS followed a right course of action in his diocese, which was well-pleasing to God, and he wrote many Discourses (or, Homilies) [fol. 61*a* 3] and many books wherein will be found profitable doctrine. When he heard of a man in whom there was no mercy, he used to rebuke him and teach him frequently until he changed his nature and became merciful. And when this Saint EPIPHANIUS heard that Abbâ JOHN, Bishop of the city of Jerusalem, was a man without pity, he made an excuse, and borrowed from him the gold and silver vessels which he used at his table and out of which he ate, and Abbâ JOHN gave them to him, and Saint EPIPHANIUS sold them, and gave [the price of] them to the poor and needy. And when Abbâ JOHN asked him for them and he would not give back any of them, he seized Saint EPIPHANIUS by the hem of his garment, in the Church of the Sepulchre of our Lord Jesus Christ. And Saint EPIPHANIUS prayed to God, and He made blind the eyes of Abbâ JOHN forthwith. And his eyes being blind, Abbâ JOHN begged and prayed him with tears to teach him, and to open his eyes, and Saint EPIPHANIUS prayed and entreated God on his behalf, and God opened one of them. And then EPIPHANIUS told Abbâ JOHN how he had sold the vessels of his table, and how he had given [the price of] them to the poor. And the Empress EUDOXIA having sent a message to Saint EPIPHANIUS to come to her, and to help her to break and to drive out Saint JOHN, the Mouth of Gold, he went to the city of Constantinia wishing to make peace between them; but the empress would not listen to him, and she would not submit to Saint EPIPHANIUS in respect of Saint JOHN, the Mouth of Gold. And the empress answered and said unto Saint EPIPHANIUS, [fol. 61*b* 1] "If I cannot cast down JOHN, the Mouth of Gold, from his office, I will open the houses of idols and shut the churches"; and Saint EPIPHANIUS went forth from her presence sad and sorrowful, and wondering what he should do. And the servants of the empress made it known in the city of Constantinia, saying, "Behold, EPIPHANIUS hath deposed JOHN, the Mouth of Gold." When Saint JOHN heard this report he sent a letter unto Saint EPIPHANIUS, saying, "Why hast thou done this unjust thing against me; know thou

out Satans from men, and he made fountains of water to appear in dry places where there was no water, and on many occasions he made rain to fall; and the report of him and of his virtues, and of his knowledge, was noised abroad. And many men from among the Jews came to him, to dispute with him, and he shewed them their error, and they believed through him, and he baptized them with Christian baptism; and he likewise converted very many of the philosophers and the Greeks, and brought them into the Faith of our Lord Jesus Christ. And Saint HILARION, his teacher, prophesied concerning him and said that he would be made bishop of the city of Cyprus, and he commanded him to go to the city of Cyprus, and to dwell there in a certain place wherein he ordered him to abide. And he said unto him, "They will seek thee to make thee bishop, [fol. 61*a* 2] for it is the Will of God." And Saint EPIPHANIUS departed to Cyprus, and he dwelt in the place wherein his teacher HILARION had ordered him to dwell. Now at the time when the Bishop of Cyprus died, Saint EPIPHANIUS came into the city to buy food, and he had two monks with him. And there was in that city an aged bishop, a righteous man, and our Lord Jesus Christ spake unto him, saying, "Go to the market and thou shalt meet a monk with two bunches of grapes in his hand which he is going to buy, and his name is 'EPIPHANIUS'; make him Bishop of Cyprus, for he is suitable for this office." And the aged bishop rose and went to the market, and he found Saint EPIPHANIUS, and there were two bunches of grapes in his hand, and there were two monks with him, and he asked him his name, and he answered and said unto him, "My name is EPIPHANIUS." And the aged bishop said unto him, "Cast these grapes from thy hands." And Saint EPIPHANIUS knew that the prophecy of Abbâ HILARION his teacher was fulfilled, and he cast the grapes down, and he went with him to the church. And the bishop made him a deacon, and three days later he made him a priest, and on the seventh day he made him a bishop. After this that aged bishop wished to gladden the heart of Bishop EPIPHANIUS, and he told the people and made them to understand concerning the vision which he had seen concerning him, and they rejoiced in him with great joy.

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that thou shalt never reach the throne of thy diocese?" And Saint EPIPHANIUS sent a reply to his letter, saying, "I have written nothing concerning thee, and I am not in agreement with the empress against thee, and as for thyself thou shalt [not] return from exile." After this Saint EPIPHANIUS wanted to return to the throne of his diocese, and he went forth from the city of Constantinia to depart to the city of Cyprus, and God willed to make him to die on the ship before he reached the throne of his diocese, even as God had revealed to JOHN, the Mouth of Gold; and JOHN, the Mouth of Gold, also died on his journey, even as He had made EPIPHANIUS to see. And the saint knew the time of his death, and he rose up and prayed, and he gave his disciples commands and informed them that they should become bishops, and after that he embraced them, and he lay down and died in peace. Salutation to [fol. 61*b* 2] EPIPHANIUS. Salutation to Abbâ LUCIANUS, Bishop of DÊGNÔ.

XVIII. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the HOLY SPIRIT descended upon the Apostles, fifty days after the Ascension of our Lord Jesus Christ into heaven, even as He promised them, saying, "I will send unto you another Paraclete, Who shall come from the Father. Wait ye and remain in Jerusalem until ye receive the promise of the Father." And again He said unto them, "When the Spirit of righteousness cometh, He will guide you in all righteousness." And Saint PETER, who was chief with our Lord Christ, said unto them, "The Lord hath promised to send unto us the Paraclete, Who is the Holy Spirit, and He will make us to understand what it is meet for us to hear and to do." And behold, they heard the sound of a storm wind, and they smelled a sweet smell, the like of which they knew not in all the world, and there appeared among them, as it were, tongues of fire, which came down upon each one of them, and each began to

speak with a new tongue; and they fasted for forty days and gave thanks unto Him. And it is also said in the Acts of the Apostles, that when the days of Pentecost were ended, and whilst they were [fol. 61*b* 3] all together in one place, suddenly there came from heaven the sound of the Holy Spirit, and it filled the chamber wherein they were gathered together; and there appeared as it were tongues of fire, and [one tongue] rested on each of them. And they were filled with the spirit of power, and they all began to speak the tongues of all countries, each a different tongue, according as the Holy Spirit gave them power. And there were good men in Jerusalem from every nation, and when they heard the report of this, they all gathered together; and they were amazed, for they heard the Apostles talking the languages of their native countries. And they were astonished, and they marvelled, and said, "Are not all these men of Galilee whom we hear speaking the languages of our native countries, Parthia, Media and Elam, and the languages of those who dwell between the rivers (*i.e.* in Mesopotamia), and Judea, and Cappadocia, and Phrygia, and Pamphylia, and Egypt, and the borders of Libya, and those who are from Cyrene, and those who speak RÛMÎ (Greek?), and Jews, and pilgrims, Cretans, and Arabians. Behold we hear them speaking in the languages of our own countries concerning the great things of God"; and they were amazed, and were unable to speak. And they said among themselves, "What is this?" And some of them laughed, and said, "These men are filled with new wine." And PETER stood up among the eleven [Apostles], and cried out with a loud voice, saying, "O all ye men of Judea and ye who dwell in Jerusalem, know ye, and hearken unto my voice. These men are not drunk as ye think, and say, for it is only now three hours since day dawned on the earth." This is what the prophet JOEL said, "And it shall come to pass after this that I will pour out my spirit upon all souls, and your sons and your daughters shall prophesy, and your young men shall see visions and your old men dream dreams" (Joel ii, 28). And he also saith, "And upon my slaves and [fol. 62*a* 1] upon my handmaidens I will also pour out my spirit, and they shall prophesy, and I will give a sign in the heavens above, and wonders on the earth beneath"

(Joel ii, 29, 30). And it is said in the [Book of] DAVID, "Make not Thou Thy Holy Spirit to go forth from upon me. Endow me with joy, and with Thy salvation, and make me strong with the spirit of strength, so that I may teach sinners Thy way." And again he saith, "Thou sendest forth Thy Spirit, and they are created, and Thou renewest the face of the earth. May the glory of the Lord be for ever." And again he saith, "Thy Holy Spirit shall guide me in the land of righteousness. For Thy Name's sake, O Lord, make me alive in Thy righteousness, and take my soul out of tribulation." And again he saith, "The Lord hath made strong the heavens by His word, and all the powers thereof by the breath of His mouth." And ISAIAH saith, "The Spirit of God Who hath anointed me is upon me, and He hath sent me to declare and to proclaim freedom for captives, and to announce the chosen year of God" (Isaiah lxi, 2). And our Lord saith unto His disciples, "This I tell you whilst I am with you, but when the Paraclete, the Spirit of righteousness, the Holy Spirit, the Comforter, Whom My Father will send unto you in My Name, hath come, He will teach you everything, and will make you to remember everything which I have spoken unto you. My peace I leave with you, and the peace of My Father I give you, not as the world giveth it give I it unto you. Let not your heart be troubled, neither let it be afraid. Behold ye have heard Me say unto you that I am going to the Father Who hath sent Me, and that I will return again unto you." And He also saith, "When the Paraclete hath come, Whom I will send from the Father, the Spirit of righteousness, which shall go forth from [My Father], He shall be My witness. And ye are all My witnesses, that He was with Me from [fol. 62*a* 2] of old. And I tell you these words so that ye may not err, and be offended; but know ye that they will cast you out of their synagogues, and the time will come and arrive when all who kill you will imagine that they are bringing sacrifices unto God." And He also saith, "The words which I say unto you I say by My truth: It is better for you that I go to the Father, for if I do not go to the Father the Paraclete cannot come unto you; and if I go I will send Him to you. And when He hath come, He will rebuke the world concerning

sin, and righteousness, and punishment. Concerning sin, because they have not believed on Me, and concerning righteousness, because I go to the Father, and ye shall not see Me again, and concerning punishment, because the work of this world shall be judged. And there are many [other] words which I would say unto you, but ye are not able to bear them now. And when that Spirit of righteousness hath come, He will guide you into all righteousness, He will not speak to you from Himself, but He will declare unto you what He hath heard. And He Who shall come to you shall speak unto you, and tell you. Me He will glorify and praise, for He springeth from Me, and He will speak unto you, and will tell you." And after His Resurrection in ascending to His Father He fulfilled all the Law of Incarnation. And He said unto His disciples, "Go unto all nations and, in baptizing them, say, 'In the Name of the Father and the Son and the Holy Spirit.'" Salutation to Thy descent, O PARACLETE. [fol. 62*a* 3] Salutation to Thy descent, O PARACLETE, the Spirit of grace and righteousness. Salutation to Thee, O PARACLETE, Who didst make the Apostles to drink of Thy fire in a moment.

And on this day also died the holy father Abbâ GA'ÂRGÎ, the companion of Abbâ ABRAHAM. This holy man was a Christian, and his parents were holy and righteous folk, and when he grew up he became a shepherd and tended their flocks. And he was always thinking in his mind that he would adopt the garb of the monk, and when his days were twelve years, the grace of God moved him, and he forsook his sheep and went and walked about in the desert of SCETE. And he saw a pillar of light at a distance, and he went towards it until he arrived at a river, and then the pillar of light hid itself. And when he had crossed that river, Satan appeared unto him in the form of an old man, who said unto him, "Know, O my son, that I saw thy father rending his garments, and weeping for thee, and sorrowing exceedingly. It is meet that thou shouldst return to thy father, and comfort his heart, for he thinketh that a wild beast of the desert hath torn thee in pieces"; and after this he returned to the desert. Now Saint Abbâ GA'ÂGÎ (*sic*) was

frightened for a time. And then [he remembered], that the Holy Gospel saith, "He who loveth his father [fol. 62*b* 1] or his mother more than Me is not meet to be My disciple" (Matthew x, 37); and having said these words that Satan became like smoke, and fled from him; and the saint knew that he was Satan. And straightway the pillar of light appeared unto him, and the angel of God walked with him in the form of a monk, and the saint followed the angel until he brought him to the monastery of the holy father ARION. And Abbâ GA'ÂRGÎ dwelt in that monastery with a certain righteous monk ten years; he tasted no meat, he drank no wine, and he ate no fruit, and during the ten years he never lay down to sleep, but slept sitting. And his asceticism and his spiritual fight having become more strenuous, the angel of God appeared unto him and said, "God telleth thee to moderate the strictness of thine asceticism, and the intensity of thy spiritual fight, so that thy body may not become exhausted"; and then he drew up for him a rule of life which ordered him to sit down, and to fast every day until the evening. And he ate a little bread, and he slept from the time he went to sleep until midnight, for the repose of his body, and the rest of the night he kept vigil and prayed until the day dawned. And having continued to observe this course of life for many days, he wished to live by himself in the Inner Desert; and he continued to go round about in the desert for two years. And a vision appeared unto him which directed him to return to his place, and straightway the Divine Power brought him to the monastery of Saints MAXIMUS and DIMATHEUS which was near his monastery. And when he went back to his monastery, ABRAHAM came out from the world, and having arrived at that monastery he met Abbâ GA'ÂRGÎ. [fol. 62*b* 2] And they made friends together, and came to the monastery of Saint Abbâ MACARIUS, and they dwelt with Saint JOHN, Abbot of the desert of SCETE; and he gave them a cell near him, and they dwelt therein, and that place is well known to this day. And that cell was called "BAGBÎG," and our Lord Jesus Christ dwelt with them, now He rent the roof of their abode, and they worshipped Him, and He gave them peace and comforted them, and went up from them into heaven.

And that opening through which our Lord came down, and through which they saw the light, is open unto this day. And these saints wrote many books, and Homilies, and Exhortations, and Admonitions for monks, and they prepared the way for him that would be obedient, and live in subjection to his fathers. And Abbâ ABRAHAM died on the second day of the month of Ṭĕr, and after him Saint Abbâ GA'ÂRGÎ died on the eighteenth day of the month of Genbôt. And all the days of his life were two and seventy years; of these fourteen he passed in the world and eight and fifty he devoted to the ascetic life. Salutation to Abbâ GA'ÂRGÎ, who forsook his father's flocks and followed a pillar of light into the desert.

And on this day also is commemorated SÎNÔDÂ, the martyr.

XIX. GENBÔT

[fol. 62*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father and fighter, Abbâ ISAAC, the priest of the monasteries of Dabra MACARIUS. This holy man sprang from one of the small hamlets about MĔSR (CAIRO), and his parents were poor [in the possessions of this world], but rich in good works, and they inherited the Country of the Living. When the holy old men, the monks, came to MĔSR (CAIRO) to sell the things which they had made with their hands, [and were returning,] this saint followed them into the desert of SCETE, and ministered unto them. And he served under the yoke of their authority, and became an ascetic, and fought the good fight. And he had no possessions whatsoever, not even a second change of apparel, during all the days of his life as a monk. And if men questioned him, and said unto him, "Why dost thou not obtain a change of apparel like our fathers?" he would answer and say unto them, "I have been a man of the people up to now, and when I was in the world I had not two changes of apparel." And he would also say, "Our fathers wear apparel made of the hair of the camel;

is not one set of garments more profitable to me?" And he was wont to weep very often, and if men asked him, and said unto him, "Why dost thou weep?" he would say unto them, "Because my parents died, and left me an orphan." And for many years he continued to mix the ashes from the censers with the bread which he ate at his table. One day he became sick of a grievous sickness, and one of the brethren brought him a little food which had been prepared and cooked by fire, and he would not eat it. And when that brother had asked him many questions he said unto him, "This food is good and will cure [fol. 63*a* 1] thy sickness." And ISAAC answered, and said unto him, "Believe me, O my brother, I wish to remain sick with this sickness, for three years...." And when he became old in days, and his excellences, and his righteous deeds, were many, the old men gathered together, and took counsel that they might make him a priest. And he fled from them, and went into the field where the crops were, and hid himself therein; and the old men went about seeking for him but could not find him. And when they had passed through the field, they sat down on the border of it to rest. Now they had with them a donkey, and that donkey went into the field, and stood still by the place where this father was, and when the old men came into the field to catch the donkey they found this father; and they seized him and wanted to bind him so that he might not flee from them. And he said unto them, "Henceforward I shall know that this is the Will of God." And he went with them, and was made priest, and he added to the commands which were laid on the holy fathers, and he taught the young men good works, and he used to say to them, "Above everything possess ye submission and obedience, for these are the greatest of the virtues." And when the time of his death drew nigh, the young men asked him to dwell in the desert that he might teach them what to do after he [had left them], and he answered and said unto them, "As long as ye see me working do ye work, if ye wish to strengthen the habit of dwelling in the desert. When our fathers died we sorrowed, but when we do even as they did, we strengthen [our habit of] dwelling in the desert after them." And having said these words he died in peace,

and received the crown of praise from our Lord Jesus Christ. [fol. 63*a* 2] Salutation to ISAAC the priest.

And on this day also the holy, and mighty, and great, and honourable fighter, the blessed ISIDORE, became a martyr. This saint was a man of the city of Antioch. His father was an honourable man of the kingdom, and the captain of many soldiers, and his name was BANDALÂ'ÔN; and the name of his mother was SOFIA, and she and her husband belonged to Christian families. And when she brought forth her son she called his name "ISIDORE." And after many days, when his father BANDALÂ'ÔN saw the greatness of the sin and of the transgressions which the Emperor DIOCLETIAN, the infidel, committed, he withdrew his son ISIDORE from him, and they left the estate which was formerly theirs, for they belonged to the nobles of the kingdom. And they took up their abode in the monasteries, where they remained in hiding, and they lived with a man who was called SAMUEL...for the sake of the Name of our Lord Jesus Christ. And after this, certain heretics and evil persons went and accused them before the emperor of hiding from him, and refusing to worship idols; and straightway the emperor sent five hundred soldiers and had them brought before him. And they confessed our Lord Jesus Christ, and they said unto him boldly, "When thou didst forsake our Lord Jesus Christ, we forsook thee; thou hast committed great abominations before God." Then the emperor was wroth, and he commanded his soldiers to cut off the head of BANDALÂ'ÔN, [fol. 63*a* 3] and they cut off his head and he received the crown of martyrdom; and Saint ISIDORE he bound in prison, in order that he might be rebuked. Now at that time the days of ISIDORE were twelve years. And after a few days they brought him to the emperor having tied a rope, with a heavy iron weight attached to it, round his neck, and he was strong in the Faith; and the emperor asked him, saying, "Is not thy heart softened, and doth it not advise [thee] to turn from thy Faith?" And having refused to turn from the True Faith, the emperor forthwith commanded the soldiers to hoist him on the rack, and to rack his body until his blood ran like water; [and they did so].

Then his mother SOFIA took a handful of his blood and dashed it in the face of the emperor, and said unto him, "Cursed art thou above all men." And his sister EUPHEMIA also took up stones, and cast them at the emperor and his officers. And the emperor was wroth, and commanded his soldiers to cut the women in halves, through their loins, and they did so, and the women finished their martyrdom. And the saint was hanging on the rack, and watching what was happening to his mother and his sister. And then the soldiers poured red-hot coals upon his body, and after this they cut open his body, and dragged out his bowels, and threw them out into the desert; but neither the fowl of the air nor the wild beasts would approach them. And our Redeemer healed him, and raised him up as he was before, and then the saint went before the emperor. And the emperor commanded them to put him on the iron bed, and to light a fire under him, [and they did so,] and they also put him on the iron bed, and crushed him until his bowels came out; and again our Redeemer raised him up. And then [the emperor] killed him together with eight hundred souls, and again our Redeemer raised him up. And when the emperor saw him, he [fol. 63*b* 1] commanded the soldiers to bind him, and to cast him into a cauldron of brass, and to pour pitch and grease over him, and to light a fire under him; and the soldiers did so. And after a few days he commanded them to cut off his head, and they cut off his head, and forthwith our Lord raised him up from the dead; and behold, this was the third time that our Lord raised him up after he had been killed. And after this they tied a stone to his neck, and cast him into the sea, and at that very moment Saint MICHAEL the archangel brought him out of the sea, and carried him to the place where the emperor was. And the emperor commanded them to hang him upon a tree, in the middle of the city, and they did so, and he died; again our Lord raised him up. This was the fourth time which he was raised from the dead. And then, the fifth time, they cast him to the lions, and God delivered him as He did DANIEL the prophet. And then the emperor commanded the soldiers to cut him in pieces, and to pound them up, and to cast him into the sea in a basket; and the soldiers did so. And forthwith

our Lord came down from heaven, (now MICHAEL and GABRIEL were following Him,) and He stood upon the sea-shore, and brought ISIDORE up out of the sea; and He raised him up and healed him, and there was no injury on him. And the emperor being ashamed, and unable to effect his will, took counsel with his friends, and then decided to send him to the country of SALONIKA that they might have him tortured there. Then the emperor sent him away, bound hand and foot, and there was a heavy wooden collar about his neck, but the governor of SALONIKA shewed mercy on him, because he had known him in days past. When the emperor heard this he was wroth, and he commanded the soldiers to bring the governor and Saint ISIDORE to him, and the governor delivered ISIDORE to him and the emperor placed him [fol. 63*b* 2] in the prison house, being hungry and thirsty. Now whilst the saint was in the prison house he worked great miracles, and healed the sick. And when the nineteenth day of Genbôt had come, the emperor commanded the soldiers to take him outside the city, and to hang him upon a wooden cross, at the sixth hour of the day. And the air was filled with angels, and our Redeemer was with them, and promised him many things; and ISIDORE, the saint of God, forthwith delivered up his soul, and received the crown of life. And the number of the years from the beginning to the end of his strife is as follows; he was in prison for five years before they tortured him, and he was in prison for one year in the city of Antioch, and for twelve years he suffered tortures. Salutation to ISIDORE, and to EUPHEMIA his sister, and to SOFIA his mother.

And on this day also eighty-five thousand and seven people became martyrs with ISIDORE. Salutation to these martyrs of the company of ISIDORE.

[fol. 63*b* 3] And on this day also died Abbâ JOSEPH, the light of the world. This holy man learned all the philosophy of this world in his father's house, so that those who saw him marvelled at him, and all the Books of the Church; and when he was grown up his father took him to the bishop, who made

him a deacon. And God, Who willed the salvation of his soul, sent MICHAEL, the angel of light, to him, and he said unto JOSEPH, "Dost thou love this fleeting world? Is not it and everything which is therein dross?" Thereupon JOSEPH began to fast and to pray, and he asked God to guide him into the path which he should follow. Now there was a certain monk on the borders of WALḲÂ, whose name was Abbâ ZACHARIAS, and who was of the kinsfolk of Abbâ JOSEPH, and he took JOSEPH privily, and arrayed him in the garb of the monk, and carried him away to the country of TĔGRÊ, where he learned to work with his hands, and he wrote and weaved and performed all the work of the monastic life. Then they came into the desert of BÂRKÂ, and each dwelt alone and laboured in the ascetic life; and they fed upon the fruits of the desert, and the roots of trees. And they lived there, and the elephants, and serpents, and lions, had knowledge of them, and they worked many miracles by the might of their righteousness. Abbâ NATHANIEL carried a red-hot pot on his hand, and went round holding it in the presence of his brethren. And Abbâ JOSEPH having smashed the pot in which he used to cook, joined the pieces together without spilling his mess of pottage. And when [the monks] wanted to baptize GABRA KHÊR, who was about to die, he said unto them, "I will baptize myself with my own hand, for our Lord Jesus Christ hath this day made me a bishop." Then each of the saints shewed forth the beauty of his deeds, and they carried JOSEPH [fol. 64*a* 1] to the bishop, and he was made a priest. When Abbâ ZACHARIAS died, Abbâ JOSEPH departed into another desert, and he fasted for forty days and forty nights, standing up and not speaking; and when he fell down through exhaustion, MICHAEL the angel came and raised him up. And he also stood upon the edge of a great precipice with his arms extended like the arms of a cross, for forty days and forty nights, without taking a rest; and Satan came and cast him down into the abyss; and Saint MICHAEL received him on his wings, and restored him to the place where he had stood. And he also went into a stone cave, and remained there for forty days and forty nights without food and drink; and the Satans came and frightened him, each

with his own hellish devices, but the angels made him strong. And he used to make eleven thousand prostrations at a time, until his brains ran down through his nose. And from that place he wandered about through all the mountains of TEGRÂY, and he journeyed through the land of the South, and he came to the tomb of YÂRÊD, and he saw gates of light before the door of his cell, which was open. As he was returning thieves found him, and they stoned him with stones, and beat him with sticks, and they speared him with spears, and left him lying prostrate. And our holy Lady, the Virgin MARY, came and healed him. One day he found the body of a dead woman, and when he had made over it the sign of the Cross, she rose up like a woman waking out of a sleep. And he went on a pilgrimage to Jerusalem thrice, and received the blessing of the holy places. And he visited the tombs of PETER and PAUL and the tombs of all the Apostles, and he travelled as far as BÂRTÔS (PARTHIA ?) and HENTÔKÎ (INDIA). When he came to a river which was full of water, he used to make the sign of the Cross over it, and then walk over the water on his feet; and the lions and the leopards followed him tamely. When he lacked food he would [fol. 64*a* 2] say a blessing over some stones, and they were turned into bread. And he went to DABRA LÎBÂNÔS, to the monastery of our father TAKLA HÂYMÂNÔT, and received the garb of the monk from Abbâ TAWALED MADKHAN. And Abbâ TAWALED wished to try him, and he gave him six crushed and broken twigs to plant; and having planted them they grew up into trees which exist to this day. And many men and monks came to him, and lived under his authority, and they dwelt in one habitation near a church which had been built in the name of our holy Lady, the Virgin MARY, the God-bearer, and in the Name of God the Father. And one day in a vision our holy Lady the Virgin MARY gave him incense, and he offered up incense with the Four and Twenty Priests of heaven before the throne of the God of Hosts; and the Apostles used to come to him, and bless him. One day a leopard snatched away a child from his mother, and when she had adjured the animal in the name of JOSEPH, the leopard brought the child back three days later. And he made it the rule for all his sons

that they should possess neither money nor cattle, that they should not eat flesh or drink wine, old or new, that they should learn humility and meekness, that they should not utter words of emptiness, and that they should not laugh or joke in church; these and similar rules he laid down for them in their Canon. And having finished his life of labour and fighting, he died in peace, and was buried in the CHURCH OF SAMAYÂ (*i.e.* heaven) which is called DABRA TÂBÔR; and through his body countless signs and wonders took place. Salutation to JOSEPH.

[fol. 64*a* 3] And on this day also is commemorated our great Abûna ĔGZÎ'Ĕ. [Omitted in the Bodleian MS.]

XX. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and just man KÂLÊB, King of Ethiopia. This saint loved and feared God, and he was of the True Faith. And when he heard that the Jews had killed the Christians in the city of NÂGRÂN, he was filled with divine zeal, and sorrowed greatly. Then he rose up and went to the church wherein the kings of Ethiopia and the bishops are buried, and having come therein he stood up on the royal throne before the church, and he stripped off his beautiful and royal apparel, and dressed himself in rags. And he laid hold upon the horns of the altar, and lifted up his eyes to heaven, and prayed in the following words: "O Lord, my God, the Lord of all created things, both those which are visible and those which are invisible, Whom thousands of thousands of angels praise, Whom myriads of myriads of archangels serve, Whom the Cherubim with their many eyes, and the Seraphim each with his six wings, serve and proclaim holy, ceaselessly, saying, 'Holy, Holy, Holy, God of Hosts,' Whom the saints sanctify, the God of gods, [fol. 64*b* 1] the Lord of lords, and the King of kings, the Father of our Lord and God and Redeemer Jesus Christ, Who art decked with light as with a garment. Thou art He Who was

pleased to send forth Thy Son, that is to say, the Word, from Thyself, that He might bring back the men who were cast away, the Rational Lamb Who was not cast away, Who came down from heaven of His good pleasure (or, free will), and was not separated from the Father and the Holy Spirit, and was made man by MARY, the holy Virgin, Who hast wrought for the salvation of the sons of men, and hast brought us out of the darkness, and hast led us into the light of the knowledge of Thee. Behold Thou, O God, and see what the impious infidel hath done to Thy flock! how he hath seized and slain the sons of Thy Church like sheep and goats, and hath burnt in fire the children of Thy Church; and moreover, he hath plundered the Church, and destroyed the children of Thy people and Thine inheritance. I believe on Thy Only Son, and on the Holy and Living Spirit, and I have laid hold upon the horns of Thine altar and taken refuge in the sign of Thy Cross, and I am strong in the Faith. And behold, I will go out, and slay Thine enemies by the might of the Cross of Thine Only One and Thy Messiah, for I am jealous for Thee, and for my brethren, and for the believers my fathers. O God, let me not be put to shame and disappointed in my hope, so that they who do not know Thy Name may not say, 'Where is their God?' If Thou wilt not hearken to my prayer, and wilt reject my petition because of the multitude of my sins and transgressions, slay me in this place. O let not Thine inheritance fall into the hands of Thine enemies, the deniers of Christ, who know not Thy Name; for we are Thy people and the sheep of Thy pasture, and Thee we praise [fol. 64*b* 2] for ever and ever. Amen." Then KÂLÊB the king went out from his royal city, and he departed and destroyed, and killed all the Jews who had laid waste the city of NÂGRÂN, and he performed countless miracles. And he returned to his royal city with great honour and joy not to be estimated, giving thanks to God at the same time. Then he thought in his heart and said, "With what shall I pay back to God for all that He hath done for me? But I have nothing whatsoever wherewith to reward Him, unless I offer my soul and body as a gift to my Lord Jesus Christ." Then he forsook the world, and abandoned his kingdom, and went out by night,

and departed on foot, and came to the monastery which was on the top of the mountain of Abbâ PANTALEON, wherein good monks lived. And he entered the monastery and lived in a cell, the doors whereof he shut so that he might see no man, and he swore that he would never go outside the cell, and that he would never see the world again. And he took nothing in with him except a mat to lie upon, an earthenware pot, and the apparel of the monk which he wore; and his food consisted of nothing but bread and salt, and his drink was water. His royal crown and his royal apparel, which were of great price, he sent to Jerusalem. And he wrote a letter to Abbâ JOHN, Archbishop of Jerusalem, asking him to hang up the crown above the doors of the Tomb of our Lord Jesus Christ. And after [this] he went into that rock and never spoke to anyone; and he pleased God and died in peace. [fol. 64*b* 3] Salutation to KÂLÊB.

And on this day also died the holy father Abbâ AMMONIUS, of DABRA TÔNÂ. When this saint was a young man, he saw a vision in which it seemed that Saint Abbâ ANTHONY called him to the monastic life. When he awoke from his sleep he rose up straightway, and went to Saint Abbâ ISIDORE, who arrayed him in the garb of the monk, and AMMONIUS dwelt with him. And after this he returned to DABRA TÔNÂ, and he built himself a cell and he fought a strenuous spiritual fight by day and by night. And Satan the accursed became jealous of him, and he came to him in the form of a woman, who was a nun. And when Satan knocked at the door of his cell, he opened unto him, and he did not hide himself from him because the knocker was Satan, the Enemy. And the saint asked him to pray with him, and Satan refused and revealed his iniquity, and he changed his form and became like a flame of fire, and then he said unto him, "I will bring upon thee still more strenuous warfare." And Satan, the Enemy, departed. And he entered into the heart of a certain young woman with a beautiful face, and he moved her to attempt to make the saint to fall into sin. And she dressed herself in fine linen and came unto him at the time of evening, and she began to knock at the door of his cell and to say, "I am a woman on a pilgrimage, and I have strayed

from my road, and arrived [here], and the evening hath overtaken me; [fol. 65*a* 1] leave me not outside so that the wild beasts may not devour me, and I be punished (?) for my sins." And when he opened the door to her, he knew that she was a trap of Satan, the accursed, and that it was he who had sent her. And he began to admonish her from the Divine Books, and he caused the fear of Sheol to rise up in her, and dread of the punishment which is prepared for sinners. And he told her of the joy and gladness which are prepared for the righteous; and at that moment God opened her heart to understand what he said unto her. And she stripped off her fine apparel and cast herself down at his feet, and she wept and begged him to receive, and to save her soul; and he shaved off the hair of her head, and dressed her in sackcloth of hair. And she practised many ascetic excellences, which excelled in strictness the excellent works of the great saints. Thus she prayed twelve hundred prayers in a night and a day, and she fasted two days or three days, or seven days, at a time, and Diabolus was put to shame by work of this kind. And she became like a monk in appearance, and used to go into all the monasteries [at will]. And a certain wretched man told [the brethren] that Abbâ AMMONIUS, after great ascetic labours, lusted for and desired a woman, and that she was living with him in his cell, and that he had put the monks to shame, and had disgraced the garb of the monk. And when Abbâ 'EBĔLÔ, who was like the angels heard this, he rose up straightway, and taking with him Abbâ JOSEPH and Abbâ BÔḤÊ, they came to Saint AMMONIUS in DABRA TÔNÂ. And when they knocked at the door of his cell that woman went out to them, and they talked together, and said, "In truth, is what that monk told us true?" Now Saint Abbâ [fol. 65*a* 2] AMMONIUS had called that woman "SÂDJÎ," that is to say, "the meek." And having entered into the cell and prayed, Abbâ 'EBĔLÔ, and Abbâ JOSEPH, and Abbâ BÔḤÊ sat down and talked until the evening concerning the greatness of God. And Abbâ AMMONIUS said unto them, "Rise up, and let us go and see SÂDJÎ making a little bread for us." And when they had gone in they found her standing in the red-hot oven, with her hand stretched out towards

heaven, and praying; and when they saw her they marvelled exceedingly at this great miracle, and they glorified God. And after this she brought them bread, and they ate. And that night the angel of God made known to Abbâ 'EBĔLÔ concerning the spiritual fight of SÂDJÎ, and to Saint Abbâ AMMONIUS, and that God Himself had brought them that day to witness the death of SÂDJÎ. And when the third hour of the night arrived, she was seized with violent fever, and she made one prostration to God and at that moment she delivered up her soul; and they swathed her carefully and buried her. And Abbâ AMMONIUS began to describe to them her excellences, and he said unto them that SÂDJÎ had dwelt with him for eighteen years, that she had never once raised her face, and that she had not seen his face nor he hers; and their food was bread and salt. And a few days after Saint Abbâ AMMONIUS also died. Salutation to the blessed [fol. 65*a* 3] AMMONIUS of TÔNÂ. Salutation, salutation to SÂDJÎ, the disciple of AMMONIUS.

And on this day also died Abbâ ḤÔR, the disciple of Abbâ 'AMÔNÎ (AMMONIUS), and Abbâ DARAMÂ. And on this day also are commemorated those who became martyrs with HÊRÔDÂ, and ZACHARIAS of Antioch.

Salutation to ḤÔR, and to Abbâ 'AMÔNÎ (AMMONIUS), who was an ascetic for forty years, and an adorer of MARY, who appeared unto him.

Salutation to Abbâ DARAMÂ.

And on this day also died the holy father Abbâ BATRA (or, ZATRA) WANGÊL, the Abbot of DABRA LÎBÂNÔS, the sixteenth of the learned fathers. This holy man was from his early youth arrayed in innocence, like the angels, and he loved humility and meekness. After he assumed the garb of the monk, he fought a good fight, and he was appointed shepherd of the flock of our Lord Jesus Christ. Then he died at a good old age, as on this day the twentieth of Genbôt.

XXI. GENBÔT

[fol. 65*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day all Christian communities celebrate the festival of the appearance in public of our holy Lady, the Virgin MARY, the God-bearer, in DABRA MEṬMÂḴ, as she was seated upon light, in a circle, in the church which was built in her name. She was enveloped in divine light, and there were standing round about her all the hosts of the angels, and archangels, and their wings were extended and overshadowing her, and the Seraphim also were standing round about her with their censers, and they were censing her great majesty. And every time they bowed down to her they praised her, saying, "God the Father looked down from heaven upon earth and He found none like unto thee. He sent His Only Son, and He was born of thee." And the martyrs came, mounted upon their horses, and they bowed before her, and Mâr Saint GEORGE descended from his horse, and two others came and bowed before her, and he who came after [Saint GEORGE] was Saint MERCURIUS, mounted upon a black horse, and after him came Saint THEODORE, mounted on a red horse. After him all the martyrs came, and bowed down to her, and did homage to her, and she blessed them, and they returned. And there came also the company of the prophets, and the righteous, and they bowed down and did homage to her. And the children whom HEROD slew also came lamenting before her, and they leaped up and embraced each other. [fol. 65*b* 2] And when those who were gathered together saw this, it filled them with joy and they thought they were in heaven. And if there was anyone whose father was dead, or his mother, or a kinsman, or a friend, and he asked her, saying, "O my holy Lady, thou Virgin MARY, thou God-bearer, shew me so and so," straightway she made that person to come in the form he had before [on earth]. And also when they threw down their stoles she took the one which she wished in her hands, and threw it back to them, and they divided it among the women as a thing of blessing. And thus

Christian and Armânî (Pagan?) saw her for five days. And when they wished to go home to their own houses, they did homage to her and made an agreement with her, and she blessed them with her fingers. Salutation to him that looked upon thee, O MARY, as the eye of a daughter looketh at her mother.

And on this day also died the holy father Abbâ MARTIANUS. This saint became a monk in his early manhood with a certain holy old man, and fought a great spiritual fight, and then he went to a monastery of the city of Caesarea of Palestine, which was called DABRA TÂBÔT NÔḪA, and there he fought an exceedingly great and strenuous fight. And having lived for seven and sixty years as an ascetic, fighting the spiritual fight with fasting, and prayer, and prostrations, and vigils by day and by night, the report of his virtues and righteousness became noised abroad. And a certain woman, who was a harlot, and sinner, [fol. 65*b* 3] and who was a notorious evil-doer, heard of him, and she said unto those who talked about his virtues, and his righteousness, and his holiness, "How much more are ye going to praise the man? He liveth in the desert and he never seeth a woman. If he once saw me I would stain his virginity, and defile his holiness, and destroy his abstinence from women." And those men, because they knew his holiness, and his virginity, and the purity of his body, contradicted the harlot about this, and fierce contention broke out between her and them. And she said unto them, "How much money will ye give me if I go to him, and make him to fall into sin with me? What will ye give me, I say?" And they agreed with her to give her a certain sum of money if she did this. And straightway she rose up, and took her ornaments, and her apparel, and her many perfumes, (now she was very beautiful to look upon,) and she went to his cell, wearing poor and wretched rags wherein her face was muffled. And her ornaments and her fine apparel were tied up in a bundle by themselves; and then she hid herself in a place which was near his cell until the evening. And in the evening she knocked at the door of his cell, and asked him to let her remain with him until the morning. And the saint was very sorry for himself, and he pondered in his heart

deeply. And he said, "If I leave her outside the wild beasts of the desert will eat her, and if I bring her in I shall have to suffer a warfare about her within myself." And after this he opened the door to her, and he left her in that place, and went to another. And the woman arrayed herself in her beautiful apparel, and she adorned herself and perfumed herself, and she came to him and asked him to lie with her; and she said unto him, "No one will see me here." And the saint knew that she was a snare [fol. 66*a* 1] of Satan, the Enemy, and he said unto her, "Wait a little for me until I look at the road, for if we do not fear God it is meet for us to fear men, who are like unto us." And he went out from her, and lighted a large fire, and as he put his head into the flames time after time, he said to his soul, "If thou art able to bear Sheol, commit sin." And as he tarried in coming to her, she went to him, and she saw him in the flames burning his hands and his fingers and his feet. And she was terrified, and dragged him out of the fire, and her sense returned to her, and she stripped off her raiment, and cast it away, and threw herself down at his feet and begged him to help her to save her soul. And he began to teach her, and to admonish her about the end of this fleeting world, and the desire thereof, and she repented with all her heart. And he said unto her, "It is not desirable for us to live together in the same place." And he took her to a house for virgins, and commanded the abbess to take charge of her, and she pleased God during the rest of life which remained to her. And she reached a good old age, and received the gift of the Holy Spirit, and healed many sick folk. And Saint MARTIANUS, fearing lest the Enemy might bring to him another woman, departed to an island in the river [Nile], and dwelt there, and a certain owner of a boat used to bring him food, and buy the work of his hands. And when the saint had dwelt there many days the boat belonging to that man sank in the river, and a certain woman hung on to one of the planks thereof, and the waves of the river washed her to the island on which [fol. 66*a* 2] Saint MARTIANUS lived. And when he saw her he was frightened, and was sorry, because he would have to dwell with her; but the word of God spake to her, and he arrayed her in the garb of the

nun. And he prepared food for her, and he said unto her, "It is not desirable for us to dwell together in one place." Then he left that island, and cast himself into the river; and a large monster of the river took him up and carried him over, and brought him to dry land. From that time onwards he never lived in [one] place, but wandered about in the mountains, and deserts, and uninhabited districts until he had travelled through one hundred and sixty countries. He never stayed one day in one place. And after this he shut himself up in a cave, and when he knew that the time of his death was nigh, he called the bishop and told him all that had happened to him, and all his spiritual fight from the beginning to the end thereof; and the bishop marvelled at the great size of his body. And before all this happened the angel of God had appeared to the bishop, [and told him] to think about the body of Saint MARTIANUS. And after this he delivered up his soul into the hand of God; and the bishop swathed him for burial and buried him with great honour. And as for the woman who was on that island, the owner of the boat visited her until she died; and he came and found her body white as snow, and he carried it to his own country. Salutation to Abbâ MARDALÎ (*sic*).

[fol. 66*a* 3] And on this day also died Abbâ AARON, the Syrian. This saint was a fighter from his youth, and at length the gifts of healing and working miracles were given unto him. When pilgrim monks came to him he used to cook for them young doves, and when they said unto him, "We do not eat flesh," he would say words of blessing over the doves, and he dismissed them and they flew away. And he built a monastery, and the water was a long way off down the mountain, and he prayed a prayer, and made the sign of drawing it up with his hand, and so made the water to ascend. One day Satan came to him to destroy him with evil, and Abbâ AARON, knowing the appearance of him by the grace of the Holy Spirit which dwelt upon him, said unto him, "Come into this cave to dwell." And when Satan had come into that cave, one side of it fell on him and buried him, and a huge stone leaped upon him, and Satan was put to shame. And also, when the governor of the

city died, did not he raise him up by his prayer? And this father made a lion to carry four water-jars on his back, and the lion drew water for them for a period of ten years; and then he departed to God. Salutation to AARON, who made young doves, which had been boiled, to fly away.

And on this day also are commemorated AMOS, the prophet, and MARDALÂ (or, MARDALÎ).

XXII. GENBÔT

[fol. 66*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died ANDRONICUS, the holy apostle. Our Lord and Redeemer Jesus Christ chose this saint, who was one of the number of the Seventy-two disciples, whom He sent out before His Passion to preach the kingdom of God. And the gift of the Holy Spirit descended upon him in the Hall of Zion, and he preached with the holy apostles in every city. After this the holy apostles laid their hands upon him, and they made him Bishop of the city of NÎWĔBYÂS, and he preached therein, and converted many of the pagans [Syrians], and brought them into the Faith of our Lord Jesus Christ, they having dwelt in the darkness of infidelity. And after this he took JULIANUS, the apostle, and they went about through many cities, and they preached and baptized innumerable folk. And they performed signs and wonders, and cast out many Satans from men, and they healed many who were sick of very severe sicknesses, and they overthrew the houses of idols, and built churches of our Lord Jesus Christ. And having finished their preaching, God wished to remove them from the sorrow and toil of this world, and to bring them into the world of joy and gladness. And then ANDRONICUS, the apostle, fell sick and died, as it were, on this day; and straightway JULIANUS the apostle prepared him for burial and laid him in a grave, and he himself died on the following day. [fol. 66*b* 2] Salutation to ANDRONICUS.

And on this day also is commemorated JACOB Sharakâwî, (*i.e.* the Oriental).

XXIII. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint JULIAN, the apostle. This saint was a son of the house of GABRIEL, [who was] of the children of Israel and of the tribe of JUDAH. Our Lord Jesus Christ chose him among the number of the Seventy-two disciples, and he received the gift of the Holy Spirit, Paraclete; and he preached with the apostles, and there came upon him, as upon the apostles, great tribulation and persecution. After this the apostles laid their hands upon him and made him a bishop, and sent him to preach the kingdom of God, and he preached in all the cities everywhere. And after this he went with ANDRONICUS, the apostle, and he preached with him, as is recorded in the section for the preceding day. When Saint ANDRONICUS died, this Saint JULIAN prepared him for burial and buried him; and then he prayed to God not to separate him from him; and on the following day this holy man died. And behold the holy Apostle PAUL mentioneth these apostles in his Epistles to the men of Rômê, and saith at the end thereof, [fol. 66*b* 3] "Salute ANDRONICUS and JULIAN (*sic*)" (Romans xvi, 7). Salutation to JULIAN of the house of GABRIEL.

And on this day also are commemorated ENSIA, the martyr, and APHRODITUS, the fourth of the Seventy-two disciples, and JULIA the martyr, and THEODORETUS the priest, and TÂDRÔS the bishop, and JULIANUS (*sic*) and his mother, who were martyred in the city of Alexandria, and the companions of ISIDORE (?), a woman, and her child, who was two months old. And her child spake, saying, "I am a Christian like my mother"; now DIOCLETIAN killed them. Salutation to JULIUS and his mother.

XXIV. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day our Lord Jesus Christ came to the land of Egypt, and He was a child whose days were two years, even as the Holy Gospel saith. And the angel of God [fol. 67*a* 1] appeared unto JOSEPH in a dream, saying, "Rise up, take the Child and His mother, and depart to the land of Egypt and remain there until I tell thee." And the coming of our Lord Jesus Christ took place for two reasons, in the operation of His wisdom, firstly: If HEROD, the infidel, found Him, and was unable (*sic*) to kill Him, others would think that His Incarnation was from below; and secondly: That the men of the land of Egypt might not be deprived of His grace, and of His going about in their midst, and that He might smash the idols which were in the land of Egypt, and that the prophecy of ISAIAH the prophet might be fulfilled which said, "Behold, God shall mount upon a swift (or, light) cloud, and shall come to the land of Egypt, and the idols of Egypt shall fall down" (Isaiah xix, 1). Our Lord, in the operation of His wisdom, fled before HEROD, but it was not through fear that He fled. And the first city at which JOSEPH, and our holy Lady, the Virgin MARY, the God-bearer, and our Lord Jesus Christ, and SALOME, whose name was "BALATÂ," arrived, would not receive them. And they dug there a well of water, and it became a means of healing, not only to the men of that city, but to all other men. Thence they departed to the monastery of GAMNÛDÎ, and they crossed the river towards the west. And the Lord put His foot upon a stone, and the mark of the sole of His foot is in the stone to this day, and the name of that place is called "the place of the sole of the foot of the Lord Jesus." And our Lord said unto His mother, the holy Lady, the Virgin MARY, "Know thou, O MARY, my mother, that in this place a church shall be built in thy name and in Mine. And I will make manifest therein signs and wonders, until the end of the world, and it shall be called 'DABRA MEṬMÂḴ.'" Thence they departed towards the river, and crossed over [fol. 67*a* 2] towards the west, and He

saw the desert of SCETE from afar, and our Lord Jesus Christ blessed it, and He said unto His mother, "Know, O my mother MARY, that in this desert there shall live many monks, [and] ascetics, and spiritual fighters, and they shall serve God like the angels." Thence He came to DABRA MESHRÂḲ. And there was a staff in the hand of JOSEPH, wherewith he used to smite (?) our Lord Jesus Christ, and JOSEPH gave Him the staff. And when He took it He said unto His mother, "We will tarry here"; and that place and its desert, and the well of water, which is the first there, became known as MAṬÂRĔYÂ (near Heliopolis). And our Lord took JOSEPH'S staff, and broke it into little pieces and planted these pieces in that place, and He dug with His own divine hands a well, and there flowed from it sweet water, which had an exceedingly sweet odour. And our Lord took some of the water in His hands, and watered therewith the pieces of wood which He had planted, and straightway they took root, and put forth leaves, and an exceedingly sweet perfume was emitted by them, which was sweeter than any other perfume. And these pieces of wood grew and increased and they called them "Balsân" (*i.e.* the balsam trees). And our Lord Jesus Christ said unto His mother, the holy Virgin MARY, "O my mother, these Balsân, which I have planted, shall abide here for ever, and from them shall be [taken] the oil for Christian baptism, when they baptize in the Name of the Father and the Son and the Holy Spirit." Thence they went to the city of BENHĔSÂ, and to a place which is called "BAYSÛS" (*i.e.* BÊT ÎYÂSÛS), which is interpreted "House of Jesus"; and our Lord Jesus Christ dug there a well [fol. 67*a* 3] whereof the water cured every sickness and every pain. And He also set a sign in a certain well of the river of Egypt which rose [in flood] every year. [The allusion is to the Nilometer on the island of RÔḌA.] At the time of prayer at which they offered up incense at mid-day to God by that well, as soon as the reading of the Gospel was ended the water which was in the well would rise up and come to the mouth of the well; and they used to receive a blessing from it, and straightway the water would recede until it reached its former level; and the people used to measure by the cubit the

height to which it rose above its normal level at the bottom of the well. If the height were twenty cubits, there would be great abundance in the land of Egypt that year; if the height were eighteen or seventeen cubits, there would also be abundance, but if the height were only sixteen cubits there would be a great famine throughout the land of Egypt. And then they went to 'ESHMÛNÂYN, and our Lord broke the idols which were therein; and they dwelt there for a few days with a man whose name was 'APELÔN. And there were there some *kômôl* trees, and they bowed [their heads] before our Lord Jesus Christ, and they have remained bent until this day. Thence they went to DABRA ḲUĔSḲUÂM, and they remained therein for six months, and our Lord placed a well therein, the water of which healed every sickness. And when our Lord had finished living in the land of Egypt the days which He wanted to live there, that is to say, three years and six months, and HEROD was dead, the angel of the Lord appeared unto JOSEPH in a dream, and again he spake to him, saying, "Rise up and take the Child, and His mother, and depart to the land of Israel." When they returned from that place, they came to the city of MAḤARĔḲÂ; and having [fol. 67*b* 1] come to MĔSR (CAIRO), they dwelt in the cave (?) which is the church of Saint SERGIUS in MĔSR (CAIRO). After this they went out from MĔSR (CAIRO) and came to MAṬARÎYAH, and they bathed there, and the well therein which our Lord Jesus Christ made became holy and blessed from that hour, even as has already been said. And thence went forth the oil "Balasân," [the plants of which] our Lord planted, and with this oil Christian baptism is made perfect, and with it churches and altars, and sacred property are consecrated. And with it they give relief and healing to all those who are sick, and they present it as a gift to kings, who boast themselves of its possession. And from this place they went to MEḤḌÂB. And by His return was fulfilled the prophecy of ÔZYÂN (HOSEA) the prophet, saying, "Out of Egypt have I called My Son" (Hosea xi, 1). And it is meet to us to celebrate a spiritual festival on this day, and we should sing on it the words of DAVID the prophet, "God hath wrought signs in the land of Egypt, and wonders in the Field of ṬÂNÊWÔS (TANIS)"

(Psalm lxxviii, 12). And also, "He hath wrought in thee the signs of Egypt, and in the Egyptians," and with them. "Glory be to God our Lord Jesus Christ, and to this Good Father, and to the Holy Life-giving Spirit, for ever and ever. Amen." Salutation to Thy coming to the land of Egypt.

And on this day also died HABAKKUK, the prophet, one of the Twelve [fol. 67*b* 2] Sons of the Minor Prophets. One day this prophet cooked some lentils in a pot, and as he was carrying the pot, with some bread, to the men who were reaping in the fields outside the city, the angel of God appeared unto him, and said unto him, "Take this food to DANIEL the prophet in the den of lions of the city of Babylon." And HABAKKUK said unto him, "I have not seen Babylon and I do not know the den therein." And the angel of God seized him by the hair of his head, as he was carrying the food, and brought him to the pit of the city of Babylon, which was shut, and he gave that food to DANIEL and he ate; and immediately the angel of God brought him back to the land of Judah. Now he was a very old man. When the children of Israel returned from captivity, and built the sanctuary, HABAKKUK came to Jerusalem, and they welcomed him with great joy, and they made the sanctuary beautiful and assembled to hear his prophecy. And he opened his mouth in the Holy Spirit and said, "O God, I heard the sound of Thee and I was afraid. I saw Thy work and I marvelled." And then he spake in his prophecy concerning the Incarnation of our Lord Jesus Christ. And concerning His birth in Bethlehem of Judah, he saith, "God shall come from Mount FÂRÂN"; and then he continued his prophecy to the end and he wrote it and he mixed it with the prophecy of the prophets. And he dwelt in Jerusalem. And a certain woman of the sons of Israel came unto him weeping, and she said unto him, "I had two sons, and certain men required of them to worship idols, and they refused to do so, and the men killed them and cast their bodies out on the highway." And HABAKKUK went forth with her to the place where the young men who had been killed were lying, [fol. 67*b* 3] and he besought God to give them back their souls; and God accepted his prayer, and made the two young men to live again. When the time drew nigh for him to die he called his kinsfolk, and told them that he was going to die. And he continued to gaze upwards for the space of an hour, and behold a great arm, like the hand [and arm] of a man, opened the roof of the house, and came down from above, and reached itself out to his mouth, and took his soul. And when ANASTASIUS, the Christian emperor, read the story of the strife of HABAKKUK, he built a church in his honour in the city of ḲARṬÂS, in the north of Egypt, and it was consecrated as on this day. Salutation to HABAKKUK.

And on this day also the blessed and chosen fighter Abbâ 'ABḲUĔLTÂ became a martyr. This saint belonged to a noble family of the city of 'ENṢĔNÂ, and he was a pure priest and a wise physician, and he did great good to all the suffering folk who came unto him, and he healed them without payment; moreover he also gave them food, and drink, and raiment, and anything of which they stood in need. In those days DIOCLETIAN, the infidel emperor, sent orders into the region of Upper Egypt, to the governor whose name was ARIANUS, that he was to compel the men of that country to worship idols. Thereupon they took this saint and carried him away from 'ENṢĔNÂ to [fol. 68*a* 1] the city of 'ESHMÛNÂYN, and set him before the governor. And the governor spake unto him with words of gentleness, in order to persuade him to abandon the True Faith, but he could not make him do so. And straightway the governor ordered his soldiers to torture him with divers kinds of tortures, and they did so, until his skin melted, and then they burnt him alive in the fire; thus he finished his martyrdom on the twenty-fourth day of the month of Genbôt. And certain believers came, and swathed him for burial in costly cloths, and they buried him in one of the upper hills near his city. Salutation to Abbâ 'ABḲUĔLTÂ.

And on this day also took place the death of ELEAZAR, the priest, the son of AARON. And on this day also are commemorated 'AKLEDÎS (CLITAS), and TÊFLÂS (THEOPHILUS?), and DA'ÂLA MÂRYÛ.

XXV. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint SALOME, the sister of our holy Lady, the Virgin MARY, the God-bearer. She was the daughter of MÂṬÂTÂ, the son of LEVI, the son of MÊLKÎ, the son of AARON the priest; now MÂṬÂTÂ had three daughters; the name of the oldest was "MARY," and the second was called "SOFIA," [fol. 68*a* 2] and the third was "ḤANNA." MARY brought forth SALOME, and SOFIA brought forth ELISABETH, and ḤANNAH brought forth our holy Lady, the Virgin MARY. And this Saint SALOME was brought up in the house of JOSEPH with our holy Lady, the Virgin MARY, and she ministered unto her, and she was not separated from her when our Redeemer was born. When JOSEPH was thinking about our holy Lady, the Virgin MARY, and wondering how she had brought forth her Son, being a virgin, this Saint SALOME made bold to touch the seal of MARY'S virginity, and her fingers were burned by divine fire; but as soon as she touched the Child she was healed, [and her fingers] became as before. By this sign JOSEPH knew that our holy Lady, the Virgin MARY, was the God-bearer. When HEROD commanded that the children of Bethlehem should be killed, she made the Child and JOSEPH and His mother, the Lady MARY, to take to flight, and she became a participator in the trouble caused by Him, sometimes carrying Him in her arms, and sometimes washing Him; and she ministered unto Him all His days—three and thirty years. On the day of His Passion she was not separated from Him, and she lamented and wept, and on the day of His Resurrection she saw Him before the Apostles saw Him. And even in the upper chamber of Zion the Holy Spirit came down upon her and the holy women, and she made many to believe on Him in the Faith of our Lord Jesus Christ; and she received from the Jews much derision and much enmity. Salutation to SALOME.

[fol. 68*a* 3] And on this day also Saint COTYLUS, a physician from the city of ANTINOË, became a martyr. This saint had

a God-fearing father, and his mother also feared God; and his father was governor of the city of ANTINOË. He had no son, and he besought God frequently to give him one, and at length He gave him this saint; and he admonished him and taught him the Books of the Church. This saint was pure from his youth up, and he was an ascetic, and fought the spiritual fight; he prayed many prayers, and his rule was to pray one hundred prayers by night, and one hundred prayers by day. When he was grown up his parents wanted to see him married, but this he did not wish. They had a daughter, whom they had begotten after this holy man COTYLUS, and they married her to ARIANUS, the governor of the city of ANTINOË, who succeeded the father of this saint. Now when the father of COTYLUS had waxed old in days, he asked the emperor and the emperor removed him from his office, and gave it to ARIANUS his son-in-law. And when his father died, COTYLUS built a house wherein pilgrims were received, and then he learned the books of medicine, and became a physician; and all the sick folk came to him, and he healed them without payment. When DIOCLETIAN denied Christ, ARIANUS joined him in his denial, in order to keep his office, and he used to torture the martyrs. And this Saint COTYLUS yearned to become a martyr, and he went to the governor's Council, and cursed ARIANUS, and the emperor, and their gods, which were idols; but ARIANUS was not able to do him [fol. 68*b* 1] any harm because of his sister [who was his wife], but he sent him to the city of BENHASÂ, where the saint remained in the prison house for three years. And COTYLUS sent to his sister, and she delivered him from the prison house. After ARIANUS, another governor was appointed, and [ARIANUS] told him the story of this Saint COTYLUS. And the governor sent and had him brought, and he was angry with him, and said unto him, "If thou wilt not cast incense to the gods I will torture thee with very great severity." And the saint said unto him, "I will not cast incense to unclean idols, but only to my Lord Jesus Christ, the Son of the Living God." And straightway the governor was wroth, and he commanded the soldiers to torture him with every kind of torture; but each time the angel of God came to him, and

comforted him, and strengthened him to endure, and He healed him and worked many signs and wonders by him. And when the governor was tired of torturing him, and COTYLUS would not change his opinion, he commanded the soldiers to cut off his head, and they cut it off, and the saint received the crown of martyrdom in the kingdom of the heavens. Then the men of his house swathed him for burial, and they laid him in a beautiful shrine, and many great signs and wonders took place through his body therein. Salutation to COTYLUS.

[fol. 68*b* 2] And on this day also Saint Abbâ HÊRÔDÂ became a martyr. This holy man was from the city of Sebastia? and he lived in the days of the persecution of the Christians by DIOCLETIAN, the infidel; now he was God-fearing from his youth. One day whilst he was lying upon his bed, and thinking about God's good pleasure, he said in his heart, "What doth it profit me to live in this fleeting world? I have heard the voice of my Lord Jesus Christ, Who saith in the Holy Gospel, 'He who denieth not this world and what is therein is not able to devote himself to Me' (Matthew xvi, 24). And now, I will arise, and I will go and pour out my blood for the Name of my Lord Jesus Christ." And as he was thinking these thoughts in his heart, behold Saint MICHAEL, the [arch]angel, came to him, and said unto him, "Peace be unto thee, O holy and blessed Abbâ HÊRÔDÂ! Be not afraid, for behold our Lord Jesus Christ hath prepared for thee a crown and a throne of glory, in the kingdom of the heavens. I am MICHAEL, the archangel, and I will go with thee to the place of torture, and no torture whatsoever shall prevail over thy holy flesh." And when Saint MICHAEL had said these things to him, he gave him the benediction of peace and went up into heaven. And the blessed Abbâ HÊRÔDÂ went outside his city, a little to the west, and turning his face towards the east he prayed, saying, "I beseech Thee, O Father, Sustainer of the universe, and Thee, O Only Son, my Lord Jesus Christ, to Whom be praise and all blessing from my mouth, for to Thee praise is meet, I beseech Thee to strengthen me so that I may finish [fol. 68*b* 3] that which I have determined to do for Thee." And having said this he

went to the governor's Council, and he cried out boldly, saying, "I am a Christian." And the governor said unto him, "So thou art a Christian? Where is thy country? Who art thou? What is thy name? And what is thy nation?" And Saint Abbâ HÊRÔDÂ answered and said unto him, "I am a man of the city of Sebastia (?) and from the province of BENHĔSÂ, and from my youth I have been a soldier in the service of the king." And LUCIANUS the governor said unto him, "Art thou ready to sacrifice to the gods APOLLO and ARTEMIS? If thou wilt do this I will promote thee, and I will honour thee more than any other soldier, and I will give thee much money." And Saint Abbâ HÊRÔDÂ answered and said unto him, "O fool, it is written in the Holy Scriptures thus: Woe be unto the man whose confidence is in man! and blessed is the man whose confidence is in God (Psalm xl, 4), and in the Name of the God of heaven and earth. I will not offer sacrifice to unclean idols, for my hope is God." And straightway the governor was wroth, and he commanded his soldiers to scourge him, and to torture him. And they beat the saint with rods of iron, and with stakes of the thorn tree, until his blood flowed down on the ground like water; but the saint suffered no pain whatsoever from these tortures, for God was with him. And straightway Saint MICHAEL the archangel came down to him from heaven, and he touched the body of the saint, and healed his wounds, and made him whole. When the people saw this miracle they believed on our Lord Jesus Christ, and became martyrs; and they were in number five hundred men. And when the governor became tired of torturing him he commanded the soldiers to cut off his head with the sword. Thereupon the soldiers put a bridle in his mouth, and they [fol. 69*a* 1] carried him away to cut off his head with the sword. And our Lord Jesus Christ appeared unto him and said unto him, "Peace be unto thee, O blessed HÊRÔDÂ! I am Christ thy God; fear not, for a throne hath been prepared for thee with the saints in the heavens. Verily I say unto thee that whosoever shall commemorate thy toil, and make an offering, and give alms to the poor on the day of thy commemoration, shall not have one barren animal among his flocks, and sons shall not be wanting in his house, and Satan

shall never have any power over any of his works. Or whosoever shall write the history of thy strife and martyrdom, his name will I write in the Book of Life, and I will destroy the bond of his debt. I will deliver from all his tribulation the man who is in tribulation, when he maketh mention of thy name; and whosoever shall celebrate thy commemoration I will forgive all his transgressions. My peace shall be with thee." When our Redeemer had said these things He went up into heaven with great glory. And Saint Abbâ HÊRÔDÂ rejoiced with a great joy at the end of his fight, and he turned to the people who were following him, and said unto them, "If there be among you a man who feareth God, let him take my body and lay it up by him; for a great blessing shall rest upon the place wherein my body resteth." And straightway he stretched out his neck, and they cut off his holy head with the sword, and he received the crown of martyrdom in the kingdom of the heavens on the twenty-fifth day of the month of Genbôt. And after seven months his kinsfolk came and took the body of the saint, and brought it to the city of Sebastia and laid it in a shrine which they had built for it; and through it many signs and miracles took place, and many sick folk were healed. [fol. 69*a* 2] Salutation to Abbâ HÊRÔDÂ. Salutation to the thirty thousand souls who were hacked to pieces with knives, or died by the sword.

And on this day also are commemorated Saint BALANUS, and 'ALÔNTRÂN (ELANTHERIUS), and ROMANUS, and two hundred and fifty martyrs, and the Emperor CONSTANTINE, and his mother HELENA.

And on this day our Lord planted pieces from JOSEPH'S rod in the place BÎSÔS, and they grew and became trees.

XXVI. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint THOMAS the apostle and martyr, who was called "DIDYMUS," that is to say "Twin," became a martyr, after he had preached in the country of India and ḲANṬARÂ. And this saint having arrived in the country of India, made himself a slave of a certain governor, whose name was LUCIUS; now that governor was a friend of the king. And he asked THOMAS, saying, "Tell me what handicraft thou knowest." And THOMAS said unto him, "I am an architect, and I can build temples and palaces. I am also a carpenter and I can make implements for use in the fields, and seats, and other things [in wood]. I am also a physician, and I can heal the sick who are smitten with sores." [fol. 69*a* 3] And when his master heard the words of THOMAS, he was pleased exceedingly, and said, "I have gotten a slave who will be of use to the king." And at that time that governor set out to go to the king, and he left Saint THOMAS to build in the house. And Saint THOMAS began to teach the mistress of the governor the way of God, and he commanded her to walk in purity, and he made her to understand the mystery of the Son of God; and she believed on his words, and many of the men of the house also believed. And when THOMAS'S master returned from the king, and saw Saint THOMAS the apostle, he said unto him, "O wicked slave, where is the fine work which thou didst tell me thou wouldst make for me?" And THOMAS answered and said unto his master, "My lord, I have not lied unto thee. As for the temples and palaces which I have built [for thee] they are the souls who have become temples for the King of glory, and the ploughing implements which I have fashioned for thee are the Holy Gospels which shall plough up the thorny growth and weeds of sin. And the medicines, and the means of healing, are the Holy Mysteries, the Body and Blood of our Lord Jesus Christ, which heal those who have been poisoned with the deadly poison of sin." And when the governor heard this he commanded the soldiers to lay him down on the ground, and to tie

his hands and feet together with ropes, and to drag him along on the lower part of his back, and to tie him by these ropes to a stake, and to cut off his skin with knives, and to fill the inside of his body with salt, and vinegar, and the dust of burnt bricks; and they did as the governor commanded, and the saint endured all these things with the endurance which was from God. And when his mistress saw them flaying him from the window of her house, she fell down straightway, and delivered up her soul [to God]. And when LUCIUS knew that [fol. 69*b* 1] his wife was dead, he was exceedingly sad. And as for Saint THOMAS, the apostle, God cooled his wounds and healed his body. And LUCIUS said unto him, "Behold, my wife hath died through thee, and if thou wilt raise her up from the dead, I will believe in thy God." And Saint THOMAS, the apostle, came to her, and he laid his skin upon her, saying, "O ARSONIA, in the Name of our Lord Jesus Christ, rise up!" And she opened her eyes straightway, and she rose, and stood up, and did homage to Saint THOMAS, the apostle; and when LUCIANUS (*sic*) saw this, he believed on our Lord Jesus Christ. And all the men of his house and all the men of the city believed on our Lord Jesus Christ, and THOMAS baptized them in the Name of the Father and the Son and the Holy Spirit; and he appointed bishops and priests over them, and built churches for them. And [he remained] with them for four months, and confirmed them in the True Faith, and on everyone who was sick, no matter what the sickness was, he laid his skin, and he became healed straightway. Then the saint went forth from them and came to the city of ḲÔNṬARÎA. And as he was going in he found an old man weeping bitterly, and the saint said unto him, "Why dost thou weep in this manner?" And the old man answered and said unto him, "I had three sons whom the king slew for the sake of their money. And I am in debt to certain men but have not the wherewithal to pay them. If only one of these sons had been left to me, he would have helped me to live." And the saint gave him his skin, and said unto him, "Lay this upon thy sons"; and when the man did as the saint commanded him, the three sons rose up from the dead straightway. And this miracle was noised abroad immediately in all the cities.

[fol. 69*b* 2] And the priests of the idols were filled with wrath, and they stoned Saint THOMAS, the apostle, with stones, and their hands withered. And they all believed on our Lord Jesus Christ, and the Saint baptized them with Christian baptism, and he taught them the Law of the Church. And after this THOMAS went to the city of KENÂS, and to the city of MAḲÊ-DÔNYÂ, and he preached to the men therein in the Name of the Lord Jesus Christ. And when the kings and governors heard about them, they seized him, and shut him up in prison. Now the king had a wife, and she and many of the people who were with her came unto the saint secretly, in prison; and he taught them the way of God, and many believed on his words. And the king was exceedingly angry because of his wife, but he could not kill the saint among his people, and therefore he had him taken outside the city; and he commanded four (?) of his soldiers to spear him with their spears, and they speared him until he delivered up his soul. And the king's son stood by looking on at them. And when the men of the city knew [this], they came to deliver THOMAS from the hands of the soldiers, and they found that he had delivered up his soul; then they swathed him for burial and laid him in one of the royal tombs. Then a Satan leaped upon the king's son, and he fell into an epileptic fit. And [the servants of the king] came to the body of Saint THOMAS, the apostle, to take away a little piece of his grave clothes, to hang over the body of the king's son. And when they opened the door of the tomb, they could not find the body of the saint therein, for God had translated it; and they took some of the dust from his tomb in faith, and they hung it up over the king's son, and he recovered immediately. And Saint THOMAS the apostle appeared unto many of the men of that city, and made them to know that he was [fol. 69*b* 3] alive, and that our Lord Jesus Christ had received him, and he commanded them to be strong in the True Faith, in the Name of the Father and the Son and the Holy Ghost.

The FIRST MIRACLE of Saint THOMAS. There was a certain God-fearing priest of the country of Egypt who went to the country of India to trade. And on the twenty-sixth day of the month of Genbôt, which is the night of the festival of Saint

THOMAS, the apostle, he saw many people assembling on the bank of the river, wherein was an island on which Saint THOMAS was, and at that moment a mighty wind storm came, and swept the water away. And all the people set out and went into the church of Saint THOMAS, which was on the island, and they found the verger of the church had died at that very moment; and they swathed him for burial, and buried him, and they prayed all that night. And on the following day, which was the twenty-seventh day of the month of Genbôt, and the festival of Saint THOMAS, they partook of the Offering. And when the consecration was over, and the prayer of breaking the bread was said, they placed the Holy Body of our Lord in the hand of Saint THOMAS, the apostle, the hand being alive and undecayed, and the people came one by one to receive the Holy Mysteries from his hand. And as they were receiving the Offering, there came a certain man from among the laity to receive, and the palm of the saint's hand was closed tightly over the Holy Body. And they all cried out "Kyrie-eleison" many times, and they prayed for a long time, and [then] the palm [fol. 70*a* 1] of the saint's hand opened, and administered the Holy Mysteries to that man, and all the people likewise received the Holy Mysteries; and they went out from the church, and returned to their houses in the peace of God. And at that very moment the storm of wind returned and brought back the water to its former place and height; and this has happened each year and it happeneth at the present day. Salutation to THOMAS, who was prepared to thrust his hand into the wound made by the spear in the LAMB.

[The scribe has omitted nos. 2–6 of the Miracles of St Thomas. They will be found in the *Gadla Ḥawâryât*, ed. Budge, *Contendings of the Apostles*, Oxford, 1899–1901, Vol. II, pp. 419–455.]

And on this day also are commemorated ALPHAEUS, the martyr, and ZACHARIAS, the anchorite, and Saint 'ARSÔNWÂ (ARSINOË?), the wife of LUCIUS (or, LUCIANUS), the governor. Salutation to 'ARSÔNWÂ (ARSINOË ?).

XXVII. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ JOHN, the thirtieth Archbishop of the city of Alexandria. This saint was a Christian, and a good man, and he became a monk in his early years, and [fol. 70*a* 2] he fought a strenuous spiritual fight. Then he shut himself up in a cell, but his knowledge and his excellence became noised abroad, and they seized him and made him Archbishop of Alexandria, and during the days of his office he composed many Homilies. And God exalted the horn of the Church in the days of this father; now, the emperor who reigned in his days was ANASTASIUS, a believer and a just man. And Saint Abbâ SEVERUS, Archbishop of the city of Antioch, wrote an epistle on the True Faith to this father Abbâ JOHN, wherein he said, "Our Lord Christ, our God, after His union, is One Essence (or, being), without mixture, even according to the belief of our fathers Abbâ CYRIL, and Abbâ DEMETRIUS, and Abbâ DIOSCURUS." And Abbâ JOHN and all his bishops received the letter, and thanked God and glorified Him because of the conversion of the members who were separated, and who had come into their proper places. Then this father Abbâ JOHN wrote an answer to this letter, with words full of the grace of the True Faith, concerning the unity of the Godhead of God, One Essence, and concerning the Incarnation of the Son of God in the nature of man, and how He is one with the Godhead, without separation, and without mingling, and without change, and that He is One and not Two. And he anathematized all those who separate our Lord Christ, or who mix His natures. And he anathematized all those who say that He Who suffered, and died, and was crucified for the children of men, was a mere man, or those who attribute suffering [fol. 70*a* 3] to the Divine Nature. On the contrary, by the True Faith we know that it was God, the Word, Who suffered for us in the flesh, which He took from us. And this is the path of the kingdom, and he who walketh therein shall never go astray, and never stumble. And

when Abbâ SEVERUS read the Epistle of this Saint Abbâ JOHN, he received it with great satisfaction and pleasure, and he read it publicly in the city of Antioch; and there were peace and agreement in the city of Alexandria concerning the True Faith. And this father continued to teach the people and his flock for eleven years, and he admonished them, and protected them, and confirmed them in the True Faith, and he died in peace. Salutation to JOHN who shut himself in his cell, until they elected him Archbishop of Alexandria.

And on this day also died LAZARUS, the just man, the brother of MARY and MARTHA, having been appointed Bishop of the city of Cyprus, after our Lord rose from the dead. Our Lord suffered in that week, and this saint followed the Apostles from that time. After the Holy Spirit, the Paraclete, had descended upon the Apostles, they laid their hands upon him, and made him Bishop of the city of Cyprus. And he guarded his flock well, and he sat for forty years and died in peace. [fol. 70*b* 1] Salutation to LAZARUS.

XXVIII. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day GÊRLÔS (CYRIL ?) and his five and forty sons became martyrs.

[A certain PAUL and his forty-five sons are according to the Bodleian MS. to be commemorated on the XXVIIIth day of Genbôt.]

And on this day they commemorate the honourable fathers ABRAHAM, ISAAC, and JACOB. Salutation to GÊRLÔS (CYRIL?). Salutation to ABRAHAM, ISAAC, and JACOB.

And on this day also died Abbâ MACARIUS (or, MERCURIUS) of the monastery of Abbâ PACHOMIUS. Abbâ ANTHONY,

the archimandrite of that monastery, saith, "There came unto me certain monks, saying: Behold the departure of Brother MERCURIUS draweth nigh." And I went to him so that I might receive his blessing, and I found him unconscious (?), but his soul was not separated from his body. And we sat with him for three nights without eating. [fol. 70*b* 2] And on the third day he came to himself, and he drew a breath, and opened his eyes. When he saw me he said unto me, "Why have ye gathered together about me?" And we talked about all his labours, and we asked him to tell us what he had seen, and he told us how an awe-inspiring man had come to him, and taken his soul, and had shewn him the torture of sinners, and the reward of the righteous. Then he lamented over his soul and turned his face downwards to the earth, and he said unto us, "Brethren, go ye into the abode of Abbâ GEORGE, of the desert of ḤARÂṢÎT, for I heard the angel who was with me saying, 'Take back MERCURIUS and bring GEORGE.'" Now this GEORGE was always fighting the spiritual fight, in a little cave in the Desert of Salt, and at length his body shrivelled up, and when the brethren went they found him dead; and they brought him to the monastery and buried him there. And this brother had afflicted his body so heavily with ascetic labours that he became like dry wood. And then he made an agreement with me that he should go to the desert, and he said unto me, "On the fourteenth day of the month of Naḥasê, come to me and thou wilt find me." And on the day which he had appointed to me I went to him, and I found him, and he said unto me, "I am going to die and to depart to my fathers. And three oxen shall come to thee, and do thou lift my body on to their backs, and they shall lead thee to the monastery, by the Will of God, and bury me by my abode"; and it happened even as he said, and innumerable signs and wonders were made manifest at his tomb.

And on this day also died Saint 'AMMATA KRESTÔS, the woman who fought the spiritual fight, and rejected the world, and vanquished the carnal desire, even as [fol. 70*b* 3] Abbâ DANIEL hath related unto us, saying: When I was living in

the desert of 'A'AREF, and was walking about at night by the light of the moon, I saw the figure of a man sitting on a hill, and his hair entirely covered his body. And I said in my heart, I will go and see what this is, and I went close to the figure to look at it. When it saw me it withdrew into a hollow of the rock, and straightway I knew that the figure was a man. And I said unto him, "I entreat thee, O man of God, to come out so that I may receive thy blessing"; but he remained silent. And I asked him to do so again and again, and then he said unto me, "Forgive me, O father, but I cannot come out." And I said unto him, "Why not?" And he said unto me, "Because I am a woman, and I am naked." When I heard this I took off the garment which I had about me and I threw it to her, and she put it on; and she came out and we prayed. And I said unto her, "Tell me, O my mother, why thou hast come out here, and how thou didst find this hollow." And she said unto me, "I was a virgin in my father's house, and I lived in Jerusalem, and there was a certain monk who visited me frequently and who held converse with me. And after a few days I went and lived with him. And I saw him weeping, and confessing his sin before God; when I knocked he did not open to me, but he continued to weep and to repent. When I heard him I said in my heart, 'Why do I not weep and repent for my shame and disgrace?' And I departed quickly to my house, and I put on sackcloth and I took a basket of beans and a vessel of water, and I prayed at the tomb of our Lord Jesus Christ, saying, 'O mighty and powerful God, Who art everlastingly marvellous, Who dost save those who are destroyed, and dost raise up those who have fallen, and Who dost hearken unto those who cry unto thee, send forth Thy compassion and Thy righteousness to save Thine handmaiden, who doth put her trust in Thee, and visit Thy wretched handmaiden, [fol. 71*a* 1] and accept my repentance, and bless this food and this vessel of water so that they may last me for the rest of my days, so that my thoughts about the salvation of my soul may not be brought to nought through my belly.' And I went to Golgotha, and prayed this prayer, and I went forth and cast myself upon God, and I came to Jericho, and I went on until I reached the Red Sea. Thence I

came into this desert, and I found this hollow in the hill, and I said, 'This is my habitation, which God hath prepared for me.' And behold, for eight and thirty years have I dwelt in this desert, and I have never seen any man save thyself. And this basket of beans and this vessel of water whereon I live have neither become exhausted nor diminished during these eight and thirty years; my apparel became old and worn out, but this hollow hath taken the place of apparel, and become a covering for me; and neither the heat of the sun in summer nor the cold of the winter have troubled me all my days." After this she besought me to eat and to drink, and I ate from the basket, and I drank from the vessel, and their contents were not diminished, and I gave thanks to God. I wanted to leave my garment with her, but she refused to accept it, saying, "Bring me a beautiful one." Then I went to the monastery, and told the abbot, and he cried out, saying, "He who hath two garments let him give one to him that hath none"; and they brought to him what he wanted. And having taken them I departed straightway so that I might see 'AMMATA KRESTÔS. And I toiled very hard in searching for her, but I could not find her. And after a few [days] certain old men came and said, "As we were journeying along the road of the Red Sea, in the Tanitic Desert, we saw a woman sitting by a rock towards eventide, and we ran so that we might be blessed by her, and she fled and withdrew into a cave, and we went close to [fol. 71*a* 2] the mouth of the cave but could not see her. And we found a basket of beans and a vessel of water, and we ate, and the beans came to an end immediately. And we stayed there all night until the morning, and we searched for the saint, so that we might be blessed by her, and we found her dead, and her hair covered her body. And we bowed low, and buried her in the cave and covered her face with a stone, and we came away blessing God that He had thought us worthy to find her, and to bury the blessed saint." When I heard this I knew that she must be the woman whom I found. And I told the old men what she had told me, and they glorified God Who had helped the weak vessel to overcome the Enemy and all his fiends. Salutation to 'AMMATA KRESTÔS.

And on this day also the body of the holy and honourable Abbâ EPIPHANIUS arrived in the city of Cyprus. Now this saint died on the eighteenth (*sic*) day of the month of Genbôt, whilst he was on the ship, and before he arrived at the city of Cyprus, according to what Saint JOHN, the Mouth of Gold, had prophesied concerning him, that is to say, that he would not reach his episcopal throne [again]. And having died during the voyage, they carried him in the ship, and brought him to the city of Cyprus. And the priests, and all the people, came with the Book of the Gospels, and crosses, and lamps, and censers, and incense, and hymns of praises, and psalms, and laments, and dirges, and they bore along the body of the pure saint, and finally laid it [fol. 71*a* 3] in the church. And the priests wanted to dig a grave for him in the church, but two deacons, whom the saint had excommunicated some time before because of their evil work, opposed their wish, and prevented those who wished to dig a grave for him from doing so. And the body remained in the church four days, and did not emit the odour which dead bodies are wont to emit, but it remained as if the saint were asleep. And a certain holy deacon rose up, and said unto the holy body, "I know that thou enjoyest grace before God, and that thou art able to overcome all the evil men who oppose thee"; and then he seized the pick and smote the ground therewith. And behold straightway the two wicked deacons fell upon their faces on the ground, and they were nigh to die; and men carried them into their houses, and they died on the third day. And the priests swathed the body of the saint with beautiful and costly cloths, and they anointed it with divers sweet unguents, and they laid it in a noble stone coffin, and then they buried him in the church. And there appeared from out of his body great signs and miracles similar unto those which he had been wont to perform before his death. Salutation to the arrival of the body in the city of Cyprus, O EPIPHANIUS.

And on this day also are commemorated Abbâ SENṬÂ, and 'AGABÔS ('ARGÂBÛ ?) the martyrs.

XXIX. GENBÔT

[fol. 71*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the Birth of our Lord and God and Redeemer, Jesus Christ; the sons of the Church celebrate it each month, and beg for mercy and forgiveness for their sins. Salutation to Thy Birth, O our Lord.

And on this day also died the holy father Abbâ SIMON, of the monastery of Antioch. The name of the father of this saint was JOHN, and the name of his mother was MARTHA, and through him signs and wonders took place. Thus before his mother conceived him, Saint JOHN the Baptist came to her in a dream, and told her about the birth of this JOHN, and he revealed unto her what would happen to him. And having been born, and his days being six years, SIMON departed to the monastery of Antioch, and brought himself under the yoke of the monastic life; and he became an ascetic and fought a strenuous spiritual fight. And the angels appeared unto him, when he was asleep, on several nights, and taught him how to fight the spiritual fight, even as they had taught [fol. 71*b* 2] Abbâ PACHOMIUS. And they revealed to this saint the work which cannot be destroyed, and the strife of the monastic life, and they gave him strength, and this saint fought a sublime and superhuman fight, for did not the angels bring unto him spiritual food at all times? And after very great strife, he went up on a pillar [and lived there] for seven years, and then he went to a larger (higher?) pillar and stood on it for eight years. Then he departed to a mountain and lived in it for twenty years inside [a house] of stones which he made for himself, and he did not go outside it until the end of the twenty years. Then he went up on the top of a large (high?) pillar, and he stood up on the front of it for five and forty years; and all the days of his life were five and eighty years. [He lived] in his father's house for six years, and nine and seventy years he passed in the spiritual fight. As for his miracles, who can

describe them? Now many of his miracles are written in the story of his strife. And this father composed many Homilies, and Admonitions, and Sayings which are profitable for the monastic life, and for the salvation of the soul; and he translated (or, expounded) many of the Books of the Church, and died in peace. Salutation to SIMON whose life, before he was conceived, was foretold by JOHN the Baptist.

And on this day also are commemorated [fol. 71*b* 3] Abbâ 'AFṢÊ, and Abbâ GÛBÂ, who were of the ninety (*sic*) saints of 'ENGELGÂ, and ISAAC, the monk, and the death of ALEXANDER the king, the son of PHILIP.

XXX. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the pure and holy father Abbâ MICHAEL, the sixty-eighth Archbishop of the city of Alexandria. This father was a learned man, and he studied the Books of the Church from his early years, and many of them he knew by heart. And his pure soul desired to fight the spiritual fight under the divine rule of the monastic life, and to become a soldier of God from his early years. And he went to the desert of SCETE and dwelt near the monastery of Saint Abbâ MACARIUS for many years, and he was made a priest. And after this he went to the city of SENGÂR of the country of Egypt, and he shut himself up in a cell for a period of forty years, and considerably more, and he fought a great spiritual fight in that cell. And the fame of him, and of his virtues, and his righteousness and knowledge, became noised abroad, and the bishops and the elders of the people agreed together and they seized him and made him Archbishop of the city of Alexandria. And in his archiepiscopal office he walked in the right way in purity, and he rejected all worldly possessions, and he did not possess himself of a single *dirham* or of a single *dînâr*. Of the stipend, which came to him as his due, he expended a little on his own

maintenance, and the rest [fol. 72*a* 1] he gave to the poor, and the needy, and the destitute. And he had made at his own expense objects for sacred use in the churches and many books. And he read the Scriptures frequently to the people, and he admonished them once each day from the Scriptures and once by his own mouth. And having ended his good course God wished him to rest from the toil of this world, and to receive the crown of life in the kingdom of the heavens, and He brought upon him sickness for a day and a night, and he never spoke again. And when he was dying he glorified God, and he made the sign of the Honourable Cross over his face, and delivered his soul into the hand of God for ever. And all the days of his life were ninety years and eight months. [fol. 72*a* 2] Salutation to MICHAEL.

And on this day also died the Apostle SISTICORUS (or, ḲÔRÔS=CYRUS ?), one of the Seventy-two disciples. This holy man followed our Lord Jesus Christ for a period of three years, and after the Ascension of our Lord he followed the holy apostles. And he was filled with the gift of the Holy Spirit, and he followed Saint PAUL the apostle, and carried his Epistles to many cities, and he taught many Jews and Gentiles, and baptized them with Christian baptism, and he went into their synagogues in the countries of the East. And great tribulation and sorrow came upon this saint, and then he died in peace.

And on this day also died Saint 'ARWÂ, a fighter of the spiritual fight, and a conqueror of the desire of the flesh, an Israelitish woman....And there was a certain man in Israel who had many possessions, and he had a wife whose name was 'ARWÂ, and there was no woman like unto her for grace and beauty in those days. And her husband departed on his business to a far country, and he commanded his brother to take care for the ruling of his house. And his brother came and said unto 'ARWÂ, "I have loved thee for years, but I have been afraid [to shew] my love for thee because of thy husband; but now he hath departed, and is far away, I want to lie with

thee." And 'ARWÂ said unto him, "Even if my husband hath departed, and is far away, is God far away? Even if my husband cannot see me, God can see me from heaven." And he went forth from her, and a devil met him [and said unto him...] "Get thee back to her, and I will perform all thy desire for thee." And he went back to her and said unto her, "Wilt thou consider [this]? If thou wilt lie with me I will treat thee well, but if thou refusest me I will bring upon thee a beating." And 'ARWÂ said unto him, "What canst thou bring upon me?" And the man said unto her, "I will set up against thee a witness from among the nobles of Israel." And she said unto him, [fol. 72*a* 3] "For what reason wilt thou set up [this] witness against me?" And he said unto her, "Because thou hast married another man." And 'ARWÂ said unto him, "I will not lie with thee. Thou art my husband's brother. Say what thou wishest, but God will deliver me from thy hand." And when she refused him, he went on the following day to the governor, and to the people, and they all gathered together, and he said unto them, "The wife of my brother has married another man whilst her husband is away travelling." And they brought out 'ARWÂ, and set up witnesses, and the brother said unto them, "Did ye see her lying with a man?" And certain false witnesses said, "We saw her lying with a man." And the governor commanded them to bring her outside [the city], and they dragged her by the neck of her garment. And the governor and the people stoned her with stones, and the blood ran down from her face, and she died, and they buried her because of her beauty. Now formerly the children of Israel would not bury the dead body of a person whom they had stoned, but this woman they buried. And a certain Egyptian merchant came that way with five loaded camels, and he heard a voice in that grave, and he went to look at the grave, and he found 'ARWÂ lying in the grave, and her face was shining like the sun. And when she saw him she gave him her hand, and she said unto him; "Lift me up, and give me water to drink." And he lifted her up, and gave her water to drink; and he took her to his abode, and had a physician brought, and the physician healed her, and she became very much stronger than before. And the Egyptian loved her, and

said unto her, "Come, lie with me." And 'ARWÂ said unto him, "Fear God and love thyself. Dost thou never think about the day of Judgement, and the end of the world? I will not lie with thee. Why should I wrong my husband?" And the Egyptian left her, and went out. And the slave of the Egyptian, a Hebrew, came and said unto her, "I want to marry thee." And 'ARWÂ said unto him, "Get thee gone from me, dog that thou art!" And the Hebrew departed from her. And the Egyptian had a boy, an only son, and he had no other child, [fol. 72*b* 1] and the Hebrew, the slave of the Egyptian, killed the boy with a hatchet, and carried the body to the place where 'ARWÂ slept, and laid it down by her, and he placed the hatchet within reach of the grasp of her hand. Now the Hebrew wished to kill 'ARWÂ because she had refused to lie with him. When the mother of the child woke up, she missed her son, and wishing to give the child suck she searched for him and found him dead by the bed of 'ARWÂ, whom the Hebrew made out to have committed the deed; and 'ARWÂ herself lay there sleeping. And the mother of the child came out, and wept with a loud voice, and all the people assembled, and came to 'ARWÂ. And the Egyptian said unto her, "Why hast thou done evil to me and killed my son? I saved thee from death and raised thee up from the grave." And 'ARWÂ said unto the Egyptian, "Thou didst entreat me well, and didst raise me up from the grave. Why should I kill thy son in return for the good which thou didst do me. Was it evil that I wished thee when some time ago thou didst ask me to let thee marry me? Nay, I refused because I feared God. Shall I commit a greater sin and kill a soul? I have not killed thy son." And the Egyptian said unto her, "Get thee out, and begone from me"; and she went out. And he gave her one hundred *dînârs* wherewith to maintain herself, and he said unto her, "Begone, for I cannot contain myself in this matter; I know [not] what hath come upon me"; and she departed. And as she was going along she came to a city where she saw a man being hanged on a tree, and she said unto those who were hanging him up, "Why are ye hanging that man?" And they said unto her, "Because he hath carried off our money"; and she said unto them, "How much money hath he taken?"

And they said unto her, "One hundred *dînârs*"; and she gave them the money, and said unto them, "Take him down from his cross." And the man from the cross went and said unto [his creditor], "Who paid thee my debt of one hundred *dînârs* and redeemed me?" [And his father said unto him], "I thy father did not redeem thee, but a woman, a widow, redeemed thee." And the young man went and followed 'ARWÂ, and he found her, and said unto her, "What beauty! I wish to lie with thee." [fol. *72b* 2] And 'ARWÂ said unto him, "I have delivered thee from the fire of earth, and thou wishest to bring me into that which is in the heavens, and thou dost not counsel me for good"; and when he saw that she feared God he left her. And he went to several of the men on a ship in the sea, and he called them and said unto them, "There is a handmaiden which I will buy with all my money, and I will sell her to you if ye will pay me my price"; now he had seen 'ARWÂ, and her beauty, and her pleasing face. And there was a certain man there with much gold, that is to say one hundred *dînârs*, and the man whom 'ARWÂ had redeemed from hanging sold her to that man with the money. And the man who bought her made her to embark in a ship, and he loved her, and wanted to lie with her; and he took her hand. And the sun became dark, and the winds blew with great violence, and the waves rose up, and were about to sink the ship. And all those who were in the ship cried out, and they wept, and prayed to God. And 'ARWÂ said, "Thanks be to God, He who putteth his trust in God shall not die, and he who believeth in Him shall not perish." And 'ARWÂ said unto those who were in the ship, "O ye who didst buy me wrongfully! O ye who didst sell me wrongfully! I am not a handmaiden, but a woman who is her own mistress. If ye will do what I tell you I will pray to God to guide you out of this tribulation"; and they said, "We will do what thou tellest us to do." And she said unto them, "This man who sold me did so because I would not let him lie with me; this is an act which God doth not desire." And all the men brought out money, ten thousand *dînârs*, and they gave it to the man who had bought her, and he set her free. And 'ARWÂ prayed to God, and the storm died down, and the winds

stood still, and there was a complete calm. And they all loved her and wanted to fall upon her, and [each] of them said, "I, I." Then straightway there came a mighty wind which broke their ship in pieces, and they were all scattered about in the sea and they sank; and all their money was left with her. And she made pantaloons, and oiled herself (?) like a man, and she arrayed herself in her apparel, and departed in a ship. And she came to a large island, and a city of men, [fol. *72b* 3] in the midst of the sea, and she went on and came at length to the king. Now when the king saw 'ARWÂ, he thought that she was a young man, whose beard had not yet sprouted. And she said unto the king, "Behold, my money is much, there is a ship full [thereof]. Those who owned it have perished, and sunk in the sea, and as thou seest, I am left alone, a weak woman; and all the money which they left is with me in my hand. I am afraid that I shall be destroyed, and I wish thee to take charge of it. I will write a letter, and will send to the men belonging to the house of each of the dead men, and then their kinsfolk can come and take the money [from thee], each man taking what is his." And when the king saw that she had not stolen their money, and that she was beautiful...he took all the money. And the fear of God came upon 'ARWÂ, and God heard her petition, and many sick persons were healed by her prayers. And she went to the sea-shore, and entered a cave and lived [there] praying to God. And the king of that island fell sick, and came [nigh unto] death. And all the people gathered together and went to him, and they said unto him, "Behold, thou art going to die; who wilt thou appoint to be king after thee?" And he answered and said unto them, "There is a young man who brought me much money in a ship, and him do I appoint to be king over you after me"; and they were all pleased, and they said, "He shall reign after thee." And they finished their business, and the king died. After this they made 'ARWÂ to reign over them, and they believed her to be a young man, and she was worthy to reign, and love for the kingdom entered into her heart. And again she thought in her heart, saying, "The kingdom will make me to be remote from God," and she wanted to refuse [to reign] over them. And she gathered the people

together, [fol. 98*a* 1] and said unto them, "Those among you who have daughters, or sisters, adorn them with gold, and array them in raiment of fine linen, and precious stones, and bring them hither to me; and the maiden among them whom I shall choose shall be my wife." And they all brought their sisters and their daughters before her, even as she commanded them, and they were all adorned with gold and gems, and they set them before 'ARWÂ; and the mothers went forth leaving their daughters with her. And 'ARWÂ stripped off her apparel, and stood up naked before the maidens; and when they saw that she was a very beautiful woman, they marvelled and held their peace. Then they said, "We have never seen any woman like unto this among any people." And 'ARWÂ said unto the maidens, "Go ye and tell your fathers, and say unto them, Do ye decree that an old woman shall sit upon the throne of your kingdom?" And the people said, "We are well pleased that she shall reign, and that she shall not marry a man, and that she shall not assume the apparel of a man; we are well pleased that she shall reign." But she refused to do so, and went back to her cave. And the report of her was heard in every country in those days, and of how she prayed to God, and healed the sick by her prayer. And after many days the husband of 'ARWÂ came from afar into his house. Now he was silly, and blind and a paralytic, and he found there his brother, and he said unto him, "What hast thou done with my wife 'ARWÂ?" And his brother said unto him, "We found thy wife lying with a man, and we stoned her and killed her"; and the husband of 'ARWÂ was silent. And after many days he heard the report of how she used to heal the sick by her prayers. And the husband of 'ARWÂ went to his brother, and entreated him, saying, "There is a woman on a certain island who healeth the sick by her prayers, and God heareth her prayer; take me thither." And his brother said unto him, "Hast thou strength enough to travel thither?" And the husband of 'ARWÂ [fol. 98*a* 2] said unto him, "Let us go, peradventure God will be merciful unto us"; and the two of them set out together. And they met the young man whom 'ARWÂ had redeemed with one [hundred] *dînârs*. (Now he had become blind), and also the Hebrew slave,

who had slain the son of his mistress, and had thrust the hatchet into the hand of 'ARWÂ, and who was then leading his master the Egyptian, (who was ill and blind). And the young man whom 'ARWÂ had saved from his cross was leading his father, and the brother of her husband, who had stoned her with stones, was leading his brother, the husband of 'ARWÂ. And they all arrived before her, and came into her presence, and 'ARWÂ knew them all, but they did not know her; and she went back into her cave and then returned to them. And her husband said unto her, "Behold, I will give thee all the money thou wishest; heal me." And she said unto him, "I do not take money from sick people, but I will take it from thee; there is much sin with thy brother, let him describe everything which he hath done." And the husband of 'ARWÂ said unto [his brother], "This woman speaketh well; confess all thy sin." And the brother of 'ARWÂ's husband said unto him, "I visited thy wife, and asked her to let me lie with her and she refused me. And I set up four lying witnesses against her, and I made the people stone her with stones, and I killed her." And 'ARWÂ'S husband said unto him, "Thou didst entreat her evilly in killing my wife. We had the same father and the same mother, and as for what is passed, what can I do? Let it be forgiven thee." And 'ARWÂ prayed to God, and her husband's eyes were opened, and his feet set free, and the whole body of the man whose brother had killed 'ARWÂ was made whole. Then the father of the young man whom she had saved from crucifixion said unto her, "My son hath become blind; pray to God on his behalf." And 'ARWÂ said unto him, "Thy son hath [committed] many sins; [fol. 98*a* 3] let thy son confess the sins which he hath committed, and I will pray [for him]." And the blind man said, "Thou sayest well; I will confess my sins. A certain woman was journeying along the road, and she found me hung on a tree, and she redeemed me for one hundred *dînârs*. And I loved her and I wanted to lie with her, and she refused to let me. And I saw certain idle seamen on a ship, and I called them and sold her to them for ten thousand *dînârs*. And as soon as I came away from them, my eyes went blind, and the *dînârs* turned into stones." And 'ARWÂ said unto the

young man before his father, "Thou art a liar [by nature], but God hath now made thee to speak openly"; and she prayed to God, and he was made whole, and his eyes were opened. And then came the Egyptian, the master of the Hebrew slave, and he said unto 'ARWÂ, "Thou seest that my slave is blind; pray to God that He may heal him." Now the Egyptian did not know that 'ARWÂ was the woman whom he had lifted up out of the grave. And 'ARWÂ said unto him, "His sin is great, and therefore he is blind and sick; let him now confess everything which he hath done and I will pray for him." And his master said unto the Hebrew, "Tell thy transgressions, and if thou wilt not tell them, I will leave thee here and return (?) to my country." And the Hebrew said to his master, "An Israelitish woman sojourned with us, and I asked her that I might lie with her, and she refused me. And I killed thy son, and took him to her whilst she was sleeping, and I laid him down by her, and I thrust the hatchet into her hand, and I wished thee to kill her because she would not let me lie with her." And having confessed his sin, 'ARWÂ prayed to God and the man was healed straightway. Now there were men of that island, and others, near her, and when their business was finished they returned to their district. And her husband was left alone with her, and she drew nigh unto him and said unto him, "Thy wife, of whom thou speakest, was she like me?" And her husband answered and said unto her, "Thy nose, and eyebrows, and eyes resemble [fol. 98*b* 1] hers, and if she were not dead and buried I could imagine that thou wert she, and would grasp thee with my hands and carry thee off." And she said, "I am indeed thy wife 'ARWÂ, whom they punished wrongfully, and who was killed, and sold as a slave for thy sake. For thy sake I endured the sun, and the cold, and the heat, and for thy sake I travelled over sea and land"; and when she had told him this they were silent, and both of them wept. And after this he asked her that he might lie with her, and she refused, and said unto him, "I cannot do it at this moment; I will wash and come to thee." And she rose up, and went to her cave and washed, and then came out. And having dressed herself in clean apparel, she prayed to

God, saying, "If Thou lovest me receive my soul, and let me not lie again with a man"; and she bowed low and died. And her husband came in and found her dead, and he buried her. Salutation to 'ARWÂ.

And on this day also is commemorated DÎMÂDÎS the martyr.

End of Volume III.

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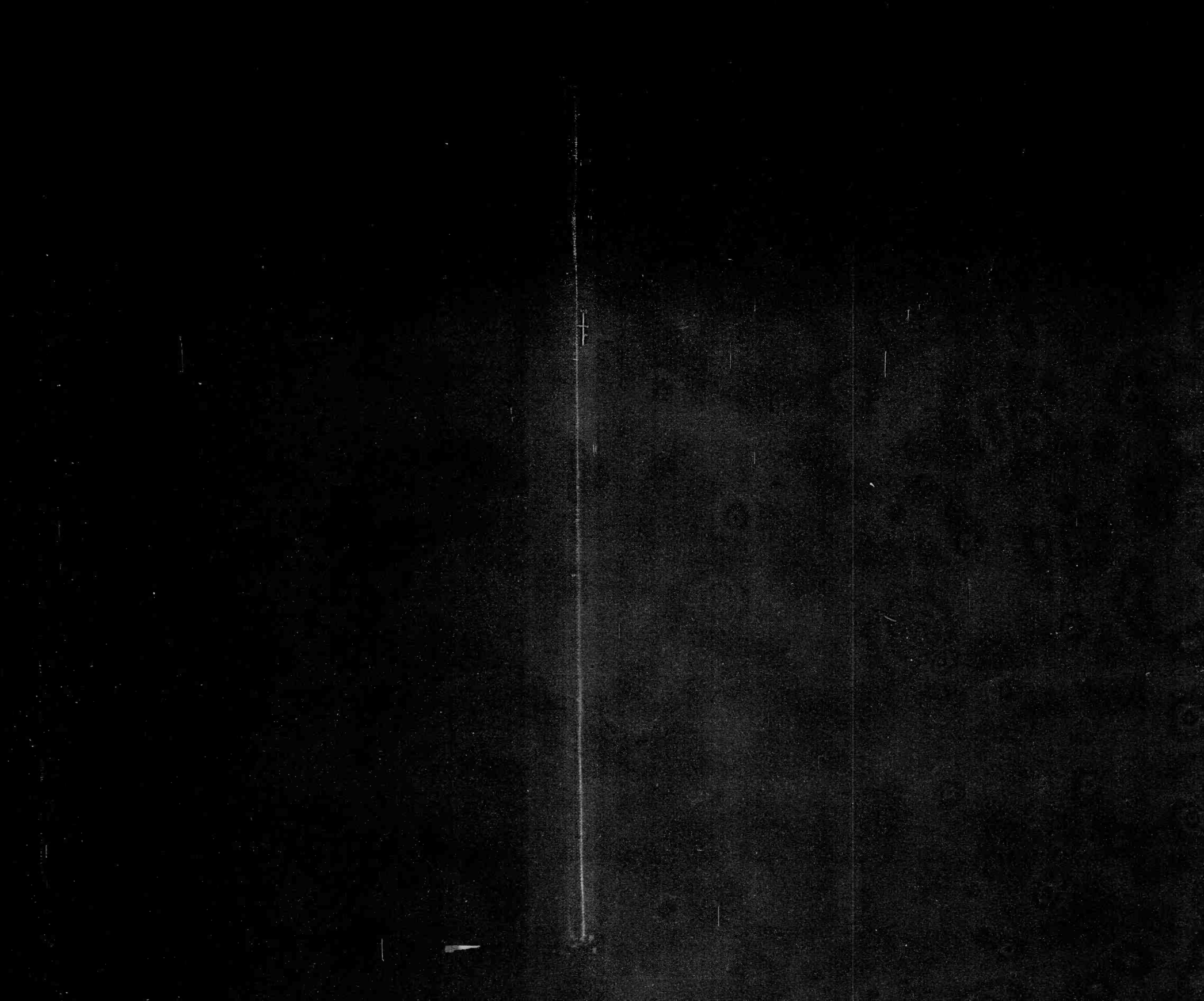
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OF THE ETHIOPIAN CHURCH

IN FOUR VOLUMES
VOLUME FOUR

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To
The Memory of
My Wife

Three hundred copies only of this work have been printed: of these two hundred and fifty are for sale

THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

A translation of the Ethiopic Synaxarium

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by

SIR E. A. WALLIS BUDGE, *Kt*

M.A. and Litt.D. Cambridge, M.A. and D.Litt. Oxford, Lit.D. Durham, F.S.A. Sometime Keeper of the Egyptian and Assyrian Antiquities in the British Museum.

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Volume IV

Sanê Ḥamlê Naḥassê Pâguĕmên

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JOSEPH and 'ARSÊMÂ.

XVIII DAMIANUS, Archbishop of Alexandria.
ISIDORE the martyr.

XIX GEORGE, son of BALAW.
BĔSÔY-NÔB of BÂNÔS.
'ARSÔNÔPHÎS, PETER, 'ASCARION, 'ARENGÎS and BÊLFEYÔS.
The Fathers of DABRA ḲÛÂ'ÂT.

DAY

XX ELISHA the prophet.
'ARSÂSTÂL and MÎNÂS of BÛSÂR.

XXI The Virgin MARY.
TIMOTHY of CAIRO.
THOMAS, the worker of miracles.
KERDYÂNÔS, Archbishop of Alexandria.
The boiling of MÊRÔN.
The finding of the bones of STEPHEN.

XXII COSMAS and DAMIANUS.
PAUL the simple.

XXIII SOLOMON, son of DAVID of Israel.
NÔB the confessor.
MARḲÔRÂ, THOMAS and PHILIP.

XXIV MOSES the Black.

XXV JUDE the apostle.
PETER, Archbishop of Alexandria.
PILATE the confessor.
PETER and PAUL.

XXVI GABRIEL the archangel.
JOSHUA, the son of NUN.

XXVII ANANIAS the apostle.
THOMAS of SANDALÂT, and his fellow martyrs.
A company of four and twenty martyrs.
MÂMÂS, SÎLÂS and LAZARUS the beggar.

XXVIII THEODOSIUS, Archbishop of Alexandria.
BASIL and BIFANTIUS.
Consecration of the church of TIMOTHY at DAMANHÛR.
ABRAHAM, ISAAC and JACOB.

XXIX The Nativity of Christ.
The Nine (?) monks of DABRA TÔNÂ: BASÂDÎ, COTOLUS, 'ARDÂMÂ, MÛSÊ, 'ESÊY, NÎKÂLES, KÂL, BÂSÔDÎSÂ, and COTOLUS (?), and 130 fellow martyrs.
ḤÔR and BĔSÔI, and their mother DAYDARÂ.
MARK the emperor (*sic*).
THEODORE, son of the Lion.

XXX The Birth of JOHN the Baptist.
MARTHA, MARY and GABRA KRĔSTÔS.
GĔRÂN the Indian.

ḤAMLÊ

DAY

I CEPHRONIA the virgin.
KALYÔS, Archbishop of Rômê, BARTHOLOMEW and GABRA MADKHAN.
BĔYÛS and BENJAMIN.
'ANÂGEṬYÔS the archbishop.
A miracle of THOMAS in India.

II THADDEUS the apostle.

III CYRIL, Archbishop of Alexandria.
The Cherubim and Seraphim and the Holy Angels.
COELESTINUS, Archbishop of Rômê.

IV The translation of the bodies of 'ABÛḲÎR and JOHN.
ZEPHANIAH the prophet.
The Twelve Minor Prophets.
All the Prophets of Israel.

V PETER and PAUL.
CAUSTUS and 'AKRÔSIA.
AGRIPPA, ANESTIA, DÊWERES, ḲÂRIA, 'AḲRÂMÂ, 'AḲRÂBÂNIA, 'AKESTIANA and the wife of ALTABIUS.
The Seventy-two disciples.
SÂḲUĔ'ÊL the archangel.
MASḲAL KABRÂ.
MARCELLUS, a disciple of PAUL.

VI EZRA BĔḤÊR.
SÛTÛ'ÊL.
SATURNINA of Jerusalem.
OLYMPIUS, surnamed PAUL.
BARTHOLOMEW of ROSETTA, and 1070 martyrs.
CLAUDIAN the archbishop.
THEODOSIA and twelve women.

VII SÎNÔDÂ, the Archimandrite of AKHMÎM.
MACCABAEUS of the desert of ḤÛR.
IGNATIUS, Archbishop of Rômê.
GEORGE the priest.

VIII BĔSÔY of SCETE.
'ABÊRÔKH and 'ATÔM.
BELÂNÊ of BÂRÎ.
Abbâ MÊSÂ'ÊL.
ÊSDRÔS, PETER, his wife and son, and 49 slaves.
BÎMÂ of BĔHĔNSÂ.
KÎRÔS of Upper Egypt.
The 15 martyrs who suffered with Abbâ NÔB.

DAY

VIII PÂWLÎ of TÂMWÂ.

IX CLEOPAS and THEONÂ, a virgin.
NATHANIEL.
CLAUDIANUS, Archbishop of Alexandria.
BESNĔDÂ, who stood in a well of water.

X THEODORE, Bishop of PENTAPOLIS, LUCIANUS and DAGNÂNIUS.
Abbâ KHĔLYÂN (or, GÔLYÂN).
MÂR MAṬRÂ and ANDREW, Bishop of KEFALÂ.
Consecration of a church dedicated to SERGIUS in Egypt.
Abbâ ÊSÎ and fifty-nine fellow martyrs.

XI JOHN and SIMON of SERMALAK.
ISAIAH of SCETE.
GABRIEL, Archbishop of Alexandria.

XII St MICHAEL, who slew 185,000 of SENNACHERIB'S soldiers.
HÔR and 127 men and 20 women who were martyred.

XIII BASENDIUS, Bishop of COPTOS.
AMMÔN of ṬÛḤ.
Consecration of the church of BĔSÔY.

XIV 'ABRÔKÔNYÔS of Jerusalem.
MACARIUS the Great and AMMONIUS.

XV EPHRAIM the Syrian.
KHARAYÔN, FERÊ-MENAṬÔS, and 45 martyrs.
CYRIACUS and FRUMENTIUS.
The miracle wrought by PETER and PAUL in Rômê.

XVI JOHN of the Gospel of Gold.
SHARḌA ḤAWÂRYÂT.

XVII JONAH'S exit from the whale.
EUPHEMIA.
BÊDÊL, ZACHARIAS, AULENIUS, MÂRÂT and ISIDORE.
ÂYNA ṢAḤAY, NÊRÔN, GÎDÂ, 'AWÂ and AA.
The finding of the bones of JUSTUS.
ANDREAS, Archimandrite of DABRA LÎBÂNÔS.

XVIII JAMES, Bishop of Jerusalem.
ATHANASIUS of CLYSMA.
'EDRÔNÂ and TOBIA.
The 9000 soldiers of Antioch who served under ISIDORE and ANDRONICUS.

XIX The martyrs of 'ESNÂ: DÎLÂJ, SÂRES, KHARMÂN, YÂNÛFÂ and SENṬÔNITA.

DAY

XIX EUSAPHIUS, TÂMÂN, ḤARWÂG and BACCHUS.
An old bed-ridden woman.
SÛRÛFÂS, ANTICHIUS and MASḤADRÊ.
AMMONIUS the bishop.
CYRIACUS and JULITTA.
MAṬLÂN, a physician.
ISAAC.
BATRÂBÔ, MACARIUS of FALGA ḤALÎB and MOSES of SHÔKÎ.
ABEL, son of TAKLA HÂYMÂNÔT.

XX THEODORE the Great.
ḤANNÂ, mother of the Virgin MARY.
THEOCYTUS, TIMOTHY, Archbishop of Alexandria, and MOSES.
JULITTA and CYRIACUS and 440 martyrs.
GABRA ÎYÂSÛS and THEKLA.

XXI The Virgin MARY.
SUSENIUS the eunuch.
Birth of EUSTATHIUS.
LAWA-KRĔSTÔS.
URIEL the archangel.
BAṢALÔTA MÎKÂ'ÊL.
'ÔYÔRÂNÔS.

XXII MACARIUS, the son of BASILIDES.
LEONTIUS of TRIPOLI.
MARKÔLÔS and LONGINUS.

XXIII MARÎNÂ of Antioch.
LONGINUS, a Cappadocian Greek.
'ABṬLĔMÂNÔS of SHOKA.

XXIV NÔB of NEKHÎSÂ.
TAKLA 'ADÔNÂYÂ and TAWALDA MADKHAN.
The company of martyrs of NÔB, 14,084 (var. 19,084).
SIMON, Archbishop of Alexandria.

XXV The dedication of the church of MERCURIUS in CAIRO.
The ascension of ENOCH.
ZA-ÎYÂSÛS of DABRA LÎBÂNÔS.
THECLA, a disciple of PAUL.
'ANDÔNÎN of BÂNÂ.
ISAAC the gardener.
LÎYÂRYÂ of LĔMDĔYÂ.
THECLA and MÛGÎ.
KARAZÛN of BÂNWÂN.
A company of 7300 (var. 76,000) martyrs.
LADÎMÂDYÔS the Syrian.

DAY

XXV 'AṬRÂBIUS, successor of PACHOMIUS.

XXVI JOSEPH the carpenter.
TIMOTHY, Archbishop of Alexandria.
Abbâ SALÂMÂ, Bishop of Ethiopia.
Abbâ RÔYS.
SAMUEL and ZACHARIAS.

XXVII AMMÔN of TARNÛṬ.
The vision of EZEKIEL.
Dedication of the church of St JOHN in Alexandria.
Translation of the body of SIMON to SCETE.
The death of SETH.
BÎFÂMOMÔN.
MASḲAL KABRÂ.

XXVIII ANDRONICUS and ATHANASIA of Antioch.
ABRAHAM, ISAAC and JACOB.
PHILIP of DABRA LÎBÂNÔS.

XXIX The Nativity of Christ.
Translation of the body of THADDEUS from Syria to Constantinople.
WARĔSṬĔFÂ.

XXX MERCURIUS and EPHRAIM.
Translation of the body of TIMOTHY the Archbishop from CAIRO to SCETE.
PAUL the monk.
Dedication of the church of SURIEL in Constantinople.
ANDREW the apostle, and MATTHEW.

NAḤASSÊ

I 'ABÔLÎ, son of JUSTUS.
HANNAH, mother of MARY, and HANNAH, mother of SAMUEL.
The Virgins Faith, Hope and Charity.
JOSEPH and NICODEMUS.

II ATHANASIA of MANÛF.
DEMÎNÂ and her brother.
EUPRAXIA.

III SIMON Stylites.
SOPHIA of Rômê.
MERCURIUS.

IV HEZEKIAH the prophet.
DAVID and his brethren and PHILIP of SĔNGĔRÂ.
MATTHEW the anchorite.

DAY

V ABRAHAM the second.
JOHN, a soldier of JULIAN.
PHILIP of DABRA BÎZÂN.

VI JUSTA of Caesarea.
Abbâ WÎṢÂ (BÊSA).
MARY MAGDALÂWÎT.
TAKLA MÎKÂ'ÊL.
TAKLA ÎYÂSÛS.
JULIA.

VII GABRIEL the archangel.
AARON, brother of MOSES.
PETER the apostle.
TIMOTHY, Archbishop of Alexandria.
JOSEPH, son of RACHEL.
NÂ'ÔD, King of Ethiopia.

VIII LAZARUS and SALOME and their seven children: 'AN'Î-MÔ, ANTONITUS, 'ÔZYÂ, LAZARUS, 'ASYÔNÂ, SĔMÛNÂ and MARCOLUS.
AMMON.
JOHN, Abbot of DABRA LÎBÂNÔS.

IX 'ÔRÎ of SAṬÂNÛF.
PILATE (?) the archbishop.

X MAṬRÂ.
CHRISTOPHER.
BÎKÂBÔS and JOHN.
The Lawgivers and Evangelists.
A company of 3220 men and two women.

XI The 300 martyrs of Antioch.
MYSIS, Bishop of 'AWSÎM.
PTOLEMY of Upper MANÛF.

XII MICHAEL the archangel.
Beginning of the reign of CONSTANTINE.
BASILIDES and 2000 martyrs.

XIII The Transfiguration on Mount Tabor (DABRA ṬĔLÛL).
ṢAFRÎRÂ, daughter of MOSES.
Abbâ GÂLYÔN.
BENJAMIN, who was caught up in the body to heaven.

XIV SIMON and JOHN FEḲRÛ.
The miracle of THEOPHILUS, Archbishop of Alexandria.
DAMIATES, who was stoned to death.
BASILICUS.

XV CHRISTINA, a virgin.

DAY

XV The coming of the Apostles to the Virgin MARY before her death.
MARÎNÂ the virgin.
LAURENTIUS.

XVI The ascension of MARY into heaven.
The translation of the body of St GEORGE from Persia to Lydda.
GÊGÂR, the governor of Syria, who befriended the Virgin.

XVII 'ENṬÂWÔS of Damascus, and 'AKRÂṬES his brother.
JAMES of MANÛG.

XVIII ALEXANDER, Archbishop of Alexandria.
JUSTINUS, who dwelt on a mountain.

XIX The translation of the body of MACARIUS to SCETE.
PHINEHAS.

XX Abbâ SALÂMÂ, the interpreter.
JAMES the pure.
The Seven Sleepers: MAXIMANUS, TÂMÛKÎGRÔS, MARDIMUS, JOHN, CONSTANTINE, ANTONIUS and DIONYSIUS.

XXI The Virgin MARY.
IRENE, daughter of King LUCIANUS.

XXII MICAH the prophet.

XXIII A company of 3000 (var. 30,000) martyrs of Alexandria.
DAMIANUS of Antioch.
MARY, daughter of ABRAHAM.
ABRAHAM, the friend of God.

XXIV TAKLA HÂYMÂNÔT of SHOA.
THOMAS, Bishop of MAR'ÂS.
A company of 9000 (var. 90,000) martyrs who suffered with THOMAS.

XXV ANDRIANUS and 24 martyrs and his priesthood.
BÎSÂRYÔN the Great.
ELIANUS and EUDOXIA.

XXVI MÔYSES and SÂRÂ the martyrs.
AMMÔN, ELIAS, EUDOXIA and the Abûna JACOB.
SÂRÂ, wife of ABRAHAM.

XXVII BENJAMIN and EUDOXIA.
SAMUEL the prophet.
VICTOR and his mother SÂRÂ.
SÛRÎ'ÊL, the fourth archangel.

XXVIII ABRAHAM, ISAAC and JACOB.
ISAAC, son of ABRAHAM.

DAY

XXVIII The death of JACOB.
BARSEBÛ, ten monks, and the captain of the horse of the King of Persia.
The 800 men who suffered with ISIDORE.

XXIX The Nativity of Christ.
ATHANASIUS the bishop, GÂRSÔMES and THEODOTUS.
IRENAEUS, Bishop of SÔREM.
The translation of the body of JOHN the Short to SCETE.

XXX MALACHI the prophet.
MOSES of FARMÂ.
A miracle of ANDREW.

PÂGUĔMÊN

I EUTYCHIUS.
BĔSÔY.
PACHOMIUS and SERAPION.
The imprisonment of JOHN the Baptist.

II TITUS the apostle.

III RAPHAEL the archangel.
The death of MELCHISEDEK.
SERAPION of LANDÛN.

IV BENJAMIN of CAIRO.
LIBERIUS, Archbishop of Rômê.

V JACOB, Bishop of CAIRO.
AMOS the prophet.
BARSÛMÂ the naked
Abbâ MAḲDER.

VI A Thanksgiving.

THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

THE TENTH MONTH—SANÊ

(JUNE 5–JULY 4)

[fol. 73*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

Month Sanê, the blessed. The length of the [first] day is fifteen hours, and then it becometh less.

I. SANÊ

On this day took place the consecration of the church of LAVENTIUS (LEONTIUS), in the country of Syria, where many signs and wonders appeared. This holy man became a martyr in the city of ṬARÂBLÔS (TRIPOLI ?), on the twenty-second day of the month of Ḥamlê. And a certain Christian woman, the wife of a very great nobleman, came, and having given much money to the soldiers to be allowed to take his body she carried it away, and wrapped it in cloth of gold, which belonged to her husband, and then she laid it in a coffer which was in her house, and she hung a lighted lamp before it, and painted a picture of him. Now her husband was a judge, and DIOCLETIAN was wroth with him and shut him up in prison in the city of Antioch. And the woman having made ready for burial the body of the saint, entreated it honourably, and wrapped it in cloth of gold. And the martyr of our Lord Jesus Christ, Saint LAVENTIUS (LEONTIUS), did not wish her to remain unrewarded for the gifts which she had bestowed upon him, and he rewarded her well in this world, for he delivered her husband from the prison house; and assuredly he would also do good to her in the world which is to come, and make intercession for her before our Lord Jesus Christ. And that night the saint appeared unto the judge, her husband, in [fol. 73*a* 2] the prison house, and a great light rose upon him, until the whole house was lighted up. Then he saw Saint LAVENTIUS (LEONTIUS) in the form of a horseman, and light was

shining from him, and as he stood by him in the prison house, arrayed in cloth of gold, the judge knew that this cloth of gold was his own apparel. And Saint LAVENTIUS (LEONTIUS), the horseman, said unto the judge, "Grieve not, neither be sorrowful, for thou shalt be delivered to-morrow, and thou shalt eat with the emperor at his table, and thou shalt go to thy house." And the judge was amazed at the many things which he saw that horseman do, and at the light which rose over him, and at his coming in to him in the prison house, [the doors] being shut, and at [the sight of] his own cloth of gold which he had left in his house. And Saint LAVENTIUS (LEONTIUS) hid himself (*i.e.* disappeared), and went to the emperor that night. And he struck the emperor with his foot twice and thrice. And the Emperor DIOCLETIAN woke up, and when he saw Saint LAVENTIUS (LEONTIUS), he was afraid and was greatly terrified. And Saint LAVENTIUS (LEONTIUS) said unto him, "When the morning hath come, bring out so and so, the judge, from the prison house, and do him honour, and let him go to his house, lest thou die an evil death and be destroyed." And the emperor trembled before him, and answered and said unto him, "Yea, my lord, everything which thou commandest me [to do] I will do." And when it was morning, the emperor sent and brought the judge out of the prison house, and he paid him great honour, and arrayed him in splendid [fol. 73*a* 3] apparel, and he made him to sit at meat at his own table, and he told him how the horseman had appeared unto him. And the judge was silent, and marvelled exceedingly; now the king saw that Saint LAVENTIUS (LEONTIUS) was an angel. And the judge answered, and said unto him, "I know nothing whatsoever about all which thou sayest, and I do not know who it was that appeared unto thee"; and the emperor did not dare to speak to him one word of abuse, but he sent him to his own city, with great honour, because of his fear of him that had appeared unto him. And as the judge was journeying along the road, the angel of God in the form of Saint LAVENTIUS (LEONTIUS) appeared unto him, and held converse with him, and he comforted him until he arrived in his own city ṬARÂBLÔS (TRIPOLI ?); then he hid himself (*i.e.* disappeared) from

him straightway. And the judge went into his house, and he embraced the men of his house, and told them how that horseman had appeared unto him in the prison house, arrayed in cloth of gold, and how he had promised him that he would deliver him from the prison house, and how he had brought him out of his bondage in the morning, and how the horseman had appeared unto him on the road wearing the cloth of gold. And his wife, who knew that the horseman was LAVENTIUS (LEONTIUS), answered, and said unto him, "Yea." Then she took him into the shrine, to the picture of Saint LAVENTIUS (LEONTIUS), and as soon as he saw it he said, "Verily this is he who appeared unto me." Then she opened the coffer [fol. 73*b* 1] wherein was the body of Saint LAVENTIUS (LEONTIUS), and he saw him wearing his cloth of gold; and he opened the wrapping of his face, and he knew that it was he who had appeared unto him and delivered him. And the judge asked his wife about the saint, and he said unto her, "Who is he?" And she told him the history of the saint. And the judge praised his wife for what she had done and he glorified God the Most High and Glorious, Who worketh miracles for His saints. Then he commanded his wife to burn incense, and to keep a [lighted] lamp before him, and she continued to do this until God destroyed DIOCLETIAN, the infidel. And they built a church for the saint, and they translated his body thereto, and they laid him in it, and they consecrated the church as it were this day; and many signs and miracles took place therein through his body. Salutation to LAVENTIUS (LEONTIUS).

And on this day also are commemorated Saint JOSEPH, the just, the son of JACOB-ISRAEL, and 'ASNÊT (ASENATH) his wife. [fol. 73*b* 2] Salutation to JOSEPH. Salutation to 'ASNÊT (ASENATH).

And on this day also is commemorated THOMAS, the martyr, Archbishop of the city of Alexandria.

And on this day also are commemorated Saint COSMAS, the martyr, of the city of ṬÂḤA, in Upper Egypt, and his

companions. Salutation to COSMAS and homage to his companions.

Salutation to BÎFÂMÔN, who fought a strenuous spiritual fight.

And on this day also was consecrated the first church which was built in the name of Saint BÎFÂMÔN, the martyr and fighter.

II. SANÊ

[fol. 73*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the body of Saint JOHN the Baptist and the body of Saint ELISHA, the prophet, the disciple of ELIJAH, the zealous, appeared in the city of Alexandria. In his days JULIAN, the infidel, wished to [re]build the Temple of the Jews in Jerusalem, VESPASION, Emperor of Rômê, and his son TITUS having destroyed it, for JULIAN, by the wickedness of his works, wanted to make of no effect the word of the Lord which He spake in the Holy Gospel, saying, "There shall not be left here one stone upon another which shall not be overthrown" (Matthew xxiv, 2). And JULIAN having thrice commanded the building of it, it was destroyed. And the Jews said, "In this place there are some bodies of Christian elders, and unless thou dost cast them out the Temple cannot be [re]built." And JULIAN commanded them to cast out the bodies from that place and to burn them with fire. And when they cast the bodies out they found the bodies of Saint JOHN the Baptist and ELISHA the prophet, and they wanted to burn them with fire. And certain believers came and gave the soldiers much money, and they took away the bodies of the saints, after the soldiers had made them swear that they would [not] leave them in that city, so that the emperor might not hear of it, and destroy them. Here is the story of the Emperor [fol. 74*a* 1] JULIAN. His enemies having surrounded him in the fight, God sent MERCURIUS in the spirit, after he had received the crown

of martyrdom, and he speared JULIAN in the neck with his spear, and he died. Before JULIAN the infidel died, he took a handful of his own blood, and scattered it in the air, saying, "Jesus, take this soul of mine which Thou hast given to me"; and straightway he died an evil death. And those believing men brought the bodies of the saints, JOHN the Baptist, and ELISHA the prophet, to the city of Alexandria, to Saint Abbâ ATHANASIUS, and he rejoiced over them with a great joy; and he laid them by him, until he could build a church for them. And one day when Abbâ ATHANASIUS was sitting in the garden of his fathers, his scribe THEOPHILUS being with him, he said, "If God giveth me good days, I will build in this place a church in the names of Saint JOHN the Baptist and ELISHA the prophet, and I will lay their bodies in it." And Saint THEOPHILUS recorded the words which ATHANASIUS spake, and ATHANASIUS built a church; and he took many of his own priests, and all the Christian folk and he went to the bodies of the saints, and carried them with great honour, and bore them to the church. And as they were passing along they came to a house wherein was an old woman who had suffered for forty days with the pains of labour, [fol. 74*a* 2] and she cried out in pain by day and by night until she was all but dead. And when she heard the singing of the priests, as they passed with the bodies of the saints, she looked from the window of her house, and asked [her servants], saying, "What is this?" And they said unto her, "The bodies of the saints, JOHN the Baptist, and ELISHA the prophet." And straightway she brought herself to believe, saying, "O JOHN, thou saint of God, if thou wilt deliver me from this tribulation I [will become] a Christian." And before she had finished saying these words with her mouth, straightway she gave birth to a boy, and she called him "JOHN"; and after this, she and all the men of her house were baptized with Christian baptism. And Abbâ ATHANASIUS laid the bodies of the saints in the church, and great signs and miracles appeared through them. And Saint Abbâ THEOPHILUS, and many of the saints, saw Saint JOHN the Baptist and ELISHA the prophet; and they went round in the church with the archbishop, and consecrated the church. And the person of

Saint JOHN the Baptist was hairy, and his beard fell down upon his breast; and ELISHA the prophet was tall, and his head was noble. Afterwards when Saint Abbâ MACARIUS the bishop became a martyr the monks placed his body with theirs. Salutation to the appearance of the bodies of Saint JOHN the Baptist and ELISHA the prophet, in Alexandria.

And on this day also are commemorated ḲÊRLÔS (CYRIL), and 'AKÊLTUS (ACHILLIS ?) the martyr, and QUESTUS (CAUSTUS) the monk.

III. SANÊ

[fol. 74 *a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy, pure and devoted fighter MARTHA. This holy woman was a native of the city of MĔSR (CAIRO), and her parents were very rich. She loved fornication and unchastity from her youth, and the sons of the elders and honourable men of the city used to visit her secretly; and when her works became known, she became bolder in her deeds of impurity, and committed fornication openly. And when the festival of the birth of our Lord Jesus Christ came, she went to the church and wished to go inside, but the verger of the church said unto her, "It is not meet for thee to go into the [fol. 74 *b* 1] holy church, for thy deeds are impure." And as she continued to insist that he should let her go into the church, and he prevented her, a fierce fight broke out between them. When the bishop heard the commotion, he rose up, and came to the door of the church to see what had happened. [fol. 74 *b* 1] When he saw MARTHA he said unto her, "Dost thou not know that the house of God is a pure and holy house? Thou art unclean, and thou art not fit to enter the house of God." And she said unto him, "Henceforward I will not go back to my sin, but if thou wilt receive me I will repent and become a nun." And the bishop said unto her, "I will not believe thee unless thou wilt bring here thy wealth, and all thy goods, and all thy possessions,

so that we may burn them with fire." And she went to her house quickly, and she took all her money, and jewels, which were of great price, and she brought them to the bishop, and cast them down before him; and the bishop commanded his servants to burn all the possessions which she had brought with fire, and they burned them before her. Then the bishop shaved off the hair of her head, and taking off her garments he dressed her in sackcloth of hair, and he sent her to a house for virgins, where she fought a great spiritual fight there. And she frequently rebuked herself, saying, "If they will not let thee alone in this place, which is built of stones and clay, how wilt thou live in that habitation of the beings of light? [fol. 74 *b* 2] What shall I do? Who will be surety for me? Who will intercede for me?" And she said in her prayer, "My Lord, even though it was possible for me to bear disgrace at the hands of the verger of the church, I entreat Thee, O God, my Lord, do not put me to shame before Thine angels, and Thy saints." And this holy woman continued the spiritual fight for five and twenty years, and at length she conquered Satan, the Adversary; and she did not go out of the door of the nunnery during the whole of this period. And at length she died in peace. Salutation to MARTHA.

And on this day also KARYÔN (GORION), and HILARION, the bishop, became martyrs. This saint rebuked the Emperor JULIAN, the infidel, for worshipping idols. And JULIAN, the infidel, answered and said unto him, "Thou tellest me that I am an infidel because I do not worship Him Whom the Jews crucified; but through much torture, and tribulation, I shall see thee forsaking the worship of Him." Then the emperor handed him over to one of his officers, and commanded him to torture HILARION very severely [fol. 74 *b* 3] all day long, and to shew him no mercy. And the officer took him, and tortured him with every kind of torture, and this he continued to do for a full year; and during the whole of that year he never ceased to torture him, even for a single day. He threw him into the fire, but HILARION stood up in it, and glorified God, and ascribed holiness to Him. Through this miracle very many

men believed on our Lord Jesus Christ, and became martyrs; and after this the officer took him out of the fire, and he was like one who cometh forth from a garden. And when the officer was tired of torturing him, and not knowing what else he could do to him, he commanded the soldiers to cut off his holy head with the sword; and they did so, and he received the crown of martyrdom in the kingdom of heaven. Salutation to HILARION.

IV. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SÂNÛSÎ, from the city of BALKÎM, became a martyr. When this saint was a young man he used to tend his father's sheep, [fol. 75*a* 1] and he used to give his food to the shepherds each day, and fast himself until the evening, now his parents did not know what he did, and he used to visit the sick, and those who were in prison. One day the angel of God appeared unto SÂNÛSÎ and said unto him, "Rise up, and go to the governor, and confess thy God, so that thou mayest receive the crown of martyrdom." When he woke from his sleep, he told his mother how the angel of God had appeared unto him, and she was sorry and wept; and she was unable to hold him back. And he heard about a certain holy woman of the city of SABRÂ, whose name was MARIA, and who used to receive the poor and pilgrims into her house, and shew them many acts of charity; to her this saint went, and he made an agreement with her that they should receive the crown of martyrdom. And they went together to the governor whose name was 'ARSÂNÔS, and they found him in a ship which was lying by the side of the river bank at MĔSR (CAIRO), and they cried out boldly, "We are Christians." And the governor commanded the soldiers to torture them with every kind of torture, and Saint MARIA delivered up her soul under the torture and received the crown of martyrdom; but by the power of our Lord Jesus Christ which dwelt on him Saint SÂNÛSÎ endured

the torture. When the governor was tired of torturing him he sent him, with many [other] martyrs, to the governor of the city of ANTINOË, who tortured him [fol. 75*a* 2] very severely. And he commanded the soldiers to bore holes in the soles of his feet, [and to tie a rope to them,] and to drag him round about the city; and although they did as he commanded, no injury came to HILARION (*sic*). After this he brought a sorcerer from 'AKMÎM, and he concocted a magical drink for him wherein poison was mixed, and commanded HILARION (*sic*) to drink it. And the saint having made over it the sign of the Cross drank it, and no harm came to him. When the governor was tired of torturing him, he commanded the soldiers to cut off his head with the sword, and they cut off his head with the sword; and he received the crown of martyrdom in the kingdom of heaven. And the sorcerer also believed on the Lord Jesus Christ, and received the crown of martyrdom in the kingdom of heaven. Salutation to SÂNÛSÎ, and to MARIA, and to the SORCERER.

And on this day also JOHN, of the city of 'ARÂḲLÎ (HERAKLEIA ?), became a martyr. The father of this saint was ZACHARIAS, governor of the city of 'ANṬARSEN and 'ALBIA, and the name of his mother was "ELISABETH." And when they were blessed with this boy, on the fifth day [fol. 75*a* 3] of this month, they called his name "JOHN"; for his father and his mother both wished him to have the name of JOHN, who baptized the Lord. And they brought him up in the admonition and fear of God, and they taught him the Books of the Church, and the knowledge of numbers, and all kinds of philosophy. His mother watched over him carefully all his days so that he should not step aside from the path of God, and his father also admonished him. After this his father died, when the young man was twenty years old, and he became judge in his father's place, and all the countries of PONTUS, and ḤARÂḲLÎ (*sic*), and other cities continued to be under his authority. Whilst matters were thus, Satan appeared unto him in the form of an angel, and said unto him, "Thus saith God: Go thou to the city of Antioch and marry the daughter of NUMERIANUS the king, so that thou thyself mayest reign,

and may sit with him upon the same throne." And the saint pondered and said, "Is this an angel [of God] or an angel of Satan? As, however, I heard the Name of God from his mouth I will go to the city of Antioch"; and then he went and met DIOCLETIAN, who loved him and paid him honour from the day he saw him. And on the following day, when they were sitting at meat together, the wicked DIOCLETIAN ordered his servants to bring in APOLLO, and they brought him in before him. When the saint [fol. 75*b* 1] saw him, he made a motion of contempt at the idol, and he cursed the emperor and hated him for this. When DIOCLETIAN saw what the saint had done, he was filled with very great wrath, and he bound JOHN in prison. And whilst JOHN was in prison, our Lord appeared unto him in a chariot of light; now there were angels with Him, and He took him, and kissed him mouth to mouth, and promised him many things. On the following day DIOCLETIAN sent and brought him out of prison, and said unto him, "Come and worship APOLLO and ARTEMIS"; and the saint refused to do so, saying, "How can I worship the work of the hand?" And the emperor spoke many persuasive words unto him, and he wished to be rid of him. Then he sent him to the country of Egypt, giving him power to levy taxes. And DIOCLETIAN sent a letter concerning him to SÔRYÂḲÔS, the governor of Egypt, saying, "I have given power to JOHN, the Haraklian, over all the taxes from Jerusalem to Ethiopia, and let the people pull down the temples and destroy them utterly." And the saint accepted this pretence and pulled down the temples, and left them in ruins. One day after this SÔRYÂḲÔS, the governor, sat on the tribune in order to command the cutting off of the heads of the martyrs. And straightway there came men from Upper Egypt called DIOSCURUS, and BÎFÂMÔN, and ḤARAGANUS, and KÎRÔS, and JULIUS, and ALEXANDER, and JOSEPH, and ISAAC, and STEPHEN, and they cried out boldly, [fol. 75*b* 2] "We are Christians"; and straightway the governor was wroth, and he tortured them without sparing. And when Saint JOHN saw this, he abandoned the office of his judgeship, and cried out boldly, "I am a Christian." And the governor was wroth, and commanded the soldiers to bind him

with iron fetters, and then he sent him to ARIANUS, the governor of ENṢNÂ, who questioned him about all that had happened. When he heard JOHN'S words, he was wroth and commanded the soldiers to hang him on the *ḥĕnbâz*, and to break him on the iron wheel. Then he commanded them to take him off the *ḥĕnbâz*, and to beat him on his belly and head until his flesh melted, and the earth was soaked with his blood; and they cast him into prison. A few days after this he commanded them to hack his body in pieces with hatchets, and then he commanded them to bring a piece of sackcloth made of hair, and to drag it over his wounds; and they also sprinkled hot ashes and coals of fire under his back. And he also commanded them to bring pegs of iron which had been heated in the fire, and to lay them on his face, and to drive them through his ears; and when they had done this they cast him into prison. That night the angel of God appeared unto him and gave him peace. And on the following day the governor had him brought out and he tortured him with red-hot bars of iron. After all this, they bound his hands and his feet with cords, and they tied him on to the back of a horse with his face turned downwards towards the earth. Then the executioner came and cut off his hands, [fol. 75*b* 3] and feet, and head, with the sword; and he treated the two other men who were with him in like manner. Thus the saint finished his martyrdom and his good fight. Salutation to JOHN, and to those who were martyred with him. Salutation to BÎFÂMÔN, and to his brethren, and to his mother.

And on this day also became martyrs 'AḲRÔNIUS, and DÎMÛNÂSÎA, his sister, and 'AMÔNÎ and MÎNÂ, the Egyptians and soldiers of the Emperor DIOCLETIAN. When the emperor cast these saints into a pit of fire along with Abbâ 'ĔBSÔY, the angel GABRIEL came and brought them forth from the flames. And when the saints came before the emperor, they cursed him and said unto him, "Why dost thou delay day after day, and dost not bring to an end our matter?" When the emperor heard this he was wroth, and he commanded the soldiers to cut off their heads with a sharp sword, and to burn their bodies in the

fire; [and they did so,] and thus the saints finished their martyrdom, and kept the festival with the righteous in the kingdom of heaven. Salutation to 'AḲRÔNIUS, and to DÎMÛNÂSÎA, his sister, and to 'AMÔNÎ, and to MÎNÂ.

[fol. *76a* 1] And on this day also became martyrs the pure Saint SOPHIA, the strenuous fighter, and her brother AMMONIUS in the days of DIOCLETIAN, the infidel. This holy woman had Christian parents, and having begotten her, they brought her up very carefully in the fear of God, and they taught her the Books of the Church, and all the Law of the Apostles. When she reached woman's estate, they wanted to give her in marriage to a certain nobleman of the city. When the saint of God knew this she rose up from where she was sitting, and turned her face towards the East, and made one hundred prostrations and stood up and prayed for a long time. And she said in her prayer, "O my Lord Jesus Christ, the Son of the Living God, Whose glory is great, guide Thou Thine handmaiden SOPHIA in Thy right path, so that I may come to Thee, and let me not stray into the crooked path which leadeth to destruction. And also let not my heart think about the corrupt way of the world, and all the desire for fornication which my parents are planning for me. O my Lord, abandon not Thine handmaiden so that she become a sinner, and permit me not to devote myself to, and to shoulder the heavy load of the lust of this world, but let my neck bow beneath and bear the easy yoke of Thy commandments." And after she had finished [fol. *76a* 2] her prayer, she sat down on her bed, and waited a little, and a thought came into her mind which said, "I will arise and flee secretly, and I will go far away, and enter the innermost part of a certain desert, and will devote my life to the Most High." And when she had finished her thinking she called the servant whom her parents had given to her to be her handmaiden, and she commanded her to bring her some wine, intending to make her drink it; and the handmaiden brought wine, and also brought a little food. And SOPHIA commanded the handmaiden to drink of the wine which she brought until it was finished, and she did so. And the mind of the handmaiden being carried away by the headiness of the wine SOPHIA said unto her, "Bring me thy apparel, and take mine"; and the handmaiden gave it to her. Then SOPHIA commanded her to sleep until she had recovered from the headiness of the wine, and when she had fallen into a heavy sleep, SOPHIA went out secretly, and none saw her, for her chamber was far from her parents' part of the house. And having departed she arrived at a certain road, and found there people who were fleeing from DIOCLETIAN because of the Faith; and they were seeking to hide themselves in the mountains and caves. And she answered and said unto them, "Whence come ye?" And each man told her [the name of] his city. And she said unto them, "Whither go ye?" And they told her all that happened because of DIOCLETIAN and because of the Faith. And she said unto them, "Is there anyone who will bring me along this road to DIOCLETIAN?" And they said unto her, "Yea." And she went on a little way further, and prayed a long prayer, and she went on, and arrived at the place where DIOCLETIAN was, and confessed our Lord Jesus Christ. And when DIOCLETIAN heard the Name of our Lord Jesus Christ, [fol. *76a* 3] he was filled with wrath, and he commanded his soldiers to bring her before him. When she came he said unto her, "Worship APOLLO," and she said unto him, "How can I worship the work of man's hand, unclean idols?" And forthwith DIOCLETIAN was wroth, and he commanded them to beat her with iron rods (?), and to place a large stone on her head, and to drag her over the sand until her flesh was torn into shreds; and then he cast her into prison. On the following day he ordered them to bring her out, and he said unto her, "Offer sacrifice to APOLLO that thou mayest not die an evil death." And she answered and said unto him, "It may seem to be an evil death to thee, but for me my death through thee will be life with my God." And he said unto her, "Is there any life left for thee after I have put thee to death?" And she answered and said unto him, "O fool, leave me; even for thee there is resurrection. But thy resurrection is for judgement, with thine idols." And when he heard this he was furiously angry, and he commanded them to beat her with rods of iron until all the bones of her

body were broken; and they did as he commanded. And he commanded them to lay her upon a bed of iron and to light a fire under her, and they did so, and when evening fell on the land he commanded them to cast her into prison. That night the angel of God came to her, and touched her, and healed her. And on the following day the emperor commanded them to bring her [to him], and she came walking upon her feet, and she felt as if she had been washed in the bath house, and had come forth anointed with unguent. When DIOCLETIAN saw her [fol. 76*b* 1] walking on her feet, he said, "Observe ye the strength of the medicine of this Christian woman; yesterday I tortured her with fire, and to-day she is whole." And Saint SOPHIA said unto him, "I know nothing of medicine, but my God is the master of medicines." And straightway the emperor persuaded her to consent, and when she refused he ordered the soldiers to cut off her head. And as they were carrying her away to cut off her head, our Lord Jesus Christ appeared unto her and promised her many things. And He said unto her, "Whosoever shall celebrate thy commemoration, or shall give alms in thy name, or shall write the history of thy strife, I will receive in the kingdom which is in the heavens." After this they cut off her head with the sword, and she received the crown of martyrdom in the kingdom of the heavens. Salutation to AMÔN, and to SOPHIA.

And on this day also became [martyrs] BÎFÂMÔN, and 'AZENḤAS ('EZENḤAS).

V. Sanê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the [fol. 76*b* 2] holy father Abbâ JACOB, from the East. This holy confessor became an ascetic, and fought the fight of God in one of the monasteries of the East, in the days of CONSTANTINE, the son of CONSTANTINE the Great, and in the days of JULIAN the infidel, and in the days

of WÂLENṬÔS, the believer. When WÂLENṬÔS was killed, WÂLĔS (VALENS), his brother, reigned in his stead; now he was an Arian, and he commanded the Arians to open their churches. And they did as he commanded, and also closed the churches of the True Faith, and at length the men of the True Faith entered the evil Faith. Now this Edict came into all the country of his dominions. And by the grace of the Holy Spirit, the heart of this holy man waxed hot, and he rose up and went to the city of Constantinia, and he found the emperor ready to set out on an expedition to fight his enemies who had risen up against him in the region of the West. And this saint stood up before him, and said unto him, "I ask thee to open the churches to the believers, that they may pray for thee, and then God shall help thee against thine enemies; but if thou wilt not do this behold God shall cast thee away, and thou shalt flee before thine enemies." And the emperor was wroth, and commanded the soldiers to beat him and to bind him in prison. And the saint said unto him, "Know that thou shalt flee before thine enemies, and thou shalt die in a blazing fire." And the emperor delivered him over to one who was to keep him under guard until he should return in safety, as he expected. And Saint JACOB said unto him, "If thou [fol. 76*b* 3] returnest in safety, then hath not God spoken by my mouth"; when the holy man said this they took him, and beat him, and bound him in prison, and the emperor departed to fight against his enemies. And as he stood up with his soldiers facing his enemies, the Son of God the Creator, Who is equal with God His Father, Whom he had denied, and he had also helped the followers of ARIUS in their prayers, cast him away, and he fled from before his enemies. And they pursued him until he came to a certain village, which they set on fire, and his men fled, and he was left behind, and he and all those who believed the evil Faith were burned in the fire. And all those of his soldiers who were left turned and fled to the city of Constantinia; and they told the believers this good news, and thus the prophecy of the holy man was fulfilled. And the believers assembled, and brought this saint out of prison with great honour, and both the believers and the unbelievers knew that the divine grace and the spirit of prophecy

dwelt on this saint. And many of the Arians turned to the Faith of our Lord Jesus Christ, and they bowed down at the feet of the saint, and they confessed that the Son of God is equal with the Father in His Godhead. And after this the holy father lived as he had done before in devotion to the ascetic life, and in fighting the spiritual fight; and he died in peace and received the crown of everlasting life. [fol. 77*a* 1] Salutation to JACOB from the East.

And on this day Abbâ 'EBSÔY, the fighter, became a martyr. This chosen man and fighter had Christian parents, and they served our Lord Christ, and kept His commandments; the name of his father, who was from Antioch, and was governor of ḲÂW in Upper Egypt, was "ṬÂGESṬÂS," and the name of his mother was "KÂRÎSÂ." They lived for sixteen years, having no son, and they were very sad because of this. One night a shining man appeared unto ṬÂGESṬÂS, and said unto him, "Peace be unto thee, O lover of God, behold thy prayer hath been heard by God. And behold thy wife shall bear thee a son, and thou shalt call his name ''EBSÔY.' And he shall be a chosen vessel of God, and shall be a witness (*i.e.* martyr) of our Lord Jesus Christ, and he shall be a great martyr, and shall suffer much torture, and shall receive the crown of life"; and ṬÂGESṬÂS told his wife what he had seen. And after a few days, she conceived, and bare a son on the fourth day of the month of Mîyâzyâ, and she brought him up in the knowledge, and wisdom, and the fear of God. When he was six years old his parents sent him away to the country of 'AKMÎM, [fol. 77*a* 2] and they gave him to a certain teacher, an old man, whose name was JOSEPH; and he dwelt there and, with his brother PETER, devoted himself to fasting and prayer, and he performed signs and wonders. When he was sixteen years old, the governor of Upper Egypt came to the city of ḲÂW, and he persecuted and killed many believers. Then certain evil men came and informed against these saints Abbâ 'EBSÔY, and Abbâ PETER, saying to the governor, "They are deacons who do not submit to thy words, and they refuse to worship the gods." And straightway the governor commanded his soldiers to bring them

and set them [before him], and he questioned them about all their affairs; and having heard their words he commanded them to shut them up in prison. After three months, the angel of God appeared unto them and said, "I am GABRIEL, the announcer of glad tidings. God hath sent me to you to tell you that your memorial shall endure for ever. As for thee, my beloved 'EBSÔY, a great conflict awaiteth thee. They shall take thee to the city of Alexandria, and thence to Antioch, and there thou shalt finish thy testimony." After this the governor brought him out of prison, and urged him to worship idols, and when the saint refused to do so, he ordered the soldiers to put him upon the *ḥĕnbâz*, and they crushed him severely; and then the Archangel GABRIEL descended and smashed the *ḥĕnbâz*, and touched his flesh and healed him. Then the emperor cast him into prison, where he healed many. Then [fol. 77*a* 3] the governor commanded them to bring him out of prison and to fetter him in the hold of the ship, and they tied iron chains about his neck, and put irons on his hands and feet, and they gave him no bread; in this state he remained for ten days. On the following day they brought him out, and set him before the governor, who said unto him, "Worship the gods," and when he refused to do so the governor ordered them to torture him. And they mounted Abbâ 'EBSÔY upon the *ḥĕnbâz*, and they crushed him until his blood flowed like water; and then they shut him up in prison. Whilst he was there the Archangel GABRIEL again appeared unto him and said, "Be strong, 'EBSÔY, O chosen one of God, and fear not, for I will be with thee until thou finishest thy contest." After this they brought him to the city of Alexandria, to DIOCLETIAN, the governor, and he also questioned him about his case; and he commanded the soldiers to beat him until his members fell upon the ground. And after this they boiled pitch over the fire, and poured it into his ears and mouth, and throat (?), and the governor commanded them also to light torches and to burn his sides therewith. And he also commanded them to bring red-hot borers and to thrust them into his eyes, and also to pluck out the nails of his hands and feet, and to tear out his bowels; and they did even so. And straightway the Archangel

GABRIEL came and touched his limbs, and healed him. Then they brought him before DIOCLETIAN, and he also tortured him with fire, and [boiling] pitch, [fol. 77*b* 1] and sulphur, and vine-wood; and then the Archangel GABRIEL delivered him. And the governor also commanded them to cast him into the sea, with a large stone fastened to his neck with an iron chain. And they rolled the stone down into the sea, and the stone, which was tied to his neck, dragged down one-half of his body, and the half of his body, which was not submerged, they tied to the top of a high pillar which they set up on the sea-shore; and they left him there to suffer this torture until the sixth hour of the day. And after this the angel of God came down and made his sides whole as before. When the emperor saw this he marvelled, and he said unto the headsman, "Make haste and cut off his head"; and straightway he cut off his head, which he made to fall on the sea-shore. And he took his body, and his head, and threw them into a skin, and his head joined to his body, and it became as if it had never been cut off; and the skin set off by itself, no man carrying it, and after ten days it arrived at the city of Alexandria. And when the men of the city of BÔḤA heard of this, they came and brought him to his house in the city of BÔḤA, and they buried him with PETER his brother. Salutation to Abbâ 'EBSÔY of the city of BÔḤA.

[fol. 77*b* 2] And on this day also Saint BÎFÂMÔN became a martyr. This holy man was the son of the brother of the father of JOHN of ḤARÂḲLÎ, and he helped him and ministered unto him whilst he was in prison. When JOHN finished his martyrdom, he prepared him for burial, and he wept over his dead body, saying, "Why hath he left me alone, a stranger to the grace of God." And a voice went forth from the body of JOHN, saying, "O my beloved BÎFÂMÔN, if thou wishest to depart with me, go quickly to the governor, and confess Christ, and to-morrow morning thou wilt come to me." And BÎFÂMÔN ran and reviled ARIANUS, and cursed his gods, and after the governor had tortured him severely, he cut off his head with the sword, and BÎFÂMÔN received the crown of martyrdom.

And on this day also Saint MERCURIUS, and FĔG (*sic*) (AFLAGIUS), and ĔBLAG ('ABLAWÎG), and ISAAC, and ABLARIUS, became martyrs. And on this day also Saint MARK became a martyr for Christ's Name, by drowning.

VI. SANÊ

[fol. 77*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day THEODORE the monk, of the city of Alexandria, became a martyr. This saint was a believer and a pure man, and he devoted himself to the ascetic life, and fought the divine fight, and he dwelt in one of the monasteries of the city of Alexandria. Now CONSTANTINE the Great sent to the city of Alexandria an archbishop whose name was GAIGYÔS (GARGIUS), and who was an Arian, and he sent with him many soldiers. And they drove from his throne the Apostolic Saint Abbâ ATHANASIUS, and CONSTANTINE made that infidel, GARGIUS, Archbishop of the city of Alexandria. And after [this] there was great strife between the men of the city and the soldiers of the emperor, and the soldiers killed many of the men of the city of Alexandria. And after GARGIUS, the infidel, was seated upon the throne of MARK, the evangelist, on which he was not fit to sit, certain men informed him about Saint Abbâ THEODORE, and told him that he had disputed with the Arians, and vanquished them, and put them to shame, and made them to see clearly their infidelity. And the archbishop commanded [the soldiers] to seize THEODORE and torture him; [fol. 78*a* 1] and they did as he commanded them, but nothing came from him. After this that infidel, who it is not right to call "archbishop," commanded them to bind the hands and the feet of this saint, and to tie him to the legs of fiery and unbridled horses which should gallop and drag him about in the open country. And having done this to him, all the limbs of THEODORE were smashed, and his head was cut to pieces, and he delivered up his soul into the hand of the Living God, for Whose sake he had become a martyr. And he received three crowns; the first for

the Faith of our Lord Jesus Christ, wherein he became a participator with all the believers; the second for his fight in the monastic life, and the good piety which he perfected; and the third for his martyrdom, and the hacking off of his members for the True Faith. And after this the believers collected the members of the saint, and laid them in a coffin with great honour. And they celebrated a festival as it might be this day, and they composed an encomium at the time of prayer in the Rômâyĕsṭ (Greek ?) language, as for all the saints, and they wrote it in the Book of Prayers. Salutation to THEODORE the monk.

[fol. 78*a* 2] And on this day also they commemorate four (forty ?) martyrs of MAREOTIS, and forty other martyrs, and GABRA KRĔSTÔS, the monk.

And on this day also became martyrs the four great officers of the city of 'ENSĔNÂ, that is to say, EUSAPHIUS, and TÂMÂN, and ḤARWÂG, and BACCHUS; they were the pillars and lawyers of the city, and they gave alms in abundance to the poor and needy. When ARIANUS the governor returned a second time to the city, these saints met him, and cried out before him, saying, "We [say] boldly that we are Christians, and believers on our Lord Jesus Christ, the Word of God, the First, on Whom stand the heavens and the earth." When ARIANUS heard [this] he tortured them with divers tortures, and when he was tired of torturing them, he cut off their heads with the sword, and they finished their martyrdom. Salutation to the four nobles of 'EṢNÂ, who fed themselves with hunger, and watered themselves with thirst.

[fol. 78*a* 3] And on this day also died the holy father EUMENIUS, the seventh Archbishop of the city of Alexandria. In the days of this saint the holy woman SOPHIA, and her three daughters, became martyrs. And he protected his flock well, and pleased God, and he sat for thirteen years and died in peace.

VII. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became a martyr the holy and honourable victor, Abbâ 'ABASKÎRÔN from the city of ḲALÊN. This saint was one of the soldiers of ARIANUS, the governor of ANTINOË. And when the Edict of the wicked Emperor DIOCLETIAN concerning the worship of idols arrived, this saint rose up among the people, and cursed the emperor and his gods, and no man dared to punish him because he was a soldier, but they shut him up in the governor's house. And when the governor of the city of ANTINOË went to the city of ASYÛṬ, the emperor sent this saint and five other soldiers to him; and the names of these soldiers were: WALFIUS, and HERMINIUS, and ARKIAS, [fol. 78*b* 1] and PETER, and CRANIUS. These men made a covenant with Abbâ 'ABASKÎRÔN to shed their blood for the sake of the Name of our Lord Jesus Christ. And having stood up before the governor of ANTINOË, he commanded the soldiers to cut off the belts of these men, and then to torture them; and the soldiers did as he commanded. Of these five soldiers some of them had their heads cut off, and some of them were crucified, and they were crowned and received the crown of martyrdom. And the governor commanded the soldiers to beat Saint 'ABASKÎRÔN severely, and after this to flay his head down to his neck; and they did so. Then he tied him to the tail of a horse, and dragged him about the city; then he set him in a cauldron of [boiling] lead, and shut down the cover on him; and after this he put him in the furnace of the public baths; but under all these tortures the angel of God came to him, and helped him and comforted him, and made him to endure patiently, and raised him up whole and uninjured. When the governor was tired of torturing him he brought to him a certain sorcerer whose name was ALEXANDER, and who thought that he could cast spells on the sun and moon, and that he could ascend in the air and hold converse with the stars. And he commanded them to shut the doors of the baths, and

to sprinkle the whole building with urine; and they did as he commanded. Then he took a serpent, and uttered words over it, [fol. 78*b* 2] and slit it into two parts. And he took the venom and the liver of the snake, and laid them in a brass bowl, and boiled them, and then took them to Saint Abbâ 'ABASKÎRÔN; and he brought the vessel into the bath house and gave the saint that boiling poison, and he swallowed it. And the magician cried out, saying, "O master of the powers of darkness, work with thy strength upon this Christian"; and when nothing evil whatsoever happened to the saint, he marvelled exceedingly. And Saint Abbâ 'ABASKÎRÔN said unto the sorcerer, "Satan, on whom thou reliest for help, will not help thee, and he himself shall punish thee by the might of our Lord Jesus Christ." And straightway an evil Satan leaped upon that magician, and he began to make him roll about until he confessed our Lord Jesus Christ. And the governor commanded the soldiers to cut off the head of the magician with the sword, and they did so, and he received the crown of martyrdom. And the wrath of the governor against the holy man was increased, and he had him tortured severely, and they mutilated him cruelly; and whilst the saint was suffering this horrible torture, he gave thanks to God. After this the governor commanded them to cut off the head of Abbâ 'ABASKÎRÔN with the sword, and he received the perfect crown of martyrdom in the kingdom of the heavens. [fol. 78*b* 3] Salutation to Abbâ 'ABASKÎRÔN. [Here is] one of the miracles of this Saint Abbâ 'ABASKÎRÔN. There was a church in a certain village in the north of Egypt, and the priests of that church were committing evil deeds; and the saint waited for them to turn from their wickedness, but they neither repented of it nor turned from it. And the saint entreated God, Who brought upon them the disease of the plague, and they all died at once. And the saint departed, riding upon a horse, and he arrived at a city the name of which was BĔYÂHÛ, in Upper Egypt, at the time when men sleep, and when the men of the city were talking together by the light of the moon before they went to sleep. And the saint came to them, riding upon a horse, and he said unto them, "Peace be unto you"; and as soon as they saw him they rose up straightway, and they welcomed him,

and they said unto him, "Peace be to thee, O our lord." And he said unto them, "I wish ye to give me a little piece of ground," and making a line on the earth with his spear he said, "This will be enough for me." And the men answered and said unto him, "Yea, our lord, as thou commandest us so shall it be"; and he gave them one hundred *dînârs* in gold, and disappeared from them forthwith, and they marvelled at the appearance of him, and at his words. And after these men had gone [fol. 79*a* 1] to sleep in their houses, he transported the church from Lower Egypt to the city of BĔYÂHÛ in Upper Egypt; and when the men of the city rose up in the morning they found the church standing there; and they marvelled greatly, and glorified God. And many miracles have been worked therein from that day to this.

And on this day one thousand six hundred men suffered martyrdom under HERMINIUS (or, ARMINIUS), the governor. Salutation to the sixteen hundred martyrs of HERMINIUS. [In the Bodleian MS. the number is 18,000.]

And on this day also was re-opened the church of our holy Lady, the Virgin MARY, the God-bearer, in the market-place of WÊLÂ, in the city of MĔSR (CAIRO), after it had been closed for three years and six months. This took place in the year one thousand and twenty of the [Era of the] Righteous Martyrs (A.D. 1304). [fol. 79*a* 2] Salutation to the opening of the church, O Virgin MARY.

VIII. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the consecration of the church of our Lady MARY, the holy Virgin, the God-bearer, which is known as the "Bath" because of the blessed fountain of water which our Lord Jesus Christ made to spring up, when He was there with His mother, the Virgin MARY, at the time of their

return from the country of Egypt. When the angel of God appeared unto the righteous man JOSEPH, in a dream, saying, "Arise, take the Child and His mother and depart to the land of Egypt," JOSEPH rose up, and took our holy Lady, the Virgin MARY, the God-bearer, and her Son, our Lord Jesus Christ, and SALOME, the daughter of the sister of our Lady, and they came to the country of Egypt, and to DABRA ḲUĔSḲUÂM, and to the "Two Places." And when they had lived in Egypt for three years and six months, and HEROD was dead, the angel of God appeared to JOSEPH and commanded him to return to Jerusalem. When they were returning, they came to the city of MAḤARAḲÂ, and thence to MĔSR (CAIRO), and thence to MAṬÂRYÂ, and [fol. 79*a* 3] thence to the city of the "Bath" (*i.e.* HELIOPOLIS, or 'AYN ASH-SHEMS, the "Fountain of the Sun"). And our Lord Jesus Christ made this fountain of water to spring up when He was with His mother, the Virgin MARY, and it existeth to this day. And all men, of every country and of every race, come there, and they intercede with our Lady the holy Virgin MARY, the God-bearer, and they receive a blessing from her, and from the blessed fountain of water. Salutation to the consecration of the CHURCH OF MARY, which is built near the fountain made to spring up by thy Son.

And on this day also ten hundred and two people were martyred. And on this day the festival of Abbâ 'ATKÂRÔN, and EULOGIUS is celebrated. [Wanting in the Bodleian MS.]

And on this day also are commemorated the saints TAMADÂ and her sons, and HERMINIUS (ARMENIUS) and his mother. Salutation to TAMADÂ and her sons, and to HERMINIUS (ARMENIUS) and his mother.

IX. SANÊ

[fol. 79*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great prophet SAMUEL. The name of the father of this saint was "ELKANAH," of the tribe of LEVI, and of the family of AARON the priest, and the name of his mother was ḤANNA, and she was barren. And because of her prayer and entreaty to God at all times, God gave her this prophet, and she brought him up in her house for three years. Then she took him to the Temple of God, according as she had vowed before she conceived him, and he ministered unto ELI the priest until he reached man's estate. And the sons of ELI made corrupt their service, and they forced the children of Israel in respect of their offerings. And God sent a message by the prophet to ELI, and said unto him, "Behold, I abominate thy sons, and all thy seed, [and will remove them] from the priesthood, and I will raise up a faithful high priest who shall do My good pleasure all the days of his life." And God raised up this great prophet SAMUEL. When ELI had become old, God called SAMUEL one night when he was lying down, and SAMUEL thought that it was ELI who called him, because at that time he had not known a vision from God. And SAMUEL rose up, and came to ELI the priest, and he said unto him, "My lord, didst thou call me?" And ELI said unto him, "Nay. Go, lie down." When SAMUEL went and lay down God called him [fol. 79*b* 2] a second time, and a third time, and he went to ELI though God called him. And ELI said unto SAMUEL, "Go, lie down, and if He calleth thee again say unto Him, 'Speak Lord, for Thy servant heareth.'" And when SAMUEL went [and lay down], and the voice from God called him, saying, "SAMUEL, SAMUEL," he said unto Him, "Speak my Lord; Thy servant heareth Thy voice." And God spake to him the same words which He had spoken to ELI the priest, concerning the evil which his sons had done, and what He wished to do to the sons of ELI and the children of Israel. After this God commanded the prophet to anoint SAUL, the son of KISH, king over the

children of Israel. When SAUL transgressed the commandment of God, He commanded this prophet to anoint DAVID, the son of JESSE, [over Israel]. And SAMUEL judged Israel for forty years and died in peace, and they celebrate his festival on the twenty-sixth day of the month of Sanê, which is the day whereon God called SAMUEL, and commanded him to act. And this prophet prophesied ten hundred and thirty-five years before the Incarnation of our Lord. Salutation to SAMUEL who grew up in the Temple of God.

[fol. 79*b* 3] And on this day LUCIANUS and four others became martyrs. This saint was formerly a priest of idols. When he saw the tribulation of the martyrs, whom they burned in the fire, and beat with whips, and hacked in pieces with hatchets, and when he saw that many martyrs whom the Emperor AURELIAN cast into a red-hot fiery furnace were in no wise injured by the fire, and that they walked about in the furnace, glorifying God, even as did the Three Children in the furnace of Babylon, this saint marvelled. Then he knew that the things which he worshipped were idols, and he was unable to serve them any longer, and he cast them into the fire and burnt them; and he knew that the God Who had wrought this miracle was God indeed. And straightway he cried out boldly before the emperor, saying, "I am a Christian"; and they brought him before the emperor, who rebuked him for abandoning his gods the idols, and promised him many gifts if he would return to the service of the idols. But the saint would not accept his promises, and would not listen to his command, and he was not afraid of his torture. And the emperor tortured him severely, and hung him up head downwards, and smashed his jaw with stones, and beat him very cruelly; after this he cast him into prison, where he remained for many days. After this the emperor had him brought before him with four other [Christians] who were imprisoned with him; and he said unto them, [fol. 80*a* 1] "Offer incense to the gods. If ye will not do so, I will torture you severely"; but they would not obey his evil commandments. And the emperor was wroth with them, and cast them into a red-hot furnace, but God

caused much rain to fall from heaven, and it quenched the fire. And the emperor commanded the soldiers to hang him upon a wooden cross, saying that his God was hung upon a cross, and they hung him upon a wooden cross and drove long nails through all his body, and he delivered up his soul into the hand of God. As for the four men, the soldiers cut off their heads and they received the crown of martyrdom in the kingdom of the heavens. Salutation to LUCIANUS and to his four companions in martyrdom.

And on this day also are commemorated JOHN, the bishop, and 'ARKÔLÂ (ARCHELAUS), the bishop.

X. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became martyrs [fol. 80*a* 2] the holy virgins DABÂMÔN, and BASṬÂMÔN, and SOPHIA their mother. Now they wanted to appoint bishop a certain man whose name was WÂRSĔNÔF, but he fled to the city of GEHMÛN, in the neighbourhood of BÂNÂ, and he dwelt with those holy women. That night the angel of God appeared unto him and said, "Why sleepest thou? Thou must fight, and the crown is prepared. Rise up and go to the governor, and confess the Name of our Lord Jesus Christ before him, and receive the crown of martyrdom." When he awoke from his sleep he made known to the holy women what he had seen; and they all agreed that they would take the crown of martyrdom. And they rose up straightway and departed, and came to the governor, and confessed our Lord Jesus Christ before him, and he tortured them severely and cast them into prison. After this he took them with him from BALBAL (?) to the city of SENHÛE, and their mother followed them. And the governor said unto them, "Cast incense to the gods," and when they refused he tortured them; and God sent His angel to them, and he gave them strength

under the torture [and healed] their wounds. After this he took them to the city of ḌÂ (ḌHÂ (?)). And the priests of the idols told the governor that the mother of the women, and DABÂMÔN, had cursed the gods. Now DABÂMÔN was a beautiful woman, and her charities were many, and she prayed to God [fol. 80*a* 3] without ceasing. And there was a certain woman whose name was YÔNÂ, and she and DABÂMÔN together used to weave beautiful apparel of every kind, [and sell them, and live on their price,] and what was left they gave away in alms. When the governor heard the story of SOPHIA he sent an executioner, whose name was 'EULÔGÎ, to her to cut off her head. And when he came to her, and saw the beauty of her face and of her appearance, which was like unto that of an angel, the grace of God made him to understand that he was not to kill her, but to take her to the governor; and she embraced the people of her house, and went forth from the city of DENFÂ. When she arrived at the city of ḌÂ, she met Saint WÂRSĔNÔF and his companions, and they saluted each other. And the executioner 'EULÔGÎ confessed our Lord Jesus Christ, and became a martyr, and they cut off his head with the sword; and these holy women also confessed our Lord Jesus Christ, and became martyrs. And Saint BASṬÂMÔN they hung upon the wheel, and tortured her severely, and she remained under torture for many days; but God gave her strength, and enabled her to endure, and healed her wounds. Then the governor cast her into prison, where she remained a few days, and he brought her out from prison and said unto her, "Cast incense to the gods." When she refused to obey his command he ordered [the soldiers] to cut off her head, and they took her outside the city to do so; and all the women who were about her were weeping, [fol. 80*b* 1] but she was rejoicing and was glad. And they cut off her head with the sword, and the heads of her mother and sister, and they received crowns of martyrdom in the kingdom of the heavens. Salutation to SOPHIA and to her daughters DABÂMÔN and BASṬÂMÔN.

And on this day also are commemorated 'AḲLĔMÔS (CLIMIS) the martyr, and Abbâ NA'ÔN, and YAWSĔK.

And on this day also is commemorated the great joy which came into all the ends of the world, and the heavenly angels also rejoiced, for on this day went forth the Edict of the Emperor CONSTANTINE, the believer, and just man, to all the cities and countries of his empire, commanding the houses of idols to be closed, and the churches to be opened. And this Edict, which was full of joy, came to the city of Alexandria as it were this day, and they despatched this Edict to all the countries of Egypt, and the believers rejoiced at the exaltation [fol. 80*b* 2] of the Christians and the glorious Law of the Life-giving Cross. And they closed the houses of idols, and they opened the churches, and they celebrated a festival as it were this day. And this took place in the eleventh year of the reign of CONSTANTINE, and in the first year of office of Abbâ ALEXANDER, Archbishop of the city of Alexandria. Salutation to the day of the EDICT OF CONSTANTINE which opened the churches, and closed the houses of idols.

XI. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint CLAUDIUS, the martyr, a man with the appearance of the angels, a kinsman of kings, and a victor in battle. This saint fought a good fight, and received an incorruptible crown of martyrdom in the kingdom of the heavens. He rejected the glory of this fleeting world, and inherited that which is everlasting and unending, and the heavenly grace. The father of this saint was the brother of NUMERIANUS, Emperor of Rômê, and his name was 'ABṬELMÂWÔS (PTOLEMY), and the appearance of this saint was very goodly, like that of JOSEPH, the son of JACOB-ISRAEL. And [fol. 80*b* 3] he was mighty in battle, and he was applauded more than any other young man in Antioch; and he was beloved by everyone because of his strength and goodliness. And because the people of Antioch loved him so greatly they painted a picture of him on the doors of the city, and they painted also pictures of his

enemies fleeing vanquished before him. And the saint read many of the Books of the Church. And the Emperor of Rômê heard the report of him, and he wrote to his father, and asked for him, and his father sent him to him. When he arrived there the Emperor of Rômê went out to meet him with his soldiers, and he and all the men of the city rejoiced in him. And in those days a great war broke out with the men of ḲUĔZ (KHUZISTAN) and the men of Armenia, and Saint CLAUDIUS marched against them, and conquered them, and he seized their king and broke them. After this he returned to the city of Antioch, and he found that the Emperor DIOCLETIAN had denied our Lord Jesus Christ, and was worshipping idols. And CLAUDIUS had a friend whose name was VICTOR, and he was the son of HERMANUS, and they were reciting at all times words of the Holy Scripture, which were beneficial for the salvation of their souls; and they agreed together to shed their blood for the sake of the Name of our Lord Jesus Christ. And Satan appeared unto them in the form of an old man, who pretended to be suffering grief, saying, "O my sons, ye goodly young men, the sons of emperors, I am afraid on your account, [fol. 81*a* 1] and I sorrow for you, I advise you to make friends with this infidel emperor, and to cast incense to his gods and idols; when he commandeth you to do this, do not transgress his command, but serve ye Christ in your houses, for this emperor is strong, and mighty, and merciless." And our Lord Jesus Christ made them to understand that he who was speaking to them was Satan, and the saints said unto him, "O thou who art filled with all manner of evil, and who art the father of lies, get thee gone from us, for thou dost always oppose the path of God." And straightway the old man changed his appearance, and became like a black man, and he said unto them, "Behold, I will [go] before you to the emperor and make him to shed your blood." And Satan went to DIOCLETIAN, and said unto him, "If thou dost not kill VICTOR and CLAUDIUS they will rise up against thee, and kill thee, and take thy kingdom." Therefore did the emperor send to Saint CLAUDIUS, and call him, and he came to him; and the emperor asked him to cast incense to his idols, and promised to give him his father's office, but

CLAUDIUS neither accepted his promise, nor submitted to his order. Now the emperor did not dare to speak to (*i.e.* threaten) CLAUDIUS in the city of Antioch, for Saint CLAUDIUS spake to him boldly and fearlessly and reviled him. And ROMANUS advised DIOCLETIAN to send Saint CLAUDIUS to the country of [fol. 81*a* 2] Egypt, and to kill him there, [saying,] "He is a heretic like my son VICTOR." And the emperor wrote a letter to the governor of ANTINOË, saying, "CLAUDIUS will accept [nothing] from us, and he will neither hearken to our words nor obey them. Do thou persuade him with all thy power to return to his allegiance to us, and if he will not do so cut off his head with the sword." When Saint CLAUDIUS heard that the emperor had ordered them to send him to Egypt, he commanded SÎDRÂKÔS, his sister's husband, [concerning her,] and committed her to his care, and he embraced him, and departed to the country of Egypt, together with the emperor's envoys. When he arrived in the presence of ARIANUS, the governor of ANTINOË, and the governor saw him, he rose up and kissed his hand, and he entreated him, saying, "O my lord CLAUDIUS, do not this thing, and do not transgress the emperor's command." And Saint CLAUDIUS answered and said unto him, "I was not sent hither to thee for thee to lead me astray by thy words, but that thou mightest fulfil what the emperor commanded." And they held converse together in this wise until ARIANUS became furious and filled with wrath, and he drove the spear which he had in his hand into the saint, who delivered up his spirit straightway, and received the crown of martyrdom in the kingdom of the heavens. And certain believers came and took the body of Saint CLAUDIUS, and swathed it with costly cloths, and laid it with the body of Saint VICTOR; and the bodies remained thus until the end of the days of persecution. And the mother of Saint VICTOR came to the city of ANTINOË, and she made the bodies [fol. 81*a* 3] ready for burial, and she carried them to the city of Antioch. They say, however, that the body of Saint CLAUDIUS resteth now in the city of ASYÛT. Salutation to CLAUDIUS. Salutation to the one and twenty and to the six and sixty members of the palace of CLAUDIUS who suffered martyrdom through him.

And on this day also is commemorated the consecration of the church of the Forty soldier-martyrs in the church of our Redeemer Jesus Christ, in the city of Alexandria, and KÎRÛ-BÂWEYÂNÛ, the archbishop. Salutation to the consecration of Thy Church, O Jesus the Redeemer.

XII. SANÊ

[fol. 81*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the commemoration of the glorious angel MICHAEL the archangel. Now the reason for the celebration of the festival is as follows: There was in the city of Alexandria a great temple which Queen CLEOPATRA, the daughter of PTOLEMY, King of Egypt, had built in the name of the star ZÛḤÂL (VENUS), and they celebrated a festival in its honour on the twelfth day of the month of Sanê. And there was in that temple a great brass idol which was exceedingly awesome, and its name was ZÛḤÂL (VENUS), and they used to offer up many sacrifices to it on the day of the festival; and they continued to celebrate the festival of that idol until the days of the archiepiscopate of Archbishop ALEXANDER, that is to say for three hundred years and more. When Abbâ ALEXANDER was appointed Archbishop of Alexandria, the righteous Emperor CONSTANTINE was reigning, and the True Christian Faith spread abroad. And Abbâ ALEXANDER wanted to smash that idol, but some worthless men of the city prevented him, and they said unto him, "We are in the habit of celebrating a festival in honour of this idol. And behold, fifteen archbishops have preceded thee [here], and they did not alter our custom." And Abbâ ALEXANDER rebuked them severely, and he explained the matter to them, and said, "This idol can do neither evil nor good, but those who celebrate the festivals of idols worship Satans." [fol. 81*b* 2] And Abbâ ALEXANDER also said unto them, "If ye will hearken unto my advice, let me arrange for you this festival as it ought to have been in olden times, that is to say, let us smash this idol, and [re]consecrate the temple,

and turn it into a church in the name of the glorious angel MICHAEL the archangel, and we will arrange this festival in his honour. And let the altar be [re-dedicated] to God Most High, and let the poor, and the needy, and the wretched, eat the oxen and sheep which the priests slay, and the glorious angel MICHAEL shall intercede on your behalf with our Lord Jesus Christ." And this good counsel pleased them, and they yielded to his wishes, and they made the temple a church in the name of the glorious angel MICHAEL the archangel. And that temple became known as the "Church of Caesarea," and it continued to stand until the Muslims reigned in Egypt, and then they destroyed it. And this festival was established by order, and all the people of the districts [in Egypt] celebrated it in honour of the glorious angel MICHAEL the archangel. And on this day God appointed MICHAEL the archangel to his grade, above all the angels, and to his greatness, and the archangel performed many miracles among which is the following: There was a certain man who feared God, and who used to celebrate the commemoration of the glorious angel MICHAEL on the twelfth day of each [fol. 81*b* 3] month, and especially during the months of Khĕdâr and Sanê. And there was among his neighbours a rich man who was without mercy, and he used to hate that God-fearing man when he celebrated the festival of the glorious angel, and to laugh at him. When the days of the God-fearing man had come to an end, and the time of his death, when he would rest from the labour of this fleeting world, drew nigh, he commanded his wife to be merciful, and to celebrate the commemoration of that glorious angel MICHAEL, and especially the festivals which fell on the twelfth day of Khĕdâr and on the twelfth day of Sanê. Now at the time of the death of the God-fearing man, his wife was with child. And after the man died his wife buried him. And at that time the woman was near her time to bring forth, and the pains of childbirth seized her, and she was in very great tribulation, and she said, "O MICHAEL, angel of God, have compassion upon me, and entreat God on my behalf so that He may deliver me from the tribulation in which I am, and which hath come upon me this day; for with thee there is great grace with God."

And when she had said these words, the house wherein she was became full of light, and forthwith she was relieved of her pains, and she brought forth a child whose appearance was goodly. And the angel of God, the glorious MICHAEL, came down from heaven, and he blessed the child, and said, "Thus saith God: This child shall inherit the goods of the rich man who hath no mercy, and all his possessions and all his lands." At that moment the rich man was looking out from the window of his house [fol. 82*a* 1] upon the house of the woman, and he heard the voice of MICHAEL, the angel of God, saying, "This child shall inherit the money of the rich man." Then great sorrow came upon him, and he sought for a pretext for killing the child, but God protected him through the intercession of the glorious angel MICHAEL. And when the days of the child were ten years, his mother's money came to an end, and the rich man, with small mercy in him, found his opportunity against the woman. And he said unto her, "Give me thy son, and let him minister unto me, and I will feed him and clothe him, and will give thee twenty *dînârs* in gold." When the woman heard these words from the rich man she rejoiced on account of her poverty, and the rich man gave her twenty *dînârs* in gold, and she gave him her son; and having taken him the rich man rejoiced with a great joy, and he said in his heart, "Behold what I have desired is fulfilled for me." Then he made a wooden box as long as the boy was tall, and he forced the boy into the box, and fastened the cover over him, and he carried the box to the river, and cast it into the water, and he also cast the key of the box into the river. And by the Will of God the box floated on the surface of the river until it came to the quay of a certain city which was not far from the river. And there was a certain shepherd who was watching and tending his flocks near the river, and when he saw the box in the river, he dragged it out, [fol. 82*a* 2] and carried it into his house, and he was thinking by what means he could open the box. And as he was thinking about this matter, God put the thought into his heart that he should go to the river, and straightway he went and found a man catching fish. And the shepherd said unto him, "Cast [thy] net into the river in my name, and

I will give thee the price of the fish which shall be caught"; and the fisherman did as the shepherd told him. And a great fish came out from the net, and the shepherd gave him the price thereof; and taking it he went to his house, and he killed the fish to broil it, that he and his household might eat. And having slit open the belly of the fish he found a key inside it, and he said within himself, "Perhaps this is the key of the box." And having inserted the key into the keyhole of the box, the box opened quickly, and the shepherd marvelled for he found inside it the boy whom the rich man wanted to kill. When he saw [the boy] he rejoiced in him with a great joy, and he called him "BÂḤRÂN" because he found him in the river; and the boy became to him as his son. Now the distance of the city wherein the boy was born, from that wherein the shepherd lived, was a journey of ten days. And after many days the rich man in whom there was no mercy wished to go and sojourn with the shepherd, and when the sun was about to set he said unto the shepherd, "Peradventure thou hast a place wherein we can lodge until to-morrow; if thou hast I will pay thee [fol. 82*a* 3] thy charge." And the shepherd brought the rich man into his house, and he called the young man by his name of "BÂḤRÂN." When the rich man heard this name he asked the shepherd, saying, "Is this thy son?" And the shepherd said unto him, "Yea, I found this young man when he was a little boy in a box in the river, and I took him and reared him as my son." When the rich man, in whom there was no mercy, heard this he was very sorry in his heart, and he knew that the young man was the boy whom he had thrown into the river to kill him. And on the morrow the rich man wished to depart, and he devised a device of Satan and said unto the shepherd, "I want thee to give me this thy son so that I may send him with a message to my house in the city which is called So-and-so, because I have forgotten something which is in my house; and the payment of twenty *dînârs* of gold which I should give to him I will give to thee." And the shepherd rejoiced because of the gold, and he called the young man and said unto him, "O my son BÂḤRÂN, come that this honourable man may send thee to his house on some business concerning his house, and return to my house in

peace"; and the young man said unto him, "Willingly, O my father, whatsoever thou commandest me I will do." Then straightway the rich man wrote a letter to his steward, saying, "When thou hast read this [fol. 82*b* 1] letter kill the bearer of it, whose name is 'BÂḤRÂN,' and cast his body into a pit. Let no one know about this until I come in peace"; and he wrote on the letter a certain sign which they had agreed upon, and which none but they two knew. And he sealed the letter and gave it to BÂḤRÂN, and he gave him what money was needful for the journey, and the young man departed. And as he was journeying along the road, he was about half-way between the two cities, behold one day the angel of God, MICHAEL, the archangel, came to him, riding upon a horse in the form of a soldier of the emperor; and he said unto BÂḤRÂN, "What hast thou with thee?" And he said unto him, "I have with me a letter from a rich man who hath sent me to his house in such and such a city." And the angel of God, the glorious MICHAEL, said unto him, "Shew me the letter," and BÂḤRÂN being afraid of him gave him the letter. And the angel blew on the paper, and obliterated everything which was written upon it. And the glorious angel, MICHAEL, the archangel, wrote with his own hand on the paper, saying, "Behold, I the rich man So-and-so have sent unto thee the bearer of this letter whose name is BÂḤRÂN. As soon as ye have read this letter marry my daughter So-and-so to him, for I have given him all the goods in my house, and all my lands. Do not wait until I come back, [fol. 82*b* 2] for I shall tarry on my journey. Let him do what he wisheth in my house, for I have given him authority over all my goods and over my house. Here is the sign which is between thee and me, O my steward, So-and-so." And the angel of God, the holy angel MICHAEL, the archangel, sealed the letter, and gave it to BÂḤRÂN, and said unto him, "Go to the house of the rich man, and when thou hast arrived at his house give this letter to his steward, and do not tell him that I met thee on the road, and that I have changed [the contents of] this letter." And BÂḤRÂN said unto him, "Yea, my lord, everything which thou hast commanded me I will do." And BÂḤRÂN went on until he arrived at that city, and he

enquired for the house of the rich man So-and-so, and one brought him to it, and he gave his letter to his steward. And when the steward had read it, and understood the contents thereof, he recognized the [private] mark, and knew that it was authentic. And forthwith they made a great marriage-feast for BÂḤRÂN and the daughter of the rich man, and they married them in the church, before the sanctuary of God; and they lived in the happiness of marriage for forty days. And towards the end of the marriage-feast the rich man returned to his city, and when he heard the sound of the music and singing, and the rejoicings, he asked, saying, "What is this sound which I hear?" [fol. 82*b* 3] And certain of the men said unto him, "Thy letter came by the hand of a young man called BÂḤRÂN, and as in it thou didst command that thy daughter should be married to him, they gave her to that young man whose name is BÂḤRÂN. And behold they have been rejoicing in the marriage-feast for forty days and forty nights. And they have given him all thy money, and thy house, and menservants and handmaidens, and all thy possessions, according to what thou didst command in thy letter." And when the rich man heard these words, he cried out at the top of his voice, and fell down and died; and straightway the Satans took his soul into the lowest Sheol. And the young man inherited all his money even as God the Most High had commanded. And the young man BÂḤRÂN celebrated the commemoration of the glorious angel of God, MICHAEL the archangel, on the twelfth day of each month, and he knew that it was he who had appeared unto him and breathed on the letter and obliterated what was written therein, and had written other matter in its place. And after this he built a beautiful church in the name of the glorious angel MICHAEL, the archangel, and he painted a picture of him in it in front of the sanctuary, and through this picture many signs and wonders were made manifest, and the sick were healed. [fol. 83*a* 1] And BÂḤRÂN was appointed priest of that church, and he ministered therein until the day of his death, and his mother and his son inherited everlasting life through the intercession of the glorious and holy angel, Saint MICHAEL the archangel. And on the day of the resurrection this glorious

angel bowed before the throne of God, and said, "I beg and entreat Thy compassion, O my God, I Thy servant and messenger, to make known to me all those who celebrate my commemoration upon earth, through Thy righteous promise, for Thou art merciful and compassionate." And God answered and said unto him, "O MICHAEL, chief of the faithful hosts of heaven, behold, I command thee to lift up upon thy wing of fire as many [men] as thou art able to carry upon it, three times." And when Saint MICHAEL heard this he rejoiced and was glad, and he lifted up upon his wing three times [as many as he could of] the men who celebrated his commemoration upon earth and made them to pass by the river of fire. And there were thousands of thousands and tens of thousands of tens of thousands, and no one could number them except God Himself. Therefore, O beloved, it is meet that we should strive, and should celebrate the commemoration of the glorious angel MICHAEL, the archangel, as well as we are able, even if it be only to give a cup of cold water in his name, even as our Lord saith in His Holy Gospel. And let us ask for mercy from God through the intercession of the glorious angel MICHAEL, [fol. 83*a* 2] that He may deliver us from the net of Satan, the accursed, and may put far away from us all pain (or, sickness) and the plague, and may increase the fruits of our lands in performing His mercy, and may forgive us our sins, and may give rest to the souls of our dead, and may bring back in safety those of our fathers and brethren who are on a journey, and may set peace in our midst, and may strengthen us in the True Faith to our last breath. And this glorious angel Saint MICHAEL the archangel performed many miracles. Salutation to MICHAEL.

And on this day also is commemorated the death and history of Saint EUPHEMIA. This holy woman was the wife of a man who feared God, and he gave much alms, and kept three festivals each month, that is to say, the festival of the glorious Saint MICHAEL, on the twelfth day of each month, and the festival of our holy Lady the Virgin MARY on the twenty-first day of each month, and the festival commemorating the birth of our Lord and Redeemer Jesus Christ on the twenty-ninth day of

each month. And when the day of his death drew nigh, he commanded the saint, his wife, never to fail [fol. 83*a* 3] in giving alms as he was wont to do, and especially to keep these three festivals. And she asked her husband to have painted a picture of the glorious angel Saint MICHAEL, the archangel, in her house, and to give it to her, and he did this for her; and when he died this saint continued to do as her husband had done. And Satan was jealous of her, and he came unto her disguised as a widow who was a nun, and he came to her and held converse with her, saying, "I am sorry for thee and pity thee. And now I advise you to marry, and to bring forth a son before thy money come to an end, and thou fallest into want at the last." And then he said unto her, "Behold, thy husband hath inherited the kingdom of heaven, and he hath no need of alms." And she answered and said unto him, "I have promised God that I will never consort with another man; even the doves and the ravens do not take second mates. How then can men who are created in the form and likeness of God do this?" And when she would not hearken unto his advice, he changed his form, and cried out against her, saying, "I will come to thee another day"; and she took the picture of the glorious Saint MICHAEL, and drove him away therewith. And when the twelfth day of Sanê had come, and she was occupied with the celebration of the festival according to her custom, Satan appeared unto her in the form of the glorious Saint MICHAEL, and he said unto her, "Peace be unto thee! I am MICHAEL, the archangel, God hath sent me to thee, and He commandeth thee to cease from these alms, and to marry a believing man. Know thou that a woman without a man is like a ship without a rudder"; [fol. 83*b* 1] and he began to bring to her proofs out of the Old Testament, and to shew her how ABRAHAM, and ISAAC, and JACOB, and DAVID, and others like unto them married wives and pleased God. And the saint answered and said unto him, "If thou art an angel of God, where is the symbol of the Cross on thee? The soldier of a king never goeth to another place without the symbol of the king on him." When Satan heard these words from her, he changed his form, and he began to choke her, and she prayed to the glorious Saint MICHAEL, and

he came unto her forthwith and delivered her from him. And he seized Satan and began to punish him, and Satan entreated him, saying, "God will bear with us until the end of the world. Have mercy upon me and do not torture me"; and the saint drove him away. And MICHAEL said unto Saint EUPHEMIA, "Go and arrange thine affairs, for thou shalt depart from the world this day. And behold God hath prepared for thee things the like of which eye hath not seen, nor the ear heard of, and which the heart of man hath never imagined"; and he gave her the salutation of peace and went up into heaven. And after she had finished the preparations for the feast in the proper manner, she sent to the bishop and the priests, and they came to her, and she gave them all her money to give to the poor, and the needy, [fol. 83*b* 2] and the destitute. And she took the picture of the glorious Saint MICHAEL, and prayed to it, and laid it upon her face and breast, and then she died in peace. Salutation to EUPHEMIA who conquered MASṬÊMÂ (*i.e.* Satan).

And on this day also died the holy father JUSTUS, the sixth Archbishop of the city of Alexandria. This saint was a learned and honourable man of Alexandria, and Saint MARK, the evangelist, baptized him, and his mother, and many others, with Christian baptism. Then ANIANUS, the perfect deacon, made him a reader, and on another occasion he made him a priest. And he grew up in the Law of the Church, and he knew all the Scriptures, and he frequently sat with Saint ANIANUS; and he taught the people, and confirmed them in the True Faith. And when Abbâ BARMĔYÛ died, they took him, and against his will made him Archbishop of the city of Alexandria. And he protected well the Church in all the land of Egypt, and he ruled them rightly and as was fitting. [fol. 83*b* 3] He sat upon the throne of MARK the evangelist for twelve years, and he died in peace, at a good old age, and pleased his God. Salutation to JUSTUS whom MARK baptized.

And on this day also died the holy father Abbâ CYRIL, the sixty-seventh Archbishop of the city of Alexandria. When the father Abbâ GABRA KRĔSTÔS (*i.e.* CHRISTODOULOS),

the archbishop who preceded him, died, the bishops and elders of the people agreed together, and went up to the monastery of Saint Abbâ MACARIUS, of the desert of SCETE, and they passed two months there in seeking to find out who was the most suitable man for this holy position. And there was in the monastery of Saint Abbâ JOHN KAMÂ a certain righteous man, whose name was GABRA KRĔSTÔS, who had the power of seeing the future by the Holy Ghost. And the angel of God appeared unto him, and said unto him, "Speak to the bishops and say unto them, 'Trouble not, for behold there is among you in the monastery of Saint Abbâ MACARIUS, a man who is fit for this honourable position; and his name is GA'ARGÎ.'" And straightway Saint GABRA KRĔSTÔS told them these words, and they took this father against his will, and made him Archbishop of the city of Alexandria. And the Church shone through him, and all the people of the Church in the country of Egypt rejoiced in that [fol. 84*a* 1] appointment. And he was exceedingly learned, and he appointed bishops, and priests, and deacons, and he restored many churches. During his period of office he appointed a second bishop to the country of Ethiopia, whose name was SÂWÎRÔS (SEVERUS ?). He was the brother of the Bishop of Ethiopia, and had been brought up in his house there [in Egypt]. And when Abbâ SÂWÎRÔS (SEVERUS ?) arrived in the country of Ethiopia the people rejoiced greatly in him because of his knowledge and his righteousness; and he converted very many from their evil deeds to repentance and the fear of God. And the king of Ethiopia had many wives, and his nobles also, and through the teaching of the bishop they all gave up their companies of wives and each man lived with one wife only. And when he had been in office for eleven years and three and a half months, after partaking of the Holy Mysteries, he died in peace. And they carried his body to the monastery of Abbâ MACARIUS, and laid it with the bodies of the archbishops. Salutation to CYRIL the archbishop.

And on this day also died the blessed and pure seer of the mysteries of heaven LÂLÎBALÂ [surnamed GABRA MASḲAL],

King of Ethiopia. The parents of this saint having begotten him, they brought him up in the fear of God. And when he had grown up, and had arrived at man's estate, the king his elder brother heard that [fol. 84*a* 2] he would inherit the kingdom, and sit upon his throne, and jealousy came upon him. And he sent and called him, and when he came, and stood up before him, he contrived a matter against him, and he commanded his servants to beat him, and they beat him with very many stripes, from the third hour of the day to the ninth hour; and after this he commanded them to set him before him. And when he stood up before him the king and all his soldiers marvelled when they saw that no injury had happened to him; now the angel of God had supported him. Then the king said unto him, "Forgive me, O my brother, for what I have done to thee"; and then they made peace and were reconciled to each other. And God saw the punishment which he suffered that day, and He made him to inherit the kingdom. And having become king he meditated on the things which would please God, and he made many gifts to the poor and needy. And when God saw the strength of his love, the angel of God appeared unto him in a dream, and he shewed him how he was to build ten churches together, but each being different from the other. And he did as God shewed him, and when he had finished the building of these churches, he made his brother's son to inherit the kingdom. Salutation to LÂLÎBALÂ, the builder of churches.

XIII. SANÊ

[fol. 84*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father JOHN, Bishop of Jerusalem. This saint became a monk in his early years in the monastery of Saint Abbâ HILARION the Great, with the father Abbâ EPIPHANIUS, and he devoted himself to the ascetic life and fought a great fight. And his knowledge and his virtues were noised abroad, and [the bishops and priests] chose him, and made him Bishop of Jerusalem, after he had been appointed

Bishop of Cyprus. And when this father had seated himself in his office, Satan led him astray through the love of money and possessions, and he gathered together much money, and he made vessels of silver for his table, and he used to eat out of them; and he never gave anything to the poor and needy, not even the broken bread-cakes. And Saint EPIPHANIUS heard the report of him, and then he remembered his spiritual fight, and how formerly he had rejected the world, and his devotion to God and the ascetic life, and his piety, and his mercy, and he had pity upon him from the depth of his heart, and he remembered his affection, for he was his brother in the Holy Spirit, and his friend of long ago. And Saint EPIPHANIUS rose up from Cyprus, and came to the city of Jerusalem, for the sake of this father Abbâ JOHN, (although he made it appear to men that he had come to worship in the Temple of Jerusalem,) that he might save him from his error. And when Abbâ EPIPHANIUS came to the city of Jerusalem, this father Abbâ JOHN invited him to his house, and he placed before him a table whereon were set the beautiful vessels of silver with pottage in them. And then Abbâ EPIPHANIUS saw that Abbâ JOHN had [fol. 84*b* 1] in him no mercy for the poor and needy; and he was very sorry for him, and his heart was in pain because of him. And after he had gone forth from him Abbâ EPIPHANIUS devised the following plan: He was dwelling in one of the monasteries of Jerusalem, and he sent to Saint Abbâ JOHN, saying, "Know, O my brother, that the elders of the city of Cyprus, and all the chiefs of the people, have come to visit me, and I wish thee to do me honour before them, and to send to me from your house the silver vessels of thy table that they may eat pottage from them"; and Abbâ JOHN sent the vessels to him. And Saint Abbâ EPIPHANIUS took them, and sold them, and received the price of them, and he gave away the money in alms to the poor and needy. And after a few days Saint Abbâ JOHN said unto the holy and blessed Abbâ EPIPHANIUS, "Give me back the vessels of my table which I sent unto thee"; and EPIPHANIUS said, "Yea, I will." And Abbâ JOHN demanded them from him a second, and a third time, and EPIPHANIUS said unto him, "Yea, I will." And when

he did not give them up, Abbâ JOHN seized him by the hem of his garment in the church, on [the day of] the Resurrection of our Lord Jesus Christ, and he said unto him, "I will not let thee go until thou givest me back my [silver] vessels." And Abbâ EPIPHANIUS prayed, and entreated God, and God made Abbâ JOHN blind. Then Abbâ JOHN wept and entreated EPIPHANIUS, who prayed to the Lord God our Lord Jesus Christ, and He opened for him one of his eyes. And EPIPHANIUS said unto him, "Behold, our Lord Jesus Christ [fol. 84*b* 2] hath left blind one of thine eyes so that thou mayest remember thy good spiritual fight, and thy strivings, and thy former good and willing deeds. Know thou that I have sold the vessels of thy table, and have given the price thereof in alms to the poor and needy on thine account. I only came to Jerusalem because I heard that thou wast a lover of money." And from that time Abbâ JOHN awoke from his dream of inertness, even as a man waketh up out of slumber, and he walked diligently in the path of charity, and more than any man he gave away in alms all his money, and all the clothes which he had. And he gave up the acquisition of money and the riches of this fleeting world, and at last, at the time of his death, there was not found with him one *dĕrkham* (*dirham*) of gold, or any smaller piece of money. And God gave him the great gift of healing, and he worked many miracles, and he used to heal all those who were sick or who had diseases by anointing them with holy oil from the Tomb of our Lord Jesus Christ, and he protected them by means of the sign of the Life-giving Cross. And having finished his spiritual fight and his divine excellences, and pleased God, he died in peace. Salutation to JOHN the Perfect, Bishop of Jerusalem.

And on this day also the Christian peoples [fol. 84*b* 3] of the land of Egypt are accustomed to celebrate the festival of the glorious angel, the Archangel GABRIEL, the captain of the hosts of heaven, who preached the new tidings. In the first place it was he who brought news to DANIEL, when he was praying and entreating God for the return of the children of Israel from captivity, and for their deliverance from Satan. And this great

angel appeared unto him, and announced to him the deliverance of the children of Israel from the captivity of Babylon, and the building of the sanctuary in Jerusalem; and he announced to them the coming of our Lord Jesus Christ. And he defined the number of years after the passing of which our Lord Jesus Christ would come, and he made him to know that He would be killed, and that afterwards the city of Jerusalem would be laid waste, and that no other Messiah would come after Him except the False Messiah. And when the years which he had defined were ended, and the time had come for the Redeemer to arrive, this glorious archangel, and captain of the hosts of heaven, Saint GABRIEL, came from God and announced to our holy Lady, the Virgin MARY, the God-bearer, the coming to her of the Son of the Living God, and His Incarnation through her. And GABRIEL appeared in the flesh because God loved him, and it was for this reason that He sent this angel on these two great missions. And our fathers, the doctors of the holy Church, have commanded us to celebrate a festival in his honour each year. Let us entreat [fol. 85*a* 1] him to intercede for us with our Lord and Redeemer Jesus Christ, that He may deliver us from our enemies, for he is nigh unto Him, and he standeth before His throne, so that by his intercession we may find grace before our God, to Whom are meet praise, and [ascription of] might, and laud, and the heartiest thanksgiving, and honour, [on] all days. Salutation to GABRIEL.

And on this day also is commemorated CAINAN, who lived nine hundred and ten hundred (*sic*) years; and he died on the fourth day of the week.

And on this day also are commemorated 'ABÛLÂG, the martyr, and two hundred martyrs, and our father MÂTYÂN, who was persecuted for righteousness' sake.

XIV. Sanê

[fol. 85*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became martyrs the saints Abbâ 'AKRÂ, and JOHN, and 'ABṬELMÂ (PTOLEMY ?), and PHILIP. This Saint Abbâ 'AKRÂ was of the men of the city of DAMANHÛR, in the district of BÛṢÎR, in the north of Egypt, and west of the river of MĔSR (CAIRO); he had a brother, whose name was PHILIP, and he was exceedingly rich. And they made an agreement with their two priests, whose names were JOHN and 'ABṬELMÂ (PTOLEMY ?), and the four of them came to the city of ḲARṬES, and confessed our Lord Jesus Christ before the governor. And the governor commanded the soldiers to shoot them to death with arrows, and they shot at them, but the arrows never reached them. And after this the governor commanded them to cast them into a red-hot oven, and they did so, and they heaped up the fire upon them, but God sent His angel and delivered them from the fire. Then the governor commanded them to tie them to the tails of horses, and to drag them from the city of ḲARṬES to the city of DAMANHÛR; and they did all this to them, but no injury whatsoever came to them. And the governor commanded them to cut off their heads, and they took them outside the city of DAMANHÛR, and cut off their heads with the sword, and the saints received crowns of martyrdom. And men came from the city of ḌÂ and took the body of Saint Abbâ 'AKRÂ, and they built for him a beautiful church, and laid his body inside it, and many signs and wonders took place therein through him. [fol. 85*a* 3] And similarly, men of the city of DAMANHÛR came and took [the bodies] of the three saints PHILIP, and 'ABṬELMÂ (PTOLEMY ?), and JOHN, and wrapped them for burial in costly cloths, and they built them beautiful churches, and laid their bodies inside them, and countless very great signs and miracles took place therein. Salutation to 'ABṬELMÂ (PTOLEMY ?), and PHILIP, and JOHN, and 'AKRÂ.

XV. Sanê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the consecration of the church of the blessed, and holy, and victorious fighter, the soldier of heaven, our father MÎNÂS, in the city which is called MARYÛṬ (MAREOTIS), and his miracles were made manifest, and his body revealed. Now the body of the saint having been hidden in the earth, the glorious and Most High God wished to reveal it. And in those days there was a certain shepherd, who pastured his sheep near the hill wherein the body of Saint Abbâ MÎNÂS was hidden and buried, and this shepherd saw one of his sheep, which was sick of a grievous disease, dip itself in the water of the well which was near that place, and then roll itself in the dust [fol. 85*b* 1] of the hill, and it was healed straightway. And the shepherd marvelled, and he used to take all his sick sheep, and wash them in that water, and make them to roll themselves in the dust of that hill, and they were healed straightway. And this also the shepherd used to do with all the sick folk whom the people brought to him; he mixed the dust from the hill with the water and smeared them with the mixture, and they were healed straightway; now the shepherd knew the cause of the healing. And the report of this shepherd was heard by the Emperor of Rômê. And he had a daughter who was sick with running sores, and he sent her to the shepherd who healed her of her sickness, in the same way as he healed his sheep. And having been healed she wished to know the reasons why that place healed her, and Saint MÎNÂS appeared unto her in a vision, and told her that his body was hidden in that place, and said, "Behold, God hath commanded thee to dig, and to raise me up." When she awoke she did as the saint commanded, and raised up his glorious body, and she built over it a beautiful shrine, and they laid his honourable body inside it. And the emperor commanded his nobles and his officials to build their houses in that place, and a great city was built and it was called MARYÛṬ (MAREOTIS). And God

made manifest through the body of this Saint Abbâ MÎNÂS countless signs and miracles. And the archbishop [of Alexandria], and his bishops, came and consecrated the church, as it were this day. And the fame of the signs [fol. 85*b* 2] and wonders which appeared in that church through the intercession and entreaty of Saint MÎNÂS, the martyr, was noised abroad [everywhere]. Salutation to the consecration of thy house, O Saint MÎNÂS.

And on this day also is commemorated GABRA KRĔSTÔS, the pure deacon.

XVI. Sanê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died at a good old age the ascetic father and fighter, of a glorious memory, Abbâ NÂFER (or, 'ABUNÂFER), who was the first ascetic [to live] in the desert of Upper Egypt. Now the history of this saint is related unto us by PAPHNUTIUS, who was moved by the grace of God, and was sent to see the servants of God who lived in the desert. And he saw many of them, and wrote the histories of their strifes, and among these was Abbâ NÂFER. When this father came into the desert he found a well of water, and a palm tree, and he lived in that desert for eight years. And one day this saint PAPHNUTIUS saw Abbâ NÂFER coming to him, and he was [fol. 85*b* 3] naked, and the hair of his head and his beard covered his body. When he saw PAPHNUTIUS he was afraid of him, and he thought that he was an unclean spirit, and Saint Abbâ PAPHNUTIUS held him fast, and made the sign of the Cross before him, and he prayed and said, "Our Father which art in heaven." Then Saint Abbâ NÂFER said unto him, "Good is thy coming to me, O Abbâ PAPHNUTIUS." And when the saint had prayed before him, and had called upon him to put aside fear, the two prayed together, and held converse about the greatness of God. And PAPHNUTIUS asked Abbâ NÂFER to tell him how and

by what means his coming to that place happened, and how he lived. And Abbâ NÂFER answered and said unto him, "I was living in this desert wherein there are righteous and chosen monks, and I heard them talking about the greatness of those who live in the desert, and praising them for the good works of all kinds which they performed. And I said unto them, 'Are there here any who are better than you?' And they said unto me, 'Yea, those who live in the desert are held in honour by God. We live near the world and the men who are in it, and if we sorrow, or are sad, we find someone who will comfort us; if we are sick, we find someone to visit us; if we are naked, we find someone to clothe us; and if we desire any desirable object we find it; but those who live in the desert lack everything.' When I heard these words from them my heart burned like fire. When the night came I took a little bread and I went out from the monastery, and I prayed and asked the Lord [fol. 86*a* 1] Jesus Christ to guide me to the place wherein I was to live; and then I set out. And God prepared a certain righteous man for me, and I found [him] and I dwelt with him, until he guided me into the path of the desert monks. Then I came to this place, and I found this palm tree, which beareth twelve clusters of dates each year; one cluster of dates serveth as food for me each month, and I drink water from this well. And behold I have lived in this desert until this day, eight years, and I have never seen any man's face but thine." And whilst they were talking together the angel of God came down to them, and administered unto them the Holy Mysteries, the Body and Blood of our Lord and God and Redeemer Jesus Christ. And they ate a little food together, and then Saint Abbâ NÂFER transformed himself, and became like a fire, and then he bowed his knees and worshipped God, and he embraced Saint PAPHNUTIUS, and delivered up his soul into the hand of God. And the saint wrapped him in cloth made of sheep's wool, and buried him in that cave. And he thought within himself that he would live in that place instead of Abbâ NÂFER, but when he had buried him the palm tree fell down, and the well of water dried up, which happened by the Will of God. And when Saint PAPHNUTIUS came back into the world, he declared the histories

of the desert saints whom he had seen, and especially the history of this Saint Abbâ NÂFER, and [fol. 86*a* 2] the day on which he died. Salutation to Abbâ NÂFER.

Salutation to you, O ye who dwelt on the sand.

Salutation to thee, O ÎYÂSÛS-BÛRÛK, the faithful companion of YĔKÛNÔ-'AMLÂK, [King of Ethiopia, A.D. 1270–1285].

And on this day the angel of God appeared to JOSEPH in a dream, and told him to take the Child and His mother, and to return to the land of Israel.

XVII. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ LATṢÛN (BATṢÛN ?). This saint was a man of the city of BĔHNĔSÂ, and when he was a young man he heard the Holy Gospel which saith, "He who wisheth to save his soul [fol. 86*a* 3] let him throw it away. And he who hath cast away his soul, shall find everlasting life" (Matthew xvi, 25). When he heard this, his heart became hot like fire with the love of God, and having received the Holy Mysteries he departed to the monastery of 'ASNÔKHÂT, where he fought a great fight with ceaseless fastings and prayers; and he used to fast for a week at a time. And the angel of God appeared unto him, and told him to go to Saint ISIDORE, to be endued with the garb of the monastic life by him. And Abbâ LATṢÛN (BATṢÛN ?) went to Saint Abbâ ISIDORE, who prayed over the apparel, which is the garb of the angels and of the monastic life, for forty days, and endued him with the garb of the monastic life; and Abbâ LATṢÛN (BATṢÛN ?) devoted himself to God and to the spiritual fight. Then by the advice of his teacher he went out and dwelt by himself, and he kept vigil, and prayed, and fasted continually. And there was near

him a certain monastery, the monks of which he used to visit, and one day when he went to the monastery he found the abbot of the monastery sick and nigh to die; and all the monks were round about him weeping. And then Saint Abbâ LATṢÛN (BATṢÛN ?) saw the hosts of Satan surrounding him, and he asked the abbot, saying, "What hath happened to thee, O Father?" And the abbot commanded the monks to go forth from him, and he began and told Abbâ LATṢÛN (BATṢÛN ?) all the sins which he had committed during his youth, and they were very great indeed, and very many. And he said unto him, "Forgive me, O my brother, I have done many evil things, and there is no man [fol. 86*b* 1] before me who hath done the like, as for example: When I wanted to be made a priest, and they would not make me one, I departed to another place, and I said that the bishop had made me a priest, and I consecrated the Offering without fear. And I took the Holy Body and I worked magic therewith. And I lay with the mother who brought me forth ten times, and she conceived by me, and when she was near her time for bringing forth I made her drink medicine so that I might kill the child. My sin is very great indeed. And behold, the time of my death and of my departure from this world hath arrived, and I have no good deed which I can offer unto God. I beseech thee, O my father, and I bow to thee before God, that thou mayest remember me in thy holy prayers." And Abbâ LATṢÛN (BATṢÛN ?) wept, and he saw the Satans taking the soul of that man, and they tortured it with beatings with whips of fire; and it became black. And after he had made the body of the abbot ready for burial, and had buried him, Saint LATṢÛN (BATṢÛN ?) remembered the words of that wretched man, who said unto him, "For God's sake remember me in thy prayers." And he remembered the words of the Holy Gospel, "There is no greater love than this, that a man should give his life for his friend" (John xv, 13). And this saint continued to torture himself with every kind of torture, and he besought our Lord Jesus Christ on behalf of the soul of that sinner and to have mercy upon him. And he tortured himself and died five times; and Saint MICHAEL the archangel appeared unto him [fol. 86*b* 2] and said unto him, "Thou shalt

not kill thyself. It is not meet for Him to have mercy on that sinner. And his sin shall not be remitted unto him, for God is righteous and He doeth judgement and justice. He doth not shew grace unto him who is unworthy of grace, and He doth not punish the man who doth not deserve punishment." And having killed himself once in beseeching God on behalf of the soul of that sinner, MICHAEL the archangel came unto him, and said unto him, "Do not kill thyself, for God will not have mercy upon that sinner." Then Abbâ LAṬṢÛN (BAṬṢÛN ?) drowned himself in the sea (or, river) and died. And straightway there was a mighty peal of thunder, and our Lord Jesus Christ came down from heaven, and He sat on the shore and He commanded Saint MICHAEL, and he brought the saint up out of the water, and raised him up alive from the dead. And our Lord Jesus Christ said unto him, "Peace be unto thee, O My chosen one, LAṬṢÛN (BAṬṢÛN ?), why dost thou kill thyself time after time for the sake of that sinner? Mercy doth not befit him. His sins are very many, and they are most abominable; they are the very worst sins, and it is not right for a man to speak of them"; and Saint Abbâ LAṬṢÛN (BAṬṢÛN ?) did not answer. And he said unto Him, "I beseech Thee, O my Lord Jesus Christ, to shew mercy on that sinner in punishment; if Thou wilt not shew mercy to him then take my soul with him into punishment." And our Lord knew that the saint would kill himself many times for the sake of that sinner. And our Lord commanded and He touched his hands, and made him like the dust; and He said, [fol. 86*b* 3] "This soul shall not suffer punishment from this time forward, but it shall never find mercy, and shall be like the dust"; and Saint Abbâ LAṬṢÛN (BAṬṢÛN ?) glorified our Lord Jesus Christ because of the great compassion and mercy which He shewed to that wretched man, and because He had brought him out of punishment. And after this our Lord said unto Abbâ LAṬṢÛN (BAṬṢÛN ?), "Verily I say unto thee, O My chosen one LAṬṢÛN (BAṬṢÛN ?), whosoever shall celebrate thy commemoration, or shall give incense, or an offering, or oil, or wax, or shall satisfy the hungry, or give drink to the thirsty, or clothe the naked for thy name's sake on the day of thy commemoration, or shall write the history

of thy fight, I will write his name in the Book of Life in the heavens, and will blot out his sins." And when our Lord Jesus Christ had said these things unto him, He went up into heaven with great glory. And Abbâ LAṬṢÛN (BAṬṢÛN ?) rejoiced with a great joy, and returned to his cave, and dwelt there fighting the fight for many days; and having finished his fight and pleased God he died in peace. Salutation to Abbâ LAṬṢÛN (BAṬṢÛN ?).

And on this day also is celebrated the commemoration of Abbâ PALÂMÔN, the great pilgrim and anchorite, [fol. 87*a* 1] who rejected the world, and dwelt in a monastery. He devoted himself to God, and he fought so many fights that Satan became weary of fighting against him. This saint dwelt for very many days in silence and solitude; he never laughed, and he never spoke to anyone, but he wept for his sins by day and by night. Often Satan would come (?) to him to amuse himself with him, and to laugh at him, but he was not able to rejoice (?) over him wholly, for [the saint] was sad and clung to the Name of our Lord Jesus Christ; and because of this Satan was wroth with him. One day Saint PALÂMÔN rose up and departed to Egypt, in order to sell the things which he had made with his hands. And as he was going along the road, and was weeping so bitterly that his eyes were nearly washed out of his head by the abundance of his tears, Satan led him astray on the road, and would not let him know where he was going; and at the end of six days the old man, being well nigh [dead] through hunger and thirst, fell upon the earth. But God, the lover of man, did not allow His servant PALÂMÔN to be destroyed through Satan, and He drove away the unclean spirit, and set it afar off from him. And when the old man knew everything which had happened to him, he cried out, saying, "O my Lord Jesus Christ, help me." And straightway he heard a voice which said unto him, "Fear not, for the Enemy shall not prevail over thee. But rise up and go a little towards the north, and there thou shalt find a righteous man, an old monk, who dwelleth in the fastness of the mountain; his name is LAṬṢÛN (BAṬṢÛN ?), and he hath undertaken many labours for My

Name's sake. [fol. 87*a* 2] Tell him everything which hath happened unto thee from thy youth up, and how Satan hath tempted thee; he shall pray for thee that thy sin be forgiven thee." And straightway the holy and blessed PALÂMÔN rose up, and he took some of the things which his hands had made, and he departed to the mountain in the north, reciting as he went the psalm of DAVID which saith, "O Lord deliver me for Thy Name's sake"—to the end of the same (Psalm lxxix), and also the eighth psalm, and at length God guided him to the place where the old man Saint LAṬṢÛN (BAṬṢÛN?) was. When the old man Saint LAṬṢÛN (BAṬṢÛN?) saw him, he rejoiced and he embraced him and took him up to the top of the rock. After they had prayed, and sat down, Abbâ PALÂMÔN began to weep bitterly, and he told him all the sin which he had committed from his youth up, and begged earnestly for forgiveness; and he also told him how Satan had tempted him. And he said unto him, "One day when I was journeying in Egypt to sell the work of my hands, Satan came to me, and made my mind to go astray, and he would not allow me to call upon the Name of my Lord Jesus Christ. And he shewed me a city which had been builded like the city of a king, and in it were waters, and gardens, and trees. And as I was thinking how I should sell the work of my hands, he appeared unto me in the form of a woman, who was sorrowing for the death of her husband, who had left her much money. And she said unto me, 'I will buy from thee.' And she brought me into the upper room of her house, and she lifted down the basket from my head, and she made me to sit down and washed my feet. And she commanded her handmaidens to bring a table and wine, and she besought me frequently to eat with her; and we ate, and drank, and were drunken. And as we were talking together [fol. 87*a* 3] all the maidservants went out and we two were left together. And straightway mine eyes burned like fire with the lust of fornication, and I remembered not God Who is in the heavens, nor His angels who serve therein, and I was like one who lay with her often. Afterwards, when I woke up, I looked about me and I could find nothing. There was no woman, no house, no table, no people, no beasts, no waters, and no gardens; but

I found my head running round under the mountain of my abode, and I was as if I had neither eaten nor drunk. Then I wept much, and I saw Satan standing far from me, and laughing at me. And he said unto me, 'Woe be to thee PALÂMÔN, the pilgrim, who dost jest and laugh with me. Behold I can snare thee like a bird!' When I heard his words I made the sign of the Cross over him, and he fled from me. And now, O my father LAṬṢÛN (BAṬṢÛN?), I take refuge in thy holiness; pray to God to forgive me my sins and my error." And Abbâ LAṬṢÛN (BAṬṢÛN?), answered and said unto Abbâ PALÂMÔN, "Fear not, I believe on God that He will forgive thee thy sin." Then they rose up, and prayed three days and three nights, and there came unto them a voice which said, "Fear not, O My faithful servants, henceforward the Enemy shall not prevail over you. As for the sin which PALÂMÔN committed, I have placed it on the head of Satan, and not only the sin of PALÂMÔN have I placed there, but I will place upon him the sins of all those whom he hath tempted." [fol. 87*b* 1] After this Abbâ PALÂMÔN was blessed by Abbâ LAṬṢÛN (BAṬṢÛN?) and he departed to his abode praising God; and he died in peace. Salutation to Abbâ PALÂMÔN.

And on this day also is celebrated the commemoration of the blessed Saint Abbâ GARÎMÂ. The father of this saint was Emperor of Rômê, and his name was MASFĔYÂNÔS; the name of his mother was SĔFĔNGĔYÂ, and she was barren. And having besought our holy Lady, the Virgin MARY, the God-bearer, she gave her this son; and she called his name "ISAAC." When he had grown up she taught him the Books of the Church, and then ISAAC was appointed deacon. And the men of Rômê having made him emperor, he sat and judged justly and righteously for seven years. And when Saint Abbâ PANTALEON of the cell heard [of him], he sent to him, saying, "O my son ISAAC, let the dead bury their dead, and do thou come and seek the kingdom of my Lord Jesus Christ"; and Abbâ GARÎMÂ, having heard him, forsook the kingdom, and went forth by night. Then the angel Saint GABRIEL appeared, and he carried him on his shining wing [fol. 87*b* 2] and at the third

hour brought him into the hand of Abbâ PANTALEON. Now the length of the road was a journey of ten months and four days. The King of Ethiopia at that time was 'ALAMÊDÂ. When Abbâ PANTALEON saw Saint ISAAC he embraced him, and kissed him, and then he arrayed him in the garb of the monk; and the saint fasted and prayed so strenuously that his flesh congealed on his bones. Then he went to a place [in] MADRÂ (?) and he lived there for three and twenty years, working countless signs and wonders, and casting out devils, and healing the sick. One day he sowed wheat at dawn, and reaped it in the evening, and some of it he offered as an offering; and on the following day he took the remainder up to the threshing floor, and he trod out the sheaves of wheat, and obtained therefrom seventy-seven measures of grain. And he also planted a vine shoot on a rock, and it took root, and put forth leaves and bore fruit immediately. And once when he was writing a letter, and the sun was about to set, he adjured the sun to stand still and it did so until he had finished his letter. And the spittle which he spat out remaineth unto this day, and is a means for healing the sick; and once when a reed fell from his hand, it took root that very day. One day certain calumniators went to Abbâ PANTALEON and said, "The priest ISAAC consecrated the Offering after he had eaten." And Abbâ PANTALEON having gone to him caught him on the road, and he said unto him, "Wait, man, so that I may tell thee a secret." And Saint ISAAC said unto him, "Let men shut me in, and remove the stones from us"; and they turned aside for [fol. 87*b* 3] a distance of five stadia. And Abbâ PANTALEON said unto him, "O my son ISAAC, thou hast terrified me," and thereupon he was called Abbâ GARÎMÂ. And having finished his good course, our Redeemer appeared unto him, and promised him that [He would forgive the sins of] him that should call upon his name, and celebrate his commemoration. And straightway he was caught up in a shining cloud and disappeared. Salutation to Abbâ GARÎMÂ.

And on this day also is celebrated the commemoration of the saints of 'AKUÔRÊN..., and Abbâ PALÂMÔN, and BARTHOLOMEW, and ALEXANDRA, and ALEXANDER, the martyrs, and JOSEPH, and 'ARSÊMÂ.

XVIII. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ DAMIANUS, the thirty-fifth Archbishop of the city of Alexandria. This saint became a monk in his early years in the desert of SCETE, and he continued to fight, and to devote himself to God for seventeen [fol. 88*a* 1] years. He was appointed a deacon in the monastery of Saint Abbâ JOHN, and after this he went to the monastery of Saint Abbâ BATÂRÔN, that is to say, the "Monastery of the Fathers," which is to the west of Alexandria, wherein he devoted himself to God and fought a fight like unto that of the desert monks. When Abbâ PETER was made Archbishop of the city of Alexandria, he sought for a learned man to live with him in his house and to help him with the work of the archiepiscopate, and with whom he could take counsel concerning the work of the Church. And men praised DAMIANUS to him, and he had him brought to him, and asked him if he would live with him; and DAMIANUS agreed to this, and he dwelt in the archbishop's house; and he pursued a good course of life and all men loved him. When Abbâ PETER the archbishop died, the bishops and the doctors agreed with one consent, and against his will they made this Saint DAMIANUS Archbishop of the city of Alexandria. And his course of life was wholly good. Frequently he wrote Epistles and Discourses, and sent them to all the cities. Now there were in the desert of SCETE of the monastery of Saint Abbâ MACARIUS certain evil heretics of the following of MAṬLÎS, the heretic, and these men used to drink wine on the night of the day of their Eucharist, and on the following day they would receive the Holy Mysteries. As an excuse they said that our Lord gave to His disciples two cups. When He gave them the first cup He said unto them, "This is My Blood," and when He gave them the second cup He said, "This is My Blood." And Saint DAMIANUS shewed them their [fol. 88*a* 2]

error, and said unto them, "The first cup was a symbol of the joy of the Old Covenant which was, in the Law of the Old Covenant, an offering. As concerneth the Law of the New Covenant, the Canon of the Apostles banneth every one who tasteth anything before the Offering." Some of the heretics turned from their evil act and submitted to him, but some of them would not submit to him, and would not turn from their counsel; and these he excommunicated and drove them forth. In the days of this father died THEODORE, Archbishop of the city of Antioch, and there was appointed in his place a heretic who did not believe in the Holy Trinity, and who said that God was One Person only, and that Three Persons ought not to be mentioned. And he sent a letter [containing] his wicked Faith to Abbâ DAMIANUS who, when he had read it, was exceedingly sorry for him, because he did not find in his letter the name of the Holy Trinity; and because he said therein, "It is not meet that men should mention the Trinity, for God is One by Himself." Thus did he speak in his madness, and this father was sorry for him with a great sorrow. And he wrote to him a letter in which he explained the matter, and said unto him, "If God is without division, [He is] one in His Godhead and Self. But He is Three Aspects, Three Persons, and One Being, He is for ever, and [this] number [of Persons] can neither be added to nor diminished." And he wrote to him many testimonies [derived] from the words of the Holy Scriptures, and wise teachings, to make him understand. And he said unto him, [fol. 88*a* 3] "In God is life," and he proclaimed that He is for ever, and that there is no [god] besides Him. And when this letter, which was full of the grace of the Holy Spirit and the True Faith, reached this heretical Archbishop of the city of Antioch, the darkness of his heart (or, mind), and his little knowledge did not permit him to understand its meaning, but he continued in his infidelity. And this Abbâ DAMIANUS separated himself from communion with this heretic, and he did not allow any of his flock to mention him at the time of prayer, and at the time of the Offering, for twenty years, that is to say up to the time of his death. After this Abbâ DAMIANUS continued to protect his flock by means of his Epistles and Admonitions for

a period of three and thirty years; and he attained a good old age and pleased God, and died in peace. Salutation to Archbishop DAMIANUS.

And on this day also is celebrated the commemoration of ISIDORE, the martyr.

XIX. SANÊ

[fol. 88*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became a martyr the new Saint GEORGE, that is to say, MAZÂKHAM, which is, being interpreted, "Compeller," in the days of the Muslims. This saint had a father who was a Muslim [and was called] "BALAW," and he married a woman who was a Christian from the city of DEMÊRÂ, in the north of Egypt, and he begat her three sons, of whom this saint was one, and he called his name "ZÂKHAN (*sic*)." And he used to go with his mother to church, and he wished to become a Christian, and he begged his mother to be allowed to receive the Holy Mysteries. And she said unto him, "It is impossible for anyone to receive the Holy Mysteries unless he hath been baptized with Christian baptism, and is pure." Then she gave him a portion of the blessed *Eulogia* bread, and having swallowed it, the taste thereof became in his mouth like that of honey. And he meditated in his heart, and said, "If the taste of this portion of the bread of the Christians is like honey in my mouth, what will be the taste of the Offering?" And he wished to become a Christian, and he made it known that he intended to be a Christian, and intended to be baptized, and his mother advised him to go to another city of BARBÂYÂ (?). And his matter became known, and he was afraid and fled to the city of DAMIETTA, where he was baptized with Christian baptism, and changed his name to GEORGE. And the Muslims oppressed him, and seized him, and tortured him very severely. [fol. 88*b* 2] Then he escaped and fled to the city of SAFT ABÛ-TRÂB, and dwelt therein for three years. When his history became

known he departed to the city of ḲĔṬÛR, and ministered in the church of Saint GEORGE, the martyr, and then he returned to the city of DEMÊRÂ. And the Muslims of the city of DEMÊRÂ heard his history, and they seized him and delivered him to the governor. Now the wife of the governor was a Christian, and she said unto the governor, "Do not torture this holy man," and he shut him up in prison. And the Muslims assembled and smashed the door of the prison house, and they beat the saint very severely, and they split open his head, and they left him wellnigh dead, that is to say, between life and death. When the Christians came in the morning to bury him, for they thought that he was dead, they found him alive. After this the Muslims gathered together and formed a company, and they said unto the saint, "If thou dost not turn away from this counsel of thine we will torture thee very severely, and kill thee." And Saint GEORGE MAZÂKHAM said unto them, "Do what ye will. I will not deny my Lord Jesus Christ, the Son of the Living God, the Creator of the heavens and of the earth." And they were wroth with him, and they hung him up on the mast of a ship, and tortured him very severely; and after this the governor commanded the soldiers to take him down and shut him up in prison, and they did as he commanded. And his wife made him to bear patiently, and she strengthened him, and taught him that he must not think in his heart that the punishment which had come [upon him] was because of his sins; [fol. 88*b* 3] that Satan should not lead him astray, or destroy his toil; and that he must encourage himself in his heart with the thought that he was a counterpart of the martyrs. And then the angel of God appeared unto him, one night, and comforted him, and strengthened him, and promised him that he should be numbered with the martyrs; and he informed him that on the following day they would cut off his head. When the morning came the Muslims gathered together about the governor, and demanded from him [permission] to cut off his head; and the governor commanded them to take him, and to do what they wished with him. And they took him out of prison, and cut off his head with the sword, near the church of the glorious angel MICHAEL in the city of DĔMÊRÂ, and he

received the crown of martyrdom in the kingdom of the heavens. Then they lighted a fire on his body, and that fire burned all that day and all that night, but it neither consumed him nor touched him at all. After this the Muslims took him and laid him in a basket, and cast him into the river, and by the Will of God he came to the quay on the shore of an island, and his mother, who was waiting for him, took him and made him ready for burial, and laid him in her house for a few days. After this they built a church for him and laid him therein, and countless signs and wonders took place there through him. Salutation to GEORGE, [fol. 89*a* 1] and salutation to the woman his friend.

And on this day also became a martyr Saint BESÔY-NÔB, which name meaneth "fine gold." This saint came from a city the name of which is BÂNÔS, in the district of Damietta, and he was the son of noble and wealthy parents in that city. He was one of the soldiers of CYPRIANUS, the governor of Athribis, and he believed on the Name of the Lord Jesus Christ. [And the governor of Athribis commanded his soldiers to bring him] into the city of Athribis, and they took him to the city of ANTINOË; and he stood before ARIANUS, governor of the city of ANTINOË, who was angry with him, and said unto him, "Cast incense to the gods." And he would not obey him, and was not afraid of him, and ARIANUS tortured him severely. Then he commanded them to cut off his head with the sword, and they took him outside the city, and a crowd of men from the city followed him. And in it was the keeper of the lions of ARIANUS, the governor, and he had with him two lions bound with an iron chain; and one of them rushed forward and broke the chain [and attacked the saint]. And the angel of God came to the saint and raised him up above the lions, and he flew away with him until he brought him to the Fountain of the Sun (Heliopolis ?), and the saint, who had his eyes closed, did not know where he was going. And then they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. [fol. 89*a* 2] Salutation O NÛB-BĔSÔY (*sic*), which is being interpreted, "fine gold."

And on this day also became martyrs the five soldiers 'ARSÔNÔPHÎS, PETER, 'ASCARION, 'ARENGÎS, and BÊLFEYÔS, who lived in the Palace of Diospolis. When the governor urged them to sacrifice to the gods, the saints said unto him, "We will fulfil the commandment of our Lord Jesus Christ, and to Him only will we sacrifice." When the governor heard this he was wroth, and he commanded the soldiers to put them into a house, and not to give them bread or water for two days. Then he ordered them to bring them to him, and when they stood before him he said unto them, "Sacrifice ye to the gods." And the saints said unto him with one voice, "We are Christians, and we will not sacrifice to unclean devils." And the governor commanded the soldiers to chain them by their necks, and to take them to another governor. And 'ARENGÎS said unto his brethren, "I tell you truth. I heard the angel of God pronounce the names of the five of us." And when the soldiers had brought them to DÊSĔS, the governor, he took the first of them 'ARSÔNÔPHÎS, and said unto him, "Sacrifice to the gods"; and when he refused to do so the governor commanded them to fetter him, and to tie him to the tail of a horse, and drag him through the city. When they had brought him into the city, he commanded them to cast him into the furnace of the public baths. And they also tied him to a chariot to torture him, and [fol. 89*a* 3] hung him up head downwards; and he kept his Faith and delivered up his soul. Next they brought Saint PETER, and DÊSĔS said unto him, "Sacrifice." And when he refused to do so the governor commanded them to take him and fetter him, and to set up a post, and to hang him upon it, head downwards, and to tie him to it in this position. And they also dug a hole in the ground, and covered him up in it with earth, and made a mule to tread it down, but the saint bore this, God helping him. When they brought him out his body was crushed (?) by the excessive torture, and he was unable to speak; and then they tied him up in the hide of an animal [and left him] without bread and water. And they brought 'ARENGÎS before the governor, who said unto him, "Sacrifice," and when he refused to do so, DÊSĔS commanded them to bind him with fetters, and to scrape him, and to hang him up head downwards.

And having endured this, they tied him up in the hide of an animal [and left him] without food and drink. Then they brought 'ASCARION to the governor, who said unto him, "Sacrifice, and have pity on thyself." And when the saint refused to do so, DÊSĔS commanded them to take him, and bind him in fetters, and scrape him, [and they did so,] and they delivered him over to the keepers of the instruments of torture to torture him severely. And they set up a tree, and hung him upon it head downwards. And when he vanquished them by his endurance, they told the governor, and he commanded them to tie him up in the hide of an animal, and to shut him up in a chamber to die of hunger and thirst. And they brought to DÊSĔS BÊLFEYÔS, and the governor said unto him, "Sacrifice, so that thou mayest not die." When he refused to do so DÊSĔS commanded them to take him, and bind him in fetters, and scrape him, and to drag him round the city. And they set up a tree and hung him upon it, head downwards, and they tied a stone to his neck. And when he wavered not in his Faith, they tied him up in the [fol. 89*b* 1] hide of an animal to die of hunger and thirst; and they walled up the door of the house. And [the soul of] the blessed 'ARENGÎS was nigh to go forth from his body. And 'ARENGÎS departed on the fifth day of the month of Pôḥîn, and when they had brought him out they built up the door against the two that were left. And then the blessed 'ASCARION died, holding the Faith, on the eighteenth day of the month of Pôḥîn; and when they had taken him out they built up the door against BÊLFEYÔS. When the brethren visited the blessed man BÊLFEYÔS, he said unto them, "My brethren, wait for me this night; I am going forth," and then he delivered up his soul on the nineteenth day of the month of Pôḥîn. Salutation to 'ARSÔNÔPHÎS, and PETER, and 'ASCARION, and 'ARENGÎS, and BÊLFEYÔS.

And on this day also is celebrated the commemoration of the holy fathers of DABRA ṢÛÂ'ÂT.

XX. SANÊ

[fol. 89*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great prophet ELISHA. This man came from a village of Israel, the name of which was 'ÂLAMÛT; and his father's name was YÔSÂFĚṬ, and he was born in Gilgal. And then he became the servant of ELIJAH, the prophet, and he was most obedient to ELIJAH before he went up into heaven. And he went with him to the Jordan, and when ELIJAH said unto him, "Ask of me what thou wilt," he did not ask him for any of the possessions and treasures of this world, but ELISHA said unto ELIJAH, "Let a double portion of the spirit which is upon thee be upon me." And ELIJAH said unto him, "Thou hast asked what is difficult, nevertheless if thou seest me when I go up from thee even thus shall it be." And as the two were going along together, chariots of fire came forth, and horse[s] of fire, and in this wise ELIJAH went up into heaven. And ELISHA the prophet saw him, and he said unto him, "My father, and father of the strength and might of Israel"; and he snatched at his garment and [rent it] in twain. And ELIJAH let fall his rough skin [cloak], and it fell upon the head of ELISHA the prophet; and the spirit of ELIJAH was doubled upon ELISHA. For ELIJAH divided the waters of the Jordan into two parts once, but ELISHA did so twice; and ELIJAH raised one person from the dead, and ELISHA raised two. And after this he divided the river and passed between the two parts thereof. And when [fol. 89*b* 3] he went to Jericho the men of the city asked him, saying, "Our water is bitter and the crops will not grow under it; [make it sweet for us]." And ELISHA took a pot, and put some salt therein, and cast it into the well of water, and the water became very sweet. And he willed to make manifest a great miracle when he cast the salt into the water; he changed what was bitter in the water by means of salt, he made sweet what was salt by means of salt. One day as he passed along the road the young boys of Israel mocked him, and he cursed them, and the wolves carried off

nine and forty youths in one day. And a certain woman of the wives of the prophets came unto him, and said unto him, "My husband died owing a debt, and behold they have seized my children for it." And ELISHA commanded her, saying, "Go and fill all the jars which are in thy house with water, and borrow other vessels from thy neighbours, and fill them all with water"; and by his prayer he changed the water in all the vessels into sweet oil. And the woman sold the oil, and extinguished the debt which was on her husband. And ELISHA blessed the barren woman and she bore a son. And when that child grew up he fell sick of a fever and died, and ELISHA prayed over him and restored him to life. And when NAAMAN the Syrian came to him he cured him of his leprosy, and though NAAMAN brought to him much money, and raiment of gold, he would accept nothing from him. And when GEYÂZĚ (GEHAZI), his servant, acted craftily and accepted some of those possessions, secretly and without ELISHA's permission, the prophet had knowledge about it through the Holy Spirit. [fol. 90*a* 1] And he cursed his servant, and GEYÂZĚ (GEHAZI) became a leper, and his sons and all his seed [were lepers]. And a great famine happened in those days, and by the prayer of this prophet in one night it changed into a great abundance; and besides this, the prophet wrought many signs and wonders. When he died and they were burying him in a grave, they brought at the same time another dead man and laid him down on the grave of the prophet; and that dead man came to life straightway, and he rose up and followed the people, and departed to his house. And the prophet ELISHA prophesied in the reigns of four kings, who were JORAM, and AHAZ, and GÔTÔLYÂ, the mother of AHAZ, and JOHN, the son of AHAZ; and all the days of his prophesying were fifty years and more. He prophesied before the coming of our Lord Jesus Christ six hundred years, and he died in peace. Salutation to ELISHA.

And on this day is celebrated the commemoration of 'ARSÂSTÂL (or, 'ARESTÔL), the martyr, and MÎNÂS of BÛSÂR.

XXI. Sanê

[fol. 90*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the commemoration of our Lady the pure and holy Virgin MARY, the God-bearer, through whom came the salvation of ADAM and his seed, and the building of churches in her name in all the world. Before all others and by itself [standeth] the Church that was built in the days of the Apostles, that is to say, when PAUL and BARNABAS preached among the Gentiles, who believed on our Lord Jesus Christ through them. The Apostles had no church wherein they could receive the Holy Mysteries, and they could only consecrate the Offering in houses; and the people sent to PETER and JOHN and asked them about the building of churches. And they answered and said unto them, "We will do nothing at all without the counsel of our Lord Jesus Christ." And they commanded the Gentiles to fast for a week, and to pray and to entreat God until He made known unto them what they should do; and the Gentiles fasted for a week, and prayed and made entreaty [to God]. And at the end of that week our Lord Jesus Christ came, and He brought all the Apostles with Him from every country upon a cloud, to the city of PÎLEPSĔYÔS, wherein were PAUL and BARNABAS. And our Lord blessed them, and informed them, saying, "In this day I will that churches be built in the name [fol. 90*a* 3] of My mother MARY." Then He took them out to the east of the city and marked out for them the plan for a church. And the power of God was with them, and they brought stones, and fashioned them with their hands, and at length the building was finished, and all the sacred furniture thereof, and its vestments, and the altar, and all that belonged thereto. Then our Lord Jesus Christ laid His hand upon the head of CYRIL, and He appointed ARSIANUS governor of all the ends of the earth, that is to say, head and archbishop of all the countries in all the world. And celestial and terrestrial beings cried out three times, saying, "Worthy, worthy, worthy is PETER, the chief

of the Apostles, to be the head and archbishop of the world." Then our Lord commanded them to offer up the Offering, and to administer to the Gentiles the Holy Mysteries; and He commanded them not to work with their hands on that day, which was the twenty-first of the month of Sanê. And after this our Lord Jesus Christ went up into heaven with great glory. From that day the Apostles began to build churches in the name of our holy Lady, the Virgin MARY, the God-bearer. And this took place likewise in the days of Saint BASIL, Bishop of the city of Caesarea, when he built the Church of our holy Lady MARY, the two-fold Virgin. [fol. 90*b* 1] The people told him about a beautiful tablet which a certain rich man possessed, and Saint BASIL sent to that rich man and asked him for it. And when the rich man, the owner of the tablet, heard this, he said, "This tablet belongeth to my sons," and then he cursed the Church of our holy Lady, the Virgin MARY; and before the words of abuse were ended in his mouth he fell down straightway and died. And his sons were afraid, and they took the tablet, and much gold, and stone of pearl, and brought them to Saint BASIL, and entreated him to let their father be forgiven. And Saint BASIL took the tablet, and gave it to an engraver, so that he might cut upon it a picture of our holy Lady, the Virgin MARY. And our holy Lady the Virgin MARY appeared unto Saint BASIL in a vision of the night, and she restrained him from cutting a picture of her upon the plate because he had taken it from a man who had been an oppressor. And she informed him of the place wherein was a very beautiful plate of red [gold], on which was an engraving of our holy Lady, the Virgin MARY, with one virgin on her right hand, and another on her left. And Saint BASIL went to the place of which our holy Lady, the Virgin MARY, had told him, and he found the plate and brought it to the church in great joy. Then our holy Lady, the Virgin MARY, informed Saint BASIL about a certain house of idols wherein there were two pillars, and told him [fol. 90*b* 2] to set them up before the sanctuary, and to place her picture upon them. And Saint BASIL went and brought them, and the magicians wanted to prevent him from getting them out, but the Lord destroyed their power, and the

saint set up the pillars before the church, and he placed the picture of our holy Lady, the Virgin MARY, upon them. And God made a well of water at the foot of the two pillars, and whosoever washed in the water was healed of his sickness, no matter what kind it was, and from the picture of our holy Lady, the Virgin MARY, there dripped oil which healed everyone who was sick, especially on the day of the consecration of her church, which was the twenty-first day of the month of Sanê. At that time a certain woman who had leprosy washed in that water, and they brought Saint BASIL and he questioned her about her history; and she told him that she had loved her sister's husband, and that she had killed her sister with poison and had married him. And Saint BASIL said unto her, "Thou hast committed other great sins; but repent, and peradventure God will forgive thee thy sins." And straightway the earth was rent and swallowed her up because she had dared to sacrifice in uncleanness in the Church of our holy Lady the Virgin MARY. This is the day of the commemoration of our holy Lady the Virgin MARY, the God-bearer, and it is meet for us to celebrate a spiritual festival, for through her came the salvation of ADAM and his seed. Blessed is the man who provideth carefully for the celebration of her festival by his own labour. [fol. 90*b* 3] Salutation to the building of thy house, O MARY. Salutation to thee, O MARY. Salutation to thy house, O MARY.

And on this day also Saint TIMOTHY, of the city of MĔSR (CAIRO), became a martyr. This saint was at first one of the soldiers of ARIANUS, governor of the city of ANTINOË. And when he read the Edict of the Emperor DIOCLETIAN, which commanded the people to worship idols, this soldier rose up among the people and, seizing the copy of the emperor's Edict, tore it up, saying, "There is no God except my Lord Jesus Christ, the Son of the Living God." And when the governor saw his boldness he stood up by him, and seized him by the hair of his head, and cast him down on the ground, and commanded the soldiers to beat him very severely, and the soldiers took him, and the governor commanded them to beat him until [fol. 91*a* 1] they had crushed all his body. And the saint cried

out, saying, "O my Lord Jesus Christ, help me for there is no god but Thee; Thou alone art the Son of the Living God." And God considered his endurance, and sent His angel, who healed his wounds, and he became [whole], as he was at first. And the saint drew nigh to the governor, and cried out, "O infidel, there is no god except my Lord Jesus Christ, the Son of the Living God." Then he seized him again and he tortured him with a saw, and hung him up upon a tree; and after this he boiled him in a cauldron. And when he had become like water, through his immersion in the cauldron, they cast him outside the city; and God raised him up whole and uninjured. And he returned to the governor, and cried out, saying, "Be ashamed, O infidel, there is no god except my Lord Jesus Christ, the Son of the Living God." And a countless multitude of people believed on our Lord Jesus Christ through him. And when the governor was tired of torturing him, he commanded the soldiers to cut off his head, [and they did so,] and he received the crown of everlasting life in the kingdom of the heavens, and in the habitation of light. Salutation to TIMOTHY.

[fol. 91*a* 2] And on this day also THOMAS worked miracles. Salutation to THOMAS who raised a woman to life.

And on this day also died Abbâ KERDYÂNÔS (CERDIANUS), the holy father, the fourth Archbishop of the city of Alexandria. This holy father was baptized with holy baptism by the hand of Saint MARK, the apostle and evangelist, and he made him a priest, and the saint learned the doctrine of the Church. And when Abbâ MELIUS died, they chose this father and made him Archbishop of the city of Alexandria. And having been appointed, he shepherded the rational flock of Christ and admonished them and taught them, and he continued to strengthen the people in the True Faith for a period of eleven years. And he pleased God and died in peace. Salutation to thee KERDYÂNÔS (CERDIANUS).

[fol. 91*a* 3] And on this day took place the boiling of MÊRÔN, and the finding of the bones of STEPHEN.

XXII. Sanê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the commemoration festival of the glorious Saints COSMAS and DAMIANUS, and their brethren, and their mother, and the consecration of their church, and the manifestation of their miracles. And behold we have written their histories in the section for the twenty-second day of the month of Khĕdâr. Salutation to the holy house which was built for the sons of THEODÂDÂ, after the period of apostasy had passed.

And on this day also died PAUL the Simple, the disciple of Abbâ ANTHONY. This PAUL was a peasant, and was very simple, and he married a woman who was beautiful in her person and evil in her actions, and he begot children by her. One day when he came in from his field he found her committing fornication; and when he saw her he laughed, and said unto the man, "Take her and her child. I shall not be sorry, and I will go and become a monk." [fol. 91*b* 1] And when he had come to Abbâ ANTHONY, he put on the garb of the monk, and he followed the footsteps of ANTHONY with prayer and fasting until the power [to cast out] Satans, and to heal, was given unto him. One day they brought a man who was possessed of an evil devil to ANTHONY to heal, and ANTHONY commanded PAUL to heal him. And PAUL said unto this devil, "Get thee out, ANTHONY saith unto thee"; and the Satan reviled him and ANTHONY. And PAUL said unto him, "If thou wilt not go out I will tell Christ, and thou shalt see how He will punish thee"; and thus saying he went out at noonday, and stood up on a stone which the sun had heated. And he said, "As God liveth, I will not come down from this rock, and I will neither eat nor drink until the demoniac is healed"; and straightway the devil cried out and went forth in the form of a great serpent, and entered the Red Sea. This PAUL considered the works of men, and wept for sinners, and made intercession for them up to a good old age; and he died in peace. Salutation to PAUL.

XXIII. Sanê

[fol. 91*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died SOLOMON, the king, the son of DAVID, who reigned in Jerusalem, over Judah and Israel; and the name of his mother was BÊRSÂBÊḤ (BATHSHEBA). And after God had rebuked DAVID for taking her from her husband, He slew his first child; and then DAVID lay with her, and she conceived and bore him a son, and he called his name "SOLOMON." And when he was twelve years old, and had grown up, and his father DAVID the king had become old, BÊRSÂBÊḤ (BATHSHEBA) went into the royal chamber and prostrated herself before the king; and he said unto her, "What hath befallen thee?" And she said unto him, "O my lord the king, thou didst swear to thine handmaid by thy God, saying, Thy son SOLOMON shall reign after me, and shall sit upon my throne." And the king swore, saying, "As God liveth, Who hath redeemed my soul from all my tribulation, according as I sware unto thee before the Lord God of Israel, saying, Thy son SOLOMON shall reign after me, [even so shall it be]." And BÊRSÂBÊḤ (BATHSHEBA) bowed before the face of the king, and said, "My lord the king, live for ever!" And DAVID said, "Call ZADOK the priest to me, and BENAIAH, the son of YÔDÂḤÊ (JEHOIADA), and NATHAN the prophet"; and they came to the king. And the king said unto them, "Take the servants of your lord with you, and set my son SOLOMON upon my mule, and take him down to Gihon, and anoint him there, and make him king over Israel (1 Kings i, 33). And blow the trumpet and say, '[Long] live the royal father SOLOMON'; and come up, and follow him. He shall rise up [fol. 91*b* 3] on my throne because I have commanded that he shall reign in my stead over Judah and Israel." And ZADOK the priest, and BENAIAH, the son of YÔDÂḤÊ (JEHOIADA), and NATHAN the prophet, and the Cherethite, and the Perethite, went down, and they set SOLOMON on the mule of King DAVID, and they took him into

Gihon. And ZADOK the priest took the horn of oil from the Tabernacle, and anointed SOLOMON, and he blew the horn, and all the people said, "[Long] live the royal father SOLOMON." And SOLOMON sat on the royal seat, and the servants of the king came and gave thanks to their lord DAVID, the king, and they said unto him, "May God make good [to rest] on the name of SOLOMON, and make his throne greater than thine!" And the king prostrated himself on his bed, and spake thus: "Blessed be the Lord God of Israel Who hath given me this day seed to sit upon my throne whilst mine eyes can see!" And DAVID told SOLOMON his son the path of righteousness, and he committed him to safe keeping, because of JOAB and SHIMEI, the son of GERA; and DAVID died. And the wisdom of SOLOMON was very much greater than that of the children of Israel who had been before him, and that of the wise men of Egypt; and he judged all kingdoms, and the peoples brought him gifts all the days of his life. And his provision for one day was thirty measures of fine flour, and sixty measures of crushed grain, and ten fat oxen and twenty unstalled oxen, and one hundred sheep, and harts, and roebucks, and fallow deer and fatted fowl. And he had forty thousand horses which drew chariots, and ten (twelve ?) thousand horsemen. [fol. 92*a* 1] And SOLOMON sacrificed in Gibeon ten hundred offerings. And God appeared unto him in a dream and said unto him, "Ask thou a petition." And SOLOMON said unto Him, "Thou, O God, didst shew mercy unto Thy servant DAVID, my father, since he walked righteously before Thee, and Thou hast made his son to sit on his throne. Now, I am a little child, and I know not my coming in or my going out, and Thy servant is among a great and innumerable people; and he hath no heart wherewith to hear and to administer righteous judgement to Thy people." And God said unto him, "Because thou hast asked Me for the power to understand judgement, and hast neither asked Me for many days [of life], nor for much riches, behold I have given thee a heart and wisdom the like of which no man before thee hath ever had, and none who shall rise up after thee shall ever have. And what thou didst not ask of Me I give thee, riches and glory (or, honour) so great that there shall be no

man in the kingdom like unto thee." After this SOLOMON went to Jerusalem and he stood up before the Ark of the Law of God, and offered the sacrifices of peace. That day there stood up before him two women who were harlots, and one of them said, "Hear me, O lord, I and this woman live in the same house, and we have brought forth children. On the third day whilst we were sleeping, she lay upon her son and killed him, and she took my child from my breast and said unto me, 'He is my child'; and the other woman said, 'It is my son who is alive.'" And the king said, "Bring a butcher's knife and cut the child in twain, and give one half of him to this woman, and one half of him to that." And the woman whose son was alive answered [fol. 92*a* 2] and said, "Give him to her alive, and do not kill him"; and SOLOMON said, "Give the living child unto her who said, Do not kill him." When Israel heard they were afraid before the face of the king, when they saw the wisdom of God which was upon him. And he spake three thousand proverbs and [wrote] five hundred songs. In the fourth year [of his reign] he founded the house of God, in the month of Sanê, in the second month, [and it was finished] in the eleventh year; and it was sixty cubits long, and twenty cubits wide, and thirty cubits high. When SOLOMON had finished the building of the house of God, he gathered together the elders of Israel and made them to bring the Ark of God from the city of DAVID into Zion, in the month of 'Atâmen (Ethanim). And the priests carried the Ark, and the tabernacle of witness, and the king and all Israel slaughtered countless sheep and oxen before the Ark. And the priests brought it into its place within the shrine of the holy of holies, under the wings of the Cherubim, which were spread out; and the wings of the Cherubim were over the place of the Ark. And SOLOMON stood up before the altar of God, before the companies of Israel, and he lifted up his hand to heaven, and prayed, and he made petitions to God in many prayers. And when he had finished his prayers God made the sun to appear in heaven, and the king blessed all the companies of Israel, and he slaughtered the peace offerings of God, four thousand oxen and one thousand sheep; [fol. 92*a* 3] and the king made provision for the house of God. And God appeared

unto SOLOMON a second time, even as He appeared unto him in Gibeon, and He said unto him, "I have heard thy prayer and the petition which thou hast made to Me, and I will do for thee according to thy prayer and petition." And SOLOMON reigned forty years, and [he lived] twelve years before he reigned; and all the days of his life were two and fifty years. And he died in peace. Salutation to SOLOMON.

And on this day also died the holy father Abbâ NÔB, the confessor. This saint was a devoted monk and fighter in one of the monasteries of Upper Egypt. And when many martyrs had shed their blood under the tortures of DIOCLETIAN, and [the people] had carried away their bodies, they remembered Saint Abbâ NÔB, and brought him to ARIANUS, governor of ANTINOË. And the governor said unto him, "Cast incense to APOLLO, and cast away this thy garb of the monk." And the saint answered and said unto him, "This shall never be done by me, and I will never abandon my Lord Jesus Christ, and I will not worship [fol. 92*b* 1] idols of stone." And the governor tortured him with every kind of torture, and the saint endured them by the might of our Lord Jesus Christ. Then the governor banished him to FIVE CITIES (PENTAPOLIS ?), and [the governor] cast him into a pit; and he lived therein for seven years, until God blotted out DIOCLETIAN and made CONSTANTINE, the righteous, emperor. And CONSTANTINE sent out an Edict into all countries ordering his officers to release all those who were in prison for the Name of our Lord Jesus Christ; and he commanded them to bring these prisoners to him, so that he might be blessed by them. And he said unto his messengers, "If ye cannot bring them all, bring to me their honoured ones, and those who are learned, and the elders among them, so that they may bless me, and lay their hands upon my head, and especially those who are well known, that is to say, Abbâ ZACHARIAS from the city of AḤNÂS, and MAXIMUS from the city of the FAYYÛM, and AGÂBIUS from the city of DÂKHNÎN, and Abbâ NÔB from the city of BALÂÔS." And the emperor's messenger went round about in all the countries,

and the officers brought out all those who were shut up in prison, and they rejoiced and glorified God and sang to Him. And the messenger of the emperor sought for Abbâ NÔB, but the holy man having been expelled from FIVE CITIES (PENTAPOLIS), had gone to the city of BASLÂ, opposite his city, where he lived and wore apparel of iron. And the [fol. 92*b* 2] messenger of the emperor found him, and took him with him, and he made him embark in a boat, and at length he arrived at the city of ANTINOË. And the Christians gathered together, and there were four bishops among them, and they made Abbâ NÔB a priest against his will; and he consecrated the Offering and administered to the people the Holy Mysteries. And when he had finished the Office he cried out and said, "Holiness to the holy ones! Let him that is holy receive holiness! God be with you all!" Then he saw our Lord Jesus Christ sitting upon the altar, and He forgave the sins of the people who were penitent. After this the saints followed the apostle to the emperor; now they were in number two and sixty. And they made ready for them two and sixty chariots, and each of them rode upon a chariot. And as they passed along the road, virgins came forth from the nunneries which were there, and welcomed them; and the virgins were in number seven hundred, and they sang to the saints until they were out of sight. And when the saints came to the Emperor CONSTANTINE, he commanded his servants to wash them with water, and to array them in new apparel, before they entered his presence; and they did as he commanded. Now Saint Abbâ NÔB did not wash himself with water, neither did he change his apparel. Then the saints entered the presence of the emperor, and he was blessed by them, and he kissed their wounds, and he paid them honour and gave them much money, but they would take nothing from him except sacred furniture and vestments [fol. 92*b* 3] for the churches. And after he had been blessed by them, and had embraced them, he set them on their way and said farewell to them; and they returned to their country in peace. And Saint Abbâ NÔB went to his monastery and finished his fight nobly, and he departed to Christ, Whom he loved. Salutation to Abbâ NÔB.

And on this day also is celebrated the commemoration of MARḲÔRÂ, and THOMAS, and PHILIP.

XXIV. Sanê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint Abbâ MOSES the Black became a martyr. Men have marvelled at the spiritual fight of this man, for he seized the kingdom of heaven by force, even as the Holy Gospel saith (Matthew xi, 12). This saint was strong in body, and a mighty man in all his deeds. He ate, he drank, he killed, he fornicated, and no man could stand up before him. It is said of him that he could eat a whole sheep, and drink a skinful of wine at a sitting; he was the slave of a man who worshipped [fol. 93*a* 1] the sun, and he himself, on several occasions, lifted up his eyes to the sun and said, "O sun, if thou art God, make me to know it." And he used to say in his heart, "O thou God Whom I know not, make me to know Thee." And he heard some men saying that the monks of the desert of SCETE knew God, and then he rose up, and girded on his sword, and went and came to the desert of SCETE. And he found Saint Abbâ ISIDORE the priest, and when he saw him, he was afraid of him. And Abbâ MOSES said, "I am MOSES the Black, and I have come to you that ye may tell me about God, and make me to know Him." And ISIDORE took him to Abbâ MACARIUS, who admonished him, and taught him the Prayer of Faith (*i.e.* the Belief), and baptized him with Christian baptism. And he became a monk and lived in the desert, and he fought a fight which was greater than that fought by many saints; and Satan warred upon him because formerly he used to eat to excess, and commit fornication. And he informed Abbâ ISIDORE about everything which came upon him in his fight with the Enemy; and Abbâ ISIDORE comforted him, and taught him what to do. And in addition to his great fight he used, when the holy old men were asleep, to go round to their cells, and take their water-pots out of them, and go and fill them with water,

and put them back in their cells; now the water was a long way off. And he continued his fight for many years. [fol. 93*a* 2] And Satan was envious of him, and he smote him severely with a severe disease in his foot, and he became very ill and lay down sick. And when he knew that Satan had smitten him, he increased his ascetic practices and spiritual fight, and his body became dried up like wood which has been scorched with fire. And God saw his endurance, and healed him of his disease, and removed the sickness and the attacks of Satan; and the grace of the Holy Spirit descended upon him. And five hundred brethren gathered together to him, and he became their abbot, and they chose him to make him a priest. And when they set him in the sanctuary, the archbishop wished to try him, and to get knowledge of his spiritual fight. And the archbishop said unto the holy old men, "Why have ye brought this black man here? Take him away." And MOSES went out reproaching himself, and he said, "They have treated thee rightly, O black man, O thou whose face is horrible," and after this the archbishop called him and laid his hand upon him, and made him a priest. And the archbishop said unto him, "Behold, thou hast become white, all of thee, within and without." One day the holy old men came to him, and he had no water with him, and they saw him go out and come in many times; and after this it rained a great rain which filled the skins in their cells. And the holy old men asked him, saying, "Why didst thou go out and come in many times?" And he said [fol. 93*a* 3] unto them, "I said unto God, If Thou dost not give me water wherewith to give Thy servants to drink, where am I to obtain water to give them to drink?" And in His mercy He sent us water. At that time Abbâ MOSES went with the old men to Saint Abbâ MACARIUS, and Abbâ MACARIUS said unto them, "Behold, I see among you one to whom belongeth the crown of martyrdom." And Abbâ MOSES answered and said unto him, "Peradventure I am he, O my father. For it is written, He who hath slain with the knife shall die by the knife" (Matthew xxvi, 52). And when the Barbarians came, Abbâ MOSES said unto the brethren who were there with him, "Behold the Barbarians have come; let him among you who wisheth to flee,

let him flee"; and they answered and said unto him, "And wilt not thou, O our father, flee?" And he said unto them, "Behold, I have for many years been waiting for this day, because of the word of our Lord Who said, He who hath killed with the knife shall die by the knife"; and the Barbarians came and killed him. And with him were seven brethren who did not wish to flee, but one of them hid himself behind a bed, and he saw the angel of God, with a crown in his hand, standing waiting for him; and he went out to the Barbarians, and they killed him. Observe, O our brethren, the power of repentance and what it doth. It changed a man who was an infidel, and a murderer, and a fornicator, and a thief, and made him a father, and a teacher, [fol. 93*b* 1] and a comforter, and a priest, and one who laid down the Rule and Canon of the monks, and one who is mentioned at the altar in all the churches. And his body abideth to this day in DABRA BADRĔMÔS (BARAMÛS ?) in the desert of SCETE, and many signs and miracles are made manifest through it. Salutation to MOSES the Black. Salutation to the six brethren who died with him, and were slain by the Barbarians.

XXV. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint JUDAH (JUDE), the apostle and martyr, became a martyr; he was the son of JOSEPH the carpenter and was one of the Seventy-two disciples. This saint preached in many cities, and he came into the island and preached therein, and built a church there. And he went to the city of Edessa and healed ABGAR, the King of Edessa, of his illness, and he baptized him with Christian [fol. 93*b* 2] baptism. After this he went to 'ARÂZ and preached therein, and baptized many of the people thereof with Christian baptism. And the governor of that city seized him and tortured him with many tortures; he nailed iron cases on his feet, like sandals, and made him run in them for the distance of a stade, and he hung him

up, and shot arrows at him, and the saint delivered up his soul. Before they tortured him he sent an Epistle to the believers, and that Epistle is the seventh in the Book of the Apostles. It is full of wisdom and grace, and by its means he converted many of the pagans and brought them into the Faith of our Lord Christ during his lifetime and before his death. Salutation to JUDAH (JUDE), whose feet had red-hot iron cases nailed on them.

And on this day also died the holy father and fighter Abbâ PETER, the thirty-fourth Archbishop of the city of Alexandria. This father was made archbishop when the Emperor 'ASBÂSYÂNÔS (VESPASIAN) drove out Archbishop THEODÔS (*sic*) who would not agree with his opinion, [fol. 93*b* 3] and he sat on the throne of MARK the evangelist without bishops for many years. And the emperor would neither permit the bishops, nor his nobles who were in the city of Alexandria, to appoint an archbishop. And after a few days there was appointed over the city of Alexandria a good, and excellent, and orthodox governor, and the elders and the believers gathered together to him, and informed him of their grief because they had no archbishop. And he commanded them to go out to DABRA ZĔGÂG, that is to say DABRA MÂHEW, under the pretence of [going to] pray, and to appoint for themselves an archbishop. Then they rejoiced at this counsel and they took Abbâ PETER, who was a priest, and they went out forthwith to ZĔGÂG, and they appointed him archbishop, and rejoiced in him. Before this Saint SEVERUS, the holy man, died, and the city of Antioch remained without an archbishop. When the believers of the city of Antioch heard that Abbâ PETER had been appointed archbishop, they also appointed to be their archbishop a certain believer whose name was THEOPHANIUS, and he and father Abbâ PETER were of one accord in the matter of the True Faith. And they wrote letters to each other on theological matters, and each preached the doctrine of his friend, and mentioned him at the time of prayer and at the Offering, but they were unable to enter each other's city, for Abbâ PETER lived in DABRA 'ANÂBÂNYÂ, which was to the south

of DABRA ZĔGÂG, and Abbâ THEOPHANIUS lived in DABRA 'AFTÔNYÂS, which was outside the city of Antioch. In those days there were [fol. 94*a* 1] in the city of Alexandria six hundred monasteries, and two and thirty villages, and all their inhabitants belonged to the True Faith (except the [so-called] Christians of the city of Alexandria), and all the districts of MĔSR (CAIRO) and Upper Egypt, and all the monks of the monasteries of the desert of SCETE, and Ethiopia, and NÔBÂ. All these were of the True Faith, and they accepted the appointment of father Abbâ PETER as archbishop, and they walked in his commands; and he never ceased to write to them Epistles, and he sent them to all believers and strengthened them in the True Faith. And he used to go round to all the monasteries of the city of Alexandria and the villages thereof, and teach the people, and admonish them, and strengthen them. And he had a certain holy and learned disciple whose name was DAMIANUS, and who became archbishop after him, and he used to help him in all the work and in directing the people. And this father Abbâ PETER once came into the city of Alexandria, and saw the works of its people, and inspected them and strengthened them. And thus he remained in his office, and travelled about like the Apostles, and shepherded his flock for a period of two years; and he was strong in the True Faith and died in peace. Salutation to PETER who was made archbishop at ZĔGÂG.

[fol. 94*a* 2] On this day also died PILATE, the confessor. Salutation to PILATE who washed his hands of the Blood of Jesus Christ. [Wanting in the Bodleian MS.]

And the doctors of the Church had decreed that on this day Christians shall celebrate the festival of PETER and PAUL, that they may bless the entrance of the winter season. Salutation to PETER and to PAUL, [and to] the sequence of the winter. [Wanting in the Bodleian MS.]

XXVI. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the commemorative festival of the glorious angel GABRIEL, [fol. 94*a* 3] the archangel, and of the consecration of his church, in DABRA NAḲLÔN, in the desert of the FAYYÛM, and of the manifestation of his miracles therein. And the wood of the roof inside the church [gave] indications concerning the rise of the river of Egypt, for during the Offering water used to appear upon it like sweat. If there was to be abundance that year, many drops of water would drop from it, but if there was to be hunger, the water would appear on it only in the form of sweat. And the glorious angel, the Archangel MICHAEL, performed many miracles. Salutation to the consecration of thy house, O GABRIEL.

And on this day also died the great prophet JOSHUA, the son of NUN, the disciple of MOSES, the chief of the prophets. This prophet was obedient, and humble, and perfect and lowly before MOSES the prophet, and for this reason the spirit of MOSES the prophet dwelt upon him, and he prophesied in the days of MOSES the prophet. When MOSES the prophet died, JOSHUA received the people by the command of God, and God said unto him, "As I was with MOSES My servant even so will I be with thee. Be strong and mighty, and keep the Law which I commanded MOSES My servant to keep. Go not far from it, and turn not aside from it, neither to the right hand nor the left. [fol. 94*b* 1] Let not thy mouth cease from reading the Book of the Law, but meditate therein by day and by night, so that thou mayest keep and hold fast to, and do everything which is written therein." And the heart of JOSHUA was strong and he sent spies to Jericho, and they came and examined the land, and they hid with RAHAB the harlot, and they made a covenant with her and with all the men of her house, that they would not kill her, and she sent them away. And JOSHUA likewise divided the JORDAN for them, and the

children of Israel passed through it, and he made the river for them like a wall. And he opened (*i.e.* conquered) Jericho, going round the walls thereof seven times, and he slew all that were therein, both man and beast. And he opened many cities, now they were two and thirty in number, and he slew two and thirty kings. And all the peoples feared the children of Israel, and because of the greatness of their fear of him (*i.e.* JOSHUA), the men of the city of Gibeon made a pretence to him. They dressed themselves in ragged raiment and they carried with them old sackcloth of hair, and old shoes, and dried and mouldy bread. And they went to JOSHUA, and said unto him, "Behold, we have come from a far country, and we want you to give us a promise that thou wilt not kill us." And JOSHUA, and the Rabbis of the children of Israel, answered and said unto them, "Tell us truly whether ye dwell in this land." And they answered and said unto them, "Verily we have come from a far country"; and then they shewed them their dried and mouldy food, and their old garments, and JOSHUA believed them and swore to them that [fol. 94*b* 2] he would not kill them. And when JOSHUA heard that those people lived nigh unto them, he said unto them, "Why did ye come with deceit?" and then he made them servants of the house of God. And when the five kings of the Amorites heard [this], they rose up against the men of Gibeon, and the [Israelites] helped the people of Gibeon, and made a great slaughter of them. And on those of them who fled God cast hailstones from heaven, and He blotted them out. And when the sun was nigh to set JOSHUA said before the children of Israel, "O sun, stand still over the city of Gibeon, and thou moon also over the city of 'ABÂKÔN (AJALON?)." And the sun stood still, and the moon stayed firm, until God was avenged on His enemies. And JOSHUA divided the land of their inheritance among the children of Israel, and he gave the priests cities to dwell in, and land for their beasts. And he set apart six cities of refuge wherein all those who had committed a murder unwittingly might dwell, according as God commanded him. And when the days of JOSHUA were one hundred and ten years, and he had arrived at a good old age, he gathered together the children of Israel, and commanded

them to keep the commandment of the Law of the Tôrâh, and not to transgress it, and to be strong in the worship of God. And he told them, saying, "The Lord God is jealous, and if ye worship other [gods] He will blot you out quickly." And after this he died in peace and was buried in the grave which JACOB bought from the children of AMER for a hundred [fol. 94*b* 3] sheep in the land of NABLÔS; and the children of Israel mourned for him with a great mourning for thirty days. Salutation to JOSHUA, who was devoted to MOSES and at length received a double portion of his spirit.

XXVII. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died ANANIAS the apostle. The apostles appointed this saint Bishop of the city of Damascus, and he preached in the districts round about the preaching of the life-giving Gospel. And he preached in the house of GABRIEL also and converted many of the men thereof to the Faith of our Lord Jesus Christ, and he baptized them with Christian baptism, and illumined them with the light of the True Faith. And he baptized PAUL the apostle, when God sent him to him, and he laid his hand upon him, and upon his eyes, and God wrought great miracles by his hands; and many of the Jews and Gentiles believed through his preaching. And after this LUCIANUS the governor seized him, and tortured him with divers kinds of severe tortures, and he cut open his sides with knives, and burned him with fiery torches. [fol. 95*a* 1] And after this they took him outside the city, and the governor commanded the soldiers to stone him with stones, and they stoned him; and he delivered up his soul into the hands of our Lord Jesus Christ, for Whose Name he died. Salutation to ANANIAS.

And on this day also Saint THOMAS, of the city of SANDALÂT, became a martyr. When the days of this saint from the city of SANDALÂT were eleven years, MICHAEL, the angel of God,

appeared unto him when he was asleep in a field; now he was a swineherd, and he commanded him to go and to confess our Lord Jesus Christ; and he rose up, and taking with him only a whip of string, he departed to the city of Alexandria, and confessed our Lord Jesus Christ before its governor. And the governor said unto him, "Worship the idols," and he promised to make him his scribe if he did so; and Saint THOMAS was wroth with him, and he shook out that whip of string, and beat the governor severely with it. And the governor had him seized, and tortured very severely, and he cut his body with iron saws; and the saint begged for help from [fol. 95*a* 2] our Lord Jesus Christ, Who sent His angel to him, and healed his wounds. And the governor having shut him up in prison, the keeper of the prison asked him to heal his son who was sick, and the saint gave him the whip of string, and said unto him, "Lay this upon thy son, and by the might of God he shall recover straightway"; and the keeper of the prison did as the saint commanded him, and his son recovered forthwith. When the governor heard of this he had the saint brought before him, and he said unto him, "Sacrifice to the idols"; and, laughing at him, the saint said [that he would do so]. And the governor rejoiced exceedingly, and took him with him, and carried him to the house of idols. And the saint asked our Lord Jesus Christ to destroy the idols, and straightway they were smashed in pieces. And the Satan who was over them leaped upon the governor, and choked him until he confessed, saying, "There is no god except the Lord Jesus Christ, the Son of the Living God." When the people saw this, they marvelled exceedingly and they cried out, saying, "There is no god except the Lord Jesus Christ." And after this those who had not believed shut the saint up in a dark cave, wherein he remained for fifteen days without food and drink; and the angel of God used to visit him. Then they hung him up, head downwards, until much blood ran down out of his mouth; and the angel of God came down and delivered him. And a certain woman had a [fol. 95*a* 3] blind son, and she took some of the blood, and smeared it upon the eyes of her son, and he received his sight straightway. And after this the governor shut the saint up in prison for a few days. Then he

had him brought out, and the soldiers set a lioness at him, and she came to him and licked his feet; and they also smote him upon his mouth with iron goads. Now there were with him under the torture Saint BABNÛDÂ, of the city of BANDÂRÂ, and Saint MOSES from the city of BALKÎM, and they encouraged each other to endure. And after this they boiled oil and pitch together, and poured it over the head of Saint THOMAS, and no injury happened to him. And they also mutilated him, and made him put on the iron boots, and hung a large stone from his neck. When they were tired of torturing him, ARIANUS the governor took him with him to bring him to the city of ANTINOË. And when they arrived at ṬÂW, they cut off the head of Saint THOMAS, and he received the crown of martyrdom in the kingdom of the heavens. And those who were tortured with him during the days of his torture were six (or, seven) hundred men and nine women. Salutation to THOMAS, and salutation to those who were tortured with him; [fol. 95*b* 1] [and these were in number] three thousand (*sic*) men and nine women.

And on this day also are commemorated four and twenty martyrs, and MÂMÂS, and SÎLÂS, and LAZARUS, the beggar, who is mentioned in the Gospel of LUKE (chapter xvi, verse 20).

XXVIII. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ THEODOSIUS, the thirty-third Archbishop of the city of Alexandria; it is after him that Christians in the land of Egypt were called "THEODOSIANS." After this father was appointed archbishop, certain evil men rose up against him, and drove him forth from his office on the advice of the emperor, and they appointed in his place a certain man whose name was ACACIANUS, Archdeacon of the city of Alexandria. This man was of the number of those who subscribed the statement that this father was [not] worthy of the office of the archiepiscopate. And they drove out this father to

the city of GERMÂNÔS, and he dwelt there for three months. And Abbâ SEVERUS was ordained in the country of Egypt in those days, and he comforted this father, and reminded him that tribulation came upon the apostles, and also on JOHN, the Mouth of Gold. [fol. 95*b* 2] Then this father went to the city of MALÎG, and dwelt there for two years. And the men of the city of Alexandria rose up against the governor, and demanded their shepherd, and he brought back this father THEODOSIUS to his office, and expelled ACACIANUS. And the story of him was heard by the Emperor JUSTINIAN from the God-loving Empress THEODORA; and she wrote a letter, saying, "He who was first appointed shall sit in his office." And one hundred and twenty priests formed themselves into a General Council, and they subscribed a statement, saying, "Abbâ THEODOSIUS was first appointed." And straightway ACACIANUS rose up before the people, and said, "I have transgressed; evil men forced me." And then the people asked this father to remove the ban of excommunication from ACACIANUS provided that he would promise never again to minister as priest or deacon; and ACACIANUS agreed to this, and THEODOSIUS removed the ban of excommunication from him. Now the emperor was corrupt in his faith, and he imagined that Archbishop Abbâ THEODOSIUS agreed with him in his evil faith. And he wrote a letter to his officers who were in the city of Alexandria, and said unto them, "If the Archbishop THEODOSIUS is at one with us in our belief, let another office be added to his archiepiscopate, and let him be governor of the city of Alexandria; but if he be not at one with us in belief, he shall go forth from his office." And when this father heard these words he said, "Thus said Satan to our Lord Christ [fol. 95*b* 3] in the desert, I will give thee all the kingdom of the world and the glory thereof, if thou wilt worship me" (Matthew iv, 9). And Saint Abbâ THEODOSIUS rose up and went forth from the city of Alexandria, and departed into Upper Egypt, and he dwelt there for a few days, strengthening the believing people in the True Faith. And the emperor heard that the saint had gone forth from the city of Alexandria, and he sent him a letter to persuade him, saying, "I want to meet you, and

I want thee to bless me and to give me counsel." And Abbâ THEODOSIUS went to Constantinia, and the archbishop, and all the people, and the soldiers went forth to welcome him; and they set him upon a high throne, and disputed concerning the True Faith. And the emperor continued to persuade the saint for many days, but the saint vanquished him with the words of the Holy Scriptures, and with the words of the Fathers. And when he would not agree with him, the emperor expelled him from his throne and sent him to Upper Egypt; and he appointed in his place another man whose name was PAUL. And when that PAUL came to the city of Alexandria, the people would not receive him, and he remained for a whole year, but only a very few people received the Offering from his hands. When the emperor heard of this he commanded the soldiers to shut the churches until the people submitted to PAUL the archbishop, and the believers used to go outside the city to the church of Saint MARK the evangelist, and to the church [fol. 96*a* 1] of COSMAS and DAMIAN, and partake of the Offering, and have their children baptized with Christian baptism; and when the emperor heard this he had the churches opened. When Abbâ THEODOSIUS heard this he was afraid that the emperor would lead them astray, and he wrote a letter to the people which was full of every kind of consolation, and he sent it to them, and strengthened them in the True Faith, saying, "Take good heed and submit not yourselves to that heretic PAUL." And THEODOSIUS remained in exile in Upper Egypt for eight and twenty years, and he lived in the city of Alexandria four years; and all the days of his life (*sic*) were two and thirty years. And this father composed many Homilies and Treatises on Doctrine, and the believers in the country of Egypt continued to be called "THEODOSIANS" until the days of Abbâ JACOB, [when] they were called "JACOBITES." And having finished his good course he died in peace. Salutation to THEODOSIUS.

And on this day also BASIL and BIFANTIUS became martyrs.

[fol. 96*a* 2] And on this day also took place the consecration

of the house (church ?) of Abbâ TIMOTHY in the city of DAMANḤÛR. Salutation to the consecration of thy house. [Omitted in the Bodleian MS.]

And on this day also are commemorated ABRAHAM, ISAAC, and JACOB. Salutation to ABRAHAM, ISAAC, and ISRAEL-JACOB. [Omitted in the Bodleian MS.]

XXIX. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is a festival of our Lord Jesus Christ; to Him be glory! Salutation to Thy Birth, [fol. 96*a* 3] O God Most High!

And on this day also nine fighters of the spiritual fight from DABRA TÔNÂ (or, ṢÔNÂ) became holy martyrs; these were Abbâ BASÂDÎ ('ABSÂDÎ), and Abbâ COTOLUS, and Abbâ 'ARDÂMÂ, and Abbâ MÛSÊ (MOSES), and Abbâ 'ESÊY (JOSHUA ?), and Abbâ NÎKÂLES (MÎKALÂS), and Abbâ KÂL, the monk, whose name is COTOLUS, and Abbâ BÂSÔDÎSÂ, and COTOLUS; and they were priests. And the angel of God appeared unto them, and commanded them, saying, "Proclaim boldly our Lord Jesus Christ." And they rose up straightway to go to the governor, and they found a ship, and having embarked therein, these five (*sic*) fighters made an agreement together and went to the governor; and Saint Abbâ BASÂDÎ (*sic*) ('ABSÂDÎ) spake to the governor boldly and without fear. And the governor asked him about his city, and Abbâ BASÂDÎ ('ABSÂDÎ) told him that he was from the city of TÔNÂ, and his companions also, and the governor commanded the soldiers to shut them up in prison. And after this he brought them out, and tortured them very severely, and he commanded them to hang stones from their necks, and to shut them up in prison again. And our Lord Jesus Christ appeared unto them in the prison house and made them strong to endure... in the kingdom of heaven. And after this the emperor sent them to the city

of Alexandria, and they were tortured there [fol. 96*b* 1] very severely. And then he threw them into two cauldrons full of sulphur and pitch, and they lighted so great a fire under them that the flames rose up to a height of twenty cubits. And after this he had them taken out of the cauldrons, and the soldiers cast them into a red-hot oven; and our Lord Jesus Christ appeared unto them, and raised them up, whole and uninjured, and made them strong and restored them. And then they came to the governor and confessed our Lord Jesus Christ before him; and when the people saw this one hundred and thirty of them believed, and became martyrs. And after this the governor tortured the saints severely. And he had the idol APOLLO, seated upon his throne, brought to them, and commanded them to worship him, but they kicked him with their feet, and he fell down from his throne, and was smashed in pieces; and the governor commanded the soldiers and they cut off their feet. And they cut off the head of Abbâ BASÂDÎ ('ABSÂDÎ) with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And after him they cut off the heads of the five (*sic*) others, and they burnt Saint COTOLUS in the fire, and they all received the crown of martyrdom in the kingdom of the heavens. Salutation to the company of one hundred and thirty saints, the devoted followers of the seven (*sic*) martyrs.

[fol. 96*b* 2] And on this day also Abbâ ḤÔR, and Abbâ BĚSÔI, and DAYDARÂ (YEDRÂ) their mother became martyrs. Abbâ ḤÔRSA (*sic*) was a soldier in the army of Antioch, and he confessed our Lord Jesus Christ. And the governor commanded the soldiers, and they cut off his right hand, and they tied a rope to him, and an ox dragged him through the city. And they made flat pieces of iron red-hot in the fire, and laid them upon his body, and they cut off his left hand, and boiled some lead and poured it into his mouth. After this they thrust him into a skin filled with vipers, and snakes, and scorpions, and then they beat him with rods. And he cried out, saying, "O Jesus Christ, help me in all this torture"; and our Lord Jesus Christ came down to him, and strengthened him, and raised him up sound and uninjured, even as he was at first. And then his mother

came and comforted him, and she rejoiced in his strife; and one told the governor about her. And he had the mother of the saint brought, and he said unto her, "Sacrifice to the idols," and he raged at her, and [tried] to frighten her; but she was not afraid of his raging, and she would not obey him. And he commanded the soldiers to make iron rods red-hot in the fire, and to lay them on her sides, and when they did so she rejoiced, and sang hymns to the Living God, and she ascribed holiness to Him, and glorified Him because He had held her to be [fol. 96*b* 3] worthy to suffer for His Holy Name. And after this she delivered up her soul, whilst she was under torture, and she received the crown of martyrdom. And as for Saint Abbâ ḤÔR they boiled him in a cauldron of oil and bitumen, and whilst he was in the cauldron he praised God and was without pain. And they informed the governor of this, and he marvelled exceedingly, and he was frightened and became filled with wrath. And he rose up and came to the cauldron, having a spear in his hand, and he drove his spear into the breast of the holy man, who delivered up his soul into the hand of God, and received the crown of martyrdom in the kingdom of the heavens. And they also tortured his brother Abbâ BĔSÔI very severely, and they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to thee O BĔSÔI, the soldier, and to thy brother ḤÔR.

And on this day also died MARK, Emperor (*sic*) of Rômê. This saint reigned in his virginity for five years, and he ruled his people justly and righteously. And then when the people forced him to marry a wife, he went by night into the church, and stood up before the picture of the holy two-fold Virgin [fol. 97*a* 1] MARY, and he said unto her, "O my Lady, guide thou me in the way wherein I should walk"; and she said unto him, "Go in peace, and God shall be with thee." And then, without a ship he passed over the sea of Jericho (?) and came to DABRA TÔRMÂṢ in a desert region, and he lived there fighting devils for sixty years; and when he died the angels buried him with praise. Salutation to MARK.

And on this day also died THEODORE, the son of DAVID, King of Ethiopia. This saint was brought up from his earliest years with wisdom and admonition, and he learned all the Books of the Church, and then he practised horsemanship and shooting with the bow until he was a strong and full-grown man. From his youth up he was bound with the love of God and he used to give away all his possessions to the poor and the beggars; and he used to visit the churches. He fought the spiritual fight with fasting and prayer, he married only one wife, and he neither oppressed nor defrauded any man. When he meditated going to Jerusalem, he consulted Abbâ MARK, and he said unto him, "It is not thy portion"; now he knew this by the Holy Spirit. When he was dead, and they were taking him [to the tomb] in a month of winter, [fol. 97*a* 2] the waters of a full river were divided on this side and on that, and where they buried him a fountain of water appeared, and it existeth to this day. Salutation to THEODORE, the son of the Lion.

XXX. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day was born Saint JOHN the Baptist, than whom none born of women was greater. He it was whom our Lord Jesus Christ praised, and he it was who bowed to Him when He was in his mother's womb, and it was meet for him to lay his hand upon the head of the Son of the Living God. And the Holy Gospel saith: When the days of the conception [fol. 97*a* 3] of ELISABETH were fulfilled that she should bring forth, she brought forth a son. And her neighbours and kinsfolk heard that God had multiplied His mercy to her and they rejoiced with her. And when the eighth day came one arrived to circumcise the boy, and he called him by the name of his father ZACHARIAS, but his mother said, "Nay, he shall be called 'JOHN.'" And they said unto her, "None of thy kinsfolk is called by this name," and they made a sign to his father and said unto him, "What dost thou wish him to be called?" And he wrote, saying, "His name is JOHN," and his father's

mouth was opened, and his tongue was loosed from his dumbness. And he praised God, and prophesied concerning his son, that he should be called the "Prophet of the Highest," and that "he should go before the face of the Lord to prepare His way." And when his second year was completed, the star-gazers came, and HEROD killed the children; and one informed HEROD about this prophet, and his soldiers searched for him to kill him. And his father ZACHARIAS took him, and carried him on his shoulders, and he asked the soldiers to come with him into the place where he lived. Then he took JOHN, and the soldiers came with him, until he went into the sanctuary, and then he laid him upon the horn of the altar, and said unto them, "Take him from here." And the angel of God caught up the child, and carried him to a desert, the name of which is ZÎPÂṬÂ. And when the soldiers could not find him they became very angry, because the father and the child's mother had made them to lose him; and they killed ZACHARIAS [fol. 97*b* 1] his father. And JOHN the Baptist dwelt in the desert until God commanded him to come to the desert of the Jordan, and to preach the baptism of our Lord Jesus Christ, and to reveal himself to the people of Israel, even as MALACHI the prophet prophesied concerning him, saying, "That preacher is an angel before the Redeemer, and is in truth the similitude of the angels." He was full of the Holy Spirit when he was in the womb of his mother, and of him it was said, "he shall dwell in the desert, and he shall neither eat bread, nor drink wine, all the days of his life." And our Lord Jesus Christ was a witness concerning him, and he knew not a woman, and he committed no sin, neither great nor little. And he preached our Lord Jesus Christ, and he saw the Holy Spirit descending upon Him from heaven, and he received the crown of martyrdom which, in truth, is incorruptible in the kingdom of the heavens. Our Lord Jesus Christ saith, "Among those born of the offspring of women there is none greater than JOHN the Baptist" (Matthew xi, 11). Salutation to thy birth, O JOHN the Baptist.

[fol. 97*b* 2] And on this day also MARTHA and MARY became martyrs, and GABRA KRĚSTÔS, the monk, is commemorated.

And on this day also died Abbâ GĚRÂN, the fighter, who dwelt in an island of India. This saint feared God greatly, and he loved giving alms and prayer, and God heard every petition he made to Him; and by his prayers he removed from that country pestilence, and scarcity, and captivity, and the shedding of blood, and the sinking of ships; whatsoever he asked from Him he obtained. And when Satan saw that heavenly grace was given unto him, he became jealous of him, and he came to him in the form of a beautiful woman, who was arrayed in the apparel of kings, and was bedecked with precious stones and pearls; now she was walking by herself. And when he saw her he went to her and asked her concerning her business, and she said unto him, "I am the daughter of SERSEBÂN, the king. My sister having committed folly with her father's slaves, my father wished to kill all of us. Because of this I came forth by night and arrived in this desert, and praise be unto God that a holy man hath found me, that is to say, thyself." And he said unto her, "Get thee into a rock so that those who come unto me may not see thee." And during the night she came to him, pretending that she was frightened of wild animals, and she cried out to him to open unto her the doors of his cell. And having opened unto her she came in to him, and slept by his side, and she embraced his body, and she spake unto him with [fol. 97*b* 3] words of endearment until his heart inclined to love for her. And straightway grace was taken from him, and his eye became black, and he did not look at her again. Then having roused himself from the drunken stupor of error, he knew at once that he had sinned, and that the woman was one of the deceits of Satan, the accursed Adversary, by whom he had been overcome. Then he wrote down what had befallen him, and everything which he had done in the body, and he took one of the stones on the island, and he beat his breast therewith continually until he died. And his soul departed to everlasting life. And then the people of that district came, according to their wont, to be blessed by him, and when they found him not, they went through his habitation, and found him lying prostrate; and it seemed to them that he was sleeping, but when they tried to wake him they found that he was dead. Then they kissed

him, and prepared him for burial, and they buried him in the earth. And they found the writing wherein he had written what had happened unto him through the operations of Satan, and what were the reasons for his death. Salutation to Abbâ GĔRÂN.

Here endeth the section for the blessed month of Sanê. Glory be to God, and may mercy be shewn unto us for ever and ever.

THE ELEVENTH MONTH—ḤAMLÊ
(JULY 5–AUGUST 3)

[fol. 99*a* 1] The first day of the blessed month Ḥamlê [containeth] fourteen hours, and then its length diminisheth.

I. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy virgin CEPHRONIA became a martyr. This fighter of the spiritual fight gave herself to our Lord Jesus Christ. She was the sister of the abbess of a nunnery (wherein there were fifty virgins, now the nunnery lay between two rivers) whose name was 'ARIÂNÂ, and she brought her up in the fear of God, and taught her to read the Divine Books. And she fought a good fight, and devoted herself to God, and she fasted for two days at a time, and she prayed many prayers. Now this holy woman 'ARIÂNÂ was exceedingly beautiful. When DIOCLETIAN, the infidel, commanded his officers to make men worship idols, they seized many Christians and they became martyrs. When the virgins heard this they went forth from the nunnery and hid themselves, and there was no one left in the nunnery except the abbess 'ARIÂNÂ, and this Saint CEPHRONIA, and another sister. And on the following day the envoys of the emperor came to the nunnery, and they seized the abbess and bound her with fetters, and then searched for the other virgins. And Saint CEPHRONIA said unto them, "Come, take me, and set free this old woman"; and they took her, and bound her with fetters of iron, and carried her to the city; now at that time her days were twelve years; and the abbess followed her weeping. And when they brought her to the governor he asked her saying, "Wilt thou worship the idols?" And he promised her many things [if she would do so]. But she refused to obey him, and she spurned his promises.

And he commanded the soldiers to beat her with rods, and they did so. And he commanded them to rip up her clothes, and they ripped them up so that her body became visible. [fol. 99*a* 2] And the abbess cried out at him, saying, "May God rip thee up, O wicked infidel, even as thou wishest to put to shame this little girl." And the governor was wroth, and he commanded them to bind Saint CEPHRONIA, and to torture her on the wheel and to cut her body with iron saws; and they did this to her until all her body was sawn in pieces. And she prayed to God, and sought for help from Him, and no injury happened to her. After this they cut out her tongue, and smashed her teeth, and they cut off her limbs and burnt her body with fire; and our Lord Jesus Christ raised her up without suffering. When the governor was tired of torturing her he commanded them to cut off her head with the sword, and then she received the crown of martyrdom in the kingdom of the heavens. And a certain rich man, who was a believer, came and took her body, and wrapped it up in beautiful silk wrappings, and laid it in a coffin of gold, and many signs and miracles took place through her. Salutation to CEPHRONIA.

And on this day also died the holy fighters KALYÔS, Archbishop of Rômê, and BARTHOLOMEW, and GABRA MADKHAN, the monk and righteous man.

[fol. 99*a* 3] And on this day also died the saints and fighters, the two priests, who were brothers, BĔYÛS (BEYÔK ?) and BENJAMIN. These saints were priests in the church of the city of ṬÛNÂ, in the district of TÎDÂ, in Lower Egypt, and they were brothers. Their father was steward of the church, and he was an excellent and meek man. His two sons were perfect in holiness, and God wrought great signs and wonders by their hands. And they healed the sick, for they used to wash the sick in water from the well of the church, and they were healed of their sicknesses straightway. And at the time when death was drawing nigh to their father, the priest BENJAMIN was putting on the priestly vestments in order to go up into the sanctuary, to consecrate the Offering; and one told him saying,

"Thy father is nigh unto death and he is asking for thee." And Saint BENJAMIN said, "I cannot take off the priestly vestments until I have finished the Office; if God willeth me to see him before his death, [good and well,] and if not, God's Will be done." And whilst he was speaking thus his father sent a messenger, asking for him a third time. And when he had finished the Office he found that his father was dead, and he was exceedingly sorry, because the money and the sacred possessions of the church were deposited with him, and he did not know where his father had laid them. And his brother BĔYÛS (BEYÔK ?) counselled him to go to the desert of SCETE, and to ask the holy old men there about the sacred [fol. 99*b* 1] possessions of the church. And when Saint BENJAMIN had gone to the desert of SCETE, he went and held converse with Saint Abbâ DANIEL, Abbot of the desert of SCETE, and Abbâ DANIEL told him about everything which had happened, and he commanded him to go to a certain righteous man, who would make him to know everything that had happened to the property. And BENJAMIN went to him, and he revealed to him where the sacred money was, and he took it away with him. And after this the saint and his brother devoted themselves to every kind of good and noble and perfect spiritual fight, and they became believers. In those days, what was left of the holy Body (*i.e.* the sacramental bread) they laid up [in a coffer] for [use in] sickness, and when any one was nigh to die, they gave him some of it. And Satan, in the form of a serpent, came and moved the coffer, and made a hole in it, and went in and ate the Body which rested therein; and the serpent was in the habit of going into that box, and eating the holy Body which was therein. And when the saints knew this they wept, and BENJAMIN, who was exceedingly sorrowful, killed the serpent; and then they took counsel together as to whether they should eat the serpent, because the holy Body [was inside it]. And they asked God to inform them if this was His good pleasure, and the angel of God appeared unto them, and commanded them to eat the serpent; and they ate it. And after this they died, and God revealed their work and their strife to a certain holy virgin, and she told the people how the saints had lived. And

they built for them a beautiful church, and many signs and miracles were made manifest by their bodies, [fol. 99*b* 2] and these are mentioned in [the story of] their fight. Salutation to BENJAMIN and to BĚYÛS (BEYÔK ?).

And on this day also [took place] the testimony of 'ANÂGEṬYÔS (IGNATIUS ?), the archbishop.

And on this day also THOMAS the apostle worked a miracle for the woman who was killed in a tavern. There was a certain young man who used to do an unseemly thing, and he took a piece of the sacramental bread to put into his mouth; and his two hands withered, and he was unable to put [the bread] into his mouth. And the men who saw him told the holy apostle what had taken place, and the apostle called him. And he said unto him, "Tell me, my son, what thou didst do. Be not ashamed, for the grace of God hath admonished thee." And the man bowed down at his feet, and he said unto him, "I have done an abominable thing, though I thought I was doing a good one. I loved a certain woman who served in a tavern, and I said unto her, 'Remain pure, even as thou hast taught me that thou art pure.' And when she refused I took a sword and killed her." And the apostle said unto him, "How couldst thou let anger make thee to commit the act of the Serpent?" And straightway the holy apostle commanded one to bring him water, and he prayed over the water, and said unto the man, "Dost thou believe in our Lord Jesus Christ? Wash [fol. 99*b* 3] thy hand"; and the man washed his hand and it was healed and became as it was before. Then the apostle said unto him, "Come, lead me to the dead body." And the young man went with the apostle, and brought him unto the place where he had stabbed the woman. And when the apostle saw her he was very sorry, for she was very beautiful; and he commanded the young man to bring her out, and to lay her on a bed, and the people did as he commanded. And he laid his hand upon her, and prayed, and having finished his prayer he said unto the young man, "Go and say unto her, holding her hand, 'I with my hand killed thee, and with my hand Christ raiseth thee up, through Faith.'" And the

young man drew nigh unto her, and he said to her, "I believe in our Lord Christ," and as he did so he drew the woman's hand [to him], and she leaped up and sat down, and many people who were there saw her. And she looked at the holy apostle, and left her bed, and bowed down at his feet. And she took the hem of his garment, and said unto him, "Where is the other one who was with thee, and who committed me to thee?" And the apostle said unto her, "Where didst thou arrive? Tell me." And she answered and said unto him, "A man who was wholly black, and wearing foul raiment, took me and carried me into a place of darkness, wherein there were many pits; and there was a horrible smell there. And I saw a pit of fire which blazed, and a wheel of fire, and souls were bound to that wheel. And I also saw another pit of fire which was filled with boiling filth and worms, and there were souls which were being rolled therein. And some were hung up by their tongues, and some by their hair, and some by their hands, and some by their feet, and the heads of some were under a layer of smoke and they were being smoked with sulphur. And I also saw a place of darkness, which was very dense. And he who was guiding me said unto me, 'These are the souls of fornicators, and calumniators, and liars, and plunderers, and stealers, and murderers, and of those who never visited the sick, [fol. 100*a* 1] and who did not remember the Law of God; therefore they are rewarded according to their works.'" And the apostle said unto those men who were there, "Do ye hear what this woman saith? This is not the only punishment which God hath in store for the wicked, but there is worse than this. And turn ye to God, and forsake the working of sin, and the evil mind, and dwell in Faith, and with a meek spirit and with holiness, and ye shall receive grace from Him." And all the people believed in God, and they collected much gold in order that he might give alms to the poor, for the apostle was wont to give alms. And the fame of him arrived in all countries and cities, and the people took up all those who were sick or diseased, and those who were possessed of evil spirits, and those who were lunatics, and those who were tormented as they lay on their beds, and brought them and laid them down in the place where

the apostle was. And he healed them all by the might of our Lord Jesus Christ. Salutation to THOMAS.

II. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint THADDEUS the apostle, who was one of the Twelve Great Apostles. This blessed apostle our Lord chose, and he was of the number of the Twelve Apostles. When the Holy Spirit Paraclete had descended upon him, he departed into all the cities, and preached the preaching of the Holy Gospel, and he turned many of the Jews and pagans to the knowledge of their Creator, and he baptized them with [fol. 100*a* 2] Christian baptism. One day as he was journeying in the country of Syria our Lord Jesus Christ appeared unto him in the form of a young man with a goodly presence, and He said unto him, "Peace be unto thee O My beloved THADDEUS, the apostle! Fear not, I will be with thee." And the apostle said unto Him, "May Thy grace be with me." And then He gave him the salutation of "Peace," and went up into heaven. When the apostle drew nigh unto the city, he saw an old man ploughing the fields, and he went to him and said unto him, "Peace be unto thee." And he also said unto him, "O old man, give me bread to eat"; and the old man said unto him, "I have none here. But stay with the oxen, and I will go and fetch some for thee to eat." And he said unto him, "Go in peace," and when the old man went the apostle remained with the oxen, [and said,] "The man hath gone to do me a kindness." And he rose up, and seized the plough, and he cried out to the oxen so that he might plough. And PETER, the chief of the Apostles, sowed for him, for he was with him then, and he blessed the seed in the Name of our Lord and Redeemer Jesus Christ. And THADDEUS ploughed three furrows, and the seed germinated that day, and became ears filled with wheat. When the old man returned to the fields, and saw what the apostle had done, he fell down at his feet and said, "Art thou God

Who hath come down from heaven?" And THADDEUS said unto him, "I am not God, but a servant of God." And that [old] man said unto him, "In return for the good which thou hast done for me I will follow thee whithersoever thou goest." And the apostle said unto him, "It is unnecessary for thee to do this, but take thine oxen and lead them back to their master, and make known to thy wife that I am here, and let her prepare supper in [fol. 100*a* 3] your house, that I may eat; for I want to go into this city and tarry [there] this day for the Lord Jesus Christ hath called me." And the man took the ears of corn from the fields which the apostles had sown, and he came unto the city with his oxen. And when he came unto the city the men saw him carrying ears of corn, and they said unto him, "Where didst thou get these ears of corn this day? Is it not the time for sowing?" And he answered them never a word, and took back the oxen to their owner; and he came unto his dwelling, and they made ready a good [meal] for the apostle. And the story of the man came to the nobles of the city, and they sent to him, saying, "Where didst thou get these ears of corn? Tell us, that thou mayest not die an evil death." And he answered and said unto them, "A certain man passed whilst I was ploughing"; and he told them the whole story to the end. And the nobles said unto him, "Go and bring him to us," and the man said unto them, "Wait a little; he is coming to my house, and when he cometh ye can see him." And Satan corrupted the hearts of the nobles, and they said, "Woe be unto us if this man be one of the Twelve Men who are magicians! Rise up, let us go out to kill him." And other men answered and said, "We cannot kill him, for we have heard that Jesus their God doeth what they want; but let us take a woman, and set her naked outside the city; and when the apostle wisheth to come into the city and seeth her, he will not enter." And they brought a woman who was a harlot, and stripped her naked, and set her by the gates, and when [fol. 100*b* 1] the apostle had come to the gates of the city he saw the naked woman, and she perceived the wickedness of her deed. And the apostle prayed and said, "O my Lord Jesus Christ, send MICHAEL the archangel, and let him hang up this woman by the hair of her head in the air

whilst I enter the city"; and forthwith she was hung up by the hair of her head, and all the nobles saw her hanging, but they could not perceive what held her. And she cried out and said, "God will judge the nobles of the city," but none of the men of the city believed her, because Satan had hardened their hearts. And the apostle prayed to God and said, "O Lord, strengthen me to fight Satan, who hath risen up against me." And the apostle prayed, and MICHAEL the archangel came down and drove away the evil spirits which vexed the souls of the men of the city. And the apostle went about in the city, and preached in the Name of our Lord Jesus Christ, and the men of the city believed; and straightway they took down the woman who was hanging in the air. And after this THADDEUS appointed bishops and priests over them, and he baptized them in the Name of the Father and the Son and the Holy Spirit. And he appointed the woman who had been suspended in the air to minister in the church, and he healed the sick, and opened the eyes of the blind, and the dumb spake, and the lame walked, and devils were driven out, and he raised the dead, and at length all the people of the city believed. And Satan was wroth, and he entered into the heart of a rich young man who loved money, and he sent him to the apostle. And he came [fol. 100*b* 2] and bowed down before him, and said unto him, "O servant of God, I have much money, what am I to do that I may live?" And the apostle said unto the young man, "Love the Lord thy God with all thy heart, and with all thy soul. Slay not, steal not, fornicate not. What thou wouldst not that men should do unto thee, that do not to others; and sell thy possessions, and give [the price thereof] to the poor of this city." And when the young man heard these words, his wrath against the apostle increased, and he seized him by the neck, wishing to kill him, but this did not take place for God strengthened him; and his eyes did not go forth from his head under the tribulation of the choking. And the apostle said unto him, "Our Lord saith, 'It is as easy for a camel to go through the eye of a needle as for a rich man to go into the kingdom of heaven'" (Matthew xix, 24). And the young man said unto him, "These words of thine are not true; a camel cannot go

through the eye of a needle." And at that moment a man who had with him a camel passed before him, and the apostle seized him and made him stand still. And the apostle asked a certain tailor for a needle, and the tailor, wishing to help the apostle, brought him a needle with a large eye. And the apostle thanked [him] and said unto him, "Bring a needle with a small eye, so that the glory of God may be manifest in this city"; and the tailor did as he commanded him, and brought him a needle with a small eye. And straightway the apostle stretched out his hands and prayed to the Lord Jesus Christ, and he said, "Come thou and thy camel into the eye of this needle"; and the man and his camel came into the eye of the needle. And the apostle said, "Do it again so that all the people may know"; and when the people saw this [fol. 100*b* 3] wonderful thing, they lifted up their voices and said, "There is no god except the Lord God of THADDEUS, the apostle." And when the young man saw this, he bowed down with his face to the ground, and he asked the apostle to forgive him his sin, and to take all his possessions and distribute them among the poor. And the apostle did as he asked him, and taught him the Law of the Faith, and he baptized him in the Name of the Father and of the Son and of the Holy Ghost, and likewise all the men of the city; and he administered unto them the Holy Mysteries, the Body of our Lord and His precious Blood. And the apostle went forth from them, and they set him on his way and bade him farewell in peace. After this he came to the country of Syria, and he preached therein, and many men believed through him. And much tribulation and punishment came upon him from the Jews and the Gentiles; and then he died in peace. Salutation to THADDEUS.

III. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, CYRIL, the pillar of the Faith, the lamp of the Holy Church, the twenty-fourth Archbishop of the city of Alexandria. This saint was brought up

by his mother's brother, THEOPHILUS, Archbishop [fol. 101*a* 1] of the city of Alexandria, his predecessor, and he sent him to the monastery of Saint Abbâ MACARIUS, and he learned from him all divine doctrine; in one year he learned by heart all the Holy Books. And God gave him grace and intelligence to such a degree that when he had once read a book he knew it by heart. And then the archbishop handed him over to the honourable father Abbâ SARAPAMON, the bishop, and his wisdom and knowledge increased, and he learned how to do all good and honourable works. And when he had finished learning all the good works, Abbâ SARAPAMON sent him to Abbâ THEOPHILUS, the archbishop, who rejoiced in him with a great joy, and thanked God Who had given him such a son. And he gave him a place in the archiepiscopal palace to read the Scriptures to the people at all times. And it came to pass that when he was reading the Scriptures no man wished him to hold his peace, because of the sweetness of his voice. When Abbâ THEOPHILUS died, they made this father Abbâ CYRIL archbishop in his stead, and the church shone with his doctrine. And when NESTORIUS, Archbishop of the city of Constantinople, denied God, a General Council of four (*sic*) hundred bishops assembled because of him in the city of Ephesus, in the days of the Emperor THEODOSIUS. And this father was the President of the Council, and he disputed with NESTORIUS, and resisted him successfully, and overcame him, and made manifest his denial of God. And when NESTORIUS would not turn from [his error], CYRIL cursed him, and excommunicated him, and drove him from his throne. And this saint composed Twelve Discourses wherein he explained the True Faith, and after them he wrote many Homilies, and Admonitions, and "Characters," [fol. 101*a* 2] which are in the hands of believers to the present day. And this father affirmed that God, the Word, is One Nature, and One Being in His Incarnation, and he cursed all those who separated Christ, or who differed from this good opinion, and from this True Faith. And having finished his good fight, and pleased God, he became a little sick, and died in peace after he had sat on the throne of MARK the evangelist for two and thirty years. Salutation to CYRIL.

Salutation to you, O SERAPHIM and CHERUBIM, who praise God ceaselessly.

Salutation to the HOLY ANGELS.

And on this day also died the holy and honourable father, Abbâ COELESTINUS, Archbishop of the city of Rômê, who was the disciple of YÔNÂKNÎDÔS (INNOCENTIUS), the archbishop, his predecessor. At the time of his death the archbishop commanded that [fol. 101*a* 3] this father should succeed him as archbishop, and then he commanded him, saying, "Take good heed, O my son, for there are ravening wolves in the city of Rômê." And when YÔNÂKENDÎS (*sic*) (INNOCENTIUS) died, they appointed this father COELESTINUS archbishop in his stead. Now ARSONIUS (*sic*) was Emperor of the city of Rômê in those days. And when HONORIUS died, JULIAN, the infidel, reigned in his stead, and JULIAN, the infidel, wanted to appoint NESTORIUS Archbishop of Rômê, and to expel this father COELESTINUS, but the men of the city expelled NESTORIUS; and there was in the heart of that infidel emperor great vindictiveness against Saint COELESTINUS. And the saint went forth, and departed to a monastery which was near PENTAPOLIS, and he dwelt therein, and God wrought many signs and miracles by his hands. And the Emperor JULIAN, the infidel, went forth to war. And RAPHAEL, the angel of God, appeared unto Saint COELESTINUS in a vision of the night, and gave him [the salutation of] peace, and said unto him, "Rise up and depart to the city of Antioch to Saint DIMITRIANUS, the Archbishop of Antioch, and abide with him, for the emperor hath decided in his heart, if he returneth from the war, to kill thee." And when he woke up from his dream, he went forth from that monastery, and he had two brethren with him, and he came to the city of Antioch. And he found DIMITRIANUS ill, and he told him everything which had happened to the emperor; and COELESTINUS tarried with him in one of the monasteries of the city of Antioch. And Saint IGNATIUS, [fol. 101*b* 1] and NÂKENDÎNÔS (*sic*) (INNOCENTIUS), the Archbishop of the city of Rômê, appeared before the Emperor

JULIAN, the infidel. And with them was one who was exceedingly awesome and terrifying, and he said unto him, "Why hast thou left the city of these men without an archbishop? Behold, God will remove thy soul from thee, and thou shalt die in the hands of thine enemies." And the emperor said unto him, "O my lord, what shall I do?" And they answered and said unto him, "Dost thou believe in the Passion of the Son of God?" And he answered and said unto them, "I do believe." And they answered and said unto him, "Send and fetch our son COELESTINUS, and restore him to his throne." When the emperor awoke from his dream he was afraid, and he wrote a letter, and sent it to DIMITRIANUS, saying, "Be not angry with me on account of COELESTINUS. Instruct my messengers and cause them to come to the place where he liveth, so that they may restore him to his office." And when the messengers of the emperor went they found Saint COELESTINUS, and they restored him to the city of Rômê with great honour, and the people welcomed him with great joy. And in those days the emperor returned from the war victorious, and the Church was in a state of quietness and peace. When NESTORIUS denied God, and the General Council assembled [to deal] with him, COELESTINUS was unable to attend the Council, because of his illness, but he sent two priests, who carried an epistle wherein he cursed NESTORIUS, and excommunicated him. Now the emperor believed in the words of NESTORIUS, and would have nominated him [archbishop], but he was afraid of the archbishops. [fol. 101*b* 2] And when God willed to give COELESTINUS rest from the labour of this world YÔNÂKNÎDÔS (INNOCENTIUS) and ATHANASIUS appeared to him, and said unto him, "Direct the people, for behold, thou shalt come to us; our Lord Jesus Christ calleth thee." And when he woke up he commanded the people, and said unto them, "Take good heed to yourselves, for behold ravening wolves shall come into this city." And having said this he added, "Let us rise up and depart, for behold the saints are seeking for me and for two others, and we must go out from this world." And at that moment the two others were CYRIL, Archbishop of Alexandria, and LUCIUS, Bishop of the city of ṢÂN

(TANIS); and having said this he died in peace. Salutation to COELESTINUS.

IV. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the translation of the bodies of the honourable saints 'ABÛḲÎR and JOHN. When these saints became martyrs on the sixth day of the month Yakâtît, certain believing men carried away their bodies secretly, and laid them in the church of Saint MARK the evangelist, which is to the south of the city of Alexandria, and there they remained until [fol. 101*b* 3] the days of Saint CYRIL, Archbishop of the city of Alexandria. And the angel of God appeared unto him, and commanded him to go to the church of Saint MARK the evangelist, and carry away the bodies of Saints 'ABÛḲÎR and JOHN, and many people went with him. And they prayed, and dug in the ground, and a coffer was revealed to them wherein were the bodies of the saints, and they took them up with great honour, and they brought them to the other church of Saint MARK which is on the sea-shore, and they laid them in it, and there they built a church; and they made a great festival as it were this day, and very many pagans gathered together to it. And when they saw the many signs and wonders which appeared through the bodies of Saints 'ABÛḲÎR and JOHN, they forsook their house of idols, and denied them, and became Christians; and the sand heaped itself up over the house of idols in a large heap, until the place became a great hill. And many signs and miracles appeared through the bodies of the saints, and a great healing of the sick took place. Salutation to 'ABÛḲÎR and JOHN.

And on this day also died SOPHONIAS (ZEPHANIAH), the son of KUĔS, the son of KHADLEYÂ, the son of 'AMÔRYÂ, the son of SÊDÊḲYÂ (ZEDEKIAH), and he prophesied in the days of ÎYÔSYÂ (JOSIAH), the son of AMOS, the King of Judah.

[fol. 102*a* 1] He prophesied concerning the captivity of Israel, and he said, "They shall certainly perish from the face of the earth, saith God, man and beast shall perish, and the birds of the heavens shall perish and the fish of the sea." And he also prophesied concerning Moab and said, "Moab shall become like Sodom, and the children of Moab like Gomorrah" (Zeph. ii, 9). And Damascus shall come to an end like a heap of food, and those cities shall be blotted out in the captivity of NEBUCHADNEZZAR. And he prophesied also concerning Persia and Nineveh, saying, "I will destroy Persia, and I will make it to be laid waste, and Nineveh shall become like a desert wherein there is no water, and flocks shall pasture in the midst thereof" (Zeph. ii, 13, 14). And he destroyed that city by the hand of ALEXANDER, the Macedonian. And he also prophesied concerning Christ, saying, "In that day I will bring back their tongues to all nations, so that they all may call upon the Name of God, and may all serve Him under one yoke (?)." And he said, "From the rivers of Ethiopia they shall bring him offerings." Salutation to SAPHÔNYÂS (*sic*) (ZEPHANIAH).

And on this day also is celebrated the commemoration of the Twelve Little Children of the Prophets, who prophesied concerning Christ. [fol. 102*a* 2] Salutation to you, O all ye PROPHETS OF ISRAEL.

V. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the martyrdom of the two great apostles, the chiefs of the apostles, PETER and PAUL. PETER was from Bethsaida, and he was a fisherman. Our Lord chose him on the second day following that whereon He was baptized, and He chose ANDREW his brother before him. And having chosen Saint PETER, He made him chief of the apostles, and he continued to minister to our Redeemer until the time of His death and Passion. And in him there were faith, and zeal,

and love for God, and because of this our Lord made him the chief of the apostles. Now the apostles were divided about the matter of our Redeemer, and some of them said that He was ELIAS, and some that He was JEREMIAH, or one of the other prophets, and he confessed before them all, saying, "Thou art Christ, the Son of the Living God." Thereupon our Lord proclaimed him blessed, and He made him the Rock of the Church, and gave him the keys of the kingdom of heaven. After this he received the grace of the Holy Spirit Paraclete, and he went in among the rational wolves of this world, and preached among them in the Name of our Lord Jesus Christ, Who was crucified, and he converted [fol. 102*a* 3] a countless number of the people, and brought them into the Faith of our Lord Jesus Christ; and God wrought great and innumerable signs and wonders by his hands. And he wrote two Epistles and sent them to the believers, and he spake to MARK and translated for him the Gospel which is known as his. Then he came into the city of Rômê, and he went up into the great theatre wherein all the nobles were gathered together, and he cried out with a loud voice, saying, "Blessed are the merciful, for one shall have mercy on them," and what followeth (Matthew v). And when the four stone pillars which formed the four corners of the tribune heard his words, they said "Amen"; and the multitudes heard this voice. And there was a certain man in whom a Satan had lived for seventy years, and the Satan cast him down at that moment, and went forth from him, because of his hearing the voice from the pillars of stone. And when the nobles heard that voice they feared with a great fear, and they came to their dwelling places wondering in their minds. And one of the nobles whose name was CAUSTUS (?) came to a woman whose name was 'AKRÔSYÂ, and told her what had happened, and how PETER had taught concerning the forsaking of this world, and [on shewing] mercy to the poor. And when this woman heard his voice, she woke up in her heart, and said, "This is a hard matter." And then they promised each other that they would do everything which Saint PETER taught, and they distributed all their riches among the poor and destitute folk. And after those days the emperor sent to CAUSTUS, and

told him to come and consult with him concerning an imperial matter. And when CAUSTUS heard this he was sorry, because he had no money to give [fol. 102*b* 1] to the emperor, and because he had no money for the necessary expenses of the journey. And he took counsel with his wife, [saying,] "He maketh a pretence to me with many words." And his wife said unto him, "Go, only the God of Saint PETER can make [matters] good for thee"; and he came to the emperor who received him with great joy. And after a year he returned to his house, and behold, his two sons were dead; and his wife was afraid to tell him the truth. And she made a pretence to him, with much speaking, but at length she told him, and on hearing it he sorrowed. And she also said unto him, "O my lord, let us pray to God," and they prayed to God with a whole heart and there came a voice which said, "O CAUSTUS, O wife of CAUSTUS, because ye have received the words of PETER, My disciple, I will give you back your sons alive"; and straightway their sons rose from the dead, and all those who heard [of this] glorified God. Now one of those who rose was CLEMENT, who became a disciple of this apostle. And Saint PETER told him all the mysteries which he had seen, and how he had seen our Lord Jesus Christ going up into heaven in the flesh, and he delivered to him the secret books which it is not meet that men should see; and this CLEMENT he made a bishop, and his brother he made a deacon. And moreover, Saint PETER saw a great and honourable similitude of the Lady of us all, MARY, the Pure, the God-bearer. He saw a cloud which was like unto a bow, and in the cloud which appeared upon it a tabernacle of light, and in the innermost part thereof sat, in the flesh, our holy Lady, the two-fold Virgin MARY, the mother of our Lord in the flesh. And angels surrounded her, having [fol. 102*b* 2] swords and spears of fire in their hands, and they said, "O blessed woman, thou art the vineyard, the beautiful one wherefrom grew the grapes of salvation. Blessed art thou, O Upper Chamber, for thou didst carry in thy womb the Lamb of God, and the Lord of Lords. Rejoice, O Mother of light, Mother of mercy. Rejoice, O Throne of salvation, on whom sat the God of Gods. Rejoice, O Lady of all men." And when the angels

had finished saluting her, our Lord Jesus Christ appeared, and spake with her, and none knew what He said unto her except MARY; and straightway there was an earthquake. And PETER also saw mysteries which are ineffable. And after this our Lord commanded PETER to preach in all the cities, and he preached the preaching of the Holy Gospel. And he went to the sea-coast and came to the border of a city which was called ÎYÔPÊ (JOPPA), and to the city of ÎMÂKHÛS (EMMAUS ?), and LĔDYÂ (LYDDA). And one day whilst he was praying in the city of ÎYÔPÊ (JOPPA) a cloud of light enveloped him, and there came down a sheet which was spread out from heaven to earth, and there were in it all kinds of four-footed creatures, and all kinds of birds, and the similitudes of swine. And a voice cried to him from heaven, saying, "Arise, PETER, kill and eat." And he said unto Him, "O my Lord, I cannot kill and eat what is unclean." And again a voice called him, saying, "What God hath cleansed let not man hold to be unclean"; and he heard this voice three times. And each time the voice called him, a finger made a sign to him and pointed to the beast which was like unto a pig. And that sheet went up and was withdrawn into heaven, and he marvelled [fol. 102*b* 3] at what he had seen and he understood that [it signified] the reception of the Gentiles who were to turn to God, and he told the holy Apostles his brethren this. And then Saint PETER came with Saint JOHN to the city of Antioch, as our Lord Jesus Christ had commanded them; and PETER sent JOHN on to the gates of the city, so that he might learn the affairs of the city, and he asked concerning the report of Antioch. And he found outside the city certain evil men, who spake words of insult to him and wanted to kill him. And he returned weeping and angry, and said unto Saint PETER, "If these common folk are as bad as this, what shall we do before the kings of this city, and the nobles thereof? Even if we come into it and preach in the Name of the Lord Jesus Christ, how shall we teach the Faith?" And PETER said unto him, "O my beloved, be not dismayed by the words of these men, and be not sorrowful, for He Who hath brought us from Jerusalem hither in one night, that is to say a journey of twenty days on horses, will

prosper our work." And after that they came into the city, and preached in the Name of our Lord Jesus Christ, and the men of the city and the priests of the idols gathered together and beat them severely, and treated them with ignominy, and made a mock of them, and cut off one half of the hair of their heads, and tied them up in a tower and shut the doors on them; and they prayed to God to help them. And our Lord Jesus Christ, who was surrounded with the Cherubim and the Seraphim, appeared unto them, and said unto them, "O PETER and JOHN, fear ye not and be not sorrowful, for [fol. 103*a* 1] I will be with you to the end of the world. And marvel not because they have shaved the centre of your heads to make sport of you, for this shall be unto you a sign of which to boast, and for hair of honour. And it shall be a sign of priesthood to every man who shall follow you in the Church, and who shall offer My Body, even as ye do now. To the priest who dieth with this crown upon his head I will give remission of sins"; and having said this to them He went up into heaven with [great] glory. Then by the commandment of God, Saint PAUL arrived, and the saints met and talked together. And when he saw Saint JOHN he said unto them, "What have the men of this city done to thee?" And Saint JOHN said unto him, "Marvel not at me, for the chief of the Apostles also [hath] this symbol." And Saint PAUL went to the city of Antioch, and held converse with the men as he wished, and he pretended that he would worship the idols; and he released the saints and took them away. And he asked them about their work, and he told them that he also was a disciple of our Lord Christ. And they worked miracles there, and they opened the eyes of those who had been blind from their mothers' wombs. And they also made to live the king's son who had been dead for three months, and whose body had decayed and become corruption; and the king and his wife held converse with Saint PETER and believed. And Saint PETER smote the ground and water flowed forth, and he baptized the king and all the men of Antioch in the Name of the Father and the Son and the Holy Spirit, and they built a church there. And after this the believing men who were in Laodicea sent to him [a messenger to say] that the river

KÎSÂRÔS had drowned many men, and flooded their villages, and their flocks; [fol. 103*a* 2] and PETER and PAUL sent him to Saint JOHN, the beloved. And as the saint was going along the road, he found a sheep which had become separated from its flock, and he sent it on, saying, "Go to the river KÎSÂRÔS, and say unto it, 'The disciple of the Lord Jesus Christ hath sent me to thee, and he telleth thee to become fettered by the word of God.'" And the sheep went and did as the saint commanded it, and the river became quiet (*i.e.* subsided). And when the infidels saw this miracle a countless multitude of them believed. And then he passed on to the city of Rômê, and he preached therein and performed many signs and wonders, and he conquered SIMON, the magician, who had resisted him, and he cast him down from his rule over the souls of men. And at this miracle many men believed, and the concubines of 'AKRĔPÔS, the legate of the city, believed through him, and preserved [their] purity, and many women withdrew from their husbands. And because of this the people took counsel to kill him, and the wife of ALTABIUS, a friend of the king, sent a message to Saint PETER advising him to go forth from the city of Rômyâ, and the believing brethren likewise told him to do this, and he went forth from the city alone, and he disguised himself so that no one might know him. And he found our Lord coming into the city in the form in which he had first known Him, and he bowed low before Him, and said unto Him, "Whither goest thou, [my] Lord?" And He said unto him, "To Rômyâ, that I may be crucified." And Saint PETER said unto Him, "Lord, wilt Thou be crucified a second time?" And Saint PETER remembered that He had said unto him, "When thou art grown up, another shall gird thee and take thee whither thou wouldst not go." And straightway he returned to [fol. 103*a* 3] the city, and told the brethren everything which had taken place between our Lord Christ [and himself], and they were very sad. And when the Emperor NERO heard the report of him, he seized him and commanded the soldiers to crucify him. And PETER begged and entreated that they would crucify him head downwards, saying, "My Lord Jesus Christ was crucified standing upright, and it is meet for me to

be crucified head downwards." And when they crucified him he spake unto the believers the word of life, and he strengthened them in the True Faith, and after this he delivered up his soul into the hand of God. Salutation to thee, O PETER.

And on this day also became a martyr Saint PAUL, the tongue of oil, the tongue of Christ, the tongue of sweet perfume, the lamp of Christians, the fountain of life, and the well of wisdom, whose name being interpreted is "leader, commander, he who is praised," or according to another interpretation, "haven, tranquillity, quietness and keeping silent." This Saint PAUL was a Jew, of the tribe of BENJAMIN, a Pharisee, the son of a Pharisee; and his kinsfolk called his name "SAUL," the well-known interpretation of which is, "given." He was a young man of handsome appearance, upright in stature, and ruddy, like the rind of a pomegranate. His face was open, his nose was large, [fol. 103*b* 1] above his eyes was *koḥl*, his cheeks were [like] an open rose, and his beard was full. He was learned in the Law of the Tôrâh, and he was jealous for the same. And the disciples, who believed through the holy Apostles, were exceedingly afraid of him, because he had received authority from the high priest, who wrote to him an order, with his own hand, commanding him to bind with fetters all those who preached in the Name of our Lord Jesus Christ. And as SAUL and those who were with him were journeying along the road from the city of Jerusalem to the city of Damascus, a light from heaven shone upon him, and he fell upon his face on the ground, and he heard a voice which said unto him, "SAUL, SAUL, why dost thou persecute Me? It is bad for thee to kick against sharp goads." And he said unto Him, "Who art thou, Lord?" And He answered and said unto him, "I am that Jesus, the Nazarene, Whom thou persecutest. But rise up, and come into the city of Damascus, and there they will tell thee what thou must do." And the men of Jerusalem who were with him stood up, and they heard His voice but there was none whom they saw. And SAUL rose up from the earth, and though his eyes were open he saw nothing, and leading him they brought him to Damascus, where he remained for three

days, not eating, not drinking, and not seeing. And there was a certain man in the city of Damascus, who was one of the holy apostles and whose name was ḤANÂNYÂ (ANANIAS), and our Lord appeared unto him and said unto him, "ḤANÂNYÂ (ANANIAS)," and he said, "Behold me, my Lord." And the Lord said unto him, "Rise up, and go to the street which is called 'Straight' and enquire there in the house of SÂYDÂ [for a man] whose name is SAUL, of the [fol. 103*b* 2] city of Tarsus." And ḤANÂNYÂ (ANANIAS) said unto him, "My Lord, I have heard about that man and of all the evil which he hath done to the saints in Jerusalem, and having obtained authority from the high-priest, he hath come hither to imprison all those who bear Thy Name." And our Lord said unto him, "I have set him to be a chosen vessel for Me, and he shall go and carry My Name among the peoples and kings of Israel. And I will shew him how great things he must suffer for My Name." And Saint ḤANÂNYÂ (ANANIAS) went and came to his house, and found him praying, and he laid his hand upon him, and he prayed over him that he might see. And he said unto him, "SAUL, my brother, my Lord Jesus Christ, Who appeared unto thee on the road as thou camest hither, hath sent me unto thee that thou mayest see, and be filled with the Holy Spirit." And straightway there went out of PAUL'S eyes as it were scales, and he could see, and he rose up, and was baptized, and ate food, and became strong; and he remained in Damascus a few days with the holy apostles, and preached in their Synagogues. And he taught concerning our Lord Jesus Christ, saying, "He is the Son of God," and all those who heard him marvelled, saying, "Is not this the man who killed those who were called by this name in Jerusalem and here also?" And this Saint PAUL the apostle was filled with the grace of the Holy Spirit Paraclete, and he proclaimed boldly the Faith of righteousness. And his jealousy for the Law of our Lord Jesus Christ was double that which he had had for the Law of the Tôrâh. And he went unto all the ends of the world, and preached the Name of our Lord Who was crucified, [fol. 103*b* 3] and a multitude of people which could not be numbered believed through him. And great tribulation came [upon him], and many beatings. And

the Jews shut him up in prison, and bound him with fetters, and sunk him in the sea, and took him into deserts, and tortured him with every kind of torture. And behold, it is written in his Epistles, and in the Book of the Acts of the Apostles, saying, "The Holy Spirit separated SAUL and BARNABAS for the work which He required of them." And for this reason they went into the land of the Greeks and performed many miracles, some of them took place when they went round the island of KUĔLÂ (CRETE ?). And they came to a city, the name of which is YÂFÛS (PAPHOS), and they found a certain Jewish magician whose name was ELYMAS, who withstood them, and wished to keep the deputy of the city from them and from the Faith. And Saint PAUL rebuked him and said unto him, "Behold, the hand of God is upon thee. Thou shalt become blind, and shalt not see the sun until the time when the appointed time shall have come"; and straightway the eyes of ELYMAS clouded over, and became sightless, and he enquired for some one to lead him. And when the governor of the city saw him, he marvelled and believed in God. And then they went to the district of LÛḲÂNYÂ (LYCANIA) and LESṬRÂN (LYSTRA), and DARBÊN (DERBE), and taught there. And there was in the city of LESṬRÂN (LYSTRA) a certain man with twisted feet, and he was born thus from his mother's womb, and he had never walked; and he heard Saint PAUL speaking. And Saint PAUL knew that the man had in him the faith whereby he would be healed, and he said unto him, "In the Name of our Lord Jesus Christ rise up and stand upon thy feet"; and straightway he rose up and walked, and when the people saw him they believed. And whilst he was there, certain Jews from Antioch and Iconium came and stoned the blessed Saint PAUL, and they dragged him [fol. 104*a* 1] outside the city, for they thought that he was dead. And on the following day, when Saint BARNABAS was near the city, he appointed a priest to each of the churches there. And then he went to Phrygia and Galatia and on towards ṬÎRÔ'ADÂ (TROAD), and they passed over into Macedonia. And they found there a girl who was under the power of a demon, and she brought to her owners her earnings, which were much, and she followed after them

crying out and saying, "These servants of God shall teach us the way of life"; and she pressed upon Saint PAUL. And Saint PAUL turned, and rebuked the unclean spirit which was on her, in the Name of our Lord Jesus Christ, and the girl was healed. And after this he went out to the city of ḤALAB, and he made to live the mother of TIMOTHY, whose name was BADREMÂN, who had been dead. There the people wished him to sacrifice to the god of the city, [but he refused to do so]. And they cast him into a furnace, and he stretched out his arms in the form of the Cross, and the men of the city saw the sign of the Cross with their own eyes; and they entreated him to come out, and he went forth, being injured in no wise, and they prostrated themselves before him. And all the people believed through them, and even ANESṬUS, the governor of the city, believed; and the priests of the seventy idols fled and hid themselves. And Saint PAUL called the figure of gold which was in the form of a *gûzâ*, and it came and stood up in the form of a lion in the middle of the temple. And Saint PAUL said unto it, "Where are the priests who worship thee?" And the lion answered and said unto him, "Wait, O my lord, until I am able to tell thee where they are." And the lion went to where they were hidden, and brought out [fol. 104*a* 2] one of the priests, holding him by his neck, which was in his mouth, and he dragged him along like a dead man, and cast him down among the people; and thus he did to the seventy of them. And when the people saw [this] they wanted to kill the priests. And Saint PAUL said, "This day life and not death is seemly in this city," and he baptized them all. And he said unto the image of the *gûzâ*, which was a lion, "Fear not, O lion, because thou hast ministered unto me, thy existence shall be in the desert until I want thee"; and he dwelt in the desert of the lion. And Saint PAUL went...and came into the city. And the Jews heard of the report of him, and they gathered together against him, and seized him, and tortured him. And they also brought two oxen, and they lifted up the feet of Saint PAUL, and tied him between two oxen, with 'ANṬEKÔS his disciple, and they dragged them through the streets of the city, over the sharp stones, until their blood flowed like water, and their

bodies were torn and cut, and their bones were visible. And the disciples prayed to God, and the two oxen, and the man who was driving them, turned into stone in the midst of the city, where they stood still, and they are there until this day. And the people having seen this told the governor, and he became wroth, and commanded the soldiers to bring them before him, and they brought them, [the people] stoning them as they did so. And the governor was wroth with Saint PAUL, and he said unto him, "O man, behold, I will torture thee." And he commanded them to bring two brass bulls, and they brought bitumen, and pitch, and sulphur, and fat and mixed them together, and they smeared the outside and the inside of the two brass bulls therewith, [fol. 104*a* 3] and they cast the disciples into them. Then they took them into a furnace, and they lighted a fire therein, and kept it burning for three days and three nights. And our Lord Jesus Christ came, with His angels, and He made the furnace to move from its place into the grounds of the offices of the government, and the flames blew backwards, and consumed the men of the city. And a voice from heaven called those who remained, and bade them to gather together to the furnace (?). And the lion, which PAUL had sent into the desert, came and cried out with [his] voice, saying, "Believe ye in the Lord Jesus Christ, [the God] of Saint PAUL." And the lion came back, and said unto Saint PAUL and SEKANṬES (?), "Get forth from the fire, so that the men of this city may not know"; and they went forth from the red-hot furnace alive, and the hair of their heads was not singed, and there was no smell of fire upon them. And straightway all the people cried out, saying, "We believe in our Lord Jesus Christ, the Nazarene," and PAUL baptized them in the Name of the Father, and of the Son, and of the Holy Ghost. And he made SEKANṬES a priest, and having built there a church, he departed to the city of Athens. Then he went to other cities with Saint PHILIP the apostle and preached therein, and the elders of the city seized them, and bound them hand and foot, and put chains about their necks, and they made iron helmets to put over their heads. And they also made figures of the hand, with palms and fingers of iron, and they

thrust them over their hands and along their arms, until [fol. 104*b* 1] each hand and arm was covered with iron, and then they drove nails through them. And they also made figures of the shoulders in iron, which reached up to the neck and they drove nails into them, back and front; and they made plates of iron to envelop their limbs and to cover their bodies in such a way that no part of the body was visible. And they nailed plates of iron over their sides, and they made shoes of iron for their feet, and they drove nails through their hands, and the soles of their feet, and their thighs; and they made plates (?) in the form of a covering. And men who prepared roots and drugs came, and brought a talent of lead, and a huge vessel of brass, and seven pounds of refined fat. And they mixed with it grease, and wax, and ox-fat, and many roots for burning in the fire, and bitumen, and pitch, and sulphur, and tar, and seven pounds of *colophonia* resin, and glue (?), and clematis wood (*i.e.* brushwood), and charcoal, and very much wood. And they brought bitumen, which had been prepared, and melted it in the [brass] vessel, and they daubed it on the iron plates which were on the bodies of the saints, until they took the shape of their bodies. And they poured over the iron plates, inside which were the saints, the lead which they had melted, until it reached from their feet to their heads. And they set them up by the side of a bushy pine tree, which was five cubits high from the ground to the top thereof, and they lighted a fire about the apostles with the leaves and branches of vines from which the fruit had been plucked, and the flames rose up over their bodies. And the apostles prayed to God, [fol. 104*b* 2] and He put mercy into the heart of one of the nobles, who said unto the soldiers, "Release them." And when they had released them, they removed the plates of iron from their bodies and their skin peeled off, and came away like flakes of iron, and the blood of the apostles dripped down upon the ground. And Satan entered into the hearts of the men of the city, and they put the apostles back again into the fire, but an angel came down, and extinguished the fire on them, and a bright cloud came and rained on them and enshrouded the bodies of the saints. And when the people of this city saw this, they all believed. Now

the saints were tortured by stoning and by being shot at with arrows. [And the apostles] raised many from the dead. And after this Saint PAUL departed to another city, and preached the preaching of the Holy Gospel. And our Lord Jesus Christ appeared unto him, and said unto him, "Peace be unto thee, O PAUL, My chosen one. Whosoever shall celebrate thy commemoration, and call upon thy name, and build a church in thy name, and shall visit the church and pray therein, and make votive offerings to it, and shall perform mercy on the day of thy commemoration in any way whatsoever, all these I will stablish with thee in the kingdom of My Father, which is in the heavens. And whosoever shall build churches in thy name, I will see that My angels have them under their protection." And He promised him many things, and gave him a salute with His holy mouth, and went up into heaven. And then they journeyed about to many cities. And he came into the great city of ṬÂRÎḴÔN, and he saw our Lady MARY, the mother of light, and she commanded him to teach in that city; and she told him many things, and she gave him "Peace," and went up into [fol. 104*b* 3] heaven. And then Saint PAUL came into the city of Rômê, and preached therein, and many of the men thereof believed through him, and he baptized them with holy Christian baptism; and he wrote to them twelve Epistles, and that [to the Romans] is the first of his Epistles. And after this the Emperor NERO seized him and tortured him severely, and delivered him up that the soldiers might cut off his head. And as he was passing along with the executioner, a certain maiden who was a kinswoman of the Emperor NERO, and who had believed through him on our Lord Jesus Christ, met him, and when she saw him with the executioner she wept. And he comforted her, and said unto her, "Give me thy cloak, and I will return [it] to thee soon"; and she gave him her cloak. And Saint PAUL went with the executioner to the place where they cut off heads, and having bowed his head to the executioner, he covered his face with the cloak of the maiden, and the executioner cut off the holy head of Saint PAUL and left it wrapped in the cloak of the maiden. And the maiden said [to the executioner], "Where is PAUL?" And he said, "Behold, he

is lying in the place where they cut off heads, and his head is covered up in thy cloak." And she answered and said unto him, "Thou liest. Behold the saints PETER and PAUL have this moment left me, and they were arrayed in the apparel of kings, and they had decorated crowns on their heads, and they gave me my cloak. And behold, this is it as thou canst see"; and she shewed it to the executioner, and to those who were with him, and they marvelled thereat and believed on our Lord Jesus Christ. And God wrought by the hands of PAUL the apostle signs [fol. 105*a* 1] and wonders which cannot be counted; and the people used to lay the sick folk in their beds by the road on which Saint PAUL passed, and when his shadow fell upon them they recovered from their sicknesses immediately. Salutation to PAUL. Salutation to PETER and PAUL.

Salutation to CAUSTUS and to 'AKRÔSIA. [Wanting in the Bodleian MS.]

Salutation to AGRIPPA, and to ANESTIA (?), and to DÊWERES, and to ḲÂRIA, and to 'AḲRÂMÂ, and to 'AḲRÂBÂNIA, and to 'AKESTIANA, and to the wife of ALTABIUS of Rômîâ. [Wanting in the Bodleian MS.]

And on this day also are commemorated the SEVENTY-TWO martyrs (*i.e.* Disciples), and ISAAC who lived in the city of GÂZÂ, and the righteous men who were in DABRA 'ÂSH.

[fol. 105*a* 2] Salutation to the SEVENTY-TWO DISCIPLES.
Salutation to ISAAC.
Salutation to the FATHERS OF DABRA 'ÂSH.

And on this day also is commemorated the festival of SÂḲUĔ'ÊL, the Archangel. Salutation to SÂḲUĔ'ÊL.
Salutation to the sainted woman MASḲAL KABRÂ.
Salutation to MARCELLUS, the son of YÔNÂ, the disciple of PAUL.

VI. Ḥamlê

[fol. 105*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the ascension of the body of EZRA BĔḤÊR, who was also called the "scribe of the commands of God." This saint was of the house of LEVI. And he began to speak words of awe with the Highest, and he said, "Thou didst create the earth, and Thou didst command the dust and it produced ADAM." And again he spake saying how the waters of the Flood went forth at the appointed time and destroyed everyone, and how NOAH, and ABRAHAM, and DAVID, and SOLOMON were chosen. And he mentioneth in his Book that the soul doth not go forth from its body and wander about for seven days, and is then redeemed according to its work. And then he speaketh about the Day of Judgement, how there will be neither sun nor moon nor stars, [but] the splendour of the lightning of the glory of God. And then he saw Zion in the form of a beautiful woman, whose soul was suffering grievously, and her garments were rent, and she was covered with ashes, and she told him that her son had died on the day he came into his palace. And whilst he was talking to her her face lighted up greatly, and her appearance was like that of the lightning. And he saw the place of her foundations. And he saw in the night how, as it were, an eagle ascended from the sea, and he had twelve wings and three heads, and how the heads went forth from his wings and how they were punished and blotted out through them. And he prophesied concerning the birth of Christ, and he said, "A lion rose up roaring out of the desert, [fol. 105*b* 1] and I heard him speak with the voice of the children of men, and he reviled the eagle." And again he prophesied concerning the birth of Christ, and said, "I saw in the night a great wind which went forth from the sea, and it troubled all the waves thereof. And I saw that that wind which went forth from the sea was like the figure of a man, and he saw that the appearance thereof was like a cloud of heaven, and there was power and many praises with him, and his position was at

the right hand of the Father. And [he saw], as it were, seven tribes gather together to him, and he set them on the other side of the Takazê." And then when he hath mentioned the blotting out and destruction of the Books of the Prophets, he saith that the offspring of the Fathers went out into the desert, and made himself to shrink by means of fasting and prayer. And he took with him five wise men, who were scribes, and a voice called unto him from the tree opposite, and said unto him, "EZRA, EZRA, EZRA, open thy mouth." And he gave him a cup full of water with which there was, as it were, fire, and he took it and drank it, and wisdom welled up in his heart, and understanding was weighty in his breast. And his spirit took good heed, and his mouth was opened, and it closed not again, and the Highest gave wisdom unto these five men, and they wrote down everything which happened, and the miracles, but they did not know what followed each of them. And they dwelt there forty days, and he spake by day, and did not keep silence by night, and in those forty days nine and ninety Books were written. And then the Highest spake unto him and said unto him, "Observe this: give these [Books] to the wise men of the people in whom is the lamp of light"; and wisdom sprung up and knowledge flowed forth [like a spring]. And he did this for four years of the Sabbaths of the years. And after the [fol. 105*b* 2] judgement (or, punishment), in the five thousand and twelfth year of the darkness, in the third month, on the ninth day of the month, on that day they took EZRA BĔḤÊR and all those scribes who were with him. Salutation to thee SÛTÛÊL, the remaining [one] of the Prophets.

And on this day also died the holy woman SATURNINA. This saint was of the people of Jerusalem, and aforetime she was a sinner. And then she repented and turned to God, with burning of heart and bitter weeping; and she rejected the lust of the flesh and at length became an abbess. And she excelled in performing works of ascetic virtue, and when one looked at her behold one saw that her body had dwindled away through her excessive spiritual fighting, and through her renunciation of food. And the nuns said unto her, "Eat a small amount of

lentils that thou mayest help thy body," and when they set them before her she said unto them, "O my daughters, I will not trouble myself for the sake of a few lentils, for I should return to penitence for my former sins, and because of this I should increase greatly my eating." And then she died in peace. Salutation to SATURNINA.

[fol. 105*b* 3] And on this day also the holy Apostle 'ALEMPEYÂS (OLYMPIUS), who was called PAUL, became a martyr. This saint was of the number of the Seventy-Two disciples, and he followed the Apostles and went with them to the preaching. And he carried the Epistles of the Apostle PETER, and ministered unto him at the time of his tribulation, and he suffered with him, and came with him into the city of Rômê. And he preached the preaching of the Holy Gospel, and he taught and converted many of the pagans to the Faith of our Lord Jesus Christ. And when Saint PETER the apostle became a martyr, this apostle came and took him down from the honourable Cross, and he wrapped him in fine and costly cloths and laid him in the house of one of the believers. And certain men informed the Emperor NERO that he was a disciple of Saint PETER, and the emperor had him brought, and he questioned him about it, and the saint confessed that he was a disciple of Saint PETER the apostle, and he confessed that our Lord Jesus Christ was God indeed. And NERO tortured him severely, and beat him, and crucified him, and he burned the lower part of him as he was hanging. And after this the emperor said unto him, "How dost thou wish to die?" so that I may kill thee. And the saint answered and said unto him, "I wish to die for the Name of my Lord Jesus Christ, kill me any way thou wishest, and bring me speedily to my desire." And NERO commanded the soldiers to beat him and to crucify him, head downwards, like his master Saint PETER; and they did thus to him, [fol. 106*a* 1] and he received the crown of the apostles and martyrs. Salutation to 'ALMÎNÂS (*sic*) (OLYMPIUS), who was called PAUL.

And on this day also are commemorated BARTHOLOMEW

of DARASA (RASHÎD, or ROSETTA?), and one thousand martyrs, and seventy little ones, and KALÂDYÂNÛ (CLAUDIAN) the archbishop, the ninth from MARK.

And on this day also the holy woman and fighter of the spiritual fight THEODOSIA, the mother of 'ABRÔKÔRÔNADEYÔS (PROCHORONDIUS) became a martyr, and two prefects, and twelve women, became martyrs with her. And this happened because this holy woman heard that certain men had laid information against her son 'ABRÔKÔRÔNADEYÔS (PROCHORONDIUS), and informed [the governor] that he was a Christian, and the governor tortured him very severely and 'ABRÔKÔRÔNADEYÔS (PROCHORONDIUS) was nigh to die. And our Lord Jesus Christ appeared unto him that night, and healed him, and raised him up whole and uninjured. And when the two prefects, and the twelve women, and his mother also, saw him, they marvelled and cried out, saying, "We believe in the God of this saint 'ABRÔKÔRÔNADEYÔS (PROCHORONDIUS)." And the governor commanded the soldiers to cut off their heads with the sword, and they received the crown of martyrdom in the kingdom of the heavens. Salutation to THEODOSIA and to the six (*sic*) women, and to the two prefects.

VII. ḤAMLÊ

[fol. 106*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, the devoted ascetic and fighter Abbâ SÎNÔDÂ 'ARSÊMATADÂS (or, 'ARSÎMATRADÂS, *i.e.* Archimandrite), that is to say, "head of the solitaries." This saint was of the men of a city the name of which is SANSAL, which is in the neighbourhood of the city of 'AKMÎM in Upper Egypt, and Saint ARSESIUS, who was like the angels, prophesied concerning him. This ARSESIUS was going along the road on certain business of the monastery, and there were monks with him, and he met the mother of this Saint SÎNÔDÂ

as she was going out to draw water. And he went up to her, and saluted her thrice saying, "God shall bless the good fruit of thy womb! It shall be sweet-smelling, and his name shall be fragrant like perfumery, and his fame shall be in all countries for ever." And when the monks saw him they marvelled, and they said unto him, "O our father, Didst thou not wish [never] to see the face of a woman at all? What hath happened to thee now?" And he said unto them, "As God liveth, O my son, there shall go forth from this woman a grain of salt wherewith all the world shall be salted, and [all] those who hope for the mercy of God." And a certain monk, [fol. 106*a* 3] who was a righteous man, and a spiritual fighter, answered and said unto Abbâ ARSESIUS, "As God liveth, O my father, when thou didst draw nigh this woman to salute her, I saw the angel of God, and in his hands was a sharp sword of fire which turned about every way. And the angel said unto thee, 'Having saluted her, peace be unto thee, O friend of our Lord Jesus Christ. Know thou that he who shall be born of this woman shall rejoice the hearts of all the holy elect ones; and the Son of God shall hold converse with him many times.'" And when the seventh day of the month of Genbôt arrived, this saint Abbâ SÎNÔDÂ was born. Now his father had flocks of sheep, and when SÎNÔDÂ was grown up, he handed them over to his son to tend; and Saint SÎNÔDÂ used to give the shepherds their food. And he would go down to the well in the cold winter season, and stand up in it, and pray from evening until dawn, all the time. And a certain righteous old man testified concerning him, saying, that he saw the fingers of Saint SÎNÔDÂ like ten lighted lamps. And his father took him, and carried him to Saint Abbâ 'ABSÂL his mother's brother, that he might bless him. And Abbâ 'ABSÂL laid [his hands] on the boy's head, and said unto him, "My blessing, O SÎNÔDÂ, for assuredly thou shalt become the great father of many peoples"; and his father left him with Abbâ 'ABSÂL. And one day Abbâ 'ABSÂL heard a voice from heaven, saying, [fol. 106*b* 1] "Behold, appoint Saint SÎNÔDÂ 'ARSÎMATRADÂS over all the world." And he fought a great spiritual fight, and devoted himself to the works of piety, with fasting and prayer, and prostrations,

and frequent and ceaseless vigils; and he became the light of all the ends of the world. And he composed many Homilies, and Admonitions, and profitable Sayings. One night the angel of God appeared to Abbâ 'ABSÂL, and brought him the apparel of ELIJAH the prophet, and the headcloths of the Three Children, and the girdle of Saint JOHN the Baptist, and he said unto him, "God saith unto thee: Pray over SÎNÔDÂ, and array him in this apparel of the ascetic life." And straightway Abbâ 'ABSÂL rose up, and prayed over Abbâ SÎNÔDÂ, and arrayed him in the garb of the ascetic life. And after this he fought a great fight, and he drew up a Canon for monks, and nuns, and the laity, and women, and all [classes of] men. And when the General Council of two hundred Bishops assembled in the city of Ephesus, he went with father Abbâ CYRIL, the Archbishop to the Council; and he overcame the infidel NESTORIUS and anathematized him and excommunicated him. And when they were coming back the sailors would not allow Abbâ SÎNÔDÂ to travel in the ship with the Archbishop, and straightway he prayed and entreated God, and a cloud took him up. And as he was travelling on the cloud he looked down from above on Saint Abbâ CYRIL, who was in the ship, and he saluted him, saying, "Peace be unto thee, O my Father, and unto those who are with thee"; and [CYRIL] said unto him, [fol. 106*b* 2] "And on thee also, and on those who are with thee [be peace]; forget me [not] in thy prayer." And they marvelled at him exceedingly, and they glorified God Who giveth such grace unto those who fear Him. And he came to his monastery, and joined in the midnight prayer with his sons the monks. And our Lord Jesus Christ was wont to visit him often, and to converse with him, and he washed the feet of our Lord, and drank the water wherein His feet were washed, and our Lord revealed unto him many mysteries, and he prophesied prophecies. And after this he grew old in his days and he lay down [sick] on the seventh day of the month Ḥamlê. And our Lord Jesus Christ came and sat by him and comforted him, and Abbâ SÎNÔDÂ said unto him, "O my Lord and God, make Thou me as strong as I was formerly, so that I may go to the Council, for the Archbishop hath sent [saying] that they summon me because of the

infidels, who blaspheme against the Holy Trinity and would take from Thee Thy Godhead." And our Lord and God and Redeemer with great grace, and with a sweet voice, answered and said unto him, "O My chosen one SÎNÔDÂ, dost thou wish for more days? Behold, thy days are one hundred and twenty years and two months! Thou didst put on the garb of the ascetic life when thy days were nine years, and from the time when thou didst put on the garb of the ascetic life until to-day is one hundred and eleven years and two months. The toil is sufficient for thee." And when our Lord had said this He went up into heaven in great glory. And when it was the seventh day of the month Ḥamlê, the Company of the Saints came to him, and he saw our Lord Jesus Christ. And he said unto his sons, "Hold me, [fol. 106*b* 3] so that I may worship my Lord Jesus Christ"; and they lifted him up and he worshipped Him. And then he said unto his sons, "I commit you to God. Behold, the Will of God hath reached me that my soul must be separated from my exhausted body, and I command you to submit yourselves to your father WÎDÂ, for he shall be your shepherd after me." And having said this our Lord Jesus Christ said unto him, "Blessed art thou, O My chosen one SÎNÔDÂ, and excellence shall be unto thee for My sake, because thou hast performed My good pleasure all the days of thy life. And now, come with Me so that I may make thee to rest in the joy which is for ever." And when He had said this unto him, SÎNÔDÂ delivered up his soul into the hand of God, and he died in peace. Salutation to Abbâ SÎNÔDÂ, to whom was given the apparel of ELIJAH the prophet.

And on this day also died the holy father Abbâ MAḲÂBÎS (MACCABAEUS), who fought the fight in the desert of ḤÛR and pleased God.

And on this day also became a martyr Saint Abbâ IGNATIUS, Archbishop of the city of Rome; he succeeded PETER in the days of the Emperor ṬARÂBĔYÂNÔS (TRAJAN?). [fol. 107*a* 1] When the emperor heard that this father was teaching all the people, and bringing them into the Faith of our Lord Jesus

Christ, and that they were renouncing the worship of idols, he had IGNATIUS brought before him and he said unto him, "Sacrifice to the gods." And [though] he would neither obey him, nor submit to him, he promised him many things, and was not angry with him; but IGNATIUS would not accept his promised gifts, and he was not afraid of his wrath. And when there had been much speech between them, and IGNATIUS would not agree with the emperor in his infidelity, straightway the emperor gave him to the lions. And Saint IGNATIUS gave commands to the people, and made them strong in the True Faith. And one of the lions drew nigh to him, and seized him by the head, and the saint delivered up his soul into the hand of God; and after this the lion did not come near him at all. And they carried away his body in great honour, and laid it in the good place which God had prepared for it. Salutation to IGNATIUS who inherited the throne of PETER.

Salutation to him that became a pilgrim.

[fol. 107*a* 2] Salutation to GEORGE the priest, whom the Virgin taught to pray.

VIII. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ BĔSÔY, possessor of a fair memorial, the star of the desert in the monastery of Saint Abbâ MACARIUS. This saint was from the city the name of which is SANASÂ, in the country of Egypt, and he had six brethren. And his mother saw a vision, wherein it seemed that the angel of God said unto her, "Thus saith God: Give me one of thy seven sons to serve Me." And she said unto him, "My lord, take whichever pleaseth thee, for they all belong to God." And the angel stretched out his hand and touched the head of Saint Abbâ BĔSÔY, the righteous man, and he said, "This is he whom the Son of God hath chosen, and who shall serve his Lord well"; now Saint Abbâ BĔSÔY was thin

and slight of body. And the mother of Abbâ BĔSÔY said unto the angel, who had touched his head, "O my lord, do thou take of them one who is strong to serve God." And the angel answered and said unto her, "This is he whom God hath chosen"; and after the angel had said this he disappeared from her. And having grown up, Abbâ BĔSÔY longed to wear the garb of the ascetic life, and he went to the desert of SCETE and became a monk with Saint Abbâ BÂMÔY, who arrayed him in the apparel of Saint Abbâ JOHN the Short. And he fought an exceedingly great fight, and he fasted three times for forty days at a time, and ate nothing whatsoever until the end of the forty days [on each occasion]. [fol. 107*a* 3] And he read the Holy Books frequently, and he gave his soul to drink of the words of the Holy Spirit continually, and he fasted and kept vigil by day and by night; and he loved the word of God very much more than honey and sugar. And he was like unto a tree which is planted by a spring of running water, and our Lord Jesus Christ made Himself visible to him and appeared unto him on many occasions. He washed His feet with water in a bowl, and drank one half of the water, and left the other half for his disciple to drink. And after our Lord had gone up from him into heaven, the saint said unto his disciple, "Rise up and drink that water in the bowl." And the disciple said within himself, "Why doth he not give me to drink of the clean water which is in the water-pot?" And he neither rose up nor drank that water as BĔSÔY had commanded. And again Abbâ BĔSÔY said unto his disciple, "Rise up, O my son, and drink that water which is in the bowl." And having urged him the disciple rose up and went to that bowl, and he found in it no water whatsoever; and the saint informed him how he had washed the feet of our Lord, and had drunk one half of the water himself and left the other half for him. Now the disciple did not know that it was the water from the feet of our Lord. And when the saint told him this, he was very sorry, and was greatly terrified and dismayed. And the saint sent his disciple to a certain righteous man in the city of 'AKMÎM, pretending that he was mad, and that righteous man comforted him, and sent him back to his father Abbâ BĔSÔY. And when his

disciple became terrified a second time he sent him again to that righteous man, who had died [meanwhile]. And Abbâ BĔSÔY said unto his disciple, "Place in his hand this staff, and say unto him, My father telleth thee to rise up, and to hold converse with me." [fol. 107*b* 1] And when his disciple went, and laid the staff of Abbâ BĔSÔY upon him, that righteous man rose up straightway, and comforted him, and admonished him, saying, "Hear and obey thy father, for this terror hath only come upon thee because thou didst transgress the word of the command of thy father, he having spoken to thee, saying, 'Drink that water which is in the bowl'"; and when the righteous man had said these words he lay down again as before. One day one of the disciples of Abbâ BĔSÔY came to him and, before he went into his presence, he heard Abbâ BĔSÔY talking with another person, but when he entered into the place where the saint was he found that there was no one with him. And he asked Abbâ BĔSÔY, and said unto him, "Who was he who was talking with thee?" And Saint Abbâ BĔSÔY said unto him, "The Emperor CONSTANTINE came unto me in the spirit this day, and he said unto me, 'Had I known how great was the glory which attendeth monks, I should have abandoned my kingdom and become a monk.' And I said unto him, 'Thou hast set up the horn of the True Faith of our Lord Jesus Christ, and hath destroyed the worship of idols, and hath not our Lord Jesus Christ given unto thee anything?' And CONSTANTINE said unto Abbâ BĔSÔY, 'God hath given unto me many gifts, but none of them is like unto the glory which attendeth the monks, for I have seen among them a wing of fire as they were flying into the heavenly Jerusalem.' And I said unto him, 'Verily, God hath given unto them that glory because of their great toil. Thou hast [fol. 107*b* 2] a wife, and sons, and riches, and dost gain consolation therefrom, whereas the monks are poor, and hungry, and thirsty, and afflicted, and it is for this reason that God hath given them the glory they have.'" And one day God spake unto Abbâ BĔSÔY, saying, "I will make this desert like the habitation of doves, and I will fill it with monks." And the saint said unto Him, "My Lord, if there be many people, where

will they find food to eat?" And God said, "I will care for them, and will not allow them to want anything." And it was said concerning a certain old monk who lived in the desert of the city of ANTINOË, and to whom many people gathered together because of their confidence in him, that he fell into serious error, and said, "There is no Holy Spirit," and many men followed him. And when Abbâ BĔSÔY heard this report about that desert monk, he was very sad, and he placed three ears on his place of hearing. And he came to the desert of ANTINOË, and when he visited that desert monk he found many people with him, and he saluted the saint and asked him about the three ears which he had fixed on his place of hearing. And he said unto them, "I have a Holy Trinity, and everything I have is like the Trinity." And he said unto him, "Doth the Holy Spirit exist?" And the saint began, and interpreted to the people the Books of the Old and the New Testaments, and he made manifest to them that the Holy Spirit is One of the Three Holy Beings; and those people returned to the True Faith, and that old man, who had fallen into error, and had led them into error, also returned to the True Faith. [fol. 107*b* 3] And Abbâ BĔSÔY had a disciple who was a simple man, and when he went to sell what they had made with their hands, one of that multitude met him, and led him so far astray from the path of righteousness that he uttered the word of blasphemy against our Lord Jesus Christ. And when that disciple returned to Abbâ BĔSÔY, the saint saw that the grace of the Holy Spirit [which had been upon him], through Christian baptism, was removed from him. And Abbâ BĔSÔY said unto his disciple, "What hath come to thee, O my son?" And the disciple told him how the old man had led him into error. And the saint continued to pray for him for seven days, and at the end of that time the grace of the Holy Spirit of Christian baptism, in the form of a dove, descended upon his head, and entered his mouth. And the saint thanked our Lord Jesus Christ, and he commanded his disciple to keep the True Faith, and to take good heed to himself that from this time onwards he never uttered a word in simplicity without his knowledge. And when the Barbarians came to the desert of SCETE, Abbâ BĔSÔY

went and took up his abode in the desert of ANTINOË, and there he died. And when the time of tribulation was ended [the monks] brought the body of Abbâ BĔSÔY, and the body of Abbâ BÛLÂ, of the city of ṬAMÔWÂ, to the monastery of Saint Abbâ BĔSÔY, in the desert of SCETE, and many signs and miracles took place through his holy body; and his body is "living," and hath not suffered corruption until this day. And he dwelt in the desert of SCETE seven and twenty years, and he fought the fight and devoted himself to God in the desert of ANTINOË for ten years, and he lived in the world before he became a monk twenty years; and all the days of his life were seven and fifty years. [fol. 108*a* 1] Salutation to Abbâ BĔSÔY.

And on this day also 'ABÊRÔKH and 'ATÔM, his brother, became holy martyrs. These saints were of the men of the city of GAMNÛDÎ, and their parents were believers, and God-fearing folk, who gave much alms; the name of their father was "JOHN," and that of their mother was "MARY." When their parents died they were grown-up men, and the days of 'ABÊRÔKH were thirty years, and the days of 'ATÔM were seven and twenty years. They were devoted in their attendance in the church, and they were compassionate folk, and they received pilgrims in love, and they were perfect in all excellences, and in the practice of righteousness. And at the time of the persecution, when many became martyrs, the saints rose up and departed to the city of FARÎMÂ, in order to trade and gain money. And they found there the soldiers of the king, who had with them the body of a certain learned priest who had been martyred, and whose name was ANIANUS. And they gave the soldiers much money, and they took the body from the soldiers and brought it into their house, and they laid it in a fine stone coffer, and they hung up before it a lamp which burned continually; and great signs and wonders took place through it. And the saints meditated upon the end of this fleeting world, and upon the happy life of the kingdom of the heavens, and they agreed together and departed [fol. 108*a* 2] to the city of Alexandria, and confessed our Lord Jesus Christ before the governor of the city of Alexandria. And he commanded the

soldiers to torture them, and to beat them, and they beat them with whips of bulls' hide until their blood ran down upon the ground. Then they drove long sharp iron nails into their bodies, and lighted a fire under them, but God sent His angel who saved them from the fire. And after this the governor commanded the soldiers to hang them up upon a high tree, with their feet in the air and their heads towards the ground, and they hung them up and at length their blood ran out of their nostrils and mouths; and the angel of God descended and delivered them from crucifixion. And the governor commanded the soldiers to shut them up in prison, and after this he sent them to the city of FÂRMÂ (*sic*). And when they stood before the governor he marvelled exceedingly at their strength, and at the goodliness of their appearance, and he said unto them, "Cast incense to the gods," but they hearkened not to his command, and refused to do his will. And he mixed together salt, and dust of tiles, and pepper, and vinegar and poured them into their nostrils, and they endured patiently all this suffering. And after this they stripped them and laid them on a bed of iron, and lighted a fire under them, and plucked out the nails of their hands and feet; and they beat them severely with iron rods upon their mouths. Now at that time the wife of the governor died, and the king asked them to forgive him for the torture which he had inflicted upon them, and to raise up for him his wife from [fol. 108*a* 3] the dead. And the saints besought our Lord Jesus Christ, and they raised up the governor's wife from death, and the governor and all his people believed on the Lord Jesus Christ, and he sent away the saints, and they departed to their city GAMNÛDÎ. And they gave to the poor and needy what was left of their possessions, and they gave the body of Saint ANIANUS to a righteous man whose name was SARABÂMÔN, and commanded him to keep the lamp burning continually before him as before; and then they went into the city of SARABÂMÔN, and confessed our Lord Jesus Christ before the governor. And he commanded the soldiers to beat them severely, and they dragged them all round the city, and their blood flowed upon the ground. And a certain deaf and dumb woman came and took some of their blood, and she smeared

it on her mouth and ears, and she heard and talked straightway. And the governor commanded the soldiers to shut them up in prison, and they did so, and when he was tired of torturing them, he commanded them to cut off their heads, now SARABÂMÔN was with them, and they cut off their heads and the saints received the crown of martyrdom in the kingdom of the heavens. And SARABÂMÔN took the bodies of the saints, and there were with him two other men from the city of GAMNÛDÎ, and they wrapped them up in fine linen, and in costly cloths, and they anointed them with sweet-smelling unguents, and carried them to their city GAMNÛDÎ. And when they came to the outer part of the city [fol. 108*b* 1] the beasts that were drawing their bodies on a waggon stood still, and would not move, and although they beat them to make them go on they would not move. And they heard a voice which said, "This is the place which God hath chosen for our bodies to rest in"; and they laid the bodies there until they had built a church, and then they placed them inside it, together with the body of Saint ANIANUS, the physician. And there they have remained until now in the city of GAMNÛDÎ, and many signs and wonders have appeared through them. And Saint 'ABÊRÔKH was very ruddy of countenance, and tall of stature, and the pupils of his eyes were blue like *nîl* (indigo?). And Saint 'ATÔM was tall of stature, and the colour of the pupils of his eyes was like antimony, and his beard was black. And our Lord Jesus Christ promised them in the time of their tribulation that He would blot out the sins of everyone who should mention their names, or should celebrate their commemoration, to the best of his ability, and that he should never see the Judgement. Salutation to 'ABÊRÔKH and to his brother 'ATÔM.

And on this day also Saint Abbâ BELÂNÊ, of the city of BÂRÎ, which was [fol. 108*b* 2] on the border of the city of SAKÂ, in Lower Egypt, became a martyr. This saint was a priest, and when he heard of the tribulations of the believers, and the killing of the martyrs, he gave all his goods to the poor and needy, and went to the city of ANTINOË, and confessed the Name of the Lord Jesus Christ before the governor. And

the governor tortured him with divers kinds of severe tortures for many days, and he delivered up his soul into the hand of God and received the crown of martyrdom in the kingdom of the heavens. Salutation to the blessed BÛLÂNÂ (*sic*).

And on this day also died Abbâ MÊSÂÊL, whom Abbâ KÎRÔS (CYRUS), the beggar, buried. And this is his history: When Saint Abbâ KÎRÔS (CYRUS) had by the commandment of God gone into the mountain of BÂSÂT, he arrived in the monastery of the monks, and saluted the church. And he saw therein a figure of our holy Lady, the two-fold Virgin, MARY, the God-bearer, and tears were flowing from her eyes. And he said unto her, "O my Lady, remember me in thy prayer." And the figure spake and said unto him, "O KÎRÔS (CYRUS), thy path is fair, inhabit not this place. Go back to thy habitation to protect the bones of thy father"; and when [fol. 108*b* 3] Abbâ KÎRÔS (CYRUS) heard this, he made seven hundred bowings at the feet of the figure, and he heard a voice which spake unto him, in Hebrew, saying, "This is enough for thee, for thou art a pilgrim; thou shalt lay up treasure for thyself in the treasury of mercy." And when he went out of that place, the monks saw how goodly his countenance was, and that his whole person was pleasant, and they said among themselves, "It would seem that this monk hath come from the country of Egypt, for his body is not emaciated by fasting and prayer"; and they hated him exceedingly, and they brought him to his abode. And he found there a poor beggar lying upon the ground, and he was sick with the *masfares* sickness, wherewith he had been stricken many days before, and he was nigh unto death. And Abbâ KÎRÔS (CYRUS) saw Saint MICHAEL by his head, and Saint GABRIEL by his feet, and Saint RAPHAEL on his right hand, and Saint SADÂKYÂL (ZADKIEL) on his left, and they were covering him with their wings, but none of the men saw them doing this with the exception of Saint Abbâ KÎRÔS (CYRUS). And the angels saluted him, and said unto him, "Hail, strong man, who fearest not death by the slayers." And Abbâ KÎRÔS (CYRUS) marvelled and said unto the holy angels, "What would ye do with me?" And they said unto

him, "There is a command laid on us by God that we protect this beggar." And Abbâ KÎRÔS (CYRUS) said unto them, "Until when?" And they said unto him, "Until God commandeth us to take him up." And Abbâ KÎRÔS (CYRUS) went back, and said unto the monk, "How many years hast thou dwelt in this place?" And the monk said unto him, "Five and twenty years." And Abbâ KÎRÔS (CYRUS) said unto him, also, "How many years hast thou been sick?" And the monk said unto him, "Twenty years." And Abbâ KÎRÔS (CYRUS) said unto him, "Can it be [fol. 109*a* 1] then that the abbot and the monks did not visit thee?" And the monk said unto him, "They did not; as thou seest me. For fifteen years I never saw their faces, nor ate of their food nor drank of their water." And Abbâ KÎRÔS (CYRUS) said unto him, "Tell me now; who was thy father, and who was thy mother?" And he said unto him, "My father was the King of CHALCEDONIA, and my mother was the daughter of RÂKHRÂKHA; I speak unto thee truly, O Abbâ KÎRÔS (CYRUS). I was dressed in gold, and silver, and fine linen in my father's house." And Abbâ KÎRÔS (CYRUS) said unto him, "Who then was it that brought thee into this city?" And the monk said unto him, "Two men, who were like unto thee, came to my father's house, and they passed the night there. And at midnight a shining man came unto me, and called me, and he said unto me, 'MÎSÂÊL, MÎSÂÊL, MÎSÂÊL, at dawn rise up, and depart with these saints. For this thing have I come, and I will be with thee if they do not what is good.'" And Abbâ KÎRÔS (CYRUS) said unto him, "Listen, for I will comfort thee. There is a certain monk whose name was BABNÛDÎ; he was exceedingly poor, and his place of abode was the desert. And the Hater of good deeds (*i.e.* Satan) came unto him, and seduced him, and God gave the flesh of that poor man of whom I speak to the lions, and to the birds of the heavens. Now, that man was the son of King KÊFÂZ, who was of honourable family, and ruled under the authority of the Emperor of Rômyâ. And I also tell thee that there was a certain poor man, who was the son of the Emperor of Rômyâ, who went forth from his father's house suddenly, without taking anything whatsoever with him, except a staff. And I knew that

man very well. And he travelled about from one desert [fol. 109*a* 2] to another, and from one monastery to another; whether he is dead I know not, or whether he is alive I know not. And there was another poor man, the son of a king, and he kept vigil by day and by night, and dressed in sackcloth, and he ate and drank only on Sabbath days; and he continued to practise these things, and died in honour. And the angels of light took his soul, and placed it in the kingdom of the heavens. And now hearken, O my brother, unto what I shall say unto thee: pretend not that thou hast been harshly entreated before God, Thy Creator, for he whom He loveth, He chasteneth." And the monk said unto Abbâ KÎRÔS (CYRUS), "Rightly hath it happened to me that I have been punished according to my deserts"; and having said this he held his peace and passed that night [in silence]. And Abbâ KÎRÔS (CYRUS) prayed to God that He would visit that sick man, and straightway our Lord Jesus Christ came, and with Him were thousands of thousands, and tens of thousands of tens of thousands of angels, and they sang praises to Him, and glorified Him, saying, "Hallelujah to our God. Hallelujah to the King, the Bestower of favours on the righteous. Hallelujah to the Hope of the saints who have toiled on this earth. Let them rejoice." When Abbâ KÎRÔS (CYRUS) saw this he bowed low upon the ground, and he said unto Him, "O my Lord and God, what is it that hath brought Thee hither?" And our Lord said unto him, "I came unto thee because thou didst call Me." And Abbâ KÎRÔS (CYRUS) said unto Him, "Let this poor man die, for he is grievously afflicted." And He said unto him, "Take thee and place in his hand a flower of *'apîlyânôs*." And he said unto Him, "Lay Thy hand on the face of this poor man, so that Thy hosts [fol. 109*a* 3] of angels may see how greatly Thou hast loved him." And Abbâ KÎRÔS (CYRUS) did as He commanded him, and his soul departed quickly without pain or suffering. And our Lord took it into His hand, and kissed it, and laid it on the chariot with Him; and He took it up towards *'awkîyânôs* (the Ocean), and placed it in the kingdom of heaven. And Abbâ KÎRÔS (CYRUS) wept, and the matter was difficult for him, and he went to the abbot and told him that the monk was dead.

And the abbot said unto him, "What is that to me?" And Abbâ KÎRÔS (CYRUS) looked at him, and the abbot said, "This was not a man, but Satan." And Abbâ KÎRÔS (CYRUS) asked him that he might [be allowed] to bury his body, and grudgingly the abbot commanded seven saints [to help him]. And they brought censers, but Abbâ KÎRÔS (CYRUS) adjured them in the Name of the Lord Jesus Christ, saying, "Bring not your unclean censers. Leave him in his place, for there are others who will cense him; bury ye him." And these saints said among themselves, "Where doth this monk come from?" And they went into the church murmuring against him. And the four archangels rose up, and censed his body with myrrh, and stacte, and almonds, and juniper gum, and cummin, and *ṭefâḥ*, and honey, and the whole place was filled with the smoke thereof. And the monks said, "Is he then acquainted with magic? Whence hath he this incense?" Now they did not see the angels. Then they took his body, and buried it in the tomb for pilgrims in the monastery, and a spring of clear water burst forth, and it became a means of healing for those who were sick and suffering. [fol. 109*b* 1] Salutation to MÎSÂÊL.

And on this day also became martyrs the company of ÊSDRÔS (ISIDORE), and PETER, and his wife and son, and nine and forty of his servants.

And on this day also Abbâ BÎMÂ, from the city of BĔHĔNSÂ in Upper Egypt, became a martyr. This saint was a rich man, and a very good one, and a lover of the poor; and he was set over the city. And he saw our Lord Jesus Christ in a vision, and He was shining with a light which was far brighter than that of the sun, and He embraced him and said unto him, "Rise up, and go to the governor, and confess My Name [before him], for behold a crown of joy is prepared for thee." And when he awoke from his dream he rose up and gave all his goods to the poor and needy, and then he went forth from the city of BĔHĔNSÂ, and confessed the Lord Jesus Christ before the governor. And when the governor knew that he was the prefect of the city, and the *ḳenkĕlâwôs* (*i.e.* Chancellor), he demanded

from him the sacred moneys of the churches of his city, and said unto him, "Sacrifice to the gods." And the saint answered and said unto him, "Of sacred moneys there is nothing whatsoever left, [fol. 109*b* 2] and as for the worship of unclean idols I will neither submit to thee, nor obey them, for I worship the Lord Jesus Christ, the Son of the Living God, the Creator of heaven and of earth and of everything which is in them." And the governor was wroth with him, and commanded the soldiers to cut out his tongue with the sword, and they did so; but God restored to him his tongue whole and uninjured as it was at first. And then they crushed him with iron implements, and nailed him upon a bed of iron, and lighted a fire under him, but God delivered him from his torture, and raised him up whole and uninjured. Then the governor sent him to the city of Alexandria, and our Lord Jesus Christ appeared unto him and strengthened him. And the governor cast him into prison where the saint worked great signs and wonders. Now the sister of JULIUS, who was from the city of 'AḲFÂḤAS, was ridden by a devil, and the saint cast out the devil from her; and the report of the saint was heard in all the city, and many believed on our Lord Jesus Christ through him and became martyrs. And the governor was wroth, and tortured him with divers kinds of tortures, and [broke him] on the wheel, and they plucked out the nails of his hands and feet, and they dragged him about in iron chains which had been made red-hot, and they cast him into the furnace of the public baths; and after this they hung a large stone about his neck and cast him into the river. And God caused him to be delivered from all these tortures and raised him up sound and uninjured. And then [fol. 109*b* 3] they cast him into the fire, but he was saved from it, and stood up and prayed. And when the governor was tired of torturing him he sent him to Upper Egypt, where they tortured him and hung him up head downwards. And then they cast him into a cauldron, and lighted a fire under him, and God appeared unto him and delivered him, and promised him that He would write in the Book of Life the name of every man who celebrated his commemoration, or who wrote the history of his fight, or who had it read. And when the governor was tired of torturing

him he commanded the soldiers to cut off his head, and they cut it off with the sword, and the saint received the crown of martyrdom in the kingdom of the heavens. And the servants of JULIUS, who were from the city of 'AḲFÂḤAS, took the body of Abbâ BÎMÂ, and carried it to his city, and laid it in a good place until the end of the days of persecution. And they built a fine church and a monastery and laid his body therein, and many signs and miracles took place through it. And his body healeth to this day all the sick who come to it, and salute it in faith. Salutation to BÂYMÂ (*sic*).

And on this day also died the holy father Abbâ KÎRÔS, who dwelt in the desert of the West, near the SA'ÎD (Upper Egypt); [fol. 110*a* 1] he was the brother of THEODOSIUS the Great. And when this saint saw the oppression which was in the world, he abandoned all his possessions, and went forth from his city, and our Lord Jesus Christ guided him and brought him to the Western Desert, wherein he lived by himself for many years; and during the whole of that period he never saw a man but only the wild beasts of the desert. And there was in the desert of SCETE a certain priest whose name was Abbâ BÂWMÂ, and it was he who prepared for burial the body of Saint HILARIA, the daughter of the Emperor ZENO. And that priest said: "Whilst I was in my church by myself I heard a voice from heaven which said unto me, 'O Abbâ BÂWMÂ, rise up, and depart, and go into the Inner Desert so that thou mayest prepare for burial the body of a certain desert priest who hath performed My good pleasure more than many saints.' And straightway I rose up rejoicing, and I journeyed into the desert for three days. I arrived at a habitation, and I knocked at the door, and an aged desert monk opened the door to me, and we saluted each other, and I asked him, saying, 'O my father, is there any other desert monk in this desert?' And he said unto me, 'Yea.' And I said unto him, 'How long hast thou lived in this desert, and what is thy name?' And he said unto me, 'My name is SIMON, and behold up to the present I have lived in this desert for seven (?) years.' And I went forth from him, and I journeyed for another three days into the desert, and

I found another desert monk whose name was Abbâ 'AMMÔN. And [fol. 110*a* 2] I saluted him, and said unto him, 'Is there another desert monk in this desert?' And he said unto me, 'Yea.' And I saluted him and I journeyed yet four days more into the desert, and I arrived at the habitation of this Saint KÎRÔS. And I knocked at the door of his abode, and said, 'Bless me, O holy father.' And at that moment he spake unto me saying, 'Good is thy coming unto me this day, O Abbâ BÂWMÂ, thou saint of God! Enter in peace'; and I entered, and saluted him and was blessed by him. And I saw the grace of God in his face, and in the hair of his head, and his beard was white as snow. And when I had sat down he drew me to his breast, and embraced me, and he said unto me, 'Behold, I have dwelt in this abode for six and fifty years waiting for this hour'; and straightway he fell sick, and lay down and was in a state of suffering during the whole night. And at the time of dawn a great light shone in his abode, and a shining man came in with a cross of light in his hands. And Abbâ KÎRÔS sat down, and the shining man embraced him, and blessed him, and consoled him, and gave him the salutation of peace, and disappeared from him. And I was afraid of him, and I asked the saint, saying, 'Who is this that is arrayed in such great glory, and who shineth so brightly?' And he said unto me, 'O my son, this is our Lord Jesus Christ, the Son of the Living God, and He is wont to come unto me daily and comfort me.' And at the ninth hour of the day preceding the Sabbath, I heard a great cry which reached to heaven, and the mountains and the hills quaked at the cry of them. [fol. 110*a* 3] And I said unto him, 'O my father, what is this cry and whose are the voices which I hear?' And he said unto me, 'O my son, this is the cry of the sinners who are in Sheol, to whom God giveth rest from their punishment on the day of His holy Resurrection, from the ninth hour of the day preceding the Sabbath until the sun setteth on the First Day of the Week; and they praise God because it is He Who giveth them rest on the First Day of the Week.' And I marvelled exceedingly, and I praised God because He had given them rest. Now that day was the eighth day of the month of Ḥamlê. And Saint Abbâ KÎRÔS cried out, saying,

'A great pillar hath fallen this day in Upper Egypt, that is to say SÎNÔDÂ, the chief of the desert monks.' And on that night, which was the First Day of the Week, Abbâ KÎRÔS was greatly disturbed through the severity of his sickness, and behold, a great light shone in the dwelling, and our Lord Jesus Christ came and sat by the head of Abbâ KÎRÔS. And he said unto the Redeemer, 'My Lord and God, bless this man, for he hath come from a far country.' And our Redeemer said unto me (?), 'O Abbâ BÂWMÂ, My chosen one, be strong, and fear not; My peace and My blessing shall be with thee. And now, write the history of the strife of this Abbâ KÎRÔS, whom thou hast heard and seen, and who is renowned.' And again our Redeemer spake unto Abbâ KÎRÔS, saying, 'O My chosen one, be not sorrowful, thou art going to die, but thy death is not death, but life everlasting. Every man who shall write the history of thy strife, [fol. 110*b* 1] or shall cause it to be read, or shall listen to it being read, or shall celebrate thy commemoration upon earth lovingly, I will make to sit at meat with Me at the Feast of a Hundred Years on Mount Zion, and I will number him with My saints. And whosoever giveth an offering, or alms, or lighteth a lamp for thy name's sake, him will I reward with manifold gifts in My kingdom. Whosoever writeth the book of thy strife, I will destroy the register of his sins and write his name in the Book of Life. Whosoever shall shew mercy to the poor and needy on the day of thy commemoration, which is the eighth day of the month of Ḥamlê, I will make him to see that which hath never appeared to the eye, and which hath never been heard of by the ear, and which the heart of man hath never imagined. And I will bring unto them the Holy Mysteries in the church, and I will bless them, and I will bless their house, and I will make their children to grow up, and they shall lack nothing whatsoever of the good things of this world. And now, O My beloved KÎRÔS, I will make thee to rest from the labour of this world, and I will translate thee into the place of heavenly light, in everlasting joy.' And as our Redeemer was saying this, behold DAVID the prophet came, and he had his harp with him, and he played upon it, saying, 'This is the day which the Lord hath made; let us rejoice and be

glad therein' (Psalm cxviii, 24). And our Redeemer said unto Abbâ KÎRÔS, 'Behold DAVID hath come, tell him what thou wishest him to sing unto thee.' And DAVID [fol. 110*b* 2] said unto him, 'On what string doth thou wish me to play, and what style of singing (*i.e.* what tune) shall I employ, and what voice (*i.e.* tone)? Shall it be the first, or the second, and so on up to the tenth.' And Abbâ KÎRÔS said unto him, 'I wish to hear [all] ten strings, and the tone of each and the sound of each.' And DAVID made ready his harp, and he played it and said, 'Honourable is the death of the righteous man before God.' 'O Lord I am Thy servant and the son of Thine handmaiden' (Psalm cxvi, 15, 16). And again he said, 'I have been young, and I am old, but the righteous man that is cast away I have never seen' (Psalm xxxvii, 25). And DAVID sang out loudly and he made his voice beautiful, and he played vigorously. And behold the soul of Abbâ KÎRÔS remained in the breast of our Redeemer, and He took it, and kissed it, and gave it to MICHAEL. And I, BÂWMÂ, buried the body of Abbâ KÎRÔS, and when I came out from his cell I saw that the whole mountain was filled with hosts of light, and captains of the armies of the angels; and our Redeemer laid His Cross on the cell wherein was the saint's body, and sealed it. And our Redeemer gave me the salutation of 'Peace,' and ascended into heaven in great glory, and the angels and archangels went before Him singing praises. And DAVID, playing on his harp, went before the soul of Abbâ KÎRÔS, and our Redeemer was in the midst of them rejoicing in the soul of Abbâ KÎRÔS, and He took it up into the kingdom which is for ever. And I, BÂWMÂ, was left by myself in that place, and I put myself into the cell of Abbâ AMMÔN. And after this I travelled for three days, [fol. 110*b* 3] and I came to the cell of Abbâ SIMON; and I travelled for another three days and at length I arrived at my monastery in the desert of SCETE, and I saluted all the monks, and I described to them the strife of Saint Abbâ KÎRÔS, according to what I had seen and according to what I had heard, and according to what Abbâ SÎNÔDÂ had prophesied concerning him. And when the monks heard this story they marvelled exceedingly, and praised God Who giveth such grace to those who fear Him. And they wrote

down the history of this Abbâ KÎRÔS, and I sent it to all the churches and monasteries; and there is hope and comfort in the history of Abbâ KÎRÔS for all who read it." Salutation to KÎRÔS.

And on this day also are commemorated the fifteen martyrs who suffered with Abbâ NÔB. [In the Bodleian MS. this paragraph is given under the ninth day.]

Salutation to PÂWLÎ, of the city of TÂMWÂ.

IX. ḤAMLÊ

[fol. 111*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SIMON CLEOPAS became a martyr. This saint was made Bishop of Jerusalem after JAMES, the brother of our Lord. And he converted many of the Jews to the belief of our Lord Jesus Christ, and he performed many signs and miracles; and he healed the sick. And EUDRIAS the king heard that he was separating women from their husbands, and commanding them to be chaste, and he had him brought before him, and tortured him severely. Now at that time his days were one hundred and twenty years. And when EUDRIAS was tired of torturing him he cut off his head with the sword, and at the same time the head of a certain virgin whose name was THEONÂ. [In the Bodleian MS. this section is given under the tenth day.]

Salutation to NATHANIEL.

And on this day also died the holy father Abbâ CLAUDIANUS, the ninth Archbishop of the city of Alexandria. This saint sat upon the throne of MARK, [fol. 111*a* 2] the evangelist, fourteen years, and protected his flock; and he died in peace. Salutation to CLAUDIANUS.

And on this day also died Abbâ BESNĔDÂ. This righteous man fought the fight standing by a deep well of water, and the angels used to visit him and lift him up in a chariot a space of nine cubits; and he died in peace.

X. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint THEODORE, Bishop of FIVE CITIES (PENTAPOLIS), became a martyr. This saint lived when DIOCLETIAN the infidel worshipped idols, and when he sent out an Edict into all countries and commanded his officers to torture the Christians, and to destroy them by every kind of torture. And he sent another governor, FALÂWĔS, to the city of Phrygia and the country round about. And THEODORE having come there, and seen the whole city, [fol. 111*a* 3] the people laid information against this saint before DIOCLETIAN, and accused him of being a teacher of the Christians. Now this took place one year after Abbâ THEONAS made him bishop. And the governor had the saint brought before him, and commanded him to worship idols. And the saint answered and said unto him, "It is not seemly for us to abandon God, the Creator of the heavens and the earth, and worship idols." And the governor answered and said unto him, "Is there any other god besides ARTEMIS, and APOLLO, and 'ARDÂMÎDÂ (*sic*), and the other gods? And are not these gods?" And the saint answered and said unto him, "These are not gods, and our Lord Jesus Christ is the Creator." And the governor was wroth at the firmness of his answer, and he commanded the soldiers to torture him. And they continued to torture him for a space of forty (?) days, with beatings, and with crucifixions, and with the wheel, and with prison; but the saint feared not the torture nor was he obedient to the governor's command. And straightway the governor commanded the soldiers to cut off his head, and they cut it off with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to THEODORE whom they tortured for forty days.

[fol. 111*b* 1] And on this day Saint THEODORE, Bishop of the city of Corinth, and three women and the two governors, that is to say LUCIANUS (or LUCIUS) and DAGNÂNIUS, who were torturing them, became martyrs. And certain men having laid information before these two governors that this saint, the Bishop of Corinth, was a Christian, the governors had him brought before them, and they questioned him concerning his Faith, and he confessed that he was a Christian. And they tortured him, and beat him with rods, and he stamped on the ground and kicked the throne of the idols and overturned them. And the two governors were wroth, and they tortured him severely, and they rubbed his wounds with hairy rags which had been dipped in vinegar and salt, and meanwhile he cursed the idols and the governors. And the governors commanded the soldiers and they cut out his tongue. When they had cut it out, one of the believing women who were there took it away, and when the soldiers put the saint in prison, he took his tongue from that woman and laid it upon his belly, and his tongue extended itself, and entered his mouth. And a white dove came and flew round the saint, and then a peacock flew up and alighted on the window. And the two governors saw them and marvelled, and LUCIUS believed on our Lord Jesus Christ. And straightway DAGNÂNIUS was wroth, and he slew the three women who were walking behind the saint. And when the saint delivered up his [fol. 111*b* 2] soul the dove and the peacock flew away, and departed straightway, and DAGNÂNIUS marvelled exceedingly at this. And Saint LUCIUS informed him, saying, "The Faith of our Lord Jesus Christ is the true Faith" (?); and DAGNÂNIUS himself also believed on our Lord Jesus Christ. And then they went by sea from the city of Corinth to the land of Cyprus, and there they found another governor who was torturing the Christians. And Saint LUCIUS stood up before the governor without the knowledge of DAGNÂNIUS, and he overturned the throne of the idols, and confessed our Lord Jesus Christ; and the soldiers cut off his head with the sword, and he received the crown of martyrdom. And DAGNÂNIUS took him and made him ready for burial and buried him. And after this DAGNÂNIUS stood up before the governor,

and confessed our Lord Jesus Christ, and his head was cut off with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to THEODORE, Bishop of Corinth, and to LUCIANUS and DAGNÂNIUS.

And on this day also died the holy father and fighter Abbâ KHĔLYÂN (or, GÔLYÂN). The name of the father of this saint was JUSTUS, and the name of his mother was KÂLMÔNÂ, and his district (or, home) was 'AÎN DAḤAY; in his youth he was a [fol. 111*b* 3] worker in gold and silver, and was praised for his handiwork. One day a woman from among the Arab handmaidens came to him, and asked him to make for her ornaments for her ears. When he had finished them for her, he asked for payment from her, and she bowed her head before him, and said unto him, "If thou wantest from me what men want from women, behold me here before thee; other money I have none." When he heard this he said unto her, "Thou art the daughter of the governor of the Satans; get thee gone from me and never shew me thy face again." And then he tarried a little while in his house reminding himself about death, and punishment, and the resurrection, and then he distributed his goods among the poor and needy. And he made an agreement with his mother, and left her half of his money, and having taken food sufficient for three days he departed into the desert. And when God saw the purity of his mind, He made to be near to him what was afar off, and he came to the Red Sea in one day. And whilst he was sleeping, there appeared unto him three men in white apparel, who held a cross which shone like the sun, and they woke him up and took him with them; and when they came to a garden they gave him a staff formed of a cross studded with gems. Whilst they were in the garden they prayed together, and when he rose up after prostrating himself, he could not find any one of them; and he wept because of their separation from him. And when his sojourn there had become long, he found that he was accustomed to the solitary life, and he fed himself upon green herbs, and drank water. When he wanted to go by night into caves and [fol. 112*a* 1] other dark places, the staff of the cross gave him light, and brought near to him what was

afar off; and his clothing was the bark of the trees. And when Satan, the accursed, saw his spiritual fight, he went to certain evil men and spake unto them, saying, "There is a treasure hidden in the desert, and if ye seize the man who guardeth it ye will find it"; and he took them and brought them to the passage across the river. And when they had come to the river, they lost their way to the place where they should cross over, and although they saw the river they were unable to come there to drink, and they were exceedingly thirsty. And again Satan transformed himself into a wild beast of terrifying aspect, and he went to Saint KHĔLYÂN, and he said unto him, "Why dost thou not shew compassion on thy companions who are thirsty, and why dost thou not give them water to drink?" And he thought that by this means they would be able to seize him. And the saint thought God was chiding him by the mouth of a wild beast, and he drew water for them and crossed the river, and gave them to drink. And when they saw his wretched condition, they had pity upon him, and wanted to give him their apparel, but he would not take it from them, and he returned to his abode. And Satan, having laid aside his cunning form of a wild beast, again transformed himself and took the form of a monk, and he came to the saint to lead him astray, but the saint made the sign of the Cross over him and Satan fled away ashamed. When the time for the departure of the saint drew nigh, the three men who had appeared unto him before came to him, and wrote his history for him; and when he died they buried him. Salutation to [fol. 112*a* 2] KHĔLYÂN.

And on this day also are commemorated Mâr MAṬRÂ (MÂR-MÂṬRÂ), and ANDREW, Bishop of KEFALÂ, and the consecration of a church to SERGIUS in Egypt.

And on this day also became martyrs Abbâ ÊSÎ and five and fifty men and four soldiers. [Wanting in the Bodleian MS.]

XI. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint JOHN, and Saint SIMON, the son of his father's brother, from the city of SARMALÂS (SERMALAK ?), became martyrs. The mother of Saint JOHN was barren, and his father asked our Lord Jesus Christ to give him a son, and he vowed that if He did so, he would make himself a servant of God all the days of his life. And JOHN the Baptist appeared unto him in a vision, and told him that God would give him a son; and when this saint was born he called him JOHN. And he built first of all a church in the name of Saint JOHN the Baptist. And when the boy was grown up and his days were twelve years, his father gave him his flock to tend. And JOHN used to give his food to the shepherds every day, and also to those who passed by [fol. 112*a* 3] on the road, and he fasted until the evening daily. And when his father heard this he went to him in the fields so that he might know if what people had told him about him [was true], and the young man Saint JOHN was afraid lest his father should beat him, and he wanted to flee. And his father said unto him, "Shew me thy food [for] this day": and JOHN answered and said unto him, "Go inside that thou mayest see it." And when his father went inside, and [looked at] the place where things were put, he saw that it was full of hot bread, and he marvelled exceedingly and told his mother what had happened to their son. And from that hour they knew that grace was on their son, and they no longer allowed him to tend the sheep. And the saint studied and learned by heart many of the Books of the Church. And his parents asked him to let them arrange a marriage for him, but he did not wish this. And when his days were eighteen years, he was made a priest, and SIMON, the son of his father's brother, left the sheep and became his disciple, and he it was who described his miracles. Now God made manifest through him great miracles, and the people used to bring unto him those who were sick with every sickness whatsoever, and he prayed over

some olive oil, and anointed them therewith, and they were healed of their sicknesses. And he rebuked the sick, and said unto them, "Many ills come upon you because of your sins"; and this saint wrought so many miracles that they cannot be counted, and among them are the following: A soldier took and carried off some barley from a widow woman. And the widow came to the saint, and complained to him about the soldier, and the saint cursed him, and his horse died when he had eaten the [fol. 112*b* 1] barley. On one occasion the king's general came to collect tribute, and he had with him a man, one of whose eyes was blind. And that man came to Saint JOHN, and was blessed by him, and straightway his eye that was blind was opened, and he saw well with it. And this holy man could see by the Holy Spirit the deeds of all men, and their sins were revealed to him, and he rebuked them for their sins. And the report of this saint was heard of by a king whose name was MARIANUS, who had an only daughter, and a serpent entered her belly, and grew up therein, and she was nigh to die; and although her father had given much money to the physicians they were unable to cure her. And the general made known to him the history of Saint JOHN, and how he had opened the eye of his blind servant, and the king commanded his soldiers to send and bring the saint. And Saint JOHN knew by the Spirit that the king wanted to bring him to him, and he feared the fatigue of the journey and the sea. And straightway a cloud caught him up from the city of SARMALÂS (SERMALAK?), and carried him along until it brought him to the city of Antioch, and set him upon the king's bed; and when the king saw him he was troubled and was afraid. And the saint told the king, saying, "I am that poor man for whom thou didst wish to send and bring hither." [And the king brought] his daughter to Saint JOHN, and he prayed over her, and the serpent went forth from her belly without injuring her, or causing her pain. And the king, and all the men of the house of the king, were blessed by him, and they marvelled exceedingly, [fol. 112*b* 2] and they glorified God Who gave such grace to those who love Him and who do His commands. And the king offered him much money and gifts, but he would take nothing

whatsoever from him. And the king wished to make him dwell with him, but could not make him do so, and he laid hold upon his girdle so that he might [not] depart, and a cloud caught him up whilst the king was holding his girdle in his hand, and the girdle broke in the king's hand, and Saint JOHN arrived in his city that night. And the king built a church over that girdle, and it is called "the church of the girdle" to this day. When Saint JOHN consecrated the Offering he could distinguish between the sinners and the good, and those who were fit to partake and those who were not. When DIOCLETIAN denied Christ, and worshipped idols, this saint took SIMON, the son of his father's brother, and went to the city of Alexandria, and confessed our Lord Jesus Christ before the governor. And the soldiers tortured them severely, and after this they cut off their heads with their swords. And their souls entered into everlasting rest, and their bodies are to this day in the city of GAMNÛDÎ, where great miracles and healings take place through them. Salutation to JOHN and to SIMON.

[fol. 112*b* 3] And on this day also is commemorated the great saint Abbâ ISAIAH the anchorite, of the desert of SCETE. Salutation to ISAIAH.

And on this day also died Saint Abbâ GABRIEL, the seventy-eighth (*sic*) Archbishop of the city of Alexandria. This saint had believing and blessed parents, and they walked in the way of God, and in His commandments, and according to His good pleasure. And having begotten him, they reared him in the fear of God. One day there came to him certain holy monks, and among them was a righteous old man whose spiritual fight was good. And he saw a beautiful vision, as it were many bishops surrounding the boy, and they laid their hands upon him, and blessed him, and they all said, "So be it, so be it." When the old man woke up from his vision he meditated and said, "The boy shall become great." And he said unto his father, "Teach him well, for assuredly he shall become the head and chief of many peoples; thou wilt not see him at all times." [fol. 113*a* 1] And he told him what he had seen; and the father of the boy

praised God, saying, "Shall anything happen to this boy?" And when his days were two (?) years his father died in the mercy of our Lord and God and Redeemer Jesus Christ. Now the boy had an uncle whose name was PETER, and he was Bishop of the city of BEḤNÂ, and his spiritual fight was admirable, and he was learned in all the holy Books of God of the New and of the Old Testaments, and he took the boy and taught him. And all those who saw the boy marvelled at the grace of God which was upon him, and at his understanding and knowledge, and he was made a deacon. And when his days were twelve years he wanted to put on the garb of the ascetic life, and he renounced this fleeting world. And the Bishop Abbâ PETER gave him into the hands of the blessed monk Abbâ PETER the priest, and he became devoted to God, and a fighter, and a man of good piety. And he took the boy and taught him the spiritual fight, and the Rule of the monastic life in a few days, and signs and wonders and spiritual excellence appeared through him; and many men loved him because of his spiritual fight, and his devotion to God, and his humility. And after the death of his teacher, PETER the priest, he departed to the monastery of Saint ANTHONY, where he lived for many years, fighting the fight with fasting, and prayer, and vigils and unceasing prostrations; and after this he departed to the desert of SCETE, to the monastery of Abbâ MACARIUS. And he became abbot of the church of our holy Lady, the two-fold Virgin [fol. 113*a* 2] MARY, the God-bearer, in the monastery of MÂRMÔS, and he toiled and restored the building thereof. And then he went to Jerusalem, and was blessed in the holy places, and there he was made priest of the church of the Holy Resurrection by the hand of the holy father Bishop Abbâ MICHAEL. Thence he returned to the city of MĔSR (CAIRO), and dwelt in the church of MU'ALLAḲÂH of our holy Lady the Virgin MARY, copying the holy Books of the Holy Church. In those days the holy father the Archbishop Abbâ CYRIL died, and the throne of MARK the evangelist remained without an archbishop for a few days, and all the bishops and priests agreed with one consent to make this saint archbishop. And Satan, the hater of what is good, brought certain men who were

envious of him, and they did not wish him to be appointed, and they appointed archbishop the holy and spiritual father Abbâ ATHANASIUS, who is known as "Son of the Crown." And good works appeared from him, and he walked uprightly without blemish, like Abbâ ATHANASIUS the apostle, and then he died. And again the bishops, and the elders, and the people gathered together, and they set their hands to a document and wished that Abbâ GABRIEL should be appointed archbishop. And again the Enemy of what is good stirred up dissension among the people, and they agreed that the name of GABRIEL and the names of others should be written on papers, and that they should be laid on the altar, and that they should pray over them for three days, and should celebrate the Offering, [fol. 113*a* 3] so that God should make known who was to hold this honourable position and reveal his name. And they did thus, and they brought a little child, who brought forth the paper whereon was the name of this father; and all the bishops assembled and made him prefect of the church of MU'ALLAḲÂH. And again his appointment was not completed, and Abbâ JOHN, who is known as the "son of 'ABSÂDÎ," was appointed. And at that time the church of Egypt suffered great tribulation. When Abbâ JOHN was appointed, this father Abbâ GABRIEL went to the monastery of Saint Abbâ ANTHONY, and he fought a great fight, and devoted himself to fasting, and prayer, and vigils, and to prostrations by day and by night; and in the strenuousness of his fight he was superior to many. And he lived thus one year (?). And many of the holy monks saw beautiful visions concerning him, and some of them said that they saw him in the city of Alexandria, dressed in archiepiscopal apparel, with many Christians and Gentiles surrounding him. And some of them saw him in the desert of SCETE, where he was appointed head of the monastery of Saint Abbâ MACARIUS; and some of them saw a countless number of keys handed to him. Many times when he wished to come down from the monastery of Abbâ MACARIUS, he became sick, and was unable to come down. And then Saint ANTHONY appeared unto him, in a vision, and said unto him, "I do not wish thee to go down from the monastery except by the Will of God, and hence-

forward thou shalt not go down except at His time." And when three years [fol. 113*b* 1] were ended, a certain holy old man of the monks of the monastery of ANTHONY saw the vision of a glorious angel, who said unto him, "Three years from this time they shall take Abbâ GABRIEL and make him Archbishop of the city of Alexandria"; and that old man went out straightway and told Abbâ GABRIEL what he had seen. One day the governor of the city of ṬAFÎḤ came to the monastery of Abbâ ANTHONY, and with him were the abbot, and many judges (or, officers), and a letter from the emperor ordering them to bring Abbâ GABRIEL quickly, and to make him Archbishop of the city of Alexandria. And they took him against his will, and carried him with great honour to the city of Alexandria, and with him were the father bishops; and all the people rejoiced in him. And that day he and the bishops, and the priests and the deacons, appointed a bishop to Jerusalem, and after this he consecrated MÊRÔNA (*i.e.* the holy oil) three times; and he remained thus for one year and one month. At that time Abbâ ANTHONY appeared, and said unto him, "Behold, thy departure draweth nigh, and after one year and a half thou shalt depart to God and shalt inherit everlasting life." And at that time great tribulation came upon the Christians, and this father asked God to deliver them from it; and God accepted his petition and delivered them. Then the archbishop returned to his throne, and Abbâ GABRIEL hid himself in a secret place, [fol. 113*b* 2] and no man knew where he was, except a certain believer. And through the excessive intensity of his spiritual fight, by night and by day, his appearance became changed, and his body dried up. And after this God revealed the matter of this father to a certain believer, who pleased God by his works, and he became zealous for him with a divine zeal, and he brought him out of that place, and stablished him in the church of the Apostles, and he lived there for many days devoting himself to prayer and to sacred duties. And he visited the sick, and provided them with what they needed, and he comforted the believers who came to him. One night Abbâ ATHANASIUS, the archbishop, appeared unto him plainly, and said unto him, "Be not sad because of the labour

and sorrow which hath come to thee, for God hath delivered thee from much toil and tribulation. And behold, there must come upon thee a sickness, so that God may perfect thy patient endurance; rejoice, however, for thou hast received the grace of God, which is great, and thou shalt receive everlasting life, and joy which is unending." And straightway a severe sickness seized him, and he continued to be sick, and he was frightened and disturbed about the departure of his soul from his body, and about his standing before God. And there was before his face a picture of our holy Lady, the Virgin MARY, and to this he prayed continually; and at that time God Most High appeared unto him with a shining face, and comforted him, and strengthened him, and said unto him, "Fear not, but rejoice, for thou hast received the grace of the kingdom of the heavens. At the end of three days thou shalt depart from this [fol. 113*b* 3] fleeting world"; and after three days he died in peace, and was buried in the church of Saint MERCURIUS with great honour. Salutation to GABRIEL the archbishop.

XII. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the commemorative festival of the glorious angel, the Archangel MICHAEL, because on it God sent him to the army of SANÂKARÊM (SENNACHERIB?), the King of Persia, and he slew eighteen ten-thousand thousands and fifty hundred men. And having besieged Jerusalem, SANÂKARÊM (SENNACHERIB?) sent messengers to HEZEKIAH the king, who reviled him and blasphemed the Lord God, and he said unto them (*i.e.* the Jews), "Who can deliver you out of my hand?" And HEZEKIAH, the King of Judah, was sad, and he put on hair sackcloth, and he entered the House of God, and prayed and bowed down before Him in the sanctuary, and entreated Him to save His people, and the city of Jerusalem. And God accepted his petition, and He sent Saint MICHAEL the archangel to the army of SANÂKARÊM (SENNACHERIB?), King of

Persia, and he performed a great miracle upon him, and delivered Jerusalem and all the people of Judah. For this reason [fol. 114*a* 1] the Teachers of the Church have commanded the people to celebrate the festival of Saint MICHAEL the archangel this day. Salutation to MICHAEL the archangel.

And on this day also Saint Abbâ ḤÔR became a martyr. This holy man was from the city of SERYÂS, and he had a sister whose father was a worker in metals; and he determined in his heart to become a martyr. And he went to the city of SARMÂ, and confessed our Lord Jesus Christ before the governor, who tortured him severely. And after this that governor and his wife and sons believed because they saw and heard of the miracles which God performed by the hands of this saint, and they became martyrs by the hands of another governor. And the governor sent Abbâ ḤÔR to the city of ANTINOË, and the governor of that city tortured him with every kind of torture, and broke him on the wheel, and hung him up head downwards, and tortured him with red-hot irons. And when he was tired of torturing him he commanded the soldiers to cut off his head, [and they did so,] and he received the crown of martyrdom in the kingdom of the heavens. Salutation to Abbâ ḤÔR. [fol. 114*a* 2] Salutation to the company of ḤÔR, one hundred and twenty-seven men and twenty women.

XIII. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ BASENDIUS, Bishop of the city of ḲEFṬ (COPTOS). This saint became a monk in his early years, and he devoted himself to the ascetic life, and fought a great fight, and learned many of the holy Books by heart, of their number being the Book of the Psalms of DAVID, and the Twelve Minor Prophets. And when he used to read a prophecy of one of the prophets, the prophet who wrote it used to come and stay with him until he had finished reading the prophecy. And it is related of him that when he lifted up his hands whilst

he was praying, his ten fingers used to shine like ten lighted lamps; and God wrought great signs and miracles by his hands. Now he never looked upon the face of a woman, and he bowed his head towards the ground [when he saw one]. And there was a certain woman who had a serious sickness in her belly, and one day she lay in wait for him by his cell, and came upon him suddenly; and he ran away and the woman ran after him. And when she was unable to catch him, she took a handful of the dust upon which his feet had trodden, and swallowed it, and straightway she was healed of her sickness. [fol. 114*a* 3] One day he saw three shining men, and they gave him some keys saying, "Thou must administer the Church of God," and then God chose him and he was made Bishop of the city of ḲEFṬ (COPTOS). And when he was consecrating the Offering, he used to see our Lord and His angels on the altar. One day a certain priest was reciting the Liturgy before him, and when he was in the middle of it, he spat out spittle whilst he was standing before the altar. And when the priest had finished this father rebuked him, saying, "Art thou not afraid of God when thou standest at the altar? Dost thou not know that the spittle which thou didst spit out fell upon the wing of one of the Cherubims, who were standing before the altar?" And great trembling and dismay came upon that priest, and they carried him to his house, and he fell sick and died. And this saint had a sweet voice, and a good delivery of speech, and no man became wearied of his admonition or teaching. And when the time of his death drew nigh, the saint knew about it a few days before, and he summoned his people, and he taught them and admonished them, and strengthened them in the True Faith, and gave them many commands; then he delivered up his soul into the hand of God. And God made manifest many miracles from his body. And his disciple took a small piece of his grave clothes, and it became a means of healing for every sick person who came to him in faith. Salutation to BASENDIUS.

[fol. 114*b* 1] And on this day became a martyr Saint AMMON, who was from the city of ṬÛḤ, on the borders of BÛNÂ in the north of Egypt. The angel of God Saint MICHAEL appeared

to this saint and made known to him everything that would happen to him, that is to say, that he must go to the city of ANTINOË, where they would torture him for the Name of our Lord Jesus Christ. And he departed to the city of ANTINOË and confessed our Lord Jesus Christ before EUGAIUS the governor, who at once tortured him severely with the wheel, and with the fire, and with the red-hot iron bed, and with whippings with whips made of ox-hide, and with the tribulation of the [furnace] of the bath; and they flayed off his scalp and laid coals of fire on his head. And God gave him strength under all these tortures, and raised him up sound and uninjured, and without pain. And after this our Lord Jesus Christ appeared unto him in the form of a young man on a chariot of the spirit, and He comforted him, and strengthened him, and promised to be with him, and He said unto him, "O My beloved Abbâ AMMON, whosoever shall call upon thy name in the time of his tribulation, I will come down and deliver him. Whosoever shall celebrate thy commemoration, or shall write the history of thy fight, I will remember in My kingdom, and I will blot out his sins; and I will protect thy city and thy church [fol. 114*b* 2] and thy body." And this saint performed great miracles whilst he was in the body. And when the soldiers cut off his head with the sword, he received the crown of life. And Saint JULIUS who was there took his body, and wrapped it in costly cloths, and sent it with two of his servants into his city; and his body is to this day in Upper Egypt, and many miracles appear through it. Salutation to AMMON.

Salutation to the consecration of thy church, O BĔSÔY.

XIV. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint 'ABRÔḲÔNYÔS (PROCOPIUS?), the soldier of our Lord Jesus Christ, became a martyr. This saint was born in the city of Jerusalem, and the name of his father was CHRISTOPHER, which is, being interpreted, "Bearer of

Christ," and he was a Christian; and the name of his mother was THEODOSIA, and she was a worshipper of idols. When his father died his mother took him, and [fol. 114*b* 3] carrying with her much money and gifts, she departed to the city of Antioch; and she gave the money to DIOCLETIAN, and presented her son, this saint, to him, and asked him to make him a governor; and DIOCLETIAN took the money, and made her son governor of the city of Alexandria. And then he commanded him to torture the Christians, and he wrote an order to do so, and placed it in his hand. And when the saint had gone a little way from the city of Antioch, there came to him a terrifying voice from heaven, calling him by his name, and saying unto him, "If thou doest as DIOCLETIAN commanded thee, thou thyself shalt die an evil death, if thou darest to transgress the command which I have given thee." And 'ABRÔKÔNYÔS (PROCOPIUS) said unto Him, "Who art thou, O my Lord? I beseech Thee to shew me Thyself." And straightway there appeared unto him a cross of light, and he heard a voice which said unto him, "I am Jesus Christ, the Son of the Living God, Who was crucified in Jerusalem." And when he heard this voice he was afraid, and trembled exceedingly, and he turned aside to the city of BÎSÂN; and having made a cross of gold, they went to the city of Alexandria. And as they were going along, the pagan BALAW (?) and his men rose up against him, and wanted to kill him, but he resisted them strongly by the might of the Cross of our Lord Jesus Christ, and conquered them. And his mother said unto him, "O my son, offer up sacrifice to the gods who helped thee in the fight, and delivered thee." And the saint answered and said unto her, "I will sacrifice only to my Lord Jesus Christ, Who helped me by the life-giving Cross." And when his mother [fol. 115*a* 1] heard these words she sent and informed the Emperor DIOCLETIAN that her son 'ABRÔKÔNYÔS (PROCOPIUS) had become a Christian. And DIOCLETIAN sent to the governor of Caesarea, and ordered him to enquire concerning 'ABRÔKÔNYÔS (PROCOPIUS) and to torture him. And when the governor had this saint brought before him, and 'ABRÔKÔNYÔS (PROCOPIUS) confessed our Lord Jesus Christ before him, he beat him so

severely that he well-nigh died, and then he cast him into prison. And after this our Lord Jesus Christ appeared unto him that night with great light, and with Him were shining angels, and He embraced the saint and released him from his bonds, and He touched his body with His divine hand, and the saint was healed of all his wounds straightway. And on the following day the governor asked for news about the saint, whether he was dead or alive; now he thought that the saint was dead. And when he found that he was whole, and uninjured, he had him brought to the house of idols, where he used to go and pray; and when the saint came, and the governor saw that he was whole and uninjured, he marvelled exceedingly. And when the people who were there saw him, they marvelled exceedingly, and they all cried out, saying, "We are Christians openly, and we believe on the God of 'ABRÔKÔNYÔS (PROCOPIUS)"; and among them were two noblemen and twelve women, and THEODOSIA, [the mother] of Saint 'ABRÔKÔNYÔS (PROCOPIUS). And the governor commanded the soldiers to cut off their heads with the sword, and they did so, and the saints received the crown of martyrdom in the kingdom of the heavens on the sixth day of the month of Ḥamlê. Then the governor shut the saint [fol. 115*a* 2] up in prison until he could determine what to do with him, and the saint remained in prison for three days. Then they brought him out, and the governor said unto him, "Behold, I have waited three days for thy heart to turn, and thy soul to learn; offer up sacrifices to the gods." And the saint answered and said unto him, "Nay, O governor, my heart will not turn. Behold, I know, and am well assured, that our Lord Jesus Christ is the Great God alone. And these idols which are made out of stone and wood by the hand of man, are graven images which can neither injure [men] nor benefit them." Thereupon the governor was wroth, and he commanded the soldiers to cut his sides with swords. And the swordsman, whose name was ARCHELAUS, stretched out his hand to cut the sides of the saint with his sword, whereupon his hand dried up, and he fell down and died. And the governor was wroth, and he commanded them to throw him down on the ground, and they threw the saint on the ground, and then they beat

him severely, and gashed his body with knives, and poured vinegar on his wounds, and dragged him by his feet to the prison house, and cast him into it. And he remained in the prison house three days [whilst] the governor pondered what he should do with him. And after this they took him out of prison, and threw him into a pit which was filled with fire; but our Lord Jesus Christ delivered him therefrom, and the fire did not touch him at all. And when the governor was tired of torturing him, he commanded the soldiers to cut off his head with the sword, [and they did so,] and he received the crown of martyrdom [fol. 115*a* 3] and departed to joy everlasting. Salutation to 'ABRÔKÔNYÔS (PROCOPIUS).

And on this day also are commemorated Abbâ MACARIUS the Great, and AMMONIUS (MENYÔS) the martyr.

XV. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ EPHRAIM, the Syrian. This saint was a man from the city of KAWÂKEBET, and his father was a priest of idols, and hated the worship of our Lord Jesus Christ. And at that time Abbâ EPHRAIM departed to Saint Abbâ JACOB, Bishop of NISIBIS, who admonished him, and taught him, and baptized him with Christian baptism; and he lived with him and fought a fight greater than that [usually] fought by men in his days; and he fasted frequently and prayed without ceasing. And the grace of the Holy Spirit descended upon him, and he disputed with the people, and overcame them in argument. And when the Council of the father Bishops, [fol. 115*b* 1] Three Hundred and Eighteen in number, assembled in the city of Nicea, this saint went with his teacher Abbâ JACOB to the Council of the Saints, and overcame ARIUS the infidel. That night Abbâ EPHRAIM saw a pillar of light standing upon the earth, and it reached up to heaven, and when he saw it he marvelled. And a voice came to him from heaven, saying,

"This pillar of light which thou seest is the blessed BASIL, Bishop of the city of Caesarea"; and he longed to see him. And Abbâ EPHRAIM departed to the city of Caesarea, and went into the church, and stood in a corner of it. And he saw Saint BASIL, as he went up to the throne to read the Holy Gospel, and he wore priestly vestments of gold, which were of great price, and he was in doubt about him; and God shewed him a white dove on the head of this Saint BASIL. And Saint BASIL knew that Abbâ EPHRAIM was standing in the corner of the church, and he sent and called him by his name, and EPHRAIM went to him, and they saluted each other through an interpreter. And Abbâ EPHRAIM asked Abbâ BASIL that they might talk together without an interpreter, and the grace of the Holy Spirit descended upon them, and each knew the language of the other. And then BASIL made Abbâ EPHRAIM a deacon, and after a few days he was made a priest, and many virtues appeared in him; and he fought a great fight. And at that time [fol. 115*b* 2] there was a certain honourable woman of high rank who was ashamed to confess her sin openly to Saint BASIL; and she wrote on paper a confession of all the sins which she had committed from her youth up to that day; and there remained one sin only which she did not set down in what she had written. And then she brought the paper to Saint BASIL, and she asked him before the people, saying, "I am a sinful woman. And behold, I have written all my sins on this paper, and I ask thee to remit them so that they may be blotted out from this paper, it remaining sealed." And he took the paper, and prayed for her, and the paper became blank in every place, and all her sins were blotted out with the exception of the one sin which was a very grievous one; and when she saw it she wept, and entreated him to remit to her the one sin which remained. And he said unto her, "Go thou to the desert, to Abbâ EPHRAIM, and he shall remit to thee this one remaining sin." And straightway she went to Abbâ EPHRAIM, and told him what had befallen her, and he said unto her, "Get thee quickly to Abbâ BASIL before his departure from this world, for he is the chief-priest, and he must remit to thee thy sin." And the woman returned to Abbâ BASIL, and she found

that he had died whilst they were carrying him in his bed on the heads of the priests. And she wept and laid the paper on the body of Abbâ BASIL, so that he might blot out for her the sin which remained on the paper; [fol. 115*b* 3] and the saint blotted it out by his prayer. And Abbâ EPHRAIM performed many miracles. And in his days there appeared a certain wicked denier [of Christ] whose name was WALDA DÎḌÂN, and this father disputed with him, and overcame him; and this father composed very many Homilies, and it is found written in the books that the number of the works which he composed by the Holy Spirit was one thousand four hundred Homilies and Admonitions. And Abbâ EPHRAIM asked God, the Most High, saying, "O my Lord, take from me the waves of Thy grace." And having finished his good fight, he departed to God, Whom he loved. Salutation to EPHRAIM.

And on this day also are commemorated Abbâ KHARAYÔN of 'AMSAL, and FERÊ-MENAṬÔS, and five and forty martyrs, and the martyrdom of CYRIACUS, (as it is written in the Synaxarium of MĚSR), and FRUMENTIUS the monk and fighter, the pure man and worker of many miracles.

And on this day also PETER and PAUL performed a miracle in the city of Rômê. And it came to pass, after the departure of [fol. 116*a* 1] our holy Lady the two-fold Virgin MARY, the God-bearer, that [the cloud] took them up and set them down in the royal palace; and when the king saw them he was frightened and said unto them, "What are ye and what is your business?" And they said unto him, "We are the servants of our Lord Jesus Christ, the Son of God, Who destroyeth all kingdoms, and is able to deliver those who hear Him, and to punish those who hear Him not." And the king said unto them, "How is it possible for me to know whether your words are true [or not]?" And then they told him about all the signs and wonders which our Lord Jesus Christ had wrought. And the king said unto them, "I have a daughter whose right eye a bird plucked out, and if ye heal her by your prayers I will believe in your God." And PETER and PAUL said unto the

king, "Bring thy daughter to us?" And straightway he brought her in haste. And the holy apostles lifted up their hands, and prayed much to God, and then they laid their hands upon her eyes, and healed her in the Name of the Lord Jesus Christ. And when the people saw this they bowed down at the feet of the holy apostles and believed. And thence the holy apostles departed to the country of Philippi (?), even as our Lord Jesus Christ commanded them. And Satan took the form of the king of 'ENDÔN (?), and he came to PRÂGMÔS, followed by a few soldiers, and he said unto him, "Why dost thou keep silence concerning the two magicians who, if we do not destroy them without [mercy], will speedily corrupt the country [fol. 116*a* 2] with their magic?" And the heart of PRÂGMÔS was persuaded, and he sent to him one thousand two hundred horsemen to bring the holy apostles to him, and they surrounded the city, and the men of the city were frightened, and they told the holy apostles. And the holy apostles went out of the city and stood up before the people, and prayed to God to send them help. And straightway the horses of the soldiers turned and faced the holy apostles, and they cried out in a thin voice like that of one who weepeth, "Make straight your feet, and kneel down on your knees." And one of the horses lifted up his voice, which was like that of a man, and said unto the soldiers, "O ye foolish soldiers of PRÂGMÔS, why do ye seek PETER and PAUL, the soldiers of Christ, and make them out to be magicians? They have only come to destroy the soldiers, and all the work of Diabolus. Do ye not see them with their King Jesus Christ, riding upon white horses, and making supplication on your behalf, that ye may become soldiers of Christ, and that they may write your names in the Book of Life? As for us beasts we will worship your God"; and having thus spoken the horse held his peace. And a voice was heard which said, "O apostles, neglect ye not my new plants"; and when all the people lifted up their eyes they saw our Lord going up into heaven in great glory. And when the twelve hundred soldiers saw this, they believed on our Lord Jesus Christ, and they submitted themselves to the holy apostles. [fol. 116*a* 3] And the holy apostles commanded them to abandon their military service, and to

give back their horses to their king, and their weapons of war, and to believe boldly on our Lord Jesus Christ. And the soldiers went to PRÂGMÔS their king, and stood up before him, and he said unto them, "Where are the two magicians whom I sent you to bring?" And they said unto him, "Why dost thou seek to do evil in return for the good which they did thee in bestowing light upon thy daughter?" And then they unloosed their breast plates and girdles, and threw them in his face, saying, "Take thy property. We will find a better king than thyself. We believe on the God of PETER and PAUL." When the king heard [these words] he was dismayed, and he became furiously angry, and he commanded his soldiers to cast them into prison until he could kill them. And then he prepared to set out himself, and he made ready his weapons of war, and he commanded another fourteen hundred soldiers who were with him to set out for PÎLPÔS (*sic*), and to destroy the city down to its very foundations. And Saint PETER knew of this in his spirit, and he said unto Saint PAUL, "O my brother, rise up and let us go to King PRÂGMÔS before he cometh to destroy the city." Then they prayed a prayer, and mounted upon a cloud, and it [carried them away] and set them down in the royal palace. And they stood up before PRÂGMÔS, and said unto him, "Do not destroy the city, and make us the pretext for doing so; behold, we are before thee"; and the king commanded his soldiers to return. And he said unto the holy [fol. 116*b* 1] apostles, "Are ye the magicians who have bewitched the city?" And they said unto him, "Far be it from us [to do] this." And the king said unto them, "Your sins have brought this upon you." And he commanded his servants to make two iron helmets with iron pegs in them, and to fill them with poisons (or, drugs), and to heat them in the fire, and to put them on the heads of the holy apostles, and then to hang them up head downwards; and the soldiers did this to them. Then Saint PETER prayed, and said, "O Lord my God, make Thy glory to appear on PRÂGMÔS." And straightway PRÂGMÔS and all his people were hung up head downwards in the air, and at that moment PRÂGMÔS cried out, saying, "O my Lord, deliver me from this torture. Cursed be the King of 'ENDÔN, for it

is he who hath led me into error, and cursed be every man who speaketh against them." And Saint PETER said unto him, "Thou shalt not come down from thy hanging until thou dost give the command to thy soldiers to release the soldiers who are in prison." And PRÂGMÔS cried out to LÔY, his daughter, and commanded her to release them, and she released them, for she was the only person who was left unhung. And Saint PETER said unto him, "And now, thou shalt not come down from thy hanging unless thou wilt write a statement with thine own hand, saying, 'There is no other god except my Lord Jesus Christ, the King of all the world, and on all the earth there is no being so unclean as myself'; and thou shalt command it to be proclaimed in the city." And the king cried out, and they brought to him paper and a pen, and he wrote these words whilst he was hanging head downwards; and he sent the writing [fol. 116*b* 2] to the city, and the people read it there. And straightway the holy apostles took down PRÂGMÔS and his followers. And the king came and bowed down at the feet of the holy apostles, and said unto them, "Forgive me, O my lords, I believe on your God." And all the people fell down at their feet saying the same thing, and the apostles baptized them all in the Name of the Father, and the Son, and the Holy Spirit; and they also baptized the soldiers, and thus they were all united in the Faith of our Lord Jesus Christ. And the apostles built for them a church, and appointed priests and deacons from among their learned men, and they taught them the True Faith. And they remained with them, teaching them to understand every difficult matter, and they gave them all the Holy Scriptures whereby they might strengthen their hearts. And they said unto them, "Be ye strong in your faith which we have taught you until we return to you." And after this they gave them the salutation of "Peace," and departed to the city of PÎLPĔSYÛS (PHILIPPI ?). Salutation to PETER and to PAUL.

XVI. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day [fol. 116*b* 3] died JOHN of the "Gospel of Gold." This saint was from the city of Rômê. His father was a rich man and his name was ṬRÂBIUS, and the name of his mother was BĔDÊRÂ. And Saint JOHN was with a teacher learning the Holy Scriptures, and he asked his father to make him a Gospel of gold, and he made one as his son wished; and Saint JOHN read in it always, and his father rejoiced when he read in it. And in those days there came a certain monk unto them, and he dwelt with them; now he was on his way to Jerusalem. And that monk held converse with Saint JOHN, and he praised in his presence the garb of the monastic life, and at length JOHN rejected this world which became in his sight as nothing, and he longed for the life of the monk. And that monk went on to Jerusalem, and then came back, and he took up his abode in the house of ṬRÂBIUS, according to custom. And Saint JOHN asked him to take him with him to his monastery, and the monk said, "I am afraid of thy father, and I cannot possibly take thee on my own responsibility." Then Saint JOHN asked him, and made him swear that he would take him, and he helped him to escape and took him with him; and they travelled on the sea (or, river), and embarked in a ship, and they went on until they arrived at the monastery wherein the monk lived. And when the abbot of the monastery saw him, he marvelled at his appearance and at his manner of speech, and JOHN asked the abbot to array him in the garb of the monastic life. And the abbot said unto him, "O my son, know thou that the path of the ascetic life is very difficult." And JOHN bowed before him again, and asked the abbot [fol. 117*a* 1] to make him a monk. And JOHN having urged him, the abbot shaved his head, and arrayed him in the holy garb of the monastic life. And JOHN devoted himself to the ascetic life, and he fought many fights, and he fasted very long fasts, until his body dried up, and by reason of his excessive fasting, and prayer,

and prostrations, and ceaseless vigils, his bones appeared from under his skin. And the abbot comforted him, and said unto him, "O my son, have pity on thyself, reduce thy toil and be kind to thyself, even as all the brethren [are to themselves]." And when he had been fighting a great fight for seven years, he saw in a vision as if one said unto him, "Depart to thy parents, so that thou mayest be blessed by them before thy death." And when this had been said unto him, he saw the vision thrice, and he informed the abbot of what he had seen. And the abbot said unto him, "This vision is from God and it is meet for thee to depart." And when he went out from the monastery he found a monk who was wearing ragged garments, and he took them from him, and gave him his own monk's garb. When he arrived at his father's house, he took up his abode in his father's courtyard, and he lived there for seven years, in a small hut, and ate the fragments from his father's table which the servants threw to him. And when his mother passed by his foetid smell, which was exceedingly nauseous, [reached her]. And when the time of his death drew nigh, the angel of God made it known unto him, saying, "After three days thou shalt depart from this world." And Saint JOHN sent and called his mother, and told her quickly that he was her son. And when she came to him to hear his request, he made her swear that she would bury him in that [fol. 117*a* 2] hut, and that she would not change the rags which he was wearing. And after this he gave her the Gospel of gold, and said unto her, "Read this book continually and remember me." And when his father came, she shewed him the Gospel of gold, and he recognized it as the Gospel which he had made for his son JOHN. And the two of them, his father and his mother, rose up and came to Saint JOHN, and asked him questions about that Gospel, and about their son. And he said unto them, "Swear ye to me that ye will not bury me in anything except the rags which I have worn as clothes in this hut"; and then, forthwith, he said unto them, "I am your son JOHN," and they wept with a great weeping. And the princes of the city of Rômê gathered together to them, and at the end of three days Saint JOHN died. And his mother brought out the splendid apparel which she had

prepared in years gone by for her own marriage, and she wrapped him up in them, and forgot her oath. Thereupon she fell sick. And his father remembered her oath, and he stripped off his son that rich apparel, and dressed him in his rags, and buried him in that little hut, and from his body great healing was obtained by everyone who was sick; and after this they built in his name a beautiful church, and laid his body in it, and many miracles took place there. Salutation to JOHN of the Gospel of gold.

Salutation to SHARḌA ḤAWÂRYÂT, who had the harmlessness of the dove, and the cunning of the serpent.

XVII. Ḥamlê

[fol. 117*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day, the seventeenth day of the month of Ḥamlê, JONAH went forth from the belly of the whale.

On this day the holy and righteous woman EUPHEMIA became a martyr. One of the governors of DIOCLETIAN, whose name was BARSÎRÔS, tortured this saint. He was passing down the road, and there were with him certain holy men with iron chains round their necks, and his soldiers were dragging them along like dogs. And when this saint saw him, her heart waxed hot, because of her love of God, and she was sorry for the men. And she cursed the Emperor DIOCLETIAN and his unclean idols, and she also cursed that governor, saying, "O thou whose heart is like a stone, and who art merciless, wilt thou not have compassion on these holy men? Art thou not afraid that their God will destroy thee?" When DIOCLETIAN heard of this he commanded his soldiers to fetch her, and he questioned her about her Faith, and she denied not, but confessed before him that she was a Christian. [fol. 117*b* 1] And he tortured her severely with every kind of torture, with beatings, and with fire, and with hanging, and after this he

threw her into a red-hot furnace, but no injury whatsoever came to her through these tortures. Thereupon she stood up before all the people, and she prayed, and made the sign of the Cross over all the people, and she delivered up her soul into the hand of God. Salutation to EUPHEMIA.

And on this day also are commemorated Abbâ BÊDÊL the martyr, and ZACHARIAS the priest, and AULENIUS, and MÂRÂT the bishop, and ISIDORE, and ÂYNA ṢAḤAY, and NÊRÔN (NÎRÔS?) the martyr, and GÎDÂ, and 'AWÂ, and AA (SA?), and also the finding of the bones of JUSTUS, the martyr.

And on this day took place the death of the glorious and exalted father, the man of fair remembrance, whose deeds were excellent, Abbâ ANDREAS, Archimandrite of the great city DABRA LÎBÂNÔS. [fol. 117*b* 2] This blessed man was reared from his childhood on the milk of wisdom, and he grew up in knowledge, and he assumed the garb of the monastic life under the direction of 'Abûna Abbâ JOHN KAMÂ. And having walked well, and fought a very great spiritual fight, he was set upon the throne of 'Abûna Abbâ TAKLA HAYMÂNÔT; and in the number of the learned fathers he was the eighth. And when the day drew nigh wherein he must depart from this world, at the end his death took place with violence, so that his soul might be great before God. And many of [his] sayings are written in the book of his strife which is read on the seventeenth day of the month of Ḥamlê. Salutation to ANDREAS. [This section is omitted in the Bodleian MS.]

XVIII. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day JAMES the apostle and martyr became Bishop of the city of Jerusalem. This saint was the son of JOSEPH the carpenter, and he was the youngest of his sons; and he was a virgin, and chaste, and was called the "brother of our Lord"

because he was brought up with our Lord when He was in the house of JOSEPH, even as JOSEPH was called his father. And the holy apostles made him Bishop of the city of Jerusalem, and he preached and taught in the Name of our Lord Jesus Christ. [fol. 117*b* 3] And he converted many to the True Faith, and baptized them with Christian baptism, and God performed great signs and wonders by his hands, among them being the following: There was a certain man from the countries, and the apostle found him on the road and wished to go into his house, and on the road he discovered that this man was possessed of a devil. And when the Satan saw Saint JAMES, the apostle, he cried out and said, "What have I to do with thee, O Apostle of Christ? Hast thou come hither to destroy me?" And the holy apostle said unto him, "Stop thy mouth, O thou unclean spirit, and go forth from this man"; and because of this the Satan went forth from that man in the form of fire. When the old man saw this wonderful thing he fell down at the feet of Saint JAMES the apostle and said, "I am unworthy that thou shouldst enter my house, but tell me what I must do, so that I, and all the men of my house, may be saved?" And the holy apostle praised [God] because of that man, and he said, "In the Name of my Lord Jesus Christ I thank Thee, O Chief, that Thou hast made prosperous my way." And he turned to the man and spake to him the words of his salvation, and he taught him the Name of our Lord Jesus Christ. And the old man brought him into his house, and all the men of his house gathered together, and the apostle taught them the Faith, and he baptized them in the Name of the Father and the Son and the Holy Ghost; and he made them heirs in the Holy Mysteries, the Body of our Lord, and His honourable Blood. And when the people heard this they brought unto him every person who was sick, and he healed them all. And he appointed over them priests and [fol. 118*a* 1] deacons, and he made the old man their bishop, and he gave them the Gospel of our Lord Jesus Christ; and then he went forth to travel through the countries. And there was a certain woman who was barren, and she asked him to entreat God on her behalf, so that He might give her a son. And he prayed over her, and she conceived and brought forth

a son, and she called his name JAMES. And one day a great many Jews were gathered together about him, and they asked him to tell them about Jesus, and who He was, and they imagined that he would tell them that Jesus was his brother. And Saint JAMES went up upon a throne, and began to explain to them the Godhead of our Lord Jesus Christ, and he told them that He was equal with God the Father. When they heard this they were wroth with him, and they dragged him down off the throne and beat him very severely. And a certain man of their number came with a wooden bar wherewith clothes were washed, and he beat the apostle on his head, and he delivered up his soul. And it is written concerning this saint that he never drank wine, that he never ate any flesh whatsoever wherein was its blood, that a razor never went up on his head, that he never washed in the [public] bath, that he never wore clothes, but always wore a linen loin-cloth, and that he stood up so long, and made so many prostrations, that his feet and knees, and hands became swelled. When he died they buried him by the side of the Sanctuary. [fol. 118*a* 2] Salutation to JAMES.

And on this day also the blessed ATHANASIUS, of the country of CLYSMA, became a martyr in the days of DIOCLETIAN and MAXIMIANUS. This blessed man was a kinsman of kings, and he was strong in the Faith of Christ. And when these wicked emperors commanded the people to worship idols, they appointed this ATHANASIUS to be governor of the land of Egypt, and ordered him to destroy the churches. And when he arrived he went to the Archbishop, Abbâ PETER the martyr, and received his blessing, and told him that he was a Christian, and he rejoiced in him. When the emperor heard of this he sent an officer to seize ATHANASIUS, and to enquire into his doings. And when the officer came he said unto him, "Why didst thou forsake the love of the gods?" And ATHANASIUS said unto him, "From my youth up I have been a lover of Christ, and I have not forsaken my Faith." And the officer said unto him, "If thou dost not turn from thy Faith thou wilt be tortured. Dost thou not know that all those who transgress the command of the emperor receive severe beatings and are

tortured with cruel severity?" And Saint ATHANASIUS said unto him, "O foolish man, wait a little until thou seest the punishment that is for ever which shall come upon thee, and upon thy emperor, and upon thy father Satan, the Enemy of God." When the officer heard this he was exceedingly wroth, and he commanded his soldiers to cut off his head with the sword. And when [fol. 118*a* 3] Saint ATHANASIUS heard this, he prayed to God that He would give his soul rest with His saints, and that He would remove tribulation and persecution from the Church, and that He would make strong the Empire of Rômê, and the kingdom of 'AKSÛM. And when he had finished his prayer, he knelt down on his knees, and a soldier cut off his head with the sword, and miracles without number took place through his body. Salutation to ATHANASIUS.

And on this day also are commemorated 'EDRÔNÂ ('ENDÔRÂN), and TOBIA, and nine thousand soldiers of Antioch of the company of ISIDORE, and ANDRONICUS, the governor, and his army.

XIX. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the saints of the city of 'ESNÂ became martyrs, and the cause of their martyrdom was this: ARIANUS, the governor, came to the city of 'ESNÂ thrice. The first time he killed the holy woman DÎLÂJ (?) and her four sons, whose names were SÂRES, and KHARMÂN, and YÂNÛFÂ, and SENṬÔNITA, and they finished their testimony on the seventh day of Genbôt. The second time [fol. 118*b* 1] he killed four nobles whose names were EUSAPHIUS, and TÂMÂN, and ḤARWÂG, and BACCHUS; and their martyrdoms took place on the seventh day of the month of Sanê. The third time he killed an old woman, who was lying on her bed inside her house. And the soldiers of ARIANUS asked that old woman about the holy martyrs of the city of 'ESNÂ, and she said unto them,

"Behold they are in the monastery which is called by the name of AGATHON; for they heard of the arrival of ARIANUS the governor, and they knew that he would kill the Christians, and persecute them." And after this the governor commanded his soldiers to kill everyone they found, and they ceased not to kill everyone they found, from the western [quarter] of the city which is called "SEḴYÔT KARÎM...." And they found many people on the road, and they slew them until they came to the monastery of the glorious father who is called "ISAAC the solitary." And at that time this good shepherd, who was called AMMONIUS, gave them strength, and he comforted them and said unto them, "Be strong and endure so that ye may enter into the kingdom of heaven." And whilst he was exhorting them thus, the governor came to them, and when they saw him they all cried out with one voice, saying, "We are Christians." And the governor commanded the soldiers to kill them with the sword like sheep, and his soldiers rose up and rushed upon them with swords and killed them. And the men of the cities of Alexandria and 'ESNÂ, from the least of them to the greatest, both men and women, finished their good fight, on the nineteenth day of the month of Ḥamlê; and the armies of the angels [fol. 118*b* 2] received their souls, and crowned them with crowns of light. And the governor went to the city of ASWÂN, and then returned to the city of 'ESNÂ, where he found three labourers coming from the fields and carrying the implements of their toil with them. As soon as they saw him they cried out boldly, saying, "We are Christians"; and when the governor heard this he commanded his soldiers to cut off their heads with the implements of their toil. Now their names were SÛRÛFÂS, and ANTICHIUS, and MASḤADRÊ, and they finished their martyrdom on the eleventh day of the month of Maskaram. And the governor bound in fetters this glorious father Abbâ AMMONIUS, the bishop, and he urged him to sacrifice to idols, and when he refused to do so he commanded the soldiers to cast him into the fire, and they did so, and he finished his martyrdom on the fourteenth day of the month of Ṭâkhshâsh. And certain believing men took him and wrapped him in cloths, and buried him in the place which is called

BÊT-ḤAPES; and when the days of persecution were ended they built a church over him, and they consecrated it in his name. Salutation to the martyrs of 'ESNÂ.

And on this day also Saint CYRIACUS (QUIRICUS?) and JULITTA his mother became martyrs. When this saint was a child, and his days [fol. 118*b* 3] were three years, his mother took him and fled from the country of Rômê to another country. And she found there the brother of the governor from whom she had fled, and certain men laid information against her before him, and he had her brought and questioned her about the worship of idols. And Saint JULITTA answered and said unto him, "Ask the child whose days are three years to tell us what is right, and whether it is good for us to worship the gods or not." And when the soldiers of the governor went to her house they found Saint CYRIACUS (QUIRICUS ?) her son, and they brought him to the governor; and the governor questioned him about the worship of idols. And God gave the child strength, and he spake and cursed the emperor and his gods, and at length he frightened all those who were there, and they marvelled greatly at him. And the governor was ashamed; and he tortured the child severely with every kind of torture, the which even a grown up man could not endure, and he tortured JULITTA, the mother of the child, even as he tortured her son, but God raised them up whole and uninjured. And because of this many people marvelled, and believed on our Lord Jesus Christ, and became martyrs, and the grace of the Holy Spirit descended upon them. And the child CYRIACUS (QUIRICUS ?) healed many sick folk, and performed great miracles. And when fear came over his mother, and her faith dwindled, he prayed to God on her behalf, and God lifted up her heart unto heaven, and she saw the habitation of the spirit, and she became strong under the torture, and gave thanks to God. And she said unto [fol. 119*a* 1] her son, "O my son, henceforward thou art my father, and I am thy blessed daughter; blessed be the hour wherein I bore thee." And when the governor was tired of torturing them he commanded the soldiers to cut off their heads with the sword, and they did so, and the saints received

the crown of martyrdom in the kingdom of the heavens. Salutation to CYRIACUS (QUIRICUS ?).

On this day the holy and honourable MAṬLÂN (or, BAṬLÂN), the physician, became a martyr. This saint was from a city, the name of which is TÂ'MÂDÂN, and his father, whose name was ASTURIUS, was an infidel, and his mother, whose name was 'ÛLÂNÂ, was a believer. When the child grew up, his father taught him writing and every kind of learning (or, philosophy), and he became a very great and famous physician. And a certain man who was a priest lived near their house, and when BAṬLÂN passed by, and he saw his comeliness and his knowledge, and his wisdom and skill, and his understanding, he was sorry for him, because he was a denier [of Christ]. And the priest entreated our Lord Jesus Christ on behalf of BAṬLÂN, that He might guide him into the way of life, and bring him into the True Faith. And having multiplied his petitions to God on behalf of BAṬLÂN, a time came when God told the priest in a vision of the night that BAṬLÂN [fol. 119*a* 2] should believe through him, and the priest rejoiced. And the priest always spoke to BAṬLÂN whenever he passed before him, and saluted him, and through this custom friendship grew up between them; and BAṬLÂN used to go into the priest's house to talk with him about the Faith. And the priest explained to him the uncleanness of idols, and the corruptness of heart of those who worshipped them, and he shewed him the glory of the Faith of Christ, and the knowledge and understanding of those who serve Him; and then he made him to know that by the hands of all those who believe in Christ our Lord miracles are wrought, and great healings effected. And when Saint BAṬLÂN heard that all those who believe in Christ could perform miracles, he rejoiced exceedingly, and he longed to perform miracles for himself, and he fulfilled his desire with wisdom and worked miracles; for he believed in our Lord through that priest, who taught him at all times. And one day Saint BAṬLÂN was passing through the market-place of the city, and he saw a man whom a serpent had bitten lying on the ground and the serpent was standing up before him. And he said within himself, "I

will stand up that I may put to the test the words of the priest, my teacher, who saith unto me, 'If thou dost belong to our Lord Jesus Christ, thou shalt work miracles in His Name.'" And he drew nigh unto the man whom the snake had bitten, and he prayed a long prayer, and asked Christ to make manifest His power and heal the man, and kill the serpent, so that it might not do harm to any one else. And when he had finished his prayer the man rose up alive and whole, and without pain, [fol. 119*a* 3] and the serpent fell down and died straightway. And BAṬLÂN'S faith increased, and he went to the priest who baptized him with Christian baptism, and he used to visit him continually. One day a blind man came unto him that he might heal him, and when the father of the saint saw him he sent him away. And BAṬLÂN questioned his father about this, and he said unto him, "Who was the man that was enquiring for me?" And his father answered, and said unto him, "It was a blind man, and thou canst not heal him." And the saint answered and said unto his father, "Thou shalt see [the power of] God." And he called the blind man back, and said unto him, "If thou canst see wilt thou believe in the God Who shall heal thine eyes for thee?" And the blind man said unto him, "Yea, I will believe." And the saint prayed over him for a long time, and then he laid his hand upon the eyes of the blind man, and said unto him, "In the Name of our Lord Jesus Christ receive thy sight"; and straightway the blind man's eyes were opened. And when the father of the saint saw this he believed, together with the man who was blind, on our Lord Jesus Christ, and BAṬLÂN took them to the priest, his teacher, who baptized them both with Christian baptism. And when the father of the saint died, BAṬLÂN set his slaves free, and gave the greater part (?) of his money to the poor. And he practised medicine, and healed men without payment, but he required those whom he healed to believe on Christ. And the [other] physicians were jealous of him, and they laid information against him, and the priest, and the man who was blind, and many other believers, before the king. And the king was wroth with them, and he said unto them, "Sacrifice ye to the gods," [fol. 119*b* 1] but they refused to obey him, and the soldiers cut off

their heads with the sword and they received crowns of martyrdom in the kingdom of the heavens. And after this the king tortured Saint BAṬLÂN very severely, and many signs and wonders appeared through him, and many men believed through him, whilst he was under torture, and became martyrs. And the king was wroth with Saint BAṬLÂN, and cast him to the lions, but they would not injure him, and only licked his feet; and the king commanded the soldiers to cut off his head with the sword, and they did so, and thus he finished his fight, and received the crown of martyrdom in the kingdom of the heavens. Salutation to BAṬLÂN.

Salutation to ISAAC, the righteous man.

And on this day also are commemorated Abbâ BATRÂBÔ, and MACARIUS of FALGA ḤALÎB, and MOSES of SHÔKÎ.

Salutation to ABEL, the son of TAKLA HÂYMÂNÔT.

XX. ḤAMLÊ

[fol. 119*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and honourable THEODORE the Great, the General, became a martyr. The name of the father of this saint was "JOHN" and he was a man from the city of SEBṬ in Upper Egypt, and the governor took the father of this saint with his regiment and carried him to the city of Antioch. And JOHN dwelt there, and married a certain noble lady of that city who was a worshipper of idols, (now she did not know whom her husband JOHN worshipped) and he begot by her this Saint THEODORE. And when his mother wanted to present him in the house of idols, and to teach him their worship, his father would not let her do so; and because of this she was angry with him, and drove him away from her, and the child THEODORE was left with his mother. And his father JOHN prayed, and entreated God to guide his son THEODORE into

the path of righteousness. And Saint THEODORE grew up, and studied philosophy, and [other] learning, and Christ illumined the eyes of his heart; and he went to a righteous bishop, whose name was 'ALÂKÊS, who baptized him with Christian baptism. And when his mother heard of this she sorrowed with a great sorrow. And after this he made enquiries concerning his father, as to whether he was alive or dead, and one of his servants told him the matter concerning his father privily, and how his mother had driven away his father, because he was a Christian. And Saint THEODORE [fol. 119*b* 3] grew up, and was exceedingly strong in battle, and the king made him a general. And when the king went forth to fight against the men of Persia, this saint did valiantly, and he captured the son of the King of Persia, who was on his horse, and all his company with him. And after a few days the Barbarians rose up against the country of Rômê, and destroyed many cities. And when the Emperor DIOCLETIAN heard of this he was exceedingly afraid, and he summoned THEODORE and said unto him, "What shall we do? Take with thee all thy soldiers, and all thy weapons of war, and set out for the war." And Saint THEODORE answered and said unto him, "Take thy weapons of war and give them to thy slaves, for I have no need of weapons of war, because my trust is in the help of my Lord Jesus Christ. This spear which is in my hand and the horse which I ride are profitable to me through the might of my Lord Jesus Christ. I will set out alone for the war, and will not take a soldier with me, for my God will go forth with me to the war, and He, the Creator of the universe, will help me." And the emperor said unto him, "Do what thou pleasest, but behold, our enemies have drawn nigh." And on the following day the saint went forth to war, and the emperor said unto him, "What strength hast thou to fight against the Barbarians, who are a people many in number?" And the saint answered and said unto him, "Stand here with thy army, and I will go out against them alone, and thou shalt see what shall come upon them, and I believe, [fol. 120*a* 1] by God, that not one of them shall ever return to his house"; and the emperor and all those who were with him marvelled. And then Saint

THEODORE went to the war by himself, and he left the emperor and went a long way off from him, namely a distance of three stadia. And when Saint THEODORE arrived at the city (camp?) of the Barbarians, he said unto them, "Will ye fight, or will ye depart in peace?" And they said unto him, "Who are we to fight? We do not see any men to fight except thyself." And THEODORE said unto them, "I want no one, for I by myself in the might of my God will destroy you all." And the Barbarians said unto him, "Peradventure thou hast come out to fight a dog? If thou wilt select the least among us, he shall come to thee, and fight thee." And straightway Saint THEODORE came down from his horse, and turned his face towards the East, and he prayed, saying, "O my Lord and God, Who didst strengthen DANIEL the prophet, and enable him to destroy the idols, and to kill the serpent in the city of Babylon, do Thou be with me in the same manner this day, and strengthen me by Thy help so that I may praise Thy Name for ever and ever, Amen." And when he had finished his prayer he took his spear in his hand, and made over it the sign of the Cross, and he leaped upon his horse, and cried out to the Barbarians, saying, "Come to me so that we may fight with you; I am the servant of my Lord Jesus Christ." And straightway he charged in among them with his spear in his hand, and he destroyed all the Barbarians and not one of them escaped, [fol. 120*a* 2] either on his horse, or by running away on foot. And Saint THEODORE cut off the heads of their officers and brought them to the emperor with him, and the emperor and all his army welcomed him; and all the men of the city of Antioch bowed down before him. And they laid waste all the country of the Barbarians. And there was in the city of 'EUKÎṬÔS a great serpent which the people used to worship, and they gave it each day two men to devour. And there was in that city a certain woman who was a widow and a Christian, and she had two sons, and the people took them and set them before the serpent for it to devour them. And at that time Saint THEODORE came to the city of 'EUKÎṬÔS, and the widow stood up before him weeping, and she told him all that had befallen her, and how they had taken her sons for the serpent. And when

he learned that the woman was a Christian he said within himself, "They have wronged this woman, but God shall avenge her." And he came down from his horse, and turned his face towards the East and prayed, and after he had finished his prayer he drew nigh the serpent; and all the people were watching him from the tops of the walls of the city. Now the length of the serpent was fourteen cubits, but God gave him power over it, and he speared it with his spear and killed it, and delivered the sons of the widow. After this he departed into Upper Egypt to search for his father, and he asked about him, and they brought his father to him, and he knew by a certain mark that THEODORE was his son. And he lived with his father until he died, and [fol. 120*a* 3] then he returned to the city of Antioch. And he found that the Emperor DIOCLETIAN was denying Christ, and worshipping idols, and was bringing tribulation upon the Christian folk, who believed on the Name of Christ; and he stood up before him and confessed our Lord Christ. Now the priests of the idols of the men of the city of ʾEUKÎṬÔS had already laid information against him before the emperor, saying, "The man who killed the serpent worships [Christ]." And on the morrow the emperor sent, and had THEODORE brought before him, and he said unto him, "Why dost thou do this evil thing?" And Saint THEODORE answered and said unto him, "Every evil work is from thee, O son of sin, who hast forsaken the God of heaven, and dost worship unclean idols; God shall destroy thy kingdom quickly." And straightway the emperor was wroth, and he commanded a hundred soldiers and they threw THEODORE upon the ground, and beat him with rods in relays. And they beat him and then rested, and at length his flesh was cut into strips and his blood flowed on the ground like water. And whilst he was under this torture MICHAEL, the angel of God, came down and stood before him, and said unto him, "Be strong, O THEODORE, behold the time of the hours of thy fight hath drawn nigh, and many signs and wonders shall appear in the place where thy body is laid. And behold, our Lord Jesus Christ promiseth thee a righteous promise, and saith unto thee. 'All those who shall celebrate thy commemoration, or fill the hungry with

food, or give alms on the day of thy commemoration, or give drink [fol. 120*b* 1] to the thirsty, or shall give an offering or incense, or a book to the church in thy name, I will erase their sins from the roll, and they shall never see punishment. Whosoever shall write a book of thy fight, or cause it to be read, or shall listen to it, or shall acquire it, I will write their names in the Book of Life.'" And when the angel had said this he went up to heaven in great glory. And straightway all the soldiers of the emperor and all the people gathered together, and they cried out and said unto him, "God shall destroy thee, O infidel, by the spirit of His mouth, and He shall do it in wrath because thou dost torture Saint THEODORE, the mighty and strong man, who hath delivered us out of the hand of our enemies." And they believed on our Lord Jesus Christ, and on that day many of the people and of the soldiers of the emperor became martyrs. And after this DIOCLETIAN, the infidel, commanded the soldiers and they brought an iron bed and laid the saint upon it, and lighted a fire beneath it, and the flames of the fire soared upwards. And Saint THEODORE said, "O my Lord, deliver Thou me as Thou didst deliver the Three Children from the fiery furnace"; and straightway the fire was extinguished, and it became cold as dew at the time of dawn. And there came a voice from heaven, saying, "O thou to whom power hath been given by our Lord Christ, be strong!" And straightway the saint stood up before the emperor and said unto him, "O infidel, be ashamed, for our Lord Jesus Christ hath delivered me from all torture." And when [fol. 120*b* 2] the general of the emperor saw this he believed in our Lord Christ, and he cried out with a loud voice, saying, "There is no god but the God of Saint THEODORE"; and he became a martyr. And when the emperor was tired of torturing him, he commanded the soldiers to cut off his head with the sword, and to burn his body in the fire, and by the Will of God they carried him to the door of his mother's house, and there they cut off his head, and blood and milk flowed out. And they lighted a large fire, and cast his body into it, but the fire neither touched it nor burnt a hair of his head. And his mother gave much money to the soldiers, and took his body and wrapped it up in rich cloths, and hid

it in her house until the end of the days of persecution. And they built for him a church and many monasteries, and they laid his body in the monastery of his father's city SEBṬ in Upper Egypt, and many signs and wonders and great healings took place through it. The end of his martyrdom took place on the twentieth day of the month of Ḥamlê, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to THEODORE.

Salutation to the purification of ḤANNÂ, the mother of MARY.

[fol. 120*b* 3] And on this day also are commemorated Saint THEOCYTUS, and Saint TIMOTHY, Archbishop of Alexandria, and MOSES, and JULITTA, and the four hundred and forty martyrs who were with CYRIACUS.

Salutation to GABRA ÎYÂSÛS and to THEKLA.

XXI. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated a festival in honour of our Lady, Saint MARY the Virgin, the God-bearer. Salutation to thee, O MARY.

[fol. 121*a* 1] And on this day also died Saint SUSENIUS, the eunuch. This saint was one of the officers of the Emperor THEODOSIUS, and grace and wisdom were upon him, and his compassion was great, and his acquaintance could be made by all men. He visited all those who were sick, and comforted them, and he enquired into their tribulations and helped them. And when one hundred bishops assembled for the Second Council of Ephesus because of NESTORIUS, Abbâ CYRIL, Archbishop of the city of Alexandria, came, and this saint ministered unto him and all his bishops, and provided for them. At that time he fell sick of a grievous sickness, and he saw a vision as it were

of some one calling him to the Great Marriage Feast, and he told Saint Abbâ CYRIL what he had seen. And Abbâ CYRIL said unto him, "Dost thou wish me to ask my Lord Jesus Christ to heal thee of thy sickness?" And he answered and said unto him, "Yea, until I can give my possessions to the poor." And Abbâ CYRIL prayed for him, and he recovered from his sickness, and he rose up and gave all his possessions to the poor and needy, and then he lay down and died in peace. And Saint Abbâ CYRIL prayed over him, and he prepared him for burial, and buried him, and commanded the people to celebrate a festival of commemoration on the day of his death, which is the twenty-first day of the month of Ḥamlê. Salutation to SUSENIUS.

[fol. 121*a* 2] Salutation to the birth of EUSTATHIUS.

And on this day also died the blessed LAWA-KRĔSTÔS. This saint was a man in the world, and when he married a wife he lived with her in virginity, and served God with fasting, and with prayer; and at night time they put on sackcloth, and each slept alone. In the day time he used to go about in the desert watching sheep, and she used to prepare a table for strangers and pilgrims; and in the evening he washed their feet, and she ministered to them at table and brought their food. And then they asked God to reveal to certain perfect monks what manner of work theirs was, and a voice came unto them from heaven, saying, [to the monks] "Your fight hath not been as great as that of LAWA-KRĔSTÔS and his wife." And when those monks had gone to them, they enquired into their works, and with great difficulty the saints told them; and the monks departed wondering. And leading this life of fighting LAWA-KRĔSTÔS and his wife died. Salutation to LAWA-KRĔSTÔS and his wife.

[fol. 121*a* 3] And on this day is celebrated also the festival of the angel URIEL, and on this day also are commemorated the Abûna BAṢALÔTA MÎKÂÊL, and 'ÔYÔRÂNÔS (or, YÔRÂNÔS), the officer who was present when our Lord was pierced

with a spear on the Cross. Salutation to URIEL. Salutation to BAṢALÔTA MÎKÂÊL.

XXII. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint MACARIUS, the son of Saint BASILIDES, the general and martyr, became a martyr. When information had been laid before DIOCLETIAN that this saint would not worship idols, the emperor wrote and ordered the governor to send him to the city of Alexandria. And MACARIUS embraced his parents, and commanded them to take care of the poor and the needy, and went forth with the letter of the emperor. And our Lord Jesus Christ appeared unto him in a vision and gave him strength to endure, and He informed him what should happen unto him. And when he arrived [fol. 121*b* 1] in the city of Alexandria, and stood up before HERMANUS (ROMANUS?) the governor, HERMANUS (ROMANUS?) knew that he was the son of BASILIDES the general, and he persuaded him earnestly, and besought him to turn from his counsel; but he would neither submit, nor turn from his good counsel, and the governor tortured him severely, with divers kinds of tortures. And whilst MACARIUS was undergoing torture his soul (or, mind) was caught up, and God shewed him the habitation of the saints, and the habitation of his father and brother. And after this the governor sent him to the city of NÎḲYÔS, and there the governor tortured him severely. And they cut out his tongue, and hacked off his arms, and they thrust red-hot iron goads into his sides; but God gave him the strength to endure this, and He raised him up whole and uninjured. And God performed many signs and wonders by his hands, and among them are the following: Certain men passed before him carrying a dead man whom they were going to bury, and whilst all the people were watching him Saint MACARIUS made entreaty to our Lord Jesus Christ on behalf of the dead man, and prayed Him to make manifest His praise on him; and then

he prayed and the dead man rose up and told the people what he had seen. And he said unto them, "Christ is the Lord of the Universe," and when they heard this many of the people believed on our Lord Jesus Christ; and the soldiers cut off their heads with the sword, and they received the crown of martyrdom. Now ARIANUS, the governor of ANTINOË, dwelt there, and when he returned he took Saint MACARIUS with him. And [fol. 121*b* 2] when they arrived at the city of SEṬNÛF the ship stood still (*i.e.* ran aground), and could not be moved; and when they arrived at the city of ANTINOË our Lord appeared unto Saint MACARIUS in a vision and said unto him, "In this place thy fight shall finish, and in it shall thy body lie." And the governor commanded the soldiers to put Saint MACARIUS upon the rack, and they did so, and then they cut off his head, and he finished his fight, and received the crown of martyrdom in the kingdom of the heavens. And when CONSTANTINE reigned there was appointed by him a governor, whose name was EULOGIUS, a believer, and he commanded them to open the churches, and to build up those that were ruined, and to destroy the houses of idols. And Saint MACARIUS appeared unto him in the night and informed him concerning the place wherein was his body. Then EULOGIUS rose up, and came to that place, and found the body of the saint; and he took it away from there, and they built a church for it and laid it therein, and great signs and miracles took place through it. Salutation to MACARIUS.

And on this day also the holy and honourable LEONTIUS became a martyr. This saint became a Christian through his father, who was a soldier in the army of the infidel emperor, and was a man of the city [fol. 121*b* 3] of ṬRÂBLÔS (TRIPOLI?). He was exceedingly goodly in appearance, and was perfect in his fight, and he read the Divine Books continually, and learned many of them by heart, especially the Psalms of DAVID which he used to recite frequently, and for this reason he knew them by heart. He admonished his fellow-soldiers constantly, and he taught them the fear of God, and he encouraged them and said unto them, "Waste not your years in the service of idols."

And there were some who submitted to his words, and turned away from their infidelity, and forsook their error, and the unclean iniquity wherein they had been living hitherto; and there were others into whom Satan entered, and they went to their general, and said unto him, "LEONTIUS holdeth idols in contempt, and he teacheth and saith that Christ is God, the Creator of the heavens and the earth, and of all that is therein." And the governor had LEONTIUS brought, and he questioned him concerning this matter, and LEONTIUS confessed our Lord Jesus Christ before the governor, even as PAUL the apostle saith, "Who shall separate me from the love of Christ my God, Whom I have served, and worshipped, from my youth up?" (Romans viii, 35). And the governor was wroth, and commanded the soldiers to bind him hand and foot, and cast him into the prison house; and they did even as the governor commanded. And on the following day the governor had him brought before him, and he said unto him, "By what power dost thou presume to transgress the edict of the emperor and dost turn men from the worship of the gods?" And the saint answered and said unto him, "In truth I would that all men would enter into the Faith of our Lord [fol. 122*a* 1] Jesus Christ. If thou wilt forsake thine error, and the service of idols, and wilt worship our Lord and God and Redeemer Jesus Christ, thou shalt inherit an everlasting kingdom"; and then he cursed the gods of the governor and his unclean idols. And the soldiers beat him severely, until his blood ran down upon the ground, and all the while they were torturing him he glorified God and sang his praises. And one of the soldiers was sorry for him, and he whispered in his ear, and said unto him, "I am sorry for thee. Have pity on thy youth and speak only one word, and tell the governor that thou wilt sacrifice to the gods, and I will undertake to set thee free." And the saint cursed him, and thrust him away from him, saying, "Get thee from me, Satan!" And when the governor saw his endurance, and his fortitude, he doubled his torture; and at length his body was cut into strips and his blood poured on the ground. Then the governor commanded them to drown him in the river, or to drag him by the feet and cast him into prison until he could

decide what to do with him; and when they had done these things to him he died in prison. And a certain woman who was a believer came and gave the keepers of the prison house and the soldiers much money, and she took the saint and wrapped him up in new and costly cloths, and she made a covering worked with gold to spread over his bier, and she laid him in a coffin in the house, and had a picture of him painted upon it; and she hung before it a lamp which burned continually. [fol. 122*a* 2] Salutation to LEONTIUS, the lamp of ṬRÂBLÔS (TRIPOLI ?).

And on this day also is commemorated Saint MARKÔLÔS (MARCELLUS).

Salutation to LONGINUS.

XXIII. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy woman MARÎNÂ became a martyr. The name of the father of this saint was DECIUS, high priest of the gods of the city of Antioch; now at that time DECIUS was emperor. And when Saint MARÎNÂ was five years old her mother died, and her father committed her to a nurse so that she might live outside the city; now this nurse was a Christian, and she taught MARÎNÂ all the Faith of Christ. And when MARÎNÂ reached the age of fifteen years, [fol. 122*a* 3] her father died. One day she heard her nurse talking about the labours and fights of the martyrs, and the love of Christ entered her heart, and she went about seeking to become a martyr. And a wicked governor came to this city, and as soon as he saw her he commanded the soldiers to bring her before him, and he said unto her, "Whence art thou? What is thy name?" And she said, "I am one of the people of Jesus Christ, and my name is MARÎNÂ." When the governor saw her grace and her beauty, he could not restrain himself, and he persuaded her

with many words to consent to his wish. When she cursed him, and reviled his gods, he commanded the soldiers to beat her with iron rods, and to cut off her limbs, and to scrape her body until her blood flowed like water, and he also commanded them to scrape her members with an iron scraper, [and they did so]; but when Saint MARÎNÂ prayed to God, MICHAEL the Archangel came and healed her. And the governor commanded them to take her into a prison house, which was filled with darkness, and whilst she was praying the Archangel MICHAEL came, and lighted up the prison house, and took her up into heaven, where he shewed her the dwelling of the saints and the righteous, and then he brought her back to her place. And on the following day the governor commanded the soldiers to scrape her with an iron scraper, and to slit her body with butchers' knives, and to cast her into prison; and Saint MICHAEL came and healed her. And whilst she was standing up praying, a huge and most terrifying serpent came forth from this prison, and when she saw it she was frightened and her whole body trembled, and she could not speak. And the serpent swallowed her up, her hands being extended in the form of a cross, and she was praying in her heart. Thereupon the belly of the serpent was split open, and MARÎNÂ went forth [fol. 122*b* 1] from him uninjured, and she gave thanks to God. And when she turned towards the prison house, she saw Satan seated, and he was in the form of a black man, with his hands clutching his knees. And having made the sign of the Cross over her face, she seized him by the hair of his head, and beat him with a rod severely. And then there was revealed unto her the wood of the Cross of Jesus Christ, and a white dove was sitting upon it, and it spake, saying, "Rejoice, O MARÎNÂ, for there is committed to thee the pledge of the grace of the Holy Spirit." And on the following day the governor commanded the soldiers to strip her naked, and to hang her up, head downwards, and to burn her body with fire, and to cast her into a cauldron of boiling water; [and they did so]. And as she was standing up in the cauldron and praying, a dove came down from heaven, and he had in his beak a crown of gold, and he loosed her fetters, and dipped her in the water thrice, in the Name of the Father and the Son

and the Holy Spirit; and she went forth from the water praising God. And when the governor saw that she was still alive he commanded them to cut off her head with the sword. And when she had come into the place of martyrdom she prayed to God that He would receive her soul in peace. And our Lord Jesus Christ came unto her, and gave her a promise that He would forgive the sins of everyone who should call upon her name, or write the history of her strife, or have it read, or should hear it read; and then the soldiers cut off her head with the sword. And many miracles became manifest [through her], the blind saw, the lame walked, the deaf heard, and the dumb [fol. 122*b* 2] spake; and countless folk believed on our Lord Jesus Christ. Salutation to MARÎNÂ.

And on this day also Saint LONGINUS became a martyr. This saint came from the country of Cappadocia, but by race he was a Greek. And when TIBERIUS CAESAR reigned, he appointed PILATE governor of the land of JUDAH, and he gave this Saint LONGINUS to him among his other soldiers. And when the time arrived, and the Lord wished to suffer for the salvation of His people, He permitted the wicked Jews to perform this thing. When they had made themselves ready for this deed, this LONGINUS was one of the soldiers whom PILATE commanded to crucify our Lord. And because of this the Jews gave him much money, and he worked and did the will of the Jews, and he pierced our Lord with a spear after He had delivered up His soul, and blood and water flowed from His side. And when this saint saw this he marvelled exceedingly. And when, at the time of the Crucifixion, he saw that the sun became dark, and that the moon became like blood, and that the curtain of the Temple was rent, and that the rocks were split open, and that the dead rose up, his wonder was greatly increased; now he had heard and [fol. 122*b* 3] seen the miracles which our Lord performed from His Birth to His Crucifixion. And when the righteous JOSEPH took the body of our Lord and Redeemer, and laid it in the cave, this saint was standing there with the guards when they sealed the tomb. And when our Lord rose, the tomb being sealed, this LONGINUS was

dismayed, and he asked God to explain to him this mystery. And our Lord sent unto him the Apostle PETER, and he found him on the day of the Resurrection of our Lord. And LONGINUS asked the Apostle PETER, and adjured him to tell him the whole history of the Redeemer; and the Apostle PETER told him everything which had been prophesied concerning our Redeemer, and how He was the Son of the Living God. And this saint believed through the Apostle PETER, and he abandoned the service of an earthly king, and departed to the country of Cappadocia, and he preached therein in the Name of our Lord Jesus Christ, like the Apostles. When PILATE heard about this he was exceedingly wroth, and sent and reported him to TIBERIUS, and the emperor had him brought and tortured him and cut off his head with the sword; and the saint received the crown of martyrdom in the kingdom of the heavens. Salutation to LONGINUS.

[fol. 123*a* 1] And on this day also Saint 'ABṬLĔMÂNÔS (PTOLEMY), of Shoka, became a martyr.

XXIV. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint Abbâ NÔB, of the city of NEKHÎSÂ, on the borders of the lower land in the north of Egypt, became a martyr. The parents of this saint were holy and pure, and instructed folk; and having gotten this Saint Abbâ NÔB, they reared him in the fear of God. And when his days were twelve years he loved the Church, and he loved to listen to the Scriptures and to doctrine. And when DIOCLETIAN brought tribulation upon the Christian folk, this NÔB determined in his heart to shed his blood for the Name of our Lord Christ. And at that time he went into a church and heard the priest teaching the believers and strengthening them in the True Faith, and he said unto them, "Keep yourselves from the worship of idols, and it shall be good for you to deliver yourselves over to death

for the Name of Christ." And this saint returned to his house, sad and sorrowful, and he set before him everything which his father had left him, gold, and silver, and apparel, and he said, "Behold it is written, 'The world shall pass away and the desire thereof' (cf. Matthew v, 18)." And straightway he rose up, and gave all his money to the poor and needy, and he departed to the city of GAMNÛDÎ, walking thither [fol. 123*a* 2] on his feet along the river bank, and he found the governor LUCIUS, and he confessed before him the Name of our Lord Jesus Christ. And the angel of God appeared unto him there, and encouraged him and told him everything which should happen to him; and the governor tortured him very severely. And when the governor went to the south he took the saint with him, and he hung him up upon the mast of the ship. And the governor sat down to eat and to drink, and immediately he did so the vessel which was in his hand stood still like a stone, and the eyes of the soldiers were blinded. And the angel of God came down from heaven, and released the saint from his hanging position, and he wiped up the blood which had run down from his nose and mouth, and then the wind blew and they came to the city of Athribis. And the governor of Athribis knew what had happened to the governor of GAMNÛDÎ, and when the soldiers saw it they unfastened their belts, and cast them before the governor, and they confessed our Lord Christ and became martyrs. And they tortured Saint Abbâ NÔB very severely in Athribis. They laid him on an iron bed, and lighted a fire beneath it, and Abbâ NÔB prayed whilst he was on the iron bed, and God delivered him. And after this the soldiers sawed him asunder with a saw, and they cut off his limbs, and the angel of God came down from heaven and delivered him, and raised him up whole and unharmed. And then they took the saint to the city of Alexandria, and they tortured him there severely, and they heaped on him deadly serpents, but they neither approached him nor harmed him. And one of the serpents [fol. 123*a* 3] went and coiled itself round the neck of the governor, who asked Abbâ NÔB to have mercy upon him. And the saint commanded the serpent to leave the governor, and it came down off his neck, and the governor commanded the pagan priests

and the magicians to burn it with fire. And JULIUS, who was from the city of 'AḲFÂḤAS, came to Abbâ NÔB, and asked him about his fight, and the name of his city, and he wrote down all [the story of] his fight. And when the governor was tired of torturing him, he commanded the soldiers to cut off his head with the sword; and our Lord Christ appeared unto him, and comforted him and told him great healing should be derived from his body wheresoever it might be laid. And He said that God would deliver from his tribulation everyone who should ask this from Him in the name of Abbâ NÔB, and that God would forgive the sins of every one who celebrated his commemoration, or who satisfied the hungry with food, or who gave drink to him that was parched, or who gave incense or an offering [to the church], or who wrote a copy of the book of his fight. And then the soldiers cut off his head, and he received the crown of martyrdom in the kingdom of the heavens. And JULIUS took the body of Abbâ NÔB, and sent it with his servants to the city of NEKHÎSÂ, and when the days of persecution were ended, they built a church in his name, and many signs and miracles took place in it. And the body of the saint is in the town of GAMNÛDÎ to this day. [fol. 123*b* 1] Salutation to NÔB.

And on this day also Abbâ TAKLA 'ADÔNÂYÂ, of DABRA LÎBÂNÔS, and TAWALDA MADKHAN, and their companions, became martyrs.

And on this day also fourteen thousand and eighty-four companions of Abbâ NÔB (var. nineteen thousand and eighty-four) became martyrs.

[fol. 123*b* 2] And on this day also died the holy father Abbâ SIMON, the forty-second Archbishop of the city of Alexandria. This saint came from the East, and his parents brought him to the monastery to the west of the city of Alexandria, wherein is the body of Saint SEVERUS; and he became a monk there, and he learned to read and to write, and he learned by heart the Books of the Church. And Abbâ AGATHON made him a

priest, and after this God chose him to become archbishop; and when he was appointed priest he served his spiritual father in the administration of the archiepiscopate. And he lived by himself, fasting, and praying, and reading the Scriptures, and he ate only bread, and salt, and cummin, and uncooked herbs. And he fought a perfect fight, and his devotion was sincere, and he made the soul of lust which was in him to be subject to his rational and understanding soul. And God wrought great signs and miracles by his hands, among which were the following: Certain men of the priests of the city of Alexandria were envious of him, and they went to some magicians and gave them much money, and they prepared a deadly poison for them, and gave it to them. And those evil priests took that poison, and mixed it with some drink, and poured it into a glass, and gave it to the archbishop and then they asked him to drink, and to give them his blessing. And the archbishop drank that drink after he had received the Holy Mysteries, and no harm whatsoever came to him. [fol. 123*b* 3] And after this they mixed that poison [with other things], and gave it to him a second and a third time, and it did him no harm, and the priests marvelled at his escape. Then they went to the market and found new figs there, and they bought some and worked up some of that poison in some of the figs; and the wicked priests arranged together to give him the poisoned [figs] before he received the Holy Mysteries and was fasting. And the magicians said unto them, "If ye can make him swallow it, his belly will split open straightway." And those deniers [of Christ] went to him with deceit, and they asked the archbishop to eat of the figs, and they pressed him, and against his will they thrust the figs into his mouth; now he did not wish to swallow them before he received the Holy Mysteries. And having swallowed them, his belly was moved that night, and he remained sick for four days. And the angel of God appeared unto him in a vision by night, and made known to him the cause of his sickness, and he revealed unto him the names of those who had prepared the poison for him. And in those days 'ABD AL-AZÎZ, Khalîfah of Egypt, came to the city of Alexandria, and Abbâ SIMON, the archbishop, went out to welcome him. And the Khalîfah

saw the traces of his illness on the face of this father, and he asked the scribes, saying, "What hath happened to the archbishop that his appearance is thus?" And they told him what had happened, and how they had prepared poison for him; and the Khalîfah was wroth, and commanded [his soldiers] to burn the priests and the magicians in the fire. [fol. 124*a* 1] And the archbishop bowed down to the ground and wept, and besought the Khalîfah to have mercy on them, and the Khalîfah said unto him, "Assuredly not, nay they shall burn them in the fire as they deserve." And the father said unto him, "If thou dost burn them, I shall have neither priests nor archiepiscopate"; and the Khalîfah marvelled at his gentleness and compassion. And the Khalîfah commanded, and the soldiers drove into exile the priests, and burned the magicians in the fire by ḲÂRÔS. And the Khalîfah loved this holy father greatly, and paid him much honour, and he commanded him to build churches and monasteries; and the archbishop built churches, and he built [one] by the city of AL-WÂḤ to the south of Egypt, and very many other churches. And God made manifest great miracles by his hands, among them being the following: By his prayer he raised up to life a certain priest called MÎNÂS, after he was dead and had been made ready for burial; and the description of his raising up is thus. This father SIMON had appointed MÎNÂS to be the administrator of all the property of the Church, and he had to take care of the sacred moneys and endowments, and the sacred vestments were laid up in his charge. And this father used to charge him always, saying, "Do not let any of the money and property of the Church be laid up in thy house." And it fell out that a sickness came upon him suddenly, and his tongue stuck fast in his throat, and his heart failed him. When the archbishop heard of it he was exceedingly sorry, and he kept vigil all that night, and prayed to God on behalf of that priest, and asked Him to raise up that priest from the dead, because of the property of the Church. And at midnight [fol. 124*a* 2] this father heard that the priest was nigh to die, and he sent his disciple to the wife of the priest, and commanded him to ask her about the property of the Church; and when his disciple drew near to the house of the

priest he heard the outcries of the people thereof, who were weeping for the priest. And he went in and found that he was dead, and that they were dressing him in the vestments of the priesthood and laying him on the bier; and there were many men round about him weeping for him. And the disciple bowed his head in salutation to the priest, and straightway the dead man rose and sat up, and he embraced the disciple with his arms and hands, and he said unto him, "God is the God of the honourable father, Abbâ SIMON." And the disciple said unto him, "Be strong, O priest, and fear not." And the priest said unto him, "Verily, I am strong through the prayer of my lord father, the archbishop, and God hath given me life again, and hath raised me up from the dead." And the disciple called the priests who were struck with dismay at the death of that priest, and he said unto them, "Be not dismayed, behold the priest MÎNÂS hath risen from the dead." And when the priests and the people came to him, the priest said unto them, "Know ye that I was dead, and that they set me before the throne of my Lord Christ. And I saw all the archbishops of the city of Alexandria from MARK the apostle to Abbâ ISAAC, and they were standing before our Lord Christ. And they rebuked me, saying, 'Why hast thou hidden the property of the Church from our brother SIMON the archbishop?' And our Lord Christ commanded them, [fol. 124*a* 3] saying, 'Cast him into the Outer Darkness.' And when they dragged me along to cast me out, the archbishops bowed down before our Lord Christ, and asked Him, saying, 'Have mercy upon us this time. Our brother SIMON, the archbishop, is at this moment standing up and praying for him, and for the property of the Church which was laid up with him.' And God accepted their petition, and He commanded and [the angels] put back my soul into my body. And God said unto me, 'Behold, I have had compassion on thee for the sake of My chosen ones, and for the sake of their brother SIMON, the archbishop. And if thou dost not speak of thine own free will, and reveal unto him where the property of the Church is, thou shalt not return hither, and I will not accept their petition on thy behalf, according to what the Lord telleth Me, and I will not make

thee to live after thy death.'" And when all the people who were there heard these words, and saw this miracle, they marvelled exceedingly, and they praised God the Most High; and straightway their sorrow and weeping were turned into joy. And after that priest was restored to life he remained many days, and he used to relate this miracle to every man. And this father Abbâ SIMON continued to fight the fight and to devote himself to God, and to teach his flock, and to admonish them and to encourage them in the True Faith, and after this he died in peace. [fol. 124*b* 1] Salutation to SIMON the archbishop.

XXV. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the dedication of the Church of Saint MERCURIUS, the martyr, in the city of MĔSR (CAIRO), wherein his miracles appeared. Salutation to the consecration of thy church, O MERCURIUS.

And on this day also the ascension into heaven of ENOCH, the righteous scribe, took place.

And on this day also Abbâ ZA-ÎYÂSÛS, of DABRA LÎBÂNÔS, became a martyr by the hand of the pagans. Salutation to ZA-ÎYÂSÛS.

[fol. 124*b* 2] And on this day also the apostolic woman Saint THECLA died. This saint lived in the days of Saint PAUL, the apostle. And when Saint PAUL, the apostle, went forth from the city of Antioch he departed to the city of Nicomedia; and there was in that place a certain believer, whose name was SEFÂRÔS, who took Saint PAUL, and set him in his house. And a great many people gathered together to him, and they heard his teaching. And when this virgin THECLA heard Saint PAUL, the apostle, teaching, she looked out from the window of her house that she might hear his doctrine, and she did this

for three days and three nights. And she was so eager to hear his doctrine, that she neither ate nor drank; and the word of his teaching entered into her heart. And her parents and her servants were very sorry, and they used to beseech her to turn from her counsel, and not to follow Saint PAUL. And her father went to DÊMÂS and REMÔGÂNÔS, the magistrates, and complained to them about what had happened to his daughter, and they urged him, and at length he went to the emperor. And he cried out and laid information against Saint PAUL, and the emperor had him brought into the hall of the emperor, and he questioned him about his work and his Faith, but found no cause of complaint [against him]; and the emperor commanded and the soldiers shut Saint PAUL up in prison. And Saint THECLA put off her ornamental attire, and came to Saint PAUL in the prison house, and she bowed down at his feet. And her parents [fol. 124*b* 3] sought for her, and could not find her, and [her handmaiden] told them that she was with Saint PAUL the apostle; and the governor commanded the soldiers to burn her in the fire. And her mother cried out, saying, "Burn her in the fire, so that all the numerous women of noble families who believe in the teaching of PAUL the apostle may be admonished." And they brought THECLA out from Saint PAUL to burn her, and they brought Saint PAUL out also. And her heart was bold, and she saw Saint PAUL praying, and he went up into heaven whilst in his body; and when he had made the sign of the Cross over her face and her body, she threw herself into the fire; and the women wept for her. And at that moment God sent very much rain, and lightning and hail, and the red-hot furnace became like unto cool dew. And she escaped from the fire, and ran and came to Saint PAUL in the place wherein he dwelt secretly; and she asked him to shave off the hair of her head, so that she might follow him; and he did this for her. And when she went to the city of Antioch, a certain nobleman saw her, and wanted to marry her, for she was very beautiful in her appearance, but she made bold and cursed him, and he informed the governor of the city about her. And the governor commanded the soldiers to cast her to the lions, and she was with the lions for two days and two nights, but the lions only

licked her feet. And after this they tied her between two oxen and dragged her through all the city, but [fol. 125*a* 1] she suffered no pain whatsoever. Then the governor sent her away, and she went to Saint PAUL, and he comforted her, and strengthened her, and commanded her to depart, and preach the Faith of our Lord Jesus Christ. And she went to the city of KONIA, and preached in the Name of our Lord Jesus Christ, and then she went to her own city and converted her father and her mother, and brought them into the Faith of our Lord Jesus Christ. And having finished her fight she died in peace and received the crown of the preachers and confessors in the kingdom of the heavens. Now her body resteth at the present time in the city of SENGÂR [near Damietta] in Lower Egypt, and many signs and wonders have appeared through it. Salutation to the apostolic woman THECLA.

And on this day also Saint 'A[N]DÔNÎN (or, 'ANDÔNÎNÂ) became a martyr. This young man was a native of the city of BÂNÂ, and his parents were among the elders of the city; and they were believers, and were excellent and merciful. And this saint went to the city of ANTINOË and confessed our Lord Jesus Christ before the governor, who commanded the soldiers to shoot him [fol. 125*a* 2] to death with arrows; and they did as he commanded, but the arrows did the saint no harm. Then the governor had him bound, and sent him to the city of Alexandria, and with him was Saint Abbâ BÎMÂKÔS, and two other martyrs; and the governor of the city of Alexandria shut them up in prison. And they hung up Saint 'ANDÔNÎN, head downwards, until much blood flowed from his mouth down upon the ground, and then he tortured him severely; and when the governor was tired of torturing him, he sent him to the city of FARMÂ, where the saint found Saint MÎNÂS in prison; and he rejoiced in him, and they comforted each other. And the governor of the city of FARMÂ tortured him with every kind of torture, and they cut his flesh into strips with red-hot saws, and after that he boiled him in a cauldron over a fire, but God raised him up whole and uninjured. And when he was tired of torturing him he commanded the soldiers to cut off his head,

and they cut off his head with a sword, and he received the crown of martyrdom in the kingdom of the heavens. And great miracles took place through his body, which healed all those who were sick. Salutation to 'A[N]DÔNÎNÂ the martyr.

And on this day also Saint Abbâ ISAAC became a martyr. This saint was a man of the city of SAMAMÂ (or, SÂMMÂ), and he was a gardener, and he was an excellent man, gentle, and [fol. 125*a* 3] devoted to God. He ate no flesh, he drank no wine, he fasted two days at a time, he ate herbs, and he visited the poor and needy, and gave them what was left of his wages. And our Lord appeared unto him in a vision, and commanded him to go to the governor, and confess His Name before him. And our Lord promised him many things, and told him of the crowns which were prepared for him, and the saint rejoiced exceedingly. And he rose up and gave what was left in his house to the poor and needy, and then he prayed and asked God to help him. And he came to the governor, and confessed God the Most High before him, and the governor tortured him severely, and burned him with fire, and hacked off his limbs, and hanged him, and broke him on the wheel; but God gave him strength to endure under all this torture, and He raised him up sound and uninjured. When he was tired of torturing him the governor commanded the soldiers to cut off his head with the sword, and thus he received the crown of martyrdom in the kingdom of the heavens. And men of the city of SAMAMÂ came and took his body, and wrapped it in splendid cloths, and laid him in a fair place until the end of the days of persecution. [Then] they built a beautiful church for him, and laid his body therein, and great signs and miracles appeared through it, and healings for many sick folk. Salutation to ISAAC, the gardener.

[fol. 125*b* 1] And on this day also LÎYÂRYÂ (HILARIA) became a martyr. This saint was a native of the city of LĔMDĔYÂ (var. DEMYÂL), which is nigh unto the city of DĔMÊRÂ, and her parents were believers and were excellent folk; and she herself was chaste both in mind and in body, and she fasted

and prayed continually. When her days were eleven years, and she was living and doing her work, our Lord Jesus Christ revealed to her a great light, and the Archangel FÂNÛÊL appeared, and said unto her, "Why sittest thou here doing nothing but fighting the spiritual fight whilst the crowns which are prepared for those who fight for the Name of Christ, our Lord, [are waiting for thee]?" And when she heard this she rose up, and gave all her goods to the poor and needy, and departed to ṬÛW, and thence to the city of SARSANÂ, and confessed our Lord Jesus Christ before the governor. And there was a certain holy man whose name was Abbâ SÎNÔDÂ, and our Lord Jesus Christ had appeared unto him, and informed him concerning this holy woman, and what would become of her; and when he saw her he rejoiced in her, and comforted her and strengthened her heart. And the governor tortured her severely, and he made gashes in all her body, and drove red-hot iron pegs into her; and after this he bound her with seven thousand, six hundred martyrs. Then he took her with him [fol. 125*b* 2] in a ship and departed. And whilst they were on the ship, a fish rose up and snatched away a child from his mother, and she had no other child, and she wept and lamented for her son exceedingly. And the saint had compassion upon her, and prayed to God on her behalf, and then our Lord commanded the fish to give back the child, and the fish gave him back to his mother, alive, and no harm had befallen him. And when the governor arrived in the city of ṬÛW, he commanded the soldiers to put the saint in the furnace of the public baths, and they did as he commanded, but no harm came to her. And then they hacked off her limbs, and cast her into the fire, and they plucked out the nails of her hands and feet, and cut out her tongue, and drove iron pegs through her feet; after this, they made her to lie on an iron bed, and lighted a fire under her. And when he was tired of torturing her, he commanded the soldiers to cut off her head, and thus she received the crown of martyrdom in the kingdom of the heavens. Salutation to TĔLYÂRYÂ (*sic*) (HILARIA), and salutation to those who were martyred with her.

[fol. 125*b* 3] And on this day also THECLA and MÛGÎ, from

the city of ḲAYRÂḲÛS, on the border of BAḤYARÂ (Baḥrâya?) by the city of Alexandria, became martyrs. These saints were brought up by a God-fearing teaching woman in the city of ḲARÂḲÛS (*sic*), and as they were sailing on the river one shewed them the governor torturing Christian folk, and they marvelled at his hard-heartedness; these saints were those who endured his torture. And the angel of God appeared unto the saints, and shewed them the glory of the saints, and strengthened them, and the angel sailed with them on the ship to the city of Alexandria. And our holy Lady, the two-fold Virgin, MARY, the God-bearer, and ELISABETH, appeared unto her in the forms of two women, and they wept with them. And when they came unto the city of Alexandria, they confessed our Lord Jesus Christ before the governor, who tortured them severely. And they cut off the head of Saint MÛGÎ with the sword, and she received the crown of martyrdom in the kingdom of the heavens; and the governor sent Saint THECLA to the city of DĔMÔW, where she became a martyr. Salutation to THECLA and MÛGÎ.

And on this day also Saint Abbâ KARAZÛN (?) became a martyr. This saint was a man from the city of BÂNWÂN, and he was formerly a thief, [fol. 126*a* 1] and there were with him two other young men who were thieves. And they went to the cell of a certain monk in the desert of SCETE to steal his goods, and they found him keeping vigil and standing up in prayer; so they waited until he had finished his prayer and had lain down. Now that monk never slept, and their hearts were afraid and dismayed. And when the time of dawn came, the old monk went out to the thieves, and when they saw him they bowed down at his feet, and cast down their swords before him, and became monks under his direction. And this saint fought a very great fight, and devoted himself to the ascetic life, both soul and body, and a certain aged monk prophesied and informed him that he would, assuredly, become a martyr for the Name of our Lord Jesus Christ. And when seven years had passed by, Satan brought tribulation on the churches and on the Christian people. And this saint embraced his spiritual father, and

received his blessing, and departed to the city of NAḲYÔS, where he found the Emperor MAXIMIANUS; and he confessed our Lord Jesus Christ before the governor. And the governor tortured him severely, and sawed his body with iron saws, and rubbed into his wounds vinegar mixed with salt; and then he took him to the city of Alexandria, and hung him up on the mast of the ship five times; and the ropes broke. And then he cast him into a vessel made of hide, and threw him into the sea (or, river), but the angel of God brought him out of the sea, and commanded him to go to the city of GAMNÛDÎ. And he departed and came to the city of BENWÂNÎ, and [fol. 126*a* 2] the people asked him about Abbâ KARAZÛN (*sic*), for they did not recognize him. And they said unto him, "Abûna Abbâ KARAZÛN departed many days ago, and we do not know where he is, and we have had no news of him." And a certain maiden recognized him and knew him, and by reason of her great fear she fell down and broke her water jar. And she said unto the people, "This man is Abbâ KARAZÛN himself," and all the men of the city made haste to go to him, and they were blessed by him. And every man who was sick came to him, and the saint besought God and prayed over some oil, and anointed them therewith, and they were healed. And then he went to the city of GAMNÛDÎ, and he said unto a soldier, "I am a Christian, bind me and drag me into this city"; and the soldier did as the saint commanded him. And when he had brought him thither, the governor hanged him on a tree, head downwards, for ten days; and the blood flowed down from his mouth and nose upon the ground. And Abbâ KARAZÛN cursed the daughter of the general, and she died and remained in her grave for eighteen days, and the people came and besought the saint on her behalf. And he prayed and entreated our Lord Jesus Christ, and He raised up the maiden from the dead, and she told them what she had seen of the Judgement in hell. And JUSTUS the general, and his wife, believed on our Lord Jesus Christ, and all his soldiers, and they became martyrs; and they were in number nine hundred, and thirty, and five souls. And after this the governor sent Abbâ KARAZÛN to the city of Alexandria, and when he arrived there they tortured him [fol.

126*a* 3] very severely. And he also sent him to the city of GAMNÛDÎ, where they beat him with bars of wood and broke his back; and when he was tired of torturing him he sent him to the city of Alexandria. And when the saint came to the Hill of BARMÛDÂ, our Lord Jesus Christ, our Redeemer, appeared unto him, and comforted him, and told him that he should finish his fight there, and He promised him that He would grant to every man any request which he should make in his name. And when the governor was tired of torturing him he commanded the soldiers to cut off his head with the sword, and thus the saint finished his martyrdom, and received the crown thereof in the kingdom of the heavens. And the angel of God appeared unto a certain priest of the men of the city of MANÛF, and told him where the place was wherein the body of Saint Abbâ KARAZÛN lay, and commanded him to take it away. And that priest went and took the body of the saint, and wrapped it up in beautiful cloths, [and kept it] until the end of the days of persecution. And they built a beautiful church for him in the city of BENWÂN (*sic*) and laid his body therein, and many miracles and wonders took place through it. Salutation to Abbâ KARAZÛN. Salutation to the nine hundred and thirty-five people who [fol. 126*b* 1] were martyred with Abbâ KARAZÛN.

And on this day also is celebrated the commemoration of seven thousand, three hundred martyrs. [In the Bodleian MS. seventy-six thousand.]

And on this day also Saint LADÎMÂDYÔS (or, DEMADIUS ?), the Syrian, became a martyr. This saint was brought up with the Persians, and learned from them the knowledge of the stars; and he wished to become a Christian. And he found a certain Persian priest in the bazâr, whose name was 'ENGALIUS, and he taught him the Law of God and rejoiced in him exceedingly; and he began to teach the men of his house to turn to God and to believe in Him. And then he went to a certain city between Syria and Rômê, and was there baptized with Christian baptism. He became a monk, and fought a great, and super-

human fight; and the brethren were jealous of him when they saw his fight; and they wished to drive him away from the mountains. When he knew this he went forth from that place and departed to a city on the borders of [the city of] THEODOSIUS, and he came to the monastery of Saint SERGIUS; where he lived with an aged anchorite for a year, and fought the fight. And he ate neither beans, nor any food with fat therein. And the aged anchorite urged the abbot [fol. 126*b* 2] to make LADÎMÂDYÔS a deacon, so that he might minister with him in the sanctuary; and being unable to resist him, he was made a deacon, and ministered with him in the sanctuary. And when the old man went into the altar at the consecration of the Offering, during the consecration, he saw a white dove of most beautiful appearance, and it came near and descended upon the altar. And LADÎMÂDYÔS, thinking that it was a dove of flesh, was afraid lest the chalice should be overturned, and he made a motion with his hand, and drove the dove off; now the aged anchorite did not see the dove. And after the Service was ended, the anchorite asked him, saying, "What happened to disturb thee at the time of the Offering, when thou didst stretch out thine hand over the altar?" And LADÎMÂDYÔS told him how he had seen the dove. And the anchorite said unto him, "In future when thou seest the dove tell me." And when the old man went up to the altar to receive the Offering, and the time for seeing the dove came, LADÎMÂDYÔS said unto him, "That dove hath come"; and the old man did not see it, and again he was exceedingly sorry. And he bowed low before God, and he prayed continually, and entreated Him with tears by night and by day, until he saw that dove; and he knew that it was the grace of the Holy Spirit; but he told Saint LADÎMÂDYÔS nothing, so that he might not be puffed up in his heart. And after this the anchorite went to the bishop, and asked him to make LADÎMÂDYÔS a priest, now LADÎMÂDYÔS himself knew nothing about this, until he took him and made him a priest against his will. And when the Archbishop of that country heard the story [fol. 126*b* 3] of his fight, he took some people with him, and wanted to go with them to him, and to receive a blessing from him. And Saint LADÎMÂDYÔS knew

of this by the Holy Ghost, and he fled secretly, and came to the church of Saint MARK, the martyr, and then he departed and dwelt in the desert, where he lived on grass, and God, the Most High, performed great miracles [by his hands]. And then he fled from the vain praise of man to the sea-shore. And one day he took the water-pot, and went down to the river to draw water, and he saw women there drawing water, and they laughed at him, and made a mock of him; and he went back without having drawn water, and with sorrow in his heart. And he asked God to dry up that river, and God, the Most High, heard his petition, and He made the river a road whereon men could travel. And when the people knew that it was Saint LADÎMÂDYÔS who had dried up the river, they all went up to him with their wives, and their children, and they entreated him with many tears, until he prayed to our Lord Jesus Christ Who gave them back the river, and it became as it was formerly. And when he saw the people wishing to honour him, he fled from that place and went to another desert, and he lived therein a year, fighting the fight, and enduring the cold of winter, and the heat of summer, under the sky without a roof. And with great difficulty the people forced him to let them build him an abode, and he dwelt therein, and God, the Most High, performed many signs and miracles by his hands, [fol. 127*a* 1] and among them was the following: There was a certain man who was blind in one eye, and when he was being blessed by him the hand of the saint rested upon the blind eye of that man, and his eye was opened straightway, and he saw. And another man, a paralytic, they brought to him, and he prayed over some oil and water, and anointed him therewith, and the man recovered. Another man, one who was dumb, when they brought him to him, the saint knew that this sickness had come upon the man because of the sin which he had committed; and then he prayed to God, the Most High, and He healed him by his hands. And again, a certain rich man came to him with his wife, who was barren, and the saint prayed to our Lord Jesus Christ, and He gave them children, whom they brought to him, and he blessed them. And this Saint Abbâ LADÎMÂDYÔS performed countless miracles. And it came to pass in his days that the Emperor

WALÎṬÔS (VALENS?), the infidel and idolater, came to the city of Antioch, and he pulled down the churches which CONSTANTINE had builded. And then he heard that the Persians had come to fight against him, and when they (the Romans) had departed thither, they passed by the habitation of Saint LADÎMÂDYÔS, and one told the emperor about him. And the soldiers stoned him, and his disciple, with stones, until a great heap of stones stood over their cave. And thus died LADÎMÂDYÔS and his disciple. And after one year God revealed his body to a certain man, who was a merchant, and was travelling that way, now he had a laden camel with him, and the camel fell down, and sank into a pit in the ground. And when [fol. 127*a* 2] the men came to take up the camel, God shewed him the cave, and he and his men knew that it was the cave of Saint LADÎMÂDYÔS; and they dug and took up the body of the saint, and that of his disciple, with great honour. On the fifteenth day of the month of Ḥamlê, on the day whereon he died, they built a church for Saint LADÎMÂDYÔS, and they laid therein his body, and that of his disciple; and God made manifest many signs and miracles therefrom. Salutation to LADÎMÂDYÔS.

Salutation to 'AṬRÂBIUS, who took the place of PACHOMIUS.

And on this day also are commemorated the Seven Thousand Martyrs of Athribis, and AMÔN and MARY. [fol. 127*a* 3] Salutation to the Seven Thousand Martyrs of Athribis. [Twenty-five Thousand in the Bodleian MS.]

XXVI. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died at a good old age the righteous man JOSEPH, the carpenter, who was worthy to be called the father of Christ in the flesh, and concerning whom the Holy Gospel beareth witness that he was a righteous man, and that, because of this,

our Lady Saint MARY was in safe keeping with him. And he finished his fight, and his course, and his toil, and his journey, together with our Lady MARY and our Lord Jesus Christ, in his coming to Bethlehem, and [his] flight to the country of Egypt. On his return from the country of Egypt there came [upon him] tribulation from the Jews. And when the time came for him to depart from this transient world to the world of the Living, [he called to him] his other sons, that is to say, JUSTUS, and JUDAH, and JÔSÂ, and JACOB, and his three daughters, and he gave them commandments and embraced them, and stretched out his hands and delivered up his soul into the hand of God, and inherited everlasting life. And all the days of his life were one hundred and fourteen years; he lived before his marriage forty years, and after his marriage, fifty-two years, and after his wife died, nineteen years, and three years [fol. 127*b* 1] before the Incarnation of our Redeemer. And our Lord Jesus Christ came to him at the time of his death, and laid His hand upon his eyes and wept over him, and He bestowed upon his body the gracious gift of never growing old, and upon his bones the gift of incorruptibility. And they laid him in the grave of JACOB, his father, in the tenth year of the Incarnation of our Lord Jesus Christ. Salutation to JOSEPH and MARY.

And on this day also died the holy father, Abbâ TIMOTHY, the twenty-second Archbishop of the city of Alexandria. This saint was the brother of the Archbishop Saint PETER his predecessor, and having been appointed he shepherded the rational flock of Christ and guarded them from the wolves ARIUS, and MACEDONIUS, and SABELIUS. In the sixth year of the archiepiscopate of this saint the Emperor THEODOSIUS the Great [began to] reign over the Christian people. In that year also took place the General Council whereat One hundred and Fifty bishops gathered together in the city of Constantinia on account of MACEDONIUS, who had denied the Holy Spirit; and this father was president of the Council. [fol. 127*b* 2] Now Saint DAMALIUS, Archbishop of the city of Rômê, did not come to the Council because of his illness, but he sent priests in his place. And this holy father TIMOTHY disputed with

MACEDONIUS, who denied the Holy Ghost, and with SABELIUS and with APOLLINARIUS, and he overcame them, and put them to shame. And behold, we have described their denial, and how this saint disputed with them, [in the section of this work] relating to the days of the assembling of this Council, which is the first day of the month of Yakâtît. And during the archiepiscopate of this saint, he took great care concerning the buildings of the churches, and he built many churches in the city of Alexandria and outside it, and he repaired and restored many of them; and he built many cells for the churches (?), and for the pilgrims. And he was teaching his flock much doctrine continually, and by means of his great knowledge he strengthened them in the True Faith, and by the sweetness of his voice and his reading. And he converted many of the followers of ARIUS and MACEDONIUS, and brought them into the True Faith of our Lord Jesus Christ. And he sat upon the throne of MARK the evangelist for nine years and a half, and he died in peace. Salutation to TIMOTHY the archbishop, brother of PETER the archbishop.

And on this day also died Abbâ SALÂMÂ, the Revealer of the Light, the Bishop of Ethiopia; [fol. 127*b* 3] now his history is as follows: A certain man from the country of the Greeks, a master of learning, whose name was MÊRPES (MEROPIUS?), came wishing to see the country of Ethiopia, and he had with him two youths of his family, and the name of one was "FERÊ MĔNÂṬÔS (FRUMENTIUS)," and that of the other was "ÂDĔSYÔS (AEDESIUS)"; now there are some who call him "SÎDRÂKÔS." And he arrived in a ship at the shore of the Sea of Ethiopia, and he saw all the beautiful things which his heart desired, and as he was wishing to return to his country, enemies rose up against him and killed him, and all those who were with him. And these two youths were left [alive], and the men of the city made them captives, and taught them the work of war, and took them as a present to the King of 'AKSÛM whose name was "ALAMÊDÂ." And the king made ADYÔS (*sic*) director of his household, and FERÊ MĔNÂṬÔS keeper of the Laws and Archives of 'AKSÛM; and after a few

days the king died, and left a little son with his mother, and the 'AZGÂGÂ reigned with him. And 'ÂDĔSYÔS and FERÊ MĔNÂṬÔS brought up the children, and taught them little by little the Faith of Christ, and they built for them a place of prayer, and they gathered together to it the children and they taught them psalms and hymns. And when they had brought the boy to the stage of early manhood, they asked him to dismiss them to their native country; and 'ADYÔSĔS (*sic*) departed to the country of Tyre to see his kinsfolk, and FERÊ MĔNÂṬÔS departed to Alexandria, to the Archbishop ATHANASIUS, and he found that he had been restored to his office. And he related everything which had happened unto him because of their Faith in the country of Ethiopia, and how the people believed on Christ, but had neither [fol. 128*a* 1] bishops nor priests. And then Abbâ ATHANASIUS appointed FERÊ MĔNÂṬÔS Bishop of the country of Ethiopia, and sent him away with great honour. And he arrived in the country of Ethiopia during the reign of 'ABRĔḤÂ and 'AṢBĔḤA, and he preached the peace of Christ in all the regions thereof, and because of this he was called "Abbâ SALÂMÂ." And after he had saluted the men of Ethiopia he died in peace. Salutation, salutation, I say, with joyful voice to Abbâ SALÂMÂ.

And on this day also is commemorated the blessed Saint Abbâ RÔYS.

Salutation to SAMUEL and ZACHARIAS.

XXVII. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint Abbâ AMMÔN, of the city of TARNÛṬ, became a martyr. This saint came to Upper Egypt, and he saw the tortures which were being inflicted upon the holy [fol. 128*a* 2] martyrs, and he went to ARIANUS, the governor of ANTINOË, and confessed our Lord Jesus Christ before him. And ARIANUS tortured him severely, and beat him, and hanged

him, and cut gashes in all his body, and drove long, sharp nails through his body; and our Lord Jesus Christ gave him strength, and healed his wounds, and raised him up from the punishment, whole and uninjured. And after this ARIANUS sent him to the city of Alexandria. And our Lord Jesus Christ appeared unto him, and strengthened him, and promised him, saying, "Whosoever shall celebrate thy commemoration, or shall write [a copy of] the book of thy fight, or shall cause it to be read, or shall give bread and water to the poor on the day of thy commemoration, I will blot out their sins and write their names in the Book of Life in the kingdom of the heavens"; and having said this unto him our Lord Jesus Christ went up into heaven with glory. And Saint Abbâ AMMÔN rejoiced with great joy. And then the governor tortured him very severely, and very many men believed through him and became martyrs. And among them was a certain young woman, a virgin, whose name was THEOPHILA, and she came and stood up before the governor, and cursed him and his idols, and she confessed our Lord Jesus Christ. And the governor commanded the soldiers to cast her into the fire, but God delivered her from the fire; and they cut off her head with the sword, and she received [fol. 128*a* 3] the crown of martyrdom in the kingdom of the heavens. Then the governor tortured Abbâ AMMÔN with great severity, and he mutilated him, and after this he commanded the soldiers to cut off his head with the sword; [and they did so,] and he received the crown of martyrdom in the kingdom of the heavens. And many signs and miracles, and great healings of the sick, took place through his body. Salutation to AMMÔN.

And on this day also are commemorated the vision which EZEKIEL the prophet saw; and the dedication of the church of Saint JOHN the evangelist in the city of Alexandria, and the honourable father Abbâ SIMON, Archbishop of the city of Alexandria, that is to say, the translation of his body to the monastery of Abbâ MACARIUS of the desert of SCETE; and the death of SETH, the son of ADAM. Salutation to the translation of thy body, O SIMON. [fol. 128*b* 1] Salutation to the vision of EZEKIEL.

Salutation to BÎFÂMOMÔN (BÎFÂMÔN).
Salutation to the holy woman MASḲAL KABRÂ.

XXVIII. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day also are commemorated ANDRONICUS and his wife ATHANASIA, the lovers of God. They came from the city of Antioch. They were rich in gold and in silver, and they gave one half of the profit which they made on their money to the poor; and after a few days they produced two children, a boy and a girl, and they called their names JOHN and MARY. And then ANDRONICUS and ATHANASIA took counsel together, and agreed to cease to live together as man and wife, and they began to devote their money and themselves to ministering to the sick and needy, that is to say, he ministered to the men, and she ministered to the women; and they continued to do this for twelve years. And then their children fell ill of the plague, and they both died on one day. And when ANDRONICUS saw [this] he fell upon the ground, and [fol. 128*b* 2] he cast himself before the picture of our Lord Jesus Christ, and wept, saying, "Naked was I when I came forth from my mother's womb, and naked shall I be when I go to God; God gave, God took away, blessed be the Name of God for ever." And their mother, in the intensity of her grief, wanted to kill herself, and weeping she came into the sanctuary to the place where her children were buried. And during the night she saw, as it were, a monk who said unto her, "Weep not for the death of thy children, but weep for thyself, for thy children are rejoicing in the kingdom of the heavens." And when she heard this she went and told her husband, and they decided to renounce the world. And they distributed their money among the poor and needy, and went forth by night, and came to Alexandria, and ANDRONICUS left his wife there and departed to the desert of SCETE, and became a monk with Abbâ DANIEL; then he went back and took his wife to Upper Egypt, and placed her in a house of

virgins and left her there. And when ANDRONICUS had lived with Abbâ DANIEL for twelve years, he asked that he might go to Jerusalem so that he might be blessed in the holy places. And whilst he was on the road thither, behold, by the Will of God, his wife met him, for she also wished to receive a blessing in the holy places. Now, by reason of her labour and vigil her face had become so changed that he did not know her, but she knew him because his face had not changed. And having visited the holy places they returned to the city of [fol. 128*b* 3] Alexandria. And Abbâ DANIEL had knowledge by the Holy Spirit, and he said unto ANDRONICUS, "Dwell in a place with that monk who hath been thy companion, for he is holy"; and they dwelt [there] twelve years, and there was none who knew that the companion of ANDRONICUS was a woman, but they called her "ATHANASIA." And Abbâ DANIEL visited them on one occasion, and spake to them concerning the profit of their souls. And ATHANASIA having fallen sick, ANDRONICUS went to Abbâ DANIEL and said unto him, "My companion is going to die, come and visit him." When Abbâ DANIEL arrived he found that she was very ill, and she said unto him, "Abbâ, I want thee to administer unto me the Offering," and Abbâ DANIEL devoted himself to the matter, and administered unto her the Holy Mysteries, and she died straightway; and there rose up a sweet odour and filled the place. And when ANDRONICUS wanted to wrap her up for burial, he discovered by her hair that she was a woman; and they found on the body a paper whereon her history was written, and a token which she left to her husband. And when ANDRONICUS had read the paper, and knew that she was his wife, his mind became obscured, and he began to beat his face and to lament. And after a few days, now, he had become sick, the aged men came and received his blessing, and having received the Offering, he died and entered into the kingdom of heaven. Salutation to ANDRONICUS. [fol. 129*a* 1] Salutation to ATHANASIA.

Salutation to ABRAHAM, ISAAC, and JACOB, the aged men of Israel.

Salutation to MASḲAL KEBRÂ.

And on this day also died the blessed man, the fighter, the worker of wonders, Abbâ PHILIP, father of the Council of the holy city of DABRA LÎBÂNÔS. Of this holy man it was reported that he used to work signs and wonders. And by the Will of God he came to his native place in the interior of the desert, in the days when Abûna TAKLA HÂYMÂNÔT lived there, to be his son, and that saint received him joyfully and he knew, by the spirit, that he was to be a chosen vessel. And after he had tried him with spiritual exercises of all kinds, he arrayed him in the garb of the monk. And Abbâ PHILIP fought the fight, and made himself to be like unto TAKLA HÂYMÂNÔT. And when Abbâ TAKLA HÂYMÂNÔT died, PHILIP was set upon the throne of Abbâ ELISHA. After a little [time] one of the sons of the Abûna died, and when they wanted to wrap him up in cloths for burial, he moved himself and spake, saying, "Abûna TAKLA HÂYMÂNÔT, [fol. 129*a* 2] ELISHA shall come to me, and PHILIP shall sit upon thy throne"; and having said this he died. And then they appointed PHILIP to be the Abûna. And he followed a right course, like his father, and he received beatings and tribulations, as he ministered for righteousness' sake; and he died under persecution (or, in exile), and he departed to God, bearing the crown of praise. Salutation to PHILIP.

XXIX. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the BIRTH OF OUR LORD, and God, and Redeemer, Jesus Christ. Salutation to Thy Birth, O our Redeemer.

And on this day also is celebrated the festival of the translation of the body of Saint THADDEUS, the apostle, from the country of Syria to the city of Constantinia. [fol. 129*a* 3] The righteous and Christ-loving Emperor CONSTANTINE had it translated, and he built a beautiful church, and consecrated it,

as it were this day, and laid THADDEUS within it; and many signs and miracles appeared through his body. Salutation to the translation of thy body, O THADDEUS.

And on this day also Saint WARĔSṬĔFÂ (or, WARSANÔFÂ BARSANÔFÂ?) became a martyr. This saint was a learned, and orthodox, and kindly ascetic. The people wanted to make him a bishop but he fled from them, and having come to a certain city he dwelt with two Christ-loving brethren. And the angel of God appeared unto him, and commanded him to confess our Lord Jesus Christ, and to receive the crown of martyrdom. When he awoke from his sleep he told the brethren what he had seen, and they all agreed together and went to the governor and confessed our Lord Jesus Christ before him. And the governor tortured them severely, and then cast them into prison until he went to the city of SENḤÛR, when he took them with him, and again tortured them there severely. And at the time when he was torturing them the angel of God appeared unto them, and strengthened them, and enabled them to endure, [fol. 129*b* 1] and healed their wounds; and after this the governor took them to the city of ḌHÂ and tortured them there. And then the governor gathered together many confessors, and had read to them the roll containing the Edict of the emperor in respect of the worship of idols; and this Saint WARĔSṬĔFÂ seized the roll, and tore it in pieces. And the governor was exceedingly wroth, and he commanded the soldiers to heat a furnace red-hot and to cast the saint therein, and they did as the governor commanded, and thus he finished his martyrdom in the furnace. And as for the other two brethren the soldiers cut off their heads with the sword and the saints received the crown of martyrdom in the kingdom of the heavens. Salutation to WARĔSNÔS (*sic*).

XXX. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day MERCURIUS and EPHRAIM, the holy Galileans, became martyrs. These saints were loving brethren in the spirit, and kinsmen in the flesh, and they were of the men of the city of 'AKMÎM. They made an agreement together in the spirit, and they became monks in the same monastery in Upper Egypt, and they lived therein fighting the fight with fasting, and prayer, [fol. 129*b* 2] and prostrations and vigils, for a period of twenty years. And Satan, the Enemy, brought tribulation upon the churches, through the followers of ARIUS, who denied [Christ]; and they came, by the commandment of the Emperor CONSTANTINE, to administer the temples of the orthodox. And these saints rose up and came into the church and cast aside the bread which the wicked Arians, the deniers of Christ, had laid there, and they said unto the people, "He who hath not been baptized in the Name of the Holy Trinity is only fit to offer up an offering on the altar of idols." And the Arians seized the saints and beat them very severely, and the soldiers threw them down upon the ground and trampled upon them with their feet until their members and their bones were broken. And they delivered their souls into the hand of our Lord Jesus Christ and received the crown of martyrdom in the kingdom of the heavens. And certain believing men came, and they took the bodies of the saints, and wrapped them up in cloths, and laid them in a fair place. Salutation to MERCURIUS and EPHRAIM.

[fol. 129*b* 3] And on this day also took place the translation of the body of Abbâ TIMOTHY, Archbishop of the city of Alexandria, from MĔSR (CAIRO) to the monastery of Abbâ MACARIUS in the desert of SCETE.

And on this day also died the blessed PAUL, the monk. It is related of this renouncer of the world that he enjoyed in this

world honour and high rank, and that he had a wife, who was a saint, and blessed children, and that he was exceedingly rich. And he wanted to become a monk. And he called his wife and his children, and said unto them, "Behold, I want to sell you for Christ's sake"; and they said unto him, "Thou art our god, do what thou wishest." And he took his wife, and his sons, and his possessions, and distributed all his money among the poor, and he came to a house for women, and he sought out the abbess and said unto her, "I want to sell thee this woman"; and she agreed to what he wanted. And he wrote the bill of the sale, and handed her over to the abbess, together with what was with her; and she became a nun. And he took his sons to another religious house, and he did with them even as he had done with their mother, and he sold them to the archimandrite, and handed them over to him; and then he went to another religious house and sold himself to the abbot. And he said unto him, "I want to go into the church by myself," and the abbot gave him permission to do so. And he went into the church, and shut the door, and he stood up and stretched out his hands towards heaven, and cried out with a loud voice, saying, "O my Lord, Thou knowest that I [fol. 130*a* 1] have come unto Thee with all my heart." And a voice came unto him which said, "Behold, I know this, and I have accepted thee with all My mind." And then he continued to perform all the hard work which had to be done in the monastery, and he made himself the most menial of all the monks; but God exalted him because of his humility, and many miracles appeared through him, and he died in peace. Salutation to PAUL who sold his wife, and his children, and himself for the sake of Christ.

And on this day also is commemorated the dedication of the church of 'ASRÊLYÛR, that is to say, the church of SÛRYÂL (SURIEL) the angel. Salutation to the dedication of thine house which the believers built in Constantinople.

And on this day ANDREW the apostle performed many miracles, and some of them took place when he was in the city of the Greeks. And our Lord Jesus Christ appeared unto him,

saying, "Rise up and [fol. 130*a* 2] depart to MÂTYÂS (MATTHEW) in the Cannibal City, so that thou mayest bring him out of prison, for the men of that city will in three days bring him out to eat him." And ANDREW said unto our Lord, "If this will happen in three days I cannot get there [in time to save him], therefore send an angel to bring him out of prison." And our Lord answered and said unto ANDREW, "Hearken. If I say unto the city 'Come to Me,' it, and all those who dwell therein, shall come [to Me]. And as for thee and thy disciple, when the morrow cometh, rise up, and thou shalt find a ship which is ready to sail; embark in it, and it shall bring thee [thither]." And He gave him the salutation "Peace" and went up into heaven in glory. And ANDREW rose up, as He had commanded him, and he came to the sea-shore. And God prepared for him a beautiful ship, and He stayed with him in the form of the captain, and there were two angels there in the forms of sailors. And ANDREW went to the ship and found our Lord, Who was disguised as the captain thereof, and he said unto Him, "Peace be unto thee, O Captain"; and our Lord said unto him, "The peace of God be with thee." And ANDREW said unto Him, "Whither goest thou in this ship?" And our Lord said unto him, "To the Cannibal City." And ANDREW said unto Him, "Every man fleeth therefrom and do Ye travel thither?" And the Captain said unto him, "It is necessary for us to go thither"; and ANDREW said unto Him, "I ask Thee to take me"; and the Captain said unto him, "I agree," and He made them to embark. And as they were travelling on the ship with our Lord as Captain, [fol. 130*a* 3] He asked ANDREW many things, and ANDREW told Him of many of the miracles of our Lord, not knowing that He was our Lord. And after this the Captain slept, and ANDREW and his disciples slept, and at that moment our Lord commanded His angels to take up ANDREW, and his two disciples, and to set them down by the sea-shore. And when ANDREW woke up from his dream, and looked at the sea-shore, and did not find the ship, he marvelled greatly; and he said unto his disciples, "O my sons, we were in the ship with our Lord, and did not know it!" And ANDREW rose up and prayed, and our Lord

appeared unto him coming out of the city in the form of a young man with a noble countenance (or, goodly person), and He said unto him, "ANDREW, My beloved, fear not! I did this because thou didst say, 'We cannot arrive at the city in three days,' and because I wished thee to know that I have power over everything, and that there is nothing too hard for Me [to do]. Rise up, come into the city, and bring out MATTHEW from prison, and all those who are with him." And having said these words He went up into heaven with [great] glory. And ANDREW and his two disciples rose up, and came into the city, and no one saw them. When they came to the door of the prison house wherein was MATTHEW, as soon as they touched the door it opened, and they went in and found MATTHEW sitting down singing; and ANDREW embraced him. And ANDREW said unto MATTHEW, "Thou sayest that after two days they will take thee out, and slay thee [fol. 130*b* 1] like a beast, and eat thy body; but thou hast forgotten those mysteries which we saw with our Lord, and that when we spake there, the heavens quaked." And MATTHEW said unto him, "Behold, I know this, O my brother, but I say that if it be the Will of our Lord, I shall come to an end in this city. Hast thou not heard in the Holy Gospel the words which say, 'I send you forth like sheep among wolves?' But as for me, when they cast me into the prison house I cried unto God, and He revealed Himself unto me, and He said unto me, 'Fear not: at the end of three days I will send unto you ANDREW, and he shall bring thee out from the prison house, thee and all those who are with thee.' And behold thou hast come; consider what thou wilt do." And ANDREW looked at the men who were in the prison house and were fettered like beasts, and he began to speak and cursed Satan and all his hosts. And ANDREW and MATTHEW made entreaty to God, and He heard their prayer, and they laid their hands on the men who were in the prison house, and they opened their eyes, and their senses returned to them, and they commanded the apostles to go out from the city. And ANDREW and MATTHEW went out on the city road, and they sat down until they knew what would happen. And the men of the city came to the prison house to roast those who were bound therein,

and to devour them according to their custom, and they found the gates of the prison open, and the prisoners not there. And they said, "Woe be unto us! What hath come upon us?" And Satan took the form of a man and spake unto the men of the city, [fol. 130*b* 2] and the people ran with eagerness and seized ANDREW and MATTHEW, and dragged them along the road of the city, until their blood ran out of them like water, and then they cast them into prison. And the apostles prayed to God, and when they had finished their prayer they drew nigh unto a pillar on which was an image, and they said unto it, "Be afraid of the sign of the Cross which we make over thee, and pour out from beneath thee water in a vast quantity, like unto a flood, upon this city and upon all those who dwell therein." And there sprang up from beneath it a vast quantity of water, which was exceedingly bitter and like salt, and it threatened to sweep away the city, and all those who were in it. And the men of the city took up their children, and their parents, and wanted to flee therefrom, but the pillar poured forth more and more water until it reached the necks of the people, and was about to drown them. And they wept, saying, "Woe be unto us! This wrath hath come upon us because of the two excellent men who are servants of God; we will believe in their God." And ANDREW said unto the pillar, "Hold, enough! Behold, the time of the flood hath passed, and the time for sowing seed in the hearts of the men of this city hath come. It is the truth which I speak unto thee. When I have built a church in this city, I will set thee in it, and they shall decorate thee"; and the water which was flowing from under the image stood (*i.e.* ceased). And when the men of the city saw that the water had stopped, they went to the apostles and walked with them, and the water receded before them. And the apostles stretched out their hands, and prayed to God, and the earth opened and swallowed up [fol. 130*b* 3] the men who were in the habit of slaying people; and when the multitude saw this they were afraid. And the apostles said unto them, "Fear not, but believe in God, we will not forsake you until we have given you life." And the apostles prayed again, and they raised from the dead those who had died in the water, and

those whom the earth had swallowed up, and they baptized in that water all the men of the city, in the Name of the Father and of the Son and of the Holy Ghost. And they administered unto them the Holy Mysteries, and built them a church, and said unto them, "Observe the commandments which we give you until the end of your days, and teach them unto your children who shall come after you, and entreat God to remove from you the laxity which is caused by eating the flesh of men, and to give you understanding so that ye may eat the food of men." And the apostles performed many miracles and wonders, and they healed many sick folk, and then departed from that city. And ANDREW departed to the country of the Greeks with his two disciples. Salutation to ANDREW and MATTHEW.

Here endeth the section which is to be read during the month of Ḥamlê, and Glory be to God!

THE TWELFTH MONTH—NAḤASSÊ

(AUGUST 4–SEPTEMBER 2)

[fol. 132*a* 1] In the blessed month of Naḥassê the day containeth thirteen hours, and then the number lesseneth.

I. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the blessed Saint Abbâ 'ABÔLÎ, the son of JUSTUS, became a martyr. To this holy man belonged the kingdom of Rômê. When he had fought in the war, and returned to the city of Antioch, he found that DIOCLETIAN had denied Christ, and had set up the worship of idols. He was able to destroy DIOCLETIAN and to take his kingdom from him, but he meditated upon a heavenly kingdom which never passeth away; and DIOCLETIAN urged him, with many persuasive words, [to worship idols,] but he would not hearken unto him. And after this JUSTUS urged the saint, until DIOCLETIAN wrote the order, and sent it to JUSTUS, and his wife THEOKLERA, and his son 'ABÔLÎ, who is commemorated this day, and he sent them to the country of Egypt, to HERMINIUS (?), governor of the city of Alexandria, and he said in his letter, "When JUSTUS, and his wife, and his son 'ABÔLÎ arrive, persuade them to offer sacrifice to the gods, and if they will not do so, separate them from each other, and send them each alone into the city." And that night our Lord Jesus Christ appeared unto JUSTUS and his wife, and his son, and comforted them and encouraged them, and He told them what was going to happen to them, and He promised [to receive] them in His heavenly abode. And when they arrived in the city of Alexandria, and HERMINIUS (?) the governor saw them, he marvelled greatly at them, and wondered why [fol. 132*a* 2] they had forsaken their royal position. And the governor did not

dare to speak abusive words to them, but he addressed them with words of courtesy, and persuaded them earnestly to return to their honourable estate; but they would not hearken unto him. And straightway he became filled with wrath at JUSTUS, and he separated them from each other; JUSTUS he sent to the city of ANTINOË, and his wife to the city of ṢÂ, and his son 'ABÔLÎ to the city of BASṬÂ; and he gave to each of them one of their servants to minister unto them. And when Abbâ 'ABÔLÎ had arrived in the city of BASṬÂ, he confessed our Lord Jesus Christ before the governor, who tortured him severely, and burnt him with fire, and put him on the wheel, and cut off his limbs, and cast him to the lions. And God gave him strength, and delivered him, and raised him up whole and uninjured from the tortures. And when many of the men who were there saw what happened to Saint 'ABÔLÎ, after the torturing, they marvelled exceedingly, and they believed on our Lord Jesus Christ and became martyrs. And the governor was wroth with the saint, and he commanded his soldiers to flay off his skin, and to dip rags of sackcloth in vinegar and salt, and to rub all his wounds therewith; [and they did so,] and then they laid his skin upon his shoulders, and took him round through all the city. And the saint prayed and said, "O my Lord Jesus Christ, Thou Son of the Living God, help me and deliver me from this tribulation"; and forthwith the angel MICHAEL came to him, and touched his body, and healed his wounds; and the [fol. 132*a* 3] governor commanded the soldiers to take him into the prison house until he could decide what he should do with him. And the saint stood up and prayed in prison, and whilst he was praying our Lord Jesus Christ appeared unto him, and He said unto him, "Peace be unto thee, O My chosen one 'ABÔLÎ, be strong and fear not, for I will be with thee until the end of thy fight"; and when He had said this unto him He went up into heaven in great glory. And Saint 'ABÔLÎ rejoiced with a great joy when he saw our Lord Jesus Christ. And there was a certain rich man whose name was 'ABSKÎRÔN, and who had two sons, and he brought some workmen to pull down the wall of his house and to rebuild it; and he commanded his two sons to stand by them until they finished their work. And when

the workmen went up on the wall it fell down and killed twelve of the workmen, and the two sons of the rich man; and when the rich man heard what had happened he rent his garments, and cried out and wept. And he went to Saint Abbâ 'ABÔLÎ, and bowed low at his feet and said unto him, "Have compassion upon me, for my two sons are dead with the seventeen (*sic*) workmen, if thou wilt raise them up from the dead I will believe on thy God." And when he had said this unto him, the holy man rose up and prayed, saying, "O my Lord Jesus Christ, Who hast chosen me to suffer for Thy holy Name's sake, do Thou make manifest Thy power over the men who are dead, and raise them up from the dead, so that all men may believe, [fol. 132*b* 1] and that all men may know that there is no other God beside Thee; for Thine is the glory for ever and ever. Amen." And he took his skin and spread it out over those men, saying, "In the Name of my Lord Jesus Christ, the Son of the Living God, do ye all rise up alive"; and he took them by their hands, and raised them up, and all the people were looking on. And straightway they all cried out, saying, "One is the God of the Christians, Jesus Christ, the God of Saint 'ABÔLÎ." And straightway 'ABSKÎRÔN bowed down before the saint, saying, "Now do I know that Jesus Christ is the Great God: I believe on Him"; and all the men of his house believed with him, and the governor was put to shame. And our Lord Jesus Christ appeared unto the saint and made him a promise, saying, "O My chosen one 'ABÔLÎ, Whosoever shall ask Me for help in thy name when tribulation cometh upon him, I will hear his prayer and will fulfil all his petition and desire. And I will make to dwell in My kingdom whosoever shall build a church in thy name. And I will write upon the lips of the four beasts, and I will make to rest in the bosom of ABRAHAM, ISAAC, and JACOB, and will make to eat of the dainty things of the Garden of Delight, every one who shall write down the story of thy fight, or shall read it, or shall make someone else to hear it. And even if he hath committed many sins, but doth repent, I will forgive him his sins. And I will forgive [fol. 132*b* 2] the sins of every one who shall feed the hungry in thy name, and I will make him to eat of the fruits of the Garden;

and My peace shall be with thee. Amen." And when our Redeemer had said these things unto him, He gave him the salutation "Peace," and went up into heaven with great glory. And when the governor became tired of torturing him he commanded the soldiers to cut off his head with the sword, and they cut off his holy head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And his body resteth in the monastery of ḤANDAḴ, outside the city of MĔSR (CAIRO), and many signs and wonders take place through it, and great healings. Salutation to 'ABÔLÎ. Salutation to you, O ye company of two hundred and forty men and women who were tortured and beheaded with Saint 'ABÔLÎ.

And on this day also are commemorated Saint HANNAH, the mother of our Lady MARY, and HANNAH the prophetess, the daughter of PÂNÛÊL.

Salutation to the three virgins PISTIS (FAITH), 'ALÂPÎS (HOPE), and 'AGAPIS (CHARITY), who suffered martyrdom, but whose beauty was unspoiled by the smoke, and whose bodies were unconsumed by the fire.

[fol. 132*b* 3] And the fathers have commanded that on this day the people shall celebrate the commemoration of the honourable men JOSEPH and NICODEMUS, who were held to be worthy to become ministers of the Divine Mystery. And they brought down from the Cross the Body of our Lord Jesus Christ, the Son of the Living God, when He had fulfilled the Law of the Incarnation in every respect, with the exception of sin, and He had accepted suffering and death for the sake of the salvation of the [world]. So little did the terror of the Jews frighten them that they asked PILATE to give them His Body, and when PILATE gave them permission to carry Him away, they took Him down from the Cross, having withdrawn the nails from out of His hands and His feet, and they bore Him away on their shoulders. And they heard a voice which came forth from His dead Body, saying, "Holy is the Lord, Holy is the Power, Holy is the Life Which dieth not, and Which the

holy Virgin MARY bore! Have compassion upon us, O Lord. Holy is the Lord, Holy is the Power, Holy is the Life Which dieth not, Which was baptized in the Jordan, and was hung upon the wood of the Cross. Have compassion upon us, O Lord. Holy is the Lord, Holy is the Power, Holy is the Life Which dieth not, Which was raised up from the dead on the third day, Who went up into heaven with praise and sat down on the right hand of His Father, Who shall come again to judge the living and the dead. Have compassion upon us, O Lord. Glory be to the Father. Glory be to the Son. Glory be to the Holy Spirit, now and henceforth and for ever. Amen. So be it! So be it!" And when they heard this their Faith in Christ was strengthened. And JOSEPH brought [fol. 133*a* 1] linen cloths, and NICODEMUS brought perfumed unguents, and they wrapped our Lord in them, and buried Him in a new grave. And this JOSEPH was a kinsman to NICODEMUS, the brother of CLEOPHAS, the kinsman of STEPHEN the martyr. And NICODEMUS was the Pharisee, and the legate of the Jews, who went by night to our Lord Jesus Christ, and...His coming from heaven. And our Lord told him that it was impossible for a man to enter into the kingdom of the heavens, who was not born of water and of the Holy Spirit; and NICODEMUS used frequently to rebuke the Jews when they derided the words of our Lord. And after His Resurrection, as they were travelling along the road to EMMAUS, it was these two, CLEOPHAS and NICODEMUS, whom our Lord met; and they told Him everything which had happened in Jerusalem, without recognizing Him. And He told them that the prophets had prophesied concerning His Death and Resurrection; and then when they recognized Him, He disappeared from them. And they brought His words to His disciples. And JOSEPH the Jews bound fast in prison, and they wanted to kill him, because he had buried our Lord. And although the door of the prison was sealed with the seal of PILATE, and with the seals of the high priests, our Lord Jesus came to the place where JOSEPH was, and He was mounted on the chariot of the Cherubim, and with Him there were thousands of thousands, and tens of thousands of tens of thousands of angels, and SÛRÂFÊL standing round

about Him, and burning incense before Him. And the thief who was on His right hand stood on the right of Him wearing shining raiment, and he was making intercession for sinners, because he had found favour before Him; and the keepers of the house [fol. 133*a* 2] were terrified, and trembling seized them. And then our Lord cried out to JOSEPH and said unto him, "Be not afraid of the terrors of the Jews. Behold I have come to unloose thy bonds. I am that Jesus, the Nazarene, in Whose suffering thou didst participate. Look at the nail [marks] in My hands and feet, and the mark of the spear in My side, so that thou mayest know that of a truth I am He." Then He caught up JOSEPH from that place, and took him to the city of 'ARMÂTYÂS. And the keepers of the prison house, having gone to PILATE, told him everything which they had seen, and what they had heard from the mouth of our Lord, and how He had set free JOSEPH and taken him away with Him. And when the high priests went [there] they found the doors of the prison open and their seals unbroken. And these saints continued to preach the Gospel with the Disciples, and very much tribulation came upon them; and then they died in peace. Salutation to JOSEPH the rich man who begged the body of Jesus from PILATE. Salutation to NICODEMUS who believed on the Son of MARY.

II. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 133*a* 3] On this day died Saint ATHANASIA. This holy woman was a native of the city of MANÛF, and her parents were rich. When they died she arrived in her mind at the wise decision to make her house a dwellingplace for monks and pilgrims, and this she carried into effect. And she used to receive all those who came to her, and she gave them whatsoever they needed, and at length she came to the end of her money. And certain evil men, whose actions were abominable, gathered together, and they corrupted her mind and induced her to

commit sin, which she used to do continually, instead of doing what was good. And the holy old men of the desert of SCETE heard the story of her, and they sorrowed for her with very great sorrow. And they called Abbâ JOHN the Short and informed him of what had happened to her, and they asked him to go to her, and to shew her affection in return for the many kind acts which she had done to them, and to save her soul. And he submitted unto them in this matter, and asked them to help him by their prayers. And Saint Abbâ JOHN rose up and departed, and came to the place where ATHANASIA was, and he said unto the woman who kept the door of her house, "Inform thy mistress of my arrival." And when the woman had informed her about the arrival of the saint, she thought that he had come to her for the purpose of committing sin, and she adorned herself and sat upon her couch. Then she called him, and he came unto her singing these words, "Even if I have to go amid the shadows of death I will fear [no] evil, for Thou art with me" (Psalm xxiii, 4). And when the saint came to her she made him to sit by her side upon her bed, and he looked at her and [fol. 133*b* 1] said unto her, "Why dost thou belittle our Lord Jesus Christ? Why hast thou forsaken thy good deeds and turned thyself to this evil course of life?" And when she heard his words she trembled, and she knew that her heart was melting; and the saint bowed his head and wept. And she asked him, saying, "Why dost thou weep?" And he answered and said unto her, "Because I see the Satans playing on thy face, and therefore I weep for thee." And she answered and said unto him, "Is it necessary for me to repent?" And the saint said unto her, "Yea." And she said unto him, "Take me away, and carry me whithersoever thou wishest"; and he said unto her, "Come," and she followed him, and they departed and came into the desert. And when the eventide was come he said unto her, "Sleep by thyself," and after he had finished his prayer he lay down at a distance from her. And when he rose up at midnight to pray he saw a pillar of light shining upon her, and the pillar reached from earth to heaven, and he saw the angel of God bearing away her soul. And he rose up and went to her, and he found that she was dead, and he cast himself

upon the ground and prayed God to give him information concerning her. And there came unto him a voice, saying, "God accepted her repentance when she repented more readily than He did the repentance of those who were in a state of repentance for many years, and who repented even like her." And Saint JOHN went and told the holy old men everything which had happened unto her, and the saints came and made her ready for burial and buried her. [fol. 133*b* 2] Salutation to ATHANASIA.

And on this day also are commemorated Saint DEMÎNÂ (or, DEMÊRSÂT) and her brother.

And on this day also died Saint EUPRAXIA. This holy woman belonged to a race of kings. The name of her father, who was a royal councillor, was "'AṬÊKHANÔS," and the name of her mother was "EUPRAXIA," and they fasted, and prayed to God that He would give them a son; and when they had gotten this saint, they called her by her mother's name "EUPRAXIA." And after a few days her father died, and the king and queen mourned for him, and her mother took Saint EUPRAXIA to a house of virgins when she was six years old. And when she saw the beauty of the excellence of the virgins, she said unto them, "Why do ye lead this life of service?" And they told her, saying, "It is for Christ's sake." And she said unto them, "Where is Christ?" And they shewed her a picture of Christ, and she came up to it, and bowed low before it, and kissed its feet. And she went to the deacons, and asked [them] to receive her as a nun, and they told her mother, and her mother gave her to the deaconess; [fol. 133*b* 3] and her mother, having handed her over to the care of all the virgins, left her and departed. And after a few days EUPRAXIA, her mother, died, and the saint assumed the garb of the monastic life; and she fought the spiritual fight continually and fasted every eighth day. And Satan was envious of her, and tempted her, and sometimes he threw her into the water, and sometimes he wounded her with the axe when she was cutting up wood, and sometimes he poured boiling water over her, but nothing harmed

her. And she continued to minister unto the virgins, to each in her turn. Sometimes they commanded her to tend the furnace, and sometimes to bake the bread, and sometimes to draw water, and she never hesitated to perform these works. She never lay down upon the ground, but stood upright for forty days at a time, until at length the virgins marvelled at the severity of her fight. And God made manifest by her hands signs and wonders, and the sick were healed, and the devils went out, and the lame walked, and the blind saw, when she prayed over them. And there was a certain virgin whose name was ÎYÂLYÂ, and it was she who taught EUPRAXIA to read and to write, and the duties of the ascetic life; she was her companion in every work, and they loved each other very much. And when she was thirty years of age she saw a vision wherein the deacons were taking up EUPRAXIA into the royal palace, wherein was the heavenly Bridegroom and never-ending joy; and when she woke up she knew that the death of EUPRAXIA was nigh. And on the following day she told the virgins, and when they went to EUPRAXIA they found that she was in a high fever. And they wept over her, and asked her to pray over [fol. 134*a* 1] them, and she blessed them, and died, and she was buried in the tomb of her mother, at whose tomb she had prayed three days before. Salutation to EUPRAXIA.

III. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the glorious holy father, the ascetic and fighter, Abbâ SIMON of the Pillar. This saint came from the island of SÔRYÂ. When his days were three years, his father set him to tend his sheep. And he used to go to church frequently and hear the Holy Scriptures, and the grace of God moved him, and he went to a certain monastery and became a monk, and devoted himself to the ascetic life and fought the spiritual fight for many years. And he used to carry loads of dust and ashes upon his head, and he afflicted his soul with

fasting and much prayer, and with prolonged periods of thirst. And then he tied a cord so tightly about his waist that it sank into his body, and very stinking worms used to issue from the wound. And his brother monks were distressed at his filthy smell, and at his dirtiness, and [fol. 134*a* 2] they all gathered together and came to the abbot, and said unto him, "If thou dost not expel this monk SIMON from among us, we shall all forsake thee and depart." And the abbot said unto them, "What hath he done?" And they said unto him, "Call him, and see what he hath done"; and the abbot called Saint Abbâ SIMON. And when SIMON stood before him the abbot saw blood, mixed with pus, flowing down upon his feet, and it was an exceedingly hard matter for the abbot. And he opened SIMON'S apparel and saw the rope which had cut into his flesh, and the abbot was wroth with him, and said unto him, "Why hast thou dared to do this thing, which thou wishedst to do with such toil?" And the abbot had the rope taken off the saint's body. And they continued to treat him in this saving manner for a space of fifty days, until his wound was healed. And the abbot said unto him, "O my son SIMON, depart whithersoever thou wishest." And he went forth from them, and departed, and came unto a dry pit, and he dwelt therein with serpents and scorpions. And the abbot saw a vision by night wherein it seemed that one said unto him, "Why didst thou send away My servant SIMON? Seek him, and bring him back, for it shall be better for him than for thee in the Day of Judgement"; and the voice rebuked him very severely because of the going forth of Abbâ SIMON from the monastery. And when the morning had come, the abbot told all the brethren what he had seen, and how the voice had rebuked him because of Saint SIMON; and the brethren were frightened, and were exceedingly sorry. And the abbot said unto them, "Depart ye and search for him in every place, and come not back to me until ye have found him." And they departed and searched for him in many places, [fol. 134*a* 3] but they found him not. And after this they went to that pit, and they lighted a lamp, and they saw him seated with the serpents and scorpions, without food and without drink; and they let down a rope to him, and they drew

him up out of the pit, and they bowed low before him and said unto him, "Forgive us our sin." And Saint Abbâ SIMON said unto them, "Forgive ye me for having caused you all sorrow, for I have transgressed the command of my teacher the abbot." And from the time when he took up his abode in the pit until they took him out he had neither eaten bread nor drunk water; and they took him to the monastery, and he lived there a life of stern self-denial, and he fought many spiritual fights. And when they had set him in the monastery, he craved not for the glory of this fleeting world, and he left the brethren and fled from them, and departed secretly, and came to a certain rock, and stood up before it for sixty days without sleeping. And after this the angel of the Lord came unto him, and comforted him, and made him to know that God had called him for the salvation of many souls. And then he stood for fifteen years upon a pillar, the height whereof was thirty cubits, and he performed signs and many wonders, and great healings; and he used to teach all those who came unto him. And his father sought him but found him not, and he died before he could see him. And after many years his mother heard the report of him, and she came to him whilst he was standing on the pillar, and she wept greatly; and then she used to sleep under the pillar of the saint. And the saint asked God to deal graciously with her, [fol. 134*b* 1] and she died whilst she was sleeping, and they buried her under the pillar of the saint. And Satan became envious of the saint; and smote him a severe blow in one foot, and it became diseased, but he stood upon the other foot for many years, until the diseased foot rotted, and worms dropped on the ground from it. And the captain of a gang of thieves came to him and repented under his direction, and he lived a few days [there] and died. And the saint asked our Lord Jesus Christ, and a spring of water sprang up at the foot of the pillar, for the use of those people who used to come to him to drink water for their troubles. And after this he departed to another high pillar and he stood upon it for thirty years. And when he had completed eight and forty years, during which time he lived the ascetic life and fought the spiritual fight, he departed to the God Whom he loved, having converted many infidels and

pagans, and brought them into the Faith of our Lord Jesus Christ. And he taught many men, and arrayed them in the garb of the monastic life, and they became like angels of God; and he died in peace and inherited the kingdom of heaven. And when the Archbishop of Antioch heard that Saint Abbâ SIMON was dead, he came, bringing with him priests, and deacons, and officers, and they took away the body of Saint SIMON with great honour, and brought it to the city of Alexandria, with spiritual songs and psalms. And they laid it in a church there, and many signs, and wonders, and great healings took place through it. [fol. 134*b* 2] Salutation to SIMON of the Pillar.

And on this day also died Saint SOPHIA. This saint was a kinswoman of a race of kings, and she had riches and possessions, and she crossed the Sea of Rômê with her three daughters to receive the seal of Christ. And the Emperor ANDRIANUS, knowing that she was a Christian, had her and her daughters brought before him, and questioned her about her country and her name; and she said unto him, "The name which comes first with me is that of 'CHRISTIAN'; as for what my kinsfolk call me, it is 'SOPHIA,' and I am of a noble family of Italy. And the Lord Jesus Christ hath in His mercy brought me into thy city, that I may offer myself and my daughters as an offering." And she encouraged her daughters, and bade them not to fear the tortures. And after this her three daughters finished their testimony, and she wrapped them in shrouds and buried them outside the city. And she went out to celebrate the commemoration of her three daughters with many other women of the city, and when she arrived at their graves, she bowed down and prayed, saying, "O my perfect daughters who are crowned with crowns incorruptible, may I too receive a crown with you!" And having said these words she died in peace, [fol. 134*b* 3] and was buried with her daughters. Salutation to SOPHIA.

Salutation to the translation of the body of MERCURIUS, the fighter, which was taken to a new grave on the backs of three oxen.

IV. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died King HEZEKIAH, son of AHAZ, of the seed of DAVID, of the tribe of JUDAH. After DAVID, the prophet, there was never appointed any king over the children of Israel like unto this saint, for all the kings of Israel worshipped idols, and built altars to them, with the exception of this king. When he reigned he broke the idols, and laid waste their altars, and broke in pieces the serpent of brass because the children of Israel worshipped it; and because he had done the things which were good God rewarded him by adding greatly to his days. In the fourteenth year of his kingdom SANÂKRÊM (SENNACHERIB), the King of FÂRS (PERSIA), came and besieged Jerusalem. Now SANÂKRÊM (SENNACHERIB) was a very great and most [fol. 135*a* 1] powerful king, and there was no king as strong and mighty in his days, and all the [other] kings were afraid, and were subject unto him. And HEZEKIAH was afraid of him, and sent to him much money and tribute; but SANÂKRÊM (SENNACHERIB) was not pleased with him, and would receive nothing whatsoever from him. And SANÂKRÊM (SENNACHERIB) sent an angry message to HEZEKIAH, and he uttered many threats against him, and promised that he would destroy him, and blot out his city. And he reviled God, the Glorious and Most High, with his foul tongue, saying, "God is not able to deliver thee out of my hand"; and then he sent to HEZEKIAH two letters, wherein were written wrathful blasphemies. And HEZEKIAH wept, and rent his garments, and he put on hair sackcloth, and went into the house of God and prayed before Him, saying, "Thou O God knowest what SANÂKRÊM (SENNACHERIB) the king and his messengers are saying, This king worshippeth the gods of the land which are of wood and stone, but Thou, O God, alone art the Lord God, the Sustainer of the Universe." And then HEZEKIAH sent a letter to ISAIAH the prophet, and made him to know what SANÂKRÊM (SENNACHERIB), the King of FÂRS (PERSIA), was saying; and he asked him to pray for him.

And ISAIAH answered him with the word of God, saying, "Be of good courage and fear not, for God is about to do unto SANÂKRÊM (SENNACHERIB) an awful thing, the like whereof hath never been heard of in all the earth." And that night MICHAEL, the angel of God, [fol. 135*a* 2] came down from heaven, and slew in the camp of SANÂKRÊM (SENNACHERIB) one hundred and fourscore and five thousand men in a moment. And when [the Persians] woke up and found that their hosts were slain, those who were left of the slaughter fled to the country of FÂRS (PERSIA), together with the king. And SANÂKRÊM (SENNACHERIB) came into [the temple of] his gods to pray, and his sons rose up against him and slew him, and HEZEKIAH escaped from his hand and praised God. And when the time drew nigh for HEZEKIAH to die, ISAIAH the prophet came unto him, and found him lying sick of a most serious sickness, and he said unto him, "Give commands to thy sons, for behold, thou shalt die." And HEZEKIAH prayed before God, and God sent ISAIAH unto him a second time, and made known to him that God had added to his days another fifteen years; and when he required from ISAIAH a sign, he made the sun to go back for him on the sun-dial. And all the kings of the earth were afraid of HEZEKIAH, and they brought tribute unto him, because they knew that God was with him; and he continued in his kingdom nine and twenty years, and all the days of his life were four and fifty years, and he pleased God [and died] in peace. And the prayer of the saint which he uttered through the Holy Spirit when he was healed of his sickness is written in the Psalms of DAVID. Salutation to HEZEKIAH.

[fol. 135*a* 3] And on this day also the saints DAVID and his brethren, and PHILIP, became martyrs in the city of SĔNGĔRÂ, in the north of Egypt. Salutation to DAVID and his brethren who became martyrs in the land of SENGÂR (*sic*).

And on this day also died Abbâ MATTHEW, the anchorite. This saint dwelt in the desert, and wore hair sackcloth, like a sheep, and he taught MARMEHNÂM to believe on Christ, and he cleansed SÂRÂ of her leprosy. Salutation to MATTHEW.

V. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Abbâ ABRAHAM, the second. The parents of this saint were exceedingly rich, and they brought him up in the admonition and fear of God. And when he was grown up, they brought in a wife for him against his will, and on the seventh [fol. 135*b* 1] day, when he was sitting on his couch, the grace of God moved him, and he went forth from his marriage-chamber, the light guiding him, and he found an empty house, and he took up his abode therein. And he built up the door thereof, leaving only a small opening through which his food might be handed in to him. Ten years after he had left the world his father and his mother died, leaving him many possessions, which he distributed among the poor and needy. And he lived a life of fasting and prayer, and he possessed nothing except a head cloth, a tunic, a sackcloth coat, a bowl for water, and a coarse carpet for his bed; and in such circumstances he fought the fight for fifty years. The men in a certain city, from little to great, were pagans, and there was no man who was able to convert them to the True Faith. One day when the bishop remembered the faith and the wisdom of Abbâ ABRAHAM, he urged him to become a priest, and to make the pagans believe; and with difficulty he appointed him a priest, and sent him thither. And having come into their city, he built a church, and made prayer therein, and he entreated God to convert them to the knowledge of Himself. And one day he came into the house of their idols, and cast them down from their seats. And when the men of the city saw this, they were filled with wrath, and beat him, and cast him out of the city, but when the night came they found him in the church praying. And they also bound him with a rope, and dragged him outside the city, and they cast stones at him, and left him well-nigh dead, and went away. And having risen up, by the might of God, they found him praying for their conversion; and being bound with ropes and dragged about by them [fol. 135*b* 2] he

lived for three years. And when God saw his patience He turned their hearts to believe on Him, and they were baptized in the Name of the Father, and the Son, and the Holy Spirit, from the least of them to the greatest; and they became strong in the Faith of Christ. And when Abbâ ABRAHAM saw the strength of their Faith, he was afraid lest they should bring upon him the pleasure of idleness, and he prayed to God, and made the sign of the Cross over the city. And he went forth, not knowing where to go, and he departed to another city. And Satan, the hater of good, set himself in opposition to him and frightened him with many infernal devices, but the saint conquered him by the power of his prayer. And he continued to fight many strenuous fights, and practised severe abstinence, and not a day passed without his shedding tears; he never laughed with his teeth, he never smiled with his lips, he never anointed his face, he never washed his face and feet with water; and he thought each day that he might die that day. And when his brother, according to the flesh, died, he left a daughter, seven years old, whose name was MÂRTÂ, and her kinsfolk took her to Abbâ ABRAHAM, and she was brought up under his direction. And he taught her the fear of God, and how to pray, and to fast, and to weep, and she was under his authority until she was twenty years of age. And then Satan envied him, and he made her to be on such intimate terms with a certain monk that at length he destroyed her virginity; and she changed her apparel, and her nun's garb, and departed to another city. And that night the saint saw in a vision a huge serpent swallowing a dove, and there remained a little vomit under his feet. And on the following day when MARY (*sic*) was missing from her place, ABRAHAM was frightened, and he prayed to God, with tears, [fol. 135*b* 3] that He would enable him to find her. And after a few days he heard where she was, and he changed his apparel, and wrapped his face in cloth, so that [none] might know him, and he mounted a horse, and arrayed himself and departed to that city; and when he arrived there, he went to the place where she was. And when he saw her dressed like a serving woman in a tavern, he was very sorry that she had left her seclusion, but he did not know how he could have prevented

her flight. And then he gave the master of the house one *dînâr*, which he had brought with him, so that he might prepare for him food and drink wherewith to make merry with MARY (*sic*), and he pretended to her that he wished to commit sin with her. And after supper he had her brought inside the house, and he took her hand and looked her in the face, and when she recognized him she became like a dead body. And he said unto her, "Fear not, O my daughter, for thy sin lieth upon me. There is no man without sin, except God. Come, return to thy old life and habit"; and she said unto him, "I will." And on the following day he took her with him, and he set her on a horse, which he led by the bridle, and he marched along rejoicing, because he had snatched his daughter (*sic*) out of the hand of Satan. And when he had come to his house, he shut her up in a chamber, and she repented in sackcloth and seclusion, and she submitted so completely to his authority that all those who heard about her marvelled. And God made manifest through her signs and wonders in connection with the casting out of devils and the healing of the sick. And when Abbâ ABRAHAM had watched her repentance for ten years, he died at the age of seventy winters, praising God. And MARY (*sic*) lived five years longer, and [fol. 136*a* 1] devoted herself more and more to the ascetic life, and to weeping by day and by night, and then she died; and those who saw her ascribed glory to God because of the great light which was on her face. Salutation to ABRAHAM.

And on this day also died Saint JOHN, the fighter of the spiritual fight, the soldier. This saint had Christian parents. He was a soldier in the army of JULIAN, and with him were other soldiers, and [JULIAN] commanded them to afflict the Christian people wheresoever they went. And he was the soldier at the head of his companions, and pretended outwardly to them that he hated the Christians, and wished to make war upon them, but in secret he fought on their behalf, and did good unto them, and gave them whatsoever they wanted. And he used to fast and pray continually, and give alms. And he lived a life like unto the lives of the saints, and he pleased God,

and died in peace, and many miracles were seen at his grave. Salutation to JOHN, the soldier.

[fol. 136*a* 2] And on this day also died Abbâ PHILIP of DABRA BÎZÂN. Salutation to PHILIP.

VI. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint JUSTA (or, ÎYALÛṬÂ) became a martyr. This spiritual fighter came from the country of Caesarea in Cappadocia, and she inherited from her parents many possessions; but a certain oppressor robbed her and took away all her money, and possessions, and slaves, and handmaidens by bribery. And when that robber knew that the saint wished to inform against him, and expose his sins, and his lying words, he informed the governor of Caesarea that she was a Christian. And she said within herself, "The possessions of this world are fleeting things; are they anything at all? And behold, they have robbed me, and taken them away by force; but if I gain possession of the habitation which is in heaven, no one will be able to take it from me." And when she came to the governor and stood up before him, she confessed boldly, saying, "I am a Christian, I believe on the Lord Jesus Christ, the Son of the [fol. 136*a* 3] Living God, the Creator of the heavens and the earth and of all that in them is." And the governor was wroth, and he commanded the soldiers, and they cast her into the fire, and she delivered up her soul into the hand of God. And the fire neither touched her, nor harmed her in the least degree, and they took her body out of the fire as if it had come forth from water. And instead of her money and possessions, she received an everlasting and never ending kingdom; and Saint BASIL praised her greatly. Salutation to JUSTA.

And on this day also died the holy father and spiritual fighter Abbâ WÎṢÂ, the disciple of Abbâ SÎNÔDÂ, and he lived under

his authority for many years. And Saint Abbâ SÎNÔDÂ revealed unto him many of the mysteries which he had heard from our Lord Jesus Christ; and Abbâ WÎṢÂ wrote the history of the fight of Abbâ SÎNÔDÂ, according to what he saw and what he heard from him. And having finished his good course, and pleased God, he died in peace. Salutation to Abbâ WÎṢÂ.

[fol. 136*b* 1] And on this day also died Saint MARY MAGDALÂWÎT (MARY MAGDALENE). This saint followed our Lord Jesus Christ, and He cast seven devils out of her, and she ministered unto our Lord and followed Him, and she also followed the Apostles; and she was present at the time of the Passion, and the Crucifixion, and Death and Burial of our Lord. And on the following day, at early dawn, she saw the stone rolled away, and the angel sitting upon it, and she and MARY, the mother of our Lord, being afraid, the angel said unto them, "Be not afraid, behold I know that ye are seeking Jesus, Who was crucified. Behold He hath risen, He is not here." And our Lord also appeared unto this MARY and said unto her, "Go ye and tell My brethren, that I have ascended to My Father, and your Father, and My God and your God." And this saint came and told the Apostles about the Resurrection of our Lord and Redeemer, and she told them how she had seen our Lord, and she told them how He had spoken to her; and she boasted over them how she had seen our Lord and told them how He had spoken unto her. And after the Ascension of our Lord, she continued to minister unto the Apostles, and the grace of the Holy Spirit Paraclete descended upon her together with them, even as JOEL saith in his prophecy, "Your sons and your daughters shall prophesy, and I will pour out my Spirit [fol. 136*b* 2] upon my manservants and maidservants" (Joel ii, 28). And she preached with the Apostles, and she converted many free women, and many slave women, to the Faith of our Lord Jesus Christ. And the Apostles made her a deaconess because of her teaching of women, and she baptized them; and great tribulation came upon her, and opprobrium, and scourging, and much disgrace through the Jews. And she continued to minister

to the Apostles until she died. Salutation to MARY MAGDALÂWÎT (MARY MAGDALENE).

Salutation to TAKLA MÎKÂÊL, the singer of hymns and psalms from his youth up. Salutation to the dedication of thy house and to the translation of thy body; neither the teeth nor the claws of wild beasts, or lions, or leopards could harm thee.

Salutation to TAKLA ÎYÂSÛS.

[fol. 136*b* 3] Salutation to JULIA.

VII. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day God sent the great angel GABRIEL, and he spake unto JOACHIM the righteous man, saying, "Behold, thy wife HANNAH shall conceive, and she shall bear thee a daughter, and in her shall be joy and salvation for all the world"; which actually took place through MARY, the bearer of God in the flesh. This righteous man JOACHIM, and his wife HANNAH, were very old in days, and they had produced no child, for HANNAH was barren, and they were exceedingly sorrowful because of this, for the children of Israel used to thrust aside him that had not begotten a son, and would say unto him, "O thou who lackest the blessing of God." Because of this the hearts of this righteous man and his wife were sad, and they fasted, and prayed, and entreated God frequently by day and by night [for a child]; and they had reached old age and had become old. And they begged and entreated God frequently, and they vowed a vow to Him that if they got a child they would make him a ministrant in the Temple of God. And JOACHIM was in the sanctuary praying frequently and making supplication, and behold, slumber descended upon him and he slept, and GABRIEL, the angel of God, appeared unto him, and told him that HANNAH his wife would certainly conceive, and

bear a daughter wherein he would rejoice, [fol. 137*a* 1] and because of whom his eyes would sparkle; and likewise all the world would rejoice, and be glad and would be saved through her. And when he woke from his dream he came to his house, and told his wife the vision which he had seen during sleep; and she conceived forthwith, and brought forth our holy Lady, the Virgin MARY, the God-bearer, the object of boasting of all the world. Salutation to thy spiritual conception, O MARY.

Salutation to AARON, the brother of MOSES.

And on this day also is celebrated the festival of the honourable Apostle PETER, the head of the Apostles, for in it he confessed among the Disciples, saying, "Christ is the Son of God." And when our Lord had brought them outside the city of Caesarea of Philip, even as the Holy Gospel saith, He asked them what men said about Him. He knew all the thoughts and hearts of men, but He took them outside the city by themselves, so that they might talk out what they were thinking in their hearts about Him. Now the Apostles were divided among themselves. [fol. 137*a* 2] Some of them said that He was ELIAS, and some said that He was one of the early prophets. And PETER was wroth with them, and said unto them, "Nay, He is CHRIST, the Son of the Living God." And when our Lord knew this He brought them outside the city by themselves, and He asked them, saying, "What do men say about Me?" And they said what was in their hearts, and some of them said, "One of the prophets." And our Lord said unto PETER, "And thou, what dost thou say and confess?" And he said, "The Apostles have talked when they were by themselves, and they say, 'Thou art Christ, the Son of the Living God.'" And because of this our Lord entreated him kindly, and gave him the keys of the kingdom of heaven, that he might loose and bind; and from that hour PETER became the head of all the Apostles. And he took the place of our Lord in the city of Rômê, and his position was above that of the chiefs of the world, and of Archbishops, and Bishops, and Priests, and Deacons, and every other order of the priesthood. Glory be to

our Lord Jesus Christ. Salutation to PETER, the chief of the Apostles and of all the priesthood of the world.

And on this day also died the holy father, [fol. 137*a* 3] Abbâ TIMOTHY, the twenty-sixth Archbishop of the city of Alexandria. God chose this saint, and appointed him Archbishop of the city of Alexandria, after the holy father and spiritual fighter DIOSCURUS died. And great tribulation came upon him, and they drove him out into exile in the island of GÂGRÂ, whither they had driven DIOSCURUS the archbishop, who had lived there before Abbâ TIMOTHY for six years. And then the Emperor LEO sent and brought him back from exile with great honour. And after MARCIAN had become emperor, he appointed an Archbishop of Alexandria. And after MARCIAN died, the men of Alexandria rose up against the archbishop whom MARCIAN had appointed, and killed him; and [they] appointed TIMOTHY archbishop according to the command of Abbâ DIOSCURUS. When LEO, the son of MARCIAN, became emperor he appointed Archbishop of the city of Alexandria one who was called TIMOTHY, and 'ABBÂS, the archbishop, he exiled to the island of GÂGRÂ, the place where he exiled DIOSCURUS; and he lived there for ten years, till LEO died and ZENO reigned. And TIMOTHY the wicked one fled from Alexandria, and Abbâ TIMOTHY returned to the city by the emperor's command with great honour. And he taught the people continually, and rebuked them, and encouraged those who believed in the True Faith. He lived in peace and quietness all the days of his office, and he sat upon the throne of MARK the evangelist for two and twenty years; and he pleased God and died in peace. [fol. 137*b* 1] Salutation to TIMOTHY.

And on this day was born JOSEPH, the son of RACHEL.

Salutation to NÂ'ÔD, King of Ethiopia. [NA'ÔD 'ANBASÂ BAZAR died 31st July, 1508.]

VIII. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day nine saints became martyrs, that is to say, LAZARUS an aged man, and his wife SALOME, which is being interpreted "Weeper," and their seven children, whose names are 'AN'ÎMÔ, ANTONITUS, and 'ÔZYÂ, and LAZARUS, and 'ASYÔNÂ, and SĔMÛNÂ, and MARCOLUS. And this old man LAZARUS was one of the teachers of the Law of MOSES in his days, and his father was one of the Seventy-two translators who translated the Book of the Law and the Prophets for PTOLEMY, King of Egypt. And this just man taught his children the Law of MOSES. And when ANTIOCHUS, King of Rômê, reigned over the country of Asia, and the land of Judah, he besieged Jerusalem, and reigned over it, and he afflicted the people of [fol. 137*b* 2] Judah, and he punished them with many punishments. And he compelled them to break the Law of MOSES and to eat what was forbidden to eat by the Law of MOSES, that is to say the flesh of swine and such like; and there were many who broke the Law of MOSES, and who set themselves under his authority. But these saints kept the Law of MOSES, which had been given to them by God, and ANTIOCHUS tortured them severely, and he beat them, and sawed their bodies with an iron saw, and cut off their limbs; and the righteous woman SALOME, their mother, encouraged them and made them to endure until they had finished their martyrdom. And after all of them [were dead], she cast herself into the fire of her own free will, and did not wait for them to throw her into it; and they received crowns of martyrdom in the kingdom of the heavens. And it is right that thou shouldst know, O thou who readest this, that our fathers and doctors of the Church have commanded us to celebrate a festival in honour of the saints of the Old Dispensation, in their divers degrees, and to pay far more honour to them than to the fathers of the New Dispensation, because they did far more than the later fathers. Salutation to the God of the martyrs LAZARUS and his wife.

And on this day also AMMON became a martyr.

And on this day also died the ascetic and father Abbâ JOHN, Abbot of DABRA [fol. 137*b* 3] LÎBÂNÔS, and he was the sixth from our father TAKLA HÂYMÂNÔT. Because of his great righteousness, and his strenuous spiritual fight, [the monks] chose him and set him upon the throne of Abbâ TAKLA HÂYMÂNÔT; and it is said of him that our Lady MARY, in the form of a dove, used to appear to him and wave her wing over him. And after pleasing God with his abundant labours, he died on the eighth day of Naḥassê and departed to everlasting joy.

IX. Naḥassê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint Abbâ 'ÔRÎ became a martyr. This saint was priest of SAṬÂNÛF, and he was of an exceedingly merciful and compassionate disposition, and was pure in mind and in body, and divine visions were seen by him frequently. And our Lord Jesus Christ appeared unto him upon the altar, and revealed unto him the hidden things which he wished [to know about]. And the report of Abbâ 'ÔRÎ reached the ears of the governor of the city of NAḲYÛS, and he had the saint brought before him, and said unto him, "Offer incense to the gods and idols"; and the saint refused to do so, and he was unafraid of the governor; and although the governor was wroth with him he did not fear his wrath. And the governor tortured him severely, and after that sent him to the city of Alexandria, where the governor also tortured him severely, and cast him into prison. And he used to work signs and perform many wonderful things, and he healed the sick; and the report of him was noised abroad, and many men came unto him from all the cities. And when the governor heard this he commanded [fol. 138*a* 1] the soldiers to cut off his head with the sword, and they cut off the head of the saint with the sword, and he received the crown of martyrdom in the kingdom of the heavens.

And Saint JULIUS came and took his body, and wrapped it in cloths, and sent it to the city of SAṬNÛF (*sic*), and after the end of the days of persecution they built a beautiful church for him, and laid his body therein, and great signs and miracles took place through it. And his body resteth there at the present time and it performeth great healings for all the sick folk who come unto him in faith. Salutation to 'ÔRÎ.

And on this day also is commemorated PILATE (?), the archbishop.

X. Naḥassê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint MAṬRÂ became a martyr in the days of DEMETRIUS, Archbishop of the city of Alexandria, and in the days of the Emperor DECIUS, who denied Christ. When this saint had read the Edict which ordered [all men] to deny Christ, and to worship idols, he went and stole the arm of the idol APOLLO, which was of gold, and he broke it [fol. 138*a* 2] into little pieces, and gave them to the poor and needy; and when they (the priests) searched for the idol's arm, and could not find it, they seized many men because of the theft. And at that time this saint came to the governor and confessed before him, saying, "I am he who stole the arm of the unclean idol, and I gave it to the poor"; and when the governor heard this he punished him with great severity, and tortured him. And then he cast him into a red-hot oven, but God delivered him therefrom, and brought him out sound and uninjured. And then they cut off his hands and his feet, and they roasted his body with fire, and they hanged him upon a tree, head downwards, until much blood ran down from his mouth upon the ground. And at that moment the angel of God came down from heaven, and released Saint MAṬRÂ from hanging, and touched his body with his hand, and healed his wounds. And a certain man who was blind came and took some of the blood

which was flowing from the nose and mouth of Saint MAṬRÂ, and he smeared his eyes therewith, and he saw forthwith. And when the governor was tired of punishing him, he commanded the soldiers to cut off his head with the sword, and they cut off his head and he received the crown of martyrdom in the kingdom of the heavens; and his body became a means of great healings for the sick. Salutation to MAṬRÂ.

[fol. 138*a* 3] And on this day also Saint CHRISTOPHER became a martyr in the days of MAXIMIANUS, the wicked emperor. And when the emperor had him set before him, he said unto him, "Offer sacrifice to the gods," and CHRISTOPHER said unto him, "I worship my Lord Jesus Christ and to Him I offer up sacrifice." And MAXIMIANUS was wroth with him, and commanded the soldiers to beat him with rods until his flesh dropped on the ground, and then they cast him into prison. And then he sent unto him two women to lead him astray with their beauty, but the saint taught them the Faith of Christ and made them believers. And when they came back MAXIMIANUS said unto them, "What did ye do?" And they said unto him, "We believe in Christ, the God of Saint CHRISTOPHER." And when the governor heard this he commanded the soldiers to hang one of them on a tree and to burn her with fire, and to tie a stone to the neck of the other and to hang her, head downwards; and thus they finished their martyrdom. And then he called CHRISTOPHER, and they gathered together old, dry wood, and set it on fire, and they cast the saint into the flames, his hands and his feet being bound, but the fire did not touch him. And when the people saw this they all believed, and ten thousand men were slain. And they also brought plates of iron made red-hot, and they made the saint to stand upon them, but it injured him not. And when the men of Rômê saw [this] they believed on our Lord Jesus Christ, and twenty thousand and two hundred of them, and forty children, believed and became martyrs. And when MAXIMIANUS saw [fol. 138*b* 1] that all the people believed, he was wroth with CHRISTOPHER and commanded the soldiers to cut off his head with the sword. And having gone forth from the emperor's presence,

the saint made a prayer, and sealed his face with the sign of the Cross, and then the soldiers cut off his head with the sword and he finished his martyrdom. Salutation to CHRISTOPHER.

And on this day also Saint BÎKÂBÔS and JOHN became martyrs. BÎKÂBÔS was from the city of 'ĔSMÛṬĔNÂKHA, and he was a soldier; he was a Christian in secret, and one told ANTIOCHUS the governor about him and about the Bishop Abbâ 'AKLÔG, and about Abbâ NÂKHAREW, who was from the city of TARSÂ, and about Abbâ PHILIP. And when one informed the governor that they were Christians, he had them brought before him, and he said unto them, "Are ye Christians?" and they confessed our Lord before him and said, boldly, "Indeed we are Christians, and we believe on our Lord and Redeemer Jesus Christ, the Son of the Living God." And the governor said unto them, "Put away this thing from you, and offer sacrifice to the gods." And the saints answered and said unto him, "We will not sacrifice to unclean idols, which are to be rejected, we will only sacrifice to our Lord Jesus Christ, [fol. 138*b* 2] the Creator of the heavens and the earth." And when the governor heard this he was exceedingly angry, and he tortured them very severely. And he tortured Saint BÎKÂBÔS severely, and often, and he bound him in iron fetters, and threw him on the wheel, and hanged him, head downwards, and cut off his limbs; and God strengthened him to endure, and He raised him up whole and uninjured. And after this the governor sent the saint, with many other martyrs, to the city of BARAMÛN in a ship, and for sixteen days he neither ate bread nor drank water. And when they came to the city of BARAMÛN the soldiers tortured the saint very severely, and then they hacked his body in pieces, and he finished his martyrdom, and received his crown in the kingdom of heaven. And a certain rich official of the city of BARAMÛN took the body of the saint and wrapped it up in costly cloths, and sent it to the city of 'ĔSMÛNÂṬĔKHA (*sic*). And in the days of his torturing an innumerable multitude of people became martyrs, and through his finishing his martyrdom five and ninety souls became martyrs. And they built a beautiful church for Saint BÎKÂBÔS,

and they laid his body therein, and many signs and wonders took place through it. Salutation to Abbâ BÎKÂBÔS.

[fol. 138*b* 3] Salutation to the ancient LAWGIVERS and to the EVANGELISTS who followed after them.

Salutation to the three thousand, two hundred, and twenty men and two women, who suffered martyrdom through CHRISTOPHER.

XI. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day three hundred people became martyrs with BASILIDES the martyr, general of the city of Antioch.

And on this day also died the holy father Abbâ MYSIS (or, MÔDÔSIS), Bishop of the city of 'AWSÎM. This father was holy and chaste, and a virgin from his youth up, and he learned all the doctrine of the Church, and was made a deacon; and then he went up to the desert of ḤEBÂYĔB of SCETE, and became a monk under the direction of a righteous man, and he lived with him and ministered unto him for eighteen years; and he devoted himself to the ascetic life, and fought the fight in the narrow way in respect of eating, and drinking, and sleeping, and he [fol. 139*a* 1] fasted, and prayed, and kept vigil constantly in his great humility and love. When the report of him, and his virtues, and his righteousness became noised abroad, God chose him to be Bishop of the city of 'AWSÎM, after Saint Abbâ GAMEL. When this father had been made bishop he fought a good fight, and he performed far more strenuous ascetic labours than he had performed as a monk. And he protected the Christian flock from the wolves of the Devil, and he watched unto prayer on their behalf, and he never made any money of this fleeting [world] all the days of his life. When Abbâ MICHAEL was appointed Archbishop of the city of Alexandria, he became a martyr, without the

shedding of blood. And this father was with those who were in prison, and great tribulation came upon him, and they beat him with many cruel stripes, and they shut him up in prison, with irons on his legs, for a long time. And God performed by the hands of this father many signs and wonders, and because of his miracles, those who knew nothing of his righteousness and virtues learned about him. And the gift of prophecy was bestowed upon him, and he declared many things before they came to pass; and they did happen, even as he prophesied. He prophesied to Abbâ THEODORE, Bishop of the city of MĔSR (CAIRO), that the king would not come back in his splendour, and his prophecy was fulfilled; and he prophesied as to what would happen to the governor of Egypt, and his prophecy was fulfilled. And he healed many sick and suffering persons by his prayer. And having finished his fight at a [fol. 139*a* 2] good old age, and pleased God, he fell sick of a slight fever, and he knew that the time of his death [had come]. And he called the people, and blessed them, and absolved them, and asked them to pray for him, and they all wept and entreated him to pray for them. And he prayed over them and said unto them, "Take good heed to yourselves and be strong in the True Faith"; and when he had said this he died. And they wept over him with a great weeping, and they wrapped him [in costly cloths] and buried him with great honour, and with the singing of psalms and hymns in the manner which befitteth bishops; and many miracles and great cures took place through him. And all the days of his life were twenty years and more. Salutation to MYSIS, Bishop of 'AWSÎM.

And on this day also Saint PTOLEMY, of the city of UPPER MANÛF, became a martyr. And one informed the governor that this saint was a Christian, and he had him brought before him, and PTOLEMY confessed our Lord Jesus Christ; and the governor tortured him severely, and cut off his head with a sword, and the saint received the crown of martyrdom in the kingdom of the heavens. Salutation to PTOLEMY.

XII. NAḤASSÊ

[fol. 139*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the glorious Archangel MICHAEL, for on this day he appeared unto the righteous CONSTANTINE above the city of Rômê, and gave him power over all his enemies, and the emperor conquered them, and his kingdom became strong. And he destroyed the houses of idols, and built churches, and decorated them with every kind of decoration. For this reason our Fathers, the doctors of the Church, have commanded us to celebrate the festival of the glorious angel, MICHAEL the archangel, on the twenty-second day of this month. Salutation to thee, O MICHAEL, angel of the covenant and counsel of God.

And on this day also the righteous Emperor CONSTANTINE began to reign over the city of Rômê, and over all the kingdoms of the countries, and the country of Syria, and Jerusalem, and the country of Egypt, and the Christian kingdoms. He reigned with his father ḲAÔNSĔṬÂ in the city of BARÂNṬĔYÂ (BYZANTIUM) [fol. 139*b* 1] and all the borders thereof for twelve years, and his father died, and he reigned in BARÂNṬĔYÂ (BYZANTIUM) and the districts thereof. And he blotted out oppressors and the workers of iniquity in his kingdom, and his righteousness and justice were famous in all the ends of the world. And the chiefs of the city of Rômê sent to him asking him to deliver them from the oppression of the Emperor MAXIMIANUS, who denied Christ, and to save them from his slavery. When CONSTANTINE read their letter he was very sorry, because the oppression of that infidel had come upon them, and he pondered in what way he could deliver them. And the honourable Cross appeared unto him, and he was helped thereby. He departed to fight against MAXIMIANUS, and he crushed him and conquered him, and MAXIMIANUS fled from him; and the bridge which was over the river split asunder and he died an evil death, and his soldiers were drowned

in the river. Now this took place in the seventh year of his reign. And straightway the elders of the city of Rômê, and all the men thereof, received CONSTANTINE with great honour, and with joy and gladness, and he made a festival to celebrate his victory for seven days. And all the learned men of the city of Rômê, and the poets (?) thereof, whose words were sweet and who were skilful in declaiming them, pronounced encomiums on the Honourable Cross, and called it the "Saviour of their city"; and they pronounced encomiums on CONSTANTINE, and called him, "Conqueror," and "Conqueror by the might of the Cross." And in the eleventh year of his reign CONSTANTINE was baptized with Christian baptism by the hand of SÂL PETER (*sic*), Archbishop of the city of Rômê. And his name was mentioned at the altar, as at this day, and how the Honourable Cross appeared unto him, and how he waged war on MAXIMIANUS, [fol. 139*b* 2] and how that infidel was drowned. And behold we have written the description of all this in the section for the eighteenth day of the month of Magâbît, the day of the death of this righteous king. Salutation to the day when CONSTANTINE began to reign in Rômê.

And on this day twenty hundred men became martyrs with BASILIDES.

XIII. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of our Lord Jesus Christ, and how His appearance was changed on Mount Tabor, when there were with Him three of His disciples, that is to say, PETER, and JAMES, and JOHN. And our Lord said concerning them, "There stand here those who shall not [fol. 139*b* 3] taste death until they see the Son of God and of man coming in His glory." This is the glory wherein the Apostles saw Him. His apparel was white as snow, and His countenance was changed and became like lightning, emitting light. And behold MOSES

and ELIAS came to Him, and they talked with Him that all men might know that He was the God of MOSES, whom He had raised from the dead, and the God of ELIAS, whom He had brought down from heaven (*sic*). And because of this PETER said unto our Lord, "Dost Thou wish, O Lord, that we should make here three tabernacles, one for Thee, and one for MOSES, and one for ELIAS?" In these words which PETER spake there is a sign of lowliness and humility. He saw our Lord, and thought that He would live on the mountain...and he wished to make for Him a place where He could hide from the sun. PETER did not wish for himself, and for his fellow-apostles, as he wished for our Lord, and for MOSES, and for ELIAS; but he made himself and his fellow-apostles like slaves of those lords. And marvel not at the little knowledge of the apostles, for they were not perfect in knowledge at that time. And when PETER said this a cloud overshadowed them, so as to make it clear to PETER that He did not want a habitation made by the hand of man. And a voice came forth from the cloud which confirmed the belief in the Godhead of our Lord in the minds of the apostles, saying, "This is My Son, Whom I love, in Whom I am well pleased; hear ye Him." And MOSES and [fol. 140*a* 1] ELIAS talked with Him, and they confessed His grace and His goodness, for by the coming of our Lord and by His going up upon the mountain [the truth] of the prophecy of the prophets was made known of a certainty. And the apostles and the prophets rejoiced, for they saw His Incarnation which they had known not of, and the apostles rejoiced also when they heard the voice of the Father, which they had never before heard. They heard it at that time, and by the voice of the Father they became certain of the Incarnation of our God the Son, which was hidden from them; and when they heard the voice of the Father the glory of the kingdom appeared, and the apostles knew that it was our Lord Jesus Christ Who had raised up the soul of MOSES, and that it was He Who had brought up ELIAS, for verily none save God Who buried him knew where the grave of MOSES was, and none save He Who had brought him up to heaven knew where ELIAS was. And none was able to make the dead to live save Almighty God, Who

hath dominion over the heavens and the earth. And Mount Tabor is a similitude of the Church, and our Lord gathered together therein the Two Laws, the New and the Old. And when the disciples heard the voice of the Father, they fell down and became like dead men; and MOSES returned to his grave, and ELIAS went up to heaven. And our Lord Jesus Christ stood alone, for the voice came because of Him, and the prophets were frightened and the apostles fell down upon their faces, for the Father revealed the Name of His Son, and that He existed for ever with His Father. Because of that voice the Apostles preached that He [fol. 140*a* 2] was God indeed, and also that the flesh (or, body) which He had put on was of the race of the children of men. And in the Gospel our Redeemer preached saying.... If He was not flesh, why did the angel GABRIEL say unto MARY, "God be with thee!" And if He was not flesh, Whom did they lay in the manger? And if He was not God, Whom did the angels praise when He went down from heaven on the day of His birth, saying, "Glory to God in the heights, and peace on earth, His goodwill to men." If He was not flesh, Whom did JOHN baptize in the Jordan? And if He was not God, Who was it that raised up LAZARUS from his grave? It was Christ, the Only Son, the Word of God. We confess that He is perfect God and perfect man, One Person without separation. And when the apostles fell down upon the earth, and became like dead men, our Lord touched them with His Life-giving hand, and He said unto them, "Rise up, and fear not." And they rose up straightway, and they lifted up their eyes and saw no one except our Lord Jesus Christ, Who was alone. Salutation to DABRA TÂBÔR, which is called DABRA ṬĔLÛL.

[fol. 140*a* 3] And on this day also was the martyrdom (?) of Saint ṢAFRÎRÂ, the daughter of MOSES the prophet. [In the Bodleian MS. the saint is called 'AFRÂ, and the NATIVITY of MOSES is commemorated.]

And on this day also died Abbâ GÂLYÔN, the spiritual fighter. This saint was a spiritual fighter, and he ceased from prayer neither by day nor by night. He used to eat one meal

only during the whole week, and from the time when, as a young man, he became a monk until he became an old man, he never went outside the court of the monastery; and none of the brethren ever saw him except at prayers. And when Satan saw his spiritual fight, he took the forms of monks and they came to him at the time of midnight, and said unto him, "We are dwellers in the desert and recluses; one of us having died, we want to take thee with us, and we have come to thee." And Abbâ GÂLYÔN thought that their words were true, and he went with them until they brought him to the top of a desert mountain, where there was no food; and when he saw that they were making a mock of him, he made the sign of the Cross over his face, and they disappeared from him. And having turned to this side and to that, he lost the road whereon he should go, and [fol. 140*b* 1] he prayed a long prayer, and then there appeared unto him some holy monks from the monastery of Abbâ SÎNÔDÂ, who were going about from one monastery to another singing the Psalms of DAVID, and they asked him questions about his actions. And when he told them his story they took him with them, and he dwelt a full year with them, and ate fish dried in the sun. And Abbâ ISAAC, his teacher, who had made him a monk, lacking news of him, asked God to be allowed to see his face [again]; and Abbâ GÂLYÔN knew this by the spirit, and went to him. And when Abbâ ISAAC saw him, he rejoiced and said unto him, "Where hast thou been?" and Abbâ GÂLYÔN told him everything, from the beginning to the end. And then at the time of his death the brethren came, and wrapped him in cloths and buried him. Salutation to Abbâ GÂLYÔN.

Salutation to BENJAMIN, who by reason of his spiritual excellence was caught up in the body [to heaven].

XIV. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died SIMON *Shâlûsî* and JOHN his friend (or, JOHN FEḲRÛ). These saints were in the kingdom [fol. 140*b* 2] of YÔSṬÔS (JUSTUS), the believing emperor, and their parents were rich and honourable; they wished to keep the festival of the Cross, and they departed to Jerusalem to worship at the holy places. And when they had finished celebrating the festival, as they were riding back to their own city on their horses, they drew nigh to Jericho, and JOHN saw on the plain of the Jordan certain monasteries wherein monks dwelt. And he said unto SIMON, "O my brother, these are the monasteries wherein live the angels of God." And SIMON said unto him, "Can we see them?" And JOHN said unto him, "If we were with them (*i.e.* the monks) we could see them." Then they got down from their horses, which they handed over to their servants, and they told them to go on slowly in front until they overtook them; now they pretended to them that they wanted to fulfil the law of the body. And when they had drawn nigh to the road of the Jordan they both said, "Come, let us make a prayer. Let one of us stand on the road to our city, and let one of us stand on the road which will bring [us] to the monastery of the monks; and let us cast lots, and where it pleaseth God [for us to go], let us go." And then SIMON stood up on the road to the Jordan, and JOHN stood up on the road whereon their men had departed; and when they had cast lots, the lot went forth for the road of SIMON. And they embraced each other and kissed, and they went along the road to the Jordan rejoicing. And one admonished the other to be vigilant in the doing of good works, and each feared that his companion would not attain to his end. JOHN feared for SIMON, that he would not attain to his end, [because of his] love for his parents, and SIMON [fol. 140*b* 3] feared for JOHN, because of love for his parents, and because he had married in those days a beautiful and rich wife. And then they prayed and said, "O Lord our

God, if we find a monastery, the doors of which are open, let this be a sign unto us that it is the monastery wherein we are to become monks." And there was a certain archimandrite who was called NÎḲÔN, and he used to work many miracles, and the gift of prophecy had been given to him. That night he saw, as it were a man, who said unto him, "Open the doors of the monastery in order that sheep may come in." And when SIMON and JOHN came to him, he said unto them, "Welcome to you, O ye sheep of Christ"; and then he received them to himself as men who had been sent by God. And they asked the archimandrite to give them the tonsure, and to array them in the garb of the monk, for they had seen a monk, with a crown of light on his head, surrounded by angels, and therefore they longed to become monks quickly. And on the following day when the archimandrite put the holy garb upon them, their faces were shining with the grace of the Holy Spirit, and even in the night they could see each other's faces as they did by day; and they saw crowns of light upon their heads, like unto those they saw upon the head[s] of the monks. And then there came to them the spiritual thought that they should be separated from among the monks, and should go forth into the desert. That night a shining man appeared to the archimandrite, and said unto him, "Open the gates that the sheep of Christ may go forth." And when he woke up he went down straightway, and found the doors of the monastery open, and whilst [he stood] sad and sorrowing, [fol. 141*a* 1] behold the servants of Christ came, wishing to go forth. And he saw in front of them figures of eunuchs carrying lamps, and some of them were carrying staves of kings, and when he saw them he rejoiced greatly, and he joined them and they told him what was in their hearts, and they asked him to pray for them. And then he wept for a long time, and he turned his face towards the East, and he set SIMON on his right hand and JOHN on his left. Then stretching out his hands to heaven, he made a prayer, and committed them to the care of God, and he entreated Him to protect them from all evil; and he sent them away in peace. Then they departed by the road to the Dead Sea, and they came to a river which was called 'ARNÔN. And they found a cave

wherein an old desert monk used to live, now he had recently died, and in it there was what they needed, that is to say, a store of grain and food from which the old man had eaten; and they rejoiced in God exceedingly Who had prepared this for them. And they lived there, and fought the spiritual fight for many days, and they lived apart from each other, the distance between them being a stone's throw. And Satan set himself in opposition to them, and he fought against them, and Saint NÎḲYÔS (*sic*), their father, used to come to them in a vision, and pray on their behalf, and teach them psalms whilst they were asleep; and when they woke up they would recite everything which he had taught them during sleep, and they rejoiced exceedingly. And heavenly visions were granted unto them, and the power to perform miracles. And they dwelt in that desert nineteen years, and endured the cold of the night and the heat of the day, until they had vanquished Satan by the might of Christ. And then [fol. 141*a* 2] SIMON said unto his brother JOHN, "What doth it profit us to live by ourselves in the desert? Come let us go into the desert, that we may be profitable to others and deliver them." And JOHN said unto him, "O my brother, this thought appeareth to me to be due to the envy of Satan." And SIMON said unto him, "God hath commanded me to become the mockery of the world; come, let us pray a prayer." And then they prayed, and they embraced each other, and they wept until they spoiled their apparel. And SIMON went to Jerusalem, and he continued to pray for three days to God that He would keep hidden his work until he died. And then he went into the city, and pretended to be mad, and sometimes he healed those who were mad, and sometimes he carried fire in his hands. And he found by the gate a dead dog, and he dragged it about by his girdle like people who amuse themselves, and at last the people reviled him and cried out, "The mad monk"; and they used to run after him and buffet him. One day, now it was the First Day of the week, he took a branch (?) of a nut-tree, and went into the church at the time of the Offering, and he broke the lamps, and beat the women until he drove them out of the church. And sometimes he seized women as if he were going to lie with them, and [he

kept them fast] until their husbands beat them. And when the time of his death had drawn nigh God commanded His angel to tell him the day of his death, and of the death of JOHN his brother. And he went in under a vine, and he and JOHN his brother delivered up their souls into the hand of God. [fol. 141*a* 3] Salutation to SIMON and JOHN.

And on this day God worked a great miracle in the city of Alexandria, (by reason of which many Jews believed,) by the hand of Saint Abbâ THEOPHILUS, Archbishop of the city of Alexandria, brother of Saint CYRIL. Now the miracle was this: There was in the city of 'ESMADREYÂ a very rich Jew whose name was FALSKÎNÔS, who feared God and performed the Law of MOSES, according to his ability. And there were in the city of Alexandria two men who were Christians, and they were poor and earned their living with their hands. And Satan brought into the heart of one of them a blasphemous thought, and he said unto his companion, "O my brother, why do we serve Christ and [remain] poor, whilst this FALAKSÎNÔS (*sic*), who is a Jew, is exceedingly rich?" And his companion answered and said unto him, "O my brother, know that the possessions of this world are nothing before God. For if He had power over them, He would not give them to the worshippers of idols, and to whoremongers, and to thieves, and to murderers. The prophets were poor men and lived in tribulation, and also the Apostles, and our Lord saith, 'The poor are My brethren.'" And Satan, the hater of good things, would not permit that man to receive any of these words, but he stirred him up, and he went to that Jew FALAKSÎNÔS, and he asked him [fol. 141*b* 1] and said unto him, "Let me be thy servant." And the Jew answered and said unto him, "It is not convenient to me for thee to serve me. I only want a servant who believeth my Faith, and who is my own man. If thou dost want alms, I will give thee money, and [then] depart." And that wretched man answered and said unto him, "Take me into thy house, and I will do whatsoever thou commandest me." And the Jew FALAKSÎNÔS answered and said unto him, "Wait until I take counsel with my teacher." And the Jew departed and he

told his teacher how the man was a Christian. And his teacher said unto him, "If he hath denied Christ his Messiah, take him and circumcise him." And the Jew returned, and told the Christian what his teacher had said to him, and the wretched man accepted this condition, and the Jew took him and carried him to their synagogue. And the chief of the Jews questioned that wretched Christian before all the Jews, and he said unto him, "Is it true that thou wishest to deny thy Messiah, and become a Jew?" And the Christian said unto him, "Yea"; and that debased and contemptible man denied our Lord Jesus Christ, our God, before the Jews. Thus to poverty in money he added poverty in Faith. And the chief of the Jews commanded them to make for him a cross of wood, and they made one for him as the chief of the Jews commanded, and they gave him a reed, on the top of which was a sponge full of vinegar, and a spear. And he said unto the Christian, "Spit upon this cross." And he offered to him the vinegar and said, "Pierce [the cross] with this spear, [saying,] 'I have pierced Thee, O Christ.'" And that debased man took the cross and the spear from them [fol. 141*b* 2] and did as he commanded him. And when he pierced the honourable cross with his cursed hand, much blood and water flowed forth, and ran down on the ground, and it continued to flow for a long time. And straightway that apostate fell down and died, and dried up like a stone. And great fear fell upon all those Jews, and they cried out, saying, "One is the Lord God of the Christians, and we believe on Him." And then the chief of the Jews took some of that blood, and made a sign therewith over the eyes of a girl who was blind, and she saw straightway. And that Jew and all the men of his house believed, and very many of the [other] Jews believed. And then one went and told Abbâ THEOPHILUS, the archbishop, what had happened, and he rose up, and took with him Abbâ CYRIL, and many of the priests, and many of the people, and went to the synagogue of the Jews. And the archbishop saw the cross with blood and water running down from it, and the saint blessed himself, and made the sign of the Cross with the blood on his forehead, and on the foreheads of all the people. And he commanded, and they took up that

cross with great honour and brought it with the singing of hymns to the church, and laid it therein; and they gathered up the blood from the ground and laid it in a vessel for "blessing," and it healed the sick. And after this FALAKSÎNÔS and all the men of his house, and many other Jews, followed the archbishop, and they confessed before him [fol. 141*b* 3] our Lord Jesus Christ, Whom their fathers in times of old had crucified, and then he baptized them with Christian baptism in the Name of the Father, and the Son, and the Holy Ghost. And he associated them with him in prayer, and he administered to them the Holy Mysteries, and they departed to their houses rejoicing, and praising, and thanking God. Salutation to the conversion of the Jews.

And on this day also died DAMIATES, the martyr, who worked a miracle at the time when he, together with his servants, were stoned to death. Salutation to the great miracle of making a blind man to see, and raising up to life a dead man on his bier.

And on this day also Saint BASILICUS became a martyr. To this saint our Lord Jesus Christ appeared when he was in prison, and He said unto him, "Depart, say farewell to thy kinsfolk, behold the time of thy martyrdom hath come." [The text is corrupt here.] [fol. 142*a* 1] And he passed the night in saying farewell to his mother and to his kinsfolk. And on the following day they brought Saint BASILICUS, and tied him to two pillars, and beat him, and they made for him pegs of brass, and they fastened them to his feet like shoes so tightly that they pierced his feet, and the blood ran out on the ground; and all those who saw him wept for him. And then they tied him to a dry tree, and men struggled with each other to touch the hem of his garment, when they saw the miracles which he performed on many sick folk. And then they took him to the city of ṬERLÎNÔS in a ship, and the soldiers said unto him, "Eat, that thou mayest not die." And the blessed BASILICUS said unto them, "I am filled with heavenly food, and I do not choose [to eat] the food which perisheth." And on the following

day they brought him to the governor, who said unto him, "Sacrifice to the gods." And BASILICUS said unto him, "I offer offerings of praise to the Father, and the Son, and the Holy Spirit." And then the governor commanded the soldiers to bring him into the house of his idols, and the saint stood up and prayed to God and at length fire came down from heaven, and burnt up the idols. And the governor being afraid took to flight, and went outside the city, and he was wroth and commanded the soldiers to hang him [on a tree]. And the saint prayed, and gave thanks to God, and they cut off his head, and we saw his soul with many angels who were taking it up [to heaven], and our Lord Jesus Christ called to him and said unto him, "Come, ascend, BASILICUS, for I am not a liar, and I fulfil all that I say." And thus he finished [fol. 142*a* 2] his martyrdom. Salutation to BASILICUS.

XV. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint CHRISTINA, the daughter of RÛBÂNÔS, became a martyr. Her parents worshipped idols, and she herself offered incense to them according as her father had taught her. And one day the fear of God entered her heart, and she turned herself towards the East, and she asked Him to teach her the path of the kingdom of heaven; and the Holy Spirit taught her the Faith of the Trinity. And when her father came he said unto her, "What hath happened unto thee, O my daughter?" And she said, "I am going to live the life of Christ." And her father was dismayed, and he said unto her, "What hath changed thy heart?" And she said unto him, "I am instructed by the God of heaven"; and then her father departed, being very sad and sorrowful. And Saint CHRISTINA rose up, and prayed to God, and straightway the angel of God came unto her, and he said unto her, "Be strong, for thou shalt be tortured by three governors." And then the angel of God sealed her with the seal of the Cross of our Lord Jesus Christ, and he gave her the Holy

Mysteries. And [she] went [fol. 142*a* 3] into the house of the idols, and broke the idols in pieces, and when her father saw her he commanded them to beat his daughter, until there went forth from her body honey instead of blood. And they also laid her upon an iron bed, and they lighted a fire under her, but the fire did not harm her and it consumed ten thousand pagans [who were there]. And then her father commanded his servants to cast her adrift on the sea on a raft. When she had prayed, our Lord Jesus Christ came with His angels, and baptized her, and MICHAEL gave her, on a trident of fire, the Body and Blood of Christ, and cleansed her from the uncleanness of idols. And that night RÛBÂNÔS her father died. And another governor, whose name was DIOS, came, and he commanded the soldiers to bring Saint CHRISTINA, and to hang her on a tree, and to beat her, and to light a fire under her; and when the women saw her stripped naked they cursed the governor, and he cut off their heads with a sword. And CHRISTINA they cast into the prison house. And when the people saw her three thousand of them believed, and the wicked DIOS died. And there came a third governor, whose name was JULIUS, and he seized Saint CHRISTINA, and forced her to sacrifice to the gods, and when she cursed him he cast her into a vessel filled with boiling pitch, and lead, and wax, but this did not harm her. And he also commanded the soldiers to cast her to the serpents, but they licked the dust at her feet, and bit the keeper of the serpents, who died. And they also slit open and cut her breasts, and cut out her tongue, and she took the piece of her tongue which was cut off, and cast it into the eyes [fol. 142*b* 1] of the governor, and blinded him. And he was filled with wrath, and commanded the soldiers to cast her to the serpents; and one bit her in her heart, and one in her side, and thus she died by the Will of God; and innumerable miracles and wonders were made manifest at her grave. Salutation to CHRISTINA, whom God baptized. Salutation to the three thousand companions of CHRISTINA who were martyred.

Salutation to God Who helped the Apostles to be present at the burial of the Virgin.

And on this day also died Saint MARÎNÂ. This saint was the daughter of a man who was very rich indeed, and he was a Christian; and the name of her mother was MARY. And MARÎNÂ'S mother died when she was a little girl, and her father brought her up with good teaching until she became a woman, and then he wanted to give her in marriage, and to go himself and become a monk [fol. 142*b* 2] in one of the monasteries of the desert of SCETE. And she said unto her father, "Why wouldst thou save thine own soul, and destroy mine?" And he answered and said unto her, "What shall I do with thee, seeing that thou art a woman?" And she said unto him, "O my father, I will take off my woman's dress, and will put on the garb of a man"; and she rose up straightway, and shaved off the hair of her head and put on the garb of a man. And when her father saw the strength of her will, and the earnestness wherewith she fought to carry out her will, he gave all his possessions to the poor and needy, keeping only a very little for himself, and he changed his daughter's name from MARÎNÂ to 'ANBÂ MARÎNÂ; and then he took her with him and carried her to the desert of SCETE. And he went into a certain monastery, and dwelt in a cave with his daughter for ten years, fighting the spiritual fight, and then her father, who was an old man, died; and Saint 'ANBÂ MARÎNÂ was left by herself, and she doubled her fasting, and prayers, and vigil. And the abbot sent the saint, together with three monks, to the city on certain business of the monastery, and he did not know that she was a woman, but by reason of the low sound of her voice, which was due to her manifold ascetic labours, he thought that she was a young man. And having departed with the monks, she and they lodged in a guest house. And that same night there came one of the king's soldiers and lodged in that guest house, and he saw the daughter of the master of the house, and he destroyed her virginity, and he said unto her, "When thy father shall say unto thee, 'What hath happened unto thee?' do thou say unto him, 'It is the young monk 'ANBÂ MARÎNÂ who hath destroyed my virginity.'" And when she had conceived, and her father knew [fol. 142*b* 3] that she had done so, he asked her saying, "What hath happened unto thee, O my

daughter? Who hath destroyed thy virginity?" And she answered and said unto him, "It is ANBÂ MARÎNÂ who hath destroyed my virginity." And her father rose up, and went to the monastery and began to curse the monks. And when the abbot heard him he asked him, saying, "Why dost thou curse the monks, and dost not fear God?" And the man told him what had happened to his daughter, and he said unto him, "ANBÂ MARÎNÂ the monk is he who hath destroyed the virginity of my daughter." And when the abbot heard this, he asked him questions, and the man answered believing that what he said was true. And the abbot asked the master of the guest house, and said unto him, "Hide this matter, and do not bring disgrace upon the monks in the eyes of the laity." And then the abbot summoned 'ANBÂ MARÎNÂ the monk, and rebuked him, and cursed him, and Saint 'ANBÂ MARÎNÂ did not know why the abbot cursed her. And when she knew what had happened, she wept and bowed down at the feet of the abbot, and she besought him, saying, "I am young, I have sinned, forgive me my sin"; and the abbot was furious with her, and cast her out from the monastery. And she sat outside the door of the monastery until the daughter of the master of the guest house had brought forth her child; and the parents of the girl took the child, and brought it to 'ANBÂ MARÎNÂ and set it down by her. And she took the child and went over to some shepherds who were pasturing cattle and sheep, and she begged from them, and they gave her milk, and she made the child drink it. And she increased her fasting, and prayers, and spiritual fight, and she lived outside the gate of the monastery for three years. Then [fol. 143*a* 1] the monks gathered together, and asked the abbot to have mercy upon 'ANBÂ MARÎNÂ, and to bring her into the monastery; and he brought her in, and having laid heavy penalties upon her, she mingled with the monks. And the saint used to perform very hard labours, and she boiled the lentils, and cleaned the cells, and took up the dust and ashes and carried them away and cast them outside the monastery, and fetched water; and she gave the boy to drink, and he grew up and became a monk. And when four (?) days were fulfilled for Saint 'ANBÂ MARÎNÂ

in that monastery, she was sick for three days, and then died in peace. And when the abbot knew that 'ANBÂ MARÎNÂ was dead, he commanded the monks to blow a trumpet before they buried her. And when they removed her clothing, and found that she was a woman, all the monks cried out, saying, "God have mercy upon us"; and they marvelled exceedingly and glorified God, and informed the abbot what had happened. And the abbot came and looked upon her and marvelled, and he wept because of what he had done to her. And then he sent and had the master of the guest house brought, and told him that 'ANBÂ MARÎNÂ was a woman, and he took him in, and the master of the guest house saw and wondered; then the abbot prayed over her and they wrapped her up, weeping, and singing psalms and hymns; and when they had prayed for her blessing they buried her. Behold now, see what happened. God commanded a certain Satan, and he took the daughter of the master of the guest house, and the young man who had destroyed her virginity, and he tormented them until he brought them to her grave, where they confessed their sin before all the people. [fol. 143*a* 2] And innumerable miracles and wonders were made manifest at her grave. Salutation to MARÎNÂ.

And on this day also Saint LAURENTIUS became a martyr in the days of DECIUS CAESAR. This saint was a man in whom great confidence was placed, and he was appointed an archdeacon, and he had charge of the revenues of the archbishop. And when the emperor had killed the archbishop because of his Christian Faith, he commanded his soldiers to bring Saint LAURENTIUS before him, and when they had brought him, they took him into the prison house. And the saint found there a blind man, and he said unto him, "Wilt thou believe in the Son of the Living God? And wilt thou be baptized in His Name, so that thine eyes may be opened?" And the blind man said unto him, "Yes, my lord." Then the saint prayed over some water in the Name of the Father, and the Son, and the Holy Spirit, and washed his eyes therewith, and his eyes were opened, and he cried out with a loud voice, saying, "Blessed

be our Lord Jesus Christ Who hath given light to mine eyes, through the prayer of His servant LAURENTIUS." And when the emperor heard this, he commanded his soldiers to bring Saint LAURENTIUS before him, and he urged him to bow down to the idols; and when he refused to do so they broke his teeth with a stone, and tore off his garments, and laid him upon an iron bed, and kept a fire burning under him until his body melted. And the saint continued [fol. 143*a* 3] to pray to his God until he delivered up his soul into the hand of God, and the angels came to meet it, saying, "Hallelujah," and they brought it into the heavenly Jerusalem. Salutation to LAURENTIUS.

XVI. Naḥassê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the ASCENSION of the body of our Lady MARY, the God-bearer, into heaven. After her death the Apostles continued to be sad and sorrowful, because of her separation from them, and because they were left orphans by her; for our Lord had given them the hope that they would see her in the flesh. Whilst JOHN the evangelist was preaching in the country of Asia, on the sixteenth day of the month of Naḥassê, he was caught up in the spirit to the Garden of Delight, and he saw our Lord Jesus Christ sitting by the Tree of Life, where was the body of our Lady MARY, and He commanded His Seven Angels to summon her from earth. And they said unto her, "God, our Lord Jesus Christ, commandeth that the [fol. 143*b* 1] body of His pure mother shall go forth." And straightway the body of our Lady MARY went forth from the grave at the foot of the Tree of Life, and our Lord Jesus Christ comforted her, and He said unto her, "Come to Me, O My beloved mother, that thou mayest ascend to the kingdom of heaven, to the joy which is everlasting." And straightway all the trees of the Garden bowed their heads, and the angels and archangels took her up, and the righteous bowed low to her.

And DAVID, the prophet, sang a hymn of praise, saying, "And the Queen shall stand at Thy right hand, and her apparel shall be of fine needlework with gold woven through it" (Psalm xlv, 9). And she sat down at the right hand of the Son of God, with great glory, and she went up into the heavens sitting upon the chariot of the Cherubim. And JOHN the evangelist was blessed by her, and he bowed low before her, and he turned and came down from heaven, and found the Apostles gathered together and sorrowing for the body of our holy Lady, MARY the Virgin. And JOHN told them what he had seen, and how they had taken the body of our Lady MARY up into heaven, with great joy, and praise, and songs, and hymns. And when the Apostles heard this they were exceedingly sad and sorrowful because they had neither heard nor seen what JOHN had heard and seen. And whilst the Apostles were sorrowing behold our Lord Jesus Christ appeared unto them, and said unto them, "Peace be unto you, O My children! Why are ye sad about the body of My mother MARY? Behold, I shall shew her to you, and [fol. 143*b* 2] your hearts shall rejoice"; and having said these words He went up into heaven with great glory. And the Apostles continued [to wait] there for a full year. And on the first day of Naḥassê JOHN said unto the Apostles, "Come, let us fast for two weeks, and let us entreat God, and make supplication unto Him, that He will consider us worthy and will shew unto us the body of our holy Lady, the Virgin MARY, sitting on the right hand of her beloved Son, that we may rejoice in her." And they fasted as JOHN had said unto them, and it came to pass that when the sixteenth day of Naḥassê had come, as it were to-day, our Lord Jesus Christ caught all the Apostles up to heaven, and they saw in her flesh our holy Lady, the Virgin MARY, sitting on the right hand of her beloved Son and God in great glory. And she stretched out her hands, and blessed each one of the Apostles, and the souls of the Disciples rejoiced exceedingly. And our Lord Jesus Christ served as priest in His holy Body, and STEPHEN the archdeacon ministered with Him, and JOHN with Him, saying, "Stand up in fear"; and all the Apostles stood up around the altar. And there was great joy at that time, the like whereof

before never was. And when our Lord had finished, He gave them the Holy Mysteries. And then [MARY] went up before them sitting upon the chariot of the Cherubim. And our Lord Jesus Christ said unto our Lady MARY, "Tell thy children, the Apostles, to preach in all the world the commemoration of thy Ascension into heaven," as it were on [fol. 143*b* 3] this day. "Whosoever shall celebrate thy commemoration, I will destroy his sins, and he shall never see the fire at all, for mercy shall find every soul who shall take heed and shall receive the Holy Mysteries on this day, which is the day of thy Ascension into heaven." And our Lady MARY said unto Him, "Behold, my sons, behold, they have seen with their eyes, and they have heard with their ears, and they have received with their hands, and they shall see other wonders greater than these"; and as the Virgin was saying these words she gave the salutation of "Peace" to the Apostles, and they returned to the Mount of Olives. And it is meet for us, O beloved brethren, to celebrate the commemoration of the Ascension of our Lady MARY into heaven with joy and gladness, so that she may make intercession for us, at all times, with her beloved Son, our Lord Jesus Christ. Salutation to the ASCENSION OF MARY into heaven, and to MARY as the tree of knowledge, and to her body.

[fol. 144*a* 1] And on this day also took place the translation of the body of Saint GEORGE, the chief of the martyrs, from the country of Persia to the church of Lydda, with great splendour. The translation of his body took place at the same time as the translation of the body of our Lady MARY, and therefore those who know how to love her, paint his picture with her picture, so that it may be a port of salvation for those who pray in his name. Salutation to GEORGE.

And on this day also GÊGÂR, governor of Syria, [became a martyr]; and this was the reason for his martyrdom. When our Lord was with His mother MARY in the mountains of LÎBÂNÔS, and GÊGÂR heard that HEROD wanted to seize them and kill them, he sent horsemen to them to bring them away from the mountains. And because of this HEROD seized him, and tortured him with every kind of torture, and he cut off all his limbs. And then our Lord Jesus Christ appeared unto him, and gave him a promise concerning everyone who should call upon his name, and celebrate his commemoration, and write the history of his strife. And then the soldiers cut off the head of GÊGÂR, and he was crowned with three crowns. [fol. 144*a* 2] Salutation to GÊGÂR, the governor of the martyrs.

XVII. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day 'ENṬÂWÔS (ENTAEUS), the 'AMÔRÂWÎ, became a martyr. Originally this saint was a wicked man, and knew not Christ, and he devoted all his toil and thought to heaping up money. And having arrived in the city of Damascus, he went into the church of Saint THEODORE, the man from the East, whilst the congregation were assembled there, now it was the day of their festival, and having entered the church, he set fire to the furniture thereof, and broke the cross. And when he went up into the upper part of the church, he saw with his own eyes fire coming down from heaven in the form of arrows, which transfixed all his soldiers, and one of the arrows pierced his right eye, and he suffered great agony, and the sweat dropped from him. And he cried out from the depth of his heart, and, shedding tears, said, "I believe in Thee, Jesus Christ, Son of the Living God, the God of Saint THEODORE, and in the Holy Trinity"; and he pledged himself never again to worship any other [god]. Now the Christians, who were celebrating the Offering, did not know what had happened, and when they heard they marvelled, and their Faith was increased. And when Saint 'ENṬÂWÔS (ENTAEUS) had gone to the bishop, whose name was ELIAS, he told him everything that had happened, and he asked him to baptize him with Christian baptism. And when the bishop prayed over the water in the vessel for baptism, [fol. 144*a* 3] a pillar of light, like unto the rainbow, came down, and all the people saw it. And Saint 'ENṬÂWÔS (ENTAEUS)

and those who were with him, both Jews and pagans, sixteen hundred and ninety-eight in number, were baptized, and received the Body and Blood of Christ. And Saint 'ENṬÂWÔS (ENTAEUS) said, as he marvelled at this, "I saw in a dream a shining Lady, and she took me by the hand and led me to the altar, and she brought me near with her hand. And then I went to Jerusalem and I received the Body of Christ. And again I saw on the altar a White Lamb, and having been slain with the knife (?) of the cross, its blood ran into the cup. And when I had partaken of the Body of Christ, the Body became pure bread, and His Blood became wine." And then, when he was departing from Damascus, the people thereof seized him, and took him to the king. And when the king knew that he was strong in the Faith of Christ, he commanded his soldiers to beat his mouth with clubs (?) until his teeth were broken, and his blood filled his mouth. And then they tied him up in strips of hide for several days, without water and food, and they took him out from them and cast him into a furnace, which was heated with pitch, and sulphur, and bitumen, and fat, and there came forth therefrom a sweet and pleasant odour. And when the soldiers looked at him they found him standing up in the middle of the fire praying, and they took him to the king. And the king said unto him, "Where didst thou learn the power of magic?" And the saint said unto him, "I know nothing of magic, but [I know] that the might of my Lord Jesus Christ hath put thee to shame." [fol. 144*b* 1] And being filled with wrath, the king commanded the soldiers to cut off his head with the sword. And when Saint 'ENṬÂWÔS (ENTAEUS) stood up facing the East, he stretched out his hands, and committed his soul to God; and as he was praying, a voice came from heaven, saying, "Come, My servant, in peace, so that thou mayest rest with GEORGE and STEPHEN." And when he had finished his prayer the soldiers cut off his head with the sword, and having finished his martyrdom innumerable signs and wonders were made manifest through his body. Salutation to 'ENṬÂWÔS (ENTAEUS).

And on this day also 'AKRÂṬES, the brother of ANTAEUS, became a martyr. Salutation to 'AKRÂṬES.

And on this day also Saint JAMES, who was from a little city the name of which is MANÛG, on the borders of ABÛS, in Lower Egypt, [fol. 144*b* 2] became a martyr. The parents of this saint were Christians, and fearers of God, and they had begotten three daughters before they begot him. And when they were grown up a little, they committed them to a nunnery to be taught, and brought up, in the fear of God, and they learned many of the Books of the Church and of the Old and New Testaments. And when their parents wished to bring them back from the nunnery, the maidens did not wish to return, but they dedicated themselves as the brides of Christ; and their parents sorrowed because of their separation from them, but God consoled them by means of this Saint JAMES, and they rejoiced in him when he was born to them. And when his days were six years, they sent him to the city of 'AWĔSÛ, to school, and he studied learning of every kind, and was perfect in every branch of knowledge; and his father deputed him to take charge of his money and possessions, and his herds and flocks. And there lived with his father a certain old shepherd of sheep, and he used to perform many works of excellence, and he used to go down into a well of water during the days of winter and stand up therein the whole night praying; and Saint JAMES used to do even as did the old shepherd of sheep, and he continued to do so for many days. And Satan having brought tribulation upon the Christians, many of them became martyrs. And the old man handed over the sheep to the father of Saint JAMES, and when Saint JAMES departed to become a martyr, the father of Saint JAMES asked the shepherd to go with him. [fol. 144*b* 3] And he left [him] with that old man, and [told him] to return. And when he had gone with him, he found that the governor was in Upper Egypt, passing judgement upon JUSTUS, the king's son, who had forsaken his kingdom and become a martyr. And the old man said unto JAMES, "Observe, O my son, if this king of Egypt hath rejected a kingdom of this world, and followed Christ, and hath separated himself from his wife and family, how very much should we, who are poor folk, be consoled. O my son, be not sorrowful because of thy separation from thy parents." And then the

old man approached the governor, and confessed the Name of our Lord Jesus Christ before him, and cursed his gods. And the governor condemned the old man, and cut off his head with the sword speedily, and he became a martyr. And he tortured Saint JAMES very severely, and he beat him with whips made of cords, and then he made [an iron] red-hot and laid it on his belly. And Saint JAMES lifted up his eyes to Christ, and prayed, saying, "O my Lord Jesus, help me under this tribulation"; and the Lord delivered him from the torture and raised him up whole and uninjured. And then the governor put him in a sack, and cast him into the river, and the angel of the Lord raised him up from the river whole and uninjured. And the saint stood up before the governor, and cursed him and his unclean gods; and the governor was wroth with him and sent him to the governor of FARMÂ, who tortured him very severely. They cut out his tongue, and tore out his eyes and his eyelids, and they tortured him [fol. 145*a* 1] on the wheel, and they made slits in every part of his body, and at length all his limbs were crushed, and his blood flowed down on the ground like water; and SÛRÎÊL, the angel of God, came down and delivered him, and healed his wounds. And when the governor was tired of torturing him, he commanded the soldiers to cut off his head with the sword, [and they did so,] and he received the crown of martyrdom in the kingdom of the heavens. And when he was in the city of FARMÂ there were two other men who became martyrs with him, that is to say, ABRAHAM and JOHN, who were of the men of the city of GAMNÛDÎ. Salutation to JAMES, who was learned from his youth. Salutation to the aged shepherd who followed the Law of God.

XVIII. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ ALEXANDER, Archbishop of the city of Alexandria. This holy father was an honourable man, and much tribulation came upon him through

the people of ARIUS. And in his days Abbâ ATHANASIUS renewed the excommunication [fol. 145*a* 2] of ARIUS, and he removed him, and expelled his followers, from the churches of the city of Alexandria. And ARIUS departed to the city of Constantinia, and he went unto the Emperor CONSTANTINE, the son of CONSTANTINE the Just, and he made accusations against ATHANASIUS to him. And when he found no rest with him, ARIUS asked the emperor to command this Father ALEXANDER to receive him with his priests. And the emperor sent messengers to this father, and had him brought, and he said unto him, "ATHANASIUS transgressed our command, and would not receive ARIUS; thou knowest that we appointed thee, and thou must not transgress our command. Make my heart glad, and release ARIUS from thy ban." And Saint Abbâ ALEXANDER answered and said unto him, "The Church will not receive ARIUS, because he doth not worship the Holy Trinity"; and the emperor said unto him, "But he confessed his belief in the Holy Trinity before me." And ALEXANDER answered and said unto him, "If he believeth in the Holy Trinity and if he believeth that the Son is equal with the Father in His Godhead, let him write this with his hand." And the emperor had ARIUS brought, and he said unto him, "Write with thy hand the True Faith," and he wrote with his hand the True Faith, although he did not believe it in his heart, and then he took an oath on the Holy Gospels that this was the True Faith, but he swore falsely. And the emperor said unto this Father ALEXANDER, "There is now no pretext to be found against him since he hath written the True [fol. 145*a* 3] Faith with his own hand, and taken an oath on the Holy Gospels." And Abbâ ALEXANDER said unto the emperor, "ATHANASIUS renewed the proclamation of the excommunication of ARIUS, which was written by the hand of thy Father CONSTANTINE, and was written also by the hands of the Three Hundred and Eighteen [Bishops] of the city of Alexandria. But wait, at my request, for one week, and if nothing happeneth to him during this week, then his profession of the Faith is sincere, and his oath is righteous, and I will receive him, and

will let him mix with the priests, and he shall take part with them in the service of the Sanctuary." And the emperor answered and said unto him, "Know thou that I will not wait at thy request seven days. If thou wilt not receive him I will levy a very heavy tax upon the churches." And after this Father ALEXANDER went out from the emperor's presence, and departed to his own house, and he fasted there the whole week, and he besought God to deliver ARIUS from his sin. And when the week was expired, ARIUS arrayed himself in fine apparel, and went into the church, and sat down in front of the altar with the priests. Then this Father ALEXANDER entered, being sad and sorrowful, and not knowing what to do. And he stood up and began [fol. 145*b* 1] the service of the Offering. And the bowels of ARIUS were moved, and he went to answer the call of nature, and everything which was in his body flowed away from beneath him, and he was left empty. And when ARIUS delayed in returning, the people searched for him and enquired where he was, and they found him dead in the latrine; and they told this father what had happened, and he praised Christ Who had not cast away the Church. And the emperor marvelled about this, and knew that ARIUS had sworn an oath falsely, and had written a lie with his own hand; and then the emperor knew the holiness of this father, and his righteousness, and orthodoxy, and he knew that ARIUS was an infidel. And the emperor praised the Father, and the Son, and the Holy Ghost, and confessed that their Godhead is One. And this father, having followed a good course, and arrived at a good old age, departed to God, Whom he loved, and received the crown of martyrdom in the kingdom of the heavens. Salutation to Abbâ ALEXANDER.

Salutation to JUSTINUS, who dwelt on the top of a mountain, and learned by heart the Psalms, [fol. 145*b* 2] and the Books of the Prophets and Apostles.

XIX. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the translation of the body of Saint Abbâ MACARIUS the Great to the desert of SCETE. After his death certain men came from the city of SĔLÂWÎR and stole the body of the saint, and built a church over it in their city; and it remained there until the Muslims ruled over the city, and then the men of SĔLÂWÎR removed it to another city. And they built a church over him in their country, and he remained therein until the days of Abbâ MICHAEL the archbishop, that is to say for a period of four hundred and forty years. When Abbâ MICHAEL was appointed, he became steward (or, administrator) of the church of Saint Abbâ MACARIUS. And when the archbishop went up to fast the Great Fast in the monastery of Abbâ MACARIUS, he cried out, saying, "I wish that our Lord Jesus Christ would help me, and that I shall find happy days, and that the body of Saint Abbâ MACARIUS shall be among us in this monastery." And after a few days Abbâ MICHAEL, the steward of the church, and certain aged monks with him, departed on some business of the monastery, and a spiritual thought moved itself in their minds. And they came to the place wherein was the body of Saint Abbâ MACARIUS [fol. 145*b* 3] that they might take him up, and the governor and all the men of the city gathered together with staves and swords, and prevented them from taking up the body of the saint; and the aged monks fell asleep being very sad and sorry in their hearts. And that night Abbâ MACARIUS appeared to the governor and said unto him, "Why dost thou prevent me from departing to my sons? Let me go with them to my own place, and prevent them not from carrying me away with them." And when the morning was come, the governor rose up, and he was in fear and trembling, and he called the aged monks, and delivered over to them the body of Abbâ MACARIUS, and they received him with great joy. And they placed the body in a ship, and when they arrived in the city of

TARNÛṬ, there were many people with them from every city, who had come to bid the body of Abbâ MACARIUS farewell. And the aged monks lodged there that night, and they prayed, and they celebrated the Offering, and received the Holy Mysteries, and then they took up MACARIUS and carried him to the desert. And as they were going along, they came to a place in the desert which was half way, and they wished to rest for a little because of [their] fatigue. And Abbâ MICHAEL said unto them, "As God Who holdeth the place of the Cherubim in His hand liveth, we will not rest until God revealeth unto us and sheweth unto us, [the place wherein] Saint Abbâ MACARIUS shall rest." And when the camel which was carrying the body of Abbâ MACARIUS came to that place, he knelt down, and would not rise up again, and he began to turn his head to this side and to that, and to lick the box [fol. 146*a* 1] wherein was the body of Saint MACARIUS. And the aged monks knew that that was the place where the saint was to rest, and they marvelled exceedingly, and glorified God greatly; and that place is well known to this day. And when they came to the monastery, all the monks went out and received him with great honour, and with singing and with hymns, and with the Gospel, and with the Cross; and they had lighted lamps with them. And they carried him on their heads, and they bore him along singing as they went, until they brought him into the church, with great honour; and God performed many miracles that day. Salutation to the translation of the body of Abbâ MACARIUS. Salutation to the children of MACARIUS.

Salutation to FÎNḤANES (PHINEHAS).

XX. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 146*a* 2] On this day died Abbâ SALÂMÂ the interpreter, and on this day also is commemorated Saint ḤÎZÂWÎ (or, ḤÎZÂḴÛ). Salutation to SALÂMÂ.

Salutation to JAMES, the Pure.

And on this day also died the SEVEN holy young men of the city of Ephesus. And it came to pass that in the days of the wicked Emperor DECIUS these seven young men were in his army, and he appointed them to offices in his government. And when he established the worship of idols, certain men made accusations against these saints to him, and he seized them and shut them up in prison. But as he wanted to go to another place he released them from their bonds and sent them away until he returned, thinking within himself that they would turn from their good counsel. And when the emperor had gone out of the city, these saints refused to do the work of the soldiers and would not worship unclean [fol. 146*a* 3] idols, and then they went to a cave in the mountain, and closed up the mouth thereof and went to sleep inside it. And they had among them silver moneys on which was stamped the name of the Emperor DECIUS. And one after another of them used to go into the city every day in the early morning, and buy food for them. One day one of them heard a rumour of the coming of the Emperor DECIUS; and when the news reached them that the Emperor DECIUS had come to the city of Ephesus, they closed the doors of the cave on themselves, and went to sleep. And a certain believing soldier knew the place where they were, and he used to wait for them to come into the city, but after the arrival of the emperor they did not come. And the soldier rose up and departed and came to that cave, and he found that they had shut the doors of the cave from the inside, and he thought that they were dead. And he took a tablet of brass, and wrote upon it the story of their strife, and of what had happened to them, and he laid that tablet in a cavity in the wall of the cave. And sorrow laid hold upon the saints, and they slept by the commandment of God for three hundred and seventy-two years. And DECIUS died, and many other emperors reigned after him, and at length came the days of the Emperor THEODOSIUS. And it came to pass in the thirty-eighth year of his reign, that certain men discussed among themselves the words of those who said, "There is no resurrection of the dead,"

and many people followed them. And God wished [fol. 146*b* 1] to reveal the truth, and to make men to be certain that the resurrection of the dead would assuredly take place, and He woke up those seven holy young men. And they gave to one of their number some of the moneys which they had, and they commanded him to go and buy them food to eat, and he heard [from] them the story of the wicked Emperor DECIUS. And when he came into the city, the manner thereof appeared to him to be changed, and he saw crosses on the gates of the city and on the walls thereof, and he heard the people taking oaths in the Name of our Lord Jesus Christ. And he asked one of them, saying, "Is not this the city of Ephesus?" And the man answered and said unto him, "Yea." And he took out the silver moneys which he had and gave to a certain merchant in the market, in order to buy from him food to eat; and when the merchant saw the silver money, he did not find it to be the silver money with which one could buy in those days; for he found the name of DECIUS, the wicked emperor, stamped upon it. And the merchant seized him and bound him, and he said unto him, "Thou art a seeker after ancient treasure, and behold this silver money which is on thee is a proof of it." And whilst they were quarrelling together, many men gathered round about them, and they asked him, saying, "Whence comest thou?" And he answered and said unto them, "I belong to this city." And they said unto him, "Whom dost thou know among the men of this city?" And he said unto them, "So and so." And of those men [fol. 146*b* 2] whom he said he knew, there was not one of them left alive; and they dragged him away, and were wroth with him. And the story of the young man was heard by the bishop, Abbâ THEODORE, and by the Emperor THEODOSIUS, who had that man of the Seven brought before him. And the emperor and the bishop asked him, saying, "Tell us what hath happened unto thee, and from what country thou comest." And he answered and said unto them, "We were seven men, and we belonged to the army of the wicked Emperor DECIUS. And when he departed to another place we went out of the city of Ephesus, and came into a cave, and we closed up the mouth of the cave. And we lay

down and have slept there until now. And behold my six companions are lying in the cave." And the emperor and the bishop went forth, and all the people with them, and they came to the cave, and they found the saints lying there, and the written and engraved tablet, in the cave. And they read the tablet, on which it was said that it had been engraved in the days of the wicked DECIUS, that is to say, three hundred and seventy-two years before. And when the emperor, and the bishop, and all the people saw this, they marvelled exceedingly, and they glorified God greatly; and those who did not believe in the resurrection of the dead believed forthwith when they saw this miracle. And when the seven young men had been questioned, and they had made known everything which had happened to them, they lay down again, and delivered up their souls into the hand of God. And the emperor made gold coffins for them, [fol. 146*b* 3] and he wrapped them in silk cloths and laid them in the gold coffins, and signs and wonders took place through their bodies. Now their names were these: MAXIMANUS, TÂMÛKÎGRÔS, MARDIMUS, JOHN, CONSTANTINE, ANTONIUS, and DIONYSIUS. Salutation to the SEVEN BRETHREN.

XXI. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated a festival commemorating our Lady MARY, the God-bearer, who became the salvation of the world, and who maketh intercession for us at all times, and for all those who celebrate her commemoration. Salutation to thee, O MARY.

And on this day also died Saint IRENE, which is being interpreted, [fol. 147*a* 1] "Peace." This saint was the daughter of King LUCIANUS, and he built for her a palace, and he placed in the walls eight windows, and round about it were twelve halls. And he made for her a table of gold, and vessels of gold and silver, and he commanded a certain aged man to teach her;

and then he settled her in the palace, with three handmaidens to render her service, and closed the doors of the palace upon her. And the old teacher used to instruct her from outside; and her days at that time were seven years. And one day whilst she was sitting at table, she saw a dove with an olive leaf in her mouth, and she laid it upon the table, and then there came an eagle with a crown, which he laid upon the table, and a raven came with a serpent, which he laid upon the table; and she was frightened at this sight, and she told her teacher about it. And he answered and said unto her, "The dove is the teaching of the Law, and the olive leaf is Christian baptism; the eagle is the conqueror, and the crown is the works of the righteous; the raven is a king, and the serpent is tribulation." And her teacher said unto her, "Thou must fight the fight for the Name of Christ." And her father the king came to visit her, and he said unto her, "O my daughter, I wish to marry thee to one of the great nobles"; and she asked him, saying, "O my father, wait three days, until I can take counsel about it with [fol. 147*a* 2] my soul." And when her father had departed from her, she shaved off her hair, and stood up before the altar of the idols which were in the palace, and asked them to advise her about marriage; but they made no response whatsoever to her. And the saint lifted up her eyes to heaven, and said, "O God of the Christians have mercy upon me according to Thy good pleasure." And the angel of God came to her and said unto her, "Behold, on the morrow there shall come to this city one of the disciples of PAUL the apostle, and he shall baptize thee with Christian baptism"; and on the following day God sent unto her one of the disciples of the apostle, and he baptized her with Christian baptism. And after three days her father and her mother came to her, according to their promise, and she said unto them, "I am a Christian. I believe on my Lord Jesus Christ, the Son of the Living God; the Creator of heaven and earth." And her father was wroth with her, and he had her brought out into the midst of the city, and he commanded his servants to bind her with cords, and to throw her in the road, and to make horses trample upon her; and they did to her as he commanded, but no harm came to her. And when her

parents saw this, they believed on our Lord Jesus Christ and marvelled exceedingly, and they forsook their kingdom, and departed to their abode and dwelt there. And when the king, who lived near their country, heard the story of them, and what had happened to them, he came to that city, and [fol. 147*a* 3] said unto them, "Return to your kingdom," but they did not wish to do so; now that king ruled the whole country. And he tortured Saint IRENE, and he set starving lions and serpents to attack her, but no evil whatsoever happened to her. Then he sawed her with a saw, and he hung a heavy stone about her neck, but our Lord Jesus delivered her, and raised her up uninjured from every torture. And her parents called the priest who had baptized her, and he baptized them with Christian baptism, and three hundred of their servants, and many of their kinsfolk and people of the city. And then NUMERIANUS the king heard the report of her, and he sent and had her brought to him, and he took her to the city of ḲALÂNÎ, where he tortured her severely, and shut her up in a brass bull, but God smashed the brass bull, and brought her out therefrom. And NUMERIANUS the king died, and King SÂBÔR reigned in his stead. And he heard the report of Saint IRENE, and he had her brought to him, and then he speared her with the spear which was in his hand, and she delivered up her soul. And our Lord Jesus Christ raised her up from the dead. When SÂBÔR the king saw this miracle, he marvelled exceedingly, and he bowed low before her and believed on our Lord Jesus Christ, and with him were many people of the inhabitants of the city. Now the number of those who believed through her [fol. 147*b* 1] was three hundred and ten thousand...women. And the father and mother of Saint IRENE died in the palace. And the Divine power bore the saint to the city of Ephesus, where she performed many signs and wonders. For her confidence was in our Lord Jesus Christ [when she stood] before the kings of Persia, and the kings of Macedonia, and the kings of KALÂNÎKÂ and Constantinia. And then she died in great honour, and they built a beautiful church for her, and laid her body therein, and many signs and wonders took place through her body, and a great healing of the sick. Salutation to IRENE.

XXII. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day [is commemorated] the great prophet MICAH, the son of ÎYÛÊL YOAK, and his father also called him "JÔRÂM." This righteous man prophesied in the days of JEHOSAPHAT, King of Judah, the son of JÔRÂM, and of the kings AHAZIAH, and KHATÔLYÂ, and God proclaimed by his mouth [fol. 147*b* 2] great things. And he prophesied concerning the Incarnation of our Lord Jesus Christ, saying, "Behold, God shall come from His place, and He shall come down and walk upon the earth." And he prophesied concerning the Nativity of our Lord Jesus Christ, in Bethlehem of Judah, saying, "And thou Bethlehem [in] the land of Ephratha, shall not be less than the kings of Judah, for from thee shall go forth a king, who shall rule my people Israel; and his going forth shall be before the creation of the world." And he prophesied concerning the destruction of the Temple of the Jews, and concerning the rising up of another Temple in its place in all the ends of the earth. And he prophesied concerning the going forth of the Gospel, saying, "The Law shall go forth from Zion, and the Voice of God from Jerusalem." And he prophesied to AHAB, the King of Israel, saying, "Thou shalt die in the battle of Edom, King of Gilead." And many years having been fulfilled to this prophet, and having reached a good old age, he departed to God, Whom he loved. And he prophesied eight hundred years before the Incarnation of our Lord Jesus Christ, and he was buried in the village the name of which is MĔRÂTÂ. Salutation to MICAH.

XXIII. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 147*b* 3] On this day three (or, thirty) thousand of our Christian brethren in the city of Alexandria became martyrs. And this took place when the wicked Emperor MARCIANUS

exiled our father DIOSCURUS to the island of GÂGRÂ; and there was rebellion and great tumult in the city of Alexandria for many years. And when MARCIANUS died, and LEO reigned, the people of Rômê set over themselves a man from the city of Alexandria, whose name was ABRUTARIUS, as archbishop. He had been a priest in the city of Alexandria, and he believed in the Council of Chalcedon. Only a few of the Alexandrians accepted him, and the rest of the people received the Holy Mysteries from the priests whom our father Abbâ CYRIL and Abbâ DIOSCURUS had appointed. And when ABRUTARIUS was appointed, he formed a company of his friends who believed his words, and he excommunicated 'AWTÂKÎ (EUTYCHES), the priest, who declared that the Godhead [of Christ] was mingled in His Incarnation. And by this he wished to seduce the men of the city, and to make them at length to enter into an evil faith; and they believed his words, because they thought that our father DIOSCURUS and his company agreed with 'AWTÂKÎ (EUTYCHES) in [his] denial. Now our father DIOSCURUS excommunicated 'AWTÂKÎ (EUTYCHES), and he cursed [fol. 148*a* 1] all those who mingled the Godhead of Christ with His Incarnation. How could one turn and believe his words? Nay, the Faith of our father DIOSCURUS was like the Faith of Saints BASIL, and GREGORY, and CYRIL, who believed in the One Nature of God, the Word, Which became incarnate, and not that the Godhead changed and became flesh, and not that the flesh changed and became Godhead, but that each of them remained by Itself. And it was not right for them to say that Christ became Two Natures, and Two Persons, and Two Things after His Union, which did not destroy [His] Unity. And 'AWTÂKÎ (EUTYCHES) believed in the mingling of Nature. Our fathers excommunicated those who separate the Natures, after they had become One, and likewise they excommunicated those who mingle them after they were separated. And on the day following the Council which ABRUTARIUS had gathered together, they found ABRUTARIUS killed in his house, and his companions said that it was one of the disciples of our father Abbâ DIOSCURUS who had killed him. And he said unto them, "We are brethren. Perhaps it is one of the companions of

'AWTÂKÎ (EUTYCHES) who hath killed him, or perhaps thieves killed him in order to carry off his money." And this was true, for the Council did not assemble on account of us, nor because of us; but we agree in the excommunication of 'AWTÂKÎ (EUTYCHES). And the companions of ABRUTARIUS sent a letter to the king wherein they said, "Behold, the people have treated the government with insolence, and have behaved contemptuously towards the emperor, [fol. 148*a* 2] and have killed the archbishop whom the emperor appointed." And whilst they were gathered together because of this thing, behold our brethren assembled and appointed Abbâ TIMOTHY archbishop over them. And those wicked men sent another royal official, one 'ABRÔTÂRÎ, to the emperor, saying, "Behold they have killed ABRUTARIUS and have appointed over them an archbishop without the emperor's command." And the emperor was exceedingly angry because of these two letters, and Satan entered into him, and he sent many soldiers, and they slew of our brethren three thousand orthodox Christians, small and great, slaves and free men, and he exiled Abbâ TIMOTHY to the island of GÂGRÂ, where he lived for seven years. And if [they say] that one of the servants of Abbâ DIOSCURUS killed ABRUTARIUS, as Satan taught them, they speak falsehood. Was it meet that they should kill three thousand men instead of one man, especially as they did not kill any one of the wicked Arian heretics, who killed bishops and priests? But let everyone know that this took place through the operation of Satan. And after this shameful slaughter, the emperor knew that our brethren did not kill ABRUTARIUS, and that they did not know who did kill him. And the emperor sent and brought back TIMOTHY from the island, and he paid him great honour, and set him upon the throne of his office in the city of Alexandria. And he sat in the days of [fol. 148*a* 3] LEO for twenty-two years. Salutation to those who died by violence.

And on this day also Saint DAMIANUS became a martyr. They tortured this saint in the city of Antioch with every kind of cruel torture. When the governor was tired of torturing him, he commanded [the soldiers] to cut off his head, and they cut

off his head, and the saint received the crown of martyrdom in the kingdom of the heavens. Salutation to DAMIANUS the martyr, the workman of Jesus.

Salutation to MARY the daughter of ABRAHAM.
[fol. 148*b* 1] Salutation to ABRAHAM, the Friend of God.

XXIV. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the head of the monks and father of all the world, Abûnâ TAKLA HÂYMÂNÔT. The birthplace of this saint was ZARARÊ, in the country of SHAWÂ. His father's name was ṢÂGA ZA'AB, and his mother's name was ĔGZÎ'Ĕ KHARAYÂ. His father belonged to the family of priests who illumined Ethiopia with their Faith; his wife was barren, and they used to pray to God to give them a son. And whilst they were living thus, Satan made MATALÔMÊ governor of DÂMÔT, and he laid waste the whole of the districts of SHAWÂ, up to the border of 'AMKHÂRÂ. And all the nobles, one after the other, gave him their women, and the beautiful women whom he found during his raid he made his concubines. And in those days he came to the city of ṢĔLÂLĔSH and killed all the Christians, and ṢÂGA ZA'AB fled in fear, and fell into a pool of water, which became like a tent. And ĔGZÎ'Ĕ [fol. 148*b* 2] KHARAYÂ the soldiers seized and carried off, and they brought her to MATALÔMÊ. And when he saw her beauty he rejoiced exceedingly, and he adorned her with apparel of fine linen. Then he returned to his country, and his nobles gathered together in order to make ready for the feast of his marriage with her; and when ĔGZÎ'Ĕ KHARAYÂ heard this she made prayer to God that He would deliver her from this unclean union. And straightway MICHAEL the archangel came, and he took her up upon his wings, and brought her into the church at the time of the third hour, and as ṢÂGA ZA'AB was going out of the church he saw her standing dressed in ornamental apparel.

And he said, "Who is this woman?" and when he asked her he knew that she was his wife; and she told him everything which had happened to her from the beginning to the end. One night MICHAEL, the angel of God, appeared unto them, and told them that they should produce a son whose righteousness should be heard of in all the ends of the earth, and that the heavens and the earth would not be sufficient [to contain] one of his excellences. And after a few days this saint was conceived, on the twenty-fourth day of the month of Magâbît, and he was born on the twenty-fourth day of the month of Ṭâkhshâsh; and there was joy in the house of his father and mother. On the day when they gave him Christian baptism they called him "ZARA YOḤANNES." On the third day after he was born, he cried out, saying, "One is the Holy Father, One is the Holy Son, One is the Holy Spirit." And he grew in the Holy Spirit, and in wisdom, and he worked [fol. 148*b* 3] signs and wonders, thus: When anything which was used for food was wanting in his father's house, he would touch, with a smile, a little flour, and fill all the house therewith, and he did the same with olive oil, and honey, and fat, and wine; and he would fill the house so full that everyone who saw it, and heard of it, marvelled. And when he was seven years old his father taught him the Psalms of DAVID, and all the Books of the Church. And then he took him to the Bishop, Abbâ CYRIL, who made him a deacon and prophesied concerning him, saying, "This boy shall become a chosen vessel of God," and having received the office of deacon [he departed] to his own country. When he was a young man, he used to traverse the desert hunting wild beasts, and [one day] at noon, our Lord appeared unto him, sitting upon the wings of MICHAEL, and said unto him, "O My beloved, henceforward thou shalt not be a hunter of wild beasts, but thou shalt catch many souls in [thy] net. And thy name shall be 'TAKLA HÂYMÂNÔT,' for I have chosen thee from thy mother's womb, and I have sanctified thee like JEREMIAH the prophet, and JOHN the Baptist. And behold, I have given thee power to heal the sick, and to drive out unclean spirits in all the world"; and having said these words He disappeared, and the saint returned to his abode. And after a few

days his father and his mother died, and he gave all his goods to the poor and needy, and he left all the house open, and took his staff and went forth by night, saying, "What shall it profit a man if he gain the whole world and destroy his soul?" And then he took the rank of priest, [fol. 149*a* 1] and began to preach the Faith in all the country of SHAWÂ; and he baptized seventy thousand people in his own country. And he destroyed all the shrines of idols, and cut down the trees thereof, so that the Satans, who used to dwell in them, might take to flight. And after three years a voice cried unto him from heaven, saying, "O TAKLA HÂYMÂNÔT, rise up and go to the land of DÂMÔT, that thou mayest receive for me much spoil." And as he was journeying along the road of 'ENÂRTE'AT, he met some men, who were magicians and diviners, and their king, and they were performing acts of divination. During the violent quarrel which he had with them, they beat him with a thick iron rod, until the bones shewed through his skin, and he died; but God gave him strength to endure, and He raised him up sound and unharmed. And he remained thus for four mornings, and after he had prayed the earth swallowed up the magicians and their beasts. Passing on from that place he arrived at the country of DÂMÔT, and he destroyed the diviners. And when MÔTALAMÊ (*sic*), the governor, heard of him, he commanded his soldiers to bring him to him, bound with strong fetters, and he said unto him, "Why dost thou destroy my country?" And having said this to him, he commanded the soldiers to kill him, and to cast him down a precipice several times. And God gave him strength to endure, and He raised him up unharmed. And having performed signs and wonders before the governor and destroyed the soothsayers, he made the governor to believe on Christ, for he raised up before him many dead persons. Now those who were baptized with him, on that day, were in number twelve thousand and ninety-nine [fol. 149*a* 2] souls. And when the wherewithal for the administration of the Holy Mysteries was lacking MICHAEL brought down to him [some oil of] MÊRÔN from heaven, and he said unto him, "Consecrate the Tabernacle with this, and administer the Holy Mysteries to the people"; and he did as MICHAEL told

him. And our father continued to teach the king the Books of the Prophets and Apostles. And when he had lived in DÂMÔT for twelve years, a voice cried to him from heaven on Easter Day, and our Lord gave him the promise that He would give the kingdom of heaven unto all those who called upon his name and celebrated his commemoration, and that He would deliver them from all tribulation and sorrow. And the voice also said unto him, "Go thou to the country of 'ANḤARÊ, to Abbâ BAṢALÔTA MÎKÂÊL," and when he had arrived there he lived with him for ten years; and he served by day with his disciples, and during the night he made innumerable bowings to the ground. And he worked the flour mill, and drew water, and cut wood for the fire ceaselessly. And besides this, he wrought many miracles, raising the dead, and healing sick folk without number. And then God said unto him, "O My beloved TAKLA HÂYMÂNÔT, go thou to the place (or, shrine) of STEPHEN Protomartyr, which is called ḤAYḴ, and there thou shalt find a holy man whose name is ÎYÂSÛS MÔA, and he will give thee the order of monkhood." And he rose up and departed, and came to the sea-coast, and passed over the sea as if he were on dry land, without wetting his feet. When he came to the holy man, he welcomed him, and gave him the apparel of the monk, [that is to say,] the tunic and the head cloth only; and he dwelt there for ten years working signs and wonders, and each [night] he made seven thousand bowings. [fol. 149*a* 3] And then God said unto him, "O My beloved TAKLA HÂYMÂNÔT, go thou to the land of TEGRÊ, and go up the mountain which is called DÂMÔ, and thou shalt find there a holy man whose name is 'YÔḤANNÎ,' and take thou from him the cap and cloak, and dwell there until I tell thee." And he dwelt there fighting the fight, having received the cap and the cloak, for twelve years. And God appeared unto him and said unto him, "Get thee out of this mountain, and travel about through the deserts of TEGRÊ and visit the monasteries and houses of the monks." And he went down from that high mountain, being exhausted by the toil thereof, and he travelled through the deserts of TEGRÊ. And having finished this he went down to Jerusalem, MICHAEL, the angel, guiding him, and when he

came to the Red Sea he passed over it, according to his wont, without wetting his feet. Having crossed the sea he came to Jerusalem, and he went round and visited all the holy places. And he returned to the land of TEGRÊ and talked and mixed with all the saints; and he went down to Jerusalem a second and a third time, and wished to dwell there. And the Holy Spirit said unto him, "Go back to the land of MÛLÂDEK, for that is thy lot." And going back he visited Abbâ YÔḤANNÎ of DABRA DÂMÔ. Thence he went down and travelled on towards BÛR, and he found MADKHANÎNA 'EGZÎ'Ĕ, in a place the name of which is GWÔNÂGUĔNÂ, and that saint gave him the garb of the monkhood, and prophesied to him that he should become the father of all the monks of TEGRÊ, and the son of Abbâ SAMUEL of WÂLDEBBÂ, and of all the teachers who were in TEGRÊ. And when our father TAKLA HÂYMÂNÔT had gone out [fol. 149*b* 1] from TEGRÊ, he went to the place of ḤAYḴ and gave to ÎYÂSÛS MÔA the cap and the cloak. Thence having gone out and passed through all the deserts, he came to the land of SHAWÂ, and he dwelt in the desert of GĔDÂ for many days. And then he departed to the land of GĔRÂRYÂ, and he made a cell among the rocks and he went out neither by day nor by night. And his disciples were in number seventeen, and many came to him, both men and women, and they became monks and widows, and they lived in one house; but no man had knowledge of any woman, because Satan was fettered by prayer. And then he built in his cell a kind of wall to lean against, and he fixed therein sharp points, behind him, on his right hand, and on his left, so that they could pierce his body. And having stood in the cell too long, the thigh bone of one of his legs broke, and then he stood up on one foot for seven years. And our Lord Jesus Christ came unto him, with our Lady MARY, and with the prophets and apostles, and the righteous, and the martyrs, and MICHAEL and GABRIEL, and He said unto him, "O My beloved, thou dost resemble Me in My suffering, and I will make thee My equal in My kingdom. And behold, thy weakness in this world is ended, and it hath been accepted by Me. Come, that henceforth thou mayest inherit everlasting life"; and then He gave him the promise concerning those who

should call upon his name, and celebrate his commemoration. And then the saint became slightly sick of the plague, and he died at a good old age, his days being ninety-nine years [fol. 149*b* 2] and eight months. And they wrapped him in cloths with reverence and praise, and buried him in his rock. Salutation to TAKLA HÂYMÂNÔT.

And on this day also died the holy father, the fighter and conqueror, the soldier and apostle of Christ, THOMAS, Bishop of the city of MAR'ÂS, the confessor. The tongues of men are incapable of describing the glory and righteousness of this saint. Beings of flesh are incapable of understanding his excellences and virtues. Originally this saint was an ascetic, and a fighter of the spiritual fight. He fasted and prayed frequently, and kept vigil by night and by day, and he gave alms in abundance to the poor and needy. And God chose him and made him Bishop of the city of MAR'ÂS, and he protected his flock like the Apostles. And when DIOCLETIAN the wicked was reigning, one of his governors came to the city of MAR'ÂS to torture the Christians. And he sent some wicked soldiers to this holy father, and they seized him and brought him to him, and they beat him, as they dragged him over the ground, and he arrived in the presence of the governor with his blood dropping on the ground. And the governor said unto him, "Deny Christ and worship the gods." And the saint answered and said unto him, "I will not worship filthy [fol. 149*b* 3] stones, I will worship only my Lord Jesus Christ, the Son of the Living God. Cursed art thou, and thy filthy idols, and cursed are those who worship them." And the governor was wroth with Saint THOMAS, and he tortured him very severely, and he beat him very cruelly, and he hung him up, and boiled pitch and poured it into his mouth and nostrils, and he tortured him for many days. Now the hearts of those deniers of Christ were like unto stones, and they did not want the saint to die quickly, so they prolonged his torture in order to frighten the multitude, and make them to deny Christ; but they were vanquished, and whilst they were weary of torturing him, he was strong in rebuking them. And they cast him into a dark place and forgot him, and he dwelt

in that one place for twelve years. And each year the wicked men came to him, and tortured him, and cut off one of his limbs. And in this place they cut off his ears, and his nose, and his lips, and his hands, and his feet, and they pulled out his front teeth and his grinders, and his whole body was as black as ink. And they forgot him in that dark prison house until at length those members of his flock, who knew him, thought that he was dead, and they used to perform services of commemoration for him every year. And when they shut him up in prison, a certain believing woman saw him, and she used to come to him by night secretly, and throw in food to him through a little window. And he lived in this way until the righteous Emperor CONSTANTINE reigned, and revealed [fol. 150*a* 1] the True Faith of Christ. And he commanded his officers to release all the confessors who were shut up in prison throughout all his dominions. And that believing woman went into their houses and told the priests about Saint THOMAS, and what had happened to him, and how they had shut him up in prison for two and twenty years, and she guided them to the place where he was. And they came to him, and took him out of the prison house, and they carried him on their heads, singing as they went, until they brought him into the church and set him on the throne before the sanctuary. And all the Christians came and received a blessing from him, and they kissed [the places of] his eyelids, which had been cut off. And when the Emperor CONSTANTINE assembled the General Council of the Three Hundred and Eighteen holy Bishops in the city of Nicea, this father was present with them; and the Emperor CONSTANTINE embraced them, and received a blessing from them. And when one made known unto him the fight of this holy father, he drew nigh unto him, and bowed low before him, and he kissed all the places whereupon his limbs had been cut off, and he stroked his face and eyes. And after they had disputed with ARIUS, the apostate, and vanquished him, and had excommunicated him and cursed him, and driven him out, even as the Holy Spirit taught them, and they had proclaimed with their tongues the True Faith, and drawn up the Law and the Judicial Regulations and the Canons, this holy father Abbâ THOMAS departed

to the seat of his office. And he assembled the priests and all [fol. 150*a* 2] his flock, and he proclaimed to them the True Faith, and he explained unto them what they found difficult, and he made them to understand it, and he commanded them to keep it and to wax strong therein. And after this he lived a few days, and having pleased God he died in peace; and all the days of his office were forty years. And he departed to God bearing a crown of victory, and inherited everlasting life. Salutation to THOMAS.

And on this day also nine (or, ninety) thousand martyrs of the company of Saint THOMAS were crowned.

XXV. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint ANDRIANUS, and four and twenty other men who were with him, were martyred. This Saint ANDRIANUS was one of the imperial officers, and was captain of the young men, and whilst MAXIMIANUS was torturing the Christians, [fol. 150*a* 3] because they refused to worship idols, Saint ANDRIANUS saw their boldness of heart and patience under suffering, and he said unto the saints, "What do ye expect to get that ye endure such sufferings?" And the holy martyrs said unto him, "Our mouths are unable to describe the hoped-for things which await us," and they told him in the words of the Law and the Prophets about Christ. When ANDRIANUS heard this he went to the officers and scribes, and said unto them, "I am a Christian. Write down my name with the names of the fighters." And when they told the Emperor MAXIMIANUS this, he called him and said unto him, "Hast thou gone mad, O ANDRIANUS? Dost thou wish to be destroyed for nothing?" And ANDRIANUS said unto him, "I am not mad now, but I have turned aside from my former madness." When the emperor heard this he commanded the soldiers to

cast him into prison with the holy martyrs; and one of his slaves told his wife ANTOLIA, and when she heard it she departed to the prison, rejoicing to be associated with him. And she kissed the fetters of the four and twenty saints, and she besought them to encourage her husband to endure every trial. And to him she said, "O my lord, let not this infidel lead thee astray. Thy beauty, thy grace, thy gold and thy silver are all vanity; follow Christ so that thou mayest find with Him the kingdom which never passeth away"; and having said this she went to her house. And when ANDRIANUS knew that they were going to bring him to the torture, he went straightway to bid her farewell, and when she heard him arrive, [fol. 150*b* 1] she thought that he had escaped from the prison, and she shut the door against him, and reviled him from the inside of her house, saying, "Yesterday I called thee 'martyr' and to-day thou hast denied Christ!" And when ANDRIANUS saw [the strength] of her Faith, he marvelled exceedingly, and said unto her, "Open to me, O my sister, for I have come to bid thee farewell." When she heard this she opened the door to him; and then he took her into the prison, telling her everything. And when ANTOLIA had come into the prison she saluted the saints, and washed their wounds. And the overseer commanded his men to bring the saints out of prison, and when he saw that they were exhausted by their torturings, he set ANDRIANUS in front of them, and said unto him, "Sacrifice to the gods"; and when ANDRIANUS reviled him the governor commanded them to beat him with sticks. When ANTOLIA heard this she entreated the saints to pray for him. And the governor also commanded the soldiers to beat him on his belly, until his bowels gushed out. Now at that time ANDRIANUS was eight and twenty years old. And then they took him into the prison with the holy martyrs, and ANTOLIA came and wiped away the blood from ANDRIANUS and the saints, and she embraced him, saying, "Rejoice, for thy name is written in the heavens." And then the governor commanded the soldiers to bring a blacksmith's hammer and to break the thighs of the saints therewith. And ANTOLIA placed first of all the hands and the feet of ANDRIANUS under the hammer, and the soldiers smote, and broke

off his hands and his feet, and [fol. 150*b* 2] smashed his bones, and at length he delivered up his soul. Similarly they smashed the thighs of all the saints, and cast their bodies into the fire, which did them no harm. And then the believers took their bodies to another city, and they hid them until the days of persecution were passed. And ANTOLIA took the portions of the hands of ANDRIANUS which had been cut off, and laid them by her pillow. And then the governor of the city wished to marry her, and as soon as she heard about it she fled by boat, taking the fragments of the hands of ANDRIANUS with her. And she came to the place where the bodies of the saints were, and she asked them to receive her with them, and God accepted her petition, and she died whilst she was sleeping, and was buried with the saints. Salutation to ANDRIANUS.

And on this day also died the holy father Abbâ BÎSÂRYÔN (BESSARION) the Great. The parents of this saint were believing Christians and God-fearing people. When this father grew up he wished to put on the garb of the monastic life, that is to say, the garb of the angels, and to devote himself to God. [fol. 150*b* 3] And he went forth from this world, and renounced it, and he departed to Saint Abbâ ANTHONY, and became his disciple and ministered unto him for many years. And after this he went to Abbâ MACARIUS, and ministered unto the holy old men who were monks, and then he wandered about in the desert of SCETE; he never lodged in a place which had a roof, and he possessed absolutely nothing. He had neither a whole garment nor a bed, but only rags of coarse hairy sackcloth, which he girded about his loins, and he used to go round to the cells and caves of the monks, and sit down by the side of the doors thereof weeping. And when there went out to him one who knew him, they would take a blessing, each from the other, and depart. And when there went out to him someone who knew him [not], and said unto him, "O my father, what maketh thee weep?" [the saint would reply,] "My riches have all been destroyed, and I have escaped from death. My family have fallen from honour into disgrace." He who did not understand what his words meant would console him, and say unto

him, "God shall restore to thee thy riches which have been destroyed," and give him some bread; and the saint would take it and go and give it to others. But those who understood what his words meant would know that what he was referring to was the spoliation of the virtues of the children of men by Satan. His purity, and virginity, and sincerity resembled those of the angels. And the fathers have described the fights which he fought in his spiritual battles when he lived among them; thus for forty days he never lay down on the ground at all to sleep, and on many occasions, during his spiritual fights, he often fasted for forty days at a time. [fol. 151*a* 1] And he continued to fight the spiritual fight for seven and forty years. And many great miracles were made manifest through him, and of these the holy old men and monks speak. Saint DÛLÂS and Saint JOHN relate a story concerning him, and say that they went with him to the shore of the Red Sea, and that they were suffering exceedingly from thirst. And when he knew that they were thirsty he prayed to God and made the bitter water sweet, and they drank thereof. And on another occasion he came to the River TAKAZZÊ, [wishing] to cross over, and that as he found no ferry he prayed, and [then] walked on his feet on the surface of the water to the other side. And one day they brought to SCETE a man who had a devil that the holy old men might heal him by their prayers. And the fathers discussed the matter among themselves and said, "If we acquaint the holy old man Abbâ BÎSÂRYÔN (BESSARION) with the story of the man in whom is a devil he will not heal [him], for he fleeth from [worldly] honour and [the praise] of men." And the fathers made a plan, and they caused the man in whom was a devil to lie down in the church, on the place where Abbâ BÎSÂRYÔN (BESSARION) used to stand up to pray. And when the saint came into the church and found the man there asleep, he woke him up and seized him by his hands, and said unto him, "Rise up," and the man rose up straightway, sound in heart and [fol. 151*a* 2] healed of his disease. And those who saw him marvelled exceedingly, and they glorified God for the grace which is given unto those who fear him. And this father performed very many miracles besides this, and he

pleased God and died in peace. Salutation to Abbâ BÎSÂRYÔN (BESSARION).

And on this day also are commemorated ELIANUS the martyr, and his sister EUDOXIA.

Salutation to the company of priests of the brotherhood of ANDRIANUS.

XXVI. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint MÔYSES and his sister SÂRÂ became martyrs. The parents of these saints [fol. 151*a* 3] were righteous folk, and they were exceedingly rich. After the death of their parents Saint MÔYSES wanted to give his sister in marriage, and to hand over to her all the possessions which their father had left them, and to go and become a monk. And his sister answered and said unto him, "If thou wouldst first of all marry thyself, thou canst then get me married." And he said, "I have committed many sins, and I want to become a monk to blot out my sins, I cannot think about marriage, but only about the salvation of my soul." And she answered and said unto him, "O my brother, how canst thou cast me into the net of this transitory world, and think of the saving of thine own soul only?" And he said unto her, "If thou wishest for the ascetic life, thou thyself knowest"; and she answered and said unto him, "What thou doest for thyself, I likewise will do for myself, for we both are of one nature, and are from the same father, and the same mother." And when he saw the strength of her will he rose up forthwith and gave all his goods to the poor and needy, and then he brought his sister to a convent for virgins, which was outside Alexandria. And he entered a monastery and he devoted himself to the ascetic life, and fought a great spiritual fight, and his sister did likewise; and the two remained for ten years without meeting. And in the days of the

kingdom of SEVERIANUS, the infidel, and under the rule of Abbâ DEMETRIUS, [fol. 151*b* 1] Archbishop in the city of Alexandria, that wicked emperor afflicted the Christian people, and there were very many martyrs in his days, [among them] being many heads of monasteries. And Saint MÔYSES rose up, and sent a letter to his sister SÂRÂ, to greet her and to inform her that he wished to become a martyr; and when she heard she rose up straightway and asked the abbess to release her, so that she might go and become a martyr; and the abbess prayed over her and embraced her and let her go. And SÂRÂ embraced the virgins, and she departed to her brother, and found him on the road wishing to go into the city of Alexandria. And the two of them came into the city of Alexandria, and confessed our Lord Jesus Christ before the governor; and he tortured them severely, and afterwards the soldiers cut off their heads with the sword, and they received crowns of martyrdom in the kingdom of the heavens. Salutation to you SÂRÂ and MÔYSES.

And on this day also are commemorated Abbâ AMMÔN, and ELIAS, the martyr, and his sister EUDOXIA, and Abûna JACOB.

[fol. 151*b* 2] On this day also AGABUS the soldier and THEKLA the nun became holy martyrs. These saints fought the fight in the days of LULIANUS (JULIAN ?) the governor, one of whose officers tortured them very severely, and then cast them to the lions; and they received crowns of martyrdom in the kingdom of heaven.

And our fathers have commanded us that the people shall celebrate on this day a festival in commemoration of the woman SÂRÂ, the wife of ABRAHAM, whose womb was honourable, and whose breasts blessed. When the King of GÊRÂRÂ wished to seize SÂRÂ in his ignorance, God rebuked him, and told him that he was not to touch this woman, and he restored her to ABRAHAM, together with much money. And again, at the time when God lodged in her house, and told ABRAHAM about the birth of ISAAC, she laughed inside the tent, saying, "Can

such a thing still happen to me? I have become old, and my lord is old." And God said unto ABRAHAM, "Wherefore did SARAH laugh? Is there anything too hard for God?" And then when ISAAC was born, and she saw him playing with ISHMAEL, the son of HAGAR, jealousy seized her, [fol. 151*b* 3] and she forced ABRAHAM to cast him out with his mother. And although it was hard to ABRAHAM, God commanded him to fulfil her wish, and he did so knowing that from his seed Christ, the Saviour of the world, should appear. And PAUL called her the "free woman," and likened her to the Church. And then she died at a good old age, and ABRAHAM buried her in the grave which he bought from the children of 'ÊMÔR, the Hittite. Salutation to the womb of SÂRÂ.

XXVII. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Abbâ BENJAMIN and EUDOXIA became martyrs. The parents of these saints were believing folk of the city of SABERSÎR, and they shewed affection to pilgrims and strangers, and they preserved their purity, and devoted themselves to God, and fought the spiritual fight. And they brought up their two children very carefully, and in the manner which befitted the followers of Christ; and when the children were grown up, this Saint BENJAMIN wanted to shed his blood for the Name of Christ. And he went to the governor of the city of SEṬÛF [fol. 152*a* 1] and confessed the Lord Jesus Christ before him; and the governor tortured him severely, and shut him up in prison. And when his parents and sister heard about him they came to him, and when they saw him under torture they wept and were exceedingly sorry for him. And he comforted them and said unto them, "The life of this world is as nothing, and the days thereof pass quickly, but life everlasting hath neither end nor finish." And when his sister heard this beautiful teaching from him, she said unto him, "O my brother, as God liveth, from this time onward I will never leave thee,

and whatsoever death thou shalt die I myself will die that same death with thee"; and forthwith she confessed our Lord Jesus Christ before the governor. And the governor seized her, and commanded the soldiers to set her with her brother in a dark place, and they did as he commanded; and the saints remained in that dark place for twenty days without food and drink. And after this the soldiers took them out, and hung heavy stones about their necks, and cast them into the river (?). And the angel of God came down, and untied those stones from their necks, and they kept their strength in the river (?) until they arrived at the port of a village the name of which was BÂṬRÂ. And a certain virgin found them and brought them up from the river, and they went and stood before the governor, and cursed him, and [fol. 152*a* 2] his idols; and the governor tortured them severely for many days. And when the governor was weary of their tortures, he commanded the soldiers to cut off their heads with the sword, and the saints received crowns of martyrdom in the kingdom of heaven, and inherited everlasting life. And a holy church was built in their city of SABERSÎR, and they laid their bodies therein, and from them there appeared many miracles, and great healings for the sick. Salutation to BENJAMIN and EUDOXIA.

And on this day also is commemorated SAMUEL the prophet, and how God called him in the days of ELI the priest, and how God made him a prophet to the children of Israel. Salutation to SAMUEL, who sealed DAVID.

And on this day also are commemorated [fol. 152*a* 3] VICTOR(?), the Alexandrian, and his mother SÂRÂ.

And on this day also is celebrated the festival of SÛRÎ'ÊL, the fourth archangel, who remembered the twelve sons of JACOB.

XXVIII. Naḥassê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day we have received as an inheritance from the early fathers and doctors of the Church, who were strong in the grace of the Holy Spirit, an order to celebrate the festival of our holy fathers, the patriarchs, our fathers ABRAHAM, ISAAC, and JACOB. As concerning our father ABRAHAM, the head of the fathers, who among the children of men hath the ability to describe the virtues and righteousness of this man, who became the father of many nations? He believed on God, blessed be His Name! and was obedient unto Him. And he had confidence in the promise of God until he died, and he never doubted in the smallest degree any of the promises of God. At the beginning the angel of God appeared unto him in a vision by night when he was on the island, and said unto him, "Get thee out from thy city, and from thy father's house, and come unto the [fol. 152*b* 1] land which I will shew thee, that is to say the land of KARÂN (HARRAN), that thou mayest dwell therein"; and he came to the land of KARÂN (HARRAN), which country God shewed him. And when his parents died God removed him again to the land of Palestine, and He promised him that he should inherit it; and he had confidence in God's promise until he died, and his heart remained unshaken and free from doubt. Moreover, he knew, and believed, that God would give that land to his seed after him. And after that God appeared unto him at midday in the form of a man, as he thought, and with Him were two angels, and ABRAHAM thought they were like unto all the other men who used to pass along the road every day. And he made a meal for them, and God gave him the promise concerning ISAAC his son, one year before he got him. Now, at that time the days of ABRAHAM were one hundred years, and his wife SARAH was far advanced in her days. And ABRAHAM believed God, and doubted not, and when he got ISAAC, God commanded him to circumcise him on the eighth day, on which day he circumcised his son. And having believed,

according to his confidence, there came to him the seed which God promised him. And God said unto him, "Offer up as a sacrifice to Me thy son ISAAC, on the mountain which I will shew thee, and that place was Golgotha, where the body of our father ADAM was buried," and he neither doubted nor hesitated at the word of God. [fol. 152*b* 2] And he took ISAAC and laid him on the altar, and he knew that God was able to take ISAAC away, and yet that ISAAC should be to him a seed. And having completed the sacrifice of ISAAC in his mind, though not in deed, God shewed ABRAHAM'S righteousness and virtues to all succeeding generations. And then the angel of God called to him, and told him not to stretch out his hands over the young man, and do him no harm whatsoever. And God said unto him, "Behold, it is manifest that thou lovest Me, for thou hast not spared thy beloved son for My sake. Therefore I will bless thee with blessing, and I will multiply thee in great number, and I will make thy seed like the stars of heaven, and like the sand of the sea-shore." And it was even so, and God revealed ABRAHAM'S work from that time and for ever, and the report of him and his name were heard in all the ends of the earth. And it is evident why he was called the "Father of Christ" in the flesh, for He appeared from his seed.

[erasure]

in the flesh. And the spiritual fightings of this father, and his virtues, and his righteousness, and his mercy, and his gifts, which were many, were very great. He did not eat every day, but only when travellers came to him and sat at his table, and it is evident from this that he sat with God and His angels before he knew Him, though afterwards he knew them. And tribulation and [fol. 152*b* 3] great sorrow came upon him in his days, for he was separated from his father, and from his kinsfolk, and he was a wanderer on the earth. And when he arrived in the land of Egypt, he was afraid of the infidels in the days of PHARAOH, King of Egypt. And when the Egyptians wished to take his wife SARAH, who was exceedingly beautiful to look upon, he told them that she was his sister, so that they might not kill him. And when PHARAOH, King of Egypt, heard the report of SARAH, he called ABRAHAM and asked him,

saying, "Who is this woman who is with thee?" And ABRAHAM said, "She is my sister," and PHARAOH took her from him. And that night a terrifying angel appeared unto PHARAOH, and wanted to kill him, and he commanded PHARAOH to send back SARAH to her husband, and said that if he would not do so he would destroy him. And when the morning was come PHARAOH called ABRAHAM and said unto him, "Why didst thou say unto me 'This woman is my sister.' She is thy wife"; and he gave her back to him, with gifts, and much money, and HAGAR her handmaiden also. And when ABRAHAM arrived at the age of one hundred and forty-five years, he departed to God, Whom he loved, and he inherited the Garden of Delight and everlasting life. And he left a memorial for good behind him unto the end of the world. Salutation to ABRAHAM, ISAAC, and JACOB.

[fol. 153*a* 1] And on this day also our fathers and doctors of the Church have commanded us to celebrate the festival of the departure of Abbâ ISAAC, the son of ABRAHAM, the patriarch. This righteous man was produced through the proclamation of God and His angels, by ABRAHAM his father, and SARAH his mother. And he finished his fight, and the work of righteousness, and he was subject to God, the Most High, and to his father ABRAHAM, and it pleased his father to offer him up as a sacrifice to God, but God redeemed him by a goat. We know not whether we are to wonder more at the willingness of his father ABRAHAM to slay him, the child of promise, whom God gave him by SARAH when he was far advanced in years (now God said unto ABRAHAM, "There shall be unto thee seed," and yet he spared not ISAAC through natural affection, because of his love for God, the Most High), or whether we are to wonder (and we know not which is more wonderful) at the subjection of this father ISAAC, and his consenting to his father ABRAHAM, even to his slaying him and burning him in the fire. Now ISAAC was a child, for the Book of the Law saith that his father made him carry the wood to a place afar off, to the top of a mountain, but the Book of the Chronicle of Days saith that at that time the days of ISAAC were seven and thirty

years. And this father ISAAC submitted to his father ABRAHAM, and he stretched out his neck to the slaughtering knife, [fol. 153*a* 2] and the voice of the angel of God came and said unto him, "Stretch not out thy hand upon him, and do nothing evil to him." And as his father ABRAHAM was called the "Sacrificer" of his son in his mind, even so was this father ISAAC called the "Sacrifice" in his mind. And great tribulation and much sorrow came upon him in his days, and he was a stranger to his country. And ABIMELEK took his wife from him, and when God was wroth with him because of it, he gave her back to him, together with much money and gifts. And this father was exceedingly simple in disposition, for the Book of the Law saith that when the shepherds quarrelled together about a well of water, this father left them, and went and dug other wells. And he begot two sons, ESAU and JACOB, and he loved ESAU because of his strength and might. And when he was far advanced in days, and his eyes were feeble, he called his son ESAU and said unto him, "I have become old, O my son, go and hunt the wild animals of the desert, so that I may eat, and my soul shall bless thee." And ESAU took his weapons, and went out into the desert. And REBECCA called JACOB and said unto him, "O my son, rise up and kill one of thy goats quickly and take it to thy father so that he may eat and bless thee before he dieth." And JACOB said unto her, "I am afraid lest he shall know that I am JACOB, and lest he be angry with me, for though I want to receive [his] blessing, a curse may come upon me instead of a blessing." And she answered [fol. 153*a* 3] and said unto him, "Let thy curse be upon me, O my son." And this took place through her by the command of God. And JACOB did as his mother commanded him, and he offered [food] to his father, and he ate and blessed him. And this father Abbâ ISAAC arrived at the age of one hundred and eighty years, and he died in peace, and was buried in the grave of his father ABRAHAM, which he bought from the sons of 'ÊMÔR and in which SARAH was buried. Salutation to ISAAC.

And on this day also our fathers, the doctors of the Church, have commanded us to celebrate the festival of the departure

of JACOB the patriarch whom God called "ISRAEL." This [righteous man] followed the examples of his fathers ABRAHAM and ISAAC in [the practice of] mercy, and in giving alms, and in sincerity and humility. And his brother ESAU hated him because he forestalled him, and bought from him his rights as the firstborn with a meal of lentils; now ESAU was the firstborn, and JACOB acted craftily towards him, and received the blessing from his father ISAAC. And when ESAU threatened to kill JACOB, his father ISAAC advised him to go to the father of his mother's brother, and he went there, and he was betrothed to the daughter of his mother's brother, and he tended his flocks for seven years, and [fol. 153*b* 1] he married her. And then he was betrothed to the second daughter of his mother's brother, and he served him for seven years, and also married her. And his mother's brother gave him a portion of his flocks, and it came to pass that when he said unto JACOB, "Let thy wages be the sheep which are all of one colour," the ewes brought forth only lambs which were all one colour. And when he said to JACOB, "Let thy wages be the sheep which are spotted all over," the ewes brought forth only lambs which were spotted all over; thus his wages were doubled, and he had many possessions. And he returned to the land of his father, and he begot twelve sons. And he saw the vision of a ladder on the earth which reached to heaven, and the angels of God were ascending and descending on it. And when he woke up he said, "This is the house of God, and the door of heaven"; and that place became the Sanctuary in the city of Jerusalem wherein was to be buried the body of our Lord Jesus Christ. And then he saw a second vision, and it seemed as if God were contending with him, and He caused his hip to be benumbed and He called him "ISRAEL"; and because of this the Jews do not eat the muscles of the hip. And in his days came great tribulation and much sorrow. First of all [his sons] sold his son JOSEPH as a slave to the Egyptians. And their father asked them, saying, "Where is your brother JOSEPH?" And they said unto him, "The wild beasts have devoured him"; and because of his excessive weeping JACOB'S eyes became blind. And after this there came a great famine in those days, and

they found nothing [fol. 153*b* 2] to eat, and at length JACOB sent his sons into the land of Egypt to buy grain. And they came to JOSEPH their brother, who had become steward to the King of Egypt, and he knew that they were his brothers, but they did not know that he was their brother JOSEPH. And JOSEPH made a pretence to them, and said unto them, "Depart and invite your father JACOB to come hither," and they invited JACOB, and he came to the land of Egypt and dwelt there for seventeen years. And when the time of his death had drawn nigh, he called his twelve sons, and blessed them, and he gave JUDAH sovereignty and made it known that Christ should appear from him, and he blessed him with many words, saying, "The sceptre of sovereignty shall not come to an end in JUDAH, and the rule shall not depart from before his hand until He, to Whom sovereignty belongeth, shall come, Him for Whom the nations wait." And after he had blessed him, JOSEPH brought to him his two sons EPHRAIM and MANASSEH, so that he might bless them, and he made the sign over their heads, and he laid his right hand upon the head of the younger, and his left hand on the head of the elder, and he made his hand [to take] the form of the Cross, indicating that the firstborn should be abased at the appearance of the Cross. And he reached the age of one hundred and forty-six years, and he died with the hands of JOSEPH resting on his eyes. And JACOB commanded him to bury him in the grave of his fathers, and JOSEPH mourned for him with a great mourning, [fol. 153*b* 3] and the Egyptians with him. And then he carried him on the chariots of PHARAOH, and with him were the great nobles of the Egyptians, and they brought him to the land of CANAAN and buried him with his fathers. Salutation to JACOB.

And on this day Abbâ BARSEBÛ (or, BARSÔBÂ), and ten monks who were his disciples, and the captain of the royal horses, became martyrs by the hand of the King of Persia, and eight hundred companions of ISIDORE. Salutation to Abbâ BARSEBÛ.

XXIX. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of commemoration of the BIRTH of our Lord, and God, and Redeemer, Jesus Christ, in the flesh, of our holy Lady, the Virgin MARY, for the [fol. 154*a* 1] salvation of the whole world. Salutation to Thy BIRTH.

And on this day also Saint ATHANASIUS the bishop became a martyr, and with him were two servants, GÂRSÔMES (or, GARSÎMÔS) and THEODOTUS. Certain men reported to the king that Saint ATHANASIUS had baptized the daughter of 'ANṬÔNÎTÔS the general, and the king seized him, and ATHANASIUS confessed before him that he was a Christian; and the king tortured him greatly, but not only would he not deny Christ, but he increased his Faith in Him. Then the king commanded the soldiers to cut off his head with the sword, and he likewise tortured the two servants GARSÎMÔS and THEODOTUS severely, and he beat them and crucified them. And then the soldiers cut off the heads of all three of them with the sword, and the saints received crowns of martyrdom in the kingdom of the heavens. And the believers gave much money to the soldiers, and the guards who were keeping the bodies, and they took away the bodies of the saints and wrapped them up in rich cloths, and laid them in coffins, and many signs and miracles appeared through them. [fol. 154*a* 2] Salutation to ATHANASIUS.

And on this day also Saint IRENAEUS, the Bishop of SÔREM, became a martyr. They seized this saint at the first hour of the night, and brought him into the governor's house, and the governor said unto him, "Sacrifice to the gods." And IRENAEUS said unto him, "I will not offer sacrifice, for I am a fearer of God and I am His servant." And the governor commanded the soldiers to drown him in the river, and when he had come to the ferry, he stripped off his apparel, and prayed to God to

receive his soul, and to protect his people in SÔREM, and to give peace to the churches. And then he said, "I believe in thee, O my Lord Jesus Christ, and I make supplication to thee as I suffer," and straightway they cast him into the river. Salutation to IRENAEUS.

And on this day also is commemorated the translation of the body of Abbâ JOHN the Short to the desert of SCETE; this took place [fol. 154*a* 3] after his death in DABRA ḲUĔLZEM, which is the desert of Saint Abbâ ANTHONY. And this happened in the days of Abbâ JOHN, the forty-eighth Archbishop of the city of Alexandria, who went to the desert of SCETE, and the holy monks said unto him, "We wish the body of Abbâ JOHN the Short to be in the church of Abbâ MACARIUS, that we may bow down before it." And straightway the grace of God moved him, and he wrote a letter [and sent it] by the hands of a certain abbot, whose name was COSMAS, and with him was an old man of the country of CLYSMA. And when they arrived they were unable [to do anything], for at that time his body was in the charge of CHALCEDONIAN MALKITES (Melchites), who were dwelling in that place. And the abbot, and those who were with him, learned and made certain where that place was, and they returned and found certain men who were orthodox believers dwelling in that city, and they told them the matter concerning which they had come. And after a few days a governor, who was one of the elders of the city, was appointed over CLYSMA, and he was a friend of Abbâ MICHAEL, Bishop of the city of CLYSMA. And the archbishop wrote a letter to the bishop about the body of Saint Abbâ JOHN, and he commanded him to make plans, and to help his messengers, the aged monks, so that they might be able to remove the body of the saint from the hands of the heretics. And the bishop rejoiced [fol. 154*b* 1] with a great joy, and told the scribe of the governor, his friend, and the scribe told the governor about the letter of the old monks. And the scribe said, "How can we find an excuse for introducing the monks into the cave of the place?" And the governor said, "Let the monks put on over their own apparel Arab garments, and let them come with

us to that place"; and they did so. And the governor departed having with him many people, and horsemen, and Arabs, and the aged monks from the desert of SCETE, and they came to CLYSMA. And the governor spake unto the Melchite bishop who dwelt in that place, [saying,] "Send out all our men from the church, and let not one of them be left therein, for I wish to go into the church, and to remain there the whole night"; and the heretic did as the governor commanded. And the aged monks made ready their beasts outside the city, and they came by night and took away the body of Abbâ JOHN, and they departed and came to MĔSR (CAIRO), and thence they travelled to the desert of SCETE. And the monks of the monastery of Abbâ MACARIUS went out and met them with crosses, and Gospels, and instruments of music, and incense, and songs, and hymns. And they brought Abbâ JOHN to Saint Abbâ MACARIUS, and all the monks were blessed by him; and they sprinkled many perfumes over him, and they celebrated the Offering. And at the time when the Gospel was being read a miracle which was [fol. 154*b* 2] most marvellous was made manifest; the whole of the church was lighted up with heavenly light, and was filled with the odour of very sweet perfume, the like of which never was. And there was great joy. And the saint remained in the monastery of Abbâ MACARIUS for six days, and after this they took him and carried him to the church, and his sons the monks received him as the Hebrews received our Redeemer, and they cried out before him, saying, "Blessed is he who cometh in the name of God." And they laid him in his place, and signs and wonders took place through him. And after the death of this Saint Abbâ JOHN, Abbâ MARK the archbishop, who lived after him, went up to the desert of SCETE, and he entered the church of Saint Abbâ JOHN, and bowed low before him; and with him were bishops, and many of the elders of the city of Alexandria, and of all the country of Egypt. And he uncovered the body of the saint and found it moist and hairy, and he was blessed by it and wept with a bitter weeping. And when Abbâ MARK uncovered JOHN'S body, there was a loud clap of thunder in the church, and all the men fell in a state of terror and fear. And the archbishop

replaced the sackcloth covering over him, and then wrapped him in fine linen. And they carried away the saint, singing praises and a spiritual song, saying, "O thou who wast a swift cloud, and didst bear rain, thou didst go to the country of Babylon, to the THREE CHILDREN, and didst return to the city of Alexandria in the might of the Holy Spirit, which was [fol. 154*b* 3] with thee. And thou didst also go to CLYSMA, and didst overthrow the houses of idols, and didst preach the True Faith, and didst heal the sick, and didst cast out devils, and didst return to thine inheritance; thou art a habitation of blessing, and a traveller to the kingdom of heaven." And the translation of the body of Abbâ JOHN the Short took place in the five hundred and twentieth year of the Holy Martyrs (A.D. 804). Salutation to the translation of thy body, O JOHN the Short.

XXX. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great prophet MALACHI. This righteous man was the completion of the Twelve Minor Prophets, and he was one of the Twelve. And he prophesied at the time of the return of the people from captivity in Babylon to Jerusalem. And he rebuked the children of Israel because of their transgression against God and His Law, and also because of their vile offerings which they offered unto Him, for they did not give the tithe of their goods, nor their first fruits, as God commanded them. And God spake unto them, by the tongue of [fol. 155*a* 1] this prophet, the reproach of God, and He said unto them, "Do mercy, give alms to the poor, and testify ye to Me by giving tithe and first-fruits. I will open to you the doors of heaven, and will bring down unto you blessings, so that at length ye shall say, 'It sufficeth us, it sufficeth us,'.... [And I will rebuke] the caterpillar, and the worm, and the wire-worm, and the moth, so that they may not devour the fruits of your land." And he prophesied concerning the coming of JOHN the

Baptist, before our Redeemer, and concerning the coming of ELIAS before him, and also concerning the end of the world. And he prophesied concerning the habit of boasting among the Jews, and revealed to them that there were [other] people on the earth, and priests and righteous men who offered up incense and sacrifices to God, which were accepted. And having pleased God by his strife, and ended the days of his prophecy, he departed to God Whom he loved.

And on this day also is celebrated the commemoration of Abbâ MOSES, Bishop of the city of FARMÂ. Salutation to MOSES, pillar of the city of FARMÂ.

[fol. 155*a* 2] And on this day also ANDREW performed a miracle when our Lord appeared unto him in the form of the captain of a ship, and taught him the craft of a spirit ship. And ANDREW said unto our Lord, "Take me up into Thy ship, but we have no money [to pay] the ship's fare. Our Lord commanded us not to carry gold and silver in our wallet." And our Lord said unto ANDREW, "If it be thus, come up into My ship"; and ANDREW and his disciples went up into the ship. And the Lord commanded one of the angels to bring three bread-cakes, and he did so, and our Lord Jesus commanded ANDREW, saying, "Rise up and eat ye bread so that thou mayest be able to support the journey by sea"; and ANDREW marvelled. And he said, "God give thee the bread of life in the kingdom of the heavens." And the disciples of ANDREW could neither speak nor eat food through fear of the waves of the sea, and they were not used to travel by sea. And our Lord Jesus Christ said unto ANDREW, "Tell thy disciples to go back to the shore, for they appear to be timid, and if thou wilt not [do this], teach them with pleasant words [not] to be afraid—if thou art a disciple of God—for behold, the ship is far from land"; and [then] the Lord Jesus departed, and sailed the ship. And ANDREW taught his disciples, and encouraged them, and prayed in his heart, and having prayed they fell into a heavy sleep; [fol. 155*a* 3] and ANDREW rejoiced because of this. Then ANDREW turned to our Lord, and said unto Him, "Verily Thou art a

master-sailor! Fourteen [times] have I travelled by sea, and I never saw any man sail a ship as thou dost." And our Lord Jesus answered and said unto him, "When we sail on the sea we often suffer tribulation, but since thou art a disciple of our Lord Jesus Christ, the sea recognizeth thee, and doth not make its waves to rise up against thee." And ANDREW cried out with a loud voice, saying, "I bless Thee, O my Lord Jesus Christ, that I have spoken to a man who praiseth Thee." And our Lord Jesus answered and said unto ANDREW, "Tell me, O disciple of God, why do the Jews [not] believe that Jesus is the Son of God, for," He continued, "we have heard that He hath performed many miracles." And ANDREW said unto Him, "Yea, my brother, He revealed unto us that He was God, and He performed miracles innumerable; He opened the eyes of the blind, He made the lame to walk, He made the deaf to hear, He raised the dead, He cleansed the lepers, He turned water into wine, and He took five bread-cakes and two fishes, and having commanded the multitudes to sit down upon the grass, He brake them, and of what was left over they gathered up many baskets full; yet, in spite of this, [the Jews] have not believed." And our Lord Jesus said unto him, "Doth He do this in public or in private?" And ANDREW said unto Him, [fol. 155*b* 1] "Some things He doeth publicly, and some privately; but it seemeth to me that Thou art trying me." And the Lord Jesus said unto him, "Far be it from Me so to do! Tell Me, O my brother, that My soul may rejoice." And ANDREW said unto Him, "O my son, may God fulfil for Thee every good work. But now hearken to a miracle which the Lord performed when we, the Twelve Disciples, were with Him, and likewise many of the chief priests, and many of the people. We came unto the synagogue, and our Lord saw two images, one on the right of the house, and one on the left thereof. And our Lord said, 'Do ye see that there are similitudes of the Cherubim and Seraphim in the heavens, which have been made by a man on earth?' And He turned to one image, and said unto it, 'Unto thee, I speak, O similitude of heavenly beings which was made by an artificer ...come down from thy place, and revile the chief priests, and declare whether I be God or man.' And straightway the image

leaped down, and spake like a man, and said, 'O ye foolish Jews, whose blindness is not enough for yourselves, but who wish to make others blind, why do you say that He Who is God is a man? This is He Who hath fashioned man in the beginning, and who gave him His own breath to breathe. This is He Who made ABRAHAM and Who brought back JACOB to his native land. This is He Who giveth blessing unto those who call upon Him, and Who prepareth punishment for those who do [not] submit to Him. Verily I say unto you that ye have denied [fol. 155*b* 2] God, and have changed the Law. Behold, therefore, your synagogue shall be destroyed, and shall become a church in the Name of the Only Son of God.' And having said these words and others like unto them the image held its peace. And we answered the chief priests and said unto them, 'Behold, the image hath spoken unto you and reviled you.' And the chief priests and the Jews said unto us, 'This hath been done by magic. The image spake of ABRAHAM, but where could it have found ABRAHAM, for it is many days since ABRAHAM died.' And the Lord Jesus turned to the image and said unto it, 'They do not believe that I have spoken to ABRAHAM. Go and say this to ABRAHAM, "Thus saith He Who formed man at the creation, and Who made thee His friend: Rise up, thou and ISAAC and JACOB thy sons, and come forth! Come ye and rebuke the chief priests and make them to know that ye know Me."' And when the image heard these words it rose up, now we were all looking on, and it went to the land of Canaan, to the grave of ABRAHAM, and it stood up outside the tomb, and cried out as our Lord had told it [to do]. And straightway the Twelve Fathers came out from the tomb, and said unto the image, 'Unto which of us wast thou sent?' And the image answered and said unto them, 'I was sent to the three fathers of the people; as for you get ye back until the time of the Resurrection'; and when they heard this they re-entered their tombs. And the three fathers went with the image to the chief priests and the [fol. 155*b* 3] Jews, and they chided them, and told them that He was the Son of God. And then the Lord Jesus said unto the fathers, 'Depart ye to your places and sleep.' And again He turned to the image and

said unto it, 'Return to thy place,' and it went back to its place, and became as it was before. And although the chief priests saw this they did not believe. Now there are very many other things which our Lord did, O my brother, and if I were to begin to narrate them to thee I should never come to the end of the telling." And our Lord Jesus answered and said unto him, "I am able to complete the telling, and every hidden word, and every word of the Faith. For the wise few words suffice, but if I were to tell them to the fool, his soul would not believe [them] until he died." And then when the ship was approaching the coast and was nigh to arrive they held their peace. Now whilst our Lord Jesus was talking to ANDREW, He pretended to be sleepy, and He lay down and slept; and ANDREW seeing Him lie down lay down himself and slept. And our Lord Jesus commanded the angels to take up and carry away ANDREW and his disciples, and they went and laid them down outside the city where they wished [to be]. And when the day came, and ANDREW woke up and opened his eyes, and saw the gates of the city, and knew that he was on land, he was greatly frightened; and he woke up his disciples, and said unto them, "What did our Lord do unto us at sea? We did not recognize Him, for He turned His face into that of a man; it was He Who appeared unto us when He was giving us counsel." And they said unto him, "Whilst we were asleep we saw our Lord [fol. 156*a* 1] sitting upon the throne of His glory, and all His angels were surrounding Him. And we saw ABRAHAM, and ISAAC, and JACOB, and all the saints, and DAVID playing upon his harp and [other] instruments of music; and we saw the Twelve Apostles standing before our Lord, and there were twelve angels before Him, and many other angels behind Him. And we heard the Lord saying unto the angels, 'Hearken unto the Apostles in everything which they shall say unto you.'" And when ANDREW heard this, he rejoiced greatly that his disciples were held to be worthy to see this wonderful thing. And then he lifted up [fol. 156*a* 2] his eyes to heaven, and cried out with a loud voice, saying, "O my Lord Jesus Christ, I knew that Thou wast not far from Thy servants. Forgive me, O my Lord, because that when I was talking to

Thee on the ship it seemed to me that Thou wast a man whom I could instruct." And our Lord Jesus appeared unto ANDREW a second time, and He said unto him, "I am He Who appeared unto thee on the ship in the form of the captain of the ship, and I steered thee over the sea. Fear not, neither be dismayed, for I will be with thee, and whithersoever thou goest my peace shall be with thee." And having said these words He went up into heaven in great glory, [fol. 156*a* 3] and ANDREW departed on his way. Salutation to ANDREW.

Here endeth the section which is to be read during the month of Naḥassê.

THE INTERCALARY MONTH—PÂGUĔMÊN
(SEPTEMBER 3–7)

[fol. 156*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

I. PÂGUĔMÊN

On this day the blessed Apostle EUTYCHIUS became a martyr. This holy apostle was the disciple of Saint JOHN the evangelist, and he was filled with the grace of the Life-giving Holy Spirit, whilst he was ministering to JOHN the apostle, and he was subject unto him. He longed to go with PAUL the apostle, and JOHN commanded that he should go with him, and he went with him into the preaching. And he preached in the Name of our Lord Jesus Christ, and he converted many of the Greeks and brought them into the knowledge of our Lord Jesus Christ, and he baptized them with Christian baptism; and he destroyed the temples of idols, and rebuilt them as churches of our Lord Jesus Christ. And he endured great tribulation, and imprisonment, and beatings for many days by the infidels. And the angel of God used to come to him in the prison house, and with him was the food which the saint ate, and which fire had never touched. And the soldiers also cast him to the lions, but the beasts never attacked him, and they were friendly towards him, like sheep with their shepherd. And then he went to the city of Constantinia, and the angel of God went before him and strengthened him. And having finished his fight, and waxed old, and arrived at a good old age, he departed to God Whom he loved. [fol. 156*b* 2] Salutation to EUTYCHIUS, who was called the "Companion of JOHN the evangelist."

And on this day also the holy priest BĔSÔY, the brother of Saint Abbâ ḤÔR, became a martyr. This saint came from the

city of Antioch, and he belonged to an honourable family, and because of the nobility of his kinsfolk, and his knowledge and his orthodoxy, he was appointed priest. And when his brother Abbâ ḤÔR, and his mother DIODORA went to the city of Alexandria, and became martyrs on the twenty-ninth day of the month of Sanê, this saint rose up to go to the city of Alexandria to see their bodies, and to be blessed by them. And he gave all [his money] to the poor and needy, and took nothing with him except three bread-cakes and a staff of palm wood on which to lean. And when he arrived in the city of Alexandria he enquired for the bodies of his brother and mother, and certain men guided him and brought him to them; and when he saw them he wept with a bitter weeping, because of his separation from them. And then he went to the governor and confessed our Lord Jesus Christ before him, and he made known to him that he was the brother of Abbâ ḤÔR. And the governor commanded the soldiers to set a great pillar on his belly, [fol. 156*b* 3] and straightway he delivered up his soul into the hand of God. And then the governor commanded the soldiers to burn the body of the saint and the bodies of his brother and mother in the fire, and the bodies of other martyrs, eighty-eight in number, but the fire never touched them. And certain believing men took the bodies of Saint Abbâ ḤÔR, and his brother Abbâ BĔSÔY, and his mother DIODORA, and Saint DÂMÔN, of the city of DĔBKĔYÂ, and the body of Saint BÎMÂKÔS from the city of BARMÔN, and WÛRSÛNÛFÂ of the city of ṬÛLÛYÂ, and carried them in a ship, and brought them to the city of 'ABLÂSÎ with great honour, and laid them in a good place until the days of persecution were ended. And they built a church for them, and laid them in it, and many signs and wonders and many healings were made manifest through them. Salutation to Abbâ BĔSÔY.

And on this day also are commemorated Saints PACHOMIUS and SERAPION. [fol. 157*a* 1] Salutation to SERAPION and PACHOMIUS.

Salutation to the imprisonment of JOHN the Baptist.

II. PÂGUĔMÊN

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint TITUS the apostle, unto whom PAUL the apostle wrote one of his Epistles. The birthplace of this saint was the city of WÂRṬĔS, and he was the son of the sister of the governor of the city, and his kinsfolk were Greeks. And from his childhood he studied the learning of the Greeks, and he was exceedingly wise in his understanding, and sincere in his disposition, and his acts were good, and he loved the poor and needy. And one night he saw [a vision] and it seemed as if one said unto him, "Fight, O TITUS, for the salvation of thy soul, for this world is unprofitable unto thee"; and when he awoke from his dream he was frightened and did not know what to do. Now the story of our Lord Jesus Christ had been preached abroad and it was heard of in the city of SHÂM (DAMASCUS ?), and the people thereof talked among themselves about His doctrine and about His miracles. And when the governor of the city, whose name was 'AKRÂṬĔS, heard of this miracle [fol. 157*a* 2] he marvelled exceedingly, and he wished to know with certainty if the story which he had heard about the Lord and His miracles were true. And he sought out a wise and understanding man whom he could send to the city of Jerusalem to verify the story of our Lord, and to put His miracles to the test, and to find out whether He was a being from the infernal regions, or whether He was a magician, or whether He was truly God; and he chose TITUS to send, for he found no one better than he, and he sent him and commanded him to search into these matters with very great care and attention. And when TITUS came to the land of Judah, and saw the miracles of our Lord Jesus Christ, and His marvellous deeds, and heard the Life-giving words of our Lord, he distinguished between the words and miracles of our Lord, and the words and deeds of the Greeks; and he found a great difference between them, and he knew that the faith of the Greeks was as nothing. Then he believed on our Lord Jesus Christ and followed Him. And he sent to the

governor, his mother's brother, and informed him of what he had seen and heard of the signs and wonders of our Lord Jesus Christ. And when our Lord chose His Twelve Disciples, He chose this Saint TITUS to be of their number. And after the Ascension of our Lord the grace of the Holy Spirit Paraclete descended upon him, as upon the Apostles, in the upper chamber of Zion; and he went with the Apostles [fol. 157*a* 3] into the preaching. And when our Lord chose PAUL the apostle, this Saint TITUS followed him, and went with him into many cities. And after PAUL the apostle became a martyr in the city of Rômê, this saint returned to his native city of 'EKERṬES (*sic*), and built a church therein; and he appointed priests and deacons over the cities which were round about. And having finished his apostolic fight he departed to God, Whom he loved. Salutation to TITUS.

III. PÂGUĔMÊN

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day are commemorated the glorious angel RÛFÂ'ÊL (RAPHAEL) the archangel, the third of the vigilant, holy and heavenly archangels; and the dedication of his church, which was built to him on an island outside the city of Alexandria in the days of Saint THEOPHILUS the archbishop; and the miracle which was made manifest therein, and took place thus. A certain rich woman from the city of Rômê came to Saint THEOPHILUS the archbishop, [fol. 157*b* 1] and with her were her son and a picture of the glorious Archangel RÛFÂ'ÊL (RAPHAEL), and much money which she had inherited from her parents. And she cleared away the heap of rubbish which was in front of the archbishop's house, and there appeared from beneath it a treasure of gold, even as we have written [in the section for] the eighteenth day of Ṭĕḳĕmt. And Saint Abbâ THEOPHILUS built many churches, and among them was the church which was on the island outside the city of Alexandria, and was dedicated in the name of the glorious Archangel RÛFÂ'ÊL (RAPHAEL); and Abbâ THEOPHILUS the archbishop

finished the building thereof and consecrated it as it were this day. And whilst the believers were praying in the church, behold the church trembled, and was rent asunder, and it moved about. And they found that the church had been built upon the back of a whale of the whales of the sea, on which a very large mass of sand had heaped itself. Now the whale lay firmly fixed in its place, and the treadings of the feet of the people upon it cut it off from the mainland; and it was Satan who moved the whale so that he might throw down the church. And the believers and the archbishop cried out together, and made supplication to the Lord Christ, and they asked for the intercession of the glorious Archangel RÛFÂ'ÊL (RAPHAEL). And God, the Most High, sent the glorious angel RÛFÂ'ÊL (RAPHAEL), and he had mercy on the children of men, and he drove his spear into the whale, saying unto him, "By the commandment of God stand still, and move not thyself from thy place"; and the whale stood in his place and moved not. And many signs and wonders were made manifest, and great healings of sick folk [fol. 157*b* 2] took place in that church. And this church continued to exist until the time when the Muslims reigned, and then it was destroyed, and the whale moved, and the sea flowed back again and drowned many people who dwelt in that place.

This story was told by JOHN, Archbishop of the city of Constantinia, to HONORIUS, the righteous emperor. And he said unto him, "Know, O emperor, that we were sailing in a ship to come to thee, and as we were going along we saw a church, on the island, on the day preceding the Sabbath, and we came into port, so that we might receive the Holy Mysteries on the First Day of the week. And we found a little monastery by the side of that church, with brethren and monks therein. And, by the commandment of God, we went to them, and we said unto them, 'O brethren, if ye have with you an old manuscript treating of the days of the ancients, give it to us so that we may comfort ourselves therewith.' And they answered and said unto me, 'Behold, we have many manuscripts in the sanctuary, but we do not know how to translate them.' And I said unto them, 'Bring them here that I may see them.' And

when they brought them to me, I searched through them, and I found that they treated of the mighty deeds and miracles which our Lord Jesus Christ had performed before His disciples, and also of the beginning of the heavens and [fol. 157*b* 3] the earth, and [they went on] to the end of this world. And as I was examining these manuscripts, I found a manuscript which was written by our fathers, the holy Apostles, and which treated of the appointment of the Seven Archangels, and it said: 'When our Lord Jesus Christ was on the Mount of Olives with His disciples, He revealed to them the mystery of the Godhead.' And the Apostles asked Him, saying, 'O our Lord and God, we beseech and entreat Thee to tell us about the glory of the honourable angel RÛFÂ'ÊL (RAPHAEL), and what day Thou didst appoint him, and in what month, and whether he is the equal of his fellow archangels, so that we may preach him in the world, and that men may celebrate a festival in his honour as they celebrate festivals in honour of his fellow archangels, and that men may pray to him in the time of their sorrow and tribulation, so that they may find grace and compassion with Thee, and his intercession.' And straightway our Lord Jesus Christ commanded, and the seven, and the three archangels, came from the third heaven, MICHAEL, and GABRIEL and RÛFÂ'ÊL (RAPHAEL) with great joy, and they bowed down before our Lord Christ: and our Lord said unto the angel RÛFÂ'ÊL (RAPHAEL), 'Tell the Apostles thy name so that they may know thy great honour.' Now the Archangel RÛFÂ'ÊL (RAPHAEL), a sincere (?) angel, is the third of the archangels, and MICHAEL the archangel is the first of all the angels; and his name [meaneth] the 'compassionate.' And GABRIEL is the second archangel, and his name [meaneth] 'God and man,' and it was he who was sent to our holy Lady, the Virgin MARY, to announce the birth of our Lord Jesus Christ from her." And RÛFÂ'ÊL (RAPHAEL) [fol. 158*a* 1] said, "I make hearts to rejoice, and I am sincere, and good, and merciful to sinners, against whom I never lay information concerning their sins before God; I speak only of my power to save, and my sincerity, and my love for men. I send angels with the souls of sinners, and I treat them with long-suffering until at length they repent

of their sins, and forsake their transgressions, I am RÛFÂ'ÊL (RAPHAEL) whom God set over the twenty-three hosts of angels, [and] we praise God the Father, and His compassionate Son, and the Holy Spirit the Comforter. I am RÛFÂ'ÊL (RAPHAEL) whom God commanded to give good things to the saints at the Marriage of One Thousand Years in Mount Zion, when our Lord Jesus Christ made them to drink out of the cup which is filled with honour indeed, as they reclined with Him when He sat on the holy throne. I am RÛFÂ'ÊL (RAPHAEL) whom God commanded to take up branches of the Tree of Life in my hand, and to give them to Christians on that day [of] life and joy. I am RÛFÂ'ÊL (RAPHAEL) under whose hand are kept the treasure-houses of the heavens, and I open them and shut them according as God commandeth me. And if any man shall do a good deed to another man, who is in tribulation upon earth, for my name's sake, or shall write a book about my office, or shall remember any of the poor in my name, or shall offer up an offering or incense on the day of my commemoration, which is the third day of Pâguĕmên, whereon God appointed me, and crowned me with the office of the angels, I will bear them and transport them on the chariot of light, until they enter the heavenly Jerusalem. And I will place in their souls [fol. 158*a* 2] scented branches with an exceedingly sweet odour, the like of which shall never be found upon the earth. Ask of me, O chosen Apostles, at all times so that I may protect you until ye stand before God. And preach ye unto all men in all the world that they must celebrate my commemoration, and I will make intercession with God on their behalf, and I will deliver them from their tribulation, and they shall never see punishment." And having said these words RÛFÂ'ÊL (RAPHAEL) bowed low to the Lord. And this glorious angel RÛFÂ'ÊL (RAPHAEL), the archangel, hath performed many miracles, and it is meet that we should celebrate his commemoration at all times, for he maketh intercession with God on our behalf. Salutation to RÛFÂ'ÊL (RAPHAEL).

And on this day is celebrated the death of MELCHISEDEK. This man was the son of ḲÂINÂN, the son of SHEM. And when

he was fifteen years of age God commanded NOAH to send SHEM his son with the body of our father ADAM, and to lay it in the middle of the earth, which is called "ḲRÂNYÔ" (CRANIUM); and he informed him that the Saviour of the world would come, and that they would sacrifice Him there, and that He would redeem ADAM by His blood. And SHEM and MELCHISEDEK took the body of Adam from the house of his father in secret, and he went there, [fol. 158*a* 3] and the angel of God guided them; and MELCHISEDEK was appointed priest. And he took twelve stones and offered up an offering upon them, with bread and wine which came down to him from heaven, and which revealed the mystery of the new Law. And the angels used to bring food unto him from heaven, and his apparel consisted of a hide, and a hide girdle, and he continued to minister before the body of our father ADAM. And when ABRAHAM returned from the war, and had vanquished the kings, he offered him bread and wine, and ABRAHAM gave him tithes of all his possessions, and he was appointed priest and king of SÂLÊM. Salutation to MELCHISEDEK.

And on this day also died SERAPION of LANDÛN. This saint was learned in the Books of the Church, and in the interpretation of the same, and he renounced all the possessions of this world. And then he went and departed into the country of the pagans, and sold himself for twenty *dînârs*, and he took care of his *dînârs*. He ate nothing but bread and water, and he used to pray to God to turn [the people] from their error; and then he made them all to believe in the Faith of Jesus Christ, and he taught them all the Law. And then he told them that he was an Egyptian free man, and that for love of them he had sold himself; and he gave them the money of his price to give to the poor. [fol. 158*b* 1] And he departed to another city, the people of which were called "MANKAYÂWĔYÂN," and he sold himself to them, and he served them until he made them to believe in the Faith of Christ. And then he went to Rômê and lived and worked there, with fasting and prayer, until at length he died in peace; and signs and wonders appeared through his body. Salutation to SERAPION.

And on this day also died the good, and honourable, and orthodox, and apostolic king ZARA YÂ'AḲÔB [died 26th August, 1468] after he had established ordinances and laws for the good behaviour [of his people] in all the cities of his kingdom. Salutation to ZARA YÂ'AḲÔB, the preacher of the Faith of the Gospel.

IV. PÂGUĔMÊN

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the ascetic, fighter, and anchorite Saint Abbâ BENJAMIN (or, BÂYMÔN). This saint was from the city of MĔSR (CAIRO). There were seven brethren, namely, JOHN, and JOB, [fol. 158*b* 2] and JOSEPH, and BASIL, and BAYMÔN, and JACOB, and ABRAHAM, and they all became monks. JOHN was the most advanced (*i.e.* the eldest) of them in his days, and Abbâ BÂYMÔN was most advanced in knowledge and wisdom. And they all agreed together, and went forth from the world, and dwelt in places which were remote from men; and they bore the yoke of our Lord Christ. And they travelled on the straight road, and put aside the honour of family, and the desire of their mother to see them. Now their mother came to their abode, and she stood outside and having sent them a message she waited (?) for them to come to her, so that she might see them before she departed. And they sent to her a message, saying, "If thou wishest to see us in the generation which is for ever, depart from this place"; and she understood, and accepted [their words], and departed. And this father was a haven and a comforter of the old men and of the young men of the desert of SCETE. And whenever tribulation, and doubt about the Faith, or a temptation of the Adversary [assailed any one of them], he would come to him, and our father would comfort him, and straightway he was cured of his sickness. And this father composed works on Doctrine, and many Homilies, and profitable Admonitions on piety, and the spiritual fight, and the path of the monastic life. And he said in his teaching, "If thou seest a brother who hath transgressed,

despair not of him, but wake up his soul, and comfort him, and lighten his heaviness, so that he may rise up from his fall." And he also saith, "Teach thy heart so that it may do what thy tongue sayeth." And one of the brethren said unto him, "If I see a brother who is good, I rejoice in him, and bring him into my abode, and make him to rejoice. And also, [fol. 158*b* 3] if I see a brother whose works are inferior I do not wish to bring him into my abode." And Abbâ BÂYMÔN answered and said unto him, "If thou treatest well the brother who is good, thou must treat that brother whose works are inferior with a double portion of goodness, for he who is sick needeth healing especially." And then he informed that brother who was talking with him, saying, "There was a monk in the monastery whose name was TIMOTHY, and he fell into sin, and he was always weeping; and he wept, and groaned, and petitioned God, saying, 'O Lord, I have sinned against Thee; forgive me.' And a voice came to him and said unto him, I will only cast thee off when thou despisest thy brother in the time of his trial." And this father Abbâ BÂYMÔN also said, "If we cover over the sins of our brethren, God will cover over our sins." And this holy father lived all his days a life of spiritual fighting, and devotion to God, and he arrived at a good old age and pleased God and died in peace. Salutation to thee, O mortal tongue of the seven brethren who refused to see their mother.

On this day also died LIBERIUS, Archbishop of the city of Rômê. This holy father was appointed over the city of Rômê in the days of ḲUĔNESṬÂ (CONSTANTINE), the son of ḲUĔNESṬÂ (CONSTANTINE). And ḲUĔNESṬÂ (CONSTANTINE) [fol. 159*a* 1] having driven his brother, the apostolic Saint ATHANASIUS, from the throne of the city of Alexandria, and having also driven out PAUL, Archbishop of the city of Constantinia, the two of them came to this father LIBERIUS and asked him to help them. And he received them and brought them to the Emperor ḲUĔNESṬÂ (CONSTANTINE), and he wrote for them from himself a letter to his brother ḲUĔNESṬÂ (CONSTANTINE), and commanded him to receive them. And he wrote for them a letter to his brother ḲUĔNESṬÂ (CONSTANTINE) that he might help them. And when the Emperor ḲUĔNESṬÂ (CONSTANTINE) read the letter of his brother ḲUĔNESṬÂ (CONSTANTINE), and the letter of this holy father LIBERIUS, he received them, and set them upon their thrones as before. And when ḲUĔNESṬÂ (CONSTANTINE) was killed in the city of Rômê, ḲUĔNESṬÂ (CONSTANTINE) sent to this Saint LIBERIUS, and asked him to help him, and to drive the apostolic ATHANASIUS out of the city of Alexandria, and to receive the Arians, and he made him many promises. But LIBERIUS did not accept this petition, and he would come to no agreement with him, and the emperor banished him to a remote region; and then he sent and slew the murderer of his brother. And after this he went to the city of Rômê, and with him were the heads of the monasteries and the chief priests, and they begged him to make this father LIBERIUS to come back from exile to his archiepiscopal throne in the city of Rômê; and he accepted their petition, and commanded him to return to his office. And having returned to his archiepiscopal throne, this father taught always his flock to be strong in the True Faith. [fol. 159*a* 2] And he composed many Homilies and Admonitions, and he resisted the followers of ARIUS, and excommunicated them, and drove them out until he died; and he sat on his archiepiscopal throne for seven years. Salutation to Abbâ LIBERIUS the archbishop.

V. PÂGUĔMÊN

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the pure and holy virgin, Abbâ JACOB, Bishop of the city of MĔSR (CAIRO). The soul's desire of this fighter from his youth up was to wear the holy garb of the monastic life, which is the apparel of the angels. And he went forth from his city, and departed to the desert of SCETE, that is to say, to the monastery of Saint Abbâ MACARIUS, and he took up his abode in a cave close by Saint Abbâ JOHN the Short; and he devoted himself to God and fought the spiritual

fight for many years, and he was appointed Archdeacon of the church of Saint JOHN. And the report of his virtues, and his knowledge, and his sanctity was noised about, and God chose him, and he was appointed Bishop of the city of MĔSR (CAIRO). And having taken his seat upon the throne of his office, he added to his fasting, and prayer, and asceticism, and fighting of the spiritual fight, and he did not diminish through [the duties of] his office his former fight. He taught his people continually, and he read the Scriptures to them, and he explained [fol. 159*a* 3] the obscure passages in them, and he admonished them for continuing to commit sin; and he excommunicated them and repelled them from receiving the Holy Mysteries until they repented. And when he had finished his good fight, he fell sick of a slight illness, and he summoned his flock and taught them to hold fast the True Faith. And he summoned the priests and commanded them, saying, "Take heed that ye be not negligent at the time of celebrating the Mysteries," and he made them to know that they would deserve great punishment if they were negligent about the celebration of the Holy and Divine Mysteries, and if they did not minister in holiness, and in the fear of God. And he said unto them, "I am innocent of your sins." And then he made the sign of the Cross over his face and eyes, and stretched out his hands, and made the sign of the Cross, and he covered his eyes with his hands and died in peace. And they wrapped him in a beautiful shroud which was worthy of bishops, and they made a great lamentation over him, and they buried him in the tomb of the fathers, the Bishops. Salutation to JACOB, Bishop of MĔSR (CAIRO).

And on this day also died the great Prophet AMOS, the father of ISAIAH the prophet, one of the Twelve Minor Prophets. This righteous man prophesied in the days of the kings of Israel, [fol. 159*b* 1] JOASH, AMOS, and UZZIAH; and all the days of his prophesying were fifty years and more. And he admonished the children of Israel and their kings, and the kings of Judah, and he told them that God would not accept over many offerings, nor the things which they did not offer up to Him in the days of MOSES the prophet. And he prophesied concerning the

Passion of our Lord, and concerning the darkness of the sun on that day, and concerning the lamentation and sorrow which should come upon the children of Israel after this; and how their festivals should be turned into [days of] sorrow, and their joy into weeping; and how they should lack the help of God; and how they should hunger and thirst through the lack of teaching and knowledge; and how they should be scattered in all countries among the nations; and how they should be driven about like spelt. And all these things were fulfilled upon them, for they dwell [scattered] in the world unto this day. And it is said that the people killed him when he rebuked them overmuch for their sins. And he prophesied before the coming of our Lord Christ sixty (read six) hundred years before the coming of our Lord. Salutation to AMOS the prophet.

And on this day also died the holy, and blessed, and chaste Abbâ BARSÛMÂ, the "Naked," the son of TÂBÂN. This saint had God-fearing parents in the city of MĔSR (CAIRO), and they entreated pilgrims kindly and walked in the [fol. 159*b* 2] way of God; and they were exceedingly rich in gold and silver, and they had many possessions. And when they got this blessed son they called his name "BARSÛMÂN," and brought him up in the fear of the Lord, and taught him the Doctrine of the Books of the Church. And when his parents finished their days at a good old age, and died in peace, the brother of the mother of this saint took all the money which BARSÛMÂN'S parents had left. And when this Saint Abbâ BARSÛMÂ (*sic*) saw how he had seized his parents' money, he meditated in his heart about this fleeting world, and said, "Our Redeemer saith in His holy Gospel, 'He who wisheth to save his soul, let him cast it away, and he who hath cast away his soul for My sake shall find it. What shall it profit a man if he hath gained the whole world, and destroyed his soul? And what shall a man give [as] a ransom for his soul? Verily, verily, I say unto you, the Son of the children of men shall come in the glory of His Father, with His holy angels, and shall reward each one according to his works (Mark viii, 35 f.).'" And the saint went outside the city, and did as JOB the Just did, and sat upon a dust heap for five years, in

the heat of summer and the cold of winter, and he wore no clothing on his body, but went naked; and his loin-cloth was made of hairy sackcloth. And he said unto his soul, "O BARSÛMÂ, know thou that thou must stand naked before God." And he devoted himself frequently to fasting, and prayer, and bowings, and vigil, by night and by day, for seven days at a time ceaselessly. And he ate [nothing but] dry bread soaked in water, and at length his body dried up, and his skin stretched itself tightly over his bones. And then he said unto himself, "I will [fol. 159*b* 3] rise up and will depart from this place, so that men may not know me, and award to me the vain praise of this world." And he departed from that place, and came to the church of Saint MERCURIUS in MĔSR (CAIRO), and he dwelt therein and fasted (?) for three and thirty years. And there was a large serpent in a well which was in that church, and men were unable to light the lamp through fear of that snake. And God willed to make manifest the righteousness of this righteous man, Abbâ BARSÛMÂ, and to make signs and wonders to appear at his hands. And the saint went into that cave, and stood up and prayed to God, saying, "O my Lord and God, Jesus Christ, the Son of the Living God, Who hath given unto us power to tread upon serpents and scorpions, and all the might of the Enemy, I ask Thee now to make me strong over this serpent which is in this cave, for Thine is the glory for ever and ever, Amen." Then he sealed himself with the sign of the Honourable Cross, and he sang the psalm, saying, "Thou shalt be strong against the wolf and the serpent, thou shalt tread upon the lion and the serpent" (Psalm xci, 13), and having finished his singing, he seized the serpent with his hand, and said unto it, "Henceforth be blessed! And thou shalt not have power and might over any man, and thou shalt do no evil whatsoever to any man, but thou shalt be subject and obedient to what I shall say unto thee." And straightway that serpent coiled itself at the feet of this saint, even as the lions crouched before DANIEL the prophet in days of old. And this saint fought a great fight against hunger and thirst, and he used to fast two and three days [fol. 160*a* 1] at a time, and after this he fasted for a whole week, without cessation or negligence.

And the light shone upon him, and when he stood up to pray the serpent would go away from him, and when he sat down and called the serpent it would come to him. And there was a spring of water in that place wherefrom water flowed unceasingly in the winter season, and in the period of cold, and he used to stand up [in it] from sunset to sunrise, continually; and he used to eat dry bread, and food which had gone bad, and was full of worms, and had been thrown away, and he drank dirty water. And in those days there took place a period of great persecution of the Christian people in the country of Egypt. And he passed all his time in reading the Books of the Church, and especially the Psalms of DAVID, and the histories of the ascetic labours of the fathers and the stories of their abstinence. And because of this he loved the life of abstinence and purity, and he spake to men profitable words, saying, "Without purity no man can see the kingdom of God, and all his sin shall God forgive when he hath acquired purity." And this saint stood up and prayed, and entreated God by day and by night for seven days, and God received his petition, and he taught the people Christianity. And God performed many signs and miracles by his hands, and on many occasions made manifest to men his extraordinary spiritual fight. [fol. 160*a* 2] His presence was handsome, and he was of fine appearance, and his face was joyful; he rejoiced in being without a bed, and he possessed nothing whatsoever of this world's goods. He wore a tunic only, but he was [otherwise] naked, and his head was uncovered and he covered his body with apparel which was in rags. And he endured the heat of summer and the cold of winter, and he laid no bed between his body and the ground, and he fought the fight that he might reach the Heavenly Garden. And he found trouble through evil men and devils; who is able to explain it? And in spite of this he gave thanks to the Lord Jesus Christ Who helped him in this difficult work. And whilst following this course men heard of the glorious report of him, and everywhere men loved him. He was the comforter of the old men, and of those who were in trouble and misery, and of him that had been tripped up by the enmity [of Satan], and of him whom the temptation of the Enemy or of an evil man had found;

such an one used to seek and find with him healing. And having spent thirty years in his spiritual fight, and pleased God, he died in peace on the fifth day of the month of Pâguĕmên in the one thousand and thirty-third year of the Martyrs (A.D. 1317). And after his death JOHN the priest, his disciple, thought in his soul and said, "Who is there that shall comfort men after our father BARSÛMÂ?" "Abbâ BARSÛMÂ had knowledge through the Holy Ghost," saith his disciple. And he answered saying with his holy mouth, "Know, O my brother JOHN, I am far from all those who call me by my name, and unto all who say unto me, 'Abbâ BARSÛMÂ, the son of TÂBÂN,' I say, 'Behold I will fulfil for him everything which he wisheth with our Lord Jesus Christ.'" And then this holy father looked towards his left hand and said, "Behold, they have made the reckoning about us, and they have not found against us any evil thing." And after this [fol. 160*a* 3] he said unto his disciple ABRAHAM, "Give me a knife or a razor," and he cut off his tongue therewith, and cast it away, and he began to sing, saying, "The Lord illumineth me, and delivereth me, who then shall make me afraid?" (Psalm xxvii, 1)—to the end [of the Psalm]. And he sealed his face with the sign of the Honourable Cross, and delivered his soul into the hand of God, and the angels of light carried it up to the Garden of Joy. And he departed to God, Whom he loved, and he dwelt with the righteous in the Garden of Delight in the kingdom of the heavens. And the monks wrapped him up in pure white woollen cloths, and they took him and laid him in the church. And Abbâ JOHN, the eightieth Archbishop of the city of Alexandria, came, together with priests, and deacons, and the nobles of the city of MĔSR (CAIRO), and a great many Christian folk, and they made a procession in his honour with singing and instruments of music, and they buried him; and they made great mourning for him many days. Salutation to Abbâ BARSÛMÂ.

And on this day also died Abbâ MAḲDER. Salutation to MAGDER (*sic*).

VI. PÂGUĔMÊN

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 160*b* 1] And if the month of Pâguĕmên containeth six days he (i.e. the priest or monk) shall read the following; and if it hath only five days, he shall read it likewise.

On this blessed day, O believing, beloved, and orthodox brethren, it is meet that ye should magnify our Lord Jesus Christ and His honourable Blood, and that we should praise God the Most High, and multiply His praises, and exalt His highness exceedingly, because He hath given unto us the grace of His goodness and the greatness of His compassion, which have brought us to this hour, which is the end of the revolution of the year of mercy of Egypt, and of Ethiopia, and Nubia. And we are sound and healthy in our bodies and souls, and we are strong in the True Faith, following our holy fathers. And God sheweth patience towards us, and He hath mercy upon us, and He waiteth for us to turn from our transgressions and from our evil works. And He doth not destroy us, as He destroyed many nations who were before us, but He abideth us patiently, and He waiteth for us to turn from our sins, and our transgressions, and our folly, and for us to rouse ourselves up out of our sluggishness, and for us to rise up from our fall. And it is meet that we should weep before Him, and cry to Him to set aside His abomination of our transgressions, and our many sins, and that we should ask Him to strengthen us in the True Faith in this world, and in that which is to come, and during all the days of our life, and to preserve us from the snare [fol. 160*b* 2] of Satan, our Enemy, so that we may arrive at the end of this coming year, and that we may be strong in the True Faith, and joyful in good works, and healthy in our bodies. And let us ask Him to give rest to the souls of those who have died among us, and may He set grace in our country, and bless our land, and bring us into our abode in houses in joy, and in peace, for ever and ever. Amen.

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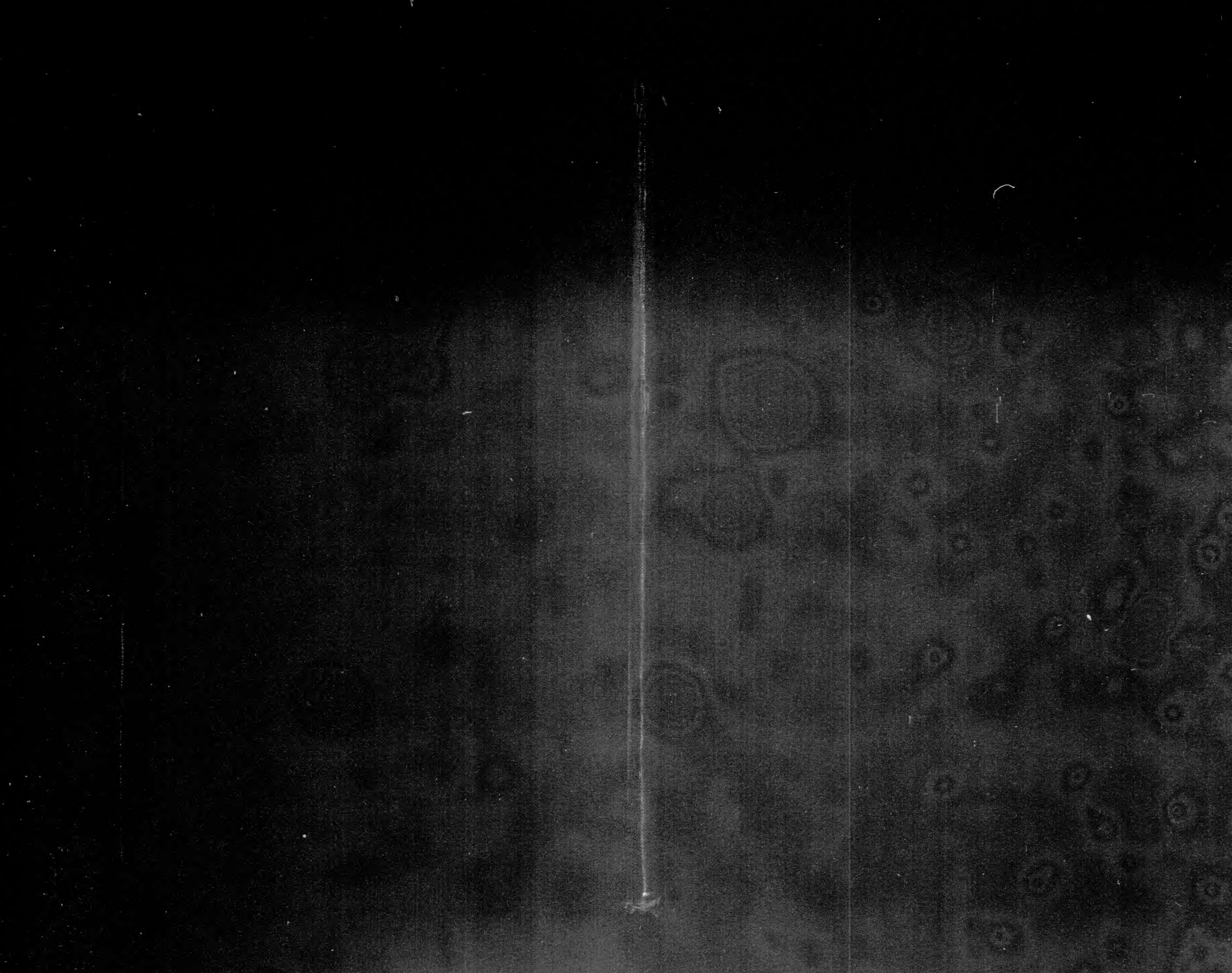
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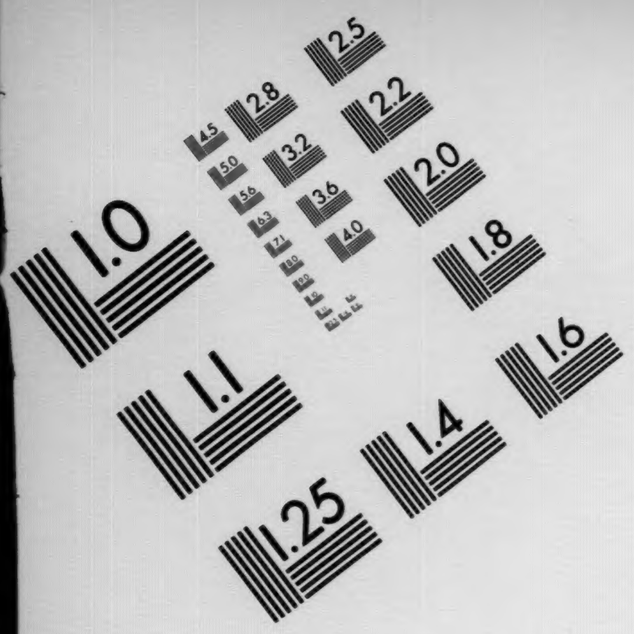
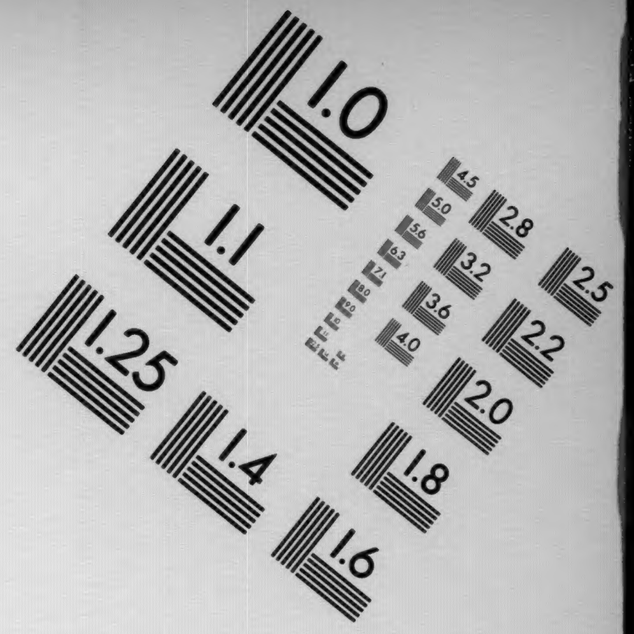
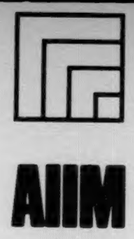
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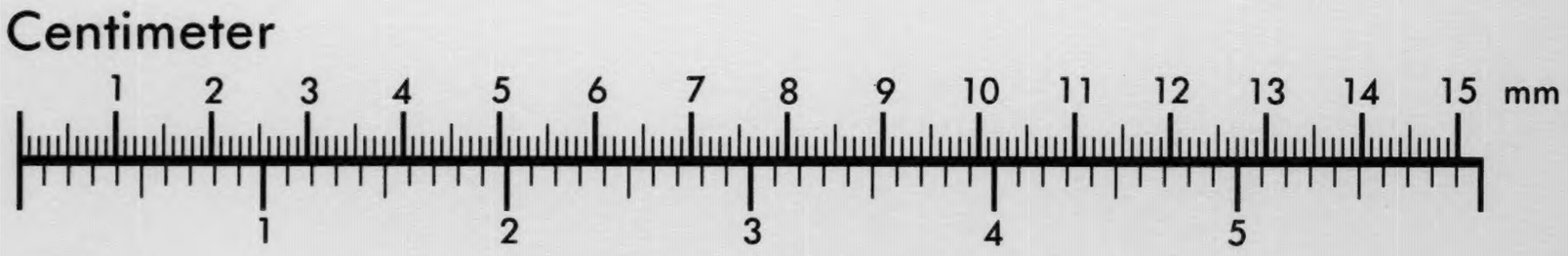
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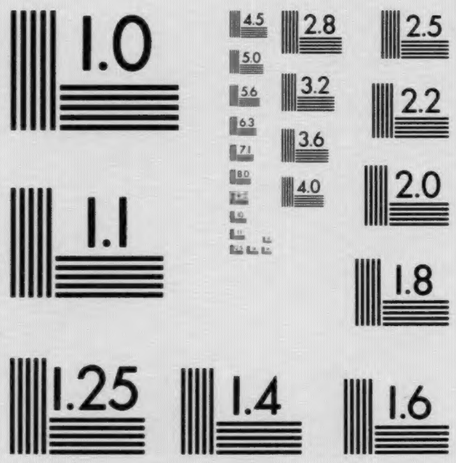
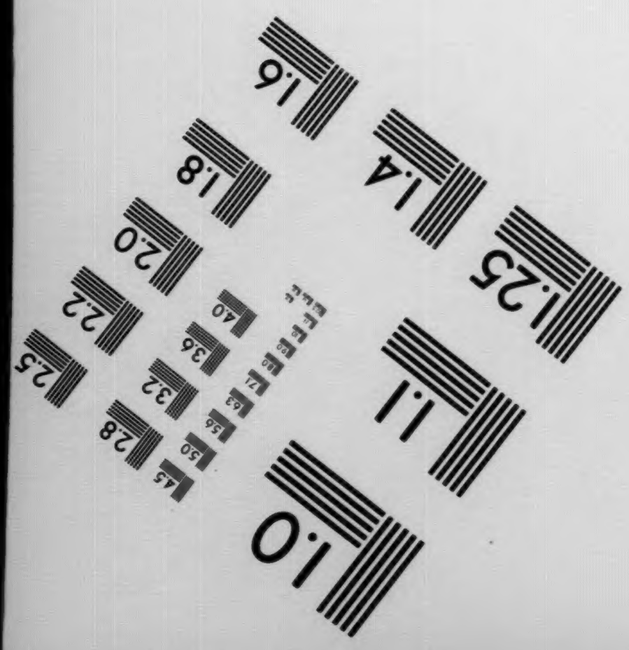
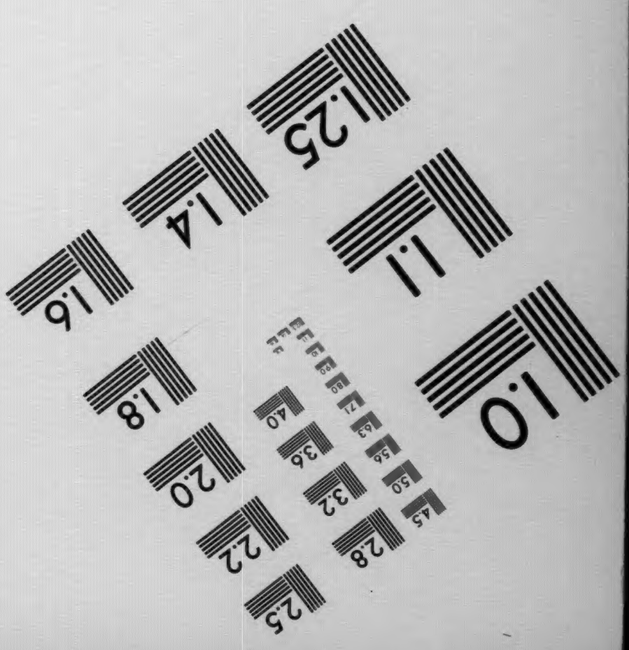




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THE
BOOK OF THE SAINTS
OF THE ETHIOPIAN CHURCH

IN FOUR VOLUMES
VOLUME TWO

Cambridge University Press
Fetter Lane, London

New York
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Macmillan

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To
The Memory of
My Wife

Three hundred copies only of this work have been printed: of these two hundred and fifty are for sale

THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

A translation of the Ethiopic Synaxarium

መጽሐፈ፡ስንክሳር፡

made from the manuscripts Oriental 660 and 661 in the British Museum

by

SIR E. A. WALLIS BUDGE, *Kt*

M.A. and Litt.D. Cambridge, M.A. and D.Litt. Oxford, Lit.D. Durham, F.S.A. Sometime Keeper of the Egyptian and Assyrian Antiquities in the British Museum. Star of Ethiopia, 3rd class

Volume II

Tâkhshâsh Ṭĕr Yakâtît

(December 7—March 6)

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LIST OF THE SAINTS AND MARTYRS, AND EVENTS COMMEMORATED DURING THE MONTHS OF TÂKHSHÂSH, ṬĔR AND YAKÂTÎT

TÂKHSHÂSH

DAY

I ELIAS ZELOTES.
NABOTH the Jezreelite.
PETER of GÂZÂ.
JOHN, Archbishop of Alexandria.
ATHANASIUS, Archbishop of Alexandria.
PETER, JAMES the Persian, ELIJAH the monk, and BARSÂBÊḤ (BATHSHEBA), the mother of SOLOMON.

II The deliverance of the Three Children from NEBUCHADNEZZAR'S fiery furnace.
The 733 (var. 7003) slaves of BASILIDES martyred at Antioch.
SEFTEN, 'ANBAS, NATHANIEL, the worker of miracles, and Abbâ ḤÔR.
EUTYCHIANUS.

III The entrance of MARY into the Temple.
PHÂNÛÊL, the ladder of prayer.

IV ANDREW, brother of SIMON PETER.
Abbâ 'ÔṢ and the Virgins.
JAMES, ZACHARIAS, SIMON, THEODORE and THEOPHANA.

V NAHUM the prophet.
ISIDORE the martyr.
EUGENIA the martyr.
VICTOR of SHAW, the martyr.
FILGAT (?), ANANIAS, BARACHUS (?) and JOHN.
PHILIP, the father of EUGENIA.

VI ANATOLIUS the martyr.
ABRAHAM the Syrian, Archbishop of Alexandria.
Consecration of the church of 'ARSÎMÂ, and the translation of her body, and the bodies of 26 fellow martyrs.
BAṬELSÎS, a priest.
ABRAHAM SÔRĔYÂWÎ II, a carpenter.
TA'AMÂNÎ, SÛFÎT and MÊRYÂN.
MICHAEL, YÔLSÂWÎS and PTOLEMY.

DAY

VII DANIEL, Abbot of SCETE.
DIONTYRAS, a blessed woman.
MATTHEW, Archimandrite of DABRA 'ASWÂN.

VIII HIEROCLIS, Archbishop of Alexandria.
BARBARA and JULIANA.
Abbâ MARÎNÂ.
Abbâ SAMUEL of ḲALMÔN.
'ÊSÎ and his sister THECLA, and 407 fellow martyrs.
JOHN of Damascus.
YERES ḲELÂ, 'ELḲÔLÔNÎṬÔS.
EUGENIUS, father of Abbâ MARÎNÂ.

IX BA'AMÎN, a bloodless martyr.
BADLÂMÔ.
YÂWAREMYÂ, and ZACHARIAS the monk.

X Translation of the body of SEVERUS, Archbishop of Antioch, to DABRA ZĔGÂG.
THEOPHANIUS, Archbishop of Alexandria.
NICOLAUS the archbishop.
TALÂSĔS the Babylonian.
LAZARUS the Persian.
SÛRSET of Constantinople.
Abbâ ṬĔWÂSHÎ.
MÎLÂSĔS and TÂWFYÂ.
PAUL, a desert monk.

XI BAKÎMÔS the Egyptian.
BARTHOLOMEW, a bishop, and BAṬLÂN the martyr.
THEODORE of the joyful face.

XII MICHAEL the archangel.
SAMUEL of WÂLDĔBBÂ.
KHADRÊ of DABRA 'ASWÂN.
JOHN the confessor.
The General Council of the Sixty Bishops in the reign of DECIUS, which condemned BEṬNÂS, a priest of SCETE.
ANICETUS and his fellow martyrs.
PHOTINUS.

XIII PARSNUPHIS the martyr.
ABRACIUS the Egyptian.
The conception of ḤANNAH, mother of the Virgin.
MICHAEL of DABRA ḲALMÔN.
MACARIUS, who fed upon partridges.
ABRANICUS the martyr, ḤÔRASAFÔN.
CORNELIUS the governor.
WARḲTĔPÔS and 'ARFRÂ.

DAY

XIII RAPHAEL, the healer-angel.

XIV SIMON of MANÛF, a martyr.
Abbâ BĔḤÛR and Abbâ MÎNÂS.
MARHAMNÂM, his sister SÂRÂ, and 12 fellow martyrs.
GABRA KRĔSTÔS, Archbishop of Alexandria.
AMMONIUS, Bishop of ESNA.
NASÂḤÎT, a princess.
ARIANUS, a priest, and his brother 'ARKÎSÔS.

XV GREGORY, Archbishop of Armenia.
LUKE the Stylite.
YEMSÂḤ, a martyr.
ḤERWÂG, ANANIAS, KÂZÎ, SANSARÂDÎN, EUGENIUS of GÂWER.
MIRIAM, sister of AARON.

XVI GIDEON, judge of Israel.

XVII Translation of the body of LUKE Stylites.
AULARIANUS, 'EUTHYÔS, SÛRYÂN, MARK, BARṬELÊL, and NATHANIEL the ascetic.

XVIII Abbâ SALÂMÂ.
Translation of the body of TITUS from Crete to Constantinople.
'ARKÎLÂ and PHILEMON, a martyred priest.
FARḲAYÔN, SILIKION, GALINICUS and 'EUNÂS.
Translation of the bodies of 'ARSÎS, DACIA, DÎMÔN and THOMAS the apostle.

XIX JOHN, Bishop of BÛRLĔS.
The casting of the Three Children into the fiery furnace.
The Annunciation of GABRIEL to MARY.

XX HAGGAI the prophet.
THEOPHANIA the queen, EUGENIUS and MÂRDIO.

XXI Festival of the Virgin MARY.
BARNABAS and MARK.

XXII GABRIEL the archangel.
DEKESIUS, Bishop of ṬĔLṬĔLYÂ.
ANASTASIUS (ANTONIUS ?), Archbishop of Alexandria.

XXIII TIMOTHY, a monk.
DAVID, King of Israel.
Abbâ SAMUEL, Abbâ GABRIEL and Abbâ SIMON.
MACARIUS, ANDREAS, PHILIP, EITELTÂS, CORNELIUS, MERCURIUS.

XXIV ESTHER, the niece of MORDECAI and JEREMIAH.
'ABÔLÎ, whose head was cut off.

DAY

XXIV FELḤASIUS, BASIL and ARIUS.
The fathers of KAḎÎḤ of 'ASWÂN.
The birth of TAKLA ḤÂYMÂNÔT.
PAWLÎ, the debater.
IGNATIUS, Archbishop of Antioch.
FULGOSIUS, Archbishop of Antioch.

XXV JOHN KAMÂ.
Abbâ DÂRÛDÎ.
The MACCABEES 'ABYÂ, SÎLÂ and PANṬÔS.
NICOLAUS the governor and his wife.
DANIEL the Less.

XXVI ANASTASIA the martyr.
JULIANA the martyr.

XXVII 'ABSÂDÎ, a bishop, and HELLANICUS.
Abbâ BAG'Û and PHILIP, an ascetic.

XXVIII The Nativity.
PAUL and his fellow martyrs of ANTINOË, 174 in number.
ABRAHAM, ISAAC and JACOB.

XXIX The Nativity.
JOSHUA, the Judge of Israel.
The martyrs of AKHMÎM.
ḲUORÎL the camel man and Abbâ GÎZÊ.
JAMES, PÎLĔS and THEODORE, martyrs.
ABGAR, King of Edessa.

XXX JOHN, Abbot of SCETE.
KERION, PHILEMON, and 40 soldiers.
JOHN of LÎḲÔS (LYKUS).
ZACHARIAS the monk, who fed serpents.
The Holy Innocents.

ṬĔR

I STEPHEN Protomartyr.
LAVENDIUS (LEONTIUS ?).
MACARIUS, Archbishop of Alexandria.
DIOSCURUS and SAKLABIUS of AKHMÎM, and 8140 fellow martyrs.
LYDIANUS, THEODORE and PAUL, and 9005 fellow martyrs.

II ABEL.
HELLANICUS, Bishop of WĔSHÎM.
THEONAS, Archbishop of Alexandria.
Consecration of the church of the Virgin in the Monastery of Abbâ SHENUTI.
PHILOTHEUS and SYBIL, and 9700 fellow martyrs.

DAY

III The Holy Innocents 18,000 (var. 144,000) in number.
LÎBÂNÔS (MAṬÂ'A).
Abbâ AMMON, who cursed women's hair.

IV JOHN the evangelist.
GEORGE, MÂTÊNÂ the archbishop, THEODORA and Abbâ LÎḲÂNÔS.
NÂRDÔS of DABRA BÎZÂN, who killed a serpent by a prayer.
SYBIL, the interpretress of dreams.

V EUSEGNIUS.
MATTHEW, Archbishop of Alexandria.
YÂRÊWĔNYÔS and his fellow martyrs.
NEGÎRUS of Rômê.
ALEXANDRA, who visited ARSENIUS and 'AWSHÎA.

VI The Circumcision of Christ.
NOAH.
The Ascension of ELIJAH into heaven.
MARCIANUS, Archbishop of Alexandria.
BASIL, Bishop of Caesarea.
Abbâ MOSES, who dwelt in the desert for sixty years.

VII SILVESTER, Archbishop of Rômê.
Abbâ EPHRAIM.
MÔSÔLÔN, GREGORY, MARK, ANTIANUS, LÛYÂ, MAYLEN, SOSYÂS and MÂRTĔYÂ.

VIII Consecration of the church of MACARIUS of SCETE.
ANDRONICUS, Archbishop of Alexandria.
BENJAMIN, Archbishop of Alexandria.
MALACHI the prophet.
ANDRONICUS the Stylite.

IX Abbâ ABRAHAM.
GEORGE, NÔSMĔSÂ and DIOSCURUS.

X TÂWBENṬÔS (THEOPANTUS ?).
CYNARIUS, PATRICIA the queen, and TÔMIÂNÎ.

XI Baptism of Christ.
ANATOLIUS.
JOHN, Archbishop of Alexandria.
JUSTUS and FÂYYÔS (var. GUEDET).
Abbâ WAḲRÎS.
JOHN, who gave 20,000 *dînârs* (about £10,000) to the poor.

XII MICHAEL the archangel.
THEODORE, LAVENDIUS and BANIḲÔRÔS and 250,000 fellow martyrs.
JULIAN the martyr and DANIEL the monk.

DAY

XIII The miracle of Cana of Galilee.
The Seven Sleepers: 'ARSALÎDÂS, DÛAMÊDÔS, EUGENIUS, DEMETRIUS, BERNATIUS, STEPHEN and ÎRÂKÔS.
CARINUS and MÎNÂS the anchorite.
Abbâ NAKARÔ, who wore thorns under his shirt.

XIV MEḤRÂ'ÊL the virgin.
CYRIACUS and JULITTA, and forty-four (var. 5434 and 4034) fellow martyrs.
ARCHILIDES of Rômê.
'ĔMRÂIS the virgin.
MAXIMUS.
'ABDĔYÛ, a follower of ELIJAH.

XV 'ABDĔYÛ (OBADIAH).
GREGORY of NÂḲSĔSÂ.
PETER, SOPHIA, 'ADMÎRÂ and ISAAC.
CYRIACUS and JULITTA, and 11,434 (var. 2004, 10,400) fellow martyrs.
GREGORIUS, a member of the Council of 150 Bishops.

XVI PHILOTHEUS.
PALLADIUS, who lived in a cell for 50 years.
The 1500 (var. 10,500) men and three prefects of the company of martyrs with PHILOTHEUS.
ṢAḤMÂ, one of the Nine Saints.
JOHN, Archbishop of Alexandria.
DANIEL the Syrian.

XVII MAXIMUS and DUMATHEUS.

XVIII The burning of the bones of St GEORGE (GREGORY ?).
JACOB, Bishop of NISIBIS.
MARY and MARTHA.

XIX The finding of the bodies of BĔḤÛRÂ, BÂSÔRÂ and 'ENÎRÂ, and the consecration of their church.
Abbâ YÂFḲERNA 'ĔGZÎ'Ĕ and Abbâ ṬĔRSÎNÂ.

XX PROCHORUS.
'AKLÔG (ECLOGIUS).
Abbâ BEHNÛ.
Consecration of the church of JOHN of the Golden Gospel.
Abbâ NOAH.
Consecration of the church of Mâr MEHNÂM.
'ALVANUS, NABYÛD of SCETE, and BENWÂH the martyr.
Abbâ KALÛZ of FANT.

XXI The Assumption of the Virgin.

DAY

XXI HILARIA, daughter of ZENO.
GREGORY, brother of BASIL.
NICOLAUS the martyr and VICTOR the bishop.
PAUL the governor and SILAS the priest.
BAKHÂYLA MÂRYÂM.
JEREMIAH, JOHN and CAUSTUS.

XXII ANTHONY the Great.
MÎNÂS, Bishop of MÂFEN.

XXIII TIMOTHY the Apostle.
ATHANASIUS and CYRIL, and the Emperor THEODOSIUS.

XXIV MARIA of Alexandria.
Abbâ 'ABSÂDÎ and Abbâ BÎFÂ.

XXV PETER the ascetic.
SEBASTIANUS and 'ASKÊL.

XXVI The nine and forty martyrs of SCETE.
ANASTASIA of Constantinople.
MESRATIUS, SORENUS and JOSEPH.

XXVII SERAPIUS (or, SERAPION).
Translation of the body of TIMOTHY.
SÛRÎ'ÊL the angel.
BÎFÂMÔN.
THEOPHILANTUS and SARNÎS.
The Ascension of ENOCH into heaven.

XXVIII CLEMENT the martyr.
'AKÂWĔḤ and his 800 fellow martyrs.
ABRAHAM, ISAAC and ISRAEL (JACOB).
JOSEPH, son of MÂḤAWE.
TABÊLÂ and her sons.
The blessing of the loaves and fishes.

XXIX XENAE the virgin.
CYRIACUS.
PHÎLEMÛNMÂ, JULIANA, SARABÂMÔN.
GABRA NÂZRÂWÎ and the saints of DABRA DAGÎ.
The Nativity.
STEPHEN the "stranger."

XXX PISTIS, ELPIS, 'AGÂPÎS and SOPHIA.
MÎNÂS, Archbishop of Alexandria.
THECLA and her four virgins.
IRENE.
GREGORY the theologian.
CHRISTOPHER and his followers, 130,030 in number.

YAKÂTÎT

DAY

I Council of Constantinople, at which 150 Bishops were present.
Consecration of the church of St PETER, the archbishop.
'ASKENÂFER and his wife.

II LONGINUS, Abbot of ZĔGÂG.
PAWLÎ, the desert monk.
The miracle of THOMAS.

III JACOB the monk.
Translation of the body of EPHRAIM the Syrian.
'EBĔLÔ, chief of the anchorites.
ZÊNÔN, the wonder worker.

IV AGABUS.
ZACHARIAS.

V 'AḲREPÎNÛ, Archbishop of Alexandria.
BĔSÔY, surnamed PETER.
NÔB.
'ĔBLÔ.
Translation of the bodies of 49 (var. 32) martyrs of SCETE to the cave of BENYÂMÎ.
HIPPOLYTUS, Archbishop of Rômê.
'ĔBĔLÔ the shepherd.
BANWÂ, BÛLÂ, 'AMÔNÎ and 'ĔSÎA.

VI The raising of the body of HIPPOLYTUS from the sea.
'ABÛḲÎR, JOHN, THEODORA, THEOPHANA and ANASTASIA.
MARY, who anointed our Lord.

VII ALEXANDER, Archbishop of Alexandria.
THEODORE, Archbishop of Alexandria.
The companion of 'ĔBĔLÔY for seventy years.
'ABRÂḲEN, 'ABÂDÎR, 'ABÂRIANUS and NEBDÊLMÂS.

VIII The entrance of Christ into the Temple.
ḤANNAH, daughter of PENUEL.
'AMMATA KRĔSTÔS and her two maids.
ELIAS of SCETE.

IX BARSÔMÂ the Syrian.
PAUL the Syrian.
PETER the martyr.

X JAMES, son of ALPHAEUS.
JUSTUS.
ISIDORE of FARMÂ.

DAY

X FÊLÔS, Bishop of Persia.
NICOLAUS, SIMON and SADALÂKÔS.

XI BELÂNTEYÂNÔS.
'EULÔG, the friend of lions.
ABRAHAM, a bishop, KANTÎ and MAḲÂBÎS.
PATRÂ.

XII MICHAEL the archangel.
GELASIUS.
DERḲÂLÂS.

XIII SERGIUS of Athribis and his fellow martyrs.
EUSEBIUS.
PHILEMON the musician.
TIMOTHY, Archbishop of Alexandria.
SEVERUS the lion.
JOHN of the incense fingers.
JACOB, restorer of monasteries.
VICTOR.
THEODORE, KAPHES and ḤEPHES.
Birth of VICTOR.

XIV SEVERUS of Antioch.
JACOB, Archbishop of Alexandria.
DARIUS, PAUL, 'ABÛDÎRÂS and SĔDNÂ.
CYRIL, Archbishop of Alexandria.

XV ZACHARIAH the prophet.
The consecration of the church of the Forty martyrs of SEBASTIA.
PAPHNUTIUS.

XVI ELISABETH, mother of St JOHN the Baptist.
The gift of the Covenant of Mercy to MARY.

XVII MÎNÂS the martyr of AKHMÎM.
Death of MOSES on Mount Nebo.

XVIII MELANIUS, Archbishop of Antioch.

XIX Translation of the body of MARTIANUS from Athens to Antioch.

XX PETER, Archbishop of Alexandria.
BASIL, THEODORE, and TIMOTHY of Alexandria.

XXI GABRIEL, Archbishop of Alexandria.
ZACHARIAS, Bishop of SÂḤÂ.
ONESIMUS, the disciple of PAUL.
PETER, Bishop of Damascus.
'AKYÔS and GABRIEL, Bishop of Ethiopia.

DAY

XXII MÂRÛNÂ, a Persian bishop.
BÛLÂ.
The 380 martyrs who suffered with NICOLAUS.

XXIII EUSEBIUS, son of BASILIDES.
'AWSEGNEYÔS, THEODORE and AGAPETUS.

XXIV AGAPETUS the bishop.
TIMOTHY of GÂZÂ and MÂTYÂS of Cyprus.

XXV AUSANIUS, PHILEMON and LÎKAIA, a virgin.
ḲÔNÂ of Rômê, MÎNÂS of ḲÛS, DELMADIUS of GÂZÂ.
ḲÛMÛTA and ANTONIUS.
DAMÂYELNÔS, REGÎNÔS and ANTONY (RAWEḤ).

XXVI HOSEA the prophet.
SADOK and his 128 fellow martyrs.

XXVII EUSTATHIUS, Archbishop of Antioch.

XXVIII THEODORE the Roman, and his companions.
ABRAHAM, ISAAC and JACOB.

XXIX POLYCARP, Bishop of Smyrna.

XXX The finding of the head of JOHN the Baptist.

THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

THE FOURTH MONTH—TÂKHSHÂSH

(DEC. 7–JAN. 5)

And now I begin to write [the histories] which shall be read during the blessed month of Tâkhshâsh, the month of joy and gladness, the name of which is in the language of Syria the "First Kânûn," and in Greek "Yasabyô," and in Hebrew the "First Teshrîn."

[fol. 82*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

In the blessed month of Tâkhshâsh the [length of the] first day is nine hours, but subsequently it groweth longer.

I. TÂKHSHÂSH

On this day ELIAS, that is ELIAS ZELOTES, appeared before Israel. He was of the tribe of LEVI. His father's name was ÎYÂSÊNYÛ and that of his mother TÔNÂ. Concerning him it is said that on the day of his birth his father saw two men shining with light bowing down before him, and they wrapped the boy in fire instead of the rags in which they wrap children. And after his birth his father came to Jerusalem and told the priests this, and they said, "Is it that his abode shall be in light, and that he shall cut (*i.e.* decide) with his words, and shall judge Israel with the sword and with fire?" Now the story of the miracles which he wrought in the days of AHAB the king and his wife JEZEBEL, and the story of his ascension into heaven, are written in the section for the sixth day of the month of Ṭĕr (Jan.–Feb.), and concerning his death also. The Vision of JOHN ABÛḲALAMSÎS (*i.e.* JOHN of the Apocalypse) saith that he will come with ENOCH and will rebuke the False Christ, and they shall perform miracles before him. And he shall call them the two olive trees, and the two lamps which are before God. And having conquered them, and slain them, and cast out their dead bodies for three days, the Spirit of God shall come and shall enter into them, and they shall rise up alive and

all those who see them shall be afraid. And when a voice shall call them they shall go up to heaven upon a cloud, and then there shall be a great earthquake, and men shall die, one hundred souls. [fol. 82*a* 2] Salutation to ELIAS who shut up the heaven that there should be no rain.

And on this day also died NABOTH the Jezreelite. This NABOTH was the possessor of a vineyard near the threshing floor of AHAB, the king in Samaria; and AHAB said unto NABOTH, "Give me this thy vineyard so that it may become the place of an oil press, for it is nigh unto my house, and I will give thee gold, the price of thy vineyard." And NABOTH said unto AHAB, "God forbid that I should give thee the inheritance of my fathers"; and AHAB was very sorry and he went and lay down upon his bed, and he covered his face and refused to eat. And JEZEBEL his wife came unto him and said, "What maketh thee so sorry that thou dost not eat?" And he said unto her, "I talked with NABOTH and I said unto him, 'Give me thy vineyard at a price'; and he said, 'I will not give my father's inheritance for gold.'" And JEZEBEL said unto him, "Dost thou thus act the king for Israel? Rise up and eat and I will give thee the vineyard of NABOTH the Jezreelite." And she wrote a letter in AHAB'S name, and she sealed it with his seal, and she sent that letter to the elders of the city who lived with NABOTH, and in it she spake thus, "Proclaim ye a fast, and place NABOTH before the people, and set up two men, sons of iniquity, who shall say, [fol. 82*a* 3] 'He cursed God and the king'; then take him outside [the city] and stone him to death." And the men of the city did according to the message which JEZEBEL sent to them, and they proclaimed a fast and they set NABOTH before the people, and two men, sons of iniquity, came, and they testified against NABOTH, saying, "He cursed God and the king"; and then they took him outside the city and stoned him and he died. Salutation to NABOTH who was killed by King AHAB for the sake of his vineyard.

And on this day also died the holy father Abbâ PETER of the city of GÂZÂ. This holy man was a native of the city of

RÔḤÂ (EDESSA) and belonged to a noble family, and his parents gave him to the Emperor THEODOSIUS so that he might appoint him a governor, and he made him a governor. And he renounced rank and glory, and fought spiritually and devoted himself to the worship of God in the palace of the emperor, and he had with him some of the bodies of the holy martyrs from the country of Persia; now at that time his days were twenty years. Then he went out and became a monk in a certain monastery, and he fought a great spiritual fight. When the bishops heard of his holiness, and his spiritual strife, they took him and against his will made him Bishop of GÂZÂ and all the neighbouring district. And it is said of him [fol. 82*b* 1] that when he read the Office for the consecration of the Offering, so much blood flowed from the Offering that [the vessel] was filled with His Blood. And when they brought the body of Saint JAMES the "dismembered" he took it and dwelt in one of the monasteries of Jerusalem. And it came to pass in the days of MARCION the heretic that he fled to the land of Egypt, and with him was the body of JAMES the "dismembered"; and he dwelt in a monastery for some days. Once when he was preparing to consecrate the Offering certain men who were standing there talked together at the time of the preparation, but Saint PETER did not rebuke them. And he saw the angel of the Lord holding him back from them, and he wished to cast himself down on the ground for he honoured them and was afraid to rebuke them. When the days of MARCION the infidel were ended, Saint PETER returned to the land of Palestine. And he strengthened the churches, and the people foregathered with him, and they assembled about ISAIAH the Egyptian. And the report of him was heard by ZENO the emperor, and he wished to see him, but PETER neither wished it nor desired it, because he fled from the affairs of this fleeting world. Then he came to the shore of the lake (or sea) of GÂWER and dwelt there. And there came the feast of Saint PETER, Archbishop of the city of Alexandria, and he made arrangements to consecrate the church on the day of his festival. And Saint PETER appeared unto him and said, "Behold, our Lord Christ will call thee to come to us," and from that [fol.

82*b* 2] day Saint PETER knew the time of his death. And he summoned the people to him, and he commanded them to be strong in the True Faith; then he stretched out his hand, and delivered up his soul into the hand of God. Salutation to PETER, for when he broke the bread of the Offering blood distilled therefrom until the whole of the paten was filled therewith.

And on this day died the holy father Abbâ JOHN, the thirtieth (*sic*) Archbishop of the city of Alexandria. This holy man was a priest, and he was a native of the city of GAMNÛDÎ. And in the days of this father the church of SERGIUS and BACCHUS, the holy martyrs, was built, and also the church of 'ABÛḲÎR and the church of JOHN in the inner wall of MĔSR (CAIRO). And a certain God-fearing man, an Egyptian, a Jacobite, whose name was ANDRIAS, and who was a scribe of ÂBD AL-AZÎZ, the son of MERWÂN, took care of them. And it was this father Abbâ JOHN who was building the church of Saint MARK the evangelist in the city of Alexandria which is known as "ḲÂMÔS" for a period of three years in the days of King ADEL. And during the days of this father a great famine, [which lasted] for three years, took place. And he was careful for the poor, and the needy, and those who were in misery, and he used to give them silver [fol. 82*b* 3] and bread twice a week, and he gave many alms and gifts to the poor, and was a doer of good works. In his days the Khalîfah YAZÎD died, and MERWÂN reigned in his stead. This father sat upon the throne of MARK the evangelist for nine years, and he died in peace. Salutation to Archbishop JOHN with whom, on the day of his death, is associated the Patriarch ATHANASIUS.

And on this day also died the holy father ATHANASIUS, the seventy-third (or seventy-sixth) Archbishop of the city of Alexandria, who was known as PAUL, the son of the priest MAKRAM, the son of KALÎL, and PETER, and JAMES the Persian, and ELIJAH the monk, and BARSÂBÊḤ (BATHSÂBÊḤ), the mother of SOLOMON.

II. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day God performed an act of power for the Three Children, that is to say, ANANIAS, AZARIAS and MISAEL, the sons of ELIAKIM, the King of Judah, whom NEBUCHADNEZZAR carried off into captivity with their father, and he reared them in his house and sold them in the country of Babylon. When [fol. 83*a* 1] NEBUCHADNEZZAR had made the image of gold he commanded his officers and the people of his kingdom to worship it. And when certain men informed against them and told the king that the saints had refused to worship it, he commanded his soldiers to cast them into a fiery furnace which they had heated seven times hotter than usual; and they prayed for a long time with their hands stretched out. Then the angel of the Lord went down and made the fire to become like a cool wind, and he brought them out, and the fire had neither touched them nor singed the hair of their heads. When NEBUCHADNEZZAR saw this he bowed down and worshipped God, and he honoured the Three Children exceedingly. Salutation to SHADRACH, MESHACH and ABEDNEGO, who were preserved by God in a fiery furnace which was heated with pitch and asphaltum.

And on this day also seven hundred and thirty-three (or seven thousand and three) souls were martyred by DIOCLETIAN and they died in the city of Antioch; these were the slaves of FÂSÎLADAS (BASILIDES) and his kinsfolk.

And on this day also [are commemorated] the deaths of 'ABTESFEN (SEFTEN), and 'ANBAS, from the West; and NATHANIEL the monk, the worker of miracles; [and Abbâ ḤÔR the monk.]

[fol. 83*a* 2] Salutation to EUTYCHIANUS who finished his course and kept his Faith.

And on this day also died Saint Abbâ ḤÔR the monk. This holy man was a native of the city of GAWRAH in Upper Egypt. And he became a chosen monk, and he fought the fight and he was superior to very many of the saints in his piety and spiritual strife; and he loved to live by himself, and he went out into the desert, and he dwelt there, a devoted ascetic, for many years. And Satan, the enemy of good things, appeared unto him openly and said unto him, "In the desert thou canst conquer us, because there are no men here; but if thou wouldst [shew thyself] to be mighty and strong [go] to the city of Alexandria." When Saint Abbâ ḤÔR heard this he rose up and went to Alexandria, and he drew water for those who were in prison and for the poor. And at that time three horses used to pass through the city galloping, and one of them kicked a child and he died immediately. And Satan entered into the hearts of the men of the city, and they meditated in their hearts and said, "No one killed this child except this old monk." And Abbâ ḤÔR came and took the child in his arms, and he prayed in his heart and made entreaty to God, and he made the sign of the Cross over him, and the soul of the child returned to him, and he rose up alive, and Abbâ ḤÔR gave him to his mother. And Abbâ ḤÔR fled out of the city and they sought for him, [fol. 83*a* 3] but could not find him; and he went to the desert and lived there for many years, and he fought the spiritual fight continually, and he devoted himself to righteousness and doing works of excellence. When the time for his departure drew nigh he saw many saints calling him, and he rejoiced exceedingly. And he sent and gathered together his sons, and he commanded them to be strong in the path of the ascetic life, and in working righteousness, and he told them that he was about to depart to our Lord Jesus Christ; and they were exceedingly sorry. Then he became sick a little and he delivered up his soul into the hand of God. Salutation to Abbâ ḤÔR, whose prayer restored the dead to life.

III. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the entrance of our holy Lady the Virgin MARY, the God-bearer, into the Sanctuary (*i.e.* Temple) of Jerusalem, when she was three years old, and she was the daughter of a vow to God. Because her mother ḤANNAH was childless the [other] women who were in the House of God kept themselves away from her, and she was exceedingly sorry about this; now JOACHIM her husband was an old man. And God heard [fol. 83*b* 1] their cry. And the blessed ḤANNAH vowed a vow to God, saying, "The fruit which He shall give me I will devote to God." And having brought forth our Lady MARY she reared her for three years in her house, and after this she took her to live with the virgins in the Sanctuary of God. And MARY dwelt in the Sanctuary for twelve years, and received her sustenance from the hands of angels, until the time when our Lord Christ came into the world, and took flesh from her, the elect of all women. And when she had completed twelve years in the Sanctuary, the priests took counsel together about her so that they might give her unto one who would protect her, for she was vowed to God, and it was not right in their sight that she should blossom in the Sanctuary and become after the manner of women therein. Then they called her by a name of honour for him that should be worthy to see her. And ZACHARIAS, the high priest, answered and said, "Bring MARY hither so that I may find out what is in her heart"; and they called her and she came and stood before him. And ZACHARIAS said, "Know, O MARY, that thou hast grown up and that thou art mature like any other woman. Dost thou wish to be married? [If so] we will seek out for thee a good, and blessed, and God-fearing young man, and we will marry thee to him. Or, wouldst thou rather remain in the Sanctuary and minister unto God all the days of thy life? [If so] we will lay upon thee the prohibition which is written in the Tôrâh that thou shalt not approach [fol. 83*b* 2] the gates of

the Sanctuary during the days wherein there happeneth to thee what happeneth to women." And our Lady MARY answered and said unto him, "Behold, I am the handmaiden of the Lord before you; I have neither father nor mother. Ye are to me in the place of my father and my mother before God, holy and blessed be His Name! What ye know to be the command of God in respect of me that do for me." And the priests and all the Sanhedrim said unto ZACHARIAS the priest, "Go to the Sanctuary and pray to God, and God shall make it clear to thee concerning MARY." And ZACHARIAS put on his priestly vestments, and went into the Sanctuary, and prayed to God concerning MARY. And the angel of the Lord appeared unto him and said unto him, "ZACHARIAS, go forth and gather together all the men of the House of DAVID whose wives are dead, both young men and old men, and take their staffs, and write the name of each man upon his staff. Then gather together all the staffs into the Sanctuary, and pray to God; and after this go forth and give unto each man his staff. And the man on whose staff the Lord God shall make a sign to appear is he who is worthy that MARY shall be given unto him to protect." And ZACHARIAS the priest went forth and told the assembly what the angel of God had said unto him. And straightway he sent criers out into every land of Israel and into the cities and villages, [fol. 83*b* 3] and they cried out, saying, "Let every man of the House of DAVID, whether he be young or old, whose wife is dead, go to Jerusalem." When JOSEPH of the House of DAVID heard this he took his staff and went from Nazareth to Jerusalem, where he found very many men gathered together. And ZACHARIAS the priest took all their staffs and wrote their names upon them and the staffs were in number seventeen hundred and eighty-five. And he prayed to God inside the Sanctuary, and all the men who were standing outside the Sanctuary prayed likewise. And when ZACHARIAS had finished his prayer he brought out the staffs, and gave unto every man the staff which belonged to him. When JOSEPH, the carpenter, drew nigh to take his staff, there appeared from out of it the form of a white dove and it flew up and stood upon his head. And when the priests and all the people saw this they

marvelled exceedingly and they glorified God greatly. And ZACHARIAS said unto JOSEPH, "Take MARY the Virgin and keep her in thy house, even as the angel of the Lord saith"; and JOSEPH took our holy Lady, the Virgin MARY, and she dwelt with him until GABRIEL, the angel of the Lord came to her, and told her that the Son of God was to take flesh from her. Salutation to the coming of MARY, according to the Law of MOSES.

[fol. 84*a* 1] And on this day also is celebrated the festival of the glorious angel, PHÂNÛÊL the archangel.

Salutation to thy office in the court of God, O PHÂNÛÊL, thou ladder of prayer, and expeller of Satan.

IV. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy Apostle ANDREW, the brother of SIMON PETER, became a martyr. The lot of this holy man went forth that he should preach in the city of LĔDYÂ (LYDDA), and in the cities of AKÔRÂḲÔD. When he came into the city of LĔDYÂ (LYDDA), many of the people thereof believed through PETER his brother; and he had with him PHILEMON, his disciple, who had a sweet voice, and he was wise, and a good reader, and pious. And ANDREW the apostle commanded him to go up on the top of certain steps and to read (or sing) in a sweet voice, and he went up and read in a sweet voice. And when the priests of the idols heard of the coming of ANDREW the apostle, they rose up and took their weapons of war and went to the church so that they might hear whether [the Christians] cursed [fol. 84*a* 2] their gods [or not]. And when they heard PHILEMON reading and saying, "The gods of the nations are gold and silver, the work of men's hands. They have mouths and speak not, they have eyes and see not, they have ears and hear not, they have noses and smell not, they have hands and handle not, they have feet and walk not,

they cry not out with their throats, and there is no breath in their mouths. May those who make them and those who put their trust in them become like unto them!" (Psalm cxv). And through his beautiful voice and the sweetness of his words their hearts were opened, and they came into the church, and bowed down at the feet of ANDREW the apostle, and they believed on our Lord Jesus Christ. And the apostle taught them the doctrine of the Church and baptized them with Christian baptism; and many of those who worshipped idols believed with them. After this Satan came into the city and he found playing together two youths, one of whom was the son of JOHN, the priest of the city, and the other the son of one of the great men of the city. And whilst one of them was amusing himself with the other he smote the other a blow, and he died. And the father [of the dead boy] made a charge against [the father of the living boy] and he said unto him, "Bring me thy son so that I may kill him in the place of my son whom he killed." When JOHN heard this he was very sorry, and he said unto the men of the city, "Be surety for me whilst I go to my father ANDREW who shall come and raise up the boy who is dead"; and they became surety for him. And JOHN the priest came to Saint ANDREW and he found him baptizing [fol. 84*a* 3] all the people. And ANDREW answered and said unto him, "I cannot go with thee at this moment because of the people whom I have to baptize, but take PHILĖMON with thee, and he shall raise for thee the boy who is dead." So PHILEMON and JOHN the priest departed from ANDREW, and when he came to the city of NAWÂ [he found] ḲÔRÔS the governor searching for the murderer, for Satan had told him all that had happened, and he imagined that a grown up man [had been killed]. And the people said unto PHILEMON, "Go not into the city lest the governor kill thee"; and PHILEMON said, "I cannot transgress the command of my lord and teacher, but I must go and raise him up; and if they kill me my teacher will come and raise me up and him that is dead likewise." So PHILEMON came into the city, and he met ḲÔRÔS the governor who commanded his guards to kill him. And the governor said, "Who knoweth whether

this man killed the boy who is dead [or not]?" And the guards went to kill PHILEMON, and they seized him and hung him up. And PHILEMON answered and said unto ḲÔRÔS the governor, "Why dost thou scourge me? I am a little person who hath done no sin, and torturing ought not to be inflicted upon me. Where is ANDREW my teacher that he may see what they are doing to his disciple?" And he turned his face to the guards, and said unto them, "Is there anyone among you who is merciful and will take compassion upon me, and will go to my teacher ANDREW and will tell him in what state I am, how I am scourged and hung up [upon a tree]?" When the guards heard this they wept because of the sweetness of his voice. And straightway certain [fol. 84*b* 1] birds came and talked with him as they talked to NOAH in days of old, and they said unto him, "Behold, whatsoever thou wishest from us we will send unto thee." And a small bird came nigh unto him, and she said unto him, "I am lighter in body than these [other] birds, and I will go to thy teacher to bring him to thee." And PHILEMON said unto her, "Thou art a whore, and thou shalt not tempt me. Get thee gone from me, and if thou canst find anyone of thy kin dwell with her, and return not in a hurry speedily." And a raven drew nigh unto him and said unto him, "I will go to him." And PHILEMON said unto the raven, "In days of old when thou wast sent [from the ark] thou didst not return to report to NOAH who sent thee forth, and shall I send thee?" And PHILEMON called the dove and said unto her, "O excellent pilgrim, whom God hath named as the gentlest of all the birds who brought news to NOAH, when he was in the ark during the days of the Flood, and whom our father NOAH, the righteous man, blessed, get thee to the country of LĔDYÂ (LYDDA) to my teacher ANDREW and tell him to come hither and see his disciple PHILEMON, whom they have hung upon a tree to scourge him." And the dove went and told ANDREW and she returned and answered and said unto PHILEMON, "Be strong and fear not; behold ANDREW is coming and he will hear thy word." When ḲÔRÔS the governor heard this, he rose up quickly and he released PHILEMON with his own hands from the scourging, and he believed on our

Lord. And Satan was jealous, and he entered into the heart of the governor's wife and she killed her sons, and her slaves returned and seized her, and they told the governor and PHILEMON. And PHILEMON called the dove [fol. 84*b* 2] and sent many messages unto the house of the governor [by her]. And when the people heard the dove talking, they were amazed, and they all thronged to the place where PHILEMON was. And behold ANDREW came and commanded PHILEMON his disciple to raise the dead youth, and he prayed to our Lord Christ and raised the young man from the dead. And they went also into the house of the governor, and Saint ANDREW prayed and made his wife and his sons, who were dead, to live. And the youth who came to life told everything that had happened [to him] and what he had seen in heaven. And behold whilst the dove was flying about ANDREW'S head and in front of him, the apostle said unto her, "How many are thy days?" and the dove said unto him, "Sixty years are my days." And the blessed ANDREW said unto her, "Because thou didst hearken to the voice of PHILEMON, my disciple, get thee into the desert, and thou shalt be free from the work of the men of this world, and no man shall have any authority over thee"; and the dove went forth into the desert as ANDREW commanded. And when the people who were gathered together saw this, they all believed and were baptized in the Name of the Father and the Son and the Holy Ghost. Then he went forth from them and departed to the cities of 'AKRÂD, and 'AKSÎS, and 'AKSĔYÂS, and HÊNÊFÔRES, and after this he departed with BARTHOLOMEW to 'ÂZRÎ-GÂZRÎNÔS; and what happened to him [from the time when he met] the Dog-faces until he returned is in the knowledge of God [only]. When Saint ANDREW had entered that city and preached to the people thereof, now these men were exceedingly evil, and they would neither submit nor obey, some [fol. 84*b* 3] of them believed because of the signs and wonders which they saw [worked] by Saint ANDREW. And those who did not believe took counsel together with evil intent against Saint ANDREW, and they sent a message to him with deceit asking him to come, meaning to rise up against him and to kill him. When their

messengers came to Saint ANDREW, and heard his good doctrine, and saw his shining face, they believed on our Lord Christ, and returned to those who had sent them. And there were some who tortured them, and these belonged to those evil men who had taken counsel together, saying, "We will rise up and burn him in the fire." And there gathered together about him many evil men, and they came to Saint ANDREW to kill him. And the blessed man asked Christ that fire might come down from heaven and consume them, and straightway fire came down from heaven and burnt them up; and those who were left were exceedingly afraid. And the report of the blessed ANDREW the apostle was heard throughout all that country and many people believed on our Lord Christ. And the priests of idols saw all these signs and wonders and did not believe, but they sought out Saint ANDREW the apostle in all that country that they might kill him. Afterwards they gathered together and came and took the holy Apostle ANDREW, and they beat him severely and dragged him round about the city naked, and they cast him into the prison house, so that they might kill him on the following day. Now the custom of these people was when they wanted to kill a man to take him and hang him up on a tree, and stone him until [fol. 85*a* 1] he died. That day ANDREW the apostle asked our Lord Christ that fire might come down upon them from heaven and consume them as it did before. And our Lord Christ appeared and said unto him, "Be not afraid, be not sorrowful, be not dismayed, for thy departure from this world is nigh"; and He gave him "Peace," and disappeared from him; and the soul of the blessed ANDREW the apostle rejoiced. When the morning came they hung him up upon a tree and stoned him with stones until he died. And certain believing men came and took the body of the saint and laid it in a grave, and great signs and wonders were made manifest. Salutation to thee, O disciple of Jesus, who preached the Gospel and taught in NICOMEDIA, and who roused up the country of LĔDYÂ (LYDDA) from the dead.

On this day are commemorated Abbâ 'ôṣ and the VIRGINS,

and JAMES, and ZACHARIAS, and SIMON, and THEODORA, and THEOPHANA.

V. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died NAHUM the prophet. This holy and righteous [fol. 85*a* 2] man was of the tribe of SIMEON, and he was in prophecy the seventeenth from MOSES the prophet. This righteous prophet prophesied in the days of AMOS, the son of YÔDÂĔ and he was also named ÎYÔAS (JOASH) in the days of 'ÔZYÂ (UZZA) his son. And he rebuked the children of Israel because of their backsliding and because of their worship of idols, and he revealed in his prophecy that although God the Most High is merciful and compassionate, and abundant in mercy, yet will He take vengeance upon His adversaries, and upon those who are His enemies and heap up judgement for them. And he prophesied concerning the preaching of the Holy Gospel, and concerning the apostles who should preach it, and he called them "heralds of good things" and "preachers of peace." And he prophesied concerning Nineveh and how waters and fire would destroy it and lay it waste. And it came to pass even as he prophesied, for God made a great earthquake to take place in it, and a fire broke out in it and burnt up the half of it, and those who had turned from the path of righteousness and worked iniquity died. Now upon those who continued steadfast in their repentance before God no evil whatsoever came. And having finished his prophecy and pleased God by his work he died in peace. Salutation to him that preached the coming of the God Whose path from SÎNÂ (SINAI) was in the earthquake.

[fol. 85*a* 3] And on this day also Saint ISIDORE became a martyr. Salutation to ISIDORE the blessed martyr.

And on this day also the blessed EUGENIA became a martyr. This holy woman came from Rômê, and her father's name was

PHILIP. There was an emperor in the city of Rômê who was an infidel and worshipped idols, and whose name was MAMDĔYÂNÔS, and her father was a worshipper of idols. This holy woman was born in the city of Alexandria and her mother was a Christian, and taught her the Christian Faith, and when she was grown up [her father] betrothed her to a great nobleman. When her father told her this she said unto him, "Permit me first of all to go forth into the desert of Alexandria, and let me open my eyes, and rejoice in the sight of the monasteries." When her father heard this he assigned two eunuchs to her, and permitted her to do what she wished. And she went out into the desert and travelled about to the monasteries of the monks, and she came to a church where there was a holy and righteous bishop whose name was THEODORE. And when she had come in to him she told him everything which was in her heart, and she and her eunuchs were baptized. And she became a monk there [fol. 85*b* 1] and the abbot called her name "EUGENIUS," not knowing that she was a woman. When she did not return to her father he searched for her everywhere, and when he did not find her he made an image in her likeness, and he continued to worship it evening and morning. After she had dwelt there one year, the abbot of that religious house died, and the monks chose EUGENIUS, and appointed her in his place. And God gave her the gift of healing, and she could cast out devils, and open the eyes of the blind; and a certain woman who had a devil in her came to her, and Saint EUGENIUS healed her. After this Satan cast an evil lust into the heart of a certain woman so that she spake to Saint EUGENIUS, and asked him to abandon his ascetic life and marry her. And Saint EUGENIUS hearkened unto her voice and said unto her, "Get thee from me, O my mother, for Satan hath afflicted thee." And having been put to shame the woman departed to the governor of Alexandria, and she said unto him, "When I visited a certain religious house a young man came unto me by night, a monk, and he wished to put me to shame, and when I cried out to my slaves and to my handmaidens, he departed from me." When the governor, the father of EUGENIA, heard this he commanded the soldiers to bring the monks before him bound

in fetters, and when they arrived he handed them over to another governor to punish in his house, and some of them died. And when Saint EUGENIUS saw the miserable condition of the monks she said unto the governor, her father, "O my lord, swear unto me that if I tell thee the mystery [fol. 85*b* 2] which concerneth me that thou wilt not hold me back from my desire." And when he had sworn to her she took him into a secret place and shewed him her mystery, and told him her desire and that she was his daughter EUGENIA. When the governor heard this he said unto her, "Art thou indeed EUGENIA my daughter? I will believe in thy God." And straightway he commanded them to set free the monks and to bury those who were dead. And her father and her mother and all the men of her house were baptized in the Name of the Father and the Son and the Holy Ghost, One God, and became Christians. When the men of Alexandria saw the Faith of PHILIP, they enthroned him archbishop on the throne of MARK, and he sat for many years, and taught the Faith of Christ. And another governor, an evil man (or heretic), sent his soldiers to kill PHILIP secretly whilst he was praying in church; and they killed him and he became a martyr. And when the Archbishop of Rômê heard the story of Saint EUGENIA, he received her into his house and made her abbess of the religious house which he had built, and which contained three thousand women, and three hundred nuns who were virgins; and the two eunuchs who were with her he made bishops of the cities. And the governor seized Saint EUGENIA and tortured her with divers kinds of tortures, and at length she delivered up her soul and became a martyr, for the Name of our Lord Jesus Christ, to Whom be praise! [fol. 85*b* 3] Salutation to THEODORE and to EUGENIA.

And on this day also Saint VICTOR of the city of SHAW, in the district of ASYÛṬ, became a martyr. The name of the father of this holy man was MARMAR, and the name of his mother was MARTHA, and they were righteous folk and they served God without fear. Now they had no son, and they prayed for one continually, and gave large alms to the poor

and needy. And God heard their petition, and that year the blessed woman conceived this blessed VICTOR, and she brought him forth on the ninth day of Genbôt (May–June); and she brought him up most carefully and piously in the fear of God. When he was twenty years old his father took him to the emperor, and the emperor made him a judge in his father's stead; now his father was far advanced in years. Then after a few days there arrived the Edict of the Emperor DIOCLETIAN to the governor of ANṢNÂ (ASNÂ or ESNEH), ordering him to kill the Christians who would not worship the gods; and the governor himself came to the city of SHAW, seeking for Christians. And certain men informed against Saint VICTOR, and told the governor that he worshipped Christ... in sincerity, and the governor forthwith ordered his soldiers to bring him to him; and they did so and set him before him. And the governor tried to force Saint VICTOR to sacrifice to the gods, and when he refused to do so, he commanded his soldiers to bind him in fetters in the [fol. 86*a* 1] prison house. And as he was praying there the angel of the Lord, Saint MICHAEL, came down to him and carried him up into heaven; and when the keeper of the prison house missed him he was exceedingly disturbed. And after three days he found him, and took him to the governor who took him to the Emperor DIOCLETIAN, he himself being pitiful and tender-hearted concerning him, so that he might turn him from the worship of God. And having become weary and being unable to make Saint VICTOR consent, he sent him and deposited him with the governor EUTYCHIANUS, saying, "I have sent him to thee. If he offereth sacrifice to the gods [good and well], and if he will not, hesitate not to kill him." Then the soldiers tied his hands and his feet, and put an iron gag in his mouth, and he commanded them to put him in the hold of a ship; and they took him away. Whilst he was there the angel of the Lord came down and released him from his fetters. Then they brought him before the governor, and the saint kept silent before the governor as before the wicked emperor; and straightway the governor was wroth and condemned him to be tortured severely, and chained him in the prison house. Whilst he was there our Redeemer appeared

in a chariot of light, and made a covenant with him. And from that day the saint performed many signs and miracles, and healed all the sick. When the governor heard this he was wroth, and commanded his soldiers to bring him to him, and he treated him kindly and urged him [to worship the gods]; but the saint reviled him and cursed his filthy gods. And straightway he commanded them to tie him to a horse's tail [fol. 86*a* 2] and drag him about for one day, and after that they threw him into the furnace which heated the baths, and he finished his strife nobly. Now they could not bring his body out from the bath furnace, so they went down the steps, and wrapped it up in costly cloths and anointed it with scented unguents, and they built a church over it. Salutation two-fold to Saint VICTOR.

And on this day also are commemorated PHILIP (FILGAT ?), and ḤANANYÂ (ANANIAS), and BARKYÔS (BARACHUS ?), and JOHN, and PHILIP, the father of EUGENIA the martyr.

Salutation to EUGENIA who pretended that she was a eunuch for the sake of Christ, and who appeared to be like the monks her fellows.

VI. TÂKHSHÂSH

[fol. 86*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated Saint ANATOLIUS the priest and martyr. Salutation to ANATOLIUS.

And on this day also died the holy father Abbâ ABRAHAM the Syrian, the sixty-second Archbishop of the city of Alexandria. This father was a Christian from the country of the East, and he was a merchant and had many possessions. He came to MĔSR (CAIRO) many times when travelling, and he dwelt there, and there appeared in him many virtues, and he was merciful to the poor. And the report of his excellence and understanding was noised abroad, and the fathers, the bishops,

and the elders, and the doctors agreed concerning him, and they determined to make him Archbishop of the city of Alexandria. And when he had been enthroned by the Will of God, he gave all his goods to the poor and needy, and he suppressed every evil custom from his office, and he threatened to excommunicate all the bishops if they took any bribes whatsoever in making appointments [fol. 86*b* 1] to the priesthood; and he excommunicated those who took concubines, and he was wroth with those who had them. And when those who had concubines heard the excommunication which he pronounced against them, they feared the banning of the archbishop very greatly, and they feared God the Most High, and they cast out all their concubines from their houses, and came to Abbâ ABRAHAM the archbishop, and bowed down at his feet and repented; and he accepted their repentance and remitted unto them all their sins. And no man dared to gainsay the archbishop except a certain man who was a scribe in MĔSR (CAIRO), and he feared neither God Most High nor this father. And this father rebuked him many times, and he bore with him for many days, but although he bowed low before him many times he would not accept his rebuke, nor turn from his evil way, and he was not afraid lest God Most High should destroy him. And although he saw a pure and holy old man lying prone on the ground at his feet, (which ought to have been cut off!), beseeching him to turn from his evil, and to cast out that concubine from his house, he neither listened to his command nor turned and forsook his counsel. And even after this the archbishop considered neither his own learning (?), nor his rebuke, but he humbled himself like Christ his Creator, and he went to the house of that man. And when that infidel heard of the coming of this father to his house, he shut the door, and this father remained for two [fol. 86*b* 2] hours standing at the door of that evil man and knocking at it; and the man neither opened the door to him nor spake one word. And when this father heard that the wretched man had separated himself from the community, and was alone, and that of his own free will he had perished from the flock of Christ, and that all his members were rotten, then and then only, not because of the sin which

he had committed against this father, but in order that the rest of the members of his flock might not be corrupted, this father rightly decided to cut him away from his congregation, and to set his blood on his own head, and he excommunicated him, and shook off the dust from the sandals on his feet at the door of the house of that unclean man. And God made manifest at that moment a sign in the presence of the men who were there, for the framework of the door and the large stone were split asunder and became two parts. What an awful and marvellous thing was this! When the massive, solid stone heard the excommunication of this father it split asunder. And the fate (?) which came upon this man who was full of sin was not tender (?), for God worked grievous signs upon that man, and he became the poorest of the poor. And He removed him from his position in disgrace, and of all his possessions he had not left to him one *ṣarîḳ* (*i.e.* farthing); and God afflicted his body with serious illness, and [the soldiers] cut off his hands in the days of ḤÂKIM the khalîfah. And he became a spectacle unto all men, and many sinners were afraid when they saw an evil death come upon him, and they repented. And in the days of this holy father, MEʿĔZ (AL-MUʿIZZ) the Khalîfah of MĔSR (CAIRO), [fol. 86*b* 3] the captain of his host was a certain Jew who embraced with him the Muslim Faith, and he became like unto the Muslims; and that captain had a friend, a Jew, who used to come with him frequently and hold converse with the khalîfah. And when that Jew found favour with the khalîfah, because of his friendship with the captain of the host of the khalîfah, he made a request to the khalîfah, and he said unto him, "I very much wish that thou wouldst bring the archbishop to me so that I might have an argument with him." And the khalîfah sent and brought this father, and with him was SEVERUS, the son of MAḲFÛĔ, Bishop of the city of ESHMÛNÊN. And they disputed with that Jew, and vanquished him in argument and put him to shame. When the khalîfah saw this he rejoiced, and he was pleased with the archbishop and those who were with him, and paid them honour and they departed to their houses in peace. And the captain of the host and that Jew friend were ashamed, and they were seeking to kill the archbishop and all the Christians. One day the captain of the host came to the khalîfah and said unto him, "I would have thee to know, O my lord, that the Christians have no Faith, for it saith in their Gospel, 'If there be in you faith as large as a mustard-seed, and ye say to this mountain, Depart and fall into the sea, it shall depart from this world.'" And when the khalîfah heard this he sent and brought the Archbishop Abbâ ABRAHAM, and he said unto him, "What hast thou to say to the words in your Gospel which saith, 'If there be in you faith as large as a mustard-seed, and ye say to this mountain Depart, and it shall depart'?" And the [fol. 87*a* 1] Archbishop said unto him, "Yea, it is true, the Gospel doth say this" (Matthew xvii, 20). And the khalîfah said unto him, "Behold, there are thousands and tens of thousands of thousands of you Christians in whom there is faith. I wish you to bring to me one of your number to make manifest this sign to me with his own hand, not thyself who art the head of the Christian people, though it would be seemly for thee to make manifest this sign unto me with thine own hand." When the archbishop heard these words he was dismayed and feared exceedingly, and he said unto the khalîfah, "Wait three days," and he replied, "Let it be according as thou sayest." And the archbishop went out from before the khalîfah, and he gathered together the archbishops, and the bishops and the priests, and the monks who lived near him, and they sat in the church of the holy Lady of us all, the Virgin MARY, in MUʿALLAḲAH in MĔSR (CAIRO) for three days and three nights, fasting, and praying, and making supplication to God. On the third night, at dawn, our holy Lady, the Virgin MARY, the God-bearer, appeared unto Abbâ ABRAHAM with a bright and joyful face, and she said unto the archbishop, "What is it that hath come upon thee?" And she said unto him, "Fear not, I have accepted all thy tears which thou hast shed in my church, and now rise up, and get thee out into the 'street of iron' which leadeth into the market, and there thou shalt find a one-eyed man bearing a pot of water on his shoulders, lay hold upon him, for he shall make manifest this sign unto thee. And the name of this man is SIMON, and he is a shoe-maker, [fol. 87*a* 2] and he put out his eye through

the command of my beloved Son Jesus Christ." And the archbishop rose up and went quickly, and he found the man, and laid hold upon him, and he said unto him, "Have mercy on the Christian folk." And he told him how our holy Lady the Virgin MARY had appeared unto him, and how she had told him about him. And SIMON bowed down before him and said unto him, "Forgive me, O my father, I am a sinful man and a transgressor, and I cannot do what thou tellest me, but God's Will be done. By the prayer of our holy Lady the Virgin MARY and by thine own prayer thou shalt help the Christian people. But I beseech thee, O my father, not to reveal my work unto any man, for I have not strength enough to bear this world's honour; but what I say unto thee do. Get thee out to the mountain about which the khalîfah spake unto thee, with thy priests, and let thy people be with thee, and take with thee the Gospels, and the crosses, and the censers, and candles. And let the khalîfah and his soldiers and all the people stand on one side, and do thou and thy people stand on the other side. And I will stand behind thee among the people and none will know me, and let them entreat God, and say, and cry out, 'Kîryâlâysôn,' that is to say, 'God have mercy upon us, Christ,' one and forty times, and then command thy people to hold their peace. Then do thou bow down, and let all the people bow down, and I myself will bow down with thee. And do this three times, at the same time making the sign of the Life-giving Cross before [fol. 87*a* 3] that mountain." When the archbishop heard this, he took the bishops, and the priests, and the monks, and the believing people, and came to the khalîfah. And the khalîfah and his soldiers went out, and with them were all the people of MĔSR (CAIRO) and ḲÂHĔRÂ (CAIRO), and they made haste to that mountain, and the Archbishop Abbâ ABRAHAM and the believing men stood on one side, and the khalîfah and his soldiers and all his men on the other side. Then the archbishop and the believing men prayed, and SIMON with them, and they cried out, saying, "Lord have mercy upon us" one and forty times. And when they had bowed down three times, now at each time the archbishop lifted up his eyes to heaven, and made the sign of the Cross, the mountain moved

itself and rose up in the air before all the people. And when the archbishop and all the believing people bowed down, the mountain descended to its place [again]; and thus he did three times. And when the khalîfah and his soldiers and all the Muslims saw this sign and wonder, they marvelled exceedingly, and they cried out loudly and were afraid with a great fear. And the khalîfah brought the archbishop Abbâ ABRAHAM, and honoured him greatly, and asked him to demand from him whatsoever he wished, but he had no need to ask him for anything whatsoever. And when the khalîfah pressed the archbishop, the archbishop said unto him, "I wish to build some churches, and especially a church [in honour of] Saint MERCURIUS in MĔSR (CAIRO)." And the khalîfah commanded him to build what churches [fol. 87*b* 1] he wanted, and besides this he gave him money from his palace, and paid him reverence. And the archbishop said unto him, "May God lengthen thy days upon earth, and make strong thy kingdom; for myself I do not want money." And when he said this to him the khalîfah loved him exceedingly, for he saw his righteousness proceeding from him in his rejection of the goods of this world. Then the khalîfah leaped upon his horse and [departed] with his soldiers and he stood by the side of the archbishop at the building of the church of Saint MERCURIUS, when certain evil men would have prevented him building the church, and he stayed with him until he had finished building the church of Saint MERCURIUS, and many other churches in the country of Egypt. And having fought a good fight, and pleased God, he died in peace, having sat upon the throne of MARK the evangelist for three years and six months. And one saith in the story of the life of this father that the scribe whom he excommunicated because of his concubines concocted poison and poisoned himself and he died. And this saint departed to God Whom he loved, and all the people mourned for him. Salutation to ABRAHAM the merchant and archbishop. [fol. 87*b* 2] Salutation to SIMON who was instructed by the mouth of MARY.

And on this day also is commemorated the consecration of the church of Saint 'ARSÎMÂ, the virgin and martyr, and the

translation of her body, and of the bodies of the holy martyrs who were with her; now these were six and twenty holy martyrs. And King TIRIDATES said unto her, "Hath thy heart no desire to live as long as thou canst with us?" And she said unto him, "My desire for heaven, which is better, is greater." And he commanded his soldiers to take her to the fore part of the tent and to strip her naked there, and to cut off her head; and they cut off her head and she received the crown of martyrdom in the kingdom of the heavens. Salutation to the translation of the body of 'ARSÎMÂ.

And on this day also are commemorated BAṬELSÎS the priest, and ABRAHAM SÔRĔYÂWÎ, the second, who was a carpenter, and a Christian, and TA'AMÂNÎ, and SÛFÎT, and MÊRYÂN, and MICHAEL, and YÔLSÂWÎS, and PTOLEMY.

[fol. 87*b* 3] Salutation to ÊLYÂB a pagan on whom God shewed compassion. [This salutation is omitted in the Bodleian MS.]

VII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Abbâ DANIEL of DABRA SÎḤÂT (monastery of SCETE ?), the monastery of Abbâ MACARIUS. This holy man buried the Empress PATRICIA, who called herself 'ANṬĔYÔS, and it was not known that she was a woman until after her death. One day he was going with his disciple to Alexandria, and when the turn of the evening had come, he found a fool (or madman) whose name was MARKÂ, and many idiots (?) were following him; now the men of the city thought they were madmen. And Abbâ DANIEL took his hand and brought him to the archbishop, and described to him his virtues, and when they had made him take an oath he told them that he had fled from the war of fornication, and that he had feigned to be a madman; and when they heard this they glorified God. One day he came into a certain city and he found

an old man whose name was EULOGIUS, and who was a worker in stone; and he bought bread and welcomed the poor. And he brought Abbâ DANIEL into his house, and welcomed him with joy, and when DANIEL saw his goodness, he asked God to give money to EULOGIUS, so that he might be able to welcome the poor. And our [fol. 88*a* 1] Lord appeared unto DANIEL in the form of a child, and said unto him, "Wilt thou undertake his duties, and let him change his mode of life, or shall I undertake them?" And then EULOGIUS found a pot of gold, and he went to the emperor and was appointed a governor, and he abandoned his old habit of life. And Abbâ DANIEL heard in the city of the emperor that he (*i.e.* the emperor) had rebuked him, and that his soldiers had beaten EULOGIUS and brought him nigh unto death; [and the emperor ordered them to crucify him.] And whilst he was sorrowing over this matter that child appeared unto him in a dream, and said unto him, "Why hast thou entered into the affair of another?" Then our Lady MARY came and kissed the feet of the child and delivered EULOGIUS. As for EULOGIUS, when another emperor reigned he wished to kill him, and EULOGIUS took to flight, and having arrived in the city, he returned to his former work. And one day when they were journeying along the road by the light of the moon, he found a woman on a hill, and her hair covered her whole body, and she had dwelt there for eight and thirty years, carrying on the spiritual fight, and she told him all her secret history and died. And one day they brought the Book of the LETTERS OF LEO and read it before all the people, and Abbâ DANIEL leaped up and rent the book and cursed the Faith of Chalcedon; and when the soldiers heard of this they beat him severely, and drove him away from his monastery. One day he was going to visit some virgins, and he knocked at the door, and they knew that he was Abbâ DANIEL, and they opened the door to him and welcomed him with joy; and among them was one who made herself out to be mad, and she lay by the door [and moved not]. And Abbâ DANIEL asked about her, and the abbess said, "She is mad"; and Abbâ DANIEL told her that she was a holy woman and a spiritual fighter. [fol. 88*a* 2] And during the night she wrote a

letter, saying, "Forgive me because I made you angry"; and having said this she disappeared; and when the [other] virgins heard of this they were exceeding sorry and repented. And there was a nunnery wherein very many virgins dwelt, and its gates were strong, and Satan raised up against them certain thieves to plunder their goods. And the captain of the thieves said, "I will disguise myself as Abbâ DANIEL, and they will open the door to me forthwith"; and he did even as he had thought. And he said unto the virgins, "I am Abbâ DANIEL," and when the nuns heard him they welcomed him with joy, and uncovered their faces. And as soon as one of the nuns, who was blind, washed her face in water her eyes were opened; and when the nuns saw this they said, "Blessed art thou, O Abbâ DANIEL!" When the captain of the thieves saw this he repented, and became a monk with Abbâ DANIEL. And Abbâ DANIEL continued to fight strenuously, and when the time for his departure drew nigh the angel of the Lord told him, and he fell sick a little; and he prayed to Christ and died in peace. Salutation to DANIEL, the head of the blessed priesthood of DABRA SÎḤÂT (monastery of SCETE ?).

[fol. 88*a* 3] And on this day also is commemorated the blessed woman DÎYÔNṬERES (DIONTYRAS). Salutation to DÎYÔNṬERES (DIONTYRAS).

And on this day also died the holy and glorious father and fighter Abbâ MÂTÊWÂS (MATTHEW) of 'ASFÔNÎ, Archimandrite of DABRA 'ASWÂN. And this holy man was reared from his youth up in the fear of God, and he became a monk in a certain monastery, and he fought with fasting and with prayer. And he built himself an abode in the desert, and he worked with his hands and made good nets, and the price he received for the same he gave in alms to the poor, according to what his disciples have said about his work, and his fighting, and his miracles. Now these disciples Abbâ SERAPION, and Abbâ KHADRÂ relate as follows: One day when we were sitting outside his abode in the desert, we heard a voice like that of a man who is speaking to his friend inside the abode; and when we

went inside we found no one there except our father, who was alone. And we said, "O our father, we outside heard someone talking with thee, but having come inside we find no one but thee." [fol. 88*b* 1] And he said unto us with very great humility and exceedingly great sweetness, "O my children, I remember my sins, and I talk to myself, and remind my soul of the punishments which are not transient, and the pain of the death which shall find me. Woe be unto poor MÂTÊWÂS (MATTHEW) when they strip off the apparel which is on him, and set him before the throne of the Living God, in the midst of the ladder of the heavenly angels, and all the company of the righteous, who keep purity, which they put on as if it were a garment." With words such as these did he exhort his children and he reminded them of the punishment of sinners and the reward of the righteous. And Saint ABÛNA Abbâ MÂTÊWÂS (MATTHEW) made his prayers, and carried on his fight, and his service in the monastery which he had built and dedicated to our father Abbâ PACHOMIUS, and the monastery of DABRA BAḲALT. And Satans and unclean spirits used to [try to] terrify him by day and by night, and he saw them face to face, and they would run in front of him and follow behind him everywhere, and each one of them would change his appearance, but our father was not afraid of them. And when he stretched out his hands, and made the sign of the Cross with them, at that very moment the devils would melt away and be dispersed like smoke before the wind. One day he commanded SERAPION his disciple to take from the monastery to his cell a skin of water and a little bread and to wait there until the following day whilst he went on a certain business into the desert. When his disciple came to the cell and opened the door to go in he saw two wild beasts who were larger [fol. 88*b* 2] than hyaenas, and very terrifying, lying in the middle of the dwelling, and being afraid he shut the door of brass. And behold our father came walking through the desert, and when he saw his disciple he laughed and he said unto him, "O SERAPION, why didst thou not go into the dwelling [and wait there] until I came to thee?" And SERAPION said unto him, "O my father, I found inside the dwelling two [wild beasts] lying, and I was afraid of

them, and I did not go in." And the old man who was gentle and pure in deed and soul, answered and said unto him, "Believe me, O my son, for twelve years I have lived with them, and I myself have served them, and this bread and water which I commanded thee to bring here is for them." And when he opened the door the two wild beasts came to him, and they licked the soles of the feet of the holy man, and they treated him with the greatest friendliness and were in submission to him; and the saint poured out some water for them from the skin, and they lapped it up and went out through the door and departed into the desert. And this Abbâ MÂTÊWÂS (MATTHEW) continued to work miracles until the report of him was in every place. And the people used to bring unto him sick folk who were suffering from divers kinds of sicknesses, and he healed them by means of the great power of God which was with him. Here is the FIRST MIRACLE. One day they brought unto him a dumb man who was possessed of a devil, and as soon as he saw the saint, the devil cried out with a loud voice and cast the man upon the ground. And the saint prayed over some oil, and made the sign of the Holy Cross over him, in the Name of the Father, and the Son, and the Holy Ghost, One God; and straightway [fol. 88*b* 3] the man was delivered from this Satan, and his heart returned to him, and he heard the words of the saint, and he departed rejoicing. And when certain of the laity came to Abbâ MÂTÊWÂS (MATTHEW) and offered him a table (*i.e.* a meal), he sent them away in peace. And having taken a little of that "blessing" into their houses, when they laid it upon those who were sick, they were healed immediately, and they glorified God. The SECOND MIRACLE. One day they brought unto him a very beautiful maiden who was possessed of the devil, and very often she rent her garments, and no man could approach her, and her parents were in sore trouble about her. And Abbâ MÂTÊWÂS (MATTHEW) cried out and prayed over the oil of the lamp, and he anointed the maiden therewith in the Name of Christ, and she was healed. THIRD MIRACLE. One day they brought unto him a sinful woman who had fallen into great sin, and who was very wicked, and being with child, and the day of her delivery having

arrived, her labour was hard, and she suffered tribulation by day and by night. And the saint said unto her, "My daughter, confess thy sin unto me, and lie not before God." And she said unto him, "I was in the habit of lying with two brothers without knowing which of them was with me; and having conceived, by means of my drugs I made myself to abort the child, and I gave him to the dogs." When the saint heard this he prayed to God, and the earth opened her mouth and swallowed her up, and she became an example to other women. This saint worked very many miracles, but if one tried to recount them he would never come to an end. One day as he was walking in the desert, a hyaena tugged at his garment with her teeth, and she shewed him her cub which had falled into a hole; and when the saint had drawn it out for her she crouched and licked the soles of his feet and departed. And when [fol. 89*a* 1] the time of his death drew nigh he saw a vision on the second day of the month of Tâkhshâsh, and it seemed that they invited him to the assembly at the feast of the Holy Fathers, Abbâ ANTHONY, and Abbâ MACARIUS, and Abbâ PACHOMIUS, and Abbâ THEODORE, and Abbâ MOSES the Black, and Saint Abbâ SÎNÔDÂ, and they said unto him, "Good is thy coming unto us to dwell with us in the Jerusalem of the heavens." And they brought him to the door of the Great Hall wherein are gardens and seats, and he heard a voice, saying, "Open the door so that MÂTÊWÂS (MATTHEW) may come in." And then he died and received three crowns. Salutation to MÂTÊWÂS (MATTHEW).

VIII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day died the holy father Abbâ YÂRÔKLÂ (HIEROCLIS), the thirteenth Archbishop of the city of Alexandria. The parents of this holy man were deniers of Christ, but after his birth they believed and were baptized with Christian baptism; before they believed they taught their son every kind of pagan philosophy and learning, and all their books, and after

they believed they taught him Christian learning, and he learned by heart the Books of the Church and of the Apostles. After this DEMETRIUS the archbishop made him a deacon, and then he made him a priest in [fol. 89*a* 2] the church of the city of Alexandria, and he protected and cared well for his flock, and fulfilled the work and the Law of the Church. When Abbâ DEMETRIUS died [the bishops] chose this father, and made him Archbishop of the city of Alexandria, and he shepherded the flock of Christ well, and made them strong in the True Faith; and he converted many pagans and brought them into the Faith of Christ, and baptized them with Christian baptism; but he committed to Saint DIONYSIUS the work of judging between believers. And Saint YÂRÔKLÂ (HIEROCLIS) taught them, and rebuked them, and converted the heretics and guided them until he brought them back and made them to enter the True Faith. And he sat upon the throne of Saint MARK the evangelist for thirteen years, and he died in peace. Salutation to the blessed YÂRÔKLÂ (HIEROCLIS).

And on this day also became martyrs the holy women BARBARA and JULIANA, and 'ANBÂ MĔRÊNÂ (Abbâ MARÎNÂ), the righteous man. This holy woman BARBARA was the daughter of a judge, who was exceedingly great in the palace, and he lived in the days of the infidel DIOCLETIAN; he came from the country of the East and his name was DIOSCURUS. And DIOSCURUS made for his daughter [fol. 89*a* 3] a strong palace so that no one should ever see her; and he commanded [the builders] to make two windows which would open in the bath house, and they did so. And when Saint BARBARA saw the two windows she commanded the builders to make a third window, [and they did so,] and then she made over the bath, with the water in it, the sign of the Life-giving Cross of our Lord Jesus Christ. When her father came into the dwelling he saw what the builders had done, and that they had transgressed his command. And he asked them about this, and they said unto him, "Thy daughter BARBARA commanded us [to do] this and we did it." When he asked her, "Why hast thou

done this?" she said unto him, "Know, O my father, that everything is completed in the Holy Trinity, and I have made three windows in the Name of the Holy Trinity. And this cross is a copy of the Cross of our Lord Jesus Christ, wherein was the salvation of the whole world. Turn, O my father, from thy error, and worship thy God Who created thee." When her father heard these words he was wroth, he drew his sword and ran after her, but she fled from him; and there was a rock in front of her, and that rock split and she entered into it and was protected. And after this she returned and her father took her and handed her over to the governor, who tortured her severely. And there was there a certain woman whose name was JULIANA, and she was looking at Saint BARBARA when she was being tortured, and she wept for her. And our Lord Jesus Christ appeared [fol. 89*b* 1] to Saint BARBARA, and strengthened and comforted her. And after this her father commanded his men to cut off her head, and the head of JULIANA, and they cut off the heads of both of them with the sword, and the two women received crowns of martyrdom in the kingdom of the heavens; and fire came down from heaven and burnt up her father and MARCIANUS, the governor. And the bath which Saint BARBARA had made for herself in the bath house, and on which was the sign of the Cross, became a means of healing unto the sick, for all those who bathed therein were healed of their diseases. Then [certain believers] took the bodies of the holy martyrs and laid them in the church outside the city which is called GALÂLYÂ; and the bodies of these holy women and martyrs are this day in the church of Saints 'ABÛḲÊR and JOHN the martyr in the city of MĔSR (CAIRO). Salutation to BARBARA. Salutation to him that made strong her mind, namely 'ANBÂ MĔRÊNÂ.

And on this day also died the holy father Abbâ SAMUEL, Abbot of the monastery of ḲALMÔN. This holy man was one of the [fol. 89*b* 2] men of the city of DÂKRĔLÛBÂ, in the country of MAṢÎL, in the north of Egypt; his parents were holy and pure, and they had no child except SAMUEL. His father was a priest called SÎLÂS, and he saw a vision one night,

and a man with a shining face said unto him, "Needs must: and thy son shall become a true and excellent teacher of God all the days of his life." Now this SAMUEL was pure from his youth up, like SAMUEL the prophet, and he was always thinking in his heart about the garb of the monastic life. One day he found the opportunity and went forth from his father to go to the desert of SCETE, and as he was journeying along the road, the angel of the Lord, disguised as a monk, said unto him, "Whither goest thou?" And Abbâ SAMUEL said unto him, "I want to go to the monastery of SCETE." And the angel who had appeared unto him in the form of a monk said unto him, "I am going there," and they travelled together until they arrived in the desert of SCETE. And the angel of the Lord delivered him to a certain aged monk whose name was AGATHON, and who dwelt in a cave, and was a very righteous man. And the angel of the Lord told Saint Abbâ AGATHON about Abbâ SAMUEL, and he said unto him, "Receive SAMUEL with joy, and array him in the garb of the monastic life; for he shall be thy son in truth, and he shall strengthen thine old age, and thou shalt teach him all the rules of the monastic life." And when the angel had said this to Abbâ AGATHON, [fol. 89*b* 3] he disappeared from him. And when Abbâ SAMUEL came Abbâ AGATHON received him with great joy, and said unto him, "Good is thy coming to me, O SAMUEL, thou man of God, for God hath sent thee to me in mine old age." And forthwith he took him into the church with him, and he blessed the cloak made of cloth of hair, and the girdle, and the cap, and the garment of the monk, and put them on him, saying, "The God of the holy fathers, Abbâ ANTHONY and Abbâ MACARIUS, be with thee, my son SAMUEL, and be a helper unto thee in all thy tribulation." And Saint Abbâ AGATHON taught Abbâ SAMUEL humility and silence, and he was saying always, "Forgive me, O my father, shew me kindness and guide me." And he bowed before Abbâ AGATHON and said unto him, "Remember me, O my holy and blessed father, so that God may make me to do His Will"; and Saint Abbâ SAMUEL learned from Abbâ AGATHON all the path of spiritual monasticism, and Saint Abbâ AGATHON

assisted him in everything. And Abbâ SAMUEL lived with the old man Abbâ AGATHON for three years, and he did everything which he commanded him to do. Then Abbâ AGATHON died, and Abbâ SAMUEL continued to fast for a week at a time, and to fight a great fight. And he was appointed priest in the church of Saint Abbâ MACARIUS in SCETE. After a few days they brought the volume of Letters of LEO of Chalcedon to the desert, and one read them to him. And when the aged monks heard this they were exceedingly sorry, and Abbâ SAMUEL became zealous, with a great zeal of the Holy Spirit, and he rose up among all the men [fol. 90*a* 1] and seized that unclean volume, and rent it in pieces, saying, "Cursed is every one who shall change the Faith of the holy fathers." And when the imperial envoy saw this he was filled with fury, and was exceedingly angry, and he commanded his men to beat the saint with rods of iron, and to hang him up by his arms, and to smite his face; and they did all these things and smote his face even as the envoy commanded. And whilst they were smiting his face one of his eyes was torn out, and then the emperor commanded them to drive him away from the monastery of SCETE. And the angel of the Lord appeared unto Saint Abbâ SAMUEL and commanded him to depart and to dwell in the monastery of ḲALMÔN; and he departed straightway and dwelt there, and he lived there a few days teaching all the men to be strong in the True Faith. And MAḲÂḲAZ, who was governor and Archbishop of the city of Alexandria, and of all the land of Egypt, heard the report of him, and he came to Saint Abbâ SAMUEL, and he beat him very severely and drove him out of the monastery, and the saint went and dwelt in the church in the desert of ḲALMÔN. And in those days the pagan Barbarians came and took him away in order to send him to their own country, and he besought our Lord Jesus Christ to deliver him from them. And straightway they set him upon a camel, but that camel was unable to move at all, and then they beat him very severely; and they agreed together to leave him, and they departed to their country. And Abbâ SAMUEL returned to ḲALMÔN his monastery, and he lived there and devoted himself to asceticism and to the spiritual strife of the

path of the monastic life. Then the Barbarians came a second time, [fol. 90*a* 2] and he was afraid of them, and he heard a voice, saying, "Fear not, O SAMUEL, but go into the church and hold no converse with them, and I will cause them not to see thee," and he remained thus. Then the pagan Barbarians arrived and went into the church with their swords drawn and grasped tightly in their hands, and they had their [other] weapons of war with them; and they cried out with outcries which were exceedingly terrifying. And the saint saw them committing sacrilege in the sanctuary, and he was unable to bear the sight of their audacity in the sanctuary, and spake unto them, saying, "What are ye doing, O ye wicked heretics who have no Lord God to redeem you, according to the evil of your deeds?" And those pagans said unto him, "Dost thou remain here [and think] we cannot see thee?" And they seized him and tied him firmly to a pillar in the church, and they beat him very severely until he was wellnigh dead; and when he was about to die they released him from his bonds and he fell upon his face on the ground and lay there like a dead man. Then the pagans dragged him out, and brought him to the place where the camels were, and they beat him on his head with their sandals, and they fastened him tightly on the back of a camel, but the camel would not move although they beat it severely; and Saint Abbâ SAMUEL wept bitter tears because of his pain. And the camel turned to him and said unto him with the voice of a man who talketh, "It is well that they beat thee. It was meet for thee to die because thou didst transgress the command of the Lord [fol. 90*a* 3] thy God Who told thee to hold thy peace and to speak not." When Saint Abbâ SAMUEL heard these words he wept bitter tears and said, "Verily I have sinned, but God is able to put away my transgression." And then the Barbarians took him to their own country. Now they had already carried away into captivity Abbâ JOHN, Abbot of the desert of SCETE, and Abbâ JOHN and Abbâ SAMUEL met there and they comforted each other. And the master of Abbâ SAMUEL wished to force him to worship the sun, but he would not obey his command in any way. Then he tied the leg of Abbâ SAMUEL to the leg of a maiden with

Satanic intent, and sent them out into the desert to attend to the camels. Now his master thought that Saint Abbâ SAMUEL would fall into sin with her, and that he would submit to everything which he told him; and Diabolus was the counsellor of this man. And in all these things strength was increased in Saint Abbâ SAMUEL, and his heart was strong, and he remained thus until his master fell ill and was nigh to die; and Abbâ SAMUEL prayed over him and healed him of his sickness. And the report of him was noised abroad in that country, and whosoever was sick came to him, and he prayed over him, and anointed him with oil, and the sick man was healed of his sickness. When Abbâ SAMUEL'S master saw this he marvelled exceedingly, and bowed before him and said unto him, "Forgive me my sin which I committed against thee"; and he loved him greatly and he asked him, saying, "Tell me everything thou wishest, and I will perform it for thee." And Abbâ SAMUEL said unto him, "I wish to go back to my own country"; and straightway the pagan made ready many gifts, and he set him on his way in [fol. 90*b* 1] peace, and he departed, and the pagan sent messengers to go with him until he arrived at his monastery. And his sons gathered together about him, and they increased in number exceedingly until they became thousands. And our holy Lady MARY, the Virgin two-fold, the God-bearer, appeared unto him, and she said unto him, "This place shall be my abode for ever"; and from that day the pagans never came to the monastery of Saint Abbâ SAMUEL. And this father composed many discourses, and he prophesied concerning the coming of the Muslims, who are the children of HAGAR, and their kingdom, and the tribulation which they would inflict upon Christian folk in all countries. When the time for his departure from this fleeting world drew nigh, he gathered together his sons and he commanded them to be strong in the fear of God, and to perform His behests, and to fight for Him and for the True Faith until the last breath. Then he fell sick of a slight sickness, and he died in peace, and inherited the kingdom of the heavens. It is said concerning him that one of his sons died, and that when Saint Abbâ SAMUEL came to him, his soul returned to him and he rose up, and he told Abbâ SAMUEL and all the brethren how

he had seen the punishment of sinners, and the repose of the righteous; and that brother turned and lay down, and died in peace. [fol. 90*b* 2] Salutation to Abbâ SAMUEL of ṢALMÔN.

And on this day Saint Abbâ 'ÊSÎ and his sister THECLA became martyrs. This holy man was one of the men of the city BĔDÎR in the West, in the district of 'ĔSHMÛNÂYN; and he had many goods and possessions in abundance, and estates and flocks and herds. He gave the hair of his flocks to the poor and needy, and he gave large alms to those who were in want; he feared God exceedingly, and his goods multiplied very greatly. His sister THECLA also feared God. The name of his father was ELIAS and the name of his mother was MARY. And they asked their son 'ÊSÎ, saying, "O our son, we want to have thee married during our lifetime, and to rejoice in thee before our death"; but he did not wish this by any means, and he said unto them, "Pray ye for me, O my blessed father and mother. Everything else which ye command me to do I will undertake gladly, but this thing I cannot do, and do not speak to me about it." And they left him alone and spake no more to him about marriage, for they loved him very much. And then his father died, being eighty years of age, and after a few days his mother died, being sixty years of age, and in that same year DIOCLETIAN the infidel commanded that all the Christians should worship idols. And Saint Abbâ 'ÊSÎ went to the city of Alexandria to buy goods, and he had in that city a friend [fol. 90*b* 3] whose name was PAUL, who was grievously sick, and Abbâ 'ÊSÎ remained with him until he recovered from his sickness. And in those days the Christian peoples suffered very great tribulation, and Abbâ 'ÊSÎ and PAUL his friend used to buy good food and provisions and take them to the saints who were in the city of Alexandria, and they used likewise to visit frequently those who were shut up in prison in great tribulation for the sake of the Name of our Lord Jesus Christ, and comfort them. And these men used to minister unto them like slaves, and the saints prophesied to them, saying, "Assuredly ye shall receive the crown of martyrdom." And in those days they brought Saint VICTOR, the son of ROMANUS, to the city of

Alexandria. And when Abbâ 'ÊSÎ and THECLA his sister saw the jealousy of him which existed, now he had rejected the royalty of this fleeting world, Abbâ 'ÊSÎ drew nigh unto the governor, and confessed our Lord Jesus Christ. And the governor commanded his soldiers to torture him with severe tortures, and to beat him many times with whips. And they hacked off his limbs with hatchets, and they set lighted torches on his body, and they wound red-hot chains about his body, and they lighted a huge fire in the furnace of an oven, the flames whereof rose to a great height, and they cast Abbâ 'ÊSÎ into that fire. And he prayed, saying, "Thou didst deliver the THREE CHILDREN from the fiery furnace, and DANIEL from the jaws of the lions, O my Lord Jesus Christ, and thy martyr VICTOR from the flame in the furnace of the baths, O my Lord, [fol. 91*a* 1] help me and deliver me, and send thine angel to deliver me from this torture, for Thine is the glory for ever and ever Amen." And when he had said these words, behold SÛRÎ'ÊL, the angel, came down from heaven, and he stood by the right hand of Abbâ 'ÊSÎ the virgin, and he said unto him, "Peace be unto thee, O righteous man, Abbâ 'ÊSÎ, fear not, for God is with thee, and He shall deliver thee from all thy tribulation." And straightway the fiery furnace became like cool dew, and the angel split asunder the walls of the furnace, and he seized the hand of Saint Abbâ 'ÊSÎ and brought him out therefrom, safe and uninjured. And straightway Saint Abbâ 'ÊSÎ went to the governor and cried out, saying, "Be ashamed, O governor, thou and thy infidel emperor, and thy filthy idols." And when the people saw Saint Abbâ 'ÊSÎ alive and uninjured they marvelled exceedingly and cried out with one voice, saying, "We are Christians, and we believe in the God of Abbâ 'ÊSÎ," and the soldiers cut off their heads and they received crowns of martyrdom. Then the governor commanded them to take Saint Abbâ 'ÊSÎ to the prison house, and they did as the governor commanded. And the angel of the Lord appeared unto his sister THECLA, and commanded her to go to the city of Alexandria to visit her brother. And she rose up in the city of ANTINOË and came to the river, and searched for a boat but could not find one, but a spirit boat appeared,

and she embarked in it, and our holy Lady MARY, the two-fold Virgin, the God-bearer, was in that boat, and ELISABETH her kinswoman, [fol. 91*a* 2] and they comforted the sister of Abbâ 'Êsî. And ELISABETH said unto her, "I had an only son, and they cut off his head wrongfully," and the other said unto her, "I had an only Son, and they crucified and slew Him through envy." Now THECLA did not know who they were, and she did not think that what had appeared unto her was merely a vision. And straightway she arrived in Alexandria, and then she knew that what had appeared unto her was a vision. And she asked questions about her brother Abbâ 'Êsî, and they brought her to the prison, and she entered therein. And when she saw [him] she and he rejoiced with very great joy, and they agreed together to become martyrs. And when it was midnight SÛRÎ'ÊL, the angel of the Lord, appeared unto Saint Abbâ 'Êsî, and took him on his shining wings by the command of God and carried him up into heaven, and shewed him the city of God, Jerusalem, which is in the heavens, and all the saints went forth to meet him and to salute him. And the angel also shewed him the habitation of the righteous and the martyrs, who laboured for the Name of Christ, and he saw Jerusalem, the Great City, whereof the greatness, and glory, and beauty, and the appearances of its spaces the tongue of man is unable to describe. The decorations thereof are of gold and silver and precious stones; in it is a light which is brighter than the sun a million times. And the angel of God took him and shewed him an exceedingly great chamber wherein were three hundred pillars of marble, and the decorations of the chamber were of gold, and silver, and precious stones. And in that chamber [fol. 91*a* 3] were one hundred guards, and they were decorated and girded with girdles of gold, and each of them was five cubits in height, and the like of them existed not in the world. And he said unto the angel, "Who [built] this great chamber? for there is no man in the world who could build a chamber like unto this." And the angel said unto him, "O my brother, Abbâ 'Êsî, if all the kings of the earth were to gather together, with all their wealth, they could not buy one of the pillars which is in this chamber";

and as I looked, I marvelled and I praised God. And I said unto the angel, "O my lord, unto whom doth this great, and beautiful, and glorious chamber belong?" And the angel said unto me, "All this hath been given unto VICTOR, the son of ROMANUS, the general, who rejected the sovereignty of this fleeting world, and all its delights, and who bore the cross of his death and who followed his Lord. Therefore did our Lord Jesus Christ give unto him this great and never-ending sovereignty instead of the sovereignty of this fleeting world." And I said unto him, "My lord, I wish thee to inform me what these thrones are, and what are these trees with the beautiful fruit, and what are these shining crowns?" And the angel answered and said unto me, "All this place is the rest and joy which God hath prepared for those who celebrate the commemoration of the holy martyrs upon the earth; hearken now that I may tell thee—Whosoever shall build a church in the names [fol. 91*b* 1] of the holy martyrs, or shall bury their bodies, or make an offering of the fruits of his labour on the day of their commemoration, or light a lamp, or feed the poor, or buy a book for their church, or write a book of the fight and martyrdom, or do good deeds on the day of the commemoration according to his ability, and even if a man cannot do these things and can only give a cup of cold water he shall not lose his reward, and his reward shall be in heaven, saith our Lord in the Holy Gospel. And when the man who hath been wont to celebrate the commemoration of one of the martyrs, or one of the righteous, dieth, that martyr or that righteous man shall come before our Lord Christ, and he shall say unto Him, 'O my Lord and God, give me this soul, for it was wont to celebrate my commemoration when upon earth'; and He will give that soul unto him straightway. And if that soul be that of a great sinner, a voice shall go forth from God, the Sustainer of the Universe, in the face of MICHAEL, the archangel, saying, 'God, the Sustainer of the Universe, hath commanded, saying, "Let alone this soul, cast it into punishment for a single moment, and after this give it to the martyr that he may make intercession for it, and let it be given unto him as a gift from the Lord God."' And they shall do unto that soul as God commanded, and it shall

be given unto the martyr or unto the righteous man, and the martyr shall take it and carry it to his abode. And He will command that that soul shall be washed and arrayed in beautiful [fol. 91*b* 2] apparel, and made to sit upon one of the thrones which ye see, and crowned with an incorruptible crown; and it shall rejoice with all the saints and live for ever." After he had told me these things, that angel of light took me up on his wings and brought me into the prison house, and he saluted me and went up into heaven; and I marvelled greatly at the great gift which God giveth unto those who fight for His holy Name. And in the morning the governor commanded his soldiers to bring him out of the prison house, and they brought him out, and his sister was with them. And he tortured them severely on the wheel, and with burnings with fire, and with iron nails, and they flayed their heads; but the Lord raised them up whole and uninjured. When the executioners were weary of torturing them, the governor handed them on to the governor of the city of ANTINOË in Upper Egypt, so that he might send them away thither. When they had sailed for a period of twenty days, the boat stopped by the river bank, and the governor commanded his men to cut off the heads of the saints Abbâ 'ÊSÎ and THECLA his sister. And the saints rejoiced exceedingly, and they prayed, and after they had finished their prayer the soldiers cut off their heads with a sword, and they received crowns of martyrdom in the kingdom of the heavens. And God commanded a certain priest whose name was Abbâ 'ÔRÎ, from the city of SAṬNÛF, to take their bodies, and to prepare them for burial with costly cloths and pure unguents, and to lay them in a pure place; and he hid them until the end of the persecution, and until a church could be built for them. [fol. 91*b* 3] Then they laid their bodies in it, and great signs and wonders took place through them; now the number of those who were martyred with them was four hundred and seven souls. Salutation to Abbâ 'ÊSÎ and to THECLA, and to the company of people who suffered with them.

And on this day also died Saint JOHN of Damascus. This holy man was the son of MANṢÛR, and he belonged to a great

and honourable family in Damascus, and he was reared in the knowledge and fear of God. He studied and learned philosophy under his teacher ḲUĔZMÂ, a monk and a philosopher of ḲARÎLÎ. When he had finished his studies ḲUĔZMÂ and MANṢÛR, the father of JOHN, agreed together, and he went to the monastery of Saint Mâr SÂBA the martyr. When his father died he became scribe to the governor of the city, and he did not conceal from him his secret. In those days rose up CONSTANTINE, the son of LEO, the heretic and maker of war against pictures of the Godhead, and he troubled the churches. And this Saint JOHN, although he held no office in the Church, sent letters to all the believers to strengthen them in the True Faith, and [he urged them] to bow down before holy pictures, and brought testimony from the Divine Books. And when the heretic emperor heard this he gnashed his teeth upon him, and he had a scribe brought, and he made him write a letter, copying the handwriting of JOHN, and sent it to the governor of Damascus. [fol. 92*a* 1] And he made accusations against JOHN, saying, "JOHN who was with thee hath sent me this letter [urging me] to go to war with thee, and to lay waste and plunder thy city." And having heard these words the governor believed [them], and he cut off the right hand of Saint JOHN wherewith he used to write. And taking his hand Saint JOHN went to the picture (or image) of our Lady, the holy Virgin MARY, and he entreated her with many tears, saying, "O my lady, hath not this thing happened unto me through contending for the worship of thy picture? Heal thou me now by thy prayer and by thy knowledge." And after he had slept a little our holy Lady the Virgin MARY, the Mother of God, appeared unto him, and she made his hand to be as it had been formerly; and when he awoke he gave thanks to our holy Lady the Virgin MARY. And he went to the monastery of Mâr SÂBA, and became a monk under the abbot, and the abbot handed him over to a spiritual old man to teach him the rules of the monastic life. And the old man said unto him, "O my son, do nothing with the learning which thou hast from outside, but learn to be silent"; and through the abundance of his humility JOHN overcame his Satanic pride. And one day one of the old monks

died and he had a brother who asked JOHN to write a funeral discourse and to weep for his brother. And JOHN said unto him, "I am afraid of the command of the old man my teacher." And the brother said unto him, "It will not be known [fol. 92*a* 2] to anyone." And when the brother had made many entreaties to JOHN, he wrote a funeral discourse for him, which made very sorrowful him that heard it. When his teacher heard of it he was wroth with JOHN, and he drove him out of his abode, and JOHN took refuge with the other old men. And when they had pressed the old man [to forgive JOHN] he said unto them, "Can the latrine of the monks be purged of his doctrine?" When JOHN heard this he did as he commanded, and that old man seeing the excellence of JOHN received him with joy and brought him into his house. Then our holy Lady, the Virgin MARY, the God-bearer, commanded the old man to forgive him. And JOHN composed many Discourses, and these Discourses [are extant] to this day. And the Archbishop of Jerusalem made JOHN a priest against his will, and he continued to fight for the retention of sacred pictures, and for the True Faith; and he reviled kings and governors until [he reached] a green old age. And when the time for his removal from this world arrived, he departed to Christ Whom he loved. Salutation to JOHN of Damascus.

[fol. 92*a* 3] And on this day also died YERES ḲELÂ, and 'ELḲÔLÔNÎṬÔS, and EUGENIUS the father of 'ANBÂ MERÎNÂ (Abbâ MARÎNÂ).

IX. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ BA'AMÎN the faithful, who became a martyr although he did not shed his blood. This holy man was from the monastery of the sons of KHÂDHÎB, to the north of the province of 'ESHMÛNÂYN, in the country of Egypt, and from the city of TÊRSÂ; he was the steward of a certain rich man, and was beloved by everybody because of his

sincerity and justice. And the rich man had a wife who loved Abbâ BA'AMÎN, and she trusted him greatly. And Saint Abbâ BA'AMÎN pondered about the end of the world, and he left the service of that rich man, and he went to a monastery in that [place] and became a monk therein. When the rich man heard that Saint BA'AMÎN had left him, and departed, he was exceedingly sorry. And taking his wife with him he went to him and begged the saint to return to them, and he said unto him, "We cannot part from thee by any means, and we will not let thee go." And the saint said unto them, "I cannot [return], I have vowed myself to God"; and they departed from him sorrowing greatly because of their parting from him. And this holy man fought a great and a good fight, and he lived a life of strenuous devotion to God for many years with [fol. 92*b* 1] fasting, and prayer, and vigil. And this was not enough for him, for he wished to become a martyr and to pour out his blood for the Name of our Lord Jesus Christ. And he went to the city of ANTINOË where he found many Christians suffering tortures, and he confessed our Lord Jesus Christ, and they inflicted severe tortures upon him, and they scourged him, and they burnt his body with fire, and they chopped off his limbs, and threw him on the wheel, and they made iron rods red-hot and burnt his flesh with them. And under all these tortures our Lord Christ strengthened him, and raised him up whole and uninjured. And whilst he was suffering in this wise the worship of idols came to an end, for CONSTANTINE the Just became emperor, and he commanded the keepers of the prisons to set free the Christians who had been shut up in the prison houses by the infidel DIOCLETIAN for the sake of Christ's Name. And our Lord Jesus Christ appeared unto Saint Abbâ BA'AMÎN and commanded him to go unto all those saints who were in prison, and to make them to know that our Lord Christ reckoned among the martyrs those who were called "Confessors"; and the Emperor CONSTANTINE commanded [his servants] to bring seventy-two of them. And there was there with them Abbâ NÔB, the confessor, and they went to him. And Saint Abbâ BA'AMÎN dwelt in a monastery which was outside the city of 'ESHMÛNÂYN, and God gave him a great

gift, and he healed the sick, and the report of him was noised abroad in all countries. [fol. 92*b* 2] Now a very severe illness came upon the empress, the wife of the Emperor of Rômê, and it happened because of a certain God-fearing deacon who was near her, and who used to read to her every day the Book of the Vision of JOHN the evangelist, that is to say "Abûḳalamsîs (*i.e.* the Apocalypse)." And one of the emperor's stewards was jealous of him and he went to the emperor and said unto him, "Know, O my lord, that JOHN the deacon lieth with our lady the empress, thy wife, and maketh the pretence of reading to her the Book of the Vision of JOHN every day." When the emperor heard this he was very sorry, and he rose up straightway and went into his palace where the empress was, and he found the deacon standing before the empress and reading the Book of the Vision of JOHN. And the emperor commanded [his soldiers] to take the deacon and his book and to sink them both in the river; and two men took him and put him in a little boat, and straightway they sunk him in the river. And when they had sunk him, the two men saw the form of a shining man descending, and he came and snatched the deacon out of the river together with his book, and he took him and placed him on an island; and when the two men saw this they marvelled exceedingly, and they went to their houses and told no one connected with the emperor what they had seen. When the empress saw what they had done to that deacon she was exceedingly sorry, and her illness increased, and the disease attacked her belly; and she continued to suffer from this disease for five and twenty years. And many physicians came to her but they were [fol. 92*b* 3] unable to heal her of her sickness. And a certain learned man counselled her, saying, "If thou wert to go to the holy men who are in the land of Egypt, then thou wouldst be healed of thy sickness and tribulation." And straightway she rose up, and there were many soldiers with her, and she arrived in the land of Egypt, and she went about and visited many monasteries and churches, but she was not healed of her sickness. When she came to the city of ANTINOË the nobles who saw her marvelled exceedingly concerning her coming, and she told them everything about

her sickness, and they counselled her to go to Saint Abbâ BA'AMÎN; and she embarked in a ship for the monastery of Saint Abbâ BA'AMÎN. And one told the saint, saying, "Behold, the empress hath come to thee, and wisheth to be blessed by thee." And he said unto him, "What have I to do with the empress of the earth and her greatness?" And the brethren besought him earnestly to go out to her, and he did so; and when the empress saw him she bowed low at his feet. And Saint Abbâ BÂWMÎN (*sic*) prayed concerning her sickness over some oil, and he anointed her therewith, and she was healed of her sickness. And Saint Abbâ BA'AMÎN said unto her, "Know thou that this sickness which hath come upon thee is caused by the deacon whom the emperor drowned in the river, but he is alive at this day and dwelleth on this island in the river, and the Book of the Vision of JOHN Abûḳalamsîs is with him"; and when the empress heard these words she marvelled exceedingly, and she praised God and rejoiced with very great joy because the deacon was alive. And she offered to Saint BA'AMÎN much money and many gifts, but he took nothing from her except money [sufficient to buy] sacred vessels [fol. 93*a* 1] for the church, a paten, a chalice, and a cross of gold; then she returned to the city of Rômê praising God. And when she met the emperor she told him all that had happened to her, and how Saint Abbâ BA'AMÎN had told her that the deacon whom he had drowned was alive at that time; and when the emperor heard this he marvelled exceedingly and sent messengers to the island, and they found the deacon alive, and the Book of the Vision of JOHN was with him; and they returned and reported this to the emperor. And the emperor sent a messenger to him a second time to entreat him to come to him; and they brought him to the emperor; and when the emperor saw him he rejoiced with very great joy, and he bowed down at his feet, and he said unto him, "Forgive me my sin which I committed against thee." And the saint said unto him, "May God forgive both of us our sins." And after this that deacon was appointed Archbishop of the city of Rômê, and he translated the Vision of JOHN Abûḳalamsîs. And Saint Abbâ BA'AMÎN fought by day and by night, ceaselessly, the spiritual fight. And there

was near him a certain holy bishop who made a festival of the martyrs, with several believers, in a certain monastery; and the Arian heretics took to themselves a false bishop and led astray very many of the people, and the bishop of the city came to Saint BA'AMÎN and told him of his sorrow [which was caused] by those heretics. When the festival of the martyrs arrived Abbâ BA'AMÎN prayed and entreated God, and prostrated himself with his people, that He would make the counsel of the heretics void. Then he took a palm rod in his hand, [fol. 93*a* 2] and all the monks who were with him took each his palm rod in his hand, and they went to the place where the heretics were, and drove them away, and God, the Glorious and Most High, made void their counsel, and they have not returned to this day. And Saint BA'AMÎN, being an aged man, fell sick of a mortal disease. And he gathered together the brethren and commanded them, and comforted them, and told them that [the end of] his days was near, and that he was going to God, and the fathers and the brethren sorrowed because of his [approaching] separation from them, and then he delivered up his soul to God his Creator. And the brethren swathed him for burial in costly cloths and they sang psalms, and hymns, and dirges over him, as was meet. And his body was a help unto all those who came to it, or to the church, in the True Faith, and what they asked for came to them. Salutation to Abbâ BA'AMÎN who lay on a red-hot iron bed.

And this day also is the day of the deaths of BADLÂMÔ, and YÂWAREMYÂ, and ZACHARIAS the monk.

X. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day they brought the body of Saint Abbâ SEVERUS, Archbishop [fol. 93*a* 3] of the city of Antioch, to DABRA ZĔGÂG which is outside the city of Alexandria. This holy man having died in the city of SĔḤÂ in the house of a certain

rich man whose name was DOROTHEUS, a Christian and a lover of God, this man sent the body away in a ship under the charge of certain believing and trustworthy men to DABRA ZĔGÂG, which is outside the city of Alexandria; and he commanded them not to travel by the chief stream of the river, and not to land on the quayside. And when they came to the stream ḲARṬÂS, facing the north, having the body of the saint with them, they sailed a little towards the west, but they did not find water enough to float their ship, and the crew laboured very hard to force the ship along. And they wished greatly to tow it, but were unable to do so, and they became sad and sorry, and dismayed, and their courage failed them. And God, Who loveth man, and Who made the children of Israel to disappear before their enemies, and opened out a way for them in the Red Sea and made them to pass over, this same God made the body of Saint SEVERUS to disappear from the heretic MELCHITES who had hated him during his lifetime; now even after his death his words cut their hearts like a sword, and made manifest His miracles. And He made the ship to sail slowly for a distance of seven stadia, until they arrived at the place where they were to disembark. Then they took up the body of the saint and brought it to DABRA ZĔGÂG and laid it in the [fol. 93*b* 1] shrine which that rich man DOROTHEUS had built for it. And there was great joy throughout all the land of Egypt, and especially in the city of Alexandria, and God worked great signs and wonders through the body of the saint. And one of the teeth of the saint fell out in his chamber during his lifetime, and one of the monks of DABRA ZĔGÂG took it and wrapped it up in a silk rag, and it healed everyone who was sick. And the monks used to take it to the city of Alexandria and lay it on the sick, and they would walk. And God magnified Saint Abbâ SEVERUS after his death more than during his life. Salutation to SEVERUS whose tooth, which fell out during his life, healeth those who are smitten with fever to this day.

On this day also died the holy father Abbâ THEOPHANIUS, the sixtieth Archbishop of the city of Alexandria, having sat on the throne of MARK the evangelist four years and

six months; and after this he died by murder. Salutation to THEOPHANIUS, and a petition for his prayers.

[fol. 93*b* 2] And on this day also died the holy father Abbâ NICOLAUS, the archbishop, whose name being interpreted is "Conqueror of the people." This just and holy man was one of the men of the city of MÎRÂ, and his father's name was EPIPHANIUS, and the name of his mother was YÔNÂ; these were rich, God-fearing folk of the city of MÎRÂ and they had no children. And they continued thus in great sorrow because they had no son, and they prayed to God with great frequency and made supplication to Him that He would give them a good son in whom they might rejoice and who would inherit their riches. And they remained without a son until they grew old and their time for begetting children had passed, and having failed to have children they fell into despair, and knowing that they were barren, and that their days had passed, and that they had become very old, they ceased to ask for a son. And from the day when they did this God the Most High took pity upon them, and gave them this holy man NICOLAUS, and He made him holy, and blessed, and perfect, and He revealed with him the beginning of the working of righteousness. When he was born he rose up and stood among men for a space of two hours, and one knew by this concerning his being raised up to work righteousness. When he sucked the breast of his mother, he only sucked the right breast, and by this he shewed that during all the days of his life he would only drink of the fountain of the work of the right hand. And he completed the Canon of the Apostles [fol. 93*b* 3] from his youth up, for on the day of the Eve of the Sabbath (Friday) and on the Fourth Day of the week, he never sucked his mother's breast except at the time of the ninth hour of the day. When he was a little boy and his parents handed him over to the teacher he sat and learned far more from the Holy Ghost than he did from his teacher. And in a few days he learned all the doctrine and Law of the Holy Church, and was appointed deacon, and he added to his spiritual labours. Then he became a monk in the monastery wherein the son of this father was the brother of the abbot, and this

saint fought a great fight therein, and men who were born were unable to do as he did. And because he performed many righteous deeds he was made a priest when the days [of his life] were nineteen years. And God gave him great grace and the power to work signs and wonders and to heal the sick. Who is able to declare his signs and wonders, the which he added to everywhere daily throughout his life? And since he hath departed (*i.e.* died), it is meet for us to mention a few of the things which he did during his life. Now there was a very rich man in his native city, and after many days his riches came to an end, and he became so poor that he had not the wherewithal to get his daily food. And he had four daughters who had grown old and had passed the period for marriage, and besides this no man would marry them because of their poverty. And Satan caused the man to think a filthy thought, namely, that he should make a house for whoremongers, and put his four daughters [fol. 94*a* 1] in it, so that they might play the whore for hire and he and his daughters might get their food from fornication. And God revealed unto Saint NICOLAUS the thought which this man was thinking. And Saint NICOLAUS rose up by night, and he took one hundred *dînârs* in gold of his father's money, and tied it up in a cloth, and before the morning dawned he threw [them] into the house of that man. When the man awoke from his sleep he found the gold, and he rejoiced therein with a great joy, and he gave his eldest daughter away in marriage. And the saint threw another hundred *dînârs* in gold into the man's house, and he gave his second daughter away in marriage. And on the third occasion when the saint threw gold into his house the man woke up, and would not take the gold but went out of his house to see who it was that threw the gold to him. And having gone out he found Saint NICOLAUS and he knew that it was he who had thrown the gold three times. And straightway that man bowed down at his feet, and paid him great homage, and he said unto him, "Thy reward will be great in the kingdom of the heavens, for thou hast saved me from want caused by poverty, and from falling into sin; for I have thought that I shall be able to get my third and fourth daughters married." And then Saint NICOLAUS drove out the Satans,

which were many, from the man, and from the trees wherein they dwell and lead men astray. And this saint healed many sick people, and he pronounced a blessing over a little bread, and satisfied very many people therewith. And they took what was left of that bread, and they found that it was far more [fol. 94*a* 2] than it was originally. Before he was made a bishop he saw a vision wherein he himself seemed to be seated on a great throne, having with him the vestments of the honourable priesthood, and a shining man said unto him, "Put on these vestments and sit upon this throne." And on another night he saw our Lady MARY giving unto him the vestments of the priesthood, and our Lord Jesus Christ gave him the Gospel. When the Bishop of the city of MÎRÂ died, the angel of the Lord appeared unto the Archbishop of the city of Rômê, and spake to him about Saint NICOLAUS, and told him his name, and described what manner of man he was. When the archbishop woke up he told the bishops what he had seen, and they all believed that vision, and knew that it was from the Lord Jesus Christ. And he took Saint NICOLAUS and made him Bishop of the city of MÎRÂ. After a few days DIOCLETIAN the infidel and idolator began to reign, and he arrested many believing men. When he heard the report of this saint, he seized him and tortured him severely for many years; and our Lord Christ strengthened him, and enabled him to endure, and He protected him against the torture, and raised him up sound and unharmed. When DIOCLETIAN was tired of torturing him he cast him into the prison house, and God gave him strength and protected him so that he might become a mighty branch of the tree of the Faith. And he remained in prison until God destroyed DIOCLETIAN [fol. 94*a* 3] and made CONSTANTINE the Just to reign. And CONSTANTINE brought out all the confessors from the prison houses, and with them was Saint NICOLAUS, and he returned to his country in peace. And he continued to teach the True Faith to all the people, and he urged them to be strong, until the assembling of the General Council of the Three Hundred and Eighteen Bishops in the city of Nicea; and this father was one of them, and he rebuked ARIUS and cast him out. And having finished his fight and

guarded his flock Saint NICOLAUS departed to God, having sat on his episcopal throne for more than forty years; and all the days of his life were eighty years. Salutation to Saint NICOLAUS.

And on this day TALÂSĔS and 'AL'AZÂR (LAZARUS) became martyrs. This TALÂSĔS was a man of Babylon, of the province of Nineveh. And SAPOR, the King of Persia, said unto him, "Worship fire and sacrifice to idols." And TALÂSĔS said, "I worship the Lord my God, and to Him I offer up sacrifice." And SAPOR commanded his soldiers to bring all the instruments of torture in order to frighten TALÂSĔS, and when he was not afraid of his terror SAPOR commanded them to beat him with one hundred stripes, [fol. 94*b* 1] and for a long time, and he said unto him, "Offer sacrifice, TASLÂS (*sic*), so that thou mayest have rest from the torture"; and TASLÂS (*sic*) said unto him, "I do not know (*i.e.* feel) thy torturing, for my God delivereth me [from it]." And SAPOR commanded them to beat him with another hundred stripes, and they fixed bandages over his eyes and they beat him with seventy stripes—until he made no answer, and then they cut off his head with the sword. Then they brought out 'AL'AZÂR (LAZARUS), and SAPOR, King of Persia, said unto him, "Sacrifice to the gods"; and when he refused to worship and to offer sacrifice to the gods, they cast him into the fire forthwith. Thus they finished their martyrdom nobly. Salutation to TASLÂS (*sic*) and to 'AL'AZÂR (LAZARUS).

And on this day also died Saint SÛRSET. This holy woman was a daughter of one of the nobles of Constantinia, and they betrothed her to the son of a nobleman. When she heard this she said unto her father, "Permit me first to go and worship in the sanctuary, the place of my conversion; God's Will be done!" And her father said unto her, "Go first to thy bridal bed, and when thy marriage is consummated go with him (*i.e.* thy husband) and fulfil thy vows." And she said unto him, "I made a covenant with God that I would pray in that holy place as long as I was [fol. 94*b* 2] a virgin, and if I falsify my

words a punishment from God will come upon me." When her father heard this he sent her away with guards, and handmaidens to minister to her, and he gave her the sum of three hundred *dînârs* in gold to give away in alms. When she arrived there (*i.e.* Jerusalem ?) she went round to all the holy places, and when she came to the monastery of the Egyptians she found an old monk dressed in sackcloth, and she told him everything which was in her heart; and he said unto her, "God's Will be done!" And when her attendants were ready to go, she went into a secret place and wrote a letter to her father, saying, "I have offered myself to God. Seek me not for thou wilt not find me." And she tied up the letter with her clothes, and placed it with her baggage, and she made her attendants think that she was going with them. And whilst they were going on in front bearing her baggage, she said to a slave, "I wish to pray in the shrine of GOLGOTHA before our departure." And he said unto her, "[The others] have gone on before us, how canst thou travel alone?" And she said unto him, "What hath it to do with thee? I will go by myself and come back." Then she took her handmaid and went into the shrine of GOLGOTHA, and she said unto her slave, "Wait here for me a little"; and then she went away by herself. And she came to that old monk, and when he saw her he rejoiced, and she cast herself down at his feet, and she gave him the three hundred *dînârs* for the poor, and she asked him to make her a nun. Then he rose up and prayed, and he arrayed her in the garb of the nun, that is to say sackcloth, and he prayed over her, and he helped her to follow the way of God. And she entered [her] cell when she was eighteen years of age, and she dwelt therein for seven and [fol. 94*b* 3] twenty years, without seeing the face of a man. Now it happened that there was a certain monk, whose name was SILAS, who was a fighter, from the country of Caesarea, who had a friend who was a pilgrim and a man of the desert, and he lived in the caves of ṢALMÔN. And at each festival SILAS used to visit him, taking a little food [with him], and he was blessed by him. And when Easter came SILAS took a few loaves of bread, and went to seek his friend according to his custom, and he could not find him. And when he was tired

of searching for him, and was wandering about over the mountains and hills, he found the footprint of a man, and he followed the footprints and found a small cave, and he said, "Bless me, O saint!" And there was none who answered. And he went inside the cave and found a monk fasting, and each bowed to the other and asked for his prayer. And the monk of the cave said unto him, "It is meet that thou shouldst pray for me, for thou art a priest." When SILAS heard this he was astonished [and he wondered] how the man knew his secret. And he meditated in his heart, saying, "Is it a woman or a eunuch?" Then she revealed unto him all her story, and he brought her food, but she would not eat, and she died, and he buried her in her cell. Salutation to the lady SÛRSET.

And on this day also died Abbâ ṬĔWÂSHÎ. This holy man was a eunuch from his youth, and he became a monk in a certain monastery and he fought the spiritual fight therein for many days. One day as he was going to Alexandria [fol. 95*a* 1] he found a woman weeping, and when he asked her [why she was weeping] she said unto him, "I am a Jewess and I wish to become a Christian." And he took her with him, wishing to do good to himself, and not to receive punishment from God, and he baptized her with Christian baptism. And he began to go about with her in the bazârs and received alms, and the men of Alexandria were scandalized, for they thought that she was his wife. And they seized him and brought him before Abbâ JOHN, the merciful, and they said unto him, "Behold here is a man who is disgracing the monks. Order [thy servants] to beat them and to separate them, and let the monk be put in fetters." And Abbâ JOHN dreamed a dream, and he saw in his dream that monk who was shewing him his lacerated back, and the monk said unto him, "Why dost thou lacerate my back without any offence on my part?" When Abbâ JOHN awoke he commanded them to bring the monk to him, [and they did so], and he commanded them to strip off his tunic so that they might see his back, and by the Will of God his raiment dropped down and he found that he was a eunuch. And Abbâ JOHN wept and removed from their offices those men who had brought

him and beaten him, and he prohibited them the Eucharist for three years. And he wished to give the eunuch one hundred *dînârs*, but he would not accept them from him; and Abbâ ṬĔWÂSHÎ departed to his monastery and died fighting strenuously as it were to-day.

And on this day also are commemorated the deaths of MÎLÂSĔS and TÂWFYÂ.

Salutation to PAUL who lived in the desert and despised earthly riches. [This and the preceding paragraph are wanting in the Bodleian MS.]

XI. TÂKHSHÂSH

[fol. 95*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ BAKÎMÔS. This holy man was a man of the city of FÂS, in the province of MAṢÎL, in the north of Egypt; and when his days were twelve years he guarded and shepherded his father's sheep. And the angel of the Lord appeared unto him in the form of a young man, and said unto him, "Wilt thou come and go with me, and become a monk?" And he said, "Yea"; and the two agreed together, and they rose up and went to the desert of SCETE. And they found three old monks [there], and Abbâ BAKÎMÔS dwelt with them for four and twenty years, when the old men died. And after this Abbâ BAKÎMÔS went a long journey into the desert, a distance of three days. And Satan appeared unto him in the forms of wild beasts, and pigs, and serpents, and they opened their mouths to seize him, and they surrounded him, and he knew by the Holy Spirit their intent; and he blew out breaths at them in the might of God, and they were scattered. Then again he found a valley and he lived in it for three years fasting a week at a time, and at the end of the week he would fill his hand with dates from that valley and eat them, and drink a little water. And he prayed two thousand four hundred prayers during the night and two thousand during the day; and his prayer was "Our Father, which art in heaven." And for

a period of four and twenty years he fasted forty days at a time, and at the end of the forty days he would eat. On one occasion he fasted eighty days, and at length his skin became stretched tightly over his bones; [fol. 95*a* 3] and straightway the angel of the Lord brought him bread to eat, and water to drink. And he lived for many years, and that bread and that water did not come to an end until he died. And the angel of the Lord God appeared in a vision of the night to Saint Abbâ BAKÎMÔS, and commanded him to return to his city. And he rose up and departed and came to the outskirts of his city, and he built himself a small cell there, and he dwelt therein alone; and he was a refuge and a harbour unto everyone who came to him, and the good hope of all men. And they dwelt there and were comforted by him and his doctrine, and they emulated his service, and his righteousness, and his spiritual fightings. And one day the angel of the Lord lifted him up and brought him to the land of the Euphrates (?), for the people had transgressed and had gone out of the way of righteousness, and he converted them all to the True Faith, and returned to his cell. And one day as he was going through the city carrying some baskets to sell in order to obtain food, the weariness of the road overcame him, and he set down the baskets and sat down himself to rest a little; and the power of the Lord lifted up him and his baskets and carried them where he wished to be. And at that time Abbâ SÎNÔDÂ (SHENUTI) saw an exceedingly high pillar made of pearl-stone, and he was astonished, and said, "What is this great pillar?" And the angel of the Lord appeared unto Abbâ SÎNÔDÂ (SHENUTI) and said unto him, "This is Abbâ BAKÎMÔS." And straightway Abbâ SÎNÔDÂ (SHENUTI) rose up, and walked on his feet until he came to the city of Abbâ BAKÎMÔS—now up to that time he had never seen him—and when the two men met they embraced each other. And Abbâ BAKÎMÔS wished to cook a little [food] for the morning, and he said to Abbâ SÎNÔDÂ (SHENUTI), [fol. 95*b* 1] "Take this pot and go, and draw water, and fill it, and bring it to me." And straightway Abbâ SÎNÔDÂ (SHENUTI) rose up, and lifted the pot upon his shoulder, and he drew water, and filled it, and brought it to him, and he found the food boiling and cooked. Then he

knew that the man was Abbâ BAKÎMÔS, and he saluted him a second time, and embraced him, and then he told Abbâ BAKÎMÔS that he had seen a vision concerning him; and he abode with him for a few days. One day when the two of them were walking together, they found the head of a dead man, and Abbâ SÎNÔDÂ (SHENUTI) tapped it with his staff, saying, "Rise up, O dead man, that thou mayest tell me and make me to know what thou hast seen." And God commanded the soul of the dead man, and the soul returned to the skull, and became a body, and the man rose up from the dead. And the dead man did homage to them and told them everything about Sheol, and about those who are punished therein, each in their degree, and he told them about himself and that he was a pagan. And he said unto them, "Below with us there are some men who were Christians and who believed in the Name of Christ, but who did not perform His commandments, and who walked in the ways of the Gentiles, and who dwelt in the uncleanness of the pagans." And the saint said unto him, "Lie down now and sleep"; and the dead man turned and lay down as he was at first. Then Abbâ SÎNÔDÂ (SHENUTI) embraced the blessed Abbâ BAKÎMÔS, and they returned to his mountain. And when the time of the departure of Saint Abbâ BAKÎMÔS drew nigh, and he was about to leave this world, he called his ministrant who was with him, and informed him about the time of his death; and he commanded him to bury his body in the place wherein he then was. And he became a little sick with the sickness of fever, and he saw the companies of the saints coming to him, [fol. 95*b* 2] and straightway he delivered up his soul into the hand of God; and the angels took it, and they sang as they went before it until they brought it to the Jerusalem which is in the heavens. And all the days of the life of Abbâ BAKÎMÔS were seventy years; twelve years he lived in the world, and eight and fifty years he passed in the strenuous spiritual fight of the ascetic life. Salutation to BAKÎMÔS.

And on this day also are commemorated Saint BARTHOLOMEW the bishop, and BAṬLÂN the martyr. Salutation to our father BARTHOLOMEW.

Salutation to thy birth, O THEODORE of the joyful face, who wast like a good fruit springing from a good tree. [This paragraph is wanting in the Bodleian MS.]

XII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the glorious angel, MICHAEL the archangel. On this day God sent him to the city of Babylon, and he was the fourth person with the Three Children, ANANIAS, AZARIAS, and [fol. 95*b* 3] MISAEL, in the fiery furnace, when NEBUCHADNEZZAR, the King of Babylon, threw them into it. And the flames rose up to a height of nine and forty cubits and consumed those who attended to the fire. And MICHAEL beat out the fire with his staff, and extinguished it round about the Three Children and delivered them, and [the fire] did not touch them. And he made the inside of the furnace to be as cool as the dew at the dawn of day, and in it they praised God, saying, "Blessed be the Lord God of our fathers! Praised and exalted is He for ever." And MICHAEL prophesied seven times that after seven hundred years Christ should be born; and after this the Three Children praised God, saying, "Let every servant of God praise God." And he prophesied seven and thirty times that Christ should live upon the earth three and thirty years, and for this reason our Fathers the Apostles ordained that people should celebrate the festival of MICHAEL the archangel. Salutation to MICHAEL.

And on this day also died Abbâ SAMUEL of WÂLDĔBBÂ. The name of the father of this holy man was STEPHEN, and the name of his mother was 'AMMATA MÂRYÂM; they were people of good family and they took this holy man to the country of 'AKSÛM, and when he grew up they taught him the Books of the Church. Then when his father and mother died he went to DABRA BANKÔL, to Abbâ MADKHÂNÎNA ĔGZÎ'Ĕ,

and he put on the garb of the monastic life, [fol. 96*a* 1] and he dwelt there and fought the fight with fasting and with prayer. He ate nothing except withered and decayed herbs, and his drink was water, and he became the servant of the monks, in the grinding of corn, and the drawing of water. And as he found it irksome when his kinsfolk came to visit him, he departed to another place. And he devoted himself to fasting, and to standing up, and to prostrating himself so strenuously that at length he crushed his feet (*i.e.* became flat-footed). Thence he departed to the desert, and he ate no food whatsoever for forty days and forty nights. And the lions, and the leopards, and all kinds of terrifying wild beasts came to him, and bowed down before him, and licked the dust at his feet. One day as he was going along the road he arrived at a valley (or river) which was full of water. Now he had with him a book and some fire, and making a prayer he entered the water, and although it engulfed him and the current dragged him down, yet by the power of God having forced himself across to the opposite bank, he found that the fire was unextinguished, and the book uninjured. And Satan used to try him with phantoms of every kind of wild beast, but he was not frightened because his mind was bound up with confidence in his God. And as Abbâ SAMUEL was praying our Lord Jesus Christ came to him, and sealed his whole body and each limb thereof with His spittle, and he became filled with power. And from that day he bound his feet with fetters, and wore sackcloth. And he thrust all his limbs into water, and he recited the Psalms of DAVID five times [each day], and he scourged his back with stripes innumerable. And the lions used to peer into his cave like sheep, and of some he used to stroke their bodies, and of others he used to dress their wounds, and pluck out the thorns from [their paws]. And then many disciples attached themselves to him, and of these the first was Abbâ ZARÛFÂÊL. One day [fol. 96*a* 2] Abbâ SAMUEL met Abbâ GABRA MASḲAL, of DABRA LAGGÂSÔ, (now they had never seen each other before,) and they passed the day in describing the great works of God. And at the time for supper, when they were making their prayers, a table came down to them from heaven, and they ate and gave

thanks to God. Then one day he met a certain monk from the desert, and when they began to talk about the Mysteries which God had made for them, Abûna SAMUEL said, "Behold, for twelve years I have been standing in the heights and censing the throne of God with the Four and Twenty Priests of heaven." And when he went in and was consecrating the Offering, there came down to him bread and a chalice from heaven; and when he was reading the Praises of our Lady MARY, he was lifted up off the ground to the height of a cubit, and our holy Lady, the Virgin MARY, came and gave him a precious stone which shot out light from it, and some pure incense. And when the time of his departure drew nigh MICHAEL the archangel came unto him, and he caught him up on his wings and shewed him all the delights of the heavenly Jerusalem. And he brought him before the throne of God, and Abbâ SAMUEL received from him the promise concerning the man who should invoke his name or celebrate his commemoration. And when he returned to his bed he told his disciples everything which he had seen, and then he died in peace. Salutation to Abbâ SAMUEL.

Salutation to the gathering together in one place of the Sixty [fol. 96*a* 3] Bishops who were against BĔNÂṬĔS (or BEṬNÂS).

And on this day also are commemorated Abbâ KHADRÊ (HYDRA) of DABRA 'ASWÂN, and Saint JOHN the confessor. Salutation to KHADRÊ.

And on this day also took place the assembling of the General Council of the Holy Bishops, and priests, and deacons in the city of Rômê in the first year of the reign of DECIUS, the infidel, when CORNELIUS held the office of Archbishop of the city of Rômê, and DIONYSIUS was Archbishop of Alexandria, and BANDĔYÔS (FLAVIANUS ?) was Archbishop of Antioch, and GERMANUS was Archbishop of Jerusalem. And this Council was assembled because of BĔNÂṬĔS (or BEṬNÂS, NOVATUS ?), a priest of SEḤET (SCETE) who said, "He who denieth Christ in the time of persecution shall not be accepted

when he repenteth; and he who hath fallen into fornication shall not be accepted when he repenteth." And CORNELIUS rebuked him for this, once, and a second time, and a third time, but he would not accept the rebuke. And there gathered together against him Sixty bishops, and Eighteen learned priests, and scribes, and Forty learned deacons of the city of Rômê, and they disputed with BĔNÂṬĔS (NOVATUS?) concerning this matter. And the pretext which he put forward for his views were the words of PAUL the apostle in his Epistle to the [fol. 96*b* 1] Hebrews (vi, 4–6), "If they have received the light, and have tasted heavenly grace, and have received the grace of the Holy Spirit, and if they have fallen into sin they cannot be renewed by repentance a second time." And the Fathers replied to him, and explained the matter to him, saying, "Paul the apostle doth not say this concerning the man who repenteth, but concerning the man who is baptized with Christian baptism each time he falleth into sin. And concerning such a man the apostle goeth on to say, 'Shall their head, the Son of God, be crucified a second time, and put to shame by them?' The apostle maketh known that the Cross could only be [found] once, but that repentance can be found at all times. And if a man hath fallen through denying Christ, or through sin, is he not to be accepted through repentance?—as thou sayest, Was not the repentance of DAVID accepted? And was not the repentance of PETER, who denied our Lord Jesus Christ, accepted? And did not God give him the grace of the Holy Spirit, the Paraclete? And did He not set him over His rational flock? And shall everyone who hath been baptized by his hand be not baptized again, but, according to what thou sayest, perish? This is great folly. Our Lord Jesus Christ hath placed repentance so that it may be found by everyone who hath denied the Faith, or who hath fallen into sin. Depart from this unclean opinion, O BĔNÂṬĔS (NOVATUS?), and repent of it, and be not the enemy of God and of thyself, and the enemy of all mankind." But he would not turn from his evil opinion, and he would not accept the words of the whole Council of holy Bishops; and the bishops anathematized and excommunicated all those [fol. 96*b* 2] who believed in his words.

Salutation to ANICETUS and his company who finished their martyrdom by fire.

And on this day also Saint ANICETUS became a martyr in the days of DIOCLETIAN, the infidel emperor. When this martyr ANICETUS saw the tortures which the emperor inflicted on the believers in order to terrify them, he rose up from among them with a bold heart, and reviled the emperor. When the emperor heard him, he commanded his soldiers to bind him with fetters, and to keep him under guard in the theatre, and to let loose a fierce lion upon him; and when the lion came up to him he stretched out his right hand, and the lion licked the face and cheeks of Saint ANICETUS. When DIOCLETIAN saw this he commanded them to cut off his head with the sword, but when the executioner had drawn his sword, he trembled and was unable to wield it. And they threw ANICETUS on to the wheel under which was spread out a layer of red-hot coals, and they placed him under the wheel so that his soul might be broken quickly; but God delivered him from these tortures uninjured. And then they threw him into a cauldron in which lead was boiling, and whilst the people were looking on, the angel of the Lord came and plucked him out of the cauldron, and set him before DIOCLETIAN. And when PHOTINUS saw this miracle, he rose up naked and embraced his brother ANICETUS, and he cursed the tyrant, saying, "O disgraceful one, how wilt thou conquer my brother?" [fol. 96*b* 3] When DIOCLETIAN heard this he commanded his soldiers to put collars of iron on their necks, and fetters on their feet and to carry them off to the prison house. Then he commanded them to bring them out and to scrape their bodies with iron combs until their flesh was torn into strips. And he also commanded them to take them into the theatre and stone them with stones, but the saints remained uninjured, and they also beat their sides and backs with whips, and threw salt on their wounds; and they also cast them into the furnace of the baths which had been heated for three days, but it was to them like unto cool dew, and when they opened the bath chamber they found them in converse concerning the great things of God. When the tyrant saw this

he was exceedingly wroth, and he commanded them to heat a furnace until the flames came out of the top of it, and therein they cast the righteous martyrs. And standing up in the furnace they prayed for a long time, and they made the sign of the Cross over their faces in the Name of the Father and the Son and the Holy Ghost, One God, and they delivered up their souls into the hand of God. And their bodies lay upon the burning coals from the second until the seventh (or sixth) hour of the day, but they were unharmed, and the hair of their heads was not singed. When it was night certain believing men took the bodies and swathed them for burial in a manner befitting their honourable rank, and they buried them in a beautiful tomb, and signs and wonders appeared through them. Salutation to ANICETUS and PHOTINUS.

[fol. 97*a* 1] And on this day also are commemorated 'EUSÎS (AUSIS) the martyr, and Abbâ ANTONIUS, and JOHN the confessor and teacher from Rômê.

XIII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint BAṢNÔFRĔYÔS (PARSNUPHIS) became a martyr in the days of the Muslims. This blessed man became a monk in the church of GABRIEL the archangel, in the city of MĔSR (CAIRO), on the banks of the river [Nile], and he fought a great fight therein, and he disputed with the Muslim Shêkhs concerning the True Faith, and he made manifest to them the Godhead of our Lord Christ. And because of this the Muslims were wroth with him, and they tortured him severely, and cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to BEFSÛFYÔS (*sic*).

And on this day also died Saint ABRACIUS. This saint was a man of Upper Egypt, and he put on the garb of the monastic

life when he was twenty years of age, and he fought a great and a good fight. And when Satan grew tired of setting himself in opposition to him [secretly], and of being overcome when he fought him, being unable to effect anything [fol. 97*a* 2] against him, he came to him openly, face to face, and said unto him, "There are left unto thee of thy days fifty more years," wishing by these words to cast the saint into despair. And the holy old man answered and said unto him, "Thou hast made me sorrowful; I was thinking that I had another hundred years to live, and therefore I was aweary. But if it be truly as thou sayest, it behoveth me to fight before I die." And then he fought strenuously and increased the strictness of his ascetic life, but he died that same year and departed to God; and he ended the seventieth year of his life still fighting. Salutation to ABRACIUS.

And on this day also Saint ḤANNAH conceived our holy Lady the Virgin MARY, the God-bearer. Salutation O blessed ḤANNAH to thy conception!

And on this day also died the holy father MICHAEL, the desert monk, of DABRA ḲALMÔN. [fol. 97*a* 3] Salutation to MICHAEL, the desert monk and priest.

And on this day also is commemorated Abbâ MAḲÂRÎ (MACARIUS), who fed upon partridges. This father MAḲÂRÎ (MACARIUS) sought from his youth to follow the Living God, and he learned the Books of the Church, and he knew that this fleeting world would come to an end, and that there was a reward for the just and a punishment for sinners. Therefore he forsook the world and became a monk in a monastery. Thence he went forth into the desert, a journey of ten days, and he came to a monastery about which there was nothing except roots and partridges; and water in abundance was there. And straightway he pondered and said, "If I go out into the fields after the partridges my labour and my prayers would be in vain, for I have, since I am alone by myself, no one to come to my help. And as for him who saith, 'Thou shalt not eat flesh,'

is it not the flesh of thy neighbour [to which he referreth] in derision? And God knoweth that I have nothing else to eat except these [partridges and roots]." And from that day he began to net the partridges, and each day he netted one and cooked it with herbs, and thus fed himself with what God had given him, and he drank of the water there and gave thanks; and he prayed, and made supplication to God, and kept vigil all the night. And he continued to do this for many years, and he never heard the voice of a man, and he never saw the face of a man, and he never spoke to a man, and he neither reviled nor abused anyone; and he used to say, "Satan only maketh his appearance with man." And after this a certain monk from Constantinia came to the place where Saint MAḲÂRÎ (MACARIUS) was living, seeking [in] the [fol. 97*b* 1] desert [for him]. And when he saw Abbâ MAḲÂRÎ (MACARIUS) netting the birds he could not contain himself, but he made haste to slay his brother with calumny. And the [monk from] Constantinia came to the archbishop, and he went in to tell him everything which he had seen, [saying], "I went into the desert to look for the caves [of the monks], and there I saw a monk living by himself and netting birds so that he might eat flesh, and so disgrace us when the people saw what he was doing." When the archbishop heard these words he sent away that monk with a messenger so that he might know all that had happened, and find out if what the monk who had gone to him had told him was true. And before the two men had arrived, and whilst they were still on the road, Abbâ MAḲÂRÎ (MACARIUS) went to net partridges according to his wont, and he netted three birds in one net. And he thought, saying, "Hath God given me these [three] birds to try me? Hath not my belly been satisfied (or filled) up to this day? [They must be] for others, but I have never seen any man in this desert." Whilst he was thus thinking the two monks who had been sent by the archbishop arrived, and when he saw them, he rejoiced, saying, "I thank Thee, O God Who hast given me food for Thy servants, Thou knowing well my poverty." And they nodded to him as he brought the table towards them, and he said unto them, "Take, O my brethren, and sit down (?)." And he seized his vessel and ate

silently and without a word until he had finished, according to his wont, and he finished without a word. And the two monks refused to eat, and they said unto him, "We do not eat flesh for we are monks, and there is laid upon us the prohibition to eat flesh." [fol. 97*b* 2] And Abbâ MAḲÂRÎ (MACARIUS) left them and did not force them, and he took the birds which he had cooked and blew upon them three times, and they flew up into the air and went back to their nests as if they had never been netted. When the two monks saw this miracle they bowed down before him and said unto him, "Forgive us, O holy one of God; we have sinned and gone astray concerning thee." And he said unto them, "It is God Who shall forgive you your sins, for I am a sinner"; and when they saw this they marvelled and went back to their country and related all the miracles of the saint which they had seen. And the archbishop heard this, and, wondering, he went to the emperor and said unto him, "Behold, a righteous monk hath been found in our days, come, let us go to him so that we may receive his blessing." And the emperor rose up with his soldiers, and with him were the archbishop, and bishops, and priests, and deacons, and when he came nigh unto him, an angel took the saint and lifted him up to carry him to the Country of the Living; and when the emperor saw him going up he said unto him, "Bless us, O saint of God, and speak one word unto us." And the saint said unto them, "Let your tongues fast from the words of calumny. If a priest doth not learn from books, overmuch pride and boasting will not come upon him; and if a monk doth not learn too much, arrogance will not come to him. Love ye one another, and God be with you all." And thus saying he ascended before them. Salutation to MAḲÂRÎ (MACARIUS).

[fol. 97*b* 3] And on this day also are commemorated ABRANICUS the martyr, and ḤÔRASAFÔN, and CORNELIUS the governor, and WARḲTĔPÔS (or WARṬEPÂLÂ), and 'ARFRÂ (or FEFRÂ).

Salutation to RÛFÂ'ÊL, the healer-angel. [This salutation is wanting in the Bodleian MS.]

XIV. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SIMON, who was from the city of Upper MANÛF, in the north of Egypt, became a martyr in the days of the Muslims. This holy man used to dispute with a certain Muslim Shêkh, and he overcame him in argument. And that Shêkh went and laid information against him before the Chief Shêkh, and he said unto him, "This man hath cursed the Muslim Faith." And the Muslims seized SIMON and tortured him severely, and then they cut off his head with the sword and he received the crown of martyrdom in the kingdom of the heavens. Salutation to SIMON.

[fol. 98*a* 1] And on this day also Saint Abbâ BĔḤÛR and Abbâ MÎNÂS, the old man, became martyrs.

And on this day also Saint MARHAMNÂM (or MARMEHNÂM), and his sister SÂRÂ, and his twelve slaves became martyrs. The father of this saint was the King of ATHÔR (ASSYRIA), and he worshipped graven images, the names of which were BÊL and BÂBÊL (*sic*); and his mother was a Christian. And this Saint MARHAMNÂM asked his father for permission to go out into the desert and hunt wild beasts, and his father having given him permission he [made ready to] set out with his forty slaves, and mounted on horses, and he came to his mother [before he departed] and said unto her, "I am going to hunt wild beasts"; and his mother said, "May the Lord God of heaven and earth bless thee." And as he journeyed along he came to Mount MAḲLÛB, and he sojourned there. And during the night the angel of the Lord called to him and said unto him, "MARHAMNÂM, MARHAMNÂM, rise up and ascend this mountain, and thou shalt see a man whose name is MATTHEW, and he shall speak unto thee the word of life." And on the following day, when he had gone up into the mountain, he found Abbâ MATTHEW who was dressed in a hairy skin like a sheep; and when MARHAMNÂM saw him he was afraid. And Saint

MATTHEW said unto him, "Draw nigh unto me, O my son, for I am a man like thyself and the property of God." And MARHAMNÂM said unto him, "My father, is there any other god besides the gods?" And Abbâ MATTHEW taught him the whole of the Faith of God, down to the Birth [fol. 98*a* 2] of Christ, and His Death, and His Resurrection, and the reward of the righteous and recompense of sinners. And MARHAMNÂM said unto him, "O my father, my sister is a leper from the crown of her head to the sole of her foot, and if thou canst heal her in the Name of thy God I will believe in Him." And Abbâ MATTHEW said unto him, "Come, get thee down and I will heal her." And Saint MARHAMNÂM in going down from the mountain left Abbâ MATTHEW on the road, and when he came to his mother he told her everything; then he took his sister and carried her to Abbâ MATTHEW. And when the saint saw them [coming] he made a long prayer to God, and smote the earth and made a mark in the form of the Cross upon it, whereupon a spring of water bubbled up, abundant as a river. And he made the brother and sister to go down into the water, and he laid his hand on their heads, and baptized them in the Name of the Father and the Son and the Holy Ghost, and their forty men who were with him; and he administered to them the Holy Mysteries, and straightway his sister was healed of her leprosy. And he admonished them and strengthened them in the Faith of our Lord Jesus Christ, and shewed them how that He had accepted for their sakes all the pain and the buffeting which should have come to them, and found them, and dismissed them in peace. And when Saint MARHAMNÂM arrived home he went to his mother, but he neither went to his father, nor to the house of the gods. When the king heard this he was wroth, and he commanded [his soldiers] to beat him, and Saint MARHAMNÂM departed with his sister, and his soldiers, and went up into the mountain, the name of which is "ḲASR," and sat down there. When his father heard this he sent his chamberlain to them with glorious apparel, and the royal crowns, and [commanded them] to say unto his son, "Take my kingdom." When Saint MARHAMNÂM saw them he was furious with them, and he said unto them, "I am seeking the

kingdom [fol. 98*a* 3] of my Lord Jesus Christ which neither groweth old nor perisheth." When his father heard this he was very wroth, and he commanded his soldiers to slay his son's slaves first of all so that he might frighten his son, and make him come back to him; and if he was not afraid, and did not come back, they were to kill him and his sister. When Saint MARHAMNÂM heard this he prayed and entreated God to give him all his desire; and a voice came, saying, "I have heard thy prayer and I have given thee thy heart's desire." And straightway the officer cut off the heads of the saints with the sword, and cast them into a pit. And they brought much wood so that they might burn the bodies of the saints with fire, but they could not find them because God had hidden them. And when the soldiers saw that the sun became dark, and the earth quaked, they were afraid and fled. And Satan entered into the heart of SANÂKARÊM, the King of ATHÔR (ASSYRIA), and he cried out like the swine. When the mother of Saint MARHAMNÂM heard that her husband was mad, she sent for Abbâ MATTHEW, and made him come, and she told him about the king. And when Abbâ MATTHEW had prayed over some oil and anointed him therewith, Satan went out of him in the form of a pig. And the king believed in the Faith of our Lord Jesus Christ, and Abbâ MATTHEW baptized him, and his wife, and all the men of his royal city. And he commanded his people to build a church in the name of our holy Lady, the Virgin MARY, the God-bearer, and to distribute money in alms among the poor and needy, and they did as he commanded. Then the mother of Saint MARHAMNÂM made forty coffins of costly stone, and she collected the bones of those forty soldier-martyrs, [fol. 98*b* 1] and put each [group of bones to its coffin]. And she also made two coffins of crystal for her children, and she put [their bodies] in them, and laid the coffins in the church which she had built. And through their bodies innumerable signs and miracles took place. Salutation to MARHAMNÂM who traversed the desert in search of the Faith of Christ. Salutation to the Forty Soldiers who suffered with MARHAMNÂM, and to SÂRÂ his sister. Salutation to the Seventeen Thousand men of MARHAMNÂM who fought the fight.

And on this day also are commemorated the one hundred and ninety thousand martyrs who were soldiers of the King of ATHÔR (ASSYRIA), the father of Saint MARHAMNÂM. And after SENÂKARÊM, the King of ATHÔR (ASSYRIA), whom Abbâ MATTHEW baptized, there reigned another king who knew not God. And whilst he was in the country of the Chaldeans he heard that the King of ATHÔR (ASSYRIA) was dead, and that his son reigned in his stead, and that his son was not able to rule the kingdom, and that he had stewards (or administrators), who had lived in his father's days, and that they ruled his kingdom, and that he was young and did not understand the precepts of the kingdom, [fol. 98*b* 2] and that his mother ruled instead of him, and that the stewards held her in subjection. Therefore he gathered together his soldiers and departed to rule over the country of ATHÔR (ASSYRIA). And when the men of the kingdom [of ATHÔR (ASSYRIA)] heard that there had come to reign over them a king who worshipped idols, they gathered together their soldiers and went out to fight [them]. And the servants of the house of SENÂKARÊM, and the servants of MARHAMNÂM who guarded his grave, went out by themselves to fight, and when they fought the King of the Chaldeans conquered them and they fled before him. And the Chaldeans captured the city, and seized the young king and killed him, and his mother also. Then all the men of the kingdom submitted to him, and he reigned over them. And after a few days he gathered together all the men of the country of ATHÔR (ASSYRIA), and he questioned them concerning their Faith, and they said unto him, "We are Christians." And he commanded them to worship idols, and all the people abandoned their Faith and worshipped idols. And the servants of Saint MARHAMNÂM and the servants of his father came, and they said boldly, "We are Christians, and the servants of Christians, and guardians of the tomb of Saint MARHAMNÂM, a work which hath been committed to us, and we will not deny the Faith which our Lord taught us." And the king was wroth, and he commanded his soldiers to slay them all with the sword, and they slew them, and they were in number one hundred and seventy (*sic*) thousand, and were called the "Companions of MARHAMNÂM."

And on this day also died Abbâ GABRA KRĔSTÔS, the sixty-sixth Archbishop of Alexandria. [fol. 98*b* 3] In his days very many signs and wonders [took place]. And behold, he heard concerning a certain church which was built in the name of our holy Lady the Virgin MARY, in the country of 'ANDÂL, and that there was a withered olive tree beyond the doors thereof. And it was said that on the day of the festival of our holy Lady the Virgin MARY, this tree used to put forth leaves, and bear fruit, and that when the festival was ended the tree returned to its former withered state. And because of this Abbâ GABRA KRĔSTÔS the archbishop lifted up his eyes to God, and prayed to Him to explain this miracle to him. And that night the angel of the Lord caught him up and brought him to that church, and he saw that withered tree, and after it had put forth leaves and borne fruit it returned to its former state forthwith; and he told the people what had taken place and they doubted it. And after a few days came the governor of ANDALUSIA, a man whose name was JOHN, and the holy father, the archbishop Abbâ KRĔSTÔS, asked him before all the priests and people, saying, "Is it true, according to what I have heard, that there is a withered olive tree by the doors of the church of our holy Lady the Virgin MARY in the city of ANDALUSIA, and that on the day of the festival of our holy Lady, the Virgin MARY, this tree putteth forth leaves and beareth fruit?" And the governor listened and said unto him, "It is true, my father, for I have been there on the day of the festival of our holy Lady the Virgin MARY, and I have seen its withered state with mine own eyes. And as soon as the [fol. 99*a* 1] sun rose on the day of the festival of our Lady MARY that tree burst into leaf, and blossomed, and bore fruit, and the olives which it produced up to midday were so many that they could not be counted. And straightway the steward of the church went out and took of the fruit, and made olive oil therefrom, and filled the lamps of the church therewith. And the people prayed and finished the office of the Eucharist, and partook of the Holy Mysteries and departed to their districts. And after this the steward of the church and the priests went out and gathered all the fruit on the tree, and afterwards the

people took some of the fruit as a 'blessing.' And the steward and the priests made the olives into oil, and there was sufficient to supply the lamps of the church and for their own consumption until the end of the year. And that same day the tree withered and its leaves dropped off." And when the people heard this they marvelled at the miracle exceedingly, and they glorified God and gave thanks to our holy Lady the Virgin MARY. And in the days of this father a certain man whose name was CYRIL went to the country of Ethiopia, and made pretence to be a bishop. And he sent much money to the King of Egypt, saying, "Command thou the Archbishop, Abbâ GABRA KRĔSTÔS, to send a messenger to appoint me bishop whilst I am in my country Ethiopia, and each year I will send thee much gold as a present." And the King of Egypt summoned Abbâ GABRA KRĔSTÔS to him, and he said unto him, "Send a man on thy behalf to the country of Ethiopia to appoint CYRIL bishop." And the archbishop answered and said unto him, "This is [fol. 99*a* 2] undesirable, unless he cometh here." And the king said unto him, "Do as I have commanded thee," and the archbishop said unto him, "Thy will shall be done." And the archbishop went forth from the king sorrowfully, and he grieved exceedingly about the matter, and he gathered together all the bishops and told them what the king had said unto him; and when they heard it they were exceedingly sorry. And the archbishop prayed and entreated God to deliver him from brotherhood with CYRIL, the Liar. And CYRIL took much money and fled from the country of Ethiopia and came to the country of DÂḤLÛKA, and the King of DÂḤLÛKA seized him and took away all [his money], and bound him in fetters and sent him to the King of Egypt, who shut him up in prison for seven months and after this period cut off his head with the sword. Thus CYRIL died an evil death, and God accepted the prayer of this father. And Abbâ GABRA KRĔSTÔS sat upon the throne of MARK the evangelist thirty years, and he pleased God and died in peace. Salutation to GABRA KRĔSTÔS.

And on this day also Abbâ AMMONIUS, the Glorious, Bishop

of the city of 'AṢNÂ ('EṢNÂ), became a martyr. And when ARIANUS [the governor] came to the city of 'AṢNÂ ('EṢNÂ) he found all the men of the city gathered together to Abbâ AMMONIUS and learning the word of the Faith; [fol. 99*a* 3] and straightway he killed them all. And he seized Abbâ AMMONIUS, and bound him, and took him to the city of 'AṢNÂ ('EṢNÂ), and he pressed him strongly to offer incense to the gods, and to worship them. And AMMONIUS said unto him, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. I take no pleasure in your vain and silly fables, and I will not hearken to your words, and I will not look upon your unclean gods, and I will not walk in your ruined temple, and I will neither touch your stinking incense nor your foul offerings." And when ARIANUS the governor saw that the mind of the saint would neither abandon [his belief] nor change, he commanded his soldiers to burn him alive. And Abbâ AMMONIUS asked the soldiers to wait a little whilst he prayed. And he stood up with his hands and feet bound, and he prayed the prayer of the Gospel, and he blessed his city and the men thereof, and all the people who believed on Christ. And he prayed for ARIANUS the governor, and prophesied that he would become a martyr, and he prayed also for the release of his soul; and when he had finished his prayer they threw him into the mouth of the fire, and he finished his good contest. When the fire was extinguished they found his pure body untouched, and they swathed it for burial in costly cloths, and they buried him on the west side of the city of 'ĔNṢNÂ (*sic*), in the fortress which Queen 'AKALU-UBAṬĔRÂ (CLEOPATRA), the daughter of PTOLEMY, had built, and mighty deeds and miracles innumerable were wrought through him there. Salutation to AMMONIUS.

[fol. 99*b* 1] And on this day also died the daughter of the Emperor of Rômê, whose name was NASÂḤÎT, according to what JAMES, Bishop of WASÎM, saith concerning her: "And it came to pass one day whilst I was sitting in the church of our holy Lady, the Virgin MARY, the God-bearer, that I heard a monk knocking at the door of the monastery, and I rose up to

see who he was. And I saw that he had on an old cloak, and that his body was dried up; and his face was muffled up and covered over. And I said unto him, 'Whence comest thou, and whither goest thou?' And he said unto me, 'I have come from the monastery of Abbâ MACARIUS and I wish to pass this night in this monastery, so that I may receive the Offering'; now it was one day from the Sabbath. And I said unto him, 'I cannot open the doors to thee unless thou wilt shew me thy face.' And he said unto me, 'Seek not the sight of my face, for my face is detestable like my sins, and whosoever seeth my face shall see at the same time all my evil works'; and because I refused to [admit] him he wanted to go back into the desert. And then I thought within myself that he might be hungry, or thirsty, and for this reason I opened the doors to him, and I brought him into my abode; and I brought him food, but he refused it, and he said unto me, 'I will not eat before to-morrow, after the Offering.' Then he went into the church, and he stood up in a dark place, and I heard a sound, as it were the sound of [fol. 99*b* 2] angels, repeating the Psalms; and the brethren who were there marvelled. And in the morning the monk sat down on his feet, and did not want to say anything. And we drew nigh unto him that we might ask him to pray for us, and he said unto us, 'How can I possibly pray for you seeing that I am blackened of face and [am laden] with many transgressions?' And when we offered up the Offering he stood up upon his feet, and began to repeat the Book of PAUL, and the Acts and Works of the Apostles. And at the fourth hour he stood up before the altar, and he began to recite the Gospel of JOHN, and he drew back his cowl from his face, and it was impossible to look upon him by reason of the great light which was upon it. And after we had received the Offering, he received, [and we thought that he must be one of] the children of the emperor. And we brought him food, but he would not take it, and he exhorted us to turn away from the lust for women whereby Satan leadeth monks astray. And there was there a certain good old monk who was a Roman by birth, and he said unto me, 'O my father JAMES, this is a woman, and a daughter of emperors, and therefore she hideth her face so that we may not recognize her.' Then

I went to her to adjure her in the Name of Christ not to hide her history from us, and straightway I lost her and could not find her. Five months later there arrived many men who had been sent by the emperor to search for her, and they told us her history, and how she had escaped by night from Rômê, and how they had been searching for her for twelve years and had not found her. And then by the Will of God certain pilgrims told us that she had died on this day [of the month Tâkhshâsh]." [fol. 99*b* 3] Salutation to princess NASÂḤÎT. Salutation to the light which illumined the darkness. Salutation to the Light which was before the world.

Salutation to ARIANUS the priest, and to 'ARKÎSÔS, his God-fearing brother, the sons of GREGORY. [This salutation is wanting in the Bodleian MS.]

XV. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died GREGORY, Archbishop of Armenia, who became a martyr, without the shedding of his blood. TIRIDATES, the King of Armenia, as we have already said, tortured this saint severely because he would not worship his idols, and after he had tortured him he cast him into a dry pit where he remained for fifteen years; and God was with him. And God caused a certain old woman [fol. 100*a* 1] to bring him food every [week], and no one knew how he lived. And the emperor having slain the virgins of 'ARSÎMÂ, and herself also, because he wished to marry her, the bodies of the virgins were cast out on the hills. And when seventy days had passed since they died, the emperor sorrowed for what he had done to them, and more especially for what he had done to Saint 'ARSÎMÂ. Then his friends asked him and said unto him, "Mount thy horse and go forth into the desert and hunt the wild animals, and so remove sorrow from thy heart." And having mounted his horse, he went out into the desert with all his soldiers, and at that same moment Satan mounted the horse and cast the emperor from

it; and the king bit his own body, and the bodies of his attendants. And God changed his appearance and he became like unto the wild boar of the desert, and he continued to go round about in the desert, and he bit everyone he met. And thus also was it with the men of his palace, for Satan mounted upon their horses and there was great dismay and outcry in the palace. All this took place because of the [slaughter of the] holy virgins and of those who were with them. And the sister of the king saw a vision in the night and it seemed as if a man said unto her, "If thou dost not bring up Saint GREGORY from the pit, ye shall never have relief, and never be healed of your sickness." And she told this to every man in the royal palace, and they were in a state of dismay because of this, and they trembled because they thought that he was already dead in the pit. Then they rose up straightway and went to the pit, and they let down a rope into the pit to see if he was still alive, and they cried out to him to hang on to [fol. 100*a* 2] the rope which they had thrown to him. And he seized the rope which they had thrown down to him, and grasped it tightly with his hands, and straightway they pulled him up, and lifted him up out of the pit; and they washed him, and arrayed him in new apparel and they mounted him on a mule, and brought him into the royal palace. And GREGORY asked them questions concerning the bodies of the holy virgins, and they guided him and brought him to the place where the virgins were, and he found that they had been preserved from the wild beasts of the desert and fowl of the heavens. And he commanded [the king's servants] to build for them a beautiful tomb which should be worthy of them, and he laid them therein with great honour. Then the people asked him to heal the king, and to drive out from him the Satan of which he was possessed. And the saint had the king brought, and he said unto him, "Wilt thou turn from thy evil works?" And the king made a sign of consent with his head. And the saint prayed over him, and he cast out the Satan from him, and his heart (*i.e.* senses) returned, and his appearance became what it had been originally; but God allowed some traces of the claws of the wild boar to remain in the nails of his hands and feet, so that he should not become

haughty again, and he was submissive and humble. And the saint also healed all the men of the royal palace, and cast out the Satans from them. And then he commanded them to gather together all the men of Armenia, and he gave them a Canon, and commanded them to fast every eighth day; and they did as he commanded them. And he continued to exhort them, and to teach them the way of God, and concerning the Incarnation of our Lord Jesus Christ. And they all hearkened unto him, small and great, and this is the origin of the belief of the Armenians in Christ. And they asked Saint GREGORY [fol. 100*a* 3] to baptize them with Christian baptism, and he said unto them, "It is not seemly for me to do this, for I am not a priest." And they sent messengers to the country of LÛNYÂ, and they wrote letters to the Emperor HONORIUS, and informed him that they had turned to God, and asked him to appoint GREGORY their archbishop; and they asked the Archbishop of Rômê also, who was in those days Saint LAWENDĔYÔS. And with their letters they sent many gifts for the Emperor HONORIUS, and Saint GREGORY also was with them. And their messengers came to the emperor, and to the archbishop, and they read their letters to the emperor and to the archbishop, and the emperor and the archbishop rejoiced because the men of Armenia had turned to God, and they appointed GREGORY Archbishop in the country of Caesarea, and they sent him back with great honour to TIRIDATES, the King of Armenia. And when Saint GREGORY arrived in the country of Armenia the people rejoiced with a very great joy because of his coming to them. Then he built them a beautiful church in the name of our Lady MARY, and he corrected the Faith of all their churches. And then the blessed GREGORY finished his course nobly, and he died in peace. Salutation to GREGORY who lived in a pit for three (*sic*) years, and suffered torture through the cold of the night, and the heat of the day.

And on this day [fol. 100*b* 1] also died Saint LUKE of the pillar. Salutation to him who fought the spiritual fight in iron fetters, and slew MASTÊMÂ (*i.e.* SATAN), and who fasted six days in each week.

And on this day also YEMSÂḤ became a martyr. Salutation to Abba YEMSÂḤ.

And on this day also became holy martyrs ḤERWÂG, ANANIAS, KÂZÎ from the city of AKHMÎM; and SANSARÂDÎN and 'AWGÂNYÔS (EUGENIUS) from the city of GÂWER; and on this day MIRIAM, the sister of AARON, is commemorated. [This paragraph is given under Day XVI in the Bodleian MS.]

XVI. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died GIDEON, one of the judges of Israel. This just man GIDEON was of the tribe of BĔNÂSÊ (MENASSEH) and his father's name was JÔÂS; and the angel of the Lord appeared [fol. 100*b* 2] and helped him, and strengthened him, and made him judge over the children of Israel. And he commanded him to destroy the altar of idols, and to build an altar to God, and to offer up burnt offerings upon it; and GIDEON burnt with fire the wooden idols, which were broken in pieces, and he did as the Lord commanded. And God also commanded him to make war upon the men of Midian, and he asked God to shew him a sign, so that his heart might be strengthened thereby. And this was the sign: [He said] "Let me lay the carded woolly fleece of a sheep among the grass of the field; if the fleece be wetted by the dew and the grass of the field is not wetted, then shall I know that Thou are with me." And he laid the fleece among the grass, and it was wetted, but the grass was not wetted. And on the following day he said, "O my Lord, behold I will lay the fleece among the grass again; if the grass be wetted and the ground, and the fleece is not wetted, then I shall know that Thou art with me and that Thou wilt fight for me." And he did this on the following day, and it happened even as he wished. Then his heart waxed strong, and the spirit of power descended upon him from God, and he blew a horn and all the children of Israel gathered together to

him. And God said unto him, "The people are too many, for when they conquer their enemies they will say that they themselves have conquered them by their own power. But let a herald go round about among them and say, 'If there be anyone here who is timid or afraid, let him depart'"; and when the herald had been among these there turned back twenty-two thousand of the children of Israel. And then God said unto GIDEON, "Even now those who are left are too many. Send them to the water and command them to drink water, and he who drinketh water with his tongue like a dog, take all these, and set them apart [fol. 100*b* 3] from those who remain." And straightway GIDEON took them to the river, and they drank water as God commanded, and the number of those who drank water with their tongues like dogs were three hundred men. And God said unto him, "With these I will deliver thee, and I will give the men of Midian into thy hand." And that night they blew trumpets among them, and they said, "The army of God and of GIDEON." And when the men of Midian heard the sound of the trumpets, God set fear in their hearts, and they were terrified and took to flight. And each man killed his neighbour next to him, and they slew their princes (?) HÊRÊB (OREB) and ZÊB (ZEEB), and they slew two of their kings ZÊBHÊL (ZEBAH) and SELMÂNÂ (ZALMUNNA), and they slew of the men of Midian one hundred thousand, and twenty thousand horsemen; and the children of Israel rejoiced that day. And they said unto GIDEON, "Be thou king over us, and thy children after thee." And he answered and said unto them with lowliness of heart, "Neither am I worthy to be king nor are my children worthy to be kings over you, but it is God Who shall rule over you [as] king. But let each one of you give me the torque of gold which is on the head of every camel which ye have carried off as spoil"; and they brought them to him. And the amount of gold and silver which they gave him was one hundred thousand seven hundred *dînârs*, besides the ornaments of the women, and the rich trappings which were on the camels. And GIDEON, the just, continued to rule the children of Israel for forty years, and God was with him in all his work; and then he died in peace and was buried in the grave of his father. [fol. 101*a* 1]

Salutation to GIDEON, the mighty man. By the miracle of the wetted fleece mentioned above is made manifest the BIRTH OF CHRIST of MARY.

XVII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the translation of the body of Saint LUKE of the pillar, who came from the country of Persia. He was the captain of one hundred soldiers, but he gave up his appointment, and assumed the garb of the monastic life, and took up his abode in one of the monasteries of the country of the East; and he dwelt therein many days. And when he had finished his ascetic training and his spiritual fight shewed his excellences, he was made a priest in that monastery. And at the time of his appointment he dressed himself in iron, and he wore this dress as long as he dwelt in that monastery; and he devoted himself to fasting, and from that day he fasted seven days and seven nights at a time. On the Seventh Day he consecrated the Offering, and partook of the Holy Mysteries, and then he ate a small bread cake and some herbs. After this he went up on the top of a pillar, and stood thereon for three years, and he heard the voice of an angel calling him by name, and commanding him to get down from the pillar. And the angel shewed him a cross of light, and LUKE descended and followed the voice which he heard. And the cross [of light] guided him until it brought him to a certain monastery, and he dwelt therein many days, and all the men came to him and were comforted by his doctrine. Then he became a devotee of silence, and he put a stone in his mouth so that he might not talk at all with any man. Then God commanded him [fol. 101*a* 2] to go to the borders of the city of Constantinia, and he went to a certain village which was near it, and he went up on the top of a pillar, and he dwelt thereon for five and forty years and fought a great spiritual fight. And God gave him the gift of prophecy, and he performed signs and wonders, and he healed all the sick folk who came to him. And God willing that he should leave

the toil of this world, LUKE died on the fifteenth day of the month of Tâkhshâsh; and he who ministered unto him went and told the archbishop and the priests concerning his death. And the archbishop and the priests rose up, and carrying crosses and censers they came to his abode, and they prayed over him, and they took him up and carried him to the city of Constantinia, three days after he died. And they brought him thither on the seventeenth day of the month of Tâkhshâsh, and laid him in the sanctuary, and they finished the prayer for the third hour over his holy body; and all those who were gathered together were blessed by him. Then they put him in a sarcophagus wherein were the bodies of the saints who were his predecessors, and God made manifest from his body many signs and wonders, and [many derived] very great benefit therefrom, and it healed all the sick who came to it in faith. Salutation to LUKE, the pillar-saint.

And on this day also are commemorated the holy martyrs 'EUSORYÂYS (AULARIANUS ?), and [fol. 101*a* 3] 'EUTHYÔS, and SÛRYÂN, and MARK, and BARṬELÊL, and NATHANIEL, the monk and toiler in the ascetic life.

XVIII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated Abbâ SALAMÂ, the revealer of the light, for he was the light of Ethiopia; and behold the story of his strife is written in the section for the twenty-seventh day of the month Ḥamlê. Salutation to Abbâ SALAMÂ.

And on this day also took place the translation of the body of the great Saint TITUS, the apostle, the disciple of PAUL the apostle. CONSTANTINE the Just, the great emperor of emperors, translated the body from 'AḲRÂṬĔS (CRETE) to the city of Constantinia. When by the Will of God, CONSTANTINE reigned, he took very careful thought for the churches

and the works thereof, and he beautified with fine decorations all the churches which were in his kingdom, and especially those in the city of Constantinia, for that was the seat of his sovereignty. And he inspected every work, and he wished [the builders] to beautify them with every kind of decoration, and with pearl-stone (mother-of-pearl), and costly stones; and he also made them glorious with spiritual stones and celestial gems. And the bodies of the apostles were gathered together [fol. 101*b* 1] to him, and such of the bodies of the honourable martyrs as he could find. And when he heard that the body of Saint TITUS the apostle was in the city of 'AḲRÂṬĔS (CRETE) he sent the chief priests, and with them much money, and they took the body of Saint TITUS with great honour, and brought it to the city of Constantinia. And he built a beautiful church, and he placed the body in a coffer of very precious stone, and laid it in the church. And God made manifest many exceedingly great signs and miracles through it. And as they were carrying Saint TITUS to bring him into the sanctuary, the end of the stone coffer dropped upon the foot of one of its carriers, and crushed it, and the bones thereof. And that man took some of the oil of the lamp which was hanging before the picture of Saint TITUS in faith, and he smeared his foot therewith and tied it up, crying out by reason of the pain as he did so; and as he could not walk home to his house, he passed the night by the side of the coffer containing the saint. And on the following day he unbandaged his foot to look at it, and to apply the means of healing to it, and he found that it was sound and well like the other, and there was no pain in it whatsoever, and he found on it only traces of the marks of blood; and all those who saw this miracle marvelled exceedingly, and they glorified God. And the man rose up and washed away the blood, and he walked about as usual without any pain, and he glorified God. And the miracles of this holy Apostle TITUS were many. [fol. 101*b* 2] Salutation to the translation of the body of TITUS the disciple of PAUL.

And on this day also died 'ARKÎLÂ (ARICLES ?), and PHILEMON, the priest and anchorite who became a martyr. Salutation to 'ARKÎLÂ (ARICLES ?), and PHILEMON.

And on this day also are commemorated FARḲAYÔN, and SILIKION, and GALINICUS, and 'EUNÂS, and their companion who were martyred; and the translation of the bodies of 'ARSÎS, and DACIA, and DÎMÔN; ['ARSÎS, DACIA and DÎMÔN are not mentioned in the Bodleian MS.] and the translation of the body of THOMAS the apostle. And countless signs appeared through his body, and they built a beautiful church for him on the river, and they laid the body of the saint therein.

XIX. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the honourable father, Abbâ JOHN, Bishop of the city of BÛRLĔS. This holy man was a member of a priestly family, and his parents were people of high rank, and they gave of their goods to the poor and needy. When his parents died he took the money which they had left him [fol. 101*b* 3] and he built therewith a church, and he also built a guest house wherein pilgrims and sick folk gathered together; and he himself ministered unto them, and brought to them whatsoever they wanted. And at that time there came to him a certain monk, and he saw what he was doing, and this monk praised the ascetic life to him and made manifest to him the honour thereof; and after that monk had departed, he gave all his goods to the poor, and he went into the desert of SCETE in the days of Abbâ DANIEL, Abbot of the desert of SCETE, and he became a monk with him and fought a great fight. And then he dwelt alone in his cell, and the Satans envied him because of his good fight, and they beat him very severely, and finally he was obliged to lie prostrate for many days because of the beatings wherewith the Satans beat him. After this our Lord Christ healed him, and he became strong in His power and overcame the Satans and, after this, by the Will of God, he was made Bishop of the city of BÛRLĔS; now in his days there was much dissension (or schism) in the cities. And he toiled with great labour to pluck out the tares from among the wheat, and he turned many people from their schism and

brought them into the True Faith. And in those days there was a certain monk from Upper Egypt who talked much, and he used to say, "MICHAEL revealeth it to me"; and he led astray many men. And when the saint knew that his work was evil, and that he was of Satan, he commanded [his servants] to seize him and to beat him; and when they had beaten him the man confessed his error, and they removed him from the city. And there was another [monk] who used to say, "ANTHONY the prophet [fol. 102*a* 1] appeared unto me and told me many mysteries"; and very many men followed him. And the saint took that man, and put an end to his teaching, and he destroyed and tore in pieces all the books whereby he introduced schisms into the church. And every time when JOHN went up into the sanctuary to consecrate the Offering, his face used to become like fire, and his body like fire, and he seemed to be like one who was issuing from a fiery furnace. And when he began to recite the Liturgy tears used to roll down his face like rain, for he could see clearly the hosts of the angels on the altar; and again [he saw them] when he said, "Holy" thrice. And when he laid his fingers upon the cup to sign the Offering with the Cross, at the moment of breaking the bread he would find that it was like burning fire. And in his days there were evil men and heretics, whom Satan led into error, who offered up the Offering twice a day, after they had eaten; and he anathematized them and excommunicated them so that [men] might not do this evil thing. And when they would not hearken to his voice, he prayed to God concerning them, and his petition was accepted, and God sent down fire from heaven and consumed their leader; and when those who remained saw this they feared exceedingly and entered the True Faith. And then God wished to give JOHN rest from the labour of this fleeting world, and He sent unto him the Saints Abbâ ANTHONY and Abbâ MACARIUS to inform him of the time of his death. Then JOHN gathered together the people and commanded them to love each other, and to be strong in the True Faith, [fol. 102*a* 2] and then he lay down upon his bed and died in peace. Salutation to JOHN who at the time of the Eucharist found the cup red-hot.

And on this day also [the Babylonians] threw ANANIAS, AZARIAS, and MISAEL into the furnace.

And on this day also is celebrated the great Festival of the Annunciation of GABRIEL the angel [to our Lady MARY].

XX. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the righteous prophet HAGGAI. This man belonged to the family of AARON the priest, and he was of the tribe of LEVI, and was one of the Twelve Children of the prophets. When NEBUCHADNEZZAR the king captured Jerusalem and carried off the children of Israel to the city of Babylon, the parents of this holy man were carried off into captivity with them, and they took this just man with them [fol. 102*a* 3] to the city of Babylon. When King CYRUS, who is called DARIUS, reigned, this prophet prophesied in the second year of his reign. And when CYRUS sent away the children of Israel to Jerusalem, they went back and wished to build a sanctuary. And this prophet prophesied concerning the building of the sanctuary and he rebuked the people of Israel because they dwelt in large, fine and well-decorated houses, while the house of God lay in ruins. And he told them, that if they did not take thought for the house of God, and did not build a suitable habitation for Him, God would cut off their roots, and diminish the fruit of their seed, and set hunger, and thirst, and trouble in their hearts, and would remove blessing from their tribes. And the elders of the people heard the words which he prophesied against them, and they feared him greatly, and they built a sanctuary as was meet, and he prophesied that God would be well pleased with him that built the sanctuary. And he lived for more than seventy years, and he prophesied four hundred and thirty years before the coming of Christ; and he died in peace and was buried in Jerusalem in the tomb of the priests. Salutation to HAGGAI.

[fol. 102*b* 1] And on this day also are commemorated THEOPHANIA the queen, and EUGENIUS, and MÂRDIO.

XXI. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated a commemorative festival of our holy Lady the Virgin MARY, the God-bearer. Salutation to MARY, who found seed without drinking the dew, and without drinking from the fountain, and who appeared unto ISAAC from out of her eikon.

And on this day became a martyr the holy apostle and great prophet BARNABAS, which name, being interpreted, meaneth "son of consolation." This blessed and holy man was from the country of Cyprus, and was of the tribe of LEVI, and his original name was JOSEPH. And the Lord chose him to be of the number of the Seventy-two disciples, whom He sent out to preach before His Passion, and He called his name BARNABAS. Then the Holy Spirit Paraclete descended upon him when he was in the chamber of Zion with the Apostles, and he preached the Name of our Lord Jesus Christ. And he owned a garden, and he sold it and brought the price thereof and gave it to the Apostles. And when PAUL the apostle believed, and our Lord Christ was mingling with the Apostles, and many of them did [not] believe that PAUL was a disciple of Christ, this BARNABAS came to [fol. 102*b* 2] the Apostles and brought PAUL unto them. And he became a witness to them on his behalf, that PAUL was a disciple of our Lord Christ, and he told them how our Lord Christ had appeared unto him and talked with him. And BARNABAS went with PAUL to many cities, and they preached in the Name of our Lord Christ. And the Holy Spirit said unto the Apostles, "Separate ye for Me BARNABAS and SAUL for the work." And when they came into the city of Lystra and preached, and PAUL healed the paralytic who was therein, this BARNABAS was with him. And when the men of the city wished to offer sacrifices to them, and called

them "gods," they would not accept the honouring of men, but they rent their garments and confessed that they were men even as they were. And after BARNABAS had gone with PAUL to many cities, he separated from him, and he took MARK with him to Cyprus, and they preached there, and converted very many of the men thereof to the True Faith of Christ, and baptized them with Christian baptism. And the Jews of the country of Cyprus became envious of him, and they made accusations against him before the governor, and before those who were in authority. And they seized him and gave him a severe and painful beating, and then they stoned him with stones, and then they dragged his body out from under the stones, and they burnt him with fire and he finished his martyrdom. And the Apostle MARK the evangelist was with him, and God kept him and preserved him to preach in the city of Alexandria and in all the regions round about it. And they took out [the body] of Saint BARNABAS from the fire, and he was whole and uninjured, and the fire had not touched him at all, [fol. 102*b* 3] and they carried him out, and swathed him in costly cloths, and laid him in a cave outside the city of Cyprus. Salutation to BARNABAS and salutation to MARK. Salutation to our SHEPHERD like Whom there never hath been any and never shall be any.

XXII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the glorious angel, GABRIEL the archangel, who made the Annunciation [to our Lady MARY]. And on this day is celebrated the building of the church in the city of DÂNÂH, wherein the angel shewed forth his miracles, and also the dedication thereof; and of what took place ARCHELAUS, bishop of this city is witness. It was this glorious angel who was sent by God to the holy Virgin MARY, and he was by far the most glorious of all the angels, and most to be trusted to make the Annunciation to her. When he came unto the Virgin he said unto her, "Peace be unto

thee! Rejoice, O thou who art full of grace! The Lord is with thee." And it was GABRIEL who announced the glad tidings of the birth of his son JOHN to ZACHARIAS; exceedingly great honour do they pay to this angel GABRIEL, and great is the honour of him that is chosen as an announcer of glad tidings. And it is meet for us now [fol. 103*a* 1] to gather together at this great and holy festival in the True Faith, and let us put away hatred, and make peace among ourselves, and agree with our neighbour, and love each other, and let us crucify our minds (or thoughts) with God the Merciful, so that He may look upon us and have compassion upon us. And with all our hearts let us make supplication to this glorious angel GABRIEL, and his companion MICHAEL, who are glorious and exalted in their offices to pray to God on our behalf that He may deliver us and protect us against the nets of Satan; for without the help of God and the intercession of His chosen ones we can in no wise be saved. Now the meaning of the name GABRIEL is "God and man," and it was GABRIEL who made the announcement [to the shepherds], and said, "This day is born unto you a Saviour, Who is Christ God." Salutation to thy house in the city of DÂNÔH (*sic*), O GABRIEL, which ARCHELAUS, bishop of the city, consecrated.

Salutation to DEKESIUS, Bishop of ṬĔLṬĔYÂ, to whom MARY gave heavenly apparel, because he wrote the account of the miracle of her Annunciation.

And on this day died the holy father Abbâ ANASTASIUS (ANTONIUS ?), the thirty-sixth Archbishop of the city of Alexandria. This holy man was the son of a nobleman of the city of Alexandria, and he was a judge in the royal palace; he was next made [fol. 103*a* 2] a priest of the Alexandrian Church, and by the Will of God he was appointed archbishop. And having been appointed this father took thought for the churches, and he built several churches, and he set in them places for the bishops and priests. And he took many churches from the MELCHITES, now he knew not their number, and some churches of the JACOBITES, because he was held in honour among them

for his learning, and faith, and virtues; and he converted many of them to the True Faith. In those days the Emperor CONSTANTINE died, and he was succeeded by another emperor whose faith was corrupt. And one of the evil men sent a letter, and made an accusation against this holy father to him, saying, "When ANASTASIUS (ANTONIUS ?), Archbishop of the Jacobites, goeth through the church, the people anathematize the emperor and his faith, and this father ANASTASIUS (ANTONIUS ?) doeth nothing in the matter." When the emperor had read the letter of this evil man, he was exceedingly angry, and he sent to the governor of Alexandria and commanded him to take from this holy father ANASTASIUS (ANTONIUS ?) the church of Saints COSMAS and DAMIANUS, and all his possessions, and to give them to EUSEGNIUS, Archbishop of Rômê. And this father sorrowed greatly by reason of this, but God, Who searcheth hearts, comforted him, and destroyed PETER the heretic, Archbishop of Antioch, and He appointed to succeed him a righteous and learned monk whose name was ATESIUS (*sic*). And this father sent to him [fol. 103*a* 3] an epistle concerning the True Faith, and he rejoiced at its coming to him, and he gathered together the bishops and the priests and read this epistle before them, and they rejoiced therein, and they marvelled at the words which were written therein, and at the knowledge of the writer. And ATHENASIUS (*sic*), Archbishop of the city of Antioch, rose up, and taking with him bishops, and priests, and deacons, he came to the city of Alexandria. And this father ANASTASIUS (ANTONIUS ?) went out and met Abbâ ATHANASIUS, now he had with him bishops, and priests, and deacons and monks, and the chief of the Jews, and then Abbâ ATHANASIUS said, "O my beloved ones, it is meet that we should take up the harp of DAVID, the prophet, and sing the words of the psalm, 'Compassion and truth have met together, righteousness and peace have kissed each other' (Psalm lxxxv, 10). ATHANASIUS and ANASTASIUS (ANTONIUS ?) have embraced each other, righteousness hath appeared in the land of Egypt, and truth hath sprung up out of the East. Egypt and Syria have become one Faith, and the cities of Alexandria and Antioch one church, and there is one

virgin to one holy man, our Lord Christ, the Only Son, the Word of God the Father." And Saint ATHANASIUS lived with Saint ANASTASIUS (ANTONIUS ?) in the same monastery for a period of thirty days, and they taught each other, and discussed together, and searched out the roots of the Faith; and then Abbâ ATHANASIUS returned in peace to his own country. And the country of Alexandria and the country of Antioch were at one [fol. 103*b* 1] in one True Faith. And this father ANASTASIUS (ANTONIUS ?) taught his flock things which were profitable for their souls from the Book of Life. And because of the greatness of his wisdom, and his knowledge, he used to put at the beginning of each of his writings and letters each year one letter of the alphabet; thus at the beginning of all his writings and letters written during the first year he wrote the letter A, and at the beginning of all those written during the second year the letter B, and at the beginning of all those written during the third year the letter Γ and so on to the end of the alphabet. [Oriental 667 says that he wrote 12,000 letters during the twelve years in which he held office.] And when the fast of the Birth of Christ came he became a little sick, and died in peace in the thirty-first (*sic*) year of the Holy Martyrs (A.D. 315 ?). Salutation to ANASTASIUS (ANTONIUS ?).

XXIII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the saint and fighter Abbâ TIMOTHY, the desert monk. This holy man had God-loving parents who brought him up piously, and taught him the doctrine of the Church; and he wished to adopt the garb of the monastic life, and he went forth from his father and dwelt in a monastery and became a monk therein. And he determined in his mind to live by himself in a place [fol. 103*b* 2] near the monastery, so that he might receive pilgrims and poor people, and feed them. And he went forth from the monastery and built himself a house near it, and he dwelt therein for a period of five years; and he fought the spiritual fight and worked with his hands

and lived by the labour thereof. And the Enemy of good laid a plot against him, and he brought to him a certain widow to buy from him the work of his hands. And because of this business her coming to him was frequent, and sinful love sprang up between them, and they sat together at the time of eating their meals. Then the monk burned with the fever of fornication, and they fell into sin, and they continued to do the work of sin for seven months. But God neither abandoned them, nor cast them away, neither the woman nor Saint TIMOTHY, but He made them to remember the time of death, and that they would have to stand before the King of kings, our Lord Jesus Christ, on that fearful and terrible day. And straightway Abbâ TIMOTHY began to reproach himself and to revile himself, and he rose up from that place and came into the desert, and God the Most High guided him to a little oasis in the desert, wherein there were a tree and a spring of sweet running water. And he went into it and found a date-palm there, and he dwelt in that place for many days. And then Satan became jealous of him because he had saved himself, and he brought upon him a serious disease in his belly, and by reason of the intensity of his pain he had fallen face downwards on the earth. And as he lay bowed there he prayed, and he said unto his soul, "This pain is the fruit of the sin which thou hast committed, O soul. Thou must endure the tribulation of this pain in order to become healed of thy [fol. 103*b* 3] sickness"; and he continued to suffer the pain for four years. And after this God looked upon him, and he sent to him an angel who rubbed the belly of TIMOTHY with his hand, and he was healed of the pain which was in his belly. And then the angel made a slit in his side with his fingers [and took out his liver] and cleaned it and restored it to its place in his bowels, and he fastened it to his body and TIMOTHY recovered and became as he was before his sickness. And the angel said unto him, "Behold thou art sound: take good heed not to offend a second time lest worse befall thee." He lived in the desert fighting the fight and was a strict ascetic for forty years, and before this he lived in a monastery seventeen years, and he also lived in a cave for ten years. And during all the years wherein he dwelt in the desert he went

naked and had no clothing, but God, the Most High, made his hair long, and it covered him before and behind. And by his strict asceticism, and strenuous fighting, and worship of God, grace came upon him in such an abundant measure that the wild beasts used to visit him, and lick the dust of his feet; and he pleased God and he died in peace wearing the crown of his fight. Salutation to TIMOTHY.

And on this day also died DAVID the Just, king and prophet, the son of JESSE. [fol. 104*a* 1] This [saint] became king over Israel after SAUL, the king, the son of KISH, of the tribe of BENJAMIN. And before he was king he followed a good course of life, and he fought the fight, and he performed righteousness and judgement more than any other king of Israel. And he was of the tribe of JUDAH from Bethlehem, and God chose him to be king over Israel. And God sent SAMUEL the prophet to anoint one of the sons of JESSE with the oil of sovereignty, so that he might be king over Israel. And SAMUEL the prophet chose the eldest son of JESSE, because he was goodly in appearance, and robust in body, but God did not choose him, and said unto him, "O SAMUEL, look not upon him that is of goodly appearance, and consider not the height of his stature, for I am not like men who look at the external goodly appearance; I try the heart and the reins, and I know the things that are secret." And after this SAMUEL chose DAVID to reign over Israel, and God was with him in all his work. And by reason of his excessive innocence of heart and gentleness he found SAUL his enemy on several occasions, and he did no evil whatsoever to him; and he allowed him to escape when SAUL himself was wishing to kill DAVID. One day SAUL went forth seeking for DAVID to kill him, and when the evening came SAUL lay down and slept, and all his soldiers slept round about him. And DAVID the prophet came to SAUL whilst he was asleep, and he cut off the fringed hem of his garment to make SAUL to know in secret that he (DAVID) could have killed him, and boasted himself over him, but he did no harm to him whatsoever. And then DAVID repented and was sorry that [fol. 104*a* 2] he had cut off the hem of SAUL'S tunic. And DAVID found

him a second time asleep, and he carried off his spear and the water-pot by his head, but did him no harm. And when his men said unto him, "Kill thine enemy SAUL," DAVID answered and said unto them, "Far be it from me to put out my hand against the anointed one of God." And when a man told him the story of the killing of SAUL his enemy, he said unto him, "Who killed him?" And the man said unto him, "I killed him." And DAVID'S heart was exceedingly sad, and he rent his garments and said unto that man, "Is it true that thou didst kill him?" And the man said unto him, "Yea." And DAVID killed that man who said, "I killed SAUL." Now God gathered together in this prophet many virtues, and of them all the greatest was humility. And though he was king and prophet, and righteous, and perfect, he called himself a "dead dog," a "miserable wolf," a "worm," and a "beast," and with all this humility he was more glorious and exalted than all [other] kings. And God praiseth him in many passages of Scripture, saying, "I have found DAVID, the son of JESSE, a man after My own heart, who will perform all I wish"; and God protected the children of Israel and Jerusalem with good protection for DAVID'S sake, both during his lifetime and after his death. And God honoured DAVID by the mouth of His prophet, and He set over the people kings from his seed, and He called DAVID His son. And it is said in the Book of the Psalms that he was well known to be a shield against Satans, and was full of every kind of good work, and of every kind of glorious doctrine. [fol. 104*a* 3] And his complexion was pure red, like the pomegranate; he was of a medium stature; and he was exceedingly strong and powerful, for he was in the prime of youth, and God was his helper. And [once] when he was keeping his father's sheep there came to him a wolf, and a lion also came at the same time to carry off some of his father's sheep, and he killed the wolf, and snatched away the beard of the lion (1 Sam. xvii, 34, 35). And when SAUL was fighting against the PHILISTINES, an alien people, there went forth GÔLYÂD (GOLIATH), the giant, who was six cubits and a span in height, and his whole body was covered with armour, and in his hand was a spear, the shaft of which was as thick as a weaver's beam, and

the spear-head was of iron and the weight thereof was six hundred shekels. And the helmet upon his head and all the covering of him was of brass, and the weight of the iron covering which was on him was five thousand shekels. And his legs had coverings of brass on them, and he had as it were serpents between his shoulders and a covering of brass upon his breast; and an armour bearer went before him. And he stood up and cried out to the children of Israel and said unto them, "Why have ye come out to fight against us, and to do battle with us? Am I not the Philistine, and are ye not Hebrews of SAUL? Choose out from you a man who shall come down to me. If he is able to fight against me and to slay me we will be [your] servants; and if I am able to slay him, ye shall be our servants, and shall minister unto us." And he spake thus, and he continued to revile the people of Israel, and to boast himself over them for a space of forty days; and no one from among the armies of Israel dared [fol. 104*b* 1] to go forth to him. And when SAUL heard his voice he was dismayed and was afraid of that Philistine. And in those days DAVID came to visit his brethren, and when he saw that Philistine, and heard his voice, he became full of divine zeal forthwith, and he said unto SAUL, "I will go and will slay this uncircumcised Philistine, and I will remove reproach from Israel this day. What is this uncircumcised man that he should revile the Living God? This same God Who delivered me from the mouth of the lion and the bear shall deliver me from this uncircumcised Philistine." And SAUL said unto DAVID, "Go, and God be with thee." And DAVID took in his hand a sling, and he chose three stones from the brook and put them into his scrip, so that he might have them in addition to those in the sling which was in his hand; and he went out against that Philistine. And when GÔLYÂD (GOLIATH), the Philistine, saw DAVID, he scorned him, for he was a youth, and ruddy like the pomegranate flower, and his eyes were beautiful. And this Philistine said unto DAVID, "Am I a dog that thou shouldst come out against me with a stick and with stones?" And DAVID said unto him, "Yea, thou art worse than a dog"; and this Philistine cursed DAVID by his gods. And he said unto him, "Come

to me and I will give thy flesh to the dogs, and to the birds of heaven, and to the beasts of the earth." And DAVID said unto him, "Thou comest out against me with a sword and a spear, and I come against thee in the Name of the God of the armies which thou revilest this day, the armies of Israel, and I will take thee and kill thee, and [fol. 104*b* 2] I will cut off thy head with the sword, and I will give thy carcass, and the carcasses of thy followers, to the birds of the heavens and to the wild beasts of the earth, and all the earth shall know that God is with Israel, and all the army of Israel shall know that it is not by a sword and a spear that He delivereth, but that it is God Himself Who hath slain [thee]." And DAVID put his hand into his scrip, and took a stone from there, and he slung it, and it smote the Philistine in his forehead, [and entered] his brain, and he fell down upon his face on the earth. And DAVID ran and took his sword, and slew him, and cut off his head, and removed the reproach from the children of Israel. And all the days of the life of DAVID were seventy years; he was thirty years old before he was anointed with the oil of sovereignty, and before he reigned over Israel, and he dwelt in his sovereignty forty years. He prophesied eleven hundred and twenty years before the Incarnation of our Lord Christ, and he died in peace and entered into the kingdom of heaven, and he was buried in the sepulchre of his fathers. Salutation to DAVID, the servant of God.

And on this day also died Abbâ SAMUEL, and Abbâ GABRIEL, and Abbâ SIMON. This Abbâ SAMUEL became a monk and anchorite, and dwelt by the side of a city, the name of which was ḲARṬÂMÊN. And there was there the funerary chest of a certain martyr whose name was 'AḲRÂPÔS, [fol. 104*b* 3] and he used to invoke his blessing at the beginning and end of his prayer. And there was a certain governor whose name was SALÎBÂ, and he had a son called SIMON who was sick with a fatal sickness, and he sent and fetched Abbâ SAMUEL to pray over his son; and he prayed and raised him up after he was dead. And that young man followed Abbâ SAMUEL, and became his disciple and a monk at the same time. One day

that disciple went out taking with him a pot to draw water, and Satan broke it; and when he told Abbâ SAMUEL he gave him a wine-skin to fill with water, and the disciple used the skin for fetching water for ten years, and the water did not spill over from it. And they departed thence and went to another place where they built a little prayer house, and they dwelt [there]. And one [night] the angel of the Lord shewed them in a dream where they were to build a church, and King 'ANESṬÔS came and built them a large church, and five hundred cells for monks. And having become profitable, Abbâ SAMUEL laboured exceedingly, and through excessive fighting in the spiritual fight, he departed to God Whom he loved, leaving his children in the hand of his son SIMON; and the monks multiplied and became twelve thousand in number. In the days of this father there rose up a certain heretic who did not believe in the resurrection of the dead, and Abbâ SIMON prayed over a dead man, and raised him up before him; and when the heretic would not turn his mind away from doubt, the saint prayed to God, and brought down fire from heaven and consumed him. And after this Abbâ SIMON waxed old and died; and he died in peace and honour, and was buried in the sepulchre of his master, and Abbâ GABRIEL was appointed abbot after him. He was humble and meek, and wore sackcloth and iron under his clothing, but he wore no [fol. 105*a* 1] sandals on his feet. In the winter time he never entered a house, and in the summer time he fasted from Saturday to Saturday, and he ate nothing except salt and bread; and he used to work signs and miracles. One day his disciples wished to bring a large stone into the monastery so that they might make yeast for the bread thereon, and they had no men to carry it, and when Abbâ GABRIEL heard of it he cursed because there was no one left in the monastery to come and fetch the stone, and when the dead heard his voice they rose up to the number of ten thousand and thirty souls. And when Abbâ GABRIEL saw them he said unto them, "It is not you whom I cursed, but the living," and straightway they returned to their sepulchres. One day a certain man deposited some gold with a monk, and departed on a long journey, and when he came back he found

that the monk was dead, and that he had not told his disciple about the gold; and he questioned the disciple about the gold, but he knew not where his master had put it. And Abbâ GABRIEL went to the grave of the dead monk and asked him about the money, and he told him where he had put it, and the owner of the money having taken the money went away marvelling. And he had a friend whose name was SALÎB, and he died without meeting him again. When Abbâ GABRIEL heard of this, he went to his grave, and wept, and prayed and said, "In the Name of our Lord Jesus Christ rise up, and let us talk together," and SALÎB rose up alive and lived for fourteen years [after]. And in the days of this father a great persecution came upon the churches and the Christians through the Roman emperors, and a countless number of people were slain; but after a few days ISLÂM reigned, and the Christians were delivered from the persecution. And having fought the spiritual fight strenuously for twenty years GABRIEL died in peace. [fol. 105*a* 2] Salutation to SAMUEL, and SIMON, and GABRIEL.

And on this day also are commemorated MACARIUS, and ANTEDRIUS (ANDREAS ?), and PHILIP, and EITELTÂS (or 'AY-TÂLTÂS), and CORNELIUS, and MERCURIUS.

XXIV. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the righteous woman ESTHER, the daughter of the brother of MARDÔCHAEUS (MORDECAI), the daughter of the brother of JEREMIAH the prophet. And there was a man, a Jew, in the city of SÛS (SUSA), whose name was AMINADAB, the son of ÎYÂ'ERÛ (JAIR), of the tribe of BENJAMIN, whom NEBUCHADNEZZAR the king carried off into captivity; and he had a beautiful daughter whose name was ESTHER. When her father died she was brought up in the house of MARDÔCHAEUS (MORDECAI) her father's brother. One day 'ARKASKĔSÎS (AHASUERUS) the king made ready a great

feast, and gathered together with great pomp his governors, and the chief governor ḤAMÂ (HAMAN), the Amalekite, who was the most honourable of all his officers. And having summoned Queen ESTHER (*i.e.* VASHTI) to his table, she refused to come, and sent back to him a message of derision; and because of this he was angry with her, and he removed her from her royal rank. Then the king ordered his officers to choose out for him one thousand women from all the cities of his kingdom, whereof of the number was one hundred [fol. 105*a* 3] and seven. And out of the thousand they chose one hundred, and out of the hundred ten, and out of the ten three, and of the three ESTHER was found to excel them all by far in beauty and wisdom. And the king made her the queen and he loved her exceedingly; and MARDÔCHAEUS (MORDECAI) continued to devote himself to the court of the king, and he was not under the authority of ḤAMÂ (HAMAN). ESTHER went in to the king in the twelfth month, in the month Khĕdâr, in the seventh year of the king's reign, and she found very great favour before him. And MARDÔCHAEUS (MORDECAI) having learned of a conspiracy between two of the king's messengers who wished to kill the king, came in to the king and told him secretly; and when the king enquired into the matter, and found out their guilt, he commanded [his soldiers] to kill them, and wrote down the good deed of MARDÔCHAEUS (MORDECAI). Now ḤAMÂ (HAMAN) hated MARDÔCHAEUS (MORDECAI) and all the people of Israel, for he was an Amalekite, and he wished to destroy all the Jews, and to create a tumult in all the city. When MARDÔCHAEUS (MORDECAI) knew what was happening, he rent his garments and put on sackcloth. And ESTHER called a eunuch and sent him to obtain news of MARDÔCHAEUS (MORDECAI), and to hear what had become of him. And ESTHER made the man who had come to her [with news] from MARDÔCHAEUS (MORDECAI), to go back, and she commanded him, saying, "Go and gather together the Jews who are in SÛSÂN (SHÛSHÂN) and tell them to fast and eat not, and I and my maidens will fast." And one night God drove slumber away from the king, and he made them fetch the Book of the Prophets to read, and he read the praise of

MARDÔCHAEUS (MORDECAI). And he commanded ḤAMÂ (HAMAN) to pay honour to MARDÔCHAEUS (MORDECAI). And he commanded ḤAMÂ (HAMAN) to make the king's sons to array him in purple, and to set him upon a horse, and to make a herald to go before him and proclaim [fol. 105*b* 1] that he was the friend of the king. And for this reason ḤAMÂ (HAMAN) was jealous of MARDÔCHAEUS (MORDECAI), and he prepared for him a tree whereon to hang him. And after three days, having finished her prayers, ESTHER put off the garments of mourning, and put on glorious apparel, and came to the king, and she did homage to him, and stood up facing him. And the king said unto her, "What dost thou want, O ESTHER?" And she said unto him, "If I have found favour before the king, let my petition be granted unto me, for I and my people are sold to death and destruction." And the king said unto her, "Who hath dared to do this thing?" And ESTHER said unto him, "The enemy is ḤAMÂ (HAMAN)." And when ḤAMÂ (HAMAN) heard this he feared the king. And when the king turned aside into the garden ḤAMÂ (HAMAN) bowed down at the feet of ESTHER to pay homage to her, and when the king found him with her he was filled with wrath, and he said unto him, "Wouldst thou force my wife in my own house?" Then he commanded his soldiers to hang ḤAMÂ (HAMAN) upon the tree which he had prepared for MARDÔCHAEUS (MORDECAI), and thus he performed the prayer of ESTHER. Salutation to ESTHER.

Salutation to 'ABÔLÎ, whose head was cut off in a tank of water.

[fol. 105*b* 2] Salutation to FELḤASIUS, the ascetic, BASIL, who was hacked in pieces, and ARIUS, who was sent into exile.

Salutation to the righteous fathers of the city of KADÎḤ 'AṢWÂN, who enriched the poor.

Salutation to thy birth, seeing that thy mother had long remained barren, O TAKLA HÂYMÂNÔT, the sun who conquereth time, with whose praise the earth is filled from one boundary to the other, and with whose righteousness heaven is covered. [The above salutations are wanting in the Bodleian MS.]

And on this day also died Abbâ PAWLÎ who disputed with Satan in the city of SÂMER, which is called SALÔNḲĔYÂ (THESSALONICA). Now the men thereof were kinsmen of HEROD, and they were wicked; and they had the custom of going into the bath the men and the women together. And Abbâ PAWLÎ came to that city, now he had a young deacon with him, and he found the people, both men and women, going into the baths together on the Fourth Day of the week. And when Abbâ PAWLÎ saw [this] he marvelled exceedingly, and he said unto one of them, "Why do ye do this abominable thing?" And the man said unto him, "As we consort with our wives on our couches even so do we consort with them in the bath." And when the night was come, and men were asleep, Abbâ PAWLÎ began to pray to God with anguish of heart to smite the people a severe blow. And when he had finished his prayer he saw a black man coming [fol. 105*b* 3] from the bath house carrying a sword which was like fire. And Abbâ PAWLÎ said unto him, "Who art thou and what dost thou seek?" And the black man said unto him, "I am Satan. God hath sent me, since thou didst ask Him for me." And Abbâ PAWLÎ said unto him, "I beseech thee to tell me all thine error"; and Satan said unto him, "Ask me what thou willest." And Abbâ PAWLÎ said unto him, "How dost thou find the means of entering into man against God's Will?" And Satan said unto him, "We have no power to enter into man as long as he walketh in the path of God, nor into him that invoketh the Name of the Father and the Son and the Holy Ghost, nor into those who receive the Body and Blood of Christ in holiness"; and then Satan told him all his error. And when Abbâ PAWLÎ looked about so that he might remove himself from Satan, there was, as it were, a flash of fire; and Abbâ PAWLÎ was terrified, but an angel of God appeared and strengthened him. And on that day a stroke of God descended and destroyed those who were in the bath house, and all that were left [alive] were one man and five women. And Abbâ PAWLÎ said unto them, "Why do ye do this?" And they said unto him, "Our fathers commanded us to go into the bath house, and to enjoy ourselves one day each month with our women. We shut the doors, and extinguish

the lamps, and lie with the woman on whom our hand happeneth to fall." And Abbâ PAWLÎ said unto them, "Doth anyone of you know his daughter or his sister?" And they said unto him, "Certainly not, one doeth like the irrational beast." And Abbâ PAWLÎ taught them the Faith of Christ, and baptized them in the Name of the Father and the Son and the Holy [fol. 106*a* 1] Spirit, and administered to them the Holy Mysteries. And he went into his cell, and finished his fight, and departed to his God at a good old age. Salutation to PAWLÎ, who made Satan to reveal to him the crafty and deceitful means which he used in seducing the children of men.

And on this day also the holy and honourable IGNATIUS, Archbishop of Antioch, became a martyr. This saint was the disciple of the blessed JOHN the evangelist, and he followed him in preaching, and he went with him to many cities; and after this, JOHN made him Archbishop of Antioch, and he preached the doctrine which maketh alive therein. And he converted many to the knowledge of God, and he baptized them with Christian baptism, and he illumined them with knowledge, and revealed unto them the error of those who worship idols. And the pagans were wroth with him, and they accused him before the Emperor TRAJAN the CAESAR, a heretic, and they said unto him, "IGNATIUS destroyeth the worship of thy gods, and he teacheth the people and bringeth them into the Christian Faith of Christ." And straightway TRAJAN sent and had him brought into his presence, and the emperor said unto him, "Why hast thou done this, IGNATIUS? And why hast thou destroyed the worship of my gods, and hath brought all men to worship Christ?" And IGNATIUS said unto him, "If thou wilt allow me, O emperor, I will bring thee also to the [fol. 106*a* 2] worship of Christ, the God of all men, and I will make thee His friend." And the emperor said unto him, "Cease this talk, and offer sacrifice to the gods, and if thou dost not do so I will torture thee very severely." And Saint IGNATIUS said unto him, "O emperor, do whatsoever thou wishest to me, for I will not worship thine unclean gods, and I am not afraid of thy tortures, neither by thy fire nor by thy

lions, and thou canst not separate me from the love of Christ, the Living King." When the emperor heard this he was exceedingly wroth, and he commanded his soldiers to torture him severely. And they tortured him with divers kinds of tortures: they put burning coals of fire upon his hands, they pinched him with tongs the claws of which had been made red-hot in the fire, and they burnt his sides with red-hot pitch and oil; and after this they sliced all his body into pieces with butchers' knives made of iron. When those who were torturing him were weary of inflicting tortures upon him, they cast him into the prison house until they were able to do with him what they wished; and he remained in the prison house for many days. And then they remembered him and brought him out and set him before the emperor, and the emperor said unto him, "O IGNATIUS, if thou couldst see the gods thou wouldst be pleased with their beauty." And the saint said unto him, "If thou didst believe on Christ I could make thee to raise the dead, and to heal the sick." And the emperor said unto him, "There is no worship better than the worship of the sun." And the saint said unto him, "How is it good to worship the sun, which was created, and to forsake the Creator, Whose kingdom shall never end?" And the emperor said unto him, "What thou sayest is good, but thy transgression is not good, for thou hast drawn all the people of Syria to the worship [fol. 106*a* 3] of Christ." And the saint was wroth, and he said unto the emperor, "Because I have drawn men away from the worship of idols, and have brought them into the worship of Christ, the Creator of the heavens and the earth, Who existed before the world, thou art wroth with me, and dost command me to worship thy gods and thine unclean idols! I will not accept thy words, and I will not sacrifice to Satans, but I will worship my God, Who is indeed God, the Father, and the Son, and the Holy Spirit." And straightway the emperor was wroth with him, and he commanded his soldiers to make two famished lions to attack him so that nothing whatsoever of his body might remain. And when Saint IGNATIUS saw the lions drawing towards him, he cried out with a loud voice and said unto the people, "Hear my voice, O ye men of the city of Rômê, who are gathered

together here, know ye that I do not suffer this torture for the sake of pride and arrogant boasting, but I suffer it patiently for the sake of Jesus Christ, my Lord God. And behold, my soul desireth that these lions shall chew me up like grain, for my soul desireth to depart to my Lord Jesus Christ." And when the emperor heard this he marvelled, and was frightened, and said, "How great is the patient endurance of these Christians under these tortures! What pagan is there who would have been able to endure such punishment as this for the sake of the gods?" And when all the lions had come to the saint they looked at him, and they stood still being frightened [of him]. Then one of them smote with his paw the head of the saint and clawed him, and straightway the saint delivered up his soul into the hand of Christ his God, with joy, [fol. 106*b* 1] and his petition was fulfilled. And those lions were not able to touch his body, for it was laid up in the city of Rômê until the second coming of our Lord Jesus Christ; and they took it to a grave which was outside the city, with praise and singing. Thus he finished nobly his martyrdom for the Name of our Lord Christ, and the story of his fight hath been written so that it may be profitable to him that readeth it. And those who shall remember his name, and shall celebrate a festival in his honour, in any place, he shall make intercession when they are suffering tribulation, for he is the enemy of the life of this world. Salutation to IGNATIUS.

And on this day also died the holy father FULGOSIUS, Archbishop of the city of Antioch. This holy man married a wife and begot a daughter, and then his wife died and he assumed the garb of the monk; and because of his virtues, and his goodness, and his pleasing manners, and his asceticism, and his gentleness God chose him to be Archbishop of the city of Antioch. And having been appointed he tended the flock of Christ carefully and well, and he protected it against the Arian wolves, and the followers of MACEDONIUS, and the Sabellian heretics. He lived the life of an angel in his archiepiscopal office, [fol. 106*b* 2] and he did not possess a change of apparel, and he had no money. And he finished his fight and

pleased God, and died in peace. And Saint JOHN of the Golden Mouth praiseth him in his [Book of] Praisings and Discourses, and made manifest therein his virtues and his righteousness. Salutation to FULGOSIUS, the devotee of God.

And on this day also died ..., in one day, even as the angel told them. [Wanting in the Bodleian MS.]

XXV. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died JOHN KAMÂ (*i.e.* JOHN, the Black). This holy man was from the city of SABRÂ, of the country of MANṢÎS (MANṢURAH) in the north of Egypt, and his parents were God-fearing believers; and they had no other son, and they wished to rejoice in him in this world. And they married him to a certain maiden against his will, and when he entered the bridal bed-chamber he stood up as one who prayed frequently, and he drew nigh to the maiden and said unto her, "O my sister, thou knowest that this world is a fleeting thing, and all the lust thereof; wilt thou that we agree together to preserve our bodies in purity?" And she answered and said unto him, "God is my witness that I have never for a moment thought of desire in my heart. I do not love marriage. My parents forced me to [fol. 106*b* 3] marry thee against my will. And now, behold, God hath fulfilled my petition." And they agreed together to preserve their virginity unsullied, and they lived together many days and they slept together, but kept their virginity undefiled. And it came to pass that when they lay down together the angel of God descended like a bird, and covered them over with his wings. And because of their exceedingly great righteousness God made a vine to grow in their house, which no man had planted, and it grew and mounted up and overshadowed their heads, and their children (*sic*). And it was a sign of their virginity and of their holiness, for this their action was above the nature of the children of men—

two young people sleeping together and the desire of the flesh never rising in their thoughts! Who can go into the fire without burning himself? They would not have done this unless the help of God had protected them. And when their parents saw that they had lived together for many days, and had begotten no children, they thought that they had had no children because they were too young. And after this JOHN KAMÂ said unto his wife, "O my sister, I want to go to the desert of SCETE and become a monk, but I will do nothing without thy consent." And she answered and said unto him, "Do what thou wishest, and may God cause thee to be right, so far as I am concerned." When she had said this JOHN took her and placed her in a house of virgin nuns, and she became abbess, and she performed signs and wonders and pleased God. And when the saint went out to depart and to labour in the desert [fol. 107*a* 1] of SCETE, a man with a shining face appeared unto him and asked him concerning his going forth. And Saint JOHN KAMÂ said unto him, "If God be willing I wish to become a monk." And the man with a shining face advised him and said unto him, "Go to the cell of Saint Abbâ DÂRÛDÎ of the monastery of Abbâ MACARIUS, and live with the old man Abbâ DÂRÛDÎ, who will make thee a monk and teach thee the path of the ascetic life." And the shining man walked with JOHN KAMÂ, and comforted him until he came to the house of Abbâ DÂRÛDÎ; and when he entered the house Abbâ DÂRÛDÎ received him into it, and arrayed him in the garb of the monk, and Abbâ JOHN learned from him the Monastic Rule and the way of righteousness until Abbâ DÂRÛDÎ died. When Abbâ DÂRÛDÎ died the angel of God commanded Abbâ JOHN KAMÂ to go to the west, to the city of Saint Abbâ JOHN, the Short, and to build a habitation for himself there. And he departed thither, and three hundred brethren gathered together to him, and he arrayed them in the garb of the monk, and they built a church and a tower (or, fortress), and he taught them to pray and to sing hymns and psalms, and the Liturgy, and the Praises of our Lady MARY. One night when they were standing in prayer at the time of midnight, at the praising of our Lady MARY, the apostolic Saint ATHANASIUS appeared

unto him, and revealed unto him spiritual mysteries; and from that day they have mentioned the name of Saint ATHANASIUS at the end of the prayer of the Three Children. Once our Lady MARY appeared unto JOHN KAMÂ, and said unto him, "This place shall be my house for ever. And I will be with thy sons [fol. 107*a* 2] as I have been with thee, and my name shall be given to this monastery"; and the church was dedicated in the name of our Lady MARY, the God-bearer. Now there were certain monasteries in Upper Egypt the monks of which wished to be under the shadow of Saint Abbâ JOHN KAMÂ, and they sent a message to him asking him to come to them, so that he might strengthen them in his Rule and Ordinances. And Abbâ JOHN called one of his disciples whose name was SÎNÔDÂ (SHENUTI), and he said unto him, "Stand over the brethren until I return"; and that holy brother whose name was SÎNÔDÂ (SHENUTI) stood on his feet, and he slumbered not, nor lay on the ground, until Saint Abbâ JOHN KAMÂ returned from Upper Egypt; and he found him standing on his feet, which had broken out in ulcers wherefrom the worms were crawling. And Abbâ JOHN KAMÂ said unto him, "O my son SÎNÔDÂ (SHENUTI), why hast thou done this thing? I commanded thee to stand over the brethren in my place, and to inspect their works and their obedience." And SÎNÔDÂ (SHENUTI) bowed down at his feet and said unto him, "Forgive me, O my father, I have not done anything good." Then the days drew nigh when God wished to give Abbâ JOHN KAMÂ rest from the toil of this fleeting world, and the saint wished to depart to his everlasting habitation, which changeth not; and he became a little sick and delivered up his soul into the hand of God. Salutation to Abbâ JOHN KAMÂ. [fol. 107*a* 3] Salutation to Abbâ DÂRÛDÎ.

And on this day also died the MACCABEES in the kingdom of the MIDIANITES (?) and MOABITES. There was a king whose name was ṢÎRÛṢÂDÎN who was devoted to evil, and he boasted himself in the multitude of his horses, and the might of the soldiers who were under his authority. And he had many gods whom he worshipped and served, fifty of whom were in

the form of men and twenty in the form of women; and he used to sacrifice to them morning and evening, and compel [other] men to sacrifice to them. And there was a man of the tribe of BENJAMIN whose name was "MACCABEUS," and he had three good, strong sons; one of them used to choke bears, and kill them like chickens, and one of them used to kill a bear with a single blow. And their names were "ABYÂ" and "SÎLÂ" and "PANṬÔS." And they possessed beauty and grace, but best of all their beauty was the beauty of their hearts, for they worshipped God, and feared not death. And the king said unto them, "Ye are heretics; why do ye not offer sacrifice to my gods and worship them?" And they answered him with one voice, and said unto him, "We will neither offer sacrifice to thy gods, nor worship them, but we will worship the Lord God, Who is thy Creator, and Who made thee, and made thee to reign over all His work so that thou mightest see His people in integrity and righteousness. When He shall say unto thee, 'Leave this world,' wilt not thou have to leave it? And will He not give thy glory to another, because thou hast made thyself blind to the duties of governing which He hath committed to thee? For suddenly death shall come upon thee. And at the Resurrection there shall be judgement, and the deeds of men and of kings shall be enquired into. [fol. 107*b* 1] There is nothing which shall give them honour, for at the punishment and the judgement riches and poverty shall be alike. The Judge is just, and the punishment is prepared, and the Books shall be opened, and the deeds of men shall be made manifest, and there shall be nothing which shall remain concealed and unrevealed at the resurrection of the dead. Even the earth shall give back what hath been committed to its care, and what hath been laid upon it, even as a woman when her time for bringing forth hath arrived cannot shut her womb when that which is in her belly is about to go forth. Can any man compel the clouds to gather up water when their Lord hath commanded them to drop down rain? And they will shut up the souls of sinners in houses of darkness, the darkness where there is weeping and gnashing of teeth. And the souls of the righteous they will take into the houses of light, wherein there is pleasure and

never-ending joy. And at the resurrection of the dead [souls] will be gathered from the four winds, and they shall be brought by water, and by the dew, and by the sun, and by the heat, and by the dust of the earth, and by the breath of the winds; and God will bring from His habitation the Spirit. And when He summoneth them with one word they will all be gathered together, and the resurrection will take place. And the Living God, the Spirit of Life, will give the space of seven hands to one grain, according to His will, and it shall shoot out its roots into the earth, and sprout and burst into leaf above ground. See that it be not dead, and unable to live at all." And when the king heard this he commanded [his soldiers] to cast them into a red-hot oven, and they did as the king commanded; and these blessed and holy men entered it and delivered up their souls [fol. 107*b* 2] into the hand of God, their Lord. And the angels met them with joy and gladness, and they took them into the bosoms of ABRAHAM, ISAAC and JACOB, in the Garden of Delight. And the king also commanded the soldiers to cast their bodies into the sea, and they did so, but the sea would not swallow them, because the Spirit of God was with them. And he also commanded them to cast their bodies to the wild beasts, and they did so, but neither the wild beasts nor the birds would touch them; and the eagles and other birds hovered over them and protected the bodies for fourteen days. And their bodies sparkled like the foot (*i.e.* rays) of the sun, and like a tabernacle of light. Salutation to the five (*sic*) MACCABEES.

And on this day also are commemorated NICOLAUS, the governor, and his believing wife, and DANIEL, the Less, the monk and spiritual fighter.

XXVI. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint ANASTASIA became a martyr. This spiritual fighter was from the city of Rômê; [fol. 107*b* 3] her father was a worshipper of idols, and her mother was a Christian, who as soon as the child was born, had her baptized secretly with Christian baptism and without her father's knowledge; for had he known it would have been impossible to baptize her. And her mother reared her piously, and each day and each night she suckled her on Christian doctrine, and at length she brought her into the True Faith, and no one was able to change her belief. When she had grown up and had reached the age for marriage her father gave her in marriage to a man who was an infidel like himself, and she hated him exceedingly, and had no wish whatsoever to consort with him. And she pretended to be ill, and she was always putting forward the pretexts which women are wont to use when they want to avoid union with their husbands. She would frequently dress herself in soiled and wretched apparel, wishing by these means to make him to hate the sight of her, so that he might not have the desire to have union with her, and that, perhaps, he might separate from her altogether. And she prayed and entreated our Lord Jesus Christ very often to remove her from him quickly. And when her husband would leave his house to go to his work, she used to go out likewise, and pass into the streets and visit the believers of the True Faith who were shut up in prison, and minister unto them, and give them what they needed. When her husband knew this he made her prisoner in his house, and he shut the door upon her that she could not go out, and she prayed to God often with tears, and sorrow, and groans, to release her from her husband's hand; and God heard her petition, and received her groanings, and destroyed her husband straightway; and when her husband died she rejoiced in his death exceedingly. Then she rose up forthwith and gave all her goods to the [fol. 108*a* 1] poor and the needy, and the prisoners, and

the confessors, and those who fought the spiritual fight. And the governor of the city heard the report of her, and sent a messenger to her to bring her to him, and he brought her; and the governor questioned her concerning her Faith, and she confessed before him that she was a Christian. And the governor spake many words unto her; and made her many promises in order to make her abandon her good counsel, but she refused [so to do]. When she would not obey him, the governor tortured her very severely, and when he was weary of torturing her he ordered his soldiers to sink her in the sea, and they drowned her; but straightway God raised her up out of the sea alive and uninjured. When the governor heard that she was alive, he commanded the soldiers to lay her down on the ground between four pegs, and to tie her to the pegs, and to beat her with stripes which caused agonizing pains, and they did to her even as he commanded; but no harm whatsoever came to her. Then he commanded them to cast her into a pit of fire, which was prepared for her, and she delivered up her soul into the hand of God, and entered the kingdom of the heavens. Salutation to ANASTASIA who rejected idols.

And on this day also is commemorated Saint JULIANA the martyr.

XXVII. TÂKHSHÂSH

[fol. 108*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint 'ABSÂDÎ the bishop became a martyr. When the Emperor DIOCLETIAN heard the report of the great Bishops Abbâ 'ABSÂDÎ and Abbâ HELLANICUS, of Upper Egypt, and that they were confirming the Christians in the True Faith of our Lord Christ, and were destroying the worship of idols, he sent messengers and had them brought to him, and he tortured them very severely. And Saint Abbâ 'ABSÂDÎ asked the imperial messenger to wait for him one day. Then he prepared the Eucharist, and administered to the people the Holy Mysteries, and he commanded them to hold fast to the True Faith, and he embraced them and went forth

from them, and delivered his soul into the hand of God. And the messenger took him to ARIANUS, the governor of the city of ANTINOË. And when the messenger saw the face of Abbâ 'ABSÂDÎ, he marvelled at his appearance and his dignity, and he was sorry [for him], and said unto him, "Thou art a man of dignity; take pity on thyself and hearken to the voice of the emperor." And the saint answered and said unto him, "I will not hearken to the command of the emperor, the infidel, and I will not exchange the kingdom of heaven for life in this transitory world"; and there were many words between them, but Saint 'ABSÂDÎ would not turn from his good counsel. And then the governor commanded the soldiers to torture him on the wheel, [and they did so]; and they cast him into a red-hot oven, and also into the furnace which heated the baths; and Saint Abbâ 'ABSÂDÎ endured all these tortures patiently, and God raised him up uninjured. Then [fol. 108*a* 3] the governor commanded them to cut off his head with the sword. And when the saint heard this he rejoiced with a great joy, and he put on his priestly vestments, and he stretched out his neck and they cut off his glorious head, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to 'ABSÂDÎ and HELLANICUS, Bishops of Upper Egypt.

Salutation to the endurance of Abbâ BAG'Û, who laid a ban upon water for seventy years.

Salutation to PHILIP the virgin, who by fasting and the spiritual fight reduced himself to skin and bone. [The last two salutations are wanting in the Bodleian MS.]

XXVIII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the festival of the NATIVITY of our Lord and Redeemer Jesus Christ in the flesh, of our holy Lady the Virgin MARY. Now our God by the operation of His wisdom commanded that a decree should go forth from

AUGUSTUS CAESAR, the emperor, that all the people should be numbered, and their names written down; and because of this JOSEPH went up from Nazareth, and the Virgin MARY [fol. 108*b* 1] was with him, to Jerusalem so that his name and her name might be written down. And he was of the tribe of JUDAH, and of the house of DAVID, for the home of DAVID was in Bethlehem, even as the Holy Gospel saith. And when they had arrived there, the day of her bringing forth came, and she brought forth her first-born Son, and she wrapped Him up in His swathings, and laid Him in a manger, because there was no room in their abode. And there were shepherds in that place keeping vigil, and tending their flocks. And the angel of God stood by them, and the glory of God rose upon them, and they feared with a great fear. And the angel said unto them, "Fear not, for behold I tell you tidings of great joy which shall be for you and all nations. Behold, there is born unto you this day a Saviour, Who is Christ God the Blessed, in the city of DAVID. And the sign of this is that ye shall find the Child tied up in His swathings and lying in a manger." And forthwith there came with that angel multitudes of the hosts of heaven, and they praised God, saying, "Glory (or praise) to God in the heavens, and peace on the earth to the children of men [is] His pleasure." And the angels passed away from them and went up into the heavens. And the shepherds said among themselves, "Let us depart and go to Bethlehem, so that we may know this thing which God hath made known unto us." And they departed quickly, and they found MARY and JOSEPH, and the Child lying in a manger, and the place where he was shone with light. When they saw they knew that the words which [the angel] had spoken unto them concerning the Child [fol. 108*b* 2] were true, and they worshipped the Child, and returned to their places praising God and giving thanks unto Him. And they related to everyone what they had seen and heard, according to what had been told to them. Glory to our Lord God and Redeemer Jesus Christ for ever and ever. Amen.

And on this day also one hundred and fifty men and four and twenty women became martyrs. These people came from the

city of ANTINOË and they were infidels. When the governor of ANTINOË tortured Saint PAUL the Syrian, the martyr, these people watched Saint PAUL the Syrian whilst he was being martyred. And straightway the governor commanded the soldiers to make iron nails red-hot in the fire, and to gouge out the eyes of Saint PAUL therewith; and when they had done this they gouged out his eyes, and cast him into the prison house. And the people came to him to see him again, and his eyes could see, for our Lord Christ had healed them, and he appeared as one who had not suffered any pain whatsoever, even as they themselves could testify. And when those men and women saw this miracle, they marvelled exceedingly, and they knew that their idols could not perform such a miracle as this, and that God Who had created them, the Creator of creation, was the God who had healed the two eyes of PAUL. And they all cried out with one voice, saying, "We are Christians, and we openly confess the God of Saint PAUL." Then they drew nigh unto Saint PAUL and bowed down at his feet, and besought him to pray on their behalf. And he lifted them up, and blessed them, and said unto them, "God shall accept your trust, and shall [fol. 108*b* 3] number you among the martyrs"; and they went to the governor and confessed our Lord Christ before him. And he commanded the soldiers to cut off their heads with the sword, and they cut them off, and these men and women received crowns of martyrdom in the kingdom of the heavens. Salutation to the festival whereon Christ was born.

Salutation to ABRAHAM, ISAAC and JACOB.

Salutation to the men and women who were of the company of PAUL the martyr.

XXIX. TÂKHSHÂSH

[fol. 109*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day is celebrated the greatest of all festivals, the honourable, and great, and holy festival of the BIRTH of our Lord Christ, of the holy Virgin MARY. Now our fathers, the doctors of the Church, are at one in their opinion that the festival of the Holy Nativity should be celebrated on two days, for the Nativity took place in the last part of the night of the twenty-eighth day, and in the first part of the twenty-ninth day. When Pâguĕmên (*i.e.* the intercalary month) hath six [days], in that year the festival of the Nativity shall be on the eight and twentieth day; but if Pâguĕmên hath five [days] the festival of the Nativity shall be on the nine and twentieth day. And the [doctors] have ordained and commanded that the festival of the Nativity shall be celebrated two days, for it is the chief of the holy festivals. And the Holy Gospel saith, "And our Lord Jesus was born in Bethlehem of Judea in the days of HEROD. And behold there came wise men from the country of the East, and they came into Jerusalem, saying, 'Where is He Who is born King of the Jews? for we have seen His star, and have come to worship Him'" (Matthew ii, 1, 2). Now these wise men were of the family of BALAAM, and they were diviners, and astrologers, and they watched the stars, and held converse with them. And it was written in their books and in the books of BALAAM, that Christ, the King of the Jews, was to be born, for he saith, "A star shall rise from JACOB and a king from Israel" (Numbers xxiv, 17). And God in the operation of His wisdom made these diviners to understand, and he made those who were astrologers to believe in Him. And He shewed them this star, and when they saw it they rejoiced, for its appearance was different in very many respects from that of the other stars. Now its appearance was this: That star had the form of a virgin embracing a child in her bosom, and it travelled from left to right, and it travelled by day, and disappeared by night. When the wise men travelled, the star travelled; and when they

stood still it stood still. And it was visible to them in one place, and was hidden from them in another. When they came into Jerusalem [fol. 109*a* 2] it became hidden, and when it was hidden from them they were exceedingly sorry, and did not know what to do. And then they came into Jerusalem and asked for Him that had been born. And the number of those diviners was three thousand, and their kings were three, and each of them had one thousand and seventy horses. And when HEROD heard about the diviners who had come to Jerusalem on account of the King Who had been born, he was dismayed and was afraid for his kingdom, for he heard from the Jews about him, that the Messiah would be born in the flesh. And he gathered together all the chief priests, and the scribes of the people, and he said unto them, "Where is the Messiah to be born?" And they said unto him, "In Bethlehem of Judea, for even thus is it written in the prophet: 'And thou Bethlehem, in the land of Ephratah, thou shalt not be for ever the least important and smallest of the principalities of Judah, for in thee shall be born and go forth a king and a governor who shall supervise My people Israel'" (Matthew ii, 6). Then HEROD summoned unto him the diviners by themselves in secret, and he enquired carefully of them the day when the star appeared unto them. And he sent them to Bethlehem, saying, "When ye have departed enquire carefully about the Child and where He is born, and when ye have found Him come back to me, and tell me so that I may come and worship Him." Now these words came from him with deceit, for when the wise men had found Him, he determined to kill Him. And when the wise men heard these words from the king, they departed, and that star which they had seen in the East [fol. 109*a* 3] guided them until it brought them to the cave, and it stood over the cave where the Child was; and when they saw Him they rejoiced with great joy. And by the Will of God JOSEPH and MARY and the Child our Lord Jesus, went out that day to the cave, and at length the diviners found them; for our Lord Christ was reared only at Nazareth. And it was two years after He was born when the diviners came to Him, and when they entered the cave they found the Child with

MARY His mother, and they fell down and worshipped Him, and they embraced Him, and they opened their treasures and brought and gave Him the gold which was His tribute, for He was a king, and incense because He was God, and myrrh, which was a symbol of His life-giving death. And [the angel] appeared unto them again and told them in a dream not to go back to HEROD, but to depart by another road and journey to their own country. And they departed and became preachers and announcers of the appearance of God in the flesh. Concerning this day ISAIAH the prophet prophesied, saying, "Behold, a virgin shall conceive, and bear a son, and she shall call his name Emmanuel which is, being interpreted, God with us" (Isaiah vii, 14). And concerning this virgin the prophet EZEKIEL prophesied, saying, "I saw the door of the East. And God said unto me: This shall be a means of exit. None shall enter through it, and none besides the Lord God of Israel shall go out therefrom" (Ezekiel x, 19). And concerning this virgin DANIEL the prophet saith, "I saw as it were the Son of man, and a cloud came until it reached the Ancient of Days. [fol. 109*b* 1] And it drew nigh unto Him and ascribed to Him dominion, and sovereignty, and honour, and it made all the people and all the nations worship Him, and His dominion was an everlasting dominion, and there was no end to His kingdom" (Daniel vii). And ISAIAH the prophet also saith, "God appeared unto me from Zion, having covered Himself with a covering of flesh like unto myself, and He said unto me, Behold the flesh which I will take from the seed of DAVID, the son of JESSE." And ISAIAH the prophet also saith, "Behold, I will assuredly make a new heaven and a new earth, and I will dwell in them with those I love, and they shall rejoice for ever." And also, "God will make a rod from the root of JESSE to bud, and He will put wisdom, and knowledge, and power therein, and he shall do justice to the poor, and he shall smite the earth with the word of his mouth, and he shall slay the perverse with the spirit of his lips." And ISAIAH the prophet also saith, "I will set my son to be a sign for the nations, and he shall rule over them, and they shall believe on him and put their trust in him, and he shall be for rest and glory, and the earth shall be

full of the knowledge of God." And ISAIAH also saith, "For unto us a Child is born, unto us a Son is given. His dominion shall be upon His swathings, and His name shall be called, Great, Counsellor, Almighty God, Governor, King of Peace, Everlasting Father Who shall come." And JEREMIAH the prophet saith, "Thus saith the Lord: In those days great light shall rise up for DAVID, and he shall set judgement and integrity in the earth. And God [fol. 109*b* 2] shall deliver those who believe on Him, from Judah and Israel." And ELISHA the prophet saith, "God shall come down from heaven, and shall walk about in the market-places of the children of Israel, and He shall teach the people righteousness, and all nations shall be in submission unto Him, except the nation of the alien sons of ABRAHAM." And NEHEMIAH prophesied, saying, "God shall come in my own appearance, and His raiment shall be as is my raiment." And JOEL the prophet prophesied, saying, "I see the virgin daughter of the tribe of JUDAH and of the seed of DAVID become a seat for God, and she shall burn like fire. And I asked the Cherubim concerning her, and I said unto him, 'Who is this [virgin]?' And he said unto me, 'This is the virgin, the seat of God, chosen from among the sons of ADAM, and by her He shall redeem the abominable nations, and she shall be a helper and a support of him that shall believe on her.'" And DAVID saith in the Psalms, "The Great God said unto me: Thou art My Son, this day have I begotten Thee. Ask Me, I will give Thee the nations for an inheritance, and Thy rule shall be to the ends of the earth. Thou shalt rule them with a rod of iron, and like the vessel of the potter thou shalt smash them. And now, O kings, get ye understanding, and be admonished all ye who judge the earth. Serve ye God with fear, and rejoice in Him with trembling; strengthen wisdom so that God may not be wroth, and that ye may not perish from the way of righteousness. Blessed be all those who put their trust in Him" (Psalm ii). And the prophet also saith in the CIXth Psalm, "I begot Thee in the womb before the Morning [fol. 109*b* 3] Star. God hath sworn, and He will not repent. Thou art a priest for ever according to the office (or position) of MELCHISEDEK" (Psalm cx, 3, 4). As he revealed unto

ABRAHAM a ram in the thicket, and as water poured out of the rock in the desert, and as the dry rod of AARON sprouted and blossomed, and as the she-ass of BALAAM spake, and as water poured out from the jawbone of an ass into the hands of SAMSON the giant, and water and honey from the bones of a lion, and as the fire burned in the bush before MOSES, and the bush was not consumed, even so did our Lady, the holy Virgin MARY, bring forth our Lord Jesus Christ. And the fire of His Godhead did not consume the Virgin MARY. Salutation to Thy Birth, O Lamp of the darkness.

And on this day also was born JOSHUA, the judge, of the house of EPHRAIM, who became the salvation of the children of Israel against the attacks of their enemies, just as the Birth of our Lord became the salvation of ADAM and his children. Now formerly the name of JOSHUA was "HÔSÊ'Ă," but when God delivered the children of Israel from Amalek by his help, he was called "ÎYÂSÛS," that is to say, "Saviour" (or "Redeemer"). After the death of MOSES God chose him to be judge over Israel, [fol. 110*a* 1] and he delivered them from slaughter by alien nations, and made them to inherit their land; then he died in peace and inherited the kingdom of heaven.

"The kings of SÂBÂ and Arabia shall bring gifts with entreaty, and the kings of the Islands and of Tarshish shall bring in presents" (Psalm lxxii, 10). Hath come, hath come DAVID, the king, was said of old by the little virgin who brought him forth. [Omitted in the Bodleian MS.]

Salutation to Thy Birth, O consuming Fire.

Salutation to your blood which was shed, O ye martyrs of 'AKMÎM (AKHMÎM). [Omitted in the Bodleian MS.]

Salutation to the blessed ḲUORÎL, master of three camels, [ḲUORÎL the camel man, of the city of SAMANUD,] and Abbâ GÎZÊ.

And on this day also are commemorated JACOB (JAMES) and PÎLĔS (PÎLSES), and THEODORE, the martyrs.

And on this day also died 'AḲÂRYÔS (ABGAR), King of RÔḤÂ (EDESSA). The kingdom of this saint was in the country of Syria, which is called "SARANÎN," and in the city of RÔḤÂ (EDESSA), and he was a worshipper of idols, and a paralytic, and [although] he had given [much] money to the physicians [fol. 110*a* 2] they could not heal him. And when he heard of the works of our Lord, and the miracles which He performed, and how He healed the sick, and cast out devils, and opened the eyes of the blind, and raised the dead, he sent a letter to Him, saying, "Peace be unto thee, O God, Who hast appeared in Jerusalem, in the flesh of men. And peace be unto Thy Father Who hast sent Thee down without Thy being separated from Him. And peace be unto the Holy Spirit, Who hath whispered in my mind that Thou art His Messiah, and His equal. Peace be unto Thee, O Thou Who wast begotten in virginity, without the seed of man. And peace be unto those who have believed on Thee. I believe on Thee, and I have turned from the worship of idols to the worship of Thee. Come to me that Thou mayest be King over me, and make my city Thy home (?), and heal my sickness, and cleanse my impurity. What matter the Jews to Thee? They spit upon Thy Name, and they hurt Thee; they are a nation of men of perverted counsel. If in times of old they did not believe on Thee when Thou didst bring them out of Egypt, by working miracles, and didst feed them with manna for forty years (?), and they murmured against Thee so much that Thou didst deliver them over to destruction, how much less will they believe on Thee when they see Thee clothed in the flesh of earth, which hungereth and thirsteth? Dost Thou imagine that their evil disposition will shew itself differently because Thou art learned in hidden things?" And these and such like things did the King of RÔḤÂ (EDESSA) send to Him in writing. And when the messengers came to our Lord, He knew what was in their hearts, and He told them what was in the letter before they spoke to Him. And then He took a piece of white cloth and wiped His face

thereon, and the exact form and features of His face remained impressed on that cloth, and [fol. 110*a* 3] He sent it with THADDEUS, His disciple, [to the King of RÔḤÂ (EDESSA),] saying, "Take this picture of My Person, and it shall fulfil for thee all thy wants, and it shall heal thee of thy sickness, and shall bless thy city, and direct thy kingdom rightly. I have tested this picture in fire and in water to see if it would change, [but it did not]." And when the messengers came to 'AḲÂRYÔS (ABGAR) they gave him the picture, and he put it in the fire and in water, and neither harmed it. And the city of RÔḤÂ (EDESSA) believed in it, and in its divine authority, and it worked miracles innumerable. And the king was healed of his sickness and died in peace that day. Salutation to 'AḲÂRYÔS (ABGAR), to whom our Lord sent an indestructible portrait of Himself.

And on this day also died ḲUÔRÎL, the camel man. This holy man was from the city of SAMNÛD, and he devoted himself to fasting and to prayers, and God gave him the knowledge of mysteries, and of things that were hidden. And he had three camels which he worked according to his needs, and he used to load them with what he required from the flax fields which he possessed. And he had a certain man, who was one of the men of FARÂGÛN, and who was a chief priest of the shrine of our Lady MARY of that city, and his father had held the [same] office before him; and this church possessed much money which had been given thereto by kings and governors. And he used to [fol. 110*b* 1] have charge of the treasury which was hidden, and the bishop and he who was under him, that is to say, this chief priest, knew the amount of treasure therein; and then, suddenly, without uttering a word to his son, he died. When the bishop heard of his death he came to the church and demanded the money from his son, who said, "I do not know where the treasury is, and my father, whom the hand of death hath snatched away suddenly, hath never told me." When the bishop heard this he was wroth and he wished to torture him, and the man said to the bishop, "Wait until I have looked for the place where the treasure is, and if I do not find it do

with me what thou wilt"; and to this the bishop agreed, and fixed a time. And the young man went into his house and told his wife all the trouble. And she said unto him, "Put thy trust in God, and go to the monks, the fathers of Dabra Abbâ MAḲÂRA, and ask them and their neighbours for they will tell thee." And when he had arrived there he asked the monks with tears to make themselves masters of [his] sorrow; and not one of them could tell him anything. Then a certain solitary made a sign to him, and said unto him, "Go to SAMNÛD, and enquire for ḲUÔRÎL an owner of camels, and tarry with him, and he will tell thee [where it is]." And when he had come into the city of SAMNÛD, and enquired for ḲUÔRÎL, the people told him [where he was]; and when he arrived there he found him in his house and his three camels were with him. As soon as ḲUÔRÎL saw him, he knew by the Spirit everything, and what he wanted, and then he brought him into his dwelling and offered him food. And the young man said unto him, "O my father, I cannot eat until I have finished my errand"; and ḲUÔRÎL said unto him, "Thine errand shall be fulfilled." And after supper [fol. 110*b* 2] each man went to sleep in his abode. And at midnight ḲUÔRÎL the camel man saw a vision of that man standing by his camels, and when he bowed the man bowed with him, and when he prayed the man prayed with him. And on the morrow he took his camels into the desert to load them with the flax which he needed, and that man [of the dream] went with him to help him. When they arrived in the fields ḲUÔRÎL took one camel to load him with flax, and that man took the second camel to load him, but he put a load on the camel's back which was beyond his capacity to carry, and overloaded him very much indeed; and when the animal wanted to raise his load he was unable to move. And that man took a stick to beat him, but the camel cried out in human speech, saying, "O my father ḲUÔRÎL, do not let this man ill-treat me; he hath loaded me beyond what is right for me." And ḲUÔRÎL came and lightened the weight of the camel's load, and he said unto that man, "O my son, why didst thou load him with a weight heavier than he could carry? Wouldst not thou be sorry if one laid a heavy load upon thee, and a

labour which thou couldst not perform?" And then when they came into their abode he asked him about his sorrow so that he might tell him and reveal to him the place of the treasure; and having made him to swear that he would not repeat his words to anyone else, he said unto him, "There is at the east end of the church a little box, and therein is the treasure." And when the young man went into his house, he told his wife, and they went together to that place and found there a treasure the like whereof in quantity doth not exist in the treasuries of kings; and he told the bishop, who took charge of it. [fol. 110*b* 3] Salutation to the blessed ḲUÔRÎL.

And on this day also the men of 'AKMÎM (AKHMÎM) became martyrs. They were gathered together in the church on the festival of the Nativity, which is to be praised! and they were performing the service of the consecration of the Offering, and they saw our Lord sitting upon the Tâbôt (*i.e.* tabernacle) administering the Holy Mysteries to the people. And whilst they were enjoying this happiness ARIANUS came and attacked them, and he entered the church and seized the two prefects of the city whose names were BĔHWÂFÂ and WĔNÎN, and cut off their heads with the sword. After that he slew the deacons, and the sub-deacons, and those who sang (*i.e.* the choir), and the steward of the church, and he left not alive neither woman nor child; and he slew so many that the blood ran out of the door of the church and along the road for a distance of twenty cubits. And Abbâ VENUDIUS, the bishop, and DIOSCURUS, and SACLABIUS (*sic*) and his brethren who were with them, ARIANUS took with him bound in fetters. And behold the memorial of their martyrdom is written in the section for the First Day of the month of Ṭĕr. Salutation to your blood, O ye martyrs of 'AKMÎM (AKHMÎM), which was shed mercilessly.

XXX. TÂKHSHÂSH

[fol. III*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day died the honourable father, Abbâ JOHN, Abbot of the desert of SCETE. When this saint was made abbot of the monastery of Saint MACARIUS the Church flourished. And he was the father of many saints, among them being Abbâ GA'ÂRGÎ, and Abbâ ABRAHAM, the great stars, and Abbâ MÎNÂS, Bishop of the city of TAMÛZ, and Abbâ ZACHARIAS of SĔḤA, the bishop, and of many others who were like unto them; and he was the asylum of many souls. And many times when he was administering the Sacrament to his people, both the sinner and the righteous man were revealed to him, and after, he saw our Lord Jesus Christ and His holy angels above the altar. One day he saw a certain priest whose deeds were evil as he was coming to the church, and there were many unclean spirits surrounding him, and they had made a bridle (or gag) for his mouth; but before he could enter the church, the angel of God came forth from the altar, and drove them away from him with a sword of fire. And when that priest came in and put on the vestments of the priesthood to celebrate the Eucharist, the whole of him became like unto fire, and he consecrated the Offering and administered the Holy Mysteries to the people. And having put off the priestly vestments, and the adornments worn for the Eucharist, he went out of the church, and those black, unclean spirits returned to him, and treated him as before. And [fol. III*a* 2] Abbâ JOHN told this story to the brethren when he was informing them that there is no difference between the priest who is a sinner and the priest who is a righteous man at the time of the administration of the Eucharist, because through the faith of the people the bread becometh His Body, and [the wine] His honourable Blood. And he spake to them in a parable, saying that the matter is like unto the seal of the emperor wherewith they stamp iron and gold, but the seal remaineth unchanged; even so is it with the priests, for one is not different [from the other], but God

will reward each priest according to his work. And a great tribulation came upon this holy man, for the pagan barbarians carried him away captive to their own country, and they held him a close prisoner; and he lived with them for many years, and they afflicted him sorely the whole time; and then our Lord Jesus Christ restored him to his own monastery. Before his departure from earth, the time of which he knew, he gathered together the brethren and commanded them to keep the precepts of the Holy Gospel, and to walk according to the course of the holy fathers, so that they might receive with him a portion and a heritage in the kingdom of the heavens; and then he became a little sick. And he saw the company of the saints who came to carry away his soul, and he rejoiced with a great joy, and he delivered up his soul into the hand of God. And he died in peace, and the brethren carried him into the holy church of the community, and they buried him and sang many psalms and dirges as they did so; and because of their love and affection for him they cut strips off from the cloths wherein he was swathed, and these strips became a means of healing every sick person, whatsoever might be his sickness. And this father lived ninety years. And the place where he lived existeth to this day, and it is called [fol. III*a* 3] BEGBÎG. Salutation to JOHN, chief of the desert of SCETE.

And on this day also KERION (GORION ?) and PHILEMON, officers of the army of ARIANUS, and forty soldiers with them became martyrs. The cause of their martyrdom was this: When they saw the miracles which were performed by the martyrs DIOSCURUS, and AKLABIUS, and Abbâ VENUDIUS, nobles of 'AKMÎM (AKHMÎM), they cast away their military equipment, and they cried out, saying, "We are Christians and we believe on Christ." And the governor commanded his soldiers to cast them into a red-hot oven, and in this way they finished their martyrdom. And when those who were gathered together about them saw them, many of them cast themselves into the oven, none forcing them to do so.

And on this day also died Saint JOHN of LÎḲÔS (LYKUS).

This holy man fought the spiritual fight from his youth up, and as soon as he had adopted the garb of the monk, the gift of prophecy was given to him; and he healed the sick, and the report of him was heard in all the land. And there was a certain governor (or noble) who visited Abbâ JOHN frequently, and his wife used to urge him and adjure him to take her to Saint JOHN, and he said unto her, "The saint hath not looked upon the face of [fol. 111*b* 1] a woman for forty years." And the governor went and told Abbâ JOHN what his wife had said to him, and Abbâ JOHN said unto him, "With God's good pleasure I will fulfil her desire for her." And that night Saint JOHN appeared unto the woman in a dream, and he said unto her, "What hast thou to do with me, O wife, who dost seek to see the face of me, a sinner? I am neither a righteous man nor a prophet. Henceforward seek not to see my face"; and having said this he prayed over her and blessed her. And on the following morning the woman told her husband how the saint had visited her in the spirit, and she described to him his face and form, and she sent him to him with words of praise and gratitude. And when the saint saw her husband he smiled and he said unto him, "Have I not fulfilled the desire of thy wife for her, and visited her?" And when her husband heard him he marvelled exceedingly at his virtues and righteousness. And Abbâ JOHN lived a life of strenuous spiritual fight for a period of ninety years, and then died in peace. Salutation to JOHN who put from him the sight of a woman during his life.

And on this day also died Abbâ ZACHARIAS, the fighter. Before he became a monk, when this holy man was journeying along the road, some barbarians rose up against him, and seized him and wanted to kill him. And by the Will of God an abbot happened to be passing along that road at the time, and he cried out to them, and they, [fol. 111*b* 2] thinking that the soldiers were pursuing them, took to flight, being afraid, and as they were fleeing they were drowned in the river. And ZACHARIAS being delivered from slaughter took their goods, and came into the city to sell them, and the governor of the city believing him to be a thief commanded his soldiers to kill

him, but as soon as he learned his business he let him go. Then ZACHARIAS went to the monastery of Abbâ PACHOMIUS, and he put on the garb of the monastic life; and he devoted himself to fasting and prayer, with such strenuousness that Satan became envious of him, and having disguised himself, and assumed the form of his father, he appeared to him by night. And he said unto him, "My departure draweth nigh, come and bury me"; and the saint thinking that it was true went to his father, and finding him alive, knew that it was a device of Satan. And he returned to his habitation, and shut his door, and he continued to fight against Satan until he prevailed. And on the day of Hosannah he went to the abbot and asked him to give him leave to go to Jerusalem. And on the following day he found three shining men waiting for him, and he went with them. Then the abbot went to look at his cell, and he found three huge serpents gliding about on the ground, and being afraid of them he called out the name of ZACHARIAS three times. And when he turned towards the serpents they spoke unto him in human speech, saying, "O ABÛNA, where hath our brother ZACHARIAS gone, who feedeth us?" Then the abbot gave them food. And Abbâ ZACHARIAS returned to his cell, and he continued his strenuous fight and died in peace. [fol. 111*b* 3] Salutation to ZACHARIAS who fed three serpents.

And on this day also the people of Ethiopia commemorate the CHILDREN OF BETHLEHEM whom HEROD the wicked slew; now the history of them is written in the section for the third day of the month of Ṭĕr. Salutation to each of the children of two winters (*i.e.* two years old).

Here endeth the Histories of the blessed month of Tâkhshâsh by the good pleasure of God, and by the Will of our Lord Jesus Christ, and by the favour of the Holy Spirit Paraclete.

THE FIFTH MONTH—ṬĚR

(JAN. 6–FEB. 5)

[fol. 112*a* 1] The first day of the blessed month Ṭĕr containeth ten hours, and then this period increaseth.

I. ṬĚR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day STEPHEN, the apostle, archdeacon and protomartyr, became a martyr. This holy man, as the Book of the Acts of the Apostles testifieth, was full of grace, and of the Holy Spirit, and of power, and he used to perform signs and miracles among the people. And the Jews were envious of him, and they seized him and brought him into their synagogue, and they said, "We found him blaspheming God and MOSES, and saying that Jesus shall change the Law of MOSES, and shall overthrow this holy place." And those who were sitting round in the Sanhedrîn looked at the face of the blessed STEPHEN, and saw that it was like unto the face of an angel of God. And they said unto him, "Is this thing true which is said concerning thee?" And the saint answered and said unto them in a loud voice, "Hear ye, O our fathers and brethren. The God of praise appeared unto our father ABRAHAM in the country between the rivers (Mesopotamia), before he had left Harran, and He said unto him, Get thee out from thy country and from thy kindred, and come into the land which I will shew thee; and he went forth from Harran as God commanded." And again God commanded him to speak, and then STEPHEN talked to them about the birth of ISAAC, and concerning JACOB and his sons, how they sold JOSEPH, and how JOSEPH knew his brethren when he was chief. And Saint STEPHEN talked with them until [he came to] the building of the sanctuary. And then he lifted up his voice and said unto them, [fol. 112*a* 2] "O ye stiff-necked men, ye dense of heart, at all times do ye resist

the Holy Spirit, even as did your fathers who persecuted the prophets who prophesied, and who preached concerning Christ, Whom ye killed, and Who hath risen from the dead." And when they heard this they gnashed their teeth upon him. And Saint STEPHEN being full of faith, and of the Holy Spirit, looked up to heaven, and he saw the glory of God, and Jesus Christ at the right hand of God His Father, and he said unto them, "Behold, I see heaven open, and Jesus standing on the right hand of God His Father." And when they heard [this] they shut their ears, and took him that they might stone him with stones, and they deposited their apparel with SAUL, that is to say PAUL. And they took STEPHEN outside the city, and stoned him, and he prayed to God on their behalf, and he knelt down on his knees and said, "Receive my soul unto Thyself, O God." And he said, "Let not this sin be reckoned unto them"; and he was like unto his Lord. And when he had said this he died, and certain believing men came and carried away the body of the saint, and they lamented for him with a great lamentation, and buried him. Salutation to STEPHEN.

And on this day also Saint [fol. 112*a* 3] LAVENDIUS (LEONTIUS ?) became a martyr. This saint lived in the days of the Emperor MAXIMIANUS, the infidel, in the country of Syria. When the Emperor heard about him, and knew that he was a fighter of the spiritual fight, and that he worshipped God, he sent and had him brought before him. And he offered him very much money, and tried to persuade him to forsake the worship of God, and to serve his idols. And Saint LAVENDIUS (LEONTIUS ?) laughed at him and spurned his gifts, and his money, and his honours, and despised his punishments, and cursed his unclean gods. And straightway the Emperor was wroth exceedingly, and he commanded his soldiers to hang him up on the wheel, and to torture him severely; and they did to him as the emperor commanded, but God brought him out sound and uninjured. Then the emperor commanded them to beat him with clubs, and to boil oil and fat in a large cauldron, and to cast the saint into it; and they did this to him. And the saint endured all these tortures, for our Lord Christ made him strong, and

enabled him to endure, and He raised him up whole and uninjured. When the emperor was tired of torturing him, he commanded them to cut off his head with the sword, and thus he received a crown of martyrdom in the kingdom of the heavens. And many signs and wonders were made manifest through his body, and the fame of him was heard throughout Syria; and they built churches and monasteries in his honour. In one of his monasteries Saint SEVERUS, Archbishop of the city of Antioch, was baptized when he was a child. [fol. 112*b* 1] Salutation to LAVENDIUS (LEONTIUS ?).

And on this day also died Saint MACARIUS, the sixty-first Archbishop of the city of Alexandria. When Abbâ MICHAEL, the archbishop, his predecessor, died, the bishops, and chief priests, and elders of Egypt, gathered together, and they all went up to the desert of SCETE, and they took up their abode in the monastery of Saint Abbâ MACARIUS, and they enquired carefully of the desert monks, and the righteous men who dwelt in cells and caves, and asked them who was fit for the honourable office of archbishop; and one of the righteous men told them about this saint. And the priest MACARIUS, who dwelt in the monastery of Saint Abbâ MACARIUS, said, "He is better than all others for this office"; and they searched for him, and seized him against his will, and as they bound him, he cried out "I am a sinner and am not fit for this work"; but they did not hearken to his words, and they made him archbishop against his will. And he appointed bishops and priests in every district of Egypt, and he restored many churches, and in his days all Christians lived in peace and safety, and the churches were [uninjured]. He occupied his office for twenty-seven years and thirty-one days, and he was well-pleasing to God, [fol. 112*b* 2] and died in peace. Salutation to MACARIUS.

And on this day the saints of 'ÂKMÎM (AKHMÎM) became martyrs, and their history is as follows: There was a certain man of the men of 'AKMÎM (AKHMÎM) who was a judge, and he was rich in gold and silver, and his name was EL-SÎD-MÂLYÔS, and he begot two sons whose names were DIOSCURUS and SAKLABIUS (AESCULAPIUS ?), and they were reared in the fear of God, with fasting and prayer. And when their father died they wished to adopt the monastic life; and the angel of God appeared unto them and [commanded] them to go to the monastery of Abbâ MOSES, the desert monk; and having gone to him they put on the garb of the monk, and they fought the spiritual fight strenuously, and performed signs and wonders. And after a few [days] DIOSCURUS was made a deacon [and] priest, and SAKLABIUS a deacon, and then it happened that DIOCLETIAN denied the God of heaven, and commanded ARIANUS, the governor of ĔNṢĔNÂ (ESNEH ?) to slay [all] the Christians who would not sacrifice to his gods. And ARIANUS arrived in 'AKMÎM (AKHMÎM) and he seized PETER, the bishop, Abbâ BÛNÛDYÂS, and he bound him, and came into his city. And MICHAEL, the angel of God, appeared unto DIOSCURUS and SAKLABIUS, and told them that they were to receive the crown of martyrdom in the kingdom of the heavens, and on the twenty-eighth day of the month of Tâkhshâsh they and twenty-four monks went to ARIANUS. And when they arrived in the city of 'AKMÎM (AKHMÎM) they found the Christians, [fol. 112*b* 3] together with their wives and children, in the church of Christ our Redeemer, ready to celebrate the festival of the Glorious Birth and to die for His Name; and Abbâ BĔNÛDYÂS (*sic*) the bishop came with them. And on the following morning Abbâ BĔNÛDYÂS read the Liturgy, and when he came to the passage wherein is said "Holy," the angels cried out, saying, "Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy glory." And the saints saw our Redeemer sitting upon the Tâbôt (*i.e.* tabernacle) and the angels standing round Him raising the Offering, and He placed the Offering in the hand of the priest that he might present it to those assembled there. When ARIANUS heard [this] he was filled with great wrath, and he came into the church, and seized the two elders of the city whose names were BĔHWÂFÂ and WĔNÎN, and cut off their heads with the sword. And after that he killed the deacons, and the subdeacons (?), and the singers, and the steward of the church, and he left neither woman nor child alive; and at

length their blood ran out of the door of the church, and flowed down the road for a distance of twenty cubits. Then [the officer] took Abbâ BÛNÛDYÂS (*sic*) the bishop, and DIOSCURUS and SAKLABIUS, and the brethren who were with them, and carried them before ARIANUS, who persuaded them to worship idols. And when they refused to do so, he commanded the soldiers to beat DIOSCURUS and SAKLABIUS until their bones were shattered, [and they did so], but the angel of God appeared unto the saints, and healed them. And KÂRYÔN and PHILEMON, the chief officers of the guard of ARIANUS, and the forty soldiers who were with them, saw this miracle, and they believed on Jesus Christ. And the governor commanded his soldiers to cast them into a red-hot oven, and they finished their martyrdom on the thirtieth day of the month of Tâkhshâsh. And several of those who were gathered together there cast themselves [fol. 113*a* 1] into the oven, without any man compelling them to do so, and they finished their martyrdom. And on the first day of the month Ṭĕr, whilst DIOSCURUS and SAKLABIUS were shut up in prison, MICHAEL the archangel appeared unto them, and made them strong to finish their martyrdom. And on the following day ARIANUS held converse with them concerning their worshipping idols, and when they refused to do so, he commanded the soldiers to gouge out the eyes of DIOSCURUS, and the saint took up his eyes and put them back in their sockets, and they were as they had been before [they were gouged out]. And LUCIUS, an officer, and his company of soldiers, believed on Christ, and the governor cast them into a pit, and they completed their martyrdom. And then ARIANUS commanded the soldiers to kill the saints, and whilst they were praying the Lord Jesus Christ appeared unto them and gave them the covenant that whosoever invoked their names, and commemorated them, and wrote a history of their strife should be numbered with the company of the righteous. Then the soldiers came and cut off the head of Saint DIOSCURUS with the sword, and SAKLABIUS they cut in halves, and the four and twenty monks they split in twain, from their heads to their feet, and they were crowned on the first day of the month Ṭĕr. And SAMUEL, who was a

kinsman of theirs, swathed their bodies for burial, and he buried them in the church which was consecrated in the Name of the Father and the Son and the Holy Ghost. And the number of the martyrs who were slain is eight thousand one hundred and forty. Salutation to DIOSCURUS and SAKLABIUS.

[fol. 113*a* 2] And on this day also became martyrs, excepting those who died the day before, whom DIOCLETIAN killed, sixty priests, one hundred and thirty deacons, fifty-three singers, eighty stewards (*i.e.* vergers) of churches, forty-two judges, one hundred and fifty subdeacons (?), eight thousand four hundred and ninety members of the laity, and their elders LEDIANUS (LYDIANUS), and TÂDRES (THEODORE), and PAUL.

II. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died ABEL, the righteous man, whose blood was shed by violence; and he was the first-born of the dead, whom CAIN his brother slew. And the cause of this was the fact that ADAM transgressed the command of God, and ate of the tree, although he was commanded not to eat of the tree, and death obtained dominion over him, and over his sons, and he became a slave of sin, and Satan was given permission to lead him astray for ever. Then when he went out from the Garden, and descended into the low-[lying] land, he continued for one hundred years to weep and to lament, because he was stripped of the glory of his honour, and was driven out from his inheritance. When his lamentation was ended, he knew his wife EVE, and she conceived by him and she bore him CAIN and 'ÊLYÛD his sister. And then he knew EVE again, and she bore him ABEL and 'AḲLÎMÂ his sister. And when the children were become young men ADAM said unto EVE, "Behold thy children have grown up, let CAIN marry [fol. 113*a* 3] 'AḲLÎMÂ, who was born with ABEL, and let ABEL marry 'ÊLYÛD, who was born with CAIN." And CAIN said unto EVE his mother, "It is right that I should take my sister, who was born with me, and that

ABEL should take his sister, who was born with him"; now this [he wanted] because 'ÊLYÛD who was born with CAIN was more beautiful than 'AḲLÎMÂ the sister of ABEL, and she was like EVE her mother. And when ADAM heard this, it was exceedingly grievous unto him, and he said, "This is against the Law, and it is not right for thee to do this thing, and to take to wife thy sister who was born with thee." At that moment envy (or jealousy) entered into the heart of CAIN, and he wanted to kill ABEL. Then ADAM said unto CAIN and ABEL, "Get ye forth and offer up an offering to God, and whichever He pleaseth let it be to Him." When they had offered their offerings God looked upon the altar of ABEL, and accepted his offering, and He rejected the offering of CAIN. Then the jealousy and anger of CAIN were increased, and Satan came upon him, seeking a pretext for killing him. And when he had gone down into the valley Satan visited CAIN, and he said unto him, "Why art thou sorrowful?" And CAIN said unto him, "Because my father hath commanded me to give my beautiful sister to my brother ABEL." And Satan said unto him, "Hear my voice, O my friend, and listen to my admonition. Rise up and follow thy brother, and thou wilt find him drinking water; smite him on his head with a stone, and when he dieth thou canst marry both thy sisters." And the advice of Satan was good in CAIN'S sight, and he burned with the lust for fornication, for he was the son of perdition. And then he took up a stone and smote the head of ABEL, who died by the hand of his brother through jealousy of a woman. [fol. 113*b* 1] This was the beginning of sorrow, and the cause of death in the world. And concerning this God said unto ADAM and EVE when they were in the Garden, "Ye shall not eat of this tree, for in the day wherein ye eat thereof ye shall surely die" (Gen. ii, 17); and these words referred to ABEL before [he was born]. And God said unto CAIN, "Where is thy brother ABEL?" And CAIN said unto Him, "Am I my brother ABEL'S keeper?" And God said unto him, "The blood of thy brother hath come to Me. Cursed shalt the earth be because she hath opened her mouth to drink the blood of thy brother; and do thou tremble, and be terrified all the days of thy life." And this curse was exceedingly heavy

upon CAIN, and at length his seed was destroyed from off the face of the earth by the waters of the Flood, because of ABEL. And ENOCH saith, "I heard the blood of ABEL crying out, and accusing his brother." And our parents, the children of ADAM, before the waters of the Flood, used to swear by the blood of ABEL, and our Lord said unto the scribes and Pharisees, "Which of the prophets did not your fathers kill? Therefore there cometh upon you the blood of all the righteous which hath been poured out upon the ground from the blood of ABEL the Just to the blood of ZACHARIAS the priest, the son of BERACHIAH, whom they slew in the midst of the sanctuary" (Matthew xxiii, 35). And PAUL saith, "The sacrifice of ABEL was better than [that of] CAIN, by reason of the faith which he brought to God, and it became a witness concerning him that he was a righteous man, and the sacrifice which he offered to God also testified concerning him; and [although] he is dead it yet speaketh." And he saith also, "Jesus, the lamp and guide of the new covenant, and the sprinkling of the blood of the prophet, which speaketh [fol. 113*b* 2] better than that of ABEL" (Hebrews xi, 4; xii, 24). And then, when ADAM missed ABEL, his son, he said unto CAIN, "Where is thy brother?" And CAIN answered him angrily, saying, "How should I know where my brother is?" And ADAM ran into the valley and found ABEL, and he took ABEL'S head in his arms, and said unto him, "Who killed thee?" and ABEL said, "CAIN killed me." And ADAM and his wife wept for ABEL for four weeks of years. And as soon as ABEL was dead angels came to ADAM and said unto him, "Good tidings for thee, O father of the world! Thy son ABEL reposeth in peace among the trees of thy Garden, and his soul hath ascended to God as a sacrifice which hath been accepted. As thou wast the first to [bring in] death, so he is the first to enter into the holy place." When ADAM heard this he was comforted and he buried ABEL in the CAVE OF TREASURES. Salutation to ABEL the accepted sacrifice.

And on this day also HELLANICUS, the bishop [of WĚSHÎM], became a martyr. When the Emperor DIOCLETIAN, the infidel,

heard the report that Saint HELLANICUS was teaching the people to reject his gods, he sent envoys to seize him, and to torture him severely. And when the blessed HELLANICUS heard of the arrival of the envoys of the emperor, he gathered together the people who were in his city WĔSHÎM, and he consecrated the Offering, and administered unto them the Holy Mysteries, the Body and Blood of Christ, [fol. 113*b* 3] and then he said unto them, "After this time ye will never again see my face." And they all wept with a bitter weeping, and they were unable to hold him back against his will. Then he went out and delivered himself up to the envoys of the emperor, and they took him and gave him to the governor of ANTINOË to torture. And the governor tortured him severely, and God gave him strength and enabled him to endure the torture; and then the governor took him with him to the city of 'EDKÛ and there also he tortured him severely. And when he was tired of torturing him he commanded the soldiers to cut off his head with the sword, and to cut through his body to the shoulders; and they cut through his head down to the shoulders; and the governor took him with him to carry him to the city of TÛKH. And as they were travelling in the boat, the saint, knowing that his death was near, commanded one of the sailors, who was a believer, saying, "When we arrive at the port (or quay) and I am dead, cast out my body on a hill"; and having said this he died. And they arrived in port, and straightway the sailor took the body of the saint and cast it out on a hill. And immediately certain believers who had been commanded to do so by the angel of God, came and took his holy body, and swathed it for burial, and hid it among them until the end of the days of persecution. And they built a church, and laid his body therein, and great signs and miracles took place [therein] through it. Salutation to HELLANICUS whose shoulders were cut through.

[fol. 114*a* 1] And on this day also died the holy father THEONAS, the sixteenth Archbishop of the city of Alexandria. This saint was learned, and wise, and strong in the True Faith, and good in every action of his life; and all men loved him

because of his learning and wisdom. And he built in the city of Alexandria the church of our holy Lady the Virgin MARY; [until that time] the Christians and the believers were only able to pray and to receive the Eucharist in cells (or caves) secretly because of their fear of the infidels. And this saint persuaded the people until they let him build beautiful churches, and he converted many of them, and baptized them with Christian baptism. At the end of the [last] year of his office he baptized the blessed PETER, who became archbishop after him; in the fifth year of his office he made him a reader, in the twelfth year of his office he made him a deacon, and in the sixteenth year of his office he made him a priest. In the days of this saint there appeared in the city of Alexandria the infidel SABELUS, who believed and said that Father, Son and Holy Spirit are one Person; and this father anathematized him and brought his evil faith to naught. And in his days COSMAS, and DAMIANUS, and their mother suffered martyrdom. And this father finished a good life, and pleased God, and having sat for eight and twenty years he died in peace. [fol. 114*a* 2] Salutation to THEONAS, who baptized PETER.

And on this day was consecrated the church of our holy Lady the Virgin MARY, in the monastery of Abbâ SÎNÔDÂ (SHENUTI). Salutation to the consecration of thy church, O MARY.

And on this day also nine thousand seven hundred souls became martyrs with PHILOTHEUS, and SÂBÊLÂ (SYBIL) the daughter of HERCULES, the interpretress of dreams.

III. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day were slain the innocent, and holy, and righteous children and martyrs, [who were in number] eighteen thousand. [In the Bodleian MS. 144,000.] When HEROD, the wicked, had waited for the diviners to return to him, and they did not

do so, he became exceedingly angry, and he sent his soldiers and they killed the children in Bethlehem, and [fol. 114*a* 3] in Judea, and in all the region round about, whose days were two years and less, according to the time when he enquired of the diviners. The Holy Gospel saith that when the diviners departed the angel of God appeared unto JOSEPH in a dream, saying, "Rise up, take the Child and His mother and depart to the land of Egypt, and remain there until I tell thee to return, for behold, HEROD is seeking for the Child to kill Him." And JOSEPH rose up and took the Child and His mother by night, and departed to the land of Egypt, in order that might be fulfilled the words of the prophet, saying, "Out of Egypt have I called My Son" (Matthew ii, 13; Hosea xi, 1). And HEROD, the accursed, was wroth, and he wished in his mind to kill the children, thinking that our Lord Christ might be one of them, and that he would kill Him. And our Lord Christ, who performed every human act, the committal of sin alone excepted, fled from the face of HEROD, in the operation of His wisdom, for if HEROD had found Him and killed Him, according to what was meet for the might of His Godhead He could not have died, or men might have thought that His Incarnation was an inferior thing. Therefore our Lord fled to the land of Egypt so that prophecy might be fulfilled, and that He might teach us also to flee from evil, and might destroy the idols of the country of Egypt. And how was HEROD able to kill these very many children? He invented pretexts, and he sent messengers into all the cities, saying, "An Imperial Edict hath reached me from CAESAR, who hath commanded to be counted all the little [fol. 114*b* 1] children whose days are two years and less, so that he may give unto them money and apparel and they may belong to his army." And because of this many children were gathered together with their mothers, and HEROD sent out ten hundred soldiers to them and they murdered them on the hills in one day. And then was fulfilled the prophecy of the prophet who saith, "A voice is heard in RÂMÂ, weeping and lamentation. RACHAEL weepeth for her children, and refuseth to be comforted, because her children are wanting" (Jeremiah xxxi, 15; Matthew ii, 18). Now Bethlehem is named

after RACHAEL. And Saint JOHN the evangelist, 'Abû-ḳalamsîs, saith that he saw the souls of these holy children, and that they cried out, saying, "How long shall we remain unavenged for the violence done unto us?" And Saint JOHN saith, "I saw a vision, and behold there was given unto each one of them white apparel, and one said unto them, 'Rest now until your brethren the martyrs who are in the world shall finish their martyrdom.'" And he saith also, "The praise wherewith the Four Beasts and the priests of heaven praise [God] none knoweth except these eighteen thousand little children who have not defiled their bodies with lust; and they shall dwell with God always. Blessed are they and blessed are the wombs that bare them." Salutation to the children whom HEROD killed, thinking that he would kill Christ among them. [fol. 114*b* 2] Salutation to ISAIAH who foretold clearly the birth of Christ.

And on this day also died Saint LÎBÂNÔS, who is [called] "MAṬÂ'A." The name of the father of this holy man was ABRAHAM, and the name of his mother was NĚGĚST, and they were rich in gold and silver. And on the day when they brought a wife to this saint, the angel of God, GABRIEL, called him in the night, and brought him out from the house of his father, and took him to the monastery of Abbâ PACHOMIUS, where he became a monk. And then he departed to the country of Ethiopia, and he dwelt there and fought the spiritual fight for many days. And he brought water out of a rock, and performed many miracles; and he died in peace. Salutation to LÎBÂNÔS.

And on this day also is commemorated Abbâ AMMON, who was always cursing the hair of women, and who could never abase the instrument of sin. Salutation to AMMON. [Omitted in the Bodleian MS.]

IV. ṬĔR

[fol. 114*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the departure of JOHN the apostle and evangelist took place. When the lot went forth that this saint should go to the country of Asia, he was sad and wept, for he knew that the people there were wicked, and heretics, and stiff-necked; but then he received from our Lord power and consolation. And he went forth to the country which was his lot, and with him was his disciple PROCHORUS. They embarked in a ship, and intended to go to the city of the Ephesians, but the ship was wrecked, and each man clung to a plank of wood from the ship. And the waves of the sea washed PROCHORUS, his disciple, to an island, but Saint JOHN remained among the waves of the sea for forty days and forty nights. At length God commanded, and the sea carried him to the place where his disciple PROCHORUS was living, and he gave thanks to God that they had met again. And they rose up and went into the city of the Ephesians, but they were unable to preach in the Name of our Lord Christ, because the men there were wicked, and perverse, and invented pretexts [to harm them]. And JOHN became the furnace-man, and tended the fire of the bath of a woman whose name was RÔMNÂ, and PROCHORUS, his disciple, became a washer of clothes. And the mistress of the bath afflicted them sorely, and treated them with cruelty, and contumely, and she used to beat them with sticks and curse them with many, many curses because of their alien origin and poverty. And she treated them as her slaves, and she wrote labels whereon their prices for sale were written, and attached them to [fol. 115*a* 1] their persons. And they remained with her in great wretchedness until the son of the governor of the city came into the bath to wash. Now there had been in the bath-house a power of the Satans from the time when it was built, and this power strangled the son of the governor, and he died straightway. And when the men of the city gathered together to see the young man who had died, Saint JOHN came

with them, and he stood still and looked on like everyone else. And when RÔMNÂ saw him, she cursed him and said, "Hast thou come hither to laugh at me, and to rejoice thyself over the death of the son of my lord?" And the saint answered her gently, and said unto her, "Fear not, neither be thou sorrowful"; and he drew nigh unto the dead man, and made the sign of the Life-giving Cross over him, and he breathed on his face, and the young man came to life again straightway. And the men of the city cried out, and came to worship Saint JOHN, and first and foremost among them was his mistress RÔMNÂ; and she was weeping, and beseeching him to forgive her all the faults which she had committed against him. And when DIOSCORIDES the governor heard that his son was dead, he was smitten with fear and died; and when they told JOHN this, he made the sign of the Cross over him, and raised him up from the dead. And he believed on Jesus Christ, and was baptized with all the men of his house in the Name of the Father and the Son and the Holy Spirit. And when JOHN reviled the men of the Ephesians because of their worship of idols, anger seized them, and they stoned him with stones, but the stones came back and broke their idols. And when they prayed to their god there was a noise, and an earthquake took place, and three hundred men died; but Saint JOHN prayed and raised them up from the dead. And the men of the city believed, [fol. 115*a* 2] and were baptized in the Name of the Father and the Son and the Holy Spirit. And a certain woman whose son had been seized by an unclean spirit, came to him, and asked him [to help her], and he took the right hand of the young man and made the sign of the Cross over him, and he rose up, being freed from the unclean spirit, and he glorified God. And there was another man who had lain upon a bed for twelve years, and when he saw JOHN he cried out with a loud voice, saying, "Have mercy upon me, O apostle of the Lord Jesus Christ." And when JOHN saw his confidence, he said unto him, "In the Name of the Lord Jesus Christ rise up"; and the man rose up quickly, and believed on Christ. And when Satan saw all these signs and wonders he was filled with craftiness and envy, and he took the form of a soldier of the emperor, and came into the city weeping. And

two men who were passing by found him, and they said unto him, "Why dost thou weep?" And he said unto them, "The emperor hath given me two men who are magicians, and whose names are JOHN and PROCHORUS; if ye can seize them for me I will give you gold." And straightway the two men seized JOHN and PROCHORUS, and wanted to kill them secretly, but when DIOSCORIDES the governor heard of this he delivered them. And JOHN performed many signs and wonders before them, and all the men of the city believed on our Lord Jesus Christ, except the priests of the idols, and they did not believe and they wanted to kill Saint JOHN. And Satan stirred them up against him to kill him, but God Who protecteth His chosen ones [saved him]. And Saint JOHN laboured hard and suffered great tribulation until at length he converted them all to the knowledge of God. And the apostle Saint PAUL is a witness [fol. 115*a* 3] concerning them, and concerning the denseness of heart of the men of Ephesus, and concerning their excessive love for idols. And with great toil Saint JOHN brought them all into the True Faith, and he set over them a bishop, and priests, and deacons. And he went forth to all the cities, and travelled through all the country of Asia, and he converted all the people and brought them into the knowledge of God. And the blessed JOHN lived ninety years, and grew very old, and he did not taste death by the sword like all the [other] apostles, but because of his virginity and purity they are all equally to be praised. And he wrote a Gospel and 'ABUḲALAMSÎS (the Apocalypse) which he saw in the island of PAṬMÔ (PATMOS), which is full of mysteries. And he wrote three Letters, which are written in the Book of the Apostle, and it was he who reclined on the breast of our Lord at the time of the Supper, and he said unto Him, "My Lord, who is he that shall betray thee?" And it is he who, at the time of the Crucifixion of our Redeemer, stood with our holy Lady, the Virgin MARY; and our Lord said unto the Virgin, "Behold thy son," and to that disciple He said, "Behold thy mother." And he it was of whom PETER spake when he said, "And this one, what of him?" And our Lord said unto him, "If it be that I wish him to be [here] until I come, what is that to thee?" And when the

blessed JOHN knew that the time of his departure from this world was nigh, he summoned the people, and he brake bread, which is the Body and Blood of Christ, and gave it to them so that they might be strong in the True Faith; and he comforted them and blessed them. And he then commanded his disciple PROCHORUS, and some of the [fol. 115*b* 1] other brethren to take digging tools, and to follow him. And he went a short distance outside the city of Ephesus, and he commanded them to dig a pit, [and they did so], and he went down into it and stripped off his apparel, leaving upon him only a tunic and a napkin; and he lifted up his hands and prayed. And he bade the brethren farewell, and sent them away to return to the city, and he told the brethren to be strong in the Faith of Christ, and to do good works, because God would assuredly reward each and every man according to his work. And he also said unto them, "I am innocent of your blood, for I have never omitted to tell you of the least of God's commandments, and there is no ordinance of His which I have not told you. After this time ye shall never again see my face." And when he said this they wept and they kissed his hands and his feet, and left him in the pit and departed; and the saint knelt down upon his knees and prayed. When the people knew of this their hearts burned and they were exceedingly sorry, and they all went out, but they could not find his grave, only his sandals and a garment; and they glorified God Who had made His disciple to rest in this splendid manner, and they marvelled at His work. Salutation to JOHN.

[fol. 115*b* 2] And on this day also are commemorated GEORGE, and MÂTÊNÂ the archbishop, and THEODORA the martyr, and Abbâ LÎḲÂNÔS, and Abbâ NÂRDÔS of DABRA BÎZÂN, who killed a serpent by means of his prayer and did not smite it with a stick, and who stood up in prayer until his feet decayed.

Salutation to SÂBÊLÂ (SYBIL), the interpretress of the dreams of the nine wise men of Rômê, when they made them known unto her. [Wanting in the Bodleian MS.]

V. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint EUSEGNIUS, the martyr. This holy man was a soldier in the days of the Emperor CONSTANTINE, and he served God, and his charities and alms to the poor and the needy were very many. When the fighters of the Cross among the stars of heaven appeared unto CONSTANTINE, before he believed in our Lord Christ, he did not know what the sign portended. And this Saint EUSEGNIUS went to him, and said unto him, "This is the sign of our Lord Christ"; for there was no one else in CONSTANTINE'S army who dared to mention the Name of Christ except this holy man. And when CONSTANTINE had conquered his enemies by the sign of the Honourable Cross, he became a Christian in truth, [fol. 115*b* 3] and he lifted up the horn of the Christians and of their Faith. And this soldier lived on after CONSTANTINE, and after the son of CONSTANTINE, until the days of JULIAN the infidel, and at that time his days were one hundred and ten years. And one day when he was walking about in the open places of the city of Antioch, he found two men fighting together, and he wanted to separate them and to make peace between them; now he was an old man who was held in honour, and he made joy and peace to be between them. And a certain man went to the emperor and made an accusation against this holy man, and he said unto him, "EUSEGNIUS hath become a judge and governor of his own free will." And the emperor had this saint brought before him; and he rebuked him and said unto him, "Who hath appointed thee [a judge and governor?" And Saint EUSEGNIUS answered and said unto him], "Why hast thou forsaken the worship of God, the God of heaven, in Whose hand is thy soul, and dost bow down to unclean idols, and dost not follow the kings who were before thee? I was a soldier under CONSTANTINE like thee, for twenty years, and also under his son, and neither of them had the evil habit which thou hast; for thou hast forsaken God and dost worship unclean idols." And the emperor was exceedingly wroth with him, and he commanded his soldiers to hang him up, and to apply lighted torches to his sides; and they did all these things, but the saint endured them all through the Name of the Lord Jesus Christ. And when the emperor was tired of torturing him, he commanded them to cut off his head with the sword. And when the soldiers arrived to [fol. 116*a* 1] cut off his head, he begged them to wait whilst he prayed, and when he had finished his prayer they cut off his honourable head, and he received the crown of martyrdom in the kingdom of the heavens together with all the saints. Salutation to EUSEGNIUS, who interpreted the mystery of the Cross to the Emperor CONSTANTINE.

And on this day also died Abbâ MATTHEW, the eighty-eighth Archbishop of the city of Alexandria. This father MATTHEW had parents of the race of Israel, who believed in Christ and were perfect in good works. The name of this father was SIMON and the name of his mother was BÂRBÂRÂ, and God gave them two children, and the name of the elder was JACOB and the name of the younger was MATTHEW. And whilst this Abbâ MATTHEW was in his mother's womb, Abbâ PETER, Bishop of the city of ABÛRÊS, met her, and when he saw her he got off his donkey and kissed her belly, and said unto her, "Blessed art thou, O woman, and blessed is the fruit of thy belly. Behold there shall go forth from thee a bright star who shall shine in his preaching like MARK the evangelist." When Abbâ MATTHEW was fifteen years old his father died, and then he went to Abbâ 'ABRÊM, the *Ḳômôs* of the monastery of Saint 'ABÛFÂNÂ, and he asked him to array him in the garb of the [fol. 116*a* 2] ascetic life; and the abbot said unto him, "Obtain the consent of thy brother, who is older than thou art, and come back." When Abbâ MATTHEW heard this he went back in sorrow of heart, and on the way the angel MICHAEL, who was in the form of a monk, met him, and told him that he should become Archbishop [of Alexandria], and that signs and wonders should be wrought through him. And having come to his brother, he urged him to let him become a monk, and

when he refused Abbâ MATTHEW went to the monastery of Saint Abbâ 'AMÔNÎ, of the monastery of TÔNÂ, and took refuge in the church. And when the brethren had entreated his brother, he allowed him [to become a monk], and he went to the monastery of Saint Abbâ 'ABÛFÂNÂ, and Abbâ 'ABRÊM made him a monk; and he fought the spiritual fight with fasting and prayer until he attained the power of the monks. And after a year Abbâ PETER went out to Abbâ 'ABRÊM, and he saw Abbâ MATTHEW, and his patience and his prudence, and he asked Abbâ 'ABRÊM to give him to him so that he might be his disciple. And the bishop took him with him against his will, and he dwelt with him, and he kept vigil all night long from the time of sunset to sunrise. And when it was eighteen years since he was born, the bishop took him and made him a priest against his will. And when Satan observed his vigils he entered into the heart of a certain beautiful woman, who shewed him her person, and solicited him with evil desire; and Abbâ MATTHEW seeing her prayed to God with tears, and even asked for death. Then he went in to the bishop and entreated him to send him away to his monastery. And when the bishop prevented him he came into the episcopal treasury and took a priestly vestment of great price, which belonged to the bishop, and he slit it into strips, every part of it, with a razor, and then he restored it to its former place. And on the following day the [fol. 116*a* 3] bishop said unto Abbâ MATTHEW, "Bring me the priestly vestment, for I must officiate at the Eucharist this day"; and when he brought it to him, it fell down before him like wooden shavings. When the bishop saw this he was very wroth, and he said, "Who hath done this thing?" And Abbâ MATTHEW said, "I did it, because thou didst prevent me from going away. Is doing this a greater sin than falling into fornication?" And the bishop sent him away in wrath, and he wrote an order of excommunication concerning him to the men of the monastery, ordering that he should perform two hundred prostrations each night and day, and that he should dwell neither in a cell nor in a house, but in the church at the time of prayer; and Abbâ MATTHEW fought this spiritual fight for two years. When the bishop heard of his patient endurance he

sent him his blessing and removed the ban of excommunication. And then his brother JACOB came to him, and became a monk, and he fought until he had conquered Satan. And then Abbâ MATTHEW went to the monastery of Abbâ ANTHONY, and he dwelt there; fighting strenuously. And there was there a certain righteous monk whose name was JACOB, and he saw a vision in which it seemed that a shining angel came unto Abbâ MATTHEW, and embraced him, and gave keys into his hands. And when Abbâ JACOB awoke he told this to Abbâ MATTHEW who straightway, because he hated empty praise, wandered round the country from city to city. One day whilst Abbâ MATTHEW was officiating in the office of the Eucharist, he saw our Lord Christ sitting upon the altar, and He lay in the paten like a little child. And at the time when he broke the Offering, he stood up for a long time [fol. 116*b* 1] with his hands stretched out and covered with blood, and he continued to weep abundantly, and he was afraid: and he told this vision to no man. And his teacher saw him and he marvelled at his standing still so long a time, and then he prayed to God to reveal to him this matter. One day when they were consecrating the Offering as usual, our Lord Jesus Christ appeared unto them, lying upon the paten in the form of a child, and He was broken up by the hand of Abbâ MATTHEW like bread. And straightway he marvelled and said, "Glory be to Thee, O God, Who hast given unto us sons of men this great gift." When Abbâ MATTHEW saw this he fetched some iron nails, and drove them into his knee every Friday until a worm came out therefrom. Thence he departed to DABRA ḲUĚSḲUÂM, and he dwelt there, and he fought so strenuously that at length when he gazed upwards he could see our Lord Jesus Christ sitting on the right hand of His Father; and when he looked downwards he saw Him in the abysses in great glory. When Abbâ GABRIEL the archbishop died they (*i.e.* the bishops and priests) appointed Abbâ MATTHEW to succeed him as archbishop against his will, and when he refused they set guards over him, and the following day all the bishops told him that they had seen a vision and that he was suitable for the office of archbishop. When Abbâ MATTHEW heard this he knew that they would not let him go,

and he took a razor secretly and drew it across his tongue and cut it off. And that night our Lady MARY came to him, and anointed his tongue with oil, and healed it, and it became as it was before [he cut it]. And they took him to the city of Alexandria, [fol. 116*b* 2] and when they were enthroning him on the sixteenth day of the month Naḥasê (Aug.–Sept.), the day of the festival of the death of our Lady MARY, a voice was heard from heaven, saying, "He is worthy, He is worthy, He is worthy." And they brought the head of MARK the evangelist that they might lay it in his breast, and the head flew up and kissed his mouth. And from that time he never sat upon his throne at the time of the Offering, and he never entered into the house of any man on the Fourth and Sixth Days of the week. And he prophesied that DAVID (*i.e.* DAVID I, who abdicated A.D. 1411, and died 6th Oct. 1413) would reign as King of Ethiopia though his brother WEDEM 'ASFARÊ (or GERMÂ 'ASFARÊ, who reigned till 1382) was reigning. And this father performed many miracles in his days, and he healed the sick, and raised the dead by the bandlet which was on his head. And in his days there was appointed a deputy governor over MĔSR (CAIRO) who was a wicked man, and he imposed a tax on the archbishop to which he had never been submitted before; and when he refused to pay it he beat the archbishop severely, and carried him into his habitation. That night Abbâ MATTHEW entreated our Lady MARY to receive his soul from the torment of this world, and she appeared unto him, and held converse with him, saying, "Be not sorrowful; after eight days thou shalt rest." And on the following day Abbâ MATTHEW called the bishops, and priests, and deacons, and all the people, and he told them about his [coming] death, and he exhorted them about the word of the Faith and blessed them. And when his sickness increased he took a picture of our Lady MARY, and prayed a long time, and he kissed the picture and made the sign of the Cross over his face, and he blessed all the people of the city who believed in Christ, and he died on the First Day of the week. [fol. 116*b* 3] Salutation to Abbâ MATTHEW, the doubly blessed.

And on this day also became martyrs YÂRÊWĔNYÔS, and many men and women, and NEGÎRUS (or LONGINUS?) of Rômê, ALEXANDRA who visited ARSENIUS, and 'AWSHÎA.

VI. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day our Lord Christ came into the place of circumcision and fulfilled the Law of the Tôrâh, even as the Apostle PAUL, the perfumed tongue, saith, "Christ received the circumcision of His flesh so that He might fulfil the covenant of the fathers"; now many have imagined that our Lord Christ did not enter the chamber of circumcision, and that He was not circumcised. If it was as these people thought, would not the Jews have found in [His uncircumcision] a greater pretext than that which they put forward [for attacking Him]. And the Holy Gospel saith, "The Jews searched for men who would bear false witness against Him, and they found them not." Our Lord Christ fulfilled all the Laws of MOSES, and came into the chamber of circumcision according to the Law of the Tôrâh. And for us He hath ordained in its place Christian baptism and the eating of unleavened bread, and for us He hath ordained in its place His Holy Body and Honourable Blood, and the abrogation of the Sabbath [fol. 117*a* 1] of the Jews, and for us He hath ordained in its place the First Day of the week, which is the Day of His Holy Resurrection. And when eight days had passed since our Lord Christ was born, that is to say when it was the sixth day of the month of Ṭĕr, MARY the pure Virgin said unto JOSEPH, the just man, "Go and bring me a skilful circumciser that he may circumcise my Son according to the Law of MOSES, and let us give Him the Name of 'Jesus'"; and JOSEPH went and brought a skilful circumciser. And when the skilful circumciser came he found our Lord Christ in the bosom of the pure Virgin MARY, and he said unto them, "Hold the Child; I shall be able to circumcise Him without wounding Him." And the Child Jesus answered and said unto

him, "O skilful man, I wish to see thy skill, and thy power, and thy work, for how wilt thou circumcise Me? No blood shall flow from Me in this world, except the blood which shall flow from My right side. When one shall pierce Me with a spear in the place of the skull (Golgotha). When I am on the wood of the Cross, blood shall flow from Me, and shall run down upon the earth, and it shall be for the salvation of ADAM and all the world." And when the skilful circumciser heard the words of the Child Jesus, he gathered together his razors and the iron instruments, and brought them into their house; and he rose up and bowed down at the feet of the Child Jesus. And straightway his razors melted and became like water, and he said unto our Lady MARY, "Pure and blessed art thou more than [all other] women, and blessed is the fruit of thy womb. This thy Son is not of the seed of ADAM, but He is the Son of God. If He worketh a miracle like this when He is a child, what will happen when He attaineth the age of manhood? Peradventure [fol. 117*a* 2] He is the Messiah, Who is called Christ, about Whom the prophets prophesied, saying, 'Behold a virgin shall conceive, and shall bear a son, and His name shall be called "Emmanuel," which is, being interpreted, "God with us."'" And our Lord Christ answered and said unto him, "Behold, I am He. Wilt thou circumcise Me or not? If thou wilt not I will do as My fathers and My grandfathers did." And the circumciser said unto Him, "Who was Thy father? Who was Thy grandfather?" And our Lord Christ said unto him, "They were ABRAHAM, ISAAC and JACOB, the fathers of the nation, and they lived before God gave them circumcision"; and the circumciser said unto him, "I am not able to talk with Thee, for the Holy Spirit is upon Thee." And straightway our Lord Christ lifted up His eyes to heaven, and He said, "O Father, give me the circumcision which Thou didst give to ABRAHAM, ISAAC and JACOB in the earliest times, without the hand of man"; and straightway there appeared in Him circumcision without the hand of man. And the circumcision of our Lord was an incomprehensible mystery, even as was His going forth from the belly of MARY without destroying her virginity, and like His entrance to the Apostles in the Hall of Zion, through doors

which were shut, and like the revelation of His power when in the operation of His wisdom He wished that not the smallest portion of His Body should be cut off in circumcision. But it was not so when the blood and water flowed from His side on the wood of the Cross, so that He might save ADAM, and the blood flowed from Him, without addition or diminution of its substance, but by His wish so that He might fulfil the Law which He commanded in olden time. And when the circumciser saw this miracle and heard His words he marvelled exceedingly, and he bowed down thrice at the feet of our Lord [fol. 117*a* 3] Christ and said unto Him, "Thou art the Son of God and the King of Israel." And the circumciser went to his home, and he began to tell the children of Israel what he had seen and heard. And to our Lord and God and Redeemer Jesus Christ, be honour and worship with His Good Father and the Holy and Life-giving Spirit, now and for ever and ever. Amen.

And on this day also died our father NOAH who belonged to the tenth generation from ADAM. This NOAH from his earliest years used to contemplate divine mysteries, and to observe that sin was increasing, and evil growing to the full, and the righteous diminishing, and that all that was flesh would be destroyed by the waters of the Flood. Because of this he lamented, and wept, and his face became furrowed, and he preserved his virginity for five hundred years; and he continued to minister to the body of our father ADAM, and to keep the commands of his God. And then God commanded him to marry a wife and He told him that He was going to destroy all flesh by the waters of the Flood, and that there would be left upon this earth none except his own seed. And NOAH married a wife whose name was HAYKÔL, the daughter of ABÛ ZÎR, and he went in to her three times, and she brought forth SHEM, HAM and JAPHET. And then God said unto him, "Cut down trees on this holy mountain, and make an ark three hundred cubits long, and five hundred cubits broad, and thirty cubits high; and make inside it three stages. The first stage shall be for the beasts, and the second for the birds and for everything that creepeth, and the third stage for NOAH,

and his sons, and their wives. And he made inside it a cistern for water, and a store-chamber (or pantry) [fol. 117*b* 1] for their food. And he made a trumpet of *kashyân* wood, the length of which was three cubits, and the breadth one cubit and a half, which was to be blown three times a day. The first time was at dawn to gather together the workmen for their work, the second was to assemble the people for their meal, and the third time was to send the people to bed. When the children of CAIN saw NOAH making an ark for the waters of the Flood, they mocked at him and began to say, "Behold this old man is mad, or why would he say that the waters will rise above the tops of the mountains?" Then NOAH took the body of our father ADAM and embraced it. And SHEM his son took gold, and HAM took myrrh, and JAPHET took incense, and carried them into the ark with the body of our father ADAM. And [NOAH] took in with him clean beasts, and animals, and birds, seven of each kind, and of the unclean beasts, and animals, and birds, two of each kind. And NOAH placed the body of our father ADAM facing the east side, and he laid the three offerings upon his breast; and NOAH, and his sons, and his wife, and their wives occupied the west side. And then God, by His power, shut the door of the ark on NOAH, and He commanded the doors of heaven to be opened, and the storehouses of the deep, and the cataracts of the winds, and there went forth storm, and mist, and fog, and darkness, and the sun and the moon and the stars withheld their light, and never before was there such a terrible day. When the children of SETH, who had committed fornication with the children of CAIN, saw this, they knew that God was angry with them, and that the words which NOAH had said unto them were true. And they all ran to the ark to ask NOAH to open its door to them, [fol. 117*b* 2] but they were unable to ascend the holy mountain, because the stones thereof were like fire; and the ark was closed and sealed by the power of God. And the angel of God used to dwell in the ark, and he became a chief to NOAH and his sons. And the waters of the Flood increased and they began to overpower the children of CAIN, who were drowned. By the force of the water the ark was lifted up above the earth, and every being of flesh that

lived on the earth perished. And the waters rose above the tops of the mountains for a space of fifteen cubits, and they bore the ark and carried it down to the Garden; and NOAH and his sons and all who were in the ark worshipped in the holy Garden. Then the ark sailed over the waters, by the force of the winds, and it continued to go onwards for one hundred and fifty days, and it appeared on Mount ARARAT, on the twenty-seventh day of the month of Ṭĕḳĕmt (Oct.–Nov.). And the waters being assuaged on the twenty-seventh day of the month of Genbôt (May–June), on that day, the day on which he went into the ark, NOAH came out from the ark; and this day was the First Day of the week. And God sent His voice to NOAH telling him to take large beasts and to offer up an offering on the altar before Him. And NOAH sent out the animals from inside the ark, and God promised NOAH that He would not destroy the earth again, and as a mark of His promise He set a bow in the heavens so that all people might see it. And God blessed NOAH and his sons, saying, "Increase and multiply and fill the earth"; and He commanded the earth to bring forth grass according to its custom, and the beasts and cattle, and the fowl of the heavens, and everything which moveth [to bring forth young]. And after NOAH had gone out from [fol. 117*b* 3] the ark he planted a vine, and drank of the wine thereof, and he became drunk and stripped himself naked. When HAM his son saw him he made a mock of him, and told his brethren, but they turned their faces from him, and covered him with his apparel. And when NOAH recovered himself, and knew what his son HAM had done he cursed him. And after he had divided the whole earth among his sons, the day of his death arrived, and he died in his nine hundred and fiftieth year, and was buried on Mount ARARAT.

And on this day also is commemorated the ascension of ELIJAH the prophet into heaven, being alive in the body. This zealous prophet lived in the days of AHAB the king, and his soul was in travail each day, and all day, because of the deeds of the king and his abominable wife. Then his soul became angry, and he stood up before the king and said unto

him, "Why hast thou forsaken the God of heaven, thou and thy wife ÊLZÂBÊL (JEZEBEL), in Whose hand is thy soul, and [why] do ye worship the idol BAAL? And why have ye taken the vineyard of NABOTH the Jezreelite? By the life of the Lord God of Israel, I swear that no rain shall descend upon the earth from heaven except at my word." And straightway, whilst yet the words were in his mouth, the rivers dried up, and the green herb withered, and there was a famine in all the land. And when God saw that ELIJAH the prophet by reason of his jealousy for His honour afflicted himself concerning the famine, He commanded him to go to DABRA KÂRÊN (?), and a raven used to bring him food every day; and God willed to perform the wish of the prophet, and He did not permit his word to be made [fol. 118*a* 1] a lie. And God willed and sent to him a raven with food, but ELIJAH would not receive the food from the bird, because, according to the Law of the Old Testament, the raven was an unclean bird. Did he perchance spare himself because of the famine, and command rain to fall? And the prophet took the food from the raven and it defiled him not. And God commanded the stream from which he used to drink to dry up, so that, peradventure, when he was thirsty he might have compassion upon men, and command rain to fall. And in this matter the prophet did not spare himself, and moreover, he came nigh to die through hunger and thirst. And God commanded him to go to SAREPTA of SÎDÔNÂ where he was fed by a widow woman. And God thought that by [making him do] this he would journey through the cities, and see the bodies of the dead cast out on the road side, and would have compassion on the people in his heart, and command the rain to fall. And when ELIJAH went to SAREPTA of SÎDÔNÂ, he found that widow woman gathering firewood, and he asked for bread from her that he might eat. And she said unto him, "As God liveth and as thy soul liveth I have only a handful of flour in my house, and I am going to make it [into bread] for my son, and we shall eat it and die; and also I have a little fat in a pot." And the prophet said unto her, "Bring me a little water that I may drink, and a little bread that I may eat, and afterwards do thou eat." And the woman said in her heart, "Even

if I am to die it is better for me to make it [into bread] for this pilgrim as he wisheth, and I will make merry and think that I have eaten it myself." When the prophet knew the beauty of her mind and the integrity of her nature, he had compassion in his heart, and he asked God for rain. [fol. 118*a* 2] And God accepted the word of the prophet because he had done this on account of his jealousy for Him. And ELIJAH said unto her, "Believe me, and go and do as thou thinkest, but make for me first a cake baked on the ashes, (then make one for thyself afterwards,) and bring it to me, and afterwards thou shalt make one for thyself and thy son, for thus saith God, 'Thy flour barrel shall never become empty, and the fat in thy pot shall never finish until [the day] when God shall send rain upon the earth'"; and it came to pass even as the prophet said. And the woman went and made [the cake], even as the prophet commanded her, and he dwelt with her until the days of the famine had ended. And the woman had a son who fell sick and died, and she rent her garments and made lamentation, and took the child and carried him to ELIJAH into the upper chamber, and she wept and entreated ELIJAH, in God's Name, on behalf of the child. And ELIJAH laid his face upon him, and the child came to life straightway; and it is said that this child was JONAH the prophet. Then ELIJAH sent his disciple to AHAB, King of Israel, and he said unto him, "Behold the descent of rain from heaven is nigh." And the king searched for ELIJAH and wanted to kill him, because he had shut up the heavens so that no rain fell for three years and seven months. And then ELIJAH took the prophets of BAAL and slaughtered them with his own hand. When ÊLZÂBÊL (JEZEBEL), the wife of AHAB the king, heard this she was wroth, and she sent messengers after ELIJAH and she wished to kill him because he had killed the prophets of BAAL. And ELIJAH was very sorry because of this, and he said, "O God, they have slain Thy prophets, and have overthrown Thy altars, and I only am left, and they wish to kill my soul." And God [fol. 118*a* 3] said unto him, "Fear thou not, for I have left unto Me seventy men who have not worshipped the idol BAAL. As for thyself, who can take away thy soul? I will take thee up into heaven whilst

thou art living in the body." When AHAB the king was dead, his son reigned in his stead, and he did evil before God. And he fell sick of a disease, and he sent messengers to the idol AFRÔN to ask him whether he would recover from his illness or not. And ELIJAH the prophet met the messengers of the king, and he said unto them, "Say ye to the king: Thou shalt die of this disease." And when they told the king this, he knew that the man [who spoke this] was ELIJAH, the prophet, and he sent unto him a captain, and fifty soldiers with him. And ELIJAH was sitting on the top of a mountain, and the captain said unto him, "O prophet of God, descend and come to the king." And ELIJAH the prophet said unto him, "If I be a prophet of God, let fire come down from heaven and consume thee"; and fire came down from heaven and consumed him, and those who were with him. And the king sent unto him a second captain, and there were fifty soldiers with him. And he said unto him, "O prophet of God, descend and come to the king." And ELIJAH said unto him, "If I be a prophet of God, let fire come down from heaven and consume thee"; and straightway fire came down from heaven and consumed that captain and those who were with him. And the king sent a third captain to him, and that captain came to him humbly, and he bowed down before the prophet, when still some distance from him, and he asked him, saying, "Have mercy on my soul"; and ELIJAH came down and went with him to the king, even as God commanded. And he rebuked [fol. 118*b* 1] the king for his evil deeds, and the king died on his bed. Then ELIJAH went to the River Jordan, and with him was ELISHA his disciple, and he threw his garment on the River Jordan and divided it into two parts, and passed over. And behold there came a mist, and an earthquake, and flashes of lightning, and horses of fire, and they carried off ELIJAH the prophet, and bore him up into heaven. And then his disciple ELISHA wept and said, "O my father ELIJAH, [behold] the chariots of Israel! Let a double portion of thy spirit rest upon me." And ELIJAH rent his garment into two parts, and threw [them] on ELISHA, and the spirit was doubled upon him. And all the miracles which ELIJAH performed ELISHA his disciple performed also. ELIJAH passed over the River Jordan once, and ELISHA passed over it twice; ELIJAH raised from the dead one dead man, and ELISHA raised two. And ELISHA his disciple performed many miracles, for the Holy Spirit which was on ELIJAH was doubled on him. And ELIJAH the prophet and ENOCH shall come together in the last days, and they shall rebuke the false Christ, and they shall kill his people, and their bodies shall be cast out for three days and a half, and then they shall be raised up, and the resurrection of the dead shall take place. This prophet ELIJAH was a righteous man, and he was the first to live in the Garden in the days of the Old Testament.

And on this day also died the holy father Abbâ MAKÂRYÂNÛ (MARCIANUS), the eighth Archbishop of the city of Alexandria. This saint was appointed archbishop after the Ascension of our Lord Jesus Christ; and one hundred years [fol. 118*b* 2] after the second destruction and pillage of Jerusalem, in the ninth year [of his office]. And he remained in his office for nine years, teaching the people and confirming them in the True Faith; and he converted very many of the infidels and pagans, and brought them into the Faith of our Lord Jesus Christ. And he baptized them with Christian baptism, and illumined them with the knowledge of our Lord Jesus Christ in the Law of Christianity. And this father pursued a good course of life, and walked prudently, and he pleased God and died in peace.

And on this day also died the holy father Abbâ BASIL, Bishop of Caesarea. The name of the father of this saint was ÊSDĚRÔS, and he was a priest, holy and pure, and was a man of the city of Antioch. And he begot four sons, BASIL, and GREGORY PETER, and CHERION, and MACRINUS; and they were all holy and perfect men. And this saint was filled with the Holy Ghost, and he composed the well-known Liturgy which beareth his name. And God performed very many signs and wonders by his hands, which are written down in the history of his strife, and of them are the seven following. FIRST

MIRACLE: The story of PETER, the brother of the Bishop of the city of SEBASTIA, and how he had a wife, and how the people reviled him because of this wife, and how BASIL came to him, and revealed his spiritual fight to the people, and the mystery of his relations with his wife, and how PETER and his wife were virgins, and had no knowledge whatsoever of the operation of sin. And BASIL informed the people how he saw the angel of God overshadowing them [in bed], and how the people saw Saint PETER, and the blessed woman his wife, with the angel [fol. 118*b* 3] of God overshadowing them, and how the people marvelled and glorified God, and bowed down at the feet of the blessed PETER, and asked him to forgive them their transgression, and how he forgave all those who had slandered him. SECOND MIRACLE concerned the church which the heretics and schismatics seized by violence, but were unable to open the doors thereof; but when the believers prayed the doors were opened through the prayer of BASIL. THIRD MIRACLE: The story of Saint Abbâ EPHRAIM, who saw a pillar of light which reached from the earth to heaven; and he heard a voice, saying, "This is BASIL." And Saint EPHRAIM came to the city of Caesarea, and he saw the virtues and the righteousness of the blessed BASIL. And Saint BASIL appointed EPHRAIM a deacon, and prayed over him, and he made him to speak in the Greek tongue. FOURTH MIRACLE: The story of the wise astrologer, who never made a mistake in his computations. When Saint BASIL was sick, and he knew that the time of his death [was nigh], he summoned that astrologer and said unto him, "When am I going to die?" And the astrologer said unto him, "Thou wilt die in the evening, and thy soul shall go forth from thy body [at that time]." And Saint BASIL said unto him, "If I remain [alive], and do not die until the morning, wilt thou become a Christian?" And the astrologer said unto him, "Yea." And Saint BASIL entreated God, and God added three days to his days, and that wise and learned Jewish astrologer, who was the greatest of his class, believed, and Saint BASIL baptized him and all the men of his house with Christian baptism, and then he died in peace. FIFTH MIRACLE: The story of the man who denied

Christ, and who wrote his denial of Christ with his own hand upon a paper, and gave it to Satan. And Saint BASIL shut up that man [fol. 119*a* 1] in a certain place, and he prayed to God so earnestly that at length Satan brought back that paper which the man had written; and thus Saint BASIL saved him. SIXTH MIRACLE: The story of the priest who was a virgin, and his wife, who had with them a man who was sick of dire disease, and how BASIL knew of the integrity of the priest and his wife, and how he slept with the sick man that night, and how he prayed to God on his behalf, and how the man was healed of his sickness straightway. SEVENTH MIRACLE: The story of the honourable lady who wrote down a list of all her sins on a piece of paper, and sealed it and gave it to Saint BASIL, and asked him to pray on her behalf to God until all her sins, which were written down on that sealed paper, were blotted out. And Saint BASIL prayed on her behalf until all the sins, with the exception of one, were blotted out; and the blessed BASIL commanded her to go to Saint Abbâ EPHRAIM, so that he might pray for that sin to be blotted out. And when she went to Saint Abbâ EPHRAIM, he spake to her, saying, "Hasten and get thee back to the blessed BASIL before he dieth, and he will forgive thee, for he is the chief of priests." And when she returned she found that Saint BASIL was dead, and the bearers had lifted him up and were carrying him on his bier to bury him. And the woman wept with a bitter weeping, and she laid that paper upon his body, and that sin which was written on the paper was blotted out from it. When all the people who were there saw this miracle they marvelled exceedingly, and glorified God, Who giveth such grace to those who fear Him. And Saint BASIL performed many signs and miracles besides those which we have written here in this book. And he composed many beautiful Homilies [fol. 119*a* 2] and Instructions for monks, and he translated many Books of the Old and New Testaments, and he drew up Canons which are to be found in the hands of believers unto this day.

Salutation to NOAH and his wife and sons.

Salutation to BASIL.

Salutation to Abbâ MOSES, who dwelt in the desert sixty

winters. He gazed at the hearts of the saints until he became stupefied, and his face changed and became coals of fire.

Salutation to MAKÂRYÂNÛ (MARCIANUS), the eighth Archbishop of Alexandria.

Salutation to the circumcision of our Lord.

VII. ṬĔR

[fol. 119*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ SÔL-PEṬRÔS (SILVESTER ?), Archbishop of the city of Rômê. Because of the strenuousness of his spiritual fight, and his virtues, and his devotion to the ascetic life, and his knowledge, and his righteousness, they appointed him Archbishop of the city of Rômê, after the death of MELETIANUS, Archbishop of Rômê, his predecessor. He was appointed in the eleventh year of the reign of the Emperor CONSTANTINE the Great. And being seated on the throne of PETER, the chief of the Apostles, he baptized CONSTANTINE with Christian baptism. Now CONSTANTINE did not repent, and was not baptized until the eleventh year of his reign, because up till that time he was occupied in working and fighting against unbelievers, and in killing them. And he pulled down the houses of idols, and built churches to the honour of God. And the striving of this father SÔL-PEṬRÔS (SILVESTER) shone exceeding brightly, and he taught the people frequently, and he removed the doubt and the evil thought of the Satans from their hearts, and he explained things which were obscure to them, and made them to understand them; and he disputed frequently with the Jews and the Greeks. And he converted many of them and brought them into the Faith of our Lord Jesus Christ, and he baptized them with Christian baptism, and his name was respected and feared by believers. And he composed many discourses and vanquished [his opponents], and he wrote books on the knowledge of God and on the Incarnation of the Son, [fol. 119*b* 1] and through them he gave drink to the soul of the man who was

thirsting for the knowledge of God. In the seventh year of his archiepiscopate the assembling of the General Council of the Three Hundred and Eighteen Holy Fathers in the city of Nicea took place. This holy father SÔL-PEṬRÔS (SILVESTER) anathematized ARIUS, and he excommunicated him and all those who believed his words. He sat for eleven years, and finished his strife nobly, and he pleased God and died in peace.

Salutation to SÔL-PEṬRÔS (SILVESTER), who baptized CONSTANTINE, the Inventor of the Cross.

And on this day also is commemorated Saint Abbâ EPHRAIM. Salutation to EPHRAIM, the father who was filled with wisdom.

And on this day also are commemorated MÔSÔLÔN (SALOMÔN ?), and GREGORY, and MARK, and ANTIANUS, and LÛYÂ, and MAYLEN, and SOSYÂS, and MÂRṬĔYÂ.

VIII. ṬĔR

[fol. 119*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day was consecrated the church of Saint Abbâ MACARIUS, of the desert of SCETE, by the hand of the honourable saint Abbâ BENJAMIN, the thirty-eighth Archbishop of the city of Alexandria. This took place after great tribulation had come upon him through MAḲÔḲAZ (*sic*) (MAKAWKAS), the heretic, the Melchite; and Abbâ BENJAMIN fled into Upper Egypt, [and stayed there] till the end of ten years. When God had destroyed that heretic MAḲÔḲAS (*sic*) (MAKAWKAS), and the churches and the Christians were at rest and in peace, Abbâ BENJAMIN returned to his throne, and lived in his own house. And the chief monks of the holy desert of SCETE came to him, and they asked him to go with them and consecrate the new church, that is to say, the church of Abbâ MACARIUS; and he rose up and went with them in great joy, and he consecrated the church. And when he began to anoint the table of the altar

with the holy Mêrôn oil, the saint saw the hand of God anointing it with him, and he fell upon his face in great fear. And one of the Cherubim raised him up and said unto him, "Rise up, be not afraid, and write for this place a holy rule, for it is God's mystery. And no man shall enter it in pride of heart, nor by bribery, but only him that is appointed thereto; and no man shall dare to speak a vain word therein, for it is a house of the holy things of God. This Canon shall be the rule in this sanctuary for ever. For behold the days shall come when they shall destroy the commandments which their fathers ordained, and they shall not discharge their obligations, and the holy place [fol. 119*b* 3] shall become a place of scoffing." And Abbâ BENJAMIN said, "Verily this is the house of God, and this is the door of heaven." And as he was holding converse with the Cherub, he looked towards the west of the church and saw an aged man with a beautiful face, and a long beard, and his countenance was shining like that of an angel. And Abbâ BENJAMIN was pleased when he saw that [old man], and he said within himself, "If one of the bishops were to die, I should make this old man bishop in his stead." And the Cherub said unto him, "O BENJAMIN, wouldst thou make this old man bishop? This is Abbâ MACARIUS, the father of all archbishops, and bishops, and monks, and he hath come in the spirit this day to rejoice with his sons; and not an archbishop who was appointed by him, and not one of his sons, will be absent, neither will the spiritual fruits of his monasteries be wanting." And the Cherub said unto him, "If his sons have kept his commandments, and have followed in his steps, they will be with him where he is in glory; but if they have transgressed his commandments they shall not share [his] inheritance with him." And Abbâ MACARIUS said unto the angel, the Cherub, "My lord, do not decide about my sons in these words; but if there be left in the bunch only a single grape, the blessing of God shall be on it. If there be left in them love for each other I believe that God will not drive them away from His kingdom." And the Archbishop Abbâ BENJAMIN marvelled at the mercy of Abbâ MACARIUS; and Abbâ BENJAMIN wrote a Canon and placed it in the church for a perpetual memorial. And he

asked our Lord Jesus Christ that his death might take place as it were to-day, and [fol. 120*a* 1] in consequence he died on the eighth day of the month of Ṭĕr.

And on this day also died the holy father Abbâ ANDRONICUS, the thirty-seventh Archbishop of the city of Alexandria. This holy man was a deacon, and a son of one of the elders of the city of Alexandria, and he was a wise and a merciful man, and he was learned in the Books of the Church. The son of his father's brother was governor of Alexandria, and because of his office, and the size of his house, this saint did not live in monasteries as did all the archbishops his predecessors, but he lived in his nephew's house in the city of Alexandria all the days of his life and archiepiscopate. And this father was appointed archbishop in the tenth year of the reign of HERACLIUS, Emperor of Rômê, in the nine hundred and thirty-third year of the kingdom of King ALEXANDER (A.D. 621–2). And in the days of his father KESRA (KHUSRAU), King of Persia, rose up, and he was an infidel and worshipped the sun. And he gathered together his armies, now they were many, and he invaded the country of Rômê, and the countries of Syria and Palestine, and he laid waste these countries, and carried off their goods. Then he attacked the country of Egypt and came to the city of Alexandria, [round about which] there were two hundred monasteries, which were full of monks, and also full of goods and possessions wherewith the monks lived lives of pleasure. And because of this God gave the King of Persia a dominion over them, and he plundered the monasteries, and slew all the monks who were in them, and only the few were left alive who hid themselves from him and escaped; and to this day [fol. 120*a* 2] these monasteries have neither been [re]-built nor [re]-consecrated. And when the men of Alexandria heard what the Persians had done, they opened to them the gates of the city. And KESRA (KHUSRAU) the king saw in a dream and it seemed as if one said unto him, "Behold, I have given this city into thy hand. Thou shalt not lay it waste, but slay the strong men who are therein, for they are men of violence. And take the king of the city, and bind him in fetters,

and send him away." And he ordered the men of the city to bring unto him the strong young men, the days of whose years were from eighteen years up to forty or fifty years, so that he might give each of them twenty *dînârs* in gold, and might enrol them as soldiers to serve in his regiments and armies, and protect the city. And the people imagined that what he said was the truth, and eighty hundred men went out to him. And when he began to count all their numbers, they imagined that they were going to receive gold; but as soon as he had finished counting them all, he slew them with the sword. And then he went up into Upper Egypt, and came to the city NÎḲYÛS (PSHATI, in the province of MENÛ), and he heard that in the cells, and in the monasteries and religious houses, there were seven hundred monks whose works were evil, and he killed them all with the sword. And when HERACLIUS, the Emperor of Rômê, heard of what the King of Persia had done, he gathered together his army, and marched against him, and slew all his army, and plundered all his country. And the spiritual fight of this Abbâ ANDRONICUS was exceedingly good, and he sat for seven years, and he pleased God, and he died in peace in the three hundred and forty-seventh year of the martyrs (A.D. 631), before the kingdom of the Arabs [was established] in the [fol. 120*a* 3] country of Egypt.

And on this day also died the holy father Abbâ BENJAMIN, the thirty-eighth Archbishop of the city of Alexandria. This was a man of the city of BÂRSĔṬ, and the son of one of the wealthy men thereof, and he became a monk, in his early years, with a certain holy man whose name was TÊWĔNÂS (THEONAS ?), in a monastery to the west of the city of Alexandria. And he grew continually in good works, and he became very learned in the Scriptures, and in the Books of the Church. One night he saw a vision and it seemed as if one said unto him, "Rejoice, O BENJAMIN, for thou shalt pasture the flock of Christ." And he told his teacher that he had seen a vision, and his teacher said unto him, "Beware of Satans, lest they lead thee astray by pride." And he added to his virtues and to his righteousness, and then his teacher took him with

him, and carried him to Abbâ ANDRONICUS, and told him of the vision which his son BENJAMIN had seen; and Abbâ ANDRONICUS made him a priest, and delivered to him the charge of the church, and he continued to administer the church rightly and well until Abbâ ANDRONICUS died, and then he was appointed archbishop. And great tribulation fell upon him while he held office. And before the great tribulation came upon him, the angel of God appeared unto him, and told him what would happen unto him, and commanded him to flee, and to take his bishops with him. And this father consecrated the Offering [fol. 120*b* 1] and administered to the people the Holy Mysteries, and he commanded them to be strong in the True Faith, and he made them to know what was going to happen. And then he sent letters to all the bishops, and to all the heads of the monasteries, and commanded them to take to flight. Then he departed into the desert of SCETE, to the monastery of Abbâ MACARIUS, and from there he departed into Upper Egypt. And HERACLIUS, Emperor of Rômê, had dominion over the churches, and over the believers, and he punished very many of them. And he seized the brother of Abbâ BENJAMIN, whose name was MÎNÂS, and he tortured him, and burnt his sides with fire, and afterwards he had him drowned in the river. And in those days the Emperor HERACLIUS saw in his sleep that one said unto him, "Behold there shall come upon thee many people who are circumcised, and they shall overcome thee, and shall rule over the country." Now he imagined that these people would be Jews, and that he would baptize many of them, but the vision which he saw referred to the kingdom of the MUSLIMS. And they were MUSLIMS, and they came to him from the land of YÂTRÊB which is a district and a kingdom in the land of Syria. And in those days ʿAMR, the son of Âṣ, came to the land of Egypt, and he ruled over it, and dwelt therein for three years. In the one hundred and nineteenth year (*sic*) of the martyrs ʿAMR came to the city of Alexandria, and he destroyed the fortress thereof, and he burned many churches, and he burned the church of Saint MARK the evangelist, on the sea-shore, which is [fol. 120*b* 2] known to be now under the earth (*i.e.* submerged).

And he likewise burned the monasteries and the churches which were round about the city of Alexandria, and he carried off as spoil all the goods which were in them. Then the captain of the soldiers brought ships to the church of the Blessed MARK, and he thrust his hand into the sarcophagus and found the body of Saint MARK and carried it to his ship. And when 'AMR, the son of ÂṢ, learned the story of Abbâ BENJAMIN, and why he had fled, he wrote his letter and sent it into every district in Egypt, saying, "Come, be not afraid, and govern thy people and thy churches." And Abbâ BENJAMIN came forth from the place whither he had fled in the tenth (?) year of the reign of the Emperor HERACLIUS, and in the third year of the kingdom of the MUSLIMS. And 'AMR, the son of ÂṢ, honoured Abbâ BENJAMIN with great honour, and he commanded his soldiers to give back the churches, and all their possessions, and all their lands to his priests. And he said unto him, "Pray for me, for I am going to the country of the West, and I will become the king over the Five Cities, and when I come back I will do whatsoever thou desirest." And Abbâ BENJAMIN said unto him, "God shall make straight thy path"; and he told him everything that would happen unto him. And when 'AMR wished to go away, they brought nigh the ships so that the soldiers might depart, and outside the port they took all the ships, except the ship in which was the head of Saint MARK the evangelist, for that would not go out of the port. And all the sailors gathered together, and tied ropes to [fol. 120*b* 3] that ship, and to these they tied other ropes and hauled, but the ship would not leave the port. And 'AMR, the governor, said, "Burn this ship," but the captain was afraid to do so, and he told 'AMR that he was afraid, because of the head of Saint MARK the evangelist which was in it, and he revealed the matter to him. And the governor sent to Abbâ BENJAMIN and told him about the head of Saint MARK the evangelist, and that night Abbâ BENJAMIN saw a vision, and in it Saint MARK said unto him, "Prepare for me a place with thee." And when Abbâ BENJAMIN heard these words he rose up, and went to the governor, and told him [about the vision], and he said unto him, "This is the head of Saint MARK the evangelist." And as soon as Abbâ BENJAMIN had taken from the ship the head of Saint MARK, that ship left the port immediately. When the governor saw this he marvelled exceedingly, and he gave Abbâ BENJAMIN much money, and commanded him to build a church for Saint MARK; and Abbâ BENJAMIN built a beautiful church for him, and laid the head and body of the saint in it. And this father fought strenuously with the pagans, and he converted many of them, and brought them into the True Faith and confirmed them. And in the days of this saint God brought a great and severe famine upon all countries, and no famine which had ever been before it was so dire. And countless people died of this famine, and their bodies were cast into the highways and market-places of the cities. And Abbâ BENJAMIN suffered from a disease in his foot for twenty years, and he died in peace; and all the days of his archiepiscopate were nine and thirty years.

And on this day also [died] MĚLKĚYÂS (MALACHI) the prophet [fol. 121*a* 1] and righteous man, whom they call "MALÂK." This prophet was born after the people returned from the Captivity, in a place which is called SÛFÂṢ. When he was a young man he followed a good course of life, and all the people honoured him for his righteousness, and for this reason they called him "MĚLKĚYÂS" (MALACHI), which is, being interpreted, "angel" (or "prince"), because his appearance was exceeding goodly; and he described in his prophecy everything which was to come to pass. And the angel of God used to appear unto him by night, and hold converse with him, but the people never saw the angel, and they only heard his voice; now some of them were worthy to see his face openly, even as it is written in the Book of Judges. And being still a young man he died and was buried with his fathers in his own field. Salutation to MĚLKĚYÂS (MALACHI).

Salutation to ANDRONICUS, who after living on the top of a pillar for seventy years died before the coming of the Muslim kings into Egypt.

Salutation to Abbâ BENJAMIN who was so learned in the Scriptures that he was made Archbishop of Alexandria.

[fol. 121*a* 2] Salutation to the consecration of thy house [O MARK the evangelist], by Abbâ BENJAMIN. [These salutations are omitted in the Bodleian MS.]

IX. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ ABRAHAM. The father of this saint was a merciful man, and he loved the poor. And in his days there was a great famine in the land of Egypt, and he gave all his money to the poor; now he was a very rich man. And because of his integrity and his trustworthiness, all the crops of all the fields of every village which were round about his city, and all the crops of his own fields were entrusted to his care, and they were all in his hands. When the famine came he gave all the grain which he had by him to the poor and needy. And God placed compassion in the hearts of the rulers and noblemen, who sent to him and demanded from him the grain which they had deposited with him. And he went to them, and they said nothing whatsoever to him about the grain, and they wrote him a paper to the effect that he had brought to each of them their grain. Now his mother was a God-fearing woman, and Satan was jealous of her, and he brought great tribulation upon her. And he entered into the heart of a certain evil man, [fol. 121*a* 3] and he gave information against her to the men of Persia, and they made her captive and carried her off to Persia. And one night she saw a vision wherein the man who had laid information against her was bound with a chain of fire in Sheol, and one said unto her, "Dost thou see what God hath done, and how I have taken vengeance on the man who laid information against thee?" And she said unto him who was shewing her this, "My lord, I do not wish suffering and tribulation to come upon him, for he

died, and went to Sheol." And he who was shewing her this vision said unto her, "As for thee, thou shalt certainly return to thy country, and dwell in thy house"; and this actually came to pass. And when her husband died, and Saint ABRAHAM was an orphan, his mother wished to get him married, but he did not wish this to happen at all; and she rejoiced in him exceedingly. And when he sought to go and become a monk, she went with him outside the city to set him on his way and to bid him farewell, and she lifted up her hands to heaven, and prayed, and she committed her son to God, and said, "O my Lord, accept from me this offering." And Abbâ ABRAHAM departed and travelled through the desert of SCETE, and came to the monastery of Saint Abbâ MACARIUS, in the days of Abbâ JOHN, the Abbot of the desert of SCETE; and he came to him, and was to him as a beloved son, and he fought a great and a good fight. And one day the roof split open, and he saw our Lord Christ, Who came down to him sitting upon the throne of the chariot of the Cherubim, who were singing his praises. And he was afraid and trembled, and made haste and bowed down to Him and our Lord blessed him, [fol. 121*b* 1] and went up into heaven with great glory. And the miracle of the split roof of the house through which our Lord Jesus Christ came down is remembered unto this day. And ABRAHAM'S abode was near that of his spiritual father, Abbâ JOHN, the abbot, and it is called to-day "BEGBÎG." And the angel of God used to summon him frequently, and he would reveal unto him many mysteries. And then Abbâ ABRAHAM went to DABRA HÔRYÔN, and he found Abbâ GA'ÂRGÎ there, and he took him with him to the desert of SCETE; and they lived in the same cell until their deaths. And when Abbâ JOHN, the abbot, died, Satan brought a serious illness upon Abbâ ABRAHAM, and he continued in that illness for eighteen years. And when his death drew nigh he asked them to administer to him the Holy Body and Honourable Blood of our Lord Christ, and they administered to him the Holy Mysteries. And Abbâ JOHN came unto him in the spirit, and told him, saying, "Behold, God inviteth thee to the great marriage-feast"; and then he died in peace, his days being eighty years. And their house existeth to this

day, and their tombs are known to this day. Salutation to ABRAHAM.

[fol. 121*b* 2] Salutation to thee, O thou who dost hide in the city of Nazareth.

And on this day also are commemorated the holy fathers GEORGE, and NÔSMĔSÂ, and DISKRES (DIOSCURUS ?).

X. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

Our learned fathers of the Church who were before us, the chiefs of the Councils, have laid down the law that believers should fast on this day until the evening, and that they should eat no kind of moist (or, fatty) food whatsoever, and only that kind which is eaten during the Great Fast of Lent. And the reason why the fathers ordained that believers should fast on this day until the evening is this: The holy Apostles commanded in the Canon, saying, "If the festival of the Birth or the festival of the Baptism fall on the Fourth Day of the week, or on the Sixth Day of the week, let them eat in the morning every kind of food which is eaten at Pentecost, for these two festivals are to God, so that men may not imagine that we regale ourselves with the luxuries of this fleeting world. And let us not make our feasts with meats and drink like the festivals of the Jews and pagans." Therefore our learned fathers of the Church, who were before us, have commanded us to fast these two days, namely, before the festival of the Birth and the festival of the Baptism. And these two days [fol. 121*b* 3] shall take the place of the Fourth Day of the week and the Sixth Day of the week when the festival of the Birth and the festival of the Baptism fall on them, and two matters shall be fulfilled by us, the matter of fasting and the matter of the festival; and this is ordained in the churches of the Egyptians. And if the day of Bayramûm fall on the First Day of the week, or on the Sabbath of the

Jews, one shall fast on the Fourth Day of the week preceding it until the evening, and shall only eat what it is meet to eat during the Great Fast. And if the festival of the Birth and the festival of the Baptism fall on the Sabbath, or on the First Day of the week, or on the second day, it is impossible to fast on the day preceding the Sabbath and the First Day of the week, but they shall eat what is eaten during the Great Fast. And on the night of the festival of the Baptism they shall rise up before midnight, and pray over the water and dip themselves in it. And the reason why they must rise up before midnight is that the young may not be cast away in the water when they are baptized. And they shall consecrate the Offering before the day dawneth, and they shall come into the church very early, even as the Apostles commanded in the holy Canon. And the Melchites, if the festival of the Birth and the festival of the Baptism fall on the day before the Sabbath, on the First Day of the week, fast on the sixth day of the week preceding the festival until the ninth hour, according to their frequent custom. And on the day before the Sabbath; and before the First Day of the week, they ordain the consecration (of the Eucharist), at the third hour or earlier, they eat a young ...and drink if they wish. And then the priests sit in the church, and pray the prayer of the hours, and read the prophecy which is suitable for the festival. And they [fol. 122*a* 1] pray over the water at the time of evening on that day, which is the tenth day of the month of Ṭĕr. But this is not according to what the Apostles commanded in the holy Canon, for the pure Apostles commanded them to keep the festival of the Epiphany, which is, being interpreted, the "appearance of our God" on the seventh day of the month of the Second Kânûn, which is the eleventh day of the month of Ṭĕr. And the Melchites transgress the command of the holy fathers, the doctors of the Church, and they eat on the day of the festival, in the morning if it fall on the Fourth or the Sixth Day of the week, and they do not fast on the day before it instead of it. As for us, we ask our Lord Christ to cleanse us from all our sins, and to reveal the glory of His Godhead in our hearts even as He revealed it in the River Jordan—to Him be glory, etc.

And on this day died Abbâ TÂWBENṬÔS (THEOPANTUS ?). This saint was brought up from his youth in the house of Abbâ TÂÛNÂ (THEONAS ?), Archbishop of Rômyâ, and it was he who arrayed him in the garb of the monastic life. And when the archbishop saw that he was endowed with wisdom and strength he made him a bishop, and the head of a monastery outside the city of Alexandria in a place which is called ṬÎNÂ-DÎRÂN; and the number of the monks who were subject to his rule was seven hundred. And after this when TÂWBENṬÔS (THEOPANTUS ?), the bishop and preacher and the brethren who were with him, heard of the commotion which was taking place through the Emperor DIOCLETIAN, the heretic, and worshipper of idols, he fled and departed to DABRA SÎḪÂT, and took up his abode with a God-fearing [fol. 122*a* 2] virgin, and he lived hidden in her house for a long time. At the beginning of his stay he found that she worshipped idols through fear of the emperor, but he converted her from error to the Faith of Christ. And from there he went to DABRA TARNÛṬ and DABRA MARMÛS, wishing to hear the histories of the churches of Egypt, and he lived in each monastery hidden for two or three days (?), submitting himself to fasting, and prayer, and many vigils. And all the brethren testified that the gift of the Holy Spirit had descended upon him, and God wrought signs and miracles by his hands, and he even converted many thieves and robbers to the service of Christ, and made them monks. And having grown very old and grey, and knowing that the day of his departure was nigh, he exhorted his children to be strong in the True Faith, and to keep his commandments, and he died in peace.

And on this day also are commemorated Abbâ KÎNÂRÎA (CYNARIUS ?), and BAṬRÎḲÂ (PATRICIA) the queen, and TÔMIÂNÎ the martyr.

XI. ṬĔR

[fol. 122*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day our Lord Jesus Christ was baptized in the River Jordan by JOHN the Baptist. And the festival which is kept on this day is called in the tongue of the Greeks "Ipiphany," which is, being interpreted, "the appearance of the Godhead," because on this day appeared the mystery of the Holy Trinity —the Father, saying from heaven, "This is My Son Whom I love, in Whom I am well pleased. Hear Him." And the Son was standing in the Jordan, and the Holy Spirit, in the form of a dove, was standing on Him, even as JOHN the Baptist was a witness of this, saying, "Our Lord Christ, having been baptized, went up out of the water; and straightway the heavens were rent, and the Holy Spirit came down upon Him like a dove. And a voice came from heaven, saying, This is My Son Whom I love, with Whom I am well pleased. Hear Him." And on this day our Lord revealed Himself, (now, for a period of thirty years He had not revealed Himself to anyone), and on this day He revealed Himself to the children of Israel. And JOHN the evangelist was a witness, and JOHN the Baptist was a witness to Him before the people, and he openly said unto them, "This is the Lamb of God Who taketh away the sin of the world." And His pronouncement I do not understand, and only that He appeared unto Israel, and because of this I came out to baptize Him with water. And at this festival the glory of Christ appeared, as that of the Son of God, and His own glory as the Lamb of [fol. 122*b* 1] God, Who taketh away the sins of the world. Because of this the festival this day is a great festival among all Christian peoples, and they cleanse themselves with holy water in imitation of the Baptism of our Lord Christ; and they receive during this festival remission of their sins, provided that they continue in the purity which they have received. Therefore it is meet for us to keep, and serve, and glorify the abundant grace of our God and Redeemer Jesus Christ, Who became man for our sakes, and delivered us from our sins.

And on this day also Saint ANATOLIUS became a martyr. This saint was one of the men of Persia, and he was made a general of the army of Rômê, and he continued in his office for fifteen years. When the Emperor DIOCLETIAN denied Christ, this saint chose the kingdom of heaven, and rejected the honour of this fleeting world. And he came and stood up before the Emperor DIOCLETIAN, and he unfastened his belt [and cast it away from him], and he cursed the emperor and his idols; and the emperor was amazed at his daring. And when the emperor learned that he was a Persian nobleman, he spake him fair and persuaded him [to reject Christ], and he then handed him over to KHERMÂNÔS, the general, that peradventure he might be able to convert him from the Faith of Christ. And when KHERMÂNÔS was unable to change his thoughts from the Godhead of Christ, he brought him back to the emperor who condemned him to be tortured with every kind of torture. And our Lord Christ sent His angel to him, and he comforted him in every tribulation. And the emperor [fol. 122*b* 2] tortured him for many days, and doubled his tortures, and he hung him up on the wheel, and beat him several times; and the soldiers flayed him, and cut out his tongue, and they threw him to the ravening beasts, and then they cast him into a dark place. And he delivered up his soul thrice, but God raised him up. And when DIOCLETIAN the infidel was wearied with torturing him, he commanded them to cut off his head with the sword, [and they did so], and he received the crown of martyrdom in the kingdom of the heavens.

And on this day also died Saint Abbâ JOHN, the seventy-fourth Archbishop of the city of Alexandria. This father was a merchant before he was made Archbishop of Alexandria, and he traded with the country of India, and he was always travelling on the sea. First of all he became a deacon in the church of Saint MERCURIUS, the martyr, in MĔSR (CAIRO). And he became a scribe, but he abandoned the scribe's profession and became a merchant. And [the bishops] elected him archbishop, and they enthroned him on Sunday, the fourth day of the month of Yakâtît (Feb.–March) in the nine hundred and fifth

year of the martyrs (A.D. 1189); and he protected his flock well. And he had very much money before he was made archbishop, that is to say, a sum of twenty thousand *dînârs* in gold. And he gave all his money in his lifetime to the poor Christians, and to the churches and monasteries, and all his money came to an end before his death, and he died in debt to his brother's son. During the days of his archiepiscopate he never ate bread at the expense of any [fol. 122*b* 3] Christian person, or at the expense of any nobleman, or any poor man; and he never accepted a present (or fee) from any of them. He held his office for eight and twenty years, and he died on the day of the festival of the Baptism (*i.e.* Epiphany), on the eleventh day of the month of Ṭĕr in the nine hundred and thirty-second year of the martyrs (A.D. 1216).

And on this day also died Saint JUSTUS, and Saint FÂYYÔS.

And on this day also died the holy father and fighter Abbâ WAḲRÎS. This saint was brought up with BASIL the Great, and he made him a priest; and he was of goodly appearance, and his face was very pleasing. As a young man his first act was to desire the governor's wife, for he loved her dearly, and she loved him, and they made a plan together to go to another place where they could fulfil their desires. And whilst they were taking pains to arrange this matter WAḲRÎS saw himself in a dream bound in fetters, and standing up before the governor's tribune, and there were many bound in fetters with him, and each one of them was being questioned concerning his sins. And he said in his heart, "What is the meaning of my being fettered? Can it possibly be because of this woman, with whom I wish to defraud her husband, who will lay information against me and have me brought to this serious state?" And whilst he was feeling disturbed over this matter there came unto him a man in the form of an old friend, and he said unto him, "What is the meaning of this thy being fettered?" And WAḲRÎS wished to hide himself, and was ashamed of his sin. And when his friend pressed him, he said unto him, "O my friend, thus and thus have I done. [fol. 123*a* 1] It seemeth to me that so and so

hath laid an information against me, because of his wife, and because of this I am afraid and am troubled." And the angel who had come unto him in the form of his friend, said unto him, "O my beloved, swear unto me by the Gospel that thou wilt not do this thing, and [then] thou shalt not go back to it a second time; I will be surety for thee." And WAḲRÎS swore to him by the Gospel. And when he woke up from his sleep he knew that the vision which he had seen was true, and he therefore left his city and departed to Alexandria, where he found a certain God-fearing woman, whose name was ḤÊLÂNÎ; and when they were holding converse together he told her everything which was in his heart. And she said unto him, "Abandon thy splendid apparel, and dress thyself in a humble garb, and make thyself a close follower of God." And from there he went into the desert, and he dwelt there and lived upon the herbs thereof until his belly became dried up, like a stone, and exhaustion seized him, and at length our Lord came and healed him. And the devils used to tempt him and afflict him severely, but he fought strenuously with fasting and with prayer. And in the winter time he used to stand naked under the falling rain, and in the summer he was afflicted by the burning heat of the sun, and by the cold at night, and at length the gift of the Holy Spirit was given unto him. And the angels used to come unto him and feed him with the bread of heaven, and give him to drink out of the heavenly cup, and he was worthy of divine vision so that he might know hidden things. And he composed three homilies, one on those who dwell in the desert, and one on the company of the brethren, and one on the priesthood. One day there came unto him a certain dweller in the desert whose name was BÛLÂ, and they embraced each other, and BÛLÂ said unto him, "O my brother WAḲRÎS, do not live alone. Make a few of the brethren to come and live with thee, to comfort thee, [fol. 123*a* 2] and thou shalt be delivered from the war of Satan"; and he did so. And one day there came to him three Satans who had taken the forms of the heretics of ARIUS, and NESTORIUS, and MÂNÎ, and he disputed with them about their faiths, and he vanquished them by the words of the Holy Scriptures, and by the doctrine of the orthodox

fathers; and he worked many miracles, and his miracles were innumerable. One day having arrived at the church he wished to go in, but found it closed, and the brethren searched for the keys and could not find them; and having made the sign of the Cross over the gates they opened to him by his will. And this WAḲRÎS is he of whom it is said, that when the brethren said unto him, "Thy father is dead," he replied to them, "Ye lie; my father is a heavenly being and cannot die." And behold his history is written in the narrative of his strife, and in the Book of the Histories of the Holy Fathers. And having grown very old and grey, he departed to God Whom he loved.

Salutation to Thy Baptism by which every man is cleansed of his sins.

Salutation to Thy Baptism which took place at the end of thirty winters.

[fol. 123*a* 3] Salutation to JUSTUS, and to GUEDET (?).

Salutation to JOHN, who gave twenty thousand *dînârs* in silver and gold to the poor and needy.

XII. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the glorious angel, MICHAEL the archangel. On this day God sent MICHAEL the archangel to JACOB-ISRAEL when he was afraid of his brother ESAU, and he delivered him from him, and brought him over the River Jordan. And JACOB went to LABAN his mother's brother, and married two of his daughters LEAH and RACHEL. And MICHAEL brought him back, and smoothed his way to safety, and to peace with his brother, together with his possessions and his children. And his brother ESAU welcomed him with peace and love. Therefore is celebrated the festival of MICHAEL the archangel.

[fol. 123*b* 1] And on this day also THEODORE BANÂDLÊWÔS (the Anatolian ?), the strong and mighty man from the East (?), became a martyr. This great fighter was of the men of the city of Antioch, and he was a kinsman of the royal family. His father's name was 'ADRÂKÔS, who was a general in the emperor's army in the days of NÛMÂRNÔS, the pagan (*arâmî*), the Emperor of Rômê; and the name of his mother was PATRICIA, that is to say "free born lady," who was the sister of BASILIDES the general. When the Emperor NUMERIANUS died in the war against the Persians, (now his son JUSTUS was engaged in war), the empire remained without an emperor. And 'ADRÂKÔS, the father of THEODORE, and BASILIDES, administered the kingdom until DIOCLETIAN the infidel reigned. Now DIOCLETIAN was formerly ruler over Egypt, and he married the daughter of the Emperor NUMERIANUS, who was a sister of Saint JUSTUS, and she made him emperor. And Saint THEODORE having arrived at man's estate was strong and mighty in the wars in which he engaged, and he conquered his enemies, and they fled before him; [and he was so greatly feared] that when the Persians said [to their fellows] "Behold THEODORE hath come," their hearts (*i.e.* courage) would break, and they would flee. And some of the men who were there said, "THEODORE is the god of the men of Rômê, and it is he who raised up twice NÎGÔMÎDÔS (NICOMEDES), the son of the King of ḲUĔZ (KHUZISTAN), because of whom DIOCLETIAN denied Christ, and worshipped idols. Now DIOCLETIAN had deposited NÎGÔMÎDÔS (NICOMEDES) with the Archbishop [of Antioch], [fol. 123*b* 2] to be kept in safety, and the archbishop took from his father gold weighed in a balance, as much as the young man weighed, and he sent it back to his father. And Saint THEODORE was fighting on the river which is called BÛNÂBĔSÎ; and he had a friend who was called LAVENDIUS. And one night he saw, as it were, a ladder which reached from earth to heaven, and at the head of the ladder was our Lord sitting upon a great throne, and there were round about Him thousands of thousands [of angels], and tens of thousands of angels were standing before Him. And he saw under the ladder a great serpent, which was Satan. And He

who was sitting upon the throne said unto him, "O THEODORE, the Anatolian, Dost thou wish to become a son to Me?" And THEODORE the Anatolian said unto him, "Who art Thou, my Lord?" And He said unto him, "I am Jesus the Word of God, and, as for thee, needs must that thou shalt shed thy blood for My Name's sake." And then THEODORE saw one of those who were standing there take him and dip him in the Lake of Fire three times, and his whole person became like fire, and he was like unto those who were standing round the throne. And THEODORE the Anatolian said unto our Lord, "My Lord, I do [not] wish to be separated from my friend LAVENDIUS." And our Lord answered and said unto him, "Not LAVENDIUS only, but BANÎḲÔRÔS, the captain of the army of ḲUĔZ (KHUZISTAN) also." Then THEODORE the Anatolian saw those angels seize LAVENDIUS and [BA]NÎḲÔRÔS, and dip them into the Lake of Fire; and they gave them to THEODORE the Anatolian, and he rejoiced greatly. And when THEODORE woke from his dream he told [fol. 123*b* 3] LAVENDIUS what had happened, and he rejoiced with great joy, and they embraced each other. Then the might of God carried them to the place where was [BA]NÎḲÔRÔS, the captain of the army of ḲUĔZ (KHUZISTAN), and he welcomed them, and embraced them, as if he knew them; now they had never seen him [before]. Then BANÎḲÔRÔS described to them that vision, even as they had seen it, and they marvelled exceedingly. And BANÎḲÔRÔS said to THEODORE the Anatolian, "Know, O my brother, that they have given me and my brother into thy hand." Then they rose up straightway, and came to their soldiers, and they all rose up and made an agreement together to shed their blood for the Name of our Lord Christ. And it came to pass that at this time the emperor sent and summoned THEODORE the Anatolian to him, and he informed him that he had made peace with the King of ḲUĔZ (KHUZISTAN). When the Emperor DIOCLETIAN denied our Lord Christ and worshipped idols, the King of ḲUĔZ (KHUZISTAN) rejoiced exceedingly. And Saint THEODORE the Anatolian said unto them, "He who wisheth to save his soul from the sword, let him depart; and he who wisheth to fight for the Name of Christ our Lord, let him dwell with us." And they all

cried out with a loud voice, saying, "The death which thou diest we will die with thee, and thy God is our God." And the blessed THEODORE the Anatolian said unto them, "If that which ye say be true, get ye all down into the river and dip yourselves in the water thereof, in the Name of the Father and the Son and the Holy Spirit." And straightway they stripped off their raiment, and went down into the river, and they dipped themselves therein [fol. 124*a* 1] thrice, even as he told them. And as they were coming up out of the water they heard a voice from heaven saying, "Be ye strong, O My martyrs, and be ye conquerors, for I will be with you." And when THEODORE the Anatolian drew nigh unto the city of Antioch, he left the soldiers outside, and he went in with his two friends LAVENDIUS and BANÎḲÔRÔS, and the emperor welcomed THEODORE the Anatolian with gladness, and he asked him questions about the war and about the army; and THEODORE told him everything that had happened. And after this the emperor reminded him to worship APOLLO in his presence, and Saint THEODORE the Anatolian rebuked the emperor; and the emperor cursed him and his friend LAVENDIUS and his companion BANÎḲÔRÔS, and they cursed the emperor. And SÎDRÂKÔS, the father of Saint THEODORE the Anatolian, died. And the emperor was wroth, and he commanded his soldiers to carry away the saints LAVENDIUS and BANÎḲÔRÔS to the country of the MÊNÂDÂWÊYÂN, so that they might be tortured there; now DIOCLETIAN was afraid of the Persians, because BANÎḲÔRÔS was captain of the Persians. And they tortured LAVENDIUS and his friend BANÎḲÔRÔS, and they received crowns of martyrdom on the twelfth day of the month of Ṭĕr. And as for the Anatolian, the emperor commanded the soldiers to drive one hundred and fifty-three great long nails into his body, and they laid him upon a *kômôl* tree, and drove these iron nails through his body. And God sent His angel MICHAEL the archangel to him, and he comforted him and strengthened him in his tribulation. And at that time our Lord Christ appeared unto Saint THEODORE the Anatolian, and He said unto him, "Peace be unto thee, O My chosen one, [fol. 124*a* 2] THEODORE the Anatolian! Bear thou patiently

all this suffering. And now, dost thou wish Me to take out all these nails from thy body, and to heal thee, and to put to shame this perverse emperor?" And THEODORE the Anatolian said unto our Lord Jesus Christ, "Behold, it is better for me to die for Thy Name's sake." And our Lord Jesus said unto THEODORE the Anatolian, "Behold, I have prepared three crowns for thee: one for thy virginity, and one because thou hast laboured for My beloved, and one for thy death for My Name's sake. If a man be in grief and sorrow which is very grievous, and tribulation hath fallen upon him, and he pray to Me in thy name, I will relieve him, and will deliver him, and will make him glad and will bless him. And if a man be in tribulation at sea in respect of his ship, and he pray to Me in thy name, I will deliver him. And if a man go into the battle, or go into a fight, and he call upon thy name, I will deliver him, and will be his helper. And if a man build a shrine for thee, or write a book of thy strife, or commemorate thee, or bring a gift in thy name, I will receive him and make him to be glad in the kingdom of the heavens. And if a man give alms to the poor and needy, or to the orphans, or to the prisoner, or to the pilgrim, I will forgive him his sin, and I will reward him in the kingdom of the heavens. And him that doeth a good deed on the day of thy commemoration and for thy name's sake, I will receive." And after this our Lord Jesus Christ gave THEODORE the benediction of peace, and went up into heaven. And THEODORE saw three angels who gave him three crowns, and then he died, [fol. 124*a* 3] and he delivered up his soul into the hand of God, and he received the crown of martyrdom in the kingdom of the heavens. And after his death the Emperor DIOCLETIAN sent to the soldiers of THEODORE heathen priests carrying idols, and a herald went round proclaiming thus: "Whosoever loveth the emperor let him worship the glorious gods." And all the soldiers cried out, saying, "There is no king except our Lord Jesus Christ, the King of kings and Lord of lords." And when the emperor heard this he sent his soldiers and they cut off the heads of these men with the sword, and they were in number two hundred and fifty thousand. And the air was filled with beings of light who placed crowns upon their heads.

Salutation to Thy loving going, O Lord, into the house of the marriage-feast to make water into wine.

Salutation to MICHAEL the archangel who went to help THEODORE.

Salutation to thee, O THEODORE, thou shoot from the country of the East.

[fol. 124*b* 1] Salutation to the two hundred and fifty thousand men who suffered with THEODORE. Salutation to LAVENDIUS and to his companion BANÎḲÔRÔS.

And on this day also are commemorated JULIAN the martyr, and DANIEL the monk, the son of ISAAC. [Omitted in the Bodleian MS.]

XIII. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the miracle which our Lord wrought at the marriage at Cana of Galilee, even as saith the Holy Gospel; this miracle was the first which the Lord wrought in Galilee. And by His Divine command He changed water and made it into sweet wine, and not thin wine, but wine sound and good to the taste, and of pleasant perfume. To this fact the master of the feast testified, when he called the bridegroom, and said unto him, "Every man maketh the wine which is good to be drunk first of all, and when [the priests] have drunk freely, he giveth them wine which is inferior to drink; but thou hast kept back the good till the last, even unto this moment." And [fol. 124*b* 2] in that place His glory appeared, and His disciples believed on Him.

And on this day the Seven Children whose names are 'ARSALÎDÂS, DÛAMÊDÔS (DIOMEDIS), EUGENIUS, DEMETRIUS, BERNATIUS, STEPHEN and ÎRÂKÔS (CYRIACUS?); these

men were sons of nobles of the city who were strong in the Faith of Christ. And it was reported unto the wicked Emperor DECIUS that they were Christians, and he had them brought to him, and he pressed them to worship his idols; and when they refused to do so he appointed them a time wherein they could take counsel together about the matter, and DECIUS went to his palace. And these Seven blessed Children went to their houses, and they distributed all their goods among the poor and needy, and the *dînârs* which were left they took with them for their necessities, and they [went and] hid themselves in a cave to the east of the city. And DÛAMÊYÔSIS, a young man of wisdom and understanding, used to go on errands for them in the city, and buy their food for them, and he told them the talk which he heard. When the Emperor DECIUS returned to the city he sought the Seven Children, and when the people told him that they were in a cave, he commanded the soldiers to block up the mouth of the cave with stones. And when these holy Children fell asleep in the evening God took their souls and made them to rest in the Garden, and they slept for three hundred and seventy-two years. And there were two faithful servants of the emperor whose names were THEODORE and MACEDONIUS, and they took two tablets of lead and wrote upon them the memorial of the saints, and placed them at the mouth of the cave. And after the Emperor DECIUS died, many emperors reigned. And in the days of THEODOSIUS, [fol. 124*b* 3] the spiritual emperor, there rose up certain heretical men who denied the resurrection of the dead. And there was a certain nobleman whose name was ALDIUS, and he wanted to build a pen for his sheep, and he commanded the workmen to bring stones for this purpose. And they opened the cave, and those saints woke up, and they sent DÛAMÊDÔS (DIOMEDIS) to buy food for them. And when the men of the city saw that the *dînâr* was inscribed with the name of DECIUS, they seized DÛAMÊDÔS (DIOMEDIS), thinking that he had found a buried treasure. And they brought him before the magistrates and the bishop, and when they examined him he told them about the young men; and when they had gone there they found them seated and sending forth rays of light like the sun. And the

bishop took the lead tablets and read their history which was written upon them, and when [the magistrates] heard that they had fallen asleep in the days of DECIUS they marvelled and glorified God. And they sent a message to THEODOSIUS the emperor, and when he arrived he saluted the saints, and was blessed by them. And having conversed with him, and blessed him, they fell asleep on the ground and delivered up their souls to God; and the Emperor THEODOSIUS wept over them and buried them in that place. Salutation to the SEVEN SLEEPERS.

And on this day also are commemorated ḲÂRNÔS (CARINUS ?) the martyr, and MÎNÂS of the cell (*i.e.* the anchorite).

And on this day also died Abbâ NAKARÔ. This holy man was a spiritual fighter, [fol. 125*a* 1] but no man knew it. He used to put thorns under his shirt so that he might not sleep soundly, and he kept vigil by day and by night, and because of his excessive humility they made him a doorkeeper. And there was in that monastery a certain monk, an anchorite, who was able to see hidden things by the spirit. One night in his sleep he saw that he was standing on a high place, and below him was a garden [filled with] fruits of all kinds, and streams of water ran round about through it, and in the midst of them was Abbâ NAKARÔ, watering this plot and that. And that monk said unto him, "O my brother NAKARÔ, Unto whom belongeth this garden?" And NAKARÔ said unto him, "I planted it." And the monk said unto NAKARÔ, "I wish thee to give me some of the fruits thereof." Then NAKARÔ cut off three pomegranates, and gave them to him, and he tied them up in his garment; and when he awoke from his sleep he found the fruit. And he went to Abbâ NAKARÔ and he found him standing in the doorway, and he said unto him, "O my brother, hast thou seen me this [past] night?" And NAKARÔ said unto him, "Yea, I saw thee, and I gave thee three pomegranates." And when the monk went into the monastery he told the monks and the abbot everything which had happened, and he shewed them the pomegranates, and the brethren marvelled at the holiness of

Abbâ NAKARÔ, for it was then summer time, and not the season for pomegranates. And the monks were sorry that they had appointed Abbâ NAKARÔ to such a lowly position as that of doorkeeper, and they wanted to give him a higher position; but when they went to him they could not find him, and they sorrowed for him with a great sorrow. And the pilgrims told them that he died as on this day. [fol. 125*a* 2] Salutation to the blessed Abbâ NAKARÔ.

XIV. ṬĔR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the most excellent MEḤRÂÊL, the virgin, became a martyr. She was a native of ṬÔMÂWÎHÂ, and she had God-fearing and Christian parents; her father was a priest and his name was JOHN, and [the name of] her mother was HILARIA. They had no children, and because of this were very sad, and they prayed to God, and after they had waited some days, HILARIA was rewarded with a beautiful daughter, whom she named "MEḤRÂÊL." And when the maiden was twelve years old she began to work many signs and wonders, by the grace of the Holy Spirit, which dwelt upon her. And then when the wicked DIOCLETIAN was reigning she went out one day to the river bank, and she found a ship and she embarked in it, and she departed with those who were going to martyrdom. When she arrived at the city of 'ENṢNÂ (ESNAH ?), they set her before the governor, whose name was PHILIPIANUS. And when he saw her, he had pity on her for her tender body, and he wanted to set her free; but as soon as she knew that he was going to release her, she cursed him [fol. 125*a* 3] with great boldness, and reviled his unclean gods. Therefore was the governor wroth, and he commanded her to be tortured severely. When he could not persuade her to abandon the True Faith, he commanded the hunters to collect all kinds of serpents, and scorpions, and vipers, and reptiles which sting, and to throw them into a corn sack and

to put the saint into the sack with them; and the soldiers did so. Thereupon the angel of God appeared, and gave her a promise; and after this she delivered up her soul, and finished her martyrdom, and received her heavenly crown. Then they took her out of the corn sack and buried her in that place. When her father and mother heard of it, they set out with very many natives of their city, and when they arrived at the place where her body was, they took it up, and made it ready for burial with great honour, and they carried it away and laid it in a beautiful coffer. And they built over her a shrine, inside the house, in a secret place, and many miracles were made manifest there.

And on this day also four and forty soldiers of the company of Saint CYRIACUS [and JULITTA] became martyrs. [The Bodleian MS. has five thousand four hundred and thirty-four.]

And on this day also died the holy father and spiritual fighter ARCHILIDES (?). This holy man was one of the patricians of Rômê; the name of his father was JOHN, and that of his mother SANDALÎḲÂ. And they both were righteous [fol. 125*b* 1] before God, and they walked in the commandments of God without blemish. And when the days of Saint ARCHILIDES were twelve years, his father died, and his mother wanted to marry him to a wife, but he did not wish this. And his mother advised him to go to the emperor, so that he might receive the office which his father had held, and she sent two of his servants with him, and also many gifts to give to the emperor. And when they were on the sea a mighty storm of wind broke on them, and the waves rose high, and the ship was broken in pieces, but Saint ARCHILIDES hung on to one of the planks of the ship and it carried him to dry land. And when he was going up from the sea he found the dead body of a man which had been cast into the sea, and he sat down and wept over it and remembered the transience of the world. And he rebuked his soul, and said unto it, "What have you and I to do with the goods of this fleeting world? After I am dead I shall return to dust." And straightway he rose up and prayed,

and entreated the Lord Christ that he might go in the right way, and then he walked on and arrived at a monastery of the country of Syria, which was built in the name of Saint ROMANUS. And he gave to the abbot the two hundred *dînârs* in gold which he had left, and he begged him to array him in the garb of the monastic life; now the Holy Spirit had told the abbot about ARCHILIDES before his arrival, and when he came he rejoiced in him with a great joy. And he gathered together [fol. 125*b* 2] all the holy brethren and monks in the church, and the abbot prayed over Saint ARCHILIDES, and he arrayed him in the holy garb of the monk, and the brethren rejoiced in him with a great joy, because, manifestly, the grace of God was upon him. And Saint ARCHILIDES, having become a monk, devoted himself to the narrow way, and he fought a great fight. And he always fasted seven days at a time, and he prayed day and night, and God gave him the gift of healing the sick; and the people brought unto him all those that were sick, [and he prayed] over them and healed them. And he made a covenant with our Lord Christ that he would never look upon the face of a woman. And being without information concerning him for a period of twelve years, and not knowing what had become of him, his mother sorrowed for him, and thought that he was dead; and she mourned for him greatly. And she built a fine house for receiving strangers, and she added to it a house wherein the pilgrims, and the poor, and the needy, might lodge; and she herself lived in an upper room of the house for strangers (*i.e.* her guest house). And one day she heard certain travellers talking among themselves about the fame of Saint ARCHILIDES, and his holiness, and his spiritual fight, and the grace of God which was upon him, and they also described his miracles and the beauty of his appearance. And when she heard them talking, her heart burned like fire, and she knew that they were talking about her son. And she called the travellers, and asked them about her son, and they told her all about him, and she knew that her beloved son was alive. And she rose up straightway and travelled until she came to the monastery of Saint ROMANUS, and she sent a message to her son ARCHILIDES and said, "Behold, I have arrived, and I wish [fol.

125*b* 3] to see thy face; I am thy mother." And he sent a message unto her, saying, "I have made a covenant with my Lord Jesus Christ that I will never look upon the face of a woman again, and I cannot break the covenant which I have made with my Lord Jesus Christ." Then she sent a second message unto him wherein she begged and entreated him that she might see his face, and she said unto him, "If thou dost not shew me thy face I will go into the desert, and the wild beasts shall devour me." And when Saint ARCHILIDES knew that she would not leave him, and he, on his part, was unable to break his covenant with God, straightway he prayed to God and asked Him to receive his soul. And he said unto the gatekeeper, "Go to my mother, and let her come in to me"; now God had accepted his prayer and heard his petition, and had taken his holy soul. And when his mother came in she found that he had delivered up his soul, and she cried out with a loud voice and wept; then she asked God to take her soul, and He heard her petition also and took her soul. And when the monks wanted to make them ready for burial they tried to separate the body of Saint ARCHILIDES from the body of his mother, but a voice came from the body of Saint ARCHILIDES, saying, "Bury my body with the body of my mother in one grave; I did not give her her heart's desire; let her see me." When they heard this voice they marvelled exceedingly and glorified God, and they buried the two of them in one grave. And God made manifest from his body a great power for the healing of all sick folk.

[fol. 126*a* 1] And on this day also Saint 'ĔMRÂIS became a martyr. This blessed maiden had honourable parents who held firmly the Faith of Christ, and she was brought up in the fear of God. And one day when she was going down to the river to draw water, she saw the bishops, priests, and deacons who were bound in fetters for Christ's sake. And she asked the scribe to write her name down with theirs, and they brought her to QUILQUILIANUS the wicked governor, and he persuaded her with many words to worship idols. And when she refused to do so he commanded the soldiers to cut off her head,

[and they did so,] and she finished her martyrdom with all those who were her companions.

And on this day also died MAXIMUS, the brother of Saint DAMÂTHEUS (*sic*). And behold we have written the account of his strife with that of his brother in the section for the seventeenth day of the month of Ṭĕr.

Salutation to the blessed MEḤRÂÊL who finished her martyrdom in a corn sack; and salutation to her brother.

Salutation to ARCHILIDES who was buried with his mother.

Salutation to 'ĔMRÂIS, who left her water-jar, [fol. 126*a* 2] and joined the company of fettered men who were to become martyrs.

Salutation to MAXIMUS who fought the spiritual fight from his youth up.

Salutation to 'ABDĔYÛ, the follower of ELIJAH.

Salutation to the four thousand and thirty and four soldiers who asked that they might be beheaded (?) outside the city.

XV. ṬĚR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died 'ABDĔYÛ (OBADIAH), the prophet and righteous man. This prophet was the son of ḤANÂNYÂ, and he prophesied in the days of JEHOSHAPHAT. And God spake by the voice of this prophet concerning His Resurrection, and concerning the day of retribution, and what would happen to the children of Israel, and to those who remained among the Gentiles; and he made strong the people of Israel, and rebuked them often. And he was the third captain whom AHAB sent

with fifty men to summon ELIJAH to him. Now, fire having come down from heaven, and burnt up the two captains who preceded him, and the men who were [fol. 126*a* 3] with them, at the word of ELIJAH the prophet, when 'ABDĚYÛ (OBADIAH) came to him he did not behave with arrogance or shew himself proud like the two captains who came before him. But he was humble, and he came to ELIJAH the prophet, and knelt down upon his knees before him, and he asked him not to destroy him, like the two captains and the men who came before him, and those who were with him. And when he said this ELIJAH the prophet had compassion upon him, and he came down and went to AHAB with him. And after ELIJAH came down and went with him [to AHAB], this just man knew within himself that the service of ELIJAH was greater and more honourable than the service of the kings of the earth, and that the service of ELIJAH appertained to the service of the King of heaven; and he forsook the service of King AHAB and followed ELIJAH the prophet, and ministered unto him. And the grace of God descended upon him, and prophecy, and the power to prophesy; and all the days of his prophesying were twenty years and more, and he prophesied nine hundred years before the coming of our Lord. And he died in peace and was buried in the tomb of his fathers in the field which was known as BÊT KHĚRÛM.

And on this day also the Christians of the country of Syria celebrate the festival of the death of Saint GREGORY. This father GREGORY was perfect with his fathers in every virtue, both of mind and body. He learned all science and doctrine, and he was very wise, and he was well acquainted with the language and writings of the Greeks, and he was exceedingly zealous in the True Faith. And all these things being perfect in him, [fol. 126*b* 1] and being of a good disposition, [the bishops and priests] elected him against his will, and made him Bishop of the city of NÂḲSĚSÂ, which is DASÊT. And he protected the flock of God over which he was set, and he illumined their souls and minds with his discourses, and his wise exhortations, and his rebukes; and he translated (or, interpreted) the Old and New Testaments. And when the

Emperor THEODOSIUS assembled the Council of One Hundred and Fifty Bishops in the city of Constantinia because of MACEDONIUS, the infidel, who was Archbishop of the city of Constantinia, this father was one of those who gathered together to the Council. And he put to shame the infidels SABELLIUS, and MACEDONIUS, and APOLLINARIUS; and behold their denial is written in the section for the first day of the month of Yakâtît. And this father destroyed the schism of those infidels, and he cut through with the sword of his eloquence the devices of the heretics. And he departed in peace with the General Council, and with those vanquished men and those infidels who had been put to shame. And he arrived at a good old age and he pleased God and died in peace. And behold, we have written the rest of his history in the section for the twenty-first day of the month, which is the day of his death according to the Egyptians.

And on this day also died PETER, and SOPHIA, and 'ADMÎRÂ, and ISAAC.

And on this day also were martyred Saint CYRIACUS and JULITTA his mother, and eleven thousand four hundred and thirty-four men [fol. 126*b* 2] in the days of Alexander, the governor. And JULITTA was a God-fearing woman from her youth, and hearing that a persecution had broken out, she took to flight through fear of the governor, and she came to the country of ṬERSES, in CILICIA, and she dwelt there. And the governor came into that city seeking for Christians, and the guards seized her and took her to the governor, and told him that she was a Christian. And the governor said unto her, "Offer sacrifice to the gods." And she said unto him, "I will not offer sacrifice to unclean gods, but only to my Lord Jesus Christ." And the governor said unto her, "O woman, tell me of what nation thou art, and where thy city is, and what thy name is." And Saint JULITTA said unto him, "As for my nation (or, people) [my father was] ÎSÂWÎRÔS, the chief of the people of the city of NIḲYÔS. I am a rich and noble woman, and my name is 'JULITTA.' Behold, I am in thy power

now, but assuredly I will not sacrifice to unclean [gods]." And the governor said unto her, "Offer sacrifice so that thou mayest not die under severe torture." And she said unto him, "If thou art pleased to do this, send men into the city, and let them search there for a boy three years old, and let them bring him to thee, and he shall tell us whom we are to serve and worship." And the governor sent men to search for a boy three years old, and they found the boy CYRIACUS, who was three years old, less three months. And they took him to the governor, saying, "We think that this boy will not fail to speak, for he is of Christian origin." And when the governor saw that the boy was handsome, and of goodly appearance, he said unto him, "O handsome boy, rejoice!" And the boy said unto him, "Joy is with me, but joy is not with thee. God saith, There is no joy for the wicked." And the governor said unto him, "What is thy name? Tell me that thou mayest not die." And the boy said unto him, [fol. 126*b* 3] "I am a Christian, and my baptismal name is CYRIACUS." And the governor said unto him, "Sacrifice to the gods, so that I may honour thee, and give thee money." And the boy said unto him, "Get thee far from me, O messenger of Satan, and enemy of righteousness." And when the governor heard this he became exceedingly angry, and he commanded the soldiers to carry him away and to beat him with fifty stripes; [and they did so] until his blood flowed like water. And when Saint JULITTA saw the endurance of her son she gave thanks to God. Then the governor commanded them to bring salt and mustard, and to open the nostrils of the boy and thrust these things into them. Then the boy cried out and said, "Thy word is sweeter to my throat than honey and sugar, yea, sweet to my mouth." And the governor then commanded them to bring fourteen sharp, red-hot rods, and to thrust seven of them into the body of his mother, and seven into the body of CYRIACUS, two in his ears, two in his eyes, two in his nostrils and one in his heart; but by the Will of God the fire was extinguished and the rods became like frozen snow. Then the governor commanded them to shut him up in the prison house and to be bound with fetters. And as CYRIACUS was praying there, Satan came unto him in the form of an angel to lead him

astray; but when the boy made the sign of the Cross over him Satan disappeared like smoke. Then the governor commanded a blacksmith to make terrifying instruments of torture wherewith to torture the boy and his mother. When Satan knew that CYRIACUS was eager to receive the crown [of martyrdom], he entered into the heart of the governor and made him dumb. Then the boy said unto the blacksmith, "Couldst thou make for me some instruments of torture which are more hurtful than those wherewith they have been torturing me?" And the blacksmith said unto him, "I can." And the boy said, "Make me two knives as sharp as razors, each a cubit long, and make me instruments [fol. 127*a* 1] to break the head, and twist the neck, and crush the teeth, and dig out the eyes, and slit the nose, and pierce the ears, and [separate] the members, and scrape the sides; and [make me] a brass crusher, and an instrument for pulling out the sinews and muscles; and make me three pointed stakes, as long as I am high, and write on them, saying, 'The Holy Trinity, which is neither divided nor separated from those who call upon it.' And make me an instrument for twisting [the neck], and a saw, and a frying-pan, and a cauldron, and a wheel, and a roller, and a bender of the neck; and an iron hook wherewith to draw out what is in the belly. These are the instruments wherewith I would be tortured." And when the blacksmith heard these things he marvelled, and was silent, and he and his disciples (*i.e.* workmen), the blacksmiths of the city, finished them in forty days (?). And the governor commanded his servants to shave the head of CYRIACUS with a razor, and to pour red-hot coals upon it, and they did so. And they drove four rods through his shoulders and straight down his body, to the soles of his feet. And the angel of God came and removed from him the pains of the tortures. And they also cast him into a [boiling] cauldron and kept him there from dawn to the seventh hour, but they were unable to cause him pain; and then our Lord appeared unto him, and comforted him. And the governor said unto the boy, "If thou wouldst perform a miracle take up my sandal, and make it to live." And when the boy had prayed, the sandal turned into a great bull, out of the neck of which went forth a

kid, and they killed it, and eleven thousand and four men ate of it. And the governor was wroth, and he ordered the soldiers to cut out the boy's tongue, [and they did so] and brought back to him the tongue. And the governor commanded them to bring a red-hot cauldron and to cast him into it; and when JULITTA saw this she was afraid. And her son prayed, and God gave him divine power to such a degree that she and her son went into it and came out therefrom alive and uninjured. And the governor also commanded the soldiers to cast them into a machine, and to drag them about with [fol. 127*a* 2] ropes so that the flesh might be torn off their bodies, [and they did so], until the angel of God came and delivered them. And when the governor found that he was unable [to vanquish] them, he commanded the soldiers to cut off their heads with the sword. And our Lord Jesus Christ came down from heaven, and said unto the boy, "[Tell Me] the things which ye wish for." And CYRIACUS said unto Him, "Let not my body be buried on earth. And whosoever shall call upon my name, or celebrate my commemoration, or build a martyrium for me, or write the book of my strife, or read it, or bring an offering into my church, or shall pray therein, grant such their desires and forgive them their sins." And our Redeemer said unto him, "Everything which thou hast asked of Me I will give thee, and thou shalt be with Me on My right hand, and I will set thy body in the chariot of ELIJAH." And when the boy heard this he rejoiced greatly, and he gave thanks to God and was crowned with his mother during the night, and our Redeemer crowned him with incorruptible crowns, and took his soul up with Him, in glory which is indescribable and inexplicable. Salutation to CYRIACUS.

Salutation to GREGORIUS who was present at the Council of One Hundred and Fifty Bishops in Constantinia.

XVI. Ṭĕr

[fol. 127*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint PHILOTHEUS, which name being interpreted is "lover of God," became a martyr. This saint was a man of Antioch, and his parents worshipped a bull which was called "MARAGED." And they fed the bull on fine flour, which was boiled and mixed with fat, and seed-oil, and the honey of bees, and they anointed him with scented unguents thrice daily, and gave him wine and seed-oil to drink; and they built one house for him to live in during the winter and another for the summer. And they placed a collar of gold round his neck, and rings of gold on his fore legs and hind legs. Now this saint was of very goodly appearance. And when he was ten years old his parents talked to him, and told him that he must worship the bull, but he would neither listen to their words nor do this thing, and because of their love for him, and because they did not wish to annoy him, they let him alone. Now Saint PHILOTHEUS did not know Christ, and he thought that the sun was God. And he stood up before the sun, saying, "I beseech thee, O sun, if thou art God, to tell me so"; and a voice came unto him from above, saying, "I am not God, but I am the servant and messenger of God Whom thou knowest, and thy blood shall be shed for the Name of God—Glory be to Him!" And when God saw the integrity of heart of the boy PHILOTHEUS, He sent His angel to him at that moment, and the angel informed him about the mystery of God, and opened his heart so that he might understand what he said unto him; and when he had told him everything, beginning with the creation of the world, and ending with the Incarnation of our Lord Christ, the heart of the boy rejoiced and his spirit was glad. From that day he fasted, and prayed many prayers frequently, and he ate [fol. 127*b* 1] bread and salt only, and he gave alms to the poor and needy. And when a year had passed his parents determined to give a feast to his friends and companions, and they required of their son to offer incense in honour of the bull, before they

ate and drank. And the boy PHILOTHEUS stood up before the bull, and said unto him, "Is it true that thou art a god whom men worship?" And a voice came forth from the bull which said, "I am not a god, but Satan hath entered my heart and I have become a deceiver of men." Then the bull rose up and attacked the parents of the saint, and he gored them with his horns, and killed them. And the saint commanded his slaves to kill the bull [and they did so], and they burnt him in the fire, and scattered [his ashes] to the winds. And the parents of the saint were lying there dead, and God gave grace to Saint PHILOTHEUS, and he prayed over them, and their souls returned to them, and they rose up straightway and told him how they had seen the punishments which were [inflicted] in Sheol. And after this Saint PHILOTHEUS and his parents were baptized with Christian baptism in the Name of the Father and the Son and the Holy Ghost. And God gave him grace and power and he healed many sick folk by his prayer. And the report of him reached DIOCLETIAN the emperor, who sent and had him brought to him. And he said unto Saint PHILOTHEUS, "Cast incense to Apollo"; and he promised to give him many things if he would do so; and the saint rejected his promised things and his words. And the emperor commanded the soldiers to punish him with every kind of torture, [and they did so]. They first beat him with whips, and then they laid stones on his belly, and they did everything they could; but he was strong in the strength of God our Lord Jesus [fol. 127*b* 2] Christ. And he cursed the infidel emperor, and his unclean gods, until they smote him on the mouth, and cut out his tongue and broke his teeth; and when they had done all these things to him he would not hearken to the voice of the emperor. Then the emperor began to persuade him, and to use words of blandishment and flattery to him, but Saint PHILOTHEUS laughed at him, and promised that he would worship that idol; and the emperor rejoiced at this and imagined that he would really do so. And he commanded his servants to bring Apollo, and the men and priests of the idols, and a herald went through the city who cried out, saying, "Come, O all ye people, so that ye may see PHILOTHEUS worshipping

Apollo"; and all the people gathered together about the tribune. And as they were bringing the idols along the road, Saint PHILOTHEUS asked our Lord Christ that the earth might open her mouth, and swallow up the idols and their priests. And straightway the earth opened her mouth and swallowed up the idols and their priests, and there was a great outcry round about; and when the people saw this, many of them believed on our Lord Christ. And the emperor was wroth, and he commanded the soldiers to cut off the heads of them all with the sword, [and they did so,] and they received the crown of martyrdom in the kingdom of the heavens, and entered into life everlasting. As for Saint PHILOTHEUS, when the emperor was tired of torturing him he commanded them to cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens.

[fol. 127*b* 3] And on this day died the holy father PALLADIUS, the fighter. This saint lived for fifty years in his cell without going outside of it, and he never looked upon the face of a woman. And the gift of prophecy and the power to work signs and wonders were given unto him in such a remarkable degree, that his fame was heard all through the country. And there was a certain merchant in the city of MĚSR (CAIRO), and he departed to make a journey in a ship, and the waves rose up and were about to sink the ship. And when hope failed, this merchant cried out, saying, "I take refuge in the prayer of Abbâ PALLADIUS; if ever I escape from this death I will give him one hundred *dînârs*"; and straightway he saw Saint PALLADIUS steering the ship with his cross, and he brought it into port. And when the merchant arrived in the city he took one hundred *dînârs*, and hired a horse and set out to go to Abbâ PALLADIUS. And when evening fell upon him he arrived at a certain city, and he took up his abode in the guest house, and he found there a man whose name was MÔRÎḲ, and he told him everything which was in his heart. And MÔRÎḲ said unto him, "I know his place, and I will bring thee to him." And on the following day the two of them set out, and they came to Abbâ PALLADIUS, and saluted him, and the

merchant gave him the gold which he had brought with him, and spread it out before him. And Abbâ PALLADIUS looked at it and blessed him; and said unto him, "I have no need of this gold. Go and distribute it among the poor and needy so that thou mayest gain usury from it before God." When the merchant heard this he fell down at his feet and begged and entreated him to accept it as a gift. When Saint PALLADIUS saw that he made most earnest entreaty to him, he took one *dînâr*, and said unto him, "I will accept this from thee as a blessing; as for the rest, do as I command thee, [fol. 128*a* 1] and distribute it among the poor." And having taken the gold the merchant buried it in the ground. And when he came to the river, Satan entered into the heart of MÔRÎḲ, and he wanted to take the merchant's money; and he leaped upon the merchant in anger and killed him. Then he carried away the dead body by night, and cast it down at the door of Abbâ PALLADIUS. And on the following day he went to the governor and told him about the murder. When the governor came, he bound Abbâ PALLADIUS in strong fetters, and he questioned him about the dead man, and PALLADIUS said, "I did not kill him." And when they brought him to the coffin containing the body, he took hold of the body and prayed for a long time, and he said, "I command thee, O dead body, in the Name of God to rise up and to declare who it was that killed thee." And the dead man rose up and said that MÔRÎḲ had killed him for his money. When the governor saw this miracle he bowed down before Abbâ PALLADIUS, and he was dismayed because he had entreated him evilly; and intending to kill MÔRÎḲ he released PALLADIUS. And having fought strenuously PALLADIUS died at a good old age.

And on this day also fifteen hundred soldiers [or, ten thousand five hundred] and their three prefects who were companions of Saint PHILOTHEUS became martyrs.

And on this day also two thousand and four soldiers [or, ten thousand four hundred] who were companions of Saint CYRIACUS, and his mother JULITTA became martyrs.

[fol. 128*a* 2] And on this day also is commemorated the blessed Saint ṢAḤMÂ, one of the Nine Saints, who fought a good fight, and pleased God.

And on this day also died the holy father, the pure virgin, JOHN, the forty-eighth Archbishop of the city of Alexandria. This father became a monk in his early years in the church of Saint Abbâ MACARIUS, in the desert of SCETE; and he fought a great fight and devoted himself to fasting, and prayer, and vigil, and God elected him, and the Archbishop Abbâ MICHAEL made him a priest in the church of Saint MÎNÂS the martyr, and he gave to him all his money and his land as a gift, and the votive offerings which the people brought to the church, and he followed peacefully a right course in that church. When Abbâ MÎNÂS, the archbishop who preceded him, died, the bishops, and priests, and learned men gathered together in the city of Alexandria to elect an archbishop, and they wrote down on pieces of paper the names of several men. And a certain righteous man said, "Why did ye make Saint JOHN administrator of the church of Saint MÎNÂS?" And they all said, "Verily he is worthy [fol. 128*a* 3] of this office." And one wrote his name on a piece of paper, which was thrust in among the other pieces of paper, and they laid them on the altar; and they continued in prayer and the singing of hymns for three days and three nights. And they brought a child from the church, and he drew a paper from among the papers, and they found that the name of this saint was written upon it. Then they took that paper and thrust it in again among the other papers, and they brought another child, and he also drew that paper; and when a third child was brought he drew that same paper, and the name of this saint was found to be written upon it. Then straightway they knew that God had chosen him for this office, and they seized him and against his will they made him Archbishop of the city of Alexandria. And having been appointed he protected his flock, and he read to them frequently the Books of God, and he confirmed them in the doing of good in the True Faith, and his charities and alms to all men were very many. In his days a great famine took place in the land of Egypt,

and they sold one measure of grain for two *dînârs* in gold, and each day many poor folk of every nationality gathered together at the door of his house, asking for food. And he put his disciple MARK in charge of the money of the church, and he gave to all the poor what they needed both morning and evening, until God removed His wrath from men. And this father built many churches, and adorned them with suitable adornments. And because of the numerous works of charity which he carried out, and his alms and his gifts, this father was called [fol. 128*b* 1] "JOHN the Merciful," and indeed he was merciful to the poor, and the wretched, and the widows and the orphans. When the day of his death drew nigh, he told the priests the day whereon he would die. And he said unto them, "I was born on the sixteenth of Ṭĕr, and I was named archbishop on that day, and on that day I shall die"; and when he told the bishops this they wept, and they said unto him, "Our father, who will be appointed archbishop over us after thee?" And he said unto them, "MARK the priest, my servant, for our Lord Jesus Christ hath elected him to this office." And on the sixteenth day of the month of Ṭĕr this father died, having sat as archbishop for twenty-three years. In his days died DAVID who had been made Archbishop of the city of Antioch by force, and his predecessor GEORGE, having passed ten years in prison, was appointed. When this father was appointed Abbâ JOHN wrote to him an Epistle on the True Faith, and when Abbâ GEORGE died a certain just man whose name was YÂRÎKÔS was appointed in his stead. And he wrote a letter and sent it to Abbâ JOHN, who received him in the Holy Spirit, and rejoiced in his letter, and sent to him an answer to the same.

And on this day also died Mâr DANIEL, the Syrian, of the city of ʿÂMĔD. The father of this saint was rich in gold and silver, and when his father died Abbâ DIONYSIUS, Bishop of the city of ʿÂMĔD [fol. 128*b* 2], brought him up, and taught him the Books of the Church, and then made him a deacon and priest, and arrayed him in the garb of the monastic life. And Mâr DANIEL continued in fasting and prayer, and he never ate

food between one Sabbath and the next, and at length the gift of healing was bestowed upon him; and he made a vow to himself that he would never look upon a woman. When his mother heard of the report of him she came to him, and wished to see him, and when she sent a message to him he said unto her, "I have made a vow that I will never look upon a woman." And she said unto him, "I am thy mother. Why dost thou treat me like other women?" When he refused [to see] her, she pulled off her veil and cursed him, saying, "God maketh me to see thee laughing, and two women wrapped up in a single garment shall look upon thee." After a few days a certain man took three hundred *dînârs* of gold to give them to Mâr DANIEL, and in the evening, when he arrived at the gate of the cell of the saint, his companion rose up against him, and slew him through his love of money. When the King of ʿÂMĔD heard the story about a dead man being found at the door of Mâr DANIEL, he commanded [his soldiers] to bring the saint bĕfore him. And when the women who were bathing in the bath-house heard the story about Mâr DANIEL, two of them rushed out to see him, and because of their great haste they had only a single garment to cover them both. And Abbâ DANIEL laughed when he knew that his mother's curse had come upon him. When the king questioned him about the dead man Saint DANIEL said unto him, "I did not kill him"; and through the prayer of Abbâ DANIEL the dead man rose up and declared who had killed him. When the king and all the people saw this, they worshipped the God of Saint DANIEL [fol. 128*b* 3] and they killed the murderer. Then the king gave unto Abbâ DANIEL much money, and when he refused to accept it he built a monastery for him, and many monks gathered together therein. And then growing old and fighting strenuously, he became a little sick, and he died in peace. Salutation to DANIEL who vowed that he would never look upon a woman.

Salutation to JULITTA, the mother of CYRIACUS. Salutation to the five thousand martyrs who suffered with CYRIACUS.

Salutation to PHILOTHEUS. Salutation to the fifteen

hundred soldiers and their three prefects, the companions of PHILOTHEUS, who suffered martyrdom.

Salutation to PALLADIUS, and two-fold salutation to his disciple THEOPHILUS.

[fol. 129*a* 1] Salutation to JOHN, the revealer of mysteries.

XVII. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day are commemorated the honourable saints MAXIMUS and DUMATHEUS, his brother, the sons of LAVENDIUS, who was King of the country of Rômê. And this king held the True Faith, and feared God, and he executed righteousness and judgement; and because of this God gave him these two saints, and from their youth up, by reason of their purity, and their humility, and their fear of God, they were like unto the angels of God. And they prayed and read the Books of the Old and New Testaments by night and by day. And they decided in their minds to reject this world, and to assume the garb of the angels, that is to say the garb of the monastic life. And they worked upon their father to allow them to go to the city of Nicea to pray in the place, wherein the Three Hundred and Eighteen Bishops who formed the Council assembled; and when they told him he rejoiced greatly, and sent them away with slaves and soldiers. And when they arrived in the city of Nicea, and had received a blessing [fol. 129*a* 2] in the holy place, they sent back the soldiers to their father, and they sent with them letters to him wherein they said, "O our lord the king, we wish to dwell here for a few days." Then they opened their minds, and held converse with a holy and righteous monk, and they said unto him, "We wish to assume the monastic garb under thy direction." And he said unto them, "I am afraid of the emperor your father. But go ye to the country of Syria, for there liveth there a righteous monk, a priest of the

True Faith, whose name is 'AGÂBIUS." Having said these things unto them they accepted the counsel of that monk, and they departed to the country of Syria. And they came to Saint 'AGÂBIUS, and revealed to him their minds, and he arrayed them in the garb of the monastic life, and they lived with him until he died. Before his death he spake unto them, and told them that he had seen a vision wherein Saint Abbâ MACARIUS the Great came to him, and said unto him, "Command these two young men MAXIMUS and DUMATHEUS to come to me in the desert of SCETE, and they shall be my sons before thy death." And Abbâ 'AGÂBIUS told them what he had seen, and he said unto them, "O my sons, I have long had the desire to see this father MACARIUS in the flesh, and behold, I have seen him in the spirit." And he said, "After my death go ye to him." And when he was dead they dwelt in the land of Syria, and God gave unto them the gift of healing the sick. And the report of them was heard in all countries through the merchants who travelled by sea and by land. And the saints learned to make the roofs (*i.e.* awnings) of ships, and they lived upon a small part of what they earned [fol. 129*a* 3] by the labour of their hands, and the rest they gave away to the poor and the needy. And by reason of the multitude of the signs and wonders which God performed by their hands, many of those who were possessed by many [evil] spirits, were cured immediately they heard the names of Saints MAXIMUS and DUMATHEUS, by the might of our Lord Jesus Christ. And there was a very large snake which lived near the high road, and it destroyed very many men, and some of the men of the city came to Saints MAXIMUS and DUMATHEUS, and asked them to deliver them from that venomous serpent. And Abbâ MAXIMUS took a sheet of paper and wrote upon it as follows: "In the Name of Jesus Christ, our Lord, the Word of the Father, God of hosts, the God of Abbâ MACARIUS, the blessed, and our honourable father 'AGÂBIUS, who was indued with the Spirit, the holy priest, when this paper cometh to the door of thy cave, thou shalt go forth and shalt die, and the fowls of heaven shall devour thee." And a certain man took that paper and laid it at the door of the den of that serpent, and straight-

way it came forth and died; and all the people marvelled exceedingly and they glorified God. And God performed very many signs and wonders by the hands of MAXIMUS and DUMATHEUS. One day a certain nobleman went out to his father, who was near the sea-shore, and looking up at the awning of one of the ships, he saw written thereon the names of MAXIMUS and DUMATHEUS, and he asked the captain of the ship, saying, "What are these names?" And the captain answered and said unto him, "These are [the names of] two holy monks and brothers, and because of my confidence in them I have written their names [fol. 129*b* 1] upon the awning of my ship, so that God may save me from sinking in the sea through their prayers." And the nobleman said unto him, "What are they like in person?" And the captain said unto him, "One is perfect, and the other hath no beard"; and then the nobleman knew that the young men were the sons of the emperor. And he took that merchant and brought him to the emperor, the father of the saints, and he asked him about his sons; and the captain told them what they were like, and everyone knew that they were indeed his sons. And he sent their mother and their sister to them, and when they came to them, with many soldiers, and saw them, they cried out and wept freely and embraced them; and their mother asked them to come to her and to their father the emperor. And they said unto her, "We cannot destroy [our] covenant with God, for we have vowed ourselves to God, and we pray for thee and for our father, by night and by day, that God will deliver you from all harm." And with these words they consoled her, and she left them and returned sad and sorrowful, and she wept because she was to be separated from them; and she told the emperor and the soldiers what had happened to them. And the emperor said unto his wife and his soldiers, "Let them alone so that they may become treasure with our God and Lord Jesus Christ, and may make entreaty to Him for us in their prayers; for everything which is in this world, and the glory thereof, passeth away like a dream, and they will gain a kingdom which doth not pass away." And in those days the Archbishop of the city of Rômê died, and the bishops and all the priests gathered

together so that they might take counsel [fol. 129*b* 2] and appoint an archbishop. And they remembered the blessed MAXIMUS, and they said, "Verily this man is well fitted for this office, for God hath given unto him the great gift of healing the sick, and God hath wrought many signs and wonders by his hands. And although he is young in days, still Christ dwelleth in him, and he is perfect in knowledge and in good works, and in all the Law of the Church." When his father and mother heard this they rejoiced exceedingly, and they sent certain officers together with their troops, and they sent with them a letter which they had written to the governor of the country of Syria commanding him to send MAXIMUS and DUMATHEUS to the city of Rômê. When the saints heard this they were exceedingly sorry, and they remembered what their father, the monk Abbâ 'AGÂBIUS, had commanded them. And they rose up straightway, and they changed their apparel, and they departed, not knowing where they were going, and they wandered to the shore of the Red Sea. And being athirst God changed that bitter water and made it sweet for them, and He sent forth power from Him, and it carried them from the country of Syria and brought them to the desert of SCETE; and they came to Saint Abbâ MACARIUS, and told him that they wished to dwell with him. And when he saw that they were sons of grace, he thought that they would not be able to live in the desert, and he told them about the difficulty of the desert, saying, "Ye will not be able to dwell here." And they answered and said unto him, "O our father, if we cannot live here we will go away." Then he taught them how to plait palm fibre, and he shewed them a valley wherefrom they could [fol. 129*b* 3] obtain the palm leaves, and he helped them until they had built a cell for themselves. And he brought to them a certain native to buy from them the objects which they made with their hands, and he brought them bread. And they lived in this way in the desert for three years, and they held converse with none, for they would go into the church holding their peace, and receive the Holy Mysteries, and return to their cell. And our father Saint MACARIUS wondered at their behaviour and why they had neither come to him nor

visited him during this period of three years; and he asked God to reveal the matter of them to him. And he rose up and went to them, and they rejoiced in him exceedingly, and he dwelt with them that night. And when he rose up to pray he saw Saints MAXIMUS and DUMATHEUS rise up to pray, and when they prayed he saw as it were a rope of fire which went up from their mouths to heaven. And Satans thronged about them like flies, and the angel of God drove them away from them with a sword of fire. When the morning had come he arrayed them in the garb of the angels, and he departed from them, saying, "Pray for me"; and they bowed low before him, saying, "Bless us, O our father, and pray for us." And when they had finished their fight, and God wished to give them rest from the labour and sorrow of this world, MAXIMUS fell sick of fever and his body became like fire. And he sent a message to Abbâ MACARIUS asking him to come and see him, and when MACARIUS arrived he found him sick. And MAXIMUS said unto him, "Bless me, O my father"; and he blessed him, and said unto him, "Fear not, for this illness shall depart from thee." [fol. 130*a* 1] And MAXIMUS said unto him, "O my father, I know that this day I shall depart from this poor body of mine; I ask thee to pray for me, and I shall find help"; and having said these words he wept bitterly. And at that moment Abbâ MACARIUS saw the Company of the Saints, Prophets and Apostles, and JOHN the Baptist, and the Emperor CONSTANTINE, and they came and surrounded Saint MAXIMUS, until his soul went forth in honour and glory. And Abbâ MACARIUS wept and said, "Blessed art thou, MAXIMUS." And DUMATHEUS wept bitterly for his brother, and he asked Abbâ MACARIUS, saying, "Pray for me that God may take my soul and bring me to my brother." And three days after Saint MAXIMUS was buried, DUMATHEUS fell sick, and one told Saint MACARIUS about him, and he rose up to go to him. And as he was journeying along the road, he saw the saints, and he saw the Company, who came and received the soul of Saint MAXIMUS, take the soul of his brother DUMATHEUS, and carry it up to heaven. And when Abbâ MACARIUS arrived at their cell he found DUMATHEUS dead, and he took him and

buried him with his brother MAXIMUS, in the same grave. The death of MAXIMUS took place on the fourteenth day of the month of Ṭĕr, and that of his brother on the sixteenth day of the month of Ṭĕr. And Saint Abbâ MACARIUS commanded that monastery to be called by their names, and similarly that monastery is called to this day DABRA BARMÔS (BARAMÂS). And they have everlasting remembrance in the kingdom of heaven, and in all the ends of the world. [fol. 130*a* 2] Salutation to DUMATHEUS and his brother MAXIMUS.

XVIII. ṬĚR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the burning of the bones of the blessed Saint GEORGE (GREGORY ?), the fighter, and chief of the martyrs.

And on this day also died the holy father, the fighter and ascetic, Abbâ JACOB, Bishop of the city of NISIBIS, the teacher of Saint EPHRAIM. The saint and fighter was born and brought up in the city of NISIBIS, and he was a Syrian; from his early years he adopted the garb of the monastic life. He wore sackcloth made of hair, and he fought the fight by night and by day, with fasting, and prayer, and prostrations, and vigils, and the heat of summer, and the cold of winter, and he never took off his apparel of hairy sackcloth. His food was the herbs of the earth, and his drink was rain-water only, and for this reason his body shone, and his soul sent forth much light, and God gave him the gift of prophecy, and the power to work signs and miracles. And he used to tell people what was going to happen before it happened, and this power he possessed to a remarkable degree. One day he saw a [fol. 130*a* 3] number of women laughing and playing together in a lewd manner by a fountain of water, and he dried up the fountain of water and made the hair of their heads turn white. And having repented and made entreaty to him, and bowed low before him, they

begged him to restore to them that fountain of water, and he restored it to its former state; but the hair of their heads remained white, so that they might be patient and not magnify themselves [in future]. One day whilst he was journeying along the road he found a number of men who were laying out and covering for burial a man who was not dead, and they asked the saint to give them cloths wherewith to swathe him, but the saint by his prayer made the dying man to live. When the men came back and found the dead man [alive], they entreated him, and repented, and he healed them. And the virtues and the righteousness of this saint becoming known, the priests chose him to be Bishop of the city of NISIBIS. And having been appointed he protected the flock of the Lord Christ, and he ruled them well, and he guarded them well against the Arian wolves. When the Emperor CONSTANTINE gathered together the Council of the Saints in the city of Nicea this father was with them, and he excommunicated ARIUS and drove him out of the church; and he drew up the Prayer of the True and Holy Faith with the holy Fathers, and it is the Sign to all believers and Christian people. And he raised a man from the dead at the coming of the Emperor CONSTANTINE, even as the Book of the Council testifieth. And when the King of Persia came to the city of NISIBIS and attacked it, this holy man brought a dense and smoky cloud over their horses and buffaloes, and it caused them pain, [fol. 130*b* 1] and they backed and broke the ropes which held them, and stampeded. When the King of Persia saw this he was afraid with a great fear, and he rose up and fled and departed as far away as possible from the city of NISIBIS. And this saint having finished his strife, and illumined his own soul, and the souls of his flock, he died in peace, and went to the God Whom he loved, and inherited everlasting life. Salutation to JACOB of NISIBIS.

Salutation to the burning of the bones of Saint GEORGE (*sic*) (GREGORY ?).

And on this day also are commemorated MARY and MARTHA, the sisters of LAZARUS, whom our Lord raised from the grave.

XIX. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day were found the bodies of the saints Abbâ BĔḤÛRÂ and Abbâ BÂSÔRÂ, his brother, and 'ENÎRÂ their mother. These saints and fighters were men of the city of SÔBĔS, and they became martyrs [fol. 130*b* 2] in the days when idols were worshipped, and their bodies were laid in the church of the city of SÔBĔS. In the nine hundred and thirty-seventh year of the pure martyrs (A.D. 1221), in that year [I say], Frankish soldiers attacked the country of Egypt, and they captured the city of DAMIETTA, and ruled there. And they also captured many of the large cities which were round about DAMIETTA. And King KÔMEL (KÂMIL), that is to say, the King of Egypt, gathered together very many soldiers from all the land of Egypt, and he went forth to fight against the Frankish soldiers, and as they marched they destroyed many churches. Among such churches was a church of the city of SÔBĔS, wherein were the bodies of the holy martyrs. And one of his soldiers took the coffer wherein were the bodies of the saints, and he opened it thinking that he should find therein money of this world wherewith to enjoy himself. And he found precious pearl-stones of great price, that is to say, the bones of the holy martyrs, but he did not know their value, and he scattered them by the walls of the church, and carried away the coffer which had contained their bodies and sold it. And God, the Most High, Who is patient and most merciful, forbore with that man until he came to the Frankish army. And the Franks and Egyptians fought and that man was killed at the very beginning of the fight, according to the testimony of his companions who were looking at him when he was killed, and who on their return to their country proclaimed the glory of God, and declared and spake to every man, saying, "This man was the first to be killed. A sword pierced his neck and cut off his head, [fol. 130*b* 3] and destroyed its sides and he died an

evil death." Now when that man cast away the bones of the saints there was a certain believing woman, the wife of a priest, who stood watching him, and straightway she gathered them up and rolled them in her head-cloth with joy. And because of her fear of the Muslims, she went into the church, and laid them down in a corner of the church, tied up in her head-cloth, and she covered them over with tiles; and they remained covered over with the tiles in the corner of the church for a period of twenty years, and the woman forgot their history. And God having willed to reveal them for the benefit of the Christian people, two men mentioned them before the woman, and the woman remembered them, and straightway she told the priests and the believing folk about the place where the bones were. And the priests went into the church, and they took the bodies (*sic*) of the holy martyrs, and bore them with great honour, and they made a beautiful coffer for them, and laid them in it; and they made a great festival, with prayers and psalms, and hymns, as it might be at this day, and they laid them in the church. And Abbâ GABRIEL, bishop of this city, commanded the people to make a festival for them, and to hold this day in honour, and to write their names down in each Egyptian city for the festival; and they did as the bishop commanded. And many signs and miracles appeared through these bones, among them being the following: There was a certain woman who had a blind daughter, and she had lost all hope of her daughter ever being able to see; and the blessed woman prayed to the bones of the saints, and straightway her daughter rejoiced, and she was able to see with her eyes as well as formerly. [fol. 131*a* 1] And she glorified our Lord Jesus Christ Who honoured the martyrs with so great honour. Salutation to the woman who found the bodies (*sic*) of the martyrs.

Salutation to Abbâ YÂFḴERNA 'ĔGZÎ'Ĕ, who finished his fight.

Salutation to the consecration of your church, [O Abbâ BĔḤÛRÂ and Abbâ BÂSÔRÂ].

And on this day also are commemorated Abbâ ṬĔRSÎNÂ (BATRASÎNÂ) and Abbâ YÂFḴERNA 'ĔGZÎ'Ĕ (of GUEGUEBÊN).

XX. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint 'ABRÔKÔRÔS (PROCHORUS) the apostle, whom the Lord chose to be of the number of the Seventy-two Apostles, whom our Lord chose and sent forth to preach, and to whom He gave power to heal the sick and to cast out devils. This [fol. 131*a* 2] saint was with the Apostles in the upper room of Zion, and was filled with the gift of the Holy Spirit Paraclete. And he it was whom the Apostles chose to be among the number of the Seven Deacons concerning whom the Book of the Acts of the Apostles testifieth that they were filled with the Holy Spirit and wisdom. And he was the disciple of Saint JOHN the evangelist, the apostle who proclaimed the Godhead, and he went with him to many cities, and Saint JOHN laid his hand upon him and appointed him Bishop of the city of NICOMEDÎA, of the country of BÊTÂNÎA (BITHYNIA). And he preached the Faith of our Lord Christ therein, and he converted many of the Greeks and those who worshipped idols, and he brought them into the True Faith, and baptized them in the Name of the Father and the Son and the Holy Ghost, and taught them to keep the commandments of the Holy Gospel. And he built a fine church for them in that city, and appointed priests and deacons for them, and then he went out to the cities which were round about that city, and preached in them the preaching of the Holy Gospel and baptized many of the people. And he taught even many Jews, and turned them from their error, and baptized them with Christian baptism; and great tribulation came [upon him] and persecution for the Name of Christ. And having finished his fight he died at a good old age, and he pleased God and inherited the kingdom of heaven and everlasting joy.

And on this day 'AKLÔG (ECLOGIUS) the priest became a martyr. This saint was a man [fol. 131*a* 3] of the city called "EL-NEFT," in the country of Egypt, and his father's name was DIOSCURUS, and his mother's name was EUPHEMIA; they belonged to a noble family and were very rich in gold, and silver, and cattle, and sheep, and horses, and camels, and lands. And they had no son, and were therefore very sad, and they prayed to God continually to give them a son; and God heard their prayer and gave them this holy son, and they called him "'AKLÔG" (ECLOGIUS), which is, being interpreted, "pleasant to God." When he was eight years old his parents gave him to a teacher so that he might instruct him in the Law of God, and each day he went to the church, and heard the praises and prayers before he went to his teacher. One day he left his teacher to ride his horse, and two servants followed him. As he was riding along he saw many men and women gathered together, and uttering cries, and he went up to them to see [what the matter was], and he found that a child whom a serpent had bitten had fallen down in their midst, and was nigh unto death. And Abbâ 'AKLÔG (ECLOGIUS) cried out, and he remembered the words of the Holy Gospel which said that those who believed on our Lord should make miracles manifest, that they should cast out devils in His Name, that they should take up vipers in their hands and that they should not harm them in any way, and that they should lay their hands on the sick and heal them. And straightway he took hold of the child's hands, and made over him the sign of the Cross in the Name of the Father and the Son [and the Holy Spirit], and said, "O child, I tell thee to be healed of the bite of this wicked, lying reptile. [fol. 131*b* 1] For our Lord saith with His pure and righteous mouth, 'Behold, I have given you power to tread upon serpents and scorpions, and every power of the Enemy, and they shall in no wise injure you.'" And straightway the child recovered and became like one on whom no evil whatsoever had come. When the people saw this miracle they marvelled exceedingly, and they praised God, the Worker of miracles, by His saints; and the report of this miracle was heard in every city. And when Abbâ 'AKLÔG

(ECLOGIUS) had arrived at his twelfth year and was still under his teacher's care, he knew by heart the Four Gospels, and the Fourteen Epistles of PAUL, and the Seven Apostolic Epistles, and the Book of the Acts of the Apostles, and the One Hundred and Fifty Psalms of DAVID. And he read each of these every night of the First Day of the week, and he devoted himself strenuously to fasting and prayer. When the men of his city saw his spiritual fight, after his parents' death, they asked the bishop to appoint him their priest so that he might pray for them. He fasted two, or three, or seven days at a time, all the days of his life; and he prayed day and night; and he wore hairy sackcloth under his apparel next to his flesh. And the grace of God called the blessed 'AKLÔG (ECLOGIUS) to be a priest. And the bishop seized him against his will, and made him a priest. And when he was being appointed the people heard a voice crying out and saying, "Abbâ 'AKLÔG (ECLOGIUS) is worthy, is worthy, is worthy of the office of the priesthood"; and the people glorified God. And after those days a great persecution of the Christians broke out [fol. 131*b* 2] in all the land of Egypt under DIOCLETIAN the infidel, who destroyed the churches; and many people became martyrs. And God summoned Abbâ 'AKLÔG (ECLOGIUS) to become a martyr, and he stood up and looked up into heaven, and cried out, saying, "My Lord, and my God, and my Redeemer, Jesus Christ, the Sustainer of the Universe, let Thy mercy and peace be over the people who are in my city everywhere, and bless them and deliver them from Satans, and send an angel unto me to strengthen me until I have finished my fight for Thy Name's sake; for Thine is the glory and the power for ever and ever, Amen." When Saint 'AKLÔG (ECLOGIUS) had said this he turned to the people who were round about him, and said unto them, "Whosoever loveth [me] let him come and go with me"; and there followed him his own family, and slaves, and people of the city, three hundred and forty men; and they stood upon a high place and they cried out loudly and boldly, saying, "We are Christians." When the captain of the emperor's soldiers heard this he was sorry, and he bound Abbâ 'AKLÔG (ECLOGIUS) in fetters and sent him to ARIANUS the governor.

And ARIANUS said unto him, "Worship the gods of the emperor so that thou mayest receive great honour"; and 'AKLÔG (ECLOGIUS) said unto him, "I will never worship unclean idols, and I will only worship my Lord Jesus Christ, to Whom belongeth glory, and power, and majesty." When ARIANUS heard this he condemned Saint Abbâ 'AKLÔG (ECLOGIUS) to severe torture in a red-hot oven, but God sent His angel and made the fire [as cool] as dew; and the saint stood up in the red-hot oven and prayed. [fol. 131*b* 3] Then ARIANUS the governor said unto the three hundred and forty men, "Come ye and worship the gods." And they answered and said unto him, "We will not worship the gods, but only Jesus Christ." And ARIANUS commanded the soldiers to cut off their heads with the sword, and they did so, and the saints received the crown of martyrdom in the kingdom of the heavens. And in those days the son of ARIANUS the governor died, and he mourned for him greatly. And Abbâ 'AKLÔG (ECLOGIUS) said unto him, "If I do good for thee, and pray to the Lord my God on thy behalf that He may raise up thy son alive, what honour wilt thou bestow upon me?" And ARIANUS said unto him, "I will make thee captain over one hundred soldiers, and I will send thee to thy city with great honour." And Saint Abbâ 'AKLÔG (ECLOGIUS) said unto him, "I do not wish for this thing, but I want thee, when thou hast tortured me, to send my body to my city; if thou wilt do this for me I will raise up thy son for thee." And the governor swore to him that he would do all that he wished. And Saint 'AKLÔG (ECLOGIUS) prayed unto God, saying, "I beseech Thee, O my Lord Jesus Christ, to hear my petition this day, and to raise up this boy from the dead, that he may glorify Thy Name for ever and ever, Amen." And having said this, he made the sign of the Cross over him in the Name of the Father and the Son and the Holy Spirit, and straightway the child rose up alive. And when the people saw this they all cried out together, saying, "We are all Christians, and we believe in the God of Saint Abbâ 'AKLÔG (ECLOGIUS)." When the governor heard this [fol. 132*a* 1] he was exceedingly wroth, and he commanded the soldiers to take them outside the city, and to dig a large

pit, and to light a large fire therein, and when the flames reached to a great height, to cast them into it; and the soldiers did so, and the men finished their martyrdom in the peace of God. Now they were in number eight hundred and nine souls. And ARIANUS the governor commanded the soldiers to torture Abbâ 'AKLÔG (ECLOGIUS) severely, and to send to his own country his head [after it was cut off with] the sword. When the saint heard this he rejoiced greatly, and he stood up and prayed, saying, "How [long], O my Lord Jesus Christ, wilt Thou hearken unto the petition of me, Thy servant? Let Thy mercy come upon my city, and upon all the men who dwell therein. Bless the work of their hands, and bless their women, and their children, and their cattle, and their fields, and deliver them from all trials and tribulations, by Thy Divine Power, O my Lord Jesus Christ. Give Thou grace to my body, and grant that every sick person who shall come to my church, and shall intercede before my body in Thy Name shall be healed of his sickness. And he who writeth the book of my strife and celebrateth my commemoration, do Thou write his name in the Book of Life. When a man giveth an offering on the day of my commemoration, or incense, or unguent, or oil, or wine, give Thou him his reward in the kingdom of the heavens. Whosoever shall swathe my body for burial in clean cloth, do Thou array him in the apparel of light, for Thine is the glory and the power for ever and ever, Amen." And when he had said this, behold our Lord [fol. 132*a* 2] appeared unto him and said unto him, "Peace be unto thee, O my elect and beloved, and beloved of the Father and of the Holy Spirit, Abbâ 'AKLÔG (ECLOGIUS), I have come unto thee, and I will give thee the reward of thy labour, and I will make thee to rest in My kingdom. Three crowns have been prepared for thee: one for thy virginity, one for thy torture, and one because thou hast rejected the world for My Name's sake. Come unto Me, O My beloved Abbâ 'AKLÔG (ECLOGIUS), so that I may give thee the reward of thy labour, and that I may take thee up into My kingdom, and that I may do for thee everything which thou hast asked of Me this day, in return for what they have made thee to suffer for My Name's sake. I will give thee an abode in

the kingdom of the heavens. I will make the angel hosts to serve thee, and thou shalt rejoice with all the saints at My table in the life which is for ever. Verily I say unto thee, O My chosen one Abbâ 'AKLÔG (ECLOGIUS), whosoever shall make intercession by thy body, and shall seek for thine intercession because of the labour which thou hast performed for My sake, if he be in tribulation, or in sickness, or in any trial and sorrow, I will deliver him. And whosoever shall call his son by thy name, that child will I bless, and rear happily, and preserve from evil. Whosoever shall give an offering to the church on the day of thy commemoration in thy name, to him will I bring the Bread of Life in the kingdom of the heavens. Whosoever shall give a cup of cold water to a thirsty man, him will I make to drink from the cup of the Water of Life. Whosoever shall plant a vineyard or sow fields with grain, and pray to Me for them in thy name, I will make him grow old, and multiply him, and bless him." And when our Lord Christ had finished His converse with the blessed Abbâ 'AKLÔG (ECLOGIUS), [fol. 132*a* 3] He made the sign of the Cross over his body, and delivered it from all his toil, and He embraced him, and blessed him, and went up into heaven in great glory, whilst the saint was looking at Him. After this the saint turned to the soldiers, and said unto them, "O my brethren, finish that which the governor hath commanded you to do." And the soldiers, seeing that his face was shining like the sun, feared greatly his majesty and his light, and they were unable to approach him. But one of them, a man dense of heart and unmerciful, stretched out his hand to the saint, and smote him on the neck with the sword and cut off his holy head; and the saint finished his martyrdom on the twentieth day of the month of Ṭĕr. And the angels took his soul and carried it up into heaven singing as they went. And the soldiers left the body of the saint on the river bank, and they embarked in their ship and departed. And certain young men were there, and they went into the city and told the people why, and how, the martyrdom of Saint Abbâ 'AKLÔG (ECLOGIUS) took place. And the people and the priests gathered together, and went and carried his body, with great honour and with singing of psalms and dirges,

until they brought it to the city and laid it in a good resting place. And great signs, and miracles, and healings of the sick took place through it.

And on this day also are commemorated Saint BEHNÛ, the martyr; and the consecration of the church of JOHN, the possessor of the Golden Gospel, in the city of Rômê, and the translation of his body thereto. Salutation to JOHN.

[fol. 132*b* 1] And on this day the strife and martyrdom of Abbâ NÔḤA (NOAH) took place, and the manifestation of his miracles. And on this day also are celebrated the consecration of the church of Mâr MEHNÂM, and also 'ALVANUS (SILVANUS ?), and Abbâ NABYÛD (or NABDEYÛ) of SÎḤAT, and Annâ BENWÂH, the martyr.

Salutation to 'ABRÔKÔRÔS (PROCHORUS).
Salutation to Abbâ KALÛZ, the martyr, of the city of FANT.
Salutation to Abbâ NABYÛD.

XXI. Ṭĕr

[fol. 132*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the assumption of the body of our pure, and holy, and honourable Lady, the Virgin MARY, the God-bearer, who is indeed the LADY of all the women of this world. And our Lady prayed continually at the holy grave of our Lord Christ; the Holy Spirit made known to her that she was to depart from this fleeting world, and then told the virgins who were with her from DABRA ZAYT, even as our Lord told them. Then our Lady MARY prayed, saying, "O my Lord Jesus Christ, hearken Thou unto me, and unto my prayer at this time, and unto my petition, and bring unto me thy disciple, JOHN the evangelist, and likewise all Thy disciples, both those who are living and those whose souls Thou hast taken, for Thou art the God of the living and of the dead, and unto Thee

belongeth glory for ever and ever, Amen." And behold a cloud straightway took up JOHN in the spirit from the city of Ephesus, and brought him to our Lady the holy Virgin MARY; and when he stood before her she glorified our Lord Jesus Christ. And JOHN said unto her, "Rejoice, O thou who art full of grace, who didst bear our Lord Jesus Christ." And the Holy Spirit spake by his mouth, saying, "Thou shalt go forth from this world with great honour and glory, and after many great signs and wonders which our Lord and God shall make manifest by thee." When our holy Lady the Virgin MARY heard these words, she rejoiced exceedingly, and she prayed, saying, [fol. 132*b* 3] "Glory be unto Thee, O my Lord and God Jesus Christ, Who hast granted unto me what I asked. And now, honour me by Thy coming with Thine angels, so that they may take my soul and bear it up with Thee into the heavens." And straightway the voice of the Holy Spirit from heaven was heard, saying, "At this time all the angels shall come from heaven, and the Apostles from all the ends of the earth, riding upon the clouds, and they shall come to Bethlehem, for the sake of the holy and blessed Virgin MARY, the mother of our Lord Jesus Christ." And straightway all the Apostles came, for those who were dead rose up from their graves, and they stood before our holy Lady the Virgin MARY, and said unto her, "Rejoice, O thou who art full of grace, for our God was born of thee. He shall take thee out of this fleeting world with great glory even as He promised thee." And straightway our Lady MARY sat down upon her bed, and said unto the Apostles, "Now do I know that my God and your God, Jesus Christ, will come to me, and that I shall see Him as I see you, and then I shall depart from this world. And now I desire you to tell me whence ye knew that I was to depart from this world, and so hastened your coming to me." And PETER and all the Apostles said unto her, "The Holy Spirit commanded us to come unto thee, and straightway we mounted upon a cloud of light, and we arrived where thou art in the twinkling of an eye." When our Lady MARY heard this from the Apostles, she lifted up her voice and said, "I praise and hymn Thy Holy Name, O my Lord Jesus [fol. 133*a* 1] Christ, my God, because Thou hast seen my suffering, and hast

revealed unto me wonders, for Thou art Almighty; henceforth all generations shall hold me blessed." And when the Virgin had finished her prayer and supplications, she said unto the Apostles, "Bring me incense and a censer, and summon our Lord Jesus," and they did as she commanded them; and straightway our Lord Jesus Christ came. And thousands of thousands, and tens of thousands of tens of thousands of angels, surrounded Him, and archangels, and our Lord Jesus Christ comforted her, and told her of the rest and joy which were prepared for her. At that moment many miracles took place: the blind received their sight, and the dumb spake, and the lame stood up straight and walked, and the lepers were cleansed, and from those who were possessed of devils the evil spirits went forth quickly. And all those who were suffering from sicknesses of divers kinds, as soon as ever they came to the place where was our holy Lady the Virgin MARY, were healed straightway of their sicknesses, no matter of whatever kinds they were. Then our holy Lady the Virgin MARY said unto her beloved Son, "O my Lord Jesus Christ, I am afraid of the awful and terrifying angels who are in the air of the Land of Fire." And our Lord said unto her, "Which of them can have dominion over thee?" When the time for her to depart from her body drew nigh, the Apostles and the virgins who were there weeping asked her to bless them, and she laid her hands upon them, and blessed them. And straightway our Lord Christ took her pure soul in His divine hands, and He wrapped it up in a cloth of light, and took it up with Him [fol. 133*a* 2] to the habitation above. And her Son, our Lord, commanded the Apostles to bury her body in a fitting manner, and they carried it to Gethsemane. And before her soul departed, our Lady looked and saw a great light, which it is impossible for the tongue of man to describe. And our Lord Christ said unto her, "Henceforth thy body shall depart to the Garden of Delight, and thy soul shall dwell in the abode of joy, wherein the angels shall praise [God] before thee." And our Lady said unto Him, "I beseech Thee, in the operation of Thy wisdom, to hearken unto my petition. Whosoever shall pray unto Thee in my name do Thou in Thy mercy receive his petition. Who-

soever is in tribulation and shall pray to Thee in my name, deliver Thou him from all his tribulation, for Thou art Almighty in heaven and on earth. Bless everywhere those who shall celebrate the commemoration of my name, and accept the offerings of all those who shall offer gifts in my name." And our Lord Jesus answered and said unto her, "Behold, I have done for thee all which thou didst ask of Me. Rejoice, for every gift and every honour I will give thee from my holy Father. And everyone who shall pray unto Me in thy name henceforward shall never perish, neither in this world nor in that which is to come, for I will be to him a kindly intercessor with My heavenly Father." After our holy Lady the Virgin MARY was dead the Apostles prepared her for burial, and they carried her on a bier so that they might take her to Gethsemane, as our Lord commanded. When the Jews heard of this and they knew that it was our Lady MARY [on the bier], they went out to her, and one of them seized her bier with his hand in order [fol. 133*a* 3] to throw her off from it on the ground; and the angel of God smote him with a sword of fire, and cut off his hands, and they remained hanging on the bier. And then the Jew believed on our Lord Christ, and he entreated our Lady MARY with tears and repentance for what he had done, and he wept bitterly, saying, "Verily, O pure Virgin, thou art the mother of our Lord Jesus Christ, Thou God in truth, I beseech Thee to have compassion upon me." And through the prayers of the holy Apostles his hands were restored to their former positions. When the Apostles had buried her they remained there three days; now her death took place on Sunday, the twenty-first day of the month of Ṭĕr. And our Lord Jesus sent angels of light, and they carried her body away from the grave, and laid it under the Tree of Life which is in the Garden of Delight. Now THOMAS the apostle was not present at the time of her death, but as he was coming on the cloud, he found her body with the angels. And one of the angels said unto him, "Make haste and salute the body of the mother of our Lord Jesus Christ, the Virgin MARY"; and he made haste and saluted her. And when he came to the Apostles they told him how our Lady MARY was dead, and he said unto them, "I did

not know it until I saw her body, even as ye made me to know when I doubted the Resurrection of our Lord Jesus Christ. And when he came to the grave to see the body of our Lady MARY, and they opened the grave, they could not find her body; and they were amazed and marvelled exceedingly. And straightway THOMAS told them how he had saluted her holy body as the angels were carrying her up [to heaven]. [fol. 133*b* 1] And the Holy Spirit said unto them, "God doth not wish her body to lie in the earth." And God made a covenant with the Apostles that even as He had shewn Himself, so He would shew her to His servants a second time, and He bade them wait until the seventeenth day of the month Naḥasê (Aug.–Sept.); and He fulfilled the covenant. And all the days of her life were sixty years; twelve years she lived in the Temple, three and thirty years she lived with JOSEPH, and after the Resurrection of our Lord Christ she lived for fifteen years in the house of JOHN the evangelist, even as our Lord commanded her when He said unto her, "Behold thy son," and to JOHN, "Behold thy mother." Salutation to the going forth of thy soul from the body without fear of death. Salutation to the going forth of thy soul, and to thy death which was like unto a marriage.

[fol. 133*b* 2] And on this day also died the righteous woman HILARIA, the daughter of the Emperor ZENO. Her father was of the True Faith, and he loved the Church. He begot two daughters, namely this saint, and another, but he had no son. This saint, from her earliest years, used to love to sit by herself, and she determined in her heart to adopt the ascetic life and to wear the garb of the angels. And she went forth from the palace, and changed her apparel, and put on a man's attire, and departed to the land of Egypt, and thence to the desert of SCETE. And she found there a certain righteous old man whose name was Abbâ BÂMÛ, and she told him her mind, and informed him that she was a woman, and he hid her secret, and brought her into a cell, and he visited her frequently for twelve years. And she dwelt in her cell, and as no beard appeared upon her face, the holy old men thought that she was a eunuch, and

they called her "HILARION (*sic*) the eunuch." And an unclean Satan took possession of her sister, whom she had left with her father, and her father gave much money to the physicians, but they were unable to cure her of her sickness. And his fellow-nobles advised her father to send her to the desert of SCETE, to the holy old men, for the report of their holiness had reached the country of Rômê. And her father sent her off with nobles, and officers, and slaves, and handmaidens, and he wrote a letter to the holy old men, saying, "O my holy fathers, I will tell you what hath happened to me. [fol. 133*b* 3] God gave me two daughters, and one of them hath fled and I know not whither she hath gone, and of this one, her sister, an unclean Satan hath taken possession. I have always thought that she would be a comforter to me. I beseech your holinesses to pray on her behalf so that God may heal her of her sickness." And when the saints had read the emperor's letter, they prayed that God would heal her of her sickness; and the holy old men continued to pray on her behalf for many days, but she was not healed of her sickness. Then they called "HILARIA the eunuch," who was her sister, and said unto her, "Take this daughter of the emperor and pray over her." And Saint HILARIA said unto them, "I am a sinner and I am not able to do this difficult thing," but they urged her until she took her. And HILARIA carried her off to her cell, and prayed for her, and she was healed in a few days and that unclean Satan fled. Now Saint HILARIA knew that the maiden was her sister, but the maiden did not recognize HILARIA, and she embraced her, and kissed her. And HILARIA went outside [her cell] and wept, and then she brought the maiden to the holy old men, and said unto them, "Behold, through your prayers I have healed her sickness." And the saints rejoiced, and they sent her to her father in peace; and when she arrived and stood up by him he rejoiced in her greatly; and all the people in the palace rejoiced, and gave thanks to Christ. And the emperor asked her, saying, "What manner of life didst thou lead with the holy old men of the desert of SCETE?" And she told him about Saint HILARION (*sic*), who healed her of her sickness, and she said unto him, "He loved me very much and kissed (?) me." When the

emperor heard this his mind [fol. 134*a* 1] was greatly disturbed, and he said unto her, "Is it seemly for a monk to kiss a woman?" And straightway he sent a letter to the holy old men in the desert of SCETE, saying, "Send hither to me Saint HILARION, who healed my daughter, so that I may be blessed by him." And the saints called HILARIA and commanded her to go to the emperor, and she wept bitterly and prostrated herself at the feet of the desert monks, and said unto them, "I am unable to go there." And they said unto her, "This righteous emperor is a lover of the Church, and it is not seemly for us to transgress his commandment, even as the Holy Scriptures command us"; and they urged her, and she departed to the emperor her father against her will. And when she arrived he saluted her, and all those who were with her. When the people had gone, and the emperor was left alone with Saint HILARIA, he asked her, saying, "I have been disturbed in my mind because I heard that thou didst kiss my daughter, and I wish thee to explain the matter to me"; now only the emperor and empress were there with HILARIA. And she said unto them, "Bring me the Holy Gospel, and swear unto me that if I tell you ye will not prevent me from departing to the desert of SCETE"; and they swore to her even as she asked. Then she spake unto them, saying, "I am your daughter HILARIA." And she told them how her going forth took place, and how she had changed her apparel, and put on a man's attire, and she shewed them the marks on her body. And straightway they cried out loudly, and all wept [bitterly], and there was a very great outcry in the palace, and [her parents] said unto her, "We will never let thee go." And HILARIA said unto them, "Remember the oath which ye sware to me on the Holy Gospel"; and she passed the Great Fast of forty days with them, [fol. 134*a* 2] and [then] went to the desert of SCETE. And from that day the Emperor ZENO, her father, commanded the [governors] to give to the holy men who dwelt in the desert of SCETE the tax of the land of Egypt for one year, and after this they gave the monks what they needed according to the emperor's command. And the monks rejoiced, and they became numerous, and they built nine hundred churches near the monastery of Abbâ MACARIUS,

and seven hundred churches near the monastery of Abbâ JOHN, and five hundred churches near the monastery of Abbâ BĔSÔY ('ĔBSÔY). And Saint HILARIA lived in the mountain of SCETE for five years after she came from her father, and she died [in peace], and none knew that she was a woman until she died. Salutation to thy going into the desert of SCETE, O HILARIA.

And on this day also died the holy father Saint GREGORY, the brother of BASIL, Bishop of DASYÂT. Now behold we have mentioned the commemoration of his father and of his brother in the section for the seventh day of the month of Ṭĕr. This blessed man GREGORY was appointed Bishop of the city of DASYÂT, and he was a most honourable and learned man; and behold, we have written a little about his strife in the section for the fifth day of this month Ṭĕr. It is said of him that when he was consecrating the Offering, he used to see the Holy Spirit descending from heaven upon the altar, and then he saw one of the Cherubim embrace his head, and clasp him to his bosom; and then GREGORY would come out of [fol. 134*a* 3] this sleep, and rest himself on the altar; and all the people used to think that this was merely the sleep of the body. When he had completed three and thirty years in his episcopal office, Saint BASIL his brother came to him to visit him, for he was sick of a grievous sickness which was caused by excessive fasting; and GREGORY welcomed him and rejoiced in him. And when Saint GREGORY went up to the altar to consecrate the Offering, according to his wont, our holy Lady the Virgin MARY appeared unto him, and she said unto him, "This day thou shalt come with me." After he had finished the Liturgy, he asked his brother BASIL to admonish the people to keep fast hold upon the True Faith. And he became like one who was asleep, and when [they tried] to rouse him they found that he was dead. And BASIL commanded them to make a coffin for him, and they did so, and he buried him with many prayers, and psalms and dirges. Salutation to GREGORY.

And on this day also are commemorated NICOLAUS the martyr, and Abbâ VICTOR the bishop.

And on this day also PAUL the governor, and SILAS the priest, became martyrs in the days [fol. 134*b* 1] of MARCION, the Emperor of Rômê, the Melchite heretic. When all the faithful were gathered together at Gethsemane, on the festival of the death of our Lady, JULIAN the infidel came and surrounded them, and killed them, leaving not one of them alive.

On this day also BAKHÂYLA MÂRYÂM became a martyr in DABRA MEṬMÂḲ.

Salutation to JEREMIAH, who prophesied and was rebuked, when Israel loved to worship gods of wood and stone. He destroyed wild beasts and fierce lions by the power of his prayer, and therefore his festival is celebrated in Egypt.

Salutation to PAUL the governor, and to SILAS the priest.

Salutation to JOHN, whom the Virgin MARY promised should depart from this world without seeing the terrors of death.

Salutation to ḲAWĔSṬÔS (CAUSTUS ?).

XXII. ṬĔR

[fol. 134*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great and holy father Abbâ ANTHONY, the father of all the monks. This holy father Abbâ ANTHONY was a man of the city of ḲEMÂN, in the land of Egypt, to the south of MĔSR (CAIRO). His parents were Christians, and from his youth up there was no impiety in him. He went, without hesitation, to the church with his parents, and they partook of the Holy Mysteries, and he did not laugh and play with the [other] boys, and he never danced; and when he was a little older, he bowed before his parents, and obeyed them, and when he was seven years old he learned the Books of the Church. Now at that time the office of Archbishop of Alexandria was held by Abbâ THEONAS, and when he heard the

report of Abbâ ANTHONY'S childhood, he sent a messenger and had him brought to him, and he blessed him and prophesied concerning him, saying, "This child shall become great before God, and the report of him shall go up into all countries"; and he laid his hand upon him and made him a deacon. Then his parents died and they left him a little sister. Six months after his parents died he went to the church according to his custom, and the love of the Holy Spirit entered his heart, and he said, "Consider how the Apostles forsook their business and followed our Lord and Redeemer Christ. They sold their possessions, even as it is written in the Acts of the Apostles, and they brought the price thereof and placed it at the feet of the Apostles, so that they might give it to those who were needy, and that the hoped-for things which God had prepared for them in the heavens might be doubled." And he was always meditating upon this [fol. 134*b* 3] in his heart. And then he went to the church and heard our Lord saying to the rich man in the Holy Gospel, "If thou wishest to be perfect, go and sell all thy possessions, and give [their price] to the poor, and lay up for thyself treasure in heaven, and come, follow Me." And ANTHONY derived his holy mind from the Lord, for he thought that those words had gone forth for him; and forthwith he went out from the church. Now his father possessed good broad lands, and these he gave to the men of the city, and the goods which his parents had left him he gave to the poor and needy, and he took his sister and deposited her with the virgins. And he loved fasting and prayer, and the life of self-abnegation, and the spiritual fight. Now the word "monasticism" had not appeared in those days, and if any man desired to devote himself to God he went a little way outside the city, and dwelt by himself, and lived an ascetic life. Even thus did the great saint Abbâ ANTHONY. And Satan, who fighteth by means of the [sinful] impulse of the flesh, and the committal of sin, used to bring a woman's person to ANTHONY in a dream, in such a way that she seemed to be sleeping with him; but he overcame all these things by the help of God, which was with him. Then he departed to a tomb on the sea-shore, and he dwelt therein and closed the doors of the tomb on himself, and fought a great

fight [therein]. And his kinsfolk and acquaintances used to visit him and bring him food. When the Satans saw Saint ANTHONY fighting in this way, they were jealous of him, and they came to him and beat him with very severe beatings, which caused him great pain, and then they would leave him prostrate. When his kinsfolk came to visit him they would find him [fol. 135*a* 1] lying on the ground like a dead man, and they would lift him up and carry him to the church, and God would heal him of his sickness. When his soul awoke he would command them to lift him up, and take him to his own place, and they would do so. And when Abbâ ANTHONY had conquered the Satans there came to him from below a multitude [of fiends] in the form of wild beasts, and lions, and wolves, and serpents, and scorpions, and each one of them would rear itself up against him to terrify him. But Abbâ ANTHONY would laugh at them, and say unto them, "If there be any among you that hath dominion over me, let him conquer me"; and straightway they would be scattered before him like smoke. And God gave him victory over the Satans, and He gave him rest from the suffering and temptations which they caused him. Twice a year he made bread for their (*i.e.* the monks') food, and the sun dried it. He allowed no one to come into his cell to him, but [his visitors] stood outside, and he hearkened to their words; and he continued to devote himself to the ascetic life and the spiritual fight for a period of twenty years. Then God commanded him to comfort the people, and to teach them the perfect fear of God and His holiness. And he departed to the district of the FAYYÛM, and made monks of many of the brethren who were there, and he confirmed them in the Law of God (now there were there many religious houses that were [full of] monks and spiritual fighters), and then he returned to his mountain. At that time the days of persecution came, and many men received crowns of martyrdom. And he wished to become [a martyr], and he forsook his mountain and departed to the city of Alexandria, and confessed the Lord Christ; but no man seized him; and he used to visit the believers who were in prison for the Name of Christ, and comfort them. When the governor saw that ANTHONY was not afraid of him, he com-

manded that no monk [fol. 135*a* 2] should ever be allowed to approach the governor's tribunal. But ANTHONY appeared there continually, and spake to him often so that he might exasperate him, and make him angry, and cause him to beat him and torture him, so that he (*i.e.* ANTHONY) might become a martyr. But the governor would not talk to him, and he did no harm to him whatsoever, for God preserved ANTHONY for the benefit of many. And when the time of persecution was ended, the blessed PETER, Archbishop of the city of Alexandria, the perfection of the martyr, became a martyr, and Abbâ ANTHONY returned to his mountain, according to the Will of God. Now the apparel which he wore was made of hairy sack-cloth, and he never washed himself with water all the days of his life. And many sick folk came to him, and he prayed over them and healed them. And when the many people who came to him heard his doctrine, they would not let him live by himself as he wished, and he feared that he would become arrogant of heart because of what God performed through him. And he determined in his heart to go to Upper Egypt, and live in a place where none knew him; and he took a little bread from the brethren, and he sat down by the side of a stream of water to wait for a ship on which to embark and depart. And whilst he was thinking thus, a voice came to him from heaven, saying, "ANTHONY, whither wilt thou go? What dost thou wish for here?" And he answered and said, "Many people come here, and they prevent me from living in solitude, and therefore I wish to go to Upper Egypt." And the voice answered and said unto him, "If thou wishest to go to Upper Egypt, [go, and thou wilt find] that thy annoyance will be doubled. But if thou dost indeed wish to live alone, go [fol. 135*a* 3] a journey of three days into the Inner Desert." And having seen certain Arabs who themselves wanted to travel that road, ANTHONY went to them, and asked them that he might go with them into the desert, and they welcomed him with joy. And he journeyed with them for three days, until they came to a very high mountain, where there was clear, sweet, and very cold water, and palms, and date-palms, and fruit trees in abundance; and ANTHONY loved the place which God had

prepared for him, and to which He had called him from the sea-shore. And he dwelt in that place, and the Arabs used to bring him bread. And there were in that place many noxious beasts, but through the prayer of ANTHONY God drove them away, and they returned not again to that desert. And he used to go to his mountain which was beyond the sea-shore from time to time and visit the brethren who were there, and comfort them, and then he would return to his mountain in the desert. And the report of ANTHONY was heard of by CONSTANTINE the righteous emperor, and he wrote to him a letter praising him, and asking him to remember him at the time of prayer; and the brethren rejoiced at the emperor's letter. Now Saint ANTHONY did not send back a written answer to the emperor's letter, but he said unto the brethren, "Behold, the letter of the King of kings is read to us every day, but we neither submit to its commands nor hearken to it." And the brethren answered and said unto him, "This righteous emperor is a lover of the Church, and it is meet for thee to comfort him." And he wrote a letter to him, and comforted him, and blessed him, and his kingdom, [fol. 135*b* 1] and all his soldiers. And the report of ANTHONY was also heard by a Frankish king, namely the King of the country of BARKÎNÔN, which was situated at a distance of seven months' journey from the country of Egypt. And the Frankish king sent unto Saint Abbâ ANTHONY, saying, "I beseech and entreat thee, by the Passion of our Lord Christ, to come to us, and bless us, and all our city, and our army." When ANTHONY heard these words he was exceedingly sorry because the king said, "by the Passion of our Lord Christ." And ANTHONY stood up and prayed, saying, "I beseech Thee, O my Lord Jesus Christ, to do Thy Will in me. If Thou wishest me to go to the Frankish country of BARKÎNÔN, give me a sign of Thy Will." Whilst he was saying these words, behold a cloud of light appeared, and it carried him and brought him during the night to the Frankish country. And the king rejoiced in him with a great joy, and all his soldiers and people likewise rejoiced, and they brought to him those who were sick and the blind and the lame, and he healed them by his prayer forthwith. And he dwelt with them for seven months, teaching them the

way of righteousness and life, and he arrayed many thousands in the garb of the monastic life. And each Sunday the cloud of light bore him away and brought him to his monastery, and he went among his sons and comforted them, for on the following day that cloud would bear him away, and take him back to the Frankish land. After this, by the Will of God, he returned to his monastery, riding upon the cloud. One day laziness (or inertness) came upon him and there came unto him a voice which said, "Get thee outside the city so that thou mayest see." And he went outside [the city] [fol. 135*b* 2] and he found there the similitude of an angel who wore the garb of the monastic life, and the girdle, and the cord of the cross, and on his head was a skull-cap like a helmet; and he was sitting down plaiting palm leaves. Then he rose up and prayed and sat down again, and continued to plait palm leaves. And a voice came unto ANTHONY, saying, "O ANTHONY, act in this wise, and thou shalt have rest from war against Satans." And ANTHONY took the angel who was dressed as a monk as an example, and from that day neither inertness, nor the war of the Satans attacked him. And our Lord Christ appeared unto him many times, and comforted him and strengthened him, and said unto him, "Verily, I say unto thee, O My chosen one ANTHONY, because of thy labour, and thy fighting, and thy devotion to God alone by thyself in this desert, and because of thy love for Me, I will magnify thy name, and will exalt thy horn in all the ends of the earth. And I will make the desert places and the monasteries like the habitations of doves, and they shall be full of monks, especially thine own monasteries, which shall endure until the end of the world. Whosoever shall celebrate thy commemoration, and shall give alms or incense, or an offering in thy name, I will blot out all his sins and he shall never see punishment. And I will exalt exceedingly the monastery wherein thy body shall be buried, and I will place therein righteous monks like angels, and they shall never lack a head until the end of the world. And I will make the kings, and judges, and rulers of the earth to bring gifts, and to give them to thy monastery, and to thy children the monks who shall keep thy commandments." And when our Lord had said this

He went up into heaven with great glory. [fol. 135*b* 3] And Abbâ ANTHONY rejoiced with great joy. And he prophesied concerning the spoliation of the Church, saying, "Those who doubt the Faith (*i.e.* heretics) shall have dominion over it, and then it shall return to its former state." And he prophesied concerning the monks, how they would be many, and would become exceedingly numerous, and how they would abandon the houses and monasteries in the desert, and would dwell in the towns and villages among those who were in the world. It was ANTHONY who arrayed Abbâ MACARIUS in the garb of the monk, for he was his disciple and son, and he comforted him and confirmed him, and made him to know what would happen unto him. And he went to Abbâ BÛLÂ (PAULE) the Great, the first of the dwellers in the desert, and it was he who buried him in the garment of ATHANASIUS the apostle. When Saint Abbâ ANTHONY knew that the time of his death had drawn nigh, he commanded his sons to hide his body, and to give his staff to Abbâ MACARIUS his son, and his head-cloth to Abbâ ATHANASIUS, and his sheep-skin cloak to Abbâ SERAPION the bishop, his son. And he lay down on the ground and delivered up his soul into the hand of God. And all the companies of the holy angels came to it, and they met it with great joy, and they took it up to everlasting rest in the heavens. And ANTHONY'S children hid his body as he commanded, for he used to rebuke those who shewed the bodies of the holy martyrs with the object of getting much money and possessions thereby, and of keeping these possessions for themselves. This holy and blessed ANTHONY lived to a good old age and became very old indeed, but his body, and strength, and power remained unchanged, and nothing fell from his shoes (?). [fol. 136*a* 1] And he never washed in water all the days of his life. And he departed to Christ, Whom he loved, and all the days of his life were one hundred and twenty years. Salutation to ANTHONY the solitary.

And on this day also is commemorated MÎNÂS, Bishop of MÂFEN.

XXIII. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint TIMOTHY the apostle became a martyr. This saint was born and brought up in the city of Lystra; his father was a Greek and worshipped the stars, and his mother was a Jewess, under the shadow of the Law of MOSES. When PAUL the apostle preached in the city of Lystra, this saint TIMOTHY heard his preaching, and his teaching, and he saw the signs and miracles which God wrought by his hands (now the learned men and philosophers among the people of Lystra were amazed at these wonders, and were unable to do any one of them); he came to PAUL the apostle and believed on our Lord Jesus Christ, and was baptized in the Name of the Holy Trinity. And he rejected the gods of his father, and abandoned the observance of the Law of his mother also, and he became a disciple of PAUL the apostle; and he followed him into many cities, and laboured with him. And great tribulation, and very much sorrow came upon him. And [fol. 136*a* 2] the Apostle PAUL made TIMOTHY Bishop of the city of Ephesus, and having entered therein he preached to the men thereof in the Name of our Lord Jesus Christ, and he converted very many of them to the True Faith, and baptized them with Christian baptism. And he preached in many cities, both in those which were round about Ephesus, and those which were far off. The Apostle PAUL wrote two Epistles to him, teaching and exhorting him to teach the people continually, [so that] they might receive the way whereby he became bishop, and priest, and deacon, and....And he said unto him, "Beware of lying prophets," and he commanded him not to lay his hand upon any person unworthy of the office of the priesthood, or before he had tried him. And he called him "son," and his "beloved TIMOTHY," and he sent four epistles by his hand. And observing and protecting the flock of Christ over which he had been appointed, he illumined their hearts by his frequent teachings, and admonitions, and discourses. And he rebuked

and cursed the Jews and the Greeks, who were all jealous of him, and they gathered together against him in the city of Ephesus and killed him. And some of the believers among the Ephesians buried his body as it might be on this day. And when the Emperor CONSTANTINE reigned he determined to translate the body of the saint from the city of Ephesus, and he brought it to the city of Constantinia, on the twenty-third day of the month of Ṭĕr; and they celebrated a great festival in his honour on that day. Salutation to PAUL (*sic*) who was appointed deputy by the Epistle of PAUL, of the country of Rômê.

[fol. 136*a* 3] And on this day are commemorated ATHANASIUS, and GÊRLÔS (CYRIL), and THEODOSIUS, the righteous emperor. Salutation to THEODOSIUS.

XXIV. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died MARIA, the sainted woman and spiritual fighter. The parents of this saint were Christians of the city of Alexandria, and though certain noblemen of the city of Alexandria desired her, she did not wish [to give herself]. When her father and mother died, all the possessions which her father had left her she gave to the poor and needy, with the exception of a very little money. And she entered one of the houses for women which were outside the city of Alexandria, and she assumed the holy garb of the nun, and she fought a great fight. For twelve years she fought against sleep, and at length having killed [the desire for] it she never slept during the day; and during the whole of that period of twelve years she fasted continually until the evening, according to the Rule of that nunnery. Then she asked the abbess to allow her to shut herself in a cell to try [fol. 136*b* 1] whether she could endure it or not. And the abbess said unto her, "Shut thyself up in thy cell." And she went into the cell and shut her door, and she dug a little hole in it through which she could take in her food,

and also receive the Holy Mysteries, and she dwelt in the lower part of the cell for two and twenty years. And during all those days she stood up and prayed continually, and ceaselessly from morning till night. During the night she slept a little, and the rest of the night, until dawn, she passed in prayer. She fasted two days at a time, and ate bread soaked in water. During the days of the Great Fast she never ate bread at all—until the forty holy days of our Lord were ended—but she fasted three days [at a time] and then ate beans soaked in water. When the festival of the Holy Baptism [of our Lord] arrived on the eleventh day of the month of Ṭĕr she would ask them to bring her some of the holy water. When they brought it to her she washed her hands and her face therein, and [then] received the Holy Mysteries, and drank that holy water. And she fell sick, and laid herself down on her bed until the twenty-first day of Ṭĕr, when she received the Holy Mysteries for the second time that day. And she called the abbess and besought her, with many entreaties, to put her feet near her, and when the abbess did so, she embraced them and laid her face upon them and said, "I bow to thy feet which have brought thee to our Lord Christ." Then she called all the virgins, and asked them to come and visit her after three days; but when the three days had passed, and it was [fol. 136*b* 2] the twenty-fourth day of Ṭĕr, they visited her and found that she was dead. And they lifted her up and took her to the church, and they prayed over her, and they made her ready for burial and laid her with the bodies of the [other] holy virgins. Salutation to MARIA.

And on this day also is commemorated Abbâ 'ABSÂDÎ, of whom it is said that he had in him the virtues of purity, and that because of this God protected him, and caused the memorial of him to live in all the world.

And on this day also became a martyr the great Saint Abbâ BÎFÂ, of the city of SĔFṬ, in the country of Egypt, in the district of ṬĔḤA. And on this day also are commemorated the righteous men who pleased (?) God. Salutation to BÎFÂ. [Wanting in the Bodleian MS.]

XXV. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the blessed PETER, the ascetic. This saint was a tax-gatherer, and as he sat in the office of the tax-gatherer he was a man who was dense of heart (*i.e.* understanding), and without any compassion, and [fol. 136*b* 3] he lacked the quality of mercy to such a degree that the people used to apply to him the evil epithet of "merciless." And He who desireth not the death of a sinner had compassion upon him, and sent to him a certain poor man to ask alms of him. And at that moment his servant came carrying bread, and he took one of the bread-cakes from his servant and threw it to the poor man, not as an act of mercy, but in order that he might drive him away from him and that the poor man might never come back to him; and the man having taken the bread-cake departed to his house. That night, whilst this PETER was sleeping he saw in his sleep as if there were many beings who wished to weigh him and as if they had a pair of scales in their hands, and many of the beings were black, and they had exceedingly foul faces, and they stood on the left of the scales. And there were many shining angels of beautiful appearance, who were wearing glorious white apparel, standing on the right of the scales; and they were sorrowful and were thinking what they could lay in the right pan of the scales. When they found nothing at all, one of them brought that bread-cake which PETER had thrown to the poor man, and the angel who brought the bread-cake said, "We have not found one good thing about him except this." And his fellow-angels answered and said unto him, "What good will this be when set against his multitude of sins?" And as he was looking on at this he awoke from his sleep, and he was afraid, and trembled, and was dismayed. And he reproached himself and was sorry for his soul because he had done what was evil; and from that day onwards he became very merciful, and he gave his house and his goods to the poor and needy, and he changed his character. When he learned

that many praised him and honoured him for [fol. 137*a* 1] the good deeds which he had done, he fled from the world and went into the desert of SCETE, and entered the monastery of Saint Abbâ MACARIUS and became a monk therein. And he devoted himself to the ascetic life with great strenuousness, and he fought a good fight and pleased God with his deeds. And on the day of his death he called the aged monks, and embraced them, and he died straightway and departed to God. Salutation to PETER.

And on this day also Saint SEBASTIANUS became a martyr. The father of this saint was Emperor of Rômê, and he was brought up in the admonition and fear of God. When his father died DIOCLETIAN and MAXIMIANUS reigned, and they appointed this saint to be their deputy-governor, and they honoured him as they honoured their father. And he walked with wisdom and knowledge, and he healed many sick by means of his prayers, and he opened the eyes of the blind. When DIOCLETIAN denied the God of heaven he tried to force Saint SEBASTIANUS to worship idols. When he refused to do so he commanded the soldiers to tie him to a withered tree, and to shoot at him with countless arrows; [and they did so] and thought that he was dead. That night certain believing men found him alive, and they untied him and carried him away into the midst of an island, and set him down there. [fol. 137*a* 2] When DIOCLETIAN heard this he had SEBASTIANUS brought to him, and he commanded the soldiers to beat him with rods of iron, and they beat him for many days, and he delivered up his soul. And he appeared in a dream to Saint LÛDSĔNÂ and told her where his body was; and she took it and buried it in the grave of PETER. And God made a covenant with him that whosoever called upon his name or celebrated his commemoration should never be attacked by the plague. Salutation to SEBASTIANUS.

On this day also Saint 'ASKÊL became a martyr.

XXVI. ṬĔR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day nine and forty holy fathers, the old men of the desert, became martyrs, and they sent to the emperor and his sons the reasons for their martyrdom which took place in the days of the Emperor THEODOSIUS, the son of the Emperor ARCADIUS, the just. Now THEODOSIUS had no son, [fol. 137*a* 3] and he sent unto the holy old men in the desert of SCETE, asking them to beseech God to give him a son. And among them was a certain old man who was very great, and his name was BÎSÛDÛRÂ, and he wrote to the emperor and said unto him, "God doth not wish a son to be begotten by thee, so that he may not associate with the doubters in an unclean Faith." And it came to pass that when the king had read the letter of the saints he thanked God, and held his peace. And certain wicked men advised him to marry a second wife so that by her he might beget a son to inherit his kingdom after him. And the emperor answered and said unto them, "I will do nothing whatsoever except by the command of the holy old men of the desert of SCETE in the country of Egypt." Now their fame had reached all the ends of the world. And the emperor sent a second messenger to enquire of the saints concerning this matter. And that messenger had a son who asked his father to take him with him, and he took the boy with him, so that he might be blessed by the holy old men. And when the messenger and his son came to the old men, and they read the emperor's letter, they took the messenger of the emperor, (now Abbâ BÎSÛDÛRÂ was dead,) and brought him to the body of Abbâ BÎSÛDÛRÂ, and they said unto the body, "O our father, behold a letter from the emperor hath arrived and we know not how to answer it." And straightway Abbâ BÎSÛDÛRÂ, the old man, rose up, and said, "Did I not say unto [fol. 137*b* 1] thee, Tell the emperor that God will not give him a son, so that he may not defile himself by associating with those who doubt. And if he marrièth ten more wives God will not give him a son?"

And having said these words the blessed BÎSÛDÛRÂ turned and lay down. And the holy old men wrote a message to the emperor according to what Saint BÎSÛDÛRÂ had said, and they gave the paper to the emperor's messenger. And when the messenger had gone forth to depart, the pagan barbarians arrived. And a certain great old man, whose name was JOHN, stood up and said unto the brethren, "Behold the barbarians have come and they wish to kill us. He who wisheth to become a martyr let him stand up with me, and he who is afraid, let him go up to the fortress." And some of the monks fled, and those who were left with Abbâ JOHN were nine and forty aged monks; and the barbarians came and slaughtered all the nine and forty aged monks. And the son of the messenger of the emperor turned back from the road, and he saw the angels laying crowns upon the heads of the aged martyrs; now the name of that young man was DĚYÂS. And he said unto his father, "Behold, I see the angels of the spiritual beings laying crowns on the heads of the old men. And now, I myself will go and receive a crown like them." And his father answered and said unto him, "I will go with thee, O my son," and they went back and revealed themselves to the pagan barbarians, who slew them, and they received crowns of martyrdom. After the barbarians had departed the monks came down from the fortress, and they collected the bodies of the saints, and they made them ready for burial and laid them in a cave. And they prayed before them each night, and sang psalms and hymns, [fol. 137*b* 2] and were blessed by them. And certain men came and stole the body of Saint Abbâ JOHN, and took it to the city of BÎTÂNÛN; and the saints waited a few days, and then took him and brought him into his place, and the others [they took] to the FAYYÛM. And they stole the body of the young man, [the son of the emperor's messenger,] and when they brought it to the FAYYÛM, the angel of God snatched it up, and brought it back to the body of his father. Many times did the monks try [by night] to separate the body of the young man from that of his father, but in the morning they found the two bodies together again. At length one of the old men saw the messenger in a vision, who said unto him, "Glory be to God! When we

were in the flesh we were never separated, and why should we be separated when we are with our Lord Christ?" From that day none separated them. When the barbarians pillaged the desert of SCETE the monks were afraid for the bodies of the holy men, and they removed them from their places to the pit of the church of Saint MACARIUS. And they made for them a large shrine there [in the form of] a cave, and they built over it a church in their names in the days of THEODOSIUS the archbishop. And when Abbâ BENJAMIN came to the desert of SCETE he established for them a festival on the fifth day of the month of Yakâtît, the day when his body and theirs appeared. And the church, which existeth to this day, is well known, and its name in Coptic is "BĚHAMA BAKASÎT," that is to say, "nine and forty martyrs." Salutation to the nine and forty martyrs.

[fol. 137*b* 3] And on this day also died Saint ANASTASIA. This holy woman was a daughter of the palace of the city of Constantinia, and she was exceedingly beautiful. The Emperor BASTIANUS wished to marry her, but she did not wish this, and she never imagined it in her heart, for the emperor already had a wife living; on the contrary she made known to the wife of the emperor that the emperor wanted to marry her. And the wife of the emperor sent this holy woman out of the palace secretly, and she caused her to be taken by ship to the country of Egypt, and she built for her a religious house outside the city of Alexandria, and that house was called by her name. And when the emperor knew that Saint ANASTASIA had departed to the land of Egypt, he sent after her and searched for her. And when ANASTASIA knew this, she put on a man's dress, and disguised herself as a judge (or officer), and fled to the desert of SCETE, and took refuge with Abbâ DANIEL, the abbot, to whom she revealed her secret. And he took her and placed her in a cell by herself and no one knew that she was a woman, but Saint DANIEL commanded a righteous old man to draw a vessel of water for her once a week, and to set it down by the door of that cell. And she lived there for eight and twenty years, fighting the fight, and leading the ascetic life with fasting, and prayer, and prostrations, and vigil. And when the old man

died who used to draw water for her, Abbâ DANIEL commanded his disciple to do as the old man used to do. And the holy woman used to write her will on a tile and set it down by the door of her cell, and the disciple of Abbâ DANIEL would take [fol. 138*a* 1] the tile to his teacher knowing nothing whatsoever about what was written upon it. One day he brought the tile to his teacher, and when Abbâ DANIEL had read it, he wept, and said unto his disciple, "Rise up, O my son, let us go and bury the body of this saint, for he wished to be free from his body." And they went and came to the cell, and they received a blessing from ANASTASIA, and she said unto Abbâ DANIEL, "For God's sake do not wrap me up for burial in anything except this garment which is on me"; then she prayed and said, "I commit myself to the keeping of God," and she lay down on the ground and died. And they wept over her, and took thought for burying her. When the disciple of Abbâ DANIEL drew near to her to swathe her, he saw that her breasts were like unto dried fig leaves; (now they became like this through excessive ascetic practices,) and Abbâ DANIEL marvelled, and was silent. When they had buried her they returned to their cell, and his disciple fell down at the feet of Abbâ DANIEL, and he entreated him, saying, "For God's sake tell me the story of this saint, for I saw that she was a woman." And Abbâ DANIEL began to tell him how she belonged to a noble and royal family of the city of Constantinia. And how she gave herself to Christ, and how she abandoned the glory of this fleeting world, and how this woman fought the great fight which she fought against Satan, and how she cast aside a woman's weakness, and overcame the might of strong men, and pleased God, should serve as admonitions to us who are men.

[fol. 138*a* 2] Salutation to the nine and forty monks who became martyrs, and the emperor's messenger and his son, and to ANASTASIA.

And on this day also are commemorated MESRATIUS (MASTERIUS), and SERNIUS (SORENUS), the martyrs, and JOSEPH, who loved the poor. Salutation to JOSEPH, who was like unto TABITHA, and gave away all his possessions.

XXVII. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SARÂBYÔS (SERAPIUS or SERAPION ?) became a martyr. This saint was a man from the city of BEBNÛSÎ, in the north of Egypt, in the district of LOWER MĔSR (CAIRO). He had much money and possessions, and flocks, and he loved to give alms, and was very charitable. When the day of persecution came, he heard that the governor ROMANUS (?) was going about seeking for Christians to torture, and this saint went forth from his city seeking the governor. And he had a friend whose name was THEODORE, and a certain shepherd, who tended his flocks, and whose name was SÔRMÂ, and these followed the saint, and they drew nigh unto ROMANUS (?), governor of the city of Alexandria, and confessed before him [fol. 138*a* 3] the Lord Jesus Christ; and the governor shut SARÂBYÔS (SERAPIUS) up in prison. When the men of the city heard of this, they gathered together with the soldiers, and they came to the governor, bringing their weapons of war with them, and they wanted to kill the governor and to take the saint from him. And the saint prevented them, and said unto them, "I came of my own free will to shed my blood for the Name of Christ, our Lord." And the governor embarked on a ship and departed, and the saint went with him, and when they arrived at the city of Alexandria the governor commanded the soldiers to torture the saint severely on the wheel, [and they did so]. And they cast him into a red-hot furnace, and boiled him in a cauldron of pitch and bitumen, and they cut the tendons of his body, and they laid him on a [red-hot] iron bed, and they drove iron nails through his body. And the saint bore all these tortures patiently, for the angel of God sustaineth him that is tortured. Then they hung him upon a tree, and shot at him with arrows, but the angel of God brought him down, and he bound the governor with fetters, and hung him up in the place of the saint and shot at him with arrows, whilst the governor cried out, "I am ROMANUS (?) the governor." And Saint SARÂBYÔS (SERAPION) (*sic*) said unto him,

"As God liveth I will not bring thee down from this tree until thou hast set free all those who are in prison; and thou shalt write an account of their strifes, and thou shalt command the soldiers to cut off their heads." [And the governor did so,] and they received crowns of martyrdom in the kingdom of the heavens; now they were in number five hundred and thirty souls. And ROMANUS (?) commanded a certain nobleman, whose name was HARNEUS [fol. 138*b* 1] to take the saint with him to his city, and to torture him there and, if he would not turn from his unclean opinion, to kill him; and the nobleman took the saint with him in the ship. When night came they arrived in port, and they slept, (now, by the Will of God the ship came to the native city of the saint,) and when the sailors woke up in the morning and found that the place where they arrived had been changed, they marvelled exceedingly. And a voice came to SARÂBYÔS (SERAPION), saying, "Behold, this is thy city." And they brought him out of the ship, and tortured him severely, and they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And ROMANUS (?) brought down his apparel, and swathed him for burial, and gave him to his kinsfolk. Salutation to SARÂBYÔS (SERAPION) the martyr.

And on this day also is commemorated the translation of the body of Saint TIMOTHY, the apostle, from the city of Ephesus to the city of Constantinia; it was translated by the righteous Emperor CONSTANTINE who translated many of the bodies of the holy apostles and martyrs to the city of Constantinia. When he heard that the body of Saint TIMOTHY was in the city of Ephesus, he sent certain faithful priests, and they translated it to the city of Constantinia, and they laid it in the Sanctuary of the Holy Apostles. [fol. 138*b* 2] Salutation to the translation of thy body, O TIMOTHY.

And on this day also is celebrated the festival of SÛRÎÊL, who is called "SAFÔRÎ," who was with the righteous man EZRA, and told him hidden mysteries. He prayeth always on behalf of sinners. Salutation to SÛRÎÊL.

And on this day also Saint Abbâ BÎFÂMÔN became a martyr. This saint was a virgin from his youth, and he loved God, and he was merciful to the poor and the needy; and he abandoned this fleeting world. His father, whose name was ANASTASIUS, belonged to a noble family, and his mother's name was SÔSNÂ (SUSANNAH); and they were Christians, and they loved almsgiving, and they kept the festivals of our Lord Christ, and of our Lady MARY, and of the holy martyrs; and they gave to the poor whatsoever they needed. And they lived in the city of WĚSÎM in the district of MĚSR (CAIRO). And God gave them this saint, whose form was exceeding [fol. 138*b* 3] goodly, and they rejoiced and added to their good works and benevolence. When he was grown up, and his days were nine years, they handed him over to a certain God-fearing priest that he might teach him; and the priest took him and taught him literature, and philosophy; and he admonished him, and made him strong in the knowledge of the Books of the Holy Church. And he attended church devotedly, and fasted, and prayed, and kept vigil, and made prostrations; and God wrought many signs and wonders by his hands, of which the following are examples: There was a certain poor man who was sick of a disease in his hands and feet, and he begged the saint to give him alms, and the saint stretched out his holy hands to give the beggar money, and straightway he was healed of his disease, and he became whole and without a blemish, and all his limbs became sound. And on another occasion when he was reciting the Psalms of DAVID, a certain man there, whom an unclean spirit had thrown down, cried out, saying, "O saint of God, let me destroy him, for his parents oppress men; and the saint prayed, and made entreaty to God, and the man whom the Satan cast down was healed. And the angel of God appeared unto the teacher of the saint, (now he was a righteous man,) and he informed him about all that would happen to the young man BÎFÂMÔN, and said unto him, "He shall become a martyr"; and the priest and his mother SÔSNÂ (SUSANNAH) paid him greater honour than before. And as he grew up he continued to do the works of excellence, and works of the spirit, without ceasing, and at length the report of him was

heard in all countries. And our Lord Jesus Christ used to appear unto him with His holy angels, and our Lady MARY used to comfort him. [fol. 139*a* 1] And he lived with his teacher for eight years. And he used to remain without eating for seven days and seven nights at a time, and he ate once a week only. And his parents spake to him about marrying a wife, and he said unto them, "What is the good of a wife to me in this fleeting world, for it shall pass away and all the desire thereof?" And his parents rejoiced in him, and they added to their good works from that day onwards. Six months after this his parents died, and the saint gave alms to the poor, and he devoted himself to the Church, and strove to fulfil all the commandments of the Holy Gospel. And in those days certain men of the Persians rose up against Rômê and they slew NUMERIANUS, the king, in battle, and the empire of Rômê remained without an emperor; now NUMERIANUS left only two daughters and one son, whose name was JUSTUS, and who became a martyr. And the chiefs of the palace gathered together, and they took counsel together, and they sent messengers into every country to collect for them strong men for the war. And when the messengers came to Upper Egypt, they found a strong and powerful young man, with a bold heart, pasturing sheep, and his name was "'AGRIPADÂ"; and he had been a habitation for Satan from his youth up. And the messengers rejoiced exceedingly, and they took him with them to the city of Antioch, and when 'AGRIPADÂ arrived the officer, who was captain of the royal horses, rejoiced in him. One day 'AGRIPADÂ took a couple of reeds tied together and played upon them like a flute, and Satan entered into the horses, and they capered about and cried out with loud cries. [fol. 139*a* 2] And the daughter of the king who had arrived at woman's estate, heard the noise, and she looked out of her window in the upper room of the palace, and 'AGRIPADÂ pleased her with his playing. And Satan thrust into her heart the desire for fornication, and she summoned him to her, and she married him, and arrayed him in [royal] apparel, and called him "DIOCLETIAN," for they used to change the names of men when they became kings. And when the younger daughter of the

king saw what the elder had done, she became jealous, and she married an officer whose name was MAXIMIANUS, and she arrayed him in royal apparel, and made him a king; and MAXIMIANUS and DIOCLETIAN were equals in the kingdom of the city of Antioch. And Satan appeared unto them and said, "I am he who set the idea of fornication in the hearts of the king's daughters, who have made you kings. If ye will obey my commandment, I will make all men on the earth to submit to you. Henceforward bow down, and worship me. Make models [of men and women] in gold and silver, and call them gods, APOLLO, ARTEMIS, and the like, and command all men to perform the ceremony of incense before them. Shut the churches, and open the houses of idols, and command ye all the men who are in the palace to do this. Whosoever will not obey you and worship the gods shall die an evil death; cut off his head with a sharp sword." And they answered and said unto Satan, "We will obey thee, and will do as thou tellest us." And they worshipped him straightway, and they did all that Satan commanded them to do in [fol. 139*a* 3] every country of their kingdom. And they appointed a certain nobleman, whose name was ROMANUS (?), governor over the city of Alexandria, and all the region round about, and they made ARIANUS governor over the city of ANTINOË and Egypt, and they commanded them to carry out these orders in all the towns and villages. When Abbâ BÎFÂMÔN heard this report, he was exceedingly sorry, and he hid himself until he knew what was going to happen. And he called his friend THEODORE, and they talked together for a day about what they had heard, and they were exceedingly sad. And they multiplied their prayers, and entreated God to save them from evil. And Saint BÎFÂMÔN increased his good works, and report of him was made to the infidel king, and to MAXIMIANUS, by the deniers of Christ. And they told them, saying, "A certain man whose name is BÎFÂMÔN, of the city of WĔSÎM, on the border of MĔSR (CAIRO), is a Christian magician, and he transgresseth the commands of the kings, and he curseth the gods." And straightway the king wrote a letter and sent it to ARIANUS, and commanded him to take the saint and to torture him until

he worshipped APOLLO and ARTEMIS, and if he would not obey, to cut off his head with the sword. And the angel of God appeared unto Saint BÎFÂMÔN and told him what had taken place, and he informed him that he and his mother would become martyrs. And he shewed him the crowns which were prepared for himself and his mother, and he commanded him to depart, and to take with him his slave DÎGÂNĔS. And straightway Saint Abbâ BÎFÂMÔN rose up and came to his mother, and told her all that he had seen, and she told him how she had seen the same [fol. 139*b* 1] vision; and the saints Abbâ BÎFÂMÔN and his mother rejoiced together. And the saint went to his abode and prayed until the morning. When the morning had come he sent again to his friend THEODORE, who came to him, and BÎFÂMÔN told him what he had seen. And he said unto him, "After the days of the persecution have passed by thou shalt be appointed bishop of this city"; and he commanded him to build a church for him, and then they embraced and bade each other farewell. After a few days ARIANUS the governor came to the city of WĔSÎM, and he had the head men of the city brought to him, and he questioned them concerning BÎFÂMÔN, the judge, and said unto him, "This man curseth the gods"; and the head men of the city were sorry on account of Saint Abbâ BÎFÂMÔN, for he was beloved by them. At that time Abbâ BÎFÂMÔN rose up, and put on beautiful apparel, and prayed for a long time, and then he embraced all the men of his house, and mounted his white horse, and he went to the place where all the head men of the city were gathered together; and when they saw him they paid him honour and went with him to ARIANUS the governor. And when ARIANUS saw Abbâ BÎFÂMÔN, he rejoiced in him, and he rose up and embraced him and said unto him, "Peace be unto thee." And the saint answered, "Why dost thou say 'peace' to me? for the interpretation of 'peace' is 'joy.' Verily I rejoice, and am glad, because I am going to the Lord my God and Redeemer, Jesus Christ." [fol. 139*b* 2] As for thee, however, the Book saith of [such as] thee, "There is no joy for the wicked" (Isaiah xlviii, 22). And ARIANUS said unto him, "I did not come for thee to speak words of insult to me,

but I came to thee with an order from the emperor commanding thee to offer sacrifice to the gods." And the saint said unto him, "God forbid! But it is right that I should worship the True God, and not the work of the hand of man, as the prophet saith: 'The gods of the nations are of gold and silver, the work of the hands of the children of men. Mouths they have and they speak not, hands have they and they handle not, feet have they and they walk not, eyes have they and they see not, ears have they and they hear not, noses have they and they smell not; they speak not with their throats, and there is no breath in their mouths' (Psalm cxv, 4 ff.). May all those who make them become like unto them. I will worship none save my Lord Jesus Christ." When ARIANUS heard these words from him he was exceedingly angry with him, and he tortured him with every kind of torture; and he tied him to the back (tail ?) of a horse, which he made to gallop through all the city. And when his mother and his servants heard of this they all came [to him], (now his servants were five hundred [in number,]) and the saint rebuked them and spake unto them, and his mother with them, many words from the Holy Gospel. But they all cried out, saying, boldly, "We are Christians," and they overturned the throne of ARIANUS the infidel. And the governor commanded the soldiers to dig a large pit, and to fill it with fire, and to cast them all into it alive; and they did as [fol. 139*b* 3] he commanded them; and Saint Abbâ BÎFÂMÔN encouraged them, and exhorted them, and made them to endure [their sufferings] until they finished their martyrdom. And the mother of the saint asked him to pray for her, and he made the sign of the Cross over her, and said unto her, "Depart in peace"; and straightway they cast her body into the fire, and she received the crown of martyrdom with those martyrs. And ARIANUS sent the saint to MAXIMIANUS the emperor, and straightway the emperor said unto him, "Art thou BÎFÂMÔN the sorcerer? Thou hast transgressed our command, and hast not worshipped the gods." And the saint said unto him, "I will not worship thy gods. Only Jesus Christ our Lord will I worship; as for thee, thou canst go to GAHÂNNUM." And the emperor was wroth, and tortured him severely, and when he was tired of

torturing him he sent him to ROMANUS, who sent him to ARIANUS. Now the saint neither ate nor drank the whole time he was on the journey. And ARIANUS took the saint, and drove sharp nails through his hands and his feet, and he said unto him, "If thou wilt not worship the gods I will destroy thee"; and the saint reviled him and his gods, and cursed them. And ARIANUS commanded the soldiers to drag him through the city, and to burn him outside the city of ANTINOË, and they did so, but our Lord Jesus Christ took him out of the fire uninjured. Now when the saint was standing in the fire much blood flowed from his feet. And there was standing there among the people a certain blind leper, [fol. 140*a* 1] and he took some of the blood and smeared it on his eyes and on his body, and straightway he became able to see, and his body was cleansed from his leprosy. And he cried out, and confessed our Lord Jesus Christ, and said boldly, "I am a Christian, I believe on my Lord Jesus Christ." And ARIANUS commanded them to cut off his head with the sword, and they did so, and he received the crown of martyrdom. And Saint BÎFÂMÔN called his servant DÎYÔGÂNÔS (DIOGENES?) and commanded him secretly to anoint his body and to swathe it with fine linen, and to relate the story of his fight to the believers who were in the city of WĔSÎM, and to tell them that the days of persecution would pass; and he made over his body the sign of the Cross, saying, "In the Name of the Father, and the Son, and the Holy Ghost, One God." And the saint approached the soldiers and said unto them, "Do ye what the governor hath commanded you [to do]." And the soldiers took him away from the governor to a place where they would be with him alone, and they cut off his head, and he received the incorruptible crown of martyrdom. And much blood flowed from his neck, and his servant DÎYÔGÂNÔS (DIOGENES?) spread out the fine linen napkin which he had laid up by him, and caught the holy blood therein, and so sweet a perfume filled that place that the soldiers marvelled, and were dismayed, and great fear fell upon them. And when the soldiers departed many believers came, and they and his servant prepared the body of the saint for burial in a splendid manner, and they

brought sweet-smelling unguents and anointed it, and sang many psalms and dirges over it. And straightway they carried it outside the city to the west, and they buried it there, and many miracles were made manifest at his grave. And the servant of the saint took that napkin and laid it upon him. And when he wished to depart to his city [fol. 140*a* 2] he fell into doubt and wondered what he should do. And Saint BÎFÂMÔN appeared unto him, and told him to make known his story to his friend THEODORE, and to the men of his city. And God sent unto him certain believers who carried him with them in the ship, and whilst he was with them in the ship God made manifest many miracles through that napkin. And his servant DÎYÔGÂNÔS (DIOGENES?) told them all that had happened to Saint Abbâ BÎFÂMÔN, and they marvelled exceedingly and glorified God. Then he came to his city WĔSÎM, and he told his friend THEODORE everything which had happened to Saint BÎFÂMÔN, and he gave him the napkin through which very many signs and wonders took place. And this napkin was kept by them until the infidel DIOCLETIAN died, and CONSTANTINE the righteous reigned. And the days of persecution came to an end, when the Christian people enjoyed rest and peace in [all] the cities. And God wished to reveal the body of Saint BÎFÂMÔN, so that it might be a hope to the believers, and a consolation, and strength. Now he became a martyr in the city of ḴÂW, in Upper Egypt, in the district of ṬĚMÂ, on the twenty-seventh day of the month of Ṭĕr. And God made manifest from his body signs and wonders, and great healings, and especially in the church in the city of DĔMÔNÛ, on the twenty-seventh day of the month of Ṭĕr. On that day many people assemble therein, and God maketh manifest in them great healing through the martyrdom of BÎFÂMÔN. [fol. 140*a* 3] Salutation to Abbâ BÎFÂMÔN.

And on this day also are commemorated THEOPHILANTUS and SARNÎS (or SÔSÂ), the martyrs.

And on this day they [angels] carried away ENOCH, the son of JÂRÊD, the son of MAHALALEEL, the son of CAINAN, the

son of HÊNÔK (ENOS), the son of SETH, the son of ADAM, with the rushing of stars, and of lightnings and of winds, and they took him up above the heavens and seated him between two spiritual beings. And he is called the scribe of the commandments of God. And he said, "I will answer on behalf of the righteous, and of him that goeth forth, holy and great, from the habitation of God." And thence he treadeth upon Mount SÎNÂ, and he appeareth with the armies and mighty powers from heaven, and everyone feareth him when he is on the waters. He judgeth (?) DAN, which is on the right hand of the Arabs (?), and he reciteth the memorial of their petition, until the sleep of a dream calleth [fol. 140*b* 1] him, and visions of all are upon him; and they revile the watchers of heaven. And he drew nigh a house which was built upon a stone of crystal, and the walls whereof were inlaid with slabs of stone. And he saw another house which was larger than this, and all its doors were open, and it was built on a tongue of fire, which uttered praise and glory. And he looked and saw a high throne, and the appearance thereof was that of ice, and the circle thereof was like the sun; and the voice of a cherub was going forth under the throne. And he saw seven mountains, three facing the east and three facing the south, and the middle one projected upwards into the heavens. And he saw one hundred and forty wings, and the lord of the winds, and he saw four other faces. And he prophesied concerning Christ, saying, "With the Head of Days was going another, and His face was like the face of a man, and it was fitted with grace like one of the holy angels." And he also saith concerning Christ, "And in that day the Son of man shall be called before the Head of Days, when as yet the sun shall not have been created, nor the stars made." And he also saith, "He shall be a staff to the righteous, and a light to the nations, and a hope for those whom He shall cause pain." And he spake concerning the return of the lights of heaven and described them, one by one, each to its people, each to its dominion, and each by its name. And he spake concerning the doors of heaven, saying, "There are three doors in the face of the heavens; one in the west, one on the right hand, and one on the left." And he spake concerning ADAM, "Behold, a bull went forth from the earth, and this [bull] was white." And he spake concerning EVE, [fol. 140*b* 2] saying, "There went forth a calf, a female." And he saith concerning the Temple: "I saw them overturning this ancient house, and they brought out all the pillars, and all the plants (?) and beauty of this house." And concerning the Church he saith: "God brought sheep into a new house, which was larger and higher than the one before it, and He set them in the front one, which was veiled, and all the pillars thereof were new, and the beauty thereof was new, and greater than that of the former house which was rejected, and all the sheep were in the midst thereof." And he speaketh concerning the believers: "These sheep were all white, and their wool was abundant and pure, and all those who were scattered and the wild beasts of the desert, and the fowl of the heavens, were gathered together into this house, for they were all chosen, and they returned to his house." Salutation to ENOCH, who was caught up into heaven.

XXVIII. ṬĚR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint CLEMENT became a martyr. This saint was the son of a widow who was a believer whose name was AKROSIA, and who lived in the city of KÎRÂS, in the days of ARANIUS and LUCIUS, Kings of the Galatians. And the boy grew up, and his mother taught him all the law and doctrine [fol. 140*b* 3] of the Church. When his days were twelve years, he fought a great fight with fasting, and many prayers, and he devoted himself to the ascetic life. He ate nothing which had been cooked by fire, and he never ate meat, but he lived on the produce of the earth, like the Three Children. When he was appointed deacon he increased in knowledge and wisdom, and the grace of God was upon him. When the report of him reached DIOCLETIAN he had him brought to him, and he

persuaded him earnestly, and promised him to make him his son, if he would obey his commandment and sacrifice to his idols. When he would not hearken to his commands, he tortured him with every kind of torture, but God gave him strength under the torture, and He raised him up unharmed, and He put the wicked ones to shame. Thus was reckoned to him the first of the seven martyrdoms which he suffered at the hands of the tribunes, namely that suffered at the hands of DIOCLETIAN, who tortured him to death a second time. When DIOCLETIAN wearied [of him] he sent him to the Emperor of Rômê, and he wrote to him, saying, "This is a sorcerer, whose like I have never seen, and the like of whose sorcery I have never seen. And behold I have sent him to thee that, peradventure, thou mayest be able to persuade his heart to sacrifice to our gods." When he came to the governor of Rômê, they brought to him apparel of gold, but he would neither take the garments nor look at them. And the governor was wroth with him, but the saint was not afraid, and the emperor tortured him severely on the wheel, and he beat him and cut off his limbs; but God raised him up whole and uninjured, even as he was at first. Third martyrdom: And when the governor was tired of torturing him, he sent him to MAXIMIANUS in the city of Nicomedia, and he tortured him severely, but God put him and all his enemies to shame, and raised him up whole and uninjured. [fol. 141*a* 1] Fourth martyrdom: When MAXIMIANUS was tired of torturing him he sent him back to the governor of KÎRÂS, the city in which he had been reared, and the governor tortured him very severely. Fifth martyrdom: The governor of KÎRÂS sent him to the Emperor TATIANUS, and the saint found many confessors there, and he comforted them, for the saint was perfect in his speech, and the grace of God was upon him; and the emperor tortured him severely. Sixth martyrdom, by the hand of MAXIMIANUS: And when they took him there, the saint found GÂNÎKALAWÔS, and many martyrs, and MAXIMIANUS tortured him severely. Seventh martyrdom by the hand of LUCIAN the governor, who tortured him severely, and then cut off his head; thus the saint received the crown of martyrdom. And a certain believing woman whose

name was SOPHIA came and took his body, and prepared it for burial and buried it. Salutation to CLEMENT.

And on this day also Saint Abbâ 'AKÂWĚḤ became a martyr. This holy man came from the country of the FAYYÛM, from a city the name of which is BAMÂY, and he fought a great fight in the ascetic life. And Satan appeared unto him boldly, and the saint seized him by the hair of his head, and punished him very severely; and Satan adjured the saint, saying, "By the Passion of Christ, release me." And the saint sent him away and he disappeared in the form of smoke. Then the saint went to the governor's house during the time of the persecution, and he cried out boldly, [fol. 141*a* 2] saying, "I am a Christian," and the governor tortured him severely, and after this he cut off his head with the sword; and the saint received the crown of martyrdom in the kingdom of the heavens. And his body is at the present day in the monastery of NAḲLÔN, and many signs and miracles appear through it. Salutation to Abbâ 'AKÂWĚḤ.

And on this day eight hundred (*sic*) men of the company of Saint 'AKÂWĚḤ became martyrs. Salutation to you, O ye eight hundred martyrs.

Salutation to you, O ye company of men who pleased God, from among whom sprang CLEMENT.

Salutation to ABRAHAM, the servant of God, and ISAAC, His friend, and ISRAEL, His beloved.

And on this day also died Saint JOSEPH, son of the Jew MÂḤAWE. This [fol. 141*a* 3] saint was an Israelite, and he grew up in the Jewish Faith, and learned the Books of the Jews. One day he saw the Christian children learning from a book, and he asked his mother to let him join them, and she permitted him to do so, and he learned all the Christian Books, and the Faith of Christ entered his heart. One day he met a young man who was a Christian, who loved him greatly and

taught him the Christian Law at the time of the Eucharist, and JOSEPH received the Holy Mysteries. And on the following day [the children of] the readers, and the psalm-singers gathered together to JOSEPH, and they made with their apparel the similitude of a tabernacle and a shrine, and they brought bread from their parents' houses, and they appointed an archbishop and bishops from among their number. Then they amused themselves, and celebrated the sacrament of the Offering, and then they went and ate and drank in the house of the priest, and he taught them and they remained thus. When the father of JOSEPH heard of this he was filled with wrath, and he bound the arms of his son behind him, and he took him into the tavern, and cast him into the red-hot oven which was there, and shut the door upon him; but the angel of God extinguished the fire and cooled [the oven]. And the mother of JOSEPH missed her son, and she wept and lamented and she did not know what to do. And after seven days and seven nights had passed, a certain JOHN heard the story of JOSEPH, and how he was in the oven, and he went with his companions, and they wept for him, and cried out to him by his name. And JOSEPH said unto them, "Weep ye not, O my brethren, for I am alive by the help [fol. 141*b* 1] of our Lady MARY, the mother of our Lord Jesus Christ, for it was she who hid me in her apparel in the red-hot oven." When they heard this, they told the archbishop, and he went with the priests, and a Book of the Gospel, and a cross, and censers, and he came into the oven, and made a prayer, and brought out JOSEPH unscathed from the midst of the fire, and untied his bonds. And JOSEPH asked him for Christian baptism, and the archbishop baptized him with Christian baptism. And when his father MÂḤAWE heard of this, he fell down at the feet of the archbishop, and he believed on Christ, together with the men of his house. And JOSEPH continued to fast seven days at a time until he was eight and twenty years old, when he entered his cell. When he knew that his departure was nigh, he came into the church of Saint GEORGE the martyr, and he stood up before the picture of our holy Lady, the Virgin MARY, and entreated her to make intercession for him with her Son. And she spake to him from out of the

picture, saying, "Rejoice, O JOSEPH, on the third day, at the third hour of the day, thou shalt die." Salutation to JOSEPH.

And on this day also are commemorated TABÊLÂ and her three (four ?) sons.

And on this day also God blessed seven (*sic*) loaves, and a few fish, [fol. 141*b* 2] even as it is said in the Gospel [Matthew xiv, 19].

XXIX. ṬĔR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint 'AKSÂNÎ (XENAE), which is, being interpreted, "stranger." This holy woman was the daughter of rich and noble parents of the city of Rômê, and she was their only child. And she fought the spiritual fight from her youth up, and she fasted and prayed frequently by day and by night, and she went to a certain house of virgins in the city of Rômê, and devoted herself to them. What food the servants used to bring her from her father's house she gave to the poor and needy, and she ate the food which the virgins ate. And she was always reading the histories of nuns, and she made many petitions to God that He would made her a companion to them. And her father betrothed her to a certain nobleman of the city of Rômê, and they arrayed her in glorious apparel, and adorned her with jewels of gold and silver. And when the day of the marriage-feast and the marriage arrived, she said unto her mother, "O my mother, when ye have given me in marriage, for some time I shall not be able to go to the nunnery. I wish to go to visit them now, and to embrace and salute them, and I will return quickly." And her mother said unto her, "Go, my daughter, and tarry not." When her mother said [fol. 141*b* 3] this to her, 'AKSÂNÎ (XENAE) took all her ornaments of gold and silver, and her royal apparel, and with her two hand-

maidens she departed and went to the sea, where she found a ship which was sailing for the island of Cyprus, and she with her handmaidens embarked in the ship and arrived in the island of Cyprus. And she called herself 'AKSÂNÎ (XENAE), which is, being interpreted, "stranger." And she went to Saint EPIPHANIUS, and told him all her business, and he sent her to the city of Alexandria. And when she arrived there the Apostle PAUL appeared unto her in a dream and told her everything which she was to do, and called her by her name. And on the following day she visited Saint THEOPHILUS, the archbishop, and she shaved off the hair of her head, and he arrayed her in the garb of the men. And she sold all she had with her, both her silver ornaments and her apparel, and she built a church in the name of Saint STEPHEN the protomartyr. And she and certain of the principal virgins and nuns all lived in that church, and this holy woman fought a great spiritual fight. She ate nothing which had been cooked with fire, except bread, and she ate nothing else except herbs. She slept upon the bare ground and had no mattress, and she lived in this way, and carried on her good fight, and the working of righteousness for a period of more than eight years. Then she fell sick a little and died, and on the day of her death God, the Most High, revealed that she was blessed by the grace of heaven in the following manner: At the time of her death, at noon, the people saw a cross of light, and the brilliancy thereof exceeded that of the sun, and brilliant stars surrounded the cross like a crown, and it continued to shine in this wise until [fol. 142*a* 1] they had laid the body of the saint with the bodies of the virgins, and then it disappeared. And the people who were there knew that the cross and the stars had appeared because of the holy woman. And straightway the two handmaidens told the archbishop and all the people about the strife of this saint, from the beginning until the day of her death, and how she changed her name and called herself 'AKSÂNÎ (XENAE), and how she conjured them to conceal her and her secret, and how she always behaved towards them as their sister and not as their mistress. And the archbishop and all the people marvelled at this, and they wrote an account of her strife from the beginning unto the end thereof.

And on this day also is commemorated SIRIACUS (CYRIACUS), the martyr and fighter.

And on this day also are commemorated the pure women of Rômê, and PHÎLEMÛNMÂ, and JULIANA, and SARABÂMÔN, and Abbâ GABRA NÂZRÂWÎ of ḲÂWAT, and the righteous men of DABRA DAGÎ (DÊGUÂ ME'ELÂA).

And on this day also is commemorated the festival of the Birth of our Lord Jesus Christ by our Lady MARY, the holy Virgin.

And on this day also is commemorated Abbâ STEPHEN FALÂSÎ (the "stranger"?) of the desert of the FAYYÛM. This holy man was a fighter, and he sought after the manner of the saints who were in the desert. One day whilst he was wandering about in the desert, he found [fol. 142*a* 2] a skull which had been cast out, and this lay by itself, and it had no flesh on it. When Saint STEPHEN saw it he asked God to make it to inform him concerning the history of the man to whom it belonged, and what kind of faith he had. And straightway there came forth a voice from the skull, saying, "I was a merchant, but did not travel to make money, I knew nothing about alms, and I was satisfied with the multitude of possessions which I had. One day as I was travelling on a journey to a far country I came to a desert place wherein there was no water, and as the heat of the place became very great the camels died, and the servants fled, and I was left alone. On the third day mine eyes became heavy, and I heard as it were a whistling sound, and my spirit went forth from me, and took me into a place of punishment to be rewarded according to my works. And I said unto the judges 'grant me permission to tell you of my doings,' but they would not listen to me. And now I pray that thou wilt pray to God to have mercy upon me for thy sake." And the saint prayed to God for him, and that he might not return to the place of torment. And he heard a voice which said unto him, "I have spared him for thy sake." When Abbâ STEPHEN heard this he went into his cell weeping, and beating his breast,

and he continued his fight until he died. [The text is faulty in several places.] [fol. 142*a* 3]

Salutation to Thy Birth, O Lamp of the Darkness.

Salutation to 'AKSÂNÎ (XENAE) the stranger.

Salutation to STEPHEN, of the desert of the FAYYÛM.

Salutation to SIRIACUS (CYRIACUS) the fighter.

Salutation to you, ye white ears of wheat of DABRA DAGÎ (DÊGUÂ ME'ELÂA).

Salutation to GABRA NÂZRÂWÎ.

XXX. ṬĔR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became martyrs the holy and blessed virgins PISTIS, ELPIS, 'AGÂPÎS, and their mother SOPHIA. This blessed mother [fol. 142*b* 1] belonged to the people of the city of Antioch, and was of noble family, and she brought forth these three daughters and called them by the three above names, the interpretations of which are, "Faith, Hope, and Charity"; and the interpretation of the name of their mother is "Wisdom." And when the maidens had grown a little, she took them to the city of Rômê, and taught them goodness, and piety, and the fear of God, and the doctrine of the Church. And when the report of her came to the Emperor of Rômê, ARIANUS, the wicked, he commanded [the soldiers] to fetch them and to drag them to him by the hair of their heads; and the soldiers did as the emperor commanded. And their mother exhorted them, and taught them, and urged them to endure patiently, and she encouraged them in the Faith of Christ, and said unto them, "Take good heed to yourselves, O my daughters, that your hearts become not weary through considering the honour of this fleeting world, so that ye may not be far from the glory which is everlasting. Endure, O my daughters, so that ye may be with your Bridegroom Christ, and may enter with Him to the heavenly marriage-feast." Now the days of PISTIS, the eldest daughter, were twelve years, and the days of ELPIS were

ten years, and the days of 'AGÂPÎS were nine years. And when they had brought the maidens before the emperor, he commanded them to make PISTIS the eldest come near to him, and he said unto her, "Hearken unto me and I will give thee in marriage to one of the nobles of my empire, and I will shew thee much favour; worship APOLLO." And PISTIS reviled him and cursed him. And he commanded the soldiers to beat her with rods, and to cut off her breasts, and to boil pitch and bitumen in a cauldron [fol. 142*b* 2] and to cast her into it; and they did this to her. And she stood up praying in the cauldron, and the fire never touched her, and the interior of the cauldron became like the dew in the mouth of the morning. And the people who were there marvelled, and many of them believed on our Lord Jesus Christ, and the soldiers cut off their heads as they praised God. Then the governor commanded them to cut off the head of PISTIS with the sword, [and they did so,] and she received the crown of martyrdom in the kingdom of the heavens. And her mother took away her body. Then they brought forward the second daughter whose name was ELPIS, and the soldiers scourged her and beat her very severely, and cast her into the boiling cauldron, but the heart of the flame became like snow. Then the emperor commanded them to take her out, and to cut off her head, and they did this to her, and she received the crown of martyrdom in the kingdom of the heavens; and her mother took away her body. And SOPHIA was afraid for her youngest daughter lest she should become terrified at the torture, and she encouraged her to endure. And the governor commanded them to torture her on the wheel, and they did so, and she cried out to our Lord Jesus Christ to strengthen her and enable her to endure; and God sent an angel, and he smashed the wheel. And the emperor also commanded them to cast her into a red-hot oven, and she made the sign of the Cross over her face, and she threw herself into the oven, and straightway it became as cool dew. And those who were there saw two men in white apparel going about her, and they marvelled exceedingly; and many of them believed on our Lord Jesus Christ, and the soldiers cut off their heads and [fol. 142*b* 3] they became martyrs. Then the governor commanded

them to make iron rods red-hot in a furnace and to lay them upon her, and God strengthened her to endure and the fire did not touch her. Then he commanded them to cut off her head, and they did so, and she received the crown of martyrdom in the kingdom of the heavens. And their mother took the bodies of her three daughters, and made them ready for burial, and brought them to a place outside the city, and she sat down and wept over them; and she besought them to ask God to take away her soul, and God received her petition and took it. And certain believers came and made her ready for burial, and they took her body, and the bodies of her three daughters, and buried them. And as for the wicked emperor, God sent upon him a disease, and his eyes protruded, and his flesh split open, and his bones appeared, and his hands dropped off, amid blood and pus, and worms fell [from him], and all his body rotted, and he died an evil death, for God slew (?) him because of the virgins.

And on this day died Abbâ MÎNÂS, the forty-seventh Archbishop of the city of Alexandria. Great tribulation came upon this holy man during the period of his office. He finished a good fight, and he endured many tribulations, and he pleased God, and he protected his flock for nine years and died in peace. [fol. 143*a* 1] Salutation to MÎNÂS.

And on this day also Saint THECLA, and the four virgins who were with her, became martyrs. And with them there was a certain sinful man, a priest, whose name was PÔLÂ, and one reported to the governor that he was a rich man, and he commanded [the soldiers] to seize his riches. And PÔLÂ came to the governor, and entreated him to restore to him his possessions, but he refused. And he brought the holy virgins to the governor who ordered them to worship the sun, and when they refused the governor said unto PÔLÂ the priest, "If thou wilt eat a dead body, and drink blood, I will give back to thee thy possessions." And PÔLÂ did as the governor commanded him, and he denied Christ. And when pretexts for killing PÔLÂ were wanted by the governor he said unto him, "If thou wilt

make the virgins deny their Faith I will give back to thee thy possessions." And PÔLÂ talked to the virgins, and told them what the governor said unto him, and they reviled PÔLÂ, saying, "Thou son of Satan, thou enemy of righteousness, seeing that thou art our teacher, how canst thou advise us to deny Christ?" When the governor heard their words he commanded the soldiers to beat them with whips, but they neither made answer to the governor, nor did they fear his tortures. And the governor spake again unto PÔLÂ, saying, "If thou wilt kill the virgins I will give back to thee thy possessions." When PÔLÂ heard this, he worked up his courage and he went to kill the virgins, for his heart was filled with love for gold, like that of JUDAS ISCARIOT. And the virgins said unto him, "O wicked (?) shepherd, how canst thou destroy thy sheep because of thy love of money? We have received from thy hand the Body and Blood of Christ." And [fol. 143*a* 2] whilst they were saying these words, he cut off their heads with the sword, after the manner of a man who is killed in war. And the governor saw the madness of PÔLÂ, and he slew him with the sword and he died, having lost his money and his Faith. Now the names of the virgins were THECLA, and MARIA, and MARTHA and her handmaiden, and ʿABĚYÂ. Salutation to THECLA and to the four virgins who were with her.

And on this day also Saint IRENE became a martyr. The father of this saint was Emperor of Rômê, and his name was MARCIANUS, and he worshipped idols; and her mother was a Christian woman. And having begotten this holy woman her parents built a tower for her, and they brought her there with twelve virgins, who wore ornaments of gold and silver; and they sent up with her ninety-seven idols for her to worship, and they sealed the door upon her, and she remained inside for seven years and seven months. One day when she lifted up her eyes towards the east she saw a dove with an olive branch in her mouth, and she threw the branch on the table; and the saint lifted up her eyes again towards the west, and she saw a raven with a serpent in his mouth, which he threw on the table; and she also saw a hawk with a crown in his mouth, which he

threw on the table. And the vision being finished she marvelled. And when her teacher, whom her father the emperor had given her, came and she had related [fol. 143*a* 3] to him the vision, he said unto her, "The dove is the wisdom of Rômê, and the olive branch is the seal of baptism; and the hawk is a strong king, and the crown is good works, and the raven is a weak king; needs must that thou shalt suffer for the Name of Christ." When the saint had grown up her father and mother went up to her, and they talked with her concerning the matter of her marriage; and Saint IRENE said unto them, "Wait for me [to answer] seven days." And then she prayed to God that He would direct her into the way which was right. And the angel of God came and said unto her, "Be strong, and of good courage, and put on strength, for TIMOTHY, the apostle of PAUL, shall come unto thee, and he shall baptize thee with Christian baptism, and thou shalt become a martyr. And TIMOTHY came, and, having rent the walls of the house, entered her presence, and taught her all the commandments of the Gospel. Then he brought water, and prayed over her, and baptized her in the Name of the Father and the Son and the Holy Spirit; and he departed from her. And having risen up Saint IRENE smashed all the idols of her father. After seven days her father and her mother came unto her and talked to her as before, and Saint IRENE answered and said, "I have been called by the heavenly King, Jesus Christ, and I have been baptized in His Name." When her father heard his daughter's words he was wroth, and he took her down from her upper room and dragged her away, and her mother followed her, scattering ashes upon her head as she went. And he commanded his servants to bring four horses that were bound in chains, and to tie her to them by the hair of her head. And one of the horses shied because one of the chains cut him, and he cut off the right hand of the emperor, [fol. 143*b* 1] who fell down and died. And IRENE having risen up and prayed, lifted up the dead, and she made his hand to be as it had been formerly. And when the people saw this they and her father believed on the Lord Jesus Christ, and three thousand souls were baptized by her hands. When the Emperor DECIUS heard of her he came into

that city and seized Saint IRENE, and he commanded the soldiers to hang her up by her hair, and they did so. Then he commanded them to cast her into a deep pit filled with serpents and scorpions; and by the power of God they all died. And he also commanded them to saw her in halves with a saw, but the saw broke and the wicked emperor died. And when the son of the emperor heard this he attacked the city, and he seized Saint IRENE, and he commanded the soldiers to drive sharp nails through her hands and her feet, and to heap up a great quantity of sand on her back, and to tie her to the tails of four horses, in order to destroy her body; but they were unable to vanquish her with all these tortures. As for that wicked man, the angel of God killed him with a spear of fire. And Saint IRENE healed the sick, and even raised the dead. And a fourth emperor who heard about her, had her brought into his presence, and he pressed her to offer to the gods; and when she refused to do so he commanded them to cast her into the fire, and she came out of the fire and cursed the emperor. And when he saw the miracle he himself believed on Christ. And the King of Persia came to the city, and he seized Saint IRENE, and drove his spear into her with his own hands, and she died; and the angel of God came and raised her up, and she came into the city preaching in the Name of Christ. And after a few days [fol. 143*b* 2] she was caught up into the Garden of Delight. Salutation to IRENE.

And on this day also died GREGORY the theologian.

And on this day also died Abbâ 'AKRĚSṬĚRÔS (CHRISTOPHER) the fighter. This saint lived in the desert of the JORDAN, and one of the monks bowed before him and entreated him, saying, "O my father 'AKRĚSṬĚRÔS (CHRISTOPHER), do me an act of grace, and describe to me all thy manner of life and work so that I may profit thereby." And the old man said unto him, "O my son, when I became a monk I was a young man, and I used to go by night to the sanctuary (or, church) of Saint THEODOSIUS to pray there. In it were eighteen steps, and on each step I used to make one hundred prostrations

until they blew the horn. Then straightway I would go into the church, and finish my Rule with the brethren, and I continued to do this for ten years. One day after I had finished my usual prayers, my mind was carried away captive, and I saw two men in white raiment trimming the lamps; one half of them they left lighted and the other half they extinguished. And I said unto them, 'What is this thing?' And these fathers said unto me, [fol. 143*b* 3] 'The lamp of the man who loveth his brother burneth.' And I said unto them, 'Of which kind is my lamp?' And they said unto me, 'Thou lovest thy brethren, and we keep thy lamp alight.'" Then 'AKRĔSṬĔRÔS (CHRISTOPHER) went into the monastery of SÎNÂ by himself, and he dwelt there for fifty years, the whole time fighting the spiritual fight. And a voice came unto him, saying, "Return to thy monastery so that thou mayest be with thy fathers"; then he returned to his monastery, and died in peace.

And on this day also are commemorated the righteous who fled.

Salutation to 'AKRĔSṬĔRÔS (CHRISTOPHER).

Salutation to the many thousands of souls who looking on at IRENE believed on the Lord Jesus Christ. [The Bodleian MS. gives the number as 130,030.]

Here endeth that which is to be read during the month of Ṭĕr in the peace of God, to Whom be glory for ever and ever. Amen.

THE SIXTH MONTH—YAKÂTÎT

(FEB. 6–MARCH 6)

[fol. 144*a* 1] The first day of the blessed month Yakâtît containeth eleven hours, and then this period increaseth.

I. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the General Council of One Hundred and Fifty holy fathers and bishops, who assembled in the city of Constantinia, in the day of the Emperor THEODOSIUS the Great. The assembling of them took place because of MACEDONIUS, Archbishop of the city of Constantinople, and his denial [of the existence] of the Holy Spirit, for he said in the wickedness of his heart, "The Holy Spirit is a created thing, like all other created things." And another reason for the assembling of the Council was BASILIUS, Bishop of the city of BĔNYÂ, who said, "The Father, and the Son, and the Holy Spirit are One Person, and One Being"; and another reason was APOLLINARIUS, the infidel, who said, "The only flesh which the Son took was the flesh which appertaineth absolutely to the animal, and which is without a rational and understanding soul, and His Godhead was to Him instead of soul and heart (understanding)." And these three having made this shameful denial, the fathers gathered together to the emperor, and asked him to convene a Council to consider the denial of these three infidels, and he assented to their words. And straightway he sent a letter to DAMÂLÎS, Archbishop of the city of Rômê, and to MELITON, Archbishop of the city of Antioch, and to CYRIL, Bishop of the city of Jerusalem, and he commanded them to bring with them the bishops who were associated with them in their countries. And these fathers, namely One Hundred and Fifty bishops, came and their assembly took place in

the city of Constantinia. Now the Archbishop of the city of Rômê did not come, but [fol. 144*a* 2] certain learned men came in his stead, and they brought with them a letter written with his own hand. The head and chief of this Council was TIMOTHY, Archbishop of the city of Alexandria, and he called MACEDONIUS, and commanded him to expound his unclean Faith. And that infidel said, "The Holy Spirit is a created thing, like all other created things." And TIMOTHY answered him and said, "With us the Holy Spirit is the Spirit of God, and is uncreate, and we do not consider the life of God to be a created thing; he who saith this hath no life in him. And thou sayest that He is create. Now, it is better for thee to turn from this shameful denial, before thou art punished in GAHÂNNUM and everlasting fire." But MACEDONIUS would neither hearken nor repent, and TIMOTHY anathematized him and excommunicated him, and he cut him off from his office, and drove him forth. Then TIMOTHY said unto BASILIUS, "Declare thy opinion, O evil and unclean man!" And he said, "The Father, and the Son, and the Holy Spirit are One Person, and One Being." And Abbâ TIMOTHY answered and said unto him, "If it be that the Three Holy Ones are One Being, as thou sayest in thy madness, behold the mention of the Three is destroyed, and thy Christian baptism is destroyed, for thou wast baptized in the Name of the Father and the Son and the Holy Spirit, and thou hast denied the Holy Three, as thou sayest in thy madness. Did the Holy Three become incarnate, and suffer and die? Are the words which are in the Holy Gospel to have no effect which say, The Son stood in the Jordan, and the Spirit descended upon Him overshadowing Him, and the Father cried out from heaven, saying, This is My Son, Whom I love, hear ye Him? It is best for thee to repent of thy [fol. 144*a* 3] evil denial. ARIUS denieth the Son, and MACEDONIUS denieth the Holy Spirit, and thou art a partner with them, for thou deniest both the Son and the Holy Spirit." But SABELIUS (*sic*) would not repent, neither would he hearken unto him, and TIMOTHY anathematized him and excommunicated him, and cut him off [from his office], and drove him forth. Then TIMOTHY said unto APOLLINARIUS, "Expound thy evil and

shameful opinion." And he said in his madness, "The only flesh which the Son took was the flesh which appertaineth absolutely to the animal, and which is without a rational and understanding soul, and [His Godhead] was to Him in the place of a heart and soul [understanding]." And TIMOTHY answered and said unto him, "God the Word took flesh of our nature, and He became one with us, so that He might deliver us; and if it be that the only flesh He took was that which appertaineth absolutely to the animal, and is without a rational and understanding soul, then it followeth that He cannot save the children of men, but only animals, according to what thou sayest in thy madness. For the children of men shall not rise up in the day of the resurrection, except as rational and understanding souls, and with them shall rise their bodies, according to their deeds, whether it be for punishment, or whether it be for joy. And, according to thy madness, shall the operation of His wisdom, and His Incarnation, be destroyed? And how did He say concerning Himself, that He was not one with a rational and understanding soul? It is better for thee to repent of this evil counsel, and this polluted infidelity." But APOLLINARIUS would not turn, and he would not hearken, and TIMOTHY anathematized him and excommunicated him, and cut him off [from his office], with these three (*sic*) others. And he excommunicated these three infidels by the mouths of all the One Hundred and Fifty holy bishops [fol. 144*b* 1] of the Council, and he excommunicated those who followed them, and those who believed their words. And then they added to the prayer of the Faith the words, "We believe in the Holy Spirit," on to the end. Now the Three Hundred and Eighteen fathers had drawn up [the prayer of the Faith] without [these words], as far as the place where it saith, "And there is no end to His kingdom." And at the place where they made the prayer of the Faith to end, these One Hundred and Fifty fathers added the words "And there is no end to His kingdom." Then they drew up at this General Council a Canon, and subscribed it with their hands, and to this day all Christian peoples observe their Law. Now the assembling of these One Hundred and Fifty fathers and bishops took place in the five thousand eight hundred and

eighty-second year since the creation of the world. Salutation to the General Council of Constantinia.

And on this day also is celebrated the festival of the consecration of the church which was built in the name of Saint PETER, the archbishop, who excommunicated ARIUS. Now he became a martyr in the city of Alexandria, at the end of the reign of DIOCLETIAN, the infidel. When CONSTANTINE began to reign he destroyed the houses of idols, and built churches, and the believers built a church to the west of the city of Alexandria in the name of Saint PETER; and it was consecrated as it were this day; and many signs and miracles took place therein. And the church existed until the Muslims ruled in the land of Egypt. After they had ruled for many days, the church of the west [of the city] became well known, and then [fol. 144*b* 2] it was pulled down and laid in ruins; but the church of the blessed PETER, which is in the heavens, is strong, and no injury shall ever come upon it. Salutation to the consecration of thy church, O PETER.

And on this day also are commemorated the deaths of 'ASKENÂFER and his wife.

II. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ LONGINUS, abbot of the monastery of ZĔGÂG, which is outside the city of Alexandria. This saint was a man of Cilicia where he became a monk, and his teacher, who loved Christ, was a righteous monk, who fled from the approbation of men. At that time the abbot of their monastery died, and [the monks] wanted to appoint as abbot the old man Abbâ LUCIANUS, his teacher. And Abbâ LUCIANUS took his disciple LONGINUS, and they went forth from Cilicia, and came to a city of Syria, and they took up their abode in [fol. 144*b* 3] a church. And our Lord Christ did not wish that

their righteousness should be hidden, for a city which is set upon a hill shall not be hidden; and God wrought many signs and wonders by their hands, and they received praise and honour from men. And Saint LONGINUS went forth from his teacher, by his advice, and came to the country of Egypt, and when he arrived at the monastery of ZĔGÂG, the monks welcomed him with joy, and he dwelt in that monastery until its abbot died. When the monks knew of the spiritual fight of the saint, and his good qualities, and virtues, and righteousness, they appointed him abbot of the monastery of ZĔGÂG. A few days later his teacher, the monk Abbâ LUCIANUS, arrived. And they used to make roofs of boats (awnings?), and they lived on the work of their hands; and they dwelt together, single-heartedly, for many days, and God performed many signs and miracles by their hands. And then Abbâ LUCIANUS died. Now the assembling of the Council of Chalcedon took place in the days of MARCIANUS, the infidel, and he sent messengers into all the countries with the Book of the unclean Faith which attributed to Christ two Natures. And three of his envoys having come to the monastery of ZĔGÂG, and given a copy of that Book to Abbâ LONGINUS, they said unto him, "The Emperor MARCIANUS hath commanded that ye shall believe what is written in this Book." And Saint LONGINUS said, "I can do nothing without the advice of the holy fathers; come with me that we may take counsel [with them]." And he brought the messengers of the emperor into the cave wherein were the bodies of the holy old men, and he laid that Book upon them, [fol. 145*a* 1] and he said unto them, "O my fathers, say ye not that ye have lain down in death, and are at peace. Behold, they have brought this Book wherein is written the unclean Faith, which assigneth to Christ two Natures. Do ye command me to subscribe thereto, and to believe its words, or not? If ye do not tell me what I shall do, as God liveth, I will cast out your bones from this place." And a voice came forth from their bodies, and all the men heard it, saying, "Forsake thou not the True Faith of our fathers the Apostles, and of our fathers the Three Hundred and Eighteen; and follow not the unclean Book, and remove it from our bodies." And

when the envoys of the emperor heard these words they marvelled exceedingly, and fear and great trembling fell upon them, and they did not return to the emperor, but they shaved the hair of their heads, and became monks in that monastery; and they lived there for many years and died there. And Saint LONGINUS having finished his good fight, at a ripe old age, and pleased God, died in peace, and received a crown of martyrdom.

And on this day also died Abbâ PAWLÎ (PAUL) who was the greatest of all the desert monks, and the equal of the angels who keep vigil. This saint was a native of the city of Alexandria, and his name was PAWLÎ (PAUL), and he had a brother whose name was PETER, and their father was a rich man. And the multitude of his possessions, of gold, and silver, and costly apparel, was countless. [fol. 145*a* 2] And when their parents died, and the days of their mourning for them were ended, the two brothers began to divide their inheritance from their father; and PAWLÎ'S (PAUL'S) brother PETER took the larger share, and assigned to PAWLÎ (PAUL) the lesser share. And the heart of PAWLÎ (PAUL) was sad about this, and he said unto his brother, "Why dost thou not give me my share of the inheritance of my father?" And PETER answered and said unto him, "Thou art a young man, and will squander thy money, and I will take care of it for thee until thou art grown up." Thereupon PAWLÎ (PAUL) became wroth, and the two brothers quarrelled together, and they went to the governor, so that he might do justice to each. And as they were going along, they met a dead man, and he was ready for the tomb, and men were carrying him on a bier, and many men were following him and making lamentation for him. And straightway Saint PAWLÎ (PAUL) called to one of those who were following the dead man, and said unto him, "Who is this that hath died this day?" And the man said unto him, "He is a very well-known man, my son. He who died this day was a rich man, and he lived delicately, and possessed gold and silver, and behold, he hath left all this, and he goeth naked to the grave, in a sea of sins, by the road on which he shall never return. And now, O

my son, it is meet for us to fight for the salvation of our souls, for we know not when we shall die. But, blessed is the man who hath dominion and money in this world! And let him abandon riches if he would receive great honour in the heavenly Jerusalem, the city of all the saints." When Abbâ PAWLÎ (PAUL) heard these words he cried out in his heart, saying, "What have I to do with the possessions of this fleeting world, which after a few days I must leave, and depart naked?" Then he turned to his brother, and said unto him, "Let us go back together to our [fol. 145*a* 3] house, for from this time onward I will never speak again about money." Then he fled from his brother, and went outside the city, and he went into a grave and sat down inside it, and for three days and three nights he prayed and entreated God to guide him into the [right] way. And his brother passed many days in going round about through all the villages seeking for him, but he found him not; and he sorrowed for him with a very great sorrow. And whilst Saint PAWLÎ (PAUL) was sitting in that tomb for three days, he did not remember food and drink, and fear and terror did not assail him, for the might of God overshadowed him. And on the fourth day God sent His angel to him, and he caught him up from the grave, and carried him into the Inner Desert, towards the east, and he set him down in that place by the side of a well of water; and then the angel embraced him, and went up into [heaven]. And Saint Abbâ PAWLÎ (PAUL) found a cave wherein wild beasts lived, and he entered therein. And he made himself garments of palm fibre, and put them on, and he prayed, saying, "O my Lord Jesus Christ, Son of the Living God, keep me, and deliver me from the hand of the Enemy, who is merciless. And let Thy mercy come upon me, and strengthen Thou me, so that I may finish my fight, through Thy good pleasure, O King of all the generations of men, for to Thee belong power and glory for ever." And he lived in that cave for eighty years, and he never saw a man. And his apparel was [made of] cloth made of palm fibre. And God used to send unto him daily at eventide, a raven, which had with him half a loaf of bread, and he would give it to PAWLÎ (PAUL). And when God wished to make manifest the holiness and

righteousness of PAWLÎ (PAUL), [fol. 145*b* 1] He sent an angel to the great father Abbâ ANTHONY, who thought in his heart that he was the first who dwelt in the desert. And the angel came to Abbâ ANTHONY and said unto him, "In the Inner Desert, distant from thee two days' journey, there is a man for whose feet the men of the world are not meet to be a footstool. Through his prayer the world is kept in a right course, and the earth giveth its fruit. Through him the dew falleth on the earth, and the sun riseth upon all the sinners of the earth, and because of his goodness God beareth all the creation of the children of men." And when Abbâ ANTHONY heard these words he rose up, and went into the Inner Desert, believing that God was with him, and that He would make straight his road. And he found the footprints of a man, and the footprints of many wild beasts, and sheep, and cattle, about the footprints of the man, [and he followed them] till he arrived at his cave; and he heard the holy man singing in his cave. And Abbâ ANTHONY took up a stone, and knocked at the door of the cave therewith. And when Saint PAWLÎ (PAUL) heard him knocking, he thought that it was some work of Satan, and he took up a large stone, and set it against the end of the bolt which fastened the door of his cave. When ANTHONY heard [this] he cried out, and said, "I have sought and it was given unto me to find, I have asked and I have received, I have knocked and it hath been opened to me." And straightway Abbâ PAWLÎ (PAUL) opened the door to him, and brought him in, and each embraced the other with a spiritual embrace, and they prayed together and sat down. And ANTHONY said unto him, "What is thy name, O my father?" And the blessed old man Abbâ PAWLÎ (PAUL) answered, and said unto him, "If thou dost not know my name, why hast thou [fol. 145*b* 2] journeyed [to] this place?" And at that moment God opened the heart of ANTHONY, and he said unto him, "Blessed am I that I was held worthy to see the second PAWLÎ (PAUL)." And whilst they were talking together about the greatness of God, behold a raven came at eventide, and dropped down to the saint a whole bread cake. And Abbâ PAWLÎ (PAUL) said unto Abbâ ANTHONY, "Now do I know that thou art a man of God. Behold, I have been living in this

desert until to-day eighty years, and each day God hath sent unto me half a bread-cake, and behold to-day He hath sent thy food." And after this they rose up together, and prayed until the star in the west appeared, when they sat down and ate. And after they had eaten they rose up and prayed and glorified God until the dawn broke. And when they saw the light of the dawn and that the sun had risen, they embraced each other. And ANTHONY said unto PAWLÎ (PAUL), "O my father, where hast thou received the Holy Mysteries during all the days wherein thou hast been living in this desert?" And Saint Abbâ PAWLÎ (PAUL) answered and said unto him, "God sent to me His angel, and he administered to me the Holy Mysteries each day preceding the Sabbath, and on the First Day of the week, and then he went up to heaven; and he worketh for me each day." And ANTHONY said unto him, "I want thee to inform me about the garb of the monks—will it increase on earth, or not?" And the blessed man smiled, and uttered a cry of grief. And ANTHONY said unto him, "When I see thee smiling, I smile also, and rejoice thereat; but when thou utterest a cry of grief I feel sad." And Saint PAWLÎ (PAUL) answered and said unto him, "These mountains and deserts [fol. 145*b* 3] shall become like the habitations of doves, and God shall gather together into them His chosen ones from among all the monks; and this name of 'chosen one' shall change, and their name shall be 'monks.' And they shall rejoice many days, and God shall remove them before [the coming of] wrath. After them there shall rise up a generation of men who will neither hear nor submit to their teachers, and who will not keep vigil at night for their soul's sake. Then shall God be wroth with the mountains and deserts, and He will despoil them of the wicked folk who have neither heart nor Law; and the mountains and the deserts shall be waste for many days. But the memorial of the saints shall not perish. And God shall pour compassion into the hearts of other men, and they shall go to the mountains and deserts, and dwell in them, [and they shall be inhabited] a second time. And Satan shall go into the mountains (or, monasteries), and cause war in their midst, and they shall cast aside the garb of the monk, and shall go

down into the world, for they shall not find the strength of the love of God, and they shall not endure therein; for it is written, 'By patience ye shall make yourselves to possess your souls' (Isaiah xxx, 15)." And ANTHONY said unto him, "Blessed be the day, O my father, wherein I was held worthy to see thy face, O blessed Abbâ PAWLÎ (PAUL)." And Saint Abbâ PAWLÎ (PAUL) said unto him, "Rise up now and depart to thy habitation, and bring with thee the garment which CONSTANTINE gave unto ATHANASIUS, the archbishop, and which Abbâ ATHANASIUS put upon thee, so that thou mayest bury my body therein." And ANTHONY [fol. 146*a* 1] marvelled at his words and his mention of the garment of the archbishop, and he believed all the prophecies which he had prophesied to him. And Saint Abbâ PAWLÎ (PAUL) said unto him, "Make haste, and stand not, for the time of my going forth is nigh, as unto all men." When ANTHONY heard this he was greatly frightened, and he wept; and he went out from him, and journeyed for two days and two nights, until he came to his abode. And he took the garment and went back, and as he was on the road he saw Abbâ BÛLÂ (PAWLÎ) (PAUL) and the company of the angels singing praises in the air, and they said, "Glory be to God." And they said also, "Peace be unto thee, O thou chosen one of God, our Lord Jesus Christ, thou blessed father, Abbâ PÂWLÎ (*sic*) (PAUL), thou man of God; the angels rejoice with thee, for thou shalt rejoice in the kingdom of the heavens. Darkness hath left thee and they shall take thee to the country of light; sorrow hath left thee, and they shall take thee to the joy which is for ever. Blessed art thou in thy generation, O thou PÂWLÎ (PAUL), the desert monk, thou man of God, thou PÂWLÎ (PAUL), the desert monk." And when they had said these words of praise they disappeared. And the blessed ANTHONY said, "This is the soul of my father Abbâ PÂWLÎ (PAUL) which they are taking up to heaven." Then ANTHONY entered the cave, and he found Saint Abbâ PÂWLÎ (PAUL) kneeling on his knees with his face [to the ground], and his hands were spread out like a cross. And he took him up and he seemed to be alive, and he covered him over, and wept over him, saying, "Remember me, O my father, in the habitations of heaven wherein

thou wilt dwell." Then [fol. 146*a* 2] Saint ANTHONY took him, and wrapped his body up in that garment, and he took the Book and fulfilled over him the Canon of the Law of the Church, and he prayed over him three times, and read over him the Four Gospels. And he took up his garment made of the hair of a mule, and he wondered what he should do with it, for he had no digging tool with him. And straightway there came unto him two lions, and they bowed low before the body of Saint PÂWLÎ (PAUL), and they saluted him. And Abbâ ANTHONY was dismayed and was afraid when he saw the lions, and the lions bent their heads to ANTHONY, as if they were asking him a question, and they licked his feet as if they had known him before, and they made signs to him as if they would say unto him, "Where shall we dig a grave for him?" And Abbâ ANTHONY understood their signs, and he measured out for them a space as long as the body of PÂWLÎ (PAUL), and he shewed them how deep the pit was to be, and the two lions dug, one towards the head and the other towards the feet, for a space of four cubits. And ANTHONY made a sign to them and said unto them, "This is enough for you"; and the lions came up out of the grave, and they crouched before Abbâ ANTHONY as if they would say, "Forgive us, and remember us, and bless us." And he blessed them, and they went away from him, and Saint ANTHONY wrapped up the body of Saint Abbâ PÂWLÎ (PAUL) and buried him. And after this he took the head-cloth, and the pallet, of Abbâ PÂWLÎ (PAUL), and his garment made of mule's hair, like a son who inheriteth the possessions of his father. And he set a mark on the place where his grave was, and he journeyed on foot and departed from the east until he arrived at the city of Alexandria, facing the west. And he went into the presence of Abbâ ATHANASIUS the archbishop, and he told him what had happened to Saint Abbâ PÂWLÎ (PAUL). And when the archbishop heard the story [fol. 146*a* 3] of the saint he rejoiced and took the garment of the blessed Abbâ PÂWLÎ (PAUL), and laid it up by him; and he wore it three times a year, namely on the festival of the Epiphany, on the festival of the Resurrection of the Redeemer, and on the festival of the Great Ascension. And the archbishop sent priests, and

deacons, and men, with Abbâ ANTHONY, and carts with them to fetch the body of Saint Abbâ PÂWLÎ (PAUL). And they went round about in the mountains for many days without finding the grave of the saint, for it was hidden from them [by the sand]. And Saint Abbâ PÂWLÎ (PAUL) appeared unto the Archbishop Abbâ ATHANASIUS, and said unto him, "Send a messenger to bring back the men, and let them not labour [in vain], for God doth not wish any man to see me until the appearance of the Lord Christ"; and the archbishop sent a messenger and brought back the men. And one day God willed to make manifest the glory of the Abbâ PÂWLÎ'S (PAUL'S) cloak of mule's hair. And at that time a certain young man of the city of Alexandria, who was a Christian, died. "Now believe me, O Christian folk, I, your father ATHANASIUS, took this garment of mule's hair which belonged to the blessed Abbâ PÂWLÎ (PAUL), and laid it upon the dead man, and he rose up straightway. I, ATHANASIUS, who have been appointed chief in the Church, saw this with my own eyes. And I, ISIDORE the bishop, was a witness of this thing. And I, ANTHONY, who was first appointed a priest by the hand of Abbâ ATHANASIUS, am a witness of this thing, and I have subscribed this statement." And two [fol. 146*b* 1] or three other men testified that this was true. And the story of this miracle was noised about throughout all the countries of Egypt, and in the city of Alexandria, and all men marvelled, and glorified God, Who worketh miracles by His saints. Salutation to Abbâ PÂWLÎ (PAUL).

And on this day THOMAS made manifest a miracle when he went forth to preach where our Lord commanded him to go. And when he drew nigh thereto, and had come within two stadia of the city, he turned aside from the road and saw by chance a dead young man, and his appearance was very goodly. And the apostle said, "My Lord, was it that I might experience this trial that Thou didst bring me hither? But Thy Will be done." And having said this he prayed much for the dead man, and straightway there came forth from the side of a stone a great serpent which lashed the ground with its tail, and cried out with a loud voice, saying, "What have I to do with thee, O

apostle of Christ, thou hast come to annul my work?" And the apostle said unto him, "Yea, speak." And the serpent said, "There was a beautiful woman [who came] from the vineyard, and I saw her and loved her. Then I found this young man kissing her, and consorting with her on the day of the Sabbath; but it is unnecessary for me to describe before thee all the wickedness which he committed. I knew that he was an associate of Christ, and therefore I killed him." And the Satan who ruled over the serpent told the apostle all the evil which he used to do to the children of men. Then the apostle anathematized him in the Name of Jesus Christ, and commanded him to withdraw the poison from the [dead] man. [fol. 146*b* 2] And straightway the serpent blew himself out, and burst asunder and died, and the young man leaped up and embraced the feet of the apostle and recovered. And in this place the apostle made the people to believe, and he built them a church. Then the apostle went into the city with the young man whom he had raised from the dead, and as they were standing and talking to the people of that place, a young ass came and stood before him, and he opened his mouth and said, "O associate of Christ, and apostle of the Most High, who knoweth the things which are hidden, thou companion of the Son of God, come return thou to Him that sent thee, God. Get up, and mount upon my back, and rest until thou enterest the city." And when the apostle heard him he marvelled exceedingly, and he praised God, and said unto the ass, "To what race dost thou belong that thou speaketh such deep mysteries?" And the ass said unto him, "I am a descendant of the offspring of the ass which was in the service of Balaam, and the ass whereon thy Lord and Teacher rode was descended from him, and was my father. Now as for me, I have been sent to give thee rest and for thee to mount upon"; and the apostle refused to mount upon him. And when the ass had made many entreaties to him, the apostle mounted upon him, and he came to the gates of the city with many people following him; and he alighted from the ass, and said unto him, "Depart, and take heed whither thou departest," and straightway the ass fell down and died. [fol. 146*b* 3] And those who saw this were dismayed, and they

said unto the apostle, "Make him to live and raise him up." And the apostle said unto them, "I could raise him up by the power of my God, but it is better for him so"; and he commanded them to dig a hole in the ground, and to bury him, and then he gave them the salutation of peace and departed from them. Salutation to THOMAS.

III. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father and ascetic, the blessed JACOB, the monk. He rejected the world in his youth, and went and lived in a cave for fifteen years, and he fought the fight, with long fasting, and prayer, and vigil by night, and prostrations without ceasing; and he never went out from his cell, or entered a city, for a period of fifteen years, and he never looked upon the face of a woman. And certain evil men who were among the followers of Diabolus made a plan against him, and they caused a certain harlot to go to the saint, and she went into his cell to him, and she made lewd gestures before him, and invited him to work sin with her. [fol. 147*a* 1] And the saint warned her about the fire of GAHÂNNUM, and the punishment which is for ever, and through him she repented, and fought the spiritual fight and pleased God. And after this Satan made a plot against him, and he entered into the heart of a daughter of a certain nobleman of the city, and he cast her down on the ground, and rolled her over, and Satan put into the heart of her father [the idea] that no one could heal her except JACOB the monk in the cell. And her father took her, and brought her to the saint, and he asked him to heal her by his prayers; and the saint prayed over her, and she was healed straightway, but her father was afraid to take her away at once, saying that the Satan might come back to her. And the father left her with the saint, and her brother who was a little boy with her, and departed. Then Satan took up war against the saint by night and by day, and at length he made him to fall into sin with her. And having fallen into sin with her he became afraid lest the

sin should be made manifest, and that the people would kill him because of it, and he killed the woman and her brother. Thereupon Satan cast despair in his heart, and he went forth from his cell to go into the world. And He Who desireth not the death of a sinner had compassion upon him, and He sent a righteous monk unto him, and the holy man found him on the road as he was journeying along, and he welcomed him and embraced him. When he saw that JACOB was sad and sorry, he asked him, saying, "What hath happened to thee? What maketh thee sad?" And JACOB told him everything which had happened, how he had fallen through that maiden, and how he had killed her and her brother. And that righteous monk said unto him, "Fear not, be strong, and cut not off hope, for God is compassionate and merciful"; and then [fol. 147*a* 2] he laid upon him fasting, and prayer, and prostrations. And JACOB went back and entered his cell, and shut himself in, and he endured great toil and tribulation; and he fasted frequently and prayed, and kept vigil and made many prostrations. And he always ate grass, and the herbs of the earth, and he sorrowed in his heart, and was sad, and said, "Will God accept me and forgive me my sin?" And he continued to fight, and repented deeply for forty years. And God willed to reveal to him that He had accepted his repentance, and He brought a great famine upon the city that year, and said unto the Bishop of that city, "The famine will only pass away through the prayer of JACOB, the monk who is in a pit." And the bishop rose up straightway, and took with him the priests and people of the city, and they came to Saint JACOB, and asked him to pray on their behalf, that God would have mercy upon them and bring down rain. And he refused, saying, "I am a sinner and a wrongdoer, and I have provoked God to wrath with my sins"; and the bishop told him what God had said concerning him. And straightway he submitted to the bishop, and he went out with the people and he prayed, and wept, saying, "They think that JACOB is a man," and his prayer was with tears. And he said unto God, "How can I shew my unclean face before Thy holiness, O God? How can I lift up my face which is blackened with much sin to the heaven of Thy holiness?"

And he prayed a long time, and before he finished his prayer much rain fell, and he knew that God [fol. 147*a* 3] had accepted his prayer and his repentance, and had forgiven him his sin. And after this he doubled his fastings, and his prayers, and vigils, and prostrations, and he admonished himself, saying, "Fight and take care that thou dost not fall a second time." And he ended his days at a good old age, and he pleased God and died in peace. Salutation to JACOB.

And on this day also took place the translation of the body of Abbâ EPHRAIM, the Syrian. Salutation to the translation of thy body, O EPHRAIM.

And on this day also took place the death of Abbâ 'EBĔLÔ (APOLLO ?), the chief of the anchorites, through whose virtues flourished the fruit of the Faith. When ATHANASIUS, Archbishop of Alexandria, returned, BASIL, Bishop of Caesarea, came to him, and the two of them passed the night in the church of 'ABÛḲÎR. And as they were talking together about the saints who were in the religious houses of Egypt, the father archbishop said, "Abbâ PACHOMIUS [is the greatest saint]," and BASIL said, "Abbâ ANTHONY, and Abbâ AMÔNÎ [are the greatest saints]." And whilst they were talking thus, and wishing to know rightly [who was the greatest saint], Abbâ ATHANASIUS saw a vision on the fifth day of Yakâtît, at midnight, of a great tree, [the roots of] which reached as far as the river, and the branches of which reached to heaven; and many men sheltered themselves under the branches thereof; and in the midst thereof was a Tâbôt (*i.e.* altar). And whilst he was rendered silent by the vision, MICHAEL came down from heaven, and said unto him, "Tell this vision to BASIL." [fol. 147*b* 1] And BASIL saw even as ATHANASIUS saw, the tree and the altar and the angels. And MICHAEL interpreted the matter to them, saying, "The tree which ye saw is the monastery of Abbâ 'EBĔLÔ (APOLLO ?), which is built on the border of Egypt, and the branches thereof are the monks. And the altar is the church which the angels visit, and it is the similitude of PETER because it destroyeth [evil] spirits. And a

certain prefect of the city of Alexandria heard the story of Abbâ 'EBĔLÔ (APOLLO ?), and he entreated the archbishop to send him to him so that he might receive a blessing from him. And the father archbishop sent him with seven monks, that is to say, ISIDORE, and JOHN the Less, and Abbâ BĔSÔY, and Abbâ AMÔNÎ, and VICTOR, and AGRINICUS, and Abbâ KALNÂS. And Abbâ 'EBĔLÔ (APOLLO ?) rose up and went, and met them with joy, and the prefect who had come with the brethren, who was one-eyed, embraced Abbâ 'EBĔLÔ (APOLLO ?), and shewed [him] his eye, and cried out, saying, "O bright star in the world!" Then the prefect said unto Abbâ 'EBĔLÔ (APOLLO ?), "My wife laboureth with leprosy; she is under thy garb (*i.e.* she is a nun), and may the grace which hath found me find her." And Abbâ 'EBĔLÔ (APOLLO ?) said unto her, "Healing shall be to her!" and she found health. One day Abbâ 'EBĔLÔ (APOLLO ?) stood up among the monks, and said unto them, "Let each one of you be certain that our Redeemer will come with His disciples to make us to know where the site of the church is to be." And when it became daylight [on the morrow], Jesus Christ came, and His disciples and His angels were with Him, and He shewed them where to lay the foundations of the building of the church. And Abbâ 'EBĔLÔ (APOLLO ?) exhorted his sons to be perfect in every good work, and to dwell in love; and whilst he was exhorting them his face changed, and his whole body burned, and [fol. 147*b* 2] light beamed forth from his face, as from that of an angel of God. And when his sons were afraid he said unto them, "Fear ye not, I am saying farewell unto you." And having said this his soul was caught up, and a beautiful perfume spread itself about, and straightway his eyes were opened, and he said, "O my Lord Jesus Christ, help me, and receive my soul to Thee"; and having said this he delivered up his soul into the hand of God.

And on this day also died ZÊNÔN (or ZÊNÛN), the worker of wonders. This saint having gone into the sanctuary (*i.e.* the temple) of Jerusalem to pray, came out and went to ÎMÂHÛS (EMMAUS ?), to a holy old man, and after they had saluted each other they sat down and began to tell stories of the great deeds

of God until the sixth (?) hour. And there was in that city a certain believer, who used to visit the old man [and take him] bread and water. One day when he was carrying his food to him, one told him that his son was dead, and he took him and wrapped him up in cloth and laid him in a coffer, on the top of which he placed the old man's food; and his wife followed him. When he came to the old man he found Abbâ ZÊNÔN with him, and he set the coffer before them, and asked them to pray. And they talked together, and one said, "Do thou pray," and the other said, "Do thou pray"; and the old man made Abbâ ZÊNÔN to pray. And he began his prayer thus: "O Lord, Sustainer of the Universe, compassionate and merciful, these are the things which Thy servants the poor offer unto Thee as their first-fruits." And with the end of these words the dead child rose up, and wept in the coffer. Then the father of the child cast himself down at the feet of Abbâ ZÊNÛN, and he said unto him, "Forgive [fol. 147*b* 3] me, O my father, for speaking unto thee, but this my son, who was dead, hath risen up through thy prayer." And Abbâ ZÊNÛN feared the adulation of men, and he said unto him, "O my son, reveal this thing to no man whatsoever until I die." And he fled from that place without eating, and returned to his own habitation, and after fighting many spiritual fights he died. Salutation to ZÊNÛN.

IV. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy apostle AGABUS became a martyr. The Lord chose this disciple among the Seventy-two [fol. 148*a* 1] disciples whom He chose and sent forth to preach before His Passion. And this man was filled with the Holy Spirit, the Paraclete, for he was with the Twelve Apostles in the upper room of Zion. And God gave him the gift of prophecy, even as it saith concerning him in the Book of the Acts of the Apostles, that he took the girdle of PAUL and bound his own feet therewith, and said, "Thus saith the Holy Spirit: The Jews shall

take the man who is the owner of this girdle, and shall bind him thus in Jerusalem" (Acts xxi, 11); and this prophecy was fulfilled. Then he preached with the Apostles the preaching of the holy, and life-giving Gospel, and he went into many cities preaching, and teaching, and pointing out the way of God; and he converted many Jews and Greeks to the knowledge of our Lord Jesus Christ, and he purified them with life-giving, Christian baptism. And the Jews seized him in Jerusalem, when he was alone, and they beat him severely and made him suffer. Then they put a rope about his neck and dragged him outside the city, and stoned him with stones until he delivered up his soul. And straightway there descended upon him a light which appeared to be like a pillar, and reached from his body to heaven, and all the people were looking upon him. And God opened the heart of a Jewish woman wherein there was no evil, or enmity, or deceit, or jealousy, as [is usual] with the cursed Jews, and she kept the Law of the Tôrâh, and she said, "This is a righteous man, [fol. 148*a* 2] and for this reason light hath descended upon him, and God hath magnified him." And she cried out, saying, "I am a Christian, and I believe in the God of this saint." And her also they stoned with stones, and she died and was buried with the saint in one grave. Salutation to AGABUS.

And on this day died Abbâ ZACHARIAS, whose works were excellent, and whose spiritual fights were very great. When the soul of this man was about to go forth from his body, Abbâ MOSES said unto him, "What dost thou see?" And he said unto him, "It is better for me that I keep silence." And when his soul went forth Abbâ ISIDORE saw the heavens opened, and [the angels] said, "Rejoice, O my son ZACHARIAS, for behold the gates of the kingdom of heaven are opened unto thee"; and thus he died. Salutation to ZACHARIAS.

V. YAKÂTÎT

[fol. 148*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ 'AḲREPÎNÛ ('AKREPÔS), the tenth Archbishop of the city of Alexandria. This father was a God-fearing man, and he was holy and pure; and he was a priest in the city of Alexandria. And when father CLAUDIAN, the archbishop who preceded him, died, the people of the city of Alexandria chose this father and made him archbishop. And having been set over the Church of God on the throne of MARK the evangelist, he followed a good course of life like the Apostles, and he preached and taught the Christian Faith, and the life-giving Law, and he watched the people with his eyes, and shepherded his flock and helped them. He took no trouble to become possessed of one silver *dirham*, or one *dînâr*, and he only ate because he was hungry, and he dressed only to protect his body against cold and heat. And he read the Scriptures frequently to his people, and he taught them, both great and small, and he kept vigil and prayed for them all; and he continued this strife for twelve years and he pleased God and died in peace. Salutation to 'AḲREPÎNÛ ('AKREPÔS), who succeeded CLAUDIAN.

[fol. 148*b* 1] And on this day also died the holy father Abbâ BĔSÔY, who was called "PETER." This holy man came from Upper Egypt, from the city of 'AKMÎM (AKHMÎM). In the days of his early manhood he used to do works of abomination, and to eat and drink luxuriously. When God chose him He brought upon him a severe illness, and he well-nigh died and delivered up his spirit, and He shewed him the places of punishment, and the great deep pits of hell, and he saw men clothed in shining apparel, and in their hands they had the body of a man which they tore into four pieces. And they said unto BĔSÔY, "Thus will they do unto every man who stealeth the possessions of men." When he heard this word he was sorrowful in his heart, and he wept a bitter weeping, and his soul returned to his body, and he lifted up his eyes to heaven and said, "O my Lord and God, if Thou wilt heal me of this sickness, I will repent of this my sin, and I will worship Thee with all my heart, and from this time forward I will never look at a woman again." And straightway God healed him of his sickness, and he rose up and went to DABRA BANWÂYĔṬ, and the monks counselled him, and they arrayed him in the garb of the monk. And he fought a great fight with fasting, and prayer, and vigils for many years, until his fame was heard of throughout Egypt; and he excelled among many saints, and he composed many Homilies and Admonitions, and Teachings for the monks and for the laity. And he fasted a month at a time, and neither ate bread nor drank water; and continued to fight the fight in this manner for a period of five and thirty years. And he used to stand up all night in prayer. And the works of men were manifest before him, whether righteous or [fol. 148*b* 2] sinners; and after this he became a little sick and he died in peace. Salutation to BĔSÔY who was called PETER.

And on this day died the holy father NÔB, the owner of the fan (?) of gold. Salutation to NÔB with his fan (?) of gold, the driver away of wild beasts.

And on this day also died Abbâ 'ĔBLÔ, who was like unto an angel of God. And behold we have written his history in the section for the twenty-fifth day of the month of Ṭeḳemt. Salutation to Abbâ 'ĔBLÔ.

And on this day also took place the translation of the bodies of the nine and forty (or thirty-two) holy old men and fathers who became martyrs in the desert of SCETE, in the monastery of Abbâ MACARIUS. Salutation to the translation of the holy bones to the cave which was built for them under the care of BENYÂMÎ.

And on this day also died Saint 'ABÛLÎDÎS (HIPPOLYTUS ?), Archbishop of the city of Rômê. And behold his history is written in the section for the sixth [fol. 148*b* 3] day of this (*sic*) month. Salutation to 'ABÛLÎDÎS (HIPPOLYTUS ?).

And on this day also the holy father Abbâ 'ĔBĔLÔ, the shepherd, became [a martyr]. This saint was a shepherd of sheep, and he gave himself to Satan in his youth. He used to commit fornication, and steal, and commit murder, and there was no kind of sin which he did not commit, for he committed them all, up to the age of forty years, and performed every kind of work of Satan. One day whilst he was sitting in the desert at mid-day, and wanting to cut the hair of his sheep, Satan cast a thought into his heart, and he said, "Behold, I have sinned from my youth up until now. I have fulfilled everything which Satan commanded me to do. I have left no sin whatsoever in this world uncommitted. There is, however, one sinful deed left me to do, for I want to rip open the belly of a woman who is with child, so that I may see how the child lieth in her womb." And as he was thinking this thought in his heart, behold a woman who was with child, and was very near her time for bringing forth her child, was walking in the desert during the hot period of the day. When he saw her he rose up straightway, and without mercy seized the hair of her head, and threw her on the ground, and took a knife and ripped up her belly, and saw how the child was lying in her womb. [fol. 149*a* 1] And after this the child died, and his mother died in great agony. And when the shepherd saw the great sin which he had committed, he was exceedingly sorry, and he rent his garments forthwith and cast dust upon his head, and he cried out and wept bitterly and said, "Woe is me! for I have committed the great and unforgivable sin." And straightway he left his flocks scattered about, and he took a rod in his hand, and he walked about, weeping bitterly, until he came to the desert of SCETE. And he did not mingle with the aged monks, and he did not tell them what he had done, but he went into the Inner Desert, a very long way from them, a distance of ten stadia. He had no bread with him to eat, and he had no abode wherein to dwell, but he ate with the beasts and he drank with them. And he used to cry out by night and by day unceasingly, saying, "I have sinned, I am a sinner, I have done evil. Forgive me, Thou art God, the good Father, for there is no man without sin; and God is not without mercy." And he continued to

fight in this way for forty years, and his body became dried up and black through the dew of heaven, and the heat of the summer. And when he entered upon the fortieth year of his abode in the desert, he heard a voice, saying, "Be strong and of good courage, for behold thy sin is forgiven thee, and the murder of the woman is forgiven thee; but the murder of the child is not forgiven thee up to this present." And God in His mercy said unto him so that he might not become apathetic, and might not fall into sin a second time. And having heard these words he increased his bitter weeping, and his fighting [fol. 149*a* 2] until that year was ended. And towards the end of the fortieth year, when only three days remained from its end, the angel of God appeared unto a desert monk who lived far from him, in the desert, a distance of twelve stadia, and who had dwelt there in the desert for seventy years without seeing a man. And the angel of God said unto him, "Get thee outside thy desert, and thou shalt find an old man, and when he hath confessed to thee everything which he hath done, comfort him, and say unto him, 'Behold, all thy sin is forgiven thee, and also the murder of the child; thy sin is forgiven thee.'" And the desert monk rose up and departed, and he went to the old man and talked to him, and they embraced each other, and Abbâ 'ĔBĔLÔ wept unceasingly. And the desert monk said unto him, "Tell me what thou hast done, and why thou didst come hither"; and he told him everything which had happened to him, and how he had ripped up the belly of the woman. And the desert monk said unto him, "Fear not, for thy sin is remitted to thee, and the murder of the woman and her son is also remitted to thee." And the desert monk said unto him, "Whence dost thou receive the Offering?" And the shepherd said unto him, "O my holy father, as God liveth, during the whole of the forty years which I have been living in this desert I have seen no man save thyself." And the desert monk said unto him, "O my beloved father, rejoice, for to-morrow the angel of God shall come unto thee, and shall administer the Offering unto thee, at dawn." And when the morning of the day preceding the Sabbath had come there arose the smell of a perfume which was exceedingly sweet, the

like whereof had never been smelt before, and Abbâ 'ĔBĔLÔ said unto the desert monk, "O my father, my soul craveth to depart through fear." And when he had said this, he saw the [fol. 149*a* 3] angel of God standing by him in the form of a monk, and his face was shining very brightly, and he sang a psalm, saying, "I was afflicted and God delivered me. Return, my soul, to thy rest; God hath helped thee. For He hath delivered my soul from death, and mine eyes from tears, and my feet from slipping, as God was well-pleased in the country of the living" (Psalm cxvi, 6 ff.). When Abbâ 'ĔBĔLÔ the shepherd heard this, he fell down upon the ground, and was as one dead through fear. Then the angel, in the form of a monk, put forth his hand, and lifted him up, and the shepherd saw that the angel in the form of a man was strong of heart, and he received the Holy and Divine Mysteries which had come down from heaven from the hand of the shining angel, with great reverence, and with fear and trembling. And the angel of God ascended into heaven. And when Abbâ 'ĔBĔLÔ had received the Offering from the hand of the angel, his body became white like snow, and he and the desert monk rejoiced, and glorified God until the evening. And the shepherd Abbâ 'ĔBĔLÔY (*sic*) did not cease to pray as of old, saying, "I have sinned seventy times seven; I have done evil, forgive me, for Thou art God, and the Good Father; there is no man without sin, and God is not without mercy." And they passed that day, which was the First Day of the week, in glorifying God, and they did so until night, and then an exceeding sweet smell of a fragrant perfume made itself apparent, and it was stronger than before. And the desert monk said unto Abbâ 'ĔBĔLÔ, "O my brother, wash in a [fol. 149*b* 1] little water, for this is the hour wherein thou wilt receive for my sake [the reward of thy] toil. Rejoice, my brother, for thou shalt rest now"; and straightway the angel of God administered unto them the Holy Mysteries; and Abbâ 'ĔBĔLÔ the shepherd died forthwith. And the angels took up his soul and flew up with it into the heights, and the desert monk wept for him, saying, "What shall I do? I am an old man, and I cannot carry thy body, and I have nothing wherewith to dig [a grave for thee]." And

straightway two lions came and crouched by the body of Abbâ 'ĔBĔLÔ, and they made signs with their heads to the desert monk, as much as to say unto him, "What shall we do?" And he made a sign to them, and they dug a grave for him, and they carried Abbâ 'ĔBĔLÔ to it, and buried him as men would have done; and the desert monk blessed them, and they departed in peace. And the desert monk was sorry, and he said, "Father, let me find someone to bury my body!" And a voice came unto him, saying, "I will bury thy body. There are left only three days before thou shalt have peace. Behold, I will send unto thee three men; tell them all the story of the fight of Abbâ 'ĔBĔLÔ, the shepherd, so that they may tell it unto others, that those who have fallen into sin must not despair of the mercy of God." And on the following day three men came unto him, and he told them the history of the fight of Abbâ 'ĔBĔLÔ, the shepherd, and they marvelled exceedingly, and they wrote down everything and they remained with him until the third day. And then the desert monk prayed and delivered his soul into the hand of God. And the two lions came and dug a grave for him near that of Abbâ 'ĔBĔLÔ, and they buried him as if they had been men, and then departed. And the three men followed them until they brought them to the monastery of Abbâ MACARIUS, of the desert [fol. 149*b* 2] of SCETE; and they told the monks everything which had happened. And the monks marvelled exceedingly and they wrote down the story of the fight of Abbâ 'ĔBĔLÔ, the shepherd, and they used to read it aloud each Sunday; now his death took place on the fifth day of Yakâtît. Salutation to Abbâ 'ĔBĔLÔY (*sic*), whom Satan tripped up. Salutation to Abbâ 'ĔBĔLÔ, the teacher of the Law.

And on this day also took place the deaths of BANWÂ, and BÛLÂ, and 'AMÔNÎ and 'ĔSĬA, the father and mother of Abbâ 'ĔBĔLÔ.

VI. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day they raised up the body of the holy and honourable 'ABÛLÎDÎS (HIPPOLYTUS ?), Archbishop of the city of Rômê, the teacher of all the ends of the world. This saint was a nobleman by birth, and a perfect, and learned man, and God chose him to be Archbishop of the city of Rômê, after Abbâ EUCHEIUS (?), in the first year of the archiepiscopate of CLAUDIAN, in the city of [fol. 149*b* 3] Alexandria. And this father used to teach his people and protect them against the opinions of the pagans, and strengthen them in the Faith of God. And the fame of him was heard of by the Emperor CLAUDIUS, the infidel, and he seized Saint 'ABÛLÎDÎS (HIPPOLYTUS ?) and beat him very severely. When he was weary of torturing him, he tied a heavy stone to his feet, and cast him into the Red Sea on the fifth day of Yakâtît. And on the following day, that is to say the sixth day of Yakâtît, as it were to-day, the body of the saint was found floating on the water, and there was a stone on his feet. And one of the believers took it up out of the water, and brought it into the house, and he wrapped it up in wrappings of great price; and this story was noised abroad in all the city of Rômê and the district round about it. And the emperor sought to burn the body in the fire, but the man with whom it was hid did not reveal it. And this saint composed many homilies, some on the True Faith of our Lord Jesus Christ, and some on the Incarnation of the Son of God in the nature of man, and some of them dealt with Doctrine (or Dogma), and some contained Admonitions to do the good pleasure of God. And he drew up eight and thirty Canons on the Law of the Church, and these are to be found in our own churches, and in all the churches of all Christian peoples. Salutation to the bringing up of the body of Abbâ 'ABÛLÎDÎS (HIPPOLYTUS ?) from out of the sea.

[fol. 150*a* 1] And on this day also became martyrs the following saints: 'ABÛḲÎR, and JOHN, and three virgins, and their mother, whose names were THEODORA, which is, being interpreted, "Gift of God," and THEOPHANA, which is, being interpreted, "Faith of God," and THEODOSIA, which is, being interpreted, "Praise of God," and ATHANASIA, which is, being interpreted, "Life which dieth not." And Saint 'ABÛḲÎR was a monk, and he was devoted to God, and was a fighter from his youth up, and JOHN was a soldier in the Imperial Army, and they were men of the city of Alexandria. And then they dwelt in the city of Antioch and, together with their mother and the virgins who were with them, they confessed our Lord Jesus Christ before the Emperor DIOCLETIAN, who asked them whence they came. And they said unto him, "From the city of Alexandria," and he commanded that they should be taken thither. And when they came to the city of Alexandria, and stood up before the governor, and confessed our Lord Jesus Christ, he tortured them severely; and when he was tired of torturing them, he commanded the soldiers to cut off their heads with the sword. And Saint ATHANASIA encouraged her virgin daughters, and she urged them to endure, and she told them that they were to become brides of Christ, the True Emperor, and martyrs for His Name's sake. And Saint 'ABÛḲÎR likewise explained [this] to them, and reminded them of the tribulation which fell upon the apostolic woman THECLA. And the soldiers brought the virgins to the swordsman, one after the other, and their mother, and they became martyrs; and afterwards 'ABÛḲÎR and JOHN became martyrs. [fol. 150*a* 2] Then the emperor commanded the soldiers to cast their bodies to the wild beasts of the desert, and to the fowl of the heavens, but there were certain believers there who took away their bodies secretly, and they swathed them and laid them in coffers until the days of persecution should be ended. And at length a church was built for them, and the believers laid their bodies in it, and very many signs and miracles took place through them.

And on this day also died MARY, the sinner, who anointed our Lord with unguent. This blessed woman was first of all a

sinner, and she acquired all her possessions by fornication, and she used to decorate herself with divers dresses and ornaments in order to lead young men astray. One day she put on her ornamental apparel according to her wont, and she anointed herself, and perfumed her body, and she looked at herself in a mirror and she admired the ruddiness of her cheeks, and the beauty of her eyes for a very long time, that is to say, for an hour, as she was seated. And then a good thought came upon her, and she remembered death, and the fleeting character of the world. And she heard that our Lord Jesus Christ accepted sinners, and that He would pardon her sins, and she took all her money, and bought an alabastron of scented unguent. And she went to Him whilst He was sitting at meat in the house of SIMON, and she prostrated herself at His feet, and she anointed Him with the unguent, and washed Him with her tears and dried Him with the hair of her head. And when our Lord saw the greatness of her love, He remitted her sins to her, and commanded [the disciples] to make mention of her when they preached the Gospel. And from that time she ministered unto Him with the holy women. [fol. 150*a* 3] Salutation to MARY.

VII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ ALEXANDER, the forty-third Archbishop of the city of Alexandria. This saint was a monk in DABRA BATÂRÔN, which is, being interpreted, "Monastery of the Fathers," and, by the Will of God, he was appointed Archbishop of the city of Alexandria. He was righteous, and pure, and was a learned man, but great tribulation came during the days of his office. For the King of Egypt, who was reigning at that time, appointed his son to rule over the kingdom, and he plundered the monasteries of the monks of the desert of SCETE. Here is an example of his excessive infidelity and wickedness: He went into a monastery to the south of MĔSR (CAIRO), and saw a picture of our Lady MARY;

now it was decorated, and upon it was a dress of beautiful silk. And he said, "What is this?" And the priest said unto him, "This is a picture of our Lady MARY, the mother of Christ." And the king's son abused it, and spat in its face, and said, "If I live I will destroy the Christians and blot them out"; and forthwith he reviled [fol. 150*b* 1] our Lord Christ. When the night came he saw a most terrifying and horrible vision, and in the morning he told his father, saying, "Last night great tribulation and intense pain came upon me from the Satans, and I saw a man sitting upon a great throne, and he was exceedingly horrible, and frightful, and terrifying, and his face shone brighter than the sun, and thousands of thousands [of angels] were going round about him carrying weapons of war, and I and thou were bound behind him. And I asked them [saying], 'What is this?' And they said unto me, 'This is Christ, the King of the Christians, Whom thou didst mock yesterday.' And then one of those who were carrying weapons of war came to me, and pierced my side with his spear, and none took the spear out, and at length I died." When his father heard this he was exceedingly sorry, and straightway the young man fell ill, and his tongue became dumb, and he died that night; and after forty days his father died also, and another king was appointed in his stead. And he afflicted the Christians greatly, and he seized Abbâ ALEXANDER and tortured him until he asked the people for three thousand *dînârs* of gold, and gave them to him. And God blotted out that king quickly, and after him was appointed another king, who was worse than he. And he seized the captain of the troops of this father, and demanded from him three thousand *dînârs* of gold, as before. And this father said unto him, "Some I must beg for from the believers, and some I must borrow"; but he would not accept these words from him. And the saint said unto the king, "Wait until I can ask some other people"; and he waited for him. [fol. 150*b* 2] And this father went up into Upper Egypt to beg. And there was a certain desert monk, who was in charge of a monastery, and he had with him two disciples, and the desert man commanded his disciples to clear out a place in the monastery, and they found there five water-

jars filled with gold; and the disciples stole one jar and hid it, and they brought to the desert monk, their teacher, four water-pots filled with gold, and the desert monk sent them to the archbishop to help him. And when the two disciples of the desert monk [had carried] them to the archbishop, they took the water-pot of gold which they had stolen, and went into the world, and they cast aside their monks' garb, and they acquired with that gold menservants and maidservants, and cattle. And the governor of that city commanded the soldiers to beat them, and the two disciples confessed that they had found five water-pots full of gold; and the governor sent the captain of his soldiers to the king and he reported this matter to him. And the king sent the captain of his troops, and he plundered the house of the archbishop, and carried off all the sacred vessels and furniture of the churches. And then he had this father brought, and he bound him with fetters and put him in prison, and treated him with contumely, and said unto him, "Bring me the four water-pots which were full of gold [and contained] thirty hundred *dînârs*." And the archbishop said unto him, "I have no possessions whatsoever of this fleeting world," but the king would not release him from prison until the archbishop had sent to all the people, and they had brought to him thirty hundred gold *dînârs* and given them to him. And then God blotted out this wicked king, and another king worse than he was appointed in his place, and he compelled all the Christian people to brand (?) on their hands, instead of the honourable Cross, the name of the unclean and lying prophet, [Muḥammad,] that is [fol. 150*b* 3] the mark of the beast, concerning which JOHN the Evangelist and theologian prophesied (Revelation xvi, 2). And that wicked king sent to all the cities, and commanded the people to do this, and he commanded the archbishop to do this. And the archbishop entreated him with many petitions to have mercy upon him, but he refused; and the archbishop asked him to wait for three days. And the archbishop prayed to God fervently, and with many entreaties, not to cast him away from Him, and not to let him come into this unclean affair; and God heard his prayer, and visited him with a slight illness. And the archbishop asked the king to allow him

to go to his house in the city of Alexandria, but he refused him, and he thought that he was making an excuse to avoid the branding of the hand. And after three days the angel of God appeared unto the archbishop, and said unto him, "On the second day (*i.e.* to-morrow) thou shalt die." And the archbishop said unto his disciples, "Prepare a ship for me, for to-morrow God will visit me"; and he died in peace. And they carried his body in a ship, and buried it with the bodies of the fathers, archbishops. In the days of this father the Melchites of the country of Egypt had a holy archbishop whose name was ANASTASIUS, and his people rose up against him, and acted hostilely towards him, because of their love for the believing Jacobites. And he meditated on the matter and betook himself to safety, and he would not associate with his own people in their enmity against the Jacobite believers. And he forsook his people and came to this father ALEXANDER, and he submitted to his authority. And this father honoured him greatly, and [fol. 151*a* 1] asked him to occupy an episcopal throne, and rule over the believers of his flock, and to let him dwell in a monastery like a monk. And Abbâ ANASTASIUS was not pleased with these words, and he said unto him, "If I had wanted the archiepiscopate, behold I am already archbishop, but I want to become thy disciple." And after many entreaties, and much argument which took place between them, ANASTASIUS was pleased to become a bishop; and this father made him bishop over a certain district in Egypt, and he shepherded well the flock over which he was placed. And as for Abbâ ALEXANDER he sat upon the throne of MARK the Evangelist for four and twenty years and a half, and he pleased God and died in peace. Salutation to Abbâ ALEXANDER.

And on this day also died the holy father, Abbâ THEODORE, the forty-fifth Archbishop of the city of Alexandria. This saint was a monk in the monastery of the city of MAREOTIS, now the name of the city was ṬANBÛRÂ, and he was the disciple of a certain righteous and perfect old man, who saw by the Holy Spirit that his disciple THEODORE would be [fol. 151*a* 2] appointed Archbishop of the city of Alexandria, and

he told the people this. And this father was strictly devoted to God, and he fought a great spiritual fight. He was a man of goodly appearance, and he wore sackcloth made of hair next his skin, and over that garments made of iron; and he was perfect in his humility, and in his meekness. By the Will of God, Who chose him, he was made Archbishop of the city of Alexandria, and he protected the flock of Christ with a good protection, and he taught them continually, and read to them the Scriptures daily, and especially on Sundays and on the festivals. And in all his days there was tranquillity and peace, and the Church flourished, and there was no contention. This father sat on the throne of Saint MARK the Evangelist for fourteen years and a half, and he fulfilled the duties of his office, and died in peace. Salutation to Abbâ THEODORE.

Salutation to the desert monk who during a period of seventy years never saw the face of a man, and who comforted Abbâ 'ĔBĔLÔY.

And on this day also took place the deaths of 'ABRÂḲEN, and 'ABÂDÎR, and 'ABÂRIANUS, and NEBDÂLMÂS (or, NEBELDAMAS).

VIII. YAKÂTÎT

[fol. 151*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the coming of our Lord Christ into the sanctuary (*i.e.* the temple). Forty days after His glorious birth JOSEPH, the just man, who was the messenger of this mystery, and Saint MARY, His mother, brought Him, that they might fulfil the Law with which He, to Whom be glory! had commanded the people of Israel, and to offer up offerings as the Law ordered. And this SIMEON, the priest, was a righteous man, and he carried Him upon his shoulders and held Him up in his hands. And when King PTOLEMY, who was called the "Conqueror," was reigning in the five thousand nine hundred

and fourth year of our father ADAM, and the Jewish people were under his dominion, by the Will of God he sent to the city of Jerusalem, and brought [to Alexandria] seventy-[two] learned Jewish Rabbis, and he commanded them to translate the Books of the Law from the Hebrew tongue into the Greek tongue. And this took place by the Will of God so that the Law might depart from the Jews, and come to the Christian people who were to appear after many years. And then the king commanded his officers to separate them into pairs and to put each pair in a separate place; now they were seventy-two [in number], and he lodged them in thirty-six tents. And he set men over them to watch them, and to see that they did not meet each other, or make an agreement about what they [fol. 151*b* 1] were going to write, or change one word of the Law, for it is very well known that the Jews are wicked men. And when this SIMEON, the just man, had translated all the Books of the Law, he came to the Book of ISAIAH the prophet, who saith, "Behold a virgin shall conceive, and shall bear a son, and His name shall be called Emmanuel" (Isaiah vii, 14). And he was afraid to write "a virgin shall conceive," and said, "The king will laugh at him (*i.e.* the prophet), and will not accept his word." And he determined to change the word of the Law as it was written, and instead of writing the word "virgin" he wrote "young girl." And then he had doubts within himself, and he said, "This is impossible—for a virgin to conceive and to bring forth a son"; and whilst he was thinking upon the matter slumber overcame him and he fell asleep. And the angel of God appeared unto him, and said unto him, "O thou who doubtest this thing, thou shalt not taste death until thou hast seen the Christ, Who shall be born of a virgin, and hast carried Him in thy hands." And he lived after this three hundred years, until our Lord Jesus Christ was born, and he brought Him into the sanctuary, as it might be this day. And the eyes of SIMEON were blind, and when he received our Lord Christ into his hands, his eyes were opened, and he saw straightway. And the Holy Spirit spake unto Him, saying, "This is He for Whom thou wast waiting." And SIMEON blessed God, and said, "O Lord dismiss Thy servant in peace, for I have remained bound in the life of this

fleeting world for Thy sake. Behold, I have come and have seen Thee; dismiss me that I may depart into everlasting life. Mine eyes have seen Thy salvation which Thou hast prepared before all Thy people. [fol. 151*b* 2] Thou hast revealed the light to the Gentiles, and glory to Thy people Israel" (Luke ii, 29). And then he said unto His mother MARY, "This thy Son is set for the falling and the rising of many of the children of Israel," that is to say, "For the falling of those who do not believe in Him, and for the rising of those who do believe in Him." And then he made known unto her that suffering and separation would enter her heart at the time of His Passion, and he said, "The spear of separation which shall be in thy heart shall pass through it." And when he had finished what the Law had commanded him, he died in peace. And ḤANNAH the prophetess, the daughter of PENUEL, whom the Holy Gospel mentioneth, also prophesied concerning Him, and she praised God, and told the orthodox among the children of Israel that He was the Saviour Who should deliver them from the works of Satan, and from the fetters of Sheol. Salutation to Thy coming to Jerusalem and Thy reception by SIMEON, and to ḤANNAH. Salutation to SIMEON who embraced our Lord and kissed His hand.

[fol. 151*b* 3] And on this day also died ḤANNAH the prophetess, the daughter of PENUEL. This woman was of the tribe of ASHER, and her days [for bearing] were passed, and she had lived with her husband for seven years, and had been a virgin for four and eighty winters; and she never left the temple, and she fasted and prayed all day and all night. And when they brought the Lord Jesus into the sanctuary forty days after He was born, she stood up before Him, and gave thanks to God, and she spake about Him to all those who waited for the salvation of Jerusalem; and then she died at a good old age. Salutation to ḤANNAH.

And on this day also died the lady 'AMMATA KRĚSTÔS, and her two handmaidens. This holy woman was of the people of the city of Constantinople, and she had a husband, who was in

the Imperial Government, and he died in the days of his early manhood, and left her a widow, when her days were twelve years. And after a few days a certain man, who was one of the emperor's nobles, wanted to take her by force, and she made an excuse to him, saying, "I am sick with a severe sickness, wait for me until I recover." And then she distributed all her money among the [fol. 152*a* 1] poor and needy, and set free her slaves, and taking two of her handmaidens with her, she went forth by night, without knowing [whither to go]. And she went into a rock, which was under a high hill, and dwelt there for twelve years, and each day the birds brought regularly to her various kinds of fruits. And then in the days of the Emperor CONSTANTINE one of the historians saith, "I went towards the East in order that I might bring a certain piece of work to an end, and I arrived at a monastery, and the abbot and the monks received me, and I saluted them, and we sat down. And there were there all kinds of trees full of fruit, and I saw birds carrying off branches with their fruit on them, and they flew away with them quickly, and did not eat thereof; and having seen this I marvelled, and I said unto the monks, 'What is this thing?' And they said unto me, 'They have been doing this for eleven years, and we know not what becometh [of the fruit].' And I said unto them, 'It seemeth to me that the birds carry this fruit to the monks who are in the mountains.' And as I was saying this a raven came, and taking a branch covered with fruit flew away. And I followed it, together with the abbot and the monks, so that we might know what the raven did with the fruit, and when the bird alighted in a ravine it dropped the branch and returned. And when we came to this place we threw a stone, and we heard a voice, saying, 'If ye be Christians do not kill us.' And we said unto them, 'Who are ye?' And they said unto us, 'If ye wish to see our faces throw us down three garments, for we are naked.' And we threw down garments to them, and we went down to them by means of a very narrow mountain path, and when we came there three women received us, and they bowed to us, and we bowed to them. [fol. 152*a* 2] And one of them sat down, and the other stood up before her. And the abbot said unto her, 'Whence

art thou, O my mother, my lady, and how dost thou come to be here?' And she told him all her story, from the beginning even unto the end thereof. And the abbot said unto her, 'If thou wishest we will fetch food from the monastery, and we will partake of it with thee.' And she said unto him, 'O my father, command [thy servants] to bring hither a priest with the Offering, so that we may partake of the Holy Mysteries of Christ the Vivifier; but since thou wilt have gone forth thou wilt not partake of the Offering with us.' And the abbot commanded his servants to bring a priest with the Offering, and she and her handmaidens partook of the Holy Mysteries. And on the following day she prayed and delivered up her soul into the hand of God, and her handmaidens died with her, one after the other. And the monks wrapped them in cloths and buried them with psalms and hymns." Salutation to the three women who bore the hardships of the desert naked.

And on this day also died Abbâ ELIAS of the desert of SCETE, the great old man whose works were most excellent. When the righteous Emperor THEODOSIUS sent to the desert of SCETE a letter asking the monks to send to him an aged monk of excellent works so that he might comfort him with his words, they sent this holy man, [fol. 152*a* 3] and they wrote a letter by the hand of another monk, saying, "Behold we have sent unto thee a holy man who is called 'ELIAS,' the counterpart of ELIAS, the prophet." And when ELIAS arrived, the Emperor THEODOSIUS said unto the old man, "The monks have sent to me a letter saying that thy spiritual strife resembleth that of ELIAS the prophet." And the old man said unto him with humility and meekness, "O righteous emperor, forgive me. Every man is known by his ability (or, natural disposition). And as for the strife of ELIAS, because of his righteousness a raven used to bring him his food, whereas so far as I am concerned, I have all the food which I require. If I laid my bread out in the sun, a raven would come and carry it off." When the emperor heard this he marvelled at the savour of his words, and he said unto him, "Tell me, O my father, why God did not give unto thee a son?" And the old man said, "Because the days will come when there shall arise on the earth division in respect of the Faith. For this reason, God hath not given unto me a son, so that he might never mingle with those who doubt (or the 'dividers')." And the emperor wished to give him money, but he would not take it, and he turned back to his abode, and it is said of him, that he did not eat food until he returned to his cell; and he died in peace. Salutation to ELIAS [of SCETE].

IX. YAKÂTÎT

[fol. 152*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, the great one, Abbâ BARSÔMÂ, the Syrian, the father of the monks of the country of Syria. The parents of this saint were of the people of the city of SÂMÎṢÔṬ (SAMOSATA). And a certain dweller in a cell prophesied concerning him, and said unto his father before his birth, "Assuredly there shall go forth from thee a fruit of flavour and excellence, and the memorial of him shall be heard in all the country of Syria"; and he made him to know what would happen to him. And having been born BARSÔMÂ grew up in the knowledge of God, and he fled from his parents, and came to the River Euphrates; and there lived there a certain righteous man, whose name was ABRAHAM, and he took him into the monastery through fear of his father. And Saint Abbâ BARSÔMÂ dwelt in a rock, and he fought a great fight there, and his fame was noised abroad everywhere, and he had many disciples. Now the water of the place where he lived was exceedingly bitter, and when he had prayed [over it] God changed it, and it became sweet. And God performed great signs and wonders by his hands, and among them are the following: Once he and his disciples were a long way from their cells, and when the time of sunset drew nigh they were still far away from their cells. And he asked our Lord Jesus Christ, and He made the sun to stand still until the saint arrived in his cell. And again there was a city, the name of which was RA'ÂM, whereof the

people were infidels, and by the Will of God the rain was withheld, and no rain fell on them. And being in tribulation [fol. 152*b* 2] they came to Saint BARSÔMÂ, and he admonished them, and he made an agreement with them that if they would believe in God, he would make an abundant rain to fall upon them; and they said unto him, "Yea, we will." And he asked our Lord Christ, and He rained on them, and they believed on God. And there was also another city, the people whereof were infidels, and he converted them all to the knowledge of God, and he destroyed many houses of idols. And this saint made for himself an abode, wherein he stood upright and never sat down for four and fifty years, and when he was tired of keeping vigil and toil he slumbered standing up, with a brass vessel under his hand on which to lean; and he fasted seven days at a time. And this saint lived in the days of Abbâ SIMEON OF THE PILLAR, and he wished to see him greatly, for he had heard the report of his holiness and virtues from many men. And this holy man came to Abbâ SIMEON, and each was blessed by the other, and then he returned to his monastery. And he preached in the city of Samaria, and when he wrought before the people many signs and wonders, they believed. And he went to the Emperor THEODOSIUS, and strengthened him in the True Faith, and the emperor gave him much money, but he would accept nothing whatsoever from him. And the emperor wrote an order that the saint was to have dominion over all the bishops in the country of Antioch, and he gave him the ring from his fingers. And when the General Council of Two Hundred Bishops assembled in the city of Ephesus, on account of NESTORIUS, the "denier," and they anathematized him, and cursed [fol. 152*b* 3] him, and cut him off [from his office], this father was with them. And the emperor wrote to him with his own hand, commanding that all the officials who were appointed in the country of Antioch were to be in submission to him; and BARSÔMÂ wrote letters to all the cities, and sealed them with the imperial seal, and commanded them to do good works, and to hate evil men. And certain men calumniated him to the emperor, and said unto him, "Behold, Abbâ BARSÔMÂ eateth well, and drinketh well, and weareth

fine apparel"; and the emperor sent one of his messengers to find out if what was reported of Abbâ BARSÔMÂ was true. And when the emperor's friend came to the saint, he did not find that even the smallest particular of the evil things which they had spoken about him was true. And then he brought him before the emperor, who did not find that he had changed any of his spiritual qualities, of which he had knowledge, and the emperor paid him great honour, and he returned to his monastery. And when the Emperor MARCIANUS, the infidel, assembled the Council of Chalcedon, the councillors of the emperor asked him to allow them to bring BARSÔMÂ to them, now they did not know that the grace of the Holy Spirit was upon him, and that he might neither dispute with them, nor overcome them in argument, nor put them to shame. And when the unclean General Council, wherein they separated Christ, and assigned to Him Two Natures, was ended, the blessed BARSÔMÂ argued against them, and made their words of no effect, and he anathematized them and excommunicated them. And they wrote to the emperor and calumniated BARSÔMÂ, and he made him come, but he was not able to resist the grace of the Holy Spirit which was upon him. And then Abbâ BARSÔMÂ cursed the empress, and she departed; but she only remained alive for a few days, and she died an evil death. And the heretics [fol. 153*a* 1] opposed him, and they wrote to all the cities, urging the people not to submit to him; but they did not listen to them, and did not abandon the command and doctrine (or, teaching) of the saint. And three hundred heretics banded themselves together, having with them the heretical bishops, and they lay in wait on the road to kill him; and then they sent a message to him telling him to come to them, so that they might go to the church together. And when he had come, and was journeying along the road with them, they cast stones at him, and their stones flew back on their own heads; and they fled and departed from him, being ashamed. And then God, wishing to take him out of the bondage of this world, sent unto him an angel who said, "After two days thou shalt depart from this world." And Saint Abbâ BARSÔMÂ sent his disciple to the cities which were round about him, and he comforted the

believers; and as the disciple was going about he came to a place wherein was the head of Saint JOHN the Baptist, and he saluted his holy head. And he wept, and he asked it about the Emperor MARCIANUS, and a voice came forth from the head of Saint JOHN the Baptist, saying, "Fear not, for he is dead; BARSÔMÂ complained of him to God." And Saint Abbâ BARSÔMÂ blessed his disciple, and he died in peace. And a pillar of light appeared by the gates of his cell, and [it reached] to heaven, and all the believers saw it from afar off, and they came to the saint, and they found that he was dead. And they were blessed by him, and they wept over him, and sorrowed because [fol. 153*a* 2] of their separation from their spiritual father. And they prepared him for burial in a manner befitting him, and with the singing of many psalms and hymns they laid him in the grave. Salutation to BARSÔMÂ, the "son of fasting."

And on this day also Saint PAUL the Syrian became a martyr. The parents of this holy man were Syrians, and they were merchants, and lived in the city of Alexandria, wherein they begot this saint; and then they lived in the city of 'ESMÛNÂIN. When he was grown up, his parents died and left him much money. When he heard that the heretic emperors tortured the believing saints who believed on the Name of Christ, and killed them, he gave all his money to the poor and needy, and then he prayed, and asked our Lord Christ to direct him in the path which would please Him. And God sent to him SÛRÎÊL, His angel, and he told him about all the torture which should come upon him for the sake of the Name of Christ. And he said unto him, "Behold, God hath commanded me to be with thee, and to strengthen thee; fear not." And he rose up and went to the city of ANTINOË, and confessed our Lord Jesus Christ before the governor, who commanded the soldiers to strip him naked and to beat him with whips, and they did so; [fol. 153*a* 3] then they thrust burning torches into his sides, but the fire did not touch him. And the king offered to him much money, so that he might deny Christ. And the blessed PAUL said unto him, "When my parents died they left me sixteen (or, seventeen) *maklît* of gold, but I rejected them and would not take them,

because of [my] love for Christ; how then can I accept thy money?" And the governor commanded them to make iron rods red-hot, and to thrust them into his ears, and mouth, and they did so; and God sent His angel SÛRÎÊL to him, and he touched his body, and healed him. And they put upon his body venomous serpents, but they would not touch him. And the governor commanded them to cut out his tongue, and they cut it out, and God healed him. And when the governor went to the city of Alexandria, he took PAUL with him; and our Lord Christ appeared to him in the ship and comforted him, and strengthened him. And the saint had a friend whose name was Abbâ 'ÊSÎ, and TAKLÂ his sister, and our Lord Christ told him that his body should be laid with their bodies, and his soul with their souls; now these saints were in prison in the city of Alexandria. And when Saint PAUL had come unto them, they embraced each other, and their souls rejoiced at seeing him. And when the governor returned to the city of ANTINOË, they cut off the head of Saint PAUL and threw it on the river bank, and he received the crown of martyrdom. And certain believing men took his body, and wrapped it up in costly cloths, and hid it in [fol. 153*b* 1] their houses; and many signs and wonders and many healings took place through it. Salutation to PAUL. Salutation to the translation of thy body.

And on this day is celebrated the commemoration of PETER the martyr. [Omitted in the Bodleian MS.]

X. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and blessed disciple, that is to say apostle, JAMES, the son of ALPHAEUS, became a martyr. This blessed apostle after having preached the preaching of the blessed Gospel in all the cities, returned to Jerusalem, and went into the synagogue of the Jews. And he preached openly the Faith of our Lord Jesus Christ, and revealed to them that He was the

Son of God in truth; and that before the [fol. 153*b* 2] world was He was with the Father; and that He is His Word, for He saith, "In our own image and likeness"; and that He dwelleth in heaven, above the Cherubim and Seraphim, who praise [God]; and that it is He Who existeth at His great right hand in heaven, and that it was He who was carried in the womb of MARY the Virgin, and that He was God, Who became man. This was the word of the apostle among those crowds, and he was unafraid. One man became a witness of the birth of the Son of God, Who was One in His Death, and in His Resurrection, and in His Ascension into heaven. And thus he taught all the multitudes the Faith of Christ. And when the multitude heard the word of the apostle, they became very angry with the anger which was of their father Satan, who was with them, and they were wroth with the apostle of our Lord Jesus Christ. And they all banded together against him, and the Jews seized him, and put his blood on their own heads, and they took him and brought him to the Emperor KALÂWDÊWÔS (CLAUDIUS ?), the deputy of the Emperor of Rômê. And they calumniated this disciple to him, and they told him, saying, "This man hath preached to us of another king besides CAESAR." And when the emperor heard this he commanded the soldiers to stone the Apostle JAMES, and they all made haste and stoned him and he died in peace, and received the crown of martyrdom in the kingdom of the heavens. And certain believing men took his body, and prepared it for burial, and they buried it by the sanctuary. Salutation to JAMES the apostle and martyr [fol. 153*b* 3] of Christ.

And on this day also Saint JUSTUS became a martyr. This saint was the son of NÔMÂRIUS (NUMERIANUS), the Emperor of Rômê. And having gone to the war, and having married the sister of DIOCLETIAN, the infidel, his wife made him king; and when JUSTUS returned from the war, and found that DIOCLETIAN had denied Christ, he sorrowed with a very great sorrow because of it. And when the men of the city saw this, they all gathered together to him, and they said unto him, "We will kill DIOCLETIAN and thou shalt sit upon the throne of the kingdom." But he did not wish this, and he persuaded them

not to kill DIOCLETIAN for he had chosen a heavenly rather than an earthly kingdom. And he drew nigh to the emperor, and confessed our Lord Christ before him; and the emperor said unto him, "My lord JUSTUS, who hath forced thee to do this against thy wish?" Now the emperor was very much afraid of JUSTUS. And Saint JUSTUS said unto him, "As my Lord Jesus Christ liveth if thou dost not write the decree for my fight, so that I may finish my martyrdom, I will make the people of this city to rise up against thee, and expel thee from thy kingdom." And DIOCLETIAN was afraid of him, and commanded the soldiers to take him to the country of Egypt, together with THEOCLEIA his wife, and 'ABÔLÎ his son. And thus he sent them to the country of Egypt. And he commanded the governor of the city of Alexandria to persuade him quietly, and not to cause him vexation of heart, for, he said, peradventure his heart will turn, and [fol. 154*a* 1] he will be submissive to the emperor; and if his heart doth not turn, separate him not from his wife and his son. And when JUSTUS arrived in the land of Egypt (now he had with him some of his servants, and the emperor's letter), as soon as the governor of the city of Alexandria saw him, he was greatly afraid of him. And he began to persuade him, and he said unto him, "My lord, do not this thing, and do not disgrace thine honourable position"; and Saint JUSTUS said unto him, "Do not multiply words." And the governor was afraid, and sent him to Upper Egypt, to the city of ANTINOË, and his son 'ABÔLÎ to the city of BÂSṬÂ, and THEOCLEIA his wife to the city of ṢÂ, and he gave to each of them one of their servants to remain with them until they finished their martyrdoms, and to care for their bodies. And Saint JUSTUS finished his fight nobly, and they cut off his head with the sword in the city of ANTINOË, and he received an incorruptible and everlasting crown in the kingdom of the heavens. And many signs and miracles, and many healings, took place through his body. Salutation to JUSTUS.

And on this day also died the holy father, the man devoted to God, the learned one, the fighter, the teacher of all the ends of the world, Abbâ ISIDORE from the city of FARMÂ. The

parents of this saint were [fol. 154*a* 2] rich and noble people and they belonged to the honourable folk of MĔSR (CAIRO), and were kinsfolk of our holy fathers and archbishops Abbâ THEOPHILUS and Abbâ CYRIL of the city of Alexandria. And this saint was the only child of his parents, and they taught him spiritual and material doctrine, and they taught him all the Books of the Church, and he kept them with him and learned them by heart. And he also learned the philosophy of the Greeks, and the knowledge of the stars of the heavens; and of what goeth round all the ends of the world, and he excelled many in his knowledge and in philosophy; and he was devoted to God, and was a fighter, and vigilant, and lowly. And when he heard that the men of the cities had agreed together, and had taken counsel with the bishops to take him and to make him Archbishop of the city of Alexandria, he fled by night and came to the city of FARMÂ, and became a monk there. Thence he departed to a small cell, and lived there alone for many years. And he composed many Homilies and Admonitions, some of which are addressed to kings and governors; and he translated many books, [and] Books of the Church, and the Old and the New Testaments. Now the number of the Books, and the Homilies, and the Admonitions, and the Questions which other people asked him, and the Epistles which he composed, and despatched to the bishops and archbishops of many dioceses is known; and the number is ten thousand, and the Epistles and Homilies and Admonitions are eighty hundred. Now the Holy Spirit used to well up in his heart, and flow forth even as do the rivers. And having finished this good work, [fol. 154*a* 3] and followed a good course of life with great spiritual fighting, he arrived at a good old age; and he pleased God and died in peace. Salutation to ISIDORE.

And on this day also Saint FÊLÔS (PHILIP ?), Bishop of the country of FÂRS (PERSIA), became a martyr. When the bishop would not sacrifice to the fire, and would not worship the sun, the King of Persia tortured him; and when he was tired of torturing him he cut off his head with a sword, and he received the crown of martyrdom in the kingdom of the heavens.

Salutation to FÊLÔS (PHILIP ?), the bishop, whom the King of Persia killed with a hatchet.

And on this day also is celebrated the commemoration of NICOLAUS, and SIMON, and SADALÂKÔS.

XI. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day the holy and honourable Abbâ BELÂNTEYÂNÔS (FABIAN ?), Archbishop of the city of Rômê, became a martyr. This honoured and learned and wise saint and fighter was appointed Archbishop of the city of Rômê, and he sat upon the throne of PETER, [fol. 154*b* 1] the chief of the Apostles, for twelve years in quietness and peace; and he taught the people the beauty of piety, and he preached to them the Faith of righteousness. And CLAUDIUS, the emperor and governor, having risen up against the Emperor PHILIP, and killed him, and begun to reign in his stead, this infidel stirred up great trials and many tribulations for the believers, and very many people were martyred by him. And the SEVEN CHILDREN, who are known to have slept in a cave for many years, fled from him. He built in the city of Ephesus a great temple wherein he established idols, and he killed all those who would not worship them. And when he heard that this saint was opposed to them, and that he taught the believers to obey him he sent to the city of Rômê, and had him brought to Ephesus, and asked him to worship idols; and the saint would not obey him, but laughed at him and his idols, and cursed them. And the governor was angry with him, and tortured him severely, for the space of one year, and when he was tired of torturing him he cut off his head with a sword, and the saint received a crown of martyrdom in the kingdom of the heavens. Salutation to BELÂNTEYÂNÔS (FABIAN ?).

And on this day also died Abbâ 'EULÔG (EULOGIUS), the writer and companion of lions. [fol. 154*b* 2] The parents of this

saint were from the city of GAṢBÎN (NESBÎN, *i.e.* NISIBIS), and they were rich in gold and in silver, and they taught their son all the Ordinances of the Church; after a few [days] they died, and left him much money. One day Abbâ 'EULÔG (EULOGIUS) remembered the word of the Gospel which saith, "Sell all thy goods and give [the price thereof] to the poor and needy, and take up My Cross, and come, follow Me" (Matthew xvi, 24). And straightway he gave away all his goods to the poor, and departed to the monastery of 'AWGÎN; and when 'AWGÎN saw him, he received him with joy, for before 'EULÔG (EULOGIUS) came to him he saw a vision in which one said unto him, "Behold a young man of goodly appearance will come unto thee, receive him, and let him mix with the brethren who minister unto thee"; and 'AWGÎN continued to counsel him for the space of three years. When he saw his holiness, and his perfection, he arrayed him in the garb of the monk, which is the dress of the angels. And 'EULÔG (EULOGIUS) toiled hard in the ascetic life, and he fasted from one Sabbath to the next, and his food was bread and salt. And he used to pray six (or, seven) hundred prayers by day and night, and did not sleep, and he continued to fight this fight for thirty years, and then he entreated his teacher [to be allowed to go into the desert]. And he departed to the desert, and went into a little cell, wherein he fought the fight for fifty years; and God gave him two lions which ministered unto all his wants. And then he became sick with a grievous sickness, and he said unto the lions, "I want to drink some hot water." And the lions went into the mountain, and they found a shepherd who was watching his flocks, and [one of the lions] took this shepherd up and brought him to the door of the cell of the holy man. And when the shepherd [fol. 154*b* 3] saw him, he bowed low before him, and said unto him, "What dost thou want, O my father?" And 'EULÔG (EULOGIUS) said unto him, "Give me some hot water to drink"; and the shepherd supplied his want, and then Abbâ 'EULÔG (EULOGIUS) commanded the lion to take the shepherd back to his dwelling. And when the shepherd arrived he told all the people about it, saying, "I found a righteous man, for the sole of whose foot the world is not [large enough ?]."

And when they heard the report of him, all the people gathered together to him, and they brought to him all those who were sick, and he healed them. And in those days his teacher Abbâ 'AWGÎN wished to go to the country of FÂRS (PERSIA), and to convert those who worshipped idols to the True Faith, and he wished to take with him his son Abbâ 'EULÔG (EULOGIUS), but before he sent him a message to this effect, the Holy Spirit made the lion to understand, and the lion carried the cloak and the Gospel of the holy man, and made him signs concerning the road, and the saint followed him, and arrived at the place where Mâr 'AWGÎN was; and when 'AWGÎN saw him, he received him with gladness. And as they were travelling along the road they came to the River Tigris, and the waters thereof were divided for them, and they passed over. And when they arrived in the city, they converted the worshippers of idols to the True Faith, and baptized them in the Name of the Father and of the Son and of the Holy Ghost. One day when the holy men were hungry Mâr 'EULÔG (EULOGIUS) commanded the lions to seek some food for them, and when the lions had set out they found an old man carrying a load of bread on a donkey, on which was a child; and the lions took this donkey and brought him to the holy men. Now the child died of fright, but when Abbâ 'EULÔG (EULOGIUS) had prayed, he restored him to life. And then he returned to his cell, and fell sick a little, and he died and was buried with great honour. [fol. 155*a* 1] And the lions continued to watch by his grave for twelve years, and then they returned to the desert. Salutation to 'EULÔG (EULOGIUS), the companion of lions.

And on this day also is celebrated the commemoration of ABRAHAM the bishop, and KANTÎ (CONTHIUS ?), and Abbâ MAḲÂBÎS (MACCABAEUS) the monk.

And on this day also died Abbâ PATRÂ (or, BATRÂ), the disciple of Abbâ SYLVANUS. This saint used to live in a cell of DABRA SÎNÂ keeping the precepts of the doctrine, and at the time of supper he used to give to his body what it needed. And when they made him Bishop of FARNÛ he exhausted himself greatly

by excessive abstinence, and his disciples said unto him, "O our father, if thou wast in the desert thou couldst not use such excessive abstinence." And he said unto them, "When I was in the desert, in poverty, [and living upon] fragments, I ordered myself so that my body was never sick; but now that I am in a community I have many wants, and it is best for me to reduce my body and keep it in subjection." And he continued to fight the fight strenuously, and then he died. [fol. 155*a* 2] Salutation to Abbâ PATRÂ.

XII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the glorious angel, MICHAEL the archangel, for on this day God sent him to SAMSON the giant, and helped him until he conquered the Philistines. They wanted to kill him, and God gave him power over them, and he blotted them out and in one day killed of them ten hundred with the jawbone of an ass. And when he was thirsty, and nigh to die, MICHAEL the archangel appeared unto him, and strengthened him, and God made water to flow out from a jawbone, and he drank and was saved. And when a crowd of the Philistines assembled, and devised a scheme against him with his wife, and blinded his eyes and took him into the house of idols, the angel MICHAEL appeared unto him, and gave him strength and he killed them all. Salutation to MICHAEL.

And on this day died the holy father [fol. 155*a* 3] GELASIUS, the fighter, and devoted man of God. This saint had believing and God-fearing parents, and they taught him all the Ordinances of the Church. And he was made a deacon, and he renounced the world from his early years, and he bore the yoke of Christ, and fought a great and strenuous ascetic fight, with fasting, and prayer, and prostrations, and vigils. And God chose him, and he was made priest of the monks of the desert of SCETE.

And having perfected his spiritual fighting, and his devotion to God, and his piety, the angel of God appeared unto him as he appeared unto Saint PACHOMIUS, and commanded him to gather about him young monks, and to teach them the fear of God, and the way of the ascetic life; and he did as the angel of God commanded him. And he gathered together monks, and established a spiritual companionship, and he ruled them with a divine rule. And he was not among them as one of them, but as their servant, and as one who was less than they. This father rejected the possessions of this world, and he was exceedingly meek. And he copied a large book wherein he collected all the Books of the Old and New Testaments, and he spent [on this book] of the money which he made by his copying, eighteen *dînârs* of gold, and he laid that book upon the altar in the church so that all the monks might read therein whensoever they required healing from it. And there came a certain wandering monk to visit the old man Abbâ GELASIUS, and when he saw the book it pleased him, and when he left that place he stole it, and carried it off, and after he arrived in the city [he tried] to sell it. [fol. 155*b* 1] And a certain man said unto him, "How much is its price?" And the thief said unto him, "Give me sixteen *dînârs* in gold"; and he who wanted to buy it said unto him, "Yea, I will give thee what thou sayest, but wait for me whilst I shew it to my friend." And the thief gave him the book, and the man who wanted to buy it took it to Saint GELASIUS to shew it to him, so that if it was good he might give the price of the book to the owner thereof. And when Saint Abbâ GELASIUS saw the book, he said unto him that had brought it, "How much is the price which he demandeth from thee?" And the man said, "He demandeth from me sixteen *dînârs* of gold." And Saint GELASIUS answered and said unto him, "Buy [it] for it is a good [book], and the price thereof is little"; and the man took the book, and carried it to his house. And when the thief came to him demanding the price of the book, the man who wanted to buy it did not tell him what this father had said to him, but he said, "I shewed it to Abbâ GELASIUS, and he said unto me, 'Its price is much.'" And the brother who stole the book said unto him, "Did not

the old man say unto thee anything else?" And the man said unto him, "Nothing else." And the man who stole the book said unto him, "I do not wish to sell the book," and he took it and departed to Saint GELASIUS, and he bowed low to him, and repented, and wept before him, and he asked him, saying, "Forgive me my sin, and take thy book, for Satan led me astray"; and the saint said unto him, "I do not want to take it." And that brother said unto him, "If thou dost not take it I shall never have rest, and sorrow will never be removed from me"; and he made many prostrations at the feet of the saint, and he besought him to have mercy upon him, [fol. 155*b* 2] and to take his book from him. And with great labour and toil the saint took the book from him, and no man knew what became of it. And God gave unto this father GELASIUS the gift of prophecy, and the power to work signs and wonders. One day certain men brought a fish to the monastery, and the cook boiled it and put it in his cell, and having set a boy to watch it he went about his business; and the boy ate the greater part of the fish. And when the cook came back, and found that the boy had eaten [the greater part] of the fish, he was wroth with him, and he said unto him, "Why did you eat of the fish before the holy old man had blessed it?" And after this, by the work of Satan, wrath came upon him, and he kicked him with his foot, and the boy fell down upon the ground and died. And when he saw that the boy was dead, he was greatly dismayed, and fear came upon him, and he went and told the old man GELASIUS what had happened. And the saint said unto him, "Take him up, and lay him in the sanctuary"; and the man went and did as the old man had commanded. And when the holy old man came into the church, they prayed the evening prayer, and when they had finished the prayer, the old man went forth from the sanctuary, and the boy was following him, and none of the monks knew what had happened. And the old man laid a penance on the cook, and commanded him to tell none of the monks about this until after his death. And Saint Abbâ GELASIUS having finished all his good work, and his excellent fight, the time for God to comfort him arrived; and he departed from this fleeting world, and left behind an excellent

remembrance; and he pleased God, [fol. 155*b* 3] and died in peace. Salutation to GELASIUS.

And on this day also is commemorated DERḲÂLÂS (or, DERESḲÂL).

XIII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and honourable SERGIUS became a martyr, and with him were his father, and his mother, and his brethren, and many men from the city of ATHRIBIS. This saint had excellent parents; his father's name was THEODORE, and his mother's name was MARY. And when his days were twenty years, he determined in his heart to die for the Name of our Lord Jesus Christ, and he came to CYPRIANUS the governor, and confessed our Lord Jesus Christ before him. And the governor commanded the soldiers to inflict every kind of torture upon him, and to shut him up in prison. And our Lord Jesus Christ commanded the angels to carry away his soul into heaven, and he saw the habitations of the saints, and his soul was comforted, and Christ healed him of his sufferings. And a certain priest whose name was Abbâ MÂSÛN heard of his fight, and two deacons also, and they rose up and came to the governor of the city of [fol. 156*a* 1] ATHRIBIS, and confessed our Lord Christ. And the governor commanded the soldiers to beat them, and they did as he commanded them, and all the people were looking on at them, and they walked round about them, and they were sorry for the deacons and the priest. And the priest rebuked them, and turned his face to them, and he taught them, and commanded them, saying thus, "Be strong in the True Faith of our Lord Christ." And then he prayed over some water, and sprinkled it upon them. And the grace of the Holy Spirit descended upon them, and they confessed our Lord Christ; and the soldiers cut off the heads of all of them with the sword, and they received the crown of martyrdom in the kingdom of the heavens. Then the governor commanded the soldiers

to cast the priest into the furnace of the public baths, but God delivered him therefrom. And the angel of God appeared unto him, and made him to know that he would be martyred thrice for the sake of Christ, and then the angel of God brought him out of the furnace. And the governor sent him to the city of Alexandria, and he finished his fight there, and received the crown of martyrdom in the kingdom of the heavens. And CYPRIANUS, the governor, had SERGIUS brought before him, and he tortured him with severe tortures, and then they brought a wheel of brass, and they crushed him, and his members became two parts, and all his body was torn asunder; but our Lord Christ raised him up whole and uninjured. Then they brought unto him an idol for him to worship, and the saint spurned it with his foot, and it fell down, and was broken in pieces. When CYPRIANUS saw this he believed in [fol. 156*a* 2] our Lord [Jesus] Christ. And he said, "The god who could not save himself, how can he save others?" And EUCHEIUS (?), the captain of the soldiers, tortured Saint SERGIUS very severely, and he told the soldiers to flay him, and to rub him with vinegar and salt mixed together; but Christ gave power to the saint, and he was strong. And when his mother and his sister heard [of this] they came to him, and when they saw him they wept over him, and his sister delivered up her spirit through her excessive grief for him. And the saint prayed to God, and his sister rose up from the dead, and became alive straightway. And Saint JULIUS, of the city of 'AḲPÎḪAS, the writer of martyrdoms, came to him, and he enquired about his fight, and he promised him that he would take care about his body, and would bury it. And then EUCHEIUS (?) commanded them to torture Saint SERGIUS on the wheel, and to thrust burning torches into his ears, and to pluck out the nails of his hands and feet, and to suspend a huge stone from his neck, and to lay him upon the iron bed and to light a fire beneath him; and they did these things even as the captain commanded, but our Lord Jesus Christ strengthened him, and healed his wounds, and raised him up whole and uninjured. And the captain of the soldiers being weary of torturing him, he commanded them to cut off his head with the sword; and when the saint heard

this he rejoiced exceedingly. And he sent a message to his father, and his mother, and his brethren, and all his kinsfolk and the men of his household, and they came to see him and they found him with a gag in his mouth. And the soldiers were dragging him away to cut off the head of the saint and the heads of all those who were with him; and they cut off [fol. 156*a* 3] their heads and the saints received the crown of martyrdom in the kingdom of the heavens. Now there was a little child among the people, and God opened his eyes, and he saw the souls of the holy martyrs, and the angels carrying them up into heaven, and he cried out with a loud voice, saying, "My Lord Jesus Christ have mercy upon me." And his parents were afraid lest the governor should hear him, and destroy them because of him, and they shut his mouth, as he continued to cry out and to call upon our Lord [Jesus] Christ, and then they laid stones upon him until he delivered up his soul, and received the crown of life in the kingdom of the heavens. And the angels took his soul, and carried it up into heaven. Salutation to SERGIUS, whose nails were cut out with knives.

And on this day also died EUSEBIUS the martyr, of splendid glory, and sweet perfume, the son of the judge (or, governor) of Syria; and he had a sister who was full of the spirit, and whose name was EULÔPHIA. This saint was brought up carefully and wisely, and then they betrothed him to a beautiful maiden, the daughter of the Emperor of Rômê, and they brought her to his house with great splendour. And on that day he went to his sister, and said unto her, "Counsel me with counsel. [fol. 156*b* 1] Is it better to take a wife, and to live with her [or no]? I do not wish to do this, for I long to renounce the world." And she said unto him, "What will the taste of this fleeting world benefit thee? It is better for thee to dwell in virginity like DEMETRIUS the archbishop." And when the evening had come he went into the bridal-chamber where was the bride, whom they had brought unto him, and he took her head (or, neck) and kissed her, and said unto her, "Prithee tell me if I may say unto thee a matter." And she said unto him, "Speak, tell me." And he made an agreement with her, and he said

unto her, "O my sister, know thou that the lust of the world passeth away, and that comeliness and beauty fade, and that nothing whatsoever profiteth a man except the working of righteousness. And now, it is better for us to live as virgins, and not to defile the temples of our bodies of flesh." And she said unto him, "I agree, O my brother, I do not wish to marry." And the two of them began to travel together along the path of righteousness, and they dwelt in purity for two years, and they ate no food until [after] they had received the Offering, and they slept in the same bed, and each night they stood in the river, and by day they went into the church, the name whereof is 'ATRÂ, and each of them made four thousand prostrations, and they read the Psalms of DAVID and the Gospel of JOHN continually. One day the wife of the King of Syria saw EUSEBIUS, and she commanded two of her servants to bring him to her. And when they had brought him, straightway she laid down carpets and purple linen on her bed, and she adorned herself and put round her neck a gold collar, and she said unto EUSEBIUS, "Come [and] sit down, and I will tell thee what is in my heart." And EUSEBIUS said unto her, [fol. 156*b* 2] "I will not sit down with the wife of the king; tell me what thou hast to say as I stand up." And she said unto him, "My flesh quivereth, and my bones melt through the greatness of my love for thee; come and sit down with me." And EUSEBIUS answered and said unto her, "I will not lie with thee. It is not seemly, and the commandment of God is not thus." And when she wished to lay hold upon him, he went forth, and ran away, and came into the church. And straightway the woman called her servants and said unto them, "As soon as he looked at me with his eyes pain and suffering seized me; he is a magician"; and she commanded fourteen of the elders to make him come out of the church, and to bring him to her. And when they had brought him to her she commanded them to beat him with two iron rods, and to bind him hand and foot and to hang him up on a tree; and they hung him up outside the city, and she sent one of her handmaidens to say unto him, "Consent to do the will of my mistress, that she may have thee taken down"; but he would not hearken unto the voice of the harlot. And straightway he began to pray with the tears running down his face like water in the winter, and he said, "O my Lord God, the God of ABRAHAM, ISAAC, and JACOB, Who didst command the deliverance of JACOB, and Who didst deliver our fathers from every trial, deliver Thou Thy servant EUSEBIUS, O Thou Who didst deliver DANIEL from the mouth of the lion, and SUSANNAH from the hand of the Rabbis, deliver me from the hand of the tyrant and oppressor, for besides Thee I have no other helper." And then the queen commanded them to strangle him with a cord, and to shoot at him four hundred and sixty-eight arrows; and when they had done this to him, God commanded the angels MICHAEL and GABRIEL, and they plucked out the arrows, [fol. 156*b* 3] from his limbs, and he became whole, and there was no injury on him. And when the king came back from his expedition he asked the queen, saying, "What is the offence of EUSEBIUS? And what is his crime that thou hast delivered him over to crucifixion and death?" and his wife the queen said unto him, "I am ashamed to tell thee, for I am afraid of thee"; and the king said, "Speak, tell me, and do not be afraid of me." And she said unto him, "This man is a magician. He came to me when I was alone, and he asked me [to do] what is unseemly to mention, and when I refused him, he smote me with pains." And the king commanded the soldiers to take EUSEBIUS down from the tree and to bring him to him. And when they had brought him, the king said unto EUSEBIUS, "Why didst thou meditate evilly the doing of a thing which it is not seemly to do against my wife?" And EUSEBIUS said unto the king, "O my lord, dost thou imagine that these words are true? It is unnecessary to talk about it." And the king questioned the servants and said unto them, "Is this what I hear true?" And they said unto him, "O my lord the king, when we entered the royal chamber, we found the queen screaming. And when we asked her, 'What hath happened to thee?' she told us thus." And when the king heard this he was filled with anger and fury, like a lion, and he commanded them to cut off the head of EUSEBIUS with the sword, and to cut off his limbs as they cut up an ox, and to throw him into a cauldron, and to smother his mouth with

pitch, and to boil him over the fire; [and they did so]. And straightway the archangels MICHAEL and GABRIEL came, and they took his body out of the cauldron, and raised him up alive. And after he had risen from the sleep of death, the people found him walking about in the city; and they told the king that he was alive, [fol. 157*a* 1] and he commanded them to bring him to him. And straightway he put four iron bands round him, one round his neck (or, head), one round his body, one round his thighs, and one round his knees, and then they bound him hand and foot, and cast him into the fire. And MICHAEL and GABRIEL came and cooled the fire, and URIEL the angel caught him up, and carried him into heaven, where he remained for two years; and then he returned to earth and lived [here] for forty years preaching the Faith; and through him eight thousand and fifty hundred pagans believed. And God made a covenant with him that He would forgive the sins of every one who called upon the name of the saint, or who celebrated his commemoration.

And on this day also died PHILEMON the musician. This PHILEMON the musician used to sing and play to ARIANUS the governor, and amuse him. And one day ARIANUS called APOLLO the reader and said unto him, "Sacrifice to the gods." And APOLLO went to PHILEMON, and said unto him, "I will give thee four *dînârs* if thou wilt sacrifice instead of me." And PHILEMON said unto him, "Give me thy garments, and I will wrap myself up in them, and go in instead of thee." And when he went in ARIANUS knew that he was PHILEMON, and he said unto him, "What hath happened unto thee?" And he said unto him, "I am a Christian and I believe in Christ." And ARIANUS said unto him, "Sacrifice to the gods, so that thou mayest live"; and PHILEMON said unto him, "Is not this life like death because of the Name of Christ?" And ARIANUS said unto him, "I will kill thee quickly, before thou canst receive baptism, and that for which thou hopest will be lost to thee." [fol. 157*a* 2] When PHILEMON heard this, he prayed to God to grant to him Christian baptism, and straightway a cloud of light came from heaven and baptized him. And

ARIANUS commanded three soldiers to smite PHILEMON, so that he might be ashamed and repent. And PHILEMON said unto him, "I shall not be ashamed, even if thou smite me more severely than this, for I see that the angels of God rejoice because of me." And ARIANUS commanded them to hang him up on a framework, and to shoot arrows at him, but not one of them touched him. And when the soldiers told ARIANUS that he was still alive, he commanded them to shoot at him again, and as he was standing [there] one of the arrows came down into the right eye of ARIANUS, and blinded it. Then straightway he commanded them to take him down from the framework, and to cut off his head and the head of APOLLO the reader with the sword, and they finished their martyrdom patiently. And ARIANUS took a little of the blood of these saints and put it in his eye, and he recovered his sight, and straightway he believed on Christ. And he released all the prisoners, and became a martyr by the hand of DIOCLETIAN. [This section is wanting in the Bodleian MS.]

And on this day also died Saint Abbâ TIMOTHY, the thirty-second Archbishop of the city of Alexandria. To this father and fighter came tribulation, and great trial, because of the True Faith. And Abbâ SEVERUS, Archbishop of the city of Antioch, came to the country of Egypt in those days, and he went about from city to city, and from monastery to monastery, and from one [fol. 157*a* 3] religious house to another with Abbâ TIMOTHY, strengthening the believers. And in the days of this father there appeared in Egypt certain evil men who had come from Constantinia, and who were of those who believed in the opinion of EUTYCHES, the unclean, who confessed the teaching of error and denied the Passion, and the Resurrection of Christ our Redeemer, and this father anathematized them, and drove them out of Egypt, and he anathematized those who believed in their words. And in the days of this father ANASTASIUS the emperor of the believers died, and JUSTINIANUS the infidel, the Chalcedonian, reigned in his stead; and he made LINARIUS archbishop in the place of Abbâ TIMOTHY. And he wished to convert all the men of the True

Faith to the evil faith of the Council of Chalcedon. And he gathered together a Council in the city of Constantinia, and brought there Abbâ SEVERUS, Archbishop of the city of Antioch, and his bishops from the country of the East, and wanted them to believe in the unclean faith of Chalcedon, but they would not obey him. And he brought great tribulation upon them, and upon all those of the True Faith; and this father sat for sixteen (or, seventeen) years and died in peace.

Salutation to SEVERUS the lion.

[fol. 157*b* 1] Salutation to JOHN from whose fingers incense dropped.

Salutation to JACOB, the saint of God, who restored the monasteries.

Salutation to Archbishop TIMOTHY the preacher.

Salutation to VICTOR the sun.

Salutation to EUSEBIUS, who after being burnt to death was raised up by ÛRÎÊL, and lived upon earth for seven years.

And on this day also became martyrs THEODORE, the son of BASILIDES, and Abbâ KAPHES (or, KEFSES), and Abbâ ḤEPHES (or, ḤEPES).

[fol. 157*b* 2] And on this day also the birth of VICTOR the martyr took place.

XIV. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ SEVERUS, Archbishop of the city of Antioch, and teacher of the men of the True Faith. The kinsfolk of this saint came from the city of Rômê, and his grandfather was a bishop, whose name was SEVERUS, and he came with the fathers, the Two Hundred Bishops who gathered

together in the city of Ephesus. And he saw a vision in which, as it were, one said unto him, "The son who shall be born among thy offspring shall establish the True Faith, and they shall call his name 'SEVERUS,' like thine own." And when that bishop died, his son begat this saint and called his name SEVERUS. And he studied all the philosophy which was outside (*i.e.* profane learning), and after this he learned the philosophy of the Law of the Church. And as he was going forth from his city, [he visited] a certain righteous man who lived shut up in a cell outside the city. And this man rejoiced in him, and said unto him, "Fair is thy coming (*i.e.* welcome), O Abbâ SEVERUS, thou teacher of those of the True Faith, Archbishop of the city of Antioch"; and SEVERUS marvelled when the man called him by his name, for he had no knowledge of him whatsoever, [and he knew not how he could tell] what would happen to him before it came to pass. And then this saint grew up, and performed works of ascetic excellence, and the fame of him and his good renown were noised abroad. And he became a monk [fol. 157*b* 3] in the monastery of Saint ROMANUS, and he fought a great fight, and devoted himself wholly to the performance of works of righteousness. And the fame of him was noised abroad, even as the Holy Gospel saith, "The city which is built upon a hill cannot be hid" (Matthew v, 14). And when the Archbishop of the city of Antioch died, the bishops and doctors agreed to make this Abbâ SEVERUS Archbishop of Antioch; and they seized him against his will and made him archbishop. During his office the Church flourished in all the ends of the world, for his words reached the heretics in every city, and his voice cut through their roots like a sharp two-edged sword. Now he only remained in his office for a few days, for the emperor died, and there reigned in his stead another emperor, who was an infidel, and who believed in the Council of Chalcedon, and whose name was JUSTINIAN; now the queen, whose name was THEODORA, belonged to the True Faith. And the emperor was afraid of this saint, for [he refused] to enter the unclean faith [of Chalcedon], and he would not obey him. And then the emperor was exceedingly wroth with him, and he imagined that the saint was afraid of

him, and would submit to him; but the saint would not hearken to his command, and he was not afraid of his wrath. And the emperor wished to kill him secretly, but the righteous Queen THEODORA, knowing this, warned the saint to flee from the face of the emperor, and he went forth secretly. Now God did not want this saint to die at that time, and He preserved him for the benefit of many. And he used to go about in the cities and monasteries in the garb of the monk, [fol. 158*a* 1] and strengthen the believers. And he dwelt in the city of SÔKÂ, with a certain rich man, a Christian, whose name was DOROTHEUS. And he worked many signs and great wonders, and he was always teaching the believers and strengthening them in the True Faith. And at length he died in the city of SÔKÂ (*sic*), and his body was translated afterwards to DABRA ZĔGÂG.

And on this day also died the holy father Abbâ JACOB, the fiftieth Archbishop of the city of Alexandria. This saint was appointed archbishop in the sixteenth (or, seventeenth) year of the reign of the King of Egypt, whose name was AL-MUIZZ in God, which is, being interpreted, "he who is obedient to God," the brother of the governor, the son of HÂRÔN RASHÎD (HÂRÛN AR-RASHÎD). And in the days of this father the monasteries of the desert of SCETE were restored, and the monks returned to them. And in his days there was a certain man whose name was MACARIUS, of the city of NÊRÔH, and he came to this father Abbâ JACOB, the archbishop, and besought him to visit his house, and to bless [him] in it, and he went with him. And the man had a son at that time who had been sick, and had died, and he took him and brought him to Abbâ JACOB, the archbishop, and he asked him, saying, "Have compassion upon me, O my father, for this is my only son and he is dead; I beseech thee to pray to God on my behalf." And Abbâ JACOB said unto him, "Fear not, according to thy faith [fol. 158*a* 2] so shall it be unto thee." And he took the child from him, and embraced him in his bosom, and he prayed over him, and made the sign of the Cross over him, and prayed to God on his behalf. And God received his prayer, and the soul of the boy went back unto him, and he opened his eyes and

rose up from the dead. And the saint gave him to his father and said unto him, "Take thy son. He was not dead, but sleeping"; and when his father saw this miracle great fear came upon him. And he gave away one-half of his possessions in charity, and he sent orders and had a church built in the city of Jerusalem, so that it might be an asylum for those of the True Faith who arrived there. And DIONYSIUS, Archbishop of the city of Antioch, came to MĔSR (CAIRO), and visited the father Archbishop Abbâ JACOB, and he dwelt with him for a few days and [then] returned to his own country. And this father sat upon his archiepiscopal throne for ten years and eight months, and four days, and he died in peace.

And on this day also are commemorated DARIUS, and PAUL, and 'AKÛDÛRÊS (or, 'ABÛDÎRÂS), and SÊDNÂ (or, SÊDRÂ).

And on this day also died the holy father Abbâ CYRIL, the seventy-fifth Archbishop of the city of Alexandria. [fol. 158*a* 3] This father was of the men of the FAYYÛM, and he was appointed a priest there. Later he departed from that place and came to the monastery of Saint VICTOR the martyr, which is outside the city, by the will of the Ethiopians, and dwelt therein for many years, fighting a great fight there. And the fame of his learning and holiness became noised abroad, and the people seized him against his will and made him Archbishop of Alexandria; and he protected his flock with a good protection, and drew up a Canon for the use of priests when they ministered in the church at the times of prayer and consecrations. And he remained in his office for seven years, two months, and six and twenty days; and he died in peace. [According to the Bodleian MS. he was surnamed "the son of LAḲUELAḲUE."]

XV. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the righteous prophet ZACHARIAH, who was one of the Twelve Little Prophets. This righteous man was of the tribe of LEVI and the name of his father was BERECHIAH, who begot him in the land of GILEAD (?). And they carried him away captive to the land of the Chaldeans, and whilst he was there he prophesied with the divine gift of prophecy which descended upon him. And God spake by his tongue many faithful and profitable words, and he prophesied to ÎYÔSÊDÊḲ, and said unto him, "Thou shalt beget a son, and he shall be a priest to God in Jerusalem." And he took ÎYÂSÛ (JOSHUA) and built a sanctuary in Jerusalem, [fol. 158*b* 1] after the Captivity, and was buried therein. And he prophesied to SALATHIEL, and blessed him, and he said unto him, "Thou shalt beget a son and shalt call his name 'ZERUBBABEL'"; and he begot ZERUBBABEL, and it was he who built the sanctuary in Jerusalem with ÎYÂSÛ (JOSHUA) (Zechariah iv, 9). And he prophesied to the unclean one, the King of Persia, and revealed to him the signs of the conquest (?). And he prophesied concerning the coming of our Lord into Jerusalem riding upon an ass, and upon the foal of an ass. And he prophesied concerning the forty (*sic*) pieces of silver which JUDAS received for the betrayal of our Redeemer. And he prophesied concerning the scattering of the Apostles on the night of the Crucifixion. And he prophesied concerning the darkness which took place on the day of the Crucifixion, and concerning the light which hid itself. And he prophesied concerning the coming of our Lord in His glory, and concerning the sorrow of the children of Israel who did not believe in Him saying, "And they shall look upon Him Whom they have pierced, and they shall mourn for Him as [parents] mourn for an only son, and there shall be much grief in Jerusalem" (Zechariah xii, 10). And when the days of his prophesying were ended he died in peace and was buried in the graves of the prophets. Salutation to ZACHARIAH.

Salutation to BABNÛDÂ (or, BAFNÔTEYÔS, *i.e.* PAPHNUTIUS).

[fol. 158*b* 2] And on this day is commemorated the consecration of the Church of the FORTY SOLDIERS of the city of SEBASTIA, who were martyred. This is the first church which was built in their names. The great Saint BASIL consecrated it, and he pronounced a discourse upon them and many encomiums on that day; and he celebrated a great festival in their honour as it were this day. Salutation to the consecration of this church.

And on this day also died the holy father, the devoted ascetic and fighter Abbâ PAPHNUTIUS. This father became a monk in his early years, and he fought a great fight, and devoted himself strenuously to the path of the ascetic life, especially in respect of fasting, and prayer, and prostrations, and vigils. When he had finished these good works, God, the Most High, commanded him to go into the remote parts of the desert, far away from the monasteries of the monks, and to visit the desert saints, and to write down the story of their fights for the benefit of those who were to read them, and to make us bow to the commandment of God. And he went into the interior of the desert, and he travelled about among [the saints], even as a man walketh about through the city; and he found many monks there, and he learned from them their histories, and he wrote down the histories of their fights; among these monks were TIMOTHY, the desert monk, [fol. 158*b* 3] and 'ABÛNÂFER. At the beginning of his journey into the Inner Desert great tribulation fell upon this Saint PAPHNUTIUS through hunger, but the angel of God appeared unto him and strengthened him; now he was seventeen days without food. And after this he hungered, and drew nigh unto death, and the angel of God appeared unto him again and rubbed his body and his mouth, and he again remained for seventeen days without food. And this saint related very many wonderful things about the desert fathers, and how that some of them had lived for sixty years, and more, in the desert, without ever seeing a man during the

whole period of these days. And he described also the tribulation of the desert monks when they first arrived there, and the sufferings which they had endured on their first entrance into the desert, and how their natural passions contended with them, and how unclean spirits made war on them, and how afterwards they subdued them, and how the spirits submitted to them, and worshipped at their feet. And likewise the wild beasts and the lions used to minister to their wants, and he described how they submitted to them, like a slave to his master. And he related concerning them that they used to receive the Holy Mysteries on the day preceding the Sabbath, and on the First Day of the week, and how the angel of God used to bring to them the Holy Body and Honourable Blood, and give them of the fruits of the Garden. And it is evident that this father saw and heard marvellous things; and after this he died in peace.

XVI. YAKÂTÎT

[fol. 159*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and righteous woman Saint ELISABETH, the mother of JOHN the Baptist. This holy woman was from the city of Jerusalem, and the name of her mother was SOPHIA, and the name of her father was MÂṬÂT, the son of LEVI, the son of MÊLKÎ, of the tribe of AARON, of the tribe of LEVI; and he begot three daughters. By kin she was the daughter of the sister of the mother of our Lady MARY, the mother of God in the flesh. The name of the eldest was MARY, and she it was who was the mother of SALOME, who received our Lady MARY when she brought forth the Wonder. The name of the second was SOPHIA, and she it was who was the mother of this Saint ELISABETH. The name of the youngest was ḤANNAH, who brought forth our Lady MARY; SALOME, and ELISABETH, and our Lady MARY were sisters; and ZACHARIAS the priest married this righteous woman ELISABETH. And the Holy Gospel saith concerning them that they were righteous and pure, both of them, and that they walked in

all the Law of God blamelessly, and that this righteous woman was barren. And because of the frequent entreaties of this woman and her husband, their petition reached God together, and God gave them a son, Saint JOHN the Baptist, so that He might make manifest their righteousness and their love for God, and the greatness of their Faith in Him. Because God did not grant them their petition early in their lives, this did not cause doubt or sorrow, on the contrary, they were persistent in their petitioning, and at length when they had become old in their days, and were barren, they produced a [fol. 159*a* 2] son, so that [men] might know the Divine Power. And moreover, when the time arrived wherein our holy Lady the Virgin MARY conceived the Word of God Who existeth for ever, JOHN, being in his mother's womb, preached Him, and he bowed before Him, even as his mother saith, "The child leaped in my womb with joy and gladness when our Lady MARY came to me." And when she and her husband ZACHARIAS were grown old, God sent His angel GABRIEL, and announced to him concerning his son JOHN, and informed him what would happen to him. And this Saint ELISABETH conceived and brought forth the saint, the prophet, the preacher and Baptist JOHN; and her heart rejoiced at this, and the reproach of the children of her kinsfolk was removed from her. And then she saw our Lord and Redeemer Jesus Christ, and confessed His Godhead, and she rejoiced in making to be saved those who believed on Him. And after this she lived in purity and righteousness even as she had formerly done, and she died in peace. Salutation to ELISABETH.

And on this day also is commemorated our holy Lady MARY, the two-fold Virgin, the God-bearer, for on it He gave her the Covenant of Mercy and she received it from her Son, our Redeemer Jesus Christ, in respect of him that should celebrate her commemoration, or should call upon her name, or give [fol. 159*a* 3] alms to the poor, even if it were only [a cup of] cold water. And the Son of this Saint MARY after He ascended into heaven, taking her pure flesh [with Him], sat down at the right hand of His Father, having fulfilled every law of the Incarnation, with the sole exception of sin, and overcome the

sufferings of the Cross at His own good pleasure and will, which He did for our salvation. And He left His mother MARY in the house of JOHN, His disciple, so that he might love her, even as He committed him to her, saying, "Behold thy son," and He said unto that disciple, "Behold thy mother." Thereupon our Lady MARY lived [there], and she used to go to the tomb of her Son, that is to say, Golgotha, to pray there. And when the Jews saw [her] there they were filled with wrath, and envy, and they wished to drive her away; but God hid her from their eyes. Then they took counsel, and decided to set guards over His tomb, so that she might not come there again and pray, but she did not cease to go there day by day, and the guards did not see her, because the covering of the glory of her Son hid her. And always angels were coming to minister unto her, and her Son, our Lord Jesus Christ, visited her frequently, and fulfilled for her all her desires. Some of the angels used to take her up into the heavens and shew her the places where the saints rested, with ABRAHAM, ISAAC, and JACOB. And all the souls of the fathers who had died from ADAM until that time worshipped her, saying, "Glory be to God, Who hath created thee flesh of our flesh, and bone of our bone. In thee we have found salvation, and thou hast become for us the haven of life from destruction through the Son of God taking upon Himself flesh [fol. 159*b* 1] through thee." And then the angels took her, and brought her to her beloved Son on His throne, and the curtains, which were flames of fire, were drawn aside on the right hand and on the left, and our Lord took her hand, and kissed her mouth, and said unto her, "Hast thou arrived, O my mother?" And He raised her up on to the throne of His glory, and He seated her by Him, and He described to her all the joy and gladness which eye hath not seen, nor ear heard of, nor heart of man imagined, which were prepared for her. And beneath the throne of glory she saw DAVID, the King of Israel, her father, (with all the company of the prophets, and the angels, and the souls of the righteous, in a circle,) singing to the harp, saying, "Hearken unto me, my daughter, and consider, and incline thine ear. Forget thy people and thy father's house. The king hath desired thy beauty; he is thy Lord"

(Psalm xlv). And from there the angels took her to shew her the place of punishment, and they brought her to the limit of darkness, which is prepared for Satan and his hosts, and for all those who walk in his ways. And our Lady MARY said, "Woe is me! Who will describe this place to the children of men, so that they may not come hither?" And the angel said unto her, "Fear thou not, O MARY, God is with Thee, and for thy sake (?) with those who shall come after thee." And then the angels carried her away and brought her into a certain place, and thereupon our Lady MARY sat down, being exceedingly sorry for all sinners. And as it might be this day the sixteenth day of the month of Yakâtît, she stood on the Place of the Skull (Golgotha), and besought her Son, saying, "O my Son, swear to me by God Thy Father, and by Thy Name of Christ, and [by] the [fol. 159*b* 2] Paraclete, Thy Spirit, and by my womb which carried Thee for nine months and five days, Thee Whom the earth cannot bear up, Thee Whom the angels cannot approach, I adjure Thee, O my Son, by Thy going forth from me without exhaustion, and by Thy delivery which was painless, I adjure Thee by my breasts which suckled Thee, and by my lips which kissed Thee, I adjure Thee by my hands which embraced Thee, and by my feet which walked with Thee, I adjure Thee by the manger wherein Thou didst lie, and by the ragged cloths wherein Thou wast wrapped, O my Son, and beloved one, I beseech Thee, and entreat Thee, to hearken unto the words of my petition, and to come to me, and to fulfil for me everything which is in my heart." And when our holy Lady, the Virgin MARY, the mother of the Light, had spoken thus, our Lord and Redeemer Jesus Christ came down straightway, and there were with Him, surrounding Him, thousands of thousands, and tens of thousands of tens of thousands of angels, and he said unto her, "What shall I do for thee, MARY, My mother? What desire hast thou that thou wouldst have Me fulfil for thee?" And our Lady the holy Virgin MARY answered and said unto her beloved Son, "O my beloved Son, my Lord and Redeemer, my Hope, my Refuge, upon Thee is placed my trust. Because of Thee I was strong in the womb of my mother, and in the womb which covered Thee, and Thou art my memorial, at all

times. And now do Thou hear my prayer and petition, and hearken unto the word of my mouth which I speak unto Thee. I Thy mother MARY, I Thine handmaiden, on behalf of him that shall celebrate my commemoration, and him that shall build a church in my name, or shall clothe the naked, or visit the sick, or feed the hungry, or give drink to him that is athirst, or shall comfort the [fol. 159*b* 3] sorrowful, or shall make the sad to rejoice, or shall write the history of my strife, or shall sing a song at my festival; [swear to me] that God shall give him the good reward from Thee, which eye hath not seen, nor ear heard of, nor the heart of man imagined. I beseech and entreat Thee on behalf of all those who believe in me, to set them free from Sheol, and to remember the hunger, and thirst, and all the trials which came upon me through Thee." And our Lord Jesus Christ answered and said unto her, "It shall be unto thee even as thou sayest, and I will fulfil for thee all thy petition; I became incarnate of thee, and I swear that I will not make any covenant with thee to be a lie." Salutation to thee, O Book of the Law and Covenant, like the Tables of stone.

XVII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint MÎNÂS the monk became a martyr. This saint was from the country of 'AKMÎM (AKHMÎM) in Upper Egypt; his parents were Christians and they were tillers of the ground. This saint wished to array himself in the garb of the monk, and to reject this world, and he became a monk in one of the monasteries of the city of 'AKMÎM (AKHMÎM); he used to fast frequently for two days at a time, and he took no thought for his food and drink. And after this he departed to the district of ESMÛNÂYN, and dwelt there in a [fol. 160*a* 1] monastery for seven and twenty years, leading a life of devotion to God, and fighting the fight; and he never went outside the door of that monastery. And when the Muslims reigned in the land of Egypt, and he heard concerning them, and how they

said, "God hath no son of His Nature and Godhead, who sprang from Him," he was very sorrowful because of this thing. And having been blessed by the abbot of the monastery who prayed over him, he went forth and departed to the city of ESMÛNÂYN, and he stood up before the captain of the Muslim soldiers, and said unto him, "Is it true that ye say that God hath no son of His Nature and Godhead?" And the captain said unto him, "Yea, we remove from God this thing, and we do not confess it." And Saint MÎNÂS said unto him, "It is right for thee not to confess Him if He were the son of carnal union and seed, but He is not this; He is the Light proceeding from Light, [and] God, in truth, proceeding from God, in truth." And the captain said unto him, "O monk, this, in our Law, is infidelity." And the saint answered and said unto him, "Know thou that the Holy Gospel saith, 'He who believeth in the Son hath everlasting life, and that he who believeth not shall not see life, but the wrath of God shall descend upon him'" (John iii, 36). Because of this the captain was exceedingly angry, and he ordered the soldiers to cut off his head with the sword, and to hack his body in pieces, and to cast him into the river. And certain believers took his body and prepared it carefully for burial, and they performed a service of commemoration for him as it were this day. Salutation to MÎNÂS, Bishop of 'AKMÎM (AKHMÎM).

[fol. 160*a* 2] Salutation to MOSES, the chief of the fathers, who died on this day on Mount Nebo.

XVIII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father and confessor, MELANIUS, Archbishop of the city of Antioch. This saint was made archbishop in the days of the reign of CONSTANTINE, the son of CONSTANTINE the Great, and this saint was learned, and simple, and was beloved by all men. And having been appointed and sat for thirty days, he excommunicated the followers of

ARIUS, and drove them out from all the churches of the city of Antioch. And when the emperor heard of this, he sent and expelled him from his office, for the emperor was a follower of ARIUS. And the elders of the city of Antioch, and the bishops and priests gathered together, and they wrote a letter about him and sent it to the emperor, and they asked him to restore MELANIUS to them; and the emperor sent to the place whereto he had driven him, and brought him back to them, for he was ashamed before them. And when this saint returned to the city of Antioch, he did not set aside the anathematizing and excommunication of the men of ARIUS, but he excommunicated all those who believed in their words. And he revealed their error and their blasphemy publicly, and he preached to everyone, and made them to see clearly that the Son was of the substance of the Father, and [fol. 160*a* 3] equal with Him in His Godhead and Being. And the followers of ARIUS returned and they wrote to the emperor, and they made false accusations against this saint, and at length they changed his heart in their favour; and the emperor sent a second time, and banished MELANIUS to a country which was more remote than that to which he had banished him on the first occasion. And when MELANIUS had arrived in the country whereto the emperor had banished him, it was to him as if he were living with his people, for they had with them his epistles, and his teachings, and his interpretations of obscure theological writings, and his epistles from [this] remote country used to reach his flock who were in the city of Antioch, that is the bishops and learned priests. And he preached the Holy Trinity, and the True Faith, and [the doctrine of] the Three Hundred and Eighteen holy Fathers, and he cursed ARIUS and excommunicated all those who followed him. And he lived in exile for many years, and at length he died in peace. And behold Saint JOHN, the Mouth of Gold, pronounced an encomium upon him on the day of his festival, and praised him greatly, and he shewed forth in it his glory and majesty, and proved that in respect of the tribulation and ignominy which had come upon him for the True Faith, he neither fell short of, nor was inferior to any of the holy apostles.

XIX. YAKÂTÎT

[fol. 160*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the translation of the body of Saint MARTIANUS the monk, from the city of Athens to the city of Antioch. To this saint came temptation from a certain woman who was a harlot, who wanted to commit sin with him, and to make him to fall down with her into the net of sin. But he led her away from this, and brought her to repentance, and into the ascetic life, and then he left her, and departed to DASÊT, and from that place to many [other] cities. And when he arrived in the city of Athens, and had lived therein for a few days, his body fell sick with a slight sickness, and he died there, as is written in the section for the twenty-first day of Genbôt. And when Saint DEMETRIUS had been appointed Archbishop of the city of Antioch, in the days of FÂLÂRYÂS, the infidel emperor, this saint sent priests to the city of Athens, and they carried away the body of Saint MARTIANUS and brought it to Antioch, with great honour, and with the singing of many psalms and hymns and dirges. And DEMETRIUS paid honour to it and saluted it, and laid it in a coffer in the church, and celebrated a festival in his honour, as it were this day. Salutation to DEMETRIUS on whom JOHN, the Mouth of Gold, pronounced an encomium. Salutation to the translation of the body of Saint MARTIANUS.

XX. YAKÂTÎT

[fol. 160*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day died the blessed father, Abbâ PETER, the twenty-first Archbishop of the city of Alexandria. This father was appointed to the throne of MARK the Evangelist after Saint ATHANASIUS. And there came upon him great tribulation through DÂRYÂNÔS, the infidel emperor, and through the Arians, the infidels, and they tried to kill him very often; but

he fled from them and hid himself for two years. And they seated on the throne in his stead a man whose name was LUCIUS, and they made him archbishop, and he was an Arian and sat for two years. And after this the believers of the True Faith gathered together, and they rose up against the Arians, and they drove out LUCIUS the Arian infidel. And this father Abbâ PETER came and sat upon his throne for seven years in great tribulation, and he resisted the Arians, and excommunicated them and banished them. And when he had fulfilled eight years in his office, God made him to rest from the labour of this world, and he departed to everlasting joy. Salutation to Abbâ PETER.

And on this day also is celebrated the commemoration of BASIL, THEODOSIUS, and TIMOTHY, the martyrs, in the city of Alexandria. [fol. 160*b* 3] Salutation to you, O BASIL, THEODORE (*sic*), and TIMOTHY.

[In the Bodleian MS. there are also commemorated on this day PHILEMON the flute player, KEFLA MÂRYÂM of ṢEBÂGÂ, and Abbâ GABRA MAR'ÂWÎ of 'AGED.]

XXI. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated our holy Lady, the Virgin MARY, the God-bearer. Salutation to thee, O MARY, thou light of life.

And on this day also died the holy father Abbâ GABRIEL, the sixty-seventh Archbishop of the city of Alexandria. This father became a monk in his early years in the desert of SCETE, and he fought a great fight, and he devoted himself to the ascetic life for many years, with fasting, and prayer, and prostrations, and [fol. 161*a* 1] vigils, and hunger, and thirst; and he was humble, and simple, and loved to live by himself. One day

there came into his cell a certain old man whose name was MAXIMUS to be blessed by him, and GABRIEL prayed over him and he went forth to depart to his own place. And the holy old man MAXIMUS laid hold upon him, and said unto him, "O my son, why dost thou flee from men, for thou wilt be obliged to dwell among many men and women"; and this father did not understand the meaning of the words of the old man, and he wept frequently, and entreated God to deliver him from the nets of the Enemy. And when Abbâ MICHAEL, the archbishop, his predecessor, died, they seized this father and against his will made him archbishop, even as the old man had prophesied concerning him. And having been appointed he did not become slothful in his office, and he did not abandon his spiritual fight, nor his strenuous ascetic life, nor his piety; and he dwelt continually in the desert of SCETE. And when affairs connected with the work of the churches compelled him to go to the city of Alexandria and to MĔSR (CAIRO), he used to go quickly, and return to the desert of SCETE. When he was in the youth of his days the lust for fornication used to bestir itself in him, and [although] he increased his fasts and vigils in order to subdue the lust, he was unable to do so; and he confessed this to a certain old man in the desert of SCETE. And that old man said unto him, "Nothing will destroy lust except humility, coupled with fasting, and prayer, and prostrations, and vigils, and those alone will save [a man] from it." When he heard this he made himself a shovel of iron, and he used to get up in the night and [fol. 161*a* 2] dress himself in mean and ragged garments, and go round into all the cells of the monks, and clear out the offal from them and take it away, and cast it out at a great distance from the cells. And he continued to do this kind of work for a period of two years, when God saw his purity and the humility of his heart and removed from him the natural lust for fornication. And this father continued to lead the ascetic life and to fight the fight, and he admonished and taught his people, and strengthened them in the True Faith for a period of eleven years; and he died in peace. Salutation to GABRIEL for his righteousness and faith.

And on this day also died the holy father, Abbâ ZACHARIAS, Bishop of the city of SÂḤÂ. This saint was one of the children of those skilled in the Law, and his father abandoned the Law, and was made a priest; and his name was JOHN. And when the son of JOHN had grown up, and had studied the profane learning and the philosophy of the pagans, and the Law of the Church, the captain of the king's host took him and made him a scribe in the house of the king. And he had a friend in the Law, whose name was PTOLEMY, and who was governor of the city of SÂḤÂ; and they agreed together to go to the desert of SCETE and to become monks. And at that time there visited them a certain monk from the monastery of Saint Abbâ JOHN of the desert of SCETE, and they made an agreement [fol. 161*a* 3] to go there with him; and when the governors heard of this they sent and prevented their going. And having tarried a few days they saw a vision, and it seemed as if one said unto them, "Why do you not fulfil the vow which ye have vowed to God?" And they rose up straightway, and went forth in secret, but they did not know the way, and a monk appeared unto them and guided them, and brought them to the monastery of Saint Abbâ JOHN, of the desert of SCETE. And when the governors heard of their departure, they agreed that they would obtain an order from the king and send it with messengers to make them to come down from the monastery; but God scattered their counsel. And when ZACHARIAS and PTOLEMY had become monks, they fought the fight and followed the ascetic life strenuously, especially ZACHARIAS. And in their days lived the old men Abbâ ABRAHAM and Abbâ GA'ÂRGÎ, and they used to visit the young men, and give them advice concerning all their works. When the Bishop of the city of SÔḤÂ (*sic*) died, the people remembered Saint Abbâ ZACHARIAS, and they wrote a letter to the archbishop on his behalf, asking him to appoint him to be their bishop. And the archbishop sent to the desert of SCETE and had ZACHARIAS brought against his will, and he appointed him Bishop of the city of SÔḤÂ (*sic*). And whilst the archbishop was laying his hand upon him, he saw the power of God descend upon him, and his face was wreathed with light. And when he came to

the throne of his office the people rejoiced in him with great joy, and they went out to meet him as [the men of old] met our Redeemer on the festival of [fol. 161*b* 1] HOSANNA (Palm Sunday); and the Church was resplendent through him. And this father composed many Homilies, and Admonitions, and works on Doctrine; and his voice was exceedingly sweet, and was filled with the grace of the Holy Ghost. And he sat upon his archiepiscopal throne forty years, and he was well-pleasing to God and died in peace. Salutation to ZACHARIAS.

And on this day also Saint ONESIMUS, the priest, and the disciple of PAUL the apostle, became a martyr. When PAUL the apostle had preached in the city of Rômê, PHILEMON departed from the city of Rômê and took with him among his servants this ONESIMUS. And Satan led him into error and corrupted his heart, and he stole money from his master PHILEMON and from other men like him; and when he knew that his master was going to punish him, he fled and came to the city of Rômê. By the Will of God he came to the apostle, and heard his teaching, and his teaching entered his heart, and he believed through him, and the fear of God came into his heart. And he remembered what he had done, and how he had stolen money from his master and from others, and he had nothing of it left with him which he could restore to them of their money. [fol. 161*b* 2] And he was sorry, and he came to Saint PAUL and told him everything which had happened to him. And the apostle said unto him, "Fear not, neither let thy heart be sorrowful." And he wrote an epistle unto PHILEMON his master; and this epistle is one of the Epistles of the Apostle PAUL. And PAUL commanded him concerning Saint ONESIMUS, and he said unto him, "Protect him, for he hath become a disciple of Christ, and my son in the preaching of the Gospel." And he commanded him concerning ONESIMUS, and said unto him, "Forgive him his sin in stealing thy money, and receive him as myself. And if he hath wronged thee in aught, and he ought to repay thee, set it to my account. I PAUL have written it with mine own hand; howbeit I say not that thou art thyself in debt to me." And when this Saint

ONESIMUS came with the letter to his master PHILEMON, he rejoiced in his faith and repentance, and did to him even as the Apostle PAUL had commanded him. And PHILEMON added to his great love for ONESIMUS, and he commanded [his steward to give] to him much money for him to take, and he would take nothing whatsoever of it, and he said, "I have become a rich man in Christ." And then PHILEMON bade ONESIMUS farewell, and set him on his road, and ONESIMUS returned to the city of Rômê, and ministered unto PAUL, the apostle, until the time of his martyrdom. And PAUL praised this saint and made him a priest, and the Apostles praise him and mention him in the seventy-seventh Canon, and in the fifty-third Canon, and they say of him that he was a "faithful priest." And after the martyrdom of the Apostle PAUL, the captain of the host of the Emperor of Rômê took this saint, and banished him to an island, and he dwelt there and taught the men the Faith of our Lord Jesus Christ. And they beat him severely [fol. 161*b* 3] and made him to suffer agony, and then they broke his thighs, and he departed to God. Salutation to ONESIMUS the disciple of PAUL.

And on this day also died Abbâ PETER, Bishop of Damascus.

[And on this day also died Abbâ 'AKYÔS, and Abbâ GABRIEL, Bishop of Ethiopia.]

XXII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ MÂRÛNÂ, the bishop. And on this day also took place the translation of the bodies of the saints who became martyrs in the country of Persia, in the days of DIOCLETIAN, the infidel. And because of the many works, and virtues, and righteousness of MÂRÛNÂ the bishop, the Emperor THEODOSIUS the Great, the father of HONORIUS and ARCADIUS, sent him to the King of Persia,

and with him were many gifts because of the love which existed between THEODOSIUS and the King of Persia. And when MÂRÛNÂ arrived, the King of Persia paid him very great honour, and he lodged him in one of the palaces of his kingdom. And when this saint heard that the daughter of the king was ridden by an evil spirit, he summoned her, [fol. 162*a* 1] and she stood up before him, and he prayed over her; and he healed his daughter, and SAPOR the king rejoiced in him with very great joy. And the saint demanded from him the bodies of the saints who had become martyrs in the country of Persia, and the king gave them to him, and he built a church and laid their bodies in it. And the king built a great fortress in the city, and he built inside the fortress a quarter, and called it by the name of Saint MÂRÛNÂ, which is MERFÂKÎNÂ. And after this, the saint returned to the Emperor THEODOSIUS, and he dwelt in the city of Rômê two years, and died as it were this day, on which was consecrated the church of those martyrs. And the festival of the saint, and the festival of the consecration of the church, are celebrated together on the same day, that is to say, this day. Salutation to MÂRÛNÂ the excellent envoy and bishop.

And on this day also is celebrated the commemoration of Abbâ BÛLÂ, and three hundred [and eighty martyrs], and NICOLAUS.

XXIII. YAKÂTÎT

[fol. 162*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became a martyr Saint EUSEBIUS, the son of the holy and blessed BASILIDES, the captain of the royal troops of the city of Antioch, and the father of kings. And this saint was in the war against the men of the country of the Persians, and when DIOCLETIAN denied our Lord Jesus Christ, BASILIDES sent to his son EUSEBIUS, and told him that DIOCLETIAN had denied Christ. And this saint summoned his kinsfolk, the saints and men of the palace, that is to say, 'ABÂDÎR, and JUSTUS, and CLAUDIUS, and THEODORE

from the East, and he told them how DIOCLETIAN had denied our Lord Christ, and how he worshipped idols; and they were exceedingly sorry. And the holy and excellent man EUSEBIUS said unto them, "I want to shed my blood for the Name of Christ," and all those saints agreed with him in this excellent decision, and they swore each to the other that they would do so. And when the Romans had conquered their enemies, and had returned to the city of Antioch with victory and joy, DIOCLETIAN and his soldiers went out and met them, and KHERMÂNÔS (ROMANUS), the father of VICTOR, advised the emperor to have the saints brought before him, and to fetch idols for them to worship. And the emperor did as KHERMÂNÔS (ROMANUS) advised him, and he summoned the saints to him, and said unto them, "Ye know well that I love you exceedingly, I want you to make my heart to rejoice, and to worship APOLLO." And when Saint EUSEBIUS heard this [fol. 162*a* 3] he was exceedingly angry, and he drew his sword and wished to kill the emperor, and the emperor fled from him and hid himself. But this saint killed many of the emperor's companions, and had it not been that BASILIDES restrained his son and his kinsmen the saints, they would have killed all the emperor's soldiers. After this KHERMÂNÔS (ROMANUS) advised the emperor to send EUSEBIUS to the country of Egypt, and to let the officers kill him there, [saying], "If he remaineth here in this city he will stir up the men of the city against thee at all times, and thou wilt not be able to do anything when thou wishest." And the emperor wrote and commanded [the governor] to send EUSEBIUS to the country of Egypt, to LÔLYÂNÔS (JULIAN ?), the governor of ḲĔFṬ (COPTOS), and he sent him away as the emperor commanded. And when EUSEBIUS arrived in ḲĔFṬ (COPTOS), the governor tortured him very severely on the wheel, and he cut off his members, and after this he beat him severely, and after this he boiled him in a cauldron. And our Lord sent to him His angel, who strengthened him under his tribulation, and comforted him, and healed his wounds, and raised him up whole and uninjured. And then the angel caught away his soul to the Garden of Delight, and the saint saw the abode of the martyrs, and the

saints, and the righteous, and he saw the places which God had prepared for him, and his father, and his brother, and his kinsfolk, and his soul rejoiced exceedingly. And after this the governor commanded the soldiers to burn him in a furnace outside the city of 'ĔHNÂSÂ (AHNÂS ?), [fol. 162*b* 1] and they burnt him as the governor had commanded them; and the angel of God came down to him in the red-hot furnace, and made the flame to be as cold as ice, and he brought Saint EUSEBIUS out of the fiery furnace whole and uninjured. And the officers and the judges advised the governor, saying, "O governor, command the soldiers to cut off the head of this man, and have rest from him"; and the emperor commanded, and the soldiers cut off the head of this EUSEBIUS with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to EUSEBIUS, the son of BASILIDES, the general.

[On this day is commemorated 'AWSEGNEYÔS, the chief of the Council, and the deputy of THEODORE, in the country of the East.]

Salutation to 'AGÂBÎṬÔS (AGAPETUS).

XXIV. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, AGAPETUS the bishop. This holy father lived in the days of the Emperors DIOCLETIAN and MAXIMIANUS, the deniers [of Christ]. The parents of this saint were believing Christians, and they taught him the doctrine of the Church and he was made a deacon. And after this he left [fol. 162*b* 2] his parents and went to a monastery, and he ministered unto the monks, the holy old men who were in it, and he learned from them good piety, and the strict observance of the ascetic life, and the knowledge of how to fight the fight; and he fasted frequently and he prayed and

kept vigil ceaselessly. And he used to feed himself daily on the wasted lupins, after he had fasted from dawn until sunset. When he wanted to fight against sleep he ate for a period of eighty days ashes mixed with lupins, and his strength was increased whilst he was fighting the fight of the ascetic fight, and he ministered to the wants of the company of the monks, and called them his masters. And he carried out to perfection every practice and observance of the ascetic life, and God wrought many great signs and miracles by him, among which are the following: He healed a certain maiden of a sickness, with which she had been sick for many years; through the severity of her sickness she was dried up like wood, and the physicians were unable to heal her. By his prayer he slew a huge serpent which had destroyed many men. He drove off from men and from lions unclean spirits, and many severe and painful diseases. And LEKÂTÎNÛ the governor heard of his devotion to God, and his excellences, and his righteousness, and the strength of his body, and he had him brought against his will to KÛERḤ, and he made him a soldier in his army against his will. But he ceased not to devote himself to ascetic practices, and to fasting and prayer, nay he even added to his practice of righteousness and ascetic excellence. And he remained [a soldier] for a few days only, for God blotted out DIOCLETIAN, the infidel, and the righteous and God-loving Emperor CONSTANTINE reigned [in his stead]. And this [fol. 162*b* 3] saint tried to find a pretext for leaving the army and the service of the emperor. Now by the Will of our Lord Jesus Christ, there was with CONSTANTINE a certain young man who was of goodly appearance, and whose deeds were good, and the emperor loved him exceedingly. And Satan the Evil One took possession of the young man, and tortured him very severely, and the young man cried out by day and by night. And when one of those who knew Saint AGAPETUS saw him, he said unto him, "O youth, if thou couldst obtain the help of Saint AGAPETUS, he would heal thee of thy sickness." And the youth said unto him, "Is it possible for a man to attempt to do this being only a soldier in the Imperial Army?" And the friend of AGAPETUS told the youth all about his

spiritual fight, and his righteousness, and said unto him, "Verily he is able to heal thee of thy sickness." And the young man cried out, saying, "Bring hither to me Saint AGAPETUS, the soldier, that he may heal me of this severe sickness." And when the emperor knew this he commanded his servants to bring Saint AGAPETUS, and when he had come before him he prayed over the young man, and made over him the sign of the Honourable Cross, and God healed him of his sickness. And the emperor rejoiced in this with great joy, and he paid great honour to the saint, and he said unto him, "Lay upon me whatsoever thou wishest me to pay, and I will do so." And the saint said unto him, "Release me from military service," and the emperor released him, and sent him away, and the saint returned to the place wherein he had lived formerly. And he lived by himself, and devoted himself to God and to spiritual fighting, which was much more severe than formerly, for many years; and the bishop of the neighbouring city made him a priest. And when that bishop died, the people asked [fol. 163*a* 1] the archbishop to make AGAPETUS their bishop, and he did so. And AGAPETUS shepherded his rational flock carefully and well, and God gave him the gift of prophecy, and the gift of working many signs and wonders. And he rebuked sinners for committing sin in secret, and he rebuked the priests for forsaking the teaching of the people; and he rebuked them and repelled them from the sanctuary until they repented. And it is found written in the history of his strife that during his lifetime he performed one hundred miracles, and among them he made a river to stop flowing, and by means of his cross turned it into another bed. And he opened the eyes of a blind man, and cleansed a leper, and healed many sick folk, and then he died in peace.

And on this day also [TIMOTHY, of the city of GÂZÂ, and] Saint MÂTYÂS (MINAS ?), of the city of Cyprus, became martyrs. Salutation to [TIMOTHY, of GÂZÂ], and to MÂTYÂS (MINAS ?), of the city of Cyprus.

XXV. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day AUSANIUS (EUSEBIUS ?), and PHILEMON, [fol. 163*a* 2] and a certain virgin whose name was LÎKAIA, became martyrs. These saints believed through PAUL, the apostle, when he was in the city of Phrygia. And when the infidels made a festival in honour of the idol ARTEMIS, which they called by the name of the star of VENUS, these saints gathered together, and went into the house of idols to see them, and to mock at their infidelity and error. And when they saw the man sacrificing to the idols, the flame of divine love waxed great in their hearts, and they went out of the temple, and entered the holy Church of Christ, and added to their praises and exhortation of our Lord Christ. And a certain man of those who were there heard them, and he heard in their talk the house of idols mentioned, and how they mocked at the people, and at their idols. And when information about this was laid before the governor, he mounted his horse and came to the church, and some of the believers took to flight. And the governor seized these saints, and he made iron rods red-hot in the fire, and thrust them into the sides of the saints. Then he cast Saint AUSANIUS (EUSEBIUS ?) into a well and the soldiers stoned him with stones until he delivered up his soul. And Saint PHILEMON and Saint LÎKAIA he tortured severely many times, and they asked God to receive their souls; and He accepted their petition, and took their souls, and they received the crown of martyrdom in the kingdom of the heavens. And behold mention of their faith, and of their martyrdom, is made in the GADLA ḤAWÂRYÂT. Salutation to you, O AUSANIUS (EUSEBIUS ?), and PHILEMON, and LÔKÂIA (*sic*).

[fol. 163*a* 3] And on this day also Saints ḲÔNÂ (or, TÔNÂ), a deacon, of the city of Rômê, and MÎNÂS, of the city of ḲÛS, and DELMADIUS (or, YELMÂDYÔS), of the city of GÂZÂ,

became martyrs. Salutation to ḲÔNÂ, and to MÎNÂS, and to DELMADIUS.

Salutation to ḲÛMÛTA, and to ANTONIUS (?).

[On this day are commemorated DAMÂYELNÔS, and REGÎNÔS, the martyrs, and ANTONY, that is to say RAWEḤ, the Koreishite, of the nobles of the new Arabs.]

XXVI. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the righteous man HOSEA the prophet, and he was also called ʻÔZYÂ. This righteous man prophesied in the days of five kings, that is to say, AMOS and UZZIAH, and JOTHAM and AHAZ and HEZEKIAH, Kings of Judah. And he said marvellous things in his prophecy, and he rebuked the children of Israel, and called them children of whoremongers. And he made them to know that God would not turn back His wrath from them, and that He would not have compassion upon them, and that He hath rejected us. And he said, "If the number of the children of Israel be like the sand of the sea which cannot be counted, only a few of them shall be left." [fol. 163*b* 1] And he prophesied concerning the belief of the Gentiles in God, [saying], "I will call those who are not My people, and I will make them My people, and they shall call Me their God." And he prophesied concerning the Passion of our Redeemer, and His Resurrection, and saith, "My redemption by His blood is before Him." And he saith also, "He who slew us, and He who broke us, shall make us to live after two days, and shall raise us up on the third day. And He knoweth our course in the knowledge of God." And he spake also concerning the destruction of the domination of death, and concerning the breaking of the goad (or, sting) of Sheol. And he prophesied for a period of seventy years and having pleased God he died at a good old age. Salutation to HOSEA who preached the coming of Christ.

On this day also Saint SADOK and the saints who were with him and who were one hundred and twenty and eight in number, became martyrs. BEHRÂM, King of Persia, required of these saints to worship the sun, and Saint SADOK answered and said unto him, "I did not come forth from my mother's womb to worship the sun, which appeareth, but to worship its Creator." And BEHRÂM the king answered and said unto him, "Hath this sun a god?" And the saint said unto him, "Yea, Christ is [its] god"; and the king commanded the soldiers to cut off his head. And the saint stood up and prayed, and entreated God, and then he bowed his holy head and they cut it off with a sword, and [fol. 163*b* 2] he received the crown of martyrdom in the kingdom of the heavens. And light from heaven descended upon him, and those who were there saw it, and they all cried out, saying, "We are Christians; we believe in our Lord Jesus Christ." And the king commanded the soldiers to cut off all their heads with the sword [and they did so], and they received the crown of martyrdom in the kingdom of the heavens. Salutation to SADOK. [The Bodleian MS. says that the martyrs were 2008.]

XXVII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ EUSTATHIUS (or, ANASTASIUS), Archbishop of the city of Antioch. This saint lived in the days of the Emperor CONSTANTINE the Great, and the whole world was filled completely with his divine teaching. And when the Council of the Saints assembled in the city of Nicea, this father was one of the presidents of the Council, and he agreed with the fathers, and they excommunicated and drove out ARIUS and his companions, who were 'AWSABIUS (EUSEBIUS?) of 'ÂMID, and NÂR'ÎSÔS (NARCISSUS?), Bishop of the city of Nicea. And he proclaimed by the Holy Spirit the True Faith which the holy fathers of the Council proclaimed, and he drew up with them the Canon and the Law, which are written in the churches and are well known

among all Christian peoples; and afterwards, the Council of the saints drew up the Law of the Church in their own countries. And the infidels who had been cut off from their episcopal offices went forth, and after a few days they pretended that they wished to depart to Jerusalem. [fol. 163*b* 3] And they came into the city of Antioch and they gathered together in the house of a certain woman who was a harlot, and having promised to give her much money, they taught her to go into the church, and to speak lies against this saint. And she said unto the priests and the people, "This father hath committed fornication with me, and [this] is the boy which I bare him, and he is his son." And she took the money from them, and did as they had taught her. And those wicked men in their craftiness made a pact with that woman and accused her of speaking lies against the saint, and they debated with her, and said unto her, "Thou art a liar, and dost speak lies against this saint, and we will neither believe thee, nor accept thy word against him, unless thou takest an oath by the Holy Gospel that it is this saint who committed fornication with thee; if thou dost not swear we will not believe thee." And the woman swore by the Holy Gospel, according as those wicked men had taught her. And thereupon those wicked men said, "Now that thou hast sworn an oath, the whole matter is complete." And after this those wicked men passed judgement upon this saint, and they cut him off from his episcopal office, and then they sent a letter to the Emperor CONSTANTINE, and they calumniated the saint to him, and said unto him, "Behold, the united priesthood have assembled against him, and they have cut him off from his office, because of the fornication which he committed; do what thou pleasest to him." And CONSTANTINE thought that what they said was true, and he sent and banished this saint to the city of 'ĔTRÂKĔS, and he died there in exile. Woe be unto the souls of those men who of their evil disposition separated the Son of God from His Godhead, and drove out this saint from his office, by means of the evil pretext which their teacher Satan had taught them. And they became associates of a harlot, and they entreated her so well that at length she uttered lies against the [fol. 164*a* 1] holy man, [saying]

that he had committed fornication with her, and they made her swear [this] on the Holy Gospel. But God was not ignorant about her or them, for after they had driven the holy man into exile the woman fell sick of a severe sickness, which lasted a long time. And at length her body withered, and fell into utter decay; and she knew that the severe sickness which caused her tribulation had come because of the lies which she had uttered against the saint; and she drew nigh to death. And when her sickness increased she confessed before all the men of the city of Antioch, and said unto them, "Saint EUSTATHIUS is innocent of this charge. These wicked men gave me much money, and taught me to utter lies against him, and I swore an oath falsely on the Holy Gospel. The sin to which I swore I committed with another man whose name was EUSTATHIUS, like that of the saint, and those men taught me to swear the oath, and when I did so I thought in my heart of that EUSTATHIUS with whom I had committed fornication, though I uttered the name of this saint freely with my mouth." And when she had confessed her sin before all the people of the city of Antioch, they were exceedingly sad. And at the time of the Eucharist, the priests of the city of Antioch omitted to mention the name of this saint, and when they had heard the confession of this woman, they mentioned the name of this saint at the time of the Eucharist. And Saint JOHN, the Mouth of Gold, praised this saint in many Homilies and writings which he pronounced on him on the day of his festival. Salutation to EUSTATHIUS.

XXVIII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint THEODORE, the Roman (RÔMÂWÎ), became a martyr. This saint was from the city of 'ASṬÎR, and he lived in the days of the infidel Emperors MAXIMUS and MASÂBÔS, who heard that he did not agree with them in their infidelity. And they had him brought before them and commanded him to worship idols, and to sacrifice to them, but he

would not obey them, and he said unto them, "I will not worship unclean idols, for I worship my Lord Jesus Christ, the son of the Living God, the Creator of the heavens, and the earth, and all that is therein." Then they made him promises of many things, if he would worship their idols, but he neither accepted their promises, nor submitted to their words, and he cursed both them and their idols. [fol. 164*a* 2] And straightway they were wroth with him, and they commanded the soldiers to torture him with every kind of torture; and they tortured him on the wheel, and they cut off his limbs, and they burned him with fire, and then they beat him severely with whips, and he endured all these tortures through the might of our Lord Jesus Christ, which strengthened him. When they were tired of torturing him they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to THEODORE.

Salutation to ABRAHAM, ISAAC, and JACOB.

Salutation to the companions of THEODORE, etc.

XXIX. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint BÔLÎKARBÔS (POLYCARP) became a martyr. This saint was Bishop of the city of 'ARMÔNÎ (SMYRNA), and he sat upon his episcopal throne for many days, until he became a very old man; and he composed many Admonitions and Homilies on the festival of the Holy Birth, and on Death, and on Sheol, and on the Judgement which was to come upon sinners, and on our holy Lady the Virgin MARY, and on the operation of the wisdom of our Redeemer, and on the holy festivals; and he brought to God many souls by his life-giving teachings. And days of tribulation and persecution having come upon Christian people, he longed to shed his holy blood for the Name of our Lord Jesus Christ, and he commanded his

people and taught them to be strong in the True and Holy Faith. And he spake unto them, and told them that after this [fol. 164*a* 3] they would never see his face again, because he longed to shed his holy blood; and they all wept and sorrowed because of their separation from him. And they said unto him, "We will not let thee go, O our father, and leave us orphans; we will give our souls for thee." And when they were unable to hold him back, they let him go, and he went out from them, and departed to the governor, and he stood up before him and confessed the Name of our Lord Jesus Christ; and the governor tortured him greatly. And the people said unto the saint, "Spare thyself. Thou art a very old man." And the people begged and entreated him to go out of the city, and to please their hearts he said unto them, "I will go out secretly." That night he saw a vision, and it seemed that a man said unto him, "Why hast thou forgotten thy good resolution to become a martyr, and hast turned back?" And he appeared before the governor, who commanded the soldiers to cut off his head, and they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And certain believing men took his body, and prepared it for burial in the manner befitting a bishop, and they laid him in a tomb. Salutation to thee, O BÔLÎKARBÔS (POLYCARP). Salutation to Thy BIRTH, O Jesus Christ.

XXX. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day was found the head of JOHN the Baptist. Now HEROD the infidel commanded the soldiers to cut off the head of the saint, and when they had cut it off, and brought it to him, he shewed the people that he was sorry for what he had done [fol. 164*b* 1] to Saint JOHN, and he left the holy head of Saint JOHN in his house. And when HEROD had put away the daughter of 'AÔRṬÂ and taken HERODIAS, his brother's wife, the daughter of 'AÔRṬÂ came to her father, and she wept before

him, and told him what HEROD had done to her. And 'AÔRṬÂ rose up, and gathered together his soldiers, and he came to the country of Galilee, and plundered all their cities and burned them with fire. When the Emperor TIBERIUS CAESAR heard this thing [he enquired] and the people told him that 'AÔRṬÂ had done this thing because HEROD had put away his daughter. And TIBERIUS CAESAR was wroth with HEROD because he had killed the man who was held to be a great prophet by all the people of the cities, and had taken his brother's wife, and because his father-in-law 'AÔRṬÂ had plundered and laid waste all the cities of Galilee. And TIBERIUS CAESAR sent, and had HEROD brought to him to the city of Rômê, and HERODIAS with him, after he had buried the head of Saint JOHN in his house. And when HEROD came to TIBERIUS CAESAR, the emperor removed him from his governorship, and seized all his money, and sent him to the country of 'ANDĔLĔS, where he died an evil death. And the emperor sent, and laid waste his house, and he made it visible to everyone who looked thereat; and his house was left a heap of waste, with the exception of the porch, which had no doors (?), and the pilgrims used to live there. And at that time two men who were poor in respect of money, but rich in the matter of the Faith, went to Jerusalem to worship, and to fast the Holy Fast (*i.e.* Lent). Now this took place many years later. And when the evening was come they went and dwelt in the ruined house of HEROD, and Saint JOHN appeared unto one of them in a dream, and told him his name, and the place wherein was his head; and he commanded him to take it and carry it to his house; when the man woke up from his dream, he told his companion what he had seen. And they rose up together, and came to that place which Saint JOHN had pointed out to him, and they found a vessel therein. And when they had opened it, there ascended to them the odour of a perfume which was very pleasant, and they found in it the holy head of Saint [fol. 164*b* 2] JOHN, and they were blessed thereby. And they put it back into the vessel, and fastened up the mouth thereof, as it was at first, and the man took it with him to his house, and paid it very great honour, and kept a lamp burning before it continually. And when death drew nigh

unto that man he told his sister about the holy head, and commanded her to treat it as he had done; and she paid honour to the holy head, and kept a lamp burning before it. And the head of Saint JOHN was handed on from man to man, until at length it came to a certain man who was an Arian, and who thought that the head would perform miracles for him, although he was of the faith of ARIUS, the infidel. And Saint JOHN raised up against him a man who was greater than he, and this man drove him away from that place, and that place lay waste until Abbâ CYRIL was made Bishop of Jerusalem, and Abbâ ANIANUS Bishop of the city of KHAMḌ. And Saint JOHN appeared unto Abbâ ANIANUS during his sleep, and told him the place wherein was his holy head, and Abbâ ANIANUS went and fetched it up, as it were on this day, the thirtieth day of the month Genbôt. This is the second time they found it—on the thirtieth day of the month Yakâtît.

And JOHN, the Mouth of Gold, saith something different to this, that is to say: When HEROD commanded the soldiers, and they had cut off the head of the saint whilst he was in prison, they brought it to him, and he gave it to the daughter of HERODIAS on a platter. And when that unclean harlot touched it, the hair of the head stood up, and the holy head leaped up into the air, and was crying out and saying, "It is not right for thee to take thy brother's wife," and it continued to fly about like an eagle, and to utter these words for a period of fifteen years, when it ceased and was buried in the Sea of Arabia. And the pilgrims used to dwell in that place. And by the Will of God there came [fol. 164*b* 3] to that place two righteous and believing pilgrims, who were brothers, and they dwelt in that place. And Saint JOHN appeared unto them, and told them to take up his holy head. And they took up his head from that place, and they carried it away with them to their house, and paid it great honour. Salutation to thy head, O Saint JOHN.

End of Volume II.

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THE
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OF THE ETHIOPIAN CHURCH

IN FOUR VOLUMES
VOLUME THREE

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To
The Memory of
My Wife

Three hundred copies only of this work have been printed: of these two hundred and fifty are for sale

THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

A translation of the Ethiopic Synaxarium

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made from the manuscripts Oriental 660 and 661 in the British Museum

by

SIR E. A. WALLIS BUDGE, *Kt*

M.A. and Litt.D. Cambridge, M.A. and D.Litt. Oxford, Lit.D. Durham, F.S.A. Sometime Keeper of the Egyptian and Assyrian Antiquities in the British Museum. Star of Ethiopia, 3rd class

Volume III

Magâbît Mîyâzyâ Genbôt
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LIST OF THE SAINTS AND MARTYRS, AND EVENTS COMMEMORATED DURING THE MONTHS OF MAGÂBÎT, MÎYÂZYÂ AND GENBÔT

MAGÂBÎT

DAY

I PRAXIUS, Bishop of Jerusalem.
ALEXANDER of Rômê.
MERCURIUS the bishop.
METHUSELAH.

II Abbâ MAKARÂWÎ.
GREGORY of EDESSA.

III COSMAS, Archbishop of Alexandria.
BARRÔNYÔS of BÂNYÔS.

IV The General Council of DÂSÊT.
ḤANÛLYÔS of BERGYÂ.

V SARAPÂMÔN of SCETE.
EUDOXIA, the Samaritan woman.
GABRA MANFAS ḲĔDÛS RÂBBÛNÎ.
THEODORE, Abbot of DABRA LÎBÂNÔS.

VI DIOSCURUS of Alexandria.
THEODOSIUS the confessor.
ANTONY and ARKALADIUS.

VII PHILEMON and APOLLONIUS.
The Emperor THEODOSIUS.
THEODOTUS of Galatia.

VIII ARIANUS, governor of ANTINOË, and the four Galatians who were his fellow martyrs.
MATTHIAS the apostle.
JULIANUS, Archbishop of Alexandria.
The Seven Sleepers.

IX ANDRIANUS and his wife, EUSEBIUS and 'ARMÂ, and forty martyrs.
Abbâ NÔB and 2000 fellow martyrs.
CYTHINUS (or, CUTENIUS).

X The Invention of the Cross.

XI THEOCNITUS.
BASIL, Bishop of the Pagans.
'ALÊF, one of the Nine Saints.
AUSANIUS, EPHRAIM, ARCADIUS and ELIAS.

XII BALAAM the magician.
DEMETRIUS, Archbishop of Alexandria.

DAY

XII MALÂZÎ of FĔLṬE'ÊM.
JOSEPH, who was healed of a sickness.

XIII The Forty soldier martyrs of SEBASTIA.
The persecution of MACARIUS the Great, and MACARIUS the Alexandrian.
DIONYSIUS, Archbishop of Alexandria.

XIV CYRIL, the 75th Archbishop of Alexandria.
SÎNÔDÂ (SHENUTI) of BEHNESA.
EUGENIUS, EUGANDARUS and ALIBIDIUS.
The miracle wrought by THOMAS on a woman.

XV SÂRÂ, an Egyptian nun.
SULPICIUS, bridegroom of STRATONICE.
HĔLYÂS of 'AHNÂS, SEPHINIUS, and the "New" GEORGE.

XVI MICHAEL, Archbishop of Alexandria.

XVII LAZARUS, the friend of Christ.
THEOCRITUS the reader.
GREGORY the fighter, TALASIUS, and JOSEPH the bishop.
The translation of the body of NÎḲÔR, the high priest.
Abbâ GARÎMÂ, who appeared to MĔLÎMÔ.

XVIII ISIDORE, friend of ṢÔNÂ.

XIX ARISTOBULUS, disciple of PAUL.
ALEXANDER the Egyptian.
ALEXANDER and AGABIUS of GÂZÂ.
'AMÎLÂS of BÛNÎṬÔS.
DIONYSIUS of Tripolis.
RÂMÊLÔS and THALASIUS, Egyptian vineyard men.
'ASKENÂFER and his wife MARTHA, and ARCADIUS and JOHN his sons.

XX MICHAEL, Archbishop of Alexandria.
Resurrection of LAZARUS.
The Journey of our Lord from Jerusalem to Bethany.
ṢEGÊ-SELÂSÊ the ascetic.
STRATONICE and her fellow martyrs, 6185 in number.
Consecration of the church of Abbâ 'ASḲARÂN.

XXI Our Lord's visit to Bethany.
The Virgin MARY.
The plot of the high priests against LAZARUS.
LAMECH, son of METHUSELAH.
THEODORE and TIMOTHY.

XXII Our Lord's ride into Jerusalem (Palm Sunday).
CYRIL, Bishop of Jerusalem.

DAY

XXIII DANIEL the prophet.
CAIAPHAS and his Council.

XXIV MACARIUS, Archbishop of Alexandria.

XXV ONESIPHORUS.

XXVI EUPRAXIA of Rômê.
PERPEIUS and SARÂIUS.
The washing of the feet of the disciples by our Lord.
Betrayal of our Lord by JUDAS.

XXVII MACARIUS of SCETE.
The martyrs of the house of YASLÂ.
'AMMAT WÂḤED and 'AMMAT ḤANNÂ, who were burned to death.
STEPHEN of the bridled mouth and AGATHON.
The Crucifixion of Christ.
HEZEKIAH, Abbot of DABRA LÎBÂNÔS.
CLAUDIUS, King of Ethiopia.
JOHN, Abbot of DABRA LÎBÂNÔS and his fellow monks.

XXVIII The Emperor CONSTANTINE, builder of churches.
Queen HELENA.
ABRAHAM, ISAAC and JACOB.

XXIX The Annunciation.
The Resurrection of Christ.
The preaching of PAUL in SHARḲÔN.

XXX GABRIEL the archbishop.
SAMSON, Judge of Israel.
Translation of the body of JAMES the "chopped."
JOHN the ascetic.
GABRA MANFAS ḲĔDÛS.

MÎYÂZYÂ

I SYLVANUS, a disciple of MACARIUS of SCETE.
The plundering of the monasteries by the Arabs.
Death of AARON the priest.
MATRONA, JUSTUS and his wife.

II SIMON of ALEPPO.
CHRISTOPHER of the dog-face.
MAHALALEEL, son of CAINAN.

III JOHN, Bishop of Jerusalem.
MICHAEL, Archbishop of Alexandria.
MARḲÊ of Antioch.

IV VICTOR, DECIUS and IRENE and their fellow martyrs.
ISAAC the abbot.

DAY

V EZEKIEL the prophet.
'AFLÂMÎS, THEODORA, 'ARSÂNÎ and WÂSÎLDES.

VI MARY of Alexandria, the harlot.
The appearance of our Lord to THOMAS.
The deaths of ADAM and EVE.
Births of NOAH and DAVID, King of Israel.

VII JOACHIM, father of the Virgin MARY.
'AGÂBÔS and THEODORA.
METRÛF, son of Abbâ MÛSÊ.

VIII 'AGÂLÎ, 'ÊRÂNÎ and SÛSNÔNYÂ.
One hundred and fifty martyrs in Persia.
TIMOTHY the archbishop.

IX ZOZIMAS.
ISIDORE and his fellow martyrs.
SHENUTI, Archbishop of Alexandria.

X ISAAC, disciple of APOLLO.
GABRIEL, Archbishop of Alexandria.

XI The Abbess THEODORA.
JOHN, Bishop of GÂZÂ.
BAKÎMÔS of Alexandria and SIMON of LANṢ.

XII ALEXANDER, Bishop of Jerusalem.
MICHAEL the archangel.
ANTHONY, Bishop of ṬAMAW, and EUSANIUS.
GAIUS and ESDRAS.

XIII JOSHUA and JOSEPH, disciples of MELIUS.
DIONYSIAS the deaconess.
BANÂDLEUS.
'AKLÊSÔTÊMÔS and four monks.

XIV MAXIMUS, Archbishop of Alexandria.

XV Consecration of the Jacobite church of St NICOLAS of MÎRÂ.
'AGÂBÔS.
The departure of the soul of JOHN the Baptist.
Queen ALEXANDRA.
'ABÎB.

XVI ANTIPAS, Bishop of PERGAMUS.
SABÂ.

XVII JAMES the apostle.

XVIII EUSEBIUS, a slave.
PETER, brother of 'EBSÔY.
The martyrs of TARSHISH.

DAY

XIX SIMON an Armenian.

XX BABNÛDÂ of DENDERAH in Upper Egypt.
CAROLUS and his wife and daughter.
'AMMÔNÎ.

XXI The Virgin MARY.
BĔRÛTÂWÔS (PROTHEUS ?) of Athens.
'AKRESÔKÔS, YAḲ'ÂṢÔS and YÔRÂS.
HABAKKUK an Abyssinian.

XXII ISAAC of ḤÂRÎN.
ALEXANDER, Archbishop of Alexandria.
MARK, Archbishop of Alexandria.
MICHAEL, Archbishop of Alexandria.

XXIII GEORGE the martyr.
RÔḲÔ.
STEPHANA, the friend of VICTOR.

XXIV ṢANÂ, the friend of ISIDORE.
SANÛTYÂ, Archbishop of Alexandria.
The consecration of DABRA SÎNÂ.
Abbâ YASDĔRÂ of SÎNÂ.

XXV SARÂ of Antioch and her two sons.
DARÂ and JOHN the archbishop.
BABNÛDÂ, THEODORE, and 104 (?) martyrs in Persia.

XXVI SÛSENYÔS, the son of SOSIPATER (?).
JOHN, son of a Ninevite carpenter.

XXVII VICTOR, son of ROMANUS.

XXVIII MELIUS.
BISṬÔWĔRÔS (CHRISTOPHER ?) of MAḲSÛR.
ABRAHAM, ISAAC and JACOB.
WÂSLÎKÔS and other martyrs.

XXIX The Nativity of Christ.
'ARSÂṬÔS the apostle.
ACACIUS, Bishop of Jerusalem.
Abbâ GAMÔS (*i.e.* the Buffalo) and many fellow martyrs.

XXX MARK the evangelist.

GENBÔT

I The birth of the Virgin MARY.
BARTHOLOMEW, the Crown of the Faith.

II JOB the just.
THEODORE, disciple of PACHOMIUS.
The twenty-two men who were martyrs with 'ÊSÎ.

DAY

III JASON the apostle.
BESÔY of BALGÊT.
EUSEBIUS the priest and SÊM the martyr.

IV JOHN, Archbishop of Alexandria.
SÔSÎMÂ and NÔDÂ, slaves of VICTOR.

V JEREMIAH the prophet.

VI ISAAC of DEFRÂ (TIPHRE).
MACARIUS, the Alexandrian priest.
PANTALEON, father of ISIDORE.
DÎLÂGÎ (PELAGIA) and her sons SÛRES, KHERMÂN, YÂNÛFÂ and SANṬÔNYÂ.
SALOME of WARAB.
DIONYSIUS and PELAGIA, the Samaritan woman.
SÎNÔDÂ the arch-anchorite.

VII ATHANASIUS, Archbishop of Alexandria.
JOHN.

VIII JOHN of SENḤÛT.
The company of 224 martyrs who were with JOHN, and LULIUS and MATTHIAS of SCETE.
DIONYSIUS and his wife and children.
The Ascension of Christ into heaven.
DANIEL of SCETE.
MAXIMUS the martyr.

IX The Empress HELENA.
BAYDAR and SYLVANUS.

X ANANIAS, AZARIAS and MISAEL.
THECLA and PAULA.
ABRAHAM the artisan.
Consecration of the church of Abbâ MÎSÂ'ÊL.
The 358 fellow martyrs of Abbâ NÔB.
JOHN the patriarch.

XI THEOCLEIA, wife of JUSTUS.
PAPHNUTIUS.
Abbâ ASHER.
YÂRÊD the hymn writer.
ONESIMA the virgin.
EUPHEMIA.
SOSTHENES and YEḴÊṬRAS.
SOPHIA and EUPHEMIA, mother and sister of ISIDORE.
BAKÎMÔS, ABLANIUS and JULIUS.

XII The mission of MICHAEL to HABAKKUK.
JOHN CHRYSOSTOM.
ÎSAKÔS, a companion of Jesus.

DAY

XII The appearance of the Cross of Light at Golgotha.
MÎNÂS the deacon, and STEPHEN.
YÂRÊD.
Translation of the body of TAKLA HAYMÂNÔT.

XIII ARSENIUS of Rômê.

XIV PACHOMIUS.
SYMMACHUS of FARMÂ.

XV SIMON ZELOTES (NATHANIEL).
The 400 martyrs of DENDERAH.
MÎNÂS the deacon.
HOR, BAKLAWÂYÂ, ḴAṬÎNÔS and his wife.

XVI JESUS SÎRÂK.
JOHN the evangelist.
YĔMĔN, son of JOSEPH.

XVII EPIPHANIUS, Bishop of Cyprus.
LUCIANUS of DÊGNÔ.

XVIII The Descent of the Holy Spirit.
Abbâ GA'ÂRGÎ.
SÎNÔDÂ.

XIX ISAAC of DABRA MACARIUS.
ISIDORE of Antioch, and 85,007 martyrs.
Abbâ JOSEPH.
Abûna 'ĔGZÎ'Ĕ.

XX KÂLÊB, King of Ethiopia.
AMMONIUS of DABRA TÔNÂ.
Abbâ ḤÔR and Abbâ DARAMÂ.
HÊRÔDÂ and ZACHARIAS, and their fellow martyrs at Antioch.
Abbâ 'AMÔNÎ.
BATRA WANGÊL, Abbot of DABRA LÎBÂNÔS.

XXI The appearance of the Virgin in DABRA MEṬMÂḴ.
Abbâ MARTIANUS.
AARON the Syrian.
AMOS the prophet.
MARDALÂ.

XXII ANDRONICUS.

XXIII JULIAN the apostle.
ENSIA, APHRODITUS, JULIA, THEODORETUS and TÂDRÔS.
JULIANUS and his mother.
The companions of ISIDORE.

DAY

XXIV The visit of our Lord to Egypt.
HABAKKUK.
'ABḲUĔLTÂ.
ELEAZAR, son of AARON.
'AKLEDÎS, TÊFLÂS and DA'ÂLA MÂRYÛ.

XXV SALOME, sister of the Virgin MARY.
COTYLUS, physician of ANTINOË.
HÊRÔDÂ.
BALANUS, 'ALÔNTRÂN, ROMANUS and 250 martyrs.
CONSTANTINE and Queen HELENA.
The planting of slices from JOSEPH'S rod.

XXVI THOMAS the apostle.
ALPHAEUS, ZACHARIAS and 'ARSÔNWÂ.

XXVII JOHN, Archbishop of Alexandria.
LAZARUS.

XXVIII GÊRLÔS and his 45 sons who became martyrs.
PAUL and his 45 sons.
ABRAHAM, ISAAC and JACOB.
MACARIUS, a disciple of PACHOMIUS.
'AMMATA KRESTÔS.
Translation of the body of EPIPHANIUS to Cyprus.
SENṬÂ and 'AGABÔS.

XXIX The Nativity of our Lord.
SIMON of Antioch.
Abbâ 'AFṢÊ, Abbâ GÛBÂ and ISAAC the monk.
ALEXANDER the Great.

XXX MICHAEL, Archbishop of Alexandria.
SISTICORUS.
'ARWÂ.
DÎMÂDÎS.

THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

[Brit. Mus. MS. Oriental No. 661.]

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 3*a* 1] With the help of God, and the goodness which is in Him, we begin to write the BOOK OF SĔNĔKSÂR, which our fathers Abbâ MICHAEL, Bishop of the city of ATHRIBIS and MALÎG, and Abbâ JOHN, Bishop of the city of BĔRÛLĔS, and other fathers and doctors of the Church compiled. This is the SECOND PART of the BOOK OF SĔNĔKSÂR, which being interpreted is, "Collection of all the contendings of the martyrs and righteous men." May their blessing and prayer be with, etc.

THE SEVENTH MONTH—MAGÂBÎT
(MARCH 7–APRIL 5)

I. MAGÂBÎT

On the first day of the month of Magâbît, the day and the night are equal, each containing twelve hours, but afterwards the day increaseth in length.

On this day Saint BARKÎSÔS (PRAXIUS) became bishop of the city of Jerusalem. This good father was appointed in the days of ALEXANDER CAESAR, and he loved the Christians, and this holy father was perfect in all his works. And God having chosen him for the office of Bishop of Jerusalem, he pastured his people well and truly, like the Apostles. He had been sitting only a very few days when ALEXANDER died, and after him reigned MAXIMIANUS CAESAR, who afflicted the Christian people with grievous tribulation, and he slew very many of them, some being bishops. And some of them betook themselves to flight, and forsook their native lands. This father fled to the desert, and his people could not find him, and they set over themselves a bishop [fol. 3*a* 2] whose name was DIOS. Then DIOS died, and they set over themselves another bishop whose name was AGRADINUS. And when the days of persecution had passed by, this Abbâ BARKÎSÔS (PRAXIUS) returned to the city of Jerusalem, and he found that [his people] had set over themselves AGRADINUS as bishop. And when he arrived the people rejoiced in him, and AGRADINUS asked him to return, and sit upon the episcopal throne, and with great difficulty he made him sit; and he sat with AGRADINUS for one year. And AGRADINUS died, and BARKÎSÔS (PRAXIUS) sat on his episcopal throne. And he became weak and feeble, and he aged very much, and he asked his congregation to appoint themselves another bishop, but they refused. Now in those days there was a certain man whose name was ISKANDER (ALEXANDER), Bishop of the city of Cappadocia, and he

came to pray in Jerusalem, and to return to his native country; and having finished his work and completed the days [of his visit] he wished to return to his native country. And behold, a voice was heard in the church on the day of the Resurrection of our Lord, saying, "Get ye out to a certain gate of the city of Jerusalem, and the first man who cometh out therefrom, him seize and seat on the throne with BARKÎSÔS (PRAXIUS) to assist him in his episcopal work." And when the congregation had gone forth, and had arrived at the gate, they found ISKANDER (ALEXANDER), and they seized him against his will, and seated him on the episcopal throne with Abbâ BARKÎSÔS (PRAXIUS), to assist him; and he sat with him until he died. And all the days of the episcopate of this Abbâ BARKÎSÔS (PRAXIUS) were thirty-six years, and all the days of his life [fol. 3*a* 3] were one hundred and sixteen years. And he was well-pleasing unto God, and he died in peace.

And on this day also is commemorated the holy martyr ISKANDER (ALEXANDER). This holy man was from the city of Rômê, and MAXIMIANUS tortured him very severely, because he would not be subject unto him, and would not offer up sacrifice to his idols. He hung him up by his hands, and tied a very large and heavy stone to his feet, and he beat him cruelly, and he made holes in his temples, and placed lighted torches in them. And when, even under these tortures, ISKANDER (ALEXANDER) refused to submit to his authority, MAXIMIANUS ordered his men to cut off his head; and they cut it off with a sword. And he received the crown of martyrdom in the kingdom of heaven.

And on this day are commemorated MERCURIUS the bishop, and the death of MÂTÛSÂLÂ (METHUSELAH) the son of HÊNÔK, who begot LÂMÊH. And the days of MÂTÛSÂLÂ (METHUSELAH) were 969 years.

II. MAGÂBÎT

[fol. 3*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and blessed Abbâ MAKARÂWÎ, the bishop, became a martyr. This father was of the people of the city of 'ESMÛN ZARÂYS, in the south of Egypt; he was one of its nobles, and was appointed Bishop of the city of NAḲYÔS. When the days of tribulation came, a royal judge whose name was YÔFÂNYÔS arrived in the city, in order to torture the Christian people. And he heard the report of this holy bishop, Abbâ MAKARÂWÎ, and he sent a message to the people to bring him to him. And before this holy father came into the judge's presence, he entered the church and went to the holy altar, and lifted up his hands, and prayed. Then he laid the sacred possessions, and the holy vestments for the consecration of the Eucharist in a certain place, inside the sanctuary. And he begged and entreated our Lord Jesus Christ, to Whom be glory! to protect the Church, and he cried out as he wept loudly, "O ye gates of the daughter of Zion, who will not permit the light of the sun to rise upon you? Guard ye the sacred possessions of the sanctuary of God." Then he went out and departed with the royal messengers, and arrived before the judge, who asked him his name, and what city he came from, and what his occupation was. When the judge learnt that he was Bishop of the city of NAḲYÔS, he commanded his men to beat him, and to degrade him, and to melt silver and lead, and to cast the molten metal into his face. And God gave him strength to endure, and fortified him, and raised him up safe and uninjured. After this the judge sent him to HERMINIUS, governor of the city of Alexandria, and he commanded his men to shut him up in prison, and they did so. And God wrought [fol. 3*b* 2] very many signs and wonders by his hands. And among them was the healing of the son of JULIUS, [governor of] the city of 'AḲFÂḤAS, whose name was EUCHARITUS and who was paralysed in his feet and hands; and the holy man prayed over him and he was healed of his sickness. After this he consecrated

the Offering in the house of JULIUS, and administered to those in it the Holy Mysteries; and the people made an agreement with JULIUS that he should bury his body, and write the story of his fight. And when HERMINIUS, the governor, heard of the signs and wonders which Abbâ MAKARÂWÎ wrought, he commanded his men to torture him. [They broke him on] the wheel, and cut off his members, and cast him as food to the lions, and threw him into the sea, and hurled him into a red-hot oven. And in all these tortures the holy man was victorious, and he was strong in the strength of our Lord Jesus Christ, to Whom be glory! and He raised him up sound and uninjured. There was a certain sister, a virgin, a ministrant in the church of our Lady MARY, and she had two brothers, one of whom was called JOHN and the other ISAAC. And they came to the holy man whilst he was in prison, and they wept before him, saying, "Thou hast been a father to us in the place of our own father. Why wilt thou go and leave us widows and orphans?" And the holy man comforted them, and sent them back to their houses. And JULIUS advised the governor, saying, "Write down the story of the fight of this old man, and be at peace." And he accepted his words, and commanded his men to cut off the head of Abbâ MAKARÂWÎ, and they cut off his head with a sword, and he received the crown of martyrdom in the kingdom of heaven. And the blessed JULIUS took his holy body, and prepared it for burial, and swathed it in splendid wrappings embroidered in gold, and he laid a cross [fol. 3*b* 3] of gold on his breast, and sent it with his slaves to the city of NÎKYÔS (*sic*). There was a fair wind, and the boat sailed swiftly, and it came and stopped by the gate of the city 'ESMÛN ZĔRÂYS; and the sailors wished to move the boat, but they were unable to do so. And when they had toiled hard, a voice went forth from the body of the holy man, saying, "This is the place wherein God is pleased that my body shall rest." And they made this known to the people of the city, who went out to it, carrying palm branches; and they carried it in with great reverence and laid it in their city. And all the days of his life were one hundred and thirty-one years. Of these he passed eight years in learning the Books of the Holy Church, and he spent twenty-four years

in completing his knowledge of the ordinances of the office of deacon. Then he was appointed priest, and held this office for thirty years. After this he was consecrated bishop, and he held this office for sixty-nine years. And he finished his good fight, and received the crown of life from our Lord Jesus Christ.

And on this day also died GREGORY, the seer of things hidden, of the city of RÔḤÂ (EDESSA). This GREGORY was in his early life a sinner, and a man of violence. Then he turned [fol. 4*a* 1] to God, and became a monk, and he contended strenuously until God shewed him the abode of the righteous, and their abundant joy, and the sufferings and tortures of each of the damned.

III. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the blessed and holy Abbâ COSMAS, Archbishop of the city of Alexandria; he was the fifty-eighth archbishop of that city. This father was righteous, and pure, and exceedingly merciful and compassionate and he was learned in the Books of the Church, and in the interpretations thereof. And God chose him for the archiepiscopacy, and to sit upon the throne of MARK the evangelist, and he was enthroned in the eighteenth year of MAḲTER, King of Egypt. And having been enthroned he tended the flock of our Lord Jesus Christ, to Whom be glory! in the fear of God and with wisdom. And he set aside certain of the dues, which were rightly his, and gave them to the poor, and the cost of building churches was defrayed by him. When Satan saw him fighting the good fight, he did not leave him unhated, on the contrary, he contrived to bring great sorrow upon him, through his own act, in consecrating as Bishop of the country of Ethiopia [fol. 4*a* 2] a man whose name was PETER. Now the bishop, Abbâ PETER, arrived in Ethiopia, and after he had been sitting a few days, the King of Ethiopia fell sick. And he summoned the bishop, Abbâ PETER,

to his presence, and brought his two sons before him, and taking the royal crown off his own head, he gave it to the bishop, Abbâ PETER, and said unto him, "Behold, I am going to my Lord Jesus Christ, to Whom be glory! And behold, my two sons are before thee. After my death appoint as king the one of them which thou knowest would rule the kingdom best." When the King of Ethiopia was dead, the bishop, and the governors, and the generals, and the royal army, took counsel together, and it was said among them, "The younger son will be far better for the kingdom than the elder." And the bishop appointed the younger son to be king, and seated him upon the royal throne of Ethiopia, and the young man sat upon the royal throne for a few days. In those days Satan entered into the heart of two monks from the country of Syria, and they went about from one place to another until they came to the monastery of Abbâ ANTONIUS, and they dwelt therein for a few days, but were driven out because of the evil of their works. And the two of them made an agreement together, that one of them should be made a bishop, and that the other should assist his companion. And they rose up, and came to the country of Ethiopia, and they forged lying documents which they carried with them, and these documents declared that the two monks had come from father Abbâ COSMAS, Archbishop of the city of Alexandria. And they went on to say, "We have heard that there hath come unto you a certain man whose name is PETER, and that he hath made himself bishop. Now we have not [fol. 4*a* 3] consecrated him, and we have not sent him to you; on the contrary, he is an impostor. Now as concerneth the man who shall come to you with this letter, and whose name is MÎNÂS, he is in truth a bishop. We have consecrated him and we send him to you." And the monks wrote also in that document, saying, "PETER, the false bishop, hath crowned king the younger prince, and hath set aside the elder prince, which thing is not right; PETER is a man of iniquity." And these two false and wicked monks, MÎNÂS and VICTOR, before they wrote the forged letter came to PETER, the bishop, and asked him to give them gold, but he would not give them anything whatsoever. And Satan taught them how to carry out this

foul and wicked work, and they took the forged letters to the elder prince, who was sitting by himself in a certain place, and a few men were waiting upon him. When he had read these forged letters he rejoiced exceedingly, and he gathered together to him a very large number of soldiers, and read the forged letters before them. And he made war upon his brother, the king, and he put him in fetters and he himself reigned [in his stead]. And he likewise put PETER the bishop in fetters, and carried him off to a far city, and he seated the impostor MÎNÂS on the episcopal throne in his stead. After a few days the impostors MÎNÂS and VICTOR quarrelled, and VICTOR stole everything there was in the bishop's house, and fled, and departed to the country of Egypt; and he denied our Lord Jesus Christ, to Whom be glory! and he wasted all the possessions which he had stolen from the bishop's house in works which were not well-pleasing unto God. And when COSMAS the [fol. 4*b* 1] archbishop heard what MÎNÂS, the liar, had done, he was exceedingly sorry, and he wrote a deed of expulsion and anathematized and excommunicated him. When the King of Ethiopia heard this he was exceedingly sorry, and he seized MÎNÂS the liar and killed him, and he sent a messenger bidding PETER the bishop to return from exile, but they found that he had died in exile. And COSMAS the archbishop was wroth, and he wanted to consecrate a bishop for the Ethiopians, but his successors Abbâ MACARIUS, and Abbâ THEOPHANIUS, and Abbâ MÎNÂS, and Abbâ ABRAHAM, would not do so. And the King of Ethiopia took the assistant of PETER, the bishop, and said unto him, "Sit thou instead of thy teacher, and be bishop." And he entreated the king, saying, "It is not right for thee that I should do this, and I will not transgress the Canon of the Apostles, but let me go to Egypt, and I will beseech the archbishop to consecrate a bishop for you, and I will return to you." And the king would not allow him to go to the country of Egypt, but he took him against his will, and he arrayed him in episcopal vestments, and he performed episcopal functions until the days of Abbâ PHILOTHEUS, the archbishop. And Abbâ COSMAS lived to a very old age, and all his days were filled with peace and prosperity. And he sat

upon the throne of MARK the evangelist twelve years, and he died in peace.

[fol. 4*b* 2] And on this day also died BARRÔNYÔS (or, BARFÔNYÔS) of BÂNYÔS (or, FÂNYÂS).

IV. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the General Council assembled in DÂSÊT, of the children of 'OMAR, because of certain wicked men who were called "Friends of the Jews," and who used to keep the glorious Paschal feast with the Jews, on the fourteenth day of the month of Nêsân, that is to say the month of Mîyâzyâ, when it fell on the second, or third, or fourth, or fifth, or the Eve of the Sabbath, or on the first, the Sabbath, each one of whom the bishop of DÂSÊT had banned, but they would not return [to the true use]. And he sent letters to DEMOCRATIUS, Archbishop of Rômê, and to SERAPION, Archbishop of the city of Antioch, and DEMETRIUS, Archbishop of the city of Alexandria, and to SYMMACHUS, [Arch]bishop of Jerusalem, and told them of the error of these men. And the four archbishops sent to each of them a letter, saying, "Do not keep the glorious Paschal feast on any day except the First Day of the week, and [fol. 4*b* 3] only after the festival of the Jews." And they excommunicated everyone who transgressed this command, expelling him or cutting him off from communion. And eighteen bishops assembled at this Council, and they brought the evildoers before them, and read to them the letters of the archbishops. Some of them turned from their evil counsel, and some of them remained in their error; these last were anathematized, and excommunicated, and expelled. And it was ordered that the glorious Paschal feast should be kept according to the instructions of the holy Apostles who said, "This day of the Paschal feast shall be the First Day of the week, the day of the Resurrection of our Lord." He who will be a partaker with the Jews in their festival let him separate

himself from the Christians. And may God keep them from the error of Satan, and deliver them from his snares, and from his wiles, through the prayers of those who have pleased God by their works, our King JOHN, and our Queen SABLA WANGÊL, for ever.

And on this day also ḤANÛLYÔS (HANULIUS), the governor, became a martyr in the city of BERGYÂ which is on the borders of Pamphylia. This holy man, because of his love for our Lord Jesus Christ, to Whom be glory! held his authority, whilst BERNYÂKÔS ruled for DIOCLETIAN. And when ḤANÛLYÔS (HANULIUS) stood before DIOCLETIAN, he proclaimed boldly the Faith of God [fol. 5*a* 1] in a loud, clear voice, and he sent (*i.e.* ascribed) to God, our Lord Jesus Christ, to Whom be praise! many praises, and he cursed and anathematized the polluted idols. And the governor ordered his men to crucify him upon a tree, and they did so, and the holy man praised our Lord Jesus Christ, to Whom be glory! Who had deemed him worthy to become a martyr for His holy Name's sake. Then he delivered up his soul into the hand of our Lord Jesus Christ, to Whom be glory!

V. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ SARAPÂMÔN, the strenuous ascetic and abbot of the monastery of Saint Abbâ JOHN, of the desert of SCETE. This holy man became a monk in the church of Saint Abbâ JOHN in his youth, and he dwelt there and ministered to the holy old men, and fought a good and strenuous fight for thirty-two years; then he was appointed abbot of the monastery of Saint Abbâ JOHN. And he added to his works of righteousness, and to his ascetic labours, and he fasted and prayed and kept vigil continually, from the time he became a monk until he died. When he had held the office of chief priest for twenty years, he shut himself up in the [fol. 5*a* 2] church, and up to the day of his death never saw a man again. He died fifteen years after, and during these fifteen years he never ate nor drank, except at the beginning of the Sabbath, and on the First Day of the week. When the time of his death drew nigh, the angel of God appeared unto him in the desert, and gave him a cross of fire and said unto him, "Take this cross in thy hand." And the holy man said unto him, "How can I hold fire in my hand?" And the angel answered and said unto him, "Fear not, for our Lord Jesus Christ, to Whom be glory! hath not given unto fire dominion over thee"; and he stretched out his holy hand and took the cross from the hand of the angel. And the angel said unto him, "Be strong, and receive the Holy Mysteries; at the end of the third day I shall come and take thee." And when he woke up from his sleep, he told the holy old men what he had seen, and they embraced him, and wept, and entreated him to remember them; and on his part he entreated them to remember him always at the time of their prayers. Then he received the Holy Mysteries and died in peace on the third day. And the holy old men who dwelt near him swathed him for burial, as was fitting, with the singing of hymns, and funerary chants, and they buried him in the grave of the righteous.

[fol. 5*a* 3] And on this day also Saint EUDOXIA became a martyr; now her name is interpreted "Peace with good will." This holy woman was a Samaritan, and she came from the city of BA'ALBAK, on the borders of BÂSRÎ, in the neighbourhood of Mount Lebanon, in the reign of ṬRÂBYÂNÔS (TRAJAN, or, TIBERIUS), Emperor of Rômê. Her father's name was YÔNÂS, and her mother's name was ṬABÂBET, and in her early life she lived by prostitution and lewdness. And she used to beautify her face, and adorn her person with beautiful ornaments, so that she might lead the multitude astray, and make them fall into sin with her; and by such lewd life she acquired great riches. And a certain righteous monk, of the men of Jerusalem, whose name was GERMANUS, heard the report of her, and he visited her, disguised as one of those who were in the habit of visiting her. And when he had entered he sat down with her in the house, and began to rebuke her with serious and terrifying rebukes, and he reminded her of GAHÂNAM, and of

the worm that never sleepeth, and the outer darkness, and of each of the fearful punishments which are therein. And she answered and said unto him, "Is there a resurrection of bodies after death? After they have become dust, will they be punished?" And he said unto her, "Yes." And she said unto him, "What is the proof of this statement? It is not written in the Law, which God gave unto MOSES the prophet and to our fathers, and they did not believe." And he revealed unto her what is written in the Old and New Testaments concerning the resurrection of the dead, on the day of Judgement, and concerning the punishment of sinners, and concerning the joy of the righteous. And his words and his rebuke entered her heart, and she believed that bodies [fol. 5*b* 1] will be raised up on the day of Judgement. And she said unto him, "If I turn from my prostitution will God accept me?" And Saint GERMANUS answered and said unto her, "If thou wilt believe on the Lord Jesus Christ, to Whom be praise! and believe that He came into the world, and took away the sins of men by His crucifixion for their sakes, and if thou wilt repent with sincere repentance from this moment, and wilt be baptized with Christian baptism, God will accept thee, and will not remember any of the sins which thou hast committed. Nay, thou wilt become as thou wast on the day when thou wast born from thy mother's womb, and there will be opened unto thee the True Faith of our Lord Jesus Christ, to Whom be praise!" And she asked him to baptize her with Christian baptism, and he took her and brought her to the Bishop of BA'ALBAK. And she confessed before him the Holy Trinity, and the Incarnation of the Word of God, and His Crucifixion and Resurrection. And the bishop stood up and prayed over the water, so that he might baptize her with Christian baptism, and God opened the eyes of her heart, and she saw a shining angel leading her to the water, and other angels rejoicing and exulting for her sake. And she saw also faces which terrified her, and a black and horrible being who tried to drag her from them, and he was wroth with her. When she saw this sight the desire for Christian baptism increased in her, and she repented, and straightway she was baptized with Christian baptism. And she gave all

the riches which she had collected by her sinful trade to the poor and needy, and she entered one of the houses [fol. 5*b* 2] of virgins, and she put on the garb of the nun, and fought a good and perfect fight. And Satan entered into the heart of one of the men who used to commit fornication with her, and he made an accusation against her to the governor, who commanded that his men should bring her before him. And when she came she stood at the door of the hall, and she found in his house great lamentation and weeping, for the governor's son, who was dead. And she came into the house, and prayed, and entreated our Lord Jesus Christ, to Whom be praise! and He raised up the son of the governor from death. When the governor saw this miracle he marvelled exceedingly, and he believed on our Lord Jesus Christ through her, with a firm belief. After this another governor, whose name was DIOGENES, was appointed in his stead; and he heard the story of this virgin, and had her brought before him, and she saw standing before him a certain young man, who was blind of an eye, and she made prayer and supplication over him, and she made the sign of the Cross over the eye that was blind, and it was opened forthwith, and the young man saw clearly with it; and the governor sent the holy woman away. After this another governor, whose name was BAKÎNÎṢÔS, was appointed in the place of DIOGENES. And he heard the story of the holy woman EUDOXIA, and had her brought to him so that he might torture her. And she besought our Lord Jesus Christ to give her a portion with the martyrs, and the Lord received her petition. And the governor commanded his men to cut off her head, and they cut it off with the sword; and she received the crown of martyrdom in the kingdom of the heavens.

[fol. 5*b* 3] Salutation to GABRA MANFAS ḲĔDÛS RÂBBÛNÎ who subdued lions, and made wild beasts his servants.

And on this day also died Abûna Abbâ THEODORE, Abbot of DABRA LÎBÂNÔS; he was the fifth of those who sat upon the throne of Abûna TAKLA HAYMÂNÔT. This father was from his youth up a habitation of the Holy Ghost, and he was a follower of the Law of the holy fathers who were before him,

and it was therefore most fitting for him to sit upon the throne of Abûna TAKLA HAYMÂNÔT. He brought his days to a close with strenuous devotion to fasting and prayer, and he fulfilled all the ordinances of purity even like the angels. And he passed from the labour of this world to the rest which is for ever. [Omitted from the Bodleian MS.]

VI. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint DIOSCURUS became a martyr in the days of the reign of the successors of MUḤAMMAD the prophet. This holy man was a native of Alexandria, and certain men made him leave the Christian Faith of his fathers, and brought him into the Faith of the Muslims, and he remained in their belief for a few days. Now he had a sister in the FĔYUM (FAYYÛM), who was married to a certain believer, and when she heard that her brother had abandoned the Faith of our Lord Jesus Christ she was exceedingly sad. And she sent him a letter, saying, "I would rather that news had come to me telling me that thou hadst died a Christian, nay, I would have rejoiced therein, than that this news of thee which hath reached me, telling me that thou art not dead, and that thou hast abandoned the Faith of Christ, thy God." And she added many other words of rebuke in that letter, and at the end thereof she said, "Know thou that this letter [marks] the ending of the love which was between thee and me. From this time onwards I will never look upon thy face. Send me no more of thy letters." When he had read his sister's letter, he wept bitterly, and he smote his face and tore his beard. Then he rose up forthwith and girded up his loins, and prayed a long prayer, and entreated God with many entreaties, and he made the sign of the life-giving Cross over himself, and went out from his house and wandered about in the city of Alexandria. And when the Muslims saw him they seized him and brought him to the governor, who asked him what had happened to him; and

DIOSCURUS said unto him, "I am a Christian, and I know nothing [fol. 6*a* 1] except this." And the governor answered and said unto him, "Didst thou not abandon the Christian religion, and adopt ours?" And Saint DIOSCURUS answered and said unto him, "It is written in the Holy Gospel, 'He who doth not believe in the Son shall not see life, but the punishment of God shall descend upon him.' For this reason I believe in the Lord Jesus Christ, the Son of the Living God. I was born a Christian, I will die a Christian." And the governor was wroth with him, and said unto him, "If thou dost not turn from this counsel of thine, I will torture thee very severely"; but DIOSCURUS was not afraid of the governor's tortures, and he did not turn from his good counsel. And the governor beat him for a long time, and inflicted great pain upon him, and then shut him up in prison, where he remained for a few days. After this the governor had him brought out of the prison house, and promised him, swearing many oaths as he did so, that he would give him much money if he would turn from his counsel to the Muḥammadan Faith, and that if he did not, he would burn him in the fire. And DIOSCURUS said, "I will not die outside the life-giving Christian Faith"; and the governor commanded that they should burn him. And his men dug a large pit outside the city, and they filled it with wood, and they set fire to the wood, and the flames of the fire mounted up to a great height. And the men of the city beat him sorely and they gashed his [fol. 6*a* 2] body with butchers' knives. Afterwards they cast him into that fiery pit, and he delivered his soul into the hand of God and received the crown of martyrdom in the kingdom of heaven.

And on this day also is commemorated the death of Saint THEODOSIUS the confessor, bishop of Corinth, and a native of Cyprus. JULIUS, governor of the island of Cyprus, who had been appointed by DIOCLETIAN, heard the report of this holy man, and he had him brought before him, and demanded from him that he should deny our Lord Jesus Christ, and that he should cast incense to his filthy idols. And Saint THEODOSIUS answered and said unto him, "I believe on my Lord Jesus Christ,

the Son of the Living God, Whom I worship." And when Saint THEODOSIUS would not obey his command, he flogged him severely and lashed him painfully with whips made of buffalo hide; then he crucified him, and made gashes in all his body. And afterwards the governor made him lie upon an iron bed which had been made red-hot; but none of these tortures affected him in any way whatsoever. Then they tied to his legs long iron bands, and dragged him to the prison house, and cast him into it, and he remained in the prison house until God blotted out DIOCLETIAN [fol. 6*a* 3] the unbeliever. And [when] CONSTANTINE the righteous emperor reigned, he commanded and he released all those who had been shut up in the prison for the Faith's sake. When they had set free this holy man, he returned to his country, and he filled his office, and tended his flock well; and he died in peace.

[fol. 6*b* 1] And on this day also died the dwellers in the desert, ANTONY, and ARKALADIUS.

VII. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day PHILEMON and ABLANIUS (APOLLONIUS) became martyrs. This holy man PHILEMON was the jester and singer of ARIANUS, the governor of ANTINOË, and ABLANIUS (APOLLONIUS) was his musician; and the jester and the musician were friends and they wished to become martyrs. And PHILEMON the musician took the apparel which was his and gave it to ABLANIUS (APOLLONIUS), and he put on the apparel of ABLANIUS (APOLLONIUS) and went to the governor, and confessed our Lord Jesus Christ before him. And the governor commanded his servants to shoot many arrows at him, and they did so. And after that ABLANIUS (APOLLONIUS) came to the governor, and with him there was a singer who sang, [fol. 6*b* 2] and he confessed before him the Lord Jesus Christ. And the governor was wroth because of this thing, and

he looked at him, and knew that he was ABLANIUS (APOLLONIUS) the musician, and he was sad because of PHILEMON, for he had shot him with arrows and he was dead; and he commanded them to shoot arrows at ABLANIUS (APOLLONIUS), and they did so. And it came to pass that whilst they were shooting at ABLANIUS (APOLLONIUS), one of the arrows glanced back, and smote the governor in the eye, and destroyed it. Thus the holy men PHILEMON and ABLANIUS (APOLLONIUS) ended their striving and received the crown of life.

And on this day also died the Emperor THEODOSIUS.

And on this day also Saint THEODOTUS became a martyr. This holy man came from the district of Galatia. And he grew up in the fear of God, and practised asceticism, and information was laid against him before the governor, and men reported to him that THEODOTUS was a Christian; and the governor commanded them to bring him bound before him. And when THEODOTUS heard [about this order], he came to the governor without making it necessary for them to seize him, and he uttered imprecations upon the governor and upon his idols; and the governor swore, and shewed [fol. 6*b* 3] him [his] instruments of torture, and [tried to] force him to offer up sacrifice to the gods. And when the governor saw the firmness of his courage, he ordered his soldiers to crucify him, and to scrape the sides of his body until the organs which were therein became visible; and as he did not die they took him into the prison house. And they brought him out again, and hung him upon a cross, and they made new wounds in him, and scraped his sides, but the holy man accounted the tortures of the governor as nothing, because his heart was transfixed by the love of God, and his eyes saw the things which were in the heavens above. And when the governor saw the nature of his heart, he ordered his soldiers to cut off the head of the holy man with the sword. And when Saint THEODOTUS heard of the crowning of his martyrdom, he went forth rejoicing. And he prayed to God, and made petition and entreaty unto Him, saying, "I thank Thee, O my Lord Jesus Christ, for delivering me from all the

evil, which hath followed me, and for casting down into GAHÂNAM those who have risen up against me, and for raising me up from the gates of death." And when Saint THEODOTUS had knelt down, the executioner brought a bandage to cover his eyes, but Saint THEODOTUS said, "A bandage of this kind is for those who fear death, but I, through the Name of my Lord Jesus Christ, do not fear death." And the executioner drew his sword and cut off his head.

VIII. MAGÂBÎT

[fol. 7*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint ARIANUS, the governor of ANTINOË, became a martyr. Now, after the holy men PHILEMON and ABLANIUS (APOLLONIUS) had become martyrs, one of the believers said unto the governor, "If thou wilt take some of the blood of those saints, and wilt smear thine eye therewith, thou wilt receive thy sight"; and the governor took some of their blood, and smeared his eye therewith, and he was able to see straightway. And ARIANUS sorrowed, with a very great sorrow, because of the evil things which he had done to the holy martyrs, and because he had tortured them with great severity and unmercifully. And he rose up straightway, and smashed his idols, and believed in our Lord Jesus Christ, and forsook the torturing of those who believed in Christ. When DIOCLETIAN heard the report of ARIANUS, and of how he had behaved, he sent his soldiers and had him brought to him, and he asked him why he had forsaken the worship of his gods. And ARIANUS began to tell him about the signs and wonders which God was working by the hands of the holy martyrs, and how, in spite of the tortures which he had inflicted upon them, and the cutting of their limbs, they rose up again with all their natural strength and health unimpaired. And DIOCLETIAN was furious with him, because of what he said, and he commanded his soldiers to torture him, and they tortured him severely. Then he commanded them to cast him into a dungeon, and to lock the door

upon him until he died; and they did as he had commanded. And our Lord Jesus Christ sent an angel to him and he brought him out from that dungeon, and made him to stand by the [fol. 7*a* 2] bed of the Emperor DIOCLETIAN. And the emperor woke up from his sleep, and when he saw him he was afraid, and said unto him, "Who art thou?" And ARIANUS said unto him, "I am ARIANUS, the governor of ANTINOË." And the emperor was terrified because of him, and he commanded his soldiers to thrust him into a hair sack, and to cast him into the sea; and this they also did unto him, and ARIANUS delivered up his soul into the hand of the Lord whilst he was in the hair sack. And when ARIANUS was embracing his kinsfolk and his slaves, he said unto them, "The Lord hath informed me in a vision of the night that He will heal my body, and restore it to the city of ANTINOË." And he said unto them, "Await ye my body at the port of the city of Alexandria." And when the soldiers of DIOCLETIAN had cast his body into the sea, God commanded a certain whale, and he carried the saint and brought him to the port of the city of Alexandria, and laid him down on the dry beach. And the slaves of ARIANUS were there awaiting him, and they took his body, and brought it to his city ANTINOË, and they laid it with the bodies of the holy martyrs PHILEMON and ABLANIUS (APOLLONIUS). Thus ARIANUS finished his good fight, and received the rest of heaven.

Salutation to the four Galatians who perished with ARIANUS.

[fol. 7*a* 3] And on this day also MATTHIAS the apostle, one of the Twelve Apostles, who was appointed in the place of JUDAS ISCARIOT, became a martyr, having preached in the cities to which he had gone, and converted the people thereof to the knowledge of God. Before this he went to a city of the cannibals, whose food consisted of the bodies of the travellers who went to sojourn among them. Now the custom of these men was as follows: Whensoever they seized a traveller, they used to put out his eyes, and then place him in the prison house, writing down on paper the day on which they had seized him. And they fed him in prison on grass until thirty days were

fulfilled, and then they would bring him out and eat him. When MATTHIAS the apostle came unto them, and preached among them, they seized him and treated him in this manner, and they put out his eyes, and shut him up in prison. Before thirty days had passed over him in the prison house, God sent unto him ANDREW the apostle, and his disciple with him, and they came unto MATTHIAS in the prison house, and they saw the abominable thing which the men of the city did to the men who were shut up in the prison house. And the men of the city knew that the apostles had come into their city, and they wanted to seize them and to kill them; now it was Satan who worked upon the men of the city to make them kill the apostles. And the apostles made entreaty to God, and He made a stream of water to flow forth from under a pillar which was in the prison house, and the water flowed out into the city, and rose up until it reached the necks of the people. [fol. 7*b* 1] And the people being in sore tribulation, and having given up all hopes of saving their lives, came to the holy apostles, and wept before them and confessed their sins. And the holy apostles said unto them, "Believe in the Lord Jesus Christ, and ye shall be saved"; and all the people believed. And the apostles admonished them, and taught them the mystery of the knowledge of the Incarnation of our Lord Jesus Christ. And the holy apostles prayed to God, Who made the water to cease through their prayers, and then they baptized them in the Name of the Holy Trinity. And they entreated our Lord Jesus Christ to remove from them the disposition of wild beasts, and He did so, and they became mild and gentle folk and ate the food which men are wont to eat. And the apostles appointed over them bishops and priests, and they tarried with them for a space of thirty days, during which they instructed them, and confirmed them in the Right Faith, and then they departed from them. And the people entreated the apostles to come back to them speedily. Now Saint MATTHIAS the apostle went to the city of Damascus and preached therein in the Name of our Lord Jesus Christ. And the men thereof took him, and laid him upon an iron bed, and they lighted a fire thereunder and kept it burning for seven days and seven nights. And when they came to him to look upon

him, they found his face shining with a great light, like the light of the sun; and the fire had not touched him at all, and his body and the hair of his head, and his apparel, had not in any way suffered. Then they took deep counsel together, and they lighted a fire and kept it burning under the iron bed whereon the holy man was lying until [fol. 7*b* 2] fourteen days had passed by. After this [time] they brought him out from the fire, and they found him sound, and whole, and uninjured; and they marvelled exceedingly, and they all believed on our Lord Jesus Christ through MATTHIAS the apostle, who baptized them in the Name of the Holy Trinity. And he appointed priests over them, and he tarried many days with them, confirming them in the Right Faith. After this he died a happy death in one of the cities of the Jews, the name of which was PÎLÂWÔN, and they laid his holy body therein; and very many signs and great wonders took place through it, and he healed those who were sick.

And on this day also died the holy father Abbâ JULIANUS, Archbishop of the city of Alexandria; now he was the fourteenth (or, eleventh ?) of the number of the archbishops. This holy man was a priest in the city of Alexandria, and he was so learned and wise that during his days there could not be found his like in the land of Egypt; and by the Will of God he was appointed archbishop. And during the days of his office he composed Homilies and many admonitory Discourses, and he taught the people continually, and admonished them, and confirmed them in the Right Faith. And he dwelt in peace and safety during the days of his office, and all the days of his occupation of the throne of [fol. 7*b* 3] MARK the evangelist were fourteen years, and he died in peace.

Salutation to the SEVEN SLEEPERS who, in order to escape from the service of dumb idols, betook themselves to a cave, where sleep overtook them; they are commemorated on this day. [Omitted in the Bodleian MS.]

IX. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became martyrs ANDRIANUS (ALEXANDRIANUS ?) and his wife, and EUSEBIUS and 'ARMÂ (HERMA ?), and forty martyrs who suffered very severe tortures for the Name of our Lord Jesus Christ, to Whom be praise! and who refused to worship idols of gold and silver. They said, "We worship the God of heaven and of earth, our Lord Jesus Christ." Afterwards they cut off their heads with the sword, and they received the crown of martyrdom in the kingdom of heaven.

[fol. 8*a* 1] And on this day are commemorated the twenty hundred martyrs who [suffered] with Abbâ NÔB.

And on this day also died the holy father and ascetic KUETEN (CYTHINUS, or, CUTENIUS). This holy man came from a district the name of which was BÂNTÂNYÔS, in the country of Syria. His parents worshipped the stars; his father's name was NESTOR and his mother's name was THEODORA, and he was [born] in the days when the Apostles were preaching in the Name of our Lord Jesus Christ. When this holy man arrived at man's estate, there appeared in him many virtues, purity, righteousness, and gentleness (or, humility), and he was exceedingly compassionate; and he was skilled in every branch of learning. His parents wished to make him marry a wife, but he did not desire to do so. And they settled him in a house and married him to a wife against his will, but he refused to consort with her, not because of the law of righteousness, and not because of weakness of body, but because he hated the lust of the flesh; and he dwelt with his wife many days but preserved his virginity. And he multiplied his prayers, and he petitioned God therein, and made many supplications, saying, "O God, have mercy upon me in Thy knowledge." And the angel of the Lord appeared unto him as he did unto CORNELIUS, and he taught him the Faith of our Lord Jesus Christ, and he commanded

him to go to one of the apostles, and to be baptized by him. And he went and was baptized with Christian baptism, and he learned all the Law of the Christian Faith, and he received the Divine Mystery. He heard continually [fol. 8*a* 2] the teaching of the holy Apostle PAUL, and he acquired from him purity, and the working of righteousness, and devotion to God's service, and humility, and the habit of praying continually, and fasting, and prostration, and vigil; and God gave him the power to work signs and wonders, and he had dominion over Satans. And he persuaded his parents, and gave them instruction, and brought them into the Faith of our Lord Jesus Christ, and also his wife, and her parents and kinsfolk. When one of the unbelievers came into the house of idols to offer sacrifice to Satan, KUETEN (CYTHINUS), the holy man, knew him, and he cried out against Satan, and he rebuked him, and commanded him to confess before the people, and to tell them who he was. And when the holy man forced him, that devil confessed before the people that he was Satan, and was not a god. And all the people who were there cried out, saying, "One is the God of Saint KUETEN (CYTHINUS)," and they believed and were baptized with Christian baptism. And when the governor, who had been appointed by CLAUDIUS CAESAR, heard the report of this holy man, he sent and had him brought before him, and the holy man confessed our Lord Jesus Christ before him. And the governor commanded his soldiers to bind him, and to beat him very severely, and they did so. When the men of the city heard that the soldiers were torturing Saint KUETEN (CYTHINUS), they ran, and they all came to him, and wanted to kill the governor, because of their love for Saint KUETEN (CYTHINUS). And the governor fled from them, and they released the holy man from his fetters, and they washed the blood off him, and carried him to his house. And he lived for many years, and pleased God Whom he loved exceedingly, and he died in peace. After his death the believers dedicated a church to his name, and they carried [fol. 8*a* 3] his holy body into it, and God exhibited many signs and wonders through it.

X. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the glorious CROSS of our Lord Jesus Christ, to Whom be praise! appeared twice; the first time through the Empress HELENA, the mother of CONSTANTINE, the righteous emperor. For on this day, the blessed HELENA, the blessed of the Lord—her son CONSTANTINE having entered the Christian Faith—went to Jerusalem, and discovered the wood of the holy Cross of our Lord Jesus Christ; and many churches, and the holy churches which were in Jerusalem, were built by her. When her son CONSTANTINE believed in our Lord Jesus Christ, and was baptized with Christian baptism, the holy woman HELENA went to the city of Jerusalem (and with her there was a large company of soldiers) and sought for the Honourable Cross. When she found that there was no one who would tell her the place thereof, she took an old man, a Jew, and put him under the tribulation of hunger and thirst. And when he had suffered great tribulation through hunger and thirst, he spake unto [fol. 8*b* 1] HELENA, saying, "Clear out the site of Golgotha." And HELENA commanded the Jews, and they cleared out the site of Golgotha. Now the Jews had taken counsel together, and had issued a decree that all the offal and filth, which each man cast forth from his house, should be thrown out on Golgotha, on the tomb of our Lord Jesus Christ, the Nazarene, to Whom be praise! And the Jews continued to heap offal on Golgotha in this wise for a period of two hundred years and more, and until the Empress HELENA came to Jerusalem; and the offal which had been cast out there made a very great heap. And when the Jews had cleared it away, according as the empress had commanded them, there appeared in the midst of them three crosses. And because they did not know which of the three crosses was the Cross of our Lord Jesus Christ, they brought a dead man, and they laid upon him first one cross and then the second, but he did not rise up; and when they laid the third cross upon him he rose up

immediately. And HELENA then knew that that cross was the Cross of our Lord Jesus Christ, and she and all the believing people bowed down before it. And it is found [written] in another book that she sent that Cross to her son; that which remained was the base wherein the Cross was fixed, and she sent one half of that to her son, together with the nails. And she built churches, [and] holy shrines, the decorations and structures of which are described in the section for the seventeenth day of the month of Maskaram. And it came to pass in the days of HERACLIUS, Emperor of Rômê, when the Persians reigned in Egypt, and when the men of Persia wished to return to their country, that one of their officers passed over [fol. 8*b* 2] [into Syria], and arrived in the city of Jerusalem, and he went into the church of the Honourable Cross. And he saw in it a great light, which shone before the base (or column) wherein the Honourable Cross was set. And he thrust his hand into it, in order to carry it away, and there went forth from it fire which burnt his hand. And the Christians told him the history of the Honourable Cross, and said unto him, "No one is able to hold this except a Christian." And he took two deacons and commanded them to take the wood of the Cross, and to become the guardians thereof; and they laid it in a chest, and did with it according as the officer had commanded them. And he took the wood of the Honourable Cross, and he made captive very many of the men of the city of Jerusalem, and he returned to his own country. When the Emperor of Rômê heard that Persians had raided the city of Jerusalem, and had carried away into captivity many men from it, and had taken away the wood of the Honourable Cross, he was exceedingly sorrowful because of these things. And the King of Persia returned, and fought with him, and he slew very many of their men, and he went round about through all the city searching for the wood of the Honourable Cross, and he found it not. Now the officer who had taken it away had brought the two deacons to a certain place, which was nigh unto his house, and he gave them orders, and they dug a very deep hole in the ground, and buried the wood of the Honourable Cross therein, and then he slew the two deacons. And it came to pass that a certain maiden of the

children of the priesthood whom that officer had carried away captive, and who lived in his house, was looking out of the window of his house at the moment when he slew the two deacons, and buried the wood of the Honourable Cross [in the hole]. And that maiden went and told HERACLIUS, the Emperor of Rômê, [fol. 8*b* 3] what the officer had done, and how he had slain the two deacons, and had buried the wood of the Honourable Cross. When the emperor heard this he rejoiced exceedingly. And that maiden guided the emperor, with whom were some of his soldiers, and bishops, and priests, and they followed her until she brought them to the place. And they dug there and found the wood of the Honourable Cross, and they lifted it up out of the pit, and the emperor, in his imperial apparel, and all the people who were with him, bowed down before the wood of the Honourable Cross, and he rejoiced with exceedingly great joy. And the appearance of and the finding of the wood of the Honourable Cross a second time, took place on the tenth day of the month of Magâbît. Then the emperor took the wood of the Honourable Cross with him to the city of Constantinople.

XI. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint TÊWÔḲANÎTOS (THEOCNITUS ?) became a martyr, in the days of the Emperor MAXIMIANUS. This TÊWÔḲANÎTOS (THEOCNITUS ?) was an officer in the army, and he cast away his belt; and with him was the blessed woman ALEXANDRA, and they believed on the Lord Jesus Christ, to Whom be praise! When MAXIMIANUS heard this, [fol. 9*a* 1] he was wroth, and he commanded his soldiers to strip off the apparel of the saint, and to dress him in the clothes of women, and to place him among the women who wove garments. After this he ordered them to roll a red-hot wheel over him, and to crucify him, head downwards. And they also brought a bowl which was full of boiling pitch, and they set it upon his head, so that the pitch ran down into his ears; then they took him

down from the cross, and set him before the Emperor MAXIMIANUS, with ALEXANDRA who had been imprisoned with him. And the emperor commanded them to cut out the tongue of TÊWÔḲANÎTOS (THEOCNITUS ?), and to tie a huge stone to the necks of the saints, and to cast them into the River Euphrates. And they ended their martyrdom, and the brethren found their bodies on the river bank, and they buried them.

On this day also BÂSÎLÂÔS (BASIL) the bishop became a martyr. Abbâ 'ARMÔN, Archbishop of the city of Jerusalem, appointed this holy man (as well as others) to be a bishop, not over any one particular city, but he sent him to preach in the cities of the 'ARAMÂWÎYÂN (*i.e.* pagans) who possessed neither religion nor faith. And this holy man BÂSÎLÂÔS (BASIL) went to a city of the infidels, unto whom he preached the Gospel of our Lord Jesus Christ; [fol. 9*a* 2] and they beat him and drove him out of every one of their cities. When he came into the cities of the civilized peoples, and preached in them the preaching of the Holy Gospel, half of the people believed on the Name of our Lord Jesus Christ, and the other half of the people who believed nothing drove him away. And he went forth outside the city and lived there in a cave, and he made supplication to God continually for the men of that city, and prayed that they might come into the knowledge of God, and believe on His Only Son. At that time the son of the governor of that city died, (now he was his only son,) and his father sorrowed for him with a very great sorrow. And the governor saw his son in a dream standing before him, and he said unto him, "O my father, call Saint BÂSÎLÂÔS (BASIL) the bishop, and ask him to pray to our Lord Jesus Christ on my behalf. And behold I am [living] in great darkness." When the governor woke from his dream, he rose up, and was frightened, and he took with him the elders of the city and went to the cave of Saint BÂSÎLÂÔS (BASIL); and he asked him to come with him into the city and to pray for his son. And the holy man accepted his petition, and came into the city, and he prayed over the grave of the son of the governor, and he rose up forthwith alive, before them all. And the governor believed on God,

our Lord Jesus Christ, to Whom be praise! And all the men who belonged to him, and very many of the men of the city also, were baptized with Christian baptism by Saint BÂSÎLÂÔS (BASIL). Now there were in that city very many congregations of Jews, and they were envious of Saint BÂSÎLÂÔS (BASIL), and they [fol. 9*a* 3] joined with the men of the city who did not believe on our Lord Jesus Christ, and they caused the holy man to come to them. And they rose up against him all together, and they beat him very severely, and they dragged him through the city until he yielded up his soul into the hand of God.

And on this day also died Abbâ 'ALÊF, one of the Nine Saints. [Wanting in the Bodleian MS.]

And on this day also are commemorated the martyrs AUSANIUS, and EPHRAIM, and ARCADIUS, and ELIAS.

XII. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day God sent MICHAEL unto BALAAM the magician, when he was called by [fol. 9*b* 1] BALAK to curse Israel. He stood before him on the road and frightened him, and at length his she-ass spake with human speech, and God turned his cursing into blessing.

And on this day also took place the manifestation of the virginity of the glorious Saint DEMETRIUS, Archbishop of the city of Alexandria; now he was of the number of the fathers who became archbishops the twelfth. And the cause of the manifestation was Saint JULIANUS, Archbishop of the city of Alexandria, his predecessor. On the night wherein he was to die, on that same night the angel of the Lord appeared unto him, and said unto him, "Thou art going to our Lord Jesus Christ, and he who shall come unto thee on the morrow, having with him a bunch of grapes, is the man whom it is fitting to be made archbishop after thee." And when the morrow had

come, this holy and honourable man DEMETRIUS came to Saint JULIANUS, the archbishop, and with him was a bunch of grapes. And Saint JULIANUS began to say unto the people, "Behold this man is he who shall be your archbishop after me," and he told them how the angel of God had spoken concerning him; and when Saint JULIANUS was dead they took DEMETRIUS and appointed him archbishop. Now DEMETRIUS had married a wife, and no man who has ever been appointed [fol. 9*b* 2] Archbishop of the city of Alexandria has ever married a wife, except this holy man. And Satan entered into the hearts of the people of the congregation, and they talked against the holy man and abused him because of his wife. And the angel of God appeared unto Saint DEMETRIUS and said unto him, "Inasmuch as some of the people are reviling thee, it is meet for thee to remove doubt from their hearts, and thou must reveal unto them thy strife with thy wife. This matter is hateful." And the angel said unto him, "It is not meet that thou shouldst save thyself and destroy others for thy sake; but if thou wert a good shepherd thou wouldst fight to save thy people." And when the morrow of that twelfth day of Magâbît had come, Saint DEMETRIUS consecrated the Offering, and he commanded the people, saying, "Go ye not forth from the church, but tarry here a little on my account." Then he ordered them to light a fire in the church, and he sent a messenger into the place of the women, and had his wife brought out; and the congregation wondered at his action, because they did not know what he was going to do. Then the holy man rose up, and prayed, and walked into the blazing fire and stood up in it. And he took fire in his hand, placed it in his fillet, and he prayed again a long time as he was burned by the fire; now the fire lay in his fillet, which was unconsumed. Then he called his wife, and threw some of the fire into her garment, and again he prayed for a long time, and the apparel of both of them was not burned in any part. And the congregation marvelled and gave praise to God, and asked Saint DEMETRIUS [fol. 9*b* 3] the archbishop to tell them why he had done this thing. And he told them of his strife with his wife, and how his father had compelled him to marry against his will, and how his wife

herself had had no wish to marry. [And he said] "Behold, we have lived together for eight and forty years, and never once have we had union. We sleep in one bed, and the same covering covereth both of us, and I have never known her as men know women for one day. And during all this space of days the angel of the Lord hath come down from heaven each night and hath covered us over with his wings. I have not revealed this matter to any man whatsoever during all this space of days, and I never wished to reveal it at all, but it is God Who hath commanded me to do this in order that ye may be saved from error." And the congregation marvelled exceedingly at what they had seen and heard, and glorified God; and they besought the holy man to forgive them their sins, and their abuse. And the saint forgave them their error, and said unto them, "This hath not happened through you, but through Satan, the hater of every good thing." Then he blessed them and sent them away to their houses, in peace, and they praised God and thanked Him that they had seen some of the wonders of this Saint DEMETRIUS the archbishop.

[fol. 10*a* 1] And on this day also Saint MALÂZÎ, of the city of FĔLṬE'ÊM, became a martyr.

Salutation to JOSEPH, who was renewed in his belly.

XIII. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day forty soldiers, who were holy men, became martyrs in the city of SEBASTIA. These holy men became martyrs in the days of ALFAYÂNÔS (ELIANUS) the king, who was one of the governors of the Emperor CONSTANTINE. The emperor appointed him governor over one of the countries [tributary] to Rôm, and he commanded him to protect the Christians, and to treat them with respect, and to love them. When ALFAYÂNÔS (ELIANUS) came to that country the

people found that he worshipped idols, and he commanded all the people to worship idols; but they rose up and cursed him and [fol. 10*a* 2] his idols. And that night forty soldiers made an agreement among themselves to go to that governor, and to receive the crown of martyrdom at his hands. When they were sleeping the angel of the Lord appeared unto them in a vision and gave strength and fortitude to their souls. In the morning they rose up and confessed their faith in our Lord Jesus Christ before their commander AGRICOLAUS, and he was wroth with them and threatened them, and they were afraid of him. And he commanded his men to stone them, but the stones came back upon those who stoned them. And there was near them a lake of water which was covered with ice, and near this was a bath. And the governor commanded his men to throw them into this lake of ice, and they threw them in, and their limbs were split open by the excessive cold. And one of them was afraid of it, and he went forth from the lake and entered the bath house, but he died quickly, and lost his reward, and did not find what he wished for. And one of the warders saw forty crowns descend from heaven, and of them nine and thirty rested on the head of the nine and thirty holy martyrs; and one crown remained suspended in the hand of the angel. Then straightway one of the soldiers who were stationed there rose up, and he stripped off his apparel, and went down into the lake with the holy men; and he died and received the crown which was suspended [in the hand of] the angel. And the holy men remained in the lake, and some of them were young, and their handmaidens were encouraging them and urging them to suffer patiently. And the holy men remained in the lake [fol. 10*a* 3] for a very long time, but they did not die; and they did not wish to break their legs in order that they might not die quickly. And God received their souls, and the soldiers were not able to break their legs. After this the governor commanded his men to burn their bodies with fire, and to carry them away on waggons (?), and cast them into the sea. As they were carrying them away upon waggons (?), they found that one of them, a young man, was not dead, and they did not put him on a waggon (?). And his mother took him, and tried

to throw him on the waggon (?) with the holy martyrs, but the warders stopped her, because he was alive, and he died on her bosom, and she cast him on to the waggon (?), with the holy men, and they took him out to the city of SEBASTIA; and they cast them into the fire, and burnt them, and then they threw them into the river. On the third day those holy martyrs appeared unto the bishop of the city of SEBASTIA, and they said unto him, "Go to the river and there thou wilt find our bodies; carry them away. Go there with the priests, and deacons, and the people, and bring back our bodies, and bury them in a beautiful tomb." And the bishop, and the priests who were with him, set out by night, and they went to the river, and they found the bodies of the holy martyrs gathered together in one place like bright stars, and there was no portion of their bodies destroyed; and they took them and laid them in a beautiful shrine. And the history of these martyrs was heard in the ends of the earth, and the people celebrated their commemoration, and built churches in their honour in all the ends of the earth, and very many [fol. 10*b* 1] signs and wonders took place through them.

And on this day also orthodox folk celebrated the festival of the commemoration of the persecution of Abbâ MACARIUS the Great, and of MACARIUS the Alexandrian.

When VALENTINUS ruled over the Empire of Rôm, after VALENO his brother, he afflicted and persecuted the orthodox believing people, because he believed in the abominable Faith of MÂNÎ, and in the Faith of ARIUS, the evil one, and he appointed LUCIUS, the Arian, Archbishop of Alexandria, and drove the Apostolic ATHANASIUS into exile. This wicked man LUCIUS sought out Father MACARIUS the Great, and Father MACARIUS the Alexandrian, by the command of WALṬES, the king, and had them brought from the desert. When they came into his presence he spake unto them with seductive words and with blandishment and flattery and wished them to enter with him the Faith of ARIUS; but they would not turn from their Faith at his words, and they were not afraid

of him. And they rebuked him, and argued with him gently and patiently, and they made him to see from the Holy Scriptures the rottenness of the Faith of ARIUS, and the wickedness of his [fol. 10*b* 2] words. And straightway he banished them to a remote island between Rômyâ and Constantina. And they made ready an Alexandrian ship and soldiers, and they set guards over them, who bound them with fetters of iron, and treated them cruelly in every possible manner. When they arrived at the island, the guards set them before the king of the island, who was an evil man, and a servant of Satan; moreover, he had corrupted the men of the island by his sorcery, until at length they worshipped him, and made him a god; and they used to bow down and worship him. When the king saw the fathers, he [tried to] compel them to worship him, but they would not yield to his command. Nay, they entreated him to turn from his error. But he would not turn at their words, and he shut them up, and put them in prison, and inflicted many severe punishments and tortures upon them, and he afflicted them most grievously. And our Lord Jesus Christ appeared unto them, and encouraged them, and gave them strength to endure patiently. And when God willed that their virtues should become manifest, Satan seized the daughter of the king, and tortured her with so many tortures that her father and her mother sorrowed greatly. Now there were in the city many Satans, who manifested themselves boldly, and who cried out and said, "What have we to do with thee, O MACARIUS, and thy companion whom they have exiled from their country?" And the Satan who had authority over the daughter of the king cried out, saying, "If MACARIUS and his companion do not come hither, I will not go out of the king's daughter." When the king and those who were gathered together about him heard this, they marvelled; and they brought MACARIUS and his companion before the king. And when they had come to him [they manifested their power] over the unclean spirit which dwelt in the king's daughter. And the king enquired of them concerning [fol. 10*b* 3] their business, and they told him everything which had happened unto them, and he entreated them on behalf of his daughter and asked

them to heal her. And they rebuked him and said unto him, "Seeing that thou art but a man why dost thou make thyself a god? If it be thou who hast created the heavens and the earth, it is meet that thou shouldst thyself save thy daughter." And straightway they prayed to our Lord Jesus Christ, and they cast out the devil from the king's daughter, and as the devil was leaving her, he cried out and reviled the king, and the people of that island, for their works of iniquity. When the king and the multitudes saw this, they cried out and said, "We believe in the God of these holy men, for we know that there is no other god save theirs in heaven and earth"; and the holy fathers taught them the Faith of our Lord Jesus Christ. And the people gathered together those who were sick and suffering into one place, and the fathers prayed over them, and made over them the sign of the Cross, and healed them; and they also gave relief to, and healed many men whom the devils had seized, and they continued to do so for many days. After this they pulled down the temple in the city, and purified the site thereof, and they built there a church, for the site was fair and spacious. And the king commanded and the people brought there a countless quantity of gold and silver, and silk vestments, and everything which was necessary for the furnishing of the sanctuary of God. And our holy fathers commanded cunning workers in metal and smelters to make twelve bowls, each of which weighed a *lĕṭra*, and to engrave on them [fol. 11*a* 1] a portrait of our Lord Jesus Christ, and a portrait of our holy Lady MARY, the Virgin, and portraits of the two great angels MICHAEL and GABRIEL. And they ordered them to make twelve bases (or stands) for the twelve vessels, and twelve vessels, and twelve ..., and twenty-one crosses, each one of which [weighed] three *lĕṭra*. And they ordered them to paint (or, engrave) three shrines (?), and everything which was ordered for the ark of the testimony was complete, and all the vessels thereof; and the remainder of the money they distributed among the poor and needy. And it came to pass that on the eleventh day of the month of Ṭĕr, the day whereon our Lord Jesus Christ was baptized, [the holy men] ordered the people of the city to go down to the sea-shore, and to gather themselves

together there. Now they had brought with them the holy oil, with which they had filled a vessel, when they were exiled from Alexandria. This oil had been preserved from the days of the Apostolic ATHANASIUS, for LUCIUS the Arian had not found it. Thus God had preserved it all those days, and it had remained there, and nothing had injured it; and this took place by the command of the Holy Ghost. At the moment when MACARIUS made the sign of the Cross with the holy oil over the place of baptism, the water bubbled, and became like that which boiled by the heat of fire in a cooking pot. And MACARIUS poured olive oil and *mêrôn* oil over the face of the water, and it became like shining stars, and there appeared from it light like unto the light of the sun. When the king and the people assembled saw this they were afraid. And our Lord Jesus Christ appeared from out of heaven, and JOHN the Baptist, and the holy angels at the consecration of the water, and the people were baptized in the Name of the Father and the Son and the Holy Ghost. And straightway there rose up a beautiful aroma which was sweeter than that of any perfume. When the saints saw this they fell down upon [fol. 11*a* 2] their knees, and remained there. And MACARIUS made supplication to God as he knelt upon his knees, and said, "My Lord, I beseech Thee to let Thy mercy find me, and to allow the consecration of this tabernacle, and the vessels thereof, to be performed by thy Divine Hand." And the Lord said unto him, "I consent." And the Lord took the *mêrôna* (*sic*) oil from the holy father, and He laid it in His right hand, and He consecrated the Tabernacle, and the vessels thereof. And He said unto Father MACARIUS, "I command thee to consecrate three ambulacra, and I am with thee. And thy companion MACARIUS shall serve with thee in this holy service; the first ambulacrum, the middle one, shall bear the name of MARY, who gave Me birth, the Virgin; that on the right shall bear the name of Holy Cross; and that which is on the left shall bear thy name, for thou hast shed thy blood for My Name's sake, through LUCIUS, the evil one, in this island." And when the blessed men began to do as the Lord commanded them, DAVID and the angels sang, and sanctified with their words the men of this island;

and when the people heard the beautiful voices, they marvelled and praised God. And our Lord Christ also commanded Saint MACARIUS to carry the Offering upon the Tabernacle, and to consecrate [it]. And MACARIUS said unto Him, "O my Lord, command PETER, the chief of the Apostles, to consecrate this day, for on this day, for the first time, the Offering is carried about, for Thy Name's sake, in this island." And our Lord said unto him, "It is meet for thee [to do this]. It is thou who hast sown in this island, and it is I Who give the increase. Hast thou not heard what I have said by the mouth of PAUL my disciple, He who soweth and toileth is he who shall eat his fruit early." And when Father MACARIUS began to consecrate there stood with him the holy fathers PETER on his right hand, and [fol. 11*a* 3] MARK on his left, and all the Apostles surrounded them to help him, and MACARIUS the Alexandrian was deacon. And PAUL read the Book of PAUL (*i.e.* the Epistle), and JOHN read the Apostle (*sic*) (*i.e.* the Gospel), and LUKE read the Acts of the Apostles, and DAVID read the Psalms, and our Lord and God read the Gospel, for His memorial, which is to be adored, and the Holy Spirit came down in the form of a white dove upon the bread and wine; and they set forth the Body and Blood of our Lord Jesus Christ, to Whom be praise! And when the holy man put his fingers round the cup, they became the colour of blood. And all the hosts of the cherubim spread out their wings over the Tabernacle, and MICHAEL and GABRIEL and all the Apostles came to help them. And Father MACARIUS and MACARIUS the Alexandrian became like each other in form, and they gave the Holy Mysteries to the people. And after the Offering was administered, our Lord Christ took the form of Father MACARIUS, and He sat down above the throne from which the Gospel was read, and His face shone like the sun, and He gave the benediction to the people and returned into the Tabernacle, and His disciples with Him. And again after seven days our father MACARIUS prayed to the Lord and made mention concerning the stablishing and the maintenance of the Church. And our Lord appeared unto him and said unto him, "Thou art he who art worthy before Me of this great glory." When

the old man heard this he bowed low before the Lord, and he wept bitterly, and said, "Remember, O Lord, what Thou didst say unto me: I will take thee back to thy sons the monks of DABRA SÎḤÂT, and thou shalt see them before thou goest forth from this body. And if I do not go back they will say, MACARIUS hath forsaken the [fol. 11*b* 1] monastic life and hath become a Patriarch." And the Lord said unto him, "O MACARIUS, I will fulfil for thee all the desire of thy heart; bring one of thy sons whom thou wouldst choose to be Patriarch." And the holy man said unto Him, "Thou, O Lord, knowest hearts, look then at the aged metal-worker, for he is strong in the holy Faith, and he hath never known intercourse with women." And our Lord said unto him, "Let it be as thou sayest; in truth he is a good man." Then the saint called this metal-worker, and took him nigh the Tabernacle, and Saint MACARIUS the evangelist came, and laid his hand upon the metal-worker, and made him a deacon; then he appointed him a priest, and after that he raised him grade by grade until finally he attained the office of archbishop. And he named him JOHN. And all the heavenly host cried out three times, saying, "Worthy, worthy, worthy is JOHN, the archbishop, the son of MACARIUS, the new sprout of MARK the evangelist"; and the king and all the people heard these words. And our Lord opened the eyes of the mind of JOHN the archbishop, and he gazed after our Lord Christ as long as he was able to see Him, and he uttered many words. And he saw the sanctuary filled with the spiritual hosts, and the prophets, and the holy apostles. And our Lord Christ called Abbâ MACARIUS the Great, and Abbâ MACARIUS the Alexandrian, and He said unto them, "Blessed are ye, and blessed shall be the men who shall remember you upon earth, and they shall inherit life everlasting. And I swear unto you by Myself that whosoever shall suffer because of the toil which ye have endured for My Name's sake in this island, and shall see it and shall declare it in the church as he praiseth Me, he who hath heard from his (?) father [fol. 11*b* 2] all good things, such shall never lack anything. And I will deliver them from all their tribulations, and I will forgive them their sins, and at the moment of their departure from this

world I will send the angels of mercy to take their souls to everlasting pleasure, and to My kingdom, which ye have imagined. And in every religious house, or city, or church, or building of the orthodox wherein this story shall be proclaimed, I will dwell, and I will set My blessing, and My peace therein, until the end of the world. Whosoever shall contradict this history it would be better for him if he had never been born upon the earth. If they repent truly I will forgive them. Verily I say unto you, as ye have confessed Me before men I will confess you before My Father Who is in heaven, and before the holy angels." And again He said unto them, "The time hath come for you to return to your city"; and He gave them the benediction, and went up into heaven. Then straightway the blessed fathers gathered together all the people, with the king, and told them that they were going to return to their own country, and they commanded them to keep all the Law of our Lord Christ, and to honour JOHN the archbishop. And they committed to their charge many things, and exhorted them to turn neither to the right hand nor to the left from the True Faith. When the people heard them they were dismayed, and they wept bitterly, and the holy men wept together with them; and they dismissed them in peace, and blessed each of them. And straightway an angel of the cherubim came, and lifted them up, and carried them on his wings, and in a single night brought them to Alexandria and let them descend into the city before the gates of the monastery of Abbâ TIMOTHY the archbishop [fol. 11*b* 3] at dawn on the First Day of the week. When Abbâ TIMOTHY heard of this, he rejoiced with an exceedingly great joy, and when he saw them again he wept with many tears, and bowed down to the fathers. And they also bowed down before him, and they embraced each other, and they conversed about what had happened to them, and they told him of the conversion of those foreign peoples to the Lord, and of the wonders which had taken place. And the archbishop marvelled, and all the people who heard marvelled, and they praised God; and MACARIUS the Egyptian, and MACARIUS the Alexandrian, remained there eight days. And the angel of the cherubim appeared again, and he carried them

on his wings and brought them to DABRA SÎḤÂT, and a cherub cried out in the air, saying, "O sons of Abbâ MACARIUS, behold your father hath come back from exile, bearing the fruits of the Holy Ghost"; when the monks heard this, they all went forth from their cells; now the monks were in number fifty thousand. Among them was Abbâ JOHN the "Short," and Abbâ BĔSÔY, and they embraced his hands and his feet, and they wept bitterly when he told them all that had happened unto him. Then they rejoiced because they saw his face again, and he rejoiced with them, and blessed them in the Name of our Lord Christ. Therefore it is meet for us who are of the Faith of our Lord Christ, and all the men of Rômyâ, and of every city and country, to rejoice on this day. And we command you to make it a festival each year, as a memorial of those fathers who fought strenuously, like PETER and PAUL, and those who shed their blood for the Name of our Lord Christ our God, that is to say Abbâ MACARIUS the Great and his spiritual brother [fol. 12*a* 1] MACARIUS the Alexandrian. It was the thirteenth day of the month of Magâbît on which LUCIUS exiled them from the city of Alexandria to the island which we have already mentioned, and it was on the same day of Magâbît on which they returned, and arrived in the city of Alexandria.

And on this day also died the holy father Abbâ DIONYSIUS, the fourteenth Archbishop of Alexandria. This holy father had parents who were pagans and unbelievers, and he studied many kinds of learning, for his father belonged to an honourable family. Now his father took great care of him from his youth up, and he taught him every kind of learning and wisdom, and at length he became a teacher of the pagan sages. As he was sitting down one day, behold a certain old woman, who was a Christian, passed by, and she had with her a quire of a book containing an Epistle of Saint PAUL the apostle; and she said unto him, "Take this quire, and buy it from me." And when he had read it he found in it strange speech, and he found that it was admirable. And he said unto her, "For how much wilt thou sell it?" And she said, "For one *dirham* of gold"; and

he gave her three *dirhams* of gold, and said unto her, "Go, seek and find the rest [fol. 12*a* 2] of this book and bring it unto me." And she went and brought him three more quires, and he gave her nine *dirhams* of gold. And having read them through he found the book to be [still] incomplete, and he said unto her, "Go, and search for the rest of this book." And she said unto him, "I found these quires among my father's books. If thou dost want a complete Book of PAUL the apostle enquire among the men of this church." And he said unto her, "If I were to enquire of them would they give it to me?" And she said, "Yea." And he went and enquired for the Book of PAUL the apostle of one of the priests, and he gave it to him, and he read it, and he learned it by heart, and he used to recite it openly without the book, saying, "Believe on our Lord Jesus Christ." Then he went to Saint Abbâ DEMETRIUS the archbishop, and he asked him to baptize him with Christian baptism, and DEMETRIUS taught him everything he wanted, and baptized him, and DIONYSIUS became perfect in the doctrine of the Church; and Abbâ DEMETRIUS made him a teacher of the children of the Church. When YARÔKLÂ was appointed archbishop, he made this man his deputy in the city of Alexandria, and he dispensed judgement among the believers; and he gave him authority to administer the work of the archiepiscopate. When Saint Abbâ YARÔKLÂ died, all the people agreed and they appointed this father, Saint DIONYSIUS, Archbishop of the city of Alexandria, and he protected his flock well and carefully. And great tribulation and much sorrow came upon him during the days of his office, for he was appointed during the days of the reign of PHILIP, [fol. 12*a* 3] who was a lover of the Christians. And when DECIUS rose up against PHILIP, and made war on him, he conquered him and slew him, and reigned in his stead. And he afflicted the believers with a very great affliction, and slew many martyrs among the archbishops and bishops, and others. And very many men fled in fear and terror, and came into the desert, where some of them died. And the soldiers of this emperor seized this father, and they treated him with very great indignity. Then GERLÂWÔS destroyed that infidel, and reigned in his stead; and in the days

of this emperor the affliction of the sons of baptism diminished and died down. When he died and VALERIUS reigned in his stead, the persecution of the Church broke out again. And his governors seized this holy father, and shut him up in prison, and tortured him with manifold cruel and severe tortures. Then they required of him to worship idols, and he answered and said unto them, "We will not worship idols, and we will only worship God the Father, and His Son Jesus Christ, and the Holy Spirit." And the emperor was exceedingly wroth with him, and he killed many men in front of him, in order to terrify him; but the holy man was not afraid of him; and the emperor banished him and he remained in exile for many days. After this the emperor brought him back from exile, and he said unto him, "I hear that thou dost consecrate the Offering secretly by thyself." And the holy man answered and said unto him, "We will not give up our prayers, and our consecration of the Offering neither by night, nor by day." Then the holy man returned to the people who were with him, and he said unto them, "Go ye [fol. 12*b* 1] and consecrate the Offering, and even if I am remote from you in the body, I shall be thinking of you in the spirit"; and the governor was wroth and sent him back into exile. And God raised up against this infidel a host of barbarians, and he was afraid of them; and they slew him and gave the empire to his son. And his son was an exceedingly wise and an understanding man, and he released all the believers whom his father had shut up in prison, and he brought back those who were in exile. And he wrote a letter to the archbishops, and to all the bishops, and he said unto them, "Fear ye not, neither be afraid. Open your churches and light your lamps, for no evil whatsoever shall befall you." And this holy father lived the days which remained to him in peace and quietness. In the days of this father there arose many disputes because of the Faith. Certain men of error appeared in the country of Arabia, and they said with the wickedness of their deeds, "The soul dieth with the body, and then riseth up with it on the day of the Resurrection." And a Council assembled to deal with them, and the members thereof anathematized them, and cut them off. And again others were

[in favour of] SABELLIUS. When this Father DIONYSIUS had grown old, there appeared PAUL of Samosata, Archbishop of the city of Antioch, who denied the Son. And a Council against him assembled in the city of Antioch, but Father DIONYSIUS did not come with them because of his old age, he sent an epistle full of all kinds of learning, and grace (or, courtesy), and he revealed therein the True [fol. 12*b* 2] Faith, and counsel and goodness. When he had arrived at a good old age he departed to God, having sat upon the throne of MARK the evangelist twelve years.

XIV. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the death of the holy father CYRIL, the seventy-fifth Archbishop of the city of Alexandria; he was called the son of our beloved and acceptable priest DAVID, the son of LEḲUELEḲUE. This father was a native of the district of the FAYYÛM, and he was made a priest there. Then he departed from the FAYYÛM and came to DABRA FÎḲṬÔR (VICTOR), the martyr, which is outside the city of MĔSR (CAIRO) by the Well of the Ethiopians, and he dwelt therein for many years, and fought a strenuous fight there. This father was an excellent man, and a man of learning, and he possessed very many books of doctrine, and he interpreted them by means of his fine understanding. And he came to the court of MAWÂ'Î (*i.e.* the 'UMAYYAD KHALÎFAH, MU'ÂWÎYAH, A.D. 661), the perfect king, before he was appointed to his office of archbishop. And a large company of Muslim doctors, and their teachers, held a debate with him, and they obtained [fol. 12*b* 3] from him wise answers, and he replied clearly, and satisfactorily, to every question which they put to him on any subject. And the report of his learning and holiness having become noised abroad, the people seized him against his will, and made him Archbishop of the city of Alexandria. And he protected his flock, and he laid down rules which were suitable

for priests when they ministered in churches at times of prayer and the consecrations of the Offering. And this father sat as archbishop for six (or, seven) years nine months and ten days; and he died at the third hour and was buried in DABRA SEM'A.

And on this day also died Abbâ BÂṬLĔS. This holy man was one of the most excellent aged monks. When he heard the rumour that Saint JOHN MAḤARÎ was accepting the words of the informants against the monks, he left the monastery, and came to Alexandria and he wrote down the names of all its whoremongers. And when he was working with those who laboured, and received his wages, he would buy a *ṣarîḳ* (*i.e.* a small cake made of cheap flour) for a *termûs* (*i.e.* a very small copper coin), and eat, and what was left over he would take and send to one of the harlots, and give it to her and say unto her, "Make thyself ready for me this night, for I will pass the night with thee." And he would pass the night with her, that he might keep her from sin, and on her behalf he would rise up, and pray and perform prostrations, and make supplications unto God. When the morning came he would make her swear not to tell anyone what he had done [during the night], and then he would go to his work. And he continued to go each day to one of the harlots, and behave in this wise. And one of the harlots revealed what he did [during the night], [fol. 13*a* 1] and a devil seized her, and she perished. And certain men said, "God hath treated this woman rightly, for she told lies concerning this wicked old man." And a woman said, "There is no blemish in this old man, on the contrary he gives us money, and keeps us from fornication." When the other harlots heard [this] they were afraid to confirm her words, and thought that they might perish as she did. And they began to revile him. And he said unto them, "I possess not flesh like [other] men. Is God wroth with the monks that He should let them die through lust?" And they said unto him, "Bring forward a woman, and change apparel with her, for that is more suitable for thee." And he said unto them, "Yea, I will willingly dress as a woman, and lay aside evil days. Get ye from me. What do

ye want? Hath God set you over me to be judges? Take care now for yourselves, for ye will not be punished for me. For the Judge is one and the day is one." And this holy man was accepted by God, and rejected by men. The harlots derived benefit from him and they forsook harlotry; some of them followed the ascetic life, and some of them made lawful marriages. One day as he was going out from one of their houses, he met a man who wanted to come in to visit the woman inside, and he smote the holy man with his hand, saying unto him, "Thou old man! How long art thou going to continue in this wicked work?" And one day a certain man came into the house of this old man, and he found him lying down as it were asleep, but he had delivered up his soul to God. And on the floor of his house were written some words wherein [fol. 13*a* 2] he said, "O men of Alexandria, condemn no one before his time; his opportunity [for explanation] will be when God cometh."

And on this day also died Abbâ SÎNÔDÂ the martyr. This holy man was a native of the country of BĔHNHASÂ (BEHNESA), in the land of Egypt. And certain men laid information against this holy man before MAXIMIANUS, a governor appointed by DIOCLETIAN, and they said unto him, "SÎNÔDÂ is a Christian, and he doth not worship idols." And the governor had him brought before him, and he questioned him concerning his Faith, and the holy man confessed before him our Lord Jesus Christ, and declared that he was the True God. Then the governor commanded his soldiers to lay him out upon the ground, and to beat him with the rods which they carried in their hands; and they did so until his flesh was cut into strips, and his blood ran over the ground like water. Then they dragged him along the ground by his feet, and cast him into the prison house, which was dark and stank vilely. And MICHAEL, the angel of the Lord, appeared unto him, and strengthened him, and made him whole, and healed his wounds, and he said unto him, "Be strong, fear not, for crowns of glory have been prepared for thee because of thy toil. Thou wilt be condemned to suffer great tortures, but I will be with thee according to [fol. 13*a* 3] God's command unto me"; then he

disappeared from him. When the morning had come, the governor commanded his soldiers, saying, "Go and look at that wicked man who transgressed the imperial commands, and if he is dead cast him out to the dogs." When the soldiers came to him they found him standing up praying, and they told the governor about him, how he was whole, and unharmed, and how there was no trace of any pain in his body, and how he was praying with great fervour, like a man who was full of joy and health, and had never submitted to torture at any time. Then the governor had him brought to him and he marvelled at his life (vitality?). Then he had his clothes stripped off him, and he saw that his body was whole and uninjured; and he was amazed and said, "This is a great magician whose like I have never seen before." And he ordered his soldiers to crucify SÎNÔDÂ, head downwards, and to light a fire under him; and they did this. Afterwards they tortured him on the rack, and beat him with large whips which caused him much pain. When the governor was tired of torturing him he commanded his soldiers to hack him in pieces with swords; and they hacked him in pieces with swords, and cast him to the dogs, but the dogs would not come near him. When it was night the believers carried him off in secret, and they wrapped him up in new cloths, and in many tomb wrappings, and they laid him in a coffin and buried him; and many signs and healings of the sick took place through his body. And he received his crown of martyrdom in the kingdom of heaven.

[fol. 13*b* 1] And on this day also EUGENIUS, and EUGANDARUS, and ALIBIDIUS (ABÎLÂDYÔS) became martyrs. These holy men were Christians, through their fathers and mothers. And they walked in the path of God, being learned in all Divine learning, and Saint 'ARMÔS, Archbishop of the city of Jerusalem, chose them, and made them bishops, not of any known sees, but he sent them to preach the Gospel in all the cities. And they preached in many cities, and the unbelievers in one of the countries seized them, and beat them very severely, and mercilessly, and they stoned them, and then they tied ropes to their shoulders, and dragged them along the

ground. And as they were being dragged along they were beaten until they died.

And on this day also THOMAS the apostle worked a miracle upon a woman with whom a devil had had intercourse for a period of seven [fol. 13*b* 2] years, for she cried out to him, saying, "O apostle of our Lord Christ, deliver me from the enemy who afflicteth me sorely." And he said unto her, "By what means hath he found thee?" And she said unto him, "As I was going forth from the bath he met me in the form of a man who was hurried and excited, but his words were clear and distinct, and he said unto me, 'Come, let us have intercourse together, and do for me all that a woman can do.' And I said unto him, 'I do not want to have intercourse with thee; leave me.' When I fell asleep at night he came and had intercourse with me, and when I try to flee he afflicteth me. I know that devils and Satans tremble at thy prayers, therefore pray for me and deliver me from my tribulation." When the apostle heard this he prayed for her and he anathematized the Satan, and he went forth from her. Then THOMAS made the sign of the Cross over her, and he administered to her the Holy Mysteries, and he sent her away to her kinsfolk.

XV. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and righteous and ascetic woman, SÂRÂ the nun. This holy woman was a native of Upper Egypt, and her parents were Christians, and they worshipped our Lord [fol. 13*b* 3] Christ. Her parents were exceedingly rich, and besides her they had no other child. And they educated her in all the doctrine of Christ, and they also taught her to read and to write, and she was always reading all the Books of the Church, more especially the histories of monks and nuns. And because she was ever occupied in reading these histories, she desired to assume the spiritual garb of the nun. And she

went to one of the nunneries of Upper Egypt and dwelt there for many years, and ministered to the virgins. At length she assumed the garb of the nun in that house, and she fought against the lust of Satan for thirteen years, and at length conquered Satan. And by reason of the intensity of her pure love [for Christ] her body became weak, and Satan wished to overthrow her by pride. And he appeared unto her as she was standing in the court of the house praying, and he said unto her, "Rejoice, O SÂRÂ, for thou hast vanquished Satan." And she answered and said unto him, "I am a feeble woman, and I am not able to conquer him. It is not I who have conquered him and driven him away, but my Lord Jesus Christ." This holy woman used to teach the virgins who were with her much profitable doctrine, and many things, and she said unto them, "I never set my foot upon the steps of the ladder, and I never go up on the other part of it without thinking I may die before I reach the top of it, so that the Enemy may not lead me astray through [my] length of days." And she also said, "It is better for a man to shew mercy, for even supposing that he sheweth mercy merely for the sake of men, [fol. 14*a* 1] if he sheweth it continually, he will at length enter into the good will of God." And she spake many other "Sayings" which are written in the History of the aged monks. And this holy woman continued to lead a life of stern ascetic strife. Her cave was on the bank of the river, and she dwelt therein for seven years; no one ever saw her any day, but she saw everyone. When she grew old and was well nigh eighty years of age, she was released from the bondage of this world, and she died, and entered into everlasting happiness.

And on this day also SULPICIUS (var. SALÂFKÔN), the bridegroom of the holy woman STRATONICE, became a martyr. When the emperor heard that this holy man was a Christian, he commanded his soldiers to bring him unto him. When he came to him the emperor said unto him, "Art thou the bridegroom of STRATONICE?" And SULPICIUS said, "Yea." And the emperor said unto him, "Whom dost thou worship?" And SULPICIUS said unto him, "My Lord Jesus Christ, the

Son of the Living God." And the emperor commanded them to cast him into a pit full of poisonous serpents, but God delivered him. Then the emperor commanded them to cut off his head, and they cut it off with a sword, and SULPICIUS received the crown of life.

[fol. 14*a* 2] And on this day also HĔLYÂS, of the city of 'AHNÂS, and SEPHINIUS, and GEORGE ḤADÎS (*i.e.* the new GEORGE), became martyrs.

Salutation to HĔLYÂS and salutation to the three martyrs.

XVI. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and honourable father Abbâ MICHAEL, the forty-sixth Archbishop of the city of Alexandria. This father was a monk in the church of Saint Abbâ MACARIUS in the desert of SCETE, and he was a strenuous and devoted ascetic. When the holy father Abbâ THEODORE, the archbishop who had been appointed before him, died, the fathers who were bishops sat for several days in a body in MĔSR (CAIRO), debating and trying to discover who was the most [fol. 14*a* 3] suitable man for the office of archbishop. And a certain righteous man, on whom was the grace of prophecy, told them, saying, "I was in the church of Saint Abbâ MACARIUS praying, when I heard a voice from heaven which said, MICHAEL is worthy, and he is the man who is suitable for the office." And the bishops discussed together the virtues and righteousness of MICHAEL, and they agreed concerning him, and they obtained from the governor of MĔSR (CAIRO) an order in writing to bring him from his monastery. And as the messengers were travelling along the road they found MICHAEL near the city of GÂZÂ, and he was coming [to MĔSR (CAIRO)], together with some holy old men of the monks, on some business connected with the monastery. And they seized him, and bound him, and took him and made him archbishop on the

seventeenth day of the month of Maskaram in the sixty-fourth (*sic*) year of the [Era of] DIOCLETIAN, (now that day was a festival of the Cross in the monastery of Abbâ MACARIUS) in the days of AL-WALÎD, the son of ḤASÎMÔ (*i.e.* the 'UMAYYAD KHALÎFAH AL-WALÎD II, the son of HISHÂM, A.D. 724–744), and in the days of WARWÂN AL-GÂDÎN. And the men of the city of Alexandria remained for many years without rain, that is to say there was no heavy rain, only showers. And on the day whereon this father was appointed archbishop, there was much rain, and the second and the third rains were very heavy. In the days of this father very great tribulation fell upon the Christian folk; and very many of the believers fled from the land of Egypt. And the number of men who denied Christ was twenty-four thousand. And because of these things this father archbishop sorrowed with very great sorrow, until at length God did away the causes of this thing which were due to Him. [fol. 14*b* 1] In the days of this father, an archbishop was appointed over the MALAKÂWÎYÂN (MELCHITES), whose name was COSMAS, and this father debated with him concerning the unity of the Nature of our Lord Christ. And COSMAS believed that it was even as this father said, and he wrote with his own hand, saying, "Our Lord Christ hath His Unity, one Nature in His Incarnation, even as CYRIL the archbishop saith." And his bishops wrote the same thing with their own hands, saying, "It is not right to say concerning our Lord Christ and to assign to Him after His Unity two distinct Natures and two distinct Persons, like two men." And they agreed about this Faith, and they assigned to him one holy, general and Apostolic Church. And COSMAS, the Archbishop of the MALAKÂWÎYÂN (MELCHITES), was pleased to be Archbishop of the city of MĔSR (CAIRO), and they all agreed about this counsel. But among them was one corrupt person, a certain man who was a MELCHITE, and whose name was ANASTASIUS, who objected to this; he was an Alexandrine, and he wished them to make him archbishop, and they appointed him. And when they would not agree, CONSTANTINUS, Bishop of MĔSR (CAIRO), was pleased; now he was under the authority of Abbâ MICHAEL.

On this man there fell great tribulation from the rule of the oppressors, and they punished him most severely. They beat him with many stripes, and they bound him with fetters of iron, and they shut him up in prison for many days; and they brought him before the judges of the government so that they might cut off his head. And God saved him in order to protect the flock of the people. And there was great torturing (or, persecution) in the days [fol. 14*b* 2] of the reign of MARWÂN (MARWÂN II, A.D. 744), [and] in the days of the governorship of GABRA ÎYÂSÛS, the son of MÛSÊ (MOSES), the son of NÂṢÎR, who withdrew from Judaism to Islâm. And he shut up the archbishop in prison, and demanded money from him; then he shewed him kindness and brought him out, and then he banished him. And he departed into Upper Egypt to beg for alms, and he brought back to the governor much money. And this holy man went into Upper Egypt, where he worked very many miracles, and he turned many of those who had denied our Lord Christ and brought them back into the Right Faith. When the King of Ethiopia heard the history of this father, and how the Muslim governors had punished him, and how they had shut him up in prison, he was filled with holy indignation, and he went down into Egypt, and he came to Upper Egypt, and laid waste many cities and spoiled them. When he went down to the land of Egypt there were with him ten thousand horses, and one hundred thousand mules, and one hundred thousand camels. When the King of Egypt knew that all this [invasion] had taken place for the sake of the [arch]bishop, he released him from prison, and heaped great honours upon him; and in like manner he heaped exceedingly great honours upon the Christian people. Then the King of Egypt entreated this father to write a letter to the King of Ethiopia, and order him to return to his own country. And this father sent a letter to the King of Ethiopia wherein he invoked blessings upon him, and upon his governors and generals, and all his army, and he said unto him, "Behold God hath delivered us from the bonds of captivity through thee. And now return to thy country [fol. 14*b* 3] in safety and peace, and God shall reward thee in the kingdom of heaven for

the toil which thou hast undertaken for me." When the King of Ethiopia had read the letter sent to him by this father Archbishop Abbâ MICHAEL, he rose up quickly and returned to his country in peace. When the holy father had finished his good strife he departed to the God Whom he loved.

XVII. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and righteous LAZARUS, the friend of our Lord, whom our Lord raised from the grave after he had been dead four days. This righteous man was one of the children of Israel, and his sisters were MARY and MARTHA. Now MARY it was who anointed our Lord with sweet-smelling unguent (*sic*). And all three were disciples of our Lord Jesus Christ, and He loved them for their good works and virtues, and they were all virgins, and unmarried. And when the time came for this righteous man to pay the debt which is sealed upon the race of the children of men, and to drink the cup which all men are bound to drink, he paid the debt on this day and died. [fol. 15*a* 1] And our Lord Christ knew before the foundation of the world that it was on this day that He would raise up LAZARUS from the dead. He did not save him from death, but He allowed him to die, and LAZARUS remained until the fourth day in the grave and he stank; and then He raised him up, and thus a great miracle took place. And during these four days LAZARUS saw the abodes of the righteous, and of sinners. And our Lord Who raised him up came to him, even as JOHN the evangelist, the proclaimer of the Godhead, who was a witness of this, saith, "Our Lord called him after he had been in the grave four days, and He said unto him, LAZARUS, LAZARUS, come forth"; and LAZARUS went forth, his hands, and his feet, and his face being swathed in funerary bandages, after the manner in which men swathe the dead; a miracle! And the going forth of his hands and his feet and his face, which were swathed, was as much a miracle as the resur-

rection of his body. Now the reason of his going forth from the grave with his hands and feet and face swathed in funerary bandages, which had not been unloosed in the tomb, was that all men might know that he had been dead, and that some might not think that his resurrection had been agreed upon among themselves. And our Lord commanded that he should go forth swathed, just as he had been prepared for burial; for this reason it was a great miracle. And if some infidels thought that he was alive in the tomb, how could he go forth therefrom with his hands, and his feet, and his face, swathed? But we Christians believe and confess that it was our Lord Jesus Christ Who raised up LAZARUS out of the tomb, after he had been dead for four days, for He is able [fol. 15*a* 2] to do everything, He is our Lord, and God, and Redeemer, Jesus Christ, Who is to be adored, with His Good Father, and the Holy and Life-giving Spirit for ever and ever. Amen.

And on this day also THEOCRITUS, the reader, became a martyr. This holy man was a native of the city of Rômê. And when [the soldiers] seized all the Christians, and compelled them to offer up sacrifice to idols, they seized this THEOCRITUS with them, and they brought him to the emperor who said unto him, "Wilt thou offer up sacrifice, or wilt thou put my tortures to the test?" Now THEOCRITUS was a youth fifteen years old, and he said unto the emperor, "I bring offerings unto my Lord Jesus Christ." And the emperor said unto him, "Sacrifice, O THEOCRITUS, so that thou mayest not die a cruel death." And THEOCRITUS said unto the emperor, "Come, O Emperor, thou and thy wisdom, and look upon my offerings." And the emperor commanded the soldiers to take him into the house of his god, so that he might sacrifice there; and the emperor stood at the door, and when Saint THEOCRITUS had prayed there was an earthquake in that place, and their god AESCULAPIUS fell down. And the emperor, seeing THEOCRITUS smile, commanded the soldiers to cut off his nose, and to bind him in fetters in the prison house. On the following day they brought him out, and put him into bonds, and they also dug a deep pit, and spread logs of [burning]

wood over it, and they cast him into it until the flesh of his limbs was torn into strips, and the marrow of his bones dripped out from them. [fol. 15*a* 3] And the emperor and his soldiers were not able to kill him in this way. And they brought him again into the house of their idols, and locked him up therein, and they thought that their gods would take vengeance upon him, but he broke them, and spat upon the idols. And the angel of the Lord opened the doors for him, and he took the gold of the idols, and distributed it among the poor and the needy. And having returned, the doors were locked again, and were even as they had been before. And when, after eight days, the emperor opened the doors, they found their idols thrown down and smashed; and the holy man mocked and laughed at them. And the emperor commanded them to hide the righteous man until he could make to appear the gods who had been destroyed. And again he commanded them to take him into the theatre, and they brought him there, and the emperor sent lions against him, but the lions only licked his wounds. And again the emperor commanded them to put him on a rack, until all his limbs were torn out of their sockets, and his body was distorted in a terrible manner; but even then THEOCRITUS conquered mightily, and the emperor was afraid. When the emperor saw his boldness, he commanded them to cut off his head with the sword. And Saint ÊMERIANUS, the bishop, and all the congregation, and crowds of people followed Saint THEOCRITUS, who was helping them with [his] prayers, and they embraced and kissed the holy man. And the executioner took up his sword, and cut off his head and THEOCRITUS finished his martyrdom.

And on this day also are commemorated the saints GREGORY (GEORGE ?), the fighter, and TALASIUS, the martyr, and JOSEPH, the bishop, [fol. 15*b* 1] and the translation of the body of NÎḲÔR, the high priest.

Salutation to GREGORY, TALASIUS, and the bishop.

Salutation to Abbâ GARÎMÂ who appeared to MĔLÎMÔ in DABRA DEKHÛKHÂN [and] DABRA ḲANÂNMÔ.

XVIII. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint ISIDORE, the companion of Saint ṢÔNÂ the martyr, became a martyr. Now ṢÔNÂ was a soldier in the army of the governor of FARMÂ, and he was a native of the city of DAḲSEYÂ, and Saint ISIDORE was his friend, and they wore (?) apparel of wool, and both of them gave alms to the poor and needy when they received their hire. And both saw a vision the same night, and it seemed to them that a virgin came to them with crowns which she placed on their heads. When they woke up from their sleep, they conversed together about what they had seen, and they rejoiced greatly, and they knew that the Lord had called them to become martyrs to Him. And they rose up, and departed, and came to the governor, and Saint ṢÔNÂ unbound his girdle, and cast it down before the governor, and they both confessed our Lord Jesus [fol. 15*b* 2] Christ; and when the governor had heard their words he commanded his soldiers to shut them up in prison, but God sent His angel and comforted them. After this the governor sent Saint ṢÔNÂ to Alexandria, and left ISIDORE [where he was]. After a few days the governor of Alexandria sent Saint ṢÔNÂ back to the city of FARMÂ, and the two men rejoiced at meeting each other again, and they talked together, and told each other what had happened to them. And the governor of FARMÂ tortured them very severely. And then he commanded his soldiers to dig a pit for Saint ISIDORE, and to light a fire therein, and to cast him into the fire; and they did as the governor commanded them. And Saint ISIDORE asked the soldiers to wait a little whilst he prayed, and he prayed to our Lord Jesus Christ to accept his soul, and to have a care for his body. Then he drew nigh to the pit of fire, and cast himself into it, and delivered up his soul into the hand of God; and his body was not hurt in any way by the fire, and his appearance (or, features) remained unchanged. And the mother of Saint ṢÔNÂ was weeping for

him because of his separation from his friend; then they took the body of Saint ISIDORE and carried it away and laid it in a beautiful place until the end of the days of persecution. And at the time when Saint ISIDORE was suffering martyrdom the mother of Saint ṢÔNÂ saw a multitude of angels carrying away his soul, and bearing it up into heaven with great glory.

XIX. MAGÂBÎT

[fol. 15*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint ARISTOBULUS, the preacher and apostle and disciple of Saint PAUL the apostle. This holy man was one of the two and seventy disciples whom our Lord chose before His Passion, and sent forth to preach the Gospel, and on whom the Holy Spirit, the Paraclete, descended; and grace and power were with the Apostles on the festival of Pentecost. And he went with the Apostles, and ministered unto them, and he preached with them the Holy and Life-giving Gospel, and he turned many into the path of salvation, and brought them into the Faith of our Lord Jesus Christ; and he baptized them with Christian baptism, and saved their souls by giving unto them the divine commandments. And the Apostles made this holy man Bishop of the city of 'ABRATÂBIAS, and he went and preached therein, and he converted many of the men thereof to the knowledge of God; and he brought them into the Faith of our Lord Jesus Christ, and he performed many miracles before them. And tribulation arose through the Jews and the Greeks, and they drove him away for a very long time, and they stoned him with stones. And having finished his course nobly and faithfully he died in peace; and behold PAUL, the apostle, mentioneth him in his Epistle to the Romans (chapter xvi, verse 10).

[fol. 16*a* 1] And on this day also are commemorated the following martyrs: ALEXANDER the Egyptian, and ALEXANDER and AGABIUS from the city of GÂZÂ, and 'AMÎLÂS

(NÎMÔLÂS?) from the city of BÛNÎṬÔS, and DIONYSIUS from the city of Tripolis, and RÂMÊLÔS and THALASIUS from the vineyards of Egypt. These seven men made a pact together in Messianic love, and they came to the governor of the country of Caesarea of the PELESHTÎM (PHILISTINES), and they confessed our Lord Jesus Christ before him, in the days of the infidel DIOCLETIAN, and he tortured them with severe tortures, and they received crowns of martyrdom in the kingdom of the heavens.

And on this day also died Saint 'ASKENÂFER, and his wife MARTHA, and his sons ARCADIUS and JOHN. This 'ASKENÂFER had many possessions, and much riches, and he was a keeper of the Law of God, and he brought up his sons with spiritual admonitions. When they were grown up he sent them to the city which is called TAYRÛT (BÊRÛT?) in order to learn [fol. 16*a* 2] wisdom and discipline. When they had finished their education he sent a message ordering them to be brought to him, so that he might rejoice in their progress. And as they were sailing on the river, their ship was wrecked, and God having saved them from drowning, a wave cast up JOHN at a certain spot, and ARCADIUS at another. Having lost all hope, JOHN went to a monastery, and became a monk, and he wasted his body by fasting and prayer for the sake of his brother ARCADIUS, whom he believed to be dead; and ARCADIUS also wept because he thought that his brother JOHN was dead. And JOHN appeared unto him in a dream, and told him that he was alive. And ARCADIUS went to the holy places, and he journeyed to the desert where JOHN was, and became a monk under a holy old man, and he remained striving in the ascetic life for three years. When 'ASKENÂFER heard of the death of his sons, he and his wife put on sackcloth, and strewed ashes over themselves. One night 'ASKENÂFER had a vision in which he saw JOHN, and he had a crown of jewels on his head, and a cross in his hand; and he saw ARCADIUS also who had upon his head a crown in the form of a star. And having risen up, he told the visions to his wife, and he said unto her, "Come, let us go into the sanctuary, so that we may enquire for news of

our sons"; and when they had gone into the sanctuary they prayed. And they went to the Jordan, in the monastery of JOHN the Baptist, and they found the old man who had received ARCADIUS their son as a monk, and they fell down at his feet and told him their trouble. And he said unto them, "Sorrow not, O ye beloved of our Lord Christ, when ye return to the sanctuary ye will find your sons"; and they turned away rejoicing. And JOHN came to worship at the feast of the Cross, and the old man called JOHN, and [fol. 16*a* 3] made him to meet ARCADIUS his brother; and then they embraced each other and wept. And again the old man called 'ASKENÂFER, and made him to meet his sons, and 'ASKENÂFER and his wife wept over ARCADIUS and JOHN, and kissed them. And 'ASKENÂFER assumed the monastic garb with that old man, and he made his wife to enter a house of women, and he set free his slaves, and distributed his possessions among the poor. Then he put on sackcloth made of hair, and he went out into the desert and [lived there] in fasting and prayer. And he, and his blessed sons, and his wife MARTHA died in peace.

XX. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ MICHAEL, the fifty-sixth Archbishop of the city of Alexandria. This father was perfect in all his good works, and there came upon him tribulation and great sorrow during his days of office. Now this was brought about through a certain wicked bishop who was over the city of SĔḤA, who loved the glory of this fleeting world. There was in the city of DANAWĔSĔR, which was under his jurisdiction, a certain church which had been rebuilt, and the people wanted him to have it consecrated. And the elders of the city who had rebuilt the church, [fol. 16*b* 1] asked that wicked bishop to send letters to the father, the archbishop, and to the bishops in the districts round about them, so that they themselves might be blessed by them, and that they

might bless their church. And the wicked bishop did not wish to send to the father, the archbishop; and the people sent a letter to the archbishop on their own behalf, and brought him. And the father, the Archbishop Abbâ MICHAEL, having arrived, contrary to the wish of that wicked bishop, the bishop left the people in the church, and went out to make ready a meal for them. And he did not remember the words of our Lord Who said in the Gospel, "Martha, Martha, thou tirest thyself over much and makest ready a little food." When the time for the consecration had passed, and the wicked bishop had not arrived, and the people had waited a long time, the bishops and the elders asked the father, the archbishop, to begin the consecration, and that they might read the Scriptures until that bishop arrived. And having urged this father, the archbishop with difficulty rose up—he the father of them all and having authority over them,—and he began the consecration. When the wicked bishop heard of this, Satan entered his heart, and he rose up, and came to the church, full of wrath, and he went into the sanctuary, and snatching the Offering from the plate he broke it and dashed it to the ground; and he went out being full of wrath. And the archbishop commanded and they brought another Offering, and he consecrated it and gave to the people the Holy Mysteries. And on the following day [fol. 16*b* 2] this honourable father gathered together the people, and the bishops who were with him, and the priests and the teachers, and he cut off that wicked bishop from his see, and appointed another bishop in his stead. And Satan entered into the heart of that wicked bishop, and he went to the Governor of Egypt, AḤMAD IBN ṬAWLÛN (born A.D. 835, died 884), and laid information against this father, the archbishop. And he said unto him, "Know thou that this archbishop possesseth much riches, gold and silver, and also many churches which are filled with sacred vessels, in gold and in silver." And the governor had this father brought before him, and he demanded from him the sacred vessels which were in the churches. And the archbishop refused to give them up, and he said unto the governor, "Behold, my body is before thee, do what thou wishest with me; and my soul is in the hand of God." And the governor commanded his

soldiers to bind him hand and foot, and they bound him, and shut him up in prison; and he remained in prison for a year and more. And this father began to fast continually, and he ate nothing but bread, and salt, and boiled beans. After this a certain scribe, a Christian and a believer, whose name was JOHN, came to the governor, and became surety for the archbishop, and he undertook to give the governor two thousand *dînârs* in gold. And the father, the archbishop, came forth from prison, and he departed to his house and remained there for a few days. Then the believing elders and the monks of the desert of SCETE collected ten thousand *dînârs* of gold, and the men of Alexandria, who had sold a portion of their estates, [also] collected as much as a thousand *dînârs*, and the archbishop gave them to the governor. And this [father] himself signed a document for the men of Alexandria [promising] to give them [fol. 16*b* 3] each year ten hundred *dînârs*, and the other sum of ten thousand *dînârs* he wished to regard as a loan from the believers; and he came from his house, so that he might visit [various] cities. And he came to a certain city [called] BALBAYUS (BELBÊS) and rested therein for one day. And there came unto him a certain poor and needy monk, who was dressed in rags, and he received a blessing from the father, the archbishop, and he lodged by the gate with his disciple. And he said unto his disciple, "Say to the father, the archbishop: Be not anxious in thy mind, for within forty days from this day thou shalt be relieved, and thou shalt receive the bond of redemption under which thou art liable; and thou shalt give nothing to the governor." And the disciple spake to the father, the archbishop, and informed him according to the orders of the monk; and the father sought for the monk but could not find him. And before forty days were ended the governor died an evil death. And his son was appointed governor in his stead. And he returned to the father, the archbishop, the bond of redemption, and he was freed from his obligation even as the monk had prophesied. And this father after living in great tribulation and sorrows [all] the days wherein he held his office, that is to say, twenty-nine years, died in peace.

On this day also our Lord raised the righteous man LAZARUS from the dead, he having been dead for four days; [fol. 17*a* 1] and very many people believed because of this great miracle.

Salutation to our Lord's journey from Jerusalem to Bethany when He raised up LAZARUS.

[On this day is commemorated ṢEGÊ-SELÂSÊ, the ascetic.]

And on this day also STRATONICE became a martyr, and glory attacheth to this holy woman. Her father was a worshipper of idols, but she was a believer on our Lord Jesus Christ, and she fasted and prayed in secret, until her body became emaciated, and her appearance was changed. When she was fourteen years of age her father and her mother said unto her, "What is it that maketh thee so emaciated?" And she said, "I pray to our Lord Jesus Christ to forgive my sins." When her father heard this he went to TIBERIUS and told him the matter concerning his daughter, and he brought her to the tribunal and the governor, and the governor tried to persuade her to worship idols; when she refused he cast her into the prison house. And her mother, who was a Christian, came to her, and strengthened her in the Faith of our Lord Jesus Christ. Then the king ordered his men to make an iron ball red-hot, and they made her to hold it in her arms and to clasp it to her breast, and she took it in her hands and broke it; and when the people saw this they believed on our Lord Christ, and as many as seven hundred and thirty men became martyrs. And they brought her again into the prison house. Then they made an iron animal with [fol. 17*a* 2] claws (or, hooks) in it, and they brought her to it to cast her into its belly, and to hang her upon the claws (?), but when they did this the animal, by the power of God, became split asunder on this side and on that. When the people saw this they believed on our Lord Christ, and about four thousand and eighty-one became martyrs. Then they cast her into a pit which was full of venemous serpents, and when she prayed they became like dust. And they also brought a huge stone, which was as much as four men could carry, and they suspended it from her neck; and when she prayed the stone split

into four pieces. And those who saw this believed on our Lord Christ; now they were pagans, fourteen in number, and they became martyrs. And they prepared an iron pot full of boiling lead to pour upon her, and when they grasped the pot, it broke, and the lead ran over them, and killed those who prepared it. And the king was wroth, and he commanded his soldiers to cut off her head with a sword, and when she had come to the place of martyrdom she prayed to God, and a voice came from heaven, saying, "O blessed art thou STRATONICE, for thy name is written in the Book of Life"; and then she was crowned by the sword.

Salutation to STRATONICE.

Salutation to the six thousand one hundred and eighty-five men who were martyred with STRATONICE.

[fol. 17*a* 3] And on this day also was consecrated the church of Saint Abbâ 'ASḲARÂN. Salutation to Abbâ 'ASḲARÂN.

XXI. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day our Lord Jesus Christ came with His disciples to Bethany, where was LAZARUS, whom He raised from the dead; he was one of those who sat at meat with him. And MARTHA his sister ministered unto those who were with Him, and MARY the other sister began to anoint our Lord's feet with scented unguent, and to wipe them with her hair. And our Lord praised her, and He knew it was for His death which was nigh. And He said, "She hath anointed them for the day of my burial." And He also said, "The poor ye have with you always, but I am not always with you" (Matthew xxvi, 11). He made known by this that His Crucifixion and Death were nigh.

And on this day also is the commemoration of our holy Lady, the two-fold Virgin, MARY.

[fol. 17*b* 1] And on this day also the high priests took counsel together that they might kill LAZARUS, because very many people, by reason of the great miracle of his resurrection, believed on our Lord Jesus Christ.

And on this day also is commemorated LAMECH, the son of METHUSELAH, on the fifth day. And he lived 138 years and begat NOAH; and all the days of LAMECH were 753 years.

And on this day also are commemorated the holy martyrs THEODORE and TIMOTHY.

XXII. MAGÂBÎT

[fol. 17*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day our Lord Jesus Christ came into Jerusalem and went about it amid "Hosannas," in order that what each of the prophets in his time had prophesied concerning Him might be fulfilled. JACOB said concerning JUDAH his son, who is likened unto our Lord Christ, "He shall bind His foal to the olive tree, and his ass's colt unto the branches of the vine" (Genesis xlix, 11). And ZECHARIAH also saith, "Fear thou not, O daughter of Zion, behold thy king cometh riding upon the foal of an ass" (Zechariah ix, 9). And ISAIAH saith, "Thy king shall come, the righteous one, whose reward is with him (Isaiah lxii, 11), and whose work is before his face; he cometh riding upon the foal of an ass." And ABRAHAM himself called this festival the "festival of the God [of] joy" when he went round the altar bearing young branches of the palm. And DAVID said, "Out of the mouths of babes and sucklings Thou hast prepared praise" (Psalm viii, 2). And SOLOMON saith, "The tongues of children (or babes) ordain righteousness." And he also saith, "And old men and children shall play in the streets of Jerusalem, and they all shall have their staves in their hands." And one shall say, (Zechariah viii, 4, 5) "Make broad thy nails (pegs ?) and drape thy tabernacles." Now as to the conclusion

of the matter; our Lord Jesus came to Jerusalem riding upon an ass, and upon the foal of an ass, even as it is written in the Gospel. And He drew nigh to Jerusalem, opposite to BÊTH-PÂGÊ and Bethany, by the mountain which is called 'ÊLYÔN. And He sent two of His disciples and said unto them, "Go ye into the city in front of you, and when ye come in ye shall find an ass tied whereon never man hath ridden; loose him and bring him hither. And if any shall say unto you, 'Why are ye loosing him?' say ye, 'His Lord [fol. 17*b* 3] hath need of him.'" When those who were sent had gone there they found it [to be] even as He said unto them; and they loosed the ass. And whilst they were loosing the ass the owner thereof said unto them, "Why are ye loosing him?" And they said unto him, "His Lord hath need of him" (Matthew xxi, 2, 3). And they took the ass, and brought him to our Lord Jesus, and they spread their garments upon him, and they mounted our Lord upon him. And there were many who strewed branches of trees which they had cut off the trees, and many who strewed their apparel on the road on which He went, and those who followed Him cried out, saying, "Hosannah in the heights! Blessed is He Who cometh in the Name of the Lord, and blessed is the kingdom which cometh in the Name of the Lord which our father DAVID [prophesied]. Hosannah in the heights." And our Lord Jesus went into the sanctuary, and everyone saw Him. And when the evening was come He went into Bethany with His twelve disciples. On the following day He went forth from Bethany, and He was a hungered. And he saw a fig tree afar off and there were leaves upon it, and He went to see if He could find any fruit on it. And having come to the tree He found on it nothing but leaves, for it was not the time of the year for figs, and He answered and said unto the fig tree, "Never shall any man eat fruit from thee"; and His disciples heard Him. And He came to Jerusalem and went into the sanctuary, and He began to drive out those who bought and those who sold in the temple, and He overthrew the tables of the money-changers, and the seats (or, stands) of those who sold doves, and He stopped everyone from taking out goods connected with the temple. And He taught them and said unto

them, "Is it not written that He said, 'My house shall be a house of prayer for all nations, and ye have made it a den of thieves'?" (Matthew xxi, 13). And JOHN saith, "After He raised [fol. 18*a* 1] up LAZARUS, on the following day, when the many people who had come to the feast, heard that our Lord Jesus Christ had come to Jerusalem, they took branches of trees and palm branches from Jerusalem and welcomed Him. And having gone forth they cried out and said, 'Hosannah in the heights! Blessed is He that cometh in the Name of the Lord, the King of Israel.' And our Lord Jesus found the ass, and He mounted him, even as it is written, 'Fear not, O daughter of Zion, behold thy King cometh riding upon the foal of an ass.' And His disciples did not know when our Lord Jesus Christ was praised that all this had been [ordained] of old, but they remembered [afterwards] that these words were written thus concerning Him, and that because of this the people had done as they did. And those people who were there with Him were witnesses that He had summoned LAZARUS from the grave, and had raised him up from the dead. Therefore those people having heard that He had worked miracles, and especially the miracle of the raising of LAZARUS, welcomed Him. And the Pharisees said among themselves, 'Do ye now see that nothing whatsoever will avail? Behold, all the world followeth Him.'" MATTHEW and MARK do not (*sic*) mention the matter of the palm branches, but they say, "And others cut down branches from the trees and strewed them in the way." And LUKE mentioneth neither the branches of trees nor the palm branches, but he saith, "And as they went along they strewed their garments on the road." It is JOHN only who saith, "They took branches of palms from Jerusalem"; now there were no palm trees in Jerusalem. When our Lord was a child [fol. 18*a* 2] He went down into the land of Egypt with His mother, our Lady Saint MARY; and they came to the land of 'ASMÔNÎN (ESHMÛNÊN) and they found there palms. And our Lord commanded that some of their roots should be pulled up and planted on the Mount of Olives, and forthwith the roots of the palms flew through the air, and planted themselves there. From these palms the people took branches and welcomed our

Lord Jesus Christ amid Hosannas, and thereupon envy seized the Jewish people and because of it they sought to kill our Lord Jesus Christ.

Salutation to the going up of Christ to Jerusalem, and to His entry therein.

And on this day also died the holy father and spiritual man Abbâ CYRIL, Bishop of the city of Jerusalem. This holy father grew up under the teaching of the Church, and he was an exceedingly learned teacher. When MAXIMUS, Bishop of Jerusalem, died, the people chose this father and appointed him to be his successor, and he shepherded his people well and carefully, and he protected them from the abominable and heretical wolves. And when the bishops were assembled in Council in SĔDRĔḲÊ, this father came and disputed with the followers of ARIUS, and he defeated them. And he scattered (?) them and drove them away, and he chased ACACIUS from his throne of the city of Caesarea. And ACACIUS went to CONSTANTINE [fol. 18*a* 3] the emperor, the son of CONSTANTINE the Great, and he complained to him about what had come upon him through the Council, and especially about what he had suffered from CYRIL. And the emperor sent and exiled this CYRIL from the city of Jerusalem, and he drove many bishops from their thrones. And this holy man went to the city of TARSÎS, and he visited SYLVANUS, bishop of that city, who helped him and made him stay a few days with him. And when the Council assembled in LÛKAYÂ, this father was one of those who were present thereat, and he cursed AKÂYYÔS (ACHAEUS). And AKÂYYÔS (ACHAEUS) also went to the emperor, and told him what had befallen him, and he made accusations against this holy father Abbâ CYRIL to the emperor, who sent and again exiled him. When CONSTANTINE died, and his son CONSTANTINE reigned, he sent and brought back this father from exile to his throne, and he also brought back all those bishops whom his father had exiled. And this father lived for the remainder of his days in peace and quietness. When THEODOSIUS the Great reigned, and a Council of One Hundred and Fifty Bishops were assembled in Constantinople, on account of MACEDONIUS, and

SABELLIUS, and APOLLINARIUS, this father came and cursed all those who followed them. And he added to the prayer of the Faith which the Three Hundred and Eighteen Orthodox Fathers had drawn up from the place where it saith, "And we believe in the Holy Spirit" to the end thereof. And this father composed many Homilies and Exhortations, and he composed also a second book which contained eighteen Homilies on the translation of the prayer of the Faith (*i.e.* Creed), and this book is exceedingly profitable, and is full of [fol. 18*b* 1] all kinds of wisdom. And he sat on the episcopal throne three and thirty years, and died in peace.

XXIII. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the prophet DANIEL. This righteous man was the son of the daughter of YÔNÂKÎR. When NEBUCHADNEZZAR captured Jerusalem in the seventeenth year of his reign he took YÔNÂKÎR the son of JEHOIAKIM, and his three sons, and DANIEL, his daughter's son, and he carried off into captivity, with them, many men of the children of Israel. And he took all the goods which were in the king's house, and all that were in the house of God, even as ISAIAH the prophet had prophesied to HEZEKIAH the king. And this DANIEL was a very young man, and he contended in the ascetic life strenuously and thoroughly, and the Spirit of God descended upon him; and he prophesied in the city of Babylon. And in the fourth year after he had been made captive, NEBUCHADNEZZAR saw a vision, the appearance and interpretation of which were terrifying, and he was exceedingly troubled. When he awoke from his sleep he forgot that vision. And he gathered together all the wise men of Babylon, and demanded of them that they should tell him what that vision had been, and the interpretation thereof; and they knew neither what the vision had been nor the interpretation thereof. And [fol. 18*b* 2] he commanded his soldiers to kill all the wise men of Babylon, because [they could not tell him] the dream which he had seen.

When DANIEL heard that the king had commanded them to kill all the wise men of Babylon, [fearing] that he would also kill him and his companions, the Three Children, he sought out the chief steward, who said unto him concerning the dream which the king had seen, "All the wise men of Babylon and Egypt are unable to describe it, or to interpret it." And DANIEL said unto the chief steward, "Speak unto the king on my behalf, and tell him that I can interpret the dream which he hath seen." Then DANIEL and his companions, the Three Children who were with him, prayed to God and entreated Him to reveal to him the king's vision, and the interpretation thereof. And God revealed unto DANIEL the king's vision, and even the interpretation thereof; and DANIEL went in to the king's presence and told him the dream and the interpretation thereof. And he shewed him that it concerned the kings who were to reign after him, and what would happen unto each one of them. And the words of DANIEL pleased NEBUCHADNEZZAR, and he bowed down before him, and he embraced him with embraces, and he bestowed very great favours upon him, and he appointed him chief of all the wise men of Babylon. Then NEBUCHADNEZZAR saw another dream, and DANIEL interpreted it also to him, and he made him know the meaning thereof, saying, "Because of thine arrogance, God will make thee to go forth from among the race of men, and He will make thee to dwell with the beasts in the desert for seven years, and thou shalt eat grass like the beasts. After this He will restore thee to thy kingdom"; and all his [fol. 18*b* 3] prophecy was fulfilled even as he spake. And after NEBUCHADNEZZAR died, DANIEL interpreted to BĔLṬĔSÔR (BELSHAZZAR), his son, that which the angel wrote for him on the wall, when he was drinking out of the holy vessels of the house of God. And he made known unto him that his number was written, and that he was measured, and weighed, and that the interpretation thereof was, "God hath prepared thy throne and thy kingdom for another, for He hath weighed thee in a balance, and found thee wanting, and He hath made thy kindgom to pass to the kingdom of MÂNÎ, and to the kingdom of Persia"; and his prophecy was fulfilled. And God shewed him in visions all

the kings who were to reign after him until the end of the world, and the appearance of the False Christ; and he also saw the glory (or, praise) of God, and His greatness, and he saw the glory of our Lord Christ, and His Godhead. And he prophesied concerning His coming, and he assigned to it a known period of years. When these years were ended, our Lord Christ came, even as DANIEL had prophesied, and he said, "Our Lord Christ shall come, and they will kill Him. And after Him there shall never be another saviour of Jerusalem, for Jerusalem, and the sanctuary, after the Crucifixion of our Lord Christ, shall be laid waste, and the offerings and the altars shall be abolished"; and all these things were fulfilled even as he prophesied. And there was in the city of Babylon a certain idol the name of which was BÊL, and they used to give him each day twelve measures of the finest wheaten flour, and forty rams, and seven skins of wine. And KÔRÔS (CYRUS), the King [fol. 19*a* 1] of Persia, used to worship him every day, and he thought that that idol ate and drank that which they used to give him from the king's house. And DANIEL rebuked the king because of this, and he said unto him. "This idol neither eateth nor drinketh"; and the king was wroth, and he asked the priests of the idol about the idol BÊL. And he said unto them, "Is it true that BÊL neither eateth nor drinketh?" And the priests said unto him, "Verily BÊL the idol eateth and drinketh what is given unto him every day." Then they laid before the idol all the food and drink, and the king was to watch for the meal-time [of the idol]; and the priests went out. After they had gone out DANIEL commanded [the servants] to bring some ashes, and they brought them to him, and he scattered them about the house of the idol whilst the king was looking on with his eyes; then the king and DANIEL sealed the temple with the king's seal, and they departed to their abodes. Now the priests of the idol had a passage into the temple under the earth, and they came into the temple thereby, and took the food and the drink which were before the idols, and departed. And on the following day the king opened the house of idols, and did not find the meat and drink where the priests had laid them, and the king cried out, saying, "Great

art thou, O BÊL, who hast put DANIEL to shame." And DANIEL laughed at him, and he shewed the king the marks of the feet of men in the ashes. Now before this the king said unto DANIEL, "Why dost thou not worship BÊL, my god?" And DANIEL said unto him, "As for me, I do not worship [fol. 19*a* 2] idols, but I worship the Living God Who created the heavens and the earth." It was because of this DANIEL revealed unto the king that the idol BÊL neither ate nor drank. And he shewed the king the marks of the feet of the priests in the ashes, and DANIEL said unto the king, "See, O king, on the ground the [marks of] the feet of men, and women, and children." And straightway the king was wroth, and he slew the priests of the gods, and their women and their children; and he gave the idol BÊL to DANIEL, and DANIEL broke him in pieces and destroyed the temple. And there was also a great serpent which the men of Babylon used to worship. And the king said unto DANIEL, "Now, thou canst not say that this serpent is not a god; do thou then worship him, for he is the Living God." And DANIEL said unto the king, "I worship only the Living God, but give me authority to slay this serpent without sword or staff"; and the king said unto him, "I have given him to thee." And DANIEL took bitumen, and hair, and fat, and boiled them together, and he made [the mixture] into small cakes, like bread, and he cast these into the mouth of the serpent, and it swallowed them and died. And DANIEL said unto the people, "Behold the gods of the men of Babylon!" When they heard this they gathered together to the king, and they cried out, saying, "Hath the Jew DANIEL become king? Behold he hath broken BÊL in pieces, and hath slain the priests and the serpent." And they said unto the king, "If thou dost not give unto us this DANIEL that we may kill him, we will kill thee and the men of thy house"; and the king was exceedingly sorry for DANIEL. And the people seized DANIEL and cast him into a den of lions, [fol. 19*a* 3] that the lions might rend him in pieces. Now there were seven lions in the den, and they used to give them each day the bodies of two men and two goats; but in these days they gave them nothing to eat, so that they might become famished and devour DANIEL. And

God sent an angel and he carried HABAKKUK from Jerusalem, as he was carrying food for the reapers, and he laid it down in the den, in Babylon, before DANIEL; and DANIEL ate and was comforted by the words of HABAKKUK. And at that moment the angel of God took HABAKKUK back to Jerusalem. And on the seventh day the king came to the den to weep over DANIEL —now he thought that DANIEL was dead—and to look into the den. And the king saw DANIEL sitting down, and the lions were licking his feet like cats. And the king cried out with a loud voice, saying, "Great is the God of DANIEL, Who hath made the lions to be submissive to him, and so like unto cats that they lick his feet." And straightway the king commanded his servants to take DANIEL up out of the den, and to seize his enemies, who had made accusations against him, and cast them into the den. And at that moment the lions devoured them before the king and before DANIEL. And DANIEL dwelt in the city of Babylon until the children of Israel returned to Jerusalem, that is to say, seventy years, and he died in peace. Salutation to DANIEL.

[fol. 19*b* 1] And on this day also the Council of the Jews assembled in the house of CAIAPHAS, that they might take counsel together against our Lord.

XXIV. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ MACARIUS, the fifty-ninth Archbishop of Alexandria. This holy man was a native of the city, the name of which is SĔBRÂ, and from his youth up he rejected the world, and he wished to adopt the garb of monasticism. He went into the desert of SCETE, and became a monk in the church of Saint Abbâ MACARIUS, and he contended strenuously in the monastic life, and there appeared in him virtues and good works. When COSMAS, the archbishop who was his predecessor, died, the bishops with one

consent agreed to appoint this father archbishop, and they appointed him Archbishop of Alexandria against his will. When he went forth from his city Alexandria to go to the desert of SCETE, according to his custom, as he was journeying along he arrived at the city wherein he was born. And it was like a living person, for it was righteous and pure, and feared God, and it hated the glory of this transitory world and loved heavenly glory. And this father came and arrived in that city, [fol. 19*b* 2] wherein he was born, in order to embrace his mother. When his mother heard that he had arrived she did not go out to him. When he had come into the house he found her sitting down weaving, and she neither rose up before him, nor embraced him. And he thinking that she did not know him said unto her, "Am I not your son? Why dost thou not embrace me? Or peradventure thou dost not know me?" And she answered and said unto him, "I know thee, only thou dost not know thyself. On my part I would rather see thee dead and buried, than see thee in the archiepiscopate. Formerly thou hadst to search out thine own sins only, but now thou hast to search out the sins of all thy flock"; and they two wept together. And the word entered his heart, and every day he remembered his mother's words, and he contended strenuously in himself, and to protect his flock. He made the people vigilant by reading to them the Scriptures, and works of admonition, and he took good heed not to lay his hand on any man, and not to make a bishop, or a priest, unless the man was the best fitted for the office. He never took any of the property of the Church, which it was not right for him to take, and he appointed no man to an office without the testimony of righteous and blessed priests. And he commanded the bishops and the priests to watch their people, and to protect them with homilies and admonitions. He sat on the throne of MARK the evangelist twenty years, quietly and in peace, and during his days in the orthodox and well-managed churches services for prayer and the Holy Offering were held regularly; and he died in peace. Salutation to MACARIUS the archbishop.

[fol. 19*b* 3] And on this day also the Council of the Jews (*i.e.*

the Sanhedrim) devised many plans against our Lord. [Omitted in the Bodleian MS.]

XXV. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great saint and apostle ONESIPHORUS, one of the Seventy-two disciples, whom our Lord chose. This holy man was one of the children of Israel, and he belonged to the tribe of BENJAMIN; his parents kept the Law of the Thorah (*i.e.* the Pentateuch), and they followed our Redeemer at the same time. They were of the number of those who clung to Him so that they might see His works, and the greatness of His miracles, and hear His teachings. And ONESIPHORUS remained thus for a few days watching always the many miracles and changes that were wrought. And when our Lord raised the son of the widow of the city of Nain, he was with Him, and was one of the number of those who dwelt there. When he saw this miracle he demanded through it another miracle. And he did not delay, but at once forsook the light of the Lamp of the Law of the Jews, for he wished for [that of] the Sun of righteousness. And he drew nigh unto our Lord Jesus Christ, and believed on Him, and was baptized by His hand. And having received the gracious gift of the Holy Spirit, the Paraclete, he came to Zion with the Apostles, and he followed them and ministered unto them, [fol. 20*a* 1] and preached in many cities. And the Apostles made him bishop of the countries of Athens, and he preached in them, and he made the people to know Christian baptism, and he illumined their souls with teaching and admonition; and he healed both their souls and their bodies. And having finished his strife, he died in peace, and received the crown of glory of the victor. All the days of his life were seventy years; of these he lived twenty-nine under the Law of the Jews, and forty-one years under the Christian Law. And behold, the Apostle PAUL mentions him in the Epistle to Timothy (2 Timothy i, 16; iv, 19), and in his other Epistles. Salutation to ONESIPHORUS.

XXVI. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and blessed woman EUPRAXIA. This holy woman was the daughter of a great noble who was a member of the Senate of the city of Rômê, and who was a kinsman of the Emperor HONORIUS. When her father was dying the Emperor HONORIUS issued commands that his daughter was to be well protected. After her father's death the Emperor HONORIUS betrothed her to a certain noble, who belonged to a great and noble family. About that time her mother went [fol. 20*a* 2] to the country of Egypt to receive the revenues of her estates, and the fruit of her orchards, which her husband had left her, and she took her holy daughter, who was then nine years of age, with her. When she arrived in the land of Egypt, she dwelt in a certain house for virgins until she had finished her work. Now the virgins of that house lived lives of strenuous asceticism, and they never ate food which contained meat, and they neither partook of oil nor of sweet fruits; and they at no time drank wine. And EUPRAXIA loved the life in that house, and she was greatly pleased with the ministration thereof. And the mother superior thereof said unto her, "Promise me that thou wilt not go forth from this house, and that thou wilt not return, and seek out him to whom thou art betrothed"; and she promised her this thing. When her mother had finished her work, she wished to return to her native land, but this holy woman did not wish to return with her mother, and she said unto her, "I have vowed myself to our Lord Jesus Christ, and from now and onwards I do not desire the marriage of this fleeting world, for I have a true Bridegroom, our Lord Jesus Christ." When her mother knew that EUPRAXIA would not go with her, she gave all her goods to the poor and needy, and she lived with her daughter in the house for many years, and died [there]. When the Emperor HONORIUS heard that she was dead, he sent messengers to bring her daughter EUPRAXIA [to Rômê], so that he might give

her in marriage to the man unto whom he had betrothed her. And the holy woman sent a letter to HONORIUS the emperor and said unto him, "Know, O Emperor, that I have vowed myself to our Lord Jesus Christ, and I cannot break the covenant which I have covenanted [fol. 20*a* 3] with Him." When the emperor heard her message he wept much and marvelled at her wisdom, for she was very young. And Saint EUPRAXIA contended strenuously in the ascetic life, and she devoted herself with zeal to spiritual songs and hymns. She [at first] fasted two days at a time, and every ten days she fasted for three days, and then for four days, and afterwards she fasted for a week at a time; and during the great and holy fast of the Forty days she never ate anything which was cooked with fire. And Satan was jealous of her, and he smote her with many severe blows in her feet, and she continued to be sick for many days. After this God had compassion upon her and He healed her sickness, and gave her the power to heal the sick, and she healed many sick persons; and she was submissive and obedient to the abbess in humility, and she was beloved by every virgin. One night the abbess saw a vision of a habitation and crowns which had been prepared, and she wondered and said, "Who are these for? Is there anyone here with me who is meet for them?" And One said unto her, "This abode and these crowns are for thy daughter EUPRAXIA, and she will come hither to Me." And the abbess told the virgins of the vision which she had seen, and commanded them not to tell EUPRAXIA about it. Now God wished to give her rest, and she fell sick of a slight fever. And the virgins gathered together to her, and the abbess and the mother superior with whom she had made a covenant, and they all asked her to remember them; and then she died in peace. And the virgins wept [fol. 20*b* 1] and sorrowed for her exceedingly, for they missed the holy maiden sorely. Now after EUPRAXIA, her friend the mother superior died, and a few days later the abbess fell sick. And she gathered together the virgins and she said unto them, "Choose whom ye will appoint to be abbess over you after my death, for I am going to God, and EUPRAXIA hath asked for me; and now shut the door on me." And the virgins went and did as the

abbess had commanded them, and when they came on the following morning to her they found that she was dead. Salutation to EUPRAXIA.

And on this day also is commemorated Saint PERPEIUS (PERPERÔYÔS, PORPHYRIUS). Salutation to the glorious SARÂIUS, the man of God.

And on this day also our Lord washed the feet of His disciples, and He said unto them, "Do ye also this for each other."

And on this day also JUDAS betrayed our Lord, and he received his price, thirty pieces of silver, even as the prophets foretold.

XXVII. MAGÂBÎT

[fol. 20*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and blessed father, the Lamp of the Desert, the father of all the monks, Abbâ MACARIUS, of the desert of SCETE. This holy man was a native of the city of SASÂWÎR, on the borders of MANÛF, in the north of Egypt. His parents were good and righteous men; his father's name was ABRAHAM and his mother's name was SÂRÂ. This woman, like SARAH and ELISABETH, walked in the commandments of God, in humility. Her father was a priest and an honourable man, and he ministered in the sanctuary continually, in the fear of God, and in purity and holiness. And God blessed them, and he made them rich in all their works, and they gave alms daily to the poor and needy, and they shewed the way (*i.e.* were examples) for all men, and they contended always in fasting and prayer. Now they had no son. And a vision from God appeared unto ABRAHAM, and it made him to know that God was about to give him a son, the memorial of whom should be in all the ends of the earth, and that this son should beget spiritual sons. And God gave him this holy man MACARIUS, the interpretation of whose name is "Blessed." And the grace

of God was upon him from his youth, and he was obedient to his parents. When he arrived at man's estate, his parents wished to marry him to a wife, and although he did not wish this thing, he set himself to perform their desire, and he submitted to them and married a wife against his will. When he came into the marriage-chamber, [fol. 20*b* 3] he feigned illness, and he remained for several days in this state. After this he sought his father, and said unto him, "Let me go into the desert to recover a little from this illness"; and he entreated God every day at the hour of prayer to direct him in the doing of His ordinances. After this he departed to the desert of SCETE. Whilst he was in the desert he saw a vision, and it seemed that one of the Cherubim, with seven wings, took his hands, and bore him up to the top of a mountain, and shewed him all the desert, the east and the west, and the length and the breadth thereof. And the cherub said unto him, "Behold, God hath given this desert unto thee and thy sons for an inheritance." When he returned from the desert he found that the maiden [his wife] was sick, and subsequently she died in her virginity; and MACARIUS thanked our Lord Jesus Christ greatly. And after a few days his parents died also, and he gave all the goods which they had left him to the poor, and the needy, and those who were with child. When the men of SÂSÛWÎRĔS (*sic*), his city, saw the righteousness and sincerity of Saint Abbâ MACARIUS, they made him priest over them and they built him a shrine (or, chapel) outside the city; and the men of the city used to go to him there, and receive the Holy Mysteries from him. Now there was in that city a certain maiden who had played the harlot with a certain young man, and she was with child. And the young man said unto her, "When thy father asketh thee and saith unto thee, Who hath defiled thy virginity? say thou unto him, It is the priest, the anchorite, who hath defiled my virginity." When the father of the maiden knew that she was with child, he asked her, saying, "Who hath committed this deed of shame on thee?" And she answered and said unto him, [fol. 21*a* 1] "One day I went to that anchorite priest, whose name is MACARIUS, and he seized me by force and lay with me, and I am with child by him."

When her parents heard this thing they were exceedingly wroth, and they went to Saint MACARIUS, and there were many people with them, and made him to come forth from his cell. Now he knew not what had happened. And they beat him very severely, and inflicted such pain upon him that he was wellnigh dead. And the holy man asked them, saying, "What is my sin that ye beat me thus unmercifully?" Then they tied a rope round his neck, and suspended from it pots which they had blackened with charcoal, and they dragged him about to this side and to that, like a madman, and they cried out, saying, "This is the man who hath defiled the virginity of our daughter." At that moment there appeared angels in the forms of men, and they said unto these wicked men, "What hath this fighter done?" And they told them what he had done to the maiden. And those angels said unto them, "This is a lie, for we have known this man from his childhood to the present day, and he is a good and righteous man." And the angels drew nigh to MACARIUS, and they released him from his bonds, and they cast the pots from him. And those wicked men said unto the angels, "We will not let this man go until he giveth us what he is bound to give." And a certain man who used to buy the work of the hands of MACARIUS undertook on his behalf to give to the girl food until she brought forth the child; and he took MACARIUS and departed to his cell. And MACARIUS [fol. 21*a* 2] reproached himself, saying, "O MACARIUS, behold thou hast now a wife and a child, and it is meet for thee to work night and day for thine own food, and for that of thy child and thy wife." And he worked continually at weaving mats and baskets, and he gave them to that man, the kind brother, who ministered unto him; and he sold them and gave the money to the woman [to buy] food. And he continued to work in this wise until the time drew nigh when the woman would bring forth her child. When the day for her delivery drew nigh her labour was exceedingly difficult, and she continued to suffer very greatly for four days and four nights, and she was nigh unto death, and did not bring forth. And her mother said unto her, "What hath happened to thee, for behold thou wilt die?" And she said unto her mother,

"Yea, death is fitting for me, because I played the harlot with such and such a young man, and I spoke words of falsehood against the man of God, the priest, Saint Abbâ MACARIUS, the anchorite." When her parents heard this they were exceedingly sorry and they and all the people of the city gathered together, and they took counsel concerning the holy man, how they should ask him to forgive them the wrong which they had done him. When Saint Abbâ MACARIUS heard that the men of the city wished to come to him to ask pardon from him, he remembered the vision which he had seen in the desert, and he consecrated the Offering and he partook of the Holy Mysteries. And that seven-winged cherub appeared unto him, and took him by his hands, and led him, and brought him to the desert of SCETE, the interpretation of which [name] is "Balance of hearts." And Saint Abbâ MACARIUS said unto the cherub, "O my lord, [this] place is too strait for me to live in." And the cherub answered and said unto him, "I have not marked out a place for thee, so that thou might not quarrel with the place which I might mark out for thee, and transgress the commandment of God. [fol. 21*a* 3] Behold, all this desert is thine, go wheresoever thou wishest and live there." So Saint Abbâ MACARIUS dwelt in the Inner Desert, in the place of the monastery of the Roman (Greek) Saints MAXIMUS and DYMATEUS; and when they came to him they dwelt near him. After their death the angel of the Lord commanded him to go and dwell in that place where his monastery is at this day. And the angel said unto him, "This place is called after the names of thy sons MAXIMUS and DYMATEUS," and it is that which is called this day "DABRA BARMÔS (BARAMÛS)," which is interpreted "DABRA RÔM." And Saint Abbâ MACARIUS made a cave therein, and dwelt there, and he fought a strenuous fight there with fasting, and prayer, and bowings to the earth, and incessant vigils; and Satans used to appear before him, boldly, and in visible forms, and Satans used to wage war against him, by night and by day. And after passing three years in strife and labour, and Satans afflicting him, and finding no rest, he thought and said within himself, "When I was in the world I used to hear the report of Saint Abbâ ANTHONY,

I will arise now and go to him, so that he may guide me on the path of the ascetic life, and may give me knowledge and understanding, so that I may know the counsels of the foul Satans." And he rose up and prayed and went into the desert towards the east, until he came to the place where the holy old man ANTHONY was. And when he saw him afar off he said, "This is an Israelite in whom there is no guile," and he received him, and embraced him with great joy; and MACARIUS revealed to him his mind, even as doth a son to his father. And the holy old man Abbâ ANTHONY [fol. 21*b* 1] embraced the head of Saint Abbâ MACARIUS, and he said unto him, "O my son MACARIUS, who art called 'Blessed,' according to the interpretation of thy [name] in the language of the Greeks, the Lord my God hath revealed unto me thy work and thy coming to me, and for this reason I have been expecting thee." And the holy old man Abbâ ANTHONY taught Saint Abbâ MACARIUS all the path of the holy ascetic life, and he strengthened him, and spake many things concerning the working of righteousness. And he revealed unto him the method of warfare of the Satans, and he said unto him also, "They will fight against thee in thy mind secretly in vain, and they will work against thee openly to the death in order that thou mayest be perfect; when they fight against thee endure patiently to the death." And Saint Abbâ MACARIUS asked Abbâ ANTHONY, saying, "Let me dwell with thee." And Saint Abbâ ANTHONY said unto him, "Go unto the place which God hath marked out for thee, and abide there in patience." After he had dwelt with the old man Abbâ ANTHONY for a few days, learning the ways of the monastic life and the ordinances of righteousness, he rose up and returned to his place, rejoicing and full of gladness in the ordinances and life-giving doctrine which he had learned from Saint Abbâ ANTHONY. And the blessed Abbâ MACARIUS visited Saint Abbâ SERAPION, the bishop, and he said unto him, "During all the days which I dwelt with my father Abbâ ANTHONY I never saw him sleep at all." And Saint MACARIUS dwelt in his cell many days, fighting strenuously in the path of monkhood, and the Cherubim used to visit him openly. One day he heard a voice [fol. 21*b* 2] from

heaven, saying, "O MACARIUS, because thou hast hearkened to My voice and to My command, and hast come to Me and dwelt in this place, behold, I will gather together in [this] place innumerable people, of every race, and from every country, and of every tongue, and they shall serve Me, and they shall bless My Name by their fair works; receive thou them, and guide thou them in the path of righteousness." When Saint Abbâ MACARIUS heard this he became strong, and his heart became bold. And he stood up praying in the night, and God revealed the matter to him, and he heard the Satans taking counsel among themselves, and they said, "If we let this man live in this desert he will guide many people here, and they will settle in this desert, and they will inherit heavenly cities, for they put their hope in everlasting life, and they will drive us out of this desert, by the pain of the torture of their prayers. Come, let us gather together against him now, and peradventure we may be able to drive him out of this place." When Saint Abbâ MACARIUS heard this, he strengthened his heart, and he waxed strong against the Satans, and he blessed God Who had opened his ears so that he could hear the counsel of the Satans, and he knew their feebleness. After this the Satans gathered together against him, and they waged a great war against him, and they lighted a fire by the door of his cell, and they took pieces of fire and cast them into it, and the fire was extinguished by the prayer of Saint Abbâ MACARIUS. When they were vanquished in this matter, they cast into his mind the thoughts of fornication, and anxiety, and pain, and arrogance, and the love of the glory of this world, and fear, and self-laudation, and restlessness, and blasphemy, and lack of faith, and despair of God, and very many other [temptations] of the [fol. 21*b* 3] same kind; with these they waged war against him, even as Saint Abbâ ANTHONY had said. And having remained there for many days with the Satans waging war against him by means of these abominable things, he rose up again and went to Saint Abbâ ANTHONY. And when Saint Abbâ ANTHONY saw him afar off, he spake unto his disciples and said, "This indeed is an Israelite in whose heart there is no guile. O my sons, do ye see this man? He shall become a

staff of righteousness, straight and long for many peoples. And he shall [bear] sound fruits from the mouth of the God of Hosts." When he had come to Saint Abbâ ANTHONY, he bowed down before him even to the ground. And ANTHONY raised him up quickly, and embraced him, and kissed him, because he saw that his face was changed, and that it had become as the face of a sick man by reason of the wars which the Satans had waged against him; and after they had prayed they sat down together. And Saint ANTHONY answered and said unto him with joy, "Art thou well, O my son MACARIUS?" And Saint MACARIUS answered and said unto him, "Behold, God hath already told thee and shewn thee what hath happened to me." And when Abbâ ANTHONY had instructed him and strengthened him, he said unto him, "Be strong and fear not. It is desirable that it should be thus with us, so that we may endure patiently all those temptations which our enemies can bring against us. And for this reason it is meet for us to become teachers of the many peoples who love spiritual wisdom, that is to say monasticism." And he said unto him, "O my son MACARIUS, remember that word which God spake unto thee when thou wast going to draw water." When Saint Abbâ MACARIUS heard this he marvelled exceedingly, and he knew that his affairs and his secret matters were [fol. 22*a* 1] manifest to Saint Abbâ ANTHONY through the Holy Spirit. And MACARIUS dwelt with the old man Abbâ ANTHONY many days, being blessed by him, and learning his commandments; and he asked him to endue him with the holy garb. And ANTHONY prayed over him and arrayed him in the garb [of the monk], and for this reason MACARIUS is called the disciple of Saint Abbâ ANTHONY. Then the old man Abbâ ANTHONY said unto him privily, "Trouble not thyself to come hither to me, for I am earth of a very few days, and I am going to God." When Abbâ MACARIUS heard these words, he rose up and bowed low before him, and entreated him that he might dwell with him, and make himself fit to receive his spiritual blessing; and Abbâ ANTHONY said unto him, "Remain with me," and MACARIUS remained with him. And after a few days Abbâ ANTHONY said unto him, "God will give thee rest from the superabundance of

these evil thoughts. Henceforward the Satans will wage war on thee openly, even as they have done to me. Be strong, and take good heed that thou dost not grieve that cherub whom God hath appointed to help thee, and to be with thee, until the end of thy days, and [then] he will protect thee, even as the Lord thy God hath commanded him." And Abbâ ANTHONY gave him his staff, and embraced him with a holy embrace, and he died, and MACARIUS buried him in a hidden place, the site whereof no man knoweth. And Saint Abbâ MACARIUS returned to the desert of SCETE, and he dwelt in his cell, and the report of him was heard in all the ends of the earth. And God wrought great miracles through him, and among them was that concerning the daughter of the King of Antioch. She was possessed of an unclean spirit and her father sent her to Abbâ MACARIUS. She came to him disguised in the apparel of a young man, but MACARIUS knew [fol. 22*a* 2] that she was a maiden, and he healed her, and sent her away to her father and mother; and although they gave him much gold, he would not accept any part of it whatsoever. And there was a certain erring monk in the city of WĔSÎM, and he said, "There is no resurrection of the dead," and he led many men into error, and because of their trust in him they accepted his words. And the bishop of the city of WĔSÎM went to Abbâ MACARIUS, and told him that that monk was leading his people into error, and he entreated him with many entreaties to help him. And Abbâ MACARIUS rose up and went to the bishop of the city of WĔSÎM, and he saw that anchorite in whom was the unclean spirit. And having talked with him about the resurrection of the dead, that anchorite answered and said unto him, "I will not believe that the dead will rise unless thou wilt raise up a man from the grave before me." And Saint Abbâ MACARIUS prayed and made supplication to God, and straightway a man rose from the dead; now the man who was raised up was in former times one of those who denied Christ. And that anchorite believed and turned from his error, and all those men whom he had led astray turned with him. And that man who had been raised up from the dead entreated Saint Abbâ MACARIUS to baptize him with Christian baptism, and he baptized him, and

he arrayed him in the garb of the monk, and he dwelt with MACARIUS seven years, and died. After this Saint Abbâ MACARIUS rose up and came into the Inner Desert, in order that he might learn if there had ever been monks before him in the desert. And he saw two naked men, and he was afraid of them, for he imagined them to be Satans. And he prayed before them, 'Ĕlbat 'Ârîbôn, that is to say, "Our father which art in heaven." And one called out to him by his name, and said unto him, "Fear not, O MACARIUS"; and MACARIUS knew that they were [fol. 22*a* 3] desert saints. And they questioned MACARIUS about men in the world, and their doings, and he answered and said unto them, "God in His mercy thinketh for them all." Then MACARIUS asked them if the cold during the winter froze them, and if the heat of the sun scorched them in the season of summer. And they answered and said unto him, "God hath cared for us during the period of forty years which we have lived in this desert, and He hath never frozen us in the winter or scorched us in the summer." And Saint Abbâ MACARIUS said unto them, "How can I become like unto you?" And they said unto him, "Stay in thy cell, and weep for thy sins, and thou wilt become like unto us"; and he was blessed by them and returned to his place. And when monks multiplied round about him, they dug wells for themselves, and built [cells] for themselves. When the saint went down to the wells to wash, the Satans leaped upon him to kill him, and the monks came and took him away from them. And when God wished him to have rest, He sent to him the cherub who was wont to visit him, and he said unto him, "It is meet that we should come and take thee." And he saw Abbâ ANTHONY, and Abbâ PACHOMIUS, and the Company of the Saints, and all the powers of heaven, and he delivered up his soul. And all the days of his life were ninety-seven years. And of the following Abbâ BABNÛDÂ his disciple was witness. He himself saw the soul of Saint Abbâ MACARIUS ascending to heaven, and he heard the Satans crying out and calling after him, "Thou hast conquered us, thou hast conquered us, O MACARIUS, thou hast conquered us." And the saint said unto them, ... And when the holy man entered

the Garden (*i.e.* Paradise), they cried out with a loud voice, [fol. 22*b* 1] saying, "Thou hast conquered us, O MACARIUS." And Saint Abbâ MACARIUS said unto them, "Blessed be my Lord Jesus Christ, and blessed be the holy Name of Him Who hath delivered me from your hands." Now when the holy man was alive he commanded his sons to hide his body [after his death]. And certain men came from the city of SÛSAWÎR (*sic*), and gave money to his disciple JOHN, whom the holy man was always rebuking, and they said unto him, "Keep this money [as a mark of] affection." And that disciple guided them, and shewed them the body of Saint Abbâ MACARIUS, and they took it and carried it to their city, and it remained there for one hundred and sixty years, until the Kingdom of the Arabs. And his disciple JOHN became a leper, through his love of money. After the death of Saint Abbâ MACARIUS his sons, the monks, went to his city SÛSAWÎR, and wished to take away the body of the saint; but the men of the city and the governor rose up against them, and prevented them. That night Saint Abbâ MACARIUS appeared unto the governor, and said unto him, "Let me depart with my sons." In the morning the governor summoned the monks, and commanded them to carry away the body of their father, and they carried it away forthwith, and they took it and laid it in the church; and they sang many hymns as they did so, on the nineteenth day of the month of Naḥasê. And a great many miracles and wonders took place through it. Salutation to MACARIUS.

[fol. 22*b* 2] Two-fold salutation to the holy martyrs of the holy house of YASLÂ, monks and widows; some were burnt and some were slain by sharp knives.

Salutation to the twin images of the blessed 'AMMAT ḤANNÂ, and 'AMMAT WÂḪED, her daughter, who died by fire.

Salutation to STEPHEN, whose mouth was bridled, and also to AGATHON, who shed their blood for Jesus Christ.

And on this day also was crucified our Lord and God and Redeemer, JESUS CHRIST, to Whom praise in the body is due because of the salvation of the world. The sun became dark

when it saw its Creator crucified by His own will, and that which should have been visible covered itself over. And the period of darkness lasted from the sixth to the ninth hour, and in that time our Lord bowed His head by His own free will, and delivered up His understanding and rational soul which He had received from our Lady, the Virgin MARY, and that soul was separated from its body. And it went into Sheol without separation from the Godhead, even as Saint PETER the apostle saith, "He was dead in the body and alive in the spirit." And at that same time His body was hung upon the wood of the Cross, without separation from the Godhead. Similarly His soul descended into Sheol, like a released [fol. 22*b* 3] prisoner, and it had one nature and was without separation from the Godhead. And He was exalted high above the heavens, sitting with the Father and the Holy Spirit.

Salutation to Thy PASSION, O God the King.

Salutation to Thy CRUCIFIXION on the Cross.

Salutation to the going forth of Thy Soul from Thy Body.

And on this day also died the strenuous ascetic and fighter Abbâ HEZEKIAH, the father of the monks of DABRA LÎBÂNÔS. He was the fourth abbot from our father TAKLA ḤÂYMÂNÔT. [Omitted in the Bodleian MS.]

[fol. 23*a* 1] And on this day also the God-loving CLAUDIUS finished [his] crowning with martyrdom. He was brought up piously by the orthodox King LEBNA DENGEL (*i.e.* DAVID II, WANAG SAGAD I, who died 2nd September, 1540) and when his father died God made him king. There was a certain Muslim, whose name was GRÂNN (*i.e.* the "left-handed"), who called himself a king, though it was not right [to do so], and all the men of Ethiopia believed in his might, and associated themselves with him in his belief. The remaining people in the country who clung to Christianity, he made to slave for him. He pulled down the churches, and carried off the greater number of the people captive into Ethiopia, and he sold them to whom he pleased. And he said, "Henceforward no man can resist me; I have captured all the cities." Then God raised

up King CLAUDIUS, and he began to make war against the nobles of the kingdom of that iniquitous man, and he conquered them. When GRÂNN heard [this] he was furious, and he marched against CLAUDIUS with tens of thousands of men, and horses, and Turks, and they joined battle, and God killed him, and destroyed him by the hand of CLAUDIUS. And the captives returned [from Ethiopia], and the churches which had been laid waste were rebuilt, and the Orthodox Faith of Christ [was restored]. After this one of the Muslims came with many men of war, and he came upon King CLAUDIUS when he had [only] a few men with him. And the Muslim said unto him, "Let us remain quiet and not fight each other until the officers of our armies arrive." And CLAUDIUS said, "I will not remain quiet, and see Christians carried off into captivity, and the churches destroyed." Whilst he was saying this the soldiers arrived, and the fighting between them waxed fierce and strong. And all the Muslims closed up behind him, [fol. 23*a* 2] and they all stabbed him with their swords, and they pierced him with many spears, and they dragged him down off his horse, and he died, and they cut off his glorious head with the sword, and they carried it off. Salutation to the mention of the name of CLAUDIUS.

A prayer to Christ to bring SHARAḌ DENGEL into the kingdom of heaven, and to preserve the kingdom of his son FÂSÎLÂDAS (*i.e.* SULṬÂN SAGAD II, 'ÂLAM SAGAD, who died in October, 1667).

[fol. 23*a* 3, fols. 23*b* 1, 2, and 3 blank.]

[fol. 24*a* 1] And on this day also died the God-loving King CLAUDIUS, and the glorious father, Abbâ JOHN, Abbot of DABRA LÎBÂNÔS, and a very large number of believing monks, who became martyrs through the soldiers of the Muslims.

XXVIII. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died CONSTANTINE, the righteous emperor. The name of the father of this holy man was "ḲUENSṬÂ," that is to say, "GREEN," and his mother's name was 'ĔLÊNÎ (HELENA). ḲUENSṬÂ reigned over the city of BARÂNWÂYÂ (for BAZÂNṬĔYÂ, *i.e.* BYZANTIUM), and MAXIMIANUS reigned over the city of Rômê, and DIOCLETIAN reigned over the city of Antioch and over Egypt. This ḲEUNSṬÂ was by race a Greek, and he was a pagan, but he was good in disposition, and there was no evil in him, and he loved to do good, and he was compassionate and merciful. And he went to the city of Rômê, and he saw 'ĔLÊNÎ (HELENA), and he married her; now she was a Christian, and she conceived this King CONSTANTINE. Then his father ḲUENSṬÂ left 'ĔLÊNÎ (HELENA) in the city of RÔḤÂ (EDESSA) and returned to the city of BARÂNWÂYÂ (BYZANTIUM), and she brought forth this Saint CONSTANTINE. And she brought him up very piously, and she taught him every kind of learning, and she sowed in his heart mercy and compassion for the Christians, but she did not dare to have him baptized with Christian baptism; now she was a Christian, and she told him that she was a Christian. And he grew up, [fol. 24*a* 2] and he was a bold and skilful horseman. And he rose up from his city, and went [to BÂRANWÂYÂ] (BYZANTIUM), and his father rejoiced in him when he saw that he was full of wisdom and learning, and that he was a bold and skilful horseman, and he made him king, and crowned him with the royal crown. After two years his father died, and he received all the kingdom. And he reigned with judgement and integrity, and he removed from the people the services which those who had been emperors before him had made them render. And all the peoples were subject unto him, and they loved him, and obeyed him, and the report of the righteous judgements which he used to pass was heard throughout all countries. And the elders of the city of Rômê

sent to him, and asked him to come to them, and to release them from the service of MAXIMIANUS. When he had read the letter which they had sent him, he was sorry because of the tribulation which had come upon them, and he meditated anxiously about what he could do to relieve them of their tribulation. And whilst he was sitting in the judgement hall, in the middle of the day, there appeared to him a cross by his side in the form of stars, and on it was written in the Greek language Nîkôsṭâṭôn, which being interpreted is, "With this thou shalt conquer thine enemy." And he marvelled when he saw the light of that cross, for it was quenching the light of the sun. And he meditated about what was written on it, and he shewed it to the chief officers of his army, and the chief officials of his kingdom; and they marvelled, and they did not know for what reason that cross had appeared. That night the angel of the Lord appeared unto CONSTANTINE in a vision, and said unto him, "Make a sign for thyself like that sign which thou didst see at mid-day, and with it thou shalt conquer thine enemy." When he awoke from [fol. 24*a* 3] his sleep, he strengthened his heart, and he made a cross of gold, and set it above the royal crown, and he ordered all his officers and his soldiers to make a cross upon their weapons, and they did so. Now this took place in the seventh year of his kingdom in the city of BARÂNWÂYÂ (BYZANTIUM). Then he assembled all his armies, and went out to deliver the men of the city of Rômê. And the report of him was heard by MAXIMIANUS, and he made a bridge over the sea, and he and his soldiers crossed over to CONSTANTINE to do battle with him; and then they met together and joined battle and fought. And it came to pass that wherever the cross was in front the soldiers of MAXIMIANUS melted away, and CONSTANTINE killed countless men of the army of MAXIMIANUS, who took to flight with the remainder of his troops. And MAXIMIANUS and his men rushed on the bridge in order to enter the city of Rômê, and the bridge broke and he and all his men were drowned in the sea, even as were Pharaoh and his hosts. And CONSTANTINE entered the city of Rômê, and the people thereof welcomed him with lamps, and instruments of music, and garlands, and plays, and laughter,

and decorations with pearl-stones, and the wise and learned men praised the Honourable Cross, and called it the Saviour of their city. And they made a great festival in honour of the Honourable Cross, which lasted for seven days. And when CONSTANTINE reigned in the city of Rômê, he and all his soldiers were baptized with Christian baptism by Saint SÔL (*sic*), Archbishop of the city of Rômê, in the eleventh year of his reign, which is the fourth year after the Honourable Cross appeared to him; [fol. 24*b* 1] and he reigned over a Christian and Messianic kingdom. And he sent throughout his kingdom, and commanded [his governors] to set free all who were prisoners for the sake of the Faith of our Lord Jesus Christ. And he also commanded them to pay honour to all Christians, and not to abase them, and he commanded them to give to the priests the property and lands of the heathen temples. And he commanded them to give authority to Christians as governors, and to set them over the pagan peoples, and he commanded that they should do no business during the octave of the Passion, and what followeth it, even as the Apostles commanded. Then he sent his mother 'ĔLÊNÎ (HELENA) to Jerusalem, to search for the wood of the Life-giving Cross, wherein lay his help and his conquest. In the seventeenth year of his reign the General Council of the Saints assembled, Three Hundred and Eighteen Bishops, and good regulations for all Christian folk were drawn up. Then he decided to build in the city of BARÂNṬĔYÂ (BYZANTIUM), and he built in the city of BARÂNṬĔYÂ (BYZANTIUM); and he built a great city which was [called after] his name "CONSTANTINIA," and he built in it a large church in the name of our holy Lady, the Virgin MARY, the God-bearer, and he called it, "HAGIA SOPHIA." And he decorated it with all kinds of decorations, both material and spiritual, because there were gathered together inside it the bodies of many of the apostles and holy martyrs. And having fought his noble fight, he became a little sick in the city of Nicomedia, and he died therein, and they made him ready for burial and laid him in a gold sarcophagus; and they carried him and brought him to the city of Constantinia. And the archbishops, and the

priests, and all the people went out to meet him, and they followed him to the tomb with prayers, [fol. 24*b* 2] and psalms, and spiritual hymns; and they laid him in the sanctuary of the holy apostles. And all the days of his life were five and sixty years. He lived three and thirty years before he became king, and he sat on his royal throne two and thirty years, according to the years of the world.

Salutation to CONSTANTINE, the builder of churches.

Salutation to 'ĔLÊNÎ (HELENA), who shewed the memorial of the Resurrection to the people of CONSTANTINE.

Salutation to ABRAHAM, to ISAAC, and to JACOB.

XXIX. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is the festival of the Annunciation which was made to her who was full of salvation, our holy Lady, the Virgin MARY, by the honourable angel GABRIEL, according to the testimony of the Holy Gospel, which saith, "And in the sixth month, that is to say the sixth month after the conception of ELISABETH, [fol. 24*b* 3] GABRIEL was sent from God to a city on the borders of Galilee, the name of which was Nazareth, to a virgin who was betrothed to a man whose name was JOSEPH, who was of the house of DAVID; and the name of this virgin was MARY." And when the angel came unto her he said unto her, "Rejoice, O full of grace, God is with thee." And straightway she was troubled at his voice, but she had confidence in him. And he said unto her, "Fear not, O MARY, for thou hast found grace with God. And thou shalt conceive, and shalt bear a son, and His Name shall be called 'Jesus.' And He shall be great, and shall be called the 'Son of the Highest,' and the Lord God shall give Him the throne of His father DAVID, and He shall reign over the house of JACOB for ever, and to His kingdom there shall be no end." And the Virgin answered and said unto him (Luke i, 27 ff.), "How can this happen unto me?" that is to say, "How can I conceive, since I have never known man?" And the angel answered and said unto her, "The Holy Spirit shall come unto thee, and the power of the Most High shall overshadow thee, and He Who shall be born of thee is holy, and shall be called the Son of God." And then he gave her the sign of the truth of his Annunciation to her. And he said unto her, "Behold, ELISABETH, thy kinswoman, who was called barren, hath conceived in her maturity, and in old age; for nothing is impossible with God." And MARY forthwith answered and said, "Behold, I am the handmaiden of the Lord; let Him deal with me even as thou hast said unto me." And when she had received this Divine conception, there came down the Son, One Person, the Word of God, Who is One in Three Persons, Who existeth for ever, and dwelt in the womb of the holy Virgin MARY; how this dwelling was effected the [fol. 25*a* 1] children of men cannot know. And straightway He received from her perfect incarnation, and separation afterwards was impossible. And His Godhead was with His incarnation, One [Being], inseparable, distinct, and unchangeable. This day is the first-born of all festivals, for in it the beginning of the salvation of the world [took place]. Salutation to Thy conception in the womb of MARY. Salutation to the descent of Him Who became incarnate in MARY. Salutation to Thy Birth, Thou to Whom the kings of the nations guided by the star in the East presented gold.

And on this day also was completed the salvation [of man] by His Holy Resurrection, for our Lord, praise be to Him! when He had finished His wise work upon earth during a period of three and thirty years, suffered of His own free will on the twenty-seventh day of this month, of Magâbît; and He rose from the dead on this very day, the twenty-ninth day of this [fol. 25*a* 2] month of Magâbît. As it was on this very day that the incarnation of Him Whom they awaited was announced unto the people of the world, so it was on this very day that the living and the dead rejoiced in their delivery from Sheol, and from the hand [of Satan], on the day of the Eve of the Sabbath. Now it was on the First Day of the week that the living became certain of this, and they knew of their resurrection

by the Resurrection of the Body of our Lord Christ, Who was the first-fruits of the dead in His Resurrection even as the Apostle PAUL saith, "Christ hath become the first-fruits of the dead by His holy Resurrection, for the compassion and mercy which are His are great" (1 Corinthians xv, 20). Salutation to Thy Resurrection, the day of which became the day of ADAM'S salvation. Salutation to Thy Resurrection, O Thou Who suffered and died of Thy own free will.

And on this day also Saint PAUL the apostle preached in the city of SHARḲÔN (or WÂRÎḲÔN), which was the end of his career upon earth.

XXX. MAGÂBÎT

[fol. 25*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day it is meet for us to celebrate a festival in honour of the glorious angel GABRIEL, for his honour is great with God, and he was held to be worthy to bear the announcement of His birth to our Lady MARY, His mother. And for this reason God had compassion upon us, with this great gift and honour, through this angel, and it is meet for us to pay him honour, and to praise him. And also it was he who told DANIEL about our Lord Christ, when he was praying and making supplication for the return of the people from captivity, and about the coming of our Redeemer Christ. And he appeared unto him, and defined the weeks, and revealed unto him that our Lord Christ would come at the end of them,...and that [the Jews] would kill Him, and that after Him Jerusalem would never have another deliverer, and that after Him they would destroy the altars and the offerings of the children of Israel. And because our Lord Christ had appointed this angel, it was meet for him to announce to our Lady MARY the salvation of all the world. For this reason it is meet for us to make a festival unto him at all times, and that we should entreat him to intercede for us, so that God may deliver us out of the hand of

Satan, our Adversary, in all our work. Salutation to GABRIEL who was sent to MARY.

[fol. 25*b* 1] And on this day also is commemorated SAMSON, one of the Judges of Israel. The name of the father of this righteous man was MÂNÔḤÊ (MANOAH), and he was of the tribe of DAN; and his mother was barren. And the angel of the Lord came unto her, and announced unto her his birth. And he commanded her to keep herself remote from pollution, and from the eating of meat, and from the drinking of wine, which would make her drunk, whilst she was with child, and until she had brought forth her child. And she was not to shave the hair of his head, for he was to be a votive offering to God, and through him the deliverance of the children of Israel from the Philistines was to be effected. When she told her husband what the angel of the Lord had announced to her, he entreated God to shew him that angel. And the angel of the Lord appeared unto him, and he said unto him, "Bid thy wife to take good heed, and to observe what I have commanded her." And she conceived and brought forth this righteous man, and God blessed him, and the grace of the Holy Spirit of God descended upon him. And he was born with strength, and on one occasion he rose up against a lion and rent him in twain. And on another occasion he slew of the men of the Philistines eighty men, and burnt their city. And the men of the Philistines rose up against the children of JUDAH to fight with them because of him, and they delivered SAMSON into their hands. And the children of JUDAH told SAMSON what the men of the Philistines had said unto them. And SAMSON said unto the children of JUDAH, "Swear ye to me that ye will not deliver me into their hands, and that ye will not [fol. 25*b* 2] kill me." And having sworn unto him he delivered himself up to them, and they bound him with two iron chains, and delivered him over to the men of the Philistines, who rose up against him to kill him. And a spirit of strength came down upon him from God, and he broke those chains like threads which had been charred by fire. After this he found the jawbone of an ass, and he slew therewith a thousand horsemen of

the Philistines. And being athirst, and nigh unto death, he asked God, and He made sweet water to flow out of the jawbone, and he drank and was strong. And the children of JUDAH laid an ambush for him in the city of GÂZÂ, so that they might seize him; and he rose up by night, and lifted up the gates of the city of GÂZÂ, and carried them upon his shoulders up to the top of a hill. And afterwards when they were conquered by him, they sent to his wife and covenanted to give to her much money, and they said unto her, "Find out from thy husband SAMSON with what he maketh himself strong." And she asked him, and he told her that his strength was in the hair of his head, because he was a vow to God. And she told his enemies, and said unto them, "His strength is in the hair of his head"; and they waited in a secret place until he was asleep. When he was asleep his enemies came to him, and they shaved off the hair of his head, and his strength failed. Then the men of the Philistines came into his house, and they bound him and took him to their own country with joy, and they put out his eyes; after this the hair of his head sprouted, and his strength returned to him. And he came into the house of idols on the day of the festival of their idols, when all the men of GÂZÂ had gathered together in the house of idols to worship their idols. [fol. 25*b* 3] And SAMSON stood up in the house of idols, and he laid hold of the two pillars, one with his right hand, and one with his left, and he lifted up both of them, and the two pillars fell down, and that house of idols fell down. And those who died in that house of idols at that slaughter were far more in number that those he had slain in all the days of his life; and he himself died with them, for he determined that all the enemies of God, who were very many, should die with him. And all the days which SAMSON judged Israel were twenty years, and he died in peace. Salutation to SAMSON who was called the Nazarite.

And on this day also was translated the body of JAMES the "chopped." Now behold, we have written the history of his strife on the twenty-seventh day of the month of Khĕdâr. Salutation to JAMES, the "chopped," whose body was translated from Persia.

Salutation to JOHN who afflicted his body with toil, and who ate only as much bread as the hand would hold.

Here endeth what is read in the month of Magâbît in the peace of God.

[Here follows a long section on GABRA MANFAS ḲĔDÛS, which is wanting in the Bodleian MS.]

[fol. 26*a* 1] And on this day took place the strife of Abbâ GABRA MANFAS ḲĔDÛS, the star of the desert, of glorious renown, and fine old age, the blessed and excellent man Abbâ GABRA MANFAS ḲĔDÛS, the desert man, who sprang from the city of NEḤÎSÂ, in the north of Egypt. And he dwelt in the desert three hundred years. When he went forth from that place, he wandered about in the deserts of Ethiopia, and he dwelt in GEḲÂLÂ, and then departed to the land of KABD, and he lived [there] naked, drinking no water and eating no food, unlike a man upon earth and unlike an angel. And he finished his strife on the fifth day of Magâbît, on the First Day of the week, on the festival of PETER and PAUL. This holy man had a father and mother who were pious people, and they were believers, and they were of noble race. His father's name was SIMEON, and his mother's name was 'AḲLÊSYÂ, and they were righteous before God. And they remained childless for a period of thirty years, and 'AḲLÊSYÂ wept because she had not got a son, and her husband also wept. One day the Holy Spirit came to the place where she was, by the door of the courtyard, and she imagined that he was a priest who lived in the palace. And he said unto her, "Peace be unto thee! What maketh thee weep and to groan before God?" And 'AḲLÊSYÂ said unto him, "I rejoice in every work of the Lord my God, [fol. 26*a* 2] but I groan because [I have not] a son." And at that moment 'AḲLÊSYÂ conceived, on the 29th day of Magâbît, and she brought forth a son on the 29th day of Ṭâkhshâsh. And the angel whose name is GABRIEL came in the form of a man, and said unto her, "The name of this child shall be GABRA MANFAS ḲĔDÛS"; and

then that angel disappeared. And on the third day the child rose up, and came down from his mother's breast, and he stood up and bowed three times to the Father, and three times to the Son, and three times to the Holy Ghost, and he also said, "Glory be to the Father, Glory be to the Son, Glory be to the Holy Ghost, Who hast brought me out of the darkness into the light." And those who were there and heard him marvelled, and his mother marvelled, and she remained stricken with surprise until the third hour. And God commanded the angel GABRIEL and said unto him, "Go to the house of SIMEON, and take the child from the breast of his mother, and bring him into the desert where there are many monks, and lay him down in their courtyard. And say to the abbot, Take the child from the courtyard, and bring him into the sanctuary, even as MARY, My mother, grew up in the sanctuary, and she dwelt there for twelve years in the hands of the angels until she came out into the world. And I was incarnate of her, because I was pleased with her more than with any other woman. And I am pleased with the child, for I have made him pure, [fol. 26*a* 3] and I have created him; for he is of the Holy Spirit. And his food and drink shall not be of that which is on the earth, but from the kingdom of heaven." And the angel of the Lord went down quickly to where the child was, at his mother's breast, and he carried him upon his wings, even as a woman carrieth her child. And his mother, and those who were there, were frightened when they saw the angel carrying him on his wings, and kissing him on his face. And he bore him up to the seventh heaven, and brought him before God, and God blessed him and said unto the angel, "Take him to My mother that she may bless him, and kiss him as she kissed Me. And take him also to the fathers of olden time, ADAM, ABRAHAM, ISAAC and JACOB, and to all the prophets and apostles, that they may embrace him, and to all the martyrs and the monks, and take him also to the children who were slain, for My sake, by the hand of HEROD. And tell all of them so that they may know, that I Myself will reward them at the last day, when all the world shall perish, and when all of you shall be with him." And He also said, "Bring him to me." Then the angel forthwith

took him where God commanded, and laid him down with our Lady MARY, and she kissed him, and embraced him. And the angel also took him to where all the righteous were assembled, and they all embraced him; and then he brought him back and [set him] before God. And our Lord said unto him, "I will be [fol. 26*b* 1] with thee: be strong in everything which shall come on thee. All the souls of men shall be saved by thee. And when the story of the child and his faith is noised abroad there shall come unto him many men, and priests, and bishops from Egypt, and MĚSR (CAIRO), and NEḤÎSÂ, and from the district of SABSÊR; and he shall love pilgrims." One day when our father GABRA MANFAS ḲĚDÛS was at prayer, [the angel] came unto him, and said unto him, "Come, go up into heaven even as I bore thee thither before"; and he took him, and carried him on his wing, and made him go up to heaven, and he brought him before God. And our Lord brought ABRAHAM, and ISAAC, and JACOB, and the Fifteen Prophets, and the Twelve Apostles, and all the martyrs, and He brought all the saints and said unto them as He placed himself by him, "Rise up, and embrace him that was born after you, and who fighteth even as ye did, and whose glory shall be exalted. And I will be with him until My coming, and he shall go with you, and he shall resemble me in purity like the angels. He shall dwell at My right hand, and ye shall be with him." And He sent to our father His Person in His Trinity and He stretched out His hands, and embraced him, and He kissed his mouth, and He said unto him, "There be many souls whom thou shalt make to escape the Judgement through thy prayers and thy supplication. Get thee far from men. The blind and the sick shall be healed through thy prayer. Henceforward withdraw thyself [from men] and get thee into the Inner Desert. Dwell with the lions and the panthers; the lions shall be sixty in number and the panthers sixty also." [fol. 26*b* 2] And the saint said unto our Lord, "What will the lions and the panthers feed upon and what will they eat?" And He said unto him, "If thou treadest on the ground with thy foot they will lick the dust of thy foot, and they will be satisfied until they obtain food; [and this shall be] until thy coming to Me." When the good angels

heard these words they marvelled, and when they saw the saint naked, and without raiment, they kissed him, and embraced him. And the angel brought him down quickly to his former abode. And his hair grew, and it grew thick all over his limbs, and the hair of his head was seven cubits long, and the hair of his mouth (*i.e.* his beard) was one cubit long. Each day he healed blind men, and lepers, and sick folk; and their number was fifty thousand. And our father was exceedingly sorry that men knew of his work, and his labour, and he said, "I will arise and depart from this place so that men may know nothing about me, and may not bestow upon me the vain praise of this world." And he departed from that place, and came into the Inner Desert, and dwelt there; and the people missed him, and were very sorry, because he had worked miracles for them, and they wept and lamented with a great lamentation. And he lived in this wise for more than one hundred years, until old age came on him. Let us now go back to our former subject when we said that he came into the desert, and withdrew himself from men; and he dwelt on the right side (*yamân*) of the desert for many years. During the heat of summer, and the cold of winter, he wore no clothing on his body, but he went naked, and his girdle was made of plaited hair. He prayed standing in the cold of dawn, [fol. 26*b* 3] naked. By excessive sufferings he melted his body, and hardened his bones (?), and he used to say unto his soul, "Know that thou wilt have to stand naked before God." He devoted himself strenuously to prayer and fasting, and bowings, and to innumerable and ceaseless vigils by day and by night until at length his body dried up, and his skin became stretched tightly over his bones. He had no food except, at times, the fruit of trees, or roots, or plants, and sometimes the grass and berries whereon the dwellers in the desert feed. He took no care whatsoever to provide for his body in anything. The angels used to visit him, because he was like unto them in his speech and acts. Among the saints of olden times and those of later times, who is there that can be compared with him upon earth? There is not one who did not eat the bread of earth, or drink water, or wear raiment, but he never prepared anything for his body. Verily

GABRA MANFAS ḲĔDÛS was like unto the fowls of heaven, for he thought nothing about the food of this world, but he hungered and thirsted for God [only]; and for this reason his food was the bread of heaven, and his drink came from the Garden (Paradise). He knew that it was not a lie the word of God, Who said, "Be of good cheer, have no doubt about apparel, nor desire as to raiment" (Matthew vi, 25 f.). And God covered his whole body with hair, even like the hair which covereth the goat (or, sheep), and his fine beard was a garment which covered his body, now it was as black as a raven, and was plaited like byssus. [fol. 27*a* 1] The awe which he inspired was like that of the lion, and it was frightening and terrifying. His stature was like that of the palm, and the odour of him was as sweet as the scent of a mass of *pisṭĕkîs* (pistacios?), of the costliest kind; his odour had the smell of the food of the desert. His face was like the face of an angel of God, his beard was a round mass (?), and his...was in his mouth. Even if I were to think of declaring the number of his words, I could not enumerate them, for they were far more numerous than the grains of sand of the sea and the drops of the rain. Who hath [not] admired thy contendings more than those of every man? And I will exalt thee above every man, and above heaven, and earth, and sun, and moon, and stars. Was there ever any limit to one of thy footsteps? The prophets and the Apostles our (*sic*) kinsmen speak of thee, the angels bear thee up on their wings, our Lady MARY calleth thee "my beloved," and loveth thee even as she loved her Son. And when he had finished making a prayer, the angels came unto him, according to their wont, and said unto him, "What dost thou require, O bold man?" And he said unto them, "I would see God, even as the saints, who were before me, saw Him, and as the Apostles saw Him, and also as the martyrs saw Him, when they were destroyed in the towns, and as the righteous saw Him in the desert and in [their] cells (or, caves)." When the angels heard his words they departed, and told our Lord Jesus Christ all that he had said unto them. And straightway the heavens were opened, and the tabernacle of fire was uncovered, which four beasts carried, but did not touch; and there were four and twenty priests of

heaven holding their censers standing before Him. And our Lord appeared, and the archangels, each one according to his rank, sitting upon his holy throne, in his own person; and the Three were seated—Father, and Son, and Holy Ghost; and he saw Three Persons and [fol. 27*a* 2] Three Beings, and all the angels and archangels in their hosts were praising Him. When our father GABRA MANFAS ḲĔDÛS saw this, he was afraid and trembled. And our Lord said unto him, "Be strong and fear not in seeing Me, for I have given thee a bold heart, that thou mayest look at Me Myself, even as ABÛḲALAMSÎS (*i.e.* JOHN of the Apocalypse) looked upon me. What dost thou wish for, and what dost thou ask of Me? I have come to thee that thou mightest see Me; what thou wishest I will do for thee, My beloved one, whom I chose before thou hadst being, and I have made thee pure, My chosen one. Thou hast dwelt in the desert seventy or eighty years at a time, thou hast wandered through the deserts doubting nothing, thou hast not feared to dwell with lions, and thou hast endured, and been of good cheer even unto death. And now, verily, I will not refuse what thou shalt ask of Me; whatsoever thou desirest I will perform for thee." When our father heard God utter this great mystery, he rejoiced and said, "My Lord and my God, I am not worthy that Thou shouldst do for me as Thou hast done for others like me. Now, grant me ten mercies. Have mercy for my sake upon the men of the land of GABÔTÂ, who are sinners, for Thou didst not come into the world to call the righteous, who have no need to repent, but to turn sinners to repentance. Remember, O Lord, those in the Judgement, whose tears flow like the waters of winter, and who gnash their teeth, and who acted as they did in ignorance, Satan having led them into error. [fol. 27*a* 3] Have mercy upon them, O Lord, and shew compassion unto them." And our Lord said unto our father GABRA MANFAS ḲĔDÛS, "They say hard things. It hath been heard that I do not do unto them as unto the others, who are righteous peoples, and are pure, and have borne toil upon earth. And as to that which thou askest Me; I do not destroy a monk for the sake of one sin. If his wickednesses are many, and his sins are many, after he hath entered the fire he becometh a subject (?) for

judgement. When he beseecheth Me with great labour I make the soul of that man to go forth from him, and I scatter it among the winds, and not a trace of it is ever found; at the resurrection of the dead [it is] not in the abode of the righteous, or in the abode of sinners. In thy case it is not thus; according to My mercy I will have mercy upon thee, for I have given thee a promise that I will do whatsoever thou askest Me." When our father heard [this], he rejoiced and bowed his face. And all the heavenly beings rejoiced and said, "Redemption is with our God. Amen." And our father also said unto God, "How great is [Thy] mercy, my Lord?" And God said, "To each of thy years according to the length of thy days I will add two years"; and forthwith the days of our father were made to be three hundred years. And our Lord said unto the archangels, "Go ye and bring souls forth from judgement, and release them and give them to the blessed GABRA MANFAS ḲĔDÛS." And the seven angels went down to the Gahânam of fire, the place of sinners. At that moment came 'ABD AL-MÂKÔS, the angel of Gahânam, who hath power over the tortures of sinners, and brought out therefrom [fol. 27*b* 1] the men of the land of GABÔTÂ. And the number of the souls who went forth from judgement was thirty thousand, and [the seven angels] led them on their way, and guided them—namely MICHAEL and GABRIEL, each with his company of angels, RUFÂ'ÊL and URÂ'ÊL, each with his pilgrims, SÂḲÛ'ÊL and RÂMÛ'ÊL, each with his great ones, and FÂNÛ'ÊL blew a trumpet before them. And the other angels were uttering cries of joy, until they came before the throne of God in the heavens, and saying, "Glory to God in the heavens, and peace upon earth, His good will to men." And God said unto our father GABRA MANFAS ḲĔDÛS, "The men who are in the world shall not see thee, that is to say, the priests, and the monks and the believers; only those who are good like thyself who visitest them. And thou shalt not appear to the angels except by thy wish. Thy chariot shall be the winds, and thy goings shall be like theirs without noise. Fly from the east to the west, and from the north to the south, and from behind the earth to the north, and thou shalt be able to come to any place by

means of the winds. And from henceforth, O blessed GABRA MANFAS ḲĔDÛS, My beloved, whensoever thou wishest look upon Me, My Father, and the Holy Spirit, the Three of us thus always. And moreover, go to the country of Ethiopia, and in that land there are souls which thou hast to bring forth from judgement."

When our father heard the words of the Lord his face shone and his mind rejoiced, and he said unto Him, "My Lord and my God, who shall guide me to that country, and how shall I know the road thither? For I have heard men say [fol. 27*b* 2] from my childhood that the country of Ethiopia is far away." And our Lord said unto him, "Go, and My power shall bring thee thither, and My angels shall not be far from thee, for thou art honourable even as are they. As for Me, even as thou wishest, thou shalt find Me, and according as thou hast asked Me I will do for thee." After our Lord had given the promise to His servant He disappeared from him, and the angels returned, saying, "Glory," and, shouting with joy with DAVID the prophet, they cried, "Go up into the heights. Thou hast led captive captivity, and Thou hast given Thy grace to the children of men." And those souls which had come forth from judgement went into the Garden of Delight, with honour and praise. And the heights of heaven were filled with joy when [the angels] saw this wonderful and astonishing sight, the like of which had never been seen from the creation of the world to the time of the coming of Christ. Grant unto me, O Lord, an understanding heart so that I may be able to know the work which Thou didst perform for our father GABRA MANFAS ḲĔDÛS, the like of which Thou didst not do for the prophets, and the patriarchs, and the other saints of the monastery and the desert; not that a man [who] hath done the work which Thou gavest him could do what Thou Thyself dost. What then? Our father was able to fly in the air, and to go round the sea of fire, [and to bring out] thousands of souls. He did not do this by the strength of his natural body which was water, fire, dust and wind, and there was no other like him; except ADAM, the first [man] created. ADAM was not able to go about, and to go out from Sheol until our Redeemer came. O GABRA MANFAS ḲĔDÛS, what is the sum of the grace, and great

kindness, and glory, and exaltation, [fol. 27*b* 3] wherewith thou wast provided by God? When I think of describing thy strife my mind becometh light (*i.e.* unsettled), like that of a man who hath drunk old wine, with joy, and it soareth and it cometh back, and saith, "How long and how many days should I require to come to an end of his history; for the matters which concern him are very many and are countless." When our father GABRA MANFAS ḲĔDÛS looked upon the land of GABÔTÂ he saw that there was in him the faculty of knowing what was hidden, and what was manifest. Moreover he knew the mysteries of the heavens, and what was in the earth, and he knew when priests were pure, and he was able to see when the Holy Ghost descended. The deeds of sinners were manifest before him, and they were clear in his eyes as in a mirror, for he knew everything relating to the spirit. And our father GABRA MANFAS ḲĔDÛS saw in the land of GABÔTÂ that the people hid themselves in the church at the time of the Offering, now the number of these amounted to two hundred. And when the Offering was being consecrated the Holy Spirit descended upon that altar, and our good father rejoiced when he saw the descent of the Holy Spirit. And he also watched when the people received the Offering, and none partook except those whose deeds were good and whose hearts were right concerning the mystery of the spiritual Offering. And our father said unto the angel, "What is the sin of those who have not received the Spirit?" And the angel said unto our honourable father, "Behold, the sin of those who have not received the Spirit is great before God." And our father turned and he saw the Satans driving the people with fiery whips [fol. 28*a* 1] from the hall of the church, until they came to their houses. And Satan himself rejoiced because they had become his companions, and they were all destroyed, and there were left among them only those who had wished for repentance; and Satan rejoiced because he found certain poor folk cast out. Now these were sinners who had not repented for their life upon earth, and they became soldiers of Satan. When our father saw this wonderful thing, he sorrowed and wept, and he said, "My Lord and my God, Thy people have been made captives, and carried off, and

there are not left two hundred men, but four who have eaten (?) the ephod of Thy Body. He saith, Thou givest (or, sellest) Thy people without price" (Psalm xliv, 12). When our father had said this he wept, and he departed to make prayers near the place (?) of the Apostles, and when he had arrived there he fixed his gaze on the island of water near the place where he dwelt formerly. And our Lord saw him and said unto His blessed servant, "I will shew mercy unto thee, and in each day I will give thee sixty thousand [souls], namely on My Birthday, and on thy birthday, and on the day of My Baptism, and on the day of My Resurrection; on each of these days [each year] I will give thee as an act of grace sixty thousand souls. If Satan hath carried off souls thou must take them from the Judgement: I have left none to Satan, I have given [all] to thee." When Satan heard this he wept with a great weeping, saying, "Ever since this wretched man was created and born I have been bound with fetters. Where can I go from this wretched man who by fasting and prayer hath taken my captives and carried them off, the captives whom I took and led astray by my arts, [fol. 28*a* 2] and carried off into the Great Judgement, before he was born." And uttering these words he wished to die. And when the spirit-beings of heaven, and the beings of earth heard [this], they rejoiced, and laughed, and brought out the souls who were in the land of Egypt with much labour, and fasting and prayer. In one day the continuous bowings [of our father] amounted to forty thousand, and during each forty thousand [he recited] the One Hundred and Fifty Psalms of DAVID, and he sang the Fifteen [Books of] the Prophets, and the Prayer of SOLOMON, and the Praises of our Lady MARY, and besides these he bowed his face three hundred times to the right and three hundred times to the left. All this he did in one day and one night. Through such work as this the souls of sinners gained salvation, and our father by his prayer made the Satans weep, and exhausted the power of Satan and destroyed the sting of his poison, and carried him bound into captivity. After this [our father] went forth from Ethiopia with lions and hyaenas accompanying him; the number of the lions and hyaenas which went before him was thirty,

and the number of those which followed him was thirty. An angel of God, whose name was GABRIEL, guided him, and our father was mounted upon a chariot of the spirit, and those beasts were with him. And the angel brought him to the land of KABD, and then he took him to ZEḲUĔLÂ, on the highland of the earth, and our father stood on the sea-shore, and looked east, and west, and south, and north. And he saw the sins of the [men of] Ethiopia, and they were spread out before his eyes and planted in his brain. And he said unto God, "I swear unto Thee by Thy Living Name, that I will not go forth from this sea, and that I will not stand [fol. 28*a* 3] upon my feet." And he sat thus for forty days and forty nights, and a voice came unto him from heaven, saying, "Whosoever shall commemorate thee and shall call upon thy name I will give unto thee." And our father said unto the angel, "All Ethiopia hath not been taught; I will not go away from this sea." And the angel departed from him, and he dwelt in this wise for one hundred years; and all his body perished, and his blood was poured out from him, until all the water of the sea resembled blood, and all his bones appeared like crystal. And the devils came and smote him, from the east and from the west, from the south and from the north, in one day five hundred devils smote him with their darts all day long, for one hundred years. And his bones dwindled and became like sharp stones, and among the men who were before him, from STEPHEN the martyr to PETER, the chief of the Apostles, and among all the martyrs who died for Christ, there was none who displayed in one day the wonderful things which he made manifest. After this our Lord came and stood on the sea-shore, and He said unto our father, "Rise up and go forth, I have given thee Ethiopia"; and he found his bones like the eye of a needle. And He sought for him, and made him as he was at first. And He sent him to KABD, and then He took him up into heaven; and he dwelt for seven years in the lower part of heaven, but above the sun. After this He sent him into the land of KABD, and he lived standing upright like a pillar for six [fol. 28*b* 1] months, and he gazed into heaven, and he neither dropped his eyelids nor bowed his head, and his hands were stretched out towards

heaven. After this Satan came to him in the form of a black raven, and he found his bones suspended in the heavens which covered [them], and he sat upon his head, and he pecked at his eyes, and dug out his eyeballs. After this our father remained [blind] for ninety-eight [years], and he prayed continually, and ceased not in that land. Then MICHAEL and GABRIEL came to him, and they stood in front of his face, and together they breathed upon him, and his eyes saw and his vision became seven times brighter than the sun. And they said unto him, "Depart to ZĔḲUÂLÂ (*sic*), that thou mayest kill thine enemies, and great strength shall be given unto thee from heaven and from earth"; and after this they went up into heaven. And our father rose up and went to ZĔḲUÂLÂ (*sic*), and he found on the road three tired men of the mountains, and they were resting close by their dwelling in the shade. And Abbâ GABRA MANFAS ḲĔDÛS looked at them and said in his mind, "I will hide from them." And they made haste and cried out, saying, "Do not forsake us at the throne of God. Carry us a little way on thy back, that is to say, carry each of us three for one stade." And our father came, and saw that they were all broken old men, and that they were covered with grey hair. And he lifted up one of them upon his back and he carried him and brought him a distance of one stade. And the old man said unto him, [fol. 28*b* 2] "Now thou hast tired thyself, for thou neither eatest, nor drinkest, nor weepest." And our father said unto him, "By what dost thou know me?" And the old man said, "Go and bring my companions"; and he turned and went, leaving the old man there, and he came to the place where the other two old men were, and he took one of them and brought him back to the old man, and set him down there. Then he went back and took the other old man and brought him to the first old man and joined him. And he said unto them, "Whence have ye come? The odour of you is sweet and rejoiceth the heart, and carrieth away the senses." And the three old men rose and stood up, and the three of them seemed to be one. And they said unto him, "We will carry thee even as thou didst carry us for a little, and we will carry thee, and make thee to arrive in the Seventh Heaven." At that moment their

countenance changed, and they put on the awe of Godhead, and they became like flames of fire, and lightnings flashed forth from them. And all the angels of heaven and earth came down, and were terrified, and the mountains and hills descended, and fell down, and all the rocks were broken in pieces and they became like dust. At this moment the Father of Light took our father and carried him on His back, and brought him to the middle of the Second Heaven. And His Son went back to him and took him, and carried him on His back, and brought him from the Second Heaven to the middle of the Third Heaven, and the Holy Spirit went back to him and brought him to His holy and awful throne; and the Three Persons and One Being sat on one throne. And our Lord embraced him [fol. 28*b* 3] and kissed his mouth, and Father, Son, and Holy Ghost embraced him and kissed him; as a father kisseth his son even so did They kiss him and embrace him. And He shewed him the four thrones of the Prophets, and Apostles, and the Righteous, and the Martyrs, and there remained three double [thrones]. And our Lord said unto him, "Heaven, and earth, and sun, and moon, and stars, are insufficient to be the price of one hair of thy head. Depart, get thee down to ZĔḲUÂLÂ, and drown the devils who cast away thy bones, for they are boasting and they know not that I have raised thee up. I will be in the sea, and the seven archangels shall follow thee, and fiery lightnings shall go before thee." And our father flew on the back of the lightning, and the Three Persons sent him on his way, and returned to their throne. And our father descended and fell upon their heads with swords of fire, and the lightnings consumed them, and they became ashes. And the winds carried away their ashes, and those devils were in number seven thousand two hundred, and they all perished in one day, and there remained not one. After this the lightnings and the archangels went up [into heaven]. And our father departed to the land of KABD, where there were lions, and hyaenas, and wolves, and serpents. After this the saints came to him one day, led by the Holy Spirit: (1) Abbâ SAMUEL of WÂLDĔBBÂ, (2) Abbâ 'ANSĔSÂ of the land of ḤAZLÔ, (3) Abbâ BENYÂM of the lower land; and they had their lions with them. They came

to the land of KABD, and our father hid himself; and they continued in praises seven days until [fol. 29*a* 1] they should find him. After the seven days certain lions, which had been hidden, went forth, and came to the place where the three saints were, and they seized upon their lions and devoured their bodies; they devoured and licked up their bodies in a moment. And the saints were terrified, and the lions disappeared. And the saints were exceedingly sorry, and their sorrow was revealed unto our father. And he rose up and came to them with the great power which was given unto him from heaven, and with him there were sixty lions, and sixty hyaenas, and angels bearing the tent of light. And the hair of his head covered his whole body like a thatch and swept the ground, and the hair of his beard and neck reached the ground; and he was arrayed in his apparel. And he came unto them with great might, and said unto them, "Peace be unto you, O saints of God." And those saints were terrified when they saw his terrifying majesty and the lions which roared before him, and the hyaenas which screamed and laughed like horses. And our father said unto those saints, "For what purpose have ye come to me, [seeing that] I am alone in this desert place?" And those saints said unto him, "We came unto thee having known of thy holy prayers, O chief anchorite in all the world, and we came unto thee that we might hold converse with the servant of God. When we came and did not find thee we sorrowed and wept for seven days, and whilst we were praying on the seventh day thy lions came and seized our lions, and they ate them up and swallowed them and licked up their blood in the twinkling of an eye." And our father said unto his lions, "Why did ye eat [fol. 29*a* 2] what God had not commanded ye to eat? Ye were ordered to eat nothing but the dust of my footsteps until the day of your deaths. Cast up and throw up what ye have eaten." And the lions opened their mouths, and threw up what they had eaten, all the flesh and bones and blood of the saints' lions, and none of their flesh and bones remained in their bellies; and they cast up everything in the twinkling of an eye. And our father turned towards the east, and praised God, saying, "O Thou Who didst raise up LAZARUS, raise them up,

but do not raise up those whom Thou hast given to Thy servants to follow them." Then he blessed them and their bodies, that is to say, the dead bodies of the lions, and he said unto them, "Rise up by the power of God." And the lions rose up in the twinkling of an eye, and they were as they were at first, and they uttered cries, and purred, and lay down by our father, and they did homage at his feet. And those lions spake like men, and they said unto him, "Henceforward we will follow thee. Those saints were unable to do anything for us, but thou hast raised us up and brought us out from the bellies of [thy] lions"; and our father sent them away to their former owners, and the saints marvelled at the work of God. And Abbâ SAMUEL said unto our father, "Art thou God? We thought that thou wast a man like unto ourselves. That which was dead thou hast raised from the belly of the lions, and what they had eaten thou hast made to come forth. We have seen a marvellous thing this day!"

On the third day of Magâbît our father fell sick, and on the Eve of the Sabbath his death drew nigh. His pain and sickness seized him so strongly, that he wellnigh died; and the hour of his death approached. And there came unto him several anchorites who [fol. 29*a* 3] were recluses, whose names were, FĔRÊ ḲĔDÛS, and ZARA BÛRÛK, and JAMES, and BENYÂM, and JOSEPH, and our father told them that he was going to die, and that God had given him a covenant (or, promise). When they heard this they wept, and sorrowed for the death of the saint, for he was the chief of the anchorites. During the early hours of the Sabbath he lived with difficulty, and was exhausted, now burning and now sweating, but he never ceased to make supplication to his God, which was his custom with every breath. When the evening came his body was in a state of collapse, and he was unable to speak, and those who were by him [sent] to fetch GABRA ANDREAS so that he might see his death and be a witness concerning it. When the anchorites came to him, they told him that the blessed man was going to die; and when he heard [this] he wept and sorrowed bitterly. And he rose up, and went to him. And it was the evening of the Sabbath, for the day was ended, and it was the

first hour of the night. And he rose up [and went] to the place where he was, now his road was far from the abode of the holy man, and the place where the honourable man was. And at the fourth hour of the night he found him lying like a majestic lion in the desert where there was none to terrify him and to overshadow him; and there was no one in the village which was near his road who had found him. And he was lying with his hands spread out towards heaven, even as our Lord Jesus Christ was extended on the wood of the Cross at the time of His Passion, until the hour of His death. And one saw the light which was upon him, and the grace of God which was on his face, and the ruddiness of his beauty, and his beard which was as white as snow. When the seventh hour of the night came his soul separated itself from his body. At that moment a sound was heard from heaven, like the sound of thunder, and there came down lamps [fol. 29*b* 1] which were like snow, and like unto crystal, and which thundered and rolled down from the heavens to the earth, each having the form and similitude of the other, and they shone like the sun, and moon, and stars. Those who were there were terrified and afraid, because of the great awfulness of the things which were taking place, and which had come upon them; and they were unable to touch any part of his body. And after his death they withdrew themselves and fled, and they lost their senses by reason of the fear and trembling which had come upon them. Now the earth trembled, and the mountains quaked, and there was a mighty noise at the moment of the departure of the soul of the saint. And those saints stood afar off that they might see and hear the mysteries of heaven and earth which were being performed. And God fortified the minds of those saints, so that they might understand what had happened to the honourable man, our father, and might testify that they had seen God in His Three Persons descend to our father before his soul [departed]. And Jesus said unto him (?), "I have come to give thee oblations for thy commemoration. Whosoever shall write or have written the book of thy strife shall pass with thee boldly, and his abode shall be in the mansions of light, and I will write his name on My awful throne. Whosoever shall commemorate thee regularly

and unceasingly shall pass through the lake of fire, and shall stand unashamed before thee. If he giveth bread to the hungry I will give him the bread of heaven, and he shall nevermore hunger. If he giveth drink to the thirsty I will make him to drink milk with the babes for ever. If he giveth incense, even though he be polluted, he shall be with thee. [fol. 29*b* 2] If he give flour I will make him to draw nigh unto the heavenly Jerusalem with thee. If he give oil on the day of thy commemoration he shall be with ABRAHAM, ISAAC, and JACOB-ISRAEL. If he bring a lamp, he shall traverse the sea of fire and darkness, with twelve lamps of light, which shall be seven times brighter than the sun. If they assemble on the day of thy commemoration, I will make them to assemble on Mount Zion with all the saints." And our father entreated God and said unto Him, "I have lived three hundred and sixty-nine years, I have never drunk water, I never thought about food for my body, and have eaten only wood (*i.e.* herbs), and the fruits of the desert, nor about clothing for my body, and I continued to be naked, and if I had lived in the sea I should have lived like the fish and the hippopotamus. I lived in a tree like the birds, and I lived like the stag in the mountains, with the lion, the wolf, the panther and the serpent. This is the reward which Thou givest to the saints. I beseech thee, O Lord, to be pleased to speak to me." And our Lord answered and said unto him, "If the sin of a man is unrepented of, the man who hath committed it, not only if he be a Christian, but if he be an 'ARMÎNÛ, I will give unto thee if he celebrate thy commemoration, and he shall be saved, and he shall be with thee. When thy soul is separated [from thy body] on the fifth day of Magâbît they shall make twelve...as for MARY, My mother. They shall make a habitation and I will bless their assemblies. If he be old, I will give him a good seat. And now ascend into the houses of light. And take twelve crowns, and ten thousand lamps in thy right hand, and ten thousand lamps in thy left hand, one thousand before thee and one thousand behind thee, and twelve precious stones of light, and take [fol. 29*b* 3] horses of fire to bear thee." And our father answered and said unto him, "O our Lord Jesus Christ, If men celebrate my commemoration

with right hearts, unto how many generations wilt Thou give them unto me?" And the Lord said unto him, "I will give them unto thee for fifteen generations." Then they heard a great voice which cried out and said, "Take the body of GABRA MANFAS ḲĔDÛS, and carry it away, and let his grave be in Jerusalem, on the right-hand side of the altar." And MICHAEL and GABRIEL and all the angels uttered cries of joy before his holy soul, and each of them cried out unceasingly, and the angels carried away his body to bury it as God commanded them; and thirty desert anchorites came to meet it. And the hosts of angels placed his soul in the houses of light, saying, "Hallelujah, Hallelujah, Hallelujah, all the time, now and always, and for ever and ever."

THE EIGHTH MONTH—MÎYÂZYÂ

(APRIL 6–MAY 5)

[fol. 30*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

Month Mîyâzyâ the blessed. The length of the [first] day is thirteen hours, and then it becometh longer.

I. MÎYÂZYÂ

On this day the holy father Abbâ SYLVANUS died. This blessed man became a monk in his youth under the direction of Saint Abbâ MACARIUS in the desert of SCETE. He strove in every narrow path, and he fasted frequently for long periods, with prayer and many vigils, and humility and love. And he was a great father, and God revealed unto him divine visions and made him to know marvellous matters, as in the following case. One day his mind was carried away, and he fell on his face upon the ground, and remained there a long time. Then he lifted up his head, and the brethren who were there near him asked him to tell them what had come upon him; but he did not want to tell them, and he remained silent and wept bitterly. When they urged him, and entreated him, to make known to them what had happened to him, he said unto them, "They carried me off to the Garden of Delight, and I saw the habitations of the righteous and the places of torture, and I also saw many monks, whom they were carrying to GAHÂNAM, and I also saw many laymen whom they were carrying to the kingdom of heaven. Why then should I not weep for myself?" From that day he covered his face with his head-cloth, and said, "I do not want to see the light of this fleeting world, for after it they will take me into everlasting darkness." Now this holy man devoted himself to the works of the ascetic life; and he strove zealously in the works which appertained [fol. 30*a* 2] to the soul and body; and he also commanded his disciples never to cease working with their hands, and to give away in

charity what was left of the money whereon they lived. One day there came unto this holy man a certain lazy monk, and when he saw this holy old man and his disciples working with their hands, he said unto the old man and his disciples, "Ye do then work for the food which is transitory? But ye should work for the food which abideth for the life everlasting. For it is written in the Holy Gospel 'MARY hath chosen for herself the good part which shall not be taken from her'" (Luke x, 42). When the old man Abbâ SYLVANUS heard him speaking thus, he commanded his disciple, and said unto him, "Give this brother the Book to read, and take him into the guest chamber, and shut the door on him, and do not leave with him anything which he can eat"; and his disciple did as the old man commanded. When the ninth hour came the old man and his disciples prayed and ate their food, but did not summon that monk. And the time of supper having passed, that monk, with his eyes gazing towards the door, waited for them to summon him [to eat]. And being consumed with hunger, he came out from the cell, and went to Saint Abbâ SYLVANUS, and he said unto him, "O my father, have the brethren eaten their meal this day?" And the holy man answered and said unto him, "Yea, they have eaten." And the monk said unto him, "Why did ye not summon me?" And the holy man answered and said unto him, "Thou art a spiritually-minded man, and hast no need of food for the body. Thou hast chosen the good part, [fol. 30*a* 3] but we are men of the body, and we require material food; for this reason we require the work of our hands." And the monk knew that he had transgressed with his words, and he bowed low before the holy man, and he said unto him, "Forgive me, O my father, for I have transgressed." And the holy man SYLVANUS answered, and said unto him, "O my son, we have need of work, just as MARTHA worked, and through MARTHA, MARY was praised." Thus the monk was rebuked by the teaching of this father. And he worked with his hands continually, and he gave alms to the poor with what remained over. And this holy man wrote many discourses (or, homilies) and admonitions wherein was help to carry on the spiritual strife. Having finished his days and attained a good old age, God the Most High made him to know the time of his death. And he called the monks who were nigh unto him, and he was blessed by them, and he asked them to remember him at the time of their prayers; and they on their part asked him to make mention of them to God. And he embraced them and died in peace. Salutation to SYLVANUS, the companion of the angels.

And on this day also the pagan Arabs of Upper Egypt rose up [fol. 30*b* 1] and attacked the monasteries in the desert of SCETE, and the church of Saint Abbâ MACARIUS, and they carried off all the goods which were in all the monasteries. And the monks gathered together, and prayed, and made intercession with the holy fathers, and our Lord Jesus Christ drove those pagans away, and they turned and fled, and there was none other than God our Lord Jesus Christ Who drove them away; and the monks gave thanks unto God, Who sheweth compassion unto them for ever and ever. Amen. Salutation unto each of you, O ye sons of MACARIUS.

And on this day also (according to what is written in an Egyptian book of the city of Alexandria, and in an Egyptian book of Upper Egypt) took place the festival in commemoration of the death of AARON the priest, the brother of MOSES the prophet, the son of 'ANBARÎM (AMRAM). What is written in the Book of the Law (*i.e.* Pentateuch) saith that he died on the third day of the second month of the exodus of the children of Israel from Egypt, that is to say on the eighth day of the month of Genbôt. Now the Jewish months revolve, and that [second] month became this month in that year, on the first day of the month Mîyâzyâ. This righteous man was the brother of MOSES the prophet, the son of 'ANBARÎM (AMRAM), the chief of the prophets, the teacher of the Law, and the brother of MARY (MIRIAM), the prophetess; and [fol. 30*b* 2] they were of the tribe of LEVI. And God wrought by his hands many miracles in the land of Egypt. And God chose him, and his sons, and made them His priests, and gave unto them a title of all the goods, and the offerings of the children of Israel. When the

sons of KORAH rose up against him, God destroyed them, and He commanded the earth and it opened its mouth and swallowed them up. And having pleased God the Most High, and fought a good fight, and kept the Law, he departed to God. Salutation to AARON.

And on this day also died Saint MATRONA, and Saint JUSTUS, and his wife, who became martyrs. [Omitted in the Bodleian MS.]

II. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Abbâ SIMON, of the city of ḤALÎB (ALEPPO). Salutation to SIMON.

[fol. 30*b* 3] And on this day died Saint CHRISTOPHER, the martyr, whose face was like the face of a dog. This holy man came from the country, the people whereof used to eat men and dogs. They captured him in battle, and his father became a believer through Saint MATTHEW the apostle. When they captured him he did not believe the words of the men who made him captive, and he prayed to God, and He opened his tongue, and he spake as spake those who had made him captive. And he rebuked those who afflicted the Christian peoples, and the captain who was over the soldiers beat him very severely. And the holy man said unto him, "If it were not the command of God, my Lord Jesus Christ, which maketh me to endure and which holdeth back my strength, and restraineth me, thou and thy soldiers could not be delivered from me." And the governor sent a message to the emperor concerning him, and told him what had happened to him, and the emperor sent two hundred soldiers to bring the holy man to him; and he went with them of his own free will without fear. And he had a staff in his hand, and he prayed and straightway it sprouted and blossomed. When the soldiers lacked bread the holy man prayed, and there was bread in abundance for the soldiers, who

marvelled exceedingly, and believed on our Lord Jesus Christ. And when they arrived in the city of Antioch they were baptized with Christian baptism by the hand of Abbâ PAUL, Archbishop of the city of Antioch. When CHRISTOPHER came [fol. 31*a* 1] before the Emperor DECIUS he frightened him, and DECIUS tried to persuade him [to deny Christ]. And he sent two very beautiful harlots to him for he thought they would be able to make him to fall into sin with them; but the holy man rebuked them, and they believed on our Lord Jesus Christ, and they repented and became martyrs. And the two hundred soldiers likewise confessed our Lord Jesus Christ, the Living [God], before the emperor. Then the emperor commanded the [other] soldiers to cut off their heads, and they cut off their heads with swords, and the soldiers received crowns of martyrdom in the kingdom of the heavens. And the holy man terrified the emperor, and he said unto him, "O thou receiver of the work of Satan and his abode!" And the emperor waxed furious, and he commanded his soldiers to cast him into a huge frying-pan and to light a fire under him, and they did so, but no harm whatsoever came to him as they wished, on the contrary he taught the people whilst he was in the frying-pan. When the people saw that he was speaking and teaching the men, and that he was whole and unharmed, they marvelled exceedingly, and they believed on our Lord Jesus Christ; and they drew nigh to the frying-pan in order to lift the holy man out from it. And the emperor commanded his soldiers to cut off [the heads] of all of them with swords, and they did so, and [the people] received crowns of martyrdom. Then the emperor commanded his soldiers to hang a great stone from the neck of Saint CHRISTOPHER, and to cast him into a pit, and they did unto him even as the emperor commanded; and the angel of the Lord brought him out of the pit, whole and unharmed. When the emperor was tired [of torturing him] he commanded them to cut off his head with the sword, and he received the crown of martyrdom [fol. 31*a* 2] in the kingdom of heaven. Salutation to CHRISTOPHER who believed through the teaching of MATTHEW, and salutation to those who died with him, thirty women and handmaidens, and three men.

And on this day also is commemorated MALÂL'ÊL (MAHALALEEL), the son of CAINAN. MALÂL'ÊL (MAHALALEEL) lived one hundred and sixty-five years and begot JARED; and all his days were 165 (*sic*) years. And MALÂL'ÊL (MAHALALEEL) died on the First Day of the week, on the second day of the month of Mîyâzyâ, and he was buried in the CAVE OF TREASURES.

III. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ JOHN, Bishop of the city of Jerusalem. This holy man had Jewish parents, who kept the Law of the TÔRÂH (*i.e.* Pentateuch). When he had arrived at man's estate his parents taught him the doctrine of the Law of the TÔRÂH, and he became exceedingly learned therein. And he disputed with the Christians, and argued with them, until at length he became certain in his heart and believed that our Lord Jesus Christ came into the world and that He was God in truth. And he believed through Saint JUSTUS, Bishop of Jerusalem, who baptized him with Christian baptism, and made him a deacon [fol. 31*a* 3] in the city of Jerusalem. Then he advanced in good works, and in knowledge, until he became fit to be Bishop of the city of Jerusalem. When ANDRIANUS became king, he who was called "ELIAS," he commanded [the people] to [re]build the ruined places of the city of Jerusalem; now his name was called "ELIAS." Then the Jews built the western gate, of great strength (?), and he made (*i.e.* set) over the gate a tablet of costly stone on which was engraved the name of "ELIAS." Now in his days Jerusalem was filled with stone, and with Gentiles and Jews. When the Gentiles saw the Christians coming to Golgotha and praying there, they prevented them, and built there a temple dedicated to the planet VENUS, and they would not allow the Christians to pass that site. Then there came upon this holy man great tribulation and sorrow, and provocation from the Gentiles, who lived in

the city of Jerusalem, and they beat him often, and dragged (?) him about, and treated him with insult, and afflicted him, and he entreated God that his soul might be received to Him; and he died in peace, having sat upon the episcopal throne for two years. Salutation to JOHN, the persecuted, the son of MARY.

[fol. 31*b* 1] And on this day also died the holy father, the pure virgin, Abbâ MICHAEL, the seventy-first Archbishop of the city of Alexandria. The soul of this father desired what was good, that is to say, to put on the apparel of the holy angels, or the garb of the monk, and he became a monk in the church of Saint Abbâ MACARIUS, in the desert of SCETE. He lived in the desert until he was an old man, and he was set over many monks, and he fought a good fight all his days, and he pleased God. And he laboured and did a great work until he reached the archiepiscopate, which is Christian ordination (?) in this world, and in the heavenly world which is to come. When Abbâ GABRIEL, the archbishop who preceded him on the throne of MARK the evangelist, died, there was no Archbishop of Alexandria for four months, and the bishops, and priests, and the chief doctors spent a period of three months in searching out, and trying to choose the man who was best suited for the office of archbishop. And after much searching, and great labour, they chose three desert monks, concerning whom it was testified that they were orthodox in Faith, and learned. And they wrote the names of these three men on three small pieces of paper, and they wrote the Name of our Lord Jesus Christ on a piece of paper, and they sealed each one of them with wax, and laid them on the altar. And the bishops, and priests, [fol. 31*b* 2] and monks remained praying for three days and three nights, and they consecrated the Offering; and they entreated God Most High to set over them a good shepherd and a faithful priest. And after three days they called a certain small child and they said unto him, "Take out for us one seal[ed paper] from among these four seals." And the boy took out that seal under which was the name of this holy father Abbâ MICHAEL, and all men knew that God had chosen him.

And he was [of] the sons of MAḲÊDÔS, of the cell of DARSÊN, which is in the desert; and all the men cried out, "He is worthy, he is worthy, he is worthy"; and straightway they enthroned him archbishop. And he entered upon his office with all the gracious excellence which befits the archiepiscopacy. And they chose a scribe to write his epistles to every country, and to every bishop. And this father used to teach the people, and exhort the sinners to repent of their sins; and all his flock feared him because they knew that God was with him. He was pure in heart and in soul, and he had no desire for any of the dainty meats and delicate foods of this world, and he coveted neither the honour thereof nor its possessions. And he strove and understood the visiting of the poor and needy, and he gave them what they asked for their needs, and whatsoever remained after their wants were satisfied he spent in building churches. This father did not hold his office a full year, but lived a little short of it, and he died in peace. [fol. 31*b* 3] Salutation to MICHAEL.

And on this day also died MARḲÊ, the poor, the Christian. This holy man was a native of the city of Antioch, and he had a trusted friend whose name was GUĔSPÂR, an infidel, and a worshipper of idols; and the two men differed about nothing whatsoever except their Faith. One day MARḲÊ and this GÛFÂR (*sic*) departed on a pilgrimage to the city of BAGDÂD (BAGHDÂD), and they spent five days in travelling through a desert wherein there was no man. Now MARḲÊ the Christian was a rich man, and he had with him thirty pounds of gold, and whilst he was on the road he fell sick of a violent disease which brought him [nigh unto] death. And he forced himself and wrote a document, saying thus: "From Thy servant, the son of Thy handmaiden, I have thirty pounds of gold fastened to the black mule and it is Thine, O my Lord Jesus Christ, the Son of God, Glory be to Thee! in atonement for my sins, and for my errors, so that Thou mayest give me the kingdom of heaven; and it shall not be for my children, my wife and my kinsfolk." And he rolled up the paper, and sealed it, and called his friend GUĔSPÂR, and he made him swear by his gods that he would

do for him everything which he told him. And when GUĔSPÂR had sworn, he said unto him, "When I die do not touch me, but take this paper and the thirty pounds of gold [fol. 32*a* 1] with the mule on which it is, and give it to my Lord Jesus Christ, the Son of God; take it in thy hand and do not tell my children." And GUĔSPÂR said unto him, "Art thou mad, O my friend? Didst thou not say that Christ, glory be to Him! died, and rose, and ascended into heaven? How then can I give it unto Him?" And MARḲÊ said unto him, "Go to a church, and when he who belongs to it cometh unto thee, give him the gold from thy hand into his." And after this when MARḲÊ came nearer and nearer to death GUĔSPÂR sat down some distance from him, and waited for him to die. And he saw angels coming down to him holding a heart of light, and with them were the righteous, and the martyrs, and DAVID singing psalms to his harp; and the Holy Spirit came down in the form of a white dove, and He went round the body of MARḲÊ thrice. And when the holy soul of MARḲÊ saw [this] it went forth from his body, and ascended into heaven with great glory. And then two lions came and buried him. And GUĔSPÂR loaded the gold [on the mule] and departed, marvelling at everything which he had seen. When he drew nigh to Antioch, he related what he had seen to THADDAEUS, the steward of the church, [who did not wish] to receive GUĔSPÂR the pagan, but he demanded from him the gold and the mule. When the priest said this, GUĔSPÂR said unto him, "I will give the gold and the mule from my hand into the hand of my Lord Jesus Christ [only], as my friend made me swear to do." And leading away the mules, he departed to the church. And the priest THADDAEUS opened the gates, and having gone in GUĔSPÂR laid the gold on the altar; and having gone out the gates were closed, and he stood there. And at the time of midnight, he [fol. 32*a* 2] heard the sound of thunder inside the church, and light appeared, and suddenly my God our Lord Jesus Christ came down with great glory; and with Him were two angels, and He sat down upon the altar. And an angel said unto GUĔSPÂR, "Come, worship, for this is Christ Himself, the Son of God"; and GUĔSPÂR bowed low and gave Him the paper,

saying, "I have believed in Thee, my Lord Jesus Christ." And Christ ordered the angels to weigh the gold, and there were thirty pounds, and our Lord commanded GUĔSPÂR to be baptized by the priest THADDAEUS, and he and all the men of his house were baptized, now they were in number seventy-five souls. And GUĔSPÂR died in the Faith of Christ. Salutation to MARḲÊ who sent his gold to Christ. Salutation to the idolater GUĔSPÂR, and also to the men of his house who believed through this great miracle.

IV. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the saints VICTOR, and DECIUS, and IRENE, and many people, both men, and women, and virgins became martyrs. These saints lived in the days of the kingdom of CONSTANTINE, and in the days of his son; now these emperors destroyed many houses of idols, and broke their idols, and burned them in the fire, [fol. 32*a* 3] and they built [on the sites of the temples] many churches and altars, in the name of our Lady, the holy Virgin MARY, the God-bearer, and in the names of many saints. When CONSTANTINE was dead JULIAN the infidel reigned, and he set up the worship of idols, and he honoured their priests, and slew many Christians. And the history of these saints was noised abroad, how they worked [destruction] in the houses of the idols, and how they smashed the idols. Then the governor seized them, and tortured them for many days, and beat them, and crucified them, and flayed the skin from their bodies with iron knives; and after this [the soldiers] cut off their heads with swords, and they received crowns of martyrdom in the kingdom of the heavens. Salutation to VICTOR, and DECIUS, and 'ÊRMÔ (*sic*).

Salutation to the holy father, ISAAC the abbot.

V. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 32*b* 1] On this day died the great prophet, the righteous man, EZEKIEL, the son of BÛZ, the priest, who was made captive, and carried off to the city of Babylon. When NEBUCHADNEZZAR carried the children of Israel into captivity, the spirit of prophecy descended upon EZEKIEL when he was in the land of Babylon, and in prophecy he spake many marvellous words. In prophecy he spake concerning the birth of our Lord Jesus Christ by our Lady, the holy Virgin MARY, and how after she had borne Him, she would remain a virgin. And he prophesied, saying, "I saw in the East a door which was shut. And God said unto me, This door shall remain shut, and it shall not be opened, and none shall go through it except the Lord God of Israel, and He shall go in and out from it." And he prophesied concerning the baptism of Christ, [saying], "The soul of a man shall be sanctified, and his body, and the heart of stone shall be plucked out from him, and he shall become a son of God by the descent of the Holy Spirit upon him" (Ezekiel xxxvi, 26). And he encouraged the people and rebuked the priests for forsaking the teaching of the people, and he said unto them, "Guard yourselves against laziness, and be not blind to doctrine." And he rebuked them and said unto them, "God will require the souls of men from you if ye do not teach them and if ye do not wake them up." And he prophesied concerning the resurrection of bodies, [saying], "Needs must that dead bodies shall rise, and they shall become one with their souls even as they were aforetime. And they shall rise up according to what is prepared for them, whether it be for punishment or whether it be for [fol. 32*b* 2] joy." And he uttered many prophecies which are of benefit to those who read them, and God made manifest through him many signs and wonders. When the children of Israel worshipped idols in the city of Babylon, he rebuked them, and because of this their leaders rose up and killed him. And he prophesied

five hundred and seventy and seven years before the Incarnation of our Lord Jesus Christ, and the days of his prophesying were one year. Salutation to EZEKIEL, who saw MARY as a closed door, which God had stablished.

And on this day also took place the strife of 'AFLÂMÎS, and THEODORA, and 'ARSÂNÎ (ARSENIUS), the monk, and WÂSÎLDES (BASILIDES ?).

VI. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint MARY, the Egyptian, the dweller in the desert. This holy woman was a native of Egypt, and she came from the city of Alexandria, and her parents were Christians. When her days were twelve years, the Hater of good and the Adversary of men seduced her, and led her astray and made her his net wherein he caught innumerable souls, [fol. 32*b* 3] that is to say Satan made her to love fornication. And she gave her body up to fornication, without payment, because of her love for the deadly sin, and she continued in this filthy work for a period of seven and twenty years; and her love for this filthy work increased [with her years]. And by the Will of God, the Lover of mankind, He shewed her the men who wished to go and be blessed at the tomb of our Lord Jesus Christ in the city of Jerusalem, and the thought stirred in her mind that she would go with them; and she embarked in a ship, with many people. When they were about to set sail, the sailors said unto her, "Give us the passage money for the ship," and as she had not the money with her to give them, she gave them her body so that they might take fornication with her in place of the ship's passage money. When she arrived in Jerusalem, she did the same thing, and played the whore continually. When she wished to go in with the rest of the people through the door of the church of the tomb of our Lord Jesus Christ, the Divine Power prevented her from entering. And it came to pass that

when she wished [to fornicate] with the people who were coming [there] the Power of God prevented her from doing so. And when she drew nigh, and the Power prevented her from entering the church because of her filthy deeds, she lifted up her eyes to heaven, to God the Merciful, being sad and sorrowful in her heart, and she saw above her a picture of our Lady, the holy Virgin MARY, the God-bearer. And she wept before it, and made entreaty unto it, saying, "O intercessor for [fol. 33*a* 1] all Christian people, O God-bearer, make a pact with me. If I can go in and celebrate the festival with all the [other] people, I will do everything which thou commandest me." And saying these words she went quickly into the church of the tomb of our Lord Jesus Christ. And when she had finished the keeping of the feast, she returned quickly to the picture of our Lady the holy Virgin MARY, the God-bearer; and she made long prayers before it, and wept bitterly, and made entreaties before it that the Virgin would send her wheresoever she pleased, so that she might save her soul. And a voice came out from the picture of our Lady, the holy Virgin MARY, the God-bearer, saying, "If thou wilt go into the desert of the Jordan thou wilt find rest and salvation." And she accepted the words, and prayed and saluted the picture of our Lady, the holy Virgin MARY, the God-bearer, and then she went forth. When she had gone forth from the church she met a certain man, and he gave her three small coins wherewith she bought bread. Then she crossed the valley (or, river) of the Jordan, and dwelt in the desert of the Jordan for seven and forty years; and she strove strenuously, and Satan fought against her by means of her love for the impure thing which she had worked formerly. And she lived upon the bread which she had bought for many days, and every two days she used to fast for two days, and every three days for three days, and little by little she ate up her bread. When the bread was finished she lived upon the herbs in the desert. When the seven and forty years wherein she had wandered up and down the desert had come to an end, the holy priest ZOZIMAS went out into the desert of the Jordan, [fol. 33*a* 2] in order to complete therein the holy Forty Days' Fast, according to the custom observed in his monastery—now

it was the custom with the monks of his monastery to go out each year for the Great Fast (*i.e.* Lent) into the desert, and to devote themselves to severe ascetic labours, and to fight in the spirit until the end of the Fast. When Saint ZOZIMAS had gone out into the desert of the Jordan, he entreated God to shew him that which would give him consolation. As he was going along in the desert he saw the holy woman MARY in the distance, and he believed her to be Satan himself. And having prayed, it was shewn to him that she was a human being, and he went towards her, and she fled from him; and he followed her and ran after her to come up to her, but she still fled from him. Then she called out to him by his name, saying, "O ZOZIMAS, why dost thou want to talk to me; throw me a rag that I may cover myself therewith, for I am naked." And he marvelled exceedingly when she called him by his name, and he threw to her the wherewithal to cover herself; and straightway she came to him and bowed before him, and he bowed before her, and they embraced each other, and she asked him to pray for her, for he was a priest. Then he asked her to tell him the story of her fight, and then she told him everything which had happened to her from the beginning to the end. Then she asked him to come and visit her each year, and to bring with him the Body and Blood of our Lord Jesus Christ, and he said unto her, "I will." When a full year had passed he took some of the holy Body, and the honourable Blood in a cup, and he carried with him figs, and dates, and also lentils for soaking in water. And he came to the bank of the River Jordan, and saw the holy woman coming in the distance, and she was walking towards the River Jordan; and when she came up [fol. 33*a* 3] to him they embraced each other and prayed. Then he administered to her the Holy Mysteries, and he brought forth the dates, and the figs, and the lentils, and asked her to accept them from him; but she only took a handful of lentils for a "blessing," and then she asked him to come back to her in the desert in the following year. When the second year was ended, and he went to the valley of the Jordan, he found that the holy woman was dead, and lying near her head was a paper whereon was written, "Bury MARY, the poor woman, in the

dust of which she was created"; and he marvelled at the writing. And he saw near her feet a lion which was guarding her, and whilst he was wondering in his mind with what he should dig her grave, the lion came and dug a grave for her; then the holy man prayed over her and buried her. And he returned to his monastery and related to the monks the story of the strife of this holy woman MARY the Egyptian from the beginning to the end thereof, even as she had told it to him; and they all marvelled exceedingly, and they praised the glorious and Most High God. And all the days of her life were seven and seventy years. Salutation to MARY, whose dead body was guarded by a lion in the desert.

And on this day our Lord Jesus Christ appeared to THOMAS, the apostle, on the eighth day after His resurrection. And THOMAS saw the marks of the nails which were in His hands and feet, and he took his hands and laid them in His Divine side, [fol. 33*b* 1] where the spear had pierced it, and he said, "My Lord and my God." And our Lord said unto him, "Thou hast believed on Me, because thou hast seen Me; blessed is he who shall believe on Me without seeing Me." In a commentary on the Gospel it saith that when THOMAS the apostle laid his hand in our Lord's side, his hand was burnt with divine fire; and that when he believed in His Godhead his hand was healed of the burn. Glory be to God, and let us beseech Him to have mercy upon us through the prayers of all His holy apostles and righteous ones, for ever and ever. Amen. Salutation to the chamber wherein Christ shewed His pierced side, and the hand of THOMAS was burnt.

And the fathers have commanded us to celebrate the commemoration of the deaths of our father ADAM and our mother EVE on this day. Before God created this our father ADAM He created the heavens and the earth and all that therein is, and the angels and the archangels. And having planted for him the Garden of ÊDÔM containing every kind of fruit pleasant to the taste, and having furnished it with every desirable thing, He created ADAM. He took dust from the centre of the earth,

that is to say Golgotha, at the third hour of the day of the Eve of the Sabbath (Friday), and He created him out of four things, that is to say, water, fire, air, and dust. And He made him in His own image and likeness, and He breathed into his nostrils the breath of life, and He dressed him in the dress of life, and light, and He made him king, and priest, and prophet, and administrator of everything he wished. Then He brought to him all the beasts, [fol. 33*b* 2] and cattle, and birds of the heavens so that ADAM might see them, [and give unto] each of them its name, even as he pronounced them, through the Holy Spirit, which was on him. And God having wished to make for him a companion to help him, brought upon him slumber, and he slept, and then He took a bone from his side and filled [the place thereof] with flesh, and set her before him. When ADAM woke from his sleep he prophesied, and said, "Bone of my bone and flesh of my flesh, assuredly thou be to me my wife"; and he called her name "ḤÊWÂN" (EVE). And as ADAM was standing [there] on the place of Golgotha, he heard the voice of his God, and behold a cloud of light took him up with EVE his wife and carried them into the Garden of ÊDÔM, and the voices of every rank of the angels, the Cherubim and the Seraphim, went before him praising and thanking God because He had done honour to ADAM. And God said unto ADAM and EVE, "Of every tree which is in the Garden eat, but of the tree which is in the middle of the Garden eat not, for on the day wherein ye shall eat of it ye shall surely die." And ADAM continued to till the Garden, and to eat of the fruit thereof, and he praised [God] with the angels. And when Satan, the Enemy of all good, had fallen from his exalted state and honour, because of his arrogance concerning ADAM, and the honour and glory [which God had given him], he went to the place where EVE was, in the form of a serpent, and he persuaded her to eat of that tree which God had set apart, and promised to her the nature of God [if she did so]. And having looked at the tree, and seen that the fruit thereof was good, she ate thereof, and made ADAM to eat thereof. And their raiment of light was stripped from them, and they knew that they were naked, and they covered their shame with the leaves of the fig tree. [fol. 33*b* 3] And when God

knew their fault, He cursed the serpent, and He made enmity to exist between it and the seed of EVE. And her also He cursed, saying, "In pain conceive and bring forth thy children; and thy turning shall be to thy husband, and he shall serve thee." And to ADAM He said, "Cursed shall the ground be for thy sake. With the sweat of thy face eat thy bread; dust thou art and to dust thou shalt return." And he made for them tunics of hide, and they put them on, and they went forth from the Garden of ÊDÔM, at the turn of the evening, after seven years of joy and delight. In the morning, at sunrise, he used to smell the smell of incense, and perfume, and water of frankincense, and aromatic herbs. And ADAM dwelt in the land of ÊLDÂ and tilled the ground according to what he had learned in the Garden of ÊDÔM, and he knew his wife EVE and she bore him ḲÂYL (CAIN) and after him ABEL. When ḲÂYL (CAIN) and ABEL grew up they brought their offerings to God, and when the offering of ABEL was accepted ḲÂYL (CAIN) slew ABEL in his jealousy. And ADAM continued to lament the death of his son for seven (?) years, and then SETH was born unto him in exchange for ABEL his son, in whom stood his memorial, and after him came many children (?). When ADAM went forth from the Garden, God saw his tears and his repentance, and He gave him the promise of a hope of salvation, and He said unto him, "In five thousand and five years I will come into the world, and I will be born of what is in thee, and I will deliver thee in a wide place, and I will redeem thee by My Cross." And ADAM took from the Garden gold, and myrrh, and incense, and gave them to his son SETH, and he wrote for him, saying, "In the last days the Son of God shall come, [fol. 34*a* 1] and He shall be born of a virgin, and then the MAGI shall bring (as) gifts unto Him this gold, and myrrh, and incense." And this writing after being handed down from generation to generation came to our Lady, the holy Virgin MARY, and she gave it to our father PETER, and PETER gave it to CLEMENT. When our father ADAM knew that his death was near he called his son SETH, and SETH drew nigh unto him in the Cave of Treasures. And ADAM said unto him, "Make thy children and thy children's children to come unto me before I die." When SETH

heard the words of his father ADAM, he went forth from his presence, with the tears flowing down his cheeks, and he gathered together his children, and his children's children, and brought them to him. When ADAM saw them he wept because of his [approaching] separation from them, and when they saw him weeping they all wept together before God, and they fell down upon their faces, saying, "How can the earth cover thee, and hide thee from our eyes?" Then our father ADAM blessed all his children, and he said unto SETH, "O my son, this world is full of weariness; preserve righteousness and purity; let us trust in God. And incline not to the voice of Satan, and his wiles, which he will make apparent to thee. When I die take my body, and prepare it for burial with myrrh and cassia and stacte, and bury me in the cave of a store-chamber. And there shall come a water-flood, and it shall drown every created thing, and only eight souls shall be left. Be thou a protector of thy people. Watch over them and protect them in the fear of God, [fol. 34*a* 2] and teach them the way of salvation, and take care of them so that they may not be in subjection to Satan, and that he may not destroy them. Separate thy children and thy children's children from the children of ḳÂYL (CAIN), and do not let them mix in any way, and they shall draw nigh neither to their works nor their fables." Then ADAM turned to SETH his son, and to EVE his wife, and he confided to their care the gold, and the myrrh, and the cassia, so that they might bury them with him. And he said unto them, "In the days wherein the Water-flood shall come, they shall take my body into the ark, with the gold, and the myrrh, and the cassia, and shall lay them in the middle of the earth. After many days [enemies] shall capture this country, and they shall [not] take the gold, and the myrrh, and the cassia, together with the [other] spoil, but they shall be preserved here until the time when the Word of God shall become flesh, when kings shall take them and bring them unto Him—gold because of His kingship, and incense because He is God of heaven and earth, and the myrrh is the symbol of His Passion." And when ADAM was nine hundred and thirty years old (Genesis v, 5), in the 135th year of the life of MAHALALEEL, he died, at the ninth hour of the day, on Friday, the day on which he was created. now the hour in which he died was that in which his going forth from Paradise had taken place; at that moment hosts of angels gathered together to his children. And they prepared his body for burial carefully, and they anointed him with scented unguents of every kind which are [found] in the trees of the Holy Mountain. And they laid his body facing the east of the Cave, and they set a lighted lamp before him, and they laid by his side the gold, and the myrrh, and the cassia; and they sealed the doors of the Cave with the seals of ADAM and EVE [fol. 34*a* 3] and SETH. And SETH and his children continued to minister unto the body of our father ADAM, until the Water-flood came. Then NOAH took ADAM'S body into the ark, and by the command of God he carried it with him until he brought it to Mount Ararat. Then SHEM and MELCHISEDEK, an angel of the Lord guiding them, took it from this place and buried it in the "place of a skull"; and MELCHISEDEK continued to minister unto it with incense and offerings. And when the Son of God came, and was born of ADAM'S daughter, He redeemed ADAM by His death, and restored him to his former inheritance, for he was the father of the prophets and apostles, and the father of the saints and martyrs, and through him the Son of God came into the world. Salutation to ADAM, the first man created, and salutation to EVE, a bone of him.

And on this day were born NOAH and DAVID, the king, the father of SOLOMON. [Omitted in the Bodleian MS.]

VII. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great and honoured and righteous man, JOACHIM, the father of our Lady, the holy Virgin MARY, the God-bearer. This righteous man was called [fol. 34*b* 1] by three names, which are as follows: JOACHIM, and YÔNÂKÎR, and ZADOK. He was of the seed of DAVID, and of the tribe of

JUDAH, for he was the son of JOACHIM, the son of LAZARUS, the son of ELDÂD, whose tribe goeth back to SOLOMON the king, the son of DAVID the king, whom God promised that his seed should reign over the children of Israel for ever. The wife of this righteous man was ḤANNAH, and she was barren, and both of them prayed and entreated God continually, by day and by night, [to give them children]. And having accepted their petition He gave them good fruit, and sweet, which satisfied all the men of the world, and He removed from them the bitterness of servitude, and He made JOACHIM worthy to be called the father of Christ, because of His marvellous Incarnation, which was to take place through his daughter. And after God had shewn His joy in the birth of our Lady, the holy Virgin MARY, the God-bearer, his heart was glad, and he brought his offering to the altar, for shame had been removed from him, and from his kinsfolk. And after our Lady, the holy Virgin MARY, the God-bearer, had left her mother's breast, JOACHIM took her and carried her into the sanctuary of God, according to what they had vowed to God. And having lived a few days after he died in peace. Salutation to JOACHIM.

[fol. 34*b* 2] And on this day also are commemorated 'AGÂBÔS, and THEODORA, the martyrs, and Abbâ METRÛF (or, MAḲRÛF, MACROBIUS?), the son of Abbâ MÛSÊ of DABRA LĔBYÔN (BELION?). Salutation to 'AGÂBÔS, THEODORA, and METRÛF.

VIII. Mîyâzyâ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became martyrs the three holy women, that is to say, 'AGÂLÎ (AGAPE?), and 'ÊRÂNÎ (IRENE?), and SÛSNÔNYÂ (SUSINIA?). These three holy virgins were natives of the city of Thessalonica, and they served God and our Lord Jesus Christ, for their parents were God-fearing folk. And the three women loved virginity and chastity, and they made an

agreement with each other to serve Christ, and they devoted themselves to the ascetic life, and they fought a great and good fight, which exceeded the strength of their youth and capacity. And they fasted, and prayed, and kept vigil ceaselessly at all times, and they went to the nunneries, and associated themselves with the virgins who were therein. When MAXIMIANUS, the infidel, reigned, he established the worship of idols, and poured out the blood of very many innocent persons. And those virgins were afraid, and they fled to a mountain and hid themselves in a cave, and they dwelt therein, and devoted themselves to the practices and contendings of the ascetic life. And a certain old woman, who was a Christian, used to visit them once a week, and to give them everything which they needed, and she sold the things which they made with their hands, and what remained of the price thereof she gave to the poor. [fol. 34*b* 3] And it fell out that as she used to come out of the city, and go to the mountain very often, a certain evil man saw her [one day], and he followed her, secretly, and at a distance, without the old woman seeing him, until she came to the cave and went inside it. And the man watched her going into the cave from a distance, and hid himself until she came out; now he imagined that there was money hidden in the cave. And when the old woman had gone away from that place, that evil man went into the cave, and he found those pearls of great price, those lambs of the flock of Christ, praying. When they stood up he bound them with fetters, and he dragged them away, and brought them to the governor of Thessalonica. And when the governor questioned them about their Faith, they confessed before him that they were Christians, and that they worshipped the God Who had been crucified for them; and he was wroth with them because of the power of the word of Faith, and he commanded [his soldiers] to beat them severely, and to make the stripes to cause them grievous pain. And when they would not submit to him, and would not become infidels, he commanded his soldiers to cast them into the fire; and they bound the virgins with fetters, and cast them into the fire. And they delivered up their souls therein, and each received an incorruptible crown in the kingdom of the heavens. Salutation to

the three virgins who were burned to death in the fire, and two-fold salutation to the old widow who supplied their daily needs.

[fol. 35*a* 1] And on this day also one hundred and fifty people were martyred at once by a Persian king. This king besieged a certain Christian city, which was near his own land, and he carried off as captives very many of the people thereof and took them to his own country. When they refused to obey him, and would not worship the sun, and moon, and stars, he commanded [his soldiers] to cut off their heads, and they cut them off with swords, and [each of the captives] received a crown of martyrdom. Salutation to you, O ye one hundred and fifty martyrs who refused to worship the gods of the King of Persia, and were burned to death (*sic*) in the fire.

And on this day also is commemorated TIMOTHY, the archbishop.

IX. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, the ascetic and fighter, the priest Abbâ ZOZIMAS the monk. This holy man was a native of the country of Palestine, and [fol. 35*a* 2] his parents were Christians and righteous folk. And having begotten this holy man they themselves brought him up for five years, and then they gave him to a certain righteous old monk to educate and to train thoroughly as a Christian, and to teach him philosophy, and the doctrine of the Church; and the old man received him and treated him like a son in Christ. And he taught him philosophy of every kind, and doctrine, and after this he arrayed him in the garb of the monk, and made him a deacon. And he grew up doing good works, and he increased in excellence, and he was continually praising God, and he read the Scriptures by day and by night. And whether he was working with his

hands, or whether he was eating his food, he never ceased from praising God at all times. When he had completed five and forty years in that monastery, he was made a priest, and he increased his ascetic labours and his contendings. And when he had filled the office of priest for thirteen years, he increased his ascetic labours and his contendings, and he became the conqueror in every spiritual fight. And the Enemy and Adversary sowed in his heart the evil thought that he was superior by far in respect of severity of his labours to all the other ascetics his contemporaries. And he said within his soul, "Doth there remain for me to do one work of righteousness and asceticism which I have not done?" And our Lord Jesus Christ did not abandon him, but He sent an angel to him, and commanded him to go to that monastery which was near the River Jordan. And he rose up and departed, and he came to that monastery, and he found therein righteous old men who were perfect [fol. 35*a* 3] in their contendings, and he knew that his ascetic labours were less strenuous than theirs, and that there lived in the world men who were more perfect and better than he. And he took up his abode with them in that monastery, and he fought as they fought with them for many years. And the monks of that monastery were accustomed, when the Great Fast of forty days came, to fast in the monastery for the first week of the Holy Fast, and to receive the Holy Mysteries on the First Day of the week. And on the following day they went out from the monastery singing the xxviith Psalm, "God illumineth me and saveth me, who then shall make me afraid?" to the end. When they had finished their coming forth from the monastery, they prayed at the gates of the monastery, and embraced each other, and the abbot of the monastery blessed them, and then they dispersed themselves in the desert, and each of them carried out his spiritual fight by himself, unseen by his companions. And if one of them saw that a companion was near him, he fled to another spot, so that he might not see the face of his neighbour. And Saint ZOZIMAS used to go out with them each year, and he would wander up and down in the desert, and ask God to reveal to him something which would give him comfort. As he was wandering about he found MARY,

the Egyptian woman who dwelt in the desert, and he learned from her the manner of the life which she had lived in the world in the days of her youth, and how it came to pass that she entered that desert; and she told him everything which had happened to her, and all her fight from the beginning to the end thereof. Then she asked him to visit her. [fol. 35*b* 1] After one year [he came to her] and gave her the Mysteries. After this, in the second year, he visited the desert, and found that she was dead; and he buried her, and he told the monks of that monastery concerning her strife. This holy man found it meet to go to the "Country of the Blessed," and it is he who wrote the account of the dwellers there, and their strivings, and revealed their works, and their righteousness. When he had completed eight and ninety years, he died in peace. Of these he lived [five and] forty years in the world before he entered the monastery, and for three and fifty years he lived the life of an ascetic, and fought the spiritual fight. Salutation to ZOZIMAS who visited the Country of the Blessed like MATTHEW, and described the lives of those who lived there.

And on this day also the righteous men of the company of ISIDORE, and a child ten months old, together with his father and mother, became martyrs.

And on this day also there was made manifest a great miracle through our holy father Abbâ SINUTHIUS (SHENUTI), Archbishop of the city of Alexandria. This man had gone up into the desert of SCETE in order to fast the Great Fast in the monastery of Saint Abbâ MACARIUS with the monks. And when it was [the time for] the Eight Hosannas, the Arabs and Muslims assembled, and came to the desert of SCETE to plunder the desert houses and monasteries, and they stood on the rock to the east [fol. 35*b* 2] of the church of Saint MACARIUS, and their swords were drawn in their hands, ready to kill men. And the bishops, [and the priests,] and the monks gathered together to him, and they told him what had taken place with the Arabs and Muslims, and they wanted to go forth from the desert before the festival of Easter. And SINUTHIUS

(SHENUTI) said unto them, "As for me, I will not leave the desert until the festival of Easter be finished." And when the Fifth Day of the week had come whereon, according to the New Covenant of Joy, our Lord Christ washed the feet of His disciples, the number of the Muslims and the Arabs increased. When Abbâ SINUTHIUS (SHENUTI) saw the terror of the people, he took up his staff whereon was the figure of the Cross, and he grasped it and willed to go forth to them, saying, "It is better for me to die with the people of God." And the bishops and the monks seized him, and would not let him go out, and he strengthened their hearts and comforted them. Then he went forth to the Arabs and the Muslims, with his staff in his hand, and when the Muslims saw him they turned round and fled as if they were pursued by an army of soldiers; and from that day onwards those Muslims never came back to the monks and never did them any harm. Salutation to Archbishop SINUTHIUS (SHENUTI), who put to flight Arabs, who were armed with swords, by the figure of the CROSS only.

X. MÎYÂZYÂ

[fol. 35*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father and fighter Abbâ ISAAC, the disciple of the great father Abbâ 'ĔBLÔ (APOLLO). This holy man renounced the world and all the pleasure and delight thereof, and went up to the desert of SCETE, and became a monk; he was the disciple of Abbâ 'ĔBLÔ (APOLLO), and he continued to minister unto him for five and twenty years. And he fought so strenuous a fight that at length his whole body dried up, but he retained possession of all his faculties. And he remained quiet (or, silent) at the times of prayer and the consecration of the Offering, and he stood timidly [in the church] with his hands clasped behind him, and his head bent; and he wept until the Office of the Offering was ended. And when he came out from the Offering, he never associated with any man at all during that day, and he never left the door of

his house open lest any man should come and visit him. And when anyone asked him, saying, "Why dost thou never talk with him who wisheth to talk with thee at the time of prayer, and at the time of the Offering?" he answered and said unto him, "There is a time for everything, as is fitting." And when the time of his death drew nigh the company of the monks gathered together to him so that they might be blessed by him, and might take refuge in his prayer. And when they asked him, and said unto him, "Why didst thou flee from men?" he answered and said, "I was not fleeing from men but from Satan. If a man taketh hold of a lighted lamp, [fol. 36*a* 1] and standeth in the wind, will not the light be extinguished? Even so is it with us when our hearts shine at the time of prayer and at the time of the Offering. When we meet together and hold converse with each other our hearts become dark." And this holy man having finished his spiritual strife and pleased God by his strife, and God having willed to give him rest from the toil of this fleeting world, he became a little sick and died in peace. Salutation to ISAAC who loved ascetic labours and prayer, and fled from the face of a man, as from a wild beast.

And on this day also died the holy father Abbâ GABRIEL, the seventieth Archbishop of the city of Alexandria, who was named the "son of TÂRÔYKA." This holy man was a son of one of the rich nobles of MĔSR (CAIRO), and he was appointed deacon in the church of Saint MERCURIUS of Egypt. He was a wise and learned writer, and he wrote many books in Coptic and Arabic with his own hand, and he completed the greater part of them, and he interpreted (or, translated) many others; and the bishops, and those who were in authority, and the elders of the people chose him to be appointed archbishop. And there was in the desert of SCETE a certain old man, a Syrian, and a man of the Spirit, whose name was Abbâ YÔSÊF, and the grace of God was upon him, and he could see by the Holy Spirit, [fol. 36*a* 2] and describe what was about to take place before it happened. And the aged monks gathered together to him, and asked him to make them to know, and reveal to them the answer to their enquiry, "Who is the best

man for this honourable office?" And YÔSÊF answered and said unto them, "A certain man who is called GABRIEL, the son of TÂRÔYKA"; and the monks told this answer to the bishops. And they all were pleased with it, and they agreed about him, and they seized him and enthroned him archbishop on the 21st day of the month of Yakâtît, in the year of mercy, the eight hundred and fortieth year [of the Era] of the martyrs (*i.e.* A.D. 1124). And when he departed to the desert of SCETE, he added in the prayer of the CREED, which is at the end of the Liturgy of BASIL, the words "and was One with His Godhead." And the monks of the desert of SCETE said unto him, "This is not our custom." They were afraid that he thought that Christ was ..., and that His Godhead was mingled with His manhood. And after a great searching out, these words were sanctioned, and what followeth: "without separation, and without mixture, and without blending"; and they were well received and are in the Creed to this day. And this father in his days ordained very many good things, and he cursed the people who brought the bodies of the dead into the inner parts of the churches of MĔSR (CAIRO) and ḲĔKHARÂ (*i.e.* CAIRO and FUSṬÂṬ), and he cursed all those who had concubines and cast them forth from their houses, and drove them away. And this father drew up a Canon, and laid down just laws concerning inheritances from dead men, and other matters, and these ordinances are observed by the Church to this day. And he interpreted the books of the Church from [fol. 36*a* 3] many books. During the days of his rule he appointed three and fifty bishops, and many priests, and he never took a *dirham* from them. And at that time the King of Egypt brought tribulation upon him, and demanded money from him by force, and he set seventy spies over him to watch him. And the scribes, and the men in authority, and the people, knowing that this father had neither taken any money from any man, nor from the moneys of the Church, nor from the [rents of] the lands of the poor, they collected from their own houses three hundred *dînârs* in gold and gave them to the king on his behalf. And as the time of his death drew nigh, and God willed to make manifest his righteousness and virtues, he became a

little sick. And he saw in a vision many priests and monks coming to him, carrying in their hands crosses, and censers, and Books of the Gospel, and they embraced him, and said unto him, "We have come unto thee to visit thee, but we will return unto thee after this earth is ended [for thee], and we will take thee with us." When he awoke he told the bishops and the priests who were about him what he had seen, and then he recovered from his illness. And after the end of a year he became a little sick, and again he saw the priests and the monks who had come to him formerly, and they embraced him and he rejoiced with them. And straightway he delivered his soul into the hand of God, and he died in peace; and all the days of his sitting upon the throne of MARK the evangelist were fourteen years. And in the days of this father the King of Ethiopia commanded Abbâ [fol. 36*b* 1] MICHAEL, saying, "Set a bishop over the country of Ethiopia"; and the bishop said unto the king, "I cannot appoint another bishop without the command of the archbishop." And the King of Ethiopia sent a letter to this father Abbâ GABRIEL the archbishop, asking him concerning this matter, and he also sent a letter to the King of Egypt asking him to command this father [to appoint a bishop]. And this father commanded Abbâ MICHAEL, Bishop of Ethiopia, to appoint for him other bishops over and above those which had been already appointed. And the King of MĔSR (CAIRO) commanded this father Abbâ GABRIEL to command Abbâ MICHAEL, Bishop of Ethiopia, to do everything that the King of Ethiopia wished. And the nobles came in to the King of MĔSR (CAIRO), and they said unto him, "If bishops become many in the country of Ethiopia they will wax bold, and they will appoint bishops as they please, and they will never return to thee at all." When the King of MĔSR (CAIRO) heard this, he commanded this father archbishop, Abbâ GABRIEL, saying, "Send a letter and curse the King of Ethiopia, so that henceforward he may not appoint bishops over the country of Ethiopia"; and the archbishop sent a letter as the King of Egypt commanded him. When that letter reached the King of Ethiopia, suddenly his palace caught fire, and famine and plague broke out in his land, and the rain

was held back, and would not fall on the fields, and great tribulation came upon the people, for the king refused [to obey]; and he transgressed the command of God. Then the King of Ethiopia turned to God and repented, and he sent a letter to the King of MĔSR (CAIRO) [fol. 36*b* 2] asking him to command this father to send, and release him from this ban. And this father wrote a letter of blessing, and sent it to the King of Ethiopia, and to all the Ethiopians, and blessed them. When that letter reached the country of Ethiopia God removed His anger from them and sent to them His compassion and mercy; and the rain descended upon them, and God removed the famine and the plague and the people rejoiced with great joy. And this is what happened in the days of that king. Salutation to the Patriarch, the son of TÔRÂYK (*sic*), to whose name was added that of the angel GABRIEL.

XI. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and pure Abbess THEODORA. This holy woman was the daughter of noble and rich Christians of the city of Alexandria. This holy woman desired eagerly to adopt the garb of the ascetic life, and to fight for the sake of the Name of Christ. Her parents provided for her costly apparel, and gold and silver ornaments of very great price, and arrayed her in them, thinking that they would give her in marriage; now she was their only child. And not desiring the marriage of this world, she took all the goods which her parents had provided for her, and handed them over to a buyer, and she gave [fol. 36*b* 3] the price thereof to the poor and needy. And she built a church outside the city of Alexandria, towards the west. Then she went to the holy father Abbâ ATHANASIUS, Archbishop of the city of Alexandria, and he shaved off her hair, and made her a nun in one of the houses for virgins, which were outside the city of Alexandria, and she devoted herself to the ascetic life with excessive zeal, and she fought the spiritual

fight, and became worthy to see divine and angelic visions. And she could see the angels, and the Satans, and she was able to distinguish and to recognize the works of [each of] these, and it was given unto her to know the things of the imagination, and she could test them. And Saint ATHANASIUS rejoiced, and was glad in her, and he used to invite her to come to him, and he also used to visit her, and she would reveal unto him all her mind; and the holy man made her to understand the crafts of the Enemy, and [to see] his nets. When they drove Saint ATHANASIUS from the throne of the city of Alexandria, he wrote for her many admonitions and sent them to her. And this holy woman lived to be very old, and she was a strong fighter in the spiritual fight. She saw five archbishops, that is to say, ISKANDER, and ATHANASIUS, and PETER, and TIMOTHY, and THEOPHILUS. This holy woman wrote many profitable discourses on doctrine; some of them she wrote by the Holy Spirit which was in her, and some she wrote under the instruction of those archbishops. And certain people asked her, saying, "If a man uttereth an evil matter is it right for one to speak to him and to silence him, and to rebuke him, or to close the ears and not listen to him?" And she answered and said unto the man who spake to her, "Neither of these courses is right, [fol. 37*a* 1] but what is right is to take no pleasure in listening to him. The matter is thus: If a man setteth before thee a table whereon there are many kinds of food, both dainty and common, thou canst not say unto him, 'Take this and put it far away from me, for I hold it to be common,' but thou passest it by, and dost eat some other kind." And she also said, "There is nothing which will vanquish Satan, and bring him into contempt, except prayer and humility." And all the days of her life were one hundred years, and she died in peace. Salutation to THEODORA who built an altar, when she sold her goods for gold and silver.

And on this day also is commemorated Saint JOHN, Bishop of GÂZÂ.

And on this day also are commemorated BAKÎMÔS of

Alexandria, and SIMON of LANṢ (SIMON the leper ?), and THEODORA.

XII. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ ALEXANDER, Bishop of the city of Jerusalem. This holy man was Bishop of the country of Cappadocia, and he came to the city of Jerusalem in order to worship therein, and to receive a blessing through [fol. 37*a* 2] the holy places, and then [he intended] to return to his own country. And there was in Jerusalem a bishop, a righteous man, whose name was BARKÎSÎS; he was very far advanced in age, and had reached his 110th year; for a long time he had wished to retire from his see, but the people would not let him do so. When Saint ALEXANDER had finished his work, and wanted to return to his country of Cappadocia, God made the men of Jerusalem to hear a voice from heaven which said unto them, "Get ye out to the gate, and the first man who cometh in seize, and set him over you as bishop." And the men went out to the gate of the city, and they found Abbâ ALEXANDER, and they seized him and brought him in, and the bishop said unto them, "I am Bishop of the country of Cappadocia, and I cannot leave my flock to which Christ hath appointed me [to become bishop] over you. And I see other [reasons]. Behold my diocese is reckoned unto me as a wife, and it is not right for me to forsake it." Then they told him about the voice which they had heard from heaven, and what it had said unto them about him. And when he knew that the matter was according to the Will of God, and the fathers who were assembled for the festival had advised him to do so, he accepted their words, and he wrote a letter to his own country saying to the people thereof, even as he wrote about it, "Forgive me. Sorrow not for me. Appoint a bishop for yourselves in my place. And do ye rejoice." And he sent that letter with certain Cappadocian men who had been with him for the

festival. Then this ALEXANDER sat with BARKÎSÎS, the old man, for a period of five years, and more, and the holy father BARKÎSÎS, the old man, died; and ALEXANDER took over [fol. 37*a* 3] his flock in the city of Jerusalem, and he shepherded the people and gave them spiritual protection, even as did the apostles. And MAXIMUS, the infidel governor, seized him, and he inflicted upon him severe tortures of every kind, and then he shut him up in prison until he could decide what to do with him. And God blotted out that wicked governor quickly, and brought out this father from the prison house. When GORDIANUS became emperor there was quietness, and for a short time he removed tribulation from the Christians. After this he died, and PHILIP reigned in his stead; now PHILIP was a believer and he believed on the Lord Jesus Christ. And he set free from the prisons all the believers who had been shut up therein for the Name of Christ, and he paid them great honour. And this father sat in quietness and peace until DECIUS rose and killed PHILIP, and reigned in his stead; and he afflicted the Christians exceedingly. And he seized this father and many of the elders of the Church, and inflicted punishments of every kind upon them, but especially upon this father, whom he beat cruelly and unmercifully with staves, to which sharp irons were attached, until his sides were beaten in, and the irons pierced his belly. Then he commanded [the soldiers] to drag him by his feet to the prison house, and to throw him in there; and they did even as the emperor commanded. And ALEXANDER lay prostrate in the prison house, but believing on our Lord Christ, and he delivered up his soul into the hand of God, and inherited the kingdom of the heavens which is prepared for the saints of God. [fol. 37*b* 1] Salutation to ALEXANDER who was beaten to death, and to ANTONIUS, and LUKE.

And on this day God sent MICHAEL the archangel to JEREMIAH the prophet, and delivered him from the narrow prison wherein ZEDEKIAH the king had imprisoned him, and ABIMELEK the Ethiopian, the captain of the royal guard brought him out. And straightway JEREMIAH blessed him, and he (the angel) told him that he should neither see the

desolation of Jerusalem, nor taste the bitterness of captivity and calamity; and this actually came to pass for him. And he fell asleep for seven and sixty years, and with MICHAEL were wine, and figs, and he gave [them] to JEREMIAH the prophet. And for this reason the doctors of the Church have commanded us to make a festival in honour of the glorious Archangel MICHAEL on the twelfth day of each month. Salutation to MICHAEL, the angel of the covenant of God, and helper of all who are on land and sea, like whom there is no other.

And on this day also are commemorated Saint ANTHONY, Bishop of the city of ṬAMAW, and EUSANIUS (AUSANIUS).

And on this day also are commemorated GAIUS (FÛGÂSYÔS), and ESDRAS (ISIDORE ?) unto whom JOHN [fol. 37*b* 2] the Baptist appeared.

XIII. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day two ascetics, Abbâ ÎYÂSÛ (JOSHUA) and Abbâ YÔSÊF (JOSEPH), the disciples of Abbâ MELIUS in DABRA KUĔRÂSÂN, became martyrs. And behold the story of their martyrdom, and of their strife, is written in the section for the 28th day of this month, which is the day whereon their spiritual father became a martyr. Salutation to ÎYÂSÛ (JOSHUA) and YÔSÊF (JOSEPH) the chosen ones.

And on this day also is commemorated DIONYSIAS the martyr, the deaconess, who was one of the apostles, and whom the disciples of our Lord Christ appointed.

And on this day also is commemorated BANÂDLEUS (or, MADLÊYÔS) the martyr.

[fol. 37*b* 3] And on this day also are commemorated our father 'AKLÊSÔTÊMÔS (CLISATEMUS ?), and four monks.

XIV. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and spiritual father Abbâ MAXIMUS, the fifteenth Archbishop of the city of Alexandria. This father was a man who feared God in all his works, and he was a native of the city of Alexandria. His parents were Orthodox Christians, and he learned to read and write Greek, and studied Greek philosophy, and he had a very thorough and perfect knowledge of the Greek tongue. Then he learned the doctrine of the Church, and the Law of God, and Abbâ 'ARÔKLÂ appointed him deacon over the church of the city of Alexandria. Then Abbâ DIONYSIUS made him a priest, and he became a devoted and strenuous worker in every matter which concerned the office to which he had been appointed. When Abbâ DIONYSIUS died, the learned fathers and bishops chose this father to be archbishop, on the throne of MARK the evangelist, and by the Will of God he was appointed archbishop. Now Abbâ DIONYSIUS died before the General Council of the city of Antioch, which had assembled because of PAUL of the city of SAMOSATA, was ended. When this father MAXIMUS took his seat on the throne of his office, letters reached him from those who were in authority at the Council describing what had happened [fol. 38*a* 1] at the Council, and saying how the Council had excommunicated PAUL of SAMOSATA, the denier [of Christ], and all those who believed his views. Before the arrival of these letters, however, in the presence of the clergy of the city of Alexandria [MAXIMUS had written a letter], and then he wrote another letter, in his own name, and sent it with the letters of the Council to all the countries in Egypt, and in the country of Ethiopia, and in the country of Nubia, commanding thereby the people to pray, and make entreaty to God to remove from the world the opinions and error of PAUL of SAMOSATA, the infidel. And God accepted their petition, for that infidel PAUL of SAMOSATA only lived for a few days, and God blotted him out speedily, and destroyed his

evil belief in the world. In the days of this father there appeared in the land of the east a man whose name was MÂNÊ. This man spread abroad evil error, and he dared to call himself "Paraclete Holy Spirit." And he came to the country of Syria, and a certain bishop, whose name was ARCHELAUS, contended with him in words, and he prevailed over him and made manifest his error; and he drove him out of his country and MÂNÊ returned to the land of Persia. Now he called himself a prophet. And BEHRÂMÔ (BAHRÂM), the King of Persia, took him, and cleaved him in twain, and he took two hundred men who followed him and buried them in the ground head downwards up to their loins, and he said, "Behold I have planted a garden of men." And this father continued to strive, and he shepherded his flock, and strengthened them in the True Faith by means of rebukes and homilies; and he delivered them from tribulation of the infidels and other evil men until he died. He sat upon the throne of MARK the evangelist for seventeen years, and he died in peace. Salutation to MAXIMUS, the preacher of the Gospel.

XV. MÎYÂZYÂ

[fol. 38*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the first consecration of the church which was dedicated by the Jacobite Christians in the country of Egypt, in the name of Saint NICOLAS, Bishop of the city of MÎRÂ, and one of the Three Hundred and Eighteen bishops and fathers who assembled in the city of Nicea. This church which was consecrated was outside the city of Alexandria, and it is well known by reason of the strife of Saint Abbâ SÎNÔDÂ, and stands to the east of the city. This holy man was exceedingly great, and he confessed Christ before the government of DIOCLETIAN, and tribulation and many punishments came [upon him]. And God made him to remain until he came and joined himself to the holy General Council of Three Hundred and Eighteen [bishops and fathers]. And the miracles of this

saint were exceedingly numerous, and they are known in all the ends of the earth. Salutation to Saint NICOLAS.

And on this day also is commemorated Saint 'AGÂBÔS, the apostle, who was one of the Twelve (Seventy-two disciples?), and whom the Book of the Acts of the Apostles (xi, 28; xxi, 10) mentions as the man who prophesied as to what should come upon PAUL. He it was who also prophesied about the great famine which came in the days of CLAUDIUS CAESAR, and his prophecy was fulfilled and the famine came, and with it pestilence, and destroyed many people. And behold we have already written an account of the strife of this holy man in the section for the fourth day of the month of Yakâtît. Salutation to 'AGÂBÔS, who prophesied that the Jews would bind PAUL hand and foot.

[fol. 38*a* 3] And on this day also [is commemorated] the departure of the soul of Saint JOHN the Baptist, after it had dwelt with him, and travelled about in the aether, for seventeen years. Salutation to JOHN whose soul left him when his head [fol. 38*b* 1] flew up into the air.

And on this day also is commemorated the holy woman ALEXANDRA, the martyr, the wife of DADIANUS (DIOCLETIAN ?), the king, whom Saint GEORGE laughed at for casting incense to the gods. Now DADIANUS (DIOCLETIAN?) imagined that he was faithful, and he embraced the head of Saint GEORGE, and he brought him into his royal palace. And Saint GEORGE prayed and read the Psalms of DAVID before Queen ALEXANDRA, and she asked him to interpret them to her, and he interpreted them and made clear to her the Godhead of our Lord Jesus Christ; and his words entered her heart, and she believed on the Lord Jesus Christ. And when Saint GEORGE had laughed at DADIANUS (DIOCLETIAN ?) he destroyed his idols, and he commanded the earth, and it swallowed them up, and DADIANUS (DIOCLETIAN ?) the king was put to shame. And he came to Saint ALEXANDRA his wife in sorrow and sadness, for Saint GEORGE had put him to shame. And this

holy woman said unto him, "Did I not tell thee not to set thyself against the Galilean Christians, because their God is strong and powerful?" And DADIANUS (DIOCLETIAN ?) was wroth with her, and he commanded the soldiers to torture her and to cut off her head; and they tortured her severely, and cut off her head with a sword, and she received the incorruptible crown of martyrdom in the kingdom of the heavens. Salutation to ALEXANDRA, whose subjects tortured her, and laid a heavy stone upon her breasts.

Salutation to 'ABÎB.

XVI. MÎYÂZYÂ

[fol. 38*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint 'ANTIBÂS (ANTIPAS), Bishop of the city of BAR'ÂMÂ (PERGAMUS), the disciple of JOHN the evangelist, the proclaimer of the Godhead, became a martyr. This holy man lived in the days of DOMITIANUS, the son of VESPASIANUS, who laid waste Jerusalem. This Caesar destroyed the Jews who were in his dominions so completely, that not a Jew could be found therein, and he killed many royal children also, being afraid for his son, and his kingdom, and himself. And he heard that the Christians said that Christ was their God and King, and he was afraid and slew many of the believers, and JOHN the evangelist, that is to say, "preacher," fled from him. And he sent to Jerusalem, and he made his soldiers bring the children of JUDAH to the city of Rômê, the son of YÔSÊF (JOSEPH) being bound in fetters. And when he had questioned them about the kingdom of Christ, they answered and said unto him, "It is a heavenly kingdom, and Christ will depart to heaven. And He shall come again at the last day, and shall judge the living and the dead, and He shall reward each according to his works." [fol. 38*b* 3] And when the emperor heard this, he feared exceedingly, and he let the Christians go free, and did not afflict them in any way; and he ordered his people to pay them honour. Among the number of those who became martyrs

through him was this holy man, whom he tortured with many severe tortures to make him to deny Christ, but under these tortures the faith and confidence of the saint increased. After this the emperor placed him in a bull of brass, and lighted a great fire under him, and whilst the saint was in it he continued to praise God, and to ascribe holiness to Him, and to thank Him for making him fit to become a martyr for His holy Name. And then he asked God to heal all the sickness, both of body and soul, of all those who should make mention of his name, and commemorate him; and he finished his martyrdom inside the brass bull. And when the infidels cast out his body, certain believers took his holy body with great honour, and singing, and music, and laid it in a church. When the saint was in prison angels came to him from Saint JOHN the evangelist, and they comforted him and they strengthened him [in the Faith], and they called him "faithful priest," and "good shepherd," and "martyr," and they informed him that he was to become a martyr. And they said unto him, "Thou shalt be numbered with the holy apostles and martyrs." And it is said that from his holy body there exudeth perfume of an exceedingly sweet odour, to this very day, and that it is beneficial to all those who take it in faith.

[fol. 39*a* 1] Salutation to 'ANTÎBÂNÎS (ANTIPAS), the disciple of JOHN the evangelist, who was martyred in a red-hot brazen bull. Anoint thou me, a sinful man, with the scented unguent which distilleth from thy body.

And on this day also they commemorate SABÂ the martyr.

XVII. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint JAMES the apostle, and martyr, the brother of JOHN the son of ZEBEDEE, became a martyr, after he had preached in the country of Asia. When JAMES went forth to the Twelve Tribes which were scattered, he told them

of the peace of God our Lord Jesus Christ, Who is in truth God. Among all these tribes there was none who worshipped God, but the people of each tribe had their own idols, which they had chosen as gods, and belonging to each graven image was a service of error which made the people to go astray. And there was over the tribes a man set in authority under the kingdom of HEROD, and he commanded that the people, wherever he found them, should work for him, and the money which he made them to bring to him was very much, and at length his position became great, and his rule widespread and powerful. When JAMES came to them he preached to every tribe in the language of his country, for our Lord had endowed him with the knowledge of every language. He knew not only the language of men, but the language of sheep, and cattle, and wild animals, and the fowl of the heavens; and whenever the people held converse in their own languages, the apostle knew everything [they said], by the help of the Holy Spirit. And JAMES preached [fol. 39*a* 2] among them, and he commanded them to put away their evil works from them, and to believe in the Living God, and in His only Son our Lord Jesus Christ, and in the Holy and Life-giving Spirit (through Whom [existeth] every created thing [and] the things which are in their souls), and Who shall judge the living and the dead. And he said unto them, "Give not all your goods to the kings of the earth, but give some to the poor for the salvation of your souls." And at that moment the grace of the Holy Spirit dwelt in them, and the fear of God came into their hearts. And the story of Him was proclaimed throughout all their countries, for at the word of JAMES the apostle they believed on Him, and they became strong in the Faith in our Lord Jesus Christ, the King of heaven and earth, Who doth not reject those who seek Him, and who turn to Him with a right mind, but Who doth reject all those who believe on themselves, and in the evil works which they do. And he said, "Leave [these], and turn to God with a right mind." And they accepted the words which Saint JAMES spake unto them, and he loved them exceedingly because they made haste to receive his preaching; and they forsook many works of error which they did formerly. And Saint JAMES the

apostle made haste, and built a church for them in each of their countries, and when he saw the beauty of their Faith, he baptized them in the Name of the Father, and the Son, and the Holy Spirit, and they all rejoiced and were glad together. And he commanded them with the commands of the Gospel, and the Law of their Faith, and he said unto them, "I beseech you to let every tribe give to the church for its income [fol. 39*a* 3] the first-fruits of your crops and your vineyards, and [offerings] from your flocks, and they shall be to God as food for the poor." And the people answered and said unto them, "We wish to do whatsoever thou commandest us"; and [one] tribe brought the first-fruits of all their goods to the church. Now this tribe was under the dominion of HEROD the king. And when HEROD heard that it was Saint JAMES the apostle who had ordered this, he was wroth, and he sent and had him brought before him. And he said unto him, "Is it thou who hast commanded the people not to give tribute to Caesar, and not to give gifts to the king, and who hast commanded them to give away their goods in alms, and to the church, and to the poor?" And Saint JAMES said, "Yea." Then was HEROD furious with him, and he smote him with the sword which was in his hand, and he cut off his head; and Saint JAMES received an incorruptible crown in the kingdom of the heavens. And there was a great tumult in Jerusalem, and the king took PETER, the chief of the Apostles, and shut him up in prison, and he decided to kill him after the festival of Easter was finished. And the angel of the Lord smote HEROD and he died an evil death and his body stank; he glorified himself and did not glorify God. And certain believing men took the body of JAMES the apostle, and swathed it for burial, and they buried it in the sanctuary. Salutation to the brother of JOHN, the apostle and evangelist, [fol. 39*b* 1] JAMES, the glory and ornament of the Church. Salutation to thee, O thou who wast bound hand and foot in prison. Salutation to the festival of Easter.

XVIII. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day also the holy and honoured EUSEBIUS, the slave of SÛSENYÔS, became a martyr. When the Emperor DIOCLETIAN was torturing Saint SÛSENYÔS, the father of Saint SÛSENYÔS laid information against this holy man before the emperor, saying, "SÛSENYÔS hath a slave, whose name is 'AUSONIUS (*sic*), and he worshippeth Christ as his God, with all his heart, and he will not worship the gods." And the emperor commanded him to be brought to him, and when he had come, he asked him concerning his Faith, and he confessed our Lord Christ, and His Godhead, before him. And the emperor used much persuasion, and punished him, and rebuked him for forsaking the gods. And the holy man rebuked the emperor for [fol. 39*b* 2] forsaking the Lord Who is God in truth, and the anger and fury of the emperor was added to greatly, and he ordered the soldiers to cut off the head of the holy man with the sword before his lord; and they cut off his head with the sword and he received the crown of martyrdom in the kingdom of the heavens. Salutation to 'AUSONIUS (?) the slave of SÛSENYÔS.

And on this day also Abbâ PETER, the brother of Abbâ 'EBSÔY, became a martyr. The name of the father of this holy man was SÎDRÂḲ, and his mother's name was MARY. When this holy man was born, KÔRÎS, his mother's sister, took him, and brought him up with her son Abbâ 'EBSÔY. And when he was seven years old she took him to a teacher, and he learned all the Law of the Church, and the two continued to fast and to pray, and they worked signs and wonders; and GABRIEL, the angel of the Lord, appeared unto them, and told them that they were going to become martyrs for the sake of our Lord Christ. And after a few days Satan led astray the wicked DIOCLETIAN, and made him to worship idols. And certain men accused these holy men of being Christians before ARIANUS the governor of

'ENṢNÂ, and when he had them brought before him, he tried to compel them to worship idols. And when they refused he commanded his soldiers to put them up upon the *ḥĕnbâz* (*i.e.* a sort of rack) [fol. 39*b* 3] until the blood ran down upon the ground. Now the pain of the torture caused the blessed PETER great agony, for his body was tender through excessive fasting and prayer; and straightway the angel of the Lord came and he healed him of his suffering. When ARIANUS saw this, he commanded the soldiers to take him to the east of the city, and to cut off his head with the sword. Now Abbâ 'EBSÔY was in the prison house, and the angel of the Lord caught him up, and brought him to his brother PETER, and they embraced each other, and kissed, and then they prayed to God to bring them to the heavenly Jerusalem. And behold a voice came unto them from heaven, saying, "Peace be unto you, O ye fighters, for ye shall be among the company of heaven, and your bodies shall not be separated from each other upon earth"; and then the angel of the Lord took Abbâ PETER and brought him back into the prison house. And the soldiers cut off the head of the mighty and victorious Abbâ PETER, and they hung his body on a tree. Then Abbâ 'EBSÔY asked the keeper of the prison house to let him go away secretly, and having gone he brought the body of Abbâ PETER, and swathed it with scented cloths, and buried it in a secret place. Salutation to PETER of goodly face and form.

Salutation to the holy martyrs who suffered in [fol. 40*a* 1] the city of ṬERSAS (TARSHISH ?).

XIX. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day SIMON, a native of the country of Armenia, and Bishop of the country of Persia, became a martyr; and with him were one hundred and fifty others who suffered. This holy man lived in the reign of SAPOR, the son of HORMIZD, who was called, "puller out of the arms," because when he

conquered another king he bound him in fetters, and pulled out his arms. And he inflicted very severe tribulation upon the believers, and he laid forced labour upon them. And this holy man sent to him a letter wherein he said, "Those whom our Lord Jesus Christ hath bought with His honourable Blood are to be saved from the servitude of men, and they are the servants of our Lord Jesus Christ alone. Therefore forced labour doth not befit them, and they are not liable to render the illegal and excessive labour and tribute which may be decreed for them. But they may choose to die for our Lord Jesus Christ, Who hath shed His blood for them, and may not perform service for the wicked men who transgress the Law." When SAPOR had read the letter of this holy man, he was exceedingly wroth, and he bound him with two chains of iron, and brought him and cast him into the prison house, where the holy man found many men who denied Christ and worshipped the sun; but these men were bound for other reasons. And the saint rebuked them, and taught them, and [fol. 40*a* 2] they believed on our Lord Jesus Christ; and the soldiers cut off their heads, and they received crowns of martyrdom. After this the king had this holy man brought, and there were with him one hundred and fifty men, and the holy man strengthened them until they cut off their heads and they received crowns of martyrdom. And one of these men was terrified, and he dreaded the sword, and he wished to deny his Faith; but one of those who were standing there said unto him, "Be not terrified at the stroke of the sword, which is as nothing, but shut thine eyes and thou shalt be numbered with the martyrs, and thou shalt reign with our Lord Jesus Christ for ever." And he did thus, and he received a crown of martyrdom. Then certain men informed against that man who had encouraged the other, now his name was BASÊḲ, and they brought him to the king, and the king cut out his tongue and flayed him, and BASÊḲ yielded up his soul. After this he had Saint SIMON brought to him, and he said unto him, "Worship the gods. If thou wilt not do so I will torture thee severely"; and the saint would not obey his command, and he was not afraid of his torture. And straightway the king commanded his soldiers to cut off

his head with the sword, [and they did so,] and he received the crown of martyrdom in the kingdom of the heavens. And all the days of his life were one hundred and twenty years. Salutation to SIMON the Armenian, Bishop of Persia, and salutation to the one hundred and fifty men who suffered with him, and inherited the kingdom of heaven with him.

XX. MÎYÂZYÂ

[fol. 40*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day BABNÛDÂ, of the city of DANDARÂ (DENDERAH in Upper Egypt) became a martyr; now he was also called "AL-DANDARÂ." This holy man was an anchorite, and he was a righteous priest and a fighter. And the angel of the Lord appeared unto him, and said unto him, "Put on priestly apparel (*i.e.* the holy vestments), and get thee down from this cell, and appear before the governor." Now ARIANUS the governor had arrived in a ship at the port of that city, and had asked for the anchorite and found him not. And this holy man BABNÛDÂ came to him of his own free will, and he cried out with a loud voice, saying, "I am a Christian openly, and I believe in my Lord Jesus Christ." When the governor knew that he surely was the anchorite for whom he sought, but could not find, he commanded his soldiers to torture him severely, and they did so; and they loaded him with iron fetters, and took him into a dark chamber. And heavenly light shone upon him, and an angel of the Lord appeared unto him and healed him of his pains, and comforted him. And there was in that city a certain believer whose name was CAROLUS, with his wife, and his daughter, and twelve young women, and the holy man taught them, and strengthened them, and the soldiers cut off their heads and they became martyrs. And the governor was wroth, and he commanded his soldiers to hang this holy man our father up, head downwards, and to cast him into the river, but the holy man, by the power of God, swam out. And the governor also commanded them to [hang

him] on a palm tree, whereupon the palm sent forth fruit, and produced twelve clusters of dates, and [this fact] is remembered [fol. 40*b* 1] unto this day. After this they cut off his head, and he delivered up his holy soul, and received the crown of martyrdom. Salutation to BABNÛDÂ, who made the palm to yield fruit. Salutation to the companions of BABNÛDÂ. Salutation to CAROLUS and to his wife and daughter.

[And on this day is commemorated 'AMMÔNÎ.]

XXI. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is the festival of the commemoration of our holy Lady, the Virgin MARY, the God-bearer, who maketh intercession with her beloved Son on behalf of the children of men, and maketh Him to forgive the sins of those who call upon her name. Therefore it is meet for us to keep the feast on the day of her commemoration. Salutation and blessing be to the virginity of the Lady MARY, both internally and externally.

And on this day also died the holy father BĔRÛTÂWÔS (PROTHEUS ?). This honourable man was one of the learned counsellors and philosophers in the city of Athens [fol. 40*b* 2], and he was one of the number of the learned sages of the Council Chamber. He frequented the company of Saint PAUL, the apostle, and they disputed together about the Faith, and it was clear to BĔRÛTÂWÔS (PROTHEUS ?) that there was no True Faith except that of our Lord Jesus Christ. And he believed through the Apostle PAUL, who baptized him with Christian baptism, and taught him the Ordinances and Law of the Church; and after this he laid his hand upon him, and made him Bishop of the city of Athens. And this man frequented the company of Saint DIONYSIUS, [and] Abbâ RÔBÂ, of peasant family, the chief of the learned men of the great city of Athens, and he

revealed to him the Faith of our Lord Jesus Christ, and he explained to him whatsoever was obscure therein, and he was exceedingly learned. And this holy man BĔRÛTÂWÔS (PROTHEUS ?) came on the day of the death of our holy Lady the Virgin MARY, the God-bearer, and he stood among the apostles, and he comforted them with the spiritual songs and hymns which he had written, and which he himself sang to pretty tunes and to the accompaniment of a sweetly-voiced flute. He converted many Jews and Gentiles, and brought them to the knowledge of our Lord Jesus Christ; he trafficked in the grace which had been given unto him, and he made a very great profit thereby. When the apostles wanted to make him a bishop, he beseeched and entreated [fol. 40*b* 3] them, saying, "Be pleased to excuse me, for I am not fitted for this honourable position, and I am not able to perform the duties of a priest." And having received heavenly grace in his knowledge, and work, and learning, he departed to God. Salutation to BĔRÛTÂWÔS (PROTHEUS ?) who sang and played funerary music with the Apostles, when the Virgin MARY died.

And on this day were martyred 'AKRESÔKÔS (ORISCUS ?), and YAḲ'AṢÔS (or, YAḲRÎDÔS), and YÔRÂS.

And on this day also died the honoured father, the great and memorable preacher of the Faith, who was like unto the Apostles, Abbâ 'ANBÂḲÔM (HABAKKUK). God called this holy man from a far country to the monastery of our father Abbâ TAKLA HAYMÂNÔT, in the days of our father PETER, and it was PETER who baptized him, with Christian baptism, with his own hand, and he gave him into the charge of a teacher, and after this he arrayed him in the garb of a monk. And 'ANBÂḲÔM (HABAKKUK) fought good spiritual fights of every kind, and at length he was worthy to be appointed to the throne of our father TAKLA HAYMÂNÔT, and he was one of the company of the Eleven Learned Fathers. After this he departed to God, Who loved him, at a good old age, having suffered much tribulation and persecution, and laboured hard. Salutation to 'ANBÂḲÔM (HABAKKUK).

XXII. MÎYÂZYÂ

[fol. 41*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ ISAAC, from the city of ḤÂRÎN, in the district of SEBKÔ, in the north of Egypt. This holy man had pious parents, and his father's name was ABRAHAM, and his mother's name was SÔSNÂ (SUSANNAH); his mother died when he was a child and left him alone with his father. When he had grown a little, he herded his father's sheep, and his father married another wife. In those days there was a great famine, and his father's wife hated him, and only gave him a little bread, and this holy man used to give his food to the shepherds, and fasted the whole day long until the evening; now at that time he was five years old. When his father knew that his son used to give his food to the shepherds and fast all day until the evening, he went to see him. And this holy man, knowing the matter before his father came to him, tied up three pieces of mud in his cloak, so that his father might think when he saw them that they were three loaves of bread tied up in it. And when his father came to him, and unrolled the cloak, and found the three pieces of mud he thought they were loaves of bread. And he asked the boy to tell him if he had given his bread that day to the shepherds or not, and he said, "Yea." And he gave his food to the shepherds, and many came and heard this; and his father marvelled, and glorified God. When this holy man had grown up [fol. 41*a* 2] he went and became a monk with a certain righteous man whose name was ELIAS, and he lived with him for many years. When Abbâ ELIAS died Abbâ ISAAC went to the monastery of BARNÛG, and he lived with an old man whose name was ZACHARIAS, and he devoted himself to the ascetic life, and fought a great spiritual fight. And his father went about in every district, trying to find him. When his father came to the monastery of BARNÛG, and found him there, he asked him to return with him, and ISAAC refused. And Abbâ ZACHARIAS said unto him, "Go with thy father, and live with him until

he dies"; and the holy man went with his father; and he had been living with his father a few days when his father died. And all the goods which his father left he gave to the poor and needy, and then he built for himself an abode far from the city, and he dwelt there alone, and devoted himself to the ascetic life. And he fought a great fight, with fasting, and prayer, and ceaseless vigils, until he died in peace, and he was buried in his abode, and the place was forgotten. After many years God willed to reveal it, and a lighted lamp, which appeared above his grave, was seen by certain men who were reaping; and having seen this miracle for a space of three days, they marvelled exceedingly. When they came to that place to look at it, the lamp disappeared, and when the story of the saint was noised abroad, and the place had been seen by them, they found the lamp burning above his grave. [fol. 41*a* 3] Then the saint appeared unto certain believers in a dream, and told them the place where his body was, and they took it up with great honour, and laid it on a camel. Then they set out and journeyed on until they came to the middle of his city ḤÂRÎN, and the middle of MESRÂT (?); and there the camel knelt down, and would not get up again. And they beat the camel with many stripes, but he would not get up, and they knew that it was by the Will of God that he would not move. And they decided to build a shrine for him there, and to lay him in it; and they built a church in his name, and laid his body in it, and through it many signs and wonders took place. Salutation to ISAAC, who made clods of earth to appear to be loaves of bread.

And on this day also died the holy father Abbâ ALEXANDER, the nineteenth Archbishop of the city of Alexandria, concerning whom the apostolic ATHANASIUS saith, "My father ALEXANDER never read the Gospel sitting down, but he read it standing up with the light in front of him." And concerning him he also mentions the following: "The chief widows came to him, and they spake unto him, saying: There is with us a certain virgin who fasts seven days at a time, but she doeth no work with her hands. [fol. 41*b* 1] And he said unto them, O

my sisters, I never fast two days at a time. I never eat when the sun hath appeared. I eat in moderation. And he told them that one should eat in moderation and fast in moderation, and work in moderation, in every good matter." The parents of this holy man were believing Christians. He grew up in the service of the Church, and he was reared therein, for MAXIMUS made him a reader, and Abbâ THEONAS made him a deacon, and Abbâ PETER made him a priest; and he was pure, and a virgin from his youth. When the time drew nigh for Abbâ PETER to become a martyr, this holy father ALEXANDER and 'AKÎLÂS went to him when he was in prison, and asked him to remove the excommunication from ARIUS, for ARIUS had asked them both to ask Abbâ PETER about him. When they asked Abbâ PETER, he excommunicated ARIUS again in their presence. And he informed them, saying, "Our Lord Jesus Christ appeared unto me, holding in His hand a rent garment, and He said unto me, 'ARIUS hath rent My human nature,' and He commanded me not to receive him again." And Abbâ PETER told them that 'AKÎLÂS should become archbishop after him, and that after 'AKÎLÂS, ALEXANDER should be archbishop. And he told them this thing before the priests of the Thôrâh of the city of Alexandria, and he commanded them not to receive ARIUS, [fol. 41*b* 2] and to have no fellowship with him. When Abbâ PETER had finished his martyrdom, 'ARKÎLÂS (*sic*) was made archbishop after him, and he transgressed and received ARIUS, and made him a priest; therefore 'ARKÎLÂS lived only seven months and died. After him this father ALEXANDER was made archbishop, and as soon as he had taken his seat, the elders of the people came and asked him to receive ARIUS, but he refused to do so, and added curses to those which he had already heaped upon him. And he said unto them, "Father PETER commanded me and 'ARKÎLÂS not to receive ARIUS, and he told us, saying, Our Lord Jesus Christ hath anathematized him, and excommunicated him." And he commanded me, saying, "Take heed that thou dost not receive ARIUS, and thou shalt have no fellowship with him." And 'ARKÎLÂS having received ARIUS, God speedily removed him from his office; and Alexander said, "Nay, I will not receive

him." And he expelled ARIUS, and the people who believed in his evil Faith. Then ARIUS went to the Emperor CONSTANTINE, and laid an accusation against this holy man, saying, "ALEXANDER hath excommunicated me wrongfully." And CONSTANTINE assembled the General Council of Three Hundred and Eighteen Saints in the city of Nicea. And this father was the President of the Council, and he disputed with ARIUS and revealed his denial of Christ (or, infidelity) in words which were light in their expression, but weighty in their majesty; and they excommunicated him and would not receive his words. And ALEXANDER uttered the Faith which God spake with his own mouth unto all the fathers, and he drew up the Canon, and the Law, and [rules for] right judgement, [fol. 41*b* 3] and these are in the hands of Christians until this day. And he made regulations for the Fast (*i.e.* Lent), and the festival of Easter, and he returned to his office victorious and joyful. And he shepherded his flock in grace and in peace, and he sat upon the throne of MARK the evangelist for seventeen years, and he died in peace. Salutation to ALEXANDER, President of the Council of Nicea, who made the excommunication of ARIUS to resound in heaven and upon earth.

And on this day died the holy father Abbâ MARK, the Second, the forty-ninth Archbishop of the city of Alexandria. This father was a native of Alexandria, and he was a virgin, and chaste, and learned, and honourable, and he was the second Archbishop of Alexandria with the name of MARK. Abbâ JOHN made him a deacon, and he performed the duties of that office exceedingly well. He was an eloquent speaker, and his voice was sweet, and because of his learning and his knowledge of the Books (the Scriptures ?) all those who heard him rejoiced in him. Then Abbâ JOHN made him to live in his house, and he delivered to him the regulation and administration of the archiepiscopate, and he did nothing whatsoever without his advice. And he arrayed him in the garb of the monk, in the monastery of Saint Abbâ MACARIUS. And at the moment when he put on the garb of the monk, a certain righteous man from among the holy fathers came, and spake unto

him before all the people, [fol. 42*a* 1] saying, "This deacon whose name is JOHN (*sic*) shall, rightly and fittingly, sit upon the throne of his father MARK, the evangelist." When the time of the death of Abbâ JOHN drew nigh, he spake unto the bishops, and told them that they must make this father archbishop; and they rejoiced in him, and they appointed him by force, and against his wish, after he fled from them to the desert of SCETE. And they sent for him, and bound him, and they brought him and enthroned him. In his days he restored the churches, and rebuilt those that were in a ruinous state, and in his days he removed the heresies of the heretics who appeared in his days in the country of Egypt. And he made a church for them specially, and they sat therein, and he rebuked and admonished them, and he counted them among the sheep of his flock. And God made manifest through this father many signs and wonders, and he healed multitudes of sick folk, and he drove out the filthy devils which possessed men. And he said unto one of them, "Understand that this would not have come upon thee unless thou hadst shewn irreverence to the Holy Mysteries. Rise up, without fear, and henceforward guard thyself against the vain word which would go forth from thy mouth." And in his days the Muslim Arabs used to carry off many Christians from Rôm, and bring them to the city of Alexandria and sell them. And this father was exceedingly sorrowful about this, and he borrowed money from the monasteries and begged money from believing men, and he bought many Roman Christians from the Muslims for three thousand *dînârs* in gold; and he wrote for them bills of manumission and set them free. [fol. 42*a* 2] And he said unto them, "Whosoever among you wisheth to depart to his own country I will supply him with what he needeth [for the voyage], and send him off, and whosoever among you wisheth to stay with me, I will look after him and protect him." When any of them wished to return to their own country he gave them the money necessary for the journey, and had them protected on their way until they reached their own country; and for those who remained with him, he provided wives and protected them. After this he took thought for the Church of our Redeemer in the city of Alex-

andria, and restored it; Satan stirred up a riot in the city, and the church was burned, but this father restored it again. When God willed to give him rest he became a little sick. And on Easter Sunday Saint MARK the evangelist appeared unto him, and told him about the everlasting joy which God had prepared for him, and he made known unto him, saying, "After thou hast received the Holy Mysteries thou shalt rest." Having awoke from his sleep he told the bishops who were about him what he had seen, and he commanded them to begin the service of consecration of the Offering, and he himself consecrated and received the Holy Mysteries. And he said unto them, "I embrace you all with a holy embrace," and he died in peace straightway. And all the days which he sat were twenty years. Salutation to ALEXANDER (*sic*), who ransomed the captive Roman Christians for thirty thousand *dînârs* in gold.

[fol. 42*a* 3] And on this day also died the holy father Abbâ MICHAEL, the fifty-third Archbishop of the city of Alexandria. This holy father was a righteous man, and a monk, and he was made abbot of the church of Saint Abbâ JOHN of the desert of SCETE. And they seized him against his will, now it was with the greatest difficulty that they seized him and made him Archbishop of the city of Alexandria, on the 24th day of the month of Khĕdâr; and he devoted himself to the ascetic life and he ordered his course after the manner of the Apostles. When the Great Fast came, the holy man went up to the desert of SCETE to keep the Great Fast there, and his spiritual fight and his strenuous asceticism when he was in the desert by himself are remembered. Before he was made archbishop, he prayed to God with tears and groans, saying, "O God, Thou knowest how much I love to dwell by myself, and that I have not strength enough for this office, [to say] nothing about my fitness. I beseech Thee, because of the greatness of Thy compassion, to take my soul and to give me rest in this Fast." And God received his petition, and it came to pass that after the Easter Festival God called him, and gave him rest. And the days of his office were two years and five months. Salutation to MICHAEL, whose soul God took according to his request.

XXIII. MÎYÂZYÂ

[fol. 42*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and honoured, the great star of the East, Abbâ GEORGE, the fighter, became a martyr. The name of the father of this holy man was ANASTASIUS, and he was from the country of Cappadocia; his mother's name was THEOBASTE, and she was from the country of Palestine. When GEORGE was twenty years old his father died, and he rose up and went to the Emperor DÔDYÂNÔS (DIOCLETIAN ?) so that he might receive the appointment which his father had held. And he found that the emperor was setting up idols, and worshipping them, and that he was compelling all men to worship idols. And GEORGE divided all the goods which were his among the poor and the needy, and set free his slaves, and he stood up before the emperor, and confessed our Lord Jesus Christ. And the emperor tried to persuade him [to reject Christ], and promised him many great [honours], but he would not turn [to idolatry], and he would not submit to him. And the emperor tortured him with many tortures, but God strengthened him and healed his wounds. And He told him that he should die three times for His holy Name, and that each time He would raise him up, but that when he died for the fourth time he should receive the crown of martyrdom. And He promised him that he should inherit great and well-known fame in all the ends of the world, and informed him that he should continue to be tortured for...years, and that He would send His angels to minister unto him. Now the emperor was exceedingly sad and sorry because of all the many tortures [fol. 42*b* 2] which he was inflicting upon Saint GEORGE, and because the saint would not submit to him. After this the emperor brought to him a great and powerful magician whose name was ATHANASIUS, and he concocted a cup full of poison, and gave it to that saint to drink, and he thought that he would die as soon as he had drunk it. When Saint GEORGE had drunk the cup, which was full of poison, he received no injury whatsoever;

and the magician believed on our Lord Jesus Christ, and became a martyr. And the emperor had an instrument brought wherein were teeth like a saw, and he commanded his soldiers to saw the saint in it, and when they had sawn him, he delivered up his soul; but our Lord Jesus Christ raised him up, and the saint returned to the city. When the people saw this, many of them believed on our Lord Jesus Christ, and they received crowns of martyrdom; and they were in number thirty thousand and seven hundred souls. When Saint GEORGE stood before the Emperor DÔDYÂNÔS (DIOCLETIAN ?), in the place where the kings assembled, now the kings were sitting upon seventy thrones, the emperor said unto him, "We wish thee to make these thrones whereon we are now sitting to put forth leaves, and bear fruit." And Saint GEORGE prayed to God concerning these thrones, and they put forth leaves and bore fruit straightway. And after this they took Saint GEORGE, and boiled him in a brass cauldron, and then threw him out into the desert, but God restored his soul to his body, and raised him up again; and the saint returned to the kings, and preached the Name of our Lord [fol. 42*b* 3] Jesus Christ openly. And they all marvelled and said unto him, "If thou wilt raise the dead we shall know that thy God is God indeed, and we will believe." And Saint GEORGE prayed to God, and he raised up for them from a cave very many dead people, both men and women and young people. And these preached the Name of our Lord Jesus Christ, and told the people about GAHÂNAM, and the Judgement (or, punishment); and after this they returned to their graves, and died. And when those infidels who were contending against him, and resisting him, saw this they said, "These creatures which thou hast raised up are unclean spirits; they are Satanic spirits, and not men." And because of their great sadness and sorrow for Saint GEORGE, and the tortures which he was condemned by them to suffer, and in order that he might submit to them, they committed him to the care of a poor beggar woman. And when the poor woman went out to beg for bread the angel of the Lord brought him a table whereon there were all kinds of good food. And there was in the house of that woman a piece of dry wood, and Saint GEORGE prayed

to God, and that wood germinated, and put forth leaves, and it became a tall tree with long branches and much foliage. And when the poor widow came and saw that great miracle, and how that tree had shot up, and the table, she marvelled, and she brought her son who was blind, and deaf, and dumb, and a paralytic, and asked the saint to heal him for her. And he told her the way of God, and she believed on our Lord Jesus Christ. And the saint made the sign of the Cross over the face of the child [fol. 43*a* 1] and he saw straightway. And Saint GEORGE said unto her, "I will that the next time he may be able to hear, and to walk and to speak." And the emperor passed through the city, and saw that tree, and he marvelled, and asked questions concerning it. And they told him, saying, "This tree is in the house of the widow wherein Saint GEORGE dwelleth." And the emperor having remembered Saint GEORGE had him brought to him, and he commanded his soldiers to beat him with very many stripes, and they beat him, and crushed his feet, and he died for the third time, and they cast [his body] outside the city; but God raised him up and he returned to the kings. When the Emperor DÔDYÂNÔS (DIOCLETIAN ?) saw him, he marvelled, and was frightened, because of all the tortures to which he had subjected the saint, and he began to speak him fair and he promised to give him his daughter in marriage and to make him the second in the kingdom [if he would deny Christ]. Then the saint made a mock of him, and promised him, untruthfully, that he would offer incense to his gods. And the emperor rejoiced, and thought that the saint would do so actually, and he ran to him, and kissed his head, and brought him into the royal palace. And the saint rose up to pray, and he prayed, and repeated a psalm of DAVID, and the empress, the wife of the emperor, kissed him, and asked him to explain to her what he had read. And he began to make her to know and to understand the matter from the time when God created the world, to the Incarnation of our Lord Jesus Christ; and his words entered her heart and she believed on our Lord Jesus Christ. And on the following day a herald went round calling upon all the men of the city to gather together in order to see Saint GEORGE make an offering of incense to the gods.

And when [fol. 43*a* 2] the widow heard this, she was exceedingly sorry, and she went out with the multitude to see Saint GEORGE make an offering of incense to the idols. And when the saint saw her he rejoiced, and said unto her son, "Go to APOLLO, and command him to come hither to me in the Name of our Lord Jesus Christ"; and the widow's son was healed straightway, and he walked and talked, and he went to the idol, and told him what Saint GEORGE had told him to say. And he drove out the Satan that foul spirit, which dwelt in the idol, and brought it to Saint GEORGE. And the idol confessed before all the people, saying, "I am not God, but a creature who leadeth men into error." And the saint commanded the earth to swallow him up, and straightway the earth swallowed that deceiver. When the emperor saw this, he and all those who were with him were ashamed. And being filled with fury and wrath against Saint GEORGE, he came to the empress his wife, and she said unto him, "Did I not tell thee not to oppose the Galilean? Their God is strong and mighty." And the emperor was exceedingly wroth with her, for he knew that Saint GEORGE had brought her into the True Faith. And he commanded his soldiers to drag her outside the city, and to cut up her body with a saw, [and they did so,] and she received the crown of martyrdom in the kingdom of the heavens. Then straightway the kings were afraid because of Saint GEORGE, and they advised the Emperor DÔDYÂNÔS (DIOCLETIAN ?) to write the order for the soldiers to cut off his head with the sword, so that he might have rest from Saint GEORGE, and that shame upon shame might not be heaped upon them. When the emperor had commanded them [fol. 43*a* 3] to cut off his head with the sword, Saint GEORGE, the mighty one, the conqueror, rejoiced exceedingly. And he entreated our Lord Jesus Christ to bring down fire from heaven and destroy the seventy kings, so that they might cease from inflicting tribulation upon the Church. And straightway fire came down from heaven, and burnt up the seventy kings and all their soldiers. Then our Lord Jesus Christ appeared unto Saint GEORGE and made many covenants with him. And He said unto him, "Whosoever shall commemorate thee upon earth I will destroy all

his sins. Whosoever is in tribulation, whether by sea or on land, or is sick, and entreateth me in thy name, I will deliver him quickly from his tribulation"; having said this He went up into heaven. After this the saint bowed his neck, and they cut off his holy head with the sword, and he received three everlasting crowns of martyrdom in the kingdom of the heavens. And four of his believing slaves took the body of Saint GEORGE, and wrapped it up in his apparel, and took it into the city of Lydda, and they built a beautiful church, and laid his body therein, and countless miracles were wrought there. Salutation to thee, O GEORGE, the root of thousands of martyrs. [fol. 43*b* 1] Salutation to the ninety men and thirty-seven women who, when they saw the hidden glory of the heavens revealed at the martyrdom of GEORGE, became martyrs.

And on this day also died RÔḲÔ. This holy man was such a strenuous fighter in the spirit, that he made signs and miracles manifest. One day the sickness of the plague smote him, and he prayed to God with abundant tears, and shewed Him his sores. And our Lord Jesus Christ appeared unto him, sitting upon a cloud of heaven, and He stood up before him and said unto him, "Fear not, O My beloved RÔḲÔ, behold I have come unto thee to heal thee of thy sickness, and to establish with thee a covenant that all those who shall pray unto Me in thy name, saying, 'Jesus Christ, the God of RÔḲÔ, deliver me for I am afflicted,' shall be free from the sickness of the plague, and it shall not come upon them." After He had said this unto him, our Lord Jesus Christ went up into heaven. And the holy man lived in strict devotion to the ascetic life for many [years], and he died in peace. Salutation to RÔḲÔ, the chosen fighter.

Salutation to STEPHANA, a friend of VICTOR the martyr. [Omitted in the Bodleian MS.]

XXIV. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 43*b* 2] On this day Saint ṢANÂ, the companion of Saint ISIDORE, whose history is told in the section for the eighteenth day of the month of Magâbît, became a martyr. After this holy man had been tortured with his companion, ISIDORE [died] and received the crown of martyrdom; and this holy man ṢANÂ remained in the prison house. And he who was governor of the city of FARMÂ at that time was abolished, and another governor was appointed to succeed him; and the infidel emperor commanded that governor not to leave [alive] anyone who mentioned the Name of our Lord Jesus Christ. And they told him about the fight of this holy man ṢANÂ, and informed him that he was a captain of soldiers, and told him that he had been tortured severely, and would not turn from his counsel. And the governor commanded his soldiers to cut off his holy head, [and they did so,] and he received the crown of life. And his mother saw angels of light taking his soul, and carrying it up to heaven, and she said she had seen this when ISIDORE was martyred. Then they took the body of Saint ṢANÂ, and swathed it for burial, and laid it with the body of Saint ISIDORE, his friend; and their bodies remain in the city of SAMNÛD, and the people thereof keep a great feast in their honour. And many signs and wonders appear through them to those who go to them in faith. [fol. 43*b* 3] Salutation to ṢANÂ and ISIDORE.

And on this day also died the holy father Abbâ SANÛTYÂ (SHENUTI), the twenty-fifth (sixty-fifth ?) Archbishop of the city of Alexandria. This holy and spiritual father was a monk from his early years in the church of Saint MACARIUS, in the desert of SCETE, and he advanced in good works as he became older, and his excellences increased, and he devoted himself to the ascetic life, and fought a good fight. And he was appointed abbot in the house of Saint Abbâ MACARIUS, and the bishops

and all the people chose him, and appointed him Archbishop of the city of Alexandria. And great tribulation, and very much sorrow came upon him during all the days of his office, and the Muslim kings afflicted him, and they seized him and bound him in fetters; and they demanded money from him, but he had nothing whatsoever to give them. And God performed through him many signs and wonders and he healed many sick folk of grievous sicknesses, and he cast out Satans from men. And through his prayer God sent down very much rain upon the men of the country of MAREOTIS, who remained in a state of severe famine for ten years through want of rain; for the wells in the country had dried up and the streams, and they well-nigh died of thirst. When this [fol. 44*a* 1] father came to them to celebrate a festival in the church of Saint Abbâ MÎNÂS, the martyr, all the men of the city gathered together to him and told him how much they were suffering through want of water, and he comforted them and encouraged them to be patient. When this father had ended the Liturgy he entreated God to have mercy upon His creation, and to teach them. When the time of sunset arrived the rain began to fall in large drops, and then ceased. And this father said, "O my Lord Jesus Christ, to Whom belongeth glory, O Master, if Thou wishest to teach Thy people, and to shew compassion unto them with the riches of Thy compassion, and the abundance of Thy mercies, let them be filled and satisfied with Thy mercy, and with Thy blessing, in Thy good pleasure." Having said this he went into his bed-chamber to pray the prayer for sleep, and then he asked God to remember His people, and to shew mercy upon them. And when he finished his prayer, there came mighty thunders and lightnings, and the rain descended like a flood, and filled all the holes in the ground, and the gardens, and the wells and the grounds round about them. He remained three years in that land and was there during three years of famine. On another occasion the Arabs of Upper Egypt assembled, and came to the desert of SCETE, and they surrounded the monasteries, and wished to kill all the monks who dwelt in them, and to plunder the monasteries. And this holy father took his own cross, and went out against them, and when they saw the cross

in his hand, they turned backwards and did no harm whatsoever. And this father expelled all infidelity from his country by his learning, [fol. 44*a* 2] and also from his flock. Now at that time there were men who said that He Who suffered for us was only a man and not God. And this father wrote a letter and sent it during the days of the Great holy Fast (*i.e.* Lent) to all cities, and in it he spake thus: "God the Word suffered for us in His Body, and His Divine Nature was not separated from His human nature, not for an hour, nay, not for the twinkling of an eye. These two Natures were one from the beginning, and they were not separated in any way whatsoever by any operation; and at the time of His Passion and Death they were not separated." When this letter was read in all the cities, all the Christians therein rejoiced with a great joy. And there also appeared certain accursed men who said, now their tongues ought to be cut out! that His Divine Nature died; these were the men of the city of BÂLYÂNÂ, and their bishops. When this father heard the report of them he was very sad, and he wrote other letters wherein he said, "The Nature of God, the Word, is unknowable, and intangible, and impassable, and suffering can only enter the human nature which God the Word took and made one with His Godhead, without separation, and without mingling, and without change." And he also said therein, "We do not separate God the Word from our flesh which suffered, but we believe that He was One at the time of His Passion, and likewise we also believe that His Godhead neither suffered nor died, but that He suffered, and died in the flesh, only without [fol. 44*a* 3] separation of His Godhead." When his letters reached these men, and they had read them, they turned from their error, and they believed in their Faith in righteousness and integrity. And their bishops came and confessed before our father, the archbishop, the True and Right Faith, and they entreated our father Archbishop SANÛTYÂ (SHENUTI), saying, "Forgive us our sin and error." And this father commanded them to bow down before all the bishops, and priests, and people, and to say unto them, "Forgive us, for we have sinned and gone astray, for it was Satan who led us into error." And they did as the archbishop commanded them,

and he forgave them their sins. And this father thought much about the churches, and their buildings, and the places wherein pilgrims sojourned, and what moneys were left to him he gave to the poor and needy; and he followed a good course of life and pleased God. And the days of his office were fifteen years, and he died in peace. Salutation to the mighty Archbishop who drove away the Enemy by the cross which was in his hand.

And on this day also are commemorated the consecration of DABRA SÎNÂ, and Abbâ YASDERÂ of SÎNÂ (or, of SÎR).

XXV. MÎYÂZYÂ

[fol. 44*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SARÂ and her two sons became martyrs. This holy woman was a native of the city of Antioch, and she was the wife of a certain man whose name was SOCRATES; now he was a governor of DIOCLETIAN, and a Christian. Subsequently he denied Christ, but his wife remained a Christian. And her husband said unto her, "I love the Faith of Christ, but I denied Him, because I am afraid of the emperor's torturings." And this holy woman brought forth by him two sons, and she was unable to have them baptized with Christian baptism in the city of Antioch, through her fear of the emperor, and through fear of her husband; but because of her exceeding great love for our Lord Jesus Christ she strove in every way possible to have her sons baptized with Christian baptism. And she took her two sons, and two slaves with her, and she embarked in a ship, wishing to go to the city of Alexandria, to Abbâ PETER, the archbishop. Now God willed to reveal the greatness of her Faith to the generation which was to come. And God raised up a wind at sea, and a very great and violent storm, and the storm was so violent that the ship was nigh to founder; and the holy woman was afraid that her sons would be drowned without being baptized. And straightway she rose up, and

prayed a long prayer, and then she took a razor, and made a cut in her right breast, and she took some of her blood and made therewith the sign of the Cross upon the foreheads, and [fol. 44*b* 2] over the hearts, and on the breasts, and on the backs of both of her sons; and she dipped them in the sea thrice, saying, "In the Name of the Father and the Son and the Holy Ghost." And after she had done this, there came a great calm on the sea. When she arrived in the city of Alexandria, she took her sons to Abbâ PETER, the archbishop, that he might baptize them with Christian baptism, together with the children of the city. Having baptized one of the children of the city, he took her sons to baptize them, and straightway the water congealed, and fell off them. And he took another child of the city and the water became liquid, and he baptized him, and the water returned to its natural form. And the archbishop took the sons of this holy woman [a second time] to baptize them, and straightway the water congealed again; this he did thrice and the water congealed thrice. And he had their mother brought, and he questioned her, and thereupon she told him everything that had happened to her, and how the wind and storm had risen on the sea against her, and how she had cut her breast, and baptized her sons; and she asked him to forgive her her sin, for it was because she was afraid that she had done [this thing]. And Saint Abbâ PETER said unto her, "Fear not, for it is our Lord Jesus Christ Who hath baptized thy sons, with His own hand, when thou didst immerse them in the sea." And when the holy baptism of her sons was completed by the hand of Saint Abbâ PETER, the archbishop, they received the Holy Mysteries and she returned to her husband in the city of Antioch. When she came to him he was wroth with her, because of what she had done, and he went to the emperor and informed against her, and told him what she had done. [fol. 44*b* 3] And the emperor had her brought before him, and said unto her, "Why didst thou go to the city of Alexandria? Hast thou been playing the whore with Christians?" And the holy woman answered and said unto him, "Christians do not play the whore, and they do not worship idols; and after this do what thou wishest, for thou wilt not

hear another word from me." And the emperor said unto her, "Tell me what happened unto thee in the city of Alexandria," but she vouchsafed him no reply whatsoever. And the emperor commanded his soldiers to tie her hands behind her, and to set her two sons upon her belly, and to burn all three of them together in the fire. And she turned her holy face to the East, and prayed, and then they burnt her, with her sons, in the fire, and she received the crown of martyrdom in the kingdom of the heavens. Salutation to SARÂ.

And on this day also are commemorated DARÂ, and Abbâ JOHN, the archbishop.

And on this day also are commemorated Saint Abbâ BABNÛDÂ, the anchorite, and Saint THEODORE, the fighter, and one hundred martyrs who received crowns of martyrdom in the kingdom of Persia (or, Egypt). [fol. 45*a* 1] Salutation to BABNÛDÂ, and to father THEODORE, and to four men in the country of Persia.

XXVI. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SÛSENYÔS, the son of SU'ÊPETER (*i.e.* SÔSÎPETRÔS=SOSIPATER?), became a martyr. The father of this holy man was a friend of the Emperor DIOCLETIAN the infidel, who was emperor. And the angel of the Lord appeared unto him, and strengthened his heart, so that he might become a martyr; and this thing was ever in his mind. And after this the emperor sent him to the country of Nicomedia, and he sent to him an edict ordering him to restore the worship of idols; when the saint saw this he sorrowed exceedingly. Then he sent and brought a priest, and he learned from him the doctrine of the Church, and the priest baptized him with Christian baptism. After this he returned to the country of Antioch, where he found that his sister had given birth to a child, whose creation (or,

nature) had been changed by a Satan. She had given birth to a daughter, whom she had killed, and whose blood she had drunk, for there dwelt in her a Satan, who, by his magic, could take the form of a bird or serpent. When a child was born to any of the natives of the city, the mother used to go down, and kill him by magic and drink his blood. [fol. 45*a* 2] And when Saint SÛSENYÔS saw this, he took his spear in his hand, and killed his sister and her child also, for he was the son of Satan; and he killed her husband, and her husband's father, for they were magicians, and they used to inflict sicknesses on a man and kill him. After this he returned to Nicomedia, and he came to that priest who had baptized him with Christian baptism, and told him everything that had happened to him. When he returned to his city, and his father knew it, he wanted to kill him, and he accused him to the emperor [of being a Christian]. At that time Saint SÛSENYÔS went to the emperor in the house of his idols, and he commanded the idols, by the power of our Lord Jesus Christ, to descend into Sheol; and straightway the earth opened her mouth, and swallowed them up. And the story of how Saint SÛSENYÔS had destroyed their idols was noised abroad, and again his father made accusations against him before the emperor. And the emperor was wroth with him, and commanded his soldiers to torture him with severe tortures. And they beat him, and smote him with brass rods, and they broke him on the wheel, and they crushed him with the instruments wherewith grain is crushed, and they dragged him through the city. And God strengthened him, and enabled him to endure all these tortures, and the angel of the Lord visited him at all times, and strengthened him and healed his wounds, and raised him up whole and uninjured. And many men, who believed on our Lord Jesus Christ through him, became martyrs. When the emperor was tired he said to one of his men, "Behold, command them to cut off his holy head with the sword," [and they cut it off,] and he received [fol. 45*a* 3] the crown of martyrdom in the kingdom of the heavens. And the number of those who became martyrs, during the time they were torturing the saint, was eleven hundred and ninety. Salutation to SÛSENYÔS, the son of

[SU'Ĕ]PETER, and salutation to the eleven hundred and ninety martyrs of the company of SÛSENYÔS.

And on this day also JOHN, the son of a carpenter, became a martyr. This holy man was a native of the city of Nineveh, and his father was a maker of wooden images, and a worshipper of idols; his mother was a Christian. Lacking a son she prayed to God, and she brought forth this saint, and called his name "JOHN" in secret. When he was eight years of age, he helped his father, who bought wooden figures for his son to carve. One day as he was going about buying idols, the angel of the Lord met him, and told him that idols were the abode of Satan, and commanded him to cast them from his hands; and he taught him the Faith of our Lord Jesus Christ. And Saint JOHN returned to his father [fol. 45*b* 1] and said unto him, "There is no god but God, the Creator of the heavens and the earth; I will not worship the work of men's hands." When his father heard this, he tied him up in the prison house. And his mother came and made his heart strong to shed his blood for the Name of our Lord Jesus Christ. Then the people of the city came to persuade him with their words, and they said unto him, "O boy, why dost thou forsake thy father's gods?" And Saint JOHN said unto them, "I will not worship the work of men's hands, for [idols] are the abodes of filthy devils." When his father heard his words he took up his saw, and cut off his son's head, but the young man did not fall down, and he stood upright on his feet, and was baptized with his own blood. And his mother came and took [his body, and she said], "O my Lord Jesus Christ, for Whom praise is meet, receive Thou from me this offering, O Thou Who didst accept the offering of ABEL in the field." And Satan entered the heart of his father and made him mad, and his wife took him, and brought him to the grave of her son, and prayed for him. And Saint JOHN came by night, and pierced his father with a spear, and Satan went out of him, and then he believed and was baptized in the Name of the Father and the Son and the Holy Ghost. Salutation to JOHN of Nineveh, who was a lamp which dispelled the dense darkness of sin.

[fol. 45*b* 2] And on this day also were martyred the saints SEBBÎDÔRÂS (or, SABBÎṬERÂS), and Abbâ SERGÂ, and DERÊYS (or, DÎRÂYES), and SÂYS.

XXVII. Mîyâzyâ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint VICTOR became a martyr. The name of the father of this holy man was KHĔRMÂNÔS (ROMANUS), the captain of the host of the Emperor DIOCLETIAN, and his counsellor; and his opinion, and his word, in respect of the worship of idols, were one with those of the Emperor DIOCLETIAN. And the name of the blessed woman, his mother, was MARTHA, and she was a Christian. When Saint VICTOR grew up, he was near the emperor, and his rank was the third in the royal palace. At that time his days were ten years. And he rejected this world, and the glory thereof. He ate no flesh, and drank no wine, he fasted continually, he prayed many prayers without ceasing by day and by night, he visited those who were in prison, and he gave alms to the poor and needy. And when they killed Saint THEODÂDÂ, the mother of the saints COSMAS and DAMIANUS, no one dared to go near her through fear of the emperor. And Saint VICTOR came, and carried away her body, and buried it, and was unafraid; and he rebuked his father on several occasions for idolatry. And his father [fol. 45*b* 3] laid information against him before the emperor. When Saint VICTOR was brought before the emperor, he unfastened his military girdle, and threw it in the face of the emperor, saying, "Take this gift, which thou didst give me," and he uttered blasphemies against the emperor, and against his idols. And KHĔRMÂNÔS (ROMANUS) counselled the emperor, and told him to send VICTOR to the city of Alexandria, to the governor HERMINIUS, so that he might torture him severely. And they brought out the holy man and set a bridle (*i.e.* a gag) in his mouth, and his mother bade him farewell with many tears. And he commanded his mother about the

poor, and the needy, and the widows, and the orphans, telling her to visit them, and to give them what they needed. And when he arrived in Alexandria, HERMINIUS, the governor, tortured him very severely. And the angel of the Lord appeared, and took his soul, and carried it up into heaven, and shewed him the abode of the beings of light; and [then] his soul returned to his body again. And the governor inflicted further tortures upon him by means of boiling oil and pitch. After this he had him laid upon an iron bed, and had a fire lighted under him, and then he had him cast into the furnace which heated the baths [of the city]; and he inflicted upon him every kind of torture. And God strengthened him, and made him to endure, and He sent His angel unto him to heal his wounds. And after this the governor sent Saint VICTOR to the city, the name of which is ANTINOË, where he was tortured severely, and they cut out his tongue, and drove red-hot iron instruments through his sides; but God gave him strength and enabled him to endure. And after this they imprisoned him in a desert fortress, [fol. 46*a* 1] so that he might die. Now Saint VICTOR knew the craft of the carpenter, and he made tools and sold them; with a part of the price he fed himself sparingly, and the rest he gave to the poor and needy. And a certain governor came, and took up his abode near that fortress, and the people told him the story of Saint VICTOR, how that he was the son of KHĔRMÂNÔS (ROMANUS), the captain of the imperial army of Antioch. And the governor had him brought to him, and he urged him greatly [to deny Christ], but he would not turn and he would not obey his behest. And the governor commanded his soldiers to torture him, and they tortured him severely. They tore out his tongue by its roots, they beat his mouth, they hung him up head downwards, and suspended heavy stones from his hands; and after this they threw him into an oven which had been made red-hot, they poured boiling pitch and oil over him, they pounded him with pounding instruments, and they made his face to smart and sting with acid and dust, and they put salt in his eyes; and after this they brought him out and hung him up head downwards. And our Lord Jesus Christ strengthened him, and enabled him to endure,

and restored to him his members. And there was a certain maiden, whose days were fifteen years, and who saw Saint VICTOR from the window of her house whilst they were torturing him, and she also saw angels, with crowns in their hands, and they were placing them on the head of Saint VICTOR. And she informed the people what she had seen, and they marvelled exceedingly, and many of them believed on our Lord Jesus Christ, and became martyrs. And that maiden believed [fol. 46*a* 2] on the Name of our Lord Jesus Christ, and [confessed her belief] before the governor, and he commanded his soldiers to cut off her head; [and they did so,] and she received the crown of martyrdom. After this the governor commanded them to cut off the holy head of Saint VICTOR with the sword, [and they did so,] and he received the crown of martyrdom in the kingdom of the heavens. And certain believing men took the body of the saint and wrapped it in linen and in beautiful and costly stuffs and they laid it in a pure place until MARTHA came from the city of Antioch, and built a beautiful church for it. And she laid his body therein, and through it great signs and wonders took place. Two-fold salutation to VICTOR and salutation to those who associated themselves with him in his martyrdom, and who themselves became martyrs.

XXVIII. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint MELIUS became a martyr. This holy man was a strenuous ascetic and fighter, and one who kept vigil all the days of his life; and he dwelt in caves and in monasteries. And he lived with his two disciples in a monastery near the city of KUĔRÂSÂT. Now the two sons of the King of KUĔRÂSÂT went out hunting, and their slaves were with them, and they asked them for the nets so that they might net the wild beasts and kill them with spears therein. [fol. 46*a* 3] And having gone a distance of forty stadia they set up their net-posts, and when

they had drawn the nets round them they found this saint inside them; and he was dressed in sackcloth made of hair, and his hair was exceedingly long. When the king's sons saw him they were very much afraid of him, and they asked him, saying, "Art thou a man or a spirit?" And he answered and said unto them, "I am a sinful man. I dwell here, and I worship my Lord Jesus Christ, the Son of the Living God." And they answered and said unto him, "There is no god except the sun and fire; worship thou them lest they kill thee." And he answered and said unto them, "This sun, and the fire, are things which have been created, and ye are in error. I beseech you to put your trust in the God, Who is God indeed, the Creator of all things." And they answered him, [saying,] "Dost thou say that He Whom the Jews crucified is God?" And he said unto them, "Yea, He Who was crucified for sin, and Who was killed and died, is God indeed." And the king's sons seized this saint and his two disciples with him, and they [fol. 46*b* 1] tortured them severely, and they cut off the heads of the two disciples, who received their crowns of martyrdom; as for the holy old man, MELIUS, they continued to torture him during the fourteen days in which they were hunting. And on the following day they made him to stand up between them, and he stood up, and one of the two brethren was in front of him and one behind him, and they shot arrows at him, and he said unto them, "Thus do ye two agree, and act together, so that ye may kill those who do evil to you; and even thus, when ye take up these positions to carry out your work with your arrows to-morrow, ye shall die." And when they heard this they were not afraid of his words, and they continued to shoot their arrows at him until he ended his martyrdom. And on the following day they went out hunting, according to their wont, and they followed a wild ass of the desert, and shot arrows at him, and God turned their arrows into their own hearts, even as the holy man told them. And God made manifest great signs and wonders by the hands of this holy man. One day he was passing along the road, and he came upon certain men who had seized a certain monk, and were accusing him, saying, "Thou hast killed this man." And this saint prayed, and raised up the dead man, and he said unto

him, "Is it true that this monk killed thee?" And he who had been dead answered and said unto him, "This monk did not kill me. A large amount of money had been committed to my care, and a certain priest, because of this, killed me, and dragged me out and cast me here." And straightway he who had been dead spake to the holy man, saying, "Go thou to such and such a priest, who killed me, and take my money from him, and give it to my children." And the saint said unto him, "Be silent, and [fol. 46*b* 2] lie down in peace until the day of the resurrection of dead bodies; I am not a distributor of money and punishment"; and the man lay down straightway. Salutation to MELIUS, the righteous man.

And on this day also Saint Abbâ BISṬÔWĔRÔS (BISTORIUS?), of the city of MAḲSÛR, became a martyr. This saint had a father who was a righteous man, but three years after his mother brought him forth, Satan led her astray, and she became a Muslim; after this he was brought up by God's Will, until he arrived at man's estate. Then he married a beautiful wife, and begot children by her. After many years had passed by, there rose up against him a certain man of a brutal and revengeful disposition, and he went and gave information against BISTORIUS to the Muḥammadan Government, saying, "Ye know that, according to our Law, the child, from the moment when a man hath union with his wife, [is a Muslim,] and that their children follow their Faith; now this man by our Law hath another Faith." Thereupon a certain Muslim governor sent his messengers to BISTORIUS, and they found the holy man, and they brought him before the Council. And straightway the governor questioned him, and enquired into the whole matter, and the saint confessed before him, fearlessly, saying, "I am a Christian." And the governor began to talk with him quietly, and promised to bestow upon him many gifts if he would turn from [fol. 46*b* 3] his desire, and from his holy Faith; but the saint would not incline to him, and his heart would not consider in the least degree his gifts. When the governor saw that he would not turn from his Faith, he commanded his soldiers to take him to the prison house, and to bind him with fetters of iron, and he

also ordered them to suspend from his neck a heavy log of wood, and to leave him lying with his face uncovered (?) in the prison house; and they did this, [and he remained thus] until the third day. After this, whilst he was still in the prison house, there came unto him a white dove, and it alighted upon him, and the keeper of the prison heard of this. Then the Muslim Council questioned him, saying, "We cannot wait for thee any longer. Make thy choice, whether thou wilt enter our Faith, or whether we shall burn thy body in the blazing fire." And the saint answered and said unto them, "Do with me as ye please, for I will never have any portion with you." And straightway the governor was wroth, and he commanded the soldiers to beat him, and to cast him [into the fire] without mercy. And all the men of the city did this to him, and they beat him [with whips], and smote him with their sandals. And straightway a certain woman went forth and smote him on his face with her sandal, and when she had given the blow her hand withered straightway. And after this a swordsman went out from the governor and drew his sword, and struck at the saint's neck with it, but the blow was not aimed straight enough to cut off his head, and it struck him on the side of his face, and cut off his ear [which] dropped down [on the ground]; and the blood poured out from his veins, for the stroke was evil and violent. And after this they persuaded him with gentle words to enter [fol. 47*a* 1] their Faith. When he refused, the swordsman drew his sword again, and cut off his honourable head, and he received a crown of martyrdom in the kingdom of the heavens. And then they burned his body with fire. And his kinsfolk came, and took it, and carried it to his city and buried it in the pit of Saint JOHN of HARḲLÎ; and God made manifest over his body very many, yea countless, signs. Salutation to BISṬÔWĔRÔS, the fighter, the translation of whose name is "cross-[bearer]" (CHRISTOPHER?).

Salutation to ABRAHAM, ISAAC, and JACOB.

And on this day also are celebrated the commemoration of WÂSLÎḲÔS (or, WÂSLÎS), and many martyrs.

XXIX. Mîyâzyâ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the birth of our Lord Jesus Christ. [fol. 47*a* 2] Salutation to Thy Birth in the flesh from MARY.

And on this day also died Saint 'ARSÂṬÔS (ARISTOS) the apostle. This holy man was one of the Seventy-two disciples, and he received the grace of the Holy Spirit, the Paraclete, when he was in the room of Zion with the apostles, and he talked with them in all the tongues of the countries. And then he preached with the apostles, and followed with them, and suffered with them frequently. And the apostles chose him, and appointed him steward in the church of the city of Jerusalem, and he remained in this service for a few days. And after this the apostles appointed him Bishop of BANÔṬÔS, and he preached therein in the Name of our Lord Jesus Christ, and he illumined the hearts of the men thereof with the knowledge of the Holy Trinity. And he destroyed many houses of idols, and built churches in the Name of our Lord Jesus Christ. And he worked great signs and wonders, and he changed bitter water, and made it sweet. And he made withered trees to take root, and he caused them to put forth leaves and fruit. And he healed many sick folk of serious illnesses, and he attained to a good old age, and pleased God, and died in peace. And behold PAUL the apostle mentioneth him, and he saluteth him in his Epistle (?). Salutation to ARISTOS, the bishop.

[fol. 47*a* 3] And on this day [also] died Saint Abbâ ACACIUS, Bishop of the city of Jerusalem. This holy man was a pure and righteous vessel, and the infidels inflicted tribulation upon him for many days; and God wrought many signs and wonders by his hands, and he died in peace. Salutation to ACACIUS, Bishop of Jerusalem.

And on this day also are commemorated Abbâ GAMÔS (or, GAMSÔ), and very many martyrs who were with him.

XXX. Mîyâzyâ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint MARK the evangelist and apostle, the first of the Archbishops of the city of Alexandria, became a martyr. The name of the father of this holy man was "ARISTOPOLUS," and he came from the country of the FIVE CITIES (PENTAPOLIS), and his mother's name was MARY, and she is mentioned in the Book of the Acts of the Apostles. Now the name of this apostle formerly was "JOHN," even as saith the Book of the Acts of the Apostles, for [it saith], [fol. 47*b* 1] "The Apostles were praying in the house of MARY, the mother of JOHN, who is called 'MARK the Apostle'" (Acts xii, 12). And this woman was rich, and she taught her son the Greek, and 'Afrangî (Latin ?), and Arabic languages. And when he was grown up, he took BARNABAS with him into the preaching, when he departed with Saint PAUL; and when he saw tribulation come upon them, and scourging, and disgrace in the country of Pamphylia, he forsook them and returned to Jerusalem. When the Apostles returned to Jerusalem, and held converse together concerning the reception of the Gentiles into the Faith of our Lord Jesus Christ, and considered how God had worked signs and wonders by their hands, he was sorry, and repented, because he was one of them. And he sought to go with them, but Saint PAUL did not wish to take him because he had forsaken them, but he took BARNABAS, and Saint MARK went to Saint PETER in the city of Rômê, and became his disciple. And there he wrote for himself his Gospel, and Saint PETER interpreted (or, translated) it, and preached it in Rômê; and after this he walked in the commandments of our Lord Jesus Christ, and in the commandments of the holy apostles in the city of Alexandria, and he preached therein the preaching of the Holy Gospel. And he also preached in the country of 'AFRÂḲYÂ, and BERḲÂ, and Pentapolis. As he was coming to the city of Alexandria, the latchet of his sandal broke off from his foot, and when he reached the gates thereof

he found a certain sandal-maker there, and the saint gave him his sandal to repair. As he was [fol. 47*b* 2] sewing the sandal, the awl pierced his finger, and blood ran down from it, and he said in the Greek language, "Êstaas," which is, being interpreted, "one God" (Eis Theos). And Saint MARK said unto him, "Dost thou know God?" And he said unto him, "Certainly not. We utter His Name only, but we do not know Him." And Saint MARK began to talk to him about the beginning when God created the heavens and the earth, and how the transgression of our father ADAM took place, and of the coming of the Flood, and how God sent MOSES, who brought the children of Israel out of Egypt, and gave them the Law, and how the children of Israel were carried captives to the city of Babylon from Jerusalem, and how our Lord Jesus Christ became man, and how the prophets foretold His coming. And then the saint spat in the dust, and smeared it on the hands of the sandal-maker and he was healed straightway. Now the name of that sandal-maker was "ANIANUS," and he took Saint MARK to his house and he brought to him his sons and kinsfolk, and Saint MARK the apostle admonished them all, and taught them, and baptized them with Christian baptism in the Name of the Father and the Son and the Holy Ghost. And when the believers on our Lord Jesus Christ increased, and the men of the city heard the report of Saint MARK, they gathered together, and wished to kill them. And Saint MARK appointed ANIANUS archbishop, and he made his sons priests and deacons, and he went out to the city of BERḲÂ and to Pentapolis and preached in them, and strengthened the people in the Faith. And he remained with them two years, and he appointed bishops, [fol. 47*b* 3] and priests, and deacons over them, and then he returned to the city of Alexandria where the believers had increased in number. And he built a church in a place which is known as the "Field of Bulls," on the shore of the sea; and the infidels sought for Saint MARK to kill him. And he visited Pentapolis very frequently, and when he came back he entered the city of Alexandria secretly. One year he returned from Pentapolis and came into the church on the day of the festival of the Resurrection, which took place on the

nineteenth day of the month of Mîyâzyâ, and all the people were round about him. And the infidels came into the church, and threw cords round the neck of Saint MARK, and dragged him about through the city, and they said also, "Let us drag him to the church (?) in the 'Field of the Bulls.'" And the blood of the saint was in every street of the city, and the district round about it, and the ends thereof. When the night came, our Lord Jesus Christ appeared unto him in the form which He had when He was with the Apostles, and He gave him [the kiss of] peace, and strengthened him, and made a covenant with him, saying, "Behold, thou art the equal of thy brethren the Apostles"; and his soul rejoiced and was glad. And on the following day they put cords about his neck, and dragged him through the villages, and at the end of the day he delivered up his soul; and the infidels lighted a large fire and threw his body into it. And by the good pleasure of our Lord Jesus Christ there came darkness, and a cold wind, and the sun hid his light, [fol. 48*a* 1] and there were lightnings and thunders and rain and hail, and the infidels fled before them. And certain believing men came and took the body of Saint MARK, which was whole and had suffered no injury, and they wrapped it up for burial in fine cloths, and laid it in a secret place. Salutation to MARK, whose body was crowned with lightning, and rain, and hail.

Here endeth what is to be read during the month of Mîyâzyâ, with praise to God, to Whom praise belongeth, for ever and ever. Amen.

THE NINTH MONTH—GENBÔT
(MAY 6–JUNE 4)

[fol. 49*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

In the blessed month of Genbôt the [length of the] day is fourteen hours, and it continueth to increase.

I. GENBÔT

On this day took place the birth of our holy Lady, the pure two-fold Virgin, MARY, the God-bearer, through whom came the salvation of the race of the children of men. Her honoured father JOACHIM was an old man, and had begotten no child, and he was very sorrowful of heart because of this, for he was not able, having no children, to bring in an offering; and his wife was barren, and there was a law of the priests that barren women should not bring in an offering. And the righteous woman ḤANNA, her mother, was very sad, because of their failure to have children. And God looked upon their thoughts, and their good manner of life, and He, blessed be His Name! was pleased by the operation of His wisdom, that salvation of men should come through their seed. And whilst JOACHIM was standing up in the mountain, and praying at the end of the Fourth Day of the week, the angel of the Lord appeared unto him, and told him that God would give him seed, through which the salvation of the whole world should come. And he came down from the mountain, and being confident, with boldness of heart, through what he had heard from the angel of the Lord, he told his wife of the vision which he had seen, and she gave thanks to God. And she believed that His word was true, and she vowed a vow to God that she would give the child which should be born to God, to serve in His house all the days of his life. And after this, she conceived and brought forth this holy and heavenly woman, whose name was MARYÂM (MARY), which is, being interpreted, "Lady," though there is another

interpretation, "Gift and grace," [fol. 49*a* 2] and indeed she is the Lady of all the World, and the Queen of all women, and through her we have found heavenly grace. Salutation three-fold to the birth of MARY.

Salutation to BARTHOLOMEW, the Crown of the Faith, who restored churches, and built one in the name of MARY.

II. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died JOB, the just. This JOB was just, and excellent in his days, and God testifieth concerning him in the Holy Scriptures that there was none [fol. 49*a* 3] so just as he in his days. And Satan Diabolus was envious of him, and asked God to give him power over JOB, and over all his possessions; and God gave him power over him, for He knew the patience of JOB the just. And JOB became a pattern and an example for all those who should come after him, even as the Apostle JAMES saith in his Epistle: "Behold, ye have heard of the patience of JOB the just, and ye have seen how God behaved to this just man (James v, 11); in one day all his possessions, and his beasts, and his sons, and his daughters were destroyed." And this was not the only thing, for his own body [suffered], for Satan the Enemy smote him with a smiting of sickness of boils, from his head to his foot. And during all this sickness and severe pain he continued to endure patiently, and to give thanks to God, and on no day did he complain, and he never blasphemed his Creator, except only when he cursed the day on which he was born. And when all his possessions had been destroyed, and his beasts, he said, "God gave and God hath taken, blessed be the Name of God for ever!" (Job i, 21). And he remained in this state of tribulation for thirty years, and he lay upon a dung-hill, and the rebukes of his friends were heavier upon him than his sickness, and the rebuke of his wife, who advised him to blaspheme his Creator; but he neither submitted

to her advice nor listened to it. And he was tried and refined as gold is tried and refined in the fire, and God spake unto him from the cloud, and healed him of his sickness, and He doubled for him [fol. 49*b* 1] his possessions. And gave him other children. And he lived to a good old age, and pleased God, and died in peace. Salutation to JOB.

And on this day also died the holy father Abbâ THEODORE, the disciple of the holy father Abbâ PACHOMIUS, father of the congregation of the spirit. This holy father was an ascetic, humble, and gentle, and a fighter, and subservient, and perfect in every kind of good work. He became a monk with Abbâ PACHOMIUS, and he was as submissive to him as to God, and because of this Abbâ PACHOMIUS loved him exceedingly; and grace was upon him, and he was a comforter to all the brethren who were in the Society. Wisdom and understanding were in him. Abbâ PACHOMIUS set him to rebuke the brethren, and to teach them when he was still a young man. After the death of Abbâ PACHOMIUS, this father THEODORE, the companion of Abbâ PACHOMIUS, was appointed Abbot of the Society in his stead. This holy man abounded in humility, and he fled from the vainglory of this world. And he finished his work and service, and departed to God, Whom he loved, being arrayed in the apparel of holiness. [fol. 49*b* 2] Salutation to THEODORE, the heir of PACHOMIUS.

And on this day also twenty-two souls who were with Abbâ 'Êsî became martyrs.

III. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint JASON, the apostle. This holy man was one of the Seventy-two disciples whom the Lord chose. He preached with the Apostles, and he suffered the sufferings of our Lord, and God, and Redeemer Jesus Christ. And he

performed very many signs and wonders, and power, and grace, and the Holy Spirit, Paraclete, descended upon him, with the Apostles, on the day of the feast of Pentecost, and he became a preacher. He was born in the city of Tarsus, and he was the first man of Tarsus who believed. And after this he was with Saint PAUL, the apostle, in the preaching, and he went with him into many places. And they seized him, and Saint PAUL, and SILAS, in the city of Thessalonica, and they dragged him forth to the governor of the city of Thessalonica. After this Saint PAUL laid his hand upon him, and made him [fol. 49*b* 3] Bishop of the city of Tarsus, and he guarded the Church of the Son of God with good and excellent care. And having made the people thereof strong in the True Apostolic Faith, and taught them all the Ordinances of the Church, and good works, he departed to a city of the West, and preached the Holy Gospel unto the people thereof. And he came to an island, the name of which is "KÔRÊKUĔRÂS," and preached therein the preaching of the Gospel; and he built therein a church in the name of STEPHEN, the apostle, the archdeacon. When the governor of that city knew this, he seized him and shut him up in the prison house, wherein he found six thieves; and he taught them the True Faith of our Lord Jesus Christ, and baptized them with Christian baptism. And they cried out boldly before the governor, saying, "We are Christians," and the governor cast them into a cauldron filled with [boiling] pitch and tar, and they received crowns of martyrdom. After this he brought Saint JASON the apostle out of the prison house, and had him tortured severely, but no harm whatsoever came to him. And the daughter of the king saw him from the verandah of her house, and she believed on our Lord Jesus Christ. And she brought out her raiment of fine linen, and her adornments, and she gave them to the poor and needy, and she confessed that she was a Christian, and she confessed the God of Saint JASON. And her father was wroth, and commanded his soldiers to cast her into the prison house, and they did as he commanded them, and they scourged her. Then they stripped her naked, and shot at her with arrows, and she delivered up her soul into the hand of God. And after this he sent Saint JASON

[fol. 50*a* 1] to the island, and with him were martyrs. And the governor embarked in a ship, and there were soldiers with him, to go and torture them there, but God made the ship to sink in the river (or, sea), and all those who were with him, and Saint JASON gave thanks to God; and after his deliverance the saint continued to preach, and to teach the people for many years. And another governor was appointed, and he had Saint JASON and those who were with him brought before him, and he filled a great cauldron with pitch and wax, and the soldiers lighted a fire under them, and when they were melted he cast Saint JASON into the cauldron; and our Lord Jesus Christ delivered him, and the saint suffered no injury whatsoever. When the governor saw this, he believed on our Lord Jesus Christ, and the men of his house, and all the men of the city. And the apostle baptized them all with Christian baptism and he taught them the precepts of the Holy Gospel, and built churches for them, and this apostle performed many signs and wonders in them. And he died at a good old age, and with shining face, and he pleased God. Salutation to JASON, and to the king's daughter, and to the thieves who believed through this saint.

And on this day also Abbâ BESÔY [fol. 50*a* 2] became a martyr. This holy man was a native of BALGÊT, and [the soldiers] tortured him by twisting round his limbs and body, and [hacking at them] with choppers. And the angel of the Lord, holding a crown in his hand, appeared unto him and said, "Fear thou not! Here is thy crown with fire"; and thus the saint finished his good course. Salutation to Abbâ BESÔY, who finished his course by fire.

And on this day also are commemorated the honoured Saint EUSEBIUS the priest, and Saint SÊM (SHÊM ?) the martyr.

IV. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day died Saint Abbâ JOHN the First (?), the twenty-ninth Archbishop of the city of Alexandria. This holy man was one of the believing sons of the people of the city of Alexandria, and he became a monk in his youth in the desert of SCETE, in the monastery of Saint Abbâ MACARIUS. When Abbâ ATHANASIUS, the archbishop, who was his predecessor, died, the bishops, and doctors, and all the people chose this father, and they took him by force and against his will. Now this holy man did not wish to become archbishop, [fol. 50*a* 3] and they made many petitions to him that he would not allow another man to be appointed over his flock, and put them to shame. And when he saw the bishops, and the doctors, and the chiefs of the Jews entreating him, he was afraid of them, and he said, "Peradventure this must be the Will of our Lord Jesus Christ"; and they made him the archbishop. And having taken his seat upon the throne of MARK the evangelist and apostle, he took thought for his flock, and more especially concerning the teaching of them, and he read the Scriptures to them, and strengthened them in the True Faith, and he set over them bishops, and priests, and doctors. And the emperor who was reigning in Constantinia in those days was ZENO, a just and believing and God-fearing man, and he helped this saint, and he stretched out his hand over many cities, and the True Faith was extended by his hand throughout the country of Egypt. And in those days the Emperor ZENO sent to the desert of SCETE, to the monastery of Saint Abbâ MACARIUS, ships full of grain, and wine, and oil, and many goods of all kinds, and whatsoever monks needed for building churches and monasteries. And all the days of the life of this father were [passed] in quietness and peace, for God had given good will to men through the prayer and learning of this father. And then God visited this father with a little sickness, and he died in peace, having sat for eight years. [fol. 50*b* 1] Salutation to JOHN, a royal kinsman, and builder of churches.

And on this day SÔSÎMÂ (or, SÂSÎMÂS) and Abbâ NÔDÂ (SÎNÔDÂ), slaves of VICTOR, became martyrs. Salutation to SÔSÎMÂ, and NÔDÂ (SÎNÔDÂ).

V. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died JEREMIAH the prophet, the son of HILKIAH the priest, who was one of the Great Prophets. This just man prophesied in the days of JOSIAH, the son of AMÔN, the King of Judah, and JEHOIAKIM, the son of ZEDEKIAH. Concerning this pure man God spake, saying, "I sanctified thee before thou didst come forth from thy mother's womb, and I have set thee to be the prophet of the Gentiles, and the rebuker of the people" (Jeremiah i, 5). And this prophet rebuked the children of Israel because they forsook the Lord God, and rejected the Law, and he said unto them, "Take heed and repent so that the wrath of God may not come upon you." And he informed them, saying, "If ye do not turn to God [fol. 50*b* 2] He will raise up NEBUCHADNEZZAR, King of the Chaldeans, and he shall lead you into captivity," and even so it came to pass for NEBUCHADNEZZAR did carry them away captive. And he prophesied that the people would remain in captivity for seventy years, and also concerning the coming of our Lord and Redeemer, and concerning His Passion, and the thirty pieces of silver which JUDAS ISCARIOT took; and he prophesied concerning the going forth of the Law of the Gospel from Zion, and many other matters. And the Jews wished to kill him many times, and they scourged him, and shut him up in prison on several occasions, but he prayed to God continually and made petitions to Him on their behalf. And God said concerning them, "Pray not, neither make entreaty on behalf of this people, and make not intercession with Me for them, for I will not hearken to thy petition for them." When NEBUCHADNEZZAR carried the people away captive to Jerusalem, he did not take JEREMIAH with them, and the remnant of the people

took him with them and departed to the land of Egypt. And by his prayer God destroyed the wild beasts, and the lions, which were in the valley of Egypt, and which used to harm the Egyptians. And having finished the days of his prophecy and pleased God, he died in peace in the city of Alexandria, and the Egyptians made a feast in his honour, even as at this day. Salutation to JEREMIAH, one of the Great Prophets.

VI. GENBÔT

[fol. 50*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ ISAAC the martyr, who was from the city of DEFRÂ, in the north of Egypt. Unto this holy man the angel of the Lord appeared, in a vision of the night, and he woke him up and said unto him, "Go thou to the city of ṬÛW, that thou mayest receive the crown of martyrdom"; and he rose up to salute his father and his mother before he departed. And they wept over him, and they would not let him go until the angel of the Lord came a second time and brought him out from his city and took him to the city of GEMWÂ ṬÛW. When he arrived there, he found that the governor was in the bath house, but as soon as he came out the saint cried out boldly before him, saying, "I am a Christian. I believe on our Lord Jesus Christ." And the governor commanded one of his soldiers to take Saint ISAAC with him to his house, and to guard him until he came back from the city of NAḲYÔS. And as Saint Abbâ ISAAC was passing along the road with the soldier, a certain blind man, who was sitting by the wayside, begged him, saying, "Have compassion upon me, O saint of God, and heal my eyes." And Saint Abbâ ISAAC petitioned God for the blind man, and his eyes were opened immediately. When the soldier saw this miracle he believed on our Lord Jesus Christ, and became a Christian. And when the governor returned, the soldier confessed the Lord Jesus Christ before him, and received the crown of martyrdom. [fol. 51*a* 1] After this

the governor tortured this saint very severely, and he sent him to the city of BEHNESÂ [to suffer] divers tortures. And when the saint was on the ship he begged that someone might give him a cup of water, and a certain sailor, who was blind in one eye, gave him a cup of water; and the saint sprinkled some of the water over him, and his eye was opened, like its fellow. And when the men of the city of BEHNESÂ saw the tortures which were inflicted on Saint Abbâ ISAAC, and the mighty signs which he performed, they took him and carried him to the governor, and said unto him, "Either kill him, or send him away; act quickly and immediately." And straightway the governor commanded the soldiers to cut off his head, and they cut off his head with a sword, and he received the crown of life. And there were there certain believing men, and they lifted the body of Saint Abbâ ISAAC upon a waggon, and they drew it with oxen, and brought it to the city of DÂFRÂ (*sic*). And when they could not find a boat to carry it over the river, the oxen forded the river, carrying the body of the saint upon their backs, and the believers brought it into his house. And they pulled down the church, and built another church in his name, and they laid the body therein, and many signs and miracles took place [there] through it. Salutation to ISAAC.

[fol. 51*a* 2] And on this day also died the holy and honoured father Abbâ MACARIUS, the Alexandrian priest. This holy man lived in the days of the honourable Saint Abbâ MACARIUS the Great; he was the father of the monastery of SCETE, and performed many excellent deeds therein. It is said of him that a gnat stung him and he killed it, and he repented and reproached himself for having killed it. And he went down to the valley which was in the desert, and he exposed his body to the gnats, and remained there for six months, when his body was like unto that of a man suffering from elephantiasis. And he returned to his cell, and nobody recognized him as Abbâ MACARIUS. One day he stood up in prayer for five days and five nights, with his heart in heaven, until the Satans burned him. This labour, and this fight, were the greatest of all the excellent things which he performed. One day he wanted to

see the regions which were beyond the range of his vision. And he went out into the desert, and lived there, and wandered about for ten days, and he had with him some reeds which he intended to place [at intervals] on the road, to serve as guide marks when he returned so that he might not lose his way; when he drew near the place he sought, he felt weary, and lay down to rest a little, and Satan plucked the reeds from him as he slept, and tied them round the head of the saint. When Abbâ MACARIUS woke up from his sleep, he looked about for the reeds and missed them, and straightway he marvelled. And he heard a voice, saying, "O MACARIUS, if thou hast faith put not [thy] trust in reeds, [fol. 51*a* 3] but believe that the same pillar of cloud which guided the children of Israel will also guide thee." And when the saint had seen the district round about, he turned back and became thirsty on the road; and God sent to him a she-buffalo of the desert, and he drank of her milk until he was wholly satisfied, and returned to his cell. One day a she-wolf came to him, and seized his garment, and pulled him along, and he followed her to her den, and she brought out her young ones to him, and looking at them he found that their eyes were blind, and he marvelled at the sagacity of the beast. And he took the cubs in his hand, and cried out, and spat into their eyes, and made the sign of the Life-giving Cross over them, and the cubs were healed immediately, and they ran after their mother and sucked her milk, and they followed her until they went into her den. And after this the wolf returned to the saint, and brought him a sheep's skin, and he kept it by him, and slept upon it until the time of his death. One day he changed his apparel after the manner of the laity, and he went to the monastery of Saint Abbâ PACHOMIUS, and stood for four days during the Great Fast, without eating, or drinking, or sitting down, and he cried out "Hosanna" as he stood. And the monks said unto Abbâ PACHOMIUS, "Cast out this man from us, for he is not human." And Abbâ PACHOMIUS said unto them, "Have patience with me until I can ask God to shew me his work"; and when he had asked God concerning him He told him that he was MACARIUS the Alexandrian. And straightway Saint Abbâ

PACHOMIUS went to him, [fol. 51*b* 1] and with him went all the monks, and they embraced him and were blessed by him, and they rejoiced in him with a great joy. And when those who were magnifying themselves in the monastery of Saint Abbâ PACHOMIUS saw the grace of this Saint Abbâ MACARIUS they became humble; and after this MACARIUS returned to his cell in the desert of SCETE. And when rain was withheld, and no rain fell upon the city of Alexandria, the Archbishop Abbâ TIMOTHY sent to him, and asked him to come to him to the city of Alexandria to pray with him to God to make rain to fall, and to destroy the locusts. And he rose up and went with the messengers to the city of Alexandria, and the people received him with great joy, and he prayed in his heart secretly, and a great rain fell, and it continued to rain for two days and for two nights in such torrents, that men began to think that the earth would be destroyed by overmuch rain. And Saint Abbâ MACARIUS said unto the archbishop, "Why did ye bring me hither?" And he answered and said unto him, "The people made us bring thee to pray for us to God, that He might bring down the rain upon us, and that we all might not perish." And straightway he prayed, and the rain ceased, and the sun appeared in the sky by the might of God. And this father performed many great and excellent works, and God made manifest many signs and wonders by his hands, and he healed many men in whom there were unclean spirits. And he used to say [fol. 51*b* 2] when he was performing some good deed, that men ought to know how to do the good deeds which he did now; the good deeds which he did were innumerable. When he heard that any man did some good deed he never slept until he had done a similar good deed. And having finished his fight, he died in peace at a good old age; and he remained eight years without spitting on the ground for the sake of the honour of the Body and Blood of our Lord Jesus Christ. And all the days of his life were one hundred years. Salutation to MACARIUS the Alexandrian.

And on this day also BANDELÂ'AN (PANTALEON), the father of Saint ISIDORE, became a martyr.

And on this day also died AMÔN the Just, who refused the office of bishop, saying, "It is better for me to acquire the practice of the ascetic life." [Wanting in the Bodleian MS.]

And on this day also Saint DÎLÂGÎ (PELAGIA), and her four sons, whose names were SÛRES, and KHERMÂN, and YÂNÛFÂ, and SANṬÔNYÂ, became martyrs. This holy woman was strong in the Faith of our Lord Jesus Christ, [fol. 51*b* 3] and when ARIANUS the governor of the city of ĔNṢĔNÂ came, she met him and, pushing her children before her, she stood up before him, and said unto him, "O ARIANUS, the governor, I am a Christian, and a believer on my Lord Jesus Christ, Who created the heavens, and the earth, and the sea, and all that therein is." And her children also cried out boldly, saying, "We are Christians, and followers of the Messiah." When the governor heard this he was wroth and he cut off their heads with the sword, and they finished their martyrdom, and delivered up their souls as missives to our Lord Jesus Christ. Salutation to DÎLÂGÎ and her children.

And on this day also died Saint SALOME, the mistress of purity and holiness, and the devotee of virginity. This holy woman came from the city of WARAB; her parents were God-fearing folk and they brought her up piously. When she grew up, a certain mān betrothed her to himself, and he brought her into the state of marriage against her will, and he wished to have union with her, but straightway the power of God prevented him, and it smote him in his flesh, and he was not able to approach her. And whilst matters were thus she hid herself. And she departed by night, and was carried away by the power of God, and she continued to go about visiting all the saints, and she asked God [fol. 52*a* 1] day and night, with fasting and with prayer, to direct her into the right path. And God heard her petition, and by the Divine Will she came to DABRA LÎBÂNÔS, and took the garb of the ascetic life, that is to say the Law of the angels, through JOHN KAMÂ. And she fought many fights, which would terrify hearts, and she followed the life of the fathers with fasting and with prayers, and with every

kind of praiseworthy gift. At length she was able to work many miracles, even as it is written in the book describing her fight; and then she died on the sixth day of Genbôt. Salutation to SALOME.

And on this day also died the holy father DIONYSIUS who finished his fight by the edge of the chopper, and the Samaritan woman [PELAGIA]. Salutation to DIONYSIUS, the teacher of ISAAC.

Salutation to SÎNÔDÂ, the chief of the anchorites.

VII. GENBÔT

[fol. 52*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and apostolic father, Abbâ ATHANASIUS, the twentieth Archbishop of the city of Alexandria. This father was the son of heretical and pagan parents, and whilst he was living with the boys at school who were being taught he saw the children of the Christians performing the Ordinances of the Church as they were playing together; and those boys made some of their number priests, and some deacons, and one of them they made archbishop. And this father asked the Christian children to let him join them in the game they were playing, but they stopped him and said unto him, "Thou art a pagan, and we can have no intercourse with thee." And he said unto them, "I will become a Christian," and they rejoiced in him and they said unto him, "Thou shalt become a Christian and archbishop." Then they placed under him a seat like a throne, and they began to bow down before him. At that moment father Abbâ ALEXANDER the archbishop passed by, and when he saw the children playing together, he said unto those who were with him, "This boy will assuredly be appointed to some exalted and honourable position." When the father of this father died, this father and his mother came to Abbâ ALEXANDER, the archbishop, and he baptized them

with Christian baptism. And this father gave all his goods to the poor and needy, [fol. 52*a* 3] and he dwelt with Abbâ ALEXANDER, who taught him all the doctrine and Law of the Church, and made him a beloved son to him; and he appointed him deacon, and the gracious gift of the Holy Spirit was given unto him in a two-fold measure. And when the holy father Abbâ ALEXANDER died, [the bishops and priests] appointed this father ATHANASIUS Archbishop of the city of Alexandria. When CONSTANTINE the righteous emperor died, and his son CONSTANTINE, who was an Arian, reigned in his stead, the followers of ARIUS increased, and the emperor drove this father Abbâ ATHANASIUS from his archiepiscopate, and he placed there in his stead a certain man whose name was "GERGYÔS" (GEORGE). And this father lived in exile six years, far from his throne in the country of the West. And there was in that place a house of idols, and many men were gathered together therein, and he went into that house of idols, where many works of devils were performed. And this saint entreated our Lord Jesus Christ until he overthrew that house of idols, and converted all the men of that country, and brought them into the knowledge of God; and after this God brought him back to the city of Alexandria, and drove out GERGYÔS (GEORGE), the infidel Arian. And this father sat upon his archiepiscopal throne for six years. And the Arians went to the emperor, and made false accusations against this father, and the emperor sent a judge, who seized him and shut him up in prison, with the Archbishop of Antioch; and God sent His angel and delivered him from the prison house. After the emperor died God set in his place [fol. 52*b* 1] his son, who was orthodox, and he restored this father to his archiepiscopal throne, and this father sat for twelve years in quietness and in peace, until Saint ḲWESṬÔS died. And after him JULIAN the infidel reigned, and he searched for Abbâ ATHANASIUS, who fled from him into Upper Egypt, and lived near AKHMÎM. When God destroyed JULIAN, the infidel, the people searched for Abbâ ATHANASIUS, and when they found him not they went to the great father Abbâ ANTHONY, and he told them that ATHANASIUS was living in the city of AKHMÎM; and they

went to him, and brought him to his throne with great joy. And he lived in his archiepiscopal house in safety and in peace until he died; and the days of his office were seven and forty years. And because there had come upon this father labour and tribulation, and sorrow, and exile, he was called "Apostolic." At the time of his death he said, "If I have found grace and favour with God I will bow down before Him and ask Him to overthrow the temple of SARÂBÎL (SERAPIS)"; and after the death of this father Abbâ ATHANASIUS, the emperor sent and pulled down the temple of SARÂBÎL (SERAPIS). Salutation to ATHANASIUS.

[fol. 52*b* 2] Salutation to JOHN, whose children, like those of ABRAHAM, were more than the stars of heaven, and the sands of the sea.

VIII. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint Abbâ JOHN (ISAAC ?) of the city of SENḤÛT became a martyr. The name of the father of this holy man was MACARIUS, and the name of his mother was ḤANNÂ. As he was shepherding his father's sheep, the angel of the Lord appeared unto him, and shewed him a crown of light, and said unto him, "Why art thou sitting down? The fight is prepared, and the crowns are ready for those who will fight for the Name of Christ. And now, rise up and go to the city of ATRÎB (ATHRIBIS), and fight for the Name of our Lord Jesus Christ"; then He gave him [the salutation of peace], and departed from him. And straightway Saint Abbâ JOHN (ISAAC ?) rose up, and embraced his father and mother, and departed to the city of ATRÎB (ATHRIBIS), and he found the governor was in the bath house, and he confessed before him our Lord Jesus Christ, and proclaimed openly, "I am a Christian, and I believe on my Lord and God Jesus Christ, the Son of the Living God." And the governor handed him over to one of his

soldiers, and commanded him to entreat him kindly, [thinking] that perhaps he would change his mind, and be obedient to him; and then the governor departed to his work. And the soldier [fol. 52*b* 3] took the saint and carried him to his house, and the saint performed before him many signs and wonders, and the soldier believed on our Lord Jesus Christ. When the governor returned from his work the soldier confessed before him our Lord Jesus Christ, and received the crown of martyrdom in the kingdom of the heavens. And the governor commanded his soldiers to torture Saint JOHN (ISAAC ?) severely, with every kind of torture, and God strengthened him, and made him to endure [them]; and He sent His angel to heal his wounds and He raised him up whole and uninjured. And after this the governor sent him to the city of ANTINOË, where the governor tortured him severely, and when he was tired of doing this he commanded the soldiers to cut off his head; and they cut off his holy head with the sword, and the saint received the crown of martyrdom in the kingdom of the heavens. And Saint JOHN, who was from the city of AḲPÂḤSÎ, took the body of Saint JOHN (ISAAC ?), and swathed it for burial, and sent it to his city SENḤÛT, and all the people went out to receive it with joy and gladness, and with singing, and incense, and songs of praise, and music; and they laid it in the church, and through it many signs and wonders took place. Salutation to JOHN (ISAAC ?).

[fol. 53*a* 1] And on this day also were crowned two hundred and twenty-four men of the Company of JOHN, and LULIUS (or, SÛSÎS), and MATTHIAS (MÂTYÂN), who dwelt at SÎḤAT. Salutation to the Company of JOHN.

Salutation to DIONYSIUS, and to his children, and to his wife.

And on this day also is commemorated the ASCENSION of our Lord and God and Redeemer, Jesus Christ, in the Body which He took from us, into the heavens, wherein is His Good Father and the Holy Spirit; and this took place after He had

finished the operation of His wisdom upon earth, by His Passion, and His Death, and His Resurrection. And when forty days were ended after His Resurrection, He ascended into the heavens, seated upon the wings of the Cherubim, and the Seraphim, and the wings of the winds. And the prophecy of DAVID was fulfilled, saying, "He mounted upon the Cherubim, and did fly on the wings of the wind" (Psalm xviii, 10). And by this ASCENSION those who believed on Him understood ascension into the heavens, and into the celestial habitation; for wheresoever the head is, it is meet that the members should be also. And as the old ADAM dwelt first in the inheritance of the earth, and then in the Sheol, so also the second ADAM dwelt in the inheritance of the kingdom of the heavens, and sat down at the great right hand in the heights of the heavens. And our Lord Christ did not make His ASCENSION to follow His Resurrection immediately, in order that [fol. 53*a* 2] the heretics might not think and say that the ASCENSION was an inferior matter; but our Lord, in the operation of His wisdom, waited forty days after His Resurrection, and strengthened the faintheartedness of His disciples, and made their souls to understand His Resurrection. And the prophecy of DANIEL the prophet concerning the Resurrection of our Lord was fulfilled, saying, "I saw as it were the Son of Man coming upon the cloud of heaven until He drew near the Ancient of Days. And He gave Him authority, and sovereignty, and honour so that every nation, and people, and tongue should worship Him. And His authority is an everlasting authority, and His sovereignty unending" (Daniel vii, 13, 14), to Whom with His Good Father and the Life-giving Holy Spirit be glory for ever and ever. Amen. Salutation to Thy ASCENSION to Thy Father, Thou didst return like a warrior bringing his spoil with him. Salutation with praise, and singing, and music, to Thy ASCENSION. Salutation to the Protector of ADAM, Who, as DAVID saith, "Went up with the sound of the trumpet" (Psalm xlvii, 5).

And on this day also died the holy father Abbâ DANIEL, abbot of the desert of SCETE. This holy and just man was pure

and perfect. And when his fame was noised abroad [fol. 53*a* 3] the lady ANASTASIA came to him wearing the apparel of her exalted rank, and she became a nun, and lived in a cell near him for eight and twenty years; and no man knew that she was a woman. And this holy man saw a certain man whose name was EULOGIUS, and who worked stones for a *ḳîrâṭ* of gold each day; upon a very small portion of this he lived, and with the remainder he fed the poor and needy, and what food they left he gave to the dogs. And he never saved anything for the morrow. And when the holy man saw his good fight, and the excellence of his deeds, he asked God to give EWLHÎS (*sic*) worldly goods so that he might increase his good works and charities therewith; and then he became surety for EULOGIUS. And as EULOGIUS was working stone in the quarry, he found a deposit of stones of gold, and he took them, and departed to the city of Constantinia, where he became a great officer of the emperor; and he forsook the good trade at which he formerly worked. And when Saint Abbâ DANIEL heard about him, he went to the city of Constantinia, and he saw that EULOGIUS had become a great officer, and that he rode a horse with great pride, and that many soldiers surrounded him, and that he had abandoned his good trade. Then the saint saw a vision wherein our Lord Jesus Christ was sitting and judging men, and He commanded [His angels] to hang Saint Abbâ DANIEL, and they demanded from him the soul of EULOGIUS; and he saw how our Lady MARY entreated our Lord Jesus Christ on his behalf. And straightway the holy man awoke from his sleep, and he returned to his monastery and entreated [fol. 53*b* 1] God on behalf of EULOGIUS, that He would bring him back to his former state of poverty. And the angel of the Lord appeared unto him, and rebuked him for daring [to interfere with] God concerning His judgement of His creation. And after this the Emperor CONSTANTINE died, and another emperor reigned in his stead; and he rose up against EULOGIUS, and took away all his goods, and wanted to kill him. And EULOGIUS fled from him in order to save his life, and he came to his native city, and worked stone in the quarry as formerly. And Saint Abbâ DANIEL came back to him, and

told him how one had hanged him instead of him in the vision, and how one had demanded his soul from him. And the spirit of prophecy was upon this holy man, and God made manifest many signs and wonders through him. And when the heretics tried to make him to go forth from the True Faith he refused, and he seized the roll wherein was [written] the [unclean] Faith and tore it up; and the officer of the emperor punished him very severely. And after this when God willed to give him rest, He sent to him His angel who informed him of the time of his departure from this world; and he gathered together the monks, and commanded them, and strengthened them, and comforted them, and he died in peace. Salutation to DANIEL who gave sight to the blind when they washed in the water wherein he had bathed his feet.

And on this day also Saint [fol. 53*b* 2] MAXIMUS, the fighter, became a martyr.

IX. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the pure and holy woman, the Empress HELENA. This holy woman belonged to the people of the city of RÔḤÂ (EDESSA); her parents were Christians, and they brought her up carefully and piously, and they taught her the learning of books, and the doctrine of the Church. She was exceedingly beautiful, and the beauty of her soul (or, mind) exceeded the beauty of her body. In those days ḲÔNSĔṬÔ the King of BARÂNTYÂ (BYZANTIUM ?) came to the city of RÔḤÂ (EDESSA), and he heard the story of the virtues of this holy woman, and that she was beautiful in her person, and he sought her out and married her, and he begot by her the Emperor CONSTANTINE, the first of the Christian emperors. And she brought him up very carefully and she taught him philosophy and science. When he became emperor, HELENA saw in a dream as if one said unto her, "Go to Jerusalem and lay

bare the Cross, and the beautiful holy places"; and she told her son what she had seen. And he sent soldiers with her to Jerusalem, and she searched for the wood of the Cross, which giveth life, until she found it; and she found the two crosses whereon the two thieves were crucified. And she wished to know which was the Cross of our Lord Christ, and Saint MARK, Bishop of Jerusalem, told her that it was the Cross [fol. 53*b* 3] over the head of which was the writing which said, "This is Jesus, the King of the Jews." And then she wished to see a miracle [wrought] by it so that her heart might be glad. At that moment, by the Will of God, our Lord Jesus Christ, she had a dead man brought, and laid upon those two crosses, but the dead man did not rise up; then she had the dead man laid upon the Cross of our Redeemer, and straightway he rose up. And her faith and her joy were increased thereby. At that same time she decided to build the holy churches which are mentioned in the section for the twenty-sixth day of Maskaram, and then she gave much money to Abbâ MACARIUS so that he might build churches, and all the shrines. And she took the Honourable Cross and the nails, and returned to CONSTANTINE her son, and gave them to him, and she rejoiced; and the emperor rejoiced with a very great joy, and he embraced the Honourable Cross and honoured it exceedingly. And he made for it a case of gold, decorated with pearl-stones, and he took the nails and worked some of them into his helmet, and some of them he placed in the bridle of his horse, in order that might be fulfilled that which was written, saying, "Salvation shall be in the bridle of the king." And this saint fought a good fight, and she endowed churches and monasteries largely and provided means whereby the poor and needy were to be fed and clad; and all her days were eighty years, and she died in peace. [fol. 54*a* 1] Salutation to HELENA.

And on this day also are commemorated BAYDAR, and SYLVANUS.

X. Genbôt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day are commemorated the righteous and honourable saints, the THREE CHILDREN, ANANIAS, AZARIAS, and MISAEL. These saints were the sons of JEHOIAKIM, the King of Judah, and DANIEL was the son of their sister, and JEHOIAKIM and his sons were carried off captives to Babylon. And the king chose from among his captives young men of the sons of the children of Israel, of goodly appearance, to feed and educate, so that he might make them officers in his army, and among those whom he chose were these just men, and DANIEL, the son of their sister. Now these righteous men did not want to eat alien food, but the food which the children of Israel ate; and they asked the chief officer to give them permission not to eat food made of flesh, but to give them pottage and herbs. And the chief officer said unto them, "[If I do] I am afraid that I shall change the goodly appearance of your persons, and be destroyed by [fol. 54*a* 2] the king"; and they answered and said unto him, "Give us a trial, and if our persons remain goodly in appearance, well, and if they do not, then do what thou wishest." And then they lived upon pottage, and their faces shone, and were exceedingly goodly in appearance, by the grace of God. And the king loved them very much, and appointed them governors over all the land of Babylon. And when the king made an image of gold, he commanded all men to worship it, and when the Three Holy Children would not bow down to it, those who were envious of them laid information against them before the king. And NEBUCHADNEZZAR had them brought before him and he questioned them about it, and they confessed before him, saying, "We will not bow down to the image of gold which thou hast made." And the king was wroth, and he commanded his soldiers to cast them into a furnace (or, oven) which was heated, [and they did so]; and God sent His angel who extinguished the fire and made the flame of fire to be like cool dew at the dawn of day, after the flame had risen

to a height of nine and forty cubits, and had consumed those who were outside the furnace. And the fire did not injure the Three Holy Children in the least degree. When the king saw this he believed on the God of heaven, and he added to their honour and to the height of their position, and he promoted them in their offices. And when the tenth day of Genbôt came, and they were praying in their cell, having bowed down they delivered their souls into the hand of God. And at that moment there was a great earthquake in the city of Babylon, and NEBUCHADNEZZAR was afraid, and asked DANIEL the prophet about it, saying, "Why hath this great earthquake taken place?" And DANIEL made known to the king, saying, [fol. 54*a* 3] "It is because these Three Holy Children have died." And one came to the king...and the king sorrowed for them with a great sorrow, and he commanded [his men] to make three coffins of the bones of the rhinoceros, and they swathed the Three Children in silks and in cloths worked with gold, and they laid the saints [in the coffins] and did as the king commanded. And he also commanded [his men] to make for him a coffin of gold, so that when he died they might place his body therein, and lay it with the bodies of the saints; and even so it was [done]. And in the days of the father Abbâ THEOPHILUS, Archbishop of the city of Alexandria, they built a church in their name, and he wished to make men bring their bodies to that church, [from Babylon]; and he sent Abbâ JOHN, the Short, to make them bring their bodies. And when JOHN came into the city of Babylon he saw the rivers thereof, but there was no one at all in it; and the image of gold rested there. And the angel of the Lord brought him to the bodies of the saints, and the body of the king was lying with them; and he bowed down before the bodies of the saints. And he prayed and wept, saying, "O my holy fathers, our father Abbâ THEOPHILUS the archbishop hath built a church in your names, and he wisheth to bring your bodies into it; and he hath sent me [to effect this]." And a voice went forth from their bodies, saying, "God give thee a reward for thy labour. Say thou to the father of the Faith, Abbâ THEOPHILUS, that God hath commanded us not to let our bodies be separated

from the body of this king until the day of Judgement. But we do not wish that his labour should be wasted. Tell him to command lamps to be suspended in the church on the night [fol. 54*b* 1] of the festival of its dedication, and let the servants put no oil therein; and they shall not light [the wicks], and we will come into the church and make manifest our power therein." And when Abbâ JOHN, the Short, returned to the archbishop, he told him everything, and what they said to him, and what they commanded him to do; and the archbishop did as the Three Holy Children commanded. And on the night of the tenth day of the month of Genbôt, the saints appeared in the church, and lighted the lamps with fire. And the archbishop and those who were worthy saw the Three Holy Children going round about the church, and a very large number of sick folk were straightway healed of their sicknesses, whatsoever the sickness of each of them might be, by the Three Holy Children. Salutation to the THREE CHILDREN who on the night of the dedication of their church in Alexandria lighted the lamps, which had been hung up therein without any oil in them.

And on this day also are commemorated THECLA the martyr, and PAULA.

And on this day also died ABRAHAM, the artisan. This saint was a man from the city of MARḲYÂS (MARCIA), and from the monastery which was called the monastery of the martyr THEODORE. And the mother of the child gave him to the teacher [fol. 54*b* 2] so that he might learn the Faith of our Lord Christ; and God opened the eyes of his heart, and he learned all the Law of the Church, and began to fast and to pray. When he was nine years old, he learned the craft of the stone cutter, and he made stone bases, and water troughs (?), whereby he made much money; and he gave alms to the poor and needy. One night when he was praying, he remembered the end of the world, and of all that is therein, and he wished to become a martyr for the Name of our Lord Jesus Christ. And straightway the angel of the Lord appeared unto him,

and gave him the salutation of "Peace," and he said unto him, "Be strong and fear not, for thou shalt overcome thine enemy and shalt receive the crown of martyrdom." Then he went to the church of Saint THEODORE, and received Christian baptism, and he stood up before the picture of the saint, and he prayed for a long time, and committed himself to his care; then he departed to the governor and confessed that he was a Christian. And straightway the governor tied his hands behind his back with heavy pieces of wood attached, and then threw him out in the sun [to suffer] hunger and thirst. And at midnight our Lord appeared unto him, and gave him the promise concerning the man who should call upon his name, or celebrate his commemoration. Then the governor commanded his soldiers to cut off his head, and when they cut off his head, it flew up into the air above the people assembled there, and cried out three times, "I am a Christian"; and it went a distance of fifty cubits and fell into the river. Then they slit open his belly, and filled it with pitch, and bitumen, and boiling oil, and cast his body into a red-hot furnace, and it suffered no injury whatsoever. Then they cut the body into small pieces, and put them into a basket, and cast them into the river, and by the Will [fol. 54*b* 3] of God his body appeared at the edge of the city of ESNÂ, with its head joined thereto; and certain believing men took it, and buried it with great honour. Salutation to ABRAHAM.

And on this day also is celebrated the consecration of the church of Abbâ MÎSÂÊL (MICHAEL ?). The parents of this saint were rich Christians, and as they lacked a son they prayed to God for one, and they begot this saint; and when he grew up they taught him the Books of the Church. When his parents died, the bishop of the city took care of him. When the boy was twelve years old he remembered the end of the world, and he went to the monastery of Abbâ ISAAC, and asked the abbot to be allowed to become a monk; and after Abbâ ISAAC had tried him, and seen his holiness, he made him a monk. And the grace of the Holy Spirit descended upon him, and he devoted himself so greatly to fasting and prayer, that the light of his face was changed, and his body became like dry wood. One day he went

into the cell of Abbâ ISAAC, and when the abbot saw that his face had become like that of a dead man, he wept and said unto him, "How didst thou destroy thyself in this fashion?" And the holy Abbâ MÎSÂÊL (MICHAEL ?) said unto him, "Weep not, O my father, for God hath not forsaken me, and my strength is not exhausted by standing up; but this I will tell thee. I saw in my dream as it were envoys of the emperor coming to thee from Alexandria, [fol. 55*a* 1] and seeking for me; do not prevent them, so that they may not harm thee. And in the coming year a great famine shall take place, and lay waste the land; gather together food for thy children." And after a few [days] men came in the form of soldiers of the emperor, and they seized Abbâ ISAAC whilst seeking for MÎSÂÊL (MICHAEL ?), and when they knew which was he, they took him with them, and they left the monks sorrowing. When the famine came, and the governor [knew] that there was food in that monastery he wished to attack [the monks therein]. And Abbâ ISAAC went out in order to make entreaty to him, and immediately there came forth from the desert many soldiers with swords and drove away the governor. And whilst Abbâ ISAAC was wondering about these men, Abbâ MÎSÂÊL (MICHAEL ?) came to him, and revealed himself to him, and told him that these men were soldiers of heaven, and that the city whereto they had taken him was the heavenly Jerusalem. And then he commanded them to build a church with his money which was with the bishop; and they built a church for him in the form of his cell, and they consecrated it, as it were this day. And Abbâ MÎSÂÊL (MICHAEL ?) appeared to Abbâ ISAAC, and told him that he would die the following year, and so it happened, even according to his word. Salutation to Abbâ MÎSÂÊL (MICHAEL ?).

[fol. 55*a* 2] And on this day also three hundred and fifty-eight people were martyred with Abbâ NÔB.

And on this day also died JOHN, the patriarch. Salutation to JOHN the patriarch, who laboured at dawn, and fought at even (*i.e.* performed manual labour by day, and contended with devils during the night).

XI. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day THEOCLEIA, the wife of Saint JUSTUS, became a martyr. After the governor of the city of Alexandria had caused them to be separated from each other, even as it is written in the section for the tenth day of Yakâtît, he took Saint THEOCLEIA to the city of DHĀ (?). And when the governor of the city of Alexandria had read the letter before the governor of her city, he marvelled and said, "Why have they left their kingdom and chosen death rather than their kingdom?" And the governor urged her with many words of persuasion, and promised her great things, but she answered and said unto him, "I have left my kingdom and I will not return unto it, I am well pleased at my separation from the husband of my youth, and I am comforted for my children by the love of my Lord Jesus Christ, and what couldst thou give me [in place thereof]?" And the governor commanded his soldiers to beat her, and they beat her until [fol. 55*a* 3] the skin was stripped off her body, and after this they cast her into the prison house; and the angel of the Lord appeared unto her and healed her wounds. And when the prisoners and the other people saw her, many of them marvelled, and believed on our Lord Jesus Christ, and became martyrs. And when the time of the death of Saint THEOCLEIA drew nigh, the angel of the Lord appeared unto her, and comforted her and promised her many things. Then the governor commanded the soldiers to cut off her head with the sword, and they cut off her head with the sword and she received the crown of martyrdom in the kingdom of the heavens. And certain believing men came and gave silver to the soldiers, and they took her holy body, and swathed it for burial in costly cloths and laid it in a coffin until the end of the days of the persecution. Salutation to THEOCLEIA.

And on this day also is the commemoration of Saint PAFNÔTYÔS (PAPHNUTIUS), the bishop. This father became a monk

in his youth, in the desert of SCETE, in the monastery of Abbâ MACARIUS, and he fought a great fight and performed many works of ascetic virtue. He fasted very often, and never ate food cooked by fire, and ate only dried herbs. And he learned in the desert the knowledge of the Canon, [fol. 55*b* 1] [and] the Scriptures, and the Law of the Church, and he was appointed priest. He lived in the desert for five and thirty years, and the report of him and his righteousness was noised abroad. And Abbâ PHILOTHEUS, Archbishop of the city of Alexandria, sent and had him brought to him, and made him a bishop. When he was appointed bishop he never changed his apparel, except when he wished to officiate at the Offering, and then he wore the vestments of a priest; and when he had finished the office of the Offering he put on his sackcloth again. And his spiritual fighting and asceticism were so intense, now he followed the canon of the ascetic life all day long, that his body languished, and he prayed to God, saying, "O my Lord Jesus Christ, unto Whom praise belongeth, wilt Thou withhold Thy grace from me because of my office of bishop?" And the angel of the Lord came and said unto him, "Know thou that when thou wast in the desert thou hadst none near thee to visit thee in the time of thy sickness, and there was none to minister unto thee, and thou wast not able to find relief from thy sickness, and it was God Who removed sickness and toil from thy body. And behold, thou art now here in the world, and thou hast near thee those who can minister unto thee and visit thee; and thou canst obtain relief from thy sickness, and canst attend to thyself as thou wishest." And this father sat in his office of bishop for two and thirty years, and when the time of his death drew nigh he summoned the priests, and the chief Jews, and the deacons, and he handed over to them the sacred property of the churches, and all their possessions, and he said unto them, [fol. 55*b* 2] "Behold, know ye that I am departing to God, and ye know that I have walked in your midst in a manner which was befitting. And our Lord Jesus Christ, before Whom I am about to stand, will be witness for me, that I have not taken for myself one silver drachma of all the money which came to me to the bishop's office." And they embraced him and wept and

asked him to bless them, and not to forget to help them; and he blessed them, and said unto them, "God bless you and make you strong in the True Faith until ye draw your last breath"; and thus saying he fell asleep and died in peace. Salutation to PAFNÔTYÔS (PAPHNUTIUS), the bishop.

And on this day also became a martyr Abbâ ASHER, the teacher of BÂLÎ, as he was going down to Jerusalem in the time of WANÂG SAGAD (died A.D. 1540) the king. He worshipped before they cut off his head with the sword, and afterwards they burnt him in the fire, at the gates of Jerusalem, at the place where the foot of our Lord stood.

And on this day also died YÂRÊD, [fol. 55*b* 3] the poet and hymn writer, who was like unto the Seraphim. This man was a kinsman of Abbâ GIDEON a priest of 'AKSÛM, which city held the first church that was built in the country of Ethiopia, and in [this church] was first preached the Faith of our Lord Christ, and it was consecrated (*i.e.* dedicated) in the name of our holy Lady, the Virgin MARY, the God-bearer. When this Abbâ GIDEON began to teach the blessed YÂRÊD the Psalms of DAVID, he was unable to keep him with him for many days at a time, and then when he beat him, and made him to suffer pain, he fled into the desert and took up his abode under a tree. And he saw a worm (caterpillar ?) which was climbing up the tree, and when it had climbed up half way it fell down upon the ground; and this it did many times, because of the difficulty of climbing the tree. And when Saint YÂRÊD saw the perseverance (?) of the worm, he repented in his soul and returned to his teacher and said unto him, "Forgive me, O father, and dispose of me as thou wishest." And his teacher, a spiritual man, received him, and having asked God with tears He opened the thoughts of YÂRÊD'S understanding, and he learned in one day the Books of the Old and the New Testaments; and then he was made a deacon. Now in those days there was no singing of hymns and spiritual songs in a loud voice to well-defined tunes, but men murmured them in a low voice. And God, wishing to raise up to Himself a memorial, sent unto him three birds from

the Garden of 'ÊDÔM, and they held converse with YÂRÊD in the speech of man, and they caught him up, and took him to the heavenly Jerusalem, and there he learned the songs of the Four and Twenty Priests of heaven. And when he returned to himself, he went into the First Church in 'AKSÛM, at the third hour [fol. 56*a* 1] of the day, and he cried out with a loud voice, saying, "Hallelujah to the Father, Hallelujah to the Son, Hallelujah to the Holy Spirit." The first Hallelujah he made the foundation, and called it "Zion." In the second Hallelujah he shewed forth how MOSES carried out the work of the Tabernacle, and this he called a "Song of the heights." And when they heard the sound of his voice, the king, and the queen, and the bishop, and the priests, and the king's nobles, ran to the church, and they spent the day in listening to him. And he arranged hymns for each season of the year, for summer and winter, and spring and autumn, and for festivals and Sabbaths, and for the days of the Angels, the Prophets, the Martyrs and the Righteous, in three modes, that is to say, the first mode to be used on ordinary days, the second mode to be used on fast days and days of mourning, and the third mode to be used on the great festivals. And there were not lacking (?) in these three modes any of the sounds that are made by men, and birds, and beasts. One day whilst Saint YÂRÊD was singing by the footstool of King GABRA MAṢKAL, the king (died A.D. 1344) was so deeply absorbed [in listening to] his voice, that he drove his spear into the flat part of YÂRÊD'S foot with such force that much blood spurted out; but Saint YÂRÊD did not know of it until he had finished his song. And when the king saw this he was dismayed, and he drew his spear out of his foot, and said unto him, "Ask me what ever reward thou wishest for in return for this thy blood which hath been shed"; and Saint YÂRÊD said unto him, "Swear to me that thou wilt not refuse me." And when the king had sworn Saint YÂRÊD said unto him, "Send me away that I may become a monk." When the king heard this he was exceedingly sad, and his nobles likewise, but he was afraid to prevent him because of his oath. And when Saint YÂRÊD had gone into the church, he stood before the Tabernacle of Zion, and when he had said the prayer from

he beginning, "Holy, and honourable, and glorious, and blessed, and praised, and exalted" [fol. 56*a* 2] to the end thereof, he was raised above the ground the space of a cubit. Then he departed to the desert of the south, and he lived there in fasting and prayer; and he mortified his flesh exceedingly, and finished his strife there. And God gave him the promise concerning the man who should invoke his name or celebrate his commemoration; and he died in peace and the place of his grave in the south is not known to this day. Salutation to YÂRÊD.

And on this day also died the blessed woman ONESIMA (or, 'ARSÎMÂ). This holy woman became a nun in a house of virgins, and pretended to be mad, and during the night she afflicted herself, and tortured her flesh with fasting and prayer. And when anyone looked at her, she pretended to be asleep; and the widows hated her and reviled her. And God revealed her spiritual fight to Abbâ DANIEL, and when he arrived in the mountain of the widows he told the abbess all her virtues, and she told the widows, one by one, and from that day they treated her with honour. And, hating vain praise, she fled and went into the desert secretly, leaving behind her with one of them a writing wherein she praised them for having treated her with contumely, and there she died.

And on this day also Saint EUPHEMIA became a martyr in the reign of DIOCLETIAN. [fol. 56*a* 3] The name of her mother was THEODORIASIANA (?), and she was a God-fearing woman and a believer on our Lord Jesus Christ. And Satan urged ANTIOPATUS (?) to compel all the Christians to worship idols, and he had her, and many other Christians with her, brought to him, and he said unto her, "Sacrifice to the gods." And Saint EUPHEMIA said unto him, "I will worship my Lord Jesus Christ only, and I am strong of heart in the Holy Spirit that I may find the hope of my Father." Then was ANTIOPATUS wroth, and he commanded his soldiers to cast her under the wheels of a waggon (?), so that it might break her body and each of her members; and the angel of the Lord came from heaven and delivered her. And then he commanded them to light a

fire [and to feed it] until its flames rose up to a height of fiv and forty cubits, and to throw her into it. And she stood u in the midst of the fire and prayed, and as she prayed she wen forth from the fire uninjured; and then they cast her into th prison house until the morning. And on the following day they brought her before the Council, and the governor said unto her, "Sacrifice to the gods." And the saint laughed and said unto him, "I will not sacrifice to these dumb stones." When ANTIOPATUS heard her, he commanded the soldiers to bring four stones wherein were set instruments for flaying the saint. And then he commanded them to cast her into a tank of water wherein were savage creatures (crocodiles ?), and these creatures carried her and lifted her above the water, and set her outside the tank. And then he ordered them to [fol. 56*b* 1] place under the dust of the ground sharp stones and swords, and to make her to run backwards and forwards over them, so that she might fall down and die, but when she had run over them she remained uninjured. And then he commanded them to beat her, and to cast her into a cauldron to boil her, but she suffered no injury whatsoever. And then they gathered together wild beasts and bears, and set them at her, but the lions kissed her feet, though one savage beast in evil nature bit her foot. And a voice came from heaven, saying, "Ascend, O EUPHEMIA, and come into the holy place," and thus she finished her martyrdom. And her father PHILOPHILUS (?) and her mother came, and swathed her body for burial and buried her in a new tomb. Salutation to EUPHEMIA who finished her course through the bite of a wild beast. Salutation to the companions of EUPHEMIA, SOSTHENES, and YEḲÊṬRAS.

And on this day also became martyrs Saint SOPHIA, the mother of Saint ISIDORE (?), and his sister EUPHEMIA.

And on this day also are commemorated Abbâ BAKÎMÔS, and 'ABLADÊN (ABLANIUS), and JULIUS.

XII. GENBÔT

[fol. 56*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day God sent MICHAEL, the archangel, to HABAKKUK, the prophet, in the city of Jerusalem, as he was carrying a mess of lentils, meaning to take it to the reapers in the fields. And Saint MICHAEL seized HABAKKUK by the hair, as he was carrying the food, and he brought him to the city of Babylon forthwith, and DANIEL ate of the food. And Saint MICHAEL, the glorious angel, delivered DANIEL from the lions' den, and he brought back HABAKKUK to the land of Judea, and the food with him, and straightway he stood by the reapers. For this reason the doctors of the Church have commanded us to make a festival in honour of this glorious angel Saint MICHAEL, the archangel, on the twelfth day of the month of Genbôt. Salutation to Saint MICHAEL.

[fol. 56*b* 3] And on this day died the glorious father JOHN the Mouth of Gold. This saint was of the men of Antioch, and his father, whose name was SIFANDUS (SECUNDUS?), was one of the rich men of that city, and the name of his mother was ATHANASIA (ANTHUSA?). Both parents were exceedingly rich, and they brought up this holy son carefully and piously, and they taught him all learning and philosophy. And he went to the city of Athens and learned all the wisdom of the Athenians in the House of the Learned, and he excelled many in his knowledge and wisdom. Then he became a monk in his early years, and rejected the delights of this fleeting world. And Saint BASIL had become a monk in that monastery before him, and they became close friends, and performed many works of excellence together. When his father and his mother died, he did not take any of his property which they had left him, but he distributed it all among the poor and needy. Then he devoted himself to the career of the ascetic, and he fought a great spiritual fight. And there was in the monastery a certain just man, of restrained nature (?), a Syrian, whose name was SÎSÎKÔS, and he was a perfect monk and could see visions by the Holy Spirit. One night whilst

this man was keeping vigil and praying, he saw PETER a JOHN the apostles come to JOHN, the Mouth of Gold, a Saint PETER gave him keys and Saint JOHN the evangeli gave him a Gospel, and they said unto him, "Fear not. Whon soever thou bindest shall be bound in heaven, and whomsoeve thou loosest shall be loosed in heaven. We know, O thou second DANIEL, that the Holy Spirit hath taken up its abode in thee, and we have been sent unto thee by the Great Teacher, our Lord Jesus Christ. [fol. 57*a* 1] I am PETER unto whom hath been given the keys of the kingdom of heaven, and behold, I have given thee the keys of the churches which are in all the ends of the world." And the other apostle said unto him, "I am that JOHN who spake in the beginning of my preaching in the Gospel, and I said, In the beginning was the Word, and that Word was with God, and God was that Word, and that Word is like a fiery sword against our enemies. And thou also, unto thee it is given by God, our Lord Jesus Christ, to know that in truth thou must bring up the nations in the True Faith." And when that righteous man SÎSÎKÔS saw this vision, he knew that Saint JOHN was to be appointed to be a good and faithful shepherd. And then the grace of God descended upon Saint JOHN, and he composed many Discourses and admonitory Exhortations, and he interpreted the Book of the Church; now, he interpreted the Book of the Law (Pentateuch) whilst he was a deacon. And as Saint JOHN was praying one night, suddenly the angel of the Lord appeared unto him in apparel as white as snow, and when the saint saw him he was afraid, and fell upon the ground, and was dismayed. And when the angel of the Lord saw that he was afraid, and had fallen down, he changed his appearance and his form became that of a man, and he said unto him, "Rise up, and fear not, O my beloved, thou second DANIEL." And the saint strengthened his heart, and rose up, and said unto him, "Who art thou, my lord, for thine appearance terrifieth me?" And he said unto him, "I am the angel of the Lord, and I have been sent unto thee to strengthen thee, and to tell thee what it is seemly for thee to do, what the Lord my God hath commanded me. And now, [fol. 57*a* 2] be of good courage, for thy voice shall penetrate to the ends of the

orld, and thousands of thousands shall hear thy teaching, id shall come back to God, and shall be saved; and thou thy- lf shalt become a great and strong pillar in the city of the ingdom of the heavens. And behold, the Archbishop of the ity of Antioch shall come unto thee, and with him shall come ll the priests and deacons of the Church, each in his grade; go thou with them and whatsoever he shall command thee that do, for it is God Who hath commanded thee [to do] this, and it is not meet for thee to transgress the commandment of God." And after this the angel of the Lord appeared unto the archbishop, Abbâ PHILOTHEUS, and commanded him to appoint Saint JOHN a priest. And on the following day the archbishop came, and with him were all the priests, and he took this father and made him a priest against his will. And when the Archbishop of the city of Constantinia died, the Emperor ARCADIUS sent and brought Saint JOHN, and appointed him Archbishop of the city of Constantinia. And he went to his archiepiscopal office like the Apostles, and he taught the people frequently the Life-giving Doctrine, and admonished them often, and expounded to them the Books of the Church [and] the Old and New Testaments. And he composed many Homilies, and he rebuked many sinners, and was afraid neither of the emperor nor of his high officers of state. And the Empress EUDOXIA, the wife of ARCADIUS, was a lover of money, and she took a garden belonging to a certain widow from her by force, to add to the grounds of the palace. And the widow came to Saint JOHN and told him how the Empress EUDOXIA had taken her garden, and [fol. 57*a* 3] Saint JOHN sent to the Empress EUDOXIA, and rebuked her, and entreated her with many entreaties to give back to the widow her garden; but when she refused to obey his request, he excommunicated her, and forbade her to enter the church or to partake of the Holy Mysteries. And fury entered her soul and she gathered together the company of the bishops whom JOHN had excommunicated, and cut off from their sees, because of their evil deeds and sins, and they wrote letters, and made common cause against Saint JOHN in order that he might be exiled, and the empress exiled him to the Island of 'AKRÂTAÔ. When he arrived there he

found that the men of that island were heretics, and that they walked in the way of evil deeds. And Saint JOHN rebuked them, and taught them, and turned them from the path of error, and brought them into the Faith of our Lord Jesus Christ by means of the signs and miracles which he wrought before them. When HONORIUS, Emperor of Rômê, and YÔNÂKNÎDÔS (*sic*) (INNOCENT) KÔNÎFÂNYÔS, Archbishop of the city of Rômê, heard of the exile of Saint JOHN, they sorrowed exceedingly, and they sent letters to ARCADIUS, scolding him. And they said unto him, "Take heed to this wicked act which thou hast committed. If thou dost not obey us, and dost not bring back Saint JOHN from his exile, there shall certainly not be peace between us and thee from this time forward." When ARCADIUS read their letters he was exceedingly sad, and he made his wife, the Empress EUDOXIA, to stand aside. And he brought Saint JOHN from exile; and when he arrived all the [fol. 57*b* 1] people of the city of Constantinia rejoiced with an exceedingly great joy. And after a few days the Empress EUDOXIA returned, and exiled him a second time to the Island of 'AKRÂTYÂ, and he died on the Island. And when HONORIUS, the just emperor, and YÔNÂKĔNDÎNÔS (INNOCENT), the archbishop, knew that [the empress] had exiled Saint JOHN [a second time], they were exceedingly sorry, and the archbishop sent a letter to the Empress EUDOXIA, and anathematized her, and banned her from receiving the Holy Mysteries until she brought back Saint JOHN from exile. Then straightway she sent [messengers] to the Island of 'ATRÂKYÂ (*sic*) to bring back Saint JOHN from the Island, and they found that he was dead; and they took his body and brought it to the city of Constantinia. And they sent messengers to Abbâ YÔNÂKENDYÔS (*sic*) (INNOCENT), Archbishop of the city of Rômê, and informed him that Saint JOHN had died on the Island, and how they had brought his body to the city of Constantinia. And he sent a second time, and anathematized the Empress EUDOXIA, and prohibited her from receiving the Holy Mysteries, and from entering a church for eight months; but they entreated him very urgently, and he sent and removed the ban. Nevertheless God afflicted her with a very serious illness, and she gave much

money to the physicians, but she was not healed of her disease until she went to the body of Saint JOHN, and bowed down before it. And she wept and entreated him to forgive her the sin which she had committed against him, and Saint Abbâ JOHN had compassion upon her, and healed her of her disease. And God made manifest very many signs and wonders through the body of this Saint Abbâ JOHN. And as concerning why Saint Abbâ JOHN [fol. 57*b* 2] was called "Mouth of Gold," it is said that he was sitting one day with the Emperor ARCADIUS, who had his nobles with him, and the Emperor ARCADIUS said unto my father Abbâ JOHN, "I want to ask thee to explain to me a passage which hath been in my mind for many days. It is this: Why doth JOHN the evangelist say in the Holy Gospel, that JOSEPH did not know our holy Lady the Virgin MARY, until she had brought forth her first-born Son; did he know her as men usually know women?" And Saint JOHN answered him, saying, "It is not thus, O Emperor, but when our Lord Jesus Christ was in the womb of our holy Lady the Virgin MARY, she used to change her appearance day by day, and at one time her person used to shine with great light, and JOSEPH did not know her understanding until she brought forth our Redeemer Christ. When she had brought forth our Lord and Redeemer Jesus Christ he knew the appearance of her person." And there was in the emperor's chamber a picture of our holy Lady, the Virgin MARY, the God-bearer, which was painted in gold, and a voice came forth from it, saying, "Thou hast well said, O JOHN, thou Tongue of Gold"; and when the emperor, and his nobles, and the officers of his army heard this, they marvelled exceedingly and praised God. And thereupon the emperor gave the command, and one brought a skilled worker in metals, and he made a tongue of gold for the holy and honoured JOHN, and he hung it by the [fol. 57*b* 3] picture of our holy Lady, the Virgin MARY, the God-bearer, so that it might be a sign for everyone to see. And the emperor commanded that men should call Saint JOHN "Tongue of Gold," and because of this Saint JOHN is called "Tongue of Gold" to this very day. Salutation to JOHN who preferred exile to partaking the Offering with an empress who loved violence.

Salutation to the companion of Jesus and His Passion, whose name was ÎSAKÔS.

And on this day also appeared in mid-heaven, the CROSS OF LIGHT above Golgotha, in the city of Jerusalem, when the holy father Abbâ CYRIL was appointed Bishop of Jerusalem, in the days of the kingdom of CONSTANTINE the Less, the son of CONSTANTINE the Great. And it appeared at the sixth hour of the day, and it remained steadily in its position, and its light outshone the light of the sun, and it continued to be visible until the ninth hour; and everyone came from every country to see it. And Abbâ CYRIL sent a letter to the Emperor CONSTANTINE, saying, "Know, O emperor, that in the days of thy glorious father, CONSTANTINE the Just, a cross appeared, [fol. 58*a* 1] which was like unto the stars of heaven, and in thy days also, O emperor, there hath appeared a cross of light above CRANIUM (*i.e.* Golgotha), and the light thereof outshineth the sun, and it extendeth as far as the holy tomb of our Lord Jesus Christ, and as far as the Mount of Olives." And he said [also] in this letter, "Beware, O emperor, of the Faith of the wicked ARIUS, and trust not, and receive not, any of those who believe in his wicked Faith." And Saint Abbâ CYRIL made a great festival on the day whereon this glorious cross appeared, and he ordained that the festival should be kept on this day, and it is meet for us [to keep it]. And he wrote it in the Exposition of Jerusalem, and similarly all Christian people everywhere have written it down, and they keep the festival this day, even as we always keep the festival of the Honourable Cross. For it is our salvation, and it is [our] armour against all our enemies, both those which are secret and those which are visible, provided that we take refuge therein in True Faith. Salutation I cry with perpetual voice to the CROSS which appeared this day above Golgotha.

And on this day also are commemorated the martyrs MÎNÂS, the deacon, and STEPHEN.

[fol. 58*a* 2] And on this day also died JARED, the son of

MAHALALEEL. After he had lived one hundred and sixty-two years, he begot ENOCH; and his days were nine hundred and sixty and two years. He died on Friday at the third hour.

And on this day also took place the translation of the body of the glorious father, and teacher of the world, and head of all the monks, our father Abbâ TAKLA HAYMÂNÔT, the equal of the angels, and the apostles, and the martyrs; and the cause of its translation was thus. When the period of time had expired which God announced to him, saying, "After six and fifty years they shall translate thy body from thy cave to the shrine which they shall build for thee," forthwith signs and wonders took place, and the blind [were made] to see, and the lame walked. These things happened in the days of Abbâ HEZEKIAH, the inheritor of his throne, and the day was the twelfth of Genbôt. Salutation to TAKLA HAYMÂNÔT, for when a blind woman, who held in her hand a bread-cake of the festival of his commemoration, touched her eyes therewith, she was able to see the light.

XIII. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, the ascetic, and fighter, and wise man ARSENIUS. This saint was of the men of Rômê, [fol. 58*a* 3] and he belonged to a rich and noble family, and [his parents] taught him the doctrine of the Church, and they made him a deacon. And after this he went to the city of Athens, and he studied and learned philosophy, and astronomy, and all the paths of the sun, and the moon, and the stars, and their times; and he became exceedingly learned, and he excelled many of the philosophers and sages of his day. He was perfect in the wisdom of the Greeks, and in Christian learning, and in the practice and teaching of divine excellences. And when THEODOSIUS the Great was reigning over the country of Rômyâ, he sought for a good and wise man to teach his sons HONORIUS

and ARCADIUS. And they took this saint to the Emperor THEODOSIUS, and he had him brought into his presence, and he asked him to teach his sons. And then the emperor brought his two sons HONORIUS and ARCADIUS into his royal abode, and Saint ARSENIUS taught them, and corrected (or, admonished) them, as was fitting, and since he devoted much exertion and toil to teaching them, he inflicted on them severe and painful beatings. When the Emperor THEODOSIUS their father was dead, his son HONORIUS reigned over the city of Rômê, and ARCADIUS reigned over the city of Constantinia. And God put fear of them into the heart of this saint, because he used to beat them when he was teaching them, and for this reason God stirred him up to go forth from the world, and to become a lighted lamp to lighten all those who wished for the salvation of their souls. And whilst he was thinking in his heart what he should do, behold a voice came unto him from God, saying, "ARSENIUS, ARSENIUS, ARSENIUS, go forth [fol. 58*b* 1] from this world and thou shalt be saved." When he heard this voice, he did not tarry, but he rose up forthwith, and changed his apparel and came to the city of Alexandria. Thence he departed into the desert of SCETE, to the monastery of Saint Abbâ MACARIUS, and he fought a great fight with fasting and prayer, and long and frequent vigils, and in addition to these ascetic virtues he [learned to] keep silence. One day, when a man questioned him about his keeping silence, he answered, and said unto him, "Many times when I have spoken I have been sorry and repented, but on no day did I ever repent because I had kept silence." And this saint was humble and meek, both inwardly and outwardly, and he was always doing the work of God; and he never ceased to work with his hands, and he wept and gave away in alms whatever was left to him. And he composed many admonitory Discourses which were profitable to him that wished for the salvation of his soul. And when he went into the church he hid himself behind a pillar, so that men might not see him, and this saint worked many signs and wonders. And God revealed to him signs and wonders, and on many occasions the contendings of many men. The appearance of this saint was good, and his limbs were

strong, and his face was bright and very cheerful, and his beard was long and reached to the hem of his garment; but by reason of his weeping and his asceticism his eyelashes were wanting. This saint was tall in stature, but he became bowed by reason of his age; all the days of his life were one hundred and five years. Of these he passed forty years in the city of Rômê and forty years in the desert of SCETE of Saint Abbâ MACARIUS, and in the monastery of MĔSR (CAIRO) twenty years, and in the monasteries of the city of [fol. 58*b* 2] Alexandria three years, and he returned to the monastery of MĔSR (CAIRO), and lived there two years. After this he died in peace. Salutation to ARSENIUS.

XIV. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ PACHOMIUS, the father who was the companion of the beings of the Spirit. This holy man became a monk in his youth with Saint Abbâ BALÂMÔN, and he lived in submission to him for many years, and he performed with great success all the labours of the ascetic life. After this the angel of the Lord appeared unto him, and commanded him to gather together to him and to form a company of monks who would live with him in common, like the Apostles. And very many men gathered together to him, and he built for them many monasteries, and he ordered for each one of them the same course of manual labour, and the same kind of food. And he drew up for them a set of rules (Canon) which they were to observe at their times of prayer, and at their times of eating, and he was the abbot of them all. And he appointed an abbot, who was to be under his authority, over each of the monasteries, and he used to go round and visit all the monasteries from the boundary of ĔSWÂN (ASWÂN), and ĔTFÛ (EDFÛ), and AKMÎM, and DÛNÂS, all over Upper Egypt, and in the north [he visited] all the communities of northern monks who were affiliated to his monasteries. [fol.

58*b* 3] And this father would never permit any of his sons to be made priests for the sake of the vainglory of this world, so that there might not be any enmity among them, but each monastery had a priest from outside the community to consecrate the Offering, and to administer the Sacrament. When the apostolic father Abbâ ATHANASIUS went up into Upper Egypt, he wanted to appoint this holy father priest, but he fled from the suggestion. And Saint Abbâ ATHANASIUS said unto his sons, "Say ye to your father, O thou who hast built thy house upon a rock which will not totter, and hast fled from vain praise, blessed art thou and blessed are thy sons." And this saint once wished to see Sheol, and the angel of the Lord caught him up, and carried him away and shewed him each of the abodes of the saints, and he shewed him likewise the places of punishment in Sheol. And this father continued to be abbot of the community for forty years, and he made them strong, and laid down rules for them, and a Canon, and he made his disciple THEODORE abbot over them; and after this he died in peace. Salutation to Abbâ PACHOMIUS and to each of his sons.

And on this day also became a martyr SYMMACHUS, of the city of FARMÂ, in the days of BÛLÂMÎS, governor of MĔSR (CAIRO). This holy man was a weaver of linen apparel, and costly, fine linen napkins, and [fol. 59*a* 1] he had [two] friends, THEODORE and KÎKÔS. And when he heard that BÛLÂMÎS, the governor, had arrived, and that he was punishing the Christians, this holy man began to teach his companions, and to admonish them to abandon the glory of this fleeting world. Then he embraced them and went out to the town of BAKRÛZ, which was near the town of DEMÊRÂ, and he came to the governor and found him torturing a woman, whom they cast into a fiery furnace and she became a martyr; and after this the fiery furnace became like cool dew. And this holy man was looking on at this, and afterward, he drew nigh unto the governor, and confessed our Lord and Redeemer Jesus Christ, and the governor tortured him severely. Now at that time he was sixteen years of age. Next, the governor hung him

up, and he threw him on the wheel, and he crushed his feet, and blood dripped from his body in great quantity; and some of the blood splashed on the eyes of a certain blind maiden, and she was able to see forthwith. Then the governor hung him upon a tree, and the saint prayed many prayers to our Lord Jesus Christ, and made supplication to Him. And the governor commanded them to cut off the head of the saint, and the headsman drew his sword, and wanted to cut off his head with his sword, but his strength failed him, and he was unable to cut off the saint's head. And the same thing happened when a second headsman tried, and a third headsman also, even to the tenth headsman, for the strength of all the ten failed them, and they fell down on the ground. And after this they tied a rope round the neck of Saint Abbâ SYMMACHUS, the martyr, and they dragged him up to the top of a high mountain, and he delivered up his soul into the hand of God, and he received the incorruptible crown of martyrdom [fol. 59*a* 2] in the kingdom of the heavens. And there was among the four soldiers one who was deaf and dumb, and as soon as he saw the body of the saint, he heard with his ears and his tongue spake. And believing men came from the city of ĔDKÛ, and they took away the body of Saint Abbâ SYMMACHUS, and many signs and wonders took place through it, and great healings. And the governor BÎLÂMÎS (*sic*) was afraid and fled. And men gathered together from the double town DĔMÊRTÂYN, and consoled the kinsfolk of Saint Abbâ SYMMACHUS the martyr. And when the pagans of the city saw the signs and wonders which were revealed through him, they believed and were baptized with Christian baptism, and became martyrs; and they were in number sixteen hundred and fifty men and women and children. And the kinsfolk of the saint came and carried away his body to the city BARMÛN with great honour, and the governor of the city of BARMÛN swathed it for burial in costly cloths at his own expense; and they built a beautiful church for the saint and laid the body of Abbâ SYMMACHUS in it. Salutation to SYMMACHUS, and salutation to the great company of men and women who were martyred with him.

XV. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became a martyr Saint SIMON ZELOTES, the apostle; now he it was who was called "NATHANIEL." This saint was from Cana of Galilee, and he was learned in the Law of the Tôrâh, and in the Books of the Prophets, [fol. 59*a* 3] and he had in him zeal and was therefore called "ZELOTES," and he was just and pure in the Faith, and he accepted the person of no man. And it was because of this that when PHILIP said unto him, "Behold, we have found our Lord Christ, concerning Whom MOSES the prophet wrote, Jesus, the son of JOSEPH, from Nazareth," he would not agree with him, but said unto him, "Can any good thing come out of Nazareth?" And PHILIP said unto him, "Come and see," and when he came, our Lord said unto him, "This is an Israelite in whose heart there is no deceit." But SIMON did not incline to praise, and he demanded from Him a reason for His praise, and he said unto our Lord, "Where didst Thou know me?" And our Lord answered and said unto him, "Before PHILIP called thee, when thou wast under the fig tree I saw thee." And SIMON knew that in truth our Lord knew the things which were hidden, and he said unto Him, "My Lord and my God." And SIMON did not set himself in opposition to Christ, like the chiefs of the Jews, who although they saw and heard what was great and stupendous, did not obey and submit to the righteous man. Now it is said concerning this saint, that when he was a young man he had a quarrel with another young man, a Gentile, in the desert, and that SIMON smote him a blow, and killed him straightway, and that he buried him under a fig tree which he had in his house, and no one knew about it except our Saviour. And it is also said concerning him that at the time of the slaughter of the babes [by HEROD], his mother hid him in the market (or, *bazâr*), and hung him up in a tree which was in her house, and that she used to take him down and give him suck, and then hang him up again; and she continued to do this until the persecution of HEROD died down. And she told him nothing whatsoever about this until he was fully grown up, and he never told any man what had happened unto him; and when [our Redeemer] revealed unto him [fol. 59*b* 1] the salvation which came to him by a miracle, SIMON knew that He was the Son of God in truth, and that He knew hidden things and was informed about everything. And straightway he bowed before our Redeemer, and was obedient unto Him, and followed him from that day, and became one of the Twelve Apostles. And having received the gift of the Holy Spirit, the Paraclete, he talked the languages of all countries, and he knew divine mysteries. And he came to the town of KUERJA, and to the country of EL-BEJAḤ, where he entered into the darkness of the infidels, and lighted a portion thereof. And he converted many of the wise men and fools, and lighted them with the light of Christian baptism, and he made those who had been aforetime like ravening wolves to become like sheep. And he went to the city of the infidels, and to many [other] cities, and he went into the Island of BARÂNṬYÂ, and preached therein. And the infidels seized him in every place, and they entreated him evilly, and tortured him severely with divers kinds of tortures. And God added to his power and strength when being tortured, and God performed great signs and wonders, and [as examples] of them he raised the dead, and [healed] those whose bones were decayed and dried up; and they asked him to baptize them with Christian baptism, and he baptized them. And he lived for many years after this, and he healed a leper at the time when he baptized him with Christian baptism. And after this the infidels seized him, and hung him up on a tree, and he received the perfect and glorious crown of martyrdom in the kingdom of the heavens. Salutation to NATHANIEL.

[fol. 59*b* 2] And on this day also four hundred (*sic*) people became martyrs in the city of DENDERAH, in Upper Egypt. Towards the end of his reign DIOCLETIAN tortured them with divers severe tortures, and then they became martyrs through having their heads cut off.

And on this day also are commemorated MÎNÂS, the deacon, and anchorite, and Abbâ HOR, and BAKLAWÂYÂ (?) (or, KALANṬEYÂ) the martyrs, and ḲAṬÎNÔS, and his wife, of the company of ISIDORE (?). Salutation to the four hundred soldiers who became martyrs in the city of BANDARÂ (*sic*).

Salutation to NĔWÂYA KRĔSTÔS.

XVI. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died JESUS SÎRÂK, the son of SÎRÂK, the son of [fol. 59*b* 3] ELEAZAR of Jerusalem, who poured forth wisdom from his heart. He saith in the beginning of his prophecy, "The sands of the sea, and the drops of the rain, and the days of the world, who can number them? The height of heaven, the breadth of the earth, and the depth of the abyss, and of wisdom, who can estimate them?" He speaketh concerning the unity of our Lord Christ with His Father. "The understanding of Wisdom is before the creation of the world. The root of wisdom unto whom hath it been revealed? And who hath known her counsel? Wisdom is one, and the awe of her is exceedingly great, and she sitteth upon the throne of God." And again Wisdom saith, "I went forth from the mouth of the Most High, and like a mist I covered the earth. I have my abode in the heavens, and my seat is above the pillar of cloud. I go round about by myself to the ends of the heavens, and I walk through the depth of the abyss, and even above the waters of the sea seeking for rest." And again he saith concerning the coming down of our Lord Christ, "The Lord said unto me, to JACOB, 'dwell,' and to Israel, 'inherit.'" He saith concerning the death of our Lord Christ, and concerning the destruction of the Jews who rejoiced in the destruction of the righteous man, "They shall be snared with nets, and they shall be melted without death coming to them." And he saith concerning repentance, and the return to sin, "What profiteth the man who

toucheth [foulness] after he hath washed?" And he saith concerning the building of the Church and the new nation, "Have mercy, O Lord, upon the people who are called by Thy Name, and make Thyself to be like unto a blessing to Israel, and have mercy upon the city of Thy holiness, and upon Jerusalem, the city which is known to Thee, and fill Zion with the blessing of Thy voice." He saith concerning those who appoint the six steps [fol. 60*a* 1] [the text of this passage is corrupt], "Pray to Christ, to the Most High, that He may make straight thy path in righteousness." He saith concerning the righteous, "Hearken ye children of the righteous, and put forth leaves, and as the flower blossometh under the dew of the desert, so do ye blossom, and like the odour of frankincense, even so let your odour be sweet." He speaketh reminding us of the work of God, the holy and mighty One in heaven, and of the appearance of the heavens and the glory thereof, saying, "He maketh the sun to rise and maketh visible the light, and in the noon-day he drieth up the sea. Who can stand against His flame which is like unto that of a blazing furnace that belcheth flame, and the height of the sun's power burneth up the mountains. A flame of fire breatheth forth from Him. And the moon is a sign to the country. By it days are divided, it is a mark whereby festivals are known (or, determined)." And concerning the stars he saith, "They are the ornaments of heaven, and the glory of the stars illumineth the earth. They are in the midst of God's heaven, and they travel on their appointed ways by the voice of His Holiness, they go not astray and they never depart from their proper stations." And concerning the rainbow he saith, "I have seen His bow, and have blessed its Creator; its splendour is beautiful, and His hand hath given it its circular form." And concerning the snow and the lightning he saith, "By His command the snow falleth, the lightning hasteneth at His voice, and it flieth through the clouds like the birds. By His command the east wind bloweth, and the voice of His thunder terrifieth the earth, and the storm of the west wind bendeth souls, and the snow which covereth up the heavens, as with a garment of iron, is broken up into particles, which are like unto sharp splinters of crystal." And concerning the rain he saith, "When

the rain descendeth the dust rejoiceth, and by the voice of His [fol. 60*a* 2] counsel He drieth up the abyss." And he praiseth the Fathers, [mentioning] their various gifts: ENOCH how he pleased God, NOAH how he found righteousness, ABRAHAM the believer, and ISAAC, how he was given unto him as a blessing which should benefit all the children of men, and JACOB, how his blessing appeared, and how he begot twelve nations, and how they were loved by God and man; and MOSES, of blessed memory, the glory of the saints; the similitude of AARON his brother, how he established the everlasting Laws and how he made everyone to boast himself in the apparel of holiness and the...of gold; and PHINEHAS, the son of ELEAZAR in his three-fold honour; and JOSHUA, the son of NUN, who made the people of Israel to inherit their land, and to be glorious when he lifted up his hand; and SAMUEL, how greatly beloved he was of God; and NATHAN, how he prophesied in the days of DAVID; and he praises DAVID, how he slew the giant in his youth; and his son SOLOMON, how he reigned in the days of peace and lived in a wide space; and he praises ELIJAH, how he raised the dead, and brought down fire from heaven, and how he went up to heaven in a flame of fire, with horses of fire; and ELISHA, how the enemy did not terrify him in his days, and how he raised up two dead people, one during his life and one after his death; and HEZEKIAH, how he fortified his city, and how he slew the armies of Persia, and how he made those who mourned for Zion to rejoice, and removed all uncleanness and sin; and JEREMIAH, how he was holy from his mother's womb; and EZEKIEL, how he saw the glory of God; and ZERÛBÂBÊL, how he was a sign on [fol. 60*a* 3] the arm; and the Twelve Prophets, how he made their bones to germinate in their places; and YÔSÊ'A and NEHEMIAH, how they honoured and raised up the fallen walls; and JOSEPH, how there was no man born who was like unto him; and SHEM and SETH, how they were honoured by the children of men; and ADAM, how he reigned over all creation; and SIMON, the son of the priest, how he built the Temple in his day, and how he was praised on the return of the people. And he said in sealing (*i.e.* finishing) his book, "Bless ye the God of All, Who

doeth great things everywhere, and Who maketh long our days from the womb." And thus saying, he died. Salutation to SÎRÂK, the son of ELEAZAR of Jerusalem.

And on this day also is commemorated Saint JOHN the evangelist, and his preaching in the country of Asia and to the Ephesians, and in all the cities which are round about it, and his escape from the affliction of drowning in the sea, and from the evil men who worshipped idols. And he turned all the people from their infidelity, and brought them to the knowledge of God, and he delivered them from the error of Satan by his teaching and by the signs which God wrought by his hands. When he was old he wrote to them the Gospel of his preaching, and the Holy Spirit moved him until he wrote down what the three [other] evangelists had left out, for reasons which they knew. And he spake concerning the Being [fol. 60*b* 1] of the Son, and His Incarnation, and His miracles which, as he saith in the Gospel, were innumerable. And then he went up into heaven and saw the hosts of heaven, and the ordering thereof, and he heard their praising [of God]. And this saint wrote a book which he called "Abûḳalamsîs" (*i.e.* the Apocalypse). Now the Egyptians have ordained this festival in commemoration of his preaching, and as with his preaching, so there took place on this day the consecration of the church in the city of Alexandria. Salutation to the translation of thy body to the city of Alexandria. Thou didst enter thy grave, O JOHN, but didst hide thyself and disappear through the might of marvellous power, and only thine apparel was left [in it] as a memorial. Salutation to JOHN, who became a pilgrim for righteousness' sake, and did live with the poor in the outer courts of the houses.

On this day also are commemorated the bishops who were martyred, and YĔMĔN who was the son of JOSEPH. [Omitted in the Bodleian MS.]

XVII. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 60*b* 2] On this day died the great Saint EPIPHANIUS, Bishop of Cyprus. This holy man came from a village which was near BÊTH GABRIEL, and his parents were Jews, and they walked in the Law of MOSES; now they were poor, for the father of this saint was a slave, but they were righteous. And the father of this saint died and left him and one daughter, and their mother brought them up in the Law of MOSES. And his father left him a donkey, which was a very poor animal, and his mother advised Saint EPIPHANIUS to sell this donkey, and with the price thereof to obtain some rest and relief in his wretched life. And as the saint was journeying along with the donkey, he met a certain man who was a Christian, and a just man, and whose name was PHILOTHEUS; and he stopped and talked with EPIPHANIUS and wanted to buy that donkey from him. And at that moment the donkey kicked EPIPHANIUS in his stomach, and he fell down on the ground, and was very near death, but Saint PHILOTHEUS made the sign of the Cross over the stomach of Saint EPIPHANIUS, saying, "In the Name of the Father and the Son and the Holy Ghost," and Saint EPIPHANIUS was cured of his pain forthwith, and he rose up as if he had never suffered any pain whatsoever. And then Saint PHILOTHEUS cried out over that donkey, saying, "In the Name of our Lord Jesus Christ Who was crucified thou shalt die"; and the donkey fell down and died forthwith. And when Saint EPIPHANIUS saw these two miracles, he said unto Saint PHILOTHEUS, [fol. 60*b* 3] "Who was this Jesus Who was crucified, and in Whose Name thou didst perform this miracle?" And PHILOTHEUS answered and said unto him, "This Jesus was the Son of God, Whom the Jews crucified in Jerusalem"; and this word remained in the heart of Saint EPIPHANIUS. And in those days there was a certain rich Jew who took Saint EPIPHANIUS into his house, and brought him up and taught him the Law of MOSES. And

when death drew nigh to that Jew, he had no heirs, and he made Saint EPIPHANIUS heir of all his possessions, and he learned all the Jewish doctrine and the Law of MOSES. And one day he met a certain righteous and learned monk, whose name was LUCIANUS, and he was a teacher, and the grace of God was upon him, and he walked with him on the road. And as they were journeying together on the road, a certain poor man met them and he asked the monk to give him alms, and as the monk had no money with him to give him, he took off the hair cloak which he was wearing and gave it to him. And when the poor man took it Saint EPIPHANIUS saw that white apparel came down from heaven upon the monk; and he marvelled at this and he bowed down at the feet of the monk, and he asked him, saying, "Who art thou? What is thy Faith?" And the monk made known to him that he was a Christian; and Saint EPIPHANIUS asked him to make him a Christian. And the monk took EPIPHANIUS and brought him to the bishop, who baptized him with Christian baptism, and taught him the Law of the Christian Faith. And Saint EPIPHANIUS said unto him, "I wish to become a monk," and the bishop said unto him, "Thou hast many goods and possessions; it is not necessary for thee to become a monk." And Saint EPIPHANIUS went [fol. 61*a* 1] and brought his sister, and the bishop baptized her with Christian baptism. And he gave of his possessions to the poor and the needy, and to the widows and the orphans, and to the churches, and he purchased very many books. Then he became a monk, and his sister became a nun, in the monastery of that monk whose name was JULIUS, and who was the cause of his being baptized; now at that time he was in his days sixteen years old. And he found in that monastery Saint HILARION the Great, who although young in days was an old man in the spiritual fight, and he received Saint EPIPHANIUS, and taught him the path of the ascetic life, and the doctrine of Christian Law. And the grace of God dwelt upon him, and HILARION made him strong in all the Law of the Church, and in the path of the ascetic life in a few days, and then Saint EPIPHANIUS became perfect in the spiritual fight. And he performed great miracles, and raised the dead, and cast

out Satans from men, and he made fountains of water to appear in dry places where there was no water, and on many occasions he made rain to fall; and the report of him and of his virtues, and of his knowledge, was noised abroad. And many men from among the Jews came to him, to dispute with him, and he shewed them their error, and they believed through him, and he baptized them with Christian baptism; and he likewise converted very many of the philosophers and the Greeks, and brought them into the Faith of our Lord Jesus Christ. And Saint HILARION, his teacher, prophesied concerning him and said that he would be made bishop of the city of Cyprus, and he commanded him to go to the city of Cyprus, and to dwell there in a certain place wherein he ordered him to abide. And he said unto him, "They will seek thee to make thee bishop, [fol. 61*a* 2] for it is the Will of God." And Saint EPIPHANIUS departed to Cyprus, and he dwelt in the place wherein his teacher HILARION had ordered him to dwell. Now at the time when the Bishop of Cyprus died, Saint EPIPHANIUS came into the city to buy food, and he had two monks with him. And there was in that city an aged bishop, a righteous man, and our Lord Jesus Christ spake unto him, saying, "Go to the market and thou shalt meet a monk with two bunches of grapes in his hand which he is going to buy, and his name is 'EPIPHANIUS'; make him Bishop of Cyprus, for he is suitable for this office." And the aged bishop rose and went to the market, and he found Saint EPIPHANIUS, and there were two bunches of grapes in his hand, and there were two monks with him, and he asked him his name, and he answered and said unto him, "My name is EPIPHANIUS." And the aged bishop said unto him, "Cast these grapes from thy hands." And Saint EPIPHANIUS knew that the prophecy of Abbâ HILARION his teacher was fulfilled, and he cast the grapes down, and he went with him to the church. And the bishop made him a deacon, and three days later he made him a priest, and on the seventh day he made him a bishop. After this that aged bishop wished to gladden the heart of Bishop EPIPHANIUS, and he told the people and made them to understand concerning the vision which he had seen concerning him, and they rejoiced in him with great joy.

And this Saint EPIPHANIUS followed a right course of action in his diocese, which was well-pleasing to God, and he wrote many Discourses (or, Homilies) [fol. 61*a* 3] and many books wherein will be found profitable doctrine. When he heard of a man in whom there was no mercy, he used to rebuke him and teach him frequently until he changed his nature and became merciful. And when this Saint EPIPHANIUS heard that Abbâ JOHN, Bishop of the city of Jerusalem, was a man without pity, he made an excuse, and borrowed from him the gold and silver vessels which he used at his table and out of which he ate, and Abbâ JOHN gave them to him, and Saint EPIPHANIUS sold them, and gave [the price of] them to the poor and needy. And when Abbâ JOHN asked him for them and he would not give back any of them, he seized Saint EPIPHANIUS by the hem of his garment, in the Church of the Sepulchre of our Lord Jesus Christ. And Saint EPIPHANIUS prayed to God, and He made blind the eyes of Abbâ JOHN forthwith. And his eyes being blind, Abbâ JOHN begged and prayed him with tears to teach him, and to open his eyes, and Saint EPIPHANIUS prayed and entreated God on his behalf, and God opened one of them. And then EPIPHANIUS told Abbâ JOHN how he had sold the vessels of his table, and how he had given [the price of] them to the poor. And the Empress EUDOXIA having sent a message to Saint EPIPHANIUS to come to her, and to help her to break and to drive out Saint JOHN, the Mouth of Gold, he went to the city of Constantinia wishing to make peace between them; but the empress would not listen to him, and she would not submit to Saint EPIPHANIUS in respect of Saint JOHN, the Mouth of Gold. And the empress answered and said unto Saint EPIPHANIUS, [fol. 61*b* 1] "If I cannot cast down JOHN, the Mouth of Gold, from his office, I will open the houses of idols and shut the churches"; and Saint EPIPHANIUS went forth from her presence sad and sorrowful, and wondering what he should do. And the servants of the empress made it known in the city of Constantinia, saying, "Behold, EPIPHANIUS hath deposed JOHN, the Mouth of Gold." When Saint JOHN heard this report he sent a letter unto Saint EPIPHANIUS, saying, "Why hast thou done this unjust thing against me; know thou

out Satans from men, and he made fountains of water to appear in dry places where there was no water, and on many occasions he made rain to fall; and the report of him and of his virtues, and of his knowledge, was noised abroad. And many men from among the Jews came to him, to dispute with him, and he shewed them their error, and they believed through him, and he baptized them with Christian baptism; and he likewise converted very many of the philosophers and the Greeks, and brought them into the Faith of our Lord Jesus Christ. And Saint HILARION, his teacher, prophesied concerning him and said that he would be made bishop of the city of Cyprus, and he commanded him to go to the city of Cyprus, and to dwell there in a certain place wherein he ordered him to abide. And he said unto him, "They will seek thee to make thee bishop, [fol. 61*a* 2] for it is the Will of God." And Saint EPIPHANIUS departed to Cyprus, and he dwelt in the place wherein his teacher HILARION had ordered him to dwell. Now at the time when the Bishop of Cyprus died, Saint EPIPHANIUS came into the city to buy food, and he had two monks with him. And there was in that city an aged bishop, a righteous man, and our Lord Jesus Christ spake unto him, saying, "Go to the market and thou shalt meet a monk with two bunches of grapes in his hand which he is going to buy, and his name is 'EPIPHANIUS'; make him Bishop of Cyprus, for he is suitable for this office." And the aged bishop rose and went to the market, and he found Saint EPIPHANIUS, and there were two bunches of grapes in his hand, and there were two monks with him, and he asked him his name, and he answered and said unto him, "My name is EPIPHANIUS." And the aged bishop said unto him, "Cast these grapes from thy hands." And Saint EPIPHANIUS knew that the prophecy of Abbâ HILARION his teacher was fulfilled, and he cast the grapes down, and he went with him to the church. And the bishop made him a deacon, and three days later he made him a priest, and on the seventh day he made him a bishop. After this that aged bishop wished to gladden the heart of Bishop EPIPHANIUS, and he told the people and made them to understand concerning the vision which he had seen concerning him, and they rejoiced in him with great joy.

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that thou shalt never reach the throne of thy diocese?" And Saint EPIPHANIUS sent a reply to his letter, saying, "I have written nothing concerning thee, and I am not in agreement with the empress against thee, and as for thyself thou shalt [not] return from exile." After this Saint EPIPHANIUS wanted to return to the throne of his diocese, and he went forth from the city of Constantinia to depart to the city of Cyprus, and God willed to make him to die on the ship before he reached the throne of his diocese, even as God had revealed to JOHN, the Mouth of Gold; and JOHN, the Mouth of Gold, also died on his journey, even as He had made EPIPHANIUS to see. And the saint knew the time of his death, and he rose up and prayed, and he gave his disciples commands and informed them that they should become bishops, and after that he embraced them, and he lay down and died in peace. Salutation to [fol. 61*b* 2] EPIPHANIUS. Salutation to Abbâ LUCIANUS, Bishop of DÊGNÔ.

XVIII. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the HOLY SPIRIT descended upon the Apostles, fifty days after the Ascension of our Lord Jesus Christ into heaven, even as He promised them, saying, "I will send unto you another Paraclete, Who shall come from the Father. Wait ye and remain in Jerusalem until ye receive the promise of the Father." And again He said unto them, "When the Spirit of righteousness cometh, He will guide you in all righteousness." And Saint PETER, who was chief with our Lord Christ, said unto them, "The Lord hath promised to send unto us the Paraclete, Who is the Holy Spirit, and He will make us to understand what it is meet for us to hear and to do." And behold, they heard the sound of a storm wind, and they smelled a sweet smell, the like of which they knew not in all the world, and there appeared among them, as it were, tongues of fire, which came down upon each one of them, and each began to

speak with a new tongue; and they fasted for forty days and gave thanks unto Him. And it is also said in the Acts of the Apostles, that when the days of Pentecost were ended, and whilst they were [fol. 61*b* 3] all together in one place, suddenly there came from heaven the sound of the Holy Spirit, and it filled the chamber wherein they were gathered together; and there appeared as it were tongues of fire, and [one tongue] rested on each of them. And they were filled with the spirit of power, and they all began to speak the tongues of all countries, each a different tongue, according as the Holy Spirit gave them power. And there were good men in Jerusalem from every nation, and when they heard the report of this, they all gathered together; and they were amazed, for they heard the Apostles talking the languages of their native countries. And they were astonished, and they marvelled, and said, "Are not all these men of Galilee whom we hear speaking the languages of our native countries, Parthia, Media and Elam, and the languages of those who dwell between the rivers (*i.e.* in Mesopotamia), and Judea, and Cappadocia, and Phrygia, and Pamphylia, and Egypt, and the borders of Libya, and those who are from Cyrene, and those who speak RÛMÎ (Greek?), and Jews, and pilgrims, Cretans, and Arabians. Behold we hear them speaking in the languages of our own countries concerning the great things of God"; and they were amazed, and were unable to speak. And they said among themselves, "What is this?" And some of them laughed, and said, "These men are filled with new wine." And PETER stood up among the eleven [Apostles], and cried out with a loud voice, saying, "O all ye men of Judea and ye who dwell in Jerusalem, know ye, and hearken unto my voice. These men are not drunk as ye think, and say, for it is only now three hours since day dawned on the earth." This is what the prophet JOEL said, "And it shall come to pass after this that I will pour out my spirit upon all souls, and your sons and your daughters shall prophesy, and your young men shall see visions and your old men dream dreams" (Joel ii, 28). And he also saith, "And upon my slaves and [fol. 62*a* 1] upon my handmaidens I will also pour out my spirit, and they shall prophesy, and I will give a sign in the heavens above, and wonders on the earth beneath"

(Joel ii, 29, 30). And it is said in the [Book of] DAVID, "Make not Thou Thy Holy Spirit to go forth from upon me. Endow me with joy, and with Thy salvation, and make me strong with the spirit of strength, so that I may teach sinners Thy way." And again he saith, "Thou sendest forth Thy Spirit, and they are created, and Thou renewest the face of the earth. May the glory of the Lord be for ever." And again he saith, "Thy Holy Spirit shall guide me in the land of righteousness. For Thy Name's sake, O Lord, make me alive in Thy righteousness, and take my soul out of tribulation." And again he saith, "The Lord hath made strong the heavens by His word, and all the powers thereof by the breath of His mouth." And ISAIAH saith, "The Spirit of God Who hath anointed me is upon me, and He hath sent me to declare and to proclaim freedom for captives, and to announce the chosen year of God" (Isaiah lxi, 2). And our Lord saith unto His disciples, "This I tell you whilst I am with you, but when the Paraclete, the Spirit of righteousness, the Holy Spirit, the Comforter, Whom My Father will send unto you in My Name, hath come, He will teach you everything, and will make you to remember everything which I have spoken unto you. My peace I leave with you, and the peace of My Father I give you, not as the world giveth it give I it unto you. Let not your heart be troubled, neither let it be afraid. Behold ye have heard Me say unto you that I am going to the Father Who hath sent Me, and that I will return again unto you." And He also saith, "When the Paraclete hath come, Whom I will send from the Father, the Spirit of righteousness, which shall go forth from [My Father], He shall be My witness. And ye are all My witnesses, that He was with Me from [fol. 62*a* 2] of old. And I tell you these words so that ye may not err, and be offended; but know ye that they will cast you out of their synagogues, and the time will come and arrive when all who kill you will imagine that they are bringing sacrifices unto God." And He also saith, "The words which I say unto you I say by My truth: It is better for you that I go to the Father, for if I do not go to the Father the Paraclete cannot come unto you; and if I go I will send Him to you. And when He hath come, He will rebuke the world concerning

sin, and righteousness, and punishment. Concerning sin, because they have not believed on Me, and concerning righteousness, because I go to the Father, and ye shall not see Me again, and concerning punishment, because the work of this world shall be judged. And there are many [other] words which I would say unto you, but ye are not able to bear them now. And when that Spirit of righteousness hath come, He will guide you into all righteousness, He will not speak to you from Himself, but He will declare unto you what He hath heard. And He Who shall come to you shall speak unto you, and tell you. Me He will glorify and praise, for He springeth from Me, and He will speak unto you, and will tell you." And after His Resurrection in ascending to His Father He fulfilled all the Law of Incarnation. And He said unto His disciples, "Go unto all nations and, in baptizing them, say, 'In the Name of the Father and the Son and the Holy Spirit.'" Salutation to Thy descent, O PARACLETE. [fol. 62*a* 3] Salutation to Thy descent, O PARACLETE, the Spirit of grace and righteousness. Salutation to Thee, O PARACLETE, Who didst make the Apostles to drink of Thy fire in a moment.

And on this day also died the holy father Abbâ GA'ÂRGÎ, the companion of Abbâ ABRAHAM. This holy man was a Christian, and his parents were holy and righteous folk, and when he grew up he became a shepherd and tended their flocks. And he was always thinking in his mind that he would adopt the garb of the monk, and when his days were twelve years, the grace of God moved him, and he forsook his sheep and went and walked about in the desert of SCETE. And he saw a pillar of light at a distance, and he went towards it until he arrived at a river, and then the pillar of light hid itself. And when he had crossed that river, Satan appeared unto him in the form of an old man, who said unto him, "Know, O my son, that I saw thy father rending his garments, and weeping for thee, and sorrowing exceedingly. It is meet that thou shouldst return to thy father, and comfort his heart, for he thinketh that a wild beast of the desert hath torn thee in pieces"; and after this he returned to the desert. Now Saint Abbâ GA'ÂGÎ (*sic*) was

frightened for a time. And then [he remembered], that the Holy Gospel saith, "He who loveth his father [fol. 62*b* 1] or his mother more than Me is not meet to be My disciple" (Matthew x, 37); and having said these words that Satan became like smoke, and fled from him; and the saint knew that he was Satan. And straightway the pillar of light appeared unto him, and the angel of God walked with him in the form of a monk, and the saint followed the angel until he brought him to the monastery of the holy father ARION. And Abbâ GA'-ÂRGÎ dwelt in that monastery with a certain righteous monk ten years; he tasted no meat, he drank no wine, and he ate no fruit, and during the ten years he never lay down to sleep, but slept sitting. And his asceticism and his spiritual fight having become more strenuous, the angel of God appeared unto him and said, "God telleth thee to moderate the strictness of thine asceticism, and the intensity of thy spiritual fight, so that thy body may not become exhausted"; and then he drew up for him a rule of life which ordered him to sit down, and to fast every day until the evening. And he ate a little bread, and he slept from the time he went to sleep until midnight, for the repose of his body, and the rest of the night he kept vigil and prayed until the day dawned. And having continued to observe this course of life for many days, he wished to live by himself in the Inner Desert; and he continued to go round about in the desert for two years. And a vision appeared unto him which directed him to return to his place, and straightway the Divine Power brought him to the monastery of Saints MAXIMUS and DIMATHEUS which was near his monastery. And when he went back to his monastery, ABRAHAM came out from the world, and having arrived at that monastery he met Abbâ GA'ÂRGÎ. [fol. 62*b* 2] And they made friends together, and came to the monastery of Saint Abbâ MACARIUS, and they dwelt with Saint JOHN, Abbot of the desert of SCETE; and he gave them a cell near him, and they dwelt therein, and that place is well known to this day. And that cell was called "BAGBÎG," and our Lord Jesus Christ dwelt with them, now He rent the roof of their abode, and they worshipped Him, and He gave them peace and comforted them, and went up from them into heaven.

And that opening through which our Lord came down, and through which they saw the light, is open unto this day. And these saints wrote many books, and Homilies, and Exhortations, and Admonitions for monks, and they prepared the way for him that would be obedient, and live in subjection to his fathers. And Abbâ ABRAHAM died on the second day of the month of Ṭĕr, and after him Saint Abbâ GA'ÂRGÎ died on the eighteenth day of the month of Genbôt. And all the days of his life were two and seventy years; of these fourteen he passed in the world and eight and fifty he devoted to the ascetic life. Salutation to Abbâ GA'ÂRGÎ, who forsook his father's flocks and followed a pillar of light into the desert.

And on this day also is commemorated SÎNÔDÂ, the martyr.

XIX. GENBÔT

[fol. 62*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father and fighter, Abbâ ISAAC, the priest of the monasteries of Dabra MACARIUS. This holy man sprang from one of the small hamlets about MĔSR (CAIRO), and his parents were poor [in the possessions of this world], but rich in good works, and they inherited the Country of the Living. When the holy old men, the monks, came to MĔSR (CAIRO) to sell the things which they had made with their hands, [and were returning,] this saint followed them into the desert of SCETE, and ministered unto them. And he served under the yoke of their authority, and became an ascetic, and fought the good fight. And he had no possessions whatsoever, not even a second change of apparel, during all the days of his life as a monk. And if men questioned him, and said unto him, "Why dost thou not obtain a change of apparel like our fathers?" he would answer and say unto them, "I have been a man of the people up to now, and when I was in the world I had not two changes of apparel." And he would also say, "Our fathers wear apparel made of the hair of the camel;

is not one set of garments more profitable to me?" And he was wont to weep very often, and if men asked him, and said unto him, "Why dost thou weep?" he would say unto them, "Because my parents died, and left me an orphan." And for many years he continued to mix the ashes from the censers with the bread which he ate at his table. One day he became sick of a grievous sickness, and one of the brethren brought him a little food which had been prepared and cooked by fire, and he would not eat it. And when that brother had asked him many questions he said unto him, "This food is good and will cure [fol. 63*a* 1] thy sickness." And ISAAC answered, and said unto him, "Believe me, O my brother, I wish to remain sick with this sickness, for three years...." And when he became old in days, and his excellences, and his righteous deeds, were many, the old men gathered together, and took counsel that they might make him a priest. And he fled from them, and went into the field where the crops were, and hid himself therein; and the old men went about seeking for him but could not find him. And when they had passed through the field, they sat down on the border of it to rest. Now they had with them a donkey, and that donkey went into the field, and stood still by the place where this father was, and when the old men came into the field to catch the donkey they found this father; and they seized him and wanted to bind him so that he might not flee from them. And he said unto them, "Henceforward I shall know that this is the Will of God." And he went with them, and was made priest, and he added to the commands which were laid on the holy fathers, and he taught the young men good works, and he used to say to them, "Above everything possess ye submission and obedience, for these are the greatest of the virtues." And when the time of his death drew nigh, the young men asked him to dwell in the desert that he might teach them what to do after he [had left them], and he answered and said unto them, "As long as ye see me working do ye work, if ye wish to strengthen the habit of dwelling in the desert. When our fathers died we sorrowed, but when we do even as they did, we strengthen [our habit of] dwelling in the desert after them." And having said these words he died in peace,

and received the crown of praise from our Lord Jesus Christ. [fol. 63*a* 2] Salutation to ISAAC the priest.

And on this day also the holy, and mighty, and great, and honourable fighter, the blessed ISIDORE, became a martyr. This saint was a man of the city of Antioch. His father was an honourable man of the kingdom, and the captain of many soldiers, and his name was BANDALÂ'ÔN; and the name of his mother was SOFIA, and she and her husband belonged to Christian families. And when she brought forth her son she called his name "ISIDORE." And after many days, when his father BANDALÂ'ÔN saw the greatness of the sin and of the transgressions which the Emperor DIOCLETIAN, the infidel, committed, he withdrew his son ISIDORE from him, and they left the estate which was formerly theirs, for they belonged to the nobles of the kingdom. And they took up their abode in the monasteries, where they remained in hiding, and they lived with a man who was called SAMUEL...for the sake of the Name of our Lord Jesus Christ. And after this, certain heretics and evil persons went and accused them before the emperor of hiding from him, and refusing to worship idols; and straightway the emperor sent five hundred soldiers and had them brought before him. And they confessed our Lord Jesus Christ, and they said unto him boldly, "When thou didst forsake our Lord Jesus Christ, we forsook thee; thou hast committed great abominations before God." Then the emperor was wroth, and he commanded his soldiers to cut off the head of BANDALÂ'ÔN, [fol. 63*a* 3] and they cut off his head and he received the crown of martyrdom; and Saint ISIDORE he bound in prison, in order that he might be rebuked. Now at that time the days of ISIDORE were twelve years. And after a few days they brought him to the emperor having tied a rope, with a heavy iron weight attached to it, round his neck, and he was strong in the Faith; and the emperor asked him, saying, "Is not thy heart softened, and doth it not advise [thee] to turn from thy Faith?" And having refused to turn from the True Faith, the emperor forthwith commanded the soldiers to hoist him on the rack, and to rack his body until his blood ran like water; [and they did so].

Then his mother SOFIA took a handful of his blood and dashed it in the face of the emperor, and said unto him, "Cursed art thou above all men." And his sister EUPHEMIA also took up stones, and cast them at the emperor and his officers. And the emperor was wroth, and commanded his soldiers to cut the women in halves, through their loins, and they did so, and the women finished their martyrdom. And the saint was hanging on the rack, and watching what was happening to his mother and his sister. And then the soldiers poured red-hot coals upon his body, and after this they cut open his body, and dragged out his bowels, and threw them out into the desert; but neither the fowl of the air nor the wild beasts would approach them. And our Redeemer healed him, and raised him up as he was before, and then the saint went before the emperor. And the emperor commanded them to put him on the iron bed, and to light a fire under him, [and they did so,] and they also put him on the iron bed, and crushed him until his bowels came out; and again our Redeemer raised him up. And then [the emperor] killed him together with eight hundred souls, and again our Redeemer raised him up. And when the emperor saw him, he [fol. 63*b* 1] commanded the soldiers to bind him, and to cast him into a cauldron of brass, and to pour pitch and grease over him, and to light a fire under him; and the soldiers did so. And after a few days he commanded them to cut off his head, and they cut off his head, and forthwith our Lord raised him up from the dead; and behold, this was the third time that our Lord raised him up after he had been killed. And after this they tied a stone to his neck, and cast him into the sea, and at that very moment Saint MICHAEL the archangel brought him out of the sea, and carried him to the place where the emperor was. And the emperor commanded them to hang him upon a tree, in the middle of the city, and they did so, and he died; again our Lord raised him up. This was the fourth time which he was raised from the dead. And then, the fifth time, they cast him to the lions, and God delivered him as He did DANIEL the prophet. And then the emperor commanded the soldiers to cut him in pieces, and to pound them up, and to cast him into the sea in a basket; and the soldiers did so. And forthwith

our Lord came down from heaven, (now MICHAEL and GABRIEL were following Him,) and He stood upon the sea-shore, and brought ISIDORE up out of the sea; and He raised him up and healed him, and there was no injury on him. And the emperor being ashamed, and unable to effect his will, took counsel with his friends, and then decided to send him to the country of SALONIKA that they might have him tortured there. Then the emperor sent him away, bound hand and foot, and there was a heavy wooden collar about his neck, but the governor of SALONIKA shewed mercy on him, because he had known him in days past. When the emperor heard this he was wroth, and he commanded the soldiers to bring the governor and Saint ISIDORE to him, and the governor delivered ISIDORE to him and the emperor placed him [fol. 63*b* 2] in the prison house, being hungry and thirsty. Now whilst the saint was in the prison house he worked great miracles, and healed the sick. And when the nineteenth day of Genbôt had come, the emperor commanded the soldiers to take him outside the city, and to hang him upon a wooden cross, at the sixth hour of the day. And the air was filled with angels, and our Redeemer was with them, and promised him many things; and ISIDORE, the saint of God, forthwith delivered up his soul, and received the crown of life. And the number of the years from the beginning to the end of his strife is as follows; he was in prison for five years before they tortured him, and he was in prison for one year in the city of Antioch, and for twelve years he suffered tortures. Salutation to ISIDORE, and to EUPHEMIA his sister, and to SOFIA his mother.

And on this day also eighty-five thousand and seven people became martyrs with ISIDORE. Salutation to these martyrs of the company of ISIDORE.

[fol. 63*b* 3] And on this day also died Abbâ JOSEPH, the light of the world. This holy man learned all the philosophy of this world in his father's house, so that those who saw him marvelled at him, and all the Books of the Church; and when he was grown up his father took him to the bishop, who made

him a deacon. And God, Who willed the salvation of his soul, sent MICHAEL, the angel of light, to him, and he said unto JOSEPH, "Dost thou love this fleeting world? Is not it and everything which is therein dross?" Thereupon JOSEPH began to fast and to pray, and he asked God to guide him into the path which he should follow. Now there was a certain monk on the borders of WALḲÂ, whose name was Abbâ ZACHARIAS, and who was of the kinsfolk of Abbâ JOSEPH, and he took JOSEPH privily, and arrayed him in the garb of the monk, and carried him away to the country of TĔGRÊ, where he learned to work with his hands, and he wrote and weaved and performed all the work of the monastic life. Then they came into the desert of BÂRKÂ, and each dwelt alone and laboured in the ascetic life; and they fed upon the fruits of the desert, and the roots of trees. And they lived there, and the elephants, and serpents, and lions, had knowledge of them, and they worked many miracles by the might of their righteousness. Abbâ NATHANIEL carried a red-hot pot on his hand, and went round holding it in the presence of his brethren. And Abbâ JOSEPH having smashed the pot in which he used to cook, joined the pieces together without spilling his mess of pottage. And when [the monks] wanted to baptize GABRA KHÊR, who was about to die, he said unto them, "I will baptize myself with my own hand, for our Lord Jesus Christ hath this day made me a bishop." Then each of the saints shewed forth the beauty of his deeds, and they carried JOSEPH [fol. 64*a* 1] to the bishop, and he was made a priest. When Abbâ ZACHARIAS died, Abbâ JOSEPH departed into another desert, and he fasted for forty days and forty nights, standing up and not speaking; and when he fell down through exhaustion, MICHAEL the angel came and raised him up. And he also stood upon the edge of a great precipice with his arms extended like the arms of a cross, for forty days and forty nights, without taking a rest; and Satan came and cast him down into the abyss; and Saint MICHAEL received him on his wings, and restored him to the place where he had stood. And he also went into a stone cave, and remained there for forty days and forty nights without food and drink; and the Satans came and frightened him, each

with his own hellish devices, but the angels made him strong. And he used to make eleven thousand prostrations at a time, until his brains ran down through his nose. And from that place he wandered about through all the mountains of TEGRÂY, and he journeyed through the land of the South, and he came to the tomb of YÂRÊD, and he saw gates of light before the door of his cell, which was open. As he was returning thieves found him, and they stoned him with stones, and beat him with sticks, and they speared him with spears, and left him lying prostrate. And our holy Lady, the Virgin MARY, came and healed him. One day he found the body of a dead woman, and when he had made over it the sign of the Cross, she rose up like a woman waking out of a sleep. And he went on a pilgrimage to Jerusalem thrice, and received the blessing of the holy places. And he visited the tombs of PETER and PAUL and the tombs of all the Apostles, and he travelled as far as BÂRTÔS (PARTHIA ?) and HENTÔKÎ (INDIA). When he came to a river which was full of water, he used to make the sign of the Cross over it, and then walk over the water on his feet; and the lions and the leopards followed him tamely. When he lacked food he would [fol. 64*a* 2] say a blessing over some stones, and they were turned into bread. And he went to DABRA LÎBÂNÔS, to the monastery of our father TAKLA HÂYMÂNÔT, and received the garb of the monk from Abbâ TAWALED MADKHAN. And Abbâ TAWALED wished to try him, and he gave him six crushed and broken twigs to plant; and having planted them they grew up into trees which exist to this day. And many men and monks came to him, and lived under his authority, and they dwelt in one habitation near a church which had been built in the name of our holy Lady, the Virgin MARY, the God-bearer, and in the Name of God the Father. And one day in a vision our holy Lady the Virgin MARY gave him incense, and he offered up incense with the Four and Twenty Priests of heaven before the throne of the God of Hosts; and the Apostles used to come to him, and bless him. One day a leopard snatched away a child from his mother, and when she had adjured the animal in the name of JOSEPH, the leopard brought the child back three days later. And he made it the rule for all his sons

that they should possess neither money nor cattle, that they should not eat flesh or drink wine, old or new, that they should learn humility and meekness, that they should not utter words of emptiness, and that they should not laugh or joke in church; these and similar rules he laid down for them in their Canon. And having finished his life of labour and fighting, he died in peace, and was buried in the CHURCH OF SAMAYÂ (*i.e.* heaven) which is called DABRA TÂBÔR; and through his body countless signs and wonders took place. Salutation to JOSEPH.

[fol. 64*a* 3] And on this day also is commemorated our great Abûna ĔGZÎ'Ĕ. [Omitted in the Bodleian MS.]

XX. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and just man KÂLÊB, King of Ethiopia. This saint loved and feared God, and he was of the True Faith. And when he heard that the Jews had killed the Christians in the city of NÂGRÂN, he was filled with divine zeal, and sorrowed greatly. Then he rose up and went to the church wherein the kings of Ethiopia and the bishops are buried, and having come therein he stood up on the royal throne before the church, and he stripped off his beautiful and royal apparel, and dressed himself in rags. And he laid hold upon the horns of the altar, and lifted up his eyes to heaven, and prayed in the following words: "O Lord, my God, the Lord of all created things, both those which are visible and those which are invisible, Whom thousands of thousands of angels praise, Whom myriads of myriads of archangels serve, Whom the Cherubim with their many eyes, and the Seraphim each with his six wings, serve and proclaim holy, ceaselessly, saying, 'Holy, Holy, Holy, God of Hosts,' Whom the saints sanctify, the God of gods, [fol. 64*b* 1] the Lord of lords, and the King of kings, the Father of our Lord and God and Redeemer Jesus Christ, Who art decked with light as with a garment. Thou art He Who was

pleased to send forth Thy Son, that is to say, the Word, from Thyself, that He might bring back the men who were cast away, the Rational Lamb Who was not cast away, Who came down from heaven of His good pleasure (or, free will), and was not separated from the Father and the Holy Spirit, and was made man by MARY, the holy Virgin, Who hast wrought for the salvation of the sons of men, and hast brought us out of the darkness, and hast led us into the light of the knowledge of Thee. Behold Thou, O God, and see what the impious infidel hath done to Thy flock! how he hath seized and slain the sons of Thy Church like sheep and goats, and hath burnt in fire the children of Thy Church; and moreover, he hath plundered the Church, and destroyed the children of Thy people and Thine inheritance. I believe on Thy Only Son, and on the Holy and Living Spirit, and I have laid hold upon the horns of Thine altar and taken refuge in the sign of Thy Cross, and I am strong in the Faith. And behold, I will go out, and slay Thine enemies by the might of the Cross of Thine Only One and Thy Messiah, for I am jealous for Thee, and for my brethren, and for the believers my fathers. O God, let me not be put to shame and disappointed in my hope, so that they who do not know Thy Name may not say, 'Where is their God?' If Thou wilt not hearken to my prayer, and wilt reject my petition because of the multitude of my sins and transgressions, slay me in this place. O let not Thine inheritance fall into the hands of Thine enemies, the deniers of Christ, who know not Thy Name; for we are Thy people and the sheep of Thy pasture, and Thee we praise [fol. 64*b* 2] for ever and ever. Amen." Then KÂLÊB the king went out from his royal city, and he departed and destroyed, and killed all the Jews who had laid waste the city of NÂGRÂN, and he performed countless miracles. And he returned to his royal city with great honour and joy not to be estimated, giving thanks to God at the same time. Then he thought in his heart and said, "With what shall I pay back to God for all that He hath done for me? But I have nothing whatsoever wherewith to reward Him, unless I offer my soul and body as a gift to my Lord Jesus Christ." Then he forsook the world, and abandoned his kingdom, and went out by night,

and departed on foot, and came to the monastery which was on the top of the mountain of Abbâ PANTALEON, wherein good monks lived. And he entered the monastery and lived in a cell, the doors whereof he shut so that he might see no man, and he swore that he would never go outside the cell, and that he would never see the world again. And he took nothing in with him except a mat to lie upon, an earthenware pot, and the apparel of the monk which he wore; and his food consisted of nothing but bread and salt, and his drink was water. His royal crown and his royal apparel, which were of great price, he sent to Jerusalem. And he wrote a letter to Abbâ JOHN, Archbishop of Jerusalem, asking him to hang up the crown above the doors of the Tomb of our Lord Jesus Christ. And after [this] he went into that rock and never spoke to anyone; and he pleased God and died in peace. [fol. 64*b* 3] Salutation to KÂLÊB.

And on this day also died the holy father Abbâ AMMONIUS, of DABRA TÔNÂ. When this saint was a young man, he saw a vision in which it seemed that Saint Abbâ ANTHONY called him to the monastic life. When he awoke from his sleep he rose up straightway, and went to Saint Abbâ ISIDORE, who arrayed him in the garb of the monk, and AMMONIUS dwelt with him. And after this he returned to DABRA TÔNÂ, and he built himself a cell and he fought a strenuous spiritual fight by day and by night. And Satan the accursed became jealous of him, and he came to him in the form of a woman, who was a nun. And when Satan knocked at the door of his cell, he opened unto him, and he did not hide himself from him because the knocker was Satan, the Enemy. And the saint asked him to pray with him, and Satan refused and revealed his iniquity, and he changed his form and became like a flame of fire, and then he said unto him, "I will bring upon thee still more strenuous warfare." And Satan, the Enemy, departed. And he entered into the heart of a certain young woman with a beautiful face, and he moved her to attempt to make the saint to fall into sin. And she dressed herself in fine linen and came unto him at the time of evening, and she began to knock at the door of his cell and to say, "I am a woman on a pilgrimage, and I have strayed

from my road, and arrived [here], and the evening hath overtaken me; [fol. 65*a* 1] leave me not outside so that the wild beasts may not devour me, and I be punished (?) for my sins." And when he opened the door to her, he knew that she was a trap of Satan, the accursed, and that it was he who had sent her. And he began to admonish her from the Divine Books, and he caused the fear of Sheol to rise up in her, and dread of the punishment which is prepared for sinners. And he told her of the joy and gladness which are prepared for the righteous; and at that moment God opened her heart to understand what he said unto her. And she stripped off her fine apparel and cast herself down at his feet, and she wept and begged him to receive, and to save her soul; and he shaved off the hair of her head, and dressed her in sackcloth of hair. And she practised many ascetic excellences, which excelled in strictness the excellent works of the great saints. Thus she prayed twelve hundred prayers in a night and a day, and she fasted two days or three days, or seven days, at a time, and Diabolus was put to shame by work of this kind. And she became like a monk in appearance, and used to go into all the monasteries [at will]. And a certain wretched man told [the brethren] that Abbâ AMMONIUS, after great ascetic labours, lusted for and desired a woman, and that she was living with him in his cell, and that he had put the monks to shame, and had disgraced the garb of the monk. And when Abbâ 'EBĚLÔ, who was like the angels heard this, he rose up straightway, and taking with him Abbâ JOSEPH and Abbâ BÔḤÊ, they came to Saint AMMONIUS in DABRA TÔNÂ. And when they knocked at the door of his cell that woman went out to them, and they talked together, and said, "In truth, is what that monk told us true?" Now Saint Abbâ [fol. 65*a* 2] AMMONIUS had called that woman "SÂDJÎ," that is to say, "the meek." And having entered into the cell and prayed, Abbâ 'EBĚLÔ, and Abbâ JOSEPH, and Abbâ BÔḤÊ sat down and talked until the evening concerning the greatness of God. And Abbâ AMMONIUS said unto them, "Rise up, and let us go and see SÂDJÎ making a little bread for us." And when they had gone in they found her standing in the red-hot oven, with her hand stretched out towards

heaven, and praying; and when they saw her they marvelled exceedingly at this great miracle, and they glorified God. And after this she brought them bread, and they ate. And that night the angel of God made known to Abbâ 'EBĔLÔ concerning the spiritual fight of SÂDJÎ, and to Saint Abbâ AMMONIUS, and that God Himself had brought them that day to witness the death of SÂDJÎ. And when the third hour of the night arrived, she was seized with violent fever, and she made one prostration to God and at that moment she delivered up her soul; and they swathed her carefully and buried her. And Abbâ AMMONIUS began to describe to them her excellences, and he said unto them that SÂDJÎ had dwelt with him for eighteen years, that she had never once raised her face, and that she had not seen his face nor he hers; and their food was bread and salt. And a few days after Saint Abbâ AMMONIUS also died. Salutation to the blessed [fol. 65*a* 3] AMMONIUS of TÔNÂ. Salutation, salutation to SÂDJÎ, the disciple of AMMONIUS.

And on this day also died Abbâ ḤÔR, the disciple of Abbâ 'AMÔNÎ (AMMONIUS), and Abbâ DARAMÂ. And on this day also are commemorated those who became martyrs with HÊRÔDÂ, and ZACHARIAS of Antioch.

Salutation to ḤÔR, and to Abbâ 'AMÔNÎ (AMMONIUS), who was an ascetic for forty years, and an adorer of MARY, who appeared unto him.

Salutation to Abbâ DARAMÂ.

And on this day also died the holy father Abbâ BATRA (or, ZATRA) WANGÊL, the Abbot of DABRA LÎBÂNÔS, the sixteenth of the learned fathers. This holy man was from his early youth arrayed in innocence, like the angels, and he loved humility and meekness. After he assumed the garb of the monk, he fought a good fight, and he was appointed shepherd of the flock of our Lord Jesus Christ. Then he died at a good old age, as on this day the twentieth of Genbôt.

XXI. GENBÔT

[fol. 65*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day all Christian communities celebrate the festival of the appearance in public of our holy Lady, the Virgin MARY, the God-bearer, in DABRA MEṬMÂḴ, as she was seated upon light, in a circle, in the church which was built in her name. She was enveloped in divine light, and there were standing round about her all the hosts of the angels, and archangels, and their wings were extended and overshadowing her, and the Seraphim also were standing round about her with their censers, and they were censing her great majesty. And every time they bowed down to her they praised her, saying, "God the Father looked down from heaven upon earth and He found none like unto thee. He sent His Only Son, and He was born of thee." And the martyrs came, mounted upon their horses, and they bowed before her, and Mâr Saint GEORGE descended from his horse, and two others came and bowed before her, and he who came after [Saint GEORGE] was Saint MERCURIUS, mounted upon a black horse, and after him came Saint THEODORE, mounted on a red horse. After him all the martyrs came, and bowed down to her, and did homage to her, and she blessed them, and they returned. And there came also the company of the prophets, and the righteous, and they bowed down and did homage to her. And the children whom HEROD slew also came lamenting before her, and they leaped up and embraced each other. [fol. 65*b* 2] And when those who were gathered together saw this, it filled them with joy and they thought they were in heaven. And if there was anyone whose father was dead, or his mother, or a kinsman, or a friend, and he asked her, saying, "O my holy Lady, thou Virgin MARY, thou God-bearer, shew me so and so," straightway she made that person to come in the form he had before [on earth]. And also when they threw down their stoles she took the one which she wished in her hands, and threw it back to them, and they divided it among the women as a thing of blessing. And thus

Christian and Armânî (Pagan?) saw her for five days. And when they wished to go home to their own houses, they did homage to her and made an agreement with her, and she blessed them with her fingers. Salutation to him that looked upon thee, O MARY, as the eye of a daughter looketh at her mother.

And on this day also died the holy father Abbâ MARTIANUS. This saint became a monk in his early manhood with a certain holy old man, and fought a great spiritual fight, and then he went to a monastery of the city of Caesarea of Palestine, which was called DABRA TÂBÔT NÔḤA, and there he fought an exceedingly great and strenuous fight. And having lived for seven and sixty years as an ascetic, fighting the spiritual fight with fasting, and prayer, and prostrations, and vigils by day and by night, the report of his virtues and righteousness became noised abroad. And a certain woman, who was a harlot, and sinner, [fol. 65*b* 3] and who was a notorious evil-doer, heard of him, and she said unto those who talked about his virtues, and his righteousness, and his holiness, "How much more are ye going to praise the man? He liveth in the desert and he never seeth a woman. If he once saw me I would stain his virginity, and defile his holiness, and destroy his abstinence from women." And those men, because they knew his holiness, and his virginity, and the purity of his body, contradicted the harlot about this, and fierce contention broke out between her and them. And she said unto them, "How much money will ye give me if I go to him, and make him to fall into sin with me? What will ye give me, I say?" And they agreed with her to give her a certain sum of money if she did this. And straightway she rose up, and took her ornaments, and her apparel, and her many perfumes, (now she was very beautiful to look upon,) and she went to his cell, wearing poor and wretched rags wherein her face was muffled. And her ornaments and her fine apparel were tied up in a bundle by themselves; and then she hid herself in a place which was near his cell until the evening. And in the evening she knocked at the door of his cell, and asked him to let her remain with him until the morning. And the saint was very sorry for himself, and he pondered in his heart

deeply. And he said, "If I leave her outside the wild beasts of the desert will eat her, and if I bring her in I shall have to suffer a warfare about her within myself." And after this he opened the door to her, and he left her in that place, and went to another. And the woman arrayed herself in her beautiful apparel, and she adorned herself and perfumed herself, and she came to him and asked him to lie with her; and she said unto him, "No one will see me here." And the saint knew that she was a snare [fol. 66*a* 1] of Satan, the Enemy, and he said unto her, "Wait a little for me until I look at the road, for if we do not fear God it is meet for us to fear men, who are like unto us." And he went out from her, and lighted a large fire, and as he put his head into the flames time after time, he said to his soul, "If thou art able to bear Sheol, commit sin." And as he tarried in coming to her, she went to him, and she saw him in the flames burning his hands and his fingers and his feet. And she was terrified, and dragged him out of the fire, and her sense returned to her, and she stripped off her raiment, and cast it away, and threw herself down at his feet and begged him to help her to save her soul. And he began to teach her, and to admonish her about the end of this fleeting world, and the desire thereof, and she repented with all her heart. And he said unto her, "It is not desirable for us to live together in the same place." And he took her to a house for virgins, and commanded the abbess to take charge of her, and she pleased God during the rest of life which remained to her. And she reached a good old age, and received the gift of the Holy Spirit, and healed many sick folk. And Saint MARTIANUS, fearing lest the Enemy might bring to him another woman, departed to an island in the river [Nile], and dwelt there, and a certain owner of a boat used to bring him food, and buy the work of his hands. And when the saint had dwelt there many days the boat belonging to that man sank in the river, and a certain woman hung on to one of the planks thereof, and the waves of the river washed her to the island on which [fol. 66*a* 2] Saint MARTIANUS lived. And when he saw her he was frightened, and was sorry, because he would have to dwell with her; but the word of God spake to her, and he arrayed her in the garb of the

nun. And he prepared food for her, and he said unto her, "It is not desirable for us to dwell together in one place." Then he left that island, and cast himself into the river; and a large monster of the river took him up and carried him over, and brought him to dry land. From that time onwards he never lived in [one] place, but wandered about in the mountains, and deserts, and uninhabited districts until he had travelled through one hundred and sixty countries. He never stayed one day in one place. And after this he shut himself up in a cave, and when he knew that the time of his death was nigh, he called the bishop and told him all that had happened to him, and all his spiritual fight from the beginning to the end thereof; and the bishop marvelled at the great size of his body. And before all this happened the angel of God had appeared to the bishop, [and told him] to think about the body of Saint MARTIANUS. And after this he delivered up his soul into the hand of God; and the bishop swathed him for burial and buried him with great honour. And as for the woman who was on that island, the owner of the boat visited her until she died; and he came and found her body white as snow, and he carried it to his own country. Salutation to Abbâ MARDALÎ (*sic*).

[fol. 66*a* 3] And on this day also died Abbâ AARON, the Syrian. This saint was a fighter from his youth, and at length the gifts of healing and working miracles were given unto him. When pilgrim monks came to him he used to cook for them young doves, and when they said unto him, "We do not eat flesh," he would say words of blessing over the doves, and he dismissed them and they flew away. And he built a monastery, and the water was a long way off down the mountain, and he prayed a prayer, and made the sign of drawing it up with his hand, and so made the water to ascend. One day Satan came to him to destroy him with evil, and Abbâ AARON, knowing the appearance of him by the grace of the Holy Spirit which dwelt upon him, said unto him, "Come into this cave to dwell." And when Satan had come into that cave, one side of it fell on him and buried him, and a huge stone leaped upon him, and Satan was put to shame. And also, when the governor of the

city died, did not he raise him up by his prayer? And this father made a lion to carry four water-jars on his back, and the lion drew water for them for a period of ten years; and then he departed to God. Salutation to AARON, who made young doves, which had been boiled, to fly away.

And on this day also are commemorated AMOS, the prophet, and MARDALÂ (or, MARDALÎ).

XXII. GENBÔT

[fol. 66*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died ANDRONICUS, the holy apostle. Our Lord and Redeemer Jesus Christ chose this saint, who was one of the number of the Seventy-two disciples, whom He sent out before His Passion to preach the kingdom of God. And the gift of the Holy Spirit descended upon him in the Hall of Zion, and he preached with the holy apostles in every city. After this the holy apostles laid their hands upon him, and they made him Bishop of the city of NÎWĔBYÂS, and he preached therein, and converted many of the pagans [Syrians], and brought them into the Faith of our Lord Jesus Christ, they having dwelt in the darkness of infidelity. And after this he took JULIANUS, the apostle, and they went about through many cities, and they preached and baptized innumerable folk. And they performed signs and wonders, and cast out many Satans from men, and they healed many who were sick of very severe sicknesses, and they overthrew the houses of idols, and built churches of our Lord Jesus Christ. And having finished their preaching, God wished to remove them from the sorrow and toil of this world, and to bring them into the world of joy and gladness. And then ANDRONICUS, the apostle, fell sick and died, as it were, on this day; and straightway JULIANUS the apostle prepared him for burial and laid him in a grave, and he himself died on the following day. [fol. 66*b* 2] Salutation to ANDRONICUS.

And on this day also is commemorated JACOB Sharakâwî, (*i.e.* the Oriental).

XXIII. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint JULIAN, the apostle. This saint was a son of the house of GABRIEL, [who was] of the children of Israel and of the tribe of JUDAH. Our Lord Jesus Christ chose him among the number of the Seventy-two disciples, and he received the gift of the Holy Spirit, Paraclete; and he preached with the apostles, and there came upon him, as upon the apostles, great tribulation and persecution. After this the apostles laid their hands upon him and made him a bishop, and sent him to preach the kingdom of God, and he preached in all the cities everywhere. And after this he went with ANDRONICUS, the apostle, and he preached with him, as is recorded in the section for the preceding day. When Saint ANDRONICUS died, this Saint JULIAN prepared him for burial and buried him; and then he prayed to God not to separate him from him; and on the following day this holy man died. And behold the holy Apostle PAUL mentioneth these apostles in his Epistles to the men of Rômê, and saith at the end thereof, [fol. 66*b* 3] "Salute ANDRONICUS and JULIAN (*sic*)" (Romans xvi, 7). Salutation to JULIAN of the house of GABRIEL.

And on this day also are commemorated ENSIA, the martyr, and APHRODITUS, the fourth of the Seventy-two disciples, and JULIA the martyr, and THEODORETUS the priest, and TÂDRÔS the bishop, and JULIANUS (*sic*) and his mother, who were martyred in the city of Alexandria, and the companions of ISIDORE (?), a woman, and her child, who was two months old. And her child spake, saying, "I am a Christian like my mother"; now DIOCLETIAN killed them. Salutation to JULIUS and his mother.

XXIV. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day our Lord Jesus Christ came to the land of Egypt, and He was a child whose days were two years, even as the Holy Gospel saith. And the angel of God [fol. 67*a* 1] appeared unto JOSEPH in a dream, saying, "Rise up, take the Child and His mother, and depart to the land of Egypt and remain there until I tell thee." And the coming of our Lord Jesus Christ took place for two reasons, in the operation of His wisdom, firstly: If HEROD, the infidel, found Him, and was unable (*sic*) to kill Him, others would think that His Incarnation was from below; and secondly: That the men of the land of Egypt might not be deprived of His grace, and of His going about in their midst, and that He might smash the idols which were in the land of Egypt, and that the prophecy of ISAIAH the prophet might be fulfilled which said, "Behold, God shall mount upon a swift (or, light) cloud, and shall come to the land of Egypt, and the idols of Egypt shall fall down" (Isaiah xix, 1). Our Lord, in the operation of His wisdom, fled before HEROD, but it was not through fear that He fled. And the first city at which JOSEPH, and our holy Lady, the Virgin MARY, the God-bearer, and our Lord Jesus Christ, and SALOME, whose name was "BALATÂ," arrived, would not receive them. And they dug there a well of water, and it became a means of healing, not only to the men of that city, but to all other men. Thence they departed to the monastery of GAMNÛDÎ, and they crossed the river towards the west. And the Lord put His foot upon a stone, and the mark of the sole of His foot is in the stone to this day, and the name of that place is called "the place of the sole of the foot of the Lord Jesus." And our Lord said unto His mother, the holy Lady, the Virgin MARY, "Know thou, O MARY, my mother, that in this place a church shall be built in thy name and in Mine. And I will make manifest therein signs and wonders, until the end of the world, and it shall be called 'DABRA MEṬMÂḲ.'" Thence they departed towards the river, and crossed over [fol. 67*a* 2] towards the west, and He

saw the desert of SCETE from afar, and our Lord Jesus Christ blessed it, and He said unto His mother, "Know, O my mother MARY, that in this desert there shall live many monks, [and] ascetics, and spiritual fighters, and they shall serve God like the angels." Thence He came to DABRA MESHRÂḲ. And there was a staff in the hand of JOSEPH, wherewith he used to smite (?) our Lord Jesus Christ, and JOSEPH gave Him the staff. And when He took it He said unto His mother, "We will tarry here"; and that place and its desert, and the well of water, which is the first there, became known as MAṬÂ-RĔYÂ (near Heliopolis). And our Lord took JOSEPH'S staff, and broke it into little pieces and planted these pieces in that place, and He dug with His own divine hands a well, and there flowed from it sweet water, which had an exceedingly sweet odour. And our Lord took some of the water in His hands, and watered therewith the pieces of wood which He had planted, and straightway they took root, and put forth leaves, and an exceedingly sweet perfume was emitted by them, which was sweeter than any other perfume. And these pieces of wood grew and increased and they called them "Balsân" (*i.e.* the balsam trees). And our Lord Jesus Christ said unto His mother, the holy Virgin MARY, "O my mother, these Balsân, which I have planted, shall abide here for ever, and from them shall be [taken] the oil for Christian baptism, when they baptize in the Name of the Father and the Son and the Holy Spirit." Thence they went to the city of BENHĔSÂ, and to a place which is called "BAYSÛS" (*i.e.* BÊT ÎYÂSÛS), which is interpreted "House of Jesus"; and our Lord Jesus Christ dug there a well [fol. 67*a* 3] whereof the water cured every sickness and every pain. And He also set a sign in a certain well of the river of Egypt which rose [in flood] every year. [The allusion is to the Nilometer on the island of RÔḌA.] At the time of prayer at which they offered up incense at mid-day to God by that well, as soon as the reading of the Gospel was ended the water which was in the well would rise up and come to the mouth of the well; and they used to receive a blessing from it, and straightway the water would recede until it reached its former level; and the people used to measure by the cubit the

height to which it rose above its normal level at the bottom of the well. If the height were twenty cubits, there would be great abundance in the land of Egypt that year; if the height were eighteen or seventeen cubits, there would also be abundance, but if the height were only sixteen cubits there would be a great famine throughout the land of Egypt. And then they went to 'ESHMÛNÂYN, and our Lord broke the idols which were therein; and they dwelt there for a few days with a man whose name was 'APELÔN. And there were there some *kômôl* trees, and they bowed [their heads] before our Lord Jesus Christ, and they have remained bent until this day. Thence they went to DABRA ḲUĔSḲUÂM, and they remained therein for six months, and our Lord placed a well therein, the water of which healed every sickness. And when our Lord had finished living in the land of Egypt the days which He wanted to live there, that is to say, three years and six months, and HEROD was dead, the angel of the Lord appeared unto JOSEPH in a dream, and again he spake to him, saying, "Rise up and take the Child, and His mother, and depart to the land of Israel." When they returned from that place, they came to the city of MAḤARĔḲÂ; and having [fol. 67*b* 1] come to MĔSR (CAIRO), they dwelt in the cave (?) which is the church of Saint SERGIUS in MĔSR (CAIRO). After this they went out from MĔSR (CAIRO) and came to MAṬARÎYAH, and they bathed there, and the well therein which our Lord Jesus Christ made became holy and blessed from that hour, even as has already been said. And thence went forth the oil "Balasân," [the plants of which] our Lord planted, and with this oil Christian baptism is made perfect, and with it churches and altars, and sacred property are consecrated. And with it they give relief and healing to all those who are sick, and they present it as a gift to kings, who boast themselves of its possession. And from this place they went to MEḤḌÂB. And by His return was fulfilled the prophecy of ÔZYÂN (HOSEA) the prophet, saying, "Out of Egypt have I called My Son" (Hosea xi, 1). And it is meet to us to celebrate a spiritual festival on this day, and we should sing on it the words of DAVID the prophet, "God hath wrought signs in the land of Egypt, and wonders in the Field of ṬÂNÊWÔS (TANIS)"

(Psalm lxxviii, 12). And also, "He hath wrought in thee the signs of Egypt, and in the Egyptians," and with them. "Glory be to God our Lord Jesus Christ, and to this Good Father, and to the Holy Life-giving Spirit, for ever and ever. Amen." Salutation to Thy coming to the land of Egypt.

And on this day also died HABAKKUK, the prophet, one of the Twelve [fol. 67*b* 2] Sons of the Minor Prophets. One day this prophet cooked some lentils in a pot, and as he was carrying the pot, with some bread, to the men who were reaping in the fields outside the city, the angel of God appeared unto him, and said unto him, "Take this food to DANIEL the prophet in the den of lions of the city of Babylon." And HABAKKUK said unto him, "I have not seen Babylon and I do not know the den therein." And the angel of God seized him by the hair of his head, as he was carrying the food, and brought him to the pit of the city of Babylon, which was shut, and he gave that food to DANIEL and he ate; and immediately the angel of God brought him back to the land of Judah. Now he was a very old man. When the children of Israel returned from captivity, and built the sanctuary, HABAKKUK came to Jerusalem, and they welcomed him with great joy, and they made the sanctuary beautiful and assembled to hear his prophecy. And he opened his mouth in the Holy Spirit and said, "O God, I heard the sound of Thee and I was afraid. I saw Thy work and I marvelled." And then he spake in his prophecy concerning the Incarnation of our Lord Jesus Christ. And concerning His birth in Bethlehem of Judah, he saith, "God shall come from Mount FÂRÂN"; and then he continued his prophecy to the end and he wrote it and he mixed it with the prophecy of the prophets. And he dwelt in Jerusalem. And a certain woman of the sons of Israel came unto him weeping, and she said unto him, "I had two sons, and certain men required of them to worship idols, and they refused to do so, and the men killed them and cast their bodies out on the highway." And HABAKKUK went forth with her to the place where the young men who had been killed were lying, [fol. 67*b* 3] and he besought God to give them back their souls; and God accepted his prayer, and made the two young men to live again. When the time drew nigh for him to die he called his kinsfolk, and told them that he was going to die. And he continued to gaze upwards for the space of an hour, and behold a great arm, like the hand [and arm] of a man, opened the roof of the house, and came down from above, and reached itself out to his mouth, and took his soul. And when ANASTASIUS, the Christian emperor, read the story of the strife of HABAKKUK, he built a church in his honour in the city of ḲARṬÂS, in the north of Egypt, and it was consecrated as on this day. Salutation to HABAKKUK.

And on this day also the blessed and chosen fighter Abbâ 'ABḲUĔLTÂ became a martyr. This saint belonged to a noble family of the city of 'ENṢĔNÂ, and he was a pure priest and a wise physician, and he did great good to all the suffering folk who came unto him, and he healed them without payment; moreover he also gave them food, and drink, and raiment, and anything of which they stood in need. In those days DIOCLETIAN, the infidel emperor, sent orders into the region of Upper Egypt, to the governor whose name was ARIANUS, that he was to compel the men of that country to worship idols. Thereupon they took this saint and carried him away from 'ENṢĔNÂ to [fol. 68*a* 1] the city of 'ESHMÛNÂYN, and set him before the governor. And the governor spake unto him with words of gentleness, in order to persuade him to abandon the True Faith, but he could not make him do so. And straightway the governor ordered his soldiers to torture him with divers kinds of tortures, and they did so, until his skin melted, and then they burnt him alive in the fire; thus he finished his martyrdom on the twenty-fourth day of the month of Genbôt. And certain believers came, and swathed him for burial in costly cloths, and they buried him in one of the upper hills near his city. Salutation to Abbâ 'ABḲUĔLTÂ.

And on this day also took place the death of ELEAZAR, the priest, the son of AARON. And on this day also are commemorated 'AKLEDÎS (CLITAS), and TÊFLÂS (THEOPHILUS?), and DA'ÂLA MÂRYÛ.

XXV. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint SALOME, the sister of our holy Lady, the Virgin MARY, the God-bearer. She was the daughter of MÂṬÂTÂ, the son of LEVI, the son of MÊLKÎ, the son of AARON the priest; now MÂṬÂTÂ had three daughters; the name of the oldest was "MARY," and the second was called "SOFIA," [fol. 68*a* 2] and the third was "ḤANNA." MARY brought forth SALOME, and SOFIA brought forth ELISABETH, and ḤANNAH brought forth our holy Lady, the Virgin MARY. And this Saint SALOME was brought up in the house of JOSEPH with our holy Lady, the Virgin MARY, and she ministered unto her, and she was not separated from her when our Redeemer was born. When JOSEPH was thinking about our holy Lady, the Virgin MARY, and wondering how she had brought forth her Son, being a virgin, this Saint SALOME made bold to touch the seal of MARY'S virginity, and her fingers were burned by divine fire; but as soon as she touched the Child she was healed, [and her fingers] became as before. By this sign JOSEPH knew that our holy Lady, the Virgin MARY, was the God-bearer. When HEROD commanded that the children of Bethlehem should be killed, she made the Child and JOSEPH and His mother, the Lady MARY, to take to flight, and she became a participator in the trouble caused by Him, sometimes carrying Him in her arms, and sometimes washing Him; and she ministered unto Him all His days—three and thirty years. On the day of His Passion she was not separated from Him, and she lamented and wept, and on the day of His Resurrection she saw Him before the Apostles saw Him. And even in the upper chamber of Zion the Holy Spirit came down upon her and the holy women, and she made many to believe on Him in the Faith of our Lord Jesus Christ; and she received from the Jews much derision and much enmity. Salutation to SALOME.

[fol. 68*a* 3] And on this day also Saint COTYLUS, a physician from the city of ANTINOË, became a martyr. This saint had

a God-fearing father, and his mother also feared God; and his father was governor of the city of ANTINOË. He had no son, and he besought God frequently to give him one, and at length He gave him this saint; and he admonished him and taught him the Books of the Church. This saint was pure from his youth up, and he was an ascetic, and fought the spiritual fight; he prayed many prayers, and his rule was to pray one hundred prayers by night, and one hundred prayers by day. When he was grown up his parents wanted to see him married, but this he did not wish. They had a daughter, whom they had begotten after this holy man COTYLUS, and they married her to ARIANUS, the governor of the city of ANTINOË, who succeeded the father of this saint. Now when the father of COTYLUS had waxed old in days, he asked the emperor and the emperor removed him from his office, and gave it to ARIANUS his son-in-law. And when his father died, COTYLUS built a house wherein pilgrims were received, and then he learned the books of medicine, and became a physician; and all the sick folk came to him, and he healed them without payment. When DIOCLETIAN denied Christ, ARIANUS joined him in his denial, in order to keep his office, and he used to torture the martyrs. And this Saint COTYLUS yearned to become a martyr, and he went to the governor's Council, and cursed ARIANUS, and the emperor, and their gods, which were idols; but ARIANUS was not able to do him [fol. 68*b* 1] any harm because of his sister [who was his wife], but he sent him to the city of BENHASÂ, where the saint remained in the prison house for three years. And COTYLUS sent to his sister, and she delivered him from the prison house. After ARIANUS, another governor was appointed, and [ARIANUS] told him the story of this Saint COTYLUS. And the governor sent and had him brought, and he was angry with him, and said unto him, "If thou wilt not cast incense to the gods I will torture thee with very great severity." And the saint said unto him, "I will not cast incense to unclean idols, but only to my Lord Jesus Christ, the Son of the Living God." And straightway the governor was wroth, and he commanded the soldiers to torture him with every kind of torture; but each time the angel of God came to him, and

comforted him, and strengthened him to endure, and He healed him and worked many signs and wonders by him. And when the governor was tired of torturing him, and COTYLUS would not change his opinion, he commanded the soldiers to cut off his head, and they cut it off, and the saint received the crown of martyrdom in the kingdom of the heavens. Then the men of his house swathed him for burial, and they laid him in a beautiful shrine, and many great signs and wonders took place through his body therein. Salutation to COTYLUS.

[fol. 68*b* 2] And on this day also Saint Abbâ HÊRÔDÂ became a martyr. This holy man was from the city of Sebastia? and he lived in the days of the persecution of the Christians by DIOCLETIAN, the infidel; now he was God-fearing from his youth. One day whilst he was lying upon his bed, and thinking about God's good pleasure, he said in his heart, "What doth it profit me to live in this fleeting world? I have heard the voice of my Lord Jesus Christ, Who saith in the Holy Gospel, 'He who denieth not this world and what is therein is not able to devote himself to Me' (Matthew xvi, 24). And now, I will arise, and I will go and pour out my blood for the Name of my Lord Jesus Christ." And as he was thinking these thoughts in his heart, behold Saint MICHAEL, the [arch]angel, came to him, and said unto him, "Peace be unto thee, O holy and blessed Abbâ HÊRÔDÂ! Be not afraid, for behold our Lord Jesus Christ hath prepared for thee a crown and a throne of glory, in the kingdom of the heavens. I am MICHAEL, the archangel, and I will go with thee to the place of torture, and no torture whatsoever shall prevail over thy holy flesh." And when Saint MICHAEL had said these things to him, he gave him the benediction of peace and went up into heaven. And the blessed Abbâ HÊRÔDÂ went outside his city, a little to the west, and turning his face towards the east he prayed, saying, "I beseech Thee, O Father, Sustainer of the universe, and Thee, O Only Son, my Lord Jesus Christ, to Whom be praise and all blessing from my mouth, for to Thee praise is meet, I beseech Thee to strengthen me so that I may finish [fol. 68*b* 3] that which I have determined to do for Thee." And having said this he

went to the governor's Council, and he cried out boldly, saying, "I am a Christian." And the governor said unto him, "So thou art a Christian? Where is thy country? Who art thou? What is thy name? And what is thy nation?" And Saint Abbâ HÊRÔDÂ answered and said unto him, "I am a man of the city of Sebastia (?) and from the province of BENHĒSÂ, and from my youth I have been a soldier in the service of the king." And LUCIANUS the governor said unto him, "Art thou ready to sacrifice to the gods APOLLO and ARTEMIS? If thou wilt do this I will promote thee, and I will honour thee more than any other soldier, and I will give thee much money." And Saint Abbâ HÊRÔDÂ answered and said unto him, "O fool, it is written in the Holy Scriptures thus: Woe be unto the man whose confidence is in man! and blessed is the man whose confidence is in God (Psalm xl, 4), and in the Name of the God of heaven and earth. I will not offer sacrifice to unclean idols, for my hope is God." And straightway the governor was wroth, and he commanded his soldiers to scourge him, and to torture him. And they beat the saint with rods of iron, and with stakes of the thorn tree, until his blood flowed down on the ground like water; but the saint suffered no pain whatsoever from these tortures, for God was with him. And straightway Saint MICHAEL the archangel came down to him from heaven, and he touched the body of the saint, and healed his wounds, and made him whole. When the people saw this miracle they believed on our Lord Jesus Christ, and became martyrs; and they were in number five hundred men. And when the governor became tired of torturing him he commanded the soldiers to cut off his head with the sword. Thereupon the soldiers put a bridle in his mouth, and they [fol. 69*a* 1] carried him away to cut off his head with the sword. And our Lord Jesus Christ appeared unto him and said unto him, "Peace be unto thee, O blessed HÊRÔDÂ! I am Christ thy God; fear not, for a throne hath been prepared for thee with the saints in the heavens. Verily I say unto thee that whosoever shall commemorate thy toil, and make an offering, and give alms to the poor on the day of thy commemoration, shall not have one barren animal among his flocks, and sons shall not be wanting in his house, and Satan

shall never have any power over any of his works. Or whosoever shall write the history of thy strife and martyrdom, his name will I write in the Book of Life, and I will destroy the bond of his debt. I will deliver from all his tribulation the man who is in tribulation, when he maketh mention of thy name; and whosoever shall celebrate thy commemoration I will forgive all his transgressions. My peace shall be with thee." When our Redeemer had said these things He went up into heaven with great glory. And Saint Abbâ HÊRÔDÂ rejoiced with a great joy at the end of his fight, and he turned to the people who were following him, and said unto them, "If there be among you a man who feareth God, let him take my body and lay it up by him; for a great blessing shall rest upon the place wherein my body resteth." And straightway he stretched out his neck, and they cut off his holy head with the sword, and he received the crown of martyrdom in the kingdom of the heavens on the twenty-fifth day of the month of Genbôt. And after seven months his kinsfolk came and took the body of the saint, and brought it to the city of Sebastia and laid it in a shrine which they had built for it; and through it many signs and miracles took place, and many sick folk were healed. [fol. 69*a* 2] Salutation to Abbâ HÊRÔDÂ. Salutation to the thirty thousand souls who were hacked to pieces with knives, or died by the sword.

And on this day also are commemorated Saint BALANUS, and 'ALÔNTRÂN (ELANTHERIUS), and ROMANUS, and two hundred and fifty martyrs, and the Emperor CONSTANTINE, and his mother HELENA.

And on this day our Lord planted pieces from JOSEPH'S rod in the place BÎSÔS, and they grew and became trees.

XXVI. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint THOMAS the apostle and martyr, who was called "DIDYMUS," that is to say "Twin," became a martyr, after he had preached in the country of India and ḲANṬARÂ. And this saint having arrived in the country of India, made himself a slave of a certain governor, whose name was LUCIUS; now that governor was a friend of the king. And he asked THOMAS, saying, "Tell me what handicraft thou knowest." And THOMAS said unto him, "I am an architect, and I can build temples and palaces. I am also a carpenter and I can make implements for use in the fields, and seats, and other things [in wood]. I am also a physician, and I can heal the sick who are smitten with sores." [fol. 69*a* 3] And when his master heard the words of THOMAS, he was pleased exceedingly, and said, "I have gotten a slave who will be of use to the king." And at that time that governor set out to go to the king, and he left Saint THOMAS to build in the house. And Saint THOMAS began to teach the mistress of the governor the way of God, and he commanded her to walk in purity, and he made her to understand the mystery of the Son of God; and she believed on his words, and many of the men of the house also believed. And when THOMAS'S master returned from the king, and saw Saint THOMAS the apostle, he said unto him, "O wicked slave, where is the fine work which thou didst tell me thou wouldst make for me?" And THOMAS answered and said unto his master, "My lord, I have not lied unto thee. As for the temples and palaces which I have built [for thee] they are the souls who have become temples for the King of glory, and the ploughing implements which I have fashioned for thee are the Holy Gospels which shall plough up the thorny growth and weeds of sin. And the medicines, and the means of healing, are the Holy Mysteries, the Body and Blood of our Lord Jesus Christ, which heal those who have been poisoned with the deadly poison of sin." And when the governor heard this he commanded the soldiers to lay him down on the ground, and to tie

his hands and feet together with ropes, and to drag him along on the lower part of his back, and to tie him by these ropes to a stake, and to cut off his skin with knives, and to fill the inside of his body with salt, and vinegar, and the dust of burnt bricks; and they did as the governor commanded, and the saint endured all these things with the endurance which was from God. And when his mistress saw them flaying him from the window of her house, she fell down straightway, and delivered up her soul [to God]. And when LUCIUS knew that [fol. 69*b* 1] his wife was dead, he was exceedingly sad. And as for Saint THOMAS, the apostle, God cooled his wounds and healed his body. And LUCIUS said unto him, "Behold, my wife hath died through thee, and if thou wilt raise her up from the dead, I will believe in thy God." And Saint THOMAS, the apostle, came to her, and he laid his skin upon her, saying, "O ARSONIA, in the Name of our Lord Jesus Christ, rise up!" And she opened her eyes straightway, and she rose, and stood up, and did homage to Saint THOMAS, the apostle; and when LUCIANUS (*sic*) saw this, he believed on our Lord Jesus Christ. And all the men of his house and all the men of the city believed on our Lord Jesus Christ, and THOMAS baptized them in the Name of the Father and the Son and the Holy Spirit; and he appointed bishops and priests over them, and built churches for them. And [he remained] with them for four months, and confirmed them in the True Faith, and on everyone who was sick, no matter what the sickness was, he laid his skin, and he became healed straightway. Then the saint went forth from them and came to the city of ḲÔNṬARÎA. And as he was going in he found an old man weeping bitterly, and the saint said unto him, "Why dost thou weep in this manner?" And the old man answered and said unto him, "I had three sons whom the king slew for the sake of their money. And I am in debt to certain men but have not the wherewithal to pay them. If only one of these sons had been left to me, he would have helped me to live." And the saint gave him his skin, and said unto him, "Lay this upon thy sons"; and when the man did as the saint commanded him, the three sons rose up from the dead straightway. And this miracle was noised abroad immediately in all the cities.

[fol. 69*b* 2] And the priests of the idols were filled with wrath, and they stoned Saint THOMAS, the apostle, with stones, and their hands withered. And they all believed on our Lord Jesus Christ, and the Saint baptized them with Christian baptism, and he taught them the Law of the Church. And after this THOMAS went to the city of KENÂS, and to the city of MAḲÊ-DÔNYÂ, and he preached to the men therein in the Name of the Lord Jesus Christ. And when the kings and governors heard about them, they seized him, and shut him up in prison. Now the king had a wife, and she and many of the people who were with her came unto the saint secretly, in prison; and he taught them the way of God, and many believed on his words. And the king was exceedingly angry because of his wife, but he could not kill the saint among his people, and therefore he had him taken outside the city; and he commanded four (?) of his soldiers to spear him with their spears, and they speared him until he delivered up his soul. And the king's son stood by looking on at them. And when the men of the city knew [this], they came to deliver THOMAS from the hands of the soldiers, and they found that he had delivered up his soul; then they swathed him for burial and laid him in one of the royal tombs. Then a Satan leaped upon the king's son, and he fell into an epileptic fit. And [the servants of the king] came to the body of Saint THOMAS, the apostle, to take away a little piece of his grave clothes, to hang over the body of the king's son. And when they opened the door of the tomb, they could not find the body of the saint therein, for God had translated it; and they took some of the dust from his tomb in faith, and they hung it up over the king's son, and he recovered immediately. And Saint THOMAS the apostle appeared unto many of the men of that city, and made them to know that he was [fol. 69*b* 3] alive, and that our Lord Jesus Christ had received him, and he commanded them to be strong in the True Faith, in the Name of the Father and the Son and the Holy Ghost.

The FIRST MIRACLE of Saint THOMAS. There was a certain God-fearing priest of the country of Egypt who went to the country of India to trade. And on the twenty-sixth day of the month of Genbôt, which is the night of the festival of Saint

THOMAS, the apostle, he saw many people assembling on the bank of the river, wherein was an island on which Saint THOMAS was, and at that moment a mighty wind storm came, and swept the water away. And all the people set out and went into the church of Saint THOMAS, which was on the island, and they found the verger of the church had died at that very moment; and they swathed him for burial, and buried him, and they prayed all that night. And on the following day, which was the twenty-seventh day of the month of Genbôt, and the festival of Saint THOMAS, they partook of the Offering. And when the consecration was over, and the prayer of breaking the bread was said, they placed the Holy Body of our Lord in the hand of Saint THOMAS, the apostle, the hand being alive and undecayed, and the people came one by one to receive the Holy Mysteries from his hand. And as they were receiving the Offering, there came a certain man from among the laity to receive, and the palm of the saint's hand was closed tightly over the Holy Body. And they all cried out "Kyrie-eleison" many times, and they prayed for a long time, and [then] the palm [fol. 70*a* 1] of the saint's hand opened, and administered the Holy Mysteries to that man, and all the people likewise received the Holy Mysteries; and they went out from the church, and returned to their houses in the peace of God. And at that very moment the storm of wind returned and brought back the water to its former place and height; and this has happened each year and it happeneth at the present day. Salutation to THOMAS, who was prepared to thrust his hand into the wound made by the spear in the LAMB.

[The scribe has omitted nos. 2–6 of the Miracles of St Thomas. They will be found in the *Gadla Ḥawâryât*, ed. Budge, *Contendings of the Apostles*, Oxford, 1899–1901, Vol. II, pp. 419–455.]

And on this day also are commemorated ALPHAEUS, the martyr, and ZACHARIAS, the anchorite, and Saint 'ARSÔNWÂ (ARSINOË?), the wife of LUCIUS (or, LUCIANUS), the governor. Salutation to 'ARSÔNWÂ (ARSINOË ?).

XXVII. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ JOHN, the thirtieth Archbishop of the city of Alexandria. This saint was a Christian, and a good man, and he became a monk in his early years, and [fol. 70*a* 2] he fought a strenuous spiritual fight. Then he shut himself up in a cell, but his knowledge and his excellence became noised abroad, and they seized him and made him Archbishop of Alexandria, and during the days of his office he composed many Homilies. And God exalted the horn of the Church in the days of this father; now, the emperor who reigned in his days was ANASTASIUS, a believer and a just man. And Saint Abbâ SEVERUS, Archbishop of the city of Antioch, wrote an epistle on the True Faith to this father Abbâ JOHN, wherein he said, "Our Lord Christ, our God, after His union, is One Essence (or, being), without mixture, even according to the belief of our fathers Abbâ CYRIL, and Abbâ DEMETRIUS, and Abbâ DIOSCURUS." And Abbâ JOHN and all his bishops received the letter, and thanked God and glorified Him because of the conversion of the members who were separated, and who had come into their proper places. Then this father Abbâ JOHN wrote an answer to this letter, with words full of the grace of the True Faith, concerning the unity of the Godhead of God, One Essence, and concerning the Incarnation of the Son of God in the nature of man, and how He is one with the Godhead, without separation, and without mingling, and without change, and that He is One and not Two. And he anathematized all those who separate our Lord Christ, or who mix His natures. And he anathematized all those who say that He Who suffered, and died, and was crucified for the children of men, was a mere man, or those who attribute suffering [fol. 70*a* 3] to the Divine Nature. On the contrary, by the True Faith we know that it was God, the Word, Who suffered for us in the flesh, which He took from us. And this is the path of the kingdom, and he who walketh therein shall never go astray, and never stumble. And

when Abbâ SEVERUS read the Epistle of this Saint Abbâ JOHN, he received it with great satisfaction and pleasure, and he read it publicly in the city of Antioch; and there were peace and agreement in the city of Alexandria concerning the True Faith. And this father continued to teach the people and his flock for eleven years, and he admonished them, and protected them, and confirmed them in the True Faith, and he died in peace. Salutation to JOHN who shut himself in his cell, until they elected him Archbishop of Alexandria.

And on this day also died LAZARUS, the just man, the brother of MARY and MARTHA, having been appointed Bishop of the city of Cyprus, after our Lord rose from the dead. Our Lord suffered in that week, and this saint followed the Apostles from that time. After the Holy Spirit, the Paraclete, had descended upon the Apostles, they laid their hands upon him, and made him Bishop of the city of Cyprus. And he guarded his flock well, and he sat for forty years and died in peace. [fol. 70*b* 1] Salutation to LAZARUS.

XXVIII. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day GÊRLÔS (CYRIL ?) and his five and forty sons became martyrs.

[A certain PAUL and his forty-five sons are according to the Bodleian MS. to be commemorated on the XXVIIIth day of Genbôt.]

And on this day they commemorate the honourable fathers ABRAHAM, ISAAC, and JACOB. Salutation to GÊRLÔS (CYRIL?). Salutation to ABRAHAM, ISAAC, and JACOB.

And on this day also died Abbâ MACARIUS (or, MERCURIUS) of the monastery of Abbâ PACHOMIUS. Abbâ ANTHONY,

the archimandrite of that monastery, saith, "There came unto me certain monks, saying: Behold the departure of Brother MERCURIUS draweth nigh." And I went to him so that I might receive his blessing, and I found him unconscious (?), but his soul was not separated from his body. And we sat with him for three nights without eating. [fol. 70*b* 2] And on the third day he came to himself, and he drew a breath, and opened his eyes. When he saw me he said unto me, "Why have ye gathered together about me?" And we talked about all his labours, and we asked him to tell us what he had seen, and he told us how an awe-inspiring man had come to him, and taken his soul, and had shewn him the torture of sinners, and the reward of the righteous. Then he lamented over his soul and turned his face downwards to the earth, and he said unto us, "Brethren, go ye into the abode of Abbâ GEORGE, of the desert of ḤARÂṢÎT, for I heard the angel who was with me saying, 'Take back MERCURIUS and bring GEORGE.'" Now this GEORGE was always fighting the spiritual fight, in a little cave in the Desert of Salt, and at length his body shrivelled up, and when the brethren went they found him dead; and they brought him to the monastery and buried him there. And this brother had afflicted his body so heavily with ascetic labours that he became like dry wood. And then he made an agreement with me that he should go to the desert, and he said unto me, "On the fourteenth day of the month of Naḥasê, come to me and thou wilt find me." And on the day which he had appointed to me I went to him, and I found him, and he said unto me, "I am going to die and to depart to my fathers. And three oxen shall come to thee, and do thou lift my body on to their backs, and they shall lead thee to the monastery, by the Will of God, and bury me by my abode"; and it happened even as he said, and innumerable signs and wonders were made manifest at his tomb.

And on this day also died Saint 'AMMATA KRESTÔS, the woman who fought the spiritual fight, and rejected the world, and vanquished the carnal desire, even as [fol. 70*b* 3] Abbâ DANIEL hath related unto us, saying: When I was living in

the desert of 'A'ARĔF, and was walking about at night by the light of the moon, I saw the figure of a man sitting on a hill, and his hair entirely covered his body. And I said in my heart, I will go and see what this is, and I went close to the figure to look at it. When it saw me it withdrew into a hollow of the rock, and straightway I knew that the figure was a man. And I said unto him, "I entreat thee, O man of God, to come out so that I may receive thy blessing"; but he remained silent. And I asked him to do so again and again, and then he said unto me, "Forgive me, O father, but I cannot come out." And I said unto him, "Why not?" And he said unto me, "Because I am a woman, and I am naked." When I heard this I took off the garment which I had about me and I threw it to her, and she put it on; and she came out and we prayed. And I said unto her, "Tell me, O my mother, why thou hast come out here, and how thou didst find this hollow." And she said unto me, "I was a virgin in my father's house, and I lived in Jerusalem, and there was a certain monk who visited me frequently and who held converse with me. And after a few days I went and lived with him. And I saw him weeping, and confessing his sin before God; when I knocked he did not open to me, but he continued to weep and to repent. When I heard him I said in my heart, 'Why do I not weep and repent for my shame and disgrace?' And I departed quickly to my house, and I put on sackcloth and I took a basket of beans and a vessel of water, and I prayed at the tomb of our Lord Jesus Christ, saying, 'O mighty and powerful God, Who art everlastingly marvellous, Who dost save those who are destroyed, and dost raise up those who have fallen, and Who dost hearken unto those who cry unto thee, send forth Thy compassion and Thy righteousness to save Thine handmaiden, who doth put her trust in Thee, and visit Thy wretched handmaiden, [fol. 71*a* 1] and accept my repentance, and bless this food and this vessel of water so that they may last me for the rest of my days, so that my thoughts about the salvation of my soul may not be brought to nought through my belly.' And I went to Golgotha, and prayed this prayer, and I went forth and cast myself upon God, and I came to Jericho, and I went on until I reached the Red Sea. Thence I

came into this desert, and I found this hollow in the hill, and I said, 'This is my habitation, which God hath prepared for me.' And behold, for eight and thirty years have I dwelt in this desert, and I have never seen any man save thyself. And this basket of beans and this vessel of water whereon I live have neither become exhausted nor diminished during these eight and thirty years; my apparel became old and worn out, but this hollow hath taken the place of apparel, and become a covering for me; and neither the heat of the sun in summer nor the cold of the winter have troubled me all my days." After this she besought me to eat and to drink, and I ate from the basket, and I drank from the vessel, and their contents were not diminished, and I gave thanks to God. I wanted to leave my garment with her, but she refused to accept it, saying, "Bring me a beautiful one." Then I went to the monastery, and told the abbot, and he cried out, saying, "He who hath two garments let him give one to him that hath none"; and they brought to him what he wanted. And having taken them I departed straightway so that I might see 'AMMATA KRESTÔS. And I toiled very hard in searching for her, but I could not find her. And after a few [days] certain old men came and said, "As we were journeying along the road of the Red Sea, in the Tanitic Desert, we saw a woman sitting by a rock towards eventide, and we ran so that we might be blessed by her, and she fled and withdrew into a cave, and we went close to [fol. 71*a* 2] the mouth of the cave but could not see her. And we found a basket of beans and a vessel of water, and we ate, and the beans came to an end immediately. And we stayed there all night until the morning, and we searched for the saint, so that we might be blessed by her, and we found her dead, and her hair covered her body. And we bowed low, and buried her in the cave and covered her face with a stone, and we came away blessing God that He had thought us worthy to find her, and to bury the blessed saint." When I heard this I knew that she must be the woman whom I found. And I told the old men what she had told me, and they glorified God Who had helped the weak vessel to overcome the Enemy and all his fiends. Salutation to 'AMMATA KRESTÔS.

And on this day also the body of the holy and honourable Abbâ EPIPHANIUS arrived in the city of Cyprus. Now this saint died on the eighteenth (*sic*) day of the month of Genbôt, whilst he was on the ship, and before he arrived at the city of Cyprus, according to what Saint JOHN, the Mouth of Gold, had prophesied concerning him, that is to say, that he would not reach his episcopal throne [again]. And having died during the voyage, they carried him in the ship, and brought him to the city of Cyprus. And the priests, and all the people, came with the Book of the Gospels, and crosses, and lamps, and censers, and incense, and hymns of praises, and psalms, and laments, and dirges, and they bore along the body of the pure saint, and finally laid it [fol. 71*a* 3] in the church. And the priests wanted to dig a grave for him in the church, but two deacons, whom the saint had excommunicated some time before because of their evil work, opposed their wish, and prevented those who wished to dig a grave for him from doing so. And the body remained in the church four days, and did not emit the odour which dead bodies are wont to emit, but it remained as if the saint were asleep. And a certain holy deacon rose up, and said unto the holy body, "I know that thou enjoyest grace before God, and that thou art able to overcome all the evil men who oppose thee"; and then he seized the pick and smote the ground therewith. And behold straightway the two wicked deacons fell upon their faces on the ground, and they were nigh to die; and men carried them into their houses, and they died on the third day. And the priests swathed the body of the saint with beautiful and costly cloths, and they anointed it with divers sweet unguents, and they laid it in a noble stone coffin, and then they buried him in the church. And there appeared from out of his body great signs and miracles similar unto those which he had been wont to perform before his death. Salutation to the arrival of the body in the city of Cyprus, O EPIPHANIUS.

And on this day also are commemorated Abbâ SENṬÂ, and 'AGABÔS ('ARGÂBÛ ?) the martyrs.

XXIX. GENBÔT

[fol. 71*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the Birth of our Lord and God and Redeemer, Jesus Christ; the sons of the Church celebrate it each month, and beg for mercy and forgiveness for their sins. Salutation to Thy Birth, O our Lord.

And on this day also died the holy father Abbâ SIMON, of the monastery of Antioch. The name of the father of this saint was JOHN, and the name of his mother was MARTHA, and through him signs and wonders took place. Thus before his mother conceived him, Saint JOHN the Baptist came to her in a dream, and told her about the birth of this JOHN, and he revealed unto her what would happen to him. And having been born, and his days being six years, SIMON departed to the monastery of Antioch, and brought himself under the yoke of the monastic life; and he became an ascetic and fought a strenuous spiritual fight. And the angels appeared unto him, when he was asleep, on several nights, and taught him how to fight the spiritual fight, even as they had taught [fol. 71*b* 2] Abbâ PACHOMIUS. And they revealed to this saint the work which cannot be destroyed, and the strife of the monastic life, and they gave him strength, and this saint fought a sublime and superhuman fight, for did not the angels bring unto him spiritual food at all times? And after very great strife, he went up on a pillar [and lived there] for seven years, and then he went to a larger (higher?) pillar and stood on it for eight years. Then he departed to a mountain and lived in it for twenty years inside [a house] of stones which he made for himself, and he did not go outside it until the end of the twenty years. Then he went up on the top of a large (high?) pillar, and he stood up on the front of it for five and forty years; and all the days of his life were five and eighty years. [He lived] in his father's house for six years, and nine and seventy years he passed in the spiritual fight. As for his miracles, who can

describe them? Now many of his miracles are written in the story of his strife. And this father composed many Homilies, and Admonitions, and Sayings which are profitable for the monastic life, and for the salvation of the soul; and he translated (or, expounded) many of the Books of the Church, and died in peace. Salutation to SIMON whose life, before he was conceived, was foretold by JOHN the Baptist.

And on this day also are commemorated [fol. 71*b* 3] Abbâ 'AFṢÊ, and Abbâ GÛBÂ, who were of the ninety (*sic*) saints of 'ENGELGÂ, and ISAAC, the monk, and the death of ALEXANDER the king, the son of PHILIP.

XXX. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the pure and holy father Abbâ MICHAEL, the sixty-eighth Archbishop of the city of Alexandria. This father was a learned man, and he studied the Books of the Church from his early years, and many of them he knew by heart. And his pure soul desired to fight the spiritual fight under the divine rule of the monastic life, and to become a soldier of God from his early years. And he went to the desert of SCETE and dwelt near the monastery of Saint Abbâ MACARIUS for many years, and he was made a priest. And after this he went to the city of SENGÂR of the country of Egypt, and he shut himself up in a cell for a period of forty years, and considerably more, and he fought a great spiritual fight in that cell. And the fame of him, and of his virtues, and his righteousness and knowledge, became noised abroad, and the bishops and the elders of the people agreed together and they seized him and made him Archbishop of the city of Alexandria. And in his archiepiscopal office he walked in the right way in purity, and he rejected all worldly possessions, and he did not possess himself of a single *dirham* or of a single *dînâr*. Of the stipend, which came to him as his due, he expended a little on his own

maintenance, and the rest [fol. 72*a* 1] he gave to the poor, and the needy, and the destitute. And he had made at his own expense objects for sacred use in the churches and many books. And he read the Scriptures frequently to the people, and he admonished them once each day from the Scriptures and once by his own mouth. And having ended his good course God wished him to rest from the toil of this world, and to receive the crown of life in the kingdom of the heavens, and He brought upon him sickness for a day and a night, and he never spoke again. And when he was dying he glorified God, and he made the sign of the Honourable Cross over his face, and delivered his soul into the hand of God for ever. And all the days of his life were ninety years and eight months. [fol. 72*a* 2] Salutation to MICHAEL.

And on this day also died the Apostle SISTICORUS (or, ḲÔRÔS=CYRUS ?), one of the Seventy-two disciples. This holy man followed our Lord Jesus Christ for a period of three years, and after the Ascension of our Lord he followed the holy apostles. And he was filled with the gift of the Holy Spirit, and he followed Saint PAUL the apostle, and carried his Epistles to many cities, and he taught many Jews and Gentiles, and baptized them with Christian baptism, and he went into their synagogues in the countries of the East. And great tribulation and sorrow came upon this saint, and then he died in peace.

And on this day also died Saint 'ARWÂ, a fighter of the spiritual fight, and a conqueror of the desire of the flesh, an Israelitish woman....And there was a certain man in Israel who had many possessions, and he had a wife whose name was 'ARWÂ, and there was no woman like unto her for grace and beauty in those days. And her husband departed on his business to a far country, and he commanded his brother to take care for the ruling of his house. And his brother came and said unto 'ARWÂ, "I have loved thee for years, but I have been afraid [to shew] my love for thee because of thy husband; but now he hath departed, and is far away, I want to lie with

thee." And 'ARWÂ said unto him, "Even if my husband hath departed, and is far away, is God far away? Even if my husband cannot see me, God can see me from heaven." And he went forth from her, and a devil met him [and said unto him...] "Get thee back to her, and I will perform all thy desire for thee." And he went back to her and said unto her, "Wilt thou consider [this]? If thou wilt lie with me I will treat thee well, but if thou refusest me I will bring upon thee a beating." And 'ARWÂ said unto him, "What canst thou bring upon me?" And the man said unto her, "I will set up against thee a witness from among the nobles of Israel." And she said unto him, [fol. *72a* 3] "For what reason wilt thou set up [this] witness against me?" And he said unto her, "Because thou hast married another man." And 'ARWÂ said unto him, "I will not lie with thee. Thou art my husband's brother. Say what thou wishest, but God will deliver me from thy hand." And when she refused him, he went on the following day to the governor, and to the people, and they all gathered together, and he said unto them, "The wife of my brother has married another man whilst her husband is away travelling." And they brought out 'ARWÂ, and set up witnesses, and the brother said unto them, "Did ye see her lying with a man?" And certain false witnesses said, "We saw her lying with a man." And the governor commanded them to bring her outside [the city], and they dragged her by the neck of her garment. And the governor and the people stoned her with stones, and the blood ran down from her face, and she died, and they buried her because of her beauty. Now formerly the children of Israel would not bury the dead body of a person whom they had stoned, but this woman they buried. And a certain Egyptian merchant came that way with five loaded camels, and he heard a voice in that grave, and he went to look at the grave, and he found 'ARWÂ lying in the grave, and her face was shining like the sun. And when she saw him she gave him her hand, and she said unto him; "Lift me up, and give me water to drink." And he lifted her up, and gave her water to drink; and he took her to his abode, and had a physician brought, and the physician healed her, and she became very much stronger than before. And the Egyptian loved her, and

said unto her, "Come, lie with me." And 'ARWÂ said unto him, "Fear God and love thyself. Dost thou never think about the day of Judgement, and the end of the world? I will not lie with thee. Why should I wrong my husband?" And the Egyptian left her, and went out. And the slave of the Egyptian, a Hebrew, came and said unto her, "I want to marry thee." And 'ARWÂ said unto him, "Get thee gone from me, dog that thou art!" And the Hebrew departed from her. And the Egyptian had a boy, an only son, and he had no other child, [fol. *72b* 1] and the Hebrew, the slave of the Egyptian, killed the boy with a hatchet, and carried the body to the place where 'ARWÂ slept, and laid it down by her, and he placed the hatchet within reach of the grasp of her hand. Now the Hebrew wished to kill 'ARWÂ because she had refused to lie with him. When the mother of the child woke up, she missed her son, and wishing to give the child suck she searched for him and found him dead by the bed of 'ARWÂ, whom the Hebrew made out to have committed the deed; and 'ARWÂ herself lay there sleeping. And the mother of the child came out, and wept with a loud voice, and all the people assembled, and came to 'ARWÂ. And the Egyptian said unto her, "Why hast thou done evil to me and killed my son? I saved thee from death and raised thee up from the grave." And 'ARWÂ said unto the Egyptian, "Thou didst entreat me well, and didst raise me up from the grave. Why should I kill thy son in return for the good which thou didst do me. Was it evil that I wished thee when some time ago thou didst ask me to let thee marry me? Nay, I refused because I feared God. Shall I commit a greater sin and kill a soul? I have not killed thy son." And the Egyptian said unto her, "Get thee out, and begone from me"; and she went out. And he gave her one hundred *dînârs* wherewith to maintain herself, and he said unto her, "Begone, for I cannot contain myself in this matter; I know [not] what hath come upon me"; and she departed. And as she was going along she came to a city where she saw a man being hanged on a tree, and she said unto those who were hanging him up, "Why are ye hanging that man?" And they said unto her, "Because he hath carried off our money"; and she said unto them, "How much money hath he taken?"

And they said unto her, "One hundred *dînârs*"; and she gave them the money, and said unto them, "Take him down from his cross." And the man from the cross went and said unto [his creditor], "Who paid thee my debt of one hundred *dînârs* and redeemed me?" [And his father said unto him], "I thy father did not redeem thee, but a woman, a widow, redeemed thee." And the young man went and followed 'ARWÂ, and he found her, and said unto her, "What beauty! I wish to lie with thee." [fol. 72*b* 2] And 'ARWÂ said unto him, "I have delivered thee from the fire of earth, and thou wishest to bring me into that which is in the heavens, and thou dost not counsel me for good"; and when he saw that she feared God he left her. And he went to several of the men on a ship in the sea, and he called them and said unto them, "There is a handmaiden which I will buy with all my money, and I will sell her to you if ye will pay me my price"; now he had seen 'ARWÂ, and her beauty, and her pleasing face. And there was a certain man there with much gold, that is to say one hundred *dînârs*, and the man whom 'ARWÂ had redeemed from hanging sold her to that man with the money. And the man who bought her made her to embark in a ship, and he loved her, and wanted to lie with her; and he took her hand. And the sun became dark, and the winds blew with great violence, and the waves rose up, and were about to sink the ship. And all those who were in the ship cried out, and they wept, and prayed to God. And 'ARWÂ said, "Thanks be to God, He who putteth his trust in God shall not die, and he who believeth in Him shall not perish." And 'ARWÂ said unto those who were in the ship, "O ye who didst buy me wrongfully! O ye who didst sell me wrongfully! I am not a handmaiden, but a woman who is her own mistress. If ye will do what I tell you I will pray to God to guide you out of this tribulation"; and they said, "We will do what thou tellest us to do." And she said unto them, "This man who sold me did so because I would not let him lie with me; this is an act which God doth not desire." And all the men brought out money, ten thousand *dînârs*, and they gave it to the man who had bought her, and he set her free. And 'ARWÂ prayed to God, and the storm died down, and the winds

stood still, and there was a complete calm. And they all loved her and wanted to fall upon her, and [each] of them said, "I, I." Then straightway there came a mighty wind which broke their ship in pieces, and they were all scattered about in the sea and they sank; and all their money was left with her. And she made pantaloons, and oiled herself (?) like a man, and she arrayed herself in her apparel, and departed in a ship. And she came to a large island, and a city of men, [fol. 72*b* 3] in the midst of the sea, and she went on and came at length to the king. Now when the king saw 'ARWÂ, he thought that she was a young man, whose beard had not yet sprouted. And she said unto the king, "Behold, my money is much, there is a ship full [thereof]. Those who owned it have perished, and sunk in the sea, and as thou seest, I am left alone, a weak woman; and all the money which they left is with me in my hand. I am afraid that I shall be destroyed, and I wish thee to take charge of it. I will write a letter, and will send to the men belonging to the house of each of the dead men, and then their kinsfolk can come and take the money [from thee], each man taking what is his." And when the king saw that she had not stolen their money, and that she was beautiful...he took all the money. And the fear of God came upon 'ARWÂ, and God heard her petition, and many sick persons were healed by her prayers. And she went to the sea-shore, and entered a cave and lived [there] praying to God. And the king of that island fell sick, and came [nigh unto] death. And all the people gathered together and went to him, and they said unto him, "Behold, thou art going to die; who wilt thou appoint to be king after thee?" And he answered and said unto them, "There is a young man who brought me much money in a ship, and him do I appoint to be king over you after me"; and they were all pleased, and they said, "He shall reign after thee." And they finished their business, and the king died. After this they made 'ARWÂ to reign over them, and they believed her to be a young man, and she was worthy to reign, and love for the kingdom entered into her heart. And again she thought in her heart, saying, "The kingdom will make me to be remote from God," and she wanted to refuse [to reign] over them. And she gathered the people

together, [fol. 98*a* 1] and said unto them, "Those among you who have daughters, or sisters, adorn them with gold, and array them in raiment of fine linen, and precious stones, and bring them hither to me; and the maiden among them whom I shall choose shall be my wife." And they all brought their sisters and their daughters before her, even as she commanded them, and they were all adorned with gold and gems, and they set them before 'ARWÂ; and the mothers went forth leaving their daughters with her. And 'ARWÂ stripped off her apparel, and stood up naked before the maidens; and when they saw that she was a very beautiful woman, they marvelled and held their peace. Then they said, "We have never seen any woman like unto this among any people." And 'ARWÂ said unto the maidens, "Go ye and tell your fathers, and say unto them, Do ye decree that an old woman shall sit upon the throne of your kingdom?" And the people said, "We are well pleased that she shall reign, and that she shall not marry a man, and that she shall not assume the apparel of a man; we are well pleased that she shall reign." But she refused to do so, and went back to her cave. And the report of her was heard in every country in those days, and of how she prayed to God, and healed the sick by her prayer. And after many days the husband of 'ARWÂ came from afar into his house. Now he was silly, and blind and a paralytic, and he found there his brother, and he said unto him, "What hast thou done with my wife 'ARWÂ?" And his brother said unto him, "We found thy wife lying with a man, and we stoned her and killed her"; and the husband of 'ARWÂ was silent. And after many days he heard the report of how she used to heal the sick by her prayers. And the husband of 'ARWÂ went to his brother, and entreated him, saying, "There is a woman on a certain island who healeth the sick by her prayers, and God heareth her prayer; take me thither." And his brother said unto him, "Hast thou strength enough to travel thither?" And the husband of 'ARWÂ [fol. 98*a* 2] said unto him, "Let us go, peradventure God will be merciful unto us"; and the two of them set out together. And they met the young man whom 'ARWÂ had redeemed with one [hundred] *dînârs*. (Now he had become blind), and also the Hebrew slave,

who had slain the son of his mistress, and had thrust the hatchet into the hand of 'ARWÂ, and who was then leading his master the Egyptian, (who was ill and blind). And the young man whom 'ARWÂ had saved from his cross was leading his father, and the brother of her husband, who had stoned her with stones, was leading his brother, the husband of 'ARWÂ. And they all arrived before her, and came into her presence, and 'ARWÂ knew them all, but they did not know her; and she went back into her cave and then returned to them. And her husband said unto her, "Behold, I will give thee all the money thou wishest; heal me." And she said unto him, "I do not take money from sick people, but I will take it from thee; there is much sin with thy brother, let him describe everything which he hath done." And the husband of 'ARWÂ said unto [his brother], "This woman speaketh well; confess all thy sin." And the brother of 'ARWÂ's husband said unto him, "I visited thy wife, and asked her to let me lie with her and she refused me. And I set up four lying witnesses against her, and I made the people stone her with stones, and I killed her." And 'ARWÂ's husband said unto him, "Thou didst entreat her evilly in killing my wife. We had the same father and the same mother, and as for what is passed, what can I do? Let it be forgiven thee." And 'ARWÂ prayed to God, and her husband's eyes were opened, and his feet set free, and the whole body of the man whose brother had killed 'ARWÂ was made whole. Then the father of the young man whom she had saved from crucifixion said unto her, "My son hath become blind; pray to God on his behalf." And 'ARWÂ said unto him, "Thy son hath [committed] many sins; [fol. 98*a* 3] let thy son confess the sins which he hath committed, and I will pray [for him]." And the blind man said, "Thou sayest well; I will confess my sins. A certain woman was journeying along the road, and she found me hung on a tree, and she redeemed me for one hundred *dînârs*. And I loved her and I wanted to lie with her, and she refused to let me. And I saw certain idle seamen on a ship, and I called them and sold her to them for ten thousand *dînârs*. And as soon as I came away from them, my eyes went blind, and the *dînârs* turned into stones." And 'ARWÂ said unto the

young man before his father, "Thou art a liar [by nature], but God hath now made thee to speak openly"; and she prayed to God, and he was made whole, and his eyes were opened. And then came the Egyptian, the master of the Hebrew slave, and he said unto 'ARWÂ, "Thou seest that my slave is blind; pray to God that He may heal him." Now the Egyptian did not know that 'ARWÂ was the woman whom he had lifted up out of the grave. And 'ARWÂ said unto him, "His sin is great, and therefore he is blind and sick; let him now confess everything which he hath done and I will pray for him." And his master said unto the Hebrew, "Tell thy transgressions, and if thou wilt not tell them, I will leave thee here and return (?) to my country." And the Hebrew said to his master, "An Israelitish woman sojourned with us, and I asked her that I might lie with her, and she refused me. And I killed thy son, and took him to her whilst she was sleeping, and I laid him down by her, and I thrust the hatchet into her hand, and I wished thee to kill her because she would not let me lie with her." And having confessed his sin, 'ARWÂ prayed to God and the man was healed straightway. Now there were men of that island, and others, near her, and when their business was finished they returned to their district. And her husband was left alone with her, and she drew nigh unto him and said unto him, "Thy wife, of whom thou speakest, was she like me?" And her husband answered and said unto her, "Thy nose, and eyebrows, and eyes resemble [fol. 98*b* 1] hers, and if she were not dead and buried I could imagine that thou wert she, and would grasp thee with my hands and carry thee off." And she said, "I am indeed thy wife 'ARWÂ, whom they punished wrongfully, and who was killed, and sold as a slave for thy sake. For thy sake I endured the sun, and the cold, and the heat, and for thy sake I travelled over sea and land"; and when she had told him this they were silent, and both of them wept. And after this he asked her that he might lie with her, and she refused, and said unto him, "I cannot do it at this moment; I will wash and come to thee." And she rose up, and went to her cave and washed, and then came out. And having dressed herself in clean apparel, she prayed to

God, saying, "If Thou lovest me receive my soul, and let me not lie again with a man"; and she bowed low and died. And her husband came in and found her dead, and he buried her. Salutation to 'ARWÂ.

And on this day also is commemorated DÎMÂDÎS the martyr.

End of Volume III.

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THE
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OF THE ETHIOPIAN CHURCH

IN FOUR VOLUMES
VOLUME FOUR

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To
The Memory of
My Wife

Three hundred copies only of this work have been printed: of these two hundred and fifty are for sale

THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

A translation of the Ethiopic Synaxarium

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made from the manuscripts Oriental 660 and 661 in the British Museum

by

SIR E. A. WALLIS BUDGE, *Kt*

M.A. and Litt.D. Cambridge, M.A. and D.Litt. Oxford, Lit.D. Durham, F.S.A. Sometime Keeper of the Egyptian and Assyrian Antiquities in the British Museum. Star of Ethiopia, 3rd class

Volume IV

Sanê Ḥamlê Naḥassê Pâguĕmên

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Abbâ ÊSÎ and fifty-nine fellow martyrs.

XI JOHN and SIMON of SERMALAK.
ISAIAH of SCETE.
GABRIEL, Archbishop of Alexandria.

XII St MICHAEL, who slew 185,000 of SENNACHERIB'S soldiers.
HÔR and 127 men and 20 women who were martyred.

XIII BASENDIUS, Bishop of COPTOS.
AMMÔN of ṬÛḤ.
Consecration of the church of BĔSÔY.

XIV 'ABRÔKÔNYÔS of Jerusalem.
MACARIUS the Great and AMMONIUS.

XV EPHRAIM the Syrian.
KHARAYÔN, FERÊ-MENAṬÔS, and 45 martyrs.
CYRIACUS and FRUMENTIUS.
The miracle wrought by PETER and PAUL in Rômê.

XVI JOHN of the Gospel of Gold.
SHARḌA ḤAWÂRYÂT.

XVII JONAH'S exit from the whale.
EUPHEMIA.
BÊDÊL, ZACHARIAS, AULENIUS, MÂRÂT and ISIDORE.
ÂYNA ṢAḤAY, NÊRÔN, GÎDÂ, 'AWÂ and AA.
The finding of the bones of JUSTUS.
ANDREAS, Archimandrite of DABRA LÎBÂNÔS.

XVIII JAMES, Bishop of Jerusalem.
ATHANASIUS of CLYSMA.
'EDRÔNÂ and TOBIA.
The 9000 soldiers of Antioch who served under ISIDORE and ANDRONICUS.

XIX The martyrs of 'ESNÂ: DÎLÂJ, SÂRES, KHARMÂN, YÂNÛFÂ and SENṬÔNITA.

DAY

XIX EUSAPHIUS, TÂMÂN, ḤARWÂG and BACCHUS.
An old bed-ridden woman.
SÛRÛFÂS, ANTICHIUS and MASḤADRÊ.
AMMONIUS the bishop.
CYRIACUS and JULITTA.
MAṬLÂN, a physician.
ISAAC.
BATRÂBÔ, MACARIUS of FALGA ḤALÎB and MOSES of SHÔKÎ.
ABEL, son of TAKLA HÂYMÂNÔT.

XX THEODORE the Great.
ḤANNÂ, mother of the Virgin MARY.
THEOCYTUS, TIMOTHY, Archbishop of Alexandria, and MOSES.
JULITTA and CYRIACUS and 440 martyrs.
GABRA ÎYÂSÛS and THEKLA.

XXI The Virgin MARY.
SUSENIUS the eunuch.
Birth of EUSTATHIUS.
LAWA-KRĔSTÔS.
URIEL the archangel.
BAṢALÔTA MÎKÂ'ÊL.
'ÔYÔRÂNÔS.

XXII MACARIUS, the son of BASILIDES.
LEONTIUS of TRIPOLI.
MARKÔLÔS and LONGINUS.

XXIII MARÎNÂ of Antioch.
LONGINUS, a Cappadocian Greek.
'ABṬLĔMÂNÔS of SHOKA.

XXIV NÔB of NEKHÎSÂ.
TAKLA 'ADÔNÂYÂ and TAWALDA MADKHAN.
The company of martyrs of NÔB, 14,084 (var. 19,084).
SIMON, Archbishop of Alexandria.

XXV The dedication of the church of MERCURIUS in CAIRO.
The ascension of ENOCH.
ZA-ÎYÂSÛS of DABRA LÎBÂNÔS.
THECLA, a disciple of PAUL.
'ANDÔNÎN of BÂNÂ.
ISAAC the gardener.
LÎYÂRYÂ of LĔMDĔYÂ.
THECLA and MÛGÎ.
KARAZÛN of BÂNWÂN.
A company of 7300 (var. 76,000) martyrs.
LADÎMÂDYÔS the Syrian.

DAY

XXV 'AṬRÂBIUS, successor of PACHOMIUS.

XXVI JOSEPH the carpenter.
TIMOTHY, Archbishop of Alexandria.
Abbâ SALÂMÂ, Bishop of Ethiopia.
Abbâ RÔYS.
SAMUEL and ZACHARIAS.

XXVII AMMÔN of TARNÛṬ.
The vision of EZEKIEL.
Dedication of the church of St JOHN in Alexandria.
Translation of the body of SIMON to SCETE.
The death of SETH.
BÎFÂMOMÔN.
MASḲAL KABRÂ.

XXVIII ANDRONICUS and ATHANASIA of Antioch.
ABRAHAM, ISAAC and JACOB.
PHILIP of DABRA LÎBÂNÔS.

XXIX The Nativity of Christ.
Translation of the body of THADDEUS from Syria to Constantinople.
WARĔSṬĔFÂ.

XXX MERCURIUS and EPHRAIM.
Translation of the body of TIMOTHY the Archbishop from CAIRO to SCETE.
PAUL the monk.
Dedication of the church of SURIEL in Constantinople.
ANDREW the apostle, and MATTHEW.

NAḤASSÊ

I 'ABÔLÎ, son of JUSTUS.
HANNAH, mother of MARY, and HANNAH, mother of SAMUEL.
The Virgins Faith, Hope and Charity.
JOSEPH and NICODEMUS.

II ATHANASIA of MANÛF.
DEMÎNÂ and her brother.
EUPRAXIA.

III SIMON Stylites.
SOPHIA of Rômê.
MERCURIUS.

IV HEZEKIAH the prophet.
DAVID and his brethren and PHILIP of SĔNGĔRÂ.
MATTHEW the anchorite.

DAY

V ABRAHAM the second.
JOHN, a soldier of JULIAN.
PHILIP of DABRA BÎZÂN.

VI JUSTA of Caesarea.
Abbâ WÎṢÂ (BÊSA).
MARY MAGDALÂWÎT.
TAKLA MÎKÂ'ÊL.
TAKLA ÎYÂSÛS.
JULIA.

VII GABRIEL the archangel.
AARON, brother of MOSES.
PETER the apostle.
TIMOTHY, Archbishop of Alexandria.
JOSEPH, son of RACHEL.
NÂ'ÔD, King of Ethiopia.

VIII LAZARUS and SALOME and their seven children: 'AN'Î-MÔ, ANTONITUS, 'ÔZYÂ, LAZARUS, 'ASYÔNÂ, SĔMÛNÂ and MARCOLUS.
AMMON.
JOHN, Abbot of DABRA LÎBÂNÔS.

IX 'ÔRÎ of SAṬÂNÛF.
PILATE (?) the archbishop.

X MAṬRÂ.
CHRISTOPHER.
BÎKÂBÔS and JOHN.
The Lawgivers and Evangelists.
A company of 3220 men and two women.

XI The 300 martyrs of Antioch.
MYSIS, Bishop of 'AWSÎM.
PTOLEMY of Upper MANÛF.

XII MICHAEL the archangel.
Beginning of the reign of CONSTANTINE.
BASILIDES and 2000 martyrs.

XIII The Transfiguration on Mount Tabor (DABRA ṬĔLÛL).
ṢAFRÎRÂ, daughter of MOSES.
Âbbâ GÂLYÔN.
BENJAMIN, who was caught up in the body to heaven.

XIV SIMON and JOHN FEḲRÛ.
The miracle of THEOPHILUS, Archbishop of Alexandria.
DAMIATES, who was stoned to death.
BASILICUS.

XV CHRISTINA, a virgin.

DAY

XV The coming of the Apostles to the Virgin MARY before her death.
MARÎNÂ the virgin.
LAURENTIUS.

XVI The ascension of MARY into heaven.
The translation of the body of St GEORGE from Persia to Lydda.
GÊGÂR, the governor of Syria, who befriended the Virgin.

XVII 'ENṬÂWÔS of Damascus, and 'AKRÂṬES his brother.
JAMES of MANÛG.

XVIII ALEXANDER, Archbishop of Alexandria.
JUSTINUS, who dwelt on a mountain.

XIX The translation of the body of MACARIUS to SCETE.
PHINEHAS.

XX Abbâ SALÂMÂ, the interpreter.
JAMES the pure.
The Seven Sleepers: MAXIMANUS, TÂMÛKÎGRÔS, MARDIMUS, JOHN, CONSTANTINE, ANTONIUS and DIONYSIUS.

XXI The Virgin MARY.
IRENE, daughter of King LUCIANUS.

XXII MICAH the prophet.

XXIII A company of 3000 (var. 30,000) martyrs of Alexandria.
DAMIANUS of Antioch.
MARY, daughter of ABRAHAM.
ABRAHAM, the friend of God.

XXIV TAKLA HÂYMÂNÔT of SHOA.
THOMAS, Bishop of MAR'ÂS.
A company of 9000 (var. 90,000) martyrs who suffered with THOMAS.

XXV ANDRIANUS and 24 martyrs and his priesthood.
BÎSÂRYÔN the Great.
ELIANUS and EUDOXIA.

XXVI MÔYSES and SÂRÂ the martyrs.
AMMÔN, ELIAS, EUDOXIA and the Abûna JACOB.
SÂRÂ, wife of ABRAHAM.

XXVII BENJAMIN and EUDOXIA.
SAMUEL the prophet.
VICTOR and his mother SÂRÂ.
SÛRÎ'ÊL, the fourth archangel.

XXVIII ABRAHAM, ISAAC and JACOB.
ISAAC, son of ABRAHAM.

DAY

XXVIII The death of JACOB.
BARSEBÛ, ten monks, and the captain of the horse of the King of Persia.
The 800 men who suffered with ISIDORE.

XXIX The Nativity of Christ.
ATHANASIUS the bishop, GÂRSÔMES and THEODOTUS.
IRENAEUS, Bishop of SÔREM.
The translation of the body of JOHN the Short to SCETE.

XXX MALACHI the prophet.
MOSES of FARMÂ.
A miracle of ANDREW.

PÂGUĔMÊN

I EUTYCHIUS.
BĔSÔY.
PACHOMIUS and SERAPION.
The imprisonment of JOHN the Baptist.

II TITUS the apostle.

III RAPHAEL the archangel.
The death of MELCHISEDEK.
SERAPION of LANDÛN.

IV BENJAMIN of CAIRO.
LIBERIUS, Archbishop of Rômê.

V JACOB, Bishop of CAIRO.
AMOS the prophet.
BARSÛMÂ the naked.
Abbâ MAḲDER.

VI A Thanksgiving.

THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

THE TENTH MONTH—SANÊ

(JUNE 5–JULY 4)

[fol. 73*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

Month Sanê, the blessed. The length of the [first] day is fifteen hours, and then it becometh less.

I. SANÊ

On this day took place the consecration of the church of LAVENTIUS (LEONTIUS), in the country of Syria, where many signs and wonders appeared. This holy man became a martyr in the city of ṬARÂBLÔS (TRIPOLI ?), on the twenty-second day of the month of Ḥamlê. And a certain Christian woman, the wife of a very great nobleman, came, and having given much money to the soldiers to be allowed to take his body she carried it away, and wrapped it in cloth of gold, which belonged to her husband, and then she laid it in a coffer which was in her house, and she hung a lighted lamp before it, and painted a picture of him. Now her husband was a judge, and DIOCLETIAN was wroth with him and shut him up in prison in the city of Antioch. And the woman having made ready for burial the body of the saint, entreated it honourably, and wrapped it in cloth of gold. And the martyr of our Lord Jesus Christ, Saint LAVENTIUS (LEONTIUS), did not wish her to remain unrewarded for the gifts which she had bestowed upon him, and he rewarded her well in this world, for he delivered her husband from the prison house; and assuredly he would also do good to her in the world which is to come, and make intercession for her before our Lord Jesus Christ. And that night the saint appeared unto the judge, her husband, in [fol. 73*a* 2] the prison house, and a great light rose upon him, until the whole house was lighted up. Then he saw Saint LAVENTIUS (LEONTIUS) in the form of a horseman, and light was

shining from him, and as he stood by him in the prison house, arrayed in cloth of gold, the judge knew that this cloth of gold was his own apparel. And Saint LAVENTIUS (LEONTIUS), the horseman, said unto the judge, "Grieve not, neither be sorrowful, for thou shalt be delivered to-morrow, and thou shalt eat with the emperor at his table, and thou shalt go to thy house." And the judge was amazed at the many things which he saw that horseman do, and at the light which rose over him, and at his coming in to him in the prison house, [the doors] being shut, and at [the sight of] his own cloth of gold which he had left in his house. And Saint LAVENTIUS (LEONTIUS) hid himself (*i.e.* disappeared), and went to the emperor that night. And he struck the emperor with his foot twice and thrice. And the Emperor DIOCLETIAN woke up, and when he saw Saint LAVENTIUS (LEONTIUS), he was afraid and was greatly terrified. And Saint LAVENTIUS (LEONTIUS) said unto him, "When the morning hath come, bring out so and so, the judge, from the prison house, and do him honour, and let him go to his house, lest thou die an evil death and be destroyed." And the emperor trembled before him, and answered and said unto him, "Yea, my lord, everything which thou commandest me [to do] I will do." And when it was morning, the emperor sent and brought the judge out of the prison house, and he paid him great honour, and arrayed him in splendid [fol. 73*a* 3] apparel, and he made him to sit at meat at his own table, and he told him how the horseman had appeared unto him. And the judge was silent, and marvelled exceedingly; now the king saw that Saint LAVENTIUS (LEONTIUS) was an angel. And the judge answered, and said unto him, "I know nothing whatsoever about all which thou sayest, and I do not know who it was that appeared unto thee"; and the emperor did not dare to speak to him one word of abuse, but he sent him to his own city, with great honour, because of his fear of him that had appeared unto him. And as the judge was journeying along the road, the angel of God in the form of Saint LAVENTIUS (LEONTIUS) appeared unto him, and held converse with him, and he comforted him until he arrived in his own city ṬARÂBLÔS (TRIPOLI ?); then he hid himself (*i.e.* disappeared) from

him straightway. And the judge went into his house, and he embraced the men of his house, and told them how that horseman had appeared unto him in the prison house, arrayed in cloth of gold, and how he had promised him that he would deliver him from the prison house, and how he had brought him out of his bondage in the morning, and how the horseman had appeared unto him on the road wearing the cloth of gold. And his wife, who knew that the horseman was LAVENTIUS (LEONTIUS), answered, and said unto him, "Yea." Then she took him into the shrine, to the picture of Saint LAVENTIUS (LEONTIUS), and as soon as he saw it he said, "Verily this is he who appeared unto me." Then she opened the coffer [fol. 73*b* 1] wherein was the body of Saint LAVENTIUS (LEONTIUS), and he saw him wearing his cloth of gold; and he opened the wrapping of his face, and he knew that it was he who had appeared unto him and delivered him. And the judge asked his wife about the saint, and he said unto her, "Who is he?" And she told him the history of the saint. And the judge praised his wife for what she had done and he glorified God the Most High and Glorious, Who worketh miracles for His saints. Then he commanded his wife to burn incense, and to keep a [lighted] lamp before him, and she continued to do this until God destroyed DIOCLETIAN, the infidel. And they built a church for the saint, and they translated his body thereto, and they laid him in it, and they consecrated the church as it were this day; and many signs and miracles took place therein through his body. Salutation to LAVENTIUS (LEONTIUS).

And on this day also are commemorated Saint JOSEPH, the just, the son of JACOB-ISRAEL, and 'ASNÊT (ASENATH) his wife. [fol. 73*b* 2] Salutation to JOSEPH. Salutation to 'ASNÊT (ASENATH).

And on this day also is commemorated THOMAS, the martyr, Archbishop of the city of Alexandria.

And on this day also are commemorated Saint COSMAS, the martyr, of the city of ṬÂḤA, in Upper Egypt, and his

companions. Salutation to COSMAS and homage to his companions.

Salutation to BÎFÂMÔN, who fought a strenuous spiritual fight.

And on this day also was consecrated the first church which was built in the name of Saint BÎFÂMÔN, the martyr and fighter.

II. SANÊ

[fol. 73*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the body of Saint JOHN the Baptist and the body of Saint ELISHA, the prophet, the disciple of ELIJAH, the zealous, appeared in the city of Alexandria. In his days JULIAN, the infidel, wished to [re]build the Temple of the Jews in Jerusalem, VESPASION, Emperor of Rômê, and his son TITUS having destroyed it, for JULIAN, by the wickedness of his works, wanted to make of no effect the word of the Lord which He spake in the Holy Gospel, saying, "There shall not be left here one stone upon another which shall not be overthrown" (Matthew xxiv, 2). And JULIAN having thrice commanded the building of it, it was destroyed. And the Jews said, "In this place there are some bodies of Christian elders, and unless thou dost cast them out the Temple cannot be [re]built." And JULIAN commanded them to cast out the bodies from that place and to burn them with fire. And when they cast the bodies out they found the bodies of Saint JOHN the Baptist and ELISHA the prophet, and they wanted to burn them with fire. And certain believers came and gave the soldiers much money, and they took away the bodies of the saints, after the soldiers had made them swear that they would [not] leave them in that city, so that the emperor might not hear of it, and destroy them. Here is the story of the Emperor [fol. 74*a* 1] JULIAN. His enemies having surrounded him in the fight, God sent MERCURIUS in the spirit, after he had received the crown

of martyrdom, and he speared JULIAN in the neck with his spear, and he died. Before JULIAN the infidel died, he took a handful of his own blood, and scattered it in the air, saying, "Jesus, take this soul of mine which Thou hast given to me"; and straightway he died an evil death. And those believing men brought the bodies of the saints, JOHN the Baptist, and ELISHA the prophet, to the city of Alexandria, to Saint Abbâ ATHANASIUS, and he rejoiced over them with a great joy; and he laid them by him, until he could build a church for them. And one day when Abbâ ATHANASIUS was sitting in the garden of his fathers, his scribe THEOPHILUS being with him, he said, "If God giveth me good days, I will build in this place a church in the names of Saint JOHN the Baptist and ELISHA the prophet, and I will lay their bodies in it." And Saint THEOPHILUS recorded the words which ATHANASIUS spake, and ATHANASIUS built a church; and he took many of his own priests, and all the Christian folk and he went to the bodies of the saints, and carried them with great honour, and bore them to the church. And as they were passing along they came to a house wherein was an old woman who had suffered for forty days with the pains of labour, [fol. 74*a* 2] and she cried out in pain by day and by night until she was all but dead. And when she heard the singing of the priests, as they passed with the bodies of the saints, she looked from the window of her house, and asked [her servants], saying, "What is this?" And they said unto her, "The bodies of the saints, JOHN the Baptist, and ELISHA the prophet." And straightway she brought herself to believe, saying, "O JOHN, thou saint of God, if thou wilt deliver me from this tribulation I [will become] a Christian." And before she had finished saying these words with her mouth, straightway she gave birth to a boy, and she called him "JOHN"; and after this, she and all the men of her house were baptized with Christian baptism. And Abbâ ATHANASIUS laid the bodies of the saints in the church, and great signs and miracles appeared through them. And Saint Abbâ THEOPHILUS, and many of the saints, saw Saint JOHN the Baptist and ELISHA the prophet; and they went round in the church with the archbishop, and consecrated the church. And the person of

Saint JOHN the Baptist was hairy, and his beard fell down upon his breast; and ELISHA the prophet was tall, and his head was noble. Afterwards when Saint Abbâ MACARIUS the bishop became a martyr the monks placed his body with theirs. Salutation to the appearance of the bodies of Saint JOHN the Baptist and ELISHA the prophet, in Alexandria.

And on this day also are commemorated ḲÊRLÔS (CYRIL), and 'AKÊLTUS (ACHILLIS ?) the martyr, and QUESTUS (CAUSTUS) the monk.

III. SANÊ

[fol. 74 *a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy, pure and devoted fighter MARTHA. This holy woman was a native of the city of MĔSR (CAIRO), and her parents were very rich. She loved fornication and unchastity from her youth, and the sons of the elders and honourable men of the city used to visit her secretly; and when her works became known, she became bolder in her deeds of impurity, and committed fornication openly. And when the festival of the birth of our Lord Jesus Christ came, she went to the church and wished to go inside, but the verger of the church said unto her, "It is not meet for thee to go into the [fol. 74*b* 1] holy church, for thy deeds are impure." And as she continued to insist that he should let her go into the church, and he prevented her, a fierce fight broke out between them. When the bishop heard the commotion, he rose up, and came to the door of the church to see what had happened. [fol. 74*b* 1] When he saw MARTHA he said unto her, "Dost thou not know that the house of God is a pure and holy house? Thou art unclean, and thou art not fit to enter the house of God." And she said unto him, "Henceforward I will not go back to my sin, but if thou wilt receive me I will repent and become a nun." And the bishop said unto her, "I will not believe thee unless thou wilt bring here thy wealth, and all thy goods, and all thy possessions,

so that we may burn them with fire." And she went to her house quickly, and she took all her money, and jewels, which were of great price, and she brought them to the bishop, and cast them down before him; and the bishop commanded his servants to burn all the possessions which she had brought with fire, and they burned them before her. Then the bishop shaved off the hair of her head, and taking off her garments he dressed her in sackcloth of hair, and he sent her to a house for virgins, where she fought a great spiritual fight there. And she frequently rebuked herself, saying, "If they will not let thee alone in this place, which is built of stones and clay, how wilt thou live in that habitation of the beings of light? [fol. 74*b* 2] What shall I do? Who will be surety for me? Who will intercede for me?" And she said in her prayer, "My Lord, even though it was possible for me to bear disgrace at the hands of the verger of the church, I entreat Thee, O God, my Lord, do not put me to shame before Thine angels, and Thy saints." And this holy woman continued the spiritual fight for five and twenty years, and at length she conquered Satan, the Adversary; and she did not go out of the door of the nunnery during the whole of this period. And at length she died in peace. Salutation to MARTHA.

And on this day also KARYÔN (GORION), and HILARION, the bishop, became martyrs. This saint rebuked the Emperor JULIAN, the infidel, for worshipping idols. And JULIAN, the infidel, answered and said unto him, "Thou tellest me that I am an infidel because I do not worship Him Whom the Jews crucified; but through much torture, and tribulation, I shall see thee forsaking the worship of Him." Then the emperor handed him over to one of his officers, and commanded him to torture HILARION very severely [fol. 74*b* 3] all day long, and to shew him no mercy. And the officer took him, and tortured him with every kind of torture, and this he continued to do for a full year; and during the whole of that year he never ceased to torture him, even for a single day. He threw him into the fire, but HILARION stood up in it, and glorified God, and ascribed holiness to Him. Through this miracle very many

men believed on our Lord Jesus Christ, and became martyrs; and after this the officer took him out of the fire, and he was like one who cometh forth from a garden. And when the officer was tired of torturing him, and not knowing what else he could do to him, he commanded the soldiers to cut off his holy head with the sword; and they did so, and he received the crown of martyrdom in the kingdom of heaven. Salutation to HILARION.

IV. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SÂNÛSÎ, from the city of BALKÎM, became a martyr. When this saint was a young man he used to tend his father's sheep, [fol. 75*a* 1] and he used to give his food to the shepherds each day, and fast himself until the evening, now his parents did not know what he did, and he used to visit the sick, and those who were in prison. One day the angel of God appeared unto SÂNÛSÎ and said unto him, "Rise up, and go to the governor, and confess thy God, so that thou mayest receive the crown of martyrdom." When he woke from his sleep, he told his mother how the angel of God had appeared unto him, and she was sorry and wept; and she was unable to hold him back. And he heard about a certain holy woman of the city of SABRÂ, whose name was MARIA, and who used to receive the poor and pilgrims into her house, and shew them many acts of charity; to her this saint went, and he made an agreement with her that they should receive the crown of martyrdom. And they went together to the governor whose name was 'ARSÂNÔS, and they found him in a ship which was lying by the side of the river bank at MĔSR (CAIRO), and they cried out boldly, "We are Christians." And the governor commanded the soldiers to torture them with every kind of torture, and Saint MARIA delivered up her soul under the torture and received the crown of martyrdom; but by the power of our Lord Jesus Christ which dwelt on him Saint SÂNÛSÎ endured

the torture. When the governor was tired of torturing him he sent him, with many [other] martyrs, to the governor of the city of ANTINOË, who tortured him [fol. 75*a* 2] very severely. And he commanded the soldiers to bore holes in the soles of his feet, [and to tie a rope to them,] and to drag him round about the city; and although they did as he commanded, no injury came to HILARION (*sic*). After this he brought a sorcerer from 'AKMÎM, and he concocted a magical drink for him wherein poison was mixed, and commanded HILARION (*sic*) to drink it. And the saint having made over it the sign of the Cross drank it, and no harm came to him. When the governor was tired of torturing him, he commanded the soldiers to cut off his head with the sword, and they cut off his head with the sword; and he received the crown of martyrdom in the kingdom of heaven. And the sorcerer also believed on the Lord Jesus Christ, and received the crown of martyrdom in the kingdom of heaven. Salutation to SÂNÛSÎ, and to MARIA, and to the SORCERER.

And on this day also JOHN, of the city of 'ARÂḲLÎ (HERAKLEIA ?), became a martyr. The father of this saint was ZACHARIAS, governor of the city of 'ANṬARSEN and 'ALBIA, and the name of his mother was "ELISABETH." And when they were blessed with this boy, on the fifth day [fol. 75*a* 3] of this month, they called his name "JOHN"; for his father and his mother both wished him to have the name of JOHN, who baptized the Lord. And they brought him up in the admonition and fear of God, and they taught him the Books of the Church, and the knowledge of numbers, and all kinds of philosophy. His mother watched over him carefully all his days so that he should not step aside from the path of God, and his father also admonished him. After this his father died, when the young man was twenty years old, and he became judge in his father's place, and all the countries of PONTUS, and ḤARÂḲLÎ (*sic*), and other cities continued to be under his authority. Whilst matters were thus, Satan appeared unto him in the form of an angel, and said unto him, "Thus saith God: Go thou to the city of Antioch and marry the daughter of NUMERIANUS the king, so that thou thyself mayest reign,

and may sit with him upon the same throne." And the saint pondered and said, "Is this an angel [of God] or an angel of Satan? As, however, I heard the Name of God from his mouth I will go to the city of Antioch"; and then he went and met DIOCLETIAN, who loved him and paid him honour from the day he saw him. And on the following day, when they were sitting at meat together, the wicked DIOCLETIAN ordered his servants to bring in APOLLO, and they brought him in before him. When the saint [fol. 75*b* 1] saw him, he made a motion of contempt at the idol, and he cursed the emperor and hated him for this. When DIOCLETIAN saw what the saint had done, he was filled with very great wrath, and he bound JOHN in prison. And whilst JOHN was in prison, our Lord appeared unto him in a chariot of light; now there were angels with Him, and He took him, and kissed him mouth to mouth, and promised him many things. On the following day DIOCLETIAN sent and brought him out of prison, and said unto him, "Come and worship APOLLO and ARTEMIS"; and the saint refused to do so, saying, "How can I worship the work of the hand?" And the emperor spoke many persuasive words unto him, and he wished to be rid of him. Then he sent him to the country of Egypt, giving him power to levy taxes. And DIOCLETIAN sent a letter concerning him to SÔRYÂḲÔS, the governor of Egypt, saying, "I have given power to JOHN, the Haraklian, over all the taxes from Jerusalem to Ethiopia, and let the people pull down the temples and destroy them utterly." And the saint accepted this pretence and pulled down the temples, and left them in ruins. One day after this SÔRYÂḲÔS, the governor, sat on the tribune in order to command the cutting off of the heads of the martyrs. And straightway there came men from Upper Egypt called DIOSCURUS, and BÎFÂMÔN, and ḤARAGANUS, and KÎRÔS, and JULIUS, and ALEXANDER, and JOSEPH, and ISAAC, and STEPHEN, and they cried out boldly, [fol. 75*b* 2] "We are Christians"; and straightway the governor was wroth, and he tortured them without sparing. And when Saint JOHN saw this, he abandoned the office of his judgeship, and cried out boldly, "I am a Christian." And the governor was wroth, and commanded the soldiers to bind him

with iron fetters, and then he sent him to ARIANUS, the governor of ENṢNÂ, who questioned him about all that had happened. When he heard JOHN'S words, he was wroth and commanded the soldiers to hang him on the *ḥĕnbâz*, and to break him on the iron wheel. Then he commanded them to take him off the *ḥĕnbâz*, and to beat him on his belly and head until his flesh melted, and the earth was soaked with his blood; and they cast him into prison. A few days after this he commanded them to hack his body in pieces with hatchets, and then he commanded them to bring a piece of sackcloth made of hair, and to drag it over his wounds; and they also sprinkled hot ashes and coals of fire under his back. And he also commanded them to bring pegs of iron which had been heated in the fire, and to lay them on his face, and to drive them through his ears; and when they had done this they cast him into prison. That night the angel of God appeared unto him and gave him peace. And on the following day the governor had him brought out and he tortured him with red-hot bars of iron. After all this, they bound his hands and his feet with cords, and they tied him on to the back of a horse with his face turned downwards towards the earth. Then the executioner came and cut off his hands, [fol. 75*b* 3] and feet, and head, with the sword; and he treated the two other men who were with him in like manner. Thus the saint finished his martyrdom and his good fight. Salutation to JOHN, and to those who were martyred with him. Salutation to BÎFÂMÔN, and to his brethren, and to his mother.

And on this day also became martyrs 'AḲRÔNIUS, and DÎMÛNÂSÎA, his sister, and 'AMÔNÎ and MÎNÂ, the Egyptians and soldiers of the Emperor DIOCLETIAN. When the emperor cast these saints into a pit of fire along with Abbâ 'ĔBSÔY, the angel GABRIEL came and brought them forth from the flames. And when the saints came before the emperor, they cursed him and said unto him, "Why dost thou delay day after day, and dost not bring to an end our matter?" When the emperor heard this he was wroth, and he commanded the soldiers to cut off their heads with a sharp sword, and to burn their bodies in the

fire; [and they did so,] and thus the saints finished their martyrdom, and kept the festival with the righteous in the kingdom of heaven. Salutation to 'AḲRÔNIUS, and to DÎMÛNÂSÎA, his sister, and to 'AMÔNÎ, and to MÎNÂ.

[fol. 76*a* 1] And on this day also became martyrs the pure Saint SOPHIA, the strenuous fighter, and her brother AMMONIUS in the days of DIOCLETIAN, the infidel. This holy woman had Christian parents, and having begotten her, they brought her up very carefully in the fear of God, and they taught her the Books of the Church, and all the Law of the Apostles. When she reached woman's estate, they wanted to give her in marriage to a certain nobleman of the city. When the saint of God knew this she rose up from where she was sitting, and turned her face towards the East, and made one hundred prostrations and stood up and prayed for a long time. And she said in her prayer, "O my Lord Jesus Christ, the Son of the Living God, Whose glory is great, guide Thou Thine handmaiden SOPHIA in Thy right path, so that I may come to Thee, and let me not stray into the crooked path which leadeth to destruction. And also let not my heart think about the corrupt way of the world, and all the desire for fornication which my parents are planning for me. O my Lord, abandon not Thine handmaiden so that she become a sinner, and permit me not to devote myself to, and to shoulder the heavy load of the lust of this world, but let my neck bow beneath and bear the easy yoke of Thy commandments." And after she had finished [fol. 76*a* 2] her prayer, she sat down on her bed, and waited a little, and a thought came into her mind which said, "I will arise and flee secretly, and I will go far away, and enter the innermost part of a certain desert, and will devote my life to the Most High." And when she had finished her thinking she called the servant whom her parents had given to her to be her handmaiden, and she commanded her to bring her some wine, intending to make her drink it; and the handmaiden brought wine, and also brought a little food. And SOPHIA commanded the handmaiden to drink of the wine which she brought until it was finished, and she did so. And the mind of the handmaiden being carried away by the headiness of the wine SOPHIA said unto her, "Bring me thy apparel, and take mine"; and the handmaiden gave it to her. Then SOPHIA commanded her to sleep until she had recovered from the headiness of the wine, and when she had fallen into a heavy sleep, SOPHIA went out secretly, and none saw her, for her chamber was far from her parents' part of the house. And having departed she arrived at a certain road, and found there people who were fleeing from DIOCLETIAN because of the Faith; and they were seeking to hide themselves in the mountains and caves. And she answered and said unto them, "Whence come ye?" And each man told her [the name of] his city. And she said unto them, "Whither go ye?" And they told her all that happened because of DIOCLETIAN and because of the Faith. And she said unto them, "Is there anyone who will bring me along this road to DIOCLETIAN?" And they said unto her, "Yea." And she went on a little way further, and prayed a long prayer, and she went on, and arrived at the place where DIOCLETIAN was, and confessed our Lord Jesus Christ. And when DIOCLETIAN heard the Name of our Lord Jesus Christ, [fol. 76*a* 3] he was filled with wrath, and he commanded his soldiers to bring her before him. When she came he said unto her, "Worship APOLLO," and she said unto him, "How can I worship the work of man's hand, unclean idols?" And forthwith DIOCLETIAN was wroth, and he commanded them to beat her with iron rods (?), and to place a large stone on her head, and to drag her over the sand until her flesh was torn into shreds; and then he cast her into prison. On the following day he ordered them to bring her out, and he said unto her, "Offer sacrifice to APOLLO that thou mayest not die an evil death." And she answered and said unto him, "It may seem to be an evil death to thee, but for me my death through thee will be life with my God." And he said unto her, "Is there any life left for thee after I have put thee to death?" And she answered and said unto him, "O fool, leave me; even for thee there is resurrection. But thy resurrection is for judgement, with thine idols." And when he heard this he was furiously angry, and he commanded them to beat her with rods of iron until all the bones of her

body were broken; and they did as he commanded. And he commanded them to lay her upon a bed of iron and to light a fire under her, and they did so, and when evening fell on the land he commanded them to cast her into prison. That night the angel of God came to her, and touched her, and healed her. And on the following day the emperor commanded them to bring her [to him], and she came walking upon her feet, and she felt as if she had been washed in the bath house, and had come forth anointed with unguent. When DIOCLETIAN saw her [fol. 76*b* 1] walking on her feet, he said, "Observe ye the strength of the medicine of this Christian woman; yesterday I tortured her with fire, and to-day she is whole." And Saint SOPHIA said unto him, "I know nothing of medicine, but my God is the master of medicines." And straightway the emperor persuaded her to consent, and when she refused he ordered the soldiers to cut off her head. And as they were carrying her away to cut off her head, our Lord Jesus Christ appeared unto her and promised her many things. And He said unto her, "Whosoever shall celebrate thy commemoration, or shall give alms in thy name, or shall write the history of thy strife, I will receive in the kingdom which is in the heavens." After this they cut off her head with the sword, and she received the crown of martyrdom in the kingdom of the heavens. Salutation to AMÔN, and to SOPHIA.

And on this day also became [martyrs] BÎFÂMÔN, and 'AZENḤAS ('EZENḤAS).

V. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the [fol. 76*b* 2] holy father Abbâ JACOB, from the East. This holy confessor became an ascetic, and fought the fight of God in one of the monasteries of the East, in the days of CONSTANTINE, the son of CONSTANTINE the Great, and in the days of JULIAN the infidel, and in the days

of WÂLENṬÔS, the believer. When WÂLENṬÔS was killed, WÂLĔS (VALENS), his brother, reigned in his stead; now he was an Arian, and he commanded the Arians to open their churches. And they did as he commanded, and also closed the churches of the True Faith, and at length the men of the True Faith entered the evil Faith. Now this Edict came into all the country of his dominions. And by the grace of the Holy Spirit, the heart of this holy man waxed hot, and he rose up and went to the city of Constantinia, and he found the emperor ready to set out on an expedition to fight his enemies who had risen up against him in the region of the West. And this saint stood up before him, and said unto him, "I ask thee to open the churches to the believers, that they may pray for thee, and then God shall help thee against thine enemies; but if thou wilt not do this behold God shall cast thee away, and thou shalt flee before thine enemies." And the emperor was wroth, and commanded the soldiers to beat him and to bind him in prison. And the saint said unto him, "Know that thou shalt flee before thine enemies, and thou shalt die in a blazing fire." And the emperor delivered him over to one who was to keep him under guard until he should return in safety, as he expected. And Saint JACOB said unto him, "If thou [fol. 76*b* 3] returnest in safety, then hath not God spoken by my mouth"; when the holy man said this they took him, and beat him, and bound him in prison, and the emperor departed to fight against his enemies. And as he stood up with his soldiers facing his enemies, the Son of God the Creator, Who is equal with God His Father, Whom he had denied, and he had also helped the followers of ARIUS in their prayers, cast him away, and he fled from before his enemies. And they pursued him until he came to a certain village, which they set on fire, and his men fled, and he was left behind, and he and all those who believed the evil Faith were burned in the fire. And all those of his soldiers who were left turned and fled to the city of Constantinia; and they told the believers this good news, and thus the prophecy of the holy man was fulfilled. And the believers assembled, and brought this saint out of prison with great honour, and both the believers and the unbelievers knew that the divine grace and the spirit of prophecy

dwelt on this saint. And many of the Arians turned to the Faith of our Lord Jesus Christ, and they bowed down at the feet of the saint, and they confessed that the Son of God is equal with the Father in His Godhead. And after this the holy father lived as he had done before in devotion to the ascetic life, and in fighting the spiritual fight; and he died in peace and received the crown of everlasting life. [fol. 77*a* 1] Salutation to JACOB from the East.

And on this day Abbâ 'EBSÔY, the fighter, became a martyr. This chosen man and fighter had Christian parents, and they served our Lord Christ, and kept His commandments; the name of his father, who was from Antioch, and was governor of ḲÂW in Upper Egypt, was "ṬÂGESṬÂS," and the name of his mother was "KÂRÎSÂ." They lived for sixteen years, having no son, and they were very sad because of this. One night a shining man appeared unto ṬÂGESṬÂS, and said unto him, "Peace be unto thee, O lover of God, behold thy prayer hath been heard by God. And behold thy wife shall bear thee a son, and thou shalt call his name ''EBSÔY.' And he shall be a chosen vessel of God, and shall be a witness (*i.e.* martyr) of our Lord Jesus Christ, and he shall be a great martyr, and shall suffer much torture, and shall receive the crown of life"; and ṬÂGESṬÂS told his wife what he had seen. And after a few days, she conceived, and bare a son on the fourth day of the month of Mîyâzyâ, and she brought him up in the knowledge, and wisdom, and the fear of God. When he was six years old his parents sent him away to the country of 'AKMÎM, [fol. 77*a* 2] and they gave him to a certain teacher, an old man, whose name was JOSEPH; and he dwelt there and, with his brother PETER, devoted himself to fasting and prayer, and he performed signs and wonders. When he was sixteen years old, the governor of Upper Egypt came to the city of ḲÂW, and he persecuted and killed many believers. Then certain evil men came and informed against these saints Abbâ 'EBSÔY, and Abbâ PETER, saying to the governor, "They are deacons who do not submit to thy words, and they refuse to worship the gods." And straightway the governor commanded his soldiers to bring them

and set them [before him], and he questioned them about all their affairs; and having heard their words he commanded them to shut them up in prison. After three months, the angel of God appeared unto them and said, "I am GABRIEL, the announcer of glad tidings. God hath sent me to you to tell you that your memorial shall endure for ever. As for thee, my beloved 'EBSÔY, a great conflict awaiteth thee. They shall take thee to the city of Alexandria, and thence to Antioch, and there thou shalt finish thy testimony." After this the governor brought him out of prison, and urged him to worship idols, and when the saint refused to do so, he ordered the soldiers to put him upon the *ḥĕnbâz*, and they crushed him severely; and then the Archangel GABRIEL descended and smashed the *ḥĕnbâz*, and touched his flesh and healed him. Then the emperor cast him into prison, where he healed many. Then [fol. 77*a* 3] the governor commanded them to bring him out of prison and to fetter him in the hold of the ship, and they tied iron chains about his neck, and put irons on his hands and feet, and they gave him no bread; in this state he remained for ten days. On the following day they brought him out, and set him before the governor, who said unto him, "Worship the gods," and when he refused to do so the governor ordered them to torture him. And they mounted Abbâ 'EBSÔY upon the *ḥĕnbâz*, and they crushed him until his blood flowed like water; and then they shut him up in prison. Whilst he was there the Archangel GABRIEL again appeared unto him and said, "Be strong, 'EBSÔY, O chosen one of God, and fear not, for I will be with thee until thou finishest thy contest." After this they brought him to the city of Alexandria, to DIOCLETIAN, the governor, and he also questioned him about his case; and he commanded the soldiers to beat him until his members fell upon the ground. And after this they boiled pitch over the fire, and poured it into his ears and mouth, and throat (?), and the governor commanded them also to light torches and to burn his sides therewith. And he also commanded them to bring red-hot borers and to thrust them into his eyes, and also to pluck out the nails of his hands and feet, and to tear out his bowels; and they did even so. And straightway the Archangel

GABRIEL came and touched his limbs, and healed him. Then they brought him before DIOCLETIAN, and he also tortured him with fire, and [boiling] pitch, [fol. 77*b* 1] and sulphur, and vine-wood; and then the Archangel GABRIEL delivered him. And the governor also commanded them to cast him into the sea, with a large stone fastened to his neck with an iron chain. And they rolled the stone down into the sea, and the stone, which was tied to his neck, dragged down one-half of his body, and the half of his body, which was not submerged, they tied to the top of a high pillar which they set up on the sea-shore; and they left him there to suffer this torture until the sixth hour of the day. And after this the angel of God came down and made his sides whole as before. When the emperor saw this he marvelled, and he said unto the headsman, "Make haste and cut off his head"; and straightway he cut off his head, which he made to fall on the sea-shore. And he took his body, and his head, and threw them into a skin, and his head joined to his body, and it became as if it had never been cut off; and the skin set off by itself, no man carrying it, and after ten days it arrived at the city of Alexandria. And when the men of the city of BÔḤA heard of this, they came and brought him to his house in the city of BÔḤA, and they buried him with PETER his brother. Salutation to Abbâ 'EBSÔY of the city of BÔḤA.

[fol. 77*b* 2] And on this day also Saint BÎFÂMÔN became a martyr. This holy man was the son of the brother of the father of JOHN of ḤARÂḲLÎ, and he helped him and ministered unto him whilst he was in prison. When JOHN finished his martyrdom, he prepared him for burial, and he wept over his dead body, saying, "Why hath he left me alone, a stranger to the grace of God." And a voice went forth from the body of JOHN, saying, "O my beloved BÎFÂMÔN, if thou wishest to depart with me, go quickly to the governor, and confess Christ, and to-morrow morning thou wilt come to me." And BÎFÂMÔN ran and reviled ARIANUS, and cursed his gods, and after the governor had tortured him severely, he cut off his head with the sword, and BÎFÂMÔN received the crown of martyrdom.

And on this day also Saint MERCURIUS, and FĔG (*sic*) (AFLAGIUS), and ĔBLAG ('ABLAWÎG), and ISAAC, and ABLARIUS, became martyrs. And on this day also Saint MARK became a martyr for Christ's Name, by drowning.

VI. SANÊ

[fol. 77*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day THEODORE the monk, of the city of Alexandria, became a martyr. This saint was a believer and a pure man, and he devoted himself to the ascetic life, and fought the divine fight, and he dwelt in one of the monasteries of the city of Alexandria. Now CÓNSTANTINE the Great sent to the city of Alexandria an archbishop whose name was GAIGYÔS (GARGIUS), and who was an Arian, and he sent with him many soldiers. And they drove from his throne the Apostolic Saint Abbâ ATHANASIUS, and CONSTANTINE made that infidel, GARGIUS, Archbishop of the city of Alexandria. And after [this] there was great strife between the men of the city and the soldiers of the emperor, and the soldiers killed many of the men of the city of Alexandria. And after GARGIUS, the infidel, was seated upon the throne of MARK, the evangelist, on which he was not fit to sit, certain men informed him about Saint Abbâ THEODORE, and told him that he had disputed with the Arians, and vanquished them, and put them to shame, and made them to see clearly their infidelity. And the archbishop commanded [the soldiers] to seize THEODORE and torture him; [fol. 78*a* 1] and they did as he commanded them, but nothing came from him. After this that infidel, who it is not right to call "archbishop," commanded them to bind the hands and the feet of this saint, and to tie him to the legs of fiery and unbridled horses which should gallop and drag him about in the open country. And having done this to him, all the limbs of THEODORE were smashed, and his head was cut to pieces, and he delivered up his soul into the hand of the Living God, for Whose sake he had become a martyr. And he received three crowns; the first for

the Faith of our Lord Jesus Christ, wherein he became a participator with all the believers; the second for his fight in the monastic life, and the good piety which he perfected; and the third for his martyrdom, and the hacking off of his members for the True Faith. And after this the believers collected the members of the saint, and laid them in a coffin with great honour. And they celebrated a festival as it might be this day, and they composed an encomium at the time of prayer in the Rômâyĕsṭ (Greek ?) language, as for all the saints, and they wrote it in the Book of Prayers. Salutation to THEODORE the monk.

[fol. 78*a* 2] And on this day also they commemorate four (forty ?) martyrs of MAREOTIS, and forty other martyrs, and GABRA KRĔSTÔS, the monk.

And on this day also became martyrs the four great officers of the city of 'ENSĔNÂ, that is to say, EUSAPHIUS, and TÂMÂN, and ṬARWÂG, and BACCHUS; they were the pillars and lawyers of the city, and they gave alms in abundance to the poor and needy. When ARIANUS the governor returned a second time to the city, these saints met him, and cried out before him, saying, "We [say] boldly that we are Christians, and believers on our Lord Jesus Christ, the Word of God, the First, on Whom stand the heavens and the earth." When ARIANUS heard [this] he tortured them with divers tortures, and when he was tired of torturing them, he cut off their heads with the sword, and they finished their martyrdom. Salutation to the four nobles of 'EṢNÂ, who fed themselves with hunger, and watered themselves with thirst.

[fol. 78*a* 3] And on this day also died the holy father EUMENIUS, the seventh Archbishop of the city of Alexandria. In the days of this saint the holy woman SOPHIA, and her three daughters, became martyrs. And he protected his flock well, and pleased God, and he sat for thirteen years and died in peace.

VII. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became a martyr the holy and honourable victor, Abbâ 'ABASKÎRÔN from the city of ṬALÊN. This saint was one of the soldiers of ARIANUS, the governor of ANTINOË. And when the Edict of the wicked Emperor DIOCLETIAN concerning the worship of idols arrived, this saint rose up among the people, and cursed the emperor and his gods, and no man dared to punish him because he was a soldier, but they shut him up in the governor's house. And when the governor of the city of ANTINOË went to the city of ASYÛṬ, the emperor sent this saint and five other soldiers to him; and the names of these soldiers were: WALFIUS, and HERMINIUS, and ARKIAS, [fol. 78*b* 1] and PETER, and CRANIUS. These men made a covenant with Abbâ 'ABASKÎRÔN to shed their blood for the sake of the Name of our Lord Jesus Christ. And having stood up before the governor of ANTINOË, he commanded the soldiers to cut off the belts of these men, and then to torture them; and the soldiers did as he commanded. Of these five soldiers some of them had their heads cut off, and some of them were crucified, and they were crowned and received the crown of martyrdom. And the governor commanded the soldiers to beat Saint 'ABASKÎRÔN severely, and after this to flay his head down to his neck; and they did so. Then he tied him to the tail of a horse, and dragged him about the city; then he set him in a cauldron of [boiling] lead, and shut down the cover on him; and after this he put him in the furnace of the public baths; but under all these tortures the angel of God came to him, and helped him and comforted him, and made him to endure patiently, and raised him up whole and uninjured. When the governor was tired of torturing him he brought to him a certain sorcerer whose name was ALEXANDER, and who thought that he could cast spells on the sun and moon, and that he could ascend in the air and hold converse with the stars. And he commanded them to shut the doors of the baths, and

to sprinkle the whole building with urine; and they did as he commanded. Then he took a serpent, and uttered words over it, [fol. 78*b* 2] and slit it into two parts. And he took the venom and the liver of the snake, and laid them in a brass bowl, and boiled them, and then took them to Saint Abbâ 'ABASKÎRÔN; and he brought the vessel into the bath house and gave the saint that boiling poison, and he swallowed it. And the magician cried out, saying, "O master of the powers of darkness, work with thy strength upon this Christian"; and when nothing evil whatsoever happened to the saint, he marvelled exceedingly. And Saint Abbâ 'ABASKÎRÔN said unto the sorcerer, "Satan, on whom thou reliest for help, will not help thee, and he himself shall punish thee by the might of our Lord Jesus Christ." And straightway an evil Satan leaped upon that magician, and he began to make him roll about until he confessed our Lord Jesus Christ. And the governor commanded the soldiers to cut off the head of the magician with the sword, and they did so, and he received the crown of martyrdom. And the wrath of the governor against the holy man was increased, and he had him tortured severely, and they mutilated him cruelly; and whilst the saint was suffering this horrible torture, he gave thanks to God. After this the governor commanded them to cut off the head of Abbâ 'ABASKÎRÔN with the sword, and he received the perfect crown of martyrdom in the kingdom of the heavens. [fol. 78*b* 3] Salutation to Abbâ 'ABASKÎRÔN. [Here is] one of the miracles of this Saint Abbâ 'ABASKÎRÔN. There was a church in a certain village in the north of Egypt, and the priests of that church were committing evil deeds; and the saint waited for them to turn from their wickedness, but they neither repented of it nor turned from it. And the saint entreated God, Who brought upon them the disease of the plague, and they all died at once. And the saint departed, riding upon a horse, and he arrived at a city the name of which was BĚYÂHÛ, in Upper Egypt, at the time when men sleep, and when the men of the city were talking together by the light of the moon before they went to sleep. And the saint came to them, riding upon a horse, and he said unto them, "Peace be unto you"; and as soon as they saw him they rose up straightway, and they welcomed him,

and they said unto him, "Peace be to thee, O our lord." And he said unto them, "I wish ye to give me a little piece of ground," and making a line on the earth with his spear he said, "This will be enough for me." And the men answered and said unto him, "Yea, our lord, as thou commandest us so shall it be"; and he gave them one hundred *dînârs* in gold, and disappeared from them forthwith, and they marvelled at the appearance of him, and at his words. And after these men had gone [fol. 79*a* 1] to sleep in their houses, he transported the church from Lower Egypt to the city of BĚYÂHÛ in Upper Egypt; and when the men of the city rose up in the morning they found the church standing there; and they marvelled greatly, and glorified God. And many miracles have been worked therein from that day to this.

And on this day one thousand six hundred men suffered martyrdom under HERMINIUS (or, ARMINIUS), the governor. Salutation to the sixteen hundred martyrs of HERMINIUS. [In the Bodleian MS. the number is 18,000.]

And on this day also was re-opened the church of our holy Lady, the Virgin MARY, the God-bearer, in the market-place of WÊLÂ, in the city of MĚSR (CAIRO), after it had been closed for three years and six months. This took place in the year one thousand and twenty of the [Era of the] Righteous Martyrs (A.D. 1304). [fol. 79*a* 2] Salutation to the opening of the church, O Virgin MARY.

VIII. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the consecration of the church of our Lady MARY, the holy Virgin, the God-bearer, which is known as the "Bath" because of the blessed fountain of water which our Lord Jesus Christ made to spring up, when He was there with His mother, the Virgin MARY, at the time of their

return from the country of Egypt. When the angel of God appeared unto the righteous man JOSEPH, in a dream, saying, "Arise, take the Child and His mother and depart to the land of Egypt," JOSEPH rose up, and took our holy Lady, the Virgin MARY, the God-bearer, and her Son, our Lord Jesus Christ, and SALOME, the daughter of the sister of our Lady, and they came to the country of Egypt, and to DABRA ḲUĔSḲUÂM, and to the "Two Places." And when they had lived in Egypt for three years and six months, and HEROD was dead, the angel of God appeared to JOSEPH and commanded him to return to Jerusalem. When they were returning, they came to the city of MAḤARAḲÂ, and thence to MĔSR (CAIRO), and thence to MAṬÂRYÂ, and [fol. 79*a* 3] thence to the city of the "Bath" (*i.e.* HELIOPOLIS, or 'AYN ASH-SHEMS, the "Fountain of the Sun"). And our Lord Jesus Christ made this fountain of water to spring up when He was with His mother, the Virgin MARY, and it existeth to this day. And all men, of every country and of every race, come there, and they intercede with our Lady the holy Virgin MARY, the God-bearer, and they receive a blessing from her, and from the blessed fountain of water. Salutation to the consecration of the CHURCH OF MARY, which is built near the fountain made to spring up by thy Son.

And on this day also ten hundred and two people were martyred. And on this day the festival of Abbâ 'ATKÂRÔN, and EULOGIUS is celebrated. [Wanting in the Bodleian MS.]

And on this day also are commemorated the saints TAMADÂ and her sons, and HERMINIUS (ARMENIUS) and his mother. Salutation to TAMADÂ and her sons, and to HERMINIUS (ARMENIUS) and his mother.

IX. SANÊ

[fol. 79*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great prophet SAMUEL. The name of the father of this saint was "ELKANAH," of the tribe of LEVI, and of the family of AARON the priest, and the name of his mother was ḤANNA, and she was barren. And because of her prayer and entreaty to God at all times, God gave her this prophet, and she brought him up in her house for three years. Then she took him to the Temple of God, according as she had vowed before she conceived him, and he ministered unto ELI the priest until he reached man's estate. And the sons of ELI made corrupt their service, and they forced the children of Israel in respect of their offerings. And God sent a message by the prophet to ELI, and said unto him, "Behold, I abominate thy sons, and all thy seed, [and will remove them] from the priesthood, and I will raise up a faithful high priest who shall do My good pleasure all the days of his life." And God raised up this great prophet SAMUEL. When ELI had become old, God called SAMUEL one night when he was lying down, and SAMUEL thought that it was ELI who called him, because at that time he had not known a vision from God. And SAMUEL rose up, and came to ELI the priest, and he said unto him, "My lord, didst thou call me?" And ELI said unto him, "Nay. Go, lie down." When SAMUEL went and lay down God called him [fol. 79*b* 2] a second time, and a third time, and he went to ELI though God called him. And ELI said unto SAMUEL, "Go, lie down, and if He calleth thee again say unto Him, 'Speak Lord, for Thy servant heareth.'" And when SAMUEL went [and lay down], and the voice from God called him, saying, "SAMUEL, SAMUEL," he said unto Him, "Speak my Lord; Thy servant heareth Thy voice." And God spake to him the same words which He had spoken to ELI the priest, concerning the evil which his sons had done, and what He wished to do to the sons of ELI and the children of Israel. After this God commanded the prophet to anoint SAUL, the son of KISH, king over the

children of Israel. When SAUL transgressed the commandment of God, He commanded this prophet to anoint DAVID, the son of JESSE, [over Israel]. And SAMUEL judged Israel for forty years and died in peace, and they celebrate his festival on the twenty-sixth day of the month of Sanê, which is the day whereon God called SAMUEL, and commanded him to act. And this prophet prophesied ten hundred and thirty-five years before the Incarnation of our Lord. Salutation to SAMUEL who grew up in the Temple of God.

[fol. 79*b* 3] And on this day LUCIANUS and four others became martyrs. This saint was formerly a priest of idols. When he saw the tribulation of the martyrs, whom they burned in the fire, and beat with whips, and hacked in pieces with hatchets, and when he saw that many martyrs whom the Emperor AURELIAN cast into a red-hot fiery furnace were in no wise injured by the fire, and that they walked about in the furnace, glorifying God, even as did the Three Children in the furnace of Babylon, this saint marvelled. Then he knew that the things which he worshipped were idols, and he was unable to serve them any longer, and he cast them into the fire and burnt them; and he knew that the God Who had wrought this miracle was God indeed. And straightway he cried out boldly before the emperor, saying, "I am a Christian"; and they brought him before the emperor, who rebuked him for abandoning his gods the idols, and promised him many gifts if he would return to the service of the idols. But the saint would not accept his promises, and would not listen to his command, and he was not afraid of his torture. And the emperor tortured him severely, and hung him up head downwards, and smashed his jaw with stones, and beat him very cruelly; after this he cast him into prison, where he remained for many days. After this the emperor had him brought before him with four other [Christians] who were imprisoned with him; and he said unto them, [fol. 80*a* 1] "Offer incense to the gods. If ye will not do so, I will torture you severely"; but they would not obey his evil commandments. And the emperor was wroth with them, and cast them into a red-hot furnace, but God

caused much rain to fall from heaven, and it quenched the fire. And the emperor commanded the soldiers to hang him upon a wooden cross, saying that his God was hung upon a cross, and they hung him upon a wooden cross and drove long nails through all his body, and he delivered up his soul into the hand of God. As for the four men, the soldiers cut off their heads and they received the crown of martyrdom in the kingdom of the heavens. Salutation to LUCIANUS and to his four companions in martyrdom.

And on this day also are commemorated JOHN, the bishop, and 'ARKÔLÂ (ARCHELAUS), the bishop.

X. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became martyrs [fol. 80*a* 2] the holy virgins DABÂMÔN, and BASṬÂMÔN, and SOPHIA their mother. Now they wanted to appoint bishop a certain man whose name was WÂRSĔNÔF, but he fled to the city of GEHMÛN, in the neighbourhood of BÂNÂ, and he dwelt with those holy women. That night the angel of God appeared unto him and said, "Why sleepest thou? Thou must fight, and the crown is prepared. Rise up and go to the governor, and confess the Name of our Lord Jesus Christ before him, and receive the crown of martyrdom." When he awoke from his sleep he made known to the holy women what he had seen; and they all agreed that they would take the crown of martyrdom. And they rose up straightway and departed, and came to the governor, and confessed our Lord Jesus Christ before him, and he tortured them severely and cast them into prison. After this he took them with him from BALBAL (?) to the city of SENHÛE, and their mother followed them. And the governor said unto them, "Cast incense to the gods," and when they refused he tortured them; and God sent His angel to them, and he gave them strength

under the torture [and healed] their wounds. After this he took them to the city of ḌÂ (ḌHÂ (?)). And the priests of the idols told the governor that the mother of the women, and DABÂMÔN, had cursed the gods. Now DABÂMÔN was a beautiful woman, and her charities were many, and she prayed to God [fol. 80*a* 3] without ceasing. And there was a certain woman whose name was YÔNÂ, and she and DABÂMÔN together used to weave beautiful apparel of every kind, [and sell them, and live on their price,] and what was left they gave away in alms. When the governor heard the story of SOPHIA he sent an executioner, whose name was 'EULÔGÎ, to her to cut off her head. And when he came to her, and saw the beauty of her face and of her appearance, which was like unto that of an angel, the grace of God made him to understand that he was not to kill her, but to take her to the governor; and she embraced the people of her house, and went forth from the city of DENFÂ. When she arrived at the city of ḌÂ, she met Saint WÂRSĔNÔF and his companions, and they saluted each other. And the executioner 'EULÔGÎ confessed our Lord Jesus Christ, and became a martyr, and they cut off his head with the sword; and these holy women also confessed our Lord Jesus Christ, and became martyrs. And Saint BASṬÂMÔN they hung upon the wheel, and tortured her severely, and she remained under torture for many days; but God gave her strength, and enabled her to endure, and healed her wounds. Then the governor cast her into prison, where she remained a few days, and he brought her out from prison and said unto her, "Cast incense to the gods." When she refused to obey his command he ordered [the soldiers] to cut off her head, and they took her outside the city to do so; and all the women who were about her were weeping, [fol. 80*b* 1] but she was rejoicing and was glad. And they cut off her head with the sword, and the heads of her mother and sister, and they received crowns of martyrdom in the kingdom of the heavens. Salutation to SOPHIA and to her daughters DABÂMÔN and BASṬÂMÔN.

And on this day also are commemorated 'AḲLĔMÔS (CLIMIS) the martyr, and Abbâ NA'ÔN, and YAWSĔK.

And on this day also is commemorated the great joy which came into all the ends of the world, and the heavenly angels also rejoiced, for on this day went forth the Edict of the Emperor CONSTANTINE, the believer, and just man, to all the cities and countries of his empire, commanding the houses of idols to be closed, and the churches to be opened. And this Edict, which was full of joy, came to the city of Alexandria as it were this day, and they despatched this Edict to all the countries of Egypt, and the believers rejoiced at the exaltation [fol. 80*b* 2] of the Christians and the glorious Law of the Life-giving Cross. And they closed the houses of idols, and they opened the churches, and they celebrated a festival as it were this day. And this took place in the eleventh year of the reign of CONSTANTINE, and in the first year of office of Abbâ ALEXANDER, Archbishop of the city of Alexandria. Salutation to the day of the EDICT OF CONSTANTINE which opened the churches, and closed the houses of idols.

XI. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint CLAUDIUS, the martyr, a man with the appearance of the angels, a kinsman of kings, and a victor in battle. This saint fought a good fight, and received an incorruptible crown of martyrdom in the kingdom of the heavens. He rejected the glory of this fleeting world, and inherited that which is everlasting and unending, and the heavenly grace. The father of this saint was the brother of NUMERIANUS, Emperor of Rômê, and his name was 'ABṬELMÂWÔS (PTOLEMY), and the appearance of this saint was very goodly, like that of JOSEPH, the son of JACOB-ISRAEL. And [fol. 80*b* 3] he was mighty in battle, and he was applauded more than any other young man in Antioch; and he was beloved by everyone because of his strength and goodliness. And because the people of Antioch loved him so greatly they painted a picture of him on the doors of the city, and they painted also pictures of his

enemies fleeing vanquished before him. And the saint read many of the Books of the Church. And the Emperor of Rômê heard the report of him, and he wrote to his father, and asked for him, and his father sent him to him. When he arrived there the Emperor of Rômê went out to meet him with his soldiers, and he and all the men of the city rejoiced in him. And in those days a great war broke out with the men of ḲUĔZ (KHUZISTAN) and the men of Armenia, and Saint CLAUDIUS marched against them, and conquered them, and he seized their king and broke them. After this he returned to the city of Antioch, and he found that the Emperor DIOCLETIAN had denied our Lord Jesus Christ, and was worshipping idols. And CLAUDIUS had a friend whose name was VICTOR, and he was the son of HERMANUS, and they were reciting at all times words of the Holy Scripture, which were beneficial for the salvation of their souls; and they agreed together to shed their blood for the sake of the Name of our Lord Jesus Christ. And Satan appeared unto them in the form of an old man, who pretended to be suffering grief, saying, "O my sons, ye goodly young men, the sons of emperors, I am afraid on your account, [fol. 81*a* 1] and I sorrow for you, I advise you to make friends with this infidel emperor, and to cast incense to his gods and idols; when he commandeth you to do this, do not transgress his command, but serve ye Christ in your houses, for this emperor is strong, and mighty, and merciless." And our Lord Jesus Christ made them to understand that he who was speaking to them was Satan, and the saints said unto him, "O thou who art filled with all manner of evil, and who art the father of lies, get thee gone from us, for thou dost always oppose the path of God." And straightway the old man changed his appearance, and became like a black man, and he said unto them, "Behold, I will [go] before you to the emperor and make him to shed your blood." And Satan went to DIOCLETIAN, and said unto him, "If thou dost not kill VICTOR and CLAUDIUS they will rise up against thee, and kill thee, and take thy kingdom." Therefore did the emperor send to Saint CLAUDIUS, and call him, and he came to him; and the emperor asked him to cast incense to his idols, and promised to give him his father's office, but

CLAUDIUS neither accepted his promise, nor submitted to his order. Now the emperor did not dare to speak to (*i.e.* threaten) CLAUDIUS in the city of Antioch, for Saint CLAUDIUS spake to him boldly and fearlessly and reviled him. And ROMANUS advised DIOCLETIAN to send Saint CLAUDIUS to the country of [fol. 81*a* 2] Egypt, and to kill him there, [saying,] "He is a heretic like my son VICTOR." And the emperor wrote a letter to the governor of ANTINOË, saying, "CLAUDIUS will accept [nothing] from us, and he will neither hearken to our words nor obey them. Do thou persuade him with all thy power to return to his allegiance to us, and if he will not do so cut off his head with the sword." When Saint CLAUDIUS heard that the emperor had ordered them to send him to Egypt, he commanded SÎDRÂKÔS, his sister's husband, [concerning her,] and committed her to his care, and he embraced him, and departed to the country of Egypt, together with the emperor's envoys. When he arrived in the presence of ARIANUS, the governor of ANTINOË, and the governor saw him, he rose up and kissed his hand, and he entreated him, saying, "O my lord CLAUDIUS, do not this thing, and do not transgress the emperor's command." And Saint CLAUDIUS answered and said unto him, "I was not sent hither to thee for thee to lead me astray by thy words, but that thou mightest fulfil what the emperor commanded." And they held converse together in this wise until ARIANUS became furious and filled with wrath, and he drove the spear which he had in his hand into the saint, who delivered up his spirit straightway, and received the crown of martyrdom in the kingdom of the heavens. And certain believers came and took the body of Saint CLAUDIUS, and swathed it with costly cloths, and laid it with the body of Saint VICTOR; and the bodies remained thus until the end of the days of persecution. And the mother of Saint VICTOR came to the city of ANTINOË, and she made the bodies [fol. 81*a* 3] ready for burial, and she carried them to the city of Antioch. They say, however, that the body of Saint CLAUDIUS resteth now in the city of ASYÛT. Salutation to CLAUDIUS. Salutation to the one and twenty and to the six and sixty members of the palace of CLAUDIUS who suffered martyrdom through him.

And on this day also is commemorated the consecration of the church of the Forty soldier-martyrs in the church of our Redeemer Jesus Christ, in the city of Alexandria, and KÎRÛBÂWEYÂNÛ, the archbishop. Salutation to the consecration of Thy Church, O Jesus the Redeemer.

XII. SANÊ

[fol. 81*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the commemoration of the glorious angel MICHAEL the archangel. Now the reason for the celebration of the festival is as follows: There was in the city of Alexandria a great temple which Queen CLEOPATRA, the daughter of PTOLEMY, King of Egypt, had built in the name of the star ZÛḪÂL (VENUS), and they celebrated a festival in its honour on the twelfth day of the month of Sanê. And there was in that temple a great brass idol which was exceedingly awesome, and its name was ZÛḪÂL (VENUS), and they used to offer up many sacrifices to it on the day of the festival; and they continued to celebrate the festival of that idol until the days of the archiepiscopate of Archbishop ALEXANDER, that is to say for three hundred years and more. When Abbâ ALEXANDER was appointed Archbishop of Alexandria, the righteous Emperor CONSTANTINE was reigning, and the True Christian Faith spread abroad. And Abbâ ALEXANDER wanted to smash that idol, but some worthless men of the city prevented him, and they said unto him, "We are in the habit of celebrating a festival in honour of this idol. And behold, fifteen archbishops have preceded thee [here], and they did not alter our custom." And Abbâ ALEXANDER rebuked them severely, and he explained the matter to them, and said, "This idol can do neither evil nor good, but those who celebrate the festivals of idols worship Satans." [fol. 81*b* 2] And Abbâ ALEXANDER also said unto them, "If ye will hearken unto my advice, let me arrange for you this festival as it ought to have been in olden times, that is to say, let us smash this idol, and [re]consecrate the temple,

and turn it into a church in the name of the glorious angel MICHAEL the archangel, and we will arrange this festival in his honour. And let the altar be [re-dedicated] to God Most High, and let the poor, and the needy, and the wretched, eat the oxen and sheep which the priests slay, and the glorious angel MICHAEL shall intercede on your behalf with our Lord Jesus Christ." And this good counsel pleased them, and they yielded to his wishes, and they made the temple a church in the name of the glorious angel MICHAEL the archangel. And that temple became known as the "Church of Caesarea," and it continued to stand until the Muslims reigned in Egypt, and then they destroyed it. And this festival was established by order, and all the people of the districts [in Egypt] celebrated it in honour of the glorious angel MICHAEL the archangel. And on this day God appointed MICHAEL the archangel to his grade, above all the angels, and to his greatness, and the archangel performed many miracles among which is the following: There was a certain man who feared God, and who used to celebrate the commemoration of the glorious angel MICHAEL on the twelfth day of each [fol. 81*b* 3] month, and especially during the months of Khĕdâr and Sanê. And there was among his neighbours a rich man who was without mercy, and he used to hate that God-fearing man when he celebrated the festival of the glorious angel, and to laugh at him. When the days of the God-fearing man had come to an end, and the time of his death, when he would rest from the labour of this fleeting world, drew nigh, he commanded his wife to be merciful, and to celebrate the commemoration of that glorious angel MICHAEL, and especially the festivals which fell on the twelfth day of Khĕdâr and on the twelfth day of Sanê. Now at the time of the death of the God-fearing man, his wife was with child. And after the man died his wife buried him. And at that time the woman was near her time to bring forth, and the pains of childbirth seized her, and she was in very great tribulation, and she said, "O MICHAEL, angel of God, have compassion upon me, and entreat God on my behalf so that He may deliver me from the tribulation in which I am, and which hath come upon me this day; for with thee there is great grace with God."

And when she had said these words, the house wherein she was became full of light, and forthwith she was relieved of her pains, and she brought forth a child whose appearance was goodly. And the angel of God, the glorious MICHAEL, came down from heaven, and he blessed the child, and said, "Thus saith God: This child shall inherit the goods of the rich man who hath no mercy, and all his possessions and all his lands." At that moment the rich man was looking out from the window of his house [fol. 82*a* 1] upon the house of the woman, and he heard the voice of MICHAEL, the angel of God, saying, "This child shall inherit the money of the rich man." Then great sorrow came upon him, and he sought for a pretext for killing the child, but God protected him through the intercession of the glorious angel MICHAEL. And when the days of the child were ten years, his mother's money came to an end, and the rich man, with small mercy in him, found his opportunity against the woman. And he said unto her, "Give me thy son, and let him minister unto me, and I will feed him and clothe him, and will give thee twenty *dînârs* in gold." When the woman heard these words from the rich man she rejoiced on account of her poverty, and the rich man gave her twenty *dînârs* in gold, and she gave him her son; and having taken him the rich man rejoiced with a great joy, and he said in his heart, "Behold what I have desired is fulfilled for me." Then he made a wooden box as long as the boy was tall, and he forced the boy into the box, and fastened the cover over him, and he carried the box to the river, and cast it into the water, and he also cast the key of the box into the river. And by the Will of God the box floated on the surface of the river until it came to the quay of a certain city which was not far from the river. And there was a certain shepherd who was watching and tending his flocks near the river, and when he saw the box in the river, he dragged it out, [fol. 82*a* 2] and carried it into his house, and he was thinking by what means he could open the box. And as he was thinking about this matter, God put the thought into his heart that he should go to the river, and straightway he went and found a man catching fish. And the shepherd said unto him, "Cast [thy] net into the river in my name, and

I will give thee the price of the fish which shall be caught"; and the fisherman did as the shepherd told him. And a great fish came out from the net, and the shepherd gave him the price thereof; and taking it he went to his house, and he killed the fish to broil it, that he and his household might eat. And having slit open the belly of the fish he found a key inside it, and he said within himself, "Perhaps this is the key of the box." And having inserted the key into the keyhole of the box, the box opened quickly, and the shepherd marvelled for he found inside it the boy whom the rich man wanted to kill. When he saw [the boy] he rejoiced in him with a great joy, and he called him "BÂḤRÂN" because he found him in the river; and the boy became to him as his son. Now the distance of the city wherein the boy was born, from that wherein the shepherd lived, was a journey of ten days. And after many days the rich man in whom there was no mercy wished to go and sojourn with the shepherd, and when the sun was about to set he said unto the shepherd, "Peradventure thou hast a place wherein we can lodge until to-morrow; if thou hast I will pay thee [fol. 82*a* 3] thy charge." And the shepherd brought the rich man into his house, and he called the young man by his name of "BÂḤRÂN." When the rich man heard this name he asked the shepherd, saying, "Is this thy son?" And the shepherd said unto him, "Yea, I found this young man when he was a little boy in a box in the river, and I took him and reared him as my son." When the rich man, in whom there was no mercy, heard this he was very sorry in his heart, and he knew that the young man was the boy whom he had thrown into the river to kill him. And on the morrow the rich man wished to depart, and he devised a device of Satan and said unto the shepherd, "I want thee to give me this thy son so that I may send him with a message to my house in the city which is called So-and-so, because I have forgotten something which is in my house; and the payment of twenty *dînârs* of gold which I should give to him I will give to thee." And the shepherd rejoiced because of the gold, and he called the young man and said unto him, "O my son BÂḤRÂN, come that this honourable man may send thee to his house on some business concerning his house, and return to my house in

peace"; and the young man said unto him, "Willingly, O my father, whatsoever thou commandest me I will do." Then straightway the rich man wrote a letter to his steward, saying, "When thou hast read this [fol. 82*b* 1] letter kill the bearer of it, whose name is 'BÂḤRÂN,' and cast his body into a pit. Let no one know about this until I come in peace"; and he wrote on the letter a certain sign which they had agreed upon, and which none but they two knew. And he sealed the letter and gave it to BÂḤRÂN, and he gave him what money was needful for the journey, and the young man departed. And as he was journeying along the road, he was about half-way between the two cities, behold one day the angel of God, MICHAEL, the archangel, came to him, riding upon a horse in the form of a soldier of the emperor; and he said unto BÂḤRÂN, "What hast thou with thee?" And he said unto him, "I have with me a letter from a rich man who hath sent me to his house in such and such a city." And the angel of God, the glorious MICHAEL, said unto him, "Shew me the letter," and BÂḤRÂN being afraid of him gave him the letter. And the angel blew on the paper, and obliterated everything which was written upon it. And the glorious angel, MICHAEL, the archangel, wrote with his own hand on the paper, saying, "Behold, I the rich man So-and-so have sent unto thee the bearer of this letter whose name is BÂḤRÂN. As soon as ye have read this letter marry my daughter So-and-so to him, for I have given him all the goods in my house, and all my lands. Do not wait until I come back, [fol. 82*b* 2] for I shall tarry on my journey. Let him do what he wisheth in my house, for I have given him authority over all my goods and over my house. Here is the sign which is between thee and me, O my steward, So-and-so." And the angel of God, the holy angel MICHAEL, the archangel, sealed the letter, and gave it to BÂḤRÂN, and said unto him, "Go to the house of the rich man, and when thou hast arrived at his house give this letter to his steward, and do not tell him that I met thee on the road, and that I have changed [the contents of] this letter." And BÂḤRÂN said unto him, "Yea, my lord, everything which thou hast commanded me I will do." And BÂḤRÂN went on until he arrived at that city, and he

enquired for the house of the rich man So-and-so, and one brought him to it, and he gave his letter to his steward. And when the steward had read it, and understood the contents thereof, he recognized the [private] mark, and knew that it was authentic. And forthwith they made a great marriage-feast for BÂḤRÂN and the daughter of the rich man, and they married them in the church, before the sanctuary of God; and they lived in the happiness of marriage for forty days. And towards the end of the marriage-feast the rich man returned to his city, and when he heard the sound of the music and singing, and the rejoicings, he asked, saying, "What is this sound which I hear?" [fol. 82*b* 3] And certain of the men said unto him, "Thy letter came by the hand of a young man called BÂḤRÂN, and as in it thou didst command that thy daughter should be married to him, they gave her to that young man whose name is BÂḤRÂN. And behold they have been rejoicing in the marriage-feast for forty days and forty nights. And they have given him all thy money, and thy house, and menservants and handmaidens, and all thy possessions, according to what thou didst command in thy letter." And when the rich man heard these words, he cried out at the top of his voice, and fell down and died; and straightway the Satans took his soul into the lowest Sheol. And the young man inherited all his money even as God the Most High had commanded. And the young man BÂḤRÂN celebrated the commemoration of the glorious angel of God, MICHAEL the archangel, on the twelfth day of each month, and he knew that it was he who had appeared unto him and breathed on the letter and obliterated what was written therein, and had written other matter in its place. And after this he built a beautiful church in the name of the glorious angel MICHAEL, the archangel, and he painted a picture of him in it in front of the sanctuary, and through this picture many signs and wonders were made manifest, and the sick were healed. [fol. 83*a* 1] And BÂḤRÂN was appointed priest of that church, and he ministered therein until the day of his death, and his mother and his son inherited everlasting life through the intercession of the glorious and holy angel, Saint MICHAEL the archangel. And on the day of the resurrection this glorious

angel bowed before the throne of God, and said, "I beg and entreat Thy compassion, O my God, I Thy servant and messenger, to make known to me all those who celebrate my commemoration upon earth, through Thy righteous promise, for Thou art merciful and compassionate." And God answered and said unto him, "O MICHAEL, chief of the faithful hosts of heaven, behold, I command thee to lift up upon thy wing of fire as many [men] as thou art able to carry upon it, three times." And when Saint MICHAEL heard this he rejoiced and was glad, and he lifted up upon his wing three times [as many as he could of] the men who celebrated his commemoration upon earth and made them to pass by the river of fire. And there were thousands of thousands and tens of thousands of tens of thousands, and no one could number them except God Himself. Therefore, O beloved, it is meet that we should strive, and should celebrate the commemoration of the glorious angel MICHAEL, the archangel, as well as we are able, even if it be only to give a cup of cold water in his name, even as our Lord saith in His Holy Gospel. And let us ask for mercy from God through the intercession of the glorious angel MICHAEL, [fol. 83*a* 2] that He may deliver us from the net of Satan, the accursed, and may put far away from us all pain (or, sickness) and the plague, and may increase the fruits of our lands in performing His mercy, and may forgive us our sins, and may give rest to the souls of our dead, and may bring back in safety those of our fathers and brethren who are on a journey, and may set peace in our midst, and may strengthen us in the True Faith to our last breath. And this glorious angel Saint MICHAEL the archangel performed many miracles. Salutation to MICHAEL.

And on this day also is commemorated the death and history of Saint EUPHEMIA. This holy woman was the wife of a man who feared God, and he gave much alms, and kept three festivals each month, that is to say, the festival of the glorious Saint MICHAEL, on the twelfth day of each month, and the festival of our holy Lady the Virgin MARY on the twenty-first day of each month, and the festival commemorating the birth of our Lord and Redeemer Jesus Christ on the twenty-ninth day of

each month. And when the day of his death drew nigh, he commanded the saint, his wife, never to fail [fol. 83*a* 3] in giving alms as he was wont to do, and especially to keep these three festivals. And she asked her husband to have painted a picture of the glorious angel Saint MICHAEL, the archangel, in her house, and to give it to her, and he did this for her; and when he died this saint continued to do as her husband had done. And Satan was jealous of her, and he came unto her disguised as a widow who was a nun, and he came to her and held converse with her, saying, "I am sorry for thee and pity thee. And now I advise you to marry, and to bring forth a son before thy money come to an end, and thou fallest into want at the last." And then he said unto her, "Behold, thy husband hath inherited the kingdom of heaven, and he hath no need of alms." And she answered and said unto him, "I have promised God that I will never consort with another man; even the doves and the ravens do not take second mates. How then can men who are created in the form and likeness of God do this?" And when she would not hearken unto his advice, he changed his form, and cried out against her, saying, "I will come to thee another day"; and she took the picture of the glorious Saint MICHAEL, and drove him away therewith. And when the twelfth day of Sanê had come, and she was occupied with the celebration of the festival according to her custom, Satan appeared unto her in the form of the glorious Saint MICHAEL, and he said unto her, "Peace be unto thee! I am MICHAEL, the archangel, God hath sent me to thee, and He commandeth thee to cease from these alms, and to marry a believing man. Know thou that a woman without a man is like a ship without a rudder"; [fol. 83*b* 1] and he began to bring to her proofs out of the Old Testament, and to shew her how ABRAHAM, and ISAAC, and JACOB, and DAVID, and others like unto them married wives and pleased God. And the saint answered and said unto him, "If thou art an angel of God, where is the symbol of the Cross on thee? The soldier of a king never goeth to another place without the symbol of the king on him." When Satan heard these words from her, he changed his form, and he began to choke her, and she prayed to the glorious Saint MICHAEL, and

he came unto her forthwith and delivered her from him. And he seized Satan and began to punish him, and Satan entreated him, saying, "God will bear with us until the end of the world. Have mercy upon me and do not torture me"; and the saint drove him away. And MICHAEL said unto Saint EUPHEMIA, "Go and arrange thine affairs, for thou shalt depart from the world this day. And behold God hath prepared for thee things the like of which eye hath not seen, nor the ear heard of, and which the heart of man hath never imagined"; and he gave her the salutation of peace and went up into heaven. And after she had finished the preparations for the feast in the proper manner, she sent to the bishop and the priests, and they came to her, and she gave them all her money to give to the poor, and the needy, [fol. 83*b* 2] and the destitute. And she took the picture of the glorious Saint MICHAEL, and prayed to it, and laid it upon her face and breast, and then she died in peace. Salutation to EUPHEMIA who conquered MASṬÊMÂ (*i.e.* Satan).

And on this day also died the holy father JUSTUS, the sixth Archbishop of the city of Alexandria. This saint was a learned and honourable man of Alexandria, and Saint MARK, the evangelist, baptized him, and his mother, and many others, with Christian baptism. Then ANIANUS, the perfect deacon, made him a reader, and on another occasion he made him a priest. And he grew up in the Law of the Church, and he knew all the Scriptures, and he frequently sat with Saint ANIANUS; and he taught the people, and confirmed them in the True Faith. And when Abbâ BARMĔYÛ died, they took him, and against his will made him Archbishop of the city of Alexandria. And he protected well the Church in all the land of Egypt, and he ruled them rightly and as was fitting. [fol. 83*b* 3] He sat upon the throne of MARK the evangelist for twelve years, and he died in peace, at a good old age, and pleased his God. Salutation to JUSTUS whom MARK baptized.

And on this day also died the holy father Abbâ CYRIL, the sixty-seventh Archbishop of the city of Alexandria. When the father Abbâ GABRA KRĔSTÔS (*i.e.* CHRISTODOULOS),

the archbishop who preceded him, died, the bishops and elders of the people agreed together, and went up to the monastery of Saint Abbâ MACARIUS, of the desert of SCETE, and they passed two months there in seeking to find out who was the most suitable man for this holy position. And there was in the monastery of Saint Abbâ JOHN KAMÂ a certain righteous man, whose name was GABRA KRĔSTÔS, who had the power of seeing the future by the Holy Ghost. And the angel of God appeared unto him, and said unto him, "Speak to the bishops and say unto them, 'Trouble not, for behold there is among you in the monastery of Saint Abbâ MACARIUS, a man who is fit for this honourable position; and his name is GA'ARGÎ.'" And straightway Saint GABRA KRĔSTÔS told them these words, and they took this father against his will, and made him Archbishop of the city of Alexandria. And the Church shone through him, and all the people of the Church in the country of Egypt rejoiced in that [fol. 84*a* 1] appointment. And he was exceedingly learned, and he appointed bishops, and priests, and deacons, and he restored many churches. During his period of office he appointed a second bishop to the country of Ethiopia, whose name was SÂWÎRÔS (SEVERUS ?). He was the brother of the Bishop of Ethiopia, and had been brought up in his house there [in Egypt]. And when Abbâ SÂWÎRÔS (SEVERUS ?) arrived in the country of Ethiopia the people rejoiced greatly in him because of his knowledge and his righteousness; and he converted very many from their evil deeds to repentance and the fear of God. And the king of Ethiopia had many wives, and his nobles also, and through the teaching of the bishop they all gave up their companies of wives and each man lived with one wife only. And when he had been in office for eleven years and three and a half months, after partaking of the Holy Mysteries, he died in peace. And they carried his body to the monastery of Abbâ MACARIUS, and laid it with the bodies of the archbishops. Salutation to CYRIL the archbishop.

And on this day also died the blessed and pure seer of the mysteries of heaven LÂLÎBALÂ [surnamed GABRA MASṆAL],

King of Ethiopia. The parents of this saint having begotten him, they brought him up in the fear of God. And when he had grown up, and had arrived at man's estate, the king his elder brother heard that [fol. 84*a* 2] he would inherit the kingdom, and sit upon his throne, and jealousy came upon him. And he sent and called him, and when he came, and stood up before him, he contrived a matter against him, and he commanded his servants to beat him, and they beat him with very many stripes, from the third hour of the day to the ninth hour; and after this he commanded them to set him before him. And when he stood up before him the king and all his soldiers marvelled when they saw that no injury had happened to him; now the angel of God had supported him. Then the king said unto him, "Forgive me, O my brother, for what I have done to thee"; and then they made peace and were reconciled to each other. And God saw the punishment which he suffered that day, and He made him to inherit the kingdom. And having become king he meditated on the things which would please God, and he made many gifts to the poor and needy. And when God saw the strength of his love, the angel of God appeared unto him in a dream, and he shewed him how he was to build ten churches together, but each being different from the other. And he did as God shewed him, and when he had finished the building of these churches, he made his brother's son to inherit the kingdom. Salutation to LÂLÎBALÂ, the builder of churches.

XIII. Sanê

[fol. 84*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father JOHN, Bishop of Jerusalem. This saint became a monk in his early years in the monastery of Saint Abbâ HILARION the Great, with the father Abbâ EPIPHANIUS, and he devoted himself to the ascetic life and fought a great fight. And his knowledge and his virtues were noised abroad, and [the bishops and priests] chose him, and made him Bishop of Jerusalem, after he had been appointed

Bishop of Cyprus. And when this father had seated himself in his office, Satan led him astray through the love of money and possessions, and he gathered together much money, and he made vessels of silver for his table, and he used to eat out of them; and he never gave anything to the poor and needy, not even the broken bread-cakes. And Saint EPIPHANIUS heard the report of him, and then he remembered his spiritual fight, and how formerly he had rejected the world, and his devotion to God and the ascetic life, and his piety, and his mercy, and he had pity upon him from the depth of his heart, and he remembered his affection, for he was his brother in the Holy Spirit, and his friend of long ago. And Saint EPIPHANIUS rose up from Cyprus, and came to the city of Jerusalem, for the sake of this father Abbâ JOHN, (although he made it appear to men that he had come to worship in the Temple of Jerusalem,) that he might save him from his error. And when Abbâ EPIPHANIUS came to the city of Jerusalem, this father Abbâ JOHN invited him to his house, and he placed before him a table whereon were set the beautiful vessels of silver with pottage in them. And then Abbâ EPIPHANIUS saw that Abbâ JOHN had [fol. 84*b* 1] in him no mercy for the poor and needy; and he was very sorry for him, and his heart was in pain because of him. And after he had gone forth from him Abbâ EPIPHANIUS devised the following plan: He was dwelling in one of the monasteries of Jerusalem, and he sent to Saint Abbâ JOHN, saying, "Know, O my brother, that the elders of the city of Cyprus, and all the chiefs of the people, have come to visit me, and I wish thee to do me honour before them, and to send to me from your house the silver vessels of thy table that they may eat pottage from them"; and Abbâ JOHN sent the vessels to him. And Saint Abbâ EPIPHANIUS took them, and sold them, and received the price of them, and he gave away the money in alms to the poor and needy. And after a few days Saint Abbâ JOHN said unto the holy and blessed Abbâ EPIPHANIUS, "Give me back the vessels of my table which I sent unto thee"; and EPIPHANIUS said, "Yea, I will." And Abbâ JOHN demanded them from him a second, and a third time, and EPIPHANIUS said unto him, "Yea, I will." And when

he did not give them up, Abbâ JOHN seized him by the hem of his garment in the church, on [the day of] the Resurrection of our Lord Jesus Christ, and he said unto him, "I will not let thee go until thou givest me back my [silver] vessels." And Abbâ EPIPHANIUS prayed, and entreated God, and God made Abbâ JOHN blind. Then Abbâ JOHN wept and entreated EPIPHANIUS, who prayed to the Lord God our Lord Jesus Christ, and He opened for him one of his eyes. And EPIPHANIUS said unto him, "Behold, our Lord Jesus Christ [fol. 84*b* 2] hath left blind one of thine eyes so that thou mayest remember thy good spiritual fight, and thy strivings, and thy former good and willing deeds. Know thou that I have sold the vessels of thy table, and have given the price thereof in alms to the poor and needy on thine account. I only came to Jerusalem because I heard that thou wast a lover of money." And from that time Abbâ JOHN awoke from his dream of inertness, even as a man waketh up out of slumber, and he walked diligently in the path of charity, and more than any man he gave away in alms all his money, and all the clothes which he had. And he gave up the acquisition of money and the riches of this fleeting world, and at last, at the time of his death, there was not found with him one *dĕrkham* (*dirham*) of gold, or any smaller piece of money. And God gave him the great gift of healing, and he worked many miracles, and he used to heal all those who were sick or who had diseases by anointing them with holy oil from the Tomb of our Lord Jesus Christ, and he protected them by means of the sign of the Life-giving Cross. And having finished his spiritual fight and his divine excellences, and pleased God, he died in peace. Salutation to JOHN the Perfect, Bishop of Jerusalem.

And on this day also the Christian peoples [fol. 84*b* 3] of the land of Egypt are accustomed to celebrate the festival of the glorious angel, the Archangel GABRIEL, the captain of the hosts of heaven, who preached the new tidings. In the first place it was he who brought news to DANIEL, when he was praying and entreating God for the return of the children of Israel from captivity, and for their deliverance from Satan. And this great

angel appeared unto him, and announced to him the deliverance of the children of Israel from the captivity of Babylon, and the building of the sanctuary in Jerusalem; and he announced to them the coming of our Lord Jesus Christ. And he defined the number of years after the passing of which our Lord Jesus Christ would come, and he made him to know that He would be killed, and that afterwards the city of Jerusalem would be laid waste, and that no other Messiah would come after Him except the False Messiah. And when the years which he had defined were ended, and the time had come for the Redeemer to arrive, this glorious archangel, and captain of the hosts of heaven, Saint GABRIEL, came from God and announced to our holy Lady, the Virgin MARY, the God-bearer, the coming to her of the Son of the Living God, and His Incarnation through her. And GABRIEL appeared in the flesh because God loved him, and it was for this reason that He sent this angel on these two great missions. And our fathers, the doctors of the holy Church, have commanded us to celebrate a festival in his honour each year. Let us entreat [fol. 85*a* 1] him to intercede for us with our Lord and Redeemer Jesus Christ, that He may deliver us from our enemies, for he is nigh unto Him, and he standeth before His throne, so that by his intercession we may find grace before our God, to Whom are meet praise, and [ascription of] might, and laud, and the heartiest thanksgiving, and honour, [on] all days. Salutation to GABRIEL.

And on this day also is commemorated CAINAN, who lived nine hundred and ten hundred (*sic*) years; and he died on the fourth day of the week.

And on this day also are commemorated 'ABÛLÂG, the martyr, and two hundred martyrs, and our father MÂTYÂN, who was persecuted for righteousness' sake.

XIV. Sanê

[fol. 85*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became martyrs the saints Abbâ 'AKRÂ, and JOHN, and 'ABṬELMÂ (PTOLEMY ?), and PHILIP. This Saint Abbâ 'AKRÂ was of the men of the city of DAMANHÛR, in the district of BÛṢÎR, in the north of Egypt, and west of the river of MĔSR (CAIRO); he had a brother, whose name was PHILIP, and he was exceedingly rich. And they made an agreement with their two priests, whose names were JOHN and 'ABṬELMÂ (PTOLEMY ?), and the four of them came to the city of ḲARṬES, and confessed our Lord Jesus Christ before the governor. And the governor commanded the soldiers to shoot them to death with arrows, and they shot at them, but the arrows never reached them. And after this the governor commanded them to cast them into a red-hot oven, and they did so, and they heaped up the fire upon them, but God sent His angel and delivered them from the fire. Then the governor commanded them to tie them to the tails of horses, and to drag them from the city of ḲARṬES to the city of DAMANHÛR; and they did all this to them, but no injury whatsoever came to them. And the governor commanded them to cut off their heads, and they took them outside the city of DAMANHÛR, and cut off their heads with the sword, and the saints received crowns of martyrdom. And men came from the city of ḌÂ and took the body of Saint Abbâ 'AKRÂ, and they built for him a beautiful church, and laid his body inside it, and many signs and wonders took place therein through him. [fol. 85*a* 3] And similarly, men of the city of DAMANHÛR came and took [the bodies] of the three saints PHILIP, and 'ABṬELMÂ (PTOLEMY ?), and JOHN, and wrapped them for burial in costly cloths, and they built them beautiful churches, and laid their bodies inside them, and countless very great signs and miracles took place therein. Salutation to 'ABṬELMÂ (PTOLEMY ?), and PHILIP, and JOHN, and 'AKRÂ.

XV. Sanê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the consecration of the church of the blessed, and holy, and victorious fighter, the soldier of heaven, our father MÎNÂS, in the city which is called MARYÛṬ (MAREOTIS), and his miracles were made manifest, and his body revealed. Now the body of the saint having been hidden in the earth, the glorious and Most High God wished to reveal it. And in those days there was a certain shepherd, who pastured his sheep near the hill wherein the body of Saint Abbâ MÎNÂS was hidden and buried, and this shepherd saw one of his sheep, which was sick of a grievous disease, dip itself in the water of the well which was near that place, and then roll itself in the dust [fol. 85*b* 1] of the hill, and it was healed straightway. And the shepherd marvelled, and he used to take all his sick sheep, and wash them in that water, and make them to roll themselves in the dust of that hill, and they were healed straightway. And this also the shepherd used to do with all the sick folk whom the people brought to him; he mixed the dust from the hill with the water and smeared them with the mixture, and they were healed straightway; now the shepherd knew the cause of the healing. And the report of this shepherd was heard by the Emperor of Rômê. And he had a daughter who was sick with running sores, and he sent her to the shepherd who healed her of her sickness, in the same way as he healed his sheep. And having been healed she wished to know the reasons why that place healed her, and Saint MÎNÂS appeared unto her in a vision, and told her that his body was hidden in that place, and said, "Behold, God hath commanded thee to dig, and to raise me up." When she awoke she did as the saint commanded, and raised up his glorious body, and she built over it a beautiful shrine, and they laid his honourable body inside it. And the emperor commanded his nobles and his officials to build their houses in that place, and a great city was built and it was called MARYÛṬ (MAREOTIS). And God

made manifest through the body of this Saint Abbâ MÎNÂS countless signs and miracles. And the archbishop [of Alexandria], and his bishops, came and consecrated the church, as it were this day. And the fame of the signs [fol. 85*b* 2] and wonders which appeared in that church through the intercession and entreaty of Saint MÎNÂS, the martyr, was noised abroad [everywhere]. Salutation to the consecration of thy house, O Saint MÎNÂS.

And on this day also is commemorated GABRA KRĔSTÔS, the pure deacon.

XVI. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died at a good old age the ascetic father and fighter, of a glorious memory, Abbâ NÂFER (or, 'ABUNÂFER), who was the first ascetic [to live] in the desert of Upper Egypt. Now the history of this saint is related unto us by PAPHNUTIUS, who was moved by the grace of God, and was sent to see the servants of God who lived in the desert. And he saw many of them, and wrote the histories of their strifes, and among these was Abbâ NÂFER. When this father came into the desert he found a well of water, and a palm tree, and he lived in that desert for eight years. And one day this saint PAPHNUTIUS saw Abbâ NÂFER coming to him, and he was [fol. 85*b* 3] naked, and the hair of his head and his beard covered his body. When he saw PAPHNUTIUS he was afraid of him, and he thought that he was an unclean spirit, and Saint Abbâ PAPHNUTIUS held him fast, and made the sign of the Cross before him, and he prayed and said, "Our Father which art in heaven." Then Saint Abbâ NÂFER said unto him, "Good is thy coming to me, O Abbâ PAPHNUTIUS." And when the saint had prayed before him, and had called upon him to put aside fear, the two prayed together, and held converse about the greatness of God. And PAPHNUTIUS asked Abbâ NÂFER to tell him how and

by what means his coming to that place happened, and how he lived. And Abbâ NÂFER answered and said unto him, "I was living in this desert wherein there are righteous and chosen monks, and I heard them talking about the greatness of those who live in the desert, and praising them for the good works of all kinds which they performed. And I said unto them, 'Are there here any who are better than you?' And they said unto me, 'Yea, those who live in the desert are held in honour by God. We live near the world and the men who are in it, and if we sorrow, or are sad, we find someone who will comfort us; if we are sick, we find someone to visit us; if we are naked, we find someone to clothe us; and if we desire any desirable object we find it; but those who live in the desert lack everything.' When I heard these words from them my heart burned like fire. When the night came I took a little bread and I went out from the monastery, and I prayed and asked the Lord [fol. 86*a* 1] Jesus Christ to guide me to the place wherein I was to live; and then I set out. And God prepared a certain righteous man for me, and I found [him] and I dwelt with him, until he guided me into the path of the desert monks. Then I came to this place, and I found this palm tree, which beareth twelve clusters of dates each year; one cluster of dates serveth as food for me each month, and I drink water from this well. And behold I have lived in this desert until this day, eight years, and I have never seen any man's face but thine." And whilst they were talking together the angel of God came down to them, and administered unto them the Holy Mysteries, the Body and Blood of our Lord and God and Redeemer Jesus Christ. And they ate a little food together, and then Saint Abbâ NÂFER transformed himself, and became like a fire, and then he bowed his knees and worshipped God, and he embraced Saint PAPHNUTIUS, and delivered up his soul into the hand of God. And the saint wrapped him in cloth made of sheep's wool, and buried him in that cave. And he thought within himself that he would live in that place instead of Abbâ NÂFER, but when he had buried him the palm tree fell down, and the well of water dried up, which happened by the Will of God. And when Saint PAPHNUTIUS came back into the world, he declared the histories

of the desert saints whom he had seen, and especially the history of this Saint Abbâ NÂFER, and [fol. 86*a* 2] the day on which he died. Salutation to Abbâ NÂFER.

Salutation to you, O ye who dwelt on the sand.

Salutation to thee, O ÎYÂSÛS-BÛRÛK, the faithful companion of YĔKÛNÔ-'AMLÂK, [King of Ethiopia, A.D. 1270–1285].

And on this day the angel of God appeared to JOSEPH in a dream, and told him to take the Child and His mother, and to return to the land of Israel.

XVII. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ LATṢÛN (BATṢÛN ?). This saint was a man of the city of BĔHNĔSÂ, and when he was a young man he heard the Holy Gospel which saith, "He who wisheth to save his soul [fol. 86*a* 3] let him throw it away. And he who hath cast away his soul, shall find everlasting life" (Matthew xvi, 25). When he heard this, his heart became hot like fire with the love of God, and having received the Holy Mysteries he departed to the monastery of 'ASNÔKHÂT, where he fought a great fight with ceaseless fastings and prayers; and he used to fast for a week at a time. And the angel of God appeared unto him, and told him to go to Saint ISIDORE, to be endued with the garb of the monastic life by him. And Abbâ LATṢÛN (BATṢÛN ?) went to Saint Abbâ ISIDORE, who prayed over the apparel, which is the garb of the angels and of the monastic life, for forty days, and endued him with the garb of the monastic life; and Abbâ LATṢÛN (BATṢÛN ?) devoted himself to God and to the spiritual fight. Then by the advice of his teacher he went out and dwelt by himself, and he kept vigil, and prayed, and fasted continually. And there was near

him a certain monastery, the monks of which he used to visit, and one day when he went to the monastery he found the abbot of the monastery sick and nigh to die; and all the monks were round about him weeping. And then Saint Abbâ LATṢÛN (BATṢÛN ?) saw the hosts of Satan surrounding him, and he asked the abbot, saying, "What hath happened to thee, O Father?" And the abbot commanded the monks to go forth from him, and he began and told Abbâ LATṢÛN (BATṢÛN ?) all the sins which he had committed during his youth, and they were very great indeed, and very many. And he said unto him, "Forgive me, O my brother, I have done many evil things, and there is no man [fol. 86*b* 1] before me who hath done the like, as for example: When I wanted to be made a priest, and they would not make me one, I departed to another place, and I said that the bishop had made me a priest, and I consecrated the Offering without fear. And I took the Holy Body and I worked magic therewith. And I lay with the mother who brought me forth ten times, and she conceived by me, and when she was near her time for bringing forth I made her drink medicine so that I might kill the child. My sin is very great indeed. And behold, the time of my death and of my departure from this world hath arrived, and I have no good deed which I can offer unto God. I beseech thee, O my father, and I bow to thee before God, that thou mayest remember me in thy holy prayers." And Abbâ LATṢÛN (BATṢÛN ?) wept, and he saw the Satans taking the soul of that man, and they tortured it with beatings with whips of fire; and it became black. And after he had made the body of the abbot ready for burial, and had buried him, Saint LATṢÛN (BATṢÛN ?) remembered the words of that wretched man, who said unto him, "For God's sake remember me in thy prayers." And he remembered the words of the Holy Gospel, "There is no greater love than this, that a man should give his life for his friend" (John xv, 13). And this saint continued to torture himself with every kind of torture, and he besought our Lord Jesus Christ on behalf of the soul of that sinner and to have mercy upon him. And he tortured himself and died five times; and Saint MICHAEL the archangel appeared unto him [fol. 86*b* 2] and said unto him, "Thou shalt

not kill thyself. It is not meet for Him to have mercy on that sinner. And his sin shall not be remitted unto him, for God is righteous and He doeth judgement and justice. He doth not shew grace unto him who is unworthy of grace, and He doth not punish the man who doth not deserve punishment." And having killed himself once in beseeching God on behalf of the soul of that sinner, MICHAEL the archangel came unto him, and said unto him, "Do not kill thyself, for God will not have mercy upon that sinner." Then Abbâ LATṢÛN (BATṢÛN ?) drowned himself in the sea (or, river) and died. And straightway there was a mighty peal of thunder, and our Lord Jesus Christ came down from heaven, and He sat on the shore and He commanded Saint MICHAEL, and he brought the saint up out of the water, and raised him up alive from the dead. And our Lord Jesus Christ said unto him, "Peace be unto thee, O My chosen one, LATṢÛN (BATṢÛN ?), why dost thou kill thyself time after time for the sake of that sinner? Mercy doth not befit him. His sins are very many, and they are most abominable; they are the very worst sins, and it is not right for a man to speak of them"; and Saint Abbâ LATṢÛN (BATṢÛN ?) did not answer. And he said unto Him, "I beseech Thee, O my Lord Jesus Christ, to shew mercy on that sinner in punishment; if Thou wilt not shew mercy to him then take my soul with him into punishment." And our Lord knew that the saint would kill himself many times for the sake of that sinner. And our Lord commanded and He touched his hands, and made him like the dust; and He said, [fol. 86*b* 3] "This soul shall not suffer punishment from this time forward, but it shall never find mercy, and shall be like the dust"; and Saint Abbâ LATṢÛN (BATṢÛN ?) glorified our Lord Jesus Christ because of the great compassion and mercy which He shewed to that wretched man, and because He had brought him out of punishment. And after this our Lord said unto Abbâ LATṢÛN (BATṢÛN ?), "Verily I say unto thee, O My chosen one LATṢÛN (BATṢÛN ?), whosoever shall celebrate thy commemoration, or shall give incense, or an offering, or oil, or wax, or shall satisfy the hungry, or give drink to the thirsty, or clothe the naked for thy name's sake on the day of thy commemoration, or shall write the history

of thy fight, I will write his name in the Book of Life in the heavens, and will blot out his sins." And when our Lord Jesus Christ had said these things unto him, He went up into heaven with great glory. And Abbâ LATṢÛN (BATṢÛN ?) rejoiced with a great joy, and returned to his cave, and dwelt there fighting the fight for many days; and having finished his fight and pleased God he died in peace. Salutation to Abbâ LATṢÛN (BATṢÛN ?).

And on this day also is celebrated the commemoration of Abbâ PALÂMÔN, the great pilgrim and anchorite, [fol. 87*a* 1] who rejected the world, and dwelt in a monastery. He devoted himself to God, and he fought so many fights that Satan became weary of fighting against him. This saint dwelt for very many days in silence and solitude; he never laughed, and he never spoke to anyone, but he wept for his sins by day and by night. Often Satan would come (?) to him to amuse himself with him, and to laugh at him, but he was not able to rejoice (?) over him wholly, for [the saint] was sad and clung to the Name of our Lord Jesus Christ; and because of this Satan was wroth with him. One day Saint PALÂMÔN rose up and departed to Egypt, in order to sell the things which he had made with his hands. And as he was going along the road, and was weeping so bitterly that his eyes were nearly washed out of his head by the abundance of his tears, Satan led him astray on the road, and would not let him know where he was going; and at the end of six days the old man, being well nigh [dead] through hunger and thirst, fell upon the earth. But God, the lover of man, did not allow His servant PALÂMÔN to be destroyed through Satan, and He drove away the unclean spirit, and set it afar off from him. And when the old man knew everything which had happened to him, he cried out, saying, "O my Lord Jesus Christ, help me." And straightway he heard a voice which said unto him, "Fear not, for the Enemy shall not prevail over thee. But rise up and go a little towards the north, and there thou shalt find a righteous man, an old monk, who dwelleth in the fastness of the mountain; his name is LATṢÛN (BATṢÛN ?), and he hath undertaken many labours for My

Name's sake. [fol. 87*a* 2] Tell him everything which hath happened unto thee from thy youth up, and how Satan hath tempted thee; he shall pray for thee that thy sin be forgiven thee." And straightway the holy and blessed PALÂMÔN rose up, and he took some of the things which his hands had made, and he departed to the mountain in the north, reciting as he went the psalm of DAVID which saith, "O Lord deliver me for Thy Name's sake"—to the end of the same (Psalm lxxix), and also the eighth psalm, and at length God guided him to the place where the old man Saint LATṢÛN (BATṢÛN?) was. When the old man Saint LATṢÛN (BATṢÛN ?) saw him, he rejoiced and he embraced him and took him up to the top of the rock. After they had prayed, and sat down, Abbâ PALÂMÔN began to weep bitterly, and he told him all the sin which he had committed from his youth up, and begged earnestly for forgiveness; and he also told him how Satan had tempted him. And he said unto him, "One day when I was journeying in Egypt to sell the work of my hands, Satan came to me, and made my mind to go astray, and he would not allow me to call upon the Name of my Lord Jesus Christ. And he shewed me a city which had been builded like the city of a king, and in it were waters, and gardens, and trees. And as I was thinking how I should sell the work of my hands, he appeared unto me in the form of a woman, who was sorrowing for the death of her husband, who had left her much money. And she said unto me, 'I will buy from thee.' And she brought me into the upper room of her house, and she lifted down the basket from my head, and she made me to sit down and washed my feet. And she commanded her handmaidens to bring a table and wine, and she besought me frequently to eat with her; and we ate, and drank, and were drunken. And as we were talking together [fol. 87*a* 3] all the maidservants went out and we two were left together. And straightway mine eyes burned like fire with the lust of fornication, and I remembered not God Who is in the heavens, nor His angels who serve therein, and I was like one who lay with her often. Afterwards, when I woke up, I looked about me and I could find nothing. There was no woman, no house, no table, no people, no beasts, no waters, and no gardens; but

I found my head running round under the mountain of my abode, and I was as if I had neither eaten nor drunk. Then I wept much, and I saw Satan standing far from me, and laughing at me. And he said unto me, 'Woe be to thee PALÂMÔN, the pilgrim, who dost jest and laugh with me. Behold I can snare thee like a bird!' When I heard his words I made the sign of the Cross over him, and he fled from me. And now, O my father LATṢÛN (BATṢÛN ?), I take refuge in thy holiness; pray to God to forgive me my sins and my error." And Abbâ LATṢÛN (BATṢÛN ?), answered and said unto Abbâ PALÂMÔN, "Fear not, I believe on God that He will forgive thee thy sin." Then they rose up, and prayed three days and three nights, and there came unto them a voice which said, "Fear not, O My faithful servants, henceforward the Enemy shall not prevail over you. As for the sin which PALÂMÔN committed, I have placed it on the head of Satan, and not only the sin of PALÂMÔN have I placed there, but I will place upon him the sins of all those whom he hath tempted." [fol. 87*b* 1] After this Abbâ PALÂMÔN was blessed by Abbâ LATṢÛN (BATṢÛN ?) and he departed to his abode praising God; and he died in peace. Salutation to Abbâ PALÂMÔN.

And on this day also is celebrated the commemoration of the blessed Saint Abbâ GARÎMÂ. The father of this saint was Emperor of Rômê, and his name was MASFĔYÂNÔS; the name of his mother was SĔFĔNGĔYÂ, and she was barren. And having besought our holy Lady, the Virgin MARY, the God-bearer, she gave her this son; and she called his name "ISAAC." When he had grown up she taught him the Books of the Church, and then ISAAC was appointed deacon. And the men of Rômê having made him emperor, he sat and judged justly and righteously for seven years. And when Saint Abbâ PANTALEON of the cell heard [of him], he sent to him, saying, "O my son ISAAC, let the dead bury their dead, and do thou come and seek the kingdom of my Lord Jesus Christ"; and Abbâ GARÎMÂ, having heard him, forsook the kingdom, and went forth by night. Then the angel Saint GABRIEL appeared, and he carried him on his shining wing [fol. 87*b* 2] and at the third

hour brought him into the hand of Abbâ PANTALEON. Now the length of the road was a journey of ten months and four days. The King of Ethiopia at that time was 'ALAMÊDÂ. When Abbâ PANTALEON saw Saint ISAAC he embraced him, and kissed him, and then he arrayed him in the garb of the monk; and the saint fasted and prayed so strenuously that his flesh congealed on his bones. Then he went to a place [in] MADRÂ (?) and he lived there for three and twenty years, working countless signs and wonders, and casting out devils, and healing the sick. One day he sowed wheat at dawn, and reaped it in the evening, and some of it he offered as an offering; and on the following day he took the remainder up to the threshing floor, and he trod out the sheaves of wheat, and obtained therefrom seventy-seven measures of grain. And he also planted a vine shoot on a rock, and it took root, and put forth leaves and bore fruit immediately. And once when he was writing a letter, and the sun was about to set, he adjured the sun to stand still and it did so until he had finished his letter. And the spittle which he spat out remaineth unto this day, and is a means for healing the sick; and once when a reed fell from his hand, it took root that very day. One day certain calumniators went to Abbâ PANTALEON and said, "The priest ISAAC consecrated the Offering after he had eaten." And Abbâ PANTALEON having gone to him caught him on the road, and he said unto him, "Wait, man, so that I may tell thee a secret." And Saint ISAAC said unto him, "Let men shut me in, and remove the stones from us"; and they turned aside for [fol. 87*b* 3] a distance of five stadia. And Abbâ PANTALEON said unto him, "O my son ISAAC, thou hast terrified me," and thereupon he was called Abbâ GARÎMÂ. And having finished his good course, our Redeemer appeared unto him, and promised him that [He would forgive the sins of] him that should call upon his name, and celebrate his commemoration. And straightway he was caught up in a shining cloud and disappeared. Salutation to Abbâ GARÎMÂ.

And on this day also is celebrated the commemoration of the saints of 'AKUÔRÊN..., and Abbâ PALÂMÔN, and BARTHOLOMEW, and ALEXANDRA, and ALEXANDER, the martyrs, and JOSEPH, and 'ARSÊMÂ.

XVIII. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ DAMIANUS, the thirty-fifth Archbishop of the city of Alexandria. This saint became a monk in his early years in the desert of SCETE, and he continued to fight, and to devote himself to God for seventeen [fol. 88*a* 1] years. He was appointed a deacon in the monastery of Saint Abbâ JOHN, and after this he went to the monastery of Saint Abbâ BATÂRÔN, that is to say, the "Monastery of the Fathers," which is to the west of Alexandria, wherein he devoted himself to God and fought a fight like unto that of the desert monks. When Abbâ PETER was made Archbishop of the city of Alexandria, he sought for a learned man to live with him in his house and to help him with the work of the archiepiscopate, and with whom he could take counsel concerning the work of the Church. And men praised DAMIANUS to him, and he had him brought to him, and asked him if he would live with him; and DAMIANUS agreed to this, and he dwelt in the archbishop's house; and he pursued a good course of life and all men loved him. When Abbâ PETER the archbishop died, the bishops and the doctors agreed with one consent, and against his will they made this Saint DAMIANUS Archbishop of the city of Alexandria. And his course of life was wholly good. Frequently he wrote Epistles and Discourses, and sent them to all the cities. Now there were in the desert of SCETE of the monastery of Saint Abbâ MACARIUS certain evil heretics of the following of MAṬLÎS, the heretic, and these men used to drink wine on the night of the day of their Eucharist, and on the following day they would receive the Holy Mysteries. As an excuse they said that our Lord gave to His disciples two cups. When He gave them the first cup He said unto them, "This is My Blood," and when He gave them the second cup He said, "This is My Blood." And Saint DAMIANUS shewed them their [fol. 88*a* 2]

error, and said unto them, "The first cup was a symbol of the joy of the Old Covenant which was, in the Law of the Old Covenant, an offering. As concerneth the Law of the New Covenant, the Canon of the Apostles banneth every one who tasteth anything before the Offering." Some of the heretics turned from their evil act and submitted to him, but some of them would not submit to him, and would not turn from their counsel; and these he excommunicated and drove them forth. In the days of this father died THEODORE, Archbishop of the city of Antioch, and there was appointed in his place a heretic who did not believe in the Holy Trinity, and who said that God was One Person only, and that Three Persons ought not to be mentioned. And he sent a letter [containing] his wicked Faith to Abbâ DAMIANUS who, when he had read it, was exceedingly sorry for him, because he did not find in his letter the name of the Holy Trinity; and because he said therein, "It is not meet that men should mention the Trinity, for God is One by Himself." Thus did he speak in his madness, and this father was sorry for him with a great sorrow. And he wrote to him a letter in which he explained the matter, and said unto him, "If God is without division, [He is] one in His Godhead and Self. But He is Three Aspects, Three Persons, and One Being, He is for ever, and [this] number [of Persons] can neither be added to nor diminished." And he wrote to him many testimonies [derived] from the words of the Holy Scriptures, and wise teachings, to make him understand. And he said unto him, [fol. 88*a* 3] "In God is life," and he proclaimed that He is for ever, and that there is no [god] besides Him. And when this letter, which was full of the grace of the Holy Spirit and the True Faith, reached this heretical Archbishop of the city of Antioch, the darkness of his heart (or, mind), and his little knowledge did not permit him to understand its meaning, but he continued in his infidelity. And this Abbâ DAMIANUS separated himself from communion with this heretic, and he did not allow any of his flock to mention him at the time of prayer, and at the time of the Offering, for twenty years, that is to say up to the time of his death. After this Abbâ DAMIANUS continued to protect his flock by means of his Epistles and Admonitions for

a period of three and thirty years; and he attained a good old age and pleased God, and died in peace. Salutation to Archbishop DAMIANUS.

And on this day also is celebrated the commemoration of ISIDORE, the martyr.

XIX. SANÊ

[fol. 88*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became a martyr the new Saint GEORGE, that is to say, MAZÂKHAM, which is, being interpreted, "Compeller," in the days of the Muslims. This saint had a father who was a Muslim [and was called] "BALAW," and he married a woman who was a Christian from the city of DEMÊRÂ, in the north of Egypt, and he begat her three sons, of whom this saint was one, and he called his name "ZÂKHAN (*sic*)." And he used to go with his mother to church, and he wished to become a Christian, and he begged his mother to be allowed to receive the Holy Mysteries. And she said unto him, "It is impossible for anyone to receive the Holy Mysteries unless he hath been baptized with Christian baptism, and is pure." Then she gave him a portion of the blessed *Eulogia* bread, and having swallowed it, the taste thereof became in his mouth like that of honey. And he meditated in his heart, and said, "If the taste of this portion of the bread of the Christians is like honey in my mouth, what will be the taste of the Offering?" And he wished to become a Christian, and he made it known that he intended to be a Christian, and intended to be baptized, and his mother advised him to go to another city of BARBÂYÂ (?). And his matter became known, and he was afraid and fled to the city of DAMIETTA, where he was baptized with Christian baptism, and changed his name to GEORGE. And the Muslims oppressed him, and seized him, and tortured him very severely. [fol. 88*b* 2] Then he escaped and fled to the city of SAFT ABÛ-TRÂB, and dwelt therein for three years. When his history became

known he departed to the city of ḲĔṬÛR, and ministered in the church of Saint GEORGE, the martyr, and then he returned to the city of DEMÊRÂ. And the Muslims of the city of DEMÊRÂ heard his history, and they seized him and delivered him to the governor. Now the wife of the governor was a Christian, and she said unto the governor, "Do not torture this holy man," and he shut him up in prison. And the Muslims assembled and smashed the door of the prison house, and they beat the saint very severely, and they split open his head, and they left him wellnigh dead, that is to say, between life and death. When the Christians came in the morning to bury him, for they thought that he was dead, they found him alive. After this the Muslims gathered together and formed a company, and they said unto the saint, "If thou dost not turn away from this counsel of thine we will torture thee very severely, and kill thee." And Saint GEORGE MAZÂKHAM said unto them, "Do what ye will. I will not deny my Lord Jesus Christ, the Son of the Living God, the Creator of the heavens and of the earth." And they were wroth with him, and they hung him up on the mast of a ship, and tortured him very severely; and after this the governor commanded the soldiers to take him down and shut him up in prison, and they did as he commanded. And his wife made him to bear patiently, and she strengthened him, and taught him that he must not think in his heart that the punishment which had come [upon him] was because of his sins; [fol. 88*b* 3] that Satan should not lead him astray, or destroy his toil; and that he must encourage himself in his heart with the thought that he was a counterpart of the martyrs. And then the angel of God appeared unto him, one night, and comforted him, and strengthened him, and promised him that he should be numbered with the martyrs; and he informed him that on the following day they would cut off his head. When the morning came the Muslims gathered together about the governor, and demanded from him [permission] to cut off his head; and the governor commanded them to take him, and to do what they wished with him. And they took him out of prison, and cut off his head with the sword, near the church of the glorious angel MICHAEL in the city of DĔMÊRÂ, and he

received the crown of martyrdom in the kingdom of the heavens. Then they lighted a fire on his body, and that fire burned all that day and all that night, but it neither consumed him nor touched him at all. After this the Muslims took him and laid him in a basket, and cast him into the river, and by the Will of God he came to the quay on the shore of an island, and his mother, who was waiting for him, took him and made him ready for burial, and laid him in her house for a few days. After this they built a church for him and laid him therein, and countless signs and wonders took place there through him. Salutation to GEORGE, [fol. 89*a* 1] and salutation to the woman his friend.

And on this day also became a martyr Saint BESÔY-NÔB, which name meaneth "fine gold." This saint came from a city the name of which is BÂNÔS, in the district of Damietta, and he was the son of noble and wealthy parents in that city. He was one of the soldiers of CYPRIANUS, the governor of Athribis, and he believed on the Name of the Lord Jesus Christ. [And the governor of Athribis commanded his soldiers to bring him] into the city of Athribis, and they took him to the city of ANTINOË; and he stood before ARIANUS, governor of the city of ANTINOË, who was angry with him, and said unto him, "Cast incense to the gods." And he would not obey him, and was not afraid of him, and ARIANUS tortured him severely. Then he commanded them to cut off his head with the sword, and they took him outside the city, and a crowd of men from the city followed him. And in it was the keeper of the lions of ARIANUS, the governor, and he had with him two lions bound with an iron chain; and one of them rushed forward and broke the chain [and attacked the saint]. And the angel of God came to the saint and raised him up above the lions, and he flew away with him until he brought him to the Fountain of the Sun (Heliopolis ?), and the saint, who had his eyes closed, did not know where he was going. And then they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. [fol. 89*a* 2] Salutation O NÛB-BĔSÔY (*sic*), which is being interpreted, "fine gold."

And on this day also became martyrs the five soldiers 'ARSÔNÔPHÎS, PETER, 'ASCARION, 'ARENGÎS, and BÊLFEYÔS, who lived in the Palace of Diospolis. When the governor urged them to sacrifice to the gods, the saints said unto him, "We will fulfil the commandment of our Lord Jesus Christ, and to Him only will we sacrifice." When the governor heard this he was wroth, and he commanded the soldiers to put them into a house, and not to give them bread or water for two days. Then he ordered them to bring them to him, and when they stood before him he said unto them, "Sacrifice ye to the gods." And the saints said unto him with one voice, "We are Christians, and we will not sacrifice to unclean devils." And the governor commanded the soldiers to chain them by their necks, and to take them to another governor. And 'ARENGÎS said unto his brethren, "I tell you truth. I heard the angel of God pronounce the names of the five of us." And when the soldiers had brought them to DÊSĔS, the governor, he took the first of them 'ARSÔNÔPHÎS, and said unto him, "Sacrifice to the gods"; and when he refused to do so the governor commanded them to fetter him, and to tie him to the tail of a horse, and drag him through the city. When they had brought him into the city, he commanded them to cast him into the furnace of the public baths. And they also tied him to a chariot to torture him, and [fol. 89*a* 3] hung him up head downwards; and he kept his Faith and delivered up his soul. Next they brought Saint PETER, and DÊSĔS said unto him, "Sacrifice." And when he refused to do so the governor commanded them to take him and fetter him, and to set up a post, and to hang him upon it, head downwards, and to tie him to it in this position. And they also dug a hole in the ground, and covered him up in it with earth, and made a mule to tread it down, but the saint bore this, God helping him. When they brought him out his body was crushed (?) by the excessive torture, and he was unable to speak; and then they tied him up in the hide of an animal [and left him] without bread and water. And they brought 'ARENGÎS before the governor, who said unto him, "Sacrifice," and when he refused to do so, DÊSĔS commanded them to bind him with fetters, and to scrape him, and to hang him up head downwards.

And having endured this, they tied him up in the hide of an animal [and left him] without food and drink. Then they brought 'ASCARION to the governor, who said unto him, "Sacrifice, and have pity on thyself." And when the saint refused to do so, DÊSĔS commanded them to take him, and bind him in fetters, and scrape him, [and they did so,] and they delivered him over to the keepers of the instruments of torture to torture him severely. And they set up a tree, and hung him upon it head downwards. And when he vanquished them by his endurance, they told the governor, and he commanded them to tie him up in the hide of an animal, and to shut him up in a chamber to die of hunger and thirst. And they brought to DÊSĔS BÊLFEYÔS, and the governor said unto him, "Sacrifice, so that thou mayest not die." When he refused to do so DÊSĔS commanded them to take him, and bind him in fetters, and scrape him, and to drag him round the city. And they set up a tree and hung him upon it, head downwards, and they tied a stone to his neck. And when he wavered not in his Faith, they tied him up in the [fol. 89*b* 1] hide of an animal to die of hunger and thirst; and they walled up the door of the house. And [the soul of] the blessed 'ARENGÎS was nigh to go forth from his body. And 'ARENGÎS departed on the fifth day of the month of Pôḥîn, and when they had brought him out they built up the door against the two that were left. And then the blessed 'ASCARION died, holding the Faith, on the eighteenth day of the month of Pôḥîn; and when they had taken him out they built up the door against BÊLFEYÔS. When the brethren visited the blessed man BÊLFEYÔS, he said unto them, "My brethren, wait for me this night; I am going forth," and then he delivered up his soul on the nineteenth day of the month of Pôḥîn. Salutation to 'ARSÔNÔPHÎS, and PETER, and 'ASCARION, and 'ARENGÎS, and BÊLFEYÔS.

And on this day also is celebrated the commemoration of the holy fathers of DABRA ḲÛÂ'ÂT.

XX. Sanê

[fol. 89*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great prophet ELISHA. This man came from a village of Israel, the name of which was 'ÂLAMÛT; and his father's name was YÔSÂFĔṬ, and he was born in Gilgal. And then he became the servant of ELIJAH, the prophet, and he was most obedient to ELIJAH before he went up into heaven. And he went with him to the Jordan, and when ELIJAH said unto him, "Ask of me what thou wilt," he did not ask him for any of the possessions and treasures of this world, but ELISHA said unto ELIJAH, "Let a double portion of the spirit which is upon thee be upon me." And ELIJAH said unto him, "Thou hast asked what is difficult, nevertheless if thou seest me when I go up from thee even thus shall it be." And as the two were going along together, chariots of fire came forth, and horse[s] of fire, and in this wise ELIJAH went up into heaven. And ELISHA the prophet saw him, and he said unto him, "My father, and father of the strength and might of Israel"; and he snatched at his garment and [rent it] in twain. And ELIJAH let fall his rough skin [cloak], and it fell upon the head of ELISHA the prophet; and the spirit of ELIJAH was doubled upon ELISHA. For ELIJAH divided the waters of the Jordan into two parts once, but ELISHA did so twice; and ELIJAH raised one person from the dead, and ELISHA raised two. And after this he divided the river and passed between the two parts thereof. And when [fol. 89*b* 3] he went to Jericho the men of the city asked him, saying, "Our water is bitter and the crops will not grow under it; [make it sweet for us]." And ELISHA took a pot, and put some salt therein, and cast it into the well of water, and the water became very sweet. And he willed to make manifest a great miracle when he cast the salt into the water; he changed what was bitter in the water by means of salt, he made sweet what was salt by means of salt. One day as he passed along the road the young boys of Israel mocked him, and he cursed them, and the wolves carried off

nine and forty youths in one day. And a certain woman of the wives of the prophets came unto him, and said unto him, "My husband died owing a debt, and behold they have seized my children for it." And ELISHA commanded her, saying, "Go and fill all the jars which are in thy house with water, and borrow other vessels from thy neighbours, and fill them all with water"; and by his prayer he changed the water in all the vessels into sweet oil. And the woman sold the oil, and extinguished the debt which was on her husband. And ELISHA blessed the barren woman and she bore a son. And when that child grew up he fell sick of a fever and died, and ELISHA prayed over him and restored him to life. And when NAAMAN the Syrian came to him he cured him of his leprosy, and though NAAMAN brought to him much money, and raiment of gold, he would accept nothing from him. And when GEYÂZĔ (GEHAZI), his servant, acted craftily and accepted some of those possessions, secretly and without ELISHA'S permission, the prophet had knowledge about it through the Holy Spirit. [fol. 90*a* 1] And he cursed his servant, and GEYÂZĔ (GEHAZI) became a leper, and his sons and all his seed [were lepers]. And a great famine happened in those days, and by the prayer of this prophet in one night it changed into a great abundance; and besides this, the prophet wrought many signs and wonders. When he died and they were burying him in a grave, they brought at the same time another dead man and laid him down on the grave of the prophet; and that dead man came to life straightway, and he rose up and followed the people, and departed to his house. And the prophet ELISHA prophesied in the reigns of four kings, who were JORAM, and AHAZ, and GÔTÔLYÂ, the mother of AHAZ, and JOHN, the son of AHAZ; and all the days of his prophesying were fifty years and more. He prophesied before the coming of our Lord Jesus Christ six hundred years, and he died in peace. Salutation to ELISHA.

And on this day is celebrated the commemoration of 'ARSÂSTÂL (or, 'ARESTÔL), the martyr, and MÎNÂS of BÛSÂR.

XXI. Sanê

[fol. 90*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the commemoration of our Lady the pure and holy Virgin MARY, the God-bearer, through whom came the salvation of ADAM and his seed, and the building of churches in her name in all the world. Before all others and by itself [standeth] the Church that was built in the days of the Apostles, that is to say, when PAUL and BARNABAS preached among the Gentiles, who believed on our Lord Jesus Christ through them. The Apostles had no church wherein they could receive the Holy Mysteries, and they could only consecrate the Offering in houses; and the people sent to PETER and JOHN and asked them about the building of churches. And they answered and said unto them, "We will do nothing at all without the counsel of our Lord Jesus Christ." And they commanded the Gentiles to fast for a week, and to pray and to entreat God until He made known unto them what they should do; and the Gentiles fasted for a week, and prayed and made entreaty [to God]. And at the end of that week our Lord Jesus Christ came, and He brought all the Apostles with Him from every country upon a cloud, to the city of PÎLEPSĔYÔS, wherein were PAUL and BARNABAS. And our Lord blessed them, and informed them, saying, "In this day I will that churches be built in the name [fol. 90*a* 3] of My mother MARY." Then He took them out to the east of the city and marked out for them the plan for a church. And the power of God was with them, and they brought stones, and fashioned them with their hands, and at length the building was finished, and all the sacred furniture thereof, and its vestments, and the altar, and all that belonged thereto. Then our Lord Jesus Christ laid His hand upon the head of CYRIL, and He appointed ARSIANUS governor of all the ends of the earth, that is to say, head and archbishop of all the countries in all the world. And celestial and terrestrial beings cried out three times, saying, "Worthy, worthy, worthy is PETER, the chief

of the Apostles, to be the head and archbishop of the world." Then our Lord commanded them to offer up the Offering, and to administer to the Gentiles the Holy Mysteries; and He commanded them not to work with their hands on that day, which was the twenty-first of the month of Sanê. And after this our Lord Jesus Christ went up into heaven with great glory. From that day the Apostles began to build churches in the name of our holy Lady, the Virgin MARY, the God-bearer. And this took place likewise in the days of Saint BASIL, Bishop of the city of Caesarea, when he built the Church of our holy Lady MARY, the two-fold Virgin. [fol. 90*b* 1] The people told him about a beautiful tablet which a certain rich man possessed, and Saint BASIL sent to that rich man and asked him for it. And when the rich man, the owner of the tablet, heard this, he said, "This tablet belongeth to my sons," and then he cursed the Church of our holy Lady, the Virgin MARY; and before the words of abuse were ended in his mouth he fell down straightway and died. And his sons were afraid, and they took the tablet, and much gold, and stone of pearl, and brought them to Saint BASIL, and entreated him to let their father be forgiven. And Saint BASIL took the tablet, and gave it to an engraver, so that he might cut upon it a picture of our holy Lady, the Virgin MARY. And our holy Lady the Virgin MARY appeared unto Saint BASIL in a vision of the night, and she restrained him from cutting a picture of her upon the plate because he had taken it from a man who had been an oppressor. And she informed him of the place wherein was a very beautiful plate of red [gold], on which was an engraving of our holy Lady, the Virgin MARY, with one virgin on her right hand, and another on her left. And Saint BASIL went to the place of which our holy Lady, the Virgin MARY, had told him, and he found the plate and brought it to the church in great joy. Then our holy Lady, the Virgin MARY, informed Saint BASIL about a certain house of idols wherein there were two pillars, and told him [fol. 90*b* 2] to set them up before the sanctuary, and to place her picture upon them. And Saint BASIL went and brought them, and the magicians wanted to prevent him from getting them out, but the Lord destroyed their power, and the

saint set up the pillars before the church, and he placed the picture of our holy Lady, the Virgin MARY, upon them. And God made a well of water at the foot of the two pillars, and whosoever washed in the water was healed of his sickness, no matter what kind it was, and from the picture of our holy Lady, the Virgin MARY, there dripped oil which healed everyone who was sick, especially on the day of the consecration of her church, which was the twenty-first day of the month of Sanê. At that time a certain woman who had leprosy washed in that water, and they brought Saint BASIL and he questioned her about her history; and she told him that she had loved her sister's husband, and that she had killed her sister with poison and had married him. And Saint BASIL said unto her, "Thou hast committed other great sins; but repent, and peradventure God will forgive thee thy sins." And straightway the earth was rent and swallowed her up because she had dared to sacrifice in uncleanness in the Church of our holy Lady the Virgin MARY. This is the day of the commemoration of our holy Lady the Virgin MARY, the God-bearer, and it is meet for us to celebrate a spiritual festival, for through her came the salvation of ADAM and his seed. Blessed is the man who provideth carefully for the celebration of her festival by his own labour. [fol. 90*b* 3] Salutation to the building of thy house, O MARY. Salutation to thee, O MARY. Salutation to thy house, O MARY.

And on this day also Saint TIMOTHY, of the city of MĔSR (CAIRO), became a martyr. This saint was at first one of the soldiers of ARIANUS, governor of the city of ANTINOË. And when he read the Edict of the Emperor DIOCLETIAN, which commanded the people to worship idols, this soldier rose up among the people and, seizing the copy of the emperor's Edict, tore it up, saying, "There is no God except my Lord Jesus Christ, the Son of the Living God." And when the governor saw his boldness he stood up by him, and seized him by the hair of his head, and cast him down on the ground, and commanded the soldiers to beat him very severely, and the soldiers took him, and the governor commanded them to beat him until [fol. 91*a* 1] they had crushed all his body. And the saint cried

out, saying, "O my Lord Jesus Christ, help me for there is no god but Thee; Thou alone art the Son of the Living God." And God considered his endurance, and sent His angel, who healed his wounds, and he became [whole], as he was at first. And the saint drew nigh to the governor, and cried out, "O infidel, there is no god except my Lord Jesus Christ, the Son of the Living God." Then he seized him again and he tortured him with a saw, and hung him up upon a tree; and after this he boiled him in a cauldron. And when he had become like water, through his immersion in the cauldron, they cast him outside the city; and God raised him up whole and uninjured. And he returned to the governor, and cried out, saying, "Be ashamed, O infidel, there is no god except my Lord Jesus Christ, the Son of the Living God." And a countless multitude of people believed on our Lord Jesus Christ through him. And when the governor was tired of torturing him, he commanded the soldiers to cut off his head, [and they did so,] and he received the crown of everlasting life in the kingdom of the heavens, and in the habitation of light. Salutation to TIMOTHY.

[fol. 91*a* 2] And on this day also THOMAS worked miracles. Salutation to THOMAS who raised a woman to life.

And on this day also died Abbâ KERDYÂNÔS (CERDIANUS), the holy father, the fourth Archbishop of the city of Alexandria. This holy father was baptized with holy baptism by the hand of Saint MARK, the apostle and evangelist, and he made him a priest, and the saint learned the doctrine of the Church. And when Abbâ MELIUS died, they chose this father and made him Archbishop of the city of Alexandria. And having been appointed, he shepherded the rational flock of Christ and admonished them and taught them, and he continued to strengthen the people in the True Faith for a period of eleven years. And he pleased God and died in peace. Salutation to thee KERDYÂNÔS (CERDIANUS).

[fol. 91*a* 3] And on this day took place the boiling of MÊRÔN, and the finding of the bones of STEPHEN.

XXII. Sanê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the commemoration festival of the glorious Saints COSMAS and DAMIANUS, and their brethren, and their mother, and the consecration of their church, and the manifestation of their miracles. And behold we have written their histories in the section for the twenty-second day of the month of Khĕdâr. Salutation to the holy house which was built for the sons of THEODÂDÂ, after the period of apostasy had passed.

And on this day also died PAUL the Simple, the disciple of Abbâ ANTHONY. This PAUL was a peasant, and was very simple, and he married a woman who was beautiful in her person and evil in her actions, and he begot children by her. One day when he came in from his field he found her committing fornication; and when he saw her he laughed, and said unto the man, "Take her and her child. I shall not be sorry, and I will go and become a monk." [fol. 91*b* 1] And when he had come to Abbâ ANTHONY, he put on the garb of the monk, and he followed the footsteps of ANTHONY with prayer and fasting until the power [to cast out] Satans, and to heal, was given unto him. One day they brought a man who was possessed of an evil devil to ANTHONY to heal, and ANTHONY commanded PAUL to heal him. And PAUL said unto this devil, "Get thee out, ANTHONY saith unto thee"; and the Satan reviled him and ANTHONY. And PAUL said unto him, "If thou wilt not go out I will tell Christ, and thou shalt see how He will punish thee"; and thus saying he went out at noonday, and stood up on a stone which the sun had heated. And he said, "As God liveth, I will not come down from this rock, and I will neither eat nor drink until the demoniac is healed"; and straightway the devil cried out and went forth in the form of a great serpent, and entered the Red Sea. This PAUL considered the works of men, and wept for sinners, and made intercession for them up to a good old age; and he died in peace. Salutation to PAUL.

XXIII. Sanê

[fol. 91*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died SOLOMON, the king, the son of DAVID, who reigned in Jerusalem, over Judah and Israel; and the name of his mother was BÊRSÂBÊḤ (BATHSHEBA). And after God had rebuked DAVID for taking her from her husband, He slew his first child; and then DAVID lay with her, and she conceived and bore him a son, and he called his name "SOLOMON." And when he was twelve years old, and had grown up, and his father DAVID the king had become old, BÊRSÂBÊḤ (BATHSHEBA) went into the royal chamber and prostrated herself before the king; and he said unto her, "What hath befallen thee?" And she said unto him, "O my lord the king, thou didst swear to thine handmaid by thy God, saying, Thy son SOLOMON shall reign after me, and shall sit upon my throne." And the king swore, saying, "As God liveth, Who hath redeemed my soul from all my tribulation, according as I sware unto thee before the Lord God of Israel, saying, Thy son SOLOMON shall reign after me, [even so shall it be]." And BÊRSÂBÊḤ (BATHSHEBA) bowed before the face of the king, and said, "My lord the king, live for ever!" And DAVID said, "Call ZADOK the priest to me, and BENAIAH, the son of YÔDÂḤÊ (JEHOIADA), and NATHAN the prophet"; and they came to the king. And the king said unto them, "Take the servants of your lord with you, and set my son SOLOMON upon my mule, and take him down to Gihon, and anoint him there, and make him king over Israel (1 Kings i, 33). And blow the trumpet and say, '[Long] live the royal father SOLOMON'; and come up, and follow him. He shall rise up [fol. 91*b* 3] on my throne because I have commanded that he shall reign in my stead over Judah and Israel." And ZADOK the priest, and BENAIAH, the son of YÔDÂḤÊ (JEHOIADA), and NATHAN the prophet, and the Cherethite, and the Perethite, went down, and they set SOLOMON on the mule of King DAVID, and they took him into

Gihon. And ZADOK the priest took the horn of oil from the Tabernacle, and anointed SOLOMON, and he blew the horn, and all the people said, "[Long] live the royal father SOLOMON." And SOLOMON sat on the royal seat, and the servants of the king came and gave thanks to their lord DAVID, the king, and they said unto him, "May God make good [to rest] on the name of SOLOMON, and make his throne greater than thine!" And the king prostrated himself on his bed, and spake thus: "Blessed be the Lord God of Israel Who hath given me this day seed to sit upon my throne whilst mine eyes can see!" And DAVID told SOLOMON his son the path of righteousness, and he committed him to safe keeping, because of JOAB and SHIMEI, the son of GERA; and DAVID died. And the wisdom of SOLOMON was very much greater than that of the children of Israel who had been before him, and that of the wise men of Egypt; and he judged all kingdoms, and the peoples brought him gifts all the days of his life. And his provision for one day was thirty measures of fine flour, and sixty measures of crushed grain, and ten fat oxen and twenty unstalled oxen, and one hundred sheep, and harts, and roebucks, and fallow deer and fatted fowl. And he had forty thousand horses which drew chariots, and ten (twelve ?) thousand horsemen. [fol. 92*a* 1] And SOLOMON sacrificed in Gibeon ten hundred offerings. And God appeared unto him in a dream and said unto him, "Ask thou a petition." And SOLOMON said unto Him, "Thou, O God, didst shew mercy unto Thy servant DAVID, my father, since he walked righteously before Thee, and Thou hast made his son to sit on his throne. Now, I am a little child, and I know not my coming in or my going out, and Thy servant is among a great and innumerable people; and he hath no heart wherewith to hear and to administer righteous judgement to Thy people." And God said unto him, "Because thou hast asked Me for the power to understand judgement, and hast neither asked Me for many days [of life], nor for much riches, behold I have given thee a heart and wisdom the like of which no man before thee hath ever had, and none who shall rise up after thee shall ever have. And what thou didst not ask of Me I give thee, riches and glory (or, honour) so great that there shall be no

man in the kingdom like unto thee." After this SOLOMON went to Jerusalem and he stood up before the Ark of the Law of God, and offered the sacrifices of peace. That day there stood up before him two women who were harlots, and one of them said, "Hear me, O lord, I and this woman live in the same house, and we have brought forth children. On the third day whilst we were sleeping, she lay upon her son and killed him, and she took my child from my breast and said unto me, 'He is my child'; and the other woman said, 'It is my son who is alive.'" And the king said, "Bring a butcher's knife and cut the child in twain, and give one half of him to this woman, and one half of him to that." And the woman whose son was alive answered [fol. 92*a* 2] and said, "Give him to her alive, and do not kill him"; and SOLOMON said, "Give the living child unto her who said, Do not kill him." When Israel heard they were afraid before the face of the king, when they saw the wisdom of God which was upon him. And he spake three thousand proverbs and [wrote] five hundred songs. In the fourth year [of his reign] he founded the house of God, in the month of Sanê, in the second month, [and it was finished] in the eleventh year; and it was sixty cubits long, and twenty cubits wide, and thirty cubits high. When SOLOMON had finished the building of the house of God, he gathered together the elders of Israel and made them to bring the Ark of God from the city of DAVID into Zion, in the month of 'Atâmen (Ethanim). And the priests carried the Ark, and the tabernacle of witness, and the king and all Israel slaughtered countless sheep and oxen before the Ark. And the priests brought it into its place within the shrine of the holy of holies, under the wings of the Cherubim, which were spread out; and the wings of the Cherubim were over the place of the Ark. And SOLOMON stood up before the altar of God, before the companies of Israel, and he lifted up his hand to heaven, and prayed, and he made petitions to God in many prayers. And when he had finished his prayers God made the sun to appear in heaven, and the king blessed all the companies of Israel, and he slaughtered the peace offerings of God, four thousand oxen and one thousand sheep; [fol. 92*a* 3] and the king made provision for the house of God. And God appeared

unto SOLOMON a second time, even as He appeared unto him in Gibeon, and He said unto him, "I have heard thy prayer and the petition which thou hast made to Me, and I will do for thee according to thy prayer and petition." And SOLOMON reigned forty years, and [he lived] twelve years before he reigned; and all the days of his life were two and fifty years. And he died in peace. Salutation to SOLOMON.

And on this day also died the holy father Abbâ NÔB, the confessor. This saint was a devoted monk and fighter in one of the monasteries of Upper Egypt. And when many martyrs had shed their blood under the tortures of DIOCLETIAN, and [the people] had carried away their bodies, they remembered Saint Abbâ NÔB, and brought him to ARIANUS, governor of ANTINOË. And the governor said unto him, "Cast incense to APOLLO, and cast away this thy garb of the monk." And the saint answered and said unto him, "This shall never be done by me, and I will never abandon my Lord Jesus Christ, and I will not worship [fol. 92*b* 1] idols of stone." And the governor tortured him with every kind of torture, and the saint endured them by the might of our Lord Jesus Christ. Then the governor banished him to FIVE CITIES (PENTAPOLIS ?), and [the governor] cast him into a pit; and he lived therein for seven years, until God blotted out DIOCLETIAN and made CONSTANTINE, the righteous, emperor. And CONSTANTINE sent out an Edict into all countries ordering his officers to release all those who were in prison for the Name of our Lord Jesus Christ; and he commanded them to bring these prisoners to him, so that he might be blessed by them. And he said unto his messengers, "If ye cannot bring them all, bring to me their honoured ones, and those who are learned, and the elders among them, so that they may bless me, and lay their hands upon my head, and especially those who are well known, that is to say, Abbâ ZACHARIAS from the city of AḤNÂS, and MAXIMUS from the city of the FAYYÛM, and AGÂBIUS from the city of DÂKHNÎN, and Abbâ NÔB from the city of BALÂÔS." And the emperor's messenger went round about in all the countries,

and the officers brought out all those who were shut up in prison, and they rejoiced and glorified God and sang to Him. And the messenger of the emperor sought for Abbâ NÔB, but the holy man having been expelled from FIVE CITIES (PENTAPOLIS), had gone to the city of BASLÂ, opposite his city, where he lived and wore apparel of iron. And the [fol. 92*b* 2] messenger of the emperor found him, and took him with him, and he made him embark in a boat, and at length he arrived at the city of ANTINOË. And the Christians gathered together, and there were four bishops among them, and they made Abbâ NÔB a priest against his will; and he consecrated the Offering and administered to the people the Holy Mysteries. And when he had finished the Office he cried out and said, "Holiness to the holy ones! Let him that is holy receive holiness! God be with you all!" Then he saw our Lord Jesus Christ sitting upon the altar, and He forgave the sins of the people who were penitent. After this the saints followed the apostle to the emperor; now they were in number two and sixty. And they made ready for them two and sixty chariots, and each of them rode upon a chariot. And as they passed along the road, virgins came forth from the nunneries which were there, and welcomed them; and the virgins were in number seven hundred, and they sang to the saints until they were out of sight. And when the saints came to the Emperor CONSTANTINE, he commanded his servants to wash them with water, and to array them in new apparel, before they entered his presence; and they did as he commanded. Now Saint Abbâ NÔB did not wash himself with water, neither did he change his apparel. Then the saints entered the presence of the emperor, and he was blessed by them, and he kissed their wounds, and he paid them honour and gave them much money, but they would take nothing from him except sacred furniture and vestments [fol. 92*b* 3] for the churches. And after he had been blessed by them, and had embraced them, he set them on their way and said farewell to them; and they returned to their country in peace. And Saint Abbâ NÔB went to his monastery and finished his fight nobly, and he departed to Christ, Whom he loved. Salutation to Abbâ NÔB.

And on this day also is celebrated the commemoration of MARḲÔRÂ, and THOMAS, and PHILIP.

XXIV. Sanê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint Abbâ MOSES the Black became a martyr. Men have marvelled at the spiritual fight of this man, for he seized the kingdom of heaven by force, even as the Holy Gospel saith (Matthew xi, 12). This saint was strong in body, and a mighty man in all his deeds. He ate, he drank, he killed, he fornicated, and no man could stand up before him. It is said of him that he could eat a whole sheep, and drink a skinful of wine at a sitting; he was the slave of a man who worshipped [fol. 93*a* 1] the sun, and he himself, on several occasions, lifted up his eyes to the sun and said, "O sun, if thou art God, make me to know it." And he used to say in his heart, "O thou God Whom I know not, make me to know Thee." And he heard some men saying that the monks of the desert of SCETE knew God, and then he rose up, and girded on his sword, and went and came to the desert of SCETE. And he found Saint Abbâ ISIDORE the priest, and when he saw him, he was afraid of him. And Abbâ MOSES said, "I am MOSES the Black, and I have come to you that ye may tell me about God, and make me to know Him." And ISIDORE took him to Abbâ MACARIUS, who admonished him, and taught him the Prayer of Faith (*i.e.* the Belief), and baptized him with Christian baptism. And he became a monk and lived in the desert, and he fought a fight which was greater than that fought by many saints; and Satan warred upon him because formerly he used to eat to excess, and commit fornication. And he informed Abbâ ISIDORE about everything which came upon him in his fight with the Enemy; and Abbâ ISIDORE comforted him, and taught him what to do. And in addition to his great fight he used, when the holy old men were asleep, to go round to their cells, and take their water-pots out of them, and go and fill them with water,

and put them back in their cells; now the water was a long way off. And he continued his fight for many years. [fol. 93*a* 2] And Satan was envious of him, and he smote him severely with a severe disease in his foot, and he became very ill and lay down sick. And when he knew that Satan had smitten him, he increased his ascetic practices and spiritual fight, and his body became dried up like wood which has been scorched with fire. And God saw his endurance, and healed him of his disease, and removed the sickness and the attacks of Satan; and the grace of the Holy Spirit descended upon him. And five hundred brethren gathered together to him, and he became their abbot, and they chose him to make him a priest. And when they set him in the sanctuary, the archbishop wished to try him, and to get knowledge of his spiritual fight. And the archbishop said unto the holy old men, "Why have ye brought this black man here? Take him away." And MOSES went out reproaching himself, and he said, "They have treated thee rightly, O black man, O thou whose face is horrible," and after this the archbishop called him and laid his hand upon him, and made him a priest. And the archbishop said unto him, "Behold, thou hast become white, all of thee, within and without." One day the holy old men came to him, and he had no water with him, and they saw him go out and come in many times; and after this it rained a great rain which filled the skins in their cells. And the holy old men asked him, saying, "Why didst thou go out and come in many times?" And he said [fol. 93*a* 3] unto them, "I said unto God, If Thou dost not give me water wherewith to give Thy servants to drink, where am I to obtain water to give them to drink?" And in His mercy He sent us water. At that time Abbâ MOSES went with the old men to Saint Abbâ MACARIUS, and Abbâ MACARIUS said unto them, "Behold, I see among you one to whom belongeth the crown of martyrdom." And Abbâ MOSES answered and said unto him, "Peradventure I am he, O my father. For it is written, He who hath slain with the knife shall die by the knife" (Matthew xxvi, 52). And when the Barbarians came, Abbâ MOSES said unto the brethren who were there with him, "Behold the Barbarians have come; let him among you who wisheth to flee,

let him flee"; and they answered and said unto him, "And wilt not thou, O our father, flee?" And he said unto them, "Behold, I have for many years been waiting for this day, because of the word of our Lord Who said, He who hath killed with the knife shall die by the knife"; and the Barbarians came and killed him. And with him were seven brethren who did not wish to flee, but one of them hid himself behind a bed, and he saw the angel of God, with a crown in his hand, standing waiting for him; and he went out to the Barbarians, and they killed him. Observe, O our brethren, the power of repentance and what it doth. It changed a man who was an infidel, and a murderer, and a fornicator, and a thief, and made him a father, and a teacher, [fol. 93*b* 1] and a comforter, and a priest, and one who laid down the Rule and Canon of the monks, and one who is mentioned at the altar in all the churches. And his body abideth to this day in DABRA BADRĔMÔS (BARAMÛS ?) in the desert of SCETE, and many signs and miracles are made manifest through it. Salutation to MOSES the Black. Salutation to the six brethren who died with him, and were slain by the Barbarians.

XXV. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint JUDAH (JUDE), the apostle and martyr, became a martyr; he was the son of JOSEPH the carpenter and was one of the Seventy-two disciples. This saint preached in many cities, and he came into the island and preached therein, and built a church there. And he went to the city of Edessa and healed ABGAR, the King of Edessa, of his illness, and he baptized him with Christian [fol. 93*b* 2] baptism. After this he went to 'ARÂZ and preached therein, and baptized many of the people thereof with Christian baptism. And the governor of that city seized him and tortured him with many tortures; he nailed iron cases on his feet, like sandals, and made him run in them for the distance of a stade, and he hung him

up, and shot arrows at him, and the saint delivered up his soul. Before they tortured him he sent an Epistle to the believers, and that Epistle is the seventh in the Book of the Apostles. It is full of wisdom and grace, and by its means he converted many of the pagans and brought them into the Faith of our Lord Christ during his lifetime and before his death. Salutation to JUDAH (JUDE), whose feet had red-hot iron cases nailed on them.

And on this day also died the holy father and fighter Abbâ PETER, the thirty-fourth Archbishop of the city of Alexandria. This father was made archbishop when the Emperor 'ASBÂSYÂNÔS (VESPASIAN) drove out Archbishop THEODÔS (*sic*) who would not agree with his opinion, [fol. 93*b* 3] and he sat on the throne of MARK the evangelist without bishops for many years. And the emperor would neither permit the bishops, nor his nobles who were in the city of Alexandria, to appoint an archbishop. And after a few days there was appointed over the city of Alexandria a good, and excellent, and orthodox governor, and the elders and the believers gathered together to him, and informed him of their grief because they had no archbishop. And he commanded them to go out to DABRA ZĔGÂG, that is to say DABRA MÂHEW, under the pretence of [going to] pray, and to appoint for themselves an archbishop. Then they rejoiced at this counsel and they took Abbâ PETER, who was a priest, and they went out forthwith to ZĔGÂG, and they appointed him archbishop, and rejoiced in him. Before this Saint SEVERUS, the holy man, died, and the city of Antioch remained without an archbishop. When the believers of the city of Antioch heard that Abbâ PETER had been appointed archbishop, they also appointed to be their archbishop a certain believer whose name was THEOPHANIUS, and he and father Abbâ PETER were of one accord in the matter of the True Faith. And they wrote letters to each other on theological matters, and each preached the doctrine of his friend, and mentioned him at the time of prayer and at the Offering, but they were unable to enter each other's city, for Abbâ PETER lived in DABRA 'ANÂBÂNYÂ, which was to the south

of DABRA ZĔGÂG, and Abbâ THEOPHANIUS lived in DABRA 'AFTÔNYÂS, which was outside the city of Antioch. In those days there were [fol. 94*a* 1] in the city of Alexandria six hundred monasteries, and two and thirty villages, and all their inhabitants belonged to the True Faith (except the [so-called] Christians of the city of Alexandria), and all the districts of MĔSR (CAIRO) and Upper Egypt, and all the monks of the monasteries of the desert of SCETE, and Ethiopia, and NÔBÂ. All these were of the True Faith, and they accepted the appointment of father Abbâ PETER as archbishop, and they walked in his commands; and he never ceased to write to them Epistles, and he sent them to all believers and strengthened them in the True Faith. And he used to go round to all the monasteries of the city of Alexandria and the villages thereof, and teach the people, and admonish them, and strengthen them. And he had a certain holy and learned disciple whose name was DAMIANUS, and who became archbishop after him, and he used to help him in all the work and in directing the people. And this father Abbâ PETER once came into the city of Alexandria, and saw the works of its people, and inspected them and strengthened them. And thus he remained in his office, and travelled about like the Apostles, and shepherded his flock for a period of two years; and he was strong in the True Faith and died in peace. Salutation to PETER who was made archbishop at ZĔGÂG.

[fol. 94*a* 2] On this day also died PILATE, the confessor. Salutation to PILATE who washed his hands of the Blood of Jesus Christ. [Wanting in the Bodleian MS.]

And the doctors of the Church had decreed that on this day Christians shall celebrate the festival of PETER and PAUL, that they may bless the entrance of the winter season. Salutation to PETER and to PAUL, [and to] the sequence of the winter. [Wanting in the Bodleian MS.]

XXVI. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the commemorative festival of the glorious angel GABRIEL, [fol. 94*a* 3] the archangel, and of the consecration of his church, in DABRA NAḲLÔN, in the desert of the FAYYÛM, and of the manifestation of his miracles therein. And the wood of the roof inside the church [gave] indications concerning the rise of the river of Egypt, for during the Offering water used to appear upon it like sweat. If there was to be abundance that year, many drops of water would drop from it, but if there was to be hunger, the water would appear on it only in the form of sweat. And the glorious angel, the Archangel MICHAEL, performed many miracles. Salutation to the consecration of thy house, O GABRIEL.

And on this day also died the great prophet JOSHUA, the son of NUN, the disciple of MOSES, the chief of the prophets. This prophet was obedient, and humble, and perfect and lowly before MOSES the prophet, and for this reason the spirit of MOSES the prophet dwelt upon him, and he prophesied in the days of MOSES the prophet. When MOSES the prophet died, JOSHUA received the people by the command of God, and God said unto him, "As I was with MOSES My servant even so will I be with thee. Be strong and mighty, and keep the Law which I commanded MOSES My servant to keep. Go not far from it, and turn not aside from it, neither to the right hand nor the left. [fol. 94*b* 1] Let not thy mouth cease from reading the Book of the Law, but meditate therein by day and by night, so that thou mayest keep and hold fast to, and do everything which is written therein." And the heart of JOSHUA was strong and he sent spies to Jericho, and they came and examined the land, and they hid with RAHAB the harlot, and they made a covenant with her and with all the men of her house, that they would not kill her, and she sent them away. And JOSHUA likewise divided the JORDAN for them, and the

children of Israel passed through it, and he made the river for them like a wall. And he opened (*i.e.* conquered) Jericho, going round the walls thereof seven times, and he slew all that were therein, both man and beast. And he opened many cities, now they were two and thirty in number, and he slew two and thirty kings. And all the peoples feared the children of Israel, and because of the greatness of their fear of him (*i.e.* JOSHUA), the men of the city of Gibeon made a pretence to him. They dressed themselves in ragged raiment and they carried with them old sackcloth of hair, and old shoes, and dried and mouldy bread. And they went to JOSHUA, and said unto him, "Behold, we have come from a far country, and we want you to give us a promise that thou wilt not kill us." And JOSHUA, and the Rabbis of the children of Israel, answered and said unto them, "Tell us truly whether ye dwell in this land." And they answered and said unto them, "Verily we have come from a far country"; and then they shewed them their dried and mouldy food, and their old garments, and JOSHUA believed them and swore to them that [fol. 94*b* 2] he would not kill them. And when JOSHUA heard that those people lived nigh unto them, he said unto them, "Why did ye come with deceit?" and then he made them servants of the house of God. And when the five kings of the Amorites heard [this], they rose up against the men of Gibeon, and the [Israelites] helped the people of Gibeon, and made a great slaughter of them. And on those of them who fled God cast hailstones from heaven, and He blotted them out. And when the sun was nigh to set JOSHUA said before the children of Israel, "O sun, stand still over the city of Gibeon, and thou moon also over the city of 'ABÂKÔN (AJALON?)." And the sun stood still, and the moon stayed firm, until God was avenged on His enemies. And JOSHUA divided the land of their inheritance among the children of Israel, and he gave the priests cities to dwell in, and land for their beasts. And he set apart six cities of refuge wherein all those who had committed a murder unwittingly might dwell, according as God commanded him. And when the days of JOSHUA were one hundred and ten years, and he had arrived at a good old age, he gathered together the children of Israel, and commanded

them to keep the commandment of the Law of the Tôrâh, and not to transgress it, and to be strong in the worship of God. And he told them, saying, "The Lord God is jealous, and if ye worship other [gods] He will blot you out quickly." And after this he died in peace and was buried in the grave which JACOB bought from the children of AMER for a hundred [fol. 94*b* 3] sheep in the land of NABLÔS; and the children of Israel mourned for him with a great mourning for thirty days. Salutation to JOSHUA, who was devoted to MOSES and at length received a double portion of his spirit.

XXVII. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died ANANIAS the apostle. The apostles appointed this saint Bishop of the city of Damascus, and he preached in the districts round about the preaching of the life-giving Gospel. And he preached in the house of GABRIEL also and converted many of the men thereof to the Faith of our Lord Jesus Christ, and he baptized them with Christian baptism, and illumined them with the light of the True Faith. And he baptized PAUL the apostle, when God sent him to him, and he laid his hand upon him, and upon his eyes, and God wrought great miracles by his hands; and many of the Jews and Gentiles believed through his preaching. And after this LUCIANUS the governor seized him, and tortured him with divers kinds of severe tortures, and he cut open his sides with knives, and burned him with fiery torches. [fol. 95*a* 1] And after this they took him outside the city, and the governor commanded the soldiers to stone him with stones, and they stoned him; and he delivered up his soul into the hands of our Lord Jesus Christ, for Whose Name he died. Salutation to ANANIAS.

And on this day also Saint THOMAS, of the city of SANDALÂT, became a martyr. When the days of this saint from the city of SANDALÂT were eleven years, MICHAEL, the angel of God,

appeared unto him when he was asleep in a field; now he was a swineherd, and he commanded him to go and to confess our Lord Jesus Christ; and he rose up, and taking with him only a whip of string, he departed to the city of Alexandria, and confessed our Lord Jesus Christ before its governor. And the governor said unto him, "Worship the idols," and he promised to make him his scribe if he did so; and Saint THOMAS was wroth with him, and he shook out that whip of string, and beat the governor severely with it. And the governor had him seized, and tortured very severely, and he cut his body with iron saws; and the saint begged for help from [fol. 95*a* 2] our Lord Jesus Christ, Who sent His angel to him, and healed his wounds. And the governor having shut him up in prison, the keeper of the prison asked him to heal his son who was sick, and the saint gave him the whip of string, and said unto him, "Lay this upon thy son, and by the might of God he shall recover straightway"; and the keeper of the prison did as the saint commanded him, and his son recovered forthwith. When the governor heard of this he had the saint brought before him, and he said unto him, "Sacrifice to the idols"; and, laughing at him, the saint said [that he would do so]. And the governor rejoiced exceedingly, and took him with him, and carried him to the house of idols. And the saint asked our Lord Jesus Christ to destroy the idols, and straightway they were smashed in pieces. And the Satan who was over them leaped upon the governor, and choked him until he confessed, saying, "There is no god except the Lord Jesus Christ, the Son of the Living God." When the people saw this, they marvelled exceedingly and they cried out, saying, "There is no god except the Lord Jesus Christ." And after this those who had not believed shut the saint up in a dark cave, wherein he remained for fifteen days without food and drink; and the angel of God used to visit him. Then they hung him up, head downwards, until much blood ran down out of his mouth; and the angel of God came down and delivered him. And a certain woman had a [fol. 95*a* 3] blind son, and she took some of the blood, and smeared it upon the eyes of her son, and he received his sight straightway. And after this the governor shut the saint up in prison for a few days. Then he

had him brought out, and the soldiers set a lioness at him, and she came to him and licked his feet; and they also smote him upon his mouth with iron goads. Now there were with him under the torture Saint BABNÛDÂ, of the city of BANDÂRÂ, and Saint MOSES from the city of BALKÎM, and they encouraged each other to endure. And after this they boiled oil and pitch together, and poured it over the head of Saint THOMAS, and no injury happened to him. And they also mutilated him, and made him put on the iron boots, and hung a large stone from his neck. When they were tired of torturing him, ARIANUS the governor took him with him to bring him to the city of ANTINOË. And when they arrived at ṬÂW, they cut off the head of Saint THOMAS, and he received the crown of martyrdom in the kingdom of the heavens. And those who were tortured with him during the days of his torture were six (or, seven) hundred men and nine women. Salutation to THOMAS, and salutation to those who were tortured with him; [fol. 95*b* 1] [and these were in number] three thousand (*sic*) men and nine women.

And on this day also are commemorated four and twenty martyrs, and MÂMÂS, and SÎLÂS, and LAZARUS, the beggar, who is mentioned in the Gospel of LUKE (chapter xvi, verse 20).

XXVIII. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ THEODOSIUS, the thirty-third Archbishop of the city of Alexandria; it is after him that Christians in the land of Egypt were called "THEODOSIANS." After this father was appointed archbishop, certain evil men rose up against him, and drove him forth from his office on the advice of the emperor, and they appointed in his place a certain man whose name was ACACIANUS, Archdeacon of the city of Alexandria. This man was of the number of those who subscribed the statement that this father was [not] worthy of the office of the archiepiscopate. And they drove out this father to

the city of GERMÂNÔS, and he dwelt there for three months. And Abbâ SEVERUS was ordained in the country of Egypt in those days, and he comforted this father, and reminded him that tribulation came upon the apostles, and also on JOHN, the Mouth of Gold. [fol. 95*b* 2] Then this father went to the city of MALÎG, and dwelt there for two years. And the men of the city of Alexandria rose up against the governor, and demanded their shepherd, and he brought back this father THEODOSIUS to his office, and expelled ACACIANUS. And the story of him was heard by the Emperor JUSTINIAN from the God-loving Empress THEODORA; and she wrote a letter, saying, "He who was first appointed shall sit in his office." And one hundred and twenty priests formed themselves into a General Council, and they subscribed a statement, saying, "Abbâ THEODOSIUS was first appointed." And straightway ACACIANUS rose up before the people, and said, "I have transgressed; evil men forced me." And then the people asked this father to remove the ban of excommunication from ACACIANUS provided that he would promise never again to minister as priest or deacon; and ACACIANUS agreed to this, and THEODOSIUS removed the ban of excommunication from him. Now the emperor was corrupt in his faith, and he imagined that Archbishop Abbâ THEODOSIUS agreed with him in his evil faith. And he wrote a letter to his officers who were in the city of Alexandria, and said unto them, "If the Archbishop THEODOSIUS is at one with us in our belief, let another office be added to his archiepiscopate, and let him be governor of the city of Alexandria; but if he be not at one with us in belief, he shall go forth from his office." And when this father heard these words he said, "Thus said Satan to our Lord Christ [fol. 95*b* 3] in the desert, I will give thee all the kingdom of the world and the glory thereof, if thou wilt worship me" (Matthew iv, 9). And Saint Abbâ THEODOSIUS rose up and went forth from the city of Alexandria, and departed into Upper Egypt, and he dwelt there for a few days, strengthening the believing people in the True Faith. And the emperor heard that the saint had gone forth from the city of Alexandria, and he sent him a letter to persuade him, saying, "I want to meet you, and

I want thee to bless me and to give me counsel." And Abbâ THEODOSIUS went to Constantinia, and the archbishop, and all the people, and the soldiers went forth to welcome him; and they set him upon a high throne, and disputed concerning the True Faith. And the emperor continued to persuade the saint for many days, but the saint vanquished him with the words of the Holy Scriptures, and with the words of the Fathers. And when he would not agree with him, the emperor expelled him from his throne and sent him to Upper Egypt; and he appointed in his place another man whose name was PAUL. And when that PAUL came to the city of Alexandria, the people would not receive him, and he remained for a whole year, but only a very few people received the Offering from his hands. When the emperor heard of this he commanded the soldiers to shut the churches until the people submitted to PAUL the archbishop, and the believers used to go outside the city to the church of Saint MARK the evangelist, and to the church [fol. 96*a* 1] of COSMAS and DAMIAN, and partake of the Offering, and have their children baptized with Christian baptism; and when the emperor heard this he had the churches opened. When Abbâ THEODOSIUS heard this he was afraid that the emperor would lead them astray, and he wrote a letter to the people which was full of every kind of consolation, and he sent it to them, and strengthened them in the True Faith, saying, "Take good heed and submit not yourselves to that heretic PAUL." And THEODOSIUS remained in exile in Upper Egypt for eight and twenty years, and he lived in the city of Alexandria four years; and all the days of his life (*sic*) were two and thirty years. And this father composed many Homilies and Treatises on Doctrine, and the believers in the country of Egypt continued to be called "THEODOSIANS" until the days of Abbâ JACOB, [when] they were called "JACOBITES." And having finished his good course he died in peace. Salutation to THEODOSIUS.

And on this day also BASIL and BIFANTIUS became martyrs.

[fol. 96*a* 2] And on this day also took place the consecration

of the house (church ?) of Abbâ TIMOTHY in the city of DAMANḤÛR. Salutation to the consecration of thy house. [Omitted in the Bodleian MS.]

And on this day also are commemorated ABRAHAM, ISAAC, and JACOB. Salutation to ABRAHAM, ISAAC, and ISRAEL-JACOB. [Omitted in the Bodleian MS.]

XXIX. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is a festival of our Lord Jesus Christ; to Him be glory! Salutation to Thy Birth, [fol. 96*a* 3] O God Most High!

And on this day also nine fighters of the spiritual fight from DABRA TÔNÂ (or, ḲÔNÂ) became holy martyrs; these were Abbâ BASÂDÎ ('ABSÂDÎ), and Abbâ COTOLUS, and Abbâ 'ARDÂMÂ, and Abbâ MÛSÊ (MOSES), and Abbâ 'ESÊY (JOSHUA ?), and Abbâ NÎKÂLES (MÎKALÂS), and Abbâ KÂL, the monk, whose name is COTOLUS, and Abbâ BÂSÔDÎSÂ, and COTOLUS; and they were priests. And the angel of God appeared unto them, and commanded them, saying, "Proclaim boldly our Lord Jesus Christ." And they rose up straightway to go to the governor, and they found a ship, and having embarked therein, these five (*sic*) fighters made an agreement together and went to the governor; and Saint Abbâ BASÂDÎ (*sic*) ('ABSÂDÎ) spake to the governor boldly and without fear. And the governor asked him about his city, and Abbâ BASÂDÎ ('ABSÂDÎ) told him that he was from the city of TÔNÂ, and his companions also, and the governor commanded the soldiers to shut them up in prison. And after this he brought them out, and tortured them very severely, and he commanded them to hang stones from their necks, and to shut them up in prison again. And our Lord Jesus Christ appeared unto them in the prison house and made them strong to endure...in the kingdom of heaven. And after this the emperor sent them to the city

of Alexandria, and they were tortured there [fol. 96*b* 1] very severely. And then he threw them into two cauldrons full of sulphur and pitch, and they lighted so great a fire under them that the flames rose up to a height of twenty cubits. And after this he had them taken out of the cauldrons, and the soldiers cast them into a red-hot oven; and our Lord Jesus Christ appeared unto them, and raised them up, whole and uninjured, and made them strong and restored them. And then they came to the governor and confessed our Lord Jesus Christ before him; and when the people saw this one hundred and thirty of them believed, and became martyrs. And after this the governor tortured the saints severely. And he had the idol APOLLO, seated upon his throne, brought to them, and commanded them to worship him, but they kicked him with their feet, and he fell down from his throne, and was smashed in pieces; and the governor commanded the soldiers and they cut off their feet. And they cut off the head of Abbâ BASÂDÎ ('ABSÂDÎ) with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And after him they cut off the heads of the five (*sic*) others, and they burnt Saint COTOLUS in the fire, and they all received the crown of martyrdom in the kingdom of the heavens. Salutation to the company of one hundred and thirty saints, the devoted followers of the seven (*sic*) martyrs.

[fol. 96*b* 2] And on this day also Abbâ ḤÔR, and Abbâ BĔSÔI, and DAYDARÂ (YEDRÂ) their mother became martyrs. Abbâ ḤÔRSA (*sic*) was a soldier in the army of Antioch, and he confessed our Lord Jesus Christ. And the governor commanded the soldiers, and they cut off his right hand, and they tied a rope to him, and an ox dragged him through the city. And they made flat pieces of iron red-hot in the fire, and laid them upon his body, and they cut off his left hand, and boiled some lead and poured it into his mouth. After this they thrust him into a skin filled with vipers, and snakes, and scorpions, and then they beat him with rods. And he cried out, saying, "O Jesus Christ, help me in all this torture"; and our Lord Jesus Christ came down to him, and strengthened him, and raised him up sound and uninjured, even as he was at first. And then his mother

came and comforted him, and she rejoiced in his strife; and one told the governor about her. And he had the mother of the saint brought, and he said unto her, "Sacrifice to the idols," and he raged at her, and [tried] to frighten her; but she was not afraid of his raging, and she would not obey him. And he commanded the soldiers to make iron rods red-hot in the fire, and to lay them on her sides, and when they did so she rejoiced, and sang hymns to the Living God, and she ascribed holiness to Him, and glorified Him because He had held her to be [fol. 96*b* 3] worthy to suffer for His Holy Name. And after this she delivered up her soul, whilst she was under torture, and she received the crown of martyrdom. And as for Saint Abbâ ḤÔR they boiled him in a cauldron of oil and bitumen, and whilst he was in the cauldron he praised God and was without pain. And they informed the governor of this, and he marvelled exceedingly, and he was frightened and became filled with wrath. And he rose up and came to the cauldron, having a spear in his hand, and he drove his spear into the breast of the holy man, who delivered up his soul into the hand of God, and received the crown of martyrdom in the kingdom of the heavens. And they also tortured his brother Abbâ BĔSÔI very severely, and they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to thee O BĔSÔI, the soldier, and to thy brother ḤÔR.

And on this day also died MARK, Emperor (*sic*) of Rômê. This saint reigned in his virginity for five years, and he ruled his people justly and righteously. And then when the people forced him to marry a wife, he went by night into the church, and stood up before the picture of the holy two-fold Virgin [fol. 97*a* 1] MARY, and he said unto her, "O my Lady, guide thou me in the way wherein I should walk"; and she said unto him, "Go in peace, and God shall be with thee." And then, without a ship he passed over the sea of Jericho (?) and came to DABRA TÔRMÂḲ in a desert region, and he lived there fighting devils for sixty years; and when he died the angels buried him with praise. Salutation to MARK.

And on this day also died THEODORE, the son of DAVID, King of Ethiopia. This saint was brought up from his earliest years with wisdom and admonition, and he learned all the Books of the Church, and then he practised horsemanship and shooting with the bow until he was a strong and full-grown man. From his youth up he was bound with the love of God and he used to give away all his possessions to the poor and the beggars; and he used to visit the churches. He fought the spiritual fight with fasting and prayer, he married only one wife, and he neither oppressed nor defrauded any man. When he meditated going to Jerusalem, he consulted Abbâ MARK, and he said unto him, "It is not thy portion"; now he knew this by the Holy Spirit. When he was dead, and they were taking him [to the tomb] in a month of winter, [fol. 97*a* 2] the waters of a full river were divided on this side and on that, and where they buried him a fountain of water appeared, and it existeth to this day. Salutation to THEODORE, the son of the Lion.

XXX. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day was born Saint JOHN the Baptist, than whom none born of women was greater. He it was whom our Lord Jesus Christ praised, and he it was who bowed to Him when He was in his mother's womb, and it was meet for him to lay his hand upon the head of the Son of the Living God. And the Holy Gospel saith: When the days of the conception [fol. 97*a* 3] of ELISABETH were fulfilled that she should bring forth, she brought forth a son. And her neighbours and kinsfolk heard that God had multiplied His mercy to her and they rejoiced with her. And when the eighth day came one arrived to circumcise the boy, and he called him by the name of his father ZACHARIAS, but his mother said, "Nay, he shall be called 'JOHN.'" And they said unto her, "None of thy kinsfolk is called by this name," and they made a sign to his father and said unto him, "What dost thou wish him to be called?" And he wrote, saying, "His name is JOHN," and his father's

mouth was opened, and his tongue was loosed from his dumbness. And he praised God, and prophesied concerning his son, that he should be called the "Prophet of the Highest," and that "he should go before the face of the Lord to prepare His way." And when his second year was completed, the star-gazers came, and HEROD killed the children; and one informed HEROD about this prophet, and his soldiers searched for him to kill him. And his father ZACHARIAS took him, and carried him on his shoulders, and he asked the soldiers to come with him into the place where he lived. Then he took JOHN, and the soldiers came with him, until he went into the sanctuary, and then he laid him upon the horn of the altar, and said unto them, "Take him from here." And the angel of God caught up the child, and carried him to a desert, the name of which is ZÎPÂṬÂ. And when the soldiers could not find him they became very angry, because the father and the child's mother had made them to lose him; and they killed ZACHARIAS [fol. 97*b* 1] his father. And JOHN the Baptist dwelt in the desert until God commanded him to come to the desert of the Jordan, and to preach the baptism of our Lord Jesus Christ, and to reveal himself to the people of Israel, even as MALACHI the prophet prophesied concerning him, saying, "That preacher is an angel before the Redeemer, and is in truth the similitude of the angels." He was full of the Holy Spirit when he was in the womb of his mother, and of him it was said, "he shall dwell in the desert, and he shall neither eat bread, nor drink wine, all the days of his life." And our Lord Jesus Christ was a witness concerning him, and he knew not a woman, and he committed no sin, neither great nor little. And he preached our Lord Jesus Christ, and he saw the Holy Spirit descending upon Him from heaven, and he received the crown of martyrdom which, in truth, is incorruptible in the kingdom of the heavens. Our Lord Jesus Christ saith, "Among those born of the offspring of women there is none greater than JOHN the Baptist" (Matthew xi, 11). Salutation to thy birth, O JOHN the Baptist.

[fol. 97*b* 2] And on this day also MARTHA and MARY became martyrs, and GABRA KRĔSTÔS, the monk, is commemorated.

And on this day also died Abbâ GĔRÂN, the fighter, who dwelt in an island of India. This saint feared God greatly, and he loved giving alms and prayer, and God heard every petition he made to Him; and by his prayers he removed from that country pestilence, and scarcity, and captivity, and the shedding of blood, and the sinking of ships; whatsoever he asked from Him he obtained. And when Satan saw that heavenly grace was given unto him, he became jealous of him, and he came to him in the form of a beautiful woman, who was arrayed in the apparel of kings, and was bedecked with precious stones and pearls; now she was walking by herself. And when he saw her he went to her and asked her concerning her business, and she said unto him, "I am the daughter of SERSEBÂN, the king. My sister having committed folly with her father's slaves, my father wished to kill all of us. Because of this I came forth by night and arrived in this desert, and praise be unto God that a holy man hath found me, that is to say, thyself." And he said unto her, "Get thee into a rock so that those who come unto me may not see thee." And during the night she came to him, pretending that she was frightened of wild animals, and she cried out to him to open unto her the doors of his cell. And having opened unto her she came in to him, and slept by his side, and she embraced his body, and she spake unto him with [fol. 97*b* 3] words of endearment until his heart inclined to love for her. And straightway grace was taken from him, and his eye became black, and he did not look at her again. Then having roused himself from the drunken stupor of error, he knew at once that he had sinned, and that the woman was one of the deceits of Satan, the accursed Adversary, by whom he had been overcome. Then he wrote down what had befallen him, and everything which he had done in the body, and he took one of the stones on the island, and he beat his breast therewith continually until he died. And his soul departed to everlasting life. And then the people of that district came, according to their wont, to be blessed by him, and when they found him not, they went through his habitation, and found him lying prostrate; and it seemed to them that he was sleeping, but when they tried to wake him they found that he was dead. Then they kissed

him, and prepared him for burial, and they buried him in the earth. And they found the writing wherein he had written what had happened unto him through the operations of Satan, and what were the reasons for his death. Salutation to Abbâ GĔRÂN.

Here endeth the section for the blessed month of Sanê. Glory be to God, and may mercy be shewn unto us for ever and ever.

THE ELEVENTH MONTH—ḤAMLÊ

(JULY 5–AUGUST 3)

[fol. 99*a* 1] The first day of the blessed month Ḥamlê [containeth] fourteen hours, and then its length diminisheth.

I. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy virgin CEPHRONIA became a martyr. This fighter of the spiritual fight gave herself to our Lord Jesus Christ. She was the sister of the abbess of a nunnery (wherein there were fifty virgins, now the nunnery lay between two rivers) whose name was 'ARIÂNÂ, and she brought her up in the fear of God, and taught her to read the Divine Books. And she fought a good fight, and devoted herself to God, and she fasted for two days at a time, and she prayed many prayers. Now this holy woman 'ARIÂNÂ was exceedingly beautiful. When DIOCLETIAN, the infidel, commanded his officers to make men worship idols, they seized many Christians and they became martyrs. When the virgins heard this they went forth from the nunnery and hid themselves, and there was no one left in the nunnery except the abbess 'ARIÂNÂ, and this Saint CEPHRONIA, and another sister. And on the following day the envoys of the emperor came to the nunnery, and they seized the abbess and bound her with fetters, and then searched for the other virgins. And Saint CEPHRONIA said unto them, "Come, take me, and set free this old woman"; and they took her, and bound her with fetters of iron, and carried her to the city; now at that time her days were twelve years; and the abbess followed her weeping. And when they brought her to the governor he asked her saying, "Wilt thou worship the idols?" And he promised her many things [if she would do so]. But she refused to obey him, and she spurned his promises.

And he commanded the soldiers to beat her with rods, and they did so. And he commanded them to rip up her clothes, and they ripped them up so that her body became visible. [fol. 99*a* 2] And the abbess cried out at him, saying, "May God rip thee up, O wicked infidel, even as thou wishest to put to shame this little girl." And the governor was wroth, and he commanded them to bind Saint CEPHRONIA, and to torture her on the wheel and to cut her body with iron saws; and they did this to her until all her body was sawn in pieces. And she prayed to God, and sought for help from Him, and no injury happened to her. After this they cut out her tongue, and smashed her teeth, and they cut off her limbs and burnt her body with fire; and our Lord Jesus Christ raised her up without suffering. When the governor was tired of torturing her he commanded them to cut off her head with the sword, and then she received the crown of martyrdom in the kingdom of the heavens. And a certain rich man, who was a believer, came and took her body, and wrapped it up in beautiful silk wrappings, and laid it in a coffin of gold, and many signs and miracles took place through her. Salutation to CEPHRONIA.

And on this day also died the holy fighters KALYÔS, Archbishop of Rômê, and BARTHOLOMEW, and GABRA MADKHAN, the monk and righteous man.

[fol. 99*a* 3] And on this day also died the saints and fighters, the two priests, who were brothers, BĔYÛS (BEYÔK ?) and BENJAMIN. These saints were priests in the church of the city of ṬÛNÂ, in the district of TÎDÂ, in Lower Egypt, and they were brothers. Their father was steward of the church, and he was an excellent and meek man. His two sons were perfect in holiness, and God wrought great signs and wonders by their hands. And they healed the sick, for they used to wash the sick in water from the well of the church, and they were healed of their sicknesses straightway. And at the time when death was drawing nigh to their father, the priest BENJAMIN was putting on the priestly vestments in order to go up into the sanctuary, to consecrate the Offering; and one told him saying,

"Thy father is nigh unto death and he is asking for thee." And Saint BENJAMIN said, "I cannot take off the priestly vestments until I have finished the Office; if God willeth me to see him before his death, [good and well,] and if not, God's Will be done." And whilst he was speaking thus his father sent a messenger, asking for him a third time. And when he had finished the Office he found that his father was dead, and he was exceedingly sorry, because the money and the sacred possessions of the church were deposited with him, and he did not know where his father had laid them. And his brother BĔYÛS (BEYÔK ?) counselled him to go to the desert of SCETE, and to ask the holy old men there about the sacred [fol. 99*b* 1] possessions of the church. And when Saint BENJAMIN had gone to the desert of SCETE, he went and held converse with Saint Abbâ DANIEL, Abbot of the desert of SCETE, and Abbâ DANIEL told him about everything which had happened, and he commanded him to go to a certain righteous man, who would make him to know everything that had happened to the property. And BENJAMIN went to him, and he revealed to him where the sacred money was, and he took it away with him. And after this the saint and his brother devoted themselves to every kind of good and noble and perfect spiritual fight, and they became believers. In those days, what was left of the holy Body (*i.e.* the sacramental bread) they laid up [in a coffer] for [use in] sickness, and when any one was nigh to die, they gave him some of it. And Satan, in the form of a serpent, came and moved the coffer, and made a hole in it, and went in and ate the Body which rested therein; and the serpent was in the habit of going into that box, and eating the holy Body which was therein. And when the saints knew this they wept, and BENJAMIN, who was exceedingly sorrowful, killed the serpent; and then they took counsel together as to whether they should eat the serpent, because the holy Body [was inside it]. And they asked God to inform them if this was His good pleasure, and the angel of God appeared unto them, and commanded them to eat the serpent; and they ate it. And after this they died, and God revealed their work and their strife to a certain holy virgin, and she told the people how the saints had lived. And

they built for them a beautiful church, and many signs and miracles were made manifest by their bodies, [fol. 99*b* 2] and these are mentioned in [the story of] their fight. Salutation to BENJAMIN and to BĔYÛS (BEYÔK ?).

And on this day also [took place] the testimony of 'ANÂGEṬYÔS (IGNATIUS ?), the archbishop.

And on this day also THOMAS the apostle worked a miracle for the woman who was killed in a tavern. There was a certain young man who used to do an unseemly thing, and he took a piece of the sacramental bread to put into his mouth; and his two hands withered, and he was unable to put [the bread] into his mouth. And the men who saw him told the holy apostle what had taken place, and the apostle called him. And he said unto him, "Tell me, my son, what thou didst do. Be not ashamed, for the grace of God hath admonished thee." And the man bowed down at his feet, and he said unto him, "I have done an abominable thing, though I thought I was doing a good one. I loved a certain woman who served in a tavern, and I said unto her, 'Remain pure, even as thou hast taught me that thou art pure.' And when she refused I took a sword and killed her." And the apostle said unto him, "How couldst thou let anger make thee to commit the act of the Serpent?" And straightway the holy apostle commanded one to bring him water, and he prayed over the water, and said unto the man, "Dost thou believe in our Lord Jesus Christ? Wash [fol. 99*b* 3] thy hand"; and the man washed his hand and it was healed and became as it was before. Then the apostle said unto him, "Come, lead me to the dead body." And the young man went with the apostle, and brought him unto the place where he had stabbed the woman. And when the apostle saw her he was very sorry, for she was very beautiful; and he commanded the young man to bring her out, and to lay her on a bed, and the people did as he commanded. And he laid his hand upon her, and prayed, and having finished his prayer he said unto the young man, "Go and say unto her, holding her hand, 'I with my hand killed thee, and with my hand Christ raiseth thee up, through Faith.'" And the

young man drew nigh unto her, and he said to her, "I believe in our Lord Christ," and as he did so he drew the woman's hand [to him], and she leaped up and sat down, and many people who were there saw her. And she looked at the holy apostle, and left her bed, and bowed down at his feet. And she took the hem of his garment, and said unto him, "Where is the other one who was with thee, and who committed me to thee?" And the apostle said unto her, "Where didst thou arrive? Tell me." And she answered and said unto him, "A man who was wholly black, and wearing foul raiment, took me and carried me into a place of darkness, wherein there were many pits; and there was a horrible smell there. And I saw a pit of fire which blazed, and a wheel of fire, and souls were bound to that wheel. And I also saw another pit of fire which was filled with boiling filth and worms, and there were souls which were being rolled therein. And some were hung up by their tongues, and some by their hair, and some by their hands, and some by their feet, and the heads of some were under a layer of smoke and they were being smoked with sulphur. And I also saw a place of darkness, which was very dense. And he who was guiding me said unto me, 'These are the souls of fornicators, and calumniators, and liars, and plunderers, and stealers, and murderers, and of those who never visited the sick, [fol. 100*a* 1] and who did not remember the Law of God; therefore they are rewarded according to their works.'" And the apostle said unto those men who were there, "Do ye hear what this woman saith? This is not the only punishment which God hath in store for the wicked, but there is worse than this. And turn ye to God, and forsake the working of sin, and the evil mind, and dwell in Faith, and with a meek spirit and with holiness, and ye shall receive grace from Him." And all the people believed in God, and they collected much gold in order that he might give alms to the poor, for the apostle was wont to give alms. And the fame of him arrived in all countries and cities, and the people took up all those who were sick or diseased, and those who were possessed of evil spirits, and those who were lunatics, and those who were tormented as they lay on their beds, and brought them and laid them down in the place where

the apostle was. And he healed them all by the might of our Lord Jesus Christ. Salutation to THOMAS.

II. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint THADDEUS the apostle, who was one of the Twelve Great Apostles. This blessed apostle our Lord chose, and he was of the number of the Twelve Apostles. When the Holy Spirit Paraclete had descended upon him, he departed into all the cities, and preached the preaching of the Holy Gospel, and he turned many of the Jews and pagans to the knowledge of their Creator, and he baptized them with [fol. 100*a* 2] Christian baptism. One day as he was journeying in the country of Syria our Lord Jesus Christ appeared unto him in the form of a young man with a goodly presence, and He said unto him, "Peace be unto thee O My beloved THADDEUS, the apostle! Fear not, I will be with thee." And the apostle said unto Him, "May Thy grace be with me." And then He gave him the salutation of "Peace," and went up into heaven. When the apostle drew nigh unto the city, he saw an old man ploughing the fields, and he went to him and said unto him, "Peace be unto thee." And he also said unto him, "O old man, give me bread to eat"; and the old man said unto him, "I have none here. But stay with the oxen, and I will go and fetch some for thee to eat." And he said unto him, "Go in peace," and when the old man went the apostle remained with the oxen, [and said,] "The man hath gone to do me a kindness." And he rose up, and seized the plough, and he cried out to the oxen so that he might plough. And PETER, the chief of the Apostles, sowed for him, for he was with him then, and he blessed the seed in the Name of our Lord and Redeemer Jesus Christ. And THADDEUS ploughed three furrows, and the seed germinated that day, and became ears filled with wheat. When the old man returned to the fields, and saw what the apostle had done, he fell down at his feet and said, "Art thou God

Who hath come down from heaven?" And THADDEUS said unto him, "I am not God, but a servant of God." And that [old] man said unto him, "In return for the good which thou hast done for me I will follow thee whithersoever thou goest." And the apostle said unto him, "It is unnecessary for thee to do this, but take thine oxen and lead them back to their master, and make known to thy wife that I am here, and let her prepare supper in [fol. 100*a* 3] your house, that I may eat; for I want to go into this city and tarry [there] this day for the Lord Jesus Christ hath called me." And the man took the ears of corn from the fields which the apostles had sown, and he came unto the city with his oxen. And when he came unto the city the men saw him carrying ears of corn, and they said unto him, "Where didst thou get these ears of corn this day? Is it not the time for sowing?" And he answered them never a word, and took back the oxen to their owner; and he came unto his dwelling, and they made ready a good [meal] for the apostle. And the story of the man came to the nobles of the city, and they sent to him, saying, "Where didst thou get these ears of corn? Tell us, that thou mayest not die an evil death." And he answered and said unto them, "A certain man passed whilst I was ploughing"; and he told them the whole story to the end. And the nobles said unto him, "Go and bring him to us," and the man said unto them, "Wait a little; he is coming to my house, and when he cometh ye can see him." And Satan corrupted the hearts of the nobles, and they said, "Woe be unto us if this man be one of the Twelve Men who are magicians! Rise up, let us go out to kill him." And other men answered and said, "We cannot kill him, for we have heard that Jesus their God doeth what they want; but let us take a woman, and set her naked outside the city; and when the apostle wisheth to come into the city and seeth her, he will not enter." And they brought a woman who was a harlot, and stripped her naked, and set her by the gates, and when [fol. 100*b* 1] the apostle had come to the gates of the city he saw the naked woman, and she perceived the wickedness of her deed. And the apostle prayed and said, "O my Lord Jesus Christ, send MICHAEL the archangel, and let him hang up this woman by the hair of her head in the air

whilst I enter the city"; and forthwith she was hung up by the hair of her head, and all the nobles saw her hanging, but they could not perceive what held her. And she cried out and said, "God will judge the nobles of the city," but none of the men of the city believed her, because Satan had hardened their hearts. And the apostle prayed to God and said, "O Lord, strengthen me to fight Satan, who hath risen up against me." And the apostle prayed, and MICHAEL the archangel came down and drove away the evil spirits which vexed the souls of the men of the city. And the apostle went about in the city, and preached in the Name of our Lord Jesus Christ, and the men of the city believed; and straightway they took down the woman who was hanging in the air. And after this THADDEUS appointed bishops and priests over them, and he baptized them in the Name of the Father and the Son and the Holy Spirit. And he appointed the woman who had been suspended in the air to minister in the church, and he healed the sick, and opened the eyes of the blind, and the dumb spake, and the lame walked, and devils were driven out, and he raised the dead, and at length all the people of the city believed. And Satan was wroth, and he entered into the heart of a rich young man who loved money, and he sent him to the apostle. And he came [fol. 100*b* 2] and bowed down before him, and said unto him, "O servant of God, I have much money, what am I to do that I may live?" And the apostle said unto the young man, "Love the Lord thy God with all thy heart, and with all thy soul. Slay not, steal not, fornicate not. What thou wouldst not that men should do unto thee, that do not to others; and sell thy possessions, and give [the price thereof] to the poor of this city." And when the young man heard these words, his wrath against the apostle increased, and he seized him by the neck, wishing to kill him, but this did not take place for God strengthened him; and his eyes did not go forth from his head under the tribulation of the choking. And the apostle said unto him, "Our Lord saith, 'It is as easy for a camel to go through the eye of a needle as for a rich man to go into the kingdom of heaven'" (Matthew xix, 24). And the young man said unto him, "These words of thine are not true; a camel cannot go

through the eye of a needle." And at that moment a man who had with him a camel passed before him, and the apostle seized him and made him stand still. And the apostle asked a certain tailor for a needle, and the tailor, wishing to help the apostle, brought him a needle with a large eye. And the apostle thanked [him] and said unto him, "Bring a needle with a small eye, so that the glory of God may be manifest in this city"; and the tailor did as he commanded him, and brought him a needle with a small eye. And straightway the apostle stretched out his hands and prayed to the Lord Jesus Christ, and he said, "Come thou and thy camel into the eye of this needle"; and the man and his camel came into the eye of the needle. And the apostle said, "Do it again so that all the people may know"; and when the people saw this [fol. 100*b* 3] wonderful thing, they lifted up their voices and said, "There is no god except the Lord God of THADDEUS, the apostle." And when the young man saw this, he bowed down with his face to the ground, and he asked the apostle to forgive him his sin, and to take all his possessions and distribute them among the poor. And the apostle did as he asked him, and taught him the Law of the Faith, and he baptized him in the Name of the Father and of the Son and of the Holy Ghost, and likewise all the men of the city; and he administered unto them the Holy Mysteries, the Body of our Lord and His precious Blood. And the apostle went forth from them, and they set him on his way and bade him farewell in peace. After this he came to the country of Syria, and he preached therein, and many men believed through him. And much tribulation and punishment came upon him from the Jews and the Gentiles; and then he died in peace. Salutation to THADDEUS.

III. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, CYRIL, the pillar of the Faith, the lamp of the Holy Church, the twenty-fourth Archbishop of the city of Alexandria. This saint was brought up

by his mother's brother, THEOPHILUS, Archbishop [fol. 101*a* 1] of the city of Alexandria, his predecessor, and he sent him to the monastery of Saint Abbâ MACARIUS, and he learned from him all divine doctrine; in one year he learned by heart all the Holy Books. And God gave him grace and intelligence to such a degree that when he had once read a book he knew it by heart. And then the archbishop handed him over to the honourable father Abbâ SARAPAMON, the bishop, and his wisdom and knowledge increased, and he learned how to do all good and honourable works. And when he had finished learning all the good works, Abbâ SARAPAMON sent him to Abbâ THEOPHILUS, the archbishop, who rejoiced in him with a great joy, and thanked God Who had given him such a son. And he gave him a place in the archiepiscopal palace to read the Scriptures to the people at all times. And it came to pass that when he was reading the Scriptures no man wished him to hold his peace, because of the sweetness of his voice. When Abbâ THEOPHILUS died, they made this father Abbâ CYRIL archbishop in his stead, and the church shone with his doctrine. And when NESTORIUS, Archbishop of the city of Constantinople, denied God, a General Council of four (*sic*) hundred bishops assembled because of him in the city of Ephesus, in the days of the Emperor THEODOSIUS. And this father was the President of the Council, and he disputed with NESTORIUS, and resisted him successfully, and overcame him, and made manifest his denial of God. And when NESTORIUS would not turn from [his error], CYRIL cursed him, and excommunicated him, and drove him from his throne. And this saint composed Twelve Discourses wherein he explained the True Faith, and after them he wrote many Homilies, and Admonitions, and "Characters," [fol. 101*a* 2] which are in the hands of believers to the present day. And this father affirmed that God, the Word, is One Nature, and One Being in His Incarnation, and he cursed all those who separated Christ, or who differed from this good opinion, and from this True Faith. And having finished his good fight, and pleased God, he became a little sick, and died in peace after he had sat on the throne of MARK the evangelist for two and thirty years. Salutation to CYRIL.

Salutation to you, O SERAPHIM and CHERUBIM, who praise God ceaselessly.

Salutation to the HOLY ANGELS.

And on this day also died the holy and honourable father, Abbâ COELESTINUS, Archbishop of the city of Rômê, who was the disciple of YÔNÂKNÎDÔS (INNOCENTIUS), the archbishop, his predecessor. At the time of his death the archbishop commanded that [fol. 101*a* 3] this father should succeed him as archbishop, and then he commanded him, saying, "Take good heed, O my son, for there are ravening wolves in the city of Rômê." And when YÔNÂKENDÎS (*sic*) (INNOCENTIUS) died, they appointed this father COELESTINUS archbishop in his stead. Now ARSONIUS (*sic*) was Emperor of the city of Rômê in those days. And when HONORIUS died, JULIAN, the infidel, reigned in his stead, and JULIAN, the infidel, wanted to appoint NESTORIUS Archbishop of Rômê, and to expel this father COELESTINUS, but the men of the city expelled NESTORIUS; and there was in the heart of that infidel emperor great vindictiveness against Saint COELESTINUS. And the saint went forth, and departed to a monastery which was near PENTAPOLIS, and he dwelt therein, and God wrought many signs and miracles by his hands. And the Emperor JULIAN, the infidel, went forth to war. And RAPHAEL, the angel of God, appeared unto Saint COELESTINUS in a vision of the night, and gave him [the salutation of] peace, and said unto him, "Rise up and depart to the city of Antioch to Saint DIMITRIANUS, the Archbishop of Antioch, and abide with him, for the emperor hath decided in his heart, if he returneth from the war, to kill thee." And when he woke up from his dream, he went forth from that monastery, and he had two brethren with him, and he came to the city of Antioch. And he found DIMITRIANUS ill, and he told him everything which had happened to the emperor; and COELESTINUS tarried with him in one of the monasteries of the city of Antioch. And Saint IGNATIUS, [fol. 101*b* 1] and NÂKENDÎNÔS (*sic*) (INNOCENTIUS), the Archbishop of the city of Rômê, appeared before the Emperor

JULIAN, the infidel. And with them was one who was exceedingly awesome and terrifying, and he said unto him, "Why hast thou left the city of these men without an archbishop? Behold, God will remove thy soul from thee, and thou shalt die in the hands of thine enemies." And the emperor said unto him, "O my lord, what shall I do?" And they answered and said unto him, "Dost thou believe in the Passion of the Son of God?" And he answered and said unto them, "I do believe." And they answered and said unto him, "Send and fetch our son COELESTINUS, and restore him to his throne." When the emperor awoke from his dream he was afraid, and he wrote a letter, and sent it to DIMITRIANUS, saying, "Be not angry with me on account of COELESTINUS. Instruct my messengers and cause them to come to the place where he liveth, so that they may restore him to his office." And when the messengers of the emperor went they found Saint COELESTINUS, and they restored him to the city of Rômê with great honour, and the people welcomed him with great joy. And in those days the emperor returned from the war victorious, and the Church was in a state of quietness and peace. When NESTORIUS denied God, and the General Council assembled [to deal] with him, COELESTINUS was unable to attend the Council, because of his illness, but he sent two priests, who carried an epistle wherein he cursed NESTORIUS, and excommunicated him. Now the emperor believed in the words of NESTORIUS, and would have nominated him [archbishop], but he was afraid of the archbishops. [fol. 101*b* 2] And when God willed to give COELESTINUS rest from the labour of this world YÔNÂKNÎDÔS (INNOCENTIUS) and ATHANASIUS appeared to him, and said unto him, "Direct the people, for behold, thou shalt come to us; our Lord Jesus Christ calleth thee." And when he woke up he commanded the people, and said unto them, "Take good heed to yourselves, for behold ravening wolves shall come into this city." And having said this he added, "Let us rise up and depart, for behold the saints are seeking for me and for two others, and we must go out from this world." And at that moment the two others were CYRIL, Archbishop of Alexandria, and LUCIUS, Bishop of the city of ṢÂN

(TANIS); and having said this he died in peace. Salutation to COELESTINUS.

IV. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the translation of the bodies of the honourable saints 'ABÛḲÎR and JOHN. When these saints became martyrs on the sixth day of the month Yakâtît, certain believing men carried away their bodies secretly, and laid them in the church of Saint MARK the evangelist, which is to the south of the city of Alexandria, and there they remained until [fol. 101*b* 3] the days of Saint CYRIL, Archbishop of the city of Alexandria. And the angel of God appeared unto him, and commanded him to go to the church of Saint MARK the evangelist, and carry away the bodies of Saints 'ABÛḲÎR and JOHN, and many people went with him. And they prayed, and dug in the ground, and a coffer was revealed to them wherein were the bodies of the saints, and they took them up with great honour, and they brought them to the other church of Saint MARK which is on the sea-shore, and they laid them in it, and there they built a church; and they made a great festival as it were this day, and very many pagans gathered together to it. And when they saw the many signs and wonders which appeared through the bodies of Saints 'ABÛḲÎR and JOHN, they forsook their house of idols, and denied them, and became Christians; and the sand heaped itself up over the house of idols in a large heap, until the place became a great hill. And many signs and miracles appeared through the bodies of the saints, and a great healing of the sick took place. Salutation to 'ABÛḲÎR and JOHN.

And on this day also died SOPHONIAS (ZEPHANIAH), the son of KUĔS, the son of KHADLEYÂ, the son of 'AMÔRYÂ, the son of SÊDÊḲYÂ (ZEDEKIAH), and he prophesied in the days of ÎYÔSYÂ (JOSIAH), the son of AMOS, the King of Judah.

[fol. 102*a* 1] He prophesied concerning the captivity of Israel, and he said, "They shall certainly perish from the face of the earth, saith God, man and beast shall perish, and the birds of the heavens shall perish and the fish of the sea." And he also prophesied concerning Moab and said, "Moab shall become like Sodom, and the children of Moab like Gomorrah" (Zeph. ii, 9). And Damascus shall come to an end like a heap of food, and those cities shall be blotted out in the captivity of NEBUCHADNEZZAR. And he prophesied also concerning Persia and Nineveh, saying, "I will destroy Persia, and I will make it to be laid waste, and Nineveh shall become like a desert wherein there is no water, and flocks shall pasture in the midst thereof" (Zeph. ii, 13, 14). And he destroyed that city by the hand of ALEXANDER, the Macedonian. And he also prophesied concerning Christ, saying, "In that day I will bring back their tongues to all nations, so that they all may call upon the Name of God, and may all serve Him under one yoke (?)." And he said, "From the rivers of Ethiopia they shall bring him offerings." Salutation to SAPHÔNYÂS (*sic*) (ZEPHANIAH).

And on this day also is celebrated the commemoration of the Twelve Little Children of the Prophets, who prophesied concerning Christ. [fol. 102*a* 2] Salutation to you, O all ye PROPHETS OF ISRAEL.

V. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the martyrdom of the two great apostles, the chiefs of the apostles, PETER and PAUL. PETER was from Bethsaida, and he was a fisherman. Our Lord chose him on the second day following that whereon He was baptized, and He chose ANDREW his brother before him. And having chosen Saint PETER, He made him chief of the apostles, and he continued to minister to our Redeemer until the time of His death and Passion. And in him there were faith, and zeal,

and love for God, and because of this our Lord made him the chief of the apostles. Now the apostles were divided about the matter of our Redeemer, and some of them said that He was ELIAS, and some that He was JEREMIAH, or one of the other prophets, and he confessed before them all, saying, "Thou art Christ, the Son of the Living God." Thereupon our Lord proclaimed him blessed, and He made him the Rock of the Church, and gave him the keys of the kingdom of heaven. After this he received the grace of the Holy Spirit Paraclete, and he went in among the rational wolves of this world, and preached among them in the Name of our Lord Jesus Christ, Who was crucified, and he converted [fol. 102*a* 3] a countless number of the people, and brought them into the Faith of our Lord Jesus Christ; and God wrought great and innumerable signs and wonders by his hands. And he wrote two Epistles and sent them to the believers, and he spake to MARK and translated for him the Gospel which is known as his. Then he came into the city of Rômê, and he went up into the great theatre wherein all the nobles were gathered together, and he cried out with a loud voice, saying, "Blessed are the merciful, for one shall have mercy on them," and what followeth (Matthew v). And when the four stone pillars which formed the four corners of the tribune heard his words, they said "Amen"; and the multitudes heard this voice. And there was a certain man in whom a Satan had lived for seventy years, and the Satan cast him down at that moment, and went forth from him, because of his hearing the voice from the pillars of stone. And when the nobles heard that voice they feared with a great fear, and they came to their dwelling places wondering in their minds. And one of the nobles whose name was CAUSTUS (?) came to a woman whose name was 'AKRÔSYÂ, and told her what had happened, and how PETER had taught concerning the forsaking of this world, and [on shewing] mercy to the poor. And when this woman heard his voice, she woke up in her heart, and said, "This is a hard matter." And then they promised each other that they would do everything which Saint PETER taught, and they distributed all their riches among the poor and destitute folk. And after those days the emperor sent to CAUSTUS, and

told him to come and consult with him concerning an imperial matter. And when CAUSTUS heard this he was sorry, because he had no money to give [fol. 102*b* 1] to the emperor, and because he had no money for the necessary expenses of the journey. And he took counsel with his wife, [saying,] "He maketh a pretence to me with many words." And his wife said unto him, "Go, only the God of Saint PETER can make [matters] good for thee"; and he came to the emperor who received him with great joy. And after a year he returned to his house, and behold, his two sons were dead; and his wife was afraid to tell him the truth. And she made a pretence to him, with much speaking, but at length she told him, and on hearing it he sorrowed. And she also said unto him, "O my lord, let us pray to God," and they prayed to God with a whole heart and there came a voice which said, "O CAUSTUS, O wife of CAUSTUS, because ye have received the words of PETER, My disciple, I will give you back your sons alive"; and straightway their sons rose from the dead, and all those who heard [of this] glorified God. Now one of those who rose was CLEMENT, who became a disciple of this apostle. And Saint PETER told him all the mysteries which he had seen, and how he had seen our Lord Jesus Christ going up into heaven in the flesh, and he delivered to him the secret books which it is not meet that men should see; and this CLEMENT he made a bishop, and his brother he made a deacon. And moreover, Saint PETER saw a great and honourable similitude of the Lady of us all, MARY, the Pure, the God-bearer. He saw a cloud which was like unto a bow, and in the cloud which appeared upon it a tabernacle of light, and in the innermost part thereof sat, in the flesh, our holy Lady, the two-fold Virgin MARY, the mother of our Lord in the flesh. And angels surrounded her, having [fol. 102*b* 2] swords and spears of fire in their hands, and they said, "O blessed woman, thou art the vineyard, the beautiful one wherefrom grew the grapes of salvation. Blessed art thou, O Upper Chamber, for thou didst carry in thy womb the Lamb of God, and the Lord of Lords. Rejoice, O Mother of light, Mother of mercy. Rejoice, O Throne of salvation, on whom sat the God of Gods. Rejoice, O Lady of all men." And when the angels

had finished saluting her, our Lord Jesus Christ appeared, and spake with her, and none knew what He said unto her except MARY; and straightway there was an earthquake. And PETER also saw mysteries which are ineffable. And after this our Lord commanded PETER to preach in all the cities, and he preached the preaching of the Holy Gospel. And he went to the sea-coast and came to the border of a city which was called ÎYÔPÊ (JOPPA), and to the city of ÎMÂKHÛS (EMMAUS ?), and LĔDYÂ (LYDDA). And one day whilst he was praying in the city of ÎYÔPÊ (JOPPA) a cloud of light enveloped him, and there came down a sheet which was spread out from heaven to earth, and there were in it all kinds of four-footed creatures, and all kinds of birds, and the similitudes of swine. And a voice cried to him from heaven, saying, "Arise, PETER, kill and eat." And he said unto Him, "O my Lord, I cannot kill and eat what is unclean." And again a voice called him, saying, "What God hath cleansed let not man hold to be unclean"; and he heard this voice three times. And each time the voice called him, a finger made a sign to him and pointed to the beast which was like unto a pig. And that sheet went up and was withdrawn into heaven, and he marvelled [fol. 102*b* 3] at what he had seen and he understood that [it signified] the reception of the Gentiles who were to turn to God, and he told the holy Apostles his brethren this. And then Saint PETER came with Saint JOHN to the city of Antioch, as our Lord Jesus Christ had commanded them; and PETER sent JOHN on to the gates of the city, so that he might learn the affairs of the city, and he asked concerning the report of Antioch. And he found outside the city certain evil men, who spake words of insult to him and wanted to kill him. And he returned weeping and angry, and said unto Saint PETER, "If these common folk are as bad as this, what shall we do before the kings of this city, and the nobles thereof? Even if we come into it and preach in the Name of the Lord Jesus Christ, how shall we teach the Faith?" And PETER said unto him, "O my beloved, be not dismayed by the words of these men, and be not sorrowful, for He Who hath brought us from Jerusalem hither in one night, that is to say a journey of twenty days on horses, will

prosper our work." And after that they came into the city, and preached in the Name of our Lord Jesus Christ, and the men of the city and the priests of the idols gathered together and beat them severely, and treated them with ignominy, and made a mock of them, and cut off one half of the hair of their heads, and tied them up in a tower and shut the doors on them; and they prayed to God to help them. And our Lord Jesus Christ, who was surrounded with the Cherubim and the Seraphim, appeared unto them, and said unto them, "O PETER and JOHN, fear ye not and be not sorrowful, for [fol. 103*a* 1] I will be with you to the end of the world. And marvel not because they have shaved the centre of your heads to make sport of you, for this shall be unto you a sign of which to boast, and for hair of honour. And it shall be a sign of priesthood to every man who shall follow you in the Church, and who shall offer My Body, even as ye do now. To the priest who dieth with this crown upon his head I will give remission of sins"; and having said this to them He went up into heaven with [great] glory. Then by the commandment of God, Saint PAUL arrived, and the saints met and talked together. And when he saw Saint JOHN he said unto them, "What have the men of this city done to thee?" And Saint JOHN said unto him, "Marvel not at me, for the chief of the Apostles also [hath] this symbol." And Saint PAUL went to the city of Antioch, and held converse with the men as he wished, and he pretended that he would worship the idols; and he released the saints and took them away. And he asked them about their work, and he told them that he also was a disciple of our Lord Christ. And they worked miracles there, and they opened the eyes of those who had been blind from their mothers' wombs. And they also made to live the king's son who had been dead for three months, and whose body had decayed and become corruption; and the king and his wife held converse with Saint PETER and believed. And Saint PETER smote the ground and water flowed forth, and he baptized the king and all the men of Antioch in the Name of the Father and the Son and the Holy Spirit, and they built a church there. And after this the believing men who were in Laodicea sent to him [a messenger to say] that the river

KÎSÂRÔS had drowned many men, and flooded their villages, and their flocks; [fol. 103*a* 2] and PETER and PAUL sent him to Saint JOHN, the beloved. And as the saint was going along the road, he found a sheep which had become separated from its flock, and he sent it on, saying, "Go to the river KÎSÂRÔS, and say unto it, 'The disciple of the Lord Jesus Christ hath sent me to thee, and he telleth thee to become fettered by the word of God.'" And the sheep went and did as the saint commanded it, and the river became quiet (*i.e.* subsided). And when the infidels saw this miracle a countless multitude of them believed. And then he passed on to the city of Rômê, and he preached therein and performed many signs and wonders, and he conquered SIMON, the magician, who had resisted him, and he cast him down from his rule over the souls of men. And at this miracle many men believed, and the concubines of 'AKRĔPÔS, the legate of the city, believed through him, and preserved [their] purity, and many women withdrew from their husbands. And because of this the people took counsel to kill him, and the wife of ALTABIUS, a friend of the king, sent a message to Saint PETER advising him to go forth from the city of Rômyâ, and the believing brethren likewise told him to do this, and he went forth from the city alone, and he disguised himself so that no one might know him. And he found our Lord coming into the city in the form in which he had first known Him, and he bowed low before Him, and said unto Him, "Whither goest thou, [my] Lord?" And He said unto him, "To Rômyâ, that I may be crucified." And Saint PETER said unto Him, "Lord, wilt Thou be crucified a second time?" And Saint PETER remembered that He had said unto him, "When thou art grown up, another shall gird thee and take thee whither thou wouldst not go." And straightway he returned to [fol. 103*a* 3] the city, and told the brethren everything which had taken place between our Lord Christ [and himself], and they were very sad. And when the Emperor NERO heard the report of him, he seized him and commanded the soldiers to crucify him. And PETER begged and entreated that they would crucify him head downwards, saying, "My Lord Jesus Christ was crucified standing upright, and it is meet for me to

be crucified head downwards." And when they crucified him he spake unto the believers the word of life, and he strengthened them in the True Faith, and after this he delivered up his soul into the hand of God. Salutation to thee, O PETER.

And on this day also became a martyr Saint PAUL, the tongue of oil, the tongue of Christ, the tongue of sweet perfume, the lamp of Christians, the fountain of life, and the well of wisdom, whose name being interpreted is "leader, commander, he who is praised," or according to another interpretation, "haven, tranquillity, quietness and keeping silent." This Saint PAUL was a Jew, of the tribe of BENJAMIN, a Pharisee, the son of a Pharisee; and his kinsfolk called his name "SAUL," the well-known interpretation of which is, "given." He was a young man of handsome appearance, upright in stature, and ruddy, like the rind of a pomegranate. His face was open, his nose was large, [fol. 103*b* 1] above his eyes was *koḥl*, his cheeks were [like] an open rose, and his beard was full. He was learned in the Law of the Tôrâh, and he was jealous for the same. And the disciples, who believed through the holy Apostles, were exceedingly afraid of him, because he had received authority from the high priest, who wrote to him an order, with his own hand, commanding him to bind with fetters all those who preached in the Name of our Lord Jesus Christ. And as SAUL and those who were with him were journeying along the road from the city of Jerusalem to the city of Damascus, a light from heaven shone upon him, and he fell upon his face on the ground, and he heard a voice which said unto him, "SAUL, SAUL, why dost thou persecute Me? It is bad for thee to kick against sharp goads." And he said unto Him, "Who art thou, Lord?" And He answered and said unto him, "I am that Jesus, the Nazarene, Whom thou persecutest. But rise up, and come into the city of Damascus, and there they will tell thee what thou must do." And the men of Jerusalem who were with him stood up, and they heard His voice but there was none whom they saw. And SAUL rose up from the earth, and though his eyes were open he saw nothing, and leading him they brought him to Damascus, where he remained for three

days, not eating, not drinking, and not seeing. And there was a certain man in the city of Damascus, who was one of the holy apostles and whose name was ḤANÂNYÂ (ANANIAS), and our Lord appeared unto him and said unto him, "ḤANÂNYÂ (ANANIAS)," and he said, "Behold me, my Lord." And the Lord said unto him, "Rise up, and go to the street which is called 'Straight' and enquire there in the house of SÂYDÂ [for a man] whose name is SAUL, of the [fol. 103*b* 2] city of Tarsus." And ḤANÂNYÂ (ANANIAS) said unto him, "My Lord, I have heard about that man and of all the evil which he hath done to the saints in Jerusalem, and having obtained authority from the high-priest, he hath come hither to imprison all those who bear Thy Name." And our Lord said unto him, "I have set him to be a chosen vessel for Me, and he shall go and carry My Name among the peoples and kings of Israel. And I will shew him how great things he must suffer for My Name." And Saint ḤANÂNYÂ (ANANIAS) went and came to his house, and found him praying, and he laid his hand upon him, and he prayed over him that he might see. And he said unto him, "SAUL, my brother, my Lord Jesus Christ, Who appeared unto thee on the road as thou camest hither, hath sent me unto thee that thou mayest see, and be filled with the Holy Spirit." And straightway there went out of PAUL'S eyes as it were scales, and he could see, and he rose up, and was baptized, and ate food, and became strong; and he remained in Damascus a few days with the holy apostles, and preached in their Synagogues. And he taught concerning our Lord Jesus Christ, saying, "He is the Son of God," and all those who heard him marvelled, saying, "Is not this the man who killed those who were called by this name in Jerusalem and here also?" And this Saint PAUL the apostle was filled with the grace of the Holy Spirit Paraclete, and he proclaimed boldly the Faith of righteousness. And his jealousy for the Law of our Lord Jesus Christ was double that which he had had for the Law of the Tôrâh. And he went unto all the ends of the world, and preached the Name of our Lord Who was crucified, [fol. 103*b* 3] and a multitude of people which could not be numbered believed through him. And great tribulation came [upon him], and many beatings: And

the Jews shut him up in prison, and bound him with fetters, and sunk him in the sea, and took him into deserts, and tortured him with every kind of torture. And behold, it is written in his Epistles, and in the Book of the Acts of the Apostles, saying, "The Holy Spirit separated SAUL and BARNABAS for the work which He required of them." And for this reason they went into the land of the Greeks and performed many miracles, some of them took place when they went round the island of KUĔLÂ (CRETE ?). And they came to a city, the name of which is YÂFÛS (PAPHOS), and they found a certain Jewish magician whose name was ELYMAS, who withstood them, and wished to keep the deputy of the city from them and from the Faith. And Saint PAUL rebuked him and said unto him, "Behold, the hand of God is upon thee. Thou shalt become blind, and shalt not see the sun until the time when the appointed time shall have come"; and straightway the eyes of ELYMAS clouded over, and became sightless, and he enquired for some one to lead him. And when the governor of the city saw him, he marvelled and believed in God. And then they went to the district of LÛḲÂNYÂ (LYCANIA) and LESṬRÂN (LYSTRA), and DARBÊN (DERBE), and taught there. And there was in the city of LESṬRÂN (LYSTRA) a certain man with twisted feet, and he was born thus from his mother's womb, and he had never walked; and he heard Saint PAUL speaking. And Saint PAUL knew that the man had in him the faith whereby he would be healed, and he said unto him, "In the Name of our Lord Jesus Christ rise up and stand upon thy feet"; and straightway he rose up and walked, and when the people saw him they believed. And whilst he was there, certain Jews from Antioch and Iconium came and stoned the blessed Saint PAUL, and they dragged him [fol. 104*a* 1] outside the city, for they thought that he was dead. And on the following day, when Saint BARNABAS was near the city, he appointed a priest to each of the churches there. And then he went to Phrygia and Galatia and on towards ṬÎRÔ'ADÂ (TROAD), and they passed over into Macedonia. And they found there a girl who was under the power of a demon, and she brought to her owners her earnings, which were much, and she followed after them

crying out and saying, "These servants of God shall teach us the way of life"; and she pressed upon Saint PAUL. And Saint PAUL turned, and rebuked the unclean spirit which was on her, in the Name of our Lord Jesus Christ, and the girl was healed. And after this he went out to the city of ḤALAB, and he made to live the mother of TIMOTHY, whose name was BADREMÂN, who had been dead. There the people wished him to sacrifice to the god of the city, [but he refused to do so]. And they cast him into a furnace, and he stretched out his arms in the form of the Cross, and the men of the city saw the sign of the Cross with their own eyes; and they entreated him to come out, and he went forth, being injured in no wise, and they prostrated themselves before him. And all the people believed through them, and even ANESṬUS, the governor of the city, believed; and the priests of the seventy idols fled and hid themselves. And Saint PAUL called the figure of gold which was in the form of a *gûzâ*, and it came and stood up in the form of a lion in the middle of the temple. And Saint PAUL said unto it, "Where are the priests who worship thee?" And the lion answered and said unto him, "Wait, O my lord, until I am able to tell thee where they are." And the lion went to where they were hidden, and brought out [fol. 104*a* 2] one of the priests, holding him by his neck, which was in his mouth, and he dragged him along like a dead man, and cast him down among the people; and thus he did to the seventy of them. And when the people saw [this] they wanted to kill the priests. And Saint PAUL said, "This day life and not death is seemly in this city," and he baptized them all. And he said unto the image of the *gûzâ*, which was a lion, "Fear not, O lion, because thou hast ministered unto me, thy existence shall be in the desert until I want thee"; and he dwelt in the desert of the lion. And Saint PAUL went...and came into the city. And the Jews heard of the report of him, and they gathered together against him, and seized him, and tortured him. And they also brought two oxen, and they lifted up the feet of Saint PAUL, and tied him between two oxen, with 'ANṬEKÔS his disciple, and they dragged them through the streets of the city, over the sharp stones, until their blood flowed like water, and their

bodies were torn and cut, and their bones were visible. And the disciples prayed to God, and the two oxen, and the man who was driving them, turned into stone in the midst of the city, where they stood still, and they are there until this day. And the people having seen this told the governor, and he became wroth, and commanded the soldiers to bring them before him, and they brought them, [the people] stoning them as they did so. And the governor was wroth with Saint PAUL, and he said unto him, "O man, behold, I will torture thee." And he commanded them to bring two brass bulls, and they brought bitumen, and pitch, and sulphur, and fat and mixed them together, and they smeared the outside and the inside of the two brass bulls therewith, [fol. 104*a* 3] and they cast the disciples into them. Then they took them into a furnace, and they lighted a fire therein, and kept it burning for three days and three nights. And our Lord Jesus Christ came, with His angels, and He made the furnace to move from its place into the grounds of the offices of the government, and the flames blew backwards, and consumed the men of the city. And a voice from heaven called those who remained, and bade them to gather together to the furnace (?). And the lion, which PAUL had sent into the desert, came and cried out with [his] voice, saying, "Believe ye in the Lord Jesus Christ, [the God] of Saint PAUL." And the lion came back, and said unto Saint PAUL and SEKANṬES (?), "Get forth from the fire, so that the men of this city may not know"; and they went forth from the red-hot furnace alive, and the hair of their heads was not singed, and there was no smell of fire upon them. And straightway all the people cried out, saying, "We believe in our Lord Jesus Christ, the Nazarene," and PAUL baptized them in the Name of the Father, and of the Son, and of the Holy Ghost. And he made SEKANṬES a priest, and having built there a church, he departed to the city of Athens. Then he went to other cities with Saint PHILIP the apostle and preached therein, and the elders of the city seized them, and bound them hand and foot, and put chains about their necks, and they made iron helmets to put over their heads. And they also made figures of the hand, with palms and fingers of iron, and they

thrust them over their hands and along their arms, until [fol. 104*b* 1] each hand and arm was covered with iron, and then they drove nails through them. And they also made figures of the shoulders in iron, which reached up to the neck and they drove nails into them, back and front; and they made plates of iron to envelop their limbs and to cover their bodies in such a way that no part of the body was visible. And they nailed plates of iron over their sides, and they made shoes of iron for their feet, and they drove nails through their hands, and the soles of their feet, and their thighs; and they made plates (?) in the form of a covering. And men who prepared roots and drugs came, and brought a talent of lead, and a huge vessel of brass, and seven pounds of refined fat. And they mixed with it grease, and wax, and ox-fat, and many roots for burning in the fire, and bitumen, and pitch, and sulphur, and tar, and seven pounds of *colophonia* resin, and glue (?), and clematis wood (*i.e.* brushwood), and charcoal, and very much wood. And they brought bitumen, which had been prepared, and melted it in the [brass] vessel, and they daubed it on the iron plates which were on the bodies of the saints, until they took the shape of their bodies. And they poured over the iron plates, inside which were the saints, the lead which they had melted, until it reached from their feet to their heads. And they set them up by the side of a bushy pine tree, which was five cubits high from the ground to the top thereof, and they lighted a fire about the apostles with the leaves and branches of vines from which the fruit had been plucked, and the flames rose up over their bodies. And the apostles prayed to God, [fol. 104*b* 2] and He put mercy into the heart of one of the nobles, who said unto the soldiers, "Release them." And when they had released them, they removed the plates of iron from their bodies and their skin peeled off, and came away like flakes of iron, and the blood of the apostles dripped down upon the ground. And Satan entered into the hearts of the men of the city, and they put the apostles back again into the fire, but an angel came down, and extinguished the fire on them, and a bright cloud came and rained on them and enshrouded the bodies of the saints. And when the people of this city saw this, they all believed. Now

the saints were tortured by stoning and by being shot at with arrows. [And the apostles] raised many from the dead. And after this Saint PAUL departed to another city, and preached the preaching of the Holy Gospel. And our Lord Jesus Christ appeared unto him, and said unto him, "Peace be unto thee, O PAUL, My chosen one. Whosoever shall celebrate thy commemoration, and call upon thy name, and build a church in thy name, and shall visit the church and pray therein, and make votive offerings to it, and shall perform mercy on the day of thy commemoration in any way whatsoever, all these I will stablish with thee in the kingdom of My Father, which is in the heavens. And whosoever shall build churches in thy name, I will see that My angels have them under their protection." And He promised him many things, and gave him a salute with His holy mouth, and went up into heaven. And then they journeyed about to many cities. And he came into the great city of ṬÂRÎḲÔN, and he saw our Lady MARY, the mother of light, and she commanded him to teach in that city; and she told him many things, and she gave him "Peace," and went up into [fol. 104*b* 3] heaven. And then Saint PAUL came into the city of Rômê, and preached therein, and many of the men thereof believed through him, and he baptized them with holy Christian baptism; and he wrote to them twelve Epistles, and that [to the Romans] is the first of his Epistles. And after this the Emperor NERO seized him and tortured him severely, and delivered him up that the soldiers might cut off his head. And as he was passing along with the executioner, a certain maiden who was a kinswoman of the Emperor NERO, and who had believed through him on our Lord Jesus Christ, met him, and when she saw him with the executioner she wept. And he comforted her, and said unto her, "Give me thy cloak, and I will return [it] to thee soon"; and she gave him her cloak. And Saint PAUL went with the executioner to the place where they cut off heads, and having bowed his head to the executioner, he covered his face with the cloak of the maiden, and the executioner cut off the holy head of Saint PAUL and left it wrapped in the cloak of the maiden. And the maiden said [to the executioner], "Where is PAUL?" And he said, "Behold, he

is lying in the place where they cut off heads, and his head is covered up in thy cloak." And she answered and said unto him, "Thou liest. Behold the saints PETER and PAUL have this moment left me, and they were arrayed in the apparel of kings, and they had decorated crowns on their heads, and they gave me my cloak. And behold, this is it as thou canst see"; and she shewed it to the executioner, and to those who were with him, and they marvelled thereat and believed on our Lord Jesus Christ. And God wrought by the hands of PAUL the apostle signs [fol. 105*a* 1] and wonders which cannot be counted; and the people used to lay the sick folk in their beds by the road on which Saint PAUL passed, and when his shadow fell upon them they recovered from their sicknesses immediately. Salutation to PAUL. Salutation to PETER and PAUL.

Salutation to CAUSTUS and to 'AKRÔSIA. [Wanting in the Bodleian MS.]

Salutation to AGRIPPA, and to ANESTIA (?), and to DÊWERES, and to ḲÂRIA, and to 'AḲRÂMÂ, and to 'AḲRÂBÂNIA, and to 'AKESTIANA, and to the wife of ALTABIUS of Rômîâ. [Wanting in the Bodleian MS.]

And on this day also are commemorated the SEVENTY-TWO martyrs (*i.e.* Disciples), and ISAAC who lived in the city of GÂZÂ, and the righteous men who were in DABRA 'ÂSH.

[fol. 105*a* 2] Salutation to the SEVENTY-TWO DISCIPLES.
Salutation to ISAAC.
Salutation to the FATHERS OF DABRA 'ÂSH.

And on this day also is commemorated the festival of SÂḲUĔ'ÊL, the Archangel. Salutation to SÂḲUĔ'ÊL.
Salutation to the sainted woman MASḲAL KABRÂ.
Salutation to MARCELLUS, the son of YÔNÂ, the disciple of PAUL.

VI. Ḥamlê

[fol. 105*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the ascension of the body of EZRA BĔḤÊR, who was also called the "scribe of the commands of God." This saint was of the house of LEVI. And he began to speak words of awe with the Highest, and he said, "Thou didst create the earth, and Thou didst command the dust and it produced ADAM." And again he spake saying how the waters of the Flood went forth at the appointed time and destroyed everyone, and how NOAH, and ABRAHAM, and DAVID, and SOLOMON were chosen. And he mentioneth in his Book that the soul doth not go forth from its body and wander about for seven days, and is then redeemed according to its work. And then he speaketh about the Day of Judgement, how there will be neither sun nor moon nor stars, [but] the splendour of the lightning of the glory of God. And then he saw Zion in the form of a beautiful woman, whose soul was suffering grievously, and her garments were rent, and she was covered with ashes, and she told him that her son had died on the day he came into his palace. And whilst he was talking to her her face lighted up greatly, and her appearance was like that of the lightning. And he saw the place of her foundations. And he saw in the night how, as it were, an eagle ascended from the sea, and he had twelve wings and three heads, and how the heads went forth from his wings and how they were punished and blotted out through them. And he prophesied concerning the birth of Christ, and he said, "A lion rose up roaring out of the desert, [fol. 105*b* 1] and I heard him speak with the voice of the children of men, and he reviled the eagle." And again he prophesied concerning the birth of Christ, and said, "I saw in the night a great wind which went forth from the sea, and it troubled all the waves thereof. And I saw that that wind which went forth from the sea was like the figure of a man, and he saw that the appearance thereof was like a cloud of heaven, and there was power and many praises with him, and his position was at

the right hand of the Father. And [he saw], as it were, seven tribes gather together to him, and he set them on the other side of the Takazê." And then when he hath mentioned the blotting out and destruction of the Books of the Prophets, he saith that the offspring of the Fathers went out into the desert, and made himself to shrink by means of fasting and prayer. And he took with him five wise men, who were scribes, and a voice called unto him from the tree opposite, and said unto him, "EZRA, EZRA, EZRA, open thy mouth." And he gave him a cup full of water with which there was, as it were, fire, and he took it and drank it, and wisdom welled up in his heart, and understanding was weighty in his breast. And his spirit took good heed, and his mouth was opened, and it closed not again, and the Highest gave wisdom unto these five men, and they wrote down everything which happened, and the miracles, but they did not know what followed each of them. And they dwelt there forty days, and he spake by day, and did not keep silence by night, and in those forty days nine and ninety Books were written. And then the Highest spake unto him and said unto him, "Observe this: give these [Books] to the wise men of the people in whom is the lamp of light"; and wisdom sprung up and knowledge flowed forth [like a spring]. And he did this for four years of the Sabbaths of the years. And after the [fol. 105*b* 2] judgement (or, punishment), in the five thousand and twelfth year of the darkness, in the third month, on the ninth day of the month, on that day they took EZRA BĔḤÊR and all those scribes who were with him. Salutation to thee SÛTÛÊL, the remaining [one] of the Prophets.

And on this day also died the holy woman SATURNINA. This saint was of the people of Jerusalem, and aforetime she was a sinner. And then she repented and turned to God, with burning of heart and bitter weeping; and she rejected the lust of the flesh and at length became an abbess. And she excelled in performing works of ascetic virtue, and when one looked at her behold one saw that her body had dwindled away through her excessive spiritual fighting, and through her renunciation of food. And the nuns said unto her, "Eat a small amount of

lentils that thou mayest help thy body," and when they set them before her she said unto them, "O my daughters, I will not trouble myself for the sake of a few lentils, for I should return to penitence for my former sins, and because of this I should increase greatly my eating." And then she died in peace. Salutation to SATURNINA.

[fol. 105*b* 3] And on this day also the holy Apostle 'ALEMPEYÂS (OLYMPIUS), who was called PAUL, became a martyr. This saint was of the number of the Seventy-Two disciples, and he followed the Apostles and went with them to the preaching. And he carried the Epistles of the Apostle PETER, and ministered unto him at the time of his tribulation, and he suffered with him, and came with him into the city of Rômê. And he preached the preaching of the Holy Gospel, and he taught and converted many of the pagans to the Faith of our Lord Jesus Christ. And when Saint PETER the apostle became a martyr, this apostle came and took him down from the honourable Cross, and he wrapped him in fine and costly cloths and laid him in the house of one of the believers. And certain men informed the Emperor NERO that he was a disciple of Saint PETER, and the emperor had him brought, and he questioned him about it, and the saint confessed that he was a disciple of Saint PETER the apostle, and he confessed that our Lord Jesus Christ was God indeed. And NERO tortured him severely, and beat him, and crucified him, and he burned the lower part of him as he was hanging. And after this the emperor said unto him, "How dost thou wish to die?" so that I may kill thee. And the saint answered and said unto him, "I wish to die for the Name of my Lord Jesus Christ, kill me any way thou wishest, and bring me speedily to my desire." And NERO commanded the soldiers to beat him and to crucify him, head downwards, like his master Saint PETER; and they did thus to him, [fol. 106*a* 1] and he received the crown of the apostles and martyrs. Salutation to 'ALMÎNÂS (*sic*) (OLYMPIUS), who was called PAUL.

And on this day also are commemorated BARTHOLOMEW

of DARASA (RASHÎD, or ROSETTA?), and one thousand martyrs, and seventy little ones, and KALÂDYÂNÛ (CLAUDIAN) the archbishop, the ninth from MARK.

And on this day also the holy woman and fighter of the spiritual fight THEODOSIA, the mother of 'ABRÔKÔRÔNADEYÔS (PROCHORONDIUS) became a martyr, and two prefects, and twelve women, became martyrs with her. And this happened because this holy woman heard that certain men had laid information against her son 'ABRÔKÔRÔNADEYÔS (PROCHORONDIUS), and informed [the governor] that he was a Christian, and the governor tortured him very severely and 'ABRÔKÔRÔNADEYÔS (PROCHORONDIUS) was nigh to die. And our Lord Jesus Christ appeared unto him that night, and healed him, and raised him up whole and uninjured. And when the two prefects, and the twelve women, and his mother also, saw him, they marvelled and cried out, saying, "We believe in the God of this saint 'ABRÔKÔRÔNADEYÔS (PROCHORONDIUS)." And the governor commanded the soldiers to cut off their heads with the sword, and they received the crown of martyrdom in the kingdom of the heavens. Salutation to THEODOSIA and to the six (*sic*) women, and to the two prefects.

VII. ḤAMLÊ

[fol. 106*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, the devoted ascetic and fighter Abbâ SÎNÔDÂ 'ARSÊMATADÂS (or, 'ARSÎMATRADÂS, *i.e.* Archimandrite), that is to say, "head of the solitaries." This saint was of the men of a city the name of which is SANSAL, which is in the neighbourhood of the city of 'AKMÎM in Upper Egypt, and Saint ARSESIUS, who was like the angels, prophesied concerning him. This ARSESIUS was going along the road on certain business of the monastery, and there were monks with him, and he met the mother of this Saint SÎNÔDÂ

as she was going out to draw water. And he went up to her, and saluted her thrice saying, "God shall bless the good fruit of thy womb! It shall be sweet-smelling, and his name shall be fragrant like perfumery, and his fame shall be in all countries for ever." And when the monks saw him they marvelled, and they said unto him, "O our father, Didst thou not wish [never] to see the face of a woman at all? What hath happened to thee now?" And he said unto them, "As God liveth, O my son, there shall go forth from this woman a grain of salt wherewith all the world shall be salted, and [all] those who hope for the mercy of God." And a certain monk, [fol. 106*a* 3] who was a righteous man, and a spiritual fighter, answered and said unto Abbâ ARSESIUS, "As God liveth, O my father, when thou didst draw nigh this woman to salute her, I saw the angel of God, and in his hands was a sharp sword of fire which turned about every way. And the angel said unto thee, 'Having saluted her, peace be unto thee, O friend of our Lord Jesus Christ. Know thou that he who shall be born of this woman shall rejoice the hearts of all the holy elect ones; and the Son of God shall hold converse with him many times.'" And when the seventh day of the month of Genbôt arrived, this saint Abbâ SÎNÔDÂ was born. Now his father had flocks of sheep, and when SÎNÔDÂ was grown up, he handed them over to his son to tend; and Saint SÎNÔDÂ used to give the shepherds their food. And he would go down to the well in the cold winter season, and stand up in it, and pray from evening until dawn, all the time. And a certain righteous old man testified concerning him, saying, that he saw the fingers of Saint SÎNÔDÂ like ten lighted lamps. And his father took him, and carried him to Saint Abbâ 'ABSÂL his mother's brother, that he might bless him. And Abbâ 'ABSÂL laid [his hands] on the boy's head, and said unto him, "My blessing, O SÎNÔDÂ, for assuredly thou shalt become the great father of many peoples"; and his father left him with Abbâ 'ABSÂL. And one day Abbâ 'ABSÂL heard a voice from heaven, saying, [fol. 106*b* 1] "Behold, appoint Saint SÎNÔDÂ 'ARSÎMATRADÂS over all the world." And he fought a great spiritual fight, and devoted himself to the works of piety, with fasting and prayer, and prostrations,

and frequent and ceaseless vigils; and he became the light of all the ends of the world. And he composed many Homilies, and Admonitions, and profitable Sayings. One night the angel of God appeared to Abbâ 'ABSÂL, and brought him the apparel of ELIJAH the prophet, and the headcloths of the Three Children, and the girdle of Saint JOHN the Baptist, and he said unto him, "God saith unto thee: Pray over SÎNÔDÂ, and array him in this apparel of the ascetic life." And straightway Abbâ 'ABSÂL rose up, and prayed over Abbâ SÎNÔDÂ, and arrayed him in the garb of the ascetic life. And after this he fought a great fight, and he drew up a Canon for monks, and nuns, and the laity, and women, and all [classes of] men. And when the General Council of two hundred Bishops assembled in the city of Ephesus, he went with father Abbâ CYRIL, the Archbishop to the Council; and he overcame the infidel NESTORIUS and anathematized him and excommunicated him. And when they were coming back the sailors would not allow Abbâ SÎNÔDÂ to travel in the ship with the Archbishop, and straightway he prayed and entreated God, and a cloud took him up. And as he was travelling on the cloud he looked down from above on Saint Abbâ CYRIL, who was in the ship, and he saluted him, saying, "Peace be unto thee, O my Father, and unto those who are with thee"; and [CYRIL] said unto him, [fol. 106*b* 2] "And on thee also, and on those who are with thee [be peace]; forget me [not] in thy prayer." And they marvelled at him exceedingly, and they glorified God Who giveth such grace unto those who fear Him. And he came to his monastery, and joined in the midnight prayer with his sons the monks. And our Lord Jesus Christ was wont to visit him often, and to converse with him, and he washed the feet of our Lord, and drank the water wherein His feet were washed, and our Lord revealed unto him many mysteries, and he prophesied prophecies. And after this he grew old in his days and he lay down [sick] on the seventh day of the month Ḥamlê. And our Lord Jesus Christ came and sat by him and comforted him, and Abbâ SÎNÔDÂ said unto him, "O my Lord and God, make Thou me as strong as I was formerly, so that I may go to the Council, for the Archbishop hath sent [saying] that they summon me because of the

infidels, who blaspheme against the Holy Trinity and would take from Thee Thy Godhead." And our Lord and God and Redeemer with great grace, and with a sweet voice, answered and said unto him, "O My chosen one SÎNÔDÂ, dost thou wish for more days? Behold, thy days are one hundred and twenty years and two months! Thou didst put on the garb of the ascetic life when thy days were nine years, and from the time when thou didst put on the garb of the ascetic life until to-day is one hundred and eleven years and two months. The toil is sufficient for thee." And when our Lord had said this He went up into heaven in great glory. And when it was the seventh day of the month Ḥamlê, the Company of the Saints came to him, and he saw our Lord Jesus Christ. And he said unto his sons, "Hold me, [fol. 106*b* 3] so that I may worship my Lord Jesus Christ"; and they lifted him up and he worshipped Him. And then he said unto his sons, "I commit you to God. Behold, the Will of God hath reached me that my soul must be separated from my exhausted body, and I command you to submit yourselves to your father WÎDÂ, for he shall be your shepherd after me." And having said this our Lord Jesus Christ said unto him, "Blessed art thou, O My chosen one SÎNÔDÂ, and excellence shall be unto thee for My sake, because thou hast performed My good pleasure all the days of thy life. And now, come with Me so that I may make thee to rest in the joy which is for ever." And when He had said this unto him, SÎNÔDÂ delivered up his soul into the hand of God, and he died in peace. Salutation to Abbâ SÎNÔDÂ, to whom was given the apparel of ELIJAH the prophet.

And on this day also died the holy father Abbâ MAḲÂBÎS (MACCABAEUS), who fought the fight in the desert of ḤÛR and pleased God.

And on this day also became a martyr Saint Abbâ IGNATIUS, Archbishop of the city of Rome; he succeeded PETER in the days of the Emperor ṬARÂBĔYÂNÔS (TRAJAN ?). [fol. 107*a* 1] When the emperor heard that this father was teaching all the people, and bringing them into the Faith of our Lord Jesus

Christ, and that they were renouncing the worship of idols, he had IGNATIUS brought before him and he said unto him, "Sacrifice to the gods." And [though] he would neither obey him, nor submit to him, he promised him many things, and was not angry with him; but IGNATIUS would not accept his promised gifts, and he was not afraid of his wrath. And when there had been much speech between them, and IGNATIUS would not agree with the emperor in his infidelity, straightway the emperor gave him to the lions. And Saint IGNATIUS gave commands to the people, and made them strong in the True Faith. And one of the lions drew nigh to him, and seized him by the head, and the saint delivered up his soul into the hand of God; and after this the lion did not come near him at all. And they carried away his body in great honour, and laid it in the good place which God had prepared for it. Salutation to IGNATIUS who inherited the throne of PETER.

Salutation to him that became a pilgrim.

[fol. 107*a* 2] Salutation to GEORGE the priest, whom the Virgin taught to pray.

VIII. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ BĔSÔY, possessor of a fair memorial, the star of the desert in the monastery of Saint Abbâ MACARIUS. This saint was from the city the name of which is SANASÂ, in the country of Egypt, and he had six brethren. And his mother saw a vision, wherein it seemed that the angel of God said unto her, "Thus saith God: Give me one of thy seven sons to serve Me." And she said unto him, "My lord, take whichever pleaseth thee, for they all belong to God." And the angel stretched out his hand and touched the head of Saint Abbâ BĔSÔY, the righteous man, and he said, "This is he whom the Son of God hath chosen, and who shall serve his Lord well"; now Saint Abbâ BĔSÔY was thin

and slight of body. And the mother of Abbâ BĔSÔY said unto the angel, who had touched his head, "O my lord, do thou take of them one who is strong to serve God." And the angel answered and said unto her, "This is he whom God hath chosen"; and after the angel had said this he disappeared from her. And having grown up, Abbâ BĔSÔY longed to wear the garb of the ascetic life, and he went to the desert of SCETE and became a monk with Saint Abbâ BÂMÔY, who arrayed him in the apparel of Saint Abbâ JOHN the Short. And he fought an exceedingly great fight, and he fasted three times for forty days at a time, and ate nothing whatsoever until the end of the forty days [on each occasion]. [fol. 107*a* 3] And he read the Holy Books frequently, and he gave his soul to drink of the words of the Holy Spirit continually, and he fasted and kept vigil by day and by night; and he loved the word of God very much more than honey and sugar. And he was like unto a tree which is planted by a spring of running water, and our Lord Jesus Christ made Himself visible to him and appeared unto him on many occasions. He washed His feet with water in a bowl, and drank one half of the water, and left the other half for his disciple to drink. And after our Lord had gone up from him into heaven, the saint said unto his disciple, "Rise up and drink that water in the bowl." And the disciple said within himself, "Why doth he not give me to drink of the clean water which is in the water-pot?" And he neither rose up nor drank that water as BĔSÔY had commanded. And again Abbâ BĔSÔY said unto his disciple, "Rise up, O my son, and drink that water which is in the bowl." And having urged him the disciple rose up and went to that bowl, and he found in it no water whatsoever; and the saint informed him how he had washed the feet of our Lord, and had drunk one half of the water himself and left the other half for him. Now the disciple did not know that it was the water from the feet of our Lord. And when the saint told him this, he was very sorry, and was greatly terrified and dismayed. And the saint sent his disciple to a certain righteous man in the city of 'AKMÎM, pretending that he was mad, and that righteous man comforted him, and sent him back to his father Abbâ BĔSÔY. And when his

disciple became terrified a second time he sent him again to that righteous man, who had died [meanwhile]. And Abbâ BĔSÔY said unto his disciple, "Place in his hand this staff, and say unto him, My father telleth thee to rise up, and to hold converse with me." [fol. 107*b* 1] And when his disciple went, and laid the staff of Abbâ BĔSÔY upon him, that righteous man rose up straightway, and comforted him, and admonished him, saying, "Hear and obey thy father, for this terror hath only come upon thee because thou didst transgress the word of the command of thy father, he having spoken to thee, saying, 'Drink that water which is in the bowl'"; and when the righteous man had said these words he lay down again as before. One day one of the disciples of Abbâ BĔSÔY came to him and, before he went into his presence, he heard Abbâ BĔSÔY talking with another person, but when he entered into the place where the saint was he found that there was no one with him. And he asked Abbâ BĔSÔY, and said unto him, "Who was he who was talking with thee?" And Saint Abbâ BĔSÔY said unto him, "The Emperor CONSTANTINE came unto me in the spirit this day, and he said unto me, 'Had I known how great was the glory which attendeth monks, I should have abandoned my kingdom and become a monk.' And I said unto him, 'Thou hast set up the horn of the True Faith of our Lord Jesus Christ, and hath destroyed the worship of idols, and hath not our Lord Jesus Christ given unto thee anything?' And CONSTANTINE said unto Abbâ BĔSÔY, 'God hath given unto me many gifts, but none of them is like unto the glory which attendeth the monks, for I have seen among them a wing of fire as they were flying into the heavenly Jerusalem.' And I said unto him, 'Verily, God hath given unto them that glory because of their great toil. Thou hast [fol. 107*b* 2] a wife, and sons, and riches, and dost gain consolation therefrom, whereas the monks are poor, and hungry, and thirsty, and afflicted, and it is for this reason that God hath given them the glory they have.'" And one day God spake unto Abbâ BĔSÔY, saying, "I will make this desert like the habitation of doves, and I will fill it with monks." And the saint said unto Him, "My Lord, if there be many people, where

will they find food to eat?" And God said, "I will care for them, and will not allow them to want anything." And it was said concerning a certain old monk who lived in the desert of the city of ANTINOË, and to whom many people gathered together because of their confidence in him, that he fell into serious error, and said, "There is no Holy Spirit," and many men followed him. And when Abbâ BĔSÔY heard this report about that desert monk, he was very sad, and he placed three ears on his place of hearing. And he came to the desert of ANTINOË, and when he visited that desert monk he found many people with him, and he saluted the saint and asked him about the three ears which he had fixed on his place of hearing. And he said unto them, "I have a Holy Trinity, and everything I have is like the Trinity." And he said unto him, "Doth the Holy Spirit exist?" And the saint began, and interpreted to the people the Books of the Old and the New Testaments, and he made manifest to them that the Holy Spirit is One of the Three Holy Beings; and those people returned to the True Faith, and that old man, who had fallen into error, and had led them into error, also returned to the True Faith. [fol. 107*b* 3] And Abbâ BĔSÔY had a disciple who was a simple man, and when he went to sell what they had made with their hands, one of that multitude met him, and led him so far astray from the path of righteousness that he uttered the word of blasphemy against our Lord Jesus Christ. And when that disciple returned to Abbâ BĔSÔY, the saint saw that the grace of the Holy Spirit [which had been upon him], through Christian baptism, was removed from him. And Abbâ BĔSÔY said unto his disciple, "What hath come to thee, O my son?" And the disciple told him how the old man had led him into error. And the saint continued to pray for him for seven days, and at the end of that time the grace of the Holy Spirit of Christian baptism, in the form of a dove, descended upon his head, and entered his mouth. And the saint thanked our Lord Jesus Christ, and he commanded his disciple to keep the True Faith, and to take good heed to himself that from this time onwards he never uttered a word in simplicity without his knowledge. And when the Barbarians came to the desert of SCETE, Abbâ BĔSÔY

went and took up his abode in the desert of ANTINOË, and there he died. And when the time of tribulation was ended [the monks] brought the body of Abbâ BĔSÔY, and the body of Abbâ BÛLÂ, of the city of ṬAMÔWÂ, to the monastery of Saint Abbâ BĔSÔY, in the desert of SCETE, and many signs and miracles took place through his holy body; and his body is "living," and hath not suffered corruption until this day. And he dwelt in the desert of SCETE seven and twenty years, and he fought the fight and devoted himself to God in the desert of ANTINOË for ten years, and he lived in the world before he became a monk twenty years; and all the days of his life were seven and fifty years. [fol. 108*a* 1] Salutation to Abbâ BĔSÔY.

And on this day also 'ABÊRÔKH and 'ATÔM, his brother, became holy martyrs. These saints were of the men of the city of GAMNÛDÎ, and their parents were believers, and God-fearing folk, who gave much alms; the name of their father was "JOHN," and that of their mother was "MARY." When their parents died they were grown-up men, and the days of 'ABÊRÔKH were thirty years, and the days of 'ATÔM were seven and twenty years. They were devoted in their attendance in the church, and they were compassionate folk, and they received pilgrims in love, and they were perfect in all excellences, and in the practice of righteousness. And at the time of the persecution, when many became martyrs, the saints rose up and departed to the city of FARÎMÂ, in order to trade and gain money. And they found there the soldiers of the king, who had with them the body of a certain learned priest who had been martyred, and whose name was ANIANUS. And they gave the soldiers much money, and they took the body from the soldiers and brought it into their house, and they laid it in a fine stone coffer, and they hung up before it a lamp which burned continually; and great signs and wonders took place through it. And the saints meditated upon the end of this fleeting world, and upon the happy life of the kingdom of the heavens, and they agreed together and departed [fol. 108*a* 2] to the city of Alexandria, and confessed our Lord Jesus Christ before the governor of the city of Alexandria. And he commanded the

soldiers to torture them, and to beat them, and they beat them with whips of bulls' hide until their blood ran down upon the ground. Then they drove long sharp iron nails into their bodies, and lighted a fire under them, but God sent His angel who saved them from the fire. And after this the governor commanded the soldiers to hang them up upon a high tree, with their feet in the air and their heads towards the ground, and they hung them up and at length their blood ran out of their nostrils and mouths; and the angel of God descended and delivered them from crucifixion. And the governor commanded the soldiers to shut them up in prison, and after this he sent them to the city of FÂRMÂ (*sic*). And when they stood before the governor he marvelled exceedingly at their strength, and at the goodliness of their appearance, and he said unto them, "Cast incense to the gods," but they hearkened not to his command, and refused to do his will. And he mixed together salt, and dust of tiles, and pepper, and vinegar and poured them into their nostrils, and they endured patiently all this suffering. And after this they stripped them and laid them on a bed of iron, and lighted a fire under them, and plucked out the nails of their hands and feet; and they beat them severely with iron rods upon their mouths. Now at that time the wife of the governor died, and the king asked them to forgive him for the torture which he had inflicted upon them, and to raise up for him his wife from [fol. 108*a* 3] the dead. And the saints besought our Lord Jesus Christ, and they raised up the governor's wife from death, and the governor and all his people believed on the Lord Jesus Christ, and he sent away the saints, and they departed to their city GAMNÛDÎ. And they gave to the poor and needy what was left of their possessions, and they gave the body of Saint ANIANUS to a righteous man whose name was SARABÂMÔN, and commanded him to keep the lamp burning continually before him as before; and then they went into the city of SARABÂMÔN, and confessed our Lord Jesus Christ before the governor. And he commanded the soldiers to beat them severely, and they dragged them all round the city, and their blood flowed upon the ground. And a certain deaf and dumb woman came and took some of their blood, and she smeared

it on her mouth and ears, and she heard and talked straightway. And the governor commanded the soldiers to shut them up in prison, and they did so, and when he was tired of torturing them, he commanded them to cut off their heads, now SARABÂMÔN was with them, and they cut off their heads and the saints received the crown of martyrdom in the kingdom of the heavens. And SARABÂMÔN took the bodies of the saints, and there were with him two other men from the city of GAMNÛDÎ, and they wrapped them up in fine linen, and in costly cloths, and they anointed them with sweet-smelling unguents, and carried them to their city GAMNÛDÎ. And when they came to the outer part of the city [fol. 108*b* 1] the beasts that were drawing their bodies on a waggon stood still, and would not move, and although they beat them to make them go on they would not move. And they heard a voice which said, "This is the place which God hath chosen for our bodies to rest in"; and they laid the bodies there until they had built a church, and then they placed them inside it, together with the body of Saint ANIANUS, the physician. And there they have remained until now in the city of GAMNÛDÎ, and many signs and wonders have appeared through them. And Saint 'ABÊRÔKH was very ruddy of countenance, and tall of stature, and the pupils of his eyes were blue like *nîl* (indigo?). And Saint 'ATÔM was tall of stature, and the colour of the pupils of his eyes was like antimony, and his beard was black. And our Lord Jesus Christ promised them in the time of their tribulation that He would blot out the sins of everyone who should mention their names, or should celebrate their commemoration, to the best of his ability, and that he should never see the Judgement. Salutation to 'ABÊRÔKH and to his brother 'ATÔM.

And on this day also Saint Abbâ BELÂNÊ, of the city of BÂRÎ, which was [fol. 108*b* 2] on the border of the city of SAKÂ, in Lower Egypt, became a martyr. This saint was a priest, and when he heard of the tribulations of the believers, and the killing of the martyrs, he gave all his goods to the poor and needy, and went to the city of ANTINOË, and confessed the Name of the Lord Jesus Christ before the governor. And

the governor tortured him with divers kinds of severe tortures for many days, and he delivered up his soul into the hand of God and received the crown of martyrdom in the kingdom of the heavens. Salutation to the blessed BÛLÂNÂ (*sic*).

And on this day also died Abbâ MÊSÂÊL, whom Abbâ KÎRÔS (CYRUS), the beggar, buried. And this is his history: When Saint Abbâ KÎRÔS (CYRUS) had by the commandment of God gone into the mountain of BÂSÂT, he arrived in the monastery of the monks, and saluted the church. And he saw therein a figure of our holy Lady, the two-fold Virgin, MARY, the God-bearer, and tears were flowing from her eyes. And he said unto her, "O my Lady, remember me in thy prayer." And the figure spake and said unto him, "O KÎRÔS (CYRUS), thy path is fair, inhabit not this place. Go back to thy habitation to protect the bones of thy father"; and when [fol. 108*b* 3] Abbâ KÎRÔS (CYRUS) heard this, he made seven hundred bowings at the feet of the figure, and he heard a voice which spake unto him, in Hebrew, saying, "This is enough for thee, for thou art a pilgrim; thou shalt lay up treasure for thyself in the treasury of mercy." And when he went out of that place, the monks saw how goodly his countenance was, and that his whole person was pleasant, and they said among themselves, "It would seem that this monk hath come from the country of Egypt, for his body is not emaciated by fasting and prayer"; and they hated him exceedingly, and they brought him to his abode. And he found there a poor beggar lying upon the ground, and he was sick with the *masfares* sickness, wherewith he had been stricken many days before, and he was nigh unto death. And Abbâ KÎRÔS (CYRUS) saw Saint MICHAEL by his head, and Saint GABRIEL by his feet, and Saint RAPHAEL on his right hand, and Saint SADÂKYÂL (ZADKIEL) on his left, and they were covering him with their wings, but none of the men saw them doing this with the exception of Saint Abbâ KÎRÔS (CYRUS). And the angels saluted him, and said unto him, "Hail, strong man, who fearest not death by the slayers." And Abbâ KÎRÔS (CYRUS) marvelled and said unto the holy angels, "What would ye do with me?" And they said unto

him, "There is a command laid on us by God that we protect this beggar." And Abbâ KÎRÔS (CYRUS) said unto them, "Until when?" And they said unto him, "Until God commandeth us to take him up." And Abbâ KÎRÔS (CYRUS) went back, and said unto the monk, "How many years hast thou dwelt in this place?" And the monk said unto him, "Five and twenty years." And Abbâ KÎRÔS (CYRUS) said unto him, also, "How many years hast thou been sick?" And the monk said unto him, "Twenty years." And Abbâ KÎRÔS (CYRUS) said unto him, "Can it be [fol. 109*a* 1] then that the abbot and the monks did not visit thee?" And the monk said unto him, "They did not; as thou seest me. For fifteen years I never saw their faces, nor ate of their food nor drank of their water." And Abbâ KÎRÔS (CYRUS) said unto him, "Tell me now; who was thy father, and who was thy mother?" And he said unto him, "My father was the King of CHALCEDONIA, and my mother was the daughter of RÂKHRÂKHA; I speak unto thee truly, O Abbâ KÎRÔS (CYRUS). I was dressed in gold, and silver, and fine linen in my father's house." And Abbâ KÎRÔS (CYRUS) said unto him, "Who then was it that brought thee into this city?" And the monk said unto him, "Two men, who were like unto thee, came to my father's house, and they passed the night there. And at midnight a shining man came unto me, and called me, and he said unto me, 'MÎSÂÊL, MÎSÂÊL, MÎSÂÊL, at dawn rise up, and depart with these saints. For this thing have I come, and I will be with thee if they do not what is good.'" And Abbâ KÎRÔS (CYRUS) said unto him, "Listen, for I will comfort thee. There is a certain monk whose name was BABNÛDÎ; he was exceedingly poor, and his place of abode was the desert. And the Hater of good deeds (*i.e.* Satan) came unto him, and seduced him, and God gave the flesh of that poor man of whom I speak to the lions, and to the birds of the heavens. Now, that man was the son of King KÊFÂZ, who was of honourable family, and ruled under the authority of the Emperor of Rômyâ. And I also tell thee that there was a certain poor man, who was the son of the Emperor of Rômyâ, who went forth from his father's house suddenly, without taking anything whatsoever with him, except a staff. And I knew that

man very well. And he travelled about from one desert [fol. 109*a* 2] to another, and from one monastery to another; whether he is dead I know not, or whether he is alive I know not. And there was another poor man, the son of a king, and he kept vigil by day and by night, and dressed in sackcloth, and he ate and drank only on Sabbath days; and he continued to practise these things, and died in honour. And the angels of light took his soul, and placed it in the kingdom of the heavens. And now hearken, O my brother, unto what I shall say unto thee: pretend not that thou hast been harshly entreated before God, Thy Creator, for he whom He loveth, He chasteneth." And the monk said unto Abbâ KÎRÔS (CYRUS), "Rightly hath it happened to me that I have been punished according to my deserts"; and having said this he held his peace and passed that night [in silence]. And Abbâ KÎRÔS (CYRUS) prayed to God that He would visit that sick man, and straightway our Lord Jesus Christ came, and with Him were thousands of thousands, and tens of thousands of tens of thousands of angels, and they sang praises to Him, and glorified Him, saying, "Hallelujah to our God. Hallelujah to the King, the Bestower of favours on the righteous. Hallelujah to the Hope of the saints who have toiled on this earth. Let them rejoice." When Abbâ KÎRÔS (CYRUS) saw this he bowed low upon the ground, and he said unto Him, "O my Lord and God, what is it that hath brought Thee hither?" And our Lord said unto him, "I came unto thee because thou didst call Me." And Abbâ KÎRÔS (CYRUS) said unto Him, "Let this poor man die, for he is grievously afflicted." And He said unto him, "Take thee and place in his hand a flower of *'apîlyânôs*." And he said unto Him, "Lay Thy hand on the face of this poor man, so that Thy hosts [fol. 109*a* 3] of angels may see how greatly Thou hast loved him." And Abbâ KÎRÔS (CYRUS) did as He commanded him, and his soul departed quickly without pain or suffering. And our Lord took it into His hand, and kissed it, and laid it on the chariot with Him; and He took it up towards *'awkîyânôs* (the Ocean), and placed it in the kingdom of heaven. And Abbâ KÎRÔS (CYRUS) wept, and the matter was difficult for him, and he went to the abbot and told him that the monk was dead.

And the abbot said unto him, "What is that to me?" And Abbâ KÎRÔS (CYRUS) looked at him, and the abbot said, "This was not a man, but Satan." And Abbâ KÎRÔS (CYRUS) asked him that he might [be allowed] to bury his body, and grudgingly the abbot commanded seven saints [to help him]. And they brought censers, but Abbâ KÎRÔS (CYRUS) adjured them in the Name of the Lord Jesus Christ, saying, "Bring not your unclean censers. Leave him in his place, for there are others who will cense him; bury ye him." And these saints said among themselves, "Where doth this monk come from?" And they went into the church murmuring against him. And the four archangels rose up, and censed his body with myrrh, and stacte, and almonds, and juniper gum, and cummin, and *ṭefâḥ*, and honey, and the whole place was filled with the smoke thereof. And the monks said, "Is he then acquainted with magic? Whence hath he this incense?" Now they did not see the angels. Then they took his body, and buried it in the tomb for pilgrims in the monastery, and a spring of clear water burst forth, and it became a means of healing for those who were sick and suffering. [fol. 109*b* 1] Salutation to MÎSÂÊL.

And on this day also became martyrs the company of ÊSDRÔS (ISIDORE), and PETER, and his wife and son, and nine and forty of his servants.

And on this day also Abbâ BÎMÂ, from the city of BĔHĔNSÂ in Upper Egypt, became a martyr. This saint was a rich man, and a very good one, and a lover of the poor; and he was set over the city. And he saw our Lord Jesus Christ in a vision, and He was shining with a light which was far brighter than that of the sun, and He embraced him and said unto him, "Rise up, and go to the governor, and confess My Name [before him], for behold a crown of joy is prepared for thee." And when he awoke from his dream he rose up and gave all his goods to the poor and needy, and then he went forth from the city of BĔHĔNSÂ, and confessed the Lord Jesus Christ before the governor. And when the governor knew that he was the prefect of the city, and the *ḳenkĕlâwôs* (*i.e.* Chancellor), he demanded

from him the sacred moneys of the churches of his city, and said unto him, "Sacrifice to the gods." And the saint answered and said unto him, "Of sacred moneys there is nothing whatsoever left, [fol. 109*b* 2] and as for the worship of unclean idols I will neither submit to thee, nor obey them, for I worship the Lord Jesus Christ, the Son of the Living God, the Creator of heaven and of earth and of everything which is in them." And the governor was wroth with him, and commanded the soldiers to cut out his tongue with the sword, and they did so; but God restored to him his tongue whole and uninjured as it was at first. And then they crushed him with iron implements, and nailed him upon a bed of iron, and lighted a fire under him, but God delivered him from his torture, and raised him up whole and uninjured. Then the governor sent him to the city of Alexandria, and our Lord Jesus Christ appeared unto him and strengthened him. And the governor cast him into prison where the saint worked great signs and wonders. Now the sister of JULIUS, who was from the city of 'AḲFÂḤAS, was ridden by a devil, and the saint cast out the devil from her; and the report of the saint was heard in all the city, and many believed on our Lord Jesus Christ through him and became martyrs. And the governor was wroth, and tortured him with divers kinds of tortures, and [broke him] on the wheel, and they plucked out the nails of his hands and feet, and they dragged him about in iron chains which had been made red-hot, and they cast him into the furnace of the public baths; and after this they hung a large stone about his neck and cast him into the river. And God caused him to be delivered from all these tortures and raised him up sound and uninjured. And then [fol. 109*b* 3] they cast him into the fire, but he was saved from it, and stood up and prayed. And when the governor was tired of torturing him he sent him to Upper Egypt, where they tortured him and hung him up head downwards. And then they cast him into a cauldron, and lighted a fire under him, and God appeared unto him and delivered him, and promised him that He would write in the Book of Life the name of every man who celebrated his commemoration, or who wrote the history of his fight, or who had it read. And when the governor was tired of torturing

him he commanded the soldiers to cut off his head, and they cut it off with the sword, and the saint received the crown of martyrdom in the kingdom of the heavens. And the servants of JULIUS, who were from the city of 'AḲFÂḤAS, took the body of Abbâ BÎMÂ, and carried it to his city, and laid it in a good place until the end of the days of persecution. And they built a fine church and a monastery and laid his body therein, and many signs and miracles took place through it. And his body healeth to this day all the sick who come to it, and salute it in faith. Salutation to BÂYMÂ (*sic*).

And on this day also died the holy father Abbâ KÎRÔS, who dwelt in the desert of the West, near the SA'ÎD (Upper Egypt); [fol. 110*a* 1] he was the brother of THEODOSIUS the Great. And when this saint saw the oppression which was in the world, he abandoned all his possessions, and went forth from his city, and our Lord Jesus Christ guided him and brought him to the Western Desert, wherein he lived by himself for many years; and during the whole of that period he never saw a man but only the wild beasts of the desert. And there was in the desert of SCETE a certain priest whose name was Abbâ BÂWMÂ, and it was he who prepared for burial the body of Saint HILARIA, the daughter of the Emperor ZENO. And that priest said: "Whilst I was in my church by myself I heard a voice from heaven which said unto me, 'O Abbâ BÂWMÂ, rise up, and depart, and go into the Inner Desert so that thou mayest prepare for burial the body of a certain desert priest who hath performed My good pleasure more than many saints.' And straightway I rose up rejoicing, and I journeyed into the desert for three days. I arrived at a habitation, and I knocked at the door, and an aged desert monk opened the door to me, and we saluted each other, and I asked him, saying, 'O my father, is there any other desert monk in this desert?' And he said unto me, 'Yea.' And I said unto him, 'How long hast thou lived in this desert, and what is thy name?' And he said unto me, 'My name is SIMON, and behold up to the present I have lived in this desert for seven (?) years.' And I went forth from him, and I journeyed for another three days into the desert, and

I found another desert monk whose name was Abbâ 'AMMÔN. And [fol. 110*a* 2] I saluted him, and said unto him, 'Is there another desert monk in this desert?' And he said unto me, 'Yea.' And I saluted him and I journeyed yet four days more into the desert, and I arrived at the habitation of this Saint KÎRÔS. And I knocked at the door of his abode, and said, 'Bless me, O holy father.' And at that moment he spake unto me saying, 'Good is thy coming unto me this day, O Abbâ BÂWMÂ, thou saint of God! Enter in peace'; and I entered, and saluted him and was blessed by him. And I saw the grace of God in his face, and in the hair of his head, and his beard was white as snow. And when I had sat down he drew me to his breast, and embraced me, and he said unto me, 'Behold, I have dwelt in this abode for six and fifty years waiting for this hour'; and straightway he fell sick, and lay down and was in a state of suffering during the whole night. And at the time of dawn a great light shone in his abode, and a shining man came in with a cross of light in his hands. And Abbâ KÎRÔS sat down, and the shining man embraced him, and blessed him, and consoled him, and gave him the salutation of peace, and disappeared from him. And I was afraid of him, and I asked the saint, saying, 'Who is this that is arrayed in such great glory, and who shineth so brightly?' And he said unto me, 'O my son, this is our Lord Jesus Christ, the Son of the Living God, and He is wont to come unto me daily and comfort me.' And at the ninth hour of the day preceding the Sabbath, I heard a great cry which reached to heaven, and the mountains and the hills quaked at the cry of them. [fol. 110*a* 3] And I said unto him, 'O my father, what is this cry and whose are the voices which I hear?' And he said unto me, 'O my son, this is the cry of the sinners who are in Sheol, to whom God giveth rest from their punishment on the day of His holy Resurrection, from the ninth hour of the day preceding the Sabbath until the sun setteth on the First Day of the Week; and they praise God because it is He Who giveth them rest on the First Day of the Week.' And I marvelled exceedingly, and I praised God because He had given them rest. Now that day was the eighth day of the month of Ḥamlê. And Saint Abbâ KÎRÔS cried out, saying,

'A great pillar hath fallen this day in Upper Egypt, that is to say SÎNÔDÂ, the chief of the desert monks.' And on that night, which was the First Day of the Week, Abbâ KÎRÔS was greatly disturbed through the severity of his sickness, and behold, a great light shone in the dwelling, and our Lord Jesus Christ came and sat by the head of Abbâ KÎRÔS. And he said unto the Redeemer, 'My Lord and God, bless this man, for he hath come from a far country.' And our Redeemer said unto me (?), 'O Abbâ BÂWMÂ, My chosen one, be strong, and fear not; My peace and My blessing shall be with thee. And now, write the history of the strife of this Abbâ KÎRÔS, whom thou hast heard and seen, and who is renowned.' And again our Redeemer spake unto Abbâ KÎRÔS, saying, 'O My chosen one, be not sorrowful, thou art going to die, but thy death is not death, but life everlasting. Every man who shall write the history of thy strife, [fol. 110*b* 1] or shall cause it to be read, or shall listen to it being read, or shall celebrate thy commemoration upon earth lovingly, I will make to sit at meat with Me at the Feast of a Hundred Years on Mount Zion, and I will number him with My saints. And whosoever giveth an offering, or alms, or lighteth a lamp for thy name's sake, him will I reward with manifold gifts in My kingdom. Whosoever writeth the book of thy strife, I will destroy the register of his sins and write his name in the Book of Life. Whosoever shall shew mercy to the poor and needy on the day of thy commemoration, which is the eighth day of the month of Ḥamlê, I will make him to see that which hath never appeared to the eye, and which hath never been heard of by the ear, and which the heart of man hath never imagined. And I will bring unto them the Holy Mysteries in the church, and I will bless them, and I will bless their house, and I will make their children to grow up, and they shall lack nothing whatsoever of the good things of this world. And now, O My beloved KÎRÔS, I will make thee to rest from the labour of this world, and I will translate thee into the place of heavenly light, in everlasting joy.' And as our Redeemer was saying this, behold DAVID the prophet came, and he had his harp with him, and he played upon it, saying, 'This is the day which the Lord hath made; let us rejoice and be

glad therein' (Psalm cxviii, 24). And our Redeemer said unto Abbâ KÎRÔS, 'Behold DAVID hath come, tell him what thou wishest him to sing unto thee.' And DAVID [fol. 110*b* 2] said unto him, 'On what string doth thou wish me to play, and what style of singing (*i.e.* what tune) shall I employ, and what voice (*i.e.* tone)? Shall it be the first, or the second, and so on up to the tenth.' And Abbâ KÎRÔS said unto him, 'I wish to hear [all] ten strings, and the tone of each and the sound of each.' And DAVID made ready his harp, and he played it and said, 'Honourable is the death of the righteous man before God.' 'O Lord I am Thy servant and the son of Thine handmaiden' (Psalm cxvi, 15, 16). And again he said, 'I have been young, and I am old, but the righteous man that is cast away I have never seen' (Psalm xxxvii, 25). And DAVID sang out loudly and he made his voice beautiful, and he played vigorously. And behold the soul of Abbâ KÎRÔS remained in the breast of our Redeemer, and He took it, and kissed it, and gave it to MICHAEL. And I, BÂWMÂ, buried the body of Abbâ KÎRÔS, and when I came out from his cell I saw that the whole mountain was filled with hosts of light, and captains of the armies of the angels; and our Redeemer laid His Cross on the cell wherein was the saint's body, and sealed it. And our Redeemer gave me the salutation of 'Peace,' and ascended into heaven in great glory, and the angels and archangels went before Him singing praises. And DAVID, playing on his harp, went before the soul of Abbâ KÎRÔS, and our Redeemer was in the midst of them rejoicing in the soul of Abbâ KÎRÔS, and He took it up into the kingdom which is for ever. And I, BÂWMÂ, was left by myself in that place, and I put myself into the cell of Abbâ AMMÔN. And after this I travelled for three days, [fol. 110*b* 3] and I came to the cell of Abbâ SIMON; and I travelled for another three days and at length I arrived at my monastery in the desert of SCETE, and I saluted all the monks, and I described to them the strife of Saint Abbâ KÎRÔS, according to what I had seen and according to what I had heard, and according to what Abbâ SÎNÔDÂ had prophesied concerning him. And when the monks heard this story they marvelled exceedingly, and praised God Who giveth such grace to those who fear Him. And they wrote

down the history of this Abbâ KÎRÔS, and I sent it to all the churches and monasteries; and there is hope and comfort in the history of Abbâ KÎRÔS for all who read it." Salutation to KÎRÔS.

And on this day also are commemorated the fifteen martyrs who suffered with Abbâ NÔB. [In the Bodleian MS. this paragraph is given under the ninth day.]

Salutation to PÂWLÎ, of the city of TÂMWÂ.

IX. Ḥamlê

[fol. 111*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SIMON CLEOPAS became a martyr. This saint was made Bishop of Jerusalem after JAMES, the brother of our Lord. And he converted many of the Jews to the belief of our Lord Jesus Christ, and he performed many signs and miracles; and he healed the sick. And EUDRIAS the king heard that he was separating women from their husbands, and commanding them to be chaste, and he had him brought before him, and tortured him severely. Now at that time his days were one hundred and twenty years. And when EUDRIAS was tired of torturing him he cut off his head with the sword, and at the same time the head of a certain virgin whose name was THEONÂ. [In the Bodleian MS. this section is given under the tenth day.]

Salutation to NATHANIEL.

And on this day also died the holy father Abbâ CLAUDIANUS, the ninth Archbishop of the city of Alexandria. This saint sat upon the throne of MARK, [fol. 111*a* 2] the evangelist, fourteen years, and protected his flock; and he died in peace. Salutation to CLAUDIANUS.

And on this day also died Abbâ BESNĔDÂ. This righteous man fought the fight standing by a deep well of water, and the angels used to visit him and lift him up in a chariot a space of nine cubits; and he died in peace.

X. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint THEODORE, Bishop of FIVE CITIES (PENTAPOLIS), became a martyr. This saint lived when DIOCLETIAN the infidel worshipped idols, and when he sent out an Edict into all countries and commanded his officers to torture the Christians, and to destroy them by every kind of torture. And he sent another governor, FALÂWĔS, to the city of Phrygia and the country round about. And THEODORE having come there, and seen the whole city, [fol. 111*a* 3] the people laid information against this saint before DIOCLETIAN, and accused him of being a teacher of the Christians. Now this took place one year after Abbâ THEONAS made him bishop. And the governor had the saint brought before him, and commanded him to worship idols. And the saint answered and said unto him, "It is not seemly for us to abandon God, the Creator of the heavens and the earth, and worship idols." And the governor answered and said unto him, "Is there any other god besides ARTEMIS, and APOLLO, and 'ARDÂMÎDÂ (*sic*), and the other gods? And are not these gods?" And the saint answered and said unto him, "These are not gods, and our Lord Jesus Christ is the Creator." And the governor was wroth at the firmness of his answer, and he commanded the soldiers to torture him. And they continued to torture him for a space of forty (?) days, with beatings, and with crucifixions, and with the wheel, and with prison; but the saint feared not the torture nor was he obedient to the governor's command. And straightway the governor commanded the soldiers to cut off his head, and they cut it off with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to THEODORE whom they tortured for forty days.

[fol. 111*b* 1] And on this day Saint THEODORE, Bishop of the city of Corinth, and three women and the two governors, that is to say LUCIANUS (or LUCIUS) and DAGNÂNIUS, who were torturing them, became martyrs. And certain men having laid information before these two governors that this saint, the Bishop of Corinth, was a Christian, the governors had him brought before them, and they questioned him concerning his Faith, and he confessed that he was a Christian. And they tortured him, and beat him with rods, and he stamped on the ground and kicked the throne of the idols and overturned them. And the two governors were wroth, and they tortured him severely, and they rubbed his wounds with hairy rags which had been dipped in vinegar and salt, and meanwhile he cursed the idols and the governors. And the governors commanded the soldiers and they cut out his tongue. When they had cut it out, one of the believing women who were there took it away, and when the soldiers put the saint in prison, he took his tongue from that woman and laid it upon his belly, and his tongue extended itself, and entered his mouth. And a white dove came and flew round the saint, and then a peacock flew up and alighted on the window. And the two governors saw them and marvelled, and LUCIUS believed on our Lord Jesus Christ. And straightway DAGNÂNIUS was wroth, and he slew the three women who were walking behind the saint. And when the saint delivered up his [fol. 111*b* 2] soul the dove and the peacock flew away, and departed straightway, and DAGNÂNIUS marvelled exceedingly at this. And Saint LUCIUS informed him, saying, "The Faith of our Lord Jesus Christ is the true Faith" (?); and DAGNÂNIUS himself also believed on our Lord Jesus Christ. And then they went by sea from the city of Corinth to the land of Cyprus, and there they found another governor who was torturing the Christians. And Saint LUCIUS stood up before the governor without the knowledge of DAGNÂNIUS, and he overturned the throne of the idols, and confessed our Lord Jesus Christ; and the soldiers cut off his head with the sword, and he received the crown of martyrdom. And DAGNÂNIUS took him and made him ready for burial and buried him. And after this DAGNÂNIUS stood up before the governor,

and confessed our Lord Jesus Christ, and his head was cut off with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to THEODORE, Bishop of Corinth, and to LUCIANUS and DAGNÂNIUS.

And on this day also died the holy father and fighter Abbâ KHĔLYÂN (or, GÔLYÂN). The name of the father of this saint was JUSTUS, and the name of his mother was KÂLMÔNÂ, and his district (or, home) was 'AÎN DAḤAY; in his youth he was a [fol. 111*b* 3] worker in gold and silver, and was praised for his handiwork. One day a woman from among the Arab handmaidens came to him, and asked him to make for her ornaments for her ears. When he had finished them for her, he asked for payment from her, and she bowed her head before him, and said unto him, "If thou wantest from me what men want from women, behold me here before thee; other money I have none." When he heard this he said unto her, "Thou art the daughter of the governor of the Satans; get thee gone from me and never shew me thy face again." And then he tarried a little while in his house reminding himself about death, and punishment, and the resurrection, and then he distributed his goods among the poor and needy. And he made an agreement with his mother, and left her half of his money, and having taken food sufficient for three days he departed into the desert. And when God saw the purity of his mind, He made to be near to him what was afar off, and he came to the Red Sea in one day. And whilst he was sleeping, there appeared unto him three men in white apparel, who held a cross which shone like the sun, and they woke him up and took him with them; and when they came to a garden they gave him a staff formed of a cross studded with gems. Whilst they were in the garden they prayed together, and when he rose up after prostrating himself, he could not find any one of them; and he wept because of their separation from him. And when his sojourn there had become long, he found that he was accustomed to the solitary life, and he fed himself upon green herbs, and drank water. When he wanted to go by night into caves and [fol. 112*a* 1] other dark places, the staff of the cross gave him light, and brought near to him what was

afar off; and his clothing was the bark of the trees. And when Satan, the accursed, saw his spiritual fight, he went to certain evil men and spake unto them, saying, "There is a treasure hidden in the desert, and if ye seize the man who guardeth it ye will find it"; and he took them and brought them to the passage across the river. And when they had come to the river, they lost their way to the place where they should cross over, and although they saw the river they were unable to come there to drink, and they were exceedingly thirsty. And again Satan transformed himself into a wild beast of terrifying aspect, and he went to Saint KHĔLYÂN, and he said unto him, "Why dost thou not shew compassion on thy companions who are thirsty, and why dost thou not give them water to drink?" And he thought that by this means they would be able to seize him. And the saint thought God was chiding him by the mouth of a wild beast, and he drew water for them and crossed the river, and gave them to drink. And when they saw his wretched condition, they had pity upon him, and wanted to give him their apparel, but he would not take it from them, and he returned to his abode. And Satan, having laid aside his cunning form of a wild beast, again transformed himself and took the form of a monk, and he came to the saint to lead him astray, but the saint made the sign of the Cross over him and Satan fled away ashamed. When the time for the departure of the saint drew nigh, the three men who had appeared unto him before came to him, and wrote his history for him; and when he died they buried him. Salutation to [fol. 112*a* 2] KHĔLYÂN.

And on this day also are commemorated Mâr MAṬRÂ (MÂR-MÂṬRÂ), and ANDREW, Bishop of KEFALÂ, and the consecration of a church to SERGIUS in Egypt.

And on this day also became martyrs Abbâ ÊSÎ and five and fifty men and four soldiers. [Wanting in the Bodleian MS.]

XI. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint JOHN, and Saint SIMON, the son of his father's brother, from the city of SARMALÂS (SERMALAK ?), became martyrs. The mother of Saint JOHN was barren, and his father asked our Lord Jesus Christ to give him a son, and he vowed that if He did so, he would make himself a servant of God all the days of his life. And JOHN the Baptist appeared unto him in a vision, and told him that God would give him a son; and when this saint was born he called him JOHN. And he built first of all a church in the name of Saint JOHN the Baptist. And when the boy was grown up and his days were twelve years, his father gave him his flock to tend. And JOHN used to give his food to the shepherds every day, and also to those who passed by [fol. 112*a* 3] on the road, and he fasted until the evening daily. And when his father heard this he went to him in the fields so that he might know if what people had told him about him [was true], and the young man Saint JOHN was afraid lest his father should beat him, and he wanted to flee. And his father said unto him, "Shew me thy food [for] this day": and JOHN answered and said unto him, "Go inside that thou mayest see it." And when his father went inside, and [looked at] the place where things were put, he saw that it was full of hot bread, and he marvelled exceedingly and told his mother what had happened to their son. And from that hour they knew that grace was on their son, and they no longer allowed him to tend the sheep. And the saint studied and learned by heart many of the Books of the Church. And his parents asked him to let them arrange a marriage for him, but he did not wish this. And when his days were eighteen years, he was made a priest, and SIMON, the son of his father's brother, left the sheep and became his disciple, and he it was who described his miracles. Now God made manifest through him great miracles, and the people used to bring unto him those who were sick with every sickness whatsoever, and he prayed over

some olive oil, and anointed them therewith, and they were healed of their sicknesses. And he rebuked the sick, and said unto them, "Many ills come upon you because of your sins"; and this saint wrought so many miracles that they cannot be counted, and among them are the following: A soldier took and carried off some barley from a widow woman. And the widow came to the saint, and complained to him about the soldier, and the saint cursed him, and his horse died when he had eaten the [fol. 112*b* 1] barley. On one occasion the king's general came to collect tribute, and he had with him a man, one of whose eyes was blind. And that man came to Saint JOHN, and was blessed by him, and straightway his eye that was blind was opened, and he saw well with it. And this holy man could see by the Holy Spirit the deeds of all men, and their sins were revealed to him, and he rebuked them for their sins. And the report of this saint was heard of by a king whose name was MARIANUS, who had an only daughter, and a serpent entered her belly, and grew up therein, and she was nigh to die; and although her father had given much money to the physicians they were unable to cure her. And the general made known to him the history of Saint JOHN, and how he had opened the eye of his blind servant, and the king commanded his soldiers to send and bring the saint. And Saint JOHN knew by the Spirit that the king wanted to bring him to him, and he feared the fatigue of the journey and the sea. And straightway a cloud caught him up from the city of SARMALÂS (SERMALAK?), and carried him along until it brought him to the city of Antioch, and set him upon the king's bed; and when the king saw him he was troubled and was afraid. And the saint told the king, saying, "I am that poor man for whom thou didst wish to send and bring hither." [And the king brought] his daughter to Saint JOHN, and he prayed over her, and the serpent went forth from her belly without injuring her, or causing her pain. And the king, and all the men of the house of the king, were blessed by him, and they marvelled exceedingly, [fol. 112*b* 2] and they glorified God Who gave such grace to those who love Him and who do His commands. And the king offered him much money and gifts, but he would take nothing

whatsoever from him. And the king wished to make him dwell with him, but could not make him do so, and he laid hold upon his girdle so that he might [not] depart, and a cloud caught him up whilst the king was holding his girdle in his hand, and the girdle broke in the king's hand, and Saint JOHN arrived in his city that night. And the king built a church over that girdle, and it is called "the church of the girdle" to this day. When Saint JOHN consecrated the Offering he could distinguish between the sinners and the good, and those who were fit to partake and those who were not. When DIOCLETIAN denied Christ, and worshipped idols, this saint took SIMON, the son of his father's brother, and went to the city of Alexandria, and confessed our Lord Jesus Christ before the governor. And the soldiers tortured them severely, and after this they cut off their heads with their swords. And their souls entered into everlasting rest, and their bodies are to this day in the city of GAMNÛDÎ, where great miracles and healings take place through them. Salutation to JOHN and to SIMON.

[fol. 112*b* 3] And on this day also is commemorated the great saint Abbâ ISAIAH the anchorite, of the desert of SCETE. Salutation to ISAIAH.

And on this day also died Saint Abbâ GABRIEL, the seventy-eighth (*sic*) Archbishop of the city of Alexandria. This saint had believing and blessed parents, and they walked in the way of God, and in His commandments, and according to His good pleasure. And having begotten him, they reared him in the fear of God. One day there came to him certain holy monks, and among them was a righteous old man whose spiritual fight was good. And he saw a beautiful vision, as it were many bishops surrounding the boy, and they laid their hands upon him, and blessed him, and they all said, "So be it, so be it." When the old man woke up from his vision he meditated and said, "The boy shall become great." And he said unto his father, "Teach him well, for assuredly he shall become the head and chief of many peoples; thou wilt not see him at all times." [fol. 113*a* 1] And he told him what he had seen; and the father of the boy

praised God, saying, "Shall anything happen to this boy?" And when his days were two (?) years his father died in the mercy of our Lord and God and Redeemer Jesus Christ. Now the boy had an uncle whose name was PETER, and he was Bishop of the city of BEḤNÂ, and his spiritual fight was admirable, and he was learned in all the holy Books of God of the New and of the Old Testaments, and he took the boy and taught him. And all those who saw the boy marvelled at the grace of God which was upon him, and at his understanding and knowledge, and he was made a deacon. And when his days were twelve years he wanted to put on the garb of the ascetic life, and he renounced this fleeting world. And the Bishop Abbâ PETER gave him into the hands of the blessed monk Abbâ PETER the priest, and he became devoted to God, and a fighter, and a man of good piety. And he took the boy and taught him the spiritual fight, and the Rule of the monastic life in a few days, and signs and wonders and spiritual excellence appeared through him; and many men loved him because of his spiritual fight, and his devotion to God, and his humility. And after the death of his teacher, PETER the priest, he departed to the monastery of Saint ANTHONY, where he lived for many years, fighting the fight with fasting, and prayer, and vigils and unceasing prostrations; and after this he departed to the desert of SCETE, to the monastery of Abbâ MACARIUS. And he became abbot of the church of our holy Lady, the two-fold Virgin [fol. 113*a* 2] MARY, the God-bearer, in the monastery of MÂRMÔS, and he toiled and restored the building thereof. And then he went to Jerusalem, and was blessed in the holy places, and there he was made priest of the church of the Holy Resurrection by the hand of the holy father Bishop Abbâ MICHAEL. Thence he returned to the city of MĔSR (CAIRO), and dwelt in the church of MU'ALLAḲÂH of our holy Lady the Virgin MARY, copying the holy Books of the Holy Church. In those days the holy father the Archbishop Abbâ CYRIL died, and the throne of MARK the evangelist remained without an archbishop for a few days, and all the bishops and priests agreed with one consent to make this saint archbishop. And Satan, the hater of what is good, brought certain men who were

envious of him, and they did not wish him to be appointed, and they appointed archbishop the holy and spiritual father Abbâ ATHANASIUS, who is known as "Son of the Crown." And good works appeared from him, and he walked uprightly without blemish, like Abbâ ATHANASIUS the apostle, and then he died. And again the bishops, and the elders, and the people gathered together, and they set their hands to a document and wished that Abbâ GABRIEL should be appointed archbishop. And again the Enemy of what is good stirred up dissension among the people, and they agreed that the name of GABRIEL and the names of others should be written on papers, and that they should be laid on the altar, and that they should pray over them for three days, and should celebrate the Offering, [fol. 113*a* 3] so that God should make known who was to hold this honourable position and reveal his name. And they did thus, and they brought a little child, who brought forth the paper whereon was the name of this father; and all the bishops assembled and made him prefect of the church of MU'ALLAḲÂH. And again his appointment was not completed, and Abbâ JOHN, who is known as the "son of 'ABSÂDÎ," was appointed. And at that time the church of Egypt suffered great tribulation. When Abbâ JOHN was appointed, this father Abbâ GABRIEL went to the monastery of Saint Abbâ ANTHONY, and he fought a great fight, and devoted himself to fasting, and prayer, and vigils, and to prostrations by day and by night; and in the strenuousness of his fight he was superior to many. And he lived thus one year (?). And many of the holy monks saw beautiful visions concerning him, and some of them said that they saw him in the city of Alexandria, dressed in archiepiscopal apparel, with many Christians and Gentiles surrounding him. And some of them saw him in the desert of SCETE, where he was appointed head of the monastery of Saint Abbâ MACARIUS; and some of them saw a countless number of keys handed to him. Many times when he wished to come down from the monastery of Abbâ MACARIUS, he became sick, and was unable to come down. And then Saint ANTHONY appeared unto him, in a vision, and said unto him, "I do not wish thee to go down from the monastery except by the Will of God, and hence-

forward thou shalt not go down except at His time." And when three years [fol. 113*b* 1] were ended, a certain holy old man of the monks of the monastery of ANTHONY saw the vision of a glorious angel, who said unto him, "Three years from this time they shall take Abbâ GABRIEL and make him Archbishop of the city of Alexandria"; and that old man went out straightway and told Abbâ GABRIEL what he had seen. One day the governor of the city of ṬAFÎḤ came to the monastery of Abbâ ANTHONY, and with him were the abbot, and many judges (or, officers), and a letter from the emperor ordering them to bring Abbâ GABRIEL quickly, and to make him Archbishop of the city of Alexandria. And they took him against his will, and carried him with great honour to the city of Alexandria, and with him were the father bishops; and all the people rejoiced in him. And that day he and the bishops, and the priests and the deacons, appointed a bishop to Jerusalem, and after this he consecrated MÊRÔNA (*i.e.* the holy oil) three times; and he remained thus for one year and one month. At that time Abbâ ANTHONY appeared, and said unto him, "Behold, thy departure draweth nigh, and after one year and a half thou shalt depart to God and shalt inherit everlasting life." And at that time great tribulation came upon the Christians, and this father asked God to deliver them from it; and God accepted his petition and delivered them. Then the archbishop returned to his throne, and Abbâ GABRIEL hid himself in a secret place, [fol. 113*b* 2] and no man knew where he was, except a certain believer. And through the excessive intensity of his spiritual fight, by night and by day, his appearance became changed, and his body dried up. And after this God revealed the matter of this father to a certain believer, who pleased God by his works, and he became zealous for him with a divine zeal, and he brought him out of that place, and stablished him in the church of the Apostles, and he lived there for many days devoting himself to prayer and to sacred duties. And he visited the sick, and provided them with what they needed, and he comforted the believers who came to him. One night Abbâ ATHANASIUS, the archbishop, appeared unto him plainly, and said unto him, "Be not sad because of the labour

and sorrow which hath come to thee, for God hath delivered thee from much toil and tribulation. And behold, there must come upon thee a sickness, so that God may perfect thy patient endurance; rejoice, however, for thou hast received the grace of God, which is great, and thou shalt receive everlasting life, and joy which is unending." And straightway a severe sickness seized him, and he continued to be sick, and he was frightened and disturbed about the departure of his soul from his body, and about his standing before God. And there was before his face a picture of our holy Lady, the Virgin MARY, and to this he prayed continually; and at that time God Most High appeared unto him with a shining face, and comforted him, and strengthened him, and said unto him, "Fear not, but rejoice, for thou hast received the grace of the kingdom of the heavens. At the end of three days thou shalt depart from this [fol. 113*b* 3] fleeting world"; and after three days he died in peace, and was buried in the church of Saint MERCURIUS with great honour. Salutation to GABRIEL the archbishop.

XII. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the commemorative festival of the glorious angel, the Archangel MICHAEL, because on it God sent him to the army of SANÂKARÊM (SENNACHERIB?), the King of Persia, and he slew eighteen ten-thousand thousands and fifty hundred men. And having besieged Jerusalem, SANÂKARÊM (SENNACHERIB?) sent messengers to HEZEKIAH the king, who reviled him and blasphemed the Lord God, and he said unto them (*i.e.* the Jews), "Who can deliver you out of my hand?" And HEZEKIAH, the King of Judah, was sad, and he put on hair sackcloth, and he entered the House of God, and prayed and bowed down before Him in the sanctuary, and entreated Him to save His people, and the city of Jerusalem. And God accepted his petition, and He sent Saint MICHAEL the archangel to the army of SANÂKARÊM (SENNACHERIB?), King of

Persia, and he performed a great miracle upon him, and delivered Jerusalem and all the people of Judah. For this reason [fol. 114*a* 1] the Teachers of the Church have commanded the people to celebrate the festival of Saint MICHAEL the archangel this day. Salutation to MICHAEL the archangel.

And on this day also Saint Abbâ ḤÔR became a martyr. This holy man was from the city of SERYÂS, and he had a sister whose father was a worker in metals; and he determined in his heart to become a martyr. And he went to the city of SARMÂ, and confessed our Lord Jesus Christ before the governor, who tortured him severely. And after this that governor and his wife and sons believed because they saw and heard of the miracles which God performed by the hands of this saint, and they became martyrs by the hands of another governor. And the governor sent Abbâ ḤÔR to the city of ANTINOË, and the governor of that city tortured him with every kind of torture, and broke him on the wheel, and hung him up head downwards, and tortured him with red-hot irons. And when he was tired of torturing him he commanded the soldiers to cut off his head, [and they did so,] and he received the crown of martyrdom in the kingdom of the heavens. Salutation to Abbâ ḤÔR. [fol. 114*a* 2] Salutation to the company of ḤÔR, one hundred and twenty-seven men and twenty women.

XIII. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ BASENDIUS, Bishop of the city of ḲEFṬ (COPTOS). This saint became a monk in his early years, and he devoted himself to the ascetic life, and fought a great fight, and learned many of the holy Books by heart, of their number being the Book of the Psalms of DAVID, and the Twelve Minor Prophets. And when he used to read a prophecy of one of the prophets, the prophet who wrote it used to come and stay with him until he had finished reading the prophecy. And it is related of him that when he lifted up his hands whilst

he was praying, his ten fingers used to shine like ten lighted lamps; and God wrought great signs and miracles by his hands. Now he never looked upon the face of a woman, and he bowed his head towards the ground [when he saw one]. And there was a certain woman who had a serious sickness in her belly, and one day she lay in wait for him by his cell, and came upon him suddenly; and he ran away and the woman ran after him. And when she was unable to catch him, she took a handful of the dust upon which his feet had trodden, and swallowed it, and straightway she was healed of her sickness. [fol. 114*a* 3] One day he saw three shining men, and they gave him some keys saying, "Thou must administer the Church of God," and then God chose him and he was made Bishop of the city of ḲEFṬ (COPTOS). And when he was consecrating the Offering, he used to see our Lord and His angels on the altar. One day a certain priest was reciting the Liturgy before him, and when he was in the middle of it, he spat out spittle whilst he was standing before the altar. And when the priest had finished this father rebuked him, saying, "Art thou not afraid of God when thou standest at the altar? Dost thou not know that the spittle which thou didst spit out fell upon the wing of one of the Cherubims, who were standing before the altar?" And great trembling and dismay came upon that priest, and they carried him to his house, and he fell sick and died. And this saint had a sweet voice, and a good delivery of speech, and no man became wearied of his admonition or teaching. And when the time of his death drew nigh, the saint knew about it a few days before, and he summoned his people, and he taught them and admonished them, and strengthened them in the True Faith, and gave them many commands; then he delivered up his soul into the hand of God. And God made manifest many miracles from his body. And his disciple took a small piece of his grave clothes, and it became a means of healing for every sick person who came to him in faith. Salutation to BASENDIUS.

[fol. 114*b* 1] And on this day became a martyr Saint AMMON, who was from the city of ṬÛḤ, on the borders of BÛNÂ in the north of Egypt. The angel of God Saint MICHAEL appeared

to this saint and made known to him everything that would happen to him, that is to say, that he must go to the city of ANTINOË, where they would torture him for the Name of our Lord Jesus Christ. And he departed to the city of ANTINOË and confessed our Lord Jesus Christ before EUGAIUS the governor, who at once tortured him severely with the wheel, and with the fire, and with the red-hot iron bed, and with whippings with whips made of ox-hide, and with the tribulation of the [furnace] of the bath; and they flayed off his scalp and laid coals of fire on his head. And God gave him strength under all these tortures, and raised him up sound and uninjured, and without pain. And after this our Lord Jesus Christ appeared unto him in the form of a young man on a chariot of the spirit, and He comforted him, and strengthened him, and promised to be with him, and He said unto him, "O My beloved Abbâ AMMON, whosoever shall call upon thy name in the time of his tribulation, I will come down and deliver him. Whosoever shall celebrate thy commemoration, or shall write the history of thy fight, I will remember in My kingdom, and I will blot out his sins; and I will protect thy city and thy church [fol. 114*b* 2] and thy body." And this saint performed great miracles whilst he was in the body. And when the soldiers cut off his head with the sword, he received the crown of life. And Saint JULIUS who was there took his body, and wrapped it in costly cloths, and sent it with two of his servants into his city; and his body is to this day in Upper Egypt, and many miracles appear through it. Salutation to AMMON.

Salutation to the consecration of thy church, O BĔSÔY.

XIV. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint ʾABRÔḲÔNYÔS (PROCOPIUS?), the soldier of our Lord Jesus Christ, became a martyr. This saint was born in the city of Jerusalem, and the name of his father was CHRISTOPHER, which is, being interpreted, "Bearer of

Christ," and he was a Christian; and the name of his mother was THEODOSIA, and she was a worshipper of idols. When his father died his mother took him, and [fol. 114*b* 3] carrying with her much money and gifts, she departed to the city of Antioch; and she gave the money to DIOCLETIAN, and presented her son, this saint, to him, and asked him to make him a governor; and DIOCLETIAN took the money, and made her son governor of the city of Alexandria. And then he commanded him to torture the Christians, and he wrote an order to do so, and placed it in his hand. And when the saint had gone a little way from the city of Antioch, there came to him a terrifying voice from heaven, calling him by his name, and saying unto him, "If thou doest as DIOCLETIAN commanded thee, thou thyself shalt die an evil death, if thou darest to transgress the command which I have given thee." And 'ABRÔKÔNYÔS (PROCOPIUS) said unto Him, "Who art thou, O my Lord? I beseech Thee to shew me Thyself." And straightway there appeared unto him a cross of light, and he heard a voice which said unto him, "I am Jesus Christ, the Son of the Living God, Who was crucified in Jerusalem." And when he heard this voice he was afraid, and trembled exceedingly, and he turned aside to the city of BÎSÂN; and having made a cross of gold, they went to the city of Alexandria. And as they were going along, the pagan BALAW (?) and his men rose up against him, and wanted to kill him, but he resisted them strongly by the might of the Cross of our Lord Jesus Christ, and conquered them. And his mother said unto him, "O my son, offer up sacrifice to the gods who helped thee in the fight, and delivered thee." And the saint answered and said unto her, "I will sacrifice only to my Lord Jesus Christ, Who helped me by the life-giving Cross." And when his mother [fol. 115*a* 1] heard these words she sent and informed the Emperor DIOCLETIAN that her son 'ABRÔKÔNYÔS (PROCOPIUS) had become a Christian. And DIOCLETIAN sent to the governor of Caesarea, and ordered him to enquire concerning 'ABRÔKÔNYÔS (PROCOPIUS) and to torture him. And when the governor had this saint brought before him, and 'ABRÔKÔNYÔS (PROCOPIUS) confessed our Lord Jesus Christ before him, he beat him so

severely that he well-nigh died, and then he cast him into prison. And after this our Lord Jesus Christ appeared unto him that night with great light, and with Him were shining angels, and He embraced the saint and released him from his bonds, and He touched his body with His divine hand, and the saint was healed of all his wounds straightway. And on the following day the governor asked for news about the saint, whether he was dead or alive; now he thought that the saint was dead. And when he found that he was whole, and uninjured, he had him brought to the house of idols, where he used to go and pray; and when the saint came, and the governor saw that he was whole and uninjured, he marvelled exceedingly. And when the people who were there saw him, they marvelled exceedingly, and they all cried out, saying, "We are Christians openly, and we believe on the God of 'ABRÔKÔNYÔS (PROCOPIUS)"; and among them were two noblemen and twelve women, and THEODOSIA, [the mother] of Saint 'ABRÔKÔNYÔS (PROCOPIUS). And the governor commanded the soldiers to cut off their heads with the sword, and they did so, and the saints received the crown of martyrdom in the kingdom of the heavens on the sixth day of the month of Ḥamlê. Then the governor shut the saint [fol. 115*a* 2] up in prison until he could determine what to do with him, and the saint remained in prison for three days. Then they brought him out, and the governor said unto him, "Behold, I have waited three days for thy heart to turn, and thy soul to learn; offer up sacrifices to the gods." And the saint answered and said unto him, "Nay, O governor, my heart will not turn. Behold, I know, and am well assured, that our Lord Jesus Christ is the Great God alone. And these idols which are made out of stone and wood by the hand of man, are graven images which can neither injure [men] nor benefit them." Thereupon the governor was wroth, and he commanded the soldiers to cut his sides with swords. And the swordsman, whose name was ARCHELAUS, stretched out his hand to cut the sides of the saint with his sword, whereupon his hand dried up, and he fell down and died. And the governor was wroth, and he commanded them to throw him down on the ground, and they threw the saint on the ground, and then they beat

him severely, and gashed his body with knives, and poured vinegar on his wounds, and dragged him by his feet to the prison house, and cast him into it. And he remained in the prison house three days [whilst] the governor pondered what he should do with him. And after this they took him out of prison, and threw him into a pit which was filled with fire; but our Lord Jesus Christ delivered him therefrom, and the fire did not touch him at all. And when the governor was tired of torturing him, he commanded the soldiers to cut off his head with the sword, [and they did so,] and he received the crown of martyrdom [fol. 115*a* 3] and departed to joy everlasting. Salutation to 'ABRÔKÔNYÔS (PROCOPIUS).

And on this day also are commemorated Abbâ MACARIUS the Great, and AMMONIUS (MENYÔS) the martyr.

XV. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD.

On this day died Saint Abbâ EPHRAIM, the Syrian. This saint was a man from the city of KAWÂKEBET, and his father was a priest of idols, and hated the worship of our Lord Jesus Christ. And at that time Abbâ EPHRAIM departed to Saint Abbâ JACOB, Bishop of NISIBIS, who admonished him, and taught him, and baptized him with Christian baptism; and he lived with him and fought a fight greater than that [usually] fought by men in his days; and he fasted frequently and prayed without ceasing. And the grace of the Holy Spirit descended upon him, and he disputed with the people, and overcame them in argument. And when the Council of the father Bishops, [fol. 115*b* 1] Three Hundred and Eighteen in number, assembled in the city of Nicea, this saint went with his teacher Abbâ JACOB to the Council of the Saints, and overcame ARIUS the infidel. That night Abbâ EPHRAIM saw a pillar of light standing upon the earth, and it reached up to heaven, and when he saw it he marvelled. And a voice came to him from heaven, saying,

"This pillar of light which thou seest is the blessed BASIL, Bishop of the city of Caesarea"; and he longed to see him. And Abbâ EPHRAIM departed to the city of Caesarea, and went into the church, and stood in a corner of it. And he saw Saint BASIL, as he went up to the throne to read the Holy Gospel, and he wore priestly vestments of gold, which were of great price, and he was in doubt about him; and God shewed him a white dove on the head of this Saint BASIL. And Saint BASIL knew that Abbâ EPHRAIM was standing in the corner of the church, and he sent and called him by his name, and EPHRAIM went to him, and they saluted each other through an interpreter. And Abbâ EPHRAIM asked Abbâ BASIL that they might talk together without an interpreter, and the grace of the Holy Spirit descended upon them, and each knew the language of the other. And then BASIL made Abbâ EPHRAIM a deacon, and after a few days he was made a priest, and many virtues appeared in him; and he fought a great fight. And at that time [fol. 115*b* 2] there was a certain honourable woman of high rank who was ashamed to confess her sin openly to Saint BASIL; and she wrote on paper a confession of all the sins which she had committed from her youth up to that day; and there remained one sin only which she did not set down in what she had written. And then she brought the paper to Saint BASIL, and she asked him before the people, saying, "I am a sinful woman. And behold, I have written all my sins on this paper, and I ask thee to remit them so that they may be blotted out from this paper, it remaining sealed." And he took the paper, and prayed for her, and the paper became blank in every place, and all her sins were blotted out with the exception of the one sin which was a very grievous one; and when she saw it she wept, and entreated him to remit to her the one sin which remained. And he said unto her, "Go thou to the desert, to Abbâ EPHRAIM, and he shall remit to thee this one remaining sin." And straightway she went to Abbâ EPHRAIM, and told him what had befallen her, and he said unto her, "Get thee quickly to Abbâ BASIL before his departure from this world, for he is the chief-priest, and he must remit to thee thy sin." And the woman returned to Abbâ BASIL, and she found

that he had died whilst they were carrying him in his bed on the heads of the priests. And she wept and laid the paper on the body of Abbâ BASIL, so that he might blot out for her the sin which remained on the paper; [fol. 115*b* 3] and the saint blotted it out by his prayer. And Abbâ EPHRAIM performed many miracles. And in his days there appeared a certain wicked denier [of Christ] whose name was WALDA DÎḌÂN, and this father disputed with him, and overcame him; and this father composed very many Homilies, and it is found written in the books that the number of the works which he composed by the Holy Spirit was one thousand four hundred Homilies and Admonitions. And Abbâ EPHRAIM asked God, the Most High, saying, "O my Lord, take from me the waves of Thy grace." And having finished his good fight, he departed to God, Whom he loved. Salutation to EPHRAIM.

And on this day also are commemorated Abbâ KHARAYÔN of 'AMSAL, and FERÊ-MENAṬÔS, and five and forty martyrs, and the martyrdom of CYRIACUS, (as it is written in the Synaxarium of MĔSR), and FRUMENTIUS the monk and fighter, the pure man and worker of many miracles.

And on this day also PETER and PAUL performed a miracle in the city of Rômê. And it came to pass, after the departure of [fol. 116*a* 1] our holy Lady the two-fold Virgin MARY, the God-bearer, that [the cloud] took them up and set them down in the royal palace; and when the king saw them he was frightened and said unto them, "What are ye and what is your business?" And they said unto him, "We are the servants of our Lord Jesus Christ, the Son of God, Who destroyeth all kingdoms, and is able to deliver those who hear Him, and to punish those who hear Him not." And the king said unto them, "How is it possible for me to know whether your words are true [or not]?" And then they told him about all the signs and wonders which our Lord Jesus Christ had wrought. And the king said unto them, "I have a daughter whose right eye a bird plucked out, and if ye heal her by your prayers I will believe in your God." And PETER and PAUL said unto the

king, "Bring thy daughter to us?" And straightway he brought her in haste. And the holy apostles lifted up their hands, and prayed much to God, and then they laid their hands upon her eyes, and healed her in the Name of the Lord Jesus Christ. And when the people saw this they bowed down at the feet of the holy apostles and believed. And thence the holy apostles departed to the country of Philippi (?), even as our Lord Jesus Christ commanded them. And Satan took the form of the king of 'ENDÔN (?), and he came to PRÂGMÔS, followed by a few soldiers, and he said unto him, "Why dost thou keep silence concerning the two magicians who, if we do not destroy them without [mercy], will speedily corrupt the country [fol. 116*a* 2] with their magic?" And the heart of PRÂGMÔS was persuaded, and he sent to him one thousand two hundred horsemen to bring the holy apostles to him, and they surrounded the city, and the men of the city were frightened, and they told the holy apostles. And the holy apostles went out of the city and stood up before the people, and prayed to God to send them help. And straightway the horses of the soldiers turned and faced the holy apostles, and they cried out in a thin voice like that of one who weepeth, "Make straight your feet, and kneel down on your knees." And one of the horses lifted up his voice, which was like that of a man, and said unto the soldiers, "O ye foolish soldiers of PRÂGMÔS, why do ye seek PETER and PAUL, the soldiers of Christ, and make them out to be magicians? They have only come to destroy the soldiers, and all the work of Diabolus. Do ye not see them with their King Jesus Christ, riding upon white horses, and making supplication on your behalf, that ye may become soldiers of Christ, and that they may write your names in the Book of Life? As for us beasts we will worship your God"; and having thus spoken the horse held his peace. And a voice was heard which said, "O apostles, neglect ye not my new plants"; and when all the people lifted up their eyes they saw our Lord going up into heaven in great glory. And when the twelve hundred soldiers saw this, they believed on our Lord Jesus Christ, and they submitted themselves to the holy apostles. [fol. 116*a* 3] And the holy apostles commanded them to abandon their military service, and to

give back their horses to their king, and their weapons of war, and to believe boldly on our Lord Jesus Christ. And the soldiers went to PRÂGMÔS their king, and stood up before him, and he said unto them, "Where are the two magicians whom I sent you to bring?" And they said unto him, "Why dost thou seek to do evil in return for the good which they did thee in bestowing light upon thy daughter?" And then they unloosed their breast plates and girdles, and threw them in his face, saying, "Take thy property. We will find a better king than thyself. We believe on the God of PETER and PAUL." When the king heard [these words] he was dismayed, and he became furiously angry, and he commanded his soldiers to cast them into prison until he could kill them. And then he prepared to set out himself, and he made ready his weapons of war, and he commanded another fourteen hundred soldiers who were with him to set out for PÎLPÔS (*sic*), and to destroy the city down to its very foundations. And Saint PETER knew of this in his spirit, and he said unto Saint PAUL, "O my brother, rise up and let us go to King PRÂGMÔS before he cometh to destroy the city." Then they prayed a prayer, and mounted upon a cloud, and it [carried them away] and set them down in the royal palace. And they stood up before PRÂGMÔS, and said unto him, "Do not destroy the city, and make us the pretext for doing so; behold, we are before thee"; and the king commanded his soldiers to return. And he said unto the holy [fol. 116*b* 1] apostles, "Are ye the magicians who have bewitched the city?" And they said unto him, "Far be it from us [to do] this." And the king said unto them, "Your sins have brought this upon you." And he commanded his servants to make two iron helmets with iron pegs in them, and to fill them with poisons (or, drugs), and to heat them in the fire, and to put them on the heads of the holy apostles, and then to hang them up head downwards; and the soldiers did this to them. Then Saint PETER prayed, and said, "O Lord my God, make Thy glory to appear on PRÂGMÔS." And straightway PRÂGMÔS and all his people were hung up head downwards in the air, and at that moment PRÂGMÔS cried out, saying, "O my Lord, deliver me from this torture. Cursed be the King of 'ENDÔN, for it

is he who hath led me into error, and cursed be every man who speaketh against them." And Saint PETER said unto him, "Thou shalt not come down from thy hanging until thou dost give the command to thy soldiers to release the soldiers who are in prison." And PRÂGMÔS cried out to LÔY, his daughter, and commanded her to release them, and she released them, for she was the only person who was left unhung. And Saint PETER said unto him, "And now, thou shalt not come down from thy hanging unless thou wilt write a statement with thine own hand, saying, 'There is no other god except my Lord Jesus Christ, the King of all the world, and on all the earth there is no being so unclean as myself'; and thou shalt command it to be proclaimed in the city." And the king cried out, and they brought to him paper and a pen, and he wrote these words whilst he was hanging head downwards; and he sent the writing [fol. 116*b* 2] to the city, and the people read it there. And straightway the holy apostles took down PRÂGMÔS and his followers. And the king came and bowed down at the feet of the holy apostles, and said unto them, "Forgive me, O my lords, I believe on your God." And all the people fell down at their feet saying the same thing, and the apostles baptized them all in the Name of the Father, and the Son, and the Holy Spirit; and they also baptized the soldiers, and thus they were all united in the Faith of our Lord Jesus Christ. And the apostles built for them a church, and appointed priests and deacons from among their learned men, and they taught them the True Faith. And they remained with them, teaching them to understand every difficult matter, and they gave them all the Holy Scriptures whereby they might strengthen their hearts. And they said unto them, "Be ye strong in your faith which we have taught you until we return to you." And after this they gave them the salutation of "Peace," and departed to the city of PÎLPĔSYÛS (PHILIPPI ?). Salutation to PETER and to PAUL.

XVI. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day [fol. 116*b* 3] died JOHN of the "Gospel of Gold." This saint was from the city of Rômê. His father was a rich man and his name was ṬRÂBIUS, and the name of his mother was BĔDÊRÂ. And Saint JOHN was with a teacher learning the Holy Scriptures, and he asked his father to make him a Gospel of gold, and he made one as his son wished; and Saint JOHN read in it always, and his father rejoiced when he read in it. And in those days there came a certain monk unto them, and he dwelt with them; now he was on his way to Jerusalem. And that monk held converse with Saint JOHN, and he praised in his presence the garb of the monastic life, and at length JOHN rejected this world which became in his sight as nothing, and he longed for the life of the monk. And that monk went on to Jerusalem, and then came back, and he took up his abode in the house of ṬRÂBIUS, according to custom. And Saint JOHN asked him to take him with him to his monastery, and the monk said, "I am afraid of thy father, and I cannot possibly take thee on my own responsibility." Then Saint JOHN asked him, and made him swear that he would take him, and he helped him to escape and took him with him; and they travelled on the sea (or, river), and embarked in a ship, and they went on until they arrived at the monastery wherein the monk lived. And when the abbot of the monastery saw him, he marvelled at his appearance and at his manner of speech, and JOHN asked the abbot to array him in the garb of the monastic life. And the abbot said unto him, "O my son, know thou that the path of the ascetic life is very difficult." And JOHN bowed before him again, and asked the abbot [fol. 117*a* 1] to make him a monk. And JOHN having urged him, the abbot shaved his head, and arrayed him in the holy garb of the monastic life. And JOHN devoted himself to the ascetic life, and he fought many fights, and he fasted very long fasts, until his body dried up, and by reason of his excessive fasting, and prayer,

and prostrations, and ceaseless vigils, his bones appeared from under his skin. And the abbot comforted him, and said unto him, "O my son, have pity on thyself, reduce thy toil and be kind to thyself, even as all the brethren [are to themselves]." And when he had been fighting a great fight for seven years, he saw in a vision as if one said unto him, "Depart to thy parents, so that thou mayest be blessed by them before thy death." And when this had been said unto him, he saw the vision thrice, and he informed the abbot of what he had seen. And the abbot said unto him, "This vision is from God and it is meet for thee to depart." And when he went out from the monastery he found a monk who was wearing ragged garments, and he took them from him, and gave him his own monk's garb. When he arrived at his father's house, he took up his abode in his father's courtyard, and he lived there for seven years, in a small hut, and ate the fragments from his father's table which the servants threw to him. And when his mother passed by his foetid smell, which was exceedingly nauseous, [reached her]. And when the time of his death drew nigh, the angel of God made it known unto him, saying, "After three days thou shalt depart from this world." And Saint JOHN sent and called his mother, and told her quickly that he was her son. And when she came to him to hear his request, he made her swear that she would bury him in that [fol. 117*a* 2] hut, and that she would not change the rags which he was wearing. And after this he gave her the Gospel of gold, and said unto her, "Read this book continually and remember me." And when his father came, she shewed him the Gospel of gold, and he recognized it as the Gospel which he had made for his son JOHN. And the two of them, his father and his mother, rose up and came to Saint JOHN, and asked him questions about that Gospel, and about their son. And he said unto them, "Swear ye to me that ye will not bury me in anything except the rags which I have worn as clothes in this hut"; and then, forthwith, he said unto them, "I am your son JOHN," and they wept with a great weeping. And the princes of the city of Rômê gathered together to them, and at the end of three days Saint JOHN died. And his mother brought out the splendid apparel which she had

prepared in years gone by for her own marriage, and she wrapped him up in them, and forgot her oath. Thereupon she fell sick. And his father remembered her oath, and he stripped off his son that rich apparel, and dressed him in his rags, and buried him in that little hut, and from his body great healing was obtained by everyone who was sick; and after this they built in his name a beautiful church, and laid his body in it, and many miracles took place there. Salutation to JOHN of the Gospel of gold.

Salutation to SHARḌA ḤAWÂRYÂT, who had the harmlessness of the dove, and the cunning of the serpent.

XVII. Ḥamlê

[fol. 117*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day, the seventeenth day of the month of Ḥamlê, JONAH went forth from the belly of the whale.

On this day the holy and righteous woman EUPHEMIA became a martyr. One of the governors of DIOCLETIAN, whose name was BARSÎRÔS, tortured this saint. He was passing down the road, and there were with him certain holy men with iron chains round their necks, and his soldiers were dragging them along like dogs. And when this saint saw him, her heart waxed hot, because of her love of God, and she was sorry for the men. And she cursed the Emperor DIOCLETIAN and his unclean idols, and she also cursed that governor, saying, "O thou whose heart is like a stone, and who art merciless, wilt thou not have compassion on these holy men? Art thou not afraid that their God will destroy thee?" When DIOCLETIAN heard of this he commanded his soldiers to fetch her, and he questioned her about her Faith, and she denied not, but confessed before him that she was a Christian. [fol. 117*b* 1] And he tortured her severely with every kind of torture, with beatings, and with fire, and with hanging, and after this he

threw her into a red-hot furnace, but no injury whatsoever came to her through these tortures. Thereupon she stood up before all the people, and she prayed, and made the sign of the Cross over all the people, and she delivered up her soul into the hand of God. Salutation to EUPHEMIA.

And on this day also are commemorated Abbâ BÊDÊL the martyr, and ZACHARIAS the priest, and AULENIUS, and MÂRÂT the bishop, and ISIDORE, and ÂYNA ṢAḤAY, and NÊRÔN (NÎRÔS?) the martyr, and GÎDÂ, and 'AWÂ, and AA (SA?), and also the finding of the bones of JUSTUS, the martyr.

And on this day took place the death of the glorious and exalted father, the man of fair remembrance, whose deeds were excellent, Abbâ ANDREAS, Archimandrite of the great city DABRA LÎBÂNÔS. [fol. 117*b* 2] This blessed man was reared from his childhood on the milk of wisdom, and he grew up in knowledge, and he assumed the garb of the monastic life under the direction of 'Abûna Abbâ JOHN KAMÂ. And having walked well, and fought a very great spiritual fight, he was set upon the throne of 'Abûna Abbâ TAKLA HAYMÂNÔT; and in the number of the learned fathers he was the eighth. And when the day drew nigh wherein he must depart from this world, at the end his death took place with violence, so that his soul might be great before God. And many of [his] sayings are written in the book of his strife which is read on the seventeenth day of the month of Ḥamlê. Salutation to ANDREAS. [This section is omitted in the Bodleian MS.]

XVIII. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day JAMES the apostle and martyr became Bishop of the city of Jerusalem. This saint was the son of JOSEPH the carpenter, and he was the youngest of his sons; and he was a virgin, and chaste, and was called the "brother of our Lord"

because he was brought up with our Lord when He was in the house of JOSEPH, even as JOSEPH was called his father. And the holy apostles made him Bishop of the city of Jerusalem, and he preached and taught in the Name of our Lord Jesus Christ. [fol. 117*b* 3] And he converted many to the True Faith, and baptized them with Christian baptism, and God performed great signs and wonders by his hands, among them being the following: There was a certain man from the countries, and the apostle found him on the road and wished to go into his house, and on the road he discovered that this man was possessed of a devil. And when the Satan saw Saint JAMES, the apostle, he cried out and said, "What have I to do with thee, O Apostle of Christ? Hast thou come hither to destroy me?" And the holy apostle said unto him, "Stop thy mouth, O thou unclean spirit, and go forth from this man"; and because of this the Satan went forth from that man in the form of fire. When the old man saw this wonderful thing he fell down at the feet of Saint JAMES the apostle and said, "I am unworthy that thou shouldst enter my house, but tell me what I must do, so that I, and all the men of my house, may be saved?" And the holy apostle praised [God] because of that man, and he said, "In the Name of my Lord Jesus Christ I thank Thee, O Chief, that Thou hast made prosperous my way." And he turned to the man and spake to him the words of his salvation, and he taught him the Name of our Lord Jesus Christ. And the old man brought him into his house, and all the men of his house gathered together, and the apostle taught them the Faith, and he baptized them in the Name of the Father and the Son and the Holy Ghost; and he made them heirs in the Holy Mysteries, the Body of our Lord, and His honourable Blood. And when the people heard this they brought unto him every person who was sick, and he healed them all. And he appointed over them priests and [fol. 118*a* 1] deacons, and he made the old man their bishop, and he gave them the Gospel of our Lord Jesus Christ; and then he went forth to travel through the countries. And there was a certain woman who was barren, and she asked him to entreat God on her behalf, so that He might give her a son. And he prayed over her, and she conceived and brought forth

a son, and she called his name JAMES. And one day a great many Jews were gathered together about him, and they asked him to tell them about Jesus, and who He was, and they imagined that he would tell them that Jesus was his brother. And Saint JAMES went up upon a throne, and began to explain to them the Godhead of our Lord Jesus Christ, and he told them that He was equal with God the Father. When they heard this they were wroth with him, and they dragged him down off the throne and beat him very severely. And a certain man of their number came with a wooden bar wherewith clothes were washed, and he beat the apostle on his head, and he delivered up his soul. And it is written concerning this saint that he never drank wine, that he never ate any flesh whatsoever wherein was its blood, that a razor never went up on his head, that he never washed in the [public] bath, that he never wore clothes, but always wore a linen loin-cloth, and that he stood up so long, and made so many prostrations, that his feet and knees, and hands became swelled. When he died they buried him by the side of the Sanctuary. [fol. 118*a* 2] Salutation to JAMES.

And on this day also the blessed ATHANASIUS, of the country of CLYSMA, became a martyr in the days of DIOCLETIAN and MAXIMIANUS. This blessed man was a kinsman of kings, and he was strong in the Faith of Christ. And when these wicked emperors commanded the people to worship idols, they appointed this ATHANASIUS to be governor of the land of Egypt, and ordered him to destroy the churches. And when he arrived he went to the Archbishop, Abbâ PETER the martyr, and received his blessing, and told him that he was a Christian, and he rejoiced in him. When the emperor heard of this he sent an officer to seize ATHANASIUS, and to enquire into his doings. And when the officer came he said unto him, "Why didst thou forsake the love of the gods?" And ATHANASIUS said unto him, "From my youth up I have been a lover of Christ, and I have not forsaken my Faith." And the officer said unto him, "If thou dost not turn from thy Faith thou wilt be tortured. Dost thou not know that all those who transgress the command of the emperor receive severe beatings and are

tortured with cruel severity?" And Saint ATHANASIUS said unto him, "O foolish man, wait a little until thou seest the punishment that is for ever which shall come upon thee, and upon thy emperor, and upon thy father Satan, the Enemy of God." When the officer heard this he was exceedingly wroth, and he commanded his soldiers to cut off his head with the sword. And when [fol. 118*a* 3] Saint ATHANASIUS heard this, he prayed to God that He would give his soul rest with His saints, and that He would remove tribulation and persecution from the Church, and that He would make strong the Empire of Rômê, and the kingdom of 'AKSÛM. And when he had finished his prayer, he knelt down on his knees, and a soldier cut off his head with the sword, and miracles without number took place through his body. Salutation to ATHANASIUS.

And on this day also are commemorated 'EDRÔNÂ ('ENDÔRÂN), and TOBIA, and nine thousand soldiers of Antioch of the company of ISIDORE, and ANDRONICUS, the governor, and his army.

XIX. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the saints of the city of 'ESNÂ became martyrs, and the cause of their martyrdom was this: ARIANUS, the governor, came to the city of 'ESNÂ thrice. The first time he killed the holy woman DÎLÂJ (?) and her four sons, whose names were SÂRES, and KHARMÂN, and YÂNÛFÂ, and SENṬÔNITA, and they finished their testimony on the seventh day of Genbôt. The second time [fol. 118*b* 1] he killed four nobles whose names were EUSAPHIUS, and TÂMÂN, and ḤARWÂG, and BACCHUS; and their martyrdoms took place on the seventh day of the month of Sanê. The third time he killed an old woman, who was lying on her bed inside her house. And the soldiers of ARIANUS asked that old woman about the holy martyrs of the city of 'ESNÂ, and she said unto them,

"Behold they are in the monastery which is called by the name of AGATHON; for they heard of the arrival of ARIANUS the governor, and they knew that he would kill the Christians, and persecute them." And after this the governor commanded his soldiers to kill everyone they found, and they ceased not to kill everyone they found, from the western [quarter] of the city which is called "SEḲYÔT KARÎM...." And they found many people on the road, and they slew them until they came to the monastery of the glorious father who is called "ISAAC the solitary." And at that time this good shepherd, who was called AMMONIUS, gave them strength, and he comforted them and said unto them, "Be strong and endure so that ye may enter into the kingdom of heaven." And whilst he was exhorting them thus, the governor came to them, and when they saw him they all cried out with one voice, saying, "We are Christians." And the governor commanded the soldiers to kill them with the sword like sheep, and his soldiers rose up and rushed upon them with swords and killed them. And the men of the cities of Alexandria and 'ESNÂ, from the least of them to the greatest, both men and women, finished their good fight, on the nineteenth day of the month of Ḥamlê; and the armies of the angels [fol. 118*b* 2] received their souls, and crowned them with crowns of light. And the governor went to the city of ASWÂN, and then returned to the city of 'ESNÂ, where he found three labourers coming from the fields and carrying the implements of their toil with them. As soon as they saw him they cried out boldly, saying, "We are Christians"; and when the governor heard this he commanded his soldiers to cut off their heads with the implements of their toil. Now their names were SÛRÛFÂS, and ANTICHIUS, and MASḤADRÊ, and they finished their martyrdom on the eleventh day of the month of Maskaram. And the governor bound in fetters this glorious father Abbâ AMMONIUS, the bishop, and he urged him to sacrifice to idols, and when he refused to do so he commanded the soldiers to cast him into the fire, and they did so, and he finished his martyrdom on the fourteenth day of the month of Ṭâkhshâsh. And certain believing men took him and wrapped him in cloths, and buried him in the place which is called

BÊT-ḤAPES; and when the days of persecution were ended they built a church over him, and they consecrated it in his name. Salutation to the martyrs of 'ESNÂ.

And on this day also Saint CYRIACUS (QUIRICUS?) and JULITTA his mother became martyrs. When this saint was a child, and his days [fol. 118*b* 3] were three years, his mother took him and fled from the country of Rômê to another country. And she found there the brother of the governor from whom she had fled, and certain men laid information against her before him, and he had her brought and questioned her about the worship of idols. And Saint JULITTA answered and said unto him, "Ask the child whose days are three years to tell us what is right, and whether it is good for us to worship the gods or not." And when the soldiers of the governor went to her house they found Saint CYRIACUS (QUIRICUS ?) her son, and they brought him to the governor; and the governor questioned him about the worship of idols. And God gave the child strength, and he spake and cursed the emperor and his gods, and at length he frightened all those who were there, and they marvelled greatly at him. And the governor was ashamed; and he tortured the child severely with every kind of torture, the which even a grown up man could not endure, and he tortured JULITTA, the mother of the child, even as he tortured her son, but God raised them up whole and uninjured. And because of this many people marvelled, and believed on our Lord Jesus Christ, and became martyrs, and the grace of the Holy Spirit descended upon them. And the child CYRIACUS (QUIRICUS ?) healed many sick folk, and performed great miracles. And when fear came over his mother, and her faith dwindled, he prayed to God on her behalf, and God lifted up her heart unto heaven, and she saw the habitation of the spirit, and she became strong under the torture, and gave thanks to God. And she said unto [fol. 119*a* 1] her son, "O my son, henceforward thou art my father, and I am thy blessed daughter; blessed be the hour wherein I bore thee." And when the governor was tired of torturing them he commanded the soldiers to cut off their heads with the sword, and they did so, and the saints received

the crown of martyrdom in the kingdom of the heavens. Salutation to CYRIACUS (QUIRICUS ?).

On this day the holy and honourable MAṬLÂN (or, BAṬLÂN), the physician, became a martyr. This saint was from a city, the name of which is TÂ' MÂDÂN, and his father, whose name was ASTURIUS, was an infidel, and his mother, whose name was 'ÛLÂNÂ, was a believer. When the child grew up, his father taught him writing and every kind of learning (or, philosophy), and he became a very great and famous physician. And a certain man who was a priest lived near their house, and when BAṬLÂN passed by, and he saw his comeliness and his knowledge, and his wisdom and skill, and his understanding, he was sorry for him, because he was a denier [of Christ]. And the priest entreated our Lord Jesus Christ on behalf of BAṬLÂN, that He might guide him into the way of life, and bring him into the True Faith. And having multiplied his petitions to God on behalf of BAṬLÂN, a time came when God told the priest in a vision of the night that BAṬLÂN [fol. 119*a* 2] should believe through him, and the priest rejoiced. And the priest always spoke to BAṬLÂN whenever he passed before him, and saluted him, and through this custom friendship grew up between them; and BAṬLÂN used to go into the priest's house to talk with him about the Faith. And the priest explained to him the uncleanness of idols, and the corruptness of heart of those who worshipped them, and he shewed him the glory of the Faith of Christ, and the knowledge and understanding of those who serve Him; and then he made him to know that by the hands of all those who believe in Christ our Lord miracles are wrought, and great healings effected. And when Saint BAṬLÂN heard that all those who believe in Christ could perform miracles, he rejoiced exceedingly, and he longed to perform miracles for himself, and he fulfilled his desire with wisdom and worked miracles; for he believed in our Lord through that priest, who taught him at all times. And one day Saint BAṬLÂN was passing through the market-place of the city, and he saw a man whom a serpent had bitten lying on the ground and the serpent was standing up before him. And he said within himself, "I

will stand up that I may put to the test the words of the priest, my teacher, who saith unto me, 'If thou dost belong to our Lord Jesus Christ, thou shalt work miracles in His Name.'" And he drew nigh unto the man whom the snake had bitten, and he prayed a long prayer, and asked Christ to make manifest His power and heal the man, and kill the serpent, so that it might not do harm to any one else. And when he had finished his prayer the man rose up alive and whole, and without pain, [fol. 119*a* 3] and the serpent fell down and died straightway. And BAṬLÂN'S faith increased, and he went to the priest who baptized him with Christian baptism, and he used to visit him continually. One day a blind man came unto him that he might heal him, and when the father of the saint saw him he sent him away. And BAṬLÂN questioned his father about this, and he said unto him, "Who was the man that was enquiring for me?" And his father answered, and said unto him, "It was a blind man, and thou canst not heal him." And the saint answered and said unto his father, "Thou shalt see [the power of] God." And he called the blind man back, and said unto him, "If thou canst see wilt thou believe in the God Who shall heal thine eyes for thee?" And the blind man said unto him, "Yea, I will believe." And the saint prayed over him for a long time, and then he laid his hand upon the eyes of the blind man, and said unto him, "In the Name of our Lord Jesus Christ receive thy sight"; and straightway the blind man's eyes were opened. And when the father of the saint saw this he believed, together with the man who was blind, on our Lord Jesus Christ, and BAṬLÂN took them to the priest, his teacher, who baptized them both with Christian baptism. And when the father of the saint died, BAṬLÂN set his slaves free, and gave the greater part (?) of his money to the poor. And he practised medicine, and healed men without payment, but he required those whom he healed to believe on Christ. And the [other] physicians were jealous of him, and they laid information against him, and the priest, and the man who was blind, and many other believers, before the king. And the king was wroth with them, and he said unto them, "Sacrifice ye to the gods," [fol. 119*b* 1] but they refused to obey him, and the soldiers cut off

their heads with the sword and they received crowns of martyrdom in the kingdom of the heavens. And after this the king tortured Saint BAṬLÂN very severely, and many signs and wonders appeared through him, and many men believed through him, whilst he was under torture, and became martyrs. And the king was wroth with Saint BAṬLÂN, and cast him to the lions, but they would not injure him, and only licked his feet; and the king commanded the soldiers to cut off his head with the sword, and they did so, and thus he finished his fight, and received the crown of martyrdom in the kingdom of the heavens. Salutation to BAṬLÂN.

Salutation to ISAAC, the righteous man.

And on this day also are commemorated Abbâ BATRÂBÔ, and MACARIUS of FALGA ḤALÎB, and MOSES of SHÔKÎ.

Salutation to ABEL, the son of TAKLA ḤÂYMÂNÔT.

XX. ḤAMLÊ

[fol. 119*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and honourable THEODORE the Great, the General, became a martyr. The name of the father of this saint was "JOHN" and he was a man from the city of SEBṬ in Upper Egypt, and the governor took the father of this saint with his regiment and carried him to the city of Antioch. And JOHN dwelt there, and married a certain noble lady of that city who was a worshipper of idols, (now she did not know whom her husband JOHN worshipped) and he begot by her this Saint THEODORE. And when his mother wanted to present him in the house of idols, and to teach him their worship, his father would not let her do so; and because of this she was angry with him, and drove him away from her, and the child THEODORE was left with his mother. And his father JOHN prayed, and entreated God to guide his son THEODORE into

the path of righteousness. And Saint THEODORE grew up, and studied philosophy, and [other] learning, and Christ illumined the eyes of his heart; and he went to a righteous bishop, whose name was 'ALÂKÊS, who baptized him with Christian baptism. And when his mother heard of this she sorrowed with a great sorrow. And after this he made enquiries concerning his father, as to whether he was alive or dead, and one of his servants told him the matter concerning his father privily, and how his mother had driven away his father, because he was a Christian. And Saint THEODORE [fol. 119*b* 3] grew up, and was exceedingly strong in battle, and the king made him a general. And when the king went forth to fight against the men of Persia, this saint did valiantly, and he captured the son of the King of Persia, who was on his horse, and all his company with him. And after a few days the Barbarians rose up against the country of Rômê, and destroyed many cities. And when the Emperor DIOCLETIAN heard of this he was exceedingly afraid, and he summoned THEODORE and said unto him, "What shall we do? Take with thee all thy soldiers, and all thy weapons of war, and set out for the war." And Saint THEODORE answered and said unto him, "Take thy weapons of war and give them to thy slaves, for I have no need of weapons of war, because my trust is in the help of my Lord Jesus Christ. This spear which is in my hand and the horse which I ride are profitable to me through the might of my Lord Jesus Christ. I will set out alone for the war, and will not take a soldier with me, for my God will go forth with me to the war, and He, the Creator of the universe, will help me." And the emperor said unto him, "Do what thou pleasest, but behold, our enemies have drawn nigh." And on the following day the saint went forth to war, and the emperor said unto him, "What strength hast thou to fight against the Barbarians, who are a people many in number?" And the saint answered and said unto him, "Stand here with thy army, and I will go out against them alone, and thou shalt see what shall come upon them, and I believe, [fol. 120*a* 1] by God, that not one of them shall ever return to his house"; and the emperor and all those who were with him marvelled. And then Saint

THEODORE went to the war by himself, and he left the emperor and went a long way off from him, namely a distance of three stadia. And when Saint THEODORE arrived at the city (camp?) of the Barbarians, he said unto them, "Will ye fight, or will ye depart in peace?" And they said unto him, "Who are we to fight? We do not see any men to fight except thyself." And THEODORE said unto them, "I want no one, for I by myself in the might of my God will destroy you all." And the Barbarians said unto him, "Peradventure thou hast come out to fight a dog? If thou wilt select the least among us, he shall come to thee, and fight thee." And straightway Saint THEODORE came down from his horse, and turned his face towards the East, and he prayed, saying, "O my Lord and God, Who didst strengthen DANIEL the prophet, and enable him to destroy the idols, and to kill the serpent in the city of Babylon, do Thou be with me in the same manner this day, and strengthen me by Thy help so that I may praise Thy Name for ever and ever, Amen." And when he had finished his prayer he took his spear in his hand, and made over it the sign of the Cross, and he leaped upon his horse, and cried out to the Barbarians, saying, "Come to me so that we may fight with you; I am the servant of my Lord Jesus Christ." And straightway he charged in among them with his spear in his hand, and he destroyed all the Barbarians and not one of them escaped, [fol. 120*a* 2] either on his horse, or by running away on foot. And Saint THEODORE cut off the heads of their officers and brought them to the emperor with him, and the emperor and all his army welcomed him; and all the men of the city of Antioch bowed down before him. And they laid waste all the country of the Barbarians. And there was in the city of 'EUKÎṬÔS a great serpent which the people used to worship, and they gave it each day two men to devour. And there was in that city a certain woman who was a widow and a Christian, and she had two sons, and the people took them and set them before the serpent for it to devour them. And at that time Saint THEODORE came to the city of 'EUKÎṬÔS, and the widow stood up before him weeping, and she told him all that had befallen her, and how they had taken her sons for the serpent. And when

he learned that the woman was a Christian he said within himself, "They have wronged this woman, but God shall avenge her." And he came down from his horse, and turned his face towards the East and prayed, and after he had finished his prayer he drew nigh the serpent; and all the people were watching him from the tops of the walls of the city. Now the length of the serpent was fourteen cubits, but God gave him power over it, and he speared it with his spear and killed it, and delivered the sons of the widow. After this he departed into Upper Egypt to search for his father, and he asked about him, and they brought his father to him, and he knew by a certain mark that THEODORE was his son. And he lived with his father until he died, and [fol. 120*a* 3] then he returned to the city of Antioch. And he found that the Emperor DIOCLETIAN was denying Christ, and worshipping idols, and was bringing tribulation upon the Christian folk, who believed on the Name of Christ; and he stood up before him and confessed our Lord Christ. Now the priests of the idols of the men of the city of 'EUKÎṬÔS had already laid information against him before the emperor, saying, "The man who killed the serpent worships [Christ]." And on the morrow the emperor sent, and had THEODORE brought before him, and he said unto him, "Why dost thou do this evil thing?" And Saint THEODORE answered and said unto him, "Every evil work is from thee, O son of sin, who hast forsaken the God of heaven, and dost worship unclean idols; God shall destroy thy kingdom quickly." And straightway the emperor was wroth, and he commanded a hundred soldiers and they threw THEODORE upon the ground, and beat him with rods in relays. And they beat him and then rested, and at length his flesh was cut into strips and his blood flowed on the ground like water. And whilst he was under this torture MICHAEL, the angel of God, came down and stood before him, and said unto him, "Be strong, O THEODORE, behold the time of the hours of thy fight hath drawn nigh, and many signs and wonders shall appear in the place where thy body is laid. And behold, our Lord Jesus Christ promiseth thee a righteous promise, and saith unto thee. 'All those who shall celebrate thy commemoration, or fill the hungry with

food, or give alms on the day of thy commemoration, or give drink [fol. 120*b* 1] to the thirsty, or shall give an offering or incense, or a book to the church in thy name, I will erase their sins from the roll, and they shall never see punishment. Whosoever shall write a book of thy fight, or cause it to be read, or shall listen to it, or shall acquire it, I will write their names in the Book of Life.'" And when the angel had said this he went up to heaven in great glory. And straightway all the soldiers of the emperor and all the people gathered together, and they cried out and said unto him, "God shall destroy thee, O infidel, by the spirit of His mouth, and He shall do it in wrath because thou dost torture Saint THEODORE, the mighty and strong man, who hath delivered us out of the hand of our enemies." And they believed on our Lord Jesus Christ, and on that day many of the people and of the soldiers of the emperor became martyrs. And after this DIOCLETIAN, the infidel, commanded the soldiers and they brought an iron bed and laid the saint upon it, and lighted a fire beneath it, and the flames of the fire soared upwards. And Saint THEODORE said, "O my Lord, deliver Thou me as Thou didst deliver the Three Children from the fiery furnace"; and straightway the fire was extinguished, and it became cold as dew at the time of dawn. And there came a voice from heaven, saying, "O thou to whom power hath been given by our Lord Christ, be strong!" And straightway the saint stood up before the emperor and said unto him, "O infidel, be ashamed, for our Lord Jesus Christ hath delivered me from all torture." And when [fol. 120*b* 2] the general of the emperor saw this he believed in our Lord Christ, and he cried out with a loud voice, saying, "There is no god but the God of Saint THEODORE"; and he became a martyr. And when the emperor was tired of torturing him, he commanded the soldiers to cut off his head with the sword, and to burn his body in the fire, and by the Will of God they carried him to the door of his mother's house, and there they cut off his head, and blood and milk flowed out. And they lighted a large fire, and cast his body into it, but the fire neither touched it nor burnt a hair of his head. And his mother gave much money to the soldiers, and took his body and wrapped it up in rich cloths, and hid

it in her house until the end of the days of persecution. And they built for him a church and many monasteries, and they laid his body in the monastery of his father's city SEBṬ in Upper Egypt, and many signs and wonders and great healings took place through it. The end of his martyrdom took place on the twentieth day of the month of Ḥamlê, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to THEODORE.

Salutation to the purification of ḤANNÂ, the mother of MARY.

[fol. 120*b* 3] And on this day also are commemorated Saint THEOCYTUS, and Saint TIMOTHY, Archbishop of Alexandria, and MOSES, and JULITTA, and the four hundred and forty martyrs who were with CYRIACUS.

Salutation to GABRA ÎYÂSÛS and to THEKLA.

XXI. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated a festival in honour of our Lady, Saint MARY the Virgin, the God-bearer. Salutation to thee, O MARY.

[fol. 121*a* 1] And on this day also died Saint SUSENIUS, the eunuch. This saint was one of the officers of the Emperor THEODOSIUS, and grace and wisdom were upon him, and his compassion was great, and his acquaintance could be made by all men. He visited all those who were sick, and comforted them, and he enquired into their tribulations and helped them. And when one hundred bishops assembled for the Second Council of Ephesus because of NESTORIUS, Abbâ CYRIL, Archbishop of the city of Alexandria, came, and this saint ministered unto him and all his bishops, and provided for them. At that time he fell sick of a grievous sickness, and he saw a vision as it were

of some one calling him to the Great Marriage Feast, and he told Saint Abbâ CYRIL what he had seen. And Abbâ CYRIL said unto him, "Dost thou wish me to ask my Lord Jesus Christ to heal thee of thy sickness?" And he answered and said unto him, "Yea, until I can give my possessions to the poor." And Abbâ CYRIL prayed for him, and he recovered from his sickness, and he rose up and gave all his possessions to the poor and needy, and then he lay down and died in peace. And Saint Abbâ CYRIL prayed over him, and he prepared him for burial, and buried him, and commanded the people to celebrate a festival of commemoration on the day of his death, which is the twenty-first day of the month of Ḥamlê. Salutation to SUSENIUS.

[fol. 121*a* 2] Salutation to the birth of EUSTATHIUS.

And on this day also died the blessed LAWA-KRĔSTÔS. This saint was a man in the world, and when he married a wife he lived with her in virginity, and served God with fasting, and with prayer; and at night time they put on sackcloth, and each slept alone. In the day time he used to go about in the desert watching sheep, and she used to prepare a table for strangers and pilgrims; and in the evening he washed their feet, and she ministered to them at table and brought their food. And then they asked God to reveal to certain perfect monks what manner of work theirs was, and a voice came unto them from heaven, saying, [to the monks] "Your fight hath not been as great as that of LAWA-KRĔSTÔS and his wife." And when those monks had gone to them, they enquired into their works, and with great difficulty the saints told them; and the monks departed wondering. And leading this life of fighting LAWA-KRĔSTÔS and his wife died. Salutation to LAWA-KRĔSTÔS and his wife.

[fol. 121*a* 3] And on this day is celebrated also the festival of the angel URIEL, and on this day also are commemorated the Abûna BAṢALÔTA MÎKÂÊL, and 'ÔYÔRÂNÔS (or, YÔRÂNÔS), the officer who was present when our Lord was pierced

with a spear on the Cross. Salutation to URIEL. Salutation to BAṢALÔTA MÎKÂÊL.

XXII. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint MACARIUS, the son of Saint BASILIDES, the general and martyr, became a martyr. When information had been laid before DIOCLETIAN that this saint would not worship idols, the emperor wrote and ordered the governor to send him to the city of Alexandria. And MACARIUS embraced his parents, and commanded them to take care of the poor and the needy, and went forth with the letter of the emperor. And our Lord Jesus Christ appeared unto him in a vision and gave him strength to endure, and He informed him what should happen unto him. And when he arrived [fol. 121*b* 1] in the city of Alexandria, and stood up before HERMANUS (ROMANUS?) the governor, HERMANUS (ROMANUS?) knew that he was the son of BASILIDES the general, and he persuaded him earnestly, and besought him to turn from his counsel; but he would neither submit, nor turn from his good counsel, and the governor tortured him severely, with divers kinds of tortures. And whilst MACARIUS was undergoing torture his soul (or, mind) was caught up, and God shewed him the habitation of the saints, and the habitation of his father and brother. And after this the governor sent him to the city of NÎḲYÔS, and there the governor tortured him severely. And they cut out his tongue, and hacked off his arms, and they thrust red-hot iron goads into his sides; but God gave him the strength to endure this, and He raised him up whole and uninjured. And God performed many signs and wonders by his hands, and among them are the following: Certain men passed before him carrying a dead man whom they were going to bury, and whilst all the people were watching him Saint MACARIUS made entreaty to our Lord Jesus Christ on behalf of the dead man, and prayed Him to make manifest His praise on him; and then

he prayed and the dead man rose up and told the people what he had seen. And he said unto them, "Christ is the Lord of the Universe," and when they heard this many of the people believed on our Lord Jesus Christ; and the soldiers cut off their heads with the sword, and they received the crown of martyrdom. Now ARIANUS, the governor of ANTINOË, dwelt there, and when he returned he took Saint MACARIUS with him. And [fol. 121*b* 2] when they arrived at the city of SEṬNÛF the ship stood still (*i.e.* ran aground), and could not be moved; and when they arrived at the city of ANTINOË our Lord appeared unto Saint MACARIUS in a vision and said unto him, "In this place thy fight shall finish, and in it shall thy body lie." And the governor commanded the soldiers to put Saint MACARIUS upon the rack, and they did so, and then they cut off his head, and he finished his fight, and received the crown of martyrdom in the kingdom of the heavens. And when CONSTANTINE reigned there was appointed by him a governor, whose name was EULOGIUS, a believer, and he commanded them to open the churches, and to build up those that were ruined, and to destroy the houses of idols. And Saint MACARIUS appeared unto him in the night and informed him concerning the place wherein was his body. Then EULOGIUS rose up, and came to that place, and found the body of the saint; and he took it away from there, and they built a church for it and laid it therein, and great signs and miracles took place through it. Salutation to MACARIUS.

And on this day also the holy and honourable LEONTIUS became a martyr. This saint became a Christian through his father, who was a soldier in the army of the infidel emperor, and was a man of the city [fol. 121*b* 3] of ṬRÂBLÔS (TRIPOLI ?). He was exceedingly goodly in appearance, and was perfect in his fight, and he read the Divine Books continually, and learned many of them by heart, especially the Psalms of DAVID which he used to recite frequently, and for this reason he knew them by heart. He admonished his fellow-soldiers constantly, and he taught them the fear of God, and he encouraged them and said unto them, "Waste not your years in the service of idols."

And there were some who submitted to his words, and turned away from their infidelity, and forsook their error, and the unclean iniquity wherein they had been living hitherto; and there were others into whom Satan entered, and they went to their general, and said unto him, "LEONTIUS holdeth idols in contempt, and he teacheth and saith that Christ is God, the Creator of the heavens and the earth, and of all that is therein." And the governor had LEONTIUS brought, and he questioned him concerning this matter, and LEONTIUS confessed our Lord Jesus Christ before the governor, even as PAUL the apostle saith, "Who shall separate me from the love of Christ my God, Whom I have served, and worshipped, from my youth up?" (Romans viii, 35). And the governor was wroth, and commanded the soldiers to bind him hand and foot, and cast him into the prison house; and they did even as the governor commanded. And on the following day the governor had him brought before him, and he said unto him, "By what power dost thou presume to transgress the edict of the emperor and dost turn men from the worship of the gods?" And the saint answered and said unto him, "In truth I would that all men would enter into the Faith of our Lord [fol. 122*a* 1] Jesus Christ. If thou wilt forsake thine error, and the service of idols, and wilt worship our Lord and God and Redeemer Jesus Christ, thou shalt inherit an everlasting kingdom"; and then he cursed the gods of the governor and his unclean idols. And the soldiers beat him severely, until his blood ran down upon the ground, and all the while they were torturing him he glorified God and sang his praises. And one of the soldiers was sorry for him, and he whispered in his ear, and said unto him, "I am sorry for thee. Have pity on thy youth and speak only one word, and tell the governor that thou wilt sacrifice to the gods, and I will undertake to set thee free." And the saint cursed him, and thrust him away from him, saying, "Get thee from me, Satan!" And when the governor saw his endurance, and his fortitude, he doubled his torture; and at length his body was cut into strips and his blood poured on the ground. Then the governor commanded them to drown him in the river, or to drag him by the feet and cast him into prison until he could

decide what to do with him; and when they had done these things to him he died in prison. And a certain woman who was a believer came and gave the keepers of the prison house and the soldiers much money, and she took the saint and wrapped him up in new and costly cloths, and she made a covering worked with gold to spread over his bier, and she laid him in a coffin in the house, and had a picture of him painted upon it; and she hung before it a lamp which burned continually. [fol. 122*a* 2] Salutation to LEONTIUS, the lamp of ṬRÂBLÔS (TRIPOLI ?).

And on this day also is commemorated Saint MARKÔLÔS (MARCELLUS).

Salutation to LONGINUS.

XXIII. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy woman MARÎNÂ became a martyr. The name of the father of this saint was DECIUS, high priest of the gods of the city of Antioch; now at that time DECIUS was emperor. And when Saint MARÎNÂ was five years old her mother died, and her father committed her to a nurse so that she might live outside the city; now this nurse was a Christian, and she taught MARÎNÂ all the Faith of Christ. And when MARÎNÂ reached the age of fifteen years, [fol. 122*a* 3] her father died. One day she heard her nurse talking about the labours and fights of the martyrs, and the love of Christ entered her heart, and she went about seeking to become a martyr. And a wicked governor came to this city, and as soon as he saw her he commanded the soldiers to bring her before him, and he said unto her, "Whence art thou? What is thy name?" And she said, "I am one of the people of Jesus Christ, and my name is MARÎNÂ." When the governor saw her grace and her beauty, he could not restrain himself, and he persuaded her

with many words to consent to his wish. When she cursed him, and reviled his gods, he commanded the soldiers to beat her with iron rods, and to cut off her limbs, and to scrape her body until her blood flowed like water, and he also commanded them to scrape her members with an iron scraper, [and they did so]; but when Saint MARÎNÂ prayed to God, MICHAEL the Archangel came and healed her. And the governor commanded them to take her into a prison house, which was filled with darkness, and whilst she was praying the Archangel MICHAEL came, and lighted up the prison house, and took her up into heaven, where he shewed her the dwelling of the saints and the righteous, and then he brought her back to her place. And on the following day the governor commanded the soldiers to scrape her with an iron scraper, and to slit her body with butchers' knives, and to cast her into prison; and Saint MICHAEL came and healed her. And whilst she was standing up praying, a huge and most terrifying serpent came forth from this prison, and when she saw it she was frightened and her whole body trembled, and she could not speak. And the serpent swallowed her up, her hands being extended in the form of a cross, and she was praying in her heart. Thereupon the belly of the serpent was split open, and MARÎNÂ went forth [fol. 122*b* 1] from him uninjured, and she gave thanks to God. And when she turned towards the prison house, she saw Satan seated, and he was in the form of a black man, with his hands clutching his knees. And having made the sign of the Cross over her face, she seized him by the hair of his head, and beat him with a rod severely. And then there was revealed unto her the wood of the Cross of Jesus Christ, and a white dove was sitting upon it, and it spake, saying, "Rejoice, O MARÎNÂ, for there is committed to thee the pledge of the grace of the Holy Spirit." And on the following day the governor commanded the soldiers to strip her naked, and to hang her up, head downwards, and to burn her body with fire, and to cast her into a cauldron of boiling water; [and they did so]. And as she was standing up in the cauldron and praying, a dove came down from heaven, and he had in his beak a crown of gold, and he loosed her fetters, and dipped her in the water thrice, in the Name of the Father and the Son

and the Holy Spirit; and she went forth from the water praising God. And when the governor saw that she was still alive he commanded them to cut off her head with the sword. And when she had come into the place of martyrdom she prayed to God that He would receive her soul in peace. And our Lord Jesus Christ came unto her, and gave her a promise that He would forgive the sins of everyone who should call upon her name, or write the history of her strife, or have it read, or should hear it read; and then the soldiers cut off her head with the sword. And many miracles became manifest [through her], the blind saw, the lame walked, the deaf heard, and the dumb [fol. 122*b* 2] spake; and countless folk believed on our Lord Jesus Christ. Salutation to MARÎNÂ.

And on this day also Saint LONGINUS became a martyr. This saint came from the country of Cappadocia, but by race he was a Greek. And when TIBERIUS CAESAR reigned, he appointed PILATE governor of the land of JUDAH, and he gave this Saint LONGINUS to him among his other soldiers. And when the time arrived, and the Lord wished to suffer for the salvation of His people, He permitted the wicked Jews to perform this thing. When they had made themselves ready for this deed, this LONGINUS was one of the soldiers whom PILATE commanded to crucify our Lord. And because of this the Jews gave him much money, and he worked and did the will of the Jews, and he pierced our Lord with a spear after He had delivered up His soul, and blood and water flowed from His side. And when this saint saw this he marvelled exceedingly. And when, at the time of the Crucifixion, he saw that the sun became dark, and that the moon became like blood, and that the curtain of the Temple was rent, and that the rocks were split open, and that the dead rose up, his wonder was greatly increased; now he had heard and [fol. 122*b* 3] seen the miracles which our Lord performed from His Birth to His Crucifixion. And when the righteous JOSEPH took the body of our Lord and Redeemer, and laid it in the cave, this saint was standing there with the guards when they sealed the tomb. And when our Lord rose, the tomb being sealed, this LONGINUS was

dismayed, and he asked God to explain to him this mystery. And our Lord sent unto him the Apostle PETER, and he found him on the day of the Resurrection of our Lord. And LONGINUS asked the Apostle PETER, and adjured him to tell him the whole history of the Redeemer; and the Apostle PETER told him everything which had been prophesied concerning our Redeemer, and how He was the Son of the Living God. And this saint believed through the Apostle PETER, and he abandoned the service of an earthly king, and departed to the country of Cappadocia, and he preached therein in the Name of our Lord Jesus Christ, like the Apostles. When PILATE heard about this he was exceedingly wroth, and sent and reported him to TIBERIUS, and the emperor had him brought and tortured him and cut off his head with the sword; and the saint received the crown of martyrdom in the kingdom of the heavens. Salutation to LONGINUS.

[fol. 123*a* 1] And on this day also Saint 'ABṬLĔMÂNÔS (PTOLEMY), of Shoka, became a martyr.

XXIV. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint Abbâ NÔB, of the city of NEKHÎSÂ, on the borders of the lower land in the north of Egypt, became a martyr. The parents of this saint were holy and pure, and instructed folk; and having gotten this Saint Abbâ NÔB, they reared him in the fear of God. And when his days were twelve years he loved the Church, and he loved to listen to the Scriptures and to doctrine. And when DIOCLETIAN brought tribulation upon the Christian folk, this NÔB determined in his heart to shed his blood for the Name of our Lord Christ. And at that time he went into a church and heard the priest teaching the believers and strengthening them in the True Faith, and he said unto them, "Keep yourselves from the worship of idols, and it shall be good for you to deliver yourselves over to death

for the Name of Christ." And this saint returned to his house, sad and sorrowful, and he set before him everything which his father had left him, gold, and silver, and apparel, and he said, "Behold it is written, 'The world shall pass away and the desire thereof' (cf. Matthew v, 18)." And straightway he rose up, and gave all his money to the poor and needy, and he departed to the city of GAMNÛDÎ, walking thither [fol. 123*a* 2] on his feet along the river bank, and he found the governor LUCIUS, and he confessed before him the Name of our Lord Jesus Christ. And the angel of God appeared unto him there, and encouraged him and told him everything which should happen to him; and the governor tortured him very severely. And when the governor went to the south he took the saint with him, and he hung him up upon the mast of the ship. And the governor sat down to eat and to drink, and immediately he did so the vessel which was in his hand stood still like a stone, and the eyes of the soldiers were blinded. And the angel of God came down from heaven, and released the saint from his hanging position, and he wiped up the blood which had run down from his nose and mouth, and then the wind blew and they came to the city of Athribis. And the governor of Athribis knew what had happened to the governor of GAMNÛDÎ, and when the soldiers saw it they unfastened their belts, and cast them before the governor, and they confessed our Lord Christ and became martyrs. And they tortured Saint Abbâ NÔB very severely in Athribis. They laid him on an iron bed, and lighted a fire beneath it, and Abbâ NÔB prayed whilst he was on the iron bed, and God delivered him. And after this the soldiers sawed him asunder with a saw, and they cut off his limbs, and the angel of God came down from heaven and delivered him, and raised him up whole and unharmed. And then they took the saint to the city of Alexandria, and they tortured him there severely, and they heaped on him deadly serpents, but they neither approached him nor harmed him. And one of the serpents [fol. 123*a* 3] went and coiled itself round the neck of the governor, who asked Abbâ NÔB to have mercy upon him. And the saint commanded the serpent to leave the governor, and it came down off his neck, and the governor commanded the pagan priests

and the magicians to burn it with fire. And JULIUS, who was from the city of 'AḲFÂḤAS, came to Abbâ NÔB, and asked him about his fight, and the name of his city, and he wrote down all [the story of] his fight. And when the governor was tired of torturing him, he commanded the soldiers to cut off his head with the sword; and our Lord Christ appeared unto him, and comforted him and told him great healing should be derived from his body wheresoever it might be laid. And He said that God would deliver from his tribulation everyone who should ask this from Him in the name of Abbâ NÔB, and that God would forgive the sins of every one who celebrated his commemoration, or who satisfied the hungry with food, or who gave drink to him that was parched, or who gave incense or an offering [to the church], or who wrote a copy of the book of his fight. And then the soldiers cut off his head, and he received the crown of martyrdom in the kingdom of the heavens. And JULIUS took the body of Abbâ NÔB, and sent it with his servants to the city of NEKHÎSÂ, and when the days of persecution were ended, they built a church in his name, and many signs and miracles took place in it. And the body of the saint is in the town of GAMNÛDÎ to this day. [fol. 123*b* 1] Salutation to NÔB.

And on this day also Abbâ TAKLA 'ADÔNÂYÂ, of DABRA LÎBÂNÔS, and TAWALDA MADKHAN, and their companions, became martyrs.

And on this day also fourteen thousand and eighty-four companions of Abbâ NÔB (var. nineteen thousand and eighty-four) became martyrs.

[fol. 123*b* 2] And on this day also died the holy father Abbâ SIMON, the forty-second Archbishop of the city of Alexandria. This saint came from the East, and his parents brought him to the monastery to the west of the city of Alexandria, wherein is the body of Saint SEVERUS; and he became a monk there, and he learned to read and to write, and he learned by heart the Books of the Church. And Abbâ AGATHON made him a

priest, and after this God chose him to become archbishop; and when he was appointed priest he served his spiritual father in the administration of the archiepiscopate. And he lived by himself, fasting, and praying, and reading the Scriptures, and he ate only bread, and salt, and cummin, and uncooked herbs. And he fought a perfect fight, and his devotion was sincere, and he made the soul of lust which was in him to be subject to his rational and understanding soul. And God wrought great signs and miracles by his hands, among which were the following: Certain men of the priests of the city of Alexandria were envious of him, and they went to some magicians and gave them much money, and they prepared a deadly poison for them, and gave it to them. And those evil priests took that poison, and mixed it with some drink, and poured it into a glass, and gave it to the archbishop and then they asked him to drink, and to give them his blessing. And the archbishop drank that drink after he had received the Holy Mysteries, and no harm whatsoever came to him. [fol. 123*b* 3] And after this they mixed that poison [with other things], and gave it to him a second and a third time, and it did him no harm, and the priests marvelled at his escape. Then they went to the market and found new figs there, and they bought some and worked up some of that poison in some of the figs; and the wicked priests arranged together to give him the poisoned [figs] before he received the Holy Mysteries and was fasting. And the magicians said unto them, "If ye can make him swallow it, his belly will split open straightway." And those deniers [of Christ] went to him with deceit, and they asked the archbishop to eat of the figs, and they pressed him, and against his will they thrust the figs into his mouth; now he did not wish to swallow them before he received the Holy Mysteries. And having swallowed them, his belly was moved that night, and he remained sick for four days. And the angel of God appeared unto him in a vision by night, and made known to him the cause of his sickness, and he revealed unto him the names of those who had prepared the poison for him. And in those days 'ABD AL-AZÎZ, Khalîfah of Egypt, came to the city of Alexandria, and Abbâ SIMON, the archbishop, went out to welcome him. And the Khalîfah

saw the traces of his illness on the face of this father, and he asked the scribes, saying, "What hath happened to the archbishop that his appearance is thus?" And they told him what had happened, and how they had prepared poison for him; and the Khalîfah was wroth, and commanded [his soldiers] to burn the priests and the magicians in the fire. [fol. 124*a* 1] And the archbishop bowed down to the ground and wept, and besought the Khalîfah to have mercy on them, and the Khalîfah said unto him, "Assuredly not, nay they shall burn them in the fire as they deserve." And the father said unto him, "If thou dost burn them, I shall have neither priests nor archiepiscopate"; and the Khalîfah marvelled at his gentleness and compassion. And the Khalîfah commanded, and the soldiers drove into exile the priests, and burned the magicians in the fire by ḲÂRÔS. And the Khalîfah loved this holy father greatly, and paid him much honour, and he commanded him to build churches and monasteries; and the archbishop built churches, and he built [one] by the city of AL-WÂḤ to the south of Egypt, and very many other churches. And God made manifest great miracles by his hands, among them being the following: By his prayer he raised up to life a certain priest called MÎNÂS, after he was dead and had been made ready for burial; and the description of his raising up is thus. This father SIMON had appointed MÎNÂS to be the administrator of all the property of the Church, and he had to take care of the sacred moneys and endowments, and the sacred vestments were laid up in his charge. And this father used to charge him always, saying, "Do not let any of the money and property of the Church be laid up in thy house." And it fell out that a sickness came upon him suddenly, and his tongue stuck fast in his throat, and his heart failed him. When the archbishop heard of it he was exceedingly sorry, and he kept vigil all that night, and prayed to God on behalf of that priest, and asked Him to raise up that priest from the dead, because of the property of the Church. And at midnight [fol. 124*a* 2] this father heard that the priest was nigh to die, and he sent his disciple to the wife of the priest, and commanded him to ask her about the property of the Church; and when his disciple drew near to the house of the

priest he heard the outcries of the people thereof, who were weeping for the priest. And he went in and found that he was dead, and that they were dressing him in the vestments of the priesthood and laying him on the bier; and there were many men round about him weeping for him. And the disciple bowed his head in salutation to the priest, and straightway the dead man rose and sat up, and he embraced the disciple with his arms and hands, and he said unto him, "God is the God of the honourable father, Abbâ SIMON." And the disciple said unto him, "Be strong, O priest, and fear not." And the priest said unto him, "Verily, I am strong through the prayer of my lord father, the archbishop, and God hath given me life again, and hath raised me up from the dead." And the disciple called the priests who were struck with dismay at the death of that priest, and he said unto them, "Be not dismayed, behold the priest MÎNÂS hath risen from the dead." And when the priests and the people came to him, the priest said unto them, "Know ye that I was dead, and that they set me before the throne of my Lord Christ. And I saw all the archbishops of the city of Alexandria from MARK the apostle to Abbâ ISAAC, and they were standing before our Lord Christ. And they rebuked me, saying, 'Why hast thou hidden the property of the Church from our brother SIMON the archbishop?' And our Lord Christ commanded them, [fol. 124*a* 3] saying, 'Cast him into the Outer Darkness.' And when they dragged me along to cast me out, the archbishops bowed down before our Lord Christ, and asked Him, saying, 'Have mercy upon us this time. Our brother SIMON, the archbishop, is at this moment standing up and praying for him, and for the property of the Church which was laid up with him.' And God accepted their petition, and He commanded and [the angels] put back my soul into my body. And God said unto me, 'Behold, I have had compassion on thee for the sake of My chosen ones, and for the sake of their brother SIMON, the archbishop. And if thou dost not speak of thine own free will, and reveal unto him where the property of the Church is, thou shalt not return hither, and I will not accept their petition on thy behalf, according to what the Lord telleth Me, and I will not make

thee to live after thy death.'" And when all the people who were there heard these words, and saw this miracle, they marvelled exceedingly, and they praised God the Most High; and straightway their sorrow and weeping were turned into joy. And after that priest was restored to life he remained many days, and he used to relate this miracle to every man. And this father Abbâ SIMON continued to fight the fight and to devote himself to God, and to teach his flock, and to admonish them and to encourage them in the True Faith, and after this he died in peace. [fol. 124*b* 1] Salutation to SIMON the archbishop.

XXV. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the dedication of the Church of Saint MERCURIUS, the martyr, in the city of MĔSR (CAIRO), wherein his miracles appeared. Salutation to the consecration of thy church, O MERCURIUS.

And on this day also the ascension into heaven of ENOCH, the righteous scribe, took place.

And on this day also Abbâ ZA-ÎYÂSÛS, of DABRA LÎBÂNÔS, became a martyr by the hand of the pagans. Salutation to ZA-ÎYÂSÛS.

[fol. 124*b* 2] And on this day also the apostolic woman Saint THECLA died. This saint lived in the days of Saint PAUL, the apostle. And when Saint PAUL, the apostle, went forth from the city of Antioch he departed to the city of Nicomedia; and there was in that place a certain believer, whose name was SEFÂRÔS, who took Saint PAUL, and set him in his house. And a great many people gathered together to him, and they heard his teaching. And when this virgin THECLA heard Saint PAUL, the apostle, teaching, she looked out from the window of her house that she might hear his doctrine, and she did this

for three days and three nights. And she was so eager to hear his doctrine, that she neither ate nor drank; and the word of his teaching entered into her heart. And her parents and her servants were very sorry, and they used to beseech her to turn from her counsel, and not to follow Saint PAUL. And her father went to DÊMÂS and REMÔGÂNÔS, the magistrates, and complained to them about what had happened to his daughter, and they urged him, and at length he went to the emperor. And he cried out and laid information against Saint PAUL, and the emperor had him brought into the hall of the emperor, and he questioned him about his work and his Faith, but found no cause of complaint [against him]; and the emperor commanded and the soldiers shut Saint PAUL up in prison. And Saint THECLA put off her ornamental attire, and came to Saint PAUL in the prison house, and she bowed down at his feet. And her parents [fol. 124*b* 3] sought for her, and could not find her, and [her handmaiden] told them that she was with Saint PAUL the apostle; and the governor commanded the soldiers to burn her in the fire. And her mother cried out, saying, "Burn her in the fire, so that all the numerous women of noble families who believe in the teaching of PAUL the apostle may be admonished." And they brought THECLA out from Saint PAUL to burn her, and they brought Saint PAUL out also. And her heart was bold, and she saw Saint PAUL praying, and he went up into heaven whilst in his body; and when he had made the sign of the Cross over her face and her body, she threw herself into the fire; and the women wept for her. And at that moment God sent very much rain, and lightning and hail, and the red-hot furnace became like unto cool dew. And she escaped from the fire, and ran and came to Saint PAUL in the place wherein he dwelt secretly; and she asked him to shave off the hair of her head, so that she might follow him; and he did this for her. And when she went to the city of Antioch, a certain nobleman saw her, and wanted to marry her, for she was very beautiful in her appearance, but she made bold and cursed him, and he informed the governor of the city about her. And the governor commanded the soldiers to cast her to the lions, and she was with the lions for two days and two nights, but the lions only

licked her feet. And after this they tied her between two oxen and dragged her through all the city, but [fol. 125*a* 1] she suffered no pain whatsoever. Then the governor sent her away, and she went to Saint PAUL, and he comforted her, and strengthened her, and commanded her to depart, and preach the Faith of our Lord Jesus Christ. And she went to the city of KONIA, and preached in the Name of our Lord Jesus Christ, and then she went to her own city and converted her father and her mother, and brought them into the Faith of our Lord Jesus Christ. And having finished her fight she died in peace and received the crown of the preachers and confessors in the kingdom of the heavens. Now her body resteth at the present time in the city of SENGÂR [near Damietta] in Lower Egypt, and many signs and wonders have appeared through it. Salutation to the apostolic woman THECLA.

And on this day also Saint 'A[N]DÔNÎN (or, 'ANDÔNÎNÂ) became a martyr. This young man was a native of the city of BÂNÂ, and his parents were among the elders of the city; and they were believers, and were excellent and merciful. And this saint went to the city of ANTINOË and confessed our Lord Jesus Christ before the governor, who commanded the soldiers to shoot him [fol. 125*a* 2] to death with arrows; and they did as he commanded, but the arrows did the saint no harm. Then the governor had him bound, and sent him to the city of Alexandria, and with him was Saint Abbâ BÎMÂKÔS, and two other martyrs; and the governor of the city of Alexandria shut them up in prison. And they hung up Saint 'ANDÔNÎN, head downwards, until much blood flowed from his mouth down upon the ground, and then he tortured him severely; and when the governor was tired of torturing him, he sent him to the city of FARMÂ, where the saint found Saint MÎNÂS in prison; and he rejoiced in him, and they comforted each other. And the governor of the city of FARMÂ tortured him with every kind of torture, and they cut his flesh into strips with red-hot saws, and after that he boiled him in a cauldron over a fire, but God raised him up whole and uninjured. And when he was tired of torturing him he commanded the soldiers to cut off his head,

and they cut off his head with a sword, and he received the crown of martyrdom in the kingdom of the heavens. And great miracles took place through his body, which healed all those who were sick. Salutation to 'A[N]DÔNÎNÂ the martyr.

And on this day also Saint Abbâ ISAAC became a martyr. This saint was a man of the city of SAMAMÂ (or, SÂMMÂ), and he was a gardener, and he was an excellent man, gentle, and [fol. 125*a* 3] devoted to God. He ate no flesh, he drank no wine, he fasted two days at a time, he ate herbs, and he visited the poor and needy, and gave them what was left of his wages. And our Lord appeared unto him in a vision, and commanded him to go to the governor, and confess His Name before him. And our Lord promised him many things, and told him of the crowns which were prepared for him, and the saint rejoiced exceedingly. And he rose up and gave what was left in his house to the poor and needy, and then he prayed and asked God to help him. And he came to the governor, and confessed God the Most High before him, and the governor tortured him severely, and burned him with fire, and hacked off his limbs, and hanged him, and broke him on the wheel; but God gave him strength to endure under all this torture, and He raised him up sound and uninjured. When he was tired of torturing him the governor commanded the soldiers to cut off his head with the sword, and thus he received the crown of martyrdom in the kingdom of the heavens. And men of the city of SAMAMÂ came and took his body, and wrapped it in splendid cloths, and laid him in a fair place until the end of the days of persecution. [Then] they built a beautiful church for him, and laid his body therein, and great signs and miracles appeared through it, and healings for many sick folk. Salutation to ISAAC, the gardener.

[fol. 125*b* 1] And on this day also LÎYÂRYÂ (HILARIA) became a martyr. This saint was a native of the city of LĔMDĔYÂ (var. DEMYÂL), which is nigh unto the city of DĔMÊRÂ, and her parents were believers and were excellent folk; and she herself was chaste both in mind and in body, and she fasted

and prayed continually. When her days were eleven years, and she was living and doing her work, our Lord Jesus Christ revealed to her a great light, and the Archangel FÂNÛÊL appeared, and said unto her, "Why sittest thou here doing nothing but fighting the spiritual fight whilst the crowns which are prepared for those who fight for the Name of Christ, our Lord, [are waiting for thee]?" And when she heard this she rose up, and gave all her goods to the poor and needy, and departed to ṬÛW, and thence to the city of SARSANÂ, and confessed our Lord Jesus Christ before the governor. And there was a certain holy man whose name was Abbâ SÎNÔDÂ, and our Lord Jesus Christ had appeared unto him, and informed him concerning this holy woman, and what would become of her; and when he saw her he rejoiced in her, and comforted her and strengthened her heart. And the governor tortured her severely, and he made gashes in all her body, and drove red-hot iron pegs into her; and after this he bound her with seven thousand, six hundred martyrs. Then he took her with him [fol. 125*b* 2] in a ship and departed. And whilst they were on the ship, a fish rose up and snatched away a child from his mother, and she had no other child, and she wept and lamented for her son exceedingly. And the saint had compassion upon her, and prayed to God on her behalf, and then our Lord commanded the fish to give back the child, and the fish gave him back to his mother, alive, and no harm had befallen him. And when the governor arrived in the city of ṬÛW, he commanded the soldiers to put the saint in the furnace of the public baths, and they did as he commanded, but no harm came to her. And then they hacked off her limbs, and cast her into the fire, and they plucked out the nails of her hands and feet, and cut out her tongue, and drove iron pegs through her feet; after this, they made her to lie on an iron bed, and lighted a fire under her. And when he was tired of torturing her, he commanded the soldiers to cut off her head, and thus she received the crown of martyrdom in the kingdom of the heavens. Salutation to TĔLYÂRYÂ (*sic*) (HILARIA), and salutation to those who were martyred with her.

[fol. 125*b* 3] And on this day also THECLA and MÛGÎ, from

the city of ḲAYRÂḲÛS, on the border of BAḤYARÂ (Baḥrâya?) by the city of Alexandria, became martyrs. These saints were brought up by a God-fearing teaching woman in the city of ḲARÂḲÛS (*sic*), and as they were sailing on the river one shewed them the governor torturing Christian folk, and they marvelled at his hard-heartedness; these saints were those who endured his torture. And the angel of God appeared unto the saints, and shewed them the glory of the saints, and strengthened them, and the angel sailed with them on the ship to the city of Alexandria. And our holy Lady, the two-fold Virgin, MARY, the God-bearer, and ELISABETH, appeared unto her in the forms of two women, and they wept with them. And when they came unto the city of Alexandria, they confessed our Lord Jesus Christ before the governor, who tortured them severely. And they cut off the head of Saint MÛGÎ with the sword, and she received the crown of martyrdom in the kingdom of the heavens; and the governor sent Saint THECLA to the city of DĔMÔW, where she became a martyr. Salutation to THECLA and MÛGÎ.

And on this day also Saint Abbâ KARAZÛN (?) became a martyr. This saint was a man from the city of BÂNWÂN, and he was formerly a thief, [fol. 126*a* 1] and there were with him two other young men who were thieves. And they went to the cell of a certain monk in the desert of SCETE to steal his goods, and they found him keeping vigil and standing up in prayer; so they waited until he had finished his prayer and had lain down. Now that monk never slept, and their hearts were afraid and dismayed. And when the time of dawn came, the old monk went out to the thieves, and when they saw him they bowed down at his feet, and cast down their swords before him, and became monks under his direction. And this saint fought a very great fight, and devoted himself to the ascetic life, both soul and body, and a certain aged monk prophesied and informed him that he would, assuredly, become a martyr for the Name of our Lord Jesus Christ. And when seven years had passed by, Satan brought tribulation on the churches and on the Christian people. And this saint embraced his spiritual father, and

received his blessing, and departed to the city of NAḲYÔS, where he found the Emperor MAXIMIANUS; and he confessed our Lord Jesus Christ before the governor. And the governor tortured him severely, and sawed his body with iron saws, and rubbed into his wounds vinegar mixed with salt; and then he took him to the city of Alexandria, and hung him up on the mast of the ship five times; and the ropes broke. And then he cast him into a vessel made of hide, and threw him into the sea (or, river), but the angel of God brought him out of the sea, and commanded him to go to the city of GAMNÛDÎ. And he departed and came to the city of BENWÂNÎ, and [fol. 126*a* 2] the people asked him about Abbâ KARAZÛN (*sic*), for they did not recognize him. And they said unto him, "Abûna Abbâ KARAZÛN departed many days ago, and we do not know where he is, and we have had no news of him." And a certain maiden recognized him and knew him, and by reason of her great fear she fell down and broke her water jar. And she said unto the people, "This man is Abbâ KARAZÛN himself," and all the men of the city made haste to go to him, and they were blessed by him. And every man who was sick came to him, and the saint besought God and prayed over some oil, and anointed them therewith, and they were healed. And then he went to the city of GAMNÛDÎ, and he said unto a soldier, "I am a Christian, bind me and drag me into this city"; and the soldier did as the saint commanded him. And when he had brought him thither, the governor hanged him on a tree, head downwards, for ten days; and the blood flowed down from his mouth and nose upon the ground. And Abbâ KARAZÛN cursed the daughter of the general, and she died and remained in her grave for eighteen days, and the people came and besought the saint on her behalf. And he prayed and entreated our Lord Jesus Christ, and He raised up the maiden from the dead, and she told them what she had seen of the Judgement in hell. And JUSTUS the general, and his wife, believed on our Lord Jesus Christ, and all his soldiers, and they became martyrs; and they were in number nine hundred, and thirty, and five souls. And after this the governor sent Abbâ KARAZÛN to the city of Alexandria, and when he arrived there they tortured him [fol.

126*a* 3] very severely. And he also sent him to the city of GAMNÛDÎ, where they beat him with bars of wood and broke his back; and when he was tired of torturing him he sent him to the city of Alexandria. And when the saint came to the Hill of BARMÛDÂ, our Lord Jesus Christ, our Redeemer, appeared unto him, and comforted him, and told him that he should finish his fight there, and He promised him that He would grant to every man any request which he should make in his name. And when the governor was tired of torturing him he commanded the soldiers to cut off his head with the sword, and thus the saint finished his martyrdom, and received the crown thereof in the kingdom of the heavens. And the angel of God appeared unto a certain priest of the men of the city of MANÛF, and told him where the place was wherein the body of Saint Abbâ KARAZÛN lay, and commanded him to take it away. And that priest went and took the body of the saint, and wrapped it up in beautiful cloths, [and kept it] until the end of the days of persecution. And they built a beautiful church for him in the city of BENWÂN (*sic*) and laid his body therein, and many miracles and wonders took place through it. Salutation to Abbâ KARAZÛN. Salutation to the nine hundred and thirty-five people who [fol. 126*b* 1] were martyred with Abbâ KARAZÛN.

And on this day also is celebrated the commemoration of seven thousand, three hundred martyrs. [In the Bodleian MS. seventy-six thousand.]

And on this day also Saint LADÎMÂDYÔS (or, DEMADIUS ?), the Syrian, became a martyr. This saint was brought up with the Persians, and learned from them the knowledge of the stars; and he wished to become a Christian. And he found a certain Persian priest in the bazâr, whose name was 'ENGALIUS, and he taught him the Law of God and rejoiced in him exceedingly; and he began to teach the men of his house to turn to God and to believe in Him. And then he went to a certain city between Syria and Rômê, and was there baptized with Christian baptism. He became a monk, and fought a great, and super-

human fight; and the brethren were jealous of him when they saw his fight; and they wished to drive him away from the mountains. When he knew this he went forth from that place and departed to a city on the borders of [the city of] THEODOSIUS, and he came to the monastery of Saint SERGIUS; where he lived with an aged anchorite for a year, and fought the fight. And he ate neither beans, nor any food with fat therein. And the aged anchorite urged the abbot [fol. 126*b* 2] to make LADÎMÂDYÔS a deacon, so that he might minister with him in the sanctuary; and being unable to resist him, he was made a deacon, and ministered with him in the sanctuary. And when the old man went into the altar at the consecration of the Offering, during the consecration, he saw a white dove of most beautiful appearance, and it came near and descended upon the altar. And LADÎMÂDYÔS, thinking that it was a dove of flesh, was afraid lest the chalice should be overturned, and he made a motion with his hand, and drove the dove off; now the aged anchorite did not see the dove. And after the Service was ended, the anchorite asked him, saying, "What happened to disturb thee at the time of the Offering, when thou didst stretch out thine hand over the altar?" And LADÎMÂDYÔS told him how he had seen the dove. And the anchorite said unto him, "In future when thou seest the dove tell me." And when the old man went up to the altar to receive the Offering, and the time for seeing the dove came, LADÎMÂDYÔS said unto him, "That dove hath come"; and the old man did not see it, and again he was exceedingly sorry. And he bowed low before God, and he prayed continually, and entreated Him with tears by night and by day, until he saw that dove; and he knew that it was the grace of the Holy Spirit; but he told Saint LADÎMÂDYÔS nothing, so that he might not be puffed up in his heart. And after this the anchorite went to the bishop, and asked him to make LADÎMÂDYÔS a priest, now LADÎMÂDYÔS himself knew nothing about this, until he took him and made him a priest against his will. And when the Archbishop of that country heard the story [fol. 126*b* 3] of his fight, he took some people with him, and wanted to go with them to him, and to receive a blessing from him. And Saint LADÎMÂDYÔS knew

of this by the Holy Ghost, and he fled secretly, and came to the church of Saint MARK, the martyr, and then he departed and dwelt in the desert, where he lived on grass, and God, the Most High, performed great miracles [by his hands]. And then he fled from the vain praise of man to the sea-shore. And one day he took the water-pot, and went down to the river to draw water, and he saw women there drawing water, and they laughed at him, and made a mock of him; and he went back without having drawn water, and with sorrow in his heart. And he asked God to dry up that river, and God, the Most High, heard his petition, and He made the river a road whereon men could travel. And when the people knew that it was Saint LADÎMÂDYÔS who had dried up the river, they all went up to him with their wives, and their children, and they entreated him with many tears, until he prayed to our Lord Jesus Christ Who gave them back the river, and it became as it was formerly. And when he saw the people wishing to honour him, he fled from that place and went to another desert, and he lived therein a year, fighting the fight, and enduring the cold of winter, and the heat of summer, under the sky without a roof. And with great difficulty the people forced him to let them build him an abode, and he dwelt therein, and God, the Most High, performed many signs and miracles by his hands, [fol. 127*a* 1] and among them was the following: There was a certain man who was blind in one eye, and when he was being blessed by him the hand of the saint rested upon the blind eye of that man, and his eye was opened straightway, and he saw. And another man, a paralytic, they brought to him, and he prayed over some oil and water, and anointed him therewith, and the man recovered. Another man, one who was dumb, when they brought him to him, the saint knew that this sickness had come upon the man because of the sin which he had committed; and then he prayed to God, the Most High, and He healed him by his hands. And again, a certain rich man came to him with his wife, who was barren, and the saint prayed to our Lord Jesus Christ, and He gave them children, whom they brought to him, and he blessed them. And this Saint Abbâ LADÎMÂDYÔS performed countless miracles. And it came to pass in his days that the Emperor

WALÎṬÔS (VALENS?), the infidel and idolater, came to the city of Antioch, and he pulled down the churches which CONSTANTINE had builded. And then he heard that the Persians had come to fight against him, and when they (the Romans) had departed thither, they passed by the habitation of Saint LADÎMÂDYÔS, and one told the emperor about him. And the soldiers stoned him, and his disciple, with stones, until a great heap of stones stood over their cave. And thus died LADÎMÂDYÔS and his disciple. And after one year God revealed his body to a certain man, who was a merchant, and was travelling that way, now he had a laden camel with him, and the camel fell down, and sank into a pit in the ground. And when [fol. 127*a* 2] the men came to take up the camel, God shewed him the cave, and he and his men knew that it was the cave of Saint LADÎMÂDYÔS; and they dug and took up the body of the saint, and that of his disciple, with great honour. On the fifteenth day of the month of Ḥamlê, on the day whereon he died, they built a church for Saint LADÎMÂDYÔS, and they laid therein his body, and that of his disciple; and God made manifest many signs and miracles therefrom. Salutation to LADÎMÂDYÔS.

Salutation to 'AṬRÂBIUS, who took the place of PACHOMIUS.

And on this day also are commemorated the Seven Thousand Martyrs of Athribis, and AMÔN and MARY. [fol. 127*a* 3] Salutation to the Seven Thousand Martyrs of Athribis. [Twenty-five Thousand in the Bodleian MS.]

XXVI. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died at a good old age the righteous man JOSEPH, the carpenter, who was worthy to be called the father of Christ in the flesh, and concerning whom the Holy Gospel beareth witness that he was a righteous man, and that, because of this,

our Lady Saint MARY was in safe keeping with him. And he finished his fight, and his course, and his toil, and his journey, together with our Lady MARY and our Lord Jesus Christ, in his coming to Bethlehem, and [his] flight to the country of Egypt. On his return from the country of Egypt there came [upon him] tribulation from the Jews. And when the time came for him to depart from this transient world to the world of the Living, [he called to him] his other sons, that is to say, JUSTUS, and JUDAH, and JÔSÂ, and JACOB, and his three daughters, and he gave them commandments and embraced them, and stretched out his hands and delivered up his soul into the hand of God, and inherited everlasting life. And all the days of his life were one hundred and fourteen years; he lived before his marriage forty years, and after his marriage, fifty-two years, and after his wife died, nineteen years, and three years [fol. 127*b* 1] before the Incarnation of our Redeemer. And our Lord Jesus Christ came to him at the time of his death, and laid His hand upon his eyes and wept over him, and He bestowed upon his body the gracious gift of never growing old, and upon his bones the gift of incorruptibility. And they laid him in the grave of JACOB, his father, in the tenth year of the Incarnation of our Lord Jesus Christ. Salutation to JOSEPH and MARY.

And on this day also died the holy father, Abbâ TIMOTHY, the twenty-second Archbishop of the city of Alexandria. This saint was the brother of the Archbishop Saint PETER his predecessor, and having been appointed he shepherded the rational flock of Christ and guarded them from the wolves ARIUS, and MACEDONIUS, and SABELIUS. In the sixth year of the archiepiscopate of this saint the Emperor THEODOSIUS the Great [began to] reign over the Christian people. In that year also took place the General Council whereat One hundred and Fifty bishops gathered together in the city of Constantinia on account of MACEDONIUS, who had denied the Holy Spirit; and this father was president of the Council. [fol. 127*b* 2] Now Saint DAMALIUS, Archbishop of the city of Rômê, did not come to the Council because of his illness, but he sent priests in his place. And this holy father TIMOTHY disputed with

MACEDONIUS, who denied the Holy Ghost, and with SABELIUS and with APOLLINARIUS, and he overcame them, and put them to shame. And behold, we have described their denial, and how this saint disputed with them, [in the section of this work] relating to the days of the assembling of this Council, which is the first day of the month of Yakâtît. And during the archiepiscopate of this saint, he took great care concerning the buildings of the churches, and he built many churches in the city of Alexandria and outside it, and he repaired and restored many of them; and he built many cells for the churches (?), and for the pilgrims. And he was teaching his flock much doctrine continually, and by means of his great knowledge he strengthened them in the True Faith, and by the sweetness of his voice and his reading. And he converted many of the followers of ARIUS and MACEDONIUS, and brought them into the True Faith of our Lord Jesus Christ. And he sat upon the throne of MARK the evangelist for nine years and a half, and he died in peace. Salutation to TIMOTHY the archbishop, brother of PETER the archbishop.

And on this day also died Abbâ SALÂMÂ, the Revealer of the Light, the Bishop of Ethiopia; [fol. 127*b* 3] now his history is as follows: A certain man from the country of the Greeks, a master of learning, whose name was MÊRPES (MEROPIUS?), came wishing to see the country of Ethiopia, and he had with him two youths of his family, and the name of one was "FERÊ MĔNÂṬÔS (FRUMENTIUS)," and that of the other was "ÂDĔSYÔS (AEDESIUS)"; now there are some who call him "SÎDRÂKÔS." And he arrived in a ship at the shore of the Sea of Ethiopia, and he saw all the beautiful things which his heart desired, and as he was wishing to return to his country, enemies rose up against him and killed him, and all those who were with him. And these two youths were left [alive], and the men of the city made them captives, and taught them the work of war, and took them as a present to the King of 'AKSÛM whose name was "ALAMÊDÂ." And the king made ADYÔS (*sic*) director of his household, and FERÊ MĔNÂṬÔS keeper of the Laws and Archives of 'AKSÛM; and after a few

days the king died, and left a little son with his mother, and the 'AZGÂGÂ reigned with him. And 'ÂDĔSYÔS and FERÊ MĔNÂṬÔS brought up the children, and taught them little by little the Faith of Christ, and they built for them a place of prayer, and they gathered together to it the children and they taught them psalms and hymns. And when they had brought the boy to the stage of early manhood, they asked him to dismiss them to their native country; and 'ADYÔSĔS (*sic*) departed to the country of Tyre to see his kinsfolk, and FERÊ MĔNÂṬÔS departed to Alexandria, to the Archbishop ATHANASIUS, and he found that he had been restored to his office. And he related everything which had happened unto him because of their Faith in the country of Ethiopia, and how the people believed on Christ, but had neither [fol. 128*a* 1] bishops nor priests. And then Abbâ ATHANASIUS appointed FERÊ MĔNÂṬÔS Bishop of the country of Ethiopia, and sent him away with great honour. And he arrived in the country of Ethiopia during the reign of 'ABRĔḤÂ and 'AṢBĔḤA, and he preached the peace of Christ in all the regions thereof, and because of this he was called "Abbâ SALÂMÂ." And after he had saluted the men of Ethiopia he died in peace. Salutation, salutation, I say, with joyful voice to Abbâ SALÂMÂ.

And on this day also is commemorated the blessed Saint Abbâ RÔYS.

Salutation to SAMUEL and ZACHARIAS.

XXVII. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint Abbâ AMMÔN, of the city of TARNÛṬ, became a martyr. This saint came to Upper Egypt, and he saw the tortures which were being inflicted upon the holy [fol. 128*a* 2] martyrs, and he went to ARIANUS, the governor of ANTINOË, and confessed our Lord Jesus Christ before him. And ARIANUS tortured him severely, and beat him, and hanged

him, and cut gashes in all his body, and drove long, sharp nails through his body; and our Lord Jesus Christ gave him strength, and healed his wounds, and raised him up from the punishment, whole and uninjured. And after this ARIANUS sent him to the city of Alexandria. And our Lord Jesus Christ appeared unto him, and strengthened him, and promised him, saying, "Whosoever shall celebrate thy commemoration, or shall write [a copy of] the book of thy fight, or shall cause it to be read, or shall give bread and water to the poor on the day of thy commemoration, I will blot out their sins and write their names in the Book of Life in the kingdom of the heavens"; and having said this unto him our Lord Jesus Christ went up into heaven with glory. And Saint Abbâ AMMÔN rejoiced with great joy. And then the governor tortured him very severely, and very many men believed through him and became martyrs. And among them was a certain young woman, a virgin, whose name was THEOPHILA, and she came and stood up before the governor, and cursed him and his idols, and she confessed our Lord Jesus Christ. And the governor commanded the soldiers to cast her into the fire, but God delivered her from the fire; and they cut off her head with the sword, and she received [fol. 128*a* 3] the crown of martyrdom in the kingdom of the heavens. Then the governor tortured Abbâ AMMÔN with great severity, and he mutilated him, and after this he commanded the soldiers to cut off his head with the sword; [and they did so,] and he received the crown of martyrdom in the kingdom of the heavens. And many signs and miracles, and great healings of the sick, took place through his body. Salutation to AMMÔN.

And on this day also are commemorated the vision which EZEKIEL the prophet saw; and the dedication of the church of Saint JOHN the evangelist in the city of Alexandria, and the honourable father Abbâ SIMON, Archbishop of the city of Alexandria, that is to say, the translation of his body to the monastery of Abbâ MACARIUS of the desert of SCETE; and the death of SETH, the son of ADAM. Salutation to the translation of thy body, O SIMON. [fol. 128*b* 1] Salutation to the vision of EZEKIEL.

Salutation to BÎFÂMOMÔN (BÎFÂMÔN).
Salutation to the holy woman MASḲAL KABRÂ.

XXVIII. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day also are commemorated ANDRONICUS and his wife ATHANASIA, the lovers of God. They came from the city of Antioch. They were rich in gold and in silver, and they gave one half of the profit which they made on their money to the poor; and after a few days they produced two children, a boy and a girl, and they called their names JOHN and MARY. And then ANDRONICUS and ATHANASIA took counsel together, and agreed to cease to live together as man and wife, and they began to devote their money and themselves to ministering to the sick and needy, that is to say, he ministered to the men, and she ministered to the women; and they continued to do this for twelve years. And then their children fell ill of the plague, and they both died on one day. And when ANDRONICUS saw [this] he fell upon the ground, and [fol. 128*b* 2] he cast himself before the picture of our Lord Jesus Christ, and wept, saying, "Naked was I when I came forth from my mother's womb, and naked shall I be when I go to God; God gave, God took away, blessed be the Name of God for ever." And their mother, in the intensity of her grief, wanted to kill herself, and weeping she came into the sanctuary to the place where her children were buried. And during the night she saw, as it were, a monk who said unto her, "Weep not for the death of thy children, but weep for thyself, for thy children are rejoicing in the kingdom of the heavens." And when she heard this she went and told her husband, and they decided to renounce the world. And they distributed their money among the poor and needy, and went forth by night, and came to Alexandria, and ANDRONICUS left his wife there and departed to the desert of SCETE, and became a monk with Abbâ DANIEL; then he went back and took his wife to Upper Egypt, and placed her in a house of

virgins and left her there. And when ANDRONICUS had lived with Abbâ DANIEL for twelve years, he asked that he might go to Jerusalem so that he might be blessed in the holy places. And whilst he was on the road thither, behold, by the Will of God, his wife met him, for she also wished to receive a blessing in the holy places. Now, by reason of her labour and vigil her face had become so changed that he did not know her, but she knew him because his face had not changed. And having visited the holy places they returned to the city of [fol. 128*b* 3] Alexandria. And Abbâ DANIEL had knowledge by the Holy Spirit, and he said unto ANDRONICUS, "Dwell in a place with that monk who hath been thy companion, for he is holy"; and they dwelt [there] twelve years, and there was none who knew that the companion of ANDRONICUS was a woman, but they called her "ATHANASIA." And Abbâ DANIEL visited them on one occasion, and spake to them concerning the profit of their souls. And ATHANASIA having fallen sick, ANDRONICUS went to Abbâ DANIEL and said unto him, "My companion is going to die, come and visit him." When Abbâ DANIEL arrived he found that she was very ill, and she said unto him, "Abbâ, I want thee to administer unto me the Offering," and Abbâ DANIEL devoted himself to the matter, and administered unto her the Holy Mysteries, and she died straightway; and there rose up a sweet odour and filled the place. And when ANDRONICUS wanted to wrap her up for burial, he discovered by her hair that she was a woman; and they found on the body a paper whereon her history was written, and a token which she left to her husband. And when ANDRONICUS had read the paper, and knew that she was his wife, his mind became obscured, and he began to beat his face and to lament. And after a few days, now, he had become sick, the aged men came and received his blessing, and having received the Offering, he died and entered into the kingdom of heaven. Salutation to ANDRONICUS. [fol. 129*a* 1] Salutation to ATHANASIA.

Salutation to ABRAHAM, ISAAC, and JACOB, the aged men of Israel.

Salutation to MASḲAL KEBRÂ.

And on this day also died the blessed man, the fighter, the worker of wonders, Abbâ PHILIP, father of the Council of the holy city of DABRA LÎBÂNÔS. Of this holy man it was reported that he used to work signs and wonders. And by the Will of God he came to his native place in the interior of the desert, in the days when Abûna TAKLA HÂYMÂNÔT lived there, to be his son, and that saint received him joyfully and he knew, by the spirit, that he was to be a chosen vessel. And after he had tried him with spiritual exercises of all kinds, he arrayed him in the garb of the monk. And Abbâ PHILIP fought the fight, and made himself to be like unto TAKLA HÂYMÂNÔT. And when Abbâ TAKLA HÂYMÂNÔT died, PHILIP was set upon the throne of Abbâ ELISHA. After a little [time] one of the sons of the Abûna died, and when they wanted to wrap him up in cloths for burial, he moved himself and spake, saying, "Abûna TAKLA HÂYMÂNÔT, [fol. 129*a* 2] ELISHA shall come to me, and PHILIP shall sit upon thy throne"; and having said this he died. And then they appointed PHILIP to be the Abûna. And he followed a right course, like his father, and he received beatings and tribulations, as he ministered for righteousness' sake; and he died under persecution (or, in exile), and he departed to God, bearing the crown of praise. Salutation to PHILIP.

XXIX. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the BIRTH OF OUR LORD, and God, and Redeemer, Jesus Christ. Salutation to Thy Birth, O our Redeemer.

And on this day also is celebrated the festival of the translation of the body of Saint THADDEUS, the apostle, from the country of Syria to the city of Constantinia. [fol. 129*a* 3] The righteous and Christ-loving Emperor CONSTANTINE had it translated, and he built a beautiful church, and consecrated it,

as it were this day, and laid THADDEUS within it; and many signs and miracles appeared through his body. Salutation to the translation of thy body, O THADDEUS.

And on this day also Saint WARĔSṬĔFÂ (or, WARSANÔFÂ BARSANÔFÂ?) became a martyr. This saint was a learned, and orthodox, and kindly ascetic. The people wanted to make him a bishop but he fled from them, and having come to a certain city he dwelt with two Christ-loving brethren. And the angel of God appeared unto him, and commanded him to confess our Lord Jesus Christ, and to receive the crown of martyrdom. When he awoke from his sleep he told the brethren what he had seen, and they all agreed together and went to the governor and confessed our Lord Jesus Christ before him. And the governor tortured them severely, and then cast them into prison until he went to the city of SENḤÛR, when he took them with him, and again tortured them there severely. And at the time when he was torturing them the angel of God appeared unto them, and strengthened them, and enabled them to endure, [fol. 129*b* 1] and healed their wounds; and after this the governor took them to the city of ḌHÂ and tortured them there. And then the governor gathered together many confessors, and had read to them the roll containing the Edict of the emperor in respect of the worship of idols; and this Saint WARĔSṬĔFÂ seized the roll, and tore it in pieces. And the governor was exceedingly wroth, and he commanded the soldiers to heat a furnace red-hot and to cast the saint therein, and they did as the governor commanded, and thus he finished his martyrdom in the furnace. And as for the other two brethren the soldiers cut off their heads with the sword and the saints received the crown of martyrdom in the kingdom of the heavens. Salutation to WARĔSNÔS (*sic*).

XXX. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day MERCURIUS and EPHRAIM, the holy Galileans, became martyrs. These saints were loving brethren in the spirit, and kinsmen in the flesh, and they were of the men of the city of 'AKMÎM. They made an agreement together in the spirit, and they became monks in the same monastery in Upper Egypt, and they lived therein fighting the fight with fasting, and prayer, [fol. 129*b* 2] and prostrations and vigils, for a period of twenty years. And Satan, the Enemy, brought tribulation upon the churches, through the followers of ARIUS, who denied [Christ]; and they came, by the commandment of the Emperor CONSTANTINE, to administer the temples of the orthodox. And these saints rose up and came into the church and cast aside the bread which the wicked Arians, the deniers of Christ, had laid there, and they said unto the people, "He who hath not been baptized in the Name of the Holy Trinity is only fit to offer up an offering on the altar of idols." And the Arians seized the saints and beat them very severely, and the soldiers threw them down upon the ground and trampled upon them with their feet until their members and their bones were broken. And they delivered their souls into the hand of our Lord Jesus Christ and received the crown of martyrdom in the kingdom of the heavens. And certain believing men came, and they took the bodies of the saints, and wrapped them up in cloths, and laid them in a fair place. Salutation to MERCURIUS and EPHRAIM.

[fol. 129*b* 3] And on this day also took place the translation of the body of Abbâ TIMOTHY, Archbishop of the city of Alexandria, from MĔSR (CAIRO) to the monastery of Abbâ MACARIUS in the desert of SCETE.

And on this day also died the blessed PAUL, the monk. It is related of this renouncer of the world that he enjoyed in this

world honour and high rank, and that he had a wife, who was a saint, and blessed children, and that he was exceedingly rich. And he wanted to become a monk. And he called his wife and his children, and said unto them, "Behold, I want to sell you for Christ's sake"; and they said unto him, "Thou art our god, do what thou wishest." And he took his wife, and his sons, and his possessions, and distributed all his money among the poor, and he came to a house for women, and he sought out the abbess and said unto her, "I want to sell thee this woman"; and she agreed to what he wanted. And he wrote the bill of the sale, and handed her over to the abbess, together with what was with her; and she became a nun. And he took his sons to another religious house, and he did with them even as he had done with their mother, and he sold them to the archimandrite, and handed them over to him; and then he went to another religious house and sold himself to the abbot. And he said unto him, "I want to go into the church by myself," and the abbot gave him permission to do so. And he went into the church, and shut the door, and he stood up and stretched out his hands towards heaven, and cried out with a loud voice, saying, "O my Lord, Thou knowest that I [fol. 130*a* 1] have come unto Thee with all my heart." And a voice came unto him which said, "Behold, I know this, and I have accepted thee with all My mind." And then he continued to perform all the hard work which had to be done in the monastery, and he made himself the most menial of all the monks; but God exalted him because of his humility, and many miracles appeared through him, and he died in peace. Salutation to PAUL who sold his wife, and his children, and himself for the sake of Christ.

And on this day also is commemorated the dedication of the church of 'ASRÊLYÛR, that is to say, the church of SÛRYÂL (SURIEL) the angel. Salutation to the dedication of thine house which the believers built in Constantinople.

And on this day ANDREW the apostle performed many miracles, and some of them took place when he was in the city of the Greeks. And our Lord Jesus Christ appeared unto him,

saying, "Rise up and [fol. 130*a* 2] depart to MÂTYÂS (MATTHEW) in the Cannibal City, so that thou mayest bring him out of prison, for the men of that city will in three days bring him out to eat him." And ANDREW said unto our Lord, "If this will happen in three days I cannot get there [in time to save him], therefore send an angel to bring him out of prison." And our Lord answered and said unto ANDREW, "Hearken. If I say unto the city 'Come to Me,' it, and all those who dwell therein, shall come [to Me]. And as for thee and thy disciple, when the morrow cometh, rise up, and thou shalt find a ship which is ready to sail; embark in it, and it shall bring thee [thither]." And He gave him the salutation "Peace" and went up into heaven in glory. And ANDREW rose up, as He had commanded him, and he came to the sea-shore. And God prepared for him a beautiful ship, and He stayed with him in the form of the captain, and there were two angels there in the forms of sailors. And ANDREW went to the ship and found our Lord, Who was disguised as the captain thereof, and he said unto Him, "Peace be unto thee, O Captain"; and our Lord said unto him, "The peace of God be with thee." And ANDREW said unto Him, "Whither goest thou in this ship?" And our Lord said unto him, "To the Cannibal City." And ANDREW said unto Him, "Every man fleeth therefrom and do Ye travel thither?" And the Captain said unto him, "It is necessary for us to go thither"; and ANDREW said unto Him, "I ask Thee to take me"; and the Captain said unto him, "I agree," and He made them to embark. And as they were travelling on the ship with our Lord as Captain, [fol. 130*a* 3] He asked ANDREW many things, and ANDREW told Him of many of the miracles of our Lord, not knowing that He was our Lord. And after this the Captain slept, and ANDREW and his disciples slept, and at that moment our Lord commanded His angels to take up ANDREW, and his two disciples, and to set them down by the sea-shore. And when ANDREW woke up from his dream, and looked at the sea-shore, and did not find the ship, he marvelled greatly; and he said unto his disciples, "O my sons, we were in the ship with our Lord, and did not know it!" And ANDREW rose up and prayed, and our Lord

appeared unto him coming out of the city in the form of a young man with a noble countenance (or, goodly person), and He said unto him, "ANDREW, My beloved, fear not! I did this because thou didst say, 'We cannot arrive at the city in three days,' and because I wished thee to know that I have power over everything, and that there is nothing too hard for Me [to do]. Rise up, come into the city, and bring out MATTHEW from prison, and all those who are with him." And having said these words He went up into heaven with [great] glory. And ANDREW and his two disciples rose up, and came into the city, and no one saw them. When they came to the door of the prison house wherein was MATTHEW, as soon as they touched the door it opened, and they went in and found MATTHEW sitting down singing; and ANDREW embraced him. And ANDREW said unto MATTHEW, "Thou sayest that after two days they will take thee out, and slay thee [fol. 130*b* 1] like a beast, and eat thy body; but thou hast forgotten those mysteries which we saw with our Lord, and that when we spake there, the heavens quaked." And MATTHEW said unto him, "Behold, I know this, O my brother, but I say that if it be the Will of our Lord, I shall come to an end in this city. Hast thou not heard in the Holy Gospel the words which say, 'I send you forth like sheep among wolves?' But as for me, when they cast me into the prison house I cried unto God, and He revealed Himself unto me, and He said unto me, 'Fear not: at the end of three days I will send unto you ANDREW, and he shall bring thee out from the prison house, thee and all those who are with thee.' And behold thou hast come; consider what thou wilt do." And ANDREW looked at the men who were in the prison house and were fettered like beasts, and he began to speak and cursed Satan and all his hosts. And ANDREW and MATTHEW made entreaty to God, and He heard their prayer, and they laid their hands on the men who were in the prison house, and they opened their eyes, and their senses returned to them, and they commanded the apostles to go out from the city. And ANDREW and MATTHEW went out on the city road, and they sat down until they knew what would happen. And the men of the city came to the prison house to roast those who were bound therein,

and to devour them according to their custom, and they found the gates of the prison open, and the prisoners not there. And they said, "Woe be unto us! What hath come upon us?" And Satan took the form of a man and spake unto the men of the city, [fol. 130*b* 2] and the people ran with eagerness and seized ANDREW and MATTHEW, and dragged them along the road of the city, until their blood ran out of them like water, and then they cast them into prison. And the apostles prayed to God, and when they had finished their prayer they drew nigh unto a pillar on which was an image, and they said unto it, "Be afraid of the sign of the Cross which we make over thee, and pour out from beneath thee water in a vast quantity, like unto a flood, upon this city and upon all those who dwell therein." And there sprang up from beneath it a vast quantity of water, which was exceedingly bitter and like salt, and it threatened to sweep away the city, and all those who were in it. And the men of the city took up their children, and their parents, and wanted to flee therefrom, but the pillar poured forth more and more water until it reached the necks of the people, and was about to drown them. And they wept, saying, "Woe be unto us! This wrath hath come upon us because of the two excellent men who are servants of God; we will believe in their God." And ANDREW said unto the pillar, "Hold, enough! Behold, the time of the flood hath passed, and the time for sowing seed in the hearts of the men of this city hath come. It is the truth which I speak unto thee. When I have built a church in this city, I will set thee in it, and they shall decorate thee"; and the water which was flowing from under the image stood (*i.e.* ceased). And when the men of the city saw that the water had stopped, they went to the apostles and walked with them, and the water receded before them. And the apostles stretched out their hands, and prayed to God, and the earth opened and swallowed up [fol. 130*b* 3] the men who were in the habit of slaying people; and when the multitude saw this they were afraid. And the apostles said unto them, "Fear not, but believe in God, we will not forsake you until we have given you life." And the apostles prayed again, and they raised from the dead those who had died in the water, and

those whom the earth had swallowed up, and they baptized in that water all the men of the city, in the Name of the Father and of the Son and of the Holy Ghost. And they administered unto them the Holy Mysteries, and built them a church, and said unto them, "Observe the commandments which we give you until the end of your days, and teach them unto your children who shall come after you, and entreat God to remove from you the laxity which is caused by eating the flesh of men, and to give you understanding so that ye may eat the food of men." And the apostles performed many miracles and wonders, and they healed many sick folk, and then departed from that city. And ANDREW departed to the country of the Greeks with his two disciples. Salutation to ANDREW and MATTHEW.

Here endeth the section which is to be read during the month of Ḥamlê, and Glory be to God!

THE TWELFTH MONTH—NAḤASSÊ

(AUGUST 4–SEPTEMBER 2)

[fol. 132*a* 1] In the blessed month of Naḥassê the day containeth thirteen hours, and then the number lesseneth.

I. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the blessed Saint Abbâ 'ABÔLÎ, the son of JUSTUS, became a martyr. To this holy man belonged the kingdom of Rômê. When he had fought in the war, and returned to the city of Antioch, he found that DIOCLETIAN had denied Christ, and had set up the worship of idols. He was able to destroy DIOCLETIAN and to take his kingdom from him, but he meditated upon a heavenly kingdom which never passeth away; and DIOCLETIAN urged him, with many persuasive words, [to worship idols,] but he would not hearken unto him. And after this JUSTUS urged the saint, until DIOCLETIAN wrote the order, and sent it to JUSTUS, and his wife THEOKLERA, and his son 'ABÔLÎ, who is commemorated this day, and he sent them to the country of Egypt, to HERMINIUS (?), governor of the city of Alexandria, and he said in his letter, "When JUSTUS, and his wife, and his son 'ABÔLÎ arrive, persuade them to offer sacrifice to the gods, and if they will not do so, separate them from each other, and send them each alone into the city." And that night our Lord Jesus Christ appeared unto JUSTUS and his wife, and his son, and comforted them and encouraged them, and He told them what was going to happen to them, and He promised [to receive] them in His heavenly abode. And when they arrived in the city of Alexandria, and HERMINIUS (?) the governor saw them, he marvelled greatly at them, and wondered why [fol. 132*a* 2] they had forsaken their royal position. And the governor did not

dare to speak abusive words to them, but he addressed them with words of courtesy, and persuaded them earnestly to return to their honourable estate; but they would not hearken unto him. And straightway he became filled with wrath at JUSTUS, and he separated them from each other; JUSTUS he sent to the city of ANTINOË, and his wife to the city of ṢÂ, and his son 'ABÔLÎ to the city of BASṬÂ; and he gave to each of them one of their servants to minister unto them. And when Abbâ 'ABÔLÎ had arrived in the city of BASṬÂ, he confessed our Lord Jesus Christ before the governor, who tortured him severely, and burnt him with fire, and put him on the wheel, and cut off his limbs, and cast him to the lions. And God gave him strength, and delivered him, and raised him up whole and uninjured from the tortures. And when many of the men who were there saw what happened to Saint 'ABÔLÎ, after the torturing, they marvelled exceedingly, and they believed on our Lord Jesus Christ and became martyrs. And the governor was wroth with the saint, and he commanded his soldiers to flay off his skin, and to dip rags of sackcloth in vinegar and salt, and to rub all his wounds therewith; [and they did so,] and then they laid his skin upon his shoulders, and took him round through all the city. And the saint prayed and said, "O my Lord Jesus Christ, Thou Son of the Living God, help me and deliver me from this tribulation"; and forthwith the angel MICHAEL came to him, and touched his body, and healed his wounds; and the [fol. 132*a* 3] governor commanded the soldiers to take him into the prison house until he could decide what he should do with him. And the saint stood up and prayed in prison, and whilst he was praying our Lord Jesus Christ appeared unto him, and He said unto him, "Peace be unto thee, O My chosen one 'ABÔLÎ, be strong and fear not, for I will be with thee until the end of thy fight"; and when He had said this unto him He went up into heaven in great glory. And Saint 'ABÔLÎ rejoiced with a great joy when he saw our Lord Jesus Christ. And there was a certain rich man whose name was 'ABSKÎRÔN, and who had two sons, and he brought some workmen to pull down the wall of his house and to rebuild it; and he commanded his two sons to stand by them until they finished their work. And when

the workmen went up on the wall it fell down and killed twelve of the workmen, and the two sons of the rich man; and when the rich man heard what had happened he rent his garments, and cried out and wept. And he went to Saint Abbâ 'ABÔLÎ, and bowed low at his feet and said unto him, "Have compassion upon me, for my two sons are dead with the seventeen (*sic*) workmen, if thou wilt raise them up from the dead I will believe on thy God." And when he had said this unto him, the holy man rose up and prayed, saying, "O my Lord Jesus Christ, Who hast chosen me to suffer for Thy holy Name's sake, do Thou make manifest Thy power over the men who are dead, and raise them up from the dead, so that all men may believe, [fol. 132*b* 1] and that all men may know that there is no other God beside Thee; for Thine is the glory for ever and ever. Amen." And he took his skin and spread it out over those men, saying, "In the Name of my Lord Jesus Christ, the Son of the Living God, do ye all rise up alive"; and he took them by their hands, and raised them up, and all the people were looking on. And straightway they all cried out, saying, "One is the God of the Christians, Jesus Christ, the God of Saint 'ABÔLÎ." And straightway 'ABSKÎRÔN bowed down before the saint, saying, "Now do I know that Jesus Christ is the Great God: I believe on Him"; and all the men of his house believed with him, and the governor was put to shame. And our Lord Jesus Christ appeared unto the saint and made him a promise, saying, "O My chosen one 'ABÔLÎ, Whosoever shall ask Me for help in thy name when tribulation cometh upon him, I will hear his prayer and will fulfil all his petition and desire. And I will make to dwell in My kingdom whosoever shall build a church in thy name. And I will write upon the lips of the four beasts, and I will make to rest in the bosom of ABRAHAM, ISAAC, and JACOB, and will make to eat of the dainty things of the Garden of Delight, every one who shall write down the story of thy fight, or shall read it, or shall make someone else to hear it. And even if he hath committed many sins, but doth repent, I will forgive him his sins. And I will forgive [fol. 132*b* 2] the sins of every one who shall feed the hungry in thy name, and I will make him to eat of the fruits of the Garden;

and My peace shall be with thee. Amen." And when our Redeemer had said these things unto him, He gave him the salutation "Peace," and went up into heaven with great glory. And when the governor became tired of torturing him he commanded the soldiers to cut off his head with the sword, and they cut off his holy head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And his body resteth in the monastery of ḤANDAḴ, outside the city of MĚSR (CAIRO), and many signs and wonders take place through it, and great healings. Salutation to 'ABÔLÎ. Salutation to you, O ye company of two hundred and forty men and women who were tortured and beheaded with Saint 'ABÔLÎ.

And on this day also are commemorated Saint HANNAH, the mother of our Lady MARY, and HANNAH the prophetess, the daughter of PÂNÛÊL.

Salutation to the three virgins PISTIS (FAITH), 'ALÂPÎS (HOPE), and 'AGAPIS (CHARITY), who suffered martyrdom, but whose beauty was unspoiled by the smoke, and whose bodies were unconsumed by the fire.

[fol. 132*b* 3] And the fathers have commanded that on this day the people shall celebrate the commemoration of the honourable men JOSEPH and NICODEMUS, who were held to be worthy to become ministers of the Divine Mystery. And they brought down from the Cross the Body of our Lord Jesus Christ, the Son of the Living God, when He had fulfilled the Law of the Incarnation in every respect, with the exception of sin, and He had accepted suffering and death for the sake of the salvation of the [world]. So little did the terror of the Jews frighten them that they asked PILATE to give them His Body, and when PILATE gave them permission to carry Him away, they took Him down from the Cross, having withdrawn the nails from out of His hands and His feet, and they bore Him away on their shoulders. And they heard a voice which came forth from His dead Body, saying, "Holy is the Lord, Holy is the Power, Holy is the Life Which dieth not, and Which the

holy Virgin MARY bore! Have compassion upon us, O Lord. Holy is the Lord, Holy is the Power, Holy is the Life Which dieth not, Which was baptized in the Jordan, and was hung upon the wood of the Cross. Have compassion upon us, O Lord. Holy is the Lord, Holy is the Power, Holy is the Life Which dieth not, Which was raised up from the dead on the third day, Who went up into heaven with praise and sat down on the right hand of His Father, Who shall come again to judge the living and the dead. Have compassion upon us, O Lord. Glory be to the Father. Glory be to the Son. Glory be to the Holy Spirit, now and henceforth and for ever. Amen. So be it! So be it!" And when they heard this their Faith in Christ was strengthened. And JOSEPH brought [fol. 133*a* 1] linen cloths, and NICODEMUS brought perfumed unguents, and they wrapped our Lord in them, and buried Him in a new grave. And this JOSEPH was a kinsman to NICODEMUS, the brother of CLEOPHAS, the kinsman of STEPHEN the martyr. And NICODEMUS was the Pharisee, and the legate of the Jews, who went by night to our Lord Jesus Christ, and...His coming from heaven. And our Lord told him that it was impossible for a man to enter into the kingdom of the heavens, who was not born of water and of the Holy Spirit; and NICODEMUS used frequently to rebuke the Jews when they derided the words of our Lord. And after His Resurrection, as they were travelling along the road to EMMAUS, it was these two, CLEOPHAS and NICODEMUS, whom our Lord met; and they told Him everything which had happened in Jerusalem, without recognizing Him. And He told them that the prophets had prophesied concerning His Death and Resurrection; and then when they recognized Him, He disappeared from them. And they brought His words to His disciples. And JOSEPH the Jews bound fast in prison, and they wanted to kill him, because he had buried our Lord. And although the door of the prison was sealed with the seal of PILATE, and with the seals of the high priests, our Lord Jesus came to the place where JOSEPH was, and He was mounted on the chariot of the Cherubim, and with Him there were thousands of thousands, and tens of thousands of tens of thousands of angels, and SÛRÂFÊL standing round

about Him, and burning incense before Him. And the thief who was on His right hand stood on the right of Him wearing shining raiment, and he was making intercession for sinners, because he had found favour before Him; and the keepers of the house [fol. 133*a* 2] were terrified, and trembling seized them. And then our Lord cried out to JOSEPH and said unto him, "Be not afraid of the terrors of the Jews. Behold I have come to unloose thy bonds. I am that Jesus, the Nazarene, in Whose suffering thou didst participate. Look at the nail [marks] in My hands and feet, and the mark of the spear in My side, so that thou mayest know that of a truth I am He." Then He caught up JOSEPH from that place, and took him to the city of 'ARMÂTYÂS. And the keepers of the prison house, having gone to PILATE, told him everything which they had seen, and what they had heard from the mouth of our Lord, and how He had set free JOSEPH and taken him away with Him. And when the high priests went [there] they found the doors of the prison open and their seals unbroken. And these saints continued to preach the Gospel with the Disciples, and very much tribulation came upon them; and then they died in peace. Salutation to JOSEPH the rich man who begged the body of Jesus from PILATE. Salutation to NICODEMUS who believed on the Son of MARY.

II. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 133*a* 3] On this day died Saint ATHANASIA. This holy woman was a native of the city of MANÛF, and her parents were rich. When they died she arrived in her mind at the wise decision to make her house a dwellingplace for monks and pilgrims, and this she carried into effect. And she used to receive all those who came to her, and she gave them whatsoever they needed, and at length she came to the end of her money. And certain evil men, whose actions were abominable, gathered together, and they corrupted her mind and induced her to

commit sin, which she used to do continually, instead of doing what was good. And the holy old men of the desert of SCETE heard the story of her, and they sorrowed for her with very great sorrow. And they called Abbâ JOHN the Short and informed him of what had happened to her, and they asked him to go to her, and to shew her affection in return for the many kind acts which she had done to them, and to save her soul. And he submitted unto them in this matter, and asked them to help him by their prayers. And Saint Abbâ JOHN rose up and departed, and came to the place where ATHANASIA was, and he said unto the woman who kept the door of her house, "Inform thy mistress of my arrival." And when the woman had informed her about the arrival of the saint, she thought that he had come to her for the purpose of committing sin, and she adorned herself and sat upon her couch. Then she called him, and he came unto her singing these words, "Even if I have to go amid the shadows of death I will fear [no] evil, for Thou art with me" (Psalm xxiii, 4). And when the saint came to her she made him to sit by her side upon her bed, and he looked at her and [fol. 133*b* 1] said unto her, "Why dost thou belittle our Lord Jesus Christ? Why hast thou forsaken thy good deeds and turned thyself to this evil course of life?" And when she heard his words she trembled, and she knew that her heart was melting; and the saint bowed his head and wept. And she asked him, saying, "Why dost thou weep?" And he answered and said unto her, "Because I see the Satans playing on thy face, and therefore I weep for thee." And she answered and said unto him, "Is it necessary for me to repent?" And the saint said unto her, "Yea." And she said unto him, "Take me away, and carry me whithersoever thou wishest"; and he said unto her, "Come," and she followed him, and they departed and came into the desert. And when the eventide was come he said unto her, "Sleep by thyself," and after he had finished his prayer he lay down at a distance from her. And when he rose up at midnight to pray he saw a pillar of light shining upon her, and the pillar reached from earth to heaven, and he saw the angel of God bearing away her soul. And he rose up and went to her, and he found that she was dead, and he cast himself

upon the ground and prayed God to give him information concerning her. And there came unto him a voice, saying, "God accepted her repentance when she repented more readily than He did the repentance of those who were in a state of repentance for many years, and who repented even like her." And Saint JOHN went and told the holy old men everything which had happened unto her, and the saints came and made her ready for burial and buried her. [fol. 133*b* 2] Salutation to ATHANASIA.

And on this day also are commemorated Saint DEMÎNÂ (or, DEMÊRSÂT) and her brother.

And on this day also died Saint EUPRAXIA. This holy woman belonged to a race of kings. The name of her father, who was a royal councillor, was "'AṬÊKHANÔS," and the name of her mother was "EUPRAXIA," and they fasted, and prayed to God that He would give them a son; and when they had gotten this saint, they called her by her mother's name "EUPRAXIA." And after a few days her father died, and the king and queen mourned for him, and her mother took Saint EUPRAXIA to a house of virgins when she was six years old. And when she saw the beauty of the excellence of the virgins, she said unto them, "Why do ye lead this life of service?" And they told her, saying, "It is for Christ's sake." And she said unto them, "Where is Christ?" And they shewed her a picture of Christ, and she came up to it, and bowed low before it, and kissed its feet. And she went to the deacons, and asked [them] to receive her as a nun, and they told her mother, and her mother gave her to the deaconess; [fol. 133*b* 3] and her mother, having handed her over to the care of all the virgins, left her and departed. And after a few days EUPRAXIA, her mother, died, and the saint assumed the garb of the monastic life; and she fought the spiritual fight continually and fasted every eighth day. And Satan was envious of her, and tempted her, and sometimes he threw her into the water, and sometimes he wounded her with the axe when she was cutting up wood, and sometimes he poured boiling water over her, but nothing harmed

her. And she continued to minister unto the virgins, to each in her turn. Sometimes they commanded her to tend the furnace, and sometimes to bake the bread, and sometimes to draw water, and she never hesitated to perform these works. She never lay down upon the ground, but stood upright for forty days at a time, until at length the virgins marvelled at the severity of her fight. And God made manifest by her hands signs and wonders, and the sick were healed, and the devils went out, and the lame walked, and the blind saw, when she prayed over them. And there was a certain virgin whose name was ÎYÂLYÂ, and it was she who taught EUPRAXIA to read and to write, and the duties of the ascetic life; she was her companion in every work, and they loved each other very much. And when she was thirty years of age she saw a vision wherein the deacons were taking up EUPRAXIA into the royal palace, wherein was the heavenly Bridegroom and never-ending joy; and when she woke up she knew that the death of EUPRAXIA was nigh. And on the following day she told the virgins, and when they went to EUPRAXIA they found that she was in a high fever. And they wept over her, and asked her to pray over [fol. 134*a* 1] them, and she blessed them, and died, and she was buried in the tomb of her mother, at whose tomb she had prayed three days before. Salutation to EUPRAXIA.

III. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the glorious holy father, the ascetic and fighter, Abbâ SIMON of the Pillar. This saint came from the island of SÔRYÂ. When his days were three years, his father set him to tend his sheep. And he used to go to church frequently and hear the Holy Scriptures, and the grace of God moved him, and he went to a certain monastery and became a monk, and devoted himself to the ascetic life and fought the spiritual fight for many years. And he used to carry loads of dust and ashes upon his head, and he afflicted his soul with

fasting and much prayer, and with prolonged periods of thirst. And then he tied a cord so tightly about his waist that it sank into his body, and very stinking worms used to issue from the wound. And his brother monks were distressed at his filthy smell, and at his dirtiness, and [fol. 134*a* 2] they all gathered together and came to the abbot, and said unto him, "If thou dost not expel this monk SIMON from among us, we shall all forsake thee and depart." And the abbot said unto them, "What hath he done?" And they said unto him, "Call him, and see what he hath done"; and the abbot called Saint Abbâ SIMON. And when SIMON stood before him the abbot saw blood, mixed with pus, flowing down upon his feet, and it was an exceedingly hard matter for the abbot. And he opened SIMON'S apparel and saw the rope which had cut into his flesh, and the abbot was wroth with him, and said unto him, "Why hast thou dared to do this thing, which thou wishedst to do with such toil?" And the abbot had the rope taken off the saint's body. And they continued to treat him in this saving manner for a space of fifty days, until his wound was healed. And the abbot said unto him, "O my son SIMON, depart whithersoever thou wishest." And he went forth from them, and departed, and came unto a dry pit, and he dwelt therein with serpents and scorpions. And the abbot saw a vision by night wherein it seemed that one said unto him, "Why didst thou send away My servant SIMON? Seek him, and bring him back, for it shall be better for him than for thee in the Day of Judgement"; and the voice rebuked him very severely because of the going forth of Abbâ SIMON from the monastery. And when the morning had come, the abbot told all the brethren what he had seen, and how the voice had rebuked him because of Saint SIMON; and the brethren were frightened, and were exceedingly sorry. And the abbot said unto them, "Depart ye and search for him in every place, and come not back to me until ye have found him." And they departed and searched for him in many places, [fol. 134*a* 3] but they found him not. And after this they went to that pit, and they lighted a lamp, and they saw him seated with the serpents and scorpions, without food and without drink; and they let down a rope to him, and they drew

him up out of the pit, and they bowed low before him and said unto him, "Forgive us our sin." And Saint Abbâ SIMON said unto them, "Forgive ye me for having caused you all sorrow, for I have transgressed the command of my teacher the abbot." And from the time when he took up his abode in the pit until they took him out he had neither eaten bread nor drunk water; and they took him to the monastery, and he lived there a life of stern self-denial, and he fought many spiritual fights. And when they had set him in the monastery, he craved not for the glory of this fleeting world, and he left the brethren and fled from them, and departed secretly, and came to a certain rock, and stood up before it for sixty days without sleeping. And after this the angel of the Lord came unto him, and comforted him, and made him to know that God had called him for the salvation of many souls. And then he stood for fifteen years upon a pillar, the height whereof was thirty cubits, and he performed signs and many wonders, and great healings; and he used to teach all those who came unto him. And his father sought him but found him not, and he died before he could see him. And after many years his mother heard the report of him, and she came to him whilst he was standing on the pillar, and she wept greatly; and then she used to sleep under the pillar of the saint. And the saint asked God to deal graciously with her, [fol. 134*b* 1] and she died whilst she was sleeping, and they buried her under the pillar of the saint. And Satan became envious of the saint; and smote him a severe blow in one foot, and it became diseased, but he stood upon the other foot for many years, until the diseased foot rotted, and worms dropped on the ground from it. And the captain of a gang of thieves came to him and repented under his direction, and he lived a few days [there] and died. And the saint asked our Lord Jesus Christ, and a spring of water sprang up at the foot of the pillar, for the use of those people who used to come to him to drink water for their troubles. And after this he departed to another high pillar and he stood upon it for thirty years. And when he had completed eight and forty years, during which time he lived the ascetic life and fought the spiritual fight, he departed to the God Whom he loved, having converted many infidels and

pagans, and brought them into the Faith of our Lord Jesus Christ. And he taught many men, and arrayed them in the garb of the monastic life, and they became like angels of God; and he died in peace and inherited the kingdom of heaven. And when the Archbishop of Antioch heard that Saint Abbâ SIMON was dead, he came, bringing with him priests, and deacons, and officers, and they took away the body of Saint SIMON with great honour, and brought it to the city of Alexandria, with spiritual songs and psalms. And they laid it in a church there, and many signs, and wonders, and great healings took place through it. [fol. 134*b* 2] Salutation to SIMON of the Pillar.

And on this day also died Saint SOPHIA. This saint was a kinswoman of a race of kings, and she had riches and possessions, and she crossed the Sea of Rômê with her three daughters to receive the seal of Christ. And the Emperor ANDRIANUS, knowing that she was a Christian, had her and her daughters brought before him, and questioned her about her country and her name; and she said unto him, "The name which comes first with me is that of 'CHRISTIAN'; as for what my kinsfolk call me, it is 'SOPHIA,' and I am of a noble family of Italy. And the Lord Jesus Christ hath in His mercy brought me into thy city, that I may offer myself and my daughters as an offering." And she encouraged her daughters, and bade them not to fear the tortures. And after this her three daughters finished their testimony, and she wrapped them in shrouds and buried them outside the city. And she went out to celebrate the commemoration of her three daughters with many other women of the city, and when she arrived at their graves, she bowed down and prayed, saying, "O my perfect daughters who are crowned with crowns incorruptible, may I too receive a crown with you!" And having said these words she died in peace, [fol. 134*b* 3] and was buried with her daughters. Salutation to SOPHIA.

Salutation to the translation of the body of MERCURIUS, the fighter, which was taken to a new grave on the backs of three oxen.

IV. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died King HEZEKIAH, son of AHAZ, of the seed of DAVID, of the tribe of JUDAH. After DAVID, the prophet, there was never appointed any king over the children of Israel like unto this saint, for all the kings of Israel worshipped idols, and built altars to them, with the exception of this king. When he reigned he broke the idols, and laid waste their altars, and broke in pieces the serpent of brass because the children of Israel worshipped it; and because he had done the things which were good God rewarded him by adding greatly to his days. In the fourteenth year of his kingdom SANÂKRÊM (SENNACHERIB), the King of FÂRS (PERSIA), came and besieged Jerusalem. Now SANÂKRÊM (SENNACHERIB) was a very great and most [fol. 135*a* 1] powerful king, and there was no king as strong and mighty in his days, and all the [other] kings were afraid, and were subject unto him. And HEZEKIAH was afraid of him, and sent to him much money and tribute; but SANÂKRÊM (SENNACHERIB) was not pleased with him, and would receive nothing whatsoever from him. And SANÂKRÊM (SENNACHERIB) sent an angry message to HEZEKIAH, and he uttered many threats against him, and promised that he would destroy him, and blot out his city. And he reviled God, the Glorious and Most High, with his foul tongue, saying, "God is not able to deliver thee out of my hand"; and then he sent to HEZEKIAH two letters, wherein were written wrathful blasphemies. And HEZEKIAH wept, and rent his garments, and he put on hair sackcloth, and went into the house of God and prayed before Him, saying, "Thou O God knowest what SANÂKRÊM (SENNACHERIB) the king and his messengers are saying, This king worshippeth the gods of the land which are of wood and stone, but Thou, O God, alone art the Lord God, the Sustainer of the Universe." And then HEZEKIAH sent a letter to ISAIAH the prophet, and made him to know what SANÂKRÊM (SENNACHERIB), the King of FÂRS (PERSIA), was saying; and he asked him to pray for him.

And ISAIAH answered him with the word of God, saying, "Be of good courage and fear not, for God is about to do unto SANÂKRÊM (SENNACHERIB) an awful thing, the like whereof hath never been heard of in all the earth." And that night MICHAEL, the angel of God, [fol. 135*a* 2] came down from heaven, and slew in the camp of SANÂKRÊM (SENNACHERIB) one hundred and fourscore and five thousand men in a moment. And when [the Persians] woke up and found that their hosts were slain, those who were left of the slaughter fled to the country of FÂRS (PERSIA), together with the king. And SANÂKRÊM (SENNACHERIB) came into [the temple of] his gods to pray, and his sons rose up against him and slew him, and HEZEKIAH escaped from his hand and praised God. And when the time drew nigh for HEZEKIAH to die, ISAIAH the prophet came unto him, and found him lying sick of a most serious sickness, and he said unto him, "Give commands to thy sons, for behold, thou shalt die." And HEZEKIAH prayed before God, and God sent ISAIAH unto him a second time, and made known to him that God had added to his days another fifteen years; and when he required from ISAIAH a sign, he made the sun to go back for him on the sun-dial. And all the kings of the earth were afraid of HEZEKIAH, and they brought tribute unto him, because they knew that God was with him; and he continued in his kingdom nine and twenty years, and all the days of his life were four and fifty years, and he pleased God [and died] in peace. And the prayer of the saint which he uttered through the Holy Spirit when he was healed of his sickness is written in the Psalms of DAVID. Salutation to HEZEKIAH.

[fol. 135*a* 3] And on this day also the saints DAVID and his brethren, and PHILIP, became martyrs in the city of SĔNGĔRÂ, in the north of Egypt. Salutation to DAVID and his brethren who became martyrs in the land of SENGÂR (*sic*).

And on this day also died Abbâ MATTHEW, the anchorite. This saint dwelt in the desert, and wore hair sackcloth, like a sheep, and he taught MARMEHNÂM to believe on Christ, and he cleansed SÂRÂ of her leprosy. Salutation to MATTHEW.

V. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Abbâ ABRAHAM, the second. The parents of this saint were exceedingly rich, and they brought him up in the admonition and fear of God. And when he was grown up, they brought in a wife for him against his will, and on the seventh [fol. 135*b* 1] day, when he was sitting on his couch, the grace of God moved him, and he went forth from his marriage-chamber, the light guiding him, and he found an empty house, and he took up his abode therein. And he built up the door thereof, leaving only a small opening through which his food might be handed in to him. Ten years after he had left the world his father and his mother died, leaving him many possessions, which he distributed among the poor and needy. And he lived a life of fasting and prayer, and he possessed nothing except a head cloth, a tunic, a sackcloth coat, a bowl for water, and a coarse carpet for his bed; and in such circumstances he fought the fight for fifty years. The men in a certain city, from little to great, were pagans, and there was no man who was able to convert them to the True Faith. One day when the bishop remembered the faith and the wisdom of Abbâ ABRAHAM, he urged him to become a priest, and to make the pagans believe; and with difficulty he appointed him a priest, and sent him thither. And having come into their city, he built a church, and made prayer therein, and he entreated God to convert them to the knowledge of Himself. And one day he came into the house of their idols, and cast them down from their seats. And when the men of the city saw this, they were filled with wrath, and beat him, and cast him out of the city, but when the night came they found him in the church praying. And they also bound him with a rope, and dragged him outside the city, and they cast stones at him, and left him well-nigh dead, and went away. And having risen up, by the might of God, they found him praying for their conversion; and being bound with ropes and dragged about by them [fol. 135*b* 2] he

lived for three years. And when God saw his patience He turned their hearts to believe on Him, and they were baptized in the Name of the Father, and the Son, and the Holy Spirit, from the least of them to the greatest; and they became strong in the Faith of Christ. And when Abbâ ABRAHAM saw the strength of their Faith, he was afraid lest they should bring upon him the pleasure of idleness, and he prayed to God, and made the sign of the Cross over the city. And he went forth, not knowing where to go, and he departed to another city. And Satan, the hater of good, set himself in opposition to him and frightened him with many infernal devices, but the saint conquered him by the power of his prayer. And he continued to fight many strenuous fights, and practised severe abstinence, and not a day passed without his shedding tears; he never laughed with his teeth, he never smiled with his lips, he never anointed his face, he never washed his face and feet with water; and he thought each day that he might die that day. And when his brother, according to the flesh, died, he left a daughter, seven years old, whose name was MÂRTÂ, and her kinsfolk took her to Abbâ ABRAHAM, and she was brought up under his direction. And he taught her the fear of God, and how to pray, and to fast, and to weep, and she was under his authority until she was twenty years of age. And then Satan envied him, and he made her to be on such intimate terms with a certain monk that at length he destroyed her virginity; and she changed her apparel, and her nun's garb, and departed to another city. And that night the saint saw in a vision a huge serpent swallowing a dove, and there remained a little vomit under his feet. And on the following day when MARY (*sic*) was missing from her place, ABRAHAM was frightened, and he prayed to God, with tears, [fol. 135*b* 3] that He would enable him to find her. And after a few days he heard where she was, and he changed his apparel, and wrapped his face in cloth, so that [none] might know him, and he mounted a horse, and arrayed himself and departed to that city; and when he arrived there, he went to the place where she was. And when he saw her dressed like a serving woman in a tavern, he was very sorry that she had left her seclusion, but he did not know how he could have prevented

her flight. And then he gave the master of the house one *dînâr*, which he had brought with him, so that he might prepare for him food and drink wherewith to make merry with MARY (*sic*), and he pretended to her that he wished to commit sin with her. And after supper he had her brought inside the house, and he took her hand and looked her in the face, and when she recognized him she became like a dead body. And he said unto her, "Fear not, O my daughter, for thy sin lieth upon me. There is no man without sin, except God. Come, return to thy old life and habit"; and she said unto him, "I will." And on the following day he took her with him, and he set her on a horse, which he led by the bridle, and he marched along rejoicing, because he had snatched his daughter (*sic*) out of the hand of Satan. And when he had come to his house, he shut her up in a chamber, and she repented in sackcloth and seclusion, and she submitted so completely to his authority that all those who heard about her marvelled. And God made manifest through her signs and wonders in connection with the casting out of devils and the healing of the sick. And when Abbâ ABRAHAM had watched her repentance for ten years, he died at the age of seventy winters, praising God. And MARY (*sic*) lived five years longer, and [fol. 136*a* 1] devoted herself more and more to the ascetic life, and to weeping by day and by night, and then she died; and those who saw her ascribed glory to God because of the great light which was on her face. Salutation to ABRAHAM.

And on this day also died Saint JOHN, the fighter of the spiritual fight, the soldier. This saint had Christian parents. He was a soldier in the army of JULIAN, and with him were other soldiers, and [JULIAN] commanded them to afflict the Christian people wheresoever they went. And he was the soldier at the head of his companions, and pretended outwardly to them that he hated the Christians, and wished to make war upon them, but in secret he fought on their behalf, and did good unto them, and gave them whatsoever they wanted. And he used to fast and pray continually, and give alms. And he lived a life like unto the lives of the saints, and he pleased God,

and died in peace, and many miracles were seen at his grave. Salutation to JOHN, the soldier.

[fol. 136*a* 2] And on this day also died Abbâ PHILIP of DABRA BÎZÂN. Salutation to PHILIP.

VI. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint JUSTA (or, ÎYALÛṬÂ) became a martyr. This spiritual fighter came from the country of Caesarea in Cappadocia, and she inherited from her parents many possessions; but a certain oppressor robbed her and took away all her money, and possessions, and slaves, and handmaidens by bribery. And when that robber knew that the saint wished to inform against him, and expose his sins, and his lying words, he informed the governor of Caesarea that she was a Christian. And she said within herself, "The possessions of this world are fleeting things; are they anything at all? And behold, they have robbed me, and taken them away by force; but if I gain possession of the habitation which is in heaven, no one will be able to take it from me." And when she came to the governor and stood up before him, she confessed boldly, saying, "I am a Christian, I believe on the Lord Jesus Christ, the Son of the [fol. 136*a* 3] Living God, the Creator of the heavens and the earth and of all that in them is." And the governor was wroth, and he commanded the soldiers, and they cast her into the fire, and she delivered up her soul into the hand of God. And the fire neither touched her, nor harmed her in the least degree, and they took her body out of the fire as if it had come forth from water. And instead of her money and possessions, she received an everlasting and never ending kingdom; and Saint BASIL praised her greatly. Salutation to JUSTA.

And on this day also died the holy father and spiritual fighter Abbâ WÎṢÂ, the disciple of Abbâ SÎNÔDÂ, and he lived under

his authority for many years. And Saint Abbâ SÎNÔDÂ revealed unto him many of the mysteries which he had heard from our Lord Jesus Christ; and Abbâ WÎṢÂ wrote the history of the fight of Abbâ SÎNÔDÂ, according to what he saw and what he heard from him. And having finished his good course, and pleased God, he died in peace. Salutation to Abbâ WÎṢÂ.

[fol. 136*b* 1] And on this day also died Saint MARY MAGDALÂWÎT (MARY MAGDALENE). This saint followed our Lord Jesus Christ, and He cast seven devils out of her, and she ministered unto our Lord and followed Him, and she also followed the Apostles; and she was present at the time of the Passion, and the Crucifixion, and Death and Burial of our Lord. And on the following day, at early dawn, she saw the stone rolled away, and the angel sitting upon it, and she and MARY, the mother of our Lord, being afraid, the angel said unto them, "Be not afraid, behold I know that ye are seeking Jesus, Who was crucified. Behold He hath risen, He is not here." And our Lord also appeared unto this MARY and said unto her, "Go ye and tell My brethren, that I have ascended to My Father, and your Father, and My God and your God." And this saint came and told the Apostles about the Resurrection of our Lord and Redeemer, and she told them how she had seen our Lord, and she told them how He had spoken to her; and she boasted over them how she had seen our Lord and told them how He had spoken unto her. And after the Ascension of our Lord, she continued to minister unto the Apostles, and the grace of the Holy Spirit Paraclete descended upon her together with them, even as JOEL saith in his prophecy, "Your sons and your daughters shall prophesy, and I will pour out my Spirit [fol. 136*b* 2] upon my manservants and maidservants" (Joel ii, 28). And she preached with the Apostles, and she converted many free women, and many slave women, to the Faith of our Lord Jesus Christ. And the Apostles made her a deaconess because of her teaching of women, and she baptized them; and great tribulation came upon her, and opprobrium, and scourging, and much disgrace through the Jews. And she continued to minister

to the Apostles until she died. Salutation to MARY MAGDALÂWÎT (MARY MAGDALENE).

Salutation to TAKLA MÎKÂÊL, the singer of hymns and psalms from his youth up. Salutation to the dedication of thy house and to the translation of thy body; neither the teeth nor the claws of wild beasts, or lions, or leopards could harm thee.

Salutation to TAKLA ÎYÂSÛS.

[fol. 136*b* 3] Salutation to JULIA.

VII. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day God sent the great angel GABRIEL, and he spake unto JOACHIM the righteous man, saying, "Behold, thy wife HANNAH shall conceive, and she shall bear thee a daughter, and in her shall be joy and salvation for all the world"; which actually took place through MARY, the bearer of God in the flesh. This righteous man JOACHIM, and his wife HANNAH, were very old in days, and they had produced no child, for HANNAH was barren, and they were exceedingly sorrowful because of this, for the children of Israel used to thrust aside him that had not begotten a son, and would say unto him, "O thou who lackest the blessing of God." Because of this the hearts of this righteous man and his wife were sad, and they fasted, and prayed, and entreated God frequently by day and by night [for a child]; and they had reached old age and had become old. And they begged and entreated God frequently, and they vowed a vow to Him that if they got a child they would make him a ministrant in the Temple of God. And JOACHIM was in the sanctuary praying frequently and making supplication, and behold, slumber descended upon him and he slept, and GABRIEL, the angel of God, appeared unto him, and told him that HANNAH his wife would certainly conceive, and

bear a daughter wherein he would rejoice, [fol. 137*a* 1] and because of whom his eyes would sparkle; and likewise all the world would rejoice, and be glad and would be saved through her. And when he woke from his dream he came to his house, and told his wife the vision which he had seen during sleep; and she conceived forthwith, and brought forth our holy Lady, the Virgin MARY, the God-bearer, the object of boasting of all the world. Salutation to thy spiritual conception, O MARY.

Salutation to AARON, the brother of MOSES.

And on this day also is celebrated the festival of the honourable Apostle PETER, the head of the Apostles, for in it he confessed among the Disciples, saying, "Christ is the Son of God." And when our Lord had brought them outside the city of Caesarea of Philip, even as the Holy Gospel saith, He asked them what men said about Him. He knew all the thoughts and hearts of men, but He took them outside the city by themselves, so that they might talk out what they were thinking in their hearts about Him. Now the Apostles were divided among themselves. [fol. 137*a* 2] Some of them said that He was ELIAS, and some said that He was one of the early prophets. And PETER was wroth with them, and said unto them, "Nay, He is CHRIST, the Son of the Living God." And when our Lord knew this He brought them outside the city by themselves, and He asked them, saying, "What do men say about Me?" And they said what was in their hearts, and some of them said, "One of the prophets." And our Lord said unto PETER, "And thou, what dost thou say and confess?" And he said, "The Apostles have talked when they were by themselves, and they say, 'Thou art Christ, the Son of the Living God.'" And because of this our Lord entreated him kindly, and gave him the keys of the kingdom of heaven, that he might loose and bind; and from that hour PETER became the head of all the Apostles. And he took the place of our Lord in the city of Rômê, and his position was above that of the chiefs of the world, and of Archbishops, and Bishops, and Priests, and Deacons, and every other order of the priesthood. Glory be to

our Lord Jesus Christ. Salutation to PETER, the chief of the Apostles and of all the priesthood of the world.

And on this day also died the holy father, [fol. 137*a* 3] Abbâ TIMOTHY, the twenty-sixth Archbishop of the city of Alexandria. God chose this saint, and appointed him Archbishop of the city of Alexandria, after the holy father and spiritual fighter DIOSCURUS died. And great tribulation came upon him, and they drove him out into exile in the island of GÂGRÂ, whither they had driven DIOSCURUS the archbishop, who had lived there before Abbâ TIMOTHY for six years. And then the Emperor LEO sent and brought him back from exile with great honour. And after MARCIAN had become emperor, he appointed an Archbishop of Alexandria. And after MARCIAN died, the men of Alexandria rose up against the archbishop whom MARCIAN had appointed, and killed him; and [they] appointed TIMOTHY archbishop according to the command of Abbâ DIOSCURUS. When LEO, the son of MARCIAN, became emperor he appointed Archbishop of the city of Alexandria one who was called TIMOTHY, and 'ABBÂS, the archbishop, he exiled to the island of GÂGRÂ, the place where he exiled DIOSCURUS; and he lived there for ten years, till LEO died and ZENO reigned. And TIMOTHY the wicked one fled from Alexandria, and Abbâ TIMOTHY returned to the city by the emperor's command with great honour. And he taught the people continually, and rebuked them, and encouraged those who believed in the True Faith. He lived in peace and quietness all the days of his office, and he sat upon the throne of MARK the evangelist for two and twenty years; and he pleased God and died in peace. [fol. 137*b* 1] Salutation to TIMOTHY.

And on this day was born JOSEPH, the son of RACHEL.

Salutation to NÂ'ÔD, King of Ethiopia. [NA'ÔD 'ANBASÂ BAZAR died 31st July, 1508.]

VIII. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day nine saints became martyrs, that is to say, LAZARUS an aged man, and his wife SALOME, which is being interpreted "Weeper," and their seven children, whose names are 'AN'ÎMÔ, ANTONITUS, and 'ÔZYÂ, and LAZARUS, and 'ASYÔNÂ, and SĔMÛNÂ, and MARCOLUS. And this old man LAZARUS was one of the teachers of the Law of MOSES in his days, and his father was one of the Seventy-two translators who translated the Book of the Law and the Prophets for PTOLEMY, King of Egypt. And this just man taught his children the Law of MOSES. And when ANTIOCHUS, King of Rômê, reigned over the country of Asia, and the land of Judah, he besieged Jerusalem, and reigned over it, and he afflicted the people of [fol. 137*b* 2] Judah, and he punished them with many punishments. And he compelled them to break the Law of MOSES and to eat what was forbidden to eat by the Law of MOSES, that is to say the flesh of swine and such like; and there were many who broke the Law of MOSES, and who set themselves under his authority. But these saints kept the Law of MOSES, which had been given to them by God, and ANTIOCHUS tortured them severely, and he beat them, and sawed their bodies with an iron saw, and cut off their limbs; and the righteous woman SALOME, their mother, encouraged them and made them to endure until they had finished their martyrdom. And after all of them [were dead], she cast herself into the fire of her own free will, and did not wait for them to throw her into it; and they received crowns of martyrdom in the kingdom of the heavens. And it is right that thou shouldst know, O thou who readest this, that our fathers and doctors of the Church have commanded us to celebrate a festival in honour of the saints of the Old Dispensation, in their divers degrees, and to pay far more honour to them than to the fathers of the New Dispensation, because they did far more than the later fathers. Salutation to the God of the martyrs LAZARUS and his wife.

And on this day also AMMON became a martyr.

And on this day also died the ascetic and father Abbâ JOHN, Abbot of DABRA [fol. 137*b* 3] LÎBÂNÔS, and he was the sixth from our father TAKLA HÂYMÂNÔT. Because of his great righteousness, and his strenuous spiritual fight, [the monks] chose him and set him upon the throne of Abbâ TAKLA HÂYMÂNÔT; and it is said of him that our Lady MARY, in the form of a dove, used to appear to him and wave her wing over him. And after pleasing God with his abundant labours, he died on the eighth day of Naḥassê and departed to everlasting joy.

IX. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint Abbâ 'ÔRÎ became a martyr. This saint was priest of SAṬÂNÛF, and he was of an exceedingly merciful and compassionate disposition, and was pure in mind and in body, and divine visions were seen by him frequently. And our Lord Jesus Christ appeared unto him upon the altar, and revealed unto him the hidden things which he wished [to know about]. And the report of Abbâ 'ÔRÎ reached the ears of the governor of the city of NAḲYÛS, and he had the saint brought before him, and said unto him, "Offer incense to the gods and idols"; and the saint refused to do so, and he was unafraid of the governor; and although the governor was wroth with him he did not fear his wrath. And the governor tortured him severely, and after that sent him to the city of Alexandria, where the governor also tortured him severely, and cast him into prison. And he used to work signs and perform many wonderful things, and he healed the sick; and the report of him was noised abroad, and many men came unto him from all the cities. And when the governor heard this he commanded [fol. 138*a* 1] the soldiers to cut off his head with the sword, and they cut off the head of the saint with the sword, and he received the crown of martyrdom in the kingdom of the heavens.

And Saint JULIUS came and took his body, and wrapped it in cloths, and sent it to the city of SAṬNÛF (*sic*), and after the end of the days of persecution they built a beautiful church for him, and laid his body therein, and great signs and miracles took place through it. And his body resteth there at the present time and it performeth great healings for all the sick folk who come unto him in faith. Salutation to 'ÔRÎ.

And on this day also is commemorated PILATE (?), the archbishop.

X. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint MAṬRÂ became a martyr in the days of DEMETRIUS, Archbishop of the city of Alexandria, and in the days of the Emperor DECIUS, who denied Christ. When this saint had read the Edict which ordered [all men] to deny Christ, and to worship idols, he went and stole the arm of the idol APOLLO, which was of gold, and he broke it [fol. 138*a* 2] into little pieces, and gave them to the poor and needy; and when they (the priests) searched for the idol's arm, and could not find it, they seized many men because of the theft. And at that time this saint came to the governor and confessed before him, saying, "I am he who stole the arm of the unclean idol, and I gave it to the poor"; and when the governor heard this he punished him with great severity, and tortured him. And then he cast him into a red-hot oven, but God delivered him therefrom, and brought him out sound and uninjured. And then they cut off his hands and his feet, and they roasted his body with fire, and they hanged him upon a tree, head downwards, until much blood ran down from his mouth upon the ground. And at that moment the angel of God came down from heaven, and released Saint MAṬRÂ from hanging, and touched his body with his hand, and healed his wounds. And a certain man who was blind came and took some of the blood

which was flowing from the nose and mouth of Saint MAṬRÂ, and he smeared his eyes therewith, and he saw forthwith. And when the governor was tired of punishing him, he commanded the soldiers to cut off his head with the sword, and they cut off his head and he received the crown of martyrdom in the kingdom of the heavens; and his body became a means of great healings for the sick. Salutation to MAṬRÂ.

[fol. 138*a* 3] And on this day also Saint CHRISTOPHER became a martyr in the days of MAXIMIANUS, the wicked emperor. And when the emperor had him set before him, he said unto him, "Offer sacrifice to the gods," and CHRISTOPHER said unto him, "I worship my Lord Jesus Christ and to Him I offer up sacrifice." And MAXIMIANUS was wroth with him, and commanded the soldiers to beat him with rods until his flesh dropped on the ground, and then they cast him into prison. And then he sent unto him two women to lead him astray with their beauty, but the saint taught them the Faith of Christ and made them believers. And when they came back MAXIMIANUS said unto them, "What did ye do?" And they said unto him, "We believe in Christ, the God of Saint CHRISTOPHER." And when the governor heard this he commanded the soldiers to hang one of them on a tree and to burn her with fire, and to tie a stone to the neck of the other and to hang her, head downwards; and thus they finished their martyrdom. And then he called CHRISTOPHER, and they gathered together old, dry wood, and set it on fire, and they cast the saint into the flames, his hands and his feet being bound, but the fire did not touch him. And when the people saw this they all believed, and ten thousand men were slain. And they also brought plates of iron made red-hot, and they made the saint to stand upon them, but it injured him not. And when the men of Rômê saw [this] they believed on our Lord Jesus Christ, and twenty thousand and two hundred of them, and forty children, believed and became martyrs. And when MAXIMIANUS saw [fol. 138*b* 1] that all the people believed, he was wroth with CHRISTOPHER and commanded the soldiers to cut off his head with the sword. And having gone forth from the emperor's presence,

the saint made a prayer, and sealed his face with the sign of the Cross, and then the soldiers cut off his head with the sword and he finished his martyrdom. Salutation to CHRISTOPHER.

And on this day also Saint BÎKÂBÔS and JOHN became martyrs. BÎKÂBÔS was from the city of 'ĔSMÛṬĔNÂKHA, and he was a soldier; he was a Christian in secret, and one told ANTIOCHUS the governor about him and about the Bishop Abbâ 'AKLÔG, and about Abbâ NÂKHAREW, who was from the city of TARSÂ, and about Abbâ PHILIP. And when one informed the governor that they were Christians, he had them brought before him, and he said unto them, "Are ye Christians?" and they confessed our Lord before him and said, boldly, "Indeed we are Christians, and we believe on our Lord and Redeemer Jesus Christ, the Son of the Living God." And the governor said unto them, "Put away this thing from you, and offer sacrifice to the gods." And the saints answered and said unto him, "We will not sacrifice to unclean idols, which are to be rejected, we will only sacrifice to our Lord Jesus Christ, [fol. 138*b* 2] the Creator of the heavens and the earth." And when the governor heard this he was exceedingly angry, and he tortured them very severely. And he tortured Saint BÎKÂBÔS severely, and often, and he bound him in iron fetters, and threw him on the wheel, and hanged him, head downwards, and cut off his limbs; and God strengthened him to endure, and He raised him up whole and uninjured. And after this the governor sent the saint, with many other martyrs, to the city of BARAMÛN in a ship, and for sixteen days he neither ate bread nor drank water. And when they came to the city of BARAMÛN the soldiers tortured the saint very severely, and then they hacked his body in pieces, and he finished his martyrdom, and received his crown in the kingdom of heaven. And a certain rich official of the city of BARAMÛN took the body of the saint and wrapped it up in costly cloths, and sent it to the city of 'ĔSMÛNÂṬĔKHA (*sic*). And in the days of his torturing an innumerable multitude of people became martyrs, and through his finishing his martyrdom five and ninety souls became martyrs. And they built a beautiful church for Saint BÎKÂBÔS,

and they laid his body therein, and many signs and wonders took place through it. Salutation to Abbâ BÎKÂBÔS.

[fol. 138*b* 3] Salutation to the ancient LAWGIVERS and to the EVANGELISTS who followed after them.

Salutation to the three thousand, two hundred, and twenty men and two women, who suffered martyrdom through CHRISTOPHER.

XI. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day three hundred people became martyrs with BASILIDES the martyr, general of the city of Antioch.

And on this day also died the holy father Abbâ MYSIS (or, MÔDÔSIS), Bishop of the city of 'AWSÎM. This father was holy and chaste, and a virgin from his youth up, and he learned all the doctrine of the Church, and was made a deacon; and then he went up to the desert of ḤEBÂYĔB of SCETE, and became a monk under the direction of a righteous man, and he lived with him and ministered unto him for eighteen years; and he devoted himself to the ascetic life, and fought the fight in the narrow way in respect of eating, and drinking, and sleeping, and he [fol. 139*a* 1] fasted, and prayed, and kept vigil constantly in his great humility and love. When the report of him, and his virtues, and his righteousness became noised abroad, God chose him to be Bishop of the city of 'AWSÎM, after Saint Abbâ GAMEL. When this father had been made bishop he fought a good fight, and he performed far more strenuous ascetic labours than he had performed as a monk. And he protected the Christian flock from the wolves of the Devil, and he watched unto prayer on their behalf, and he never made any money of this fleeting [world] all the days of his life. When Abbâ MICHAEL was appointed Archbishop of the city of Alexandria, he became a martyr, without the

shedding of blood. And this father was with those who were in prison, and great tribulation came upon him, and they beat him with many cruel stripes, and they shut him up in prison, with irons on his legs, for a long time. And God performed by the hands of this father many signs and wonders, and because of his miracles, those who knew nothing of his righteousness and virtues learned about him. And the gift of prophecy was bestowed upon him, and he declared many things before they came to pass; and they did happen, even as he prophesied. He prophesied to Abbâ THEODORE, Bishop of the city of MĔSR (CAIRO), that the king would not come back in his splendour, and his prophecy was fulfilled; and he prophesied as to what would happen to the governor of Egypt, and his prophecy was fulfilled. And he healed many sick and suffering persons by his prayer. And having finished his fight at a [fol. 139*a* 2] good old age, and pleased God, he fell sick of a slight fever, and he knew that the time of his death [had come]. And he called the people, and blessed them, and absolved them, and asked them to pray for him, and they all wept and entreated him to pray for them. And he prayed over them and said unto them, "Take good heed to yourselves and be strong in the True Faith"; and when he had said this he died. And they wept over him with a great weeping, and they wrapped him [in costly cloths] and buried him with great honour, and with the singing of psalms and hymns in the manner which befitteth bishops; and many miracles and great cures took place through him. And all the days of his life were twenty years and more. Salutation to MYSIS, Bishop of 'AWSÎM.

And on this day also Saint PTOLEMY, of the city of UPPER MANÛF, became a martyr. And one informed the governor that this saint was a Christian, and he had him brought before him, and PTOLEMY confessed our Lord Jesus Christ; and the governor tortured him severely, and cut off his head with a sword, and the saint received the crown of martyrdom in the kingdom of the heavens. Salutation to PTOLEMY.

XII. NAḤASSÊ

[fol. 139*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the glorious Archangel MICHAEL, for on this day he appeared unto the righteous CONSTANTINE above the city of Rômê, and gave him power over all his enemies, and the emperor conquered them, and his kingdom became strong. And he destroyed the houses of idols, and built churches, and decorated them with every kind of decoration. For this reason our Fathers, the doctors of the Church, have commanded us to celebrate the festival of the glorious angel, MICHAEL the archangel, on the twenty-second day of this month. Salutation to thee, O MICHAEL, angel of the covenant and counsel of God.

And on this day also the righteous Emperor CONSTANTINE began to reign over the city of Rômê, and over all the kingdoms of the countries, and the country of Syria, and Jerusalem, and the country of Egypt, and the Christian kingdoms. He reigned with his father ḲAÔNSĔṬÂ in the city of BARÂNṬĔYÂ (BYZANTIUM) [fol. 139*b* 1] and all the borders thereof for twelve years, and his father died, and he reigned in BARÂNṬĔYÂ (BYZANTIUM) and the districts thereof. And he blotted out oppressors and the workers of iniquity in his kingdom, and his righteousness and justice were famous in all the ends of the world. And the chiefs of the city of Rômê sent to him asking him to deliver them from the oppression of the Emperor MAXIMIANUS, who denied Christ, and to save them from his slavery. When CONSTANTINE read their letter he was very sorry, because the oppression of that infidel had come upon them, and he pondered in what way he could deliver them. And the honourable Cross appeared unto him, and he was helped thereby. He departed to fight against MAXIMIANUS, and he crushed him and conquered him, and MAXIMIANUS fled from him; and the bridge which was over the river split asunder and he died an evil death, and his soldiers were drowned

in the river. Now this took place in the seventh year of his reign. And straightway the elders of the city of Rômê, and all the men thereof, received CONSTANTINE with great honour, and with joy and gladness, and he made a festival to celebrate his victory for seven days. And all the learned men of the city of Rômê, and the poets (?) thereof, whose words were sweet and who were skilful in declaiming them, pronounced encomiums on the Honourable Cross, and called it the "Saviour of their city"; and they pronounced encomiums on CONSTANTINE, and called him, "Conqueror," and "Conqueror by the might of the Cross." And in the eleventh year of his reign CONSTANTINE was baptized with Christian baptism by the hand of SÂL PETER (*sic*), Archbishop of the city of Rômê. And his name was mentioned at the altar, as at this day, and how the Honourable Cross appeared unto him, and how he waged war on MAXIMIANUS, [fol. 139*b* 2] and how that infidel was drowned. And behold we have written the description of all this in the section for the eighteenth day of the month of Magâbît, the day of the death of this righteous king. Salutation to the day when CONSTANTINE began to reign in Rômê.

And on this day twenty hundred men became martyrs with BASILIDES.

XIII. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of our Lord Jesus Christ, and how His appearance was changed on Mount Tabor, when there were with Him three of His disciples, that is to say, PETER, and JAMES, and JOHN. And our Lord said concerning them, "There stand here those who shall not [fol. 139*b* 3] taste death until they see the Son of God and of man coming in His glory." This is the glory wherein the Apostles saw Him. His apparel was white as snow, and His countenance was changed and became like lightning, emitting light. And behold MOSES

and ELIAS came to Him, and they talked with Him that all men might know that He was the God of MOSES, whom He had raised from the dead, and the God of ELIAS, whom He had brought down from heaven (*sic*). And because of this PETER said unto our Lord, "Dost Thou wish, O Lord, that we should make here three tabernacles, one for Thee, and one for MOSES, and one for ELIAS?" In these words which PETER spake there is a sign of lowliness and humility. He saw our Lord, and thought that He would live on the mountain...and he wished to make for Him a place where He could hide from the sun. PETER did not wish for himself, and for his fellow-apostles, as he wished for our Lord, and for MOSES, and for ELIAS; but he made himself and his fellow-apostles like slaves of those lords. And marvel not at the little knowledge of the apostles, for they were not perfect in knowledge at that time. And when PETER said this a cloud overshadowed them, so as to make it clear to PETER that He did not want a habitation made by the hand of man. And a voice came forth from the cloud which confirmed the belief in the Godhead of our Lord in the minds of the apostles, saying, "This is My Son, Whom I love, in Whom I am well pleased; hear ye Him." And MOSES and [fol. 140*a* 1] ELIAS talked with Him, and they confessed His grace and His goodness, for by the coming of our Lord and by His going up upon the mountain [the truth] of the prophecy of the prophets was made known of a certainty. And the apostles and the prophets rejoiced, for they saw His Incarnation which they had known not of, and the apostles rejoiced also when they heard the voice of the Father, which they had never before heard. They heard it at that time, and by the voice of the Father they became certain of the Incarnation of our God the Son, which was hidden from them; and when they heard the voice of the Father the glory of the kingdom appeared, and the apostles knew that it was our Lord Jesus Christ Who had raised up the soul of MOSES, and that it was He Who had brought up ELIAS, for verily none save God Who buried him knew where the grave of MOSES was, and none save He Who had brought him up to heaven knew where ELIAS was. And none was able to make the dead to live save Almighty God, Who

hath dominion over the heavens and the earth. And Mount Tabor is a similitude of the Church, and our Lord gathered together therein the Two Laws, the New and the Old. And when the disciples heard the voice of the Father, they fell down and became like dead men; and MOSES returned to his grave, and ELIAS went up to heaven. And our Lord Jesus Christ stood alone, for the voice came because of Him, and the prophets were frightened and the apostles fell down upon their faces, for the Father revealed the Name of His Son, and that He existed for ever with His Father. Because of that voice the Apostles preached that He [fol. 140*a* 2] was God indeed, and also that the flesh (or, body) which He had put on was of the race of the children of men. And in the Gospel our Redeemer preached saying.... If He was not flesh, why did the angel GABRIEL say unto MARY, "God be with thee!" And if He was not flesh, Whom did they lay in the manger? And if He was not God, Whom did the angels praise when He went down from heaven on the day of His birth, saying, "Glory to God in the heights, and peace on earth, His goodwill to men." If He was not flesh, Whom did JOHN baptize in the Jordan? And if He was not God, Who was it that raised up LAZARUS from his grave? It was Christ, the Only Son, the Word of God. We confess that He is perfect God and perfect man, One Person without separation. And when the apostles fell down upon the earth, and became like dead men, our Lord touched them with His Life-giving hand, and He said unto them, "Rise up, and fear not." And they rose up straightway, and they lifted up their eyes and saw no one except our Lord Jesus Christ, Who was alone. Salutation to DABRA TÂBÔR, which is called DABRA ṬĔLÛL.

[fol. 140*a* 3] And on this day also was the martyrdom (?) of Saint ṢAFRÎRÂ, the daughter of MOSES the prophet. [In the Bodleian MS. the saint is called 'AFRÂ, and the NATIVITY of MOSES is commemorated.]

And on this day also died Abbâ GÂLYÔN, the spiritual fighter. This saint was a spiritual fighter, and he ceased from prayer neither by day nor by night. He used to eat one meal

only during the whole week, and from the time when, as a young man, he became a monk until he became an old man, he never went outside the court of the monastery; and none of the brethren ever saw him except at prayers. And when Satan saw his spiritual fight, he took the forms of monks and they came to him at the time of midnight, and said unto him, "We are dwellers in the desert and recluses; one of us having died, we want to take thee with us, and we have come to thee." And Abbâ GÂLYÔN thought that their words were true, and he went with them until they brought him to the top of a desert mountain, where there was no food; and when he saw that they were making a mock of him, he made the sign of the Cross over his face, and they disappeared from him. And having turned to this side and to that, he lost the road whereon he should go, and [fol. 140*b* 1] he prayed a long prayer, and then there appeared unto him some holy monks from the monastery of Abbâ SÎNÔDÂ, who were going about from one monastery to another singing the Psalms of DAVID, and they asked him questions about his actions. And when he told them his story they took him with them, and he dwelt a full year with them, and ate fish dried in the sun. And Abbâ ISAAC, his teacher, who had made him a monk, lacking news of him, asked God to be allowed to see his face [again]; and Abbâ GÂLYÔN knew this by the spirit, and went to him. And when Abbâ ISAAC saw him, he rejoiced and said unto him, "Where hast thou been?" and Abbâ GÂLYÔN told him everything, from the beginning to the end. And then at the time of his death the brethren came, and wrapped him in cloths and buried him. Salutation to Abbâ GÂLYÔN.

Salutation to BENJAMIN, who by reason of his spiritual excellence was caught up in the body [to heaven].

XIV. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died SIMON *Shâlûsî* and JOHN his friend (or, JOHN FEḲRÛ). These saints were in the kingdom [fol. 140*b* 2] of YÔSṬÔS (JUSTUS), the believing emperor, and their parents were rich and honourable; they wished to keep the festival of the Cross, and they departed to Jerusalem to worship at the holy places. And when they had finished celebrating the festival, as they were riding back to their own city on their horses, they drew nigh to Jericho, and JOHN saw on the plain of the Jordan certain monasteries wherein monks dwelt. And he said unto SIMON, "O my brother, these are the monasteries wherein live the angels of God." And SIMON said unto him, "Can we see them?" And JOHN said unto him, "If we were with them (*i.e.* the monks) we could see them." Then they got down from their horses, which they handed over to their servants, and they told them to go on slowly in front until they overtook them; now they pretended to them that they wanted to fulfil the law of the body. And when they had drawn nigh to the road of the Jordan they both said, "Come, let us make a prayer. Let one of us stand on the road to our city, and let one of us stand on the road which will bring [us] to the monastery of the monks; and let us cast lots, and where it pleaseth God [for us to go], let us go." And then SIMON stood up on the road to the Jordan, and JOHN stood up on the road whereon their men had departed; and when they had cast lots, the lot went forth for the road of SIMON. And they embraced each other and kissed, and they went along the road to the Jordan rejoicing. And one admonished the other to be vigilant in the doing of good works, and each feared that his companion would not attain to his end. JOHN feared for SIMON, that he would not attain to his end, [because of his] love for his parents, and SIMON [fol. 140*b* 3] feared for JOHN, because of love for his parents, and because he had married in those days a beautiful and rich wife. And then they prayed and said, "O Lord our

God, if we find a monastery, the doors of which are open, let this be a sign unto us that it is the monastery wherein we are to become monks." And there was a certain archimandrite who was called NÎḲÔN, and he used to work many miracles, and the gift of prophecy had been given to him. That night he saw, as it were a man, who said unto him, "Open the doors of the monastery in order that sheep may come in." And when SIMON and JOHN came to him, he said unto them, "Welcome to you, O ye sheep of Christ"; and then he received them to himself as men who had been sent by God. And they asked the archimandrite to give them the tonsure, and to array them in the garb of the monk, for they had seen a monk, with a crown of light on his head, surrounded by angels, and therefore they longed to become monks quickly. And on the following day when the archimandrite put the holy garb upon them, their faces were shining with the grace of the Holy Spirit, and even in the night they could see each other's faces as they did by day; and they saw crowns of light upon their heads, like unto those they saw upon the head[s] of the monks. And then there came to them the spiritual thought that they should be separated from among the monks, and should go forth into the ḍesert. That night a shining man appeared to the archimandrite, and said unto him, "Open the gates that the sheep of Christ may go forth." And when he woke up he went down straightway, and found the doors of the monastery open, and whilst [he stood] sad and sorrowing, [fol. 141*a* 1] behold the servants of Christ came, wishing to go forth. And he saw in front of them figures of eunuchs carrying lamps, and some of them were carrying staves of kings, and when he saw them he rejoiced greatly, and he joined them and they told him what was in their hearts, and they asked him to pray for them. And then he wept for a long time, and he turned his face towards the East, and he set SIMON on his right hand and JOHN on his left. Then stretching out his hands to heaven, he made a prayer, and committed them to the care of God, and he entreated Him to protect them from all evil; and he sent them away in peace. Then they departed by the road to the Dead Sea, and they came to a river which was called 'ARNÔN. And they found a cave

wherein an old desert monk used to live, now he had recently died, and in it there was what they needed, that is to say, a store of grain and food from which the old man had eaten; and they rejoiced in God exceedingly Who had prepared this for them. And they lived there, and fought the spiritual fight for many days, and they lived apart from each other, the distance between them being a stone's throw. And Satan set himself in opposition to them, and he fought against them, and Saint NÎḲYÔS (*sic*), their father, used to come to them in a vision, and pray on their behalf, and teach them psalms whilst they were asleep; and when they woke up they would recite everything which he had taught them during sleep, and they rejoiced exceedingly. And heavenly visions were granted unto them, and the power to perform miracles. And they dwelt in that desert nineteen years, and endured the cold of the night and the heat of the day, until they had vanquished Satan by the might of Christ. And then [fol. 141*a* 2] SIMON said unto his brother JOHN, "What doth it profit us to live by ourselves in the desert? Come let us go into the desert, that we may be profitable to others and deliver them." And JOHN said unto him, "O my brother, this thought appeareth to me to be due to the envy of Satan." And SIMON said unto him, "God hath commanded me to become the mockery of the world; come, let us pray a prayer." And then they prayed, and they embraced each other, and they wept until they spoiled their apparel. And SIMON went to Jerusalem, and he continued to pray for three days to God that He would keep hidden his work until he died. And then he went into the city, and pretended to be mad, and sometimes he healed those who were mad, and sometimes he carried fire in his hands. And he found by the gate a dead dog, and he dragged it about by his girdle like people who amuse themselves, and at last the people reviled him and cried out, "The mad monk"; and they used to run after him and buffet him. One day, now it was the First Day of the week, he took a branch (?) of a nut-tree, and went into the church at the time of the Offering, and he broke the lamps, and beat the women until he drove them out of the church. And sometimes he seized women as if he were going to lie with them, and [he

kept them fast] until their husbands beat them. And when the time of his death had drawn nigh God commanded His angel to tell him the day of his death, and of the death of JOHN his brother. And he went in under a vine, and he and JOHN his brother delivered up their souls into the hand of God. [fol. 141*a* 3] Salutation to SIMON and JOHN.

And on this day God worked a great miracle in the city of Alexandria, (by reason of which many Jews believed,) by the hand of Saint Abbâ THEOPHILUS, Archbishop of the city of Alexandria, brother of Saint CYRIL. Now the miracle was this: There was in the city of 'ESMADREYÂ a very rich Jew whose name was FALSKÎNÔS, who feared God and performed the Law of MOSES, according to his ability. And there were in the city of Alexandria two men who were Christians, and they were poor and earned their living with their hands. And Satan brought into the heart of one of them a blasphemous thought, and he said unto his companion, "O my brother, why do we serve Christ and [remain] poor, whilst this FALAKSÎNÔS (*sic*), who is a Jew, is exceedingly rich?" And his companion answered and said unto him, "O my brother, know that the possessions of this world are nothing before God. For if He had power over them, He would not give them to the worshippers of idols, and to whoremongers, and to thieves, and to murderers. The prophets were poor men and lived in tribulation, and also the Apostles, and our Lord saith, 'The poor are My brethren.'" And Satan, the hater of good things, would not permit that man to receive any of these words, but he stirred him up, and he went to that Jew FALAKSÎNÔS, and he asked him [fol. 141*b* 1] and said unto him, "Let me be thy servant." And the Jew answered and said unto him, "It is not convenient to me for thee to serve me. I only want a servant who believeth my Faith, and who is my own man. If thou dost want alms, I will give thee money, and [then] depart." And that wretched man answered and said unto him, "Take me into thy house, and I will do whatsoever thou commandest me." And the Jew FALAKSÎNÔS answered and said unto him, "Wait until I take counsel with my teacher." And the Jew departed and he

told his teacher how the man was a Christian. And his teacher said unto him, "If he hath denied Christ his Messiah, take him and circumcise him." And the Jew returned, and told the Christian what his teacher had said to him, and the wretched man accepted this condition, and the Jew took him and carried him to their synagogue. And the chief of the Jews questioned that wretched Christian before all the Jews, and he said unto him, "Is it true that thou wishest to deny thy Messiah, and become a Jew?" And the Christian said unto him, "Yea"; and that debased and contemptible man denied our Lord Jesus Christ, our God, before the Jews. Thus to poverty in money he added poverty in Faith. And the chief of the Jews commanded them to make for him a cross of wood, and they made one for him as the chief of the Jews commanded, and they gave him a reed, on the top of which was a sponge full of vinegar, and a spear. And he said unto the Christian, "Spit upon this cross." And he offered to him the vinegar and said, "Pierce [the cross] with this spear, [saying,] 'I have pierced Thee, O Christ.'" And that debased man took the cross and the spear from them [fol. 141*b* 2] and did as he commanded him. And when he pierced the honourable cross with his cursed hand, much blood and water flowed forth, and ran down on the ground, and it continued to flow for a long time. And straightway that apostate fell down and died, and dried up like a stone. And great fear fell upon all those Jews, and they cried out, saying, "One is the Lord God of the Christians, and we believe on Him." And then the chief of the Jews took some of that blood, and made a sign therewith over the eyes of a girl who was blind, and she saw straightway. And that Jew and all the men of his house believed, and very many of the [other] Jews believed. And then one went and told Abbâ THEOPHILUS, the archbishop, what had happened, and he rose up, and took with him Abbâ CYRIL, and many of the priests, and many of the people, and went to the synagogue of the Jews. And the archbishop saw the cross with blood and water running down from it, and the saint blessed himself, and made the sign of the Cross with the blood on his forehead, and on the foreheads of all the people. And he commanded, and they took up that

cross with great honour and brought it with the singing of hymns to the church, and laid it therein; and they gathered up the blood from the ground and laid it in a vessel for "blessing," and it healed the sick. And after this FALAKSÎNÔS and all the men of his house, and many other Jews, followed the archbishop, and they confessed before him [fol. 141*b* 3] our Lord Jesus Christ, Whom their fathers in times of old had crucified, and then he baptized them with Christian baptism in the Name of the Father, and the Son, and the Holy Ghost. And he associated them with him in prayer, and he administered to them the Holy Mysteries, and they departed to their houses rejoicing, and praising, and thanking God. Salutation to the conversion of the Jews.

And on this day also died DAMIATES, the martyr, who worked a miracle at the time when he, together with his servants, were stoned to death. Salutation to the great miracle of making a blind man to see, and raising up to life a dead man on his bier.

And on this day also Saint BASILICUS became a martyr. To this saint our Lord Jesus Christ appeared when he was in prison, and He said unto him, "Depart, say farewell to thy kinsfolk, behold the time of thy martyrdom hath come." [The text is corrupt here.] [fol. 142*a* 1] And he passed the night in saying farewell to his mother and to his kinsfolk. And on the following day they brought Saint BASILICUS, and tied him to two pillars, and beat him, and they made for him pegs of brass, and they fastened them to his feet like shoes so tightly that they pierced his feet, and the blood ran out on the ground; and all those who saw him wept for him. And then they tied him to a dry tree, and men struggled with each other to touch the hem of his garment, when they saw the miracles which he performed on many sick folk. And then they took him to the city of ṬERLÎNÔS in a ship, and the soldiers said unto him, "Eat, that thou mayest not die." And the blessed BASILICUS said unto them, "I am filled with heavenly food, and I do not choose [to eat] the food which perisheth." And on the following

day they brought him to the governor, who said unto him, "Sacrifice to the gods." And BASILICUS said unto him, "I offer offerings of praise to the Father, and the Son, and the Holy Spirit." And then the governor commanded the soldiers to bring him into the house of his idols, and the saint stood up and prayed to God and at length fire came down from heaven, and burnt up the idols. And the governor being afraid took to flight, and went outside the city, and he was wroth and commanded the soldiers to hang him [on a tree]. And the saint prayed, and gave thanks to God, and they cut off his head, and we saw his soul with many angels who were taking it up [to heaven], and our Lord Jesus Christ called to him and said unto him, "Come, ascend, BASILICUS, for I am not a liar, and I fulfil all that I say." And thus he finished [fol. 142*a* 2] his martyrdom. Salutation to BASILICUS.

XV. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint CHRISTINA, the daughter of RÛBÂNÔS, became a martyr. Her parents worshipped idols, and she herself offered incense to them according as her father had taught her. And one day the fear of God entered her heart, and she turned herself towards the East, and she asked Him to teach her the path of the kingdom of heaven; and the Holy Spirit taught her the Faith of the Trinity. And when her father came he said unto her, "What hath happened unto thee, O my daughter?" And she said, "I am going to live the life of Christ." And her father was dismayed, and he said unto her, "What hath changed thy heart?" And she said unto him, "I am instructed by the God of heaven"; and then her father departed, being very sad and sorrowful. And Saint CHRISTINA rose up, and prayed to God, and straightway the angel of God came unto her, and he said unto her, "Be strong, for thou shalt be tortured by three governors." And then the angel of God sealed her with the seal of the Cross of our Lord Jesus Christ, and he gave her the Holy

Mysteries. And [she] went [fol. 142*a* 3] into the house of the idols, and broke the idols in pieces, and when her father saw her he commanded them to beat his daughter, until there went forth from her body honey instead of blood. And they also laid her upon an iron bed, and they lighted a fire under her, but the fire did not harm her and it consumed ten thousand pagans [who were there]. And then her father commanded his servants to cast her adrift on the sea on a raft. When she had prayed, our Lord Jesus Christ came with His angels, and baptized her, and MICHAEL gave her, on a trident of fire, the Body and Blood of Christ, and cleansed her from the uncleanness of idols. And that night RÛBÂNÔS her father died. And another governor, whose name was DIOS, came, and he commanded the soldiers to bring Saint CHRISTINA, and to hang her on a tree, and to beat her, and to light a fire under her; and when the women saw her stripped naked they cursed the governor, and he cut off their heads with a sword. And CHRISTINA they cast into the prison house. And when the people saw her three thousand of them believed, and the wicked DIOS died. And there came a third governor, whose name was JULIUS, and he seized Saint CHRISTINA, and forced her to sacrifice to the gods, and when she cursed him he cast her into a vessel filled with boiling pitch, and lead, and wax, but this did not harm her. And he also commanded the soldiers to cast her to the serpents, but they licked the dust at her feet, and bit the keeper of the serpents, who died. And they also slit open and cut her breasts, and cut out her tongue, and she took the piece of her tongue which was cut off, and cast it into the eyes [fol. 142*b* 1] of the governor, and blinded him. And he was filled with wrath, and commanded the soldiers to cast her to the serpents; and one bit her in her heart, and one in her side, and thus she died by the Will of God; and innumerable miracles and wonders were made manifest at her grave. Salutation to CHRISTINA, whom God baptized. Salutation to the three thousand companions of CHRISTINA who were martyred.

Salutation to God Who helped the Apostles to be present at the burial of the Virgin.

And on this day also died Saint MARÎNÂ. This saint was the daughter of a man who was very rich indeed, and he was a Christian; and the name of her mother was MARY. And MARÎNÂ'S mother died when she was a little girl, and her father brought her up with good teaching until she became a woman, and then he wanted to give her in marriage, and to go himself and become a monk [fol. 142*b* 2] in one of the monasteries of the desert of SCETE. And she said unto her father, "Why wouldst thou save thine own soul, and destroy mine?" And he answered and said unto her, "What shall I do with thee, seeing that thou art a woman?" And she said unto him, "O my father, I will take off my woman's dress, and will put on the garb of a man"; and she rose up straightway, and shaved off the hair of her head and put on the garb of a man. And when her father saw the strength of her will, and the earnestness wherewith she fought to carry out her will, he gave all his possessions to the poor and needy, keeping only a very little for himself, and he changed his daughter's name from MARÎNÂ to 'ANBÂ MARÎNÂ; and then he took her with him and carried her to the desert of SCETE. And he went into a certain monastery, and dwelt in a cave with his daughter for ten years, fighting the spiritual fight, and then her father, who was an old man, died; and Saint 'ANBÂ MARÎNÂ was left by herself, and she doubled her fasting, and prayers, and vigil. And the abbot sent the saint, together with three monks, to the city on certain business of the monastery, and he did not know that she was a woman, but by reason of the low sound of her voice, which was due to her manifold ascetic labours, he thought that she was a young man. And having departed with the monks, she and they lodged in a guest house. And that same night there came one of the king's soldiers and lodged in that guest house, and he saw the daughter of the master of the house, and he destroyed her virginity, and he said unto her, "When thy father shall say unto thee, 'What hath happened unto thee?' do thou say unto him, 'It is the young monk 'ANBÂ MARÎNÂ who hath destroyed my virginity.'" And when she had conceived, and her father knew [fol. 142*b* 3] that she had done so, he asked her saying, "What hath happened unto thee, O my

daughter? Who hath destroyed thy virginity?" And she answered and said unto him, "It is ANBÂ MARÎNÂ who hath destroyed my virginity." And her father rose up, and went to the monastery and began to curse the monks. And when the abbot heard him he asked him, saying, "Why dost thou curse the monks, and dost not fear God?" And the man told him what had happened to his daughter, and he said unto him, "ANBÂ MARÎNÂ the monk is he who hath destroyed the virginity of my daughter." And when the abbot heard this, he asked him questions, and the man answered believing that what he said was true. And the abbot asked the master of the guest house, and said unto him, "Hide this matter, and do not bring disgrace upon the monks in the eyes of the laity." And then the abbot summoned 'ANBÂ MARÎNÂ the monk, and rebuked him, and cursed him, and Saint 'ANBÂ MARÎNÂ did not know why the abbot cursed her. And when she knew what had happened, she wept and bowed down at the feet of the abbot, and she besought him, saying, "I am young, I have sinned, forgive me my sin"; and the abbot was furious with her, and cast her out from the monastery. And she sat outside the door of the monastery until the daughter of the master of the guest house had brought forth her child; and the parents of the girl took the child, and brought it to 'ANBÂ MARÎNÂ and set it down by her. And she took the child and went over to some shepherds who were pasturing cattle and sheep, and she begged from them, and they gave her milk, and she made the child drink it. And she increased her fasting, and prayers, and spiritual fight, and she lived outside the gate of the monastery for three years. Then [fol. 143*a* 1] the monks gathered together, and asked the abbot to have mercy upon 'ANBÂ MARÎNÂ, and to bring her into the monastery; and he brought her in, and having laid heavy penalties upon her, she mingled with the monks. And the saint used to perform very hard labours, and she boiled the lentils, and cleaned the cells, and took up the dust and ashes and carried them away and cast them outside the monastery, and fetched water; and she gave the boy to drink, and he grew up and became a monk. And when four (?) days were fulfilled for Saint 'ANBÂ MARÎNÂ

in that monastery, she was sick for three days, and then died in peace. And when the abbot knew that 'ANBÂ MARÎNÂ was dead, he commanded the monks to blow a trumpet before they buried her. And when they removed her clothing, and found that she was a woman, all the monks cried out, saying, "God have mercy upon us"; and they marvelled exceedingly and glorified God, and informed the abbot what had happened. And the abbot came and looked upon her and marvelled, and he wept because of what he had done to her. And then he sent and had the master of the guest house brought, and told him that 'ANBÂ MARÎNÂ was a woman, and he took him in, and the master of the guest house saw and wondered; then the abbot prayed over her and they wrapped her up, weeping, and singing psalms and hymns; and when they had prayed for her blessing they buried her. Behold now, see what happened. God commanded a certain Satan, and he took the daughter of the master of the guest house, and the young man who had destroyed her virginity, and he tormented them until he brought them to her grave, where they confessed their sin before all the people. [fol. 143*a* 2] And innumerable miracles and wonders were made manifest at her grave. Salutation to MARÎNÂ.

And on this day also Saint LAURENTIUS became a martyr in the days of DECIUS CAESAR. This saint was a man in whom great confidence was placed, and he was appointed an archdeacon, and he had charge of the revenues of the archbishop. And when the emperor had killed the archbishop because of his Christian Faith, he commanded his soldiers to bring Saint LAURENTIUS before him, and when they had brought him, they took him into the prison house. And the saint found there a blind man, and he said unto him, "Wilt thou believe in the Son of the Living God? And wilt thou be baptized in His Name, so that thine eyes may be opened?" And the blind man said unto him, "Yes, my lord." Then the saint prayed over some water in the Name of the Father, and the Son, and the Holy Spirit, and washed his eyes therewith, and his eyes were opened, and he cried out with a loud voice, saying, "Blessed

be our Lord Jesus Christ Who hath given light to mine eyes, through the prayer of His servant LAURENTIUS." And when the emperor heard this, he commanded his soldiers to bring Saint LAURENTIUS before him, and he urged him to bow down to the idols; and when he refused to do so they broke his teeth with a stone, and tore off his garments, and laid him upon an iron bed, and kept a fire burning under him until his body melted. And the saint continued [fol. 143*a* 3] to pray to his God until he delivered up his soul into the hand of God, and the angels came to meet it, saying, "Hallelujah," and they brought it into the heavenly Jerusalem. Salutation to LAURENTIUS.

XVI. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the ASCENSION of the body of our Lady MARY, the God-bearer, into heaven. After her death the Apostles continued to be sad and sorrowful, because of her separation from them, and because they were left orphans by her; for our Lord had given them the hope that they would see her in the flesh. Whilst JOHN the evangelist was preaching in the country of Asia, on the sixteenth day of the month of Naḥassê, he was caught up in the spirit to the Garden of Delight, and he saw our Lord Jesus Christ sitting by the Tree of Life, where was the body of our Lady MARY, and He commanded His Seven Angels to summon her from earth. And they said unto her, "God, our Lord Jesus Christ, commandeth that the [fol. 143*b* 1] body of His pure mother shall go forth." And straightway the body of our Lady MARY went forth from the grave at the foot of the Tree of Life, and our Lord Jesus Christ comforted her, and He said unto her, "Come to Me, O My beloved mother, that thou mayest ascend to the kingdom of heaven, to the joy which is everlasting." And straightway all the trees of the Garden bowed their heads, and the angels and archangels took her up, and the righteous bowed low to her.

And DAVID, the prophet, sang a hymn of praise, saying, "And the Queen shall stand at Thy right hand, and her apparel shall be of fine needlework with gold woven through it" (Psalm xlv, 9). And she sat down at the right hand of the Son of God, with great glory, and she went up into the heavens sitting upon the chariot of the Cherubim. And JOHN the evangelist was blessed by her, and he bowed low before her, and he turned and came down from heaven, and found the Apostles gathered together and sorrowing for the body of our holy Lady, MARY the Virgin. And JOHN told them what he had seen, and how they had taken the body of our Lady MARY up into heaven, with great joy, and praise, and songs, and hymns. And when the Apostles heard this they were exceedingly sad and sorrowful because they had neither heard nor seen what JOHN had heard and seen. And whilst the Apostles were sorrowing behold our Lord Jesus Christ appeared unto them, and said unto them, "Peace be unto you, O My children! Why are ye sad about the body of My mother MARY? Behold, I shall shew her to you, and [fol. 143*b* 2] your hearts shall rejoice"; and having said these words He went up into heaven with great glory. And the Apostles continued [to wait] there for a full year. And on the first day of Naḥassê JOHN said unto the Apostles, "Come, let us fast for two weeks, and let us entreat God, and make supplication unto Him, that He will consider us worthy and will shew unto us the body of our holy Lady, the Virgin MARY, sitting on the right hand of her beloved Son, that we may rejoice in her." And they fasted as JOHN had said unto them, and it came to pass that when the sixteenth day of Naḥassê had come, as it were to-day, our Lord Jesus Christ caught all the Apostles up to heaven, and they saw in her flesh our holy Lady, the Virgin MARY, sitting on the right hand of her beloved Son and God in great glory. And she stretched out her hands, and blessed each one of the Apostles, and the souls of the Disciples rejoiced exceedingly. And our Lord Jesus Christ served as priest in His holy Body, and STEPHEN the archdeacon ministered with Him, and JOHN with Him, saying, "Stand up in fear"; and all the Apostles stood up around the altar. And there was great joy at that time, the like whereof

before never was. And when our Lord had finished, He gave them the Holy Mysteries. And then [MARY] went up before them sitting upon the chariot of the Cherubim. And our Lord Jesus Christ said unto our Lady MARY, "Tell thy children, the Apostles, to preach in all the world the commemoration of thy Ascension into heaven," as it were on [fol. 143*b* 3] this day. "Whosoever shall celebrate thy commemoration, I will destroy his sins, and he shall never see the fire at all, for mercy shall find every soul who shall take heed and shall receive the Holy Mysteries on this day, which is the day of thy Ascension into heaven." And our Lady MARY said unto Him, "Behold, my sons, behold, they have seen with their eyes, and they have heard with their ears, and they have received with their hands, and they shall see other wonders greater than these"; and as the Virgin was saying these words she gave the salutation of "Peace" to the Apostles, and they returned to the Mount of Olives. And it is meet for us, O beloved brethren, to celebrate the commemoration of the Ascension of our Lady MARY into heaven with joy and gladness, so that she may make intercession for us, at all times, with her beloved Son, our Lord Jesus Christ. Salutation to the ASCENSION OF MARY into heaven, and to MARY as the tree of knowledge, and to her body.

[fol. 144*a* 1] And on this day also took place the translation of the body of Saint GEORGE, the chief of the martyrs, from the country of Persia to the church of Lydda, with great splendour. The translation of his body took place at the same time as the translation of the body of our Lady MARY, and therefore those who know how to love her, paint his picture with her picture, so that it may be a port of salvation for those who pray in his name. Salutation to GEORGE.

And on this day also GÊGÂR, governor of Syria, [became a martyr]; and this was the reason for his martyrdom. When our Lord was with His mother MARY in the mountains of LÎBÂNÔS, and GÊGÂR heard that HEROD wanted to seize them and kill them, he sent horsemen to them to bring them away from the mountains. And because of this HEROD seized him, and tor-

tured him with every kind of torture, and he cut off all his limbs. And then our Lord Jesus Christ appeared unto him, and gave him a promise concerning everyone who should call upon his name, and celebrate his commemoration, and write the history of his strife. And then the soldiers cut off the head of GÊGÂR, and he was crowned with three crowns. [fol. 144*a* 2] Salutation to GÊGÂR, the governor of the martyrs.

XVII. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day 'ENṬÂWÔS (ENTAEUS), the 'AMÔRÂWÎ, became a martyr. Originally this saint was a wicked man, and knew not Christ, and he devoted all his toil and thought to heaping up money. And having arrived in the city of Damascus, he went into the church of Saint THEODORE, the man from the East, whilst the congregation were assembled there, now it was the day of their festival, and having entered the church, he set fire to the furniture thereof, and broke the cross. And when he went up into the upper part of the church, he saw with his own eyes fire coming down from heaven in the form of arrows, which transfixed all his soldiers, and one of the arrows pierced his right eye, and he suffered great agony, and the sweat dropped from him. And he cried out from the depth of his heart, and, shedding tears, said, "I believe in Thee, Jesus Christ, Son of the Living God, the God of Saint THEODORE, and in the Holy Trinity"; and he pledged himself never again to worship any other [god]. Now the Christians, who were celebrating the Offering, did not know what had happened, and when they heard they marvelled, and their Faith was increased. And when Saint 'ENṬÂWÔS (ENTAEUS) had gone to the bishop, whose name was ELIAS, he told him everything that had happened, and he asked him to baptize him with Christian baptism. And when the bishop prayed over the water in the vessel for baptism, [fol. 144*a* 3] a pillar of light, like unto the rainbow, came down, and all the people saw it. And Saint 'ENṬÂWÔS (ENTAEUS)

and those who were with him, both Jews and pagans, sixteen hundred and ninety-eight in number, were baptized, and received the Body and Blood of Christ. And Saint 'ENṬÂWÔS (ENTAEUS) said, as he marvelled at this, "I saw in a dream a shining Lady, and she took me by the hand and led me to the altar, and she brought me near with her hand. And then I went to Jerusalem and I received the Body of Christ. And again I saw on the altar a White Lamb, and having been slain with the knife (?) of the cross, its blood ran into the cup. And when I had partaken of the Body of Christ, the Body became pure bread, and His Blood became wine." And then, when he was departing from Damascus, the people thereof seized him, and took him to the king. And when the king knew that he was strong in the Faith of Christ, he commanded his soldiers to beat his mouth with clubs (?) until his teeth were broken, and his blood filled his mouth. And then they tied him up in strips of hide for several days, without water and food, and they took him out from them and cast him into a furnace, which was heated with pitch, and sulphur, and bitumen, and fat, and there came forth therefrom a sweet and pleasant odour. And when the soldiers looked at him they found him standing up in the middle of the fire praying, and they took him to the king. And the king said unto him, "Where didst thou learn the power of magic?" And the saint said unto him, "I know nothing of magic, but [I know] that the might of my Lord Jesus Christ hath put thee to shame." [fol. 144*b* 1] And being filled with wrath, the king commanded the soldiers to cut off his head with the sword. And when Saint 'ENṬÂWÔS (ENTAEUS) stood up facing the East, he stretched out his hands, and committed his soul to God; and as he was praying, a voice came from heaven, saying, "Come, My servant, in peace, so that thou mayest rest with GEORGE and STEPHEN." And when he had finished his prayer the soldiers cut off his head with the sword, and having finished his martyrdom innumerable signs and wonders were made manifest through his body. Salutation to 'ENṬÂWÔS (ENTAEUS).

And on this day also 'AKRÂṬES, the brother of ANTAEUS, became a martyr. Salutation to 'AKRÂṬES.

And on this day also Saint JAMES, who was from a little city the name of which is MANÛG, on the borders of ABÛS, in Lower Egypt, [fol. 144*b* 2] became a martyr. The parents of this saint were Christians, and fearers of God, and they had begotten three daughters before they begot him. And when they were grown up a little, they committed them to a nunnery to be taught, and brought up, in the fear of God, and they learned many of the Books of the Church and of the Old and New Testaments. And when their parents wished to bring them back from the nunnery, the maidens did not wish to return, but they dedicated themselves as the brides of Christ; and their parents sorrowed because of their separation from them, but God consoled them by means of this Saint JAMES, and they rejoiced in him when he was born to them. And when his days were six years, they sent him to the city of 'AWĔSÛ, to school, and he studied learning of every kind, and was perfect in every branch of knowledge; and his father deputed him to take charge of his money and possessions, and his herds and flocks. And there lived with his father a certain old shepherd of sheep, and he used to perform many works of excellence, and he used to go down into a well of water during the days of winter and stand up therein the whole night praying; and Saint JAMES used to do even as did the old shepherd of sheep, and he continued to do so for many days. And Satan having brought tribulation upon the Christians, many of them became martyrs. And the old man handed over the sheep to the father of Saint JAMES, and when Saint JAMES departed to become a martyr, the father of Saint JAMES asked the shepherd to go with him. [fol. 144*b* 3] And he left [him] with that old man, and [told him] to return. And when he had gone with him, he found that the governor was in Upper Egypt, passing judgement upon JUSTUS, the king's son, who had forsaken his kingdom and become a martyr. And the old man said unto JAMES, "Observe, O my son, if this king of Egypt hath rejected a kingdom of this world, and followed Christ, and hath separated himself from his wife and family, how very much should we, who are poor folk, be consoled. O my son, be not sorrowful because of thy separation from thy parents." And then the

old man approached the governor, and confessed the Name of our Lord Jesus Christ before him, and cursed his gods. And the governor condemned the old man, and cut off his head with the sword speedily, and he became a martyr. And he tortured Saint JAMES very severely, and he beat him with whips made of cords, and then he made [an iron] red-hot and laid it on his belly. And Saint JAMES lifted up his eyes to Christ, and prayed, saying, "O my Lord Jesus, help me under this tribulation"; and the Lord delivered him from the torture and raised him up whole and uninjured. And then the governor put him in a sack, and cast him into the river, and the angel of the Lord raised him up from the river whole and uninjured. And the saint stood up before the governor, and cursed him and his unclean gods; and the governor was wroth with him and sent him to the governor of FARMÂ, who tortured him very severely. They cut out his tongue, and tore out his eyes and his eyelids, and they tortured him [fol. 145*a* 1] on the wheel, and they made slits in every part of his body, and at length all his limbs were crushed, and his blood flowed down on the ground like water; and SÛRÎÊL, the angel of God, came down and delivered him, and healed his wounds. And when the governor was tired of torturing him, he commanded the soldiers to cut off his head with the sword, [and they did so,] and he received the crown of martyrdom in the kingdom of the heavens. And when he was in the city of FARMÂ there were two other men who became martyrs with him, that is to say, ABRAHAM and JOHN, who were of the men of the city of GAMNÛDÎ. Salutation to JAMES, who was learned from his youth. Salutation to the aged shepherd who followed the Law of God.

XVIII. Naḥassê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ ALEXANDER, Archbishop of the city of Alexandria. This holy father was an honourable man, and much tribulation came upon him through

the people of ARIUS. And in his days Abbâ ATHANASIUS renewed the excommunication [fol. 145*a* 2] of ARIUS, and he removed him, and expelled his followers, from the churches of the city of Alexandria. And ARIUS departed to the city of Constantinia, and he went unto the Emperor CONSTANTINE, the son of CONSTANTINE the Just, and he made accusations against ATHANASIUS to him. And when he found no rest with him, ARIUS asked the emperor to command this Father ALEXANDER to receive him with his priests. And the emperor sent messengers to this father, and had him brought, and he said unto him, "ATHANASIUS transgressed our command, and would not receive ARIUS; thou knowest that we appointed thee, and thou must not transgress our command. Make my heart glad, and release ARIUS from thy ban." And Saint Abbâ ALEXANDER answered and said unto him, "The Church will not receive ARIUS, because he doth not worship the Holy Trinity"; and the emperor said unto him, "But he confessed his belief in the Holy Trinity before me." And ALEXANDER answered and said unto him, "If he believeth in the Holy Trinity and if he believeth that the Son is equal with the Father in His Godhead, let him write this with his hand." And the emperor had ARIUS brought, and he said unto him, "Write with thy hand the True Faith," and he wrote with his hand the True Faith, although he did not believe it in his heart, and then he took an oath on the Holy Gospels that this was the True Faith, but he swore falsely. And the emperor said unto this Father ALEXANDER, "There is now no pretext to be found against him since he hath written the True [fol. 145*a* 3] Faith with his own hand, and taken an oath on the Holy Gospels." And Abbâ ALEXANDER said unto the emperor, "ATHANASIUS renewed the proclamation of the excommunication of ARIUS, which was written by the hand of thy Father CONSTANTINE, and was written also by the hands of the Three Hundred and Eighteen [Bishops] of the True Faith, and he expelled him and all his people from the city of Alexandria. But wait, at my request, for one week, and if nothing happeneth to him during this week, then his profession of the Faith is sincere, and his oath is righteous, and I will receive him, and

will let him mix with the priests, and he shall take part with them in the service of the Sanctuary." And the emperor answered and said unto him, "Know thou that I will not wait at thy request seven days. If thou wilt not receive him I will levy a very heavy tax upon the churches." And after this Father ALEXANDER went out from the emperor's presence, and departed to his own house, and he fasted there the whole week, and he besought God to deliver ARIUS from his sin. And when the week was expired, ARIUS arrayed himself in fine apparel, and went into the church, and sat down in front of the altar with the priests. Then this Father ALEXANDER entered, being sad and sorrowful, and not knowing what to do. And he stood up and began [fol. 145*b* 1] the service of the Offering. And the bowels of ARIUS were moved, and he went to answer the call of nature, and everything which was in his body flowed away from beneath him, and he was left empty. And when ARIUS delayed in returning, the people searched for him and enquired where he was, and they found him dead in the latrine; and they told this father what had happened, and he praised Christ Who had not cast away the Church. And the emperor marvelled about this, and knew that ARIUS had sworn an oath falsely, and had written a lie with his own hand; and then the emperor knew the holiness of this father, and his righteousness, and orthodoxy, and he knew that ARIUS was an infidel. And the emperor praised the Father, and the Son, and the Holy Ghost, and confessed that their Godhead is One. And this father, having followed a good course, and arrived at a good old age, departed to God, Whom he loved, and received the crown of martyrdom in the kingdom of the heavens. Salutation to Abbâ ALEXANDER.

Salutation to JUSTINUS, who dwelt on the top of a mountain, and learned by heart the Psalms, [fol. 145*b* 2] and the Books of the Prophets and Apostles.

XIX. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the translation of the body of Saint Abbâ MACARIUS the Great to the desert of SCETE. After his death certain men came from the city of SĔLÂWÎR and stole the body of the saint, and built a church over it in their city; and it remained there until the Muslims ruled over the city, and then the men of SĔLÂWÎR removed it to another city. And they built a church over him in their country, and he remained therein until the days of Abbâ MICHAEL the archbishop, that is to say for a period of four hundred and forty years. When Abbâ MICHAEL was appointed, he became steward (or, administrator) of the church of Saint Abbâ MACARIUS. And when the archbishop went up to fast the Great Fast in the monastery of Abbâ MACARIUS, he cried out, saying, "I wish that our Lord Jesus Christ would help me, and that I shall find happy days, and that the body of Saint Abbâ MACARIUS shall be among us in this monastery." And after a few days Abbâ MICHAEL, the steward of the church, and certain aged monks with him, departed on some business of the monastery, and a spiritual thought moved itself in their minds. And they came to the place wherein was the body of Saint Abbâ MACARIUS [fol. 145*b* 3] that they might take him up, and the governor and all the men of the city gathered together with staves and swords, and prevented them from taking up the body of the saint; and the aged monks fell asleep being very sad and sorry in their hearts. And that night Abbâ MACARIUS appeared to the governor and said unto him, "Why dost thou prevent me from departing to my sons? Let me go with them to my own place, and prevent them not from carrying me away with them." And when the morning was come, the governor rose up, and he was in fear and trembling, and he called the aged monks, and delivered over to them the body of Abbâ MACARIUS, and they received him with great joy. And they placed the body in a ship, and when they arrived in the city of

TARNÛṬ, there were many people with them from every city, who had come to bid the body of Abbâ MACARIUS farewell. And the aged monks lodged there that night, and they prayed, and they celebrated the Offering, and received the Holy Mysteries, and then they took up MACARIUS and carried him to the desert. And as they were going along, they came to a place in the desert which was half way, and they wished to rest for a little because of [their] fatigue. And Abbâ MICHAEL said unto them, "As God Who holdeth the place of the Cherubim in His hand liveth, we will not rest until God revealeth unto us and sheweth unto us, [the place wherein] Saint Abbâ MACARIUS shall rest." And when the camel which was carrying the body of Abbâ MACARIUS came to that place, he knelt down, and would not rise up again, and he began to turn his head to this side and to that, and to lick the box [fol. 146*a* 1] wherein was the body of Saint MACARIUS. And the aged monks knew that that was the place where the saint was to rest, and they marvelled exceedingly, and glorified God greatly; and that place is well known to this day. And when they came to the monastery, all the monks went out and received him with great honour, and with singing and with hymns, and with the Gospel, and with the Cross; and they had lighted lamps with them. And they carried him on their heads, and they bore him along singing as they went, until they brought him into the church, with great honour; and God performed many miracles that day. Salutation to the translation of the body of Abbâ MACARIUS. Salutation to the children of MACARIUS.

Salutation to FÎNḤANES (PHINEHAS).

XX. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 146*a* 2] On this day died Abbâ SALÂMÂ the interpreter, and on this day also is commemorated Saint ḤÎZÂWÎ (or, ḤÎZÂḴÛ). Salutation to SALÂMÂ.

Salutation to JAMES, the Pure.

And on this day also died the SEVEN holy young men of the city of Ephesus. And it came to pass that in the days of the wicked Emperor DECIUS these seven young men were in his army, and he appointed them to offices in his government. And when he established the worship of idols, certain men made accusations against these saints to him, and he seized them and shut them up in prison. But as he wanted to go to another place he released them from their bonds and sent them away until he returned, thinking within himself that they would turn from their good counsel. And when the emperor had gone out of the city, these saints refused to do the work of the soldiers and would not worship unclean [fol. 146*a* 3] idols, and then they went to a cave in the mountain, and closed up the mouth thereof and went to sleep inside it. And they had among them silver moneys on which was stamped the name of the Emperor DECIUS. And one after another of them used to go into the city every day in the early morning, and buy food for them. One day one of them heard a rumour of the coming of the Emperor DECIUS; and when the news reached them that the Emperor DECIUS had come to the city of Ephesus, they closed the doors of the cave on themselves, and went to sleep. And a certain believing soldier knew the place where they were, and he used to wait for them to come into the city, but after the arrival of the emperor they did not come. And the soldier rose up and departed and came to that cave, and he found that they had shut the doors of the cave from the inside, and he thought that they were dead. And he took a tablet of brass, and wrote upon it the story of their strife, and of what had happened to them, and he laid that tablet in a cavity in the wall of the cave. And sorrow laid hold upon the saints, and they slept by the commandment of God for three hundred and seventy-two years. And DECIUS died, and many other emperors reigned after him, and at length came the days of the Emperor THEODOSIUS. And it came to pass in the thirty-eighth year of his reign, that certain men discussed among themselves the words of those who said, "There is no resurrection of the dead,"

and many people followed them. And God wished [fol. 146*b* 1] to reveal the truth, and to make men to be certain that the resurrection of the dead would assuredly take place, and He woke up those seven holy young men. And they gave to one of their number some of the moneys which they had, and they commanded him to go and buy them food to eat, and he heard [from] them the story of the wicked Emperor DECIUS. And when he came into the city, the manner thereof appeared to him to be changed, and he saw crosses on the gates of the city and on the walls thereof, and he heard the people taking oaths in the Name of our Lord Jesus Christ. And he asked one of them, saying, "Is not this the city of Ephesus?" And the man answered and said unto him, "Yea." And he took out the silver moneys which he had and gave to a certain merchant in the market, in order to buy from him food to eat; and when the merchant saw the silver money, he did not find it to be the silver money with which one could buy in those days; for he found the name of DECIUS, the wicked emperor, stamped upon it. And the merchant seized him and bound him, and he said unto him, "Thou art a seeker after ancient treasure, and behold this silver money which is on thee is a proof of it." And whilst they were quarrelling together, many men gathered round about them, and they asked him, saying, "Whence comest thou?" And he answered and said unto them, "I belong to this city." And they said unto him, "Whom dost thou know among the men of this city?" And he said unto them, "So and so." And of those men [fol. 146*b* 2] whom he said he knew, there was not one of them left alive; and they dragged him away, and were wroth with him. And the story of the young man was heard by the bishop, Abbâ THEODORE, and by the Emperor THEODOSIUS, who had that man of the Seven brought before him. And the emperor and the bishop asked him, saying, "Tell us what hath happened unto thee, and from what country thou comest." And he answered and said unto them, "We were seven men, and we belonged to the army of the wicked Emperor DECIUS. And when he departed to another place we went out of the city of Ephesus, and came into a cave, and we closed up the mouth of the cave. And we lay

down and have slept there until now. And behold my six companions are lying in the cave." And the emperor and the bishop went forth, and all the people with them, and they came to the cave, and they found the saints lying there, and the written and engraved tablet, in the cave. And they read the tablet, on which it was said that it had been engraved in the days of the wicked DECIUS, that is to say, three hundred and seventy-two years before. And when the emperor, and the bishop, and all the people saw this, they marvelled exceedingly, and they glorified God greatly; and those who did not believe in the resurrection of the dead believed forthwith when they saw this miracle. And when the seven young men had been questioned, and they had made known everything which had happened to them, they lay down again, and delivered up their souls into the hand of God. And the emperor made gold coffins for them, [fol. 146*b* 3] and he wrapped them in silk cloths and laid them in the gold coffins, and signs and wonders took place through their bodies. Now their names were these: MAXIMANUS, TÂMÛKÎGRÔS, MARDIMUS, JOHN, CONSTANTINE, ANTONIUS, and DIONYSIUS. Salutation to the SEVEN BRETHREN.

XXI. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated a festival commemorating our Lady MARY, the God-bearer, who became the salvation of the world, and who maketh intercession for us at all times, and for all those who celebrate her commemoration. Salutation to thee, O MARY.

And on this day also died Saint IRENE, which is being interpreted, [fol. 147*a* 1] "Peace." This saint was the daughter of King LUCIANUS, and he built for her a palace, and he placed in the walls eight windows, and round about it were twelve halls. And he made for her a table of gold, and vessels of gold and silver, and he commanded a certain aged man to teach her;

and then he settled her in the palace, with three handmaidens to render her service, and closed the doors of the palace upon her. And the old teacher used to instruct her from outside; and her days at that time were seven years. And one day whilst she was sitting at table, she saw a dove with an olive leaf in her mouth, and she laid it upon the table, and then there came an eagle with a crown, which he laid upon the table, and a raven came with a serpent, which he laid upon the table; and she was frightened at this sight, and she told her teacher about it. And he answered and said unto her, "The dove is the teaching of the Law, and the olive leaf is Christian baptism; the eagle is the conqueror, and the crown is the works of the righteous; the raven is a king, and the serpent is tribulation." And her teacher said unto her, "Thou must fight the fight for the Name of Christ." And her father the king came to visit her, and he said unto her, "O my daughter, I wish to marry thee to one of the great nobles"; and she asked him, saying, "O my father, wait three days, until I can take counsel about it with [fol. 147*a* 2] my soul." And when her father had departed from her, she shaved off her hair, and stood up before the altar of the idols which were in the palace, and asked them to advise her about marriage; but they made no response whatsoever to her. And the saint lifted up her eyes to heaven, and said, "O God of the Christians have mercy upon me according to Thy good pleasure." And the angel of God came to her and said unto her, "Behold, on the morrow there shall come to this city one of the disciples of PAUL the apostle, and he shall baptize thee with Christian baptism"; and on the following day God sent unto her one of the disciples of the apostle, and he baptized her with Christian baptism. And after three days her father and her mother came to her, according to their promise, and she said unto them, "I am a Christian. I believe on my Lord Jesus Christ, the Son of the Living God; the Creator of heaven and earth." And her father was wroth with her, and he had her brought out into the midst of the city, and he commanded his servants to bind her with cords, and to throw her in the road, and to make horses trample upon her; and they did to her as he commanded, but no harm came to her. And when her

parents saw this, they believed on our Lord Jesus Christ and marvelled exceedingly, and they forsook their kingdom, and departed to their abode and dwelt there. And when the king, who lived near their country, heard the story of them, and what had happened to them, he came to that city, and [fol. 147*a* 3] said unto them, "Return to your kingdom," but they did not wish to do so; now that king ruled the whole country. And he tortured Saint IRENE, and he set starving lions and serpents to attack her, but no evil whatsoever happened to her. Then he sawed her with a saw, and he hung a heavy stone about her neck, but our Lord Jesus delivered her, and raised her up uninjured from every torture. And her parents called the priest who had baptized her, and he baptized them with Christian baptism, and three hundred of their servants, and many of their kinsfolk and people of the city. And then NUMERIANUS the king heard the report of her, and he sent and had her brought to him, and he took her to the city of ḲALÂNÎ, where he tortured her severely, and shut her up in a brass bull, but God smashed the brass bull, and brought her out therefrom. And NUMERIANUS the king died, and King SÂBÔR reigned in his stead. And he heard the report of Saint IRENE, and he had her brought to him, and then he speared her with the spear which was in his hand, and she delivered up her soul. And our Lord Jesus Christ raised her up from the dead. When SÂBÔR the king saw this miracle, he marvelled exceedingly, and he bowed low before her and believed on our Lord Jesus Christ, and with him were many people of the inhabitants of the city. Now the number of those who believed through her [fol. 147*b* 1] was three hundred and ten thousand...women. And the father and mother of Saint IRENE died in the palace. And the Divine power bore the saint to the city of Ephesus, where she performed many signs and wonders. For her confidence was in our Lord Jesus Christ [when she stood] before the kings of Persia, and the kings of Macedonia, and the kings of KALÂNÎKÂ and Constantinia. And then she died in great honour, and they built a beautiful church for her, and laid her body therein, and many signs and wonders took place through her body, and a great healing of the sick. Salutation to IRENE.

XXII. Naḥassê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day [is commemorated] the great prophet MICAH, the son of ÎYÛÊL YOAK, and his father also called him "JÔRÂM." This righteous man prophesied in the days of JEHOSAPHAT, King of Judah, the son of JÔRÂM, and of the kings AHAZIAH, and KHATÔLYÂ, and God proclaimed by his mouth [fol. 147*b* 2] great things. And he prophesied concerning the Incarnation of our Lord Jesus Christ, saying, "Behold, God shall come from His place, and He shall come down and walk upon the earth." And he prophesied concerning the Nativity of our Lord Jesus Christ, in Bethlehem of Judah, saying, "And thou Bethlehem [in] the land of Ephratha, shall not be less than the kings of Judah, for from thee shall go forth a king, who shall rule my people Israel; and his going forth shall be before the creation of the world." And he prophesied concerning the destruction of the Temple of the Jews, and concerning the rising up of another Temple in its place in all the ends of the earth. And he prophesied concerning the going forth of the Gospel, saying, "The Law shall go forth from Zion, and the Voice of God from Jerusalem." And he prophesied to AHAB, the King of Israel, saying, "Thou shalt die in the battle of Edom, King of Gilead." And many years having been fulfilled to this prophet, and having reached a good old age, he departed to God, Whom he loved. And he prophesied eight hundred years before the Incarnation of our Lord Jesus Christ, and he was buried in the village the name of which is MĔRÂTÂ. Salutation to MICAH.

XXIII. Naḥassê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 147*b* 3] On this day three (or, thirty) thousand of our Christian brethren in the city of Alexandria became martyrs. And this took place when the wicked Emperor MARCIANUS

exiled our father DIOSCURUS to the island of GÂGRÂ; and there was rebellion and great tumult in the city of Alexandria for many years. And when MARCIANUS died, and LEO reigned, the people of Rômê set over themselves a man from the city of Alexandria, whose name was ABRUTARIUS, as archbishop. He had been a priest in the city of Alexandria, and he believed in the Council of Chalcedon. Only a few of the Alexandrians accepted him, and the rest of the people received the Holy Mysteries from the priests whom our father Abbâ CYRIL and Abbâ DIOSCURUS had appointed. And when ABRUTARIUS was appointed, he formed a company of his friends who believed his words, and he excommunicated 'AWTÂKÎ (EUTYCHES), the priest, who declared that the Godhead [of Christ] was mingled in His Incarnation. And by this he wished to seduce the men of the city, and to make them at length to enter into an evil faith; and they believed his words, because they thought that our father DIOSCURUS and his company agreed with 'AWTÂKÎ (EUTYCHES) in [his] denial. Now our father DIOSCURUS excommunicated 'AWTÂKÎ (EUTYCHES), and he cursed [fol. 148*a* 1] all those who mingled the Godhead of Christ with His Incarnation. How could one turn and believe his words? Nay, the Faith of our father DIOSCURUS was like the Faith of Saints BASIL, and GREGORY, and CYRIL, who believed in the One Nature of God, the Word, Which became incarnate, and not that the Godhead changed and became flesh, and not that the flesh changed and became Godhead, but that each of them remained by Itself. And it was not right for them to say that Christ became Two Natures, and Two Persons, and Two Things after His Union, which did not destroy [His] Unity. And 'AWTÂKÎ (EUTYCHES) believed in the mingling of Nature. Our fathers excommunicated those who separate the Natures, after they had become One, and likewise they excommunicated those who mingle them after they were separated. And on the day following the Council which ABRUTARIUS had gathered together, they found ABRUTARIUS killed in his house, and his companions said that it was one of the disciples of our father Abbâ DIOSCURUS who had killed him. And he said unto them, "We are brethren. Perhaps it is one of the companions of

'AWTÂKÎ (EUTYCHES) who hath killed him, or perhaps thieves killed him in order to carry off his money." And this was true, for the Council did not assemble on account of us, nor because of us; but we agree in the excommunication of 'AWTÂKÎ (EUTYCHES). And the companions of ABRUTARIUS sent a letter to the king wherein they said, "Behold, the people have treated the government with insolence, and have behaved contemptuously towards the emperor, [fol. 148*a* 2] and have killed the archbishop whom the emperor appointed." And whilst they were gathered together because of this thing, behold our brethren assembled and appointed Abbâ TIMOTHY archbishop over them. And those wicked men sent another royal official, one 'ABRÔTÂRÎ, to the emperor, saying, "Behold they have killed ABRUTARIUS and have appointed over them an archbishop without the emperor's command." And the emperor was exceedingly angry because of these two letters, and Satan entered into him, and he sent many soldiers, and they slew of our brethren three thousand orthodox Christians, small and great, slaves and free men, and he exiled Abbâ TIMOTHY to the island of GÂGRÂ, where he lived for seven years. And if [they say] that one of the servants of Abbâ DIOSCURUS killed ABRUTARIUS, as Satan taught them, they speak falsehood. Was it meet that they should kill three thousand men instead of one man, especially as they did not kill any one of the wicked Arian heretics, who killed bishops and priests? But let everyone know that this took place through the operation of Satan. And after this shameful slaughter, the emperor knew that our brethren did not kill ABRUTARIUS, and that they did not know who did kill him. And the emperor sent and brought back TIMOTHY from the island, and he paid him great honour, and set him upon the throne of his office in the city of Alexandria. And he sat in the days of [fol. 148*a* 3] LEO for twenty-two years. Salutation to those who died by violence.

And on this day also Saint DAMIANUS became a martyr. They tortured this saint in the city of Antioch with every kind of cruel torture. When the governor was tired of torturing him, he commanded [the soldiers] to cut off his head, and they cut

off his head, and the saint received the crown of martyrdom in the kingdom of the heavens. Salutation to DAMIANUS the martyr, the workman of Jesus.

Salutation to MARY the daughter of ABRAHAM.
[fol. 148*b* 1] Salutation to ABRAHAM, the Friend of God.

XXIV. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the head of the monks and father of all the world, Abûnâ TAKLA HÂYMÂNÔT. The birthplace of this saint was ZARARÊ, in the country of SHAWÂ. His father's name was ṢÂGA ZA'AB, and his mother's name was ĔGZÎ'Ĕ KHARAYÂ. His father belonged to the family of priests who illumined Ethiopia with their Faith; his wife was barren, and they used to pray to God to give them a son. And whilst they were living thus, Satan made MATALÔMÊ governor of DÂMÔT, and he laid waste the whole of the districts of SHAWÂ, up to the border of 'AMKHÂRÂ. And all the nobles, one after the other, gave him their women, and the beautiful women whom he found during his raid he made his concubines. And in those days he came to the city of ṢĔLÂLĔSH and killed all the Christians, and ṢÂGA ZA'AB fled in fear, and fell into a pool of water, which became like a tent. And ĔGZÎ'Ĕ [fol. 148*b* 2] KHARAYÂ the soldiers seized and carried off, and they brought her to MATALÔMÊ. And when he saw her beauty he rejoiced exceedingly, and he adorned her with apparel of fine linen. Then he returned to his country, and his nobles gathered together in order to make ready for the feast of his marriage with her; and when ĔGZÎ'Ĕ KHARAYÂ heard this she made prayer to God that He would deliver her from this unclean union. And straightway MICHAEL the archangel came, and he took her up upon his wings, and brought her into the church at the time of the third hour, and as ṢÂGA ZA'AB was going out of the church he saw her standing dressed in ornamental apparel,

And he said, "Who is this woman?" and when he asked her he knew that she was his wife; and she told him everything which had happened to her from the beginning to the end. One night MICHAEL, the angel of God, appeared unto them, and told them that they should produce a son whose righteousness should be heard of in all the ends of the earth, and that the heavens and the earth would not be sufficient [to contain] one of his excellences. And after a few days this saint was conceived, on the twenty-fourth day of the month of Magâbît, and he was born on the twenty-fourth day of the month of Ṭâkhshâsh; and there was joy in the house of his father and mother. On the day when they gave him Christian baptism they called him "ZARA YOḤANNES." On the third day after he was born, he cried out, saying, "One is the Holy Father, One is the Holy Son, One is the Holy Spirit." And he grew in the Holy Spirit, and in wisdom, and he worked [fol. 148*b* 3] signs and wonders, thus: When anything which was used for food was wanting in his father's house, he would touch, with a smile, a little flour, and fill all the house therewith, and he did the same with olive oil, and honey, and fat, and wine; and he would fill the house so full that everyone who saw it, and heard of it, marvelled. And when he was seven years old his father taught him the Psalms of DAVID, and all the Books of the Church. And then he took him to the Bishop, Abbâ CYRIL, who made him a deacon and prophesied concerning him, saying, "This boy shall become a chosen vessel of God," and having received the office of deacon [he departed] to his own country. When he was a young man, he used to traverse the desert hunting wild beasts, and [one day] at noon, our Lord appeared unto him, sitting upon the wings of MICHAEL, and said unto him, "O My beloved, henceforward thou shalt not be a hunter of wild beasts, but thou shalt catch many souls in [thy] net. And thy name shall be 'TAKLA HÂYMÂNÔT,' for I have chosen thee from thy mother's womb, and I have sanctified thee like JEREMIAH the prophet, and JOHN the Baptist. And behold, I have given thee power to heal the sick, and to drive out unclean spirits in all the world"; and having said these words He disappeared, and the saint returned to his abode. And after a few

days his father and his mother died, and he gave all his goods to the poor and needy, and he left all the house open, and took his staff and went forth by night, saying, "What shall it profit a man if he gain the whole world and destroy his soul?" And then he took the rank of priest, [fol. 149*a* 1] and began to preach the Faith in all the country of SHAWÂ; and he baptized seventy thousand people in his own country. And he destroyed all the shrines of idols, and cut down the trees thereof, so that the Satans, who used to dwell in them, might take to flight. And after three years a voice cried unto him from heaven, saying, "O TAKLA HÂYMÂNÔT, rise up and go to the land of DÂMÔT, that thou mayest receive for me much spoil." And as he was journeying along the road of 'ENÂRTE'AT, he met some men, who were magicians and diviners, and their king, and they were performing acts of divination. During the violent quarrel which he had with them, they beat him with a thick iron rod, until the bones shewed through his skin, and he died; but God gave him strength to endure, and He raised him up sound and unharmed. And he remained thus for four mornings, and after he had prayed the earth swallowed up the magicians and their beasts. Passing on from that place he arrived at the country of DÂMÔT, and he destroyed the diviners. And when MÔTALAMÊ (*sic*), the governor, heard of him, he commanded his soldiers to bring him to him, bound with strong fetters, and he said unto him, "Why dost thou destroy my country?" And having said this to him, he commanded the soldiers to kill him, and to cast him down a precipice several times. And God gave him strength to endure, and He raised him up unharmed. And having performed signs and wonders before the governor and destroyed the soothsayers, he made the governor to believe on Christ, for he raised up before him many dead persons. Now those who were baptized with him, on that day, were in number twelve thousand and ninety-nine [fol. 149*a* 2] souls. And when the wherewithal for the administration of the Holy Mysteries was lacking MICHAEL brought down to him [some oil of] MÊRÔN from heaven, and he said unto him, "Consecrate the Tabernacle with this, and administer the Holy Mysteries to the people"; and he did as MICHAEL told

him. And our father continued to teach the king the Books of the Prophets and Apostles. And when he had lived in DÂMÔT for twelve years, a voice cried to him from heaven on Easter Day, and our Lord gave him the promise that He would give the kingdom of heaven unto all those who called upon his name and celebrated his commemoration, and that He would deliver them from all tribulation and sorrow. And the voice also said unto him, "Go thou to the country of 'ANḤARÊ, to Abbâ BAṢALÔTA MÎKÂÊL," and when he had arrived there he lived with him for ten years; and he served by day with his disciples, and during the night he made innumerable bowings to the ground. And he worked the flour mill, and drew water, and cut wood for the fire ceaselessly. And besides this, he wrought many miracles, raising the dead, and healing sick folk without number. And then God said unto him, "O My beloved TAKLA HÂYMÂNÔT, go thou to the place (or, shrine) of STEPHEN Protomartyr, which is called ḤAYḴ, and there thou shalt find a holy man whose name is ÎYÂSÛS MÔA, and he will give thee the order of monkhood." And he rose up and departed, and came to the sea-coast, and passed over the sea as if he were on dry land, without wetting his feet. When he came to the holy man, he welcomed him, and gave him the apparel of the monk, [that is to say,] the tunic and the head cloth only; and he dwelt there for ten years working signs and wonders, and each [night] he made seven thousand bowings. [fol. 149*a* 3] And then God said unto him, "O My beloved TAKLA HÂYMÂNÔT, go thou to the land of TEGRÊ, and go up the mountain which is called DÂMÔ, and thou shalt find there a holy man whose name is 'YÔḤANNÎ,' and take thou from him the cap and cloak, and dwell there until I tell thee." And he dwelt there fighting the fight, having received the cap and the cloak, for twelve years. And God appeared unto him and said unto him, "Get thee out of this mountain, and travel about through the deserts of TEGRÊ and visit the monasteries and houses of the monks." And he went down from that high mountain, being exhausted by the toil thereof, and he travelled through the deserts of TEGRÊ. And having finished this he went down to Jerusalem, MICHAEL, the angel, guiding him, and when he

came to the Red Sea he passed over it, according to his wont, without wetting his feet. Having crossed the sea he came to Jerusalem, and he went round and visited all the holy places. And he returned to the land of TEGRÊ and talked and mixed with all the saints; and he went down to Jerusalem a second and a third time, and wished to dwell there. And the Holy Spirit said unto him, "Go back to the land of MÛLÂDEK, for that is thy lot." And going back he visited Abbâ YÔḤANNÎ of DABRA DÂMÔ. Thence he went down and travelled on towards BÛR, and he found MADKHANÎNA 'EGZÎ'Ë, in a place the name of which is GWÔNÂGUĔNÂ, and that saint gave him the garb of the monkhood, and prophesied to him that he should become the father of all the monks of TEGRÊ, and the son of Abbâ SAMUEL of WÂLDEBBÂ, and of all the teachers who were in TEGRÊ. And when our father TAKLA HÂYMÂNÔT had gone out [fol. 149*b* 1] from TEGRÊ, he went to the place of ḤAYḴ and gave to ÎYÂSÛS MÔA the cap and the cloak. Thence having gone out and passed through all the deserts, he came to the land of SHAWÂ, and he dwelt in the desert of GĔDÂ for many days. And then he departed to the land of GĔRÂRYÂ, and he made a cell among the rocks and he went out neither by day nor by night. And his disciples were in number seventeen, and many came to him, both men and women, and they became monks and widows, and they lived in one house; but no man had knowledge of any woman, because Satan was fettered by prayer. And then he built in his cell a kind of wall to lean against, and he fixed therein sharp points, behind him, on his right hand, and on his left, so that they could pierce his body. And having stood in the cell too long, the thigh bone of one of his legs broke, and then he stood up on one foot for seven years. And our Lord Jesus Christ came unto him, with our Lady MARY, and with the prophets and apostles, and the righteous, and the martyrs, and MICHAEL and GABRIEL, and He said unto him, "O My beloved, thou dost resemble Me in My suffering, and I will make thee My equal in My kingdom. And behold, thy weakness in this world is ended, and it hath been accepted by Me. Come, that henceforth thou mayest inherit everlasting life"; and then He gave him the promise concerning those who

should call upon his name, and celebrate his commemoration. And then the saint became slightly sick of the plague, and he died at a good old age, his days being ninety-nine years [fol. 149*b* 2] and eight months. And they wrapped him in cloths with reverence and praise, and buried him in his rock. Salutation to TAKLA HÂYMÂNÔT.

And on this day also died the holy father, the fighter and conqueror, the soldier and apostle of Christ, THOMAS, Bishop of the city of MAR'ÂS, the confessor. The tongues of men are incapable of describing the glory and righteousness of this saint. Beings of flesh are incapable of understanding his excellences and virtues. Originally this saint was an ascetic, and a fighter of the spiritual fight. He fasted and prayed frequently, and kept vigil by night and by day, and he gave alms in abundance to the poor and needy. And God chose him and made him Bishop of the city of MAR'ÂS, and he protected his flock like the Apostles. And when DIOCLETIAN the wicked was reigning, one of his governors came to the city of MAR'ÂS to torture the Christians. And he sent some wicked soldiers to this holy father, and they seized him and brought him to him, and they beat him, as they dragged him over the ground, and he arrived in the presence of the governor with his blood dropping on the ground. And the governor said unto him, "Deny Christ and worship the gods." And the saint answered and said unto him, "I will not worship filthy [fol. 149*b* 3] stones, I will worship only my Lord Jesus Christ, the Son of the Living God. Cursed art thou, and thy filthy idols, and cursed are those who worship them." And the governor was wroth with Saint THOMAS, and he tortured him very severely, and he beat him very cruelly, and he hung him up, and boiled pitch and poured it into his mouth and nostrils, and he tortured him for many days. Now the hearts of those deniers of Christ were like unto stones, and they did not want the saint to die quickly, so they prolonged his torture in order to frighten the multitude, and make them to deny Christ; but they were vanquished, and whilst they were weary of torturing him, he was strong in rebuking them. And they cast him into a dark place and forgot him, and he dwelt

in that one place for twelve years. And each year the wicked men came to him, and tortured him, and cut off one of his limbs. And in this place they cut off his ears, and his nose, and his lips, and his hands, and his feet, and they pulled out his front teeth and his grinders, and his whole body was as black as ink. And they forgot him in that dark prison house until at length those members of his flock, who knew him, thought that he was dead, and they used to perform services of commemoration for him every year. And when they shut him up in prison, a certain believing woman saw him, and she used to come to him by night secretly, and throw in food to him through a little window. And he lived in this way until the righteous Emperor CONSTANTINE reigned, and revealed [fol. 150*a* 1] the True Faith of Christ. And he commanded his officers to release all the confessors who were shut up in prison throughout all his dominions. And that believing woman went into their houses and told the priests about Saint THOMAS, and what had happened to him, and how they had shut him up in prison for two and twenty years, and she guided them to the place where he was. And they came to him, and took him out of the prison house, and they carried him on their heads, singing as they went, until they brought him into the church and set him on the throne before the sanctuary. And all the Christians came and received a blessing from him, and they kissed [the places of] his eyelids, which had been cut off. And when the Emperor CONSTANTINE assembled the General Council of the Three Hundred and Eighteen holy Bishops in the city of Nicea, this father was present with them; and the Emperor CONSTANTINE embraced them, and received a blessing from them. And when one made known unto him the fight of this holy father, he drew nigh unto him, and bowed low before him, and he kissed all the places whereupon his limbs had been cut off, and he stroked his face and eyes. And after they had disputed with ARIUS, the apostate, and vanquished him, and had excommunicated him and cursed him, and driven him out, even as the Holy Spirit taught them, and they had proclaimed with their tongues the True Faith, and drawn up the Law and the Judicial Regulations and the Canons, this holy father Abbâ THOMAS departed

to the seat of his office. And he assembled the priests and all [fol. 150*a* 2] his flock, and he proclaimed to them the True Faith, and he explained unto them what they found difficult, and he made them to understand it, and he commanded them to keep it and to wax strong therein. And after this he lived a few days, and having pleased God he died in peace; and all the days of his office were forty years. And he departed to God bearing a crown of victory, and inherited everlasting life. Salutation to THOMAS.

And on this day also nine (or, ninety) thousand martyrs of the company of Saint THOMAS were crowned.

XXV. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint ANDRIANUS, and four and twenty other men who were with him, were martyred. This Saint ANDRIANUS was one of the imperial officers, and was captain of the young men, and whilst MAXIMIANUS was torturing the Christians, [fol. 150*a* 3] because they refused to worship idols, Saint ANDRIANUS saw their boldness of heart and patience under suffering, and he said unto the saints, "What do ye expect to get that ye endure such sufferings?" And the holy martyrs said unto him, "Our mouths are unable to describe the hoped-for things which await us," and they told him in the words of the Law and the Prophets about Christ. When ANDRIANUS heard this he went to the officers and scribes, and said unto them, "I am a Christian. Write down my name with the names of the fighters." And when they told the Emperor MAXIMIANUS this, he called him and said unto him, "Hast thou gone mad, O ANDRIANUS? Dost thou wish to be destroyed for nothing?" And ANDRIANUS said unto him, "I am not mad now, but I have turned aside from my former madness." When the emperor heard this he commanded the soldiers to

cast him into prison with the holy martyrs; and one of his slaves told his wife ANTOLIA, and when she heard it she departed to the prison, rejoicing to be associated with him. And she kissed the fetters of the four and twenty saints, and she besought them to encourage her husband to endure every trial. And to him she said, "O my lord, let not this infidel lead thee astray. Thy beauty, thy grace, thy gold and thy silver are all vanity; follow Christ so that thou mayest find with Him the kingdom which never passeth away"; and having said this she went to her house. And when ANDRIANUS knew that they were going to bring him to the torture, he went straightway to bid her farewell, and when she heard him arrive, [fol. 150*b* 1] she thought that he had escaped from the prison, and she shut the door against him, and reviled him from the inside of her house, saying, "Yesterday I called thee 'martyr' and to-day thou hast denied Christ!" And when ANDRIANUS saw [the strength] of her Faith, he marvelled exceedingly, and said unto her, "Open to me, O my sister, for I have come to bid thee farewell." When she heard this she opened the door to him; and then he took her into the prison, telling her everything. And when ANTOLIA had come into the prison she saluted the saints, and washed their wounds. And the overseer commanded his men to bring the saints out of prison, and when he saw that they were exhausted by their torturings, he set ANDRIANUS in front of them, and said unto him, "Sacrifice to the gods"; and when ANDRIANUS reviled him the governor commanded them to beat him with sticks. When ANTOLIA heard this she entreated the saints to pray for him. And the governor also commanded the soldiers to beat him on his belly, until his bowels gushed out. Now at that time ANDRIANUS was eight and twenty years old. And then they took him into the prison with the holy martyrs, and ANTOLIA came and wiped away the blood from ANDRIANUS and the saints, and she embraced him, saying, "Rejoice, for thy name is written in the heavens." And then the governor commanded the soldiers to bring a blacksmith's hammer and to break the thighs of the saints therewith. And ANTOLIA placed first of all the hands and the feet of ANDRIANUS under the hammer, and the soldiers smote, and broke

off his hands and his feet, and [fol. 150*b* 2] smashed his bones, and at length he delivered up his soul. Similarly they smashed the thighs of all the saints, and cast their bodies into the fire, which did them no harm. And then the believers took their bodies to another city, and they hid them until the days of persecution were passed. And ANTOLIA took the portions of the hands of ANDRIANUS which had been cut off, and laid them by her pillow. And then the governor of the city wished to marry her, and as soon as she heard about it she fled by boat, taking the fragments of the hands of ANDRIANUS with her. And she came to the place where the bodies of the saints were, and she asked them to receive her with them, and God accepted her petition, and she died whilst she was sleeping, and was buried with the saints. Salutation to ANDRIANUS.

And on this day also died the holy father Abbâ BÎSÂRYÔN (BESSARION) the Great. The parents of this saint were believing Christians and God-fearing people. When this father grew up he wished to put on the garb of the monastic life, that is to say, the garb of the angels, and to devote himself to God. [fol. 150*b* 3] And he went forth from this world, and renounced it, and he departed to Saint Abbâ ANTHONY, and became his disciple and ministered unto him for many years. And after this he went to Abbâ MACARIUS, and ministered unto the holy old men who were monks, and then he wandered about in the desert of SCETE; he never lodged in a place which had a roof, and he possessed absolutely nothing. He had neither a whole garment nor a bed, but only rags of coarse hairy sackcloth, which he girded about his loins, and he used to go round to the cells and caves of the monks, and sit down by the side of the doors thereof weeping. And when there went out to him one who knew him, they would take a blessing, each from the other, and depart. And when there went out to him someone who knew him [not], and said unto him, "O my father, what maketh thee weep?" [the saint would reply,] "My riches have all been destroyed, and I have escaped from death. My family have fallen from honour into disgrace." He who did not understand what his words meant would console him, and say unto

him, "God shall restore to thee thy riches which have been destroyed," and give him some bread; and the saint would take it and go and give it to others. But those who understood what his words meant would know that what he was referring to was the spoliation of the virtues of the children of men by Satan. His purity, and virginity, and sincerity resembled those of the angels. And the fathers have described the fights which he fought in his spiritual battles when he lived among them; thus for forty days he never lay down on the ground at all to sleep, and on many occasions, during his spiritual fights, he often fasted for forty days at a time. [fol. 151*a* 1] And he continued to fight the spiritual fight for seven and forty years. And many great miracles were made manifest through him, and of these the holy old men and monks speak. Saint DÛLÂS and Saint JOHN relate a story concerning him, and say that they went with him to the shore of the Red Sea, and that they were suffering exceedingly from thirst. And when he knew that they were thirsty he prayed to God and made the bitter water sweet, and they drank thereof. And on another occasion he came to the River TAKAZZÊ, [wishing] to cross over, and that as he found no ferry he prayed, and [then] walked on his feet on the surface of the water to the other side. And one day they brought to SCETE a man who had a devil that the holy old men might heal him by their prayers. And the fathers discussed the matter among themselves and said, "If we acquaint the holy old man Abbâ BÎSÂRYÔN (BESSARION) with the story of the man in whom is a devil he will not heal [him], for he fleeth from [worldly] honour and [the praise] of men." And the fathers made a plan, and they caused the man in whom was a devil to lie down in the church, on the place where Abbâ BÎSÂRYÔN (BESSARION) used to stand up to pray. And when the saint came into the church and found the man there asleep, he woke him up and seized him by his hands, and said unto him, "Rise up," and the man rose up straightway, sound in heart and [fol. 151*a* 2] healed of his disease. And those who saw him marvelled exceedingly, and they glorified God for the grace which is given unto those who fear him. And this father performed very many miracles besides this, and he

pleased God and died in peace. Salutation to Abbâ BÎSÂRYÔN (BESSARION).

And on this day also are commemorated ELIANUS the martyr, and his sister EUDOXIA.

Salutation to the company of priests of the brotherhood of ANDRIANUS.

XXVI. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint MÔYSES and his sister SÂRÂ became martyrs. The parents of these saints [fol. 151*a* 3] were righteous folk, and they were exceedingly rich. After the death of their parents Saint MÔYSES wanted to give his sister in marriage, and to hand over to her all the possessions which their father had left them, and to go and become a monk. And his sister answered and said unto him, "If thou wouldst first of all marry thyself, thou canst then get me married." And he said, "I have committed many sins, and I want to become a monk to blot out my sins, I cannot think about marriage, but only about the salvation of my soul." And she answered and said unto him, "O my brother, how canst thou cast me into the net of this transitory world, and think of the saving of thine own soul only?" And he said unto her, "If thou wishest for the ascetic life, thou thyself knowest"; and she answered and said unto him, "What thou doest for thyself, I likewise will do for myself, for we both are of one nature, and are from the same father, and the same mother." And when he saw the strength of her will he rose up forthwith and gave all his goods to the poor and needy, and then he brought his sister to a convent for virgins, which was outside Alexandria. And he entered a monastery and he devoted himself to the ascetic life, and fought a great spiritual fight, and his sister did likewise; and the two remained for ten years without meeting. And in the days of the

kingdom of SEVERIANUS, the infidel, and under the rule of Abbâ DEMETRIUS, [fol. 151*b* 1] Archbishop in the city of Alexandria, that wicked emperor afflicted the Christian people, and there were very many martyrs in his days, [among them] being many heads of monasteries. And Saint MÔYSES rose up, and sent a letter to his sister SÂRÂ, to greet her and to inform her that he wished to become a martyr; and when she heard she rose up straightway and asked the abbess to release her, so that she might go and become a martyr; and the abbess prayed over her and embraced her and let her go. And SÂRÂ embraced the virgins, and she departed to her brother, and found him on the road wishing to go into the city of Alexandria. And the two of them came into the city of Alexandria, and confessed our Lord Jesus Christ before the governor; and he tortured them severely, and afterwards the soldiers cut off their heads with the sword, and they received crowns of martyrdom in the kingdom of the heavens. Salutation to you SÂRÂ and MÔYSES.

And on this day also are commemorated Abbâ AMMÔN, and ELIAS, the martyr, and his sister EUDOXIA, and Abûna JACOB.

[fol. 151*b* 2] On this day also AGABUS the soldier and THEKLA the nun became holy martyrs. These saints fought the fight in the days of LULIANUS (JULIAN ?) the governor, one of whose officers tortured them very severely, and then cast them to the lions; and they received crowns of martyrdom in the kingdom of heaven.

And our fathers have commanded us that the people shall celebrate on this day a festival in commemoration of the woman SÂRÂ, the wife of ABRAHAM, whose womb was honourable, and whose breasts blessed. When the King of GÊRÂRÂ wished to seize SÂRÂ in his ignorance, God rebuked him, and told him that he was not to touch this woman, and he restored her to ABRAHAM, together with much money. And again, at the time when God lodged in her house, and told ABRAHAM about the birth of ISAAC, she laughed inside the tent, saying, "Can

such a thing still happen to me? I have become old, and my lord is old." And God said unto ABRAHAM, "Wherefore did SARAH laugh? Is there anything too hard for God?" And then when ISAAC was born, and she saw him playing with ISHMAEL, the son of HAGAR, jealousy seized her, [fol. 151*b* 3] and she forced ABRAHAM to cast him out with his mother. And although it was hard to ABRAHAM, God commanded him to fulfil her wish, and he did so knowing that from his seed Christ, the Saviour of the world, should appear. And PAUL called her the "free woman," and likened her to the Church. And then she died at a good old age, and ABRAHAM buried her in the grave which he bought from the children of 'ÊMÔR, the Hittite. Salutation to the womb of SÂRÂ.

XXVII. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Abbâ BENJAMIN and EUDOXIA became martyrs. The parents of these saints were believing folk of the city of SABERSÎR, and they shewed affection to pilgrims and strangers, and they preserved their purity, and devoted themselves to God, and fought the spiritual fight. And they brought up their two children very carefully, and in the manner which befitted the followers of Christ; and when the children were grown up, this Saint BENJAMIN wanted to shed his blood for the Name of Christ. And he went to the governor of the city of SEṬÛF [fol. 152*a* 1] and confessed the Lord Jesus Christ before him; and the governor tortured him severely, and shut him up in prison. And when his parents and sister heard about him they came to him, and when they saw him under torture they wept and were exceedingly sorry for him. And he comforted them and said unto them, "The life of this world is as nothing, and the days thereof pass quickly, but life everlasting hath neither end nor finish." And when his sister heard this beautiful teaching from him, she said unto him, "O my brother, as God liveth, from this time onward I will never leave thee,

and whatsoever death thou shalt die I myself will die that same death with thee"; and forthwith she confessed our Lord Jesus Christ before the governor. And the governor seized her, and commanded the soldiers to set her with her brother in a dark place, and they did as he commanded; and the saints remained in that dark place for twenty days without food and drink. And after this the soldiers took them out, and hung heavy stones about their necks, and cast them into the river (?). And the angel of God came down, and untied those stones from their necks, and they kept their strength in the river (?) until they arrived at the port of a village the name of which was BÂṬRÂ. And a certain virgin found them and brought them up from the river, and they went and stood before the governor, and cursed him, and [fol. 152*a* 2] his idols; and the governor tortured them severely for many days. And when the governor was weary of their tortures, he commanded the soldiers to cut off their heads with the sword, and the saints received crowns of martyrdom in the kingdom of heaven, and inherited everlasting life. And a holy church was built in their city of SABERSÎR, and they laid their bodies therein, and from them there appeared many miracles, and great healings for the sick. Salutation to BENJAMIN and EUDOXIA.

And on this day also is commemorated SAMUEL the prophet, and how God called him in the days of ELI the priest, and how God made him a prophet to the children of Israel. Salutation to SAMUEL, who sealed DAVID.

And on this day also are commemorated [fol. 152*a* 3] VICTOR(?), the Alexandrian, and his mother SÂRÂ.

And on this day also is celebrated the festival of SÛRÎ'ÊL, the fourth archangel, who remembered the twelve sons of JACOB.

XXVIII. Naḥassê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day we have received as an inheritance from the early fathers and doctors of the Church, who were strong in the grace of the Holy Spirit, an order to celebrate the festival of our holy fathers, the patriarchs, our fathers ABRAHAM, ISAAC, and JACOB. As concerning our father ABRAHAM, the head of the fathers, who among the children of men hath the ability to describe the virtues and righteousness of this man, who became the father of many nations? He believed on God, blessed be His Name! and was obedient unto Him. And he had confidence in the promise of God until he died, and he never doubted in the smallest degree any of the promises of God. At the beginning the angel of God appeared unto him in a vision by night when he was on the island, and said unto him, "Get thee out from thy city, and from thy father's house, and come unto the [fol. 152*b* 1] land which I will shew thee, that is to say the land of KARÂN (HARRAN), that thou mayest dwell therein"; and he came to the land of KARÂN (HARRAN), which country God shewed him. And when his parents died God removed him again to the land of Palestine, and He promised him that he should inherit it; and he had confidence in God's promise until he died, and his heart remained unshaken and free from doubt. Moreover, he knew, and believed, that God would give that land to his seed after him. And after that God appeared unto him at midday in the form of a man, as he thought, and with Him were two angels, and ABRAHAM thought they were like unto all the other men who used to pass along the road every day. And he made a meal for them, and God gave him the promise concerning ISAAC his son, one year before he got him. Now, at that time the days of ABRAHAM were one hundred years, and his wife SARAH was far advanced in her days. And ABRAHAM believed God, and doubted not, and when he got ISAAC, God commanded him to circumcise him on the eighth day, on which day he circumcised his son. And having believed,

according to his confidence, there came to him the seed which God promised him. And God said unto him, "Offer up as a sacrifice to Me thy son ISAAC, on the mountain which I will shew thee, and that place was Golgotha, where the body of our father ADAM was buried," and he neither doubted nor hesitated at the word of God. [fol. 152*b* 2] And he took ISAAC and laid him on the altar, and he knew that God was able to take ISAAC away, and yet that ISAAC should be to him a seed. And having completed the sacrifice of ISAAC in his mind, though not in deed, God shewed ABRAHAM'S righteousness and virtues to all succeeding generations. And then the angel of God called to him, and told him not to stretch out his hands over the young man, and do him no harm whatsoever. And God said unto him, "Behold, it is manifest that thou lovest Me, for thou hast not spared thy beloved son for My sake. Therefore I will bless thee with blessing, and I will multiply thee in great number, and I will make thy seed like the stars of heaven, and like the sand of the sea-shore." And it was even so, and God revealed ABRAHAM'S work from that time and for ever, and the report of him and his name were heard in all the ends of the earth. And it is evident why he was called the "Father of Christ" in the flesh, for He appeared from his seed.

[erasure]

in the flesh. And the spiritual fightings of this father, and his virtues, and his righteousness, and his mercy, and his gifts, which were many, were very great. He did not eat every day, but only when travellers came to him and sat at his table, and it is evident from this that he sat with God and His angels before he knew Him, though afterwards he knew them. And tribulation and [fol. 152*b* 3] great sorrow came upon him in his days, for he was separated from his father, and from his kinsfolk, and he was a wanderer on the earth. And when he arrived in the land of Egypt, he was afraid of the infidels in the days of PHARAOH, King of Egypt. And when the Egyptians wished to take his wife SARAH, who was exceedingly beautiful to look upon, he told them that she was his sister, so that they might not kill him. And when PHARAOH, King of Egypt, heard the report of SARAH, he called ABRAHAM and asked him,

saying, "Who is this woman who is with thee?" And ABRAHAM said, "She is my sister," and PHARAOH took her from him. And that night a terrifying angel appeared unto PHARAOH, and wanted to kill him, and he commanded PHARAOH to send back SARAH to her husband, and said that if he would not do so he would destroy him. And when the morning was come PHARAOH called ABRAHAM and said unto him, "Why didst thou say unto me 'This woman is my sister.' She is thy wife"; and he gave her back to him, with gifts, and much money, and HAGAR her handmaiden also. And when ABRAHAM arrived at the age of one hundred and forty-five years, he departed to God, Whom he loved, and he inherited the Garden of Delight and everlasting life. And he left a memorial for good behind him unto the end of the world. Salutation to ABRAHAM, ISAAC, and JACOB.

[fol. 153*a* 1] And on this day also our fathers and doctors of the Church have commanded us to celebrate the festival of the departure of Abbâ ISAAC, the son of ABRAHAM, the patriarch. This righteous man was produced through the proclamation of God and His angels, by ABRAHAM his father, and SARAH his mother. And he finished his fight, and the work of righteousness, and he was subject to God, the Most High, and to his father ABRAHAM, and it pleased his father to offer him up as a sacrifice to God, but God redeemed him by a goat. We know not whether we are to wonder more at the willingness of his father ABRAHAM to slay him, the child of promise, whom God gave him by SARAH when he was far advanced in years (now God said unto ABRAHAM, "There shall be unto thee seed," and yet he spared not ISAAC through natural affection, because of his love for God, the Most High), or whether we are to wonder (and we know not which is more wonderful) at the subjection of this father ISAAC, and his consenting to his father ABRAHAM, even to his slaying him and burning him in the fire. Now ISAAC was a child, for the Book of the Law saith that his father made him carry the wood to a place afar off, to the top of a mountain, but the Book of the Chronicle of Days saith that at that time the days of ISAAC were seven and thirty

years. And this father ISAAC submitted to his father ABRAHAM, and he stretched out his neck to the slaughtering knife, [fol. 153*a* 2] and the voice of the angel of God came and said unto him, "Stretch not out thy hand upon him, and do nothing evil to him." And as his father ABRAHAM was called the "Sacrificer" of his son in his mind, even so was this father ISAAC called the "Sacrifice" in his mind. And great tribulation and much sorrow came upon him in his days, and he was a stranger to his country. And ABIMELEK took his wife from him, and when God was wroth with him because of it, he gave her back to him, together with much money and gifts. And this father was exceedingly simple in disposition, for the Book of the Law saith that when the shepherds quarrelled together about a well of water, this father left them, and went and dug other wells. And he begot two sons, ESAU and JACOB, and he loved ESAU because of his strength and might. And when he was far advanced in days, and his eyes were feeble, he called his son ESAU and said unto him, "I have become old, O my son, go and hunt the wild animals of the desert, so that I may eat, and my soul shall bless thee." And ESAU took his weapons, and went out into the desert. And REBECCA called JACOB and said unto him, "O my son, rise up and kill one of thy goats quickly and take it to thy father so that he may eat and bless thee before he dieth." And JACOB said unto her, "I am afraid lest he shall know that I am JACOB, and lest he be angry with me, for though I want to receive [his] blessing, a curse may come upon me instead of a blessing." And she answered [fol. 153*a* 3] and said unto him, "Let thy curse be upon me, O my son." And this took place through her by the command of God. And JACOB did as his mother commanded him, and he offered [food] to his father, and he ate and blessed him. And this father Abbâ ISAAC arrived at the age of one hundred and eighty years, and he died in peace, and was buried in the grave of his father ABRAHAM, which he bought from the sons of 'ÊMÔR and in which SARAH was buried. Salutation to ISAAC.

And on this day also our fathers, the doctors of the Church, have commanded us to celebrate the festival of the departure

of JACOB the patriarch whom God called "ISRAEL." This [righteous man] followed the examples of his fathers ABRAHAM and ISAAC in [the practice of] mercy, and in giving alms, and in sincerity and humility. And his brother ESAU hated him because he forestalled him, and bought from him his rights as the firstborn with a meal of lentils; now ESAU was the firstborn, and JACOB acted craftily towards him, and received the blessing from his father ISAAC. And when ESAU threatened to kill JACOB, his father ISAAC advised him to go to the father of his mother's brother, and he went there, and he was betrothed to the daughter of his mother's brother, and he tended his flocks for seven years, and [fol. 153*b* 1] he married her. And then he was betrothed to the second daughter of his mother's brother, and he served him for seven years, and also married her. And his mother's brother gave him a portion of his flocks, and it came to pass that when he said unto JACOB, "Let thy wages be the sheep which are all of one colour," the ewes brought forth only lambs which were all one colour. And when he said to JACOB, "Let thy wages be the sheep which are spotted all over," the ewes brought forth only lambs which were spotted all over; thus his wages were doubled, and he had many possessions. And he returned to the land of his father, and he begot twelve sons. And he saw the vision of a ladder on the earth which reached to heaven, and the angels of God were ascending and descending on it. And when he woke up he said, "This is the house of God, and the door of heaven"; and that place became the Sanctuary in the city of Jerusalem wherein was to be buried the body of our Lord Jesus Christ. And then he saw a second vision, and it seemed as if God were contending with him, and He caused his hip to be benumbed and He called him "ISRAEL"; and because of this the Jews do not eat the muscles of the hip. And in his days came great tribulation and much sorrow. First of all [his sons] sold his son JOSEPH as a slave to the Egyptians. And their father asked them, saying, "Where is your brother JOSEPH?" And they said unto him, "The wild beasts have devoured him"; and because of his excessive weeping JACOB'S eyes became blind. And after this there came a great famine in those days, and

they found nothing [fol. 153*b* 2] to eat, and at length JACOB sent his sons into the land of Egypt to buy grain. And they came to JOSEPH their brother, who had become steward to the King of Egypt, and he knew that they were his brothers, but they did not know that he was their brother JOSEPH. And JOSEPH made a pretence to them, and said unto them, "Depart and invite your father JACOB to come hither," and they invited JACOB, and he came to the land of Egypt and dwelt there for seventeen years. And when the time of his death had drawn nigh, he called his twelve sons, and blessed them, and he gave JUDAH sovereignty and made it known that Christ should appear from him, and he blessed him with many words, saying, "The sceptre of sovereignty shall not come to an end in JUDAH, and the rule shall not depart from before his hand until He, to Whom sovereignty belongeth, shall come, Him for Whom the nations wait." And after he had blessed him, JOSEPH brought to him his two sons EPHRAIM and MANASSEH, so that he might bless them, and he made the sign over their heads, and he laid his right hand upon the head of the younger, and his left hand on the head of the elder, and he made his hand [to take] the form of the Cross, indicating that the firstborn should be abased at the appearance of the Cross. And he reached the age of one hundred and forty-six years, and he died with the hands of JOSEPH resting on his eyes. And JACOB commanded him to bury him in the grave of his fathers, and JOSEPH mourned for him with a great mourning, [fol. 153*b* 3] and the Egyptians with him. And then he carried him on the chariots of PHARAOH, and with him were the great nobles of the Egyptians, and they brought him to the land of CANAAN and buried him with his fathers. Salutation to JACOB.

And on this day Abbâ BARSEBÛ (or, BARSÔBÂ), and ten monks who were his disciples, and the captain of the royal horses, became martyrs by the hand of the King of Persia, and eight hundred companions of ISIDORE. Salutation to Abbâ BARSEBÛ.

XXIX. Naḥassê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of commemoration of the BIRTH of our Lord, and God, and Redeemer, Jesus Christ, in the flesh, of our holy Lady, the Virgin MARY, for the [fol. 154*a* 1] salvation of the whole world. Salutation to Thy BIRTH.

And on this day also Saint ATHANASIUS the bishop became a martyr, and with him were two servants, GÂRSÔMES (or, GARSÎMÔS) and THEODOTUS. Certain men reported to the king that Saint ATHANASIUS had baptized the daughter of 'ANṬÔNÎTÔS the general, and the king seized him, and ATHANASIUS confessed before him that he was a Christian; and the king tortured him greatly, but not only would he not deny Christ, but he increased his Faith in Him. Then the king commanded the soldiers to cut off his head with the sword, and he likewise tortured the two servants GARSÎMÔS and THEODOTUS severely, and he beat them and crucified them. And then the soldiers cut off the heads of all three of them with the sword, and the saints received crowns of martyrdom in the kingdom of the heavens. And the believers gave much money to the soldiers, and the guards who were keeping the bodies, and they took away the bodies of the saints and wrapped them up in rich cloths, and laid them in coffins, and many signs and miracles appeared through them. [fol. 154*a* 2] Salutation to ATHANASIUS.

And on this day also Saint IRENAEUS, the Bishop of SÔREM, became a martyr. They seized this saint at the first hour of the night, and brought him into the governor's house, and the governor said unto him, "Sacrifice to the gods." And IRENAEUS said unto him, "I will not offer sacrifice, for I am a fearer of God and I am His servant." And the governor commanded the soldiers to drown him in the river, and when he had come to the ferry, he stripped off his apparel, and prayed to God to

receive his soul, and to protect his people in SÔREM, and to give peace to the churches. And then he said, "I believe in thee, O my Lord Jesus Christ, and I make supplication to thee as I suffer," and straightway they cast him into the river. Salutation to IRENAEUS.

And on this day also is commemorated the translation of the body of Abbâ JOHN the Short to the desert of SCETE; this took place [fol. 154*a* 3] after his death in DABRA ḲUĔLZEM, which is the desert of Saint Abbâ ANTHONY. And this happened in the days of Abbâ JOHN, the forty-eighth Archbishop of the city of Alexandria, who went to the desert of SCETE, and the holy monks said unto him, "We wish the body of Abbâ JOHN the Short to be in the church of Abbâ MACARIUS, that we may bow down before it." And straightway the grace of God moved him, and he wrote a letter [and sent it] by the hands of a certain abbot, whose name was COSMAS, and with him was an old man of the country of CLYSMA. And when they arrived they were unable [to do anything], for at that time his body was in the charge of CHALCEDONIAN MALKITES (Melchites), who were dwelling in that place. And the abbot, and those who were with him, learned and made certain where that place was, and they returned and found certain men who were orthodox believers dwelling in that city, and they told them the matter concerning which they had come. And after a few days a governor, who was one of the elders of the city, was appointed over CLYSMA, and he was a friend of Abbâ MICHAEL, Bishop of the city of CLYSMA. And the archbishop wrote a letter to the bishop about the body of Saint Abbâ JOHN, and he commanded him to make plans, and to help his messengers, the aged monks, so that they might be able to remove the body of the saint from the hands of the heretics. And the bishop rejoiced [fol. 154*b* 1] with a great joy, and told the scribe of the governor, his friend, and the scribe told the governor about the letter of the old monks. And the scribe said, "How can we find an excuse for introducing the monks into the cave of the place?" And the governor said, "Let the monks put on over their own apparel Arab garments, and let them come with

us to that place"; and they did so. And the governor departed having with him many people, and horsemen, and Arabs, and the aged monks from the desert of SCETE, and they came to CLYSMA. And the governor spake unto the Melchite bishop who dwelt in that place, [saying,] "Send out all our men from the church, and let not one of them be left therein, for I wish to go into the church, and to remain there the whole night"; and the heretic did as the governor commanded. And the aged monks made ready their beasts outside the city, and they came by night and took away the body of Abbâ JOHN, and they departed and came to MĔSR (CAIRO), and thence they travelled to the desert of SCETE. And the monks of the monastery of Abbâ MACARIUS went out and met them with crosses, and Gospels, and instruments of music, and incense, and songs, and hymns. And they brought Abbâ JOHN to Saint Abbâ MACARIUS, and all the monks were blessed by him; and they sprinkled many perfumes over him, and they celebrated the Offering. And at the time when the Gospel was being read a miracle which was [fol. 154*b* 2] most marvellous was made manifest; the whole of the church was lighted up with heavenly light, and was filled with the odour of very sweet perfume, the like of which never was. And there was great joy. And the saint remained in the monastery of Abbâ MACARIUS for six days, and after this they took him and carried him to the church, and his sons the monks received him as the Hebrews received our Redeemer, and they cried out before him, saying, "Blessed is he who cometh in the name of God." And they laid him in his place, and signs and wonders took place through him. And after the death of this Saint Abbâ JOHN, Abbâ MARK the archbishop, who lived after him, went up to the desert of SCETE, and he entered the church of Saint Abbâ JOHN, and bowed low before him; and with him were bishops, and many of the elders of the city of Alexandria, and of all the country of Egypt. And he uncovered the body of the saint and found it moist and hairy, and he was blessed by it and wept with a bitter weeping. And when Abbâ MARK uncovered JOHN'S body, there was a loud clap of thunder in the church, and all the men fell in a state of terror and fear. And the archbishop

replaced the sackcloth covering over him, and then wrapped him in fine linen. And they carried away the saint, singing praises and a spiritual song, saying, "O thou who wast a swift cloud, and didst bear rain, thou didst go to the country of Babylon, to the THREE CHILDREN, and didst return to the city of Alexandria in the might of the Holy Spirit, which was [fol. 154*b* 3] with thee. And thou didst also go to CLYSMA, and didst overthrow the houses of idols, and didst preach the True Faith, and didst heal the sick, and didst cast out devils, and didst return to thine inheritance; thou art a habitation of blessing, and a traveller to the kingdom of heaven." And the translation of the body of Abbâ JOHN the Short took place in the five hundred and twentieth year of the Holy Martyrs (A.D. 804). Salutation to the translation of thy body, O JOHN the Short.

XXX. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great prophet MALACHI. This righteous man was the completion of the Twelve Minor Prophets, and he was one of the Twelve. And he prophesied at the time of the return of the people from captivity in Babylon to Jerusalem. And he rebuked the children of Israel because of their transgression against God and His Law, and also because of their vile offerings which they offered unto Him, for they did not give the tithe of their goods, nor their first fruits, as God commanded them. And God spake unto them, by the tongue of [fol. 155*a* 1] this prophet, the reproach of God, and He said unto them, "Do mercy, give alms to the poor, and testify ye to Me by giving tithe and first-fruits. I will open to you the doors of heaven, and will bring down unto you blessings, so that at length ye shall say, 'It sufficeth us, it sufficeth us,'.... [And I will rebuke] the caterpillar, and the worm, and the wire-worm, and the moth, so that they may not devour the fruits of your land." And he prophesied concerning the coming of JOHN the

Baptist, before our Redeemer, and concerning the coming of ELIAS before him, and also concerning the end of the world. And he prophesied concerning the habit of boasting among the Jews, and revealed to them that there were [other] people on the earth, and priests and righteous men who offered up incense and sacrifices to God, which were accepted. And having pleased God by his strife, and ended the days of his prophecy, he departed to God Whom he loved.

And on this day also is celebrated the commemoration of Abbâ MOSES, Bishop of the city of FARMÂ. Salutation to MOSES, pillar of the city of FARMÂ.

[fol.155*a* 2] And on this day also ANDREW performed a miracle when our Lord appeared unto him in the form of the captain of a ship, and taught him the craft of a spirit ship. And ANDREW said unto our Lord, "Take me up into Thy ship, but we have no money [to pay] the ship's fare. Our Lord commanded us not to carry gold and silver in our wallet." And our Lord said unto ANDREW, "If it be thus, come up into My ship"; and ANDREW and his disciples went up into the ship. And the Lord commanded one of the angels to bring three bread-cakes, and he did so, and our Lord Jesus commanded ANDREW, saying, "Rise up and eat ye bread so that thou mayest be able to support the journey by sea"; and ANDREW marvelled. And he said, "God give thee the bread of life in the kingdom of the heavens." And the disciples of ANDREW could neither speak nor eat food through fear of the waves of the sea, and they were not used to travel by sea. And our Lord Jesus Christ said unto ANDREW, "Tell thy disciples to go back to the shore, for they appear to be timid, and if thou wilt not [do this], teach them with pleasant words [not] to be afraid—if thou art a disciple of God—for behold, the ship is far from land"; and [then] the Lord Jesus departed, and sailed the ship. And ANDREW taught his disciples, and encouraged them, and prayed in his heart, and having prayed they fell into a heavy sleep; [fol. 155*a* 3] and ANDREW rejoiced because of this. Then ANDREW turned to our Lord, and said unto Him, "Verily Thou art a

master-sailor! Fourteen [times] have I travelled by sea, and I never saw any man sail a ship as thou dost." And our Lord Jesus answered and said unto him, "When we sail on the sea we often suffer tribulation, but since thou art a disciple of our Lord Jesus Christ, the sea recognizeth thee, and doth not make its waves to rise up against thee." And ANDREW cried out with a loud voice, saying, "I bless Thee, O my Lord Jesus Christ, that I have spoken to a man who praiseth Thee." And our Lord Jesus answered and said unto ANDREW, "Tell me, O disciple of God, why do the Jews [not] believe that Jesus is the Son of God, for," He continued, "we have heard that He hath performed many miracles." And ANDREW said unto Him, "Yea, my brother, He revealed unto us that He was God, and He performed miracles innumerable; He opened the eyes of the blind, He made the lame to walk, He made the deaf to hear, He raised the dead, He cleansed the lepers, He turned water into wine, and He took five bread-cakes and two fishes, and having commanded the multitudes to sit down upon the grass, He brake them, and of what was left over they gathered up many baskets full; yet, in spite of this, [the Jews] have not believed." And our Lord Jesus said unto him, "Doth He do this in public or in private?" And ANDREW said unto Him, [fol. 155*b* 1] "Some things He doeth publicly, and some privately; but it seemeth to me that Thou art trying me." And the Lord Jesus said unto him, "Far be it from Me so to do! Tell Me, O my brother, that My soul may rejoice." And ANDREW said unto Him, "O my son, may God fulfil for Thee every good work. But now hearken to a miracle which the Lord performed when we, the Twelve Disciples, were with Him, and likewise many of the chief priests, and many of the people. We came unto the synagogue, and our Lord saw two images, one on the right of the house, and one on the left thereof. And our Lord said, 'Do ye see that there are similitudes of the Cherubim and Seraphim in the heavens, which have been made by a man on earth?' And He turned to one image, and said unto it, 'Unto thee, I speak, O similitude of heavenly beings which was made by an artificer ...come down from thy place, and revile the chief priests, and declare whether I be God or man.' And straightway the image

leaped down, and spake like a man, and said, 'O ye foolish Jews, whose blindness is not enough for yourselves, but who wish to make others blind, why do you say that He Who is God is a man? This is He Who hath fashioned man in the beginning, and who gave him His own breath to breathe. This is He Who made ABRAHAM and Who brought back JACOB to his native land. This is He Who giveth blessing unto those who call upon Him, and Who prepareth punishment for those who do [not] submit to Him. Verily I say unto you that ye have denied [fol. 155*b* 2] God, and have changed the Law. Behold, therefore, your synagogue shall be destroyed, and shall become a church in the Name of the Only Son of God.' And having said these words and others like unto them the image held its peace. And we answered the chief priests and said unto them, 'Behold, the image hath spoken unto you and reviled you.' And the chief priests and the Jews said unto us, 'This hath been done by magic. The image spake of ABRAHAM, but where could it have found ABRAHAM, for it is many days since ABRAHAM died.' And the Lord Jesus turned to the image and said unto it, 'They do not believe that I have spoken to ABRAHAM. Go and say this to ABRAHAM, "Thus saith He Who formed man at the creation, and Who made thee His friend: Rise up, thou and ISAAC and JACOB thy sons, and come forth! Come ye and rebuke the chief priests and make them to know that ye know Me."' And when the image heard these words it rose up, now we were all looking on, and it went to the land of Canaan, to the grave of ABRAHAM, and it stood up outside the tomb, and cried out as our Lord had told it [to do]. And straightway the Twelve Fathers came out from the tomb, and said unto the image, 'Unto which of us wast thou sent?' And the image answered and said unto them, 'I was sent to the three fathers of the people; as for you get ye back until the time of the Resurrection'; and when they heard this they re-entered their tombs. And the three fathers went with the image to the chief priests and the [fol. 155*b* 3] Jews, and they chided them, and told them that He was the Son of God. And then the Lord Jesus said unto the fathers, 'Depart ye to your places and sleep.' And again He turned to the image and

said unto it, 'Return to thy place,' and it went back to its place, and became as it was before. And although the chief priests saw this they did not believe. Now there are very many other things which our Lord did, O my brother, and if I were to begin to narrate them to thee I should never come to the end of the telling." And our Lord Jesus answered and said unto him, "I am able to complete the telling, and every hidden word, and every word of the Faith. For the wise few words suffice, but if I were to tell them to the fool, his soul would not believe [them] until he died." And then when the ship was approaching the coast and was nigh to arrive they held their peace. Now whilst our Lord Jesus was talking to ANDREW, He pretended to be sleepy, and He lay down and slept; and ANDREW seeing Him lie down lay down himself and slept. And our Lord Jesus commanded the angels to take up and carry away ANDREW and his disciples, and they went and laid them down outside the city where they wished [to be]. And when the day came, and ANDREW woke up and opened his eyes, and saw the gates of the city, and knew that he was on land, he was greatly frightened; and he woke up his disciples, and said unto them, "What did our Lord do unto us at sea? We did not recognize Him, for He turned His face into that of a man; it was He Who appeared unto us when He was giving us counsel." And they said unto him, "Whilst we were asleep we saw our Lord [fol. 156*a* 1] sitting upon the throne of His glory, and all His angels were surrounding Him. And we saw ABRAHAM, and ISAAC, and JACOB, and all the saints, and DAVID playing upon his harp and [other] instruments of music; and we saw the Twelve Apostles standing before our Lord, and there were twelve angels before Him, and many other angels behind Him. And we heard the Lord saying unto the angels, 'Hearken unto the Apostles in everything which they shall say unto you.'" And when ANDREW heard this, he rejoiced greatly that his disciples were held to be worthy to see this wonderful thing. And then he lifted up [fol. 156*a* 2] his eyes to heaven, and cried out with a loud voice, saying, "O my Lord Jesus Christ, I knew that Thou wast not far from Thy servants. Forgive me, O my Lord, because that when I was talking to

Thee on the ship it seemed to me that Thou wast a man whom I could instruct." And our Lord Jesus appeared unto ANDREW a second time, and He said unto him, "I am He Who appeared unto thee on the ship in the form of the captain of the ship, and I steered thee over the sea. Fear not, neither be dismayed, for I will be with thee, and whithersoever thou goest my peace shall be with thee." And having said these words He went up into heaven in great glory, [fol. 156*a* 3] and ANDREW departed on his way. Salutation to ANDREW.

Here endeth the section which is to be read during the month of Naḥassê.

THE INTERCALARY MONTH—PÂGUĔMÊN
(SEPTEMBER 3–7)

[fol. 156*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

I. PÂGUĔMÊN

On this day the blessed Apostle EUTYCHIUS became a martyr. This holy apostle was the disciple of Saint JOHN the evangelist, and he was filled with the grace of the Life-giving Holy Spirit, whilst he was ministering to JOHN the apostle, and he was subject unto him. He longed to go with PAUL the apostle, and JOHN commanded that he should go with him, and he went with him into the preaching. And he preached in the Name of our Lord Jesus Christ, and he converted many of the Greeks and brought them into the knowledge of our Lord Jesus Christ, and he baptized them with Christian baptism; and he destroyed the temples of idols, and rebuilt them as churches of our Lord Jesus Christ. And he endured great tribulation, and imprisonment, and beatings for many days by the infidels. And the angel of God used to come to him in the prison house, and with him was the food which the saint ate, and which fire had never touched. And the soldiers also cast him to the lions, but the beasts never attacked him, and they were friendly towards him, like sheep with their shepherd. And then he went to the city of Constantinia, and the angel of God went before him and strengthened him. And having finished his fight, and waxed old, and arrived at a good old age, he departed to God Whom he loved. [fol. 156*b* 2] Salutation to EUTYCHIUS, who was called the "Companion of JOHN the evangelist."

And on this day also the holy priest BĔSÔY, the brother of Saint Abbâ ḤÔR, became a martyr. This saint came from the

city of Antioch, and he belonged to an honourable family, and because of the nobility of his kinsfolk, and his knowledge and his orthodoxy, he was appointed priest. And when his brother Abbâ ḤÔR, and his mother DIODORA went to the city of Alexandria, and became martyrs on the twenty-ninth day of the month of Sanê, this saint rose up to go to the city of Alexandria to see their bodies, and to be blessed by them. And he gave all [his money] to the poor and needy, and took nothing with him except three bread-cakes and a staff of palm wood on which to lean. And when he arrived in the city of Alexandria he enquired for the bodies of his brother and mother, and certain men guided him and brought him to them; and when he saw them he wept with a bitter weeping, because of his separation from them. And then he went to the governor and confessed our Lord Jesus Christ before him, and he made known to him that he was the brother of Abbâ ḤÔR. And the governor commanded the soldiers to set a great pillar on his belly, [fol. 156*b* 3] and straightway he delivered up his soul into the hand of God. And then the governor commanded the soldiers to burn the body of the saint and the bodies of his brother and mother in the fire, and the bodies of other martyrs, eighty-eight in number, but the fire never touched them. And certain believing men took the bodies of Saint Abbâ ḤÔR, and his brother Abbâ BĔSÔY, and his mother DIODORA, and Saint DÂMÔN, of the city of DĔBKĔYÂ, and the body of Saint BÎMÂKÔS from the city of BARMÔN, and WÛRSÛNÛFÂ of the city of ṬÛLÛYÂ, and carried them in a ship, and brought them to the city of 'ABLÂSÎ with great honour, and laid them in a good place until the days of persecution were ended. And they built a church for them, and laid them in it, and many signs and wonders and many healings were made manifest through them. Salutation to Abbâ BĔSÔY.

And on this day also are commemorated Saints PACHOMIUS and SERAPION. [fol. 157*a* 1] Salutation to SERAPION and PACHOMIUS.

Salutation to the imprisonment of JOHN the Baptist.

II. PÂGUĔMÊN

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint TITUS the apostle, unto whom PAUL the apostle wrote one of his Epistles. The birthplace of this saint was the city of WÂRṬĔS, and he was the son of the sister of the governor of the city, and his kinsfolk were Greeks. And from his childhood he studied the learning of the Greeks, and he was exceedingly wise in his understanding, and sincere in his disposition, and his acts were good, and he loved the poor and needy. And one night he saw [a vision] and it seemed as if one said unto him, "Fight, O TITUS, for the salvation of thy soul, for this world is unprofitable unto thee"; and when he awoke from his dream he was frightened and did not know what to do. Now the story of our Lord Jesus Christ had been preached abroad and it was heard of in the city of SHÂM (DAMASCUS ?), and the people thereof talked among themselves about His doctrine and about His miracles. And when the governor of the city, whose name was 'AKRÂṬĔS, heard of this miracle [fol. 157*a* 2] he marvelled exceedingly, and he wished to know with certainty if the story which he had heard about the Lord and His miracles were true. And he sought out a wise and understanding man whom he could send to the city of Jerusalem to verify the story of our Lord, and to put His miracles to the test, and to find out whether He was a being from the infernal regions, or whether He was a magician, or whether He was truly God; and he chose TITUS to send, for he found no one better than he, and he sent him and commanded him to search into these matters with very great care and attention. And when TITUS came to the land of Judah, and saw the miracles of our Lord Jesus Christ, and His marvellous deeds, and heard the Life-giving words of our Lord, he distinguished between the words and miracles of our Lord, and the words and deeds of the Greeks; and he found a great difference between them, and he knew that the faith of the Greeks was as nothing. Then he believed on our Lord Jesus Christ and followed Him. And he sent to the

governor, his mother's brother, and informed him of what he had seen and heard of the signs and wonders of our Lord Jesus Christ. And when our Lord chose His Twelve Disciples, He chose this Saint TITUS to be of their number. And after the Ascension of our Lord the grace of the Holy Spirit Paraclete descended upon him, as upon the Apostles, in the upper chamber of Zion; and he went with the Apostles [fol. 157*a* 3] into the preaching. And when our Lord chose PAUL the apostle, this Saint TITUS followed him, and went with him into many cities. And after PAUL the apostle became a martyr in the city of Rômê, this saint returned to his native city of 'EKERṬES (*sic*), and built a church therein; and he appointed priests and deacons over the cities which were round about. And having finished his apostolic fight he departed to God, Whom he loved. Salutation to TITUS.

III. PÂGUĔMÊN

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day are commemorated the glorious angel RÛFÂ'ÊL (RAPHAEL) the archangel, the third of the vigilant, holy and heavenly archangels; and the dedication of his church, which was built to him on an island outside the city of Alexandria in the days of Saint THEOPHILUS the archbishop; and the miracle which was made manifest therein, and took place thus. A certain rich woman from the city of Rômê came to Saint THEOPHILUS the archbishop, [fol. 157*b* 1] and with her were her son and a picture of the glorious Archangel RÛFÂ'ÊL (RAPHAEL), and much money which she had inherited from her parents. And she cleared away the heap of rubbish which was in front of the archbishop's house, and there appeared from beneath it a treasure of gold, even as we have written [in the section for] the eighteenth day of Ṭĕḳĕmt. And Saint Abbâ THEOPHILUS built many churches, and among them was the church which was on the island outside the city of Alexandria, and was dedicated in the name of the glorious Archangel RÛFÂ'ÊL (RAPHAEL); and Abbâ THEOPHILUS the archbishop

finished the building thereof and consecrated it as it were this day. And whilst the believers were praying in the church, behold the church trembled, and was rent asunder, and it moved about. And they found that the church had been built upon the back of a whale of the whales of the sea, on which a very large mass of sand had heaped itself. Now the whale lay firmly fixed in its place, and the treadings of the feet of the people upon it cut it off from the mainland; and it was Satan who moved the whale so that he might throw down the church. And the believers and the archbishop cried out together, and made supplication to the Lord Christ, and they asked for the intercession of the glorious Archangel RÛFÂ'ÊL (RAPHAEL). And God, the Most High, sent the glorious angel RÛFÂ'ÊL (RAPHAEL), and he had mercy on the children of men, and he drove his spear into the whale, saying unto him, "By the commandment of God stand still, and move not thyself from thy place"; and the whale stood in his place and moved not. And many signs and wonders were made manifest, and great healings of sick folk [fol. 157*b* 2] took place in that church. And this church continued to exist until the time when the Muslims reigned, and then it was destroyed, and the whale moved, and the sea flowed back again and drowned many people who dwelt in that place.

This story was told by JOHN, Archbishop of the city of Constantinia, to HONORIUS, the righteous emperor. And he said unto him, "Know, O emperor, that we were sailing in a ship to come to thee, and as we were going along we saw a church, on the island, on the day preceding the Sabbath, and we came into port, so that we might receive the Holy Mysteries on the First Day of the week. And we found a little monastery by the side of that church, with brethren and monks therein. And, by the commandment of God, we went to them, and we said unto them, 'O brethren, if ye have with you an old manuscript treating of the days of the ancients, give it to us so that we may comfort ourselves therewith.' And they answered and said unto me, 'Behold, we have many manuscripts in the sanctuary, but we do not know how to translate them.' And I said unto them, 'Bring them here that I may see them.' And

when they brought them to me, I searched through them, and I found that they treated of the mighty deeds and miracles which our Lord Jesus Christ had performed before His disciples, and also of the beginning of the heavens and [fol. 157*b* 3] the earth, and [they went on] to the end of this world. And as I was examining these manuscripts, I found a manuscript which was written by our fathers, the holy Apostles, and which treated of the appointment of the Seven Archangels, and it said: 'When our Lord Jesus Christ was on the Mount of Olives with His disciples, He revealed to them the mystery of the Godhead.' And the Apostles asked Him, saying, 'O our Lord and God, we beseech and entreat Thee to tell us about the glory of the honourable angel RÛFÂ'ÊL (RAPHAEL), and what day Thou didst appoint him, and in what month, and whether he is the equal of his fellow archangels, so that we may preach him in the world, and that men may celebrate a festival in his honour as they celebrate festivals in honour of his fellow archangels, and that men may pray to him in the time of their sorrow and tribulation, so that they may find grace and compassion with Thee, and his intercession.' And straightway our Lord Jesus Christ commanded, and the seven, and the three archangels, came from the third heaven, MICHAEL, and GABRIEL and RÛFÂ'ÊL (RAPHAEL) with great joy, and they bowed down before our Lord Christ: and our Lord said unto the angel RÛFÂ'ÊL (RAPHAEL), 'Tell the Apostles thy name so that they may know thy great honour.' Now the Archangel RÛFÂ'ÊL (RAPHAEL), a sincere (?) angel, is the third of the archangels, and MICHAEL the archangel is the first of all the angels; and his name [meaneth] the 'compassionate.' And GABRIEL is the second archangel, and his name [meaneth] 'God and man,' and it was he who was sent to our holy Lady, the Virgin MARY, to announce the birth of our Lord Jesus Christ from her." And RÛFÂ'ÊL (RAPHAEL) [fol. 158*a* 1] said, "I make hearts to rejoice, and I am sincere, and good, and merciful to sinners, against whom I never lay information concerning their sins before God; I speak only of my power to save, and my sincerity, and my love for men. I send angels with the souls of sinners, and I treat them with long-suffering until at length they repent

of their sins, and forsake their transgressions, I am RÛFÂ'ÊL (RAPHAEL) whom God set over the twenty-three hosts of angels, [and] we praise God the Father, and His compassionate Son, and the Holy Spirit the Comforter. I am RÛFÂ'ÊL (RAPHAEL) whom God commanded to give good things to the saints at the Marriage of One Thousand Years in Mount Zion, when our Lord Jesus Christ made them to drink out of the cup which is filled with honour indeed, as they reclined with Him when He sat on the holy throne. I am RÛFÂ'ÊL (RAPHAEL) whom God commanded to take up branches of the Tree of Life in my hand, and to give them to Christians on that day [of] life and joy. I am RÛFÂ'ÊL (RAPHAEL) under whose hand are kept the treasure-houses of the heavens, and I open them and shut them according as God commandeth me. And if any man shall do a good deed to another man, who is in tribulation upon earth, for my name's sake, or shall write a book about my office, or shall remember any of the poor in my name, or shall offer up an offering or incense on the day of my commemoration, which is the third day of Pâguĕmên, whereon God appointed me, and crowned me with the office of the angels, I will bear them and transport them on the chariot of light, until they enter the heavenly Jerusalem. And I will place in their souls [fol. 158*a* 2] scented branches with an exceedingly sweet odour, the like of which shall never be found upon the earth. Ask of me, O chosen Apostles, at all times so that I may protect you until ye stand before God. And preach ye unto all men in all the world that they must celebrate my commemoration, and I will make intercession with God on their behalf, and I will deliver them from their tribulation, and they shall never see punishment." And having said these words RÛFÂ'ÊL (RAPHAEL) bowed low to the Lord. And this glorious angel RÛFÂ'ÊL (RAPHAEL), the archangel, hath performed many miracles, and it is meet that we should celebrate his commemoration at all times, for he maketh intercession with God on our behalf. Salutation to RÛFÂ'ÊL (RAPHAEL).

And on this day is celebrated the death of MELCHISEDEK. This man was the son of ḲÂINÂN, the son of SHEM. And when

he was fifteen years of age God commanded NOAH to send SHEM his son with the body of our father ADAM, and to lay it in the middle of the earth, which is called "ḲRÂNYÔ" (CRANIUM); and he informed him that the Saviour of the world would come, and that they would sacrifice Him there, and that He would redeem ADAM by His blood. And SHEM and MELCHISEDEK took the body of Adam from the house of his father in secret, and he went there, [fol. 158*a* 3] and the angel of God guided them; and MELCHISEDEK was appointed priest. And he took twelve stones and offered up an offering upon them, with bread and wine which came down to him from heaven, and which revealed the mystery of the new Law. And the angels used to bring food unto him from heaven, and his apparel consisted of a hide, and a hide girdle, and he continued to minister before the body of our father ADAM. And when ABRAHAM returned from the war, and had vanquished the kings, he offered him bread and wine, and ABRAHAM gave him tithes of all his possessions, and he was appointed priest and king of SÂLÊM. Salutation to MELCHISEDEK.

And on this day also died SERAPION of LANDÛN. This saint was learned in the Books of the Church, and in the interpretation of the same, and he renounced all the possessions of this world. And then he went and departed into the country of the pagans, and sold himself for twenty *dînârs*, and he took care of his *dînârs*. He ate nothing but bread and water, and he used to pray to God to turn [the people] from their error; and then he made them all to believe in the Faith of Jesus Christ, and he taught them all the Law. And then he told them that he was an Egyptian free man, and that for love of them he had sold himself; and he gave them the money of his price to give to the poor. [fol. 158*b* 1] And he departed to another city, the people of which were called "MANKAYÂWĔYÂN," and he sold himself to them, and he served them until he made them to believe in the Faith of Christ. And then he went to Rômê and lived and worked there, with fasting and prayer, until at length he died in peace; and signs and wonders appeared through his body. Salutation to SERAPION.

And on this day also died the good, and honourable, and orthodox, and apostolic king ZARA YÂʿAḲÔB [died 26th August, 1468] after he had established ordinances and laws for the good behaviour [of his people] in all the cities of his kingdom. Salutation to ZARA YÂʿAḲÔB, the preacher of the Faith of the Gospel.

IV. PÂGUĔMÊN

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the ascetic, fighter, and anchorite Saint Abbâ BENJAMIN (or, BÂYMÔN). This saint was from the city of MĔSR (CAIRO). There were seven brethren, namely, JOHN, and JOB, [fol. 158*b* 2] and JOSEPH, and BASIL, and BAYMÔN, and JACOB, and ABRAHAM, and they all became monks. JOHN was the most advanced (*i.e.* the eldest) of them in his days, and Abbâ BÂYMÔN was most advanced in knowledge and wisdom. And they all agreed together, and went forth from the world, and dwelt in places which were remote from men; and they bore the yoke of our Lord Christ. And they travelled on the straight road, and put aside the honour of family, and the desire of their mother to see them. Now their mother came to their abode, and she stood outside and having sent them a message she waited (?) for them to come to her, so that she might see them before she departed. And they sent to her a message, saying, "If thou wishest to see us in the generation which is for ever, depart from this place"; and she understood, and accepted [their words], and departed. And this father was a haven and a comforter of the old men and of the young men of the desert of SCETE. And whenever tribulation, and doubt about the Faith, or a temptation of the Adversary [assailed any one of them], he would come to him, and our father would comfort him, and straightway he was cured of his sickness. And this father composed works on Doctrine, and many Homilies, and profitable Admonitions on piety, and the spiritual fight, and the path of the monastic life. And he said in his teaching, "If thou seest a brother who hath transgressed,

despair not of him, but wake up his soul, and comfort him, and lighten his heaviness, so that he may rise up from his fall." And he also saith, "Teach thy heart so that it may do what thy tongue sayeth." And one of the brethren said unto him, "If I see a brother who is good, I rejoice in him, and bring him into my abode, and make him to rejoice. And also, [fol. 158*b* 3] if I see a brother whose works are inferior I do not wish to bring him into my abode." And Abbâ BÂYMÔN answered and said unto him, "If thou treatest well the brother who is good, thou must treat that brother whose works are inferior with a double portion of goodness, for he who is sick needeth healing especially." And then he informed that brother who was talking with him, saying, "There was a monk in the monastery whose name was TIMOTHY, and he fell into sin, and he was always weeping; and he wept, and groaned, and petitioned God, saying, 'O Lord, I have sinned against Thee; forgive me.' And a voice came to him and said unto him, I will only cast thee off when thou despisest thy brother in the time of his trial." And this father Abbâ BÂYMÔN also said, "If we cover over the sins of our brethren, God will cover over our sins." And this holy father lived all his days a life of spiritual fighting, and devotion to God, and he arrived at a good old age and pleased God and died in peace. Salutation to thee, O mortal tongue of the seven brethren who refused to see their mother.

On this day also died LIBERIUS, Archbishop of the city of Rômê. This holy father was appointed over the city of Rômê in the days of ḲUĔNESṬÂ (CONSTANTINE), the son of ḲUĔNESṬÂ (CONSTANTINE). And ḲUĔNESṬÂ (CONSTANTINE) [fol. 159*a* 1] having driven his brother, the apostolic Saint ATHANASIUS, from the throne of the city of Alexandria, and having also driven out PAUL, Archbishop of the city of Constantinia, the two of them came to this father LIBERIUS and asked him to help them. And he received them and brought them to the Emperor ḲUĔNESṬÂ (CONSTANTINE), and he wrote for them from himself a letter to his brother ḲUĔNESṬÂ (CONSTANTINE), and commanded him to receive them. And he wrote for them a letter to his brother ḲUĔNESṬÂ (CONSTANTINE) that he might help them. And when the Emperor ḲUĔNESṬÂ (CONSTANTINE) read the letter of his brother ḲUĔNESṬÂ (CONSTANTINE), and the letter of this holy father LIBERIUS, he received them, and set them upon their thrones as before. And when ḲUĔNESṬÂ (CONSTANTINE) was killed in the city of Rômê, ḲUĔNESṬÂ (CONSTANTINE) sent to this Saint LIBERIUS, and asked him to help him, and to drive the apostolic ATHANASIUS out of the city of Alexandria, and to receive the Arians, and he made him many promises. But LIBERIUS did not accept this petition, and he would come to no agreement with him, and the emperor banished him to a remote region; and then he sent and slew the murderer of his brother. And after this he went to the city of Rômê, and with him were the heads of the monasteries and the chief priests, and they begged him to make this father LIBERIUS to come back from exile to his archiepiscopal throne in the city of Rômê; and he accepted their petition, and commanded him to return to his office. And having returned to his archiepiscopal throne, this father taught always his flock to be strong in the True Faith. [fol. 159*a* 2] And he composed many Homilies and Admonitions, and he resisted the followers of ARIUS, and excommunicated them, and drove them out until he died; and he sat on his archiepiscopal throne for seven years. Salutation to Abbâ LIBERIUS the archbishop.

V. PÂGUĔMÊN

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the pure and holy virgin, Abbâ JACOB, Bishop of the city of MĔSR (CAIRO). The soul's desire of this fighter from his youth up was to wear the holy garb of the monastic life, which is the apparel of the angels. And he went forth from his city, and departed to the desert of SCETE, that is to say, to the monastery of Saint Abbâ MACARIUS, and he took up his abode in a cave close by Saint Abbâ JOHN the Short; and he devoted himself to God and fought the spiritual

fight for many years, and he was appointed Archdeacon of the church of Saint JOHN. And the report of his virtues, and his knowledge, and his sanctity was noised about, and God chose him, and he was appointed Bishop of the city of MĔSR (CAIRO). And having taken his seat upon the throne of his office, he added to his fasting, and prayer, and asceticism, and fighting of the spiritual fight, and he did not diminish through [the duties of] his office his former fight. He taught his people continually, and he read the Scriptures to them, and he explained [fol. 159*a* 3] the obscure passages in them, and he admonished them for continuing to commit sin; and he excommunicated them and repelled them from receiving the Holy Mysteries until they repented. And when he had finished his good fight, he fell sick of a slight illness, and he summoned his flock and taught them to hold fast the True Faith. And he summoned the priests and commanded them, saying, "Take heed that ye be not negligent at the time of celebrating the Mysteries," and he made them to know that they would deserve great punishment if they were negligent about the celebration of the Holy and Divine Mysteries, and if they did not minister in holiness, and in the fear of God. And he said unto them, "I am innocent of your sins." And then he made the sign of the Cross over his face and eyes, and stretched out his hands, and made the sign of the Cross, and he covered his eyes with his hands and died in peace. And they wrapped him in a beautiful shroud which was worthy of bishops, and they made a great lamentation over him, and they buried him in the tomb of the fathers, the Bishops. Salutation to JACOB, Bishop of MĔSR (CAIRO).

And on this day also died the great Prophet AMOS, the father of ISAIAH the prophet, one of the Twelve Minor Prophets. This righteous man prophesied in the days of the kings of Israel, [fol. 159*b* 1] JOASH, AMOS, and UZZIAH; and all the days of his prophesying were fifty years and more. And he admonished the children of Israel and their kings, and the kings of Judah, and he told them that God would not accept over many offerings, nor the things which they did not offer up to Him in the days of MOSES the prophet. And he prophesied concerning the

Passion of our Lord, and concerning the darkness of the sun on that day, and concerning the lamentation and sorrow which should come upon the children of Israel after this; and how their festivals should be turned into [days of] sorrow, and their joy into weeping; and how they should lack the help of God; and how they should hunger and thirst through the lack of teaching and knowledge; and how they should be scattered in all countries among the nations; and how they should be driven about like spelt. And all these things were fulfilled upon them, for they dwell [scattered] in the world unto this day. And it is said that the people killed him when he rebuked them overmuch for their sins. And he prophesied before the coming of our Lord Christ sixty (read six) hundred years before the coming of our Lord. Salutation to AMOS the prophet.

And on this day also died the holy, and blessed, and chaste Abbâ BARSÛMÂ, the "Naked," the son of TÂBÂN. This saint had God-fearing parents in the city of MĔSR (CAIRO), and they entreated pilgrims kindly and walked in the [fol. 159*b* 2] way of God; and they were exceedingly rich in gold and silver, and they had many possessions. And when they got this blessed son they called his name "BARSÛMÂN," and brought him up in the fear of the Lord, and taught him the Doctrine of the Books of the Church. And when his parents finished their days at a good old age, and died in peace, the brother of the mother of this saint took all the money which BARSÛMÂN'S parents had left. And when this Saint Abbâ BARSÛMÂ (*sic*) saw how he had seized his parents' money, he meditated in his heart about this fleeting world, and said, "Our Redeemer saith in His holy Gospel, 'He who wisheth to save his soul, let him cast it away, and he who hath cast away his soul for My sake shall find it. What shall it profit a man if he hath gained the whole world, and destroyed his soul? And what shall a man give [as] a ransom for his soul? Verily, verily, I say unto you, the Son of the children of men shall come in the glory of His Father, with His holy angels, and shall reward each one according to his works (Mark viii, 35 f.).'" And the saint went outside the city, and did as JOB the Just did, and sat upon a dust heap for five years, in

the heat of summer and the cold of winter, and he wore no clothing on his body, but went naked; and his loin-cloth was made of hairy sackcloth. And he said unto his soul, "O BARSÛMÂ, know thou that thou must stand naked before God." And he devoted himself frequently to fasting, and prayer, and bowings, and vigil, by night and by day, for seven days at a time ceaselessly. And he ate [nothing but] dry bread soaked in water, and at length his body dried up, and his skin stretched itself tightly over his bones. And then he said unto himself, "I will [fol. 159*b* 3] rise up and will depart from this place, so that men may not know me, and award to me the vain praise of this world." And he departed from that place, and came to the church of Saint MERCURIUS in MĔSR (CAIRO), and he dwelt therein and fasted (?) for three and thirty years. And there was a large serpent in a well which was in that church, and men were unable to light the lamp through fear of that snake. And God willed to make manifest the righteousness of this righteous man, Abbâ BARSÛMÂ, and to make signs and wonders to appear at his hands. And the saint went into that cave, and stood up and prayed to God, saying, "O my Lord and God, Jesus Christ, the Son of the Living God, Who hath given unto us power to tread upon serpents and scorpions, and all the might of the Enemy, I ask Thee now to make me strong over this serpent which is in this cave, for Thine is the glory for ever and ever, Amen." Then he sealed himself with the sign of the Honourable Cross, and he sang the psalm, saying, "Thou shalt be strong against the wolf and the serpent, thou shalt tread upon the lion and the serpent" (Psalm xci, 13), and having finished his singing, he seized the serpent with his hand, and said unto it, "Henceforth be blessed! And thou shalt not have power and might over any man, and thou shalt do no evil whatsoever to any man, but thou shalt be subject and obedient to what I shall say unto thee." And straightway that serpent coiled itself at the feet of this saint, even as the lions crouched before DANIEL the prophet in days of old. And this saint fought a great fight against hunger and thirst, and he used to fast two and three days [fol. 160*a* 1] at a time, and after this he fasted for a whole week, without cessation or negligence.

And the light shone upon him, and when he stood up to pray the serpent would go away from him, and when he sat down and called the serpent it would come to him. And there was a spring of water in that place wherefrom water flowed unceasingly in the winter season, and in the period of cold, and he used to stand up [in it] from sunset to sunrise, continually; and he used to eat dry bread, and food which had gone bad, and was full of worms, and had been thrown away, and he drank dirty water. And in those days there took place a period of great persecution of the Christian people in the country of Egypt. And he passed all his time in reading the Books of the Church, and especially the Psalms of DAVID, and the histories of the ascetic labours of the fathers and the stories of their abstinence. And because of this he loved the life of abstinence and purity, and he spake to men profitable words, saying, "Without purity no man can see the kingdom of God, and all his sin shall God forgive when he hath acquired purity." And this saint stood up and prayed, and entreated God by day and by night for seven days, and God received his petition, and he taught the people Christianity. And God performed many signs and miracles by his hands, and on many occasions made manifest to men his extraordinary spiritual fight. [fol. 160*a* 2] His presence was handsome, and he was of fine appearance, and his face was joyful; he rejoiced in being without a bed, and he possessed nothing whatsoever of this world's goods. He wore a tunic only, but he was [otherwise] naked, and his head was uncovered and he covered his body with apparel which was in rags. And he endured the heat of summer and the cold of winter, and he laid no bed between his body and the ground, and he fought the fight that he might reach the Heavenly Garden. And he found trouble through evil men and devils; who is able to explain it? And in spite of this he gave thanks to the Lord Jesus Christ Who helped him in this difficult work. And whilst following this course men heard of the glorious report of him, and everywhere men loved him. He was the comforter of the old men, and of those who were in trouble and misery, and of him that had been tripped up by the enmity [of Satan], and of him whom the temptation of the Enemy or of an evil man had found;

such an one used to seek and find with him healing. And having spent thirty years in his spiritual fight, and pleased God, he died in peace on the fifth day of the month of Pâguĕmên in the one thousand and thirty-third year of the Martyrs (A.D. 1317). And after his death JOHN the priest, his disciple, thought in his soul and said, "Who is there that shall comfort men after our father BARSÛMÂ?" "Abbâ BARSÛMÂ had knowledge through the Holy Ghost," saith his disciple. And he answered saying with his holy mouth, "Know, O my brother JOHN, I am far from all those who call me by my name, and unto all who say unto me, 'Abbâ BARSÛMÂ, the son of TÂBÂN,' I say, 'Behold I will fulfil for him everything which he wisheth with our Lord Jesus Christ.'" And then this holy father looked towards his left hand and said, "Behold, they have made the reckoning about us, and they have not found against us any evil thing." And after this [fol. 160*a* 3] he said unto his disciple ABRAHAM, "Give me a knife or a razor," and he cut off his tongue therewith, and cast it away, and he began to sing, saying, "The Lord illumineth me, and delivereth me, who then shall make me afraid?" (Psalm xxvii, 1)—to the end [of the Psalm]. And he sealed his face with the sign of the Honourable Cross, and delivered his soul into the hand of God, and the angels of light carried it up to the Garden of Joy. And he departed to God, Whom he loved, and he dwelt with the righteous in the Garden of Delight in the kingdom of the heavens. And the monks wrapped him up in pure white woollen cloths, and they took him and laid him in the church. And Abbâ JOHN, the eightieth Archbishop of the city of Alexandria, came, together with priests, and deacons, and the nobles of the city of MĔSR (CAIRO), and a great many Christian folk, and they made a procession in his honour with singing and instruments of music, and they buried him; and they made great mourning for him many days. Salutation to Abbâ BARSÛMÂ.

And on this day also died Abbâ MAḲDER. Salutation to MAGDER (*sic*).

VI. PÂGUĔMÊN

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 160*b* 1] And if the month of Pâguĕmên containeth six days he (i.e. the priest or monk) shall read the following; and if it hath only five days, he shall read it likewise.

On this blessed day, O believing, beloved, and orthodox brethren, it is meet that ye should magnify our Lord Jesus Christ and His honourable Blood, and that we should praise God the Most High, and multiply His praises, and exalt His highness exceedingly, because He hath given unto us the grace of His goodness and the greatness of His compassion, which have brought us to this hour, which is the end of the revolution of the year of mercy of Egypt, and of Ethiopia, and Nubia. And we are sound and healthy in our bodies and souls, and we are strong in the True Faith, following our holy fathers. And God sheweth patience towards us, and He hath mercy upon us, and He waiteth for us to turn from our transgressions and from our evil works. And He doth not destroy us, as He destroyed many nations who were before us, but He abideth us patiently, and He waiteth for us to turn from our sins, and our transgressions, and our folly, and for us to rouse ourselves up out of our sluggishness, and for us to rise up from our fall. And it is meet that we should weep before Him, and cry to Him to set aside His abomination of our transgressions, and our many sins, and that we should ask Him to strengthen us in the True Faith in this world, and in that which is to come, and during all the days of our life, and to preserve us from the snare [fol. 160*b* 2] of Satan, our Enemy, so that we may arrive at the end of this coming year, and that we may be strong in the True Faith, and joyful in good works, and healthy in our bodies. And let us ask Him to give rest to the souls of those who have died among us, and may He set grace in our country, and bless our land, and bring us into our abode in houses in joy, and in peace, for ever and ever. Amen.

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Volume I

Maskaram Ṭĕḳĕmt Khĕdâr

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PREFACE

The want of a translation into some European language of the ETHIOPIC SYNAXARIUM (MAṢḤAFA SĔNKĔSÂR) has been long felt by students of the Literatures of Oriental Christianity. For none of the extracts printed in Ethiopic, and none of the general descriptions of that work in German or English that are found in the published accounts of Ethiopic Literature, have succeeded in giving a true idea of the nature and scope and variety of the contents of that voluminous work. For some years Bruce's incorrect and contemptuous description of the "Synaxar" (see p. xxxiii) prevented students from examining the manuscripts of the MAṢḤAFA SĔNKĔSÂR for themselves, and it was not until Dillmann and Professor William Wright of Cambridge had published lists of the contents of the Codices in the British Museum and Bodleian Library, that the historian and theologian regarded the work as worthy of serious study. Wright was no sentimental admirer of the literature of miracles, whether Ethiopian or European, but he certainly did regard the MAṢḤAFA SĔNKĔSÂR as a work of very considerable historical and religious value. On many occasions in 1882 and 1883, when reading with him the extracts from it in the section "De viris sanctis" in Dillmann's *Chrestomathia Aethiopica*, he impressed upon me the importance of reading the whole work for the sake of the historical facts which were to be found in it throughout. As Wright had read through, for cataloguing purposes, the whole of the 350 manuscripts which the British Army brought back from Maḳdalâ, I regarded and, having read through the book, still regard his opinion as incontrovertible.

The first to conceive the idea of publishing the MAṢḤAFA SĔNKĔSÂR in its entirety was, I believe, the late Marquess of

Bute. In 1895 he decided to publish the Ethiopic text with an English translation, and commissioned me to undertake the work, which I began forthwith and continued for nearly two years. (For further details see p. xxxv.) In 1897 M. L'Abbé Graffin brought before the Oriental Congress, which sat in Paris that year, a proposal for the publication of the text of the MAṢḤAFA SĔNKĔSÂR with a French translation, and as his plan was generally approved by the Orientalists he began to take steps to carry it out. He obtained the help of four distinguished Ethiopic scholars, and each undertook to edit and translate a section dealing with three months of the year. Their work was to be published in various fasciculi of the Abbé Graffin's great work the *Patrologia Orientalis*. On hearing of this decision I felt that any attempt I could make to compete with such a syndicate of scholars must fail. I abandoned the work, and at the wish of Lord Bute prepared for publication the edition of the *Contendings of the Apostles* (*Gadla Ḥawâryât*) which appeared in 1899 and 1901. The progress in the publication of the Abbé Graffin's edition has been slow, and now, nearly 30 years after the sanction of his proposal by the Oriental Congress, little more than a half of the MAṢḤAFA SĔNKĔSÂR has been printed by him. As the need for a translation is greater than ever it was, it seemed to me that, without unduly trespassing on a field of work marked out so long ago by other students, I might publish my complete English translation of that highly interesting work which had lain among my papers for about 11 years.

The translation printed in the following pages has been made from the famous Codex in the British Museum (Orient. Nos. 660 and 661) which was copied by the scribe Takla Hâymânôt in one year and one month. It was begun in the 21st year of the reign of Fâsîladas, King of Abyssinia (A.M. 7147 = A.D. 1654–55). The manuscript is well written, and Takla Hâymânôt was evidently a competent scribe; here and there he omits words,

and even whole lines, but the manuscript is one of the best examples of the Second Recension of the MAṢḤAFA SĔNKĔSÂR to which it belongs. The few passages which contain faulty or defective readings are indicated by dots .... The translation has been made as literal as possible, and the Ethiopic text of the manuscripts is so good that only a few passages have needed paraphrasing. The proper names are a subject of considerable difficulty. The Ethiopian scribe made his translations of them from the Arabic version of the Jacobite Synaxarium, in which many Greek and Roman names appear in corrupt forms. In some of the sections two or three, and even four, different forms of the same name will be found. And many of the saints who are commemorated I have found it impossible to identify.

The MAṢḤAFA SĔNKĔSÂR is a vast storehouse of Christian legends and traditions and popular folk-lore, and as a whole it illustrates clearly the history of Egyptian, Nubian and Ethiopian Christianity for a period of about thirteen hundred years. Some of the historical statements made in it are incorrect, facts are distorted, the actions of religious opponents are misrepresented, the sufferings and numbers of the martyrs are exaggerated, and the miracles out-miracle those recorded in the Old and New Testaments; but in spite of all this the work is full of interesting information, much of which is found nowhere else. The esteem in which the book was held in Abyssinia is proved by the existence of the large number of copies of it which are now preserved in the great libraries on the Continent and in England. The full history of its origin and growth and development has yet to be written, but this can hardly be done until the whole of the Ethiopic text has been printed.

In the Introduction to this translation the reader will find sections in which the compilation and the general contents of the MAṢḤAFA SĔNKĔSÂR are described, and the lists of the Patriarchs of Alexandria, Antioch and Constantinople, and

the Popes of Rome, with their dates, which have been drawn up and checked with the aid of the invaluable work of M. Chaine, will be found useful for chronological purposes. The Index of proper names and things has been made tolerably full, for to a work of such miscellaneous contents an Index of this kind is absolutely necessary. The reading of the proofs has been a laborious task, but I have been greatly helped by the readers of the Cambridge Press, whose skill and accuracy are well known, and I am grateful for their suggestions and help. And my thanks are due also to Mr S. C. Roberts, Secretary to the Syndics of the Press, and to their printer, Mr Lewis, for the care they have shewn in the production of this book.

E. A. WALLIS BUDGE

48 Bloomsbury Street,
Bedford Square, W.C. 1.
November 21st, 1927.

INTRODUCTION

THE ETHIOPIC SYNAXARIUM. ITS COMPILERS & CONTENTS

(MAṢḤAFA SĔNKĔSÂR መጽሐፈ፡ስንክሳር፡)

The ETHIOPIC SYNAXARIUM or "Book of the Saints of the Ethiopian Church," as I have called the present translation of the work, contains the histories of angels and archangels and their dealings with men, and narratives of the lives of the patriarchs, prophets, apostles, archbishops, bishops, anchorites, coenobites and famous ascetics who lived in the deserts of Egypt and Ethiopia. These histories and narratives were translated into Ethiopic (Gĕ'ĕz) from Arabic; the Arabic versions were made from "Lives of Saints" written in Coptic, and these were in turn translated from Greek and, sometimes, Syriac originals. Most of the saints commemorated in the MAṢḤAFA SĔNKĔSÂR were martyrs. The great ascetics, *e.g.* Anthony and Pachomius, are belauded, but the names of very few of the famous solitaries and anchorites whose lives are given by Palladius in his "Paradise of the Fathers" find mention in the Ethiopic work. It is quite certain that the compilers of the SĔNKĔSÂR had knowledge of the founders of the monastic life who lived in the Scete Desert, and in Akhmîm and Aswân and other places in Upper Egypt, because we find Ethiopic versions of the histories of them, and of their "Sayings" and "Questions and Answers," in the "Gannat" ገነት፡ (*i.e.* "the Garden," or "Paradise"), and in "The Book of the Histories of the Fathers" መጽሐፈ፡ዜናሆሙ፡ለአበው፡ (Brit. Mus. MS. Orient. No. 766), "The strife of the Holy Fathers" ገድለ፡አበው፡ቅዱሳን፡ or the "Garden of the Monks" ገነተ፡መነኮሳት፡ (Brit. Mus. MS. Orient. No. 763). Speaking generally the MAṢḤAFA SĔNKĔSÂR is the Ethiopian Book of Martyrs.

In the title of the Ethiopic work the compilation is said to have been made by "the honourable father Abbâ Mîkâ'êl (Michael),

Bishop of the city of 'Atrîb and Malîg አትሪብ፡ወመሊግ፡ and the honourable father Abbâ John, Bishop of Bûrles ቡርልስ፡ and the other holy and honourable Fathers who collected materials for the SĔNKĔSÂR from the old lives of saints and martyrs." Of the life of Michael, Bishop of Athribis nothing is known, and it is not very certain when he lived, but there seems to be no doubt that a bishop of Athribis called Michael was the compiler of the Jacobite Synaxarium (see Vansleb, *Hist. de l'Église d'Alexandrie*, pp. 333–335). He must have been a man of great learning and his see was so important that we may justly assume that he possessed great authority in the Jacobite Church of Egypt. Athribis was a very ancient city, and it was the capital of the Xth nome of Lower Egypt; it was situated in the south of the Delta between two of the branches of the Nile, and not far from Banhâ. The ancient Egyptians called the city Ḥe-t ta ḥer ȧb  *i.e.* "House of the middle land," and from this name are formed the Coptic ⲁⲑⲏⲃⲉ, the Arabic اتريب Atrîb, and the Assyrian Kha-at-khi-ri-bi 𒄩𒀀𒄭𒄿𒁀𒄿𒊑𒁀. The chief goddess of the nome Athribites was Hathor, and when the Egyptians in the Delta adopted Christianity the Virgin Mary took her place in the religious system of the people. In the seventh century of our era there was a very famous church dedicated to the Virgin Mary at Athribis, and according to an Arabic MS. in the Bibliothèque Nationale it was built of stone and was 160 cubits (*i.e.* about 270 feet) in length. It had four doors, and there were in it 160 pillars. The sculptured apse and altar were decorated with gold and silver inlayings, and it contained a silk-clad figure of the Virgin inlaid with semi-precious stones, and portraits of Michael, Gabriel and other angels. The lamps and candelabra were made of gold and silver and the lights in them burned continually. (Amélineau, *Géog. de l'Égypte*, pp. 67, 68.)

The situation of Malîg, which formed part of the diocese of Michael, one of the compilers of the SĔNKĔSÂR, is not easily defined. Malîg is undoubtedly the ⲙⲉⲗⲉⲇ (Meledj) of the Copts and the مليج (Malîg or Malij) of the Arabs. But we also find the form Mêdjêl ⲙⲏⲇϫⲏⲗ in Coptic, and this is given as a variant

of ⲙⲉⲗⲉⲝ. In a list of the Bishops of Egypt quoted by Amélineau (*op. cit.* p. 244) we have this equation:

ⲙⲉⲧⲉⲗⲟⲥ = ϯⲫⲁⲕⲓ ⲙⲁⲍⲏⲗ = فوة كرسى وهى مصيل,

that is to say, Metelos is the town Madjêl, that is Maṣîl, which is Fuah. Metelos (the Metêlis of the Greeks) is no doubt Meledj, or Mêdjêl, or Madjêl, or Melîg, or Malîg, and it seems certain that Maṣîl and Madjêl are one and the same town, the transcription of ⲍ *dj* by ص *ṣ* being due to the local pronunciation. The town or village of Fuah was added to the diocese of the Bishop of Athribis when the importance of Metelos declined.

Of John of Bûrles, the collaborator with Michael the Bishop of Malîg, nothing much is known except that he was Bishop of Bûrles; he is mentioned in the Jacobite Synaxarium in the section dealing with the 19th day of the month of Kihak (see Vansleb, *op. cit.* p. 18). The town of Bûrles was situated on the side of the great lake of the same name, between Damietta and Rosetta. The diocese was very old, for Athanasius, the bishop of the day, attended the Council of Ephesus. (Amélineau, *Géog. de l'Égypte*, p. 104.) The little town had various names, *i.e.* Parallou, Nikedjouaou and Paralia, for in a list of bishops we find that ⲡⲁⲣⲁⲗⲗⲟⲩ = ⲡⲓⲕⲉϫⲟⲩⲁⲟⲩ = ϯⲡⲁⲣⲁⲗⲓⲁ = البرلس, or Al-Burles or Al-Burlos. From this it would seem that Bûrles was the name of a district rather than a town. John was the author of a work on the Ordinances of the Church and the Orthodox Faith, and copies of it are extant in Brit. Mus. Add. 16219, Fol. 234 (Dillmann, *Catalogus*, No. XIV, p. 19), and Orient. No. 784, Fol. 193 (Wright, *Catalogue*, No. CCCXLIV, p. 234), and a Paris MS. (Éth. III, Zotenberg, *Catalogue*, p. 124, § 64).

According to the manuscripts of the MAṢḤAFA SĔNKĔSÂR the date of the making of the compilation is somewhat uncertain. The Paris Codex says that it was made in the 903rd year of the Era of the Martyrs, *i.e.* A.D. 1187 (Zotenberg, *Catalogue*, p. 152). The British Museum Codex translated in the following pages dates the compilation in the year 963 of the Era of the Martyrs, *i.e.* A.D. 1247 (Orient. 660 and 661, Wright, *Catalogue*, p. 152). This same date is also found in Brit. Mus. MS. Add. 16218, ፱፻፮፻ወ፮ዓመተ፡ሰማዕታት። (Dillmann, *Catalogus*,

p. 45, col. 2). In the Oxford Codex the date given is the 983rd year of the Era of the Martyrs ፱፻፹፫ ዓ.ም: *i.e.* A.D. 1267 (Dillmann, *Catalogus Codicum Manuscriptorum Bibliothecae Bodleianae Oxoniensis*, p. 37). But it is quite possible that the scribe wrote ፹ (80) instead of ፷ (60). Other writers mentioned by Zotenberg (*op. cit.* p. 152) state that Michael, Bishop of Athribis, lived about the 1141st year of the Era of the Martyrs, *i.e.* A.D. 1425. Thus according to one MS. the compilation was made in the last quarter of the twelfth century, and according to others in the first quarter of the fifteenth century; the earlier date is probably the more correct, and it is quite possible that the latest date given for the compilation of the work may refer to a *second* Recension of the MAṢḤAFA SĚNKĚSÂR.

The compilers of the ETHIOPIC SYNAXARIUM readily understood that none of the faithful, however pious, would have either the time or patience to sit down and read from beginning to end the voluminous work which they had translated and edited, and they therefore arranged its contents in such a way that they might be read piecemeal. Very few private individuals could ever hope to possess a complete copy of the SYNAXARIUM, for only kings and governors or very rich men could afford to slaughter whole flocks of sheep or goats in order to obtain the skins on which the work was to be written, or would possess money enough to pay the scribe, or scribes, for their labour, which would extend over many months. The churches in some of the great monasteries possessed copies of the SYNAXARIUM, and it was ordered that in these a section of the work was to be read daily, either to the clergy in the monasteries or to congregations of the laity. The king, or the wealthy owner of a copy, no doubt arranged that his private chaplain should read to him a section each day, just as wealthy Muslims caused a number of the Surahs of the Ḳur'ân to be read in their houses or courtyards daily. The ETHIOPIC SYNAXARIUM is usually bound in two or four volumes. When in two volumes the first contains the lives of the saints and martyrs which were to be read during the first six months of the Abyssinian year, and the second those which were to be read during the second six months and the intercalary month at the end of them. The

names of the months and the approximate equivalents of the first days of each in the seventeenth century according to our reckoning are as follows:

1st day of MASKARAM	= September 8.
1st day of ṬĔḲĔMT	= October 8.
1st day of KHĔDÂR	= November 7.
1st day of TÂKHSHÂSH	= December 7.
1st day of ṬĔR	= January 6.
1st day of YAKÂTÎT	= February 6.
1st day of MAGÂBÎT	= March 7.
1st day of MÎYÂZYÂ	= April 6.
1st day of GENBÔT	= May 6.
1st day of SANÊ	= June 5.
1st day of ḤAMLÊ	= July 5.
1st day of NAḤASSÊ	= August 4
1st day of PÂGUĔMÊN	= September 3.

The Codices of the SYNAXARIUM which have come down to us shew that the work was usually bound in two volumes; the finest example in four volumes known is the Oxford Codex (Dillmann, *Catalogus*, Nos. XXII–XXV). One volume of a set of four containing the months Tâkhshâsh, Ṭĕr and Yakâtît is described by Zotenberg, *Catalogue*, No. 127, p. 178.

The number of the saints whose lives or martyrdoms are described, or whose festivals are commemorated, and of those to whom Salutations are addressed, is considerably over one thousand.

The lives and descriptions of the martyrdoms of the saints vary in length from a single column of text to several folios. The narratives of the Patriarchs are based on the Old Testament, and those of the Apostles partly upon the Four Gospels, and the well-known Apocryphal Acts of the Apostles, especially those which are found in the "Gadla Ḥawâryât."[1] The compilers of the SYNAXARIUM were acquainted with the famous old work, the "Cave of Treasures," which is attributed to Ephrem the Syrian, but whether in the original Syriac or an Arabic translation is not clear (see p. xxii). The sources of a large number of the legends incorporated in the work have still to be traced, but it is clear that some were derived from books

[1] For the Ethiopic text and an English translation of this work see Budge, *The Contendings of the Apostles*, 2 vols. Oxford, 1899–1901.

containing stories of Persian, Babylonian and Egyptian origin. The principal object of the compilers of the MAṢḤAFA SĔNKĔSÂR was to instruct believers in the doctrines of the Orthodox Faith as understood by the Jacobite Church, that is to say that Christ, the Word of God, was of one Nature, One Person, and One Essence with the Father. The faithful were to abhor and hold as accursed the doctrine of the Two Natures as promulgated by Nestorius and his associates, and the, to the Jacobites, abominable sayings and writings of Arius. Another object of the compilers, almost as important, was to instruct the faithful in the history of their religion, as illustrated by the lives and deaths of the martyrs; and the narratives of the saints' actions were intended to interest and amuse their hearers as well as to instruct them. The writers of these narratives often made mistakes in their historical facts, and the anachronisms in them are many; they accepted and repeated doubtful legends and traditions without question, and as a result their lives of the saints are filled with stories of incredible and impossible happenings.

The principal sections in each of the portions of the SYNAXARIUM to be read day after day deal with the lives and deaths of the saints whether Apostles or martyrs. The rank and social condition of each man are first stated, and then the circumstances which caused him to become a Christian are given. The various steps which he took in declaring his Faith are next detailed, and then follows the account of his martyrdom. After making allowance for much exaggeration it is unfortunately only too clear that in the early centuries of our era "Christian baiting" was as much enjoyed by the governors and officials who persecuted the Christians, as by the populace. The governor called upon the Christian to renounce his Faith, and to sacrifice to Apollo and Artemis or some other god or goddess, full well knowing by experience that it was useless to do so. Then the executioners or soldiers were ordered to begin their horrid work, and scenes of incredible cruelty followed. Ears and nose were slit or cut off, the teeth were smashed and the tongue cut out, red-hot borers were thrust into the eyes, and dismemberment and mutilation followed. The Christians were broken on

the wheel, or roasted on an iron bed beneath which a fire was lighted, or beaten to a pulp with iron rods or whips of string and hide, or thrust into red-hot ovens, or boiled in a mixture of oil, pitch and bitumen, or scraped with combs or shells, or tied up in sacks or cast into pits filled with snakes and scorpions, or thrown to the lions, or tied up in sacks and cast into the sea, or crucified head downwards, or eviscerated, or speared to death, and their agonies were further increased by the vinegar and salt which were rubbed into their wounds. Many succumbed under these tortures, but some did not, and when, as we read, the "governor was tired of torturing" the latter he had their heads cut off with the sword. There is no reason for doubting that under the Emperors Decius and Diocletian the Christians were persecuted bitterly, but it is impossible to accept the numbers of those who suffered martyrdom as given in the SĔNKĔSÂR as correct. The roundness of some of the numbers given, *e.g.* 190,084, 76,000, 25,000, 90,000, 30,000, 2000, 17,000, suggests guesswork on the part of the writers of the narratives, whilst the exactness of the others, *e.g.* 14,730 men and 7 women, 484 men, 292 men and 49 women, 450 priests, deacons, etc. and 8490 of the laity, is suspicious.

In its oldest form the MAṢḤAFA SĔNKĔSÂR was simply a translation from Arabic into Ethiopic of the SYNAXARIUM of the Jacobite Church of Egypt, and it only commemorated the saints venerated by the Egyptian Christians. But it seems that soon after the Ethiopic translation began to be read in the churches and monasteries of Abyssinia, the scribes began to add to it the names of the saints who were specially venerated in that country. A little later still the scribes added to each of the lives of the more famous saints a Salâm ሰላም: or "Salutation," in a metrical five-lined form. Nearly all the Codices of the SĔNKĔSÂR now available for study include these Salamât or "Salutations" to the saints, and they were written in the sixteenth, seventeenth and eighteenth centuries. The oldest Codex of the SĔNKĔSÂR is No. 66 of A. d'Abbadie's *Catalogue raisonné* (p. 79), which, according to Guidi, was written at the end of the fifteenth century (*Le Synaxaire Éthiopien*, Tome I, Fasc. 5, p. 523); in this the Salamât are not found. It would

seem then that the insertion of the Salamât in the SĔNKĔSÂR took place in the sixteenth century, and as they are all rhymed verses, we are justified in assuming that each was sung after the reading of the life of the saint to whom it referred, by the congregations of the monks or laity. If this were the case the singing of a Salâm at intervals would break agreeably the monotony of the reading, and help to fix the acts of the saints in men's minds. We may note in passing that in the large illustrated manuscripts containing the miracles of the Virgin Mary, each text describing a miracle is followed by a Salâm. The Salamât were in fact hymns of praise, and the singing of hymns has always formed a very important part of religious services in the East.

The Salamât in the SĔNKĔSÂR number some hundreds, and are in fact so many that in a collected form they fill a large volume. There is one collection in the British Museum (Orient. No. 534, No. 5, Fol. 153*a*–185*a*; Wright, *Catalogue*, p. 84) and another in the Bibliothèque Nationale (Zotenberg, *Catalogue*, No. 129, p. 195). The latter bears the title **ውዳሴ፡ሰማያውያን፡ ወምድርያን፡** *i.e.* "The Praise of the Heavenly and the Earthly Beings." As the Salamât contain very little information which is not already given in the lives of the saints which they follow, I decided that it was unnecessary to add translations of them all in the present work, which is already sufficiently voluminous. But that the reader may be able to judge of their character and contents I have given translations of the Salamât for the month of Sanê, made from Guidi's text, on pp. xxxvii f. The following examples illustrate the form and rhyme of the Salâm.

1. To Bartholomew, who worked as a slave in a vineyard on the Great Oasis:

ሰላም፡ለበርትሎሜዎስ፡ዘጠብለልዎ፡በሰቅ።
አመ፡ይወግርዎ፡ሎቱ፡ውስተ፡ባሕር፡ዕሙቅ።
ቅድመ፡ጉቡአን፡ሕዝብ፡ትእምርተ፡ዝንቱ፡ጻድቅ።
አስተርአየ፡ውስተ፡እያ፟ሁ፡ዘምስለ፡ፍሬ፡ጽፉቅ።
እምኀረገ፡ወያን፡ብሉይ፡ዘተመትረ፡ዓፅቅ።

1st day of Maskaram

Salutation to BARTHOLOMEW whom they rolled into a sack.
When they were about to cast him into the deep sea,
This righteous man before the crowds of the people a miracle
Made manifest. In his hand was the similitude of a thick cluster of fruit
On a little twig which was cut off the stem of an old vine.

2. To Abbâ Matthew who dwelt in the desert:

ሰላም፡ለማቴዎስ፡ነቢረ፡ገዳም፡ዘአንኃ።
አምሳለ፡በግዕ፡ጸጕረ፡እስከ፡ተሞጥሐ።
ከመ፡ያርኢ፡ጽድቆ፡ወተአምሪሁ፡ስዑሐ።
ሐፀበ፡በማየ፡ጥምቀት፡አበለ፡መርምህናም፡ርሱሐ።
ወአባለ፡ሳራ፡እምለምጽ፡በህየ፡አንጽሐ።

4th day of Naḥassê

Salutation to MATTHEW who lengthened his stay in the desert
Until he was covered with hair like a sheep (or, goat).
In order to shew his righteousness and his glorious miracles,
He washed the unclean body of MARMEHNÂM in the water of baptism,
And at the same time cleansed the body of SÂRÂ of leprosy.

3. To Eutyches, the disciple of St John the Evangelist:

ሰላም፡ለኡቲኮስ፡ዘተሰምየ፡ሱታፎ።
ለወንጌላዊ፡ዮሐንስ፡ለንጽሐ፡መላእክት፡እንተ፡ተዓጽፎ።
መኰንን፡ዕልው፡በእንተ፡ሃይማኖት፡አመ፡ገደፎ።
አናብስት፡ስእኑ፡ይግሥሥዎ፡ወእሳት፡ይልክፎ።
እስመ፡ዓቃቢሁ፡መልአክ፡እምኵሉ፡ጎደፎ።

1st day of Pâguĕmên

Salutation to EUTYCHES who was called the friend
Of the Evangelist JOHN, who had endued him with the purity of the angels.
The wicked governor having, because of the Faith, cast him [to the beasts],
Neither the lions could touch him, nor the fire seize him,
For his guardian, the angel, shielded him from all harm.

The compilers of the MAṢḤAFA SĔNKĔSÂR drew their information from many sources. The chief authority for the

lives of the Patriarchs and Prophets was the Old Testament, and Psalms and the Books of the Prophets, both major and minor, are frequently quoted. For the lives of the Apostles and the Seventy-two Disciples, the Four Gospels were drawn upon, and some work similar in contents and character to the *Gadla Ḥawâryât* or *The Book of the Contendings of the Apostles*. The Gospels are frequently quoted, as well as the Revelation of St John, which has always been, and still is, a favourite book with the Abyssinians. The lives of the Jacobite Patriarchs of Alexandria are derived from the old Jacobite Synaxarium, the Arabic version of which was translated from Coptic. The lives of many of the saints and martyrs given in it were translated some from Coptic and some from Greek. The lives of Ethiopian saints were compiled from native records preserved probably in the Libraries of the great monasteries. The compilers of the Jacobite Synaxarium were acquainted, perhaps through Greek translations, with the Book of Enoch, and the Wisdom of Jesus, the son of Sïrach, and some of the early Hebrew works on Adam and Eve, Moses, and others enumerated by Mr Gaster in his *Asatir*, London, 1927, pp. 322 f. Portions of the early part of the "Book of the Cave of Treasures" were also known to them, but not in the original Syriac, and many passages in the MAṢḤAFA SĔNKĔSÂR suggest that the writers of the works upon which its compilers, or translators, drew, had access to all the apocryphal works which were current in Palestine, Syria, Egypt and Nubia from the sixth century downwards.

Every now and then we find passages which suggest that the writer had in his mind confused remembrances of some of the ancient legends of his country. Thus in the story of one of the miracles of St Michael the Archangel (*infra*, p. 988) we are told of a certain rich man whose interest it was to destroy a certain youth who was the son of a pious neighbour. After the death of the father of the youth, he took advantage of the widow's poverty which forced her to accept a gift of twenty *dînârs* (about £10 sterling), and to hand over her son to the rich man, who promised to feed and clothe him and employ him as his servant. Having got possession of the youth the rich man made a wooden box as long as the boy was tall, and he forced the boy into the

box, and fastened the cover over him, and he carried the box to the river, and cast it into the water, and he also cast the key of the box into the river. The box floated down the river, until it reached a certain place where it grounded, and a certain shepherd seeing it arrive went and dragged it out of the water, and carried it to his house; but as he lacked the key he could not open it. Whilst pondering how he could open the box, God told him to go back to the river. He did so, and finding a fisherman there bade him cast his net in his (the shepherd's) name, and promised to buy the fish he could catch. The fisherman cast his net and brought out a large fish, which the shepherd took and paid for, and carried home. When he slit open the fish, preparatory to cooking it, he found a gold key, and after thrusting this into the keyhole of the box, he found that he could turn the lock, and so was able to open the box. To his amazement he saw the youth, who was alive, and he took him out of the box, and the youth became to him as a son. The shepherd called him "Baḥrân," because he found him in the river (*Baḥr*). The youth grew and flourished, and by the help of Saint Michael married the daughter of the rich man who tried to kill him, and inherited all his wealth.

In this story we have, clearly, a mixture of the old legends of Osiris, and the finding of Moses who was reared by Pharaoh's daughter, and the finding of Cyrus who was reared by a herdsman, and the finding of Sargon I who was reared by Akki the ferryman.

Elsewhere we have a story (p. 1008) which recalls an incident described in the old Egyptian story of Setna. One day when Palâmôn was going to Egypt to sell the things which he had made, Satan met him, and cast a spell upon him so that he might not call upon the Name of Christ. And he led him to a splendid city where there were gardens and ornamental waters and trees. Whilst he was walking about here wondering how he could dispose of the produce of his handicraft, a rich widow suddenly appeared and offered to buy his wares. Then she took him to her house, and bringing him up into the upper storey, she removed the basket from his head; and having made him sit down she washed his feet. The widow commanded her maidens and they brought a table and wine, and she pressed him to eat, and they ate

together and drank and got drunk. The maidservants left them alone together, and the fire of lust burning hotly within Palâmôn, he forgot God and His angels, and turned to the widow and consorted with her. Later when he came to himself there was no woman, no house, no table, no people, no beasts, no water, and no garden, and his head was spinning round and he felt as if he had neither eaten nor drunk. He wept much and when he looked up he saw Satan standing by his side and grinning at him.

The old Egyptian story of which the above is a tolerably exact parallel, states that Setna Khāmuast, the son of Pharaoh Usermarā, saw a woman and became enamoured of her, and he sent a slave to her with ten pieces of gold to ask her to arrange a meeting with him. In answer, the woman, who was called Tabubu, sent him an invitation to come to her in her house in Per-Bast, where they could enjoy strict privacy. Setna took a boat and went to Per-Bast forthwith, and he found there Tabubu's house, which was splendid and stood in a garden. He passed into the garden and thence into the guest chamber, and his arrival having been announced to Tabubu, she came and received him and led him up into the upper storey, and into a room which was handsomely furnished. The floor was inlaid with lapis lazuli and turquoise, and in it stood couches covered with byssus, and many cups of gold stood on the table there. A gold cup filled with wine was handed to Setna, and Tabubu invited him to eat; perfumed unguents were brought to him, and sweet smelling incense was burnt before him in a censer. Setna spent a happy day with Tabubu, who was a woman the like of which he had never before seen. She was dressed in transparent apparel, and bewitched him to such an extent that he settled all his money on her, and had all his children slain before her so that they could make no claim on his estate at a later period. Then she invited Setna into her own apartment, and he lay down on a couch of gold and ebony with her. When he approached her she uttered a loud cry of horror, and Setna leaped up and found that he was burning hot and naked.

The Demonology of the Abyssinians was much the same as that of the Copts, who inherited many of their beliefs in devils

and evil spirits from their ancestors, the so-called Pagan Egyptians. They believed in a personal Devil, who was able to take any or every form and shape at will, and who could travel with equal ease through earth, air and water. In the pictures which illustrate Ethiopic manuscripts he is usually represented as a huge black man, with large fiery eyes and long body, arms and legs; on his head is a pair of horns, and he has claws and a long tail. The Typhonic animal which represents him has also scales on his body. But the Devil, who is called Diabolos, Masṭêmâ or Satan, could assume the form of an ordinary individual, and transact business with men, especially in the matter of buying their souls from them. A typical instance of this will be found on pp. 46–48. A certain young man fell in love with his master's daughter, and asked a magician to help him to obtain his desire. The magician wrote a deed of sale of the young man's soul, and gave it to him and told him to go and stand by a grave in one of the pagan cemeteries at midnight holding the paper in his hand. This he did, and a devil appeared and led him to Satan, who made him write on the paper a statement in which he declared his belief in Satan, and denied Christ; then Satan took the paper, and the young man left him, being satisfied that he would obtain the maiden. Satan then inflamed her with lust for the young man, and she importuned her father so strongly, that he and his wife consented to her marriage with her lover. The marriage took place, and the couple lived happily together for a time, but the parents knew that their son-in-law was not a Christian, and they told their daughter so. Husband and wife went to church together, but the young man never partook of the Eucharist, and this fact grieved his wife sorely. One day she insisted that he should receive the Sacrament with her, and then he confessed to her that he had denied Christ and sold himself to the Devil in order to obtain her to wife. On hearing this the young woman went to St Basil the bishop, and entreated him to save her husband. The bishop had the young man brought to him, and succeeded in making him repeat the confession that he had made to his wife, and express the wish to be saved. Basil took the young man into his house, and shut him up in close confinement for forty days,

and fed him on bread and water. Every third day he questioned the penitent and learned from him that the devils were always prowling round about his room and terrifying him, and at the end of forty days he summoned all the monks from the monasteries, and they and all the people prayed all night for the salvation of the young man, crying out to God "Have mercy upon us." Finally their prayers were answered, and the paper which the young man had written and given to the Devil fell down from above among all the people. Basil took up the paper, and unrolled it, and read it to the congregation, and then he blessed the young man and gave him the Holy Mysteries.

The little Books of the Dead which were written in the first century B.C. and the first century A.D. prove that the Egyptians had abandoned many of the beliefs which their ancestors had held in respect of the Other World. But they retained the very ancient belief in the Last Judgement, and clung to the opinion that souls would be weighed in a pair of Scales, and that those that were "light on the balance" would suffer punishment in the River of Fire. When the Egyptians became Christians they substituted God for Osiris in the Last Judgement, but they retained their belief in the pair of Scales and the River of Fire. In the pagan cult the souls of those who were condemned in the Judgement were handed over to the executioner Shesmu and his assistants, who hacked their bodies in pieces and cast their members into the River of Fire and the fire pits of Sekhet. The Christianized Egyptians substituted the Devil for Shesmu, and his fiends for the servants of Shesmu, but the fate of the damned was the same, for they were destroyed by fire. The Ethiopians adopted the views of the Copts about the Scales, and they are mentioned more than once in the MAṢḤAFA SĚNKĚSÂR (see pp. 96, 541). In one of the Miracles of the Virgin Mary we read that the soul of a certain cannibal who had murdered and eaten seventy-eight men, was weighed in the Scales, and that the one good deed which he had done, viz. giving a drink of water to a thirsty man, made it outweigh the seventy-eight murders which he had committed (Budge, *Miracles of the Virgin*, London, 1923, No. XXIX). The punishments of the wicked in the River of Fire in hell are minutely

described in many Ethiopic apocryphal works, and in some of them we have allusions to the "worm which dieth not." The prototype of that "worm" seems to have been the "Watcher at the Bight of the Lake of Fire, who devoureth the bodies of the dead and swalloweth hearts," whose face was like that of a greyhound, and whose brows were like those of a man (*Book of the Dead*, XVII, Nebseni, ll. 40–1).

Details of the life of the beatified in heaven which are so abundant in the ancient Egyptian and Coptic works are almost entirely wanting in the MAṢḤAFA SĔNKĔSÂR. The righteous man and the martyr receive the crown of life when they depart from this world, and we hear nothing of the clean white apparel and sandals, and the dainty bread cakes, and the abundant beer, and luscious fruits, and the reunion of the family of which the dwellers in the Valley of the Nile dreamed. The highlands of Ethiopia lacked the flat fertile plains and the network of canals of Egypt, and therefore we find no mention of such things existing in the Ethiopian heaven. The souls of the beatified dwelt with the various Ranks of Angels, and, presumably, assisted them in praising the Persons of the Trinity.

THE CODICES OF THE MAṢḤAFA SĔNKĔSÂR

We have seen above that in some manuscripts the compilation of the SĔNKĔSÂR is said to have been made in the twelfth century of our era, and in others in the thirteenth century, and that some authorities consider that the work was not carried out until the first half of the fifteenth century. It is possible that copies in Ethiopic may have been in use in Ethiopia in the thirteenth and fourteenth centuries, but if so none have come down to us. Littmann in his *Geschichte der äthiopischen Litteratur* (Leipzig, 1907, p. 210) says that the SĔNKĔSÂR is first mentioned in the year 1495, and that as one of the authors of the work did not live until about 1425, the translation of the SYNAXARIUM into Ethiopic did not take place until the first or second half of the fifteenth century. Dr Harden (*Introduction to Ethiopic Christian Literature*, London, 1926, pp. 29, 69) simply repeats Littmann's statement. A great revival in the study of Ethiopic Literature took place in Ethiopia in the fifteenth century, as is proved by the manuscripts of the *Gadla Ḥawâryât* (Orient. 678), the *History of King Lâlîbalâ of Lâstâ* (Orient. 719), the *Book of Prayers* (Add. 11678), the *Miracles of the Virgin* (Orient. 650), and the *Acts of Fâsîladas* (Orient. 706), and it is therefore not impossible that the SĔNKĔSÂR of that century was a second Recension of that work.

The Codices of the MAṢḤAFA SĔNKĔSÂR preserved in the British Museum and Paris shew that the Abyssinians of the seventeenth and eighteenth centuries usually bound the work in two volumes, but the fine Codex in the Bodleian Library is bound in four volumes (Dillmann, *Catalogus*, Nos. XXII–XXV), and Orient. Nos. 662 and 663 in the British Museum are two of the volumes of a set of four. The oldest half of the MAṢḤAFA SĔNKĔSÂR in the British Museum is Orient. No. 667. It contains the lives for the first six months of the year, and was written for the church of St Michael by Sarṣa Krestôs, the son of Yamâna Krestôs, during the reign of Sûsenyôs, Malak Sagad III, Selṭân Sagad I, who began to reign in 1607 and died in June 1632. The MS. Orient. 670, which contains the lives for

the second half of the year, does not belong to Orient. 667, but was written about the same time. Other Codices of the seventeenth century are: Orient. 660 and 661 (dated 1654, 1655); Orient. 656 and 657 (dated 1681); Orient. 659, written by order of King John I 'Alâf Sagad, 1667–82; Orient. 666, written between 1662 and 1682; Orient. 673 and 676, written between 1667 and 1682; Add. 24180 and Orient. 674, written in the second half of the seventeenth century; and Orient. 675, written between 1682 and 1706, and perhaps also Add. 16218 (Dillmann, *Cat. Brit. Mus.* No. XXXIX, p. 46). To the eighteenth century belong Orient. 662, 663, 664, 665, 668, 669, and Add. 24187. Descriptions of these MSS. will be found in Wright, *Catalogue of the Ethiopic Manuscripts in the British Museum, acquired since the year* 1847, London, 1877, pp. 152 f.

After a careful examination of all the manuscripts of the SĔNKĔSÂR written during the first half of the seventeenth century, I decided to make a translation of the work from Orient. 660 and 661. These two fine folio volumes contain the complete Ethiopic text, and as they were written for a king who was himself a devout follower of the teachings of the Church of Alexandria, we may assume that neither pains nor money were spared in the production of this copy of the SĔNKĔSÂR, which was intended for his personal use. The two volumes contain 339 vellum leaves measuring about 19 inches by 16 inches, and of these the texts of the SĔNKĔSÂR fill 324 folios. Each page is filled with three columns of text which is written in a fine bold hand; the number of lines to the column varies from 40 to 57, the average number being 40. The titles of the main sections, etc. are written in red ink. Both volumes were written by the same scribe, as the colophons on folio 164*b* of the first Part and folio 159*b* of the second Part shew. The colophon on fol. 164*b*, col. 3 supplies the history of the making of the Codex; the text reads:

TRANSLATION

This is the Book of SĔNKĔSÂR which our King YÔḤANNES (JOHN) [he began to reign in October A.M. 7160 = A.D. 1667, and died in July A.M. 7174 = A.D. 1682] acquired when the Holy Spirit disposed him and made him anxious to hear the story of the spiritual

fights, and of the deaths of the fiery martyrs, and the commemorations of the blessed righteous men, and the narratives of watchful angels, and the preaching of the Apostles who were sent forth, and the prophecies of the holy Prophets, and the stories of the perfect monks, and the messengers (or, angels) of the Spirit.

I acquired it by the help of God, the Most High (remembering Him who sware an oath unto them, saying, "Whosoever writeth the mention of their fight, and whosoever celebrateth the commemoration of them, I will blot out their sins, and I will share My kingdom with them in this world, so that they may assign to Me a commemoration in the world which is to come"), so that I might find grace, and salvation, and a place whereon to stand with those who are on His right hand, [viz.] he who wrote it on paper, and he who had it written, and explained it, and he who caused it to be read, and he who translated it into the new language, and he who hearkened unto the voice thereof with the ear of the Spirit, through the prayer of His mother MARY, who is free from all blemish. And at the same time may Jesus Christ teach us!

And its writing took place in the time of our King FÂSÎLADAS (June 1632–October 1667), who by the grace of God was called 'Âlam Sagad, when he reigned in the 21st year, the year of mercy, which is the year of the world 7147, MARK being the Evangelist, and there was no Epact that year. It was begun on the day of 'Âreb (Friday) on the 28th day of the month of Maskaram. And its ending took place in one year and one month, that is to say on the 30th day of the month of Ṭĕḳĕmt, in the period of LUKE the Evangelist, by means of great diligence, through the abundant praising of God. [It is He] Who granteth the prayer of him that hath prayed, and for him that hath made a beginning He bringeth the conclusion of what he hath planned. But may He say unto our King YÔḤANNES (JOHN) "My son, since thou hast toiled toil in thy love for Me, after thy departure [from this world] come, thou shalt be with Me that thou mayest sit for ever on My right hand."

O God, Who hast completed for us the first month, in health and in peace, do Thou likewise complete for us and shew us the end of the last month, which is the circuit of the year. And do Thou bring us again to another circuit of another year in happiness, without toil and fatigue, and without sickness and fever. And moreover, may the prayers of Thy righteous ones guard you in your lives in this world, and may the blessings of Thy martyrs be with you for ever and ever. Amen.

This Book of SĔNKĔSÂR, which belongeth to the King of Kings, 'A'ELÂF SAGAD, who is by the grace of God called JOHN, and Queen SABLA WANGÊL, behold, we have given it to the Tâbôt of our Lady MARY, the mother of God, of Gemdja Bêt that it may be for us the salvation of soul and body. Whosoever shall steal it, or damage it, or remove it by fraud from the church, whether he

be King, or bishop, or governor, shall be excommunicated by the power of PETER and PAUL.

ዝመጽሐፈ፡ስንክሳር፡ዘአጥረዮ፡ንጉሥነ፡ዮሐንስ፡ሶበ፡አንበሮ፡ወአጽሐቆ፡መንፈስ፡ቅዱስ፡ለሰሚዓ፡ገድሎሙ፡ወዜና፡ሞቶሙ፡ለሰማዕታት፡መዋዕያን፡ወተዝከረ፡ጻድቃን፡ቡሩካን፡ወዜና፡መላእክት፡ትጉሃን፡ወስብከተ፡ሐዋርያት፡ፍንዋን፡ተንቢተ፡ነቢያት፡ቅዱሰን፡ወዜና፡መነኮሳት፡ፍጹማን፡ወመላእክተ፡መንፈሳውያን።

አነ፡አጥረይክዎ፡በረድኤተ፡እግዚአብሔር፡ልዑል፡ዝክሮ፡ዘመሐለ፡ሎሙ፡እንዘ፡ይብል፡ለዘጸሐፈ፡ስመ፡ገድሎሙ፡ወለዘይገብር፡ትዝካሮሙ፡አነ፡እደመሰሰ፡ኃጣውኢሆሙ፡ወአስተዋረ፡መንግሥትየ፡ምስሌሆሙ፡በዝ፡ዓለም፡ከመ፡ይኩነኒ፡ተዝከረ፡ወለዘይመጽእ፡ዓለም፡ከመ፡እርክብ፡ሞገሰ፡ወመድኃኒተ፡ወቅመተ፡ምስለ፡እለ፡በየማኑ፡ለዘጸሐፎ፡በክርታስ፡ወለዘአጽሐፎ፡እንዘ፡ይደርስ፡ለዘአንበቦ፡ወተርጉሞ፡በልሳን፡ሐዲስ፡ወለዘሰምዓ፡ቃሎ፡በእዝነ፡መንፈስ፡በጸሎተ፡እሙ፡ማርያም፡ዓራቂተ፡ኩሉ፡እምበእስ፡ጎቡረ፡ይምሃረነ፡ኢያሱስ፡ክርስቶስ።

ወጽሕፈቱሰ፡ኮነ፡በዘመነ፡ንጉሥነ፡ፋሲለደስ፡ወበጸጋ፡እግዚአብሔር፡ዘተሰምየ፡ዓለም፡ሰገድ፡እምአመ፡ [fol. 165a 1] ነግሡ፡በሯወ፩ዓመት፡ወዓመተ፡ምሕረትሂ፡በ፲፱ወ፩፱፡፸ወ፯ዓመተ፡ዓለም፡ወእንዘ፡ወንጌላዊ፡ማርቆስ፡ወአልቦ፡ዓበቅቴ፡አሜሃ፡ወተወጥነ፡በዕለተ፡ዓርብ፡አመ፡፭ራሁ፡ወሰሙኑ፡ለመስከረም፡ወፍጻሜሁሰ፡ኮነ፡በ፭ዓመት፡ወአሐዱ፡ወርኀ፡አመ፡፸ሁ፡ለጥቅምት፡በዘመነ፡ሉቃስ፡ወንግላዊ፡በአስተሐምሞ፡በብዙኀ፡ስብሐት፡ለእግዚአብሔር፡ዘይሁብ፡ጸሎቶ፡ለዘጸለየ፡ወለዘወጠነ፡ይፈጽም፡ለዘሐለየ፡ባሕቱ፡ይበሎ፡ለንጉሥነ፡ዮሐንስ፡ወልድየ፡አምጣነ፡ፃመውከ፡ፃማ፡በአፍቅሮትከ፡ኪያየ፡ድኅረ፡ፍልሰትከ፡ነዓ፡ተሀሉ፡ምስሌየ፡ከመ፡ትንበር፡ለዓለመ፡በየማንየ።

አአምላክ፡ዘአፈጸምከነ፡ለወርኀ፡ቀዳሚት፡በጥዒና፡ወበሰላም፡ከማሁ፡አፈጽምነ፡ወአርእየነ፡ፍጻሜሃ፡ለወርኀ፡ደኃሪት፡እንተ፡ይእቲ፡ምዕዋደ፡ዓመት፡ወአብጽሐነ፡ካዕበ፡ኀበ፡ካልዕ፡ምዕዋደ፡

ዓመት ፡ ዳግሚት ፡ በሠናይ ፡ እንበለ ፡ ፃማ ፡ ወድካም ፡ እንበለ ፡ ደዌ ፡ ወ ሕማም ፡ ወዓዲ ፡ ይዕቀብክሙ ፡ በሕይወትክሙ ፡ ሀየ ፡ ጸሎቶሙ ፡ ለጻ ድቃንየ ፡ ወበረከቶሙ ፡ ለሰማዕታትየ ፡ የሀሉ ፡ ምስሌክሙ ፡ ለዓለም ፡ ዓለም ፡ አሜን ።

ለዝንቱሰ ፡ መጽሐፈ ፡ ስንክሳር ፡ ዘንጉሥ ፡ ነገሥት ፡ አእላፍ ፡ ሰገድ ፡ ወበጸጋ ፡ እግዚአብሔር ፡ ዘተሰምየ ፡ ዮሐንስ ፡ ወንግሥትሂ ፡ ሰብለ ፡ ወንጌል ፡ ነዋ ፡ ወሀብነ ፡ ለታቦት ፡ እግዚእትነ ፡ ማርያም ፡ ወላዲተ ፡ አም ላክ ፡ ዘግምዛ ፡ ቤት ፡ ከመ ፡ ይኩነነ ፡ ለመድኃኒተ ፡ ነፍስ ፡ ወሥጋ ።

ዘሠረቆ ፡ ወዘፈሐቆ ፡ ወዘተዓገሎ ፡ ከመ ፡ ኢይፃእ ፡ እምነ ፡ ቤተ ፡ ክር ስቲያን ፡ እመሂ ፡ ንጉሥ ፡ ወእመሂ ፡ ጳጳስ ፡ ወእመሂ ፡ መኰንን ፡ በሥልጣ ነ ፡ ጴጥሮስ ፡ ወጳውሎስ ፡ ውጉዘ ፡ ለይኩን ።

The name of the scribe who wrote the two volumes in 13 months was Takla Hâymânôt.

On foll. 2 and 3*a* of Orient. 660 is written the commemoration (for a translation see pp. lxxii f.) of King Îyâsû I, 'Adyâm Sagad, the son of John I, who began to reign in 1682 and was deposed in March 1706 and murdered in the following October. At the end of the narrative are the following encomiastic lines:

ሀብተ ፡ መንፈስ ፡ ቅዱስ ፡ ዜና ፡ ጽድቅከ ፡ በከመ ፡ ከሠተ ፡ ሊተ ።
ውሑደ ፡ አእምሮ ፡ ገበርከ ፡ እስመ ፡ ጸሐፍኩ ፡ ንስቲተ ።
ኢያሱ ፡ ሥርግው ፡ አልባስ ፡ ደመ ፡ ግፍዕ ፡ ቀጠንተ ።
በለኒ ፡ በቃለ ፡ ጽድቅ ፡ ወአብከረኒ ፡ ብስራተ ።
እምኀበለ ፡ ርስትየ ፡ እሁበከ ፡ ክብረ ፡ ነፍስ ፡ ርስተ ።

Full details of the deeds, hymns, etc. which are found in various parts of Orient. 660 and 661 are given by Wright (*Catalogue*, Nos. CCXXXII, CCXXXIII, pp. 153–4).

THE PUBLICATION OF THE MAṢḤAFA SĔNKĔSÂR

There is abundant evidence in Ludolf's *Historia Aethiopica* that its great author was well aware that Lives of the professional Ascetics and Saints and Martyrs existed in Ethiopia (see Bk. III, chap. IV, No. 46), but no Codex of the MAṢḤAFA SĔNKĔSÂR seems to have been known to him. The List of the Sacred Festivals of the Ethiopian Church which he printed in his *Commentarius* (pp. 389 f.) might well have been compiled from a manuscript of this work, but as a matter of fact it was derived from a manuscript which contained a collection of the Salamât, *i.e.* "Salutations," *i.e.* the rhymed verses which were added to the Ethiopic translation of the Old Jacobite Synaxarium by John of Bûrles. The great Codices of the MAṢḤAFA SĔNKĔSÂR in London, Oxford and Paris shew that Ludolf's List is incomplete and inexact in many places, and Zotenberg's view[1] that it was compiled from a copy of the ውዳሴ፡ሰማያውያን፡ወምድርያን፡ *i.e.* "The [Book of] Praise of the Heavenly and the Earthly Beings," is undoubtedly correct.

In his *Travels to discover the Source of the Nile* (2nd ed., Edinburgh, 1805, vol. II, p. 416) Bruce gives a list of the books which were in use among the Abyssinians in his day, and of the manuscripts which he bought or had copied and brought to England. Among these was the "Synaxar" or the *Flos Sanctorum* "in which," he says, "the miracles and lives, or lies, of their saints are recorded at large, in four monstrous volumes in folio, stuffed full of fables of the most incredible kind. They have a saint that wrestled with the devil, in shape of a serpent nine miles long, threw him from a mountain and killed him. Another saint, that converted the devil, who turned monk, and lived in great holiness for forty years after his conversion, doing penance for having tempted our Saviour upon the mountain: what became of him after they do not say. Again, another saint, that never ate nor drank, from his mother's womb, went to Jerusalem, and said mass every day at the holy sepulchre and came home

[1] So also Dillmann's: "Sancti autem, qui ita commemorantur, cum illis, qui in J. Ludolfi Fastis recensentur, nequaquam congruunt. Ludolfus enim Fastos suos e salutationibus rhythmicis, ad singularum dierum Sanctos dictis, compilavit." (*Catalogus Codd.* MSS. *Bibl. Bodl.* p. 37.)

at night in the form of a stork. The last I shall mention was a saint, who, being very sick, and his stomach in disorder, took a longing for partridges. He called upon a brace of them to come to him, and immediately two roasted partridges came flying, and rested upon his plate to be devoured. These stories are circumstantially told, and vouched by unexceptionable people, and were a grievous stumbling block to the Jesuits, who could not pretend their own miracles were better established, or more worthy of belief." Bruce had some slight acquaintance with the Ethiopic language, but a perusal of the translation given in the following pages will convince the reader that Bruce either did not understand the texts he was trying to read or that his interpreter translated them wrongly for him. Be this as it may, Bruce must be forgiven his splenetic utterances in respect of Ethiopian miracles, because he brought to England and gave to the Bodleian Library one of the finest Codices of the MAṢḤAFA SĔNKĔSÂR now known, and thereby provided scholars with the material for discovering what the work really contained.

The first European scholar to describe the contents of any part of the MAṢḤAFA SĔNKĔSÂR was Dillmann, who, in his *Catalogus Codd.* MSS. *Orientalium qui in Museo Britannico asservantur* (pp. 45–6), gave a general account of the sections of the work dealing with the lives of the saints who are commemorated during the first six months of the Abyssinian year (Maskaram to Yakâtît) as found in Add. 16218. This manuscript was acquired either by the Rev. C. W. Isenberg or the Rev. J. L. Krapf, and was presented to the British Museum by the British and Foreign Bible Society. Dillmann printed the text of the title and colophon in full, but was uncertain about the date to be assigned to it; the general arrangement of the texts and the character of the writing justify us in thinking that it was written early in the second half of the seventeenth century.

In 1848 the Oxford Press published Dillmann's *Catalogus Codd.* MSS. *Bibliothecae Bodleianae*, and in this work the author gave a full and detailed account of the contents of the four large folio volumes of the MAṢḤAFA SĔNKĔSÂR which Bruce

gave to the Bodleian Library (Nos. xxii–xxv, pp. 37–68). The MS. was written presumably for Tawalda Madkhan ተወልደ፡ መድኅን፡, and the scribe's name was Batra Mîkâ'êl በትረ፡ ሚካኤል፡ Though the writing is in places somewhat careless (Dillmann says minus accurate exaratus) I think the MS. was written in the reign of Îyâsû I (1682–1706) and not in that of Îyâsû II (1730–55). The palaeographic evidence suggests the seventeenth rather than the eighteenth century for the period of its production.

In 1868 Dillmann provided scholars with the means for judging the nature and character of the contents of the MAṢḤAFA SĔNKĔSÂR by publishing extracts from it in his valuable *Chrestomathia Aethiopica*, pp. 16–39. Section 2 of this work contained the lives of Melchisedek, Mark the Evangelist, Dionysius, Patriarch of Alexandria, Macarius, Abbâ Salâmâ, Yârêd, the musician, and Takla Hâymânôt, edited from manuscripts at Tübingen and Oxford. The texts of the lives of Abbâ Salâmâ and Takla Hâymânôt he collated with the versions of them which G. Sapeto had published in his *Viaggio e Missione Cattolica fra i Mensa i Bogos e gli Habab*, Rome 1857.

Early in the year 1895 the late Marquess of Bute, for whom I was copying and translating *Three Encomiums on St Michael the Archangel* in Coptic, and the *Gadla Ḥawâryât*, or *Contendings of the Apostles*, suggested that I should include in the series of Oriental Texts which he hoped to publish an edition of the MAṢḤAFA SĔNKĔSÂR, with an English translation. He was a profound student of the Literature of Oriental Christianity, and spent a great deal of time with me in the British Museum, where I translated for him many passages from Coptic and Ethiopic MSS. After carefully considering the matter Lord Bute came to the conclusion that he would like to begin his series of Oriental texts with the MAṢḤAFA SĔNKĔSÂR, and I therefore began to copy the Ethiopic text from the manuscripts in the British Museum, Oriental 660 and 661, which were written in the middle of the seventeenth century. I had copied more than half of the first volume (Orient. 660) when in the summer of 1897 the Congress of Orientalists took place in Paris. At one of the meetings M. L'Abbé (now Mgr) Graffin

brought forward a plan for the publication of the MAṢḤAFA SĔNKĔSÂR, and it was resolved that Conti Rossini, Perruchon, René Basset and Guidi should each undertake to edit and translate one quarter of the work. Now the MAṢḤAFA SĔNKĔSÂR is a very voluminous work. The two volumes of the Codex which I was copying contain about 334 large folio leaves, and as there are three columns of text, with an average of 40 lines to the column on each page, the columns are 2004 in number and the lines 80,160.[1] It was impossible to say when I could hope, single-handed, to complete such a task, for I had only my own private time to devote to it. I therefore ceased the copying and translation of the MAṢḤAFA SĔNKĔSÂR, but did not abandon the idea of publishing an English translation of the work at some future time.

In due course the Abbé Graffin began to publish the MAṢḤAFA SĔNKĔSÂR in his *Patrologia Orientalis*. The first part to appear was the section for the month of Sanê, which was edited and translated by Guidi, with the assistance of L. Desnoyers (Tome I, Fasc. 5). The second part contains the section for the month of Ḥamlê, edited and translated by Guidi (Tome VII, Fasc. 3). The third part contains the sections for the months of Naḥassê and Pâguĕmên, the text edited by Guidi with a translation by S. Grébaut (Tome IX, Fasc. 4). The fourth part contains the sections for the months of Tâkhshâsh, Ṭĕr and Yakâtît, edited and translated by S. Grébaut (Tome XV, Fasc. 5, 1927). The earlier fasciculi are undated. Thus at the time of writing (Nov. 1927) nearly one half of the MAṢḤAFA SĔNKĔSÂR remains to be published in the Abbé Graffin's edition. This edition, which it is to be hoped will be completed at no distant date, will always have a special value, because it it based upon the oldest known Codex of the MAṢḤAFA SĔNKĔSÂR, viz. that which was formerly in the possession of d'Abbadie, and is now in the Bibliothèque Nationale. Further, the text has been edited and translated by competent scholars, and as regards excellence of typography and paper leaves nothing to be desired.

[1] The translation printed in the following pages contains over half a million words.

SALUTATIONS TO THE SAINTS AND MARTYRS COMMEMORATED DURING THE MONTH OF SANÊ (JUNE 5–JULY 4)

I. SANÊ

1. Salutation to LAWENTYÔS who endured tortures in his soul
Until his body was consumed, and until his skin was rent.
After DIOCLETIAN the king was removed from the earth,
They consecrated his church on this day
And transported his bones—pearls of price!—therein.

2. Salutation to JOSEPH who was called the similitude
Of the chief of the army of God.
All my bones sing to this wise man, the bearer of a gem,
The storehouse of his riches, saying
"O MARY, he is thyself."

3. Salutation to 'ASNÊT, whose splendour is like the sun,
And like the flower of the red rose, which cometh forth from its leaves.
The bees who feed her ascend on the wings of the wind,
And those who wish to inflict a wound in her
Fall down upon the ground, and perish straightway.

4. Salutation to ḲAZMÂ and to his associates
Who sprang from the town of ṬÂHÂ;
Salutation to BÎFÂMÔN who fought much.
May they cleanse the untilled field of my heart so that
It may never bloom with tares and sharp thorns.

II. SANÊ

5. I cry Salutation to the appearance of
The body of JOHN the Baptist and the body of ELISHA unseparated.
TÊWÔFLÔS (THEOPHILUS) seeing
That they were able to deliver the heathen woman from the pangs of giving birth,
[Knowing] their miraculous power, offered to them prayer and entreaty.

III. SANÊ

6. Salutation to MÂRTÂ (MARTHA), sweet of memory and fame,
Who girded on sackcloth rejecting apparel of gold.
When the doorkeeper rebuked her [saying], "Thou canst not come into the sanctuary without purity,"
He became the cause of her
Conquest of the evil thought.

IV. Sanê

7. Salutation to SANÛSÎ whose knees and hands were cut
And the soles of whose feet were hollowed out like a tree trunk.
Salutation to MARY, the lover of the pilgrim,
Who was tortured with him, and made to suffer with him before the throne [of the governor],
And with the sorcerer also who believed in the Son.

8. Salutation to JOHN, the boast of ḤARKĔLÎ and the districts round,
Healer of the sick with his bones.
And Salutation to those who were with him, who fought before him,
And Salutation to those who were after him, whose blood was shed,
The brother of his mother, BÎFÂMÔN was his name.

9. Salutation to 'AḲRÔNYÔS and to DÎMÛNÂSYÂ, his sister,
To 'AMÔNÎ, and MÎNÂS, martyrs of God.
When the king cast the four of them into the pit of fire,
There came to deliver them from heaven [he who was] the salvation of the Three [Children],
The Angel of joy, GABRIEL, whose journeying is swift.

10. Unto thee, 'AMÔNYÔS, I offer Salutation,
And also to SÔFYÂ (SOPHIA), who shared [thy] pain.
For the sake of JESUS CHRIST, by His perfect will
May it be to you to rear me, an orphan,
Thou thyself being father and she the mother.

V. Sanê

11. Salutation to JACOB (JAMES) who appeared in the East,
Being in innocence the servant of God.
Inasmuch as he had prophesied against the Arian Emperor
Who had fled to the country from before his enemies,
He and his soldiers with him were consumed in the fire.

12. Salutation to ABBÂ 'ĔBSÔY, whose country was BÔḤA.
Those who extracted with a knife the muscles of his hands and his feet
When they continued their attack upon him
Submerged one half of his body in the sea
And tied the other half to a pillar, so that it might not descend [into the water].

13. Salutation unto thee, MACARIUS, chosen one,
Who for the sake of Christ died by drowning.
Before I myself descend into the valley of tears,
Come, come, Keeper of all magic (or, sorcery),
For I, the sick man, desire health from thee.

VI. Sanê

14. Salutation to thee, THEODORE, the monk,
Who wast tied by the hands and feet to the foot of a horse.
The head, which, having been cut off from thy trunk, sprang
Up into the air through the violence of the galloping [of the horse]
And flew along like the wind, God shall crown with three crowns.

15. Salutation I say to the four governors
Who satisfied the hungry with food, and gave drink to the thirsty.
When ARIANUS came and laid waste the town of 'ĔSNÂ
They were, for CHRIST'S sake, the first to go out from among
Their people that they might become martyrs.

VII. Sanê

16. Salutation to 'ABASKÎRÔN who endured his trial
Up to the point that his members and his head were cut off with a knife.
To the five soldiers [slain] by the hand of 'ARMÂNYÔS, the dead man,
(For he was a stranger to the life of CHRIST), who were crowned with him,
And on whom diadems (literally helmets) were laid, I say Salutation.

17. Salutation I say [unto thee, MARY]. Thy house was opened this day.
As ELIJAH opened the gates of the rain
[After] six months and three years,
MARY be thou pleased to open my mind which is sealed,
So that upon me may be poured out righteousness and peace.

VIII. Sanê

18. Salutation I say to the consecration of thy house, built
Where thy Son poured out the blessed water.
MARY, on him who prays in thy name, a name of benefit,
May there be given at all times
A beautiful gift and a perfect present.

19. Salutation, Salutation to TĔMÂDÂ and her children,
To 'ARMÂNÔS and his mother who shared honour,
Thy image and martyrdom are written in Jerusalem and round about it.
By the blood of their martyrdom may they bear for me the obligation of my debt,
When reward cometh for sin and righteousness.

IX. SANÊ

20. Salutation to SAMUEL who from his childhood grew up
In the sanctuary of God.
As when of old SAUL held him with his hand so that he might not flee,
[And] he rent his apparel,
So also did God rend his [SAUL'S] reign.

21. Salutation to LÛKYÂNÔS who acquired praise
When he endured the cruel torments of martyrdom with four [other] men,
When he would not offer sacrifice to the gods, preferring to sacrifice to the Most High.
After they smashed his jaw with stones
And the moment when they nailed him [to the cross] he delivered up his soul.

X. SANÊ

22. Salutation to SÔFYÂ and her daughters DABÂMÔN and BASṬÂMÔN who had made a pact together
To share martyrdom with WARESNÔFÂ,
YÔNÂ and his mother in the city of DENFÂ.
When I am about to fall may they encircle me [with their hands]
As the hen covereth over her young with her wings.

XI. SANÊ

23. Salutation to GALÂWDÊWÔS, who arrayed in the faith of CHRIST
Had no liking for royal apparel.
He chose to be thrust through whilst reproving the wicked governor,
Who [held] the sharp spear in his hand,
Rather than to hearken to his command and obey it.

24. Salutation to the dedication of Thy Church, JESUS our Redeemer,
Which was at Alexandria.
I lift up mine eyes unto Thee, O Lord,
That Thou mayest give me freedom from the bondage of sin,
Which I await for from time to time (*i.e.* always).

XII. SANÊ

25. Salutation to 'AFÔMYÂ (EUPHEMIA), who vanquished MASṬÊMÂ (the Devil)
When he opposed her with lying words,
On this day, even as she wished,

Whilst laying the picture of MICHAEL on her forehead
She departed from suffering into eternal rest.

26. Salutation to MICHAEL, the merciful one,
Who ordereth the affairs of man for his good.
At the sound of the blast of the trumpet of this angel,
Even as was His ascent into heaven in olden time
So shall take place the second coming of God.

27. Salutation I say to ḲÊRLÔS (CYRIL), whose
Patriarchate came by the prophecy of a righteous man.
Through the flow of the words of this teacher
Who was empty of the praise of this world, branches budded,
[And] his children dwelt in his teaching.

28. Salutation to LÂLÎBALÂ, the wise builder of sanctuaries
In dry stone without wet mortar
So that it might be known that to him would be judgeship and administration, [and that he would be]
Like honey, and the joy of kings and peoples,
On the day of his birth he was surrounded with bees.

XIII. SANÊ

29. Salutation I say to JOHN, the perfect one,
Bishop in Jerusalem.
Having rejected the greatness and honour of this world,
And having given alms to the poor, without measure and without stint,
At his death not a single *dirham* was found [in his house].

30. Salutation to GABRIEL by whose hands were fettered
Both the angels of God and the daughters of men who had committed error together.
Because of the majesty and honour of this angel
In the country of Egypt, the doctors of the law have laid it down
That his commemoration shall be celebrated on this day.

XIV. SANÊ

31. Salutation to 'ABṬELMÂ and PÎLPÔS, the friends,
[And] YÔḤANNES and 'AKRÂ from the north of Egypt.
When they stood up for martyrdom before the savage governor,
God saved them when the arrow flew
And delivered them from the fire that was waiting for them.

XV. Sanê

32. Salutation to the consecration of thy house which was built in
MARYÛṬ (MAREOTIS)
By the order of the mighty king.
[O] MÎNÂS, thou hast woken up from inertness the body of
the pig[1]
Which the men, each contributing two *kîrât*, brought
As an offering to thee, having purchased it by payment.

XVI. Sanê

33. Salutation to 'ABÛNÂFER, at the time when death came to him,
His face being changed into a likeness of fire.
After BABNÛDÂ had buried him inside the cave,
No other folk were to inherit the food which had been given to
him,
For the spring of water dried up, and the palm tree fell down.

34. Salutation to you, ye many excellent ones [more in number]
than the sand,
A company of sainted brethren who dwelt in the land of FÊṢA.
When your righteous habits stabbed his heart acutely
'ABÛNÂFER removed himself from the face of the world
So that his soul might become a companion of the soul[s] of the
humble.

35. Salutation to thee, blessed ZA-ÎYÂSÛS, a partner in the Faith
with YEKÛNÔ-'AMLÂK.
When thou didst drive away anxious care from the minds of
the brethren
Thou didst throw away the wax candle,
At the same time performing the service,
And the cup of beer remained standing in the midst[1].

XVII. Sanê

36. Salutation to Abbâ LATṢÛN who, through his long drawn out
suffering, was able
To bring out from punishment a man who was doomed.
Eating herbs only every third day,
Through his stern abstinence, and through the multitude of
spiritual fights which he fought,
His body became as light (or, tenuous) as the air.

[1] Details of this incident are wanting.

37. Salutation to Abbâ PALÂMÔN. Having been led astray by [Satan], the lover of iniquity,
Who produced from the infernal regions phantoms of divers shapes and forms,
God, the Merciful and Compassionate,
Pardoned him his sin. A voice was sent
Which said, "I have set this (*i.e.* the sin) upon the head of Satan."

38. Salutation to Abbâ GARÎMÂ, who making manifest his power,
And who when fashioning seed corn provided it with ears full of grain.
From the place where this righteous man was
Through the majesty of his face and the terrifying sound of his voice,
Stones removed themselves and trees departed in flight.

XVIII. SANÊ

39. Salutation to the Patriarch DEMYÂNÔS, our father,
Who was zealous and careful for the ministration of the Sacrifice.
Those men who pretended that what had taken place on the Friday of the [Jewish] passover [had taken place on Good Friday],
He repelled and excommunicated so that they might not receive the Offering (*Ruerbân*)
Having drunk wine the whole night before.

XIX. SANÊ

40. Salutation to GEORGE, who had borne all testings.
Whilst they were opening his reins and excoriating his brain,
Straightway MARY, the dove of Galilee, appeared to him.
Salutation to his wife and friend BASYULÂ,
Whose striving mingled with the sweet perfume of his strife.

41. Salutation to Abbâ NÔB BESÔY,
Which being interpreted is "refined gold."
Where he finished his martyrdom at 'ÂYNA ṢAḤAY
That he might mount upon him as on a fine horse there came to him
A lion fettered which had escaped from his keeper.

42. Salutation to 'ARSANÔFÎS, and PETER, his counterpart,
And to 'ASKÊRÊWÔN, and to 'ARGÊNES, and to BÊLFEYÔS, all his friends.
When fighting for Jesus Christ,
Being hungry and thirsty they were slain,
Without eating food or supporting themselves with water.

XX. Sanê

43. Salutation to ELISHA who asked ELIJAH
For a double portion of the holy spirit when he ascended into heaven.
Having thus obtained power which was great
He was able to raise the dead twice,
And twice he divided the river.

XXI. Sanê

44. Salutation to thy house which God, thy Son,
The marvellous One, hath consecrated by His Blood.
Do thou, His mother who dost supplicate for mercy, say on my behalf,
"Destroy not the work of Thy hand, which Thou didst fashion of old,
Shall the workmen have laboured in vain?"

45. Salutation to MARY. When the love for man forced her
This day whereon she made supplication for LÎTÔSTERÂ,
God, her Firstborn, swore to her
That He would deliver for ever from every trial
Those who called upon her name and celebrated her commemoration.

46. Salutation to TIMOTHY in the midst of the crowds, who declared
That save Jesus Christ there was no other god.
When he paid no heed to the command of the wicked Emperor,
Having lighted a fire they boiled him in a vessel
Until his flesh melted [and became] like water.

47. Salutation to THOMAS. When after he had made to live
A woman whom they had murdered in a tavern,
He asked her to tell him whither she was going on her journey,
She said, "Since thou wast with me, behold
Why dost thou question me, thy slave?"

48. Salutation to thee, KERDYÂNÔS, who art inscribed
As the fourth in the number of the Fathers.
By reason of thy excellence, which was greater than that of any [other] man,
And baptism, and rank of the priests, rightly
Hast thou graced the blessed MARK, the stem of the Patriarchs.

XXII. Sanê

49. Salutation I say to their holy house
Which was built for them after the trouble was overpassed.
The good sons of TÊWÔDÂDÂ, and the company of ḲÔZMÔS, the martyr.

In the place of torture beatings could not kill them,
Neither was the fire able to consume them.

50. Salutation I say to PAUL, who was separated
From his harlot-wife, whose form was beautiful.
He stood upright, with none to comfort him,
Upon a stone which was made burning hot by the sun,
Until the sick man was set free from the evil spirit.

XXIII. SANÊ

51. Salutation to SOLOMON. The food of knowledge was his sustenance
And the possession of wisdom his possession.
As this king saith in his Song,
"In the month of Christ get ye out and see
How the vines flourish and the pomegranate trees blossom."

52. Salutation to NÔB, who is called the "Confessor,"
The follower of the ten thousand martyrs whom DIOCLETIAN slew.
His companions who were round about him proclaimed him blessed
When they wished to wash his wounds
According to the decree made by CONSTANTINE, the righteous man.

XXIV. SANÊ

53. Salutation I say to the seven brethren
Who, together with MOSES the Black, died by the sword of the Barbarians.
One of them, through his fear, hid himself,
But when the angel who was carrying their crowns appeared to him,
His fear was turned into courage.

54. Salutation I say to MOSES the Black,
Who dwelt withdrawn into the recesses of the desert.
When calling to mind his own former evil deeds
On that very day he was slain by the sword of the Barbarians,
Saying, "Without blood blood cannot be purified."

XXV. SANÊ

55. Salutation to JUDE, the servant of God,
Whose feet were pierced with a red hot spear.
Since, teaching the perfect Faith of the Gospel,
The Apostles included his Epistle with their Epistles,
His memorial is written side by side with the [memorials of the] Apostles.

56. Salutation to PETER whose Ordinances and Law were good,
Who was named governor of DABRA ZEGÂG.
Of the clear and unpolluted water of his teaching,
Which flowed over him like a river,
The young drank and the old refreshed themselves.

57. Salutation to you, PETER and PAUL, each in his turn,
Shining jewels in the foundations of the Church,
Who though being two teach one Ordinance only.
Bless ye the entrance of this winter,
And grant that the fields of this country which have been sown may be fertile.

58. Salutation to PILATE, who washed his hands
To shew that he himself was innocent of the blood of Jesus Christ.
And Salutation to 'ABRÔḲLÂ (PROCLA) his wife
Who sent him a message, saying, "Do thou no harm to Him,
For this man is good and righteous."

XXVI. SANÊ

59. Salutation to the consecration of thy house, O GABRIEL, equal of the Cherubim,
That house which was builded with wisdom in DABRA NAḲLÔN.
At each consecration it made [water] to flow from the wood of the roof.
By an abundant flow abundance was proclaimed,
And by a slight moisture only [the coming of] scarcity was made known.

60. Salutation to JOSHUA, who served MOSES so well
That he received even a double portion of his majestic spirit.
When God wished to deliver His people by his hand,
He defeated the soldiers of the king at GABÂ'ÔN sorely,
And upon those who fled He rained hail.

XXVII. SANÊ

61. Salutation to ḤANÂNYÂ on whom came, for righteousness' sake,
Stoning with stones and slitting of the sides with the edge of the sword.
According as the voice of God had spoken to him from heaven,
He gave baptism to the Apostle PAUL
When the cord of mercy had drawn him from Judaism.

62. Salutation to Thy grave, which JOSEPH the councillor
Dug deep, the mystery of the Faith having penetrated into him.

O Jesus Christ, wash me and baptize me with the Blood of Thy piercing,
The Blood of justification, even as ḤANÂNYÂ baptized
Paul the Jew [removing] all doubt.

63. Salutation to thee, THOMAS, who wast tortured
With mighty blows of the club sheathed with iron.
In the place wherein I am, coming without the hand [of man]
May the stone which was fastened to thy neck
Break the head of Satan my enemy like a potter's vessel.

64. Salutation to you, O ye companions of THOMAS,
Seven hundred men and nine women,
Who on the day of his suffering and martyrdom
Eagerly desired to receive with him crowns of life.
Come ye, and pay me a visit from heaven.

65. Salutation I say to the glorious consecration of thy church,
Which was builded for thee at the end of the time of persecution and suffering,
O Abbâ THOMAS, by the men of BANHÛR.
Teach me the law of humility, O thou who didst raise up the poor on earth;
For where there is pride, there also is disgrace.

XXVIII. SANÊ

66. Salutation to THEODOSIUS, who had to bear the weight
Of suffering and exile,
Whilst teaching his children the words of the Orthodox Faith
Because he did the will of Christ.
The reward of the Apostles shall be his without any diminution whatsoever.

67. Salutation to ABRAHAM, and to ISAAC his son,
And to ISRAEL JACOB, one of them.
In accordance with what God promised them when He made a covenant with them,
Behold, the number of their seed is far greater than the number of the stars,
And greater than the [number of] the sands of the sea, which is very great.

XXIX. SANÊ

68. Salutation to Thy Nativity, O God Most High,
Which [took place] through the only Virgin without coition and seed.
A symbol of Thy Nativity was made known in olden time

When the earth put forth green things, inasmuch as Thou hadst commanded it to produce verdure,
Without the fall of rain, and without the outpouring of the dew.

69. Salutation to you, O ye 140 saints,
Associates of Seven martyrs, ye interdicted ones.
The sharp sword and the boiling cauldron
Which they had made ready for you before the governor,
Did not make you to be afraid, though ye saw them with your eyes.

70. Salutation to BÂSADÎ, and KÔSLÂS, and 'ARDÂMÂ—three.
MOSES, and 'ĔSHÊ and BÎLÂKÂNÔS, their brethren,
And the other KÔTLÂS, who is to be added to them.
These seven interdicted ones were tortured
And died, for the sake of Christ, by the hands of drunkards.

71. Salutation to thee, O soldier BESÔY,
Whom they tied with a rope and dragged about by an ox.
I offer unto thee a sacrifice of praise, as an offering,
And to thy brother ḤÔR, and to thy mother YEDRÂ,
Who for Christ's sake suffered many tribulations.

72. Salutation to thee, O king of the country of Ethiopia,
THEODORE, son of the Lion [of Judah].
Not only thy mother, ṢEYÔN MOGARÂ, celebrateth this day thy festival
With the slaughtering of sheep and oxen,
But the clouds of heaven have rained down fish.

73. Salutation to MARK. When his time had come to an end,
SARÂPYÔN being then in his place DABRA TÔRMÂḴ and
Reading the Holy Gospel of MATTHEW,
When the tongue of the angel of heaven said, "Stand still and listen,"
His body was lifted up in the air a height of twenty cubits.

XXX. SANÊ

74. Salutation to Thy Nativity, even as GABRIEL ordered it,
Who had declared the Nativity of Christ six months earlier.
O JOHN, each time I read eagerly the salutation of thine effigy,
Which is sweeter than incense and cinnamon.
Place it like a sheaf in thy bosom.

75. Salutation I say unto thee, O Abbâ GĔRÂN,
Who in an island did mighty deeds [of asceticism].
When Satan deceived him under the guise of a beautiful woman,
He beat in and broke his breast bones with a stone
Until he attained the share of all mortal beings.

THE PATRIARCHS OF ALEXANDRIA

[See Gutschmid, *Verzeichniss der Patriarchen von Alexandrien*, edited by Rühl, Bd. II, Leipzig, 1899, pp. 395–525; and Chaine, *La Chronologie des temps Chrétiens de l'Égypte et de l'Éthiopie*, Paris, 1925, p. 250.]

The Jacobite Patriarchs of Alexandria

1	St Mark	died 63[1] (or 75)
2	Anianus	82 (or 83, or 94)
3	Abilius	died 95 (or 96, or 100)
4	Cerdon	„ 106 (or 118)
5	Primus	„ 118 (or 133)
6	Justus	„ 129 (or 144)
7	Eumenius	„ 141 (or 142, or 154)
8	Mark	„ 152 (or 153, or 164)
9	Celadion	„ 166 (or 178)
10	Agrippinus	„ 178 (or 190)
11	Julian	„ 188 (or 187, or 200)
12	Demetrius I	„ 230 (or 232)
13	Heraclas	„ 246 (or 243, or 248)
14	Denis	„ 264 (or 256, or 270)
15	Maximus	„ 282 (or 273)
16	Theonas	„ 300 (or 292, or 293)
17	Peter I the martyr	„ 310 (or 302, or 303)
18	Achillas	„ 311 (or 303, or 304)
19	Alexander I	„ 326 (or 328, or 344, or 327)
20	Athanasius I	„ 373
21	Peter II	„ 380 (or 396)
22	Timothy I	„ 384 (or 402, or 385)
23	Theophilus	„ 412 (or 430)
24	Cyril I	412–444 (or 463)
25	Dioscurus	451–454 (or 479, or 458)
26	Timothy II	457–477 (or 502, or 481)
27	Peter III Mongus	477–489 (or 508)
28	Athanasius II	died 496 (or 512)
29	John I	496–505 (or 518)
30	John II	505–516 (or 525, or 517)
31	Dioscurus II	516–518 (or 517, or 519, or 527)
32	Timothy III	518–536 (or 535, or 537, or 544)
33	Theodosius I	536–?
34	Peter IV	576–578 (or 569, or 570)
35	Damianus	578–603 (or 593, or 607)
36	Anastasius	604–616 (or 603, or 619)
37	Andronicus	616–623 (or 609, or 622, or 626)

[1] In this and the following lists the dates are A.D.

38	Benjamin I	623–662 (or 648, or 665)
39	Agathon	died 680 (or 666, or 681)
40	John III	died 689 (or 675)
41	Isaac	690–692 (or 678)
42	Simon I	693–700 (or 686)
43	Alexander II	704–729
44	Cosmas I	729–730 (or 716)
45	Theodore	730–742 (or 728)
46	Michael I	743–767 (or 752, or 765)
47	Mînas I	died 775 (or 762, or 776)
48	John IV	776–799 (or 786)
49	Mark II	died 819 (or 809)
50	Jacob	819–830 (or 828)
51	Simon II	830 (he sat 5½ months) (or 831)
52	Joseph	831–849 (or 850)
53	Michael II	.....
54	Cosmas II	851–858 (or 859)
55	Shenuti I	859–880 (or 870, or 881)
56	Michael III	died 907 (or 895, or 909)
57	Gabriel I	910–921 (or 920, or 930)
58	Cosmas III	died 933 (or 912)
59	Macarius I	933–953 (or 952)
60	Theophanes	953–956 (or 958)
61	Mînas II	956–974 (or 970)
62	Ephrem	975–978 (or 974, or 979)
63	Philotheus	979–1003 (or 999, or 1003)
64	Zachariah	1004–1032 (or 1027)
65	Shenuti II	1032–1046 (or 1044)
66	Christodulus	1047–1077 (or 1075)
67	Cyril II	1078–1092 (or 1090)
68	Michael IV	1092–1102 (or 1100)
69	Macarius II	1102–1128 (or 1127)
70	Gabriel II	1131–1145 (or 1133)
71	Michael V	1145–1146
72	John V	1146–1166 (or 1167)
73	Mark III	1166–1189
74	John VI	1189–1216
75	Cyril III	1235–1243
76	Athanasius III	1250–1261
77	John VII	1262–1268, and 1271–1293
78	Gabriel III	1268–1271
79	Theodosius II	1294–1300
80	John VIII	1300–1320
81	John IX	1320–1327
82	Benjamin II	1327–1339
83	Peter V	1340–1348
84	Mark IV	1348–1363

85	John X	1363–1369
86	Gabriel IV	1370–1378
87	Matthew I	1378–1408
88	Gabriel V	1409–1428
89	John XI	1428–1453
90	Matthew II	1453–1465
91	Gabriel VI	1466–1474
92	Michael VI	1477–1478
93	John XII	1480–1483
94	John XIII	1484–1524
95	Gabriel VII	1526–1569
96	John XIV	1574–1589
97	Gabriel VIII	1590–1610
98	Mark V	1602–1617
99	John XV	.....
100	Matthew III John	.....
101	Mark VI	1646–1657
102	Matthew IV	1660–1675
103	John XVI	1676–1718
104	Peter VI	1718–1726
105	John XVII	1727–1745
106	Mark VII	1745–1769
107	John XVIII	1769–1796
108	Mark VIII	1796–1809
109	Peter VII	1809–1852
110	Cyril V	1854–1861
111	Demetrius II	1862–1870

The Melchite Patriarchs of Alexandria

1	Proterius	451–457
2	Timothy II	460–475 (1st session) 477–482 (2nd session)
3	John I	482 (he sat 6 months)
4	Paul of Tabenu	537–539
5	Zoilus	539–551
6	Apollinarius	551–570
7	John II	570–581
8	Eulogius I	581–607
9	Theodore	607–609
10	John III	609–617 (or 612–617)
11	George	621–631 (or 617–625)
12	Cyrus	631–641
13	Peter II	641–651
14	Theodore	about 655
15	Peter	,, 680
16	Theophylact	,, 695

17	Onoprosopos	about 711
18	Eusebius	.....
19	Cosmas I	742–768
20	Politian	768–813
21	Eustathius	813–817
22	Christophorus	817–848
23	Sophronius I	848–860
24	Michael I	860–870
25	Michael II	870–903
26	Christodulus	907–932
27	Eutychius	933–940
28	Sophronius II	.....
29	Isaac	.....
30	Job	.....
31	Elias I	968 (?)
32	Arsenius	985 (?)
33	George (or Theophilus)	1003 (?)
34	Alexander II	1059 (?)
35	John IV	1084 (?)
36	Eulogius II	1118 (?)
37	Cyril II (?)	. ....
38	Sabas	.....
39	Theodosius	.....
40	Sophronius III	1166 (?)
41	Elias II (or Eleutherus)	1186 (?)
42	Mark II	1195 (?)
43	Nicolas I	1210–1243 (?)
44	Gregory I	1243–1263 (?)
45	Nicolas II	1263 (?)
46	Athanasius III	1276–1308 (?)
47	Gregory II	.....
48	Gregory III	1354 (?)
49	Niphon	1367 (?)
50	Mark III	.....
51	Nicolas III	.....
52	Gregory IV	.....
53	Philotheus I	1439–1450
54	Athanasius IV	.....
55	Mark IV	.....
56	Philotheus II	1523 (?)
57	Gregory V	.....
58	Joachim I	1561–1564 (?)
59	Sylvester	1574–1584 (?)
60	Meletius Pigas	1593–1602 (?)
61	Cyril Lucar	1602–1621
62	Gerasimus I	1621–1636
63	Metrophanes	1636–1639

64	Nicephorus	1639–1643
65	Joannicus	1643–1665
66	Joachim II	1665–1670
67	Paesius	1675–1685
68	Parthenius I	1685–1689
69	Gerasimus II	1689–1710
70	Samuel	1710–1724
71	Cosmas II	1724–1737
72	Matthew	1746–1766
73	Cyprian	1766–1782
74	Gerasimus III	1783–1788
75	Parthenius II	1788–1805
76	Theophilus I	1805–1825
77	Hierotheus I	1825–1845
78	Artemius	1845–1847
79	Hierotheus II	1847–1858
80	Callinicus	1858–1861
81	James	1861–1866
82	Nicanor	1866–1870
83	Sophronius IV	1870–1880

THE PATRIARCHS OF CONSTANTINOPLE

[See Krumbacher, *Geschichte der Byzantinischen Litteratur*, Munich, 1897, pp. 1148 ff.; and Chaine, *La Chronologie*, Paris, 1925, pp. 257 ff.]

1	St Andrew	34–36
2	Stachys	38–54
3	Onesimus	54–68
4	Polycarp I	71–89
5	Plutarch	89–105
6	Sedekion	105–114
7	Diogenes	114–129
8	Eleutherius	129–136
9	Felix	136–141
10	Polycarp II	141–144
11	Athenodorus	144–148
12	Euzoïos	148–154
13	Laurentius	154–166
14	Alypius	166–169
15	Pertinax	169–187
16	Olympianus	187–198
17	Mark I	198–211
18	Philadelphus	211–214
19	Cyriacus I Cyrillianus	214–230
20	Castinus	230–237
21	Eugenius I	237–242
22	Titus	242–252
23	Dometius	272 (?)–303
24	Ruphinus	
25	Probus	303–315
26	Metrophanes (I)	315–325
27	Alexander	328–340
28	Paul I (first period)	340–341
29	Eusebius	341–342
—	Paul I (second period)	342–344
30	Macedonius I (first period)	344–348
—	Paul I (third period)	348–350
—	Macedonius I (second period)	350–360
31	Eudoxius	360–369
32	Demophilus	369–370
33	Evagrius	370–379
34	Gregory I	379–380
35	Maximus I	381
36	Nectarius	381–397
37	John I Chrysostom	26 Feb 398–20 June 404 He died in 407

38	Arsaces	26 June 404–11 Nov. 405
39	Atticus	Mar. 405–10 Oct. 425
40	Sisinnius I	27 Feb. 426–Jan. 427
41	Nestorius	10 Apr. 428–22 June 431 He died in 440
42	Maximianus	25 Oct. 431–12 Apr. 434
43	Proclus	12 Apr. 434–14 July 447
44	Flavianus	July 447–11 Aug. 449
45	Anatolius	Sept. 449–3 July 458
46	Gennadius I	...458–Sept. 471
47	Acacius	471–489
48	Phrasitas	Sept. 489–Jan. 490
49	Euphemius	490–496
50	Macedonius II	496–511
51	Timothy I	511–Apr. 518
52	John II	Apr. 518–Feb. 520
53	Epiphanius	25 Feb. 520–5 June 535
54	Anthimus I	July 535–Mar. 536
55	Menas	13 Mar. 536–Aug. 552
56	Eutychius (first period)	Aug. 552–12 Apr. 565
57	John III	15 Apr. 565–31 Aug. 577
—	Eutychius (second period)	3 Oct. 577–6 Apr. 582
58	John IV	12 Apr. 582–2 Sept. 595
59	Cyriacus II	595–20 Oct. 606
60	Thomas I	23 Jan. 607–20 Mar. 610
61	Sergius I	18 Apr. 610–8 Dec. 638
62	Pyrrhus I (first period)	20 Dec. 638–29 Sept. 641
63	Paul II	1 Oct. 641–27 Dec. 654
—	Pyrrhus I (second period)	4 Apr. 655–17 May 655
64	Peter	May 655–1 Oct. 666
65	Thomas II	17 Apr. 667–15 Nov. 669
66	John V	Nov. 669–Aug. 675
67	Constantine I	2 Sept. 675–9 Aug. 677
68	Theodore I (first period)	Aug. 677–Nov. 679
69	George I	Dec. 679–Feb. 686
—	Theodore I (second period)	Feb. 686–28 Dec. 687
70	Paul III	3 Jan. 688–21 Aug. 694
71	Callinicus [I]	30 Aug. 694–Sept. 705
72	Cyrus	Sept. 705–Jan. 712
73	John VI	Jan. 712–Aug. 715
74	Germanus I	11 Aug. 715–Jan. 729
75	Anastasius	Jan. 729–Sept. 752
76	Constantine II	Aug. 753–30 Aug. 765
77	Nicetas I	16 Nov. 765–6 Feb. 780
78	Paul IV	20 Feb. 780–31 Aug. 784
79	Tarasius	25 Dec. 784–25 Feb. 806
80	Nicephorus [I]	12 Apr. 806–Mar. 815

81	Theodotus I	1 Apr. 815–821
82	Anthony I (Kassimatas)	821–Apr. 832
83	John VII (Grammaticus)	21 Apr. 832–842
84	Methodius I	11 Mar. 843–14 June 847
85	Ignatius I (first period)	847–23 Nov. 857
86	Photius I (first period)	Dec. 857–Sept. 867
—	Ignatius I (second period)	13 Nov. 867–23 Oct. 878
—	Photius I (second period)	Nov. 878–31 Aug. 886
87	Stephanus I	886–May 893
88	Anthony II Kauleas	893–895
89	Nicolas I (Mysticus) (first period)	895–906
90	Euthymus I	Feb. 906–911
—	Nicolas I (second period)	911–15 May 923
91	Stephanus II	Aug. 925–July 928
92	Tryphon	Dec. 928–Aug. 931
93	Theophylact	Feb. 933–27 Feb. 936
94	Polyeuktus	3 Apr. 936–16 Jan. 970
95	Basil I (Skamandrenus)	13 Feb. 970–974
[96	Anthony III	980–984]
97	Nicolas II	984–995
98	Sisinnius II	995–998
99	Sergius II	999–July 1019
100	Eustathius	July 1019–Dec. 1025
101	Alexius Studites	1025–Mar. 1043
102	Michael I (Cerullarius)	25 Mar. 1043–8 Nov. 1058
103	Constantine III Leichudes	Feb. 1059–Mar. 1063
104	John VIII Xiphilinus	1 Jan. 1064–2 Aug. 1075
105	Cosmas I Hierosolymites	2 Aug. 1075–8 May 1081
106	Eustratius Garidas	1081–July 1081
107	Nicolas III Grammaticus	1081–Mar. 1111
108	John IX Agapetus	1111–1134
109	Leon Styppes	1134–14 Nov. 1143
110	Michael II Kurkuas	1143–1146
111	Cosmas II Atticus	1146–26 Feb. 1147
112	Nicolas IV Muzalon	Dec. 1147–1151
113	Theodotus II	1151–1153
114	Neophytus I	1153
115	Constantine IV	1154–July 1156
116	Luke Chrysoberges	1156–July 1169
117	Michael III	1169–1177
118	Chariton Eugeneiotes	1177–1178
119	Theodosius I (Boradiotes)	1178–1183
120	Basil II Kamateros	1183–1187
121	Nicetas II Muntanes	1187–1189
122	Leontius Theotokites	1190–1191
123	Dositheus	1191–Aug. 1192
124	George II Xiphilinos	1192–July 1199

125	John X (Kamaterus)	5 Aug. 1199–26 July 1206
126	Michael IV	20 Mar. 1206–26 Aug. 1212
127	Theodore II (Eirenicus)	28 Sept. 1213–Feb. 1215
128	Maximus II	3 July 1215–Dec. 1215
129	Manuel I	Dec. 1215–Sept. 1222
130	Germanus II	1222–1240
131	Methodius II	1240
132	Manuel II	1244–Aug. 1255
133	Arsenius (first period)	1255–1260
134	Nicephorus II	1260–1261
—	Arsenius (second period)	1261–May 1267
135	Germanus III	5 June 1267–14 Sept. 1267
136	Joseph I (first period)	1 Jan. 1268–May 1275
137	John XI	2 June 1275–26 Dec. 1282
—	Joseph I (second period)	31 Dec. 1282–Mar. 1283
138	Gregory II	1283–1289
139	Athanasius I (first period)	14 Oct. 1289–16 Oct. 1293
140	John XII	1294–23 Aug. 1303
—	Athanasius I (second period)	1303–1311
141	Niphon I	1311–1314
142	John XIII	1315–1320
143	Gerasimus I	1320–19 Apr. 1321
144	Isaiah	1323–1324
145	John (XIV)	1334–8 Jan. 1347
146	Isidore I	17 May 1347–2 Dec. 1349
147	Callistus I (first period)	10 June 1350–1354
148	Philotheus (first period)	1354–1355
—	Callistus I (second period)	1355–1363
—	Philotheus (second period)	12 Feb. 1364–1376
149	Macarius (first period)	1376–1379
150	Nilus	June 1379–1388
151	Anthony IV (first period)	1389–1390
—	Macarius (second period)	Aug. 1390–Aug. 1391
—	Anthony IV (second period)	Aug. 1391–May 1397
152	Callistus II	17 May 1397–Nov. 1397
153	Matthaeus [I]	1397–1410
154	Euthymus II	Nov. 1410–1416
155	Joseph II	25 May 1416–10 June 1439
156	Metrophanes II	10 June 1439–4 May 1440
157	Gregory III	1443–1450
158	Athanasius II	1450
159	Gennadius II	1454–Sept. 1456
160	Isidore II	1456–1463
161	Sophronius I	1463–1464
162	Joseph III	1464–1466
163	Mark II	1466–1467
164	Dionysius I (first period)	1467–1472

165	Simeon (first period)	1472–1475
166	Raphael I	1475–1476
167	Maximus III	1476–1482
—	Simeon (second period)	1482–1486
168	Niphon II (first period)	1486–1489
—	Dionysius I (second period)	1489–1491
169	Maximus IV	1491–1497
—	Niphon II (second period)	1497–1498
170	Joachim I (first period)	1498–1502
—	Niphon II (third period)	1502
171	Pachomius I (first period)	1503–1504
—	Joachim I (second period)	1504–1505
—	Pachomius I (second period)	1505–1514
172	Theoleptus [I]	1514–1520
173	Jeremiah I (first period)	1520–1522
174	Joannicus I	1522–1524
—	Jeremiah I (second period)	1524–1537
175	Dionysius II (first period)	Apr. 1537
—	Jeremiah I (third period)	1537–1545
—	Dionysius II (second period)	1545–1555
176	Joasaph	1555–Jan. 1565
177	Metrophanes III (first period)	Jan. 1565–4 Apr. 1572
178	Jeremiah II (first period)	5 May 1572–29 Nov. 1579
—	Metrophanes III (second period)	29 Nov. 1579–9 Aug. 1580
—	Jeremiah II (second period)	Aug. 1580–1584
179	Pachomius II	20 Mar. 1584–27 Feb. 1585
180	Theoleptus II	27 Feb. 1585–1586
—	Jeremiah II (third period)	1586–1595
181	Mattheus II (first period)	1595
182	Gabriel I	Apr. 1596
183	Theophanes I	Sept 1596–Mar. 1597
184	Meletius Pigas	1597–1599
—	Mattheus II (second period)	1599–Mar. 1602
185	Neophytus II (first period)	Mar. 1602–1603
186	Raphael II	1603–1607
—	Neophytus II (second period)	1607–1612
187	Cyril Lucar I (first period)	1612
188	Timothy II	1612–4 Mar. 1621
—	Cyril Lucar I (second period)	Mar. 1621–1623
189	Gregory IV	17 May 1623–18 June 1623
190	Anthimus	18 June 1623–Oct. 1623
—	Cyril Lucar I (third period)	Oct. 1623–May 1630
191	Isaac	May 1630–8 June 1630
—	Cyril Lucar I (fourth period)	July 1630–1634
192	Cyril II (first period)	June 1633–July 1633
193	Athanasius III (first period)	Mar. 1634
—	Cyril Lucar I (fifth period)	1634–1635

194	Cyril II (second period)	1635–1636
195	Neophytus III	1636–1637
—	Cyril Lucar I (sixth period)	1637–1638
—	Cyril II (third period)	1638–1639
196	Parthenius I	1639–1644
197	Parthenius II (first period)	27 Sept. 1644–16 Nov. 1646
198	Joannicus II (first period)	16 Nov. 1646–1648
—	Parthenius II (second period)	28 Oct. 1648–10 May 1651
—	Joannicus II (second period)	11 May 1651–24 May 1652
199	Cyril III (first period)	23 May 1652
—	Athanasius III (second period)	July 1652
200	Paesius I (first period)	July 1652–July 1653
—	Joannicus II (third period)	July 1653–17 Mar. 1654
—	Cyril III (second period)	15 Mar. 1654–30 Mar. 1654
—	Paesius I (second period)	Apr. 1654–1655
—	Joannicus II (fourth period)	Mar. 1655–26 July 1656
201	Parthenius III	26 July 1656–24 Mar. 1657
202	Gabriel II	15 Apr. 1657–30 Apr. 1657
203	Theophanes II	1657
204	Parthenius IV (first period)	1 May 1657–June 1662
205	Dionysius III	29 July 1662–21 Oct. 1665
—	Parthenius IV (second period)	22 Oct. 1665–Sept. 1667
206	Climis	9 Sept. 1667–5 Jan. 1668
207	Methodius III	5 Jan. 1668–Mar. 1671
—	Parthenius IV (third period)	Mar. 1671–Sept. 1671
208	Dionysius IV (first period)	Oct. 1671–25 July 1673
209	Gerasimus II	25 July 1673–1674
—	Parthenius IV (fourth period)	1 Jan. 1675–24 Oct. 1676
—	Dionysius IV (second period)	24 Oct. 1676–2 July 1679
210	Athanasius IV	29 July 1679–10 Aug. 1679
211	James (first period)	10 Aug. 1679–31 Aug. 1683
—	Dionysius IV (third period)	31 Aug. 1683–10 Mar. 1684
—	Parthenius IV (fifth period)	10 Mar. 1684–24 Mar 1685
—	James (second period)	24 Mar. 1685–18 Apr. 1685
—	Dionysius IV (fourth period)	7 Apr. 1686–7 May 1686
—	James (third period)	17 Oct. 1687–3 Mar. 1688
212	Callinicus II (first period)	3 Mar. 1688–27 Nov. 1688
213	Neophytus IV	27 Nov. 1688–Feb. 1689
—	Callinicus II (second period)	Apr. 1689–Apr. 1693
—	Dionysius IV (fifth period)	Dec. 1693–Jan. 1694
—	Callinicus II (third period)	1694–8 Aug. 1702
214	Gabriel III	Sept. 1702–Nov. 1707
215	Neophytus V	Nov. 1707
216	Cyprian (first period)	1708–May 1709
217	Athanasius V	May 1709–Dec. 1711
218	Cyril IV	Dec. 1711–Oct. 1713
—	Cyprian (second period)	Nov. 1713–Feb. 1714

219	Cosmas III	Mar. 1714–Mar. 1716
220	Jeremiah III (first period)	Mar. 1716–Nov. 1726
221	Callinicus III	Nov. 1726
222	Paesius II (first period)	Nov. 1726–1733
—	Jeremiah III (second period)	Aug. 1733
223	Seraphinus I (first period)	Nov. 1733–Feb. 1734
224	Neophytus VI (first period)	1734–1740
—	Paesius II (second period)	Aug. 1740–May 1743
—	Neophytus VI (second period)	May 1743–Mar. 1744
—	Paesius II (third period)	Mar. 1744–Sept. 1748
225	Cyril V (first period)	May 1748–May 1751
—	Paesius II (fourth period)	May 1751–Sept. 1752
—	Cyril V (second period)	Sept. 1752–Jan. 1757
226	Callinicus IV	Jan. 1757–July 1757
227	Seraphinus II	July 1757–Mar. 1761
228	Joannicus III	Mar. 1761–May 1763
229	Samuel (first period)	May 1763–Nov. 1768
230	Meletius II	Nov. 1768–Apr. 1769
231	Theodosius II	Apr. 1769–Nov. 1773
—	Samuel (second period)	Nov. 1773–Dec. 1774
232	Sophronius II	Dec. 1774–Oct. 1780
233	Gabriel IV	Oct. 1780–May 1785
234	Procopius	May 1785–Apr. 1789
235	Neophytus VII (first period)	May 1789–Mar. 1794
236	Gerasimus III	Mar. 1794–Apr. 1797
237	Gregory V (first period)	May 1797–Dec. 1798
—	Neophytus VII (second period)	Dec. 1798–June 1801

THE POPES OF ROME

[See Z. V. Lobkowitz, *Statistik der Päpste*, Freiburg, 1905; *Regesta Pontificum Romanorum*, Berlin, 1851, with continuation by Potthast, Berlin, 1873; Chaine, *La Chronologie*, p. 248; Krumbacher, *Byzantinische Litteratur*, p. 1150; the *Encyclopaedia Britannica*, XIth edition, vol. XX, p. 722.]

1	St Peter	died 67?
2	Linus	67–69?
3	Cletus (Anencletus)	79–89?
4	Clement I	89–98?
5	Evaristus	98–105?
6	Alexander I	105–115?
7	Sixtus I (Xystus)	115–125?
8	Telesphorus	125–135?
9	Hyginus	136–140?
10	Pius I	140–154?
11	Anicetus	154–166?
12	Soter	166–174?
13	Eleutherus	174–189?
14	Victor I	180–199?
15	Zephyrinus	198–217?
16	Calixtus I	218–222
17	Urbanus I	222–230
18	Pontianus	230–235
19	Anterus	235–236
20	Fabianus	236–250
21	Cornelius	251–253
22	Lucius	253–254
23	Stephanus I	254–257
24	Sixtus (Xystus) II	257–258
25	Dionysius	259–268
26	Felix I	269–274
27	Eutychianus	275–282
28	Caius	283–296
29	Marcellinus	296–304
30	Marcellus I	308–309
31	Eusebius	309–310
32	Melchiades	311–314
33	Sylvester I	314–335
34	Mark	Jan.–July 336
35	Julius I	337–352
36	Liberius	352–366
37	Damasus I	366–384

38	Siricius	384–399
39	Anastasius I	399–401
40	Innocentius I	401–417
41	Zozimus	417–418
42	Bonifacius I	418–422
43	Coelestinus I	422–432
44	Sixtus III	432–440
45	Leo I	441–461
46	Hilarius	461–468
47	Simplicius	468–483
48	Felix II	484–492
49	Gelasius I	492–496
50	Anastasius II	496–498
51	Symmachus	498–514
52	Hormizdas	514–523
53	John I	523–526
54	Felix III	526–530
55	Bonifacius II	530–532
56	John II	533–535
57	Agapetus I	535–536
58	Silverius	536–537
59	Vigilius	537–555
60	Pelagius I	556–561
61	John III	561–574
62	Benedictus I	575–579
63	Pelagius II	579–590
64	Gregory I	590–604
65	Sabinianus	604–606
66	Bonifacius III	Feb.–Nov. 607
67	Bonifacius IV	608–615
68	Deusdedit	615–618
69	Bonifacius V	619–625
70	Honorius I	625–638
71	Severinus	May–Aug. 640
72	John IV	640–642
73	Theodore I	642–649
74	Martinus I	649–653
75	Eugenius I	654–657
76	Vitalianus	657–672
77	Adeodatus	672–676
78	Domnus	676–678
79	Agathon	678–681
80	Leo II	682–683
81	Benedictus II	684–685
82	John V	685–686
83	Conon	686–687
84	Sergius I	687–701

85	John VI	701–705
86	John VII	705–707
87	Sisinnius	Jan.–Feb. 708
88	Constantinus I	708–715
89	Gregory II	715–731
90	Gregory III	731–741
91	Zacharias	741–752
92	Stephanus II	752–757
93	Paul I	757–767
94	Stephanus III	768–772
95	Hadrianus I	772–795
96	Leo III	795–816
97	Stephanus V (*sic*)	816–817
98	Paschalis I	817–824
99	Eugenius II	824–827
100	Valentinus	827
101	Gregory IV	827–844
102	Sergius II	844–847
103	Leo IV	847–855
104	Benedictus III	855–858
105	Nicolaus I	858–867
106	Hadrianus II	867–872
107	John VIII	872–882
108	Martinus II	882–884
109	Hadrianus III	884–885
110	Stephanus VI	885–891
111	Formosus	891–896
112	Bonifacius VI	Mar.–June 896
113	Stephanus VII	896–897
114	Romanus	July–Nov. 897
115	Theodore II	Nov.–Dec. 897
116	John IX	898–900
117	Benedictus IV	900–903
118	Leo V	Aug.–Sept. 903
119	Christophorus	903–904
120	Sergius III	904–911
121	Anastasius III	911–913
122	Lando	913–914
123	John X	914–928
124	Leo VI	928–929
125	Stephanus VIII	929–931
126	John XI	931–936
127	Leo VII	936–939
128	Stephanus IX	939–942
129	Martinus III	942–946
130	Agapetus II	946–955
131	John XII	955–963

132	Leo VIII	963–965
133	John XIII	965–972
134	Benedictus VI	972–974
135	Benedictus VII	974–983
136	John XIV	983–984
137	John XV	985–996
138	Gregory V	996–999
139	Sylvester II	999–1003
140	John XVI	June–Dec. 1003
141	John XVII	1003–1009
142	Sergius IV	1009–1012
143	Benedictus VIII	1012–1024
144	John XVIII	1024–1033
145	Benedictus IX	1033–1045
146	Gregory VI	Mar.–Dec. 1046
147	Clement II	1046–1047
148	Damasus II	1047–1048
149	Leo IX	1048–1054
150	Victor II	1054–1057
151	Stephanus X	1057–1058
152	Nicolaus II	1059–1061
153	Alexander II	1061–1073
154	Gregory VII	1073–1085
155	Victor III	1086–1087
156	Urbanus II	1088–1099
157	Paschalis II	1099–1118
158	Gelasius II	1118–1119
159	Calixtus II	1119–1124
160	Honorius II	1124–1130
161	Innocentius II	1130–1143
162	Coelestinus II	1143–1144
163	Lucius II	1144–1145
164	Eugenius III	1145–1153
165	Anastasius IV	1153–1154
166	Hadrianus IV	1154–1159
167	Alexander III	1159–1181
168	Lucius III	1181–1185
169	Urbanus III	1185–1187
170	Gregory VIII	20 Oct.–17 Dec. 1187
171	Clement III	1187–1191
172	Coelestinus III	1191–1198
173	Innocentius III	1198–1216
174	Honorius III	1216–1227
175	Gregory IX	1227–1241
176	Coelestinus IV	Oct.–Nov. 1241
177	Innocentius IV	1243–1254
178	Alexander IV	1254–1261

179	Urbanus IV	1261–1264
180	Clement IV	1265–1268
181	Gregory X	1271–1276
182	Innocent V	Feb.–June 1276
183	Hadrianus V	July–Aug. 1276
184	John XIX	1276–1277
185	Nicolaus III	1277–1280
186	Martinus IV	1281–1285
187	Honorius IV	1285–1287
188	Nicolaus IV	1288–1292
189	Coelestinus V	July–Dec. 1294
190	Bonifacius VII	1294–1303
191	Benedictus X	1303–1304
192	Clement V	1305–1314
193	John XX	1316–1334
194	Benedictus XI	1334–1342
195	Clement VI	1342–1352
196	Innocentius VI	1352–1362
197	Urbanus V	1362–1370
198	Gregory XI	1370–1378
199	Urbanus VI	1378–1389
200	Clement VII	1378–1394
201	Bonifacius VIII	1389–1404
202	Benedictus XII	1394–1409; 1417–1424
203	Innocentius VII	1404–1406
204	Gregory XII	1406–1415
205	Alexander V	1409–1410
206	John XXI	1410–1415
207	Martinus V	1417–1431
208	[Clement VIII	1424–1429]
209	Eugenius IV	1431–1447
210	[Felix IV	1439–1449]
211	Nicolaus V	1447–1455
212	Calixtus III	1455–1458
213	Pius II	1458–1464
214	Paul II	1464–1471
215	Sixtus IV	1471–1484
216	Innocentius VIII	1484–1492
217	Alexander VI	1492–1503
218	Pius III	Sept.–Oct. 1503
219	Julius II	1503–1513
220	Leo X	1513–1521
221	Hadrianus VI	1522–1523
222	Clement IX	1523–1534
223	Paul III	1534–1549
224	Julius III	1550–1555
225	Marcellus II	Apr.–May 1555

226	Paul IV	1555–1559
227	Pius IV	1559–1565
228	Pius V	1566–1572
229	Gregory XIII	1572–1585
230	Sixtus V	1585–1590
231	Urbanus VII	15–27 Sept. 1590
232	Gregory XIV	1590–1591
233	Innocentius IX	Oct.–Dec. 1591
234	Clement X	1592–1605
235	Leo XI	1–26 Apr. 1605
236	Paul V	1605–1621
237	Gregory XV	1621–1622
238	Urbanus VIII	1623–1644
239	Innocentius X	1644–1655
240	Alexander VII	1655–1667
241	Clement XI	1667–1670
242	Clement XII	1670–1676
243	Innocentius XI	1676–1689
244	Alexander VIII	1689–1691
245	Innocentius XII	1691–1700
246	Clement XIII	1700–1721
247	Innocentius XIII	1721–1724
248	Benedictus XIII	1724–1730
249	Clement XIV	1730–1740
250	Benedictus XIV	1740–1758
251	Clement XV	1758–1769
252	Clement XVI	1769–1774
253	Pius VI	1775–1799

THE PATRIARCHS OF ANTIOCH

[See *Acta Sanctorum*, vol. IV ("Tractatus historico-chronologicus de Patriarchis Antiochenis"); Lequien, *Oriens Christianus*, vol. II, pp. 699–776; Assemânî, *Bibl. Orient.* vol. II, p. 321; and Chaine, *La Chronologie*, p. 254.]

1	St Peter	36–41
2	Evodius	45 (?)
3	Ignatius	died 107
4	Heron (?)	.....
5	Cornelius (?)	.....
6	Eros (?)	.....
7	Theophilus	died 183 (?)
8	Maximus I	191
9	Serapion	191 (?)
10	Asclepiadus	211 (?)
11	Philetus	217 (?)
12	Zebinus	230 (?)
13	Babylas	238 (?)–250
14	Fabius	250–252
15	Demetrianus	252 (?)
16	Paul of Samosata	260–268 (?)
17	Domnus I	268 (?)
18	Timaeus	270 (?)
19	Cyril	280–303
20	Tyrannus	303–313
21	Vitalis	314–320
22	Philogonus	320–324 (?)
23	Eustathius	325–330
24	Paulinus of Tyre	330 (?)
25	Eulalius	331–332
26	Euphronius	332–333 (?)
27	Flacillus	335–343
28	Stephen I	343–344
29	Leontius	344–358
30	Eudoxus	358–359
31	Meletius	361–381
32	Flavian I	381–404
33	Porphyry	404–416
34	Alexander	416–417
35	Theodotus	417–428
36	John I	428–441
37	Domnus II	441–449
38	Maximus	449–455
39	Basil I	456–458
40	Acacius	458–459

41	Martyrius	459–470
42	Peter Fulon (first period)	470–471
43	Julian	471–476
—	Peter Fulon (second period)	476–477
44	John II (first period)	477–478
45	Stephen II	478–481
46	Stephen III	.....
—	John II (second period)	.....
47	Calendion	481–485
—	Peter Fulon (third period)	485–488

THE MELCHITE PATRIARCHS OF ANTIOCH

48	Palladius	488–498
49	Flavian	498–512 (died 517)
50	Paul II	519–521
51	Euphrasius	521–526
52	Ephrem	526–545
53	Domnus III	545–549
54	Anastasius I (first period)	559–569
55	Gregory	570–593
—	Anastasius I (second period)	593–598
56	Anastasius II	599–610
57	Macedonius	639–649
58	George I	.....
59	Macarius I	681 (?)
60	Theophanes	681 (?)
61	Thomas	685 (?)
62	George II	685–702
63	Stephen IV	742–744
64	Theophylact	744–768
65	Theodoret	787 (?)
66	Job	813–844
67	Nicolas	847–866
68	Stephen V	870
69	Theodosius I	870–890
70	Simeon I	892–907
71	Elias I	907–934
72	Theodosius II	936–945
73	Theocharistos	944–948
74	Christopher	960–969
75	Theodore I	970–976
76	Agapios I	978–996
77	John III	997–1022
78	Nicolas II	1025–1030
79	Elias II	1031–1032
80	Theodore II	1033–1041
81	Basil II	.....

82	Peter III	1052–1057
83	Theodosius III	1057 (?)
84	Emilian	1074–1089
85	Nicephorus	1089–1090
86	John IV	1098–1100 (?)
87	.....	1150 (?)
88	Athanasius II	1157–1171
89	Theodore III	1185–1196 (?)
90	Simeon II	1205–1236 (?)
91	David	1242–1247
92	Euthymus I	1257–1273
93	Theodosius IV	1275–1284
94	Arsenius	1284–1290
95	Cyril II	1290–1308
96	Dionysius I	1309–1316
97	Cyril III	.....
98	Dionysius II	.....
99	Sophronius	.....
100	Ignatius II	1344–1358
101	Pachomius I	1358–1368
102	Michael I	1368–1375
—	Pachomius I	1375–1377
103	Mark I	1377–1378
—	Pachomius I	1378–1386
104	Nikon	1387–1395
105	Michael II	1395–1412
106	Pachomius II	1412
107	Joachim I	1425 (?)
108	Mark II	1426 (?)
109	Dorotheus I	1435–1451
110	Michael III	1451 (?)
111	Mark III	1456–1458
112	Joachim II	1458–1459
113	Michael IV	1470–1483 (?)
114	Dorotheus II	1484–1500 (?)
115	Michael V	1523–1529
116	Dorotheus III	1531 (?)
117	Joachim III	1531–1534
118	Michael VI	1534–1543
119	Joachim IV	1543–1575
—	Macarius II	1543–1550 (?)
120	Michael VII	1576–1592
—	Joachim V	1581–1592
121	Joachim VI	1593–1604
122	Dorotheus IV	1601–1612
123	Athanasius III	1612–1620
124	Ignatius III	1620–1634

—	Cyril IV	1620–1627
125	Euthymus II	1634
126	Euthymus III	1634–1647
127	Macarius III	1647–1672
128	Cyril V	1672
129	Neophytus	1672–1682 (?)
—	Cyril V	1682–1720
—	Athanasius IV	1685–1694
	,,	1720–1724
130	Sylvester	1724–1766
131	Philemon	1766–1767
132	Daniel	1767–1791

The Jacobite Patriarchs of Antioch

1	Severus I	512–518 (died 538)
2	Sergius of Tella	died 548
3	Paul	551–578
4	Peter	578–591
5	Julian I	591–594
6	Athanasius I	595–630
7	John I	631–648
8	Theodore	651–667
9	Severus II	668–680
10	Athanasius II	684–687
11	Julian II	687–708
12	Elias	710–723
13	Athanasius III	723–740
14	John II	740–754
15	Isaac	755
16	Athanasius IV	died 759
17	George	759
—	John Callinicus	.....
—	David	died 789
18	Joseph	died 791
19	Cyriacus	793–817
—	Abraham	died 836
20	Dionysius I	818–845
21	John III	846–873
—	Zebinus	.....
22	Ignatius I	877–882
23	Theodosius	887–896
24	Dionysius II	896–908
25	John IV	909–922
26	Basil I	923–935
27	John V	936–956
28	John VI	956–958
29	Dionysius III	958–960

30	Abraham	961–962
31	John VII	964–985
32	Athanasius V	987–1003
33	John VIII	1004–1033
34	Dionysius IV	1034–1044
35	John IX	1049–1058
36	Athanasius VI	1058–1064
37	John X	1064–1073
38	Basil II	1074–1075
39	John XI	1075–1092
40	Dionysius V	1076–1078
41	John XII	1086–1088
42	Dionysius VI	1088–1099
43	Athanasius VII	1090–1129
44	John XIII	1130–1138
45	Athanasius VIII	1139–1166
46	Michael I	1166–1199
47	Athanasius IX	1199–1207
—	Michael II	1207–1215
48	John XIV	1208–1220
49	Ignatius II	1222–1253
50	Dionysius VII	1253–1261
—	John XV	1253–1263
51	Ignatius III	1264–1282
52	Ignatius IV	1283–1292
53	Ignatius V	1293–1332
54	Ignatius VI	1332–1365
55	Ignatius VII	.....
56	Ignatius VIII	1381–1412
57	Ignatius IX	1412–1455
58	Ignatius X	1455–1483
59	Ignatius XI	1484–1493
60	Ignatius XII	1494–1508
61	Ignatius XIII	.....
62	Ignatius XIV	1562 (?)
63	Ignatius XV	.....
64	Ignatius XVI	.....
65	Ignatius XVII	.....
66	Ignatius XVIII	1590 (?)
67	Ignatius XIX	.....
68	Ignatius XX	.....
69	Ignatius XXI	1622 (?)
70	Ignatius XXII	1655–1659
71	Ignatius XXIII	1659–1695
72	Ignatius XXIV	.....
73	Ignatius XXV	1702 (?)
74	Ignatius XXVI	1725 (?)

IN THE NAME OF THE FATHER AND THE SON
AND THE HOLY GHOST, ONE GOD

COMMEMORATION OF ÎYÂSÛ I 'ADYÂM SAGAD

King of Abyssinia from 1682 to 1706

[Brit. Mus. MS. Orient. No. 660, fol. 2–3*a*]

V. ṬĔḴĔMT (1)

[fol. 2*a* 1] On this day died ÎYÂSÛ I, king and martyr, who was the likeness of ABEL, whose blood was poured out through violence. JOHN, the righteous king of the country of Ethiopia, and his God-fearing Queen SABLA WANGÊL, got this [man] ÎYÂSÛ by fasting and by prayer. And when they had gotten this ÎYÂSÛ the martyr, they rejoiced in him with great joy, and they gave him to a nurse, and they reared him carefully and well. And then when he had grown a little they taught him the ordinances of the Church, and all native and foreign learning. And he became so greatly skilled as a horseman and as a swimmer in the water that all the men who were in his retinue of servants and attendants marvelled when they saw the greatness of his powers. And the holy men and monks who lived in the deserts and monasteries began to discuss with him the words of prophecy as they by the divine grace had visions of hidden things (*i.e.* mysteries). And they said unto him, "Thou shalt sit upon the royal throne, and thou shalt receive the royal crown of thy father." And when the men of HABÂR saw him, they became servants unto him, saying, "O noble ÎYÂSÛ, son of a king, thou lord of the stadium for horses, the oil of sovereignty of thy father JOHN is upon thy head." And then in the ninth year of the reign of the righteous King JOHN, his son JUSTUS, the righteous man, who was governor of SÂMÊN, died. And when he died his father the King and his mother the Queen, made a very great mourning, and all the people of his retinue of servants and attendants, both men and women, wept a great weeping, for he was an exceedingly just and upright man, and they buried him in the island which is called MEṢRÂḤÂ. And forty days after JUSTUS, the king's son, died

the king appointed ÎYÂSÛ to the governorship of SÂMÊN, which had been in the hand of his brother, and he made him to inherit all the furniture in his brother's house, and his stables and horses, and all his weapons of war. And when four years from the time when ÎYÂSÛ had been appointed to the governorship of SÂMÊN had passed by, certain men who were in the habit of making charges against men made many accusations concerning many matters against him to his father, and at length he departed to the Land of the Nations (*i.e.* to a foreign country) leaving behind him his servants and attendants. [fol. 2*a* 2] And when his father and his mother heard that their son had departed from them and had gone to a far country they sorrowed with a great sorrow. And they sent to the holy men [and] monks of the deserts and monasteries, and instructed them to pray the prayer that God would bring back their son to them in safety, and that they might meet each other [again] face to face. Then four months after he had departed to the Land of the Nations, he made a pact with his father, and returned from the place where he had gone, and came into the camp (or, palace).

And then, when King JOHN had reigned for fifteen years, the time arrived when God wished to make him to rest from the toil of this world. And King JOHN fell ill of a violent disease when he was living in 'ARÎNGÔ and he came, suffering as he was from his sickness, into his fort of GWÔNDAR, which his father King FÂSÎLADAS had built. And having come into this place he died on the fifteenth day of the month Ḥamlê (July 5–August 3). And when he was dead all the nobles of the Court and his wife the Queen mourned for him with a great mourning, and they wept for him, saying, "Our King, our King, and our Lord, adorned with goodness! Wherefore hath a fleeting cloud covered the sun of thy natural body? Where shall we find [another] who is like unto thee, O noble one, the King who loved justice and accepted the person of no man? Would that it had been possible for us to have departed instead of thee so that we might have become for thee a means of redemption!" These and other things like unto them did they say, and they wept and took him away with chants and dirges and buried him in the church which is called ṢADÂ, which he

built during his lifetime. And they took his son ÎYÂSÛ, and made him king, and seated him upon the royal throne of his father. And this King ÎYÂSÛ during his reign judged his people with righteousness and justice according as his father had advised him, saying, "Judge those who are poor among thy people righteously, and be a salvation to the children of thy poverty"; and all people, both alien and native, feared him, and submitted to him.

And then when he had been reigning for a short time ÎYÂSÛ the king built a beautiful church close to his palace (or, fortress) and he brought into it a TÂBÔT in the name of TAKLA HAYMÂNÔT, the light of the world. [fol. 2*a* 3] And he appointed priests thereto to recite the Offices therein and to chant the Psalms therein by day and by night; and he endowed them with an estate sufficient for their maintenance, and the name thereof was BALASÂ. And he also built on the border of the palace a large church, and he decorated (or, furnished) it with every kind of beautiful adornment, and he called its name DABRA BERHÂN. And he brought into it a TÂBÔT in the Name of the Holy Trinity, the Sustainers of the World. And he appointed priests who were to carry away the minds (or, hearts) of the people by the sweet sounds of their chanting; and he endowed them with estates sufficient for their maintenance. As for the other churches which he built and furnished with every kind of beautiful equipment, we do not know their number. If we were to narrate the accounts of the righteousness of this King ÎYÂSÛ how long would it take us to do so (*i.e.* think how long it would take for us to narrate them)! In his days robbery and thieves were blotted out.

And whilst he was occupied with this good work, a spiritual thought came into his mind, and he pondered on the fleeting character of this world, and he remembered the word of the Gospel which said, "What shall it profit a man if he gain the whole world and lose his own soul" (Matt. xvi. 26). And he said within himself, "How long shall I remain submerged in the sea of sin? From this moment I will go to Jerusalem, and when I arrive there I will die by the tomb of my Lord." And having said these things he began to give alms to the poor and needy,

and at length nothing of the wealth of his palace was left unto him. And he made his son chief of all his nobles and governors, so that he might hear in his stead the cases [which they brought to him]. And he gave unto him (*i.e.* his son) in writing a document containing blessings and a document containing curses, and he said unto him, "If thou wilt hearken to my counsel, and wilt walk in my commandments, the blessings which are written down in this book shall dwell upon thee; and if thou wilt not hear my counsel, and wilt not take heed to my precepts, the curses which are [here written] shall come upon thee quickly. O my son, be wise, and understand the admonitions of thy father; for the curses of a father destroy the foundations and break the bones." And having admonished his son with these admonitions and many others like unto them, he departed from his house leaving his kingdom to his son. And when the officers of the Court and all [fol. 2*b* 1] the governors who were his friends, and his kinsfolk, heard that their lord ÎYÂSÛ was departing to Jerusalem, they followed him weeping, and they said unto him, "Why dost thou leave thy flock to the ravening wolves?" And they made great lamentation before him, and they went with him as far as the ቍንጽላ፡ and they excommunicated him with the word of the bishop. And when ÎYÂSÛ the king saw the distress of the people, his heart was greatly moved, and he said unto thèm, "Why will ye break my heart and counsel me not to seek after the salvation of my soul? Henceforth the command of God shall be with you. I agree to submit to your words, and I will return and will come with you; get ye back and return to the Court." And having made peace with them he departed to the old city, and he turned back quickly and went into the island which is called KEBRÂN, and he dwelt there for a season. He fasted, and prayed, and began to recite regularly the Psalms of David, and the writings (or, songs) of the Prophets, for he knew well that the Book said, "Recite the Psalms"; and he also prayed the remaining prayers which were to be recited by day and by night. And he reduced his body by means of many prostrations, and protracted fasts. And by reason of the exceedingly great severity of his rule of abstinence, a severe disease broke out in his body which

separated his members, and broke his bones. And he remained there for many days, but as soon as he was recovered somewhat from his illness, he rose up and departed from KEBRÂN, and went into DAḲ and dwelt there. And whilst he was living in the island of DAḲ, there rose up against him certain men whom he had rebuked in former times for the wickedness of their deeds. And he restored the governors of the Court, and he persuaded them with great wisdom of speech until they hid their counsel, and made his son TAKLA HAYMÂNÔT king. Now there were other governors (or, nobles) who were allied in counsel with them. And he shut up in strict confinement those who loved ÎYÂSÛ their king, because he was afraid that they would kill them. And when King ÎYÂSÛ [fol. 2*b* 2] heard that his nobles had acted improperly in respect of him, and had made his son king against his will, he was exceedingly angry. And he went forth from the island in which he was living, and he sent forth a herald, and collected a large army, and he departed and made war upon those who had wronged him and had snatched away his kingdom. But God did not wish for this thing, and He made that illness from which the king had suffered aforetime to increase. And when King ÎYÂSÛ knew that his illness had increased in him, he said, "Blessed be God, the Lord of Israel, Who hath fettered me with the chain of severe illness, so that the Christians may not be destroyed by my sword and spear; for He knoweth what is detestable and what is good." Then he began to curse his son, saying, "Another shall take thy governorship, O my son TAKLA HAYMÂNÔT, because thou hast disregarded the word of thy father. Thy glory shall belong to another, thy seed shall be blotted out from the earth, and thy children shall be orphans, and thy wife a widow. And this error shall not be done away for thy mother who hath done this thing by means of her counsel. And as for this writing of blessing which thou hast disregarded—having given unto thee that which I had written, thou wouldst have dwelt over my children who have performed my command and fulfilled my will." This and such like things [did ÎYÂSÛ say]: and he took a heavy curse and laid it upon the head of his son. Then he summoned his soldiers, and blessed them, and made

peace with them and gave them permission to depart to their own towns (or, countries).

Then King ÎYÂSÛ went into the island of DAḲ, and he arrayed himself in the garb of a monk, and his sickness waxed sore in him. Now the nobles who had wronged him did not trust him, and they were greatly afraid, and thought that he was going to kill them. And having assembled secretly they plotted deeply against him—now they knew from what had happened before that he was great in counsel, and that his wisdom could not be fathomed by them. And they sent messengers and brought him out from the island of DAḲ and took him to an island called TEHÊḲLÂ MANGÔ. And when he had arrived there, he said, "Blessed be God, the Lord [fol. 2*b* 3] of Israel, my father, who hath brought me into this place, for in it my soul shall go forth from my body, and this shall be my resting-place for ever." And then he began to weep, saying, "How have I been repaid twofold by the hand of my son, the sorrow which I made my father and my mother to suffer, and the great grief wherewith they grieved." And when the men who were with him asked him to cease from his lamentation he said unto them, "Why will ye urge me when ye hear that those who sit in the gates make chatter about me, and those who drink wine make songs about me? From now and henceforward death is better for me than life." And having said this he ceased from his lamentation, and held his peace; and then he devoted himself to praying to his Creator that He would deliver him from the nets of Satan, and save him from the corruption of the Enemy. And in each of his prayers he said, "Have mercy upon me, Lord, have mercy upon me, and deliver me not over to my sin." And he bore patiently with the craftiness and fraud of the watchmen who kept guard over him. Then when two of the nobles who were called HONORIUS and JACOB heard of the strength of his counsel, and the greatness of his suffering, now they had brought in the daughters of King ÎYÂSÛ by the ordinance of the Law, they swore a mighty oath to each other, and made a covenant together. And they gathered together a large number of soldiers and men of war, and they rose up from the country of GUOJÂM, and came that they might bring their

lord ÎYÂSÛ out of the island and take him back to the throne of his kingdom by their fighting. And when the King TAKLA HAYMÂNÔT heard that HONORIUS and JACOB had come to make war upon him, he feared greatly and was terrified, and he summoned his mother and all his kinsfolk and friends. And they counselled a counsel of violence—to kill King ÎYÂSÛ. And they sent DARMEN and PAUL, her brothers, to his mother, to see how the matter would happen. And having been despatched they departed quickly by the road of the river, and they came to the place where King ÎYÂSÛ was, and they brought him out from the inside of the fortress to the people of his house. And when he saw them [fol. 3*a* 1] arriving King ÎYÂSÛ said unto them, "What are ye going to do in coming hither, and what are the commands that have been laid upon you?" And straightway there reached him the voice of anger of the man of blood DARMEN, and he said unto him, "I have come to make thee king, and to establish thee as lord." And King ÎYÂSÛ answered and said unto him, "Thou hast spoken the truth. I am going to reign in heaven, for thou art going to kill me craftily; the kingdom which is of earth is a fleeting thing." And whilst he was saying these words, DARMEN smote him four times with a burning torch, and he stabbed him with the point of his javelin and he died. And the house wherein the king was they set on fire, and then they went out quickly and departed by the river road, being afraid that [some one] would kill them. Then the servants of the king's house came and dragged him out of the fire, and they began to weep for him, and to make lamentation, saying, "ÎYÂSÛ, ÎYÂSÛ, ÎYÂSÛ our king was the clothing of the naked. ÎYÂSÛ, ÎYÂSÛ, ÎYÂSÛ our lord was the food of the hungry. ÎYÂSÛ, ÎYÂSÛ, ÎYÂSÛ was the quencher of the thirst of the thirsty. ÎYÂSÛ was the mighty man and man of terror, who didst slay the peoples of the Wallô and the mighty Tûlômâ, and didst carry off their fat cattle in large numbers. ÎYÂSÛ, thou man who didst make men to fear, who didst bless the country of the black peoples of GÎSÂ and DÛBÔNÎ, and didst kill them all, and didst carry into captivity their women and little children and make them slaves. ÎYÂSÛ, the mighty man, the son of DÂWÎT (DAVID), thou didst slay ṢÎLÂMÔ, the

mighty man, the second GOLIATHRA'AYATÂWÎ. ÎYÂSÛ, thou wise man, thou son of Solomon, who didst encamp in GÎBÊ four months, and thou didst come into thy country with thine army in peace and in safety. ÎYÂSÛ, who didst travel like the winds on horseback when thou wast hunting elephants and every other kind of wild beast. ÎYÂSÛ the righteous monk, the son of JOHN the righteous. How hast thou been destroyed by the hands of little (*i.e.* mean) men!" And saying these words they continued to weep during their watch over him for four days; and then they took him to the island which is called MEṢRÂḤ, and with psalms and dirges they buried him in the sepulchre of his fathers. May the blessing of the prayer of this ÎYÂSÛ be [fol. 3*a* 2] with his son our king ÎYÂSÛ, and with us who hear [his history] for ever and ever!

LIST OF THE SAINTS AND MARTYRS, AND EVENTS COMMEMORATED DURING THE MONTHS OF MASKARAM, ṬĔḴĔMT AND KHĔDÂR

MASKARAM

DAY

I JOB, and his washing in the TAKAZÊ (ATBARÂ).
BARTHOLOMEW the apostle.
MÊLYÔS, Archbishop of Alexandria.
MÊLKÎ of CLYSMA.
RÂGUÊL the archangel.

II JOHN the Baptist.
DÂSYÂ, an Egyptian soldier.
DIDYMUS and MARÎNÂ.

III DIONYSIUS, President of the Council of Bishops at Alexandria.
Earthquake in Egypt, A.D. 1112.
DIOSCURUS the martyr, the martyrs in TENSEL YÂḲÔTÔN, and certain martyrs in Persia.
Death of 'ANBAS the Ethiopian.
Death of MOSES of SCETE.

IV Death of MACARIUS, Archbishop of Alexandria.
SIMON the anchorite, JOSHUA the son of NUN, 'ARDÂSÊ the Archbishop, 150 martyrs in Antioch, 'ĔNTĔYÂ, and THEODORE.

V SOPHIA and her two daughters.
MÂMÂS the martyr.
King LEBNA DENGEL, DAVID II (1508–40).

VI ISAIAH the prophet.
'EBNÔDÎ, BASLANTYÂ, JAMES a monk, 'ATÎMÔS a bishop, and the martyrs BÂSLÎS, 'ARÔNṬÔS, RAWRĔWÔ, SAWLWÂS and SAWÂ.

VII DIOSCURUS, Archbishop of Alexandria.
Death of SEVERIANUS, Bishop of Byblos.
AGATHON, PETER, JOHN, AMMÔN, AMMÔNÂ, REBECCA, FÂSÎLADAS and 2,000 fellow martyrs.
DÂS, GÂGRÂ, NÂWLÂ, Bishop of Antioch, and PETER the monk.
Birth of ḤANNÂ, mother of the Virgin.

VIII ZACHARIAS.
Death of MOSES.
DIMASIUS, LUCIANUS, JEREMIAH, 'ANDÊWÂ, 'ÊLYÂNÔS and 'AMMÔN.

DAY

IX PISOURA.
FÂSÎLADAS and 14,737 martyrs.
Miracle of MICHAEL the archangel.
Death of King YÂSÂY.

X The miracle worked by a picture of the Virgin.
Death of JUDITH.
Birth of the Virgin MARY.
MÂTRÔNYÂ the martyr.
ATHANASIA and her three children.

XI BASILIDES of Antioch.
BANAFZEZ, a Persian lady.
SÛRĔS, 'ANKÎṬYÔS and MASKHADRÂ of ESNEH.
CORNELIUS.
Death of THEODORA.
BASIL, THEODORE, Bishop of Jerusalem, CAUSTUS.

XII MICHAEL the archangel.
Council of Ephesus (200 bishops).
'AFLÂḤÔS and his fellow martyrs, and the translation of his body.
LÛYÛRÂS and GALANICUS.
JOACHIM and ḤANNÂ.
STEPHEN (protomartyr).

XIII Miracle of BASIL, Bishop of Caesarea. (Story of the man who sold himself to the devil.)
ISAAC the martyr.

XIV AGATHON Stylites.
MACARIUS the martyr, BARTHOLOMEW, 'AWĔDRÂ, NASO and DÊGANÂ.

XV Translation of the body of STEPHEN.
PETER of DARAW.

XVI Building of the Church of the Holy Sepulchre.
Death of TOBIT.
WARḴĔLÂ, SIMEON, MARCIANUS, 'AZYÂNÔS, ḤALÎ, RÔNÎḴÔS, LUCIANUS, 'AZRĔMÂNÔS, PETER, ḤANNAH and AGATHON.

XVII Festival of the Holy Cross.
Death of THEOGNOSTA.
Death of DIONYSIUS.
LÎBÂ, CIRIANUS, JUSTIN, and TÊKÂSÊLṬĔS.

XVIII Death of EUSTATHIUS.
The Empress HELENA.
Death of HONORIUS of ṢĔGÂD.
MERCURIUS the martyr.
Festival of the Holy Cross.

DAY

XVIII Death of JACOB the Egyptian.
STEPHEN the priest, NICETA.
Discovery of the bones of THOMAS and ATHANASIUS.
PHILOTHEUS, NÔB, 'ABÔLÎ and 60 fellow martyrs, EUPHEMIA, FÎNÔMÎS, SELḤÂN, 'AKALÂÊLES, and ÎSAAC.
Miracle of THOMAS the apostle.

XIX Archbishop GREGORY the martyr.
Festival of the Holy Cross.
Death of CYRIACUS the dweller in the desert.

XX Death of Archbishop ATHANASIUS.
MÂLÎDÂMÂ, ATHENE, MÂRÊMÂ, PÎLÂ, ABRAHAM the monk, RADE'Ĕ, SÂDĔS, THADDEUS, EPIPHANIUS, ARMENIUS and SIMEON.

XXI CYPRIANUS and JUSTINA.
Festival of the Virgin.
Death of TIBERIUS the apostle.

XXII COTYLUS, 'AKSÛ and ṬÂṬÔS.
JULIUS of 'AḲFĔḤÂS.
BÂLÂN.

XXIII EUNABIUS and ANDREAS, EUSTATHIUS and his wife, THECLA, 44 martyrs, GREGORY, 'ĔNṢÎNÂ and BELÎNÂ, and Abbâ SALÂMÂ.

XXIV GREGORY the monk.
QUADRATUS, BÊTRĔWÂ, LATÂYN, Archbishop GABRIEL, THEODORE, NETROLOMES, AUSANIUS, NESTIUS, ZÎÂNUS, JUSTUS, 'ĔLSAREY, PHRATUS, COSMAS and DAMIANUS.

XXV JONAH.
BARBARAH and JULIANA.
RÔḲÂ, JOHN, ANDREW, PETER and ANTONIUS.

XXVI GABRIEL'S visit to ZACHARIAS.
Translation of the body of 'ABÔLÎ.
'AGÂTÎ and 10,000 martyrs of Egypt, and GEORGE.

XXVII EUSTATHIUS and his wife and two sons.
Death of THECLA.
ANTILARIUS the tax gatherer.
JOHN of DABRA ṢĔGÊ.

XXVIII 'ABÂDÎR and IRENE.
Death of SUSANNAH.
IRENE, 'ANḲUÔ MÂRYÂM, STEPHEN, ḤANNAH, PORPHYRINA and LUKE the monk.

XXIX Festival of the Nativity.

DAY

XXIX Translation of the body of St JOHN.
'ARSÎMÂ and AGATHA, and their companions.

XXX Festival of St ATHANASIUS.
Archbishop GREGORY of Armenia.
The calling of JAMES and JOHN, the sons of ZEBEDEE.
BÛLÂ, MÂRYÛ, PETER, and 'ASÔTÂRÊS.
'ABSÂDÎ and AARON of Galilee.
Death of SHÂLÛSÎ.

ṬĔḴĔMT

I ANASTASIA, CHERITON, SUSANNAH, and MARY, the sister of LAZARUS.

II Archbishop SEVERUS, TAKLÂ SAMÂ'ET, and HERIACUS.

III Archbishop SIMEON.
GEORGE, MACARIUS, THEOPHILUS, EUMARÂ, GREGORY, THEODORA, NINEVEH and its people and tribes.

IV BACCHUS and SERGIUS, BÂBÂ and MÂMÂ.
ANANIAS the preacher, ROMANUS, GABRA KRĔSTÔS, JOHN the eunuch, and the consecration of the Church of SĔNḤÂR.
'ABRĔHÂ and 'AṢBĔHÂ.

V Archbishop PAUL.
CYRIACUS and ḤANNAH.
JAMES the apostle, 'ADRÂWÔS, 'AWÂRÂS, 'ALDRÂKWÔS, and 'ENDRÔNÔS.

VI ḤANNAH, mother of SAMUEL.
PANTALEON.
RĔWÂḲ and ANTONIUS.
HABAKKUK.
DIONYSIUS, Bishop of Athens, JOSEPHUS and URIANUS.
ANTONIUS, Bishop of BÂNÂ.
ENOS, son of SETH.
HERMOLAUS, HERACLETUS, and BAṢALÔTÂMÎKÂ'ÊL.

VII BÂWLÂ of ṬAMAW, MÎNÂS, ḤASÎNÂ, CYPRIAN and JUSTINA.

VIII MEṬRÂ, BACCHUS and PELAGIA, ḤÔR, BÛLÂ, SUSANNAH and her children, and AGATHON.

IX Archbishop LIBERIUS.
STEPHEN of Antioch.
The Eclipse of A.D. 1269.

DAY

IX Archbishop SIMEON, THOMAS the apostle, DAVID, a King of Ethiopia.

X Archbishop EUMENIUS.
SOPHIA and her three children, SERGIUS, JOHN the priest.

XI JAMES, Archbishop of Antioch, death of PELAGIA, 'ARMÂMÎ.

XII Feast of St MICHAEL.
MATTHEW the apostle, Archbishop DEMETRIUS, PETER, DIONYMUS, YÂ'EḲÔB, ABÛ ṬEFÂ, THEODORE and 'AMINUS.

XIII PTOLEMACHUS, ZACHARIAS the monk, 'EULÂNÂ, EULACIUS, THEODORE, 'ABLÂS, NITOLAUS and 'ABĔLÂ.

XIV PHILIP the disciple, MOSES the Great, GABRA KRĔSTÔS, 'ARAGÂWÎ (ZA-MÎKÂ'ÊL), TRÂKWÂ, DAMATIUS, 'EMRÂYÂ, and 431 martyrs.

XV BÎLÂMÔN and 560 martyrs.
SALATION, 'ATRAKIUS, YARPES, ANDRONICUS, ARMOLIUS, HERMES, HARMOKTIS, ADMANIA and ṢAMATÂ, Abbâ ISAIAH, and SILAS.

XVI Archbishop AGATHON.
MACROBIUS, 'ĔBLÔ, Abbâ PETER, PÂRĔBÛ and 45 men, ARÔN, ḲARBÛ, 'ANÂLYÛ, PAWLÎ, MARK and GÂDĔL.

XVII FILYAS, GREGORY, Archbishop DIOSCURUS, and STEPHEN protomartyr.

XVIII Archbishop THEOPHILUS, ROMANUS.
JOHN, 'ADRÂNÎ, 'ARTÊMÂTÊWÔS, HEPHAESTUS, LUDERIUS, 'ASMÂNÎT and his 7 children.

XIX BARTHOLOMEW of the FAYYÛM and his wife.
Council of Antioch.
JOHN of DAILÂM, SIMON, and the martyrs of AL-MAṬRÂ.

XX JOHN the short.
ELISHA the prophet.

XXI Festival of the Virgin.
Translation of the body of LAZARUS.
Archbishop JOHN, JOEL the prophet.
Deliverance of MATTHIAS by MARY the Virgin.

XXII LUKE the Evangelist, and his fellow martyrs.

XXIII Archbishop JOSEPH, DIONYSIUS of Corinth, JOSEPH of MANÛF, ṬENḲĔYÂḲÊ, THEODOSIUS, LAOS, TAXIS, JÔSÂB and ANDREW.

DAY

XXIV ABLARIUS, ṢABLA MÂRYÂM.
PAUL, LONGINUS, ZAINÂ, AUSIA and CONSTANTINE.

XXV BÛLÂ ('ABÎB).
'EBLÔY.
Consecration of the Church of St JULIUS.
Abbâ 'ABEL, and DALÎLÂ.

XXVI TIMON, JAMES, brother of Christ, ḤÛRÂS.
PHILIP and SAWGENÂS.

XXVII MACARIUS of ḲÂW.
PAUL of the Cell, JULIANUS and his fellow martyrs.

XXVIII MARCIANUS and MERCURIUS.
MAḴṢÛ, MACARIUS, death of JAPHET, and YAM'ATÂ.

XXIX Festival of the Nativity.
SAḲṬĔR and his servant.

XXX ABRAHAM the anchorite.
FALÎBÛN, KAYNÂ, MARTÊS, MÂRS, ISAAC the King.
Appearance of the head of JOHN the Baptist.

KHĔDÂR

I MAXIMUS, MANFIUS, VICTORIUS, PHILIP.

II Archbishop SANITIUS, Archbishop PETER.
SETENNA, 'ANESGESYÂ, Abbâ LÎBÂNÔS.

III CYRIACUS of Corinth.
ATHANASIUS and IRENE.

IV EPIMACHUS and AZARIANUS.
JAMES and JOHN of Persia.
THOMAS of Damascus, ZACHARIAS, 'ABAYDÔ and JOHN and their fellow martyrs, and Archbishop PETER.

V Appearance of the head of LONGINUS.
TIMOTHY, Abbâ YÔḤANNÎ.
Translation of the body of THEODORE, and dedication of a church to him.

VI Archbishop FELIX.
Appearance of Christ at ḲUĔSḲUÂM.
JÔSÂ, AFRÔS, ADINIUS, JUSTUS, MARTERUS, LUCIRIUS, SUNÎNUS, BANDICORUS, EULASIUS, CORNELIUS and 8000 (or, 17,000) martyrs of the company of ISIDORE.

VII GEORGE the Alexandrian.
NÂHRĔW, MÎNÂS of TAMAI.
Consecration of the Church of St GEORGE at Lydda.
ZENOBIUS and ZENOBIA.
MERCURIUS and JOHN.

DAY

VIII Festival of the Four Beasts.
Festival of the Archangel ÂFNÎN.
JOHN the priest.
Appearance of the Cross to CONSTANTINE.
COPRONIUS and 484 martyrs.

IX Archbishop ISAAC.
Council of Nicea.

X SOFIA and fifty nuns.
Council of Rômê.
PAUL and his three fellow martyrs.

XI ḤANNAH, mother of the Virgin MARY.
ARCHELAUS, Abbâ ELISHA, PACHOMIUS, MÎNÂS, URANIA.

XII Festival of St MICHAEL.
Archbishop PHILOTHEUS.
BA'EDA MÂRYÂM, King of Ethiopia.

XIII Festival of thousands of thousands of spirits.
'ASKANÂFER and his 13 disciples.
TIMOTHY, Bishop of ESNEH.
Archbishop ZACHARIAS.
LEṢṬELIA, MEKRÔNÂ, MARIANA, PHILOPATOR, 'ABRÂNÎ, HONORIUS the Emperor.

XIV CANITUS of Thrace.
DANIEL, the miracle worker.
JOHN of BÎZÂN, GÂRSES, BĂLĂṬĔN, JOHN the priest.
LAURESTUS, ANDREAS, MABRANUS, TRÂTÎNÂ, JUSTINA.
Consecration of the Church of ḲALMÔN.

XV MÎNÂS.
Abbâ MÎNÂS the archbishop.
MACCABAEUS of ḲÂSBAR.

XVI Consecration of the Church of 'ABÛNÂFER.
Archbishop JOHN, XYSTUS the bishop.
ṬÂṬÛS (TATIA), DANIEL the monk.

XVII Translation of the body of JOHN CHRYSOSTOM.
ABRAHAM, ḤÂKÎK, SHENUTI, ḲĔDÛS 'AMLÂK, WALATTA PETROS.

XVIII AṬRÂSÎS and YÔNÂ, PHILIP the apostle.
ELEUTHERUS and ENTIA.

XIX Consecration of the Church of SERGIUS and BACCHUS.
BARTHOLOMEW, THEOPHILUS and PATRICIA and DAMÂLÎS.

XX Archbishop ANIANUS.

DAY

XX Consecration of the Church of THEODORE.

XXI Festival of the Virgin MARY.
GREGORY the Thaumaturge, Archbishop COSMAS.
ALPHAEUS, ZACCHAEUS, ROMANUS, JOHN, THOMAS, VICTOR, ISAAC of ESHMÛNÊN.
JOHN of ASYÛṬ.
Translation of the body of DEBORAH (TCHEBARÊ).

XXII COSMAS and DAMIANUS, and 292 men and 49 women.

XXIII CORNELIUS.
OBADIAH the prophet.
Consecration of the Church of MARÎNÂ.

XXIV Festival of the Twenty-four priests.
'AẔḴÎR and 38 other martyrs.
ḴÂLTEW, GÂYYÔS, 'ARTYÔ, DIOSCURUS.
JOSEPH of ṢÂNÂ.

XXV PHILOPATOR MERCURIUS, ACARIUS, ROMANUS.
SABLA WANGÊL, Queen of Ethiopia.

XXVI PELARIANUS and TÂTBÛSYÂ.
GREGORY of NYSSA.
KHÎRÛT and martyrs of NÂGRÂN.
ÎYÂSÛS MÔ'A, GÊLYÔS, MÂYEN, MEKWÂS, MARYÂLES.

XXVII JAMES the "chopped."
TIMOTHY, PHILEMON.
'AL'ÂRÊ, TAKLA ḤAWÂRYÂT, CLEMENT.

XXVIII SARAPÂMÔN.
LÎḴÂNÔS the priest.

XXIX Archbishop PETER.
The Birth of Christ.
The 47,000 martyrs in the reign of DIOCLETIAN.
CLEMENT, Archbishop of Rômê.

XXX ACACIUS, Archbishop of Constantinople.
MERCURIUS.
Consecration of the Church of COSMAS and DAMIANUS.
GABRA MASḴAL, King of Ethiopia, ANIANUS the Stylite, PETER.

THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

[Brit. Mus. MS. Oriental No. 660.]

[fol. 4 *a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD, we begin by the help of God and His good gift to write the MASḤAFA SĔNKĔSÂR which is being interpreted the Collection which our holy Fathers and Teachers of the Church compiled, namely the honourable father Abbâ MICHAEL, Bishop of the city of ATHRIBIS and MALÎG, and the honourable father JOHN, Bishop of the city of BÛRLES (PARALIA): and the other holy and honourable fathers who compiled this book from all the histories of the contendings of angels, and prophets and apostles, and of righteous men and martyrs, and of holy archbishops, and monks who dwelt in the desert, so that men may commemorate them and may read their contendings every day from the dawn of the first day of Maskaram until the end of the year. The compilation of this Book took place in the nine hundred and sixty-third year of the holy martyrs (A.D. 1247). May their prayer and blessing be with our King JOHN [I, 1667–1682] and his wife SABLA WANGÊL for ever and ever. Amen.

THE FIRST MONTH—MASKARAM

(SEPT. 8–OCT. 7)

I. MASKARAM

This blessed month of Maskaram is the first of the circle of the years of Egypt and Ethiopia. The [first] day and the night of this month are equal—twelve hours. Then the day during this month Maskaram diminisheth because this month is the first of the circle of the years of Egypt and Ethiopia. Now it is meet that we should make therein a great feast in all purity, because this [fol. 4 *a* 2] day is holy and blessed, and we should remove ourselves from evil works. And we should begin [to do] good works and new, whereby God is pleased, even as PAUL the apostle saith: "Behold, every work is made new in Christ. Behold old works have passed away, and behold new works are known, and every work is from God" (2 Cor. v, 17). Thus hath God had pleasure over us in Christ, and He hath given us the ministration of His mercy and compassion. And ISAIAH the prophet saith: "The Spirit of God is upon me; therefore hath He appointed me and sent me to preach to those who are in captivity, and to those who are in prison, and to set them free, and to the blind that they may see the light, and to those who are bound that they be set free, and to preach the year of the mercy of God" (Isaiah lxi, 1, 2). And DAVID saith: "Thou hast blessed the crown of the year [with] mercy, and the desert is satisfied with dew by Thy blessing" (Psalm lxv, 11).

On this day also JOB the righteous man washed in the water of the TAKAZÊ and was healed of all his sickness. And the people were in the habit, when the river TAKAZÊ was full of water, of dipping themselves in the new water, whereby they were blessed for all the rest of the year.

On this day died the holy Apostle BARTHOLOMEW, who was one of the Twelve Apostles. To this apostle the lot fell that he was to go to the city of EL-WÂH (the great Oasis, AL-KHÂRGAH). He and PETER [fol. 4*a* 3] went together to the people there,

and they preached to them, and called them to the knowledge of God. After that they performed before them signs and great wonders which terrified their hearts. After this PETER contrived to go into the city, and there he sold BARTHOLOMEW to be a slave, and BARTHOLOMEW worked in the vineyard with his master. And when he was preparing the young plants for planting out, they burst into flower and bore fruit immediately. When the son of the governor of that city died, BARTHOLOMEW the apostle raised him up from the dead. And all the people believed, and BARTHOLOMEW strengthened them in the knowledge of God. After this our Lord Jesus Christ commanded him to go to the city of BARBAR (*i.e.* the city of the Barbarians), and He sent to him ANDREW the apostle with his helper to help him. And the people of that city were exceedingly wicked, and they would not receive the apostles who were working before them signs and wonders. And God commanded one of the Dog-faced cannibals to submit to the apostles, and not to resist them in anything which they ordered him to do, and they took him with them to that city. And the men of that city brought out wild beasts against the apostles to eat them up, and straightway that Dog-face rose up against those wild beasts, and rent them asunder, and he also slew a great many of the men of that city. Because of this all the people were afraid [fol. 4*b* 1] and they turned, and did homage at the feet of the apostles, and they submitted to them, and they entered the faith of our Lord Jesus Christ—to Him be glory! And he appointed priests over them, and built churches for them, and the apostles left them praising God.

And BARTHOLOMEW the apostle departed to the cities which were on the sea-coast, whereof the people knew not God, and he preached unto them and converted them to the knowledge of God. And they believed on our Lord Jesus Christ, and they performed the works which were meet for Christ. And BARTHOLOMEW the apostle commanded the men to be pure, and to be remote from fornication. When AGRÎPÂ the king heard of him he was exceedingly angry with him, and he commanded his servants to put the Apostle BARTHOLOMEW in a hair sack and to fill the sack up with sand, and to cast him into the sea;

and they did so. And thus BARTHOLOMEW consummated his martyrdom.

On this day died the holy father Abbâ MÊLYÔS, Archbishop of the great [fol. 4*b* 2] city of Alexandria, the third from MARK the apostle and evangelist, and this abbâ archbishop was appointed in the twelfth (?) year of the reign of VESPASIAN the Emperor of Rome, fifty-four years after the Ascension of our Lord Jesus Christ. He pastured and guarded the flock of our Lord Jesus Christ nobly, and he sat on the episcopal throne twelve years. And he pleased God and died in peace.

And on this day died the righteous and excellent Abbâ MÊLKÎ. The fathers of this righteous man were among the nobles of ḲUELZEM (KOLSÛM, *i.e.* CLYSMA), which city is on the borders of Egypt; they were rich in gold and silver, and they gave alms to the poor and needy. His father loved God exceedingly, and he had no son. One day he saw the children learning their lessons, and in their hands were tablets whereon were written, "Let us remember our fathers who have taught us by their lives so that we may become children of God. O God, make their souls [fol. 4*b* 3] to have rest in the heavens with the righteous and the martyrs." And when the father of Abbâ MÊLKÎ heard these words from the mouths of the children he was very sorrowful saying, "Woe is me, for I have no son. Who will remember me when I die?" And he and his wife gave themselves up with zeal to fasting, and prayer and the giving of offerings. And God heard their petition and He gave them two children at once, a boy and a girl; and they rejoiced greatly in them. And the father brought them up as Christians, and he called the boy MÊLKÎ, and his sister SEFNÂ, which is being interpreted "Dove." And he had them reared very carefully. And when the boy was seven years old his father took MÊLKÎ to a teacher, and he taught him all the Books of the New and Old Testaments. And the Holy Spirit came upon him in full measure, and he did not play with the other children or indulge in games with them, but he read the Scriptures day and night.

And when the boy was twelve years old, the parents of the children called him and spake with him about their wish to take a wife for him, so that they might have a memorial; but MÊLKÎ was not pleased with this, and pretending to agree with them he said, "I consent to your words, and that which ye order me to do I will do." Now his soul wished to flee from the world. Then Abbâ MÊLKÎ said unto his father, "I wish to make a festival for the children who are at school with me"; and his father gave him ten hundred *dînârs* in gold (about £500) so that he might make a feast according to his desire, and he ordered the servants and the waiting men to minister unto him according to his wish. [fol. 5*a* 1] Then Abbâ MÊLKÎ mounted his horse, and went out before his father and said unto his serving men, "Take ye one hundred *dînârs* in gold and make haste and prepare a feast for us; I will go alone and invite my companions thereto." And his serving men hearkened to his voice, and turned away, and he departed by himself. The money which he had he distributed among the poor and needy, and his horse he gave to a certain poor man, and he had nothing left except the clothes which were on him. And as his return was delayed his serving men sought for him, but they could not find him, and they turned back weeping; and they told his father and mother and they wept a bitter weeping. His sister's eyes by reason of her excessive weeping went blind and she died. And Abbâ MÊLKÎ went to DABRA ṬUR, which was the monastery of his mother's brother MÂR 'AWGÎN. And this 'AWGÎN was a righteous man and he worked many signs, and under his authority there were seventy-two chosen monks. And Abbâ MÊLKÎ prostrated himself at his feet, and he said unto him, "I wish to dwell under thy shadow, and I wish thee to array me in the garb of the monk." And Abbâ 'AWGÎN said unto him, "From what city comest thou?" And he told him that ḲUELZEM was his city, and that he was the son of 'AWGÎN'S sister; and when 'AWGÎN heard this he rejoiced with a great joy, and he permitted him to be a probationer for three years, and he arrayed him in the garb of monasticism. And he contended with such great vigour in the ascetic life and kept such strict vigil always, that his fame was heard of

in all the country of Persia. And when he had been a monk for three years God gave unto him the gift of healing and he was able to drive out devils by his word. One day whilst he was [fol. 5*a* 2] walking about by himself reciting the Psalms he came to a place where there was a hollow, and in the hollow was a fig tree, and there were a great many shepherds weeping there. And Abbâ MÊLKÎ said unto them, "Why do ye weep?" And they said unto him, "The son of the governor of the city was eating figs here, and whilst he was doing so a great snake came out and swallowed him up, and the boy hath gone into its belly." And whilst they were telling him this the father of the boy with the people of the city arrived, and their clothes were rent and they were beating their faces; and he made entreaty to Mâr MÊLKÎ on behalf of his son. And Mâr MÊLKÎ said unto him, "Fear not, O my son, believe in God and thou shalt see a wonderful thing," and he turned his face towards the east and stretched out his hands and prayed for a long time. And when he had finished his prayer he summoned the serpent in the Name of our Lord Jesus Christ, and commanded to cast up the boy from inside him; and he cast up the boy who had suffered no pain whatsoever. And Satan, who was inside the serpent, cried out and said, "Whither can I go from thee, O MÊLKÎ, thou man of ḲUELZEM?"; and having said these words he dissolved himself into smoke. And when the father of the boy saw that his son was alive he brought gold and silver to the holy man. And MÊLKÎ refused to accept it from him, but he said unto him, "Let us become partners in the building of a monastery for me." And the father of the boy rejoiced and he built him a monastery which contained 300 cells for the monks, and he enclosed the building with a wall and provided iron gates therefor. Whilst they were building the church they found in one corner a huge stone which could not be raised by 300 men, but by the prayer of this [fol. 5*a* 3] righteous man the church was built out of that stone even as the builder wished. Then there assembled there 500 souls and they were chosen monks. And the report of the holy man was heard throughout the country, and the people used to bring unto him the sick folk who were suffering

from sicknesses of every kind, and those who were possessed of devils, and they were all healed of their diseases through his prayer, and the men of Persia and Rômê were saved through the intercession of this righteous man. And when Satan, who is the enemy of good, saw this righteous man, he was jealous of him, and he went to the daughter of the King of Rômê and drove her silly, and she cried out and said, "There is no healing for me except through MÊLKÎ of ḲUELZEM." And the king her father hearkened unto her, and sent 400 men from his army out unto all directions so that they might bring Abbâ MÊLKÎ with care to him, and he took an oath that if they did not do so he would cut off their heads with the sword. And the soldiers who had been sent out found the holy man with difficulty, and they bowed down at his feet, and they told him the king's message, and about the illness of his daughter, [and said,] "Tell us what thou sayest." And Abbâ MÊLKÎ said unto him, "I am an old man, and I cannot travel to Rômyâ." And the soldiers said unto him, "If thou wilt not go with us the king hath promised to put us to death." When the holy man heard this he was very sorry, and he said unto them, "O my children, go ye your way, I and you will meet at the gates of Rômyâ"; and when they heard his words they departed. And at the end of the year, on the day when he knew through the Holy Spirit that they would arrive in Rômyâ, he prayed a prayer to God, and the Holy Spirit lifted him up and bore him [fol. 5*b* 1] to the gates of Rômyâ. And when the envoys found the holy man there they rejoiced greatly and they told the king of his arrival; and the king rejoiced greatly and went out and received him and brought him into his palace and seated him upon his throne, and told him concerning his daughter's sickness. And Abbâ MÊLKÎ ordered that she should be brought, and when they had brought her, the devil hurled her down and rent her until they thought that she was dead. And straightway Abbâ MÊLKÎ rose up and prayed a long time, and he sprinkled water over her face and anointed her with oil, and he commanded Satan in the Name of our Lord Jesus Christ to go forth from her. And Satan went forth from her in the form of a black man, and the holy man seized

him, and shut him up in the house, and marked him with the sign of the Cross so that he should not go out. And when the king saw this, he bowed down at Abbâ MÊLKÎ'S feet, and he brought to him many possessions for the needs of his monastery, and the holy man refused them. And the king said unto him, "O my father, dwell here and I will build thee a monastery"; and the holy man said, "I cannot forsake my children." And the holy man dwelt in Rômyâ for a few days, and healed their demoniacs. And when he went out to return to his city, the king rose up and set him on his way with [an escort of] soldiers, and he came to the gates of the palace. And the holy man saw a great mass of stone which had been hollowed out and had been placed at the mouth of a fountain of running water, and a stone bowl so that horses might drink out of it. And he said unto the king, "Give me these stones for the use of my monastery." And the king said unto him, "Who will carry for thee? the stones which twelve men could not [fol. 5*b* 2] lift and carry them outside the city. If however, thou hast the strength [to carry them] do thou what thou pleasest." Then the holy man brought the Satan forth from the place wherein he had bound him, and he suspended the hollow stone from his neck, and he bound the bowl on the top of his head, and he ordered him to go before him. When the king saw this he marvelled exceedingly, and he turned and glorified God. And Saint Abbâ MÊLKÎ made the Satan to come into his monastery carrying these stones, and he ordered him to set them down at the gates, and they are there to this day. And he shut up the Satan in a cave and sealed him with the sign of the Cross so that he should not go forth again and tempt men. And when this holy man had been a monk for forty and five years, a voice came unto him from heaven saying, "Behold the day of thy death hath drawn nigh, and there remains unto thee three days only before thou shalt enter into everlasting joy." Then the holy man summoned his children and he commanded them to serve God and to keep themselves away from the error of Satan. After three days there came unto him the fathers of the monks, Abbâ ANTONY, and Abbâ MACARIUS, and Abbâ SÎNÔDÂ, and Abbâ BESYA, and Abbâ PACHOMIUS,

and they said unto him, "Come, O our brother, and rejoice with us in the kingdom of the heavens." And when they had said this unto him, his soul went forth from his body and the angels took it up into glory singing as they went, and they said, "He hath toiled in the world and he shall live for ever"; and they brought him into [fol. 5*b* 3] the Garden of Delight. And the archbishops, and the bishops and the priests assembled and they buried him in the church, and innumerable signs and wonders took place at his grave.

And on this day is celebrated the festival of RÂGUÊL, the angel, one of the nine archangels, who informed ENOCH concerning the fire which burneth, and the destruction of the world; and he is the angel of lights. May the intercession of this angel be with [us all].

II. Maskaram

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 6*a* 1] On this day Saint JOHN the Baptist, son of ZACHARIAS the priest, became a martyr by the hand of HEROD the wicked king. This JOHN the prophet rebuked HEROD because of HERODIAS, the wife of PHILIP, for he had married her and taken her to be his wife, and JOHN said unto him, "It is not right for thee to take thy brother's wife." And HEROD took Saint JOHN and cast him into prison, and he kept him there because he was afraid of him. And when his birthday came HEROD made a feast for the nobles of his kingdom and for the magistrates of the city of GALÎLÂ (GALILEE). And his brother's daughter came and stood up among the festal company and she danced and pleased the king, and he swore an oath that he would give her anything which she might ask from him, even if it were as much as the half of his kingdom. And she went out to her mother, and she said unto her, "What shall I ask the king to give me?" And her mother said unto her, "Ask him to give thee the head of JOHN the Baptist lying in a bowl." And when HEROD heard this he was

exceedingly sorry, but because of his oath and also because of those who were sitting at meat with him, and because he did not wish to be put to shame, he straightway commanded his servants to cut off the head of Saint JOHN, and to give it to the maiden. And they cut off the head of JOHN in the prison house and gave it to the daughter of HERODIAS in a bowl and she gave it to her mother. And there was great consternation that day, and their joy was turned to sorrow. And when the holy head of Saint JOHN was cut off, [fol. 6*a* 2] it flew up into the air out of the hands of the soldiers, and it cried out, saying, "It is not right for thee to take thy brother's wife"; and it is said that the head is at the present time in the country of Arabia. And the disciples of the holy man came and took his body and carried it away and laid it in a grave [where it lay] until the days of Saint ATHANASIUS, Archbishop of the city of Alexandria. And God commanded him to uncover the body of Saint JOHN, and Saint ATHANASIUS did so and laid it up by him until he could build a church for it. May his intercession be, etc.

And on this day died DÂSYÂ the soldier, a native of the city of TÂYDÂ of Egypt. ARIANUS, [fol. 6*a* 3] the governor of the city of ANTINOË, inflicted great tortures on this saint, and he cut off his head with a sword, and DÂSYÂ received the crown of martyrdom in the kingdom of heaven.

And on this day also DIDYMUS and the holy woman MARÎNÂ became martyrs.

III. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the General Council of Bishops took place in the city of Alexandria in the second year of the rule of the glorious father Abbâ DIONYSIUS the archbishop. This assembly took place because of certain evil men who had appeared in the country of Arabia, and who believed that the soul

dieth with the body, and that on the day of the Resurrection it shall be raised up with it. And they composed a discourse on the wicked belief and sent it to the men who were living in the city of Alexandria. And when the Abûna, the Archbishop Abbâ DIONYSIUS heard this thing he was exceedingly sorry about it, and he admonished them and commanded them to turn from this evil affair, but they would not hearken unto him. [fol. 6*b* 1] Therefore the Council assembled to discuss them, and he debated the matter with them, and made manifest their error, but they neither repented nor turned away from their evil counsel; and the archbishop and the whole Council anathematized them and cursed them. And he wrote a discourse on them wherein he said, "the love of God for the children is exceedingly great and mighty." And he explained in that discourse that the soul neither dieth, nor perisheth, nor decayeth, but that it abideth even as the angels abide, for it is a spiritual thing and is immutable and incorruptible. When it goeth forth from the body it is taken to the place for which it is suitable. And on the day of the Resurrection, when the trumpet soundeth, the dead bodies of men shall rise up by the command of their Creator. And all the souls of men shall go each into the body whereto it belongeth, and it shall rise with it, and according to its work it will either rejoice for ever, or suffer punishment for ever. And the two (*i.e.* soul and body) will remain in the state in which they have risen for ever and for ever and ever. May the prayer of this Council be, etc.

[fol. 6*b* 2] And on this day also a great earthquake took place in the country of Egypt and in all its borders, and the church of DÂSYÂ fell down at the time of the third hour of the day. And this church was in the name of MICHAEL the archangel. And it is said that a certain ungodly man asked the Christians to pay tax to him, but they would not give him anything; and when it was evening this man came with his followers and pulled down the church. This happened in the ninth year of Archbishop Abbâ MACARIUS, in the eight hundred and twenty-eighth year of the Holy Martyrs [A.D. 1112]. May their prayer and blessing be, etc.

And on this day are commemorated DIOSCURUS the martyr, and Archbishop DIONYSIUS, and the martyrs who were in TENSEL YÂḲÔTÔN, and many martyrs in Persia. May their prayer and blessing, etc.

And on this day died Abbâ 'ANBAS (Father LION) of the country of Ethiopia.

[fol. 6*b* 3] And on this day died Abbâ MÛSÊ (MOSES) of the desert of SCETE.

When this man became a monk he forsook the world, and departed into the desert, and he put himself under the yoke of fasting and prayer until God lightened his eyes to see a garden of olive trees and palm trees. At the beginning of each month he took what fell of the fruit of these trees, and ate it, and the amount of food which he was in the habit of eating was like that of a small bird. And his apparel was made of the fibre and bark of the palm. And the heat of summer and the cold of winter attacked him, but in spite of these he devoted himself to his prayer and fastings. And he had no knowledge of letters and writing. And all the various kinds of wild animals of the desert used to visit him, and he made friends with them and when the time of prayer drew nigh he made a sign to them with his hand and they departed. And when there was a time of want they would come and stand before him as if they wished to speak to him, and he knew through the Holy Spirit what they were seeking after, and he would bring down rain for them; and he lived in this manner for thirty and five years. And Satan was jealous of him, and he disguised himself and took the form of a very aged monk, and appeared in front of the cave of MÛSÊ (MOSES) and walked along limping. When the holy man saw him he thought that he was a dweller in the desert. And he went to him and took him into his cave and he continued in prayer for three days. And when the wild animals who used to visit the holy man saw this old man, they withdrew from him. Then that old man asked the holy man concerning his country and his belief, and Abbâ MÛSÊ (MOSES) told him all his work, [fol. 7*a* 1] and asked the old man in return concerning

his city and belief. And the old man said unto Abbâ MÛSÊ (MOSES), "As for me I have lived in the world and have committed sin for many years, and I have begotten a daughter. Then when I remembered the transitoriness of the world, I came out into the desert and have lived herein for forty years. I have remembered my daughter and I can find no one to whom to marry her except thyself, and it is for this purpose that I have come hither. When I die thou shalt bury me; I have orchards and gardens and thou shalt inherit them all." When Abbâ MÛSÊ (MOSES) heard these words he was terrified, and he said unto the old man, "How can I who am a monk do this?" And this old man brought unto him testimony from the Scriptures how ABRAHAM, and MOSES, and DAVID, though they were righteous men, had married wives. And through this the old man made the heart of Abbâ MÛSÊ (MOSES) to yield. And he shewed him a beautiful palace, and in it there was a beautiful maiden, and there came before Abbâ MÛSÊ (MOSES) a vision wherein the old man was dead, and the holy man was weeping over him, and was preparing his body for the tomb and then burying him. And when he went to consort with the maiden a mighty wind arose and he was driven backwards. When his senses returned the palace had disappeared, and the garden, and the maiden, and he was forced to go back to his dwelling. And he wished to eat a meal of the fruit of the tree from which he ate formerly, and the fruit was bitter in his mouth. And when famine compelled him he went forth into the desert, and again he met Satan under the form of an aged pilgrim who was going to Alexandria, and he was riding an ass, and was provided with meat and drink, and he took him with him and brought him into the city and left him there. And Satan appeared unto him in the form of a woman who was carrying [fol. 7*a* 2] water. And seeing him in the garb of the men of the desert she asked him about himself, and he told her everything which Satan had told him; and she laughed at him in her heart, and she took him to her house and gave him meat and drink. And she told him the affair of her marriage, and how she was the daughter of a king who was dead, and how she possessed much property. When she saw that his heart inclined to her, she said to him

also, "I am a Jewess and we are many"; and then she seduced him with many crafty arts until he denied his Faith. And again she said unto him, "Come, let us take possession of my property in the place where I deposited it"; and she took him to an empty desert wherein there was no water. And she took him up to the top of a mountain, and she transformed herself before him, and she said unto him, "I am that Satan who leadeth very many into error. I seduced thee from the desert, and I enticed thee away from thy Faith. Behold, thou shalt die in this desert, and thy soul shall go into GAHÂNAM" (GEHENNA); and having said these things he disappeared from him. And the holy man turned to his right hand and to his left, and there was no way to escape and no water to drink. And as the matter pressed sorely upon him he fell down on the ground and scattered dust on his face and he became dizzy and wept until his soul wished to be set free from him. And God heard his cry, and He sent an angel unto him to console him, and he said unto him, "Thy sin is remitted unto thee. In three days thou shalt die and my servant SAMUEL, the dweller in the desert, shall bury thee." And straightway Abbâ SAMUEL came to him, and gave him peace, and comforted him, and took him with him into the church which 'AGÂBÔS the king had built in the desert which was hidden from the eye of man, [fol. *7a* 3] and it was the cemetery for the company of monks. And when they arrived there they found the company of holy men, and they offered up the Offering, and received the Holy Mysteries. And there being a press of people Abbâ SAMUEL departed to obtain a blessing at the grave of the saints. And when [Abbâ MÛSÊ (MOSES)] arrived there, he knelt down on his knees and died straightway; and Abbâ SAMUEL buried him and wrote the history of him.

IV. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ MACARIUS, Archbishop of Alexandria; now he was the sixty-ninth archbishop of the city. This father was an ascetic and practised strenuous

self-denial from his earliest years, and he craved for the garb of monasticism. He went up to the desert of SCETE and became a monk in the church of Abbâ MACARIUS, and he performed great and severe ascetic labours. He illumined his soul by reading the Holy Scriptures and translations of (or commentaries on) them, and he learned the explanations of them. He excelled in the working of righteousness, and he was appointed priest in the desert of SCETE. And when Abbâ MICHAEL the Archbishop, his predecessor, died, the bishops [fol. *7b* 1] and many priests and doctors of the Orthodox Faith went to the monastery of Abbâ MACARIUS, and they assembled in the church with the senior monks of SCETE, and sat there with them for many days debating and discussing the question of who would best fill this honourable position. And they found that this Abbâ MACARIUS was the best man, and they agreed unanimously to appoint him, because very many of the holy men of SCETE testified that he would best fill this position because of his righteousness, and his strenuousness and self-abnegation, and devotion to the ascetic life. And they took him and bound him with cords against his will, and he cried out and begged them to release him, and he said unto them, "I am not qualified to be raised to the dignity of archbishop, for my mother married two men." Now they knew that he said this so that they might let him go. And many came and bore witness concerning him, shewing that his mother was a virgin and that she had only married one man. Then they took him against his will, and they brought him to the city of Alexandria, and they appointed him archbishop. Then they brought him to MĔSR (CAIRO) and the deed of his appointment was read in the church of our Lady, the holy Virgin Mary, of Mu'allaḳah in the Greek, Coptic and Arabic languages. And during the whole time in which he sat he added to his works of righteousness daily, and he contended most strenuously. Every day he taught the people and admonished them in the fear of God. He gave alms and did works of mercy [fol. *7b* 2] for the poor and needy. During the whole of the period of his rule he never took anything from the Church, on the contrary he used to give God Most High a large portion of the dues which were

paid to him. He sat as archbishop for twenty and seven years, and he pleased God and died in peace.

And on this day also are commemorated SIMON the anchorite, and JOSHUA the son of NAWÊ (NUN), the disciple of MOSES, and 'ARDÂSÊ the archbishop, and 150 martyrs who suffered in Antioch, and 'ĔNTĔYÂ, one of the Seventy, of the people of 'ENṢĔNÂ, and THEODORE the bishop, from DABRA 'ĔLDÂNÛ, and theologian.

V. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SÔFYÂ (SOPHIA) [fol. 7*b* 3] and her two daughters whose names were 'AKSÔSYÂ and BARNÂBÂ became martyrs; now this woman was a pagan (*'aramâwît*) and her parents worshipped idols. After this she came to the Bishop of MANÛFÊ (*i.e.* MANÛF AL-'ALÎÂ, or PANOUF RÊS, capital of the province of MANÛFÎYYAH) and believed in Christ, and said unto him, "I have believed in thy God." And after this he taught her all the Law of the Church, and he baptized her and her daughters in the Name of the Father and the Son and the Holy Ghost. Thereupon they laid an accusation against her before KALDĔYÂNÔS (CLAUDIANUS), the governor of the city, saying that she had become a Christian and had forsaken the worship of idols. And the governor questioned her closely and she did not deny it, and he condemned her and her daughters to be punished severely. And she exhorted them to be patient and said unto them, "Be strong, my daughters, and endure like the daughters of SÔFYÂ (SOPHIA), my lady 'ANGABÊNÂYT. I am her kinswoman and ye are as her daughters PÎSṬÎS 'ALÂPÎS and 'AGÂPÎS." And they answered and said unto her, "Fear thou not, we will follow thy steps"; and when they had said these things she kissed them devotedly. And when the governor saw them embracing her, he ordered his men to scourge the mother with whips in order to terrify the virgins. Then her daughters saw an angel of God come down and hide

the body of the holy woman, for the wicked men had stripped her naked to beat her, and they rejoiced and were glad. And whilst the men were beating their mother she never ceased to cry out, "I am a Christian." Then the governor commanded them to cut out her tongue down to the root, and they did so, and even after this she ceased not to cry out and to shout at him. After this the governor commanded them to take her into the prison, [fol. 8*a* 1] and he sent his wife unto her to persuade her; and when she would not be persuaded he commanded them to cut off her head with a sword, and they did so. And a certain woman took her body and hid it in her house, and she lighted a lamp before it and burnt incense to it. Then the governor summoned her daughters, and threatened them so that they might consent to obey him, but when they refused him he cut off their heads one after the other; and thus they consummated their martyrdom. And that believing woman took their bodies and laid them side by side by the body of their mother. And many signs appeared at their graves. And people with every kind of sickness were healed there. When CONSTANTINE was reigning he heard the history of Saint SÔFYÂ (SOPHIA) and he took up her body and translated it to Constantinople. Before [he heard] her history his people built a church, and wrote upon a tablet, "This is the house of CONSTANTINE"; and an angel of God came down and destroyed it. And he wrote, "This is the house of SÔFYÂ" (SOPHIA), and although the workmen wanted to cut it they left it written. One day whilst the son of the king was playing with his friends there, the angel of God whose name was RÛFÂ'ÊL appeared unto them and said unto them, "What is the name of this house?" And the youth said, "I do not know." And the angel said unto him, "Tell thy father to call it the house of SÔFYÂ" (SOPHIA). And the youth said unto him, "Wilt thou wait here until I come back?" and the angel said, "I will." And when his father heard this he knew that it was an angel, and he killed his son, and said, "The angel will not depart from that place because he must wait for the youth." And that angel is there to this day [fol. 8*a* 2] waiting for the youth. The length of that church is 709 cubits, its breadth is

309 cubits, its pillars are in number 366, its doors are 4, its altars are 8, its pools of water are 4, and the cherubim which are above the mercy seat have each two wings which overshadow the ark of the Law of God. And they brought here the coffer of Saint SÔFYÂ (SOPHIA), and the coffers of her daughters with great honour and glory. And they buried that woman who had gathered together their bodies with them. May the prayer of these holy women be with, etc.

And on this day also Saint MÂMÂS became a martyr. His father was called THEODOTUS and his mother was called THEOPHILA. This man lived in the days of the reign of YÔLYÂNÔS (JULIAN) the emperor, and his position was that of governor of the city of 'AWLÂTÔS. The parents of this holy man were Christians, and because of their belief in Christ he had shut them up in prison, and the mother of this holy man gave birth to him in prison. After his father and his mother had died [fol. 8*a* 3] in prison, a certain Christian woman took the blessed child and brought him up as her own son, and she called his name "MÂMÂS," the interpretation of which is "orphan," for he had neither father nor mother. And when he was fifteen years old the people brought an accusation against him before the governor saying that he was a Christian. And they took him and beat him with rods, and they hung him up head downwards with a heavy lump of lead tied to him, and they cast him into the sea, but he was saved from the sea by the might of God. And he hid himself under a cave and he fed himself on the milk of the *gâmûs*, (*i.e.* buffalo), those great black animals of the desert. Then the governor seized him again and cast him into the fire, but he was saved from the fire by the power of God. After this the governor's men let loose lions upon him so that they might rend him asunder, but by the power of God he leaped upon the back of a lion. Then the governor tortured him, and his men dragged him on the ground, and tore out his intestines with a three-pronged iron fork. By this torture the blessed MÂMÂS consummated his martyrdom, and received a crown of martyrdom in the kingdom of the heavens. May his prayer and blessing be with, etc.

[On this day also is commemorated LEBNA DENGEL, or DÂWÎT (DAVID) II WANÂG SAGAD, King of Ethiopia from Aug. 15, 1508, to Sept. 2, 1540.]

VI. MASKARAM

[fol. 8*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great Prophet ISAIAH, the son of 'AMÔṢ, MANASSEH having sawn him in twain with a wood saw. This prophet prophesied in the days of the reigns of five kings, that is to say UZZIAH, and JOTHAM, and AHAZ, and HEZEKIAH his son, and MANASSEH the son of HEZEKIAH. And he prophesied to AHAZ, saying, "A virgin shall conceive, and she shall bear a son, and his name shall be called 'AMÂNÛÊL, the interpretation of which is, 'God with us.' And it shall come to pass that he shall teach the nations, and shall bring them into his kingdom and into his faith, and he shall destroy the altars of the Jews and their priests. And offerings of praise, bread and wine, shall be received from priests who shall be from among the people" (Isaiah vii, 14 ff.). And he prophesied to HEZEKIAH and encouraged him when SANÂKRÊM (SENNACHERIB) the King of Persia (*sic*) besieged Jerusalem, and informed him that God would blot him out because of his blasphemy against Him (Isaiah xxxvi). And that night God sent MICHAEL the archangel to the camp of SANÂKRÊM (SENNACHERIB), and slew of the soldiers 180,000 and 5000 men, and those who remained [alive] left the camp and fled. And when HEZEKIAH the king was sick, God commanded him by the tongue of this prophet [fol. 8*b* 2] to set his house in order for he was to die. And when HEZEKIAH prayed to God, He sent unto him ISAIAH the prophet who made known to him that God had added to his days fifteen years. And God shewed him a sign so that he might be sure that what the prophet had told him was true (Isaiah xxxviii). And ISAIAH prophesied concerning the blotting out of the children of Israel, and he made manifest that only a few of them would believe him. And God made rain to fall by reason of his prayer, when

the people obeyed. And on one occasion when he was thirsty God made to flow the spring of water of SILOAM. And ISAIAH prophesied also to MANASSEH the king, the son of HEZEKIAH, who established the worship of idols, and he rebuked him because of his evil deeds. For this reason MANASSEH the king was wroth with him, and he sawed him in twain with a wood saw from his head to his feet. And all the days of the prophesying of this prophet were seventy years, and more than that. And he prophesied in the nine hundred and thirteenth year before the coming of Christ our Lord.

Salutation to 'EBNÔDÎ.

And on this day also the holy woman [fol. 8*b* 3] BASLANTYÂ in the days of DIOCLETIAN, the emperor who denied [Christ]. This holy woman was a Christian, and when she was nine years old the deniers of our Lord seized her and bound her hands and her feet, and cast her into the fire; but she was saved from the fire by the might of God. When she was thirsty she made a petition to God for water, and He caused water to come down and she drank. Then she committed her soul to the hand of God and cast herself into the fire, and she finished her testimony.

And on this day also are commemorated JAMES the monk, and 'ATÎMÔS the bishop, and BÂSLÎS, and 'ARÔNṬÔS, and RAWRĔWÔ, and SAWLWÂS, and SAWÂ, martyrs of God.

VII. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and blessed father Abbâ DIOSCURUS, Archbishop of Alexandria; now he was the twenty-fifth archbishop of that city. His death took place on the island of GÂGRÂ after a [fol. 9*a* 1] great debate about the Orthodox Faith at the Council which the Emperor MARCIANUS (A.D. 450–457), the denier of Christ, had convened and to which he had summoned him. And when he arrived there he saw a great assembly containing six hundred and thirty bishops. And Saint DIOSCURUS said, "In what is the Faith lacking that it

is necessary to gather this great assembly because of the Faith?" And they said unto him, "This assembly hath been convened by the emperor's command." And DIOSCURUS said unto them, "If this assembly hath been convened by the command of our Lord Jesus Christ, to Whom be praise! I will remain, and I will utter with my tongue what God hath given me to say; but if this assembly hath been convened by the emperor's command, let the emperor manage his assembly as he pleaseth." Then the blessed DIOSCURUS tore up the document wherein LĔYÔN (LEO the Great, A.D. 440–461), Archbishop of Rome, had written the wicked creed wherein he had assigned to Christ two Natures, and two Wills after His Unity. And Saint DIOSCURUS spake by the Holy Ghost before the assembly and shewed that our Lord Jesus Christ was One—He Who was invited to the marriage-feast in Cana of Galilee as a man, and also He Who changed the water and made it sweet wine,—for He is God Almighty, and He is not separated in His works. And Abbâ CYRIL, Archbishop of the city of Alexandria, sent forth his testimony concerning the Word, and he said, "The union of the Word of God with the flesh is like the union of the spirit with the body, and like the union of fire with iron. And if there are two different Natures, [fol. 9*a* 2] and they are one in their unity, similarly our Lord Christ is one Messiah and one Lord, and one Nature, and one Will"; and none of those who were gathered together at that assembly dared to contradict him. And some among them had gathered together at the Council of Ephesus, which had been convened because of NEṢṬÛR (NESTORIUS), that infidel and enemy of our Lord Christ. And they informed the Emperor MARCIANUS the infidel, and the Empress BELKÂRYÂ, saying unto them, "There is no one who resisteth your commands concerning the Faith except DIOSCURUS, Archbishop of the city of Alexandria." And they brought DIOSCURUS to the emperor, and there were with him the senior bishops of the city and Council, and they debated the matter among them from morning until evening, but Saint DIOSCURUS would not change his Orthodox belief. And the emperor and the empress were irritated at this, and the empress commanded them to smite Saint DIOSCURUS on

his mouth, and to pluck out the hair of his beard, and they did so. Then he took the hair of his beard which they had pulled out, and his teeth which had dropped out, and sent them to the city of Alexandria, and he said unto the people, "Behold, this is the fruit of the Orthodox Faith." And when the bishops saw what great tribulation had fallen upon DIOSCURUS, they became afraid for themselves lest there should come upon them what had come upon DIOSCURUS. Therefore the bishops came to an agreement with the Emperor MARCIANUS, the infidel, [fol. 9*a* 3] and they wrote with their hands on his roll, saying as they did so with their tongues—may they be cut in pieces in Sheol!—and declaring that Christ hath two distinct Natures. And when DIOSCURUS returned, he sent to them and ordered them to bring to them the roll whereon they had written. And they sent it to him thinking that he would write on it even as they had done. And Saint DIOSCURUS wrote at the foot of the roll and excommunicated them all. And he also excommunicated every one who departed from the Orthodox Faith which our fathers the Apostles, and our holy fathers the Three Hundred and Eighteen Orthodox bishops who assembled in Nicea laid down. And the emperor was wroth, and he commanded that DIOSCURUS should be banished to the island of GÂGRÂ. And they took him there, and with him was Abbâ MACARIUS, bishop of the city of ḲÂW, and four others fled. And those six hundred and six bishops were sitting in Chalcedon. And when they had taken Saint DIOSCURUS to that place, there came upon him great tribulation through the bishop of that district, for he was a Nestorian. And he treated him with great contempt until God performed by the hands of Saint Abbâ DIOSCURUS signs and mighty wonders, and all [the people] bowed down at his feet, and were subject unto him, and they magnified his greatness. Thus God honoureth His chosen ones in every place. And Abbâ DIOSCURUS said unto Abbâ MACARIUS, [fol. 9*b* 1] "Thou shalt receive the crown of martyrdom in the city of Alexandria"; and he sent him with certain believing pilgrims to the city of Alexandria, and there he ended his testimony according as DIOSCURUS prophesied concerning him. And Saint DIOS-

CURUS having ended his good fight and pleased God, departed from this transitory world, and received the crown of his fidelity and entered into everlasting life. He died in the island of GÂGRÂ, and they laid his body there.

And on this day also died the holy father Abbâ SÂWÎRÔS (SEVERIANUS), Bishop of the city of GABLÂ (BYBLOS). The name of the father of this holy man was 'ABLÂRYÂNÔS (APOLLINARIS), and he studied foreign wisdom in the city of Athens. He went to the city of Caesarea and studied [Greek] philosophy and literature, and he returned to Rome and studied the doctrine of the Church, and he learned by heart [fol. 9*b* 2] the Books of the Old and the New Testaments in a few years. After this his parents died and they left him exceedingly great wealth and endless possessions, and he wished to give them all to Christ so that he might receive it back a hundredfold. He built a great house wherein might be received travellers, and pilgrims and strangers, and the poor, and the afflicted. And he planted gardens and made for them storehouses whereto the fruits of the earth might be carried, and those places which he made for the poor and the needy are called by his name to this day. His brother was a magistrate of that city and he laid an accusation against him before HONORIUS, Emperor of Rome (A.D. 395–423), and said unto him, "SÂWÎRÔS (SEVERIANUS) hath scattered all his possessions and he saith, I give it to Christ, and I shall receive a return therefor from Him as it is promised in the Holy Gospel." And these words pleased the emperor, and he rejoiced in Saint SÂWÎRÔS (SEVERIANUS) and loved him exceedingly. And HONORIUS the emperor commanded that SÂWÎRÔS (SEVERIANUS) should neither be separated from him nor leave the royal palace, and he used to go with him to church always and stand all night in prayer [with him]. Moreover the righteous Emperor HONORIUS used to practise the works of the monks in secret, and to wear next his body a hair shirt under his royal apparel. In those days the Archbishop of the city of Rome was Saint YÔNÂKĔNDÎNÔS (INNOCENT I?), and it was revealed unto him by God that SÂWÎRÔS (SEVERIANUS) should be appointed bishop over

many peoples. And he loved him [fol. 9*b* 3] and he honoured him exceedingly, and he wished never to be separated from him; everyone loved him, and THEODOSIUS (II), Emperor of Constantinople (A.D. 408–450), heard of his fame. And when SÂWÎRÔS (SEVERIANUS) saw that everyone honoured him, he was afraid that his labour would be wasted, and he wanted to leave that place secretly. And the angel of the Lord appeared unto him and commanded him to go to DABRA GABLÂ and to become the father of the monastery and of many souls. And having put on the monkish garb he went forth by night, and with him was his disciple THEODORE. And God sent forth a light like unto a wheel which went before him until he came to DABRA GABLÂ. And there was there a certain righteous man who was the abbot of that monastery, and he learned in a vision concerning the coming of Saint SÂWÎRÔS (SEVERIANUS). And he went out to him, and welcomed him and embraced him, and told him how a vision concerning him had appeared unto him, and he marvelled greatly. And his fame arrived in every region, and all the people came to him, and the number of the men who thronged to him could not be counted. And the Emperor THEODOSIUS sent forth from him men of position to build monasteries for Saint SÂWÎRÔS (SEVERIANUS). And the angel of the Lord marked out for them the places wherein they were to build monasteries for him. And he was the comforter of many souls, and God performed many signs by his hands and wonders innumerable, and among them was the wonder concerning the daughter of the governor of GABLÂ, in whom Satan used to dwell. And Satan said to her father, "If thou [fol. 10*a* 1] wilt drive away SÂWÎRÔS (SEVERIANUS) from this place I will go out of thy daughter." And when the father of the girl heard this word, he rose up and went to Saint SÂWÎRÔS (SEVERIANUS), and told him what Satan had said to him and asked him to heal his daughter. And the holy man wrote upon a paper for him these words: "In the Name of the Lord Jesus Christ get thee out of her"; and her father took that paper and carried it to his daughter, and straightway Satan went forth from her. And again there were gathered together many people, the SÂMRÂWÎYÂN and

others. Now they formed a large company, and they wished to come into the monastery of Saint SÂWÎRÔS (SEVERIANUS) and to pillage it. And God brought a darkness upon them, and they remained for three days and three nights without seeing anything at all; and they made supplication with many tears to Saint SÂWÎRÔS (SEVERIANUS), and he dismissed them and they departed. And when any of those monks who were under his authority fell sick, he prayed over them and healed them, and he comforted them all and taught them the fear of God until they all became like unto the angels of God. And there was a bishop of that city whose name was PHILOTHEUS, and he learned from a vision of God that Saint SÂWÎRÔS (SEVERIANUS) would succeed him as bishop, and he sent letters to all the peoples and commanded them to take Saint SÂWÎRÔS (SEVERIANUS) and to appoint him bishop, because God had chosen him for this dignity. Then straightway the righteous Emperors HONORIUS and ARCADIUS and their governors, took [fol. 10*a* 2] Saint SÂWÎRÔS (SEVERIANUS) and appointed him bishop of the city of GABLÂ, and he fought a great and strenuous fight for the preservation of his flock and of the peoples. And there was in that city a certain Jew whose name was SEḲṬÔR, and he was very learned and boasted himself of his knowledge of the Law of MOSES. This man came to Saint SÂWÎRÔS (SEVERIANUS) and disputed with him, and he would not listen to one word which came out of the mouth of Saint SÂWÎRÔS (SEVERIANUS). After this God appeared unto the holy man in a vision and informed him that the Jew would become one of the holy and blessed people of Christ. And when the Jew went to his house he saw during a sleep the places of severe punishment, and it seemed as if one said unto him, "Look upon these unbelieving Jews, thy kinsmen, and observe how they and all those who have not believed in Christ, dwell in severe punishment which shall be for ever." And on the following day that Jew came to Saint SÂWÎRÔS (SEVERIANUS) and fell down and did homage at his feet, and asked him to make him a Christian. And straightway he baptized him with Christian baptism, and his house and all the men of his city. When all the other Jews heard that their chief had become a

Christian, they believed and were baptized and became Christians, and they became even as those who were born in the Christian Faith. And Saint SÂWÎRÔS (SEVERIANUS) entreated some other men who were called NÎMÔNṬÔS, now they were magicians, to enter the Christian Faith, but they would not hearken unto him [fol. 10*a* 3] because they were puffed up by their magic. Now when a man was coming to them they would scatter dust in his face, and he would not be able to see anything. And Saint SÂWÎRÔS (SEVERIANUS) entreated our Lord Jesus Christ with tears, to bring those men into the Christian Faith. And God brought upon those men a severe disease which did not affect anyone among the Christians, even as He did in the land of Egypt when He brought a plague upon PHARAOH, and his army, and the Egyptians in the days of old. And the magicians perceived their error, and that this disease had come upon them because they had not hearkened to Saint SÂWÎRÔS (SEVERIANUS). And they rose up and came to the saint and became Christians, and all that city became one pasture. And Satan groaned and cried out like an old man who has rent his garments, and he said, "Behold, I am in distress in every part of the world. Holy monks have filled all the country of Egypt from one end to the other, the Archbishop YÔNÂKÊNDÎNÔS (INNOCENT I) dwelleth in the country of Rômê, JOHN of the Golden Mouth dwelleth in Constantinople, and this place only was left unto me, and behold SÂWÎRÔS (SEVERIANUS) hath taken it from me." And the men of Persia sent a despatch to the Emperors HONORIUS and ARCADIUS, seeking to be their allies in battle, and these righteous emperors sent the Persian dispatch to Saint SÂWÎRÔS (SEVERIANUS). And when [fol. 10*b* 1] he had read it he wrote a dispatch to the Emperors HONORIUS and ARCADIUS to instruct them [in his views], and he said unto them, "If we belong to Christ, and if our kingdom belongeth to Christ, we have no need of armour, or spears, or troops." And he began to remind them of the signs which God had wrought for the righteous kings of olden time, and how He had made them strong and how they had vanquished their enemies. And before the great fast came the Persians being ashamed departed from them. As concerning

JOHN CHRYSOSTOM. Having brought Saint SÂWÎRÔS (SEVERIANUS) with the bishops, the holy man admonished with great severity the Empress EUDOXIA, because of JOHN CHRYSOSTOM, for he had done nothing whatsoever worthy of banishment. And when the empress would not hearken unto him, he returned to his city and wrote discourses in which he admonished her severely, and these discourses are read in orthodox churches unto this day. And Saint SÂWÎRÔS (SEVERIANUS) waxed old, and his days were one hundred years. Before his departure from the body, at the tenth [hour] of the day the angel of God appeared unto him, and summoned him to go forth from this world and from toil into rest. And the holy man ordered his people to continue to keep the Law of God; then he died and delivered his soul into the hand of his Creator. His death took place two years after JOHN CHRYSOSTOM died, [fol. 10*b* 2] and one year after Saint EPIPHANIUS, Bishop of Cyprus, died (A.D. 394). When Saint SÂWÎRÔS (SEVERIANUS) was dead, they prepared his pure body for burial as was meet, and they sang spiritual songs and laudatory sentences and buried him in a grave.

And on this day also AGATHON, PETER, JOHN, AMMÔN, and AMMÔNÂ and their mother RAPÎḲÂ (REBECCA) became holy martyrs. These holy men came from the city of ḲÔNYÂ, on the borders of the district of ḲÛS in Upper Egypt. And our Lord Christ appeared unto them and informed them what would happen unto them, how they would receive the crown of martyrdom in the city of SEBRÂ which is near the city of Alexandria, and that they would take their bodies to the city of NÎḲRĔHÂ to the north of the land of Egypt. And the holy men rejoiced at this vision, and they rose up early in the morning and gave all their possessions to the poor. Now AGATHON their eldest brother was a man of high position in his city, and everyone loved him, and RAPÎḲÂ (REBECCA) their mother encouraged them and incited them to bear patiently punishment for the Name of Christ. Then they came [fol. 10*b* 3] to the city of ḲÛS and confessed Christ before DIONYSIUS the governor, who condemned them to a severe punishment; and

he tortured their mother before them, and she bore the torture bravely and rejoiced, and then he tortured her five sons. And when he was weary of torturing them they advised him to send them to the city of Alexandria so that they might not lead astray the people, for they were held in great affection by all, and many men through them believed in Christ and received a crown of martyrdom. And when they had brought the holy men to ARMENIUS, the governor of the city of Alexandria, now he was in the city called SÂBRÂ, and he learned about their fight, he tortured them very severely. He hacked their bodies with knives, he cast them into a large vessel and kindled a fire on top of them, he threw them on to the wheel, and hung them up head downwards. And in all these tortures our Lord Christ supported them against death until the governor and all his people were ashamed. Then the governor commanded his men to cut off their heads with a sword, and to sink their bodies in the sea. And straightway they cut off their heads with a sword, and they laid their bodies in a small boat so that they might cast them into the sea. And God sent forthwith an angel to a certain rich man of the city of NEḲRÂHÂ to the north of Egypt, on the borders of MAṢÎL, and commanded him to take the bodies of the saints. And that rich man went and gave much money to the soldiers, and took the bodies of the holy saints, [fol. 11*a* 1] and he heard a voice which said, "This is the abode of the saints." And he laid them in the church until the time of tribulation passed by, and then he revealed their existence; and they built a fine church and laid their bodies therein. And God made manifest from their bones many great signs and wonders, and recently they translated their bodies to the city of SAMNÛṬYÂ (SAMHÛD in the province of FARSHÛṬ).

And on this day also FÂSÎLADAS (BASILIDES) and two thousand [of his companions] were martyred.

And on this day also are to be commemorated DÂS, GÂGRÂ, NÂWLÂ, Bishop of Antioch, and PETER the monk.

And on this day also is commemorated the birth of ḤANNÂ the mother of our Lady.

VIII. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint ZACHARIAS the priest, the son of BERACHIAH, was martyred by the hand of HEROD the king. When the angel GABRIEL announced to this priest [fol. 11*a* 2] the birth of JOHN his son, he did not believe his word. Because of this Gabriel said, "Thou shalt be dumb until the child is born," and he was dumb until the child was born; but when he was born, he spake and he glorified God, and he wrote and said, "His name is JOHN." And the Holy Gospel beareth testimony concerning him, and sheweth that he and his wife were righteous, and that they walked in the Law of God without blemish. When our Lord Christ was born, and the men who were soothsayers came to worship Him, HEROD was troubled and feared for his kingdom. For this reason he sent and slew all the children of Bethlehem of Judah whose days were two years and less than two years, and HEROD thought that among their number he would kill Christ. And the angel of God appeared unto JOSEPH in a dream, and he took our Lord and MARY His mother and they came to the land of Egypt. And the mother of JOHN took him, and went out into the fields, and fled into the desert of SÎNÂ, and she dwelt there bringing up her child for seven years. Then the mother of the boy died and left her child alone in the desert, and there he stayed until his shewing himself to Israel. When HEROD killed the children he thought in his heart that JOHN was Christ, and he sent his lictors to seek for him with his father ZACHARIAS. And ZACHARIAS said unto him, "I know neither where the boy is nor his mother." And HEROD said unto him, [fol. 11*a* 3] "If thou dost not bring thy son unto me I myself will slay thee"; but ZACHARIAS was not afraid of him. And HEROD told his soldiers to slay ZACHARIAS, and they slew him between the sanctuary and the altar; and God hid his body and his blood became like unto stone. And when the priests and the people were coming to prayer according to their wont, one of the priests arrived and went into the sanctuary, and he found the blood and he heard

a voice which cried out in the altar, saying, "ZACHARIAS the son of BERACHIAH hath been slain"; and his blood continued to cry out until it was avenged. Now this ZACHARIAS, the son of BERACHIAH, was not one of the twelve sons of the prophets, for that ZACHARIAS was not killed, but died in the country of ÛRÂTÎ where his body was found in a perfect state and undecayed, and they built a church for it. As for this holy man ZACHARIAS, [the father of JOHN,] his body was never found, but his blood became a witness of his slaughter. And it is also said that when HEROD slew the children a certain Jew said unto him, "Behold, a son hath been born unto ZACHARIAS even as the angel of God told him, peradventure he is Christ." And HEROD sent his lictors to slay the child JOHN. And ZACHARIAS said unto them, "I have taken the child to a certain place; come ye with me and take him from that place." And the lictors went with him until he brought them into the sanctuary. And he set his son JOHN on the wing of the altar, where the angel of God [fol. 11*b* 1] had announced [his birth], and immediately the angel of God snatched away the child, and carried him off to the desert ZÎFÂTÂ. And when the lictors could not find the child they slew ZACHARIAS his father. Therefore did our Lord say unto the Jews, "The blood of ZACHARIAS whom ye slew shall come upon you," for it was the Jews who were the cause of his slaughter.

And on this day also died MOSES the prophet and righteous man, and the head of the Prophets. This prophet laboured with the people of God, and he suffered tribulation with them until [his] death and he delivered up his soul. This man it was who worked signs and wonders in Egypt and in the sea 'ÊRTÊRÂ (RED SEA), and he was not well pleased to be called the "son of Pharaoh's daughter," who brought him up, when his parents had cast him into the river of Egypt because of the decree of Pharaoh [fol. 11*b* 2] who commanded that all the male children of the Hebrews should be destroyed. When the daughter of Pharaoh the king found him she took him and reared him as if he had been her own son. And when he was fully forty years old he saw an Egyptian slay one of the

Hebrews, and straightway he avenged the Hebrew and slew the Egyptian. On the following day he saw two other men fighting together, and he attempted to make peace between them. And he who was in the wrong rose up and said unto him, "Dost thou wish to slay me as thou didst slay the Egyptian yesterday?" And because of this MOSES fled to the land of Midian and there he married a wife and begot two sons. When he was eighty years old there appeared unto him a vision and a fire in the *pâṭôs* tree, and when he came to look and to learn [what it was], God spake unto him from out of the tree, and commanded him to depart to Egypt, and to bring out the Children of Israel from there. Then God worked ten plagues with His own hands upon the Egyptians; the first was the river which became blood, and the last was the slaughter of the first born of the Egyptians. After this He brought the people out of the land of Egypt, and He divided the sea 'ÊRTĔRÂ (RED SEA) and made them to pass through it, and He brought back the water of the sea over their enemies, PHARAOH and his host, and drowned them in the sea 'ÊRTĔRÂ (RED SEA). And He brought down [fol. 11*b* 3] for them "Manâ" in the Arabian desert forty years, and He made water to flow forth from a rock; all these beautiful things did MOSES the prophet perform for them. And they used to curse him, and many times they wished to stone him, but he was longsuffering with them, and he prayed to God for them, and because he loved them greatly he said unto God, "If Thou wilt not forgive this people their transgression, then blot out my name from Thy book" (Exodus xxxii, 32). And the Book is a witness concerning him—that he spake with God five hundred [times], and the words testify [that God talked with him] as a man talketh with his friend. And his face shone with the light of the glory of God, and he was obliged to veil his face so that the children of Israel might not die when they looked upon it. When he was fully one hundred and twenty years old God commanded him to deliver the people over into the hand of JOSHUA, the son of NUN, his disciple, that he might shepherd them. And he called JOSHUA and commanded him with the command of God and the Law, and he delivered the people into his hand, and informed him that he

was to bring the people into the land of [their] inheritance. And after MOSES had made the Tabernacle of Witness and everything which was in it by the command of God, he died in the mountain and was buried there, and God hid his body so that the children of Israel should not take it and worship it. And the Book testifieth among the children of Israel there never rose up a prophet who was like unto MOSES. [fol. 12*a* 1] When Satan wished to uncover (or reveal) the body of MOSES, MICHAEL the archangel rebuked him, and prevented him from doing so, even as JUDE the apostle testifieth in the book of the apostle (verse 9). And the children of Israel mourned for MOSES three days.

And on this day also DÎMÂSYÔS (DIMASIUS) became a martyr. This holy man was from the city of DĔRSĔBÂ on the borders of DANṬU to the north of the land of Egypt, he loved the Church, and the poor, and he visited the sick. And a man who was shining with light appeared unto him and commanded him to go and receive the crown of martyrdom, and he made covenants with heaven and rejoiced greatly. And he forsook his father and went forth from his city, and he prayed to God to give him help during the torture for His holy Name's sake. And he came into the city of ATHRIBIS and confessed Christ before the governor, who tortured him severely and sent him to LUCIANUS the governor of the city of Alexandria. And whilst he was in the boat, our Lord Christ appeared unto him, and comforted him, [fol. 12*a* 2] and encouraged him, and promised him everlasting happiness; and his soul rejoiced and was exceedingly glad. And LUCIANUS tortured him very severely and then cut off his head with a sword; thus DIMASIUS received the crown of martyrdom in the kingdom of heaven. And the people of his city came and took away his body, and paid great honours to it, and through it signs and mighty wonders took place.

And on this day also are commemorated: LUCIANUS the martyr, 'ÊRMĔYÂS (JEREMIAH), and the nobles 'ANDÊWÂ and 'ÊLYÂNÔS (ELIANUS ?), and 'AMMÔN the monk.

IX. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy father Abbâ BÎSHÔRÂ (PISOURA), Bishop of the city of MAṢÎL (the MELEDJ of the Copts and METELIS of the Greeks), became a martyr. This holy man became Bishop of the city of MAṢÎL, which is beloved of God, [fol. 12*a* 3] of the country of Egypt. When DIOCLETIAN was reigning and was persecuting the Christians, this holy man wished to pour out his blood for Christ's sake. And he gathered together all the people, and set them before the Holy Offering, and taught them many righteous ordinances, and after this he informed them that he wished to pour out his blood for Christ's sake. And they all, both great and small, wept, and said unto him, "What aileth thee that thou wouldst leave us? We are thy pupils; we will not permit thee to depart." And they wished to prevent him, but they could not prevail upon him [to stay], and they allowed him [to depart]. And he committed them to Christ, and he embraced them, and he went out from them, and they set him on his way weeping bitterly as they went. And three bishops went with him, who were BASKÔS and FENÂBÎKÔS and THEODORE. And they went together to the city of the governor, and they confessed Christ before him, and he tortured them cruelly and multiplied their punishments. And when he knew that those bishops were the parents of Christians, now the bishops were bold and endured the tortures with great fortitude, for our Lord Christ confirmed them, the governor ordered [his men] to cut off the heads of the three bishops. And they cut off their heads with a sword, and they received their crowns of life in the kingdom of the heavens. And the holy body of BÎSHÔRÂ (PISOURA) resteth to this day in the city of NASÊL [fol. 12*b* 1] on the other side of the river.

And on this day FÂSÎLADAS and 14,730 men and 7 women were martyred [with BASILIDES].

And on this day also is commemorated the miracle which took place in the city of FRÛMYÂ in the country of Rômê. This man, like the people from the country of the Greeks, was fired excessively with devilish envy of the signs and wonders which used to appear in the church of the glorious angel MICHAEL, the captain of the hosts of heaven. And they wished to turn the stream of water from the Nile which flowed through the district on to the church, so that they might submerge it, and destroy the sacristan who had it in charge. And straightway MICHAEL the captain of the heavenly hosts, the divine angel, appeared unto NÂRṬÎNÔS, the sacristan of the church, and he drew nigh unto him, and said unto him, "Be strong, and fear not." And he smote a rock with the staff which was in his hand, and the rock was split open like a window, and the stream of water flowed out through it. [fol. 12*b* 2] And those who saw this marvelled and praised God, and paid honour to MICHAEL the archangel. And from that day to this that stream of water can be seen flowing through the rock, and not approaching in any way the church of the Archangel MICHAEL.

And on this day also died King YÂSÂY (YÛSYÂS who lived in the eighteenth century) who finished his fight on a tree, and pleased God.

X. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day was revealed the miracle of our Lady MARY in the city of ṢÊDÊNYÂ when oil dropped from the tablet with her portrait [painted] upon it [fol. 12*b* 3] as if it had been clothed with flesh. Now, it is said that LUKE the evangelist painted this portrait. And the cause of its coming to ṢÊDÊNYÂ was a certain widow whose name was MARTHA, and who turned her house into a habitation for pilgrims; and she loved our Lady MARY exceedingly, and ministered unto her with all her power. One day there lodged with her a certain righteous monk whose name was THEODORE, and she received him with joy.

And on the following day when she was bidding him farewell, she said unto him, "Whither goest thou, O father?" And he said unto her, "I go to worship in the Sanctuary in Jerusalem." And she said unto him, "Take a little money from me to buy me a picture of our Lady MARY, and bring it to me when thou returnest to me"; and he said unto her, "I will buy [a picture] with my own money, and bring it to thee." And when he had arrived in Jerusalem he knelt and prayed in the holy places, and he set out on his return journey without having bought the picture. And immediately he heard a voice which said unto him, "Why hast thou forgotten to buy the picture?" And being troubled by the voice he turned back into the market-place, and found a picture of our Lady MARY, which had sweet features and a beautiful form. Having bought it he wrapped it up in cotton and in fine linen. And as he was travelling along a terrible road in the desert thieves rose up against him, and when he was wishing to take to flight, a voice came forth from that picture which said, "Fear not: complete thy journey"; and he went on his way and none challenged him. Another time a savage lion rose up against him and wanted to rend him, and straightway an awful voice came forth from that picture and drove away the lion. And when THEODORE saw [fol. 13*a* 1] all these signs and wonders, he wanted to carry that picture to his own city, and he did not wish to give it to the widow. And as he was travelling by boat on another journey, the wind rose up against him and carried him towards Damascus. And having disembarked he went into the house of that widow with several other pilgrims, and he did not discover himself to her, and she did not know him. And on the following day when he wished to go forth secretly and to depart to his city, the gates of the house failed to work and they remained jammed throughout the day; in the evening the monk returned to his abode, and when the widow saw him she wondered. And he continued to do this for three days, returning each evening; he saw the gate, but when he wished to go through it, he was unable to go on his way. Then the widow took him and said unto him, "O my father, what aileth thee? Is thine heart troubled that I see thee thus disturbed?" And

then he told her everything that had come upon him in the matter of the picture. And straightway she brought him into her house, and she opened the wrappings of the picture and found that drops of sweat were falling from it; and by reason of her joy she kissed the hands and feet of the monk. Then she took the picture into her prayer-chamber, and laid it upon a stand in a recess with great honours. And she made for it a brass grating, so that no one could touch it, and she hung before it lamps which burned by day and by night, and outside these she hung silken curtains. Beneath the picture she set a marble bowl into which the drops of oil which sweated out from it might be collected. And that monk dwelt [fol. 13*a* 2] with the widow, and ministered to the picture of our Lady MARY until they both died. And when the archbishop of that city heard the report of the picture, he, and the bishops and the priests and all the people came [to the house], and when they looked at the tablet with the picture they found that it was in the condition of being covered with flesh; and they marvelled at this divine work. And having emptied out the oil from the bowl, and divided it among themselves as a blessed thing, the bowl filled up [again] immediately. When they attempted to remove the picture to another spot a great earthquake took place, and many people died; and the picture remaineth there until this day.

And on this day died JUDITH the prophetess, who delivered Israel from the hand of HOLOPHERNES, the evil one, through the wisdom and counsel which she employed until at length she cut off his head by the might of God which was upon her.

[fol.13*a* 3] And on this day also the birth of our holy Lady, the Virgin MARY, took place according to what is written in the Book of Exposition of Saint Abbâ MACARIUS of DABRA SKETE (the monastery of SCETE). And it is also written in the Book of Exposition of Upper Egypt, and it is written in the Holy Scriptures. On the thirteenth day of the month Ṭâkhshâsh (Dec. 7–Jan. 6), the righteous woman ḤANNÂ, the mother of our holy Lady, the Virgin MARY, conceived, and her bringing

forth took place on the first day of Maskaram (Sept. 8–Oct. 7). And it is found in other books that on the seventh day of the month of Naḥasê (August), God sent the angel GABRIEL to the righteous JOACHIM and told him, saying, "Thy wife ḤANNÂ shall be with child." And immediately she had union with her husband JOACHIM she conceived, and she brought forth on the first day of the month Genbôt (May 6–June 5). And it is meet that we should commemorate the festival of the birth of our holy Lady the Virgin MARY on both of them, because she maketh intercession for us to her beloved Son at all times, and behold, we will write the commemoration of her birth on the first day of the month Genbôt. May her intercession be, etc.

[fol. 13*b* 1] And on this day also the MÂTRÔNYÂ became a martyr. This holy woman was a handmaiden to a Jewish woman, and she was a Christian even as her parents were Christians. And that Jewish woman her mistress hated [Christianity], and she wished to make her maid abandon the Christian Religion, and to bring her over to the Jewish Faith, which she would not embrace. For this reason she reviled MÂTRÔNYÂ and made her service heavy upon her. One day MÂTRÔNYÂ followed her mistress the Jewish lady until she brought her to the Jewish synagogue, and MÂTRÔNYÂ turned aside and went into the holy church. And when her mistress asked her, saying, "Why didst thou not come into my synagogue?" the holy MÂTRÔNYÂ answered and said unto her, "God is very remote from thy synagogue, and how would it be seemly for me to enter therein? But the place which is seemly for me to enter is the holy church, which our Lord Jesus Christ purchased with his precious blood." When her mistress heard these words she was wroth with her and beat her severely, and shut her up in a dark place wherein she remained for four days without food and drink; then the Jewess had her brought out from her prison [fol. 13*b* 2] and beat her cruelly with many, many stripes, and once again she sent her back into the prison, where she died. And after her death her mistress took her body, and carried it up to the roof of her house, and according to what the

men say who saw her, she cast it out, and it fell down by itself. Now the mistress of MÂTRÔNYÂ was afraid of the Government, and alarmed lest they should examine her about her murder. And the wrath of God fell upon that Jewish woman, and as she was coming down from the roof of her house, she fell down headlong, and died, and departed into fire for ever. And this holy woman MÂTRÔNYÂ went to joy everlasting.

And on this day also are commemorated Saint ATHANASIA and her three children.

XI. MASKARAM

[fol. 13*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day FÂSÎLADAS (BASILIDES), the father of the kings of Antioch and their counsellor, became a martyr. This holy man was a general of the kings of Rôm, and the whole kingdom stood by reason of his counsel; and he had many slaves and handmaidens. There was a certain prince in Rôm in those days whose name was NUMERIANUS [son of the Emperor CARUS], and he married a sister of Saint FÂSÎLADAS (BASILIDES), a lady of high rank, the mother of THEODORE Banâdĕlêwôs. And by him she became the mother of JUSTUS, and CLAUDIUS, and 'ABÂDÎR. These were the sons of the sister of Saint FÂSÎLADAS (BASILIDES), who was the sister of the mother of VICTOR. And FÂSÎLADAS (BASILIDES) begot by her two sons, one whose name was 'AWSÂBYÔS (EUSEBIUS) and the other was [called] MACARIUS. And at that time the men of ḲUĔZ and Persia were at war with Rôm [about A.D. 283], and they sent JUSTUS, the son of the king, and 'AWSÂBYÔS (EUSEBIUS), the son of FÂSÎLADAS (BASILIDES), with their armies, and they went to the war. And NUMERIANUS the prince went to fight against the other [enemies], who slew that king in that war. Thus the kingdom of Rôm was without a king to rule it and to administer the affairs thereof. At that time the men of Rôm gathered together large numbers of mighty men of war from every city into their

army. And among them was a certain man whose name was 'AGRÎPÂDÂ, and who was a native of [fol. 14*a* 1] Upper Egypt, and a goat-herd. And the Government took him and set him over the royal horses, and he was bold in character and a mighty man in action. And one of the daughters of prince NUMERIANUS saw him from a window of the royal palace, and she loved him and lusted for that 'AGRÎPÂDÂ, and she took him and married him, and made him king, and called him "DIOCLETIAN." And after a few days he forsook the Lord God, the God of heaven, and worshipped idols. And when FÂSÎLADAS (BASILIDES) heard this thing, he was very sorry, and he did not return to reign in his kingdom. And JUSTUS, the son of NUMERIANUS, and 'AWSÂBYÔS (EUSEBIUS), the son of FÂSÎLADAS (BASILIDES), returned from the war with great joy, for they had slain all their enemies, and had laid waste their countries. When they arrived in the city of Antioch and found that DIOCLETIAN, the denier of Christ, and the worshipper of idols was king, they were exceedingly sorry. And they drew their swords and wished to slay DIOCLETIAN the king, and to appoint king JUSTUS, the son of NUMERIANUS, but FÂSÎLADAS (BASILIDES) kept them from this act. After this Saint FÂSÎLADAS (BASILIDES) gathered together all his kinsfolk, and his soldiers, and his slaves, and informed them that he wished to pour out his blood for the sake of Christ's Name; and they all said unto him, "The death which thou diest we also will die with thee." And they all agreed together [fol. 14*a* 2] and stood before King DIOCLETIAN, who feared them with a very great fear, for they belonged to the kingdom (*i.e.* the royal family). And HERMINIUS the father of VICTOR advised him to banish them to the country of Egypt, and to punish them there. And he sent them all away, each to a different city, namely 'ABÂDÎR, and 'ÎRÂ'Î, the sister of 'AWSÂBYÔS (EUSEBIUS), and MACARIUS, the brother of CLAUDIUS, and VICTOR. THEODORE Banâdĕlêwôs he hung upon a *kômôl* tree, and drove one hundred and fifty-three nails through his body, and thus THEODORE consummated his martyrdom. FÂSÎLADAS (BASILIDES) he sent to a city of 'AFRÂḲYÂ, of Five Cities (Pentapolis ?) to MAṢRÛS the

governor; and when MAṢRÛS saw him he marvelled exceedingly why he had left his kingdom and his glory. And our Lord Christ sent His angel and lifted him up by the spirit into heaven and shewed him the spiritual habitation; and his soul rejoiced exceedingly. Of his slaves, some he set free, and some received the crown of martyrdom with him; now the number of the latter was 7033. And [DIOCLETIAN] tortured the holy man on the rack, and they cut his body into pieces with sharpened rods of iron, and he died; but our Lord Jesus Christ, to Whom be glory! raised him up from the dead whole and uninjured. And when all the people who dwelt there saw this, they marvelled exceedingly, and they believed in our Lord Jesus Christ, to Whom be glory! and they cursed the governor. And the governor was wroth with them, and he commanded his soldiers to cut [fol. 14*a* 3] off their heads, and they cut off their heads with the sword, and they received crowns of martyrdom in the kingdom of heaven; and the number of these was 5700 men and 37 women. Then they threw FÂSÎLADAS (BASILIDES) into a frying-pan and roasted him, and he became like water, and his whole body was melted. And the governor commanded them to dig a deep pit on the mountain top, and to bury him therein, and they did so; and straightway our Lord Christ, to Whom be glory! raised him up from the dead a second time. And FÂSÎLADAS (BASILIDES) came once again before the governor, and he cried out and said, "Be ashamed, O governor MAṢRÛS, thou infidel king, and let thy idols be ashamed with thee! For behold, my Lord Jesus Christ hath raised me up from the dead, whole and uninjured." And when the people who were there saw this miracle, they believed on our Lord Jesus Christ and became martyrs, and they were in number 2300. Then the king made Saint FÂSÎLADAS (BASILIDES) to go up upon a machine with wheels and a saw inside it, and he inflicted severe tortures upon him, and then he made him to lie on his liver upon an iron bed, and had a fire lighted under him. And straightway our Lord Jesus Christ, to Whom be glory! appeared unto him, and raised him up from the torture, and made him whole and uninjured. He made him a promise, and said unto him, "O my chosen one FÂSÎLADAS (BASILIDES), know thou that everyone

who shall celebrate thy commemoration, or shall give alms to the poor for thy name's sake, or shall give [fol. 14*b* 1] clothing to the naked, or shall give incense to the church for thy commemoration, and everyone who shall celebrate thy commemoration, whether in little or whether in much, to all these will I give remission of sins, and I will make their habitation to be with me in the kingdom of heaven." And having said this unto him, our Lord went up into heaven in great glory. When Saint FÂSÎLADAS (BASILIDES) heard this from our Lord he rejoiced with great joy. Then MAṢRÛS the governor took counsel with his advisers, and said unto them, "What shall I do about this man whose name is FÂSÎLADAS (BASILIDES)? I have no other torture left which I can apply to him, and he will not turn from his opinion." And they counselled him and said unto him, "Cut off his head with the sword, and be quit of him, for behold, all the men of the city are being corrupted through him." And straightway the governor commanded his men to cut off the head of Saint FÂSÎLADAS (BASILIDES), and they cut off his head, and he received a crown of martyrdom in the kingdom of heaven in the place of the earthly kingdom which he had cast aside and forsaken. And signs and great wonders were made manifest through his body. Now the number of all those who became martyrs with him was 5793. May their blessing and prayer, etc.

[fol. 14*b* 2] And on this day also the holy woman BANAFZEZ [literally "violet"], the interpretation whereof is, "Whose odour is sweet," became a martyr. This holy woman was old and very far advanced in years, and she fought her fight in the days of SÂBÔR, King of Persia; they carried her away bound into captivity together with nine thousand Christians whom they had captured. The general of the army first tortured her very severely and then cut off her head with the sword; and after they had cut off her head, the blood which flowed from her neck spurted out a very long way. And the strength of [her] enemies, that is to say the soldiers who dwelt there, drooped, and the light of the sun was turned to darkness, and the odour of a very sweet smell filled the place.

And on this day also three husbandmen of the city of 'ASNÎ [in Upper Egypt], [fol. 14*b* 3] whose names were SÛRĔS and 'ANKÎṬYÔS and MASKHADRÂ, were martyred. When ARIANUS was returning towards the north he slew all the people everywhere and spared no one, and at length his soldiers were exhausted and they put back their swords into their sheaths. And these three holy husbandmen met him on the bridge (ferry) on their way back from the field, and they cried out and said unto him boldly, "We are Christians." And when ARIANUS heard them, he said unto his officers, "Hear ye these men? Do ye wish to kill them?" And his soldiers said unto him, "We are aweary, and we have put back our swords into their sheaths." And when the holy men heard them they said unto him, "Behold, here are our digging tools, kill us with them." Then they laid their heads down on a stone, and the soldiers hacked through their necks.

And on this day also is the commemoration of the blessed CORNELIUS, a general and righteous man. He lived in the days of the holy Apostles, and he fought the good fight strenuously, and was well-pleasing unto God. And an angel appeared unto him and commanded him to send men to invite PETER the apostle to come to him, so that he might hear from him what was right. And when PETER the apostle came to him, he told him, and all those who were with him, [fol. 15*a* 1] the word of our Lord Jesus Christ; and CORNELIUS believed, and he and all his house were baptized; and PETER the apostle appointed him to the Church of Alexandria. And when he arrived there he found [the city] filled with the worship of idols, and he baptized many of the men thereof and baptized them with Christian baptism. And DEMETRIUS the governor believed, and CORNELIUS baptized him and all the people of his house with Christian baptism. And he passed his whole life in fighting like the Apostles, and he was the first of the Gentiles who believed [on Christ].

And on this day also died Saint THEODORA. This holy woman was a native of Alexandria, and she lived in the days

of ZENO the emperor; a strange man forced her, and also took her handmaiden and defiled her. And straightway she sorrowed with a bitter sorrow, and wept bitter tears. And she put on male attire secretly, and went forth from the city of Alexandria in the guise of a man, and she called herself THEODORE. Then she went to a monastery of monks, and arrayed herself in the garb of the monks, which is the garb of angels, and all those who saw her thought that she was [fol. 15*a* 2] an eunuch. And she devoted herself to the ascetic life, and fought a most strenuous fight, and she endured thirst, and hunger, and the weariness of night vigil, and the standing up by day; and she continued to lead this life for many years. Now a certain man committed fornication with a certain woman, and she conceived by him and brought forth a child; and her parents said unto her, "Who is it that hath defiled thy virginity?" And she uttered a lie against this holy woman THEODORA, and said, "It is THEODORE the monk who liveth in the monastery that hath defiled me, and I am with child by him." And when her parents heard these words they were exceedingly sorry, and they took the child and carried him to the abbot of the monastery, and said unto him, "Take this child, for he is the son of THEODORE the monk, thy son." And the abbot summoned this holy woman, and said unto him (*sic*), "Why hast thou done this abominable thing, and brought shame and disgrace upon the whole community of monks?" Now he did not know that it was a woman to whom he spake. And the holy woman THEODORA said unto him, "I have sinned. Have mercy upon me, O my father." And straightway the abbot was wroth, and he gave her the child, and expelled her from the monastery; and she dwelt in the desert seven years, and the child was with her. And she endured many trials and tribulations caused by devils, and Satan tortured her cruelly. After this she was received, and one brought her into the monastery again, where she lingered a few days and then died, and delivered her soul [fol. 15*a* 3] into the hand of God. And she received life everlasting with all the saints, and she finished a good fight.

And on this day also are commemorated Saint BASIL the martyr, THEODORE, Bishop of Jerusalem, ḳAWESṬÔS (CAUSTUS), the chief of the martyrs of the city of Alexandria, and those who were martyred with him.

XII. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the glorious angel MICHAEL the archangel. On this day God, to Whom be glory! sent him to ISAIAH the prophet, the son of AMOS, and He had mercy upon him, and shewed compassion unto him after He had been wroth with him for twenty-eight years. And God commanded him to go to HEZEKIAH the king, and to tell him that God would heal him of his sickness, and had added fifteen [fol. 15*b* 1] years to his days, so that he might marry and beget MANASSEH.

And on this day took place the General Council of the Saints, two hundred bishops, in the city of Ephesus. This was the third of the great General Councils, and its bishops assembled in the twentieth year of the reign of THEODOSIUS the Less, the son of ARCADIUS, the son of THEODOSIUS the Great. They assembled because of the error of NESṬÛR (NESTORIUS) who was Archbishop of Constantinople, and who said, "Our Lady, the Virgin MARY, did not give birth to God in the flesh, but to a mere man, and that afterwards the Son of God dwelt in him, and not that He dwelt and was one with him, but that He dwelt [in him] according to his desire and pleasure only; therefore Christ had Two Natures and Two Existences." This is the wicked belief of NESṬÛR (NESTORIUS) the infidel. Because of him these fathers, two hundred bishops, were convened, [fol. 15*b* 2] and they debated the matter with him, and they urged him strongly and shewed him that He Who was born of our holy Lady MARY the Virgin, was God Who had become man. And they brought before him the testimony of the words of the angel GABRIEL when he said unto our Lady MARY in the holy Gospel of Saint LUKE (i, 28), "God be with thee! He

Who shall be born of thee is holy and shall be called the son of the Most High." And they brought before him also the words of ISAIAH (vii, 14) the prophet in his prophecy, "Behold a virgin shall conceive, and she shall bear a son, and his name shall be called Emmanuel." And again he saith, "There shall go forth from JESSE a root, and he who shall arise from it shall be the hope of the Gentiles" (Isaiah xi, 1, 10). And moreover, our father Saint CYRIL, Archbishop of the city of Alexandria, rebuked him, and admonished him, and said unto him, "Natures cannot be separated after they have become one in their unity, on the contrary, and we believe and declare that the Word of God that became man is One Nature only." And NESṬÛR (NESTORIUS) the unbeliever would not believe this, and he would not turn from his unbelief, and the whole General Council rebuked him and threatened him that they would cut him off from his priesthood and office unless he turned from his evil counsel. And he would neither hearken nor accept the words of the whole Council, and they therefore cut him off from his priesthood, and they anathematized him, and excommunicated him, and drove him forth from the Council into Upper Egypt, where he died an evil death and departed into Sheol for ever. And these fathers, the two hundred bishops, [fol. 15*b* 3] confirmed the belief and made known in writing the declaration of this Council, and they said, "Our Lady MARY, the holy Virgin, the God-bearer, brought forth the Word of God made flesh." And they drew up the CANON and laid down the LAW, and they signed it with their own hands, and gave it to the faithful unto this day. And if it be said that in these days the Nestorians do not believe in the faith of NESTORIUS, the unbeliever, we reply that this is due to the fact that the Nestorians have mingled with the Jacobites who are in Syria, and in the country of the East generally, and that some of them have turned from their evil counsel. And we will beseech God to guide us in the way of salvation—to Whom be praise and glory for ever and ever! Amen.

Salutation to 'AFLÂḤÔS the martyr, and to those who were martyred with him.

And on this day also is commemorated the translation of the bodies of Saint 'AFLÂḤÔS the martyr and his companions in the city of Alexandria.

[fol. 16*a* 1] And on this day also are commemorated LÛRÂS (LÛYÛRÂS) and GALANICUS (CALANICUS) the martyrs, and JOACHIM and ḤANNÂ, and on it a festival is held in Rômê in honour of STEPHEN (protomartyr).

XIII. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day is commemorated the miracle which the great Saint Abbâ BASIL, Bishop of Caesarea and Cappadocia, wrought in connection with the young man who lusted for his master's daughter, and whose heart was inflamed with love and desire for her. And that young man went to Satan, the enemy of our race, by the help of an unbeliever and magician. And that denier of Christ wrote a paper and gave it to him, and commanded him to go to the cemetery of the 'ARAMÎYÂN (Pagans) and to stand up by one of the graves therein at the time of midnight, and to lift up on high his [right] hand with that paper in it. And this vile man having received these words from him, went and stood up among the graves of the 'ARAMÎYÂN (Pagans), with the paper in his hand, according as the magician had directed him. And straightway there came to him one of the Satans who seized his hand and brought him to Satan, the chief of the Satans, and he took that paper out of his hand. And Satan asked him, saying, "Dost thou believe on me, O young man? And wilt thou deny [fol. 16*a* 2] thy Messiah and not turn again to Him after I have fulfilled for thee thy desire?" And the poor slave answered and said unto him, "Yea, my lord, I will do as thou commandest me." And Diabolus, the crafty deceiver, said unto him, "Write with thine own hand on a piece of paper that thou wilt do this." And the young man wrote for him on the paper, and denied Christ our God, and he believed on Satan our enemy, and he separated

himself from Christ in the body after he had been one with Him in heart and soul. And then Satan kindled lust in the heart of the daughter of the slave's master, and she loved the young man exceedingly. And she could not bear to be away from him for a moment, but she cried out boldly to her father, saying, "If thou wilt not give me in marriage to thy servant, then assuredly I will kill myself." And her father was sorrowful and wept bitterly because of this thing, and he tried to make her to be patient, but she could not be patient, and moreover, her love for the man was increasing continually in her heart. And she overcame her father, because he was afraid that she would kill herself, being ashamed before the people. And her father gave her to the young man, and he received the maiden from her father, and he took her into his house, and he satisfied his desire of her. And after she had dwelt with him many days, her father and her mother multiplied their weeping and lamentation for her, and her father cried out to God beseeching Him to have compassion upon them, and to remove their sorrow. And our Lord Jesus Christ heard their cry, and accepted their petition, [fol. 16*a* 3] and He made their daughter to know, and made it clear to her that the young man whom she loved was not a Christian. And on the one occasion during the whole of the time which he had lived with her, when he went into the church, she saw that he did not partake of the Holy Mysteries and that he did not make the sign of the life-giving Cross over himself; and the maiden wept, and repented and was exceedingly sorry. And when the young man knew that his matter was revealed unto her plainly, he said unto her, "I have not done any evil whatsoever." And she answered and said unto him, "If thou art a Christian, and if what thou sayest is true, come with me and we will go and enter the church together, and we will receive the Holy Mysteries." And having forced him he told her of all that he had done for her sake, and how he had gone to that magician and written that paper for him with his own hand, and how he had denied Christ and believed on Satan, and had written that paper for him with his own hand, and had given it to Satan. When the maiden heard this thing from him she was exceedingly sorry and rebuked herself. And straightway

she rose up and made haste to go to that pillar and light of the church, Saint BASIL, bishop of her city, and she told him what had happened unto her, and she wept and did homage at his feet, and entreated him to deliver and save her. And Saint BASIL sent and had the young man brought to him, and he learned from him his affair, and the young man revealed unto him what he had done. Then Saint BASIL asked [fol. 16*b* 1] him, saying, "Dost thou wish to return and to be a Christian once more?" And the young man answered and said unto him with tears, "Is it possible for this to happen unto me, my lord?" And the saint said unto him, "Be of good cheer, and fear not," and he made the sign of the Cross over him, and he shut him up in a chamber near him, and commanded him to pray until the third day; and BASIL went and prayed for him. And after the third day BASIL visited him, and he said unto him, "What hath happened unto thee during the past three days?" And the young man made known unto him that he had been in very great tribulation which was caused by the cries of Satans, who shewed him the paper which he had written and were very wroth with him. And Saint BASIL said unto him, "Be not afraid of them, for God will help thee, and strengthen thee, and preserve thee." And Saint BASIL gave him bread and water, and took him back into the place of his confinement, and prayed over him again. Later he visited him again, and he said unto him, "What hath happened unto thee?" And the young man said, "I hear their cry, but I see them not." And again Saint BASIL gave him bread and water, and admonished him and rebuked him, and said unto him, "Be not afraid"; then BASIL took him back again into his place of confinement, and went away and prayed for him. Now Saint BASIL shut him up in this way for three days at a time, and visited him every third day for forty days. And when the saint visited him at the completion of the forty days he asked the young man what had happened to him. And the young man said unto him, "O my holy father, last night I saw thee waging war against Satan [fol. 16*b* 2] on my behalf, and thou didst vanquish him straightway"; and when Saint BASIL heard these words from him he rejoiced exceedingly. And he summoned all the monks from

the monasteries, and the priests, and they prayed for that young man all that night. On the following day he brought the young man to the church, and the people of that city came there also, and Saint BASIL commanded them all to lift up their hands to heaven, and to pray and to make entreaty to God and say, "Have mercy upon us"; and they did as he commanded them. And they continued to cry out and to say, "Lord have mercy upon us," until that writing which the young man had written with his own hand for Satan fell down; and it fell down in the presence of all the people. And Saint BASIL unrolled the paper and read it before all the people, and he blessed the young man and gave him the Holy Mysteries. And he took the woman and blessed them together, and they departed to their house rejoicing and exulting in their salvation, and in the remission of their sins. And they praised God and ascribed thanks to Saint BASIL who by his prayer had saved them from the error of Satan.

[fol. 16*b* 3] And on this day also Abbâ ISAAC the anchorite became a martyr.

XIV. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ AGATHON of the pillar. This holy man came from the city of TENÎS (TANIS, or the Field of Zoan, *i.e.* ṢÂN AL-ḤAGAR) in the north of the land of Egypt. His parents were righteous folk, and fearers of God, and they loved to give alms and gifts to the poor and needy. The thoughts of his mind tended to monasticism, and they moved in his heart continually. The name of his father was MAṬRÂ, and the name of his mother was MARYÂ. When he was thirty-five years old he was appointed priest, and straightway he devoted himself continually to the Church. And he entreated God by day and by night to make straight for him his departure from this world, and he departed to the desert

and became a monk. And the Lord Christ prepared the means for him, and he went out from his city, and came to the city of MAREOTIS, and thence he departed to the SCETE desert. And the angel of God [fol. 17*a* 1] appeared unto him in the form of a monk who journeyed about with him everywhere in the desert and brought him to the monastery of Saint Abbâ MACARIUS in SCETE. And Saint Abbâ AGATHON came to the holy old men Abbâ ABRAHAM and Abbâ GA'ARGÎ, and he became their disciple and lived with them for three years. After this they set him before the sanctuary and before the abbot, Abbâ JOHN, and they remained three days in prayer over his garb of monasticism, and they arrayed him in the garb of angels. From that hour he became a devotee of God, and he fought a great fight with fasting and prayer, continually, day and night; and he slept on the ground without a mattress, and at length the skin of his body clave to his bones. And he read continually the history of the striving of Abbâ SIMON of the pillar (SIMON STYLITES), and he was always envious of his striving. And he meditated in his heart, shutting himself up, and he took counsel with the holy fathers concerning it, and they said this counsel is good; and he was blessed by them and they prayed over him. And he went out of the desert, and came nigh unto the world, to the city of SAKÂ (*i.e.* SAKHÂ, in the province of GHARBÎYAH), and he dwelt in a little church. And the believers built him a pillar there, and he went up on it and stood on it, and laboured strenuously in the ascetic life for a space of fifty years. In his days there appeared a man in whom was a filthy Satan and who led many people astray. And that man dwelt in a church, and the people used to throng about him to hear his doctrine, and with them they carried branches of trees [fol. 17*a* 2]. And Abbâ AGATHON sent and had him brought to him, and he prayed over him, and drove out from him the devil who used to address the people through him. Similarly, a certain woman used to say, "MÎNÂS the martyr holdeth converse with me." And she commanded her followers, and they dug a pool of water in the name of Abbâ MÎNÂS the martyr, and [pretended that] all those who bathed therein were healed. And Saint Abbâ AGATHON prayed over

that woman until he cast out from her that unclean spirit. And Saint Abbâ AGATHON commanded the men of that city to fill up that pool. And there was also another man who used to raise up those who were mad and who were possessed of the devil, and when he beat them the devil used to leave them for a short time; and very many of those who were possessed of devils gathered together to him. And Saint Abbâ AGATHON sent messages to him very often bidding him to come to him, and he would not obey him and neither came to him nor forsook his error. And when the governor of that city passed by, those who were possessed of devils cursed him, and for this reason the governor took that man, and punished him with exceedingly great severity, and he died straightway during his punishment. And another man, a priest, fell into fornication with a woman in the church, and polluted (or destroyed) his portion of it; and the people took him and brought him to Saint Abbâ AGATHON, and he prayed over him and God healed him. And the holy man commanded that priest to take good heed that he did not minister in the priesthood during all the remaining days of his life. And the holy man AGATHON worked many [fol. 17*a* 3] miracles, and he healed very many sick people. And there appeared unto him in the forms of angels very many Satans who sang unto him very sweet songs, and ascribed blessing to him, but by the might of Christ, to Whom be praise, he knew their guile, and he made over them the sign of the Glorious Cross, and they fled from before him speedily. And when God wished to make him to rest from the toil of this world, AGATHON fell sick of a slight illness, and he delivered up his soul into the hand of God. Now very many people used to gather together to him, and he would teach them the way of God and would heal them of their sicknesses through his prayers. When they found out that he was dead they wept bitterly because they had lost their father who was wont to comfort them, and because they were the orphans of this glorious father. Now all the days of the life of this holy man Abbâ AGATHON were one hundred years. He dwelt in the world forty years, and in the desert ten years, and he toiled in ascetic labours and lived upon a pillar for fifty years.

And on this day also are commemorated MAḲÂRÎ (MACARIUS) the martyr, and BARTHOLOMEW, and 'AWĔDRÂ, and NÂSEN (NASO), and DÊGANÂ the priest.

[fol. 17*b* 1] And on this day also died Abbâ DÊGANÂ the priest.

XV. Maskaram

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the translation of the body of Saint STEPHEN the archdeacon and protomartyr took place. And how did the translation take place? It took place after very many years had passed since his death, and more than three hundred years after the reign of the righteous Emperor CONSTANTINE who worshipped God nobly, and after the revelation of the Right Faith. There was a certain man who lived in the garden which was nigh unto the place where the body of Saint STEPHEN was, and that garden was called the "garden of GAMALIEL," and was nigh unto Jerusalem; and the name of that man was LUCIANUS. And Saint STEPHEN the fighter appeared unto him several times in dreams, and said unto him, "I am Stephen," and he informed him that his body was buried in that place; [fol. 17*b* 2] and that man LUCIANUS went and told the bishop of the city of Jerusalem, and when the bishop heard this thing he rejoiced exceedingly. And he rose up straightway and took with him two bishops, and certain men of the church, and they came to the place wherein the body of the saint lay, and they dug into the ground there. And a mighty earthquake took place, and the coffin wherein was the body of the holy man was revealed. And there ascended from it an odour which was exceedingly sweet, and they heard the voices of angels praising God and saying, "Glory to God in the heavens, and peace upon earth, His good pleasure to men." And they praised and sang in this wise three times. And the bishops and the priests bowed down before the coffin containing the body of the holy man, and then they bore it away with songs and hymns and many brightly shining lamps until they

brought it into the citadel of Zion. And after this, a certain man whose name was ALEXANDER, and who was a native of Constantinople, and who lived in Jerusalem, built a beautiful church to Saint STEPHEN, and he removed the body of Saint STEPHEN into it. Five years after this ALEXANDER died, and his wife buried him by the side of the coffin of Saint STEPHEN. And when eight years more had passed the wife of ALEXANDER decided to go to the city of Constantinople [fol. 17*b* 3] and to take the body of her husband with her. And she came to the place wherein she had buried his body by the side of Saint STEPHEN, so that she might take her husband's body and bury it in the church which ALEXANDER had built in Constantinople in honour of Saint STEPHEN. Now her husband's coffin was like unto the coffin containing the body of Saint STEPHEN—and by the will of God she took the coffin wherein was the body of Saint STEPHEN, and carried it away to the city of Ascalon, and there she embarked with it in a ship to go to the city of Constantinople. As they were sailing over the sea she heard singing and many praises coming from the coffin, and she marvelled exceedingly. And she rose up that she might look at that coffin, and she knew that it was the coffin wherein was the body of Saint STEPHEN, and she understood that this had happened through the Will of God, to Whom be praise! She was unable to return to Jerusalem, and she gave thanks unto God the Most High, because of what He had done unto her. When that woman arrived in the city of Constantinople, she went to the emperor and made known unto him the history of Saint STEPHEN, and how signs had taken place, and how he had arrived at the port of the city of Constantinople. And the emperor and the archbishop, and priests, and the people of the city went forth and they came to the body of the saint, and they carried it upon their heads with singing and many hymns, and with joy and gladness until they brought it to the royal palace. [fol. 18*a* 1] And both in the ship and in the royal palace God made manifest many signs. And they laid the body of the holy man upon a wheeled cart drawn by two oxen, and when they came to the place which is called Constantinople, wherein the holy man wished them to lay his body, the

oxen stood still and would not go any further and they stood there. And when they beat the oxen they heard a voice which came from one of the oxen, saying, "It is meet for them to deposit the body of Saint STEPHEN in this place." And all those who saw and heard this praised God, and they knew that He Who had made the unclean she-ass of BALAAM to speak was He Who had made to speak the oxen which were carrying the body of Saint STEPHEN. And the emperor commanded his people to build a beautiful church for him, and they built a beautiful church, and they laid therein a gem, a pearl of great price, a holy thing, that is to say the body of that holy and blessed man STEPHEN the apostle, the archdeacon and protomartyr.

[fol. 18*a* 2] And on this day is commemorated the righteous father, Abbâ PETER of the town of ṬARÂW (DARAW in Upper Egypt ?). This holy man was blessed before God from his mother's womb. When he grew up to man's estate he was perfect in heart, and he laboured strenuously in ascetic works, and he served God with fasting and prayer day and night continually. He never ate the food which is usually eaten by men, but he lived upon the small quantity of grass which he found in the desert, and because of his lack of human food he resembled the angels in his strife. Moreover, his food was the repetition of the Name of our Lord Jesus Christ by night and by day ceaselessly. And it was meet for him to walk on his feet into the stream which is called 'ALÔN without wetting them, for his body had become exceedingly dry (or hard) through the great tribulation caused by the heaviness of the iron which he wore on his body all the days of his life; for he was like unto a beast and not a man. And he pleased God with this manner of striving, and he was healed (?) by Him.

XVI. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 18*a* 3] On this day took place the consecration of the Church, and the Sanctuary, and the grave of our Lord Jesus Christ, to Whom be praise! in the holy city of Jerusalem, and of all the holy places which 'ĔLÊNÎ (HELENA), the empress, laid bare. And this took place in the twentieth year of the reign of her son CONSTANTINE, after he had gathered together the Council of Three Hundred and Eighteen Saints in the city of NICEA. And the blessed woman 'ĔLÊNÎ (HELENA) took a large sum of his money, and she said unto her son CONSTANTINE, "I wish to be blessed by God, and I will go to the holy city of Jerusalem, and I will seek for and discover the Wood of the life-giving Cross." And CONSTANTINE rejoiced at these words, and he sent soldiers with her; and he gave her much money and apparel made of costly silks threaded with gold. When she arrived in the city of Jerusalem, and had knelt in prayer in certain of the holy places, she made enquiries about the Wood of the honourable and life-giving Cross. And with much toil and tribulation she found the Wood of the Cross, and she praised it with great praises, and she paid unto it very great reverence and honour. Then she commanded her men to build the altar of the sanctuary, and [shrines at] Gôlgôthâ, and Bethlehem, and the cave wherein our Lord Jesus Christ was born, and the fortress of Zion, and Gethsemane wherein was buried the body of our Lady the holy Virgin MARY, and the Mount of Olives, and all the holy places; and she commanded [the builders] to decorate them with pearl, and with gold, and with silver. Now there was in Jerusalem a certain bishop whose name was Abbâ MACARIUS, and he gave her counsel, [fol. 18*b* 1] saying, "Do not thus, for after a few days [foreign] peoples will come and will rule over this country, and they will take possession of this place, and will lay it waste, and will seize whatsoever is made of gold and silver and precious stones. But it is meet that you should build a good, strong building which

can neither be overthrown nor torn up from the foundations. And the remainder of this money give unto the poor and the needy." And the Empress 'ĔLÊNÎ (HELENA) accepted his words and delivered much money into his hand, and she commanded all the nobles to build [a building of this kind], and to obey Abbâ MACARIUS the bishop in everything which he ordered them to do in the matter of the building. When the Empress 'ĔLÊNÎ (HELENA) returned to her son CONSTANTINE and told him what she had done in Jerusalem, he rejoiced exceedingly, and he sent a further large sum of money, and overseers were appointed over the building. And the emperor commanded them to pay the workmen and all those who served in the work of building their wages daily at eventide without fail, for the emperor feared lest they should suffer and lest they should complain if their wages were not paid to them, and lest God should be angry with him because of their complaint. And when the building of the holy places was finished in the third year of the reign of the righteous Emperor CONSTANTINE he sent holy vessels and apparel made of silk and gold which was exceedingly costly. And he sent messages to the Archbishop of the city of Constantinople to take his bishops, and to ATHANASIUS, the Archbishop of the city of Alexandria, to take [fol. 18*b* 2] the bishops of his diocese, and also to the Archbishop of the city of Antioch, and he commanded them all to gather together in the city of Jerusalem and to consecrate the sanctuary and all the altars of the places which had been built [by 'ĔLÊNÎ (HELENA)]. And they all assembled in the city of Jerusalem, and they tarried there until the seventeenth day of the month Maskaram, by which day they had consecrated the sanctuary and all the altars of the places (*i.e.* shrines) which had been built. On that day there was joy, the like of which had never before existed. They performed the appointed service, and they consecrated the Holy Offerings, and they partook of the Holy Mysteries, and a great light appeared, and many signs [were wrought] on that day, the sixteenth of Maskaram. And they marched round into all the holy places with the Honourable Cross, and they worshipped God therein, and they received the Holy Mysteries, and they adored the

Honourable Cross and sang litanies thereto, and [then] they departed to their countries in peace.

And on this day also died TOBIT, the son of GABÂÊL of the seed of 'ASÂÊL, of the tribe of NAPHTHALI, who was carried off into captivity in the days of 'ANÊMÊSÔR (SHALMANESER ?), the King of Persia (*sic*), he was a native [fol. 18*b* 3] of TÂBÊS, on the right hand of ḲÂDÊS, which is NAPHTHALI in Galilee, which is above 'ASÊR. TOBIT walked the path of righteousness and integrity all the days of his life. And the alms were many which he made to his brethren, and to his kinsfolk who went to the country of Persia, and all the people who had apostatized and who offered sacrifice to Baal and the Calf. And TOBIT went frequently to Jerusalem, and he took the wool of his flock with him, and the tenth of his crop, and he gave one-third to the poor. When all his brethren were taken captives to Nineveh they ate with the Gentiles, but he restrained himself from eating because he remembered God with all his heart. One day he found the dead body of a man in the market-place, and he rose up although fasting and brought it into a house until the sun set, and when the sun had set he dug a hole in the ground and buried him. That night he lay down to sleep against the wall of his garden, and he did not know that there were birds [nesting] in the wall. And when he uncovered his face these birds voided warm dung into his eyes, and a smoke went forth through his eyes and there was no man who could give him relief. And TOBIT entreated God, saying, "Remember me, O Lord, and look upon my miserable estate, and remember not my sins nor the sins of my fathers, for Thou hast made us to be led away into captivity and to be scattered. And now, even according as it pleaseth Thee deal with me before Thee, and command that my earth may return so that I may dissolve and become dust; for it is better for me to die than to live." And on that day the evil spirit ASMODEUS found SÂRÂ, the daughter of RÂGUĔÊL, for [fol. 19*a* 1] he had married her to seven men, and when these men approached her he slew them. At length the handmaidens of her father reviled and abused her, and she continued to weep and pray to God that He would

save her from their abuse; and her prayer and the prayer of TOBIT were heard before the Majesty, praise [be unto Him], and RÛFÂÊL [was sent to heal them both]. And TOBIT remembered the silver which he had committed to the care of GABÂÊL, and he called his son TOBIAS, and he said unto him, "Seek out for thyself a hireling who shall go with thee to GABÂÊL that he may bring back the money which I committed to his care before I die." And TOBIAS found RÛFÂÊL, who was in the form of a hired servant, and he went with TOBIAS, who named him "AZARIAS." And they journeyed along the road, and they arrived in the evening at the Tigris, and TOBIAS went down to the river to wash, and a fish leaped out upon him. And RÛFÂÊL said unto TOBIAS, "Seize him, and take out his heart, and his liver, and his gall"; and TOBIAS did as RÛFÂÊL had commanded him. And when they arrived in the house of RÂGUĔÊL, SÂRÂ received them, and TOBIAS desired her, and he spake unto her father so that he might give her to him; and RÂGUĔÊL said unto him, "I have married her to seven men, and all of them have died"; and TOBIAS said, "The Lord's will be done." And when they brought TOBIAS and SÂRÂ into the marriage-chamber, TOBIAS remembered the words of RÛFÂÊL, and he burned away in smoke the heart and the gall of the fish, and the devil fled from SÂRÂ. And he returned with her to the house of his father, and when TOBIT had received him TOBIAS smeared his father's eyes with the gall of the fish. And when TOBIT rubbed his eyes and there removed itself from his eyes as it were smoke, and he saw his son, he rejoiced and he prophesied concerning the sufferings of Christ, saying, "Blessed be all those who sorrow for Thy suffering, for they shall rejoice in Thee [fol. 19*a* 2] when they see all Thy glory." And again he said, "The walls of the Jerusalem which is in the heavens shall be built of sapphire, and emerald, and precious stones, and its tower and its gates shall be of pure gold. And the court thereof shall be made of beryl and carbuncle and sapphire, and all its paths shall say 'Hallelujah.'" And he also prophesied that the Israelites who were captives in Babylon should return, and should build Jerusalem with glorious mason's work. And TOBIT commanded his son TOBIAS to depart from Nineveh,

for he knew that the spoliation thereof which JONAH the prophet had prophesied would take place. And he said unto his son, "See my son that thine alms do save thee and justify thee"; and with these words his soul went forth into its rest in the one hundred and fifty-eighth year of his age; and TOBIAS buried him with honour.

And on this day also are commemorated WARḲĔLÂ, and SIMEON, and MARḲÊNÔS (MARCIANUS) [and 'AZYÂNÔS, and ḤALÎ, and RÔNÎḲÔS], and LUCIANUS, and 'AZRĔMÂNÔS, and PETER, and ḤANNAH, and Abbâ AGATHON who stopped his mouth with a stone.

XVII. MASKARAM

[fol. 19*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the HONOURABLE CROSS of our Lord Jesus Christ, to Whom be praise! for this is the day on which the holy woman, the Empress HELENA, beloved of God, mother of the righteous Emperor CONSTANTINE, revealed the Cross, for having cleared away the hill of Golgotha she found [there] the Honourable Cross. And why did this great hill come into being? It was because of the many signs and wonders which were made manifest at the holy tomb of our Lord Jesus Christ; for the dead were raised, and the paralytics were healed, and the sick were made whole. And because of these things the Jews were furiously angry, and they sent forth a decree throughout all the country of Judea and Jerusalem ordering that every man should cast the sweepings of his house, and the ashes, and offal of every kind on the grave of our Lord Jesus Christ. And the Jews did this for more than two hundred years, and the ashes and the offal formed a very great heap, and they did so until the Empress HELENA came to Jerusalem. And HELENA seized certain Jews and shut them up in prison until they told her where the grave of our Lord Jesus Christ was, and she forced them to remove that hill, and the Honourable Cross was discovered. And she built

[fol. 19*b* 1] a beautiful church for it, and she consecrated it, and she made a great festival in honour thereof on the seventeenth day of Maskaram which is this day. And all the Christian people came from all their countries to Jerusalem, and they made a great festival in honour of the Honourable Cross, similar to the festival of the Resurrection of our Lord Jesus Christ. Now as certain Christians were journeying along the road, there was with them a certain man, a Samaritan, whose name was ISAAC, and there were many Samaritans with him. And that ISAAC the Samaritan was jibing at the Christians and reviling them and saying unto them, "Why do ye trouble yourselves in vain? Why do ye go and bow down before a mere log of wood?" And among the Christians was a certain righteous man, a priest whose name was 'ODÔKÎS (EUDOXIUS), and as they were travelling along the road some of the Christians became thirsty, and they could not find water to drink. And they arrived at a certain well, and they found in it foul and bitter water, and they were suffering greatly from thirst. And ISAAC the Samaritan began to laugh at them, and he said unto them, "If your faith was the True Faith this foul and bitter water would change itself and would become sweet water." And when 'ODÔKÎS (EUDOXIUS) the priest heard these words from him, he became moved with a divine zeal, and he debated with ISAAC the Samaritan. And ISAAC the Samaritan said unto him, "If I saw any power in the Name of the Cross then I myself would believe in Christ." Then the holy man 'ODÔKÎS (EUDOXIUS) prayed over that foul water, and it became sweet immediately, and all the people and their animals drank therefrom. [fol. 19*b* 2] When ISAAC the Samaritan was athirst and wished to drink of the water which was in his own water-skin, he found that it was stinking and that there were worms in it. And he wept very bitterly, and he came to Saint 'ODÔKÎS (EUDOXIUS) the priest, and he bowed down at his feet, and he believed on the Name of our Lord Jesus Christ. And he drank of that water which had become sweet, through the prayer of the holy man 'ODÔKÎS (EUDOXIUS). Now there was in that water such great power that it became sweet to those who were believers and bitter to the infidels and pagan

folk. And there appeared in that water a cross of light, and they built over that water a beautiful church. When ISAAC the Samaritan came to the city of Jerusalem, he went to the bishop, who baptized with Christian baptism, him and all the men of his house, and they entered the Christian faith and became believers. Now the Honourable Cross appeared unto them on the tenth day of Magâbît, but as they were unable to celebrate a festival in its honour during a fast, they celebrated its festival on the day of the consecration of the church, which was the seventeenth day of Maskaram, the day of its appearance in the holy tomb.

[fol. 19*b* 3] And on this day also the blessed THEOGNOSTA died. The holy woman lived in the days of the righteous Emperors HONORIUS and ARCADIUS. In those days an envoy came with gifts from the King of India to the righteous Emperors HONORIUS and ARCADIUS. And when the envoys of the King of India were returning, they found this virgin THEOGNOSTA with a book in her hand which she was reading, and they seized her and carried her back with them to their country. And she became the head of the *ḥarîm*, and she had charge of the wives of the King of India, and of all the people of his house. And in those days the son of the king fell sick of a grievous sickness, and Saint THEOGNOSTA took him into her bosom and made over him the sign of the Cross, and he recovered straightway. And the report of this virgin was heard throughout the land by reason of the wonderful thing which took place through her, and from that day onward she was no longer regarded as a handmaiden but as a great lady. When the King of India went to war there came upon him clouds, and storm winds, and fog and darkness, and the king knowing of the wonder which the holy woman THEOGNOSTA had wrought by means of the Cross, made the sign of the Cross against the clouds, and the storm winds, and the fog and the darkness, and the sun appeared and there was [fol. 20*a* 1] joy and great gladness, and through the sign of the Cross the king vanquished his enemies. And as soon as the king returned from the war, he bowed down at the feet of Saint THEOGNOSTA, and asked her to give him

holy Christian baptism, him, and the men of his house, and all the men of his city. And she said unto the king and unto all those who were with him, "It is not seemly for me to do this thing, but send ye to the Emperor HONORIUS and ask him to send you a priest, for I am unable to baptize anyone." And straightway the king sent a letter to the Emperor HONORIUS, and told him that they had withdrawn [from Paganism] to the Faith of Christ, and he asked him to send to them a priest to baptize them with Christian baptism. And HONORIUS sent unto them a priest who was a righteous anchorite, and he baptized them with Christian baptism, and consecrated for them the Offering, and gave them the Holy Body and Honourable Blood of our Lord Jesus Christ. And the virgin THEOGNOSTA, the beloved of God, rejoiced exceedingly, and she knew that priestly anchorite, and they each blessed the other. And she built for him a house for the religious, and very many virgins gathered together there, and they loved the nun's garb of THEOGNOSTA and became like unto her. When that priestly anchorite had baptized them with Christian baptism, he returned to the Emperor HONORIUS, and related unto him how he had baptized the men of India, and how they had entered into the Faith of Christ. And the Emperor [fol. 20*a* 2] HONORIUS rejoiced exceedingly, and he commanded the Archbishop of the city of Rômê to consecrate that anchorite bishop of the Indians; and the archbishop consecrated him bishop, and he returned to the Indians and they rejoiced greatly. Whilst they were building a church they wanted pillars, but there were none to be found; now there was in that place a house of idols wherein were some very fine pillars. And the virgin THEOGNOSTA prayed to our Lord Jesus Christ with tears, and the pillars which were in the house of idols removed themselves and came to the church, and the believers glorified our Lord Jesus Christ, to Whom be praise! And those who were worshippers of idols smashed their idols, and turned and entered the Faith of our Lord Jesus Christ; and there was great joy in that city. And Saint THEOGNOSTA the virgin ended her days, and she was well-pleasing unto God, and she died in peace in that nunnery among the virgins.

And on this day also died the holy father Abbâ DIONYSIUS, Archbishop of the city [fol. 20*a* 3] of Alexandria; of the number of the archbishops he is the fourteenth. The infidel Emperor DECIUS wished to kill this holy man, but God hid him from him. This father was a wise and learned man, and he translated many of the Books of the Church. In his days Saint MERCURIUS became a martyr by the hand of DECIUS, the Emperor of Rômê, and in his days also the SEVEN YOUTHS went to sleep for three hundred and seventy and two years. These Youths were among the sons of the elders of the city of Ephesus, and they fled from the Emperor DECIUS when he sought for them to make them worship idols. And in the days of this father lived our great and holy father ANTHONY the Egyptian, the head of the monks, who built monasteries. And this holy father Abbâ DIONYSIUS sat as archbishop for nineteen years, and he guarded his flock and the Gentiles in right and in peace; and he was well-pleasing unto God and he died.

And on this day also are commemorated LABÎBÂ (or LÎBÂ), and 'AKÎRYÂNÔS (CIRIANUS), and JUSTIN, and TÊKÂSÊLṬĔS (or TÊKÂLÊLṬĔS).

XVIII. MASKARAM

[fol. 20*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died EUSTATHIUS, a teacher of the faith and a preacher of the Gospel. The name of the father of this holy man was KRĔSTÔS MÔ'A, and the name of his mother was SĔNA ḤAYWAT; and they were both righteous and fearers of God, and they walked in all His judgements. And when KRĔSTÔS MÔ'A, after the glad tidings of an angel, begat this child he called him MÂ'AḲABA 'ĔGZÎ'Ĕ. When he grew up he taught him the Psalms of DAVID and the Books of the Church. Then he took him to the monastery of Abbâ ZACHARIAS, his mother's brother, who when he saw him knew that the grace of God was

dwelling upon him, and he taught him all the rules of monasticism, and he arrayed him in the apparel of the angels. And the young man fasted and prayed with such intense devotion that the aged men of the monastery marvelled at the sternness of his strife; and he was girded with wisdom and knowledge. After a short time he was made a deacon, and he ministered in the church like STEPHEN the archdeacon. And our Lord Jesus Christ appeared unto him with MICHAEL and GABRIEL, and He embraced him and breathed into his face the Holy Spirit. And He said unto him, "O my beloved EUSTATHIUS, I have chosen thee from thy mother's womb, and have appointed thee to become a teacher of many [fol. 20*b* 2] nations from Ethiopia to Armenia. And thou shalt preach the Gospel without fear and trepidation. He who heareth thee heareth Me; he who rejecteth thee rejecteth Me." When our Lord Jesus Christ had said this unto him He went up into heaven. And Saint EUSTATHIUS went to the bishop and was appointed priest, and he began to preach the faith of the Gospel. At length very many men gathered together to him, and they became monks through him and they became disciples [of him], now the greatest of them was Abbâ 'ABSÂDÎ, and he turned many from their iniquity, and at length they forsook their evil works. And his doctrine filled the whole earth, and in his days the honouring of Sabbaths and days of festival was established, and he turned not aside from [the ordinances of] the Apostles, neither to the right hand nor to the left. And he made two pilgrimages to Jerusalem, and God made manifest through him signs and wonders which were innumerable in opening the eyes of the blind, and in healing the paralytics, and in casting out devils. Then he decided that he would go to Jerusalem by the will of God, and he gathered together his sons, and he laid upon them the charge of keeping all the canon of the monks, and of keeping themselves from mingling with the pagans; and he appointed his son 'ABSÂDÎ chief over them. And he went to Jerusalem and kept the Sabbath as he went, and he taught the faith of Christ. And he came to the Archbishop 'Abbâ BENYÂMÎ and was blessed by him, and they conversed together on matters of the Faith. Then [fol. 20*b* 3] he went down to Jerusalem and

was blessed in the holy places, and was baptized in the Jordan. Thence he departed to Armenia, and having arrived at the sea of 'ÎYÂRÎKÔ he asked the sailors to allow him to embark in a ship. And when they prevented him from doing so, he cast his head-fillet into the sea, and said a blessing over it in the Name of the Trinity, and made over it the sign of the Cross. Then he got up upon the fillet as upon a ship, and two angels acted as sailors, and our Lord acted as captain, and they carried over his sons who had no fear of the terror of the sea. And EUSTATHIUS said unto his sons, "Only take heed that ye do not lay up revenge and malice in your hearts; it seemeth to me however that one of you is about to perish." And before he had finished uttering these words one of his sons dropped into the sea and was drowned because he was treasuring revenge and malice in his heart. And by God's Will they crossed over the sea and came to the country of Armenia, and he held converse with the archbishop, and did homage to him, and was blessed by him. When the archbishop saw him he rejoiced with exceeding great joy, and he received him gladly. And our father EUSTATHIUS continued to teach the men of Armenia the canons of the apostles which are in the ordinance of the Sînôdôs until they were all one brotherhood in doctrine. When the time for his departure from this world had drawn nigh, our Lord Jesus Christ appeared unto him, and made a covenant with him in respect of those who should invoke his name, and those who should celebrate his commemoration, and those who should do into writing the story of his fight. And when he died the bishops and priests prepared him for burial with great honour, and they buried him in the church of [fol. 21*a* 1] Mâr MEHNÂM (*i.e.* BEHNÂM) the martyr, and many miracles happened through his body.

Salutation to EUSTATHIUS and to his fillet whereon he crossed the sea.

And on this day also is commemorated Saint HELENA, the mother of CONSTANTINE the righteous emperor. In the days of this holy woman the Cross of our Lord Jesus Christ, to Whom be praise! was found.

And on this day also died Saint Abbâ 'ONÔRÊWÔS (HONORIUS) the teacher [in the monastery] of ṢĔGÂDJ.

And on this day also Saint MERCURIUS [fol. 21*a* 2] became a martyr. This holy man was a Persian jester and musician; originally he was a Christian. When CONSTANTINE, the son of CONSTANTINE the Great, died, there reigned after him JULIAN the infidel, who slew Saint MERCURIUS. Now JULIAN was the son of CONSTANTINE'S sister. This denier of God worshipped idols, and he afflicted the Christian peoples grievously, and by his means very many became martyrs. When he was born there were gathered together those who jested and played music, and those who made men laugh, and this holy man MERCURIUS was among their number. And the infidel JULIAN ordered the holy man to shew him what the system of Christianity was, and what they did in church. And MERCURIUS did according to what the infidel emperor had commanded him, and he made a jest and mockery of all the ordinances of the Church. And there was very great merriment. And when he was making a mockery of the ordinance of holy Christian baptism, and was making the sign of the Cross over the water in the Name of the Father and the Son and the Holy Ghost, One God, the Lord illumined the heart of MERCURIUS, and he saw the Divine Grace of God through heaven, and an exceedingly great light enveloped him. And straightway MERCURIUS stripped off his apparel, and went down into the water, and was dipped in the water three times in the Name of the Father and the Son and the Holy Ghost, One God. Then he went up out of the water, and put on his raiment and confessed that he was a Christian. And the emperor was wroth with him and he threatened him, saying, "Unless thou doest as I command thee, and unless thou castest [fol. 21*a* 3] incense to the gods, I will torture thee with the greatest severity. On the other hand, if thou wilt hearken to my command I will give thee very much money and I will honour thee exceedingly." And Saint MERCURIUS answered and said unto him, "If thou wert to give me all the money in this world and the kingdom thereof, I would not deny my Lord Jesus Christ." Then

straightway the infidel emperor commanded his soldiers to cut off his holy head, and MERCURIUS received an incorruptible crown in the kingdom of the heavens.

And on this day it is meet that we should celebrate also the festival of the Honourable and Life-giving Cross of our Lord and God Jesus Christ.

And on this day also died the warrior Mâr JACOB, the Egyptian. This holy man had righteous and believing parents, and they gave him as a votive offering to God. When he had finished his instruction in the school house his parents took him into the mountains of Alexandria, and they gave him to the Archimandrite Abbâ GABRIEL, and he made him [fol. 21*b* 1] a monk when he was a boy twelve years of age. When he was twenty years of age he went forth with his teacher into the desert in order to strive in the ascetic life. And they found there a high tower, and at the bottom was a spring of water, and Abbâ GABRIEL and Mâr JACOB went up to the top of the tower; and they used to draw water from the stream and pour it out into hollows which were like troughs in the ground, and every day the wild animals of the desert used to come there and drink therefrom. And the holy man Mâr JACOB used to milk them, and make cheese from the milk, and he and his teacher lived thereon. When Abbâ GABRIEL died, Mâr JACOB went up to the top of the tower, and by the Will of God there came to him twelve desert monks, and they dwelt with him in fasting and prayer, and they lived upon the milk of the animals, and the want of wheat for the monastery was supplied by the pilgrims who came from afar. One day they said, "It is our desire to see Abbâ MOSES the Black (*i.e.* the Negro), and to be blessed by him." And Satan because he coveted to be loved by them, took the form of Abbâ MOSES the Black, and he came flying on his wings and said unto them, "Why do ye trouble me to drag myself from mine own place, seeing that I am an old man?" And they said unto him, "We wish to hear the word of life from thy lips, and we wish thee to bless us." And he said unto them, "How do ye live?" And they said that

they poured out water for the wild animals of the desert, and that when they came to drink, they milked them and lived upon their milk each evening. And Satan said unto them, "Will ye not listen unto what I shall command you?" And they said unto him, "Yea." [fol. 21*b* 2] And Satan said unto them, "Take ye not the milk of the beasts and ye shall not do violence unto them, for ye are monks. And fast ye forty days at a time, and do not pray the Psalms of DAVID, for DAVID took the wife of URIAH by violence and slew him." And he addressed a very large number of profitless exhortations to them so that he might ensnare them by his wiles, and they received his words imagining that they were the words of Abbâ MOSES the Black. Then the Holy Ghost made Mâr JACOB to understand that his words were the teaching of Satan, and he commanded his disciples to consecrate the Offering on the first day of the week, and afterwards he shewed his sons that the words that had been said to them were of Satan. And Satan came unto him again disguised as the Archbishop of Alexandria, and there were bishops with him, and when he came he cursed them and anathematized them, saying, "Why are ye living here without my permission?" And Saint Abbâ JACOB saw the extent of his power with his disciples, and he made a prayer, and straightway Satan disappeared and his counsel did not remain. Sometimes Satan came unto him in the form of a serpent, and sometimes in the form of a king, and sometimes in the forms of beautiful virgins, and sometimes he took the forms of eagles and ravens who tore [his] face with their claws. And he was tempted for seven years. Then when God saw his weariness and his prayer, He sent lightning from heaven, and it rent Satan in pieces, and scattered him like smoke. And Satan cried out, saying, "Woe is me by reason of thee, O JACOB, for thy prayer hath burned me up." And then God commanded [fol. 21*b* 3] Mâr JACOB to go to the monastery of 'ABDÎN, and he told his sons this, and having laid upon them the charge that they were to dwell in the tower, he departed alone to the shore of 'ÎYÂRÎKÔ. And as there was no ship there, he blessed a wave of the sea, and he embarked upon it, and travelled upon it as upon dry land until he crossed the sea and arrived at TARSÊS.

And as he passed through a market-place in the city, he found a wounded man with worms devouring him. And the holy man said unto him, "What is thy name?" And the man said unto him, "My name is 'ANTHONY'; my father gave me money for the physicians, and they have not healed me." And Mâr JACOB saw that the man was grieving because of his disease, and he made a prayer, and laid his hands on every part of his body, and said unto him, "In the Name of our Lord Jesus Christ be made whole," and straightway the man was healed. And forthwith ANTHONY followed him and became his disciple. Then the holy man and his disciple went on their way, and when they arrived at the city of 'ÂMID they found the son of King ANESTUS mad, and he was beating his head on the stones, and no one could restrain him. And Mâr JACOB commanded his disciple ANTHONY to seize him, and to bring him to him; and when he arrived he made over him the sign of the Honourable Cross, and he commanded Satan in the Name of our Lord Jesus Christ to go forth from him. And Satan went forth from him in the form of a black slave, and the young man recovered and followed the holy man; and when his father and the people saw him they rejoiced with very great joy. Now the king wished to give Mâr JACOB much money, but the holy man refused it and would not take it. And by the commandment of God he departed with Abbâ [fol. 22*a* 1] BARSÂBÔ, a teacher of the monastery of the city of 'ABDÎN, and as he was travelling on the road ANTHONY fell sick of the smallpox, and on the third day he died. And when Mâr JACOB came to a city, the name of which is 'AWĔRSÂ, he found that the son of the governor was sick, and through the prayer of the holy man Mâr JACOB he recovered. When his father saw that he had recovered he rejoiced with very great joy, and he handed him over to the holy man to be his disciple until the day of his death; now the name of the young man was FĔḲÛR (VICTOR ?). And when they drew nigh unto the monastery of BARSÂBÔ, the monks welcomed them and brought them in with much singing. Now there was built by the side of this city a certain temple, and the King of Persia, who was called SÂMÊR, used to come there every year and celebrate a festival in honour of

his idols. And Mâr JACOB said unto the monks, "Behold, we have heard that the King of Persia hath come, let us go to him and shed our blood for the sake of the Name of Christ, to Whom be praise!" And whilst the monks were considering this advice the soldiers of the king arrived in the monastery, and they saw that the monks were wearing black apparel, and they said unto them, "What are ye? Which of the gods do ye worship?" And the holy men said, "We worship the Lord Jesus Christ, the Son of the Living God, Who came down from heaven, and became man through the Holy Ghost by MARY the holy Virgin, to Him do we bow down and Him do we worship." When the soldiers heard them they carried them away to the king, and when they arrived before the king they confessed the faith [fol. *22a* 2] of our Lord Jesus Christ. And the king enquired what their country was, and Abbâ BARSÂBÔ said, "I and my brethren are Romans," and Saint Abbâ JACOB saith, "I am by myself; I am an Egyptian." When the king heard his words he commanded his soldiers to remove JACOB against his will, for he did not wish to kill him because he had a treaty with the men of Egypt. And the king ordered his soldiers to beat the monks, and they beat them until their blood flowed from their bodies like water, and he then had them cast into the prison house [where] the angel of the Lord healed them; on the following day when the soldiers found them alive, the king [promised to] bestow many gifts upon them. But when they treated his word with contempt he commanded his soldiers to torture them by crushing their feet into [iron] boots, and by beating them, and drawing out their front teeth, and grinders, and by drawing out of the nails of the hands and feet, and by cutting off their noses, and lips, and ears; this they did for a period of six days; but our Lord Jesus Christ gave them strength [to endure]. On the eighth day he commanded the soldiers to cut off their heads, and Mâr BARSÂBÔ addressed them, and after he had exhorted them, he delivered them one by one into the hand of the swordsman, and ten monks were crowned. And the captain of the horse of the king on seeing the crowning of the saints stripped off his apparel and confessed our Lord Jesus Christ, and his head also did they cut off with the sword.

After the sons of Mâr BARSÂBÔ were dead he himself stretched out his neck, and said unto the swordsman, "Finish what thou hast been commanded [to do]," and straightway he gave him his neck. And the martyrdoms of the saints were finished on the twenty- [fol. 22*a* 3] eighth day of the month Naḥasê (Aug. 4–Sept. 3). Then the king ordered his soldiers to burn their bodies with fire, but the earth opened her mouth and covered them. And the king being ashamed wanted to depart to his own country. Thereupon Mâr JACOB prayed to God and He rained upon him fire [mingled] with black clouds, and hail and snow, and he and all his soldiers perished, and not one of them remained [alive]. When the men on the frontiers heard this they all went out and took their horses and all their goods, and they carried them to Mâr JACOB and said unto him, "Take all these goods for thy needs," but he refused to do so, and commanded them to build a little church over the grave of the holy martyrs; [and they did so] and there it remaineth unto this day. One day there was a plague (or smallpox) in a certain city, and the people sent to Mâr JACOB asking him to help them by his prayers; and when Mâr JACOB heard of the plague he was very sorry. And having taken the censer he went into the church, and he prayed a long time, and having gone forth from the church he said unto the messengers, "Be not afraid, neither grieve ye; depart ye in peace." When the messengers arrived they found the city in a healthy state, and they praised the God of Saint JACOB. And there was a certain maiden who came with her father to [fol. 22*b* 1] the holy man, and she lusted for the holy disciple whose name we have mentioned, and she wanted to cast him down in sin. When he refused her she became with child by a certain servant of her father, and she acted craftily in the matter. When her father heard of this he set out to kill Mâr JACOB and his disciple, and as he was going along the road [to do so] lightning fell upon him and blinded his eyes. After a few days his daughter brought forth her child, and she carried the child to Saint Mâr JACOB in the midst of the congregation. And Mâr JACOB said unto the child, "In the Name of the Lord Jesus Christ I command thee to declare the name of thy father." And the child said, "My

father is so-and-so, the servant of my mother's father"; and when the people heard this they marvelled and praised God. When the time of Mâr JACOB'S departure from the world drew nigh, he commanded his disciple DANIEL, saying, "Behold my departure draweth nigh. When I am dead bury me with Mâr BARSÂBÔ and his sons." Three days after this he died in peace, and the angels took his soul up into Jerusalem.

Salutation to JACOB the strenuous ascetic!

Salutation to JACOB the priest!

[fol. 22*b* 2] And on this day also are commemorated Saint STEPHEN the priest, and NICETA the martyr.

And on this day also were found the bones of THOMAS and of Archbishop ATHANASIUS; and on this day are commemorated our father the admirable PHILOTHEUS [the Thaumaturge], and Abbâ NÔB the anchorite, and the martyrs who were with 'ABÔLÎ—forty men and twenty women.

And on this day also are commemorated 'ÊFÔMYÂ (EUPHEMIA ?) the martyr, and Abbâ FÎNÔMÎS, and SELḪÂN, and 'AKALÂÊLES, and ISAAC.

And on this day also took place the miracle which THOMAS the apostle wrought when he went to preach the Gospel in the country of India. Now he was afraid, and he said, "How can I go to India, the country of which I know not?" Then our Lord Jesus Christ appeared unto him and said unto him, "Fear thou not, for My grace is with thee." And whilst he was with our Lord there came a merchant from India. And our Lord said unto him, "What dost thou want?" And the merchant said, "I want a [fol. 22*b* 3] carpenter." And our Lord said unto him, "Take this My servant, for he is a carpenter"; and he sold him for three *lĕṭra* of silver. And he wrote a paper which testified, saying, "I have sold my servant, the son of JOSEPH the carpenter, to 'ABÊNÊS, a merchant of GÔNÂ"; and THOMAS'S [new] master took him to the city of the king. When they drew nigh unto the city they heard [the sound of] organs and pipes, and they said, "What is this?" And the people said unto them,

"The king has made a marriage-feast for his daughter, and he has ordered that whosoever doth not come to the wedding shall be punished." And 'ABÊNÊS and THOMAS went into the room of the feast, and while the guests ate and drank THOMAS the apostle ate nothing at all. And there he found a Hebrew singing maiden who was singing songs in the Hebrew language. And whilst the apostle was praying in the Hebrew language one of those who were at the feast struck him; and the apostle said, "I see a hand with the dogs tearing at it"; and the singing woman alone heard him because he spake in the Hebrew language. And the man who smote THOMAS went down to the lake (or well) to draw water, and a lion sprang out and slew him and left him lying in pieces. And a dog seized the right hand and carried it in among the people at the feast, and one said unto THOMAS, "Who is dead?" And he said unto them, "This is the hand of him who struck one who serveth." When the singing maiden heard this, she cast away her tambourine and went and sat at the feet of the apostle, and she said, "I heard thee say unto him, 'The dogs shall tear the hand which smote me.'" When the people heard this some believed and some did not. When the king heard this he said unto THOMAS, "Come and pray over my daughter, for this day [fol. 23*a* 1] have I given her in marriage." And when the apostle had entered the marriage-chamber he prayed to the Lord in the form of THOMAS, on behalf of the bride and bridegroom, and admonished them with the words of faith, and they believed the words of the apostle, and abandoned their marriage.

XIX. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated Saint GREGORY, Archbishop of the country of Armenia, who became a martyr without the shedding of his blood. This man established himself in the country of Armenia in the days of DĔRṬÂDĔS the king. Now that king was an infidel, and when he came into his temple to offer up incense to the gods, he summoned GREGORY to offer

up incense to his gods likewise; but GREGORY would not obey the king's command, and he tortured him with exceedingly severe tortures, and had him burned with fire. After this he cast him into a pit naked, and he lived therein for fifteen years. And there was a certain old woman a widow, near the king's palace, and she saw a vision wherein one said unto her, "Make bread regularly, and cast it into the pit wherein the holy man is." And the old woman continued to act in this wise, [fol. 23*a* 2] and she cast bread into the pit until the fifteen years were ended. In those days that king killed the virgins, namely Saint 'ARSÎMÂ, and the virgins who were with her, and their bodies were thrown out upon the mountain. And Satan made himself master of King DĔRṬÂDĔS, and the Lord changed his appearance, and he became like unto a wild boar, and Satan also made himself master of very many of the royal officers, and there was very great sorrow in the royal house. And the king's sister saw a vision one night wherein it seemed that a man said unto her, "Unless ye bring up GREGORY out of the pit thou wilt never be able to cure him (*i.e.* the king)." And straightway they went unto the pit and brought Saint GREGORY out therefrom, and he healed the king forthwith and all those who were in his house. And he made the bodies of the virgins ready for burial, and laid them in a beautiful tomb. Now the whole history of him is written in the section for the fifteenth day of Ṭâkhshâsh, which is the day whereon he died.

And on this day also is celebrated the festival of the Holy and Honourable Cross, for then it was found the people made a festival for three days with joy and gladness. Similarly it is meet that we ourselves should celebrate a festival of commemoration in its honour [fol. 23*a* 3] with great joy, for in it there is the joy of our salvation from our enemy Satan, and praise to our Lord Jesus Christ.

Salutation to the Tree of Life, the bed of the Son of MARY!

Salutation to the Tree of Life which was sprinkled with the Divine Blood!

And on this day also died ḲIRḲÔS (CYRIACUS), the dweller in

the desert. This holy man lived in the days of Abbâ BENYÂMÎ, and he fled from the Emperor MARCIANUS, the evil one, and established himself as an anchorite on the top of a high mountain. He lived in a cave wherein wild animals lived, and he begged his food from God. And God commanded a she-buffalo to go to him every third day, and he drank milk from her; and he lived in this manner for ten years. And Satan, the accursed one, having become jealous of his strenuous ascetic labours, began to tempt him in all the ways and means which he hath. At one time he would come to him in the form of a black man to terrify him, and at another he would come to him in the form of a company of soldiers, who threatened him with dire threats. And horsemen seized him, and bound him with fetters, and beat him with whips, and dragged him along the road by his feet. When [fol. 23*b* 1] he knew that these men were Satans he made the sign of the Cross over himself, and they disappeared from before him. Once when he was kneeling down at night praying, a thing which was like unto a huge serpent coiled itself about his neck and wished to shoot venom into his face, and again he entreated the help of God Who sent His angel and delivered him. When the time for his death drew nigh, he went to the father Archbishop Abbâ BENYÂMÎ, and told him everything, and he sent to him three archbishops to undertake the preparation of his body for burial. When they had gone into his cave they found him very ill, and at the moment when his spirit went forth from his body they saw great and indescribable splendour; and then they buried him in his abode.

XX. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ ATHANASIUS, the twenty-eighth Archbishop of the city of Alexandria. This father was the steward of the church of the city of Alexandria. When PETER [fol. 23*b* 2] the archbishop, his predecessor, died, all the bishops, and the governors (or nobles), and the elders, and the people, with one consent agreed to appoint Saint

ATHANASIUS archbishop, for the holiness of his life was proverbial, and he contended splendidly in the way of God, and the Holy Spirit dwelt in him. And they took him against his will and appointed him archbishop, and he protected the flock of our Lord Jesus Christ well and carefully against the wolves of Diabolus, who are wicked Satans, by means of his admonitions, and teachings and prayers. He sat as archbishop seven years, and he was well-pleasing to God, and he died in peace.

And on this day also the holy virgin MÂLÎDÂMÂ became a martyr.

And on this day also are commemorated the virgin ATHENE, and MÂRÊNÂ, and PÎLÂ, and ABRAHAM the monk, and RADE'Ĕ, and SÂDĔS, and THADDEUS, and EPIPHANIUS, [fol. 23*b* 3] and the righteous man 'ARMÂNYÔS (ARMENIUS), and SIMEON, the head of the bishops of Jerusalem, the martyr.

XXI. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and honourable CYPRIANUS and the virgin JUSTINA became martyrs. This holy man CYPRIANUS was at one time a magician, and an infidel, and a teacher of sorcery in a city of the West, and in knowledge of magic he excelled every other man in the city of the West. And because of his excessive impudence, and his arrogance, and his infidelity, and his sorcery, he rose up and went to the city of Antioch in order that he might find out whether there existed among the people of that city any other kind of magic; if there was, and if it was superior to his own knowledge, he intended to learn it, and if there was not he intended to triumph over them through his knowledge of sorcery. When he arrived in the city of Antioch the report of him was heard therein, and a certain young man, the son of one of the elders of the city of Antioch, heard of him. Now the young man lusted for a certain Christian virgin who was called JUSTINA, whom he had seen going to church; and his heart was hot like the fire which blazeth because of his

longing and his love for her. And he was unable to obtain her either by the gift of money, or by the threat of death, or by the operation of sorcery. When the young man heard of the arrival of Saint [fol. 24*a* 1] CYPRIANUS in the city of Antioch, and knew that he was reported to be superior to every man in Antioch through his sorcery, straightway he went to him, and told him about the sorrow in his heart, caused by the virgin JUSTINA, and how he longed for her, and how he loved her exceedingly, but could not obtain possession of her. And Saint CYPRIANUS promised him, saying, "Fear thou not, I will fulfil for thee all thy desire." And he directed against her all the works of his sorcery, but failed to obtain possession of her. Every time when he sent against her any of the powers of Satan, he found her praying, and they were unable to stand before her, and they were powerless to fight against her. When CYPRIANUS was tired and was unable to gain the mastery over her, he called the Satans, and said unto them, "If ye are not able to bring JUSTINA the virgin to me, I shall turn and become a Christian." And the chief of the Satans meditated and thought out one device whereby he might seduce her, and that was by making one of his Satans to disguise himself and to take the form of JUSTINA, and then to make him to appear to CYPRIANUS as if he were shewing him JUSTINA. And that Satan did as Satan his master commanded him, and he hastened and made him known to CYPRIANUS. And he said unto him, "Behold JUSTINA is coming to thee"; and CYPRIANUS rejoiced exceedingly, and he imagined that it was true, and he sat down and waited. And behold, Satan disguised as JUSTINA came unto him, and CYPRIANUS rejoiced, and rose up straightway to embrace her by reason of his great joy in her, and he said unto her, "Good is thy coming, O JUSTINA, queen of women." And as soon as he had uttered her name only, [fol. 24*a* 2] that Satan who had disguised himself as JUSTINA melted away and disappeared like smoke, and there was a foetid smell [there]. And CYPRIANUS knew that this thing was a debased and deceitful trick of Satan; and if Satan did not dare to stand before her face, and could not endure the mention of her name, how could he have the power to seduce her? And CYPRIANUS rose up straightway and burnt and

destroyed his books of magic, and was baptized with Christian baptism by the Archbishop of Antioch. Then he became a monk, and after a few days he was made a deacon, and a little later a priest. And when he had grown old in doing good works and in the doctrine of the Church, he became fit to be bishop of the city of ḳERṬÂGĔNÂ (CARTHAGE ?) in the country of the West. And he took Saint JUSTINA and made her the abbess of a house of virgins. When a General Council of the saints assembled in the city of . . . this holy man was one of those who were assembled there. And after many days DECIUS the infidel emperor heard of CYPRIANUS and JUSTINA, and he had them brought before him, and he demanded from them a denial of Christ, and he endeavoured to make them worship idols. When they would not obey his command, he tortured them with very great severity. After this he ordered his soldiers to cut off their heads with the sword, and they cut off their heads and CYPRIANUS and JUSTINA received incorruptible crowns of martyrdom in the kingdom of heaven.

[fol. 24*a* 3] And on this day it is meet for us to celebrate a festival of commemoration of our Lady, the holy Virgin MARY. [A note in the Bodleian MS. says that this festival must be kept on the 21st of every month of the year.]

And on this day also there took place the death of Saint TIBERIUS the apostle, one of the Seventy-two disciples.

XXII. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the Saints KÔTÔLÔS (COTYLUS) and his brother (*sic*) 'AKSÛ became martyrs. These holy men were the sons of SAPOR, King of Persia, and [fol. 24*b* 1] they had a companion whose name was ṬÂṬÔS. Now SAPOR, King of Persia, worshipped fire and the sun, and he afflicted and tortured many believing men, and no man throughout his country dared to mention the Name of Christ. And his son KÔTÔLÔS

(COTYLUS) had a friend whose name was ṬÂṬÔS, and he was governor of the country of the MAYDÂSWÎYÂN; and certain people laid an information against him before SAPOR the king, and told him that he was a Christian. And the king sent to him a certain noble whose name was ṬÛMÂGER to find out whether that which was said about ṬÂṬÔS was true or not, and he commanded that noble, if he found that ṬÂṬÔS was a Christian, to inflict heavy punishment upon him. When KÔTÔLÔS (COTYLUS), the son of the King of Persia, heard these words, he rose up and went to that country where his friend ṬÂṬÔS was. When the noble arrived in that country and found that ṬÂṬÔS was a Christian, even as the king had been informed, straightway he ordered his men to make an oven red-hot and to roast him to death in it. And Saint ṬÂṬÔS made the sign of the Cross over his face against the fire, and the fire died down and was extinguished. When KÔTÔLÔS (COTYLUS), the son of the king, saw this miracle, he marvelled exceedingly, and he said to ṬÂṬÔS his friend, "How didst thou learn this magic, O my brother?" And ṬÂṬÔS answered and said unto him, "This is not magic, O my brother, but it is through faith in our Lord Jesus Christ that signs and wonders like this are performed." And KÔTÔLÔS (COTYLUS) answered and said unto him, "If [fol. 24*b* 2] I believed in Christ, should I be able to do this?" And ṬÂṬÔS said unto him, "Yea, thou wouldst not be able to do this only, but something even more that this"; and straightway KÔTÔLÔS (COTYLUS) believed on our Lord Jesus Christ. And they lighted a fire and made it to burn until the flames thereof reached a great height, and KÔTÔLÔS (COTYLUS) drew nigh unto the fire, and he made the sign of the Cross over it, and the fire turned backwards a distance of twelve cubits. And that noble wrote his despatch and sent it to SAPOR the king, and in it he informed him what had happened to ṬÂṬÔS and to KÔTÔLÔS (COTYLUS), the son of the King of Persia. And the king sent messengers and had them brought to him, and his men cut off the head of ṬÂṬÔS with the sword, and he received the crown of martyrdom in the kingdom of heaven. His son KÔTÔLÔS (COTYLUS) he tortured with great severity, and he delivered him over to another noble who was to torture him, and when this noble had tortured

him cruelly he shut him up in prison. And 'AKSÛ his sister came unto him in the prison house, for the king had sent her a message that she must persuade him to return to his former relations with him. And Saint KÔTÔLÔS (COTYLUS) admonished his sister, and he taught her the Right Faith, and straightway she turned from her error, and believed on our Lord Jesus Christ. Then KÔTÔLÔS (COTYLUS) sent his sister to a certain priest and he baptized her secretly with Christian baptism, and she returned to her father the king and said unto him, "It would be a good thing for thee if there happened to thee what hath happened to me and to my brother KÔTÔLÔS (COTYLUS). For there is no God but Jesus Christ, the Son of the Living God, [fol. 24*b* 3] Who hath made the heavens, and the earth, and the sea, and all that is therein." And when the king her father heard these words from her he was exceedingly wroth with her, and he commanded his men to torture her very severely, and they did so until she yielded up her soul unto the hand of the Lord, and she received the crown of martyrdom in the kingdom of heaven. And he tied her brother Saint KÔTÔLÔS (COTYLUS) to the tails of horses and he made him to run behind them over the mountains until he yielded up his soul into the hand of His Creator. Then he had his body cut into three parts, and his men cast them out on the tops of the hills so that the birds of heaven might consume them. Thus Saint KÔTÔLÔS (COTYLUS) finished his strife, and received the crown of martyrdom in the kingdom of heaven. When the king's soldiers had departed the Lord commanded the priests and the holy deacons to take the bodies of the martyrs, and they went by night and took the bodies of the saints, and they found that they had become as white as snow. And they prepared them for burial with honour, and they laid them in a beautiful tomb until the end of the days of persecution. After the days of the persecution they built a beautiful church for them, and laid the bodies of the saints therein, and through them very many signs and wonders were wrought.

[fol. 25*a* 1] On this day also Saint JULIUS became a martyr. This holy man came from the city of 'AḲFĔḤÂS, and our Lord

set him up to care for the bodies of the holy martyrs, and to write the history of their contendings and to prepare their bodies for burial, and to despatch each body to its native city. And the Lord brought blindness into the hearts of the governors, and they never held converse with Saint JULIUS about any matter whatsoever, and they never forced him to worship idols, for the Lord protected him for the sake of His servants the martyrs. And there were three hundred men who knew how to write, and they used to write the histories of the contendings of the holy martyrs. And JULIUS used to minister to the holy martyrs, and dress their wounds with healing medicines with his own hand, and the martyrs used to bless him and declare unto him, saying, "Thou art as if thou hadst poured out thine own blood for the Name of our Lord Jesus Christ, and thou shalt be reckoned among the number of the martyrs." When the days of the reign of DIOCLETIAN the infidel emperor were ended, CONSTANTINE the righteous emperor reigned. And our Lord Christ wished to place and to associate Saint JULIUS with the number of the holy martyrs and all the righteous saints. And our Lord Christ commanded Saint JULIUS to go to the city of GAMNÛDÎ in the northern part of the country of Egypt, to ARMENIUS the governor, and to confess before him his belief on the Name of our Lord Jesus Christ. And Saint JULIUS went, as our [fol. 25*a* 2] Lord Jesus Christ had commanded him, to ARMENIUS the governor, and he confessed before him that he believed on the Name of our Lord Jesus Christ; and the governor tortured him many times, and God raised him up whole and unharmed. Then Saint JULIUS prayed to God and entreated Him to let the earth open her mouth and swallow up the idols. And straightway the earth opened her mouth and swallowed up the seventy idols, and their one hundred and forty priests. Now the governor had commanded his men to bring Saint JULIUS to him so that he might bow down to the idols; and straightway they and their priests were destroyed and they went down into Sheol for ever. And very many of the people who were there when they saw this miracle marvelled exceedingly, and they believed on our Lord Jesus Christ and became martyrs. When ARMENIUS the

governor saw that his gods and their priests were destroyed, he believed on our Lord Jesus Christ, and went with Saint JULIUS to the governor of Athribis and confessed before him his belief on the Name of our Lord Jesus Christ. And the governor of Athribis tortured Saint JULIUS with very great severity, but our Lord Christ raised him up safely and unharmed; JULIUS died thrice, and our Lord Jesus Christ raised him up from the dead thrice. One day there was to be a festival in honour of the idols, and the people were decorating the temple with all kinds of ornaments and lamps, and with palm branches, and branches of other trees, [fol. 25*a* 3] and they closed the gates of the temple; and the people expected to come on the following day and to celebrate the festival. And Saint JULIUS entreated God to blot out their idols, and straightway God sent an angel who smashed the heads of the idols, and blackened their faces with charcoal and ashes, and burnt up all the palm branches, and destroyed all the other decorations of the temple. On the following day when the people dressed in apparel of great price came to do according to their custom, and saw how their idols had been destroyed, they recognized the impotence of their idols, and they conversed among themselves and said, "If our idols are not able to save themselves, how will they have the power to save us?" And straightway the governor of Athribis believed on our Lord Jesus Christ, and very many men, the number whereof could not be counted, did the same. From this place also Saint JULIUS departed to the city of ṬÛWÂ, and with him were the governor of the city of GAMNÛDÎ and the governor of the city of Athribis. And Saint JULIUS spake unto ISKANDER the governor of ṬÛWÂ, and said unto him, "Finish my strife for me, and command thy men to cut off my head and let me receive the crown of martyrdom, and depart to my Lord Jesus Christ." And ISKANDER said unto him, "I will not torture thee, and I will do nothing evil unto thee whatsoever." And Saint JULIUS commanded his five hundred slaves to sharpen their swords, and to rise up against ISKANDER. And they said [unto him], "If thou dost not command [his soldiers] to cut off the heads [fol. 25*b* 1] of all of us, so that we may become martyrs of Christ, we will kill thee."

Then JULIUS commanded an unclean spirit to ride ISKANDER, and straightway the unclean spirit did so, and ISKANDER wrote a decree ordering his servants to cut off the heads of the slaves of JULIUS with the sword. And straightway the soldiers cut off the heads of all the saints, that is to say, of Saint JULIUS, and Saint THEODORE his son, and Saint IONIAS (DIONYSIUS ?) his brother, and his five hundred slaves, and the governor of GAMNÛDÎ, and the governor of Athribis, and a great many [other] people. Now the number of those who became martyrs on the day of the martyrdom of Saint JULIUS was fifteen hundred, and they all received their crowns of martyrdom in the kingdom of heaven. And they took the bodies of Saint JULIUS and his son and his brother, and carried them to the city of Alexandria, for there he used to live, although he was born in the city of 'AḲFĔḤÂS, and they laid them in a beautiful tomb. Afterwards they built over them a beautiful church wherein many signs and wonders took place.

Three salutations to JULIUS, THEODORE and IONIAS (DIONYSIUS ?).

And on this day is commemorated BÂLÂN.

XXIII. MASKARAM

[fol. 25*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the righteous Saints EUNABIUS and ANDREAS became martyrs. These holy men were sons of elders of the city of ZALDÂ, and from their youth up they were friends in good counsel, and they went and became monks in one of the monasteries of a city in Syria. Afterwards they went to the holy and honourable Abbâ MACARIUS and they became his disciples, and they dwelt with him, and were in submission to him, and they followed his counsel, and they continued to devote themselves to a life of prayer for three years, and they fasted and prayed by day and by night continually, in love and humility. And the report of their fair strife and of their strenuous ascetic labours was heard [everywhere], and the

people chose EUNABIUS and made him a bishop, and ANDREAS they made a priest, and they protected the flock of Christ well and carefully. And they fought a great fight, and they afflicted their souls and bodies with toil and tribulation, and they continued to do so for some years. [fol. 25*b* 3] And JULIAN, the infidel emperor, heard the report of them, and he sent messengers and had them brought to him, and he commanded them to deny Christ, and to enter the foul and wicked faith, that is to say, the worship of idols; and they would not obey his command, and they cursed him and they cursed his filthy idols. And JULIAN was wroth with them, and he tortured them severely and broke their bodies up each into several pieces; and they yielded up their souls into the hand of God, and they received their crowns of martyrdom in the kingdom of the heavens, as a reward for their monastic life, and for their fair worship, and for their strenuous fighting and their stern asceticism, and for the shedding of their blood, and for their faith in our Lord Jesus Christ.

And on this day also EUSTATHIUS and his son and his wife became martyrs.

Salutation to EUSTATHIUS who saw our Lord Jesus Christ between the horns of a stag.

[fol. 26*a* 1] And on this day also are commemorated THECLA the virgin, the bride of Christ, and forty-four martyrs, and the admirable GREGORY [the Thaumaturge], and 'ĔNṢÎNÂ, and BELÎNÂ, and Abbâ SALÂMÂ the lamp of the world.

XXIV. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ GREGORY the monk. This holy and blessed man was a native of Upper Egypt, and his parents were holy and righteous Christians, and they were exceedingly rich, and their possessions were very great. And

they taught their son every kind of sacred and profane learning, and then they taught him the doctrine of wisdom and the art of speaking, and the Books of the Holy Church. Next they sent him to Father ISAAC, bishop of their city, and he laid his hand upon him and made him a reader; then they required from him that he should marry a wife, but this thing he refused [to do]. After this they brought him to the bishop, and he appointed him a full deacon. And GREGORY used to go continually [fol. 26*a* 2] to Abbâ PACHOMIUS, and learn from him the way of God, and he took very much money from his parents and brought it to the holy father Abbâ PACHOMIUS. And he made many petitions unto him, beseeching him to give this money to those who built monasteries, but Saint Abbâ PACHOMIUS devoted it to the building of a church, and a lodging for the monks and for his own meetings. And after this he renounced the whole world, and all the goods and possessions thereof, and he went to Abbâ PACHOMIUS, who arrayed him in the garb of the monastic life. And GREGORY dwelt with him, and laboured both in soul and body, and he fought a great fight with fasting and prayer, in lowliness, and humility and submission, and gentleness and love. Even the fornicators when they saw him learned from his appearance and example the fear of God, and they forsook their evil deeds and repented, and became men of clean lives. And he dwelt with Abbâ PACHOMIUS for thirteen years. When Saint Abbâ MACARIUS came to Abbâ PACHOMIUS, and dwelt with him for a few days (now he wanted to return to the desert of SCETE), this holy man GREGORY entreated Saint Abbâ PACHOMIUS, saying, "O my father, permit me to go with Saint Abbâ MACARIUS to the desert of SCETE," and he commanded him to go with him, and Saint GREGORY went with Saint Abbâ MACARIUS, and he dwelt with him for many years. Then he asked Saint Abbâ MACARIUS to allow him to live the life of an anchorite in the desert for a little; and he said, "Do what thou wishest." And he departed into the mountain and dug out a small cave for himself, and he dwelt [fol. 26*a* 3] there for seven years. And he used to come to Saint Abbâ MACARIUS twice each year, once at the time of the festival of the birth of the Glorious

One, and once on the day of the festival of the resurrection of our Lord Jesus Christ; and he partook of the Holy Mysteries [on each occasion] and returned to his cave. And Abbâ MACARIUS questioned him about all his work each year, and he revealed unto him everything which he saw, and Abbâ MACARIUS used to lay down for him the ascetic labours of the monastic life which he had to perform. When he had completed two and twenty years of strife God wished to give him rest from this world. And He sent to him an angel who said unto him, "After three days thou shalt depart from this fleeting world, and shalt enter everlasting life." And Saint GREGORY called the old men of the desert of SCETE, and embraced them, and asked them to remember him, and they also asked him to remember them before God; and after three days he died and went into everlasting life.

And on this day also died Saint BĔDRÂṬÔS (QUADRATUS), one of the two and seventy disciples whom our Lord Jesus Christ chose. This holy apostle was one of the sons of the elders of Athens, and he was one of their learned nobles; he believed on our Lord Jesus Christ, to Whom be praise! and served Him. And having received the grace of the Holy [fol. 26*b* 1] Spirit, the Paraclete, on the day of the festival of Pentecost, he departed into many cities, and preached the Holy and Life-giving Gospel. And he went into the city of MAGNÎS and preached the Holy Gospel therein, and he illumined the hearts of the men of that city with the Faith of our Lord Jesus Christ, and he baptized them with Christian baptism. And he taught them the life-giving commandments of the Gospel, and he appointed priests and deacons for them. Then he went forth from them and entered the city of Athens and preached therein; and they stoned him and tortured him very severely. After they had tortured him they cast him into the fire, and he yielded up his soul, and received the crown of martyrdom in the kingdom of heaven.

And on this day also are commemorated BÊTRĔWÂ and LATÂYN the martyrs, and the death of GABRIEL the arch-

bishop, and THEODORE, and NETROLOMES, and the strife of Saint EUSANIUS (AUSANIUS), and NESTIUS, and ZÎÂNUS, and JUSTUS, and his brother 'ĔLSAREY, and FRATUS (PHRATUS), and COSMAS, and DAMIANUS.

XXV. Maskaram

[fol. 26*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great and righteous prophet JONAH. This holy man was the son of the widow of BÊTH-SARÂPTÂ of Sidon whom ELIJAH the prophet raised from the dead. And he followed ELIJAH the prophet and ministered unto him, and he toiled with him and he was held to be worthy of the grace of prophecy by his command to him. And God, blessed and exalted be His name! said unto him, "Get thee to the city of Nineveh, and preach unto the people thereof, and tell them, 'after three days your city shall be overthrown.'" And when God said this unto him JONAH pondered in his heart, and said, "If God wished to destroy them He would not have commanded me to go and preach unto them. If I go and preach unto them, and say unto them, 'God wisheth to destroy you,' I am afraid that God, Who is merciful, will have mercy upon them, and that I shall be unto them as a lying prophet, and that they will never listen to my preaching at all. Now especially I am afraid that they will kill me if I am sent unto them with a false message from God, I will arise and flee and I will not go to that city, and I will not preach to them." O my brethren, is there any man whatsoever who hath the power to flee from God, the Most High? If the heart of this prophet of the prophets of the children of Israel was thus, how could their hearts be to the people? Now, I think that God, blessed be His Name! by the operation of His wisdom worked in such a way that [fol. 26*b* 3] this prophet fled so that there might be made manifest the miracle of his remaining in the belly of the whale for three days and three nights, and then going forth from him whole and uninjured. Now this was a sign of the remaining of our Lord Christ in the grave for three days and

three nights, and of His rising from the dead unchanged. And the Prophet JONAH rose up and fled. Now he wanted to go to the city of TARSUS, but when he had embarked in a ship and they had put out to sea a little way, stormy winds, and the waves and the billows of the sea, rose up against them, and they were within a very little of sinking into the sea, and being drowned. And God put understanding into the heart of the captain, and he said unto those who had embarked on the ship, "Cast lots among yourselves so that we may know because of whom it is that this tribulation hath come upon us"; and when they had cast lots among themselves the lot fell upon JONAH the prophet. And the captain said unto him, "What hast thou done that through thee such an affliction should come upon us?" And JONAH said unto them, "Cast me into the sea and ye shall be saved." And the captain and the crew entreated God, saying, "O God, demand Thou not from us the blood of this man"; and they took him and cast him into the sea, and a great whale swallowed him. And he remained in the belly of the whale for three days and three nights, and then the whale cast him up on the sea-shore. And JONAH rose up straightway and came into the city of Nineveh, and he preached unto the people thereof even as God the Most High had commanded him, and he said unto them, "Know ye that [fol. 27*a* 1] three days from this day, your city shall be overthrown, and ye shall all be destroyed"; and he went round about the city of Nineveh for a space of three days. When the men of Nineveh heard the preaching of JONAH the prophet they were exceedingly afraid, and they believed on God and they repented and fasted and put on sackcloth made of hair, both rich and poor. And the preaching of JONAH reached the King of Nineveh, and he came down from his throne, and took the royal crown off his head, and he put on sackcloth made of hair and sat in the ashes. Then the king commanded that a herald should go round about proclaiming thus: "The king hath commanded that his nobles, and all the people, great and small, and women and children, and sheep and oxen and goats shall fast, and that they shall neither eat nor drink any water whatsoever, and they shall put on sackcloth made of hair;

and similarly, even the beasts shall not eat grass. And let all men forsake their evil works, that is to say, oppression, and fornication, and lying, and theft, and fraud, and blasphemy, in order that God may, peradventure, have mercy upon you, and remove His wrath from you." And straightway all the people repented, and they fasted, and begged for mercy from God, blessed be His Name! and God had mercy on them. And the prophet JONAH was sad with a very great sadness, and he said, "O God, take my life, for death is more preferable to me than life." And JONAH went outside the city and sat down there and fell asleep. And God commanded a root of the cucumber plant, and it sprouted and grew into a large plant, and it had offshoots and it became very leafy, and very high, and it cast its shadow over JONAH as he was sleeping. And JONAH woke up from his sleep [fol. 27*a* 2] and saw the cucumber plant, and he rejoiced with great joy. And on the following day God brought slumber upon JONAH, and he fell asleep, and God commanded a worm to gnaw the cucumber plant, and the root thereof was cut through; and God commanded a wind-storm and it withered the cucumber plant, and the sun scorched JONAH'S head, and he woke from his dream. When he saw that the cucumber plant had withered he was exceedingly sorry, and he demanded for himself death. And God said unto JONAH, "Art thou exceedingly sorry that the cucumber plant hath withered?" And JONAH said, "Yea, O Lord, I am exceedingly sorry, even unto death." And God said unto him, "If thou art sorry for a cucumber plant which thou didst neither sow nor plant, and for which thou hast in no way laboured, but which flourished in a day, and withered in a day, why should I not spare Nineveh, the great city wherein dwell more than ten hundred thousand men who know not their right hands from their left hands, besides very many beasts? For I am the Merciful and the Compassionate God Who sheweth mercy upon every one who turneth from his sins and repenteth." And JONAH rose up and returned to the land of Israel and he died there. And the prophecy of JONAH [was made] two hundred years and more before the advent of our Lord Jesus Christ, and he prophesied in the days of 'AMÔṢ the king and his son

'ÔZYÂN. And all the days of his life were one hundred years; seventy years as a prophet, and thirty years before he prophesied.

[fol. 27*a* 3] Salutation to JONAH who slept in the belly of the whale.

Salutation to BARBARAH, and to JULIANA, who appeared to two men when they came to steal the book containing her history, and slew one and blinded the other. [This paragraph is wanting in the Bodleian MS.]

Salutation to those who are saturated with the Law and the Gospel. [This paragraph is wanting in the Bodleian MS.]

And on this day also are commemorated RÔḲÂ (or FÔḲÂ), and JOHN, and ANDREW, and PETER, and ANTONIUS.

XXVI. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day God sent the angel GABRIEL to ZACHARIAS the priest, the son [fol. 27*b* 1] of BARACHIAS, and told him concerning JOHN the Baptist, his son. Now ZACHARIAS was a righteous man, and he was exceedingly old, and his period for begetting children had passed; moreover, his wife ELISABETH was childless, and her period for conceiving and bringing forth children was passed. And ZACHARIAS was praying and beseeching God continually to give him a child, for the sake of the children of Israel who reviled him because a son had not been born unto him, and they treated him with ignominy and contempt, and because of it they said unto him, "He hath lost the blessing which God promised to give to our father ADAM, 'Be fruitful and multiply, and fill the earth'"; therefore he entreated God to give him a son. And God, blessed be His Name! had compassion upon him, and He hearkened unto his petition, and He sent the angel GABRIEL unto him, and the angel told him about

the birth of JOHN his son. And this angel came to ZACHARIAS when he was standing and praying in the sanctuary, even as the Holy Gospel saith. And he preached to him the great prophet JOHN, that he should precede Christ, and that he should prepare for Him His way, even as it is said concerning the prophet, that he shall become a preacher before Him. Now ZACHARIAS knew his own weakness, and how far advanced his days were, and his old age, and that his wife was barren, and for this reason he contradicted the angel and said unto him, "How can this thing possibly happen to me, seeing that I have become old, and am a very aged man, and my wife is barren, and she also is very old, and her days [for childbearing] are passed." And the angel rebuked him, and told him, saying, "I am sent [fol. 27*b* 2] unto thee from God to speak to thee and to tell thee this thing, and it is not seemly for thee to doubt; but thou shalt be dumb until this thing shall be fulfilled in its appointed time." And ZACHARIAS was dumb until JOHN, the preparer of the way of the Lord, was born. When they were circumcizing the child they asked his father and said unto him, "What shall he be called?" and he wrote upon tablets saying, "His name is JOHN." And straightway his mouth and his tongue were opened, and he spake and praised God—blessed be His Name! And ZACHARIAS prophesied concerning his son that he should become a prophet and should go before the face of the Messiah of God, and he prophesied concerning our Lord Jesus Christ.

Salutation to ELISABETH.

And on this day also is commemorated the translation of the body of 'ABÔLÎ (or 'ÔBÔLÎ) the martyr, the son of JUSTUS.

Salutation to the translation of the body of 'ABÔLÎ (or 'ÔBÔLÎ).

[fol. 27*b* 3] And on this day also are commemorated ten thousand martyrs and 'AGÂTÎ of Egypt, and our father, GEORGE the martyr.

XXVII. Maskaram

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day EUSTATHIUS and his two sons and his wife became martyrs. This man was one of the chief generals of the Imperial Army of Rômê, and he knew not God. His own original name was ḳÎDÔS, and he gave alms in abundance, and expended much charity on the poor and needy, and God did not wish that his toil should be in vain. And EUSTATHIUS was in the desert hunting wild animals, and one day there appeared unto him the figure of a cross between the horns of a stag, and the cross reached up to the clouds. And EUSTATHIUS chased the stag into the mountains, and he pursued it that he might kill it. And the Lord spake unto him from between the horns of the stag, and told him His Name, and He commanded him to go with his sons and his wife to the bishop of that city, and be baptized with Christian baptism. And our Lord Jesus Christ informed him that poverty should come upon him speedily. When EUSTATHIUS heard these words, he went down from the mountain, and departed to the bishop, and he and his wife and his sons were baptized with Christian baptism; and he abandoned his former name and called himself "EUSTATHIUS." And straightway all his property disappeared, and his slaves, and [fol. 28*a* 1] his handmaidens, and his horses; and he took his wife and his sons, and he went forth from the city of Rômê and embarked in a ship. Now he took with him neither money to pay for their passage, nor anything else which he could give the captain [in its stead]. When they arrived in port the captain took his wife instead of passage money, and EUSTATHIUS took his two sons and departed. And he came to another stream which he had to cross, and he took up one of his sons on his back to take him over the river, and he passed over; and he returned to his other son to carry him across the river, but he found him not, because a wolf had seized him. Now a lion had seized and carried off his other son. And EUSTATHIUS sorrowed with a very great sorrow because of the loss of his wife and his two sons, but God, great in counsel, in Whom there

is power, protected both of them unharmed. And EUSTATHIUS went on to a certain city, and he became a guard of the village and remained one for many days. After those days the Emperor of Rômê died, and there reigned in his stead another emperor who enquired for EUSTATHIUS and found him not. And he sent messengers out into all the district to seek for him, and one of those messengers who had been sent out by the emperor to seek for EUSTATHIUS came to the village wherein he dwelt. And the two men recognized each other, and they embraced, and the messenger carried EUSTATHIUS to the emperor in great honour. When EUSTATHIUS arrived the emperor honoured him exceedingly, and appointed him to the position in which he was formerly. And the emperor commanded that two men should be recruited from every city for use in war. Now the two sons of EUSTATHIUS were brought up in the same city, neither knowing the other. One day, when the two sons of EUSTATHIUS, who had been placed [fol. 28*a* 2] in that city, were talking together, they discovered that they were brothers; and then [the messengers] took them to the city of Rômê and God was pleased to set them in the house of business of their father who did not know them. As concerning their mother whom the pagan captain of the ship seized, God protected her and delivered her uninjured from his hand; now she was a keeper of the gardens of the city of Rômê. And the two young men came to the village where their mother was, and whilst they were holding converse together, the younger brother spake, and their mother recognized that they were her sons, and she embraced them, and rejoiced in them, and they rejoiced in her exceedingly. And the three of them met together and they went to EUSTATHIUS and informed him what had happened to them, and he knew that the woman was his wife, and that the young men were his sons, and they embraced each other and rejoiced together greatly. Thus they were all gathered together [again] in one place, even as God had promised them. And they dwelt together, and whilst marvelling they praised God, blessed be His Name! because He had done good things for them. After this the emperor who loved EUSTATHIUS died, and there reigned another emperor who worshipped idols;

and he summoned EUSTATHIUS and his wife and his sons, and had them brought unto him. And he said unto them, "Cast incense to my gods." And the holy men said, "We will not worship idols, [fol. 28*a* 3] and we will not bow down to them, for we bow down to our Lord Jesus Christ, the Son of the Living God." And straightway the emperor was wroth with them, and he commanded his soldiers to torture them, and they tortured them very severely, but God raised them up whole and unharmed. Then he commanded his soldiers to cast them into a brazen cauldron, and [when] they had done so he commanded to light a fire on top of them, and thus they delivered their souls into the hand of God, and they received crowns of martyrdom from our Lord Jesus Christ.

And on this day also died the holy woman ṬÊḴLÂ (THECLA) who was a martyr without the shedding of blood. This holy woman had parents who were rich and honourable Macedonians, and they brought her up strictly according to the custom of their country; now they worshipped idols. When PAUL arrived in the country of Macedonia, he began to preach in the Name of our Lord Jesus Christ, saying, "Blessed are those who are poor for righteousness' sake, for theirs is the kingdom of heaven. Blessed are those who mourn here, for they shall rejoice. Blessed [fol. 28*b* 1] are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are those who have a wife and who are as if they had not one, for they shall inherit everlasting life"—these and such like words. When Saint THECLA heard these words, she remained in the upper floor of her house and only came down for food and drink. And her mother said unto her, "Why dost thou not come down from the upper floor of thy house, and why dost thou not eat?" And she came down from the upper floor of her house, and went to PAUL secretly, and she bribed the doorkeeper of her house with her hair-comb of gold not to talk about her [leaving the house]. When PAUL saw her he received her gladly and taught her the Faith of Christ. On the following day when her mother came to PAUL she found THECLA sitting with him, and she went to the governor and

reported to him that her daughter was a Christian. And the governor commanded his soldiers to bring THECLA with PAUL, and when they had brought her he was wroth with PAUL and ordered them to cast him into the fire; [and they did so] but God delivered him. And the governor commanded them to cast THECLA into the fire, and all the children of the city assembled to look upon her torture. And without the use of force on the part of the soldiers she threw herself into the flames after having made over herself the sign of the Cross; and she went forth from the midst of the fire, which had not touched her. And she went to PAUL, and shaved off her hair, and girded herself with a belt and followed PAUL. When another governor heard this he seized her and pressed her to abandon the Christian Faith, and when she refused he cast her into a den of lions and bears, and [fol. 28*b* 2] these animals bowed down before her and licked the dust off her feet. When the governor and those who were with him saw that life was hers, they believed and were baptized in the Name of the Father and the Son and the Holy Ghost. And THECLA continued to follow PAUL, and to preach in the Name of our Lord Jesus Christ; and having worked many miracles she died in peace.

On this day also died Saint ANTILARIUS. This holy man was an officer of the tax-gatherers, and he had no mercy on anyone. One day certain poor folk were sitting in the sun, and they began to mention the names of the charitable and the avaricious, and they mentioned the name of ANTILARIUS as that of a man who had never bestowed any alms on any one of them. And one of the poor said, "What will ye give me if I succeed in drawing a gift from him?" And they promised to give him something. And the needy man went to ANTILARIUS and begged for alms from him, and ANTILARIUS wanted to throw a stone at him in great wrath, but as he had no stone he threw at him the piece of bread-crust which was left in his hand. And taking this the beggar went to his companions, and told them that he had received alms from ANTILARIUS. And ANTILARIUS had a dream, and in it he saw himself at the Judgement, [fol. 28*b* 3] and certain black men were disputing

concerning him, and there were other men there who were white; now their faces were austere, and they said, "We cannot find attributed to him any alms except the piece of bread-crust"; and when the speaker cast the bread into the scales it balanced exactly all his sins. When he awoke from his sleep he distributed all his possessions among the poor and he departed to Jerusalem where he sold himself for three *dînârs*, and [he gave away] in alms the price of his sale, and he lived and served like a slave. And when the slaves of his lord caused him sorrow, a shining man appeared unto him, and said unto him, "Sorrow not, for I have received the price of thy sale, and behold it is here in my hand." When certain men who had come from his city revealed what he had done, he fled secretly and came to the gates of the city, the keeper of which was deaf and dumb. When ANTILARIUS said unto him, "Open the gates to me," there went forth from his mouth something which was like unto fire, and the ears of the gate-keeper were opened, and he spake with his mouth, and he opened the gates to ANTILARIUS who went forth into the desert and died there. When the people missed him, the gate-keeper told them all that had happened, and they marvelled at his holiness and at his admirable behaviour.

And on this day also died Abbâ JOHN of DABRA ṢĔGÊ. This holy man by means of excessive fastings, and prayers, and vigil made his body emaciated, and he became like a dried clod of earth. One day when certain men poured over him a cupful of water, because of the excessive dryness of his skin he left only unabsorbed a very small portion of it.

XXVIII. MASKARAM

[fol. 29*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint 'ABÂDÎR and his sister 'ÎRÂ'Î (IRENE ?) became martyrs. This holy man was a son of the brother of BASILIDES, commander-in-chief of the royal army of Antioch. Now 'ABÂDÎR succeeded his father as commander-in-chief, and he had a mansion wherein he used to pray. And our Lord

Jesus Christ appeared unto him at midnight, and He said unto him, "Rise up, and take thy sister 'ÎRÂ'Î (IRENE ?) and get thee into the land of Egypt so that thou mayest receive a crown of martyrdom. And I will command a certain man whose name is SAMUEL to take care about your bodies, and he shall prepare them for burial"; and He gave him a benediction and went up into heaven with great glory. And our Lord Jesus Christ appeared unto his sister 'ÎRÂ'Î (IRENE ?) also, and He said unto her, "Hearken unto the voice of thy brother, and do not transgress his command." When she woke from her sleep she trembled exceedingly, and she went to her brother and told him how our Lord Jesus Christ had appeared unto her, and how He had spoken unto her, and she rejoiced exceedingly; and she agreed with her brother not to transgress that command. And they swore to each other that they would go to the land of Egypt, and that they would pour out their blood for the Name of our Lord Jesus Christ, to Whom be praise! When the mother of the blessed 'ABÂDÎR knew this thing, she rent her garments, she and her handmaidens, and they came to 'ABÂDÎR and wept before him, and she adjured him not to become a martyr. And he swore unto her that he would not [fol. 29*a* 2] speak to DIOCLETIAN concerning martyrdom, and her heart became quiet, and she ceased from sorrow, and she did not think that he would go to another place to become a martyr. And Saint 'ABÂDÎR changed his apparel that night, and he went forth from his house, and he drew water secretly for those who were shut up in the prison house, until the dawn came. And he commanded the keeper of the gates of the city not to tell this matter to anyone whatsoever, and he said unto him, "If thou revealest this matter to anyone I will cut off your head with the sword." After this [our Lord Christ] appeared unto him again, and He commanded him to go to Egypt and to become a martyr; and straightway Saint 'ABÂDÎR rose up, and took his sister 'ÎRÂ'Î (IRENE ?) and they departed to the land of Egypt, and they arrived in the city of Alexandria. And some of the soldiers knew him, and they said unto him, "Thou art our Lord 'ABÂDÎR, the commander-in-chief." And 'ABÂDÎR smiled and said unto them, "Many people tell me this, and I

say unto them, I am not 'ABÂDÎR, but only someone like unto him." And again in another place some soldiers recognized him, and they said unto him, "Thou art 'ABÂDÎR," and 'ABÂDÎR said unto them, "I certainly am not 'ABÂDÎR." Then they went forth from the city of Alexandria and came to the city of GREAT MĔSR (GRAND CAIRO), and they found Saint 'ABKARAZÛN there, and 'ABÂDÎR knew 'ABKARAZÛN and blessed him. Then he came to the city of ESHMÛNÊN, and foregathered with SAMUEL the deacon. And on the following day SAMUEL went with them to the city of 'ĔNṢĔNÂ, and they confessed our Lord Jesus Christ before ARIANUS, governor of ANTINOË, [fol. 29*a* 3] and he tortured them severely. And the holy man 'ABÂDÎR prayed and entreated God to strengthen his faith and the faith of his sister 'ÎRÂ'Î (IRENE ?) during the torturing. And God took the soul of his sister 'ÎRÂ'Î (IRENE ?) and carried it to the Jerusalem which is in the heavens, and she saw the habitation of the martyrs and of the righteous; then He brought her soul back into her body. When the governor was tired of torturing them, he commanded his soldiers to cut off their heads with the sword. And before they cut off their heads ARIANUS the governor said unto Saint 'ABÂDÎR, "I adjure thee by thy God to inform me whom thou art, and what is thy name, and whence comest thou." And 'ABÂDÎR said unto him, "Swear unto me that thou wilt not change the decree which thou hast decreed in respect of cutting off my head"; and the governor swore unto him even as the holy man had said. And the holy man answered and said unto him, "I am 'ABÂDÎR, the commander-in-chief of the army." And ARIANUS the governor cried out, saying, "Woe is me, O my lord, it is meet that I should die before thee. Why didst thou not make me to know that thou wast my lord, instead of hiding thyself from me and permitting me to go so far as to condemn thee to all these severe tortures?" And Saint 'ABÂDÎR answered and said unto him, "Fear not, for thou art about to receive a crown of martyrdom. The emperor will seek for me and will not find me, and he will hear that thou hast killed me, and he will punish thee with very great severity, and thou wilt die for the sake of the Name of our Lord Jesus Christ. And now,

make speed to finish our martyrdoms." And straightway the governor commanded his soldiers to cut off the heads of 'ABÂDÎR and his sister, and they cut off their heads; and the saints [fol. 29*b* 1] received crowns of martyrdom in the kingdom of the heavens. And [the believers] spread out fine apparel, and wrapped up their bodies therein, and SAMUEL the deacon took them and laid them in his house until the days of the persecution were ended; and he built a fine church for them, and many signs and wonders took place through their bodies.

Three salutations to 'ABÂDÎR and his sister.

And on this day also died SÔSNÂ (SUSANNAH). The father of this holy woman was CHELCIAS (HELKIAH), and she was the wife of JOACHIM, a Jewish nobleman, and one of those who had been carried away captive into Babylon; and all his kinsmen used to come to him to judge their causes. Now SÔSNÂ (SUSANNAH) was exceedingly beautiful and she feared God, and her righteous parents taught their daughter the Law of MOSES. And she had a [fol. 29*b* 2] fruit-garden (or orchard) which belonged to her husband, and she used to go at noon and walk about therein. And in those days there appeared two Rabbans who were hypocrites, such as God spake of [when He said] "Sin went forth from Babylon through hypocritical Rabbans who said, Let us protect the people"; and these men frequented the house of JOACHIM. When they saw SÔSNÂ (SUSANNAH) walking in the garden they lusted for her, and their hearts went astray and they turned their eyes perversely to her, and they remembered not the judgement of God. Both loved her and both wished to lie with her, but neither told to the other what was in his heart, for they were afraid to declare their lust. And they waited the whole day long to find her, and one of them acting craftily towards his fellow said, "Let us go to our houses for it is the time of evening." And they passed out [of the garden] and separated from each other, and then they met again, and they looked at each other and told each other of their desire, and they agreed together upon a time when each would find her [alone], and then they waited for her. And on a day according to her wont, she came with two of her

handmaidens, and she wished to bathe in the garden because she was heated and there was no one in the garden. Now the two old men had hidden themselves and they were awaiting her. And she said unto her handmaidens, "Let them bring to me the oil and the soap wherewith to wash myself, and let them shut the doors." And when her handmaidens were departed, the two Rabbans rose up, and seized her, and they said unto her, "We wish to lie with thee, and if thou refusest we will be witnesses against thee that we found a man with thee." And SÔSNÂ (SUSANNAH) wept, and said, "I am in affliction in every way: If I do [what ye want] I shall die, and if I do not [fol. 29*b* 3] I cannot be saved. It is better for me to fall into the hand of God than to sin before Him." And SÔSNÂ (SUSANNAH) uttered a cry at the top of her voice, and the Rabbans cried out at her, and one of them ran and opened the doors of the garden. When the cries were heard by the members of her house they all ran out and came by way of a side door, and they saw what had happened. And when the Rabbans had told them this matter, all the servants of her house were ashamed, for such a thing had never been heard in connection with SÔSNÂ (SUSANNAH). On the following day all the people gathered together to JOACHIM, and these two Rabbans came with their hearts of violence, and they declared before all the people, laying their hands upon her head as they did so, "We were walking alone in the garden, and this woman came with two of her handmaidens, and they shut the doors of the garden; and she sent her handmaidens away, and there came out a young man from the place in which he had hidden, and lay with her. And when we ran after him we could not catch him, for the door was open and he had gone out; we seized SÔSNÂ (SUSANNAH), but when we asked her she would not tell us his name." And the bystanders believed them because they were Rabbans of the people. And SÔSNÂ (SUSANNAH) who was weeping, and whose heart trusted in God, looked up to heaven, and cried out with a loud voice, saying, "O God of the world, Thou knowest that they have laid false information against me, and I, behold, I must die, although I have not committed [the sin]." And God heard her petition, and whilst they were

carrying her away to kill her, the Spirit of God moved a certain young man called DANIEL, and he cried out, saying, "I am innocent of this woman's blood." And they said unto him, "What is the meaning of these words?" And he said unto them, "Are ye fools that ye condemn a daughter of Israel to death [fol. 30*a* 1] without making any investigation [of the charge against her]?" And when the council had come back unto the synagogue, they had the two Rabbans brought, and set each at a distance from the other. And DANIEL said unto one of them, "By what kind of a tree didst thou see her?" and he said "under a *sakînôn* tree," and the other Rabban said "under a *pĕrwôn* tree." And DANIEL condemned them by their own words, and the people blessed God Who had saved SÔSNÂ (SUSANNAH), the daughter of CHELCIAS (HELKIAH); and they slew those two Rabbans according to the Law of MOSES.

And on this day also are commemorated 'ÊRÂNÎ (IRENE) the martyr, and 'ANḲUÔ MÂRYÂM, and STEPHEN his son, and ḤANNAH, and PORPHYRINA, and LUKE the monk.

XXIX. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 30*a* 2] On this day is commemorated the festival of the birth of our Lord Redeemer Jesus Christ by MARY, the Holy Virgin.

Salutation to the birth of the FLOWER, Jesus Christ.

And on this day also took place the translation of the body of Saint JOHN the evangelist and apostle, the proclaimer of the Deity.

Salutation to the translation of the body of Saint JOHN the evangelist.

And on this day also became martyrs the holy virgin 'ARSÎMÂ, and AGATHA, and the two virgins who followed them, and many men; and the number of them all was two and seventy souls. Now when DIOCLETIAN the infidel was reigning he

sought out a maiden of beautiful appearance to marry her. And he commanded certain painters to depart into every country, and to choose for him a maiden of beautiful form and appearance, and they were to paint a picture of her on a tablet for him, and shew him all her limbs and her movements. [fol. 30*a* 3] When those painters arrived in the city of Rômê they discovered a certain nunnery, and they found therein this virgin 'ARSÎMÂ; and there was in the nunnery none like unto her in her appearance, and there was none who resembled her. And the painters painted a portrait of her and sent it to the Emperor DIOCLETIAN. When the emperor saw her portrait he rejoiced exceedingly. And he sent to the kings and governors and bade them come to him for the marriage. When the virgins knew this thing, they wept, and they rose up and went forth from that nunnery entreating God to help them, and to keep them in their virginity; and they came to the country of Armenia, and entered the royal city of DERṬÂDĔS the king. And they dwelt in a certain village camp of nomads in a plain, and their number was five and seventy men and women, besides the nine and thirty virgins. And they dwelt in great tribulation, and they could not find food, and one of them made a...and used to feed them by means of the work thereof. When DIOCLETIAN sought after 'ARSÎMÂ he found her not, and he heard that she was in the country of Armenia, and he informed DĔRṬÂDĔS concerning the matter of 'ARSÎMÂ, and he said unto the governor of Armenia, "Take care of her and send her to me." When the virgins heard these words they hid themselves in another city, but certain men went and gave information to the king about them, and DĔRṬÂDĔS commanded his soldiers to bring the virgin 'ARSÎMÂ to him with great honour; and when she did not wish to go to him, they dragged her and forced her to come to him. When DĔRṬÂDĔS saw the beauty of the holy woman [fol. 30*b* 1] he wanted to defile her virginity, but he was not able to do so. And he brought her mother AGATHA to her to persuade her to be submissive to the king's command. And when her mother came to her she besought her to endure patiently, and she comforted her, and she exhorted her, and told her and taught her that she must not

forsake her true Bridegroom, who is the Lord Jesus Christ, the Son of the Living God, and that she must not defile her virginity with a filthy pagan and a stranger. When DĔRṬÂDĔS heard that she had persuaded her daughter to endure patiently, he commanded his soldiers to break the teeth of AGATHA her mother. And God gave to the holy woman 'ARSÎMÂ power and strength over DĔRṬÂDĔS, the king, and she hurled him backwards, and dragged him along. Now DĔRṬÂDĔS was well known in battle, for he was exceedingly strong, and the king was put to shame having been vanquished by the virgin 'ARSÎMÂ; and he commanded his soldiers to cut off the head of Saint 'ARSÎMÂ. And the soldiers came and dragged her away with ropes, and they cut off her head, and tore out her tongue, and put out her eyes, and they cut off her limbs and hacked her body to pieces. When the king awoke from his fall, and his senses returned to him, he repented the killing of Saint 'ARSÎMÂ; and when he knew that she was dead he commanded his soldiers to slay all the [other] virgins. And the soldiers came and bored holes in the soles of their feet, and they flayed them, and cast them out [to the beasts]. Now there was one of them who was sick and was lying on her bed, and she cried out to the soldiers and they came to her, and cut off her head with one blow. Thus they all received crowns of martyrdom in the kingdom of the heavens. [fol. 30*b* 2] And they slew all the men who had come with them from the city of Rômê, and the number thereof was two and seventy souls; and their bodies were cast out into the desert. After the death of these martyrs a certain devil took possession of the king, and he continued to punish him until Saint GREGORY came to him, and prayed over him, and he was healed of his pain immediately, and he believed in Christ. And they took the bodies of the holy martyrs, and laid them in a holy place until the days of the persecution were ended; and a beautiful church was [then] built for them, and signs and great wonders took place through them.

Salutation to 'ARSÎMÂ.

Salutation to JOHN the Baptist.

XXX. Maskaram

[fol. 30*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the great commemoration which our Lord and Redeemer Jesus Christ made for the holy and honourable Abbâ 'ATNÂTÊWÔS (ATHANASIUS) the apostle, Archbishop of the city of Alexandria. Now at that time the emperor was CONSTANTINE the Less, son of CONSTANTINE the Great, who denied the One Son, and separated the Godhead of His Father; and he believed in the faith of ARIUS, the accursed one, and supported his views. And the emperor sent a certain man whose name was GÊRGÊWÔS to the country of Egypt, and he gave him five hundred horsemen; and he wrote for him a letter [to take] with him authorizing him to become Archbishop of Alexandria, and the head of all the country of Egypt, and of all archbishops and bishops. And he ordered GÊRGÊWÔS to support the faith of ARIUS, and to slay all those who believed in Christ, and those who were obedient unto Him. When GÊRGÊWÔS, the accursed, had arrived in the city of Alexandria he preached his infidelity, but only a very few of the men of Alexandria accepted his words and his polluted preaching. Therefore he killed all the believing men of the city of Alexandria, that is to say a large and innumerable collection of people; and Saint 'ATNÂTÊWÔS (ATHANASIUS) fled and hid himself for a period of six years. At the end of this time he came forth and went to the city of Constantinople, to the Emperor CONSTANTINE the Less, who denied the Son of God, Whose Name be blessed! And he said unto him, "Either restore me to my see, [fol. 31*a* 1] or slay me and let me receive the crown of life of martyrdom." When the emperor heard these words from him he commanded his soldiers to place the archbishop in a small boat, and to supply him neither with bread nor water, nor with a captain for the boat, and to drive him forth to sea. Now the emperor thought within himself that Saint 'ATNÂTÊWÔS (ATHANASIUS) would die at sea, either through the foundering of his boat or through hunger

and thirst; and the emperor was afraid of him, and [he did this] so that the saint might not rebuke him for his denial of Christ. And the soldiers did to him according as the emperor had commanded. Now although the emperor had not given him bread and water, behold the saint had with him the bread of God which was from heaven, and the water of life which flowed down from Him. And although he had no captain in the ship with him, behold, he had with him in the ship He Who directeth the heaven and the earth by His Word. And the boat wherein Saint 'ATNÂTÊWÔS (ATHANASIUS) was seated travelled along smoothly and in peace, and the angels bore it along on their wings, and on the third day he arrived in the city of Alexandria. When the believing folk heard that their good shepherd had arrived, they went out to meet him and they welcomed him with lighted lamps, and songs of joy and instruments of music, and they praised God and brought him into the church; and GÊRGÊWÔS the infidel and those who were with him went forth therefrom. And on that day Saint 'ATNÂTÊWÔS (ATHANASIUS) made a great festival to God—blessed be His Name! and it was then as now, and they celebrated the festival regularly. Praise be unto God Who [fol. 31*a* 2] honoureth His chosen one with this honour.

And on this day also they commemorate Saint GREGORY, Archbishop of the country of Armenia.

And on this day also took place the calling of JAMES and JOHN, the sons of ZEBEDEE, and on it the martyrs Abbâ BÛLÂ (PAWLE), and MÂRYÛ, and BĔTRÛS (PETER), and 'ASÔTÂRÊS [are commemorated].

Salutation to the great teachers of DABRA MÂRYÂM, 'ABSÂDÎ and 'ARÔN (AARON?) of Galilee. [This paragraph is wanting in the Bodleian MS.]

And on this day also died Abbâ SHÂLÛSÎ. This holy man was an athlete, and pretended to be mad, [fol. 31*a* 3] and his fasting and his praying were in secret, and before men he neither

prayed nor fasted. Each morning he used to prepare for himself a small amount of food made of herbs of the desert, and at eventide he ate nothing with the brethren. Now the archimandrite was Abbâ ISAAC. And all the monks used to marvel at him, but Abbâ ISAAC did not wish him to continue this habit so that he might not cause himself to fall sick. One day there was about to be a festival in the monastery, and Abbâ ISAAC said unto the monks, "Watch him this day and see that he doth not eat before he receiveth the Offering." When the time for the meal arrived Abbâ SHÂLÛSÎ wished to separate himself from them, and the monks prevented him from doing so; and he cried out and said unto them, "Let me alone, that I may not die of hunger, and that my transgression may not be on your heads." And when they would not pay any heed to his cry, he brought out his skull-cap and beat the wall of the church with it, saying, "MARY, my Lady, deliver me from these monks." And the wall split asunder, and he passed out through the opening, and then the wall joined itself together again and became as it was before it split open. And when those who were assembled there saw this wonder they cried out, saying, "Kîryâlâysôn" (Kyrie eleëson) three hundred times. And they found the skull-cap that had been thrown out, and they placed it in the church with great honour, and it remained there and worked miracles and healed the sick. When the archbishop heard about it he wished to take away the skull-cap so that he might be blessed thereby, and each time he took it away it returned to the monastery. Now this happened three times. And this monk after many days like this day died in the desert.

THE SECOND MONTH—ṬĔḴĔMT
(OCT. 8–NOV. 6)

I. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 32*a* 1] On this day the holy woman ANASTASIA became a martyr. This woman was a fighter; she was a native of Rômê and her parents were Christians. They brought her up in all honour, and trained her in a manner befitting her noble rank, and they taught her everything which was beneficial for her soul and body, and also the doctrine of the Church. When she arrived at woman's estate her parents wanted to give her in marriage, but she did not desire this thing, for from her youth up she had craved for the garb of the ascetic life; and she chose the spiritual fight which is the garb of the holy ascetic life. And she entered one of the nunneries where virgins were received in the city of Rômê, and she put on the nun's garb, which is the garb of angels. And she made her body to toil with the labour of constant prayer, and with strenuous contending, and with hunger, and with thirst, and with cutting out from her heart and soul every thought concerning this world. In those days she used to fast the whole of every second day throughout the whole year. And during the great fast of the Forty Days she did not eat except on the first Sabbath (Saturday) and on the first day of the week (Sunday) after the mid-day prayer. In those days her food was dry bread and salt, and during all the days of her life as a nun she never ate any food which had been cooked by fire. Now there was another nunnery of virgins near her nunnery, and the day of the festival in the nunnery approached. On that day the abbess took certain virgins from the nunnery, and among them was this virgin ANASTASIA, and they went to [fol. 32*a* 2] celebrate the festival in the neighbouring nunnery. As they were going along the road this holy virgin saw some soldiers of

the Emperor DECIUS, and with them were certain Christians whom they were dragging along. And her heart became inflamed with spiritual love, and she cursed them, saying, "O men of sluggish hearts, and infidels, why do ye act thus towards those whom God hath created in His own form and image, and for whom He hath given Himself?" Having said these words the soldiers were wroth with her, and they seized her, and brought her before the governor. And the governor asked her, saying, "Is it true that thou art a Christian, and that thou worshippest Him that was crucified?" And she confessed Christ before the governor and did not deny Him. Then the governor tortured her with severe tortures; he heaped fire on her body, and then he hung her up head downwards, and had a fire lighted under her; but although she was suffering great torture she did not turn from her faith. And after this the governor commanded his soldiers to cut off her head with the sword; and those who were there marvelled at the fortitude of her soul. And she prayed a long prayer, and she stretched out her head to the sword, and they cut off the head of Saint ANASTASIA, and she received a crown of martyrdom in the kingdom of the heavens.

[fol. 32*a* 3] And on this day also are commemorated Saint HARÎṬÂN (CHERITON), and SUSANNAH the virgin, and MARY the sister of LAZARUS.

II. Ṭĕḳĕmt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the great Saint Abbâ SEVERUS, Archbishop of Antioch, came to the country of Egypt; now this took place in the days of the Emperor EUSTATHIUS, who was a wicked emperor. And the empress was a woman holding the right Faith, and she loved Abbâ SEVERUS, and she placed in him very great confidence; but the emperor did not turn from his evil counsel and he wanted to kill Abbâ SEVERUS. When the God-loving empress knew that the king wished to kill Abbâ

SEVERUS secretly, she besought the holy man to save himself, but he did not want to go away, and he said unto her, "I am ready to die for the sake of my Lord Jesus Christ." And the empress urged him with many fervent entreaties, and certain God-loving brethren entreated him also, and he went forth from that city; and certain of the brethren who were with him fled to Lower Egypt. When the emperor had sought for him and had found him not, he sent soldiers to seek him out and to bring him to him. And God hid him [fol. 32*b* 1] from them, and they found him not, and yet he was nigh unto them, and he walked about in their midst and they did not see him when he was in that place wherein the soldiers of the emperor lived. When Abbâ SEVERUS came to Egypt he went about secretly from place to place and from monastery to monastery, and God wrought by him great signs and wonders. One day he arrived in the desert of SCETE, and he entered into the church of Saint Abbâ MACARIUS in the guise of a travelling monk, and at that moment the priest was offering the incense of sacrifice at the altar, and he was censing the people. Afterwards he read the Book of the Gospel, and then he lifted off the covering and looked for the Offering on the paten, but It was hidden from him and he could not find it. And he wept, and turned towards the congregation, and said unto them, "O my brethren, I know not whether this thing hath happened because of some sin of mine, or because of some sin of yours, but I cannot find the Offering on the paten, and It is hidden from me"; and the people wept because of this. And straightway the angel of the Lord appeared unto the priest, and said unto him, "This hath not happened because of thy sin, and this Offering hath not disappeared because of the sin of the people, but because thou hast acted stupidly, for thou hast dared to offer up incense and our Offering whilst the Archbishop Abbâ SEVERUS is standing outside [the sanctuary] in a corner of the church." And the priest said unto the angel, "Where is he?" And the angel pointed with his hand towards him, and he knew Abbâ SEVERUS by the grace of the Holy Spirit. When the priest came to him [fol. 32*b* 2] Abbâ SEVERUS commanded him to finish the service of the Offering. After

this the priest brought Abbâ SEVERUS to the sanctuary with great honour. And when the priest had gone up to the altar he found the Offering on the paten as before, and the priests marvelled and praised God. After this Abbâ SEVERUS went forth from that place and came to the city of SEḤA, and he dwelt there with a certain rich man who was a lover of God, and whose name was DOROTHEUS; and he lived with him until he died on the twenty-fourth day of the month of YAKÂTÎT (Feb. 5–March 6).

And on this day are commemorated TAKLÂ SAMÂ'ET and HERIACUS (CYRIACUS ?).

III. Ṭĕḳĕmt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ SIMEON, the fifty-first archbishop of the city of Alexandria. This father was the son of one of the elders of the city of Alexandria, and his parents were Orthodox Christians. [fol. 32*b* 3] From his earliest childhood he sucked the milk of the Orthodox Faith, and he learned the doctrine of the Church. And he determined within himself to assume the monastic garb, and he went out from the city of Alexandria and departed to the desert of SCETE, and he became a monk in the monastery of Abbâ JACOB, who was archbishop before him. And he dwelt with him many days, and he made his body to be emaciated through the strenuousness of his ascetic exercises, and by his excessive contendings. And when Abbâ MACARIUS, the second of the name, was appointed archbishop, he received from Abbâ JACOB [the story of] his bold strife, and of the strenuousness of his ascetic practices, and he dwelt with him until Abbâ JACOB his father died. And he chose many priests, and the bishops and priests and deacons assembled together, and all the elders, and Divine Love moved them, and they made this holy father Abbâ SIMEON archbishop because they saw the excellences of his

natural disposition and character. When they saw that he had dwelt with the two archbishops who preceded him, they seized him, and they made him archbishop on the throne of Saint MARK, apostle and evangelist. In administering his see he followed the Divine path, and he was well-pleasing unto God, and he protected his people in the keeping of the Law of the Right Faith. During the days of his rule the Church was quiet and at peace. And this father fell sick of a grievous disease in his foot, and he entreated God to give him rest from the pain thereof; he only remained in his office for five months and a half, and he died in peace.

And on this day the new Saint GEORGE became a martyr. And on this day also are commemorated NINEVEH and its people and its tribes, and MACARIUS, and THEOPHILUS, and EUMARÂ, and GREGORY, bishop of Armenia, and Saint THEODORA, the daughter of the Emperor ARCADIUS, the son of THEODOSIUS the Great.

IV. Ṭĕḳĕmt

[fol. 33*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint BACCHUS and his companion Saint SERGIUS became martyrs by the hands of the wicked ANTIOCHUS [governor of Syria]. Now this took place when the Emperor MAXIMIANUS seized these saints, and tortured them with severe tortures after he had cast off their belts, for they were soldiers. After this he sent them to the country of Syria, to ANTIOCHUS the governor, who shut Saint BACCHUS and Saint SERGIUS up in prison. And he commanded his soldiers to hang him up and to hack him with knives, and to hang stones about his neck, and to cast him into the River Euphrates; and they did to him according as the king commanded. And God [fol. 33*a* 2] protected the body of Saint BACCHUS, and brought it [through] the sea to the coast. And there were near him two anchorites and ascetics, the name of the one being MÂMÂ, and that of the other BÂBÂ, and unto those brethren

the angel of the Lord appeared and commanded them to go and carry away the body of Saint BACCHUS. And they went according as the angel of the Lord commanded them, and they found the body of Saint BACCHUS, and by the side of it were a lion and wolves protecting it. And [these animals] which were wont to eat only the flesh of men and animals had sat by it for one day and one night, and they had been commanded by God Most High to protect the body of Saint BACCHUS. And these holy men took up the body of the saint with great honour, and they sang hymns before it until they came to their cave where they buried it.

Salutation to BACCHUS, and BÂBÂ, and MÂMÂ.

And on this day Saint ANANIAS, the preacher, one of the two and seventy disciples, became [a martyr]. This holy man was Bishop of Damascus, and it was he who baptized the Apostle PAUL, our Lord having appeared to him on the road to Damascus, and it was he whom the Apostles appointed bishop, and who was sent by them to the city of Damascus. He had at first dwelt and preached [fol. 33*a* 3] in the house of GABRIEL. And he healed very many sick people, and converted many to the Faith of our Lord Jesus Christ. After he had baptized PAUL the apostle LUCIANUS the governor seized him and flogged him with leather whips until his blood flowed down to the ground. And they beat his temples with iron rods, and they burnt his breast with torches of fire. After this they took him outside the city, and the governor ordered his soldiers to stone him, and they stoned him, and he delivered up his soul into the hand of God.

And on this day also are commemorated the righteous saints ROMANUS, and GABRA KRĔSTÔS, and JOHN the eunuch, and the consecration of the church of SĔNḤÂR.

Salutation to GABRA KRĔSTÔS.

And on this day also is commemorated the death of the kings 'ABRĔHÂ and 'AṢBĔḤA who reigned together over 'AKSÛM in Ethiopia. [fol. 33*b* 1] Salutation to the same.

V. Ṭĕḳĕmt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ PAUL, Archbishop of Constantinople. This holy man was a disciple of Abbâ ALEXANDER, Archbishop of Constantinople, his predecessor, and when Abbâ ALEXANDER died this father was appointed in his stead. When he had taken his seat on the archiepiscopal throne, he excommunicated the Arians and expelled them from Constantinople and from the whole district. When the Emperor CONSTANTINE died, his son CONSTANTINE reigned over Constantinople, and his brother reigned over the city of Rome; now this CONSTANTINE loved ARIUS, and he believed his polluted belief. When the emperor heard that Saint Abbâ PAUL had excommunicated the Arians, and had exiled them from the city of Constantinople, he was exceedingly sorry, and he said unto Saint PAUL, "Henceforward let the Arians alone, and excommunicate them not." And the archbishop did not obey his words, and therefore CONSTANTINE was wroth with him, and he exiled him from the city of Alexandria (*sic*), just as he had exiled Abbâ ATHANASIUS from the city of Alexandria before him. And the two archbishops PAUL and ATHANASIUS foregathered in the city of Rômê with [fol. 33*b* 2] Saint Abbâ JULIUS, the Archbishop of the city of Rômê, who accorded them a splendid and a loving reception. And he wrote for them a letter to the Emperor CONSTANTINE, and he said concerning them, "They are learned, and righteous and orthodox men, and it is meet for thee to receive them and to honour them." When the Archbishops Abbâ PAUL and Abbâ ATHANASIUS had arrived in the city of Constantinople, and the emperor had read the letter of the Archbishop of the city of Rômê, he was afraid of them, and he received them and placed them in their offices, and waited to deal with them for a few days, and after this he exiled them. And they returned to the city of Rômê, to the Archbishop Abbâ JULIUS, and they told him how CONSTANTINE had treated them, and how he had

exiled them a second time. And JULIUS took them and brought them to the Emperor ḲUĔNSĔṬÂ (CONSTANS), the brother of CONSTANTINE, and told him how his brother had treated them. And ḲUĔNSĔṬÂ (CONSTANS) wrote a letter to his brother, and commanded him to receive them, and he said unto him, "If thou dost not receive them there will be no peace betwixt thee and me, henceforward." And the archbishop also wrote unto him a second letter, and CONSTANTINE accepted the letter of his brother ḲUĔNSĔṬÂ (CONSTANS) and the letter of the archbishop, and he set the two archbishops in their offices. When certain men slew the Emperor ḲUĔNSĔṬÂ (CONSTANS) in the city of Rômê, his brother CONSTANTINE turned, and he exiled Saint PAUL to the country of Armenia, and shut him up in prison there for a few days. Then the Emperor CONSTANTINE sent a letter to one of the followers [fol. 33*b* 3] of ARIUS, and he said unto him, "Kill PAUL in the prison house." And that man who was an infidel came to the holy man by night, and strangled him, and he died in peace; and all the days of his life were forty years.

And on this day died Saint CYRIACUS the martyr and ḤANNAH his mother; now he was condemned to death by ELIANUS (the Emperor JULIAN according to the Bodleian MS.) because he was a bishop. When he confessed Christ ELIANUS commanded his soldiers to cut off his right hand, saying, "This is thy hand wherewith thou writest, and wherewith thou dost prevent men from worshipping idols"; and Saint CYRIACUS said, "Thou hast done well, O thou dog lacking understanding." When ELIANUS heard this he commanded his soldiers to boil some lead and to pour it into his mouth, and he made them lay him upon a red-hot iron bed. And they strewed over him red-hot burning coals, and they rubbed salted fat into him, and they beat his belly and his back with rods until his bones broke. And the righteous man endured these tortures patiently, and he prayed in the Hebrew tongue, saying. [Here follows a transcript into Ethiopic letters of fifteen words in which the saint beseeches ADÔNÂI, the God of Death, to keep death from him.] Then ELIANUS commanded

them to release him, and he lay him down in the prison house. And ELIANUS made them bring [ḤANNAH] the mother of CYRIACUS, and he commanded them to suspend her by her hair, and to scrape her with shards for three hours. And he also commanded them to burn [fol. 34*a* 1] her body with fiery torches, and whilst praying she delivered up her soul. Then ELIANUS commanded them to bring Saint CYRIACUS, and to cast him into a large pit wherein were serpents and vipers, but none of them injured him. And when 'ADMÔN (ADMONIUS), whom ḤANNAH had saved for Christ, saw this he cursed the king and reviled his gods; and forthwith ELIANUS commanded them to cut off his head with the sword. And the holy man stretched out his neck, saying, "O God of CYRIACUS, receive my soul"; and he finished his martyrdom. And ELIANUS commanded his soldiers to cast Saint CYRIACUS into a vessel of boiling oil, and he also commanded them to drive a spear through his breast, and thus he ended his testimony and died in peace on the day of the Sabbath.

Salutation to CYRIACUS, who informed the Empress HELENA concerning the place where the Cross was to be found; the knowledge of this place he had obtained from his father.

Salutation to ḤANNAH the martyr, and salutation to 'ADMÔN (ADMONIUS).

And on this day are commemorated JAMES the apostle, the son of ALPHAEUS, and 'ADRÂWÔS, and 'AWÂRÂS, and 'ALDRÂKWÔS the martyrs, and 'ENDRÔNÔS ('ADRÔNÔS ?).

VI. ṬĔḴĔMT

[fol. 34*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and righteous woman ḤANNAH, the prophetess, the mother of SAMUEL the prophet. This holy woman was of the tribe of LEVI, and ELKANAH, the son of TARḤEM (JEROHAM) married her, now he had another wife whose name was PĔNÂNÂ (PENINNAH), but ḤANNAH could not bear children because she was barren. And PENINNAH was

always reviling ḤANNAH because of her failure to have children, and because she was barren. And ḤANNAH wept and would neither eat nor drink, and ELKANAH her husband tried to comfort her, but she would not receive comfort from him. And she went up into the house of God in the days of ELI the priest, and prayed and wept before God, and vowed a vow to God, saying, "O God, if Thou wilt give me a son, I will dedicate him to Thee." And ELI the priest was watching her as she stood praying, and making supplication silently, for she was praying in her heart; and ELI the priest thought that she was drunk with wine, and he was wroth with her, and he rebuked her and said unto her, "Why dost thou drink wine, and come hither to the house of God?" And she said unto him, "I have not been drinking wine at all, I am suffering, but in my heart, because I have no son." And ELI the priest comforted her, and blessed her, saying, "Go in peace; the God of Israel shall grant thee thy petition"; and she believed his word, and she went to her husband, and she conceived and brought forth a son, and she called his name "SAMUEL," which is, being interpreted, [fol. 34*a* 3] "God hath heard me." And when she had taken him from the breasts, she took him up to the house of the Lord, even as she had vowed, and she brought him to ELI the priest, and made him to know that she was the woman who had prayed to God and entreated Him to give her a son. And she said, "Behold, God hath heard my petition and hath given me this son; and behold, I have brought him to God so that he may minister in His house all the days of his life." Then she praised God in that well-known hymn of praise, which is the third of the hymns that are written at the end of the Psalms of DAVID the prophet. And she lived after this and was well-pleasing unto God, and she died in peace.

Salutation to ḤANNAH.

And on this day died Saint Abbâ PANTALEON of the cell. This holy man was the son of noble folk, who were among the great ones of Rômê, and who sat on the right hand of the emperor. When his mother had weaned him she took him to a monastery where he grew up in wisdom and exhortation, and

fasting and prayer. Then he travelled to the country of Ethiopia with Nine Saints in the days of 'AL'ÂMÊDÂ the king, the son of SAL'ÂDÂB the king, and they lived in BÊT ḴAṬÎN. Then they separated, and Abbâ PANTALEON went up to the top of a [fol. 34*b* 1] little mountain, and he made himself a cell which was five cubits long, and two cubits wide, and three cubits deep; its roof was a single stone, and it had no door, but only a small opening. And he stood on his feet for a period of five and forty years, without sitting down, and without lying down to sleep. He ate and drank so little that his skin cleaved to his bones, and his eyelashes were worn away by his tears. And he continued to work innumerable miracles in healing the sick and in opening the eyes of the blind. One day he planted a tree at dawn and by the time the evening came it had grown very tall, and had dried up, and his disciple had prepared (?) it and burned it, and tied up the charcoal in his garment and taken it for the censer. When KÂLÊB was going forth to wage war against another king, he came to Abbâ PANTALEON and embraced his cell, and told him his trouble. And Abbâ PANTALEON said, "Go in peace, for God is able to do all things, and He shall give thee victory over thy enemy"; and to return safely and in peace. When KÂLÊB the king had come to the country of SÂBÂ, he made war on the people thereof, and he slew them all and conquered them, and there were not left any who were not scattered like leaves. And all those who saw Saint Abbâ PANTALEON testified concerning him, saying, "We saw Abbâ PANTALEON standing with us in the battle, and he was overthrowing our enemies." When KÂLÊB the king returned, having conquered the King of Judah, he forsook his kingdom, and became a monk with PANTALEON. When Saint Abbâ PANTALEON had finished his strife, our Lord Jesus Christ came to him and made a covenant with him concerning him that should call upon his name, [fol. 34*b* 2] and celebrate his commemoration, and write an account of his contending; and He said unto him, "It is now sufficient for thee; go to thy rest." And straightway his bones broke and he died in peace and was buried in his cell.

Salutation to PANTALEON as the perfect man.

Salutation, twofold, to PANTALEON who caused the death of 5050 warriors in the battle.

Salutation to PANTALEON in his cell.

And on this day also the saints RĔWÂḲ and ANTONIUS, Bishop of BÂNÂ, became martyrs. Salutation to the same.

And on this day also is commemorated HABAKKUK the prophet, the interpretation of which name is "Teacher." This holy man was of the tribe of SIMEON. JOSEPH begat YÔSÂFEṬ. He saw [fol. 34*b* 3] and prophesied before the Captivity that the King of Babylon and his soldiers would surround Jerusalem and destroy the Temple; and he wept much and groaned greatly because thereof. When NEBUCHADNEZZAR the King of Babylon came to Jerusalem and besieged it, this righteous man fled to the country of MĔSṬÎRÂKÎNÂ, and he departed seeking for the land of ISHMAEL. And when the captives returned from the city of the Chaldeans, that is to say, those who had gone thither from the city of Jerusalem and from Egypt, this righteous man was living in his own habitation, and was ministering unto those who were gathering in the harvest from the fields. When he had taken food to carry to the reapers, he spake unto the men of his house, saying, "I am obliged to go to a city which is afar, but I will return speedily. If I tarry, take some food for the reapers and carry it to them." And as he was going along having with him the food which he was to carry to the reapers, straightway the angel of God seized him by the hair of his head, whilst the food was still with him, and brought him to the cave of the city of Babylon wherein DANIEL the prophet lived, now he was lying down before the lions, and HABAKKUK brought the food to him and he ate. Then the angel took him by his hand and brought him back to the land of Israel, and straightway he stood up by the side of the reapers who were still eating their meal. And he never told any man what had happened to him. He thought that the people would return speedily from the city of Babylon, but he died and was buried in the tomb of his fathers many years before the return of the people. This prophet prophesied

to the men of the country of Judah, saying, "Ye will most certainly see the Gentiles despoiling the sanctuary," and it came to pass even as he said. And he also prophesied and said unto them, "Ye shall afterwards see the glory of God." And he also prophesied and said, "The sanctuary shall be rooted up, and shall be given unto an alien people." [fol. 35*a* 1] And he said, "The covenant of the altar shall be rent and shall be split up into small fragments, and the top of two pillars shall be carried away, and none shall know whither they have gone. And the angel must take them into the place wherein is planted the wood of the Cross of their Lord, so that God may be known in the desert, and He shall judge those who war against them, the Serpent of olden time." And everything has been fulfilled even as he prophesied. [See Habakkuk ii, iii.]

And on this day also Saint DIONYSIUS, Bishop of the city of Athens, became a martyr. This holy man was a native of Athens, and he excelled all the men thereof in honour (or glory), and in understanding, and in wisdom, and in learning; now he was one of the counsellors in the Council of learned judges in the city of Athens. PAUL the apostle taught him, and baptized him with Christian baptism, and made him Bishop of the city of Athens. And he composed many discourses, and among these was one for the eve of the Sabbath (Friday) which treated of the Crucifixion of our Lord Jesus Christ. One day this holy man [fol. 35*a* 2] was sitting in the House of Wisdom of the city of Athens (now it was the day whereon the learned were to hold a meeting therein), and he was sitting upon the throne of state, for he was the chief of all the wise men, and the other wise men were assembling, and at the moment of noon the sun became dark, and the earth quaked, and all the people were terrified and feared greatly. And they asked Saint DIONYSIUS and said unto him, "Master, make us to know what hath happened in the world." And he took up a book about the world of nature, and he looked at the balance in his mind and understanding, and he enquired concerning the rising of the sun, and the moon, and the stars, and he found that they were all in a settled state, and that they had not moved from

their courses. Similarly he looked at the great sea and saw that it was surrounding all the ends of the world, and he found that it too was in a state of peace and quietness. Then he took up an astrolabe and looked into it, and behold God, 'EL-MAKNÛN, that is to say, the "Hidden," the Creator of the heavens and the earth, came down from the heavens upon earth. And His own people rose up against Him, and crucified Him. And straightway he rent his garments and sorrowed with a great sorrow. And the councillors and the wise and learned noblemen asked him to reveal unto them what had appeared unto him in respect of the darkness which had taken place at noon, and concerning the earthquake; and he told them everything which had taken place; and when they heard this they feared with a great fear. And he commanded his disciple JOSEPHUS to write down everything which had happened during that hour, and the name of that day, and the name of that month, and the name of that year; and JOSEPHUS wrote down everything which happened according to the command of DIONYSIUS. And he also wrote upon all the gates of their idols [fol. 35*a* 3] which were in their houses, "God 'EL-MAKNÛN, that is to say, the 'Hidden,' hath come down from heaven." After fourteen years the Apostle PAUL came to the city of Athens, and he preached therein, by the help of our Lord Jesus Christ, the Son of the Living God—blessed be His Name! [And he preached how He came down] from heaven, and His Incarnation by our Lady Saint MARY the Virgin, and His Passion, and His Crucifixion, and His Resurrection, and His Ascension into heaven, and His second coming to judge the living and the dead. When the men of Athens heard the preaching of Saint PAUL the apostle, they marvelled exceedingly and they ran and told Saint DIONYSIUS about it. And they said unto him, "A certain man came into our city this day, and preached unto us a new god whom we do not know, and whom our fathers before us did not know." And DIONYSIUS sent a messenger who brought the Apostle PAUL to him, and he said unto him, "Who is this new god whom thou hast preached in our city?" And the Apostle PAUL answered and said unto him, "Whilst I was passing through the open spaces of your city I found written upon the

doors of the houses of your idols the words, 'God 'EL-MAKNÛN,' that is to say, the 'Hidden God,' hath come down from heaven; this is He of Whom I have preached unto you." And straightway Saint DIONYSIUS commanded his disciple [JOSEPHUS] to bring unto him that document which he had written fourteen years ago; and he brought it to him. And DIONYSIUS asked the Apostle PAUL, saying, "When was the sign of Him Whom thou preachest [made known]?" And Saint PAUL the apostle answered and said unto him, "On Friday, in the month of Adâr, which is the seventeenth [fol. 35*b* 1] day of the month Magâbît (Mar. 7–April 5), at noon, our Lord Jesus Christ was killed, and the sun became dark, and the earth quaked at that moment." When they heard this they all believed on our Lord Jesus Christ, and they bowed down at the feet of the Apostle PAUL, and he baptized them with Christian baptism, and he made Saint DIONYSIUS bishop over them. Now this Saint DIONYSIUS is he who translated the Ordinances of the Church. After this he went to the borders of the West (Morocco?) in the days of the Apostles, and he performed many signs and wonders. And the Emperor DOMITIAN, the infidel, seized him and inflicted severe tortures upon him, and then he cut off his holy head with the sword; and DIONYSIUS received the crown of martyrdom in the kingdom of heaven. After they had cut off his head he walked two stadia holding his head in his hands. And the emperor DOMITIAN also cut off the heads of JOSEPHUS and URIANUS, the disciples of Saint DIONYSIUS.

Salutation to DIONYSIUS, the friend of 'ĔNṬÔNÂ (ANTONIUS), Bishop of the city of BÂNÂ.

Salutation to JOSEPHUS and URIANUS.

[fol. 35*b* 2] On this day also 'ĔNṬÔNÂ (ANTONIUS), Bishop of the city of BÂNÂ, became a martyr. [This paragraph is wanting in the Bodleian MS.]

And on this day also is commemorated ENOS, the son of SETH, who was the first to call upon God. He lived 190 years and begat CAINAN; and all the days of his life were 620 years,

and he died at the beginning of the Sabbath. [This paragraph is wanting in the Bodleian MS.]

Salutation to HERMOLAUS the priest, and to his brother HERACLETUS, and [to his brother] RÔMÊ (?) the bishop, and to PANTALEON who, when he prayed whilst the king was cutting off their heads, caused an earthquake.

Salutation to father BAṢALÔTÂ MÎKÂ'ÊL, the blood of whose body was found to be liquid when it was translated to a second tomb.

VII. Ṭĕḳĕmt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ BÂWLÂ (PAWLÎ) of the city of ṬAMAW. This holy man became a monk and a fighter in his early years, and he dwelt in DABRA 'ĔNṢĔNÂ [near ASNÂ] in Upper Egypt, and his disciple EZEKIEL was with him, and this man became a witness to the excellences of his master, and to his ascetic combats. This holy man Abbâ BÂWLÂ (PAWLÎ) contended strenuously [fol. 35*b* 3] because of his love for Christ, and he killed himself seven times. The first time he hung himself upon a tree head downwards, and he remained hanging there for forty days and forty nights until his blood flowed from his nose, and he yielded up his soul. And God raised him up from death by His power. [The second time] he cast himself into the waves of the sea, thinking that the large fish and the tiger-fish would assuredly devour him. Now the tiger-fish would not touch him at all, and he remained submerged in the water for many years and he died. And our Lord Jesus Christ raised him up from the dead a second time. The third time he cast himself into the sand and died, and our Lord raised him up. The fourth time he threw himself down from the top of a high hill and rolled down it, and the side of the hill was covered with stones as sharp as knives, and they pierced his temples and every part of his body, and he died straightway; and EZEKIEL his disciple wept over him, and our Lord Jesus Christ came and comforted him. The fifth time

he threw himself from the top of a high tree on to a large stone which was as sharp as a sword, and he was split up into two pieces and died; and the Lord raised him up [again]. The sixth time he tied his head to his feet and he remained in this position for forty days and forty nights, and died; and the Lord sent unto him an angel who raised him up and comforted him. In this manner this holy man tortured himself six times and died six times, and each time he died our Lord raised him up. The seventh time he stretched out his legs over a [fol. 36*a* 1] deep well, and stood there for forty days and forty nights and died there. And our Lord Jesus Christ appeared unto him, and raised him up from the dead, and strengthened him, and said unto him, "O my beloved BÂWLÂ (PAWLÎ), hast thou not toiled enough and killed thyself often enough?" And BÂWLÂ (PAWLÎ) said unto Him, "Leave me, O my Lord, to toil for Thy holy name's sake, even as Thou Thyself hast toiled for the race of the children of men. Thou art God, and the Son of God, and Thou didst die for our sins; as for us we are not worthy that Thou shouldst toil for us"; and our Lord comforted him, and strengthened him, and went up into heaven. When the holy father Abbâ BĔSÔY went to DABRA 'ĔNṢĔNÂ, he met Abbâ BÂWLÂ (PAWLÎ). And our Lord Jesus Christ appeared unto BÂWLÎ (*sic*) (PAWLÎ) and said unto him, "Thy body shall be with the body of Abbâ BĔSÔY"; and when Saint Abbâ BÂWLÂ (PAWLÎ) died, they placed his body with that of Abbâ BĔSÔY, even as our Lord Jesus Christ had told him. When they wanted to carry the body of Saint Abbâ BĔSÔY to DABRA SCETE, that is to say DABRA ABBÂ MACARIUS, they took the body and laid it in a ship, and left behind the body of Abbâ BÂWLÎ (PAWLÎ). And the ship stood still and would not move, but when they took the body of Abbâ BÂWLÎ (PAWLÎ) and laid it with that of Abbâ BĔSÔY in the ship, straightway the ship moved and brought them to DABRA SCETE, where the body of Saint BÂWLÎ (PAWLÎ) and the body of Abbâ BĔSÔY remain until this day in the Church of Abbâ [fol. 36*a* 2] BĔSÔY.

And on this day also MÎNÂS, and ḤASÎNÂ [and CYPRIAN, and JUSTINA] became martyrs.

VIII. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint METṚÂ the old man became a martyr, and many others were martyred with him. This saint was a native of Alexandria, and he was a believing Christian. When DECIUS the infidel reigned he established the worship of idols, and afflicted all Christian people, and his Edict came to the city of Alexandria, and he afflicted all the people thereof and poured out their blood. And Saint METṚÂ was accused of being a Christian before the governor, and the governor had Saint METṚÂ brought before him, and he held the matter to be serious. And Saint METṚÂ confessed our Lord Jesus Christ, and proclaimed that He was God, in truth, and that He proceeded from the True God. And the governor said unto him, "Worship [fol. 36*a* 3] the gods and the idols, and I will give thee much money"; and Saint METṚÂ did not trust his promise greatly, and he said unto him, "May thy promise and thy money go with thee into Sheol!" And the governor was wroth with him, and he said unto him, "I will punish thee with great severity"; but the saint was not afraid of his tortures, and he did not turn from his good counsel. On the contrary he said unto him, "I worship my Lord Jesus Christ, the Creator of the heavens and the earth, and how could it be right for me to forsake Him and to worship idols which are made of stones and woods? They see not, and hear not, and smell not, and walk not." And the governor was wroth with him, and he commanded his soldiers to beat him very severely. Then he hung him up by his arms, and the soldiers slit his face and his temples with dry reeds, but our Lord Jesus Christ healed his wounds, and raised him up whole and unharmed. When the governor was tired of torturing him he commanded his soldiers to cut off his head, and they cut off his head with a sword outside the city, and he received the crown of martyrdom in the kingdom of heaven; and many people suffered martyrdom at the same time. Salutation to METṚÂ.

And on this day Saint BACCHUS and Saint PELAGIA became martyrs.

[fol. 36*b* 1] And on this day also is commemorated Abbâ ḤÔR the martyr.

And on this day also are commemorated Abbâ BÛLÂ, and SUSANNAH, and her children the martyrs in the city of ṢĔMWÂḤ, and Saint AGATHON the anchorite. Salutation to the brothers of SUSANNAH, and to ḤÔR, and to AGATHON.

IX. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ LÎWÂRYÔS (LIBERIUS), Archbishop of the city of Rômê. This holy man was righteous, and excellent, and pure, and a monk from his earliest years, and he grew old in the Ordinances of the Church, in which he was learned; and he fulfilled all the Law and Doctrines of the Church. And the people chose him and appointed him Archbishop of the city of Rômê, [and he sat] on the throne of PETER the apostle. And having sat on the throne of PETER the apostle, the chief of the Apostles, he followed a righteous course and was well-pleasing unto God, the Most High. And he taught the people at all times, and he admonished those who transgressed the commandments of God, and turned them into [fol. 36*b* 2] the way of God. When CONSTANTINE the Less was dead the wicked JULIAN reigned after him, and this wicked JULIAN denied Christ and afflicted the Christian people. And he promised (*i.e.* threatened) Saint BASIL, saying, "I am going to lay waste the churches of the Christians and destroy them," but God destroyed JULIAN the infidel through the prayer of Saint BASIL. It was then that God sent the honourable Saint MERCURIUS, the martyr, and he destroyed that serpent. Now Saint BASIL stood before a picture of Saint MERCURIUS, and he said unto him, "This infidel told me that he would destroy the churches, therefore I beseech thee to kill him in the war";

and Saint MERCURIUS in the picture nodded his head as if to say, "Yea, [I will]." This JULIAN the infidel was the son of the sister of his father CONSTANTINE, and he opened the temples of the idols and afflicted the Christian people, and tortured very many of them. And this Saint LÎWÂRYÔS (LIBERIUS) came from the city of Rômê to the city of Caesarea, and he visited Saint BASIL, and the two agreed together to go to the city of Antioch, and they visited JULIAN the infidel and turned him from his apostasy and error. Now these two men had known him from their youth, when they were fellow-learners in school with him; and they rose up and journeyed and arrived in the city of Antioch where the Emperor JULIAN was. And having stood up before him they wanted to speak to him [fol. 36*b* 3] and to turn him from his error. And he said unto them, in mockery of our Lord Jesus Christ, "Where did ye leave the son of the carpenter?" And Saint BASIL answered and said unto him, "We left Him making a coffin for thee, and when thou art dead they will bury thee therein in hell." And JULIAN was wroth with them, and he commanded his soldiers to shut them up in prison; and they shut Saint BASIL and Saint LÎWÂRYÔS (LIBERIUS) up in prison. And Saint LÎWÂRYÔS (LIBERIUS) saw a vision in his sleep, and in it he was in prison, and Saint MERCURIUS said unto him, "Verily I will not permit this infidel to utter blasphemies against my God." And Saint LÎWÂRYÔS (LIBERIUS) woke from his sleep and told Saint BASIL of the vision which he had seen; and Saint BASIL had also seen the same vision. Afterwards came the news of the killing of JULIAN the infidel, and after him WÔMÂNYÔS (JOVIANUS?) reigned, and he believed on our Lord Jesus Christ. And he brought the saints out of prison, and they departed, each of them, to his see. Now it was Saint MERCURIUS who killed JULIAN the infidel at the entreaty of Saint BASIL. And Saint LÎWÂRYÔS (LIBERIUS) departed to the city of Rômê, and he debated fiercely with the followers of ARIUS, and he excommunicated them and exiled them from his see. And he followed a righteous course, and was well-pleasing unto God, and he died in peace, after ruling his see for six years. Salutation to LÎWÂRYÔS (LIBERIUS).

[fol. 37*a* 1] And on this day died Abbâ ATHANASIUS, Archbishop of Antioch. This [holy man] was a monk, an anchorite, and one who served the Lord his God strenuously, and he was sincere and humble and perfect in all good works. And all the bishops came to him to make him archbishop, and they sent to the MAPHRIAN (*i.e.* the head of the Jacobite Church), the Bishop of the city of SELEUCIA, saying, "Behold, our father the archbishop, Abbâ MICHAEL, is dead, come quickly and speedily so that we may appoint an archbishop. We have chosen a righteous man who is suitable for this holy office, and we are all waiting for thee, for there is none save thee who can appoint him, according to the Ordinances of our Fathers." And having waited for the arrival of the MAPHRIAN, the bishop, now they had waited for a period of fifty days, they appointed Abbâ ATHANASIUS, and they departed each to his seat. And the MAPHRIAN came according as the bishops sent to him, and when he arrived at the city of 'ÂMID (DIARBAKR) on the frontiers of Syria, he met the bishops of Antioch, and they told him that having waited for his arrival [fifty days] they had appointed an archbishop. When the MAPHRIAN heard this he was exceedingly wroth and said, "Is it thus that ye violate the law which is between us and you?" Having thus said he anathematized everyone who should mention the name of Abbâ ATHANASIUS, whether at the service of the Offering or at the beginning of incense; having thus spoken he returned to his city. When ATHANASIUS heard this thing he was exceedingly sorry, and he said unto his disciple, "O my son, [fol. 37*a* 2] be obedient unto me, and do what I say unto thee so that my soul may be blessed, I am going afar off for one year, and if my people seek for me tell them, 'He is in his cell'; and do thou command them with my voice, bind and loose"; and his disciple said unto him, "I will." And Abbâ ATHANASIUS arrayed himself in poor raiment, and he travelled on foot until he came to the city of SELEUCIA, and he knocked at the gates of the bishop, and the gate-keeper said unto him, "What dost thou want?" And ATHANASIUS said unto him, "I wish to receive the blessing of my father the bishop." When the gate-keeper had told the bishop he brought in Abbâ ATHANASIUS,

and the bishop said unto him, "Whence art thou?" And he said unto him, "I have come from the country of Syria, lacking daily bread and raiment, so that I may die under the shadow of thy prayer." And the bishop said unto him, "Art thou a priest or a deacon?" And he said, "Neither." Then the bishop called the steward and commanded him to place him with the monks. And Abbâ ATHANASIUS performed every kind of household work, even to the drawing of water, and the carrying away of the dung of the horses and the mules, and the lighting of the fire, and rising very early in the morning and baking the bread, and there was no kind of work for the brethren which he did not perform. When he had finished the work in the bishop's house he used to go to the houses of the monks, and draw water for them, and light fires, and clean the houses, and at length the brethren loved him dearly and regarded him as a heavenly angel, and then they entreated the bishop to make him a deacon. And on the first day of the week the bishop went into the church and called Abbâ ATHANASIUS in order that he might appoint him a deacon, but ATHANASIUS wept bitterly and said unto him, "Leave me, Father, I am a poor man, and I am not fit for this grade." When the bishop seized him with vigour, ATHANASIUS said unto him, "Forgive me, Father, for I am a deacon, but [fol. 37*a* 3] on account of my many sins I have abandoned ministration." When the bishop heard this he marvelled at his patient endurance; and for six months ATHANASIUS continued to perform the duties of a deacon. When the bishop saw his great intelligence (or knowledge) he wished to appoint him to the work of a priest. And the first day of the week the bishop came into the church, and he called ATHANASIUS and said unto him, "The Holy Ghost hath called thee this day; I am going to appoint thee a priest." When Abbâ ATHANASIUS heard him, he fell down at the feet of the Father in tears, and he entreated him to let him alone. When he knew that the bishop would not excuse him, he said unto him, "Have mercy upon me; I am a priest." When the father and the monks heard this they rejoiced in him and honoured him exceedingly. When the bishop saw the wisdom of his words and the zealousness of his ministration, he wished

to make him bishop of a city the bishop whereof was dead. And he summoned the archbishops, and the bishops, and the priests, and the deacons, and the monks, in order that they might appoint him on the first day of the week. And he called Abbâ ATHANASIUS and said unto him, "This day God hath called thee to the grade of the episcopate of such and such a see." And when ATHANASIUS knew that he would not excuse him, he wept bitterly and told them that he was ATHANASIUS Archbishop of Antioch, and he related to them the history of his coming in secret. When the father heard these words from him he put off his crown and fell down upon the earth and became as one dead for a long time. Having raised himself up, he cried out to the bishops and the people, and said unto them, "O my brethren, tell me what I shall do, for at this moment I am afraid that fire will come down from heaven and consume me, and that the [fol. 37*b* 1] earth will open her mouth and swallow me up. Is it a desirable thing that ATHANASIUS Archbishop of Antioch should serve for a whole year in drawing water and in clearing away the dung of horses like a slave?" When the bishops and the people heard these words they bowed low before him and kissed his hands and his feet. Then the bishop commanded the bishops to bring fine apparel of the priesthood, and the cross and the staff of the priesthood, and they seated him upon the throne, and the bishops carried him and his throne upon their shoulders, and they brought him into the church, and they carried him round about it thrice, saying, "Aksĕyôs, Aksĕyôs, Aksĕyôs," that is to say, "He is worthy, He is worthy, He is worthy." Then he put on the vestments for the consecration of the Offering, and he consecrated the Offering, and administered it to them and he blessed their city. How great was the joy of the Persians! And on the following day the father brought a mule, and everything which was necessary for the journey, and he mounted Abbâ ATHANASIUS upon it, and he departed to the city of Antioch with archbishop and bishops who travelled on foot. And Abbâ ATHANASIUS said unto the MAPHRIAN, "Do thou mount and let us travel together." And the MAPHRIAN said unto him, "Far be it from me, O Lord! Inasmuch as thou didst

come on thy feet to my city I will go on my feet to thy city." When the Bishops of Antioch heard that the Archbishop Abbâ ATHANASIUS had arrived, they welcomed him and the MAPHRIAN, the Bishop of SELEUCIA, and they restored ATHANASIUS to his throne and they rejoiced with great joy. Then they set on their way the metropolitans and bishops, and they returned to their city in peace. And this father lived a beautiful life, and he tended his flock with righteousness and integrity, and he died in peace. Amen. Salutation to ATHANASIUS, [fol. 37*b* 2] Archbishop of Antioch.

And on this day also died STEPHEN protomartyr (*sic*), the son of NIKOMION and brother of BASILIDES. This blessed man STEPHEN belonged to an honourable family, and his parents were among the nobles of Antioch; they were exceedingly rich in gold, and silver, and glorious apparel, and their slaves and handmaidens were innumerable. And NIKOMION loved Christ exceedingly, and he gave alms to the poor and needy, and he was beloved by all men. And having begotten this holy man, he had him brought up carefully, and he taught him the Psalms of DAVID, and the Books of the Old and New Testaments, and finally he was filled with the knowledge of the Holy Ghost. He learned to ride the horse, to hurl the spear, and to draw the bow with VICTOR and CLAUDIUS in the house of Saint BASILIDES, whose brother's son he was, and because of this he was called the son of BASILIDES. All his kinsfolk were fearers of God, and they walked in all His commandments and judgements, and among them was none whose heart was not warmed by the flame of the love of Christ, and there was none who turned from His way either to the right hand or to the left. When God saw the strength of their love for Him, He wished to make them to inherit His kingdom and His righteousness, which He hath prepared for them before the world was created. Then Satan brought a man, a certain swineherd from the land of Egypt, and he belonged to men who occupy themselves with devices for war, and his name was 'AGRÎPÂDÂ, [fol. 37*b* 3] and from his earliest youth the spirit of Satan dwelt in him. When he came to Antioch they made him master of the horse,

and when the King of Antioch died the throne was empty. One day when the daughter of the king was walking about on the roof of her house, she saw him leaping about with his horse whilst the musicians played music on their instruments. Thereupon she lusted for him, and she married him, and finally she caused him to be made king, and she called him DIOCLETIAN. And O what violence, and O what wickednesses were committed in his days after he had denied Christ! He worshipped idols and killed everyone who believed on Christ. He was an eater of the flesh of men, and a drinker of [human] blood, like the wild animals. He seized and scattered all the chosen people of the kingdom like rams who have no shepherd. Some of them were killed by means of stakes driven through them, and some of them he drove into exile, even to districts in Egypt, and they were fettered with iron chains, and gags were in their mouths. At length the whole country of Antioch was filled with weeping and lamentation, a man mourning for his wife, and a wife for her husband, a father mourning for his son or a son for his father, or brother for brother and friend for friend. At length the whole earth was filled with the blood of the saints, and their bodies were cast out into the streets of the city, and there was none to bury them except the watchmen of the city, to whom bribes had to be given secretly to bury them. And this Saint STEPHEN continued in prayer to God by day and by night that He would give him a crown of martyrdom. Now as a beginning to his iniquity DIOCLETIAN wrote an Edict which he sent into every part of his dominions, saying, "I DIOCLETIAN the Emperor, [fol. 38*a* 1] Lord of the World, hereby command that in every country of my dominions they close the churches, and open the houses of idols (*i.e.* temples), and worship my gods, for it is they who have given me victory in battle. Whosoever shall not worship them and bow down before them, his house shall be plundered and laid waste, and he shall be punished with every kind of punishment; none shall be spared, neither rich nor poor, nor great nor small." Then the emperor assembled all his soldiers and all the nobles of his kingdom, and he commanded that this Edict should be proclaimed before the multitude. When Saint STEPHEN had

heard the foul Edict his whole body burned with the fire of zeal, and he accounted DIOCLETIAN as nothing, and poured out blasphemies upon him, and he was greatly moved in his spirit and said, "What is this new act of violence which thou hast made manifest, O king, in this city, by writing this unclean and accursed Edict of APOLLO (?)? For our Lord Jesus Christ shall defend everyone who believeth on Him." Then Saint STEPHEN waxed strong and bold and he leaped upon the soldier who had the filthy Edict in his hand, and tore it out of it, now the emperor and all his nobles were looking on at him, and STEPHEN tore the Edict in pieces. And the emperor said unto him, "O STEPHEN, what hast thou done? Dost thou wish to bring destruction upon thyself?" Then the emperor drew the sword which he had in his hand, and he hacked him down the middle, and he became two parts. And the head of Saint STEPHEN remained for a long time before the emperor, and it reviled him and told [fol. 38*a* 2] him what would come upon him in the later time, and how he would receive alms in the gates of Antioch, and how his eyes would be made wholly blind, and how after this he would be destroyed. And the head cried out with a loud voice and repeated the names of all the saints of the city of Antioch who became martyrs. And the story of the head of Saint STEPHEN was heard in all the cities of Antioch, and many multitudes of people gathered together to see the head which reviled the emperor and told him of his ruin. When the emperor saw that the head of the saint spoke of his destruction before the assembled multitude he was greatly ashamed, and he commanded his soldiers to take it away, and whilst they were doing so it continued to talk and would not be silent; and when they buried it in the earth it still uttered many words. And this head remained buried in the earth for three days, and all the people heard it talking to the emperor and reviling him, even as the head of JOHN the Baptist reviled HEROD in days of old; for HEROD and DIOCLETIAN were alike in nature and disposition. HEROD was led astray through fornication, and the drinking of wine, and at length he killed the Prophet JOHN greater than whom there was none born of woman. Through the murder of the

righteous man he acquired disgrace, and as for his wife, the earth swallowed her up; her daughter perished and he himself bred worms in his body, and he putrefied and he died in shame, wishing to hide his fornication. The head of Saint JOHN reviled HEROD boldly, and the head of Saint STEPHEN reviled DIOCLETIAN, who was wishing to prove boldly the greatness of his idols and their gods, and proclaimed boldly that there were devils in his gods. And the head prophesied to him that his kingdom should be broken and his eyes blinded, [fol. 38*a* 3] and that he should receive alms in the gates of the city, and that he should die in disgrace. When DIOCLETIAN saw that the head of Saint STEPHEN would not keep silent, he ordered them to cast it into a lead box and to seal the mouth thereof, and to throw it into the sea by night; and by this act the martyrdom of Saint STEPHEN was finished. Then the angel of God came down from heaven, and brought out the box of lead and laid it on the sea-shore. Whilst his mother was searching for his body by the Will of God she came to the place where the box of lead was, and she took it from there and laid it up in her house until the days of persecution were passed; and she lighted a lamp at his grave which burned by day and by night. After the days of persecution were passed she built a fine church for him, and innumerable signs and miracles were wrought therein. Salutation to STEPHEN, the son of BASILIDES.

And on this day also, in the nine hundred and eighty-fifth year of the holy martyrs [(A.D. 1269) the Bodleian MS. has A.M. 388], in the reign of ÎYÔB KHÊR, and in the days when Abbâ CYRIL held office, a stupendous and marvellous thing happened in the world, which terrified those who beheld it, and those who heard thereof on that day. The sun became dark, and it became darker and darker until the day was like night, and the stars [fol. 38*b* 1] appeared, and men lighted lamps. And they feared with a great fear, and they cried out to God, and praised Him with all their hearts, and they begged for His compassion and mercy, which He promised them, and He multiplied His mercy on them. And He removed fear from

them, and the light re-appeared, and the sun came forth according to its custom, and it lighted up the whole world, and men extinguished their lamps. And the period of the darkness of the sun was one hour, that is to say, from the half of the eighth hour to the half of the ninth. And additional praise must be given to God because He did not hasten to harm men for their sins, but He made haste to shew His compassion and longsuffering towards them; and praise be also to our Lord Jesus Christ for ever and ever. Amen.

And on this day also is commemorated Abbâ SIMEON the archbishop [or bishop].

And on this day also THOMAS [the apostle began] to work [like an artisan], and to preach in the country of India whereunto he went with 'ABNÊS the merchant. And 'ABNÊS went to salute GUENDEFÔR the king, and he told him concerning THOMAS the carpenter whom he had brought with him. And the king rejoiced and said unto him, "What is thy trade?" And the apostle said, "I am a carpenter and an architect. And I can make walls of houses, and beds, and scales, and wheels (carts?), and ships, and oars, and royal palaces." And the king rejoiced, and he took THOMAS to a place where he was going to build a palace, and he said unto him, "When wilt thou have builded [the house]?" And the apostle said, "After two months, [I will begin on] the new moon of the month Khĕdâr (Nov. 7–Dec. 6), and I will finish [fol. 38*b* 2] in the month Mîyâzyâ" (April 6–May 5). And the king marvelled and said unto him, "Every house is builded in the summer, then how can this house be builded in the winter?" Then the king gave him much money both for himself and for those who were to work with him, and having taken it, he gave it to the poor and needy, saying, "I give what belongs to a king to [another] king." Then the king sent his minister to the apostle to learn if the palace was finished, and the apostle said unto him, "Thy palace is finished, but there remaineth the roof to put on." And the king sent him money a second time, and he said unto him, "Finish quickly." Then when the king came

and asked for the palace which THOMAS had built, the apostle said unto him, "No palace hath been built; there are only the alms given to the poor of thy goods." And the king was wroth, and he shut the apostle and the merchant up in prison until he could think out in what way he should kill them. That night GÂDÔN the king's brother fell sick and died, and the angels shewed him the palace which THOMAS had built for GUENDEFÔR his brother. He said unto them, "Who is this palace for?" And the angels said unto him, "This is for the king, and the Apostle THOMAS who is in the prison house hath built it for him." When his soul returned to him GÂDÔN told his brother this, and then they all vied with each other, and they went to the prison house and brought out the apostle and the merchant. And they believed on our Lord Christ, and were all baptized, both men and women, in the Name of the Father and the Son and the Holy Ghost, and they received His Holy Body and His Honourable Blood. Then THOMAS laid his hands upon them, and gave them the benediction, and departed from them.

[fol. 38*b* 3] Salutation to India and salutation to the Merciful One.

[On this day is commemorated DAVID King of Ethiopia, who was called the "fan of the wicked and the wall of adamant."]

X. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the pure and holy virgin EUNOMIUS (EUMENIUS), who was the seventh Archbishop of the city of Alexandria from MARK the apostle. Saint ABREMIUS appointed this holy man deacon and he served the office of deacon for ten years. When JUSTUS was appointed archbishop and he saw the virtues of this holy man, and the orthodoxy of his faith, and his knowledge, he appointed him priest, and he commanded him to teach the believers of the holy church of

Alexandria the Ordinances of the Church. When JUSTUS died this father was appointed archbishop, and he handed over the work of the churches and the teaching of the believers to Father MARCIANUS. And he debated continually with the wicked men and pagans, and he turned sinners from their errors, and shewed them plainly the Divinity of our Lord Jesus Christ, and he said unto them, "He is equal with His Father and with the Holy Spirit, One God." He continued in his office for thirteen years, and he died on the twentieth day of the month Ṭĕḳĕmt, in the sixth year of the [fol. 39*a* 1] reign of the Emperor ANTONIUS.

And in his days Saint SOPHIA and her three children became martyrs. Salutation to EUNOMIUS (EUMENIUS).

And on this day also SERGIUS, the companion of BACCHUS, became a martyr. This holy man was from SĔRGÂTIÂ, [and] from the palace of the Emperor MAXIMIANUS. And after the emperor had punished them he sent them to ANTIOCHUS, a governor in the country of Syria, and he tortured Saint BACCHUS, and he beat him so severely that he yielded up his spirit. And he commanded his soldiers to cast his body into the River Euphrates, but God protected it and brought it to the river bank. And God sent to it a lion and a wolf, and they protected it until God commanded certain saints who lived there, and they went and fetched the body of Saint BACCHUS and brought and laid it by them. And Saint SERGIUS sorrowed and wept because of it, and he saw a vision by night in which he seemed to see his brother BACCHUS in a beautiful palace, and he himself was shining brightly; and the soul of SERGIUS was comforted by reason of the vision which he had seen. And after this the governor commanded his soldiers to drive long iron pegs into the feet of Saint SERGIUS, and he sent him to the city of RÛṢÂFÂ in charge of horsemen, and he had to run by their side, and when they galloped his blood flowed down upon the ground. [fol. 39*a* 2] And he met on the road a certain woman who was a virgin, and he drank water from her, and she felt compassion for him, and she pitied his youth and his fine form. And he said unto her, "Come thou,

follow me to the city of RÛṢÂFÂ so that thou mayest take my body"; and the virgin followed him to the city of RÛṢÂFÂ. And the governor commanded, saying, "If SERGIUS will not obey my command and offer up sacrifice to my gods, the soldiers shall cut off his head with the sword." And they cut off his head with the sword which was in the governor's hand. Now the governor did not wish them to cut off the head of Saint SERGIUS, because he was a friend of the holy man, and it was through him that he had obtained his office. And that virgin drew nigh to Saint SERGIUS having some hair cloth with her, and she received in it the precious blood which flowed from the neck of the saint. And she took care of his body until the end of the days of the persecution, and then they built a fine church in the city of RÛṢÂFÂ, and fifteen bishops consecrated it and they laid his body therein. And very many miracles and great wonders took place through it, and that church subsisteth to this day. And the body of Saint SERGIUS resteth in it, and there distilleth from it in the marble sarcophagus a perfumed oil the odour of which is exceedingly sweet, and it healeth people who are sick with any kind of sickness. Salutation to SERGIUS.

[fol. 39*a* 3] And on this day also died JOHN the priest, and fighter. When his head was shaved, because of his excessive righteousness, they did not soak (*i.e.* soften) it with water. His father was Abbâ GABRA NÂZRÂWÎ of ḲAWÂT. Salutation to JOHN the priest.

XI. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ JAMES, Archbishop of the city of Antioch. Great tribulation fell upon this holy man, and [the emperor] exiled him because of the orthodoxy of his faith, and he remained in exile many days. Then the men of the city of Antioch sent and brought him back, and he lived there for a few days; and then the men of ARIUS drove

him forth again, and he remained during the second period of exile seven years; and he died in peace. Salutation to JAMES, the Lamp of Antioch.

[fol. 39*b* 1] And on this day also died Saint PELAGIA. This holy woman was a native of the city of Antioch, and her parents were infidels, and together with a corrupt faith she acquired a corrupt manner of life; and this fell out thus. She used to live in a playhouse, and she played a tambourine and sang and danced, and laughed and joked, and amused the people. And a certain holy man, a bishop whose name was PAUL, found her, and he rebuked her, and reminded her of the fire of GAHÂNAM (GEHENNA) and everlasting punishment. And his reproof entered her heart and she believed on our Lord Christ through him, and she confessed to him everything which she had done, and he encouraged her, and taught her not to despair through repentance, and the mercy of God. Then he baptized her with Christian baptism in the Name of the Father and the Son and the Holy Spirit, and she was illumined by the grace of the Holy Spirit by baptism. And she entered into penitence with a firm heart and a pure mind, and she made her body to endure toil and she brought it low; then she dressed herself in the garb of a man, and she went into Jerusalem, and worshipped in all the churches. And she returned to Abbâ ALEXANDER, Archbishop of the city of Jerusalem, and he sent her to one of the houses of virgins which are outside Jerusalem. And she dwelt therein, and she put on the garb of the nun, and she strove strenuously in the ascetic life for a period of forty years, and she was well-pleasing to God, and she died in peace.

Salutation to PELAGIA.

[fol. 39*b* 2] And on this day also took place the contending of 'ARMÂMÎ. [This paragraph is wanting in the Bodleian MS.]

XII. ṬĔḲĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the commemorative feast of the glorious angel, MICHAEL the archangel. On this day God sent MICHAEL to SAMUEL the prophet whilst he was in the sanctuary, and commanded him to go to the house of JESSE, the father of DAVID, in Bethlehem to anoint his son DAVID king over the children of Israel. And SAMUEL went to JESSE, and he said unto him, "Bring hither all thy sons"; and JESSE brought them [all] with the exception of DAVID, who was tending the sheep in the fields. When SAMUEL raised the horn of oil of kings over the heads of the sons of JESSE, [he saw that] God was not pleased with them. And SAMUEL said unto JESSE, "Doth there not remain unto thee some other son?" And JESSE said unto him, "There remaineth the youth, the youngest of them, who is herding the sheep in the fields." And SAMUEL said unto him, "Bring him hither"; and JESSE brought him. And straightway SAMUEL took up the horn of oil of kings, and anointed him, and God was pleased with him, and he reigned over the children of Israel. And on this day also God sent [fol. 39*b* 3] Saint MICHAEL the archangel to DAVID the prophet, and he helped him and gave him strength to slay GOLIATH, the giant of the Philistines, and deliver the children of Israel. For this reason the doctors of the Church have commanded and ordained that the people shall keep a festival in honour of Saint MICHAEL on the twenty-second day of this month. Salutation to Saint MICHAEL.

And on this day Saint MATTHEW the apostle and evangelist, one of the Twelve Apostles, became a martyr, after he had preached in the cities of the priests, and converted them to the knowledge of God. Now it happened that when he wished to go into the city of priests, he found a certain young man who said unto him, "Thou wilt not be able to go into this city unless thou shavest off the hair of thy head and thy beard, and carriest palm branches in thy hand." And he did even as the

young man commanded him, and as he was sorrowing because of this, straightway our Lord Jesus Christ appeared unto him under a form which he knew, that is to say, the form of the young man who had spoken unto him; and He encouraged and consoled him and then disappeared from him. When Saint MATTHEW had entered into the city, he made himself unseen by the people, like one of the priests. And he went to the temple of APOLLO, and found the high priest, and talked with him [fol. 40*a* 1] concerning the gods, and Saint MATTHEW made him to know that they were not gods; and he wrought miracles and wonders before him, and light rose upon them, and a table came down to them from heaven. When HERMES the priest saw this wonderful thing he said unto Saint MATTHEW, "What is the name of your god?" And he said, "The Name of my God is Christ," and straightway HERMES the priest believed on our Lord Jesus Christ, and many people believed with him. When the king of this city heard this thing he commanded his soldiers to burn them in the fire. And at the moment the son of the king died, and Saint MATTHEW made supplication to our Lord Christ, and he raised the king's son from the dead; and straightway the king and all the men of the city believed. Then Saint MATTHEW appointed a bishop and priests over them, and he built a church for them, and he went forth from the city to the cities which were outside, and he converted them and brought them to the knowledge of God. Before this Saint THOMAS had been to the City of the Blessed, and he saw our Lord coming to them at all times, having with Him the souls of babes, which were in number eighteen thousand. And on the first day of every feast our Lord Christ cometh to them, and with Him are His angels. And these blessed ones are they to whom SÎMÂS the desert priest went, and he was witness of their strifes, and of their marvellous works. After this Saint [fol. 40*a* 2] MATTHEW the apostle and evangelist went to the city of Jerusalem, and the land of Judah, and he wrote his Gospel in the Hebrew language. Then he went to the city which is outside, and he found therein a certain man who was in prison; now Saint MATTHEW used to visit those who were shut up in prison. And the man had to pay back to his lord the

money which he had given him to trade therewith, together with a profit thereon, but he dropped it into the sea and lost it. And Saint MATTHEW the apostle said unto that man, "Go thou to such and such a place, and what thou findest therein take, and give to thy lord." And the man went and he found a bag full of gold, and he took it and gave it to his master and was saved. And the story of Saint MATTHEW'S [act] was heard throughout the city, and many men believed on our Lord Jesus Christ. When JUSTUS the governor of that city heard that many men believed on our Lord Christ, he was exceedingly wroth, and he ordered his soldiers to cut off the head of Saint MATTHEW, and to cast his body to the fowls of the air. And they cut off his head with a sword, and certain believing men came and took his holy body and laid it in a holy place. Salutation to MATTHEW whose voice compelled the deep to restore from its depths to a certain man the gold which had sunk in it.

[fol. 40*a* 3] And on this day also died the holy father, the pure virgin, the fighter of lusts, the vanquisher of natural appetites, Abbâ DEMETRIUS the twelfth Archbishop of the city of Alexandria. This holy man was a man of the people (*i.e.* of lowly origin) and he knew not letters, and he used to work in a vineyard. His parents gave him a wife in his youth, and he lived with her until he was appointed archbishop—forty-eight years. Both husband and wife remained virgins, and no one knew about them except God, Who knoweth souls and hearts. When the time drew nigh for the death of Saint JULIAN the archbishop, the predecessor of DEMETRIUS, the angel of the Lord appeared unto this holy man and told him that DEMETRIUS was to be archbishop after him. And he gave him a sign concerning him, and said unto him, "To-morrow a man shall come unto thee having a cluster of grapes with him; seize him and pray over him, and appoint him archbishop." When Saint JULIAN woke up from his sleep, he told the bishops and the priests who lived with him what he had seen, and what the angel of the Lord had said unto him concerning DEMETRIUS the archbishop. When the morning

had come this Saint DEMETRIUS, the archbishop, found in the vineyard a cluster of grapes which had ripened before their time, and he took it to Abbâ JULIAN the archbishop, so that he might be blessed by him. And Saint JULIAN took him by the hand, and said unto the [fol. 40*b* 1] bishops and priests, "This is he who shall be archbishop after me." And they prayed over him, and they took him and bound him until Abbâ JULIAN died, whereupon they finished the prayers over him and made him archbishop. And he was full of heavenly grace, and he was versed in many kinds of learning, and he knew by heart all the Books of the Church and the interpretations thereof, and he read many abstruse works. It was he who regulated the reckoning of the Epacts, for the Christians used to keep the festival of the Baptism, and on the following day [began] the fast of Forty Days. And at the octave of His Passion they celebrated the festival of the Passion of our Lord by itself, and this they did from the days of the Apostles until the days of this father. And this father proclaimed the reckoning of the Epact by the Holy Spirit, and he regulated the reckoning of the Holy Fast. And he sent out letters [concerning it] to the Archbishops of the city of Rômê, and of the city of Ephesus, and of the city of Antioch, and of the city of Jerusalem, and they rejoiced thereat, and they ordered [the Holy Fast] even as it is at this day. And God was with this Father DEMETRIUS because of his sincerity (or purity). He used always to look for our Lord Jesus Christ at the time of the consecration of the Offering as he was administering the Holy Mysteries to those who were meet for them; and he drove away sinners, and said unto them, "Go ye and repent, and afterwards come and ye shall receive the Holy Mysteries; ye shall not receive them whilst ye are in sin so that ye may not go into GAHÂNAM (GEHENNA)." And Saint DEMETRIUS [fol. 40*b* 2] used to reveal their sins to the people, those which they committed in secret, and he would rebuke each one of them for the sins which they committed. Because of this believers were afraid of him, and the members of his congregation did not commit sin because of their exceedingly great fear of him, and because they did not wish him to put them to shame before the congregation.

And some of the people whom he used to rebuke for their sins would say among themselves, "This man is married, and his wife is with him at this present, why should he rebuke us especially? None but a virgin should be appointed to the throne of MARK the evangelist." One night an angel of the Lord came to him and said unto him, "DEMETRIUS, permit not thyself only to do as thou pleasest, and permit not thy neighbour to be destroyed. Remember that our Lord Christ saith in the Holy Gospel, 'The good shepherd giveth his life for his flock.'" And DEMETRIUS said unto him, "What is it that thou wouldst say unto me, my lord?" And the angel said unto him, "Reveal the mystery which is between thyself and thy wife to the people." On the following day the festival of Pentecost was celebrated, and this holy Father DEMETRIUS consecrated the Offering, and he commanded the archdeacons to tell the priests and all the people who were there that they were not to leave the church, but to stay together therein; and the archdeacons did as the archbishop had commanded. When the priests and the people were assembled he commanded that much wood should be brought and that a fire should be made of it, and [when] [fol. 40*b* 3] they had done so, this abbâ archbishop rose and stood up in the midst of the burning fire whilst all the people were looking on. And he prayed for a long time, and then he spread out his garment and took some of the fire with his hand and placed it in it. Then he called his wife, and she came unto him, and he said unto her, "Spread out thy woollen head-cloth," and he cast some red-hot charcoal into it, and then he said unto her, "Stand up that we may pray." And the red-hot charcoal continued to burn in the woollen head-cloth, and the cloth was not burned; and they remained in this position and prayed for a long time. After this the priests and the people asked him, saying, "We require thy holiness, O our father, to make us know what this mystery is." And he said unto them, "I have not done this seeking for the vain praise of this world, but behold, I have lived with this woman for eight and forty years, until this day. Now this woman whom thou seest was the daughter of my father's brother. Her relatives died and they left her, then a

little girl in my father's house, and I was brought up with her. When I was fifteen years of age my father gave her unto me in marriage. When we entered the marriage-chamber in our house, she said unto me, 'Why have they given me in marriage to thee, seeing that I am thy sister?' And I said unto her, 'Dost thou wish us to live together in one house, and never to separate from each other, and to preserve our virginity undefiled, and that there shall be nothing between us?' And she said, 'Yea.' And I have lived with her in one place for eight and forty years, and we have lain in the same bed on one bedstead. And the Lord God Who [fol. 41*a* 1] is judge between us, and Who knoweth what is hidden and the thoughts of hearts, He knoweth that I have never known her as a woman, and on her part she doth not know me as a man, but we have passed all these days just lying side by side. When we lift ourselves up we see as it were a face which resembleth that of an eagle in our bed, between me and between her. And he layeth his left wing over her and his right wing over me, and this he doeth from the time we lie down until the morning, and then he disappeareth. Now do not think, O Christian people, that I have revealed this matter unto you because I am seeking the praise which men desire in this world, but God hath commanded me to reveal unto you this mystery, for He wisheth what is good for all men—the Christ, the Redeemer of all the world." And in the days of this father certain evil men appeared whose names were ḲALÊMÔS, and 'AGÂNÔS, and others with them, and they wrote a lying book; and DEMETRIUS anathematized them and excommunicated them. And during the days of his office he taught and encouraged the Christian people, and all believers, every day regularly. When he was grown old and feeble they used to carry him on a litter, and set him down in the church, and he taught the people all day long from sunrise to sunset, and all the people pressed eagerly to hear his doctrine. And all the days of his life were one hundred and five (six?) years. Of these were fifteen during which he was unmarried, and eight and forty years passed before [fol. 41*a* 2] he was appointed archbishop, and he held the office of archbishop for three and forty years; and he died in peace. Salutation to DEMETRIUS.

And on this day also are commemorated the righteous men PETER, and DIONYMUS (or DÎYÔNÂS), and the strife of YÂʿEḴÔB, and ABÛ ṬEFÂ, and THEODORE, and ʾAMINUS (AMÂNUS).

XIII. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint PTOLEMACHUS and his brethren became martyrs.

Salutation to PTOLEMACHUS and his brethren.

Salutation to PAUL, the new Tawrâsî.

And on this day also died the [fol. 41*a* 3] holy father Abbâ ZACHARIAS the monk. The name of the father of this holy man was ʾAḴÂRYÔS. And ʾAḴÂRYÔS wished for the garb of the monk, and when he told his wife this thought, she agreed with what he said unto her. And he had two children, one boy and one little girl. And ʾAḴÂRYÔS left the children with their mother, and he went to the desert of SCETE, and he became a monk there under the direction of a certain holy old man who was a monk. After a few days there was a great famine in the city, and his wife took the two children and came to the desert of SCETE to their father ʾAḴÂRYÔS, and she told him of the tribulation which had come upon her through the famine. And she said unto her two children, "Go to your father," and the two children wandered about for a little, and the girl returned to her mother. And ʾAḴÂRYÔS said unto her, "Behold, God hath done what is right, and hath divided the two children between us; take thou the girl and I will take the boy." And the woman took her daughter and departed, and ʾAḴÂRYÔS took his son, who was this father ZACHARIAS, and brought him to the holy old men, and they prayed over him, and they prophesied that he would become a perfect monk. And ZACHARIAS was brought up with every kind of good work in the desert of SCETE, and with every kind of virtue and righteous work. And his form was exceedingly handsome, and there

were many murmurings in the desert because of him, and the monks said among themselves, "How is it possible for such an exceedingly handsome young man to dwell in the desert [fol. 41*b* 1] of SCETE among monks?" And when ZACHARIAS heard that the monks were murmuring because of him, he departed to the lake of DABRA NÂṬRÛN, which is like unto salt. And none of the people knew him, and he stripped off his apparel, and plunged his body into the lake, and he remained under the salt water for many hours. And his body swelled and became discoloured, and his flesh became full of sores like unto that of a man who is sick. Then he went forth from the lake and put on his apparel and came to his father 'AḲÂRYÔS; and when his father saw him he did not know him, but after a few days he recognized him and knew that he was his son. And he asked him and said unto him, "What is it that hath changed thy appearance?" And he told him everything that had happened and how he had submerged himself in the lake of NÂṬRÛN, which is *ḥambô* (salt). And when the First Day of the week came, he went to the church to receive the Holy Mysteries with the brethren. And God shewed to Abbâ ISIDORE, priest of SCETE, what Abbâ ZACHARIAS had done, and when Abbâ ZACHARIAS came to Abbâ ISIDORE to receive the Offering he looked at him and marvelled at him, and he said unto the monks, "ZACHARIAS received the Offering on the last First Day of the week like every other man, and now he hath become an angel of God." And when the other monks knew what ZACHARIAS had done they marvelled exceedingly, and they ascribed blessing and praise to him. And this Father ZACHARIAS possessed together with other excellences the virtue of humility, [fol. 41*b* 2] and his humility was so perfect that his father spake of it to the monks, and said unto them, "I have laboured greatly, but I have never attained to the rule of this my son ZACHARIAS." This ZACHARIAS lived a strenuous life and strove exceedingly for five and forty years; now when he came to the desert of SCETE he was seven years of age. And all the days of his life were two and fifty years, and he was well-pleasing unto God and he died in peace. Salutation to ZACHARIAS.

And on this day also are commemorated 'EULÂNÂ, and EULACIUS (EULOCHIUS?), and THEODORE, and 'ABLÂS and his brethren, and NITOLAUS, and 'ABÊLÂ.

XIV. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy Apostle PHILIP who was one of the seventy-two disciples. This holy man was a native of the city of Caesarea of the Philistines, and when our Lord Jesus Christ passed through the city of Caesarea He taught therein. And when the holy man [fol. 41*b* 3] heard His doctrine, he believed in Him, and submitted to His commands, and followed Him straightway. And of those who followed Him our Lord chose seventy-two disciples, and sent them out to preach, and to heal the sick, and this man was among their number; and He chose [also] Twelve Apostles, [and] of their number were the seven deacons whom He appointed for them. And this holy man preached in the cities of Samaria and baptized [men therein] with Christian baptism. And he baptized SIMON the magician, who perished when he wished to buy with money the gift of the Holy Spirit. And the angel of the Lord appeared unto this disciple PHILIP, and he commanded him to go by the way of the country of GÂZÛ. And he rose up and went there, and he found the eunuch, the steward of HENDAKÊ (CANDACE), the Queen of Ethiopia, and he was reading in the Book of Isaiah the Prophet. And the words which he was reading said, "Like a sheep he came to his slaughter, and like a sheep that bleateth not before him that will shear him" (Isaiah liii. 7); and this disciple PHILIP explained to him the meaning of the words which he was reading. And he said unto him, "This is a prophecy concerning our Lord Jesus Christ, Who suffered of His own free will for the salvation of men." And the eunuch believed through PHILIP the disciple, and he asked him to baptize him, and PHILIP did so. After he had baptized him the angel of the Lord carried PHILIP the disciple to the city of 'AZDÂD (ASHDOD) and he preached therein.

And he departed to Asia, and there he preached the Gospel, and there were four [fol. 42*a* 1] sons who preached with him. And having converted many of the Jews and Samaritans, and other peoples, and brought them into the Faith of our Lord Jesus Christ, he died in peace.

Salutation to PHILIP and to his four sons who prophesied.

And on this day also died the holy Father MOSES, the man of God. This holy man was a native of the city of Rômê; his father's name was EUPHEMIANUS, and his mother's name was AGLAIAS. And they were exceedingly rich, and their possessions were very many, and their slaves were more numerous than those of any others of their family, and they were arrayed in rich apparel which was embroidered in gold, and they wore girdles of gold. And they feared God and performed His commandments, and they fasted every day until the ninth hour, and they only ate once in the day, and then it was with the poor and the needy. And they had no children, and they used to entreat God the Most High to give them a son, blessed and good, who should do God's good pleasure. And God heard their petition and gave them a son who was very handsome in person, and the grace of God was upon him. And they rejoiced in him with a great joy, and they made a great festival for the poor and needy, and they multiplied their well-doing. And they called that [fol. 42*a* 2] son MOSES, which being interpreted is "man of God"; for God heard their petition for him. And they brought him up very piously, and they taught him all kinds of learning and spiritual wisdom. When the child had grown up, his father EUPHEMIANUS said unto his wife AGLAIAS, "Behold our son MOSES hath arrived at man's estate, and it is meet that we should give him in marriage to a wife." And his mother rejoiced at these words, and they betrothed him to a daughter of one of the nobles of the city of RÔMÊ (BYZANTIUM), whose person was exceedingly beautiful. And they made a great feast to celebrate his marriage, and they decorated the church of God, that is to say HAGIA SOFIA in the city of RÔMÊ (BYZANTIUM). And they made MOSES to stand with his wife before the Tabernacle, and they

crowned him with the holy crown of matrimony, and they received the Holy Mysteries and they came to their house in peace. And EUPHEMIANUS said unto his friend, "Tell the bridegroom to come into the marriage-chamber to his bride, and let him rejoice in her after the manner of all men." When MOSES the man of God heard this word, he came into the marriage-chamber, and he saw the maiden, and he marvelled at her person exceedingly, and he praised God, and blessed Him, and he thought within himself, saying, "Will not all this beauty of person pass away and decay and become dust?" And he entreated God to guide him into the path of the kingdom of the heavens. And he said unto the maiden, "Peace be unto thee, O my sister, thou noble maiden!" And he stripped himself of his glorious apparel and gave it unto her, and said unto her, "Have me in remembrance [fol. 42*a* 3], O my noble sister, until we meet again before our Lord Jesus Christ." And having said this unto her he went forth from her and he departed by road until he came to a city which is on the sea-shore. And he went into the city, and sold all his raiment, and gave the price thereof to the poor and needy, and he dressed himself in rags like the beggars and he went from one place to another begging bread and eating it, until he came to the city of RÔḤÂ (EDESSA). And he went into the church in the city wherein is the picture of our Lord Jesus Christ which our Lord sent unto EUGYÂNÔS, the King of RÔḤÂ (EDESSA), and he prayed before the picture of our Lady MARY and was blessed by her. And he gave thanks unto God, the Most High, and he went out of the church and sat down with the poor and needy, and he lived upon the bread of charity. He fasted always until the evening, and he prayed by day and by night, and wept without ceasing. When his father and his mother came into the marriage-chamber, and did not find their son MOSES, their joy was changed to sorrow. Then EUPHEMIANUS called his servants, and gave them much gold, and he said unto them, "Go ye into every city and country, two of you into each city, and give alms to the poor from that gold for the sake of my son MOSES." And two of his father's servants came to MOSES, and gave him alms with the [other] beggars. Now Saint

MOSES knew these servants, but they did not know him, and he said, [fol. 42*b* 1] "I give thanks unto Thee, O my Lord God, that Thou hast esteemed me fit for this great honour, that is for me to receive alms from the hands of my father's servants for the love of Thy Name." Now his father's servants continued to go round about through many cities for many days [seeking him]. After they had returned to EUPHEMIANUS their lord, the father of Saint MOSES, the man of God, they said unto him, "We have come into every city and we have not found thy son." And Saint MOSES, the man of God, was fasting two days at a time, and then three days at a time, until at length he did not eat at all except on the First Day of the week. After this our Lady MARY appeared unto one of the righteous elders among the priests of that church, and she said unto him, "Go outside the church, and say unto that man who is standing by the pillar, 'Come, O man of God,' and bring him into the sanctuary for his fasting, and his prayer, and his righteousness have ascended like the sweet-smelling incense into heaven." And on the following day that priest came to him at the moment when they were offering up the Offering upon the altar, and asked him to come into the sanctuary. And MOSES wept and entreated him, saying, "Forgive me, O my father! I am a sinner, and I am not worthy to stand in the holy place." And the priest said unto him, "O man of God, come into the sanctuary, for I am sent unto thee"; and he told him how our Holy Lady the Virgin MARY had appeared unto him, and how she had spoken unto him concerning him. And MOSES [fol. 42*b* 2] said unto him, "I am a sinful man, and the greatest sinner in all the world." After this he rose up to go to the city of TARSÊS (TARSHÎSH), which is the city of PAUL the apostle, and he said, "I will dwell herein until the day of my death." Then he thought in his heart and said, "Verily this is the Will of our Lord Jesus Christ; the Name of the Lord is living. I will not hide myself from any man, and I will not separate myself from the gates of my father's house, for who is there among the people here who will know me?" So he went to his father's house. And as he was going along he saw his father and very many men following him, and MOSES, the man of God, went

and laid hold of the bridle of his father's horse as he was sitting on it, and he said unto him, "O good and blessed man, may God forgive thee thy sins, and grant thee the petition of thy heart. Know now that I am a [fol. 42*b* 3] pilgrim and a stranger, if thou wishest to feed me with the broken meats of thy table, God the Merciful will magnify thy reward, if thou wilt have mercy upon my poverty and my wandering." When EUPHEMIANUS heard these words he thought of the wandering of his son MOSES, the man of God, and tears burst from his eyes and he groaned within himself. And he took MOSES with him into the house, and he commanded his servants to give him a seat before the door of the house, and they did for him even as he had commanded, and he commanded one of his slaves to serve him. And MOSES, the man of God, said unto that slave, "I entreat thee, O my brother, to bring me food and drink only on the First Day of the week, and then only bring me a part of a loaf of bread and a cup of water, after I have received the Holy Mysteries." And he continued to lead this life of self-abnegation and strife for a period of twelve years, sitting at the door of his father's house. And God wished to remove him from the toil of this world, and our Lord Jesus Christ appeared unto him, and said unto him, "Blessed art thou, O MOSES, My chosen one, for thou hast done My good pleasure, and thou hast loved sorrow far more than joy, and thou hast forsaken riches and sought after poverty. I, even I, say unto thee, that everyone who hath called upon thy name, or hath celebrated thy commemoration, or hath fed the hungry on the day of thy commemoration, or hath given the thirsty to drink, or hath clothed the naked, or hath written the book of thy strife, I will reward them with a splendid reward in the [fol. 43*a* 1] kingdom of the heavens; and in this world I will protect them from all evil, and I will not permit them to lack any good thing. And now, O my beloved MOSES, thou man of God, after four days I will take thy soul from thy body, and I will set thee with the souls of the righteous, and of the prophets, and apostles, and martyrs." And having said these words He gave him "peace," and went up into heaven. When the holy man saw this vision he rejoiced and was exceedingly glad. And he said unto that

slave who ministered unto him, "Bring hither to me paper and ink, and henceforward thou wilt have rest from labour for me"; and the slave marvelled at his words and brought him the paper and ink. And MOSES, the man of God, wrote the full history of his strife, from the beginning even unto the end thereof. On the fourth day he took the paper which he had written in his hand, and he died on the First Day of the week, and his soul went up into the heavens, and the angels and the righteous, and the martyrs, and the prophets, and the apostles welcomed it, saying, "Hallelujah! Redeemer our God"; and they came into the heavens. And all the people were gathered together in the church at the time of the consecration [of the Offering], and they heard a voice above the altar crying out, and saying, "Blessed are the good servants who have performed the commandments and the ordinances of their Lord, for they are in joy for ever." When the archbishops, and priests, and deacons, and bishops, and all the people heard this voice, great fear, and severe quaking fell upon them until the end of the consecration; [fol. 43*a* 2] and they received the Holy Mysteries. And afterwards the archbishops, and all the priests, and the people entreated our Lord Jesus Christ to reveal unto them this mystery. And straightway a voice was heard which said, "Rejoice with MOSES, the man of God, in the house of EUPHEMIANUS, for behold, he hath delivered up his soul into the hand of God." And when the archbishop heard this, he called EUPHEMIANUS and said unto him, "This great joy which dwelt in thy house; Why didst thou not inform me about him so that we might have visited him during his life and been blessed by him." And EUPHEMIANUS answered and said unto him, "Thy holy prayer is certain. Thou must know, O holy father, that I did not know that the like of this man existed in my house." And straightway the archbishops, and the priests, and all the people went to the house of EUPHEMIANUS, and they found MOSES, the man of God, where he died with the paper in his hand. And the archbishop took the paper out of his hand, and he read it before all the people until he came to his name which was MOSES, the man of God, the son of EUPHEMIANUS and his mother AGLAIAS. When his

father and his mother heard this they wept bitterly. Then the archbishop wrapped him in silk cloths, and they took him and carried him into the church and laid him in the sanctuary until all the people and the priests had been blessed by him. And immediately very many sick people came, the deaf and the blind, and they all received a blessing [fol. 43*a* 3] from his holy body, and they were all healed of their sicknesses. When the people became very many his father was afraid that they would overturn the body of the saint from his bier, and he commanded his servants to scatter money among the people. And the servants scattered much gold in order that they might leave the body of the saint, but they would not go after the gold, and no man ever returned afterwards to the gold. After this they laid the body of the saint in the great church of the Apostles PETER and PAUL. And many miracles took place through his body, the blind were made to see, and the dumb became able to speak, and the sick were healed, and the lame walked, and the deaf heard, and the lepers were cleansed, and from those who were possessed of devils the devils went out.

[Salutation to] MOSES, whose name is written on a pillar of gold in the Jerusalem of the heavens.

And on this day also died Saint GABRA KRĔSTÔS, the son of THEODOSIUS, Emperor of Constantinia. Now THEODOSIUS was a God-loving man and one who feared God, and his wife was a good and God-fearing woman, and her name was MARKÎZÂ (MARCHESA); and they were sorrowful because they had no son. And they went to Jerusalem, and they made vows, and they made supplication to God, and He heard them and gave them a son, and they called his name ʿABD AL-MASÎḤ, that is to say, GABRA KRĔSTÔS. And they taught him every kind of learning on the earth, and there was nothing which he did not learn. [fol. 43*b* 1] Afterwards they married him to a princess of Rômê, and they brought to him the bride, and they performed for him all the ceremonies which are wont to be performed for the bridegroom and bride. And at midnight GABRA KRĔSTÔS took the bride by the hand, and they made a covenant together, and then they recited the prayer of

belief—"We believe in one God"—to the end thereof. Then he stripped off himself the marriage-garments, and dressed himself in coarse apparel, and he went to the bride and kissed her head, and he bade her farewell, saying unto her, "God be with thee, and deliver thee from every evil work of Satan." And she wept and said unto him, "Whither goest thou? And to whom wilt thou leave me?" And he said unto her, "I leave thee to God, and I am going to follow Christ, for my father's kingdom is a transitory thing. Remember thou thine oath"; and straightway she was silent and remembered her oath. And he went forth by night whilst those who belonged to the marriage-chamber were sleeping, and he came to the sea-shore where he found certain men who were about to sail, and they took him with them. And when his father and his mother went into the marriage-chamber, and found only the bride and not the bridegroom, they said unto her, "Where is our son?" And she said unto them, "He came in to me in the night, and made me swear an oath, and made a covenant with me, and he kissed my head, and went away from me, and I have passed the night weeping." When they heard her words, they fell down upon the ground, on their faces, and they groaned, and uttered loud cries of grief and lamentation. And the Emperor THEODOSIUS sent out five hundred of his servants to seek his son, and he gave them much gold to distribute [fol. 43*b* 2] among the poor in alms. Now GABRA KRĔSTÔS arrived in the country of Armenia after a journey of one year. And there was a church built in the name of our Lady MARY, and he lived there for five years fasting and keeping vigil. And two envoys, servants of his father, arrived there, and they searched for him but were unable to hear any news of him; and they gave alms to the poor, and GABRA KRĔSTÔS himself received some of them. After he had dwelt there for five and twenty years, our holy Lady the Virgin MARY appeared unto a certain priest, and she said unto him, "Take the man of God with thee, and let his habitation be inside [the church]"; and he did as she had commanded him. And GABRA KRĔSTÔS said, "My Lady, why dost thou reveal my secret?" And he bade farewell to her picture (or image) and he departed by night and came to

the sea-shore, where he found a ship in which he embarked. Now he wished to depart to another country, but by the Will of God he arrived at his father's city, and he dwelt there for fifteen years and no man recognized him. And his father's servants used to make sport of him; but Saint GABRA KRĔSTÔS said, "[O God] punish not my father's servants for their offence, but take me to Thyself"; and thus saying he died, and they buried him with honour. As they were burying him they found a paper grasped tightly in his hand and they were unable to remove it, and they prayed together to the God of heaven; and when they had prayed the paper was released from his hand, and they read it, and they knew that he was their son. Then they wept bitterly, and they buried him, and his tomb became a place where the sick [fol. 43*b* 3] were healed, and where the blind [were made to see], and where many miracles were wrought, and where countless acts of grace were performed. Salutation to GABRA KRĔSTÔS, whose sores the dogs licked in the courtyard of his father's house.

And on this day also is commemorated our holy Father 'ARAGÂWÎ, who is surnamed ZA-MÎKÂÊL. This holy man became a guide to the servants of God on the road. And he went up to the holy DABRA DÂMÔ holding the tail of a serpent, and there he fought countless noble fights. And God graciously made a covenant with him concerning the man who should call upon his name, and the man who should celebrate his commemoration, and then he was hidden from the face of death by the grace of God. He established among his children the Rules for the Monastic Life, which he had learned in the house of his father PACHOMIUS. Salutation to ZA-MÎKÂÊL who was surnamed "'ARAGÂWÎ."

And on this day also are commemorated TRÂKWÂ the martyr, and those who were with him, and DAMATIUS, and 'EMRÂYA the martyr, and the four hundred and thirty- [fol. 44*a* 1] one martyrs who were with her.

XV. Ṭĕḳĕmt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and honourable BÎLÂMÔN became a martyr. This holy man was a native of Nicomedia; his father worshipped idols and his mother was a Christian. They taught him philosophy and he was well educated, and he passed under the care of a certain priest whose name was 'ARMALUS (HARMALUS ?), and he taught him the true Faith of our Lord Jesus Christ and he baptized him with Christian baptism. And he fought a strenuous fight, and God wrought by his hand great miracles and wonders. And there came unto him a certain blind man so that he might work by his skill some salvation for his eyes, and Saint BÎLÂMÔN made the sign of the Cross over the eyes of the blind man, saying, "In the Name of the Father and the Son and the Holy Spirit," and his eyes were relieved straightway, and he could see with them as in former times, and he was healed. When the king heard the story of the blind man who was healed of his sickness, he had him brought into his presence, and he said unto him, "Who was it that healed thine eyes?" And he said unto the king, "Saint BÎLÂMÔN healed me by laying his hand upon my eyes, and making the sign of the Cross, and saying, 'In the Name of the Father and the Son and the [fol. 44*a* 2] Holy Spirit,' and straightway I saw the light." And the man who had been blind and had been healed cried out before the king and said boldly, "I am a Christian." And the king ordered his soldiers to cut off the head of the blind man who had been healed, and straightway they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of heaven. Then the king sent and had Saint BÎLÂMÔN brought to him, and enquired of him concerning his Faith, and he confessed boldly before him and said unto him, "I am a Christian." And the king tried to seduce him by means of much persuasion, and he promised him very many things, but the saint had no desire for any of the things which he promised him. Then was the king wroth with him,

and [he cried out] with a loud voice, saying, "If thou wilt not hearken unto my voice I will inflict upon thee severe torture." And Saint BÎLÂMÔN answered and said unto him, "I am not afraid of thy torture." And straightway the king tortured him with severe tortures for many days, by applying one torture at a time, by beating, by suspension (*i.e.* crucifixion), by casting him into the sea, and into the fire. Whilst he was suffering these great tortures our Lord Jesus Christ appeared unto him in the form of 'ARMALUS (HARMALUS ?) the priest who baptized him, and he heard His voice, which was full of joy, saying, "O My chosen one BÎLÂMÔN, I have made ready for thee and the heavenly joy which is for ever." When the king's soldiers heard this word of joy, they believed on our Lord Jesus Christ, to Whom be praise and blessing! And they drew nigh unto the king, and they cried out, saying, "We believe on our Lord Jesus Christ, the Son of the Living [fol. 44*a* 3] God." And straightway the king commanded his soldiers to cut off their heads with the sword, and they did so, and at the same time they cut off the head of Saint BÎLÂMÔN, and they all received the crown of martyrdom in the kingdom of the heavens.

Salutation to 'ASḴÎR, and CYRIACUS.
Salutation to SÎLÂS the disciple of PAUL.
Twofold salutation to the Apostles of the Father.

And on this day also five hundred and sixty people who formed the company of Saint PANTALEON became martyrs.

And on this day also died SALATION, and 'ATRAKIUS, and Abbâ YARPES (IPHRASIUS ?), and ANDRONICUS, and ARMOLIUS (HERMOLIUS ?), and HERMES, and HARMOKTIS, and the holy women ADMANIA and ṢAMATÂ, and Father ISAIAH, and SILAS the disciple of PAUL.

XVI. Ṭĕḳĕmt

[fol. 44*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ AGATHON, the thirty-ninth Archbishop of the city of Alexandria. And they chose this father to be archbishop, and they took him and bound him, and they appointed him Archbishop of the city of Alexandria, when Abbâ BENJAMIN, the archbishop who preceded him, died. And great tribulation came because of the Orthodox Faith. In his days there was a certain man whose name was THEODOSIUS, a Melchite, and he went and came to the city of Damascus, to King YAZÊD, and he gave him presents and much money, and YAZÊD appointed him governor of Alexandria, and the North, and Mareotis. When he came to the city of Alexandria he afflicted our father Archbishop AGATHON, and he levied tax upon him, and he took from [each of] his disciples thirty-six gold *dînârs*. And he compelled AGATHON to give him money for the service of the emperor's ships each year, and the archbishop gave seven hundred gold *dînârs* each year. Now because of the evil of this man THEODOSIUS, his fellow Melchite did not associate with him, for he hated him because of the evil which he did to the Archbishop Abbâ AGATHON. And our father the archbishop was not able to go out of his cell until God had destroyed that evil man. And in the days of this father the building of the holy church [fol. 44*b* 2] of the blessed Abbâ MACARIUS was completed. One night the angel of the Lord appeared unto this father, and he made known to him that in the country of the FAYYÛM there was a certain righteous monk whose name was JOHN, and he belonged to the church of Saint Abbâ MACARIUS. And the angel commanded him to send and bring him to him so that he might help him in admonishing the people and in teaching them; and the angel said also unto him, "He shall be archbishop after thee." And straightway Abbâ AGATHON sent and brought the monk, and he delivered to him the work of the churches, and the ordering and teaching and admonishing

of the people. And this Father AGATHON died through overwork, and he held his office for fully nineteen years and he died in peace. Salutation to Abbâ AGATHON.

And on this day also are commemorated Saint Abbâ MACROBIUS, and Saint Abbâ 'ĔBLÔ (or APOLLO), and Saint Abbâ PETER the disciple of Abbâ ISAIAH the anchorite. Salutation to MACROBIUS, 'ĔBLÔ, and PETER.

[fol. 44*b* 3] And on this day also are commemorated PÂRĔBÛ, and the five and forty righteous men of EL-DĔRḴÊ, and ARÔN (AARON) the fighter, and ḲARBÛ, and 'ANÂLYÛ, and Abbâ PAWLÎ, and MARK, and GÂDĔL.

XVII. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died FILIAS (or FÎLYÂS) the martyr, bishop of the country of TAMIAS, in the days of ḲUĔLḲUĔLIANUS. They brought Saint FILIAS in before the company of the governors, and ḲUĔLḲUĔLIANUS said unto him, "Sacrifice to the gods"; and FILIAS said, "I will not offer up sacrifice except to God, and to Him alone." ḲUĔLḲUĔLIANUS said, "What kind of sacrifice doth God wish?" And FILIAS answered and said, "A pure heart and righteous judgement, and the word which is true; such are the sacrifices wherewith God is well pleased." ḲUĔLḲUĔLIANUS said, "Did not PAUL sacrifice?" and FILIAS said, "God forbid!" ḲUĔLḲUĔLIANUS said unto him, "Did not MOSES sacrifice?" And FILIAS said, "Unto the Jews only was the command given that they should sacrifice in Jerusalem." ḲUĔLḲUĔLIANUS said, "Dost thou strive on behalf of the soul or the body?" And FILIAS said, "On behalf of soul and body." ḲUĔLḲUĔLIANUS said, [fol. 45*a* 1] "Will this body rise?" and FILIAS said, "Yea." ḲUĔLḲUĔLIANUS said, "Hast thou no love for wife or brethren?" And FILIAS said, "The love of God is greater than every other love." ḲUĔLḲUĔLIANUS said, "Who is God?"

FILIAS raised his hand to heaven, and said, "God is He Who made the heavens and the earth and everything which is therein," and he told him the story of His Birth, and His Crucifixion, and His Death, and His Resurrection and Ascension. ḲUĔL-ḲUĔLIANUS said, "Can a god be crucified?" And FILIAS said, "Because of love for us He came into the world, and redeemed us by His Passion." ḲUĔLḲUĔLIANUS said, "Dost thou not know that I would honour thee, and that I do not wish to harm thee, for I know concerning the abundance of thy wealth, and the honour of thy family. Now, sacrifice thou to the gods so that thou mayest not die an evil death." And FILIAS said, "If thou dost wish to give me pleasure, give the order for my torturing and slaughter"; and ḲUĔLḲUĔLIANUS gave the order for him to be killed. As they were taking him away his brother came with the magnates of the city, and he besought him with many entreaties, grasping at his feet and kissing his hands as he did so, to submit to the governor and to offer up sacrifice. And FILIAS cursed them, saying, "Leave me, O ye who would lead me into error, I am going to bear the Cross of my God." And when he arrived at the place where he was to receive his doom, he stretched out his hands towards the East, and he prayed unto our Lord Jesus Christ for a long time. And he committed himself to his people, and bade them farewell in peace, and then he was crowned. Salutation to FILIAS, who feared not the governor.

[fol. 45*a* 2] And on this day also is commemorated Saint GREGORY, the brother of the blessed BASIL.

And on this day also died Saint DIOSCURUS, the thirty-first Archbishop of the city of Alexandria, who was appointed after Abbâ JOHN. This father was gentle in disposition, and his knowledge was glorious, and his work was good, and he was perfect in his days, but his family did not resemble him, and he was appointed archbishop by the Holy Ghost. And he wrote a General Epistle and sent it to the holy father and doctor of the Church, Abbâ SEVERUS, Archbishop of the city of Antioch; and he wrote in that Epistle the Orthodox Faith

of the Holy Three Who are equal in Godhead. Then he went on to speak about the Incarnation of the Son of God, and he said, "The Word of God took a body, perfect in all its operations, with a rational and understanding soul from our holy Lady the Virgin MARY. And He became therein One Son, and One Person, in inseparable unity, and He did not become two, but One, for the Holy Three were One God, before the Incarnation of the Son, and after the Incarnation of the Son there came not upon Him any addition to His Incarnation." When his Epistle reached Saint Abbâ SEVERUS, and he had read it, he rejoiced and [fol. 45*a* 3] was glad therein with an exceedingly great gladness. And he preached about it before the people of the city of Antioch, and they all rejoiced therein. Then Saint Abbâ SEVERUS wrote to him, and accepted his Epistle, saying, in his letter, "I give thanks unto God Who hath chosen thee for this glorious and orthodox Christian office," and he commanded him not to turn aside from it neither to the right hand nor to the left, and that all his words and works should be performed according to the Orthodox Faith which our holy fathers had formulated, that is to say the Three Hundred and Eighteen bishops who assembled in Nicea, and according to what they had commanded in the Canon and the Law. And then he said in his letter, "Teach thy people continually, so that they may be strong in the Orthodox Faith, and let them discuss this matter very much." And when the letter of Abbâ SEVERUS reached DIOSCURUS, he rejoiced therein greatly, and he commanded that it should be read from the pulpit. And this father taught the people continually, and read to them the Holy Scriptures, and commanded all the priests in the cities to shepherd their flocks, and to protect the sheep which had been committed to their charge. Having ended his good course, and pleased God, he died in peace. Salutation to DIOSCURUS the writer.

[fol. 45*b* 1] And on this day also died STEPHEN, archdeacon and protomartyr. Salutation to STEPHEN.

XVIII. Ṭĕḳĕmt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, THEOPHILUS, the twenty-third Archbishop of the city of Alexandria. He was appointed in the sixth year of the reign of THEODOSIUS the Great. In his days lived JOHN of the Golden Mouth (CHRYSOSTOM), of the city of Antioch, who translated the Gospel of JOHN, the son of ZEBEDEE, and he also translated the Book of PAUL the apostle. He was appointed Archbishop of the city of Constantinia, when the days of this father were twenty-eight years, and he died in exile. And in the days of this father there lived also EPIPHANIUS, Bishop of Cyprus; and in his days also died Abbâ CYRIL, Bishop of Jerusalem; and in his days also rose up (*i.e.* awoke) the SEVEN CHILDREN after they had been asleep for three hundred and seventy-two years. And this [fol. 45*b* 2] holy father was a disciple of ATHANASIUS, the apostolic Archbishop of the city of Alexandria, and this Saint THEOPHILUS was brought up in the cell of Saint ATHANASIUS, and he learned from him all spiritual doctrine. When Abbâ TIMOTHY the archbishop died, this father was appointed in his place. And he was prudent, and observant, and he learned the Books of the Church by heart, and he understood the interpretation of the same. During the days of his office he wrote great discourses, and many works of exhortation concerning love (*i.e.* charity), and concerning mercy, and concerning the keeping back of a man from receiving the Divine Mysteries before he repenteth of his sins, and concerning the Resurrection and the punishment which is prepared for sinners, and other treatises which tend to edification. And Saint Abbâ CYRIL was the son of the sister of this father, and he brought him up most carefully and piously. And he sent him to Abbâ SERAPION so that he might instruct him carefully and thoroughly in spiritual matters, and father Abbâ SERAPION taught him every kind of spiritual learning, and he learned by heart all the Books of the Church. When his education was complete

Abbâ THEOPHILUS sent and brought him to his cell. And he used to make him read before him continually books concerning the people. When this father Abbâ THEOPHILUS was with Abbâ ATHANASIUS, he one day saw him lifting up his eyes to a hill, now he was [standing] before his cell, and he heard him say, "If I find good days I will clear away this hill, and I will build on the site thereof a church to Saint JOHN the Baptist and [fol. 45*b* 3] ELIAS the prophet." And when this Father Abbâ THEOPHILUS was appointed Archbishop of Alexandria he remembered that hill concerning which he heard Abbâ ATHANASIUS speak, and determined that he would do and carry out what he had heard Abbâ ATHANASIUS say he would do. And in those days there was in the city of Rômê a certain woman who was exceedingly rich; now her husband was dead, and he had left her much property, and she had two sons. And she took her two sons, and the money which she had with her, and a picture of the angel RÛFÂÊL (RAPHAEL), and she departed from the city of Rômê to the city of Alexandria. And when she heard Abbâ THEOPHILUS speaking about that hill, straightway she became moved by the zeal of the Spirit, and she spent much money and cleared away that hill, and there appeared underneath it a coffer which was covered over with a slab of stone whereon were written (or engraved) three characters which were ⊖ ⊖ ⊖. As soon as THEOPHILUS saw them he knew their mystery through the Holy Spirit, and he said, "Behold, the time hath arrived wherein this coffer should be brought to light, for the three characters upon it are ⊖ ⊖ ⊖, and behold, they were gathered together at the same time. One ⊖ standeth for THEOS, that is God; the second ⊖ standeth for the Emperor THEODOSIUS, and the third ⊖ standeth for THEOPHILUS the archbishop, that is to say a holy three (?)." And having said this he opened the coffer and found written inside it the date according to the Era of King ALEXANDER, the son of PHILIP, the Macedonian, and it was seven hundred years, [fol. 46*a* 1] from the time when they closed [the coffer]. And the Archbishop Abbâ THEOPHILUS sent to the Emperor THEODOSIUS the Less, the son of the Emperor ARCADIUS, the son of THEODOSIUS the Great, and he informed him about the

coffer, and how he had opened it, and he said, "Come, that thou mayest see it." And the emperor came to the city of Alexandria, and he looked at the coffer, and he gave half of the treasure inside it to the blessed THEOPHILUS, and a half of it he placed in a ship and took to the city of Constantinia. And the blessed THEOPHILUS built churches with the gold which the emperor had given him. And he began to build first of all a church in the names of JOHN the Baptist and Saint ELIJAH, and he translated their bodies and laid them in it, and this church is well known to this day in DÊMÂS. And at that time he also built a church in the name of our holy Lady the Virgin MARY, by the hands of the Melchites in the east of the city. And thirdly, he built a church in the name of the angel RÛFÂÊL (RAPHAEL) in DASÊT, and he built seven other churches; and then he appointed the sons of that widow bishops. When the emperor saw the love of the archbishop for building churches, he gave him all the houses of idols which were in the whole country of Egypt, and THEOPHILUS pulled them down and built on their sites churches and lodging houses for strangers and pilgrims, and he endowed them with land and other property. And having followed in this good course of action, and pleased God, he departed to God [fol. 46*a* 2] and went to his rest from the toil of this world, after sitting upon the throne of MARK the evangelist eight and twenty years. When this father administered Christian baptism he used to see a rod of light before him making the sign of the Cross over the place of baptism. And this father and the Emperor THEODOSIUS were cutting wood, and each of the two saw a vision on the same night wherein it seemed that one of them was to become emperor and the other archbishop; and it came to pass to them even as they had seen in the vision. In the first year wherein this father was made archbishop, the Emperor THEODOSIUS commanded that each of them should write down their belief in books, and that they should bring them to the emperor, and they did as he had commanded and brought the books to the emperor. When they had drawn nigh unto him, the emperor rose up and prayed, and then he laid the books on the altar. And God revealed unto him that there was nothing in

them about the Orthodox Faith except that they said and believed that "the Son with the Father and with the Holy Spirit is One God." And the emperor commanded [his servants] to cast forth all the books wherein evil belief and words of doubt (or hypocritical words) were written, and the emperor expelled all those who were in doubt about their belief from his kingdom. And JOHN of the Mouth of Gold multiplied his reading in the Books of 'AWGÂRYÔS (ABGARUS), and this father THEOPHILUS sent a message to EPIPHANIUS, Bishop of Cyprus, and to all his own bishops, ordering them to anathematize the Books of 'AWGÂRYÔS (ABGARUS), and they anathematized them [fol. 46*a* 3] even as did THEOPHILUS the archbishop. When JOHN of the Mouth of Gold heard that Abbâ THEOPHILUS the Archbishop of the city of Alexandria had anathematized the Books of 'AWGÂRYÔS (ABGARUS), he abandoned them and never read them again. And [he died] the seven hundred and twenty-first year of King Alexander, the Two-horned (A.D. 410). Salutation to THEOPHILUS who was worthy to sit upon the throne of MARK the evangelist.

And on this day also died ROMANUS the martyr in the days of ASCLEPIANUS, the governor who persecuted the Christians. This ROMANUS had been a monk from his earliest years, and he devoted himself strenuously to fasting and prayer. When he heard that the governor was persecuting the Christians, he came into the church, and he gathered together the priests and the deacons, and admonished them in the Faith of Christ, and strengthened them with his own confidence. When ASCLEPIANUS heard this he commanded that ROMANUS should be summoned, and when ROMANUS stood before him, he said unto him, "Is it true that thou art the son of FĔYÛM?" ROMANUS said unto him, "What doth glory of kin profit me? My glory is Jesus Christ." When ASCLEPIANUS heard this he commanded his soldiers to hand him up and to scrape his limbs piecemeal [and they did so], and when the governor saw his patient endurance, he commanded them to slit his cheeks so that he might not be able [fol. 46*b* 1] to talk. And ROMANUS said, "Behold, my God hath uncovered my mouth so

that I may admonish thy madness. If thou wouldst know the truth of the matter, command thy servants to bring hither a child, and he will tell us whether it is right for us to worship God or the gods." And the governor commanded them to bring a little child, and he said unto him, "Tell me is it right for us to worship God or the gods." And the child said, "It is right for us to worship God Who created all the world with one word"; and having heard him the governor commanded them to hang up the child. When they had hung up the child his mother came to look at him, and the child said unto his mother, "Give me water, for I am thirsty." And his mother said unto him, "Nay, O my son, thou must not drink water [here], but go to the water of life." When the governor heard her words he commanded them to cut off the head of the child; [and they did so], and his mother came and took away his body. And the governor commanded them to cut out the tongue of ROMANUS at its roots so that he might not be able to argue with him. And ROMANUS having received by the grace of God a tongue of the Spirit, he wrote with his blood, saying, "Blessed are those who do not deny our Lord, for the Son will confess them before His Father." When ASCLEPIANUS heard this he imagined that the tongue of ROMANUS had not been cut out, and he called to the prefect, and said unto him, "Why didst thou not cut out his tongue at its roots?" And the soldier said, "Command them to bring the soldiers and I will cut out his tongue before thee, and thou shalt say if he speaketh." And straightway they brought the soldiers and they cut out his tongue, and he died forthwith. When the governor saw him he commanded the soldiers to bring him into the prison house, and there they hanged (or strangled) him; thus he finished his martyrdom. [fol. 46*b* 2] Salutation to ROMANUS the martyr.

And on this day also are commemorated JOHN the martyr, and 'ADRÂNÎ, and 'ARTÊMÂTÊWÔS, and HEPHAESTUS, and LUDERIUS, and 'ASMÂNÎT, and his seven children.

XIX. Ṭĕḳĕmt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint BARTHOLOMEW and his wife. These saints were natives of the country of FAYYÛM, to the west of Egypt, and they were accused before the governor of being Christians. And the governor sent and had them brought to him, and he questioned them about their belief and they confessed our Lord Christ before him. And he commanded his soldiers to dig a deep pit and to throw the two into it, and to cast stones in on them; and the soldiers did as the governor had commanded them, and BARTHOLOMEW and his wife finished their strife; and received crowns of martyrdom in the kingdom of the heavens. Salutation to BARTHOLOMEW and his wife who were buried alive [in the days of the Emperor DIOCLETIAN].

[fol. 46*b* 3] On this day also the holy General Council assembled in the church of the city of Antioch because of PAUL of SAMOSATA. This wretched man was a native of the city of SÂMÎDÂT, and was made Archbishop of Antioch. And Satan sowed bad seed in his heart, and he used to believe that Christ was a mere man whom God created, and that God chose Him so that by Him He might redeem the children of men, and that the source of Christ was MARY entirely, and that His Godhead was not one with His manhood, but that it descended upon Him, and that He dwelt therein by the Will of God, One Nature; and he would confess neither the Son nor the Holy Spirit. And this Council assembled in the city of Antioch because of him, and this assembling took place in the reign of the Emperor VALERIUS, when DIONYSIUS was Archbishop of the city of Alexandria, and DIONYSIUS was Archbishop of the city of Rômê; and this Council assembled before the Council of Nicea five and forty years. Now Abbâ DIONYSIUS, Archbishop of the city of Alexandria, was old, and he was not able to come with them into the Council, but he wrote a letter to the Council, saying,

"Christ is the Word of God, and is His Son, and is equal with Him in Godhead and Nature. And the Trinity [containeth] Three distinct Persons, and one God and one Lord. And One [Person] of the Trinity, that is [fol. 47*a* 1] to say, the Son, became incarnate in the substance of a complete man, and there was with Him One Nature." Then DIONYSIUS testified concerning these things and adduced many testimonies from the Old and New Testaments. And DIONYSIUS sent this letter with two priests, from the Council of the congregation, and those two priests and thirteen bishops assembled and they debated the matter with PAUL the infidel. And they read out before him the letter of DIONYSIUS, and they rebuked him with the words of PAUL the apostle, who said, "Christ is the Word of God, and He is His Son, and the splendour of His glory, and the likeness of His glory, and the Substance of Godhead." But he would not accept their words, and he would not turn from his infidelity, and they cut him off, and anathematized him and excommunicated him, and they excommunicated all those who believed his words, and drove them from their thrones. And the Council formulated Canons, and they are in the hands of the believers who perform their Laws and Precepts. Salutation to the two priests and thirteen bishops.

On this day also died Saint JOHN of DAILÂM. The parents of this holy man belonged to the nobles of the city; his father's name was ABRAHAM, and his mother's name was SÂRÂ, and they continued to pray fervently [fol. 47*a* 2] for many days because they had no children. One day two monks came to visit him, and they sojourned in his house, and they said unto him, "O ABRAHAM, hast thou no children?" And he said unto them with tears, "O my fathers, I have not gotten a son. And now I have grown old, and as for my wife her days are past"; when the monks heard this they prayed over them, and blessed them and departed. After a few days SÂRÂ, the wife of ABRAHAM, conceived and she brought forth a child of joy, and ABRAHAM called his name JOHN. When fourteen years had passed, and when the boy had finished all his instruction in the Books of the Church, those two same monks

came into the school, and when JOHN saw them he asked them to take him away with them. And they said, "We are afraid of thy father and we cannot take thee." Whilst those monks were departing to their abode JOHN prayed to God that He would direct the path which he had chosen, and he went out of the school and followed the monks, and whilst wishing to overtake them he came to a great river which he was afraid [to try] to cross by himself. Whilst he was there certain Arabs came with their camels, and JOHN asked them to take him across the river, and they took him over with them; and by the Will of God he arrived in the monastery of these monks. Now the name of one of these monks was Abbâ SIMON, and when he saw JOHN he knew him, and he received him, and made him his disciple; and Abbâ SIMON had two other disciples besides JOHN, but he loved JOHN more than them. When [fol. 47*a* 3] Abbâ SIMON knew that his departure was nigh, he said unto his children, "O my children, I will tell you what God hath shewn me in respect of what shall happen unto you after my death. One of you a hyaena shall seize, another of you shall be scattered in the earth, and of my third disciple the report shall go forth into all the world." Then the old man looked in the face of JOHN, and he said unto him, "Be strong, O my son, for the love of Christ, for He hath chosen thee to be a father unto many"; and thus saying the old man died. After three days one disciple went out into the world and married a wife, and where the second went is not known. And Saint JOHN was sorrowful in his soul and he said, "I will go down and see what hath happened to my companion." As he was going down a company of soldiers of DAILÂM met him, and they made him prisoner, and fettered him with two beautiful women, one on his right hand and one on his left. Whilst they were journeying along the road the men of DAILÂM lacked water both for themselves and for their beasts. And Saint JOHN said unto them, "Masters, if I make water to spring forth for you will ye let me go?" And they said unto him, "Yea." Then Saint JOHN knelt upon the ground in the Name of the Father and the Son and the Holy Ghost, and water gushed out upon them and they drank. And Saint JOHN said unto them, "Perform to me what

ye have covenanted," and they said, "We will not let thee go; who shall we find like unto thee?" So they brought him to their city. And in those days a heavy plague descended upon DAILÂM, and the master of Saint JOHN died, and his children, and all the men of his house, and there remained only his wife and her daughter. And the wife of Saint JOHN'S master thought [fol. 47*b* 1] that he was a magician, and she shut up Saint JOHN in his room, and set fire to the house so that she might burn him alive, but God delivered him. When the men of DAILÂM saw this they all believed through him, and they were baptized, men and women. Then JOHN departed thence by another road. When he found that the men there worshipped trees, he exhorted them to turn from iniquity, and when they refused to do so he came by night among their trees, and prayed to God, and taking an axe [in his hand], he said, "In the Name of the Father and the Son and the Holy Ghost I will cut you down"; and straightway one thousand trees fell down at one stroke of the axe. When the men of the city saw this they believed, and were baptized together with their women and children. And once again he went to another city, and he found that the people there were worshippers in fire-temples. When JOHN rebuked them, they were wroth, and they cast him into the fire three times, but he came forth unharmed. And he turned their water into blood, and they lacked water to drink, and they all believed in the God of Saint JOHN, and forty thousand men were baptized. Then he built a church and performed countless signs and wonders, and he died in the country of DĔR'ĔYÂN. Salutation to JOHN of DAILÂM.

Salutation to Abbâ SIMON, who was [fol. 47*b* 2] enveloped by the Holy Ghost.

And on this day also are commemorated the righteous men of AL-MAṬRÂ, who were slain with violence by the hands of evil men. [The Bodleian MS. says they were slain by King YEMRÂHA.]

Salutation to the Guide of the year.

XX. Ṭĕḳĕmt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great father of light, Abbâ JOHN the Short (*Kolobos*). This holy man was a native of the city which is called TÂNSÂ and is in Upper Egypt, and he had one brother. His parents were righteous people, and they feared God; they were not rich in the goods and possessions of this world, but they were rich in good works. When this holy man was eighteen years of age, the grace of God moved him to go to the desert of SCETE, which [name] being interpreted means, "Balance of hearts." And he wished to put on the garb of the beings of the spirit and of angels, that is to say, the garb of the monk. And he found a certain tried and strong old man, whose name was Abbâ BÂMÔY, [fol. 47*b* 3] of the city of SĔHÂ, dwelling in SCETE, and Saint JOHN bowed low before him and entreated him that he might dwell with him in SCETE. And Saint Abbâ BÂMÔY wished to try him, and he said unto him, "O my son, it is not right for thee to live here, for this is a very hard desert, and those who dwell therein have to work with their hands, and they can only feed themselves by hard toil. And also over and above this there are very many fasts to be kept, and many prayers, both by day and by night, to be said, and a man must sleep on the bare ground naked without a bed (or cushion), and there is very great hardship in this desert. Nay, my son, go back into the world and live a life of comfort and ease like unto that of all other men." And Abbâ JOHN said unto him, "O my father, for God's sake do not turn me back for I have come to be under thy authority and under the shadow of thy prayer. And if thou wilt accept me I believe that God will make thy heart well-disposed towards me." Now Saint Abbâ BÂMÔY was wont never to do anything hastily, and he entreated God concerning Abbâ JOHN so that He might reveal to him His works. And the angel of the Lord appeared and said unto him, "God saith unto thee; accept this brother, for he shall become a chosen vessel." And when

Abbâ BÂMÔY heard these words from the angel of God, he brought Abbâ JOHN into the church, and he shaved off the hair of his head. Then he laid out the garb of the monk, and he stood and prayed over it for three days and three nights. Then the angel of the Lord appeared, and made the sign of the Cross [fol. 48*a* 1] over the raiment of monkhood, and Abbâ BÂMÔY put it upon Abbâ JOHN. And Abbâ JOHN devoted himself with the greatest zeal and diligence to the splendid works of the ascetic life. One day Abbâ BÂMÔY wished to try him, and he sent Abbâ JOHN away from him, saying, "I cannot live with thee"; and Abbâ JOHN stood for seven days outside the gates of the monastery, and every day Abbâ BÂMÔY went out to Abbâ JOHN, and smote him with a stick, and Abbâ JOHN bowed down before him and said, "Forgive me, O my father." On the seventh day the old man Abbâ BÂMÔY went forth to go to the church, and he saw seven angels, and they had with them seven crowns which they were placing on the head of Abbâ JOHN. And straightway Abbâ BÂMÔY took Abbâ JOHN and brought him into his cell, and from that day onward he was held by him in honour and reverence. One day Abbâ BÂMÔY found a piece of dry wood and he gave it to Abbâ JOHN and he said unto him, "Take this wood and plant it in the ground, and water it until it sprouteth and bringeth forth fruit." And Abbâ JOHN obeyed Abbâ BÂMÔY, and he took that piece of wood, and planted it, and watered it each day twice; now the water was far off, a distance of twelve stadia. And after three years that piece of wood sprouted, and grew into a large tree, and bore fruit, and the old man Abbâ BÂMÔY took some of the fruit thereof and carried it to all the aged monks, and he said unto them, "Take ye and eat of the fruit of obedience and humility." When the monks saw this miracle they marvelled exceedingly, and they praised God Who giveth [fol. 48*a* 2] this virtue unto those who make themselves subject to His teachers. And Abbâ BÂMÔY fell sick of a very severe sickness, and he continued to suffer from this sickness for eighteen years, and though Abbâ JOHN ministered unto him [all this time] he never once said unto him, "Thou hast done well," for the old man Abbâ BÂMÔY had grown very old, and

he used to try him exceedingly. And God tried him with such a severe sickness until at length he became like a piece of dry wood, so that he might become a chosen offering unto God. When Abbâ BÂMÔY was about to die, he gathered together the aged monks, and he seized the hand of Abbâ JOHN and gave it unto them, saying, "Take him, and take care of this man, for he is an angel and not a man." Then he said unto Abbâ JOHN, "After I am dead I will live in the place wherein thou didst plant the tree which sprouted and bore fruit, for thou in that place didst become a holy and acceptable sacrifice before God. And many men shall be saved by thy hand, and thy memorial shall be there in that place before God for ever." When Abbâ BÂMÔY had said this unto him, he opened his mouth and delivered up his soul into the hand of God. After this Abbâ JOHN departed to that place [where the tree was] according as the old man Abbâ BÂMÔY had told him. And he strove boldly in the working of righteousness, for his name was exalted exceedingly; and after this he was appointed abbot over his church. And whilst the archbishop was laying his hand upon him at the time of his appointment, a voice came from heaven, and all the people heard it, saying, "Axios, Axios, [Axios]," [fol. 48*a* 3] that is to say, "He is worthy, He is worthy, He is worthy." And every time when Saint Abbâ JOHN consecrated the Offering, he would watch for those who were worthy to partake and those who were not worthy. Now Abbâ THEOPHILUS, the archbishop, built a church to the Three Holy Children in the city of Alexandria, and he wished to bring thereto the bodies of the Three Children from the city of Babylon. And he asked Saint Abbâ JOHN to go to the city of Babylon, and to bring the bodies of the Three Children from the city of Babylon, and after many requests Abbâ JOHN went forth on behalf of the archbishop. And a cloud straightway carried him away and brought him to the city of Babylon, and he saw that city, and the rivers and the palaces thereof, and he saw the bodies of the saints, the Three Children, and the body of King NEBUCHADNEZZAR lying in their tombs. And Saint Abbâ JOHN bowed low, and embraced the bodies of the saints with tears, and he cried out, saying, "O my holy fathers,

bless me!" And straightway he heard a voice from their bodies, saying, "The God of Israel hath blessed thee." When Abbâ JOHN had heard this voice he was filled with the Holy Spirit, and rejoiced in the spiritual blessing. And he said unto them (*i.e.* the bodies), "O my fathers, ye martyrs of Christ God, I tell you that our father the archbishop, Abbâ THEOPHILUS, has built a church in your names in the city of Alexandria, and he hath sent me unto you and he beseecheth you and your holy bodies to come and dwell in your church, so that there may be healing and salvation unto all those who believe in Christ [fol. 48*b* 1] in all the country of Egypt." And the saints answered with one voice and said unto him, "God shall give thee the reward of thy labour in the life everlasting! But tell the archbishops that God hath commanded [us] not to remove our bodies from this place until the day of the Resurrection. Nevertheless because of his contendings, and his labour, and his perfect faith, let them suspend lamps in the church [which he hath built], and let the servants put oil and wicks of flax therein, only do not let them light the lamps, on the night of the day of the consecration of the church, whilst all the people and the priests are assembled therein, and we ourselves will come and we will make manifest the power of God and their blessing." And Saint Abbâ JOHN bowed low, and went forth from their presence rejoicing in God. When he had departed a short distance from them, a cloud took him up and brought him to the outskirts of the city of Alexandria, and he came in to the archbishop and told him what the saints had said; and the archbishop did even as the saints had told him. And when midnight had come on the night of the day of the consecration of the church, the Three Holy Children appeared in the church surrounded by brilliant light, and they lighted all the lamps, and they sent forth from themselves an exceedingly sweet odour. After this Abbâ JOHN returned to SCETE, and he contended in the working of righteousness by night and by day. One day a certain monk came into the cave of Abbâ JOHN, and he found him lying down, and the angels of God were waving their wings over him, and each of them was saying to the other, "Let me lay my wing upon him." After this the [fol. 48*b* 2] pagan

Barbarians came to the desert of SCETE to plunder the houses of the monks, and to slay the monks. After this Saint Abbâ JOHN went to the monastery of Saint Abbâ ANTHONY in the desert of ḲUELZEM [by the Red Sea], not that he was afraid of death, but he said, "I go that a pagan may not come and kill me, and go to Sheol because of me; I do not wish to be in a state of ease and for that pagan to suffer punishment on my account. For he might testify against me before the Lord God, though he is my brother in nature, and form, and likeness." And Abbâ JOHN dwelt by the side of a village, and God brought him from it a certain man who was a believer, and he ministered unto him until the time of his death. When God wished to give him rest from the labour of this world, He sent unto him His righteous saints, Abbâ ANTHONY, and Abbâ MACARIUS, and Abbâ PACHOMIUS, to comfort him and to inform him concerning his departure, and there was with them Abbâ BÂMÔY, his spiritual father. And they comforted him and said unto him, "Be strong in the Lord, and rejoice in the everlasting joy which God hath prepared. Be thou ready, for we will come to thee at dawn on the First Day of the week, and we will take thee with us into everlasting life, even as God hath commanded"; and they blessed him and disappeared. On the day of the Eve of the Sabbath Saint Abbâ JOHN sent his attendant to the village, for he was sick with a little sickness. And when it was the time of cock-crow on the night of the holy First Day of the week, behold there came unto him many hosts of angels, and all [fol. 48*b* 3] the company of the saints, and when he saw them he rejoiced and bowed low and delivered up his soul into the hand of God. And the holy angels received the soul of the blessed Abbâ JOHN, and they took it up with them into heaven. And at that moment his attendant came, and he saw his soul as they were carrying it up into heaven, and the holy angels were surrounding it, and were singing before it. And before all these, as it was shining brightly like the sun, one sang and praised the blessed man Abbâ JOHN. And he stood still for the space of an hour as he marvelled at what he saw. And straightway the angel of the Lord came unto him and told him the names of each one of the saints, and pointing with his

finger at the saints he said unto [the attendant of] Abbâ JOHN, "This is Abbâ PACHOMIUS, this is Abbâ MACARIUS, this is Abbâ BÂMÔY, and this is Abbâ So-and-so." And the attendant said unto the angel, "Who is this in front of them who is shining like the sun?" And the angel said unto him, "This is Abbâ ANTHONY, the father of all the monks." When the attendant came to the cell he found Abbâ JOHN on his knees, and he wept over him with a great weeping. And he made haste and went to the village, and told the men how that the saint was dead. Then the brethren came and made him ready for burial, and they bore away his body with great honour, and when they had brought him into the village, great wonders and miracles happened through his body. And then his sons, the monks, came and took up his body and they carried it to the desert of SCETE and laid it in the church thereof, and it became a haven for everyone who took refuge therein. [fol. 49*a* 1] Salutation to Abbâ JOHN.

And on this day also died Saint ELISHA the prophet, whose name being interpreted is "Saviour, protector and king." This holy man was a native of a village the name of which was BE'ÊLÂMÔN, of the tribe of ISSACHAR, and he prophesied many prophecies concerning the children of Israel. And he also prophesied, saying, "God shall come down upon the earth and shall walk with men." And he gave a sign of this, saying, "The sun shall set in SÊLÔM (SILO), and one of its two halves shall be separated from the other, and twelve oak trees shall be useful to the Lord, and submissive to the holy God, Who shall come down upon the earth, and by it the whole earth shall be saved." When he finished his prophecy he died in peace and was buried in his own land. Salutation to ELISHA the prophet who made the bitter water sweet and raised the axe out of the water by means of a splinter of wood.

XXI. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 49*a* 2] On this day is celebrated a festival of commemoration of our holy Lady the Virgin MARY. Salutation to thee, O MARY, on whom the Sun of righteousness rose. Salutation unto thee, O garden of stacte and cassia.

And on this day also is commemorated the translation of the body of Saint LAZARUS, whom our Lord raised from the dead. And one of the Christian emperors, having heard the history of the saint whilst he was in the island of Cyprus, translated his body to the city of Constantinia. When they wanted to translate it [the workmen] found the saint's body buried under the earth and laid in a stone sarcophagus. And there was cut upon it in [letters of] gold the following: "This is the body of Saint LAZARUS, the friend of our Lord Jesus Christ, whom He raised from the dead, after [he had lain] in the grave four days." When they found the body they rejoiced with great joy, and they carried it to Constantinia, and the priests went out and received it with great honour, and with psalms, and hymns, and prayers, and incense; and they laid it in the sanctuary until they could build a church for it, [fol. 49*a* 3] and translated the body thither. And they made a great festival in honour thereof on this day. Salutation to the emperor who translated the body of LAZARUS to Antioch (*sic*) from Cyprus.

And on this day also died the holy father Abbâ JOHN, Archbishop of the holy city of Jerusalem in the days of the God-loving King DAVID, (A.D. 1411–1413) the [grand]son of the King SAYF 'AR'ÂD. Now this father was the son of Christian parents who feared God, and they belonged to the city of MĔSR (CAIRO); and they reared the holy man [piously] and called him JOHN. When he grew up they taught him Christian doctrine, and when he was fit to serve in the grade of deacon he was appointed a deacon. And having performed the duties of a deacon well and

carefully, and was fit for the grade of priest, he was appointed priest. And he devoted himself strenuously to fasting and to prayer, and above all he gave himself to the fear of God and to the love of pilgrims; thereupon he became fit for the grade of apostleship. By the Will of God he was appointed bishop in the holy city of Jerusalem, and he fought a good fight therein, and he taught the people in humility and in the fear of God. And they loved him exceedingly because of his holiness, and his goodly figure, and his open countenance which was as that of an angel of God. After he had been seated on his throne [fol. 49*b* 1] for a few years, Satan brought a trial upon him and removed him from his people and from his city. And this was in the days when Abbâ MARK was archbishop of Alexandria. And the King of MĔSR (CAIRO), a Ḥanafite, forced him to send an embassy to the King of Ethiopia, who was in submission to him, concerning the Muslims who dwelt under his rule. Now there was in his days a king whose name was SAYF 'AR'ÂD, and he was also named CONSTANTINUS, and he slew many of the Muslims who rebelled against him, and some of them he drove out of his country and they went to the King of MĔSR (CAIRO) and took refuge with him. And they said, "The King of Ethiopia hath made an end of the Muslims; some of them he hath slain, and some of them he hath made Christians." When the King of MĔSR (CAIRO) heard these words, his zeal for his religion rose up, and he compelled the archbishop to despatch elders to [Ethiopia], and he told him that he held him as hostage for the obedience of the King of Ethiopia and the safety of the other Muslims who were in his kingdom. And our father the archbishop and his bishops agreed with the Government of MĔSR (CAIRO) concerning those who were to be sent to the King of Ethiopia, and they chose those fathers, those shining stars, because of their holiness, and learning, and wisdom, that is to say the honourable father Abbâ JOHN, and the learned and prudent father Abbâ CYRIL, Bishop of 'AKHNÂS, and he forced them to go to the King of Ethiopia against their will. When they came to the frontier of Ethiopia, the God-loving King SAYF 'AR'ÂD, [fol. 49*b* 2] may God rest his soul! Amen, heard concerning them, and he rejoiced with exceeding

great joy; and he sent his soldiers to them with presents and mules to receive them, and when they had come to the king he paid them exceedingly great honour. And after they had read to him the letter of our father the archbishop, they wished to return to their thrones, and to their peoples, and to their churches, but the lord king prevented them from departing because he loved their holiness, and because he loved their persons, and their priestly service, and their faces which were full of grace, for they were like unto [those of] the angels of God, and they shone like the sun; and the lord king loved them with a great love because of their holiness and their prayers. After a short time God wished, in His mercy, to remove this father Abbâ JOHN from the labour of this transitory world, and He brought upon him a slight illness, and he died at a good old age, now his work was well-pleasing unto God, in the eleven hundred and sixth year of the Era of the Righteous Martyrs (A.D. 1390).

And on this day died the great [prophet] JOEL. This righteous man prophesied in the days of 'ABYÂ (ABIJAH) the son of JEROBOAM, the son of SOLOMON the king. He taught the people, and admonished them, and prophesied concerning the dwelling of God in Zion, and concerning His Passion, and concerning the descent of the Holy Spirit, the Paraclete, upon the holy Apostles on the day [fol. 49*b* 3] of the festival of Pentecost. And he revealed that they would prophesy, their daughters, and their sons, and their old men, and their young men, and the women who dwelt with them. "And if there be a prophet who prophesieth, I will pour out My Spirit upon all men" (Joel ii. 28); and I will not pour except [on] the Apostles. Now of this passage there are two interpretations: I, Because the holy Apostles were perfect in working righteousness he called them "men," for he who is not perfect among men in doing the good pleasure of God is not called a "man"; II, From the Apostles the Holy Spirit was poured out upon all the believing saints from the time of their preaching to the day of the Resurrection. And this prophet prophesied also concerning the going forth of the Law of the Gospel from Zion, when he said, "A stream of water shall flow forth from the

house of God, and it shall water the valley of Shittim" (Joel iii. 18). And he made known that after the coming of our Lord Jesus Christ war should break out on the earth, and he spake also concerning the day of the Resurrection. And he said, "The sun shall become dark, and the moon shall become like blood, and the light of the stars shall be hidden" (Joel ii. 31). Now this prophet prophesied more than a thousand years before the coming of our Lord Jesus Christ. This righteous man belonged to the tribe of REUBEN, and he arrived at a good old age, and he pleased God and died in peace, and was buried in the fields. [fol. 50*a* 1] Salutation to JOEL the prophet, the son of BÂTÛÊL, whose tongue was sharper than a razor.

And on this day our Lady MARY wrought a miracle and delivered MATTHIAS from the prison house.

XXII. Ṭĕḳĕmt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint LUKE the evangelist, the physician, became a martyr. This holy man was one of the number of the seventy-two disciples whom the Holy Gospel mentioneth; he ministered to the Apostles PETER and PAUL and he wrote the histories of them. After the death of PETER and PAUL, LUKE preached in the country of Rômê. And those who worshipped idols came to an agreement with the Jews, and they stood up before the Emperor NERO and they cried out concerning LUKE the disciple, and they made accusations against him; and said, "He bringeth very many men under his teaching by means of his sorcery"; and the Emperor NERO commanded that they should bring LUKE before him. And when the apostle knew that he was about to depart from this world, he found an old man who was a fisherman, and he gave him the books and the volumes which were with him, and he said unto him, "Take good care of these books, for they will be of benefit to thee, [fol. 50*a* 2] and will make thee to arrive on the road

of God." And when he had come to NERO, Emperor of Rômê, he stood up before him. And the emperor said unto him, "How much longer wilt thou lead men into error by thy sorcery?" And Saint LUKE answered and said unto him, "I am not a magician, but an Apostle of our Lord Christ, the Son of the Living God." And the emperor commanded [his soldiers] to cut off his right hand, saying, "I cut off this hand which wrote books"; and straightway they cut off his hand. And Saint LUKE said unto him, "Verily we do not fear the death of this world, but behold thou shalt at this moment see the power of my God Jesus Christ, to Whom be praise!" And the saint reached out his left hand, and took up in it the right hand which had been cut off, and made it to cleave to its proper place, and it remained there firmly and became like unto the other; then he separated it from the wrist and it remained thus. And those who were there marvelled, and the chief officer, and his wife and very many men believed in our Lord Christ; and they were in number two hundred and seven and seventy souls. And the emperor commanded his soldiers to cut off their heads, and the head of Saint LUKE the apostle, and the soldiers cut them off and the saints received crowns of martyrdom in the kingdom of the heavens. And they placed the body of Saint LUKE the apostle in a hair sack, and they cast it into the sea, and by the Will of God the waves of the sea brought it to an island, and a certain man who was a believer found it, and he gave it honourable burial. This holy man wrote his Gospel [fol. 50*a* 3] for THEOPHILUS, who was a Gentile, and he also wrote for him the "Acts of the Apostles." Salutation to LUKE whose tongue was true, and who wrote the Divine Gospel.

Salutation to the company of martyrs who died with Saint LUKE.

Salutation to the old man SILAS, who received Saint LUKE'S books and preserved them in purity.

XXIII. Ṭĕḳĕmt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ JOSEPH, the fifty-second Archbishop of Alexandria. This man was the son of one of the elders of the city of MANÛF, and he had very many possessions. When his parents died and left him an orphan a certain God-fearing man brought him up, and when he arrived at man's estate he took his goods and gave them to the poor and the beggars. Then he went up into the desert of SCETE, to the monastery of Saint Abbâ MACARIUS, and he became a monk under the direction of a certain holy old man. When Abbâ MARK the second was appointed archbishop, and he heard that the natural disposition and intelligence of this Saint Abbâ JOSEPH [fol. 50*b* 1] were good, he sent and had him brought unto him, and established him in his house. After many days Abbâ JOSEPH asked Abbâ MARK the archbishop, saying, "Let me depart to the desert of SCETE," and straightway Abbâ MARK made him a priest and sent him away to the desert of SCETE. And he remained there many years, until the holy father Abbâ SIMON the archbishop died, and the country of Egypt remained without an archbishop for many years. After the death of Abbâ JACOB, the bishops made an agreement with a certain scribe in the king's house, who had married and whose wife had died, now he had never been a monk, and the bishops took bribes from him, and they made an agreement with one-half of the men of the city of Alexandria, to appoint that scribe archbishop. And all the bishops rose up against him, and they said unto him, "This scheme which thou hast planned is not good, but bad, for the holy Canon saith that all those who shall either take or receive bribes in respect of appointments to the priesthood, are to be excommunicated. And more especially shall it be so in this case, for this man hath married twice, and he is wholly unsuited for the office of archbishop; and besides, up to the present none but a virgin hath been appointed to sit on the throne of MARK the evangelist."

And these men then joined with them in this good counsel, and they rose up and came into the church, and prayed to God and entreated Him to make clear unto them who was the best man for this office. And straightway God heard their petition, and He made them to remember this Abbâ JOSEPH, and they sent a letter ordering the monks to bring him from the desert of SCETE. And those [fol. 50*b* 2] who had been sent prayed unto God and said, "We beseech Thee to reveal the matter unto us clearly; if Thou hast chosen this father Abbâ JOSEPH to be the archbishop, give us the following sign, that is to say, let us find the door of his cell open." And when they came to his cell they found the door open, and they found Abbâ JOHN (JOSEPH?) bidding farewell to a certain monk, and he was wishing to go into his cell and to shut his door. When he saw them he embraced them with a holy embrace, and received them with joy, and brought them into his house. When they came into his house they seized him and bound him, saying, "He is worthy, He is worthy, Abbâ JOSEPH is worthy of the archiepiscopate." And he cried out and wept, and he said unto them, "I have committed very many sins, far more than any other man"; but they would not accept this excuse from him, but they took him to the city of Alexandria and appointed him archbishop. Having taken his seat upon the throne of MARK the apostle, he thought about the Church exceedingly, and with what remained of his own stipend he bought plots of ground which had been dedicated to pious works, and endowed the churches with them. And he taught the people at all times, and he never neglected any one of them. Now, Satan was jealous of him, and he schemed schemes and brought sorrow upon him, and the immediate cause was that the Bishop of the city of TÊNÊS (TANIS), and the Bishop of the city of MĔSR (CAIRO), behaved wrongly towards the people and oppressed them in the matter of dues and afflicted them, and Abbâ JOSEPH said unto them, "Forbear and do not afflict them." And on several occasions he had entreated them to look upon their flocks with the eye of mercy, but they would not accept his behests, and they set them aside. And these [fol. 50*b* 3] holy bishops having afflicted their people [to excess], all the people came to the Archbishop

Abbâ JOSEPH, and they all cried out before him, and said unto him, "If thou wilt not remove these bishops from over us we shall embrace another Faith." And Abbâ JOSEPH fought very, very hard to make peace between them, but he was not able to do so. Then he brought all the bishops from all the land of Egypt, and when they were assembled, he told them how these two bishops had afflicted their people. And the archbishop sent and had those two bishops brought before him, and he wished to make peace between them and their people; but they would listen neither to his commands nor to those of his brother bishops. And straightway the archbishop said unto them before all the bishops, "I am innocent of your sins," and the bishops were witnesses against the two bishops that they had transgressed the command of the Archbishop Abbâ JOSEPH. And they all wrote with their own hands to this effect; "It is meet for these two bishops to be cut off from their sees"; and straightway the archbishop cut them off from their sees. And when he had cut them off from their sees, these two bishops went to the King of Egypt, and made false accusations against this father Abbâ JOHN (JOSEPH?) before him, and the king sent his brother and a company of soldiers to bring the archbishop to him. When he had come to him the king's brother drew his sword and wanted to kill him, and when he was about to smite the archbishop with the sword, God thrust aside the hand of that nobleman, [fol. 51*a* 1] and his sword struck a pillar, and broke, and he was furiously angry. And another man drew his dagger and drove it into the side of the archbishop with all his might, and his apparel and his girdle were cut through, but the dagger did not enter the flesh of the archbishop. Then that nobleman knew that the archbishop was a righteous man, and that there was in him divine grace which would preserve him from every evil, and from murder. And he brought him to the king his brother with great honour, and he told him what he had done to the archbishop, and how he had been smitten twice with the sword and had escaped unhurt. When the king heard this he marvelled, and he was afraid of the archbishop and paid him honour, and then he asked him questions about the two bishops who had made accusations against him before him. And the

archbishop told him what had happened in the matter of the bishops, and he proved to him that the accusations which they had made against him were falsehoods. And the king knew that those bishops were liars, and evil men, and accursed oppressors, and straightway he commanded [his soldiers] to slay them. And the archbishop said unto him, "Our Lord Christ in the Holy Gospel commanded us to do good in return for evil. These bishops made false accusations against me, but behold, God hath established it in thy heart that I am innocent of the false charges which they laid against me to thee; I therefore beseech thee to have mercy upon them, and to forgive them for God's sake." When the king saw the pity of the archbishop, he marvelled exceedingly, and he paid him honour, and he had mercy upon those two bishops for his sake. And he wrote for him an authorization [fol. 51*a* 2] and gave it to him, and in it he ordered: "Neither officials nor bishops shall resist the archbishop, and they shall not disobey his command, and whatsoever he is pleased to do in his see he shall do, whether it be to remove a man from his office or to appoint a new one." And in the days of this father the King of Ethiopia sent him a letter, saying, "I do homage to the throne of MARK the evangelist, whereon to sit thou art worthy, and by his grace my kingdom hath waxed strong. I beseech thee to have compassion upon me and to send unto us as bishop Abbâ JOHN. There are certain men of our city who have gone astray from the light of the throne of Saint MARK the evangelist, and who have set their feet on the road which is full of thorns, and they have driven out Abbâ JOHN our bishop. Because of this great tribulation hath come upon our land and all our men are dying of the plague, and our beasts and cattle have perished, and God hath restrained the heavens so that they cannot rain upon our land, and our enemies have risen up against us and have conquered us, because we have not obeyed the commandments of God. And now, O holy ABÛNA, have mercy upon us and upon our folly. Send us our Bishop JOHN so that he may entreat God, and pray for us, and deliver us from this tribulation through thy prayer and his own. And I will inform thee, O my father, what hath been the cause of this. I thy son was blessed

by my father Abbâ JOHN the bishop, and he bade me farewell as he set me on my way with my soldiers, and he blessed me and then returned and dwelt in his diocese. And we departed to the war, and we continued to fight for very many days, [fol. 51*a* 3] and our enemies conquered us, and they destroyed our soldiers, and we took to flight and returned to our own country, and we missed Abbâ JOHN our bishop. And I enquired for him, and they told me that my wife, the queen, had driven him into exile because certain evil men had counselled her to do so, even as Queen EUDOXIA had in days of old driven JOHN of the Golden Mouth (CHRYSOSTOM) into exile, and that they had appointed another bishop who was their choice; they have transgressed the command of the holy Canon, and therefore our country is destroyed. And now have pity upon us and send Abbâ JOHN to pray for us." Now when they drove that bishop out of Ethiopia he went and dwelt in the monastery wherein he had become a monk, and that was the monastery of Saint Abbâ MOSES of the desert of SCETE. When Abbâ JOSEPH the archbishop had read the letter of the King of Ethiopia, he rejoiced exceedingly because of his confidence, and he sent quickly to the desert of SCETE and brought back Abbâ JOHN, and he comforted him, and encouraged him, and sent brave men with him to the country of Ethiopia. As soon as he arrived, the plague ceased, and rain fell from heaven, and the king rejoiced with very great joy at his arrival; and this father rebuked the wicked sinners and converted them to the Orthodox Faith. And he likewise encouraged all Christian people in the right and good Faith which they had received from their fathers. And he used to interpret for them obscure passages in the Holy Scriptures, and declare their meaning unto them, and he preserved them by his teachings and prayers. And God made manifest through [fol. 51*b* 1] this holy father JOSEPH great signs and wonders, and having finished his good and divine fight, and pleased God, he died in peace, having sat upon the throne of MARK the evangelist nineteen years. He lived the life of a monk for nine and thirty years, and he had lived ten years before he adopted the life of a monk; and all the days of his life were eight and sixty years.

And on this day also Saint DIONYSIUS, Bishop of the city of Corinth, became a martyr in the days of DIOCLETIAN and MAXIMIANUS, the wicked emperors. They condemned this holy man to be tortured very severely, and when they were tired of torturing him they cut off his head with a sword, and he received the crown of martyrdom in the kingdom of the heavens.

Salutation to Archbishop JOSEPH of the city of MANÛF, unto whom was given the knowledge of Letters. Salutation to DIONYSIUS the Bishop of Corinth whose head was cut off.

And on this day also [are commemorated] the deaths of ṬENḴĔYÂḴÊ (or TAYÂNḴÊ), and THEODOSIUS, and LAOS (TALÂWÔS), and TAXIS, and JÔSÂB (or JOSEPH), and the strife of ANDREW, the martyrs.

XXIV. ṬĔḴĔMT

[fol. 51*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the fighter Abbâ ABLARIUS (HILARIUS ?) the monk and anchorite. This holy man was a native of the city of GÂZÂ, and his parents were pagans, and they taught him all the various kinds of learning of the Greeks, and their philosophy, and he was very far superior in knowledge to many of his companions, and wisdom had a dwelling place in his soul. And he wished to make himself very strong in the learning of foreign peoples, but there was no one in his city who could teach him that learning, and who could fulfil for him all that he desired. And he rose up and went to the city of Alexandria, and he went into the place where all the doctors sat, and he learned from them many kinds of learning. And a divine zeal moved within him to learn the doctrine of the Church, and he enquired for the Books of the Church, and certain men gave them to him, and he read them and understood them. And Abbâ ISKANDER, Archbishop of the city of Alexandria, revealed and explained to him the meaning of what was obscure in the Books, and he made him to understand the belief on

our Lord Jesus Christ. And ISKANDER baptized him with Christian baptism, and he fought a great fight, and he became a monk and devoted himself diligently to the path of the monastic life. Then he went to Saint Abbâ ANTHONY, and he dwelt with him for many days, learning from him the path of righteousness. When he heard that his parents according to the flesh were dead, he went to his city, and took the goods which his parents had left him, and gave them to the poor and needy, and to the women who were with child. Then he entered one [fol. 51*b* 3] of the monasteries in the country of Syria, and he fought a great fight, and he devoted himself strenuously to fasting, and prayer, and bowings, and vigils, and he used to fast for six days and six nights at a time, and he used to feed himself on the grass of the desert. And his heart shone brightly, and God gave him the gift of prophecy and of working signs and wonders. After this he dwelt in that same monastery for many years, and it was in that monastery that EPIPHANIUS became a monk. And the abbot received this Saint ABLARIUS (HILARIUS ?) and he taught him the rule of the ascetic life and the Law of the Church, and he prophesied of him that he would become the Bishop of Cyprus, which came to pass even as he had prophesied. Now the days of this father were eighty years; ten years he lived in the house of his father, and seven years in the city of Alexandria, and for three and sixty years he led the life of a monk and fought a great fight. And he pleased God and died at a good old age. And Saint JOHN of the Golden Mouth praised this holy man, and Saint BASIL in his writings also praised him. Salutation to ABLARIUS (HILARIUS ?) who drank sea water and ate grass.

Salutation to ṢABLA MÂRYÂM, who was famed for her fasting and self-abnegation.

[fol. 52*a* 1] And on this day also Saint PAUL and his companion [LONGINUS], and the holy woman ZAINÂ became martyrs. Salutation to PAUL, LONGINUS, and ZAINÂ.

And on this day also are commemorated EUSIA (AUSIA), and CONSTANTINE.

XXV. Ṭĕḳĕmt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Abbâ BÛLÂ, who was surnamed 'ABÎB. The name of the father of this holy man was ABRAHAM, and that of his mother was ḤARÎK, and they were natives of the country of Rôm, and came from the borders of LÛPÎ; and since there was a persecution in the days of the Emperor MAXIMIANUS they continued to fly from city to city. As they lacked a son they entreated God, with fasting and prayer, to give them a son. And the angel of the Lord appeared unto them in a dream, and gave them a vine cluster which was full of grapes, and when the blessed woman conceived, a large tree which was near their house blossomed, and on the leaves thereof were written in the language of Rôm the following words: "BÛLÂ, servant of God, and the saint of the God of JACOB, [fol. 52*a* 2] Who dwelleth in Zion." And when the child was born they left him for some time without making him a Christian. Then our Lady MARY appeared unto the Archbishop of Rômê, and commanded him to go to the house of ABRAHAM and baptize the child; and when he arrived there he made him a Christian and called his name "BÛLÂ." When the father and the mother of the child heard [this] they marvelled because he had called the child by that name without their having told him the name. When the archbishop had prayed, bread for the Offering and a cup of wine came down from heaven, and he consecrated them and administered unto them the Holy Mysteries. When the boy was one year old he spoke plainly and said, "One is the Holy Father, One is the Holy Son, One is the Holy Ghost." After a little [time] his father and his mother died, on the sixteenth day of the month of Khĕdâr (Nov.–Dec.). When the boy was ten years of age there arrived a wicked governor who ordered [the people] to worship idols, and when Abbâ BÛLÂ heard about it, he went to the governor and cursed his filthy idols. When the governor saw the small stature of the boy he marvelled greatly. And he commanded [his soldiers] to drive nails into him, and to scrape his body, and to strip off his skin,

and to saw off his hands and his feet, and to beat his back with whips, and to cast him on the wheel among the sharp knives and spikes, and to drag him along the road of the city; [and they did so]. And Saint MICHAEL came and saved him, and healed him. Then BÛLÂ went to another wicked governor and reviled him, [fol. 52*a* 3] and the governor was wroth with him and cut off his head with the sword, and he was crowned on the eighteenth day of the month Mîyâzyâ (April–May). And Saint MICHAEL came down from heaven and raised him up unharmed, and he took him into the desert, and he arrayed him in the garb of the monk, and put upon him a mark in appearance like the sign of the Cross, and he said unto him, "God hath commanded thee to be a companion of the Saints." And Abbâ BÛLÂ went up into a dry (*i.e.* withered) tree, and he dwelt therein fighting incessantly, and whensoever he remembered the Crucifixion of our Lord Jesus Christ and His Passion, he always cast himself down from the top of the tree. One day having cast himself down Satan was strong to kill him, and he died, but our Redeemer came straightway and raised him up, and he said unto him, "Thy name shall not be 'BÛLÂ' only, but ''ABÎBHÂ,' for thou shalt become many fathers." And BÛLÂ loved Christ more and more, and he was always beating his face, and cutting his flesh with knives, every member of him, and he beat his back with seven hundred stripes; through these acts he died three times and our Redeemer raised him up again. And on each occasion He shewed him how he had been born of a virgin, and on other days He shewed him how he was seized by the Jews and His Passion. And for this reason BÛLÂ lived without eating and without drinking for two and forty years, and he never lay on his side for six and sixty years. And he also kept his head fixed for twelve years and six months, until his brains perished. One day when he saw the Passion of our Lord, he placed a sword upright before him [fol. 52*b* 1] and then fell upon it and died. And our Lady MARY came with angels to the place where his body was, and she said unto him, "Peace be unto thee, O my beloved"; and his body spake and said unto her, "Peace be unto thee, O Queen of the world." And she laid her hands upon his body and healed him. And when his

days were ended, and it was time for him to depart from this world, our Lord Jesus Christ appeared unto him having in His hands shining crowns set with gems of various kinds, and shining raiment. And He said unto him, "Come unto Me, O My beloved 'ABÎB, so that thou mayest enjoy never-ending pleasure. I swear unto thee by Myself that whosoever calleth upon thy name I will forgive him his sins. And whosoever commemorateth thee, or sheweth mercy on the poor, or clotheth the naked, or feedeth the hungry, or giveth drink to the thirsty man, or buildeth a shrine for thee, or writeth the story of thy strife, or readeth it or heareth it, I will forgive his sins even to the tenth generation." Having said this He kissed his mouth, and bearing him upon His breast carried him up into the air. And when he heard the praise of the angels, his soul tore itself away from his body, and entered the heavenly Jerusalem. Salutation to 'ABÎB.

Salutation to the twelve [fol. 52*b* 2] handmaidens, and to the three and forty men, and to the three hundred and sixty women, who under the influence of 'ABÎB became martyrs.

And on this day also died Abbâ 'EBLÔY (APOLLO ?), who was like the angels. The name of the father of this holy man Abbâ 'EBLÔY (APOLLO ?) was 'AMÔNÊ, and he was a native of the city of AKHMÎM; the name of his mother was MÛSYÂ. And both of them were righteous before God, and they walked in His way; and they were very charitable towards pilgrims and strangers. Now they had no son at all. And his mother MÛSYÂ saw a vision one night, and she saw in it a shining man who had with him a tree, and he planted the tree in her house, and it took root and blossomed and bore fruit. And the shining being said unto her, "Whosoever shall eat of this tree shall live for ever." And the mother of the holy man took some of the fruit thereof and ate it, and it was sweet in her mouth, and she said in her heart, "Shall I, I wonder, have fruit." When she awoke from her sleep she told her husband what she had seen. And he told her that he had seen in his vision what his wife had seen in her vision, and they praised God many times. And they added to their works of righteousness and to their strivings, and they fasted for two

days at a time and their food was bread and salt. When the mother of the holy man Abbâ 'EBLÔY (APOLLO ?) conceived, she prayed many prayers and vanquished enemies. And every night she prostrated herself to the ground one thousand times, and every day five hundred times for a period of nine months, until she brought forth her son; and she called him "'EBLÔY (APOLLO ?)." After this she added to her works of goodness and righteousness. When [fol. 52*b* 3] Abbâ 'EBLÔY (APOLLO ?) arrived at man's estate he wished to assume the garb of the monk, and he continued to feel this wish until he found the means of gratifying it. Now he had a friend whose name was 'ABÎB, and taking him with him they went forth by night, and they departed and became monks in one of the monasteries of Upper Egypt; and they devoted themselves to the ascetic life and fought strenuously. After a few days 'ABÎB died, on the twenty-fifth day of the month Ṭĕḳĕmt (Oct.–Nov.). Thereupon Saint Abbâ 'EBLÔY (APOLLO ?) departed to the monastery of 'ABLÛG, and many men were gathered together [there], and he taught them the fear of God and right worship. And on the day of the death of Abbâ 'ABÎB, whilst they were performing the service of commemoration, Abbâ 'EBLÔY (APOLLO ?) said unto them, "O brethren, whosoever shall pray this day in the name of Abbâ 'ABÎB God will forgive him his sin, even as Christ promised him with this promise, in the following words: 'O My chosen one 'ABÎB, whosoever shall pray one prayer on the day of thy commemoration (now Saint 'ABÎB, had said to God, Forgive me all my sin), I will forgive him his sin for Thy Name's sake.'" And it came to pass in that hour that one of the monks died, and whilst they were standing and were burying him, one of the brethren who were monks felt doubts about what Abbâ 'EBLÔY (APOLLO ?) said. And straightway that dead man rose up, and he began to speak and to say unto them, "Why do ye doubt the words of Abbâ 'EBLÔY (APOLLO ?)? God did covenant this covenant with our father Abbâ 'ABÎB on the day of his commemoration"; when the dead man had said these words he turned and lay down again. And the brethren, the monks, marvelled and praised God. Now Abbâ 'EBLÔY (APOLLO ?) lived very many

years, [fol. 53*a* 1] and he built many monasteries, and had many children; and in his days lived Abbâ MACARIUS the Great. When Abbâ MACARIUS heard the report of him he rejoiced therein exceedingly, and he wrote to him letters comforting him and his sons, the monks, and encouraging him to continue in the work which was well-pleasing to God. Now whilst Abbâ MACARIUS was writing those letters in the desert of SCETE, Abbâ 'EBLÔY (APOLLO ?), being in Upper Egypt, knew by the Holy Spirit that he was doing so. And he said unto the monks who were round about him, speaking unto them with the voice of God, "Be silent, O my brethren, for behold Abbâ MACARIUS is writing to us a letter of encouragement." Having spoken these words in this manner, behold, straightway a certain monk came having with him the letter of Abbâ MACARIUS. And the monks went out and they received him with joy, and he read the letter before all the monks with joy and they rejoiced with a great joy. This holy man Abbâ 'EBLÔY (APOLLO ?) went to the holy father Abbâ AMMONIUS, and he saw that holy woman, whose name was YAWÂHÎT, dwelling with him. And Christ having wished to give him rest from the labour of this world, he died straightway in peace on the fifth day of the month of Yakâtît (Feb.–March). Now we have written the history of Abbâ 'EBLÔY (APOLLO ?) side by side with that of his friend Abbâ 'ABÎB.

And on this day also took place the consecration of the church of Saint JULIUS the martyr, of the city of 'AKPÂṢÔS (ACFAHA). Now the saint became a martyr in the city [fol. 53*a* 2] of ṬĔWÂ, according to what is written in the account of his strife. And this took place after the destruction of DIOCLETIAN the infidel, when CONSTANTINE was reigning, and a few days before he was baptized with Christian baptism. And when he had been baptized the horn of the Christian kingdom was exalted, and churches were built in the names of the holy martyrs whom the infidel emperors had slain. When the Emperor CONSTANTINE heard the report of this holy man JULIUS, and how God had raised him up and preserved him so that he might care for the bodies of the holy martyrs, both

him and his servants, and carry their bodies and bury them, and write the history of their strifes, and how he became a martyr afterwards, he praised [God] for this holy man, for his fight was good. And the emperor sent very much money to Egypt, and he commanded [the people] to build a fine church in his honour, and to carry his body thither and to lay it therein; and they built a fine church in his honour even as the emperor commanded, and they translated the body of Saint JULIUS and laid it therein. And the Archbishop of Alexandria and his bishops consecrated it, and celebrated a festival even as do we this day. And many great signs and wonders were wrought by the body of Saint JULIUS. Salutation to the consecration of thy church, O JULIUS.

[fol. 53*a* 3] And on this day also are commemorated Abbâ 'ABEL and DALÎLÂ (DELILAH), the virgin.

XXVI. Ṭĕḳĕmt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint TIMON, apostle and martyr. Our Lord chose this disciple and he was of the number of the Seventy-two disciples whom He chose and made known and sent forth; and He gave them power to heal the sick and to cast out Satans. And this holy man received the heavenly gift and the divine grace, and with it he healed the sick, and the Satans submitted unto him; and he ministered unto our Lord Jesus Christ as long as He dwelt in the body upon earth. After our Lord had ascended into heaven this holy man ministered unto the apostles continually, and until the gift of the Holy Spirit descended upon him and upon them on the day of the feast of Pentecost. After this the apostles elected him into the number of the seventy deacons whom they appointed; and the Book is a witness concerning them that they were filled with the Holy Spirit and wisdom. After he had served the office of deacon for a few days, the apostles appointed him a priest, and then they laid hands upon him and appointed him Bishop in the city of

BĔSRÂ of the West, of the country of BĔLKÂ. And he preached the Faith of our Lord [fol. 53*b* 1] Jesus Christ therein, and he baptized very many Greeks and Jews. When the governor of the city heard this he seized Saint TIMON, and tortured him severely and burnt him in the fire, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to TIMON.

And on this day also are commemorated Saint JAMES, the brother of our Lord, and ḤÛRÂS the martyr.

And on this day also died PHILIP and SAWGENÂS.

XXVII. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and blessed father Abbâ MACARIUS, Bishop of the city of ḴÂW. In this holy man were fulfilled the words of DAVID the prophet, saying, "Blessed is the man who hath not walked in the counsel of the ungodly, who hath not stood in the way of sinners, and who hath not sat in the seat of the scoffers, but whose pleasure is in the Law of God, and in that Law he doth meditate (or speak) day and night" (Psalm i). This holy man kept the commandment of God, [fol. 53*b* 2] and he traded with [his] talent and gained profit thereby. How many were the signs and great wonders which God wrought by the hands of this holy man! Concerning him it is said that when he was in the city of ḴÂW, every time he took his seat upon the throne to teach the people he would weep continuously. And one of his disciples whom he loved exceedingly adjured him, saying, "Why dost thou weep continuously, my father?" And because of his disciple's adjuration he answered and said, "I weep when I see the sins of the people and the evil of their works; even as oil is seen upon glass." And on another occasion he saw our Lord Christ sitting upon the altar, and the angels bringing unto Him the works of each and every man. And he heard a voice which said, "Bishop,

why dost thou keep thyself invisible to the people? Why dost thou not rebuke them and teach them?" And the bishop said, "My Lord, they will not accept my words." And He said unto him, "It is meet for a bishop to admonish the people and to teach them; and if they will not receive his words then their blood be upon their own heads." For this reason the holy man was always weeping. Then [this father] was summoned to go with Saint Abbâ DIOSCURUS to the Council which had been assembled by the Emperor MARCIANUS. And when he arrived at the royal palace the guard would not allow him to enter because of his mean attire, and the soldiers told Abbâ DIOSCURUS, who said unto them, "Bring him in, for he is a bishop." When he had gone in and had heard their words concerning our Lord [fol. 53*b* 3] in their evil faith, how they separated His Godhead and assigned to Him Two Natures, this holy man became wroth with them, and he cursed the Emperor MARCIANUS in the Council. And he spake to the emperor fearlessly, for he had delivered himself over to death for the True Faith; and [the emperor] exiled him and DIOSCURUS to the island of GÂGRÂ. And from this place DIOSCURUS sent him with a certain believing man to the city of Alexandria, and he prophesied to him, saying, "Needs must that thou shalt receive the crown of martyrdom." When Saint Abbâ MACARIUS had arrived in the city of Alexandria, there reached him at this time a letter from the infidel Emperor MARCIANUS, and with it was a roll containing a copy of the wicked creed, which assigned to Christ Two Natures. Now MARCIANUS, the infidel emperor, had commanded his envoy and said unto him, "He who shall first write [his name] on this roll, and doth believe our belief, make him Archbishop of the city of Alexandria." And there was in the city of Alexandria a certain man, an infidel, a high priest, whose name was 'ABRÔTÂRÎ, and he took that filthy roll and wished to write [his name] first on it. And Saint Abbâ MACARIUS said unto 'ABRÔTÂRÎ, "Remember the word which Abbâ DIOSCURUS spake unto thee when he went from the city of Alexandria, saying, 'Thou shalt have dominion over the Church after me'"; and 'ABRÔTÂRÎ remembered that word and did not wish to write [his name] on

that filthy roll. And the envoy of the emperor made known to him that Bishop [fol. 54*a* 1] Abbâ MACARIUS did not believe in the faith of the Emperor MARCIANUS, and that he would not write [his name] on that filthy roll. When the emperor heard this, he rose up in wrath, and he sent and had Saint Abbâ MACARIUS beaten on his members secretly, and straightway Abbâ MACARIUS died, and received the crown of martyrdom in the kingdom of heaven. And believers carried away the saint's body, and they placed it with the bodies of Saint JOHN the Baptist and ELISHA the prophet. Now Saint Abbâ MACARIUS had seen a vision wherein these saints, JOHN and ELISHA, had said unto him, "Thy body shall be with ours." And the body of Saint Abbâ MACARIUS was with the bodies of Abbâ MACARIUS the Great, and Abbâ MACARIUS the Alexandrian in the monastery of SCETE. And this father MACARIUS went to Christ Whom he loved, and crowned himself with the crown of endurance. Many salutations to MACARIUS, who hated false belief. When the wife of the governor laid her hand on the face of this holy man she was cleansed of her leprosy and made whole.

On this day also are commemorated PAUL of the Cell, and JULIANUS and his companions who became martyrs.

XXVIII. ṬĔḴĔMT

[fol. 54*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the great saints MARCIANUS and MERCURIUS became martyrs. These holy men were disciples of Saint PAUL the martyr, Archbishop of the city of Constantinia. When the Emperor CONSTANTINE, the son of CONSTANTINE the Great, reigned, the belief of the infidel ARIUS waxed strong and he made himself the enemy of Abbâ PAUL, Archbishop of the city of Constantinia, and he banished him to the country of Armenia, and strangled him and killed him there. And saints MARCIANUS and MERCURIUS wrote jointly on the day of the death

of Saint PAUL, and cursed the emperor, and they said of him that he believed the faith of ARIUS the infidel, and they anathematized ARIUS and the emperor. And a certain wicked man went and made accusations against them to the emperor, and said unto him, "They have cursed thee and they have cursed ARIUS." Now the emperor was dwelling in a certain village, and he sent and had the saints brought to him, and he commanded [his soldiers] to slay them with the sword, and they slew them and buried them where they had been slain, and their bodies remained in that place until the days of JOHN of the Golden Mouth. And when JOHN heard the history of them he sent and brought their honourable bodies into the city of Constantinia; and he built a beautiful church for them, and he translated their bodies and laid them in it, and the people made a great feast as at this day. Salutation to MARCIANUS and MERCURIUS, [fol. 54*a* 3] disciples of PAUL the archbishop.

And on this day also are commemorated Abbâ MAḲṢÛ (or MAḲDÛ), and MACARIUS, and the death of JAPHET the son of NOAH, whom his father blessed, saying, "God shall make broad the land of JAPHET."

And on this day also died Saint Abbâ YAM'ATÂ, who was one of the Nine Saints. Salutation to YAM'ATÂ, whose body was buried in a rock on the top of a mountain.

Salutation to ABRAHAM, who separated himself from the Gentiles, and to JACOB, and to ISAAC. [This paragraph is not in the Bodleian MS.]

XXIX. ṬĔḲĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the BIRTH of our Lord and Redeemer Jesus Christ, by the Lady of us all, the holy two-fold virgin MARY, the [fol. 54*b* 1] God-bearer, for ever and ever, Amen. Salutation to thy birth O Flower who blossomed without water.

And on this day also the great Saint DEMETRIUS became a martyr. This holy man lived in the days of MAXIMIANUS the infidel, and he was a native of the city of Thessalonica; he was a Christian, and he learned various kinds of learning, but he held in more esteem than all of them the doctrine of the Church, the holy Orthodox Faith. And he taught and preached continually in the Name of our Lord Jesus Christ, and he converted many pagans, and brought them into the Faith of our Lord Jesus Christ. And certain men made accusations against Saint DEMETRIUS to the infidel emperor, who commanded [his soldiers] to bring him to him. And there came to the place where the emperor was a man who was strong in his body, and thick in his bones, and who vanquished every man by his strength, and he was a skilled fighting man and no one was able to vanquish him. And the emperor loved this man exceedingly, and boasted of his superiority over every other man, and said, "I will give much money to the man who shall vanquish him"; but there was no man who was able to do so. At that moment there rose up from among those who were there a certain man, a Christian, whose name was BASTIUS, and he came to Saint DEMETRIUS and asked him to pray for him, and to make the sign of the Cross with his hand on his body. And Saint DEMETRIUS prayed over him, [fol. 54*b* 2] and he made upon the body of that man the sign of the Cross, which maketh invincible him that believed thereon. And that man went to the emperor and asked him to let him fight with that fighter of whom the emperor boasted. And the emperor commanded that BASTIUS should fight with him, and he thought that the mighty man would vanquish him just as he had vanquished every other man. When BASTIUS joined in fight with that mighty man, he vanquished him and threw him on the ground, and the emperor was very sorry for this and was ashamed, and he marvelled, and said, "By what means did BASTIUS vanquish that mighty man?" And the emperor asked his soldiers concerning this, and they told him that the holy man DEMETRIUS had prayed over him and had made the sign of the Cross upon his body. When the emperor heard this he was exceedingly wroth with Saint DEMETRIUS, and he commanded his soldiers to beat him until

he offered incense to the gods, and worshipped them, and they did as he commanded. And when DEMETRIUS would not obey his command the emperor commanded the soldiers to thrust at him with spears until he died. And the soldiers told DEMETRIUS about this command, and they thought that he would deny and abandon the Faith of Christ, and worship idols. And Saint DEMETRIUS said unto them, "Do whatsoever ye please, for I will neither offer incense to nor worship the filthy gods; I will worship only our Lord [Jesus Christ], the Son of the Living God, Who is God in truth." And straightway the soldiers drove spears into him until he died, and he delivered up his pure soul into the hands of Christ. And when they threw out the body of the saint certain believing Christians took it and laid it in a sarcophagus in their house, [fol. 54*b* 3] and it remained hidden among them until the end of the days of persecution. And God revealed it to the Christians, who brought out his body, which was with them, and they built a great church for him in the city of Thessalonica, and they laid the body of the saint therein, and to this day it worketh great signs and miracles. And each day there distilleth from it oil and unguent having an exceedingly sweet odour, and when those who are sick anoint themselves therewith in firm faith they become healed, especially on the day of his commemoration. On that day he distilleth the unguent in a larger quantity than on any other day, and it drippeth from the walls of the church and the pillars thereof, and the people collect it and pour it into their scent bottles. And this sign shall continue, and shall be found to exist until the end of the world; now the priests and the righteous men who have seen this wonderful thing testify concerning [the truth thereof]. Salutation to DEMETRIUS who was stabbed to death with spears.

Salutation to SAḲṬĔR the martyr, the friend of Mâr DEMETRIUS (?), and salutation to his servant who was cut to pieces after him.

XXX. Ṭĕḳĕmt

[fol. 55*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, the fighter who prayed always, ABRAHAM the anchorite. This holy man was a native of the city of MANÛF, and his parents feared God, and served Christ, and they were exceedingly rich in the possessions of this world. When he had grown to man's estate, this holy man wished to put on the garb of the ascetic life. And he departed to the city of AKHMÎM in Upper Egypt, and he came to the saint and great man Abbâ PACHOMIUS, who arrayed him in the garb of the monk, and he subjected his body to strenuous work and continuous ascetic practices, and he fought incessantly and served God. And he dwelt with Abbâ PACHOMIUS in his own company for three and twenty years, and then Saint ABRAHAM asked Abbâ PACHOMIUS to allow him to dwell by himself in a cell (or cave); and Abbâ PACHOMIUS having commanded, ABRAHAM departed and went into a cell, and he made with his own hands curved hooks wherewith men caught fish. And our Lord Jesus Christ brought unto him a certain layman who used to take what his hands made and go and buy for him dried beans, which he would carry to him, and what was left of the payment for his handiwork he gave to the poor and needy. The food of this holy man ABRAHAM each day in the evening was a handful of beans soaked in water with a little salt thrown upon them; and he dwelt in this cell and lived this life of self-abnegation for thirteen years. And the apparel which he used to put on was that in which he went forth from the monastery, and it was worn out in these days, [fol. 55*a* 2] for he had had it a very long time, and he covered his body with rags. After [each] two or three years he used to go up to the brethren the monks, and partake of the Holy Mysteries and then return to his cell. At the beginning of his dwelling in the cell the Satans used to come to him and terrify him, and make him hear voices, and they made themselves like [beings of] the underworld; and ABRAHAM used to drive them away just as a

man driveth away dogs. When his death drew nigh he sent that layman to the monastery of Saint Abbâ PACHOMIUS, and he summoned Saint THEODORE his disciple, and when he came to him [he bowed down] at his feet, and he embraced him and asked him to remember him and to pray over him. Then Saint ABRAHAM rose up and prayed with Saint THEODORE and he lay down with his face to the east, and he delivered up his soul into the hand of God. And Saint THEODORE sent to the monastery, and the monks came and carried his body thereto, and they all prayed over him and were blessed by him, and they laid him with the bodies of the saints. Salutation to ABRAHAM who dressed in rags and ate beans soaked in water.

And on this day also are commemorated FÂLÎBÛN, and KAYNÂ, and the appearance [fol. 55*a* 3] of the head of JOHN the Baptist, and MARTÊS (MARTHA), and Mârs (MARY ?), and ISAAC [the king]. Salutation to ISAAC the king.

Here endeth the blessed month of Ṭĕḳĕmt by the good pleasure of God Most High, and by the Will of His Son Jesus Christ, and by the help of our holy Lady, the two-fold Virgin, MARY, the God-bearer. May the blessing of her prayers and the gift of her help, and the mercy of her beloved Son be with our King JOHN, and with the Queen SABLA WANGÊL, and with his scribe WALDA HÂYMÂNÔT, and may God have mercy upon us in the kingdom of the heavens, with all the martyrs, for ever and ever! Amen and Amen.

THE THIRD MONTH—KHĔDÂR (ḤĔDÂR)
(NOV. 7–DEC. 6)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 56*a* 1] Month of KHĔDÂR the blessed. In this month the length of the [first] day is ten hours, and then it diminisheth.

I. KHĔDÂR

On this day the fighters and saints MAXIMUS, and MANFIUS, and VICTORIUS, and PHILIP [of Africa, became martyrs]. These holy fighters were natives of the country of PHRYGIA, and they were brethren in the Holy Spirit though not according to the flesh, and they gathered together and became companions for the sake of the love of Christ. And in the days of DECIUS, the infidel emperor, the SEVEN CHILDREN fled and hid themselves in a cave in the top of a mountain. And when these fighters [and] martyrs MAXIMUS and his companions saw the infidel emperor denying Christ, and torturing the Christians, they rose up and gathered themselves together, and they agreed together with one consent that they would declare publicly their faith. And they drew nigh unto that infidel emperor, and they cried out, saying, "We are Christians openly, and we believe on Christ, the Son of the Living God, and we bow down before Him and we serve Him." When that infidel heard these words he was wroth with them, and he commanded [the soldiers] to beat them; and they beat them very severely for a long time with whips made of leather. And they beat them again with iron rods which had been made red-hot in the fire, and then they rubbed their wounds with bits of rag made of hair which had been soaked in vinegar and salt. When they would not obey his commands, and were not afraid of his tortures, and would not turn from their good counsel, the emperor waxed exceedingly wroth, and he commanded the soldiers to torture them very severely, and [the soldiers] did unto them even as [fol. 56*a* 2] he commanded. And when

those who were there saw the patient endurance of the holy martyrs, many of them believed on our Lord Jesus Christ. Then straightway the emperor commanded the soldiers to cut off their heads, and to hack each of them in twain with a single blow of their swords, and thereupon they all received crowns of martyrdom in the kingdom of the heavens. Salutation to MAXIMUS and his brethren.

II. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Abbâ SANITIUS, the sixty-third Archbishop of the city of Alexandria. This father used to teach the people, and he sat for fifteen years and died in peace.

And on this day also died the holy father Abbâ PETER, the twenty-seventh Archbishop of the city of Alexandria, who was appointed after Saint TIMOTHY. After God had chosen this holy father for the office of archbishop, and he had taken his seat upon the [fol. 56*a* 3] Apostolic Throne, AKKAEUS (AKAKIOS), Archbishop of the city of Constantinia (471–489), wrote to him a letter wherein he spake and confessed the Holy Trinity, One God, according to the Faith of Saints CYRIL and DIOSCURUS, and he also spake clearly in it, saying, "It is not right to separate His Divine Nature from His Incarnation, and after their union the benefit of the union must not be cut off." And Abbâ PETER wrote an answer to his letter wherein he accepted [what he had said] concerning the True Faith, and he sent the letter to him with three learned bishops. When they came to the Archbishop of the city of Constantinia he accepted those bishops and the letter which they had with them, and he associated them with him in the consecration of the Offering, and in the Offering; and he read the letter before the people who believed his word. Then AKKAEUS (AKAKIOS) wrote a second letter and sent it to Abbâ PETER wherein were explanations of many passages from the Holy Scriptures; and Abbâ PETER assembled the bishops who were under his authority,

and he read that letter before them, and rejoiced exceedingly, and they admired the words and the explanations therein, and they believed in their participation with him in the True Faith. And there came upon this father great tribulation which was caused by the Jews, and evil men, and pagans, because of the Faith, and they drove him from his archiepiscopal throne; but after a few days he returned to the throne of his office. And he used to teach his flock continually, and strengthen them [fol. 56*b* 1] in the True Faith. When he was far away from them in exile he used to teach them to be strong by his letters, and when he was with them he used to teach them by his words; and he sat upon his throne for ten years, and died in peace. Salutation to the blessed SANITIUS and to his great companion.

And on this day also are commemorated SATÊNWÂ (SETENNA), the prophetess of Alexandria, and Saint 'ANESGESYÂ (ANASTASIA), and Abbâ LÎBÂNÔS.

III. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great Saint CYRIACUS. This holy man was born in the city of Corinth, and his parents were Orthodox Christians, and they taught him the doctrine of the Orthodox Church. They brought him to Abbâ PETER, Bishop of the city of Corinth, and he prayed over him and appointed him a reader; now he was the son of this father's brother. And he used to read the Scriptures continually, and enquire into the meaning of phrases, and ordinances of the Law of the Church, and he was superior [fol. 56*b* 2] to many in his learning and wisdom. And the bishop commanded him not to abandon the reading of the Scriptures, and CYRIACUS used to read continually to the people in church and in the bishop's house; and the bishop rejoiced in his reading of the Scriptures. When the days of CYRIACUS were eighteen years, his parents asked him to take unto himself a wife, but he did not want to do this. After this he begged his parents to allow him to depart to a

monastery, and they permitted him, and he was always going to the monasteries and returning to his parents. And having visited the monasteries very often [at length he wished] to assume the holy garb of the monk. And he departed to holy Jerusalem, and he visited Saint Abbâ CYRIL, Bishop of Jerusalem, and he told him his mind in respect of the life of the monk. And CYRIL said unto him, "Thou hast wrought a good work, and thou hast loved [it]"; and he prophesied of him that he would become a great father, and that he would fight a great fight, and that the souls of many would shine through him. And Abbâ CYRIL the bishop blessed him and sent him away to the honourable father Abbâ ROMANUS, father of the monks of Palestine. And this father accepted him, and rejoiced in him, and he arrayed him in the garb of the monk, and he gave him one of the old men of that monastery to admonish him, and to teach him the Rule of the monks, and to make him to know the artifices and crafts of Satan. And this saint gave himself wholly to fasting, and prayer, and bowings to the ground, and vigils, and severe labours both by night and by day, in patient endurance, and the deepest abasement, and humility. And God bestowed upon him the gift of healing, [fol. 56*b* 3] and he used to heal all the sick people who came unto him; and the report of him, and of his virtues and of his holiness was noised everywhere. When the holy father Abbâ CYRIL, Bishop of Jerusalem, went to the holy Council of One Hundred and Fifty Bishops who were gathered together in the city of Constantinia because of MACEDONIUS, the enemy of the Holy Ghost, he took this holy man with him. And CYRIACUS opposed the arguments of MACEDONIUS, the infidel, and he vanquished him by the word (or voice) of the Holy Spirit which dwelt in him. And having grown old and attained to a good age, and pleased God, he died in peace; and after his death God made manifest great signs and miracles through his body, one of which was the following. Now his body hath remained in one of the monasteries of the city of Jerusalem from the time of his death until the present day, and it hath not suffered any corruption. All those who go to the city of Jerusalem and look upon his body, think that he died only a few

days ago, whereas he has been dead for a period of six hundred years. Now, he lived in the days of THEODOSIUS the Great, the father of ARCADIUS and HONORIUS. Salutation to CYRIACUS.

Salutation to HABAKKUK the prophet. [Omitted in the Bodleian MS.]

[fol. 57*a* 1] And on this day also died Saint ATHANASIUS and his sister IRENE after MAXIMIANUS had tortured them with very severe tortures. And having wearied in torturing them he cast them into a pit naked, and the soldiers shut the door of the pit on them and they died therein. Salutation to ATHANASIUS and IRENE.

IV. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saints EPIMACHUS and AZARIANUS became martyrs. These men were from Rômê, and certain men accused them before a governor who had been appointed by MAXIMIANUS of being believers in Christ. When they had come before him he questioned them about their Faith, and they confessed that they were Christians, and then they abused the governor because he had forsaken the God Who created the heavens and the earth and all that therein is, and because he worshipped idols which were the work of men's hands, and which could neither see nor hear, and wherein dwelt Satan [fol. 57*a* 2] and led men astray. And the governor marvelled at their audacity and commanded the soldiers to cut off their heads, and [the saints] received crowns of martyrdom in the kingdom of heaven. Salutation to EPIMACHUS and to AZARIANUS.

And on this day also JAMES and JOHN, Bishops of the country of Persia, became martyrs by the hand of SAPOR, the son of ḤĔRMAZ (HORMIZD) the King of Persia. The king

ordered them to worship the sun and the moon and the fire, and to offer sacrifice to them, and when they would not obey his order, he commanded the soldiers to torture them severely, and they did so. And whilst [the saints] were undergoing the torture, they were teaching the multitude, and strengthening them in the Faith of our Lord Jesus Christ. When the king saw the boldness of their hearts, and their patience under the torture, and that they would not turn from their Faith, and would not cease from the teaching of the people, he commanded the soldiers to cast them into the fire, and they did so. And having delivered up their souls into the hand of our Lord Jesus Christ they received crowns of martyrdom with all the saints. Salutation to JAMES and JOHN, [fol. 57*a* 3] Bishops of the country of Persia.

And on this day also Saint THOMAS, Bishop of the city of Damascus, became a martyr by the hand of an Arab king who was a Muslim. When the Muslims were reigning in the country of Syria and in the country of Egypt, this holy man held a debate with one of their learned men, and he vanquished him, and forced him and compelled him [to admit] that our Lord Christ was God, the Creator of the heavens and the earth, and of all that therein is. The Muslim having been worsted in argument went to the governor, his fellow-countryman, and made an accusation to him against THOMAS, saying, "This Christian hath cursed our religion." And the governor had this holy man brought, and he asked him, saying, "Is it true that thou hast cursed our religion even as this man saith of thee?" And the holy man said unto him, "No curse hath ever gone forth from my mouth, but I have forced him [to admit] that Christ is God in truth, and that after the Law of Christ there cometh no other Law." And the governor said unto him, "The Law which I myself hold, is it from God or not?" And the saint said unto him, "It is not from God." When he had said these words the governor was wroth with him, and he commanded the soldiers to cut off the head of the holy man with the sword; and they cut off his holy head, and he received the crown of martyrdom in the kingdom of the heavens.

[fol. 57*b* 1] Salutation to THOMAS, the companion of ZACHARIAS the teacher, Bishop of Damascus.

And on this day also is commemorated the great father ZACHARIAS.

And on this day also are commemorated Abbâ 'ABAYDÔ (ABAIDUS) the perfect monk, who rejected the life of this world, and Abbâ JOHN his disciple, and a company of martyrs, and PETER, Archbishop of Alexandria. Salutation to 'ABAYDÔ (ABAIDUS) and to JOHN.

V. Khĕdâr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day appeared the head of Saint LONGINUS, master of the spear, who pierced the side of our Lord Jesus Christ, when He was hanging on the wood of the Cross. Now the Emperor TIBERIUS CAESAR sent [soldiers] to the country of Cappadocia, [fol. 57*b* 2] and they cut off the head of Saint LONGINUS on the twenty-third day of the month Ḥamlê (July–Aug.). And the head of the holy man and his body were cast out on the ground, and the soldier who had come from the emperor to cut off his head took it and carried the head away with him to Jerusalem and gave it to PILATE the Pontinian. And PILATE the governor shewed the head to the Jews, who rejoiced and were glad at his death. And PILATE commanded his soldiers to bury the head of the holy man in a certain hill which was outside the city of Jerusalem, and they went and buried the head there. And after many days there [came] a certain woman from the country of Cappadocia, and she had become a believer through Saint LONGINUS when he preached in the country of Cappadocia; and when they cut off his head with a sword she was standing by looking on and weeping. Now by the Will of God the eyes of the woman became blind, and she took her son and departed to Jerusalem so that she might be blessed [through visiting] the holy places, and to

pray and prostrate herself to the ground in them and at the tomb of our Lord Jesus Christ, that peradventure her eyes might be opened. When she came to Jerusalem her son died, and her sorrow was increased by the death of her son, and by her blindness, and by the impossibility of her returning to her native country. And she wept bitterly, and as she was weeping she fell asleep in her sorrow, and in her sleep she saw Saint LONGINUS, and with him was her son who was dead, and he said unto her, "Go to such and such a place and take my head from there." When she awoke from her sleep she enquired concerning that place, and certain men brought her to it, and when [fol. 57*b* 3] she dug there a sweet odour which was exceedingly fragrant rose up to her. When she came to the place where the head of the saint was a great light was revealed to her, and straightway her eyes were opened and she saw clearly, and she praised God. And she removed the head of the saint, and laid scented unguent upon it, and she placed it by the body of her son. And she departed to her own country glorifying God and praising Saint LONGINUS. Salutation to LONGINUS who was crowned in Rôm.

And on this day also are commemorated TIMOTHY the martyr; and the translation of the body of Saint THEODORE the martyr, a captain of soldiers of the city of SĔṬB, in the province of ASYÛṬ in Upper Egypt; and the dedication of a church to him wherein great signs and wonders took place through his body; and Abbâ YÔḤANNÎ. Salutation to TIMOTHY the martyr. Salutation to YÔḤANNÎ, who was a companion of those who travelled to the country of the healthy ones. Salutation to the translation of thy body, O THEODORE, who when God wished to destroy the earth with a flood, didst command the sea, and its waters withdrew.

VI. KHĔDÂR

[fol. 58*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father FELIX, Archbishop of the city of Rôm. The parents of this holy man were Christians, and they taught him all the doctrine of the Church, and ANASTASIUS, Archbishop of the city of Rôm, made him a deacon. When JUSTUS was appointed Archbishop of the city of Rôm, he perceived the intelligence and good disposition of this man, and his fair righteousness, and he made him a priest. When DIONYSIUS, Archbishop of the city of Rôm, died, now he lived in the days of THEONASIUS, Archbishop of the city of Alexandria, they chose Saint FELIX to be Archbishop of the city of Rôm, and by the Will of God he was appointed, and he guarded and protected the flock of Christ well. After the death of TÛRES (*sic*) CAESAR, THEODORE CAESAR reigned, and he made those who believed in Christ to suffer great tribulation, and he tortured them with exceedingly cruel tortures, and very many of them suffered martyrdom at his hands. Through him very great tribulation and sorrow came upon this father, and he [fol. 58*a* 2] entreated God concerning it, and God destroyed the emperor in the second year of his reign. When DIOCLETIAN the infidel reigned he afflicted the Christians and tortured them, and this father Abbâ FELIX prayed to God that he might not live to see the tortures of the Christians, and he died in the early days of the year in which DIOCLETIAN ascended the throne. All the days which this father sat upon the Apostolic throne were five years and a half. He composed discourses and admonitions and exhortations, and in some of these he discussed excommunication and the Orthodox Faith; these are exceedingly good works and are profitable to Christians. Salutation to FELIX who was chosen for the archiepiscopate, the interpreter of the New and the Old Testaments.

And on this day also our Lord and Redeemer Jesus Christ and His disciples were gathered together on MOUNT ḲUĔSḲUÂM,

and He consecrated His Tabernacle and Church, and performed the consecration of the Offering with His disciples on that day. This was the first consecration [of the Offering] on MOUNT ḲUĔSḲUÂM, according to what [fol. 58*a* 3] Saint THEOPHILUS and Saint CYRIL, Archbishop of the city of Alexandria, testify concerning this matter. Salutation to those who have taken refuge at thy feet, O MOUNT ḲUĔSḲUÂM, namely to MARY and her Child CHRIST.

Salutation, salutation to JÔSÂ, son of JOSEPH.

And on this day also are commemorated AFRÔS, and ADINIUS (?), and JUSTUS, and MARTERUS, and LUCIRIUS (LUCINIUS), and SUNÎNUS, and BANDICORUS (LABANDICORUS), and EULASIUS, and CORNELIUS, and eight thousand (or seventeen thousand) martyrs of the congregation of ISIDORE.

VII. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint GEORGE the Great, the Alexandrian, became a martyr. The father of this holy man was a foreigner, and he was of the men of Alexandria, and he had no son. And the festival of the dedication of the church of Saint GEORGE the Martyr in the city of Lydda arrived, now it was celebrated on the seventh day of Khĕdâr, and he entreated Saint GEORGE to intercede on his behalf with God so that He might give him a son; and God accepted his intercession, and gave him a son, and he called his name GEORGE. And the mother of this holy man was the sister of ARMENIUS, governor of the city of Alexandria, and when his parents died, he lived with [fol. 58*b* 1] his mother's brother; and his days were fifteen years. And GEORGE loved the poor exceedingly, and he was merciful and kindly and he loved the Church. Now ARMENIUS had an only daughter, and [one day] she went out with her friends to divert herself, and she found a monastery outside the city

of Alexandria wherein the monks were gathered together, and they were singing sweet hymns. And the sound of their hymns and their praises came and penetrated the heart of the maiden, and she began to ask GEORGE, the son of her father's sister, to tell her the meaning of the words of the hymns which the monks were singing. And as he was explaining to her the meaning of the hymns and making her to understand them, he told her of the punishment which would come upon sinners, and of the peace and joy which would come upon the righteous and the virtuous. When she returned to her father ARMENIUS she confessed our Lord Jesus Christ before him. And ARMENIUS began to persuade her, and he said unto her, "O my daughter, do not this thing"; but she would neither listen to his words nor obey him; and he commanded the soldiers to cut off her head, and they cut it off with the sword, and she received the crown of martyrdom in the kingdom of the heavens. And certain men told the governor, saying, "It is GEORGE, thy sister's son, who hath led astray thy daughter." And the governor seized Saint GEORGE, and after he had tortured him very severely he sent him to the city of 'ĔNṢĔNÂ, where they tortured him very severely, and afterwards cut off his holy head with a sword; and GEORGE received the crown of martyrdom in the kingdom of the heavens. Now there was there a certain deacon whose name was SAMUEL, and he took his holy body [fol. 58*b* 2] and carried it to the city of MANÛF. And when the wife of ARMENIUS, the brother of the mother of Saint GEORGE, knew that GEORGE had become a martyr, she sent and took his body and placed it with the body of her daughter in the city of Alexandria. Salutation to GEORGE.

On this day also the holy man Abbâ NÂHRĔW became a martyr. This holy man [came] from the district of the Fayyûm in the country of Egypt, and he feared God exceedingly. And when he heard the stories about the martyrs, he went to the city of Alexandria, and wished to die for the sake of the Name of our Lord Jesus Christ. And [our Lord] said unto him in a vision, "Needs must that thou go and die in the city of Antioch." And he pondered in his heart and said, "How can I possibly

get there?" And he sought out a ship in which he could embark. And God sent unto him the angel MICHAEL who carried him on his wings from the city of Alexandria, and brought him to the city of Antioch, and set him down near DIOCLETIAN; and NÂHRĔW confessed the Living God. And the emperor asked him his name, and the name of his city, and NÂHRĔW told him that he was from the country of Egypt, and the emperor wondered about [the manner of] his coming. And the emperor tried to persuade him [to deny Christ], and he promised him that he would give him much money, and costly raiment, if he would submit to him [fol. 58*b* 3] and offer sacrifice to his idols, but he would not hearken to what he said unto him. And the emperor spake a second time, saying, "I will torture thee with very severe tortures," but NÂHRĔW was neither afraid of him nor did he obey his command. And the emperor commanded his soldiers to torture him with many different kinds of tortures. On the first occasion he drove savage lions to attack him, on the second he burnt him in the fire, on the third he tortured him on the wheel, and on the fourth he boiled him in a large cauldron. When the emperor was tired of torturing him he commanded his soldiers to cut off his head, and they cut it off and he received the crown of martyrdom in the kingdom of the heavens. And it came to pass that instead of being martyred in Antioch, all the martyrs who ought to have been martyred in the city of Antioch, were martyred in the land of Egypt; and similarly this holy man Abbâ NÂHRĔW, who was from the country of Egypt, and should have been martyred in Egypt, received the crown of martyrdom in the city of Antioch. At that time Saint JULIAN dwelt in Antioch, and he took the body of NÂHRĔW the martyr and sent it away in charge of two of his servants to his country with great honour. Salutation to the man who was borne on the wings of MICHAEL.

And on this day also died Abbâ MÎNÂS, Bishop of the city of TAMAI. This holy man was from the city of GAMNÛDÎ and he was the only child of his father. His parents were God-fearing folk, and they laboured in the works [fol. 59*a* 1] of the

monks in respect of their fasts, and prayers, and their devotion to the ascetic life, and their fightings, and at length the report of them was heard by all men, and by all the fathers. And they made their son to marry a wife against his will. And when the bridegroom came into his marriage-chamber with the maiden who called herself his wife, he made an agreement with her that they were to keep their bodies pure and that they were not to pollute them and their virginity; and they fought a great fight. Then Saint MÎNÂS wanted to assume the garb of the monk, and he said unto his wife, "It is undesirable for us to do the works of the ascetic life whilst we are still living in the world." Now they used to wear sackcloth made of hair beneath their apparel, and they used to stand up all night long keeping vigil, and praying, and reading the Books of God. After this she embraced him and bade him farewell, and he departed to the monastery of Abbâ ANTHONY, wishing, by so doing, to be far away from his parents, for they were seeking him everywhere, and they had with them an order from the emperor bidding him to return to his wife; but God protected him and they did not find him at all. And Saint MÎNÂS dwelt in the monastery of ANTHONY for many days, and he devoted himself to ascetic labours and fought strenuously. Now there was there with him living like a monk Abbâ MICHAEL, Archbishop of the city of Alexandria. After this he left the monastery of Saint Abbâ ANTHONY, and he departed to the monastery of Saint Abbâ MACARIUS of SCETE. In their days lived the two bright stars, Abbâ ABRAHAM and Abbâ GA'ÂRGÎ, and Saint [fol. 59*a* 2] Abbâ MÎNÂS was a beloved son unto them, and he dwelt with them in their cell. And he multiplied his labours in the angelic toil of the ascetic life, and he learned their doctrine, and the way in which they fought, and in his fightings and piety he excelled many of the fathers, and Abbâ ABRAHAM and Abbâ GA'ÂRGÎ, and other fathers marvelled at him. And Satan was jealous of him, and he beat him with a great beating internally, and he lay prostrate on the ground for two months; but after this our Lord Jesus Christ raised him up whole and unharmed, and he roared like a lion against Satan. After this our Lord Jesus Christ summoned him to become a bishop, and the envoys of

the archbishop came to him; and he was exceedingly sorrowful and he wept because of his separation from the desert of SCETE. And the holy fathers said unto him, "Be not sorrowful, for this is from God"; and he bowed to the Will of God, and he departed with the envoys of the archbishop, and the archbishop made him Bishop of the city of TAMAI. Now God gave him the gift of healing the sick, and all those who were sick used to come to him, and he would pray to God for them and they were healed straightway. And God also gave him the gift of the knowledge of hidden things, and he knew what was in the minds of men. All the bishops whose sees were in the districts near him used to come to him from all parts, and take counsel with him, and accept his advice, and bow to his decisions; and the laity also used to come [fol. 59*a* 3] to him from all parts of the country to hear his wise doctrine. He was the father of four archbishops, and he laid his hand upon them when they were enthroned; now these were, ISKANDER, and COSMAS, and THEODORE, and MICHAEL, Archbishop of the city of Alexandria. When our Lord Christ wished him to depart from this transitory world this father knew by the Holy Spirit the day of his departure. And he sent messengers and they brought all the people who were in his diocese, and he commanded them to be strong in the Orthodox Faith, and to keep the precepts of the Holy Gospel. Then he committed them to their True Shepherd, our Lord and Saviour Jesus Christ, and he departed from this transitory world, and came to Christ Whom he loved. And all the people wept and mourned the departure from them of their good shepherd and father who protected them upon earth in the place of God, and they buried him in a fitting manner, and laid him in the place where he had directed he should be laid. Salutation to MÎNÂS, Bishop of the city of TAMAI.

And on this day also was consecrated the church of the holy and honourable, the great one among martyrs, GEORGE of the city of Lydda. And God wrought therein [fol. 59*b* 1] signs and great wonders which made the hearts of men to rejoice, and at length the history [of the holy man] and his wonderful acts were heard on sea and on land. When the Emperor DIOCLE-

TIAN, the infidel, heard the report of the church of Saint GEORGE, and the signs and great wonders which took place therein, he sent a captain whose name was EUKHEIUS together with a large company of soldiers to destroy the church. And that captain came there with arrogance, and he went up into the tower wherein was the image (or picture) of Saint GEORGE, and he began to scoff at the church, and at Saint GEORGE. And he had a staff in his hand, and he struck with it the lamp which was burning before the picture (or image) of Saint GEORGE, and he broke it, and straightway a fragment of the glass fell from it and dropped on the head of the infidel without his knowledge. And fear and great trembling fell upon him, and his head became filled with fever, and he fell and lay prostrate on the ground. And his companions took him up to carry him to their own country, for they knew well that all this which had come upon him was caused by Saint GEORGE the mighty and victorious martyr; and whilst they were carrying him on the road that captain died in disgrace and misery, and the soldiers took him up and cast him into the sea. When DIOCLETIAN, the infidel emperor, heard this thing he was furiously angry, and he determined in his heart to go himself and destroy the church of Mâr Saint GEORGE; but God bore no longer with him, and He smote him swiftly and made his eyes blind. And the men in the palace rose up against him, [fol. 59*b* 2] and God removed him from his kingdom, and made the righteous man CONSTANTINE emperor; and he opened the churches and closed the houses of idols, and all the ends of the world rejoiced. And the churches rejoiced, and the church of the holy and honourable star of the morning, GEORGE, rejoiced and was exceedingly glad. Salutation to GEORGE the martyr.

And on this day also Saints ZENOBIUS and his mother ZENOBIA became martyrs. These saints were from the city of TABÂIS, and they were elders therein, and certain men accused them of being Christians before the emperor. And the emperor commanded his soldiers to bring them to him, and [when they had done so] he said unto them, "What is the object of your

worship, and where is your country?" And they said unto him, "We believe in Christ, and our city is TABÂIS." And the emperor said unto them, "Sacrifice ye to the gods"; and the saints said unto him, "We sacrifice to our God Jesus Christ and not to devils." And the emperor was wroth with them, and he commanded his soldiers to strip off their apparel, and to hang them up by the hair of their heads, and to beat them with rods; and the saints prayed to God, and straightway their fetters were unloosed. And the people saw the saints putting on garments of light, and the governor carrying [fol. 59*b* 3] his throne and following them, and when they saw this they cried out, saying, "Holy, Holy, Holy, God of Hosts, our Lord Jesus Christ." And the governor marvelled and said, "The God of the Christians is great." Then the governor was wroth and he commanded his soldiers to hang them up on two crosses, so that each could see the other, [and they did so,] and straightway a cloud came from heaven, and enveloped them, and gave them mannâ. On the following day the governor found them teaching the word of God, and when the people saw them they cried out with one voice, saying, "We believe that the God of the Christians is great." And the governor also commanded his soldiers to make two seats and to fasten in them in an upright position two iron stakes, and to cast them into a red-hot oven; but God delivered them, and the governor found them teaching the people as they were sitting upon those seats. When the governor saw this he was filled with fury, and he commanded his servants to dig a pit twenty cubits deep, and twenty cubits broad, and to light a fire therein and to cast them into it; but when the saints prayed to God the fire was extinguished, and every part of the pit became like a place swept and garnished. And the governor called the keeper of the bath, who was carrying a vessel full of water. When the people saw this sign they gave thanks unto God, saying, "A miracle [worked by] God for His saints." When the governor failed to make them submit, he commanded his soldiers to slay them, and to take care of their bodies until the following day so that they might burn them with fire [fol. 60*a* 1] and scatter their ashes to the winds. And when they killed them there were

crashes of thunder, and lightnings, and torrents of rain, and there died through that thunderstorm fifty-four men. During the night the believers stole the bodies of the saints and buried them, and on the following day when the governor searched for their bodies, everyone told him that a miracle had taken place; and the governor believed and became a Christian. Salutation to ZENOBIA and to her first-born son ZENOBIUS.

Salutation to the multitude of martyrs who suffered with ZENOBIUS and ZENOBIA whilst the heavens thundered and lightened.

And on this day also died Saint MERCURIUS and his brother JOHN. These saints were the children of Christian and God-fearing men, and the name of the elder of them was SHANÂY, but when he adopted the garb of the monk they called him "MERCURIUS." The name of the younger was ABÛ FÂRZ, and him, when he adopted the garb of a monk, they called "JOHN." When these saints arrived at man's estate they departed to the monastery of Saint THEODORE the general, and they dwelt [there] under the direction of a righteous old man who served God. [fol. 60*a* 2] And they obeyed him and did work of every kind, and they ministered to the work of the brethren, and they did whatsoever was required in the monastery, and they endured the cold of winter and the days of summer, and they used to gather in very many of the fruits of the earth, and take them to the monastery. They acquired no possessions whatsoever in the world, and they were remote from all the appetites of the world for meat, and drink, and riches; and they used to fast two and three days at a time. And they also learned to read and to write Coptic and Arabic without a teacher, and they fulfilled all the demands of the Rule of the ascetic life. Whilst they were living thus one day the angel of the Lord came and told them that they would attain to the fight of martyrdom; and then they became strong by the Holy Spirit, and they rose up in glad haste and rejoiced. Then they came into their own city, where accusations against them were made to the governor of the city, and he had them taken to the governor of BEHNESÂ. And that governor asked them

questions and said unto them, "Is it true that ye are idolators?" And the saints said unto him, "We confess openly that we are Christians, and we have no other God except Jesus Christ." When the governor heard this he was filled with wrath, and he ordered his soldiers to throw chains about their necks and to march them round about the whole city; [and they did so,] and then they shut them up in the prison house. Whilst they were there the angel of the Lord visited them many times, and when they had been in prison five months the governor had them brought out and set before him, and he said unto them, "Abandon your Faith"; and they refused. And the governor [tried to] [fol. 60*a* 3] frighten them and said unto them, "I will burn your bodies," but they were not frightened by his words, and when the governor saw the firmness of their minds, he sent them back into prison. After many days there came another governor, and he wished to save them and to set them at liberty, and straightway certain men reviled him and said unto him, "If thou dost not kill them we will accuse thee to the emperor." So against his will he commanded his soldiers to light a fire, and they were summoned to come, but he only did this to frighten them for he wanted to imprison them, and then he cast them into the prison house. And he commanded his soldiers to bring them out again, and to frighten them with fierce swords, but the hearts of the holy men did not quail, and they were unable to alter their words. Then, fearing the people, the governor commanded his soldiers to cut off their heads. They cut off the head of JOHN first, and his head leaped up from his body, and there went forth from it a voice like unto a shout of joy, and it was so loud that all the people who heard it wondered; then they cut off the head of Saint MERCURIUS, and thus they finished their holy martyrdom. And they cast their bodies into the fire, and straightway the fire was extinguished, and it did not touch their bodies, and their raiment was not scorched. When the governor saw this he commanded them to keep guard over their bodies so that the Christians might not steal them. And on the following day when they looked they found a fountain of water under the place where they had cast their bodies, and afterwards many signs and

miracles were made manifest through it. Salutation to MERCURIUS, whose body the fire would not burn. [fol. 60*b* 1] Salutation to JOHN, from whose head after it had been cut off a voice was heard.

VIII. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the FOUR BEASTS, who have no bodies, and which are the Wheels of God that bear His Divine Throne according to the testimony concerning them by JOHN the evangelist in his Vision, who saith, "I saw a throne in heaven, and He Who sat thereon was brighter than the sun, and more brilliant than the lightning. And I saw in the midst four beasts, full of eyes; the first had the likeness of the face of a lion, the second had the likeness of the face of a bull, the third had the likeness of the face of a man, and the fourth had the likeness of the face of an eagle; and each of them had six wings. And they cried out by day and by night, saying, Holy, Holy, Holy, God of Hosts. All the heavens and the earth are filled with the holiness of Thy glory" (Rev. iv, 6). And ISAIAH the prophet also saith, "I saw the Lord of Hosts sitting upon a high throne, and the whole place was filled with His glory. [fol. 60*b* 2] Seraphim and Cherubim surrounded Him, and His awe and majesty were exceedingly great. Each of these had six wings; with two of their wings they covered their faces, with two of their wings they covered their feet, and with two of their wings they did fly in the greatest glory by day and by night, saying, Holy, Holy, Holy, Lord God of Hosts. All the heavens and the earth are filled with the holiness of Thy glory" (Isaiah vi, 2). And DAVID the prophet saith, "He rode upon the Cherubim and did fly" (Psalm xviii, 10), and he also saith, "He Who sitteth upon the Cherubim maketh the earth to quake." And EZEKIEL saith concerning these wheels, "I saw a wind blow from heaven, and in it there was a cloud surrounded by fire, and brightness, and lightning, and four beasts supported Him. Each face (or person) had six

wings, and they went before them. And the first beast had the likeness of the face of a man, and they ceased not to praise God by day and by night, and they said, Holy, Holy, Holy, Lord God of Hosts, all the heavens and the earth are filled with the holiness of Thy glory" (Ezekiel i). And JOHN the evangelist saith, "I heard a voice saying, Hallelujah! Salvation and power and blessing to our God. And the four beasts and the four and twenty elders of heaven worshipped God, saying, Hallelujah! God the sustainer of the universe is king (Rev. xix, 4). After this I heard a voice saying, Praise our God with harp and psalms; Hallelujah! And I heard the voice of a multitude of peoples like unto the thunder, saying, God, [fol. 60*b* 3] the sustainer of the universe, is king." And many of the Books of the Old and the New Testaments testify concerning the honour of these FOUR BEASTS which God hath set near Him to make supplication on behalf of all creation. He with the man's form maketh supplication on behalf of the children of men, he with the lion's form maketh supplication on behalf of the beasts, he with the bull's form maketh supplication on behalf of the cattle, and he with the eagle's form maketh supplication on behalf of the birds. Now these beasts are very much nearer God than all the other powers of heaven. For this reason the doctors of the Church have confirmed the commemoration of them, and have built churches to them in every place, even as at this day, because they make supplication for the race of man. Salutation to the FOUR BEASTS and to the horses of the Cherubim.

And on this day also is commemorated the festival of ÂFNÎN the archangel, one of the nine and ninety archangels, who together with SÛRÂFÊL guard the throne of glory. Of him ENOCH saith that he goeth round that house; and [fol. 61*a* 1] SÛRÂFÊL, and KÎRÛBÊL, and ÂFNÎN, "These are the [angels] who never sleep, and who guard the throne of His glory." Salutation to this Trinity of Angels who guard the throne of God.

And on this day also is commemorated JOHN the high priest, and on this day the CROSS appeared unto CONSTANTINE.

And on this day also died Saint ḲEFRENYÂ (COPRONIUS). This holy man was a pagan, and the son of a nobleman. One day there arrived in his city a monk from the monastery of Abbâ PACHOMIUS, whose name was MERCURIUS, and he foretold that ḲEFRENYÂ (COPRONIUS) would become a Christian. And after a few days ḲEFRENYÂ (COPRONIUS) assembled his soldiers, and set out for the land of Egypt, to take prisoners and to destroy monasteries and religious houses. When he arrived at the monastery of Abbâ PACHOMIUS the abbot went forth to him, and said unto him, "What dost thou want?" And ḲEFRENYÂ (COPRONIUS) said unto him, "I want the abbot," and the abbot said, "I am he." When ḲEFRENYÂ (COPRONIUS) heard this he took the abbot aside privately, and asked him [fol. 61*a* 2] if he would array him in the garb of the monk. When the abbot heard him he said, "I will." And when the soldiers had returned to their city and ḲEFRENYÂ (COPRONIUS) was left by himself, he arrayed him in the garb of the monk, and ḲEFRENYÂ (COPRONIUS) devoted himself to fasting and prayer. And Satan was envious of him, and he stirred up against him the rulers of the city until they wished to attack the monastery, saying, "There is a royal son (*i.e.* prince) here who hath destroyed our city; if we take him by the help of God we will kill the calumniator." And this holy man continued to fast for a week at a time, and he ate nothing except bitter lupins. In those days a wild beast of the desert ravaged the [lands of the] monastery and killed all the cattle of the monks. And Abbâ ḲEFRENYÂ (COPRONIUS) went to him, and laid hold of him by his ear like a sheep, and tied him up with a cord, and he lived [there] twelve years and died. And Saint ḲEFRENYÂ (COPRONIUS) went to Jerusalem, led by an angel of God, and he arrived there in one night; and he saw there great mysteries and was blessed by the holy places, and he returned to his habitation and died in peace. Salutation to ḲEFRENYÂ (COPRONIUS), the son of a pagan, who bound in fetters a wild beast that slew the cattle.

And on this day also four hundred and eighty-four souls who belonged to the company of ISIDORE became martyrs.

IX. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 61*a* 3] On this day died the holy father Abbâ ISAAC, the forty-first Archbishop of Alexandria. This father was one of the men of the city of BÛRLĔS (BORLOS), and his parents were exceedingly rich, and they feared God. After very many days they begot this holy man, and they rejoiced over him with very great joy. And having brought him to the bishop that he might lay his hand upon him, and baptize him with Christian baptism, the bishop saw upon his head at the time of baptism a cross of light. And the bishop took his hand and laid it upon his head, and he prophesied concerning him, saying, "This boy shall be set over the Church of God"; and the bishop said unto his father, "Take care of this boy, for he shall be a chosen vessel of God." And when the boy had grown a little he taught him to read and to write, and he learned spiritual doctrine, and he used to read the histories of the saints. And he left his parents and departed to the monastery of Abbâ MACARIUS, and he became a monk under the direction of father Abbâ ZACHARIAS the abbot. Now the angel of the Lord had informed the abbot of the coming of this holy man, and the abbot received him and rejoiced in him. One day the righteous man saw him in the church, and he prophesied concerning him, saying, "Needs must that this ISAAC shall be set [fol. 61*b* 1] over the Church of Christ." And in those days Abbâ JOHN the archbishop was seeking for a learned man to be his disciple and his scribe, and the honourable father Abbâ ISAAC was recommended to him; and the archbishop sent for him and had him brought to him, and he gave him a roll whereon to write. And Abbâ ISAAC made mistakes in his writing wittingly and wrote badly in order that the archbishop might send him away and that he might be free to go to the desert of SCETE, for he hated the pomp of this world of men. And when the Archbishop Abbâ JOHN knew that ISAAC had made mistakes and written badly purposely so that he might dismiss him, Saint Abbâ JOHN said

unto him, "Thou hast written well, and I shall not let thee go from here." When Abbâ ISAAC knew that the archbishop would not let him go, he displayed to him all his learning and all his wisdom, and he wrote as beautifully as he could, and the archbishop rejoiced in him exceedingly; and after a few days he returned to the desert of SCETE. When the death of the Archbishop Abbâ JOHN drew nigh, he asked our Lord Jesus Christ to tell him whom he should appoint to be archbishop in his stead after him. And He said unto him in a vision, "Thy disciple ISAAC shall protect this office after thee"; and Saint Abbâ JOHN commanded the people, and told them that his disciple ISAAC was to be appointed archbishop after him. When Abbâ JOHN was dead they seized this Saint Abbâ ISAAC, and enthroned him Archbishop over the city of Alexandria. And he made the Church to shine in his days, and he restored many churches, and especially [fol. 61*b* 2] the church of MARK the evangelist and apostle, and the archbishop's house. And great tribulation and many trials came upon this holy father, and he sat upon the throne of MARK the evangelist three years and a half. And it is written in the history of the fight of this holy father that he commanded that he was not to be enthroned archbishop except on the First Day of the week. Salutation to ISAAC on whom the bishop saw a cross of light when he dipped his hand in the water to baptize him.

And on this day also the Three Hundred and Eighteen fathers and bishops assembled in the city of Nicea in the days of CONSTANTINE the righteous man, among them being four archbishops, namely, Abbâ ALEXANDER, Archbishop of the city of Alexandria, and YÛNÂKENDÎNÔS (INNOCENT), Archbishop of the city of Rômê, SÔL PETER (*sic*), Archbishop of the city of Constantinia, and the Archbishop of the city of Antioch. And the cause of their assembling was ARIUS, who was priest of the men of Alexandria and had fallen into error. He said: "The Son is a created being in all His Person." These saints were honourable fathers and fighters, and some of them had, like the apostles, raised the dead, and healed the sick, and worked great signs and wonders. Some of them had

suffered tortures for the sake of [fol. 61*b* 3] the Orthodox Faith of Christ, some of them had suffered torture and had their eyes dug out, of some of them the torturers had cut off their hands and their feet, of some the torturers had smashed their teeth, and of some they had torn out the nails and scraped their bodies. Among those who had suffered tortures there was a certain bishop of the city of MAR'ÂSH whose name was THOMAS. Him certain vile and evil men cast into prison for two (?) years, where they tortured him mercilessly. Each year they had cut off from him one of his limbs, and they had cut off his hands and his feet, and smashed his teeth, both those in front and those in the sides of his jaws, and his nose and lips had been cut off, and his body was as black as the ashes of a fire. Many people thought that he was dead, and had performed memorial services for him as for the martyrs and apostles. When these fathers and bishops arrived in the city of Nicea, CONSTANTINE the emperor prepared for them a large and spacious hall, and he placed therein thrones whereon the holy fathers and bishops could sit, and he set therein his own throne which was smaller than [any one] of theirs. And he began with THOMAS, Bishop of the city of MAR'ÂSH, and he bowed low before him, and embraced every part of him, including the [places of] the members which had been cut off his body. Then he gave to the fathers and bishops his royal sceptre, and his sword, and his ring, and he said unto them, "Behold, I have this day given you power over the priesthood and over the kingdom. According to what ye wish let [every man] remain, provided that he is orthodox; he who is not orthodox separate from your flock; and ye shall formulate the Canon and [fol. 62*a* 1] the Law." And our Lord Jesus Christ tarried among them, and there were many [of them] whose hearts were illumined by the Holy Spirit. And certain men counted the thrones whereon sitters were seated and they found them to be in number three hundred and nineteen, and they counted the fathers and bishops and found them to be in number three hundred and eighteen. And they formulated a Canon for the priests, and for the laity, and for the emperors, and for the countries, and for pilgrims, and for those who sold, and for

those who bought, and they made ordinances for every matter. Then they proclaimed the Orthodox Faith, and they made known that the Son was the equal of the Father in Godhead, and they excommunicated ARIUS and him that believed in his filthy belief. This is the Orthodox Faith which they formulated, saying, "We believe in One God, the Lord, the Father, the Sustainer of Creation, Maker of heaven and of earth, and of all things visible and invisible. And we believe in One Lord Jesus Christ, the Only Son of the Father, Whose being was with Him before the world was created, Light Who proceedeth from Light, God Who proceedeth from God in truth, Who was begotten and not made, Who is equal with the Father in Godhead, in Whom is everything that is, and without Whom there would be nothing whatsoever which is in heaven and upon earth, Who for the sake of us men and for our salvation came down from heaven, and was made man by the Holy Ghost of MARY, the holy Virgin. He became man, and was crucified for our sakes in the days of PONTIUS PÊNTÊNÂWÎ (*i.e.* the Pontinian). He suffered and died and was buried and rose [fol. 62*a* 2] from the dead on the third day, as it is written in the Holy Scriptures. He ascended in glory into heaven, and sat down at the right hand of His Father. He shall come again in glory. He shall judge the living and the dead, and there shall be no end to His kingdom." After this, when one hundred and fifty bishops were assembled in the city of Constantinia, they formulated the remainder of the Orthodox Faith, saying, "And we believe in the Holy Spirit, the Lord the Vivifier, Who sprang from the Father. We worship Him and we praise Him, with the Father and the Son, Who spake by the prophets"—to the end of the [words of] the Faith. And they excommunicated anyone who should add anything to it or take anything away from it. And they commanded that every priest should recite it, and all the laity, both old and young, men and women, slaves and handmaidens. And they were to recite it at the time of the night prayer, and at the time of the day prayer, and at the time of the consecration of the Offering, and they were to teach it to all the people. And the fathers and bishops made ordinances of every kind for the Church and the Orthodox Faith.

They established the light of the Faith and then they departed to their own countries.

X. Khĕdâr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day fifty nuns, who were pure and holy virgins, together [fol. 62*a* 3] with their mother SOFIA, became martyrs. These pure and holy women came from widely separated cities and districts, and they were gathered together by divine and spiritual love, and the desire to assume the garb of the ascetic life, which is the garb of the angels. They dwelt in one of the houses for virgins which were in the city of RÔḤÂ (EDESSA), and they had as superior the holy Abbess SOFIA who was filled with every kind of grace and with wisdom. And she trained them so perfectly in the duties and exercises of the spiritual life that they became like angels upon earth, and they fasted and prayed continually, and read the histories of the spiritual fightings of the monks. Among them were some who had dwelt in the nunnery for seven years, and some of them were novices. The infidel Emperor JULIAN passed by their house in the city of RÔḤÂ (EDESSA) on his way to make war on SAPOR, the son of SAPOR, the King of Persia, for he had heard that SAPOR was coming to make war upon him. And JULIAN having gone against him and come back, he went to that nunnery wherein the virgins lived, and he asked [an officer] what the building was. And [the officer] said unto him, "This is a nunnery," and JULIAN commanded his soldiers to go into that nunnery, and to kill everyone in it, and to carry off all the goods which were therein. And the soldiers of the infidel emperor went into the nunnery, and they beat the virgins with whips and cut off their heads with swords, and they plundered everything which was there. And because of this thing the Lord took vengeance upon him with the vengeance of His wrath, that is to say, Saint MERCURIUS the martyr speared him with his spear whilst he was engaged in fighting, [fol. 62*b* 1] and he cast him down from his horse, and killed him.

And JULIAN died an evil death, and he departed to the Sheol which is for ever. And these holy virgins went into everlasting joy, and inherited the kingdom of heaven. Salutation to the virgins whose blood MERCURIUS avenged.

And on this day also a General Council of the Saints took place in the days of VICTOR, Archbishop of the city of Rômê, and in the days of DEMETRIUS, Archbishop of the city of Alexandria. Now the cause for the assembling of this Council was this: Christian people were baptized on the festival of baptism, on the twenty-first day of the month Ṭĕr (Jan.–Feb.), and from the following day they fasted until the twenty-second day of the month Yakâtît (Feb.–March), that is to say, for forty days, and then they ate. And after thirty days they began, on the twenty-third day of Magâbît (March–April), and kept the Octave of the Passion of our Lord Jesus Christ, and the festival of His Resurrection, for the Crucifixion of our Lord took place on the twenty-ninth day of Magâbît. After DEMETRIUS, Archbishop of the city of Alexandria, had been enthroned, God illumined the heart of a certain artisan, who knew not how to read or to write, with Divine grace, and he learned all the Laws of the Church, and he knew them by heart, and [fol. 62*b* 2] he interpreted them. Then by the Holy Spirit he compiled a table for reckoning the Epact, wherefrom men might know [the days of] the Fast, and the Resurrection; and he wrote in the Coptic and Greek (Rôm) tongues. Then he made a copy of this table of Epacts and sent it to VICTOR, Archbishop of the city of Rômê, who read it and found it good. And he also sent a copy to MAXIMUS, Archbishop of Antioch, and he sent a copy to father Abbâ AGAPIUS, Archbishop of the city of Jerusalem. When the circulation of the Epacts reached Abbâ VICTOR, Archbishop of the city of Rômê, he read it and found it good and rejoiced therein exceedingly. And he sent and gathered together a large assembly containing fourteen bishops of his diocese, and many learned priests, and he read to them the calculation of the Epacts, and they found it very good, and they rejoiced in it, and accepted it, and they wrote many copies of it and sent them into all countries. And

the Holy Fast and the Festival of Easter have been regulated by that calculation from that day to this. And they departed to their countries praising the Father and the Son and the Holy Ghost, to Whom be glory and honour. Salutation to DEMETRIUS and to the priests who made haste to assemble in order to make rules for times for keeping Lent and Easter.

[On this day PAUL and his three companions became martyrs.]

Salutation to GABRA MARYÂM. [Omitted in the Bodleian MS.]

XI. KHĔDÂR

[fol. 62 *b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the pure and righteous woman ḤANNAH, the mother of our Lady, the holy Virgin MARY, the God-bearer. This holy woman was a native of the city of Jerusalem, and she was the daughter of MÂṬÂT, the son of LEVI, the son of MÊLKÎ, of the sons of AARON the priest, and of the tribe of LEVI. MÂṬÂT had three children, and the name of the eldest was MARY; the name of the second was SOFIA, and the name of the third was ḤANNAH. And MARY married and brought forth SALÔMÊ, the midwife who received our Lady MARY when she brought forth Christ our God. And SOFIA married and brought forth ELISABETH, the mother of JOHN the Baptist, and this holy woman ḤANNAH married the righteous man JOACHIM, who was of the tribe of JUDAH, and she brought forth our Lady MARY. Our Lady MARY and SALÔMÊ and ELISABETH were sisters. Now the history of the strife of this holy woman ḤANNAH we know of nothing whatsoever which we can record, but we know and we are convinced that she was [fol. 63*a* 1] the most honoured of women because she was held to be worthy to become the mother of the mother of God in the flesh. And had she not possessed many virtues, and great righteousness, which was superior to the righteousness of every other woman, she would never have been worthy of this act

of grace. Now this righteous woman was barren, and she used to pray and to entreat God continually to give her children, and God gave her a beautiful daughter, one to be revered, and she and all her people rejoiced, that is to say our Lady MARY. Therefore it is meet for us to honour her, and to celebrate a festival to her, because of the exalted gift which God gave her. Salutation to thee O ḤANNAH, thou ladder of the prayers of the righteous.

And on this day also are commemorated Saint ARCHELAUS the martyr, and ELISHA the abbot, and Saint PACHOMIUS, and MÎNÂS the martyr, and his mother URANIA. Salutation to ARCHELAUS, ELISHA, and PACHOMIUS. [fol. 63*a* 2] Salutation to MÎNÂS a saint of the Church. Salutation to URANIA whose apparel they stripped off and then they beat her on her back and belly.

XII. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the honoured angel, MICHAEL the archangel, the head of the hosts of heaven, the angel who is merciful to the children of men, who standeth at all times before the great throne of God speaking on behalf of the children of men. JOSHUA the son of NUN saw him in great glory like unto that of a general of the king's army, and he was frightened at him and fell down and made obeisance unto him, and said unto him, "O my lord, art thou on our side or on the side of the enemy?" And MICHAEL said unto him, "I am the tenth of the Chiefs of the mighty armies of heaven, and this day I will give AMALEK into thy hand, and I will make thee king in the city of Jericho." This angel it was who was with all the saints and martyrs, and he made them strong and enabled them to endure patiently until they finished their strife, [and it is meet] that festivals of commemoration should be held, and gifts offered in his name on the twelfth day of each month, for he beseecheth God for the fruits of the earth, and

the descent of the rains, and the [flooding of the] rivers, and for good souls so that God may make perfect all of them in integrity. Now, there was a certain God-fearing man whose name was DOROTHEUS, and [he had a] wife whose name was THEOPISTÂ, and they [fol. 63*a* 3] were wont to make festivals of commemoration for the honoured angel MICHAEL. And all the money of these righteous folk came to an end, and they had nothing wherewith to celebrate the commemoration of the honoured MICHAEL. And because they were exceedingly sorrowful about this they took their apparel to sell so that they might make a feast. And MICHAEL the archangel appeared unto DOROTHEUS and commanded him to go to a sheep-master and to take from him a sheep worth one-third of a *dînâr*. And he was also to go to a fisherman and to take from him a fish worth one-third of a *dînâr*, and he was not to slit the belly thereof except inside the house. And he was also to go to a flour merchant, and to take from him as much flour as he wanted. And the angel said, "Do this, and do not sell thy raiment"; and DOROTHEUS did as the angel commanded him. And he summoned all the people according to his custom, and he made a feast in honour of the angel MICHAEL. When he had gone into his store-chamber to see if, peradventure, he could find a jar of wine for the Offering, he found the interior of his chamber filled with wine, and much flour; and DOROTHEUS was frightened and he marvelled exceedingly. When he had ministered unto all the company, and they had finished the feast, and all the people had departed to their houses, the honoured angel appeared unto the blessed DOROTHEUS in the garb wherein he had appeared unto him before, and commanded him to cut open the belly of the fish. When he had cut open the belly of the fish he found therein three hundred *dînârs* of gold, and three third parts of a *dînâr*. And the archangel MICHAEL said unto DOROTHEUS and his wife, "Set aside these three third parts of a *dînâr* for the sheep, the fish, and the flour, and these three hundred *dînârs* [fol. 63*b* 1] shall be for your own needs. God hath remembered you and the alms and oblations which ye have been wont to make, and hath rewarded you for the same here in this world, and at the last

day He will make you to inherit the kingdom of heaven." And as they were frightened at this matter he said unto them, "I am MICHAEL the archangel who hath delivered you from all your tribulation, and it is I who have loved your alms and oblations, and have taken them up to God. Henceforward ye shall lack no good thing whatsoever in this world." And they prostrated themselves before him, and he disappeared and went up into heaven. And the angel MICHAEL worked so many miracles that they are innumerable. Salutation to thee, O merciful angel MICHAEL whom I have feared from my youth up; hide me under thy prayers at dawn and at eve.

And on this day also died the holy father PHILOTHEUS, the sixty-third Archbishop of the city of Alexandria. In the days of his archiepiscopate the King of Ethiopia sent a letter to GEORGE, King of NÔBÂ, and he said unto him: "God is wroth with us because of what the kings who were before us have done. For they transgressed the commandment of God, concerning Abbâ PETER, the bishop, whom they drove out of his diocese, and they appointed in his stead MÎNÂS the liar, in the [fol. 63*b* 2] days of COSMAS the archbishop; and, behold, six archbishops have [not] appointed a bishop to our country. And because of this our country is destroyed, and all our men and beasts have perished through famine and plague. Our enemies have risen up against us and have carried away captive many men from our country and have plundered our cities. The rain hath been withheld and it falleth not, and the earth will not give her fruit, and our enemies have burnt our cities, and plundered the churches, and driven us from place to place. I beseech thee to shew friendship to me in this trouble, for God's sake, and for the sake of the Orthodox Faith. And do thou write a letter to our father the Archbishop Abbâ PHILOTHEUS of Egypt, and entreat him for God's sake to absolve us, and to open up our country, and to pray for us so that God may remove from us and from our country the tribulation and trial which have come upon us, and may have compassion upon us and may appoint us a bishop, and may send him to us according to what was always done for our fathers,

so that the bishop may pray to God on our behalf to remove His wrath from us. And this which I am saying unto thee I say, O my brother king, because I fear [that if a bishop be not sent] the Christian Faith will perish from among us. And behold, from that time unto this day six archbishops have been enthroned, and they have neither remembered our country nor appointed us a bishop. And we have become like unto sheep which have been turned out, and have no shepherd. Our bishops, and priests, and kings have died, and our churches have been pulled down; but we acknowledge that this tribulation hath come upon us rightly in return for what we did to our Bishop Abbâ PETER." And when the letter of the King of Ethiopia came to King GEORGE [fol. 63*b* 3] in NÔBÂ, and he had read it, he was exceedingly sorry that trials and tribulation had come upon the country of Ethiopia. And straightway GEORGE, King of NÔBÂ, wrote a letter and sent it to Archbishop Abbâ PHILOTHEUS, and in it described to him all the trials and tribulation which had come upon the country of Ethiopia, and he besought him to have compassion upon the Christian people of the country of Ethiopia and to appoint them a bishop. When the archbishop heard this he sent straightway to the desert of SCETE, to a certain righteous monk, and that monk, whose name was Abbâ DANIEL, came forthwith to him from the monastery of Abbâ MACARIUS, and he appointed him bishop of the Ethiopians and sent him to them. And when Abbâ DANIEL arrived in Ethiopia the people received him with great honour, and he removed the wrath [of God] from them, and he made them to conquer their enemies who had rebelled against them in times past. And all his work was right during the days of this Archbishop, Abbâ PHILOTHEUS, and he made manifest many signs and wonders. Salutation to PHILOTHEUS the apostle.

Salutation to 'ADMÂS. [Omitted in the Bodleian MS.]

[On this day died BA'EDA MÂRYÂM I, King of Ethiopia, who died on Nov. 8, A.D. 1478.]

XIII. KHĔDÂR

[fol. 64*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

The doctors of the Law command us on this day to make a feast in honour of the thousands of thousands of spirit beings who have no bodies, and who make intercession for all the world, and of whom ENOCH speaketh, saying, "I was in the waters, and the winds and the clouds carried me up and brought me into a house which was built with a tongue of fire, and I saw there thousands of thousands." And he also saith, "I saw the children of the angels standing upon flames of fire and their apparel was as white as snow." And JACOB saith, "I saw in the mount of Bethel a ladder on the earth which reached even to the heavens, and the angels of God were ascending and descending on it." And JACOB also saith, when he returned from Syria, "I saw hosts of angels." And MOSES saith, "Arrange the people each [tribe] on its own border, and the number of each was as the angels of God." And MOSES also saith, "God came from Sinai, He appeared unto me in Seir, and with Him were His angels." And DAVID saith, "Who maketh His angels spirits, and those who minister unto Him a flame of fire." And he also saith, "The chariots of God are thousands, and the tens of thousands who rejoice." ELIJAH also saw the chariots of fire and the horses of fire surrounding him like a wall. And DANIEL saith, "And the Ancient of Days sat, and His apparel was as white as snow, and the hair of His head was as wool. His throne was a blazing fire, and the wheels thereof were red-hot coals, and a river [fol. 64*a* 2] of fire flowed out therefrom. Thousands of thousands ministered unto Him, and tens of thousands stood before Him." And LUKE saith, "Suddenly there came with that angel multitudes of the hosts of heaven, and they praised God, saying, Glory [be] to God in the heavens, and peace upon earth, [and] His goodwill to the children of men. Then the angels passed from them, and went up into the heavens." And MATTHEW saith, "And behold, angels came and ministered unto Him." And he also saith, "Then

shall the Son of man come in His glory, and all His angels with Him." And JOHN saith in the words of Jesus Christ, "Verily, verily, I say unto you, ye would see the heavens opening, and the angels of God ascending and descending to the Son of man." And JUDAH saith, "Behold, God shall come with His thousands of saints." And the heads of the Church have enumerated the various kinds of angels thus: Angels, Archangels, Lords, Dominions, Powers, Thrones and Principalities. Salutation to the tens of thousands of tens of thousands of angels and to the Cherubim and to the Seraphim.

And on this day also died Saint 'ASKANÂFER, the chief of the thirteen [fol. 64*a* 3] thieves who became Christians of his Faith. This 'ASKANÂFER was one of the nobles of Rômê, and he gave alms to the poor and needy. Now, in those days there was a gang of thirteen robbers who destroyed the travellers whom they found on the road. When they heard the story of 'ASKANÂFER, and that he succoured the monks, they went to him to kill him by an ambush, and to take his money. Then they dressed themselves in the garb of monks, and stood by the gate of his courtyard, and when 'ASKANÂFER saw them he thought that they were the Twelve Apostles, and that one of them was Christ. And he bowed low before them, and took them into his house, and he brought a table of food to them, and then he washed their feet, and he sprinkled the water on his son who was paralysed, and had been ill for five and thirty years, and he was healed immediately. When the thieves saw this they were greatly frightened. And 'ASKANÂFER said unto them, "Tell me, O my fathers, which of you is Christ? Shew Him to me that I may worship Him." And when the men of the city heard that the son of the nobleman was healed, they came to him, and they bowed low before [the thieves], and they said unto them, "O saints of God, bless us and heal our sick folk." Then the thieves took our their daggers and gave them to the nobleman, [and their chief] said unto him, "Take these knives so that thou mayest kill us even as we wished to kill thee." And 'ASKANÂFER said unto them, "Ye say this that ye may abase yourselves." And they said unto him, "God

would have trodden us in the dust if we could not have boasted ourselves of thy prayer"; and after they had spoken thus they embraced him. And each of them [fol. 64*b* 1] took a few lentils in a bag, and they departed [on a journey] of twenty-five days, and they sowed the lentils in the sand, and at the time of sunset they ate three (*sic*) lentils. And they lived thus for thirty years, and then the ARAMÎ (*i.e.* desert robbers) came and killed them. Salutation to 'ASKANÂFER who raised a paralytic from his couch and healed him. Salutation also to the thieves who fought a fight for thirty years as the result of seeing this miracle.

And on this day also died the holy father Abbâ TIMOTHY, Bishop of the city of ĔNṢENÂ. This holy man was righteous and chaste from his youth, and he fought a great fight in working righteousness. And the governor of the city seized him because of his faith in our Lord Jesus Christ, and because he taught his own True Faith to men, and he tortured him with severe tortures for many days, and he shut him up in the prison house, and he tortured him continually during a period of three years. And there were with him in the prison house many saints who were bound in fetters for the Faith. And that infidel governor had them brought out of the prison house, and he tortured them, and he poured out their holy blood until at length only a very few prisoners remained in the prison house, and among these was this holy man TIMOTHY. At that time God blotted out the Emperor DIOCLETIAN, the infidel, and the God-loving Emperor [fol. 64*b* 2] CONSTANTINE reigned. And an Edict came from him into every country ordering that those who were believers on Christ should be brought out of the prisons, and they brought out from the prison house this holy man among those who were released. And this holy man departed to his house, and he gathered together the monks and the priests who were in his diocese, and he made a long prayer [which lasted] from evening to daybreak wherein he entreated God for the salvation of the soul of that governor who had tortured him, and he prayed thus: "O Lord, have mercy upon that governor, for it is he who hath brought me great good,

and who hath been the means of bringing me nigh unto Thee, O my Lord. In the same manner, O Lord, do Thou work upon him so that he may believe in Thee, and may come to Thee." And the people marvelled at the simplicity (or innocency) of heart of this father, and they told the governor, saying, "Abbâ TIMOTHY is praying to God for thee that He may have mercy upon thee, and may deliver thy soul." When the governor heard this thing he marvelled exceedingly, and he said, "I should have thought that he would curse me rather because of the punishments which I have inflicted upon him, but instead of that he prayeth for mercy for me. In the Faith of these men there is some divine mystery." Then the governor sent and had this holy man Abbâ TIMOTHY brought to him, and he obtained from him knowledge of the Law of the Christians, and this father revealed to him the causes of the Incarnation of the Son of God, and how the prophets spake concerning Him in the beginning, many years ago, and how their prophecies were fulfilled, and how the matter concerning Him is written in the Holy Gospel. And the governor believed on our Lord and Redeemer [fol. 64*b* 3] Jesus Christ through this holy man, and he baptized him with holy Christian baptism. And the governor forsook his office, and became a monk, and was numbered among the folk of this father. And during the remainder of his days this father continued to teach his flock at all times, and to confirm them in the Orthodox Faith, and he died in the peace of God. Salutation to TIMOTHY.

And on this day died the holy father ZACHARIAS, the sixty-fourth Archbishop of the city of Alexandria. He was a native of the city of Alexandria, and was a priest therein, and he was steward of all the property of the Church. And he was chaste in his striving, and a virgin in body, and gentle in disposition, and an old man in his days. When Archbishop PHILOTHEUS died, the bishops assembled in order to elect with the counsel of God the man who was fit for this office. And as they were all gathered together in the church of Saint MARK, the evangelist and apostle, and discussing together who was the most suitable man for this office, behold, they heard that a certain

man had obtained from the emperor a letter by bribery, and that he had with him slaves and soldiers from the emperor who were going to appoint him archbishop against the [fol. 65*a* 1] wishes of the bishops. And the bishops were sorry that an archbishop should be appointed by bribery, and by the transgression of the Canon and commandment of the Apostles, and they prayed continually and entreated God, the Glorious and Most High, to appoint him whom they had chosen. And as they were praying to God behold this father came down the stairs of the roof of the church, and he had in his hand a vessel of acid (vinegar ?), and as he was coming down his foot slipped, and he fell from the top of the roof-stairs to the bottom. And he lifted himself up still holding in his hand the vessel which was unbroken, and the acid was unspilled. When the bishops and the priests saw this they marvelled exceedingly. And the people of the city of Alexandria enquired concerning this holy man Abbâ ZACHARIAS, and they talked about his virtues and his righteousness, and all the men of the city of Alexandria agreed with the bishops about the appointment of this holy man as archbishop, and they enthroned him. And during the days of his rule great tribulation came upon him, and he sorrowed greatly through the King of Egypt, ḤAKAM, that is to say the governor. In those days there came unto him a certain monk from the monastery of Abbâ MACARIUS, and he said unto him, "Make me a bishop." And Abbâ ZACHARIAS said unto him, "Have patience, O my son, and do not transgress the command of the Canon of the Apostles, but return to thy monastery, and fight for the salvation of thy soul, and God's Will shall be done." When the monk heard these words he became full of rage, and Satan entered into his heart, and he went [fol. 65*a* 2] to the King of Egypt, that is to say the governor, and made to him false accusations against Saint Abbâ ZACHARIAS. And the king seized the holy man and shut him up in prison, and then he cast him to the lions so that they might rend him, but the lions would not go near him at all. And the king was wroth with the keeper of the lions, and he thought that he had taken a bribe from the archbishop. Then the king starved the lions, and took some of the blood of an ox

and smeared the archbishop therewith, and threw him to the lions to eat; but they would not go near him at all; and the king marvelled at this thing, and he took the archbishop from among the lions. Then he shut him up in prison for three months, and he was always saying unto him, "If thou dost not forsake the Christian Faith, and if thou dost not enter my own Faith, I will punish thee, and will kill thee with the sword, and will cast thee again to the lions, and if I do not that I will cast thee into the fire." But Saint Abbâ ZACHARIAS was strong in the True Faith, and he was not in any way afraid of him. Then the king made him many promises, and said unto him, "If thou wilt hearken unto my command, and wilt enter my Faith, I will give thee much money, and I will appoint thee judge over every judge." But he did not listen to him in the least degree, and he did not turn aside from the least of the good works which he was wont to do, and he answered and said unto him, "If thou wert to give me all the kingdom of this world, I would not forsake the True Faith." After this the king shut him up in prison for a few days, and then he released him from the prison house. And when Saint ZACHARIAS came forth from the prison house he departed to the desert of SCETE, and very many bishops went with him through [fol. 65*a* 3] fear of the governor. And in those days the king commanded [his people] to destroy all the churches in the countries under his dominion. And he made very many Christians to forsake their Faith after he had tortured them with very severe tortures; and the Christian peoples lived in this state of tribulation for nine years, and during this period of nine years [the Muslims] destroyed the churches. At the end of nine years Christ had compassion on his people, and He turned away his wrath from them, and He removed from them all this tribulation. And the king, that is to say, governor, commanded [the Christians] to build churches everywhere in the countries under his dominion, and he gave back to them all the goods and money which he had taken from them, and the lands which were endowments of the Church; and all the churches were built, or rebuilt and restored with more than their former splendour. And this father Abbâ ZACHARIAS built many churches, and the king,

that is to say, governor, commanded the Christians to blow a trumpet in the churches, and to rejoice at their times of prayer and when they celebrated the Holy Eucharist. And the Christians lived in great happiness under the right observance of the Law of the Church and of believers, and this father continued to build and to endow churches for twelve years. One day a bishop whose name was MERCURIUS came to him, and his body was leprous. And Abbâ ZACHARIAS said unto him gently and with kindliness of heart, "O my brother, Abbâ MERCURIUS, I will help thee because of this disease [fol. 65*b* 1] which hath come upon thee. And thou knowest that God said unto MOSES, "Thou shalt accept the person of no man in respect of right judgement. The priesthood is not fitting for thee whilst this disease is upon thee, unless God shall remove this disease from thee, for the Book calleth it unclean." And MERCURIUS the bishop wept and said unto him, "O my father, help me by thy prayer"; and he went away from him, and departed and went into the church of our Lady, the holy Virgin MARY, which was in his diocese, and he stood up before the picture of our Lady MARY, and he wept, and prayed and entreated and made supplication to her to cleanse him from this disease. And he did this from the morning of the Second Day until the ninth hour of the Fourth Day of the week; he invoked [the Virgin] and he prayed by day and by night. And at the ninth hour, being aweary, he rested his head against the wall whereon was the image of our Lady MARY, and he saw the hand of the image rubbing his body. And he awoke straightway, and he found that his body was cleansed of the leprosy, and he rejoiced with a great joy; and he praised our Lord Jesus Christ, and gave thanks to our Lady, the holy Virgin MARY. And straightway his disciple came to him, and he said unto him, "Come, O my son, and look at my body, for behold our Lady MARY hath healed me of my disease by her prayers, and it befitteth me to stay in this place for three days in order to thank my Lord Christ for the gracious gift which He hath bestowed upon me." Then he ate a little bread, and [fol. 65*b* 2] drank a little water, and he remained in that church until the beginning of the Sabbath. Then he rose up and went to the

Archbishop Ábbâ ZACHARIAS when he was in the church on the First Day of the week and informed him of what had happened to him, and he said unto him, "It hath all happened through thy prayer." And Saint Abbâ ZACHARIAS answered and said unto him, "God hath looked upon thy pure heart and thy humility, and hath cleansed thee from thy disease, and hath received thy prayer, and thy tears. And now it is meet for thee to consecrate the Holy Mysteries, and to administer them to us so that we may be blessed by the grace which thou hast received." And when the Holy Eucharist had been administered, all those who were in the church were blessed thereby, and they marvelled exceedingly at this miracle, and they glorified God the Worker of wonders. On another occasion a certain deacon came to Saint Abbâ ZACHARIAS the archbishop, and he bowed down before him weeping abundantly, and he kissed his feet and said unto him, "Have compassion upon me, O my lord, for I have gone astray and have fallen into sin, and straightway all my body hath become leprous." And Abbâ ZACHARIAS said unto him, "O my son, art thou able to persevere in fasting before our Lord Jesus Christ?" And the deacon said unto him, "Yea, O my father, command me to do whatsoever thou wishest, and I will do (it)." And straightway the archbishop brought him into a dark chamber, by him, and he stood there and turned his face to the east, and he said unto the deacon, "O my son, pray to God, and entreat Him with tears by day and by night without ceasing, and repent, and return not to [thy] sins." And after three [fol. 65*b* 3] days and three nights Abbâ ZACHARIAS gave him a little bread by measure and a little water, and Abbâ ZACHARIAS ate and drank in the same manner. And after fifteen days Abbâ ZACHARIAS visited him and said unto him, "Be not afraid." And after one month was ended Abbâ ZACHARIAS visited him, and uncovered his body, and he saw that the leprosy was diminishing on his body; and he said unto him, "Be not afraid." And after four days he visited him again, and he found that his body was free from leprosy, and he washed him with water and anointed him with oil. And he prayed over him and said unto him, "O my son, know thyself. Behold, thou art healed

of thy disease; commit sin no more." And the archbishop sent him away to his house rejoicing and praising God. And God wrought very many signs and wonders by the hand of this Saint, Archbishop Abbâ ZACHARIAS. Now he [lived] in the sixth hundred and ninety-first year of the Holy Martyrs (*i.e.* A.D. 975). He sat as archbishop eight and twenty years; of that period he passed seven years in rest and peace, nine years in tribulation, and twelve years in joy and in building churches. And he departed to God and died in peace, and entered into the kingdom of heaven. Salutation to Abbâ ZACHARIAS who succeeded PHILOTHEUS, and whom the lions refused to eat.

[fol. 66*a* 1] And on this day also are commemorated LESṬELIA, and MEKRÔNÂ, and MARIANA, and PHILOPATOR, and 'ABRÂNÎ, and the Emperor HONORIUS.

XIV. Khĕdâr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father CANITUS, that is to say MARCIUS (MARTIANUS), Bishop of the country of Thrace. This holy man was a native of the city of SÔRPEIA, and his parents were Christians; he was an ascetic, and a fighter, and he was gentle and good. He persecuted the followers of ARIUS continually, and he rebuked them, and cursed them, and called them "infidels"; because of this and through them a very great tribulation came upon him. And they used to lie in wait for him in the market-places, and when he passed they seized him on many occasions, and punished him and beat him, and very often they dragged him about through the city by his feet. And he fled from them to a city which was afar off, and he came to the shore of the Red Sea and he dwelt there in a cave for many years, and he lived upon what grew out of the ground. And when the history of him was noised abroad, and his spiritual contendings and his excellence, God chose him to be a bishop. When he had been made Bishop of the country of Thrace, he adopted in his diocese the course of life which was followed by

the Apostles, and he was superior to many men in love (or charity) and mercy, and God made manifest through him many miracles. Once when he was passing by he saw a dead man whom a wicked man [fol. 66*a* 2] had seized [for debt]; he was an obstinate and a stupid man by nature, and he would not allow the kinsfolk of the dead to bury the body, saying, "He oweth me four hundred *dînârs* of gold, and they shall not bury him unless they give me this [sum of money]." And this holy man entreated him, and rebuked him seriously, and said unto him, "Release this dead body so that [his kinsfolk] may bury him"; and the man would not hearken unto him. And the holy man prayed and entreated God, and he raised up the dead man, and rebuked the man who had seized him, before the people, saying, "Why dost thou utter lies over him and hast no fear of God?" Then he prayed to God and that avaricious man died, and he who had been dead went alive to his house, and he lived for many years after this. And this holy man finished his good course, and he pleased God, and he died in peace. Salutation to MARCIUS (MARTIANUS), who was full of grace and goodness, and who raised a man from the dead.

And on this day also died Abbâ DANIEL, who worked miracles for the King of Persia, and made him to believe on the Name of Jesus Christ. Now the cause of his believing was this: The King of Persia was sick of a grievous sickness in his belly, and the physicians who dealt in magic could not heal him; and the King of Persia had a very wise magician, but he was unable to heal him. And [fol. 66*a* 3] when the king wished to kill the magician because of his failure to heal him, the magician spake unto him with cunning words, saying, "O king, seek out a child, and let his mother bind him with fetters, and let his father cut his throat and bring to thee his heart, and when thou hast eaten it thou wilt recover." Now the magician said this because he believed that the king would be afraid to do this thing, but the king gave one thousand *dînârs* in gold to the captain of his guard and told him to go and search in the city for such a child and to buy him. Now there were in the city two poor people, a man and his wife, and they had a little

son, and when they heard the voice of the herald, the love of money led them astray, and weeping they took their son to the king; and the child said, "I have confidence in God Who created me, and He will save me." Then his mother bound him with fetters, and his father drew his knife to cut the throat of his son before the king and his nobles, and the child lifted up his eyes to heaven and he spake with his lips but uttered no sound. And God put compassion into the heart of the king, and he commanded [the father] to release the boy and to bring him to him. And the king said, "What didst thou say when thou didst lift thine eyes up to heaven?" And the boy said, "O my lord, if a man is oppressed his father and his mother ought to deliver him, and if the mother is serious the king and his nobles ought to deliver him. As for me, seeing that there was no salvation for me from all of you, I prayed to God Who created me." When the king heard his words of instruction he gave him one thousand *dînârs* of gold. And because of this God wished to have compassion on the king, and He sent unto him DANIEL to heal him, [fol. 66*b* 1] and when DANIEL came to him he worked many miracles, and the king believed on the Name of Jesus Christ. And DANIEL baptized him and all his men with Christian baptism, and the king was cured of his disease. Then Abbâ DANIEL departed to his own city, and he continued to strive strenuously, and he died in peace. Salutation to DANIEL the monk who healed the King of Persia.

And on this day also died Abbâ JOHN of the monastery of BÎZAN. And on this day are commemorated GÂRSES and BĂLĂṬĔN. Salutation to him that rebuked the foolish peoples by withholding the rain and dew for a period of three years, that is to say, to JOHN the priest.

And on this day also are commemorated LAURESTUS, and ANDREAS, and the consecration of the church of the monastery of ḲALMÔN, and MABRANUS, and TRÂTÎNÂ, and JUSTINA (?).

XV. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 66*b* 2] On this day Saint MÎNÂS became a martyr; now the interpretation of his name is "believing" and "faithful." The father of this holy man was a native of the city of NÂKÎYÔS and his name was EUDOXIUS, and he was a governor and a nobleman. And his brother was envious of him, and he made accusations against his brother EUDOXIUS to the king; and the king sent him to 'AFRÂḲYÂ (PHRYGIA ?) and made him governor over that country; and the men of that country rejoiced in him, for he was a merciful man, and he feared God. Now the mother of Saint MÎNÂS had no son. One day she went into the church on the festival of our Lady, the holy Virgin MARY, and she saw the children of the church wearing beautiful apparel and going into the church. And she moaned and wept before the image (or picture) of our Lady, the holy Virgin MARY, and she entreated her to pray on her behalf to God so that He might give her a son; and a voice came forth from the image of our Lady, the holy Virgin MARY, saying, "Amen." And straightway that woman went to her house and she told her husband about the voice which she had heard from the image of our Lady MARY, and her husband said unto her, "God's Will be done!" And after a certain number of days God gave unto her this holy son, and she called his name "MÎNÂS," according to the word which she had heard from the image of the Virgin MARY. And when the child had grown up a little, [his father] taught him the Scriptures and the doctrine of the spirit. And when he was eleven years old his father died at a good old age, [fol. 66*b* 3] and three years later his mother died. And Saint MÎNÂS remained by himself, fasting and praying, and because of the greatness of the affection which the governors of the city had for his father and for himself, he did abandon the worship of Christ. And when DIOCLETIAN had denied Christ, he commanded all men to worship idols, and very many suffered martyrdom for the sake of our Lord

Jesus Christ. Then MÎNÂS abandoned the place where he lived and departed to the desert, and he dwelt there very many days and fought a great fight there. One day he saw the heavens open and the martyrs crowned with beautiful crowns, and he heard a voice which said, "He who toileth for the Name of our Lord Jesus Christ shall receive this crown." And he returned to the city and believed on the Name of Jesus Christ. And many men knowing that he belonged to a noble and honourable family tried to dissuade him from this, and the governor also promised him honours and many other things, but he would neither obey his behest nor turn from his own good counsel. Then straightway the governor commanded his soldiers to torture him with severe tortures, and when he was tired of torturing him he commanded them to cut off his head with the sword; and they cut off his head straightway, and he received the crown of martyrdom in the kingdom of the heavens; and very many men heard of his martyrdom for the sake of the Name of our Lord Jesus Christ. And the governor commanded his soldiers to cast the body of the holy man into the fire, [and they did so,] but certain believing men took his body out of the fire; now the flames had neither scorched it nor burnt it and no harm whatsoever had befallen it. And they swathed it in beautiful grave clothes and laid it in a certain place [fol. 67*a* 1] until the days of persecution were ended. In those days the men of the district of MAREOTIS wished to collect an army from PENTAPOLIS, and they took the body of Saint MÎNÂS with them so that it might be a help unto them, and might protect them on the way. And when they were in the ship, and the body of Saint MÎNÂS was with them, beasts came up out of the sea with faces like the faces of serpents and necks like the necks of camels, and they stretched out their necks towards the body of the saint and licked it; and the crew of the ship were afraid with a great fear. And fire went forth from the body of the saint, and burned the faces of the beasts. And having arrived at the city of Alexandria and the men having finished their work, they wished to return to their country, and they sought to take the body of Saint MÎNÂS with them. Having lifted it upon a camel, the camel would

not get up from his place; and when they had lifted it on to a second camel, that camel also would not get up, and although they beat it with many stripes it would not move at all. Then they knew that this was the Will of God, and they built a shrine over him, and buried him therein and departed. And God wished to reveal the body of Saint MÎNÂS. Now there was in that desert a certain shepherd, and one day a sheep that was sick of a disease and had running sores went into the shrine, and slipped down into the water of the well which was by the side of the shrine, and having rolled about in it the sheep was healed straightway. When the shepherd saw this thing and this miracle, he marvelled exceedingly and was frightened. And he used to take some dust from the shrine, and wet it with water, and smear it over the sheep when they were sick, and straightway they were healed thereby. And [fol. 67*a* 2] he used to do this always, and he healed all the sick persons who came to him by this thing. And the Emperor CONSTANTINE heard of the report of this—now he had an only daughter who was sick through running sores—and he sent her to this place, but she could not strip herself naked because there were men there. And the princess asked the shepherd what he did when he healed the sick sheep, and the shepherd told her what he did. And she took dust from that place, and moistened it with water from that well, and she smeared her whole body therewith, and she slept that night in the shrine. And Saint MÎNÂS appeared and said unto her, "When thou risest up in the morning, dig, and thou shalt find my body"; and straightway she was healed of her disease. And when she rose up [and found that] she was healed of her disease, she commanded [her servants] to dig in that place, and straightway she found the body of Saint MÎNÂS. And she rejoiced with an exceeding great joy, and she sent [a letter] to her father, and told him of this matter, and the emperor built a church over his body. And a beautiful church was built in his honour in the days of ARCADIUS and HONORIUS, the righteous emperors, and they commanded the people to build a great city there. And a great city was built there, as the righteous emperors commanded, and they laid the body of Saint MÎNÂS in the church, and

miracles and great wonders took place through his body. And sick people of all nations used to come into that church, and they were healed, and signs and wonders used to appear in that church. And Satan was envious, and he stirred up certain wicked men and they pulled down [fol. 67*a* 3] the church, and the city was plundered, and they removed the body of Saint MÎNÂS. And they built another church for him there, and laid his body therein, and signs and wonders took place therein which were far greater than those which had taken place in the former church. Salutation to thee, O MÎNÂS, officer and nobleman, for whom thy mother prayed to the image of the Virgin MARY.

And on this day also died the holy father Abbâ MÎNÂS the Second, the sixty-first Archbishop of the city of Alexandria. The parents of this holy man made him marry a wife when he was young, against his will, but he did not wish to transgress the command of his parents, and he fulfilled all the duty of marriage according to the Law of the Church, and the whole of this matter was to him as a dream. When they brought him with his wife into the marriage-chamber, he sat down and talked to her, saying, "O my sister, what shall it profit a man if he gain the whole world and lose his own soul? The world passeth away and the lust thereof passeth away, but, as it is written, 'He who doeth the Will of God shall endure for ever.' Come now, let us make a covenant of God, and let us preserve our bodies and our virginity in purity." And his wife accepted his words and she agreed with him that they should keep their bodies in purity. Then he left her and went to the desert of SCETE, and he became a monk in the monastery of Abbâ MACARIUS, and he dwelt there for many years as [fol. 67*b* 1] an ascetic and fighter. When the archbishop his predecessor died, they took Abbâ MÎNÂS against his will, and made him archbishop; and he sat on the throne of MARK the evangelist for eighteen years, and he protected his flock rightly and justly and he died in peace. Salutation to MÎNÂS the Second who renounced the world and regarded it as a shadow and as a thirst during which a man drinketh as in a dream.

Salutation to thee, VICTOR, in whose admonitions the children rejoiced. [Wanting in the Bodleian MS.]

And on this day beginneth the preaching of the fasting service of ṢOMA GÊNÂ, for the birth of our Lord Jesus Christ, which the Jacobite Christians established.

Salutation to the House of PACHOMIUS which was consecrated by the holy father TIMOTHY. [Wanting in the Bodleian MS.]

And on this day also died the holy MACCABAEUS of ḲÂSBAR, who fought until he fed with his body the birds [fol. 67*b* 2] of heaven.

XVI. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day was consecrated the church of the blessed Saint 'ABÛNÂFER, the dweller in the desert, [which is built] outside the city of MĔSR (CAIRO). Salutation to the consecration of thy house outside the city of MĔSR (CAIRO), which thou protectest from heat and from cold by the hair of thy head and thy flowing beard.

And on this day also died the holy father, Abbâ JOHN, the forty-eighth Archbishop of the city of Alexandria. This father was from the country of CYPRUS, and he was exceedingly rich, and he lived in the city of Alexandria; and his father was governor of the city and he had married a wife and begotten children. After this his wife died and his children, and forthwith he gave all his possessions to the poor and needy. And he became a monk and he fought strenuously and became an ascetic, and he multiplied greatly his ascetic labours. And he pleased God by his works, and his faith, and the beauty of his singing, and his righteousness, and his excellence. And all the bishops of the country of Egypt agreed together, and they took him against his will [fol. 67*b* 3] and they made him Archbishop

of the city of Alexandria, and he took his seat upon the throne of MARK the evangelist. And he read the Holy Gospel and his light appeared in the manner wherein he fulfilled the duties of his position and his office, and he worked many miracles and wonders. And he used to give to the poor and needy each day regularly whatsoever they lacked, and because of this Abbâ JOHN, Archbishop of the city of Alexandria, used to be called "the merciful." And the Jews and pagans held him in great reverence, and they feared him and honoured him, even as it is written in the history of his strife; and he shepherded his flock wisely and well, and he pleased God, and he died in peace. Salutation to Archbishop KÎRÎ, who was called "JOHN, the merciful."

And on this day also Saint XYSTUS the bishop became a martyr by the hand of MAXIMUS the governor, who tortured the holy man with severe tortures and then cut off his head with the sword. And XYSTUS received the crown of martyrdom in the kingdom of the heavens. Salutation to XYSTUS the martyr.

And on this day also Saint ṬÂṬÛS (TATIA) became a martyr [fol. 68*a* 1] in the city of Rômê, under ALEXANDER the governor. Having had her brought before him he said unto her, "Sacrifice to my gods"; and she said, "I will only sacrifice to Jesus Christ, my God." And the governor commanded [his soldiers] to strip off the veil of her face, and when he saw her he marvelled at her beauty. Her eyes were like the stars of the heavens, her figure was like the palm, and her beauty was like that of the rose; and there was none who could be compared with her at that time. When the emperor saw her his heart was carried away by love for her, and he said unto her, "Obey me. Offer sacrifice to the great god APOLLO, and I will make thee mistress of the palace." And Saint ṬÂṬÛS (TATIA) said unto him, "I am the bride of Jesus Christ, and I will worship none but He. Permit me to go into the shrines of thy gods for I would see their power"; and the governor took her into the house of his gods. And when Saint ṬÂṬÛS (TATIA)

had gone in she prayed and entreated God to destroy the idols, and straightway there was an earthquake, and the idols fell down from their thrones, and APOLLO, their greatest idol, fell down and was broken in pieces, and many of the priests of the temple died. And the foul spirit who was in APOLLO cried out, saying, "What hast thou to do with me, O holy woman of God? Behold thou hast broken in pieces my abode, and thou hast cast me out from it." When the emperor saw this he commanded his soldiers to throw her down on her face and to beat her with whips until the blood flowed from her body, now her blood was as white as milk, and they beat her until their muscles were tired. And the angels of God inflicted pains on those who were beating her, [fol. 68*a* 2] but their torturing affected Saint ṬÂṬÛS (TATIA) in no way. And the emperor also commanded the soldiers to give her to a famished lion, but when the lion came to her he crouched at her feet and licked them; and a voice came from heaven, saying, "Rejoice, O pure one, for I am with thee." And when the emperor saw that there was no way of touching her he commanded the soldiers to cut off her head with the sword, and the soldiers did so, and she finished her fight. And the Bishop of Rômê came by night, and he wrapped her body up in costly cloths, and laid it in a chest inlaid with gold and silver, and innumerable miracles took place through her body. Salutation to ṬÂṬÛS (TATIA), perfect within and without, the dust at whose feet the lion licked.

And on this day also are commemorated DANIEL the monk, and the Emperor HONORIUS. This Abbâ DANIEL was a fighter in the desert of SCETE, in the monastery of Abbâ MACARIUS, and he lived for forty years and a half without tasting bread, or fish, or honey, or oil, for he ate nothing except herbs and water. And after he had done this for [many] days, a boastful idea came to him, and he said in his heart, "Who is there among the dwellers in the desert of SCETE that can fast as long as I do?" When God saw the pride of his heart He sent unto him a shining angel who said unto him, "Why, O DANIEL, dost thou boast thyself thus arrogantly, which is not good? Our Lord [fol. 68*a* 3] Jesus Christ desireth not pride but lowli-

ness, and fear, and trembling." And DANIEL said unto the angel, "Tell me, my lord, if there is anyone better than myself so that I may go and see him and I will confess to my God that I have sinned." And the angel said unto him, "HONORIUS, Emperor of Rômê (Constantinia), is a pure and holy man, and a fearer of God, he shall be thy companion in the kingdom of the heavens." When Abbâ DANIEL heard this he bowed and knelt down on the ground, and threw dust on his head, and he asked God to bring him to the city of Rômê in His wisdom and power and to shew him the emperor. And whilst he was praying thus a cloud came by the command of God and brought him to the gates of Constantinia, and he found there a servant of the Emperor HONORIUS. When the servant saw Abbâ DANIEL, he was blessed by him, and he said unto him, "O my father, what is thy wish? For what hast thou come hither?" And Abbâ DANIEL said unto him, "If thou art able to lead me to one of the nobles of the city so that he may take me to the emperor, [do so]." And the servant said unto him, "If I myself could take thee to the emperor wouldst thou come?" And Abbâ DANIEL said unto him, "If thou hast power to bring me to him God be blessed." And the servant said unto him, "O my father, what wouldst thou do with the sight of an earthly and mortal emperor? Would it not be better for thee to see the kingdom of the heavens?" And Abbâ DANIEL said unto him, "If my God had not commanded me I should not have come hither." And the servant said unto him, "Wait, O my father, until I buy what my master requireth"; and straightway he bought bread, and salt, and vegetables, and vinegar. And the servant took him to the place where HONORIUS was with a fellow monk, whose name was EULOGIUS, [fol. 68*b* 1] according to his custom. After HONORIUS returned from the place of [giving] judgement, he put on sackcloth and clean raiment and sat down. And the servant leaving Abbâ DANIEL outside the door went in, and when HONORIUS saw him he said unto him, "Art thou mad that thou makest Abbâ DANIEL to stand outside the door?" And HONORIUS went out with his companion, and he received Abbâ DANIEL, and bowed down at his feet, and they saluted each other with greetings of peace,

and they went into the chamber and sat down; and at the ninth hour the servant brought them food to eat, and they rose up and prayed. Now Abbâ DANIEL was afraid to eat bread lest he should fall ill, and he said unto HONORIUS and his companion, "O my lords, murmur not against me because I do not eat bread; it is not through pride that I refrain but through fear of sickness." Then they gave him a few herbs and he ate according to his wont. When they had finished the prayer of the table HONORIUS enquired of Abbâ DANIEL about his coming. And Abbâ DANIEL said unto him, "If thou art able I wish thee to bring me to the Emperor, for I have come [to see him] at the command of Christ." And on the following day HONORIUS put on royal apparel which bewitched the sight, and he sat upon his throne, and he made [his servant] bring in Abbâ DANIEL. And when DANIEL saw the emperor he was afraid and trembled, and the servant seeing his fear took him from there and brought him to his abode. When the judging was ended HONORIUS threw off his [royal] apparel, and put on the garb of the monk, and went back to his dwelling. And when Abbâ DANIEL saw him, he said, "Why didst thou not take me to the king, so that I might tell him what is in my heart and return to my place?" And HONORIUS said unto him, "Why didst thou come?" And Abbâ DANIEL said unto him, "Thy servant brought me"; and when HONORIUS heard this he marvelled and said unto him, "I am HONORIUS whom men call [fol. 68*b* 2] 'Emperor of the Earth,' and thou hast seen me sitting on my transitory throne." When Abbâ DANIEL heard this he bowed down at his feet, and adjured him to tell him the story of all his life. And the Emperor HONORIUS told him that for forty years he had neither eaten food nor worn raiment which he had not earned by the labour of his hands, that is to say the weaving of palm fibre, that what was left of his daily food he gave to the poor, that his food was bread, and herbs, and vinegar and salt, that he never cursed any man, that he never craved for the goods of any man, and that he had kept himself a virgin. When Abbâ DANIEL heard this he said unto him, "Forgive me for boasting myself over thee"; and Abbâ DANIEL departed to his place sorrowfully, and in tears. After

two months had passed HONORIUS and his teacher EULOGIUS agreed together, and he departed from the palace, and God sent an angel who carried him to Abbâ DANIEL, and they finished their strife and they both died on the same day; and EULOGIUS and his disciple also died on that day. Salutation to HONORIUS and to Abbâ DANIEL his companion. Salutation to EULOGIUS and to his servant who dwell together in heaven.

XVII. KHĔDÂR

[fol. 68*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the translation of the body of the saint who is honoured in all the ends of the world, JOHN the Mouth of Gold, Archbishop of the city of Constantinia. Now Saint JOHN excommunicated the Empress EUDOXIA because of the property of a widow which she had taken from her by violence. And the empress made an excuse for herself, saying, "Kings have always been in the habit, if when they have been going about among estates they have seen any property which they wanted, of taking it, and giving the owner the value thereof, and I will give this widow the value of her estate"; now the widow did not wish to part with her estate. For this reason Saint JOHN excommunicated the Empress EUDOXIA, and he forbade her to enter the church, because she had not obeyed his command and let the property of the widow alone. And Satan came upon her, and she swelled with pride, and became furiously angry, and she gathered together to her the bishops whom Saint JOHN had excommunicated because of their evil works and wicked faith. And they conspired together against him, and the empress drove him into exile to the island of the mountains 'ADRÂKES. After a few years (days?) he returned to his office, and then the bishops gathered together and drove him into exile in the country of Armenia; and from there [he went] to a far city in the desert where he died. When THEODOSIUS the Less, the son of ARCADIUS, reigned, he sent messengers and had the body of

Saint JOHN the Mouth of Gold brought to the city of Constantinia with great honour, and much singing, [fol. 69*a* 1] and music, five and thirty years after he was exiled, and it arrived on the twenty-second day of the month Genbôt (May–June), according to what is said in the second volume of the Coptic Synopsis, and on the twenty-second day of the month Yakâtît (Feb.–March), according to the Greek books. And it is said that they laid the body in a coffer of *afrâṣ* stone, that is to say, marble, in the sanctuary, and great signs and wonders were made manifest through his body. Salutation to the translation of thy body, O JOHN the Mouth of Gold.

Now the Book of the Exposition of Alexandria, and the Exposition which Abbâ JOHN, Bishop of the city of ḲEFṬ, wrote, and the Exposition of the Melchites agree together in stating that the death of JOHN the Mouth of Gold took place on the seventeenth day of the month Khĕdâr. The Exposition of the Jacobites saith that he died on the fourteenth day of the month Elûl, that is to say, the seventeenth day of the month of Maskaram, and that, because of the festival of the Cross they changed it to the seventeenth day of Khĕdâr. The old books record that his death took place on the twelfth day of the month Genbôt, but I think that it was the carrying of his body up to the city of Constantinia which took place on that day, and behold it is [here] written on the seventeenth day of the month of Khĕdâr.

[fol. 69*a* 2] And on this day also are commemorated the blessed ABRAHAM and his wife ḤÂRÎK, and the righteous men [who suffered martyrdom in the desert of] WÂṢÎF, and Abbâ SÎNÔDÂ (SHENUTI) the abbot. Salutation to ABRAHAM, and his wife ḤÂRÎK, and their child ḲĔDÛS 'AMLÂK. Salutation to the martyr of the desert of WÂṢÎF. Salutation to Abbâ SÎNÔDÂ the abbot. [And on this day is commemorated WALATTA PETROS the Ethiopian woman.]

XVIII. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy virgins AṬRÂSÎS and YÔNÂ became martyrs. This Saint AṬRÂSÎS was the daughter of King ISKANDRIANUS who worshipped idols; and he made her a palace, and he established her therein by herself so that she might never see a man. And she used to think about the end of [fol. 69*a* 3] this world, and she asked God by day and by night to teach her the path of righteousness and integrity. And she saw a vision one night and it was as if one said unto her, "Send to the virgin YÔNÂ, the daughter of PHILASPHERON and she shall teach thee the way of God." When she awoke from her dream her soul rejoiced and she sent a message to the virgin YÔNÂ who made haste to come unto her; and AṬRÂSÎS embraced her, and bowed down at her feet, and she entreated her to teach her and make manifest to her the path of God. And YÔNÂ the virgin told her the reason why the Son of God became a man, and she began to tell her [the history of the world] from the time when God created our father ADAM, and how He expelled him from the Garden; and she told her about the days of NOAH, and how the water of the Flood came and destroyed all mankind, and how only eight men were left [alive], and how the earth was renewed once more, and how men worshipped idols, and how God appeared to our father ABRAHAM, and how the Israelites went out from Egypt, and how the prophets proclaimed the coming of the Son of God, and how Satan was master of the world through the worship of idols, and how the Son of God came down from heaven, and took flesh of MARY so that He might save the children of men from the dominion of Satan. And YÔNÂ the virgin told her and made her to know about heavenly grace, and the kingdom which is for ever, which God giveth unto those who labour for His holy Name's sake. When AṬRÂSÎS the virgin heard the words of YÔNÂ she rejoiced exceedingly; and the words of YÔNÂ the virgin were [fol. 69*b* 1] unto her sweeter than honey

and sugar, and straightway she believed on God. And the two virgins lived together and they fasted and they prayed by day and by night; and the king, the father of AṬRÂSÎS, knew nothing of this matter. One day they saw our Lord Jesus Christ, and His mother MARY the pure and holy Virgin, and she took the two virgins and brought them to her Son as an offering, and He blessed them. And the king, the father of AṬRÂSÎS, departed to fight a battle, and when he came back he came to his daughter and said unto her, "Come, my daughter, cast incense to the god APOLLO before thou comest to thy marriage (?)." And AṬRÂSÎS the virgin said unto her father, "Why dost thou forsake the God of heaven and worship foul idols? Turn, O my father, to the God Who created thee and in Whose hand is thy soul and body." When the king her father heard these words, the like of which he had never heard from her before, he marvelled, and asked what had come to his daughter and what had changed her mind. And [his servants] told him, "It is YÔNÂ the virgin, the daughter of PHILASPHERON, who hath corrupted thy daughter's heart." And the king commanded [his soldiers] to burn them in the fire, and they dragged them out arrayed as they were in costly raiment wherein gold and silver were woven in cunning devices, and they did not strip them naked because they were daughters of kings. And there were many of their slaves, and their handmaidens, both small and great, who wept for them, and the men of the city also wept and were sorry for those virgins, and they begged them to submit to the king so that he might not kill them; but they would not turn from their good counsel, and their divine love. And straightway [fol. 69*b* 2] the soldiers dug pits in the ground and they lighted fires therein and the flames thereof rose to a great height. And the two virgins took each other's hand and they cast themselves into the fire, and the people saw them standing up in the fire with their faces turned towards the east, and they were praying, and after that they died. Now the fire was unto them as cool water. And certain believing men took away their bodies, and their countenances were unchanged, and their apparel was unscorched, and the fire had not touched the hair of their head; and they

laid them in a good place with great honour until the end of the days of persecution. And they built a fine church and laid their bodies therein, and great signs and wonders were wrought there through them. Salutation to the virgins AṬRÂSÎS and YÔNÂ who died in the fire holding each other's hand.

And on this day also died PHILIP the apostle, one of the Twelve Apostles. Now the lot fell upon this apostle to go to the country of 'AFRÂḲYÂ (PHRYGIA), and all the region round about, and he preached to the people thereof the Name of our Lord Jesus Christ, our God and Redeemer; and he worked miracles there which astonished the hearts [of men]. And when PETER and PHILIP drew nigh to the city a certain man in whom was an evil spirit received them, and he cried out, saying, "O Apostles of Christ, I will not let you go into the city." And PETER knew that [he was possessed of] a spirit of devils, [fol. 69*b* 3] and then and there he rebuked him, and Satan went out of him, and the man was healed and he followed the apostles into the city. Now there was above the gate of the city an exceedingly high pillar, and when they came to that gate PETER entreated God, saying, "I beseech Thee, O my Lord Jesus Christ, that this gate, and this high pillar and the things which are on it may fall down upon the earth in such a manner that the hand of a man may touch them." And at that moment the gate, and the pillar, and the things which were on it fell down upon the earth, and they appeared to be like the face of the earth. And PETER said unto the man from whom the foul spirit had gone forth, "Go up and cry out," and he cried out, saying, "Apostle of Christ, I will cry out as thou commandest me." And similarly he commanded him to speak with his mouth so that awe might fall upon the men of that city. And that man went up from the ground upon the pillar which had stood over the gate, and PETER said unto him, "In the Name of my Lord Jesus Christ let it be raised up," and at that very moment the gate raised itself up, and the pillar which was upon it, and the doors resumed the place which they had formerly. And the man cried out with a loud voice, saying, "O men who live in this city, assemble ye in the place where are the

Apostles of Christ, our Lord, that they may bless you and may entreat Him to forgive you your sins." And whilst the man was standing upon the top of the pillar and saying these words, there was an earthquake and lightning, and the men of the city were frightened, and they feared exceedingly, and they went into the houses, and caverns, and islands (*sic*), and [fol. 70*a* 1] the lightning pursued them wherever they went; and many men, and women also, died of fright at the noise of the thunder and the lightnings. And because of this groups of people came to the apostles, and they looked at them, their hands being stretched out, and they made supplication to God, and they fell on the ground and bowed low before them, saying, "O servants of God, we beseech thee to have mercy upon us." And the apostles made entreaty to God on their behalf, and the thunder ceased and there was no more lightning; and they all believed on our Lord Jesus Christ, and the apostles brought them to the knowledge of God, and after this they made them to enter the True Faith. And [PHILIP] went outside the city and turned the people to the knowledge of God, but those who did not believe on the Lord Jesus Christ took counsel together against PHILIP so that they might seize him and kill him. Now they enjoyed the favour of the king, and he would not allow them to enter into their alien city. When PHILIP came to them they rose up against him, and seized him, and shut him up in prison. And he used to laugh before them, and say unto them, "Why do ye go away from everlasting life, and why do ye not think about the salvation of your souls?" And they rose up against him, and seized him, and shut him up in prison; and they tortured him with severe tortures, and they suspended him head downwards, and he delivered up his soul whilst still under torture. And when they wanted to burn his body in the fire, an angel of God snatched it out of their hands whilst they stood looking at him, and he carried it to a place outside the city of Jerusalem. And when they saw this great miracle they all cried out [fol. 70*a* 2] with a loud voice, saying, "One is the Lord God of Saint PHILIP the apostle." And they were sorry and repented that they had tortured him, and they entreated God by day and by night

until the body of Saint PHILIP returned. And when they saw it they rejoiced exceedingly, and they came back to the Faith of our Lord Christ, and through the body of PHILIP God made manifest signs and miracles. Salutation to PHILIP and ELEUTHERUS.

See DC B Eleutherus

And on this day also ELEUTHERUS, and his mother ENTIA, who belonged to a noble family of the city of Rômê, became martyrs. This holy man was brought up by a God-fearing bishop whose name was ANICETUS. When he was sixteen years of age he was made a deacon, when he was eighteen he was made a priest, and at the age of twenty years he was made bishop of the country of 'ÊLÊRÎḲÔS. In those days ANDRIANUS the emperor came to the city of Rômê, and when he heard about ELEUTHERUS he commanded PÎLḲĔS to bring him to him; and PÎLḲĔS found him in the church teaching the Word of God. When PÎLḲĔS heard the Faith of ELEUTHERUS, he believed and was baptized in the Name of Jesus Christ. When he had brought ELEUTHERUS to ANDRIANUS the emperor, he said unto him, "Offer sacrifice [fol. 70*a* 3] to the gods. Thou art a free man, why dost thou worship a man who was crucified?" And ELEUTHERUS said, "My freedom is the Cross of Jesus Christ, Who is the Creator of the heavens and of the earth." When the emperor heard this he commanded [his soldiers] to throw him into a red-hot oven and to shut him in; and they did so, and straightway the fiery oven was cooled; and [they threw him on the wheel, and] the wheel was broken. When the emperor saw this he marvelled greatly, and not knowing what to do he commanded the soldiers to throw him into prison. And a raven brought him food from the Garden (*i.e.* Paradise) and he ate and was satisfied. And when ILLYRICUS (?) the governor saw him, he believed in the God of Saint ELEUTHERUS, and they cut off his head with a sword. And ANDRIANUS commanded his soldiers to bring small horses, and to harness them to a chariot, and they tied ELEUTHERUS to the middle of the chariot, and they dragged him about until his limbs were cut to pieces. And straightway an angel of God came down and released him from his fetters, and

he took him into a high place, and he sat down with the wild beasts glorifying God. And straightway ANDRIANUS ordered his soldiers to hunt down the wild beasts that were in the mountain in which they had found ELEUTHERUS, and they took ELEUTHERUS to ANDRIANUS the emperor. When they had brought him to him the emperor commanded them to give him to the lions, and when the lions came they licked the moisture from his face and feet; and all the men of Rômê wondered. Now the lions had slain fifty hundred pagans. When the emperor saw this he was filled with wrath, and he commanded two soldiers to spear him [and they did so]. And his mother ENTIA also—after they had tortured her greatly, they speared her with him, and whilst she was embracing the neck of her son they delivered up their souls to God. [fol. 70*b* 1] Salutation to ELEUTHERUS.

XIX. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the consecration of the church of Saint SERGIUS and Saint BACCHUS in the city of RÛṢÂFÂ. Now, Saint SERGIUS having been martyred in the city of RÛṢÂFÂ certain believing men took his body and prepared it for burial [and kept it] with them, and they lighted lamps before it; and it remained hidden with them until the end of the days of persecution when they brought it out and built a fine church for it. And there gathered together about him in the church fifteen bishops, and they consecrated it on this day, and many signs and wonders took place through it. And when they removed his body and laid it in the church there flowed forth from it scented unguent, the perfume whereof was exceedingly sweet, and it healed all the sick folk who received some of it in faith and in True Faith; and to this day a sweet odour floweth forth from his body. Salutation to the bishops who consecrated the shrine of SERGIUS.

[fol. 70*b* 2] And on this day also is the beginning of the

fasting service of the birth of our Lord and Redeemer Jesus Christ for all the Christians of Rômâ and 'AFRANGÎ (EUROPE ?), and Syria and Armenia, with the exception of the men of Egypt and Ethiopia and NÔBÂ.

And on this day also is commemorated Saint BARTHOLOMEW the apostle, one of the Twelve Apostles. And his preaching took place in the country of AL-KHÂRGAH (the GREAT OASIS), and at length he turned many to the knowledge of God. His martyrdom took place on the first day of Maskaram. Salutation to the fighting apostle who was tied up in a hair sack and cast into the sea.

And on this day also became martyrs Saints THEOPHILUS, and his wife PATRICIA, and their son DAMÂLÎS. This holy man was brought up in the fear of God and in the service of Christ. And certain men went and told 'ANTÎHÎPÔṬÔS, the governor, that he was a Christian, and the governor, who was in the temple of JUPITER, ordered his soldiers to bring him to him. When they had brought him the governor said unto him, "Whence art thou? What is thy faith?" And THEOPHILUS said unto him, "I am a Christian and I believe on my Lord Jesus Christ." And the governor said unto him, "Offer sacrifice [fol. 70*b* 3] to the gods so that thou mayest not die an evil death"; and THEOPHILUS said unto him, "I will only sacrifice to my Lord Jesus Christ." And the governor commanded his soldiers to hang him up and to scrape his body until his bowels appeared, [and they did so,] but he was protected and did not suffer. Then the governor ordered them to light a fire and to cast him into it, [and they did so,] but when the saint had prayed in the midst of the fire, the fire was scattered and the saint came forth from it untouched thereby. And the governor seeing this ordered them to cast him into prison and to keep him under very strict restraint so that he might die of hunger, [and they did so.] Eight days after this his wife PATRICIA came to him carrying her boy, and she encouraged him to become a martyr and to die for the Name of Christ. And the governor went into the prison house to enquire if

anyone had given any food to Saint THEOPHILUS. When he opened the door of the prison house the sweet smell of incense met him, and he found Saint THEOPHILUS sitting upon a cushion which had been spread out, and three angels were with him, and they were eating milk and honey. When the governor saw this he was terrified and withdrew. On the following day the governor commanded the soldiers to bring THEOPHILUS to him, and he went, his wife accompanying him. And the governor said unto him, "Sacrifice to the god JUPITER." And THEOPHILUS said unto him, "I will only sacrifice to my Lord Jesus Christ." And the governor commanded the soldiers to throw him to the lions, [and they did so,] and the lions rushed at him and kissed his feet, but in doing this by the Will of God they wounded him slightly, and he delivered up his soul to God. And Saint PATRICIA took his body and put it into a chest, and the governor ordered his soldiers to take her into the amphitheatre [fol. 71*a* 1] and to give her to the lions, [and they did so.] When the boy DAMÂLÎS saw this he laughed, and said, "I believe in the Father and the Son and the Holy Ghost"; now the child spake being only five months old, and he was crowned by the lion. Salutation to THEOPHILUS and his wife PATRICIA, and Salutation to their son DAMÂLÎS, who though ignorant of the names of his father and mother shed his blood for Christ.

XX. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father ANIANUS, Archbishop of the city of Alexandria, the second from MARK the evangelist. This holy man was a native of Alexandria and his parents were infidel pagans, and his trade was that of a sandalmaker. When Saint MARK the evangelist and apostle came into the city of Alexandria, by the Will and wisdom of God he struck his foot against a stone and broke the latchet of his sandals, and he gave the sandal to this Saint ANIANUS to sew for him. And when he took the sandal to sew it, he thrust his awl into it, and

it passed right through it and pierced his finger; and he said in the Greek tongue, "Îstâôs (Eis Theos)," which being interpreted is "One God." When Saint MARK the evangelist heard him mention the Name of God, he took up some dust from the ground and spat spittle upon it, and laid it [fol. 71*a* 2] upon the finger of ANIANUS and healed it immediately; and ANIANUS marvelled at this, and he took Saint MARK and brought him into his house, and he asked him about his name and Faith, and from what place he had come. Then Saint MARK began to tell him from the Old and the New Testaments concerning the Godhead of our Lord Christ, and His wisdom, and His being made man, and His Death and Resurrection, and the working of miracles in His holy Name. And he illumined the heart of Saint ANIANUS, and he believed in the Lord Christ, and the men of his house also, and they were baptized in the Name of our Lord Jesus Christ; and the Divine Grace of the Holy Spirit came down upon them. And they became devoted hearers of the doctrine of Saint MARK the apostle, and ANIANUS learned all the doctrine of the Church, and her ordinances and her Law. When Saint MARK the apostle wished to go to PENTAPOLIS to preach, he laid his hand upon the head of Saint ANIANUS and made him Archbishop of the city of Alexandria. And he used to preach to the men thereof, and baptize them secretly, and help the believers and strengthen them in the True Faith. And he set apart his own house for a church, and it is said, that this church, which is outside the city of Alexandria on the west, was known to Saint GEORGE the martyr. And this Saint ANIANUS sat upon the throne of MARK the evangelist twelve years, and he died in peace. Salutation to ANIANUS who protected his [fol. 71*a* 3] flock against the jaws of the ravening wolf, and received the reward of the shepherd in heaven.

And on this day also took place the consecration of the church of Saint THEODORE the general. Salutation to the consecration of thy church, O Saint THEODORE the martyr! Save me even as thou didst save the son of the Hebrew (?) woman.

XXI. Khĕdâr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the festival of our Lady, the holy Virgin MARY. Salutation to thee, O our Lady MARY.

And on this day also died Saint GREGORY, the worker of signs and wonders. This holy man came from the country of Rômê, and from his earliest years he was taught philosophy and the True Faith. He was a true Christian, and he remembered the end of this world, and the never-ending abidingness of the kingdom of the heavens, and he devoted all his mind to the salvation of his soul. And the bishop of that city asked him to help him in the work of his episcopate, but he did not wish for this for he used to flee from the praises of men; after this he fled to the desert where he fought a good fight. [fol. 71*b* 1] When the bishop of that city died [the priests] tried to make him bishop, but they could not find him; and when the people were gathered together, and GREGORY, the preacher of Divinity, was with them, a voice came unto them, saying, "Seek for GREGORY, the dweller in the desert, and set him over you." And they sought for him but found him not, and they continued [to seek for him] for many days. And whilst they were seeking for him in the desert and mountains, he was nigh unto them though they knew it not. And when they found him not they all with one accord agreed and took a Book of the Gospels and set it over them, and this Book which they set over them they named "GREGORY, the preacher of Godhead." And the angel of the Lord appeared unto this Saint GREGORY, and said unto him, "Rise up and get thee gone, for they have made thee bishop over them; and refuse not this thing, for it is from God." And he was unable to resist the Divine command, and he descended from the mountain, and went to them, and they went forth to meet him with great honour, and they carried out his enthronement. And God made manifest through him signs and wonders innumerable, and because of this he was called "GREGORY,

the worker of signs and miracles," because of the multitude of his signs and wonders. Now there was a certain small lake wherein two brethren used to catch many fish, which they sold for much money, and they disputed between themselves about the lake, each one [fol. 71*b* 2] saying, "This lake belongeth to me only." When they were unable to agree about it they came to Bishop GREGORY to make a decision about that lake for them, and he decided that they should divide the lake between them. And when they refused to agree together as he commanded them, and they would not do as the saint told them, but each continued to say, "I will take it for myself," straightway Saint GEORGE asked God concerning that lake. And the earth swallowed up the lake, and the water became dry land, and it remaineth so to this day. And the report of the signs and wonders which he used to work was heard in all the earth; and having finished his good fight he died in peace [and departed] from this fleeting world and entered into everlasting joy. Salutation to GREGORY whose odour is sweeter than cinnamon, and who dried up a lake about which two brethren quarrelled.

And on this day also died the holy father Abbâ COSMAS, the fifty-first Archbishop of the city of Alexandria. On this holy man came tribulation and much sorrow, and in his days great tribulation came upon the Christians. And about that time also the King of the Muslims put them to shame, for he commanded that the Christians [fol. 71*b* 3] and the Jews should not wear white apparel, and that they should distinguish themselves by wearing apparel the colour of indigo. And in the days of this holy father many signs and wonders appeared, and among them was the wonder of the figure of our holy Lady the Virgin MARY which was in the church of Saint SEVERUS in the desert of SCETE; this figure opened itself down on one side, and from it much blood flowed. And there were many figures [of the Virgin] in the country of Egypt from the eyes of which tears flowed in abundance, and those who have understanding and wisdom will know that this took place because of the tribulation, and trials and sorrow which came

upon the bishops and the believers. And after this God gave good days in the place of those days which were bad. And this father taught the believers continually, and he strengthened them in the True Faith; and he sat upon the throne of MARK for seven years and five months. He died on the twenty-first day of the month of Khĕdâr in the five hundred and seventy-fifth year of the martyrs (A.D. 859), and he was buried in a cave near DÔNÔSÔR. Salutation to thy upright episcopacy, thou on account of whose sorrow the figure of the Virgin shed tears.

And on this day also are commemorated the holy martyrs ALPHAEUS, and ZACCHAEUS, and ROMANUS, and JOHN, and THOMAS, and VICTOR, and ISAAC from the city of ESHMÛNÊN. [fol. 72*a* 1] Salutation to you, O ye bright stars of ESHMÛNÊN.

And on this day also died Abbâ JOHN of the city of ASYÛṬ. The parents of this holy man were glassmakers, and when this saint was born they brought him up under good admonitions and teaching; after he grew up they taught him the craft of the carpenter, and after a few days, when his father and his mother were dead, he departed to the saints Abbâ ISIDORE and Abbâ BAYMAN and adopted the garb of the monk; and he devoted himself so strenuously to fasting and prayer that his name was heard of in remote monasteries. Then the angel of the Lord appeared unto him and commanded him to go to his own country and to teach the people thereof the way of righteousness. Now he never left his cell except to receive the Offering. And one day two holy old men came to him, Abbâ ABZEL and Abbâ BĔSÔY, and before they had come near him he cried out from a distance, saying, "Peace to your visit, O my fathers," and he addressed them by their names though he knew them not. And they marvelled greatly. And Saint SÎNÔDÂ (SHENUTI), the pillar of Egypt, used to visit him often and embrace him. When the wicked pagans attacked the land of Egypt and war broke out, the Emperor THEODOSIUS sent the governor of Egypt who marched against them. And he sent to Saint JOHN and took his cross, and

[fol. 72*a* 2] the saint said unto the governor, "Fear not. Thou shalt conquer," and so it came to pass according to his word. And war broke out a second time against THEODOSIUS, and he sent [to enquire of] Saint JOHN [how it would end, and the saint said unto him], "Be not sad. Thou shalt conquer," and the Emperor MAXIMIANUS conquered them (*i.e.* the enemy). One day the Emperor THEODOSIUS commanded [his soldiers] to kill the men of ASYÛṬ and to plunder their city because of the great work of foulness which they had done. Now the angel of God made Abbâ JOHN to know this before the governor arrived. When the men of the city heard of the emperor's command they went up the mountain to Abbâ JOHN [and he said unto them], "Be not sad, for God will save you." When the governor arrived, he came into the cell of this holy man JOHN in order to be blessed by him, and Abbâ JOHN told the governor everything which the emperor had commanded; and when the governor heard this he was amazed and he prostrated himself before his holiness. And the governor had a son who was eighteen years old and who was possessed by the spirit of a devil, and he asked the holy man to heal him. And the holy man prayed over some oil and water, and having anointed him therewith he was healed straightway. Then the saint asked the governor to write to the emperor, and to abandon the slaughter of the men of ASYÛṬ, and the governor wrote a letter to him and gave it to Abbâ JOHN. And having taken the letter and gone into his cell, he prayed, and a cloud of light came and it took up Abbâ JOHN and brought him to the emperor, and when the emperor had a table prepared Saint JOHN threw the letter upon it. And the emperor took it and read it, and he found that it was the letter which the governor had written for Father JOHN. And having lifted up his eyes he saw a cloud of light above him, and he was terrified. [fol. 72*a* 3] Then he wrote a letter to the governor in his own handwriting and under his own secret sign, [telling him] to abandon the destruction of the city through the prayer of Abbâ JOHN. And the emperor threw his letter on the cloud, and those who were assembled there saw a hand receive it, and it went inside the cloud; and during that night the saint returned to the mountain; and on

the following day he gave the letter with the emperor's seal upon it to the governor. When the governor saw it he was amazed, and he praised God for the saving of the city, and he departed to his own country. And the fame of Saint JOHN being noised abroad a certain noble lady, a kinswoman of the emperor, went to him to be healed of her disease, and by his prayer she was healed. Then the Emperor THEODOSIUS died and the wicked MARCIAN reigned, and he brought tribulation upon our father DIOSCURUS. And Abbâ JOHN sent him a letter abusing him and cursing him because he had changed the Faith, and after a few days God killed him. When Abbâ JOHN was one hundred and twenty-five years old he knew that his [time of] rest had come, and as he was praying to God he fell forward on his face on the ground, and delivered up his soul into the hand of his Creator. And innumerable signs and wonders appeared at his grave. Salutation to JOHN who was arrayed in holiness.

[fol. 72*b* 1] And on this day took place the translation of the body of Saint DEBORAH, who is also called "TCHEBARÊ," of the city of DALBAT; her story is written in the book of her strife.

XXII. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became martyrs COSMAS, and DAMIANUS, and their brethren 'ANTÎMÔS (ARITHIMUS), and LONDIUS (LEONTIUS ?), and ABRANIUS, and their mother THEODATA. These saints were natives of the city of DEYÔMÂ, in the country of Arabia, and came from the temple (?) which was built in the Name of the Son of God. Their mother was a woman who feared God, and she was compassionate and gave large gifts to the pilgrims. After the death of their father this widow brought them up and taught them the fear of God. Now COSMAS and DAMIANUS having learned practical philosophy (*i.e.* medicine) used to heal all those who were sick without fees

and without gifts, and especially those who were poor; and their three brothers departed to the desert and became monks. Now DIOCLETIAN denied Christ because of [the son of] the King of ḲUEZ (KHUZISTÂN ?), whom he had committed for safe keeping to a bishop whose name was GÂGYÔS. Abbâ GÂGYÔS took an oath to the Emperor DIOCLETIAN that the son of the King of ḲUEZ (KHUZISTÂN ?) had died in his house, and that he had buried him with his own hands, [whereas the bishop had connived at the prince's escape.] For this reason DIOCLETIAN worshipped foul and brutish idols, and commanded all the people [fol. 72*b* 2] who were in his kingdom to worship idols. And certain men accused COSMAS and DAMIANUS of preaching in the Name of Christ in every city, and of ordering the people not to worship idols. And DIOCLETIAN sent letters commanding his soldiers to bring them to him, and they did so, and they handed them over to LÂSIUS the governor of the city, who tortured them severely with fire, and beat them cruelly with whips. Then he asked them questions about their three brothers, and when he knew the place where they were he sent men and they brought them and their mother also with them. Then he commanded the soldiers to torture the five of them on the wheel, and they did as he commanded. And after this they cast them into a red-hot fiery furnace, and they remained therein for three days and three nights and were unharmed. And they also cast them into the blazing furnace of the baths, and burned them upon [a red-hot] iron bed, but in spite of all these tortures they were not able to overcome them, and God raised them up whole and unharmed. When the governor was weary of torturing them, he handed them over to the emperor who also tortured them cruelly. And their mother encouraged them to endure, and she comforted them and she cursed the emperor to his face and his filthy idols. And straightway the emperor commanded the soldiers to cut off her head with the sword, and they cut off her head, and she received the crown of martyrdom in the kingdom of the heavens. And her body was cast out on the earth and no man dared to bury it. Then COSMAS cried out, saying, "O men of this city, [fol. 72*b* 3] is there not among you one man who hath in him

sufficient mercy to hide the body of this poor old widow and bury it?" And straightway VICTOR, the son of ROMANUS, came, and he was bold enough to take her body and prepare it for the grave and bury it. When the emperor heard that VICTOR had buried her body he was wroth and he commanded his soldiers to drive him into exile in the land of Egypt where he received the crown of martyrdom. And as concerning COSMAS and DAMIANUS and their brethren the emperor commanded his soldiers to cut off their heads with the sword, [and they did so,] and they received crowns of martyrdom and life everlasting in the kingdom of the heavens. After the days of persecution were ended a church was built for them, and God made manifest many signs and wonders [through their bodies]. Salutation to the children of THEODATA, who are to be praised.

And on this day also became martyrs two hundred and ninety-two men, and nine and forty women who were companions of Saint COSMAS. Salutation to these martyrs.

XXIII. KHĔDÂR

[fol. 73*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great Saint CORNELIUS. This holy man was the captain of one hundred men in Caesarea of Palestine and he worshipped the stars. And when he heard the preaching of the apostles and saw the signs and wonders which God wrought by their hands, not one of which other men could do, and not one of which the gods whom they worshipped could do, his heart fell into despair and doubt concerning the gods whom he worshipped. And straightway he abandoned the worship of idols, and he fasted and he prayed by day and by night. And when he prayed he said also, "O God, since I am terrified at Thy knowledge, have mercy upon me, and guide me into Thy way." And he gave alms to the poor continually, and love towards all men was in his heart, and God

had compassion upon him, and sent to him an angel who comforted him and told him that his prayers and his alms had ascended before God and had been accepted by Him. And the angel of the Lord commanded him to send to the city of JOPPA, and to summon PETER the apostle from the house of SIMON the sewer, so that he might have mercy upon him and shew him the way of God; and he sent and brought him. And when PETER the apostle came to him CORNELIUS bowed down before him at his feet, and PETER the apostle raised him up, [fol. 73*a* 2] and said unto him, "I am a man even as thou art." And PETER found with him many of the people, and he instructed them and said unto them, "The Law of the Tôrâh (Pentateuch) prohibiteth us from mingling with the uncircumcised, but God hath shewn me in a vision and hath made me to know that it is not desirable for me to say who I am among men and that any man is unclean. For this reason I came to you when ye called me; what do ye want?" And CORNELIUS answered and said unto him, "Three days ago I was praying at the time of the ninth hour, and behold a man stood before me in white apparel, and he shone brightly. And he commanded me to call thee and behold thou hast come and we are all before thee to listen to whatsoever thou commandest, and what thou shalt command us to do from God." And PETER the apostle opened his mouth, and told him about Christ, and he informed him concerning the mystery of the working of His wisdom, and His being made man, and His Crucifixion and His Resurrection, and His Ascension into heaven, and the working of miracles in His Name. And CORNELIUS believed on our Lord Jesus Christ, and all his men, and his slaves, and many of the people who were with him, and they were baptized in the Name of the Father and the Son and the Holy Ghost. And straightway the Holy Spirit descended upon them, according to the testimony concerning this matter in the Book of the Acts of the Apostles. Then CORNELIUS abandoned his business and rank in this world, and PETER gave him the position of a servant of Christ, and appointed him Bishop of the city of Alexandria. And CORNELIUS went there and preached in the Name of our Lord [fol. 73*a* 3] Jesus

Christ, and he shewed their error to those who worshipped idols, and he illumined their hearts with the knowledge of God, and he strengthened their hearts by working signs and miracles before them. And having baptized DEMETRIUS, the governor, he baptized all the men of the city; and he died in peace and received a crown like the apostles who preached. Salutation to CORNELIUS, one of the Seventy-[two] disciples.

And on this day also died OBADIAH the prophet, whose name being interpreted is "servant of God," and "he giveth thanks to God." This righteous man was a native of the city of SÛSEM (SHECHEM ?) in the district of BÊT-KHĔRÛM (BÊTH-EPHRAIM ?). He was the disciple of ELIJAH the prophet, and he endured many trials which came upon him, and he was saved from them (?) by patient endurance. He was the captain of the third fifty whom ELIJAH the prophet spared, and he went down and departed with him to AHAZ the king. After this he forsook the service of the king in the country and prophesied; and when he died he was buried with his fathers in peace. Salutation to OBADIAH who was clothed with the spirit of knowledge.

And on this day also was consecrated the church of MARÎNÂ. [This paragraph is wanting in the Bodleian MS.]

XXIV. KHĔDÂR

[fol. 73*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the festival of the FOUR AND TWENTY PRIESTS of heaven, who are round about the throne of God, who are priests indeed, and who are beings of the spirit and have no bodies. They are exalted above all the saints and the spiritual hosts. They are saints with God and they make intercession on behalf of the race of men, and they bring unto Him the prayers of the saints like incense in the censers which they have in their hands. And alms and oblations cannot ascend to God except through them even as

Saint JOHN the evangelist saith in the Vision of the Apocalypse, "I saw the place of Four and Twenty Elders round about Him, and they were sitting on four and twenty thrones; and on their heads were four and twenty crowns, and in their hands were four and twenty censers containing sweet-smelling incense, which is the prayers of the saints who dwell upon earth, and which they make to rise up before God, the Sustainer of the Universe." And he also saith, "And I heard Four Beasts praising and saying, Holy, Holy, Holy, Lord [God] of Hosts, the heavens and the [fol. 73*b* 2] earth are filled full of the holiness of Thy glory. And straightway the four and twenty priests of heaven fell down with their faces to the ground, and they took off their crowns, and they said unto Him, Glory, and honour, and thanks are fitting for Thee. And when a command went forth from God they fell down again with their faces to the ground, saying, Glory, and power, and judgement, and righteousness belong to our God" (Rev. iv and v). And because the doctors of the Church have found statements about these Four and Twenty Priests of heaven in the Holy Scriptures, and have seen stories told of them by the Apostles and in their Canon, saying that they are nigh unto God, they have ordered and ruled, saying, "The name of him that celebrateth their commemoration shall be revealed upon earth. And they shall entreat God on his behalf to forgive him all his sins." Therefore the doctors of the Church tell the people to honour the festival of the commemoration of the Four and Twenty Priests of heaven. Salutation to you, O priests of the Law.

And on this day 'AZḲÎR, the priest of NÂGRÂN, and eight and thirty men who were with him became martyrs in the days of the kingdom of SARÂBḤÊL, the King of ḤÂMÎR. And he commanded his soldiers to bring 'AZḲÎR to him, and they brought him into the prison house [fol. 73*b* 3] and shut the door on him, and he commanded the keepers of the prison that no man was to be taken in to him. And when Saint 'AZḲÎR had prayed, the doors of the prison house were opened, and fifty men came in, and he made a cistern of water there, and he baptized them therein in the Name of the Father and the Son

and the Holy Ghost. When SARÂBḤÊL the king heard this he commanded his soldiers to bring 'AZḲÎR out of the prison house and to take him to another place; and the holy man met a man whose name was CYRIACUS, who said unto him, "Good news for thee, O 'AZḲÎR; they are taking thee to martyrdom." When the king's guards heard this they bound CYRIACUS with 'AZḲÎR in fetters. And on the road they met two men, and they said unto him, "Baptize us for Christ's sake"; and 'AZḲÎR prayed to God, and water sprang up in the desert, and he baptized the two men and CYRIACUS. When they reached the desert the guards and their beasts lacked water, and they besought Saint 'AZḲÎR to entreat God on their behalf because they were short of water. And 'AZḲÎR prayed to God and straightway a cloud came and poured down rain into the water-holes to the depth of the hand, and seven hundred men and their beasts drank of that water and were satisfied. And they brought 'AZḲÎR to the King of ḤÂMÎR, and he said unto him, "What is this new doctrine which thou hast brought into my country?" And Saint 'AZḲÎR said unto him, "It is not a new doctrine, but one which the prophets have preached in the Book of the Law, and it hath been heard that the King of the Jews was crucified in the Christian Faith." And one of the Rabbânât rose up and said unto the king, "O my lord, command [thy soldiers] to take him into the city, and let them hang him upon [fol. 74*a* 1] a tree, and burn him alive"; and the king commanded according to his words. And when they had brought 'AZḲÎR to the city of NÂGRÂN they hung him upon a tree and lighted a fire [under him]. And when Saint 'AZḲÎR had prayed, his fetters were loosed and he went forth alive from the fire. And the Jews said also, "Come, let us stone him"; and the greater number of the Jews killed him by stoning, and the rest took swords and cut off his head. Thus Saint 'AZḲÎR finished his martyrdom and departed to everlasting life. Salutation to 'AZḲÎR.

And on this day also are commemorated ḲÂLTEW (CLAUDIUS ?), and GÂYYÔS, and 'ARTYÔ ('ASTARYÔS), and DIOSCURUS the martyr, who died on this day.

And on this day also died Abbâ YÔSÊF (JOSEPH) of the city of ṢÂNÂ. The parents of this holy man were rich in faith, and they had no son except YÔSÊF (JOSEPH); and they brought him up very carefully and piously, and they taught him the Books of the Church. Now his form and appearance resembled those of JOSEPH, the son of [fol. 74*a* 2] JACOB. When he had grown up there entered into his heart the remembrance of death and the transitoriness of the world, and he went into a monastery and became a monk, and a fighter in the spirit; he devoted himself to fasting and to prayer, and he shut himself in his cell, and never went out except on the day of the Sabbath, at the time of the Offering. And the report of him was noised abroad, and the men of 'ADYÂM came to him to receive his blessing. And his father and his mother had no news of him, and they continued to make supplication to God that He would enable them to find him; and when they heard the report of him they went to him so that he might pray for the discovery of their son. When they came to him he knew them, but they did not know him, and after the men had removed themselves he made himself known unto them, and commanded them to tell no man; and he comforted them and sent them away in peace. And God bestowed upon him the power to work signs and wonders, and at length Satan was envious of him. And he went to the governor of the city and told him that this holy man had much money, and the governor sent soldiers who bound the holy man in fetters and brought him to the prison house. On the following day when they looked for him they found the fetters thrown about on the ground; and the governor was terrified and bowed down at his feet and did reverence to him and sent him into his own house. After much strenuous fighting he died in peace, and signs and wonders which were innumerable appeared at his grave.

XXV. KHĔDÂR

[fol. 74*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became a martyr PHILOPATOR (which is being interpreted "lover of the Father") MERCURIUS, and this name also being interpreted is "servant of Jesus Christ." This holy man was a native of the city of 'ASLÊṬĔS, which was also the city of his father, and of his grandfather who were born therein, and he was brought up in the city of Rômê. Now the occupation of his father, and grandfather, and his kinsmen was that of hunters of wild beasts. One day they went out hunting, according to their custom, and they found two men with the faces of dogs, and they ate his grandfather, and they also wanted to eat his father, but the angel of the Lord prevented them from doing so. And the angel said unto them, "Touch him not, for from him shall go forth good fruit." Then the angel of the Lord surrounded them with fire, and being in tribulation, the two Dog-faces came to the father of Saint MERCURIUS, and they bowed low before him. And straightway God changed their [savage] nature to one of gentleness, and they became like sheep and went with him to the city. And after he had begotten the holy man MERCURIUS, and called his name "PHILOPATOR," the Dog-faces lived with them for many days, and then they became Christians; now the ancestors of the holy man had been in days of old pagans. And when they received the gift of Christian baptism, they called the father of the holy man "NOAH," and his mother "TÂBÔT," and PHILOPATOR "MERCURIUS." And the Dog-faces, according to what the angel of the Lord said unto them when he appeared unto them, were in subjection to the holy man MERCURIUS, and his father. And when the king heard the story of the Dog-faces [fol. 74*b* 1] and how God had changed their savage natures, [he ordered his soldiers to bring in wild beasts] before the king, and the Dog-faces destroyed all the wild beasts which the king brought before them. When the king saw this he was afraid of them exceedingly, and he asked the father of Saint MERCURIUS to entreat God to

remove from them their savage nature, and to make them to possess the nature of men; and he asked God, and God changed their nature and they became like men. Then the king took the holy father MERCURIUS and appointed him governor and captain of the army, and these Dog-faces were subject unto him, and all the people were afraid of them. After this a certain wicked king rose up and he wished to make war upon another king, and the king sent his soldiers to entice those Dog-faces and to bring them to him. And that wicked king who wished to make war on the king of the city wherein the father of Saint MERCURIUS lived, enticed them. And straightway he was angry with the Dog-faces, and he punished one of them, who became a martyr thereby, and the other fled. When the father of Saint MERCURIUS returned to the city he sought for his son and his mother and found them not. Now the king having heard that the father of Saint MERCURIUS was killed in battle, decided to take the mother of Saint MERCURIUS and marry her. And one of the soldiers of the king knowing what the king intended to do, went and told the mother of Saint MERCURIUS what the king had decided concerning her. When she heard this she asked him to take [her] out secretly, and she [fol. 74*b* 2] went out with her son the blessed MERCURIUS. And his father having sought for his wife and his son, and found them not, knew not in the least what had become of them. And the king was afraid because he thought that the Dog-faces lived with him, and that he would become angry and would turn them loose, and they would destroy all the city. And the king commanded his servants not to tell him that he intended to marry his wife. After this war broke out against the king, and the father of Saint MERCURIUS went out to fight, and the king took him prisoner. Now by the Will of God the King of Rômê was a Christian. And when he knew that the father of Saint MERCURIUS was a Christian, he spared him and did not kill him, and he made him governor of all the city of the MARDÔSÂWĔYÂN. And by the Will of God Saint MERCURIUS and his mother were in the city of Rômê, and when his father came into the church the mother of Saint MERCURIUS saw him and knew that he was her husband. One day

when they were sitting in the guest house the father of MERCURIUS and his soldiers rode out, and the mother of the blessed MERCURIUS dressed her son in the fine raiment which he used to wear in the royal city, and commanded him to go and mount the horse of the governor, that is to say of his father. And having mounted the governor's horse, the soldiers seized him and brought him before the governor, that is to say his father, who did not know that he was his son, and he was angry with him. And the mother of MERCURIUS came to her husband, now he did not know that she was his wife, and she said unto him, "We are strangers, [fol. 74*b* 3] and when I knew that thou wast a stranger I thought that my son might be with thee"; and when he asked her questions and enquired concerning her journey she told him that she was his wife. And straightway he knew her and he knew his son MERCURIUS, and he placed [him] in the church, and they lived there together. When the father and mother of Saint MERCURIUS died, the king took him and made him governor of the city of the MARDÔSÂWĔYÂN in his father's stead; and the one Dog-face that had remained with him up to the time he was appointed governor, used to go forth with MERCURIUS in battle. When they wanted to fight God used to restore to the Dog-face his original savage nature, and there was none who could stand before him. And there were given to this Saint MERCURIUS power, and great strength, and he was more renowned and more exalted than all the other officers of the kingdom. Now the Emperor of Rômê in those days was called DECIUS and he worshipped idols. And his enemies the Barbarians rose up against him, and he assembled his armies and went forth to fight against them; and they were as many as the sand of the sea, and the emperor was dismayed and was afraid. And Saint MERCURIUS said unto him, "Fear not, for God shall assuredly destroy our enemies and bring them into our hand." Now MERCURIUS saw before him in the battle the angel of the Lord, and he had a drawn sword in his hand, and he said unto him, "Conquer and fear not, O MERCURIUS." And after this a shining man in white apparel appeared unto him, and he had in his hand a drawn sword which he gave to MERCURIUS, saying, "When thou hast overcome

thine enemies remember the Lord [fol. 75*a* 1] thy God." And straightway MERCURIUS conquered his enemies and returned in great joy. Then the angel of the Lord appeared, and said unto him, "Why hast thou forgotten and hast not remembered the Name of the Lord thy God?" And the period of the war being ended the Emperor DECIUS wanted to offer up incense to the gods on behalf of himself and his army. And Saint MERCURIUS tarried behind, and did not go forth with the emperor to the festival in the temple. And a certain man informed the Emperor DECIUS and said unto him, "Saint MERCURIUS hath not come with thy army, and he hath not associated himself with the offering of incense to the gods." And the emperor sent straightway and had MERCURIUS brought to him, and he marvelled at him, the love for him having forsaken his heart. And the emperor said unto him, "Why hast thou forgotten thy love for me and hast not come with me to offer incense to the gods?" And straightway Saint MERCURIUS cast his girdle and his military attire down before the Emperor DECIUS, and he said unto him, "I will not deny my Lord Jesus Christ, and I will not bow down to filthy idols." And when the Emperor DECIUS heard this he was exceedingly wroth, and he commanded his soldiers to beat him with rods made of green palm wood, and with ox-hide whips; and they did as the emperor commanded. And straightway the emperor was afraid lest the people of the city should rise up against him, and he bound him in irons and sent him to Caesarea in Cappadocia, and he commanded the soldiers there to torture him severely and to cut off his head with the sword. And they tortured him there, even as the emperor commanded, and they cut off his head with the sword, and he finished his fight and received the crown of martyrdom in the kingdom of heaven. [fol. 75*a* 2] And after he had received an incorruptible and heavenly crown, and had entered into life everlasting, churches were built to him in all the ends of the earth, and God made manifest in them signs and great wonders. And some of his miracles took place when JULIAN, who denied our Lord Jesus Christ, was reigning, and in the days of Saint BASIL, Bishop of the country of Caesarea and Cappadocia, even as it is written in

one of the works of Saint BASIL. Now JULIAN the infidel had inflicted very great tribulation upon those who believed in our Lord Jesus Christ, and he was wroth with Saint BASIL and shut him up in prison, and he multiplied his works against the believers. And Saint BASIL gathered together the believers and he prayed and made entreaty unto God concerning JULIAN the infidel, and he made intercession with Saint MERCURIUS. And God heard his prayer and sent His great and holy martyr MERCURIUS, and he came riding upon a horse and he speared JULIAN the infidel with his spear in his head, and the emperor died an evil death during the war in the land of Persia. And when Saint BASIL had seen this vision in the picture of Saint MERCURIUS he rejoiced with very great joy. And he came into the place wherein was the body of the great martyr Saint MERCURIUS, and whilst he was sitting down there and thinking about what he had seen, straightway the sword and the spear of Saint MERCURIUS returned to their places, and from them there dropped so much blood [fol. 75*a* 3] that the whole space beneath the picture of Saint MERCURIUS was full of it. And straightway Saint BASIL cried out and said, "O martyr of Christ, to Whom be glory! hast thou indeed killed JULIAN the enemy of righteousness?" And Saint MERCURIUS in the picture bowed his head before the face of Saint BASIL as much as to say, "Yea, I have killed him." And Saint BASIL multiplied his praises of God, and he paid Him honour and gave thanks unto Him. And Saint MERCURIUS wrought very many signs and wonders. And there was a certain young Muslim who was a son of one of the officers of the city of MĔSR (CAIRO), and he was learned in the Law of the Muslims and in their books. And one day he passed along the river bank and met a certain man who had been originally a Muslim but had since been baptized with Christian baptism. Then one of the king's guards seized him, and he made ready a deep pit and lighted a great fire therein in order that he might burn him in it; and many men gathered together to see him [burnt]. And that young Muslim drew nigh unto the martyr whom the royal guard had seized, and he said unto him, "O infidel, why dost thou run to enter into Sheol? At thine end thou wilt sit in the fire of Gahannam,

because thou dost attribute a Son to God, and dost confess Three Persons. Hearken unto me and abandon thy blasphemy and thine abominable words." And the Christian answered and said unto him, "We Christians are not infidels, but we worship One God, and He is Father, and Son, and Holy Ghost. The Son is not alien to God His Father, [fol. 75*b* 1] for He is His Word. Likewise the Holy Spirit, the mystery of our Faith, is wonderful, and is hidden from you, because your heart is not able to bear Him, and thy heart at this moment is dark and the light of the Faith illumineth it not. But I can see that after a few days the light shall draw nigh unto thee, and that the light of Christ shall shine in thine heart. And thou shalt fight spiritually even as do I for His Name, and thou shalt feel the same pain which I am now suffering." When the Muslim heard his words he was exceedingly wroth with him, and he put off his sandals from his feet and buffeted the face and mouth and head of the Christian and punished him severely, and he said unto him, "What thou sayest shall never happen to me, O thou infidel." And the blessed man answered and said unto him, "Needs must that thou remember what I say unto thee." And straightway they cut off his head with the sword, and they threw his body into the pit of fire, and the flames of that fire mounted upwards and became like a great wall. And the body of the Christian remained in that fire three days and three nights, and the royal guard watched him by day and by night, and afterwards they found the body and it was tried like gold and the fire had not touched it at all; and they told this to the king, and he commanded the soldiers to bury the body. And the young Muslim went into his house being sorrowful, and he neither ate nor drank. And his father, and mother, and brethren gathered about him, and they said unto him, "What hath happened to thee? Why dost thou neither eat nor drink?" And he told them what the martyr of our Lord Jesus Christ had said unto him, and they comforted him, and they said unto him, "Put aside the word which this erring man [fol. 75*b* 2] spake unto thee, and dismiss his prediction from thy heart"; but he was in no wise comforted. And in those days that young Muslim saw many Muslims, and they were wishing

to go to the tomb of their lying prophet, and he said unto his father, "I should like to go with them"; and his father rejoiced exceedingly at these words, and he gave him one hundred *dînârs*, and committed him to the care of his friend, and the young man departed. And as the young man was journeying with his friend, he saw a vision one night, and it seemed that an aged monk, shining with light, stood up by his side, and that he said unto him, "Come, follow me that thou mayest be saved"; and the monk appeared again on the second night, and again on the third night, and each time he spake unto him as above. When they had finished their business, having arrived at their destination, they turned back, and journeyed for a period of six days in the desert. And as they were travelling by night the young man got down from his camel because of a bodily need, and his companions left him and departed; and he remained by himself lost in the desert, and he wept, being afraid lest the wild beasts should eat him. Then he remembered the church of Saint MERCURIUS the martyr in the city of MĔSR (CAIRO), which was near his father's house, and he said in his heart, "Every man makes vows to him, and he fulfils for them everything which they ask him." And straightway the young man said, as he wept, "O MERCURIUS, martyr of Christ, if thou wilt deliver me from the wild beasts of the desert, and wilt bring me out safe from the desert, I will become a Christian." And having said this, behold there came unto him a young man riding upon a horse, and his appearance was exceedingly goodly, and he was wearing glorious apparel, and his loins were girt with a girdle [fol. 75*b* 3] of gold, and he stood before him and said unto him, "Whence comest thou? Why art thou alone and lost in this desert?" And he said unto him, "I got down [from my camel] because of a bodily need, and they left me and departed." And the man on the horse said unto him, "Come, get up behind me on this horse," and he mounted the horse with him, and the horse flew through the air, and brought them quickly to the church of MERCURIUS the martyr in the city of MĔSR (CAIRO). And the doors of the church flew open to him, and he went in with him on the horse, and he brought him to the martyrium of the sanctuary, and

then disappeared from him and was no more seen. And the young Muslim stood up in the church frightened, and he said in his heart, "Is this one of the churches of the Christians?" And he saw the lamps burning before the picture [of the saint], and this seemed to him to be a dream, and he said, "Am I not still sitting down in the desert?" And he remained in the sanctuary until the dawn. And the steward of the church came and found him standing in the sanctuary, and he thought that he was a thief, and the steward wanted to cry out, but the young Muslim made a sign to him with his hand, and he said unto him, "Come to me"; and the steward went to him. And the young man said unto him, "What is this place?" And the steward said unto him, "This is the church of Saint MERCURIUS of MĔSR (CAIRO)." And the young man said unto him, "Is this the city of MĔSR (CAIRO)?" And the steward said unto him, "Yea," and he added, "It seemeth that thou art too stupefied to talk to me; but now, O my brother, make me to know what hath happened to thee." Then straightway courage returned to the young man, and he said unto him, "How can I help being stupefied? seeing that during the past night I was in such and such a desert. And I have no knowledge whatsoever of how I came here; only God [fol. 76*a* 1] knoweth." When the steward heard the name of that desert he marvelled, and said unto the young man, "Did I not say rightly that thou art stupefied, and that thou dost not know what thou art saying? The journey from that desert to this place occupieth twelve days. Verily thou art a thief, and it is the might of the blessed martyr MERCURIUS which hath seized thee and bound thee here without ropes and fettering irons. This MERCURIUS the blessed martyr forsook the glory of this world and thrust it away, and the infidels tortured him with severe tortures for the Name of Christ, and the martyr died and God received him into His kingdom, and churches are built in his name everywhere; and in them the saint praiseth God, and maketh intercession for all men. And for all those who commit themselves to him in prayer he maketh intercession, and he maketh manifest miracles." And the young man said unto the steward, "What are his form and features like?" and the steward said

unto him, "He resembleth thee in stature"; and then he shewed him the picture of the saint. When the young man saw the picture of Saint MERCURIUS the martyr, he said unto the steward, "Verily this is the holy man who appeared unto me in the desert, and who bore me on his horse, and brought me hither. And behold, this is the girdle of gold wherewith I saw his loins girt." And he said unto the steward, "Behold, I tell thee that I am a Muslim, I belong to this city, and the name of my father is RAGÂ, the judge; this miracle is sufficient to make me become a Christian. And now hide me, and do not reveal my business to any man. And also bring me an aged [fol. 76*a* 2] priest that he may teach me the way of God, and may strengthen me in the True Faith, and may bring me...." And the steward put him in a place by himself, and brought to him a priest, even as he said, and the priest baptized him with Christian baptism, and brought to him the Books of the Church and the Gospel; and he remained thus. And about one month after this those men who had journeyed to MECCA arrived, and all the Muslims who were their kinsmen went out to meet them. And the judge, the father of the young man, met the friend, who wept bitterly, and he told the judge how his son had stayed behind in the desert, and how they had left him and come on. When his father heard this he rent his garments, and his brethren and the young men also rent their garments, and they sat down and mourned for three days. After this a certain Muslim woman saw the young man who had become a Christian coming out of the church of Saint MERCURIUS. And a Muslim (*sic*) went and told his father and his brethren [this], and said unto them, "If it were not that your son died in the desert on the MECCA road, I should be inclined to say that the young man whom I saw this day by the church of Saint MERCURIUS the martyr was he; he was wearing the white apparel which the monks wear, and in truth he was like your son." When the father and mother and brethren of the young man heard this they rose up, and went [there] and found him, and they seized him, and said unto him, "What hast thou done? And why hast thou put me to shame among the Muslim nobles?" And he said unto them, "I am [fol. 76*a* 3] a Christian, and I

believe in our Lord Jesus Christ, the Son of the Living God, the Most High; blessed be His Name!" Immediately he had said this they punished him very severely, and they cast him into a dark pit, and he remained there for seven days and seven nights without food and drink, and they poured urine upon him and cast the filth from their houses on him. And his mother wept over him day and night, and by reason of her excessive weeping they drove away the young man, and he departed to the desert of SCETE, and he dwelt in the desert of Abbâ MACARIUS for a period of two years, and he fought a strenuous fight, and devoted himself to the ascetic life. After this a certain monk said unto him, "Would it not be profitable to thee without [delay] to go to the city of MĔSR (CAIRO) and proclaim thy Faith openly?" And he rose up and went to MĔSR (CAIRO), and his father seized him and took him to King ḤAKEM, who is called "Governor" (*i.e.* Khalîfah), and he said unto him, "Our son hath forsaken the Muslim faith, and hath entered the Christian Faith." And the Khalîfah said unto the young man, "Is this true what they say about thee?" And he told the Khalîfah what had happened to him in MECCA, and how Saint MERCURIUS had appeared unto him, and how he had seated him with himself on his horse, and how he had brought him into his shrine in the twinkling of an eye and had taken him into the church of MĔSR (CAIRO), and how he had seen the picture of the saint in the church, and how he knew that it was he who had appeared unto him in the desert. And when ḤAKEM the Khalîfah, the infidel, heard this he spake many words and he feared with a great fear. And he said unto the young man, [fol. 76*b* 1] "What dost thou want?" And he said unto him, "I ask thee to give me authority to build a church in the name of Saint MERCURIUS the martyr"; and the Khalîfah gave him authority to build a church there in the name of MICHAEL the archangel, and he built a second church —in the name of MERCURIUS the martyr, and great signs and wonders took place therein. And he composed two books, one on the Grace of God and the gift of the Holy Spirit, and the other on the True Faith. And he vanquished in debate the wicked, and the pagans, and the Muslims, and he pleased God

and died in peace. Now the name of this young man was "JOHN," which was given to him when they baptized him. All this took place through the prayer of Saint MERCURIUS the martyr, and the multitude of his miracles. Salutation to MERCURIUS of Rômê, who rode a black horse.

And on this day also are commemorated ACARIUS and ROMANUS.

[And on this day died SABLA WANGÊL, Queen of Ethiopia.]

XXVI. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint PELARIANUS (or BALARYÂNÔS, *i.e.* VALERIANUS) and his sister TÂTBÛSYÂ became martyrs. This [fol. 76*b* 2] holy man PELARIANUS was a native of Rômê, and his parents were infidels. They married him to a maiden who was the daughter of one of the rich nobles of Rômê, and the name of that maiden was KÎLḲĔYÂ, and she was a Christian and worshipped the Lord Christ. And when he went to her in the marriage-chamber he loved her dearly, and as soon as she saw that he loved her dearly she began to reveal to him the Faith of Christ, and he believed through her, and was baptized with Christian baptism. And when he shone brightly and became strong in the Divine Grace he taught his sister TÂTBÛSYÂ, and she was baptized with Christian baptism. And Saint PELARIANUS fought a great spiritual fight, and at length the angels would come and visit him always, and they would reveal unto him everything which he wanted [to know], and they would teach him concerning hidden things before they came to pass. When DIOCLETIAN the infidel reigned he inflicted persecution upon the Christians, and tortured them, and he slew many of them and they became martyrs. Now this holy man and his sister used to go round and take up the bodies of the martyrs and prepare them for burial, and bury them. And a certain evil man having learned concerning them

went and accused them to MASIUS, the emperor's friend, and the emperor commanded his soldiers to bring them to him. When they arrived they stood up and he questioned them concerning their Faith, and they confessed that they were Christians and did not deny it. And he promised them very many things if they would deny our Lord [fol. 76*b* 3] Jesus Christ, and worship idols, but they would not listen to his commands, and they did not want his promised gifts. And the emperor loved them and he said unto them, "If ye will not hearken unto me, and will not sacrifice to my gods, I will torture you with very many kinds of torture"; and they were not afraid of his tortures. When the governor saw their endurance and fortitude, he delivered them over to the headsman to cut off their heads. And when they had cut off their heads, those who were standing there saw shining angels meeting their souls with great joy. When the governor saw this he believed in our Lord Christ. And the emperor shut the governor up in prison for three days, and on the fourth day he had him brought out from the prison house and ordered the headsman to cut off his head; and [he did so] and the saint received the crown of martyrdom in the kingdom of the heavens with PELARIANUS, and his wife KÎLḲĔYÂ, and his sister TÂTBÛSYÂ. Salutation to PELARIANUS who buried the bodies of the martyrs, and to his wife KÎLḲĔYÂ and his sister TÂTBÛSYÂ.

And on this day also is commemorated GREGORY, Bishop of the island of NÛSÎS (NYSSA). Salutation to GREGORY, Bishop of the city (*sic*) of NÛSÎS (NYSSA).

[fol. 77*a* 1] And on this day also the men of NÂGRÂN and Saint KHÎRÛT their father were martyred in the fifth year of the reign of the Emperor JUSTINUS, when Abbâ JOHN was Archbishop of Jerusalem, and Abbâ TIMOTHY was Archbishop of Alexandria, and Abbâ TIMOTHY was Archbishop of Constantinia, and EUPHRASIUS was Archbishop of Antioch, and KÂLÊB the righteous was King of Ethiopia. And in those days there reigned in SÂBÂ a Jew whose name was PHINEHAS, and he was an infidel and a man of iniquity, and one who shed the

blood of men. In ancient times the country of SÂBÂ was under the rule of the Kings of Ethiopia, and the Roman Emperors VESPASIAN and TITUS having driven out the Jews subsequently inherited it. And by the side of the country of SÂBÂ was a very great city wherein lived very many believers and men who confessed Jesus Christ. And there came that Jewish king to destroy the holy and Christ-loving city, and to plunder the houses of the Christians. When he came to the city he saw the sign of the Cross all round on the walls thereof, and upon the gates and ramparts thereof were standing large numbers of mighty men of war, and the heart of the Jewish king was filled with rage. And he wished to go into the city but was unable to find any means of so doing, because God had strengthened it, but he slew the slaves who were working the ground, and whom he found outside the city, and he carried off their children into captivity, and gave them over to forced labours. And that Jew who was as foul as Diabolus, the Adversary, sent a message to the men [in the city] saying, "I swear unto you by the Name of the Lord God, and by the Tôrâh, and by the prophets, that I do not wish to do [fol. *77a* 2] you any harm, and I do not wish to ill-treat any man of this city, and I do not wish to shed one drop of blood. But I want to see the buildings of the city, and the broad spaces thereof, and the market-places"; and the people of the city believed his word. Then KHÎRÛT, the son of KÂ'AB, said, "Do not believe the word of this infidel Jew, for he is a man of iniquity, and do not open the gates"; and the people refused to listen to him and they opened the gates. As soon as the Jew had entered the city he commanded [his men] first of all to plunder the goods of the men of the city, and to light a fire so large that its flame reached unto heaven. Then he commanded them to bring to him Abbâ PAUL, Bishop of the city, and when they told him that he was dead, he made them bring the bishop's bones out of the grave and had them burned in the fire. Then he assembled the priests, and the deacons, and the monks, and the widows and those who were being taught, who passed day and night in reading the Holy Scriptures. [All] these he cast into the fire, and they were in number four hundred and twenty-six souls. Now he

wanted to frighten the Christians by this act. Then he commanded his men to put a collar round the neck of Saint KHÎRÛT, and to load his hands and feet with fetters; and he fettered also all the nobles and chief men of the city. And he commanded a crier to go through all the city, crying, "Whosoever will not deny Christ shall die an evil death." When the holy Christians heard this they cried out, saying, "Far be it from us! We will not do this thing. We will not deny Christ our God; in Whom we have believed, and in Whose Name we have been baptized." When that filthy Jew heard this he killed men and women, young men and maidens, [fol. 77*a* 3] and babes and old men, in all four thousand four hundred and fifty-two souls. And as for the remaining women he commanded his soldiers to cut off their heads with the sword; now they were in number two hundred and twenty-seven souls. And then he seized Saint DEMÂḤÂ, the daughter of RÂBE'A, the wife of Saint KHÎRÛT. Now this woman was very beautiful, as were her two daughters, and the sun had never touched them except when they sat in the verandah of their house. And they stood before the [Jew] king, and he was unable to persuade them by means of his crafty promises to deny their Faith; and when they refused he commanded his soldiers to strip off their veils, and the women of the city wept for them. And one of her two daughters, the younger, a maiden of twelve winters, spat in the face of the king; and a soldier who saw her drew his sword and cut off her head and the head of her sister. Then the filthy Jew commanded his soldiers to make Saint DEMÂḤÂ to drink the blood of her daughters, and as she tasted it she said, "I thank Thee, O my Lord Jesus Christ, Son of the Living God, that Thou hast made Thine handmaiden taste the blood of the Offering of her daughters." And the king commanded them to cut off her head with the sword, and she finished her martyrdom there. Then the king commanded them to bring to him Saint KHÎRÛT, and those who were with him in the prison house; and they were in number three hundred and forty men. And the Jew tried to force Saint KHÎRÛT to abandon his Faith, but the saint answered and said, "Eight and seventy years have I served my Lord Jesus Christ, and I have come to the fourth

generation. And this day I shall rejoice if I become a martyr [fol. 77*b* 1] and if I die for His holy Name. I did tell the people not to put any confidence in thine oath, and that thou wast a liar, but they would not believe my words. Moreover, it is the good pleasure of Christ that hath brought me into this fight." When the Jew king heard this he was furiously angry, and he commanded his soldiers to take him into the valley and to cut off his head there. When Saint KHÎRÛT heard this he prayed to God to strengthen the empire of Rôm and the kingdom of Ethiopia so that they might destroy the kingdom of the filthy Jew. And he blessed the people and embraced them, and then the soldiers cut off the heads of the saints. And there was there a certain woman who was a Christian, and she had a child of five winters, and she took some of the blood of the saints and smeared herself and her son therewith. And when the soldiers saw this they carried them bound to the king, and he threw the woman into the fire, but the Jew took the boy and he said unto him, "Dost thou love me or Him that is called Christ?" And the boy said, "I love Christ, and I am the slave of Him only; let me go that I may depart to my mother." And when the Jew held him fast the child bit his foot, and the king snatched him up and cast him into the fire and he became a martyr. And they also brought a woman who was carrying a child ten months old, and his mother said unto him, "I cannot give thee to this fire"; and the child said unto her, "O my mother, let us depart quickly into everlasting life; we shall only see this fire to-day," and they cast the woman into the fire with her son. And [the king] saw his soldiers fighting against the Christians and destroying them, some by means of fire, and others with the edge of the sword until at length all [fol. 77*b* 2] companions of the Jews were exhausted. Then there appeared in the heavens a fire which filled the whole sky for forty days and forty nights. And when the Jew king had entered into his city he sent messengers unto the [neighbouring] kings boasting of his valour. When JUSTINUS, Emperor of Rômê, heard this, he sent a letter to TIMOTHY, Archbishop of Alexandria, calling upon him to send instructions to KÂLÊB, King of Ethiopia, to make war on that Jew, and to avenge the blood

of the people of NÂGRÂN. When KÂLÊB, the King of Ethiopia, heard this, he departed into the country of the Jew king with many soldiers, and many ships, having received the blessing of Abbâ PANTALEON of the Cell. Having arrived in the country he destroyed all the city of the King of SÂBÂ, and he left nothing therein, neither man nor beast. And he rebuilt the city of NÂGRÂN, and established the commemoration of the martyrs thereof. And he sent glad tidings to JUSTINUS, Emperor of Rômê, and to TIMOTHY, the Archbishop, and there was great joy, and they gave thanks unto Christ. Salutation to the bright STARS OF NÂGRÂN who have illumined all the world.

And on this day also died Saint ÎYASÛS MÔ'A, and on it GÊLYÔS, and MÂYEN, and MEKWÂS, and MÂRYÂLES are commemorated. [fol. 77*b* 3] Salutation to ÎYASÛS MÔ'A, who for forty years never slept on his side.

XXVII. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint JAMES the "chopped" became a martyr. This holy man was one of the soldiers of SAKRÂD, the son of SÂPÔR (SAPOR), King of Persia, and he was a friend of the prince, who loved him exceedingly, and took counsel with him about all his affairs; and for this reason his heart inclined towards Saint JAMES, and he made him worship the sun and fire. When his mother and his wife and his sister heard that he had become one with the king in his acts and in his faith, they wrote to him a letter, saying, "Why hast thou forsaken the Faith of our Lord Jesus Christ, and dost worship natural objects which have been created, that is to say, the sun, and the moon, and fire? Know that if thou dost continue to hold the faith of the King of Persia, we shall become strangers to thee." When he had read their letter he wept bitterly, and he said, "If I continue to be of this opinion I shall become a

stranger to my mother, and to my household and kinsfolk. But, however, how can I approach my Lord Jesus Christ?" And he began to read Christian books, and he wept and forsook the service of the king. And certain men told the king and spake unto him, saying, "Behold thy friend JAMES hath forsaken thy service, and thy love, and the [fol. 78*a* 1] worship of the gods." And the king sent a messenger to bring him to him, and when he had come he set him before the king, and the king said unto him, "Why hast thou forsaken my service?" And Saint JAMES said unto him, "Our Lord Christ saith in the Gospel, 'Whosoever confesseth Me before men, him will I confess before my Father Who is in heaven. Whosoever denieth Me before the face of men, him will I deny before the angels of God' (Matthew x, 32). Therefore have I left thy service, and thy love, and the worship of thy gods, and I worship my Lord Jesus Christ, the Son of the Living God, the Creator of the heavens, and the earth, and the sun, and the moon, and the stars, and the seas." When the king heard this he was exceedingly wroth, and he commanded his guards to beat him very severely, and they did so until his blood ran down on the ground like water; but he could not turn from his good counsel. And the king commanded them to cut off his members with knives, and they cut off the ten fingers of his hands and the ten toes of his feet, and his arms. And they cut him up into thirty-two separate pieces, and as each piece was chopped off, he sang and glorified God, saying, "O God of the Christians, my Lord and King Jesus Christ, receive Thou the branches of the tree according to the greatness of Thy compassion. When the master of the vineyard pruneth the vines he leaveth slips behind him, and these sprout in the month of Nêsân, that is to say Mîyâzyâ (April–May), and the vine putteth forth [new] roots and spreadeth abroad." When only the head, and breast, and loins of the holy man were left, and he knew he was nigh to the giving up of his soul, at that moment he prayed to God for the world, [fol. 78*a* 2] and for the people therein, and that He would teach them and have compassion upon them. And he said, "There is left to me neither limb nor hand which I can lift up to Thee, O Lord;

behold my limbs have been cast away before me, O Lord receive my soul." And straightway our Lord Jesus Christ appeared unto him and comforted him, and strengthened him, and immediately his soul rejoiced and was glad. And before he delivered up his soul one of the guards made haste, and cut off his head with a sharp sword, and Saint JAMES received the crown of martyrdom in the kingdom of the heavens, and he departed to the habitation of light, to Christ Who loved him. And certain God-fearing men took his body and made it ready for burial and wrapped it in costly cloths, and they laid it in a pure place. When his mother and his wife and his sister heard that he had become a martyr they rejoiced with great joy, and they came to the place where his body was, and they embraced it and wept over it, and laid splendid cloths over it and sweet scents and unguents. When the days of Saints HONORIUS and ARCADIUS and other kings arrived, they built in his honour churches, and monasteries and nunneries. When the King of Persia heard the report of those monasteries, and the stories of the martyrs and their bodies, and what great signs and wonders had appeared through them in every place, he commanded his soldiers to burn the martyrs' bodies in every place with fire, and not to allow anything of them to remain in the country of his dominion. And certain believing men came and carried away the body of the saint, and they carried it and brought it to Jerusalem, and deposited it there. And then they brought it to PETER, Bishop of the city of [fol. 78*a* 3] RÔḤÂ (EDESSA), and it remained with him until MARCIANUS reigned, and then Saint PETER took it and brought it to the country of Egypt, and deposited it in the city of BEHENSÂ, where it remained for a few days with certain brethren. And whilst these men were praying at mid-day, and the body of Saint JAMES was in their midst, straightway Saint JAMES appeared with many of the martyrs of Persia, arrayed in Persian apparel; and they sang with them, and they blessed them, and then they disappeared. And before they disappeared from their sight Saint JAMES said unto them, "My body shall stay here even as God commandeth." After this Saint PETER the bishop wished to return to his own country, and he took

the body of Saint JAMES with him, and he carried it to the sea and laid it in a ship, but the voice of Saint JAMES went round about, saying, "My body shall stay here." And straightway the body of Saint JAMES was snatched out of their hands, and returned to the place wherein it had been, even as God commanded; and great signs and wonders took place through the body of Saint JAMES. Salutation to Saint JAMES who was cut up into thirty-two pieces.

And on this day also Saint TIMOTHY, a native of BANḤÔR, became a martyr. [fol. 78*b* 1] This holy man was a fearer of God from his youth, and he devoted himself to fasting and prayer. He had a wife whose name was MÔRÂ, the daughter of his father's brother, and she was very beautiful, and she gave him pleasure by all her works and they lived together for many days in love and happiness. Whilst they were living in this state of quietness the Imperial Edict of the wicked DIOCLETIAN went forth into all the countries of his Empire ordering the heathen temples to be opened and the churches to be closed. When Saint TIMOTHY heard this he rejoiced exceedingly, for he had been waiting for this time, and he told his wife what he was going to do; and she said, "God's Will be done." Then he rose up and prayed to God to prosper his way, and as he was sleeping that night our Lord Jesus Christ appeared unto him, and He said, "Peace be unto thee, O My beloved TIMOTHY, behold I have numbered thee among the number of the righteous. Rise up now, and take thy wife, and go to the city of BEHENSÂ, and confess the Name of Christ before all the people who worship idols." When he awoke he told his wife what he had seen, and she told him that she had dreamed even so. Then they rose up together and came to QUILQUILIANUS, the governor, and they found him celebrating a festival with singers and dancers who were performing before him. Then the soldiers seized TIMOTHY and set him before him, and his wife was following him. And the governor spake unto him with gentle and persuasive words and tried to make him worship idols, but the saint reviled him and his foul faith; therefore [fol. 78*b* 2] was the governor angry and he commanded

them to cast him into prison. After a few days the governor had him and his wife brought out and beaten with whips until their blood ran down on the ground like water; and his wife finished her strife under this torture. And Saint TIMOTHY he treated with gentleness because he wished to make him agree to worship idols. And when he refused to do so the governor had the saint's body smeared with oil and grease, and cast him into a red-hot fiery furnace. And whilst the holy man was in the fire GABRIEL, an angel of God, came down to him from heaven, and delivered him from this torture. Then the governor cast the saint into the prison house a second time, where he wrought many signs and wonders. One day whilst he was praying there our Lord Jesus Christ came to him, and made a covenant with him and gave him peace. And on the following day the governor had him brought out of the prison house, and they took him to the city of ZANḤÛS, and they cut off his holy head. Thereupon an earthquake took place, and the air was filled with angels, and the men of the city came and prepared him for burial in a splendid manner and buried him. When the time of persecution had passed they built a church for him, and consecrated it on the seven and twentieth day of the month Sanê (June–July), and they laid his holy body in it. Salutation to TIMOTHY and to his wife MÔRÂ.

[fol. 78*b* 3] And on this day also is commemorated Saint PHILEMON the apostle, who was one of the Seventy-two disciples. Salutation to thy tongue with its eloquent words and pleasant speech, thou father of the city (or country) of LYDIA.

And on this day also are commemorated 'AL'ÂRÊ, and Abbâ TAKLA ḤAWÂRYÂT of GABRĔMÂ, and CLEMENT the martyr of 'ENDABERGÔY of REBÔTCH (or ZARBATCH). Salutation to TAKLA ḤAWÂRYÂT.

XXVIII. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SARAPÂMÔN (or SARABÂMÔN), Bishop of the city of NAKÎYÔS (or LÛḲYÔS), became a martyr. This holy man was a kinsman of STEPHEN, of the tribe of LEVI, from the city of Jerusalem. His father's name was ABRAHAM, and he was the son of LEVI, the son of JOSEPH, brother of SIMON, and brother of the mother of STEPHEN, and at the time of his birth he called his name SIMON. When his father died he wished to become a Christian. And the angel of the Lord appeared unto him and commanded him go to Abbâ JOHN, bishop of the city, and he went to him and the bishop revealed to him [fol. 79*a* 1] the mystery of Christ our God becoming man. And it is not said that he baptized him with Christian baptism in the city of Jerusalem, because of the fear of the Jews, his kinsmen. Now the bishop of the city was pondering what he should do about him, and our Lady MARY appeared unto him and told him to depart to the city of Alexandria, to the Archbishop Abbâ THEONAS. And as he was going thither, the angel of the Lord in the form of a man drew nigh unto him, and he journeyed with him to the city of Alexandria; now the angel of the Lord was in the form of a prince, and he informed the archbishop about SARAPÂMÔN. When he had come to him the archbishop taught him the path of God, and he baptized him with holy Christian baptism. Then SARAPÂMÔN became a monk in the monastery of Abbâ SEVERUS, which is outside the city of Alexandria. When the Archbishop THEONAS died, and Abbâ PETER was appointed to succeed him, he sent and brought this holy man SARAPÂMÔN to him, to help him in the work of the archiepiscopate. After this he appointed him Bishop of the city of NÂḲYÂNÔS (*sic*), and the churches rejoiced in him greatly, and God wrought very many signs and wonders by his hands. And nigh unto his city there were idols which certain of the people therein used to worship, and he used to ask God to destroy them. And God

accepted his petition, for the earth swallowed them up and the waters of the sea rose up over them and covered them; and through his prayer God destroyed the idols that were in his diocese, and He crushed the blasphemy of SIBELLIUS who made the Father and the Son, and [fol. 79*a* 2] the Holy Spirit one Person (or Substance). And when DIOCLETIAN denied Christ certain people told him, saying, "SARAPÂMÔN is destroying the worship of the idols which are the king's gods"; and having heard very many complaints he commanded his soldiers to bring SARAPÂMÔN to him, and they did so. When Saint SARAPÂMÔN arrived in the city of Alexandria with the messengers of the emperor, Abbâ PETER the archbishop came to him, and there were many clergy with him, and embraced him, and he saw his face as it were the face of an angel of God. And when he came to the Emperor DIOCLETIAN had him tortured with various tortures, and our Lord Jesus Christ raised him up sound and whole, and uninjured and without suffering; and many people believed because of him. Now the emperor was afraid to add to his tortures lest the multitudes should believe through him. And he sent him away into Upper Egypt, to ARIANUS, the governor of ANTINOË, so that he might torture him there and cut off his head with the sword. Now at that time ARIANUS was governor of the city of Alexandria. And ARIANUS took Saint SARAPÂMÔN with him in a ship to go to Upper Egypt, and when the ship reached NÂḲYÔS (*sic*) his city, it ran aground and it was impossible to remove it from where it stood. And ARIANUS had Saint SARAPÂMÔN brought up from inside the ship, and carried him to the north of the city, and they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And the people took his body with great honour, and carried it to the church and laid it therein, and through it very many signs and miracles were wrought there. [fol. 79*a* 3] Salutation to SARAPÂMÔN before whom the lions bowed when they saw thy face which was the image of that of the Creator.

And on this day is commemorated Abbâ LÎḲÂNÔS the priest, who fought a spiritual fight in the monastery of ḲUŎ-

NÂṢĚL, in the country of Ethiopia. Salutation to Abbâ LÎḲÂNÔS, from whose fingers burning lamps shot forth.

Salutation to ABRAHAM the faithful man, and to ISAAC the offering, and to JACOB who anointed the stone with oil, in whose bosoms live the righteous, like dates on the palm tree and clusters of grapes on the vine. [This paragraph is omitted in the Bodleian MS.]

XXIX. KHĚDÂR

IN THE NAME OF THE FATHER, AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became a martyr Saint PETER, the seventeenth Archbishop of the city of Alexandria; and he was the last of the martyrs. [fol. 79*b* 1] The father of this holy man was the high priest of the city of Alexandria, and his name was THEODORE; the name of his mother was SOPHIA. And they were fearers of God and they had no children at all. And on the fifth day of the month Ḥamlê (July–Aug.), the day of the festival of PETER and PAUL the apostles, the mother of the holy man saw many Christians with their children, and they wore festal apparel with decorations, and they were going to church; and she was exceedingly sorrowful. And she went into the church and stood up before the altar of the saint, and she besought our Lord Christ with many tears to give her a son. And that night PETER and PAUL the apostles appeared unto her, and they said unto her, "Behold God hath accepted thy petition, and He will assuredly give thee a son, and thou shalt call his name 'PETER'"; and they commanded her to go to the Archbishop THEONAS that the people might pray for her. And after certain days she brought forth this holy man, and she called his name "PETER." When his days were seven years she gave him to the archbishop even as [HANNAH gave] SAMUEL the prophet to ELI, and he became to him like a beloved son; and the archbishop made him a reader, and after that he made him a deacon, and after that he made him a priest. And he used to help the archbishop in all his divers good works

and in his administration of the churches. When Abbâ THEONAS was dying he commanded the bishops and priests to appoint Abbâ PETER archbishop in his place, and they appointed him Archbishop of the city of Alexandria; and when he was appointed all the people and all the churches rejoiced. [fol. 79*b* 2] And it came to pass in the days of DIOCLETIAN, the infidel emperor, that there lived in the city of Alexandria a certain judge who was of the same opinion as the emperor, and who worshipped idols with him, and he had two sons. And his wife was a Christian, but she was unable to have her sons baptized with Christian baptism in the city of ANTIOCH, and she therefore took them and embarked on a ship in order to come to Alexandria. As they were journeying over the sea, a violent storm rose up against them, and she was afraid that her two sons would die without baptism. And she cut her breasts, and made the sign of the Cross with her blood which she smeared over the foreheads of her sons and she dipped them in the sea three times in the Name of the Father and the Son and the Holy Ghost. Then a great calm came, and they were saved from drowning and arrived in the city of Alexandria. And she brought her sons to the Archbishop Abbâ PETER so that he might baptize them with Christian baptism, together with the sons of the men of Alexandria. And when the archbishop wished to immerse her boys, the water congealed and became as hard as a stone; and he tried to immerse them three times, and each time the water became like a stone. And the archbishop marvelled and asked her what had happened, and she related to him how a wind storm had risen up at sea, and how she had cut her breasts, and how she had signed the foreheads of her sons with the sign of the Cross with her blood, and how she had immersed them in the sea three times in the Name of the Father and the Son and the Holy Ghost. When the archbishop heard this he marvelled exceedingly and praised God, saying, [fol. 79*b* 3] "Thus saith the Church; as one is baptism even so one is the Church." And in the days of this father Archbishop Abbâ PETER one ARIUS, a heretic, rose up, and the saint rebuked him but he would not hearken to his words; and having rebuked him many times and ARIUS having refused

to turn from his wicked opinion, Abbâ PETER anathematized him and excommunicated him. And when the Emperor DIOCLETIAN heard the report of this Saint PETER, and that he was teaching the multitudes everywhere not to worship the gods, he sent messengers to him to seize Saint PETER and to shut him up in prison. And when the men of the city knew this straightway they took their weapons of war with them and they came to the prison house to fight the messengers of the emperor. And when Saint PETER saw that there was going to be a great tumult on his account, he wished to yield up his soul to death for his people, and he wanted to be released from this world and to be with Christ. And he made all the people come to him, and he comforted them and commended them to be strong in the True Faith. When ARIUS knew that the blessed PETER was departing to God and leaving him under the ban of excommunication, he went to the great high priests, and told them to beseech the blessed PETER on his behalf, so that he might release him from the ban of excommunication; but when the chief priests entreated the blessed PETER on behalf of ARIUS, he added to the ban of excommunication which he had laid upon him. And he said unto them, "I have seen a vision this night, and behold our Lord Jesus Christ was standing with His rent raiment in His hand, and He was covering His Body with His raiment. And I said unto Him, My Lord, [fol. 80*a* 1] 'Who hath rent Thy raiment?' And He said unto me, 'ARIUS hath rent My raiment; he separated Me from My Father. Beware of him.'" Then Saint PETER commanded 'ARKÎLÂS (ARCHELAUS) and ALEXANDER, and said unto them, "Ye will have to appoint an archbishop after me; beware of ARIUS, and have no fellowship with him in the work of the priesthood, and release him not from the ban of excommunication, for he is the enemy of Christ. And thou 'ARKÎLÂS (ARCHELAUS) shalt be archbishop after me and before ALEXANDER, and thou shalt meet ARIUS and shalt die speedily." After this the blessed PETER took counsel with the messengers of the emperor (*sic*) in secret that they might bring him out from the inside of the prison house, and they dug opposite to it and took him out and finished the emperor's command. And

they did as he commanded them, and they took him and brought him outside the city, [to the place] where was the grave of the blessed MARK the evangelist. [The text of this passage is corrupt.] And Saint PETER prayed and committed his people to the care of God, and he prayed again, saying, "O my Lord Christ, let the shedding of my blood be the end of the worship of idols, and may they be brought to nought and perish throughout the world." And a voice came from heaven, saying, "Amen! It shall be according as thou sayest"; and a certain virgin who was near that place heard these words. And Saint PETER said unto the soldiers of the emperor, "Finish what ye have been commanded to do"; and straightway they cut off his holy head with the sword and he received the crown of martyrdom in the kingdom of the heavens. And his body stood upright for a space of two hours. And the people made haste [fol. 80*a* 2] and went out from the city, for they were by the prison house and they did not know what had become of the saint until one told them what had happened. And they took the body of their shepherd and their chief and made it ready for burial, and they brought it to the city and took it into the church, and laid it upon his seat on which no one had ever once seen him sit, even as he told them. And when they asked him, saying, "Why dost thou not sit upon thy throne?" he answered and said unto them, "I see the power of God sitting upon it, and therefore I do not dare to sit upon it." Then they finished making him ready for the grave, and they laid his body with the bodies of the chosen saints, the archbishops. And he sat upon the throne of MARK the evangelist fourteen years, and he was appointed archbishop in the tenth year of the reign of DIOCLETIAN. And many signs and mighty wonders took place through his body. Salutation to PETER, the preacher of the Faith, the counterpart of PAUL.

And on this day also is commemorated the Birth of our Lord and God and Redeemer, Jesus Christ, of the holy two-fold Virgin MARY, our Lady. [fol. 80*a* 3] Salutation to Thy Birth, O Thou Who didst shew to PETER Thy raiment which ARIUS had rent.

And on this day also are commemorated the forty-seven thousand martyrs who suffered in the time of the Emperor DIOCLETIAN. Salutation to the righteous men who fought against DIOCLETIAN. [This paragraph is wanting in the Bodleian MS.]

And on this day also became a martyr the great Saint CLEMENT, Archbishop of the city of Rômê. This holy man was a royal kinsman, and was the son of CAUSTUS, the captain of the army of the Emperor of Rômê; his excellent and honourable parents taught him all the various kinds of learning and the philosophy of the Greeks. And when PETER the apostle preached in Rômê the preaching of the Gospel, CAUSTUS the father of CLEMENT believed through this holy man that our Lord Jesus Christ was truly [God], and he gave all his goods to the poor and needy. And when his father went to the emperor he remained many days, and the brother of the holy man CAUSTUS thought that he would marry his wife. When the mother of the holy man knew this, she took CLEMENT and his younger brother and embarked on a ship, to go to ATHENS, and to have her sons taught philosophy and learning [fol. 80*b* 1] until their father returned from the emperor. And straightway a violent storm rose up against them, and the ship was smashed, and one after another clung to one of the timbers, and the waves of the sea washed this holy CLEMENT to the city of Alexandria, where he remained a few days. And God called PETER the apostle and said unto him, "Get thee to the city of Alexandria so that thou mayest find the servants who are fit for mercy." And when PETER the apostle came to the city of Alexandria, and preached the preaching of the Gospel therein, no man in the city of Alexandria believed except this holy man CLEMENT. When, however, he heard the preaching of PETER the apostle he believed on our Lord Jesus Christ, and PETER baptized him with Christian baptism, and explained to him the Godhead of our Lord Jesus Christ, and the riches and glory of those who worship Him, and how signs and wonders are wrought [in His Name]. And from that day CLEMENT followed PETER the apostle, and he became

his disciple, and he wrote the "Contendings of the Apostles," and what happened to them with infidel kings. Then he preached in many cities, and the apostles gave unto him the Books of the Canon to proclaim, and then he was appointed Archbishop of the city of Rômê. And he preached therein, and converted very many of the people thereof to the knowledge of God. And the Emperor TRAJAN, the infidel, heard of him, and he sent his guards to seize him and bring him before him, and the emperor said unto him, "Worship the idols and deny Christ." And when CLEMENT would not hearken unto his command he sent him away to a certain city [fol. 80*b* 2] to be tortured, for he was afraid of the men of the city of his kinsfolk, and he did not want to torture him where he was lest the people should rise up against him. So he sent him away to the governor of that city and ordered him to torture him with many tortures. And that governor hung round the neck of the holy man CLEMENT a heavy iron implement with four feet (anchor ?) which is placed in ships, and he cast him into the sea. And he delivered up his soul into the hand of God, and he received the crown of martyrdom like the apostles who preached. And it came to pass that when a full year had passed he was seen in the sea, and the body of Saint CLEMENT appeared, and he was preaching in the depths of the sea just as if he were alive. And the people came and were blessed by him, and they wished to carry him off, and they brought a splendid stone coffer, and laid him in it, and they wished to take him up and bring him out of the sea, but they were unable to move him from his place. And they knew that he was unwilling to come out of the sea and they left him there, and departed. And each year, on the day of his festival, an opening appeareth in the box above his body, and the people come and are blessed by him. And many believing men who have seen this have described and written down accounts of some of his miracles, such as the following. One year certain men came to be blessed by him, and when they went forth from him they forgot a little child who was behind the coffer of Saint CLEMENT. This happened by the Will of our Lord Jesus Christ, so that He might reveal their work to His saints and friends, and the grace which they

receive from Him. And when they had gathered together above the sea, they sought for the father [of the child] and found him not. And they thought that he was dead and that the beasts which are in the sea had devoured him, [fol. 80*b* 3] and they wept for him, and they celebrated his commemoration, and they consecrated the Offering and offered up incense according to their custom. And when the second year had arrived and the time had come for the sea to open itself again, certain men who came according to their custom, found the child alive and standing up by the side of the coffer of CLEMENT. And they asked him, saying, "How didst thou exist and on what didst thou live?" And he said unto them, "Saint CLEMENT gave me food to eat and drink, and God preserved me from the wild beasts of the sea." And when they heard this they marvelled exceedingly and they praised God Who is to be praised and glorified above all His saints and martyrs who have contended for His holy Name's sake. Salutation to CLEMENT the author of the "Contendings of the Apostles."

XXX. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died ACACIUS, Archbishop of the city of Constantinia. This holy man was learned, and excellent, and good, and he translated books of theology, and he was appointed priest in the church of the city of Constantinia. Now a General Council was held in the city of CHALCEDON, [fol. 81*a* 1] and this father was not pleased with all that took place thereat. When they searched for him to come because of his knowledge, he made a pretence to them that he was sick. When he heard of the tribulation which they had inflicted upon Saint DIOSCURUS, Archbishop of the city of Alexandria, he was exceedingly sorry, and he began to curse their Council before his companions, and friends, and the principal military officers of the Government whom he knew to be orthodox, and whose works he knew to be good. And he said, "I thank God that I did not mix

myself up with these evil members of the Council." When ANATOLIUS, Archbishop of the city of Constantinia, died, the members of the Government, and the military officers and the believers chose this father ACACIUS to be Archbishop of Constantinia, because they knew that he was orthodox. And they appointed him archbishop because they had hope in him and thought that he would be able to remove from the Church division and enmity. When he was appointed he found the disease of division and enmity therein, and he strove diligently and in every way possible to remove it, but could not do so in the least degree; only God Himself could do it. And he thought in his heart and said, "It will be best for me to save myself." First of all he sent a letter to Abbâ PETER, Archbishop of the city of Alexandria, confessing therein to him the True Faith of the Holy Trinity, which he had learned and received from the divine fathers Abbâ CYRIL and Abbâ DIOSCURUS; and then he continued to write very many letters asking him to support him in priestly fellowship. [fol. 81*a* 2] When Peter received his letters he wrote a letter of acceptance and [another] letter dealing with general matters, and sent them off in charge of three bishops. And the bishops came to the city of Constantinia secretly, and they gathered together to this father ACACIUS, and they gave him the letter of Abbâ PETER; and ACACIUS treated them with great honour, and received the letters from them with great joy. And he read the letter before his friends, and the orthodox nobles of the city, and they all confessed with him the True Faith as it was written in the letter of Saint Abbâ PETER. Then he wrote a letter with his own hand before them accepting [the Faith] of Abbâ DIOSCURUS and Abbâ TIMOTHY, and Abbâ PETER, and he confessed that they were of the True Faith, and he excommunicated all those who were opposed to them. Then he took the three bishops and carried them away with him to a certain monastery which was outside the city of Constantinia, and he prepared the Eucharist and they took part with him in the Liturgy and in the Offering, and they took from him the letter which he had written and they were blessed by him and he by them, and then he set them on their way and bade them farewell in peace. When they came to Abbâ PETER

they told him everything which had happened, and also how they had taken part together with Abbâ ACACIUS in the Liturgy and the Offering, and how he had accepted his letter; and he preached in his name at the time of the Offering and the consecrations and the prayers. And the report of him was heard by the Bishop of Rômê, and he drove Abbâ ACACIUS from the throne of Constantinia, and he died in exile, being strong in the [fol. 81*a* 3] True Faith. Salutation to ACACIUS, the successor of ANATOLIUS.

And on this day also are commemorated MERCURIUS the martyr, and the consecration of the church of COSMAS and DAMIANUS, and their brethren, and the death of GABRA MASḲAL, King of Ethiopia, the Orthodox [died A.D. 1344]. Salutation to GABRA MASḲAL, who hath passed to the city of light. Salutation to GABRA MASḲAL who rejoiced in the power of God.

And on this day also ANIANUS of ÂMID [the Stylite], and PETER became [martyrs].

[fol. 81*b* 1] Here endeth what shall be read during the blessed month of Khĕdâr. [Here follows in the Bodleian MS. the following:...God, the Most High. Who is to be praised. Blessed be His Name. Praise to Him [is due] from us. May there be to us mercy from Him. For every eye awaiteth Him. It is He Who beginneth, it is He Who finisheth. Everything is ruled by Him. Let us worship Him. And He is our help for ever and ever, Amen and Amen; so be it, so be it!]

End of Volume I.

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The charter is the foundational document that describes the rationale, goals, plan of work, resources needed, terms and conditions, and outcomes of a Center for Digital Humanities at Princeton (hereafter CDH) project. Charters are written by core members of a project team in a series of planning meetings taking place over the course of a month. The planning process is intensive, collaborative and requires substantial input from everyone on a team. Charters serve as formalized agreements among all team members on such crucial questions as scope, technical design, infrastructural needs, and success criteria.

A draft of each project charter is peer-reviewed by all CDH staff, and optionally by additional partners or stakeholders, at a "design review" before the start of project work. It is circulated at least one week before the review takes place in an open comment period. Questions and concerns from this period may be raised at the design review. Project teams have two weeks after the design review to address any issues raised and make any requested changes. Project work only begins (and funds are released) once the charter has been finalized and signed by the Project Director (PI) and the CDH Faculty Director. Charters are amended as necessary throughout the project lifecycle to document major changes and note when "Built by CDH" Software Warranty and "Built by CDH" Long Term Service Agreement take effect, and serve as part of the CDH project archive.

CDH charters and their planning documents exist in several forms as we have refined them over the years and tailored them to the several types of projects we have supported. For more about CDH project management, including the charter process, visit: https://cdh.princeton.edu/research/project-management/

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PEMM Charter (2019-20)

Part I: Project Overview

Stories have been told for almost two millennia about the Virgin Mary, the mother of Christ, and the miracles she has performed for the faithful who call upon her name.

One of the most important collections of such folktales is the body of over 700 Ethiopian Marian miracles, written from the 1300s through the 1900s, in the ancient African language of Gəʿəz (also known as classical Ethiopic).

These story collections, called the *Täʾammərä Maryam* (The Miracles of Mary), are central not only to the ancient church liturgy of Ethiopia, but to the daily felt and religious life of 50 million Ethiopians and Eritreans. Princeton University has in its Firestone Library one of the largest and finest collections of Marian miracle manuscripts anywhere in the world outside of Ethiopia, with over 130 codices and hundreds of textual amulets. Worldwide, at least 100,000 *Täʾammərä Maryam* manuscripts exist, some with just a handful of stories, some with hundreds, and many with different versions of the same stories.

While the *Täʾammərä Maryam* is one of the most important African archives of texts, basic information about it and its stories are lacking; as a result, scholars can authoritatively state almost nothing about them. How many are there? When was each written? What themes do they have? Have these African stories grown and changed across regions, languages, and periods? Princeton Ethiopian Miracles of Mary (PEMM) project will collect and collate information about these hundreds of stories across hundreds of manuscripts as the basis for an open access resource that will enable researchers and Ethiopian community members around the world to conduct in-depth research on this vital corpus. Wendy Laura Belcher, professor of African literature in the departments of Comparative Literature and African American Studies will serve as the project's Principal Investigator (PI). PEMM was begun with a Center for Digital Humanities at Princeton (CDH) Dataset Curation grant.

Description and Objectives

With the guidance of the CDH, the PEMM project team will collect and collate data about hundreds of Marian miracle stories in hundreds of Ethiopian manuscripts. Our aim is to enable computational analysis of this vital corpus of African folktales and to generate answers about their number, dating, origin, provenance, themes, recensions, translations, sources, placement, and diachronic change. The CDH and PEMM will design a robust data structure to migrate, store, connect, validate, and query the data. We will discuss a preliminary web interface with sample data visualizations that will make that data available to scholars in the United States, Europe, and Ethiopia; this interface may not be possible in AY20.

Relevant Resources and Projects

PEMM builds on the work of previous scholars, using resources created by others: the most important for PEMM is the Macomber Handlist, and the finding aids of the Princeton University Rare Books and Special Collections. We hope to reference the manuscripts in the British Library. We will also make use of and share data with both the Oxford Cantigas de Santa Maria (CSM) database and the University of Hamburg Beta Maṣāḥəft (Hamburg BM) Database with the intention of avoiding overlap as much as possible. For complete information about what has been collected and catalogued thus far about the *Tä'ammərä Maryam,* please see Appendix A.

Research Questions

We are collecting and collating data in AY20 in order to answer three main research questions.

- **How many Ethiopian Marian miracle tales are there?** Scholars have not been able to arrive at an accurate number of how many Ethiopian Marian tales there are despite a century of labor on the issue. One scholar says 540, another says 643; a current database project (the Hamburg BM) has likely identified over 700. Meanwhile, Princeton has some stories in its manuscripts that appear on none of those lists. PEMM has access to what those scholars did not have: thousands of digitized manuscripts (instead of dozens) and sophisticated ways of curating and analyzing the data in those manuscripts (see below).
- **What are the themes of the Ethiopian Marian miracle tales?** Macomber's 1980s catalog provided keywords for some of the tales, but many of the terms were dated, insufficient, and inconsistently applied. By enhancing dataset with better keywords, by refining and standardizing keywords from a controlled vocabulary and consistently applying them, PEMM will give scholars access to an accurate dataset of tale themes and ways of studying how tales correlate with those keywords. We will build a controlled vocabulary from combining and refining Macomber's handlist, the Hamburg BM, the Oxford CSM, and consulting the Index on Medieval Art.
- **What is the origin of each Ethiopian Marian miracle tale?** No one has clearly established which of the tales were originally from Europe or the Middle East. Some say only 33 of them, others say 75 of them, but no one has done the work to be certain. This matters not only to Ethiopianists, but to scholars working on the European Marian tales. Our work correlating the Ethiopian Marian tales with the tales in the Oxford CSM database may enable scholars to discern patterns across and analyze indigenous, European, and Middle Eastern Marian tales.

Project Significance

Significance for African and Literary Studies

PEMM is a historic project with a range of scholarly contributions:

- **Makes a disciplinary contribution**: These folktales about the Virgin Mary are rich repositories of cultural knowledge and literary practice, providing a matchless comparative literature site to study tales across continents, languages, and periods. Comparative literature remains a largely Eurocentric discipline and the Marian miracle tales have seldom been studied outside of their European iterations. PEMM provides a useful corrective to such limited approaches and does so through pairing two innovative comparative literature methodologies: distance reading and world literature.
- **Fills a scholarly gap**: African literature in general, and eight centuries of Ethiopian written literature in particular, are criminally understudied. PEMM will enable more scholars to do more research on African literature. It will also bring greater global visibility to this vital corpus through a web interface.
- **Serves an underserved community:** The number of digital humanities projects that focus on African literature is miniscule. Indeed, perhaps the only other initiative is the Programme in African Digital Humanities, 2018–2023, at the South African universities of Cape Town, Pretoria, Stellenbosch, Western Cape and the Witwatersrand, which "aims to examine the current forms and practices of reading and digital publishing in order to encourage and support self-directed, digital literary enquiries in the South African humanities environments." PEMM is part of increasing the number of digital humanities projects that focus on Africa.
    - For instance, the annual Digital Humanities conference in Utrecht for 2019 decided to have an Africa focus, working to give funding for Africans to attend and noting that African DH projects "cover the spectrum of DH topics in a somewhat different way than elsewhere." However, only one panel was about Africa: "African Languages And Digital Humanities: Challenges And Solutions," (which has a linguistics focus). Only one of the paper presentations seemed to be about Africa. Isabelle Alice Zaugg's "Global Language Justice in the Digital Sphere: The Ethiopic Case" is "an instrumental case study of Unicode inclusion and the development of supports for the Ethiopic script and its languages." Thus, the DH focus seems to be on methods, underscoring the need for a project like PEMM that focuses on literature.
- **Collects scattered information in one place.** Ethiopian literature has been the subject of study for some centuries. There are large repositories of Ethiopian manuscripts inside and outside of Ethiopia, and massive cataloging and digitizing projects have been underway for the past sixty years. But, little of this information is available online, in one place, in English, for computational analysis.

- **Focuses on literature.** Most projects that focus on Ethiopian manuscripts do not attend to literature. They are linguistic or philological in nature, focusing on manuscripts as material objects, and tend to prioritize biblical books. PEMM is focused on African stories and their themes, providing a useful corrective to the overemphasis on influence and apparatus and underemphasis on African thought and creativity in Ethiopian studies.
- **Increases information about and access to stories.** Of the tens of thousands of *Täʾammərä Maryam* in existence, only a few hundred have been catalogued, and only a few dozen of those have been cataloged with any detail; that is, naming the exact tales in that manuscript. PEMM will increase the number of cataloged *Täʾammərä Maryam* manuscripts.
- **Provides foundation for Belcher's book.** Belcher works on Ethiopian literature in general and has a book in progress on *Täʾammərä Maryam*, titled *Ladder of Heaven: The Miracles of the Virgin Mary in Ethiopian Literature and Art*. It is a book of literary analysis, which will appear with many gorgeous illuminations of the tales from Princeton's manuscripts. Given the dearth of information about these stories, PEMM will provide a necessary basis for the writing of this book.

Significance for Digital Humanities

The CDH's approach to this particular project will also serve to make existing tools and approaches more robust and more useful to Digital Humanities researchers who do not have the support of a development team.

- **Google Sheets as a simplified relational database.** We will develop and document a model for working with Google Sheets as a simplified relational database, and exploring the possibilities offered by an exportable static site based on relational data exported from Google Sheets. Working with spreadsheets and Google Sheets is obviously not new for data work or for Digital Humanities.[1] However, it seems clear that there is a need for a data curation and management solution that sits somewhere between a spreadsheet and a relational database.[2] By applying CDH Development & Design Team skills and expertise, we will push these technologies forward in a way that will benefit others, including those doing data curation and graduate students working on their own Digital Humanities projects. Our approach will include structuring the data across multiple sheets as a simplified relational database, considering the spreadsheet as a user interface, providing enhanced functionality via scripting, and documenting the data structure and the implementation. We will also write scripts to automate data export, data validation and reporting--tools which have the potential to be generalized for wider use.

[1] For example, see Matthew Lincoln's post on using Google Sheets as part of a Getty data migration project.
https://matthewlincoln.net/2018/03/26/best-practices-for-using-google-sheets-in-your-data-project.html

[2] See for instance the popularity of products like Airtable or the existence of projects like NodeGoat.

- **Furthers DH work with static website technologies.** Using static website technologies, as championed by the Minimal Computing working group, is also not new for Digital Humanities, although it is new for a CDH sponsored project supported by the Development & Design Team. Our commitment to development best practices and documentation will help further work being done by others to make static sites more accessible to scholars. In addition, for this project the possibility of sharing the results of our work through alternate means is particularly appealing.
- **Takes advantage of new initiatives.** Scholars have access to only a fraction of Ethiopian manuscripts, as most are in remote monasteries. Only a few have been digitized; some estimates put the number as low as 10 percent of all Ethiopian manuscripts. Fortunately, over the last decade, we have seen a huge push to digitize, as Ethiopian manuscripts are globally recognized as an important endangered archive. PEMM takes advantage of this newly available archive.
- **Strengthens partnerships** with scholarly communities in Oxford and Hamburg by establishing a model for sharing data across different projects using different technologies.

Audiences

The audiences for this project are multiple and overlapping.

- **Scholarly audiences for the data:** Scholars of Ethiopian literature (mostly scholars in Europe and North American, Ethiopian and non-Ethiopian) will find this information useful for doing their own research, in particular, the three existing comparative projects will be interested in the data we produce: the Hamburg BM project, the Oxford CSM Database, and the Miracula Mariae project.
- **Scholarly audiences for a public interface:** Clerical scholars (including Ethiopian clerics); non-clerical scholars (scholars of Marian miracles); and students (undergraduate and graduate)
- **Non-scholarly audiences for a public interface**: Ethiopian priests interested in sources and themes for writing sermons.

Project Team

Project Director (a.k.a. Project PI): Professor Wendy Belcher

- Leads and champions project
- Learns enough about project's technical components to be able to describe it on a basic level
- Oversees, participates in, and delegates project work
- Attends regular project meetings (approximately twice a month during periods of active development)
- Supervises and guides Project Manager; keeps open line of communication, responds to emails and questions in a timely manner; alerts in advance of any disruptions or PI unavailability

    - Support for PM may take the form of writing and commenting on charter, helping with project team coordination, approving project workflows, approving project publicity, or other duties TBD in consultation with PM, Technical Lead, and CDH Project Manager and Project Coordinator.
- If necessary, attends quarterly check-in with Technical Lead
- If necessary, submits quarterly data progress report to CDH
- Participates in acceptance testing on software development work
- Responsible for approving the work and progress of the data team
- Responsible for project budget, including and overseeing payment of students.
- Responsible for final project summary of accomplishments

Project Manager: Evgeniia Lambrinaki

- Maintains regular communication with team members, partners, and groups engaged in project work
- Helps to design and implement project workflows with PI approval
- Schedules and facilitates project check-in meetings (including creating an agenda); captures meeting notes
- Tracks progress on project goals and outcomes and communicating with CDH on project progress and/or issues
- Prepares and updates project documentation
- Responsible for overseeing the day-to-day work of the data team
- Responsible for acceptance testing on software features
- Responsible for project publicity (project page, blog) with PI approval

Technical Lead: Rebecca Sutton Koeser

- Oversees design and implementation of project's technical aspects
- Acts as main CDH decision maker on project
- If necessary, modifies decisions about software tools and approach in order to more efficiently and effectively complete the project
- If needed, holds quarterly check-in meeting with PIs
- Has authority to make project decisions if PIs are unavailable
- Responsible for technical documentation at the conclusion of project

CDH Project Manager: Gissoo Doroudian

- Helps manage and coordinate development and design work
- Serves as a resource and point of contact for Project Manager
- Attends and helps create agenda for project meetings (with Project Manager)
- Helps design and implement project workflows
- Supplies periodic updates on project status and progress
- Decides in collaboration with Project Manager who will document meetings

User Experience (UX) Designer: Gissoo Doroudian

- Collaborates on data structure and architecture for project data and advises on configuration and customization for data entry user experience
- Recommends the appropriate types of data visualizations to try with the project data (diagrams/maps)
- Thinks through and conducts user research on access for target audiences specific to this project
- Consults on collaborative and iterative design for content structure and website architecture
- Helps iteratively design a usable, and accessible interface

CDH Project Coordinator: Rebecca Munson
- Advises CDH Project Manager on coordinating development and design work
- Serves as a resource and point of contact for CDH Project Manager
- Advises on project workflows
- Supplies periodic updates on project status and progress
- When applicable, attends and helps to document project team meetings

CDH Developers: Rebecca Sutton Koeser, Nick Budak
- Develop or consult on data architecture and implementation
- Contribute to and review custom software developed for the project
- Document custom software and data architecture
- Write automated tests for custom software
- Experiment with and assesses potential project technologies (e.g. Jekyll, Wax, Hugo) and advise Technical Lead on decisions
- Prototype and implement custom data visualizations
- Provide consultation and training on tools such as OpenRefine to empower Project Director and other project team members to work with the project data

Data Team (Student Researchers)
- Have skills in at least one of these languages: French, Italian, Amharic, Gəʿəz
- Catalog uncatalogued *Täʾammərä Maryam* manuscripts using Macomber handlist identifiers and Gəʿəz incipits

Budget

[Budget available upon request.]

Part II: Grant Year 2019-2020 Plans - Data

Data Status

Types of Data and Storage Format

The data are currently in structured text files, pdfs, Google Docs and Sheets, XML, and MS Word.

Past FY19 Data Work

Macomber Handlist cleanup. In 2018-2019, Belcher and Lambrinaki converted the handlist from a PDF (a scan of a hand typed manuscript with many hand emendations in pen) into a structured text file. They cleaned up the file in Sublime Text, but there are still some errors, since it was incredibly garbled. This file will be converted into a Google Sheet titled "Macomber Canonical Stories." Here is the structure of the text file:

- **MAC###:** Macomber Marian Miracle Canonical Story identifier (some of these stories are various parts of the same story, so the identifier for a story may be something like MAC034A)
- **Title:** English Title from Macomber
- **Text**: Secondary source that discusses this particular Canonical Story
- **English Translation:** Translation of that story as it appears in one or two manuscripts (unfortunately, this is not currently a standard category in the structured file because most entries don't have English translations; not sure if this needs to be made standard in all entries before transferring to Google Sheets)
- **PEth**: Shelf number, beginning folio, and ending folio for where this particular Canonical Story appears in Princeton's RBSC *Täʾammərä Maryam* manuscripts (shelfmark and folios needs splitting out). This field is often empty.
- **EMIP**: Shelf number, beginning folio, and ending folio for where this particular Canonical Story appears in the EMIP digital repository. This field is often empty.
- **MSS**: Shelf number and beginning folio only for where this particular Canonical Story appears in other repositories. Macober uses abbreviations for these (see list)
- **EMML**: Shelf number and beginning folio only for where this particular Canonical Story appears in the HMML digital library.
- **Keywords**: keywords from Macomber handlist with a few additional ones that Belcher and Lambrinaki came up with (problematic and needs to be updated, or categories missing)
- **Incipit**: Current text in this field is garbage and will be deleted. It will be globally replaced with Brown's list of incipits, matching up using the Macomber identifiers.

Earlier data work. Some earlier work was done correlating tales and manuscripts and themes in Excel (such as matching Princeton manuscripts to Macomber based on data from the Princeton finding aid), but those files are now out of date.
Create a data structure. We designed a preliminary data structure for Canonical Stories, Story Instances,, as well as for manuscripts and incipits.

Planned FY20 Data Work

Over the next year, we will:

- **Migrate data.** Project data (namely, Macomber's handlist) currently managed as a structured text file will be migrated to Google Sheets by the CDH team, structured in multiple sheets based on planned data architecture (see Technical Design Plan section on Preliminary Data Structure, below) with data validation to share information across sheets.
- **Enhance data**. Project data will be enhanced by the CDH team by importing data provided from other teams (e.g., those from the Hamburg BM project and Oxford CSM database).
- **Match data.** Use Oxford CSM story data to identify Canonical Stories that came out of Europe and the Middle East, not Ethiopia (to distinguish between foreign and indigenous).
- **Configure data validation.** Connect different sets of data without duplicating information (i.e., Gəʿəz Marian miracle manuscripts and Gəʿəz Marian miracle tales)
- **Develop a controlled vocabulary.** Wendy and Evgeniia work with Macomber, Oxford CSM, Hamburg BM, and Index on Medieval Art's controlled vocabularies to develop a controlled vocabulary for PEMM Canonical Stories.
- **Develop a simple incipit tool (or outsource).** Create a tool for searching Macomber's standardized incipits so that research assistants can catalog manuscripts, preferably a dialog box in Google Sheets. Two challenges are homophones and recensions. The tool for searching must account for homophones, treating certain fidal letters as exchangeable (say ሀ and ሐ) because scribes easily substitute one for the other. Also, when searching incipits, research assistants must be careful about using proper noun searches. That is, a Canonical Story may give a name for the main character (e.g., Barok from Finqe [Phoenicia]), but a Story Instance in a particular manuscript may refer to him only as a "deacon" or as a "sinner."

Data Standards and Capture Procedures

- **Controlled vocabulary**. We are developing and using controlled vocabulary lists (see above).
- **Abbreviations.** We are developing and will use abbreviations for repositories (e.g., BN not Bibliotheque Nationale). The data currently in the structured text file uses codes for repositories holding Ethiopic manuscripts. The repository abbreviations will be used to generate brief repository records in the new Google Sheets data structure, which will be used to document current locations of materials.

- **Organize data.** We use Google Drive and Google Docs and Sheets to organize the project. After migration to Google Sheets, data will be stored in multiple sheets of a single document in order to allow data validation and autocomplete-style lookups for related data. A regular, automated export will be set up to export Google Sheets data to a GitHub repository. We use Slack to communicate about it.
- **Validate data.** In some instances, we have multiple researchers typing the same data, or cataloging the same manuscripts, to check accuracy.

Grant Year Objectives – Data

Main Outcomes/Deliverables:

- Dataset of Canonical Stories (publishable and citable)
- Dataset of 100+ MSS cataloged using list of Canonical Stories (publishable and citable)
- Import relevant data from Princeton Ethiopian manuscripts to Google Sheets
- Documentation of the new data structure
- Documentation of data entry workflow & processes[3]
- Cataloging of the MSS to provide to Hamburg BM project
- Linking to Hamburg BM IDs
- Export data from Google Sheets (possibly as XML) to share with Hamburg BM

Possibly in Scope – Data:

- Linking PEMM Canonical Stories to other project by cross-linking identifiers from Hamburg BM, Oxford CSM database project (European stories)
- Linking to Index of Medieval Art
- Linking MSS records to Princeton University Libraries (PUL) digital editions in DPUL (Treasures of the Manuscript Division)
- Linking MSS records to EMML, if the digital edition is available

Out of Scope – Data:

- Cannibal of Khmer project with The Textual History of the Ethiopic Old Testament (THEOT)
    - 90 MSS with the story carefully selected from different times and regions and typed to run through the software to compare versions. Won't be done until October or November, but then all of that data will be available. May provide interesting information to help with this work but out of scope for this phase.
- Describing characters, objects, places, and other subject matter that occur in stories
- Annotating PUL digitized images or crowd-sourcing

[3] CDH developers expect to write code to do the migration, but the code itself is not a deliverable sinces it's a means to an end and not something we are likely to reuse or generalize.

Project Needs – Data

- Research assistants with the language skills (either reading-level or at the level of recognizing the letters)
- Data structure for Google Sheets (see Technical Design Plan section on Preliminary Data Structure, below)
- Incipit tool
- Structured text file migrated into Google Sheets with customized data validation and formatting, including:
    - autocomplete on incipits with homophone search functionality, for matching particular stories to Canonical Stories
    - data validation for field types as appropriate, e.g. numeric values or sequential / increasing numbers for folio numbers within a manuscript.
- Regular check-ins with CDH staff including dev team and project management time.
- Training and support to query the data (e.g., OpenRefine training)

Concerns – Data:

Risks

- Possible overlaps with Hamburg BM; will use their data where possible, and hope to supply ours back to them to be incorporated, but want to avoid duplication of effort. In some cases we may use their data for checking and comparison. We have consulted them with this concern and they are willing to assist.
- Handling Fidel in Google Sheets and in search. One challenge is that the data will use Latin letters with diacritics (about 20 Unicode characters, like ə, ṭ, ṣ, ś, ä, ə, w, ḍ, ǧ, ḥ, ḫ, ḵ, č, ñ), as well as over 300 Ethiopic fidəl characters (also available in Unicode, like ወ፣ቀ፣ም፣ት).
- Different types of software that researchers use to handle and input Fidel
- Finding students with necessary language skills
- Changes with the scale of data may make Google Sheets unusable

Interdependencies

- Sharing / linking to data without other projects
- Manuscript access (digital or otherwise)
    - Firestone Library began digitizing its Gəʿəz manuscripts; prioritizing the *Täʾammərä Maryam*. All ten are now digitized and online in Digital PUL.

Data security considerations

- Structured text file is currently stored and shared via DropBox; a copy has been added to the PEMM Google Team Drive for backup.
- This project does not include any personal or sensitive data

Data management plan

- After data migration, Google Sheets will be the primary canonical data source; GitHub will be a secondary source for backup and experimentation.

Long-term preservation plan

- A released version of data exported from Google Sheets will be deposited with Zenodo or other repository for long term secure storage, and also to make it citable.
- Where appropriate, data will be exported and shared with other relevant projects.

Future Plans

Future Data Work

- **Write precises of Canonical Stories.** A huge and difficult task will be writing short summaries of the 700+ indigenous Canonical Stories. Only those with an excellent understanding of Amharic, French, or Ge`ez will be able to do this work. Maybe 100 can be done from stories available in English translation. Or, perhaps, if the keywords are good enough, no precis is needed?
- **Track word length of Story Instances.** This is a way of getting at the possibility of different recensions.
- **Tag Canonical Stories with keywords.** Another difficult task will be using the controlled vocabulary list to better tag Canonical Stories. Macombere did tag 642 of them with keywords, but many remain and his list can be improved. Only those with a good level of Ge`ez and English will be able to do this work.
- **Identify new Canonical Stories.** We need to give new identifier numbers, titles, themes, and incipits for Canonical Stories not in Macomber. We will use Hamburg BM identifiers where possible, but may need to do this a bit ourselves.
- **Translate into Amharic.** Translate titles, keywords, and website into Amharic.
- **Design and write static website.** This can be done in the last year.
- **Compare Cannibal of Qemer transcripts**. Once Steve, Jeremy, Jonah, and Ashlee complete typing up all 90 versions of the Cannibal of Qemer tale, we will do computational analysis.

Eventually, PEMM would like to answer the following question:

- **How did individual Ethiopian Marian miracle tales change over time and region?** PEMM is conducting a textual history of just one of the tales, called the Cannibal of Qəmər. We already know it has three quite different recensions, but we are trying to determine how, where, and when the tale differs. With new denogram comparative software, we can begin to establish recensions and compare them statistically. To do this, we are collaborating with The Textual History of the Ethiopic Old Testament (THEOT) Project, which has worked out the methods and workflow necessary to carry out textual histories of Gəʿəz texts.

Part III: Grant Year Plans - Interface

Grant Year Objectives – Interface

Main Outcomes/Deliverables:

- Preliminary interface (prototype):
    - Feed from Google sheets → Github
    - Simple data viz including map
    - Showcasing images from PUL MSS via IIIF
    - Lightweight search and browse
    - Article or post to accompany visualizations

Possibly in Scope – Interface:

- Support for multilingual site capacity
- Preliminary web interface design

Project Needs – Interface:

- Geographic data to generate a map
- Script to pull data from Google sheets into static website

Concerns – Interface:

Risks

- Front-facing deliverables are dependent on progress in data work
- Working with fidel and amharic (multilingualism)
- Community push-back on making data on certain stories accessible and visible

- Prototyping with static website technologies may have more constraints than we expect; CDH development team does not have substantial experience with static site technology
- Changes with the scale of manuscript data may impact static site performance
- If we shift from a static site to a database driven site in a future phase of the project, there are likely to be changes in the site structure and architecture

Interdependencies

- Hamburg BM project
- Working with PUL IIIF + digitized content, but not annotating
- The Textual History of the Ethiopic Old Testament (THEOT) Project
- Rights on existing code for searching fidel

Future Plans – Frontend:

- Distribution of static site with data and images on thumb drives
- Assess prototype and data work to determine how to expand, e.g. database driven site
- Apply to follow up Research Partnership grant for next phase of project development

Part IV: Technical Design Plan

Data

In this phase of PEMM, we will migrate the data from the semi-structured text file into a Google Sheets spreadsheet comprised of multiple structured and related sheets with data validation configured to automatically connect data between different sheets within a single Google Sheets spreadsheet. The data for this project is highly relational and certainly could be implemented as a relational database, but given the phase of this project and the amount of data work still to be done, we chose Google Sheets. Sheets supports edits by multiple concurrent users and tracks versions, and working within a spreadsheet will allow project team members to manage and query the data more easily without developer intervention. We will model the data as if for a relational database (see Preliminary Data Model), but implement it in Google Sheets with an eye towards data entry usability and efficiency rather than a fully normalized database structure.

As a first step, we will prototype the Google Sheets structure based on the new data architecture and determine the appropriate data validation, formatting, and any other configuration that is useful and necessary. This will also give us a chance to experiment with Fidel characters to make sure we can get everything working as expected. We expect to write one piece of custom code in Google Apps Script to support homophone searching in Fidel[4] for an incipit lookup, which will

[4] The public search interface for Hamburg BM project (https://betamasaheft.eu/as.html) includes an option for homophone searching, and their help text includes a list of orthographic variants. We will use their implementation as a reference and their list of characters as a starting point for our implementation.

enable project team members to match stories in a manuscript with Canonical Stories from the Macomber catalog based on unique words or phrases.

A prototype incipit lookup has already been created by Steve Delamarter and demoed to the team which we could purchase, but we prefer to design and implement something simple based on project needs. This will give us in-house expertise to maintain and support the tool, and we can iteratively refine it if necessary. We also plan to document as an example for others using Google Sheets for dataset work. If implementing the incipit search proves to be more difficult than anticipated, we will consult with Garry Jost or purchase the prototype.

Once the Project Director has agreed to the data structure and tested and accepted Google Sheets functionality, CDH developers will write a script to parse the structured text file and convert into multiple CSV files for import into Google Sheets, which will create preliminary records for Manuscripts, Canonical Stories (i.e. those cataloged by Macomber) and Story Instance (a story as it occurs in a manuscript). Records for archival repositories that hold these manuscripts will be added manually to the spreadsheet by project researchers, since there are a small number and the structured text file does not supply the needed information.

After data is migrated into Google Sheets, that will become the canonical data source for the project, and the project researchers can begin working on the data. After the migration is complete, CDH developers write a script to generate a regular, automatic export of the Google Sheets as CSV and/or JSON which will be added to a GitHub repository. The data in the GitHub repository will serve as both a versioned backup and as a data source for querying, visualization, and a prototype interface; it may also eventually be used to publish a citable version of the data via Zenodo or a similar service. The export will be powered by the "publish to web" functionality available in Google Sheets, if it is sufficient; otherwise it will be implemented with an existing Python Google API client to access the data. Additionally, if the Google APIs allow it without too much difficulty[5], we will use revision information to credit the project team members who have made edits to the data as co-authors of the commit using the GitHub co-author syntax[6], as a way of making the contributions of project team members a visible part of the record of the data.

We may also implement continuous validation and reporting on the data in GitHub, making use of continuous integration tools that are usually applied to software code in order to automate regular data validation.

Interface – Prototype Website

If time permits, we will develop a prototype website as proof of concept which will allow us to experiment, try new technologies, get familiar with the data and working with Fidel characters. The ultimate goal is to know enough to decide how to proceed in the next phase of the project.

[5] Documentation on the Google Drive API indicates this should be possible (https://developers.google.com/drive/api/v3/reference/revisions), but it's unclear how difficult it is.
[6] See https://help.github.com/en/articles/creating-a-commit-with-multiple-authors

The GitHub data repository generated from the Google Sheets data will be used as a starting point for experimentation, creating a prototype static site[7] which could allow the project team to browse and search the data, and will give the development team a chance to become familiar with the data and working with Fidel characters. We have chosen to work with static site technology because it should allow for quick prototyping and experimentation based on the data from the Google Sheets without making a heavy investment in a particular technology stack for the next phase of the project.

We hope to experiment with the following static site technologies:

- Jekyll (https://jekyllrb.com/; implemented in ruby and commonly in use for Digital Humanities projects)
- Hugo (https://gohugo.io/ implemented in Go; newer and more powerful than Jekyll)
- Gatsby (https://gatsbyjs.org/ implemented in JavaScript)
- Wax (http://marii.info/projects/wax, software for generating exhibit sites with IIIF, spreadsheets, and Jekyll)
- Elasticlunr.js (http://elasticlunr.com/, browser-based searching)

The prototype website will be implemented with a responsive design that supports mobile devices by choosing an existing theme to allow us to focus on the more innovative aspects of the project. Creating a site that is usable, accessible, and welcoming to the diverse audiences for this project will require user research, but because this is a prototype website we may begin that research during the project year to guide later phases of the project. The static site will be hosted on GitHub pages as we prototype. If we determine we want a Princeton URL for the prototype site before the end of the current grant phase, we will request a hostname and possibly a virtual machine from OIT.

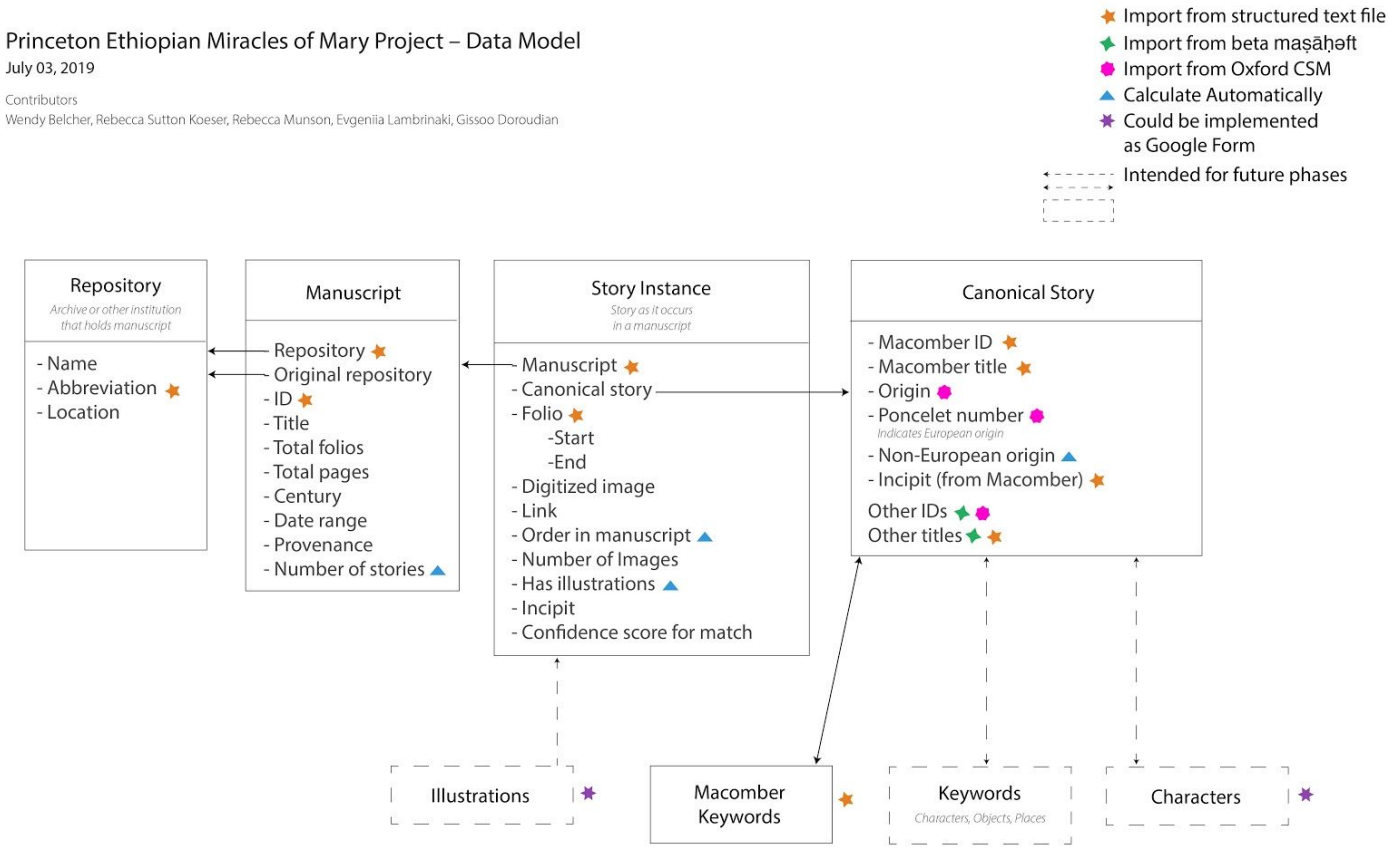
Alongside the static site development, dependent on data delivery, CDH developers and UX Designers will contribute to data visualizations and maps as appropriate to help answer the project research questions. These may or may not be part of the static site; they may be included in an essay to be published at the end of this phase of the project.

If time allows, CDH developers will experiment with internationalization, with the hope of making the prototype site available in both English and Amharic. This is not only something we're technically interested in, but also something we feel ethically challenged and compelled to do, based on Wendy Belcher's comment that no Ethiopic manuscript materials or data are currently available in Amharic. There are existing solutions for multilingual sites implemented with Jekyll, including notably The Programming Historian, in the Digital Humanities space.

[7] Any static site code committed to GitHub will be put in a separate repository from the data to allow the data to be easily deposited with Zenodo without including static site software or content.

We are also interested in leveraging minimal computing principles and techniques to provide a version of the static site as a standalone package, including project data and any image content with permissions that allow redistribution, to be shared and distributed via alternate means, such as USB drive or inexpensive hardware.[8]

Preliminary Data Model



Part V: Deliverable Timeline

Summer 2019 (by September 1):

Data:

- Documentation & diagram describing data structure

[8] For example, see Ed Summer's post about building an offline static site with React https://inkdroid.org/2018/01/10/offline-react/

- Google sheets spreadsheet that implements data structure
- Data from Sublime Text file migrated to Google Sheets

Interface:

- None

Fall 2019 (through December 31):

Data:

- Incipit lookup with phonetic searching
- PUL finding aid data added to existing Google Sheets
- BM data added to existing Google Sheets
- Oxford CSM data added to existing Google Sheets
- Trained student researchers (at least orient to MSS and project, orient to Google Sheets; more if data structure is ready)
- Automated feed from Google Sheets to a GitHub repository
- Continuous integration for data validation on GitHub (nice to have)
- 40 Story Instances catalogued

Interface:

- None

Spring 2019 (through the end of the grant period)

Data:

- Data visualizations
- 20 manuscripts catalogued

Interface:

- Prototype static site, if sufficient data is available and time permits

Part VI: Grant Year Wrap-up

This section is completed after the grant year concludes. Describes the goals reached and outcomes of the project, and explains major changes and discrepancies with planned work. Continuing projects will include this in the charter for their subsequent project phase. Completed projects must provide to the CDH Project Coordinator within one month of the conclusion of the grant period.

Part VII: Agreement

Project pause policy

To ensure that all projects receive sufficient and equitable development time, time-sensitive queries and requests must be addressed within two weeks of initial (email) request. The PI is responsible for communication with development team. If PI is does not respond to a task that has been indicated as time-sensitive by the CDH team within 2 weeks of initial request, further project development will be paused until the project can be reasonably integrated back into the CDH development schedule.

Rights, Permissions, and Attribution

Site content and data will both be licensed under Creative Commons Attribution 4.0 International (CC-BY 4.0). If any of the datasets consist solely of factual data where authorship cannot be claimed, they will be licensed as CC0.

Any software developed by CDH that merits release will be licensed under Apache 2.0. The Technical Lead will fill out an invention disclosure form in order to gain approval from the Office of Technology Licensing in order to release the code. Before approval is granted, the code will be owned by the Trustees of Princeton University.

Web Presence and Project Publicity

The PI will create a project page on the CDH website, keeping it up-to-date and accurate during the grant year. The Project Manager will submit at least two blog posts per year, to be published on the CDH website. The schedule for publishing blog posts will be determined in consultation with CDH staff. In the case of a public site launch, or similar event, the PI and PM will work closely with CDH and Princeton University Library staff as needed on publicity, communication, and outreach. Currently, the PI has a web page for the project at https://wendybelcher.com/african-literature/pemmproject/

Credit

All team members will be credited on the project's website and CDH project page. The project's website will include a sponsorship statement (indicating the CDH as well as any other supporting groups, departments, agencies) and will include a citation statement indicating how the project assets should be cited. The site will also list and link to other projects that contributed data.

Project PI

_____

CDH Faculty Director

_____

Date:

Appendix A: Relevant Resources and Projects

Data

Currently, the project data exists in seven separate, uncorrelated formats:

1. Macomber Handlist of Marian Miracles in the Ethiopian tradition with identifiers for each of 642 Canonical Stories, translations and analyses, and its keywords, and shelfmarks and folios for Story Instances in about 200 manuscripts).
2. Brown's list of incipits for Macomber's Canonical Stories: (typed up in fidäl and available in Google doc or sheet; checked by Hamburg BM for accuracy; used to catalog stories in manuscripts.)
3. Oxford CSM database for controlled vocabulary for themes (700+ terms, which need to be cleaned up and merged with the Macomber Handlist themes, which need to be updated,) (available in text file.)
4. Princeton RBSC finding aid for its ten *Täʾammärä Maryam* manuscripts (not yet cataloged with the Macomber Handlist identifiers,) (available in EAD XML). The project will also reference data and images from PUL digitized editions of relevant Ethiopic manuscripts held by PUL, managed by PUL and provided via IIIF Presentation and Image APIs .
5. Hamburg BM identifiers and cataloging data for about 75 *Täʾammärä Maryam* manuscripts (cataloged with the Macomber Handlist identifiers,) (available in TEI XML.)
6. Delamarter's list of 90 manuscripts across six centuries (1400s, 1500s, 1600s, 1700s, 1800s, 1900s) and five regions (north, south, central, east, west Ethiopia) (in Google Sheets, uncataloged) at EMIP / HMML
7. Archives of manuscripts from EMML, Bibliotechque Nationale, the British Library (none cataloged with Macomber handlist).

Archives and Databases

Lots of information has been collected about the *Täʾammärä Maryam*, but is spread across hundreds of obscure print catalogs, French and German articles, Italian books, and Gəʿəz monasteries. Each uses different numbering systems and tale titles, almost none have keywords, and many catalogs do not enumerate the tales in a manuscript, rather simply stating that something is a *Täʾammärä Maryam* and moving on. Thus, a crucial aspect of PEMM will be collating information using the following archives and databases.

Macomber Handlist

The most important PEMM resource is William Macomber's unpublished handlist of 642 Marian miracles, based on his study of 100+ manuscripts, including each story's title,

translations, themes, and incipit (the unique first sentence of each story; used with medieval manuscripts as an identifier, as they have no titles). (This was quite an extraordinary accomplishment, before digital work in the humanities was common. It gives PEMM a huge leg up.)

- Macomber, William F. n.d. [1980s]. *[Handlist of] The [Ethiopian] Miracles of Mary*. Collegeville, MN: Hill Monastic Museum and Library, St. John's Abbey and University.

Lombardi Handlist

Chiara Lombardi disagrees with Macomber and thinks there are only 530 Canonical Marian Miracle Tales. Where available, and depending on time, we may include her identifiers in addition to Macomber's.

- Lombardi, Chiara. 2009. "Il Libro etiopico dei Miracoli di Maria (The Ethiopic Miracles of the Blessed Virgin)."BA thesis, Archeology, Università di Napoli.
- Lombardi, Sabrina. 2010. "Miracoli di Maria."MA thesis, Anthropology, Corso di laurea in lettere, Università di Firenze.

Archive Catalogs

An indispensable source for PEMM are extant catalogs of the *Täʾammärä Maryam* manuscripts. Macomber worked with about fifteen (see list of abbreviations). While most catalogs do not use Macomber's numbering, these catalogs often provide manuscript dates, provenance, and folios of each story. The most important catalogs are as follows:

1. **Princeton University Rare Books and Special Collections.** Belcher and Qesis Melaku catalogued the RBSC's ten *Täʾammärä Maryam* manuscripts, although they did not use Macomber's numbering for their stories. ll of ten of these manuscripts have been digitized and are available online.
    a. Treasures of the Manuscripts Division, Ethiopic manuscripts https://dpul.princeton.edu/msstreasures/catalog?f%5Breadonly_collections_ssim%5D%5B%5D=Ethiopic+Manuscripts&q=
    b. Melaku Terefe, and Wendy Laura Belcher. 2009. Princeton Collections of Ethiopic Manuscripts, 1600s-1900s: Finding Aid. Princeton, NJ: Princeton University Library, Department of Rare Books and Special Collections, Manuscripts Division. https://findingaids.princeton.edu/collections/C0776
2. **Hill Museum and Manuscript Library (HMML), St. John's Abbey and University, Collegeville, MN.** This is a digital library; that is, it archives microfilms and digital images of manuscripts that are elsewhere. A huge project of HMML in the 1960s and 1970s was the Ethiopian Microfilm Manuscript Library (EMML), which microfilmed 8,000 manuscripts in monasteries and churches in Ethiopia. William Macomber, author of the handlist, was one of the directors for this project, and his handlist used many EMML manuscripts. HMML also hosts other digital collections of Ethiopian manuscripts, such as the Ethiopian Manuscript Imaging Project (EMIP, by Stephen Delamarter). At least 22 *Täʾammärä Maryam* are currently available for free online, but HMML has over 535 *Täʾammärä Maryam* manuscripts awaiting transfer

from microfilm to online digital form. In general, they only digitize microfilm if a client wants access to it and pays for it. Anyone can access the microfilm for free, but of course only on site, in Minnesota. Belcher is in correspondence with them about gaining digital access to more of their manuscripts. Developing a relationship with HMML may be useful to PEMM more broadly as they have digital copies of over 250,000 handwritten manuscripts in many languages from around the world.

   a. One can search parts of this collection at https://www.vhmml.org/readingRoom/

3. **British Library**. This archive has eighteen of the most splendid *Tä'ammərä Maryam* manuscripts in existence, most looted from the royal scriptorium. Manuscripts from the center of power, from the clerics of the royal house, will be most useful for establishing the canon of stories, as they would be the ones to make it. The regions will have their own interesting trends; and perhaps have their own standard collections. Both are interesting, but tracking what is canon is vital. This collection has been catalogued and recently digitized, but has not used Macomber's numbering.
   a. http://www.bl.uk/manuscripts/BriefDisplay.aspx?source=advanced
   b. Wright, William. 1877. *Catalogue of the Ethiopic Manuscripts in the British Museum Acquired since the Year 1847*. London: British Museum.
4. **UCLA Library.** Belcher and Qesis Melaku also catalogued UCLA's collection, but before a big acquisition. It has very few *Tä'ammərä Maryam* manuscripts, however.
   a. http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz0009gx3x
5. **Catholic University of America, Institute of Christian Oriental Research (ICOR).** Its catalog of its Ethiopic manuscripts is not yet online, but it has 12 *Tä'ammərä Maryam* manuscripts.
   a. Weiner Codex 233 – EMIP 2175 (17th cent.?): 178 miracles
   b. Weiner Codex 260 – EMIP 2259 (1930–1974): 5 miracles
   c. Weiner Codex 308 – EMIP 2340 (20th cent.): 11 miracles
   d. Weiner Codex 335 – EMIP 2370 (18th cent.): 80 miracles
   e. Weiner Codex 364 – EMIP 2399 (20th cent.): 31 miracles
   f. Weiner Codex 366 – EMIP 2401 (20th cent.): 81 miracles
   g. Weiner Codex 370 – EMIP 2405 (19th cent.): 3 miracles
   h. Weiner Codex 395 – EMIP 2660 (20th cent.): 3 miracles
   i. Weiner Codex 403 – EMIP 2668 (20th cent.): 36 miracles
   j. Weiner Codex 428 – EMIP 2716 (18th cent.): 3 miracles
   k. Weiner Codex 449 – EMIP 2737 (18th / 19th cent.): 34 miracles
   l. Weiner Codex 463 – EMIP 3238 (19th cent.?): 45 miracles
6. **Other Archives.** Many other archives exist in Europe and North America, including the Bibliotheque Nationale, the Vatican Library, St Petersburg Library, and so on.
   a. Platt, Thomas Pell. 1823. *A Catalogue of the Ethiopic Biblical Manuscripts in the Royal Library of Paris, and in the Library of the British and Foreign Bible Society: Also Some Account of Those in the Vatican Library at Rome, to which are Added, Specimens of Versions of the New Testament Into the Modern Languages of Abyssinia*. London: R. Watts.

Oxford Cantigas de Santa Maria (CSM) database

This database, created by Stephen Parkinson of the Oxford University Centre for the Study of the *Cantigas de Santa Maria* (manuscript) and PI for the Oxford CSM database launched in 2005, is the most authoritative on the world-wide collection of Marian miracle stories, but based largely on manuscript collections in Europe. The Oxford CSM database is "designed to give access to a vast range of information relevant to the processes of collection, composition and compilation" of the Marian miracle stories. It provides a fully searchable electronic version of Poncelet's list of Marian miracles (*Index miraculorum B.V. Mariae quae saec. VI-XV latine conscripta sunt*); brief descriptions of all European Marian miracles; and a controlled vocabulary list for Marian miracle story themes. The principal investigator is Stephen Parkinson, who is eager to share any data he has, in return for better information about the Ethiopian Marian miracles for his database. This database will help us to identify which stories originated outside of Ethiopia and to develop our own controlled vocabulary theme list.

- http://csm.mml.ox.ac.uk/

Beta Maṣāḥəft (Hamburg BM) Database

This database project is hosted by the Hiob Ludolf Centre for Ethiopian Studies at the Universität Hamburg in Germany and with Prof. Alessandro Bausi as the principal investigator. It is a very long-term project (from 2016–2040) with large German government funding to create a "virtual research environment" for collecting and managing data about "the predominantly Christian manuscript tradition of the Ethiopian and Eritrean Highlands." They are also using Macomber's Handlist to catalog Marian miracle stories, although they are not currently tagging themes. They are also collating data on manuscripts (date, provenance, total folios), developing controlled vocabulary lists for people and places, and arriving at their own identifier for Canonical Stories (since Macomber missed some). They are open access and so we will be exchanging information as much as we can: the Hamburg BM giving PEMM its data in accessible forms and PEMM giving the Hamburg BM whatever data we create.

7. Beta maṣāḥəft: Manuscripts of Ethiopia and Eritrea (Schriftkultur des christlichen Äthiopiens und Eritreas: eine multimediale Forschungsumgebung)
8. "See the section on contributing and reusing data below."

Miracula Mariae project

This comparative project, with principal investigators Ewa Balicka Witakowska and Anthony John Lappin, is also called "Miracles of the Virgin: Medieval Short Narratives Between Languages and Cultures." Begun in 2015, it will compare six to ten individual Marian miracle stories across many languages and regions as a way of studying transmission (in image and text) (in Arabic, Armenian, Croatian, Dutch, Ethiopic, French, Georgian, Greek, Hungarian,Latin, Middle English, Old Icelandic, Old Swedish, Polish Italian, Romanian, Slavonic, South Slavonic, Spanish, Syriac, and Ukranian). It will also compare sociological and psychological aspects of

the stories in different cultural contexts. The eventual aim is a database, but there is no evidence of this having been initiated yet.

> "The overall tradition [of Marian miracle stories] offers a rich and vast body of literature, which, in its totality, has not been studied, and whose intertextuality offers a number of interesting problems and resources for further study. … The project will seek to analyse this complex set of interrelated traditions from three successive standpoints. The first will consider manuscript transmission and the physical distribution of miracle-tales; the second will compare collections and versions, in order to understand the cultural pressures that led to variation and re-elaboration of a set number of miracle-tales; and the third will look at the resulting texts from a narratological point of view, and aim to establish the limits and development of a story within a primarily manuscript culture. The first stage of the project will be a text-critical study of a selected number of miracles from the core collection, tracing their development across manuscripts, enabling sub-families and recensions to be established, and allowing the evolution of the collections to be precisely identified."

- https://hildefonsus.wordpress.com

Index on Medieval Art

This Princeton institute may have useful controlled vocabularies.

Appendix B. Planned FY20 Data Steps

Step 1. Create PEMM Canonical Stories Dataset. The Macomber handlist will be used as the basis for a Google Sheet titled PEMM Canonical Stories Dataset. It will have more data than the Macomber one. Below is its format (with invented data for one story to give a sense for the appearance of the data):

- PEMM miracle tale **identifier**: MAC0007
- Hamburg BM identifier: LIT3640Miracle
- Lombardi miracle tale identifier: 53
- Oxford CSM miracle tale identifier: 5 [From BM]

- Macomber **title** of Marian miracle tale: The monk of Dabra Qaləmon who did not fast.
- Lombardi/ Cerulli title of Marian miracle tale: Il monaco che non ha digiunato
- Dillmann title of Marian miracle tale: Monachi non ieiunant
- EMIP title of Marian miracle tale: The monk who did not fast
- Oxford CSM title of Marian miracle tale: none
- Colin title of Marian miracle tale: Le moine qui n'a pas jeûné
- Tsegaye title of Marian miracle tale: ያልበሰበው መነኩሴ

- Budge miracle tale **edition/text** [translator, title, page]: Budge, *Hundred*, item 86; Budge, Miracles, p. 42.

- Tsegaye miracle tale edition [translator, title, page]: None
- Tasfā Giyorgis edition [translator, title, page]: Tasfā Giyorgis *TM*, item 77, page 274-275.

- English **translation** of tale [translator, title, page]: Budge, *Hundred*, p. 87.
- French translation of tale [translator, title, page]: Colin, *TM*, p. 10
- Amharic translation of tale [translator, title, page]: Tsegaye, *TM*, p. 402
- Italian summary of tale [translator, title, page]: Cerulli, Il libro, p. 166.

- Princeton Ethiopic **manuscripts** with the tale and its beginning and ending **folios**: 47 (23r-24v)
- Other repositories known manuscripts with the repository name, shelfmark, and beginning (and sometimes ending) folios: G-7; ZBNE 60-29; 61-27; CRA 52-35; 54 (91r); 55 (91r); SBLE 32-28; BM 2-31; 3-36; VLVE 267 (56v); 298 (23r, 50v); SALE 23-27; 43-29; LUE 30-40; 32-28; CBS-28; CCBE 951-28; AECE 1 (30r).
- EMIP (Ethiopian Manuscript Imaging Project) digitized manuscripts with the tale and their beginning and ending folios: [to come]
- EMML (Ethiopian Microfilmed Manuscript Library) digitized manuscripts with the tale and its beginning and ending folios: 2275 (194r); 6938 (29v); 5520 (31v); 2378 (20v); 6640 (49r); 2060 (195r); 2066 (31v, 135v); 2802 (22v); 6196 (81r); 7543 (17v).

- **Keywords/themes** (controlled vocabulary list TBD):

- Story length (how many characters or words): 1,250
- Story number of total stories in manuscript (order): 231
- Story precis (100 words or fewer):
- Story translation (if in public domain):

- Story Instance **illustrations** no.: 4
- Story Instance illustrations characters: farmer, abbott
- Story Instanceillustrations objects: bow and arrow
- Story Instance illustrations dating (if later): same

- **Incipit** 1 with manuscript shelfmark (imported from Brown): ወሀሎ፡ በደብረ፡ ቅዱስ፡ ዐቢይ፡ አባ፡ ሳሙኤል፡ ዘቀልሞን፡ ቤተ፡ ክርስቲያን፡ ሠናይት፡ በስመ፡ እግዝእትነ፡... ወኮነ፡ ውስተ፡ ዛቲ፡ ቤተ፡ ክርስቲያን፡ ስዕል፡ ዐቢይ፡ ወመንክር፡ (6938).
- **Incipit 2** with manuscript shelfmark: ወሀሎ፡ አሐዱ፡ ብእሲ፡ መነኮስ፡ በደብረ፡ አባ፡ ሳሙኤል፡ ዘቀልሞን፡ ወያፈቅራ፡ ለእግዝእትነ፡ ማርያም፡ ወያነብብ፡ ወትረ፡ ተአምኖተ፡ መልአክ፡ ሊሊተ፡ ወመዐልተ ። ወዝንቱሰ፡ ብእሲ፡ ኢይጸውም፡ ወኢይጼሊ፡ ወይትሜሰል፡ ከመ፡ አብድ፡ ወእንቡዝ፡ (2378).

Macomber's abbreviations for repositories are as follows (note that some repositories appear twice because Macomber is using catalogues of collections, not the actual collections):

- AECE = Abbaye d'En Calcat, Dourgne, France (but microfilmed for HMML)
- CBS= manuscript of the Berlin Staatsbibliothek (described by E. CERULLI)

- CCBE = manuscripts of the Chester Beatty Library (described by E. CERULLI)
- CF= manuscripts of the Biblioteca Nazionale of Florence (described by E. CERULLI)
- CL= manuscript of the Academy of Sciences of Leningrad (described by E. CERULLI)
- CRA= manuscripts of the d'Abbadie Collection of the Bibliotheque Nationale in Paris (described by Conti Rossini)
- DULE = Ethiopian manuscripts of the Duke University Library, Durham, North Carolina (but microfilmed for HMML)
- EMML= Ethiopian Manuscript Microfilm Library, of Hill Monastic Manuscript Library (HMML), St. John's Abbey and University, Collegeville, Minnesota
- G = manuscript of the Biblioteca Giovardiana in Veroli (described by E. CERULLI)
- GBAE = manuscripts of the Biblioteca Ambrosiana in Milan (described by S. Grebaut)
- GVE = manuscripts of the Vatican Library (described by S. Grebaut and E. Tisserant)
- HBS = manuscripts of the Staatsbibliothek in Berlin (described by E. Hammerschmidt)
- LUE= Ethiopian manuscripts of the Uppsala University Library (described by O. Lofgren)
- SALE= Ethiopian manuscripts of the Conti Rossini and Caetani Collections of the Accademia Nazionale dei Lincei in Rome (described by S. Strelcyn)
- SBLE = Ethiopian manuscripts of the British Library (described by S. Strelcyn)
- SGE = Manuscripts of the Griaule Collection of the Bibliotheque Nationale in Paris (described by S. Strelcyn)
- SWE = Ethiopian manuscripts of the Seabury-Western Theological Seminary (described by W. F. Macomber)
- VLVE = Ethiopian manuscripts of the Vatican Library (described by A. Van Lantschoot)
- WBLE = Ethiopian manuscripts of the British Library (described by W. Wright)
- ZBNE = Ethiopian manuscripts of the Bibliotheque Nationale in Paris (described by Zotenberg)

Step 2. Create keyword fields for PEMM Canonical Stories Dataset. When consultants who read Gəʿəz start cataloging stories, they will need access to the controlled vocabularies through dropdown menus for many keyword/theme fields. Although this particular type of cataloging task will not be done until FY21, we want to be aware of the types of fields we will need in the future. For now, the dataset will have fields for characters and settings; we can add others later. Below are the possible fields.

- Story themes
- Story main human character, including proper noun [e.g., Barbara, Simon]; profession [abbess, beggar, wife]; nation/town; status [noble, royal, commoner]; gender; age [infant, child, teenager, young adult, middle age adult, the old]; type [protagonist, antagonist, and/or generally bad, generally good, and/or, evil, sinning believer, good nonbeliever, saintly]; religon [Muslim, Jew, Christian, pagan]; type of conflict [against self, against society/group, against another, against nature]; problem/challenge/conflict [lame, blind, castration, deaf, poor, disbelief, disease, exile, false accusation, famine, childlessness, away from home, pregnant]; sin [man-eater, adultery, jealousy, arson, blasphemy, drunk, frivolity, heresy]; virtue [celibacy, chastity, belief in Mary, doing

something for Mary, fasting]; threat [hell, ambush, discovery, death, drought, drowning, hanging]; activity [plowing, bathing, childbirth, dream, fall, travelling]; body part [ear, hands, penis]

- Story human character 2 [same as above]
- Story human character 3 [same as above]
- Story human character 4 [same as above]
- Story human character 5 [same as above]
- Story human character 6 [same as above]
- Story human character 7 [same as above]
- Story other characters (nonacting): wife, children, servants, friends
- Story human characters group(s): monks, children, Muslims, Cistercians, family, enemies, demons
- Story Divine Character 1 : Mary
- Story Divine Character 2: angels, demons, Christ, Holy spirit
- Story plot (maybe): travelling away from home, committing a sexual sin, healing
- Story emotions: hate, envy, terror
- Story animal(s): dog, dragon, birds, frog
- Story food(s): bread, grain, honey, beer
- Story four elements: water, earth, air, fire
- Story Mary mechanism: icon, vision, apparition, milk, hand, baptism, her belt, fragrance
- Story national setting/location: Ethiopia, Egypt, Israel, Syria, Cyprus, France/Europe/Farang
- Story province setting/location: Gojjam, Tigray
- Story town/village setting/location:
- Story landscape setting/location: mountain, sea, lake, farm, field, bridge, cave, garden, heaven
- Story building setting/location: monastery, church, home, castle, boat, furnace, gallows
- Story religious rite: baptism, prayer, burial, confession, Easter, eucharist
- Story texts: Gospel of John, Hail Mary
- Story religious objects: icon, Bible
- Story domestic objects: gourd, table, candle
- Story fighting objects: bow, arrows, sword
- Story other objects: alms, bell
- Story sources/intertextuality: seems to be in relation with foreign story
- Story origin: France, Germany, England or Europe

Step 3. Create PEMM Manuscripts Dataset. The Macomber handlist will be used as the basis for a Google Sheet titled PEMM *Tä'ammərä Maryam* Manuscripts Dataset. The sheet will have more data than Macomber. It will be important to include information on manuscript dating and region, where available. Below is its format (with invented data for one manuscript to give a sense for the appearance of the data):

- Manuscript title: *Tä'ammərä Maryam*
- PEMM Ms No.: PEMM 105

- Others' Ms No.: BN Ms. No. 23
- Manuscript original repository: Dabra Libanos, Ethiopia
- Manuscript provenance (lat., long.): 9.712177, 38.848075
- Manuscript current repository now: BN (Bibliotheque Nationale)
- Manuscript total no. of folios: 405
- Manuscript total no. of pages: 202
- Manuscript total no. of images: 202
- Manuscript total no. of stories: 103
- Manuscript century: 15.25
- Manuscript date range (if available): 1517-1543
- Manuscript illustrations no.: 28
- Manuscript illustrations size: 25 full page; 3 quarter page

Step 4. Create controlled vocabularies for PEMM Canonical Stories Dataset. We need to develop a controlled vocabulary of our own because (1) Macomber's is outdated (e.g., it uses "Moslem" instead of "Muslim"); (2) Hamburg BM's is designed for the Ethiopian environment, but not the Marian miracles specifically; (3) Oxford CSM's was not that well controlleds, so needs to be cleaned up; and (4) the Index's doesn't account for the Ethiopian environment specifically. Wendy and Evgeniia plan to combine all four controlled vocabulary sets and then comb through them for redundancies, to create cross references, and to identify hierarchies (e.g., we have "oxen" but also "animal" and the first is a type of the second). For instance, since catalogers may not think of the exact same word, we should have cross references (e.g., "angels" and "divine messengers [angels]"). With tightly controlled vocabulary lists, we can do better analysis of story themes.

Step 5. Mark beginning of incipts of each Story Instance in each manuscript. The research assistants will not know where the incipits are for each Story Instance. Those with an excellent level of Ge`ez will need to mark up manuscripts so that research assistants using the incipit tool and matching incipits don't have to read for the beginning of the incipit on the page.

Step 6. Catalog manuscripts. The biggest task will be increasing the number of Story Instances in the Google Sheet. With a bigger data set, we will be able to better answer the research questions. The research assistants will use the Incipit tool to catalog manuscripts first, giving each Story Instance a Canonical Story identifier number and then marking their degree of certainty that the incipits match. If they are not confident, someone who reads Ge`ez will go after them, checking.

Alternate Tasks

Currently out of scope is the following, but it might come into scope if we run into problems with students doing cataloging.

- **Write precises of Canonical Stories.** A huge and difficult task will be writing short summaries of the 700+ indigenous Canonical Stories. Only those with an excellent

understanding of Amharic, French, or Ge`ez will be able to do this work. Maybe 100 can be done from stories available in English translation. Or, perhaps, if the keywords are good enough, no precis is needed?

- **Track word length of Instantiation Stories.** This is a way of getting at the possibility of different recensions.
- **Tag Canonical Stories with keywords.** Another difficult task will be using the controlled vocabulary list to better tag Canonical Stories. Macombere did tag 642 of them with keywords, but many remain and his list can be improved. Only those with a good level of Ge`ez and English will be able to do this work.
- **Identify new Canonical Stories.** We need to give new identifier numbers, titles, themes, and incipits for Canonical Stories not in Macomber. We will use Hamburg BM identifiers where possible, but may need to do this a bit ourselves.
- **Translate into Amharic.** Translate titles, keywords, and website into Amharic.
- **Design and write static website.** This can be done in the last year.
- **Compare Cannibal of Qemer transcripts**. Once Steve, Jeremy, Jonah, and Ashlee complete typing up all 90 versions of the Cannibal of Qemer tale, we will do computational analysis.

Regarding the précises specifically, there would be certain sources:

- Amharic translations (currently out of scope):
    - Täsfa Giyorgis, ed. 1931. *Täʾammärä Maryam bä-Gəʿəz ənna bä-Amarəññ*a [The Miracles of Mary in Gəʿəz and Amharic: 111 Miracles]. Addis Ababa, Ethiopia.
    - Täsfa Gäbrä Śəllase, ed. 1996. *Täʾammärä Maryam bä-Gəʿəz ənna bä-Amarəññ*a [The Miracles of Mary in Gəʿəz and Amharic: Part Two: 402 Miracles]. Addis Ababa, Ethiopia: Täsfa Gäbrä Śəllase Printing Press.
    - Täsfa Gäbrä Śəllase, ed. 1994. *Səsdsa Arattu Täʾammärä Maryam* [Sixty-four Miracles of Mary]. Addis Ababa, Ethiopia: Täsfa Gäbrä Śəllase Printing Press.
    - Täsfa Gäbrä Śəllase, ed. 1968. *Täʾammärä Maryam bä-Gəʿəz ənna bä-Amarəññ*a [The Miracles of Mary in Gəʿəz and Amharic: Part One: 270 Miracles]. Addis Ababa, Ethiopia: Täsfa Gäbrä Śəllase Printing Press.
- English translations (currently out of scope):
    - Budge, E. A. Wallis. 1900. *The Miracles of the Blessed Virgin Mary, and the Life of Hannâ (Saint Anne), and the Magical Prayers of 'Aheta Mîkâêl: The Ethiopic Texts Edited with English Translations Etc.* 2 vols, Lady Meux Manuscripts Nos. 2-5. London: W. Griggs.
    - Budge, E. A. Wallis, ed. 1933. *One Hundred and Ten Miracles of Our Lady Mary*. London: Oxford University Press, H. Milford.
    - Zärʾa Yaʿqob. 1992. *The Mariology of Emperor Zärʾa Yaʿəqob of Ethiopia: Texts and Translations*. Translated by Getatchew Haile. Edited by Getatchew Haile. Rome, Italy: Pontificium Institutum Studiorum Orientalium.
- French translations (currently out of scope):
    a. Colin, Gérard. 2004. Le livre éthiopien des miracles de Marie (Taamra Mâryâm). Paris: Les Editions du Cerf.
- Italian translations (currently out of scope):

a. Cerulli, Enrico. 1943. Il libro etiopico dei Miracoli di Maria e le sue fonti nelle letterature del medio evo latino. Rome: G. Bardi.

The world of angles occupies heavenly hosts whom are the seven archangels Saint Michael, Saint Gabriel, Saint Raphael, Saint Suriel, Saint Zedekiel, Saint Serathiel and Saint Ananiel. They are the seven spirits of God. (Revelation 4:5) The Holy Scriptures also mentions the Seraphim with their six wings who filled the house with smoke (Isaac 6:2) and the cherubim that provide the throne for the Lord. (Psalm 99:1) The angels represent the lowest category of the celestial hierarchy. They are also closest to mankind.

Angels were created on the Sunday (Jubilee 2:6-8). As in scripted in the Holy Bible, Angels are made from fire and wind (3 Maccabees 2:10-11). They do not reproduce, but remain as they were originally created. They are by powerful by nature and free from any kind of sickness. They do not die and unlimited in number.

After God created the angels, He divided into orders and chieftainship. They were divided in one hundred orders and into ten heavenly places. According to Ethiopian Orthodox Tewahedo church the seven heavens are:

1. Tsiriḫa Ariyam

It is the last level within the seven heavens but when counted upper to bottom it takes the first place. This heaven represents Holy Mother Saint Mary as she is the home and country of God. Presets praise her in the midnight praise "Seatate"

2. Menibere Menigisit

It is the heaven where God reveals Himself, the Holy place for His Glory of Throne, angels bow and gratify in before Him and where the soul of dead people is judged. (Isaiah 6:1, Ezekiel 1:22-27, Revelation 4:2)

3. Semayi Widud

The four living creatures live in this heaven each having six wings, were full of eyes around and within stand on the four corners of carrying God's throne. Around the throne are twenty-four thrones, and on the thrones are twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads. (Ezekiel 1:4-75, Revelation 4:4)

4. Eyerusalem Semayait

It is the heaven where at first Satan was living and also the inheritance of righteous. (Galatia 4:26. Hebrew 12:22, John 14:2) He was living with honor before he deceived God and lied saying he is the creator.

5. Iyor

God placed the hundred tribes of angels within the thiree city. Iyor is the one of City of Angels and is divided within four. There are forty tribes and four chief angels in this heaven. The first tribe is called "Agazezete" and their chief was Satan but replaced by Saint Michael. He use to ascended the prayer of all the angels before his deception. The second tribe is known as "Cherubim" who carry the throne of Holy Trinity. Their chiefs are Face of human and Face of Lion. On the third level live Surafel and their chief are Face of cow and face of eagle. Within the fourth part lives "Haylat" carrying sword of fire who stand before Holy Trinity. Their Chief is Saint Michael. These angles support and motivate whose Christians who are exhausted in Christian life.

6. Ramah

This City of Angels is divided into thirty tribes and three chiefs. The first tribe is known as “Arebeb” who cover the throne of Holy Trinity with their wings. Their chief is Saint Gabriel. In the second level of Ramah, there tribes called “Menaberet” which are very close to God. They are armor of Holy Trinity standing in His presence carrying their lightening shields and fire spears. Their Chief is Saint Raphael. The third ones are known as “Seletanat” who have the authority of protecting all creatures and are those who announce judgment day. Their chief is Saint Surreal.

7. Erer

This City of Angels is divided into thirty tribes of angels and three chiefs. The first are called “Mekwanent.” They are the trinity’s fire archer and protector of human kind. Just as they saved Lot, they protect other humans. On judgment day, they collect skeleton and present it before God on resection of humans. Their chief is Selaphiel. The second ones are called “Likanat” whom are the fire horses of Holy Trinity. These are the twenty-four priests of heaven and their chief is Salathiel. Those who live on the third level of Erer are called “Angels” and they protect all creatures. Their chief is Ananel.

Angels are close aides of God and are always by His throne praising Him. (Revelation 4:8-11). They serve Him and human beings by Ministering between man and God where they ascend and descend within the world of heaven and earth. (John 1:52; Hebrew 1:14). They are very fast in their service. (Psalm 103:4; Hebrew 1:6)

Angels are ordered to dependably save guard every creature (Mathew 18:10; Daniel. 4:13). Each person has his or her own two guardian angles, one for the day and the other for the night. They are sent to bring support and help in times of suffering and hardship (Acts 12:7-11; Psalm 89:7)

Angels bring forth human’s prayers, alms and offerings to God. This meaning the service of their intercession. They intercession and aiding duty of angels in bringing to God the prayers and offerings of men is a favor given to them. Written in Holy Bible, they present before God the prayers, offerings and alms of men and help them get rewarded. It is a grace given to them by God that they are the messengers who proclaim happiness, offer help and serve as the harbingers of all good tidings. (Genesis 48:16; Daniel. 10:10-12; Luke 1:13; 28-30; Jude 9)

The intercession of Saint Angels is widely written in the Scriptures as can be understood from citations in the following:- (Enoch 10:7; Zacharias. 1:12; Exodus 23:20-23; Psalm 33:7) That Angels take delight in the act of those who repent is written in Luke 15:10. This indicates the love and concern they have for humans and their ministering role. With this, they bestow God's mercy and bounty to men (Daniel. 9:20-22; Luke 1, 13; Acts 10:3-5). They are also sent for exacting mercy or wrath (Roman 9:22). They are also the ones who bring humans soul after death before God for judgment, (Luke. 16:22; Sutuel Ezra. 6:6-20) They are sent to separate the sinners from the righteous when the world comes to an end (Matthew 24:31; Revelation 7, 1-4)

Holy Orthodox Incarnation Church therefore venerates Archangels and Angels. Churches are dedicated in their honor, having their services and miracles written. They are offered homage of veneration of grace. (Daniel 8:15-18; Genesis. 22:31; Numbers 22, 31; Jos. 5:13-15) The day of their appointment, of their miracles and acceptance vow of God is commemorated as a monthly and annual feast.

May the intercession of Angels be with us, Amen!

Homily in Coptic Orthodox Church and Ethiopian Orthodox Church

THE

LITURGY
OF THE

ETHIOPIAN CHURCH

Translated by the
Rev. MARCOS DAOUD

Revised by
H. E. Blatta MARSIE HAZEN

from the English/Arabic translation
of Marcos Daoud & H.E. Blatta Marsie Hazen
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Please, forward all comments, questions, suggestions, corrections, criticisms, to
highlandlight@sbcglobal.net
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To expedite comparisons with other editions, parts of pages within each chapter, such as phrases, clauses, sentences, and true paragraphs are all cited by "chapter and paragraph." Thus "I : 4," is read, "Chapter One, paragraph four;" "III : 62" = Chapter Three, paragraph sixty-two , that may be found on page 24 of this book. "V: E : 76" = Anaphora "E" (The Anaphora of the Three Hundred), paragraph seventy-six, that may be found on page 91 in this book. These chapter and paragraph designations reflect conventions of Geez / Amharic versions of the qidase, presently in common use.

FOREWORD

It is said by the Ethiopian Church authorities that they received their liturgy of fourteen Anaphoras from the Church of Egypt. The Church of Egypt confirms this but has, unfortunately, lost most of the fourteen. At present time it has three of them only, namely those of St. Cyril, St. Gregory, and St. Basil. That of St. Basil is identical with the Ethiopian Church Anaphora, but the other two are entirely different from the Ethiopian.

This made me anxious to translate the Ethiopian Anaphoras and take them back to my Church of Egypt. With the help of my students I had already translated them into Arabic when H.E. Blatta Marsie Hazen, hearing of this translation, asked that an English version might be made. Accordingly, the English version was prepared; and, as soon as it was completed, a manuscript copy was graciously accepted by His Imperial Majesty Haile Selassie I, Emperor of Ethiopia, who generously ordered that an edition of the book should be published at his own expense; and, in effect, it was immediately published.

On my return to Egypt, I thought of publishing the Arabic Version, but the Ethiopian Churchmen asked me to publish the English and Arabic versions together in one volume. In response to this request I offer this present book, hoping that it will be of real usefulness to those who cannot read the Liturgy either in the original Ge'ez (Ethiopic) or in the Amharic translation..

Marcos Daoud

March, 1959

INTRODUCTION BY ARCHBISHOP YESEHAQ

This introduction is an extract of my Book "THE STRUCTURE AND PRACTICE OF THE ETHIOPIAN CHURCH LITURGY." The Ethiopian Church through the ages has regarded the Eucharistic Liturgy as the supreme act of communal worship. Through it, devout believers hold intimate communion with their Living Lord, through the consecrated elements called "qurban." This is not, however, the manna which Israel ate in the wilderness, but the Holy Communion, the Lord's Table, the Eucharist, the Flesh and Blood of Christ, who said, "*Amen. Amen. I say unto you. Moses gave you not that bread from heaven but my Father gives you the true bread from Heaven."* (John 6:32) '*This is the bread which came down from heaven; not as your fathers did eat manna and are dead: he that eats of this bread shall live forever* " (John 6 : 58)

The origin and structure of the Ethiopian Orthodox Church seems shrouded in mystery. Our church owes much to churches which we regard as our sister churches, and to its pre-Christian Hebrew heritage, as well. Its whole fabric is interwoven with the culture and tradition of Africa in general, as well as its own specific national identity. The extent of its indebtedness to these sources is still a subject of research and study. Mercer, in his early Twentieth Century book "The Ethiopic Liturgy", said that the Ethiopian Church is a Christian national Church of Africa about whose origin the world knows little, and about whose development, teaching and forms of worship even less is known.(1) Nevertheless, its origin was obviously compounded of two traditions: Hebrew and Eastern Christianity. The First being introduced as a result of the visit of Queen Makeda (also known as Queen of Sheba) to King Solomon of Jerusalem. The latter was established by Bishop Frumentius. He first celebrated the sacraments in our country. Nine Syrian Monks, about a century later, completed translations of Church literature from Hebrew, Greek and Syriac into the Ethiopian language.

Ancient Hebrew tradition, interpretations of that tradition which Christ gave to His disciples, and what they delivered to their successors are still at the heart of the Church's life. Out of respect for this heritage, its inheritors are reluctant to accept novelties, and are wary of any who suggest changes. That is why less change has taken place in the Ethiopian Liturgy than in any other Christian tradition, East or West.

ORIGIN AND HISTORY

(1). The Hebraic Influence

Like other Oriental Orthodox Christian Churches, the Ethiopian Church inherited Hebraic forms of worship as well as Semitic language roots. But the Hebrew influence is more obvious in Ethiopian rites than in any others. This, of course, started with Queen Makeda's visit to Palestine, about 1,000 B.C. During that visit, her union with King Solomon produced a son, born while she journeyed back to Ethiopia. Upon returning there, she banned worship of the sun god, as well as all other types besides the worship of the One True God of King Solomon. Her visit is recorded in the Bible (1 Kings 10:1-13). More details are available from the book of Kebra Nagast (The Glory of Kings).(2) Though the Kebra Nagast is published, materials it contains are also a vital part of Ethiopians' oral heritage. It relates that in later years, when Makeda's son, Menelik I, visited his father King Solomon, he brought back the Ark of the Covenant accompanied by Azarias, son of Zadok the High Priest, and the first-born of all the House of Israel. Although this seems incredible to those who are not familiar with the fact that Chapter Eleven of the Bible's First Book of Kings indicates that, in the last years of his life, King Solomon "did not keep what the Lord had commanded." The Bete Israel (Falasha Jews) of Ethiopia, as well as natives of other East African nations, trace their genetic origins from sons of Israel, probably some of the people who accompanied Menelik to Aksum, taking with them the Ark. The Ark now rests at St. Mary of Tsion Church in the city of Aksum, birthplace of the country's civilization and center for Christian worship. This is perhaps the most remarkable feature of the Hebrew tradition in Ethiopia. To this day every Ethiopian Church has an Ark (Tabot) on the altar which is the focal point of worship.

Ullendorff suggests that "Antiphonal singing as part of the worship was an established form of the Hebrew Liturgy since the earliest times and was taken over by the Christian Churches . . . It is unlikely, that the Hebraic forms were anywhere more faithfully preserved than in the Ethiopian service with its emphasis on chant and antiphony."(3) The offices of the Debteras are comparable to those of the Levites, particularly in their role as cantors and choristers. Most of their duty is to chant Psalms and hymns. As described in 2 Samuel 6: 5, David and all the house of Israel played before the Lord on harps and lyres, drums and sistrums, dancing with the high sound of the trumpet. Such dynamic worship is alive in Ethiopia today. All Ethiopian Christian rituals resonate with Old Testament traditions. Many popular pieties are also laced with Hebrew customs. For instances: the men do not enter a church the day after they have had intercourse with their wives; nor do the women come to church service after childbirth, till the days of purification are over, and that is when her child is baptized. A person who is, for certain reasons, unclean cannot enter the Church until he is purified. The washing of hands before and after meals and not eating the meat of animals that are prohibited in Leviticus Chapter Eleven are observed by modern Ethiopians as they were by ancient Hebrews. However, such tenacious observance of Old Testament laws is not a matter of blind allegiance to tradition. These practices are, rather, based on the Ethiopian understanding of Evangelical principles. As written in the Gospels, these are direct quotes from Jesus Christ : Matthew 5 : 17 - 18, "Think not that I am come to destroy, but to fulfil. . . one jot or one tittle shall in no wise pass from the law. . ." John 14 : 15 - 15 : 12, " If ye love me, keep my commandments . . . He that hath my commandments and keeps them . . . If ye keep . . . ye shall abide . . .even as I have kept . . . and abide in his love. . . love one another, as I have loved you."

1. Samuel A. B.. Mercer, The Ethiopic Liturgy, first published 1915, London (p. 4)

2. The Book of Kebra Negast (The Glory of Kings) text in Geez Amharic and English.

3. E. Ullendorff, Ethiopia and the Bible, Oxford Univ., London. 1968 (p. 68)

Introduction of the Eucharist

One Ethiopian tradition, bolstered by Scriptural evidence, asserts that Christianity was introduced by a Eunuch who was the Finance Minister of Queen Candace at the beginning of the first century (34 A. D.) This Eunuch was baptized by St. Philip the Apostle. (Acts 8:26-39). Upon his return to Ethiopia, he preached the Gospel around the palace in Aksum; but the sacraments were not performed until the arrival of Frumentius, the first Bishop of Ethiopia.

The Book of the Contending of St. Tekle Haimanot[1] tells us that Frumentius (Sidrakos) and Adesius came from Jerusalem to Ethiopia toward the beginning of the fourth century A. D. They were received by the High Priest Anbarom as youths. They grew up in his home, learning the life and customs of the country. One day Frumentius expressed how he himself was impressed by the devotion of the people towards their God. He then said to Anbarom. "My Lord, I admire the life and culture of the people, but you Ethiopians practice neither baptism nor receive communion." Anbarom replied. "Our Fathers the Levites brought us circumcision and the Finance Minister of Queen Candace (eunuch) brought us the faith of Christ, yet we do not have an Apostle who can administer the rites of Baptism and the Eucharist, So would you please go to Alexandria." This he did. Once there, Patriarch Athanasius consecrated him Bishop, and sent him back to Ethiopia. (A. D. 329-356) He was called Abba Selama (Father of Peace). He then administered the sacraments to the people, starting with the High Priest. This leader of the Ethiopian Judaic tradition was the first to be baptized and ordained priest according to the Christian rites. Since then there is evidence that the practice of the Christian sacraments spread throughout most of the country.

There are no clear details on the liturgy which Frumentius had brought with him from Egypt. The Ethiopian Synaxarium states that he translated the Old and New Testaments and other texts into Geez. The same source also indicates that he was unable to complete the work of translation. Syrian monks (the Nine Saints) arrived at Aksum in the 5th century. They are generally credited for completing the work of translation from source languages. They spread the Gospel, set up the monastic order, and started schools. There is no precise information concerning who did which parts of the overall task of devising a culture that was so thoroughly penetrated by a liturgical awareness of God's presence in their midst. As with Ethiopia's iconographic legacy, pioneer contributors were more concerned about the authentic signs of the Holy Spirit's work, rather than about their own signatures.

The nine Monks came from regions ranging between Constantinople and Syria. It is said that they arrived in Ethiopia soon after the Christological controversy at the Council of Chalcedon. (A. D. 451). By the close of their window of ministry, a famous priest, St. Yared, born A. D. 505, in Aksum, started composing indiginous ecclesiasical chant. Yared began by collaborating with the Nine Monks, especially Abba Pentilewon, who remained in Aksum. Yared acquired much information from Abba Pentilewon and Abba Aregawi. In addition, Yared visited Constantinople (second Rome) twice.[2] Yared's compositions established the bench mark for all Ethiopian Church chants. His works portray Old and New Testament themes yielding prophetic contours of the history of salvation. The music, frequently melismatic, prayerfully carries every theme including creation, Jesus Christ's incarnation, and Baptism, Crucifixion, Death, Resurrection, Ascension and His Second Coming. Naturally this music provides the ideal expression of the Ethiopian people's national consciousness and the land they call home.

It is believed that some of the Old Testament canticles had been prayerfully sung by devoted Ethiopian churchmen, even before the coming of Jesus Christ. Obviously, Ethiopian music existed in the Old Testament era. Every surviving culture has musical roots that old, while not preserving specifics. Music was an internationally celebrated treasure of the Cushite Empire. Yet, all of the Church music is attributed to St. Yared of Aksum, since he articulated the principles for Ethiopia's unique synthesis of Christian chant. Thanks to his pioneering efforts, a vehicle was prepared that delivered a voluminous package of ancient musical heritage that has presently arrived intact, still glorifying God.

During the reign of Emperor Gabre Maskal (A. D. 550), Yared compiled the famous *Megaba Degguwa* (this means the hymn of sorrow which includes three main modes:

a) *Geez* - the first stage of song
b) *Uzil* - the second stage to be sung together with the first
c) *Araral* - a sorrowful song and plaintive.

(1)***The Contending of St. Tekle Haimanot, Tense Zegoubae Printing Co., Text in Geez & Amharic. Addis Ababa. 1953 (pp. 22, 23)***

(2) ***St. Yared's History, written in Amharic and Geez Published at Tensae Zegoubae. Addis Ababa, no date (p.46)***

Consider the discrepancy between what Ethiopians know about their own history and what foreign commentators say concerning origins of the chant and the notational system by which it was preserved. Michael Powne, a contemporary English writer, suggests that "Yared only composed the original chants and that these were handed down orally until the middle of the sixteenth century, when two Ethiopian Debteras introduced the notation"[1] This contradicts what Ethiopians have always believed. They contend that the chant, the notation and the texts are all the work of St. Yared, produced with divine inspiration. In either case, nothing less than a miraculous legacy could have preserved so well a voluminous body of religious poetry and music. How much of it is due to St. Yared's labours in the sixth century, or to the intervention of two Debteras a thousand year later, or to the dedication of intervening generations of worshipers may be rehashed until the Lord returns in glory to set all the records straight. Yet the indisputable fact is that, to this day, works of divine inspiration are heard throughout the land of Ethiopia and its recent diaspora. The product of the disputed process bears demonstrable similarities to what twentieth century Judaic scholars documented as a pristine Hebrew chant tradition among Yemenite Jews. They validated their findings by comparison with melodic motifs and tone patterns previously established as characteristic of ancient Byzantine Christian and Gregorian chants.[2] Another part of this enigma is the song poems attributed to St. Yared. Those are usually overlooked by musicologists. The theology in works attributed to St. Yared quite clearly predates influences of both the Renaissance and Scholasticism. It reflects an approach to life and the authentic Christian canon of Scripture that modern scholars would classify as a philosophy. This "philosophy" _ it is really rather a theology_ began to wane in Western Europe about the sixth century. It, certainly, had been supplanted there, by the thirteenth century, when it started to lose its luster even at Constantinople. St. Yared's compositions are characteristic of that Patristic school of Christian world view and life style based on divine revelations through the ages, as the proper focal point for all human aspirations. Some recognizable historic pillars of that school have already been mentioned in connection to St. Yared. Shortly, another Patristic author will be recalled, when we examine sources of the Ethiopian treasure of Anaphoras.

Until the nineteenth century the Liturgy was mainly in manuscript form, hand-printed on leather parchment. Distribution was no wider than the needs of individual clergymen who wrote or commissioned copies to be made for their use in parishes. Sometimes it was difficult to obtain a book for church service. This was due to the technical difficulties of printing Amharic. However, by A.D. 1950, the fourteen Anaphoras together with the preparatory service were published (in both Geez and Amharic) by the order of H.I.M. Haile Selassie I. That edition was revised by Blatta Marsie Hazen. The former Patriarchs, His Holiness Abuna Basilios and His Holiness Abuna Theophilus, played significant roles in this important work. In addition to the work of Rev. Marcos Daoud, most of the Anaphoras had been translated from Ethiopic into English, German and Latin by Mercer, Harden.

Rather than trying to determine how all of this might be studied by reducing it to fit stock Humanist methodologies, some contemporaries are attempting to change their personal life styles to celebrate, as much as possible, this ancient Christian tradition.

(3) Origins of the Anaphoras

The Ethiopian Church has fourteen Anaphoras for the Divine Service, namely:

1. The Anaphora of the Apostles
2. The Anaphora of the Lord
3. The Anaphora of John, Son of Thunder
4. The Anaphora of St. Mary
5. The Anaphora of St. Athanasius
6. The Anaphora of St. Basil
7. The Anaphora of St. Gregory I (Nyssa)
8. The Anaphora of the Three Hundred
9. The Anaphora of St. Epiphanius
10. The Anaphora of St. John Chrysostom
11. The Anaphora of St. Cyril
12. The Anaphora of St. Jacob of Serough
13. The Anaphora of St. Dioscorus
14. The Anaphora of St. Gregory II (The Wonder-worker)

1. Michael Powne, Ethiopian Music, Oxford University Press London. 1968 (p. 85)

2. HEBREW MUSIC, by Eric Werner, German and English, Arno Volk Verlag Hans Gerig Kg, Koln, 1961 (pp. 8 - 16)

According to Ethiopian traditions the origins of the Anaphoras are listed as follows: The core of the Anaphora of the Apostles was written by the Apostles themselves, after the ascension of Christ. Later, Church Fathers made additions to compliment it with the Anaphora of the Lord. Both reflect teachings of Lord Himself, like the body of what had previously been oral tradition alluded to in Acts 1:3. The Anaphora of the Three Hundred was written by the 318 Bishops, members of the first ecumenical council held in 325 A.D. at Nicaea.

The Anaphora of John the Son of Thunder was written by John the Evangelist, the Anaphora of St. Mary was composed by Abba Heryacos, Bishop of the province of Behnesa in Upper Egypt. It was said that he composed this Anaphora through inspiration of the Holy Spirit, and the Virgin Mary directed him to hand it over to Yared of Axsum who later put it together with the other thirteen Anaphoras.

The rest of the Anaphoras are not so well documented. They are simply known as: The Anaphora of St. Basil, of St. Gregory I, of St. Epiphanius, of St. John Chrysostom, of St. Cyril of Alexandria, of St. Jacob Bishop of Serough, of St. Dioscorus, and of St. Gregory II. Since each of these Fathers is known as an author of metrical homilies, expositions, and hymns, it is reasonable to assume that each wrote the respective Anaphora attributed to him. According to another study, St. Basil the Great's liturgy is a composite or redaction of elements that recognizable as adaptations of the Anaphoras of the Apostles, the Three Hundred, and St. Athanasius.

(4) The Significance of the Qedasi

In case our use of change words, has left the reader wondering: qedasi, Anaphora, Eucharistic Liturgy, Communion all refer to the same basic worship service. This introduction is about that center of Ethiopian Orthodox Tewahido Church life, and all who try to seriously live it. People of other faiths call comparable worship services "Mass," "Divine Liturgy," "The Lord's Supper." But qedasi has layers of significance that are, in certain respects, unique. A literal translation of the word "qedasi" is " hallowing" or "sanctifying," as in "ye shall be holy : for I AM holy." (Lev. 11 : 44) ". . . I am the Lord Who sanctifies you." (Lev. 22 : 32) ". . . hallowed be Thy name, . . ." (Mt. 6: 9 & Lk. 11 : 2) ". . . a holy nation. His own special people . . ." (1Peter 2 : 9) Some examples in the qedasi text may be found at: II : 14, 32, 38, 44; III : 1, 17, 48. If one does not consider these layers of the qedasi, one is apt to miss what an Orthodox Tewahido Christian is talking about when he or she talks about God, the Holy Trinity, the Father, Jesus Christ, the Son, the Holy Spirit, grace, holiness, righteousness, justification, salvation, and dozens of other topics. The qedasi explains in words, music, and action the interpenetration of these elements, and dramatically presents them to participants. The qedasi is not entertainment, but one just hears it, only if he is blind; one just sees it, only if he is deaf; one just sits there in a chair or pew, only if he is spiritually paralysed; one just reads about it if he is spiritually tepid. Proper participation requires proper preparation. It is, after all, a divine encounter, like those given to Abraham, Jacob, or Moses. It takes forethought, it takes honest personal prayer, and that includes a change of heart_ developing a mind set that says, "What do I have to offer? What am I willing to give: to make this encounter grow?"__ rather than, "What may I expect to get from it?"

The qedasi celebrates the whole of God's good creation, also, serving as an inquiry into what went wrong in Eden. It is a study in repentance, and how to fix what is still broken in our lives. It is a school of blessings and theology. As the ultimate covenantal encounter, it reviews the history of salvation and all revelation. Jesus Christ told us that we must do this if we would have His life in us. We take Him at His word, understanding this as the sources of grace that flowed from His precious side as He was sacrificed on the cross, and as He victoriously proclaimed His peace and the remission of sins to His disciples, hiding behind closed doors, after His resurrection. Celebrating qedasi anticipates the passing of this world, as God's Kingdom is already breaking through, into our cosmos. The text, the music, the rhythm, the movement beckon us to the wedding feast of the Lamb of God in His coming Kingdom, unto the ages of ages.

(5) Structure and Practice

The structure and practice of the present qedasi is virtually the same as in the fourth, and succeeding centuries. With the exception of translations from Geez, the ancient Liturgical language to Amharic, the modern Ethiopian language; and those into Arabic and English, for the use of non-Amharic speaking faithful, there has been no major change or reform in the Ethiopic Liturgy.

There are two distinct orders of liturgical operatives in the services of the Tewahido Church. There are (a) ordained ministers: the Bishops, Priests and Deacons who officiate at the qedasi and (b) the Debteras whose duties entail "performing" liturgical hymns before and after the qedasi. At "home" the work of the Debteras is done at every divine service in almost every church, except monasteries where the order of the monks is a silent discipline, or outside the country where few are prepared to volunteer for this service. Happily, in the diaspora, many pious lay men and women are qualifying by intensive study as liturgical participants.

The qedasi may be divided into two principle parts, explained below by introduction heading **(#)**'s as indicated :
(a) Preparatory Service or Pre-Anaphora (*serate qedasi*) = **(6) see this subheading in the next paragraph**
(b) The Anaphora (*qedasi*) = **(7) + (8) see these subheadings on the next two pages of this introduction**

(6) The Preparatory Service

The text of the Preparatory Service is divided into "Chapters." This division is a real aid for anyone who is unfamiliar with what seems so natural to those who have grown up with it. "CHAPTER I (one)" deals with prayer over the Church's vessels. These are the paten, the chalice, the crossspoon, and the masob or platter on which the bread is brought to the temple. Chapter I prayers are for the consecration of new vessels. They are said only on the day when new vessels are used for the first time. The prayers in this part should remind each us of our own personal consecration at Baptism. "CHAPTER II" includes prayers (paragraphs #37 - #51) to be said over the same vessels consecrated in Chapter I. These prayers are part of every qedasi. Reading these prayers offers one insight into how to prayerfully prepare to receive the body and blood of Jesus Christ. CHAPTER II also features admonitions for everyone to participate fully, not allowing one's attention to wander. This second section includes reading of selected whole Psalms, verses, and prayers asking God's blessing on every aspect of the service, plus a list of pertinent rules from the Church's official rule book, the "Canon." This service should convince us to expect our empowerment as God's people, to do God's will from what it is that we are doing together here and now. Not only is God present in our midst, but the whole Kingdom of God is at hand, breaking through into our dimensions of time and space. In other words, these efforts are not just about mutual edification: we celebrate God's miraculous intervention in history, saving us here and now.

As the Priest enters the Church he shall, before all else, say the prayer of penitence and Psalms: 24, 60, 101, 102, 112, 129, and 130 (in Septuagint versions - in Masoretics, like KJV, RSV, NIV: add 1 to each Psalm #). This is followed by the prayers of St. Gregory and St. Basil. Next, he shall say St. John Chrysostom's prayer.

Except the prayer of penitence, the above prayers are said silently by the Priest. To get the gist of what is happening at this point_ probably before you arrive_ read the appointed Psalms and the full text of these prayers: Chapter II, paragraphs 12 through 36. Whereas the Coptic Church, and others, deem one priest and one deacon sufficient, in the Ethiopian Church, there should be at least two priests and three deacons to celebrate the Eucharist. In 1959 permission was given for one priest and one deacon to perform the Divine Liturgy in areas where not enough clergymen are available. This of course, was not readily received by people who are reluctant to accept, and suspicious of changes.

If the Archbishop or Bishop is present, the priests and deacons shall take their vestments to him to be blessed, then they shall vest. But if neither is present the Priest celebrant shall himself say the blessing before they vest. At the time of the service there must be one candle on each side of the altar. Instead of a third candle a sanctuary lamp is used. These two candles signify the honor and majesty of the bread and wine.

CHAPTER III of the qedasi's Preparatory Service opens with the Priest celebrant washing his hands. Rather than drying them, he selects and passes his wet hands over one loaf, then says the prayer of thanksgiving. The Priest shall make the sign of the cross with his hands over both the host and the wine three times saying, "*Blessed be the Lord, Almighty Father, our God; . . . (paragraph III : 20)* During the service, there is no passing of an offering plate or money basket, but paragraphs III : 41 - 44 should remind us of the fact that our responsible donations of cash and volunteer labour to the church, along with the alms we give secretly to those in need, are very much a part of what we, as the People of God, represented by the priests, here offer to Him in the form of bread and wine.

The Priest celebrant asks God that the Holy Spirit may descend upon the elements to change them into the real body and blood of our Lord Jesus Christ. He makes the sign of the cross three times over each element (over the bread and over the Chalice). Then the absolution of the Son is read by a Bishop, if he is present, if not it is done by the assistant Priest followed by the Litany. Throughout the qedasi, there are several series of exchanges between Deacons Priests (Deacon's bidding prayers), and the congregation, such as :
Deacon : Arise for prayer
People : Lord have mercy upon us.

These announcements by the Deacon are mental wake up calls: reminders of St. John the Baptizer, forerunner of the Lamb of God, who prophesied : "Prepare ye the way of the Lord, make his paths straight" (Mt. 3 : 3; Mk. 1 : 3); "the crooked shall be made straight" (Lk. 3 : 5); "Make straight the way of the Lord" (Jn. 1 : 23). They are powerful statements, fulfilling Isaiah's prophecy: (40 : 3). Both the words "Arise (straighten up / pay attention / stand up) for prayer," and salutations by the Priest are repeated often in the service. After the Litany, the prayer of the incense follows. Before being used, the incense and the censer are blessed by the Patriarch, Archbishop, or Bishop if present, otherwise the Priest blesses them remembering the current year and reckoning of day and night. He shall go around the ark three times with a lighted candle carried in front of him, while another Deacon joins the procession, carrying the Epistles of St. Paul. The prayer of incense is followed by five scripture readings designated for the occasion. Two are from the Epistles, one from the Acts of the Apostles, one from Psalms, and one from the Holy Gospels. The Holy Gospel is read by a bishop, if present : if not, it is done by the Priest celebrant. Scriptural readings are selected according to a liturgical calendar (getsawe = plan of instruction).

Following the Gospel, a Deacon opens "CHAPTER IV" by dismissing the catechumens. Some think this an anachronism, since we no longer suppose that some nonmember might turn us over to the pagan authorities, charging us with "atheism" for what we are about to do. It is retained to remind us of the witness of those who bore Christ's Cross before us, and that we are about to enter with them and the angels, in spirit and truth, into the heart of the qedasi. We pray for our faithful brothers and sisters throughout the world, including the Patriarch, who remembers the leaders of the other Churches of God. We remember the Archbishop, bishops, priests, deacons, this congregation, all congregations, including those who may come after us. Next, the Creed is recited by all. The Anaphora to be celebrated in a particular qedasi determines whether the Nicaean or Apostles' Creed is recited. This "Apostles' Creed" is according to the tradition of the Church at Jerusalem: not to be confused with another of the same name attributed to the Latin baptismal rite. As the Creed concludes, a deacon brings water to wash the principal celebrant's hands. After the hand washing, the kiss of peace is exchanged. This is accomplished by everyone, starting with an exchange between the priests, the deacons, and finally everyone present acknowledging each other with a simple bow in every direction where fellow participants are visible.

The washing of the hands of the Priest celebrant may be likened to Pontius Pilate, who washed his hands to indicate his innocence in the condemnation of our Lord Jesus Christ. The Priest declares that he is innocent of the fate of any who would dare take communion without proper preparation. (1Cor. 11:26-33)

(7) The Anaphora

Different Anaphoras are used on different occasions. The Priest celebrant picks one proper to the commemoration of the day. For instance, the Anaphora of the Apostles is celebrated on the memorial day of any Apostle, and the Anaphora of St. Dioscorus is celebrated on the Nativity of Christ, Epiphany, Fasika, Ascension Day, Pentecost Day, and on the Feast of the Holy Trinity. The structure of every Anaphora may be generalized as follows:

a) Eucharistic Thanksgiving (with responses by the congregation)
b) Intercession
c) Thrice Holy Angelic Praise
d) Institution & epiklesis
e) Prayer of Fraction
f) The Lord's Prayer
g) Inclination
h) Prayer of the Angels
i) Prayer of Penitence
j) Invitation to Communion
k) Prayer "Pilot of the Soul"
l) Thanksgiving and final Benediction

Each Anaphora begins with a prayer of thanksgiving. Civil rulers are mentioned here: by name, if they are Christians.

This thanksgiving is followed by a prayer of intercession for the living and for the dead, as well as for the Apostolic Church. Prayers of intercession are said before and after the direct quotes from Christ. Next, the Inclination, which begins with a direction given by the Deacon, "You that are sitting stand up. Bow down your head, look to the east, let us give heed, and answer ye." To this last command the people respond *:"Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory."* (Isaiah 6:3) This is followed by the prayer of the Fraction *"Grant us to be united through Thy Holy Spirit . . . that we may live in Thee forever,"* which is, in turn, followed by the Lord's Prayer and by the Prayer of the Angels, said by all of them who intend to receive communion, three times in succession.
After this the invocation comes once again *:"Worship the Lord with fear"* to which the people answer, *"Before Thee Lord we worship and Thee do we glorify."* This concludes with the Prayer of Penitence (including intercession for the living and the dead).

(8) Invitation to Communion

This section begins with a series of declarations by the Priest celebrant. He proclaims that what had been bread has been consecrated to become the body of Christ and, likewise, the wine is now the blood of Christ.

Before receiving communion, all communicants shall say:

"And when I have received Thy Holy Mystery, let it not be unto me for judgement nor for condemnation, but have compassion upon me and have mercy upon me: and through it grant me remission of my sin and life for my soul."

The traditional order of reception of Holy Communion is first of all the Patriarch receives, then the Archbishops, Bishops, then the Priests and Deacons. After this the men shall receive, then the women; but they who have just been baptized (usually infants) receive before the other faithful.

While offering the Holy body, the Priest says, for instance, at the time of the Anaphora of the Lord: *'The Body and Blood of our Lord Jesus Christ for the sanctification of body, soul and spirit."*

After receiving communion all communicants shall say:

"*I pray and beseech Thee, O my Lord, that this Thy body and Thy blood which I have . . . so that I may please Thee all the days of my life and glorify Thee without ceasing."*

After the faithful have received communion, a prayer of thanksgiving is begun by the Deacon who says, *"Let us give thanks unto the Lord . . "* To this the Priest responds' *"My mouth shall speak the praise of the Lord . . . "* Then comes the prayer "Pilot of the soul" by the Priest, followed by the benediction and dismissal which begins with the Deacon's words *"Bow down your heads before the Lord our God . . .,"* to which the people respond: *Amen, -The Lord bless us and be propitious unto us."* Then the Priest, making the sign of the cross, gives the benediction as follows; *"O Lord, save Thy people and bless Thine inheritance. Feed them and lift them up forever. . ."* The Deacon then says, *"Depart in peace,"* while the Priest manually blesses everyone of the people, touching his or her forehead.

9. In January 1979, the Synod of the Church attempted to commission a manufacturing company to produce and distibute communion wine to all the Churches in the country, The idea was to replace the dried raisin wine.
10. For more information see Yassa Abd Al-Masih, The Faith and Practices of the Coptic Church, Alexandria 1953 (p.77)

The Church teaches that every Christian including baptized children, should take the Holy Communion at least three times a year, if not every week. Through the centuries abuses in either direction of this norm have appeared and disappeared in series of cycles. Cycle segments typically span no more than a few generations. Using insufficient information or misinformation, individuals develop practices that ignore the consistent teaching of the Church. The Church stands behind what it has always taught are essential maxims from Jesus Christ and His Apostles. *"Except ye eat the flesh of the Son of man and drink His blood you have no life in you."* (John 6 : 53) But before taking communion a believer must be prepared to examine himself. *"Let a man examine himself and let him eat that bread and drink of that cup. For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body."* (1Cor. 11 : 28, 29).

Spiritual Food----- The flesh and blood of Christ is food, which helps the believer to grow in grace. Jesus said, *"I am the bread of life; he that comes to Me shall never hunger, for My flesh is meat indeed and My blood is drink indeed."* (John 6 : 55) Rather than suffering a lack of nutrition, we ought to figure out what prevents us from growing in our relationship with Him Who feeds us. Through His grace we are able to balance faith and works, without Him we can do nothing.

Through *this* sacrament the believer receives remission of sin : *"For this is My body and blood which is shed for many for the remission of sin."* (Matt. 26 : 26-28) We are not just talking about a happy ever after or happy only in the hereafter. One gradually prepares for eternal life by receiving this mystery regularly in this life. Since He always respects our free will, this is the way that God proposes that we change our ways to His. The Ethiopian Orthodox Church firmly believes that our Lord Jesus Christ is present in this sacrament, not by way of remotely granting His grace, but by actually being in our midst in a consumable form. After the consecration there is no longer bread and wine, for all the substance of the bread is transformed into the body of Christ and all the substance of the wine into the blood of Christ.

(9) The Canon

The celebrant should be well acquainted with the book of covenant (which contains Christ's teaching to the Apostles during the forty days following His death and resurrection), and with the books containing Apostolic Canons, the Didaskalia, = the teachings of the Apostles and the Abdisat (counciliar canons). At the time of prayer and at the time of Liturgical Service there must be silence and awe, except for praise and sanctification from the beginning to the end. If one does speak he will suffer punishment. Priests or Deacons who have not attended the night prayer (*seatat* or matins) are not allowed to take part in this service. The Church does not permit more than one Liturgy to be performed in one day on the same altar. However, two or more services can be done in the same Church and at the same hour providing that there is more than one altar in that church.

(10) Structure of the Church Building

Churches in Ethiopia have either round or rectangular shape. Ideally, each Church should have four entrances, one facing each of the four major directions of the earth (North, South, East and West). As people who have been God-fearing for thousands of years, religion is the heart of the national culture, thus, church buildings are highly revered.

An Ethiopian Orthodox Tewahido church building should be divided into three areas. Some of these three areas bear names in Geez, which sound like corresponding Hebrew words. The first is the place where the debteras stand and perform services before and after the qedasi. It is called *qene mahlet* : this corresponds to the *naser* of the Tabernacle of Solomon's temple. The next is the *qeddist* which is generally occupied by priests and Deacons; lay persons access it only to receive of communion. This corresponds to the *qodes* of the Tabernacle of Solomon. The innermost part is called *maqdas* (*qeddiste qedusan* = Holy of Holies). This is where the Tabot rests. Only ordained Priests have access to it. This also corresponds to the *qodush haqqodasim* or the *debir* of the Temple of Solomon. During service women stand to the right, and men to the left. No one may enter the church without first removing his shoes. This custom is based on the command given to Moses by God (Ex. 3 : 5; Acts 7 : 33).

Each Church should have small house, called "Bethlehem," built within the inner Churchyard facing the east. This house is used for the preparation of the Holy Communion (the bread and wine used in the Eucharist). This house represents Bethlehem, the town where the Messiah was born.

In the name of the Father, Son, and of the Holy Spirit, one God. Amen.

Prayer at the Consecration of the Paten.

1. O Lord our God, Almighty, Father of our Lord, our God and our Saviour Jesus Christ, who didst institute the Church and the Priesthood in holiness, and didst prepare the holy Vessels :

2. O good Father, we beseech of Thy goodness, O lover of man, to show Thy face unto us and bless us,

3. and bless this Paten for pure service so that the holy body of Thine only-begotten Son Jesus Christ may be made ready upon it,

4. and so that this Paten may be a holy Paten, a Paten of salvation the holy body of Thine only-begotten Son Jesus Christ being laid upon it for the remission of sin : through Thine only-begotten Son. Amen.

* * *

The Ordering of the Service.

5. *The priest shall take the holy oil (mairoun) and anoint the Paten within and without, signing it thus with the cross and saying :*

6. O Lord our God, bless this anointing, let it be for the salvation of the whole world, and bless this Paten. Amen.
In the name of the Father, Son, and of the Holy Spirit.

Then he shall sign the Chalice, the Cross-spoon and the clothes with the sign of the cross, thrice repeated.

* * *

PREPARATORY SERVICE CHAPTER I

Prayer at theConsecration of the Chalice.

7. O Lord our God, Father of our Lord and Saviour Jesus Christ, Who chose Aaron, granting him to stand in the midst of his congregation in the tabernacle, and making him to complete Thy service in the sanctuary, which is the most holy place :
Lover of mankind, Thou who did choose Stephen, even making him a servant among the holy Apostles, and a preacher to the Gentiles :

8. We pray and beseech Thee, O lover of man, bless this Chalice and fill it with pure blood,

9. so that it may be a spring of life, even of the holy blood which ran from the side of Thy Son our Lord Jesus Christ for us, on the holy cross, because he was crucified to prepare us for the remission of sin with His blood. Glory be to our Lord, God, and Saviour Jesus Christ, unto the ages of ages.

10. Bless, sanctify and purify this chosen Chalice so that it may be a holy chalice. Amen.

Prayer at the Consecration of the Cross-spoon.

11. O Lord our God Almighty, Father of our Lord and our Saviour Jesus Christ :

12. We pray and beseech of Thy goodness,

13. Lay Thy hand now on this holy cross-spoon which is Thine; bless it, sanctify it, and give it power as Thou did give to the tongs which were in the hand of one of the Seraphim, the holy angels, for the purification of the lips of Isaiah the Prophet. Grant us, in Thy holiness, to stand in righteousness and perfect holiness.

14. Therefore we pray and beseech of Thy goodness, O Lover of mankind.
15. Bless this holy cross-spoon, purify it, and fill it with the precious blood, so that it may be a holy chosen vessel for drinking the blood of Thine only-begotten Son, Who is worthy of glory and praise. Amen.
16. Fill it with power, and make it a chosen vessel, purify this spoon. Amen. Glory be to the Father and to the Son and to the Holy Spirit, unto unending ages. Amen.

CHAPTER II

Preparatory service for the Liturgy.

1. In the name of the Father, and Son and of the Holy Spirit, the only God Who Is. Amen.

Thus begins Chapter II of IV called, the Preparatory Service or the eucharistic liturgy,listing the duties of priests, deacons, and all the people, including things appropriate for each occasion, as was arranged by our Egyptian fathers. First, at the time of the Eucharist a priest or a deacon shall read these words, and let all who would partake of the sacrament listen attentively, as he shall say :

2. My brother, think of your sins, and ask forgiveness so that you may obtain mercy before leaving the church, where the (ministers offer) the pure sacrifice on their own behalf, as well as yours.

3. Do not separate your (attention) from the priest who prays and offers (the sacrifice) on your behalf, so that you may not be turned out with the unbaptized whom they (will later) dismiss; rather, stay in the church, and listen to the word of the priest, and hear him who asks forgiveness on behalf of you and all sinners, that their God

may grant pardon unto them.

4. O man, if you want to receive forgiveness of your sins, why would you leave the church while another is bowing and asking for mercy on your behalf?

5. And why are you idle? At such a time, why would you let your mind wander from place to place? You who are sealed with the seal of the heavenly bridegroom, even Christ.
6. But the church will dismiss you and shut her doors against you, so that you shall never enter, because no stranger will be found in her.
7. When her Bridegroom comes, she shall open to Him her doors, and His bride feeds the Bridegroom. But the stranger shall not eat, because it is not given to him.
8. Who has seen a bridegroom who at his wedding, sacrifices his body and is fed on forever?
9. The Son of God has done something new in the world. No one, except for Him, has done anything like Him since the creation of the world. At His wedding He has ordained on the table, before His guests, His holy body and His precious blood as a banquet, so that they may eat thereof, and so that he who believes in Him may live forever.
10. The meat and drink is our Lord Jesus Christ at His wedding. Blessed be our God, Who has given us His holy body and precious blood for the forgiveness of sins, that we may live thereby for ever. Glory be to Him, unto the ages of ages. Amen.

11. *When the priest enters the church, before all else, he shall say :* ***"The Prayer of Penitence"*** *(See appendix, pages 174)*

Then, the following Psalms (see appendix, page 174 - 177)

Psalm 24 (25) Unto Thee, O Lord . . .

Psalm 60 (61) Hear my cry, O Lord . . .

Psalm 101 (102) Hear my prayer, O Lord ...

Psalm 102 (103) Bless the Lord, O my soul . . .

Psalm 129 (130) Out of the depths have I cried onto Thee. . .

Psalm 130 (131) Lord, my heart is not haughty . . .

And afterwards he shall say this:

12. O Lord our God, Thou alone art holy, Who has bestowed Thy holy things on all of us by Thine invisible power.

13. Yea, Lord, we pray and beseech Thee to send the Holy Spirit upon this church and upon this ark, and upon all the holy vessels whereon Thy precious mystery will be celebrated.

14. And now, bless, sanctity, purity them from all uncleanness and stain through the forgiveness of the second birth that they may be forever free from the least association of defilement and uncleanness.

15. And make this church and this ark, chosen vessels, clean, and pure, refined seven times from all spot and stain and uncleanness of transgressors like the cleansing of silver from earth, refined and purified and tested.

16. And grant that on them, when they are clean and holy, be performed the Sacrament of the Father and the Son and

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the Holy Spirit, both now and ever and unto endless ages. Amen.

St. Gregory's Prayer, before entering the veil

17. O Lord our God, Who knows all the thoughts of man, and tries the heart and reins : because Thou has called me to serve Thee in this Thy holy place, though I am unworthy,

18. Reject me not, nor turn Thy face from me, but take away my sins, and cleanse me from the uncleanness of my soul and my body.

19. And now I pray Thee and beseech Thee to blot out my wickedness, and the iniquity of Thy people, and lead me, lest I enter into temptation.

20. Yea, Lord, cast me not away, nor let me be put to shame in my hope, but rather send down upon me the grace of the Holy Spirit, and make me worthy to stand in Thy sanctuary, and to offer unto Thee a pure sacrifice with simple heart for the forgiveness of my sins and trespasses.

21. And remember not the iniquity of Thy people. And grant rest unto our ancestors, our brothers and sisters who have fallen asleep.

22. Keep and strengthen Thy people by Thy power, for Thine is the glory with Thine only-begotten Son, unto the ages of ages. Amen.

Then the priest shall enter into the sanctuary, and prostrate himself once beyond the veil, and say the ***Prayer of Basil*** *over the cabinets as he opens them.*

23. O Lord our God and our Creator, Who made all through Thy word, Who has permitted us to enter into this mystery, Who did form man through Thy wisdom, and

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make him prince over all creatures to rule them in righteousness and truth :

24. Grant us the wisdom which dwells in Thy treasuries, create in us a clean heart, O Lord; forgive us our sins, hallow our souls and our bodies, prepare us to approach Thy sanctuary that we may offer unto Thee a sacrifice and a sweet spiritual incense for the forgiveness of Thy people's sins.

25. O our Lord, God, and Saviour Jesus Christ, Who has raised us from the earth and lifted us up from the dust, to set us with Thine angels and with the princes of Thy people :

26. Make us worthy to serve the word of Thy holy Gospel through Thy love and the multitude of tender mercies, and strengthen us to fulfill Thy will at this hour. We offer to Thee a sacrifice of a sweet savour, and the spiritual fruit which please Thy goodness.

27. Grant us Thy forgiveness and mercy; and accept this spotless sacrifice; and send Thy Holy Spirit on us and upon our offering to glorify it.

28. O Thou only-begotten Son, our Lord, God and Saviour Jesus Christ, glory be to Thee, unto the ages of ages. Amen.

Then he shall enter and prostrate himself three times in front of the ark and say the ***Prayer of John Chrysostom****:*

Lord our God who art higher than the angels and archangels, the dominions and authorities, cherubim and seraphim, Who was before all creatures :

30. Who art higher than every glory, Who raised the humble from the earth and exalted them to heaven, Who did lead us unto a new way for our salvation through the multitude of Thy mercies :

31. O merciful One, Lover of mankind, Who by Thy will has granted us, Thy poor people, to know Thy holy mystery : Thy word is wondrous, Thy glory which Thou has prepared for us is to be praised.

32. O Lord our God, the Good One, the lover of man, accept our prayer, make us worthy to enter Thy hallowed sanctuary and in true faith to read the mysteries of Thy words which befit Thy service.

33. Shine upon us with the light of Thy glory which destroys in us the thoughts of wickedness and the acts of sin, and send upon us the grace of the Holy Spirit, the consuming fire unto which the creatures of fire cannot approach, which destroys the wicked mind and burns up sins.

34. Grant understanding to the eyes of our hearts, and keep our lips from evil speech; give us peace and teach us righteousness, because Thou art our raiment, and the healer of our diseases and the maker of our nature :

35. And make us worthy of this Thy holy mystery, remove from us every evil thought and the lusts which war against our soul that we may offer to Thee a sacrifice and a sweet heavenly savour without blemish or defilement, through the multitude of Thy mercies and compassion and glory, and complete this heavenly mystery, which exceeds all mysteries.

36. To Thee we offer glory, majesty, honour with Thy kind heavenly Father, and with Thy life-giving Holy Spirit, unto endless ages. Amen.

Prayer over all the Vessels of the Church

37. O Lord our God, good, merciful and holy, Who rests among the holy ones, Who of Thy goodness did order Moses, Thy beloved, to take the blood and sprinkle it over the vessels of the tabernacle :

38. We now pray and beseech Thee, O gracious One and lover of man, to sanctify these vessels by the Holy Spirit and the sprinkled blood of Jesus Christ.

39. That these vessels may be pure for Thy service. This rite is a holy rite, and truly these mysteries are life-bearing.

40. This is to be the holy body and the precious blood of our Lord and Saviour Jesus Christ, because Thy holy name is holy and full of glory, O holy Trinity, both now and ever and to the ages of ages. Amen.

* * *

Prayer over the Coverings.

41. O God, our Lord and our Saviour Jesus Christ, to Whom belong the treasuries full of compassion and mercy, giver of good things to all that trust in Thee, Who did spread out the heavens by Thy wisdom, and give diverse laws to the firmament, the clouds, and the heavens, the line whereof has not changed :

42. Now also, our God, lover of man, send down Thine hand and the power of Thy divinity upon these cloths which will cover Thy holy body, Thou Who sent power on

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the cloths which were wrapped around Thy holy body in the tomb. Let these also be made like those that are in heaven.
For Thine is the glory and the power and the might, with Thy good Father and the Holy Spirit, both now and ever and unto the ages of ages. Amen.

* * *

Prayer over the Paten.

43. O Lord our good and life-giving God, Who did stretch forth Thy holy hands on the tree of the cross, lay Thy holy hand upon this Paten which is full of goodness, and on which food of a thousand years is prepared by those who love Thy holy Name.

44. Now also, Lord our God, bless and sanctify and purify this Paten which is full of coals of fire, Thy holy body, which we offer on the holy altar in this holy apostolic church, for Thine is the glory with Thy good heavenly Father, and the Holy Spirit, the life-giver, both now and ever and unto endless ages. Amen.

* * *

Prayer over the Chalice.

45. O Lord our God, Jesus Christ our God, Who truly was made man, Whose godhead was not separated from Thy manhood, Who did shed Thy blood willingly for the sake of Thy handiwork, lay Thy holy hand over this chalice.

46. Now also, bless it, consecrate it and cleanse it that in it may be prepared Thy precious blood so that this *(pointing)* may be for life and forgiveness of sin to all those who drink of it in faith.

Glory be to Thy good heavenly Father and the life-giving Holy Spirit, both now and ever and unto endless ages. Amen.

Prayer over the Cross-spoon.

47. Lord our God, who made Thy servant Isaiah the Prophet worthy to see the Seraph with the tongs in his hand, with which he took live coal from the altar, and placed it on his mouth:

48. Now also, Lord our God, the almighty Father, lay Thy hand on this Cross-spoon for the communion of the holy body and the precious blood of Thine only-begotten Son, our Lord and Saviour Jesus Christ.

49. Now bless it, sanctify it, and purify it, give to this Cross-spoon power and glory as Thou gave the tongs of the Seraph ; for Thine is the glory and dominion with Thine only-begotten Son, our Lord and Saviour Jesus Christ, both now and ever and unto ages of ages. Amen.

Prayer over the Masob.

50. O Lord our God, who said unto Moses Thy servant and prophet on Mount Sinai, "Make a custom pot and set it into My tabernacle."

51. Now also, Lord our God almighty, stretch forth Thy holy right hand over this Masob, fill it with power, might, also with the grace of the Holy Spirit and with Thy glory, so that it may carry the holy body of Thine only-begotten Son into this holy apostolic church; for Thine is the glory with Thine only-begotten Son and the Holy Spirit, both now and ever and unto ages of ages. Amen.

52. Then he shall begin to dress the ark and cover the altar and the chalice with clean covering. He shall not leave anything uncovered. He shall choose the incense and put it in the incense box.

At the time of dressing the altar and putting everything in place, the priest shall say:

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53. O God, Thou art He who knows the hearts of each and all, Thou art the holy One Who rests among the holy ones Who alone is without sin and mighty, even the forgiver of sin.

54. Because Thou knows, O Lord, that I am unworthy, and unclean for this Thy holy ministry, and that I have not the countenance wherewith to make an offering to Thee and open my mouth before Thy holy glory, but, according to the multitude of Thy mercies, forgive my sins, for I am a sinner.

55. Grant me to find grace and mercy in this hour, and send me Thy power from on high that I may be worthy to accomplish Thy holy ministry according to Thy will and Thy good pleasure, and that this incense may be a sweet smelling savour *(pointing to the incense box)*.

56. O Lord, be with us, and bless us, for Thou art the forgiver of our sins and the light of our souls, even our life, our strength, hope, and refuge, and to Thee we send up, as unto the highest, thanksgiving, honour and worship be to the Father, Son, and Holy Spirit, both now and ever and unto ages of ages.
Amen.

After preparing the holy vessels he shall say, this "Prayer of the Father."

57. O Lord our God, Who has taught us this great mystery which is for our salvation, Thou art He Who has called us, Thy lowly servants, although we are unworthy, to be ministers at Thy holy altar,

58. Do Thou, our Master, make us fit by the power of the Holy Spirit to accomplish this ministry and the "Preparatory Service", so that, without falling into judgment, in the presence of Thy great glory, we may offer unto Thee an oblation of glory, praise, and great joy in Thy sanctuary.

59. O Lord, giver of salvation, and source of grace, Who works all in all; to every one, grant us, Lord, that our gift may be acceptable in Thy sight.

60. Yea, Lord our God, we pray and beseech Thee, that Thou not forsake Thy people because of their sins, and especially not by reason of the foolishness of me, Thy servant, a sinner : for these Thy holy things are holy according to the gift of the Holy Spirit, through Jesus Christ our Lord, to Whom with Thee and the Holy Spirit, the life giver, Who is coequal with Thee, are due honour, glory and power, both now and ever and unto ages of ages. Amen.

61. Then the priest shall say :

Hallelujah, as for me, I will come unto Thy house in the multitude of Thy mercy, and in Thy fear I worship toward Thy holy temple. I will praise Thee, O Lord, with my whole heart for Thou has heard all the words of my mouth. Before Thine angels will I sing praise unto Thee, and I will worship towards Thy holy temple. Let Thy priests be clothed with righteousness, and let Thy saints shout for joy. Purge me with hyssop, and I shall be clean, wash me and I shall be whiter than snow. Wash me thoroughly from mine iniquity, and cleanse me from any sin. Cleanse Thou me from secret faults, keep back Thy servant from presumptuous sins. Thou gave them the bread of heaven, man did eat angels' food.

I will wash my hands in innocence: so will I compass Thine altar, O Lord. I went about and offered sacrifice within His tabernacle, and rejoiced in it. Thou prepares a table before me in the presence of mine enemies.

Thou anoints my head with oil, my cup runs over. I will take the cup of life, and call upon the Name of the Lord. Thy mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.

PREPARATORY SERVICE II

O Lord save, O Lord prosper us.

Glory be to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

The Canon

62. If the archbishop, the bishop, the priest or the deacon is not well acquainted with the book of "Mashafa Kedan," the book of "Synodos," the " Didaskalia," all the rules of the church and all its righteous laws which lead to the way of life, let him not enter for service in the church. If he presumptuously and irreverently enters he should be deposed from his rank and driven out of the church. But if he is well acquainted with the teachings of the Holy Spirit, knowing the"Abtlisat," let him enter.

63. *Let the priest, who celebrates, stand in fear. First of all let him prostrate himself: once before the ark, once before the priests, and once before the deacons. Let him take the vestments in his hand, turn to the east, prostrate himself three times, and say :*

Our Father who art in heaven . . . *(see #III : 23, p. 21)*

Second :

Before he vests himself completely, let him turn to the people and look to see if there is a deacon for service ; because it is not right for the priest to take off his vestments after having vested, should there be no deacon to help in the service.

When he wishes to put on the qamis, he should be sure that it is neither too long nor short, for it is not right to take it off after having vested. Then he shall put on the "Akmam", and gird it with the cincture.

He shall concentrate his mind on the service; he shall not allow it to wander about on the business of the world, nor suffer it in any wise to go out of the door of the temple. If the servant is vigilant in the service of his master, how much more worthy of service should be the Lord of all creation ?

64. *If the archbishop or bishop is present, the priest shall take his vestments to him to be blessed, then he shall vest. But if neither is present, the priest shall himself bless them and vest.*

65. *The vestments for the service of the qiase shall be white and not coloured.*

66. *At the time of service there is to be not one candle only, but two: one at each side of the altar, whether they are small or big. Instead of the third candle let them light the "Qandil," because the rule is to use two candles. These two candles signify the honour and majesty of the bread and wine.*

67. *On Sunday let them bring in four loaves, but on other days three only. The loaves shall not be broken and shall be without any blemish.*

68. *When he pours the wine into the chalice, he shall observe carefully and take note if it be good or not. He who prepares the chalice shall not add old wine, shall not add water more than one third, but if there is much wine he shall add one tenth only. He shall not depart from the measure of this proportion.*

PREPARATORY SERVICE II

69. *First of all the priest shall wash his hands, and not drying them, he shall pass his wet hands over and upon the bread without benediction, then begin with "The Prayer of thanksgiving."*

70. *Let him be watchful and attentive to the bread, so that by the time for the people to receive communion that it may still be warm.*

71. *All the faithful, who gathered to partake of the holy sacrament, have to stand quietly in the church to hear the word of God. No one is allowed to speak or laugh, because the church is not a place of conversation, but a place of prayer.*

72. *He who laughs at the time of qidase, shall be punished for one week, if he is a priest ; but if he is a layman he shall be driven out at once, and shall not receive the Holy Communion.*

Glory be to the Lord who gave us His holy body and His precious blood, unto endless ages. Amen.

CHAPTER III

1. *Priest :* How awesome is this day and how marvelous this hour wherein the Holy Spirit will descend from heaven and overshadow and hallow this sacrifice.

2. In quietness and in fear, arise and pray that the peace of God be with me and with all of you.

3a. *People : shall chant a song of one stanza :*
Hallelujah ! If there be anyone of the faithful who has entered the church at the time of qidase and has not heard the holy Scriptures, and has not waited until they finish the prayer of the qidase, and has not received the holy communion, let him be driven out of the church for he has violated the law of God and disdained to stand before the heavenly King, the King of body and spirit. This the Apostles have taught us in their canons.

3b. (4.) *From Tensea till the day of Pentecost, instead of the previous paragraph, the people shall say the following song of one stanza :* Halleluia! Joseph and Nicodemus wrapped with linen cloths Jesus, Who rose from the dead in wondrous fashion.

PREPARATORY SERVICE III

The priest, processing around with the Host, shall say :

5. Remember, O Lord, those who offered unto Thee this offering, and those for whom it was offered. Give them all the heavenly reward,

6. and above all, accept before Thee Thy servant who offered it to Thee this day; as Thou accepted the sacrifice of Abel the righteous, the sacrifice of our father Abraham, and the two mites of the widow.

7. So accept the gifts of Thy servants, whether much or little, in secret or openly, and fill their houses with all Thy good things ; and as they remembered Thy holy name on earth, remember them in Thy heavenly kingdom ; and in this world do not forsake them for ever.

8. *People :* Thou art the pot of pure gold, wherein is hidden the manna, the bread which came down from heaven, giving life unto all the world.

9. *Then the priest shall take the host with his wet hand. and, passing his hand over and upon it, shall say:*
I sought Thy face ; Thy face, O Lord, will I seek, hide not Thy face from me; put not Thy servant away in anger : Thou hast been my help : leave me not, neither forsake me, God of my salvation.

10. *Priest :* Blessed Lord *"Euvlogios Kyrios"* Jesus Christ, Holy One, *Iesus Xristos Hagios,* truly fulfilling all prophecy, *manteion, panimantown, alatinown."* Amen.

11. C*rossing his two hands, he shall say :* Christ, our very God, sign with Thy right hand, bless as with Thine own hand, sanctify with Thy power and strengthen with thy Spirit, so that this bread will be for the remission of sins of Thy people. Amen.

12. *Then the assistant priest shall receive it into* a *covering and say :*

Jesus Christ, the High Priest, just as Joseph and Nicodemus wrapped Thee in linen cloths and spices, and Thou was well-pleased in them, in like manner be well-pleased in us.

13. *Then he shall hand it across the altar into the hands of the priest celebrant who, while receiving it, shall say:*

May the hallowing, thanksgiving and the exaltation be accepted by God the Father, for the remission of sin. Amen. Power, blessing and great light, and holiness be to this church.

14. *The priest shall compass the ark preceded by a light and followed by a deacon, saying :*

Lord our God who accepted the offering of Abel in the wilderness, of Noah within the Ark, of Abraham on the top of the mountain, of Elijah on the top of Carmel, of David on the threshing floor of Ornan the Jebusite, and the widow's mite in the sanctuary : accept likewise the oblation and offering of Thy sinful servant, which he has brought unto Thy holy Name, and let it be for the expiation of his sins, reward him with a good recompense in this world and in the age to come, both now and ever and unto ages of ages. Amen.

15.*Then he shall set the Host on the Paten, and the deacon shall compass the altar three times holding the chalice and say : Psalm 22 (23)* :

1 The Lord shepherds me, and nothing is denied me. 2 He settles me in verdant pasturage, and raises me on refreshing water. 3 He converts my soul, and guides me toward a course of righteousness for His Name's sake. 4 For even as I pass through the shadow of death, I will fear no evils, for Thou art with me. Thy rod and Thy staff comfort me. 5 Thou has prepared a table before me in the face of those who trouble me. 6 Thou has anointed my head with oil. Even Thy chalice which inebriates me, how glorious it is! 7 Thy mercy will follow me all the days of my life. 8 And I shall dwell in the house of the Lord unto the length of days.

l6. *Priest :* Christ our God, Who is truly our Lord, Who went to the wedding when they invited Thee in Cana of Galilee, and blessed for them the water and changed it into wine, do Thou in like manner unto this *(pointing)* wine which is set before Thee.

17. Now also let it be blessed, hallowed, and pure, so that it may become the life of soul, body, and spirit at all times.

18. Father, Son and Holy Spirit, be with us; and fill the wine with joy and happiness, for goodness, for life, for salvation and for the remission of sin, for understanding, for healing, for the counsel of the Holy Spirit, both now and ever and unto unending ages. Amen.

19. Purity, sweetness and blessing be to them who honestly drink of Thy precious blood. Amen.

20. *Then he shall make the sign of the cross with his hands over the host and say :*

Blessed be the Lord, almighty Father, our God.

People : Amen.

Priest : And blessed be the only Son, our Lord and Saviour Jesus Christ.

People : Amen.

Priest : And blessed be the Holy Spirit, the Paraclete, the comforter and cleanser of us all.

People : Amen.

21. *Priest: + over the wine. Also + over both of them he shall say:*

Glory and honour are due to the holy Trinity, the Father and the Son and the Holy Spirit, always coequal, both now and ever and unto the ages of ages. Amen.

22. *Also he shall say :* My fathers and my brothers, pray for me and for this sacrifice.

23. *Asst. Priest :* May God hear you in all that you have asked and accept your sacrifice and offering like the sacrifice of Melchisedec and Aaron and Zacharias, the priests of the church of the firstborn.

All shall say :
Our Father Who art in heaven, hallowed be Thy name.
Thy kingdom come, Thy will be done on earth as it is in heaven.
Give us this day our daily bread. And forgive us our debts as we forgive our debtors.
Lead us, lest we enter into temptation, but deliver us from the evil one.
For Thine is the kingdom and the power and the glory, of the Father, Son, and Holy Spirit, now and ever and unto the ages of ages. Amen.

(Some also say the prayer of our Lady here)

24. *The priest shall turn to the assistant priest, joining hands with him, as he says:*
Remember me, my father priest, in your holy prayers.

25. *And he shall answer him saying :*
May the Lord keep your priesthood and accept your sacrifice and offering with a gracious countenance.

PREPARATORY SERVICE III

Be pleased, Lord, to save me. *(said thrice.)*

26. *Then the priest shall stand upright, and, with his face to the east, stretching forth his hands, shall chant with a loud voice:*
Only the Father is holy,
Only is the Son is holy,
Only the Spirit is holy.

27. *People :* Truly the Father is holy, truly the Son is holy, truly the Holy Spirit is holy.

28. *Priest :* Praise the Lord, all ye nations.
People : And praise him, all ye people.
Priest : For his merciful kindness is great toward us.
People : And the truth of the Lord endures for ever

29. *Priest :* Glory be to the Father, and to the Son, and to the Holy Spirit, / both now and ever and unto ages of ages. / Amen. Halleluiah. ("/" indicates possible breaks, at which the faithful will respond repeating what the celebrant has just chanted)

Faithful : Repeat what the celebrant chants

30. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

31. *"Thanksgiving Prayer" of St. Basil.*
Priest: We give thanks unto our benefactor, the merciful God, the Father of our Lord, God, and Saviour Jesus, for He has covered us and helped us, He has kept us, brought us near and received us unto Himself,

undertaken our defense, strengthened us, and brought us unto this hour.

32. Let us therefore pray Him that the Almighty Lord our God keep us all this holy day and all the days of our life in all peace.

33. *Deacon :* Pray ye.

34. *Priest :* Master, Lord God Almighty, the Father of our Lord, God, and Saviour Jesus Christ, we render Thee thanks upon everything, for everything and in everything, for Thou has covered us and helped us, has kept us, brought us near, and received us unto Thyself, undertaken our defense, strengthened us and brought us unto this hour.

35. *Deacon :* Entreat and beseech that the Lord pity us and mercifully receive our prayer and supplication from His saints on our behalf, according to what is expedient at all times, so that He may make us ready to partake of the communion of the blessed sacrament and forgive us our sins.

36. *People :* Kyrie eleison.

37. *Priest :* For this cause we pray and entreat of Thy goodness, O lover of man, grant us to complete this holy day and all the days of our life in all peace along with Thy fear. All envy, all trial, all the working of Satan, the counsel of evil, and all the uprisings of adversaries, secret and open,

38. remove far from me *(+ over himself)*, and from all Thy people *(+ over the people)*, and from this Thy holy place

PREPARATORY SERVICE III

(+ over those things which are on the altar). All good things, that are expedient and excellent, command Thou for us, for Thou art He Who has given us power to tread upon serpents and scorpions and upon all the power of the enemy.

39. Lead us lest we wander into temptation, but deliver us and rescue us from all evil in the grace and loving kindness, shown by the love towards mankind of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ, through Whom to Thee with Him and with the Holy Spirit, the life-giver, Who is coequal with Thee are due glory, honour, and dominion, both now and ever, and unto ages of ages. Amen.

40. *Asst. Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Asst. Priest : Peace be unto all of you.
People : And with your spirit

41. *The Assistant priest shall say "The Prayer of Oblation" of the Apostles:*
And again let us beseech the almighty Lord, the Father of the Lord our Saviour Jesus Christ, on behalf of those who bring an oblation within the one holy universal church, a sacrifice, first-fruits, tithes, a thank offering, a memorial, whether much or little, secretly or openly, and of those who wish to give, and have not wherewith to give, that He accept their ready mind, that He grant to them the heavenly kingdom : power over all works of blessing belongs to the Lord our God.

42. *Asst. Deacon :* Pray for them who bring an oblation.

43. *People :* Accept the oblation of our brethren, accept the oblation of our sisters, and ours also accept, our oblation and our offering.

44. *Asst. Priest :* Lord our God Who art almighty, we pray and beseech Thee for them that bring an oblation within the one holy universal church, a sacrifice, first-fruits, tithes, a thank-offering, a memorial, whether much or little, in secret or openly, and for those who wish to give and have not wherewith to give, Thine acceptance of their ready mind, grant Thou unto every one : let the recompense of blessing be a portion to all of them, through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto ages of ages. Amen.

45. *Deacon : (In a low chant.)* Stand up for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

46. *The priest shall say "The Prayer of Oblation."*

O my Master, Jesus Christ, coeternal pure Word of the Father, and Word of the Holy Spirit, the life-giver, Thou art the bread of life which came down from heaven, and did foretell that Thou would be the Lamb without spot for the life of the world.

47. We now pray and beseech of Thine excellent goodness, O lover of man, make Thy face to shine upon this *(pointing)* bread, and upon this *(pointing)* cup, which we have set upon this spiritual ark of Thine

48. Bless this bread *(+ over the bread)*, and hallow this cup

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+ over the cup), and cleanse them both *(+ over both)*.

49. And change this *(pointing)* bread to become Thy pure body, and what is mingled in this *(pointing)* cup to become Thy precious blood, let them be offered for us all for healing and for the salvation of our soul and our body and our spirit.

50. Thou art the King of us all, Christ our God, and to Thee we send up high praise and glory and worship, with Thy good heavenly Father and the Holy Spirit, the life-giver, Who is coequal with Thee, both now and ever and unto ages of ages. Amen.

51. *And then, while covering the bread and the chalice with a covering, let him say "The Prayer of Wrappings."*

We place it upon this blessed paten in the likeness of the tomb in which Thou passed three days and three nights.

52. Let my hands be like the hands of Joseph and Nicodemus who wrapped Thy body and found there peace, rest and honour from the Father, the Son, and the Holy Spirit, both now and ever and unto the ages of ages. Amen.

53. *The deacon shall turn to the west and say:*

This is the order of our, fathers the Apostles: Let none keep in his heart rancor or revenge or envy or hatred towards his neighbour, or towards anybody else.

54. *Deacon :* Worship the Lord with fear.

55. *People :* Before Thee, Lord, we worship, and Thee do we glorify.

The deacon shall prostrate himself before the priest, and all shall prostrate themselves together.

56. The assistant priest shall say this prayer "The Absolution of the Son"

Master, Lord Jesus Christ, the only-begotten Son, the Word of God the Father, Who has broken off from us all the bonds of our sins through Thy life-giving and saving sufferings, Who breathed upon the face of Thy holy disciples and pure ministers saying to them : "Receive the Holy Spirit_ whatsoever of men's sins you remit they are remitted unto them, and whatsoever sins you retain they are retained."

57. Thou therefore, O Lord, has now granted the priesthood to Thy pure ministers who always do the priests' office in Thy holy church that they may remit sin on earth, may bind and loosen all the bonds of iniquity.

58. Once again we pray and entreat of Thy goodness, O lover of man, on behalf of these Thy servants and handmaids, my fathers and my brothers and my sisters, and also on my own behalf, on me thy feeble servant, and on behalf of them that bow their heads before Thy holy altar. Prepare for us the way of Thy mercy, break and sever all the bonds of our sins, whether we have trespassed against Thee, O Lord, wittingly or unwittingly, whether in deceit or in vileness of heart, whether in deed or in word or through limited understanding, for Thou knows the feebleness of man.

59. O good lover of man and Lord of all creation, grant us, O Lord, forgiveness of our sins, bless us and purify us, set us free and absolve all Thy people *(here he shall mention those recently departed)*, and fill us with the fear of Thy name, and confirm us in doing Thy will.

60. O Good One, for Thou art our Lord, God, and Saviour Jesus Christ, to Thee we send glory and honour, with the good heavenly Father, and the life–giving Holy Spirit, Who is coequal with Thee, both now and ever and unto the ages of ages. Amen.

61. *Turning towards the altar :*

May thy servants who serve on this day, the priests, deacons and other clergy *(+ over the clergy)*, and all Thy people *(+ over the people)*, and I myself *(+ over himself)* ,be absolved and set free, cleansed out of the mouth of the Holy Trinity: the Father, Son, and Holy Spirit, and out of the mouth of the one holy apostolic church, and out of the mouths of the fifteen prophets, and out of the mouths of the twelve apostles, and out of the mouths of the seventy-two disciples and ministers, and out of the mouth of the speaker of divinity, the evangelist Mark, the apostle and martyr:

62. and out of the mouths of the Patriarchs St. Severus, St. Dioscorus, St. Athanasius, St. John Chrysostom, St. Cyril, and Saints Gregory and Basil :

63. and out of the mouths of the 318 orthodox that assembled in Nicaea to condemn Arius, and out out the mouths of the 150 that assembled in Constantinople to condemn Macedonius, and out of the mouths of the 200 that assembled in Ephesus to condemn Nestor, and out of the mouth of the honoured Patriarch Abba (_____), and the blessed Archbishop Abba (_____), and out of the mouth of me also the sinful, miserable, and poor: may they be absolved and set free,

64. and out of the mouth of our Lady holy Mary, of twofold virginity, Mother of God, the new loom.

65. For Thy holy name is blessed and full of glory, O holy Trinity, Father, Son, and Holy Spirit, both now and ever and unto endless ages. Amen.

Deacon or *Priest :*

66. For the peaceful holy things we beseech, that God may grant us peace through His mercy:

67. *The people shall say after each clause:* Amen. Kyrie eleison, Lord have mercy upon us:

68. For our faith we beseech, that God may grant us to keep the faith in purity:

69. For our congregation we beseech, that God may keep us unto the end in the communion of the Holy Spirit:

70. For patience of soul we beseech, that God may grant us perfect patience in all our tribulation:

71. For the holy prophets we beseech, that God may number us with them:

72. For the ministering Apostles we beseech, that God may grant us to be well pleasing even as they were well pleasing, and apportion unto us a lot with them:

73. For the holy martyrs we beseech, that God may grant us to perfect the same commitment:

PREPARATORY SERVICE III

74. For our Patriarch Abba (_____) and the blessed Archbishop Abba (_____) we beseech, that God grant them length of days to be over us, that with understanding they may rightly speak the word of faith in purity without spot, for they are the defenders of the church:

75. For the priests we beseech, that God may never take from them the spirit of priesthood, may give them the grace of zeal and fear of Him unto the end, and accept their labour:

76. For the deacons we beseech, that God may grant them to run a perfect course, and draw them near unto Him in holiness, and remember their labour and their love:

77. For the assistant deacons, the anagnosts, and the singers we beseech, that God may grant them to perfect the diligence of their faith:

78. For the widows and the bereaved we beseech, that God may hear their prayers and vouchsafe them abundantly in their hearts the grace of the Holy Spirit and accept their labour:

79. For the virgins we beseech, that God may grant them the crown of virginity, and that they may be unto God sons and daughters and that He may accept their labour:

PREPARATORY SERVICE III

80. For those who suffer patiently we implore, that God grant them to receive thier reward through patience :

81. For the laity and the faithful we implore, that God may grant them complete faith, which they may keep in purity :

82. For the catechumens we implore, that God may grant them a good portion, washing of regeneration for the remission of sin, and seal them with the seal of the holy Trinity :

83. For our *(Head of state: Emperor, King, Queen, President, etc),* (_____)we entreat, that God may grant him/her peace in all his/her days :

84. For the rulers and those in authority, we implore that God may grant them of His wisdom and His fear :

85. For the whole world we implore that God should hasten His purpose, putting into the mind of each and all to desire what is good and expedient :

86. For them that travel by sea, by land, or by air we beg, that God should guide them with a merciful right hand and let them enter their home in safety and peace :

87. for the hungry and the thirsty, we ask, that God may give them their daily food :

88. For the sad and the sorrowful we beseech, that God may give them perfect consolation.

89. For the prisoners we implore, that God may loose them from their bonds :

90. For the captives, we beseech that God may restore them to their country in peace :

91. For those who were sent away, we beseech, that God may grant them patience and good instruction, and give them complete reward for their labour :

92. For the sick and the diseased we implore that God should heal them speedily and send upon them mercy and compassion

93. For those who have fallen asleep in this holy church, we implore that God may give them a place of rest :

94. For those who have sinned, our fathers and our brothers, we beseech, that God cherish not anger against them, but grant them rest and relief from His wrath :

95. For the rains, we implore, that God may send rain on the place that needs it :

96. For the waters of the rivers, we implore, that God fill them unto their due measure and bounds :

97. For the fruits of the earth, we beseech, that God grant to the earth her fruit for sowing and for harvest. And all of us who ask and beseech in prayer, may He cover us with the spirit of peace, and give us grace, and enlighten the eyes of our hearts. Let us draw near and ask God to accept our prayers according to His will :

If present, a bishop beckons the deacon, who concludes by chanting :

98. Let us therefore rise in the Holy Spirit, growing in His grace, with understanding, glorifying in His Name and build upon the foundation of the prophets and apostles.
Let us draw near and ask the Lord our God to accept our prayers according to His will :

Then the people shall arise.

98 a). And the priest shall take grains of incense in his right hand and the censer in his left hand; and if there is a patriarch or archbishop or bishop present, he (the celebrant) shal1 bring him the incense and the censer to bless them.
b).Otherwise, he, himself shall b1ess them , remembering the current year of grace and the reckoning of night and day.

99. *Then the celebrant shall say :*
I pray and beseech Thee, O Lord my God, as Thou was well pleased with the offering of Abel Thy beloved, and the sacrifices of Enoch, Noah, and Abraham, and the incense of Aaron, Samuel, and Zacharias : in like manner accept from me this *(pointing)* pure incense as a sweet smelling fragrance for the remission of my sin, and forgive the sins of all Thy people : for Thou art blessed, and to Thee is due glory, with Thine only-begotten Son, and the Holy Spirit, the life-giver, both now and ever and unto the ages of ages. Amen.

100.*Priest :* O God the Father, God the Son, God the Holy Spirit, accept this pure incense, this light, this sacrifice and this prayer. *(to be repeated thrice).*

101. O our Lady Mary, mother of God, let this our incense, this our prayer, this our light, and this our sacrifice ascend.

102. O Lord, accept from me this pure incense, and this offering for the remission of my sins and trespasses and the trespasses of Thy people.

PREPARATORY SERVICE III

Then, casting the grains of incense, he shall chant :
Blessed be God, the almighty Father.

103. *Asst. Priest:* And blessed be the only-begotten Son our Lord Jesus Christ, Who was born of our Lady Mary, the holy Virgin, for our salvation.

104. *Priest :* And blessed be the Holy Spirit, strengthener of us all. Glory and honour are fitting to the holy Trinity, the Father, Son, and Holy Spirit, both now and ever and unto the ages of ages. Amen.

105. *Priest :* I will offer unto Thee incense with rams. All Thy garments smell of myrrh and aloes and cassia. Let my prayer be set forth before Thee as incense. Again I offer unto Thee this *(pointing)* pure incense for the remission of my sins and trespasses, and the trespasses of Thy people. For blessed and full of glory is Thy holy name, Father, Son, and Holy Spirit, both now and ever and unto endless ages. Amen.

106. *Priest :* Praises of the angels singing in the highest :

Halleluia to the Father, Halleluia to the Son, Halleluia to the Holy Spirit. Glory be to the Father, glory be to the Son, glory be to the Holy Spirit.

107. Let us worship the Father, let us worship the Son, let us worship the Holy Spirit, one in three, and three in one.

Prayer of the incense.

108. *Priest :* O eternal God, the first and the last, Who has neither beginning nor end,

Who art great in Thy design, mighty in Thy work, wise in Thy counsel, and strong in Thy power, Who exists in all and will continue with all :

109. be with us, Lord, at this hour, and stand among us, and purify our heart, and sanctify our soul, body, and spirit, even wash us from all sins which we have done wittingly or unwittingly.

110. Grant us to offer before Thee a reasonable sacrifice, and a sacrifice of blessing, which Thou will make to enter in within the veil, the holy of holies, Thine everlasting dwelling place.

Then he shall compass the ark three times with a bearer of a lighted candle in front of him ; the ministering deacon shall go round carrying the epistles of St. Paul ; then he (the priest) shall say :

111. *Priest :* We pray and beseech Thee, O Lord, that Thou may remember the one holy apostolic church, which exists from end to end of the world.

112. *Deacon :* Pray for the peace of the church, one, holy, apostolic, orthodox in the Lord :

The people shall respond to each : Amen. Kyrie eleison, Lord have mercy upon us.

113.(a) *Priest :* Remember, O Lord, our honourable, blessed and holy, Patriarch Abba (_____) and the blessed and our honourable Archbishop Abba (_____), remember, O Lord, the orthodox bishops, priests and deacons : (b) *if the patriarch or archbishop has recently entered into rest, he shall say:*

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O Lord rest the soul of our father (_____), and make him to dwell in the kingdom of heaven with the righteous. Set for us on his throne, in his stead, a good shepherd in order that we may not be a flock without a shepherd, and in order that the ravenous wolf may not make a prey of us, and in order that the alien folk that oppose us may not reproach us.

114. *Deacon :* Pray for our Patriarch Abba (_____) and for our blessed Archbishop Abba (_____) and all the bishops, priests, and deacons and all the Orthodox Christians.

115. *Priest :* Remember, Lord, our fathers, brothers and sisters who have fallen asleep and entered into rest in the right faith.

Remember, Lord, our congregation, bless them and make them to be neither separated nor estranged, in order to fulfill Thy holy blessed will; make them a house of prayer, a house of purity and a house of blessing.

Grant it, Lord, unto us Thy servants and to them that will come after us, unto eternal days grant it.

116. *Deacon :* Pray for our congregation and for the keeping of us all.

117. *Priest :* Arise, Lord my God, and let Thine enemies be scattered, and let all them that hate Thy holy and blessed Name flee before Thy face, but let Thy people be blessed with blessings: a thousand thousands, and ten thousand times ten thousand, doing Thy will at all times, through Thine only-begotten Son, through Whom to Thee, with Him and with the Holy Spirit, be glory and dominion, both now and ever and unto ages of ages. Amen.

118. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.

119(a). *Priest : (on the ordinary days)* You are the golden censer

119 (b). *(But on great feasts and Sundays)*
Priest: Let us worship *(thrice)*
People: the Father and the Son and the Holy Spirit, three in one *(thrice)*

120. *Priest:* Peace be unto you.
People: Holy church, dwelling place of the Godhead.

121. *Priest :* Pray for us.
People: Virgin Mary, Mother of God.

122. *Priest :* You are
People : the golden censer which did bear the coal of fire which the blessed took from the sanctuary, and which forgives sin and blots out error, Who is God's Word, Who was made man from you, Who offered Himself to His Father as incense and an acceptable sacrifice. We worship Thee, Christ, with Thy good heavenly Father, and the Holy Spirit, the life-giver, for Thou did come and save us.

123. *Before the celebrant goes down to the western door he offers the incense three times, bowing his head.*

If the patriarch, the archbishop, or bishop is present, the celebrant shall take the censer and offer it three times in front of him, as he had previously done in front of the ark.
First, he shall say :
Remember our father, the blessed . . .
Patriarch,_____,
Archbishop, _____,
Bishop, _____.

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Secondly he shall say : Keep him for many years and length of days in righteousness and peace.
Thirdly he shall say :
Subject his enemies under his feet so that he may pray for us to God, that He may forgive us our sins.

Then, the celebrant shall cense all the priests individually, while saying :
I pray you, my father priests, to remember me in your holy prayers.
They shall respond:
May God accept your sacrifice, smell the savour of your incense, and keep your priesthood in righteousness, as He accepted the sacrifice of Melchisedec, the incense of Aaron and Zacharias, who were in the church of the first-born.

125. *As he goes out, the celebrant shall lay his hand on the deacon's head, saying :*
May the blessing of Paul rest upon you.

And to the faithful he shall say:
May God bless you.

126. *Compassing the church, in front of every door, the priest shall pause and say :*
Glory and honour are always due to the Holy Trinity: to the Father, and the Son and the Holy Spirit, both now and ever and unto the ages of ages. Amen.

127. *His exit shall be from the right side (north) of the ark, and his entrance shall* be *from the left, to the south, of the ark. Entering, he shall say :*
Lord our God, as of old Thou demolished the walls of Jericho at the hands of Joshua the son of Nun, Thy servant, in like manner demolish the walls of my sin, and the sins of all Thy people at my hands: even at mine, Thy servant.

128. *Priest :* The angel went in unto her and stood in front of her and said to her : Rejoice, rejoice, rejoice you who are full of grace.

People : The Lord is with you.

Priest : Blessed are you among women.

People : And blessed is the fruit of your womb.

Priest : Pray for us to Christ your Son

People : to forgive us our sins.

129. *Priest : When returning, he shall compass the ark once and offer the incense three times over the altar saying :*

O accepter of penitence and forgiver of sin, Jesus Christ, forgive my sin and the sin of all Thy people.

130. And accept the penitence of these Thy servants and handmaids shine upon them with the light of Thy grace, for the sake of Thy holy name with which we were called, through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

131. *Asst. Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Asst. Priest : Peace be unto all of you.

People : And with your spirit.

132. *Ass. Priest :* Lord of knowledge, declarer of wisdom, Who has revealed to us what was hidden in the depth of darkness, giver of a word of gladness to them that preach the greatness of Thy power.

133. Thou it was that, after Thy great goodness, did call Paul who was previously a persecutor, and made him a chosen vessel, and was well pleased with him that he should become a preacher of the Gospel of

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Thy kingdom which made him to be an Apostle.

134. O Christ our God, Thou art a lover of man. O Good, vouchsafe us a mind without distraction and a pure understanding that departs not from Thee, that we may both discern and comprehend how great is Thy holy teaching which is now read to us out of him,

135. and as he imitated Thee, O Prince of life, so make us also ready to imitate him in deed and in faith, and to glorify Thy holy name and glory in Thy precious cross at all times: for Thine is the kingdom, might, majesty and sovereignty, honour and glory, unto the ages of ages.

People : Amen.

136. *The deacon shall say while he goes out* : Every one that loves not our Lord and our Saviour Jesus Christ, and believes not in his birth from holy Mary, of twofold virginity, the ark of the Holy Spirit, until His coming again, let him be anathema as Paul said.

He shall then read towards the west, because his diocese was in the West. After reading he shall say :

The blessing of the Father and the love of the Son and the gift of the Holy Spirit who came down upon the apostles in the upper room of holy Zion, similarly come down, now, and be multiplied upon me, and all of you.

137. *People :* Holy Apostle Paul, good messenger, healer of the sick, who has received the crown, ask and pray for us in order that He may save our souls in the multitude of His mercies and in His pity for His holy Name's sake.

138. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

139. *Priest :* O eternal God, the first and the last, Who has neither beginning nor end, He that is great in His design and mighty in His work and wise in His counsel and firm in His power, Who exists in all :

140. We pray and beseech Thee to be with us in this hour: make Thy face to shine upon us, and abide with us in the midst of us.

141. And purify our hearts, and sanctify our souls, and remit our sins, which we have done with our will against Thy will. Make us, Lord, to offer unto Thee a pure sacrifice, a reasonable offering and a spiritual incense: let it enter into the holy temple of Thy holiness through Thine only-begotten Son, our Lord Jesus Christ, and through the Holy Spirit.

142. *The Assistant deacon, while going out, shall say :* The word from the Epistle of the disciple and apostle of our Lord Jesus Christ, _____, may his prayer and blessing be on our land for ever. Amen.

Then he shall read towards the north. After reading he shall chant :

O my brethren, love not the world, neither the things that are in the world. The world passes away and the lust thereof, for all is passing.

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143. *People :* Holy consubstantial Trinity, preserve our congregation for Thy holy elect disciples' sake; comfort us in Thy mercy, for Thy holy name's sake.

144. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

145. *Priest :* Our Lord and our God, Thou it was Who revealed to Thy holy apostles the mystery of Thy Messiah's glorious Gospel, and gave them the great and immeasurable gift that is of Thy grace, and sent them to proclaim to all the ends of the world the immeasurable riches of Thy grace which is from Thy mercy.

146. We pray and beseech Thee, also, O Lord, that Thou would make us ready for an inheritance and a portion with them that we may walk in their ways and follow in their footsteps and grant us at all times to imitate them and to continue in their love and to have fellowship with them in their labour in true godliness.

147. And do Thou keep Thy holy Church which Thou did found by their means *(+ over himself)* and bless the sheep of Thy flock *(+ over the people)* and increase this vine *(+ over those things which are on the altar)* which Thou did plant with Thy holy right hand, through Jesus Christ our Lord, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

148. *The assistant priest, before reading the Acts of the Apostles, shall say:* A pure fountain which is from the pure fountains of the law, to wit the history of the acts of the apostles. The blessing of their prayer be with our people for ever. Amen.

149. *Then he shall read towards the south. On concluding, he shall chant :*

Full and great and exalted is the word of God, and it has increased in the holy church, and many are they that believe in our Lord Jesus Christ, to Whom be glory, unto endless ages. Amen.

150. *People :* Holy, holy, holy art Thou, Father almighty.

Holy, holy, holy art Thou, only-begotten Son, Who is the Word of the living Father.

Holy, holy, holy art Thou, Holy Spirit Who knows all things.

151. *The priest shall say while standing in front of the altar :*

Lord our God, who accepted the sacrifice of our father Abraham, and instead of Isaac his son, did prepare and send down to him a ram for his ransom; even so, O Lord, accept our sacrifice and the savour of this our incense, and send unto us from on high in recompense thereof the riches of Thy mercy and Thy compassion, so that we may purified from all taint of our sins,

152. and make us, O lover of man, ready to minister before Thy glorious purity in righteousness and in purity all the days of our life, in joy and in rejoicing.

153. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

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154. *Processing thrice around the altar, as before (#111, p. 28), the celebrant shall say :*

We pray and beseech Thee that Thou remember the one holy Church . . .

155. *Priest :* Rejoice, you of whom we ask healing, O holy, full of honour, ever-virgin, parent of God, mother of Christ, offer up our prayer on high to your beloved Son that He may forgive us our sin.

156. Rejoice, you who did bear for us the very light of righteousness, even Christ our God, O Virgin pure, plead for us unto our Lord that He may have mercy upon our souls and forgive us our sins.

157. Rejoice, O Virgin Mary, parent of God, holy and pure, very intercessor for the human race. Plead for us before Christ your Son, that He may grant us remission of our sins.

158. Rejoice, O Virgin pure, very queen; rejoice, O pride of our kind. Rejoice, O you who bore for us Emmanuel our God.

159. We ask you to remember us, O true intercessor, before our Lord Jesus Christ that He may have mercy upon our souls and forgive us our sins.

160 - 172a.

In Paschal season :-> #173 for hymn

Then all in the maeqdaes shall go forth, beyond the veil, alternating in chant with the faithful:

This is the time of blessing; this is the time of chosen incense, the time of the praise of our Saviour, lover of man, Christ.

161. Mary is the incense, and the incense is He, because He who was in her womb is more fragrant than all chosen incense. He whom she bore came and saved us.

162. The fragrant ointment is Jesus Christ. O come let us worship Him and keep His commandments that He may forgive us our sins.

163. To Michael was given mercy, and glad tidings to Gabriel, and a heavenly gift to the Virgin Mary.

164. To David was given understanding, and wisdom to Solomon, and an horn of oil to Samuel for he was the anointer of kings.

165. To our father Peter were given the keys, and virginity to John, and apostleship to our father Paul, for he was the light of the Church.

166. The fragrant ointment is Mary, for He that was in her womb, Who is more fragrant than all incense, came and was incarnate of her.

167. In Mary virgin pure the Father was well pleased, and he decked her to be a tabernacle for the habitation of His beloved Son.

168. To Moses was given the law, and priesthood to Aaron. To Zacharias the priest was given chosen incense.

169. They made a tabernacle of testimony according to the word of God; and Aaron the priest, in the midst thereof, made the chosen incense to go up.

170. The seraphim worship Him, and the cherubim praise Him and cry saying:

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171. Holy holy holy is the Lord among the thousands and honoured among the tens of thousands.

172. Thou art the incense, O our Saviour, for Thou came and saved us. Have mercy upon us.

173. (160 - 172 b.) *From Fasika till the day of Pentecost, instead of 160-172 a, while the clergy process around the altar, all shall chant :*

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. *(to* be *chanted thrice).*

174. (1) *Priest : In a loud (Araray) voice:*
Holy.

People : God, holy Mighty, holy Living, Immortal, Who was born from the holy Virgin Mary, have mercy upon us, Lord.

Holy God, holy Mighty, holy living, Immortal, Who was baptized in Jordan and crucified on the tree of the cross, have mercy upon us, Lord.

Holy God, holy Mighty, holy Living, Immortal, Who did rise from the dead on the third day, ascend into heaven in glory, sit at the right hand of Thy Father and again will come in glory to judge the quick and the dead, have mercy upon us, Lord.

Glory be to the Father, glory be to the Son, glory be to the Holy Spirit, both now and ever and unto the ages of ages. Amen and Amen. So be it. So be it. (2)

175. *At the end they shall say :*
O holy Trinity, pity us, O holy Trinity, spare us, O holy Trinity, have mercy upon us. Our Father, . . . Hail Mary, . . . etc.

* * *

(1) for Anaphora of St. Mary see #V D : 89; for Anaphora of St. John Chrysostom: see #V K : 64 - 67.

(2) According to the time of day, the priest shall say prayers from Version 1, 2, or 3: see pages 169 - 172

176. *Priest :* Rejoice, rejoice, rejoice, O Virgin Mary, full of grace.
People : The Lord is with you.
Priest : Intercede and pray to your beloved Son,
People : that He may forgive us our sins.

177. *Priest :* Glory and honour are due to the holy Trinity, the Father, Son, and Holy Spirit at all times, both now and ever and unto the ages of ages. Amen.

178. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

179. *Prayer of the Gospel.*
Priest : O Lord Jesus Christ, our God, Who did say to Thy holy disciples and Thy pure apostles, "Many prophets and righteous men have desired to see the things which you see, yet, and have not seen them; and have desired to hear the things which you hear, yet, have not heard them; but you, blessed are your eyes that have seen and your ears that have heard."

180. Do Thou make us also like them ready to hear and to do the word of Thy holy Gospel through the prayers of the saints.

181. *Deacon :* Pray for the holy Gospel.
People : May He make us ready to hear the holy Gospel.

182. *Priest :* Remember again, Lord, them that have asked us to remember them at the time of our prayers and supplications wherewith we make request of Thee.

183. O Lord our God, give rest to them that have fallen asleep before us, heal speedily them that are sick, for Thou art the

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life of us all, the hope of us all, the deliverer of us all and the raiser of us all, and to Thee we lift up thanksgiving unto the highest heaven, unto the ages of ages.

184. *Deacon : Before the Gospel reading, the deacon shall chant a Psalm text introducing the theme of the Gospel reading, and the faithful repeat it.*

185. *The celebrant shall say the following while blessing the four quarters of the world*

O God, most high, bless us all and sanctify us with every spiritual blessing, and bring us into the holy church to be joined with His holy angels who serve Him always in fear and trembling, and glorify Him at all times and all hours, both now and ever and unto ages without end.

186. *Then he shall say :*

Lord our God and our Saviour and lover of man, Thou art He Who sent Thy holy disciples and ministers, and Thy pure Apostles unto all the ends of the world to preach and teach the gospel of Thy kingdom, and to heal all the diseases and all the sicknesses which are among Thy people, and to proclaim the mystery hidden from before the beginning of the world.

187. Now also, our Lord and our God, send upon us Thy light and Thy righteousness, and enlighten the eyes of our hearts and of our understanding; make us ready to persevere in hearing the word of Thy holy gospel, and not only to hear, but to act according to what we hear, so that it may bear good fruit in us, remaining not one only but increasing thirty, sixty, and a hundredfold; and forgive us our sins, us Thy people, so that we may be worthy of the kingdom of heaven.

188. *Then he shall place* the *grains of incense, compass the ark once with the taper before him and the gospel behind him, and say the following over the gospel without benediction with the censer*

Blessed be God, almighty Father.

Asst. Priest : Give thanks unto the Father.

Priest : And blessed be the only-begotten Son, our Lord Jesus Christ.

Asst. Priest : Give thanks unto the Son.

Priest : And blessed be the Holy Spirit the Paraclete.

Asst. Priest : Give thanks unto the Holy Spirit.

189. *Deacon :* Halleluia! Arise and hearken to the holy gospel, the message of our Lord and Saviour Jesus Christ.

190. *Priest* The Lord be with all of you.

People : And with your spirit.

(a)191. *Priest in a loud voice :* The holy gospel which John preached, the Word of the Son of God. (1)

But when reading from Matthew, Mark or Luke he shall say :

(b) The holy gospel ..... proclaimed

192. *People :* Glory be to Thee, Christ my Lord and my God, at all times.

(a) Sing aloud unto God our strength make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrell, the pleasant harp with the psaltery (2)

During the fast the following will he *said instead of the "Sing aloud":*

(1) Here, we distinguish between the three evangelists, whose versions are called "synoptic," proclaiming the chronology of what Christ did and said, whereas St. John concentrated on the theology of Christ's person. (2) Ps. 80 (81):3,4.

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(b) Thou has guided us with the Gospel, comforted us with the prophets, and drawn us near unto Thee. Glory be to Thee.

All the clergy and all the people shall greet the Gospel.

193. *Priest :* Behold the Gospel of the kingdom of heaven.

Asst. Priest : His kingdom and His righteousness which he delivered to me: I deliver to you(1).

Then he hands it over to the deacon

Deacon : Repent ye : for the kingdom of heaven is at hand.

The priest shall read the gospel, facing east.

The assistant priest shall say in a low voice:

194. O Thou that art far from anger, abundant in mercy and righteous indeed, accept our daily prayer and our supplication, and accept our penitence, humility, and service before Thy holy and heavenly ark and before Thy holy, heavenly, stainless and spotless altar.

Make us ready to hear the word of Thy holy Gospel and to keep Thy commandments, law, and testimony, and bless us that we may bear fruit, remaining not one only, but increasing thirty, sixty, and a hundredfold, through Jesus Christ our Lord.

195. Remember, Lord, the sick among Thy people : visit them in Thy mercy and heal them in Thy compassion.

196. Remember, Lord, our fathers and our brothers who have travelled, and who have sojourned to trade; bring them back to their dwelling-place in safety and peace.

(1) Meaning: I hand over to you the gospel which teaches His kingdom and righteousness Mt. 6:33.

197. Remember, Lord, the dew of the air and the fruits of the earth, bless them and keep them without loss.

198. Remember, Lord, the descent of the rains, waters, and rivers, and bless them.

199. Remember, Lord, the plants and the seeds and the fruit of the fields of every year, bless them and make them abundant.

200. Remember, Lord, the safety of Thine own holy Church and all the cities and countries of our Orthodox Fathers, the Apostles.

201. Remember, Lord, the safety of man and of beast, and of me, Thy sinful servant.

202. Remember, Lord, our *(Head of state: king, queen, president, governor)* and keep *(him / her / them)* for many years and length of days, in good health and in peace.

203. Remember, Lord, our ancestors, our brothers and our sisters who have fallen asleep and are gone to their rest in the Orthodox Faith.

204. Remember, Lord, them that have presented unto Thee this offering and this incense, and those on whose behalf they make the offering, and those from whom they have brought it : grant them a good recompense in heaven, and comfort them all in their distress.

205. Remember, Lord, the captives of Thy people, and bring them again in peace to their dwelling places.

206. Remember, Lord, the afflicted and distressed.

207. Remember, Lord, the Christian catechumens of Thy people, show them Thy pity and have mercy upon them. Even confirm them in the right faith; banish from their hearts every remnant of idolatry.

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Confirm in their hearts Thy law, Thy commandments and Thy fear; Thy righteousness, and Thy holy ordinance: so that they may know the power of the word wherein they have been instructed. Also, in the appointed time make them all ready for new birth and for the remission of their sin and prepare them to be an ark for the Holy Spirit.

208. Remember, Lord, Thy servants, the poor who are under oppression, have pity upon them and confirm them in the right faith, and make them a dwelling-place of the Holy Spirit through spiritual joy and the love of man,

209. through Thine only-begotten Son, our Lord , God, and Saviour Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

210. *Asst. Priest :* Glory be to Thee, Lord our God almighty, who has made us ready to hear the word of Thy holy Gospel and greet it and rejoice in it, again we ask and beseech that Thou should write the word of Thy holy gospel in our hearts,

211. and accept our prayers in this Thy temple, wherein our Lord Jesus Christ has entered, and send Thy mercy and Thy compassion upon us and upon Thy people, through Thine only-begotten Son, for Thine is the glory and power, unto the ages of ages. Amen.

212. *The priest shall say when reading the Gospel :* Euvlogios Kyrios = Blessed Lord.

Before announcing it, he must know which gospel he will read, and accordingly

*Say the "***(a)***" prayer if the reading is from one of the three evangelists: Matthew, Mark or Luke, mentioning the proper name:*
(a) Bless, O Lord, the portion of the gospel of _____ the disciple and apostle of our Lord Jesus Christ the Son of the living God; to Him be glory continually, and unto the ages of ages. Amen.

But, if reading from John, he shall say:
(b) This is the word of our Lord, God, and our Saviour Jesus Christ for the honour of His kingdom, glory be to Him for ever.

Conclusions:
(a) 213. *Priest : After reading from Matthew, he shall say :*
Heaven and earth shall pass away, but My words shall not pass away, said the Lord to His disciple.
People : We believe in the very Father, we believe in the very Son, and we believe in the very Holy Spirit, we believe in their unchangeable Trinity.

(b) 214. *Priest : After reading from Mark, he shall say:*
He that has ears to hear, let him hear.
People : Those cherubim and seraphim offer to Him glory saying, Holy, holy, holy art Thou God, Father, Son and the Holy Spirit.

(c) 215. *Priest : After reading from Luke, he shall say :*
It is easier for heaven and earth to pass, than one tittle of the law to fall.
People : Who is like unto Thee, O Lord, among the gods? Thou art the God that does wonders, Thou has declared Thy strength among the people. With Thine arm Thou redeemed Thy people.

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Thou went into Hades and the captives rose up from there, and Thou did grant us again to be set free, for Thou came and saved us. For this cause we glorify Thee and cry unto Thee saying, Blessed art Thou, Lord Jesus Christ, for Thou did come and save us.

(d)216. *Priest : After reading from John, he shall say :*
He that believes on the Son has everlasting life.
People : In the beginning was the Word, the Word was the Word of God : The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, the Word of the living Father, and the life-giving Word, the Word of God, rose again and His flesh was not corrupted.

217. *When reading the word of God at the time of prayer and at the time of qedasi there must be silence and awe, except for praise and sanctification, from the beginning to the end, for hearing the word of the holy Gospel of the heavenly King. When the message of an earthly king is being read, no one may speak, or if presumptuously he does speak, he will suffer punishment and tribulation, how much greater punishment will he suffer who speaks while the message of the heavenly King is being read ?*

218. *When the priest finishes reading, the priests and deacons shall greet the gospel. and so also shall all the people after them saying:*

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We believe in the word of the holy gospel.

While each person is saluting the gospel, he ought to uncover his head. If unable to uncover one's head during all the rest of the time of *prayer and qidase, he should do it at this time. Even anyone who has not this good custom, should do it at least at this time of greeting the* gospel.

219. *After the reading of the gospel, let not any one go out of the church, except in urgency, before the distribution of the Holy Communion, and the benediction of the priest, and the dismissal.*
If there is another Sacrament (Mystery) of the Church to be celebrated in the church on this day, such as Baptism, Matrimony or Ordination, it is accomplished at this point, in order that the recipients may be fulfilled in the celebration of the Body of Christ.

CHAPTER IV

1. *Deacon :* *Go* forth, ye catechumens,

2. *The priest shall say in a low voice the following prayer of St. Basil as he enters the temple :*

O Lord our God, Who, for Thy love toward man which is inexpressible, did send Thine only-begotten Son to the world to bring back unto Thee the lost sheep, we beseech Thee, our Master, not to send us back when we offer unto Thee this awesome oblation which is spotless.

3. We do not depend upon our righteousness but upon Thy mercy, O Thou who has loved our race. We pray and beseech of Thy goodness, O lover of man, that this mystery, which Thou prepared for our salvation, may not be for the condemnation of us Thy servants and all

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Thy people, but let it be for our salvation, the blotting away of our sins and the forgiveness of our slackness.

4. Glory and honour be to Thy holy name, Father, Son and Holy Spirit, both now and ever and unto the ages of ages. Amen.

5. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

6. *Priest :* Again we beseech the almighty God, the Father of our Lord and Saviour, Jesus Christ, we ask and entreat of Thy goodness. O lover of man,

7. Remember Lord, the peace of the one holy apostolic Church which reaches from one end of the world to the other.

8. *Deacon :* Pray for the peace of the one holy apostolic Church, orthodox in the Lord.

9. *Priest :* Bless, Thou, all the people and the whole flock *(+ over the people)*, Send, Thou, all the peace that is from heaven into the hearts of us all, and grant us the safety of our life therein.

10. Vouchsafe peace to our *(head of state: king, queen, president)*, to *(his / her / their)* residence(s), to the armed forces, to those who rule under *(him / her / them)* and to *(his / her / their)* advisers.

11. And to the multitude of our neighbours at home and abroad; adorn them with all peace. O King of peace, grant us Thy peace for Thou has granted us all things. Possess us, O Lord, and requite us, for beside Thee we know none other; we mention Thy holy Name and call upon it, that our souls may live through the Holy Spirit, and that the death of sin may not have dominion over us Thy servants and all Thy people.

12. Through Thine only-begotten Son to Whom with Thee and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

13. *People :* Kyrie eleison.

14. *Asst. Deacon :* Stand up for prayer.
People : Lord have mercy upon us.
Asst. Priest : Peace be unto all of you.
People : And with your spirit.

15. *Asst. Priest :* And again we beseech the almighty God the Father of our Lord and Saviour Jesus Christ,

16. for the blessed Patriarch Abba (_____), that He truly preserve him to us for many years and in peaceful days until the Lord our God who is rich in grace grant him to fulfil that which was committed unto him, the office of priesthood.

17. *Asst. Deacon :* Pray for the Patriarch, Abba (_____) lord chief of the bishops of the great City of (_____), and the blessed Primate of this country, Abba (_____), and all the orthodox bishops, priests, and deacons.

18. *Asst. Priest :* Lord our God almighty, we pray and beseech Thee for our blessed archbishop Abba (_____), that Thou may truly preserve him to us for many years and in peaceful days to fulfil the office of priesthood which Thou has committed unto him, together with all the orthodox bishops, priests, and deacons,

19. and all the entire congregation of the one holy universal church ; and do Thou accept the prayer which he makes on our behalf and on behalf of all Thy people.

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Open to him the treasure-house of Thy blessing, and especially grant to him abundantly the grace of the Holy Spirit; pour upon him from heaven Thy blessing that he may bless Thy people.

20. And all his enemies, visible and invisible, do Thou subdue and bruise under his feet speedily; but himself do Thou preserve unto us in righteousness, peace and glory, for Thy holy church,

21. through Thine only-begotten Son, through Whom, to Thee with Him, and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

22. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

23. *Priest :* And again we make our supplication to the almighty God, the Father of our Lord and Saviour Jesus Christ ; we ask and entreat of Thy goodness, O lover of man.

24. Remember, Lord, our congregation ; bless them. *(+ over the people)*

25. *Deacon :* Pray for this holy church and our congregation therein.

26. *People :* Bless our congregation and keep them in peace.

27. *Priest :* Grant that they may be Thine, that without slothfulness or hindrance they may do Thy holy and blessed will, making it an abode of prayer, an establishment of purity and a place of blessing. Grant us also, Lord, we Thy servants, and to them that shall come after us, length of days to the end of the world.

28. *The assistant priest offers the censer to the celebrant who shall take it and cense over the altar three times.*

29. *Then, bowing his head, he shall cense at the four corners and say :* Arise, Lord my God, and let Thine enemies be scattered, and let them that hate Thy holy and blessed Name flee before Thee.

30. But let Thy people who do Thy will at all times be blessed with blessings a thousand thousands and ten thousand times ten thousand, through Thine only-begotten Son, through Whom to Thee with Him, and with the Holy Spirit, be glory and dominion, both now and ever and unto the ages of ages. Amen.

31. *Deacon :* Let us all say, in the wisdom of God, the prayer of faith.

(a) 32. *The people shall say : "Amak-niyou of the Apostles*(1)*"*

33. We believe in one God, maker of all creation, Father of our Lord, God, and Saviour Jesus Christ, because His nature is unfathomable.

34. As we have before declared (2), He is without beginning and without end, rather He is ever living, and He has light which is never extinguished, and it can never be approached.

35. He is not two or three, and no addition can be made to Him; but He is unique, living for ever, it is not because He is hidden that He cannot be known, but we know Him perfectly through the law and the prophets, that He is almighty and has authority over all the creation.

(1) The creed which the Apostles gave in Jerusalem. This creed is for the Anaphora of the Apostles, for all others: use the Nicaean Creed on page 86 or 173.
(2) In Didaskalia.

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36. One God, Father of our Lord and our Saviour Jesus Christ, Who was begotten before the creation of the world, the only-begotten Son, coequal with Him, creator of all the hosts, the principalities and the dominions.

37. Who in the last days was pleased to become man, and took flesh from our Lady Mary, the holy Virgin, without the seed of man, and grew like men yet without sin or evil, neither was guile found in his mouth (1).

38. Then He suffered, died in the flesh, rose from the dead on the third day, ascended unto heaven, to the Father Who sent him, sat down at the right hand of Power, sent to us the Paraclete, the Holy Spirit, Who proceeds from the Father, and saved all the world, and Who is coeternal with the Father and the Son.

39. We say further that all the creatures of God are good and there is nothing to be rejected, both the spirit, and the life of the body, is pure and holy in all.

40. And we say that marriage is pure, and childbirth is undefiled, because God created Adam and Eve to multiply. We understand further that there is in our body a soul, which is immortal and does not perish with the body.

41. We repudiate all the works of heretics and all schisms and transgression of the law, because they are for us impure.

42. We also believe in the resurrection of the dead, the righteous and sinners; and in the day of judgement, when every one will be recompensed according to his deeds.

43. We also believe that Christ is not in the least degree inferior because of His incarnation, but He is God, the Word, who truly became man, and reconciled mankind to God, being the high priest of the Father.

(1)1 Peter 2: 22

44. Henceforth, let us not be circumcised like the Jews. We know that He who had to fulfil the law and the prophets has already come.

45. To Him, for Whose coming all people looked forward, Jesus Christ, Who is descended from Judah, from the root of Jesse, Whose government is upon His shoulder : to Him be glory, thanksgiving, greatness, blessing, praise, song, both now and ever and unto the ages of ages. Amen.

46. *The assistant priest shall remove the covering (of the paten), while the celebrant washes his hands with water saying*

Priest : He that is pure let him receive of the oblation, and he that is not pure let him not receive it, that he may not be consumed by the fire of the godhead which is prepared for the devil and his angels. Whoever has revenge in his heart and whoever maintains in him strange thoughts and fornication let him not draw near.

47. *And after washing his hands, while facing West, as he sprinkles water from his wet hands, he shall say :*

As I have cleansed my hands from outward pollution, so also I am pure from the blood of you all. If you presumptuously draw nigh to the body and blood of Christ I will not be responsible for your reception thereof. I am pure of your wickedness, but your sin will return upon your head if you do not draw nigh in purity.

48. *Deacon :* If there be any who disdains this word of the priest, laughs, speaks, or stands in the church in an

(1) Isaiah 9:6.

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impudent manner, let him know and understand that he is provoking to wrath our Lord Jesus Christ, and bringing upon himself a curse instead of a blessing, and will get from God the fire of hell instead of the remission of sin.

49. *Priest :* O my Lord and my God, author of the law, giver of peace and love, take away from me every evil thought, revenge, envy, and all the lusts of the flesh. Make me ready to be added to Thy holy servants who pleased Thee by the beauty of their lives in the days of love and peace.

50. Because it is Thou Who did come down from heaven and make peace between the inhabitants of heaven and the inhabitants of earth, and did gather together all Thy people to glorify Thee, for Thine is the glory, unto the ages of ages. Amen.

51. *The washing of the celebrant's hands* is *like the washing of Pilate's hands, who did it to be innocent of the pure blood. Thus, the* priest dramatically *admonishes the faithful regarding all of the previous prayers of the qidase, including, the Psalms of David, the Epistles of Paul, the General Epistles, the Book of Acts of the Apostles, and the Gospel. At other times, the priest is available to assist individuals to prepare. After giving this admonition, he will be innocent of the sin of anyone who receives the holy mystery without due self-examination. See 1Corinthians 11: 23-33, on one's personal responsibility for preparation to partake of this awesome mystery. The Apostle Paul is talking about the self-examination that should precede one's confession of sins to the priest in the mystery of Repentance. That separate service is explained in Mt. 4:17; 18:18; Lk. 24:47; John 20:21-24 and James 5:16.*

52. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you
People : And with your spirit.

53. *Priest : "Prayer of Salutation" of St. Basil :*
God, great eternal, Who did form man incorrupt,

54. Thou did abolish death that came first through the envy of Satan, by the advent of Thy living Son our Lord, God, and Saviour Jesus Christ,

55. and Thou did fill all the earth with Thy peace which is from heaven, wherein the armies of heaven glorify Thee saying : Glory to God in heaven and on earth peace, His goodwill toward men.

The people shall repeat his words:
Glory to God in heaven and on earth peace, His goodwill toward men.

56. *Priest :* O Lord, in Thy goodwill fill the hearts of us all, and purify us from all corruption and from all excess, and from all revenge and envy, and from all wrongdoing and from the remembrance of ill which clothes with death.

57. And make us all ready to salute one another with a holy salutation.

58. *Deacon :* Pray for the perfect peace and love. Salute one another with a holy salutation.

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59. *People :* Christ our God, make us ready to salute one another with a holy salutation.

At *this time the priests shall salute (bow towards) priests; the deacons shall salute deacons; the men shall salute each other; and the women shall salute each other.*

60. *Priest :* And to partake, without condemnation, of Thy holy immortal heavenly gift, through Jesus Christ our Lord :

61. Through whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

62. *The priests and deacons who have not attended the night prayer are not allowed to enter the temple (maeqdaes) to take part in the service. Those who disobey this commandment will become transgressors of the law.*

\+ + +

THE ANAPHORA OF THE APOSTLES. (1)

1. The Anaphora of our fathers the Apostles, may the blessing of their prayer be with our rulers (2) and people, unto the ages of ages. Amen.

2. *Priest :* The Lord be with all of you.

People : And with your spirit.

3. *Priest :* Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

4. *Priest :* We give Thee thanks, O Lord, in Thy beloved Son our Lord Jesus, Whom in the last days Thou sent unto us, Thy Son, the Saviour and Redeemer, the messenger of Thy counsel.

5. This Word is He, Who is from Thee, and through Whom Thou made all things according to Thy will.

(1)According to a tradition of the Ethiopian church, this Anaphora was written by the Apostles, after the ascension of the Lord. Afterwards, the church fathers made some additions. It is celebrated on the memorial day of any apostle. It provides the core to which other anaphoras make reference, at various points. In this edition, see the appendix, starting at page 174 for easy reference to parts of this anaphora that are used in others.
(2)Check treatment of this petition with the first paragraphs in other Anaphoras.

6. *Deacon :* For the sake of the blessed and holy Patriarch Abba (_____) and the blessed Archbishop Abba (_____), while they yet give Thee thanks in their prayer and their supplications : Stephen the first martyr, Zacharias the priest and John the Baptist.

7. And for the sake of all the saints and martyrs who have gone to their rest in faith: Matthew and Mark, Luke, and John, the four Evangelists; Mary the mother of God, Simon Peter and Andrew, James and John, Philip and Bartholomew, Thomas and Matthew, Thaddaeus and Nathanael, James the son of Alphaeus and Matthias, the twelve Apostles; and James the Apostle, brother of the Lord, Bishop of Jerusalem: Paul, Timothy, Silas, and Barnabas; Titus, Philemon, and Clement, the seventy-two disciples, the five hundred brethren, the three hundred and eighteen Orthodox; may the prayers of them all come unto us and visit us together with them.

8. And remember Thou the peace of the universal apostolic church, which was made by Christ through His precious blood.

9. Remember, Thou, all the patriarchs, archbishops, bishops, priests, and deacons who keep straight the way of the true word.

10. *The assistant priest shall say "The Prayer of Benediction(1)" of St. Basil*
O holy Trinity, Father, Son, and Holy Spirit, bless Thy people, beloved Christians, with heavenly and earthly blessings.

(1)Benediction over the people. When the assistant priest says "bless ," the ministering priest shall bless in the appointed direction

11. And send upon us the grace of the Holy Spirit, and keep the doors of Thy holy church open unto us in mercy and in faith; and perfect unto us the faith of Thy holy Trinity unto our last breath.

12. O my Lord Jesus Christ, visit the sick of Thy people ; heal them ; and guide our fathers and our brethren who have journeyed, becoming strangers : bring them back to their dwelling places in peace and in health.

13. Bless the airs of heaven *(+ toward heaven)*, and the rains and the fruits of the earth of this year, in accordance with Thy grace, and make joy and gladness prevail perpetually on the face of the earth *(+ toward the earth)*.

14. And confirm for us Thy peace. Turn the hearts of mighty kings to deal kindly with us always.

15. Grant peace to the scholars of the church, who are continually gathered in Thy holy church; to all, to each by their several names, in the presence of powerful rulers, O our God, increase Thy peace.

16. Rest the souls of our ancestors, both our brothers and sisters who have fallen asleep and gained their rest in the right faith.

17. And bless those who give gifts of incense *(+ over the people)*, bread and wine, ointment and oil, decorations and reading books, and vessels for the sanctuary, that Christ our God may give them their reward in the heavenly Jerusalem.

18. And all of them that are assembled with us to entreat for mercy, Christ our God have mercy upon them : and all them that

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give alms before Thine awful and terrifying throne, receive.

19. And comfort every straitened soul, they who are in chains, and they who are in exile or captivity.

20. And them that are held in bitter servitude, our God, deliver them in Thy mercy. And all of them that have entrusted it to us to remember them in our supplications to Thee O our Master Jesus Christ, remember them in Thy heavenly kingdom, and remember me, thy sinful servant.

21. O Lord, save thy people and bless Thine inheritance *(+ over the people)*, feed them and lift them up for ever.

22. *Asst. Deacon :* Lord pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

23. *Priest :* To these and to all grant rest to their souls, and have mercy upon them. Thy Son Whom Thou did send from heaven to the womb of a virgin, was conceived in her womb, and was made flesh and Thy Son became known by the Holy Spirit.

24. *Deacon :* Ye that are sitting, stand up.

25. *Priest :* There stand before thee a thousand thousands and ten thousand times ten thousand, both the holy angels and archangels and Thy honourable beasts, each with six wings.

26. *Deacon :* Look to the east.

27. *Priest :* With two of their wings they cover their face, with two of their wings they cover their feet, and with two of their wings they fly from end to end of the world.

28. *Deacon :* Let us give heed.

29. *Priest:* And they all constantly hallow and praise Thee, with all them that hallow and praise Thee.

30. Receive also our hallowing which we utter unto Thee : Holy, holy, holy, perfect Lord of hosts.

31. *Deacon :* Answer ye.

32. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

33. *Priest :* Truly heaven and earth are full of the holiness of Thy glory, through our Lord, God, and Saviour Jesus Christ, Thy holy Son. He came and was born of virgin that he might fulfil Thy will and make a people for Thee.

34. *People :* Remember us all in Thy kingdom ; remember us, Lord, Master, in Thy kingdom ; remember us, Lord, in Thy kingdom, as Thou remembered the thief on the right hand when Thou was on the tree of the holy cross.

35. *Then the assistant priest shall put on grains of incense, and present the censer bowl with lid tilted back, to the celebrant, who shall cross his two hands in the smoke of the incense, then passing them over the bread and the cup three times each.*

36. *Priest :* He stretched out His hands in the passion, suffering to save the sufferers that trust in Him.

37. Who was delivered to the passion that He might destroy death, break the bonds of Satan, tread down hell, lead forth the saints, establish a covenant and make known His resurrection.

38. *Deacon :* Priests, raise up your hands.

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39. *Priest :* In the same night in which they betrayed Him, He took bread in His holy, blessed and spotless hands.

(At this time he shall raise the host.)

40. *People :* We believe that this is he, truly we believe.

41. *Priest :* He looked up to heaven toward Thee, His Father, gave thanks, blessed and broke *(+ over the bread three times. Then he shall indent the Host lightly with his thumb in five places without separation.)*

42. *Priest :* And He gave to His disciples and said unto them : Take, eat, this *(pointing)* bread is truly My body which will be broken on your behalf for the remission of sin.

43. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God; that this is He we truly believe.

44. *Priest :* And likewise also the cup giving thanks, blessing it *(+over the cup three times)*, and hallowing it, He gave it to His disciples, and said unto them, take, drink ; this *(pointing)* cup is My blood which will be shed on your behalf as a propitiation for many.
He shall then move the cup with his right hand in the sign of the cross.

45. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God, that this is He, we truly believe.

46. *Priest :* And as often as ye do this do it in remembrance of Me.

47. *People :* We proclaim Thy death, Lord, and Thy holy resurrection;

we believe in Thy ascension and Thy second advent. We glorify Thee, and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

48. *Priest :* Now, Lord, we remember Thy death and Thy resurrection. We confess Thee and we offer unto Thee this *(pointing)* bread and this *(pointing)* cup, giving thanks unto Thee ; and thereby Thou has made us worthy of the joy, standing before Thee and ministering to Thee. We pray and beseech Thee, Lord, that Thou would send the Holy Spirit and power upon this *(pointing)* bread and upon this *(pointing)* cup.

49. May He make them the body and blood of our Lord, God, and Saviour Jesus Christ, unto the ages of ages.

+ once over the bread, + once over the cup, and + once more over both.

50. *People :* Amen. Lord have pity upon us, Lord spare us, Lord have mercy upon us.

51. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

52. *People :* As it was, is, and shall be unto generations of generations, and endless ages.

At this time he shall dip his finger into the Blood and sign the Body.

53. *Priest :* Grant it together unto all them that take of it, that it may be unto them for sanctification and for filling with the Holy Spirit and for strengthening of the true faith, that they may hallow and praise Thee and Thy beloved Son Jesus Christ with the Holy Spirit.

People : Amen.

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54. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

55. *Priest :* Blessed be the Name of the Lord, and blessed be he that comes in the Name of the Lord, and let the Name of his glory be blessed. So be it. So he it. So be it blessed.

The people shall repeat his words.

56. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repent his words.

57. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

58. *Priest : (Prayer of Fraction)* And again we beseech the almighty God, the Father of our Lord, God, and Saviour Jesus Christ

59. to grant us to partake of this holy mystery with blessing, to grant to us confirmation and not to condemn any of us, but to make worthy all that partake of the holy mystery, of the body and blood of Christ. The almighty Lord is our God.

60. *Deacon :* Pray ye.

People : Our Father, Who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors, and lead us lest we enter into temptation, but deliver us rescuing us from all evil: for Thine is the kingdom, the power and the glory for ever and ever.

61. *Priest :* Lord our almighty God, grant us to partake effectually of Thy holy mystery, and condemn none of us, but bless all in

Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

62. *People :* According to thy mercy, our God, and not according to our sins, *(to be repeated thrice).*

63. *Then, in succession, they shall all say :*

The hosts of the angels of the Saviour of the World "Woe! Woe! Woe!" (1) stand before the Saviour of the world

64. and encircle the Saviour of the world "Woe! Woe! Woe!" even the body and blood of the Saviour of the world.

65. Let us draw nigh the face of tie Saviour of the world. "Woe! Woe! Woe!" In the faith which is of him let us submit ourselves to Christ.

There, are others who say : In the faith which is of him the Apostles followed his steps, *(and these are the* words *of Yared(2).*

66. *The. assistant deacon shall say while entering :*

Open ye the gates, princes.

67. *Deacon :* Ye who are standing, bow your heads.

68. *Priest :* Lord eternal, Who knows what is hidden and what is manifest, before Thee Thy people have bowed their heads, and unto Thee have subdued the stubborn hearts of their body ; look from Thy worthy dwelling-place, bless them, men and women ; incline Thine ear to them and hearken unto their prayer.

(1) This is the cry of those who weep for the dead. It is said here the body of Christ is broken for the distribution to the faithful.

(2) A Sixth Century Ethiopian cleric, who from 523 to 545 wrote lyrics, and music arranging all Church songs in three different types, Araray, Geez and Izl.

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69. Confirm them with the strength of Thy right hand, help them and protect them from evil affliction; be a guardian both to their bodies and to their souls ; and increase to them, both men and women, Thy faith and the fear of Thy name,

70.through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and unto the ages of ages. Amen.

* * *

71. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

72. *Priest :* **"Prayer of Penitence."**

O Lord God, the Father almighty, Thou it is Who heals the wounds of our soul, body, and spirit,

73. because Thou has said, by the mouth of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ, that which He said to our father Peter, you are a rock, and upon this rock I will build My holy church, and the gates of hell shall not prevail against it; and unto you do I give the keys of the Kingdom of heaven; what you shall have bound on earth shall be bound in heaven, and what you shall have loosed on earth shall be loosed in heaven

74. Let all Thy servants and Thy handmaids, according to their several names, be absolved and set free out of the mouth of the Holy Spirit, and out of the mouth of me also, Thy sinful and guilty servant. . . whether they have wrought wittingly or unwittingly.

75. Keep them, Lord, and defend them, thy servants, my fathers, brothers and sisters.

76. And also loose me, thy humble and sinful servant

77. Both absolve them and set them free: out of the mouth of the holy Trinity: the Father, Son, and Holy Spirit, and out of the mouth of me Thy sinful and unrighteous servant.

78. O propitious, merciful and lover of man, Lord our God, that takes away the sin of the world, accept the penitence of Thy servants and Thy handmaids, and shine upon them with the light of everlasting life, and forgive them, Lord, all their sins; for Thou art good and the lover of man.

79. O Lord our God, merciful, slow to anger, plenteous in mercy and righteous, forgive me my sins

80. and deliver all thy servants and handmaids from all transgression and curse. If we have transgressed against Thee, Lord, whether in our word, deed, or thought, release, remit, pardon and have mercy, for Thou art good and the lover of man, Lord our God.

81. O Lord, absolve us and set us free, and absolve all Thy people, and absolve me Thy sinful servant.

82. *Then he shall turn his face towards the people, bless them three times, make mention of them that are with him and say also :*

Remember, Lord, the honourable father, our Patriarch Abba (.....) and the blessed Archbishop Abba (. . . . .) Our God, keep them for us for many years and length of days in righteousness and peace.

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83. Remember, Lord, all our civil authorities, and loose them from all the chains of sin which they have committed wittingly or unwittingly, quickly subdue their adversaries and enemies under their feet .

84. Remember, Lord, the patriarchs, archbishops, bishops, priests and deacons, anagnosts and singers, virgins and monks, widows and orphans, men and women, aged and children ; and all Christian people that are standing in this holy church; strengthen them in the faith of Christ.

85. *At this moment he shall mention those that have lately been laid to rest.*

Remember, Lord, all our fathers, brothers and sisters that are asleep and resting in the orthodox faith, and lay their souls in the bosom of Abraham, Isaac and Jacob.

86. And as for us, deliver us from every transgression and curse and from all wickedness and from all rebellion and from all false swearing and from all anathemas and from all perjury and from mingling with heretics and gentiles in error and de-filement.

87. Grant us. Lord, wisdom, power, reason, understanding and knowledge, that we may depart and flee for evermore from all works of Satan, the tempter.

88. Grant us, Lord, to do Thy will and good pleasure at all times, and write our names in the book of life in the kingdom of heaven with all saints and martyrs, through Jesus Christ our Lord, through whom to Thee with Him and the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

* * *

89. *Deacon :* Give heed.

90. *Priest :* Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

91. *Priest :* The Lord be with all of you.
People : And with your spirit.

92. *The priest shall then lift up the whole Host with his hands and say:*
Lord, have compassion upon us.
O Christ ; Lord, have compassion upon us, O Christ, Lord, have compassion upon us, O Christ. *(three times in a loud chant, and fifteen times in a low chant)*. Lord, have compassion upon us, O Christ.
The people shall repeat his words.

93. *Then the priest shall say three times* Lord, have compassion upon us, O Christ.
'The people shall say twice Lord, have compassion upon us, O Christ.
94. *Deacon :* Ye that are penitent bow your heads.
95. *Priest : shall turn toward the people and say:*
Lord our God, look upon Thy people that are penitent, and according to Thy great mercy, have mercy upon them, and according to the multitude of Thy compassion blot out their iniquity, cover them and keep them from all evil.

96. And redeem their souls in peace, forgive their former works, join them with Thy holy church, through the grace and compassion of Thine only-begotten Son our Lord, God, and Saviour Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

97. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.

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People : And with your spirit.

98. *Priest :* This *(pointing)* is the true holy body of our Lord, God, and Saviour Jesus Christ, that is given for life, salvation, remission of sin unto them that receive of it in faith.
People : Amen.

99. *Priest :* This *(pointing)* is the true precious blood of our Lord, God, and Saviour Jesus Christ, which is given for life, salvation, and remission of sins into those who drink of it in faith.
People : Amen.

100. *Priest :* For this *(pointing)* is the body and blood of Emmanuel our very God.
People : Amen.

101. *Priest :* I believe, I believe I believe and I confess, unto my last breath, that this *(pointing)* is the body and blood of our Lord, God, and Saviour Jesus Christ, which He took from the Lady of us all, the holy Mary of twofold virginity, and made it one with His godhead without mixture or confusion, without division or alteration; and He verily confessed with a good testimony in the days of Pontius Pilate, and this body He gave up for our sakes and for the life of us all.
People : Amen.
102. *Priest :* I believe, I believe. I believe and I confess that His godhead was not separated from His manhood, not for an hour nor for the twinkling of an eye, but He gave it up for our sakes for life, salvation, and remission of sin unto them that partake of it in faith.
People : Amen.

103. *Priest :* I believe, I believe, I believe and I confess that this

(pointing) is the body and blood of our Lord, God, and Saviour Jesus Christ, and that to Him are rightly due honour and glory and adoration with His kind heavenly Father and the Holy Spirit, the life-giver, both now and ever and unto the ages of ages. Amen.

104. *Then the priest shall take in his hand the "asbadikon" (1) which bears the sign of the cross, dip it into the chalice, into the blood, and with it make the sign of the cross on the Body : First on the large outer parts, second on the inner parts, and third on the small parts. Then, with the Body, he shall make the sign of the cross over the Blood and say:*

Blessed be God, almighty Father, our God.

And blessed be the only-begotten Son, our Lord and Saviour Jesus Christ.

And blessed be the Holy Spirit the Paraclete, the comforter and cleanser of us all.

Then the assistant deacon shall offer water to the priests and deacons to wash their hands, signifying that they should be holy in their souls.

105. ***Meanwhile, the priest celebrant shall say this prayer :***

Lord my God, behold the sacrifice of Thy Son's body, which pleases Thee. Through it blot out all my sins because Thine only-begotten Son died for me.

106. And behold the pure blood of Thy Messiah, which was shed for me upon Calvary, cries aloud in my stead. Grant that the testimony of this blood may be unto the forgiveness of me Thy servant.

(1) The central part of the Host.

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107. And accept my prayers for its sake, because thy beloved accepted the spear and the nails for my sake, and suffered to please Thee. But after I was saved, Satan returned to my heart and pierced me through with his darts. Grant me, Lord, Thy mercy, because he is a powerful accuser.

108. And by the provision of sin he slew me. Avenge me of the audacious one who is not satisfied with my being led astray from my life.

109. Thou, Lord, my King, God, Saviour bind up the wounds of soul and body of me Thy servant.

110. *Before receiving the Holy Communion,* all *communicants shall say:*

O my Lord Jesus Christ, it in no wise befits Thee to enter under the roof of my polluted house, for I have provoked Thee to wrath, for I have done evil in Thy sight, and through the transgression of Thy commandment have polluted my soul and body which Thou created after Thine image and likeness, yet in me dwells no good thing.

111. But for the sake of Thy plan, and Thine incarnation for my salvation, for the sake of thy precious cross and Thy life-giving death, for the sake of Thy resurrection on the third day, I pray thee and beseech Thee, O my Lord, that Thou would purge me from all guilt and curse, and from all sin and defilement.

112. And when I have received Thy holy mystery, let it not be unto me for judgement nor for condemnation, but have compassion upon me and have mercy upon me; and through it grant me remission of my sin and life for my soul, O life of the world,

through the petition of our Lady, the holy Mary His mother of twofold virginity, and of John the Baptist, and through the prayer of all the holy angels, all the martyrs, and righteous who have fought for the good, unto ages of ages.

Amen.

113. *While receiving the Holy Communion, the priest shall say to himself:* O my Lord Jesus Christ, let not this Thy mystery be iniquity in me, rather let it he for the purifying of my soul and my body,

114. *The celebrant receives of the Host first, next, he shall give it to the assistant priest, who gives him the Blood the assistant priest shall himself receive of the Blood. The celebrant shall give the priests of the Body, the assistant priest shall give them of the Blood.*

115. *While, offering the Holy Qurban, the priest shall say the following at the time, of the Anaphora of the Lord :*

The body of our Lord Jesus Christ for the sanctification of body, soul and spirit.

At the, time of the Anaphora of the Apostles he shall say:

The bread of life which came down from heaven, the holy body of Christ.

At the, time of the Anaphora of the Fathers(1) he shall say:

The body of Emmanuel our very God which he took from the Lady of us all, Mary.

In each case, he who receives shall say:

Amen.

(1) Basil, Athanasius, Gregory, etc.

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one according to his degree (1). Then the men, then the women. But the babies who have already been baptized shall receive before the other faithful.

* * *

117. *As one receives the Host he shall say the following while the Host is still in his mouth :*

Holy, holy, holy Trinity ineffable, grant me to receive this body and His blood for life and not for condemnation. Grant me to bring forth fruit that shall be well-pleasing unto Thee, to the end that I may appear in Thy glory, and live unto Thee, doing Thy will.

118. In faith I call upon Thee, Father, and call upon Thy Kingdom : hallowed. Lord, be Thy name upon us, for mighty art Thou, praised and glorious, and to Thee be glory, unto endless ages.

119. *Then he shall consume what he has received. While chewing he shall put his hand on his month. He shall chew in fear and trembling without making any sound till he finishes. Then he shall say :*

Fill my mouth with praise, my heart with joy, and my soul with gladness, fill me who have received of this divine mystery, O Thou Who became man for the salvation of man.

120. *When the assistant priest gives the blood he shall say :*

This is the cup of life that came down from heaven ; this is the precious blood of Christ.

Then he who receives shall say :

Amen and amen.

121. *The Prayer of Basil.* When *the blood is in his mouth he shall say in his heart :*

O my Lord and my God Jesus Christ, behold I have received Thy holy Body and Thy precious Blood. May they be for the remission of my sins and the blotting out of my trespasses.

122. O only-begotten Son and lover of man, fill my mouth with Thy praise that I may praise Thy glory, for Thou art He Who once became man and declared Himself through His incarnation in order to save me for ever. Thou has redeemed me for ever for the sake of Thy holy Name.

123. Glory be to Thee, O my Lord and my God Jesus Christ, Who has granted me (Thy Body and Thy Blood) at the hand of Thy servant.... I glorify thee and pray thee that I may be in the midst of Thy flock, and that accepting me, Thou will number me with Thy sheep.

124. And now remember not my trespasses. I give thanks for Thy grace which has been granted unto me, and for Thy help which has been with me.

125. *Deacon : When he receives the cup he shall say :*

I will take the cup of life, and call upon the name of the Lord. (1)

Then he shall say : Pray ye for us and for all Christians who ask us to mention them. Praise ye and sing in the peace and love of Jesus Christ.

126. *(See page 178) And then the clergy shall chant Ps. 150 They shall chant one by* one or *two by two according to their - number, without ceasing.*

(1) Ps. 116 : 13

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127. *The priest shall say as he goes out :* (1)

Those whom Thou has called, Lord, and hallowed, make happy with Thy call, confirm with Thy power, keep with Thy love, join in Thine everlasting kingdom through Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

128. *When the priest goes out he shall bless over the Paten once. Then he shall offer the Body to the people, and the deacon shall offer the Blood. As he offers, he shall says as at paragraph #115.* (2) *And the people shall respond :* "Amen" *-once after the Body and twice after the Blood.*

129. *And after the people have received*

Priest : O eternal God, light of life, Thou has given, Lord, unto us Thy servants strength and protection, during the present days and nights, keeping all in peace. Bless them on this present day, and on those to come hereafter, through our Lord Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

130. *Then the deacon shall chant :*

We thank God that we have partaken of His holy things; we pray and trust that which we have received may be healing for the life of the soul while we glorify the Lord our God.

131. *Priest :* My mouth shall speak the praise of the Lord, and let all flesh bless His holy Name for ever and ever. (3)

(1)From the temple. (2) See #115. (3) Ps. 145 : 21.

People : Our Father who art in heaven, lead us, Lord, that we may not enter into temptation.

132. *Deacon :* We have received of the holy body and the precious blood of Christ.

133. *Priest :* My mouth shall speak the praise of the Lord, and let all flesh bless His holy name for ever and ever.

People : Our Father who art in heaven, lead us, Lord, that we may not enter into temptation.

134. *Deacon :* And let us give thanks unto Him that makes us ready to communicate in the precious and holy mystery

135. *Priest :* My mouth shall speak the praise of the Lord, and let all flesh bless His holy name for ever and ever.

People : Our Father who art in heaven, lead us, Lord, that we may not enter into temptation.

136. *The priest shall sing in «Izl» :*

I will extol Thee, my King and my God, and I will bless Thy name for ever and ever (1)

People : Our Father who art in heaven, lead us, Lord, that we not enter into temptation.

137. *Priest :* Every day will I bless Thee, and I will praise Thy name for ever and ever(2)

People : Our Father who art in heaven, lead us, Lord, that we not enter into temptation.

138. *Priest :* My mouth shall speak the praise of the Lord, and let all flesh bless His holy name for ever and ever.

(1) Ps. 144 (145):1. (2) Ps. 144 (145):2.

People : Our Father who art in heaven, lead us, Lord, that we may not enter into temptation.

This is not said in <<Izl>> on every occasion, but only at the feasts of our Lord and those of our Lady, and on Sundays.

139. *Priest : "Pilot of the Soul(1)"*

Again we offer our supplication to the almighty God, Father of the Lord and Saviour Jesus Christ.

140. We give Thee thanks, for Thou has granted us to take of Thy holy mystery. Let it not be unto me an occasion of guilt nor of judgement, but for the renewal of soul, body and spirit; through Thine only-begotten Son through Whom to Thee with Him and with the Holy Spirit be glory, and dominion, both now and ever and unto the ages of ages. Amen.

141. *Commandment of St. Basil*

Whatever remains, of the Body and blood, let the celebrant distribute it to the priests and deacons before any of them drink water. If there is much, let everyone take until all has been consumed. Because the Body and Blood can never turn again into bread and wine.

142. *The priest shall sing from "Zimmari"* (2)

Then he shall sing a song of two stanzas as follows:

(1) Although the title is given as printed, the prayer following is said instead of the Prayer "Pilot of the Soul," which is mentioned in Para 81 of the Anaphora of the Lord, and so also is the case in the other anaphoras.

(2) Songs prepared by Yared in the sixth century.

Halleluja halleluja, our Father Who art in heaven, hallowed be thy Name, forgive us all our trespasses, lead us lest we hap into temptation ; Lord deliver us from the evil day, and save us from every temptation.

\+ + +

143. *Priest : After the Body and Blood have been entirely* ***consumed*** *he shall say:*

O Lord, Thy holy undefiled mystery has been completed, which Thou gave us for power and salvation, a memorial of Thy death as Thou appointed.

144. And we have beheld the mystery of Thy holy resurrection. Let us be inheritors of life, and through it keep us in this hour and at all times, for Thou art a glorious King over all, our Lord, God, and Saviour Jesus Christ. Unto Thee we offer thanksgiving, majesty and honour, with Thy good heavenly Father, and with the Holy Spirit, the life giver, unto the ages of ages. Amen.

145. *Prayer after drinking water to be said by all together:*

I pray unto Thee and ask Thee, my Lord God, and Good Shepherd, Who loved Thy flock so to give Thy life as a ransom for Thy sheep, that Thou may grant me Thy body as a meat indeed for righteousness, and Thy blood as drink indeed for everlasting life.

146. And further I pray Thee and beseech Thee, O my Lord, that this Thy body and blood which I have received shall neither be for my shame nor for the guilt of my soul and body, but let them give me life and health; and teach me Thy fear, and instruct me in Thy love, so that I may please Thee all the days of my life and glorify Thee without ceasing.

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147. O Lord, cleanse my soul and purify it also. So that it may be a sacrifice unto Thee, and dispose my heart that the Holy Spirit may live and dwell in it and fill it. Because I have accepted Thy body and blood in faith, and received them from the hands of Thy priests, and eaten them; for Thine is the glory unto endless ages. Amen.

148. *Deacon :* For the sake of our thank-offering we beseech God to write our prayers in the book of life, and for the eternal God to remember us in the dwelling-place of the saints in His light.

149. On behalf of our fathers, brothers, and sisters, who have absented themselves, we beseech God to grant them diligence. Care for them all, deliver them from the bonds of this world and grant them a good nature, love, faith, and good hope through the body and blood of the Son of God, unto endless ages. Amen. So be it. So be it.

150. *Priest : "The Laying on of the Hand."*

O eternal God, light of life un-quenchable, look upon Thy servants and handmaids, planting in their hearts the fear of Thy name, in order that they may bear fruit in blessing, and count them with those who have been given Thy body and blood.

151. And let Thy hand rest upon them that have bowed their heads before Thee, Thy people, men and women, aged and children, virgins and monks, widows and orphans.

152. And join us also with them protect and help and confirm and strengthen us with the strength of Thine archangels ; from all evil

works keep us apart, and in all good works unite us.

153. Through Thine only-begotten Son, through whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto ages of ages. Amen (1).

154. *Asst. Deacon :* And keep them in the right faith in glory and honour all the days of their life.

155. And make them to be in love and peace which passes all knowledge and all understanding, through the prayers and supplications of the Lady of us all, the mother of God, the holy and pure Mary, and the four great ones, full of light, Michael, Gabriel, Raphael and Sorial, and the four incorporeal creatures, and the twenty-four heavenly priests,

156. and remember our great holy fathers Abraham, Isaac and Jacob, the patriarchs, and John the Baptist, and the hundred and forty four thousand holy babes (2), and our fathers the learned Apostles, and the holy Apostle Mark, martyr and evangelist, and the seventy-two disciples, and the five hundred brethren, and the three hundred and eighteen orthodox, and the three young men Hanania, Mishael and Azariah, and the seven holy young men (3).

(1) See the Anaphora of St. Diosconis para. 68-7 I.

(2) Whom Herod killed.

(3) Maximos, Tamikiros, Mardimos, Constanine, Younhannes, Antonios. Theodosius. They were servants of Dacius, King of Ephesus. When he ordered them to worship his gods they refused and he imprisoned them. When he released them they hid in a cave till the end oftheir lives

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157. And St. Stephen archdeacon and first martyr, Saints Georgeos, Theodore of the East, Banadlios, Marcorius, Mamas, Saints Aboli, Philataos, Marmihnam, Abadir, Galawdeos, Phasiladas, Saints Victor, Minas, Kirkos, and his mother Iyalota. and all the martyrs, and the virgin Abba Nob the brave who fought and was martyred for the sake of the Only-begotten.

And the great father, lord and righteous Abba Antony, our father Paul, our holy fathers the three Macarii, our father Youhannes the short, the righteous Abba Baula, our father Beshoi, our father Amon, Abba Youhannes Kama, our father Pantaleon, our father Shenouda, our father Besenda, Abba Latsion, Abba Pachomius, our father Abakarzon, our father Barsoma, our holy Roman fathers Maximos and Domatios, the strong and holy Abba Moses, the forty-nine martyrs, (1) and all who wear the cross, righteous and good, and the angel of this blessed day. Their blessing and the grace of their help and pleadings be always with our (head of state: king, queen, president, etc.) Amen.

158. *People :* O peaceful King of peace, Jesus Christ, grant us Thy peace and confirm us in Thy peace, and forgive us our sins, and make us worthy to leave and enter our homes in peace.

159. Deacon : Bow your heads in front of the Lord our God, that He may bless you at the hand of His servant the priest.

(1) They were killed by barbarians in the western desert of Egypt. There is a church dedicated to their memory atthe Monastery of St. Makarius.

People : Amen. May He bless us at the hand of his servant the priest.

160. *Priest : While blessing with the sign of the cross he shall say :*

O Lord, save Thy people and bless Thine inheritance. (1)

(+ over the people three times)

Feed them, lift them up for ever, and keep Thy church which Thou did purchase and ransom with the precious blood of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ,

161. and which Thou hast called to be a dwelling place for kings and rulers, for pure kindred and holy people, you who have come and gathered and prayed in this holy church, and you who have eaten the holy body and drunk the precious blood of our Lord Jesus Christ. May He forgive your sins which you have committed wittingly or unwittingly. May He forgive you your past sins and keep you from future ones, for the sake of His body, the divine body, and for the sake of His blood, the blood of the covenant of Jesus Christ the Son of the Lord of hosts, and the Son of pure Mary, who has sealed the virginity of her conscience and body, unto the ages of ages. Amen.

162. *At the end of the service he shall give benediction, and bless with his finger every one of the people, touching his forehead. But the priests he shall bless by clasping each other's right hand. And when he blesses the priests he shall say to each*

The power of our father Peter (2) (is with you.)

(1) Ps. 27 (28):9.

(2) By this greeting, the celebrant is saying to a fellow priest: "It is not right for me to bless you, because you yourself are a priest, having the power that has come through St. Peter."

And they shall say :

May God appoint you in His eternal kingdom.

And to each of the deacons he shall say :

May God, most high, bless you, and enlighten the eyes of your heart.

And to each of the faithful he shall say:

May God, most high, bless you and lift up His face upon you.

And to each of the women he shall say :

May God, most high, bless you and lift up His face upon you.

163. *Then thecelebrant shall say:*

The Lord be with all of you.

164. *People :* And with your spirit, Amen. May God bless us, His servants, in peace. Remission be unto us who have received Thy body and Thy blood. Enable us by the Spirit to tread upon all the power of the enemy. We all hope for the blessing of Thy holy hand which is full of mercy. From all evil works keep us apart, and in all good works unite us.

165. Blessed be He Who has given us His holy body and His precious blood. We have received grace and we have found life by the power of the cross of Jesus Christ. Unto Thee, Lord, do we give thanks, for we have received grace from the Holy Spirit.

Deacon : Go in peace.

166. *Instruction: After partaking of the Holy Communion one shall not wash his hands or feet, shall not take off his clothes or bow down or kneel, shall not spit, or let blood) nor cut his nails or hair, nor go on a journey, nor sue in the court, nor go to a public bathing place, nor eat or drink too much, nor indulge in any excess nor other occasion of sin.*

None of these, nor the like should be done after receiving the Holy Communion.

167. *Assistant priest : shall say while distributing the remaining two loaves (1) :*

Lord our God and creator, giver of good and food to all flesh, who grants blessing to Thy servants who fear Thy holy name, stretch forth Thy holy right hand today at this hour,

168. and bless this bread which is in my hand: let Thy blessing and goodness be upon it, let it also be to them who receive it, a medicine and a healing for the soul, power and strength of the body, and forgiveness of sin. This bread which Thou has given us is for Thy thanksgiving, so that we may glorify Thy kingdom, holy Trinity, Father, Son, and holy Spirit.

169. O Lord, let Thy blessing be upon this bread, upon him who distributes it, upon them who receive it, and upon them who serve Thee in fear.

170. Glory be to the Father, Son, and Holy Spirit, both now and ever, and unto the ages of ages. Amen.

The Anaphora of the Apostles
is finished in the peace of the Lord.
Amen.

(1) The relevant custom behind this instruction is that, before the qidase begins, the celebrant is presented with three loaves, that he may choose the best one of them for the qurban. The remaining two loaves, although not consecrated, are considered as holy bread, and are distributed among the clergy at the end of the service.

THE ANAPHORA OF OUR LORD.(1)

1. *Priest Celebrant :* From the Book of «Kedan» which our Lord and our Saviour Jesus Christ uttered to the Apostles, after his resurrection from the dead, and before his ascension to heaven. The blessing of His grace and the gift of His help be with our Archbishop Abune (_____) and with our (head of state: King, Queen, President Governor, etc.) for ever. Amen.

2. *Deacon :* Lift up your hearts unto heaven.
People : Yes, our hearts are in heaven. For Thy name's sake strengthen us, and make us worthy, Jesus Christ, our Lord and our God.

3. *Deacon :* If there is any one who is quarelling with his neighbour, let him forgive him.
Each time, as the deacon finishes, the faithful shall respond : According to Thy mercy, our God, and not according to our sins. *(to be repeated thrice).*

(1) The Lord used to appear to the disciples during the forty days after His resurrection "speaking of the things pertaining to the kingdom of God ." (Acts 1:3). In His teaching to His disciples, ' he gave them this Anaphora.
It is celebrated on the following occasions :
a. On 6th. Hedar (Hatour — November), the memorial day of the consecration of St. Mary'[3] Church at the Qosquam Monastery in Upper Egypt. It is related that the Lord, accompanied by his apostles, attended the church on that day.
b. On 20th. Sane (Ba'ouna — June), the memorial day of the consecration of St. Mary's Church at Philippi.
c. On 16th. Nahase (Misra — August), the memorial day of the ascension of St. Mary's body to heaven after her death.

4. *Deacon :* If there is doubt in the heart of anyone let him believe.
People : According to Thy mercy, our God, and not according to our sins.

5. *Deacon :* If there is any blemish in the heart of anyone let him not approach.
People : According to Thy mercy, our God, and not according to our sins.

6. *Deacon :* If there is anyone who has fallen into sin, let him not forget it because it must not be forgotten.
People : According to Thy mercy, our God, and not according to our sins.

7. *Deacon :* If there is any one who has a diseased conscience let him not approach.
People : According to Thy mercy, our God, and not according to our sins.

8. *Deacon :* If there is any who is an adulterer and is impure, let him be sent out.
People : According to Thy mercy, our God, and not according to our sins.

9. *Deacon :* If there is any who is alienated from the commandments of Jesus, he shall be forbidden (to come).

10. *Deacon :* If there is anyone who disdains the prophets let him deliver himself from the wrath of the Only-begotten and save his soul.

11. Let him not oppose the cross, but flee from the wrath of the Lord, because there are those who look upon us, namely the Father of light with his Son and his holy angels who visit the church.

12. Examine yourselves, and cleanse yourselves and do not mention your neighbours' sins. Be careful that no one should maintain any hatred against his neighbour.

13. God is looking. Lift up your hearts. Let us come near the medicine of life. Let us receive the holiness which is granted unto us by grace through the wisdom of the Lord.

14. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give thanks unto our God.
People : It is right, it is just.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord our God.

15. *Priest :* He is holy among the holy ones, *(to be repeated thrice)*.
People : Always in heaven and on earth, *(to be repeated thrice)*.

16. *Priest :* Holy, holy, holy God.
The people shall repeat his words.
Holy, holy, holy Lord God of gods who was and who is always in heaven and on earth.

* * *

17. Anaphora of our Lord, God, and Saviour Jesus Christ. The blessing of His forgiveness be with our *(head of state: king, queen, president, governor, etc.)* for ever. Amen.

18. *Priest :* We give Thee thanks, holy God, the perfecter of our souls and giver of our life, O undefiled treasure, Father of Thine only-begotten Son, our Saviour, Who declares Thy will, because Thou has desired that we should be saved through Thee.

19. Our hearts give thanks to Thee, Lord.
Thou art the strength of the Father, grace to the Gentiles, knowledge to the upright,

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wisdom to the sinners, healer of the soul, exalter of the humble, our city [1].
20. Thou art the staff of the righteous, the hope of the persecuted, the refuge of the sufferers. O light of the perfect, Son of the living God, shine upon us with Thine unfailing grace granting us firmness, strength, faithfulness, wisdom, the power of faith which is immovable, and immutable hope.
21. Grant, Lord, to our humility spiritual insight so that we, Thy servants, may be truly pure.
And all the people shall glorify Thee.
People : We thank thee and glorify Thee, Lord.

22. *Deacon :* For the sake of the blessed. . . . *(The Anaphora of the Apostles* 6-9, p. 43).
23. *The assistant priest shall say the* « *Prayer of Benediction* » *(The Anaphora of the Apostles* 10-21 on pages 43-44).

24. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

25. *Priest :* Yea, Lord, we thank Thee and bless Thee, and always pray Thee, God the Father of the exalted ones[2], who reigns over the treasuries of light.
26. Visit Jerusalem from heaven, O Lord of the authorities, the archangels, the power of the lords, the glory of the thrones, dressed in lights, the highest happiness, King of kings, Father who holds all in His hand, and reigns.
27. Through Thy will Thine only-begotten Son Jesus was crucified for our salvation.
28. *Deacon :* You who are sitting, stand up.

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1 i.e. Thou art our heavenly city.

2 The Angels.

Priest : Through the Word of Thy covenant, Thou did all that Thou desired.

29. *Deacon :* Look to the east.

Priest : And Thou did send Him into the womb of a virgin. He was conceived in the womb, was made flesh, and His birth was made known by the Holy Spirit.

30. *Deacon :* Let us give heed.

Priest : being born from the Virgin, so that He might fulfill Thy will, and hallow a people to Thee.

31. *Deacon :* Answer ye.

People : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

32. *At this time the assistant priest shall offer the censer to the priest who shall place his hands in the smoke, and pass them over the bread and the cup three times.*

Priest : He stretched forth His hands to suffer. He suffered to cure the sick who have trusted in Him.

33. *People :* Remember us, Lord, in Thy kingdom Remember us, Lord Master, in Thy kingdom. Remember us**,** Lord, in Thy kingdom, as Thou did remember the thief on the right hand when Thou was on the tree of the holy cross.

34. *Priest :* He who has been given to suffering by His own will, suffered in order that He might heal the sick, strengthen those who were about to fall, find those who were outcast, give life to the dead, destroy death, break the bonds of Satan,

35. fulfill His Father's will, tread down hell, open the gates of life,

36. enlighten the righteous, establish the law, remove the darkness, cause the children to grow, and make known His resurrection.

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In the same night in which they betrayed Him.

37. *Deacon :* Priests, raise up your hands.

38. *Priest :* He took bread in his holy, blessed and spotless hands,

At this time he shall raise the bread.

39. *People :* We believe that this is He, truly we believe.

40. *Priest :* gave thanks, blessed and broke *(+ three times. Then he shall indent the Host with his thumb)* and gave it to his disciples saying unto them ; Take, eat, this *(pointing)* bread is My body which will be broken for you for the forgiveness of sin.

41. *People :* Amen. Amen. Amen. We believe and confess, we praise Thee, O our Lord and our God ; that this is He, truly we believe.

42. *Priest :* When ye do this, do it in remembrance of Me. And likewise also the cup, putting wine into it, giving thanks, blessing, hallowing, Thou gave it them. *(+ three times)*. Truly this *(pointing)* is Thy blood which has been shed for our sins

People : Amen.

43. *Priest : He shall then move the cup with his right hand in the form of the cross.*

People : Amen. Amen. Amen. We believe and confess.

44. *Priest :* Now, Lord, remembering Thy death and resurrection, we believe in Thee.

45. *People :* We proclaim Thy death, Lord, and Thy holy resurrection. We believe in Thine ascension and Thy second advent. We glorify Thee, and confess Thee; we offer our prayer unto Thee and supplicate Thee, O our Lord and our God:

46. *Priest :* And we offer Thee this bread and this cup giving thanks unto Thee alone, O God the Saviour of the world, because Thou ordered us to stand before Thee and to serve Thee. For this reason, we, Thy servants, glorify Thee, O Lord.

People : For this reason, we, Thy servants, glorify Thee, O Lord.

47. *Priest :* Lord, we pray and beseech Thee to send the Holy Spirit and power upon this *(pointing)* bread and upon his *(pointing)* cup

48. to make them the body *(+ once)* and the blood *(+ once, then + once more over both)* of our Lord and Saviour Jesus Christ for ever.

People : Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

49. *Priest :* Again we offer unto Thee this thanksgiving, eternal Trinity, Lord the Father of Jesus Christ, Whom every creature and soul fear, and the fear enters into the soul. This thanksgiving is fitting unto Thee.

50. We have not offered unto Thy holiness meat or drink. Let them not be for our judgement nor an occasion of reproach by the enemy nor for our destruction, but to the health of our flesh and strength of our spirit.

51. Yea, Lord our God, grant us, for the sake of Thy great Name, to flee from all thoughts which displease Thee.

52. Lord grant us that the counsel of death may depart from us, we who are written, through Thy Name, within the veil of Thy sanctuary[1] in the highest heaven.

53. Let death hear Thy Name and be troubled. Let the depths be cut asunder and, the enemy be trodden down.

[1] Lev. 4:7

THE ANAPHORA OF THE LORD

Let the spirit of destruction tremble, and the serpent be removed, let unbelief depart, and the criminal be destroyed, let anger be still, let envy come to nothing, and let him who continually sins be rebuked.

Let those who love money be cast out, let infirmity be removed, let the liar be cast out, and let all poisonous creatures be scattered.

54. Lord, grant inner light to the eyes of our heart, so that they may see, thank and glorify Thee, remembering Thee and serving Thee, because Thou only art their portion.

55. O Son and Word of God, served by all creatures, make perfect and strengthen the grace which Thou has revealed to them, and keep those who have the grace of health.

Make straight that faith, which those who praise Thee with the strength of the tongue, learned by the exercise of the tongue.

Save those who always fulfill Thy will. Visit the widow. Receive the orphans. Accept those who have gone to their rest in faith.

56. Grant us, Lord, a portion with all Thy saints. Grant us power to please Thee as they have pleased Thee.

57. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

58. *People :* As it was, is, and shall be unto generations of generations, unto endless ages.

At this time the priest celebrant shall dip his finger into the blood to sign the body +.

59. *Priest :* Feed Thy people in truth and holiness. Grant, Lord, unity unto us who receive of Thy mystery

that we may be truly satisfied with the Holy Spirit, grant power and strength of faith in righteousness,

60. to thank Thee always and Thy beloved Son Jesus Christ with the Holy Spirit for ever.

61. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

62. *Priest :* Blessed be the Name of the Lord, and blessed be He that comes in the Name of the Lord, and let the Name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

63. *Priest :* Send the Paraclete, the Spirit of righteousness.

People : Send upon us the grace of the Holy Spirit.

64. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

((**Prayer of Fraction**)).

Instead of **"***The Prayer of Fraction***," #A:58, 59, page 46,** *the prayer "Remember the flesh" may be said from The Anaphora of the Three Hundred and Eighteen,* **#E: 121-131,** *page 94***.**

65. *Priest :* And again we ask the almighty God, the Father of the Lord and our Saviour Jesus Christ.

66. I praise Thee, Lord my God, Who sits upon the cherubim and rests in the high ones**.** (1) Thou knows the humble because Thou art in the light.

ANAPHORA OF THE LORD

67. O Thou Who causes the world to rest, Thou did show the hidden mystery on the cross. Who is merciful and holy as Thee?

68. Thou did give Thy power to Thine apostles who served Thee with meekness of heart and offered to Thee a sweet savour. For the sake of our Lord, God, and Saviour Jesus Christ. The almighty God is our Lord.

69. *Deacon :* Pray ye.

People : Our Father Who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven, give us this day our daily bread; forgive us our debts as we forgive our debtors, and lead us, lest we hap into temptation, but deliver us, rescuing us from all evil; for Thine is the kingdom, the power and the glory for ever and ever.

70. *Priest :* Lord our almighty God, we pray Thee and beseech Thee that Thou may not remove Thy power from us,

71. even that power which Thou did give to the apostles who served Thee with meekness of heart and who offered unto Thee a sweet savour. For the sake of our Lord and our Saviour Jesus Christ, both now and ever. Amen.

72. *People :* The hosts of the angels of the Saviour of the world stand before the Saviour of the world,

73. and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

74. Let us draw near the face of the Saviour of the world. In the faith which is from Him do we give thanks to Christ

(1) i.e. the angels.

75. *Asst. Deacon :* Open ye the gates, princes.
76. *Deacon :* Ye who are standing, bow your heads.

77.*Priest :* Lord our God Who sits upon the cherubim and the seraphim and looks down upon Thy people and Thine inheritance, bless Thy servants and Thy handmaids and their children.

78. Make him who receives, with a pure conscience, from Thy honourable table worthy of remission of sin, and of unity with the Holy Spirit to the salvation of body and soul, and worthy to come into the inheritance of the heavenly kingdom through Thy favour and will:

Through Thine only begotten Son, through Whom to Thee, with Him, and with the Holy Spirit be glory and dominion, both now and for ever. Amen.

79. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

80. *Priest : "Prayer of Penitence." (Anaphora of the Apostles, # 72-138 p. 47)*

81. *After receiving the Holy Communion:*

Priest: O Thou who pilots the soul, the leader of the righteous, the refuge of the saints, grant us, Lord, eyes trained so that they may always see Thee, and ears to hear only Thy word. When our souls are satisfied with Thy grace, create in us a pure heart, so that we may always appreciate Thy greatness, Thou Who art kind and the lover of man.

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82. Our God, as Thou loves our soul, grant us pure and constant thought; we Thy servants, who received Thy body and Thy blood, are humble.

For blessed and glorious is Thy kingdom, O Lord, Father, Son and Holy Spirit, both now and ever and unto the ages of ages.

People : Amen.

83. *Priest : The Laying on of the Hand.*

Bless Thy servants and thy handmaids, cover, help and dismiss them with the power of Thine angels; help them and confirm them in the fear of Thy holy Name. Adorn them with Thy greatness so that they may think and believe and desire that which is Thine.

84. Grant unity without sin, anger or ceasing, through Thine only-begotten Son, through Whom to Thee, with Him, and with the Holy Spirit be glory and dominion, both now, and ever, and unto the ages of ages.

People : Amen.

ANAPHORA OF JOHN SON OF THUNDER

1. The Anaphora of St. John, Son of Thunder(1), may the blessing of his prayer be with our *(head of state : King, Queen, President . . .)* and people, unto the ages of ages. Amen.

2. *Priest :* The Lord be with all of you.

People : And with your spirit.

Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

3. *Priest :* O Lord, we lift our eyes to Thee, we elevate our hearts, and we raise our consceinces and minds to Thee. Thou art eternal, existing before the universe was created, living for ever and ever.

4. *Priest :* There is no limit to Thy power, No one can understand Thee completely, and none can comprehend the fulness of Thine essence.

1) This anaphora was written by St. John the Evangelist. It is celebrated:
(a) on the commemoration of his passing, Ter 4 (January 12 [13 in leap years])
(b) in the first week of the month of Tahisas (December 10 - 17)
(c) at the season of flowers Meskerem 26 – Hedar 5 (October 6 – November 14)
(d) during the 43 day fast of the prophets
(e) on the feasts of prophets
(f) at the consecration of a new church
(g) on the commemorations of Apostles

5. None can even comprehend Thee or see Thee. Thou knows Thyself, Thy kingdom is without end, Thy power is immutable, Thy greatness is infinite, but Thy glory is not hidden. To all Thou art unseen, yet all is seen of Thee (1).

6. Thou has no beginning, but Thou brings all things to their end. Infinite art Thou, but for all things Thou set bounds.

All things are from Thee, all things are through Thee, and all things are for Thee.

Thou art in all, in Thy greatness Thou art higher than the high ones.

7. Thou visited the humble through the advent of Thy Son. In Thy invisibility Thou art more distant than those who are farthest. Yet, through Thy mercy Thou brings near to Thyself those who are far off.

8. Thou art inside all, and Thou art beyond all. Thy greatness is hidden in Thee, Thy power is hidden in Thee. Thou, Thyself veils Thyself with Thyself, and hides Thyself in Thyself.

9. Thy Son, Whom Thou begets, told us about Thee. He Who was born of Thee preached unto us tidings of Thee. He is honourable like Thee, Who eternally begets Him.

10. Thou has told us about Him, and Thou art His witness through Thy word that He is truly Thy Son and that Thou art truly His Father.

11. They worship Thee with Thy Son, and He has glory with Him Who begets Him. There is no day between Thee and Him, and there is no hour between the Son and His Father.

(1) An example of a paradox. The Anaphoras explain Biblical concepts using this and similar devices that might seem to some to be contradictions.

12. The Father is not greater than His Son, and the Son is not less than His Father. The thought of the heart, thinking deeply, cannot outrun the courier or be more exalted than the watchful;(1)

13. cannot surmise the unfathomable* mystery, enter to see Thee; try, ask, or slightly know Thee for one hour, even for a moment. No one knows that which is between the Son and His Father.

14. But Thy living Holy Spirit knows the depth of Thy Godhead. He has declared to us Thy nature, and told us about Thy oneness. He taught Thy unity, and helped us to know Thy Trinity. He has spoken to us about Thine incorruptible equality and Thine unseparable* unity and about Thine immutable* nature.

15. The Father is the witness of the Son and the Holy Spirit. And the Son preaches about the Father and the Holy Spirit. And the Holy Spirit teaches about the Father and the Son, in order that the three may be worshipped in one Name.

16. Thou makes known Thy hidden and curious glory to those who praise Thee, and shows it to them through the mercy of Thy grace. The high ones in their degrees, the angels in their orders, the watchful with their lightning, cherubim with their might, seraphim with glory, and all with fear and trembling, worship the Lord who is near as if they were far off.

* Examples of apophatic theology, that is "what may not be imagined or stated" about Him. Attempts to relate to God by considering "What He is not." Since we are only able to comprehend His energies, not His essence, we use even contradictions to explain what is beyond comprehension.

(1)the angels.

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17. *Deacon :* Let us give heed.

18. *Priest :* Covering their faces with lightning, lest the consuming fire should consume them, they cover their feet with live coal lest the flame of power should burn them. They fly through the four corners of the world and throughout the uttermost parts before Him Who is through all the ends of the world. With great, lucent and marvellous words they call upon the One who is invisible to hallow Him. With their hosts, with their orders, with their congregation, with their ranks they glorify Thee, Father, and worship Thee; and they glorify Thine only-begotten Son, and Thy living Holy Spirit.

19. All of them, together, offer Thee thanks for Thy glory. Make us equal with them, so that we may say together with them Lord remember us through Thy mercy.

20. *Deacon :* Answer ye.

People : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

21. *Priest :* Like them, we thank Thee, and believe that Thou art holy, holy, holy, perfect Lord of hosts, and that heaven and earth are full of the holiness of Thy glory.

22. Thou art unique and eternal, holy Father.
Thou art unique and eternal, holy Son.
Thou art unique and eternal, Holy Spirit : three names and one God.

23. Thou has granted all Thy saints, according to Thy goodness, to be saints.

24. Thou created all Thy creatures with Thy Word. Thou, being directed of none, did create all things.

25. Thou carries all without being weary. Thou feeds all without ceasing. Thou thinks of all without forgetting any.

26. Thou gives all without being diminished. Thou waters all without being dry. Thou remembers all without forgetfulness.

27. Thou watches all without sleeping. Thou hears all without neglecting any. Thou forgives all, taking nothing.

28. Thou art the generous one Who is not given anything by another, the creator whom none directs, the King Whom no one appoints, the Lord Whom none judges, the God to Whom none lends, Whom no one enriches, Thou art the giver out of Thy boundless store.

29. While Thou art filling every place they told us about Thee in a way we can receive.

30. Thou didst send thy Son to us. He came without being separated from Thee. He walked without being moved from Thee. He was with thee with all his body, and Thou sent Him to us without being separated from thee. He is where Thou art.

31. He was with His Father in heaven while He was with His parent on earth. He descended without subtracting from above and without adding beneath.

32. He was conceived in the womb yet the womb did not confine Him: He abode in the womb yet He was infinite; the Creator of all flesh lived in the womb.

33. He Who sits upon the cherubim abode in a daughter of flesh: the consuming fire put on flesh; the invisible Spirit has been clothed with flesh; He was born from that which was hidden unto that which

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was open ; He who forms infants in the womb became an infant; they wrapped with clothes, Him Who was clothed in light.

34. He dwelt in the house of the poor as one Who is poor: as a King, He sent messengers to bring Him presents from far.

35. He who leads the cow to know its owner slept in a stable. He grew as a child and they worshipped Him as the Lord of all. He walked as a man yet worked as God.

36. Willingly He became hungry as a son of man, and granted many hungry people to be satisfied with little bread according to His power. He thirsted as a man who dies, and changed the water into wine as being able to give life to all.

37. He slept as the children of flesh, and awoke and rebuked the winds as Creator. He became tired and rested as the humble, and walked upon the water as the highest.

38. They beat Him on the head as a servant and He set us free from the yoke of sin as Lord of all. He suffered all. He who cured the blind with his spittle and gave us the Holy Spirit received the spittle of the unclean.

39. He who forgives sin was accused as a sinner by them. The judge of judges was judged by them. He was crucified on the tree to destroy sin: He was counted with the sinners to enroll us with the righteous.

40. He died through His will, and was buried willingly; He died to destroy death, He died to give life to the dead; He was buried to raise those who were buried, to keep the living, to purify the impure, to justify

(1) The Wise Men.

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the sinners, to gather together those who were scattered, and to turn the sinners to glory and honour.

Glory, honour and thanksgiving be to Thee for ever.

41. *Deacon :* Look to the east.

42. *Priest :* By the dead whom Thou did raise, and the living whom Thou has kept, and by the unclean whom Thou has purified, and by the unrighteous whom Thou has justified, by the scattered whom Thou has gathered, by the sinners whom Thou has brought back, Thou art to be believed. Amen.

43. We worship Thee and glorify Thee, O Thou Who art the object of wisdom, the word of counsel, the treasury of help, the abode of bliss, the source of gain, the fountain of prophecy, the marvellous stream, (glorified by the Apostles), the well of honour, the adornment of the kingdom, the pure crown of the clergy, Thou art the King who has a crown of glory, Whom they worship. Thou art the origin of glory, the light of honour,

44. unwoven garment, cloth which was not spun, the way to the Father, and the gateway to Him Who begot Him, the treasure which was discovered, the pearl which was found, the pound which added to itself, the talent which multiplied, the leaven which leavens the lump, the salt which gives savour to the savourless

45. Thou art the light which destroys darkness, the candle which enlightens the whole world, the unmovable foundation, the fortress which cannot be destroyed, the ship which cannot be wrecked, the dwelling place which cannot be compromised

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into, the easy yoke, the light burden: this is Jesus Christ who is the power and wisdom of His Father.

46. He thinks of all, feeds all, gives the blind light to see, opening the windows that were closed, enables the deaf to hear, and makes the deaf ear hear, takes away the garment of leprosy from the body and covers it with a garment of flesh.

47. He straightens the withered hand, and makes the lame foot to walk.

He restores the soul into its body, and puts the spirit into its dwelling place. He drowns the herd of swine by the legion of devils, and takes away the disease from the weak body.

48. O Sun of righteousness, from Thy wings, O Sun of righteousness, arises a fountain of good.

Glory, honour and thanksgiving be to Thee for ever.

49. *Deacon :* Ye that are sitting, stand lip.

50. *Priest :* We offer unto Thee a pure and perfect oblation in our penitence of soul in order that our body may be wholly sanctified.

We do not offer unto Thee gold, silver or precious stones of transgression and sin; or corruptible clothes, or of the flock which death destroys, or a slain lamb; but Him who through His death saved His flock, and gave life unto us.

51. (But those who denied Him will not be saved. They would have been saved if they had not denied Him.) But we offer of that which is Thine to Thy humanity.

We offer to Thee, to Thy divinty. We offer to Thee Thy body and Thy blood for Thy appearance before Thy pillars.[1]

52. We offer in Thy presence for the sake of Thy holy church which was saved from death through Thee, and for her sake Thou was beaten in the court of judgement, so that Thou might set her free through Thy blood, and that she might be fenced around with Thy cross and kept by Thy crucifixion against temptation until she shall enter the marriage feast in heaven.

53. For the sake of all Thy holy prophets who cried as horns and preached Thy rising unto all the nations which were in darkness.

54. For the sake of all Thine apostles who ploughed the ground of the heathen with the plough of Thy cross, and planted the treasure of Thy word to all the ends of the world.

55. And for the sake of all the victorious, faithful and pure martyrs whom the wolves ate as sheep.

56. And for the sake of all bishops who fulfilled their ministry in purity, whose service Thou accepted in order that Thou may give them the reward of their righteousness.

57. For the sake of all priests who kept in truth that which was entrusted to them in order that they may receive their heritage with pleasure.

58. And for the sake of all deacons who have made light the wings of their spirit so that they may be like those that are in the Holy Spirit.

59. For the sake of all the anagnosts who ministered well, taught and preached thy people.

[1] Ps. 74:3; Rev. 10:1, or firm believers.

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60. For the sake of all the victorious kings who gained their rest in faith.

61. For the sake of the young men and virgins who became enemies of this corruptible world and loved the marriage feast which is in heaven.[1]

62. And for the sake of all saints, who committed themselves to Thee and completed their fight, and entered bearing good names to ask for their reward according to Thy great word.[2]

63. For the sake of all our fathers and our brothers who departed from this world that Thou may have the remembrance of them before Thee.

64. And for the sake of all those who were born through the baptism of Thy great church, in order that Thou might be their delight in their conflict, and make them worthy of their crown.

65. And for the sake of all those who were killed with the spear and were taken captives; for the poor and the miserable; and for the sake of the widow and the orphan.

66. And for the sake of me, Thy humble servant, whom, though unworthy, Thou hast called through Thy grace. Thou hast promoted and exalted me while I was not fit. Thou hast brought me near before Thee through Thy mercy to stand before Thy altar, Lord, in order that Thou may forgive my soul and all Thy people.

67. And for the sake of this our congregation, that it may be blessed through the multitude of Thy grace, so that the weak may be strengthened, the unrighteous may be justified, the repentant may be purified

[1] Rev. 19:9
[2] Mt. 25:31 - 46

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67. and the righteous may be kept, the troubled may be saved, the oppressed may rest, the disturbed may be quieted, the sad may rejoice, the hopeless may be delivered, the sick may live, the transgressors may turn, the castaway may be found, and whoever is far off may draw near, and that whoever is near may be preserved.

68. And for the sake of all those who desire to have their remembrance before Thee, because Thou knows all and approves all.

69. And for the sake of the fruit of the crop produced yearly, so that it may be blessed through Thy mercy.

70. *People:* According to Thy mercy, our God, and not according to our sins (T*hrice)*.

71. *Priest :* And that Thou may grant the crown through Thy mercy. And for the sake of all those who brought this memorial oblation that Thou may receive their vow and accept their offering.

72. For the sake of those who took Thy seal and went out of this world of suffering and arrived in the country of happiness, so that they may enter Thy feast and receive Thy crown there, and rest in their everlasting abode in the city whose builder and maker Thou art.

73. And for the sake of all who trespassed and sinned as human beings, that Thou may forgive their sins and remit their trespasses and iniquities as a compassionate, kind God, and their hope.

74. And for the sake of all those whose names we know and those whose names we do not know, because they are well known to Thee, yea Thou knows them, that their remembrance may be before Thee

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75. *Deacon* : For the sake of the blessed . . . (T*he Anaphora of the Apostles, # 6 - 9: p. 43)*

76. *Asst. priest : "The Prayer of Benediction" (The Anaphora of the Apostles,* #10-21: p. 43 - 44).

77. *Asst. Deacon :* Lord pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons, and all the Christian people.

78. *Priest :* Remember those, and rest the souls of them all, and cause them to grow by the flowing water in the garden of paradise in Thy holy houses in the bosoms of Abraham. Isaac and Jacob, by Thine angels who are the leaders of light, through our Lord Jesus Christ, Thy beloved Son.

79. At this time the priest shall offer the incense.

People : Lord, remember us in Thy kingdom . . *.(thrice). (Anaphora of the Apostles, #34: p. 45)*

80. *Priest :* In the same night in which they betrayed Him:

81. *Deacon :* Priests, raise up your hands.

82.*Priest :* since He was willing to be killed and was pleased to suffer at their hands and bear the agony of the nails that He might set His church free through His blood, strengthen His people by His cross, erect His altar, root out the idols, choose out the clergy, and scatter the sorcerers.

83. He took in His holy, blessed hands the bread, which is the dowry of his bride and the divorcement of

the synagogue which He did divorce, *At this time he shall raise the bread.*

84. *People :* We believe that this is He, truly we believe.

85. *Priest :* gave thanks, blessed *(+ three times)* and broke,

Then he shall indent the Host lightly with his thumb in five places, without separation.

and gave it to his disciples saying unto them : This is My body which is meat indeed ; whoso eats of it will not die, and whosoever partakes of it will not perish. Take, eat of it, all of you. *(pointing)*

86. *People :* Amen. Amen. Amen. We believe and confess ; we glorify Thee, O our Lord and our God ; that this is He we truly believe.

87. *Priest :* And likewise also He gave thanks over the cup : *(+ three times)*

and said This cup is My blood of the new testament, take and drink ye all of it.

He shall point at the cup, then move it with his right hand in the sign of the cross.

88. *People :* Amen. Amen. Amen. We believe and confess.

89. *Priest :* To those who worship Him, it is a wonderful sign, to those who crucified Him it is a place of judgement. That which was written with His blood, stamped with His crucifixion, and honoured with His death is for eternal life for the remission of sin.

Likewise make a remembrance of Me as often as ye are gathered together.

90. *People :* We proclaim Thy death, Lord, and Thy holy resurrection.

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91. *Priest :* We, who are gathered together to make remembrance of Thy sufferings and partake in Thy resurrection from the dead, beseech Thee, Lord our God, as this bread which was scattered along the mountains and the little hills, in the forests and in the vales, being gathered together, became one perfect bread,[1] likewise gather us together, through Thy divinity, out of all evil thought of sin into Thy perfect faith.

92. As with the mixture of this wine with water, the one cannot be separated from the other, so let Thy divinity be united with our humanity, and our humanity with Thy divinity, and let Thy greatness be united with our humility and our humility with Thy greatness. Lord accept this our offering from us for a memorial of righteousness before Thee.

93. Like Abel we offer to Thee a pure oblation and like all those who are blameless, with whom Thy majesty was pleased, the memorial of whose everlasting offerings is before Thee

94. Like the prudent Noah and all the meek upon whom Thy divinity rests. Thou exalted them, through Thy kindness, to grant them a good portion and inheritance, with eternal life, in the kingdom of heaven together with all those who obeyed Thee,

95. Like our meek fathers Abraham, Isaac and Jacob who did good, left (this world) in purity and reign in righteousness,

96. Like Thy servant Moses and all the prophets who preached to us without fear and proclaimed Thee

[1] Compare Anaphora of St. Jacob of Serough, p. 155, para. 68, and Anaphora of St. Gregory II, p. 165, para. 27.

without doubting that they would receive their reward in full.

97. like Simon Peter and all Thy disciples, like Paul and all Thy holy apostles who bore Thy Gospel through that which they suffered and sustained the preaching of Thy doctrine in their death,

98. like Stephen and all Thy martyrs who shed their blood because of Thy shed blood, so that they might receive honour from Thy glory, whose names were written in the book of life[1], in the free Jerusalem, in heaven which is truly our mother. We have believed in Thy holy church.

99. Lord our God, Thy church prays to Thee and worships Thee, Thy bride[2] exalts Thee, and Thy people praise Thee.

100. Through the prayer of the perfect, through the worship of the saints, through the supplication of the watchful,[3] through the advocacy of the angels, through the praise of the archangels, through the hallowing of the seraphim, through the honouring of the cherubim, through the highness of all the high let the gate of light be opened, and let the doors of glory be unlocked, and let Thy living Holy Spirit come, descend, light upon, linger and dwell upon and bless the offering of this bread, and sanctify the cup,

101. and make this bread the communion of Thy body, O Life-giver *(+ once upon the Body)* and make this cup also the communion of Thy blood, giver of mercy *(+ once upon the Cup, then + once more upon both the Body and the Cup)*.

[1] Philemon 4 : 3; Rev. 20 : 12, 15; 21: 27.
[2] Rev. 21 : 9
[3] these are the angels.

ANAPHORA OF JOHN SON OF THUNDER

People : Amen. Lord, pity us; Lord spare us; Lord have mercy upon us.

102. *Deacon :* With all our heart let us beseech the Lord our God that He grant unto us the good Communion of the Holy Spirit.

103. *People :* To everyone who believes in the living Father, in the only-begotten Son Who arose from Him and in the Holy Spirit Who is unsearchable,

At this time he shall sign the Body with the Blood.

and to him who partakes of Thy body and thy blood let them be for hope, salvation, forgiveness of sin, resurrection from the dead, light in the kingdom of heaven and everlasting life. Amen.

104. *People :* As it was, is and shall be unto generations of generations, and endless ages.

105. *Priest :* Uniting them[1] together, grant to all that take of these, that they may be unto them for holiness and for filling with the Holy Spirit, so that we may thank Thee always and Thy beloved Son Jesus Christ, unto ages of ages. Amen.

106. *Priest :* Grant us . . . *(Anaphora of the Apostles, #54- 56: p. 46)*.

\+ + +

107. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your Spirit.

108. *Priest : Prayer of Fraction :* And again we supplicate the almighty Lord, Father of the Lord and our Saviour Jesus Christ because He has made us worthy to fulfill this holy

[1] that is the Body and the Blood.

mystery, and we beseech the almighty Lord our God to vouchsafe to us a day of blessing.

109. *Deacon :* Pray ye.

People : Our Father who art in heaven . . .*(see #III : 23, p. 21)*

110. *Priest :* O Lord, almighty, Father of our Lord God and Saviour Jesus Christ, we offer our prayer to Thee and supplicate Thee through all and in all, because Thou has made us worthy again to fulfil this holy mystery, and grant that this may be a blessing to us.

111. Do not suffer anyone of us to be guilty, and suffer it not to be a pleasure of the flesh, but let it be to all of us a refreshment of the soul to receive Thy holy mystery through our Lord Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto endless ages. Amen.

112. *Priest :* Before the glory of Thy holiness Thy servants and handmaids have prostrated themselves in soul and body and spirit ; incline Thine ear unto their supplication, and purify them from all uncleanness of body and soul that they may receive Thy holy mystery and be united through it : Through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion both now and ever and unto the ages of ages. Amen.

113. *People* : The hosts of the angels of the Saviour of the world stand before the Saviour of the world

114. and encircle the Saviour of the world, even the body and blood of the Saviour of the world

115. And let us come before the face of the Saviour of the world. In the faith, which is of Him, the martyrs shed their blood for His sake.

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116. *Asst. Deacon :* Open the gates, ye princes.

117. *Deacon :* Ye who are standing, bow your heads.

118. *Priest :* What blessing? With what speech might we glorify, what word, what praise, what thanksgiving, and what name are we to proclaim over this bread which will be broken, save Thy name, Jesus Christ, Whose name is Giver of life and Saviour?

119. This bread of life which descended from heaven is for the salvation of the world. We bless Thee who became for us the way to the place of life.

120. We offer thanksgiving to Thee Who through Thy word created all. Thou art the leader, Thou art the door of grace, Thou art the salt, Thou art the pearl of great price, Thou art the net of life; righteousness art Thou, power, wisdom, refuge, rest, help and salvation. It is Thou, being called after these names, Who became man through love of men, in order that they may be saved and renewed from the former open evil works into which they fell through sin. Glory be to Thee, unto the ages of ages.

121. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

122. *Prayer of Penitence. (Anaphora of the Apostles, # 72 - 88: pp. 47 & 48).*

123. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

124. *Priest :* The Lord be with all of you.

People : And with your spirit.

Priest : Lord, have compassion upon us, O Christ. *(Anaphora of the Apostles, # 92-93: p. 49)*

People : shall repeat his words.

125. *Deacon :* Ye that are penitent bow your heads.

126. *After receiving the Holy Communion the following prayer shall be said instead of "The Pilot of the Soul."*
Priest : And again we beseech the almighty God, the Father of our Lord and our Saviour Jesus Christ,

127. thanking him through all and in all. because He has made us worthy to fulfill the receiving of the holy mystery. We beseech the almighty Lord our God to grant us a day of blessing.

Deacon : Pray ye.

128. *Priest :* O almighty Lord, we beseech Thee through all and in all because Thou has hid these things[1] from those who pretended to be wise and prudent and revealed them to us the meek.

129. Yea, Father, for so it seemed good in Thy sight. Grant that our receiving of Thy holy mystery be not unto condemnation nor unto judgement but unto the remission of sin and for everlasting life and for true knowledge. Grant us this we beseech Thee.

130. And as Thou hast made us worthy to receive Thy holy mystery in this world, so also make our portion to be with Thy saints in the forthcoming resurrection from the dead, through our Lord and our Saviour Jesus Christ, through whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto endless ages. Amen.

[1] Matt 11 : 25; Lk. 10 : 21.

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131. *Priest : The laying on of the Hand.*

Before the glory of thy holiness Thy servants and handmaids have prostrated themselves in soul, body and spirit. Incline Thine ear unto their supplication.

132. Bless them who mind the heavenly things with the blessing of Thine angels and powers. Bless the work of their hand, and be with them in every good work.

133. Grant that by their receiving of Thy holy mystery they may be prudent, watchful and freed from all evil, and may be nourished in their souls, bodies and spirits, through our Lord Jesus Christ, through Whom to Thee with Him, and the Holy Spirit be glory and dominion both now and ever and unto the ages of ages.
Amen.

THE ANAPHORA OF ST. MARY [1]

1. The Anaphora of our Lady, the Virgin Mary, mother of God, which Abba Heryacos[2] Bishop of the Province of Behnesa, composed through the Holy Spirit.

May her prayer, the blessing and mercy of her beloved Son be with our *(head of state: King, Queen, President. . .)* unto the ages of ages. Amen.

2. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give thanks to our God.
People : It is right, it is just.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord our God.

3. *Priest :* My heart indites a good deliberation ; my heart ponders a worthy concept ; my heart exclaims a noble oracle. [3]

4. And I speak of the Anaphora of Mary, not at length but briefly. And I speak the praise of the Virgin, not in many words, which would be forgotten, but in few. And I speak of the exaltation of the Virgin.

[1] This Anophora is celebrated on the following occasions
a. most feast days of St. Mary.
b. 28th Tahesas (January 6), the day preceding the Nativity of Christ
c. 29th Megabit (April 7), the memorial day of the Annunciation.
d. 2nd Tekemit (October 12), the memorial day of St. Heryacos, Bishop of Behnesa.

[2] An Egyptian Church cleric, who became bishop of the Province of Behnesa, in Upper Egypt.

[3] Three complementary translations of Ps. 44 (45):1, each conforming better with the Ge'ez than previous editions that repeated the KJV quote three times.

5. And today I stand, this very day, in humility and love before this mighty mystery and before this table and offering.

6. Truly this is the offering which those whose spirits are defiled cannot taste. It is not like the sacrifice of the forefathers which depended upon the blood of sheep, oxen and cows, but it is fire. [1]

7. It is fire,(2) giving life to the upright in heart who fulfill His will. It is a consuming fire to the unrighteous who deny His name.

8. Truly it is a fire[2] that even the fire clad cherubim and seraphim cannot touch.

9. O Mary, for this we love and exalt you, because you bore for us the true Food of righteousness and the true Drink of life.

10. O our fathers, consecrated by the laying on of hands, successors of the apostles, whom we have taken as intercessors towards God, also, during our days, we take as representatives between us and God these two: The Patriarch of the great City of (_____), Abba (_____), and the blessed Archbishop, Abba (_____), the primate of our country.

11. *Deacon :* For the sake of the blessed, happy, prosperous, holy and pure Virgin Mary, our Lady, Parent of God, glorified by all.

12. And for the sake of the holy, honourable, spiritual, heavenly and mighty archangels; and for the sake of John the Baptist, the preacher and fore-runner. And for the sake of the holy and glorified ministers, Matthew, Mark, Luke and John, the four Evangelists:

[1] Ex. 32:20; Lev. 6:30.
[2] Exodus 3:2.

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13. For Thy holy servants Peter and James; John and Andrew; Philip and Bartholomew; Thomas and Matthew; James the son of Alphaeus ; Thaddaeus, Simon and Matthias ; the twelve Apostles: and the Apostle James, brother of our Lord and Bishop of Jerusalem ; and the holy glorious Stephen, the archdeacon and the first martyr.

14. And for the sake of all saints and martyrs who have gone to their rest in the true faith: Paul, Timothy, Silas, and Barnabas, Titus, Philemon and Clement, the seventy-two disciples, the five hundred brethren, the three hundred and eighteen orthodox.

15. Lord, remember each and all; also the holy Patriarch Abba (_____), and the blessed and holy Archbishop Abba (_____) to preserve their life, save them, forgive their sin, and to have compassion upon us through their prayers, unto endless ages.

16. *The assistant priest shall say (The Prayer of Benediction)). (Anaphora of the Apostles, #10 -21 pp. 43 - 44*).

17. *Asst.. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

* * *

18. *Priest :* O Intercessor,[1] intercede with your Son for the sake of each and all, to give rest to the souls of all the patriarchs, archbishops, bishops, priests and deacons who keep straight the way of the true word: kings, rulers, princes, those in authority, young men, virgins, monks, rich, poor, great, small, old women, orphans, sojourners, miserable, and all Christian people from the congregation of the church who in days gone by have gone to their rest.

19. Make earnest intercession for those who have fallen asleep in this place that He (Thy Son) may give their souls a quiet rest,

20. in every place which is called the place of the victorious martyrs, in the place of the blessed righteous, in the place of the watchful angels[1]. You[2] are the inheritance in every place, and your name is acceptable before God.

21. *Deacon :* Ye that are sitting, stand up.

22. *Priest :* Let us stand up in the fear of God to exalt and glorify her who is full of glory saying, O you who are full of grace, O you who are the channel of joy, you have a countenance more beautiful than the many-eyed cherubim and the six-winged seraphim.

23. *Deacon :* Look to the east.

24. *Priest :* Truly God the Father looked down from heaven towards the east, the west, the north and the south, and towards all the ends (of the earth). He breathed in every savour,[3] and found none like unto you. He approved your savour and loved your beauty and so sent to you His beloved Son.

25. *Deacon :* Let us give heed.

26. *Priest :* Holy is God the Father Who loved you, holy is the only-begotten Son Who abode in your womb, and holy is the Paraclete, the Spirit of righteousness, Who strengthened you.

27. *Deacon :* Answer ye.

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[1] i.e. the Virgin Mary.

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[1] Rev. 3 : 2.

[2] i.e. the Virgin Mary.

[3] Song of Songs 1 : 3; Ezek. 20 : 41

28. *People :* Holy, Holy, Holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

* * *

29. Priest : O Virgin, full of glory, with whom or with what likeness shall we liken you? You are the loom from which Emmanuel took his ineffable garment of flesh. He made the warp from the same flesh as that of Adam, and the woof is your flesh. The shuttle is the Word himself, Jesus Christ. The length of the warp is the shadow of God the Most High. the weaver is the Holy Spirit.

30. How marvellous and wonderful is this thing ! O bridge over which the ancient fathers crossed from death unto life! O ladder(1) from earth to heaven, through you the first creation was renewed.

31. You were the hope of Adam (2) when he was driven out from paradise, the meekness of Abel who was killed through unrighteousness, the kindness of Seth, the works of Enoch (3), the ark of Noah (4) through which he was saved from evil's destruction, the blessing and portion of Shem,

32. the tent of Abraham(5), Isaac's savour(6), the ladder (1) of Jacob, Joseph's comforter,

33. the tables of Moses(7), the bush at Sinai(8), the bells (9) on the garment of Aaron the priest, his rod (10) which sprouted, blossomed and bore fruit,

34. Joshua's stone(11) of testimony, the fleece of Gideon (12), Samuel's jar of ointment and horn of oil, Jesse's root (13) of which he boasted,

(1)Gen 28:12. (2) Gen 3:15. (3) Gn. 5:22-24. (4) Gn. 7. (5) Gn. 12:8. (6) Gn. 27:7. (7) Ex. 24:12. (8) Ex. 3:12; Deu. 33:16; Lk. 20:37. (9) Ex. 28:33-35; 39:25 (10) Ex. 7:12; Nm. 17:8; Hb. 9:4. (11) Josh. 24:26-27. (12)Jdg. 6:36-f. (13) Isa. 11:10

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the chariots of Amminadib, (1) David's harp, the crown of Solomon, (2) the enclosed garden, the sealed spring , (3)

35. Elijah's golden measure (4), Elisha's cruse (5), the conceiving virgin whom Isaiah prophesied (6), the first to give birth without intercourse of which Daniel (also spoke) (7).

36. Habakkuk's mountain of Pharan (8), Ezekiel's closed house in the east (9), Micah's place in Bethlehem from which the law goes forth,(10) the land of Ephratah,(11) Silondis' (12)tree of life, (13) the healer of Nahum's wounds,(14) Zechariah's rejoicing, (15) the clean hall of Malachi.(16)

37. O Virgin, you are the ideal and the prophecy of the prophets, the favour of the apostles, the mother of martyrs; the sister of angels ; the boast of the young men and virgins and the monks who are watchful day and night at your gates.

38. O Virgin, you were not conceived through unclean lust, but in lawful marriage you were born from Hannah and Joachim.

39. O Virgin, you did not grow in mirth like the Hebrew daughters who stiffened their necks, but you lived in the sanctuary in holiness and purity.

40. O Virgin, you did not eat earthly bread but heavenly bread prepared in the heaven of heavens.

41. O Virgin, you did not drink earthly drink, but heavenly drink poured from the heaven of heavens.

(1) Songs 6:12. (2) Songs 3:11. (3) Songs 4:12. (4) 2King 7:1. (5) 1King 19:6. (6) Isa.7:14. (7)Dan. 2:35-46. (8) Hab. 2:3. (9) Ez. 44:1-5. (10) Micah 4:2 (11) Micah 5:2. (12) Name of a philosopher typifying Solomon. (13) Prv. 3:18. (14) Nah. 3:19. (15) Zech. 9:9. (16) Mal. 3:1-5.

42. O Virgin, you did not know uncleanness like the women who were before you, and would come after you, but you are adorned with holiness and purity.

43. O Virgin, the depraved young men could not entice you, but the angels of heaven visited you, and, as it was said, the priests and the high priests praised you.

44. O Virgin, you were not espoused to Joseph for coming together, but in order that he might keep you in purity, and thus it was fulfilled.

45. When God the Father saw your purity He sent you his radiant angel, named Gabriel, and he told you: "The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you."(1)

46. The Word came to you without being separated from the bosom of His Father; you conceived Him without* His being limited, and He stayed in your womb without making subtraction from above or addition beneath.

47. There abode in your womb the inestimable and immeasurable* fire of the godhead. It is not just to compare Him with earthly fire. Fire has limits and volume, but of the Deity, it cannot* be said that it is like this or even seems to be like this.

48. The Godhead has no* circuit like the sun and moon, nor stature like man, but He is mighty and sitting in His highest heaven which neither the thought of man nor the knowledge of angels can reach.

(*) > > > > > >
(1) Lk. 1 : 35.

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50. The Deity has no* place wherein to stretch or contract himself but He fills every place.

51. The Deity has neither* firmament above nor foundation beneath, but He is Himself the firmament and the foundation.

52. The Deity does not* stoop nor bow down the head to take up that which is on earth, but all is in His hand as He showed Peter.

53. The Deity has neither* chest nor back by which he can be seen, and through which He can be limited, but He is covered with the flame of fire and He is Himself the flame of fire. The Deity is clean, pure, and bright.

54. We believe that the Father Who sends is Father in His nature. We believe that the Son Who is sent is Son in His nature. We believe that the life-giving Holy Spirit is Holy Spirit in His nature. Three Names but one God.

55. It is not* with the Deity as it was with Abraham who was older than Isaac, or with Isaac who was older than Jacob, but the Father is not older than the Son, neither is the Son older than the Holy Spirit, and the Holy Spirit is not younger than the Son, neither is the Son younger than His Father.

56. It is not* with the Deity as it was with Abraham who gave commands to Isaac, or with Isaac who gave orders to Jacob, but the Father, being Father, does not give orders to the Son ; and the Son, being Son, is not exalted; and the Holy Spirit.

Examples of theology called "apophatic" = "what may not be believed or said." It attempts to relate to God by considering "What He is not." Since we are only able to comprehend His energies, not His essence, we use dictions, and even contradictions to explain what is beyond us.

57. But the Divine Father, Son and Holy Spirit are one God, one kingdom, one authority and one government.

58. The Father, the Son and the Holy Spirit think. (1) The Father, the Son and the Holy Spirit speak. (2) The Father, the Son and the Holy Spirit approve. (3)

59. The Father, the Son and the Holy Spirit take counsel. (4) The Father, the Son and the Holy Spirit utter the word.

The Father, the Son and the Holy Spirit complete. (5)

60. The Father, the Son and the Holy Spirit create. (6) The Father, the Son and the Holy Spirit unite. (7) The Father, the Son and the Holy, Spirit create well. (8)

61. The Father, the Son and the Holy Spirit send. (9)

The Father, the Son and the Holy Spirit give authority. (10)

The Father, the Son and the Holy Spirit hear witness. (11)

(1) Thoughts like : "Let us create man in our . . ." (2) He spoke and it was done Ps. 32 (33):9. (3) And God saw everything that he had made, and, behold, it was very good. Gen. 1:31. (4) They took counsel (Gen. 1:26 "Let Us . . .") to create the world. (5) Completed the creation of the universe, making it habitable. (6) Created the cosmos. (7) Combined the elements of the cosmos, producing earth, water, fire and wind. (8) Created Adam and appointed elements to coalesce in their function: the earth to carry, the water to irrigate, the fire to metabolize food and the air to sustain all the nerves in man's body. (9) Directing the course of the planets. (10) Authorized the formation of the body in the womb. (11) The Father from heaven witnessed saying; This is my beloved Son, and the Holy Spirit rested upon Him in the shape of a dove.

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62. The Father, the Son, and the Holy Spirit draw. (1)

The Father, the Son, and the Holy Spirit accustom. (2)

63. The Father, the Son, and the Holy Spirit advise. (3)

The Father, the Son, and the Holy Spirit purify.

The Father, the Son, and the Holy Spirit cleanse.

The Father, the Son, and the Holy Spirit hallow. (4)

64. The Father, the Son, and the Holy Spirit strengthen.

The Father, the Son, and the Holy Spirit encourage. The Father, the Son, and the Holy Spirit teach.

65. The Father, the Son, and the Holy Spirit crown. The Father, the Son and the Holy Spirit clothe. (5) The Father, the Son, and the Holy Spirit grant grace.

66. The Father, the Son, and the Holy Spirit sit. (6) The Father, the Son, and the Holy Spirit judge. (7)

The Father, the Son, and the Holy Spirit examine.

67. Thus we, without separating or dividing, believe and confess the oneness and unity so that it will not be divided or separated. Let us distinguish (8) so that it will not be confused.

68. We do not say "three" as we say Abraham, Isaac and Jacob, but one is three persons.

(1) Draw man with the cords of love. (2) Fit man to adapt as he goes. (3) Advise man through Tradition: Life in Christ, the history of salvation as it stands from the Apostolic age, that the Church codified in the Scriptures. (4) qedasi literally means "hallowing." (5) Clothe with divine power that is grace. (6) They preside in the midst of the congregation. (7) Search the hearts. (8) Distinguish between Trinity and oneness, divine energies and essence.

69. We do not say One like Adam the first creature, but three with one nature.
70. Now we hear the wicked Jews and the unrighteous Ishmaelites, who, being without understanding, say God is one person and one body ; they are of a blind heart.

71. Now we see the idolatrous heathen whose idols are many and whose devils are many.
72. But we follow the leaders to the good way as the Apostles taught us saying : it is as if

73. The Father is the sun, the Son is the sun, and the Holy Spirit is the sun : but it is one sun of righteousness over all.
74. The Father is fire, the Son is fire, and the Holy Spirit is fire ; but it is one fire of life in the highest heaven.

75. The Father is the dawn, the Son is the dawn, and the Holy Spirit is the dawn : but it is a single eastern dawn through which, by the ray of its light, the darkness was destroyed.
76. The Father is the vine, the Son is the vine and the Holy Spirit is the vine: but it is one vine of life from which all the world tasted.

77. The Father is milk, the Son is milk and the Holy Spirit is milk: but it is one milk[1] unmixed.
78. Thus we believe and thus we confess and say the creed.

79. *The people shall say the creed of the 318. (Anaphora of the Three Hundred #1 - 10: p. 86).*
80. Let us now return again to

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peak of the holy Virgin, speaking of her conception which is wonderful to all, and saying: O Virgin, when there abode in your womb the fire of the Godhead, Whose face is fire, Whose clothes are fire, Whose covering is fire, how did it not burn you?

81. In what part of your womb were the seven curtains of the flame of fire prepared and spread ? Were they in the right or the left side while you were such a small body?
82. In what part of your womb was the glittering cherubic throne, compassed by the flame of fire, prepared and planted while you were a young bride?
83. How wonderful it is! A mother and a maid ; the narrowness of the womb and the infinite; conception without intercourse, as a bee conceives, from the voice of a word; milk [(1)] with virginity.
84. When I think of this, my mind likes to swim in the depth of your Son's seas, and the billows from the hiding-place of your Beloved sweep across it.
85. Again when I think of this my mind likes to soar and ascend secretly and draw back the curtains of the hiding-places of the Living One ; it becomes afraid of the flame of fire and does not reach even one-fourth of the way to heaven.
86. When I think of this my mind likes to mount the shoulders of the winds to fly east, west, north and south to all the ends (of the world) to see the nature of the creatures, to measure the depths of the seas and to know the height of heaven, and travelling thus to every part it becomes faint and returns again to its former place.

(1) i.e. Milk to feed her baby even though she was a virgin.

87. Now let us not further enquire or even think of the greatness and profundity of Him Whose grandeur cannot worthily be praised, no, not by the tongues of the prophets nor of the apostles.

88. He is the mighty One Whom none can discern by subtle device_ but He became humble among us; He is the most high, to Whom none can attain_ but among us He took upon Him the form of a servant; He is the impalpable fire, but we saw Him and felt Him and ate and drank with Him.

Now let us praise Him saying.

89. *People :* Holy God, holy Mighty, holy Living, Immortal ....

(See "Preparatory Service" # 174 : p. 33 and "Anaphora of St. John Chrysostom" #64 - 67 : pp. 139 - 140).

* * *

90. O Virgin who gives the fruit that can be eaten, and the spring of that which can be drunk

91. O Bread got from you, that gives life and salvation to those who eat of it in faith.

92. O Bread got from you, that is as hard as the stone of Admas (1) which cannot be chewed, to those who do not eat of it in faith.

93. O Cup got from you, that helps those who drink of it in faith to indite wisdom, and that gives them life.

94. O Cup got from you, that intoxicates those who do not drink of it in faith and causes them to stumble and fall and adds sin to them instead of the remission of sin

(1) A rocky place presumed to be between the earth and the ocean.

ANAPHORA OF ST. MARY

95. And now let us glorify Him saying Glory be to Thee, glory to Thy kingdom, glory with pure incense we offer to Thee.

96. *At this time he shall offer incense.*

People : Remember us, Lord, in Thy kingdom. . . . *(Anaphora of the Apostles, #34: p. 43).*

* * *

97. *Priest :* Jesus Christ, Son of the living God, from Whom is found every good gift and every perfect gift, became man, fulfilled all the law of man yet without sin, and practiced the law of the Hebrews.

98. He was baptized by John, tempted in the wilderness, hungered and thirsted and did miracles.

99. In the same night in which He gave His soul to death He showed His disciples many signs concerning His sufferings, crucifixion, death, His resurrection on the third day with body and soul, with bone and blood, as it was before, when His disciples were with Him on His right and left, and when there was counted with them Judas whose creation was like the tares added to wheat, and who betrayed Him.

100. *Deacon :* Priests, raise up your hands.

101. *Priest :* At that time Jesus Christ took bread in his holy, blessed, pure and spotless hands

102. *People :* We believe that this is He, truly we believe.

103. *Priest :* He looked up to heaven towards Thee His Father, interceded with His parent, and committed his disciples to Him to keep them from all evil:

Blessed while He (it) was blessed *(+ three times)*, broke while He (it) was holy

104. *Then he shall indent the Host slightly with his thumb in five places without separation.*

105. And gave it to His disciples and said unto them : take, eat this (pointing) bread is My body which will be given to you as a propitiation for the whole world.

106. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God: that this is He we truly believe.

107. *Priest :* And likewise also the cup (+ three times) after supper : He pointed and said : Take, drink, this *(pointing)* cup is My blood which the spear will shed for your sake.

108. *He shall then move, the cup with his right hand in the sign* of *the cross*

109. *People :* Amen. Amen. Amen. We believe and confess.

110. *Priest :* And as often as you do this, do it in remembrance of My death, and proclaim the remembrance of My resurrection.

111. *People :* We proclaim Thy death, Lord, and Thy holy resurrection, we believe in Thine ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer unto Thee and beg Thee, O our Lord and our God.

112. *Priest :* O Our Lord, as it happened then bless, break and give this *(pointing)* bread *(+ once)*.

People : Amen.

113. *Priest :* Our Lord as it *happened* then bless, hallow and give this *(pointing)* cup *(+ once over the cup, and + once more over both)*.

People : Amen.

114. *Priest :* And this my ministry, purify and accept it and may it please Thee.

People : Amen.

115. *Priest :* And this priest who is with me to help me in this ministry, and me, make like Joseph and Nicodemus who wrapped Thy body.

People : Amen.

116. *Priest :* And this deacon sent according to the law of ministry, suffer to reach our great rank of priesthood, and make him full of grace, righteousness and favour like Stephen who saw the Trinity and marvelled and was astonished through the descent of the Holy Spirit.

People : Amen.

117. *Priest :* And this people who have gathered together in Thy holy church with priests and deacons, great and small, make worthy to take Thy holy mystery ; have compassion and do not judge them.

People : Amen. Lord pity us, Lord Spare us, Lord have mercy upon us.

118. *Priest :* Lord, have mercy upon us, O Christ *(three times)*.

The people shall repeat his words.

119. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

120. *People :* As it was, is and shall be unto generations of generations, and endless ages.

121. *He then shall dip his finger into the Blood and+ sign the Body.*

Priest : Grant it to all of them that take of it, that it may be unto them for everlasting life.

122. Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

123. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

124. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

125. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

126. The priest The Prayer of Fraction:

God, Maker of all, the Source of all, the Completer of all, the Almighty, the Holder of all, Thou art He Whom angels, archangels, thrones, authorities, lords, powers, the sun, the moon, the stars and the whole creation worship, because they are His subjects, dominions, and are ruled by Him. Though He was rich in everything yet He became poor in everything.

127. Love drew the mighty Son down from His throne and led Him to death.

128. O Ox, Who with Thy hand made no effort against those who draw Thee, but bowed down Thy neck to those who would slay Thee.

129. O Sheep dumb before Thy shearers ; O Patience Who did not open Thy mouth at

ANAPHORA OF ST. MARY

the time of Thy sufferings before those who pierced Thee

130. O Bread found in the treasure, which Joseph obtained in merchandise, in which also he found the pearl of great price

131. O Cup found in the house into which no man entered,

132. O this sign of the cross (1) separated from this host without being divided or alienated, but its appearance, taste and softness are the same :

133. As His divinity was not separated or divided from His humanity so also this sign of the cross[1] is not separated or divided from this host

134. Likewise also let Thy greatness be united with our humility and our humility with Thy greatness, Thou almighty Lord our God.

135. *Deacon :* Pray ye.

People : Our Father who art in heaven . . .

(see Anaphora B, #69 : p. 62)

136. *Priest :* Let us hear then, till our last breath, this word through which we will be accused, judged and forgiven.

137. As the Son came from the heaven of heavens for judgement and mercy, this bread will be accused, judge and forgiver.

138. Let the soul fear, the nerves tremble and the door of the heart be broken by this terrible word.

139. Now this divine bread has been broken and this life-giving cup has been prepared. Let him who desires to take, come: but first examine yourselves and cleanse your bodies.

140. If there is anyone who is impure, let him not approach, and if there is any

[1] i.e. the central part of the Host (Asbadikon) bearing the sign of the cross.

one who hath fallen into sin, let him not forget it because it must not be forgotten.

141. If there is any one who disdisdains this holy communion, let him not approach, but let him be prevented. As you see, this bread is not as perishable as the earthly bread (1), but it is the fire of the godhead (2).

142. What mouth is that which takes in this bread, what teeth are those which masticate this bread, and what stomach is that which can contain this bread?

143. And now let us say According to Thy mercy, our God, and not according to our sins.

144. *People :* According to Thy mercy . . . . *(thrice)*.

145. *Afterwards the people shall say :*

The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

And let us come before the face of the Saviour of the world to praise Christ in faith that is His.

146. *Asst. Deacon :* Open ye the gates, princes.

147. *Deacon :* Ye who are standing, bow your heads.

148. We lay our souls before Thee, Lord, maker of all, the invisible God. We humble ourselves to Thee, the humbler of all. We worship Thee, Who created all to worship Thee. We serve Thee, ruler of all.

149. O Thou Who discovers that which is hidden and covers as in secret all that is open.

(1) John 6 : 27.
(2) Rm. 1 : 20

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O Thou Who is able to send forth that which is within and take within that which is without, hear now the cries of Thy people who call upon Thee in righteousness.

150. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

151. *The priest shall say "The Prayer of Penitence." (Anaphora of the Apostles: 72 - 88: pp. 47 - 48).*

152. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

153. *Priest :* The Lord be with all of you.

People : *And* with your spirit.

Then the priest shall raise the whole Host with his hand and chant :

Lord have compassion upon us, O Christ. *(three times in a loud chant and fifteen times in a low chant).*

The people shall repeat his words.

Then the priest shall chant three times :

Lord, have compassion upon us, O Christ.

The people shall chant twice : Lord, have compassion upon us, O Christ.

154. *Deacon :* Ye that are penitent, bow your heads.

155. *Then the priest shall turn to the people and say* Lord our God .. ..*(Anaphora of the Apostles, 95 - 126: pp. 49 - 52).*

156. *After receiving (the Holy Communion) the following prayer shall be said instead of "The Pilot of the Soul :"*

Priest: O ye, Christian people, as ye have gathered together on this day, so also may He gather you on the holy Mount of Sion and in the free Jerusalem in heaven (1).

157. And as ye have heard this voice of Mary's praise, likewise may He allow you to hear the word of the infants' harps and the angels' song, which softens even the very bones because of the multitude of its melodies.

158. May He lead you where there were stretched out the tabernacles of the flaming fire wherein the High Priest is, and wherein are the icon of His face, the pure crown, and the bright dress which the hand of man did not make, but it was woven above.

159. May He lead you to where are the congregation of the holy prophets, the congregation of the preaching Apostles, the congregation of the victorious martyrs, the congregation of the blessed righteous, the congregation of the ordained priests, the congregation of the watchful angels, and the congregation of virgins and perfect monks, with all the perfect congregations of the one holy universal church, and with them where there is the Ark of the wilderness, that is our Lady Mary.

160. Let us not henceforth be decked with haughtiness or pride which clothe with death and lead down to Hades.

161. Let us henceforth have humility with purity, not only purity of the flesh because the prophets saw the Lord through purity of the spirit, seeing Him face to face.

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162. Let us henceforth have love and meekness like the apostles, because they loved their Lord Who granted them authority like His own
to bind and loose the bonds of wickedness.

163. Let us henceforth have silence and patience like Mary because our Lord praised her saying : And Mary has chosen that good part, which shall not be taken away from her.[1]

164. And now let us pray the Lord our God, giver of grace.

Deacon : Pray ye.

165. *Priest :* O Virgin, remind Him Who remembers, not forgetting any.

166. O Virgin, remind Him of His birth, delivered from you at Bethlehem, of His being wrapped in swaddling clothes and His being warmed by the breath of ass and cow on the cold days.

167. O Virgin, remind Him of his flight with you when you fled from one country to another in the days of the cursed Herod.

168. O Virgin, remind Him of the bitter tears shed from your eyes and dropped on the face of your beloved Son.

169. O Virgin, remind Him of hunger, thirst, poverty, sadness and all the trouble which you suffered together with Him.

170. Remind Him of mercy and not of destruction. Remind Him of compassion and not of anger.

171. Remind Him of the sinners and not of the righteous. Remind him of the impure and not the pure.

172. And now let us glorify the Father, the Son, and the Holy Spirit, both now and ever, and unto the ages of ages.

People : Amen.

[1] Luke 10:42.

173. *Priest : The Laying on of the Hand Prayer.*

We offer thanksgiving to God for all the graces He has granted and because He granted his Mother to be glorified through this Anaphora, and because He made us worthy to begin it through His kindness, and through His will to complete it, He to Whom be glory and Who is wise, unto endless ages. Amen.

174. (I found in it the understanding that any priest who celebrates this anaphora does not sanctify Mary but he himself will be sanctified, and all those who hear it will be sanctified, because our Lady Mary is always[1] sanctified in heaven and earth.)

175. May the accepted blessing of her prayer, the perfect gift of her help, and the compassion of her beloved Son, filling the ends (of the world), be with our rulers (. . .) unto the close of the age. Amen.

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[1] Lk. 1 : 48

THE ANAPHORA OF THE THREE HUNDRED (1)

All: The Prayer of Faith (2)

1. We believe in one God the Father almighty, maker of heaven, earth and all things visible and invisible.
2. And we believe in one Lord Jesus Christ, the only-begotten Son of the Father Who was with Him before the creation of the world:
3. Light from light, true God from true God, begotten not made, of one essence with the Father
4. By Whom all things were made, and without Him was not anything in heaven or earth made
5. Who for us men and for our salvation came down from heaven, was made man and was incarnate from the Holy Spirit and from the holy Virgin Mary.
6. Became man, was crucified for our sakes in the days of Pontius Pilate, suffered, died, was buried and rose from the dead on the third day as was written in the holy scriptures,

(1)The 318 bishops, who attended ecumenical Council held at Nicaea in 325 A.D., settled many contemporary doctrinal controversies, some wrote about those issues. This Anaphora reflects their efforts.

It is celebrated on the following occasions:

a. 21st Maskerem (October 1), the memorial day of the Virgin Mary.
b. 8th Hedar (November 17), the Feast of the Four Beasts.
c. 9th Hedar (November 18), the opening day of the Council of Nicaea.
d. 24th Hedar (December 3), the Feast of the Twenty-four heavenly Priests.
e. Nativity of Christ, 29th Tahesas (January 7).
f 13th Ter (January 21), the Feast of Caana of Galilee.
g. the memorial day of any of the righteous.

(2) The creed given by the Council of Nicaea (325 A. D.) and the Council of Constantinople (381 A.D.)

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7. Ascended in glory into heaven, sat at the right hand of His Father, and will come again in glory to judge the living and the dead ; there is no end of His reign.

8. And we believe in the Holy Spirit (1), the life-giving God, who proceeds from the Father; we worship and glorify Him with the Father and the Son ; Who spoke by the prophets,

9. and we believe in one holy, universal, apostolic church,

10. and we believe in one baptism for the remission of sins, and wait for the resurrection from the dead and the life to come, unto endless ages. Amen.

11. The Anaphora of the Three Hundred and Eighteen Orthodox, may their prayers and their blessings be with our (*head of state : King, Queen, President, . . .)* unto ages of ages. Amen.

12. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give ye thanks unto our God,
People : It is right, it is just.
Priest : Lift up your hearts.

(1) This marks the end of the what the Fathers at Nicaea settled, and the beginning of what was decided by the Second Council, at Constantinople in 381. That concluded more than fifty years of debates on how best to describe these mysteries. Such had been part of the Church's life since Apostolic times, but, not yet stated so succinctly. Some of the same leaders who negotiated pronouncements on these doctrines, also applied the same criteria in deciding the contents of what today is known as "The Bible."

People : We have lifted them up unto the Lord our God.

13. *Priest :* The Lord is mighty in the clouds, higher than heaven, glorious in all His ways, the perfect victorious God of gods.

14. There is no time in which He was not, and there is no place where He cannot be found, there is no time when He was perfectly seen in His divinity. No one can see Him, and no one knows how He lives.

15. Heaven and earth together with all their worlds, sea and rivers and all things that are in them glorify Him. All were created through His grace, and all live through His kindness. He is one Father of the One, Father of the Lord, Father of Messiah, true light with Him Who begets Him.

16. *Deacon :* Answer ye.
People : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

17. *Priest :* We proclaim that the Father lives with His Son, and that the Son lives with His Father before creation, and before the heavens and earth were made

18. and before the mountains and the little hills arose, and before the height of the sky was seen, and before the power of the wind breathed,

19. and before the thunderbolt flashed, and before the quickness of lightning was seen, and before the thunder thundered, and before the clouds were spread,

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20. and before the creation of angels, and before any name was named under heaven and on earth.

21. No one, thinking deeply, can understand His nature, though He ascends to heaven and goes beyond the lords and meets with the four living creatures[1], full of eyes, whose whole bodies are light, and from whose mouths comes out the likeness of flaming fire; again, though he descends down to earth and goes beyond the sea, the wind and the fire; again, though He goes out thence to search upon the right hand and the left, setting His thought on high and spreading it abroad

22. *Deacon :* Ye that are sitting, stand up.

23. *Priest :* Even so he cannot discern among the Father, the Son and the Holy Spirit to know what is His nature.

24. The Father begets His Son, but it is impossible to say that He begat Him at such a time, or that He begat Him on such and such a day.

25. His birth from the Father is unsearchable because it passes understanding, and His nature is unknown because it is hidden. He is the right hand of His Father, His arm and His beloved Son Who is of the same essence with Him.

26. *Deacon :* Look to the east.

27. *Priest :* The Father begets His Son ; but He begets Him, not that He might be His assistant in work, to serve Him as a man is served who is in need. When He created heaven and earth no one helped Him because He is mighty.

[1] Ezek. 1 : 5 - .15

28. He did not become weary, nor does He rest as man rests, but the sword of fire coming out of His mouth, what He has spoken is immediately accomplished; instantly whatever He has thought is fulfilled: He is the thought of thoughts;[1] He is the Wise, the Creator.

29. Who, like Him, lives in the highest heaven, builds the foundation[2], bears up from beneath, sits upon the firmament on high, establishes upon the floods, builds with very small particles, wraps with invisible things, limits with sand, strengthens with wind, hangs the water up, and calls it sky,

30. congealed liquid in the womb, turning it into flesh, binds it with muscles, strengthening it with sinews, numbers the very hairs, tries the heart and knows the reins?

31. The Father begets His Son without days or hours; and as He begets Him, His Father is not separated from Him. Before He created the angels for His worship His glory was infinite; the glory of the Father, of the Son, and of the Holy Spirit was perfect.

32. *Deacon :* Let us give heed.

33. *Priest :* And when He created our father, Adam He did not go about to gather earth, water, wind, and fire, nor did He leave His throne or in any way move from it

34. Yes, while He was yet there, He took the four elements: two palpable, and two impalpable; three visible and one invisible

[1] i.e. he knows the thoughts of all, but his thought can be known by none.

[2] i.e. the foundation of the earth.

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35. and made him from these, made him fair with His holy hands, kissed him and loved him; and breathed in his nostrils the breath of life. Before He built the skies and the highest heavens He was not lowly, but was strong in His throne and great in His kingdom.

* * *

36. He thundered to those that were above, caused those beneath to tremble as He trod the clouds, burned without fire and cooled without water.

37. And when He created the sun and the moon, it was not to make light for Himself as for one in darkness, but it was as though He gave them a little from His own light, as it were, no more than a grain of wheat. Thus they gave light to man.

38. Having created and prepared all, visible and invisible, He did not boast saying, I have worked and I have finished and I have to rest from all the toil in which I have laboured, but He knew before it came to pass, He completed before ever He made possible righteous and unrighteous, good and evil.

39. Before He created man, He prepared Paradise to put therein him whom He loved, and the fire of hell to put therein him who hated.

40. Blessed is he whom He had chosen, and blessed is he in whom He was pleased. Let us therefore receive this word with great diligence that we may not enter into the great sea wherein fire and water are mingled and from which we cannot escape by swimming.

41. But let us receive what the apostles taught us about the Father, the Son and the Holy Spirit saying, The Father declares of His Son, that He is Jesus Christ His only One:

And the Son tells that God the Father begets Him

And the Holy Spirit proclaims that He proceeds from the Father and took of the things of the Son. (1)

42. It is one honour and one authority and one power which cannot be divided. There is neither reckoning nor separation of His position. There is neither subtraction nor addition in His divinity.

43. As our Lord answered His disciples about Their nature saying, We have neither first nor last, We have neither right nor left, We have neither firmament nor foundation, We are the firmament, and We are the foundation.

44. None can see Us and none can know how We live. We know all and we understand all, We make remote that which is near and bring near that which is afar off. We ignore the noise of the tongue as one who does not hear (2). We know the whisper of the heart within.

45. My Father, I, and the Holy Spirit are the gate, the door, and the dwelling-place.

46. My Father, I, and the Holy Spirit are might, grace, and favour.

47. My Father, I, and the Holy Spirit are sun, light and heat.

48. My Father, I, and the Holy Spirit are fire, flame and the burning coal.

49. Such is Our existence, such is Our perfection, and Our days are not finite but they endure for ever. Again there is neither counting nor end (of them).

(1) John 16:15.
(2) Isaiah 1:15.

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50. Deacon : Let your thoughts be above. Let your hearts be in heaven. Know where you stand.

51. *Priest :* He is slow to anger, His compassion is great, and He is righteous. It is not as if there was a time when He is patient and another when He is impatient. He waits for the sinner until he comes back and returns to Him.

52. When He was angry He destroyed the wicked with the flood and saved eight souls who kept His word, and He established with their father an everlasting covenant of righteousness. He is God of gods, consuming fire, and life-giving fire.

53. What is His name, and what is His Son's name? (1) Where is His dwelling-place and where is His country?

54. His throne is compassed by fire and His abode is enveloped by water, and round the roof of His house hang drops of water which do not fall.

Flashes of light go out from His throne, within it is like blazing fire, in it there is great light like the winter rainbow, round it there is lightning.

55. At the sides of that throne there are four animals as if they carry on their heads the large throne which is as white as snow.

56. Round about that throne there are twenty four priests (2) in front of them they see the likeness of the lamb, the vesture dipped in blood (3), and the sealed book. (4)

57. Every time they go round that throne they prostrate themselves

(1) Prov. 30:4.
(2) Rev. 4:4.
(3) Rev. 19 : 13
(4) Rev. 5 : 1 & 2

thrice before the likeness of the Lamb, the vesture dipped in blood, and the sealed book. The smoke of glory fills the pavilion. From beneath that throne springs the sea of two courses, the sea of light and the sea of wind.

58. The God of gods does not live there, the Lord of lords is not limited therein, but He both lives without and is found within.

59. They do not go to find him, and He is not absent when they seek Him. He is not felt when they take hold of Him because He is far above thought.

60. He keeps the rich, lives with the poor, loves the humble, and neglects the haughty. He will justify when He likes, save when He is pleased, He disregards as if He does not hear, keeps silent as if He does not see, waits as if He does not know, delays as if He does not wish to grant.

61. He is the God of gods, the Lord of lords, the Lord of the strong, before Whom the angels and archangels prostrate themselves.

62. They do not prostrate themselves before Him because they see Him, but they prostrate themselves before His throne and praise His greatness. They fly towards the four ends of the world to do all His will. Seraphim and cherubim shout and say, yet without pride, Holy God, holy mighty, holy living, immortal, Who yet died for the love of man.

63. From the one treasury (1) formed from the breath of His mouth proceed and grow the souls who multiply in the world.

(1) i.e. Adam or one baptism.

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64. In one treasury there will be gathered wheat without tares. There will be put and kept the souls of the righteous until all are rewarded according to their deeds.

65. There are pleasure and happiness. There is Adam, the father of all. There are Abel, Seth, and Enoch the patriarchs together with all their seed.

66. There are Abraham, Isaac and Jacob, the friends of the Lord. There are Moses and Aaron the priests. There are David, Hezekiah and Josiah and all the kings of a right faith.

67. There are the prophets with their prophecies, there are the disciples of the One, in whose hands are the keys, sitting at the door to take in whom they will.

68. There are the patriarchs, archbishops, bishops, priests and deacons who gave full account of their stewardship which was entrusted unto them by their Lord.

69. There are martyrs whose crowns shine seven times brighter than the sun. There are the righteous in their patience.

70. There are men and women, the hosts of the Father, the Son and the Holy Spirit whose number cannot be known. They live there in pleasure and happiness till they receive twofold more than before (1).

71. There live in honour the righteous, the meek and the elect. O Lord we offer our prayer unto Thee Who answers, Who is the hearer and the helper.

(1) i.e. more than they get in paradise, the waiting place of the righteous.

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72. We beg Thee, Lord, on behalf of those who have fallen asleep and departed from this corruptible world, and on behalf of those of whom the authority of death took hold, and of those who are covered within the grave.

73. We pray Thee, Lord, and beseech Thee to call them to an honourable resurrection when Thou will raise the body, uniting it with the spirit, and when Thou gives that good gift which eye has not seen, nor ear heard. Neither has it entered into the heart of man, (1) which Thou prepared through Thy Son Jesus Christ, unto endless ages.

74. *Deacon :* For the sake of the blessed *(Anaphora of the Apostles #6-9: p. 43).*

75. *Asst. Priest : Prayer of Benediction (Anaphora of the Apostles #10-21: pp. 43, 44).*

76. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

77. *Priest :* God the Father sent His only-begotten Son to abide in the body of a daughter who did not know a husband; and the creator of infants was kept in the womb without being limited. He was made man while He was God, and was born while He was the fire of the Godhead, and grew without adornments or honour. And grew like the children of the poor, chastened greatly and obeying His relatives.

78. He bowed His head to be baptized by a servant, though He was pure from sin. He did miracles, changing water into wine and

1) phrases similar to Job 28:7; Isa. 64:4 & 1Cor. 2:9

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satisfying many thousands in the wilderness.

79. *At this time he shall cense.*

People : Remember us, Lord, in Thy kingdom. *(Thrice) (Anaphora of the Apostles #34: p. 45).*

80. *Priest :* Oh ! The eyes of that generation were blinded so that they might not see Him, and their ears were made deaf so that they might not listen to Him, and their hearts were closed so that they might not know Him, they determined Him who forgives sin to be a mere man, and judged the judge of judges.

81. He chose twelve apostles from among them, walked with them and showed them the mysterious order of the Holy Communion.

82. *Deacon :* Priests, raise up your hands.

83. *Priest :* He took bread before them, *At this time he shall raise the bread.*

84. *People :* We believe that this is He; truly we believe.

85. *Priest :* blessed, *(+ three times, then he shall indent the Host lightly with his thumb in five places without separation),* and said, Take, eat, this *(pointing)* bread is My body which will be given on your behalf for the remission of sin.

86. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God; that this is He we truly believe.

87. *Priest :* And likewise also the cup, He blessed *(+ three times)* and hallowed and said, Take, drink, this *(pointing)* cup is My blood

which will be shed on your behalf for the remission of sin.

He shall then move the cup with his right hand in the sign of the cross.

People : Amen. Amen. Amen.

88. *Priest :* At that time Jesus said, My soul is exceeding sorrowful, even unto death, the death which will make the sad rejoice.

89. In that night they took hold of Him, and when it was day the masters of the Jews and the chief priests sat with Pilate, the ruler, in the court for His judgement.

90. They shackled Him with His hands behind Him like a thief, and He followed them in love like a meek sheep. They sat at the court to judge Him. They made Him to stand before them, Him before whom the hosts of angels stand in fear and trembling.

91. An evil servant strengthened his hand to strike the innocent One they impudently bowed before Him to Whom the archangels bow in great trembling.

92. They crowned the Head of life with a crown of thorns, stripping Him, they clothed Him, Who is dressed in light as a garment, with a scarlet robe (1).

93. They took him to the place of crucifixion called Calvary, burdening Him with His cross, so that Jesus was wearied in the carrying of His cross and sweated because it was heavy.

94. They numbered him among the thieves, raised Him upon the cross, and crucified Him without mercy, according to their law.

(1)See the Anaphora of St. John Chrysostom 47-50.

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95. Oh! The hands which formed Adam were nailed on the cross. Oh! The feet which walked in paradise were nailed on the cross.

96. Oh ! The mouth which breathed the breath of life into the face of Adam drank vinegar and myrrh mixed with gall.

97. Jesus groaned in His suffering, cried to His Father, bowed His head and gave up the ghost.

98. They pierced Him in His side with a black spear, which they had prepared for Him,

took Him down from the tree and buried Him in the grave. They did not put Him in their own grave, but outside in a stranger's grave of three cubits, and closed it with a stone.

99 While He was there He cried toward Adam His servant, and all his children.

* * *

100. *Priest:* The Lord be with all of you.

People : And with your spirit

Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God. Our Father, ho art in heaven. *(Thrice)* Thou art our Lord and our God.

101.*Priest :* When he said this to Adam, His servant, Adam rejoiced, went out with all his children and entered into the holy city, as it was said. (1)

(1) Matthew 27:52

102. And also, to reveal the glory of His resurrection, He revealed a little of His divinity (1) and caused those who were watching His grave fall down.

103. And He rose on the third day, and on the day, which He had made known, entered where His disciples were and showed them His pierced side and His nail-marked hands. He stayed with them teaching them concerning the kingdom of heaven.

104. On the fortieth day He ascended unto heaven to His Father who sent Him. Again He will come. He will not come in lowliness, but in the glory of the Father, Who begets Him, in fearful authority with His holy angels in the clouds of heaven.

105. *People :* We proclaim Thy death, Lord, and Thy holy resurrection ; we believe in Thine ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer unto Thee and beg Thee, O our Lord and our God.

106. *Priest :* Let Thy mercy, Lord, be upon us according as we hope in Thee (2).

107. *People :* According to Thy mercy, our God, and not according to our sins. *(thrice)*

108. *Priest :* Let our gathering be like the gathering of Thy disciples. Thou art theirs and Thou art ours, Thou was then as Thou art now.

109. Thine is heaven and Thine is earth; Thine are the righteous and Thine are the unrighteous, because Thou regards not thousands of sins. Thou establishes even little things to be a plant of righteousness, and Thou uses any means to save.

(1) referring to the light which shone from the grave at the time of His resurrection.

(2) Ps. 32 (33) : 22.

110. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

111. *People :* As it was, is, and shall be unto generations of generations, unto unending ages.

112. *At this time he shall dip his finger into the Blood and sign the Body.*

Priest : Grant it together unto all them that take of it, that it may be unto them for purity and for selectivity unto them who receive of it, so that by its appearance the thorn of sin may be burnt, iniquity may be rooted out, wickedness may be destroyed and the soul may get total respite from her iniquity.

113. Let the gate of light be opened, and let the doors of glory be unlocked (1), and let the living Holy Spirit be sent, descend and come from the place where He is hidden; and shine on this *(pointing)* bread that it may be the body of Christ our God,

(+ once over the bread)

114. And that the nature of this *(pointing)* cup may be changed to become the blood of Christ our God. *(+ over the cup once, and once more over both)*

115. *People :* Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

116. *Priest :* Have pity and mercy upon the one, holy, and universal (2) Church together with all the whole congregation, and especially have

(1) See The Anaphora of St. Jacob of Serough, # 53: p. 154. (2) Once some might have transliterated the Greek word here that would look like “catholic” in its English version. The sense in this context indicates all those who are united in accepting the faith that was once delivered to all the saints as an ideal, not a commodity. Early writers, like Tertulian, used it as a hallmark indicative of unanimity in worshiping in “spirit and truth.” But that was before “denominations” occurred to anyone.

pity and mercy upon those who chose me, the poor one, to minister this mystery, unto endless ages. Amen.

117. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

118. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

119. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

120. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

121. *Priest : Prayer of Fraction:*

Again we beseech the Almighty and Redeemer from sin: remember that the body which Thou took from the holy Virgin is our body, and not something which Thou brought down from heaven.

122. Remember that the body which Thou took from the holy Virgin is the body which stood before Pilate.

123. Remember that the body which Thou took from the holy Virgin is the body which bore the tight bonds.

124. Remember that the body which Thou took from the holy Virgin is the body which suffered and died.

125. Remember that the body which Thou took from the holy Virgin is the body which rose from the dead on the third day.

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126. Remember that the body, which Thou took from the holy Virgin is the body which ascended into heaven in glory and sat at the right hand of the Father. Again the Lord our God will come in this body in the power of His divinity.

127. *Deacon :* Pray ye.
People : Our Father who art in heaven . . .

(see Anaphora #2, #69 : p. 62)

128. *Priest :* There is the fragrance of a sweet savour. Let our thoughts ascend to the place of this Bread that you may know the fragrance of its savour.

129. Give heed to your souls and purify your bodies and let none of us be sick through the multitude of iniquities and sins.

130. Behold, today there is with us on this table Emmanuel, the Lamb of God; and behold, there is the Father, the Light, together with His Son and the Holy Spirit.

131. Behold, there are the angels of light visiting the church. Give heed to your souls and purify your bodies and let not anyone of us be sick. There is a man of iniquity and there is a man of sin. Let us awaken our conscience that we may be worthy to take of this mystery, unto ages of ages.

* * *

132. *People :* The hosts of the angels of the Saviour of the world, stand before the Saviour of the world, and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

(And there are others who say instead of the previous sentence:)

The righteous fought for his sake.

133. *Asst. Deacon :* Open ye the gates, princes.

134. *Deacon :* Ye who are standing, bow your heads.

135. *Priest :* We thank Thee, Lord, Who through Thy beloved Son Jesus Christ, has drawn us nearer before the greatness of Thine exaltation. Glory, honour and thanksgiving be to Thee, unto ages of ages. Amen.

136. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

137. *Priest : Prayer of Penitence. (Anaphora of the Apostles, 72 - 88: pp. 47, 48)*

138. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

139. *Priest :* The Lord be with all of you.

People : And with your spirit.

140. *Then the priest shall lift up the whole Host with his hand and say :* Lord have compassion upon us, O Christ. *(three times in a loud chant, and fifteen times in a low chant).*

The people shall repeat his words.

The priest shall chant them three times.

The people shall chant them twice.

141. *Deacon :* Ye that are penitent, bow your heads.

142. *Then the priest shall turn to the people and say :* Lord our God, look upon Thy people that are penitent . . . *(Anaphora of the Apostles, #95-138: pp. 49 - 53).*

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143. *After receiving the Holy Communion,*

Priest : The Prayer "Pilot of the Soul."

In the beginning was the Word, and the Word was the Word of God. And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the Only-begotten of the Father. That Word came unto His own, and His own received Him not. (1)

144. But we, the three hundred and eighteen orthodox, received Him, we are the law-givers of the holy church whose bridegroom is the Lord our God.

Deacon : Pray ye.

145. *Priest :* Thou art He Whom the cherubim of many eyes and the seraphim of six wings encircle.

146. O Thou Who formed Adam in Thine image and likeness, (2) O Thou Who heaps fire upon water, O Thou Who is not darkened by darkness and art not hidden by the night : it is Thou who brought us near before this mystery. Glory, honour and thanksgiving be to Thee unto endless ages.

People : Amen.

147. *Priest : "The Laying on of the Hand"*

O Lord, our Lord, God, and Saviour Jesus Christ, bless us and sanctify us, and make us worthy to go to our homes in tranquility and happiness without sin and without spot.

148. Let Thy body and Thy blood which we have received from Thine honourable table give us life.

149. Send Thy Holy Spirit, Lord, upon us to guide us in the way of righteousness and life. (3)

(1) John 1:1-15 (2) Gen. 1:26,27. (3) John 16:13

150. The Son of the living God prepared His body and blood in the world that we might eat of it and live with Him. [1]

151. Draw us near to Thee, through Thy mercy, towards Thy living and holy altar [2] that we may be called the servants of God and the abode of the Highest.

Let us all draw near Him that we, through faith, may stand before His face in supplication, prostration, prayer and purity.

152. May His holy body and His precious blood which we have received at the hands of the priests who offer prayer and supplication at every time and in every hour be to us for life, hope, salvation, remission of sin [3] and resurrection from the dead, unto the ages of ages. Amen.

1 John 6:53-59
2 Ex. 28:43; Is. 56:7; 1Cor. 9:13
3 Heb. 10:16-19

THE ANAPHORA OF ST. ATHANASIUS (1)

1. The Anaphora of St. Athanasius**,** Patriarch of the City of Alexandria; may his prayer and blessing be with our *(head of state: King, Queen, President, . . .)* unto endless ages.

2. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give ye thanks unto our God.
People : It is right, it is just.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord our God.

3. *Deacon :* You who have gathered this day in this church, listen to the Anaphora of the holy Sabbath of the Christians.

4. *Priest :* I will cause heaven and earth to bear witness against you so that you may stand in fear and trembling, none making any disturbance.

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5. Let no one remain here who is angry with his brother, like the vengeful Cain.

6. Let no one remain here who is quarreling with his brother like Dathan and Abiram who quarrelled with Moses. [1]

7. Let no one remain here who is deceitful towards another, like the serpent which deceived Eve.

8. O priests, you are the bright eyes of God; look to one another, investigate your people prudently in order that no adulterer, murderer, idolater, thief or liar should stand and join you in prayer, even those who are as the five dogs that are judged without.

9. Rebuke the sinner as him who is your brother, and scold him openly if he has committed a sin unto death.

10. Advise the wicked to leave that way and submit himself unto God so that He may forgive him.

1) This Anaphora is celebrated on the following occasions:

a. On 7th Ginbot (May 15), the memorial day of the death of St. Athanasius.
b. On every Sunday if there is not a specific feast indicating the use of another anaphora.

(2) Athanasius, the 20th Bishop of Alexandria, was born between 296 and 298. As a lad, he attracted the attention of Alexander, Bishop of Alexandria, who took him into his household and ordained him as a deacon. In his early life, before 318. When he was about twenty years old, he wrote two very important books, viz. *"Contra Gentes"* (Against the Heathens) and *"De Incarnortione Verbi Dei."* (The Incarnation of God's Word). It is an amazing production for one of such a young age.
In 325 he accompanied his bishop to the Council of Nicea and there he played a great part against Arius. As a deacon, he 'was not a member of the Council, but his influence was such that the Arians soon came to recognize him as their most formidable antagonist.

In 326 he succeeded Alexander as Bishop of Alexandria. His aim in life was the highest welfare of the church, he spent most of his life in fighting against the Arians and defending the Christian faith with writings and speeches, both in Egypt and to the universal church. For this reason he was called "The Apostolic." This stand for the truth cost him much tears and blood, because the Arians used their great influence in political changes that caused him to be exiled more than once.

It was he who consecrated Frumentius and sent him to Ethiopia in 328 as its first Archbishop during the reign of Abraha and Atsbaha, the first Christian kings of Ethiopia

He wrote many books: some twenty remain; festal letters: forty-five survived, and personal letters: nineteen are extant.. He died on 7th Ginbot (May 15) 364: others say that he died on 2nd May 375.

[1] Num 16:12, 24-27; Deut. 11:6; Psalm 105:17

11. O deacons, lights and messengers of the church, drive away from it the wolf, so that it may not be among the sheep; the kite, that it may not be among the doves, and take away the tares so that they may not be (found) among the wheat.

12. You investigate that which is without and not that which is within; but that which is within God knows and examines with His light.

13. *Deacon :* Ye that are sitting, stand up.

14. *Priest :* Let the inner ears of the heart be opened and not those planted outside; let the inner eyes of the heart be uncovered and not those that are bright outside.

15. Let not our mind be like the wave of the sea which now ascends and then descends, but let it be like the pillar of fire (1) which was from earth to heaven.

16. Let our hearts be united in His fear like the golden curtain (2) which is tightly woven.

17. Let us raise our hands unto Him and stretch them to the right and to the left (3) as a sword of fire to frighten Satan as it was said.

18. And let our feet stand firm in the house of God like candlesticks which do not move day or night, and let us always live in such a way because God is watching us.

19. *Deacon :* Look to the east.

(1) pillar of fire which led Israel in the wilderness Ex. 13:21. (2) curtain of the temple: Ex 26:; 1Ch. 17:1. Mk. 15:38. (3) in the shape of the cross which frightens Satan. Exodus 17:11-13.

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20. *Priest :* Man that is in honour and understands not is like the beasts that perish (1).

21. Man, being a king, knew not, and so, at his own will, debased himself and became a servant; and those who are not lords ruled over him.

22. Man, being rich, knew not and so impoverished himself as it pleased him and let his stomach be hungry and his soul thirsty.

23. O Lord, how much Thou has done for man! Thou stretched heaven as a tent for his astonishment, and widened the earth for the tread of his feet.

24. Thou keeps water in the womb of clouds to feed him, Thou did light the sun that he might be illumined by day, Thou prepared the moon lest the darkness of night should cover him, Thou caused the light of the stars to shine upon him that he might know the work of Thy fingers, Thou gave him the days of the week, the years, the seasons and the days of the month so that he might serve Thee.

25. Oh, Thou did show the hard-hearted man death and life, but he desired death and disdained life, not the death of the body prepared for the righteous and the unrighteous, like sleep for a little while until the time, but eternal and everlasting death, the days of which are innumerable and endless.

26. Man, who had been clothed with a garment of light, let his body be found naked and was covered with garments of skins.(2)

(1) Ps. 48 (49):20 (2) Gen. 3:21

27. Man, being a ruler [1] under the Lord, stole and ate of the tree which was not prepared for him.[2]

28. O Adam, what wrong did we do you that you brought the sentence of death upon us ? O Adam, what wrong did we do you that you did not let us rejoice in paradise, the abode of the Lord?

29. O Eve, what wrong did we do you that now our body is darkened through the multitude of sins instead of being worthy to live in the likeness of the heavenly ones?

30. O Eve, what wrong did we do you that now all your daughters weep when they give birth in pain and suffering and issue blood as you made that tree in the garden to bleed?

31. O Adam and Eve, it is impossible for us to blame you as it is impossible for man to blame the tongue while speaking with it. Likewise you are one with us and we are of one kind with you.

32. O Adam and Eve, you became penitent through the reproof of the merciful Lord.

O Adam and Eve, you were truly saved and you entered into your previous inheritance through the blood of your Redeemer without hindrance.[3] All the heretics who do not believe in your Redeemer are not your children though they seem to be like you.

33. But we who believed in your only Son are the true image and likeness, got from your loins

[1] Gen. 1:28; 2:15
[2] Gen. 2:16,17; Gen. 3:3, 6.
[3] According to Orthodox tradition, Adam and Eve were first among those liberated through the mystery of Christ's victory over sin and death: see Mat. 27: 52,53.

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34. Behold sin has consumed us, your children, like fire, and lust has burnt us, not the lust of the soul but the lust of the flesh through which the soul is destroyed.

35. Henceforth let us say, Hail! garden of happiness into which it is impossible for us to enter save by the breastplate. [1]

36. Hail! O eastern garden of our father Adam in which it is impossible for us to rejoice unless we make weak our bodies here. [2]

37. Hail! Ground of Eden in which it is impossible for us to walk unless we prevent our feet from vain walking.

38. Let us also say, O seraph, guard of the garden with the sword of fire, allow us to enter and see the abode of the Lord though we may not stay in it.

39. O seraph, allow us to enter and see the abode of life though we may not hide there.

40. O seraph, allow us to enter into the garden and smell its perfume that its savour may be poured into our hearts.

41. O seraph, admit us into the previous inheritance of our father,[3] that we may be pleased with its trees, though we may not pluck with our hands from its fruit as before.

42. O seraph, allow us to enter and see the streams of light irrigating the garden, Gihon, Pison, Hiddekel and Euphrates. [4]

43. There is that which proceeds from the east and flows to the west to irrigate that which is there.

44. There is that which proceeds from the west and flows to the east to irrigate that which is there.

[1] i.e. "of righteousness" Eph. 6.14.
[2] Philippians 3:21
[3] Seraph > Hebrew = flaming sword Gen. 3:24
[4] Gen. 2:11, 12, 14

45. There is that which springs from the south and is poured to the north to irrigate that which is there.

46. There is that which springs from the north and is poured to the south to irrigate that which is there.

As it was said, [1] Wonderful is the movement of the sea, likewise wonderful is the movement of the rivers without noise. What shall we say: we are played like the harp which has no soul.

47. But we, who are anointed with the grace of God, true Christians, the people of Christ and Messiah, let us watch, hasten, be jealous and draw near to pass from honour to honour.

First of all let us subject our bodies, and let us always separate our minds from dissipation that the Lord our God may willingly accept our prayer.

48. *Deacon :* Let us give heed.

49. *Priest :* We have not here a proud, swelling, and crooked city which is not straight, but we have that which is above where the prophets and apostles have come before us.

50. We have not here a house built on sand against which the winds blow and the floods beat, but the free Jerusalem which is above and into which the patriarchs, bishops, priests and deacons have entered before us.

51. And they, being clothed in flesh like us, resembled the angels in their lives, purified their souls, made white their garments, did not defile the abode of their body, and their names were written in the book of life through the blood of the Lamb.[2]

52. We, who were born in flesh like them, have three births : one is the

[1] Ps. 92 (93):3.

[2] 1Pt. 1:19; Rev. 12:11

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holy baptism which makes us like Christ, one is the body and blood of Christ which forgive iniquity and sin, and one is the tears of penitence which flow from within like Jordan and bring us in purity before God. So let us all, being purified (1), wash our bodies with water (2).

53. And let us be like the angels who praise God with the word of holiness, according to their ranks, their congregation, their tribes, their hosts, their names and their number. There are those who cover, those who encircle, those who make a joyful noise, those who sing, those who give thanks and those who glorify. Those of six wings say, "Holy, holy, holy, perfect Lord of hosts." Let us say also with them, Holy, holy, holy, God.

54. *Deacon :* Answer ye.

People : Holy holy holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

55. *Priest :* Come, let us exalt; come, let us praise; come, let us honour; come, let us celebrate the chief of the holy days which is the holy Sabbath of the Christians. Let us say, This is the day which the Lord has made; we will rejoice and be glad in it (3) ; and let us sing with Asaph, the prophet, saying Rejoice in God who helped us (4).

56. Truly let us rejoice in God Who has granted us freedom from slavery, light from darkness; make a joyful noise unto the God of Jacob (5).

57. Truly let us make a joyful noise unto the God of the holy prophets and unto the Lord of the pure apostles. Take a psalm and bring hither the timbrel. (6)

(1) With water of baptism. (2) With water of penitential tears. (3) Ps. 117 (118):24. (4)&(5) Ps. 80 (81):1. (6) Ps. 80 (81):2.

58. Truly let us take the Gospel in which there are humility and love, and let us leave the Law in which there are the judgement of death and the penalty of a life for a life As the psaltery is pleasant with the harp (1) so the commandment of the Gospel is good with its fulfillment.

59. The harp is the faith with which the martyrs are clothed. Blow up the trumpet in the new moon (2)

60. Truly let us say : Halleluia in the prophet David's Psalm, at the appointed time, on our solemn feast day. (2) Truly it is that time appointed, in which God began to do His work.

61. Oh, this day is the first (3) but not the last. Oh, this day is that ultimate (4) that lasts for ever.

62. Oh, this day was declared to Abraham (5) and caused him to desire, prophesy and rejoice.

63. Oh, this day was declared to Moses on the Mount of Sinai but was hidden from the Israelites.

64. Oh, this day was known by the prophets and was hidden from the people of the Jews, but to us it has been absolutely revealed; it alternates like the sun, it rules every week and reigns every week and is numbered every week.

65. Oh, this day is what the Father hallowed, the Son blessed and the Holy Spirit exalted. Let us rejoice and be glad in it and sanctify it that we may be sanctified through it.

(1) Ps. 80 (81):2. (2) Ps. 80 (81):3. (3) The first of the seven days of creation. (4) The tradition is that Christ's second advent will be on Sunday. (5) John 8:56. (3), (4), (5) In its relation to the Seventh, it is also reckoned as the apocalyptic "Eighth Day." See the inscriptions of Septuagint Psalms 6, 11, 23; Ezek. 43:27.

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66. O other days of the week, which are introduced through it to the seasons and to the days of the month, come ye, let us praise the holy Sabbath of the Christians which is the chief of the holy days.

67. Oh, this day is that in which the old ceased and the new was confirmed; Oh, this day is that in which the prisoners were released and the slaves were set free. (1)

68. Oh, this day is that on which the ruined was rebuilt and Satan was destroyed.

69. Again, when this day rules there will be a new work and a new thing; and at that time there will not be the light of the sun or the moon or the stars or candle or any light, winter or summer.

70. The earth will rest for seven days while there will not be in it any moving thing of all the living creatures. There will be sent a sounding word; through the same word the existing heaven will be destroyed and the earth will pass away.

71. At that time the graves will be opened and the dead that waxed old from the beginning of the world will rise in the twinkling of an eye. The Father will grant to His Son the kingdom and the judgement, then there will be revealed the power of a new lightning and a fearful sound of thunder which ear has not heard and eye has not seen from the beginning.

72. There will stand before Him the fearful angels with the wings of fire who have no names, and whom they do not call such and such a one, and who lived within the veil of the Father, and they are the messengers of His face. Their wings will strike one against another,' they will sound,

(1) On the Lord's resurrection day. See also notes 3, 4, 5 in the previous column.

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thunder and draw out their swords and let them glitter to show their strength.

73. At that time the sea of fire will be opened to its very depth and the pit of frost which is under it will be opened also; the river of fire will flood that every one may see that which waits for him.

74. At that time the books will be opened, the works will be revealed, the tongue will keep silent, the talkative mouth will be dumb, and all the creatures will stand in fear and tremble and there will be a great silence; and upon the whole earth there will not be a space as wide as a foot's span, and they will be thronged like the seeds in a pomegranate.

75. At that time there will neither be short nor tall, neither black nor red, but one body and one appearance.

76. At that time there will not be a ransom of the soul, neither will man be judged for his wife, nor the father for his son, nor the mother for her daughter, but everyone will take the recompense of his work.

77. He will not be afraid of the rich because of his wealth but as it was accounted to him; he will not pity the poor because of his poverty unless he is pleased with him.

78. At that time the righteous will rejoice because they mourned in their life, the sinners will weep because they loved laughter and mirth and because the day of recompense and condemnation will fall upon them.

79. At that time the rich will become poor because they fulfilled their pleasure unrighteously, and the poor will become rich because they accepted their poverty with thankfulness.

80. At that time the hungry will be satisfied because they suffered in their lives.

81. At that time the speakers will keep silent because they spoke vain and worthless (words). But the patient will speak because they did not let their tongue run to backbiting and did not sadden their neighbour at all.

82. At that time the strong will become weak because they destroyed their bodies in fornication, and the weak will become strong because they weakened their strength in prostration and watchfulness day and night.

83. At that time the hands of the powerful will become withered because they stretched their hands to steal and caused the widow and the orphan to weep.

84. At that time the rejected will fly like eagles, their wings will burgeon and their strength will be renewed.

85. At that time the haughty and the proud will be uncovered and their nakedness will be revealed.

86. At that time the naked will be clothed because the showers of rain and the dew wet them and they suffered from cold and frost, and the heat of the sun burnt them.

87. At that time there will be neither spear nor shield, neither bow nor arrow, because everything on earth will pass away.

88. At that time the King will judge a right judgement, which has no respect of persons.

89. At that time the sinners will be separated from the righteous, and the unclean from the clean.

90. How great will be the shout of that time, how great will be the cry of that time, and how much will be the tears of that time when the Creator will weep for His creatures formed with His hand, when He will see them going in the way of destruction.

91. At that time the sinners will weep for themselves, the righteous will weep for their relatives and the angels of heaven will be sad for the creation of man.

92. *The assistant priest shall* now go *round the altar carrying the censer.*

93. *Priest :* At that time when all is fulfilled there will be pitched a tent of light for His elect and His righteous and there will be stretched a curtain of fire of seven divisions for them.

94. There will enter the High Priest (1) Jesus Christ into the mystery and He will have the priests stand at His right hand and the deacons at His left hand to show them the order of the mystery.

95. What will the mystery of that time look like, what will be its name and what will be said of it? Today, it is impossible for them to speak about it, and to conceive: it is not in the heart of mortal man.

96. O ordained priests, (1) honour is yours as you minister with the Lord of heaven and earth.

(1) At least, paragraphs 45-104 present a lesson that includes imagery like the Revelation (Apocalypse of St. John the Evangelist). It is the Apostolic understanding of the church which sees Jesus Christ as that High Priest, fulfilling all Old Testament types, and as the Creator making all things New. He expects His people to perpetuate on earth what He commanded in remembrance of Him (Lk. 22:19): to offer the same sacrifice that He eternally offers on our behalf in the Kingdom. He respects our free will. We may choose to participate, or we may, just observe, or absent ourselves. See Gen. 14:18; 31:54; Lev. 21:10; Ps. 109:4; Heb. 2:17; 3:1; 4:14-6:20; 8:1; 9:11; 1Pt 2:5.

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97. O chosen deacons who resemble a pure spring of gold, joy is yours when you behold the wonderful mystery.

98. O holy fathers who resemble the pure golden pillars standing on the sapphire stones, you will qualify to be called blessed.

99. O all believers, resembling the bright stars, greatness will be yours as you enter enter into that wedding, the marriage of Christ, greatness will be yours when you see your God girded and walking with you and giving you His gifts.

100. At that time pray and intercede on our behalf, that He may have compassion and mercy upon us: not according to our merit but according to your merit, not according to our evil deeds but according to the mercy of our God.

101. *People :* According to Thy mercy, our God, and not according to our sins. *(Thrice)*

102. *Priest :* We pray Thee, Lord, and beseech Thee on behalf of our fathers and brothers who have fallen asleep and departed from this corruptible world, grant them to rest well because there is no one pure before Thee from filthiness, since man is the mire of sin.

103. If Thou, Lord, should mark iniquities, O Lord, who shall stand before Thee. (1)

104. Today on this day the Sabbath of light, in which Thy body and blood are prepared, we remember those whose names we know through the word of this deacon, and remember Thou through Thy mercy those whose names we do not know. Write their names in the book of life in free Jerusalem. (2)

(1) Ps. 129 (130):3. (2) Phil. 4:3; Rev. 20:12-21:3; Rev. 22:19. The qedasi is our participation in a foretaste of the eternal kingdom of God. Christ's eternal intercession on our behalf breaks through into time, every time we celebrate it in remembrance of Him.

105. *Deacon :* For the sake of the blessed .... *(Anaphora of the Apostles* #6-9: p. 43).

106. *Asst. Priest : Prayer of Benediction. (Anaphora of the Apostles # 10-21: p. 43, 44)*

107. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

108. *Priest :* Before this, Thine Anaphora, there are glory, thanksgiving, greatness and exaltation. Jesus Christ the Son of the living God, Thy greatness is inestimable, Thy kingdom is endless. Thy government is unlimited, and Thy rule is boundless.

109. It is not known whence Thy divinity proceeds, and where Thine existence lites; it is not understood whence Thy divinity floods, and where Thy nature is described.

110. The mind of man cannot reach Thy beginning, and the speed of angels cannot find Thine end. Thou art invisible to the eyes of all, and Thou art heard by the ears of all.

111. Thou art far and high from the eyes of all, and Thou art near all those who fear Thee, Thou rests with them and fulfills their will.

112. O Thou Who desires not the death of the sinner but his return. [1]

113. O Thou Who lets the infant proceed from the loins of man and sends it to the womb of woman and wraps it with a very thin covering, and congeals it through Thy wisdom while it is liquid, and breathes upon it the Spirit of life, and on the fortieth day Thou predisposes it either for riches or poverty, justification or destruction:

[1] Prayer of Mennaseh : James 5:20

ANAPHORA OF ST. ATHANASIUS

114. Thence, also, Thou delivers it, opens its throat to cry, and moves its hands and feet to discover the breast of its mother:

115. O Thou Who lets it grow, mature and reach old age: it either for riches or poverty, justification or destruction.

116. O Thou Who lets the wind sound without being seen, and makes the mist move without sound:

117. O Thou Who hat the treasury of glory which all glories cannot fill:

118. Who, like Thee, has covered His throne with fire, has drawn the picture of water in his garments who, like Thee, has weighed the mountains with balances and measured the sea water in the hollow of His hand? (1)

119. Who, like Thee, lays the beams of His chambers in the water (2) makes His surrounding walls of fire? Neither the upper firmament of water descends to the surrounding walls of fire through Thy wisdom, nor the lower surrounding walls ascend to the firmament of water of Thine existence.

120. This is a wonderful, admirable and marvellous thing. Of which shall I think and about which shall I marvel? Of Thine existence with Thy Father in silence and holiness? Or of Thine infancy in the bosom of Thy mother like other babies?

121. Of what shall I think and about which shall I marvel? Of the glory sent to Thee by the seraphim like the waves of the sea? Or of Thy standing in humility in Jordan?

122. O Lord, while Thou art above, Thou only art also beneath, and while Thou art beneath, Thou art above in Trinity.

123. We spoke, as much as we could, even unto heaven,

(1) Is. 40:12. (2) Ps. 104:3.

but we could not pass beyond that, because there is the sea of fire which would not let our mind go any further. Thou Thyself knows Thy nature, and Thou Thyself understands Thy divinity.

* * *

At this time he shall cense. (Anaphora of the Apostles #35: p. 45).

124. *People :* Remember us, Lord, in Thy kingdom.... *(Anaphora of the Apostles #34, p. 45).*

125.*Priest :* This *(pointing)* bread, even Thy body, we offer unto Thee. And this *(pointing)* cup, even Thy blood, we offer unto Thee. Because of our sin and iniquity and because of the folly of Thy people, Thou did not hide the mystery of Thy divinity's greatness from Thy disciples.

126. *Deacon :* Priests, raise up your hands.

127. *Priest :* Thou took bread before them. *(At this time he shall raise the bread).*

128. *People :* We believe that this is He, truly we believe.

129. *Priest :* Thou gave thanks, blessed, *(+ three times)* and broke.

130. *Then he shall indent the Host lightly with his thumb in five places without separation.*

And Thou did give it to them saying, "Take, eat, this *(pointing)* bread is My body" which does not differ from it.

131. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God; that this is He we truly believe.

132. *Priest :* And likewise also the cup : mixing water with wine therein, Thou gave thanks, blessed, and hallowed *(+ three times)* and Thou gave it them saying, "Take, drink, this *(pointing)* cup is My blood,"

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which does not differ from it.

He shall move the cup with his right hand in the sign of the cross.

People : Amen. Amen. Amen.

133. *Priest :* As often as ye eat this bread, and drink this cup proclaim My death and My and believe in My ascension into heaven, hoping for My second advent in glory.

People : We proclaim Thy death, Lord, and Thy holy resurrection.

134. *Priest :* As Thou did not hide from Thy disciples the mystery of Thy divinity's greatness, they also did not hide anything from us, and they ordained us patriarchs, bishops, priests and deacons to serve Thy church.

135. Cut off from the earth the remembrance (1) of all who reject our law, and do not write their names in the book of life.

136. Hang chains of fire round the necks of all those who do not agree with the congregation of the apostles in the holy church, that they may be drawn by them into great sorrow.

137. Draw out Thy sword and stop the way against all of them that hate Thy holy name, and let the earth which they tread be a slough and swallow them up that they may go down alive into hell (2).

138. And keep us through Thy mercy, we that are persecuted for Thy name, and have been plundered by the heretics, that we may strengthen the hearts of Thy believers.

139. *People :* Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

(1) Ps. 33 (34):16. (2) Ps. 54 (55):15.

140. *Priest :* Because the cunning opposition who pity not Thy flock have multiplied.

141. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

142. *People:* As it was, is and shall be unto generations of generations, unto the ages of ages.

143. *At this time he shall dip his finger into the Blood and sign the Body.*

Priest : Grant it together unto all of them, hallowing one through another. [1] *(+ once over the bread, once over the cup, and once more over both.)*

144. O Son, cry as a sufferer and say, *Eli, Eli, lama sabachthani* ; and while it is in their mouth say, Abba, My Father, have compassion and mercy on those who eat My body and drink My blood.

145. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.
The people shall repeat his words.

146. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.
The people shall repeat his words.

[1] i.e. grant them Thy body joined with Thy blood, and Thy blood joined with Thy body; hallowing Thy body with Thy blood, and Thy blood with Thy body.

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147. *Priest :* Send the grace of the Holy Spirit upon us.
The people shall repeat his words.

148. *Deacon :* Arise for prayer.
People : Lord have mercy upon us**.**
Priest : Peace be unto all of you.
People : And with your spirit.

149. *Priest : Prayer of Fraction.*
Again we supplicate the God of mercy and minister to Him Who is Himself the minister; we sacrifice to Him Who is Himself the sacrifice, and offer to Him Who is Himself the offering.

150. Let that Lamb come from the highest that we may see Him with our eyes, immolate Him with our hands, and rejoice in Him.

151. May His body be joined with this bread and may His blood be poured into this cup.

152. Let none of us think when he eats of this bread that he eats mere flesh without blood and Spirit. Let none of us think when he drinks of this cup that he drinks mere blood without body and Spirit ; but one is the Body, Blood and Spirit,

153. as the divinity of the Lord our God became one with His humanity. [1]

154. *Deacon :* Pray ye.
People : Our Father who art in heaven. . . *(see Anaphora #2 : 69 on p. 62)*

[1] Compare with Anaphora of St. Epiphanius #100, p. 134; Anaphora of St. Dioscorus # 53, p.162, these thee are similar to the formula usually attributed to St. Cyril. Also compare with that of St. Athanasius at #109, #123, pp. 104,105.

155. *Priest :* We pray Thee, O Father. and beseech Thy kindness to send Thy beloved Son Whose nature cannot be traced, being the fire of the godhead.

156. Therefore let us see Him who resembles fire in the spiritual rite of His death, of His death which speaks. May Jesus Christ be joined with this sacrifice, unto ages of ages.

157. *People* : The hosts of the angels of the Saviour of the world, stand before the Saviour of the world, and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

158. *Asst. Deacon :* Open ye the gates, princes.

159. *Deacon :* Ye who are standing, bow your heads.

160. *Priest :* O this day, the holy Sabbath of Christians, you are glorious like the Father, ruling like the Son, and living like the Holy Spirit. O this day, the holy Sabbath of the Christians, offer prayer and supplication towards the Lord our God on behalf of us, unto the ages of ages.

161. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

162. *Priest : Prayer of Penitence. (Anaphora of the Apostles* #72-88: pp. 47, 48).

* * *

163. *Deacon:* Give heed.

ANAPHORA OF ST. ATHANASIUS

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

164. *Priest :* The Lord be with all of you.

People : And with your spirit.

165. *The priest shall then lift up the whole Host with his hand and say:*

Lord, have compassion upon us, O Christ. *(three times in a loud chant, and fifteen time: in a low chant).*

The people shall repeat his words.

Then the priest shall chant them three times, and the people twice.

166. *Deacon :* Ye that are penitent**,** bow your heads.

167. *Then the priest shall turn to the people and say:*

Priest : Lord our God, look upon those who are penitent.

168. *After receiving the Holy Communion.*

Priest : Pilot of the Soul.

As David said in the Psalms Lord, who shall abide in Thy tabernacle? who shall dwell on the hill of Thy sanctuary?

169. Then the Holy Spirit answered and said : He that walks uprightly, and works righteousness, and speaks the truth in his heart. He that does not gossip with his tongue nor does evil to his neighbour, nor takes up a reproach against his neighbour. In whose eyes a vile person is disregarded ; but he honours them that fear the Lord. He that promises his neighbour and does not lie. He that puts not out his money to usury, nor takes a bribe against the innocent. He that does these things shall never be moved (1)."

(1) Ps. 14 (15).

170. Again he said Who shall ascend into the mount of the Lord? Or who shall stand in the place of His sanctuary?[1]

171. Then the Holy Spirit answered and said "He that has a pure heart and clean hands ; who has not lifted up his soul unto vanity, nor sworn to his neighbour deceitfully. He shall receive the blessing from the Lord,"[2] and he shall enter the city whose builder and maker is the Lord our God.

Deacon : Pray ye.

172. *Priest :* Come, let us exalt; come, let us praise; come, let us honour; come, let us celebrate the chief of the holy days which is the holy Sabbath of the Christians.

173. As we rejoiced yesterday at its entrance so also let us bid it fare well rejoicing still as it departs, observing it for our body's rest.

174. And our rest is not to sleep like a suffering one in his disease, but to watch day and night that we may cherish this day.

175. Again let us say, Pray for us and intercede towards the Lord our God for us who have become like animals and even have done evil more than them.

[1] Psalm 5:5; 14 (15):1
[2] Ps. 23 (24):3-5.

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176. O holy one, come unto us every week that we may rejoice in Thee, unto the endless ages.

People : Amen.

177. *"The Laying on of the Hand"*

Priest : He called them, "my priests," and loved them more than all. That which was not done to the angels has been done to the priests.[1]

178. O Lord our God and our Father who art in heaven, grant that the holy body of Thy Son and the precious blood of Thy Messiah, which we have received at the hands of the priests, may be for life, salvation, remission of sin and everlasting life, unto the ages of ages. Amen.

[1] Acts 1:8

THE ANAPHORA OF ST. BASIL (1)

1. The Anaphora of St. Basil (2), may his prayer and blessing be with our *(Head of state : King, queen, president . . .)* unto endless ages. Amen.

2. *Priest :* Lord have compassion upon us, O Christ.
Lord have compassion upon us, O Christ.
Lord have compassion upon us, O Christ.

The people shall repeat his words.

3. *Deacon :* Jesus Christ, Son of God, hear us and pity us.

Rise and stand in awe. Look to the east. Stand well. Stand watchfully. Stand in the fear of God. Draw near in humility. Stand in awe. Look to the east. Answer ye.

4. *People :* Mercy, peace, and sacrifice of praise. *(to be repeated thrice)*

(1) This Anaphora is celebrated on the following occasions:

a. 6th Ter (January 14), the memorial day of the death of St. Basil.
b. On the memorial days of bishops, priests, and kings.
c. Sometimes every day.

(2) St. Basil, known as Basil the Great, Bishop of Caesarea, came of a famous family which gave a number of distinguished supporters to the church. His sister, Maccrina, was celebrated for her saintly life; his second brother was the famous Gregory of Nyssa; his youngest was Peter, Bishop of Sebaste; and his eldest brother was the famous Christian jurist Naucratius. Basil was born about 330 at Caesarea in Cappadocia. Eager to learn, he went to Constantinople and spent four or five years there and at Athens. It was at Athens that he seriously began to think of religion, and resolved to seek out the most famous hermit saints in Syria arid Arabia.

5. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord out God.

6. *Priest :* Give ye thanks unto our God.
People :
Truly it is right, righteousness is His.
Truly it is right, righteousness is due Him.
Truly it is right, righteousness due unto Him.

7. *Priest :* O living Master, Lord our God, Who in truth was before the world was created, who reigns for ever and art in the highest and beholds the humble

8. The Creator of heaven, earth, sea, and all things that are in them, Father of our Lord, God, and Saviour Jesus Christ, by Whom Thou made all, visible and invisible, Who sits upon the holy throne of His glory,

After that we find him at the head of a convent near Arnesi in Pontus. In 365 was ordained priest. In 370 Eusebius, Bishop of Caesarea, died, and Basil was chosen to succeed him. It was there that his powers were activated. He powerfully applied his talents against the Arians who were numerous in that part of the country and were favoured by the Arian Emperor Valens. He died on 5th of Ter (January 13) 379.

It is said, according to the Ethiopian Church's tradition, that he collected the Anaphoras of: The Apostles, The Three Hundred, and Athanasius.

to whom the powers (1) prostrate themselves in purity:

9. *Deacon :* Ye that are sitting, arise.
10. *Priest :* And before Whom do stand the angels, the archangels, the angels, the thrones, the authorities, the dominions and all the powers.
11. *Deacon :* Look to the east.

12 *Priest :* It is Thou Whom the cherubim, full of eyes, and the seraphim with six wings, encircle.

13. *Deacon :* Let us give heed.

14. *Priest :* They praise Thee without ceasing saying :
15. *Deacon :* Answer ye.
16. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

17. *Priest :* Holy, holy, holy art Thou, Lord our God and our Creator, Who put us in the garden of delight.
18. And when we committed iniquity and transgressed through the guile of the serpent. We fell far from eternal life and were cast out of the garden of delight.
19. Thou did not leave us for ever but visited us by Thy holy prophets. And in the end of days Thou appeared unto us who were sitting in darkness and in the shadow of death.

And Thou caused to shine upon us the light of Thine only-begotten Son, our Lord and God Jesus Christ, Who was made man from the Holy Spirit and from the Holy Virgin Mary.

People : Amen. We believe.

(1) i.e. Angels.

THE ANAPHORA OF ST. BASIL

20. *Priest :* He took flesh and was made man and taught us the path of salvation and granted us the birth from on high, of water and of the Holy Spirit.

People : Amen. We believe.

21. *Priest :* And He made us unto Himself a pure people, and purified us by the Holy Spirit, because He loved His own who are in this world, and gave Himself up by His will to deliver us from the death which reigned over us.
22. By reason of it we were bound and sold through our sins. He descended into hell from the cross.

People : Amen. We believe.

23. *Priest :* And He rose from the dead on the third day, and ascended in glory unto heaven, and sat down at Thy right hand, O Father. He has appointed a day of retribution wherein He will appear to judge the world in righteousness and give everyone according to his works.

24. *People :* According to Thy mercy, Lord, and not according to our sins. *(to be chanted thrice)*
25. *The assistant priest shall go round the ark and bring the censer to the priest who shall cense.*
26. *People :* Remember us, Lord, in Thy kingdom. *(Anaphora of the* Apostles #34: p. 45).

27. *Priest :* He left unto us this great mystery of godliness being willing to give His soul up unto death for the life of all the world.

28. *Deacon :* Priests, raise up your hands.

29. *Priest :* He took bread into His holy, pure, spotless, blessed and life-giving hands.

At this time he shall raise the bread.

30. *People :* Amen. We believe. Again we believe that this is He; truly we believe.

31. *Priest :* He looked up to heaven, O God, towards Thee, His Father, and the Lord of all Who is above all.

32. He gave thanks, blessed *(+ three times. Then he shall indent the Host slightly with his thumb in five places without separation)* and broke, and gave it to his holy disciples and to his pure apostles saying unto them, "Take, eat ye all of it, this *(pointing)* bread is my body which will be broken on behalf of you for the remission of sin, and thus do in remembrance of Me.

33. *People :* Amen. We believe. Amen. Amen. Amen. Again, we believe and confess, we glorify thee, O our Lord and our God. That this is He, we truly believe.

34. *Priest :* And likewise also the cup after mixing in it water and wine, He gave thanks, blessed, *(+ three times)* hallowed, tasted, and gave it to His holy disciples and pure apostles and said unto them, "Take, drink ye all of it, this *(pointing)* cup is my blood which will be shed on your behalf for the remission of sin."

He shall then move the cup with his right hand in the sign of the cross.

35.People: Amen. We believe again. Amen. Amen. Amen. We believe.

36. *Priest :* Thus, as often as ye eat of this bread and drink of this cup do it in remembrance of Me, proclaim My death and believe in My resurrection until I come.

THE ANAPHORA OF ST. BASIL

37. *People :* We proclaim Thy death, Lord, and thy holy resurrection.

* * *

38. *Priest :* We make memorial also of His holy sufferings and His resurrection from the dead and His ascension unto heaven and His sitting on Thy right hand, O Father, and His second manifestation_ when He shall come bringing great fear_ which is full of glory. We offer unto Thee this offering which becomes Thee in all things, and for all things.

39. *Deacon :* Worship the Lord with fear.

40. *Priest : (in a low voice)* We beseech Thee, O Lord our God, we, Thy sinful and unworthy servants, and worship Thee by the pleasure of Thy Father, that Thou may send Thy Holy Spirit upon this offering, which is offered before Thee, to purify it and to sanctify us with Thy holy things.

41. May He make this *(pointing)* bread the body of our Lord and Saviour Jesus Christ, *(+ three times)* in order that it may be given for the remission of sin and eternal life unto them who take thereof.

People : Amen. We believe.

42. *Priest :* And also make this *(pointing)* cup the precious blood of our Lord and our Saviour Jesus Christ *(+ three times)* that it may be given for the remission of sin and eternal life unto them who take thereof *(+ over both).*

43. *People :* Amen, we believe again amen, Lord have pity upon us, Lord spare us, Lord have mercy upon us.

44. *Priest :* Make us worthy to take of Thy holy things in purity of our soul and our body and our spirit, that we may be one body and one spirit and find a portion and inheritance with all Thy saints whom Thou did choose.

45. Remember, Lord, the peace of the one holy apostolic church.

46. *Deacon :* For the peace of the one holy apostolic church which is right with God.

47. *Priest :* That which Thou has purchased with the glorious blood of Thy Christ. Keep in peace, with all the orthodox bishops, priests and deacons who are in her.

48. First remember, Lord, the honourable father, the Patriarch Abba (_____), and our blessed Arch-bishop Abba (_____) and those who, with them, rightly divide the word of truth.

Deacon : Pray for the Patriarch Abba (_____) and our blessed Archbishop Abba (_____) and all the orthodox bishops.

49. *Priest :* Keep them for Thy holy church to feed Thy flock in righteousness and peace. Remember, Lord, the orthodox priests and deacons.

50. *Deacon :* Pray for the orthodox priests, deacons, assistant deacons, and all those who are in this service, and all those who are in virginity and purity, and remember, Lord, all thy faithful people, and have mercy upon us all.

51. *People :* Have mercy upon us, O God, Father almighty.

52. Priest : Remember, Lord, the salvation of this holy place which is Thine.

THE ANAPHORA OF ST. BASIL

53. *Deacon :* Pray for the salvation of this place and the salvation of the world.

54. *Priest :* and this city and all the cities, villages, islands, places and monasteries which are in true faith and all those who dwell in them.

55. *People :* Lord have mercy upon us, Lord have mercy upon us, Lord have mercy upon us.

56. *Priest :* and this city and all the churches of our orthodox fathers and those who dwell in them in the faith of God.

57. Give graciously, Lord, rain and suitable weather and the fruit of the earth and bless the herbs.

58. *Deacon :* Pray for the rain, the wind of the sky, the fruit of the earth, seed, plants, the fruit of the trees and for the vineyards, and for every fruitful tree in all the world, that Christ our God will bring them into perfection in safety and peace and forgive us our sins.

59. *People :* Lord have mercy upon us, Lord have mercy upon us, Lord have mercy upon us.

60. *Priest :* Bring them up according to their measure that they may grow and prosper through Thy grace. Make Thou the face of the earth, to rejoice, water her furrows, let her grain be abundantly multiplied and make ready her planting and harvest,

61. and govern our life as is best for us, bless the crown of the year with Thy goodness, for the sake of the poor of Thy people, for the sake of the widows and the orphans, and for the sake of the strangers and the wanderers, and for the sake of us all who hope in Thee and who call Thy holy and glorious name, because the

eyes of all hope in Thee, that Thou will give them their meat in its good season. Deal with us according to Thy mercy.

62. O Thou who gives meat unto all flesh, fill our hearts with joy and gladness, give us our sufficiency in all things at all times that we may abound in every good work.

63. *People :* Lord have mercy upon us Lord have mercy upon Lord have mercy upon us.

* * *

64. *Priest :* Rememher, Lord, the ruler of this land, Thy servant (_____).

65. *Deacon :* Pray that God may grant us compassion and mercy before the court of the great rulers that He soften their hearts towards us unto good, and grant salvation and victory unto our ruler and forgive us our sins.

66. Keep him for us in righteousness and peace, give him many years, strengthen his kingdom, keep his army, give him power, strength and victory over those who would sow dissension on his frontiers.

67. And speak in his heart for the sake of Thy churches, and grant that we may live in rest and quietness and be found worthy to keep thy comrnandments in all godliness which is Thine.

68. Remember, Lord, them who have brought Thee this offering and them on whose behalf they have offered it.

69. *Deacon :* Pray for this our sacrifice and the oblation of our holy communion.

70.

THE ANAPHORA OF ST. BASIL

70. *Priest :* and those who offered from that which they have. Grant them all the heavenly reward because this is the commandment of Thine only-begotten Son that we should remember Thy saints who pleased Thee from the beginning

71. Our fathers the patriarchs, archbishops, bishops, the prophets, the apostles, the martyrs, the faithful, those who preached the gospel in the church and all the souls of the righteous perfect in faith.

72. And especially, the always grace-filled, holy, pure, mother of God, Virgin Mary.

73. *People :* Mary, perpetually virgin. *(thrice)*

74. And the holy and prophet and martyr, and forerunner of the way, John the Baptist, St. Stephen archdeacon and first martyr, the Apostle and Evangelist and speaker of divinity Mark, head of the bishops and Patriarch.

St. Severus, St. Dioscorus, St. Cyril, St. Basil, St. Gregory, St. Athanasius.

75. And our great righteous Abba Antony, the righteous Abba Paule, the three Macarii, the righteous Abba Yohannes, Abba Isdros, the righteous Abba Beshoi, our holy fathers Maximos and Domatios, the forty-nine martyrs.

76. And our father Abba Moses, our father Abba Pachomius, our father Abba Pakomis, our father Abba Samuel, our father Abba Daniel, Abba Shenouda, Abba Bab-nouda, and all the congregation of thy saints, through whose prayers and supplications have mercy upon us all and save us for the sake of Thy holy name which has been called upon us.

77. Remember ye the names of the fathers the Patriarchs who have fallen asleep, that the Lord may grant rest to their souls and forgive us our sins.

78. *At this time the deacons shall be divided, The ministering deacon shall say:*

Through the prayers and supplications of the great, holy, glorified, pure and honourable our Lady Virgin Mary, the Mother of God.

79. And the holy, prophet, preacher and preparer of the way John the Baptist and martyr, St. Stephen archdeacon and first martyr, the holy glorified apostles, the prophets, the martyrs who conquered well, and all the congregation of saints.

80. And the honourable father Abba (_____) the master and head of the bishops of the great City of (_____), and our hononrable father Abba (_____) and all our orthodox bishops.

81. For the sake of those who fell asleep and rested, and for the rest of our holy fathers

(1) Mark, Apostle and Evangelist and head of the bishops,
(2) Annianus,
(3) Milius,
(4) Cerdo,
(5) Primus,
(6) Justus,
(7) Eumenius,
(8) Marcion,
(9) Ce1dion,
(10) Agrippinus,
(11) Julian,
(12) Demetrius I,
(13) Heraclas,
(14) Dionysius,
(l5) Maximus,
(16) Theonas,
(17) Peter I the last martyr,

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82. *The assistant deacon on the right hand shall say the second part:*

(18) Achillas,
(19) Alexander I,
(20) Athanasius I,
(21) Peter II,
(22) Timothy I,
(23) Theophilos,
(24) Cyril I,
(25) Dioscorus I,
(26) Timothy II,
(27) Peter III,
(28) Athanasius II,
(29) John (Yohannes) I,
(30) John (Yohannes) II,
(31) Dioscorus II,
(32) Timothy III,
(33) Theodosius I,
(34) Peter IV,
(35) Damian,
(36) Anastasius,
(37) Andronicus,
(38) Benjamin I,
(39) Agatho,
(40) John (Yohannes) III,

83. *The assistant deacon on the left hand shall say the third part:*

(41) Isaac,
(42) Simon I,
(43) Alexander II,
(44) Cosmas I,
(45) Theodore,
(46) Khael I,
(47) Mennas I,
(48) John (Yohannes) IV,
(49) Mark II,

(50) Jacob,
(51) Simon II,
(52) Joseph (Yosab) I,
(53) Khael II,
(54) Cosmas II,
(55) Shenouda I,
(56) Michael I,
(57) Gabriel I,
(58) Cosmas III,
(59) Macarius I,
(60) Theophanius,
(61) Mennas II,
(62) Abram,
(63) Philotheos,
(64) Zacharias,
(65) Shenouda II,

84. *All the deacons shall recite the fourth part*

(66) Christodulos (servant of Christ),
(67) Cyril II,
(68) Michael II,
(69) Macarius II,
(70) Gabriel II,
(71) Michael III,
(72) John (Yohannes) V;
(73) Mark III,
(74) John (Yohannes) VI,
(75) Cyril III,
(76) Athanasius III,
(77) Gabriel III,
(78) John (Yohannes) VII,
(79) Theodosius II,
(80) John (Yohannes)
(81) John (Yohannes)
(82) Benjamin II,
(83) Peter V,
(84) Mark IV,
(85) John (Yohannes) X
(86) Gabriel IV,
(87) Matthew I,

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(88) Gabriel V,
(89) John (Yohannes) XI,
(90) Matthew II,
(91) Gabriel VI,
(92) Michael IV,
(93) John (Yohannes) XII,
(94) John (Yohnnnes) XIII,
(95) Gabriel VII,
(96) John (Yohannes) XIV,
(97) Gabriel VIII,
(98) Mark V,
(99) John (Yohannes) XV,
(100) Matthew III,
(101) Mark VI,
(102) Matthew IV,
(103) John (Yohannes) XVI,
(104) Peter VI,
(105) John (Yohannes) XVII,
(106) Mark VII,
(107) John (Yohannes) XVIII,
(108) Mark VIII,
(109) Peter VII,
(110) Cyril IV,
(111) Demetrius II,
(112) Cyril V,
(113) John (Yohannes) XIX, and
(114) Macarius III,

the hundred and fourteen, and him who wears the cross Severus, Patriarch of Antioch.

85. *Priest shall say secretly :* Remember also, Lord, all those who have fallen asleep and rested in the right faith, the clergy in the office of priesthood, and all the congregation of the laity.

86. And again grant rest to the souls of them all in the bosom of Abraham, Isaac and Jacob, and place

them in the green place where there is water of refreshment, in the garden of delight, the place whence soreness of heart and sorrow and sighing have fled away, in the light of Thy saints.

87. *Deacon :* For the sake of the blessed . . . *(Anaphora of the Apostles #6 - 9: p. 43).*

88. *The assistant priest shall say the Prayer of* Benedict*ion of Gregory. (Anaphora of St. Gregory #56 - 59: pp. 123 - 124).*

Asst. Deacon : Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons, and all the Christian people.

89. *Priest :* Abba Antony, Abba Macarius, Abba Paule', Abba Macari,
Abba Yohannes, Abba Beshoi, Abba Isdros,

90. and our Roman fathers Maximos and Domatios, Abba Moses, Abba Daniel, Abba Barsoma, Abba Abounafar, Abba Pachomius, Abba Shenouda, Abba Babnouda,

91. and all those who taught rightly and established the true word, the orthodox bishops, priests, deacons, clergy, laity, all these.

92. Deacon : Pray for our fathers and our brothers who have fallen asleep and rested in the faith of Christ since the creation of the world.

93. *Priest :* Our holy fathers the patriarchs, our fathers the bishops, our fathers the bishops of villages, our fathers the priests, our brothers the deacons, our fathers the monks, and our brothers the laity,

94. and for all the Christian people who have rested, that Christ our Lord may grant rest to the souls of them all in the bosom of our righteous fathers Abraham, Isaac and

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Jacob, in the garden of delight. May He also grant mercy unto us and forgive us our sins.

95. *Deacon :* Pray ye for the sorrowful.

96. *People :* O Lord have compassion upon them, O Lord have mercy upon them, O Lord rest them. Amen.

97. *Priest :* O Lord, rest the souls of these who are in this place. And us also, who are pilgrims in this place, do Thou keep in Thy faith, here and in every place; and grant us always Thy peace and save us unto the end of our days, and lead us unto Thy everlasting kingdom.

98. *People :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

99. *People :* As it was, is and shall be unto generations of generations, unto endless ages.

100. *Priest :* That as in this place, so also at all times Thy great and holy name may be glorified, extolled and blessed, which is in all things glorious and blessed together with Thy beloved Son Jesus Christ and the Holy Spirit, unto the ages of ages.

101. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

102. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

103. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

Deacon : Arise for prayer.
People : Lord, have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

104. *Priest : Prayer of Fraction.*
Again we give thanks unto God almighty the Father of our Lord, God, and Saviour Jesus Christ, because He has made us worthy even now to stand in this holy and pure place and lift up our hands and minister unto His holy Name.

105. Let us also entreat the almighty Lord our God that He make us worthy even of the communion and participation of His divine and undying mysteries, the holy body and the precious blood of His Christ,

106. *Deacon :* Pray ye.

People : Our Father who art in heaven . . .

(see Anaphora #2, #69 : p. 62)

107. *Priest :* Master, Lord, Lord our God, for ever great, Thou art He Whose honourable glory is wonderful, Who keeps His covenant and mercy with those who love Him from their whole hearts,

108. Who granted us salvation from our sins through His only-begotten Son, Jesus Christ, our Lord, the life of all, the helper of those who flee to Him, and the hope of those who cry unto Him,

109. before Whom stand a thousand of thousands and ten thousand of ten thousands of holy angels and archangels, seraphim and cherubim and all the countless congregation of heavenly powers.

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110. O God, who has sanctified this offering, which has been prepared before Thee, through the descent of the Holy Spirit upon it, cleanse us, O Master, from all our sins, hidden and open.

111. And let every thought which displeases Thy goodness, O God, lover of man, be far from us. Cleanse our souls, bodies, spirits and hearts, that we may, with pure heart and enlightened soul and rejoicing lips, dare to call upon Thee without fear, O holy Father, saying : Our Father who art in heaven . . .

112. *People :* The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encircle the Saviour of the world, even the body and blood of the Saviour of the world. Let us draw nigh the face of the Saviour of the world. In that faith which is of Him let us submit ourselves to Christ.

113. *Asst. Deacon :* Open ye the gates, princes.

114. *Deacon :* Ye who are standing, bow your heads.

115. Behold, with us today, at this table is Emmanuel, the Lamb of God that takes away the sin of the world, giver of His word through the thrones (1),

116. all the hosts of angels who stand before Him cry and bless Him, and archangels bow and worship Him Who has a great Name which is invisible.

117. The four praising and singing beasts who carry His throne cry and bless Him, and the

(1) Ps. 121:5; Mt. 19:28; Lk. 22:30; Rev. 20:4 = all those who judge in the sense of delivering God's revelations to men.

twenty-four priests, carrying in their hands golden censers (1) full of incense which is the prayer of the pure, offer it upward as an acceptable sacrifice before the living One for ever.

118. The hundred and forty four thousand pure virgins who washed their robes in the blood of the Lamb praise and bless the Lord of hosts saying (2)

Amen. Halleluia. Holy Father, Lord of hosts, Amen.

Halleluia. Holy, only-begotten Son, Jesus Christ, our Lord, Amen.

Halleluia. Holy, Holy Spirit, the comforter Paraclete, Amen.

Halleluia. Holy and chosen Virgin Mary, mother of God, Amen.

Halleluia. This pure sacrifice is also chosen. Amen. Halleluia.

119. For this reason our Saviour exclaimed that My flesh is indeed the meat of righteousness and My blood is indeed the drink of life; he that eats My flesh and drinks My blood dwells in Me, and I also dwell in him, (3)

120. that we may, with pure heart and rejoicing lips, graciously dare to say, O holy God the Father, Our Father who art in heaven . . .

(see Anaphora #2:69 : p. 62)

121. *Deacon* : Worship the Lord with fear.

122. *People :* Before Thee, Lord, we worship and Thee do we glorify.

123. *Priest : Prayer of Penitence. (Anaphora of the Apostles #72 - 88: p. 46 - 48).*

124. *Deacon :* Give heed.

(1) Rev. 5:8-10 (2) Rev. 7:13-15; 14:1-4
(3) John 6:53-59

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125. *Priest :* Holy things for the holy.

126. *People :* One is the holy Father, one is the holy Son, one is the Holy Spirit.

127. *Priest :* The Lord be with all of you.

People : And with your spirit.

128. *The priest shall then lift up the whole Host with his hand and say:*

Lord, have compassion upon us, O Christ. *(three times* in a *loud chant and fifteen times in a low chant.)*

The people shall repeat his words.

Then the priest shall repeat them three times and the people twice.

129. *Deacon :* Ye that are penitent, bow your heads.

130. *Then the priest shall turn to the people and say :*

Lord our God .... *(Anaphora of the Apostles 95-96 again 96-138: pp. 45 - 53)*

131. *After receiving the Holy Communion:*

Pilot of the Soul

Then was our mouth filled with laughter and our tongue with singing (1), we who have received this indestructible mystery.

132. O Lord, that which eye hath not seen nor ear heard neither has it entered into the heart of man, thou hast prepared, O God, for them that love Thy holy Name, (2)

133. and revealed unto us very babes who are in thy holy church

(1) Ps. 125 (l26) : 2 (1) 1Cor. 2:19

even so Father for so it seemed good in Thy sight because Thou art compassionate, O Lord our God.

134. *Deacon :* Pray ye.

135. *Priest :* And to Thee we send, unto the highest heaven, glory and honour, Father, Son and Holy Spirit, both now and ever and unto the ages of ages. (1)
People : Amen.

136. *Priest : "The Laying on of the Hand"*
Dwell, Lord, in these Thy servants who serve Thee and call upon Thy holy Name, and who have bowed their heads before Thee, even walk with them, and help them in every good work, and purify their hearts from every evil earthly deed,

137. and grant them to live and think of the eternal life and understand that which pleases Thee, through Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ unto Whom we all cry and say, Have mercy upon us, Lord our Saviour, unto endless ages. Amen.

(1) *See* the Anaphora of St. Cyril 110 - 113: p.150)

THE ANAPHORA OF ST. GREGORY (1)

1. *Deacon :* Pray for our fathers the archbishops and bishops, our fathers the priests, our brothers the deacons. Pray, O ye children of this church, for the faithful men and women. Again pray for the virgins and the husbandless, for the aged and infants, for children and adults. Stand up well, stand up, that the peace of God may be with you.

2. Anaphora of Gregory, Bishop of Nyssa (2) and brother of Basil : may his prayer and blessing be with our *(Head of state : King, Queen, President . . .)* unto the ages of ages. Amen.

3. *Priest :* The Lord be with all of you.
People: And with your spirit.
Priest : Give ye thanks unto our God.
People : It is right, it is just.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord our God.

(1) This Anaphora is celebrated on the following occasions:

a. On five days in Lent, from the Wednesday before Palm Sunday until Palm Sunday.
b. On 21st Ter (January 29), the memorial day of the death of St. Gregory.

(2) He was a younger brother of St. Basil the Great, Bishop of Caesarea, and was born at NeoCaesarea about 331 A.D. At an early age he entered the church, and held for some time the office of anagnost or reader. In 371, he was ordained by his brother Basil to the Bishopric of Nyssa, a small town in Cappadocia. At the great ecumenical council held at Constantinople, in 381, he was a conspicuous champion of the orthodox faith. The exact date of his death is unknown; some authorities refer it to 396, others to 400. His festival is observed on 21st Ter (January 29).

4. *Priest :* We give thanks unto our Benefactor, the merciful God, Father of our Lord, God, and Saviour Jesus Christ.

5. We give thanks unto Thee, holy God, compassionate God and merciful God, slow to anger, plenteous in mercy, righteous. Thou art our God, without beginning, and our Saviour without end.

6. His right hand is fire and the authority of His word is indestructible, the length of His years is uncountable, and there are no bounds to the range of His government.

7. He has no respect of persons, neither does He turn aside His face from giving an answer; He does not reverence the rich because of his riches, He does not send the poor away because of his poverty.

8. Because Thou sees the hidden from the beginning, looks upon everything until the last breath.

9. *Deacon :* Let us look at the beauty of our God's glory.

10. *Priest :* This is He who made heaven, and this is He who built the earth. His divinity is unfathomable, has neither height nor depth, neither length nor width, neither right nor left, no centre, but it fills all the ends of the world.

11. He is hidden from the minds of all the angels, none can know his nature and none can count that which he formed with his hand.

12. *Deacon :* Ye that are sitting, stand up.

13. *Priest :* He came from above the heavens, His firmament, was incarnated, taking our nature, and was made man, taking the body of His first creature, he descended without being emptied of the joy of His divinity, and has quickened us through His death.

14. *Deacon :* Look to the east.

15. *Priest :* We lift up the eyes of our heart to thee, and bow our stubborn hearts to Thee. Submission be to Thee, glory to Thy kingdom ; and we offer unto Thee pure incense together with Thine archangels.

At this time he *shall raise incense.*

16. *People :* Remember us, Lord, in Thy kingdom .... *(Anaphora of the Apostles #34: p.45)*

17. *Priest :* We stretch out our hands to Thee and overshadow this *(pointing)* sacrifice.

18. He suffered by His will, was pleased to be crucified, died through the counsel of His Father, rose on the third day, ascended in glory into heaven, His beauty covered heaven, and His glory filled the earth.

19. *Deacon :* Answer ye.

20. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

21. *Priest : (in a low* voice) O my Lord, Master, Who has fellowship with the first and the last, (1) Thou art the living bread which came down from heaven. Send the Holy Spirit and power on this bread and on this cup which sanctify our souls, bodies and spirits, that we may be purified, through Him, from all our sins, and that we may draw near to take Thy holy mystery, for Thine is the kingdom, and the

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power, and the glory, and worship, unto endless ages.

22. *Priest : (in a loud chant)* O eternal God, Thou art the beginning and the ending, the beginning without a morrow, and the ending without a previous day, full of years without a today.

23. He binds up the waters in clouds [1], and lets rain go down from their womb; He takes it up into heaven and lets rain descend for the nutrition of all creatures, He does according to His design and fulfills according to His will. There are among Us[2] three persons who hold all the world with one counsel, with one authority and with one unity.

25. Together with Thy Father Thou made heaven. There is none compassionate like Thee and there is none whose word is with such authority who is patient like Thee.

26. *People :* According to Thy mercy, our God, and not according to our sins. *(to be chanted thrice)*

27. *Priest :* He is more terrible than the terrible, [3] higher than the high,[3] and stronger than the peaks of the mountains.

28. Glorious is He Who sits in the highest heaven, profound is He Who sits beneath the depths, His chariot is snow and the bounds of its circle are fenced with fire

29. Its centre is full of smoke. None enters and none goes out except those creatures of terrible appearance and with six wings, whose bodies are full of eyes.

30. *Deacon :* Priests, raise up your hands.

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[1] Job 26.8.
[2] Gen. 1:26; 3:23.

[3] i.e. the angels.

31. *Priest :* He took bread on his nailed hands which formed our father Adam. He is pure without sin, and absolutely pure without deceit. *(At this time he shall raise the bread)*

32. *People :* We believe that this is He, truly we believe.

33. *Priest :* He gave thanks, blessed *(+ three times)* and broke.

Then he shall indent the Host lightly with his thumb in five places without separation.

And gave it to His disciples and said to them, Take, eat, this *(pointing)* bread is My body, which is indeed the food of righteousness, and which is given for the salvation of all the world. He who will eat it shall live for ever.

34. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God ; that this is He, we truly believe.

35. *Priest:* He also looked upon this *(pointing)* cup, the water of life with wine, gave thanks, blessed *(+ three times)*, sanctified, gave it to His apostles and said unto them, Take, drink; this cup is My blood which is the drink of life indeed. He who drinks of it will have eternal life. Take, drink of it, all of you, that it may be to you for life and salvation

He shall then move the cup with his right hand in the sign of the cross.

36. *People :* Amen. Amen. Amen.

Priest : (Take, drink,) ye who have gathered in this house of prayer where all the faithful men and women pray.

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37. *People :* We proclaim Thy death, Lord, and Thy holy resurrection ; we believe Thy ascension and Thy second advent. We glorify Thee, and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

38. *Priest :* In the beginning was the Word, and that Word was the Word of God, and that Word was made flesh and dwelt among us, and His flesh hid Him from us.

39. He put on mortal flesh and made it immortal, and through this flesh, God who can never be scourged, was scourged.

40. Ye who are willing to partake of the suffering of your neighbours and to take upon yourselves the sufferings of your beloved ones, come to see this scourge. It is astonishing to him who looks at it with his eyes, and amazing to him who listens to it with his ears. Come ye to see the smiting on the cheeks by a servant and the beating on the head with sticks in the court of the chief priests.

41. Come ye to see the crown of thorns with which they crowned the giver of life to all.

42. Come to kneel to Him only all ye the hosts of angels who fly above the air and who are sent towards the sun, the moon and the stars and who ascend towards the seas and lakes. (1)

43. The sea trembled and the waters of the stream fled when they saw God beaten on his cheeks; the sun was darkened, the moon became blood and the stars became void of their great light.

44. Death was afraid, the Devil fell, and Hades went together with its own to receive the terrible God.

(1) i.e. the waters above the firmament.

45. Come ye to see the wonderful thing which was done in the house of prayer when the high priest entered within the veil of which all said that it was the dwelling place of the Deity and the concealing of all thoughts. The Lord of lords and spirits entered therein riding upon the lowly colt of an ass.

46. He revealed His divinity to all the infants who said, Blessed is he who cometh in the name of the Lord, and blessed art thou, Lord, God of gods, and King of Israel.

47. He showed His disciples the manner of going around with the Hosanna; and the Blessed said unto them, Say, crying with a loud voice, Hosanna in the highest.

Hosanna in the highest, hosanna in the highest, hosanna in the highest.

The people shall repeat his words while going round.

48. *Priest :* From His hosanna He showed miracles and wonders which have never been done before and will never happen again.

Hosanna in the highest, hosanna in. the highest, hosanna in the highest.

The people shall repeat his words.

49. *Priest :* From His hosanna He showed grace and power, came down from His great throne without being moved from the foundation of His house.

Hosanna in the highest, hosanna in the highest, hosanna in the highest.

The people shall repeat his words.

50. *Priest :* From His hosanna He granted the sinners a spring of tears so that He may justify the wicked and purify the filthy and bring back those who sinned through ignorance.

Hosanna in the highest, hosanna in the highest, hosanna in the highest.

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51. From His hosanna He granted the blind light which cannot be extinguished again and which the world cannot find.

52. He knows before one thinks, examines before one thinks, and nothing is hidden from Him.

53. *Deacon :* For the sake of the happy and blessed and honourable Patriarch Abba (_____) and the blessed Archbishop Abba (_____), Abba Titus, Abba Philemon, Abba Andronicus, Abba Basilicos. For the sake of thy servants our fathers the orthodox archbishops, our fathers the bishops, our fathers the priests, our brothers the deacons.

54. Have compassion upon these Thy people, rest the souls of them all, and have mercy upon them. Yea, Lord our God, forgive them their sins, do not look upon their sinful deeds, those who will draw near to receive Thy holy body. And those who will not draw near, order them to draw near with the commandment of Thy word ; and all of them will be clean.

55. To these and to all, grant rest to their souls and have mercy upon them in the bosom of Abraham, Isaac and Jacob; and those who have absented themselves from this church, our mother, pity them all and have mercy upon them, unto the ages of ages.

56. *The assistant priest shall say the following instead of the Prayer of Benediction*

O holy Trinity, Who holds the whole world, who has done great and wonderful deeds through the power of Thy word,

57. bless the east and the west, the north and the south, the north east and the south east, (the north west and the south west), bless the heaven, the earth, the sea, the rivers, the source of water, and all the springs of water.

58. Bless the winds of the sky and the rains. Bless the sun, moon and stars. Bless the mountains and hills, the trees, herbs and the fruit of the earth.

59. Bless those that are under heaven and those that are under earth.

O Christ our God, fill their hearts with the fear of Thy name and make their lives to prosper for ever.

(+ over the people three times).

60. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

61. *Priest :* To these and to all Thy servants and Thy handmaids grant rest ; to the souls of their fathers also and our fathers the holy bishops ; our father Paul, and our father Peter, our father Abba James the Bishop, and our father the honourable bishop Abba Matthew.

John, Simon and James the son of Alphaeus and James the Apostle, brother of our Lord and Bishop of Jerusalem.

62. For the sake of thy servants Mark, Luke, Titus, Philemon, Clement, Basil, Athanasius, Epiphanius, and Abba Heryacos the bishop, and our honourable father the Patriarch Abba Yohannes, and our father archbishop Abba Shenouda, beautify their lives and make the savour of their incense unfailing and pity us through their prayers, unto the ages of ages.

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63. First rest the souls of our fathers the archbishops and our fathers the bishops who gained their rest in this church, the priests, deacons, anagnosts and singers together with the door keepers, because Thou, Lord, knows that which is hidden raise them in Thy holy resurrection.

64. And cause us, who have gathered to take Thy holy body and drink Thy precious blood, to stand at Thy right hand with those who have fulfilled Thy will.

65. Cause our children and our young men to grow and lengthen their days till old age, do not suffer our rich ones to be poor, enrich our poor, heal our sick, do not suffer our whole ones to be sick, have mercy upon the dead, and pity the living.

66. *People :* Lord pity us, Lord spare us, Lord have mercy upon us.

67. *Priest :* Bless me *(+ over the Host once)* and hallow my soul *(+ over the cup once)*, and purify my body *(+ once more over both)* so that I may receive Thy life-giving body and drink Thy blood, the mysterious divine blood.

68. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

69. *People :* As it was, is and shall be unto generations of generations, unto the ages of ages.

70. *At third time he shall dip his finger into the blood and sign the body.*

Priest : Grant it together unto them that take of it that it may be unto them for life and salvation for ever.

People : Amen.

71. *Priest :* Grant us to be united through thy Holy Spirit and heal us by this oblation that we may live in Thee forever.

The people shall repeat his words.

72. *Priest :* Blessed be the Name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

73. Priest : Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

74. Deacon : Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

75. *Priest : Prayer of Fraction.*

O Lord, Who spoke with our father Abraham, while he has sitting under the tree, saying, O Abraham, O Abraham, O Abraham, I am your God and your fathers' God, I am not a strange God.

76. Keep My commandment and My word which I have spoken to you and I will grant the earth to your children and multiply your seed like the stars of heaven and the sand of the sea.

77. Stand up, O Abraham, and take a platter of bread and a vial of wine, make a pair of scissors, take with thee two of your household and mount the mountain and call the priest who is called Melchisedec, call him three times saying, O man of God, O man of God, O man of God. At that time there will come a fearful man; when you see him do not be afraid. [1]

[1] #77- 83 relate Abraham's encounter with God and His priest recognizable in the Ethiopic version of the Book of Jubilees, chapter 11, verses 34 - 39.

THE ANAPHORA OF ST. GREGORY

78. Abraham stood up as God told him and took with him a platter of bread, a vial of wine and two of his household. He made a pair of scissors, mounted the mountain and cried out saying, O man of God, O man of God, O man of God, come out. Then a very fearful man came out, and when Abraham saw him he fell on his face and became like a dead man.

79. And Melchisedec stretched forth his hands and raised him saying, "Stand up, O Abraham, and do not be afraid, because God Who sent you unto me, told me that you would come unto me."

80. And Abraham stood up, and both spoke together about the greatness of the Lord our God.

81. *Deacon :* Pray ye.

People : Our Father Who art in heaven . . . *(see Anaphora #2, #69 : p. 62)*

82. *Priest :* Abraham stood up and took a pair of scissors and cut the nails of his hands and feet and the hair of his head.

Melchisedec stood up and took the platter of bread and the vial of wine and raised his eyes towards heaven, gave thanks, blessed and broke and granted blessing to Abraham and his household. [1]

83. O Lord our God, Who accepted the offering of this righteous one, accept this our sacrifice and purify us completely: soul, body, spirit and mind, so that, with pure heart and fear of soul, we may speak continually without fear and say, O holy God:

Our Father who art in heaven . . .

(see Anaphora #2:69 : p. 62)

84. We beseech Thee, O holy kind Father, lover of good, lead us lest we wander into temptation. Let sin not have dominion over us, rather deliver us from every evil deed and from thought of it, even its opposition, its deceit and trouble.

[1] compare with Gen. 14 : 18 & Heb. 7 : 1

85. Destroy our tempter, send him away from us, and rebuke the trouble which he planted into us, uproot from us the motives which thrust us into sin, and deliver us with Thy holy power through Jesus Christ our Lord.

86. *People :* The angelic hosts of the Saviour of the world, stand before the Saviour of the world, and encircle the Saviour of the world even the body and blood of the Saviour of the world. Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

87. *Asst. Deacon :* Open ye the gates, princes.

88. *Deacon :* Ye who are standing, bow your heads.

89. *Priest :* The gift (1) of the grace of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ has been completed. We have believed in His life-giving sufferings, proclaimed His death, and believed in his resurrection in a perfect mystery.

90. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship and Thee do we glorify.

91. *Priest : "Prayer of Penitence" (Anaphora of the Apostles: #* 72-88, pp. 47, 48)

92. *Deacon :* Give heed.

93. *Priest :* Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

(1) i.e. the Holy Communion.

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94. *Priest :* The Lord be with all of you.

People : And with your spirit.

95. *The priest shall then lifts up the whole Host with his hand and says :* Lord have compassion upon us, O Christ. *(three times in a loud chant and fifteen times in a low chant).*

The people shall repeat his words.

Then the priest shall chant them three times and the people twice.

96. *Deacon :* Ye that are penitent, bow your heads.

97. *Then he shall turn to the people and say:*

Lord our God .... *(Anaphora of the Apostles* 95 -126: pp. 49 - 52).

98. *After receiving the holy Communion:*

Priest : "Pilot of the Soul"

Again we supplicate God the almighty, Father of our Lord and Saviour Jesus Christ

99. O Thou Who loved the humility of man more than the greatness of angels, O Thou Who loved the poverty of Adam more than the treasuries of the tribe of Abraham.

100. O Thou Who loved the beauty of David more than the beauty of Eliab (2) the son of the Jebusite : O Thou Who loves man, while Thou art God, Thou art the Lord our God :

101. *Deacon :* Pray ye.

102. *Priest :* O purifier, purify our souls and bodies, (1) O merciful God, Father of our Lord and Saviour Jesus Christ.

103. Thou mixed water with wine, wind with fire, water with

(1) Titus 2:12-14 (2) 1Samuel 16:6-9

earth, likewise unite our weakness with the power of Thy divinity.

Unite also our sufferings with the sufferings of Thy cross. (1)

104. Unto Thee we offer our prayers, Thee we supplicate and Thee we entreat, unto the ages of ages.

People : Amen.

105. *Priest : "The Laying on of the Hand"*

Lord our God, bless Thy servants and Thy handmaids who have taken the trouble to come to Thy sanctuary where the greatness of Thy glory dwells. Bless men and women, old and babies.

106. Unite us with the power of Thy holy angels, cover us with the curtain of Thy light, hide us (2) with the tree of Thy cross and keep us apart from every evil deed.

107. Make us to dwell in the congregation of the saints (3) who offer up prayer at every time and every hour. And to us who have eaten Thy body and drunk Thy blood, let them be for the remission of sin and for eternal life, through Thine only-begotten Son through Whom to Thee, with Him and with the Holy Spirit, be glory and dominion, both now and ever and unto the ages of ages. Amen.

(1) Phil 3:10; Heb. 2:10; 1Peter 4:13
(2) 1Cor 2:5-9; Col 3:3
(3) Psalm 88:5

ANAPHORA OF ST. EPIPHANIUS (1)

1. The Anaphora of St. Epiphanius, (2) Bishop of the Island of Cyprus. May his prayer and blessing be with our (*Head of state:* King, Queen, President . . .), unto the ages of ages. Amen.

2. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give ye thanks unto our God.
People : It is right, it is just.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord our God.

3. *Priest :* God is great in His greatness, holy in His holiness, blessed in His beatitude and glorified in His glory.

He is the first_ yet of Him it is not asked, "When was His beginning ?" With Him it is ever "now." Yet of Him it is not asked, "How long will He endure?" ; And He is the last. Yet of Him it is not asked, "When will His end be?"

(1) This Anaphora is celebrated on the following occasions:
a On 17th Ginbot (May 25), the memorial day of the death of St. Epiphanius.
b. On the fast day or days of Epiphany.
c. On Great Thursday (that is, the Thursday before Fasika).
d. During the rainy season.

(2) He was born in 315 at Bezanduca, a small village in Palestine, of Jewish parents. After having been converted to become a Christian, he came to Egypt and spent a long time in its monasteries. On his return to Palestine, he was ordained priest by the Bishop of Eleutherapolis and became the president of a monastery which he founded near his native place. In 357 he was consecrated Bishop of Cyprus - an office which he held till his death on 17th Ginbot (May 25) 402 A.D.

ANAPHORA OF ST. EPIPHANIUS

4. There is no beginning of His being, there is no end of His existence, His days are numberless and His years are countless.

His youth does not wax old, the strength of His power does not diminish, His countenance is incorruptible and the light of His face cannot be dimmed.

5. The sea of His wisdom is unlimited, His merciful commands are countless, the range of His kingdom is immeasurable and His spacious government is boundless.

6. So invisible is He, that man cannot find Him by concepts, so lofty is He that man cannot understand Him with His heart, so high is He that the eagles cannot reach Him, and so deep is He that the fish cannot swim unto Him.

7. He is higher than the heads of the mountains and deeper than the depth of the sea. He is so strong that the Kings cannot rise against Him, and He is so victorious that the rulers cannot stand against Him.

8. He is so wise that He can destroy the counsel of the wise, His omniscience is such that He can make the thought of the counselors to be of no effect, (1) He is so mighty that He can loose the bridle of the strong, and He is so courageous that He can pulverize the teeth of sinners and put down the arms of the haughty.

9. He is so honourable that He can put to shame the face of the hypocrites, and He is so mighty that He can cast away the light of the filthy.

(1) Ps 32 (33) : 10.

10. He is the only one without equal, and He has absolute authority, without the help of kinsmen. The heavens will be destroyed, and the land will vanish, and all will wax old like a garment, but He is the same for ever. (1)

11. Wonderful is the movement of the sea, but more wonderful is God in His highest heaven. None resembles Him and none competes with Him from among all the creatures and all the children of gods. He Himself alone is God, He Himself alone is Lord, He Himself alone is creator and He Himself alone is maker.

12. He does not seek a helper for the plan He conceived, and He does not want an adviser for the work He desired. He knows all things before they happen as if they had happened before and that which has not happened as if it had happened.

13. He inspects the mind without asking and examines the hearts without seeking, and sees in darkness without light.

14. He knows the righteous before they do righteousness, He judges the sinners before they commit sin, He understands the prudent before they go out from their fathers' loins and understands the sinners from their mothers' wombs.

15. Nothing is hidden, nothing is concealed nothing is invisible to Him, all is open unto Him, all is spread before His eyes, all is written in His book, and all is present to His mind.

16. He does the great, countless, honourable and marvellous deeds which are inscrutable. His works are more wonderful than we can comprehend.

(1) Ps. 101 (l02) : 26, 27.

ANAPHORA OF ST. EPIPHANIUS

His power is more marvelous than anything we have heard and His glory is more astonishing than any had told us.

17. He made light out of darkness, He knows how to divide clouds, He divides water at His pleasure and He hides the elect with clouds.

18. He built the earth and prepared its boundaries, and established its ends in the way He saw, and strengthened its corners.

19. He fenced the sea with doors when it went out of its mother's womb (1), He made the clouds to be its clothes, and wrapped it with mist, He limited it and put into it doors and locks and said to it, "Reach here and do not go beyond your limit, but your storm will move within you.

20. The light of dawn was arranged over it, and the morning star knew His commandment. He took mud from the earth and created the living being and made him speak on the earth.

21. He reached the ends of the sea and walked in the paths of the deep.

22. Out of terror, the gates of death will be opened to Him, and the gatekeepers of hell will be afraid as soon as they see Him. He knows the spaciousness under heaven and that which happens above heaven.

23. Through His commandment frost comes out of its treasure and the wind blows under heaven. He leads the rain along the way of the wilderness to fall on the country where there is no man and wherein mortal man does not live.

(1) When it was created.

24. He established the course of water and opens the winter every year and brings the summer back in its due time. He calls the clouds with His word and water answers Him trembling.

25. He sends the thunderbolt and it goes and answers Him saying "What shall I do?" He counts the clouds through His wisdom and suspends the heaven over the earth.

26. He alone puts on the power of the highest heaven and is adorned with glory and honour.

27. Him hallow the fiery cherubim and the seraphim dressed in light with ceaseless words and a mouth which does not keep silent and a tongue which does not tire; and all say together with one voice answering Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

28. *Deacon :* Answer ye.

29. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

30. *Priest :* Holy, holy, holy art Thou God, Lord of the holy ones, the holiness of Thy glory fills heaven and earth.

31. All is from Him, all is for His sake, and all is His. Heaven is His, and the heaven of heavens is His. The breadth of the highest heaven is the throne of His glory, and the wide earth is His footstool.

32. The sun is His, the moon is His, and the stars are the work of His hands. Clouds are His messengers, winds are His chariots and fire is the wall of His house.

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33. Water is the roof of His house, the gables of it are snow, light is His tabernacle, the lightning of glory is the veil of His hiding-place, and His going is in the air.

34. The voice of His speech is in the thunderbolt, the sound of thunder is in the chariots, the sea is His band-maid, the water-flood of the rivers is His servant, and cold and frost do His pleasure.

35. He causes the clouds to ascend from the ends of the earth, He makes lightning for the rain (1), He pours rain like drops from a strainer, He scatters the hoarfrost like ashes, he casts forth His ice like morsels (2), and He causes the grass to grow for the cattle (3).

36. He does according to His thought, completes what He began, orders according to His will. He makes sad and gives pleasure, impoverishes and enriches, dishonours and honours, kills and quickens, makes sick and heals, judges and justifies.

37. He spares him whom He wills to spare, He distresses him whom He wills to distress, He will have mercy on whom He will have mercy, (4) will have compassion on whom He will have compassion.

38. *People :* According to Thy mercy, our God, and not according to our sins.

39. *Priest :* He is kind without evil, meek without revenge, patient without wrath, righteous without sin, pure without filthiness, and upright without perversion.

40. He is the giver without hindrance, gracious without stint, the forgiver of sin without revenge or envy.

(1) Ps. 134 (135) :7. (2) Ps. 147:16, 17. (3) Ps. 103 (104):14. (4) Rom. 9 : 18

41. He is near unto those who call upon Him (1), benefactor unto those who fear him, He is the open door unto those who knock for Him, the prepared way without a stumbling-block and the pure path without thorns.

42. He alone is God, the God of gods and Lord of lords.

43. After this, when He saw that the blood of the holy prophets, from the blood of the righteous Abel unto the blood of Zacharias Son of Barachias, was not sufficient for the salvation of the world, (2) He sent unto us His Son, a Saviour and Redeemer, to save us, redeem us, and take before Him the remembrance of the living and the dead.

44. *Deacon :* For the sake of the blessed . . *(Anaphora of the Apostles # 6 - 9: p. 43)*

45. *The assistant priest shall say the Prayer of Benediction. (Anaphora of the Apostles* 10-21: pp.43,44)

46. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

47. *Priest :* While He was yet there He came and He was sent without it being noised abroad.

48. *Deacon :* Ye that are sitting, stand up.

49. Priest : He came down without being moved from His throne and without being removed from His place.

50. *Deacon :* Look to the east.

51. *Priest :* He was conceived in the womb while He was filling everywhere, was born without opening the seal of virginity.

52. *Deacon :* Let us give heed.

(1) Ps. 144 (145):18. (2) Mt. 23:33-40

ANAPHORA OF ST. EPIPHANIUS

53. *Priest :* He grew, like an infant, and grew little by little (1) until he matured like a man.

54. At the age of thirty He was baptized in Jordan to purify us (2) from sin by the washing of regeneration. (3)

55. He was tempted by the Devil, he hungered and thirsted, walked and appeared preaching the gospel of the kingdom of heaven.

56. *At his time he shall offer incense.*

People : Remember us, Lord, in Thy kingdom .... *(Anaphora of the Apostles 34: p. 45)*

57. *Priest :* Then He stretched forth His hands on the tree of the cross for suffering to cure the wounds of the sick by the sprinkling of His blood. (4)

58. *Priest :* In that night, Thursday evening, which is the beginning of Friday, when He sat at the house of Lazarus, his friend

59. *Deacon :* Priests, raise up your hands.

60. *Priest :* He took into His hands the unleavened bread of wheat from that which they brought unto Him for supper**,**

At this time he shall raise the bread.

61. *People :* We believe that this is He; truly we believe.

62. *Priest :* gave thanks, blessed *(+ three times)* and broke,

Then he shall indent the Host lightly with his thumb in five places without separation.

and gave it to His disciples and said unto them, "Take, eat, this *(pointing)* bread is the communion of My body which will be broken for you."

(1) Luke 2:52 (2) Mt. 3:15 (3)Titus 3:3-10
(4) Heb. 12:24; 1Peter 1:2

63. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God ; that this is He we truly believe.

64. *Priest :* Again He mixed the cup of wine with water, gave thanks, blessed *(+ three times)*, hallowed and gave it to His apostles and said unto them, "Take, drink, this *(pointing)* cup is the communion of My blood which will be shed for you."

He shall then move the cup with his right hand in the sign of the cross.

65. *People :* Amen. Amen. Amen.

66. *Priest :* Let this service be unto you for the remembrance of My death and My resurrection.

67. *People :* We proclaim Thy death, Lord, and Thy holy resurrection ; we believe in Thy ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

68. *Priest :* And we, our Lord and our God, pray and beseech Thee and ask of Thy goodness, O Lover of man, that Thou may send the Holy Spirit and power upon this *(pointing)* bread and upon this *(pointing)* cup to make this bread *(+ once)* thy holy body, and this cup *(+ once)* the blood from Thy side which speaks *(+ once more over both of them).*

People : Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

69. *Deacon :* With all our heart, let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

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70. *People : As* it was, is, and shall be, unto generations of generations, and endless ages.

71. At *this time* he *shall dip his finger into the Blood and sign the Body.*

Priest : Grant it together unto them that take of it, that it may be unto them for blessing, for remission of sin, for joy and rejoicing, for renewal of soul, body and spirit, and for strengthening of faith till the last breath.

People : Amen.

72. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

73. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

74. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

75. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

76. *Priest : Prayer of Fraction.*

Where is the country of Wisdom (1), where is its abode, where is its province, and where can the trace of its way be found?

77. Who crossed the sea and bought it for red gold; Who ascended above the cloud and brought it down? Mortal man does not know its way, it is not for mortal man.

(1) Anaphora of St. Dioscorus #48, p.161.

78. It is forgotten by all men, and it is hidden from all the birds of heaven (1). Those who possess it gain friendship with God, and those who hate it love death. It is more beautiful than the sun and all the concourse of stars. It is compared with the Light (2) because it was in the beginning.

79. Though it is in the old, it renews all: and in every generation, it enters into the souls of the righteous.

80. It is better than rubies; and all honour is not to be compared to it. It has counsel and power, strength and knowledge, by it kings reign, and the powerful decree justice.

81. By it the great are honoured, and by it the rulers take hold of the earth. It loves them that love it. It keeps them that keep it, and those that seek it find favour.

82. It walks in the way of righteousness and moves about in the path of righteousness to grant them that know it riches and to fill their treasuries with rejoicing (3).

83. He who knows all knows it, and He who understands all beautifies its way. He gave it to his servant Jacob and to his holy Israel. Afterwards, it appeared on the earth and walked like man.

84. Behold she has built a house for herself, and established seven pillars, she has killed her beasts, poured her wine in the bowl, and furnished her table.(4)

85. She has sent forth her servants ceaselessly proclaiming and saying : Whoever is simple let him turn in towards me:

(1) i.e. the angels. (2) i.e. God the Father. (3) Prov. 8 : 11-20. (4) Prov. 9 : 1-2

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as for him that wants understanding, she says to him, Come, eat of my bread, and drink of my wine, forsake the foolish and live (1).

86. But wisdom is our Saviour Who redeemed us with the sacrifice of His body, and bought us with the sprinkling of His blood, and chose us for His kingdom for ever.(2)

87. *Deacon :* Pray ye.

People : Our Father who art in heaven . . . (see Anaphora #2 : #69 : p. 62)

88. *Priest :* O God of lights, God of authorities, God of the archangels, Thou did loosen the soul bound with death and did lighten him who was nailed in darkness with the nails of the cross of Thine Only-begotten.

89. O Lord, Thou art He Who loosened our sufferings and all our burdens, and loosen the bonds of our sin, and took our trouble and quicken us, and became to us the way towards the place of life, Thou did turn us from destruction unto salvation

90. O Lord, our almighty God, Father of our Lord and Saviour Jesus Christ, Whose curtain is light, Whose face is fire, and the throne of Whose glory is ineffable, and the abode of joy which cannot be spoken of, which He has prepared for the holy ones. His garments are the treasures of light.

91. Thou keeps the holy angels, all of whom tremble and glorify Thee when Thou looks at them the mountains melt, and when Thy name is spoken of, springs come forth from the depth.

92. Thou art He who covered heaven gathering (all) in Thy hand the earth and the depths together tremble before Thee.

(1) Prov. 9 : 3-6. (2) 1Cor. 1 : 18 - 31

93. All the hosts of the enemy were discomfited before Thee, the Devil fell, the beast was trodden down and the snake was destroyed.

94. All the gentiles who believed in Thee were enlightened and strengthened by Thee. O Lord, through Thee life was seen, hope was strengthened, the gospel, through which destruction was destroyed, has been preached, and salvation was confirmed.

95. O Lord our almighty God, make us worthy to partake of this *(pointing)* bread, the body of Thy life-giving Son, and of this *(pointing)* cup, the speaking blood of Thy Messiah, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever, and unto the ages of ages. Amen.

96. *People :* The hosts of the angels of the Saviour of the world, stand before the Saviour of the world and encircle the Saviour of the world, even the body and the blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

97. *Asst. Deacon :* Open ye the gates, princes.

98. *Deacon :* Ye who are standing, bow your heads.

99. *Priest :* Let the Lamb come that we may see Him with our eyes, immolate Him with our hands and rejoice in Him. May His body be joined with this bread, and may His blood be poured into this cup.

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100. Let none of us think when he eats of this *(pointing)* bread that he eats mere flesh without blood and Spirit, and let none of us think when he drinks of this *(pointing)* cup that he drinks mere blood without body and Spirit, but one is the Body, Blood and Spirit as His divinity became one with His humanity, unto the ages of ages.

101. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, do we worship, and Thee do we glorify.

102. *Priest : Prayer of Penitence.*

103. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

104. *Priest :* The Lord be with all of you.

People : And with your spirit.

105. *The priest shall then lift up the whole host with his hand and say :*

Lord, have compassion upon us, O Christ. *(three times in a loud chant, and fifteen times in a low chant.)*

The people shall repeat his words.

Then the priest shall repeat them three times and the people twice.

106. *Deacon :* Ye that are penitent, bow your heads.

Then he shall turn to the people and say:

107. *Priest :* Lord our God, look upon Thy people that are penitent .... *(Anaphora of the Apostles 95 - 138: pp. 49 - 53).*

(1) Anaphora of St. Athanasius .150-153, and Anaphora of St. Dioscorus 52, 53.

After receiving the Holy Communion.

108. *Priest : "Pilot of the Soul"*
Again we supplicate the Almighty God, Father of our Lord and Saviour Jesus Christ, because He did neither disdain nor refuse our supplication, nor did He remove His mercy from us, because the Lord our God is merciful.
Deacon : Pray ye.

109. *Priest :*
Yea Lord, Thou art the God of all.
Yea Lord, Thou art the King of all.
Yea Lord, Thou art Almighty.
Yea Lord, Thou art the Governor of all.
Yea Lord, Thou art the Saviour of all.
Yea Lord, Thou art the Judge of all.
Yea Lord, Thou art the Life-giver of all.
Yea Lord, Thou art the Keeper of all.
Yea Lord, Thou art the Nourisher of all.

110. As Thou did join the body of Thy Son with our body, and Thou did mix the blood of Thy Messiah with our blood, so put Thy fear in our hearts and the beauty of Thy worship in our minds.

111. We, who are carnal, mind the things of the flesh and do the works of the flesh and walk in the way of the flesh. But Thou taught us the work of the Spirit and makes us to understand the law of the Spirit and leads us in the way of the Spirit.

112. Because if Thou pity us, we sinners, then Thou will be called compassionate. Thou pities the righteous because of their works and recompenses them according to their righteousness.

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113. Remember not against us former iniquities let Thy tender mercies, O God, speedily prevent us. (1)

114. Towards Thee we cry, towards Thee we weep, Thee we entreat, unto the endless ages.
People : Amen (2)

115. *Priest : The Laying on of the Hand.*
He is higher than all that is high. No mind and no heart can interpret the riches of Thy gift, O Master, because Thou has hid these things from the wise and prudent and has revealed them unto babes.

116. These things which prophets and kings have desired to see but have not seen, Thou has granted us sinners: that we may serve and be sanctified by them, when Thou established for us the order of Thine only-begotten Son. The hidden mystery cannot be compared to the blood of the old law nor the righteousness of the flesh, but it is the heavenly Lamb and the sacrifice speaking without flesh.

117. Sanctify the lips of us who offer this sacrifice, and purify our hearts from being mixed with vanity, and send upon us the grace of the Holy Spirit that we may greet one another with a holy kiss and receive of Thy holy undying gift through Jesus Christ.

118. Through Whom to Thee with Him and with the Holy Spirit, the life-giver, Who is equal with Thee, be glory and dominion, both now and ever and unto the ages of ages. Amen.

(1) Ps. 78 (79):7. (2) #109-114, here, same as for Anaphora of St. Dioscorus # 61-67, p. 163.

The ANAPHORA of St. JOHN CHRYSOSTOM[1]

1. The Anaphora of John Chrysostom [2], may his prayer and blessing be with our *(head of state: King, Queen, President . . .)* unto endless ages.

2. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give ye thanks unto our God.
People : It is right, it is just.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord our God.

3.*Deacon : Let* your thought be above, and your heart in heaven, recognize where you stand ; hear the word of righteousness and listen to the good news.

4. *Priest :* Behold we proclaim the existence of the Father Who was before the world was created and will live for ever.

None was before Him, none will be after Him, none is like Him, and none knows what is His being.

(1) This Anaphora is celebrated on the following occasions
a. 27th of every month, the Feast of the Saviour of the world.
b. On 10th Magabit (March 19), the memorial day of discovering the cross of the Lord by St. Helen, mother of Constantine.
a. On Great Saturday, preceding Easter.
d. On every Wednesday and Friday.
e. On 12th Ginbot (May 20), the memorial day of the death of St. John Chrysostom.

(2) He was born. in 347 at Antioch. As a young man, he was sent to Athens to study Greek philosophy. Then he chose the monastic life and lived for some time in one of the monasteries and was afterwards ordained as a priest at Antioch. In 387 he was consecrated as Bishop of Constantinople. He was a good author and, wrote many books. As a preacher he was very powerful and had the courage to rebuke the sinners, poor or rich, humble or noble. He rebuked even the Queen who, for this reason, exiled him. He died on 12 Ginbot (May 20) 407 A. D.

5. He who was before all, before the heavens were stretched out, before the face of the earth appeared, before the mountains arose, before the airs expanded He was in his place.

6. Before the depths were established and the floods began to flow as rivers, He was in His place.

7. Before the winds blew, before the thunderbolts flashed, before the lightenings were drawn out, before the thunders thundered, and before the clouds started to spread, He was in His place.

8. Before the lights appeared, before the darkness was to cover, before the light of the day gave light, and before night was fixed, He was in His place.

9. Before the sun fixed the length of the day and before the moon fixed the length of the night, He was in His place.

10. Before the stars glittered, before the spirits moved, and before the angels were created, He was in His place.

11. Before the speaking soul, before the mortal flesh, and before all the creatures, those that live in hiding and those that live in the open; those that are above and those that are beneath, He was in His place.

12. Before time and hours, before nights and days, before months and years before days of the week and the seasons, He was in His place.

13. His glory is from Himself, His praise is from Himself, and the riches of His grace are full and perfect.

14. Then let us speak of the greatness of His mercies which have appeared unto us and which cannot be counted or measured.

15. When we transgressed His commandment through the advice of the cursed serpent we were driven from the garden of delight unto destruction, from life unto death, from freedom unto slavery, and we submitted ourselves to the yoke of sin. (1)

16. But He did not forsake or neglect us, who were His workmanship, and did not take vengeance upon us because of our sins so that we should utterly perish as we committed sin against Him, but He loved us, visited us, spared us, had mercy upon us and saved us from the hand of him who enslaved us.

17. He sent unto us his saving and redeeming Son, the messenger of His counsel, His right hand, His arm, His power, and the wisdom of His Father. Through Him He did all that He desired in this world.

18. Whom He did predestinate, them He called; whom He called, them He loved ; whom He loved, them He honoured ; whom He honoured, them He justified; whom He justified, them He glorified to be an adornment for His Son. (2)

19. And through Him He gathered us to the great faith, we who were scattered, and made us to Himself a gathered people, and drew us nearer unto Himself to glorify Him.

20. He wrote our names in the book of life so that the remembrance of everyone, the dead and the living, might be before Him.

21. *Deacon* For the sake of the blessed . . . *(Anaphora of the Apos*tles 6-9, p. 43)

1) Isa. 9 :4; 10:27; Gal. 5:1 (2) Rom. 8:29-30

ANAPHORA OF
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22. *The Assistant priest shall say the "Prayer of Benediction" (Anaphora of the Apostles* 10-21, pp. 43, 44).

23. *Asst. Deacon :* Lord pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

24. *Priest :* Again we proclaim the existence of the only-begotten, what He is, what was his descent, and what was His birth.

25. He came without going out of His Father, He descended without removing from His position, He came without being separated from the Trinity, He came down without breaking His unity, an d He dwelt in a daughter of flesh without leaving His throne.

26. *Deacon :* Ye that are sitting, stand up.

27. *Priest :* He was conceived in the womb without letting there be any place that was not full of Him, He was bound in the womb without making subtraction above, and was born without making addition beneath.

28. *Deacon :* Look to the east.

29. *Priest :* He became man, absolutely without sin, and appeared like a servant, working like God, as the preachers of His gospel witnessed.

30. *Deacon :* Let us give heed.

31. *Priest :* He was glorified by His Father, He was given thanks by the angels, He was praised by men and sanctified by Himself.

32. The holiness of His glory filled heaven and earth. Henceforth, at all times, we give our hearts no rest but speak of the holiness of His glory and cry saying : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

33. *Deacon :* Answer ye.

34. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

35. *Priest :* Truly holy, holy, holy art Thou, Jesus Christ, Who is sanctified by the mouths of all,

36. and Who, through Thy goodness, has granted to all Thy holy ones to be holy. His holy things cannot be destroyed or perish, those things which eye has not seen, nor ear heard, neither have entered into the heart of man, which God has prepared for His holy disciples and pure apostles who loved Him; and He has shown them the order of the holy communion.

37. *Deacon :* Priests, raise up your hands.

38. *Priest :* He took bread in His holy, blessed and spotless hands.

At this time he shall raise the bread.

39. *People :* We believe that this is He, truly we believe.

40. *Priest :* He looked up to heaven towards Thee, His Father, God and Lord of all, Who is above all, gave thanks, blessed *(+ three times)* and broke, and gave it to His disciples and said to them, "This *(pointing)* is My body," which is indeed the food of righteousness ; whoever eats of it has eternal life. Take, eat of it.

41. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God, that this is He we truly believe.

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Priest : And likewise also the cup mixing water with wine, He gave thanks, blessed *(+ three times)*, sanctified, gave it to His disciples and said to them This *(pointing)* is My blood which is indeed the drink of life, whoever drinks of it has eternal life; take, drink ye all of it.

He shall move the cup with his right hand in the sign of the cross.

42. *People :* Amen. Amen. Amen.

43. *Priest :* It is a sign to you and to those who will come after you, so do likewise in remembrance of Me until I come.

Whenever ye gather in My name, proclaim My death, My resurrection and Mine ascension into the heavens.

44. *People :* We proclaim Thy death, Lord, and Thy holy resurrection ; we believe Thine ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer and supplicate Thee, O our Lord and our God.

45. *Priest :* And we, who have gathered together, proclaim the sufferings of him who does not suffer and proclaim the death of Him who does not die. In the same night when He sat with His disciples He gave His soul over to death with the will of His Father and in His own good pleasure.

46. They took hold of Him who takes hold of all, bound the ruler of all and shackled the Son of the living God ; they drew Him in wrath and He followed them in love, they took Him and He followed them like a meek sheep which is dumb before its shearers.

47. They caused to stand in the court Him, before Whom stand archangels in fear and trembling. He who forgives sins, was accused as a sinner by them, the Judge of judges was judged by them.

48. Him, Who crowns seraphim with a coronet, they crowned with a crown of thorns. Him, Who clothes cherubim with garments of might, they clothed with a scarlet robe to mock Him.

49. A wicked servant strengthened his hand to strike the face of Him from Whose face the cherubim are hidden being covered with wings of fire.

50. They knelt before him, mocking Him Whom the hosts of angels worship in great fear.[1]

51. Oh what humility is this! Oh what patience is this! Oh what a silence is this!

52. Oh what a kindness is this! Oh what a love of man is this!

53. Love drew down the Son of God from His throne and brought Him unto death. Him, Who had no wickedness, they crucified as wicked. Him, Who is the maker of life, they numbered with the wicked.

54. Oh the hands which formed Adam were nailed with the nails of the cross.

Oh the feet which walked in the garden were nailed with the nails of the cross.

55. Oh the mouth which breathed the spirit of life into the nostrils of Adam drank vinegar mixed with gall.

[1] See E:90-92, p. 92

ANAPHORA OF
ST. JOHN CHRYSOSTOM

56. What mouth, what lips, what tongue can express the sufferings of the Son?

57. The heart is broken, the mind is perplexed, the soul trembles and the flesh is weary when the sufferings of the Beloved are mentioned.

58. The Immortal died: died to destroy death, died to quicken the dead.

59. *Deacon :* Ye who love Him, weep and mourn over him.

60. *Priest :* Woe! Woe! Woe![1] Emmanuel our God.

The people shall repeat his words.

61. *Priest :* Woe! Woe! Woe! Jesus our Saviour.

The people shall repeat his words.

62. *Priest :* Woe! Woe! Woe! Christ our King.

The people shall repeat his words.

63. *Priest :* Woe! Woe! Woe! the righteous men took Him down from the tree, brought a mixture of myrrh and aloes and pure fine linen cloths to wrap His body.

64. *People :* Holy God [2] holy Mighty, holy Living, Immortal, Who was born from the holy Virgin Mary, have mercy upon us, Lord. Holy God, holy Mighty, holy Living, Immortal, Who was baptized in Jordan and crucified on the tree of the cross, have mercy upon us, Lord.

65. *At this time he shall offer incense with the cross-spoon.*

People : Remember us, Lord. *(Anaphora. of the Apostles #34: p.45)*

[1] See footnote 1 on page 47

[2] See Preparatory Ser-vice #174: p. 33.

66. *Priest :* On the third day he restored His soul into His body.

67. *People :* Holy God, holy Mighty, holy Living, Immortal, Who rose from the dead on the third day, ascended into heaven in glory, sat at the right hand of His Father and again will come in glory to judge the living and the dead, have mercy upon us, Lord.

Glory be to the Father, glory be to the Son, glory be to the Holy Spirit, both now and ever, and unto the ages of ages. Amen and amen, so be it, so be it.

68. *Priest :* He rose from the dead, absolutely without corruption and set us free from the yoke of sin. In this body, with the power of His divinity, He ascended into heaven to His accustomed position.

69. *Deacon :* Bow your heads before God.

70. *Priest : (in a low voice)* We pray Thee and beseech Thee, as Thou sent Thy Holy Spirit upon Thy holy disciples and pure apostles, so also send upon us this Thy Holy Spirit Who sanctifies our souls, bodies and spirits that we may be purified through Him from all our sins and may draw near to receive Thy divine mystery, for Thine is the kingdom and the power and the glory, for ever.

71. *Priest : (in a loud voice)* Lord, remember the covenant (1)of Thy word which Thou established with our fathers and with Thy holy apostles to send upon us this Thy Holy Spirit Whom the world cannot receive. Thou taught us that we may call upon Thee saying, Our Father Who art in heaven, hallowed be Thy name, Thy kingdom come.

(1) Gn. 6:19-9:17; 17:2-19; 21:27-32 26:28; Ex. 2:24;6:4-5; 19:5; Lv. 26:42; Nm. 25:12,13; Dt. 4:13-6:f; Ps. 49:5, 16; 104:8,9,10; Lk. 1:72; Acts 3:5; 7:8; Rm. 11:27, 25-32; Gal. 3:15-17; Hb. 8:6-13:20

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CHRYSOSTOM

72. May this Holy Spirit, who is neither searchable nor inferior, come from above the highest heaven to bless this *(pointing)* bread and to hallow the cup, to make this bread the communion of Thy life-giving body *(+ once over the bread)* and also to make this cup the communion of Thy merciful blood. *(+ once over the cup and once more over both the bread and the cup.)*

73. *People :* Amen. Lord pity us, Lord spare us. Lord have mercy upon us.

74. *Deacon :* With all the heart let us beseech the Lord our God that He grant us the good communion of the Holy Spirit.

75. *People :* As it was, is and shall be unto generations of generations, and endless ages.

76.At this time he shall (dip his finger into the Blood and sign the Body.

Priest : May he be joined with this bread and this cup that they may be for sanctification, purification from filthiness, resurrection from the dead, inheritance of the kingdom of heaven and everlasting life.

People : Amen.

77.*Priest :* Grant us to be united through thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

78.*Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

79. *Priest :* Send the grace of the Holy Spirit upon us.
The people shall repeat his words.

80. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

81. *Priest : Prayer of Fraction.*
Again we supplicate the almighty God, Father of our Lord and Saviour. Jesus Christ.

82. Oh this mystery cannot be solved or interpreted! What is His name, and what is His Father's name, where is His country, and who knows His dwelling-place?

83. The thought of the heart, thinking deeply, cannot find the answer to the question nor speak of his first and last being.

84. He proclaimed to us Himself and His Father in the way we could bear, (He proclaimed to us) that our Saviour truly came to the world clothed in the body which He took from us.

85. This is what we sacrifice for our salvation as He was sacrificed on Calvary for the life of all the world. This bread is not useless as you see it earthly, dry, baked, able to be felt and touched, but it is the fire of the godhead, which burns the thorn of sin. It is so consuming that it consumes the wicked, it is so burning that it burns the sinners.

86. O my brothers, believers, know and examine yourselves, see if any one of us has a blemish in his body and sin in his soul, that he may depart and may not draw near.

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ST. JOHN CHRYSOSTOM

87. If any one of us has revenge in his heart, let him depart and notstand. But blessed is he who has purified his soul and body; let him come and receive and pray because of his sin, because the Lord our God is merciful.

88. *Deacon :* Pray ye.
People : Our Father Who art in heaven . . . *(see Anaphora #2, #69 : p. 62)*

(Also) According to Thy mercy, our God, and not according to our sins. *(thrice)*

89. *Priest :* The mercy of the Lord is from everlasting to everlasting (1). This is the mercy of God Who sent His only-begotten Son Who takes away the sin of the world. This is the mercy of God Who gave the priests tongues of fire to loosen the bonds of sin.

90. Now, Lord our God, our heavenly Father, loose us from the bonds of death.

91. *People :* The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encircle the Saviour of the world, even the body and the blood of the Saviour of the world.
Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

92. *Asst. Deacon :* Open ye the gates, princes.

93. *Deacon :* Ye who are standing, bow your heads.

(1) Ps. 102 (103):17.

94. *Priest :* Truly forgive that He may forgive unto you. Truly remit that He may remit unto you. Truly pray that you may not enter into temptation. Temptation is to take His body in subtlety and to receive His blood without fear while the blame of sin is upon you.

95. Now, with pure heart and holy soul and body refined, let us draw near for our salvation. Come, let us worship and serve Him.

96. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

97. *Priest : Prayer of Penitence. (Anaph. of the Apostles* 72-88: p. 47-48).

98. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

99. *Priest :* The Lord be with all of you.

People : And with your spirit.

100. *The priest shall then lift up the whole Host with his hands and say:* Lord, have compassion upon us, O Christ. *(three times in a loud chant and fifteen times in a low chant)*

The people shall repeat his words.

Then the priest shall repeat them three times and the people twice.

101. *Deacon :* Ye that are penitent, bow your heads.

ANAPHORA OF
ST. JOHN CHRYSOSTOM

102. *Priest : shall turn to the people and say :* Lord our God .... *(Anaphora of the Apostles 95 - 96: p. 49; and then 97-138: pp. 49 - 53)*

103. *After receiving the Holy Communion.*

Priest : Pilot of the Soul.

Before the glory of Thy holiness Thy servants and handmaids have prostrated themselves in soul, body and spirit. Incline Thine ear unto their supplication.

104. Bless them who mind the heavenly things with the blessing of Thine angels and powers. Bless the work of their hands, and be with them in every good work.

105. Grant that by their having received of Thy holy mystery they may be prudent, watchful and freed from all evil, and may feed their souls, bodies and spirits, through our Lord Jesus Christ

106. Through Whom to Thee with Him and with the Holy Spirit be glory, dominion, both now and ever, and unto the ages of ages.

People : Amen.

107. *Priest : The Laying on of the Hand.*

Good things have been done to you, good things have been done to you, good things have been done to you. O sheep of Christ's pasture, you have eaten and have been satisfied, you have drunk and have quenched your thirst. Return to your houses in peace; may the Lord be with all of you.

THE ANAPHORA OF ST. CYRIL(1)

1. The Anaphora of St. Cyril (2) may his prayer and blessing be with our *(head of state: King, Queen, President . . .)*, unto endless ages. Amen.

2. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give ye thanks unto our God.
People : It is right, it is just.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord our God.

(1) This Anaphora is celebrated on the following occasions

a. Ascension day.
b. memorial days of deaths.
c. feast days of Abraham, Job and Elijah.
d. On 3rd Hamle (July 10). the memorial day of the death of St. Cyril.

(2) Cyril, the 24th patriarch of Alexandria, was the nephew of Theophilos, the previous Patriarch. He was born in 376. His uncle sent him to the Theological College of Alexandria, then to the monastery of St. Macarius. In 402 he was consecrated as Patriarch of Alexandria after the death of his uncle. It was he who presided at the third ecumenical council, held at Ephesus in 431 where he effectively contended against the heresy of Nestorius. Following the deprivation and exile of his formidable opponent, Nestorius, he returned to Alexandria in triumph, hailed as the great champion of the faith, and thence continued the theological strife for years. As a dogmatic theologian, his works speak to those seeking precise and firm definitions of orthodox belief along with tenacity of conviction. In addition to his Twelve Anathemas, he wrote five other books against Nestorius, a tract on 'Worshipping in Spirit and in Truth,' several commentaries, festal orations, and a reply to the Emperor Julian's attack on the church. He died on 3rd Hamle (July 10) 435 A.D. Others say that he died in 444.

3. *Priest :* The Lord, God of gods, Lord of lords, the invisible God, Whose existence is unsearchable, is higher than all, yea, His nature is unfathomable.

4. He is the consuming fire, the life-giving fire, the God of gods and the Lord of lords, Whose throne is above the heavens and Whose footstool is the earth, He is high and far away, and dwells in light.

5. High and invisible is He Who dwells in heaven. He is clothed in garments of fire and adorned with flames of fire, His throne is on the heads of fire (1), His going to and fro is through impalpable air, His high firmament is in heaven, clouds are His chariot, His way is in the stormy sea and on the heads of fire (1) who minister Him.

6. *Deacon :* Ye that are sitting, stand up.

7. *Priest :* With their two wings of fire they cover their face that the consuming fire may not consume them, with their two luminous wings they cover their feet that his terrible light may not burn them, and with their two spiritual wings they fly unto the ends of the world.

8. Seraphim together with their leaders, cherubim according to their sanctification, the angels in their ranks, the watchful according to their armies, the heads of the watchful according to their tribes, the angels

(1) The angels.

of fire according to their light, and the spiritual according to their position, give thanks and hallow with terrible voice, cry aloud, and on high, and while sanctifying they say : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

9. *Deacon :* Answer ye.

10. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

11. *Priest :* And we say together with them, Thou art holy, and wonderful is the holiness of Thy glory, Father of our Lord and Saviour Jesus Christ.

Truly He alone is Thy Son, and Thou alone truly art His Father.

12. His birth from Thee is Unsearchable. As Thine existence has no beginning, so Thy Son has neither beginning nor end, and as Thy days have no beginning His days also have no beginning.

13. None sits at Thy right hand except Thy Son born from Thee, and none sits on Thy throne but Thine image Who is like Thee and is Thy likeness.

14. He is Thy Son and the messenger of Thy counsel, Thy beloved Who is of Thee, Thine image, Thine appearance, Thy mind, Thy power, Thy wisdom, Thy counsel, Thy right-hand, and Thine arm; He is true God from Thine essence, the truly only-begotten Son.

15. He was born from Thine essence, the Word perfect in all, Who is Thine image born from Thee and equal to Thee; He is like Thee high and wonderful.

16. Angels and archangels worship Him; through Thy love for man Thou sent Him to us because Thou has loved us.

THE ANAPHORA OF ST. CYRIL

17. Humbling Himself He redeemed us. He who was born from Thee and is like Thee was born from us in our likeness which is in Thine image.

18. He, who is perfect like Thee and is Thine image, walked among us in our image.

19. He told us about Thy being, and was made flesh like us. He who overawes the seraphim from the highest heaven suffered at His own will.

20. We saw Him and despised Him Who is great before Thee. He is the glorious Lord among us, yet He is hidden from the watchful. Truly He appeared, and was born openly of our nature.

21. He resembles Thee in image and appearance, was made man, came in the likeness of our flesh, lived among us in our image, and He is glorious like Thee.

22. He flew and descended unto us, and suffered insult as we do. He flew and ascended unto Thee and He is honourable as Thou art.

23. He, to Whom the watchful give thanks in heaven, was crowned with a crown of thorns and was crucified on the tree of the cross with thieves. He, before Whom the high ones bow their heads in awe, bowed his head before the crucifiers to suffer.

24. A weak tree carried Him who carries heaven and earth. A narrow grave contained Him, before whom heaven and earth tremble, when He was buried in it.

25. Him who gathered the ends of earth in His palm and held the seas of the world in the hollow of His hand__ they wrapped with linen cloths and buried in a grave of three cubits. He stretched forth His honourable head and the grave was fIlled with Him.

26. He rose from the dead on the third day and entered where His disciples were, while the door was closed, and then departed from His disciples.

27. While He was there, His glory covered the heavens. He ascended into heaven, sat at the right hand of His Father, heaven became His throne and the earth His footstool.

28. He will come again to judge the living and the dead, He will thunder above and His voice will shake the foundations of the earth, and the dead will come out unto Him from their graves, to Whom be glory and honour, together with His Father and the Holy Spirit, unto the ages of ages.

29. *Deacon :* Look to the east.

30. *Priest :* Yea, Lord, it is Thou Who raises all by Thy word, who raised the dead through Thy death. There are among the unbelievers those who believed in Thy cross, there are among the sinners those who returned through Thy death, there are among the unclean those who were sanctified through Thy suffering, there are among the dead those whom Thou raised through Thy resurrection, and among those who were gathered together to judge Thee there were those who believed in Thee.

31. Thou did open the iron gate and will raise those whose bodies waxed old in the grave, and will awaken those who fell asleep in their life time, and will raise those lying in the earth, and will set free the slaves of sin, and will justify through Thy mercy those who were defiled

32. *People :* According to Thy mercy, our God, and not according to our sins. *(to be chanted thrice)*

(1) Hab. 3:3.

THE ANAPHORA OF ST. CYRIL

33. *Priest :* Through Thy mercy Thou reconciles the heretics, strengthens with Thy word those who return to Thee, causes the heretics to return that they may walk in Thy way, gatherers the scattered to enter into Thy paradise.

34. Those among Thy people who committed sin Thou causes to return unto Thy faith.

35. O Lord, Thou strengthens the weak in spirit that all who live on earth may know that Thou art God and know Thy Son Jesus Christ Whom Thou sent, Thy beloved Son Whom Thou loves and who was born from Thee. Glory be to Thee with Him and with the invisible Holy Spirit, unto the ages of ages.

36. *Deacon :* Let us give heed.

37. *Priest :* We offer before Thee this pure and holy offering for the sake of Abel Seth, Enoch, and Melchisedec, for the sake of Abraham, Isaac and Jacob, for the sake of Moses, Aaron and all the prophets.

38. For the sake of Simon Peter, John the Baptist and all the apostles.

39. For the sake of David, Hezekiah, Josiah, King Constantine and all the kings who have gone to their rest in the true faith.

40. For the sake of all the bishops, priests, deacons, assistant deacons, anagnosts, young men and virgins.

41. For the sake of all souls in which the Holy Spirit dwelt and to which the perfect Spirit of life was given.

For the sake of all creatures formed after the likeness of our Lord Jesus Christ Whom Thou loves.

ed after the likeness of our Lord Jesus Christ Thy dear Son Whom Thou Loves.

42. For the sake of all holy men for whom this offering has been prepared and whom they (1) have led unto Thy holy church and have drawn near before Thy great and holy altar.

43. For the sake of all travelers, and wanderers on the face of the whole earth in true faith, and for the sake of those who have departed from this world (2).

44. For the sake of every mouth and tongue which believed in the name of our Lord Jesus Christ Thy dear Son Whom Thou loves.

Glory be to Thee with Him and with the invisible Holy Spirit, unto the ages of ages.

45. *Deacon :* For the sake of the blessed . . . (*Anaphora of the Apostles*: #6-9, p. 43).

46. *At this time he shall mention the names of those who have recently fallen asleep.*

47. *The assistant priest shall say "The Prayer of Benediction." (Anaphora of the Apostles:* #10-21, pp. 43-44).

48. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

49. Priest : For the sake of those and all our Lord and God Jesus Christ, Thy church worships Thee and Thy bride exalts Thee with the goodness of the high ones, with the sanctification of the seraphim, with the praise of the cherubim, with the thanksgiving of the angels, with the

(1)The priests, teachers, etc.
(2) either in pilgrimage or through death.

THE ANAPHORA OF ST. CYRIL

prayer of the watchful and with the perfection of the saints :

50. With the purity of Adam, with the sacrifice of Noah, with the hospitality of Abraham, with the kindness of Isaac and with the vision of Jacob :

51. With the imprisonment of Joseph, with the patience of Job, with the meekness of Moses and with the praise of Elijah :

52. With the love of the apostles, with the prayer of the saints, with the labour of the anchorites, with the righteousness of the sinless, and with the humility of the pure :

53. With the courage of the pure, with the bereavement of the bereaved, and with the righteousness of the perfect saints :

54. With the remoteness of the ends of the earth; with the depth of the sea's whirlpools, with the flash of lightning, and with the flight of the clouds :

55. With the thanksgiving of the angels, with the glory of the saints, with the purity of the watchful, with the agreement of the high ones, and with the light of the spiritual ones :

56. With the right hand of the priests, with the death of the martyrs, with the blood of the believers, and with the greatness of the luminous angels :

57. With the striking of Thy Son, with the suffering of Thine only One, and with Thine authority which holds all :

58. And with the prayer which ascends to the Father of our Lord and Saviour Jesus Christ.

(1) i.e. either the authority given to them, or the right hand with which they prepare the Holy Communion.

59. *At this time he shall offer incense.*
People : Remember us, Lord, in Thy kingdom.

60. *Priest :* In the same night in which they betrayed Him:

61 *Deacon :* Priests, raise up your hands.

62. *Priest :* He took bread in His holy, blessed and spotless hands, looked up unto heaven, towards Thee, His Father.

63. *People :* We believe that this is He, truly we believe.

64. *Priest :* Gave thanks, blessed, broke *(+ three times, then he shall indent the Host lightly with his thumb in five places without separation)*. And said unto them, Take, eat, this *(pointing)* bread is My body which will be broken for you as a propitiation for all the world for the remission of sin.

65. *People :* Amen. Amen. Amen.
We believe and confess, we glorify Thee, O our Lord and our God; that this is He we truly believe.

66. *Priest :* Again after they had supped, He took a cup, gave thanks, blessed, hallowed *(+ three times)* and said unto His disciples, Take, drink, this *(pointing)* cup is My blood of the new testament which will be shed for you and given as a propitiation for all the world for the remission of sin.

He shall move the cup with his right hand in the sign of the cross.

67. *People :* Amen. Amen. Amen.

68. *Priest :* Yea, Lord our God,

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hearken to the prayer of Thy servants and accept those who worship Thee before Thy face.

69. *People :* We proclaim Thy death, Lord, and Thy holy resurrection; we believe thy ascension and Thy second advent. We glorify Thee, and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

70. *Priest :* Let the flaming sword of fire, called "Shining"[1] be drawn, and let the heaven of heavens be opened, through Thy righteousness, and with Thy will, let Thy living Holy Spirit descend, come and rest upon this bread and cup, bless and sanctify them to be the communion of the body and blood of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ *(+ once over the bread and once over the cup and once more over both of them)* for the forgiveness of the iniquity to those who draw near to it and remission of sin to those who partake of it.

71. *People :* Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

72. *Deacon :* With all the heart let us beseech the Lord our God that he grant unto us the good communion of the Holy Spirit.

73. *People :* As it was, is, and shall be unto generations of generations, and endless ages.

74. *At this time he shall dip his finger into the Blood and sign the Body.*

Priest : And to all those who in true faith partake of it and receive it may it be for mercy, compassion, healing, help, life of soul and body, forgiveness of iniquity, remission of

[1] ሚሎስ Gen. 3:24; Eph. 6:17; Heb. 4:12

sin, resurrection from the dead, and new life, unto the ages of ages.

People : Amen.

75. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee forever.

The people shall repeat his words.

76. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

77. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

78. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

79. *Priest : Prayer of Fraction.*

Again we beseech the almighty God, Father of our Lord and Saviour Jesus Christ, O Lord, we have lifted up our eyes unto Thee desiring the descent of the Holy Spirit, we kneel to Thee with the knees of our heart, and we bow unto Thee the heads of our minds and spirits.

80. O Lord, sanctify us with Thy sanctification, and purify us through Thy mercy, and make us worthy to partake of Thy holy mystery.

81. Let not this coal of fire, which we have laid before Thee upon Thy holy altar, be our accuser, and let not this bread of worship which we break be for vengeance because we did not purify our soul and our body.

82. It is fearful to open the lips to eat burning fire and swallow glowing coal, if the belly is not purified from deceit.

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83. It is fearful to see the slaughter of the pure bridegroom in his pavilion.

84. It is fearful to see the killing of the Son of the living God before His heavenly Father.

85. It is fearful to draw near the flame of the Deity and to touch the lightning of glory.

86. *Deacon :* Pray ye.

People : Our Father who art in heaven . . .

(see Anaphora #2, #69 : p. 62)

87. *Priest :* Let us, therefore, purify ourselves to take it and sanctify our souls to receive it and say :

Glory be to the Father who has been pleased that the pure fatted calf may be killed.

Glory be to the Son who is the pure fatted Calf.

Glory be to the Holy Spirit Who has made this bread the flesh of the pure fatted Calf.

Three names and one God,

Three likenesses [1] and one appearance,

Three persons and one essence.

88. Worthy is He to be glorified by the mouths of the watchful angels, worthy is He to be sanctified by the mouths of the prophets and apostles from now till the end of the world and till the second advent.

89. *People :* The hosts of the angels of the Saviour of the world stand before the Saviour of the world, and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith that is of Him, let us let us submit ourselves to Christ.

[1] The literal translation is “faces.”

90. *Asst. Deacon :* Open ye the gates, princes.

91. *Deacon :* Ye who are standing, bow your heads.

92.) *Priest :* The Father was with His Son and the Holy Spirit before there were hours and days, before there were months and years.

93. The One was not before the Other, and the Second was not before the Third. How swift is the speed of lightning (1) and how swift is the movement of eagles'(2) wings.

94. They are united without separation, connected without being mixed, They live in Trinity, They are joined in oneness, equal in persons and similar in light and appearance.

95. The Father did not beget His Son to help Him in His work before the world was created, and the existence of the Holy Spirit is not to contribute wisdom and work.

96. Let us speak of His birth from God the Father only. In that instance He had no mother because the existence of the creatures had not yet appeared. Again, let us speak of and proclaim the birth of Him Who is alone the Son of God, and, Who alone was born without an earthly Father from the Virgin, the daughter of David.

97. His humanity was not inferior because He had no Father to be born of his seed, but was perfectly incarnate from a virgin only.

98. As Eve's female nature was not inferior through having had no mother when she was formed from the bone of Adam's side,

(1) i.e. the Trinity. (2) i.e. the angels.

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and as the building of the body of the first Adam did not lose anything when a bone of his side was taken away, so also the seal of Mary's virginity was not destroyed when she gave birth to the Father of Adam in the flesh;

99. And as Adam did not feel pain when a bone was taken from his side, also the Galilean Mother of God did not feel travail.

100. Thus we believe and thus we affirm that this bread which we break is the body of Christ which He took from the daughter of the Hebrews.

101. We also believe that this cup is the blood of the Deity shed from the side of God's Lamb. We also believe that this sign of the cross is the image of Christ's crucifixion when He was stretched out at the time of His suffering.

102. We bow before the altar of Him who is clothed with a vesture dipped in blood and before that vesture dipped in blood, unto the ages of ages.

103. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

104. *Priest : Prayer of Penitence (Anaphora of the Apostles, #72 - 88: pp. 47 - 48).*

105. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

106. *Priest :* The Lord be with all of you

(1) Rev. 19 : 13.

People : And with your spirit.

107. *The priest shall then lift up the whole Host with his hands and say:* Lord, have compassion upon us, O Christ. *(three times in a loud chant and fifteen times in a low chant)*

The people shall repeat his words.

Then the priest shall repeat them three times and the people twice.

108. *Deacon :* Ye that are penitent, bow your heads.

109. *Priest : shall turn to the people and say :* Lord our God .... *(Anaphora of the Apostles 95 - 96: p. 49; and then 97-138: pp. 49 - 53)*

110. *After receiving the Holy Communion.*

Priest : Pilot of the Soul.

Then was our mouth milled with laughter and our tongue with singing, we who have received this indistructible mystery.

111. O Lord, that which eye has not seen, nor ear heard, neither has it entered into the heart of man, Thou has prepared, O God, for them that love Thy holy Name; and has revealed unto us tiny infants in Thy holy church : even so, Father, for so it seemed good in Thy sight, because Thou art compassionate, O Lord our God[1].

113. *Priest :* To Thee we send, unto the highest heaven, glory and honour, Father, Son and the Holy Spirit, both now and ever and unto endless ages.

People : Amen.

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114. *Priest : The Laying on of the Hand.*

O Lord, make us, we whom Thou has called and sanctified, worthy of Thy call, keep us through Thy love, and strengthen us in hallowing Thee.

115.Keep us far from every evil and save us with Thy right hand in Thine eternal kingdom, through Christ Thy Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

[1] See Anaphora of St. Basil, #131-135, p. 118, 119

THE ANAPHORA OF ST. JACOB OF SEROUGH

(1)

1 The Anaphora of Jacob (2), Bishop of Serough ; may his prayer and blessing be with our *(head of state: King , Queen, President . . .)* unto the ages of ages. Amen.

2. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

(1) This Anaphora is celebrated on the following occasions:

a. feast days of the angels.
b. the five or six days of the short month, Pagomin (September 5 - 10/11): days of special anticipation of the Lord's second advent.
c. fifth Sunday in Lent.
d. 27th. Sene (July 4) the memorial day of his death.

(2) He is one of the best Syriac authors, one of his biographers called him "The flute of the Spirit and the Harp of the Believing Church." He was born in 451 at Kurtam, a village on the Euphrates to the west of Harran, and was probably educated at Edessa. At an early age he attracted the attention of his countrymen by his piety arid his literary gifts. Once ordained to the priesthood, he became periodeutes or episcopal visitor of Haura, in Serough, not far from his birth place. In 519, at the age of 68, he was made bishop of Batnan, another town in the district of Serough, but lived only till November 521. He wrote 760 metrical homilies, besides expositions, letters, and various hymns.

3. *Priest :* Stand up in the fear of God, open the windows of your ears that you may attend, and awaken your hearts. Our being here in this place is not in vain. God sees and examines every one of us.

4. Let us draw near and offer our prayer to God remembering the ancient fathers who gained their rest in the right faith; and we begin from the present honourable father, the Patriarch Abba (_____) and his fellow, Archbishop Abba (_____).

5. *Deacon :* For the sake of the blessed . . . *(Anaphora Of The Apostles, # 6 - 9: p. 43)*

6. *The assistant priest shall say "The Prayer of Benediction." (Anaphora of the Apostles, #* 10 - 21: pp.43, 44)

7. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons, and all the Christian people.

8. *Priest :* Rest the souls of these and all those whose names have or have not been called, and those on behalf of whom this good memorial has been made before Thee, and have mercy upon them

9. Thou Who sent Thy Son from heaven into the womb of the Virgin to fulfill Thy will:

10. *Deacon :* Ye that are sitting, stand up.

11. *Priest :* To Him, to Thy Son, Thou did grant authority to judge heaven and earth, even so, He had the authority before the world was created.

12. *Deacon :* Look to the east.

13. *Priest :* How profound is the greatness of Thine only One, and of His honour, humility, patience with might.

14. *Deacon :* Let us give heed.

15. *Priest :* To Him, to Thy Beloved bow the angels, archangels, ten thousand times ten thousand, and every name[1] under heaven and on earth.

16. The hosts of Michael in their tribes, and the hosts of Gabriel in their congregation, the cherubim in their might, and the seraphim in their sanctification, and all the hosts of angels in their ranks glorify God Who is glorified with the glory of the saints.

17. *Deacon :* Answer ye.

18. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

19. *Priest :* Let us also say together with them, Holy, holy, holy, Lord, Thou art truly our Lord, God, and Saviour Jesus Christ, holy in Thy holiness, great in Thy greatness, praised in Thy thanksgiving and glorified with the glory of Thy holy angels.

20. O Lord, He Who begot Thee resembles Thee in image and appearance, Thou was sent by Thy Father, and Thou art a spring, from the spring, sprung from heaven.

21.Thou art the long cord that will not be severed from the Father. Thou art the creator of heaven and earth. Thou came down from heaven by Thy will. The womb of the Virgin contained Thee. A little daughter, who was the daughter of the poor, carried Thee. The Galilean embraced Thee. Thou did sanctify her soul, purify her body, and strengthen her so she was not afraid of Thee.

[1] Eph. 1 : 21; Phil 2 : 9

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22. Thou was born at Bethlehem and Thou appeared like a man. Thou was baptized by John, walked on the sea, rebuked the winds and quickened souls.

23. Thou joined Thy disciples in the celebration of Hosanna, satisfied many people with five loaves and two fishes through the power of Thy divinity.

24. O Lord Who cannot be affronted, Thou was affronted by Judas, Thou was reviled by Ananias, disdained by Caiaphas, examined by Pilate and was numbered with the sinners.

25. At that time, on Friday, the evil Jews crucified Thee on the tree of the cross in the likeness of this sign of the cross which we make raising our hands over this table.

26. O Lord, Thou was struck with the hands of a servant, beaten with sticks, pierced with a spear, and they caused Thee to drink bitter gall with vinegar. While Thou was God, able to prevent them, Thou did not prevent them, Thou became patient even to death; all this Thou accepted for the love of man.

27. Thou rose from the dead and raised the dead, Thou did lead captivity captive to be presented to Thy Father. Being clothed in flesh Thou ascended to heaven, Thy accustomed position, through the power of divinity.

28. O Lord, pity Thy people and remember Thy covenant for the sake of Thy beloved Abraham, Thy servant Isaac and Thy holy Israel whom Thou called in Thy name.[1]

29. O Lord, for the sake of the holy prophets, for the sake of the apostles, preachers, for the sake of

[1] Heb. = “He will rule (as) God” name given Jacob

the ordained priests, for the sake of the victorious martyrs, for the sake of the blessed righteous, and for the sake of the patient virgins and monks.

30. O Lord, for the sake of these four Evangelists, the likeness of those throne bearers abiding in heaven :[1]

31. Matthew in the likeness of a man, who preached Thy birth in flesh from the seed of David starting from the patriarch of the ancient fathers :

32. Mark in the likeness of a roaring lion, who propagated Thy preaching to the Egyptians in the Orthodox faith.

33. Luke in the likeness of an ox, who preached Thy humility, Thy lying among asses and oxen, Thy being wrapped in swaddling cloths and Thy dwelling in a stable with the Virgin, Thy mother.

34. John in the likeness of an eagle flying high and crying aloud, who interprets the nature of the Deity, and who is the sea of wisdom and the depth of prophecy.

35. It is Thou who chose Him from among His fellows and decorated Him with holiness and girded Him with Thy girdle of virginity to be blameless like the angels.

36. O Lord, what mouth, what lips, what tongue can praise Thine exaltation?

At this time he shall raise incense.

37. *People :* Remember us, Lord, in Thy kingdom .... *(Anaphora of* the Apostles, #34: p.45)

[1] Ezek. 10

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38. *Priest :* Glory be to Thee, thanksgiving to Thy kingdom, power to Thy Father, honour and glory with dominion to the Holy Spirit Who is equal with and not inferior to Thee, and to Him who begot Thee, unto endless ages.

39. *Deacon :* Priests, raise up your hands.

40. *Priest :* Thou did take bread in Thy holy hands to give to Thy pure disciples.

At this time he shall raise the Bread.

41. *People :* We believe that this is he, truly we believe.

42. *Priest :* O Thou Who did bless at that time, now bless this *(pointing)* bread with blessing. *(+ three times)*

43. O Thou Who did break at that time with thanksgiving, now break this *(pointing)* bread.

Then he shall indent the Host lightly with his thumb in five places without separation.

44. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God; that this is He we truly believe.

45. *Priest :* Thou also mixed the cup of wine with water to give to Thy pure disciples.

46. O Thou Who sanctified at that time, now sanctify this *(Pointing)* cup. *(+ three times)*

47. O Thou Who did grant at that time, now grant this cup. *(He shall then move the cup with his right hand in the sign of the cross.)*

48. *People :* Amen. Amen. Amen.

49. *Priest :* O Thou Who did unite at that time, now unite this bread with this *(pointing)* cup to be Thy body and Thy blood. (At *this time he shall dip his finger* into *the blood and sign the Body)*.

50. *People :* We proclaim Thy death, Lord, and Thy holy resurrection : we believe Thine ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

51. *Deacon :* Let your heart be in heaven.

52. *People :* According to Thy mercy, our God, and not according to our sins. *(to* be *chanted thrice)*

53. *Priest :* Let the gate of light be opened and the doors of glory be unlocked (1) and the curtain before the face of the Father be withdrawn, and let the Lamb of God descend and sit on this *(pointing)* holy table prepared before me, Thy servant. Let "Melos," the fearful sword of fire be sent and appear over this *(pointing)* bread and cup : *(+ once over the bread, once over the cup, and once more over both)* to fulfill this offering.

54. *People :* Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

55. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

56. *People :* As it was, is, and shall be unto generations of generations, and endless ages.

57. *Priest :* Grant it together unto all them that take of it, that it may be unto them for life and for remission of sin.

(1) See Anaphora of The Three Hundred, #113.

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58. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.
The people shall repeat his words.

59. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.
The people shall repeat his words.

60. *Priest :* Send the grace of the Holy Spirit upon us.
The people shall repeat his words.

61. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

62. *Priest : Prayer of Fraction.*
Again we supplicate thee, O Lover of man, and we serve Thee in all things and for all things, and let not Thy body and blood accuse anyone of us because of the impurity of our soul and body.

63. As Thy body was stretched on the cross up and down, right and left, like the corners of the earth, for the life of all the world, so also we hold and see this sign of the cross on this bread ; and let it not be for accusation and destruction to anyone who partakes of it.

64. O Lord, how clearly Thou knows the foolishness of man, none has been found who has not transgressed Thy commandment from the first Adam till the present days, because Thou, Lord our God, art far from anger, plenteous in mercy, and righteous.

65. *Deacon :* Pray ye.
People : Our Father who art in heaven. . .
(see Anaphora #2, #69 : p. 62)

66. *Priest :* Truly, I offer prayer according to the first order given by God that Moses and Aaron, the priests, might pray on behalf of Thy people and inheritance.

67. Like them I pray unto Thee on behalf of Thy people and inheritance who have come into Thy church, priests and deacons, and on behalf of Thy people and inheritance who are outside. If there is here anyone of the priests or the people whose mind is far from Thee, let Thy will overwhelm him.

68. As Thou has gathered this bread which had been scattered on the mountains and the little hills, in the forests and the valleys, and being gathered together, it became one bread for oblation. (1)

69. *People :* The hosts of the angels of the Saviour of the world, stand before the Saviour of the world, and the angels encircle the Saviour of the world, Whose curtain is fire for the sake of His holy body and His precious blood.

Let us draw near before His face to enter into the house of the holiness of the Saviour of the world and to live believing in Him and trusting in Him.

70. *Asst. Deacon :* Open ye the gates, princes.

71. *Deacon :* Ye who are standing, bow your heads.

72. *Priest :* Truly we bow and serve Thee Who sits in the highest heaven which neither the mind of man nor the knowledge of angels can reach.

1) See Anaphora of John Son of Thunder, #91, and Anaphora of St. Gregory II, #27: p. 165.

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73. We supplicate the kindness of Thy goodness on behalf of Thy people and Thine inheritance who have today come unto Thy sanctuary, the priests and deacons who have bowed their heads before Thine majesty, to receive Thy body and Thy blood by the hand of me, Thy servant, whom Thou has called through Thy grace, though unfit, unworthy and pitiable.

74. This is the covenant of Thy word which Thou uttered to the priests saying, “You are the salt of the earth;” Thou said to the priests, “”You are the light of the world; Thou said to the priests, “You are the eyes of the house of God.”

Thou said to the priests, “You are the candles of the church;” Thou said to the priests, “You are the likeness of the angels.” Come, O High Priest Jesus Christ, to bless Thy people and Thine inheritance, unto the ages of ages.

75. *Deacon :* Worship the Lord with fear.

76. *People :* Before Thee, Lord, we worship, and Thee do we glorify.

77. *Priest : “Prayer of Penitence” (Anaphora of the Apostles, # 72 - 88: pp. 47 - 48)*

78. *Deacon :* Give heed.
Priest : Holy things for the holy.
People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

79. *Priest :* The Lord be with all of you.
People : And with your spirit.

80. *The priest shall then lift up the whole Host with his had and say :* Lord, have compassion ujpon us, O Christ. *(three times in a loud chant and fifteen times in a low chant)*

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The people shall repeat his words.
Then he shall repeat them three times and the people twice.

81. *Deacon :* Ye that are penitent, bow your heads.

82. *Then he shall turn to the people and say*

Priest : Lord our God . . . (Anaphora *of the Apostles, # 95-138: pp. 47 - 53)*

83. After *receiving the Holy Communion.*

Priest : "Pilot of the soul" :

O Creator of lights, Who did cast away the darkness and degrade the idols and destroyed death through Thy death

84. We supplicate the kindness of Thy goodness on behalf of Thy people and Thine inheritance who have come unto Thy sanctuary to receive Thy body and Thy blood from thy honourable table which is the hope of sinners.

85. Keep them, by day, from trespassing and from error of sight and of the bodily members, and keep them by night that the vain thoughts thereof, which destroy the soul may not come unto them.

86. When they sleep let the wings of the angels cover them in order that oversleeping, which is the likeness of death, may not overwhelm them. O Lord, awaken them through Thy love to glorify Thine honourable and strong name, almighty Lord our God.

Deacon : Pray ye.

87. *Priest :* O Lord, this corruptible and transient world of hoping is not for us, Thy Christian people; but we hope and wait for that which is to come.

88. Because Thou said, "Heaven and earth shall pass away, but my words shall not pass away (1)."

89. Thou also said, The horn will be blown three times to awaken the dead;

90. At the first blowing of the horn there will be gathered the dust of bodies scattered through all the ends of the world, above and beneath, in the sea and on the land, that which is in the stomachs of the beasts and that which waxed old and perished after death, and the pieces of the body, fallen on earth, will be gathered in their previous position. (2)

91. At the second blowing of the horn the bones will be joined with the flesh and blood and they will be perfect dead bodies without movement until the appointed time.

92. At the third blowing of the horn the dead will rise in the twinkling of an eye, (3) the righteous and the sinners, carrying their works which followed them from the earth and which they did in all the days of their life, good or bad. Thou wilt make the righteous to stand at Thy right hand, and the sinners at Thy left hand.

93. Thou wilt answer Thine elect with the words of blessing saying, "Come to me, ye blessed of my Father, inherit the kingdom of heaven prepared for you from the foundation of the world :

For I was an hungry, and ye gave me food:
I was thirsty, and you gave me drink:
I was a stranger, and you took me in:
I was naked, and you clothed me:
I was sick, and you visited me:
I was in prison, and you came unto me and spoke on my behalf.

(1) Matt. 24:35 (2) Ezek.. 37:7 + (3) 1Cor. 15:52

94. Afterwards Thou will turn to Thy left hand and rebuke the sinners with the word of accusation saying, “Depart from me, ye cursed, into everlasting fire prepared for the Devil and his angels

For I was an hungry, and you gave me no food
I was thirsty, and you gave me no drink
I was a stranger, and you did not take me in
I was naked, and you did not clothe me
I was sick, and you did not visit me
I was in prison, and you spoke not on my behalf.

95. At that time every mouth and tongue which spoke misbelief and deceit will be stopped. At that time there will be sorrow but vain sorrow.

96. At that time there will be a cry, but a vain cry : at that time there will be wailing, but vain wailing; at that time there will be lamentation, but vain lamentation ; at that time tears will be shed like the water of winter, which has no end and does not stop. There will be sent to them swift lightning and a fearful sound of thunder and a powerful flash which cuts, separates and divides_ this is the portion of sinners.

97. At that time, the earth will restore that which was entrusted to it and the mother will not hear the cry of her daughter. At that time there will be revealed the work of the soul, which she did during all the days of her life.

THE ANAPHORA OF
ST. JACOB OF SEROUGH

98. We have trusted on Thy body which we have eaten and Thy blood which we have drunk that Thou at that time may have compassion and mercy upon us, because Thou said, “Whoever eats My flesh, and drinks My blood, has eternal life.”

99. We have also trusted on Thy Mother our Lady Mary, the shield of our race in giving birth to Thee, because Thou told her, that whoever remembers you and calls upon your name will have eternal life.

100. We have also trusted on the archangels, the persecution of the prophets, the preaching of the apostles, the right hand of the priests, the blood of the martyrs, the patience of the young men, virgins and monks, and on the faith of the faithful men and women.

101. At that time have compassion, pity and mercy upon us. Glory be to the Father who sent, thanksgiving be to the Son who was sent, and honour and glory be to the life-giving Holy Spirit, both now and ever and unto the ages of ages.

People : Amen.

102. *Priest : The Laying on of the Hand.*

God has authority in power and name, and there is no name like His under the four foundations,(1) and over the seven heavens. It is He Who created all, visible, and invisible, known and unknown, palpable and impalpable, hidden and open, above and beneath.

(1) Earth, water, fire and wind.

103. He created all, even Adam the handiwork of God, without being wearied.

104. And now, O Lord, our God and Saviour Jesus Christ, we pray Thee and beseech Thee on behalf of those who have bowed their heads before Thee to dismiss them :

105. Make their infants to grow, let their adults come to their full stature, support their aged ones, strengthen their feeble ones, keep their women, and let their children be entrusted to Thee.

106. Satisfy their hungry ones, give drink to their thirsty ones, clothe their naked ones, give rest to their troubled ones, comfort their sad ones, and gladden their sorrowful ones.

107. Give life to their sick, heal their diseased, give light to the eyes of their blind, make the ears of their deaf hear, loosen their prisoners and give freedom to their captives.

108. Purify their bodies, sanctify their souls, and when they go back to their homes, O Lord, guide that they may reach them, feed them and lift them up for ever. [1]

[1] Ps. 27 (28):9

THE ANAPHORA OF ST. DIOSCORUS (1)

1. The Anaphora of St. Dioscorus, may his prayer and blessing be with our (head of state: King, Queen, President . . .), unto the ages of ages. Amen.

2. *Priest* : The Lord be with all of you.

People : And with your spirit.

Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts

People : We have lifted them up unto the Lord our God.

3. *Priest :* From before the world and ever after, God is in His Trinity, God is in his divinity, and God is in His kingdom.

(1)This Anaphora is celebrated on the following occasions:

a. Christ's Nativity.
b. Epiphany.
c. Christ's Resurrection (Fasika).
d. Ascension day.
e. Pentecost day.
f. Seventh day of every month, the Feast of Trinity.
g. 7th Meskerem. (September 17). the memorial day of the death of St. Dioscorus.

(2) Dioscorus, the 25th Patriarch of Alexandria, was one of the great leaders of the church who fought the good fight at the Council of Chalcedon. Having attended that Council he challenged the formula which claimed that "Christ had two natures after the Incarnation." In his defence he said "I have passages from the Fathers Athanasius, Gregory, and Cyril, to the effect that after the Incarnation there were not two natures, but one incarnate nature of the Word. As a result, the Emperor Marcian banished him to Gangra where he lived quietly without ever to returning to his own country, and where he died on 7th Meskeram (September 17) 451 A.D.

4. Before the dawn and the morning, before day and night, and before the creation of the angels, God was in His kingdom.

5. Before the heavens were stretched out, before the face of the earth appeared, and before the green plants were produced, God was in His kingdom.

6. Before the sun, the moon, the stars, and before the motion of lights, God was in His kingdom.

7. Before the moving beasts, the flying birds, and before the beasts of the sea, God was in His kingdom.

8. Before He created Adam after His image and likeness and before Adam transgressed His commandment, God was in His kingdom.

9. Glory be to the Father, the Son, and the Holy Spirit, both now and ever and unto the ages of ages.

10. *Deacon :* For the sake of the blessed . . . . *(Anaphora of the Apostles, # 6 - 9: p. 43)*

11. *Asst. Priest : Prayer of Benediction. (Anaphora of the Apostles,* #10 - 21: p. 43 - 44).

12. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

13. *Priest :* Let heaven hear, the earth listen; and the foundations of the earth be afraid.

14. *Deacon :* Ye that are sitting, stand up.

15. *Priest :* The Lord came down through the will of His Father, sojourned in Mary and was born while she was a pure virgin.

16. *Deacon :* Look to the east.

17. *Priest :* He was laid in the manger of the cattle, received the presents of His kingdom, and wept as infants do, asking for food from the breasts of His mother.

18. He walked openly and appeared like a man, grew little by little and was baptized in Jordan at the age of thirty.

19. *Deacon :* Let us give heed.

20. *Priest :* He stayed in the wilderness as a fasting man, was tempted by the Devil and He degraded the rulers of darkness through the power of His divinity.

21. *Deacon :* Answer me.

22. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

23. *Priest :* Holy, holy, holy God in his Trinity ; being a king, He showed His humility like a servant. (at *this time he shall offer incense)*

24. *People :* Remember us, Lord, in Thy kingdom . . . *(Anaphora of the Apostles 34: p. 45)*

25. *Priest :* He who created man stretched forth His hands for suffering to set free Adam from the yoke of sin.

26. *Deacon :* Priests, raise up your hands.

27. *Priest :* In the same night in which they betrayed Him, He took bread in His holy, blessed and spotless hands.

At this time he shall raise the Host.

28. *People :* We believe that this is He, truly we believe.

THE ANAPHORA OF ST. DIOSCORUS

29. *Priest :* He looked Up to heaven towards Thee, His Father, gave thanks, blessed and broke *(+ three times)*.

At this time he shall indent the Host lightly with his thumb in five places without separation.

and He gave to His holy disciples and His pure apostles and said unto them Take, eat, this *(pointing)* bread is My body which will be broken for you for the remission of sin.

30. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God ; that this is He we truly believe.

31. *Priest :* Again. He mixed water with wine, gave thanks, blessed, hallowed *(+ three times)* and gave it to His holy disciples and his pure apostles and said unto them Take, drink, this *(pointing)* cup is My blood which will be shed for you as a propitiation for many.

He shall then move the cup with his right hand in the sign of the cross.

32. *People :* Amen. Amen. Amen.

* * *

33. *Priest :* The Jews took hold of Him and made Him stand in the court, Him before Whom the hosts of angels stand in fear and trembling.

34. They crucified Him on the tree, nailed Him with nails, beat Him on the head with sticks, pierced His side with a spear, to Him Who gave drink to the Israelites from a rock, they gave to drink gall mixed with myrrh in His thirst.

35. The immortal died, died to destroy death, died to quicken the dead as He had promised them with the word of covenant.

36. *People :* We proclaim Thy death, Lord, and Thy holy resurrection; we believe Thine ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

37. *Priest :* They took Him down from the tree, wrapped Him in linen cloths, and buried Him in a new grave.

38. He rose from the dead on the third day, and entered where His disciples were gathered and appeared to them in the upper room of Zion, and when He ascended unto heaven on the fortieth day He ordered them saying, "Wait for the promise of the Father." (1)

39. On the fiftieth day, He sent to them the Holy Spirit in the likeness of fire (2), and they spoke in the languages of all countries ; so also, as Thou did with them, send the Holy Spirit over this *(pointing)* bread and this *(pointing)* cup to make them the body and blood of our Lord and Saviour Jesus Christ, unto the ages of ages. *(+ once over the Bread, once over the Cup, and once more over Both)* as Thou said, "He that eats My flesh, and drinks My blood, dwells in Me, and I in him." (2)

40. *People :* Amen. Lord pity us, Lord spare us, Lord have mercy upon us**.**

41. *Deacon :* With all the heart let us beseech the Lord our God to grant unto us the good communion of the Holy Spirit.

42. *People : As* it was, is, and shall be unto generations of generations and endless ages

43. *At this time he shall dip his finger into the Blood and sign the Body.*

Priest : Grant it together unto all Thy people that it may be unto them for life and for purification from sin, unto endless ages.

44. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

45. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

46. *Priest :* Send the grace of the holy Spirit upon us**.**

The people shall repeat his words.

47. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
*Priest : P*eace be unto all of you.
People : And with your spirit.

48. *Priest : The Prayer of Fraction.*
Where is the country of wisdom, where is its abode . . . *(Anaphora of St. Epiphanius, #76-95: pp. 132 - 134)*

49. *People :* According to Thy mercy, our God, and not according to our sins. *(to be repeated thrice)*

The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

50. *Asst. Deacon :* 'Open ye the gates, princes.

51. *Deacon :* Ye who are standing, bow your heads.

52. *Priest :* Let the Lamb come so that we may see Him with our eyes, immolate Him with our hands and rejoice in Him. May His body be joined with this bread, and may His blood be poured into this cup.

53. Let none of us think when he eats of this *(pointing)* bread that he eats mere flesh without blood and Spirit. Let none of us think when he drinks of this *(pointing)* cup that he drinks mere blood without body and Spirit, but one is the body, blood and Spirit as His divinity became one with His humanity unto the ages of ages. (1)

54. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, do we worship and Thee do we glorify.

55. *Priest : "Prayer of Penitence" (Anaphora of the Apostles, # 72 - 88: pp.)*

56. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

57. Priest : The Lord be with all of you.

People : And with your spirit.

58. At this time the priest shall lift up the whole Host with his hand and say : Lord, have compassion upon us, O Christ. *(three time in a loud chant and fifteen times in a low chant)*

(I) Anaphora of St. Athanasius, #150-153 and Anaphora of St. Epiphanius 99, 100.

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The people shall repeat his words.
Then the priest shall repeat them three times and the people twice.

59. Deacon : Ye that are penitent, bow your heads.

60. *Priest : shall turn to the people and say:* Lord our God .... *(Anaphora of the Apostles* #95-103, again 104 - 138)

61. *After receiving the Holy Communion.*

Priest : Pilot of the Soul : Again we supplicate the almighty God, Father of our Lord and Saviour Jesus Christ, because He neither disdained nor refused our supplication, nor did He remove His mercy from us, because the Lord our God is merciful.

Deacon : Pray ye.

62. *Priest :*
Yea Lord, Thou art the God of all.
Yea Lord, Thou art the King of all.
Yea Lord, Thou art the Almighty.
Yea Lord, Thou art the Governor of all.
Yea Lord, Thou art the Saviour of all.
Yea Lord, Thou art the Judge of all.
Yea Lord, Thou art the Life-giver of all.
Yea Lord, Thou art the Keeper of all.
Yea Lord, Thou art the Nourisher of all.

63. As Thou did join the body of Thy Son with our body, and Thou did mix the blood of Thy Messiah with our blood, so put Thy fear in our heart and the beauty of Thy worship in our mind.

64. We, who are carnal, mind the things of the flesh and do the works of the flesh and walk in the way of the flesh. But do Thou teach us the work of the Spirit, make us understand the law of the Spirit, and lead us to the way of the Spirit. (1)

65. Because if Thou pity us, we sinners, then Thou will be called compassionate. Thou pities the righteous because of their works and does recompense them according to their righteousness.

66. Remember not against us former iniquities : let Thy tender mercies, O God, speedily precede us. (2)

67. Towards Thee we cry, towards Thee we weep, Thee we entreat, unto endless ages.

People : Amen (3)**.**

68. *Priest : The Laying on of the Hand.*

O eternal God, light of life un-quenchable, look upon Thy servants and handmaids and plant in their hearts the fear of Thy name, in order that they may bear fruit in blessing; and count them with those to whom have been given Thy body and blood.

69. And let Thy hand rest upon them who have bowed their heads before Thee, Thy people, men and women, aged and children, virgins and monks, widows and orphans.

70. And join us also with them, protect, help, confirm, and strengthen us with the strength of Thine archangels; from all evil works keep us apart and in all good works unite us.

(1) Romans * : 5 (2) Ps. 78 (79) : 8.
(3) Anaphora of St. Epiphanius, # 108 – 114

71. Through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen (1).

(1) Anaphora of the Apostles, # 150 - 153.

THE ANAPHORA OF ST. GREGORY II(1)

1. The Anaphora of St. Gregory II (2) ; may his prayer and blessing be with our (*head of state: King, Queen, President . . .)*, unto the ages of ages.

2. *Priest :* The Lord be with all of you.

People : And with your spirit.

Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

3. *Priest :* We thank Thee, Lord, we glorify Thee and praise Thee.
Thy name is blessed, and we bless Thee.
Thy name is praised, and we praise Thee.

(1) This is celebrated during the period from Christmas to the Fast of Nineveh, and at Hosenna (Palm Sunday).

(2) He was born in 233 at Neo-Caesarea in Pontus, the same city of which he was later bishop. While he was quite young he began the study of law. Arriving at Caesareea, in Palestine, on the way to Berytus, where he and his brother Athenodorus were to attend a school of law, they met Origen, and were so impressed that they remained in Caesarea five years and studied logic, physics, mathematics, ethics, Greek philosophy and theology with him. Then, the brothers returned to Pontus, and afterwards were made bishops, Gregory of Neo-Caesarea, his native place; Athenodorus of some unknown city. Gregory is called 'Thaumaturgus' (wonder-worker) because of the many miracles God did at his hands. He died on 21st Hedar (November 30) 270 A. D.

4. Thou art more terrible than the terrible, Thy greatness is unspeakable, Thou art glorious and we glorify Thee.

5. Thou art above the saints, Thy glory is wonderful, thousand thousands of angels hallow Thee, the watchful who do not sleep glorify Thee.

6. The eight terrible ones (1) who desire to draw near unto Thee flee away because of the flame of fire for they may not draw near unto Thee. They fear and are afraid because of the coal of fire which goes out from Thy mouth. All of them together sanctify and praise Thee with one voice.

7. And we also, thy humble servants, do also like them, stretching forth our hands, raising them up in the sign of the cross, and glorify Thee and praise Thee. But those, the seraphim and cherubim, have wings, each has six wings.

8. *Deacon :* Ye that are sitting, stand up.

9. *Priest :* All of them together hallow Thee and praise Thee with one voice, one with the other, this with that, the other with the other, and say Holy, holy, holy, perfect Lord of hosts.

10. *Deacon :* Answer ye.

11. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

12. *Priest :* He is covered with the curtain of clouds. The Saviour was born from a holy virgin. The Lord appeared and the true Sun of righteousness arose.

(1) Eight unidentified angels appeared to St. Gregory .

13. We believe in the Father Who sent, and in the Son Who was sent, and we believe in the Holy Spirit, the life-giver.

14. And we say that He Who destroyed death and broke the iron chains rose from the dead and raised the dead and, descending into Hades, He loosened the prisoners and preached liberty to them.

15. *Deacon :* Look to the east.

16. *Priest :* We thank Thee and glorify Thee, Thou who removes darkness and gives light and art the true Saviour, because through Thy Son's love and Thy love He gave His body in that night.

17. *Deacon :* Let us give heed.

18. *Priest :* Though He was God, all this came upon Him; when they seized Him, He Himself bore the spitting of the unclean and bore all the woes of the prison house.

19. All these things He carried though He was Lord and God, He carried all on our behalf: on behalf of the poor and needy, on behalf of the prophets and apostles, on behalf of the martyrs and faithful,

20. On behalf of the bishops and priests, on behalf of the deacons and anagnosts, on behalf of the widows and orphans, on behalf of the virgins, monks and young men,

21. On behalf of the sinners and the scattered; so that He may gather the scattered, justify the sinners, bring back the wicked and declare His resurrection.

22. O Lord, we speak of those whose names we know, but Thou knows those whose names we do not

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know and Thou understands them, and everything is naked before Thee.

23. *Deacon :* For the sake of the blessed . . . . *(Anaphora of the Apostles, # 6-9: p. 43)*

24. *Asst. Priest : Prayer of Benediction. (Anaphora of the Apostles, # 10-21: pp. 43, 44.)*

25. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

26. *Priest :* (We speak) of these and all through our Lord and our Saviour Jesus Christ, Thy beloved Son Whom Thou has loved and Whom Thou did send before.

27. As Thou has gathered this bread which had been scattered on the mountains and the little hills, and being gathered together it became one whole bread, so also gather us, through Thy divinity, from all evil thoughts into perfect faith (1).

28. And as Thou did unite water with wine, and wine was united with water, and after having been united and mixed it is impossible for the one to be separated from the other, so also gather us, through Thy divinity, from all evil thoughts into perfect faith.

29. *At this time he shall offer incense.*

People : Remember us, Lord, in Thy kingdom . . . *(Anaphora of the Apostles, # 34: p. 45)*

30. *Priest :* And unite, O Lord, our humanity with Thy divinity,

(1) Anaphora of St. John, son of Thunder, # 91, and Anaphora of St. Jacob of Serough, *#68.*

Thy greatness with our humility, and our humility with Thy greatness

31. *Deacon :* Priests, raise up your hands.

32. *Priest* : That we may offer unto Thee this *(pointing)* offering which Thou did grant unto Thy disciples.

33. *People :* We believe that this is He, truly we believe.

34. *Priest :* Saying, Take, eat, this *(pointing)* bread is My body which will be broken for you *and* given for the remission of sin and for eternal life. Amen. *(+ three times).*

35. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God ; that this is He we truly believe.

36. *Priest :* Likewise Thou spoke to them over the cup saying, Take, drink, this *(pointing)* cup is My blood which will be shed for you and given for the remission of sin and for eternal life. Amen. *(+ three times)*

Then he shall move the cup with his right hand in the sign of the cross.

37. *People :* Amen. Amen. Amen.

38. *Priest :* And Thou said unto them, Whenever you eat of this bread and drink of this cup do this in remembrance of Me : *(+ once over the Bread, once over the Cup, and once more over Both)* proclaim My death believing in My resurrection.

39. *People :* Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

40. *Priest :* And keep My remembrance.

41. *People :* We proclaim Thy death, Lord, and Thy holy resurrection;

THE ANAPHORA OF ST. GREGORY II

we believe thy ascension and Thy second advent. We glorify thee and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

42. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

43. *People :* As it was, is and shall be unto generations of generations, unto endless ages.

44. *Priest :* We offer it unto Thee in glory and praise, in thanksgiving and greatness, that it may be to all who take of it for rejoicing and happiness, for healing and help, for the renewal of the body and cure of the spirit and soul; and all of them together give thanks unto Thee with one voice, unto the ages of ages.

45. *Priest :* Grant us to be united through thy Holy Spirit, and heal us by this oblation that we may live in thee for ever.

The people shall repeat his words.

46. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

47. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

* * *

48. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

49. Priest : Prayer of Fraction.

We give thanks unto Thee, O Lord Jesus Christ, the Lord of powers, the Lord of authorities, and the Lord of mercies

50. Because Thou has made us worthy of this Thy holy and pure mystery that we may glorify and praise Thee Who dwells with the saints, and Whose glory is wonderful for ever, Lord almighty, Lord our God.

51. *Deacon :* Pray ye.
People : Our Father who art in heaven . . .

(see Anaphora #2, #69 : p. 62)

52. *Priest :* O almighty God, we offer our prayer unto Thee and supplicate Thee, because Thou has made us worthy of this pure and holy mystery.

53. Through Thy divinity Thou dwells in this bread which we receive, so let it be to those who receive of it for rejoicing and gladness, for healing and help and everlasting life, for the renewal of the body and cure of the spirit and soul. Add them to Thine inheritance in Thy heavenly kingdom.

54. Through Thine only - begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

55. *People :* According to Thy mercy, our God, and not according to our sins. (to be *repeated thrice)*

(Again) The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encircle the Saviour of the world, even the body and the blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith which is of Him we believe in the birth of Christ.

56. *Asst. Deacon :* Open ye the gates, princes.

57. *Deacon :* Ye who are standing, bow

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58. *Priest :* O Creator of great lights, it is Jesus Christ alone Who divided the light from darkness. Keep Thy people who have bowed their head unto Thee and who wait for blessing and good hope from Thee, so that Thou may keep and bless them and cause their children to grow ; and as often as they receive the holy communion, grant it to be to them for blessing, through Jesus Christ our Lord, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

59. *Deacon :* Worship the Lord with fear.
People : Before Thee, Lord, we worship, and Thee do we glorify.

60. *Priest : Prayer of Penitence. (Anaphora of the Apostles 72-88: pp. 47, 48)*

61. *Deacon :* Give heed.
Priest : Holy things for the holy.
People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

62. *Priest :* The Lord be with all of you.
People : And with your spirit.

63. *At this time the priest shall lift up the whole Host with his hand and say:*
Lord, have compassion upon us,
O Christ. *(three times in a loud chant and fifteen times in a low chant)*
The people shall repeat his words.
Then he shall repeat them three times and the people twice.

64. *Deacon :* Ye that *are* penitent, bow your heads.

65. *Then he shall turn to the people and say:*
Priest : Lord our God .... *(Anaphora of the Apostles, # 95 - 103: pp. 49, 50, and again # 104 - 138: pp. 50 - 53.)*

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66. *After receiving the Holy Communion.*

Priest : Pilot of the Soul.

Again we supplicate the almighty Lord our God, Father of our Lord and Saviour Jesus Christ. Thou art eternal God and Thy name is great and holy.

67. Thou art glorified by the high ones, and the humble praise Thee. We thank and glorify Thee because Thou has made us worthy of this holy communion which we have received.

68. Fulfill it to us through Thy faith, to be for life and salvation, so that we may thank and glorify Thee at every time and at every hour, O almighty Lord our God.

69. *Deacon :* Pray ye.

70. *Priest :* O almighty God, we pray Thee and beseech Thee to sanctify us by the Holy Spirit. O Lord, make this to be to us for blessing that we may thank and glorify Thee at every time and at every hour.

71. Through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages.

People: Amen.

* * *

72. *Priest : The Laying on of the Hand.*

Our Lord, God, and Saviour Jesus Christ, bless us and sanctify us ; make us worthy to return to our homes joyfully without sin or blemish.

73. Let Thy body and Thy blood which we have received from Thine honourable table be for our life.

74. O Lord, send Thy Holy Spirit unto us that He may guide us in purity and faith.

The Son of God prepared His body and blood in the world that we may receive them and live with Him.

75. He has brought us near to Him, towards His holy altar through His mercy that we may be called servants of God and the dwelling-place of the most high.

Let us all draw near Him before His face in supplication, worship, purity, and faith.

76. May His holy body and His precious blood which we have received at the hands of the priests who offer prayer, be to us for life, remission of sin, resurrection from the dead and the inheritance of the kingdom of heaven, unto the ages of ages. Amen.

THE END.

PRAYER OF THE COVENANT

COMMON INTRODUCTION [1]

The priest shall face the east and chant in a loud voice « Holy ». And the people shall chant after him as indicated below:

Priest : Ho - ly :
People : G - o - d,
All : holy Mighty, holy
Living, Immortal, Who was born of the holy Virgin Mary ; have mercy upon us, Lord.

Holy God, holy Mighty, holy
Living, Immortal, who was baptized in Jordan and crucified on the tree of the cross ; have mercy upon us, Lord.

Holy God, holy Mighty, holy Living, Immortal, Who did rise from the dead on the third day, ascend into heaven in glory, sit at the right hand of the Father and will come again in glory to judge the quick and the dead; have mercy upon us, Lord.

Glory be to the Father, glory be to the Son, glory be to the Holy Spirit, both now and unto the ages of ages. Amen. And Amen. So be it; so be it.

[1] The above prayer is the introduction for «The Prayer of the Covenant» which is said at three different times daily. In each instance, it concludes with a "Version" specific to the time, as follows:

PRAYER OF THE COVENANT

Version 1

MIDNIGHT PRAYER OF
THE COVENANT.

Instruction: The priest shall turn his face towards the people and chant the following in a loud voice, and the people shall say according to the order.

Priest : Glory be to God.
People : It is right, it is just.

Priest : O Lord, maker of all, invisible God, we stretch out our soul to Thee and we offer morning prayer unto Thee. O Lord, the powerful wisdom of all, God merciful maker of the soul, we glorify Thee, begotten from the Father beyond the creation of the world; Thou, Who art the only Word and rests in Thy saints, art praised by the archangels with ceaseless glories.
Thou was not made by hands but art creator of the hidden things, Thou art the invisible, pure, and holy, and the announcer Who told us the wisdom of Thy hidden glory. Thou made us to hope for the unquenchable light; and we, Thy servants, offer unto Thee glory, thanksgiving and holiness ; and the people glorify Thee.

People : O Lord, we glorify Thee.

* * *

Priest : O God of light, Thou art the source of life, the head of knowledge, the giver of grace from the perfect grace, the maker of the soul, giver of good, giver of the Holy Spirit, the treasure of wisdom, the helper, the teacher of saints, the foundation of the world, who accepts the prayer of the holy ones.
We glorify thee, O only-begotten Son, the first-born Word of the Father, Thou has granted Thy universal grace to us who call upon Thee.

PRAYER OF THE COVENANT

O pure and blameless Father, with Thee are the treasures which moth and rust do not corrupt, and of which Thou gives to them who trust upon Thee in all their thoughts.

Thou made the angels desire to visit the light which was before the world, and Thou art our unchangeable guardian. Through Thy Father's pleasure Thou has enlightened us, we who had valued darkness, we whom Thou has brought from darkness into light, granted us life after death, and freedom from slavery. By Thy cross Thou has brought us nearer to Thy Father in heaven. By the Gospel Thou has led us, and by the prophets Thou has comforted us, we whom Thou has brought near, O God. O God, give us light. We praise Thee, O our God, that with ceaseless thanksgiving we may say that we are Thy servants; and the people praise Thee.

People : O Lord, we praise Thee.

Priest : O Jesus, the Son of God, Who is above all, we offer three fold thanksgiving unto Thee with Thy Father, in Thine eternal kingdom, and all the creatures glorify Thee in trembling and fear of soul.

People : Every soul fears Thee.

And all the souls of the righteous trust in Thee, Thou Who quieted the stormy floods of the evil spirits for our sake, and Who became for us life from destruction, and a refuge where there is the hope of eternal salvation. Thou saves those who are troubled on the sea, through Thy grace Thou heals those who are in the wilderness, Thou accompanies those whose imprisonment is very hard ; so free us from the bond of death.

PRAYER OF THE COVENANT

Thou comforts the miserable and the weeping, Thou saves the weak with Thy cross, it is Thou Who takes away and removes all the wrath from us who have trusted in Thee. O Lord, Whom the prophets and the apostles thanked secretly, we thank Thee. We glorify Thee, so that, believing in Thee and fulfilling Thy will, we may rest in the abode of life. Grant us to walk according to Thine order. O Lord, through Thy mercy visit all, small and great, rulers and people, shepherd and flock, for Thine is the kingdom, O blessed Lord our God. Glory be to the Father, Son, and Holy Spirit, as before the creation of the cosmos, so both now and ever, and from generation to endless generations, and ages without end.

People : Amen. *Go to "Then" in 2nd column of page 172*

VERSION 2

MORNING PRAYER OF THE COVENANT

Instruction : The priest shall turn his face towards the faithful, chanting the following in a loud voice, and the faithful shall respond as indicated below:

Priest : The grace of God be with you.
People : And with your spirit.
Priest : Let us glorify our God.
People : It is right, it is just.
Priest : Concentrate the thoughts of your heart.

People : We lift them unto the Lord, our Father Who art in heaven, our Father who art in heaven, our Father who art in heaven, lead us lest we hap into temptation.

Priest : O God the Father, giver of light, the power of all, visitor of all souls, light which was before, creator of the world, the leader of life and giver of immortal happiness, Thou has taken us out of the snares of darkness, and granted us the inestimable light. Thou has loosed us, we who believe in Thee, and covered us with faith.

Thou art not far from Thy servants, but rather, Thou art always with them. Thou does not neglect the soul which begs Thee with fear and trembling. Thou knows all before the thought, and examines all before the thought. Through Thy will Thou supplies our needs before we ask; Thou hears us who call upon Thee without doubting. Thou art the inestimable light, and the King of the heavenly hosts, hearer of the glorious song of the archangels upon whom Thou rests.

O Lord, we pray Thee to hear us. Grant us the unceasing word in trust. We glorify Thee, we thank Thee, and we bless Thee; O Lord, we, Thy servants, glorify Thee because we depend upon Thee.

People : O Lord, we glorify Thee.

Priest : O Lord, Jesus Christ, holy, Thou has heard us. Thou became a word to the dumb, a staff to the broken ones, light to the blind, a way to the lame, and the purifier of the lepers. O Lord, Thou did heal the sick and cure the deaf. Thou rebuked death and destroyed the darkness. Thou created the light of the sun which does not set, the unquenchable light, the Sun which always shines over the holy ones, Thou established all through Thy fixed will for the decoration of the world.

Thou appeared clearly to all to save man,
Thou art the restorer of the soul, and Thou was

PRAYER OF THE COVENANT

beforehand in determining all things rightly. O Thou, Creator of angels, Father of all, the adornment of the world and the maker of earth, Wisdom and Knowledge were sent to the world by the everlasting Father. This existence is unchangeable and immeasurable and invisible spirit. Thou art the glorious announcer and Thy name is wonderful. For this reason we, Thy servants, praise Thee, O Lord.

People : O Lord, we praise Thee.

Priest : We offer this three-fold holy glory unto Thee, Who has given us Thine unchangeable faith, enabling us to break the bonds of death. Thou created the upright minds of those who believe in Thee, that they may be called gods among men. Thou has granted us to tread down all the powers of the enemy through the Spirit, so that we may loosen that which could not be loosened. Thou has made effectual for us love towards Thy Father and made reconciliation between us and Him.

O Lord, hear those who beg Thee. O Lord, let not us, who petition Thee fall into sin, but vindicate us against our enemies, our accusers.

Grant us continuous prayer that we may be kept from being swallowed up by the enemy.

O eternal King, hear: comfort the widows, accept the orphans, purify the unclean through Thy mercy, grant wisdom to the foolish, restore the lost, save the prisoners, and be a refuge to all of us, for Thine is the blessed kingdom, O Lord our God.

People : Amen. *Go to "Then" in 2nd column of page 172*

* * *

VERSION 3

EVENING PRAYER OF THE COVENANT

Instruction : The priest shall turn his face towards the people and chant the following in a loud voice, and the people shall respond as indicated :

Priest : The grace of God be with you
People : And with your spirit.
Priest : Give thanks unto our God.
People : It is right, it is just.

Priest : O immortal Father, Saviour of our soul, the foundation of wisdom, keeper of our hearts, Thou has granted light to our inward eyes and covered us with Thy knowledge against the darkness of our mind. By the cross of Thine Only-begotten, Thou did save the first man, who was given to destruction, and did renew him by the immortal things. Iniquities vanished at Thy command, and Thou made redemption through the death of Thy Son, even as He searched for the lost one. For this reason we, Thy servants, glorify Thee, O Lord.

People : We glorify Thee, O Lord.

Priest : We praise Thee, O Lord, with glorious song, Thou, Whom the archangels glorify, always, unceasingly and without rest. Whom also, the lords praise singing with the praise of glory and thanksgiving. O Lord, Thou has sent Thy counsel, Word, Wisdom, and Thy visitation, Who was with Thee before the cosmos began, without being created, that is the Word Who was not created, Thy beloved Son, Who appeared in flesh for mankind's salvation.

PRAYER OF THE COVENANT

Priest : From our heart we offer to Thee three fold praise, O Lord, giver of life. Thou visited the soul of the humble and despised not the troubled soul. Thou accepted the persecuted and helped them, Thou saved those in difficulty. Thou thought of the hungry and avenged the victims of sin. Thou art the friend of the faithful, speaker to the righteous, dwelling-place for the pure ; Thou hears those who call upon Thee in righteousness, protects the widow, saves the orphan, grants right leadership to the Church which Thou has made a dwelling-place of the glorious faith, the council of the Spirit, the giver of grace and power. While we praise Thee without rest, we confess in our hearts Thy kingdom which was declared unto us by Thee and Thy beloved Son, our Lord Jesus, through Whom be glory and dominion to Thee, unto the ages of ages.

People : Amen.

Then: *The Lord's Prayer, Hail Mary, (see p. 173) Lord have mercy. . . 12x, For Mary's sake, have mercy on us 12x, finishing with the Prayer of Absolution by the priest.*

Conclusion to every version, chanted together by all: O holy Trinity, living God, have mercy upon us.

If this Prayer of the Covenant is chanted as part of the qidase, with most Anaphora's return to page 34. Exceptions, as noted on p.33, are that of St. Mary: go to #90, on p.80; and St. John Chrysostom: go to #68 on p.140

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FREQUENTLY USED PRAYERS

"Abune zebesemayat" / "Our Father" / "The Lord's Prayer" (1)

Our Father Who art in heaven, hallowed be Thy name.
Thy kingdom come,
Thy will be done on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts as we forgive our debtors.
Even lead us, lest we enter into temptation, but deliver us from the evil one.
For Thine is the kingdom and the power and the glory, of the Father, Son, and Holy Spirit, now and ever and unto the ages of ages. Amen.

HAIL MARY (2)

O our Lady, Mariam, in the greeting of the holy Angel Gabriel, "Peace be to you." As Virgin, both in conscience as well as flesh, you are blessed among women, and blessed is the fruit of your womb. O full of grace, pray to your beloved Son, that He may forgive us our sins.

(1) (Mt. 6:9-14)
(2) (Lk. 1:28, 42)

The Prayer of Faith (1)

1. We believe in one God the Father almighty, maker of heaven, earth and all things visible and invisible.
2. And we believe in one Lord Jesus Christ, the only-begotten Son of the Father Who was with Him before the creation of the world:
3. Light from light, true God from true God, begotten not made, of one essence with the Father
4. By Whom all things were made, and without Him was not anything in heaven or earth made.
5. Who for us men and for our salvation came down from heaven, was made man and was incarnate from the Holy Spirit and from the holy Virgin Mary.
6. Became man, was crucified for our sakes in the days of Pontius Pilate, suffered, died, was buried and rose from the dead on the third day as was written in the holy scriptures,
7. Ascended in glory into heaven, sat at the right hand of His Father, and will come again in glory to judge the living and the dead ; there is no end of His reign.
8. And we believe in the Holy Spirit (2), the life-giving God, who proceeds from the Father; we worship and glorify Him with the Father and the Son ; Who spoke by the prophets,
9. and we believe in one holy, universal, apostolic church,
10. and we believe in one baptism for the remission of sins, and wait for the resurrection from the dead and the life to come, unto endless ages. Amen.

(1) Used in all anaphoras other than that of the Apostles. The first part was adopted at Nicaea, 325
(2) This marks the end of the Nicaean Creed. The remainder was adopted by the Second Council at Constantinople in 381. See page 86 for more details

(72.) *Priest : "Prayer of Penitence."*
O Lord God, the Father almighty, Thou it is Who heals the wounds of our soul, body, and spirit,

(73.) because Thou has said, by the mouth of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ, that which He said to our father Peter, you are a rock, and upon this rock I will build My holy church, and the gates of hell shall not prevail against it; and unto you do I give the keys of the Kingdom of heaven; what you shall have bound on earth shall be bound in heaven, and what you shall have loosed on earth shall be loosed in heaven

(74.) Let all Thy servants and Thy handmaids, according to their several names, be absolved and set free out of the mouth of the Holy Spirit, and out of the mouth of me also, Thy sinful and guilty servant. . . whether they have wrought wittingly or unwittingly.
(75.) Keep them, Lord, and defend them, thy servants, my fathers, brothers and sisters.

(76.) And also loose me, thy humble and sinful servant

(77.) Both absolve them and set them free: out of the mouth of the holy Trinity: the Father, Son, and Holy Spirit, and out of the mouth of me Thy sinful and unrighteous servant.

(78.) O propitious, merciful, man loving Lord our God, Who takes away the sin of the world, accept the penitence of Thy servants and Thy handmaids, and shine upon them with the light of everlasting life, and forgive them, Lord, all their sins; for Thou art good and the lover of man.

(79) O Lord our God, merciful, slow to anger, plenteous in mercy and righteous, forgive me my sins

(80) and deliver all thy servants and handmaids from all transgression and curse. If we have transgressed against Thee, Lord, whether in our word, deed, or thought, release, remit, pardon and have mercy, for Thou art good and the lover of man, Lord our God.

(81) O Lord, absolve us and set us free, and absolve all Thy people, and absolve me Thy sinful servant.

* * *

PSALM 24 *(use with II : 11, page 13)*
(A Psalm by David)

(1) Unto Thee, O Lord, have I lifted up my soul.
(2) O my God, in Thee I trust; let me not be put to shame, nor let mine enemies laugh at me.

(3) For none who wait for Thee should be ultimately shamed; let those who aimlessly do wrong be ashamed.
(4) Thy ways, O Lord, make known to me, and teach me Thy paths.

(5) Guide me in Thy truth and teach me;
for Thou, O God, art my Saviour,
and on Thee do I wait all day.
(6) Remember Thy compassions and Thy mercies, O Lord, for they are from all eternity.

(7) Remember not the sins and ignorance of my youth; rather, for Thy goodness' sake, remember me in Thy mercy, O Lord.

8 Good and upright is the Lord;
He ordained law for those who sin on the way.
9 He will guide the meek in judgment,
He will teach the meek His ways.
10 All the ways of the Lord are mercy and truth
to those who seek His covenant and His laws.
11 For Thy Name's sake, O Lord,
pardon my sin, for it is great.
12 Who is the man who fears the Lord?
He will guide him in the way he should choose.
13 His soul shall abide in fulfillment,
and his children will inherit the earth.
14 The Lord is the strength of those who fear Him;
and His covenant is to make them know it.
15 Mine eyes are continually on the Lord,
for He will draw my feet out of the net.
16 Turn Thy face to me and have mercy on me,
for I am only begotten and poor.
17 The sorrows of my heart are multiplied;
O bring me out of my troubles.
18 Behold mine abasement and my weariness,
and forgive me all my sins.
19 See how mine enemies have increased,
and the cruel hatred with which they hate me.
20 O keep my soul and deliver me;
let me not be ashamed, for I have hoped in Thee.
21 The guileless and upright have joined me,
because I wait for Thee, O Lord.
22 Redeem Israel, O God,
out of all his afflictions.

PSALM 60 *(use with II : 11)*
(For the End. With Hymns By David)
1 Hear my supplication, O God;
attend to mine entreaty.
2 From the ends of the earth I cried to Thee when my heart is despondent,
Thou wilt lift me high on a rock;
as Thou hast guided me.
3 For Thou art become my hope,
a tower of strength
against the face of the enemy.
4 I will dwell in Thy habitation unto the age.
I will find shelter in the shadow of Thy wings. *(Pause)*
5 For Thou, O God, hast heard my prayers;
Thou hast given an inheritance
to those who fear Thy Name.
6 Thou wilt add days to the days of the King,
and prolong his days unto generations and generations.
7 He will continue unto the ages in the presence of God.
Who will seek out His mercy and truth?
8 That is why I will chant to Thy Name unto the ages of ages,
that I may perform my vows from day to day.

PSALM 101 *(use with II : 11)*
(A Prayer for a poor man when he is despondent and pours out his petitions before the Lord)
1 O Lord, hear my prayer,
and let my cry come to Thee.
2 Turn not Thy face from me
in the day when I am in trouble;
incline Thine ear to me.
Answer me speedily in the day when I call.
3 For my days vanish like smoke,
and my bones burn like brushwood.
4 My heart is sick and dry as grass,
so that I forget to eat my bread.
5 Because of my loud groaning
my bones stick to my flesh
6 I have become like a pelican of the desert;
I am like a screech-owl in a ruined building.
7 I keep vigil, and am become
like a solitary bird on the housetop.
8 All day long mine enemies taunt me,
and those who praise me swear against me.

9 For I have eaten ashes like bread
and mingled my drink with weeping,
10 because of the appearance of Thy wrath and Thy fury;
for Thou hast lifted me up and cast me down.
11 My days decline like a shadow,
and I am withered like grass.
12 But Thou, O Lord, dost endure for ever
and Thy remembrance throughout all generations.
13 Thou wilt rise and have mercy on Zion;
for it is time to have mercy on her,
because the time has come.
14 For Thy servants delight in her stones
and have pity on her dust.
15 The nations will fear Thy Name, O Lord,
and all the kings of the earth Thy glory.
16 For the Lord will build up Zion
and will appear in His glory.
17 He will regard the prayer of the humble,
and will not ignore their need.
18 Let this be written for another generation,
so a people to be created may praise the Lord.
19 He stooped from His holy height; the Lord looked from heaven at the earth
20 to hear the groaning of the prisoners
and release the children of those put to death,
21 to declare the Name of the Lord in Zion
and His praise in Jerusalem,
22 to gather together the peoples
and their kings to serve the Lord.
23 The very strength in the way itself determines
how few are the days of my mission.
24 Do not take me away in the midst of my days.
Thy years are throughout all generations.
25 In the beginning, O Lord, Thou didst found the earth,
and the heavens are the work of Thy hands.
26 They will perish, but Thou remains;
they will all wear out like a garment,
and Thou wilt change them like clothing
and they will be changed.
27 But Thou art ever the same,
and Thy years never end.
28 The children of Thy servants will dwell securely,
and their descendants will be guided for ever.

PSALM 102 *(use with II : 11)*
(By David)

1 Bless the Lord, O my soul, and all that
is within me bless His holy Name.
2 Bless the Lord, O my soul,
and overlook not all His due praises:
3 Who overlooks all your iniquities,
Who heals all your infirmities,
4 Who redeems your life from perdition,
Who crowns you with mercy and compassion,
5 Who satisfies your desire with fulfillment;
your youth as that of an eagle shall be renewed.
6 The Lord offers acts of mercy and judgment
to all who are wronged.
7 He made known His ways to Moses,
To the sons of Israel His own will.
8 The Lord is compassionate and merciful,
long-suffering and of rich mercy.
9 He will not till the end cherish anger,
nor unto the ages will He threaten.
10 He has not dealt with us according to our sins,
nor repaid us according to our iniquities.
11 For as from the height of heaven above the earth,
has the Lord directed mercy to those who fear Him.
12 As far as the East is from the West,
so far has He separated our iniquities from us.
13 As a father has compassion on his children,
thus the Lord has compassion on those who fear Him.
14 For He knows our substance,
He remembers that we are dust.
15 The days of man are as the grass;
as a flower of the field he shall blossom.
16 Once the spirit in him has passed, he will not exist;
even his place no longer will be recognized.
17 But the mercy of the Lord is from eternity,
and remains unto eternity for those who fear Him.
18 Also His righteousness is upon sons of sons,
for those who value His covenant,
both remember His commandments and do them.
19 The Lord has prepared His throne in heaven,
and His kingdom embraces all.
20 Bless the Lord, all His angels,

mighty in strength , who do His word
and listen to the voice of His commands.
21 Bless the Lord, all His Hosts,
His ministers who do His will.
22 Bless the Lord, all His works,
in every place of His dominion.
Bless the Lord, O my soul.

PSALM 129 *(use with II : 11)*

(An Ode of Ascent)

1 Out of the depths I cried to Thee, O Lord.
2 O Lord, hear my voice;
let Thine ears be attentive
to the voice of my prayer.
3 If Thou, O Lord, should study our sins,
O Lord, who would be left standing:
4 But with Thee is forgiveness.
5 For Thy Name's sake I wait for Thee, O Lord;
my soul waits for Thy word.
6 My soul hopes for the Lord
from the morning watch till the night;
from the morning watch
let Israel hope for the Lord.
7 for with the Lord there is mercy,
and with Him there is full redemption.
8 And He will redeem Israel
from all his iniquities.

PSALM 130 *use with II : 11*
(An Ode of Ascent)

1 O Lord, my heart is not haughty,
nor my gaze focused loftily;
I have not dealt with great things,
Nor with marvels beyond me.
2 If I am not humbled,
but exalt myself,
like a weaned child against its mother,
Thou will censure my soul.
3 Let Israel trust in the Lord,
henceforth and unto the age.

(NOTES):

Paragraphs shared by Anaphoras

(see page 2 for a key to letter designations of anaphoras)

“Holy God, holy mighty, . . .”
Liturgy of Preparation # 174

Anaph #’s	pp.
D	89
K	64 - 67

“For the sake of the blessed . . .”

Anaph #’s	pp.
A	6 - 9
B	22
C	75
J	44
K	21
L	45
N	10
O	23

“PRAYER OF BENEDICTION”

Anaph #’s	pp.
A	10 - 21
B	23
C	76
D	16
J	45
K	22
L	47
N	11
O	24

“Remember us, Lord . . .”

Anaph #’s	pp.
A	34
D	96
H	16
J	56
K	65
M	37
N	24
0	29

“Grant us . . .”

A	54-56
C	106

“Our Father . . .”
Lit. Prep. II : # 62, p. 17; III : #23, p. 21

Anaph #’s	pp.
A	60
B	69+
C	109
D	135

“Our Father . . .”

Anaph #’s	pp.
E	127
F	154
G	106
H	81
K	87
K	88
M	65
O	51

“PRAYER OF FRACTION”

Anaph #’s	pp.
J	76-95
N	48

“PRAYER OF PENITENCE”

Anaph #’s	pp.
A	72-138
B	80
E	137
F	162
G	123

“PRAYER OF PENITENCE”

Anaph #’s	pp.
A	72-88
C	122
D	151
H	91
J	102
K	97
L	104
M	77
N	55
O	60

“Lord have compassion . . .”

A	92-93
C	124

“Lord our God . . .”

Anaph #’s	pp.
A	95-96
A	96-138
G	130
J	107
N	60
O	65

“Lord our God . . .”

Anaph #’s	pp.
A	95- 126
H	97

“Lord our God . . .”

Anaph #’s	pp.
A	105-138
L	109

ANAPHORA OF THE APOSTLES

Segment used in other anaphoras: see p. 179

6. *Deacon :* For the sake of the blessed and holy Patriarch Abba (_____) and the blessed Archbishop Abba (_____) while they yet give Thee thanks in their prayer and their supplications : Stephen the first martyr, Zacharias the priest and John the Baptist.

7. And for the sake of all the saints and martyrs who have gone to their rest in faith Matthew and Mark, Luke, and John, the four Evangelists; Mary the mother of God, Simon Peter and Andrew, James and John, Philip and Bartholomew, Thomas and Matthew, Thaddaeus and Nathanael, James the son of Alphaeus and Matthias, the twelve Apostles; and James the Apostle, brother of the Lord, Bishop of Jerusalem : Paul, Timothy, Silas, and Barnabas; Titus, Philemon, and Clement, the seventy-two disciples, the five hundred brethren, the three hundred and eighteen Orthodox; may the prayers of them all come unto us and visit us together with them.

8. And remember Thou the peace of the universal apostolic church which was made by Christ through His precious blood.

9. Remember, Thou, all the patriarchs, archbishops, bishops, priests, and deacons who keep straight the way of the true word.

10. *Asst. Priest : shall say*

"The Prayer of Benediction" of St. Basil

O holy Trinity, Father, Son, and Holy Spirit, bless Thy people, beloved Christians, with heavenly and earthly blessings.

11. And send upon us the grace of the Holy Spirit, and keep the doors of Thy holy church open unto us in mercy and in faith; and perfect unto us the faith of Thy holy Trinity unto our last breath.

12. O my Lord Jesus Christ, visit the sick of Thy people; heal them; and guide our fathers and our brethren who have journeyed, becoming strangers : bring them back to their dwelling places in peace and in health.

13. Bless the airs of heaven *(+ toward heaven)*, and the rains and the fruits of the earth of this year, in accordance with Thy grace, and make joy and gladness prevail perpetually on the face of the earth *(+ toward the earth)*.

14. And confirm for us Thy peace. Turn the hearts of mighty kings to deal kindly with us always.

15. Grant peace to the scholars of the church, who are continually gathered in Thy holy church; to all, to each by their several names, in the presence of powerful kings, O our God, increase Thy peace.

16. Rest the souls of our ancestors, both our brothers and sisters who have fallen asleep and gained their rest in the right faith.

17. And bless those who give gifts of incense *(+ over the people)*, bread and wine, ointment and oil, hangings and reading books, and vessels for the sanctuary, that Christ our God may give them their reward in the heavenly Jerusalem.

18. And all of them that are assembled with us to entreat for mercy, Christ our God have mercy upon them: and all them that give alms before Thine awful and terrifying throne, receive.

19. And comfort every straitened soul, them who are in chains and them who are in exile or captivity.

20. And them that are held in bitter servitude, our God, deliver them in Thy mercy. And all of them that have entrusted it to us to remember them in our supplications to Thee, O our Master Jesus Christ, remember them in Thy heavenly kingdom, and remember me, thy sinful servant.

21. O Lord save Thy people and bless Thine inheritance *(+ over the people)*, feed them and lift them up for ever.

REPEATED PARAGRAPHS p.2

Anaphora of the Apostles p.45

34. *People :* Remember us all in Thy kingdom ; remember us, Lord, Master, in Thy kingdom ; remember us, Lord, in Thy kingdom, as Thou remembered the thief on the right hand when Thou was on the tree of the holy cross.

Anaphora of the Lord, p. 62

69. *Deacon :* Pray ye.

People : Our Father Who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven, give us this day our daily bread ; forgive us our debts as we forgive our debtors, and lead O Lord, lest we hap into temptation, but deliver us rescuing us from all evil ; for Thine is the kingdom, the power and the glory for ever and ever.

Anaphora of the Apostles, p. 47

72. *Priest :* ((**Prayer of Penitence**)).

O Lord God, the Father almighty, it is Thou that heals the wounds of our soul and our body and our spirit,

73. because Thou has said, with the mouth of Thine only-begotten Son, our Lord and our God and our Saviour Jesus Christ, that which He said to our father Peter, you are a rock, and upon this rock I will build My holy church, and the gates of hell shall not prevail against it, and unto you I give the keys of the Kingdom of heaven ; what you shall have bound on earth shall be bound in heaven, and what you shall have loosed on earth shall be loosed in heaven

74. Let all thy servants and thy handmaids, according to their several names, be absolved and set free out of the mouth of the Holy Spirit, and out of the mouth of me also, Thy sinful and guilty servant. . . whether they have wrought wittingly or unwittingly.

75. Keep them, Lord, and defend them, thy servants, my fathers, brothers and sisters.

76. And also loose me, thy humble and sinful servant

77. And absolve them and set them free out of the mouth of the holy Trinity: the Father, Son, and Holy Spirit, and out of the mouth of me thy sinful and unrighteous servant.

78. O propitious, merciful and lover of man, Lord our God, that takes away the sin of the world, accept the penitence of Thy servants and Thy handmaids, and shine upon them with the light of everlasting life, and forgive them, Lord, all their sins ; for Thou art good and the lover of man.

79. O Lord our God, merciful, slow to anger, plenteous in mercy and righteous, forgive me my sins

80. and deliver all thy servants and handmaids from all transgression and curse. If we have transgressed against Thee, Lord, whether in our word, or in our deed, or in our thought, release, remit, pardon and have mercy, for Thou art good and the lover of man, Lord our God.

81. O Lord, absolve us and set us free, and absolve all Thy people, and absolve me Thy sinful servant.

82. Then he shall turn his face towards the people, bless them three times, make mention of them that are with him and say also:

Remember, Lord, the honourable father, our Patriarch Abba _____ and the blessed Archbishop Abba _____.

Our God, keep them for us for many years and length of days in righteousness and peace.

83. Remember, Lord, our ruler *(emporer, king, queen, president, governor)* and loose *(him, her, them)* from all the chains of sin which (__) has committed wittingly or unwittingly, subdue (__) adversaries and (__) enemies under (__) feet speedily.

84. Remember, Lord, the patriarchs, archbishops, bishops, priests and deacons, anagnosts and singers, virgins and monks, widows and orphans, men and women, aged and children; and all Christian people that are standing in this holy church; strengthen them in the faith of Christ.

85. *Priest shall mention those that have lately passed away.*
Remember, Lord, all our fathers, brothers and sisters that are asleep and resting in the orthodox faith, and lay their souls in the bosom of Abraham, Isaac and Jacob.

86. And as for us, deliver us from every transgression and curse, and from all wickedness and from all rebellion and from all false swearing and from all anathemas and from all perjury and from mingling with heretics and gentiles in error and defilement.
87. Grant us, Lord, wisdom, power, reason, understanding and knowledge, that we may depart and flee for evermore from all works of Satan the tempter.
88. Grant us, Lord, to do Thy will and Thy good pleasure at all times, and write our names in the book of life in the kingdom of heaven with all saints and martyrs, through Jesus Christ our Lord, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto ages of ages. Amen.

89. *Deacon :* Give heed.

90. *Priest :* Holy things are for the holy.
People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

91. *Priest :* The Lord be with all of you.
People : And with your spirit.

92. *The priest shall then lift up the whole Host with his hands and say:*
Lord, have compassion upon us.
O Christ ; Lord, have compassion upon us, O Christ, Lord, have compassion upon us, O Christ. (*three times in a loud chant, and fifteen times in a low chant)*. Lord, have compassion upon us, O Christ.
The people shall repeat his words.

93. *Then the priest shall say three times:*
Lord, have compassion upon us, O Christ.
The people shall say twice : Lord, have compassion upon us, O Christ.

94. *Deacon :* Ye that are penitent bow your heads.

95. *Priest : turning toward the people:*
Lord our God, look upon Thy people that are penitent, and according to Thy great mercy, have mercy upon them, and according to the multitude of Thy compassion blot out their iniquity, cover them and keep them from all evil.
96. And redeem their souls in peace, forgive their former works, join them with Thy holy church, through the grace and compassion of Thine only-begotten Son our Lord, God, and Saviour Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

97. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.

People : And with your spirit.

98. *Priest :* This *(pointing)* is the true holy body of our Lord, God, and Saviour Jesus Christ, that is given for life, salvation, remission of sin unto them that receive of it in faith.

People : Amen.

99. *Priest :* This *(pointing)* is the true precious blood of our Lord, God, and Saviour Jesus Christ, which is given for life, salvation, and remission of sins into those who drink of it in faith.

People : Amen.

100. *Priest :* For this *(pointing)* is the body and blood of Emmanuel our very God.

People : Amen.

101. *Priest :* I believe, I believe, I believe and I confess, unto my last breath, that this *(pointing)* is the body and blood of our Lord, God, and Saviour Jesus Christ, which He took from the Lady of us all, the holy Mary of twofold virginity, and made it one with His godhead without mixture or confusion, without division or alteration; and He verily confessed with a good testimony in the days of Pontius Pilate, and this body He gave up for our sakes and for the life of us all.

People : Amen.

102. *Priest :* I believe, I believe. I believe and I confess that His godhead was not separated from His manhood, not for an hour nor for the twinkling of an eye, but He gave it up for our sakes for life, salvation, and remission of sin unto them that partake of it in faith.

People : Amen.

103. *Priest :* I believe, I believe, I believe and I confess that this *(pointing)* is the body and blood of our Lord, God, and Saviour Jesus Christ, and that to Him are rightly due honour and glory and adoration with His kind heavenly Father and the Holy Spirit, the life-giver, both now and ever and unto the ages of ages. Amen.

104. *Then the priest shall take in his hand the "asbadikon" which bears the sign of the cross, dip it into the chalice, into the blood, and with it make the sign of the cross on the Body : First on the large outer parts, second on the inner parts, and third on the small parts. Then, with the Body, he shall make the sign of the cross over the Blood and say:*

Blessed be God, almighty Father, our God.

And blessed be the only-begotten Son, our Lord and Saviour Jesus Christ.

And blessed be the Holy Spirit the Paraclete, the comforter and cleanser of us all.

Then the assistant deacon shall offer water to the priests and deacons to wash their hand, signifying that they should be holy in their souls.

105. *Meanwhile, the priest celebrant shall say this prayer :*

Lord my God, behold the sacrifice of Thy Son's body, which pleases Thee. Through it blot out all my sins because Thine only-begotten Son died for me.

106. And behold the pure blood of Thy Messiah, which was shed for me upon Calvary, cries aloud in my stead. Grant that the testimony of this blood may be unto the forgiveness of me Thy servant.

107. And accept my prayers for its sake, because thy beloved accepted the spear and the nails for my sake, and suffered to please Thee. But after I was saved, Satan returned to my heart and pierced me through with his darts. Grant me, Lord, Thy mercy, because he is a powerful accuser.

108. And by the provision of sin he slew me. Avenge me of the audacious one who is not satisfied with my being led astray from my life.

109. Thou, Lord, my King, God, Saviour bind up the wounds of soul and body of me Thy servant.

110. *Before receiving the Holy Communion,* all *communicants shall say:*

O my Lord Jesus Christ, it in no wise befits Thee to enter under the roof of my polluted house, for I have provoked Thee to wrath, for I have done evil in Thy sight, and through the transgression of Thy commandment have polluted my soul and body which Thou created after Thine image and likeness, and in me dwells no good thing.

111. But for the sake of Thy plan and Thine incarnation for my salvation, for the sake of Thy precious cross and Thy life-giving death, for the sake of Thy resurrection on the third day, I pray and beseech Thee, O my Lord, that Thou would purge me from all guilt and curse, and from all sin and defilement.

112. And when I have received Thy holy mystery, let it not be unto me for judgement nor for condemnation, but have compassion upon me and have mercy upon me; and through it grant me remission of my sin and life for my soul, O life of the world, through the petitions of our Lady, the holy Mary of twofold virginity, Thy mother, and of John the Baptist, and through the prayers of all the holy angels, and all the martyrs and righteous who have fought for the good unto the age without end. Amen.

113. *While receiving the Holy Communion, the priest shall say quietly :*

O my Lord, Jesus Christ, let not this Thy mystery be as an iniquity unto me; rather, let it be for the purifying of my soul and body.

114. *Then he* shall *first receive the Host, afterward, he shall give it to the assistant priest who gives him the Blood. The prime celebrant shall give the other priests of the Body; his assistant shall give them of the Blood.*

115. *While offering the Body, the priest shall say the following at the Anaphora of the Lord:*

The body of our Lord Jesus Christ for the sanctification of body, soul, and spirit**.**
through the petitions of our Lady, the holy Mary of twofold virginity, Thy mother, and of John the Baptist, and through the prayers of all the holy angels, and all the martyrs and righteous who have fought for the good unto the age without end. Amen.

116. *First of all the patriarch shall receive; then the archbishop; then the bishops. After them the priests and deacons. After that, everyone according to his degree. (1) Then the men, then the women. But the babies (and any others recently baptized) shall receive before the other faithful.*

117. *As one receives the Host, he shall say the following, while the Host is still in his mouth :*

Holy, holy, holy, Trinity ineffable, grant me to receive this Body and Blood for life and not for condemnation. Grant me to bring forth fruit that will be well-pleasing unto Thee, to the end that I may appear in Thy glory, and live for Thee, doing Thy will.

118. In faith I call upon Thee, Father, and call upon Thy Kingdom. Hallowed, Lord, be Thy Name upon us, for mighty art Thou, praised and glorious, and to Thee be glory, unto endless ages.

119. Then he shall consume what he has received. While chewing he shall put his hand on his mouth. He shall chew in fear and trembling without making any sound till he finishes. Then he shall say:

Fill my mouth with praise, my heart with joy and my soul with gladness, fill me who have received of this divine mystery, O Thou who became man for the salvation of man.

120. *As the assistant offers each the blood he shall say:*

This is the cup of life that came down from heaven ; this is the precious Blood of Christ.

Then he who receives shall say : Amen. And Amen.

121. **The Prayer of Basil.** When *the blood is in his mouth he shall say in his heart :*

O my Lord and my God Jesus Christ, behold I have received Thy holy Body and Thy precious Blood. May they be for the remission of my sins and the blotting out of my trespasses.

122. O only-begotten Son and lover of man, fill my mouth with Thy praise that I may praise Thy glory, for Thou art He Who once became man and declared Himself through His incarnation in order to save me for ever. Thou has redeemed me for ever for the sake of Thy holy Name.

123. Glory be to Thee, O my Lord and my God Jesus Christ, Who has granted me (Thy Body and Thy Blood) at the hand of Thy servant.... I glorify thee and pray thee that I may be in the midst of Thy flock, and that accepting me, Thou will number me with Thy sheep.

124. And now remember not my trespasses. I give thanks for Thy grace which has been granted unto me, and for Thy help which has been with me.

125. *Deacon : As he receives the cup:*

I will take the cup of life, and call upon the name of the Lord.

Then he shall say : Pray ye for us and for all Christians who ask us to mention them. Praise ye and sing in the peace and love of Jesus Christ.

126. *(See page 177) And then the clergy shall chant Ps.* 150. *They shall chant one by* one or *two by two according to their number, without ceasing.*

127. *The priest shall say as he goes out :*

Those whom Thou has called, Lord. and hallowed, make happy with Thy call, confirm with Thy power, keep with Thy love, join in Thine everlasting kingdom through Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

128. *When the priest goes out he shall bless over the Paten once. Then he shall offer the Body to the people, and the deacon shall offer the Blood. As he offers to each, he says as at paragraph #115. And the people shall respond :* "Amen" *-once after the Body and twice after the Blood.*

129. *And after the people have received*

Priest : O eternal God, light of life, Thou has given, Lord, unto us Thy servants strength and protection, during the present days and nights keeping all in peace. Bless them on this present day, and on those to come hereafter, through our Lord Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

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Anecdota Oxoniensia

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THE ETHIOPIC VERSION

OF THE

BOOK OF ENOCH

EDITED FROM TWENTY-THREE MSS.

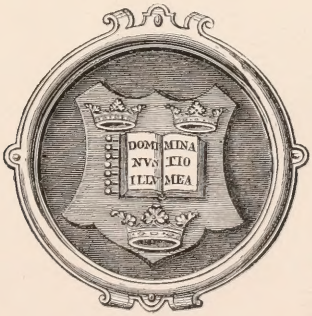
TOGETHER WITH

THE FRAGMENTARY GREEK AND LATIN VERSIONS

BY

R. H. CHARLES

M.A., GRINFIELD LECTURER ON THE SEPTUAGINT, EXETER COLLEGE, OXFORD
D.D. AND LATE PROFESSOR OF BIBLICAL GREEK, TRINITY COLLEGE, DUBLIN
FELLOW OF THE BRITISH ACADEMY



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PREFACE

THIS new text of the Ethiopic Version has been the labour of many years. It is practically exhaustive; for no pains have been spared to secure a first-hand and complete knowledge of the MSS. evidence. I have not, however, restricted myself to the mere task of publishing the Ethiopic Version as it is found in the best MSS.; for this Version, even when first made, exhibited many unintelligible passages, which were due either to the mistakes of the Ethiopic translator, or to the corruptions of the Greek text before him, or to the mistakes of the Greek translator, or ultimately to corruptions of the Hebrew text before the Greek translator. With these various sources of corruption I have sought to deal: in some cases, I think, with indubitable success: in others, my reconstructions are at the best merely provisional and tentative. In this work Halévy led the way and made a permanent contribution, but many of his reconstructions were valueless from the outset as they were based on Dillmann's inadequate text of 1853. As a result of these studies I have abandoned the view that Enoch was originally written in Hebrew, and come to the conclusion that, like Daniel, it was written partly in Aramaic and partly in Hebrew.

The Greek and Latin fragments have been printed in parallel columns with the Ethiopic Version and their relations with it have been fully discussed in the Introduction.

The Ethiopic text has been printed directly from a photograph of the chief MS. *g* with the necessary corrections from other MSS.; but the orthography of this MS. has been nearly always adhered to, although it very frequently confuses the aspirates and sibilants.

In a work of this nature, where sometimes in a page there are 800 acts of collation and verification, mistakes are inevitable, and, where such do occur, I can only ask for the kind indulgence of the student.

My best thanks are due to the late Mme. d'Abbadie for permission to collate four MSS. and photograph two others that were at Abbadia; to the librarian of the British Museum for permission to photograph its ten MSS. of Enoch; to the librarians of the Paris and Munich Libraries for the courtesy with which they lent the Ethiopic MSS. in their charge to the Bodleian Library for my use; to the librarian of the Berlin Library for the loan of its splendid MS. together with permission to photograph it; to the librarian of the Vatican for permission to photograph its MS. of Enoch; to Baron von Westenholtz of Hamburg and Mr. Garrett of Philadelphia for having lent for my private use their MSS. of Enoch through the kind offices of Dr. Enno Littmann; to my niece Madeleine La Vie Charles for much help in making the Index Graecitatis; to Mr. A. E. Cowley for revising the reconstructions of the Semitic original in the first thirty chapters; and, lastly, to the Trustees of the Revised Version Surplus Fund for a subvention towards the expenses incurred in my expedition to Abbadia at the foot of the Pyrenees.

Finally, I cannot conclude without expressing my deep gratitude to the officials, and especially to the readers and compositors, of the Press for their skilled services in the publication of this text.

R. H. CHARLES.

17 Bradmore Road
Oxford

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TO MY WIFE

INTRODUCTION

§ 1. The Book of Enoch—its fortunes. Originally written in prose and verse, and partly in Aramaic and partly in Hebrew.

It is seldom that authors attain to the immortality which they hope for, and it is still more seldom that anonymous authors achieve this distinction. And yet it is just such a distinction that the authors of the Book of Enoch have achieved. That such should be ultimately his lot was the deep-rooted conviction of one of this literary circle. He looked forward (civ. 11, 12) to the time when his writings would be translated into various languages, and become to the righteous 'a cause of joy and uprightness and much wisdom.' This hope was in a large degree realized in the centuries immediately preceding and following the Christian era, when the currency of these apocalyptic works was very widespread on account of their distinctively religious and predictive contents. But from the fourth century of our era onward they fell into discredit, and under the ban of such authorities as Hilary, Jerome, and Augustine they gradually passed out of circulation and became lost to the knowledge of Western Christendom till about a century ago. It was not, however, till recent years that the Book of Enoch and similar works have begun to come into their own, not indeed on the ground of their intrinsic religious worth, but from their immeasurable value as being practically the only historical memorials of the religious development of Judaism during the two centuries which preceded the birth of Christianity, and particularly of the development of that side of Judaism to which historically Christendom in large measure owes its existence.

In the course of editing the present work it suddenly dawned upon the editor that much of the text was originally written in verse. This discovery has frequently proved helpful in the criticism of difficult passages.

Another conclusion, to the adoption of which a prolonged study of the text has led the editor, is that the Book of Enoch like the Book of Daniel was originally written in two languages—in Hebrew and Aramaic.

That the Book of Enoch was written in Semitic is now accepted on all hands, but scholars are divided as to whether the Semitic language in question was Hebrew or Aramaic. Only one valuable contribution on this question has been made, and that by Halévy in the *Journal Asiatique*, Avril–Mai, 1867, pp. 352–395. This scholar is of opinion that the entire work was written in Hebrew. Since this publication, however, fresh evidence bearing on the question has been discovered in the Greek fragment (i–xxxii) found in Egypt. Since this fragment contains three Aramaic words transliterated in the Greek, some scholars, and among them Schürer, Lévi, and N. Schmidt, have concluded that not only are chapters i–xxxvi, but also the rest of the book, derived from an Aramaic original. In support of the latter statement no evidence has yet been offered by these or any other scholars, nor yet has there been any attempt to meet the positive arguments of Halévy for a Hebrew original of xxxvii–civ, whose Hebrew reconstructions of the text have been and must be adopted in many cases by every editor and translator of the book. A prolonged study of the text, which has brought to light a multitude of fresh passages the majority of which can be explained by retranslation into Hebrew, has convinced the present editor that, whilst the evidence on the whole is in favour of an Aramaic original of vi–xxxvi, it is just as conclusive on behalf of the Hebrew original of the greater part of the rest of the book. To determine the exact limits within which each language is used is a task of no little difficulty. This is due in part to the fact that for four-fifths of the text we have only a translation of a translation, and in part to the close affinities existing between Hebrew and Aramaic. For the resemblances between the two languages are so great, that frequently retranslation from the Ethiopic into either is sufficient to explain corruptions in the former. Notwithstanding, there is a clear balance of evidence in favour of a Hebrew original of xxxvii–lxxi, lxxxiii–civ. There is much room for further study of this question, and it is to be hoped that there will be fresh discoveries of MSS. evidence bearing upon it.

§ 2. Greek, Ethiopic, and Latin Versions.

The entire book was translated into Greek and from Greek into Ethiopic about the sixth century of our era, and possibly into Latin. These are fully dealt with in the following sections.

§ 3. The Greek Version. Editions of this Version.

The Greek Version has only in part been preserved. Chapters i–xxxii. 6 and xix. 3–xxi. 9 in a duplicate form were discovered in 1886–1887 at Akhmîm by the Mission Archéologique Française at Cairo, and published by M. Bouriant in 1892. These are designated as G^s and G^{s1}, and G^{s2} in the case of the duplicate passage. Large fragments have been preserved in Syncellus vi–x. 14, xv. 8–xvi. 1, and viii. 4–ix. 4 in a duplicate form. These are designated as G^s and G^{s1}, G^{s2} in the case of the duplicate passage.

The chief literature on these fragments is as follows:—

Bouriant, *Fragments grecs du livre d'Énoch. Mémoires publiés par les membres de la Mission archéologique française au Caire*, tom. ix, pp. 91–136, 1892. This is praiseworthy as a first edition, but the text is disfigured by many errors.

—— *L'Évangile et l'Apocalypse de Pierre avec le texte grec du livre d'Énoch. Text publié en fac-simile par l'héliogravure d'après les photographies du manuscrit de Gizeh.* Paris, 1893.

Dillmann, *Sitzungsberichte d. kgl. Preuss. Akademie d. Wissenschaften zu Berlin*, 1892, li–liii, pp. 1039–1054, 1079–1092. These studies are of course good, and several of this scholar's suggestions are excellent. In his comparison of the Ethiopic and Greek Versions he had the benefit of having collations of *q t u* before him. These gave him no inconsiderable advantage in dealing with the problems before him, though his article takes cognizance of only a limited number of readings where these MSS. furnish a superior text.

Lods, *Le Livre d'Hénoch, Fragments grecs découverts à Akhmîm, publiés avec les variantes du texte Éthiopien, traduits et annotés.* Paris, 1892. Lods' contribution is learned, scholarly, and judicious, but as he had the misfortune to base his work on the corrupt text published by Dillmann in 1851, a large portion of his conclusions was vitiated from the outset.

Charles, *The Book of Enoch*, pp. 318–370. Oxford, 1893. In this work I attempted an exhaustive comparison of the Greek and Ethiopic texts, and carried the criticism of the materials several stages beyond previous scholars in this department. An overestimate, however, of the Ethiopic Version led me to make some unjustifiable changes in the Greek text. This error has been set right in the present edition. Notwithstanding, the subsequent thirteen years of study have confirmed most of the suggestions made in 1893.

Swete, *The Old Testament in Greek vol. III.* Students are very grateful to this scholar for the inclusion of the Enoch text in this edition, but the text as printed leaves much to be desired. It is occasionally unintelligible, where a comparison of the Ethiopic Version would have suggested the true text.

Radermacher, *Das Buch Henoch, herausgegeben . . . von J. Flemming und L. Radermacher*, pp. 18–60, 113–114. Leipzig, 1901. This text, on the whole, is well edited and forms an advance on preceding editions. But, unless I am greatly mistaken, Dr. Radermacher is not a Semitic scholar. This deficiency in his equipment proved a sore handicap in the task he undertook. How is a purely classical scholar to edit a Greek text which is Greek in vocabulary, but largely Semitic in idiom? To show that our text is of this character it will be sufficient to adduce the following passages: xxii. 9 οὗ ἡ πηγὴ τοῦ ὕδατος ἐν αὐτῷ (בו . . . . אשר)='in which there is the spring of water.' xvii. 1 ἐν ᾧ οἱ ὄντες ἐκεῖ γίγνονται (. . . . אשר שם)='where the dwellers become.' Here, it is true, ἐκεῖ could be taken with οἱ ὄντες. xxxii. 3 οὗ ἐσθίουσιν ἁγίου τοῦ καρποῦ αὐτοῦ (. . . . פריו אשר)='whose holy fruit they eat.' The editor's failure to recognize this idiom in xvi. 1, has led him to emend the text in such a way as to obliterate wholly its original form. The unemended text runs: ἀπὸ ἡμέρας . . . . θανάτου ἀφ' ὧν τὰ πνεύματα ἐκπορευόμενα ἐκ τῆς ψυχῆς τῆς σαρκὸς αὐτῶν.[1] This Semitic construction is supported by E though in a slightly corrupted form. Hence it must be preserved, though as I pointed out in 1893, there is according to E the loss of τῶν γιγάντων before ἀφ' ὧν. This very phrase, moreover, τῶν γιγάντων is found in G^s, though this version inserts after it a gloss (?) containing the names of the three orders of giants as they are given in the Targum of Jonathan on Gen. vi. 1–4.

The text and notes are accurately edited, but there are some errors. In v. 6 Radermacher reads οἱ ἀμίαντοι as an emendation of the corrupt reading which he says is αμα | τοι and not αμαρτητοι, as Bouriant and Lods stated. Bouriant and Lods were certainly wrong, and Dillmann's edition and mine, which were necessarily based on the work of these scholars, shared in their error. The autotype reproduction of the text was not published till after the issue of these editions. But if Bouriant and Lods deciphered the MS. wrongly, so also has Radermacher. It reads αμαρ|τοι. The ρ is partially obliterated, but it is unmistakable in the photographic reproduc-

[1] I have given the idiom in Hebrew, though the original was in Aramaic.

tion of the MS. Hence we should emend αμαρτοι into ἁμαρτ(ωλ)οί. Thus the Christian origin of the words which I bracketed in 1893 becomes still more manifest: Καὶ πάντες οἱ ἁμαρτ(ωλ)οὶ χαρήσονται, καὶ ἔσται αὐτοῖς λύσις ἁμαρτιῶν, and internal evidence confirms the omission of these clauses in E. Notwithstanding, this forms a serviceable edition of the Greek.

Another fragment is found in a Vatican Greek MS., No. 1809, written in tachygraphic characters. This was published by Mai, *Patrum Nova Bibliotheca,* tom. ii, and deciphered by Gildemeister in the *ZDMG.*, 1855, pp. 621–624, and studied afresh by von Gebhardt in Merx' *Archiv*, ii. 243, 1872. Besides the above, references to or Greek quotations explicitly or implicitly from Enoch are found in the *Ep. of Barnabas* (see iv. 3; xvi. 4, 6); Justin Martyr, *Apol.* ii. 5; Athenagoras in his Πρεσβεία, x; Clement Alex., *Eclogae prophet.* iii. 456 (ed. Dindorf); iii. 474; *Strom.* iii. 9; Origen, *Contra Celsum*, v. 52, 54; *In Ioannem*, vi. 25 (Lommatzsch, i. 241); *Clementine Homilies,* viii. 12. Since these last afford but slight help in correcting the text, we shall do no more here than refer to Lawlor's article on this subject in the *Journal of Philology*, xxv. 164–225, 1897.

§ 4. The relations of the G^s and G^g to each other and to E (the Ethiopic Version).

(*a*) G^s *more original than* G^g. These two fragments are closely related and yet exhibit marks of independence. They are closely related, and probably go back to the same Greek translation of the Aramaic text, since they present in so many passages identically the same text. On the other hand G^s has in several passages a different and undoubtedly better order of text. Thus G^s rightly places vii. 3–5 of G^g (or rather its equivalent of vii. 3–5) after viii. 3 of G^g. For manifestly vii. 1, 2, viii. 1–3 precede vii. 3–5. Thus it alone preserves the original order. The angels went in to the daughters of men, who bare to them three classes of giants. And the angels taught their women sorceries and incantations (vii. 1, 2). Then follows a detailed account of the art, which each of the leading twenty angels taught mankind. And after this the giants turned against men and began to devour their flesh (G^s viii. 1–3; G^g viii. 1–3, vii. 3–5). It will be observed that in viii. 3 G^g is very defective compared with

G^s in the list of the offices of the various angels. The additional elements in G^s here could not have been written by a Greek, for in every instance the office constitutes when translated into Aramaic a play on the name of the angel who discharges the office. Similarly in vi. 7 the order of the names of the angels is different and G^s is here preferable to G^g E.

Again, viii. 4 of G^s has preserved in all probability a more original text than G^g E. For it is natural that the substance of the prayer of men as they were slain by the giants should be given when it is first referred to in viii. 4. Here, indeed, G^s presents a duplicate text, and both texts give the prayer in question. G^g E, on the other hand, do not give the words of the prayer till ix. 3, when the angels are presenting it before God. G^s in Semitic fashion gives the prayer *in extenso* here also.[1] Again the additional clauses (*πορεύου κτλ.*) in G^s x. 2, 4 belong most probably to the original work but have been lost in G^g E, see p. 24, note 25. The same is true of the addition in G^s ix. 9 with its peculiar diction, as is clear from a comparison of x. 9, 15.

Finally G^s preserves several right readings over against G^g E. Thus *δῆσον* in x. 11 where G^g E corruptly read *δήλωσον*, *κατακριθῇ* in x. 14 where G^g E read *κατακανσθῇ*. Cp. also x. 7.

(*b*) *Relations of G^s and G^g to E.* Even the most superficial study makes it clear that E and G^g are more closely related than E and G^s or G^s and G^g. Indeed the evidence makes it clear that *E was translated from a MS. which was also the parent or ancestor of G^g.* This follows from the fact that *the same corruptions* appear in G^g E over against true readings in G^s where this exists. Thus they both give impossible readings in x. 7 †*ἐπάταξαν* (G^s *εἶπον*); x. 11 *δήλωσον* (G^s *δῆσον*); x. 14 †*κατακανσθῇ* (G^s *κατακριθῇ*); xiv. 8 †*ἐθορύβαζον* (a mistranslation of the Aramaic original), †*ἐξεπέτασαν*; xiv. 18 †*oros* (corrupt for *ὅρασις*?); xv. 9 †*ἀνωτέρων* (G^s *ἀνθρώπων*); xviii. 5 †*βαστάζοντας ἐν νεφελῇ*; xxii. 4 †*ἐποίησαν* for *ἐποιήθησαν*; xxv. 5 †*εἰς ζωήν*; xxviii. 2 †*ἀπὸ τῶν σπερμάτων*. In ix. 6 all the authorities are corrupt, but G^g E agree closely.

Furthermore, they add xv. 10 against G^s as well as the sense of the passage, and omit the same clause in x. 2, 4 against G^s. To the above facts we should add that E agrees with G^g in transposing vii. 3–5 from

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[1] Hence I withdraw the suggestion that G^s vii. 2 is corrupt.

its original position after viii. 3 against G^s, as we have shown in the preceding section: also in exhibiting the same defective text of viii. 4.

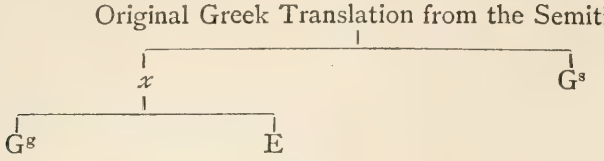
On the other hand *E preserves certain original readings lost by G^g and vice versa.* Thus E G^s rightly add αὐτοῖς after ἐγεννήθησαν in vi. 1 and read βασιλεὺς τῶν βασιλευόντων in ix. 4 where G^g reads β. τῶν αἰώνων, and πάντων τὴν ἐξουσίαν in ix. 5 where G^g reads πᾶσαν τ. ἐξουσίαν, and attest ἐν ταῖς θηλείαις in ix. 8 and εἰς ἀλλήλους ἐξ αὐτῶν εἰς αὐτούς in x. 9, which G^g in both cases omits. Moreover in ix. 11 the corruption in E=τὰ εἰς αὐτούς (for ἐᾷς αὐτούς so G^s) is easy of correction, whereas G^g offers the hopeless αιας. In the following passages *G^g omits clauses and passages preserved by E.* Thus it omits by hmt. clauses in ix. 1, 5; x. 16; xii. 3; xiv. 3; xv. 2; xviii. 3, 5, 11, and without any such intelligible ground ii. 3, all iii and iv except six words, words and clauses in vi. 1, 5; ix. 8; x. 10, 19, 20; xiv. 14; xv. 4, 8; xvi. 1; xix. 1; xxii. 5, 8; xxiv. 1, 2; xxvii. 1. On the other hand *E omits words and clauses preserved by G^g* in i. 1, 9; v. 1, 3; x. 1, 2; xiii. 7; xiv. 25; xv. 11; xx. 8; xxii. 2, 5; xxvi. 1.

Naturally G^g and E have severally developed corruptions which it is generally possible to emend in either case by the help of the other. Thus E reads in i. 9 ዘሰዩ፡ for ዘሰው፡; ii. 1 ጠየቁ፡ for ጠይቁ፡; ix. 4 እሰመ፡ for እንተ፡; xii. 1 and 2, xviii. 9 ዝሱ፡ for እሱ፡ See also notes on xiv. 2, 21, 24, 25; xviii. 7, 9, 13, 16; xix. 2; xx. 2, 6; xxi. 7, 9; xxii. 1, 2, 3, 5, 8; xxiii. 4; xxiv. 3, 5; xxvi. 3, 4; xxvii. 5; xxx. 1; xxxi. 2, 3; xxxii. 2. In the following passages E presupposes ὁμοῦ μετά for ὁμοῦνται in v. 6; τὰ μετὰ αὐτά for μέταλλα in viii. 1; ἀνάγω for ἀναγνῶ in xiii. 4; μυστηρίου for μυρίων in xviii. 16; ὡς εἰρηναῖαι for εἰς σειρῆνας in xix. 2; λάῳ for χάῳ in xx. 5; κοῖλοι for καλοί in xxii. 2, 3. Corruptions of G^g will be found in the following passages: i. 2, 3, 5, 8, 9; v. 1; vi. 8; ix. 4, 6; x. 19; xiii. 1; xiv. 6, 8, 13, 15, 18, 19; xv. 8, 9; xvi. 3; xvii. 3, 7; xviii. 4, 7, 11; xxi. 10; xxii. 5, 6, 9; xxiii. 2; xxiv. 3; xxvi. 2; xxxi. 3.[1]

(*c*) From the above facts it follows that *G^g and E spring from a common ancestor which we may designate x, and that this x and G^s proceed ultimately from the same original, the first Greek translation of*

[1] It is noteworthy that E in xv. 9 gives a conflate text based partly on G^g and partly on G^s: also that in xiv. 22 G^g and E do not agree, but rather supplement each other. See p. 40, note 21.

the Book of Enoch.[1] Hence the genealogy of the above documents might be represented as follows:—



§ 5. The Latin Version and Quotations.

The Latin Fragment, which constitutes a very imperfect reproduction of cvi. 1–18, was discovered in 1893 in the British Museum by Dr. James, the present Provost of King's College, Cambridge, and most kindly placed at my service for publication in my edition of *Enoch* in 1893. In the same year he issued it in the Cambridge Texts and Studies II, No. 3, *Apocrypha Anecdota*, pp. 146–150. According to Dr. James this fragment is found in an eighth century MS. (MS. 5, E xiii in Casley's *Catalogue of the Royal MSS.* now in the British Museum). In this MS. the Enoch fragment is preceded by a penitential edict of S. Boniface, and followed by an anonymous tract 'De Vindictis Peccatorum.'[2]

The text has suffered from additions, omissions, and corruptions, and is very seldom a literal rendering of the original for many words together. Notwithstanding, it makes some contribution to the formation of a better text of cvi.

This MS. further may point to a Latin translation, or at least to a partially completed Latin translation of Enoch; for (1) occurring in the midst of original Latin treatises it appears to have been found in Latin by the collector or scribe of these treatises. (2) It has suffered much

[1] This conclusion hardly seems adequate to explain all the phenomena mentioned on pp. xiii-xiv. These postulate not only the occurrence of duplicate renderings in the Greek translation, but most probably also the occurrence of variants in the Hebrew original. Cf. v. 9; x. 7 (note 6); ix. 4 (note 20); xiv. 8 (see p. xxix); xvii. 7 (note 14: see also pp. xxix–xxx); xlvi. 4, 6 (note 35); lii. 9 (see p. xxxi); xcix. 6 (see p. xxxiii).

[2] In my edition of 1893 the description of the position of this fragment was both wrong and inconsistent. These errors were due not to Dr. James—the source of my information—but to inconceivable carelessness on my own part. When Dr. James rightly disclaimed responsibility in a review of my book, I wrongly maintained, in a rejoinder, his responsibility for the errors in question. I must either have replied without consulting the passage referred to, or else I consulted it but failed to observe its utter absurdity. I did not recognize it till much later.

in the course of tradition, and may, therefore, go back to a date, when the Book of Enoch was not reprobated generally, and when a Latin translation would have been acceptable. (3) It does not show signs of being an excerpt from a collection of excerpts, such as we find in the Greek fragment of Enoch, lxxxix. 42–49; but standing as it does without any introductory note or explanation, it looks as if it had been drawn directly from at least a larger Latin fragment of Enoch.

It is possible that the absurd statement with which the fragment opens—'[Cum esset Lamech annorum tricentorum quinquaginta] natus est ei filius'—originally referred to Methuselah, who was 355 years old when Noah was born according to the LXX Chronology. E speaks here of Methuselah taking a wife for his son Lamech and of a son being born to him.

Latin Quotations. These have been collected most fully by Dr. Lawlor in his article in the *Journal of Classical Philology*, xxv. 164–225. They will be dealt with at some length in my new edition of the *Book of Enoch*.

§ 6. The Ethiopic Version and MSS.

The Ethiopic Version has been preserved in twenty-nine MSS. of which fifteen are to be found in England, eight in France, four in Germany, one in Italy, and one in America. Of these MSS. there are only three of which my knowledge is indirect and slight, but not yet too slight to enable me to estimate their value and their affinities with the other MSS. These MSS. are *p* and *z*, *ꞓz*. Of these *z* indeed was most kindly lent to the Bodleian Library for my use, but unhappily I was absent part of the time of its sojourn there, and whilst I was present the officials of the Bodleian did not notify me of its arrival. *ꞓz* is of no account as it is merely an exact transcript of *b*. Next as regards *p*, this MS. formerly belonged to Lord Crawford and was lent by him to the editor of the German edition of the Ethiopic text of Enoch which appeared in 1901, but since that date this MS. has passed into the hands of a lady, who refuses to lend it or any other MS. in her possession to the Bodleian Library for the use of English editors. Of the remaining MSS. I have directly examined twenty-two, i. e. *gꞓgmqtu*, *abfhiklno*, and *suvwyꞓaꞓb*. Of these I photographed thirteen, i. e. *gꞓgmqtu*, *fhiklno*. Five others, i. e. *abyꞓaꞓb*, I had no need to photograph, as

the owners of *a₂ b₂* most kindly put these MSS. at my service for the space of two years, while *a b y* were always at hand for consultation in the Bodleian, to which *y* had been lent for that purpose by the Munich Library. Of the Abbadian MSS. *r s v w* I made collations on a number of test passages, while at Abbadia. These readings are appended in foot-notes on these MSS. in the following list, and are sufficient to show the affinities of these MSS. amongst MSS. of the second class. Finally, as regards *c d e x* I have used Dillmann's collation of *c d e* and a photograph of *x* which I procured from the Vatican. Thus for the construction of the present text I have had at my service photographs of fourteen MSS. *g₂ g m q t u*, the constant use of the five MSS. *a b y a₂ b₂*, Dillmann's collations of *c d e*, Flemming's collation of *p* (which I have used sparingly)—in all twenty-three MSS. Four other MSS. *r s v w* I have collated sufficiently to determine their character. Of the remaining MS. *z* (for *z₂* may be ignored as a transcript of *b*) it is enough that we have Flemming's assurance that it is closely related to *a b c d e*.

The division of Enoch into chapters was made apparently in the sixteenth century. The division into 108 chapters was made by Dillmann without MSS. authority, but as it has been followed by all subsequent scholars it is here adopted for the sake of convenience. The above division is indeed found in one MS., i.e. *h*, but this MS. was unknown to Dillmann when he made his text. Moreover, the chapters in *h* vary frequently in length from those in Dillmann's text.

The full list of the MSS. is as follows:—

a. Bodley, No. 4. Large quarto. 40 foll. 3 cols. 105 chapters. Latter half of 18th cent. Enoch only.[1]

b. Bodley, No. 5. Large quarto. 141 foll. 3 cols. 18th cent. (?). Enoch (98 chapters), Job, Isaiah, 12 Minor Prophets, Proverbs, Wisdom, Ecclesiastes, Canticles, Daniel.

c. Frankfort MS. Rüpp. II. 1. 34 × 30 cm. 181 foll. 3 cols. 18th cent. In several hands. Enoch (98 chapters), Job, Octateuch.

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[1] Laurence issued a transcript of this MS. in 1838. The transcription is somewhat faulty in the earlier chapters. The errors are, as a rule, easy to correct, but, even after the rejection of the obvious errors of the press, a considerable number remains, and the most of these have been reproduced in Dillmann's *Apparatus Criticus*, and from Dillmann's have passed over into Flemming's text of 1901. In chapters v–x these errors are distributed as follows: one in v. 3; viii. 3; x. 1: three in vii. 1, 2, 5: four in vi. 1, 4, 7 (*bis*).

d. Curzon MS. Quarto. 91 foll. 2 cols. Enoch (102 chapters), Job, Daniel, 4 Ezra, Sirach.

e. Curzon MS. Small quarto. 101 foll. 2 cols. Marginal notes from another hand. Enoch (98 chapters?), Samuel, Kings, and Apocryphal book.

f. British Museum. Add. 24185 (Wright's Catalogue, 1877, No. 5). 2 cols. of 23 lines. 19th cent. Enoch only. 106 chapters.

g. Brit. Mus. Orient. 485 (Wright, No. 6). 190 foll. 23 × 19 cm. 2 cols. of 23 or 24 lines. First half of 16th cent. Enoch (without division into chapters), Book of Jubilees. On foll. 168^{a}–177^{a} a duplicate of chapters xcvii. 6^{b}–cviii. 10 is inserted from another MS. akin to *g*. See next MS.

g. This MS. consists only of xcvii. 6^{b}–cviii. 10, and is found in foll. 168^{a}–177^{a} of *g*. It is inserted between the last word and the last but one of xci. 6. It is written by the same scribe, but the text though belonging to the best type differs from *g*.[1]

h. Brit. Mus. Orient. 484 (Wright, No. 7). 3 cols. of 50 or 51 lines. 18th cent. Enoch (108 chapters), Octateuch, Jeremiah, Daniel, Ezekiel, 1–4 Ezra, Tobit, Judith, Esther, Sirach.

i. Brit. Mus. Orient. 486 (Wright, No. 8). 3 cols. of 29 lines. 18th cent. Chapters i–lx. 13^{a} missing. Nos. of remaining chapters erased. Enoch, Samuel, Kings, Jeremiah, Sirach.

k. Brit. Mus. Orient. 490 (Wright, No. 12). 3 cols. of 30 lines. 18th cent. Enoch (107 chapters), Job, Daniel, 1 Ezra, Isaiah, 12 Minor Prophets.

l. Brit. Mus. 24990 (Wright, No. 13). 3 cols. of 31 lines. 18th cent. Enoch (divided into chapters, but no numbers supplied), Job, Books ascribed to Solomon, Isaiah, 12 Minor Prophets, Daniel.

m. Brit. Mus. Orient. 491 (Wright, No. 15). 219 foll. 40 × 32 cm. 3 cols. of 27 lines. 18th cent. Enoch (without division into chapters), Job, 12 Minor Prophets, Tobit, Judith, Esther, Maccabees.

n. Brit. Mus. Orient. 492 (Wright, No. 16). 3 cols. of 30 lines. 18th cent. Enoch (87 chapters), Books ascribed to Solomon, Jeremiah, 1 Ezra, Canticles, Sirach, Judith, Esther, Tobit.

o. Brit. Mus. Orient. 499 (Wright, No. 23). 3 cols. of 31 lines. 18th cent. Sirach, Daniel, Enoch (106 chapters), Isaiah, 12 Minor Prophets.

p. Formerly in the possession of Lord Crawford—now in that of Mrs. Rylands. 67 foll. 39 × 33 cm. 3 cols. 17th cent. Enoch and other books.

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[1] I here accept Flemming's correction (*Das Buch Henoch*, p. 8, note) of my description (*Book of Enoch*, p. 266) of the extent and character of this MS.

q. Berlin MS. Peterm. II. Nachtr. No. 29 (Dillmann's Cat. 1). 167 foll. 17 × 14 cm. 2 cols. of 13 to 14 lines. 16th cent. Without division into chapters. Enoch only.

r. Abbadianus 16 (vid. *Cat. raison. de mss. éthiop. appartenant à A. d'Abbadie*, Paris, 1859). 19th cent. Enoch (77 chapters) and other works.[1]

s. Abbadianus 30. 18th cent. Enoch and other works.[2]

t. Abbadianus 35. 40 × 35 cm. 3 cols. of 38 to 39 lines. 17th cent. There are many erasures and corrections and marginal notes. The latter belong to the later type of text, and are designated as t^2. The division into chapters is marked in the margin on the first few folios. Enoch, Job, Samuel I and II, Kings, Chronicles, Books ascribed to Solomon, Prophets, Sirach, i–v Ezra, Tobit, Judith, Esther.

u. Abbadianus 55. 191 foll. 51 × 39 cm. 3 cols. of 48 to 50 lines. Possibly as early as the 15th cent. Enoch (without division into chapters) and other works. Text of Enoch much abbreviated after chapter lxxxiii.

v. Abbadianus 99. 70 foll. 23 × 17 cm. 2 cols. 19th cent. Copy made for M. d'Abbadie from a MS. in high estimation among the native scholars. This MS. has all the bad characteristics of the later type of text. Enoch only.[3]

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[1] This is a poor MS., but it exhibits a few good readings. Thus it agrees with *a*, *a d* in vi. 5^{49} (i. e. note [49]): originally it supported *g* in right reading against all other MSS. on xvii. 2^{22}: it agrees with *q t*, *β–a b d x* on xxxix. 10^{1}, with *α–m*, *d e k l n w ,a* on xlv. 3^{28}, with *α–q*, *d e f h k l y ,a* on xlvi. 7^{7}, with *a e h k n v w* on lxiii. 1^{30}, with *α–t*, *a e f h k n* on lxix. 4^{18}, with *α*, *a e f h i k l n ,a* on lxxi. 1^{16}, with *α*, *f i l o y ,a ,b* on lxxxi. 3^{18}, with *α–u*, *a c e f h i k n* on lxxxix. 42^{6}, with *α–m*, *a c f h i k n* on xciii. 10^{16}, with *α–m*, *a c d i k l o ,a ,b* on xc. 29^{24}, with *m*, *c f h i k l n x ,a* on cii. 4^{28}. From the above it is clear that this MS. though it does not follow closely any of the special groups of *β*, yet it shows some affinity for *e* and its congeners.

[2] This is a poor MS., but has some notably good readings. Agrees with *u*, *e v x* on ix. 8^{21}, agrees with *α*, *d e f h k l n y ,a* on xxiv. 2^{40}, with t^2, *d e f k l n y ,a* on xxix. 2^{31}, with *g m u* on xxxix. 10^{1}, with *g m q*, *a d f o y ,b* on xl. 1^{29}, with *α–m*, *d e k l n w y ,a* on xlv. 3^{28}, with *α–q*, *d e f h k l y ,a* on xlvi. 7^{7}, with *α–q*, *d e f h k n o ,b* on xlviii. 6^{3}, with *α*, *β–b c x* on liii. 7^{19}, with *α–u*, *k n* on lxii. 9^{15}, with *α*, *i n* on lxii. 15^{22}, with *a e h k n v w* on lxiii. 1^{30}, with *e h* on lxvii. 3^{26}, with *α–t*, *a e f h k n* on lxix. 4^{18}, with *α*, *a e f h i k n* on lxxi. 1^{16}, agrees with *h* on lxxxiii. 8^{30}, with *α–u*, *c d f i l o y ,a ,b* on lxxxiii. 11^{10}, with *g m t*, *a b c f h i k n x* on lxxxiv. 1^{24}, with *α–g*, *a e l o x y ,b* on lxxxvi. 2^{12}, with *α–m*, *a c f h i k n* on xciii. 10^{16}, with *g ,g t*, *b i l o p x y ,a ,b* on c. 12^{31}, with *m*, *c f i k l n x ,a* on cii. 4^{28}. This MS. so far as it agrees with any special group within *β* does so with *e h*.

[3] This MS. which embodies the text approved by the Mamheran or native scholars exhibits most of the vices of the second class of MSS., but some excellent readings. See on lxxxix. 1^{20}, c. 4^{7} below. It agrees with *b o x ,b* on ix. 10^{3}, with *,a* on xvii. 3^{27}, with *α*, *β–a b d w x ,a* on xxxix. 7^{24}, with *q t*, *c e f h k l n o y ,a ,b* on xxxix. 10^{1}, with *g m q*, *a d f o y ,b* on xl. 1^{29}, with *c h* on xl. 2^{30}, with *α–q*, *d e f h k n o ,b* on xlviii. 6^{3}, with *α*, *β–b c x* on liii. 7^{19}, with *e h* on lxii. 9^{14}, with *q*, *β* on lxii. 12^{12}, with *a e h k n w* on lxiii. 1^{30}, with *g q*, *e f* originally (?), but with *t u*, *β–e f* over erasure on lxiii. 7^{5}, with *e h*

w. Abbadianus 197. 157 foll. 26 × 23 cm. 3 cols. of 29 lines. 17th or 18th cent. Enoch (98 chapters) and other works.[1]

x. Vatican MS. 71 (cf. Mai, *Script. veterum nova collectio, Romae*, 1831, T. v. 2, p. 100). 27 foll. 3 cols. of 32 lines. 17th cent. Enoch only. 98 chapters.

y. Munich MS. 30. 61 foll. 25 × 15 cm. 2 cols. of 20 to 28 lines. 17th cent. Division into chapters only at the beginning. Enoch only.

z. Paris MS. 50 (see Zotenberg's Cat.). 17th cent. Enoch (division into chapters only at the beginning) and other works.

z^b. Paris MS. 49. 18th cent. Copy of *b*.

a. Garrett MS. 17 × 12 cm. 2 cols. of 22 lines. 19th or end of 18th cent. Enoch only.

b. Westenholz MS. 71 foll., of which first and last two are empty. 2 cols. of 24 lines. 18th cent. 106 chapters. Enoch only.

§ 7. Relations of the Ethiopic MSS.

(*a*) *Two forms of text, α, β, of which β is late and secondary.* There are two forms of the Ethiopic text. The first is represented by *g a g m q t u* (and in some degree by *n*), which we shall henceforth designate by *α*, and the second, which owes its origin to the labours of native scholars of the sixteenth and seventeenth centuries, by all the remaining MSS., i. e. *β*. The result of these labours has been on the whole disastrous; for these scholars had neither the knowledge of the subject-matter nor yet critical materials to guide them as to the form of the text. Hence in nearly every instance where they have departed from the original unrevised text they have done so to the detriment of the book. But it is not to be inferred from the above that *α* always represents one type of text and *β* another

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on lxvii. 3^{26}, with *α–t*, *a e f h k n* on lxix. 4^{18}, with *m*, *β–i*[1] on lxx. 3^{4}, with *α*, *a e f h i k n* on lxxi. 1^{16}, with *t*, *d h i x* on lxxxiii. 8^{30}, with *a b e h k n x* on lxxxiii. 11^{10}, with *g m t*, *a b c f h i k n x* on lxxxiv. 1^{24}, with *m* on lxxxix. 1^{20} (here undoubtedly right), with *α–u*, *a c e f h i k n* on lxxxix. 42^{6}, with *m*, *b e f h n p x* on xc. 29^{21}, with *α–m*, *a c f h i k n* on xciii. 10^{16}, with *a g q* on c. 4^{7}, with *m*, *c f i k l n x a* on cii. 4^{28}.

[1] Agrees with *α*, *a d r* in vi. 5^{40}, with *α–t*, *n* on ix. 6^{8}, with *a e f h*[1] *k l p r s v a b* on x. 11^{14}, with *m t u* though originally with *g q*, $t^2\beta$ on xv. 12^{23}, in margin with *g* on xxiv. 2^{39}, with *α*, *d e f h k l n y a* on xxiv. 2^{40}, with t^2 *d e f k l n y a* on xxix. 2^{31}, with *q t*, *c e f h k l n o y a b* on xxxix. 10^{1}, with *α–m*, *d e k l n y*[2] *a* on xlv. 3^{28}, with *α–q*, *d e f h k l y a* on xlvi. 7^{7}, with *a e h k n v* on lxiii. 1^{30}, with *α*, *β–b c d n o y b* on lxxi. 1^{16}, with *α*, *f i l o y a b* on lxxxi. 3^{18}, with *α–g*, *a e l o x y b* on lxxxvi. 2^{12}, with *α–u*, *a c e f h i k n* on lxxxix. 42^{6}, with *α–m*, *a c d i k l o a b* on xc. 29^{21}, with *α–m*, *a c f h i k n* on xciii. 10^{16}, with *m*, *c f h i k l n x a* on cii. 4^{28}, with *a g m*, *β–c* on ciii. 7^{41}, with *a b c e k* on civ. 9^{18}.

type opposed to the former; for the attestation of neither group is wholly uniform, as each group is divided within itself. This statement holds true in a much greater degree of α. Indeed, the cases are comparatively few where α differs as a whole from β. Fifty readings out of fifty-one which any editor must adopt will have the support of one MS. singly as *g*, *m*, *q*, *t*, *u*, or of groups such as *g m*, *g q*, *q t*, *g u*, *g m q*, *g m t*, *g m u*, &c., and the fifty-first time of the undivided α. For instances of the latter see i. 9 (note 23), viii. 1 (note 34), x. 3 (note 36), 13 (note 28), 17 (note 7), 22 (note 48), xv. 5 (note 24). Moreover, when the attestation of α is divided, the individual or group of α attesting the right reading will often have the support of β or of groups within β. The above facts serve to prove that *the recension was not the work of a few years, but was rather a process which culminated in such a text as we find in* β, *but particularly in the* MS. *v*.

(*b*) β *or groups in* β *sometimes preserve the original texts.* Again it is noteworthy that in a limited number of cases β preserves the original text where α is secondary. Some of these are no doubt accidental, but seventeen[1] such readings in thirty-two chapters are hard to account for in this fashion. These instances are found in the following passages. Thus β is right over against α in vi. 6 (note 43), viii. 3 (note 18), ix. 1 (note 6), 3 (note 18), β–*l* in ix. 1 (note 7), x. 1 (note 24), *b c e f h l*^{2} *n o* against α and rest of β in vi. 6 (note 4), *a b x* in ix. 4 (note 24), *b c o x* ,*a* ,*b* in xviii. 4 (note 12), *d y* in xxii. 13 (note 53), *h o* ,*b* in xxiv. 3 (note 47), *n* ,*a* in ix. 6 (note 10), *o x* ,*b* in xviii. 15 (note 32), *n* single-handed in ix. 11 (note 15), x. 3 (note 37), 7 (note 21), xxii. 9 (note 29). Hence in some cases there is in β most probably a survival of the original text where it has been lost in the present representatives of α.

(*c*) *The character and affinities of the chief MSS. g.* Of the MSS. of α, *g* is decidedly the best all-round MS. This does not mean that it has more unique and right readings than any other MS. of the older type of text, but that when all the good points of the various MSS. are summed up, *g* comes out an easy first. In the first thirty-two chapters *g* alone attests the right reading in vi. 5 (note 37), xvii. 3 (note 27), xviii. 7 (note 33), xxi. 5 (note 8), xxviii. 3 (note 11). In lxxxix. 42 (note 4) it has only the support of *n*, the best of the second class MSS. This MS.

[1] Flemming enumerates only six, and three of these are wrong; for *t* in these three cases agrees with β: in ii. 1 *t* is wrongly represented as agreeing with α–*t*.

has been made the basis so far as any single MS. can of my text. It exhibits much strange orthography and bad grammar, and many corruptions. Notwithstanding it is by far the best representative we have of the ancient text. It was this MS. together with *m* that I used when emending Dillmann's text for my translation and commentary which appeared in 1893.

ᶜg. This MS., which has already been described, shows certain idiosyncrasies in ciii. 9–15, where it uses the first person over against the third in the other MSS. Outside this chapter it agrees in turn with *g*, *m*, *q*, *t*, *u* or with combinations of these or with one or more of these combined with *β*, but it is most nearly related to *g*.

m. This MS. is in some respects the weakest of the older group. It attaches itself so closely to *g* that we must assume its having come under its influence. This fact becomes of importance when we come to chapters xcvii. 6ᵇ–cviii. 10, where we have both *g* and *ᶜg*.

Moreover, the evidence is not as decisive as we could wish; for though alone or together with *β* it agrees in many passages with *g* (see xcvii. 6 (note 28); xcviii. 2 (note 19) (along with *β*), 3 (note 29); cii. 1 (note 1), 6 (note 2); ciii. 2 (note 2), 13 (note 15); cvi. 10 (note 6)), yet we find it displaying similar affinities with *ᶜg* (see xcviii. 6 (notes 13, 15); xcix. 2 (note 2); ciii. 2 (note 51), 6 (note 34), 7 (note 41); civ. 1 (note 5); cv. 2 (note 32); cvi. 7 (note 24), 10 (note 1), 19 (note 34)). On the other hand in the vast majority of its unique readings *ᶜg* is unaccompanied by *m*. Hence somehow *m* has been influenced by the readings both of *g* and *ᶜg*. In x. 2 (note 33) and xvii. 4 (note 36) it alone attests the primitive text, in vii. 3 (note 9) alone with *f*, and in xv. 11 (note 21) with *b x y*.

q. Though teeming with every form of error incident to the transmission of a text in the way of additions, corruptions, and omissions, this MS. contains a larger number of unique original readings than any other used in our text. Thus it alone preserves the original text in ix. 8 (note 21), x. 11 (note 16), xiv. 1 (note 39), xxi. 2 (note 24), xxii. 9 (note 25), xxiv. 2 (note 41), xxvi. 3 (note 33), xxvii. 4 (note 47), xxxii. 4 (note 31). It approximates more closely to *g ᶜg m* than to *t u*.

t. This is a most interesting MS.,[1] as it gives the older type of reading

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[1] This MS. is notable also from the fact that for the Books of Samuel and Kings it alone exhibits a third type of text diverging from the two types of text in circulation in Abyssinia. These were the first and primitive type of text and the later or Vulgate. Where this MS. diverges

in the text and the later either over erasures or above the line or in the margin, with the rejected words in the text bracketed. The corrector has not done his work thoroughly. Accordingly many of the older readings remain untouched. The work of erasing has been so frequently perfunctory that it is generally possible to decipher the original text. Moreover, in some cases the correction represents a return to the older text. Cf. i. 6 (note 5). As *g* ,*g m* are closely connected, so are *t* and *u*. *t* is the least original of the MSS. of the first class. Thus it is hardly ever right alone. For one instance in the first thirty-two chapters see x. 10 (note 3).

u. This MS. would form a good third to *g* and *q* but that it is so imperfect after chapter lxxxiii, for nearly one-seventh of the entire book is omitted in the course of lxxxiii-cviii. These omissions are made in the most capricious way. Sometimes words, sometimes phrases, sometimes whole sentences and paragraphs are excised to the entire destruction of the sense. Notwithstanding as *u* is a valuable MS. I have most faithfully recorded all its omissions and changes. In chapters i–xxxii it alone preserves the true text in iii (note 23), iv (note 33), xxi. 7 (note 40).

n. Of MSS. of the second class *n* is by far the best. Indeed, though in the main embodying the second type of text it attests more unique and original readings in chapters i–xxxii than *m* or *t* or *u*. Thus it stands alone in giving the original text in ix. 11 (note 15), x. 3 (note 37), 7 (note 21), xxii. 9 (note 29) (?). Alone of MSS. of the second class it gives along with various MSS. of the first class the true text as in i. 3 (note 18), xiv. 21 (note 10), xxv. 7 (note 19), lxxxix. 42 (note 4), &c. Thus *n* exhibits the characteristics of both types of text.

Remaining MSS. of β. Several of these MSS. go in pairs. Thus *a x*, *d y*, *e h*, *o* ,*b* must go back respectively to four common sources, as they respectively attest a vast number of unique readings. With *a* in a less degree *k* is connected. *e h* and *o* ,*b*, moreover, have also a considerable number of readings in common, and likewise *d l o y*.

A study of the notes will show the reader that it is possible to establish partial connexions between other groups of MSS. than those already mentioned, but the further prosecution of this subject does not lead to any valuable results.

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from these two classes of text it repeatedly agrees with the Hebrew (Massoretic) text. Subsequently a corrector worked over this MS. and erased readings belonging to the first class, as well as those peculiar to this MS. which were derived from the Hebrew, and substituted readings of the second or Vulgate type. See Dillmann, *Bibl. Aeth.* T. II. i; *Appar. Crit.*, p. 5.

§ 8. Editions of the Ethiopic Version.

Laurence, *Libri Enoch Versio Aethiopica.* Oxoniae, 1838. This text was issued simply as a transcript of *a*, one of the MSS. brought to Europe by Bruce, the great Abyssinian traveller, in 1773. The transcription is not very accurate in the early chapters, though the errors are as a rule easy to correct. In chapters v–x there are ten; most of these have passed over into Dillmann's *Apparatus Criticus*, and from Dillmann's to Flemming's. As the text advances it becomes more accurate, so that I found its citation by Dillmann to be sufficiently trustworthy for use in the present edition.

Dillmann, *Liber Henoch, Aethiopice, ad quinque codicum fidem editus, cum variis lectionibus.* Lipsiae, 1851. This edition was based on five MSS. *a b c d e*, of which *a b* are in the Bodleian, *c* in the Frankfort Library, and *d e* were the property of the well-known traveller, Robert Curzon. Of Dillmann's collations of *b c d e* I have tested only that of *b* in the opening chapters, and found only one bad error, in chapter vii. These five MSS. are all of secondary value. The best of them is *a*. No further work on the Ethiopic text appeared till 1892, when Dillmann (*Sitzungsberichte d. kgl. Preuss. Akad. d. Wiss. zu Berlin*, 1892, li–liii, pp. 1039–1054, 1079–1092) published some variants from three MSS. on the first thirty-two chapters of Enoch in connexion with his edition of the fragmentary Greek Version.

Charles, *The Book of Enoch translated from Professor Dillmann's Ethiopic Text emended and revised in accordance with hitherto uncollated MSS. and with the Gizeh and other Greek and Latin Fragments.* Oxford, 1893. This translation was based on a drastic revision of Dillmann's text. Ten new MSS., which belong to the British Museum, were used, three of them, *g₁ g m*, being of primary importance, and seven, *f h i k l n o*, being of only secondary. Of these MSS. I collated *m, f h i k l n o* on about three hundred passages; but *g₁ g* I collated throughout, on the whole accurately, but defectively, as I now find, in a relatively small number of passages.

Flemming, *Das Buch Henoch: Aethiopischer Text herausgegeben von Joh. Flemming* (=*Texte und Untersuchungen*, Neue Folge, VII. i). Leipzig, 1902. Dr. Flemming's text is based on fifteen MSS., *a b c d e g g₁ m p q t u v w y*. Of these six belong to the first class *g₁ g m q t u* and the

rest to the second class. This editor has been at no little pains in the preparation of his text. Thus he has himself collated *g m p q y*. His knowledge of *t u* he owes to photographs taken by Professor Meyer in France, and of *v w* to collations of the same scholar. It was a fatal error on Dr. Flemming's part that he did not photograph *g m q*, or, at all events, revise his collations of them.

Flemming's text naturally constitutes an immeasurable advance on that of Dillmann, and a considerable advance on Dillmann's text as emended in my commentary in 1893. With the help of the three new first-class MSS. *q t u*, this editor was able to point out a few passages where I followed mere idiosyncrasies of *g*, and also some others where I preferred the less trustworthy of the two texts *g*, *g* in chapters xcvii. 6[b]–cviii. 10.

On the whole, Flemming's text is good, as might be expected from so excellent an Ethiopic scholar, and several of his suggestions have been accepted in the present edition. On close examination, however, Flemming's edition proves unsatisfactory from its frequent inaccuracy in the collation of the MSS. generally, and its inadequate collation of the first-class MSS. In my review of this edition in the *American Journal of Theology*, pp. 689–703, 1903, I have summed up its serious shortcomings under the following heads: (i) *Inaccurate and defective collation of the MSS.*; (ii) *The adoption of inferior readings into the text where the MSS. evidence for the true text is incontrovertible.* Flemming's treatment of the great Berlin MS. *q* on chapters x–xxxii will exemplify his method in dealing with the other MSS. In six passages in these chapters *q alone* amongst the Ethiopic MSS. preserves the true text of E, as is proved by G. Yet in two of them, xxi. 2 (note 24), xxiv. 2 (note 41), *q* is not collated at all, and in the remaining four, x. 11 (note 16), xiv. 1 (note 39), xxii. 9 (note 25), xxxii. 4 (note 31), the reading of *q* is relegated to the notes, and the wrong reading adopted. In x. 7 (note 21) *q* practically gives the original text (which is preserved by *n* alone), but the corrupt text is adopted by this editor. (iii) *Corrupt passages are left in the text without any attempt to emend them or even to call attention to their viciousness.* (iv) *Divergencies between G and E are left unexplained.* (v) *Practically no use is made of the Semitic background for purposes of emendation.* Notwithstanding the above shortcomings, Dr. Flemming's edition is deserving of the gratitude of Orientalists, as it constitutes a vast advance on that of Dillmann, and forms on the whole a serviceable work for students generally.

§ 9. Original Language of Chapters VI–XXXVI—Aramaic; of I–V, XXXVII–CIV—Hebrew.

That the Book of Enoch was originally written in a Semitic language is now universally admitted. But what that language is is still a question of dispute. In the past Hoffmann, Jellinek, Dillmann (?) assumed a Hebrew original, and Halévy (*Journ. Asiatique*, 1867, pp. 352–395) furnished excellent grounds for such a belief, but of late years, since the discovery of the Gizeh Greek fragment, there has been a tendency to assume that the original was written in Aramaic. Neither view can I believe be established, but each appears to be true in part, as I hope now to prove. The proof in certain sections amounts almost to demonstration: in the case of others only a probability can be indicated. The results of present study of this problem tend to show that chapters vi–xxxvi were originally written in Aramaic, and xxxvii–lxxi, lxxxiii–civ, and probably i–v in Hebrew. The original language of lxxii–lxxxii is still indeterminable, but the probability of an Aramaic original seems to be greater than that of a Hebrew.

Chapters i–v. Probably from a Hebrew original. These chapters do not come from the same author or period as vi–xxxvi.

v. 9 (G^{g}) 'They shall not be punished (ܢܬܚܫܘ = κολασθήσονται) all the days of their life.' Since E has ἁμάρτωσιν here, if the text in both cases is rightly transmitted, it is probable that יאשמו stood in the original, and that it was rendered by ἁμάρτωσιν in the text of the Greek translation and by κολασθήσονται in the margin, or vice versa. In the *Test. Asher*, vi. 1, the converse appears to have happened and the translator to have rendered this Hebrew verb by κολάζονται instead of by ἁμαρτάνουσι.

Again in i. 9 'He cometh with myriads of holy ones' the text reproduces the Massoretic of Deut. xxxiii. 2 (see note on i. 9) in reading אָתָא = ἔρχεται, whereas the three Targums, the Syriac, and Vulgate read אִתּוֹ = μετ' αὐτοῦ. Here the LXX diverges wholly. The reading אתא is recognized as original. The writer of this section of Enoch used the Hebrew text, and followed neither Version nor Targum in reproducing it. Presumably he wrote in Hebrew also. See also notes 1. 9 on p. 10.

Chapters vi–xxxvi. It will be observed in the notes on these chapters that sometimes the Greek is retranslated into Hebrew and sometimes into Aramaic. The reason is that when they were written (in 1901–1902) I was still

undecided as to which language was the original. The balance of evidence now appears to me to be in favour of the latter, and this is as follows:—

(*a*) *Aramaic words transliterated in the Greek.* In xviii. 8 φουκά = פוכא, in xxviii. 1 and xxix. 1 μανδοβαρά and βαβδηρά = מדברא.[1]

(*b*) *Aramaic constructions.* In xix. 2 we have the peculiar Greek αἱ γυναῖκες αὐτῶν τῶν παραβάντων ἀγγέλων. This is a literal reproduction of the Aramaic idiom נשיהן די מלאכיא די חטו. The same construction recurs in E in ix. 8 which = συνεκοιμήθησαν μετ' αὐτῶν μετὰ τῶν θηλειῶν = שכיבו עמהין עם נשיא. Here G^g, it is true, has omitted μετὰ τῶν θηλειῶν. This omission may be due to the unintelligibility of the construction to a pure Greek scribe. It is possible, however, that G^s is right, which connects ἐν ταῖς θηλείαις with the next verb—συνεκοιμήθησαν μετ' αὐτῶν καὶ ἐν ταῖς θηλείαις ἐμιάνθησαν. But this is very unlikely; for the natural construction would be συνεκοιμήθησαν μετὰ τῶν θηλειῶν καὶ ἐν αὐταῖς ἐμιάνθησαν. We have probably a third instance of this idiom in vi. 8 οὗτοί εἰσιν ἀρχαὶ αὐτῶν οἱ δέκα, where οἱ δέκα should be emended into τῶν δεκάδων with E. Then ἀρχαὶ αὐτῶν τῶν δεκάδων = ראשיהון דעסריתא. This Aramaic idiom has made its way into the O. T. as in Canticles iii. 7.

(*c*) *Some of the proper names with which paronomasias are connected postulate an Aramaic original.* Thus in G^s viii. 3 we have ὁ δὲ τρίτος ἐδίδαξε τὰ σημεῖα τῆς γῆς. Now ὁ τρίτος in vi. 7 is Ἀρακιήλ = ארקיאל, where ארק is Aramaic for 'earth.' Again in G^s viii. 3 we have ὁ δὲ εἰκοστὸς ἐδίδαξε τὰ σημεῖα τῆς σελήνης (G^g Σεριὴλ σεληναγωγίας), where ὁ εἰκοστός according to G^s vi. 7 is Σαριήλ = סהריאל. Here סהר is Aramaic for 'moon.' Again in viii. 3 the ὁ ὄγδοος in ὁ δὲ ὄγδοος ἐδίδαξεν ἀεροσκοπίαν is G^g Ἐζεκιήλ (G^s Ζακιήλ) = שחקיאל. שַׁחַק (= ἀήρ), it is true, is Hebrew as well as Aramaic.

(*d*) *Occasionally the source of corruptions in the Greek can be detected by retranslation into Aramaic.* I can offer but a few instances of this nature; for though there are many passages which can be restored by retranslation into the original, the restoration can be made equally well in most passages by retranslation into either Hebrew or Aramaic. The evidence, therefore, in this section is not conclusive. It serves to prove, however, the thoroughly Semitic basis of our author.

x. 17 τὰ σάββατα αὐτῶν. Here we should have τὸ γῆρας αὐτῶν. Here, as note in loc. shows, the source of the corruption is explicable both in Hebrew and Aramaic.

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[1] On the other hand in xxvii. 2 γῇ is a transliteration of גיא (= 'valley') which is a pure Hebrew word, the Aramaic being חֵילָא. Since גיא, however, is here used as a proper name, as denoting the 'Valley of Hinnom,' its use may be justifiable in an Aramaic document.

xii. 6 *οὐκ† ἔσται αὐτοῖς† εἰς ἔλεον.* See note on this passage on p. 238.

xiii. 2 *ἀνοχὴ καὶ ἐρώτησίς σοι οὐκ ἔσται περὶ ὧν ἔδειξας ἀδικημάτων*, 'no forbearance nor †request shall be to thee in regard to &c.' Here שְׁאֵלָא (= *ἐρώτησις*) was corrupt for שְׁלֵיחָא[1] = *ἄφεσις*, 'forgiveness.' Cf. xii. 5 *καὶ οὐκ ἔσται . . εἰρήνη οὔτε ἄφεσις.* Here the Hebrew can also account for the corruption.

xiii. 9 *πενθοῦντες ἐν* Ἀβελσιαήλ (so E), i. e. Ἀβειλήνη = אבלין באבילין— a paronomasia.

xiv. 6 *οὐκ ἔσται ὑμῖν †ὄνησις αὐτῶν ἀλλὰ πεσοῦνται . . . ἐν μαχαίρᾳ.* Here *ὄνησις* = מוֹתָר, which should here have been rendered *κατάλειμμα.* In Hebrew יתר also admits of both senses.

xiv. 8 *κατεσπούδαζον καὶ † ἐθορύβαζον.* Here the second verb is impossible, and we have probably two renderings of one and the same Hebrew word יבהלו accordingly as it is pointed as a niphal or a piel verb. In Aramaic the pael of this verb = *θορυβάζω, ταράσσω,* or *συνταράσσω* in Dan. iv. 2, 16; v. 6, 10; vii. 15, 28, and is rendered by Theodotion[2] by one or other of the latter two verbs. On the other hand the LXX renders the same Aramaic verb by *κατασπεύδω*[3] in iv. 16 and v. 6. Thus the translator of the LXX, who, as we know from the rest of his translation of the Aramaic section of Daniel, was very familiar with Aramaic, assigns to the pael of the Aramaic verb the same meaning as the piel and hiphil of the Hebrew. Hence we may assume that the pael in Aramaic could mean *κατασπεύδω* or *θορυβάζω.* Thus we could explain our text as a dittographical rendering of one and the same Aramaic verb.

If there were two verbs in the original, and this is possible, then we have simply a mistranslation of בהל in *ἐθορύβαζον.*

xvi. 1 *ἀφ' ὧν . . . ἐκ τῆς ψυχῆς τῆς σαρκὸς αὐτῶν* = די מנפש בסרהון. Similar Aramaic idioms are found also in xxii. 9; xxxii. 3. These anomalous Greek constructions can also be explained from a Hebrew background. In xxii. 6 *διό* in *διὸ οὕτως ἡ φωνὴ αὐτοῦ* should with E be emended into *οὗ* in accordance with this idiom. Thus we should have 'whose voice thus.'

xvii. 7. Here E = *τὰ ὄρη τῶν γνόφων* = טורי קבלא (see my note in loc.).

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[1] Or possible שְׁלֵיוָא = 'rest.'

[2] Two MSS. of Theodotion's text A Q render by *κατασπεύδω*, but this may be owing to the influence of the LXX.

[3] The translator of 2 Chron. xxvi. 20; xxxv. 21 renders the Hebrew בהל by *κατασπεύδω.*

The phrase seems to be borrowed from Jer. xiii. 16. If this is so, then G^g which reads *τοὺς ἀνέμους τῶν γνόφων* = רוחי קבלא. In that case we might suppose that the Greek translator found one word in the text and the other in the margin of his Semitic MS. and rendered both, and that G^g preserved one and the Greek ancestor of E the other. The text in v. 9, where E = *κολασθήσονται* (or *κριθήσονται*) and G^g reads *ἁμάρτωσιν* (which are two possible renderings of the same Hebrew word), requires a similar assumption.

xxviii. 2 *πλήρης δένδρων καὶ ἀπὸ τῶν †σπερμάτων.* It would be absurd to speak of a plain as full of 'trees and seeds.' Here I take *ἀπὸ τῶν σπερμάτων* = מזרעין, corrupt for זרעונין = 'and of vegetables.' See my note in loc. for other possible explanations.

xxix. 2 *†κρίσεως δένδρα.* Here *κρίσεως* = דדינא, corrupt for דריחא (so Praetorius) = *εὐώδη*. In Hebrew the corruption can be explained equally well.

xxxi. 3 *ὅταν τρίβωσιν.* These words refer to certain fragrant trees mentioned in the preceding verse. These trees yielded (see p. 70, note 35) a fragrant odour when burnt. Hence it is possible that the Aramaic ידקקון (= *τρίβωσιν*) is corrupt for ידלקון = *καύσωσιν*. Thus: 'when they burn it, it is more fragrant &c.'

Chapters xxxvii–lxx, from a Hebrew original. The assumption of a Hebrew original is required by some of the following passages, while others would admit of either Hebrew or Aramaic.

xl. 9 'The third who is set over all the powers is Gabriel.' There is a paronomasia here on Gabriel's name—אשר על כל גבורות הוא גבריאל. This paronomasia is possible also in Aramaic. In the same verse the words 'the second, who is set over all the diseases . . . of the sons of men, is Raphael' = אשר על כל מהלות בני אדם הוא רפאל, contain a reference to the derivation of the name Raphael, which is possible only in Hebrew—רפא 'to heal.'

xlv. 3 'On that day thine Elect One will sit on the throne of glory
And *he will choose their works*.'

The words in italics are a translation of የኀሪ፡ ምግባሪሆሙ፡ Flemming, after the example of his predecessors, translates: 'wird Auswahl treffen unter ihren Werken.' But this is a mistranslation and would require ኣምግባሪሆሙ፡ Moreover it is absurd to boot. The source of the corruption becomes clear on retranslation. Thus የኀሪ፡ = *ἐκλέξεται* = the Hebrew יבחר, which might (? cf. Isa. xlviii. 10) itself = *δοκιμάσει*, or else it is a corruption

of יבחן, which normally means 'will try.' Thus we should read 'And he will try their works.' In Aramaic בחר has both meanings. Hence this passage is indecisive.

xlvi. 4^{b} 'He will † raise up the kings and the mighty from their thrones.' Of this verse a dittograph occurs four lines later, xlvi. 5^{a}:

'And he will put down kings from their thrones and kingdoms,'

for the parallelism shows that the latter is an intrusion. On the other hand ይገፈትኦሙ = *καθαιρήσει* = יסיר is right (cf. 2 Chron. xxx. 14), whereas ያነሥኦሙ = *ἐγερεῖ* = יעיר is wrong.[1] יעיר would then be a corruption for יסיר.

lii. 9 'All these things will be † denied and destroyed from the face of the earth.' Here Dillmann and Flemming try to give a better sense to the passage by rendering ይትኀሐዱ 'werden verschwinden' and Beer 'werden vernichtet werden.' But the word is unexampled in these senses in Ethiopic. The explanation is discoverable through retranslation. E = *ἀπαρνηθήσονται καὶ ἀφανισθήσονται.* These two verbs are dittographic renderings of the Hebrew יִכָּחֲדוּ.

lvi. 7 'Till the number of their corpses is † through their death †.' እምቶሙ = *ἐκ θανάτου αὐτῶν* = מִמּוֹתָם, corrupt for מֵרִבּוֹת 'more than myriads.'

lxv. 10 'Their judgment has been determined upon and will not be † reckoned before me.' Here 'will not be reckoned before me' = *οὐ λογισθήσεται κατὰ πρόσωπόν μου* = לֹא יֶחָשֵׁב מפני where the verb is corrupt for יֶחְשָׂךְ = 'will be withheld' used of judgments and calamities. Thus the text = 'their judgment has been determined up and will not be withheld by Me.' This restoration is possible also through Aramaic.

lxv. 10 'Because of the † months which they have searched out and through which they know &c.' Here Halévy (*Journ. Asiat.*, 374–375, 1867) objects that ኦውራኅ signifies 'months' and never astrology, and that the knowledge of the future could not have been regarded as criminal by the authors of Enoch. Hence he conjectures that חדשים (= 'months') was a corruption of חרשים = 'sorceries.' This conjecture restores sanity to the text.

lxv. 11 'For these there will be no place of † refuge for ever.' Here ምግባእ = *ἀποστροφή* = תשובה, which should here have been rendered 'repentance.'

lxvii. 13 'These waters of judgment minister to the healing of the

[1] In the notes in loc. I have supposed יַפִּיל and יִטּוֹל.

body of the † angels. Here, as Halévy (pp. 366–367) has remarked, 'angels' is an impossible reading. It = מַלְאָכִים, corrupt for מְלָכִים 'kings.'

lxix. 13 'This is the † number of Kesbeêl.' The word 'number' is here unintelligible. The context requires some such words as 'office,' 'function.' Halévy's explanation is very satisfactory. He holds that the translator here rendered פקודה by 'number' when he should have given 'charge,' 'function.'

From the above restorations on the basis of a Hebrew original, the majority of which are not possible on the hypothesis of an Aramaic original, the natural conclusion is that the chapters xxxvii–lxx were originally written in Hebrew.

Chapters lxxii–lxxxii. From Hebrew most probably.

lxxvii. 1 'The first † wind is called the east because it is the first: and the second the south because the Most High † descends there.' We have here two paronomasias, one misrendering and one corruption. First of all, as Halévy points out, the Greek translator erred by rendering רוּחַ by 'wind' instead of by 'quarter.' Cf. Ezek. xlii. 20. Next, 'Most High descends' = יֵרֵד רָם, corrupt for רָם יָדוּר = 'the Most High abides,' a play on דָּרוֹם 'south.' Finally, the 'east' = קֶדֶם: hence it is 'the first' קדמוני. In verses 2, 3 there are similar paronomasias.

lxxviii. 1. See note 13.

lxxviii. 2. See note 25.

lxxx. 5. See note 1.

Chapters lxxxiii–xc, from Hebrew (or Aramaic?). The evidence is here very scanty as yet.

lxxxiii. 11. Here a corruption in text can be emended by retranslation into Greek or Hebrew. See note in loc.

xc. 18 ἠλάλυψεν ἐπ' αὐτούς = ἐκάλυψεν ἐπ' αὐτούς, a clear Hebraism = כסה עליהם. See my note 16 on p. 185.

xc. 38 'The first . . . became a † word.' Here E = ῥῆμα, but the Greek was not ῥῆμα but ρημ—a transliteration of רְאֵם = 'buffalo.' If we were sure that ρημα stood originally in the Greek translation it would be an argument in favour of an Aramaic original; for ρημα would = רֵימָא.

Chapters xci–civ, from a Hebrew original.

xciii. 5. See note in loc.

xciii. 8. See note on the Hebrew construction.

xcvi. 6. See note.

xcix. 6. Here E=*εἰς ἡμέραν αἵματος ἀδιαλείπτου*, but in Tertullian (*De Idol.*, IV) the phrase appears as 'in diem sanguinis *perditionis*'=*εἰς ἡμέραν αἵματος ἀπωλείας*=ליום דם לאיד where לאיד is corrupt for לְעַד= *ἀδιαλείπτου*. So Symmachus renders לעד in Job xvi. 8 where Massoretic has לָעַד.

ci. 4. Here the text rests on a mistake of the Greek translator or else on a corruption in the Hebrew text, whereby מַלְכֵי 'kings' was read for מַלָּחֵי 'sailors.'

SYMBOLS AND BRACKETS USED IN THIS EDITION.

G denotes the Greek Version.

G^s denotes the Greek fragments preserved by Syncellus: where there is a duplicate version G^{s1} G^{s2} are used.

G^g denotes the Greek fragment discovered at Akhmîm, and now preserved in the Gizeh Museum. See p. xi.

E denotes the Ethiopic Version.

a b c d e, a, b, &c., the Ethiopic MSS. described on pp. xvii sqq.

hmt. = homoioteleuton.

⌜ ⌝ The use of these brackets in G^s G^g i–xxxii means that the words so enclosed, though only in one of these authorities, are also in E. Such words in E G^s go back to Greek archetype. In lxxxix. 42–49 and in cvi these brackets simply denote that the words so enclosed in G and L are not in E, but may nevertheless go back to the archetype.

⌈ ⌉ The use of these brackets in G^s G^g means that the words so enclosed are found only in one of the authorities, and may or may not go back to the Greek archetype.

( ) Words so enclosed are supplied by the Editor.

† † Words so enclosed are corrupt.

[ ] Words so enclosed are interpolated.

መጽሐፈ: ሄኖክ:

መጽሐፈ: ሄኖክ:

I. ቃለ:[1] በረከት: ዘሄኖክ: በከመ:[2] ባረከ: ኀሩያነ: ወ[3]ጻድቃነ: እለ: ሀለዉ: ይኩኑ: በዕለተ: ምንዳቤ: ለእስስሎ: *ዙሎ: እኩያነ: ወረሲዓነ:[4]

2. ወአውሥአ:[5] *ወይቤ: ሄኖክ:[6] ብእሲ: ጻድቅ:[7] ዘእምኀበ: እግዚአብሔር: [እንዘ:] አዕይን ቲሁ:[8] ክሡታት: ወይሬኢ:[9] ራእየ: ቅዱስ:[10] ዘበሰማያት: ዘ[11]አርእየኒ:[12] መላእክት: ወሰማዕኩ: እምኔሆሙ: ዙሎ: *ወእመርኩ: አነ:[13] †ዘእሬኢ:[14]† ወእኩ: ለዝ: ትውልድ: አሳ: ለዘ: ይመጽእ:[15] ርኅቅት::[16] 3. በእንተ: ኀሩያን: እቤ:[17] ወአውጣእኩ: በእንቲአሆሙ: ምስለ ፤ ይወፅእ:[18] ቅዱስ: ወዓቢይ: እማኅደሩ:

4. ወ[19]*እምላኩ: ዓላም:[20] እምህየ:[21] ይከይድ:[22] ዲበ: ሲና: ደብር:

ወያስተርኢ: በትዕይንቲ:

ወያስተርኢ:[23] *በኃይሉ: ጽንዐ:[24] እምሰማይ::[25]

5. ወይፈርሁ:[26] ዙሉ:

ወያድለቅልቁ: ትጉሃን:

ወይነሥእሙ: ፍርሃት:[27] ወረዓድ:[28] ዓቢይ: እስከ: አጽናፈ: ምድር::

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[1] *t u*, *a b c d e l o x*. *g*[1] omits together with next word. *m*, *h*[*v*]*n* read **ሄኖክ: ዘቅዱስ:** (*h* reads **ዘ**) **መ.ድ.ኔ: ዓለም: ዘ** (*n* omits) **ሄኖክ: ነቢይ: ቃለ:** (*m* omits together with two next words). So *k*, but omits two words before last. *q* reads **ራእይ: ዘርእየ: ቃለ:** *f* reads **ዘሄኖክ: ነቢይ: ቃለ:** *y* reads **ዘሄኖክ: ቃለ:** and omits following **ዘሄ**″. [2] *g q*. *m t u*, *β* read **ዘከመ:** [3] G omits. [4] *a–u*. *u* reads **ዙሉ: ረሲዓን: ዘ** *β* **ዙሉ: እኩያን: ወረሲዓን:** [5] This is a poor attempt at rendering the phrase *ἀναλαβὼν τὴν παραβολήν*. Ethiopic translators indeed found this phrase difficult, and never rendered it literally. Cf. Num. xxiii. 7, 18; xxiv. 3, 15, 20, 21, 23. *g m q t* add **እንከ:** which may be a corruption of **ምስለ:** see ver. 3. [6] *u*, *b c d x*, *a* alone in E preserve this order as in G. All other MSS. trans. [7] *q* reads **ብእሲ: ጻድቅ:** (sic). [8] Here E is supported by Num. xxiv. 4, against G, which has *ὅρασις*. [9] So also Num. xxiv. 4. G corrupt. See note 7, p. 3. [10] *g m*, *b y*. Other MSS. read **ቅዱስ:** *x* adds **እግዚአብሔር:** [11] *q*, *d* read **ወ**. [12] *n* reads **አርእይዎ:** [13] *q* omits. [14] *m*, *t*[2] *β*. *g q t* read **እርእይ:** *u* **ዘእርእይ:** The text = *ἃ ἐθεώρουν*. We should probably read **እንዘ: እሬኢ:** or possibly **ራእይ:** a seer of visions (רֹאֶה), of which the unintelligible **አርእይ:** in *g q t u* may be a corruption. [15] *a*, *b c n*. *β–b c n* read **ይመጽኡ:** *β* adds **ትውልድ:** [16] *m t*. *g q* read **ርኅቅት:** *u* **እምርኁቃት:** The **እም** here may be a corruption of **እቤ:** = λαλῶ. *β–d* read **ርኁቃን:** *d* ″**ቃት:** [17] *q* prefixes **ወ**. *d* reads **ይቤ:** [18] *g q u*, *n*. *m*, *β–n* read **ዘይወ**″. *t* **ዘይመፅእ:** [19] *q u*, *β–n*. *g m t*, *n* omit. [20] *m u*, *β–n*. *g q t* read **አምላክ:** *n* **አም**″ **ዘለዓለም:** [21] All MSS. wrongly prefix **ወ** against G. [22] *m* omits. [23] *q* reads **ደስተረኢ:** [24] *a–u*. *u*, *β* read **በጽንዐ: ኀይሉ:** [25] *t* reads **እምሰማያት:** [26] *t*. All other MSS. read **ወይፈርሀ:** [27] *d* prefixes **በ**. [28] *e* omits.

ΕΝΩΧ

I. *Λόγος εὐλογίας Ἐνώχ, καθὼς εὐλόγησεν ἐκλεκτοὺς δικαίους οἵτινες ἔσονται εἰς ἡμέραν ἀνάγκης ἐξᾶραι*[1] *πάντας τοὺς ἐχθρούς*[2], ⌜*καὶ σωθήσονται δίκαιοι*⌝[3].

2. *Καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν· Ἐνώχ, ἄνθρωπος δίκαιος, ἔστιν*[4] *ὅρασις*[5] *ἐκ θεοῦ αὐτῷ ἀνεῳγμένη, ἣν*[6] †*ἔχων*† [7] *τὴν ὅρασιν τοῦ ἁγίου* **καὶ τοῦ οὐρανοῦ*[8], †*ἔδειξέν μοι*[9] ⌜*καὶ ἁγιολόγων ἁγίων ἤκουσα ἐγώ*⌝, *καὶ* ⌜*ὡς*⌝ *ἤκουσα παρ' αὐτῶν πάντα καὶ ἔγνων ἐγὼ θεωρῶν*[10]· *καὶ οὐκ ἐς τὴν νῦν γενεὰν* ⌜*διενοούμην*⌝, *ἀλλὰ ἐπὶ πόρρω οὖσαν* ⌜*ἐγὼ λαλῶ*⌝[11]. 3. ⌜*Καὶ*⌝ *περὶ τῶν ἐκλεκτῶν νῦν λέγω καὶ περὶ αὐτῶν ἀνέλαβον τὴν παραβολήν* ⌜*μου*⌝.

⌜*Καὶ*⌝ *ἐξελεύσεται ὁ ἅγιός* †*μου*†[12] *ὁ μέγας ἐκ τῆς κατοικήσεως αὐτοῦ,*

4. *καὶ ὁ θεὸς τοῦ αἰῶνος* †*ἐπὶ γῆν*†[13] *πατήσει ἐπὶ τὸ Σεινὰ ὄρος,*

καὶ φανήσεται **ἐκ τῆς παρεμβολῆς αὐτοῦ*[14]

καὶ φανήσεται ἐν τῇ δυνάμει τῆς ἰσχύος αὐτοῦ ἀπὸ τοῦ οὐρανοῦ [*τῶν οὐρανῶν*]

5. *καὶ φοβηθήσονται πάντες*

καὶ †*πιστεύσουσιν*†[15] *οἱ ἐγρήγοροι*

καὶ λήμψεται αὐτοὺς τρόμος καὶ φόβος μέγας μέχρι τῶν περάτων τῆς γῆς

After *ἐγρήγοροι* the following words are interpolated: *καὶ ἄσωσιν ἀπόκρυφα ἐν πᾶσι τοῖς ἄκροις τῆς καὶ σισθήσονται πάντα τὰ ἄκρα τῆς γῆς*[16]

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[1] MS. *εξαρε.* [2] E adds *καὶ τοὺς ἀσεβεῖς.* [3] Though E omits, the clause may be genuine. [4] To be taken with *ἀνεῳγμένη* or omitted. [5] E = *ὀφθαλμοὶ αὐτοῦ* which gives better sense, and agrees with Num. xxiv. 4 גלוי עינים. [6] *ην* must either be written *ἣν* or *ἦν*. But the context is against the former, and *ἦν* is quite intelligible. It is to be taken with †*ἔχων*† as forming a periphrastic conjugation = 'he was †having†.' [7] = אֹחֵז, *ἔχειν* is found as a rendering of אחז in Job xvii. 9; xviii. 20; xxi. 6; xxx. 16; Is. xii. 8, and it may be so here. Of course אחז could not have stood in the original. It is corrupt for חֹזֶה = *ὁρῶν.* Our text is thus brought into agreement with E ⲉⲓⲥⲉϩ: and Num. xxiv. 4 (מחזה שדי יחזה) which our author is here using. It is possible, of course, that the corruption arose in G, but it would be difficult to explain how. The passage in E = *Ἐνώχ, ἄνθρωπος δίκαιος οὗ ἐκ Θεοῦ ὀφθαλμοὶ αὐτοῦ ἀνεωγμένοι καὶ ἑώρα τὴν ὅρασιν τοῦ ἁγίου.* [8] Corrupt (?) for *κατὰ τὸν οὐρανόν* as in E. [9] Text corrupt. E = *ἦν ἔδειξάν μοι οἱ ἄγγελοι.* [10] MS. *θεορων.* [11] So Swete emends from *εγω αλλω.* [12] Can hardly be right: unexampled in Enoch; E = *καί.* [13] Corrupt possibly for *ἐκεῖθεν* as in E. [14] E = *σὺν* or *ἐν τῇ παρεμβολῇ.* This is supported also by the parallelism. [15] E = *σαλευθήσονται*: a sense which accords perfectly with x. 12–14, &c., whereas *πιστεύσουσιν* gives a sense wholly at variance with all that follows. It is possibly a deliberate change. Flemming suggests *πτήξουσιν*; see next note. [16] This clause, which E omits, I have removed to the margin as an interpolation at variance with the closing genuine words of this verse, and with all that follows on the fate of the Watchers who were imprisoned beneath the hills. The scribe who added it was possibly thinking of Slav. En. xviii, where the singing of the Watchers is mentioned.

6. ወይደነግፀ፡ አድባር፡ ነዋሓን፡[1]
ወይቴሐቲ፡ ለውግር፡ ነዋኃት፡[2]
ወይትመሰዉ፡[3] ከመ፡ መዓረ፡ ግራ፡ እምላህብ።[4]
7. ወትሠጠጥ፡[5] ምድር፡
ወዙሱ፡ ዘውስት፡ ምድር፡ ይትሐጐል፡[6]
ወይከውን፡ ፍትሕ፡[7] *ላዕለ፡ ዙሱ፡[8]
8. ወ[ላዕለ፡ ጻድቃን፡ ዙሎሙ፡][9] ለጻድቃን፡[10] ሰላመ፡ ይገብር፡[11]
ወየዓቅቦሙ፡[12] ለሕሩያን፡
ወይከውን፡[13] ግህል፡[14] ላዕሌሆሙ፡
ወይከውኑ፡ ዙሎሙ፡ ዘአምላክ፡
ወ*ይሴርሑ፡[15]
ወይትባረኩ፡
ወይበርህ፡ ሎሙ፡ ብርሃነ፡[16] አምላክ፡[17]
9. ወናሁ፡ *መጽአ፡[18] በትእልፊት፡ ቅዱሳን፡[19] ከመ፡ ይግበር፡ ፍትሐ፡ †ለዕሌሆሙ፡†[20]
ወይሕጉሎሙ፡[21] ለ[22]ረሲዓን፡
ወ*ይዘልፍ፡[23] ዙሎ፡ ዘሥጋ፡ በእንተ፡ ዙሱ፡ *ዘገብሩ፡ ወ[24]ረስዑ፡[25]
ላዕሌሁ፡ ኃጥኣን፡[26] [ወ]ረሲዓን።[26]

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[1] *g u, β–n. m t, n* read ነዋኃት፡ *q* ነዋነ፡ (sic). [2] *m tu, β–e ln. g* reads ነዋኅት፡ *q* ነዋንት፡ (sic). *e l* ነዋኃን፡ *n* omits. [3] *g* reads "መሰው፡ [4] *g* prefixes ወ. [5] *g q, t*[2]. *m t*[1] *u, β–a k* read ትሰጠም፡ *a k* ታሰጥም፡ [6] *g m* prefix ወ. [7] *t u, β. α–t u* read ፍትሐ፡ [8] *u* omits. [9] Dittography of words before and after. [10] *α–m, n. m, β–n* read "ቃነሰ፡ [11] *m, t*[2] *β–n* add ሎሙ፡ *n* adds ዓዲ፡ ሎሙ፡ [12] *u* reads ወያዐ". [13] *q* omits, together with next two words. [14] *m t, β. g u* read ግህሰ፡ [15] *q* reads ወይሴብሑ፡ *y* omits initial ወ. [16] *g, o* read ብርሃን፡ [17] G omits. [18] *e* reads ይመጽእ፡ [19] *m* omits. This and the two preceding words are drawn, as Beer has pointed out, from Deut. xxxiii. 2 וְאִתָּה מֵרִבְבֹת קֹדֶשׁ. Since the LXX here renders σὺν μυριάσιν Καδής, it is clear that our author followed the Hebrew. Observe further that the personal pronoun (= His) is wanting in E, as in Deut. xxxiii. 2 and in Pseudo-Vigilius, though found in G, Jude 14, and the Pseudo-Cyprian. [20] Corrupt for ለዙሎሙ፡ So G, Jude 15, Pseudo-Cyprian. [21] *m q, l n x y, a. g t u, β–l n y, a* read ወያሕ". [22] Add ዙሎሙ፡ with G, Jude 15, Ps.-Cyprian, Ps.-Vigilius. [23] *g. m* reads ይዝልፍ፡ *q t u* ይዛለፍ፡ *β* ይትዋቀስ፡ [24] Corrupt and defective for ዙሱ፡ ግብረ፡ ርስዓሞሙ፡ H = πάντων ἔργων τῆς ἀσεβείας αὐτῶν ὧν. [25] Em. from ረስዑ፡ in accordance with G, Jude 15 (Ps.-Cypr.) ἠσέβησαν. After ረስዑ፡ the following clause from Jude 15, Pseudo-Cyprian, and G should be restored in the text ወበእንተ፡ ዙሱ፡ ዕፁበት፡ ዘገበሩ፡ [26] *t u, β. g m q* read in acc.

6. καὶ σεισθήσονται [καὶ πεσοῦνται καὶ διαλυθήσονται][1] ὄρη ὑψηλά
καὶ ταπεινωθήσονται βουνοὶ ὑψηλοὶ [τοῦ διαρυῆναι ὄρη][2]
καὶ τακήσονται ὡς κηρὸς ἀπὸ προσώπου πυρὸς [ἐν φλογί][3]
7. καὶ διασχισθήσεται ἡ γῆ ⌜σχίσμα ῥαγάδι⌝[4],
καὶ πάντα ὅσα ἐστὶν ἐπὶ τῆς γῆς ἀπολεῖται
καὶ κρίσις ἔσται κατὰ πάντων.
8. καὶ μετὰ[5] τῶν δικαίων τὴν εἰρήνην ποιήσει,
καὶ *ἐπὶ τοὺς ἐκλεκτοὺς ἔσται συντήρησις[6]
⌜καὶ εἰρήνη⌝,
καὶ ἐπ' αὐτοὺς γενήσεται[7] ἔλεος.
καὶ ἔσονται πάντες τοῦ θεοῦ,
καὶ τὴν †εὐδοκίαν†[8] δώσει αὐτοῖς,
καὶ πάντας εὐλογήσει.
⌜καὶ πάντων ἀντιλήμψεται⌝[9], [καὶ βοηθήσει ἡμῖν][3]
καὶ φανήσεται αὐτοῖς φῶς
⌜καὶ ποιήσει ἐπ' αὐτοὺς εἰρήνην⌝[9].
9. †Ὅτι†[10] ἔρχεται σὺν ταῖς[11] μυριάσιν [αὐτοῦ καὶ τοῖς][12] ἁγίοις αὐτοῦ, (*a*) ποιῆσαι κρίσιν κατὰ πάντων,
(*b*) καὶ ἀπολέσαι[13] ⌜πάντας⌝ τοὺς ἀσεβεῖς,
(*c*) καὶ (ἐ)λέγξαι[14] πᾶσαν σάρκα
(*a*) περὶ πάντων ἔργων ⌜τῆς ἀσεβείας αὐτῶν⌝ ὧν ἠσέβησαν
(*β*) ⌜καὶ σκληρῶν ὧν ἐλάλησαν λόγων⌝[15] κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

Jude 14, 15.

Ἰδοὺ ἦλθεν Κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ (*a*) ποιῆσαι κρίσιν κατὰ πάντων
(*b c*) καὶ ἐλέγξαι πάντας τοὺς ἀσεβεῖς
(*a*) περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν
(*β*) καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

Pseudo-Cyprian: *Ad Novationum* (Hartel's Cyprian, iii. 67).

Ecce venit cum multis milibus nuntiorum suorum (*a*) facere iudicium de omnibus
(*b*) Et perdere omnes impios
(*c*) Et arguere omnem carnem
(*a*) de omnibus factis impiorum quae fecerunt impie
(*β*) et de omnibus verbis impiis quae de †Deo† locuti sunt peccatores.

Pseudo-Vigilius (Migne 62, col. 363)

Et in epistola Iudae apostoli:

Ecce veniet Dominus in millibus (*a*) facere iudicium
(*b*) Et perdere omnes impios
(*c*) Et arguere omnem carnem (*a*) de omnibus operibus impietatis eorum

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[1] These words are omitted by E and against the parallelism. [2] Bracketed because omitted by E and against sense. [3] A dittography. [4] These two words look like two renderings of the same Hebrew word. [5] MS. *μεγα*. [6] Cf. Wisd. iii. 9 *καὶ ἐπισκοπὴ ἐν τοῖς ἐκλεκτοῖς αὐτοῦ*. [7] MS. *γενηται*. [8] Corrupt for *εὐοδίαν*. Cf. Sir. xliii. 26 where the same corruption occurs in MS. B. G thus = יצליחם. So E. [9] This verse though omitted by E is probably genuine, being supported by the parallelism. [10] E = *καὶ ἰδού*: Jude, Pseudo-Cypr. and Pseudo-Vig. *ἰδού*. [11] MS. *τοις*. [12] Interpolated against E and all other authorities. Read *ἁγίαις* instead of *ἁγίοις* to agree with *μυριάσιν*. [13] MS. *απολεσει*, but the parallelism, Pseudo-Cypr. and Pseudo-Vig. and E require *ἀπολέσαι*. Other edd. *ἀπολέσει*. [14] MS. *λενξει*. Parallelism and Jude, Ps.-Cypr. and Ps.-Vig. require *ἐλέγξαι*. [15] Undoubtedly genuine though omitted by E. G adds dittographic clause *καὶ περὶ πάντων ὧν κατελάλησαν*.

Additional Note on I. 9.—In order to arrive as far as possible at the original form of I. 9 I have printed the two Greek and the two Latin Versions of it in

II. ጠይቁ፡[1] ዙሎ፡ ዘውስተ፡ ሰማይ፡ ግብረ፡ እፎ፡ ኢይመይጡ፡[2] ፍናዊሆሙ፡ (ወ)ብርሃናት፡[3] ዘውስተ፡ ሰማይ፡ ከመ፡ ዙሉ፡ ይሠርቅ፡ ወ*የዐርብ፡[4] *ሥሩዕ፡ ዙሉ፡[5] በበዘመኑ፡[6] ወኢይትዓደዉ፡[7] እምሥርዓትሙ።[8] 2. *ርእይዋ፡ ለምድር፡ ወለብዉ፡[9] *በእንተ፡ ምግባር፡[10] ዘይትገበር፡ በላዕሌሃ፡[11] እምቀዳሚ፡ እስከ፡[12] ተፍጻሜቱ፡ ከመ፡ ኢይትመየጥ፡ ዙሉ፡[13] ምግባሩ፡[14] ለእምላክ፡ እንዘ፡[15] ያስተርኢ።[16] 3. ርእይዎ፡[17] ለሐጋይ፡ ወለክረምት፡ ከመ፡ *ዙሉ፡ ምድር፡[18] መልእት፡ ማየ፡[19] ወደመና፡ ወ[20]ጠል፡ ወዝናም፡[21] የዓርፍ፡[22] ላዕሌሀ። III. *ጠይቁ፡ ወርእዩ፡[23] *ዙሎ፡ ዕፀው፡[24] እፎ፡ ያስተርእዩ፡ ከመ፡ ይቡስ፡ ወዙሉ፡ እቍጽሊሆሙ፡[25] ንጉፍ፡[26] ዘእንበለ፡ *ፍ[27]ዕፀው፡ ዘኢይትነገሩ፡[28] እሳ፡[29] ይጸንሑ፡ እምብሉይ፡ እስከ፡ ይመጽእ፡ ኃዲስ፡ እም*ክልኤ፡[30] ወእም፡ ፫[31]ክረምት።[32] IV. ወዳግመ፡ ጠይቁ፡[33] መዋዕለ፡ ሐጋይ፡ ከመ፡ ኮነ፡[34] ፀሐይ፡ ላዕሌሃ፡[35] በቀዳሚሃ፡[36] ወ[37]እንተሙሰ፡ ተኃሥሡ፡[38] ምጽላለ፡ ወጽላሎተ፡[39] በእንተ፡ ዋዕየ፡ ፀሐይ፡ ወምድርሰ፡[40] ትውዲ፡[41] እሞቁ፡[42]

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[1] = καταvοήσατε. Em. from ጠየቁ፡ of MSS. [2] *q u, t*[2] *β. g t*[1] read ኢይትመየጡ፡ *m* ኢይመጡ፡ (sic). [3] *m q.* I have supplied the lost ወ on the authority of G. *h* inserts ከመ፡ before ብርሃ″. All other MSS. read ብርሃኖት፡ [4] *t, β–f h k l n o. f h k l n o* read የዓ″. *g* reads ይዓቅብ፡ *m* ደዓቅብ፡ *q* የዐቅብ፡ *u* ደዕቅብ፡ For the word preceding *u* reads ይስርቅ፡ [5] *q* reads ሥሩዕ፡ ዙሎ፡ [6] *x* reads ″ዘመዋሙ፡ [7] *g q, f h k n o x. m* reads ″ተዓደዉ፡ *t, l* ″ይትዓደው፡ *u, a b c d e* ″ይትዐደዉ፡ [8] *a. β* reads እምተእዛዞሙ፡ [9] *q* reads ርኢክዋ፡ ለምድር፡ ወለበውኩ፡ [10] *a–m t, b c d n. m* reads ምግባረ፡ *a e* እምግባር፡ *t, f h k l o p* እምግብር፡ [11] *b c d y* read ላዕሌሃ፡ [12] *g m t* prefix ወ. [13] *q, e* omit. Here E has probably lost ምግባር፡ ዘውስተ፡ ምድር፡ እሳ፡ ዙሉ፡ (so G) through hmt. [14] *a–q. q* reads ግብሮ፡ *β* ግብሩ፡ [15] If E has lost the clause mentioned in note 13, then እንዘ፡ which all MSS. but *q t* read, is a change made in E because of that loss. We should read ለክሙ፡ as in G. [16] = φαίνεται. This is probably a wrong rendering of the original, see note 3, p. 7. *q* reads ያስተረኡ፡ *n* adds ለዙሉ፡ [17] *a–q, β–d h o x y. q* reads ርኢክዎ፡ *d h o (v) y* read ርእይዋ፡ [18] *a–u, f h. u* reads ዙሎ፡ ምድረ፡ *β–f h* ዙላ፡ ምድር፡ [19] *q t, β. g m u* read ማይ፡ [20] *b y* omit. [21] *g* reads ዝናመ፡ [22] *g, h k n o. m* reads ደዓ″. *q* ደዐርፉ፡ *u, y* ደዐርፍ፡ *a b c d e f l* የዐ″. *a–t* prefix ወ. *l* prefixes ዘ. The right text after all may be ዙሎ፡ ምድረ፡ መልእት፡ ማየ፡ ወደ″ወጠለ፡ ወዝናመ፡ ወየዓርፍ፡ [23] *u.* All other MSS. read ጠየቁ፡ ወርኢኩ፡ *g* has the superscription በእንተ፡ ፫ዕፀው፡ [24] *g m q. t u, β* read ከመ፡ ዙሉ፡ ዕፀው፡ but *d* ,*a* omit ዙሉ፡ *x* adds እዕጹቂሆሙ፡ ወ. [25] *m* reads እቍዳሊሆሙ፡ [26] *a, a k. β–a k* read ንጉፋት፡ [27] *m t u* write in full ዓሠርቱ፡ ወእርባዕቱ፡ ,*a* reads ፮ for ፬. [28] *β–a k. a, a k* read ″ነገፍ፡ [29] Em. from እለ፡ (Flemming). [30] *g m t u.* Other MSS. read ፪. [31] *m t u* read in full ″ሠለስቱ፡ [32] *g m q, β. t u* read ክረማት፡ [33] *u.* Other MSS. read ጠየቁ፡ [34] *m* omits. [35] *a* prefixes በ. [36] *g q u. m* reads ቅድሜሃ፡ *t, β* በቅድሜሃ፡ [37] *e n* omit. [38] *a–q, f h l o x. q, a b c d e* read ተኀ″. [39] *u* reads ወጽላላት፡ [40] *g t u. m* reads ወምድር፡ *q, β–e f o* read ወምድርኒ፡ *e f o (v)* ምድርኒ፡ [41] *m* erases. *q* reads ትዌዲ፡ [42] *g. m* reads ወሞቅ፡ *q* እመውቀ፡ *t u, β* እሙቀት፡

II. Κατανοήσατε πάντα τὰ ἔργα ἐν τῷ οὐρανῷ, πῶς οὐκ ἠλλοίωσαν τὰς ὁδοὺς αὐτῶν, ⌜καὶ⌝ τοὺς φωστῆρας τοὺς ἐν τῷ οὐρανῷ, ὡς τὰ πάντα ἀνατέλλει καὶ δύνει, τεταγμένος ἕκαστος ἐν τῷ τεταγμένῳ καιρῷ, ⌜καὶ ταῖς ἑορταῖς αὐτῶν φαίνονται,⌝ καὶ οὐ παραβαίνουσιν τὴν ἰδίαν τάξιν. 2. ἴδετε τὴν γῆν καὶ διανοήθητε περὶ τῶν ἔργων τῶν ἐν αὐτῇ γινομένων ἀπ' ἀρχῆς μέχρι τελειώσεως, ⌜ὡς[1] εἰσιν φθαρτά,⌝ ὡς οὐκ ἀλλοιοῦται[2] ⌜οὐδὲν τῶν ἐπὶ γῆς, ἀλλὰ⌝ πάντα ἔργα θεοῦ ⌜ὑμῖν⌝ φαίνεται[3]. 3. ἴδετε τὴν θερείαν καὶ τὸν χειμῶνα . . .. III. καταμάθετε καὶ ἴδετε πάντα τὰ δένδρα[4],

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parallel columns. That the Latin are versions of Enoch i. 9 and not of Jude 14, 15 was shown by Zahn in 1890. The words, Et *perdere* omnes impios, Et arguere *omnem carnem* furnish irrefutable proof of this view.

This being presumed we have to determine the relative faithfulness of the Versions. First of all it is clear that Jude is the least original as it compresses the two clauses (*b*) and (*c*) into one, and introduces κύριος after ἦλθεν. Next the Pseudo-Vigilius is defective: phrases are wanting in (*a*) and the entire clause (*β*) is omitted. The Pseudo-Cyprian is the most perfect of the three as regards the parallelism, though corrupt in nuntiorum (= ἀγγέλων) suorum, Deo for eo, and wanting in impii after peccatores. Turning now to G we see that it agrees in form with the Pseudo-Cyprian and Pseudo-Vigilius, save that against all authorities it adds after λόγων a clause, which is obviously a dittography. The interpolation in the first line is noticed in the text. *Thus the structure is well established: namely, three clauses* (*a*), (*b*), (*c*), *the last of which is subdivided into two* (*a*) *and* (*β*).

On the other hand the infinitives perdere (= ἀπολέσαι) and arguere (= ἐλέγξαι) are right, and this evidence, together with E, shows that we should not read ἀπολέσει and (ἐ)λέγξει in G but ἀπολέσαι and ἐλέγξαι. The parallelism also supports this view.

Having now ascertained the structure and details of the text we approach E and find that it *preserves all the clauses,* though in the case of (*b*) and (*β*) defectively, and of (*a*) corruptly and defectively. Thus it omits πάντας in (*b*) and καὶ σκληρῶν ὧν ἐλάλησαν λόγων in (*β*).

We conclude, therefore, that the original form is to be rendered as follows in English:

I. 9. Behold! He comes with His holy myriads
(*a*) To execute judgment upon all,
(*b*) And to destroy all the ungodly,
(*c*) And to convict all flesh
(*a*) Of all their works of ungodliness which they have ungodly committed,
(*β*) And of all the hard things which ungodly sinners have spoken against Him.

[1] Supplied by Swete. [2] So Dillmann and Radermacher from αλλυουνται. Cf. ηλλυοσαν in ver. 1 for ἠλλοίωσαν. [3] = רָאוּי = 'suited': cf. Esth. ii. 9; id. vi. 4 for this meaning. At any rate φαίνεται gives no appropriate sense. [4] III. 1^{b}—V. 1^{a} lost through hmt.

ሐሩር:[1] ወእንተሙሰ:[2] ኢትክሱ: ክዬታ:[3] ለምድር: ወኢ[4]ኩሉሐ:[5] በእንተ: ውዕያ::[6]
V. ጠይቁ:[7] እፎ: *ዕፀው: በ[8]ሐመልማለ: እቍጽል:[9] ይትከደኑ: ወይፈርዩ: ወ[10]ለብዉ: በእንተ:
ዙሱ: ወእእምሩ: በከመ: †ገበርክሙ: ለእሱንቱ: ዙሎሙ:†[11] ዘሕያው:[12] ለዓለም፤ 2. ወምግባሩ:
ቅድሜሁ: ለለ: ዓመት: ዘይከውን:[13] ወዙሱ: ምግባሩ:[14] ይትቀነይ:[15] ሎቱ: ወኢይትመየጥ:[16]
እሳ: በከመ: ሠርዐ: እምላክ: ከመዝ: ይትገበር:[17] ዙሱ::[18] 3. ርእዩ:[19] እፎ: አብሕርት:[20] ወእፍላግ:
ኅቡረ:[21] ይፈጽሙ: ግብሮሙ:
4. ወ[22]እንተሙሰ: ኢትዓገሥክሙ:[23] ወኢገበርክሙ: ትእዛዘ:[24] እግዚእ:[25]
እሳ: ተዓደውክሙ:[26] ወሐመይክሙ: ዓቢያት:[27] ወድሩካት:[28] ቃላተ:
በ*እፈ: ርኩሳት:[29] ዘዚእክሙ: በ[30]ላዕለ: ዕበየ: ዚአሁ፤
ይቡሳ: ልብ: ኢትክውነክሙ:[31] ሰላም::[32]
5. ወ[33]በእንተዝ: እንተሙ: መዋዕሊክሙ: ትረግሙ:
ወዓመታተ: ሕይወት*ክሙ:[34] ትኃጕሉ:[35]
ወ[36](ዓመታተ: ኀጕልክሙ:)[37] ይበዝኅ:[38] በርግመት:[39] ዘለዓለም:
ወኢይከውነክሙ: ሣህል:[40]

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[1] *m* prefixes **ወ**. [2] *m* adds **ብዙኃ: ትጌግዩ: ወ**. [3] *a–m*. *m*, *β* read **ከይዶት:** [4] *a* reads **ወ**. [5] *g* reads **ኩሱሕ:** [6] *g*. *m t u*, *β* read **ዋዕያ:** *q* **ዋዕይ:** [7] *g u*. Other MSS. read **ጠየቁ:** *q* adds **ወርኢኩ:** [8] *t u*, *β*. *g m* read **ዕፀው: በበ**. *q* **ዐፀው: በዝ**. [9] *m* reads **እቍዳሊሆሙ:** [10] *q* omits. [11] *a* (save that *m t* read **ለእሎ″** and *q* inserts **ከመ:** before **ዙሎሙ:**). Corrupt for **ገብሮሙ: ለእሎንቱ: ከማሁ:** = G ἐποίησεν αὐτὰ οὕτως. t^2,*β*,*w* emended *a* into **ገብረ: ለክሙ: ለእሎንቱ:** (*a b e k n o x* **እሎንቱ:**) **ዙሎሙ:** Flemming proposes **ገብረ: ከመዝ: እሎ″** or **ለእሎ″**. [12] *q* reads **ዘየሐዩ:** [13] *a d* omit. [14] *m* reads **ተግባሩ:** *q* **ምግባሮ:** [15] *a–q*. *q*, *β* read **″ቀነዩ:** [16] *a–q*. *q* reads **″ይመጡ:** *β* **″ይትመየጡ:** *x* omits. *l* omits initial **ወ**. [17] *q* reads **ይገብር:** [18] *q* reads **ዙሱ:** *m* adds **ለለአሐዱ:** [19] t^1 *u*, *d y*. So G. All other MSS. prefix **ወ**. [20] *m q*, *β*. *g* reads **ባሕራቱ:** *t u* **ባሕራት:** [21] = ὁμοίως G. So also in Job i. 16. See Dillmann's *Lex*. 598. [22] *e f h n o* omit. [23] *a–u*, *f h k l n o x*. Other MSS. **ኢተ0″**. *x* trans. after next word and adds **ወኢፈጸምክሙ:** [24] *q* reads **ትእዛዘ: ለ**. [25] *a n y* read **እግዚአብሔር:** [26] *g m t*, *f k l n o x*. *q u*, *β–f k l n o x* read **ተ0″**. [27] *q*, *β*. *a–q* read **ዓበይት:** [28] *β*. *a* reads **ወድሩክ:** [29] *m q t u* save that *t* reads **በእፍ: ር″**, *m q* **በእፈ: ርኩሳት: ርኩ″** is here used as a noun. *g* reads **እፉክሙ: ርዙስት:** *β* reads **በእፍ: ርኩስት:** (*d h l x y*, *a* **ርዙስት:** *f* **ርኩሳት:**). [30] *β* omits. [31] *m t*, *β*. *g u* read **″ትኩን″**. *q* **″ትዙን″**. *x* trans. this and next word before **ይቡሳ:** [32] *m q* read **ሰላመ:** [33] *q* omits. [34] *d* omits. [35] *g*, *f n o*. *k* reads **ታሐ″**. *m q t u*, *β–f k n o* **ተኀ″**. [36] *m* omits. [37] Added in accordance with G. [38] *m* omits. [39] *a–q*. *q* reads **መርገማት:** *β* **መርገም:** [40] *g* reads **ሣህለ:**

V. πῶς τὰ φύλλα χλωρὰ ἐν αὐτοῖς σκέποντα τὰ δένδρα[1] καὶ [πᾶς]* ὁ καρπὸς αὐτῶν[2] ⌜εἰς τιμὴν καὶ δόξαν.⌝ διανοήθητε ⌜καὶ γνῶτε⌝ περὶ πάντων τῶν ἔργων αὐτοῦ, καὶ νοήσατε ὅτι ⌜θεὸς ζῶν⌝ ἐποίησεν αὐτὰ οὕτως[3], * καὶ ζῇ[4] εἰς πάντας τοὺς αἰῶνας· 2. καὶ τὰ ἔργα αὐτοῦ ⌜πάντα, ὅσα ἐποίησεν, εἰς τοὺς αἰῶνας⌝ ἀπὸ ἐνιαυτοῦ εἰς ἐνιαυτὸν γινόμενα ⌜πάντα οὕτως,⌝ καὶ πάντα ὅσα ἀποτελοῦσιν αὐτῷ τὰ ἔργα, καὶ οὐκ ἀλλοιοῦνται ⌜αὐτῶν τὰ ἔργα,⌝ ἀλλ' ὡσπερεὶ κατὰ ἐπιταγὴν[5] τὰ πάντα γίνεται. 3. ἴδετε πῶς ἡ θάλασσα καὶ οἱ ποταμοὶ ὡς ὁμοίως ἀποτελοῦσιν, ⌜καὶ οὐκ ἀλλοιοῦσιν⌝ αὐτῶν τὰ ἔργα ⌜ἀπὸ τῶν λόγων αὐτοῦ⌝.

4. Ὑμεῖς δὲ οὐκ ἐνεμείνατε οὐδὲ ἐποιήσατε κατὰ τὰς ἐντολὰς αὐτοῦ
ἀλλὰ ἀπέστητε, καὶ κατελαλήσατε μεγάλους καὶ σκληροὺς λόγους
ἐν στόματι ἀκαθαρσίας ὑμῶν κατὰ τῆς μεγαλοσύνης αὐτοῦ. [ὅτι κατελαλήσατε ἐν τοῖς ψεύμασιν ὑμῶν]
σκληροκάρδιοι, οὐκ ἔστ' εἰρήνη ὑμῖν.
5. τοιγὰρ τὰς ἡμέρας ὑμῶν ὑμεῖς καταράσεσθε[6]
* καὶ τὰ ἔτη[7] τῆς ζωῆς ὑμῶν ἀπολεῖται
καὶ ⌜τὰ ἔτη τῆς ἀπωλείας ὑμῶν⌝ πληθυνθήσεται ἐν κατάρᾳ αἰώνων,
καὶ οὐκ ἔσται ὑμῖν ἔλεος [καὶ εἰρήνη][8]

V. 4–8. A possible restoration.

4. Ὑμεῖς δὲ οὐκ ἐνεμείνατε οὐδὲ ἐποιήσατε κατὰ τὰς ἐντολὰς αὐτοῦ
ἀλλὰ ἀπέστητε καὶ κατελαλήσατε μεγάλους καὶ σκληροὺς λόγους
ἐν στόματι ἀκαθαρσίας ὑμῶν κατὰ τῆς μεγαλοσύνης αὐτοῦ·
σκληροκάρδιοι, οὐκ ἔστιν εἰρήνη ὑμῖν.
5. Τοιγὰρ τὰς ἡμέρας ὑμῶν ὑμεῖς καταράσεσθε
καὶ τὰ ἔτη τῆς ζωῆς ὑμῶν ἀπολεῖται
καὶ τὰ ἔτη τῆς ἀπωλείας ὑμῶν πληθυνθήσεται ἐν κατάρᾳ αἰώνων
καὶ οὐκ ἔσται ὑμῖν ἔλεος.

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[1] E = τὰ δένδρα ἐν φύλλοις χλωροῖς σκέπονται. [2] E = καρποφοροῦσι. [3] = ܗܟܢܘ݂ of which ܗܟܝܢܘ݂ may be a corruption. [4] E = ὁ ζῶν. [5] E adds θεοῦ. [6] MS. κατηρασασθαι. [7] Em. by Dillmann and Lods from κατα. [8] An interpolation, E omits. Εἰρήνη forms end of ver. 4.

6. በውእቲ: መዋዕል: ትሁቡ:[1] ስመ:[2] ዚአክሙ: በርግመት:[3] ዘለዓለም: ለዙሉ:[4] ጻድቃን:
ወ*ኪደክሙ: ይረግሙ:[5] ኃጥኣን:[6]
. . . ዘልፊ:[7] ወለክሙ:[8] ተኅቡረ: ምስለ:[9] ኃጥኣን::
7. ወለሕሩያን:[10] ይክውን: ብርሃን:[11] ወፍሥሓ: ወሰላም:
ወእሙንቱ:[12] ይወርስዋ: ለምድር:
ወለክሙሰ: ረሲዓን: ይክውነክሙ:[13] ርግመት::[14]
8. ወእሜሃ:[15] ይትወሀቦሙ: ለሕሩያን: ጥበብ:[16]
ወዙሎሙ: እሎንቱ:[17] የሐይዉ:
ወኢይደግሙ: አብሶ:[18] ኢበረሲዕ:[19] ወኢበትዕቢት:
አላ:[20] ይገንዩ: ዘቦሙ: ጥበበ:[21]
9. ወ[22]ኢይደግሙ: አብሶ:[23]
ወኢይትኬዙ:[24] ዙሎ: መዋዕለ: ሕይወቶሙ:

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[1] = δώσετε, whereas G has ἔσται. But since the phrase ትሁቡ: ስመ: ዚአክሙ: ለርግ″ ለጻድ″ is clearly from Isa. lxv. 15 וְהַנַּחֲתֶם שִׁמְכֶם לִשְׁבוּעָה לִבְחִירַי, it is probable that E is right and G corrupt. Again δώσετε is naturally a rendering of תִּתְּנוּ. Is this a corruption of תַּנְּחוּ = καταλείψετε. [2] *a–m*. *m* reads መዋዕለ: ሕይወትክሙ: እመዋዕለ: *t*[2]*β* ስላመ: [3] LXX has here εἰς πλησμονήν = לִשְׂבָעָה. *q* reads ርግመት: but originally prefixed በ. [4] *m* reads ለዙሎሙ: [5] This supposes ὑμᾶς καταράσονται. [6] This should correspond to οἱ καταρώμενοι. [7] Corrupt: *q* reads ወዘለፉ: *t* omits next four words. [8] Corrupt for ወብክሙ: *g u* omit initial ወ. *q* reads መላእክሙ: *e* omits ወለ″ together with next word. [9] = ὁμοῦ μετά corrupt for ὀμοῦνται. Thus we should read ብክሙ: ይምሕሉ: = ἐν ὑμῖν ὀμοῦνται which is here = בכם ישבעו = 'by you (the sinners) will invoke imprecations,' i. e. invoke on themselves, if faithless, the evils that have befallen you. Cf. Ps. cii. 9; Jer. xxix. 22; Isa. lxv. 16. [10] *g m t u*. *q, n* omit initial ወ. *q, t*[2], *β* add ለ. [11] *q* reads ብርሃነ: [12] *n* omits initial ወ and adds ለ. [13] *q t u, β*. *g m* read ይኩንክሙ: [14] *t, β–o. a–t, o* read ርግመት: [15] Em. *m, a c d e h k l n* read ወእመሂ: *g q t u, b f o x y ,a ,b* ወእመሂ: [16] *q u* read ጥበበ: [17] *q t, β*. *g m* read እሉንቱ: *u* omits. [18] *a, e h l n o y. a b c d f k x ,a ,b* read አበሳ: [19] *q u* prefix ወ. [20] *q* reads እለ: [21] *g q. m t, β* read ጥበብ: *u* omits. [22] *a–q, c e l n. q, a b d f h o k y ,a ,b* omit. [23] *g m q, β–b x. t u, b x* read አበሳ: [24] *m q u, β–d. g t, d* ወኢይትኬ″. ኢይትኬዙ: = οὐ κριθήσονται = לֹא יֵאָשְׁמוּ (cf. Ps. v. 10). But punctuated as לֹא יֵאָשְׁמוּ the words = οὐ μὴ ἁμάρτωσιν as in G. Or E=ישפטו corrupt for יפשעו=G. In any case the corruption was in the Hebrew.

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[1] E = δώσετε. ἔσται corrupt. See note 1 above. [2] See note 3 above. [3] Observe Hebrew idiom. See note 1 above. [4] MS. reads αμαρτοι. [5] The first two clauses which I have bracketed are Christian interpolations. So also Radermacher. The remaining clauses are mainly doublets of ver. 7. E omits.

6. Τότε ἔσται[1] τὰ ὀνόματα ὑμῶν εἰς κατάραν[2] αἰώνιον πᾶσιν τοῖς δικαίοις,
καὶ ἐν ὑμῖν καταράσονται[3] ⌜πάντες⌝ οἱ καταρώμενοι,
⌜καὶ πάντες⌝ οἱ ἁμαρτωλοὶ καὶ ἀσεβεῖς ἐν ὑμῖν ὁμοῦνται,
[καὶ πάντες οἱ ἁμαρτ(ωλ)οὶ[4] χαρήσονται, καὶ ἔσται αὐτοῖς λύσις ἁμαρτιῶν καὶ πᾶν ἔλεος καὶ εἰρήνη καὶ ἐπιείκεια, ἔσται αὐτοῖς σωτηρία, φῶς ἀγαθόν, καὶ αὐτοὶ κληρονομήσουσιν τὴν γῆν][5]
⌜καὶ πᾶσιν ὑμῖν τοῖς ἁμαρτωλοῖς οὐχ ὑπάρξει σωτηρία,⌝[6]
[ἀλλὰ ἐπὶ πάντας ὑμᾶς καταλύσει κατάρα.][7]
7. καὶ τοῖς ἐκλεκτοῖς ἔσται φῶς καὶ χάρις καὶ εἰρήνη[8],
καὶ αὐτοὶ κληρονομήσουσιν τὴν γῆν,
ὑμῖν δὲ τοῖς ἀσεβέσιν ἔσται κατάρα.
8. τότε δοθήσεται τοῖς ἐκλεκτοῖς [φῶς καὶ χάρις, καὶ αὐτοὶ κληρονομήσουσιν τὴν γῆν, τότε δοθήσεται πᾶσιν τοῖς ἐκλεκτοῖς[9]] σοφία,
καὶ πάντες οὗτοι ζήσονται,
καὶ οὐ μὴ ἁμαρτήσονται ἔτι οὐ κατ' ἀσέβειαν[10] οὔτε κατὰ ὑπερηφανίαν,
⌜καὶ ἔσται ἐν ἀνθρώπῳ πεφωτισμένῳ φῶς καὶ ἀνθρώπῳ ἐπιστήμονι νόημα.⌝[11]
9. καὶ οὐ μὴ πλημμελήσουσιν
οὐδὲ μὴ ἁμάρτωσιν πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῶν,

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6. Τότε δώσετε τὰ ὀνόματα ὑμῶν εἰς κατάραν αἰώνιον πᾶσιν τοῖς δικαίοις,
καὶ ἐν ὑμῖν καταράσονται πάντες οἱ καταρώμενοι,
καὶ πάντες οἱ ἁμαρτωλοὶ καὶ ἀσεβεῖς ἐν ὑμῖν ὁμοῦνται
καὶ πᾶσιν ὑμῖν τοῖς ἁμαρτωλοῖς οὐχ ὑπάρξει σωτηρία.
7. καὶ τοῖς ἐκλεκτοῖς ἔσται φῶς καὶ χάρις καὶ εἰρήνη,
καὶ αὐτοὶ κληρονομήσουσιν τὴν γῆν,
ὑμῖν δὲ τοῖς ἀσεβέσιν ἔσται κατάρα.
8. τότε δοθήσεται τοῖς ἐκλεκτοῖς σοφία,
καὶ πάντες οὗτοι ζήσονται,
καὶ οὐ μὴ ἁμαρτήσονται ἔτι οὐ κατ' ἀσέβειαν οὔτε κατὰ ὑπερηφανίαν
† καὶ ἔσται ἐν ἀνθρώπῳ πεφωτισμένῳ φῶς, καὶ ἀνθρώπῳ ἐπιστήμονι νόημα. †

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[6] E omits, but this clause may form the fourth line of the stanza. Radermacher brackets it. [7] Em. by Radermacher. MS. reads καταλυσιν καταραν. E omits clause. Probably a doublet of 7 (*c*). Radermacher brackets it. [8] Also in Wisd. iii. 9; iv. 15. [9] Doublet of 7 (*a b*). [10] Em. from αληθειαν with E ⲈⲘⲞ: In ver. 7 ἀσεβέσιν is rendered by the adjective from this root ⲈⲘⲞⲨⲦ: and in x. 20 ἀσεβείας is again rendered as here by ⲈⲘⲞ: Hence there is no justification for the various emendations of λήθην, ἄγνοιαν, &c. There is something to be said for ἀμάθειαν (Radermacher). [11] E = οἱ δὲ τὴν σοφίαν ἔχοντες πραεῖς ἔσονται. G is here like an Alexandrian addition.

ወ*እ[1]ይመውቱ፡ *በመቅሠፍት፡ ወእበመዓት፣[2]
አላ፡[3] ኑልቄ፡[4] መዋዕለ፡ ሕይወትሙ፡[5] ይፈጽሙ፡
ወይልህቅ፡ ሕይወትሙ፡ በሰላም፡
ወዓመታት፡ ፍሥሓሆሙ፡ ይበዝኅ፡[6]
*በኃሜት፡ ወበሰላም፡[7] ዘለዓለም፡[8]
ውስተ፡ ዙሉ፡ መዋዕለ፡ ሕይወትሙ።።

VI. ወኮኑ፡[9] እምዝ፡[10] በዝኑ፡[11] ውሉደ፡ ሰብእ፡ በእማንቱ፡ መዋዕል፡ ተወልዳ፡ ሶሙ፡ አዋልድ፡[12] ሠናያት፡[13] ወላሕያት።።[14] 2. ወርእዩ፡ ኪደሆን፡ መላእክት፡ ውሉደ፡ ሰማያት፡[15] ወፈተውዎን፡ ወይቤሉ፡ በበይናቲሆሙ፡[16] ንዑ፡ ንሕረይ፡ ለነ፡ አንስት፡ እምውሉደ፡ ሰብእ፣ ወንለድ፡[17] ለነ፡ ውሉደ።። 3. ወይቤሎሙ፡ ስምያዛ፡[18] እንዘ፡[19] ውእቱ፡ መልአኮሙ፡ እፈርህ፡ የኀ፡ እትፍቅዱ፡[20] ይትገበር፡[21] ዝንቱ፡ ግብር፡ ወእክውን፡ አነ፡ ባሕቲትየ፡[22] ፈዳየ፡[23] ለ[24]ኃጢአት፡ ዓቢይ።።[25] 4. ወእውሥኡ፡ ሎቱ፡[26] ዙሎሙ፡[27] ወይቤሉ፡[28] መሐላ፡ ንምሐል፡ ዙልኒ፡[29] ወናውግዝ፡[30] ዙልኒ፡[31] በ[32]በይናቲነ፡ ከመ፡ ኢንሚጣ፡[33] ለዛቲ፡ ምክር፡[34] ወንግበራ፡[35] *ለዛቲ፡ [ምክር፡][36] ግብር።።[37]
5. አሜሃ፡[38] መሐሉ፡[39] ዙሎሙ፡ ኀቡረ፡ ወእውገዙ፡[40] በበይናቲሆሙ፡ ቦቱ።። 6. ወኮኑ፡[41] ዙሎሙ፡ *ክልኤ፡ ምእት፡[42] †ወወረዱ፡ ውስተ፡ አርዲስ፡ ዝውእቱ፡ ድማኑ፡ ለደብረ፡ አርሞን፡†[43]

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[1] *u, d* omit. [2] *l* reads **በመዓት፡ ወኢበመቅሠፍት፡** *u, n* omit the **እ** before **መዓት፡** We should perhaps read **በመቅሠፍት፡ መዓት፡** as in G—a familiar O. T. phrase, Isa. xlii. 25; lix. 19; Jer. xxi. 5, &c. [3] *q* reads **ወአልቦ፡** [4] *g q u, n. m t, β–n* read **ኑልቄ፡** [5] *q* omits next three words through hmt. [6] *a f h k l o* (*v*) read **ይበዝኑ፡** [7] *q* reads **በሰላም፡ ወበሓሜት፡** The **በ** before **ሰላም፡** is supported by *q, β* but om. by *α–q*. [8] *a* omits. [9] *u* reads **ወኮኑ፡** *x* adds **በውእቱ፡ መዋዕል፡** [10] *g* reads **እንዘ፡** [11] *u* reads **በዝኑ፡** [12] *g q u* put this and *g u* next word in acc. [13] *q* reads **ሠናያን፡** *b c* trans. before **አዋልድ፡** [14] *u* puts in acc. *n* reads **ልሁያት፡** and trans. it and **ሠናያት፡** *x* trans. **ሠና″** and **ሳ″**. [15] *q* reads **ሰብእ፡** [16] *u* reads **″ሆን፡** [17] *m q t, β. g u* read **ንወልድ፡** [18] *g* reads **ሳም″**. [19] *g m t*[1] *u. q* omits. *t*[2] *β* read **ዘ.** [20] *g m q, k l x. t u, β–k l x* read **ኢትፈቅዱ፡** [21] *h* reads **ኢትገብር፡** [22] *q f*[1] omit. [23] *g m t. q, b c d f h l n o x y ϸ* read **ፈዳይ፡** *u* **ፈዳዩ፡** *a e k p ϩ a* **ፈዳዩ፡** [24] *g m. q t u, β–d* read **ለዛቲ፡** *d* **ለዛ፡** [25] *m* reads **ዓቢይ፡** [26] *n* reads **ሶሙ፡** [27] *u* omits. [28] *q t u, β–n.* So also G[s]. *g m,* G[g] omit. *n* adds **ዙሎሙ፡** [29] *n* adds **በበይናቲነ፡** [30] *g t*[1] *u. m, t*[2] *β* read **ወንትዋገዝ፡** *q* omits. [31] *g m t. q u, β* omit. [32] *u* reads **በበ፡** [33] *n* reads **ንመይጣ፡** [34] *o* omits. [35] *u* omits next three words. *n* reads **″ንንብራ፡** [36] Bracketed as an intrusion from preceding clause. *e* reads **ምክረ፡** [37] *g. m q t, β–d e n* read **ግብረ፡** *d* **ግብራ፡** *n* **ምክረ፡** *e* omits. [38] *n* reads **አማነ፡** [39] *a k* omit. [40] *t*[2] *y* read **″ተዋገዙ፡** *β–a d* add **ዙሎሙ፡** *x* trans. **ዙል″** after **በበ″** and **ቦቱ፡** before it. [41] G has here the superscription **ኀቡ፡ ስሕቶ፡ መላእክት፡ በአዋልድ፡ ሰብእ፡** [42] *t. g m u* read in acc.

καὶ οὐ μὴ ἀποθάνωσιν ἐν ὀργῇ θυμοῦ,
ἀλλὰ τὸν ἀριθμὸν αὐτῶν ζωῆς ἡμερῶν πληρώσουσιν,
καὶ ἡ ζωὴ αὐτῶν αὐξηθήσεται ἐν εἰρήνῃ,
καὶ τὰ ἔτη τῆς χαρᾶς αὐτῶν πληθυνθήσεται
ἐν ἀγαλλιάσει καὶ εἰρήνῃ αἰῶνος
ἐν πάσαις ταῖς ἡμέραις τῆς ζωῆς αὐτῶν.

Gᵉ

VI. Καὶ ἐγένετο ὅταν ἐπληθύνθησαν οἱ υἱοὶ τῶν ἀνθρώπων, ἐν ἐκείναις ταῖς ἡμέραις ἐγεννήθησαν[1] θυγατέρες ὡραῖαι ⌈καὶ καλαί. 2. καὶ ἐθεάσαντο⌉ αὐτὰς οἱ ἄγγελοι υἱοὶ οὐρανοῦ καὶ ἐπεθύμησαν αὐτάς, καὶ εἶπαν πρὸς ἀλλήλους Δεῦτε ἐκλεξώμεθα ἑαυτοῖς γυναῖκας ἀπὸ τῶν ἀνθρώπων, καὶ γεννήσομεν ἑαυτοῖς τέκνα. 3. καὶ εἶπεν Σεμειαζᾶς πρὸς αὐτούς, ὃς ἦν ἄρχων αὐτῶν Φοβοῦμαι μὴ οὐ θελήσετε ποιῆσαι τὸ πρᾶγμα τοῦτο, καὶ ἔσομαι ἐγὼ μόνος ὀφειλέτης ἁμαρτίας μεγάλης. 4. ἀπεκρίθησαν οὖν αὐτῷ πάντες, Ὀμόσωμεν ὅρκῳ πάντες καὶ ἀναθεματίσωμεν πάντες ἀλλήλους μὴ ἀποστρέψαι τὴν γνώμην ταύτην, μέχρις οὗ ἂν [τελέσωμεν αὐτὴν καὶ][2] ποιήσωμεν τὸ πρᾶγμα τοῦτο. 5. τότε ὄμοσαν πάντες ὁμοῦ καὶ ἀνεθεμάτισαν ἀλλήλους ἐν αὐτῷ . . . .

Gˢ

VI. Καὶ ἐγένετο ὅτε ἐπληθύνθησαν οἱ υἱοὶ τῶν ἀνθρώπων, ἐγεννήθησαν αὐτοῖς θυγατέρες ὡραῖαι. 2. καὶ ἐπεθύμησαν αὐτὰς οἱ ἐγρήγοροι ⌈καὶ ἀπεπλανήθησαν ὀπίσω αὐτῶν,⌉ καὶ εἶπον πρὸς ἀλλήλους Ἐκλεξώμεθα ἑαυτοῖς γυναῖκας ἀπὸ τῶν θυγατέρων τῶν ἀνθρώπων τῆς γῆς. 3. καὶ εἶπε Σεμιαζᾶς ὁ ἄρχων αὐτῶν πρὸς αὐτούς Φοβοῦμαι μὴ οὐ θελήσητε ποιῆσαι τὸ πρᾶγμα τοῦτο, καὶ ἔσομαι ἐγὼ μόνος ὀφειλέτης ἁμαρτίας μεγάλης. 4. καὶ ἀπεκρίθησαν αὐτῷ πάντες ⌈καὶ εἶπον⌉ Ὀμόσωμεν ἅπαντες ὅρκῳ καὶ ἀναθεματίσωμεν ἀλλήλους τοῦ μὴ ἀποστρέψαι τὴν γνώμην ταύτην, μέχρις οὗ ἀποτελέσωμεν αὐτήν. 5. τότε πάντες ὤμοσαν ὁμοῦ καὶ ἀνεθεμάτισαν ἀλλήλους. 6. ἦσαν δὲ οὗτοι διακόσιοι οἱ καταβάντες ἐν ταῖς ἡμέραις Ἰάρεδ εἰς τὴν κορυφὴν τοῦ Ἑρμονιεὶμ ὄρους, καὶ ἐκάλεσαν τὸ ὄρος Ἑρμών, καθότι ὤμοσαν καὶ ἀνεθεμάτισαν ἀλλήλους ἐν αὐτῷ[3].

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[1] E Gˢ add *αὐτοῖς*. [2] Bracketed as a doublet. E Gˢ omit. [3] Gᵉ omit through homoioteleuton.

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q omits. Other MSS. put numerals. [43] Gˢ has *οἱ καταβάντες*: that is **ዘወረዱ**: As Gˢ has *οἱ καταβάντες ἐν ταῖς ἡμέραις* Ἰάρεδ *εἰς τὴν κορυφὴν τοῦ* Ἑρμονιεὶμ *ὄρους* our text ought to run **ዘወረዱ፡ በመዋዕል፡ ያሬድ፡ ውስተ፡ ድማህ፡ ሰደበር፡ ጽርሞን፡** Thus it would appear that **ጽርዱስ፡** is a corruption of Ἰάρεδ and **ዝውጽኮ፡** *gt, bcdo ̣a ̣b* or **ዘውጽኮ፡** *mqu*,

ወጸውዕዎ:[1] ለ*ደብረ:[2] አርሞን: እስመ: መሐሉ:[3] ቦቱ:[4] ወአውገዙ: በበይናቲሆሙ:። 7. ወዝንቱ: አስማቲሆሙ: ለ[5]መላእክቲሆሙ: ሠሚአዛዝ:[6] ዝንቱ:[7] ውእቱ: መልአኮሙ: *አራኪበራሜኤል:[8] ኮኮቢኤል:[9] ጣሚኤል:[10] ራሚኤል:[11] ዳንኤል: ኤዜቄኤል:[12] በራቂየል:[13] አሳኤል:[14] አርማሮስ:[15] በጣርኤል:[16] አናንኤል:[17] ዘቄኤል:[18] ሰምሰፔኤል:[19] ሰተርኤል:[20] ጡርኤል:[21] ዮምያኤል:[22] †አራዝያል:†[23] እሱ: እሙንቱ: *ሀበይት: ዓሠርተ: ዚአሆሙ።[24] VII. (እሱ:)[25] ወ*ባዕዳን:[26] *ዝሱ: ምስሌሆሙ:[27] [ወ][28]ነሥኡ: ሎሙ:[29] አንስተ:[30] ወኃረዩ:[31] ዝሱ:[32] ለሰ: ርእሱ: አሕተ፤[33]

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aefhklnpx a corruption of **ወስተ:** In the next place the **ደብረ:** is supported by *β* but omitted by *α*. In this passage, as Hallévi (*Journ. Asiat.*, 1867, pp. 356–7) has pointed out, there is a play on the name Jared if we retranslate into Hebrew יֵרְדוּ בְיֹמֵי יֶרֶד. We can hardly help assuming, therefore, that this part of the text is ultimately derived from a Hebrew source, though on other grounds we are obliged to postulate an Aramaic original of most of vi–xxxvi. *x* omits next three words. [1] *g* reads **ወጸውዖ:** (sic). [2] *q* omits. We should expect **ደብር:** [3] We have here again a paronomasia אחרימו . . . הֶרְמוֹן. This play originated probably first in Hebrew like that in n. 43, p. 13. [4] *bcefhl*[2]*no* and G[s]. *α*, *adl*(*r*)*y* ,*a* omit. [5] *q* omits. [6] *q*. *g* reads **ሴሚ: አዛዚ:** *m*, *β–de* **ስምያዛ:** *tu* **ሴምአዛዝ:** *d* **ሲሚ".** *e* **ስሚአዛ:** The word is from שְׁמְעוֹא or שְׁמְחוֹאי. [7] *α–q*. So G[s] οὗτος. *qβ* read **ዘ.** [8] *gmu* save that *mu* read as one word and *g* divides into two after **ኪ**, and the three MSS. omit the final **ል.** *q* reads **አራክብራኤሚ:** *t*, *l* **አራኪበራሜኤል:** save that *l* reads **ማ** for **ሚ.** *a* **ኡራኪበርሜኤል:** *dkn* **"ራሚኤል:** *bcefhnox* ,*a* ,*b* **"ራሜኤል:** *l* **አራኪበራማኤል:** Here **ራሚኤል:** probably corrupt for **አራኪኤል:** Thus we have in G[s] Ἀρακιήλ (cf. Ῥακιήλ no. 20 in G[s]); and again in G[s] in viii. 3 where it is speaking of Ἀρακιήλ we have ὁ δὲ *τρίτος ἐδίδαξεν τὰ σημεῖα τῆς γῆς.* Thus Ἀρακιήλ = ארקיאל where ארק = earth. This angel is mentioned as unfallen in *Sib. Or.* II. 215–17. Κιμβρά is corrupt. [9] *gm*. *q* reads **ኮበባኤል:** *tu* **ኮከብ".** *β* **አኪቤኤል:** save that *l* reads **ኬ** for **ኪ.** The name is from כוכביאל = 'star of God.' [10] *mqtu*, *β–eo* ,*a*. *g* reads **ጥሚኤል:** *eo* ,*a* **ጣሚ".** The name = תומיאל 'the perfection of God' (Schwab, *Vocabulaire de l'angélologie d'après les MSS. Hébreux*, p. 375). [11] *t*. *g* reads **ራማኤል:** *m* **ራም".** *q*, *β* **ራሙ".** This angel is referred to in Apoc. Baruch lv. 3, where see my note. [12] *gmq*, *acdefhkln*,*a*. *t* reads **አዛቂኤል:** *bx* **አዝቂኤል:** ("**ቂኤል:** *x*). *o* **ኤዜቂ".** *u* illegible. Since G[s] viii. 3 writes ὁ δὲ ὄγδοος ἐδίδαξεν ἀεροσκοπίαν this word comes from שְׁחַק. שְׁחַק is rendered by ἀήρ in 2 Ki. xxii. 12; Ps. xviii. 11 (Beer). [13] *gm*. *q* reads **በራቂያል:** *t* **ባራቅኤል:** *aefhko*,*b* **ስራቂያል:** *bcdln*,*a* **"ቂያል:** *x* **"ቂኤል:** The word = ברקיאל. [14] *g*, *β–kl*. *m*, *kl* read **አስኤል:** *q* **አራስኤል:** *t* **አሳሒል:** The word = עזאל (Schwab), but see other forms in Appendix. [15] *gq*, *n*. *m* reads **አርመርስ:** *t* **አርሜርስ:** *u* illegible. *β–e* **አርምርስ:** *e* **አርሞርስ:** Since G[s] viii. 3 writes with reference to this angel ὁ δὲ ἑνδέκατος Φαρμαρὸς ἐδίδαξεν . . . ἐπαοιδάς . . . καὶ ἐπαοιδῶν λυτήρια the name may be derived from חרם

G^{E}

7. Καὶ ταῦτα τὰ ὀνόματα[1] τῶν ἀρχόντων αὐτῶν· Σεμιαζά, οὗτος ἦν ἄρχων αὐτῶν· Ἀραθάκ, Κιμβρά, Σαμμανή, Δανειήλ, Ἀρεαρώς, Σεμιήλ, Ἰωμειήλ, Χωχαριήλ, Ἐζεκιήλ, Βατριήλ, Σαθιήλ, Ἀτριήλ, Ταμιήλ, Βαρακιήλ, Ἀνανθνά, Θωνιήλ, Ῥαμιήλ, Ἀσεάλ, Ῥακειήλ, Τουριήλ. 8. οὗτοί εἰσιν ἀρχαὶ αὐτῶν οἱ δέκα[2].

VII. Καὶ[3] ἔλαβον ἑαυτοῖς γυναῖκας· ἕκαστος αὐτῶν ἐξελέξαντο ἑαυτοῖς γυναῖκας[4], καὶ ἤρξαντο εἰσπορεύεσθαι πρὸς

G^{S}

7. Καὶ ταῦτα τὰ ὀνόματα τῶν ἀρχόντων αὐτῶν· α′ Σεμιαζᾶς, ὁ ἄρχων αὐτῶν, β′ Ἀταρκούφ, γ′ Ἀρακιήλ, δ′ Χωβαβιήλ, ε′ Ὀραμμαμή, ϛ′ Ῥαμιήλ, ζ′ Σαμψίχ, η′ Ζακιήλ, θ′ Βαλκιήλ, ι′ Ἀζαλζήλ, ια′ Φαρμαρός, ιβ′ Ἀμαριήλ, ιγ′ Ἀναγημάς, ιδ′ Θαυσαήλ, ιε′ Σαμιήλ, ις′ Σαρινᾶς, ιζ′ Εὐμιήλ, ιη′ Τυριήλ, ιθ′ Ἰουμιήλ, κ′ Σαριήλ.

VII. *Οὗτοι καὶ οἱ λοιποὶ πάντες[5] [ἐν τῷ χιλιοστῷ ἑκατοστῷ ἑβδομηκοστῷ ἔτει τοῦ κόσμου[6]] ἔλαβον ἑαυτοῖς γυναῖκας,

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[1] On these names see other Table in the Appendix. [2] The manuscript reading seems corrupt for *ἀρχαὶ αὐτῶν τῶν δεκάδων*, a literal rendering of ראשיהן דעשרתא. We have an undoubted case of this in xix. 2 *αἱ γυναῖκες αὐτῶν τῶν . . . ἀγγέλων*. Radermacher proposes *ἀρχαὶ αὐτῶν οἱ (ἐπὶ) δέκα*, but this would mean 'their chiefs over ten (angels).' In G we should have *οἱ δεκαδάρχαι αὐτῶν*. [3] See note 5. [4] E = *ἐξελέξατο ἕκαστος ἑαυτῷ μίαν*. [5] E = *καὶ οἱ λοιποὶ πάντες μετ' αὐτῶν καί*, where the final *καί* is an intrusion. [6] Additions of Syncellus.

(Dillmann). [16] *g m t u. q* reads **በጥርሔል**: *b x* **በጥራሔል**: *a c d e f k ɔ* **በጥረሔል**: *h n o ḅ* **በጥረዓል**: *l* **በጠረሔል**: [17] *g m q t, d e l n ɔ. u* illegible. *a f h k o x ɔ ḅ* read **ሕናንሔ**: *b c* **ሕናንሒ**: The word = ענניאל. [18] *n. g m* (*u*?) read **ዘቂሌ**: *q* **ዝቅሌ**: *t* **ዘቂሌ**: *β–n* **ዘቂዬ**: [19] *g*. So also *c e f h k l n o ɔ ḅ* save that they read **ሰምሳ″**. *m* reads **ሳምሳፔሌሔል**: *q* **ስምሳፔል″**. *t u* **ስምሳፔቤ″**. *a b x* **ሰምሳፄ″**. *d* **ሰምሳፀ″**. Since G^{S} viii. 3 describes the functions of this angel as *ὁ δὲ ἕβδυμος ἐδίδαξε τὰ σημεῖα τοῦ ἡλίου* the name was from שמש, i. e. שמשיאל. [20] *g m. q* reads **ኦርትሔል**: *t* **ሳትር″**. *u* **ሰራት″**. *a c d e f h k o ḅ* **ሰርት″**. *l ɔ* **ሰርት″**. *b x* **ዐርት″**. *n* **ሶርስት″**. Schwab (p. 309) derives the word from Aram. סטריאל = 'God is on my side.' [21] *m q, β–n y. g t u, y* read **ሠርሔል**: *n* **ጡራ″**. Word = Aram. טוריאל = 'Rock of God.' After this our text has lost a proper name. [22] *q, β. g u* read **የ·ምያል**: *m t* read **የ·ምየል**: Word = יומיאל. See Gen. xlvi. 10 (Schwab). [23] *g q u, β. m* reads **ኦራዝየል**: *t* **ኮራዝሔል**: This word recurs in viii. 3 as **ኤስድርሔል**:—in all cases corrupt for **ሰሪሔል**: which = סהריאל where סהר = 'moon.' This angel (viii. 3) looked after the moon. [24] *t u. g* reads **ፀበይት**: **ዓሠርቱ**: **ዚ″**. *m* **ሐበይቶሙ**: **ዓሠርቱ**: **ዚ″**. *q* **ዐበይት**: **፲ዚ″**. *β, x* **ሀበይቶሙ**: **ለ**(+**እሙንቱ**: *x*)**ፀፀመላእክት**: *t*[2] **ሀበይት**: **ለክልኤ**: **ምእት**: **መላ″**. [25] Supplied from G^{S}. [26] *β–n. g m t u, n* read **ባዕድ**: *q* **ባዕደ**: [27] *q* reads **ዚእሆሙ**: **ዘ·ሎ**: [28] *q* reads **ዝ·ሎሙ**: [29] Interpolated. [30] *a. a d e f h k n o ɔ ḅ* read **ኦንስትደ**: *b c l x* **ኦንስቲደ**: [31] *t, l x ɔ* **ወንሪየ**: [32] *q* reads **ዝ·ሎሙ**: [33] *a, a k n y ɔ.* Other MSS. add **አሐተ**: **አሐተ**:

ወወጠኑ: ይባሉ:[1] ኀቤሆን: ወ*ተደመሩ:[2] ምስሌሆን:[3] ወመሀርዎን: ሥራይተ: ወ*ሥብዓታት:[4] ወመቲረ: ስርው: ወዕፀው:[5] አመርዎን::[6] 2. ወእማንቱሰ: ፀንሳ: ወወለዳ: *ረዓይተ: ዓበይተ: ወ[7]ቆሞሙ: በበ: ፭፻:[8] በእመት:: 3. እለ:[9] በልዑ: ዙሎ:[10] ጻማ: ሰብእ: †እስከ:†[11] ስእንዎሙ:[12] *ሰብእ: ሴስዮት::[13] 4. [ወ]ተመይጡ:[14] ረዓይተ: ላዕሌሆሙ: ወይበልዕዎሙ:[15] ለሰብእ::[16] 5. ወወጠኑ:[17] የአብሱ: በአዕዋፍ: ወደቡ:[18] አራዊት: ወበዘይትሐወሥ: ወበዓሳት: ወሥጋሆሙ: በበይናቲሆሙ: ይትባልዑ:[19] ወደመ: ይሰትዩ:[20] [እምኔሃ:][21] 6. አሚሃ:[22] ምድር: ሰከየቶሙ:[23] ለዓማዲያን:[24] VIII. ወአዛዝኤል: መሀሮሙ: ለሰብእ: ገቢረ: አስይፍት:[25] ወመጣብዓት:[26] ወወልታ: ወድርዐ:[27] እንግድዓ: ወ[28]አርአዮሙ:[29] †ዘእምድኅሬሆሙ:†[30] ወምግባሮሙ:[31] ወ[32]አውቃሩት: ወሰርጉ: ወተዝሕሎት:[33] ወአሰንዮት:[34] ቀርንብ:[35] ወእብሃ: *እምዙሱ: እብን:[36]

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[1] *q* reads የአብሱ: [2] Possibly corrupt for ተገመሩ: or rather ይትገመሩ: = G^{g} *μαίνεσθαι*. [3] *m* adds ኒ. [4] *g m t, a c e f k n x ϱ*. *q u, h ϸ* read ስብዐ″. *b* ሰብዓ″. *l o* ሰብአ″. *d* ስበዐ″. [5] *g q t*^{1}, *ny*. So G^{g} *τὰς βοτάνας*. *m* reads ዕፀ: *u, t*^{2} *β–ny* read ዕፀው: Here ዕፀው: is a rendering of *βοτάνας* as in Wisd. xvi. 12, and must be translated 'plants' or 'shrubs,' as in *Jub.* x. 12. We have this use of עֵץ in the Hebrew Book of Noah which treats of the subject in our text. הניר המלאך לרפא בעצי הארץ = 'the angel showed how to heal with the plants (or shrubs) of the earth.' [6] *q* reads አማሬዋን: [7] *m* reads ኃደላነ: ረዓይተ: *q ረ″* ወዐበይተ: ወ. [8] *m* reads ሠላሳ: ምእት: [9] *m, f*. All other MSS. read እሉ: [10] Corrupt for እሉ: a rendering of the Greek art. *τούς*. [11] = *ὥστε* (as in Matt. xxvii. 14; Mark ii. 2; 1 Cor. xiii. 2). Corrupt for *ὡς δέ*. Read ወሶበ: *x* reads ወ. [12] *n x* read ስእኑ: [13] *q, a k. g m t u, β–a k n* (*x*) read ሴስ″ ስ″. *n* (*x*) ሴስዮትሙ: ስ″. [14] The ወ may have arisen in E through a misreading of *ὡς δέ* as *ὥστε* in the preceding verse. ተመ″ = *ἐτράπησαν*, which seems preferable to *ἐτόλμησαν* in G^{g}. [15] *q* = G *καὶ κατεσθίουσαν*. All other MSS. read ይብልዕዎሙ: [16] *q* omits. [17] *q* reads ወተመይጡ: [18] *g m q, t*^{2}, *a b c d e f h k o x ϱ ϸ*. *t*^{1} *u, l n* read ወቦ. [19] *a b c v x*. *a* and the rest of *β* read ተባልዑ: In the case of this verb and the next the MSS. are strangely divided. We require here either an imperf. indic. representing the practice of the giants (= *κατεσθίουσαν*) or a subjunctive (= *καθεσθίειν*) after ወጠኑ: Here the best MSS. are wrong, but right in the case of the next verb. [20] *a–t*. *t, β* read ሰትዩ: [21] Bracketed as a doublet of አሚሃ: [22] *n* omits. [23] *g* reads ሰከየቶሙ: [24] *g*. Other MSS. read ለዓማፅደን: [25] *n* reads ሰፍይፍ: [26] *g t u*, save that *g* reads ″ብሕት: *m q, β* read መጥባሕት: [27] *g q u*. *m t, β* read ወድርዓ: [28] *q, b c d f h n o x ϱ ϸ*. Other MSS. omit. [29] *c* reads አርአዮ: [30] = *τὰ μετ᾽ αὐτά* corrupt for *τὰ μέταλλα*. [31] *q, t*^{2} *e*. Other MSS. read ወምግባሪሆሙ: save that *n* omits the initial ወ. [32] *a*. *β* omits. [33] *q* reads ወተዝሕሎ: [34] *a, e*. *β–e* read ወአሠንዮ: [35] *g*. *q* reads ቅርንብ: *m t u, β* ቀራንብት: This together with the preceding word = *τὸ καλλιβλέφαρον*. [36] = *παντοίους*.

Gᵉ

αὐτὰς καὶ μιαίνεσθαι[1] ἐν αὐταῖς· καὶ ἐδίδαξαν αὐτὰς φαρμακείας καὶ ἐπαοιδὰς καὶ ῥιζοτομίας, καὶ τὰς βοτάνας ἐδήλωσαν αὐταῖς. 2. Αἱ[2] δὲ ἐν γαστρὶ λαβοῦσαι ἐτέκοσαν γίγαντας μεγάλους ἐκ πηχῶν τρισχιλίων, 3. οἵτινες κατέσθοσαν τοὺς κόπους τῶν ἀνθρώπων. ὡς δὲ[3] οὐκ ἐδυνήθησαν αὐτοῖς οἱ ἄνθρωποι ἐπιχορηγεῖν, 4. οἱ γίγαντες ἐτόλμησαν[4] ἐπ' αὐτούς, καὶ κατεσθίοσαν τοὺς ἀνθρώπους. 5. καὶ ἤρξαντο ἁμαρτάνειν ἐν τοῖς πετεινοῖς καὶ τοῖς (θ)ηρίοις καὶ ἑρπετοῖς καὶ τοῖς (ἰ)χθύσιν, καὶ ἀλλήλων τὰς (σ)άρκας κατεσθίειν, καὶ τὸ αἷμα (ἔ)πινον. 6. τότε ἡ γῆ ἐνέτυχεν κατὰ τῶν ἀνόμων.

VIII. Ἐδίδαξεν τοὺς ἀνθρώπους Ἀζαὴλ μαχαίρας ποιεῖν καὶ ὅπλα καὶ ἀσπίδας καὶ θώρακας [διδάγματα ἀγγέλων], καὶ ὑπέδειξεν αὐτοῖς τὰ μέταλλα[5] καὶ τὴν ἐργασίαν αὐτῶν, καὶ ψέλια καὶ κόσμους καὶ στίβεις[6] καὶ τὸ καλλιβλέ-

Gˢ

καὶ ἤρξαντο μιαίνεσθαι ἐν αὐταῖς [ἕως τοῦ κατακλυσμοῦ]. 2. καὶ ἔτεκον [αὐτοῖς γένη τρία· πρῶτον][7] γίγαντας μεγάλους, [οἱ δὲ Γίγαντες †ἐτέκνωσαν† Ναφηλείμ, καὶ τοῖς Ναφηλεὶμ †ἐγεννήθησαν† Ἐλιούδ. καὶ ἦσαν αὐξανόμενοι κατὰ τὴν μεγαλειότητα αὐτῶν.][7] καὶ ἐδίδαξαν [ἑαυτοὺς καὶ] τὰς γυναῖκας ἑαυτῶν φαρμακείας καὶ ἐπαοιδάς.

VIII. [Πρῶτος] Ἀζαὴλ [ὁ δέκατος τῶν ἀρχόντων] ἐδίδαξε ποιεῖν μαχαίρας καὶ θώρακας καὶ [πᾶν] σκεῦος πολεμικόν, καὶ τὰ μέταλλα τῆς γῆς [καὶ τὸ χρυσίον] πῶς ἐργάσωνται καὶ [ποιήσωσιν αὐτὰ] κόσμια [ταῖς γυναιξί, καὶ τὸν ἄργυρον ἔδειξε δὲ αὐτοῖς] καὶ τὸ †στίλβειν†[8] καὶ τὸ καλλωπίζειν καὶ τοὺς ἐκλεκτοὺς λίθους

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[1] E = *μίγνυσθαι*. See note 2 on p. 16. [2] MS. reads *εν*. [3] E = *ὥστε*. [4] E = *ἐτράπησαν*, of which *ἐτόλμησαν* seems a corruption. [5] MS. *μεγαλα*. [6] Gˢ has *στιλβειν* which is corrupt. See note 8 below. The Aram. was prob. צרירא. Cf. 2 Kings ix. 30; Jer. iv. 30: Heb. פוך. [7] These clauses, though omitted by E and Gᵉ, go back to the original. That three classes of giants were mentioned in this chapter is presupposed by lxxxvi. 4; lxxxviii. 2. Moreover, *Jubilees* vii. 21–22 is based on this passage: 'The Watchers took unto themselves wives . . . and they begat sons the Nâphîdîm . . . and they devoured one another, and the Giants slew the Nâphîl and the Nâphîl slew the Eljô and the Eljô mankind.' In ver. 24 of the same chapter, *Jubilees* quotes the greater part of viii. 5 of E and Gᵉ. Hence, whereas Gˢ omits vii. 3–6 and E and Gᵉ omit portions of vii. 2 which Gˢ preserves, both texts are here defective. The three classes of giants go back to Gen. vi. 4. The Γίγαντες = נְפִלִים, the Ναφηλείμ = נְפִילִים, and the Ἐλιούδ the אֲנָשֵׁי הַשֵּׁם. *ἐτέκνωσαν* and *τοῖς* N″ *ἐγεννήθησαν* may be corrupt. We should expect according to *Jub.* vii. 22 *ἔκτειναν* and *οἱ* N″ *ἔκτειναν*. [8] Corrupt: *στιβίζειν* (Diels).

ክቡረ:[1] [ወሕሩየ:][2] ወዙሎ: ጥምዓታት:[3] ኅብር:[4] [ወተውላጠ: ዓለም]::[5] 2. ወኮነ:[6] *ርስዓን:[7] [ዓቢይ: ወ][8]ብዙኅ:[9] ወዘመዉ:[10] ወተሳሕቡ:[11] ወ*ማሰኑ:[12] ዙሎ:[13] ፍናዊሆሙ::[14] 3. አሚዚራስ:[15] መሀረ:[16] መሳብዕያነ:[17] ወመታርደያነ: ሥርዋተ:[18] ወ[19]አርማሮስ:[20] ፈቲሐ:[21] ስብዐታተ:[22] ወ*በራቃያል:[23] ረዓይያነ:[24] ከዋክብተ: ወኮከብኤል:[25] ተእምርታተ: ወ*ጠሚኤል:[26] መሀረ:[27] ርእየ:[28] ኮከብ: ወ*አስድርኤል:[29] መሀረ: ሩፀተ: ወርኅ::[30] 4. ወበሕጕለተ:[31] ሰብእ: ፀርሐ: ወበጽሐ: ቃሎሙ: ሰማየ:: IX. ወ[32]አሜሃ: ሐወጹ: ሚካኤል: *ወዑርኤል: ወሩፋኤል

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[1] *t*[2], *bcefhlox*ḅ. *gmqt*[1]*u*, *adkn*ạ read **ክቡር:** [2] *gu*, *t*[2]*bcefhlnox*ḅ. *mt*[1], *adk*ạ read **ወኅሩይ:** Since *q*, Gᵍˢ omit, the word is either a dittographic rendering or an interpolation. [3] *g* reads **ጥምዐ″.** [4] *g* reads **ኅብረ:** [5] In **ተውላጠ:** we have (as Dillmann observed) a corrupt transliteration of *μέταλλα*. Hence we have here a dittography. See note 30, p. 16, and 5, p. 17. The complete phrase *τὰ μέτ. τῆς γῆς* is found in Gˢ. *g* reads **ተወለጠ:** [6] *g* reads **ወኮኑ:** [7] *mu*. *g* reads **ረሲዓን:** *q* **ርስአኑ:** *t*, *β* **ርስዓት:** [8] *mtu*, *β*. *gq* read **ዓቢየ: ወ.** Since Gᵍˢ omit I have bracketed the word as an intrusion. [9] *mtu*, *β–d*. *d* omits together with preceding **ወ.** *gq* read **ብዙኅ:** but *q* trans. after next word. [10] *gmt*[1]*u*. *q* reads **ወዘምዎ:** *t*[2] *β* **ዘምዎ:** [11] *g*. *mt*, *β* read **ወስሕቡ:** *u* **ተስሕቡ:** *q* omits. *ak* add **ወዘመዉ:** [12] *m*[1]. *g*, *qtu*, *m*[2]*adeklny*ạ read **ማሰኑ:** *bcfhox*ḅ **ማሰና:** [13] *gu* and apparently *q*. Other MSS. read **ዙሉ:** [14] *e* reads **ፍኖቶሙ:** [15] *g*. *m* reads **አሚዘ″.** *q* **አሚዛ″.** *tu* **ኢሚዝ″.** *akl* **አሚዛራኅ:** *bcdefhox*ạḅ **አሜዛ″.** *n* **አሚዛራዕ:** [16] *g* reads **ምህረ:** *t*[2] *β* add **ዙሎ:** [17] *u*, *β*. *g* reads **መስብዒያነ:** *mqt* **መስብዕያነ:** [18] *β*. *a* reads **ሥራያት:** [19] *a–q*, *n*. *q*, *β–n* omit. [20] *ak* read **አርምርስ:** *cf* **አርማኖስ:** [21] *gmq*. *tu*, *β* read **ፈትሐ:** [22] *qu*, *acdel*ḅ. *g* reads **ስብሓታት:** *m* **ስብዓታት:** *t*, *fhknox* **ስብዓታት:** *b* **ሰብዐ″.** [23] *g*. *m* reads **በራቅኤል:** *q* **በራቂያን:** *tu* **በራቅየል:** *abk* **በርቅዓል:** *chnox*ạ **በረቅዓል:** *def* **በረቀዓል:** *l* **በረቃዓል:** *y* **በረቀአል:** [24] *t*, *abcdehkox*ạḅ. *gm* read **ራእያነ:** *qu*, *fln* **ረአይያነ:** *q* omits next six words. [25] *ak* read **አኪቤኤል:** [26] *ak*. *g* (over an erasure) *mu* read **ጥሚኤል:** *t* **ጥሚ″.** *bcdefhlnox*ạḅ **ጥም″.** This word is corrupt. Gᵍˢ has Σαθ(ι)ήλ, corrupt (?) for Ζακιήλ. We should perhaps read **ዛኪኤል:** See note 8 below. [27] *g* omits next four words through hmt. [28] *t*, *efhno*ḅ. *mu*, *abcdkx*ạ read **ራእየ:** *l* **ረአይያነ:** [29] *m*. *q* reads **እስድኤል:** *t* **እስዳርኤል:** *u* is illegible. *β–c* read **አስራድኤል:** *c* **አስራድኤ:** All corrupt for **ሰሪኤል:** or some such form. See no. 21 in list of names in Appendix. [30] *m* omits. [31] *q* reads **እምብዝን: ተንጕሎት:** [32] *aekln*(*r*) omit.

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[1] Since Gˢ has *τὸ καλλωπίζειν* the Aram. may have been simply מְשַׁפֵּר. [2] E adds *τὰ μέταλλα τῆς γῆς*—a doublet. See note 30, p. 16. Observe that *τῆς γῆς* is found in Gˢ but not in Gᵍ. [3] E = *ἐπαοιδοὺς καὶ ῥιζοτόμους*. [4] Found also in Dan. v. 12 מְשָׁרֵא קְטִרִין where Theod. translates it *λύων συνδέσμους*. [5] See note 13, p. 14.. [6] E = *ἀστρολόγους*. [7] Corrupt for Χωχαβιήλ. See note 9, p. 14. [8] Corrupt for Ζακιήλ or Ἐζεκιήλ. See note 12, p. 14: also next note. [9] This word (which is translated in E) is corrupt

Gᵍ

φαρον[1] καὶ παντοίους λίθους ἐκλεκτοὺς καὶ τὰ βαφικά[2]. 2. καὶ ἐγένετο ἀσέβεια πολλή, καὶ ἐπόρνευσαν καὶ ἀπεπλανήθησαν καὶ ἠφανίσθησαν ἐν πάσαις ταῖς ὁδοῖς αὐτῶν. 3. Σεμιαζᾶς ἐδίδαξεν ἐπα(οι)δὰς καὶ ῥιζοτομίας[3]· Ἀρμαρὼς *ἐπαοιδῶν λυτήριον[4]· (Βα)ρακιὴλ[5] ἀστρολογίας[6]· Χωχιὴλ[7] τὰ σημειωτικά· Σαθ(ι)ήλ[8] ἀστεροσκοπίαν[9]· Σεριὴ(λ)[10] σεληναγωγίας[11].

Gˢ

καὶ τὰ βαφικά· ⌈καὶ ἐποίησαν ἑαυτοῖς οἱ υἱοὶ τῶν ἀνθρώπων καὶ ταῖς θυγατράσιν αὐτῶν, καὶ παρέβησαν καὶ ἐπλάνησαν τοὺς ἁγίους⌉. 2. καὶ ἐγένετο ἀσέβεια πολλὴ ⌈ἐπὶ τῆς γῆς,⌉ καὶ ἠφάνισαν τὰς ὁδοὺς αὐτῶν. 3. ⌈ἔτι δὲ καὶ ὁ πρώταρχος αὐτῶν⌉ Σεμιαζᾶς ἐδίδαξεν † εἶναι ὀργὰς[12] κατὰ τοῦ νοός, καὶ ῥίζας βοτανῶν ⌈τῆς γῆς⌉. ⌈ὁ δὲ ἐνδέκατος⌉ Φαρμαρὸς ἐδίδαξε ⌈φαρμακείας, ἐπαοιδάς, σοφίας, καὶ⌉ ἐπαοιδῶν λυτήρια· ὁ ἕνατος ⌈ἐδίδαξεν⌉ ἀστροσκοπίαν· ὁ δὲ τέταρτος ⌈ἐδίδαξεν⌉ ἀστρολογίαν· ὁ δὲ ὄγδοος ἐδίδαξεν ἀεροσκοπίαν· ⌈ὁ δὲ τρίτος ἐδίδαξε τὰ σημεῖα τῆς γῆς· ὁ δὲ ἕβδομος ἐδίδαξε τὰ σημεῖα τοῦ ἡλίου⌉· ὁ δὲ εἰκοστὸς ἐδίδαξε τὰ σημεῖα τῆς σελήνης. ⌈πάντες οὗτοι ἤρξαντο ἀνακαλύπτειν τὰ μυστήρια ταῖς γυναιξὶν αὐτῶν καὶ τοῖς τέκνοις αὐτῶν. μετὰ δὲ ταῦτα⌉ [VII.4–5] ἤρξαντο οἱ γίγαντες κατεσθίειν ⌈τὰς σάρκας⌉ τῶν ἀνθρώπων[13]·

Gᵍ

4. τῶν οὖν[14] ἀνθρώπων ἀπολλυμένων ἡ βο(ὴ) εἰς οὐρανοὺς ἀνέβη.

IX. Τότε παρ(α)κύψαντες Μιχαὴλ καὶ Οὐ(ρι)ὴλ καὶ Ῥαφαὴλ

Gˢ¹

4. καὶ ἤρξαντο οἱ ἄνθρωποι ἐλαττοῦσθαι ⌈ἐπὶ τῆς γῆς. οἱ δὲ λοιποὶ⌉ ἐβόησαν εἰς τὸν οὐρανὸν ⌈περὶ τῆς κακώσεως αὐτῶν, λέγοντες εἰσενεχθῆναι τὸ μνημόσυνον αὐτῶν ἐνώπιον Κυρίου⌉.

IX. Καὶ ⌈ἀκούσαντες οἱ τέσσαρες μεγάλοι ἀρχάγγελοι⌉, Μιχαὴλ καὶ Οὐριὴλ καὶ Ῥαφαὴλ καὶ

Gˢ²

4. Τότε⌉ ἐβόησαν οἱ ἄνθρωποι εἰς τὸν οὐρανὸν ⌈λέγοντες Εἰσαγάγετε τὴν κρίσιν ἡμῶν πρὸς τὸν ὕψιστον, καὶ τὴν ἀπώλειαν ἡμῶν ἐνώπιον τῆς δόξης τῆς μεγάλης, ἐνώπιον τοῦ κυρίου τῶν κυρίων πάντων τῇ μεγαλωσύνῃ⌉.

IX. Καὶ ⌈ἀκούσαντες οἱ τέσσαρες μεγάλοι ἀρχάγγελοι⌉, Μιχαὴλ καὶ Οὐριὴλ καὶ Ῥαφαὴλ καὶ

for ἀεροσκοπίαν as in Gˢ. Thus Ἐξεκιήλ (from שְׁחָק 'cloud') teaches the knowledge of the clouds. [10] See note 23, p. 15. [11] MS. σεληνοναγιας. [12] Corrupt for ἐπαοιδάς (Raderm.). [13] This sentence summarizes vii. 4, 5 of Gᵍ. The order of narration in Gˢ is better than in Gᵍ. [14] MS. τον νουν.

ወገብርኤል:[1] እምሰማይ፤[2] ወርእዩ: ብዙሐ:[3] ደመ: ዘይትከዓው:[4] በደቢ:[5] ምድር:[6] ወዝሎ:[7] ዓመፃ:[8] ዘይትገበር: በደቢ: ምድር። 2. ወይቤሉ: በበይናቲሆሙ: ቃለ: ጽራኃቲሆሙ:[9] ዕራቃ:[10] ጸርሐት: ምድር። እስከ:[11] አንቀጸ:[12] ሰማይ: 3. [ወይእዜኒ: ለክሙ:[13] ለቅዱሳን:[14] ሰማይ:][15] ይሰክዩ: ነፍሳተ:[16] ሰብእ: እንዘ: ይብሉ: አብኡ:[17] ለነ: ፍትሐ: *ነቢ: ልዑል:[18] 4. ወይቤሉ: ለ[19]እግዚኦሙ: †ለነገሥት:[20] እስመ:†[21] እግዚኦሙ: ለአጋእዝት:[22] ወአምላኮሙ: ለአማልክት: ወንጉሦሙ: ለነገሥት: ወ[23]መንበረ: ስብሐቲክ:[24] ውስተ:[25] ዙሉ: * ተውልደ: ዓለም:[26] ወ*ስምክ: ቅዱስ:[27] ወስቡሓ:[28] *ውስተ: ዙሉ: ዓለም:[29] ወቡሩክ:[30] [ወስቡሕ:][31]

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[1] The text is based mainly on *g m t* supplementing each other. *g* reads ሱርኤል: ወገብርኤል: *m* ሩፋኤል: ወሱርኤል: ወገብ". *q* ወገብ" ወሱርያል: *t u* ወሑርኤል: ወገብ". *β* ወገብ" ወሱርያን: (*aekn* "ያል:) ወሑርያን: (*akn* "ያል:). After ወገብ" *b n x* add ሩፋኤል: (in *b* in another hand). [2] *q* trans. before ሚካኤል: [3] *g u, k.* *q* omits. *m t, β–n* read ብዙኃ: [4] *g m, f h k l n o x ,a ,b.* Other MSS. read "ከዐው: [5] *e* reads ዳቢ: [6] *g m q* add ትሑት: *t u* ታሕተ: G, *β* rightly omit. [7] *β–l. g m q t, l* read ወሱሉ: [8] *t u* trans. after ዘይት". [9] *g* reads ጽራዓቲሆሙ: *e* ጽራኖሙ: *g m* add ቃለ: ጽራኖሙ: [10] G^{gs} omit, but see lxvii. 2; lxxxiv. 5. Cf. Isa. xxiv. 1. [11] *q* prefixes ወ. [12] *m* reads እናቅጸ: [13] *n* omits. [14] *a. β* reads አቅዱ". [15] Interpolated in E. See note 2 below. [16] *g*^{1}*m, β–d y. q t u, g*^{2} *d y* read ነፍሰ: [17] *q* reads አግብኡ: *m* አግብእ: [18] *a* trans. before አብኡ: against *β*, G. [19] *q t*^{1} omit. [20] *a. a d e k l n p ,a* read ለንጉሥ: *b c f h o x y ,b* ንጉሥ: The text is corrupt. There is no point in this designation here, as there is in chap. lxiii. We should read ለዓለማት: here (= G^{s1}). See note 5 below. [21] Emend into እንተ: as in G. *,a ,b* omit. [22] *q* reads ለነገሥት: *h o* omit next two words. [23] *q* omits. [24] *a b x.* All other MSS. read ስብሐቲሁ: [25] *x* reads ውእቱ: ለ. [26] *x* reads ትውልድ: ዘለዓለም: and omits next six words. [27] *m* reads ምክሀ: ቅዱሰን: *q* omits ቅዱስ: together with ወ following. [28] *d y* omit next five words through hmt. [29] *a. β–e n* read ውስተ: ዙሉ: ትመልደ: ዓለም: *e* ለትውልደ: ዓ". *n* ለዓለም: [30] Should be restored before ውስተ: with Gᵍ. *m* reads ወቡሩክ: *b x* read ወእንተ: ቡሩክ: [31] An intrusion.

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[1] Gᵍ omits through hmt. *καὶ πᾶσαν ἀσέβειαν γινομένην ἐπὶ τῆς γῆς* against E G^{s1,2}. [2] E adds *καὶ νῦν πρὸς ὑμᾶς τοὺς ἁγίους τοῦ οὐρανοῦ.* The words *μέχρι τῶν πυλῶν τ. ουρ.* must be taken with *ἐντυγχάνουσιν* as in ix. 10. [3] E adds *τῶν βασιλέων.* G^{s1} has *τῶν αἰώνων.* See note 5 below. [4] Corrupt. E Gᵍ = *τῶν βασιλέων* or *βασιλευόντων.* If this corruption is not native to Gᵍ then we must assume a corruption in the Aramaic, the converse of that in note 5. [5] E = *τῶν βασιλέων* = מלכיא corrupt (?) for עלמיא. Hence 'Lord of the ages.' [6] G^{s2} has *ἀνθρώπων*, i. e. $\overline{ανπων}$,

G^{g}

καὶ Γαβριή(λ), οὗτοι ἐκ τοῦ οὐρανοῦ ἐθεάσα(ν)το αἷμα πολὺ ἐκχυννόμεν(ον) ἐπὶ τῆς γῆς[1]· 2. καὶ εἶπαν πρὸ(ς) ἀλλήλους Φωνὴ βοώντω(ν) ἐπὶ τῆς γῆς· μέχρι πυλῶ(ν) τοῦ οὐρανοῦ[2] 3. ἐντυγχάνουσιν αἱ ψυχαὶ τῶν ἀνθρώπων λεγόντων Εἰσαγάγετε τὴν κρίσιν ἡμῶν πρὸς τὸν ὕψιστ(ον). 4. Καὶ εἶπα(ν) τῷ κυρίῳ[3] Σὺ εἶ κύριος τῶν κυρίων καὶ ὁ θεὸς τῶν θεῶν καὶ βασιλεὺς †τῶν αἰώνων†[4]· ὁ θρόνος τῆς δόξης σου εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος, καὶ τὸ ὄνομά σου τὸ ἅγιον καὶ μέγα καὶ εὐλογητὸν εἰς πάντας τοὺς αἰῶνας.

G^{s1}

Γαβριὴλ παρέκυψαν ⌈ἐπὶ τὴν γῆν⌉ ἐκ ⌈τῶν ἁγίων⌉ τοῦ οὐρανοῦ· καὶ θεασάμενοι αἷμα πολὺ ἐκκεχυμένον ἐπὶ τῆς γῆς ⌈καὶ πᾶσαν ἀσέβειαν⌉ ⌈καὶ ἀνομίαν⌉ ⌈γενομένην ἐπ' αὐτῆς,⌉ 2. ⌈εἰσελθόντες⌉ εἶπον πρὸς ἀλλήλους ⌈ὅτι 3. Τὰ πνεύματα καὶ⌉ αἱ ψυχαὶ τῶν ἀνθρώπων ⌈στενάζουσιν⌉ ἐντυγχάνοντα καὶ λέγοντα ὅτι Εἰσαγάγετε τὴν κρίσιν ἡμῶν πρὸς τὸν ὕψιστον, ⌈καὶ τὴν ἀπώλειαν ἡμῶν ἐνώπιον τῆς δόξης τῆς μεγαλωσύνης, ἐνώπιον τοῦ κυρίου τῶν κυρίων πάντων τῇ μεγαλωσύνῃ⌉. 4. Καὶ εἶπον τῷ κυρίῳ ⌈τῶν αἰώνων⌉[5] Σὺ εἶ ὁ θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων καὶ ὁ βασιλεὺς τῶν βασιλευόντων ⌈καὶ θεὸς τῶν αἰώνων⌉[6], καὶ ὁ θρόνος τῆς δόξης σου εἰς πάσας τὰς γενεὰς τῶν αἰώνων, καὶ τὸ ὄνομά σου ἅγιον[7] καὶ εὐλογημένον εἰς πάντας τοὺς αἰῶνας[8].

G^{s2}

Γαβριὴλ παρέκυψαν ⌈ἐπὶ τὴν γῆν⌉ ἐκ ⌈τῶν ἁγίων⌉ τοῦ οὐρανοῦ· καὶ θεασάμενοι αἷμα πολὺ ἐκκεχυμένον ἐπὶ τῆς γῆς ⌈καὶ πᾶσαν ἀνομίαν⌉ ⌈καὶ ἀσέβειαν⌉ ⌈γινομένην ἐπ' αὐτῆς,⌉ 2. ⌈εἰσελθόντες⌉ εἶπον πρὸς ἀλλήλους ⌈ὅτι 3. Τὰ πνεύματα καὶ⌉ αἱ ψυχαὶ τῶν ἀνθρώπων ἐντυγχάνουσι ⌈στενάζοντα καὶ⌉ λέγοντα Εἰσαγάγετε τὴν δέησιν ἡμῶν πρὸς τὸν ὕψιστον. 4. Καὶ ⌈προσελθόντες οἱ τέσσαρες ἀρχάγγελοι⌉ εἶπον τῷ κυρίῳ Σὺ εἶ θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων καὶ βασιλεὺς τῶν βασιλευόντων ⌈καὶ θεὸς τῶν ἀνθρώπων⌉, καὶ ὁ θρόνος τῆς δόξης σου εἰς πάσας τὰς γενεὰς τῶν αἰώνων, καὶ τὸ ὄνομά σου ἅγιον[7] καὶ εὐλογημένον εἰς πάντας τοὺς αἰῶνας.

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corrupt for *αἰώνων*. Same confusion in XI. 2.

[7] E G^{s1} add *καὶ μέγα*.

[8] Here G^{s1} adds *καὶ τὰ ἑξῆς. τότε ὁ ὕψιστος ἐκέλευσε τοῖς ἁγίοις ἀρχαγγέλοις, καὶ ἔθηκαν τοὺς ἐξάρχους αὐτῶν καὶ ἔβαλον αὐτοὺς εἰς τὴν ἄβυσσον, ἕως τῆς κρίσεως, καὶ τὰ ἑξῆς.* Here Syncellus summarizes x. 4, 12. See note 12, p. 19.

5. አንተ:[1] ገበርክ: ዙሎ: ወ*ስልጣነ: ዙሉ:[2] ምስሌክ: ወ*ዙሉ: ክሡተ:[3] ቅድሜክ:[4] ወግሁድ: *ወአንተ: ትሬኢ: ዙሎ:[5] ወአልቦ: ዘይትከሀል:[6] ይትኃባእ:[7] እምኔክ። 6. ርኢከ:[8] ዘገብረ: አዛዝኤል:[9] ዘ[10]መሀረ:[11] ዙሎ:[12] ዓመፃ:[13] በደቡ: ምድር: ወአግሀደ:[14] ጎቡኣተ: ዓለም: †እሉ: ይትገበሩ: በሰማያት: አመረ: ሰብአ።[15] 7. (ወዘ)ስምያዛ:[16] ዘአንተ:[17] ወሀብከ:[18] ስልጣነ: ይኩንኑ: እሉ:[19] ምስሌሁ: ጎቡረ። 8. ወሶሩ:[20] ኀቡ: አዋልደ: ሰብኤ: *በደቡ: ምድር:[21] ወሰከቡ:[20] *ምስሌሆን: ምስለ: እልኩ: አንስተ:[22] ወረዙሱ:[23] ወአግሀዱ:[20] *ሎን: ዙሎ:[24] ኃጢኣት።[25] 9. ወአንስትሰ:[26] ወለዳ: ረዓይት:[27] በዘ:[28] መልኣት:[29] *ዙላ: ምድር:[30] ደመ:[31]

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[1] *b* *x* omit. [2] *q* reads **ሥልጣንክ: ዙሎ:** [3] *b c* (*v*) *x* trans. [4] *q* prefixes **በ**. [5] Erased in *t*. [6] *q* omits. *n* reads **ዘይክል:** [7] *g m t*, *f n o x* $_{a}$ *b*. *q u*, *a b c d e k l* read **ይትኀባእ:** [8] *a–t*, *n*. *t*, *β–n y* read **ርኢኩ: y ርኢኩ:** [9] *q* reads **አዛዛኤል:** [10] *n* $_{a}$ = ὅς or ὅσα. All other MSS. read **ዘከመ:** = ὡς. [11] *n* trans. after **ዓመፃ:** [12] *u* omits. [13] *n* trans. before **መሀረ:** [14] *q*, *t*^{2} *β*. *a–q* read **"አግሀዱ:** *x* adds **ዙሎ:** [15] So *g*. First of all we see from G^{gs} that **እሉ: ይትገበሩ:** (*g t*, *n*. Other MSS. read **እሉ: ይትገበራ:**) should be trans. after **በሰማያት:** and that **ይትገ"** = ἐπιτηδεύουσιν or rather ought to. Hence we must read either **ይገብሩ:** or preferably **ይትገበሩ: ምግባር:** is a not unusual rendering of ἐπιτήδευμα. Cf. Lev. xviii. 3 (twice); Deut. xxviii. 20; Jer. iv. 18; vii. 3, &c. ἐπιτηδεύειν may mean 'to practise,' or rarely as in Herod. iv. 170; 3 Macc. ii. 14 'to attempt,' 'try.' I take this to be its most probable meaning here. Next comes **ወ**(*a* omits)**አመረ:** (= ἐγνώρισε) which is a corruption of *q* which reads **አእመረ:** = ἔγνω. Finally **ሰብኤ:** (*q u*: so G^{g}) alone is right. *g m* wrongly read **ሰበአ:** *t* **ለሰብኤ:** *t*^{2} *β* **ሰብዕታ:** Thus E = (τὰ) ἐν τῷ οὐρανῷ ἃ ἐπιτηδεύουσιν ἔγνω ἄνθρωποι, and we see that E faithfully reproduced the impossible text of G^{g}. For further critical restoration of the text see note 4, p. 23. E should be restored as follows (**ዘ**)**በሰማያት: እሉ: ይትገበሩ: አእምሮ: ሰብኤ:** or instead of **አእምሮ:** possibly **ወይትኃጕሉ:** (see note 4, p. 23). [16] I have supplied **ወዘ**. G^{g} supports **ወ**. In no case may the evils which precede be attributed to **ስምያዛ:** They are all due to the agency of **አዛዝኤል:** See x. 7, 8. [17] *q* reads **አንተ:** [18] *g m t*, *β*. *q u* read **ወሀብክ:** [19] *m* omits. [20] *d y* read in the singular. [21] *q*. *g m t*^{1} read **በደቡ: ሰብኤ:** (+**በደቡ: ምድር:** *m* originally) where **ሰ"** may be corrupt for **የብስ:** *u*, *e* (*v*) *x* omit. *β–e* read **ጎቡረ:** which *t*^{2} adds in marg. [22] = μετ' αὐτῶν μετὰ τῶν θηλειῶν = עמהין עם נשיא; for **እልኩ:** is only a rendering of the Greek article. Here E may be right, reproducing as it does the Aramaic idiom. G^{g} omits the difficult μετὰ τῶν θ., and G^{s} trans. it after καί and connects it with ἐμιάνθησαν. But G^{s} seems right: cf. x. 11; xii. 4; xv. 3; vii. 1. For **ምስለ:** which *q* omits, *b l n* read **ለ**, and for **ምስለ:** and next two words *x* reads **ጎቡረ:** [23] So also G^{g}. On text of G^{s} see note 22. For **ወረዙሱ:** *d* reads **"ሰ:** and *y* **"ሳ:** [24] *t*. *g q* read **እሎንቱ: ዙሎ:** *m* **ሎቱ: ዙሎ:** *u* omits. *β* reads **ሎን: እሎንቱ:** [25] *a*. *β* reads **ኃጣውኦ:** [26] *a*, *c d y* $_{a}$. *a e h k l* (*v*) *b* read **ወአንስቲኒ:** *b n x* **ወአንስት:** *f o* **አንስትኒ:** [27] *g m t*, *a b c d e f h k o x a*. *q u*, *l n* $_{b}$ read **ረዐ".** [28] *g*. *m t* read **በዝ:** *q* **ወእምዝ:** *u*, *β* **ወበዝ:** [29] *q* reads **መልኡ:** [30] *t*, *β–b g m q u* read **ዙሎ: ምድር:** *b* **ምድር: ዙላ:** [31] *q* reads **ደም:**

Gᵍ

5. Σὺ γὰρ ἐποίησας τὰ πάντα, καὶ πᾶσαν[1] τὴν ἐξουσίαν ἔχων, καὶ πάντα ἐνώπιόν σου φανερὰ καὶ ἀκάλυπτα, καὶ πάντα σὺ ὁρᾷς[2] . . . 6. ἃ ἐποίησεν Ἀζαήλ, ὃς[3] ἐδίδαξεν πάσας τὰς ἀδικίας ἐπὶ τῆς γῆς καὶ ἐδήλωσεν τὰ μυστήρια τοῦ αἰῶνος τὰ ἐν τῷ οὐρανῷ ἃ ἐπιτηδεύουσιν † ἔγνωσαν † ἄνθρωποι[4]. 7. καὶ Σεμιαζᾶς, ᾧ τὴν ἐξουσίαν ἔδωκας ἄρχειν τῶν σὺν αὐτῷ ἅμα ὄντων. 8. καὶ ἐπορεύθησαν πρὸς τὰς θυγατέρας τῶν ἀνθρώπων τῆς γῆς καὶ συνεκοιμήθησαν αὐταῖς καὶ[5] . . . ἐμιάνθησαν, καὶ ἐδήλωσαν αὐταῖς πάσας τὰς ἁμαρτίας. 9. καὶ αἱ γυναῖκες ἐγέννησαν τιτᾶνας, *ὑφ' ὧν[6]

Gˢ (Syncellus I. 43)

5. Σὺ γὰρ εἶ ὁ ποιήσας τὰ πάντα καὶ πάντων[7] τὴν ἐξουσίαν ἔχων, καὶ πάντα ἐνώπιόν σου φανερὰ καὶ ἀκάλυπτα· καὶ πάντα ὁρᾷς, ⌈καὶ οὐκ ἔστιν ὃ κρυβῆναί σε δύναται. 6. ὁρᾷς[8]⌉ ὅσα ἐποίησεν Ἀζαὴλ ⌈καὶ ὅσα εἰσήνεγκεν⌉, ὅσα ἐδίδαξεν, ἀδικίας ⌈καὶ ἁμαρτίας⌉ ἐπὶ τῆς γῆς ⌈καὶ πάντα δόλον ἐπὶ τῆς ξηρᾶς. ἐδίδαξε γὰρ⌉ *τὰ μυστήρια καὶ ἀπεκάλυψε τῷ αἰῶνι[9] τὰ ἐν οὐρανῷ. *ἐπιτηδεύουσι δὲ ⌈τὰ ἐπιτηδεύματα αὐτοῦ,⌉ εἰδέναι ⌈τὰ μυστήρια,⌉[10] οἱ υἱοὶ τῶν ἀνθρώπων. 7. *τῷ Σεμιαζᾷ[11] τὴν ἐξουσίαν ἔδωκας † ἔχειν[12] τῶν σὺν αὐτῷ ἅμα ὄντων. 8. καὶ ἐπορεύθησαν πρὸς τὰς θυγατέρας τῶν ἀνθρώπων τῆς γῆς καὶ συνεκοιμήθησαν μετ' αὐτῶν καὶ ⌈ἐν ταῖς θηλείαις⌉ ἐμιάνθησαν, καὶ ἐδήλωσαν αὐταῖς πάσας τὰς ἁμαρτίας, ⌈καὶ ἐδίδαξαν αὐτὰς μίσητρα ποιεῖν⌉. 9. καὶ ⌈νῦν ἰδοὺ⌉ αἱ θυγατέρες

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[1] E Gˢ = *πάντων*. [2] Gᵍ omits through hmt. *καὶ οὐκ ἔστιν ὃ κρυβῆναί σε δύναται. ὁρᾷς* against E Gˢ. [3] See note 10, p. 22. [4] E presupposes (see note 15, p. 22) exactly this impossible text save that it reads *ἔγνω* or *ἐγνώρισεν* for *ἔγνωσαν*. If we insert *καί* before *ἔγ.* with Swete and Radermacher we arrive at a wholly unsatisfactory sense. Hence as Gˢ reads *εἰδέναι* it may be best here to read *γνῶναι* and regard the corruption as native to Gᵍ. Thus we arrive at an excellent sense 'which men were trying to know.' On the other hand a different meaning of *ἐπιτηδεύειν* 'to practise' is presupposed by Gˢ. See note 10. If we are bound to accept this meaning, then some corruption seems to lie behind *ἔγνωσαν* = ידעו (or יידעון) and *εἰδέναι* = מידע. These may be corruptions of an original וייבדון = *καὶ ἀπόλλυνται*. This gives a good sense: 'which men are practising and so are perishing,' i. e. by the practice of which men are being destroyed: and thus the text is brought into line with x. 7 *ἵνα μὴ ἀπόλωνται πάντες οἱ υἱοὶ τῶν ἀνθρώπων ἐν τῷ μυστηρίῳ, κ.τ.λ.*, and x. 8 *ἠρημώθη . . ἡ γῆ . . ἐν τοῖς ἔργοις τῆς διδασκαλίας* Ἀζαήλ. [5] Add *ἐν ταῖς θηλείαις* with E Gˢ. [6] Gˢ = *καί*. [7] See note 1 above. [8] See note 2 above. [9] E Gᵍ = *καὶ ἐδήλωσεν τὰ μυστήρια τοῦ αἰῶνος*. [10] Here Gˢ means 'they practise (Azazel's) practices in order to know the mysteries.' This is possible, but unlikely. [11] Corrupt. E Gᵍ = *καὶ Σεμιαζᾶς*. [12] Corrupt for *ἄρχειν* (Raderm.).

ወ[1]ዓመዓ።። 10. ወይእዜኒ: ናሁ:[2] ይጸርኑ: ነፍሰ:[3] እሉ: ሞቱ: ወይሰክዩ:[4] እስከ:[5] አንቀጸ: ሰማይ፤ ወዓርገ: ገዓርሙ: ወኢይክል:[6] ወጺአ: እምቅድመ: ገጹ:[7] ዓመዓ: ዘይትገበር:[8] በደቡ: ምድር: 11. ወአንተ: ታአምር:[9] ዙሎ:[10] ዘእንበለ: ይኩን: ወአንተ:[11] ታአምር:[9] ዘንተ:[12] †ወዘዚአሆሙ:†[13] ወ[14]አልቦ: ዘ[15]ትነግረኒ: ምንተ:[16] መፍትው: ንረስዮሙ:[17] በእንተ: ዝንቱ።።[18] X. አሜሃ:[19] ልዑል: (ይቤ:)[20] ዓቢይ:[21] ወቅዱስ: ተናገረ: ወፈነወ:[22] አስርዩ: ልዩር:[23] ኀበ: ወልደ: ላሜኽ: ወ*ይቤሎ፤[24] 2. (ሖር: ለኖኅ: ወ)[25] በሎ:[26] በስመ:[27] ዚአየ: ኅባእ: ርእሰከ: ወአግህድ: ሎቱ: ፍጻሜ:[28] ዘይመጽእ: እስመ: ይትኃጕል:[29] ምድር: ዙሉ:[30] ወማየ: አይኅ: ይመጽእ:[31] ሀሎ: ደቡ: ዙሉ:[32] ምድር: ወየኀጕል:[33] ዘሀሎ: ውስቴታ። 3. ወይእዜኒ: መሀር: ከመ: ይንፈጽ:[34] ወይንበር: ዘርኡ: ለዙሎሙ:[35] ትውልድ:[36] ለዓለም።።[37] 4. ወይቤ:[38] [ኳዕቡ:][39] እግዚእ:

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[1] *d* omits. [2] *q* omits. [3] *a*. *t*², *β–b o* (*v*) *x* ,*b* read **ነፍሳት:** *b o* (*v*) *x* ,*b* **ነፍሳተ:** [4] *q u* read **ወይሰኪዩ:** *n* omits the initial **ወ**. [5] *a–m*. *m*, *t*² *β* read "**ይክሉ:** [6] *q* reads **ገጹ:** [7] *m* trans. after **ምድር:** perhaps rightly: cf. Gᵍˢ. [8] *g q u*. *m t*, *β* read **ተአምር:** [9] *a* omits. [10] *q*, *β*. *a–q* read **አንተ:** [11] *u* omits together **ወ** following. *n* reads **ዘ**. [12] = *καὶ τὰ εἰς αὐτούς* corrupt for *καὶ ἐᾶς αὐτούς* = **ወተኀድገሙ:** [13] *n* omits. [14] *d* omits. [15] *n*. So Gᵍˢ. *a–m*, *e k o* read **ወምንተ:** *m*, *β–e k n o* **ወምንተ:** [16] *m u*, *t*² *β*. *g q t*¹ read **ንረ"**. [17] *n* reads **በእንተዝ:** [18] Superscription in *g* **ኀበ: ሃገሮ: መልአክ: ለኖኅ: በእንተ·ታቦት:** [19] *a*. *t*² *β* prefix **ወ**. [20] Added in accordance with Gᵍˢ. [21] *l n* prefix **ወ**. So Gˢ. [22] *g q t*¹ *u*. *m*, *t*² *β* read **ወፈነዎ:** [23] *g*. *m* reads **አሱርዩ: ኡልዩር:** *q* **አሰሪዩ: ለልዩር:** *t* **አስርኤልዩር:** *u* **አስርዩልዩል:** *β–f* **አርስየላልዩር:** *f* **አልስ"**. All are corruptions either of 'Ισραήλ (Gᴇ) or Οὐριήλ (Gˢ). The latter only belongs to the original: cf. lxxxix. 1. [24] *β–l*. *a*, *l* omit. But the text is supported by G. Thus Gᴇ has *καὶ εἶπεν*, though it has wrongly trans. it before *καὶ ἔπεμψεν*, and Gˢ has *λέγων* rightly at the close of ver. 1. [25] Supplied from Gˢ. This phrase belongs to the original text though already lost in the Greek archetype of E. It belongs to the original; for it is preserved in Gˢ, and each new command issued to the angels begins with the word 'go.' Cf. Gˢ x. 2, 4, 11. Gᴇ and E are defective in the first two passages. [26] *e* omits. [27] *g q* read **ለስመ:** [28] *u* reads **ፍጹመ:** [29] *g m*. *q u* read **ይትሐ"**. *t*, *β* **ትትኃ"** or **ትትኀ"**. [30] *g m*. *q* reads **ዙሉ:** but trans. after **ወ** which follows. *t*, *β–l* read **ዙላ:** *l* omits. *u* **ዙሎ:** *a k* trans. **ዙላ:** before **ምድር:** [31] *b x* read **ይምጻእ:** [32] *a*, *b x*. *β–b x* read **ዙላ:** [33] *m*, save that it gives the unusual forms *m*¹ **ይኃጕል:** *m*² **ይኀጕል:** So Gᴇ *ἀπολέσει*, Gᴇ *ἀπολέσαι*. All other MSS. read **ይትኃ"** or **ይትኀ"**. [34] *g q*. *m t*, *β* read **ይንፍጽ:** *u* **ንፈጽም:** [35] *a–t*. *t*, *β–n* read **ለዙሉ:** *n* **ውስተ:** [36] *a*. *β* reads **ምድር:** [37] *n*. So also Gᵍˢ. All other MSS. omit. [38] *a–m*. *m*, *β* read **ወይቤሎ:** [39] *a*, *β–,b*, but bracketed as ,*b*, G omit. Gˢ adds here, and no doubt rightly (see note 25), *πορεύου*, 'Ραφαήλ, *καί*.

Gᵉ

ὅλη ἡ γῆ ἐπλήσθη ⌈αἵματος καὶ⌉ ἀδικίας. 10. καὶ νῦν ἰδοὺ βοῶσιν αἱ ψυχαὶ τῶν τετελευτηκότων καὶ ἐντυγχάνουσιν μέχρι τῶν πυλῶν τοῦ οὐρανοῦ, καὶ ἀνέβη ὁ στεναγμὸς αὐτῶν καὶ οὐ δύναται ἐξελθεῖν ἀπὸ προσώπου τῶν ἐπὶ τῆς γῆς γινομένων ἀνομημάτων. 11. καὶ σὺ πάντα οἶδας πρὸ τοῦ αὐτὰ γενέσθαι, καὶ σὺ ὁρᾷς ταῦτα καὶ * ἐᾷς αὐτούς[1], καὶ οὐδὲ ⌈ἡμῖν⌉ λέγεις τί δεῖ ποιεῖν αὐτοὺς περὶ τούτων.

X. Τότε Ὕψιστος εἶπεν[2] ⌈περὶ τούτων⌉, *ὁ μέγας Ἅγιος, καὶ[3] ἐλάλησεν *καὶ εἶπεν[4] καὶ ἔπεμψεν Ἰστραὴλ[5] πρὸς τὸν υἱὸν Λέμεχ 2. Εἰπὸν αὐτῷ ἐπὶ τῷ ἐμῷ ὀνόματι Κρύψον σεαυτόν, καὶ δήλωσον αὐτῷ τέλος ἐπερχόμενον, ὅτι ἡ γῆ ἀπόλλυται πᾶσα, καὶ κατακλυσμὸς μέλλει γίνεσθαι πάσης τῆς γῆς καὶ ἀπολέσει πάντα ὅσα ἔστ' ἐν[6] αὐτῇ. 3.⌈καὶ⌉ δίδαξον αὐτὸν ὅπως ἐκφύγῃ, καὶ μενεῖ τὸ σπέρμα αὐτοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος. 4. Καὶ[7] τῷ Ῥαφαὴλ εἶπεν Δῆσον τὸν

Gˢ

τῶν ἀνθρώπων ἔτεκον ⌈ἐξ αὐτῶν υἱοὺς⌉ γίγαντας· ⌈κίβδηλα ἐπὶ τῆς γῆς τῶν ἀνθρώπων ἐκκέχυται,⌉ καὶ ὅλη ἡ γῆ ἐπλήσθη ἀδικίας. 10. καὶ νῦν ἰδοὺ ⌈τὰ πνεύματα⌉ τῶν ψυχῶν[8] τῶν ἀποθανόντων ἀνθρώπων ἐντυγχάνουσι, καὶ μέχρι τῶν πυλῶν τοῦ οὐρανοῦ ἀνέβη ὁ στεναγμὸς αὐτῶν καὶ οὐ δύναται ἐξελθεῖν ἀπὸ προσώπου τῶν ἐπὶ τῆς γῆς γινομένων ἀδικημάτων. 11. καὶ σὺ αὐτὰ οἶδας πρὸ τοῦ[9] αὐτὰ γενέσθαι καὶ ὁρᾷς αὐτοὺς καὶ ἐᾷς αὐτούς, καὶ οὐδὲν λέγεις, τί δεῖ ποιῆσαι αὐτοὺς περὶ τούτου.

X. Τότε ὁ ὕψιστος εἶπε καὶ ὁ ἅγιος ὁ μέγας ἐλάλησε, καὶ ἔπεμψε τὸν Οὐριὴλ πρὸς τὸν υἱὸν Λάμεχ λέγων 2. ⌈Πορεύου πρὸς τὸν Νῶε καὶ⌉ εἰπὸν αὐτῷ τῷ ἐμῷ ὀνόματι Κρύψον σεαυτόν, καὶ δήλωσον αὐτῷ τέλος ἐπερχόμενον, ὅτι ἡ γῆ ἀπόλλυται πᾶσα· καὶ ⌈εἰπὸν αὐτῷ ὅτι⌉ κατακλυσμὸς μέλλει γίνεσθαι πάσης τῆς γῆς, ἀπολέσαι πάντα ἀπὸ προσώπου τῆς γῆς. 3. δίδαξον *τὸν δίκαιον[10] τί ⌈ποιήσει, τὸν υἱὸν Λάμεχ, καὶ τὴν ψυχὴν αὐτοῦ εἰς ζωὴν συντηρήσει, καὶ⌉ ἐκφεύξεται ⌈δι' αἰῶνος⌉, καὶ ἐξ αὐτοῦ ⌈φυτευθήσεται⌉ φύτευμα ⌈καὶ⌉ σταθήσεται πάσας τὰς γενεὰς τοῦ αἰῶνος. 4. Καὶ τῷ Ῥαφαὴλ εἶπε ⌈Πορεύου, Ῥαφαήλ, καὶ⌉ δῆσον τὸν

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[1] MS. has *αιας*. E = *τὰ εἰς αὐτούς*—a corruption. [2] E omits wrongly. [3] E = *ὁ μέγας καὶ ὁ ἅγιος*. [4] These words should with Gˢ E be placed after Λέμεχ. E = *καὶ εἶπε πρὸς αὐτόν*. Gˢ *λέγων*. [5] See note 23, p. 24. [6] Emended by Raderm. from *εστιν*. [7] E adds *πάλιν ὁ κύριος*. [8] Gᵉ E = *αἱ ψυχαί*. [9] Emended by Raderm. from *τῶν*. [10] Gᵉ E = *αὐτόν*.

ለሩፋኤል: እስሮ: ለአዛዝኤል: በእዴሁ:[1] ወእግሩ:[2] ወደየ: ውስተ: ጽልመት: ወአብቅዋ:[3] ለገዳም: እንተ: ሀለወት: በዱዳኤል:[4] ወ[5]ደየ: ሀየ: 5. ወ*ደይ: ለዕሌሁ:[6] እብነ:[7] ጠዋያተ: ወበሊሓት: ወክድኖ:[8] ጽልመት: ወሀየ: ይኅድር:[9] ለዓለሞ፤ ወ*ክድኖ: ለገጹ:[10] ከመ: ኢይርአይ: ብርሃነ:: 6. ወበዕለት:[11] *ዓባይ: እንተ:[12] ዝነኔ: ከመ: ይትፈኖ:[13] ውስተ: ዋዕይ: 7. ወእሕይዋ:[14] ለምድር:[15] እንተ: አማሰኑ: መላእክት: ወሕይወታ: ለምድር:[16] አይድዕ:[17] ከመ: ያሕይ(ው)ዋ:[18] ለምድር:[19] ወ*እ[20]ይትሐጉሉ: ዙሎሙ: ውሉደ: ሰብእ:[20] በምሥጢር:[21] ዙሉ:[22] †ዘቀትሉ:†[23] ትጉሃን:[24] ወመሀሩ: ለውሉደሙ:: 8. ወማሰነት: ዙላ:[25] ምድር: *በትምህርት:[26] ገብሩ: ለአዛዝኤል: ወላዕሌሁ:[27] ጸሐፍ:[28] ዙሎ: ኃጢአት::[29] 9. ወለገብርኤል: ይቤሎ: እግዚእ:[30] ሖር:[31] ዲቤሆሙ: ለመንዝራን:[32] ወለምኑናን: *ወደቡ: ውሉደ:[33] ዘማ:[34] ወ*አኅጕሎሙ:[35] [ለውሉደ: ዘማ: ወ][36]ለውሉደ:[37] ትጉሃን: እምሰብእ:[38] ወ[39]አውፅኦሙ:[40] [ወፈንዎሙ:][41] በበ[42]ይናቲሆሙ: እሙንቱ:[43] ወለሊሆሙ: በቍተል: ይትሐጉሉ: እስመ: ኑሐ:[44] መዋዕል:

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[1] *e f k o p* (*v*) *x* ,*a* ,*b* read **በእደዊሁ:** [2] *a*–*q*, *n*. *q*, *t*[2] *β* read **ወእገሪሁ:** [3] *m*, ,*b* read **ወአብቀዋ:** [4] *q*, ,*a* read **ዱድኤል:** [5] *g* omits. [6] = *ἐπίθες*. [7] *a*. *t*[2], *β* read **አእባነ:** [8] *g m* read **ወክድና:** *t* inserts **በገጹ:** before **ወክ″**. [9] *n* reads **ይንበር:** [10] *q* reads **ከደኖ: በጽልመት:** *d* **ይክድኖ: ለገጹ:** [11] *m*, *b e* (*k*?) read **″ዕለት:** [12] Trans. with G[g]. [13] *q*. *a*–*q*, *f l o* read **″ፈነዉ:** *β*–*f l o* **″ፈነው:** [14] = *καὶ ἴασαι*. So G[s]. *g m*, ,*b* read **″የዋ:** *b x* omit initial **ወ**. [15] *m* omits. [16] See note 4 below. [17] *u* omits. [18] Em. from **ያሕይዋ:** of *g m u* in accordance with G *ἰάσωνται* (so also Flemming). *q t*, *a c f h o x y* ,*a* read **አሕይዋ:** *b d e k l n p* (*v w*) *x* ,*b* **አሕይዋ:** [19] *a k* ,*b* omit. [20] *o* omits. See note 5 below. [21] *n*. So also *q*, save that it reads **ለ** for **በ**. All other MSS. **በምሥጢረ:** except *g m u* which read **ለ″** for **በ″**, and *o* which omits **በ** before **ምሥ″**. [22] So all MSS. but *q*, *n* which read **ዙሎ:** [23] = *ἐπάταξαν*. See note 6, p. 27. [24] *m* adds **መላእክት:** [25] *l* omits. [26] *d y* read **በትእምርት:** [27] *t* reads **ወለሊሁ:** [28] *q t*[1], *β*. *g m u*, *t*[2] read **ጸሐፈ:** *u* trans. after next word. [29] *m* reads **ኃጣውአ:** [30] *a*, *h*[2]. *β* reads **እግዚአብሔር:** *m* trans. the **እግዚእ:** after **ዲቤሆሙ:** [31] *g q u*. *m t*, *β* read **ሑር:** [32] *q*, *a b d x*. *g* reads **ወለመንዘራን:** *m* **ለመንዙራን:** *t u*, *c e f* (*h*?) *k l n o p* (*v*) ,*a* ,*b* read **ለመንዘራን:** [33] *q* reads **ወውሉደ:** [34] Corrupt for **ዝሙት:** = *τῆς πορνείας* (G). *g*, *a k* omit next three words through hmt. [35] *q t*, *β*–*a o*. *m* reads **አኃጕሎሙ:** *u*, *o* **አህጕ″**. *a* omits. [36] An interpolation in E. *a* omits. *u* reads **ለውሉደሙሂ:** G omits. [37] *m* reads **ወሉደ:** (sic). [38] *q* prefixes **ወ**. [39] *g* reads **እስከ:** [40] *q* reads **አውፅእዎሙ:** [41] *t*, *β*–*n y*. Bracketed as a dittographic rendering. *g m u*, *n o y* ,*b* read **ወፈነዎሙ:** *q* **ወፈነውዎሙ:** [42] *t*[1] *u* read **በበ: በ**. [43] *b n x* prefix **ለ**. [44] *g q u*. *m t*, *β* read **ኑኃ:**

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[1] E = *ἐπίθες*. [2] = E. G[g] *πληγῆς*. [3] MS. *ιασονται*. [4] E = *τὴν γῆν*. To explain the fact that in this and the next clause E has both times **ምድር:** = *γῆ*, G[s] has both times *πληγή*, and G[g] has first *γῆ* and then *πληγή*, we may assume that *πληγή* was the original in both cases, and that G[g] represents the first stage in the corruption and E the second. Or we may assume that the variations in G arose

Gᵍ

Ἀζαὴλ ποσὶν καὶ χερσίν, καὶ βάλε αὐτὸν εἰς τὸ σκότος, καὶ ἄνοιξον τὴν ἔρημον τὴν οὖσαν ἐν τῷ Δαδουὴλ κἀκεῖ βάλε αὐτόν, 5. καὶ ὑπόθες [1] αὐτῷ λίθους τραχεῖς καὶ ὀξεῖς καὶ ἐπικάλυψον αὐτῷ τὸ σκότος, καὶ οἰκησάτω ἐκεῖ εἰς τοὺς αἰῶνας, καὶ τὴν ὄψιν αὐτοῦ πώμασον καὶ φῶς μὴ θεωρείτω· 6. καὶ ἐν τῇ ἡμέρᾳ ⌜τῆς μεγάλης⌝ τῆς κρίσεως ἀπαχθήσεται εἰς τὸν ἐνπυρισμόν. 7. καὶ ἰαθήσεται ἡ γῆ, ἣν ἠφάνισαν οἱ ἄγγελοι, καὶ τὴν ἴασιν τῆς γῆς [2] δήλωσον, ἵνα ἰάσωνται [3] τὴν πληγήν [4], ἵνα μὴ [5] ἀπόλωνται πάντες οἱ υἱοὶ τῶν ἀνθρώπων ἐν τῷ μυστηρίῳ ⌜ὅλῳ⌝ ᾧ † ἐπάταξαν † [6] οἱ ἐγρήγοροι καὶ ἐδί(δα)ξαν τοὺς υἱοὺς αὐτῶν, 8. καὶ ἠρημώθη πᾶσα ἡ γῆ [ἀφανισθεῖσα] [7] ἐν *τοῖς ἔργοις τῆς διδασκαλίας [8] Ἀζαήλ· καὶ ἐπ' αὐτῷ γράψον τὰς ἁμαρτίας πάσας. 9. Καὶ τῷ Γαβριὴλ εἶπεν ὁ κύριος· Πορεύου ἐπὶ τοὺς μαζηρέους, ἐπὶ τοὺς κιβδήλους [9] καὶ τοὺς υἱοὺς τῆς πορνείας [10], καὶ ἀπόλεσον [11] τοὺς υἱοὺς τῶν ἐγρηγόρων ἀπὸ τῶν ἀνθρώπων· [12] πέμψον αὐτοὺς [13] ἐν πολέμῳ ἀπωλείας. μακρότης γὰρ ἡμερῶν

Gˢ

Ἀζαὴλ χερσὶ καὶ ποσὶ [συμπόδισον αὐτόν], καὶ ἔμβαλε αὐτὸν εἰς τὸ σκότος, καὶ ἄνοιξον τὴν ἔρημον τὴν οὖσαν ἐν τῇ [ἐρήμῳ] Δουδαήλ, καὶ ἐκεῖ [πορευθεὶς] βάλε αὐτόν· 5. καὶ ὑπόθες αὐτῷ λίθους ὀξεῖς καὶ [λίθους] τραχεῖς καὶ ἐπικάλυψον αὐτῷ σκότος, καὶ οἰκησάτω ἐκεῖ εἰς τὸν αἰῶνα· καὶ τὴν ὄψιν αὐτοῦ πώμασον καὶ φῶς μὴ θεωρείτω· 6. καὶ ἐν τῇ ἡμέρᾳ τῆς κρίσεως ἀπαχθήσεται εἰς τὸν ἐμπυρισμὸν [τοῦ πυρός]. 7. καὶ ἴασαι τὴν γῆν ἣν ἠφάνισαν οἱ ἐγρήγοροι [14], καὶ τὴν ἴασιν τῆς πληγῆς δήλωσον, ἵνα *ἰάσωνται τὴν πληγὴν [15] καὶ μὴ ἀπόλωνται πάντες οἱ υἱοὶ τῶν ἀνθρώπων ἐν τῷ μυστηρίῳ ὃ εἶπον οἱ ἐγρήγοροι καὶ ἐδίδαξαν τοὺς υἱοὺς αὐτῶν, 8. καὶ ἠρημώθη πᾶσα ἡ γῆ ἐν τοῖς ἔργοις τῆς διδασκαλίας Ἀζαήλ· καὶ ἐπ' αὐτῇ [16] γράψον πάσας τὰς ἁμαρτίας. 9. Καὶ τῷ Γαβριὴλ εἶπε· Πορεύου, [Γαβριήλ] ἐπὶ τοὺς γίγαντας, ἐπὶ τοὺς κιβδήλους, ἐπὶ τοὺς υἱοὺς τῆς πορνείας, καὶ ἀπόλεσον τοὺς υἱοὺς τῶν ἐγρηγόρων ἀπὸ τῶν υἱῶν τῶν ἀνθρώπων· πέμψον αὐτοὺς *εἰς ἀλλήλους, ἐξ αὐτῶν εἰς αὐτούς [17], ἐν πολέμῳ καὶ ἐν ἀπωλείᾳ. καὶ μακρότης

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from two possible renderings of ארעא which punctuated as אַרְעָא = γῆ, and as אַרְעָא = πληγή. [5] MS. μην. [6] Here ἐπάταξαν = אַבְּרוּ corrupt for אמרו = εἶπον as we have in Gˢ; conversely in 2 Chron. xxii. 10 תְּרַבֵּר = εἶπεν is an error for תְּאַבֵּד = ἀπώλεσεν. Bouriant's conjecture ἐπέτασαν which I formerly followed is impossible. ἐπέτασαν cannot be used in this sense. [7] Gᵍ E omit. [8] E = τῇ διδασκαλίᾳ τῶν ἔργων. [9] κίβδηλος here seems to represent שַׂעֲטְנֵיזָא (cf. Lev. xix. 19; Deut. xxii. 11) or some derivative of it as representing beings who are derived from two distinct classes of creatures. E took it as = ἀδόκιμος. [10] E = πόρνης, corrupt for πορνείας. [11] E adds τοὺς υἱοὺς τῆς πόρνης καί. [12] E adds ἐξαπόστειλον αὐτοὺς καί—a dittographic rendering. [13] Add εἰς ἀλλήλους with Gˢ E. [14] Gᵍ E = ἄγγελοι. [15] See note 4 above. [16] Gᵍ αὐτῷ. [17] So also E. Gᵍ omits.

አልቦሙ።።[1] 10. ወዙሉ:[2] ዘ[3]ይሴእሱክ:[4] [ወ]ኢይክውን:[5] ለአበዊሆሙ: በእንቲአሆሙ:[6] እስመ: ይሴፈዉ:[7] ይሳየዉ:[8] ሕይወት: ዘለዓለም: ወከመ:[9] ይሕየዉ:[10] አሐዱ: አሐዱ: እምኔሆሙ: ኃምስት: ምእት: ክረምት።።[11] 11. ወለሚካኤል:[12] ይቤ:[13] *እግዚእ: ሶር:[14] †አይድዕ:[15] †ለስምያዛ: ወለካልጓን: እለ: ምስሌሁ: እለ: ሐብሩ: ምስለ: አንስት: ከመ: ይማስኑ: ምስሌሆን: በ[16]ርዙስ:[17] ዚአሆን።።[18] 12. ወ[19]ሶበ: ይትራገዙ: ዙሉ:[20] ውሉደሙ: ወሶበ:[21] ይሬእዩ: ሐጕሎሙ: ለፍቁራኒሆሙ: እስሮሙ: ለ[22]ትውልድ: በመትሕተ: አውግርት:[23] ምድር: እስከ: ዕለተ: ዙነኔሆሙ: ወተፍጻሜተሙ: *እስከ: ይትፈጸም:[24] ዙነኔ: ዘለ*ዓለመ:[25] ዓለም።። 13. ወበውእቱ: መዋዕል: ይወስድዎሙ: ውስተ: መትሕተ:[26] እሳት: (ወ)[27]በጻዕር: ወበቤተ: ሞቅሕ: ወ[28]ይትዓፀዉ:[29] ለ[30]ዓለም።። 14. ወሶበ:[31] †ይውዲ:†[32] ወይማስን: እምይእዜ: ምስሌሆሙ:[33] ሕዙረ: ይትአሰሩ: እስከ: ተፍጻሜት:[34] ተውልደ: ትውልድ።። 15. ወአሳጕሎሙ:[35] ለዙሉ:[36] *መናፍስተ:[37] ተውኔት:[38] ወለውሉደሙ: ለትጉሃን: እስመ: ገፍዕዎሙ: ለሰብእ።። 16. አሕጕል:[39] ዙሎ: ግፍዓ:[40] እምገጸ:[41] ምድር: ወዙሉ:[42] ምግባረ:[43] እኩይ: ይሳልቅ:[44] ወያስተርኢ:[45] ተክለ:[46] ጽድቅ: ወርትዕ: ወይክውን: ለበረከት፤[47]

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[1] *q* prefixes **ወ**. [2] *t*. *g m q u* read **ወዙሉ**: *β* **ወዙሎሙ**: [3] *t*. All other MSS. omit. [4] *g m*. *q* reads **ይሰእሱክ**: *t u, β* **ይስእሱክ**: Marginal gloss in *t* **እተርፎ: ውሉደ**: [5] *q, β*. *g t u* read **ወኢይኩን**: *m* **እስመ: ኢይክውን**: [6] *g q, β*. *m* prefixes **ወ**. *u* omits. *t* has an erasure. [7] *q l*[1] prefix **ኢ**. [8] *g m t u*. *q, β* omit. [9] *b c* add **ሂ**. [10] *t, o* read in singular. *d f h o p*[2] *(v y) a* add **ሕይወት**: *b c x* add **ሕይወተ: ዘለዓለም**: *q* omits next three words. [11] *m q, β* read **ክረማተ**: [12] *t, e n* add **ኒ**. [13] *g u* (*g*[1]). *m q t, β–y* read **ይቤሎ**: *k* adds **ከማሃ**: [14] *g t u, h*[2] save that *g t, h*[2] read **ሑር**: *m q, b c d n o* (*y*) *x* read **እግዚአብሔር**: *a e f h*[1] *k l p r s v w a b* **እግዚአብሔር: ሑር**: [15] = δήλωσον in G[g]. But this is corrupt. See note 2, p. 29. Read **አስሮ**: here. [16] *q*. So also G. All other MSS. read **በዙሉ**: [17] *m* omits. [18] *t, n* read **"ሆሙ**: [19] *β* omits. [20] Probably corrupt for **እሉ**: a rendering of the Greek art. *οἱ*. [21] *u* reads **ወ**. [22] *m, l n o x a* read **ለሰብእ**: *t* **ለሰብዓ**: *t*[2] **እስከ: ለ"**. [23] *g m q*. *t u, β–a* read **አውግር**: *a* omits. [24] *q* reads **እ" ይትፈ"**. *u* omits. [25] *a e* omit. [26] *g m t, β*. *q* reads **መሳትመ**: *u* **ታፍጻሚት**: [27] Added in accordance with G. [28] *a*. *β* omits. [29] *m* reads **ይትዓፀው**: *t* **ይትዐ"**. [30] *β–a* read **ለዓለመ**: [31] *a* = ὅταν corrupt for ὃς ἄν. *t*[2] *β* read **ወሶበሂ**: Instead of the first seven words of this verse *n* reads **ወሶበሂ: ይወስድዎሙ: ይማስኑ: ኅቡረ: እሱራኒሆሙ**: [32] *q* reads **ይዌዲ**: Read **ይትኬነን**: see note 5, p. 29. [33] *h o* read **ወእስከ: ለዓለም**: (*v*) *b* insert this phrase before **ምስ"**. [34] *m* adds **ዓመት: ዘ**. [35] *g u, o*. *m q, c* read **ወአሐጕ"**. *t, β–c o x* **ወአሕጕ"**. *x* **ወአኃ"**. *m* adds **ጥበቢሆሙ**: [36] *g t*. *m, β–e* read **ለዙሎሙ**: *q u, e* omit. [37] Em. with G from **ነፍሳተ**: [38] G has τῶν κιβδήλων. [39] *t, β–x*. *g m q u, x* read **አሕጕ(ጕ *q u*)ል**: [40] *g m t, f*. Other MSS. read **ግፍዐ**: [41] *m* reads **እምገጻ: ለ**. [42] *q u* read **ዙሎ**: [43] *g m q*. *t u, β–y* read **ምግባር**: *y* reads **ምድር**: [44] *t, a d e h l n a b*. *g q, b c f o* read

G^g	G^s
οὐκ ἔστιν αὐτῶν, 10. καὶ πᾶσα ἐρώτησις ½ (οὐκ) ἔσται τοῖς πατράσιν αὐτῶν [καὶ] ⌜περὶ αὐτῶν⌝, ὅτι ἐλπίζουσιν ζῆσαι ζωὴν αἰώνιον, καὶ ὅτι ζήσεται ἕκαστος αὐτῶν ἔτη πεντακόσια. 11. Καὶ εἶπεν (τῷ) Μιχαήλ Πορεύου καὶ †δήλωσον† [2] Σεμιαζᾷ καὶ τοῖς λοιποῖς τοῖς σὺν αὐτῷ ταῖς γυναιξὶν μιγέντας, μιανθῆναι ἐν αὐταῖς ἐν τῇ ἀκαθαρσίᾳ αὐτῶν· 12. καὶ ὅταν κατασφαγῶσιν οἱ υἱοὶ αὐτῶν καὶ ἴδωσιν τὴν ἀπώλειαν τῶν ἀγαπητῶν, [καὶ] δῆσον αὐτοὺς ἑβδομήκοντα γενεὰς εἰς τὰς νάπας τῆς γῆς μέχρι ἡμέρας κρίσεως αὐτῶν καὶ συντελεσμοῦ, ἕως τελεσθῇ τὸ κρίμα τοῦ αἰῶνος τῶν αἰώνων. 13. τότε ἀπαχθήσονται εἰς τὸ χάος τοῦ πυρὸς καὶ εἰς τὴν βάσανον καὶ εἰς τὸ δεσμωτήριον *συνκλείσεως αἰῶνος [3]. 14. καὶ* ὃς ἂν [4] †κατακαυσθῇ†[5] καὶ ἀφανισθῇ, ἀπὸ τοῦ νῦν μετ' αὐτῶν ὁμοῦ δεθήσονται μέχρι τελειώσεως γενεᾶς.	ἡμερῶν οὐκ ἔσται αὐτοῖς, 10. καὶ πᾶσα ἐρώτησις οὐκ ἔστι τοῖς πατράσιν αὐτῶν, ὅτι ἐλπίζουσι ζῆσαι ζωὴν αἰώνιον, καὶ ὅτι ζήσεται ἕκαστος αὐτῶν ἔτη πεντακόσια. 11. Καὶ τῷ Μιχαὴλ εἶπε· Πορεύου, ⌜Μιχαήλ⌝ δῆσον Σεμιαζᾶν καὶ τοὺς ἄλλους σὺν αὐτῷ τοὺς συμμιγέντας ταῖς θυγατράσι τῶν ἀνθρώπων τοῦ μιανθῆναι ἐν αὐταῖς ἐν τῇ ἀκαθαρσίᾳ αὐτῶν. 12. καὶ ὅταν κατασφαγῶσιν οἱ υἱοὶ αὐτῶν καὶ ἴδωσι τὴν ἀπώλειαν τῶν ἀγαπητῶν αὐτῶν, δῆσον αὐτοὺς ἐπὶ ἑβδομήκοντα γενεὰς εἰς τὰς νάπας τῆς γῆς μέχρι ἡμέρας κρίσεως αὐτῶν, μέχρι ἡμέρας τελειώσεως [τελεσμοῦ], ἕως συντελεσθῇ κρῖμα τοῦ αἰῶνος τῶν αἰώνων. 13. τότε ἀπενεχθήσονται εἰς τὸ χάος τοῦ πυρὸς καὶ εἰς τὴν βάσανον καὶ εἰς τὸ δεσμωτήριον τῆς συγκλείσεως τοῦ αἰῶνος. 14. καὶ ὃς ἂν κατακριθῇ καὶ ἀφανισθῇ, ἀπὸ τοῦ νῦν μετ' αὐτῶν δεθήσεται μέχρι τελειώσεως γενεᾶς αὐτῶν.

15. Ἀπόλεσον πάντα τὰ πνεύματα τῶν κιβδήλων καὶ τοὺς υἱοὺς τῶν ἐγρηγόρων διὰ τὸ ἀδικῆσαι τοὺς ἀνθρώπους. 16. καὶ ἀπόλεσον τὴν ἀδικίαν πᾶσαν ἀπὸ τῆς γῆς, καὶ πᾶν ἔργον πονηρίας ἐκλειπέτω, καὶ ἀναφανήτω τὸ φυτὸν τῆς δικαιοσύνης καὶ τῆς ἀληθείας [6] εἰς τοὺς αἰῶνας . . . . μετὰ χαρᾶς φυτευ(θή)σεται.

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[1] MS. *εργεσις*. Em. by Lods. [2] = E. Read *δέσμωσον* as Radermacher suggests and change datives into accusatives. Perhaps G^g E go back to אמר corrupt for אסר = *δῆσον*. But Radermacher's conjecture seems right. The corruption of *δέσμωσον* (or *δέσμευσον*) into *δήλωσον* is native to G^g; for the original acc. *μιγέντας* still remains. [3] E = *καὶ συγκλειθήσονται εἰς τοὺς αἰῶνας*—a free rendering of the text. [4] Em. with G^s from *οταν*: E = *ὅταν*. [5] = E. Corrupt for *κατακριθῇ* as in G^s. [6] Add with E *καὶ ἔσται εὐλογία· τὰ ἔργα τῆς δικαιοσύνης καὶ τῆς ἀληθείας* lost through hmt.

የሕልቅ: *m, x* **የንልቅ**: *u* (*k*?) **ይኅለቅ**: [45] *q* reads **ወያስተረሕ**: [46] *t* has gloss in margin **ሞኅ**: [47] *y* reads **በረከተ**:

ግብረ:[1] ጽድቅ: ወርትዕ: ለዓለም:[2] በ[3]ፍሥሓ: ይተክሉ::[4] 17. ወ[5]ይእዜኒ: ዙሎሙ: ጻድቃን:[6] ይጐይዩ:[7] ወይከውኑ: ሕያዋነ: እስከ: ይወልዱ:[8] ፲፱: ወዙሎ: መዋዕሊ: ውርዙተሙ: ወ*ሰንበተ: ዚአሆሙ:[9] ይፈጽሙ:[10] በሰላም:: 18. ወበእማንቱ: መዋዕል: ትትገበር:[11] ዙሳ: ምድር:[12] በጽድቅ: ወ*ዙለንታሃ:[13] ትተክል:[14] ዕጸወ: *ወትመልእ: በረከተ::[15] 19. ወ*ዙሉ:[16] ዕፀው:[17] ኀሜት: ይተክሉ:[18] ደቤሃ: ወይተክሉ:[19] ደቤሃ: አውያነ:[20] ወወይን:[21] ዚይተክል:[22] ደቤሃ: ይገብር:[23] ወይነ:[24] ለ[25]ጽጋብ: ወዙሉ: ዘርእ:[26] ዘይዘራእ: ደቤሃ: አሐቲ:[27] መስፈርት: ትገብር: እልፊ:[28] ወአሐቲ: መስፈርት: ኤልያስ: ትገብር:[29] ፲ ምክያደ:[30] ዘይት:: 20. ወእንተ: አንጽሓ: ለምድር: እምዙሉ: ግፍዕ: ወእምዙሉ: ዓመፃ: ወእምዙሉ: ኃጢአት: ወእምዙሉ: ረሲዕ፤ ወ*ዙሉ: ርዙስ:[31] ዘይትገበር: በደቡ: ምድር: አኅልቆሙ:[32] እምደቡ:[33] ምድር:: 21. ወይኩኑ:[34] ዙሉ:[35] ውሉደ: ሰብእ: ጻድቃነ:[36] ወ*ይኩኑ:[37] ዙሉ: አሕዛብ:[38] ያምልኩ:[39] ወይባርኩ: ኪያየ: ወዙሎሙ: ሊተ: ይሰግዱ::[40] 22. ወትነጽሕ: ምድር: እምዙሉ: መስናና: ወእምዙሉ: ኃጢአት: ወ*እምዙሉ:[41] መቅሠፍት: *ወእምዙሉ: ጻዕር፤[42] ወኢይደግም: ከመ: እፈኑ:[43] ደቤሃ:[44] ለትውልደ: ትውልድ: ወእስከ: ለ[45]ዓለም:: XI. ወበ*እማንቱ:[46] መዋዕል: እፈትሕ: መዛግብተ: በረከት:[47] እሰ: በሰማይ: ከመ: አውርዶሙ: *ደቤ: ምድር: ደቤ: ግብሮሙ: ወደቤ: ፃማሆሙ: ለውሉደ: ሰብእ:: 2. ወ[48]ሰላም: ወርትዕ: ሱቱፋነ: ይከውኑ:[49] በዙሉ: መዋዕሊ:[50] ዓለመ: ወበዙሉ: ትውልደ: ዓለም:: XII. እምቅድመ:[51] እሱ:[52] ነገር:

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[1] *a–m.* *m, β–e* read **ግብር:** *e* **ግቡር:** [2] *m* omits. [3] *o* omits. [4] *q t u, e h n (w) y ,a. g, a b c d f (k?) l o x ,b* read **ይተክሉ:** before which *g* prefixes **ወ.** *m* **ይትከሉ:** [5] *f* omits. [6] *b c* trans. before **ዙ″.** *n* omits. [7] *a–q.* *q* reads **ይጐዩ:** *β* **ይገንዩ:** *t* adds gloss in margin **እምኃጢአት:** [8] *u* reads **ይወልደ:** [9] *q* reads **ሰ″ ዚአሁ:** We should read **ርሥኣሂሆሙ:** See note 1, p. 31. [10] *q t u, β.* *g* reads **ይፈጽም:** *m* **ይፈጽም:** [11] *m t u, β.* *g* reads **ትገብር:** *q* **ትትገበር:** [12] For this and next two words *m* reads **ታሐ:** [13] G has ἐν αὐτῇ. [14] *t u, c e h l n x ,a ,b.* *g, a b d f o y* read **ትተክል:** *m* **ትከልል:** *q* omits. [15] *d* omits. *g* has the superscription **በእንተ: ዕፀው: ወመስፈርተ: ኤልያስ: ይነግር:** [16] *g m. q t u, β–d* read **ወዙሎ:** *d* omits. [17] *m* reads **ዕፀው:** *d* omits. [18] *m q u, h (?) n y x ,b. g t, a b c d e f l o ,a* read **ይተክሉ:** [19] *g m t, a b c e f h l x ,a ,b.* *d* omits together with next word. *q u, n o* read **ይተክሉ:** [20] *t, o y* read **አውያን:** *u* trans. before **ደቤሃ:** [21] *m* reads **ወወይኑ:** *y* **ወይኑ:** [22] *m q u, β–b d l y.* *g t, b d l x ,a ,b* read **ዚይተክል:** *y* **ዘተክለ:** [23] *g* reads **ወይገ″.** *o* **ዘይገ″.** *u* **ይትገበር:** [24] *g m t.* *q* reads **ወወይኑ:** *β–l n* **ፍሬ:** *l n* **ደቤሃ:** *u* omits. [25] *q* omits. [26] *d y* omit. [27] *q* omits next four words through hmt. [28] *f n* read **፻፻፩:** [29] *g* reads **ገብረ:** *u* **ትትገበር:** [30] *a.* *β* reads **ምክያዳ:** [31] *g u.* *q* reads **ዙ″ ርኩስ:** *m* **ዙሉ:** *t, β* **እምዙሉ: ርዙስ:** For **ርዙስ:** *l ,b* read **ርኩስ:** The construction is that of a nominativus pendens. *o (v)* add **ወእምዙሉ:** Superscription in *g* **በእንተ: መዛግብተ: በረከት:** [32] *q u* read **አ፻″.** [33] *u, n l* read **በዳቡ:** [34] *c* reads **ወይከውኑ:** Gloss in *t* **ከመ: እሰ: አብርሃም:** [35] *q t, a n x* read **ዙሎሙ:** *d* omits. [36] *q* omits. [37] *n* omits. [38] *m* reads **ሕዝብ:** [39] *u* reads **ያመ″.** [40] *t, f n ,a ,b* read **ይስግዱ:** [41] *u, n* omit. [42] *f h o* trans. before preceding two words.

17. Καὶ νῦν πάντες οἱ δίκαιοι ἐκφεύξονται, καὶ ἔσονται ζῶντες ἕως γεννήσωσιν χιλιάδας, καὶ πᾶσαι αἱ ἡμέραι νεότητος αὐτῶν, καὶ † τὰ σάββατα αὐτῶν [1] μετὰ εἰρήνης πληρώσουσιν [2]. 18. τότε ἐργασθήσεται πᾶσα ἡ γῆ ἐν δικαιοσύνῃ καὶ καταφυτευθήσεται δένδρον ἐν αὐτῇ, καὶ πλησθήσεται εὐλογίας. 19. καὶ πάντα τὰ δένδρα τῆς † γῆς ἀγαλλιάσονται † [3] φυτευθήσεται, καὶ ἔσονται φυτεύοντες ἀμπέλους, (κ)αὶ ἡ ἄμπελος ἣν ἂν φυτεύσωσιν, ποιήσουσιν προχοῦς οἴνου· * χιλιάδας καὶ σπόρου ποιήσει καθ' ἕκαστον μέτρον [4], ἐλαίας ποιήσει ἀνὰ βάτους δέκα. 20. καὶ σὺ καθάρισον τὴν γῆν ἀπὸ πάσης ἀκαθαρσίας [5] καὶ ἀπὸ πάσης ἀδικίας καὶ ἀπὸ (πά)σης ἁμαρτίας καὶ [6] ἀσεβείας, καὶ πάσας τὰς ἀκαθαρσίας τὰς γινομένας ἐπὶ τῆς γῆς ἐξάλειψον [7]. 21. καὶ ἔσονται πάντες λατρεύοντες οἱ λαοὶ καὶ εὐλογοῦντες πάντες ἐμοὶ καὶ προσκυνοῦντες. 22. καὶ καθαρισθήσεται ⌜πᾶσα⌝ ἡ γῆ ἀπὸ παντὸς μιάσματος καὶ ἀπὸ πάσης ἀκαθαρσίας καὶ ὀργῆς καὶ μάστιγος, καὶ οὐκέτι πέμψω ἐπ' αὐτοὺς εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος. XI. καὶ τότε ἀνοίξω τὰ ταμεῖα τῆς εὐλογίας τὰ ὄντα ἐν τῷ οὐρανῷ, καὶ κατενεγκεῖν αὐτὰ [8] ἐπὶ τὰ ἔργα, ἐπὶ τὸν κόπον τῶν υἱῶν τῶν ἀνθρώπων. 2. καὶ ⌜τότε⌝ * ἀλήθεια καὶ εἰρήνη [9] κοινωνήσουσιν ὁμοῦ εἰς πάσας τὰς ἡμέρας τοῦ αἰῶνος καὶ εἰς πάσας τὰς γενεὰς τῶν ἀνθρώπων [10].

XII. Πρὸ τούτων τῶν λόγων ἐλήμφθη Ἐνώχ, καὶ οὐδεὶς τῶν ἀνθρώπων

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[1] = שַׁבַּתָּהוֹן in which the word is wrongly vocalized for שִׁבְתָּהוֹן = 'their old age.' The error is explicable in Heb. also שַׁבָּתָם instead of שִׁבְתָּם (Wellhausen, *Skizzen* vi. pp. 241, 260). Hence read *τὸ γῆρας αὐτῶν*. [2] Appears to be intransitive here. E renders it transitively and puts the preceding nominatives in the accusative. [3] Corrupt. I cannot restore the text. 'Tree of joy' (as in E) is an expression not found elsewhere. *πάντα τὰ δένδρα τῆς γῆς ἀγαλλιάσονται* = כל־אילן ארעא יֶחְדֵי. The last two words may be corrupt for יאה בחֵיזוּ = 'goodly in appearance.' Thus we should have *πάντα τὰ δένδρα ὡραῖα τῷ εἴδει*. At any rate G and E are corrupt. *Φυτευθήσεται* may be an intrusion. [4] Text is translateable but seems corrupt. E = *καὶ πᾶς ὁ σπόρος ὁ σπαρεὶς ἐν αὐτῇ ἕκαστον μέτρον ποιήσει χιλιάδας καὶ ἕκαστον μέτρον*. The opening phrase is a nominativus pendens. [5] E = *ἀδικίας*. [6] E adds *πάσης*. [7] E adds *ἀπὸ τῆς γῆς* 21. *καὶ ἔσονται πάντες οἱ υἱοὶ τῶν ἀνθρώπων δίκαιοι*. [8] E adds *ἐπὶ τὴν γῆν*. [9] E trans. [10] E = *αἰώνων* a wrong expansion of $\overline{\text{ανπων}}$ which appears in G.

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l adds ወእምዝኒ፡ መቅሠፍት፡ *n* reads simply ወፃዕር፡ and trans. as *h o*. [43] *q* reads እፈኑ፡ [44] *a b e f h k n o x β* add ኣይኅ፡ *c d l y ,a* ኣይኅ፡ [45] *q*, *e*(*v*) add ዓለመ፡ [46] *q* reads ውእቶ፡ [47] *q* adds ዩ. [48] *a*. *t*[2], *β* omit. [49] *c* reads ይኩኑ፡ [50] *q* reads መዋዕል፡ ለ. Superscription in *g* ኀበ፡ ተክብተ፡ ሄኖክ፡ [51] *a–m*. *m* reads እም. *β* prefixes ወ. [52] Em. from ዝኒ፡ with G. *m* adds ተወልደ፡

ተክብት፡[1] ሄኖክ፡ ወአልቦ፡ ዘደአምሮ፡[2] እምውሉደ፡ ሰብእ፡ በነበ፡ ተክብተ፡ ወ[3]ነበ፡ ሀሎ፡ ወምንተ፡[4] ኮነ። 2. ወ*†ዙሱ፡†[5] ግብሩ፡ ምስለ፡ *ትጉሃን፡ ወምስለ፡ ቅዱሳን፡[6] መዋዕለ፡[7] ዚአሁ። 3. ወእነ፡ ሄኖክ፡ ኮንኩ፡ እባርኮ፡ ለ*እግዚእ፡[8] ዕበይ፡[9] ወለንጉሠ፡[10] ዓለም፡[11] ወናሁ፡[12] ትጉሃን፡ ይጼውዑኒ፡ ሊተ፡[13] ለሄኖክ፡ ጸሓፊ፡[14] ወይቤሉኒ።[15] 4. ሄኖክ፡ ጸሓፌ፡ ጽድቅ፡ ሖር፡[16] አይድዕ፡ ለትጉሃን፡ ሰማይ፡ እለ፡ ሐደጉ፡ ሰማየ፡ ልዑለ፡ ምቅዋመ፡[17] ቅዱስ፡[18] ዘለዓለም፡ ወምስለ፡ አንስት፡ ማሰኑ፡ ወገብሩ፡[19] ከመ፡[20] ይገብሩ፡[21] ውሉደ፡ ሰብእ፡[22] ወነሥኡ፡ ሎሙ፡ አንስተ፡ ወማሰኑ፡[23] ዓቢየ፡ ሙስና፡ በደቡ፡ ምድር። 5. ወኢይከውን፡ ሎሙ፡ ሰላም፡[24] ወጎድገት፡ ኃጢአት።[25] 6. ወ[26]እስመ፡ ይትፈሥሑ፡[27] በውሉደሙ፡[28] ቀትለ፡[29] ፍቁራሌሆሙ፡ ይረእዩ፡[30] ወደቡ፡ ሐጕለ፡ ውሉደሙ፡[31] ይግዕሩ፡[32] ወይስእሉ፡ ለዓለም፡[33] ወኢይከውን፡ ሎሙ፡ *ምኅረት፡ ወሰላም።[34] XIII. ወሄኖክ፡ ኃሊፎ፡ ይቤሎ፡[35] ለ[36]አዛዝኤል፡ አይከውክ፡ *ሰላም፡ ዓቢይ፡[37] ዙኒኔ፡ ወጽአ፡ ላዕሌከ፡[38] ይእስርከ። 2. ወ[39]ሣሕት፡[40] ወስእለት፡[41] ኢ*ይከውክ፡[42] በእንተ፡ ዘመሀርክ፡[43] ግፍዐ፡ ወበእንተ፡ ዙሉ፡ ምግባረ፡ ጽርፈት፡ ወግፍዐ፡[44] ወሓጢአት፡ ዘአርአይክ፡ ለሰብእ።[45] 3. አሜሃ፡ ሐዊርየ፡ ሃገርክዎሙ፡ ለዙሎሙ፡ ኀቡረ፡[46] ወእሙንቱ፡ *ዙሎሙ፡ ፈርሁ፡[47] ወ[48]ፍርሃት፡ *ነሥኦሙ፡ *ወረዓድ።[49] 4. ወትስእሉኒ፡[50] ከመ፡ እጽሐፍ፡ ሎሙ፡ *ተዝካረ፡ ስእለት፡[51] ከመ፡ ይኩኖሙ፡[52] ኀድገት፡ ወ*ከመ፡[53] እነ፡[54] ኣዕርግ፡[55]

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[1] = ἐλήμφθη. [2] *g q u.* Other MSS. read **ዘየአ**″. [3] *u* adds **አልቦ፡ ዘደአምሮ፡** [4] *q* reads **ወምንት፡** [5] Corruption for **እሱ፡** which was a rendering of *τά* before *ἔργα*. [6] *α.* *β* reads **ቅዱ**″ **ወምስለ፡ ትጉ**″. [7] All MSS. prefix **በ** against the parallelism and G. [8] Em. from **እግዚእ፡** of all MSS. but *c y*. *c y* read **እግዚእየ፡** [9] Em. with G *τῆς μεγαλοσύνης* from *q*, *β* **ዐቢይ፡** *g u* read **ዐቢያት፡** *m t* **ዓቢያት፡** [10] *b c x* read **ወንጉሠ፡** [11] *a* reads **ሰላም፡** [12] *b c x* read **ናሁ፡** [13] *d y* omit. [14] *a* reads **ጸሓፌ፡** [15] *q t*, *β–d y.* *α–q t* read **ወይቤሰኒ፡** *d y* **ወይቤሉ፡** [16] *g q u. m t*, *β* read **ሖር፡** [17] *g. m t u*, *β–e* read **ወምቅዋመ፡** *b* **ወምቅዋም፡** *e* **ወምቅዋሞሙ፡** [18] *g* reads **ቅዱሳን፡** *q* **ቅዱስ፡** [19] *m* reads ″**ገብሩ፡** [20] *α–q. q* omits. *β* reads **ዘከመ፡** [21] *m* reads **ይግበሩ፡** *q* omits. [22] Seems corrupt for **የብስ፡** as G has *τῆς γῆς*. [23] Probably corrupt for **አማሰኑ፡** *m* reads **ማሰኑ፡** [24] *q u* read **ሰላመ፡** *q*, *a y* add **በደቡ፡ ምድር፡** against *g m t u, n. c d e f h k l o, a b* add **በ**″ **ም**″ before **ሰላም፡** and *a y* after it. *b x* trans. **ሰላም፡ ወጎድ**″ **ኃጢ**″ before **አይከውን፡** and add **በደቡ፡ ም**″ after **ሎሙ፡** [25] *g* omits. [26] *g m. q t u*, *β* omit. [27] *g q u*, *y*[1]. *m* reads **ወኢይትፈ**″ **እስመ፡** *t*, *β* **እስመ፡ ኢይትፈ**″. [28] *t*, *β. α–t* read **ውሉደሙ፡** which might be construed as the acc. after **ይትፈ**″. [29] *g t u*, *β. m* reads **ወቀትለ፡** *q* **ቀትረ፡** [30] *t*[1], *β. g q u* read **ይርእዩ፡** *m*, *t*[2] **ይርእዩ፡** [31] *m* reads **ርእሶሙ፡** [32] *u*, *t*[2] read **ይግዕሩ፡** [33] *c* omits next four words. [34] *g. m u* read **ምሕረት፡ ወኢሰላመ፡** *q* **ምሕረት፡ ወኢሰላም፡** *t*, *β* **ምሕረት፡ ወኢሰላም፡** [35] *m* omits. *q* trans. after **ለአዛ**″. [36] *d* omits. [37] *q* reads **ሰላመ፡ ዓቢየ፡** [38] *m* reads **እምኔከ፡** and trans. before **ወፅአ፡** [39] *m t* omit. [40] *β. t u* read in acc. *g q* read **ስሕተት፡** *m* **ስሕተት፡** [41] *m*, *β. g q t u* read ″**ለት፡** *β–a k*

ἔγνω ποῦ ἐλήμφθη καὶ ποῦ ἐστιν καὶ τί ἐγένετο αὐτῷ. 2. καὶ τὰ ἔργα αὐτοῦ[1] μετὰ τῶν ἐγρηγόρων, καὶ μετὰ τῶν ἁγίων *αἱ ἡμέραι[2] αὐτοῦ. 3. Καὶ ⌜ἑστὼς⌝ ἤμην Ἐνὼχ εὐλογῶν τῷ κυρίῳ[3] τῆς μεγαλοσύνης, τῷ βασιλεῖ τῶν αἰώνων. καὶ ἰδοὺ οἱ ἐγρήγοροι ⌜τοῦ ἁγίου τοῦ μεγάλου⌝ ἐκάλουν με Ἐνώχ[4], ... 4. ὁ γραμματεὺς τῆς δικαιοσύνης, πορεύου καὶ εἰπὲ τοῖς ἐγρηγόροις τοῦ οὐρανοῦ οἵτινες ἀπολιπόντες τὸν οὐρανὸν τὸν ὑψηλόν, τὸ ἁγίασμα τῆς στάσεως τοῦ αἰῶνος, μετὰ τῶν γυναικῶν ἐμιάνθησαν, καὶ ὥσπερ οἱ υἱοὶ τῆς γῆς ποιοῦσιν, οὕτως καὶ αὐτοὶ ποιοῦσιν[5], καὶ ἔλαβον ἑαυτοῖς γυναῖκας· ἀφανισμὸν μέγαν †κατηφανίσατε†[6] τὴν γῆν, 5. καὶ οὐκ ἔσται ὑμῖν[7] εἰρήνη οὔτε ἄφεσις. 6. καὶ περὶ ὧν χαίρουσιν τῶν υἱῶν αὐτῶν, τὸν φόνον τῶν ἀγαπητῶν αὐτῶν ὄψονται, καὶ ἐπὶ τῇ ἀπωλείᾳ τῶν υἱῶν αὐτῶν στενάξουσιν καὶ δεηθήσονται εἰς τὸν αἰῶνα, καὶ οὐκ ἔσται αὐτοῖς εἰς ἔλεον καὶ εἰρήνην[8].

XIII. Ὁ δὲ Ἐνὼχ τῷ Ἀζαὴλ †εἶπεν Πορεύου·†[9] οὐκ ἔσται σοι εἰρήνη. κρίμα μέγα ἐξῆλθεν κατὰ σοῦ δῆσαί σε, 2. καὶ ἀνοχὴ καὶ ἐρώτησίς σοι οὐκ ἔσται περὶ ὧν ἔδειξας ἀδικημάτων καὶ περὶ πάντων τῶν ἔργων τῶν ἀσεβειῶν καὶ τῆς ἀδικίας καὶ τῆς ἁμαρτίας, ὅσα ὑπέδειξας τοῖς ἀνθρώποις.

3. Τότε πορευθεὶς εἶρηκα πᾶσιν αὐτοῖς, καὶ αὐτοὶ πάντες ἐφοβήθησαν, καὶ ἔλαβεν αὐτοὺς τρόμος καὶ φόβος. 4. καὶ ἠρώτησαν[10] ὅπως γράψω αὐτοῖς ὑπομνήματα ἐρωτήσεως, ἵνα γένηται[11] αὐτοῖς ἄφεσις, καὶ ἵνα ἐγὼ ἀναγνῶ[12]

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[1] MS. *αὐτῶν.* [2] E corrupt = *ἐν ταῖς ἡμέραις.* [3] *Εὐλογεῖν* used with dat. in Sir. l. 22; li. 12, &c. [4] Add with E *τὸν γραμματέα καὶ εἶπον ἐμοί Ἐνώχ* lost through hmt. [5] E = *ἐποίησαν* or *πεποιήκεσαν.* [6] MS. *καιηφανισατε.* Seems corrupt for *ἀφ. μέγ. κατηφάνισαν.* It is most unlikely that we should have here a piece of the *oratio recta.* E = *καὶ ἀφ. μέγ. ἠφανίσθησαν* but see note 23, p. 32. [7] E = *αὐτοῖς* which appears right. [8] A strange construction. [9] Corrupt for *πορευθεὶς εἶπεν* as is shown by E and G xiii. 3. The corruption in G may have originated in the Aram. G = אמר אויל corrupt for אזל ואמר. Here we may conclude either to a happy emendation of the Ethiopic translator of G or of the scribe of the Greek MS. used by E or to the existence in the Aramaic of both forms, the corrupt in the text and the true reading in the margin. [10] E adds *ἐμέ.* [11] MS. *γενονται.* [12] MS. *αναγνοι.* E = *ἀνάγω* corrupt for *ἀναγνῶ.*

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add **ወምሕረት፡** *a k* add it before **ወኀ**″. [42] *t, β. α–t* read **ይኩንክ፡** [43] *u* reads **ዘተመሀርክ፡** [44] *q* omits. [45] *a. β* reads **ለውሉደ፡ ሰብእ፡** [46] *a,* G omit. [47] *a, a k. β–a k l* read **ፈ″ ዝ″**. *l* **ፈ″**. [48] *g u.* Other MSS. omit. [49] *g m q u. t, β* read **ወረ″ ነሥ″**. [50] *n* reads **ወተሰአሉኒ፡** Superscription in *g* **ነቢ፡ ጸሐፊ፡ ሄኖክ፡ ተዝካረ፡ ስእለቶሙ፡** [51] *β–a k* trans. before **ከመ፡ እጽ″** against *a, a k.* For **ስእ″** *b c h o x* read **ስእለቶሙ፡** [52] *x ɣ* read **ይዝኖሙ፡** [53] *t*[2] *β. g m q t u* read **በከመ፡** [54] *b c* trans. after **ኦዕርግ፡** *n o* omit. [55] *g m. q t*[1] *u* read **እዓርግ፡** *t*[2] *β* **ኦዕርግ፡**

ተዝካረ: ስእለቶሙ:[1] ቅድመ:[2] እግዚአ:[3] ሰማይ::[4] 5. እስመ: *እሙንቱሰ: ኢይክሱ:[5] እምይእዜ: ተናግሮ:[6] ወኢያዘንእ:[7] አዕይንቲሆሙ: ውስተ: ሰማይ: እምኃፍረተ: እበሳሆሙ: ዘተኰነኑ:: 6. አሜሃ:[8] ጸሐፍኩ: ተዝካረ: ስእለቶሙ: ወአስተብቍዖተ:[9] በእንተ: መንፈሶሙ: ወ*ለለአሐዱ:[10] ምግባሮሙ: ወበእንተ: ዘይሰእሉ:[11] ከመ: ይኩኖሙ:[12] ስርየተ:[13] ወኑሐተ:: 7. ወ[14]ሐዊርየ: ነበርኩ: ዲበ: ማያተ: *ደን: በዳን:[15] እንዘ:[16] ይእቲ: እም[17]የማነ: ዐረበ:[18] አርሞን:[19] ወአነብብ:[20] ቲዝካረ: ስእለቶሙ: እስከ:[21] ደቀስኩ:: 8. ወናሁ:[22] ሕልም:[23] መጽአኒ: ወራእይተ:[24] ዲቤየ: ወድቁ:[25] ወርኢኩ: ራእየተ:[26] መቅሠፍት: (ወመጽአ: ቃል: እንዘ: ይብል:)[27] እንግር:[28] ለውሉደ: ሰማይ: ወእዝልፎሙ::[29] 9. ወነቂህየ: መዳእኩ: ኀቤሆሙ: ወዙሎሙ: ጉቡኣን:[30] ይኑሩ:[31] እንዘ: ይላሕዉ: በ*አብልስየኤል:[32] ዘሀለወት: ማእከለ: ሊባኖስ: ወ*ሴኒር:[33] እንዘ: ግልቡባን: ገጹሙ:: 10. ወተናገርኩ: ቅድሜሆሙ:[34] ዙሎ: ራእይተ: ዘርኢኩ:[35] በንዋም:[36] ወወጠንኩ: እትናገር:[37] ውእተ: ቃላተ: ጽድቅ: ወእዝልፍ:[38] ለትጉሃነ: ሰማይ:: XIV. ዝመጽሐፈ:[39] ቃለ:[40] ጽድቅ: ወዘለፋ:[41] *ትጉሃን: እሉ:[42] እምዓለም: በከመ: አዘዘ: ቅዱስ: ወኀቢይ: በይእቲ: ራእይ::[43] 2. እነ:[44] ርኢኩ:[45] በንዋምየ: ዘእነ: ይእዜ:[46] እነግር:[47] በልሳን:[48] ዘሥጋ: †ወበመንፈስየ:[49] ዘወሀበ:[50] ዓቢይ:[51] አፈ:[52]+ ለሰብእ: ይትናገሩ:[53] ቦቱ: ወይሰብዉ:[54] በልብ:: 3. ከመ: ፈጠረ: ወወሀበ:[55] ለሰብእ:[56] ይሰብዉ:[57]

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[1] *m* reads **ስእለት: ከመ: ይኩኖሙ: ከመ:** [2] *a, a k.* *β–a k* read **ኀቡ:** [3] *a–q. q, β* read **እግዚአብሔር:** [4] *a–q. q, β–h o* read **ሰማየ:** *h o* omit. [5] *g t u.* So also *m q* save that they omit **ሰ**. *β* reads **ኢይክሱ: እሙንቱ:** *m* adds **አሕምሞትሙ:** [6] *q* reads **ትናግሮት:** [7] *m, e o y* read **"ያንሥኡ:** *t*[1] **"ይነሥኡ:** [8] *t u, n. g m q, β–n* prefix **ወ**. [9] *a–q. q, t*[2] *β* read **"ብቍዖትሙ:** [10] *g* reads **ለእለ: አሐዱ: *e* ለለሄዜ *o* ለሄ**. [11] *g u, y. m q t, β–y* read **ዘይሰእሉ:** [12] *g, k l* read **ይዙኖሙ:** [13] *y* adds **ወኅድገት:** and puts the words before and after in nom. [14] *c* omits. [15] *a f k* read **ደንበደን:** [16] *g t*[1] *u. m q, t*[2] *β* read **እንተ:** [17] *q* reads **በ.** [18] *q t, l. β–f l* read **ዓረበ:** *g m, f ḫ* **ዓረብ:** *u* **ዐረብ:** [19] *m* prefixes **ዘ.** [20] *g m q, f. t u, β–f* read **እነብብ:** [21] *u* reads **እስመ:** [22] *u, n* read **ወደኅሬሁ:** [23] *g u* read **ሕልመ:** [24] *g q u* read **"ራእየተ:** *ḫ* **ራእየ:** [25] *m q* read **ወደቁ:** [26] *u.* All other MSS. **ራእየ:** [27] Restored in accordance with G *καὶ ἦλθεν φωνὴ λέγουσα.* [29] *q t u, β–o. g m, o* read **እነግር:** [29] *q t u, n. g m* read **ወእዘልፎሙ: β–n እዘለፎሙ:** [30] *a–m, n. m* reads **ጉቡኣን:** (sic). *β–n* **ጉቡኣነ:** *t* adds on margin **ኅቡኣነ:** [31] *g* reads **ይነብቡ:** [32] *q. g, β* read **ኡብልስያኤል:** *m* **ኡልብልስኤል:** *t u* **ኡበልሲየኤል:** See note 7, p. 35. [33] *g m. q t u* read **ሴንሴር:** *β–ny* **ሴነሴር:** *n* **እነሴነር:** *y* **ሴናሴር:** *ḫ* **ሴነር:** [34] *β* prefixes **በ.** [35] *q, e ḫ* add **እትናገር:** [36] *a–q, k. q, t*[2] *β–k* append **የ.** [37] *u* reads **እትናገሮ:** [38] *m* reads **"ፎሙ:** *n* **ወእዘለፎሙ:** [39] *q.* So also G. All other MSS. read **ዝመጽሐፍ:** [40] *q, b ḫ* read **ቃለተ:** [41] *m t u, β. g* reads **ዘለፉ:** *q* **ዘለፈ:** [42] *q* reads **ትጉሃነ:** [43] *h* reads **ራእዩ:** [44] *d y* prefix **ወ**. [45] *q* reads **ርኢክዎ:** [46] *q* adds **ርኢኩ: ወ.** [47] *n* reads **እትናገር:** [48] *q, b n ḫ* read **በልሳንየ:** *t* omits next five words. These were afterwards added in the margin.

αὐτοῖς τὸ ὑπόμνημα τῆς ἐρωτήσεως ἐνώπιον Κυρίου τοῦ οὐρανοῦ, 5. ὅτι αὐτοὶ οὐκέτι δύνανται λαλῆσαι, οὐδὲ ἐπᾶραι αὐτῶν τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἀπὸ αἰσχύνης *περὶ ὧν ἡμαρτήκεισαν καὶ κατεκρίθησαν[1]. 6. Τότε ἔγραψα τὸ ὑπόμνημα τῆς ἐρωτήσεως αὐτῶν καὶ τὰς δεήσεις περὶ τῶν πνευμάτων αὐτῶν καὶ περὶ ὧν δέονται, ὅπως αὐτῶν γένωνται ἄφεσις καὶ μακρότης. 7. καὶ πορευθεὶς ἐκάθισα ἐπὶ τῶν ὑδάτων Δὰν ἐν γῇ[2] Δάν, ἥτις ἐστὶν ἐκ *δεξιῶν Ἑρμωνειεὶμ δύσεως[3]· ἀνεγίνωσκον τὸ ὑπόμνημα τῶν δεήσεων αὐτῶν ἕως[4] ἐκοιμήθην. 8. καὶ ἰδοὺ ὄνειροι ἐπ' ἐμὲ ἦλθον καὶ ὁράσεις ἐπ' ἐμὲ ἐπέπιπτον, καὶ ἴδον ὁράσεις ὀργῆς, *καὶ ἦλθεν φωνὴ λέγουσα[4] Εἰπὸν[5] τοῖς υἱοῖς τοῦ οὐρανοῦ *τοῦ ἐλέγξαι[6] αὐτούς. 9. καὶ ἔξυπνος γενόμενος ἦλθον πρὸς αὐτούς, καὶ πάντες συνηγμένοι ἐκάθηντο πενθοῦντες [σ]ἐν Ἐβελσατά[7], ἥτις ἐστὶν ἀνὰ μέσον τοῦ Λιβάνου καὶ Σενισήλ[8], περικεκαλυμμένοι τὴν ὄψιν. 10. ἐνώπιον αὐτῶν καὶ[9] ἀνήγγειλα αὐτοῖς πάσας τὰς ὁρᾶσεις ἃς εἶδον κατὰ τοὺς ὕπνους, καὶ ἠρξάμην λαλεῖν τοὺς λόγους τῆς δικαιοσύνης, ἐλέγχων[10] τοὺς ἐγρηγόρους τοῦ οὐρανοῦ.

XIV. Βίβλος λόγων δικαιοσύνης καὶ ἐλέγξεως ἐγρηγόρων τῶν ἀπὸ τοῦ αἰῶνος, κατὰ τὴν ἐντολὴν τοῦ ἁγίου[11] τοῦ μεγάλου ἐν ταύτῃ τῇ ὁράσει. 2. Ἐγὼ εἶδον κατὰ τοὺς ὕπνους μου ὃ[12] νῦν λέγω ἐν γλώσσῃ σαρκίνῃ *ἐν τῷ πνεύματι τοῦ στόματός μου, ὃ ἔδωκεν ὁ μέγας[13] τοῖς ἀνθρώποις λαλεῖν ἐν αὐτοῖς καὶ *νοήσει καρδίας[14]· 3. ὃς[15] ἔκτισεν καὶ ἔδωκεν[16] ἐλέγξασθαι[17] ἐγρηγόρους

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[1] E = *περὶ τῶν ἁμαρτιῶν αὐτῶν περὶ ὧν κατεκρίθησαν.* [2] E wrongly omits. [3] E gives the right order = *δεξιῶν δύσεως Ἑρ.* [4] Em. with E from *ως.* [5] E = *ἵνα εἴπω.* [6] E = *καὶ ἐλέγξω.* [7] Since E = Ἀβελσιαήλ it is not improbable that we have here a corruption of Ἀβειλήνη a town in the Antilibanus, which could be loosely described as lying between Lebanon and Senir, i.e. Hermon. There was a play of words in text. The angels were mourning (אבלין) in Abilene (אבילין). [8] The O. T. Senir, a name of Hermon (Deut. iii. 9) or of a part of it (Cant. iv. 8). [9] Trans. before *ἐνώπιον* with E. [10] E = *καὶ ἐλέγχειν.* [11] E adds *καί.* [12] MS. *ων.* [13] E = *καὶ ἐν τῷ πνεύματί μου ὃ ἔδωκεν ὁ μέγας εἰς τὸ στόμα.* But see note 52 below. [14] If the text is right *νοήσει* must be taken as under the same government as *γλώσσῃ.* E = *νοῆσαι καρδίᾳ.* [15] Read *ὡς* with E. [16] Add with E the following words which have been lost through hmt.: *νοεῖν τοὺς λόγους τῆς γνώσεως, καὶ ἐμὲ ἔκτισεν καὶ ἔδωκεν.* [17] MS. *εκλεξασθαι.*

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n omits next word. [49] *d y* read **በመንፈስ:** See note 52 below. [50] *m* appends **ኑ.** [51] *g t u, β. m q* read **ዓቢየ:** [52] *m t, β. g q u* read **ሕፍ:** It is possible that for **ሕፍ:** or **ሕፈ:** we should read **ሕፉየ:** and read as follows **በመንፈስ: ሕፉየ: ዘሠሀበ: ዐቢይ:** = G. lxxxiv. 1 confirms this suggestion. After **ሕፈ:** *m* adds **ዘሠሀበ: ዕበይ:** *q u* add **ዘሠሀቦ:** [53] *m* reads **ይትናገር:** *b ρ* add **ለሰብእ:** *l* prefixes **ከመ:** [54] *m* reads **ወይሰቡ:** [55] *q, o* read **ወሠሀቦ:** [56] *m* reads **ሰብእ:** *g m u* add **ወሊቶ:** *q* adds **ወሊቶኒ:** [57] *h* adds **በልብ:**

*ቃለ: እእምሮ:[1] ወ°ሊትኒ:[3] ፈጠረ:[4] ወወህበ:[5] እዝልፎሙ:[6] ለትጉሃን:[7] ውሉደ: ሰማይ።። 4. እነ:[8] ስእለትክሙ:[9] ጸሐፍኩ: ወበራእይየ: ከመዝ: ያስተርኢ:[10] እስመ: ስእለትክሙ:[11] ኢትከውነክሙ: ውስተ: ዙሉ: *መዋዕለ: ዓለም: ወ[12]ዙነኔ: ፍጽምት:[13] ላዕሌክሙ: ወ[14]ኢይከውነክሙ:።።[15] 5. ወ[16]እምይእዜ: ኢትዓርጉ:[17] *ውስተ: *ሰማይ:[18] እስከ: ዙሉ: ዓለም:[19] ወውስተ:[20] ምድር: ተነግረ:[21] ይእስርክሙ: በዙሉ: መዋዕለ: ዓለም።። 6. ወእምቅድመ: ዝንቱ: ርኢክሙ:[22] ሐጕለ: ውሉድክሙ: *ፍቁራን: ወአልብክሙ:[23] †ጥራያኒሆሙ:[24] †እላ:[25] ይወድቁ: ቅድሜክሙ: በሰይፍ።። 7. ወስእለትክሙ: በእንቲአሆሙ:[26] ኢይከውን:[27] ወበእንቲአክሙ:[28] ወ*አንትሙሂ:[29] እንዘ:[30] ተበክዩ:[31] ወታስተበቍዑ: ወ[32]ኢትተናገሩ:[33] ወኢምንተ:[34] ቃለ: እምውስተ: መጽሐፍ: ዘጸሐፍኩ።።[35] 8. ወሊተ: *ራእይ: ከመዝ:[36] አስተርአየኒ:[37] ናሁ:[38] ደመናት: በራእይ: ይጼውዓኒ:[39] ወረግሜ: ይጼውዐኒ:[40] ወፋጾት: ከዋክብት: ወመባርቅት: ያጕዕዑኒ:[41] ወ†ያጽህቁኒ†:[42]

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[1] *q* trans. [2] *f o* omit. [3] *e* adds **እለቡ: ቃለ: እእምሮ:** [4] *n* reads **ፈጣሪ:** and omits following **ወ**. [5] *a–t*. *t*, *β* append **ኒ**. [6] *a*. *β* reads **እዝለፎሙ:** *n* trans. to end of verse. [7] *u*, *f n ᵹ a* read **ለትጉሃነ:** [8] *u* omits. *b c f h p* prefix **ወ**. [9] *m*, *β*. *a–m* read **ስእለት"**. [10] *q* reads **ያስተረኢ:** *o* adds **ፆረ:** [11] *g*, *h o* read **ስእለት"**. [12] *q* reads **ዓለም: መዋዕለ:** *h* **መዋዕለ: ሰላም:** [13] *m q t*, *β*. *g u* read **ፍጽምት:** [14] *q u* omit. [15] *n* adds **ሰላም:** *g* adds the dittography from verses 5 and 4: **ወእምይእዜ: ኢትዓረኩ: ውስተ: ዙሉ: መዋዕለ: ዓለም: ወዙነኔ: ፍጽምት: ላዕሌክሙ: ወኢይከውነክሙ:** [16] *m* omits. [17] *g t*, *β–k*. *m* reads "ታዓርጉ: *q*, *k* "ትዐርጉ: *u* "ትዐርጉ: [18] *q* reads **ሰማየ:** [19] *l* adds **የኃልፍ:** [20] E defective here. See G. [21] *u* reads **ትናግረ:** [22] *t*[2] reads **ርኢክ:** [23] *q* omits. [24] *a b c f h k l ᵹ a ᵹ b*. *g m u*, *d y* read **ጥርያኒ"**. *q* **ጠራያኒሆሙ:** *i* **ጥሩያኒሆሙ:** *e* **ጥራይነ"**. *n* **ጥረትና"**. *o* **ጥራያኒሆሙ: ጥረትና"**. I take **ትራ"** to be a corruption of **ትራፍያኒሆሙ:** = *κατάλειμμα* or *κατάλοιποι* = Aram. כּוֹתָר. As this word means either *κατάλειμμα* or *ὕνησις* we have here an explanation of the text of G. The construction in the text **አልብክሙ: ጥሩ"** cannot be given any intelligible meaning. It = nec habebitis possessores eorum, whereas by restoring the single lost letter we get nec habebitis reliquias eorum. [25] *q t*, *β*. *g m u* read **እሰ:** [26] *u*, *n* omit. [27] *m* adds **እስክ: ለዓለመ: ዓለም:** [28] *q u*, *f h o n* omit the initial **ወ** and *u*, *n* trans. before **ኢይከውን:** *t* appends **ሂ** to **ወበእን"** and *β–b c l* append **ኒ**. [29] *u* omits. *m* adds **ትካት:** [30] *u* omits. [31] *g u* read **ትበኪዩ:** [32] *u*, *b n ᵹ a* omit. [33] *u* omits. See note 10, p. 37. The negative should be omitted here and in the next word. [34] *g m q*, *d*. Other MSS. add **ኒ**. [35] *g* adds superscription **በእንተ: ይቤ: ደመናት: ይጼውዑኒ።። ንበ: ርእየ: ቤተ: ዘሕኑጽ: በእብነ: በረድ:** [36] *a*, *a n*. *β–a n* trans. [37] *q* reads **አርአየኒ:** [38] *d y* prefix **ወ**. [39] *g m*. Other MSS. **ይጼውዑኒ:** [40] *u*, *a b c d e*. *g q t* read "**ዑኒ:** *m*, *f h k l n ᵹ a ᵹ b* "**ዓኒ:** [41] *a*, *d f h k l n o ᵹ a ᵹ b*. *a b c e p* read **ደጉ"**. *u* omits next five words through hmt. [42] *g m q*. *t*, *β* **ደጽዕቁኒ:** (*d* omits the **ኒ**). Either word may be regarded as a rendering of *ἐθορύβαζόν με* which is here, however, a false rendering of the Semitic. See note 13, p. 37. *d* omits next four words.

τοὺς υἱοὺς τοῦ οὐρανοῦ. 4. Ἐγὼ τὴν ἐρώτησιν ὑμῶν [τῶν ἀγγέλων][1] ἔγραψα, καὶ ἐν τῇ ὁράσει μου τοῦτο[2] ἐδείχθη· *καὶ οὔτε[3] ἡ ἐρώτησις ὑμῶν παρεδέχθη[4], 5. *ἵνα μηκέτι[5] εἰς τὸν οὐρανὸν ἀναβῆτε ἐπὶ πάντας τοὺς αἰῶνας, καὶ *ἐν τοῖς †δεσμοῖς† τῆς γῆς[6] ἐρρέθη δῆσαι ὑμᾶς εἰς πάσας τὰς γενεὰς[7] τοῦ αἰῶνος, 6. καὶ ⌈ἵνα⌉ πρὸ[8] τούτων ἴδητε τὴν ἀπώλειαν τῶν υἱῶν ὑμῶν τῶν ἀγαπητῶν, καὶ ὅτι οὐκ ἔσται ὑμῖν ὄνησις[9] αὐτῶν, ἀλλὰ πεσοῦνται ἐνώπιον ὑμῶν ἐν μαχαίρᾳ. 7. καὶ ἡ ἐρώτησις ὑμῶν περὶ αὐτῶν οὐκ ἔσται οὐδὲ περὶ ὑμῶν· *καὶ ὑμεῖς κλαίοντες[10] καὶ δεόμενοι καὶ μὴν[11] λαλοῦντες πᾶν ῥῆμα ἀπὸ τῆς γραφῆς ἧς ἔγραψα. 8. Καὶ ἐμοὶ *ἐφ' ὁράσει[12] οὕτως ἐδείχθη· ἰδοὺ νεφέλαι ἐν τῇ ὁράσει ἐκάλουν καὶ ὁμίχλαι με ἐφώνουν, καὶ διαδρομαὶ τῶν ἀστέρων καὶ διαστραπαί με κατεσπούδαζον καὶ †ἐθορύβαζόν†[13] με, καὶ ἄνεμοι ἐν τῇ ὁράσει μου †ἐξεπέτασάν†[14]

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[1] A gloss. E omits. [2] E = *κατὰ τοῦτο.* [3] E = *ὅτι.* [4] E = *οὐκ ἔσται ὑμῖν,* and adds *εἰς πάσας τὰς ἡμέρας τοῦ αἰῶνος καὶ ἡ κρίσις ἐτελειώθη ἐφ' ὑμᾶς καὶ οὐκ ἔσται ὑμῖν.* [5] E = *καὶ ἀπὸ τοῦ νῦν.* [6] For *δεσμοῖς* we should probably read *δεσμίοις.* The phrase is found in Lam. iii. 33 אסירי ארץ, LXX *δεσμίους γῆς.* The phrase here means 'those confined in the earth.' For similar phrases see Zech. ix. 11, 12; Wisd. xvii. 2. There was an obvious paronomasia אסירי לאסר, for G as early as Origen's time had *δεσμοῖς.* But Origen's words (*c. Celsum* v. 52) *κολάζεσθαι δεσμοῖς ὑποβληθέντας ἐν γῇ* show that he could make nothing of *δεσμοῖς τῆς γῆς.* The corruption most probably arose in the Aramaic *δεσμοῖς τῆς γῆς* = אֵיפוּרֵי אַרְעָא corrupt for אֲסִירֵי א״. E is defective = *ἐν τῇ γῇ.* [7] E = *ἡμέρας.* [8] MS. *περί.* [9] Beer (Kautzsch, *Apok.* ii. 245) regards this word as a rendering of יֶתֶר = *τὸ κατόλοιπον,* which, however, the translator rendered by *ὄνησις.* But could *ὄνησις* be a rendering of יתר? Since E is here corrupt but points to *κατάλειμμα* (see note 23, p. 36), the original Aramaic was probably מְוֹתָר, which = *κατάλειμμα* or *ὄνησις.* [10] We should expect *καὶ κλαιόντων.* [11] Em. from MS. *μη,* which E follows. The corruption of *μή* into *μήν* is found in x. 7. If, however, the negative is original, *μὴ λαλοῦντες* may be corrupt for *μὴ λαχόντες* or *λαβόντες* = לא מקבלין, which should be taken as the apodosis: 'Ye are not to receive.' [12] E = *ὅρασις.* [13] This word (= perturbabant, and so E) cannot be right. We require a synonym of *κατεσπούδαζον.* Now *ἐθορύβαζον* = Heb. יבהלו. In this context the translator should have rendered it *ἐτάχυνον.* In Aramaic this verb is only found intransitively in this sense, but this may be an accident. [14] This may be an attempt to render אַפְרְחוּ = 'caused to fly.' This Aramaic verb is used by Onkelos to render וַיָּנֹז in Num. xi. 31. On the other hand the LXX gives *ἐξεπέρασεν* but one MS. *ἐξεπέτασεν* (as already remarked by Lods *in loc.*). Now if אפרחו stood in the original, *ἐξεπέτασαν* may have been an attempted rendering. But in that case we must attach to it a meaning that cannot be justified in Greek. This verb is from *ἐκπετάννυμι* = 'to spread out,' but the translator of E apparently confused it with *ἐξέπτησαν* and derived it from *ἐκπέταμαι* and ascribed to it an active

*ወነፋሳት: በራእይ:[1] ያስርሩ:[2] ወያጌጕሉ:[3] ወእንሥሉ:[4] ላዕለ: ውስተ: ሰማይ።
9. ወቦእኩ: እስከ:[5] አቀርብ:[6] ኀበ: ጥቅም: ዘሕንጸት: በአእባነ:[7] በረድ: ወልሳነ: እሳት: የዓውዳ:[8] ወ*ወጠነ:[9] ያፍርሀኒ።[10] 10. ወቦእኩ: ውስተ: ልሳነ: እሳት: ወቀረብኩ: ኀበ: ቤት: ዓቢይ:[11] ዘሳኑጽ:[12] በአእባነ:[13] በረድ:[14] ወ*አረፍተ: ውእቱ: ቤት:[15] ከመ: ጸፍጸፈ: ሰሌዳት:[16] በአእባን: ዘእም[17]በረድ: ወ*ምድሩ:[18] በረድ። 11. ጠፈሩ: ከመ: ሩጸተ: ከዋክብት: ወ*መባርቅት፤[19] ወ[20]ማእከሎሙ: ኪሩቤን:[21] ዘእሳት: ወሰማየሙ: ማይ። 12. ወእሳት: ዘይነድድ: በአውደ: አረፍት:[22] ውዎሕቱ: *ይውዒ: በእሳት።[23]
13. ወቦእኩ:[24] ውስተ: ውእቱ: ቤት: ወ*ምውቅ:[25] ከመ: እሳት: ወቄሪር: ከመ: በረድ: ወአ*ምንት:[26] ፍግዐ:[27] ሕይወት:[28] አልቦቱ:[29] ውስቴቱ፤[30] ፍርሃት:[31] ከደዚኒ: ወረዓድ: አኃዘኒ:[32]
14. ወ[33]እዝ: እትህወክ: ወ[34]እርዕድ: ወደቂ: በገጽየ: ወእሬአኤ: በራእይ። 15. ወ[35]ናሁ: ካልእ: ቤት: ዘ[36]የዓቢ: እም*ዝክቱ:[37] ወዙሉ: ሎሳት:[38] ርኁት:[39] በቅድሜየ: ወ[40]ሕዙጽ: በ*ልሳናቲ:[41] እሳት። 16. ወበዙሉ: ይፈደፍድ: በስብሐት: ወበ[42]ክብር: ወበዕበይ:[43] እስከ: ኢይክል: ዜንፆትክሙ:[44] በእንተ: ስብሐቲሁ:[45] ወበእንተ: ዕበዩ።[45] 17. ወምድሩሰ:[46] ዘ[47]እሳት: ወመልዕልቱሁ: መባርቅት:[48] ወምርዋፀ: ከዋክብት: ወጠፈሩኒ: እሳት: ዘይነድድ።
18. ወነጸርኩ: ወርኢኩ: ውስቴቱ: መንበረ:[49] ልዑለ[50] ወ*ራእዩ:[51] ከመ: አስሐትደ: ወክበቡ: ከመ: ፀሐይ: ዘያበርህ: ወቃለ: ኪሩቤን።[52] 19. ወእምታሕተ:[53] መንበሩ:[54] ይወፅእ:[55]

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[1] *q* reads **መናፍስት: በረድ:** [2] *q*, *l* read **ያስ″**. [3] *m t u*, *β–a* = *κατεσπούδαζον* or *ἔπαιρον*. G has *ἐπῆραν*. *g*, *a* read **ያጕ″**. *q* **አጕ″**. [4] *a* = *καὶ ἀνήνεγκάν με*, and should be restored after **ላዕለ:** *β* reads **ወነሥ″**. [5] *u* adds **አመ:** [6] *g* reads **እቅርብ:** [7] *a–q*. *q*, *β* read **በእብነ:** [8] *β*. *g* reads **ያአውዶ:** *m t* **የዓውዶ:** *q u* **የአውዶ:** [9] *q* reads **ወጠኑ:** [10] *a b c d e*. *g*, *t*[2] *f h k l n* ,*a* ,*b* read **ያፍርሃኒ:** *m* **ያፈርሀኒ:** *q* **ያፍርሁኒ:** *t*[1] **ያፈርሃኒ:** *u* **አፍረሀኒ:** [11] *g q t*. *m u* read **ፀቢይ:** [12] *q* trans. after **በረድ:** [13] *q*, *n* read **በእብነ:** [14] *m* reads **ባሕርይ:** [15] *a f h k* read **አረፍቱ:** (″**ት**: *f k*) **ውእቱ:** [16] *a*. *a b* read **ሰሌዳ:** *c d e f h k l n o* ,*a* ,*b* **ሰሌዳ:** [17] *g* reads **ዘእምእብነ:** [18] *m t*, *β–c*. *g* omits. *q u* read **ምድረ:** *c* **በምድሩ:** [19] *u* reads **መብረቅ:** [20] *b c u* read **ወበ.** [21] *m q t*. *g u*, *β* read ″**ቤል:** [22] *a–g*, *n*. *g* reads **አረፍት:** *β–n* **አረፍቱ:** [23] *e* reads **ይነድድ:** [24] Superscription to verss. 13 sqq. in *g* **ኀበ: ርእየ: መንበረ: ልዑል:** [25] *t*, *β*. *g m u* read **ሞቁ:** *q* **ምጢቅ:** [26] *g q u*. *m* reads **ምንት:** *t*, *a c d h k o* ,*b* **ምንትኒ:** *b e f l n* ,*a* **ምንትኒ:** [27] *g q*. *m t u*, *β–n* read **ፍግዓ:** *n* **ትድሰ: ወፍግዓ:** [28] *n* omits. *t*, *β–n* prefix **ወ** against *a–t*. [29] *g m u*. *q t*, *β* read **ወ**(*t*, *β* omit)**አልቦ:** [30] *a b* ,*a* read **ውስቴታ:** [31] *m* prefixes **ወ.** [32] *g*. Other MSS. give the usual form **አኀዘኒ:** [33] *q* omits. [34] *g m* omit. [35] *g* reads **ወካልእ: ወ.** [36] *u* reads **ወ.** [37] *g m t*. *q u*, *l* read **ዝንቱ:** *β–l* **ዝኩ:** [38] *g m u*. *q t*[1] read **ሥሳታ:** *t*[2], *β* **ሥሳቲ:** [39] *g t u*, *β–l n* ,*b*. *m q* read **ርሕውት:** *l n* **ርኅው:** ,*b* **ርኁቅ:** [40] *q*, *t*[2] *β*. *g m t*[1] *u* omit. [41] *g m u*. *q t*, *β* read **ልሳነ:** [42] *m q*, *β–a k n*. *g t u*, *a k n* read **ወ.** [43] *q*, *e n o* (*v*). *g t u*, *β–e n o* read **ወዕበይ:** *m* **ዓቢይ:** [44] *g t*, *a b c d e k l n* ,*a* ,*b*. *m* reads **ዜነወት″**. *q* **ዜንዎት″**. *ú* **ዜንወት″**. *f o* **ዜንወት″**. *h* **ዜንዎትሙ:** [45] *e* trans. these two words. [46] *m*, *n* read

με καὶ ἐπῆράν[1] με ἄνω[2] καὶ εἰσήνεγκάν με εἰς τὸν οὐρανόν. 9. καὶ εἰσῆλθον μέχρις ἤγγισα τείχους οἰκοδομῆς[3] ἐν λίθοις χαλάζης καὶ γλώσσαις[4] πυρὸς κύκλῳ αὐτῶν· καὶ ἤρξαντο ἐκφοβεῖν με. 10. Καὶ εἰσῆλθον εἰς τὰς γλώσσας τοῦ πυρός, καὶ ἤγγισα εἰς οἶκον μέγαν οἰκοδομημένον ἐν *λίθοις χαλάζης[5], καὶ οἱ τοῖχοι τοῦ οἴκου ὡς λιθόπλακες, καὶ πᾶσαι ἦσαν ἐκ χιόνος[6], καὶ ἐδάφη χιονικά, 11. καὶ αἱ στέγαι ὡς διαδρομαὶ ἀστέρων καὶ ἀστραπαί, καὶ μεταξὺ αὐτῶν χερουβὶν πύρινα, καὶ οὐρανὸς αὐτῶν ὕδωρ, 12. καὶ πῦρ φλεγόμενον κύκλῳ τῶν τοίχων, καὶ θύραι πυρὶ καιόμεναι. 13. εἰσῆλθον[7] εἰς τὸν οἶκον ἐκεῖνον, θερμὸν[7] ὡς πῦρ καὶ ψυχρὸν ὡς χιών, καὶ πᾶσα τροφὴ[8] ζωῆς οὐκ ἦν ἐν αὐτῷ· φόβος με ἐκάλυψεν καὶ τρόμος με ἔλαβεν. 14. καὶ ἤμην σειόμενος καὶ τρέμων, καὶ ἔπεσον *ἐπὶ πρόσωπόν μου καὶ[9] ἐθεώρουν ἐν τῇ ὁράσει ⌜μου⌝, 15. καὶ ἰδοὺ *ἄλλην θύραν ἀνεῳγμένην κατέναντί μου, καὶ ὁ οἶκος μείζων τούτου, καὶ ὅλος[10] οἰκοδομημένος ἐν γλώσσαις πυρός, 16. καὶ ὅλος διαφέρων ἐν δόξῃ καὶ ἐν τιμῇ καὶ ἐν μεγαλοσύνῃ, ὥστε μὴ δύνασθαί με ἐξειπεῖν ὑμῖν περὶ τῆς δόξης καὶ περὶ τῆς μεγαλοσύνης αὐτοῦ. 17. τὸ[11] ἔδαφος αὐτοῦ ἦν πυρός, τὸ δὲ ἀνώτερον αὐτοῦ ἦσαν ἀστραπαὶ καὶ διαδρομαὶ ἀστέρων, καὶ ἡ στέγη αὐτοῦ ἦν πῦρ φλέγον. 18. Ἐθεώρουν δὲ καὶ εἶδον[12] θρόνον ὑψηλόν[13], καὶ τὸ εἶδος αὐτοῦ ὡσεὶ κρυστάλλινον, καὶ *τροχὸς ὡς ἡλίου λάμποντος[14] καὶ †ὅρος†[15] χερουβίν. 19. καὶ ὑποκάτω τοῦ θρόνου ἐξεπορεύοντο ποταμοὶ πυρὸς

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meaning, i. e. 'to cause to fly.' The same wrong meaning is attached to *ἐξεπέτασε* by the Ethiopic translator of Prov. xiii. 16. On the whole I am inclined to regard *ἐξεπέτασαν* here as a corruption of *ἐξεπέρασαν*, as Lods suggests. The idea seems to be derived from Num. xi. 31 *πνεῦμα ἐξῆλθεν παρὰ κυρίου καὶ ἐξεπέρασεν ὀρτυγομήτραν.*

[1] E = *κατεσπούδαζον*, or possibly *ἔπαιρον*. [2] E wrongly trans. into next clause. [3] E = *οἰκοδομημένου*. [4] MS. *γλωσσης*. [5] = אַבְנֵי בָרָד (Isa. xxx. 30). [6] E = *ἐν λίθοις τοῖς ἐκ χιόνος*. [7] E prefixes *καί*. [8] E = *τρυφή*. These words are frequently confused: cf. Gen. xlix. 20. It is difficult to decide which is original. *τροφή* may be right. On the other hand *τρυφή* is used of Sheol in Sir. xiv. 16 *οὐκ ἔστιν ἐν ᾅδου ζητῆσαι τρυφήν* (בשאול לבקש תענוג). Cf. also Erubin 54ᵃ. [9] Added from E. [10] Seems corrupt. E which gives good sense = *ἄλλος οἶκος μείζων τούτου καὶ ὅλη ἡ θύρα αὐτοῦ ἀνεῳγμένη κατέναντί μου καί*. Gᵉ appears to be a dislocated form of E. [11] E = *καὶ τό*. [12] E adds *ἐν αὐτῷ*. [13] *g m q* of E = *ὑψηλοῦ*. [14] E = *τροχὸς αὐτοῦ ὡς ἥλιος λάμπων*. The expression goes back to Dan. vii. 9 גַּלְגַּלּוֹהִי נור דָּלֵק = *τροχοὶ αὐτοῦ πῦρ καιόμενον*. The text of E is preferable as to sense. [15] Corrupt for *ὅρασις*. E seems to have had *oros* before it and emended it into *ὀπός* (from *ὄψ*) 'the voice.'

ወምድርሰ: [47] *a*. *β* omits. [48] *a–q(v)*. *q*, *β* read **መብረቅ:** [49] q^2 reads **መንበር:** [50] *t u*, *β*. *g m q* read **ልዑል:** [51] *f* reads **ራእይ:** [52] *m q t u*. *g*, *β* read **"ቤል:** [53] *a*, *o j*. *β–o j* read **ወእመትሕተ:** [54] *q* reads **መንበር:** The suffix in **"ቤሩ:** = the Greek art. *β* adds **ዐቢይ:** [55] *m q t u*, *β–f l*. *g* reads **ይወፅኡ:** (sic) *f l* **ይወፅኡ:**

አፍላገ:[1] እሳት: ዘይነድድ: ወኢይክል:[2] ርእየ::[3] 20. ወ*ዓቢይ:[4] ስብሐት: ይነብር: ላዕሌሁ: ወዓጽፉሰ: ዘይበርህ: እምፀሐይ: ወይጸንዱ: እም*ዙሉ:[5] በረድ:: 21. ወኢይክል:[6] *ወኢ[7]መኑሂ:[8] እመላእክት:[9] በዊእ፤ ወርእየ:[10] ገጹ:[11] *ለክቡር: ወስቡሕ:[12] ወኢይክል:[13] ወኢ[14]መኑሂ: ዘሥጋ: ይርአይ: ኪያሁ:: 22. እሳት:[15] ዘይነድድ: በአውዱ:[16] ወ*እሳት: ዓቢይ:[17] ይቀውም:[18] ቅድሜሁ: ወአልቦ: ዘይቀርብ: ኀቤሁ: እምእሉ: አውዱ: ትእልፊት:[19] ተእልፊት:[20] ቅድሜሁ: †ወውእቱ: ኢይፈቅድ: ወውእቱሰ: ምክር†::[21] 23. *ወቅድሳት: ቅዱሳን:[22] እሉ: ይቀርቡ: ኀቤሁ: ኢይርኀቁ: ሌሊት:[23] ወኢየአትቱ:[24] እምኔሁ:: 24. ወእነ: ሀለውኩ: እስከ: ዝንቱ: ዴቡ: ገጸየ: †ግልባቤ†:[25] እንዘ: እርዕድ:[26] ወእግዚእ: በአፉሁ:[27] ጸውዐኒ: ወይቤለኒ: ቅረብ: ዝየ: ሄኖክ: ወለቃልየ: †ቅዱስ::†[28] 25. .... ወእንሥአኒ: ወአቅረበኒ: እስከ:[29] ኆኅተ፤ ወእንሰ: ገጽየ: ታሕተ: †እኔድር::†[30] XV. ወአውሥአኒ:[31] ወይቤለኒ: ወለቃሉ:[32] ሰማዕኩ:[33] ኢትፍራህ:[34] ሄኖክ: ብእሲ: ጻድቅ: ወጸሓፊ: ጽድቅ፤ ቅረብ: ዝየ:[35] ወስማዕ: ቃልየ:: 2. ወሖር:[36] በሎሙ: *ሰትጉሃኒ: ሰማይ:[37] እሉ: ፈነዉክ:[38] ትስእል: በእንቲአሆሙ: አንትሙ: መፍትው: ትስእሉ: በእንተ: ሰብእ: ወአኮ:[39] ሰብእ: በእንቲአክሙ:: 3. በእንተ: ምንተ: ኃደግሙ: ሰማየ: *ልዑለ: ወቅዱሰ:[40] ዘለዓለም: ወ[41]ምስለ: አንስት: ሰከብክሙ: ወምስለ:

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[1] *g* reads **አግላገ:** [2] t^2. All other MSS. "**ይክሉ:** [3] *g m*, t^2 *a k*. *q*, *β–a k y* read **ርእዮት:** t^1 *u* **ርእየ:** *y* **ርእዮታ:** [4] *a*, *y*. t^2 *β–y* read **ዐቢየ:** [5] *l n* omit. [6] *t*, *β*. *g m q u* read "**ይክሉ:** [7] t^2, *l y ,a* omit. [8] *d* omits next seven words through hmt. [9] t^2, *β–y*. *a*,*y* read **መላ"**. [10] *g q t*, *n*. *u* reads **ርእዩ:** *m*, *β–n* **ራእዩ:** [11] *q* reads **ገጽ:** [12] Probably corrupt for **በክብር: ወስብሐት:** as in G. [13] *t*, *c y*. *g m u* read **ወኢይክሉ:** *q*, *β–c y* **ኢይክል:** [14] *b c y ,a* omit. [15] *a* (save that *u* reads in acc.), *a k o y*. So *n*, but prefixes **ወ**. *β–a k n o y* read **እሳተ: እሳት:** [16] *t* reads **በአውዱ:** [17] *b* trans. [18] *u* prefixes **H**. *b* adds **ወእሳት:** [19] *q* reads **አእላፍ: ወ**. [20] *g m q*, *β–e o*. *t u*, *e o* (*v*) read **አእላፋት:** [21] So *g q u* save that *q u* add **ሰ** at end of **ወውእቱሰ:** and *q* reads **ምክረ:** This may be simply a corruption of **ወውእቱሰ: ኢይፈቅድ: ምክረ:** of *m t*, *β* (save that *m h* read **ምክር:**), which, if we emend **ምክረ:** into **መካሬ:** = Sir. xlii. 21 *οὐδὲ προσεδεήθη οὐδενὸς συμβούλου* = לא צריך לכל מבין. It is probable that E and G (= *καὶ πᾶς λόγος αὐτοῦ ἔργον*) are both defective and complementary. At all events both clauses seem to have been before the author of Secrets of Enoch, xxxiii. 3 'My wisdom is my counsellor, and my word is reality.' [22] *g u*. *m q* (t^1?), *f ,a* read **ቅድስት: ቅዱ"**. t^2, *β* **ቅድስት: ወቅዱሳን:** [23] t^2, *β–e n* add **ወኢ**(*w f h k l ,a ,b*)**መዓልት:** *e n* read **መዓልት: ወሌ"**. [24] *g*. *m t*, *β* read **ወኢይትአተቱ:** *q* "**ይእቲ"ቱ:** *u* "**ያሕቲ"ቱ:** [25] = *περίβλημα*. *n* reads **ግልባቤየ:** But the text is corrupt for **ግልቡብ:** = *περιβεβλημένος*. The question then arises which is right, G or E? The former seems right: cf. Dan. viii. 17 *ἐθαμβήθην καὶ πίπτω ἐπὶ πρόσωπόν μου* (Theod.). The same clauses are found in the Secrets of Enoch, xxi. 3 'I was afraid and fell on my face.' Lods well compares Luke xxiv. 5. [26] *h* reads **እርእድ: ወእግዕር:** *o* (*v*) add **ወእግዕር:** after **እርዕድ:** [27] *,b* omits. [28] = *ἅγιον* corrupt (?) for *ἄκουσον* as in G. Here E is

φλεγόμενοι [1], καὶ οὐκ ἐδυνάσθην ἰδεῖν. 20. καὶ ἡ δόξα ἡ μεγάλη ἐκάθητο ἐπ' αὐτῷ· τὸ περιβόλαιον αὐτοῦ [ὡς εἶδος] [2] ἡλίου λαμπρότερον καὶ λευκότερον πάσης χιόνος. 21. καὶ οὐκ ἐδύνατο πᾶς ἄγγελος παρελθεῖν ⌜εἰς τὸν οἶκον τοῦτον⌝ καὶ ἰδεῖν τὸ πρόσωπον αὐτοῦ *διὰ τὸ ἔντιμον καὶ ἔνδοξον [3], καὶ οὐκ ἐδύνατο πᾶσα σὰρξ ἰδεῖν αὐτόν. 22. τὸ πῦρ φλεγόμενον κύκλῳ· καὶ πῦρ μέγα παρειστήκει αὐτῷ, καὶ οὐδεὶς ἐγγίζει αὐτῷ (τῶν) [4] κύκλῳ, μυρίαι μυριάδες ἑστήκασιν ἐνώπιον αὐτοῦ, *καὶ πᾶς λόγος αὐτοῦ ἔργον [5]. 23. καὶ οἱ ἅγιοι τῶν ἀγγέλων [6] οἱ ἐγγίζοντες αὐτῷ οὐκ ἀποχωροῦσιν νυκτὸς οὔτε ἀφίστανται αὐτοῦ. 24. Κἀγὼ ἤμην ἕως τούτου ἐπὶ πρόσωπόν μου βεβλημένος [7] καὶ τρέμων, καὶ ὁ κύριος τῷ στόματι αὐτοῦ ἐκάλεσέν με καὶ εἶπέν μοι Πρόσελθε ὧδε, Ἐνώχ, καὶ τὸν λόγον μου ἄκουσον [8]. 25. ⌜καὶ προσελθών μοι εἷς τῶν ἁγίων ἤγειρέν με⌝ καὶ ἔστησέν με, καὶ προσήγαγέν με μέχρι τῆς θύρας· ἐγὼ δὲ τὸ πρόσωπόν μου κάτω ἔκυφον.

XV. Καὶ ἀποκριθεὶς εἶπέν μοι [Ὁ ἄνθρωπος ὁ ἀληθινός, ἄνθρωπος τῆς ἀληθείας ὁ γραμματεύς] [9] καὶ τῆς φωνῆς αὐτοῦ ἤκουσα· μὴ φοβηθῇς, Ἐνώχ, ἄνθρωπος ἀληθινὸς καὶ γραμματεὺς τῆς ἀληθείας· πρόσελθε ὧδε, καὶ τῆς φωνῆς μου ἄκουσον. 2. πορεύθητι [10] καὶ [10] εἰπὲ [11] τοῖς πέμψασίν σε . . . . Ἐρωτῆσαι [12] ὑμᾶς ἔδει περὶ τῶν ἀνθρώπων, καὶ μὴ τοὺς ἀνθρώπους περὶ ὑμῶν. 3. διὰ τί ἀπελίπετε τὸν οὐρανὸν τὸν ὑψηλὸν τὸν ἅγιον τοῦ αἰῶνος, καὶ μετὰ τῶν γυναικῶν

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[1] Better read φλεγομένου with E: cf. Dan. vii. 10. [2] Bracketed as an interpolation. [3] See note 12, p. 40. [4] τῶν supplied from E. So Diels and Flemming. κύκλῳ cannot be connected with the next clause owing to the words ἐνώπιον αὐτοῦ. [5] See Slav. En. xxxiii. 4; Ps. cxv. 3. E = οὐδὲ προσδεῖται οὐδεμιᾶς συμβουλῆς. It is probable that this clause, or some equivalent, is lost in G. See note 21, p. 40. [6] E = ἁγίων. [7] E = περίβλημα which is corrupt. Enoch is prostrate on his face: see note 25, p. 40. [8] E = ἅγιον corrupt. [9] Bracketed as an interpolation. They occur in their correct form and place two lines later. If they are in any sense authentic the second ἄνθρωπος must be regarded as an intrusion. [10] E trans. [11] E adds τοῖς ἐγρηγόροις τοῦ οὐρανοῦ. [12] Add with E the following words lost through hmt.: ἐρωτῆσαι περὶ αὐτῶν.

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defective. G supplies the lacuna καὶ προσελθών μοι εἷς τῶν ἁγίων ἤγειρέν με. [29] *u* reads **ንበ፡** [30] Untranslatable: corrupt possibly for **ኣጸንን፡** = G ἔκυφον. [31] *u* reads **ወኣን"**. [32] Em. with G καὶ τῆς φωνῆς αὐτοῦ from **በቃሉ፡** [33] *g m q*. *u* omits. *t*, β read **ስማዕ፡** [34] *a e* prefix **ወ**. [35] *d* reads **በዝየ፡** [36] *g q u*. *m t*, β read **ወሐር፡** [37] G omits. [38] *g t u*, β–*h*. *m* reads **ፈነወክ፡** *q* **ኀፈኖክ፡** *h a* **ፈነውክ፡** [39] *q t u*, *a d e k l n p*[1]. *g m*, *b c f h o p*[2] *a b* read **እኮ፡** [40] *q* reads **ልዑል፡ ወቅዱስ፡** [41] *m* omits.

*አዋልደ: ሰብእ:[1] ረኩስክሙ: ወኣግእክሙ: ለክሙ: አንስተ: ወ[2]ከመ: ውሉደ: ምድር: ገበርክሙ: ወ[3]ወለድክሙ: ውሉደ:[4] ረዓይተ::[5] 4. ወእንተሙሰ: *ቅዱሳን: መንፈሳዊያን:[6] ሕያዋን:[7] ሕይወት:[8] ዘለ[9]ዓለም: †በደቡ:†[10] አንስተ: ረኩስክሙ: ወበ*ደመ: ሥጋ:[11] አውለድክሙ: ወ†በደመ:†[12] ሰብእ: ፈተውክሙ: ወገበርክሙ: ከመ: እሙንቱ: ይገብሩ:[13] ሥጋ:[14] ወደመ:[15] እሉ:[16] እሙንቱ: *ይመውቱ: ወ[4]ይትሐጐሉ::[17] 5. በእንተዝ:[18] ወሀብክዎሙ:[19] አንስቲያ:[20] ከመ: ይዝርኡ: ላዕሌሆን: ወይትወለዱ:[21] ውሉደ:[22] በላዕሌሆን: *ከመ: ከማሁ:[23] ኢይንትግ:[24] ግብር: †በላዕሌሆን:[25]† በደቡ: ምድር:: 6. ወእንተሙሰ: ቀዳሚ:[26] ኮንክሙ: መንፈሳዊያነ:[27] ሕያዋነ:[28] ሕይወት:[29] ዘለዓለም: ዘ[30]ኢይመውት: ለ[31]ዙሉ: ትውልደ:[32] ዓለም:: 7. ወበእንተዝ:[33] ኢ[4]ረሰይኩ: ለክሙ: አንስቲያ:[34] እስመ: መንፈሳዊያነ:[35] ሰማይ:[36] *ውስተ: ሰማይ:[4] መሓድሪሆሙ::[37] 8. ወይእዜኒ: ረዓይት: *እሉ: ተወልዱ:[38] እመናፍስት:[39] ወ[40]ሥጋ: መንፈሳት:[41] እኩያነ:[42] ይሰመይ:[43] በደቡ: ምድር: ወ[44]ውስተ: ምድር:[45] ይከውን: መሓድሪሆሙ::[46] 9. ወ*ነፍሳት:[47] እኩያን: ወጽኡ:[48] እምሥጋሆሙ: እስመ: †እመልዕልት:[49] ተፈጥሩ: (ወ)[50]እምቅዱሳን: ትጉሃን: ኮኑ:[51] ቀዳሚተሙ:[52] ወ[53]ቀዳሚ:[54] መሰረት:[55] *መንፈስ: እኩየ:[56]

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[1] *a* reads **አዋልድ:** [2] *q, dy* omit. [3] *u* omits. [4] *q* omits. [5] *u* reads **ረዐይት:** *t*[2] **ረዓይት:** [6] *g m u.* So *t* save that for ″ቂያን: it reads ″ውያን: *q* reads ″ቂያን: **ቅዱሳን:** *β* ″ውያን: **ቅዱ**″. [7] *t, a* (*v*) *y* read **ሕይዋን:** [8] *g* reads **ሕይወት:** [9] *g* reads **ዘ.** [10] Corrupt for **በደመ:** G ἐν τῷ αἵματι. [11] *d* reads **ደሙ:** [12] For the corruption underlying this phrase see note 4, p. 43. [13] *q* reads **ይግበሩ:** ,*a* omits together with next four words. [14] *m* prefixes **ዘ.** [15] *β. a* reads **ይም:** [16] *q, h* read **እሉ:** [17] *a–t, h. t, β–h* read **ይትጎ**″. [18] *a–q u. u, t*[2] *β* prefix **ወ.** *q* reads **በእንተ: ዘ.** [19] *q* reads **ወሀብክምዎሙ:** [20] *g.* Other MSS. read **አንስተ:** [21] *t, β. g m q u* read **ይትወለዱ:** For this rare active use of this verb see Gen. xxx. 3. [22] *g q u. m t, β* read **ውሉድ:** [23] *q* omits, together with next three words. *m* omits next five words. [24] *g t*[2]. So *t*[1] save that it prefixes **ወ,** and *u* save that for **ይንትግ:** it reads **ይንትግ:** *β* reads **ይትገበር:** [25] *g t u.* Other MSS. omit. May be corrupt for **ዙሉ: ሎሙ:** = πᾶν αὐτοῖς as Flemming suggests. [26] *u* reads **ቀዳሚ:** *y* trans. after **ኮን**″. [27] *g m. q u* read ″ቂያን: *t, β* read ″ውያ: [28] *m* omits. [29] *g* reads **ሕይወት:** [30] *m* reads **ወ.** [31] *b h o x ,b* read **በ.** [32] *q* reads **ትውልድ: ዘለ.** [33] *g m t u, a d e. q, f h k l n o p* (*v*) *y ,a ,b* read **በእንተዝ:** *b c* (*w*) *x* **ወ**(*x* omits)**በእንተ: ዝንቱ:** [34] *g m, a d e k. q t u, b c f h l n o x ,a ,b* read **አንስትያ:** [35] *a–q. q* reads **መንፈሳዊያን:** *β–y* ″ውያንሰ: (*y*) **ለመን**″ [36] *a. β* omits. [37] *g q t*[1] *u. m, t*[2] *β* read **ማኅደሪሆሙ:** [38] *x* omits. [39] Em. from *q* **እመናፍስት:** *g* reads **እምነፍሳት:** Other MSS. **እምነፍስት:** [40] *q t*[1], *x* omit. [41] *g. m t u, β* read **መናፍስት:** *q* **ወመናፍስት:** [42] *t*[2], *β. g m q t*[1] *u* read **እኩያን:** *o ,b* add **ርኩሳን: ወ** before **እኩያ:** [43] *g u.* Other MSS. read **ይሰመዩ:** *x* trans. before **መን**″. [44] *d* reads **ወበ.** [45] *m* reads **ምድሪሆሙ:** [46] *g q u. m t, β* read **ማኅደሪሆሙ:** [47] *t, β–d n o y ,a. g m u, d n o y ,a* read **ነፍሳት:** *q* **ነፍስት:** [48] *,a* prefixes **ወ.** *u, n* add **እመንኮደሪሆሙ: ወ,** but *n* obelizes. [49] = ἀπὸ τῶν ἀνωτέρων where *ἀνωτέρων* is corrupt for *ἀνθρώπων* as in G^{g}. *q* reads **እምዕለት:** [50] Added with G. [51] *f* reads **ኮነ:** [52] *q* prefixes **እም.** *n* reads **እምቀደምቶሙ:** [53] *m* adds **ከመ: ቀዳሚ:** [54] *u* reads **ቀዳሚ:** [55] *m u* read **መሠረት:** [56] *m, t*[2] *β–n o ,b. g t*[1] read

ἐκοιμήθητε καὶ μετὰ τῶν θυγατέρων τῶν ἀνθρώπων ἐμιάνθητε καὶ ἐλάβετε ἑαυτοῖς γυναῖκας;[1] *ὥσπερ υἱοὶ τῆς γῆς ἐποιήσατε καὶ ἐγεννήσατε ἑαυτοῖς* [*τέκνα*][2] *υἱοὺς γίγαντας.* 4. *καὶ ὑμεῖς ἦτε ἅγιοι* **καὶ πνεύμα(τα)*[3] *ζῶντα αἰώνια· ἐν τῷ αἵματι τῶν γυναικῶν ἐμιάνθητε, καὶ ἐν αἵματι σαρκὸς ἐγεννήσατε καὶ* † *ἐν αἵματι ἀνθρώπων ἐπεθυμήσατε*[4], (*καὶ ἐποιήσατε*) *καθὼς καὶ αὐτοὶ ποιοῦσιν σάρκα καὶ αἷμα, οἵτινες ἀποθνήσκουσιν καὶ ἀπόλλυνται.* 5. *διὰ τοῦτο ἔδωκα αὐτοῖς θηλείας, ἵνα σπερματίσουσιν*[5] *εἰς αὐτὰς καὶ τεκνώσουσιν ἐν αὐταῖς*[6] *τέκνα οὕτως, ἵνα μὴ ἐκλείπῃ*[7] *αὐτοῖς*[8] *πᾶν ἔργον ἐπὶ τῆς γῆς.* 6. *ὑμεῖς δὲ ὑπήρχετε πνεύμα(τα)*[9] *ζῶντα αἰώνια καὶ*[10] *οὐκ ἀποθνήσκοντα εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος.* 7. *καὶ διὰ τοῦτο οὐκ ἐποίησα ἐν ὑμῖν θηλείας· τὰ*[11] *πνεύμα(τα)*[9] *τοῦ οὐρανοῦ, ἐν τῷ οὐρανῷ ἡ κατοίκησις αὐτῶν.*

Gᵉ

8. *καὶ νῦν οἱ γίγαντες οἱ γεννηθέντες ἀπὸ τῶν πνευμάτων καὶ σαρκὸς πνεύμα(τα)* †*ἰσχυρὰ*†[12] (*κληθήσονται*)[13] *ἐπὶ τῆς γῆς καὶ ἐν τῇ γῇ ἡ κατοίκησις αὐτῶν ἔσται.* 9. *πνεύμα(τα) πονηρὰ ἐξῆλθον ἀπὸ τοῦ σώματος αὐτῶν, διότι ἀπὸ τῶν* † *ἀνωτέρων*†[14] *ἐγένοντο, καὶ ἐκ τῶν ἁγίων ἐγρηγόρων ἡ ἀρχὴ τῆς κτίσεως αὐτῶν* **καὶ ἀρχὴ θεμελίου*[15]*·* **πνεύματα πονηρὰ*

Gˢ

8. *Καὶ νῦν οἱ γίγαντες οἱ γεννηθέντες ἀπὸ πνευμάτων καὶ σαρκὸς πνεύματα πονηρὰ ἐπὶ τῆς γῆς καλέσουσιν αὐτούς*[16]*, ὅτι ἡ κατοίκησις αὐτῶν ἔσται ἐπὶ τῆς γῆς.* 9. *πνεύματα πονηρὰ* [*ἔσονται, τὰ πνεύματα*] *ἐξεληλυθότα ἀπὸ τοῦ σώματος* [*τῆς σαρκὸς*] *αὐτῶν, διότι ἀπὸ τῶν ἀνθρώπων ἐγένοντο, καὶ ἐκ τῶν ἁγίων τῶν ἐγρηγόρων ἡ ἀρχὴ τῆς κτίσεως αὐτῶν καὶ ἀρχὴ θεμελίου· πνεύματα*

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[1] E adds *καί*. [2] Bracketed as a dittographic rendering. [3] E = *πνευματικοί*. [4] *ἐπεθυμήσατε* cannot be constructed with *ἐν αἵματι ἀνθρώπων* unless it represents some Semitic idiom as צָבָא בְּ. If it could, it would mean bloodthirstiness, an idea quite foreign to the context. The error appears to lie in *ἐν αἵματι ἀνθρώπων*. This = בדם נָשָׁא which may be corrupt (?) for כְּבָנֵי נָשָׁא = *ὥσπερ υἱοὶ τῶν ἀνθρώπων*. Cf. preceding verse *ὥσπερ υἱοὶ τῆς γῆς ἐποιήσατε*. Mr. Cowley suggests a confusion of אֲדָם 'blood,' and אָדָם 'man.' Next the object of *ἐπεθυμήσατε* may be *σάρκα καὶ αἷμα*. In that case they should be placed immediately after *ἐπεθυμήσατε*. But it is better to add *καὶ ἐποιήσατε* after *ἐπεθυμήσατε* with E. Thus the restored text = *καὶ ὥσπερ υἱοὶ τῶν ἀνθρώπων ἐπεθυμήσατε, καὶ ἐποιήσατε καθὼς καὶ αὐτοὶ ποιοῦσιν σάρκα, κτλ.* [5] MS. *σπερματίζουσιν*. [6] MS. *αυτοις*. [7] MS. *εκλειπει*. [8] E = *ἐν αὐταῖς*. [9] E = *πνευματικά*. [10] E = *τά*. [11] E prefixes *διότι*. [12] May be corrupt for *σκληρά*: see ver. 11. E Gˢ = *πονηρά*. [13] Added with E. Gˢ has *καλέσουσιν αὐτούς*. [14] So also E. Corrupt for *ἀνθρώπων* as in Gˢ. [15] The phrase is possibly a dittography. *ἀρχὴ τῆς κτίσεως* = ראש מולדת which could easily be corrupted into מוסדה ר״ = *ἀρχὴ θεμελίου*. In Aram. we may suppose ראש יַלְדוּתָא corrupted into יסודא ר״. [16] See note 13 above.

መንፈስ፡ እኩይ፡ *q* **መንፈስ፡ እኩይ፡** *u* **መንፈስ፡ እኩያን፡** *n* **መንፈስ፡ እኩያ፡** *o p* **መናፍስተ፡ እኩያ፡** *q* omits next five words through hmt.

ይከውኑ፡[1] በደበ፡ ምድር፡ ወመንፈሰ፡[2] እኩያኑ፡[3] ይሰመይ።[4] [10. መንፈሳት፡[5] ሰማይ፡ *ውስተ፡ ሰማይ፡[6] ይከውን፡[7] መኃድሪሆሙ፡[8] ወመንፈሳት፡[9] ምድር፡ ዘተወልደ፡[10] በደበ፡ ምድር፡ ውስተ፡ ምድር፡ መኃድሪሆሙ።[11]] 11. ወመንፈሰ፡ ረዐይት*ኒ፡[12] †ደመናት፡[13]† እሰ፡ ይገፍዑ፡ ወያማስኑ፡[14] ወይወድቁ፡ ወይትበአሱ፡[15] ወይደቅቁ፡[16] ዲበ፡ ምድር፡ ወኃዘኑ፡[17] ይገብሩ፡ ወአምንተኒ፡[18] ዘይበልዑ፡[19] እክለ፡[20] ወ[21]ይጸምኡ፡ ወ*ይትዐቀፉ።[22] 12. ወ[23]ይትነሥኡ፡ እሎንቱ፡[24] ነፍሳት፡[25] ዲበ፡ ውሱዴ፡ ሰብእ፡ ወ*ዲበ፡[26] አንስት፡ እስመ፡ ወፅኡ፡[27] (እምኔሆመ።)[28]

XVI. እመዋዕለ፡[29] ቀትል፡ ወሙስና፡ ወሞት፡[30] ረዓይትኒ፡[31] *እንተ፡ ኀበ፡[32] ወፅኡ፡[33] መናፍስት፡[34] እምነፍሳት፡[35] ሥጋሆሙ፡[36] ሊይኩን፡[37] ዘ*ያማስን፡[38] ዘእንበለ፡ ዝነኔ፤ ከማሁ፡ ያማስኑ፡[39] እስከ፡ ዕለተ፡ ተፍጻሜት፡[40] ዝነኔ፡[41] ዐቢይ፡[42] አመ፡[43] ዓለም፡ ዐቢይ፡[44] ይትፈጸም፡[45] [እምተጉሃን፡

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[1] *g* reads **ይኩኑ፡** [2] *a* reads **ወመንፈስ፡** [3] *l*[2] *o* (*v*) *ɲ b*. All other MSS. read **እኩያን፡** [4] *g q u*. *m t*, *β* read **ይሰመዩ፡** [5] *g*. *m u* read **መናፍስት፡** *q t*, *β* **ወመና"**. [6] *q* omits. [7] *m* reads **ይከውኑ፡** and trans. before **ውስተ፡** [8] *g u*. *q* reads **ማኅደሮሙ፡** Other MSS. **ማኅደሪሆሙ፡** [9] *g t u*. Other MSS. read **መናፍስት፡** [10] *a*. *β* reads **እሰ፡ ተወልዱ፡** [11] *g u*. *m t*, *β* read **ማኅደሪ"**. *q* **"መኑድሪ"**. [12] *a*, *a k n o y*. *β*–*a k n o y* omit. [13] See note 3 on Greek text. *q* reads **ወደመናትኒ፡** [14] *g q*. *m u* read **ወይማ"**. *t*, *β* **ይማ"**. *x* trans. this word and the next after **ይትበ"** and adds **ይጠፍኡ፡** in their place. [15] *a*–*q*, *β*–*a e*. *q*, *a e* read **ወይትባ"**. [16] *m t u*, *b h n x*. *g* reads **ወይደቀቁ፡** *q* **ይወድቁ፡** *β*–*b h n x* **ወደደቅቁ፡** [17] = *τρόμους*. See note 5, p. 45. [18] *m*, *a d y* read **"ምንትኒ፡** *u* **"ምንት፡** [19] *m t u*, *β*. *g q* read **ዘይበልዕ፡** [20] *m* prefixes **ወእ**. *u* reads **እሰ፡** [21] *m*, *b y x*. All other MSS. read **ወእ**, but G *καὶ διψῶντα* supports our text. [22] = *προσκύπτοντα*. Em. by Dillmann from **ኢይትዓወቅ፡** of *a*–*q u*, *β*–*o*. *q* reads **ኢይትዓወቅ፡** *u*, *o* read **ኢይተዐወቁ፡** [23] *m t u*. *g q*, *t*[2] *β* read **ወእ**. [24] *g m q*, *β*. *t* reads **እላንቱ፡** *u* **እሎንተ፡** [25] *m t*, *β*. *g u* read **ነፍሳተ፡** *q* **ነፍስተ፡** [26] *n ɲ* omit. [27] *q*, *b c x* read **መጽኡ፡** [28] Added in accordance with G. [29] Em. from *q* **እመዋዕል፡** *a*–*q*, *β*–*l* read **አመ፡ መዋዕለ፡** *l* **በመዋ"**. [30] *q* reads **ወሞቶ፡** [31] *u* reads **ረዐይታዊ፡** [32] = unde, a free rendering of *ἀφ' ὧν*. [33] *g u*. Other MSS. read **ወፅኡ፡** [34] *g* (save that *g* puts in acc.) *m*, *e f o*[2] *ɲ b*. *q*, *y* read **መንፈስ፡** *t u*, *β*–*e f o y* **መንፈሳት፡** [35] Em. from **እምነፍሳት፡** of *e n y*. *g* reads **እምነፍስት፡** *m* omits. *q* reads **እመናፍስት፡** *w*. *t* **እመናፍስት፡** **መናፍስት፡** **እከይ፡** **ይሰመዩ፡** *u* **እም**. *β*–*e n y* **እምነፍስት፡** [36] *q* prefixes **ዘ**. [37] *u* reads **ለእኩያን፡** [38] Em. from **ይማስን፡** [39] Em. from **ይማ"** of *a*–*u*, *β*. *u* reads **ዘይማ"**. [40] *q t u*, *β*–*b c d n*. *g n* read **ተፍጻሜት፡** *m* **ፍጻሜ፡** *b c d x ɲ* read **ዝነኔ፡** [41] Restored in accordance with G. Observe the reading of *b c d x ɲ* in last note, which supports this restoration. [42] *a*. *β* reads **ዐቢይ፡** [43] Em. from **እም፡** [44] *m t u*, *β*–*n ɲ*. *g q*, *n ɲ* omit. [45] *q u* read **ይትፈ"**.

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[1] E = *πνεύματα πονηρὰ ἔσονται ἐπὶ τῆς γῆς καὶ πνεύματα πονηρὰ κληθήσεται*. [2] This verse is merely a repetition of phrases in verses 7, 8. G[s] rightly omits. [3] So also E = ענעע. G[s] has *νεμόμενα*, which in the sense of 'laying waste' may = רעעו which

Gᵍ

κληθήσεται[1]. [10. πνεύμα(τα) οὐρανοῦ, ἐν τῷ οὐρανῷ ἡ κατοίκησις αὐτῶν ἔσται· καὶ τὰ πνεύματα ἐπὶ τῆς γῆς τὰ γεννηθέντα, ἐπὶ τῆς γῆς ἡ κατοίκησις αὐτῶν ἔσται.[2]] 11. καὶ τὰ πνεύματα τῶν γιγάντων †νεφέλας†[3] ἀδικοῦντα, ἀφανίζοντα καὶ ἐνπίπτοντα καὶ συνπαλαίοντα καὶ συνρίπτοντα ἐπὶ τῆς γῆς [πνεύματα σκληρὰ γιγάντων][4] καὶ δρόμους[5] ποιοῦντα καὶ μηδὲν ἐσθίοντα, ⌜ἀλλ' ἀσιτοῦντα⌝[6] καὶ διψῶντα καὶ προσκόπτοντα[7]. 12. καὶ ἐξαναστήσει ταῦτα (τὰ) πνεύμα(τα)[8] εἰς τοὺς υἱοὺς τῶν ἀνθρώπων καὶ *τῶν γυναικῶν[9], ὅτι ἐξεληλύθασιν ⌜ἀπ' αὐτῶν⌝, XVI. ἀπὸ ἡμέρας σφαγῆς καὶ ἀπωλείας καὶ θανάτου[10], ἀφ' ὧν[11] τὰ πνεύματα ἐκπορευόμενα ἐκ τῆς ψυχῆς τῆς σαρκὸς αὐτῶν ἔσται ἀφανίζοντα χωρὶς κρίσεως· οὕτως ἀφανίσουσιν μέχρις ἡμέρας τελειώσεως, *τῆς

Gˢ

πονηρὰ ἐπὶ τῆς γῆς ἔσονται[12]. 11. τὰ πνεύματα τῶν γιγάντων νεμόμενα, ἀδικοῦντα, ἀφανίζοντα, ἐμπίπτοντα καὶ συμπαλαίοντα καὶ ῥιπτοῦντα ἐπὶ τῆς γῆς καὶ δρόμους ποιοῦντα, καὶ μηδὲν ἐσθίοντα, ⌜ἀλλ' ἀσιτοῦντα⌝[13] ⌜καὶ φάσματα ποιοῦντα⌝[14] καὶ διψῶντα καὶ προσκόπτοντα. 12. καὶ ἐξαναστήσονται τὰ πνεύματα ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων καὶ *τῶν γυναικῶν[15], ὅτι ἐξ αὐτῶν ἐξεληλύθασι, XVI. καὶ ἀπὸ ἡμέρας ⌜καιροῦ⌝ σφαγῆς καὶ ἀπωλείας καὶ θανάτου ⌜τῶν γιγάντων⌝ [Ναφηλείμ, οἱ ἰσχυροὶ τῆς γῆς, οἱ μεγάλοι ὀνομαστοί][16] τὰ πνεύματα τὰ ἐκπορευόμενα ἀπὸ τῆς ψυχῆς αὐτῶν, ⌜ὡς ἐκ⌝ τῆς σαρκὸς ἔσονται ἀφανίζοντα χωρὶς κρίσεως· οὕτως ἀφανίσουσι μέχρις ἡμέρας τῆς τελειώσεως, ἕως τῆς κρίσεως

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was corrupted into ענגין. Or *νεμόμενα* may in the sense of 'pasturing' be a rendering of רעין, which being a corruption of רעעין (so Beer) was itself corrupted into ענגין = *νεφέλας*. Bouriant followed by Flemming takes *νεφέλας* to be a corruption of *Ναφηλείμ*. But *νεμόμενα* is against this. [4] A gloss. Gˢ E omit. [5] E = *τρόμους*. [6] So also Gˢ: E omits. It may be a doublet of *μηδὲν ἐσθίοντα*. If it belongs to the original text it may be a mis-rendering of רעב = 'to hunger,' and should be replaced by *πεινῶντα*, or better *λιμώττοντα*. *ἀσιτεῖν* in the sense of an involuntary fast would be unusual. Beer quotes Wellhausen, *Reste Arab. Heidenthums*², 149 sq., to the effect that the Jinns suffer from a devouring hunger and yet cannot eat. [7] E corrupt = *ἀόρατα*. See p. 44, note 22. [8] MS. wrongly trans. before *καὶ ἐξαναστήσει*. [9] E = *εἰς τὰς γυναῖκας*. [10] Add *τῶν γιγάντων* with Gˢ E. It is required by *ἀφ' ὧν*. [11] *ἀφ' ὧν* must be taken with *ἐκ τῆς ψυχῆς τῆς σαρκὸς αὐτῶν*. It is the Semitic idiom מנפש דִּי בסרהון = 'from the souls of whose flesh.' [12] Add with Gᵍ E *πνεύματα πονηρὰ κληθήσεται*. See note 1. [13] See note 6 above. [14] These words though not found in Gᵍ or E may be genuine as Lods recognized. [15] See note 9 above. [16] A gloss from Gen. vi. 4? *ναφηλείμ* is a transliteration of נפלים, and thus a doublet of *γιγάντων* going before: see Gen. vi. 4. *οἱ ἰσχυροὶ τῆς γῆς* is an expanded rendering of הגברים and *οἱ μεγ. ὀνομαστοί* of אנשי השם in the same verse.

ወረሲዓን:][1] *ዙሎ: ይትፈጸም::[2] 2. ወይእዜኒ: ለትጉሃን: እለ: ፈነዉክ:[3] ትስእል: በእንቲአሆሙ: እለ: ቀዲሙ:[4] በሰማይ: ሀለዉ:: 3. [ወይእዜኒ:][5] እንትሙ:[6] በሰማይ: ሀለውክሙ: ወ*(ዙሎ:)[7] ኀቡኣት: ዓዲ: ኢ*ተከሥት:[8] ለክሙ: ወምኑናን:[9] ምሥጢረ:[10] እእመርክሙ: ወዘንተ: ዘነዉክሙ: ለእንስት: በጽንዐ: ልብክሙ: ወበዝንቱ:[11] ምሥጢር: ያበዝኃ:[12] እንስት:[13] ወሰብእ: እኪይት:[14] በዲበ: ምድር[15]:: 4. በሎሙ: እንክሰ: ጸልብክሙ: ሰላመ::[16] XVII. ወነሥኡ:[17] ውስተ: አሐዱ:[18] መካን: ኀበ: እለ:[19] ሀለዉ: ህየ: ከመ: እሳት: ዘ[20]ይነድድ: ወሶበ: ይፈቅዱ: ያስተርእዩ: ከመ: ሰብእ:: 2. ወ[21]ወሰዱኒ:[22] ውስተ: መካን: ዘዐውሎ: ወውስተ:[23] ደብር: ዘከተማ: ርእሱ: ይበጽሕ: እስከ:[24] ሰማይ::[25] 3. ወርኢኩ: መካናተ:[26] ብርሃናት:[27] ወነጐድጓድ: ውስተ:[28] *አጽናፍ: ኀቡ: ዕመቃ:[29] ኀቡ:[30] ቀሥተ: እሳት: ወ[31]ሐጽ: ወ[32]ምጕንጻቲሆሙ:[33] ወሰይፈ: እሳት: ወመባርቅት: ዙሎ::[34] 4. ወነሥኡ:[35] እስከ: ማያት:[36] ሕያዋን:[37] [ዘይትናገር:][38] ወእስክ: እሳተ: ዐረብ:[39] ዘውእቶ: ይእኅዝ: ዙሎ: ዕርበተ:[40] ፀሐይ:: 5. ወመፃእኩ:[41] *እስክ: ፈለገ:[42] እሳት: ዘይውሕዝ: እሳቱ: ከመ: ማይ: ወይትከዐው: ውስተ: ባሕር: ዐቢይ: መንገለ:[43] ዐረብ::[39] 6. ወርኢኩ:[44] ዐበይተ: አፍላገ:[45] ወእስክ: ዐቢይ:[46] ጽልመት: በዳሕኩ: ወሖርኩ: ኀቡ: ዙሎ: ሥጋ:[47] (ኢ)[48]ያንሶሱ:: 7. ወርኢኩ: አድባረ:

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[1] An Ethiopic interpolation. *m, dy* omit **ወረሲ″**. [2] *g q t u* save that *q* reads **ዙሎ:** for **ዙሎ:** and *u* **ይትፈ″** for **ይትፈ″**. This clause is supported by G[s] ἐφ' ἅπαξ ὁμοῦ τελεσθήσεται. *m*, *β* omit. Here *g* adds **እምትጉሃን: ወረሲኣን: ዙሎ: እምትጉሃን:** *q t* add only **እምትጉሃን:** [3] *u*, *β–k*[1] *o b*, *k*[2]. *g m t*, *k*[1] *o b* read **ፈነውክ:** *q* **ተፈነውክ:** [4] *q* reads **ቀዳሚ:** [5] An Ethiopic interpolation. [6] *β* adds **ሰ.** [7] I have here added **ዙሎ:** in accordance with G. [8] *a*, *n*. *β–n o* (*v*) read **ተከሥት:** *o* (*v*) *b* **ተከሥታ:** [9] *g m*. *q* reads **″ምኑናት:** *t*, *β* **″ምኑ:** *u* **ምኑን:** [10] *q* reads **ምሥጢር:** [11] *t* reads **ወበእንት: ዝ″**. *n* **ወበዝ.** [12] *β–a k y*. *g m t*, *a k y* read **ያበዝኅ:** *q* **ያበዝኑ:** *u* **ይበዝኅ:** [13] *g* reads **እንስት:** [14] *g*. *m t u*, *β* read **እኪት:** *q* **እኩያት:** [15] *o* omits. [16] *q*. Other MSS. read **ሰላም:** [17] *g* prefixes the superscription **ኀቡ: ርእየ: ማያት: ሕያዋን:** [18] *q* adds **ቤት:** [19] *g m q*, *t*[2]. *t u*, *β* omit. [20] *m*, *β*. *m q t u* omit. [21] *u* omits. [22] *g*. All other MSS. read **ወሰደኒ:** [23] *q* reads **ወወሰደኒ:** [24] *g q*, *e f h l n o b*. *m t u*, *a b c d k* read **ውስተ:** [25] *m* reads **ማይ:** [26] *m t u*, *β–n*. *g q* read **መናብርተ: n እስከ: መካናተ:** [27] *g* (but in acc.). *m q* read **ብርሃን:** *t u*, *β–n* **ብሩሃነ:** *n* **ብሩሃት:** *b* **″ሃተ:** [28] *b* reads **ይበጽሕ: እስከ:** [29] Possibly corrupt for **አጽናፈ: ዕመቃ:** = τὰ ἄκρα βάθη. While *g t* give **ዕመቃ:** *m u*, *β* read **ዕመቂ:** *q* **ዕመቅ:** [30] *a*, *a k*. *t*[2] *β–a k* omit. [31] *m t*, *β*. *g q u* omit. [32] *b b* read **ወ**(*b* omits)**ውስተ:** [33] *m t*, *β*. *g* reads **ምጕዳቲ″**. *q* **ምጕንጻ″**. *u* **ሞጸፍታቲ″**. [34] *q* reads **ወዙሎ:** *u* omits. [35] *q* reads **ወነሥእኒ:** [36] *m*. *g q t u* read **ማያተ:** *β* **ማየ:** [37] So in superscription in *g* and G. See note 17 above. All MSS. in text read **ሕይወት:** save *m* which gives **ሕይወተ:** [38] *a–q*. *q*, *β–n* read **ዘይትነ″**. *n* **ዘእይትነ″**. An Ethiopic gloss. [39] *g q u*, *l*. *m t*, *β–l* read **ዓረብ:** [40] *u* reads **ፀ.** [41] *l* reads **ወወጻ″** [42] *m* omits. [43] *g m q u*, *t*[2]

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κρίσεως[1] τῆς μεγάλης, ἐν ᾗ ὁ αἰὼν ὁ μέγας τελεσθήσεται[2].

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τῆς μεγάλης, ἐν ᾗ ὁ αἰὼν ὁ μέγας τελεσθήσεται· ἐφ' ἅπαξ ὁμοῦ τελεσθήσεται.

2. Καὶ νῦν ἐγρηγόροις τοῖς πέμψασίν σε ἐρωτῆσαι περὶ αὐτῶν, οἵτινες[3] ἐν οὐρανῷ ἦσαν 3. Ὑμεῖς ἐν τῷ οὐρανῷ ἦτε, καὶ πᾶν μυστήριον [ὃ][4] οὐκ ἀνεκαλύφθη ὑμῖν καὶ μυστήριον* τὸ ἐκ τοῦ θεοῦ γεγενημένον[5] ἔγνωτε, καὶ τοῦτο ἐμηνύσατε ταῖς γυναιξὶν ἐν ταῖς σκληροκαρδίαις ὑμῶν, καὶ ἐν τῷ μυστηρίῳ τούτῳ πληθύνουσιν αἱ θήλειαι καὶ οἱ ἄνθρωποι τὰ κακὰ ἐπὶ τῆς γῆς. 4. εἰπὸν οὖν αὐτοῖς[6] Οὐκ ἔστιν εἰρήνη.

XVII. Καὶ παραλαβόντες με εἷς τινα τόπον ⌜ἀπήγαγον⌝, ἐν ᾧ οἱ ὄντες ἐκεῖ γίνονται ὡς πῦρ φλέγον καί, ὅταν θέλωσιν, φαίνονται ὡσεὶ ἄνθρωποι. 2. Καὶ ἀπήγαγόν με εἰς ζοφώδη[7] τόπον καὶ εἰς ὄρος οὗ *ἡ κεφαλὴ[8] ἀφικνεῖτο εἰς τὸν οὐρανόν. 3. καὶ ἴδον τόπον τῶν φωστήρων ⌜καὶ τοὺς θησαυροὺς τῶν ἀστέρων⌝ καὶ τῶν βροντῶν, ⌜καὶ⌝ εἰς τὰ ἀεροβαθῆ[9], ὅπου τόξον πυρὸς καὶ τὰ βέλη καὶ αἱ θῆκαι αὐτῶν[10] καὶ αἱ ἀστροπαὶ πᾶσαι. 4. Καὶ ἀπήγαγόν με μέχρι ὑδάτων ζώντων καὶ μέχρι πυρὸς δύσεως, ὅ ἐστιν καὶ παρέχον[11] πάσας τὰς δύσεις τοῦ ἡλίου. 5. καὶ ἦλθο[με]ν μέχρι ποταμοῦ πυρός, ἐν ᾧ κατατρέχει τὸ πῦρ ὡς ὕδωρ καὶ ῥέει εἰς θάλασσαν μεγάλην δύσεως. 6. ἴδον[12] τοὺς μεγάλους ποταμού(s), καὶ μέχρι τοῦ μεγάλου ⌜ποταμοῦ καὶ μέχρι τοῦ μεγάλου⌝[13] σκότους κατήντησα, καὶ ἀπῆλθον ὅπου πᾶσα σὰρξ ⌜οὐ⌝ περιπατεῖ. 7. ἴδον τοὺς ἀνέμους τῶν γνόφων †[14] τοὺς χειμερινοὺς καὶ τὴν ἔκχυσιν* τῆς ἀβύσσου πάντων ὑδάτων[15].

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[1] E wrongly omits. [2] Add with Gˢ ἐφ' ἅπαξ ὁμοῦ τελεσθήσεται. E = ὅλως τελεσθήσεται. [3] E adds πρότερον. [4] Interpolated (?). E omits. [5] E = ἐξουθενημένον. [6] E adds ὑμῖν. [7] E = γνοφώδη taking γνόφος in the sense of 'whirlwind' or 'tempest,' as in Job xxvii. 20 (LXX). [8] E = ἡ κορυφὴ τῆς κεφαλῆς. [9] E seems corrupt, but may point back to ἄκρα βάθη. [10] E adds καὶ μάχαιραν πυρός. [11] E = παραδεχόμενον. I don't understand παρέχον in this clause. [12] E = καὶ ἴδον. [13] E omits through hmt. [14] E = τὰ ὄρη τῶν γνόφων—a phrase that is derived from Jer. xiii. 16 הרי נשף where the Targ. of Jon. has טוּרי קַבֵּל. In the original then we should have had טורי קבלא. In the text before the Greek translator טורי was corrupted into רוחי. Hence τοὺς ἀνέμους τῶν γνόφων. These mountains are probably those which the Babylonian Cosmogony represents as standing at the ends of the earth in the neighbourhood of the 'springs of the great deep,' which are referred to in the next line. These mountains may again be referred to in lxxvii. 4 where the mountains of the hoar frost are mentioned. [15] E = ὑδάτων τῆς ἀβύσσου πάσης.

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a e k. *t*, *β*–*a e k* read ⵀⵙⵏ". [44] *g t*, *β* add ⵔⵜⵓ; against *m q u*. [45] *b* reads ⴼⵍⵏⵉ; [46] *t* reads ⵖⵍⵒ; [47] *g m*. *q t u*, *β* read ⵀⵔⵏⵊ; [48] Inserted in accordance with G. *a* reads ⵀ.

ቀባራት:[1] እለ: ክረምት: ወምክዐወ:[2] ማይ: ዘ[3]ሙሉ:[4] ቀላይ:: 8. ወርኢኩ: አራሆሙ: ለዙሎሙ:[5] አፍላገ: ምድር: ወአፉሃ: ለቀላይ:: XVIII. ወርኢኩ: መዛግብተ: ሙሉ:[6] ነፋሳት: ወርኢኩ: ከመ: ቦሙ: አስርገወ: ዙሎ: ፍጥረት: ወመሰረታቲሃ: ለምድር:: 2. ወርኢኩ: እብነ: ማእዘንት:[7] ምድር: ወርኢኩ: አርባዕተ: ነፋሳተ: እለ: ይጸውርዋ: ለምድር: ወጽንዐ:[8] ሰማይ:: 3. ወርኢኩ: ከመ: ነፋሳት: ይረብብዋ: ለልዕልና: ሰማይ:[9] ወአሙንቱ: ይቀውሙ: ማእከለ: ሰማይ: ወምድርኒ: እሙንቱ:[10] ውእቶሙ: አዕማደ: ሰማይ:: 4. ወርኢኩ: ነፋሳተ: እለ: ይመይጥዋ:[11] ለሰማይ: ወእለ:[12] ያዐርቡ:[13] ለክበበ:[14] ፀሐይ: ወሙሉ:[15] ከዋክብት::[15] 5. ርኢኩ:[16] ዘ[17]ደቡ: ምድር: ነፋሳተ: ዘይጸውር:[18] †በደመናት:[19] ርኢኩ:[20] ፍናወ: መላእክት: ርኢኩ:[21] ውስተ: ጽንፈ:[22] ምድር: ጽንዐ:[23] ዘ[24]ሰማይ: መልዕልተ::[25] 6. ወ*ሐለፍኩ:[26] መንገለ: አዜብ: (ወርኢኩ: መካ:)[27] ዘ[28]ይነድድ: መዐልት:[29] ወሌሊት: ኀቡ: ሰብዓቱ: አድባር: ዘእምእብን:[30] ክቡር:[31] ፱መንገለ: ጽባሕ: ወ፱መንገለ: አዜብ::[32] 7. ወዘ[33]መንገለ: ጽባሕ*ሰ:[34] *ዘእምእብነ: ሕብር:[35] ወ፮ሰ: እምእብነ:[36] ባሕርይ:[37] ወ፮*ኒ:[38] እምእብነ:[39] ፈውስ:[40] ወ[41]ዘመንገለ: አዜብ:[42] እምእብን:[43] ቀዩሕ::[44] 8. ወማእከላይሰ: ይጕድኤ: *እስከ: ሰማይ:[45] ከመ: መንበሩ: ለእግዚአብሔር: ዘእምእብነ: ፔካ:[46] ወድማሙ: ለመንበሩ:[47] እምእብነ:[48] ሰንፔር::[49] 9. ወአሳተ:[50] ዘይነድድ: ርኢኩ: †ወዘሀሰ: ውስተ: ዙሉ: አድባር::†[51] 10. [ወርኢኩ: ህየ:][52] መካን:[53] †ማዕደ:†[54] ለ*ዐቢይ: ምድር:[55] ህየ: ይትጋብኡ:[56]

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[1] *m* reads "ራተ: [2] *g q u*. *m t*, *β* read "ዓወ: [3] *b* reads ዘውስተ: *c* omits. [4] *a* reads ውስተ: [5] *t* reads ለዙሉ: [6] *t*[2] *β*. *a* omits. [7] *t u*, *β*. *g* reads "ዘንት: *q u* "ዘንት: [8] *a–t*. *t*, *β* read ወለጽ". [9] *d* omits next four words through hmt. [10] *q* omits. [11] *q* reads ይጸውርዋ: [12] *b c o x* ,*a* ,*b*. So G. All other MSS. read እለ: [13] *t*, *a b c d*. *g u* read የዐርቡ: *m*, *f x* ደዓ". *q* የዐርብ: *e* ኢየዐርቡ: *h k l o y* ,*b* የዓ". *n* የዓርጉ: [14] *q t*, *β–l*. *g* reads ላዕለ: ኮኩብ: *m* ለኮኩብ: ወለ. *l* ክበበ: *u* omits. [15] *u* puts in nom. [16] *a*. *t*[2] *β* prefix ወ. [17] *g t*[1] omit. [18] *g m*. *q u* read ይጸወር: *t*, *β–l* ይጸውሩ: *l* እንዘ: ይረውጹ: [19] *g q u*. *m* reads ደቡ: ደመናት: *t*, *β* ደመናት: Text corrupt. [20] *g m t u*. *q β* read ወርኢኩ: [21] *q*[1] omits. *l* prefixes ወ. [22] *d n y* read አጽናፈ: [23] *g m* read ጽንዐ: [24] *u* omits. [25] *d n y* read መልዕልት: [26] *m*, *β*. *a–m* read ዘለፍኩ: [27] Restored in accordance with G. [28] *g* only. All other MSS. read ወ. [29] *g u*. *m q t*, *β* read መዓ". [30] *q* reads ዘእብን: [31] *q* reads ክቡረ: *o* ክብር: [32] *q* omits next two words. [33] *g*. All other MSS. ወ. [34] Rd. ፮ሰ: (Flemming). *e* omits ሰ. [35] *g q t u* (save that *g q* read እብን: for እብነ:), *β–d h*. *m* reads "እብነ: ባሕር: *d y* "እብን: ኅቡር: [36] *m q u*. *g* reads እምነ: *t*, *β* ዘእምእብነ: [37] *q* reads በረድ: [38] *q*, *d* omit. [39] *a*, *a*. *β–a* read ዘእም". [40] *m* reads ፈውሶ: [41] *l* omits. [42] *q t*, *n* add ሰ. [43] *q t*, *β*. *g m u* read "እብነ: [44] *g u*. Other MSS. read ቀይሕ: [45] *q* reads ሰማየ: [46] *m u*, *n o* read ፔካ: *q* ፒካ: [47] *a*, *a d e f k l n y*. *b c o* ,*b* read ለመንበር: *n x* ,*a* ለውእቱ: መንበር: [48] *m t u*. *g* reads እምነ: *q*, *β* ዘእምእብነ: [49] *g* reads ሰንፔር: [50] *g u*, *f* read እሳት: *x* ,*a* ,*b* omit ወ. [51] A bad and corrupt rendering of *καπέκεινα τῶν ὀρέων τούτων*. ዙሉ: is corrupt for እሉ: *ἀπέκεινα* is always

8. ἴδον[1] τὸ στόμα τῆς γῆς πάντων τῶν ποταμῶν καὶ τὸ στόμα τῆς ἀβύσσου. XVIII. ἴδον[1] τοὺς θησαυροὺς τῶν ἀνέμων πάντων, ἴδον[1] ὅτι ἐν αὐτοῖς ἐκόσμησεν πάσας τὰς κτίσεις καὶ τὸν θεμέλιον τῆς γῆς, 2. καὶ τὸν λίθον ἴδον τῆς γωνίας τῆς γῆς. ἴδον τοὺς τέσσαρας ἀνέμους τὴν γῆν βαστάζοντας, καὶ τὸ στερέωμα τοῦ οὐρανοῦ, 3. καὶ[2] αὐτοὶ ἱστᾶσιν μεταξὺ γῆς καὶ οὐρανοῦ[3]. 4. ἴδον[1] ἀνέμους *τῶν οὐρανῶν[4] στρέφοντας καὶ †διανεύοντας†[5] τὸν τροχὸν τοῦ ἡλίου, καὶ πάντας τοὺς ἀστέρας. 5. ἴδον τοὺς ἐπὶ τῆς γῆς ἀνέμους βαστάζοντας †ἐν νεφέλῃ†[6]. ἴδον[7] (παρὰ)[8] πέρατα τῆς γῆς, τὸ στήριγμα τοῦ οὐρανοῦ ἐπάνω. 6. Παρῆλθον[9] ⌜καὶ ἴδον τόπον⌝ καιόμενον νυκτὸς καὶ ἡμέρας, ὅπου τὰ ἑπτὰ ὄρη ἀπὸ λίθων πολυτελῶν, (τρία)[10] εἰς ἀνατολὰς καὶ τρία[10] εἰς νότον ⌜βάλλοντα.⌝[11] 7. καὶ τὰ μὲν πρὸς ἀνατολὰς[12] ἀπὸ λίθου χρώματος, τὸ δὲ ἦν ἀπὸ λίθου μαργαρίτου, καὶ τὸ ἀπὸ λίθου †ταθέν†[13], τὰ[14] δὲ κατὰ νότον ἀπὸ λίθου πυρροῦ· 8. τὸ δὲ μέσον αὐτῶν ἦν εἰς οὐρανόν, ὥσπερ θρόνος θεοῦ ἀπὸ λίθου φουκά[15], καὶ ἡ κορυφὴ τοῦ θρόνου ἀπὸ λίθου σαπφείρου· 9. καὶ πῦρ καιόμενον ἴδον. κἀ(πέ)κεινα τῶν ὀρέων τούτων 10. τόπος ἐστὶν πέρας[16] τῆς μεγάλης γῆς· ἐκεῖ

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[1] E = καὶ ἴδον. [2] Before καί E adds καὶ ἴδον ὡς οἱ ἄνεμοι ἐξέτεινον τὸ ὕψος τοῦ οὐρανοῦ—lost through hmt. [3] Add with E καὶ οὗτοί εἰσιν οἱ στῦλοι τοῦ οὐρανοῦ—lost through hmt. (cf. Job xxvi. 11). [4] We should probably emend into τὸν οὐρανόν with E. [5] E = δύνοντας in an active sense, and this is probably the right reading here. διανεύοντας has been emended into δινεύοντας (Dillmann) 'whirling,' but so far as there is any sense in this it is already conveyed by στρέφοντας. Swete proposes διανύοντας; but this would require τρόχον, whereas the context requires τροχόν (cf. lxxiii. 2). According to lxxii. 5 the wind blows along the chariot of the sun. Does this imply in our text διαπνέοντας, but this word could not rightly be used in this sense. [6] So also best MSS. of E. Later MSS. = τὰς νεφέλας. [7] Add with E τὰς ὁδοὺς τῶν ἀγγέλων ἴδον—lost through hmt. [8] Added with E. Lost before πέρατα. Radermacher and Diels add περὶ τά. [9] E adds πρὸς νότον. [10] MS. τρις. [11] MS. βαλλοντας. [12] Add τὸ μέν (Radermacher). [13] E = ΙΑCΕϢC. Corrupt (?) for ΙΑCΠΙΔΟC (ישפה) = 'of jasper.' But since ταθεν is the reading of Gᵍ, the Ethiopic translator most probably found merely a corrupt form which suggested some derivative of ἰᾶσθαι as ἰατικοῦ. This word taken in conjunction with ταθεν might point to ὑακίνθου as the original word, or ἰανθίνου. Diels suggests the latter. [14] MS. το. [15] An Aramaic form of פוך. [16] E = πέραν.

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misrendered. Cf. xviii. 12; xxiv. 2; xxx. 1, 3; xxxi. 2. [52] Addition in E. [53] *g q, y*. Other MSS. read መካከ: [54] = πέραν corrupt for πέρας. [55] *q* reads ምሥ″ ዐ″. [56] *q* reads ወይገብኡ: This seems an unhappy rendering of συντελεσθήσονται.

ስማያት።[1] 11. ወርሐኩ፡[2] ንቅዐት፡[3] ዕሙቅ፡[4] በአዕማዲሁ፡ ለእሳት፡ ሰማይ፡ ወርሐኩ፡ በውስቴቶሙ፡ አዕማዲ፡[5] እሳት፡ ዘይወርድ፡[6] ወአእቦሙ፡[7] ኍልቈ፡[8] ወ[9]ኢመንገለ፡[10] መልዕልት፡ ወ[*]ኢ[11]መንገለ፡ ዕመቅ።[12] 12. ወዲበ፡[13] ውእቶ፡ ንቅዐት፡ ርሐኩ፡ መካከ፡ ወ[*]ኢ[14]ጽንዐ፡ ሰማይ፡ ላዕሌሁ፡ ወኢመሰረተ፡[15] ምድር፡ በታሕቴሁ፡[16] ወኢማ፡[17] አልቦ፡ በላዕሌሁ፡[18] ወኢአዕዋፈ፡[19] አላ፡[20] መካከ፡ በድው፡ ውእቶ፡ ወገሩም።[21] 13. ርሐኩ፡ በሀየ፡[22] ሰብዐት፡ ከዋክብተ፡ ከመ፡ ዐበይት፡ አድባር፡ ዘይሄድድ፡[23] †ወከመ፡ መንፈከ፡ ዘይሴአለኒ።†[24] 14. ይቤ፡[25] መልአክ፡ ዝ[26]ውእቶ፡ መካከ፡[27] ተፍጻሜቶ፡ ለሰማይ፡ ወለ[28]ምድር፤ ቤተ፡ ሞቅሕ፡ ኮዎሙ፡ ዝንቶ፡ ለከዋክብት፡[29] ወለኃይሉ፡ ሰማይ።። 15. ወ[30]ከዋክብት፡ እሉ፡ ያንኰረዙሩ፡[31] ደቡ፡ እሳት፡ እሱ፡[32] ውእቶሙ፡ እሉ፡ ኃለፉ፡ ትእዛዘ፡ እግዚአብሔር፡ እምቅድመ፡ ጽባሖሙ፡ እስመ፡[33] ኢመጽኡ፡ በጊዜሆሙ።። 16. ወ[34]ተምዐያሙ፡ ወአስሮሙ፡ እስከ፡ ጊዜ፡ ተፍጻሜት፡ ኃጢአቶሙ፡[35] በዓመት፡ †ምሥጢር።†[36] XIX. ወይቤለኒ፡ ኡርኤል፡[37] በዝየ፡[38] ተደሚሮሙ፡ መላእክት፡ ምስሉ፡ አንስት፡ ይቀውሙ፡ ወ[39]መናፍስቲሆሙ፡[40] ብዙኃ፡[41] ራእየ፡ ከዊኖሙ፡[42] አርኩስዎሙ፡[43] ለሰብእ፡ ወደስሕትዎሙ፡[44] ከመ፡ ይሡዑ፡ ለአጋንንት፡ ከመ፡ አማልክት፡ እስከ፡[45] ዕለተ፡[46] ዐባይ፡ ዙኔ፡ በዘ፡ ይትኬነሩ፡ እስከ፡ ይትፈጸሙ።። 2. ወአንስቲያሆሙኒ፡ ለስሕታኒ፡[47] መላእክት፡[48] †ከመ፡ ሰላማይያት፡†[49] ይከውና።[50] 3. ወአ፡[51] ሄኖክ፡ ርሐኩ፡[52] አርአያ፡[53] ባሕቲትየ፡[54] አጽናፈ፡ ዙሉ፡ ወአልቦ፡ ዘይሬኢ፡[55] እምሰብእ፡ ከመ፡ አ፡[56] ርሐኩ።

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[1] *a.* $t^2 u^2 \beta$ read መደየት፡ [2] *u* omits. [3] *d* reads አንቅዕት፡ $t^2 \beta$ add ምድር፡ [4] *a k* read ዕሙቅ፡ [5] *mqtu*, β add ሰማይ፡ **H** against *g*, t^2. [6] *a.* β reads ዘይወርዱ፡ [7] *m* reads ዘአእ. *q* reads ወአእቦ፡ [8] *g q u. m, a b c d e f l n x ,a ,b* read ኍልቍ፡ *t, h k o* read ኍልቈ፡ [9] *e* omits. [10] *q* omits next two words through hmt. [11] *u* omits. [12] *m*, β–*a l.* *a–m, a l* read ዕሙቅ፡ [13] Wrong rendering of *ἐπέκεινα.* [14] *q* omits. [15] *u* reads መሠረታ፡ ለ. [16] *a–q.* *q* reads በመትኅቴሁ፡ β በታሕቴ፡ *q* adds ወኢሰማየ፡ [17] *a–m, a d h. m, t^2 b c e f k n o x ,a ,b* read "መይ፡ [18] *g m u, l. q t*, β–*l* read ላዕ". [19] *a–m. m*, $t^2 \beta$ read አዕዋፍ፡ [20] *q*, β. *g m t* read አለ፡ *u* ቃለ፡ [21] *q.* All other MSS. read ወገሩመ፡ *n x* trans. ግ" after ርሐኩ፡ in next verse. [22] *n* reads ወበሀየ፡ and trans. before ርሐኩ፡ [23] *a–t*, save that *q* omits **H**. *t*, β read ዘይሄድዱ፡ Here *t* adds in margin the gloss መላእክት፡ አለ፡ ወድቁ፡ [24] Corrupt. See note 5, p. 51. G = ዘበእንቲአሆሙ፡ እንዘ፡ አሴአል፡ [25] *q* prefixes ወ. [26] *m t*, β. *g q u* read **H**. [27] *g q u* read መካን፡ [28] *t, a e x ,a* read ወ. [29] *a–q* *q*, β read ለከዋክብት፡ ሰማይ፡ [30] *g t* read ወለ, *n* ለ. [31] *q* reads አንኰርኵሩ፡ [32] *o x ,b.* *a*, β–*x* read ወእሱ፡ (*v*) እሱስ፡ [33] *g* reads እመ፡ [34] *e n y* omit. [35] *q* reads ኃጣውኢሆሙ፡ [36] Corrupt. E = *ἐνιαυτῷ μυστηρίου.* G *ἐνιαυτῶν μυρίων.* G is correct. See xxi. 6. [37] *t u*, β. *g m q, ,a* read ኡራኤል፡ [38] *t* reads ዝየ፡ [39] *m.* All other MSS. omit. [40] *a* reads መሳፍንቲሆሙ፡ [41] All MSS. prefix ወ against G. For ብዙኃ፡ of *g q u* we find ብዙኃን፡ in *m t*, β. [42] t^2, β. *a* reads ከዊኖ፡ [43] *t u*, β. *g m q* read አርኩስክሙ፡ [44] *b* omits. *q*, β–*b* add ለሰብእ፡ [45] *m t, b c h o x ,b. g q u, a d e f k l n ,a* read እስመ፡ [46] *g m* t^1, *c o x ,b.* *q u, b* read ዕለተ፡ t^2, *a d e h l* በዕለተ፡ *f*(*k*?) *n ,a* በዕለተ፡ [47] Emended from አስሕቶን፡ of *a–q*, β. *q*, *,a* read አስሕቶሙ፡

συντελεσθήσονται οἱ οὐρανοί. 11. *καὶ ἴδον χάσμα μέγα ἐν τοῖς στύλοις*[1] *τοῦ πυρὸς καταβαίνοντας καὶ οὐκ ἦν μέτρον οὔτε εἰς βάθος οὔτε εἰς ὕψος.* 12. *καὶ ἐπέκεινα τοῦ χάσματος τούτου*[2] *ἴδον τόπον ὅπου οὐδὲ στερέωμα οὐρανοῦ ἐπάνω, οὔτε γῆ*[3] *ἡ*[3] *τεθεμελιωμένη*[3] *ὑποκάτω αὐτοῦ οὔτε ὕδωρ ἦν ὑπὸ αὐτῷ*[4] *οὔτε πετεινόν, ἀλλὰ τόπος ἦν ἔρημος καὶ φοβερός.* 13. *ἐκεῖ ἴδον ἑπτὰ ἀστέρας ὡς ὄρη μεγάλα καιόμενα, *περὶ ὧν πυνθανομένῳ μοι*[5] 14. *εἶπεν ὁ ἄγγελος Οὗτός ἐστιν ὁ τόπος τὸ τέλος τοῦ οὐρανοῦ καὶ γῆς· δεσμωτήριον τοῦτο ἐγένετο τοῖς ἄστροις καὶ *ταῖς δυνάμεσιν τοῦ οὐρανοῦ*[6]. 15. *καὶ οἱ ἀστέρες οἱ κυλιόμενοι ἐν τῷ πυρί, οὗτοί εἰσιν οἱ παραβάντες πρόσταγμα Κυρίου*[7] *ἐν ἀρχῇ τῆς ἀνατολῆς αὐτῶν [ὅτι τόπος ἔξω τοῦ οὐρανοῦ κενός ἐστιν]*[8]*, ὅτι οὐκ ἐξῆλθαν ἐν τοῖς καιροῖς αὐτῶν·* 16. *καὶ ὠργίσθη αὐτοῖς καὶ ἔδησεν αὐτοὺς μέχρι καιροῦ τελειώσεως [αὐτῶν] ἁμαρτίας αὐτῶν, * ἐνιαυτῶν μυρίων*[9].

XIX. *καὶ εἶπέν μοι Οὐριήλ Ἐνθάδε οἱ μιγέντες ἄγγελοι ταῖς γυναιξὶν στήσονται, καὶ τὰ πνεύματα αὐτῶν πολύμορφα γενόμενα λυμαίνεται τοὺς ἀνθρώπους καὶ πλανήσει αὐτοὺς ἐπιθύειν τοῖς δαιμονίοις*[10] *μέχρι*[11] *τῆς μεγάλης κρίσεως, ἐν ᾗ κριθήσονται εἰς ἀποτελείωσιν.* 2. **καὶ αἱ γυναῖκες αὐτῶν τῶν παραβάντων ἀγγέλων*[12] *εἰς σειρῆνας*[13] *γενήσονται.*

Gᵍ¹	Gᵍ²
3. *κἀγὼ Ἐνὼχ ἴδον τὰ θεωρήματα μόνος, *τὰ πέρατα πάντων, καὶ οὐ μὴ εἶδον. ἴδῃ*[14] *οὐδὲ εἷς ἀνθρώπων ὡς ἐγὼ ἴδον.*	3. . . . . *ἀνθρώπων ὡς ἐγὼ*

[1] MS. *εις τους στυλους.* Add with E *τοῦ πυρὸς τοῦ οὐρανοῦ καὶ ἴδον ἐν αὐτοῖς στύλους*— lost through hmt. If G is not defective read *εἰς χάσμα μέγα τοὺς στύλους.* But the text requires *χάσμα* to be the object of *ἴδον.* [2] E = *ἐκείνου.* [3] MS. puts in acc. [4] MS. *αυτο.* [5] MS. *πτθανομαιον μοι.* E corrupt = *καὶ ὡς πνεύματα πυνθανόμενά μου.* [6] = צְבָא הַשָּׁמַיִם. Cf. 1 Kings xxii. 19. [7] E = *θεοῦ.* [8] A gloss in Gᵍ. [9] E corrupt = *ἐνιαυτῷ μυστηρίου.* Cf. xxi. 6. [10] E adds *ὡς θεοῖς.* [11] E adds *τῆς ἡμέρας.* [12] This phrase reproduces literally an Aramaic idiom ונשיהון די מלאכיא די חֲטוּ. E is here corrupt. See note 47, p. 50. [13] See note 49, p. 51. *σειρήν* = יַעֲנָה in Mic. i. 8; Jer. xxvii. 39 and בַּת יַעֲנָה in Isa. xiii. 21 and תַּן in Job xxx. 29; Isa. xxxiv. 13, xliii. 20. [14] Some MSS. of E add *ὃ ἴδον.*

E = *πλανήσασαι* and is corrupt. G reflects an Aramaic idiom. See note on Greek text. [48] *g q t*¹. *m u* read **መላእክት**፡ *t*², *β* **መላእክተ**፡ **ሰማይ**፡ [49] *g m t* (″**ደት**፡ *m*). *q u, k* read ″**ቂደን**፡ *β–k* ″**ውደን**፡ E = *ὡς εἰρηναῖαι,* a corruption of G *εἰς σειρῆνας* = **ለጼደናት**፡ [50] *q* reads **ይዙና**፡ [51] *g* reads **ወአዘሂ**፡ [52] *m* adds **በአዕይንቲየ**፡ **በ**. [53] *q* reads **ራእደት**፡ [54] *c* reads **ለበ″**. *q* trans. after **ዙሉ**፡ [55] *a–t. t, β* read **ዘርአየ**፡ *g q u, b c l x ,a* add **ዘርኤኩ**፡ *m* **እምሰብእ**፡ **ዘርኤኩ**፡ against *t*, G. [56] *u, n* trans. after **ርኤኩ**፡

XX. ወዝንቱ:[1] አስማቲሆሙ: ለእሉ: ይትግሁ: ቅዱሳን: መላእክት:። 2. ኡርኤል:[2] ፩*እመላእክት:[3] ቅዱሳን: እስመ: ዘዓለም:[4] ወዘ+ረዓድ:።+[5] 3. ሩፋኤል: ፩*እምኒ: ቅዱሳን: መላእክት:[6] ዘመናፍስት: ሰብእ:። 4. ራጉኤል:[7] ፩እምኒ: መላእክት: ቅዱሳን: ዘይትቤቀሎ: ለዓለም: [ወ]*ለብርሃናት:። 5. ሚካኤል: ፩እምኒ: መላእክት: ቅዱሳን: እስመ: ዲቦ:[9] ሠናይቱ: ለሰብእ: ተአዘዘ:[10] ዲቦ:[11] ሕዝብ:።[12] 6. ሰራቃኤል:[13] ፩እምኒ: መላእክት: ቅዱሳን:[14] ዘዲቦ: መናፍስት:[15] [እጓለ: እመሕያው:][16] ዘ*መናፍስት:[17] የኃጥኡ:።[18] 7. ገብርኤል: ፩እምኒ: መላእክት: ቅዱሳን: ዘዲቦ: *ገነት: ወአኅይስት:[19] ወ*ኪሩቤን:።[20] XXI. ወአይኩ:[21] እስክ:[22] ኀቡ: አልቦቱ:[23] ዘይትገበር:። 2. *ወበሀየ: ርኢኩ:[24] ግብረ: ግሩመ፤ ርኢኩ:[25] ወኢሰማየ:[26] ላዕለ:[27] ወኢምድረ:[28] ሱርርት: አላ: መካን:[29] ዘእኩ:[30] ድልው:[31] ወ*ግሩም:።[32] 3. ወ[33]ሀየ:[34] ርኢኩ: ሰብዐት: ከዋክብተ: ሰማይ: እሱራኦ:[35] በላዕሌሁ:[36] +ኀቡረ:+[37] ከመ: አድባር: ዐበይት:

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[1] *a*, *β*–*n*. *n* reads **ወዝ:** *g* contains the superscription **በእንተ: አስማቲሆሙ: ለቅዱሳን: መላእክት:** *β*–*b n* add **ውእቱ:** against *a*, *b n*. *q* adds **ርኢኩ:** [2] *m t u*, *β*. *g q* read **ኡራ"**. [3] *g*. Other MSS. read **እምኒ: መላ"**. [4] Em. from *g q* **ዘለዓለም:** All other MSS. read **ዘረዓም:** [5] May point back to a corrupt transliteration of Τάρταρος. [6] *m q u*, *a k*. *g* reads **እመላ" ቅዱ"**. *t*, *β*–*a k* **እምኒ: መላ" ቅዱ"**. [7] *m*, *β*. *g q* read **ራቡ"**. *t* **ራጉ"**. *u* **ራመ"**. [8] An intrusion in E. For **ወለ** *n* (*v*) *b* read **በእንተ:** [9] *a d e x* read **በዲቦ:** [10] *g m t*, *β*. *q u* read **ተአዘዘ:** [11] *m* reads **በዲቦ:** [12] See note 8, p. 53. [13] *a*–*q*, *a k o b*. *q* reads **አራቃ"**. *β*–*a k o* **ሰረቃ"**. *g* omits following ፩. [14] *a k*[2] add **እስመ:** [15] *g q*[1], *f*. All other MSS. read **"ፍስት:** [16] Bracketed as an intrusion in E. [17] Acc. of lim. after **የኃ"** or a locative? G has ἐπὶ τῷ πνεύματι. [18] *g m t*, *f k l n o x b*. *q*, *a b c d e h* read **የነ"**. *u* **ደነ"**. [19] *g q t u* save that *g q t* insert **ዘ** before **አኅ"**. So also *m* save that it reads **ዘአኪይስት:** for **አኅ"**. *β* reads **አኪስት:** (*a k* **ኢኪስት:**) **ወዘዲቦ: ገነት:** [20] *m t u*. *q* reads **ዘኪሩቤን:** *g*, *β* **ኪሩቤል:** [21] = ἐφώδευσα, a rare sense of this word. Cf. Gen. xii. 6, where it is a rendering of διοδεύω. In xxii. 1, 7; xxiii. 1; xxvi. 1; xxxii. 2 ἐφοδεύω is rendered by **ኦረ:** [22] *g m q t*[1]. *u*, *t*[2] *β*–*o* (*v*) read **እስከ:** *o* (*v*) **ውስተ:** *t*[2] *β* add **መካን:** [23] *a*, *a e f h k n o b*. *b c d l* (*w y*) *x a* read **አልቦ:** [24] *q*. *g m* read **ርኢኩ: በሀየ:** *t u*, *β* **ወርኢኩ: በሀየ:** [25] *g t*. *q* reads **ወርኢኩ:** *m u*, *β* omit. [26] *a*–*m*. *m* reads **ወኢሰማይ:** *β* **ኢሰማየ:** [27] *a*. *t*[2] *β* read **ልዑለ:** [28] *g* reads **ወምድር:** [29] *a*. *t*[2] *β* read **መካነ: በድው:** The text was probably **መካነ:** originally. Cf. G. [30] Em. from **ዘከነ:** of *a*–*q* (so Flemming). *q*, *β* read **ዘ** only. **ዘአኩ: ድልው:** = ἀκατασκεύαστον. [31] *q*, *β*. *a*–*q* read **ድልወ:** [32] *g q*, *β*. *m t u* read **ግሩመ:** [33] *q* omits. [34] *n* reads **በሀየ:** and trans. after **ርኢኩ:** [35] *g m t*, *n o* (*v*) *b*. *q u*, *β*–*n o* read **እሱራን:** [36] *q* reads **"ሌሆመ:** [37] *g* reads **ኅበረ:** Dillmann suggested that **ኀቡረ:** is corrupt for **ግዱፈ:** But we require not **ግዱፈ:** here but **ግዱፋነ:** It seems, therefore, more probable that the translator of E which = ὁμοῦ had a mutilated form of ἐρριμμένους before him like ὁμοῦ. Another solution is possible. See note 12, p. 53.

Gg¹

XX. Ἄγγελοι τῶν δυνάμεων[1]. 2. Οὐριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τοῦ κόσμου[2] καὶ τοῦ ταρτάρου[3]. 3. Ῥαφαήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τῶν πνευμάτων τῶν ἀνθρώπων. 4. Ῥαγουήλ[4], ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐκδικῶν[5] τὸν κόσμον *τῶν φωστήρων[6]. 5. Μιχαήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τῶν τοῦ λαοῦ ἀγαθῶν τεταγμένος καὶ[7] ἐπὶ τῷ χάῳ[8]. 6. Σαριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τῶν πνευμάτων οἵτινες *ἐπὶ τῷ πνεύματι[9] ἁμαρτάνουσιν. 7. Γαβριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὃς ἐπὶ τοῦ παραδείσου καὶ τῶν δρακόντων καὶ χερουβείν[10]. *ἀρχαγγέλων ὀνόματα ἑπτά[11].

XXI. Καὶ ἐφώδευσα ἕως τῆς ἀκατασκευάστου. 2. κἀκεῖ ἐθεασάμην ἔργον φοβερόν· ἑώρακα οὔτε οὐρανὸν ἐπάνω, οὔτε γῆν τεθέαμαι τεθεμελιωμένην, ἀλλὰ τόπον ἀκατασκεύαστον καὶ φοβερόν. 3. καὶ ἐκεῖ τεθέαμαι ἑπτὰ τῶν ἀστέρων τοῦ οὐρανοῦ δεδεμένους καὶ ἐριμμένους[12]

Gg²

XX. . . . . 2. ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τοῦ κόσμου καὶ τοῦ ταρτάρου. 3. Ῥαφαὴλ ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τῶν πνευμάτων τῶν ἀνθρώπων. 4. Ῥαγουὴλ ὁ εἷς τῶν[13] ἁγίων ἀγγέλων ὁ ἐκδικῶν[14] τὸν κόσμον τῶν φωστήρων. 5. Μιχαήλ, *ὁ εἷς τῶν[15] ἁγίων ἀγγέλων ὃς ἐπὶ τῶν τοῦ λαοῦ ἀγαθῶν τέτακται καὶ ἐπὶ τῷ χάῳ[16]. 6. Σαριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τῶν πνευμάτων οἵτινες ἐπὶ τῷ πνεύματι ἁμαρτάνουσιν. 7. Γαβριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τοῦ παραδείσου καὶ τῶν δρακόντων καὶ χερουβίν. 8. ⌜Ῥεμειήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὃν ἔταξεν ὁ θεὸς ἐπὶ τῶν ἀνισταμένων.⌝[17] *ὀνόματα ζ′ ἀρχαγγέλων.

XXI. Καὶ ἐφώδευσα μέχρι τῆς ἀκατασκευάστου. 2. καὶ ἐκεῖ ἐθεασάμην ἔργον φοβερόν· ἑώρακα οὔτε οὐρανὸν ἐπάνω οὔτε γῆν τεθεμελιωμένην, ἀλλὰ τόπον ἀκατασκεύαστον καὶ φοβερόν. 3. καὶ ἐκεῖ τεθέαμαι ζ′ ἀστέρας τοῦ οὐρανοῦ δεδεμένους καὶ ἐριμμένους ἐν

[1] This verse is defective. Its complement is found at the close of the chapter: G¹ *ἀρχαγγέλων ὀνόματα ἑπτά* which should, however, be read as in Gg² *ὀνόματα ζ′ ἀρχαγγέλων*. Taken together these point to *ὀνόματα τῶν ἑπτὰ ἀρχαγγέλων τῶν δυνάμεων*. E = *καὶ ταῦτά ἐστιν ὀνόματα τῶν ἐγρηγόρων τῶν ἁγίων ἀγγέλων*. [2] If the original were Hebrew we might with Lods take *κόσμος* here to be a rendering of עֲבָא as in LXX, Gen. ii. 1; Deut. iv. 19, xvii. 3; Isa. xxiv. 21. [3] E corrupt = *τρόμου*. [4] = רעואל. [5] MS. *εκδεικων* I have emended in accordance with E. See, however, note on xxiii. 4 below. [6] E = *καὶ τοὺς φωστῆρας*, but G is right. [7] E wrongly omits. [8] Though E = *λαῷ*, the above is right. Uriel presides over Chaos: see xxi. 1, 2 (xviii. 12). The *καί* which Gg preserves before *ἐπὶ τῷ λαῷ* supports this view. [9] E gives acc. of limitation. [10] See Gg² for ver. 8 omitted here and in E. [11] On these words see note 1 above. [12] This phrase goes badly with *τεθέαμαι*. Is it a gloss due to ver. 4? [13] MS. *τον*. [14] MS. *εκεκων*. [15] MS. *ο εις τον*. [16] See note 8 above. [17] This verse is genuine although lost by Gg¹ and E. This is shown by the *ἑπτά* in both Gg¹ and Gg².

ወበ[1]እሳት: እንዘ:[2] ይነዱ::[3] 4. ውእተ: ጊዜ: እቤ: በእንተ: እይ: ኃጢአት: ተአስሩ: ወበእንተ: ምንት:[4] ዝየ: ተገድፉ::[5] 5. ወይቤለኒ: ኡርኤል:[6] ፩*እምቅዱሳን: መላእክት:[7] ዘምስሌየ: ውእቶ: ዘ[8]ይመርሐኒ: ወይቤ፤ ሄኖክ: በእንተ: መኑ:[10] ትሴአል:[11] ወበእንተ: መኑ: ትጠየቅ:[12] ወትጽህቅ:: 6. እሱ: ውእቶሙ:[13] እምነ: ከዋክብት: እለ: ኃለፉ: ትእዛዘ:[14] እግዚአብሔር:[15] ወተአስሩ: በ[16]ዝየ: እስክ: ዖበ:[17] ይትፈጸም: ትእልፊተ: ዓም:[18] ኀልቄ:[19] መዋዕለ: ኃጢአቶሙ:: 7. ወ[20]እምህየ: ሖርኩ: ካልኦ:[21] መካነ:[22] እምዝ:[23] ዘይገርም:[24] ወ[25]ርኢኩ: ግብራ: ግሩመ፤[26] እሳት: ዐቢይ:[27] በህየ:[28] ዘ[29]ይነድድ: ወያንበለብል: ወ*መምተርት:[30] ቦቱ: መካኑ:[31] እስክ: ቀላይ: ፍጽም:[32] እዕማደ:[33] እሳት: ዐበይት:[34] ዘያወርድዎሙ:[35] ወኢ*እምጣዮ:[36] ወኢ*ዕበየ:[37] ኢክህልኩ: ነጽሮ:[38] ወስእንኩ: [ነጽሮ:][39] ዐይኖ::[40] 8. ውእተ: ጊዜ: እቤ: እፎ: ግሩም: ዝንቱ: መካን: ወሕሙም:[41] ለነጽሮ:: 9. ውእተ: ጊዜ: አውሥአኒ: ኡርኤል:[42] ፩*እምቅዱሳን: መላእክት:[43] እንዘ:[44] ምስሌየ:[45] ሀለው:[46] ወይቤለኒ:[47] ሄኖክ:[48]

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[1] Em. with G καὶ ἐν from **ወዘ** of *g q u*. *m* reads **ምስለ**: *t*, *β* **ወከመ**: **ዘ**. [2] *q* reads **ዐበይት**: **ዘ**. [3] *a–q*, *n*. *q*, *b h x* read **ይነድድ**: *β–b h n x* **ይነድዱ**: [4] *q* adds **ተአስሩ**: **ወበእንተ**: [5] *m* reads **ተገደፉ**: [6] *q* reads **ኡራኤል**: [7] *a–q*. *q* reads **እምነ**: **ቅዱ″ መላ″**. *β–k* **እምነ**: **መላ″ ቅዱ″**. *k* **እመላ″ ቅዱ″**. [8] *g*. All other MSS. omit. [9] Read **ይመርሆሙ**: with G ἡγεῖτο αὐτῶν. Cf. xxiv. 6; lxxii. 1; lxxiv. 2. [10] *d y* read **ምንት**: [11] *g t u*, *β*. *m* reads **ትስእል**: *q* **ትጤይቅ**: [12] *g*. *m* reads **ትጠይቅ**: *t u*, *β* **ትጤይቅ**: *q* **ትሴአል**: Here **ትጠየቅ**: and **ትጽህቅ**: are to be taken together as a rendering of τὴν ἀλήθειαν φιλοσπουδεῖς. See note 2, p. 55. *t u*, *β* add **ወትስእል**: [13] *q*, *x* read **እሙንቱ**: [14] *m* trans. before **ኃለፉ**: and inserts **ዘ** before **እግዚ″**. *a* prefixes **በ**. [15] *β* adds **ልዑል**: [16] *n* omits. [17] *g m t u*, *q*[2]. *q*[1], *β* omit. [18] Em. with G ἕτη from **ዓለም**: [19] *g q t a*. *m*, *β–a* read **ጉልቄ**: *u* **ኀልቄ**: *q t*[2] prefix **ወ**. [20] *g m* omit. [21] *u* reads **ካልኣ**: *a d* **ካልእ**: [22] *q* reads **መካን**: [23] *g q* read **እምካልእ**: *m* **እምዘ**: *u* prefixes **ወ**. [24] *g q u*, *a c f h k p*. *m t*, *b d e l n o x a b* read **ዘይገርም**: [25] *u* omits. [26] *a k* omit. [27] *d y* read **ዐባይ**: [28] *b c h o* omit. [29] *q*, *b c* omit. [30] *g q*, *a*. *m* reads **ምትረት**: *t* **መሞትርት**: *b l* (*p v w y*) *a* **መምተርት**: *u* **መተርት**: *c f h k o x* **መሞተርት**: *d* **መመተርት**: *e* **ሞተርት**: *n* **መሞተርተ**: [31] *a*. *t*[2] *β* read **ወሰኑ**: [32] *q* reads **ፍጹመ**: Here *m* adds superscription **በእንተ: ቤተ: ሞቅሖሙ: ለመላእክት**: These words are given also in *g* at top of column beginning with xxi. 5 b. [33] *u* reads **አዕማዱ**: **ዘ**. [34] *q*, *b c d f h l o y x a b*, but *q* trans. after next word. *a–q*, *a e k n* prefix **ወ**. [35] *g m t*, *β*. *q t*[2] **ያአውድዎ**: *u* **ደዐ(ው)ድዎሙ**: [36] *q* reads **አምጣኑ**: *u* **አምጣኖሙ**: [37] *q* reads **ዕበዩ**: *u* **ዕበየሙ**: *n* omits next two words and **ወ**. [38] *q* omits next two words through hmt. [39] An intrusion in E. *y* adds **እቤ**: before **ነጽሮ**: and omits this word in next verse. [40] *u*. So also *m* **ዓይኖ**: *t*, *f k l n o x b* read **ዓይኑ**: *a b c d e a* **ዐይኑ**: *h* omits. *g* reads **በአዕይንቲየ**: *q* **ደይኖ**: [41] Em. from **ሕማም**: of *a–g*, *β*. (So Flemming.) *g* reads **ሕሡም**: See note 10, p. 55, and note 5, p. 56. [42] *g q* read

Gg¹

ἐν αὐτῷ[1], ὁμοίους ὄρεσιν μεγάλοις καὶ ἐν πυρὶ καιομένους. 4. τότε εἶπον Διὰ ποίαν αἰτίαν ἐπεδέθησαν, καὶ διὰ τί ὧδε ἐρίφησαν; 5. τότε εἰπέν μοι Οὐριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὃς μετ' ἐμοῦ ἦν καὶ αὐτὸς ἡγεῖτο αὐτῶν, καὶ εἶπέν ⌜μοι⌝ Ἐνώχ, περὶ τίνος ἐρωτᾷς, ἢ περὶ τίνος *τὴν ἀλήθειαν φιλοσπουδεῖς[2]; 6. οὗτοί εἰσιν τῶν ἀστέρων ⌜τοῦ οὐρανοῦ⌝ οἱ παραβάντες τὴν ἐπιταγὴν τοῦ κυρίου[3], καὶ ἐδέθησαν ὧδε μέχρι τοῦ πληρῶσαι[4] μύρια ἔτη, τὸν χρόνον[5] τῶν ἁμαρτημάτων αὐτῶν.

7. Κἀκεῖθεν ἐφώδευσα εἰς ἄλλον τόπον τούτου φοβερώτερον, καὶ τεθέαμαι ἔργα φοβερώτερα[6], πῦρ μέγα ἐκεῖ καιόμενον καὶ φλεγόμενον, καὶ διακοπὴν εἶχεν ὁ τόπος ἕως τῆς ἀβύσσου, πλήρης στύλων πυρὸς μεγάλου[7] καταφερομένων· οὔτε μέτρον οὔτε πλάτος[8] ἠδυνήθην ἰδεῖν οὐδὲ εἰκάσαι. 8. τότε εἶπον Ὡς φοβερὸς ὁ[9] τόπος καὶ ὡς δεινὸς[10] τῇ ὁράσει. 9. τότε ἀπεκρίθη μοι[11] ὁ εἷς τῶν ἁγίων ἀγγέλων ὃς μετ' ἐμοῦ ἦν, καὶ εἶπέν μοι ⌜Ἐνώχ⌝, διὰ τί ἐφοβήθης οὕτως

Gg²

αὐτῷ, ὁμοίους † ὁράσει μεγάλῃ[12] καὶ ἐν πυρὶ καιομένους. 4. τότε εἶπον Διὰ ποίαν αἰτίαν ἐπεδέθησαν, καὶ *διὰ ποίαν αἰτίαν[13] ἐρίφησαν ὧδε; 5. καὶ[14] εἶπέν μοι Οὐριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ μετ' ἐμοῦ ὢν καὶ αὐτὸς αὐτῶν ἡγεῖτο, καὶ εἶπέν ⌜μοι⌝ Ἐνώχ, περὶ τίνος ἐρωτᾷς, ἢ περὶ τίνος τὴν ἀλήθειαν φιλοσπουδεῖς; 6. οὗτοί εἰσιν τῶν ἀστέρων ⌜τοῦ οὐρανοῦ⌝ οἱ παραβάντες τὴν ἐπιταγὴν τοῦ κυρίου[3], καὶ ἐδέθησαν ὧδε μέχρι πληρωθῆναι μύρια ἔτη, τὸν χρόνον τῶν ἁμαρτημάτων αὐτῶν.

7. Κἀκεῖθεν ἐφώδευσα εἰς ἄλλον τόπον τούτου φοβερώτερον, καὶ τεθέαμαι ἔργα φοβερά· πῦρ μέγα ἐκεῖ καιόμενον καὶ φλεγόμενον, καὶ διακοπὴν εἶχεν ὁ τόπος ἕως τῆς ἀβύσσου, πλήρης στύλων πυρὸς μεγάλου[7] καταφερομένων· οὔτε μέτρον οὔτε μέγεθος ἠδυνήθην ἰδεῖν οὔτε εἰκάσαι. 8. τότε εἶπον Ὡς φοβερὸς ὁ τόπος οὗτος[15] καὶ ὡς δεινὸς τῇ ὁράσει. 9. τότε ἀπεκρίθη μοι καὶ εἶπεν . . . .

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[1] E adds ὁμοῦ, which goes well with δεδεμένους, and could easily fall out before ὁμοίους. [2] = בעית יציבא. Cf. Dan. vii. 16, 19. See note xxv. 1 of our text. [3] E = θεοῦ. [4] Gg² E = πληρωθῆναι. [5] E = τὸν ἀριθμὸν τῶν ἡμερῶν. [6] Gg² E = φοβερά. [7] Read μεγάλων with E. [8] Gg² E = μέγεθος which is better than πλάτος as is clear from μέτρον which precedes. [9] E gives ዝንቱ: and thus agrees with Gg². [10] E = ὀδυνηρός. See note 41, p. 54. [11] E adds Οὐριήλ. [12] Corrupt. [13] Gg¹ E = διὰ τί. [14] Gg¹ E = τότε. [15] Corrupt. We expect τέσσαρες.

ሑራኤል: [43] *a*. *β* reads እመላ″ ቅዱ″. [44] *a*. *β* reads ዘ. [45] *u* omits. [46] *a–q*, *l o ɑ ɸ* add ወእውሥእኒ: *b c d e f h n* add እው″ against *q*, *a k x*. The word was wrongly trans. here from its place after ወይንጋፄክ: where I have restored it as ወእውግእኩ: = ἀπεκρίθην. [47] *m* omits. [48] *q* omits.

ምንተ:[1] ፍርሃትከ:[2] ከመዝ:[3] ወድንጋፄከ: ወአውሣእኩ:[4] በእንተዝ: ግሩም: መካን: ወቅድመ: ገጹ: *ለዝ: ሕማም::[5] 10. ወይቤለኒ: ዝመካን: ቤተ: ሞቅሖሙ: ለመላእክት: ወህየ:[6] ይትአሐዙ: እስከ: ለዓለም:: XXII. ወእምህየ: ሖርኩ: ካልኦ: መካ: ወአርእየኒ: በምዕራብ: *ደብረ: ዐቢየ:[7] ወ*ነዋኑ:[8] ወ*ኩሩሐ: ጸኑዕ::[9] 2. ወአርባዕቲ:[10] መካናት:[11] †ሠናያት:[12] [ወ]በውስቴቶ: ዘቦቱ: *ዕሙቀ: ወርኂብ:[13] ወልሙጽ:[14] ጥቂ: (ሠለስቱ: እምኔሆን: ጸሊማት: ወአሐቲ: ብርህት: ወነቅዐ: ማይ: በማእከላ: እቤ:)[15] ከመ: ልሙጽ: †ዘደንኰረዙር:†[16] ወዕሙቂ: ወ[17]ጽልመት: ለዝያ:: 3. ውእቱ: ገዜ: አውሥኡ:[18] ሩፋኤል: ፭*እምኒ: ቅዱሳን: መላእክት:[19] እንዘ:[20] ሀለው: ምስሌየ: ወይቤለኒ: ዝ[21]መካናት: †ስናያን:†[22] ከመ: ይትጋብኡ: ደቤሆን:[23] *መናፍስት: ለነፍሶሙ:[24] ለምዉታን:[25] *ሎቱ: ዝንቱ:[26] ተፈጥሩ:[27] ዝየ: ያስተጋብኡ:[28] ዙሎ:[29] ነፍሰ: ውሉደ: ሰብእ:: 4. ወእሙንቱ:[30] መካናት: ኀበ: ያነብርዎሙ: †ገብሩ:†[31] እስከ: ዕለተ: ዝነኒሆሙ:[32] ወ[33]እስከ: አመ:[34] ዕድሜሆሙ: ወዕድሜ:[35] [ውእቱ: ዘየዓቢ:][36] *እስከ: አመ:[37] ዝነኔ: ዐባይ:[38] በላዕቤሆሙ:: 5. ርኢኩ:[39] *መናፍስተ: ውሉደ: ሰብእ: እንዘ: ሙታን: ውእቶሙ: ወቃሎሙ:[40] ይበጽሕ: እስከ:[41] ሰማይ: ወይሰኪ::[42] 6. ውእቱ:[43] ገዜ: ትስእልክዎ:

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[1] *g u.* *m q t*, β read **ምንተ:** *t*[2] β add **ውእቱ:** [2] *g q t, β.* *m u* read **ፍርሀትከ:** [3] *q* reads **እምዝ:** *d* omits next five words. [4] Restored. See note 46, p. 55. [5] = *τῆς ὀδύνης.* G has here *τῆς δεινῆς.* As Ethiopic translators almost always rendered *δεινός* freely, it is possible that the translator of E had the present text of G before him. [6] *a–q, f. q, β–f* read **ወበህየ:** [7] *q, t*[2] *a b c e f h n o y x ϸ. g m t*[1] *u, d k l ϩ* read **ደበር: ዐቢይ:** [8] *q, a e. g m u, b c d k l ϩ* read **ነዋኅ:** *t, f h n o y x ϸ* **ነዋኃ:** [9] *t*[2] (*v*). *y* reads **ኩሩሐ: ጸኑዓ:** All other MSS. read **ኩሩሕ: ጸኑዕ:** except *q* which reads **"ሕ: ጸኑዐ:** [10] All MSS., which write the numeral in full, put it in the acc. [11] *q, β–y. a–q, y* read **"ናተ:** [12] *β. a* reads **"ያተ:** Here E = *καλοί* corrupt for *κοῖλοι,* as again in ver. 3. [13] *g u. m q t, β–d* read **ዕሙቅ: ወርኂብ:** For **ዕሙቀ:** *d* (*v*) read **ዕመቅ:** [14] *m q t, β. g u* read **ወልሙጽ:** *u* omits to **ልሙጽ:** inclusive through hmt. [15] Supplied from G, *τρεῖς αὐτῶν σκοτειναὶ καὶ εἷς φωτεινός, καὶ πηγὴ ὕδατος ἀνὰ μέσον αὐτοῦ καὶ εἶπον.* [16] = *τὰ κυκλώματα* corrupt for *τὰ κοιλώματα.* [17] *q* omits. [18] *g m t*[1] *u, q*[2]. *q*[1], *t*[2] *β* read **አውሥእኒ:** [19] *a–q. q, β* read **እመላ": ቅዱ".** [20] *a–q. q, β* read **ዘ.** [21] *a. a e f k l ϩ* read **እላ:** *b n x* **እሉ:** *c d h o ϸ* **እለ:** [22] *g m. q t u, β* read **ሠናያት:** *t* reads in margin **እኩያት:** Here text = *καλοί* corrupt for *κοῖλοι.* See note 12. [23] *t*[2] *β. a* reads **ደቤሁ:** [24] *g t*[1]. *m u, t*[2] *a b c d e f k l n x ϩ* read **መናፍስት: ነፍሶሙ:** *q* **መናፍስተ: ነፍስቶሙ:** *h* **መናፍስተ: ነፍሶሙ:** *o* (*v*) *ϸ* **መናፍስቲሆሙ:** [25] *g u. m q t, β* read **ለምውታን:** [26] *g q u. m* reads **ዝንቱ:** *t*[1] **ዘሎቱ: ዝንቱ:** *a e f h k n o* (*v*) *ϸ* **ሎሙ: እላንቱ:** *b c d l x ϩ* **ሎሙ: እሎንቱ:** *t*[2] **እሎንቱ:** [27] *m t, β–o. g u, o* read **ተፈጥረ:** *q* **ጠፈረ:** [28] *g* reads **አስተጋ".** [29] *q, h* read **ዙሉ:** [30] *q* reads **ወእማ".** [31] So all MSS. but *m* which reads **ትገብሩ:** which is an Ethiopic emendation. G which corruptly reads *ἐποίησαν* was literally reproduced by E.

καὶ ἐπτοήθης ; *καὶ ἀπεκρίθη(ν)[1] Περὶ τούτου τοῦ φοβεροῦ (τόπου) καὶ περὶ τῆς προσόψεως *τῆς δεινῆς[2]. . 10. καὶ εἶπεν Οὗτος ὁ τόπος δεσμωτήριον ἀγγέλων· ὧδε[3] συνσχεθήσονται [μέχρι ἑνὸς][4] εἰς τὸν αἰῶνα.

XXII. Κἀκεῖθεν ἐφόδευσα εἰς ἄλλον τόπον, καὶ ἔδειξέν μοι πρὸς δυσμὰς ⌜ἄλλο⌝ ὄρος μέγα καὶ ὑψηλὸν[5] πέτρας στερεᾶς[6]. 2. καὶ τέσσαρες τόποι ἐν αὐτῷ κοῖλοι, βάθος[7] ἔχοντες καὶ λίαν λεῖοι, ⌜τρεῖς αὐτῶν σκοτεινοὶ καὶ εἷς φωτεινός, καὶ πηγὴ ὕδατος ἀνὰ μέσον αὐτοῦ. καὶ εἶπον⌝[8] Πῶς λεῖα τὰ κοιλώματα ταῦτα καὶ ὁλοβαθῆ καὶ σκοτεινὰ τῇ ὁράσει. 3. τότε ἀπεκρίθη Ῥαφαήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὃς μετ' ἐμοῦ ἦν, καὶ εἶπέν μοι Οὗτοι οἱ τόποι οἱ κοῖλοι, ἵνα ἐπισυνάγωνται εἰς αὐτοὺς τὰ πνεύματα τῶν ψυχῶν τῶν νεκρῶν, εἰς αὐτὸ τοῦτο ἐκρίθησαν, ὧδε ἐπισυνάγεσθαι πάσας τὰς ψυχὰς[9] τῶν ἀνθρώπων. 4. καὶ οὗτοι οἱ τόποι εἰς ἐπισύνσχεσι(ν) αὐτῶν ἐποι(ήθ)ησαν[10] μέχρι τῆς ἡμέρας τῆς κρίσεως αὐτῶν καὶ μέχρι τοῦ διορισμοῦ[11] καὶ διορισμένου χρόνου, ἐν ᾧ ἡ κρίσις ἡ μεγάλη ἔσται ἐν αὐτοῖς. 5. Τεθέαμαι †ἀνθρώπους νεκροὺς ⌜ἐντυγχάνοντος⌝, καὶ ἡ φωνὴ αὐτοῦ†[12] μέχρι τοῦ οὐρανοῦ προέβαινεν καὶ ἐνετύγχανεν. 6. καὶ[13]

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[1] E wrongly trans. before καὶ εἶπέν μοι and changes into 3rd sing. See note 46, p. 55. [2] E = τῆς ὀδύνης. See note 5, p. 56, and note 41, p. 54. [3] E = καὶ ὧδε. [4] This phrase forms a doublet with εἰς τὸν αἰῶνα. Here ενος is a corruption of αἰῶνος. We find the same corruption in the LXX. of Ezek. xxv. 15 ἕως ἑνός. Radermacher emends μέχρι αἰῶνος τῶν αἰώνων. [5] E adds καί. [6] Here in genitive. But if we follow E we must read στερεάς in acc. MS. εισστερεας. [7] E adds καὶ πλάτος. [8] E omits. For σκοτεινοί MS. gives εισκοτινοι. [9] E adds τῶν νίῶν. [10] The impossible εποιησαν is accurately reproduced by E. The οὗτοι οἱ τόποι (also in nominative in E) may of course be a nominativus pendens. [11] E adds αὐτῶν. [12] Text corrupt: also that of E which = τὰ πνεύματα ἀνθρώπων νεκρῶν καὶ ἡ φωνὴ αὐτῶν. As Lods has pointed out, vers. 5 b and 6 of G show that only a single spirit is referred to. Moreover G has lost πνεῦμα which is preserved by E. Hence read πνεῦμα ἀνθρώπου νεκροῦ ἐντυγχάνοντος καὶ ἡ φωνὴ αὐτοῦ. [13] E = τότε.

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[32] *n* omits next three words. [33] *q*, $t^2\beta$. *a*–*q* omit. [34] *b c* omit. *q* reads **ኦሜጊ**: [35] *q* omits. [36] These two words seem intrusions in E. They are wanting in G. For **ዘየዓቢ**: of *g*, all other MSS. read **ዓቢይ**: *q* omits next four words. [37] = ἕως. If the two preceding words are alien to the text, then ἕως was corrupt for ἐν ᾧ. [38] *g t*. *m u*, *β* read **ዓቢይ**: [39] *m q* t^1 *u*. *g*, $t^2\beta$ prefix **ወ**. [40] Better read as suggested by G **መንፈሰ**: **ስብእ**: **ምውት**: **እንዘ**: **ይስኪ**: **ወቃሉ**: For **ሙታን**: of *g q*, *u* reads **ምዊታን**: other MSS. **ምውታን**: *a* omits **ወ** before **ቃሎሙ**: against $t^2\beta$. [41] *m* reads **ውስተ**: [42] *d* omits next verse through hmt. [43] *a*. *β*–*e* read **ይእተ**: *e* **ወይእተ**:

ለሩፋኤል: መልእክ:[1] እንዘ:[2] ሀሎ:[3] ምስሌየ: ወእቤሎ: ዝ[4]መንፈስ: ዘመኑ: ውእቱ: ዘከመዝ: ቃሉ:[5] ይበጽሕ: ወይስኪ:: 7. ወእውሥእኒ: [ወይቤለኒ:][6] እንዘ: ይብል: ዝንቱ: መንፈስ: ውእቱ: ዘ*ወጽአ:[7] እምአቤል: ዘ*ቀተሎ:[8] ቃየን:[9] እኁሁ: ወ[10]ይስኪ:[11] ኪያሁ: እስከ: ሶበ: ይተነጉል:[12] ዘርኡ:[13] እምቅድመ:[14] *ገጸ: ለ[15]ምድር: ወእምዘርኡ: ሰብእ: ይማስን: ዘርኡ:: 8. ውእተ:[16] ጊዜ: ተስእልኩ:[17] [በእንቲአሁ: ወ][18]በእንተ: †ዝነኒ:[19] †ዙሉ:[20] በእንተ: ምንት: ተፈልጡ:[21] ጌእምነ: ጌ:: 9. *ወእውሥእኒ:[22] ወይቤለኒ: እሱ: ፫ተገብሩ:[23] ከመ:[24] ይተፈለጥ:[25] መንፈሶሙ: ለ*ምዉታን:[26] ወከመዝ: ተፈልጠ:[27] ለ[28]መንፈሶሙ:[29] ለጻድቃን: ዘ[30]ውእቱ: ነቅዐ: ማይ:[31] በላዕሌሁ: ብርህተ::[32] 10. በከመ: ከማሁ: ተፈጥረ: ለኃጥኣን: ሶበ: ይመውቱ:[33] ወይትቀበሩ: ውስተ: ምድር: ወዝነኒ: እ[34]ኮነ: በ[35]ላዕሌሆሙ: በሕይወቶሙ:: 11. በዝየ:[36] ይትፈለጥ:[37] ነፍሳቲሆሙ:[38] ዲበ: ዛቲ: ዐባይ:[39] ጻዕር: እስከ: አመ: ዐባይ: ዕለት:[40] እንተ: ዝነኒ: ወመቅሠፍት: ወጻዕር: ለእሊ: ይረግሙ:[41] እስከ:[42] ለዓለም: ወበቀል: ለነፍሶሙ፤ በህየ:[43] የአስሮሙ: እስከ: ለዓለም: [ወእመኒ: ውእቱ: እምቅድመ: ዓለም::][44] 12. ወከመዝ: ተፈልጡ:[45] ለነፍስ:[46] እሊ: ይስክዩ:[47] እሊ:[48] ያርእዩ:[49] በእንተ: ሕጉለት:[50] አመ:[51] ተቀትሉ: በመዋዕሊ:[52] ኃጥኣን:: 13. ወ[53]ከመዝ: ተፈጥረ: ለ[54]ነፍሶሙ: ለሰብእ: እሊ:[55] ኢኮኑ: ጻድቃነ:[56] እሊ:[57] ኃጥኣነ:[58] እሊ: ፍጹማነ:[59] አበሳ:[60] ወምስሌ: አባሊያን:[61] ይከውኑ: ከማሆሙ: ወነፍሶሙሰ:

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[1] *f* omits. [2] *a, a k.* Other MSS. read **ዘ**. [3] *f* reads **የሐውር:** [4] *m* reads **ዘ**. [5] *g* reads **ቀሎ:** *u* **ቀለ:** [6] Bracketed as a doublet of **እንዘ: ይብል:** *q, a k* omit. [7] Em. from **ይወጽእ:** of *a–g, β*. *g* reads **ይመጽእ:** [8] *g m u. q t, β* read **ቀተሎ:** [9] *g m, h o ḅ. q* reads **ቃያን:** *t, β–h o ḅ* **ቃየል:** *u* **ቀየን:** *x* **ቃኤል:** [10] *a b c e f h k l*[2] *n o. a, d l*[1] *(v) y x ạ* omit. [11] *u* adds **እኁሁ:** [12] *t, x* read **″ኃጉሉ:** [13] *a* adds **ዙሉ:** *n* omits next six words through hmt. [14] *g m q. t u* read **እምነ:** *β* **እም**. [15] *a–q u. q u, β* read **ገጸ:** [16] *b c x* insert **ወበእንተዝ:** before **ውእቱ**. [17] *m* reads **ተስእልክዎ:** [18] An intrusion. [19] = *κριμάτων*, corrupt for *κοιλωμάτων*. [20] Position of **ዙሉ:** after the noun due possibly to the position of *πάντων* in G. *t*[2] *β* add **ወእቤ:** [21] *g m q. t u, β* read **″ልጡ:** [22] *a* omits. *k l n o y ạ ḅ* omit the initial **ወ**. [23] *m* reads **ትነብሩ:** [24] *m* adds **ይልክፍ: ወ**. [25] *q* = G *χωρίζεσθαι*. *g m* read **ይፍልጥ:** *t u, β* **ይፍልጡ:** [26] *g u. m t, β* read **ምውታን:** *q* **ሙታን:** [27] *g, a k* read **ተፈልጡ:** [28] Supplied in accordance with G. [29] *n*. Other MSS. read **ነፍሶሙ:** [30] *g q*. Other MSS. read **ዝ**. [31] *m t u, β*. *g q* read **ማየ: ሕይወት:** [32] Em. from **በርሃን:** with G *φωτεινή* (so Flemming). [33] *n* adds **ወይትኃጉሉ:** [34] *t*[2] brackets. [35] *a* omits. [36] *a*. *β* prefixes **ወ**. [37] *a. t*[2] *β* read **″ፈለጣ:** [38] Corrupt (?) for **መንፈሳቲሆሙ:** But **ነፍስ:** = *πνεῦμα* in xv. 12; lxix. 12; xcix. 7; Sir. xxxi. 14; Isa. xix. 3, &c. [39] *q* reads **ዐቢይ:** [40] *g u* read **ዕለት:** [41] We should read **ይትረገሙ:** See note 9, p. 59. [42] *q* omits. [43] *a–q. q, t*[2] *β* prefix **ወ**. [44] Ethiopic intrusion. [45] *m q, t*[2] *β–a x. g t*[1] *u* read **ትፈልጥ:** *a x* **ተፈልጡ:** [46] *g* (*t*[1] ?). *q* reads **ነፍስ:** *m* **ነፍሶሙ:** *u, t*[2] *β* read **ለነፍሶሙ:** *β* adds **ለ** before the next word.

ἠρώτησα[1] Ῥαφαὴλ τὸν ἄγγελον ὃς μετ' ἐμοῦ ἦν, καὶ εἶπα αὐτῷ Τοῦτο τὸ πνεῦμα ⌜τὸ ἐντυγχάνον⌝ τίνος ἐστίν, οὗ[2] οὕτως ἡ φωνὴ αὐτοῦ προβαίνει καὶ ἐντυγχάνει ⌜ἕως τοῦ οὐρανοῦ⌝; 7. καὶ ἀπεκρίθη μοι λέγων Τοῦτο τὸ πνεῦμά ἐστιν τὸ ἐξελθὸν ἀπὸ ⌜Αβελ ὃν ἐφόνευσεν Κάειν ὁ ἀδελφός, καὶ ⌜⌜Αβελ⌝ ἐντυγχάνει περὶ αὐτοῦ μέχρι τοῦ ἀπολέσαι τὸ σπέρμα αὐτοῦ ἀπὸ προσώπου τῆς γῆς, καὶ ἀπὸ τοῦ σπέρματος τῶν ἀνθρώπων ἀφανισθῇ τὸ σπέρμα αὐτοῦ. 8. Τότε ἠρώτησα[3] περὶ τῶν κοιλωμάτων[4] πάντων, διὰ τί ἐχωρίσθησαν *ἓν ἀπὸ τοῦ ἑνός[5]. 9. καὶ ἀπεκρίθη μοι λέγων Οὗτοι οἱ †τρὶς†[6] ἐποιήθησαν χωρίζεσθαι τὰ πνεύματα τῶν νεκρῶν· καὶ οὕτως (ἐ)χωρίσθη εἰς τὰ πνεύματα τῶν δικαίων, οὗ[7] ἡ πηγὴ τοῦ ὕδατος ἐν αὐτῷ[7] φωτινή· 10. καὶ οὕτως ἐκτίσθη *τοῖς ἁμαρτωλοῖς[8], ὅταν ἀποθάνωσιν καὶ ταφῶσιν εἰς τὴν γῆν, καὶ κρίσις οὐκ ἐγενήθη ἐπ' αὐτῶν ἐν τῇ ζωῇ αὐτῶν. 11. ὧδε χωρίζεται τὰ πνεύματα αὐτῶν εἰς τὴν μεγάλην βάσανον ταύτην, μέχρι τῆς μεγάλης ἡμέρας τῆς κρίσεως, τῶν μαστίγων καὶ τῶν βασάνων τῶν κατηραμένων[9] *μέχρι αἰῶνος[10] *ἵν' ἀνταπόδοσις[11] τῶν πνευμάτων· ἐκεῖ δήσει αὐτοὺς μέχρις αἰῶνος. 12. καὶ οὕτως ἐχωρίσθη τοῖς πνεύμασιν τῶν ἐντυγχανόντων, οἵτινες ἐνφανίζουσιν περὶ τῆς ἀπωλείας, ὅταν φονευθῶσιν ἐν ταῖς ἡμέραις τῶν ἁμαρτωλῶν. 13. καὶ οὕτως ἐκτίσθη τοῖς πνεύμασιν τῶν ἀνθρώπων, ὅσοι οὐκ ἔσονται[12] ὅσιοι ἀλλὰ ἁμαρτωλοί, ὅσοι[13] ἀσεβεῖς, καὶ μετὰ τῶν ἀνόμων ἔσονται μέτοχοι. τὰ δὲ πνεύματα [ὅτι οἱ ἐνθάδε θλιβέντες ἔλαττον κολάζονται][14]

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[1] MS. ηρωτησεν. [2] Em. with E from διο. Thus in οὗ . . . ἡ φωνὴ αὐτοῦ we have the Semitic idiom קָלָהּ . . . דִּי. See also ver. 9; xvii. 1; xxxii. 3. [3] E adds περὶ αὐτοῦ καί but wrongly, apparently. [4] Em. from κυκλωματων. The translator of E found κυκλώματα in ver. 2 for a corruption of κοιλώματα preserved in G, and here κριμάτων another corruption of κοιλωμάτων. [5] Em. by Dillmann and Lods from ην απο του αιωνος. [6] Corrupt. We expect τέσσαρες. [7] Semitic idiom = אשר . . . בו or בָּהּ . . . דִּי. [8] Em. with E from των αμαρτωλῶ. [9] E takes this transitively: but it is to be taken passively as in Wisd. xii. 11; 2 Kings ix. 34; Matt. xxv. 31. [10] E = μέχρι αἰῶνος καί. [11] So Radermacher emends from ην ανταποδωσεις. E = καὶ τῆς ἀνταποδόσεως. [12] E = ἦσαν. [13] Add ὅλοι with E. [14] An explanatory gloss.

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[47] *t, β. gu* read ይሰክዩ: *mq* ይሰክዩ: [48] *a. t*[2]*aehno(v) x ḅ* read ወእሰ: *b c d f k l ạ* ወሰእሰ: [49] *n* reads ያሬእዩ: [50] *g u* read ሕ(ሐ *u*)ጕሰት: [51] *g* reads እሰ: [52] *u* omits. [53] *dy.* All other MSS. omit. [54] *g m, n* omit. [55] *m* prefixes ሰ. [56] *q* reads ጻድቃን: [57] *m* reads እሰ: [58] *t, β–a n x. a–t, a n x* read ኃጥኣን: [59] *t, β. a–t* read ፍጹማን: [60] *m* prefixes ዘ. [61] *g.* Other MSS. read ኣባስያን:

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11040

THE ETHIOPIC VERSION

OF THE

BOOK OF ENOCH

EDITED FROM TWENTY-THREE MSS.

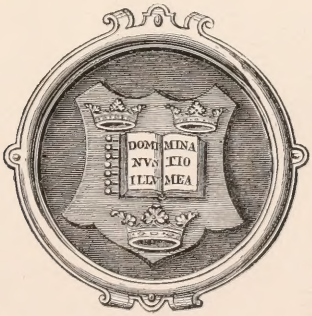
TOGETHER WITH

THE FRAGMENTARY GREEK AND LATIN VERSIONS

BY

R. H. CHARLES

M.A., GRINFIELD LECTURER ON THE SEPTUAGINT, EXETER COLLEGE, OXFORD
D.D. AND LATE PROFESSOR OF BIBLICAL GREEK, TRINITY COLLEGE, DUBLIN
FELLOW OF THE BRITISH ACADEMY



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PREFACE

THIS new text of the Ethiopic Version has been the labour of many years. It is practically exhaustive; for no pains have been spared to secure a first-hand and complete knowledge of the MSS. evidence. I have not, however, restricted myself to the mere task of publishing the Ethiopic Version as it is found in the best MSS.; for this Version, even when first made, exhibited many unintelligible passages, which were due either to the mistakes of the Ethiopic translator, or to the corruptions of the Greek text before him, or to the mistakes of the Greek translator, or ultimately to corruptions of the Hebrew text before the Greek translator. With these various sources of corruption I have sought to deal: in some cases, I think, with indubitable success: in others, my reconstructions are at the best merely provisional and tentative. In this work Halévy led the way and made a permanent contribution, but many of his reconstructions were valueless from the outset as they were based on Dillmann's inadequate text of 1853. As a result of these studies I have abandoned the view that Enoch was originally written in Hebrew, and come to the conclusion that, like Daniel, it was written partly in Aramaic and partly in Hebrew.

The Greek and Latin fragments have been printed in parallel columns with the Ethiopic Version and their relations with it have been fully discussed in the Introduction.

The Ethiopic text has been printed directly from a photograph of the chief MS. *g* with the necessary corrections from other MSS.; but the orthography of this MS. has been nearly always adhered to, although it very frequently confuses the aspirates and sibilants.

In a work of this nature, where sometimes in a page there are 800 acts of collation and verification, mistakes are inevitable, and, where such do occur, I can only ask for the kind indulgence of the student.

My best thanks are due to the late Mme. d'Abbadie for permission to collate four MSS. and photograph two others that were at Abbadia; to the librarian of the British Museum for permission to photograph its ten MSS. of Enoch; to the librarians of the Paris and Munich Libraries for the courtesy with which they lent the Ethiopic MSS. in their charge to the Bodleian Library for my use; to the librarian of the Berlin Library for the loan of its splendid MS. together with permission to photograph it; to the librarian of the Vatican for permission to photograph its MS. of Enoch; to Baron von Westenholtz of Hamburg and Mr. Garrett of Philadelphia for having lent for my private use their MSS. of Enoch through the kind offices of Dr. Enno Littmann; to my niece Madeleine La Vie Charles for much help in making the Index Graecitatis; to Mr. A. E. Cowley for revising the reconstructions of the Semitic original in the first thirty chapters; and, lastly, to the Trustees of the Revised Version Surplus Fund for a subvention towards the expenses incurred in my expedition to Abbadia at the foot of the Pyrenees.

Finally, I cannot conclude without expressing my deep gratitude to the officials, and especially to the readers and compositors, of the Press for their skilled services in the publication of this text.

R. H. CHARLES.

17 Bradmore Road
Oxford

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TO MY WIFE

INTRODUCTION

§ 1. The Book of Enoch—its fortunes. Originally written in prose and verse, and partly in Aramaic and partly in Hebrew.

It is seldom that authors attain to the immortality which they hope for, and it is still more seldom that anonymous authors achieve this distinction. And yet it is just such a distinction that the authors of the Book of Enoch have achieved. That such should be ultimately his lot was the deep-rooted conviction of one of this literary circle. He looked forward (civ. 11, 12) to the time when his writings would be translated into various languages, and become to the righteous 'a cause of joy and uprightness and much wisdom.' This hope was in a large degree realized in the centuries immediately preceding and following the Christian era, when the currency of these apocalyptic works was very widespread on account of their distinctively religious and predictive contents. But from the fourth century of our era onward they fell into discredit, and under the ban of such authorities as Hilary, Jerome, and Augustine they gradually passed out of circulation and became lost to the knowledge of Western Christendom till about a century ago. It was not, however, till recent years that the Book of Enoch and similar works have begun to come into their own, not indeed on the ground of their intrinsic religious worth, but from their immeasurable value as being practically the only historical memorials of the religious development of Judaism during the two centuries which preceded the birth of Christianity, and particularly of the development of that side of Judaism to which historically Christendom in large measure owes its existence.

In the course of editing the present work it suddenly dawned upon the editor that much of the text was originally written in verse. This discovery has frequently proved helpful in the criticism of difficult passages.

Another conclusion, to the adoption of which a prolonged study of the text has led the editor, is that the Book of Enoch like the Book of Daniel was originally written in two languages—in Hebrew and Aramaic.

That the Book of Enoch was written in Semitic is now accepted on all hands, but scholars are divided as to whether the Semitic language in question was Hebrew or Aramaic. Only one valuable contribution on this question has been made, and that by Halévy in the *Journal Asiatique*, Avril–Mai, 1867, pp. 352–395. This scholar is of opinion that the entire work was written in Hebrew. Since this publication, however, fresh evidence bearing on the question has been discovered in the Greek fragment (i–xxxii) found in Egypt. Since this fragment contains three Aramaic words transliterated in the Greek, some scholars, and among them Schürer, Lévi, and N. Schmidt, have concluded that not only are chapters i–xxxvi, but also the rest of the book, derived from an Aramaic original. In support of the latter statement no evidence has yet been offered by these or any other scholars, nor yet has there been any attempt to meet the positive arguments of Halévy for a Hebrew original of xxxvii–civ, whose Hebrew reconstructions of the text have been and must be adopted in many cases by every editor and translator of the book. A prolonged study of the text, which has brought to light a multitude of fresh passages the majority of which can be explained by retranslation into Hebrew, has convinced the present editor that, whilst the evidence on the whole is in favour of an Aramaic original of vi–xxxvi, it is just as conclusive on behalf of the Hebrew original of the greater part of the rest of the book. To determine the exact limits within which each language is used is a task of no little difficulty. This is due in part to the fact that for four-fifths of the text we have only a translation of a translation, and in part to the close affinities existing between Hebrew and Aramaic. For the resemblances between the two languages are so great, that frequently retranslation from the Ethiopic into either is sufficient to explain corruptions in the former. Notwithstanding, there is a clear balance of evidence in favour of a Hebrew original of xxxvii–lxxi, lxxxiii–civ. There is much room for further study of this question, and it is to be hoped that there will be fresh discoveries of MSS. evidence bearing upon it.

§ 2. Greek, Ethiopic, and Latin Versions.

The entire book was translated into Greek and from Greek into Ethiopic about the sixth century of our era, and possibly into Latin. These are fully dealt with in the following sections.

§ 3. The Greek Version. Editions of this Version.

The Greek Version has only in part been preserved. Chapters i–xxxii. 6 and xix. 3–xxi. 9 in a duplicate form were discovered in 1886–1887 at Akhmîm by the Mission Archéologique Française at Cairo, and published by M. Bouriant in 1892. These are designated as G^s and G^{s1}, and G^{s2} in the case of the duplicate passage. Large fragments have been preserved in Syncellus vi–x. 14, xv. 8–xvi. 1, and viii. 4–ix. 4 in a duplicate form. These are designated as G^s and G^{s1}, G^{s2} in the case of the duplicate passage.

The chief literature on these fragments is as follows:—

Bouriant, *Fragments grecs du livre d'Énoch. Mémoires publiés par les membres de la Mission archéologique française au Caire*, tom. ix, pp. 91–136, 1892. This is praiseworthy as a first edition, but the text is disfigured by many errors.

—— *L'Évangile et l'Apocalypse de Pierre avec le texte grec du livre d'Énoch. Text publié en fac-simile par l'héliogravure d'après les photographies du manuscrit de Gizeh.* Paris, 1893.

Dillmann, *Sitzungsberichte d. kgl. Preuss. Akademie d. Wissenschaften zu Berlin*, 1892, li–liii, pp. 1039–1054, 1079–1092. These studies are of course good, and several of this scholar's suggestions are excellent. In his comparison of the Ethiopic and Greek Versions he had the benefit of having collations of *q t u* before him. These gave him no inconsiderable advantage in dealing with the problems before him, though his article takes cognizance of only a limited number of readings where these MSS. furnish a superior text.

Lods, *Le Livre d'Hénoch, Fragments grecs découverts à Akhmîm, publiés avec les variantes du texte Éthiopien, traduits et annotés.* Paris, 1892. Lods' contribution is learned, scholarly, and judicious, but as he had the misfortune to base his work on the corrupt text published by Dillmann in 1851, a large portion of his conclusions was vitiated from the outset.

Charles, *The Book of Enoch*, pp. 318–370. Oxford, 1893. In this work I attempted an exhaustive comparison of the Greek and Ethiopic texts, and carried the criticism of the materials several stages beyond previous scholars in this department. An overestimate, however, of the Ethiopic Version led me to make some unjustifiable changes in the Greek text. This error has been set right in the present edition. Notwithstanding, the subsequent thirteen years of study have confirmed most of the suggestions made in 1893.

Swete, *The Old Testament in Greek vol. III.* Students are very grateful to this scholar for the inclusion of the Enoch text in this edition, but the text as printed leaves much to be desired. It is occasionally unintelligible, where a comparison of the Ethiopic Version would have suggested the true text.

Radermacher, *Das Buch Henoch, herausgegeben . . . von J. Flemming und L. Radermacher*, pp. 18–60, 113–114. Leipzig, 1901. This text, on the whole, is well edited and forms an advance on preceding editions. But, unless I am greatly mistaken, Dr. Radermacher is not a Semitic scholar. This deficiency in his equipment proved a sore handicap in the task he undertook. How is a purely classical scholar to edit a Greek text which is Greek in vocabulary, but largely Semitic in idiom? To show that our text is of this character it will be sufficient to adduce the following passages: xxii. 9 οὗ ἡ πηγὴ τοῦ ὕδατος ἐν αὐτῷ (בו . . . . אשר)='in which there is the spring of water.' xvii. 1 ἐν ᾧ οἱ ὄντες ἐκεῖ γίγνονται (. . . . אשר שם)='where the dwellers become.' Here, it is true, ἐκεῖ could be taken with οἱ ὄντες. xxxii. 3 οὗ ἐσθίουσιν ἁγίου τοῦ καρποῦ αὐτοῦ (. . . . פריו אשר)='whose holy fruit they eat.' The editor's failure to recognize this idiom in xvi. 1, has led him to emend the text in such a way as to obliterate wholly its original form. The unemended text runs: ἀπὸ ἡμέρας . . . . θανάτου ἀφ' ὧν τὰ πνεύματα ἐκπορευόμενα ἐκ τῆς ψυχῆς τῆς σαρκὸς αὐτῶν.[1] This Semitic construction is supported by E though in a slightly corrupted form. Hence it must be preserved, though as I pointed out in 1893, there is according to E the loss of τῶν γιγάντων before ἀφ' ὧν. This very phrase, moreover, τῶν γιγάντων is found in G^s, though this version inserts after it a gloss (?) containing the names of the three orders of giants as they are given in the Targum of Jonathan on Gen. vi. 1–4.

The text and notes are accurately edited, but there are some errors. In v. 6 Radermacher reads οἱ ἀμίαντοι as an emendation of the corrupt reading which he says is αμα | τοι and not αμαρτητοι, as Bouriant and Lods stated. Bouriant and Lods were certainly wrong, and Dillmann's edition and mine, which were necessarily based on the work of these scholars, shared in their error. The autotype reproduction of the text was not published till after the issue of these editions. But if Bouriant and Lods deciphered the MS. wrongly, so also has Radermacher. It reads αμαρ|τοι. The ρ is partially obliterated, but it is unmistakable in the photographic reproduc-

[1] I have given the idiom in Hebrew, though the original was in Aramaic.

tion of the MS. Hence we should emend αμαρτοι into ἁμαρτ(ωλ)οί. Thus the Christian origin of the words which I bracketed in 1893 becomes still more manifest: Καὶ πάντες οἱ ἁμαρτ(ωλ)οὶ χαρήσονται, καὶ ἔσται αὐτοῖς λύσις ἁμαρτιῶν, and internal evidence confirms the omission of these clauses in E. Notwithstanding, this forms a serviceable edition of the Greek.

Another fragment is found in a Vatican Greek MS., No. 1809, written in tachygraphic characters. This was published by Mai, *Patrum Nova Bibliotheca,* tom. ii, and deciphered by Gildemeister in the *ZDMG.*, 1855, pp. 621–624, and studied afresh by von Gebhardt in Merx' *Archiv*, ii. 243, 1872. Besides the above, references to or Greek quotations explicitly or implicitly from Enoch are found in the *Ep. of Barnabas* (see iv. 3; xvi. 4, 6); Justin Martyr, *Apol.* ii. 5; Athenagoras in his Πρεσβεία, x; Clement Alex., *Eclogae prophet.* iii. 456 (ed. Dindorf); iii. 474; *Strom.* iii. 9; Origen, *Contra Celsum*, v. 52, 54; *In Ioannem*, vi. 25 (Lommatzsch, i. 241); *Clementine Homilies,* viii. 12. Since these last afford but slight help in correcting the text, we shall do no more here than refer to Lawlor's article on this subject in the *Journal of Philology*, xxv. 164–225, 1897.

§ 4. The relations of the G^s and G^g to each other and to E (the Ethiopic Version).

(*a*) G^s *more original than* G^g. These two fragments are closely related and yet exhibit marks of independence. They are closely related, and probably go back to the same Greek translation of the Aramaic text, since they present in so many passages identically the same text. On the other hand G^s has in several passages a different and undoubtedly better order of text. Thus G^s rightly places vii. 3–5 of G^g (or rather its equivalent of vii. 3–5) after viii. 3 of G^g. For manifestly vii. 1, 2, viii. 1–3 precede vii. 3–5. Thus it alone preserves the original order. The angels went in to the daughters of men, who bare to them three classes of giants. And the angels taught their women sorceries and incantations (vii. 1, 2). Then follows a detailed account of the art, which each of the leading twenty angels taught mankind. And after this the giants turned against men and began to devour their flesh (G^s viii. 1–3; G^g viii. 1–3, vii. 3–5). It will be observed that in viii. 3 G^g is very defective compared with

G^s in the list of the offices of the various angels. The additional elements in G^s here could not have been written by a Greek, for in every instance the office constitutes when translated into Aramaic a play on the name of the angel who discharges the office. Similarly in vi. 7 the order of the names of the angels is different and G^s is here preferable to G^g E.

Again, viii. 4 of G^s has preserved in all probability a more original text than G^g E. For it is natural that the substance of the prayer of men as they were slain by the giants should be given when it is first referred to in viii. 4. Here, indeed, G^s presents a duplicate text, and both texts give the prayer in question. G^g E, on the other hand, do not give the words of the prayer till ix. 3, when the angels are presenting it before God. G^s in Semitic fashion gives the prayer *in extenso* here also.[1] Again the additional clauses (*πορεύου κτλ.*) in G^s x. 2, 4 belong most probably to the original work but have been lost in G^g E, see p. 24, note 25. The same is true of the addition in G^s ix. 9 with its peculiar diction, as is clear from a comparison of x. 9, 15.

Finally G^s preserves several right readings over against G^g E. Thus *δῆσον* in x. 11 where G^g E corruptly read *δήλωσον*, *κατακριθῇ* in x. 14 where G^g E read *κατακανσθῇ*. Cp. also x. 7.

(*b*) *Relations of G^s and G^g to E.* Even the most superficial study makes it clear that E and G^g are more closely related than E and G^s or G^s and G^g. Indeed the evidence makes it clear that *E was translated from a MS. which was also the parent or ancestor of G^g.* This follows from the fact that *the same corruptions* appear in G^g E over against true readings in G^s where this exists. Thus they both give impossible readings in x. 7 †*ἐπάταξαν* (G^s *εἶπον*); x. 11 *δήλωσον* (G^s *δῆσον*); x. 14 †*κατακανσθῇ* (G^s *κατακριθῇ*); xiv. 8 †*ἐθορύβαζον* (a mistranslation of the Aramaic original), †*ἐξεπέτασαν*; xiv. 18 †*oros* (corrupt for *ὅρασις*?); xv. 9 †*ἀνωτέρων* (G^s *ἀνθρώπων*); xviii. 5 †*βαστάζοντας ἐν νεφελῇ*; xxii. 4 †*ἐποίησαν* for *ἐποιήθησαν*; xxv. 5 †*εἰς ζωήν*; xxviii. 2 †*ἀπὸ τῶν σπερμάτων*. In ix. 6 all the authorities are corrupt, but G^g E agree closely.

Furthermore, they add xv. 10 against G^s as well as the sense of the passage, and omit the same clause in x. 2, 4 against G^s. To the above facts we should add that E agrees with G^g in transposing vii. 3–5 from

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[1] Hence I withdraw the suggestion that G^s vii. 2 is corrupt.

its original position after viii. 3 against G^s, as we have shown in the preceding section: also in exhibiting the same defective text of viii. 4.

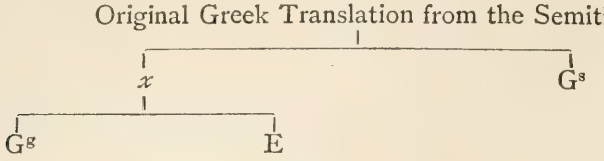
On the other hand *E preserves certain original readings lost by G^g and vice versa.* Thus E G^s rightly add αὐτοῖς after ἐγεννήθησαν in vi. 1 and read βασιλεὺς τῶν βασιλευόντων in ix. 4 where G^g reads β. τῶν αἰώνων, and πάντων τὴν ἐξουσίαν in ix. 5 where G^g reads πᾶσαν τ. ἐξουσίαν, and attest ἐν ταῖς θηλείαις in ix. 8 and εἰς ἀλλήλους ἐξ αὐτῶν εἰς αὐτούς in x. 9, which G^g in both cases omits. Moreover in ix. 11 the corruption in E=τὰ εἰς αὐτούς (for ἐᾷς αὐτούς so G^s) is easy of correction, whereas G^g offers the hopeless αιας. In the following passages *G^g omits clauses and passages preserved by E.* Thus it omits by hmt. clauses in ix. 1, 5; x. 16; xii. 3; xiv. 3; xv. 2; xviii. 3, 5, 11, and without any such intelligible ground ii. 3, all iii and iv except six words, words and clauses in vi. 1, 5; ix. 8; x. 10, 19, 20; xiv. 14; xv. 4, 8; xvi. 1; xix. 1; xxii. 5, 8; xxiv. 1, 2; xxvii. 1. On the other hand *E omits words and clauses preserved by G^g* in i. 1, 9; v. 1, 3; x. 1, 2; xiii. 7; xiv. 25; xv. 11; xx. 8; xxii. 2, 5; xxvi. 1.

Naturally G^g and E have severally developed corruptions which it is generally possible to emend in either case by the help of the other. Thus E reads in i. 9 ዘሰዩ፡ for ዘሰው፡; ii. 1 ጠየቁ፡ for ጠይቁ፡; ix. 4 እሰመ፡ for እንተ፡; xii. 1 and 2, xviii. 9 ዝሱ፡ for እሱ፡ See also notes on xiv. 2, 21, 24, 25; xviii. 7, 9, 13, 16; xix. 2; xx. 2, 6; xxi. 7, 9; xxii. 1, 2, 3, 5, 8; xxiii. 4; xxiv. 3, 5; xxvi. 3, 4; xxvii. 5; xxx. 1; xxxi. 2, 3; xxxii. 2. In the following passages E presupposes ὁμοῦ μετά for ὁμοῦνται in v. 6; τὰ μετὰ αὐτά for μέταλλα in viii. 1; ἀνάγω for ἀναγνῶ in xiii. 4; μυστηρίου for μυρίων in xviii. 16; ὡς εἰρηναῖαι for εἰς σειρῆνας in xix. 2; λάῳ for χάῳ in xx. 5; κοῖλοι for καλοί in xxii. 2, 3. Corruptions of G^g will be found in the following passages: i. 2, 3, 5, 8, 9; v. 1; vi. 8; ix. 4, 6; x. 19; xiii. 1; xiv. 6, 8, 13, 15, 18, 19; xv. 8, 9; xvi. 3; xvii. 3, 7; xviii. 4, 7, 11; xxi. 10; xxii. 5, 6, 9; xxiii. 2; xxiv. 3; xxvi. 2; xxxi. 3.[1]

(*c*) From the above facts it follows that *G^g and E spring from a common ancestor which we may designate x, and that this x and G^s proceed ultimately from the same original, the first Greek translation of*

[1] It is noteworthy that E in xv. 9 gives a conflate text based partly on G^g and partly on G^s: also that in xiv. 22 G^g and E do not agree, but rather supplement each other. See p. 40, note 21.

the Book of Enoch.[1] Hence the genealogy of the above documents might be represented as follows:—



§ 5. The Latin Version and Quotations.

The Latin Fragment, which constitutes a very imperfect reproduction of cvi. 1–18, was discovered in 1893 in the British Museum by Dr. James, the present Provost of King's College, Cambridge, and most kindly placed at my service for publication in my edition of *Enoch* in 1893. In the same year he issued it in the Cambridge Texts and Studies II, No. 3, *Apocrypha Anecdota*, pp. 146–150. According to Dr. James this fragment is found in an eighth century MS. (MS. 5, E xiii in Casley's *Catalogue of the Royal MSS.* now in the British Museum). In this MS. the Enoch fragment is preceded by a penitential edict of S. Boniface, and followed by an anonymous tract 'De Vindictis Peccatorum.'[2]

The text has suffered from additions, omissions, and corruptions, and is very seldom a literal rendering of the original for many words together. Notwithstanding, it makes some contribution to the formation of a better text of cvi.

This MS. further may point to a Latin translation, or at least to a partially completed Latin translation of Enoch; for (1) occurring in the midst of original Latin treatises it appears to have been found in Latin by the collector or scribe of these treatises. (2) It has suffered much

[1] This conclusion hardly seems adequate to explain all the phenomena mentioned on pp. xiii-xiv. These postulate not only the occurrence of duplicate renderings in the Greek translation, but most probably also the occurrence of variants in the Hebrew original. Cf. v. 9; x. 7 (note 6); ix. 4 (note 20); xiv. 8 (see p. xxix); xvii. 7 (note 14: see also pp. xxix–xxx); xlvi. 4, 6 (note 35); lii. 9 (see p. xxxi); xcix. 6 (see p. xxxiii).

[2] In my edition of 1893 the description of the position of this fragment was both wrong and inconsistent. These errors were due not to Dr. James—the source of my information—but to inconceivable carelessness on my own part. When Dr. James rightly disclaimed responsibility in a review of my book, I wrongly maintained, in a rejoinder, his responsibility for the errors in question. I must either have replied without consulting the passage referred to, or else I consulted it but failed to observe its utter absurdity. I did not recognize it till much later.

in the course of tradition, and may, therefore, go back to a date, when the Book of Enoch was not reprobated generally, and when a Latin translation would have been acceptable. (3) It does not show signs of being an excerpt from a collection of excerpts, such as we find in the Greek fragment of Enoch, lxxxix. 42–49; but standing as it does without any introductory note or explanation, it looks as if it had been drawn directly from at least a larger Latin fragment of Enoch.

It is possible that the absurd statement with which the fragment opens—'[Cum esset Lamech annorum tricentorum quinquaginta] natus est ei filius'—originally referred to Methuselah, who was 355 years old when Noah was born according to the LXX Chronology. E speaks here of Methuselah taking a wife for his son Lamech and of a son being born to him.

Latin Quotations. These have been collected most fully by Dr. Lawlor in his article in the *Journal of Classical Philology*, xxv. 164–225. They will be dealt with at some length in my new edition of the *Book of Enoch*.

§ 6. The Ethiopic Version and MSS.

The Ethiopic Version has been preserved in twenty-nine MSS. of which fifteen are to be found in England, eight in France, four in Germany, one in Italy, and one in America. Of these MSS. there are only three of which my knowledge is indirect and slight, but not yet too slight to enable me to estimate their value and their affinities with the other MSS. These MSS. are *p* and *z*, *ꞓz*. Of these *z* indeed was most kindly lent to the Bodleian Library for my use, but unhappily I was absent part of the time of its sojourn there, and whilst I was present the officials of the Bodleian did not notify me of its arrival. *ꞓz* is of no account as it is merely an exact transcript of *b*. Next as regards *p*, this MS. formerly belonged to Lord Crawford and was lent by him to the editor of the German edition of the Ethiopic text of Enoch which appeared in 1901, but since that date this MS. has passed into the hands of a lady, who refuses to lend it or any other MS. in her possession to the Bodleian Library for the use of English editors. Of the remaining MSS. I have directly examined twenty-two, i. e. *gꞓgmqtu*, *abfhiklno*, and *suvwyꞓaꞓb*. Of these I photographed thirteen, i. e. *gꞓgmqtu*, *fhiklno*. Five others, i. e. *abyꞓaꞓb*, I had no need to photograph, as

the owners of *a₂ b₂* most kindly put these MSS. at my service for the space of two years, while *a b y* were always at hand for consultation in the Bodleian, to which *y* had been lent for that purpose by the Munich Library. Of the Abbadian MSS. *r s v w* I made collations on a number of test passages, while at Abbadia. These readings are appended in foot-notes on these MSS. in the following list, and are sufficient to show the affinities of these MSS. amongst MSS. of the second class. Finally, as regards *c d e x* I have used Dillmann's collation of *c d e* and a photograph of *x* which I procured from the Vatican. Thus for the construction of the present text I have had at my service photographs of fourteen MSS. *g₂ g m q t u*, the constant use of the five MSS. *a b y a₂ b₂*, Dillmann's collations of *c d e*, Flemming's collation of *p* (which I have used sparingly)—in all twenty-three MSS. Four other MSS. *r s v w* I have collated sufficiently to determine their character. Of the remaining MS. *z* (for *z₂* may be ignored as a transcript of *b*) it is enough that we have Flemming's assurance that it is closely related to *a b c d e*.

The division of Enoch into chapters was made apparently in the sixteenth century. The division into 108 chapters was made by Dillmann without MSS. authority, but as it has been followed by all subsequent scholars it is here adopted for the sake of convenience. The above division is indeed found in one MS., i.e. *h*, but this MS. was unknown to Dillmann when he made his text. Moreover, the chapters in *h* vary frequently in length from those in Dillmann's text.

The full list of the MSS. is as follows:—

a. Bodley, No. 4. Large quarto. 40 foll. 3 cols. 105 chapters. Latter half of 18th cent. Enoch only.[1]

b. Bodley, No. 5. Large quarto. 141 foll. 3 cols. 18th cent. (?). Enoch (98 chapters), Job, Isaiah, 12 Minor Prophets, Proverbs, Wisdom, Ecclesiastes, Canticles, Daniel.

c. Frankfort MS. Rüpp. II. 1. 34 × 30 cm. 181 foll. 3 cols. 18th cent. In several hands. Enoch (98 chapters), Job, Octateuch.

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[1] Laurence issued a transcript of this MS. in 1838. The transcription is somewhat faulty in the earlier chapters. The errors are, as a rule, easy to correct, but, even after the rejection of the obvious errors of the press, a considerable number remains, and the most of these have been reproduced in Dillmann's *Apparatus Criticus*, and from Dillmann's have passed over into Flemming's text of 1901. In chapters v–x these errors are distributed as follows: one in v. 3; viii. 3; x. 1: three in vii. 1, 2, 5: four in vi. 1, 4, 7 (*bis*).

d. Curzon MS. Quarto. 91 foll. 2 cols. Enoch (102 chapters), Job, Daniel, 4 Ezra, Sirach.

e. Curzon MS. Small quarto. 101 foll. 2 cols. Marginal notes from another hand. Enoch (98 chapters?), Samuel, Kings, and Apocryphal book.

f. British Museum. Add. 24185 (Wright's Catalogue, 1877, No. 5). 2 cols. of 23 lines. 19th cent. Enoch only. 106 chapters.

g. Brit. Mus. Orient. 485 (Wright, No. 6). 190 foll. 23 × 19 cm. 2 cols. of 23 or 24 lines. First half of 16th cent. Enoch (without division into chapters), Book of Jubilees. On foll. 168^{a}–177^{a} a duplicate of chapters xcvii. 6^{b}–cviii. 10 is inserted from another MS. akin to *g*. See next MS.

g. This MS. consists only of xcvii. 6^{b}–cviii. 10, and is found in foll. 168^{a}–177^{a} of *g*. It is inserted between the last word and the last but one of xci. 6. It is written by the same scribe, but the text though belonging to the best type differs from *g*.[1]

h. Brit. Mus. Orient. 484 (Wright, No. 7). 3 cols. of 50 or 51 lines. 18th cent. Enoch (108 chapters), Octateuch, Jeremiah, Daniel, Ezekiel, 1–4 Ezra, Tobit, Judith, Esther, Sirach.

i. Brit. Mus. Orient. 486 (Wright, No. 8). 3 cols. of 29 lines. 18th cent. Chapters i–lx. 13^{a} missing. Nos. of remaining chapters erased. Enoch, Samuel, Kings, Jeremiah, Sirach.

k. Brit. Mus. Orient. 490 (Wright, No. 12). 3 cols. of 30 lines. 18th cent. Enoch (107 chapters), Job, Daniel, 1 Ezra, Isaiah, 12 Minor Prophets.

l. Brit. Mus. 24990 (Wright, No. 13). 3 cols. of 31 lines. 18th cent. Enoch (divided into chapters, but no numbers supplied), Job, Books ascribed to Solomon, Isaiah, 12 Minor Prophets, Daniel.

m. Brit. Mus. Orient. 491 (Wright, No. 15). 219 foll. 40 × 32 cm. 3 cols. of 27 lines. 18th cent. Enoch (without division into chapters), Job, 12 Minor Prophets, Tobit, Judith, Esther, Maccabees.

n. Brit. Mus. Orient. 492 (Wright, No. 16). 3 cols. of 30 lines. 18th cent. Enoch (87 chapters), Books ascribed to Solomon, Jeremiah, 1 Ezra, Canticles, Sirach, Judith, Esther, Tobit.

o. Brit. Mus. Orient. 499 (Wright, No. 23). 3 cols. of 31 lines. 18th cent. Sirach, Daniel, Enoch (106 chapters), Isaiah, 12 Minor Prophets.

p. Formerly in the possession of Lord Crawford—now in that of Mrs. Rylands. 67 foll. 39 × 33 cm. 3 cols. 17th cent. Enoch and other books.

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[1] I here accept Flemming's correction (*Das Buch Henoch*, p. 8, note) of my description (*Book of Enoch*, p. 266) of the extent and character of this MS.

q. Berlin MS. Peterm. II. Nachtr. No. 29 (Dillmann's Cat. 1). 167 foll. 17 × 14 cm. 2 cols. of 13 to 14 lines. 16th cent. Without division into chapters. Enoch only.

r. Abbadianus 16 (vid. *Cat. raison. de mss. éthiop. appartenant à A. d'Abbadie*, Paris, 1859). 19th cent. Enoch (77 chapters) and other works.[1]

s. Abbadianus 30. 18th cent. Enoch and other works.[2]

t. Abbadianus 35. 40 × 35 cm. 3 cols. of 38 to 39 lines. 17th cent. There are many erasures and corrections and marginal notes. The latter belong to the later type of text, and are designated as t^2. The division into chapters is marked in the margin on the first few folios. Enoch, Job, Samuel I and II, Kings, Chronicles, Books ascribed to Solomon, Prophets, Sirach, i–v Ezra, Tobit, Judith, Esther.

u. Abbadianus 55. 191 foll. 51 × 39 cm. 3 cols. of 48 to 50 lines. Possibly as early as the 15th cent. Enoch (without division into chapters) and other works. Text of Enoch much abbreviated after chapter lxxxiii.

v. Abbadianus 99. 70 foll. 23 × 17 cm. 2 cols. 19th cent. Copy made for M. d'Abbadie from a MS. in high estimation among the native scholars. This MS. has all the bad characteristics of the later type of text. Enoch only.[3]

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[1] This is a poor MS., but it exhibits a few good readings. Thus it agrees with *a*, *a d* in vi. 5^{49} (i. e. note [49]): originally it supported *g* in right reading against all other MSS. on xvii. 2^{22}: it agrees with *q t*, *β–a b d x* on xxxix. 10^{1}, with *α–m*, *d e k l n w ,a* on xlv. 3^{28}, with *α–q*, *d e f h k l y ,a* on xlvi. 7^{7}, with *a e h k n v w* on lxiii. 1^{30}, with *α–t*, *a e f h k n* on lxix. 4^{18}, with *α*, *a e f h i k l n ,a* on lxxi. 1^{16}, with *α*, *f i l o y ,a ,b* on lxxxi. 3^{18}, with *α–u*, *a c e f h i k n* on lxxxix. 42^{6}, with *α–m*, *a c f h i k n* on xciii. 10^{16}, with *α–m*, *a c d i k l o ,a ,b* on xc. 29^{24}, with *m*, *c f h i k l n x ,a* on cii. 4^{28}. From the above it is clear that this MS. though it does not follow closely any of the special groups of *β*, yet it shows some affinity for *e* and its congeners.

[2] This is a poor MS., but has some notably good readings. Agrees with *u*, *e v x* on ix. 8^{21}, agrees with *α*, *d e f h k l n y ,a* on xxiv. 2^{40}, with t^2, *d e f k l n y ,a* on xxix. 2^{31}, with *g m u* on xxxix. 10^{1}, with *g m q*, *a d f o y ,b* on xl. 1^{29}, with *α–m*, *d e k l n w y ,a* on xlv. 3^{28}, with *α–q*, *d e f h k l y ,a* on xlvi. 7^{7}, with *α–q*, *d e f h k n o ,b* on xlviii. 6^{3}, with *α*, *β–b c x* on liii. 7^{19}, with *α–u*, *k n* on lxii. 9^{15}, with *α*, *i n* on lxii. 15^{22}, with *a e h k n v w* on lxiii. 1^{30}, with *e h* on lxvii. 3^{26}, with *α–t*, *a e f h k n* on lxix. 4^{18}, with *α*, *a e f h i k n* on lxxi. 1^{16}, agrees with *h* on lxxxiii. 8^{30}, with *α–u*, *c d f i l o y ,a ,b* on lxxxiii. 11^{10}, with *g m t*, *a b c f h i k n x* on lxxxiv. 1^{24}, with *α–g*, *a e l o x y ,b* on lxxxvi. 2^{12}, with *α–m*, *a c f h i k n* on xciii. 10^{16}, with *g ,g t*, *b i l o p x y ,a ,b* on c. 12^{31}, with *m*, *c f i k l n x ,a* on cii. 4^{28}. This MS. so far as it agrees with any special group within *β* does so with *e h*.

[3] This MS. which embodies the text approved by the Mamheran or native scholars exhibits most of the vices of the second class of MSS., but some excellent readings. See on lxxxix. 1^{20}, c. 4^{7} below. It agrees with *b o x ,b* on ix. 10^{3}, with *,a* on xvii. 3^{27}, with *α*, *β–a b d w x ,a* on xxxix. 7^{24}, with *q t*, *c e f h k l n o y ,a ,b* on xxxix. 10^{1}, with *g m q*, *a d f o y ,b* on xl. 1^{29}, with *c h* on xl. 2^{30}, with *α–q*, *d e f h k n o ,b* on xlviii. 6^{3}, with *α*, *β–b c x* on liii. 7^{19}, with *e h* on lxii. 9^{14}, with *q*, *β* on lxii. 12^{12}, with *a e h k n w* on lxiii. 1^{30}, with *g q*, *e f* originally (?), but with *t u*, *β–e f* over erasure on lxiii. 7^{5}, with *e h*

w. Abbadianus 197. 157 foll. 26 × 23 cm. 3 cols. of 29 lines. 17th or 18th cent. Enoch (98 chapters) and other works.[1]

x. Vatican MS. 71 (cf. Mai, *Script. veterum nova collectio, Romae*, 1831, T. v. 2, p. 100). 27 foll. 3 cols. of 32 lines. 17th cent. Enoch only. 98 chapters.

y. Munich MS. 30. 61 foll. 25 × 15 cm. 2 cols. of 20 to 28 lines. 17th cent. Division into chapters only at the beginning. Enoch only.

z. Paris MS. 50 (see Zotenberg's Cat.). 17th cent. Enoch (division into chapters only at the beginning) and other works.

z^b. Paris MS. 49. 18th cent. Copy of *b*.

a. Garrett MS. 17 × 12 cm. 2 cols. of 22 lines. 19th or end of 18th cent. Enoch only.

b. Westenholz MS. 71 foll., of which first and last two are empty. 2 cols. of 24 lines. 18th cent. 106 chapters. Enoch only.

§ 7. Relations of the Ethiopic MSS.

(*a*) *Two forms of text, α, β, of which β is late and secondary.* There are two forms of the Ethiopic text. The first is represented by *g a g m q t u* (and in some degree by *n*), which we shall henceforth designate by *α*, and the second, which owes its origin to the labours of native scholars of the sixteenth and seventeenth centuries, by all the remaining MSS., i. e. *β*. The result of these labours has been on the whole disastrous; for these scholars had neither the knowledge of the subject-matter nor yet critical materials to guide them as to the form of the text. Hence in nearly every instance where they have departed from the original unrevised text they have done so to the detriment of the book. But it is not to be inferred from the above that *α* always represents one type of text and *β* another

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on lxvii. 3^{26}, with *α–t*, *a e f h k n* on lxix. 4^{18}, with *m*, *β–i*[1] on lxx. 3^{4}, with *α*, *a e f h i k n* on lxxi. 1^{16}, with *t*, *d h i x* on lxxxiii. 8^{30}, with *a b e h k n x* on lxxxiii. 11^{10}, with *g m t*, *a b c f h i k n x* on lxxxiv. 1^{24}, with *m* on lxxxix. 1^{20} (here undoubtedly right), with *α–u*, *a c e f h i k n* on lxxxix. 42^{6}, with *m*, *b e f h n p x* on xc. 29^{21}, with *α–m*, *a c f h i k n* on xciii. 10^{16}, with *a g q* on c. 4^{7}, with *m*, *c f i k l n x a* on cii. 4^{28}.

[1] Agrees with *α*, *a d r* in vi. 5^{40}, with *α–t*, *n* on ix. 6^{8}, with *a e f h*[1] *k l p r s v a b* on x. 11^{14}, with *m t u* though originally with *g q*, $t^2\beta$ on xv. 12^{23}, in margin with *g* on xxiv. 2^{39}, with *α*, *d e f h k l n y a* on xxiv. 2^{40}, with t^2 *d e f k l n y a* on xxix. 2^{31}, with *q t*, *c e f h k l n o y a b* on xxxix. 10^{1}, with *α–m*, *d e k l n y*[2] *a* on xlv. 3^{28}, with *α–q*, *d e f h k l y a* on xlvi. 7^{7}, with *a e h k n v* on lxiii. 1^{30}, with *α*, *β–b c d n o y b* on lxxi. 1^{16}, with *α*, *f i l o y a b* on lxxxi. 3^{18}, with *α–g*, *a e l o x y b* on lxxxvi. 2^{12}, with *α–u*, *a c e f h i k n* on lxxxix. 42^{6}, with *α–m*, *a c d i k l o a b* on xc. 29^{21}, with *α–m*, *a c f h i k n* on xciii. 10^{16}, with *m*, *c f h i k l n x a* on cii. 4^{28}, with *a g m*, *β–c* on ciii. 7^{41}, with *a b c e k* on civ. 9^{18}.

type opposed to the former; for the attestation of neither group is wholly uniform, as each group is divided within itself. This statement holds true in a much greater degree of α. Indeed, the cases are comparatively few where α differs as a whole from β. Fifty readings out of fifty-one which any editor must adopt will have the support of one MS. singly as *g*, *m*, *q*, *t*, *u*, or of groups such as *g m*, *g q*, *q t*, *g u*, *g m q*, *g m t*, *g m u*, &c., and the fifty-first time of the undivided α. For instances of the latter see i. 9 (note 23), viii. 1 (note 34), x. 3 (note 36), 13 (note 28), 17 (note 7), 22 (note 48), xv. 5 (note 24). Moreover, when the attestation of α is divided, the individual or group of α attesting the right reading will often have the support of β or of groups within β. The above facts serve to prove that *the recension was not the work of a few years, but was rather a process which culminated in such a text as we find in* β, *but particularly in the* MS. *v*.

(*b*) β *or groups in* β *sometimes preserve the original texts.* Again it is noteworthy that in a limited number of cases β preserves the original text where α is secondary. Some of these are no doubt accidental, but seventeen[1] such readings in thirty-two chapters are hard to account for in this fashion. These instances are found in the following passages. Thus β is right over against α in vi. 6 (note 43), viii. 3 (note 18), ix. 1 (note 6), 3 (note 18), β–*l* in ix. 1 (note 7), x. 1 (note 24), *b c e f h l*^{2} *n o* against α and rest of β in vi. 6 (note 4), *a b x* in ix. 4 (note 24), *b c o x* ,*a* ,*b* in xviii. 4 (note 12), *d y* in xxii. 13 (note 53), *h o* ,*b* in xxiv. 3 (note 47), *n* ,*a* in ix. 6 (note 10), *o x* ,*b* in xviii. 15 (note 32), *n* single-handed in ix. 11 (note 15), x. 3 (note 37), 7 (note 21), xxii. 9 (note 29). Hence in some cases there is in β most probably a survival of the original text where it has been lost in the present representatives of α.

(*c*) *The character and affinities of the chief MSS. g.* Of the MSS. of α, *g* is decidedly the best all-round MS. This does not mean that it has more unique and right readings than any other MS. of the older type of text, but that when all the good points of the various MSS. are summed up, *g* comes out an easy first. In the first thirty-two chapters *g* alone attests the right reading in vi. 5 (note 37), xvii. 3 (note 27), xviii. 7 (note 33), xxi. 5 (note 8), xxviii. 3 (note 11). In lxxxix. 42 (note 4) it has only the support of *n*, the best of the second class MSS. This MS.

[1] Flemming enumerates only six, and three of these are wrong; for *t* in these three cases agrees with β: in ii. 1 *t* is wrongly represented as agreeing with α–*t*.

has been made the basis so far as any single MS. can of my text. It exhibits much strange orthography and bad grammar, and many corruptions. Notwithstanding it is by far the best representative we have of the ancient text. It was this MS. together with *m* that I used when emending Dillmann's text for my translation and commentary which appeared in 1893.

ᶜg. This MS., which has already been described, shows certain idiosyncrasies in ciii. 9–15, where it uses the first person over against the third in the other MSS. Outside this chapter it agrees in turn with *g*, *m*, *q*, *t*, *u* or with combinations of these or with one or more of these combined with *β*, but it is most nearly related to *g*.

m. This MS. is in some respects the weakest of the older group. It attaches itself so closely to *g* that we must assume its having come under its influence. This fact becomes of importance when we come to chapters xcvii. 6ᵇ–cviii. 10, where we have both *g* and *ᶜg*.

Moreover, the evidence is not as decisive as we could wish; for though alone or together with *β* it agrees in many passages with *g* (see xcvii. 6 (note 28); xcviii. 2 (note 19) (along with *β*), 3 (note 29); cii. 1 (note 1), 6 (note 2); ciii. 2 (note 2), 13 (note 15); cvi. 10 (note 6)), yet we find it displaying similar affinities with *ᶜg* (see xcviii. 6 (notes 13, 15); xcix. 2 (note 2); ciii. 2 (note 51), 6 (note 34), 7 (note 41); civ. 1 (note 5); cv. 2 (note 32); cvi. 7 (note 24), 10 (note 1), 19 (note 34)). On the other hand in the vast majority of its unique readings *ᶜg* is unaccompanied by *m*. Hence somehow *m* has been influenced by the readings both of *g* and *ᶜg*. In x. 2 (note 33) and xvii. 4 (note 36) it alone attests the primitive text, in vii. 3 (note 9) alone with *f*, and in xv. 11 (note 21) with *b x y*.

q. Though teeming with every form of error incident to the transmission of a text in the way of additions, corruptions, and omissions, this MS. contains a larger number of unique original readings than any other used in our text. Thus it alone preserves the original text in ix. 8 (note 21), x. 11 (note 16), xiv. 1 (note 39), xxi. 2 (note 24), xxii. 9 (note 25), xxiv. 2 (note 41), xxvi. 3 (note 33), xxvii. 4 (note 47), xxxii. 4 (note 31). It approximates more closely to *g ᶜg m* than to *t u*.

t. This is a most interesting MS.,[1] as it gives the older type of reading

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[1] This MS. is notable also from the fact that for the Books of Samuel and Kings it alone exhibits a third type of text diverging from the two types of text in circulation in Abyssinia. These were the first and primitive type of text and the later or Vulgate. Where this MS. diverges

in the text and the later either over erasures or above the line or in the margin, with the rejected words in the text bracketed. The corrector has not done his work thoroughly. Accordingly many of the older readings remain untouched. The work of erasing has been so frequently perfunctory that it is generally possible to decipher the original text. Moreover, in some cases the correction represents a return to the older text. Cf. i. 6 (note 5). As *g* ,*g m* are closely connected, so are *t* and *u*. *t* is the least original of the MSS. of the first class. Thus it is hardly ever right alone. For one instance in the first thirty-two chapters see x. 10 (note 3).

u. This MS. would form a good third to *g* and *q* but that it is so imperfect after chapter lxxxiii, for nearly one-seventh of the entire book is omitted in the course of lxxxiii-cviii. These omissions are made in the most capricious way. Sometimes words, sometimes phrases, sometimes whole sentences and paragraphs are excised to the entire destruction of the sense. Notwithstanding as *u* is a valuable MS. I have most faithfully recorded all its omissions and changes. In chapters i–xxxii it alone preserves the true text in iii (note 23), iv (note 33), xxi. 7 (note 40).

n. Of MSS. of the second class *n* is by far the best. Indeed, though in the main embodying the second type of text it attests more unique and original readings in chapters i–xxxii than *m* or *t* or *u*. Thus it stands alone in giving the original text in ix. 11 (note 15), x. 3 (note 37), 7 (note 21), xxii. 9 (note 29) (?). Alone of MSS. of the second class it gives along with various MSS. of the first class the true text as in i. 3 (note 18), xiv. 21 (note 10), xxv. 7 (note 19), lxxxix. 42 (note 4), &c. Thus *n* exhibits the characteristics of both types of text.

Remaining MSS. of β. Several of these MSS. go in pairs. Thus *a x*, *d y*, *e h*, *o* ,*b* must go back respectively to four common sources, as they respectively attest a vast number of unique readings. With *a* in a less degree *k* is connected. *e h* and *o* ,*b*, moreover, have also a considerable number of readings in common, and likewise *d l o y*.

A study of the notes will show the reader that it is possible to establish partial connexions between other groups of MSS. than those already mentioned, but the further prosecution of this subject does not lead to any valuable results.

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from these two classes of text it repeatedly agrees with the Hebrew (Massoretic) text. Subsequently a corrector worked over this MS. and erased readings belonging to the first class, as well as those peculiar to this MS. which were derived from the Hebrew, and substituted readings of the second or Vulgate type. See Dillmann, *Bibl. Aeth.* T. II. i; *Appar. Crit.*, p. 5.

§ 8. Editions of the Ethiopic Version.

Laurence, *Libri Enoch Versio Aethiopica.* Oxoniae, 1838. This text was issued simply as a transcript of *a*, one of the MSS. brought to Europe by Bruce, the great Abyssinian traveller, in 1773. The transcription is not very accurate in the early chapters, though the errors are as a rule easy to correct. In chapters v–x there are ten; most of these have passed over into Dillmann's *Apparatus Criticus*, and from Dillmann's to Flemming's. As the text advances it becomes more accurate, so that I found its citation by Dillmann to be sufficiently trustworthy for use in the present edition.

Dillmann, *Liber Henoch, Aethiopice, ad quinque codicum fidem editus, cum variis lectionibus.* Lipsiae, 1851. This edition was based on five MSS. *a b c d e*, of which *a b* are in the Bodleian, *c* in the Frankfort Library, and *d e* were the property of the well-known traveller, Robert Curzon. Of Dillmann's collations of *b c d e* I have tested only that of *b* in the opening chapters, and found only one bad error, in chapter vii. These five MSS. are all of secondary value. The best of them is *a*. No further work on the Ethiopic text appeared till 1892, when Dillmann (*Sitzungsberichte d. kgl. Preuss. Akad. d. Wiss. zu Berlin*, 1892, li–liii, pp. 1039–1054, 1079–1092) published some variants from three MSS. on the first thirty-two chapters of Enoch in connexion with his edition of the fragmentary Greek Version.

Charles, *The Book of Enoch translated from Professor Dillmann's Ethiopic Text emended and revised in accordance with hitherto uncollated MSS. and with the Gizeh and other Greek and Latin Fragments.* Oxford, 1893. This translation was based on a drastic revision of Dillmann's text. Ten new MSS., which belong to the British Museum, were used, three of them, *g₁ g m*, being of primary importance, and seven, *f h i k l n o*, being of only secondary. Of these MSS. I collated *m, f h i k l n o* on about three hundred passages; but *g₁ g* I collated throughout, on the whole accurately, but defectively, as I now find, in a relatively small number of passages.

Flemming, *Das Buch Henoch: Aethiopischer Text herausgegeben von Joh. Flemming* (=*Texte und Untersuchungen*, Neue Folge, VII. i). Leipzig, 1902. Dr. Flemming's text is based on fifteen MSS., *a b c d e g g₁ m p q t u v w y*. Of these six belong to the first class *g₁ g m q t u* and the

rest to the second class. This editor has been at no little pains in the preparation of his text. Thus he has himself collated *g m p q y*. His knowledge of *t u* he owes to photographs taken by Professor Meyer in France, and of *v w* to collations of the same scholar. It was a fatal error on Dr. Flemming's part that he did not photograph *g m q*, or, at all events, revise his collations of them.

Flemming's text naturally constitutes an immeasurable advance on that of Dillmann, and a considerable advance on Dillmann's text as emended in my commentary in 1893. With the help of the three new first-class MSS. *q t u*, this editor was able to point out a few passages where I followed mere idiosyncrasies of *g*, and also some others where I preferred the less trustworthy of the two texts *g*, *g* in chapters xcvii. 6[b]–cviii. 10.

On the whole, Flemming's text is good, as might be expected from so excellent an Ethiopic scholar, and several of his suggestions have been accepted in the present edition. On close examination, however, Flemming's edition proves unsatisfactory from its frequent inaccuracy in the collation of the MSS. generally, and its inadequate collation of the first-class MSS. In my review of this edition in the *American Journal of Theology*, pp. 689–703, 1903, I have summed up its serious shortcomings under the following heads: (i) *Inaccurate and defective collation of the MSS.*; (ii) *The adoption of inferior readings into the text where the MSS. evidence for the true text is incontrovertible.* Flemming's treatment of the great Berlin MS. *q* on chapters x–xxxii will exemplify his method in dealing with the other MSS. In six passages in these chapters *q alone* amongst the Ethiopic MSS. preserves the true text of E, as is proved by G. Yet in two of them, xxi. 2 (note 24), xxiv. 2 (note 41), *q* is not collated at all, and in the remaining four, x. 11 (note 16), xiv. 1 (note 39), xxii. 9 (note 25), xxxii. 4 (note 31), the reading of *q* is relegated to the notes, and the wrong reading adopted. In x. 7 (note 21) *q* practically gives the original text (which is preserved by *n* alone), but the corrupt text is adopted by this editor. (iii) *Corrupt passages are left in the text without any attempt to emend them or even to call attention to their viciousness.* (iv) *Divergencies between G and E are left unexplained.* (v) *Practically no use is made of the Semitic background for purposes of emendation.* Notwithstanding the above shortcomings, Dr. Flemming's edition is deserving of the gratitude of Orientalists, as it constitutes a vast advance on that of Dillmann, and forms on the whole a serviceable work for students generally.

§ 9. Original Language of Chapters VI–XXXVI—Aramaic; of I–V, XXXVII–CIV—Hebrew.

That the Book of Enoch was originally written in a Semitic language is now universally admitted. But what that language is is still a question of dispute. In the past Hoffmann, Jellinek, Dillmann (?) assumed a Hebrew original, and Halévy (*Journ. Asiatique*, 1867, pp. 352–395) furnished excellent grounds for such a belief, but of late years, since the discovery of the Gizeh Greek fragment, there has been a tendency to assume that the original was written in Aramaic. Neither view can I believe be established, but each appears to be true in part, as I hope now to prove. The proof in certain sections amounts almost to demonstration: in the case of others only a probability can be indicated. The results of present study of this problem tend to show that chapters vi–xxxvi were originally written in Aramaic, and xxxvii–lxxi, lxxxiii–civ, and probably i–v in Hebrew. The original language of lxxii–lxxxii is still indeterminable, but the probability of an Aramaic original seems to be greater than that of a Hebrew.

Chapters i–v. Probably from a Hebrew original. These chapters do not come from the same author or period as vi–xxxvi.

v. 9 (G^{g}) 'They shall not be punished (ܢܬܚܫܘ = κολασθήσονται) all the days of their life.' Since E has ἁμάρτωσιν here, if the text in both cases is rightly transmitted, it is probable that יאשמו stood in the original, and that it was rendered by ἁμάρτωσιν in the text of the Greek translation and by κολασθήσονται in the margin, or vice versa. In the *Test. Asher*, vi. 1, the converse appears to have happened and the translator to have rendered this Hebrew verb by κολάζονται instead of by ἁμαρτάνουσι.

Again in i. 9 'He cometh with myriads of holy ones' the text reproduces the Massoretic of Deut. xxxiii. 2 (see note on i. 9) in reading אָתָא = ἔρχεται, whereas the three Targums, the Syriac, and Vulgate read אִתּוֹ = μετ' αὐτοῦ. Here the LXX diverges wholly. The reading אתא is recognized as original. The writer of this section of Enoch used the Hebrew text, and followed neither Version nor Targum in reproducing it. Presumably he wrote in Hebrew also. See also notes 1. 9 on p. 10.

Chapters vi–xxxvi. It will be observed in the notes on these chapters that sometimes the Greek is retranslated into Hebrew and sometimes into Aramaic. The reason is that when they were written (in 1901–1902) I was still

undecided as to which language was the original. The balance of evidence now appears to me to be in favour of the latter, and this is as follows:—

(*a*) *Aramaic words transliterated in the Greek.* In xviii. 8 φουκά = פוכא, in xxviii. 1 and xxix. 1 μανδοβαρά and βαβδηρά = מדברא.[1]

(*b*) *Aramaic constructions.* In xix. 2 we have the peculiar Greek αἱ γυναῖκες αὐτῶν τῶν παραβάντων ἀγγέλων. This is a literal reproduction of the Aramaic idiom נשיהן די מלאכיא די חטו. The same construction recurs in E in ix. 8 which = συνεκοιμήθησαν μετ' αὐτῶν μετὰ τῶν θηλειῶν = שכיבו עמהין עם נשיא. Here G^g, it is true, has omitted μετὰ τῶν θηλειῶν. This omission may be due to the unintelligibility of the construction to a pure Greek scribe. It is possible, however, that G^s is right, which connects ἐν ταῖς θηλείαις with the next verb—συνεκοιμήθησαν μετ' αὐτῶν καὶ ἐν ταῖς θηλείαις ἐμιάνθησαν. But this is very unlikely; for the natural construction would be συνεκοιμήθησαν μετὰ τῶν θηλειῶν καὶ ἐν αὐταῖς ἐμιάνθησαν. We have probably a third instance of this idiom in vi. 8 οὗτοί εἰσιν ἀρχαὶ αὐτῶν οἱ δέκα, where οἱ δέκα should be emended into τῶν δεκάδων with E. Then ἀρχαὶ αὐτῶν τῶν δεκάδων = ראשיהון דעסריתא. This Aramaic idiom has made its way into the O. T. as in Canticles iii. 7.

(*c*) *Some of the proper names with which paronomasias are connected postulate an Aramaic original.* Thus in G^s viii. 3 we have ὁ δὲ τρίτος ἐδίδαξε τὰ σημεῖα τῆς γῆς. Now ὁ τρίτος in vi. 7 is Ἀρακιήλ = ארקיאל, where ארק is Aramaic for 'earth.' Again in G^s viii. 3 we have ὁ δὲ εἰκοστὸς ἐδίδαξε τὰ σημεῖα τῆς σελήνης (G^g Σεριὴλ σεληναγωγίας), where ὁ εἰκοστός according to G^s vi. 7 is Σαριήλ = סהריאל. Here סהר is Aramaic for 'moon.' Again in viii. 3 the ὁ ὄγδοος in ὁ δὲ ὄγδοος ἐδίδαξεν ἀεροσκοπίαν is G^g Ἐζεκιήλ (G^s Ζακιήλ) = שחקיאל. שַׁחַק (= ἀήρ), it is true, is Hebrew as well as Aramaic.

(*d*) *Occasionally the source of corruptions in the Greek can be detected by retranslation into Aramaic.* I can offer but a few instances of this nature; for though there are many passages which can be restored by retranslation into the original, the restoration can be made equally well in most passages by retranslation into either Hebrew or Aramaic. The evidence, therefore, in this section is not conclusive. It serves to prove, however, the thoroughly Semitic basis of our author.

x. 17 τὰ σάββατα αὐτῶν. Here we should have τὸ γῆρας αὐτῶν. Here, as note in loc. shows, the source of the corruption is explicable both in Hebrew and Aramaic.

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[1] On the other hand in xxvii. 2 γῇ is a transliteration of גיא (= 'valley') which is a pure Hebrew word, the Aramaic being חֵילָא. Since גיא, however, is here used as a proper name, as denoting the 'Valley of Hinnom,' its use may be justifiable in an Aramaic document.

xii. 6 *οὐκ† ἔσται αὐτοῖς† εἰς ἔλεον.* See note on this passage on p. 238.

xiii. 2 *ἀνοχὴ καὶ ἐρώτησίς σοι οὐκ ἔσται περὶ ὧν ἔδειξας ἀδικημάτων*, 'no forbearance nor †request shall be to thee in regard to &c.' Here שְׁאֵלָא (= *ἐρώτησις*) was corrupt for שְׁלֵיחָא[1] = *ἄφεσις*, 'forgiveness.' Cf. xii. 5 *καὶ οὐκ ἔσται . . εἰρήνη οὔτε ἄφεσις.* Here the Hebrew can also account for the corruption.

xiii. 9 *πενθοῦντες ἐν* Ἀβελσιαήλ (so E), i. e. Ἀβειλήνη = אבלין באבילין— a paronomasia.

xiv. 6 *οὐκ ἔσται ὑμῖν †ὄνησις αὐτῶν ἀλλὰ πεσοῦνται . . . ἐν μαχαίρᾳ.* Here *ὄνησις* = מוֹתָר, which should here have been rendered *κατάλειμμα.* In Hebrew יתר also admits of both senses.

xiv. 8 *κατεσπούδαζον καὶ † ἐθορύβαζον.* Here the second verb is impossible, and we have probably two renderings of one and the same Hebrew word יבהלו accordingly as it is pointed as a niphal or a piel verb. In Aramaic the pael of this verb = *θορυβάζω, ταράσσω,* or *συνταράσσω* in Dan. iv. 2, 16; v. 6, 10; vii. 15, 28, and is rendered by Theodotion[2] by one or other of the latter two verbs. On the other hand the LXX renders the same Aramaic verb by *κατασπεύδω*[3] in iv. 16 and v. 6. Thus the translator of the LXX, who, as we know from the rest of his translation of the Aramaic section of Daniel, was very familiar with Aramaic, assigns to the pael of the Aramaic verb the same meaning as the piel and hiphil of the Hebrew. Hence we may assume that the pael in Aramaic could mean *κατασπεύδω* or *θορυβάζω.* Thus we could explain our text as a dittographical rendering of one and the same Aramaic verb.

If there were two verbs in the original, and this is possible, then we have simply a mistranslation of בהל in *ἐθορύβαζον.*

xvi. 1 *ἀφ' ὧν . . . ἐκ τῆς ψυχῆς τῆς σαρκὸς αὐτῶν* = די מנפש בסרהון. Similar Aramaic idioms are found also in xxii. 9; xxxii. 3. These anomalous Greek constructions can also be explained from a Hebrew background. In xxii. 6 *διό* in *διὸ οὕτως ἡ φωνὴ αὐτοῦ* should with E be emended into *οὗ* in accordance with this idiom. Thus we should have 'whose voice thus.'

xvii. 7. Here E = *τὰ ὄρη τῶν γνόφων* = טורי קבלא (see my note in loc.).

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[1] Or possible שְׁלֵיוָא = 'rest.'

[2] Two MSS. of Theodotion's text A Q render by *κατασπεύδω*, but this may be owing to the influence of the LXX.

[3] The translator of 2 Chron. xxvi. 20; xxxv. 21 renders the Hebrew בהל by *κατασπεύδω.*

The phrase seems to be borrowed from Jer. xiii. 16. If this is so, then G^g which reads *τοὺς ἀνέμους τῶν γνόφων* = רוחי קבלא. In that case we might suppose that the Greek translator found one word in the text and the other in the margin of his Semitic MS. and rendered both, and that G^g preserved one and the Greek ancestor of E the other. The text in v. 9, where E = *κολασθήσονται* (or *κριθήσονται*) and G^g reads *ἁμάρτωσιν* (which are two possible renderings of the same Hebrew word), requires a similar assumption.

xxviii. 2 *πλήρης δένδρων καὶ ἀπὸ τῶν †σπερμάτων.* It would be absurd to speak of a plain as full of 'trees and seeds.' Here I take *ἀπὸ τῶν σπερμάτων* = מזרעין, corrupt for זרעונין = 'and of vegetables.' See my note in loc. for other possible explanations.

xxix. 2 *†κρίσεως δένδρα.* Here *κρίσεως* = דדינא, corrupt for דריחא (so Praetorius) = *εὐώδη*. In Hebrew the corruption can be explained equally well.

xxxi. 3 *ὅταν τρίβωσιν.* These words refer to certain fragrant trees mentioned in the preceding verse. These trees yielded (see p. 70, note 35) a fragrant odour when burnt. Hence it is possible that the Aramaic ידקקון (= *τρίβωσιν*) is corrupt for ידלקון = *καύσωσιν*. Thus: 'when they burn it, it is more fragrant &c.'

Chapters xxxvii–lxx, from a Hebrew original. The assumption of a Hebrew original is required by some of the following passages, while others would admit of either Hebrew or Aramaic.

xl. 9 'The third who is set over all the powers is Gabriel.' There is a paronomasia here on Gabriel's name—אשר על כל גבורות הוא גבריאל. This paronomasia is possible also in Aramaic. In the same verse the words 'the second, who is set over all the diseases . . . of the sons of men, is Raphael' = אשר על כל מהלות בני אדם הוא רפאל, contain a reference to the derivation of the name Raphael, which is possible only in Hebrew—רפא 'to heal.'

xlv. 3 'On that day thine Elect One will sit on the throne of glory
And *he will choose their works*.'

The words in italics are a translation of የኀሪ፡ ምግባሪሆሙ፡ Flemming, after the example of his predecessors, translates: 'wird Auswahl treffen unter ihren Werken.' But this is a mistranslation and would require ኣምግባሪሆሙ፡ Moreover it is absurd to boot. The source of the corruption becomes clear on retranslation. Thus የኀሪ፡ = *ἐκλέξεται* = the Hebrew יבחר, which might (? cf. Isa. xlviii. 10) itself = *δοκιμάσει*, or else it is a corruption

of יבחן, which normally means 'will try.' Thus we should read 'And he will try their works.' In Aramaic בחר has both meanings. Hence this passage is indecisive.

xlvi. 4^{b} 'He will † raise up the kings and the mighty from their thrones.' Of this verse a dittograph occurs four lines later, xlvi. 5^{a}:

'And he will put down kings from their thrones and kingdoms,'

for the parallelism shows that the latter is an intrusion. On the other hand ይገፈትኦሙ = *καθαιρήσει* = יסיר is right (cf. 2 Chron. xxx. 14), whereas ያነሥኦሙ = *ἐγερεῖ* = יעיר is wrong.[1] יעיר would then be a corruption for יסיר.

lii. 9 'All these things will be † denied and destroyed from the face of the earth.' Here Dillmann and Flemming try to give a better sense to the passage by rendering ይትኀሐዱ 'werden verschwinden' and Beer 'werden vernichtet werden.' But the word is unexampled in these senses in Ethiopic. The explanation is discoverable through retranslation. E = *ἀπαρνηθήσονται καὶ ἀφανισθήσονται.* These two verbs are dittographic renderings of the Hebrew יִכָּחֲדוּ.

lvi. 7 'Till the number of their corpses is † through their death †.' እምቶሙ = *ἐκ θανάτου αὐτῶν* = מִמּוֹתָם, corrupt for מֵרִבּוֹת 'more than myriads.'

lxv. 10 'Their judgment has been determined upon and will not be † reckoned before me.' Here 'will not be reckoned before me' = *οὐ λογισθήσεται κατὰ πρόσωπόν μου* = לֹא יֶחָשֵׁב מפני where the verb is corrupt for יֶחְשָׂךְ = 'will be withheld' used of judgments and calamities. Thus the text = 'their judgment has been determined up and will not be withheld by Me.' This restoration is possible also through Aramaic.

lxv. 10 'Because of the † months which they have searched out and through which they know &c.' Here Halévy (*Journ. Asiat.*, 374–375, 1867) objects that ኦውራኅ signifies 'months' and never astrology, and that the knowledge of the future could not have been regarded as criminal by the authors of Enoch. Hence he conjectures that חדשים (= 'months') was a corruption of חרשים = 'sorceries.' This conjecture restores sanity to the text.

lxv. 11 'For these there will be no place of † refuge for ever.' Here ምግባእ = *ἀποστροφή* = תשובה, which should here have been rendered 'repentance.'

lxvii. 13 'These waters of judgment minister to the healing of the

[1] In the notes in loc. I have supposed יַפִּיל and יִטּוֹל.

body of the † angels. Here, as Halévy (pp. 366–367) has remarked, 'angels' is an impossible reading. It = מַלְאָכִים, corrupt for מְלָכִים 'kings.'

lxix. 13 'This is the † number of Kesbeêl.' The word 'number' is here unintelligible. The context requires some such words as 'office,' 'function.' Halévy's explanation is very satisfactory. He holds that the translator here rendered פקודה by 'number' when he should have given 'charge,' 'function.'

From the above restorations on the basis of a Hebrew original, the majority of which are not possible on the hypothesis of an Aramaic original, the natural conclusion is that the chapters xxxvii–lxx were originally written in Hebrew.

Chapters lxxii–lxxxii. From Hebrew most probably.

lxxvii. 1 'The first † wind is called the east because it is the first: and the second the south because the Most High † descends there.' We have here two paronomasias, one misrendering and one corruption. First of all, as Halévy points out, the Greek translator erred by rendering רוּחַ by 'wind' instead of by 'quarter.' Cf. Ezek. xlii. 20. Next, 'Most High descends' = יֵרֵד רָם, corrupt for רָם יָדוּר = 'the Most High abides,' a play on דָּרוֹם 'south.' Finally, the 'east' = קֶדֶם: hence it is 'the first' קדמוני. In verses 2, 3 there are similar paronomasias.

lxxviii. 1. See note 13.

lxxviii. 2. See note 25.

lxxx. 5. See note 1.

Chapters lxxxiii–xc, from Hebrew (or Aramaic?). The evidence is here very scanty as yet.

lxxxiii. 11. Here a corruption in text can be emended by retranslation into Greek or Hebrew. See note in loc.

xc. 18 ἠλάλυψεν ἐπ' αὐτούς = ἐκάλυψεν ἐπ' αὐτούς, a clear Hebraism = כסה עליהם. See my note 16 on p. 185.

xc. 38 'The first . . . became a † word.' Here E = ῥῆμα, but the Greek was not ῥῆμα but ρημ—a transliteration of רְאֵם = 'buffalo.' If we were sure that ρημα stood originally in the Greek translation it would be an argument in favour of an Aramaic original; for ρημα would = רֵימָא.

Chapters xci–civ, from a Hebrew original.

xciii. 5. See note in loc.

xciii. 8. See note on the Hebrew construction.

xcvi. 6. See note.

xcix. 6. Here E=*εἰς ἡμέραν αἵματος ἀδιαλείπτου*, but in Tertullian (*De Idol.*, IV) the phrase appears as 'in diem sanguinis *perditionis*'=*εἰς ἡμέραν αἵματος ἀπωλείας*=ליום דם לאיד where לאיד is corrupt for לְעַד= *ἀδιαλείπτου*. So Symmachus renders לעד in Job xvi. 8 where Massoretic has לָעַד.

ci. 4. Here the text rests on a mistake of the Greek translator or else on a corruption in the Hebrew text, whereby מַלְכֵי 'kings' was read for מַלָּחֵי 'sailors.'

SYMBOLS AND BRACKETS USED IN THIS EDITION.

G denotes the Greek Version.

G^s denotes the Greek fragments preserved by Syncellus: where there is a duplicate version G^{s1} G^{s2} are used.

G^g denotes the Greek fragment discovered at Akhmîm, and now preserved in the Gizeh Museum. See p. xi.

E denotes the Ethiopic Version.

a b c d e, a, b, &c., the Ethiopic MSS. described on pp. xvii sqq.

hmt. = homoioteleuton.

⌜ ⌝ The use of these brackets in G^s G^g i–xxxii means that the words so enclosed, though only in one of these authorities, are also in E. Such words in E G^s go back to Greek archetype. In lxxxix. 42–49 and in cvi these brackets simply denote that the words so enclosed in G and L are not in E, but may nevertheless go back to the archetype.

⌈ ⌉ The use of these brackets in G^s G^g means that the words so enclosed are found only in one of the authorities, and may or may not go back to the Greek archetype.

( ) Words so enclosed are supplied by the Editor.

† † Words so enclosed are corrupt.

[ ] Words so enclosed are interpolated.

መጽሐፈ: ሄኖክ:

መጽሐፈ: ሄኖክ:

I. ቃለ:[1] በረከት: ዘሄኖክ: በከመ:[2] ባረከ: ኀሩያነ: ወ[3]ጻድቃነ: እለ: ሀለዉ: ይኩኑ: በዕለተ: ምንዳቤ: ለእስስሎ: *ዙሎ: እኩያነ: ወረሲዓነ:[4]

2. ወአውሥአ:[5] *ወይቤ: ሄኖክ:[6] ብእሲ: ጻድቅ:[7] ዘእምኀበ: እግዚአብሔር: [እንዘ:] አዕይን ቲሁ:[8] ክሡታት: ወይሬኢ:[9] ራእየ: ቅዱስ:[10] ዘበሰማያት: ዘ[11]አርእየኒ:[12] መላእክት: ወሰማዕኩ: እምኔሆሙ: ዙሎ: *ወእመርኩ: አነ:[13] †ዘእሬኢ:[14]† ወእኩ: ለዝ: ትውልድ: አሳ: ለዘ: ይመጽእ:[15] ርኅቅት::[16] 3. በእንተ: ኀሩያን: እቤ:[17] ወአውጣእኩ: በእንቲአሆሙ: ምስለ ፤ ይወፅእ:[18] ቅዱስ: ወዓቢይ: እማኅደሩ:

4. ወ[19]*እምላኩ: ዓላም:[20] እምህየ:[21] ይከይድ:[22] ዲበ: ሲና: ደብር:

ወያስተርኢ: በትዕይንቲ:

ወያስተርኢ:[23] *በኃይሉ: ጽንዐ:[24] እምሰማይ::[25]

5. ወይፈርሁ:[26] ዙሉ:

ወያድለቅልቁ: ትጉሃን:

ወይነሥእሙ: ፍርሃት:[27] ወረዓድ:[28] ዓቢይ: እስከ: አጽናፈ: ምድር::

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[1] *t u*, *a b c d e l o x*. *g*[1] omits together with next word. *m*, *h*[*v*]*n* read **ሄኖክ: ዘቅዱስ:** (*h* reads **ዘ**) **መ.ድ.ኔ: ዓለም: ዘ** (*n* omits) **ሄኖክ: ነቢይ: ቃለ:** (*m* omits together with two next words). So *k*, but omits two words before last. *q* reads **ራእይ: ዘርእየ: ቃለ:** *f* reads **ዘሄኖክ: ነቢይ: ቃለ:** *y* reads **ዘሄኖክ: ቃለ:** and omits following **ዘሄ**″. [2] *g q*. *m t u*, *β* read **ዘከመ:** [3] G omits. [4] *a–u*. *u* reads **ዙሉ: ረሲዓን: ዘ** *β* **ዙሉ: እኩያን: ወረሲዓን:** [5] This is a poor attempt at rendering the phrase *ἀναλαβὼν τὴν παραβολήν*. Ethiopic translators indeed found this phrase difficult, and never rendered it literally. Cf. Num. xxiii. 7, 18; xxiv. 3, 15, 20, 21, 23. *g m q t* add **እንከ:** which may be a corruption of **ምስለ:** see ver. 3. [6] *u*, *b c d x*, *a* alone in E preserve this order as in G. All other MSS. trans. [7] *q* reads **ብእሲ: ጻድቅ:** (sic). [8] Here E is supported by Num. xxiv. 4, against G, which has *ὅρασις*. [9] So also Num. xxiv. 4. G corrupt. See note 7, p. 3. [10] *g m*, *b y*. Other MSS. read **ቅዱስ:** *x* adds **እግዚአብሔር:** [11] *q*, *d* read **ወ**. [12] *n* reads **አርእይዎ:** [13] *q* omits. [14] *m*, *t*[2] *β*. *g q t* read **እርእይ:** *u* **ዘእርእይ:** The text = *ἃ ἐθεώρουν*. We should probably read **እንዘ: እሬኢ:** or possibly **ራእይ:** a seer of visions (רֹאֶה), of which the unintelligible **አርእይ:** in *g q t u* may be a corruption. [15] *a*, *b c n*. *β–b c n* read **ይመጽኡ:** *β* adds **ትውልድ:** [16] *m t*. *g q* read **ርኅቅት:** *u* **እምርኁቃት:** The **እም** here may be a corruption of **እቤ:** = λαλῶ. *β–d* read **ርኁቃን:** *d* ″**ቃት:** [17] *q* prefixes **ወ**. *d* reads **ይቤ:** [18] *g q u*, *n*. *m*, *β–n* read **ዘይወ**″. *t* **ዘይመፅእ:** [19] *q u*, *β–n*. *g m t*, *n* omit. [20] *m u*, *β–n*. *g q t* read **አምላክ:** *n* **አም**″ **ዘለዓለም:** [21] All MSS. wrongly prefix **ወ** against G. [22] *m* omits. [23] *q* reads **ደስተረኢ:** [24] *a–u*. *u*, *β* read **በጽንዐ: ኀይሉ:** [25] *t* reads **እምሰማያት:** [26] *t*. All other MSS. read **ወይፈርሀ:** [27] *d* prefixes **በ**. [28] *e* omits.

ΕΝΩΧ

I. *Λόγος εὐλογίας Ἐνώχ, καθὼς εὐλόγησεν ἐκλεκτοὺς δικαίους οἵτινες ἔσονται εἰς ἡμέραν ἀνάγκης ἐξᾶραι*[1] *πάντας τοὺς ἐχθρούς*[2], ⌜*καὶ σωθήσονται δίκαιοι*⌝[3].

2. *Καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν· Ἐνώχ, ἄνθρωπος δίκαιος, ἔστιν*[4] *ὅρασις*[5] *ἐκ θεοῦ αὐτῷ ἀνεῳγμένη, ἣν*[6] †*ἔχων*† [7] *τὴν ὅρασιν τοῦ ἁγίου* **καὶ τοῦ οὐρανοῦ*[8], †*ἔδειξέν μοι*[9] ⌜*καὶ ἁγιολόγων ἁγίων ἤκουσα ἐγώ*⌝, *καὶ* ⌜*ὡς*⌝ *ἤκουσα παρ' αὐτῶν πάντα καὶ ἔγνων ἐγὼ θεωρῶν*[10]· *καὶ οὐκ ἐς τὴν νῦν γενεὰν* ⌜*διενοούμην*⌝, *ἀλλὰ ἐπὶ πόρρω οὖσαν* ⌜*ἐγὼ λαλῶ*⌝[11]. 3. ⌜*Καὶ*⌝ *περὶ τῶν ἐκλεκτῶν νῦν λέγω καὶ περὶ αὐτῶν ἀνέλαβον τὴν παραβολήν* ⌜*μου*⌝.

⌜*Καὶ*⌝ *ἐξελεύσεται ὁ ἅγιός* †*μου*†[12] *ὁ μέγας ἐκ τῆς κατοικήσεως αὐτοῦ,*

4. *καὶ ὁ θεὸς τοῦ αἰῶνος* †*ἐπὶ γῆν*†[13] *πατήσει ἐπὶ τὸ Σεινὰ ὄρος,*

καὶ φανήσεται **ἐκ τῆς παρεμβολῆς αὐτοῦ*[14]

καὶ φανήσεται ἐν τῇ δυνάμει τῆς ἰσχύος αὐτοῦ ἀπὸ τοῦ οὐρανοῦ [*τῶν οὐρανῶν*]

5. *καὶ φοβηθήσονται πάντες*

καὶ †*πιστεύσουσιν*†[15] *οἱ ἐγρήγοροι*

καὶ λήμψεται αὐτοὺς τρόμος καὶ φόβος μέγας μέχρι τῶν περάτων τῆς γῆς

After *ἐγρήγοροι* the following words are interpolated: *καὶ ἄσωσιν ἀπόκρυφα ἐν πᾶσι τοῖς ἄκροις τῆς καὶ σισθήσονται πάντα τὰ ἄκρα τῆς γῆς*[16]

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[1] MS. *εξαρε.* [2] E adds *καὶ τοὺς ἀσεβεῖς.* [3] Though E omits, the clause may be genuine. [4] To be taken with *ἀνεῳγμένη* or omitted. [5] E = *ὀφθαλμοὶ αὐτοῦ* which gives better sense, and agrees with Num. xxiv. 4 גלוי עינים. [6] *ην* must either be written *ἣν* or *ἦν*. But the context is against the former, and *ἦν* is quite intelligible. It is to be taken with †*ἔχων*† as forming a periphrastic conjugation = 'he was †having†.' [7] = אֹחֵז, *ἔχειν* is found as a rendering of אחז in Job xvii. 9; xviii. 20; xxi. 6; xxx. 16; Is. xii. 8, and it may be so here. Of course אחז could not have stood in the original. It is corrupt for חֹזֶה = *ὁρῶν.* Our text is thus brought into agreement with E ⲉⲓⲥⲉϩ: and Num. xxiv. 4 (מחזה שדי יחזה) which our author is here using. It is possible, of course, that the corruption arose in G, but it would be difficult to explain how. The passage in E = *Ἐνώχ, ἄνθρωπος δίκαιος οὗ ἐκ Θεοῦ ὀφθαλμοὶ αὐτοῦ ἀνεωγμένοι καὶ ἑώρα τὴν ὅρασιν τοῦ ἁγίου.* [8] Corrupt (?) for *κατὰ τὸν οὐρανόν* as in E. [9] Text corrupt. E = *ἦν ἔδειξάν μοι οἱ ἄγγελοι.* [10] MS. *θεορων.* [11] So Swete emends from *εγω αλλω.* [12] Can hardly be right: unexampled in Enoch; E = *καί.* [13] Corrupt possibly for *ἐκεῖθεν* as in E. [14] E = *σὺν* or *ἐν τῇ παρεμβολῇ.* This is supported also by the parallelism. [15] E = *σαλευθήσονται*: a sense which accords perfectly with x. 12–14, &c., whereas *πιστεύσουσιν* gives a sense wholly at variance with all that follows. It is possibly a deliberate change. Flemming suggests *πτήξουσιν*; see next note. [16] This clause, which E omits, I have removed to the margin as an interpolation at variance with the closing genuine words of this verse, and with all that follows on the fate of the Watchers who were imprisoned beneath the hills. The scribe who added it was possibly thinking of Slav. En. xviii, where the singing of the Watchers is mentioned.

6. ወይደነግፀ፡ አድባር፡ ነዋሓን፡[1]
ወይቴሐቲ፡ ለውግር፡ ነዋኃት፡[2]
ወይትመሰዉ፡[3] ከመ፡ መዓረ፡ ግራ፡ እምላህብ።[4]
7. ወትሠጠጥ፡[5] ምድር፡
ወዙሱ፡ ዘውስት፡ ምድር፡ ይትሐጐል፡[6]
ወይከውን፡ ፍትሕ፡[7] *ላዕለ፡ ዙሱ፡[8]
8. ወ[ላዕለ፡ ጻድቃን፡ ዙሎሙ፡][9] ለጻድቃን፡[10] ሰላመ፡ ይገብር፡[11]
ወየዓቅቦሙ፡[12] ለሕሩያን፡
ወይከውን፡[13] ግህል፡[14] ላዕሌሆሙ፡
ወይከውኑ፡ ዙሎሙ፡ ዘአምላክ፡
ወ*ይሴርሑ፡[15]
ወይትባረኩ፡
ወይበርህ፡ ሎሙ፡ ብርሃነ፡[16] አምላክ፡[17]
9. ወናሁ፡ *መጽአ፡[18] በትእልፊት፡ ቅዱሳን፡[19] ከመ፡ ይግበር፡ ፍትሐ፡ †ለዕሌሆሙ፡†[20]
ወይሕጉሎሙ፡[21] ለ[22]ረሲዓን፡
ወ*ይዘልፍ፡[23] ዙሎ፡ ዘሥጋ፡ በእንተ፡ ዙሱ፡ *ዘገብሩ፡ ወ[24]ረስዑ፡[25]
ላዕሌሁ፡ ኃጥኣን፡[26] [ወ]ረሲዓን።[26]

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[1] *g u, β–n. m t, n* read ነዋኃት፡ *q* ነዋነ፡ (sic). [2] *m tu, β–e ln. g* reads ነዋኅት፡ *q* ነዋንት፡ (sic). *e l* ነዋኃን፡ *n* omits. [3] *g* reads "መሰው፡ [4] *g* prefixes ወ. [5] *g q, t*[2]. *m t*[1] *u, β–a k* read ትሰጠም፡ *a k* ታሰጥም፡ [6] *g m* prefix ወ. [7] *t u, β. α–t u* read ፍትሐ፡ [8] *u* omits. [9] Dittography of words before and after. [10] *α–m, n. m, β–n* read "ቃነሰ፡ [11] *m, t*[2] *β–n* add ሎሙ፡ *n* adds ዓዲ፡ ሎሙ፡ [12] *u* reads ወያዐ". [13] *q* omits, together with next two words. [14] *m t, β. g u* read ግህሰ፡ [15] *q* reads ወይሴብሑ፡ *y* omits initial ወ. [16] *g, o* read ብርሃን፡ [17] G omits. [18] *e* reads ይመጽእ፡ [19] *m* omits. This and the two preceding words are drawn, as Beer has pointed out, from Deut. xxxiii. 2 וְאִתָּה מֵרִבְבֹת קֹדֶשׁ. Since the LXX here renders σὺν μυριάσιν Καδής, it is clear that our author followed the Hebrew. Observe further that the personal pronoun (= His) is wanting in E, as in Deut. xxxiii. 2 and in Pseudo-Vigilius, though found in G, Jude 14, and the Pseudo-Cyprian. [20] Corrupt for ለዙሎሙ፡ So G, Jude 15, Pseudo-Cyprian. [21] *m q, l n x y, a. g t u, β–l n y, a* read ወያሕ". [22] Add ዙሎሙ፡ with G, Jude 15, Ps.-Cyprian, Ps.-Vigilius. [23] *g. m* reads ይዝልፍ፡ *q t u* ይዛለፍ፡ *β* ይትዋቀስ፡ [24] Corrupt and defective for ዙሱ፡ ግብረ፡ ርስዓሞሙ፡ H = πάντων ἔργων τῆς ἀσεβείας αὐτῶν ὧν. [25] Em. from ረስዑ፡ in accordance with G, Jude 15 (Ps.-Cypr.) ἠσέβησαν. After ረስዑ፡ the following clause from Jude 15, Pseudo-Cyprian, and G should be restored in the text ወበእንተ፡ ዙሱ፡ ዕፁበት፡ ዘገበሩ፡ [26] *t u, β. g m q* read in acc.

6. καὶ σεισθήσονται [καὶ πεσοῦνται καὶ διαλυθήσονται][1] ὄρη ὑψηλά
καὶ ταπεινωθήσονται βουνοὶ ὑψηλοὶ [τοῦ διαρυῆναι ὄρη][2]
καὶ τακήσονται ὡς κηρὸς ἀπὸ προσώπου πυρὸς [ἐν φλογί][3]
7. καὶ διασχισθήσεται ἡ γῆ ⌜σχίσμα ῥαγάδι⌝[4],
καὶ πάντα ὅσα ἐστὶν ἐπὶ τῆς γῆς ἀπολεῖται
καὶ κρίσις ἔσται κατὰ πάντων.
8. καὶ μετὰ[5] τῶν δικαίων τὴν εἰρήνην ποιήσει,
καὶ *ἐπὶ τοὺς ἐκλεκτοὺς ἔσται συντήρησις[6]
⌜καὶ εἰρήνη⌝,
καὶ ἐπ' αὐτοὺς γενήσεται[7] ἔλεος.
καὶ ἔσονται πάντες τοῦ θεοῦ,
καὶ τὴν †εὐδοκίαν†[8] δώσει αὐτοῖς,
καὶ πάντας εὐλογήσει.
⌜καὶ πάντων ἀντιλήμψεται⌝[9], [καὶ βοηθήσει ἡμῖν][3]
καὶ φανήσεται αὐτοῖς φῶς
⌜καὶ ποιήσει ἐπ' αὐτοὺς εἰρήνην⌝[9].
9. †Ὅτι†[10] ἔρχεται σὺν ταῖς[11] μυριάσιν [αὐτοῦ καὶ τοῖς][12] ἁγίοις αὐτοῦ, (*a*) ποιῆσαι κρίσιν κατὰ πάντων,
(*b*) καὶ ἀπολέσαι[13] ⌜πάντας⌝ τοὺς ἀσεβεῖς,
(*c*) καὶ (ἐ)λέγξαι[14] πᾶσαν σάρκα
(*a*) περὶ πάντων ἔργων ⌜τῆς ἀσεβείας αὐτῶν⌝ ὧν ἠσέβησαν
(*β*) ⌜καὶ σκληρῶν ὧν ἐλάλησαν λόγων⌝[15] κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

Jude 14, 15.

Ἰδοὺ ἦλθεν Κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ (*a*) ποιῆσαι κρίσιν κατὰ πάντων
(*b c*) καὶ ἐλέγξαι πάντας τοὺς ἀσεβεῖς
(*a*) περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν
(*β*) καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

Pseudo-Cyprian: *Ad Novationum* (Hartel's Cyprian, iii. 67).

Ecce venit cum multis milibus nuntiorum suorum (*a*) facere iudicium de omnibus
(*b*) Et perdere omnes impios
(*c*) Et arguere omnem carnem
(*a*) de omnibus factis impiorum quae fecerunt impie
(*β*) et de omnibus verbis impiis quae de †Deo† locuti sunt peccatores.

Pseudo-Vigilius (Migne 62, col. 363)

Et in epistola Iudae apostoli:

Ecce veniet Dominus in millibus (*a*) facere iudicium
(*b*) Et perdere omnes impios
(*c*) Et arguere omnem carnem (*a*) de omnibus operibus impietatis eorum

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[1] These words are omitted by E and against the parallelism. [2] Bracketed because omitted by E and against sense. [3] A dittography. [4] These two words look like two renderings of the same Hebrew word. [5] MS. *μεγα*. [6] Cf. Wisd. iii. 9 *καὶ ἐπισκοπὴ ἐν τοῖς ἐκλεκτοῖς αὐτοῦ*. [7] MS. *γενηται*. [8] Corrupt for *εὐοδίαν*. Cf. Sir. xliii. 26 where the same corruption occurs in MS. B. G thus = יצליחם. So E. [9] This verse though omitted by E is probably genuine, being supported by the parallelism. [10] E = *καὶ ἰδού*: Jude, Pseudo-Cypr. and Pseudo-Vig. *ἰδού*. [11] MS. *τοις*. [12] Interpolated against E and all other authorities. Read *ἁγίαις* instead of *ἁγίοις* to agree with *μυριάσιν*. [13] MS. *απολεσει*, but the parallelism, Pseudo-Cypr. and Pseudo-Vig. and E require *ἀπολέσαι*. Other edd. *ἀπολέσει*. [14] MS. *λενξει*. Parallelism and Jude, Ps.-Cypr. and Ps.-Vig. require *ἐλέγξαι*. [15] Undoubtedly genuine though omitted by E. G adds dittographic clause *καὶ περὶ πάντων ὧν κατελάλησαν*.

Additional Note on I. 9.—In order to arrive as far as possible at the original form of I. 9 I have printed the two Greek and the two Latin Versions of it in

II. ጠይቁ፡[1] ዙሎ፡ ዘውስተ፡ ሰማይ፡ ግብረ፡ እፎ፡ ኢይመይጡ፡[2] ፍናዊሆሙ፡ (ወ)ብርሃናት፡[3] ዘውስተ፡ ሰማይ፡ ከመ፡ ዙሉ፡ ይሠርቅ፡ ወ*የዐርብ፡[4] *ሥሩዕ፡ ዙሉ፡[5] በበዘመኑ፡[6] ወኢይትዓደዉ፡[7] እምሥርዓትሙ።[8] 2. *ርእይዋ፡ ለምድር፡ ወለብዉ፡[9] *በእንተ፡ ምግባር፡[10] ዘይትገበር፡ በላዕሌሃ፡[11] እምቀዳሚ፡ እስከ፡[12] ተፍጻሜቱ፡ ከመ፡ ኢይትመየጥ፡ ዙሉ፡[13] ምግባሩ፡[14] ለእምላክ፡ እንዘ፡[15] ያስተርኢ።[16] 3. ርእይዎ፡[17] ለሐጋይ፡ ወለክረምት፡ ከመ፡ *ዙሉ፡ ምድር፡[18] መልእት፡ ማየ፡[19] ወደመና፡ ወ[20]ጠል፡ ወዝናም፡[21] የዓርፍ፡[22] ላዕሌሀ። III. *ጠይቁ፡ ወርእዩ፡[23] *ዙሎ፡ ዕፀው፡[24] እፎ፡ ያስተርእዩ፡ ከመ፡ ይቡስ፡ ወዙሉ፡ እቍጽሊሆሙ፡[25] ንጉፍ፡[26] ዘእንበለ፡ *ፍ[27]ዕፀው፡ ዘኢይትነገሩ፡[28] እሳ፡[29] ይጸንሑ፡ እምብሉይ፡ እስከ፡ ይመጽእ፡ ኃዲስ፡ እም*ክልኤ፡[30] ወእም፡ ፫[31]ክረምት።[32] IV. ወዳግመ፡ ጠይቁ፡[33] መዋዕለ፡ ሐጋይ፡ ከመ፡ ኮነ፡[34] ፀሐይ፡ ላዕሌሃ፡[35] በቀዳሚሃ፡[36] ወ[37]እንተሙሰ፡ ተኃሥሡ፡[38] ምጽላለ፡ ወጽላሎተ፡[39] በእንተ፡ ዋዕየ፡ ፀሐይ፡ ወምድርሰ፡[40] ትውዲ፡[41] እሞቁ፡[42]

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[1] = καταvοήσατε. Em. from ጠየቁ፡ of MSS. [2] *q u, t*[2] *β. g t*[1] read ኢይትመየጡ፡ *m* ኢይመጡ፡ (sic). [3] *m q.* I have supplied the lost ወ on the authority of G. *h* inserts ከመ፡ before ብርሃ″. All other MSS. read ብርሃኖት፡ [4] *t, β–f h k l n o. f h k l n o* read የዓ″. *g* reads ይዓቅብ፡ *m* ደዓቅብ፡ *q* የዐቅብ፡ *u* ደዐቅብ፡ For the word preceding *u* reads ይስርቅ፡ [5] *q* reads ሥሩዕ፡ ዙሎ፡ [6] *x* reads ″ዘመዋሙ፡ [7] *g q, f h k n o x. m* reads ″ተዓደዉ፡ *t, l* ″ይትዓደው፡ *u, a b c d e* ″ይተዐደዉ፡ [8] *a. β* reads እምተእዛዞሙ፡ [9] *q* reads ርኢክዋ፡ ለምድር፡ ወለበውኩ፡ [10] *a–m t, b c d n. m* reads ምግባረ፡ *a e* እምግባር፡ *t, f h k l o p* እምግብር፡ [11] *b c d y* read ላዕሌሃ፡ [12] *g m t* prefix ወ. [13] *q, e* omit. Here E has probably lost ምግባር፡ ዘውስተ፡ ምድር፡ እሳ፡ ዙሉ፡ (so G) through hmt. [14] *a–q. q* reads ግብሮ፡ *β* ግብሩ፡ [15] If E has lost the clause mentioned in note 13, then እንዘ፡ which all MSS. but *q t* read, is a change made in E because of that loss. We should read ለክሙ፡ as in G. [16] = φαίνεται. This is probably a wrong rendering of the original, see note 3, p. 7. *q* reads ያስተረኡ፡ *n* adds ለዙሉ፡ [17] *a–q, β–d h o x y. q* reads ርኢክዎ፡ *d h o (v) y* read ርእይዋ፡ [18] *a–u, f h. u* reads ዙሎ፡ ምድረ፡ *β–f h* ዙላ፡ ምድር፡ [19] *q t, β. g m u* read ማይ፡ [20] *b y* omit. [21] *g* reads ዝናመ፡ [22] *g, h k n o. m* reads ደዓ″. *q* ደዐርፉ፡ *u, y* ደዐርፍ፡ *a b c d e f l* የዐ″. *a–t* prefix ወ. *l* prefixes ዘ. The right text after all may be ዙሎ፡ ምድረ፡ መልእት፡ ማየ፡ ወደ″ወጠለ፡ ወዝናመ፡ ወየዓርፍ፡ [23] *u.* All other MSS. read ጠየቁ፡ ወርኢኩ፡ *g* has the superscription በእንተ፡ ፫ዕፀው፡ [24] *g m q. t u, β* read ከመ፡ ዙሉ፡ ዕፀው፡ but *d* ,*a* omit ዙሉ፡ *x* adds እዕጹቂሆሙ፡ ወ. [25] *m* reads እቍዳሊሆሙ፡ [26] *a, a k. β–a k* read ንጉፋት፡ [27] *m t u* write in full ዓሠርቱ፡ ወእርባዕቱ፡ ,*a* reads ፮ for ፬. [28] *β–a k. a, a k* read ″ነገፍ፡ [29] Em. from እለ፡ (Flemming). [30] *g m t u.* Other MSS. read ፮. [31] *m t u* read in full ″ሠለስቱ፡ [32] *g m q, β. t u* read ክረማት፡ [33] *u.* Other MSS. read ጠየቁ፡ [34] *m* omits. [35] *a* prefixes በ. [36] *g q u. m* reads ቅድሜሃ፡ *t, β* በቅድሜሃ፡ [37] *e n* omit. [38] *a–q, f h l o x. q, a b c d e* read ተኀ″. [39] *u* reads ወጽላላት፡ [40] *g t u. m* reads ወምድር፡ *q, β–e f o* read ወምድርኒ፡ *e f o (v)* ምድርኒ፡ [41] *m* erases. *q* reads ትዌዲ፡ [42] *g. m* reads ወሞቅ፡ *q* እመውቀ፡ *t u, β* እሙቀት፡

II. Κατανοήσατε πάντα τὰ ἔργα ἐν τῷ οὐρανῷ, πῶς οὐκ ἠλλοίωσαν τὰς ὁδοὺς αὐτῶν, ⌜καὶ⌝ τοὺς φωστῆρας τοὺς ἐν τῷ οὐρανῷ, ὡς τὰ πάντα ἀνατέλλει καὶ δύνει, τεταγμένος ἕκαστος ἐν τῷ τεταγμένῳ καιρῷ, ⌜καὶ ταῖς ἑορταῖς αὐτῶν φαίνονται,⌝ καὶ οὐ παραβαίνουσιν τὴν ἰδίαν τάξιν. 2. ἴδετε τὴν γῆν καὶ διανοήθητε περὶ τῶν ἔργων τῶν ἐν αὐτῇ γινομένων ἀπ' ἀρχῆς μέχρι τελειώσεως, ⌜ὡς[1] εἰσιν φθαρτά,⌝ ὡς οὐκ ἀλλοιοῦται[2] ⌜οὐδὲν τῶν ἐπὶ γῆς, ἀλλὰ⌝ πάντα ἔργα θεοῦ ⌜ὑμῖν⌝ φαίνεται[3]. 3. ἴδετε τὴν θερείαν καὶ τὸν χειμῶνα . . .. III. καταμάθετε καὶ ἴδετε πάντα τὰ δένδρα[4],

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parallel columns. That the Latin are versions of Enoch i. 9 and not of Jude 14, 15 was shown by Zahn in 1890. The words, Et *perdere* omnes impios, Et arguere *omnem carnem* furnish irrefutable proof of this view.

This being presumed we have to determine the relative faithfulness of the Versions. First of all it is clear that Jude is the least original as it compresses the two clauses (*b*) and (*c*) into one, and introduces κύριος after ἦλθεν. Next the Pseudo-Vigilius is defective: phrases are wanting in (*a*) and the entire clause (*β*) is omitted. The Pseudo-Cyprian is the most perfect of the three as regards the parallelism, though corrupt in nuntiorum (= ἀγγέλων) suorum, Deo for eo, and wanting in impii after peccatores. Turning now to G we see that it agrees in form with the Pseudo-Cyprian and Pseudo-Vigilius, save that against all authorities it adds after λόγων a clause, which is obviously a dittography. The interpolation in the first line is noticed in the text. *Thus the structure is well established: namely, three clauses* (*a*), (*b*), (*c*), *the last of which is subdivided into two* (*a*) *and* (*β*).

On the other hand the infinitives perdere (= ἀπολέσαι) and arguere (= ἐλέγξαι) are right, and this evidence, together with E, shows that we should not read ἀπολέσει and (ἐ)λέγξει in G but ἀπολέσαι and ἐλέγξαι. The parallelism also supports this view.

Having now ascertained the structure and details of the text we approach E and find that it *preserves all the clauses,* though in the case of (*b*) and (*β*) defectively, and of (*a*) corruptly and defectively. Thus it omits πάντας in (*b*) and καὶ σκληρῶν ὧν ἐλάλησαν λόγων in (*β*).

We conclude, therefore, that the original form is to be rendered as follows in English:

I. 9. Behold! He comes with His holy myriads
(*a*) To execute judgment upon all,
(*b*) And to destroy all the ungodly,
(*c*) And to convict all flesh
(*a*) Of all their works of ungodliness which they have ungodly committed,
(*β*) And of all the hard things which ungodly sinners have spoken against Him.

[1] Supplied by Swete. [2] So Dillmann and Radermacher from αλλυουνται. Cf. ηλλυοσαν in ver. 1 for ἠλλοίωσαν. [3] = רָאוּי = 'suited': cf. Esth. ii. 9; id. vi. 4 for this meaning. At any rate φαίνεται gives no appropriate sense. [4] III. 1^{b}—V. 1^{a} lost through hmt.

ሐሩር:[1] ወእንተሙሰ:[2] ኢትክሱ: ክዬታ:[3] ለምድር: ወኢ[4]ኩሉሐ:[5] በእንተ: ውዕያ::[6]
V. ጠይቁ:[7] እፎ: *ዕፀው: በ[8]ሐመልማለ: እቍጽል:[9] ይትከደኑ: ወይፈርዩ: ወ[10]ለብዉ: በእንተ:
ዙሱ: ወእእምሩ: በከመ: †ገበርክሙ: ለእሱንቱ: ዙሎሙ:†[11] ዘሕያው:[12] ለዓለም፤ 2. ወምግባሩ:
ቅድሜሁ: ለለ: ዓመት: ዘይከውን:[13] ወዙሱ: ምግባሩ:[14] ይትቀነይ:[15] ሎቱ: ወኢይትመየጥ:[16]
እሳ: በከመ: ሠርዐ: እምላክ: ከመዝ: ይትገበር:[17] ዙሱ::[18] 3. ርእዩ:[19] እፎ: አብሕርት:[20] ወእፍላግ:
ኅቡረ:[21] ይፈጽሙ: ግብሮሙ:
4. ወ[22]እንተሙሰ: ኢትዓገሥክሙ:[23] ወኢገበርክሙ: ትእዛዘ:[24] እግዚእ:[25]
እሳ: ተዓደውክሙ:[26] ወሐመይክሙ: ዓቢያት:[27] ወድሩካት:[28] ቃላተ:
በ*እፈ: ርኩሳት:[29] ዘዚእክሙ: በ[30]ላዕለ: ዕበየ: ዚአሁ፤
ይቡሳ: ልብ: ኢትክውነክሙ:[31] ሰላም::[32]
5. ወ[33]በእንተዝ: እንተሙ: መዋዕሊክሙ: ትረግሙ:
ወዓመታተ: ሕይወት*ክሙ:[34] ትኃጕሉ:[35]
ወ[36](ዓመታተ: ኀጕልክሙ:)[37] ይበዝኅ:[38] በርግመት:[39] ዘለዓለም:
ወኢይከውነክሙ: ሣህል:[40]

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[1] *m* prefixes **ወ**. [2] *m* adds **ብዙኃ: ትጌግዩ: ወ**. [3] *a–m*. *m*, *β* read **ከይዶት:** [4] *a* reads **ወ**. [5] *g* reads **ኩሱሕ:** [6] *g*. *m t u*, *β* read **ዋዕያ:** *q* **ዋዕይ:** [7] *g u*. Other MSS. read **ጠየቁ:** *q* adds **ወርኢኩ:** [8] *t u*, *β*. *g m* read **ዕፀው: በበ**. *q* **ዐፀው: በዝ**. [9] *m* reads **እቍዳሊሆሙ:** [10] *q* omits. [11] *a* (save that *m t* read **ለእሎ″** and *q* inserts **ከመ:** before **ዙሎሙ:**). Corrupt for **ገብሮሙ: ለእሎንቱ: ከማሁ:** = G ἐποίησεν αὐτὰ οὕτως. t^2,*β*,*w* emended *a* into **ገብረ: ለክሙ: ለእሎንቱ:** (*a b e k n o x* **እሎንቱ:**) **ዙሎሙ:** Flemming proposes **ገብረ: ከመዝ: እሎ″** or **ለእሎ″**. [12] *q* reads **ዘየሐዩ:** [13] *a d* omit. [14] *m* reads **ተግባሩ:** *q* **ምግባሮ:** [15] *a–q*. *q*, *β* read **″ቀነዩ:** [16] *a–q*. *q* reads **″ይመጡ:** *β* **″ይትመየጡ:** *x* omits. *l* omits initial **ወ**. [17] *q* reads **ይገብር:** [18] *q* reads **ዙሱ:** *m* adds **ለለአሐዱ:** [19] t^1 *u*, *d y*. So G. All other MSS. prefix **ወ**. [20] *m q*, *β*. *g* reads **ባሕራቱ:** *t u* **ባሕራት:** [21] = ὁμοίως G. So also in Job i. 16. See Dillmann's *Lex*. 598. [22] *e f h n o* omit. [23] *a–u*, *f h k l n o x*. Other MSS. **ኢተ0″**. *x* trans. after next word and adds **ወኢፈጸምክሙ:** [24] *q* reads **ትእዛዘ: ለ**. [25] *a n y* read **እግዚአብሔር:** [26] *g m t*, *f k l n o x*. *q u*, *β–f k l n o x* read **ተ0″**. [27] *q*, *β*. *a–q* read **ዓበይት:** [28] *β*. *a* reads **ወድሩክ:** [29] *m q t u* save that *t* reads **በእፍ: ር″**, *m q* **በእፈ: ርኩሳት: ርኩ″** is here used as a noun. *g* reads **እፉክሙ: ርዙስት:** *β* reads **በእፍ: ርኩስት:** (*d h l x y*, *a* **ርዙስት:** *f* **ርኩሳት:**). [30] *β* omits. [31] *m t*, *β*. *g u* read **″ትኩን″**. *q* **″ትዙን″**. *x* trans. this and next word before **ይቡሳ:** [32] *m q* read **ሰላመ:** [33] *q* omits. [34] *d* omits. [35] *g*, *f n o*. *k* reads **ታሐ″**. *m q t u*, *β–f k n o* **ተኀ″**. [36] *m* omits. [37] Added in accordance with G. [38] *m* omits. [39] *a–q*. *q* reads **መርገማት:** *β* **መርገም:** [40] *g* reads **ሣህለ:**

V. πῶς τὰ φύλλα χλωρὰ ἐν αὐτοῖς σκέποντα τὰ δένδρα[1] καὶ [πᾶς]* ὁ καρπὸς αὐτῶν[2] ⌜εἰς τιμὴν καὶ δόξαν.⌝ διανοήθητε ⌜καὶ γνῶτε⌝ περὶ πάντων τῶν ἔργων αὐτοῦ, καὶ νοήσατε ὅτι ⌜θεὸς ζῶν⌝ ἐποίησεν αὐτὰ οὕτως[3], * καὶ ζῇ[4] εἰς πάντας τοὺς αἰῶνας· 2. καὶ τὰ ἔργα αὐτοῦ ⌜πάντα, ὅσα ἐποίησεν, εἰς τοὺς αἰῶνας⌝ ἀπὸ ἐνιαυτοῦ εἰς ἐνιαυτὸν γινόμενα ⌜πάντα οὕτως,⌝ καὶ πάντα ὅσα ἀποτελοῦσιν αὐτῷ τὰ ἔργα, καὶ οὐκ ἀλλοιοῦνται ⌜αὐτῶν τὰ ἔργα,⌝ ἀλλ' ὡσπερεὶ κατὰ ἐπιταγὴν[5] τὰ πάντα γίνεται. 3. ἴδετε πῶς ἡ θάλασσα καὶ οἱ ποταμοὶ ὡς ὁμοίως ἀποτελοῦσιν, ⌜καὶ οὐκ ἀλλοιοῦσιν⌝ αὐτῶν τὰ ἔργα ⌜ἀπὸ τῶν λόγων αὐτοῦ⌝.

4. Ὑμεῖς δὲ οὐκ ἐνεμείνατε οὐδὲ ἐποιήσατε κατὰ τὰς ἐντολὰς αὐτοῦ
ἀλλὰ ἀπέστητε, καὶ κατελαλήσατε μεγάλους καὶ σκληροὺς λόγους
ἐν στόματι ἀκαθαρσίας ὑμῶν κατὰ τῆς μεγαλοσύνης αὐτοῦ. [ὅτι κατελαλήσατε ἐν τοῖς ψεύμασιν ὑμῶν]
σκληροκάρδιοι, οὐκ ἔστ' εἰρήνη ὑμῖν.
5. τοιγὰρ τὰς ἡμέρας ὑμῶν ὑμεῖς καταράσεσθε[6]
* καὶ τὰ ἔτη[7] τῆς ζωῆς ὑμῶν ἀπολεῖται
καὶ ⌜τὰ ἔτη τῆς ἀπωλείας ὑμῶν⌝ πληθυνθήσεται ἐν κατάρᾳ αἰώνων,
καὶ οὐκ ἔσται ὑμῖν ἔλεος [καὶ εἰρήνη][8]

V. 4–8. A possible restoration.

4. Ὑμεῖς δὲ οὐκ ἐνεμείνατε οὐδὲ ἐποιήσατε κατὰ τὰς ἐντολὰς αὐτοῦ
ἀλλὰ ἀπέστητε καὶ κατελαλήσατε μεγάλους καὶ σκληροὺς λόγους
ἐν στόματι ἀκαθαρσίας ὑμῶν κατὰ τῆς μεγαλοσύνης αὐτοῦ·
σκληροκάρδιοι, οὐκ ἔστιν εἰρήνη ὑμῖν.
5. Τοιγὰρ τὰς ἡμέρας ὑμῶν ὑμεῖς καταράσεσθε
καὶ τὰ ἔτη τῆς ζωῆς ὑμῶν ἀπολεῖται
καὶ τὰ ἔτη τῆς ἀπωλείας ὑμῶν πληθυνθήσεται ἐν κατάρᾳ αἰώνων
καὶ οὐκ ἔσται ὑμῖν ἔλεος.

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[1] E = τὰ δένδρα ἐν φύλλοις χλωροῖς σκέπονται. [2] E = καρποφοροῦσι. [3] = ܗܟܢܘ݂ of which ܗܟܝܢܘ݂ may be a corruption. [4] E = ὁ ζῶν. [5] E adds θεοῦ. [6] MS. κατηρασασθαι. [7] Em. by Dillmann and Lods from κατα. [8] An interpolation, E omits. Εἰρήνη forms end of ver. 4.

6. በውእቲ: መዋዕል: ትሁቡ:[1] ስመ:[2] ዚአክሙ: በርግመት:[3] ዘለዓለም: ለዙሉ:[4] ጻድቃን:
ወ*ኪደክሙ: ይረግሙ:[5] ኃጥኣን:[6]
. . . ዘልፊ:[7] ወለክሙ:[8] ተኅቡረ: ምስለ:[9] ኃጥኣን::
7. ወለሕሩያን:[10] ይክውን: ብርሃን:[11] ወፍሥሓ: ወሰላም:
ወእሙንቱ:[12] ይወርስዋ: ለምድር:
ወለክሙሰ: ረሲዓን: ይክውነክሙ:[13] ርግመት::[14]
8. ወእሜሃ:[15] ይትወሀቦሙ: ለሕሩያን: ጥበብ:[16]
ወዙሎሙ: እሎንቱ:[17] የሐይዉ:
ወኢይደግሙ: አብሶ:[18] ኢበረሲዕ:[19] ወኢበትዕቢት:
አላ:[20] ይገንዩ: ዘቦሙ: ጥበበ:[21]
9. ወ[22]ኢይደግሙ: አብሶ:[23]
ወኢይትኬዙ:[24] ዙሎ: መዋዕለ: ሕይወቶሙ:

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[1] = δώσετε, whereas G has ἔσται. But since the phrase ትሁቡ: ስመ: ዚአክሙ: ለርግ″ ለጻድ″ is clearly from Isa. lxv. 15 וְהַנַּחֲתֶם שִׁמְכֶם לִשְׁבוּעָה לִבְחִירַי, it is probable that E is right and G corrupt. Again δώσετε is naturally a rendering of תִּתְּנוּ. Is this a corruption of תַּנְּחוּ = καταλείψετε. [2] *a–m*. *m* reads መዋዕለ: ሕይወትክሙ: እመዋዕለ: *t*[2]*β* ስላመ: [3] LXX has here εἰς πλησμονήν = לִשְׂבָעָה. *q* reads ርግመት: but originally prefixed በ. [4] *m* reads ለዙሎሙ: [5] This supposes ὑμᾶς καταράσονται. [6] This should correspond to οἱ καταρώμενοι. [7] Corrupt: *q* reads ወዘለፉ: *t* omits next four words. [8] Corrupt for ወብክሙ: *g u* omit initial ወ. *q* reads መላእክሙ: *e* omits ወለ″ together with next word. [9] = ὁμοῦ μετά corrupt for ὀμοῦνται. Thus we should read ብክሙ: ይምሕሉ: = ἐν ὑμῖν ὀμοῦνται which is here = בכם ישבעו = 'by you (the sinners) will invoke imprecations,' i. e. invoke on themselves, if faithless, the evils that have befallen you. Cf. Ps. cii. 9; Jer. xxix. 22; Isa. lxv. 16. [10] *g m t u*. *q, n* omit initial ወ. *q, t*[2], *β* add ለ. [11] *q* reads ብርሃነ: [12] *n* omits initial ወ and adds ለ. [13] *q t u, β*. *g m* read ይኩንክሙ: [14] *t, β–o. a–t, o* read ርግመት: [15] Em. *m, a c d e h k l n* read ወእመሂ: *g q t u, b f o x y ,a ,b* ወእመሂ: [16] *q u* read ጥበበ: [17] *q t, β*. *g m* read እሉንቱ: *u* omits. [18] *a, e h l n o y. a b c d f k x ,a ,b* read አበሳ: [19] *q u* prefix ወ. [20] *q* reads እለ: [21] *g q. m t, β* read ጥበብ: *u* omits. [22] *a–q, c e l n. q, a b d f h o k y ,a ,b* omit. [23] *g m q, β–b x. t u, b x* read አበሳ: [24] *m q u, β–d. g t, d* ወኢይትኬ″. ኢይትኬዙ: = οὐ κριθήσονται = לֹא יֵאָשְׁמוּ (cf. Ps. v. 10). But punctuated as לֹא יֵאָשְׁמוּ the words = οὐ μὴ ἁμάρτωσιν as in G. Or E=ישפטו corrupt for יפשעו=G. In any case the corruption was in the Hebrew.

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[1] E = δώσετε. ἔσται corrupt. See note 1 above. [2] See note 3 above. [3] Observe Hebrew idiom. See note 1 above. [4] MS. reads αμαρτοι. [5] The first two clauses which I have bracketed are Christian interpolations. So also Radermacher. The remaining clauses are mainly doublets of ver. 7. E omits.

6. Τότε ἔσται[1] τὰ ὀνόματα ὑμῶν εἰς κατάραν[2] αἰώνιον πᾶσιν τοῖς δικαίοις,
καὶ ἐν ὑμῖν καταράσονται[3] ⌜πάντες⌝ οἱ καταρώμενοι,
⌜καὶ πάντες⌝ οἱ ἁμαρτωλοὶ καὶ ἀσεβεῖς ἐν ὑμῖν ὁμοῦνται,
[καὶ πάντες οἱ ἁμαρτ(ωλ)οὶ[4] χαρήσονται, καὶ ἔσται αὐτοῖς λύσις ἁμαρτιῶν καὶ πᾶν ἔλεος καὶ εἰρήνη καὶ ἐπιείκεια, ἔσται αὐτοῖς σωτηρία, φῶς ἀγαθόν, καὶ αὐτοὶ κληρονομήσουσιν τὴν γῆν][5]
⌜καὶ πᾶσιν ὑμῖν τοῖς ἁμαρτωλοῖς οὐχ ὑπάρξει σωτηρία,⌝[6]
[ἀλλὰ ἐπὶ πάντας ὑμᾶς καταλύσει κατάρα.][7]
7. καὶ τοῖς ἐκλεκτοῖς ἔσται φῶς καὶ χάρις καὶ εἰρήνη[8],
καὶ αὐτοὶ κληρονομήσουσιν τὴν γῆν,
ὑμῖν δὲ τοῖς ἀσεβέσιν ἔσται κατάρα.
8. τότε δοθήσεται τοῖς ἐκλεκτοῖς [φῶς καὶ χάρις, καὶ αὐτοὶ κληρονομήσουσιν τὴν γῆν, τότε δοθήσεται πᾶσιν τοῖς ἐκλεκτοῖς[9]] σοφία,
καὶ πάντες οὗτοι ζήσονται,
καὶ οὐ μὴ ἁμαρτήσονται ἔτι οὐ κατ' ἀσέβειαν[10] οὔτε κατὰ ὑπερηφανίαν,
⌜καὶ ἔσται ἐν ἀνθρώπῳ πεφωτισμένῳ φῶς καὶ ἀνθρώπῳ ἐπιστήμονι νόημα.⌝[11]
9. καὶ οὐ μὴ πλημμελήσουσιν
οὐδὲ μὴ ἁμάρτωσιν πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῶν,

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6. Τότε δώσετε τὰ ὀνόματα ὑμῶν εἰς κατάραν αἰώνιον πᾶσιν τοῖς δικαίοις,
καὶ ἐν ὑμῖν καταράσονται πάντες οἱ καταρώμενοι,
καὶ πάντες οἱ ἁμαρτωλοὶ καὶ ἀσεβεῖς ἐν ὑμῖν ὁμοῦνται
καὶ πᾶσιν ὑμῖν τοῖς ἁμαρτωλοῖς οὐχ ὑπάρξει σωτηρία.
7. καὶ τοῖς ἐκλεκτοῖς ἔσται φῶς καὶ χάρις καὶ εἰρήνη,
καὶ αὐτοὶ κληρονομήσουσιν τὴν γῆν,
ὑμῖν δὲ τοῖς ἀσεβέσιν ἔσται κατάρα.
8. τότε δοθήσεται τοῖς ἐκλεκτοῖς σοφία,
καὶ πάντες οὗτοι ζήσονται,
καὶ οὐ μὴ ἁμαρτήσονται ἔτι οὐ κατ' ἀσέβειαν οὔτε κατὰ ὑπερηφανίαν
† καὶ ἔσται ἐν ἀνθρώπῳ πεφωτισμένῳ φῶς, καὶ ἀνθρώπῳ ἐπιστήμονι νόημα. †

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[6] E omits, but this clause may form the fourth line of the stanza. Radermacher brackets it. [7] Em. by Radermacher. MS. reads καταλυσιν καταραν. E omits clause. Probably a doublet of 7 (*c*). Radermacher brackets it. [8] Also in Wisd. iii. 9; iv. 15. [9] Doublet of 7 (*a b*). [10] Em. from αληθειαν with E ⲈⲘⲞ: In ver. 7 ἀσεβέσιν is rendered by the adjective from this root ⲈⲘⲞⲨⲦ: and in x. 20 ἀσεβείας is again rendered as here by ⲈⲘⲞ: Hence there is no justification for the various emendations of λήθην, ἄγνοιαν, &c. There is something to be said for ἀμάθειαν (Radermacher). [11] E = οἱ δὲ τὴν σοφίαν ἔχοντες πραεῖς ἔσονται. G is here like an Alexandrian addition.

ወ*እ[1]ይመውቱ፡ *በመቅሠፍት፡ ወእበመዓት፣[2]
አላ፡[3] ኑልቄ፡[4] መዋዕለ፡ ሕይወትሙ፡[5] ይፈጽሙ፡
ወይልህቅ፡ ሕይወትሙ፡ በሰላም፡
ወዓመታት፡ ፍሥሓሆሙ፡ ይበዝኅ፡[6]
*በኃሜት፡ ወበሰላም፡[7] ዘለዓለም፡[8]
ውስተ፡ ዙሉ፡ መዋዕለ፡ ሕይወትሙ።።

VI. ወኮኑ፡[9] እምዝ፡[10] በዝኑ፡[11] ውሉደ፡ ሰብእ፡ በእማንቱ፡ መዋዕል፡ ተወልዳ፡ ሶሙ፡ አዋልድ፡[12] ሠናያት፡[13] ወላሕያት።።[14] 2. ወርእዩ፡ ኪደሆን፡ መላእክት፡ ውሉደ፡ ሰማያት፡[15] ወፈተውዎን፡ ወይቤሉ፡ በበይናቲሆሙ፡[16] ንዑ፡ ንሕረይ፡ ለነ፡ አንስት፡ እምውሉደ፡ ሰብእ፣ ወንለድ፡[17] ለነ፡ ውሉደ።። 3. ወይቤሎሙ፡ ስምያዛ፡[18] እንዘ፡[19] ውእቱ፡ መልአኮሙ፡ እፈርህ፡ የኀ፡ እትፍቅዱ፡[20] ይትገበር፡[21] ዝንቱ፡ ግብር፡ ወእክውን፡ አነ፡ ባሕቲትየ፡[22] ፈዳየ፡[23] ለ[24]ኃጢአት፡ ዓቢይ።።[25] 4. ወእውሥኡ፡ ሎቱ፡[26] ዙሎሙ፡[27] ወይቤሉ፡[28] መሐላ፡ ንምሐል፡ ዙልኒ፡[29] ወናውግዝ፡[30] ዙልኒ፡[31] በ[32]በይናቲነ፡ ከመ፡ ኢንሚጣ፡[33] ለዛቲ፡ ምክር፡[34] ወንግበራ፡[35] *ለዛቲ፡ [ምክር፡][36] ግብር።።[37]
5. አሜሃ፡[38] መሐሉ፡[39] ዙሎሙ፡ ኀቡረ፡ ወእውገዙ፡[40] በበይናቲሆሙ፡ ቦቱ።። 6. ወኮኑ፡[41] ዙሎሙ፡ *ክልኤ፡ ምእት፡[42] †ወወረዱ፡ ውስተ፡ አርዲስ፡ ዝውእቱ፡ ድማኑ፡ ለደብረ፡ አርሞን፡†[43]

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[1] *u, d* omit. [2] *l* reads **በመዓት፡ ወኢበመቅሠፍት፡** *u, n* omit the **እ** before **መዓት፡** We should perhaps read **በመቅሠፍት፡ መዓት፡** as in G—a familiar O. T. phrase, Isa. xlii. 25; lix. 19; Jer. xxi. 5, &c. [3] *q* reads **ወአልቦ፡** [4] *g q u, n. m t, β–n* read **ኑልቄ፡** [5] *q* omits next three words through hmt. [6] *a f h k l o* (*v*) read **ይበዝኑ፡** [7] *q* reads **በሰላም፡ ወበሓሜት፡** The **በ** before **ሰላም፡** is supported by *q, β* but om. by *α–q*. [8] *a* omits. [9] *u* reads **ወኮኑ፡** *x* adds **በውእቱ፡ መዋዕል፡** [10] *g* reads **እንዘ፡** [11] *u* reads **በዝኑ፡** [12] *g q u* put this and *g u* next word in acc. [13] *q* reads **ሠናያን፡** *b c* trans. before **አዋልድ፡** [14] *u* puts in acc. *n* reads **ልሁያት፡** and trans. it and **ሠናያት፡** *x* trans. **ሠና″** and **ሳ″**. [15] *q* reads **ሰብእ፡** [16] *u* reads **″ሆን፡** [17] *m q t, β. g u* read **ንወልድ፡** [18] *g* reads **ሳም″**. [19] *g m t*[1] *u. q* omits. *t*[2] *β* read **ዘ.** [20] *g m q, k l x. t u, β–k l x* read **ኢትፈቅዱ፡** [21] *h* reads **ኢትገብር፡** [22] *q f*[1] omit. [23] *g m t. q, b c d f h l n o x y ϸ* read **ፈዳይ፡** *u* **ፈዳዩ፡** *a e k p ϩ a* **ፈዳዩ፡** [24] *g m. q t u, β–d* read **ለዛቲ፡** *d* **ለዛ፡** [25] *m* reads **ዓቢይ፡** [26] *n* reads **ሶሙ፡** [27] *u* omits. [28] *q t u, β–n.* So also G[s]. *g m,* G[g] omit. *n* adds **ዙሎሙ፡** [29] *n* adds **በበይናቲነ፡** [30] *g t*[1] *u. m, t*[2] *β* read **ወንትዋገዝ፡** *q* omits. [31] *g m t. q u, β* omit. [32] *u* reads **በበ፡** [33] *n* reads **ንመይጣ፡** [34] *o* omits. [35] *u* omits next three words. *n* reads **″ንንብራ፡** [36] Bracketed as an intrusion from preceding clause. *e* reads **ምክረ፡** [37] *g. m q t, β–d e n* read **ግብረ፡** *d* **ግብራ፡** *n* **ምክረ፡** *e* omits. [38] *n* reads **አማነ፡** [39] *a k* omit. [40] *t*[2] *y* read **″ተዋገዙ፡** *β–a d* add **ዙሎሙ፡** *x* trans. **ዙል″** after **በበ″** and **ቦቱ፡** before it. [41] G has here the superscription **ኀቡ፡ ስሕቶ፡ መላእክት፡ በአዋልድ፡ ሰብእ፡** [42] *t. g m u* read in acc.

καὶ οὐ μὴ ἀποθάνωσιν ἐν ὀργῇ θυμοῦ,
ἀλλὰ τὸν ἀριθμὸν αὐτῶν ζωῆς ἡμερῶν πληρώσουσιν,
καὶ ἡ ζωὴ αὐτῶν αὐξηθήσεται ἐν εἰρήνῃ,
καὶ τὰ ἔτη τῆς χαρᾶς αὐτῶν πληθυνθήσεται
ἐν ἀγαλλιάσει καὶ εἰρήνῃ αἰῶνος
ἐν πάσαις ταῖς ἡμέραις τῆς ζωῆς αὐτῶν.

Gᵉ

VI. Καὶ ἐγένετο ὅταν ἐπληθύνθησαν οἱ υἱοὶ τῶν ἀνθρώπων, ἐν ἐκείναις ταῖς ἡμέραις ἐγεννήθησαν[1] θυγατέρες ὡραῖαι ⌈καὶ καλαί. 2. καὶ ἐθεάσαντο⌉ αὐτὰς οἱ ἄγγελοι υἱοὶ οὐρανοῦ καὶ ἐπεθύμησαν αὐτάς, καὶ εἶπαν πρὸς ἀλλήλους Δεῦτε ἐκλεξώμεθα ἑαυτοῖς γυναῖκας ἀπὸ τῶν ἀνθρώπων, καὶ γεννήσομεν ἑαυτοῖς τέκνα. 3. καὶ εἶπεν Σεμειαζᾶς πρὸς αὐτούς, ὃς ἦν ἄρχων αὐτῶν Φοβοῦμαι μὴ οὐ θελήσετε ποιῆσαι τὸ πρᾶγμα τοῦτο, καὶ ἔσομαι ἐγὼ μόνος ὀφειλέτης ἁμαρτίας μεγάλης. 4. ἀπεκρίθησαν οὖν αὐτῷ πάντες, Ὀμόσωμεν ὅρκῳ πάντες καὶ ἀναθεματίσωμεν πάντες ἀλλήλους μὴ ἀποστρέψαι τὴν γνώμην ταύτην, μέχρις οὗ ἂν [τελέσωμεν αὐτὴν καὶ][2] ποιήσωμεν τὸ πρᾶγμα τοῦτο. 5. τότε ὄμοσαν πάντες ὁμοῦ καὶ ἀνεθεμάτισαν ἀλλήλους ἐν αὐτῷ . . . .

Gˢ

VI. Καὶ ἐγένετο ὅτε ἐπληθύνθησαν οἱ υἱοὶ τῶν ἀνθρώπων, ἐγεννήθησαν αὐτοῖς θυγατέρες ὡραῖαι. 2. καὶ ἐπεθύμησαν αὐτὰς οἱ ἐγρήγοροι ⌈καὶ ἀπεπλανήθησαν ὀπίσω αὐτῶν,⌉ καὶ εἶπον πρὸς ἀλλήλους Ἐκλεξώμεθα ἑαυτοῖς γυναῖκας ἀπὸ τῶν θυγατέρων τῶν ἀνθρώπων τῆς γῆς. 3. καὶ εἶπε Σεμιαζᾶς ὁ ἄρχων αὐτῶν πρὸς αὐτούς Φοβοῦμαι μὴ οὐ θελήσητε ποιῆσαι τὸ πρᾶγμα τοῦτο, καὶ ἔσομαι ἐγὼ μόνος ὀφειλέτης ἁμαρτίας μεγάλης. 4. καὶ ἀπεκρίθησαν αὐτῷ πάντες ⌈καὶ εἶπον⌉ Ὀμόσωμεν ἅπαντες ὅρκῳ καὶ ἀναθεματίσωμεν ἀλλήλους τοῦ μὴ ἀποστρέψαι τὴν γνώμην ταύτην, μέχρις οὗ ἀποτελέσωμεν αὐτήν. 5. τότε πάντες ὤμοσαν ὁμοῦ καὶ ἀνεθεμάτισαν ἀλλήλους. 6. ἦσαν δὲ οὗτοι διακόσιοι οἱ καταβάντες ἐν ταῖς ἡμέραις Ἰάρεδ εἰς τὴν κορυφὴν τοῦ Ἑρμονιεὶμ ὄρους, καὶ ἐκάλεσαν τὸ ὄρος Ἑρμών, καθότι ὤμοσαν καὶ ἀνεθεμάτισαν ἀλλήλους ἐν αὐτῷ[3].

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[1] E Gˢ add *αὐτοῖς*. [2] Bracketed as a doublet. E Gˢ omit. [3] Gᵉ omit through homoioteleuton.

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q omits. Other MSS. put numerals. [43] Gˢ has *οἱ καταβάντες*: that is **ዘወረዱ**: As Gˢ has *οἱ καταβάντες ἐν ταῖς ἡμέραις* Ἰάρεδ *εἰς τὴν κορυφὴν τοῦ* Ἑρμονιεὶμ *ὄρους* our text ought to run **ዘወረዱ፡ በመዋዕል፡ ያሬድ፡ ውስተ፡ ድማህ፡ ሰደበር፡ ጽርሞን፡** Thus it would appear that **ጽርዱስ፡** is a corruption of Ἰάρεδ and **ዝውጽኮ፡** *gt, bcdo ̣a ̣b* or **ዘውጽኮ፡** *mqu*,

ወጸውዕዎ:[1] ለ*ደብረ:[2] አርሞን: እስመ: መሐሉ:[3] ቦቱ:[4] ወአውገዙ: በበይናቲሆሙ:። 7. ወዝንቱ: አስማቲሆሙ: ለ[5]መላእክቲሆሙ: ሠሚአዛዝ:[6] ዝንቱ:[7] ውእቱ: መልአኮሙ: *አራኪበራሜኤል:[8] ኮኮቢኤል:[9] ጣሚኤል:[10] ራሚኤል:[11] ዳንኤል: ኤዜቄኤል:[12] በራቂየል:[13] አሳኤል:[14] አርማሮስ:[15] በጣርኤል:[16] አናንኤል:[17] ዘቄኤል:[18] ሰምሰፔኤል:[19] ሰተርኤል:[20] ጡርኤል:[21] ዮምያኤል:[22] †አራዝያል:†[23] እሱ: እሙንቱ: *ሀበይት: ዓሠርተ: ዚአሆሙ።[24] VII. (እሱ:)[25] ወ*ባዕዳን:[26] *ዝሱ: ምስሌሆሙ:[27] [ወ][28]ነሥኡ: ሎሙ:[29] አንስተ:[30] ወኃረዩ:[31] ዝሱ:[32] ለሰ: ርእሱ: አሕተ፤[33]

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aefhklnpx a corruption of **ወስተ:** In the next place the **ደብረ:** is supported by *β* but omitted by *α*. In this passage, as Hallévi (*Journ. Asiat.*, 1867, pp. 356–7) has pointed out, there is a play on the name Jared if we retranslate into Hebrew יֵרְדוּ בְיֹמֵי יֶרֶד. We can hardly help assuming, therefore, that this part of the text is ultimately derived from a Hebrew source, though on other grounds we are obliged to postulate an Aramaic original of most of vi–xxxvi. *x* omits next three words. [1] *g* reads **ወጸውዖ:** (sic). [2] *q* omits. We should expect **ደብር:** [3] We have here again a paronomasia אחרימו . . . הֶרְמוֹן. This play originated probably first in Hebrew like that in n. 43, p. 13. [4] *bcefhl*[2]*no* and G[s]. *α*, *adl*(*r*)*y* ,*a* omit. [5] *q* omits. [6] *q*. *g* reads **ሴሚ: አዛዚ:** *m*, *β–de* **ስምያዛ:** *tu* **ሴምአዛዝ:** *d* **ሲሚ".** *e* **ስሚአዛ:** The word is from שְׁמְעוֹא or שְׁמְחוֹאי. [7] *α–q*. So G[s] οὗτος. *qβ* read **ዘ.** [8] *gmu* save that *mu* read as one word and *g* divides into two after **ኪ**, and the three MSS. omit the final **ል.** *q* reads **አራክብራኤሚ:** *t*, *l* **አራኪበራሜኤል:** save that *l* reads **ማ** for **ሚ.** *a* **ኡራኪበርሜኤል:** *dkn* **"ራሚኤል:** *bcefhnox* ,*a* ,*b* **"ራሜኤል:** *l* **አራኪበራማኤል:** Here **ራሚኤል:** probably corrupt for **አራኪኤል:** Thus we have in G[s] Ἀρακιήλ (cf. Ῥακιήλ no. 20 in G[s]); and again in G[s] in viii. 3 where it is speaking of Ἀρακιήλ we have ὁ δὲ *τρίτος ἐδίδαξεν τὰ σημεῖα τῆς γῆς.* Thus Ἀρακιήλ = ארקיאל where ארק = earth. This angel is mentioned as unfallen in *Sib. Or.* II. 215–17. Κιμβρά is corrupt. [9] *gm*. *q* reads **ኮበባኤል:** *tu* **ኮከብ".** *β* **አኪቤኤል:** save that *l* reads **ኬ** for **ኪ.** The name is from כוכביאל = 'star of God.' [10] *mqtu*, *β–eo* ,*a*. *g* reads **ጥሚኤል:** *eo* ,*a* **ጣሚ".** The name = תומיאל 'the perfection of God' (Schwab, *Vocabulaire de l'angélologie d'après les MSS. Hébreux*, p. 375). [11] *t*. *g* reads **ራማኤል:** *m* **ራም".** *q*, *β* **ራሙ".** This angel is referred to in Apoc. Baruch lv. 3, where see my note. [12] *gmq*, *acdefhkln*,*a*. *t* reads **አዛቂኤል:** *bx* **አዝቂኤል:** ("**ቂኤል:** *x*). *o* **ኤዜቂ".** *u* illegible. Since G[s] viii. 3 writes ὁ δὲ ὄγδοος ἐδίδαξεν ἀεροσκοπίαν this word comes from שְׁחַק. שְׁחַק is rendered by ἀήρ in 2 Ki. xxii. 12; Ps. xviii. 11 (Beer). [13] *gm*. *q* reads **በራቂያል:** *t* **ባራቅኤል:** *aefhko*,*b* **ስራቂያል:** *bcdln*,*a* **"ቂያል:** *x* **"ቂኤል:** The word = ברקיאל. [14] *g*, *β–kl*. *m*, *kl* read **አስኤል:** *q* **አራስኤል:** *t* **አሳሒል:** The word = עזאל (Schwab), but see other forms in Appendix. [15] *gq*, *n*. *m* reads **አርመርስ:** *t* **አርሜርስ:** *u* illegible. *β–e* **አርምርስ:** *e* **አርሞርስ:** Since G[s] viii. 3 writes with reference to this angel ὁ δὲ ἑνδέκατος Φαρμαρὸς ἐδίδαξεν . . . ἐπαοιδάς . . . καὶ ἐπαοιδῶν λυτήρια the name may be derived from חרם

G^{E}

7. Καὶ ταῦτα τὰ ὀνόματα[1] τῶν ἀρχόντων αὐτῶν· Σεμιαζά, οὗτος ἦν ἄρχων αὐτῶν· Ἀραθάκ, Κιμβρά, Σαμμανή, Δανειήλ, Ἀρεαρώς, Σεμιήλ, Ἰωμειήλ, Χωχαριήλ, Ἐζεκιήλ, Βατριήλ, Σαθιήλ, Ἀτριήλ, Ταμιήλ, Βαρακιήλ, Ἀνανθνά, Θωνιήλ, Ῥαμιήλ, Ἀσεάλ, Ῥακειήλ, Τουριήλ. 8. οὗτοί εἰσιν ἀρχαὶ αὐτῶν οἱ δέκα[2].

VII. Καὶ[3] ἔλαβον ἑαυτοῖς γυναῖκας· ἕκαστος αὐτῶν ἐξελέξαντο ἑαυτοῖς γυναῖκας[4], καὶ ἤρξαντο εἰσπορεύεσθαι πρὸς

G^{S}

7. Καὶ ταῦτα τὰ ὀνόματα τῶν ἀρχόντων αὐτῶν· α′ Σεμιαζᾶς, ὁ ἄρχων αὐτῶν, β′ Ἀταρκούφ, γ′ Ἀρακιήλ, δ′ Χωβαβιήλ, ε′ Ὀραμμαμή, ϛ′ Ῥαμιήλ, ζ′ Σαμψίχ, η′ Ζακιήλ, θ′ Βαλκιήλ, ι′ Ἀζαλζήλ, ια′ Φαρμαρός, ιβ′ Ἀμαριήλ, ιγ′ Ἀναγημάς, ιδ′ Θαυσαήλ, ιε′ Σαμιήλ, ις′ Σαρινᾶς, ιζ′ Εὐμιήλ, ιη′ Τυριήλ, ιθ′ Ἰουμιήλ, κ′ Σαριήλ.

VII. *Οὗτοι καὶ οἱ λοιποὶ πάντες[5] [ἐν τῷ χιλιοστῷ ἑκατοστῷ ἑβδομηκοστῷ ἔτει τοῦ κόσμου[6]] ἔλαβον ἑαυτοῖς γυναῖκας,

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[1] On these names see other Table in the Appendix. [2] The manuscript reading seems corrupt for *ἀρχαὶ αὐτῶν τῶν δεκάδων*, a literal rendering of ראשיהן דעשרתא. We have an undoubted case of this in xix. 2 *αἱ γυναῖκες αὐτῶν τῶν . . . ἀγγέλων*. Radermacher proposes *ἀρχαὶ αὐτῶν οἱ (ἐπὶ) δέκα*, but this would mean 'their chiefs over ten (angels).' In G we should have *οἱ δεκαδάρχαι αὐτῶν*. [3] See note 5. [4] E = *ἐξελέξατο ἕκαστος ἑαυτῷ μίαν*. [5] E = *καὶ οἱ λοιποὶ πάντες μετ' αὐτῶν καί*, where the final *καί* is an intrusion. [6] Additions of Syncellus.

(Dillmann). [16] *g m t u. q* reads **በጥርሔል**: *b x* **በጥራሔል**: *a c d e f k ɔ* **በጥረሔል**: *h n o ḅ* **በጥረዓል**: *l* **በጠረሔል**: [17] *g m q t, d e l n ɔ. u* illegible. *a f h k o x ɔ ḅ* read **ሕናንሔ**: *b c* **ሕናንሒ**: The word = ענניאל. [18] *n. g m* (*u*?) read **ዘቂሌ**: *q* **ዝቅሌ**: *t* **ዘቂሌ**: *β–n* **ዘቂዬ**: [19] *g*. So also *c e f h k l n o ɔ ḅ* save that they read **ሰምሳ″**. *m* reads **ሳምሳፔሌሔል**: *q* **ስምሳፔል″**. *t u* **ስምሳፔቤ″**. *a b x* **ሰምሳፄ″**. *d* **ሰምሳፀ″**. Since G^{S} viii. 3 describes the functions of this angel as *ὁ δὲ ἕβδυμος ἐδίδαξε τὰ σημεῖα τοῦ ἡλίου* the name was from שמש, i. e. שמשיאל. [20] *g m. q* reads **ኦርትሔል**: *t* **ሳትር″**. *u* **ሰራት″**. *a c d e f h k o ḅ* **ሰርት″**. *l ɔ* **ሰርት″**. *b x* **ዐርት″**. *n* **ሶርስት″**. Schwab (p. 309) derives the word from Aram. סטריאל = 'God is on my side.' [21] *m q, β–n y. g t u, y* read **ሠርሔል**: *n* **ጡራ″**. Word = Aram. טוריאל = 'Rock of God.' After this our text has lost a proper name. [22] *q, β. g u* read **የ·ምያል**: *m t* read **የ·ምየል**: Word = יומיאל. See Gen. xlvi. 10 (Schwab). [23] *g q u, β. m* reads **ኦራዝየል**: *t* **ኮራዝሔል**: This word recurs in viii. 3 as **ኤስድርሔል**:—in all cases corrupt for **ሰሪሔል**: which = סהריאל where סהר = 'moon.' This angel (viii. 3) looked after the moon. [24] *t u. g* reads **ፀበይት**: **ዓሠርቱ**: **ዚ″**. *m* **ሐበይቶሙ**: **ዓሠርቱ**: **ዚ″**. *q* **ዐበይት**: **፲ዚ″**. *β, x* **ሀበይቶሙ**: **ለ**(+**እሙንቱ**: *x*)**ፀፀመላእክት**: *t*[2] **ሀበይት**: **ለክልኤ**: **ምእት**: **መላ″**. [25] Supplied from G^{S}. [26] *β–n. g m t u, n* read **ባዕድ**: *q* **ባዕደ**: [27] *q* reads **ዚእሆሙ**: **ዘ·ሎ**: [28] *q* reads **ዝ·ሎሙ**: [29] Interpolated. [30] *a. a d e f h k n o ɔ ḅ* read **ኦንስትደ**: *b c l x* **ኦንስቲደ**: [31] *t, l x ɔ* **ወንሪየ**: [32] *q* reads **ዝ·ሎሙ**: [33] *a, a k n y ɔ.* Other MSS. add **አሐተ**: **አሐተ**:

ወወጠኑ: ይባሉ:[1] ኀቤሆን: ወ*ተደመሩ:[2] ምስሌሆን:[3] ወመሀርዎን: ሥራይተ: ወ*ሥብዓታት:[4] ወመቲረ: ስርው: ወዕፀው:[5] አመርዎን::[6] 2. ወእማንቱሰ: ፀንሳ: ወወለዳ: *ረዓይተ: ዓበይተ: ወ[7]ቆሞሙ: በበ: ፭፻:[8] በእመት:: 3. እለ:[9] በልዑ: ዙሎ:[10] ጻማ: ሰብእ: †እስከ:†[11] ስእንዎሙ:[12] *ሰብእ: ሴስዮት::[13] 4. [ወ]ተመይጡ:[14] ረዓይተ: ላዕሌሆሙ: ወይበልዕዎሙ:[15] ለሰብእ::[16] 5. ወወጠኑ:[17] የአብሱ: በአዕዋፍ: ወደቡ:[18] አራዊት: ወበዘይትሐወሥ: ወበዓሳት: ወሥጋሆሙ: በበይናቲሆሙ: ይትባልዑ:[19] ወደመ: ይሰትዩ:[20] [እምኔሃ:][21] 6. አሚሃ:[22] ምድር: ሰከየቶሙ:[23] ለዓማዲያን:[24] VIII. ወአዛዝኤል: መሀሮሙ: ለሰብእ: ገቢረ: አስይፍት:[25] ወመጣብዓት:[26] ወወልታ: ወድርዐ:[27] እንግድዓ: ወ[28]አርአዮሙ:[29] †ዘእምድኅሬሆሙ:†[30] ወምግባሮሙ:[31] ወ[32]አውቃሩት: ወሰርጉ: ወተዝሕሎት:[33] ወአሰንዮት:[34] ቀርንብ:[35] ወእብሃ: *እምዙሱ: እብን:[36]

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[1] *q* reads የአብሱ: [2] Possibly corrupt for ተገመሩ: or rather ይትገመሩ: = G^{g} *μαίνεσθαι*. [3] *m* adds ኒ. [4] *g m t, a c e f k n x ϱ*. *q u, h ϸ* read ስብዐ″. *b* ሰብዓ″. *l o* ሰብአ″. *d* ስበዐ″. [5] *g q t*^{1}, *ny*. So G^{g} *τὰς βοτάνας*. *m* reads ዕፀ: *u, t*^{2} *β–ny* read ዕፀው: Here ዕፀው: is a rendering of *βοτάνας* as in Wisd. xvi. 12, and must be translated 'plants' or 'shrubs,' as in *Jub.* x. 12. We have this use of עֵץ in the Hebrew Book of Noah which treats of the subject in our text. הניר המלאך לרפא בעצי הארץ = 'the angel showed how to heal with the plants (or shrubs) of the earth.' [6] *q* reads አማሬዋን: [7] *m* reads ኃደላነ: ረዓይተ: *q ረ″* ወዐበይተ: ወ. [8] *m* reads ሠላሳ: ምእት: [9] *m, f*. All other MSS. read እሉ: [10] Corrupt for እሉ: a rendering of the Greek art. *τούς*. [11] = *ὥστε* (as in Matt. xxvii. 14; Mark ii. 2; 1 Cor. xiii. 2). Corrupt for *ὡς δέ*. Read ወሶበ: *x* reads ወ. [12] *n x* read ስእኑ: [13] *q, a k. g m t u, β–a k n* (*x*) read ሴስ″ ስ″. *n* (*x*) ሴስዮትሙ: ስ″. [14] The ወ may have arisen in E through a misreading of *ὡς δέ* as *ὥστε* in the preceding verse. ተመ″ = *ἐτράπησαν*, which seems preferable to *ἐτόλμησαν* in G^{g}. [15] *q* = G *καὶ κατεσθίουσαν*. All other MSS. read ይብልዕዎሙ: [16] *q* omits. [17] *q* reads ወተመይጡ: [18] *g m q, t*^{2}, *a b c d e f h k o x ϱ ϸ*. *t*^{1} *u, l n* read ወቦ. [19] *a b c v x*. *a* and the rest of *β* read ተባልዑ: In the case of this verb and the next the MSS. are strangely divided. We require here either an imperf. indic. representing the practice of the giants (= *κατεσθίουσαν*) or a subjunctive (= *καθεσθίειν*) after ወጠኑ: Here the best MSS. are wrong, but right in the case of the next verb. [20] *a–t*. *t, β* read ሰትዩ: [21] Bracketed as a doublet of አሚሃ: [22] *n* omits. [23] *g* reads ሰከየቶሙ: [24] *g*. Other MSS. read ለዓማፅደን: [25] *n* reads ሰፍይፍ: [26] *g t u*, save that *g* reads ″ብሕት: *m q, β* read መጥባሕት: [27] *g q u*. *m t, β* read ወድርዓ: [28] *q, b c d f h n o x ϱ ϸ*. Other MSS. omit. [29] *c* reads አርአዮ: [30] = *τὰ μετ᾽ αὐτά* corrupt for *τὰ μέταλλα*. [31] *q, t*^{2} *e*. Other MSS. read ወምግባሪሆሙ: save that *n* omits the initial ወ. [32] *a*. *β* omits. [33] *q* reads ወተዝሕሎ: [34] *a, e*. *β–e* read ወአሠንዮ: [35] *g*. *q* reads ቅርንብ: *m t u, β* ቀራንብት: This together with the preceding word = *τὸ καλλιβλέφαρον*. [36] = *παντοίους*.

Gᵉ

αὐτὰς καὶ μιαίνεσθαι[1] ἐν αὐταῖς· καὶ ἐδίδαξαν αὐτὰς φαρμακείας καὶ ἐπαοιδὰς καὶ ῥιζοτομίας, καὶ τὰς βοτάνας ἐδήλωσαν αὐταῖς. 2. Αἱ[2] δὲ ἐν γαστρὶ λαβοῦσαι ἐτέκοσαν γίγαντας μεγάλους ἐκ πηχῶν τρισχιλίων, 3. οἵτινες κατέσθοσαν τοὺς κόπους τῶν ἀνθρώπων. ὡς δὲ[3] οὐκ ἐδυνήθησαν αὐτοῖς οἱ ἄνθρωποι ἐπιχορηγεῖν, 4. οἱ γίγαντες ἐτόλμησαν[4] ἐπ' αὐτούς, καὶ κατεσθίοσαν τοὺς ἀνθρώπους. 5. καὶ ἤρξαντο ἁμαρτάνειν ἐν τοῖς πετεινοῖς καὶ τοῖς (θ)ηρίοις καὶ ἑρπετοῖς καὶ τοῖς (ἰ)χθύσιν, καὶ ἀλλήλων τὰς (σ)άρκας κατεσθίειν, καὶ τὸ αἷμα (ἔ)πινον. 6. τότε ἡ γῆ ἐνέτυχεν κατὰ τῶν ἀνόμων.

VIII. Ἐδίδαξεν τοὺς ἀνθρώπους Ἀζαὴλ μαχαίρας ποιεῖν καὶ ὅπλα καὶ ἀσπίδας καὶ θώρακας [διδάγματα ἀγγέλων], καὶ ὑπέδειξεν αὐτοῖς τὰ μέταλλα[5] καὶ τὴν ἐργασίαν αὐτῶν, καὶ ψέλια καὶ κόσμους καὶ στίβεις[6] καὶ τὸ καλλιβλέ-

Gˢ

καὶ ἤρξαντο μιαίνεσθαι ἐν αὐταῖς [ἕως τοῦ κατακλυσμοῦ]. 2. καὶ ἔτεκον [αὐτοῖς γένη τρία· πρῶτον][7] γίγαντας μεγάλους, [οἱ δὲ Γίγαντες †ἐτέκνωσαν† Ναφηλείμ, καὶ τοῖς Ναφηλεὶμ †ἐγεννήθησαν† Ἐλιούδ. καὶ ἦσαν αὐξανόμενοι κατὰ τὴν μεγαλειότητα αὐτῶν.][7] καὶ ἐδίδαξαν [ἑαυτοὺς καὶ] τὰς γυναῖκας ἑαυτῶν φαρμακείας καὶ ἐπαοιδάς.

VIII. [Πρῶτος] Ἀζαὴλ [ὁ δέκατος τῶν ἀρχόντων] ἐδίδαξε ποιεῖν μαχαίρας καὶ θώρακας καὶ [πᾶν] σκεῦος πολεμικόν, καὶ τὰ μέταλλα τῆς γῆς [καὶ τὸ χρυσίον] πῶς ἐργάσωνται καὶ [ποιήσωσιν αὐτὰ] κόσμια [ταῖς γυναιξί, καὶ τὸν ἄργυρον ἔδειξε δὲ αὐτοῖς] καὶ τὸ †στίλβειν†[8] καὶ τὸ καλλωπίζειν καὶ τοὺς ἐκλεκτοὺς λίθους

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[1] E = *μίγνυσθαι*. See note 2 on p. 16. [2] MS. reads *εν*. [3] E = *ὥστε*. [4] E = *ἐτράπησαν*, of which *ἐτόλμησαν* seems a corruption. [5] MS. *μεγαλα*. [6] Gˢ has *στιλβειν* which is corrupt. See note 8 below. The Aram. was prob. צרירא. Cf. 2 Kings ix. 30; Jer. iv. 30: Heb. פוך. [7] These clauses, though omitted by E and Gᵉ, go back to the original. That three classes of giants were mentioned in this chapter is presupposed by lxxxvi. 4; lxxxviii. 2. Moreover, *Jubilees* vii. 21–22 is based on this passage: 'The Watchers took unto themselves wives . . . and they begat sons the Nâphîdîm . . . and they devoured one another, and the Giants slew the Nâphîl and the Nâphîl slew the Eljô and the Eljô mankind.' In ver. 24 of the same chapter, *Jubilees* quotes the greater part of viii. 5 of E and Gᵉ. Hence, whereas Gˢ omits vii. 3–6 and E and Gᵉ omit portions of vii. 2 which Gˢ preserves, both texts are here defective. The three classes of giants go back to Gen. vi. 4. The Γίγαντες = נְפִלִים, the Ναφηλείμ = נְפִילִים, and the Ἐλιούδ the אֲנָשֵׁי הַשֵּׁם. *ἐτέκνωσαν* and *τοῖς* N″ *ἐγεννήθησαν* may be corrupt. We should expect according to *Jub.* vii. 22 *ἔκτειναν* and *οἱ* N″ *ἔκτειναν*. [8] Corrupt: *στιβίζειν* (Diels).

ክቡረ:[1] [ወሕሩየ:][2] ወዙሎ: ጥምዓታት:[3] ኅብር:[4] [ወተውላጠ: ዓለም]::[5] 2. ወኮነ:[6] *ርስዓን:[7] [ዓቢይ: ወ][8]ብዙኅ:[9] ወዘመዉ:[10] ወተሳሕቡ:[11] ወ*ማሰኑ:[12] ዙሎ:[13] ፍናዊሆሙ::[14] 3. አሚዚራስ:[15] መሀረ:[16] መሳብዕያነ:[17] ወመታርደያነ: ሥርዋተ:[18] ወ[19]አርማሮስ:[20] ፈቲሐ:[21] ስብዐታተ:[22] ወ*በራቃያል:[23] ረዓይያነ:[24] ከዋክብተ: ወኮከብኤል:[25] ተእምርታተ: ወ*ጠሚኤል:[26] መሀረ:[27] ርእየ:[28] ኮከብ: ወ*አስድርኤል:[29] መሀረ: ሩፀተ: ወርኅ::[30] 4. ወበሕጕለተ:[31] ሰብእ: ፀርሐ: ወበጽሐ: ቃሎሙ: ሰማየ:: IX. ወ[32]አሜሃ: ሐወጹ: ሚካኤል: *ወዑርኤል: ወሩፋኤል

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[1] *t*[2], *bcefhlox*ḅ. *gmqt*[1]*u*, *adkn*ạ read **ክቡር:** [2] *gu*, *t*[2]*bcefhlnox*ḅ. *mt*[1], *adk*ạ read **ወኅሩይ:** Since *q*, Gᵍˢ omit, the word is either a dittographic rendering or an interpolation. [3] *g* reads **ጥምዐ″.** [4] *g* reads **ኅብረ:** [5] In **ተውላጠ:** we have (as Dillmann observed) a corrupt transliteration of *μέταλλα*. Hence we have here a dittography. See note 30, p. 16, and 5, p. 17. The complete phrase *τὰ μέτ. τῆς γῆς* is found in Gˢ. *g* reads **ተወለጠ:** [6] *g* reads **ወኮኑ:** [7] *mu*. *g* reads **ረሲዓን:** *q* **ርስአኑ:** *t*, *β* **ርስዓት:** [8] *mtu*, *β*. *gq* read **ዓቢየ: ወ.** Since Gᵍˢ omit I have bracketed the word as an intrusion. [9] *mtu*, *β–d*. *d* omits together with preceding **ወ.** *gq* read **ብዙኅ:** but *q* trans. after next word. [10] *gmt*[1]*u*. *q* reads **ወዘምዎ:** *t*[2] *β* **ዘምዎ:** [11] *g*. *mt*, *β* read **ወስሕቡ:** *u* **ተስሕቡ:** *q* omits. *ak* add **ወዘመዉ:** [12] *m*[1]. *g*, *qtu*, *m*[2]*adeklny*ạ read **ማሰኑ:** *bcfhox*ḅ **ማሰና:** [13] *gu* and apparently *q*. Other MSS. read **ዙሉ:** [14] *e* reads **ፍኖቶሙ:** [15] *g*. *m* reads **አሚዘ″.** *q* **አሚዛ″.** *tu* **ኢሚዝ″.** *akl* **አሚዛራኅ:** *bcdefhox*ạḅ **አሜዛ″.** *n* **አሚዛራዕ:** [16] *g* reads **ምህረ:** *t*[2] *β* add **ዙሎ:** [17] *u*, *β*. *g* reads **መስብዒያነ:** *mqt* **መስብዕያነ:** [18] *β*. *a* reads **ሥራያት:** [19] *a–q*, *n*. *q*, *β–n* omit. [20] *ak* read **አርምርስ:** *cf* **አርማኖስ:** [21] *gmq*. *tu*, *β* read **ፈትሐ:** [22] *qu*, *acdel*ḅ. *g* reads **ስብሓታት:** *m* **ስብዓታት:** *t*, *fhknox* **ስብዓታት:** *b* **ሰብዐ″.** [23] *g*. *m* reads **በራቅኤል:** *q* **በራቂያን:** *tu* **በራቅየል:** *abk* **በርቅዓል:** *chnox*ạ **በረቅዓል:** *def* **በረቀዓል:** *l* **በረቃዓል:** *y* **በረቀአል:** [24] *t*, *abcdehkox*ạḅ. *gm* read **ራእያነ:** *qu*, *fln* **ረአይያነ:** *q* omits next six words. [25] *ak* read **አኪቤኤል:** [26] *ak*. *g* (over an erasure) *mu* read **ጥሚኤል:** *t* **ጥሚ″.** *bcdefhlnox*ạḅ **ጥም″.** This word is corrupt. Gᵍˢ has Σαθ(ι)ήλ, corrupt (?) for Ζακιήλ. We should perhaps read **ዛኪኤል:** See note 8 below. [27] *g* omits next four words through hmt. [28] *t*, *efhno*ḅ. *mu*, *abcdkx*ạ read **ራእየ:** *l* **ረአይያነ:** [29] *m*. *q* reads **እስድኤል:** *t* **እስዳርኤል:** *u* is illegible. *β–c* read **አስራድኤል:** *c* **አስራድኤ:** All corrupt for **ሰሪኤል:** or some such form. See no. 21 in list of names in Appendix. [30] *m* omits. [31] *q* reads **እምብዝን: ተንጕሎት:** [32] *aekln*(*r*) omit.

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[1] Since Gˢ has *τὸ καλλωπίζειν* the Aram. may have been simply מְשַׁפֵּר. [2] E adds *τὰ μέταλλα τῆς γῆς*—a doublet. See note 30, p. 16. Observe that *τῆς γῆς* is found in Gˢ but not in Gᵍ. [3] E = *ἐπαοιδοὺς καὶ ῥιζοτόμους*. [4] Found also in Dan. v. 12 מְשָׁרֵא קְטִרִין where Theod. translates it *λύων συνδέσμους*. [5] See note 13, p. 14.. [6] E = *ἀστρολόγους*. [7] Corrupt for Χωχαβιήλ. See note 9, p. 14. [8] Corrupt for Ζακιήλ or Ἐζεκιήλ. See note 12, p. 14: also next note. [9] This word (which is translated in E) is corrupt

Gᵍ

φαρον[1] καὶ παντοίους λίθους ἐκλεκτοὺς καὶ τὰ βαφικά[2]. 2. καὶ ἐγένετο ἀσέβεια πολλή, καὶ ἐπόρνευσαν καὶ ἀπεπλανήθησαν καὶ ἠφανίσθησαν ἐν πάσαις ταῖς ὁδοῖς αὐτῶν. 3. Σεμιαζᾶς ἐδίδαξεν ἐπα(οι)δὰς καὶ ῥιζοτομίας[3]· Ἀρμαρὼς *ἐπαοιδῶν λυτήριον[4]· (Βα)ρακιὴλ[5] ἀστρολογίας[6]· Χωχιὴλ[7] τὰ σημειωτικά· Σαθ(ι)ήλ[8] ἀστεροσκοπίαν[9]· Σεριὴ(λ)[10] σεληναγωγίας[11].

Gˢ

καὶ τὰ βαφικά· ⌈καὶ ἐποίησαν ἑαυτοῖς οἱ υἱοὶ τῶν ἀνθρώπων καὶ ταῖς θυγατράσιν αὐτῶν, καὶ παρέβησαν καὶ ἐπλάνησαν τοὺς ἁγίους⌉. 2. καὶ ἐγένετο ἀσέβεια πολλὴ ⌈ἐπὶ τῆς γῆς,⌉ καὶ ἠφάνισαν τὰς ὁδοὺς αὐτῶν. 3. ⌈ἔτι δὲ καὶ ὁ πρώταρχος αὐτῶν⌉ Σεμιαζᾶς ἐδίδαξεν † εἶναι ὀργὰς[12] κατὰ τοῦ νοός, καὶ ῥίζας βοτανῶν ⌈τῆς γῆς⌉. ⌈ὁ δὲ ἐνδέκατος⌉ Φαρμαρὸς ἐδίδαξε ⌈φαρμακείας, ἐπαοιδάς, σοφίας, καὶ⌉ ἐπαοιδῶν λυτήρια· ὁ ἕνατος ⌈ἐδίδαξεν⌉ ἀστροσκοπίαν· ὁ δὲ τέταρτος ⌈ἐδίδαξεν⌉ ἀστρολογίαν· ὁ δὲ ὄγδοος ἐδίδαξεν ἀεροσκοπίαν· ⌈ὁ δὲ τρίτος ἐδίδαξε τὰ σημεῖα τῆς γῆς· ὁ δὲ ἕβδομος ἐδίδαξε τὰ σημεῖα τοῦ ἡλίου⌉· ὁ δὲ εἰκοστὸς ἐδίδαξε τὰ σημεῖα τῆς σελήνης. ⌈πάντες οὗτοι ἤρξαντο ἀνακαλύπτειν τὰ μυστήρια ταῖς γυναιξὶν αὐτῶν καὶ τοῖς τέκνοις αὐτῶν. μετὰ δὲ ταῦτα⌉ [VII.4–5] ἤρξαντο οἱ γίγαντες κατεσθίειν ⌈τὰς σάρκας⌉ τῶν ἀνθρώπων[13]·

Gᵍ

4. τῶν οὖν[14] ἀνθρώπων ἀπολλυμένων ἡ βο(ὴ) εἰς οὐρανοὺς ἀνέβη.

IX. Τότε παρ(α)κύψαντες Μιχαὴλ καὶ Οὐ(ρι)ὴλ καὶ Ῥαφαὴλ

Gˢ¹

4. καὶ ἤρξαντο οἱ ἄνθρωποι ἐλαττοῦσθαι ⌈ἐπὶ τῆς γῆς. οἱ δὲ λοιποὶ⌉ ἐβόησαν εἰς τὸν οὐρανὸν ⌈περὶ τῆς κακώσεως αὐτῶν, λέγοντες εἰσενεχθῆναι τὸ μνημόσυνον αὐτῶν ἐνώπιον Κυρίου⌉.

IX. Καὶ ⌈ἀκούσαντες οἱ τέσσαρες μεγάλοι ἀρχάγγελοι⌉, Μιχαὴλ καὶ Οὐριὴλ καὶ Ῥαφαὴλ καὶ

Gˢ²

4. Τότε⌉ ἐβόησαν οἱ ἄνθρωποι εἰς τὸν οὐρανὸν ⌈λέγοντες Εἰσαγάγετε τὴν κρίσιν ἡμῶν πρὸς τὸν ὕψιστον, καὶ τὴν ἀπώλειαν ἡμῶν ἐνώπιον τῆς δόξης τῆς μεγάλης, ἐνώπιον τοῦ κυρίου τῶν κυρίων πάντων τῇ μεγαλωσύνῃ⌉.

IX. Καὶ ⌈ἀκούσαντες οἱ τέσσαρες μεγάλοι ἀρχάγγελοι⌉, Μιχαὴλ καὶ Οὐριὴλ καὶ Ῥαφαὴλ καὶ

for ἀεροσκοπίαν as in Gˢ. Thus Ἐξεκιήλ (from שְׁחָק 'cloud') teaches the knowledge of the clouds. [10] See note 23, p. 15. [11] MS. σεληνοναγιας. [12] Corrupt for ἐπαοιδάς (Raderm.). [13] This sentence summarizes vii. 4, 5 of Gᵍ. The order of narration in Gˢ is better than in Gᵍ. [14] MS. τον νουν.

ወገብርኤል:[1] እምሰማይ፤[2] ወርእዩ: ብዙሐ:[3] ደመ: ዘይትከዓው:[4] በደቢ:[5] ምድር:[6] ወዝሎ:[7] ዓመፃ:[8] ዘይትገበር: በደቢ: ምድር። 2. ወይቤሉ: በበይናቲሆሙ: ቃለ: ጽራኃቲሆሙ:[9] ዕራቃ:[10] ጸርሐት: ምድር። እስከ:[11] አንቀጸ:[12] ሰማይ: 3. [ወይእዜኒ: ለክሙ:[13] ለቅዱሳን:[14] ሰማይ:][15] ይሰክዩ: ነፍሳተ:[16] ሰብእ: እንዘ: ይብሉ: አብኡ:[17] ለነ: ፍትሐ: *ነቢ: ልዑል:[18] 4. ወይቤሉ: ለ[19]እግዚኦሙ: †ለነገሥት:[20] እስመ:†[21] እግዚኦሙ: ለአጋእዝት:[22] ወአምላኮሙ: ለአማልክት: ወንጉሦሙ: ለነገሥት: ወ[23]መንበረ: ስብሐቲክ:[24] ውስተ:[25] ዙሉ: * ተውልደ: ዓለም:[26] ወ*ስምክ: ቅዱስ:[27] ወስቡሓ:[28] *ውስተ: ዙሉ: ዓለም:[29] ወቡሩክ:[30] [ወስቡሕ:][31]

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[1] The text is based mainly on *g m t* supplementing each other. *g* reads ሱርኤል: ወገብርኤል: *m* ሩፋኤል: ወሱርኤል: ወገብ". *q* ወገብ" ወሱርያል: *t u* ወሑርኤል: ወገብ". *β* ወገብ" ወሱርያን: (*aekn* "ያል:) ወሑርያን: (*akn* "ያል:). After ወገብ" *b n x* add ሩፋኤል: (in *b* in another hand). [2] *q* trans. before ሚካኤል: [3] *g u, k.* *q* omits. *m t, β–n* read ብዙኃ: [4] *g m, f h k l n o x ,a ,b.* Other MSS. read "ከዐው: [5] *e* reads ዳቢ: [6] *g m q* add ትሑት: *t u* ታሕተ: G, *β* rightly omit. [7] *β–l. g m q t, l* read ወሱሉ: [8] *t u* trans. after ዘይት". [9] *g* reads ጽራዓቲሆሙ: *e* ጽራኖሙ: *g m* add ቃለ: ጽራኖሙ: [10] G^{gs} omit, but see lxvii. 2; lxxxiv. 5. Cf. Isa. xxiv. 1. [11] *q* prefixes ወ. [12] *m* reads እናቅጸ: [13] *n* omits. [14] *a. β* reads አቅዱ". [15] Interpolated in E. See note 2 below. [16] *g*^{1}*m, β–d y. q t u, g*^{2} *d y* read ነፍሰ: [17] *q* reads አግብኡ: *m* አግብእ: [18] *a* trans. before አብኡ: against *β*, G. [19] *q t*^{1} omit. [20] *a. a d e k l n p ,a* read ለንጉሥ: *b c f h o x y ,b* ንጉሥ: The text is corrupt. There is no point in this designation here, as there is in chap. lxiii. We should read ለዓለማት: here (= G^{s1}). See note 5 below. [21] Emend into እንተ: as in G. *,a ,b* omit. [22] *q* reads ለነገሥት: *h o* omit next two words. [23] *q* omits. [24] *a b x.* All other MSS. read ስብሐቲሁ: [25] *x* reads ውእቱ: ለ. [26] *x* reads ትውልድ: ዘለዓለም: and omits next six words. [27] *m* reads ምክሀ: ቅዱሰን: *q* omits ቅዱስ: together with ወ following. [28] *d y* omit next five words through hmt. [29] *a. β–e n* read ውስተ: ዙሉ: ትመልደ: ዓለም: *e* ለትውልደ: ዓ". *n* ለዓለም: [30] Should be restored before ውስተ: with Gᵍ. *m* reads ወቡሩክ: *b x* read ወእንተ: ቡሩክ: [31] An intrusion.

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[1] Gᵍ omits through hmt. *καὶ πᾶσαν ἀσέβειαν γινομένην ἐπὶ τῆς γῆς* against E G^{s1,2}. [2] E adds *καὶ νῦν πρὸς ὑμᾶς τοὺς ἁγίους τοῦ οὐρανοῦ.* The words *μέχρι τῶν πυλῶν τ. ουρ.* must be taken with *ἐντυγχάνουσιν* as in ix. 10. [3] E adds *τῶν βασιλέων.* G^{s1} has *τῶν αἰώνων.* See note 5 below. [4] Corrupt. E Gᵍ = *τῶν βασιλέων* or *βασιλευόντων.* If this corruption is not native to Gᵍ then we must assume a corruption in the Aramaic, the converse of that in note 5. [5] E = *τῶν βασιλέων* = מלכיא corrupt (?) for עלמיא. Hence 'Lord of the ages.' [6] G^{s2} has *ἀνθρώπων*, i. e. $\overline{ανπων}$,

G^{g}

καὶ Γαβριή(λ), οὗτοι ἐκ τοῦ οὐρανοῦ ἐθεάσα(ν)το αἷμα πολὺ ἐκχυννόμεν(ον) ἐπὶ τῆς γῆς[1]· 2. καὶ εἶπαν πρὸ(ς) ἀλλήλους Φωνὴ βοώντω(ν) ἐπὶ τῆς γῆς· μέχρι πυλῶ(ν) τοῦ οὐρανοῦ[2] 3. ἐντυγχάνουσιν αἱ ψυχαὶ τῶν ἀνθρώπων λεγόντων Εἰσαγάγετε τὴν κρίσιν ἡμῶν πρὸς τὸν ὕψιστ(ον). 4. Καὶ εἶπα(ν) τῷ κυρίῳ[3] Σὺ εἶ κύριος τῶν κυρίων καὶ ὁ θεὸς τῶν θεῶν καὶ βασιλεὺς †τῶν αἰώνων†[4]· ὁ θρόνος τῆς δόξης σου εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος, καὶ τὸ ὄνομά σου τὸ ἅγιον καὶ μέγα καὶ εὐλογητὸν εἰς πάντας τοὺς αἰῶνας.

G^{s1}

Γαβριὴλ παρέκυψαν ⌈ἐπὶ τὴν γῆν⌉ ἐκ ⌈τῶν ἁγίων⌉ τοῦ οὐρανοῦ· καὶ θεασάμενοι αἷμα πολὺ ἐκκεχυμένον ἐπὶ τῆς γῆς ⌈καὶ πᾶσαν ἀσέβειαν⌉ ⌈καὶ ἀνομίαν⌉ ⌈γενομένην ἐπ' αὐτῆς,⌉ 2. ⌈εἰσελθόντες⌉ εἶπον πρὸς ἀλλήλους ⌈ὅτι 3. Τὰ πνεύματα καὶ⌉ αἱ ψυχαὶ τῶν ἀνθρώπων ⌈στενάζουσιν⌉ ἐντυγχάνοντα καὶ λέγοντα ὅτι Εἰσαγάγετε τὴν κρίσιν ἡμῶν πρὸς τὸν ὕψιστον, ⌈καὶ τὴν ἀπώλειαν ἡμῶν ἐνώπιον τῆς δόξης τῆς μεγαλωσύνης, ἐνώπιον τοῦ κυρίου τῶν κυρίων πάντων τῇ μεγαλωσύνῃ⌉. 4. Καὶ εἶπον τῷ κυρίῳ ⌈τῶν αἰώνων⌉[5] Σὺ εἶ ὁ θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων καὶ ὁ βασιλεὺς τῶν βασιλευόντων ⌈καὶ θεὸς τῶν αἰώνων⌉[6], καὶ ὁ θρόνος τῆς δόξης σου εἰς πάσας τὰς γενεὰς τῶν αἰώνων, καὶ τὸ ὄνομά σου ἅγιον[7] καὶ εὐλογημένον εἰς πάντας τοὺς αἰῶνας[8].

G^{s2}

Γαβριὴλ παρέκυψαν ⌈ἐπὶ τὴν γῆν⌉ ἐκ ⌈τῶν ἁγίων⌉ τοῦ οὐρανοῦ· καὶ θεασάμενοι αἷμα πολὺ ἐκκεχυμένον ἐπὶ τῆς γῆς ⌈καὶ πᾶσαν ἀνομίαν⌉ ⌈καὶ ἀσέβειαν⌉ ⌈γινομένην ἐπ' αὐτῆς,⌉ 2. ⌈εἰσελθόντες⌉ εἶπον πρὸς ἀλλήλους ⌈ὅτι 3. Τὰ πνεύματα καὶ⌉ αἱ ψυχαὶ τῶν ἀνθρώπων ἐντυγχάνουσι ⌈στενάζοντα καὶ⌉ λέγοντα Εἰσαγάγετε τὴν δέησιν ἡμῶν πρὸς τὸν ὕψιστον. 4. Καὶ ⌈προσελθόντες οἱ τέσσαρες ἀρχάγγελοι⌉ εἶπον τῷ κυρίῳ Σὺ εἶ θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων καὶ βασιλεὺς τῶν βασιλευόντων ⌈καὶ θεὸς τῶν ἀνθρώπων⌉, καὶ ὁ θρόνος τῆς δόξης σου εἰς πάσας τὰς γενεὰς τῶν αἰώνων, καὶ τὸ ὄνομά σου ἅγιον[7] καὶ εὐλογημένον εἰς πάντας τοὺς αἰῶνας.

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corrupt for *αἰώνων*. Same confusion in XI. 2.

[7] E G^{s1} add *καὶ μέγα*.

[8] Here G^{s1} adds *καὶ τὰ ἑξῆς. τότε ὁ ὕψιστος ἐκέλευσε τοῖς ἁγίοις ἀρχαγγέλοις, καὶ ἔθηκαν τοὺς ἐξάρχους αὐτῶν καὶ ἔβαλον αὐτοὺς εἰς τὴν ἄβυσσον, ἕως τῆς κρίσεως, καὶ τὰ ἑξῆς.* Here Syncellus summarizes x. 4, 12. See note 12, p. 19.

5. አንተ:[1] ገበርክ: ዙሎ: ወ*ስልጣነ: ዙሉ:[2] ምስሌክ: ወ*ዙሉ: ክሡተ:[3] ቅድሜክ:[4] ወግሁድ: *ወአንተ: ትሬኢ: ዙሎ:[5] ወአልቦ: ዘይትከሀል:[6] ይትኃባእ:[7] እምኔክ። 6. ርኢከ:[8] ዘገብረ: አዛዝኤል:[9] ዘ[10]መሀረ:[11] ዙሎ:[12] ዓመፃ:[13] በደቡ: ምድር: ወአግሀደ:[14] ጎቡኣተ: ዓለም: †እሉ: ይትገበሩ: በሰማያት: አመረ: ሰብአ።[15] 7. (ወዘ)ስምያዛ:[16] ዘአንተ:[17] ወሀብከ:[18] ስልጣነ: ይኩንኑ: እሉ:[19] ምስሌሁ: ጎቡረ። 8. ወሶሩ:[20] ኀቡ: አዋልደ: ሰብኤ: *በደቡ: ምድር:[21] ወሰከቡ:[20] *ምስሌሆን: ምስለ: እልኩ: አንስተ:[22] ወረዙሱ:[23] ወአግሀዱ:[20] *ሎን: ዙሎ:[24] ኃጢኣት።[25] 9. ወአንስትሰ:[26] ወለዳ: ረዓይት:[27] በዘ:[28] መልኣት:[29] *ዙላ: ምድር:[30] ደመ:[31]

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[1] *b* *x* omit. [2] *q* reads **ሥልጣንክ: ዙሎ:** [3] *b c* (*v*) *x* trans. [4] *q* prefixes **በ**. [5] Erased in *t*. [6] *q* omits. *n* reads **ዘይክል:** [7] *g m t*, *f n o x* $_{a}$ *b*. *q u*, *a b c d e k l* read **ይትኀባእ:** [8] *a–t*, *n*. *t*, *β–n y* read **ርኢኩ: y ርኢኩ:** [9] *q* reads **አዛዛኤል:** [10] *n* $_{a}$ = ὅς or ὅσα. All other MSS. read **ዘከመ:** = ὡς. [11] *n* trans. after **ዓመፃ:** [12] *u* omits. [13] *n* trans. before **መሀረ:** [14] *q*, *t*^{2} *β*. *a–q* read **"አግሀዱ:** *x* adds **ዙሎ:** [15] So *g*. First of all we see from G^{gs} that **እሉ: ይትገበሩ:** (*g t*, *n*. Other MSS. read **እሉ: ይትገበራ:**) should be trans. after **በሰማያት:** and that **ይትገ"** = ἐπιτηδεύουσιν or rather ought to. Hence we must read either **ይገብሩ:** or preferably **ይትገበሩ: ምግባር:** is a not unusual rendering of ἐπιτήδευμα. Cf. Lev. xviii. 3 (twice); Deut. xxviii. 20; Jer. iv. 18; vii. 3, &c. ἐπιτηδεύειν may mean 'to practise,' or rarely as in Herod. iv. 170; 3 Macc. ii. 14 'to attempt,' 'try.' I take this to be its most probable meaning here. Next comes **ወ**(*a* omits)**አመረ:** (= ἐγνώρισε) which is a corruption of *q* which reads **አእመረ:** = ἔγνω. Finally **ሰብኤ:** (*q u*: so G^{g}) alone is right. *g m* wrongly read **ሰበአ:** *t* **ለሰብኤ:** *t*^{2} *β* **ሰብዕታ:** Thus E = (τὰ) ἐν τῷ οὐρανῷ ἃ ἐπιτηδεύουσιν ἔγνω ἄνθρωποι, and we see that E faithfully reproduced the impossible text of G^{g}. For further critical restoration of the text see note 4, p. 23. E should be restored as follows (**ዘ**)**በሰማያት: እሉ: ይትገበሩ: አእምሮ: ሰብኤ:** or instead of **አእምሮ:** possibly **ወይትኃጕሉ:** (see note 4, p. 23). [16] I have supplied **ወዘ**. G^{g} supports **ወ**. In no case may the evils which precede be attributed to **ስምያዛ:** They are all due to the agency of **አዛዝኤል:** See x. 7, 8. [17] *q* reads **አንተ:** [18] *g m t*, *β*. *q u* read **ወሀብክ:** [19] *m* omits. [20] *d y* read in the singular. [21] *q*. *g m t*^{1} read **በደቡ: ሰብኤ:** (+**በደቡ: ምድር:** *m* originally) where **ሰ"** may be corrupt for **የብስ:** *u*, *e* (*v*) *x* omit. *β–e* read **ጎቡረ:** which *t*^{2} adds in marg. [22] = μετ' αὐτῶν μετὰ τῶν θηλειῶν = עמהין עם נשיא; for **እልኩ:** is only a rendering of the Greek article. Here E may be right, reproducing as it does the Aramaic idiom. G^{g} omits the difficult μετὰ τῶν θ., and G^{s} trans. it after καί and connects it with ἐμιάνθησαν. But G^{s} seems right: cf. x. 11; xii. 4; xv. 3; vii. 1. For **ምስለ:** which *q* omits, *b l n* read **ለ**, and for **ምስለ:** and next two words *x* reads **ጎቡረ:** [23] So also G^{g}. On text of G^{s} see note 22. For **ወረዙሱ:** *d* reads **"ሰ:** and *y* **"ሳ:** [24] *t*. *g q* read **እሎንቱ: ዙሎ:** *m* **ሎቱ: ዙሎ:** *u* omits. *β* reads **ሎን: እሎንቱ:** [25] *a*. *β* reads **ኃጣውኦ:** [26] *a*, *c d y* $_{a}$. *a e h k l* (*v*) *b* read **ወአንስቲኒ:** *b n x* **ወአንስት:** *f o* **አንስትኒ:** [27] *g m t*, *a b c d e f h k o x a*. *q u*, *l n* $_{b}$ read **ረዐ".** [28] *g*. *m t* read **በዝ:** *q* **ወእምዝ:** *u*, *β* **ወበዝ:** [29] *q* reads **መልኡ:** [30] *t*, *β–b g m q u* read **ዙሎ: ምድር:** *b* **ምድር: ዙላ:** [31] *q* reads **ደም:**

Gᵍ

5. Σὺ γὰρ ἐποίησας τὰ πάντα, καὶ πᾶσαν[1] τὴν ἐξουσίαν ἔχων, καὶ πάντα ἐνώπιόν σου φανερὰ καὶ ἀκάλυπτα, καὶ πάντα σὺ ὁρᾷς[2] . . . 6. ἃ ἐποίησεν Ἀζαήλ, ὃς[3] ἐδίδαξεν πάσας τὰς ἀδικίας ἐπὶ τῆς γῆς καὶ ἐδήλωσεν τὰ μυστήρια τοῦ αἰῶνος τὰ ἐν τῷ οὐρανῷ ἃ ἐπιτηδεύουσιν † ἔγνωσαν † ἄνθρωποι[4]. 7. καὶ Σεμιαζᾶς, ᾧ τὴν ἐξουσίαν ἔδωκας ἄρχειν τῶν σὺν αὐτῷ ἅμα ὄντων. 8. καὶ ἐπορεύθησαν πρὸς τὰς θυγατέρας τῶν ἀνθρώπων τῆς γῆς καὶ συνεκοιμήθησαν αὐταῖς καὶ[5] . . . ἐμιάνθησαν, καὶ ἐδήλωσαν αὐταῖς πάσας τὰς ἁμαρτίας. 9. καὶ αἱ γυναῖκες ἐγέννησαν τιτᾶνας, *ὑφ' ὧν[6]

Gˢ (Syncellus I. 43)

5. Σὺ γὰρ εἶ ὁ ποιήσας τὰ πάντα καὶ πάντων[7] τὴν ἐξουσίαν ἔχων, καὶ πάντα ἐνώπιόν σου φανερὰ καὶ ἀκάλυπτα· καὶ πάντα ὁρᾷς, ⌈καὶ οὐκ ἔστιν ὃ κρυβῆναί σε δύναται. 6. ὁρᾷς[8]⌉ ὅσα ἐποίησεν Ἀζαὴλ ⌈καὶ ὅσα εἰσήνεγκεν⌉, ὅσα ἐδίδαξεν, ἀδικίας ⌈καὶ ἁμαρτίας⌉ ἐπὶ τῆς γῆς ⌈καὶ πάντα δόλον ἐπὶ τῆς ξηρᾶς. ἐδίδαξε γὰρ⌉ *τὰ μυστήρια καὶ ἀπεκάλυψε τῷ αἰῶνι[9] τὰ ἐν οὐρανῷ. *ἐπιτηδεύουσι δὲ ⌈τὰ ἐπιτηδεύματα αὐτοῦ,⌉ εἰδέναι ⌈τὰ μυστήρια,⌉[10] οἱ υἱοὶ τῶν ἀνθρώπων. 7. *τῷ Σεμιαζᾷ[11] τὴν ἐξουσίαν ἔδωκας † ἔχειν[12] τῶν σὺν αὐτῷ ἅμα ὄντων. 8. καὶ ἐπορεύθησαν πρὸς τὰς θυγατέρας τῶν ἀνθρώπων τῆς γῆς καὶ συνεκοιμήθησαν μετ' αὐτῶν καὶ ⌈ἐν ταῖς θηλείαις⌉ ἐμιάνθησαν, καὶ ἐδήλωσαν αὐταῖς πάσας τὰς ἁμαρτίας, ⌈καὶ ἐδίδαξαν αὐτὰς μίσητρα ποιεῖν⌉. 9. καὶ ⌈νῦν ἰδοὺ⌉ αἱ θυγατέρες

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[1] E Gˢ = *πάντων*. [2] Gᵍ omits through hmt. *καὶ οὐκ ἔστιν ὃ κρυβῆναί σε δύναται. ὁρᾷς* against E Gˢ. [3] See note 10, p. 22. [4] E presupposes (see note 15, p. 22) exactly this impossible text save that it reads *ἔγνω* or *ἐγνώρισεν* for *ἔγνωσαν*. If we insert *καί* before *ἔγ.* with Swete and Radermacher we arrive at a wholly unsatisfactory sense. Hence as Gˢ reads *εἰδέναι* it may be best here to read *γνῶναι* and regard the corruption as native to Gᵍ. Thus we arrive at an excellent sense 'which men were trying to know.' On the other hand a different meaning of *ἐπιτηδεύειν* 'to practise' is presupposed by Gˢ. See note 10. If we are bound to accept this meaning, then some corruption seems to lie behind *ἔγνωσαν* = ידעו (or יידעון) and *εἰδέναι* = מידע. These may be corruptions of an original וייבדון = *καὶ ἀπόλλυνται*. This gives a good sense: 'which men are practising and so are perishing,' i. e. by the practice of which men are being destroyed: and thus the text is brought into line with x. 7 *ἵνα μὴ ἀπόλωνται πάντες οἱ υἱοὶ τῶν ἀνθρώπων ἐν τῷ μυστηρίῳ, κ.τ.λ.*, and x. 8 *ἠρημώθη . . ἡ γῆ . . ἐν τοῖς ἔργοις τῆς διδασκαλίας* Ἀζαήλ. [5] Add *ἐν ταῖς θηλείαις* with E Gˢ. [6] Gˢ = *καί*. [7] See note 1 above. [8] See note 2 above. [9] E Gᵍ = *καὶ ἐδήλωσεν τὰ μυστήρια τοῦ αἰῶνος*. [10] Here Gˢ means 'they practise (Azazel's) practices in order to know the mysteries.' This is possible, but unlikely. [11] Corrupt. E Gᵍ = *καὶ Σεμιαζᾶς*. [12] Corrupt for *ἄρχειν* (Raderm.).

ወ[1]ዓመዓ።። 10. ወይእዜኒ: ናሁ:[2] ይጸርኑ: ነፍሰ:[3] እሉ: ሞቱ: ወይሰክዩ:[4] እስከ:[5] አንቀጸ: ሰማይ፤ ወዓርገ: ገዓርሙ: ወኢይክል:[6] ወጺአ: እምቅድመ: ገጹ:[7] ዓመዓ: ዘይትገበር:[8] በደቡ: ምድር: 11. ወአንተ: ታአምር:[9] ዙሎ:[10] ዘእንበለ: ይኩን: ወአንተ:[11] ታአምር:[9] ዘንተ:[12] †ወዘዚአሆሙ:†[13] ወ[14]አልቦ: ዘ[15]ትነግረኒ: ምንተ:[16] መፍትው: ንረስዮሙ:[17] በእንተ: ዝንቱ።።[18] X. አሜሃ:[19] ልዑል: (ይቤ:)[20] ዓቢይ:[21] ወቅዱስ: ተናገረ: ወፈነወ:[22] አስርዩ: ልዩር:[23] ኀበ: ወልደ: ላሜኽ: ወ*ይቤሎ፤[24] 2. (ሖር: ለኖኅ: ወ)[25] በሎ:[26] በስመ:[27] ዚአየ: ኅባእ: ርእሰከ: ወአግህድ: ሎቱ: ፍጻሜ:[28] ዘይመጽእ: እስመ: ይትኃጕል:[29] ምድር: ዙሉ:[30] ወማየ: አይኅ: ይመጽእ:[31] ሀሎ: ደቡ: ዙሉ:[32] ምድር: ወየኀጕል:[33] ዘሀሎ: ውስቴታ። 3. ወይእዜኒ: መሀር: ከመ: ይንፈጽ:[34] ወይንበር: ዘርኡ: ለዙሎሙ:[35] ትውልድ:[36] ለዓለም።።[37] 4. ወይቤ:[38] [ኳዕቡ:][39] እግዚእ:

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[1] *d* omits. [2] *q* omits. [3] *a*. *t*², *β–b o* (*v*) *x* ,*b* read **ነፍሳት:** *b o* (*v*) *x* ,*b* **ነፍሳተ:** [4] *q u* read **ወይሰኪዩ:** *n* omits the initial **ወ**. [5] *a–m*. *m*, *t*² *β* read "**ይክሉ:** [6] *q* reads **ገጹ:** [7] *m* trans. after **ምድር:** perhaps rightly: cf. Gᵍˢ. [8] *g q u*. *m t*, *β* read **ተአምር:** [9] *a* omits. [10] *q*, *β*. *a–q* read **አንተ:** [11] *u* omits together **ወ** following. *n* reads **ዘ**. [12] = *καὶ τὰ εἰς αὐτούς* corrupt for *καὶ ἐᾶς αὐτούς* = **ወተኀድገሙ:** [13] *n* omits. [14] *d* omits. [15] *n*. So Gᵍˢ. *a–m*, *e k o* read **ወምንተ:** *m*, *β–e k n o* **ወምንተ:** [16] *m u*, *t*² *β*. *g q t*¹ read **ንረ"**. [17] *n* reads **በእንተዝ:** [18] Superscription in *g* **ኀበ: ሃገሮ: መልአክ: ለኖኅ: በእንተ·ታቦት:** [19] *a*. *t*² *β* prefix **ወ**. [20] Added in accordance with Gᵍˢ. [21] *l n* prefix **ወ**. So Gˢ. [22] *g q t*¹ *u*. *m*, *t*² *β* read **ወፈነዎ:** [23] *g*. *m* reads **አሱርዩ: ኡልዩር:** *q* **አሰሪዩ: ለልዩር:** *t* **አስርኤልዩር:** *u* **አስርዩልዩል:** *β–f* **አርስየላልዩር:** *f* **አልስ"**. All are corruptions either of 'Ισραήλ (Gᴇ) or Οὐριήλ (Gˢ). The latter only belongs to the original: cf. lxxxix. 1. [24] *β–l*. *a*, *l* omit. But the text is supported by G. Thus Gᴇ has *καὶ εἶπεν*, though it has wrongly trans. it before *καὶ ἔπεμψεν*, and Gˢ has *λέγων* rightly at the close of ver. 1. [25] Supplied from Gˢ. This phrase belongs to the original text though already lost in the Greek archetype of E. It belongs to the original; for it is preserved in Gˢ, and each new command issued to the angels begins with the word 'go.' Cf. Gˢ x. 2, 4, 11. Gᴇ and E are defective in the first two passages. [26] *e* omits. [27] *g q* read **ለስመ:** [28] *u* reads **ፍጹመ:** [29] *g m*. *q u* read **ይትሐ"**. *t*, *β* **ትትኃ"** or **ትትኀ"**. [30] *g m*. *q* reads **ዙሉ:** but trans. after **ወ** which follows. *t*, *β–l* read **ዙላ:** *l* omits. *u* **ዙሎ:** *a k* trans. **ዙላ:** before **ምድር:** [31] *b x* read **ይምጻእ:** [32] *a*, *b x*. *β–b x* read **ዙላ:** [33] *m*, save that it gives the unusual forms *m*¹ **ይኃጕል:** *m*² **ይኀጕል:** So Gᴇ *ἀπολέσει*, Gᴇ *ἀπολέσαι*. All other MSS. read **ይትኃ"** or **ይትኀ"**. [34] *g q*. *m t*, *β* read **ይንፍጽ:** *u* **ንፈጽም:** [35] *a–t*. *t*, *β–n* read **ለዙሉ:** *n* **ውስተ:** [36] *a*. *β* reads **ምድር:** [37] *n*. So also Gᵍˢ. All other MSS. omit. [38] *a–m*. *m*, *β* read **ወይቤሎ:** [39] *a*, *β–,b*, but bracketed as ,*b*, G omit. Gˢ adds here, and no doubt rightly (see note 25), *πορεύου*, 'Ραφαήλ, *καί*.

Gᵉ

ὅλη ἡ γῆ ἐπλήσθη ⌈αἵματος καὶ⌉ ἀδικίας. 10. καὶ νῦν ἰδοὺ βοῶσιν αἱ ψυχαὶ τῶν τετελευτηκότων καὶ ἐντυγχάνουσιν μέχρι τῶν πυλῶν τοῦ οὐρανοῦ, καὶ ἀνέβη ὁ στεναγμὸς αὐτῶν καὶ οὐ δύναται ἐξελθεῖν ἀπὸ προσώπου τῶν ἐπὶ τῆς γῆς γινομένων ἀνομημάτων. 11. καὶ σὺ πάντα οἶδας πρὸ τοῦ αὐτὰ γενέσθαι, καὶ σὺ ὁρᾷς ταῦτα καὶ * ἐᾷς αὐτούς[1], καὶ οὐδὲ ⌈ἡμῖν⌉ λέγεις τί δεῖ ποιεῖν αὐτοὺς περὶ τούτων.

X. Τότε Ὕψιστος εἶπεν[2] ⌈περὶ τούτων⌉, *ὁ μέγας Ἅγιος, καὶ[3] ἐλάλησεν *καὶ εἶπεν[4] καὶ ἔπεμψεν Ἰστραὴλ[5] πρὸς τὸν υἱὸν Λέμεχ 2. Εἰπὸν αὐτῷ ἐπὶ τῷ ἐμῷ ὀνόματι Κρύψον σεαυτόν, καὶ δήλωσον αὐτῷ τέλος ἐπερχόμενον, ὅτι ἡ γῆ ἀπόλλυται πᾶσα, καὶ κατακλυσμὸς μέλλει γίνεσθαι πάσης τῆς γῆς καὶ ἀπολέσει πάντα ὅσα ἔστ' ἐν[6] αὐτῇ. 3.⌈καὶ⌉ δίδαξον αὐτὸν ὅπως ἐκφύγῃ, καὶ μενεῖ τὸ σπέρμα αὐτοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος. 4. Καὶ[7] τῷ Ῥαφαὴλ εἶπεν Δῆσον τὸν

Gˢ

τῶν ἀνθρώπων ἔτεκον ⌈ἐξ αὐτῶν υἱοὺς⌉ γίγαντας· ⌈κίβδηλα ἐπὶ τῆς γῆς τῶν ἀνθρώπων ἐκκέχυται,⌉ καὶ ὅλη ἡ γῆ ἐπλήσθη ἀδικίας. 10. καὶ νῦν ἰδοὺ ⌈τὰ πνεύματα⌉ τῶν ψυχῶν[8] τῶν ἀποθανόντων ἀνθρώπων ἐντυγχάνουσι, καὶ μέχρι τῶν πυλῶν τοῦ οὐρανοῦ ἀνέβη ὁ στεναγμὸς αὐτῶν καὶ οὐ δύναται ἐξελθεῖν ἀπὸ προσώπου τῶν ἐπὶ τῆς γῆς γινομένων ἀδικημάτων. 11. καὶ σὺ αὐτὰ οἶδας πρὸ τοῦ[9] αὐτὰ γενέσθαι καὶ ὁρᾷς αὐτοὺς καὶ ἐᾷς αὐτούς, καὶ οὐδὲν λέγεις, τί δεῖ ποιῆσαι αὐτοὺς περὶ τούτου.

X. Τότε ὁ ὕψιστος εἶπε καὶ ὁ ἅγιος ὁ μέγας ἐλάλησε, καὶ ἔπεμψε τὸν Οὐριὴλ πρὸς τὸν υἱὸν Λάμεχ λέγων 2. ⌈Πορεύου πρὸς τὸν Νῶε καὶ⌉ εἰπὸν αὐτῷ τῷ ἐμῷ ὀνόματι Κρύψον σεαυτόν, καὶ δήλωσον αὐτῷ τέλος ἐπερχόμενον, ὅτι ἡ γῆ ἀπόλλυται πᾶσα· καὶ ⌈εἰπὸν αὐτῷ ὅτι⌉ κατακλυσμὸς μέλλει γίνεσθαι πάσης τῆς γῆς, ἀπολέσαι πάντα ἀπὸ προσώπου τῆς γῆς. 3. δίδαξον *τὸν δίκαιον[10] τί ⌈ποιήσει, τὸν υἱὸν Λάμεχ, καὶ τὴν ψυχὴν αὐτοῦ εἰς ζωὴν συντηρήσει, καὶ⌉ ἐκφεύξεται ⌈δι' αἰῶνος⌉, καὶ ἐξ αὐτοῦ ⌈φυτευθήσεται⌉ φύτευμα ⌈καὶ⌉ σταθήσεται πάσας τὰς γενεὰς τοῦ αἰῶνος. 4. Καὶ τῷ Ῥαφαὴλ εἶπε ⌈Πορεύου, Ῥαφαήλ, καὶ⌉ δῆσον τὸν

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[1] MS. has *αιας*. E = *τὰ εἰς αὐτούς*—a corruption. [2] E omits wrongly. [3] E = *ὁ μέγας καὶ ὁ ἅγιος*. [4] These words should with Gˢ E be placed after Λέμεχ. E = *καὶ εἶπε πρὸς αὐτόν*. Gˢ *λέγων*. [5] See note 23, p. 24. [6] Emended by Raderm. from *εστιν*. [7] E adds *πάλιν ὁ κύριος*. [8] Gᵉ E = *αἱ ψυχαί*. [9] Emended by Raderm. from *τῶν*. [10] Gᵉ E = *αὐτόν*.

ለሩፋኤል: እስሮ: ለአዛዝኤል: በእዴሁ:[1] ወእግሩ:[2] ወደየ: ውስተ: ጽልመት: ወአብቅዋ:[3] ለገዳም: እንተ: ሀለወት: በዱዳኤል:[4] ወ[5]ደየ: ሀየ: 5. ወ*ደይ: ለዕሌሁ:[6] እብነ:[7] ጠዋያተ: ወበሊሓት: ወክድኖ:[8] ጽልመት: ወሀየ: ይኅድር:[9] ለዓለሞ፤ ወ*ክድኖ: ለገጹ:[10] ከመ: ኢይርአይ: ብርሃነ:: 6. ወበዕለት:[11] *ዓባይ: እንተ:[12] ዝነኔ: ከመ: ይትፈኖ:[13] ውስተ: ዋዕይ: 7. ወእሕይዋ:[14] ለምድር:[15] እንተ: አማሰኑ: መላእክት: ወሕይወታ: ለምድር:[16] አይድዕ:[17] ከመ: ያሕይ(ው)ዋ:[18] ለምድር:[19] ወ*እ[20]ይትሐጉሉ: ዙሎሙ: ውሉደ: ሰብእ:[20] በምሥጢር:[21] ዙሉ:[22] †ዘቀትሉ:†[23] ትጉሃን:[24] ወመሀሩ: ለውሉደሙ:: 8. ወማሰነት: ዙላ:[25] ምድር: *በትምህርት:[26] ገብሩ: ለአዛዝኤል: ወላዕሌሁ:[27] ጸሐፍ:[28] ዙሎ: ኃጢአት::[29] 9. ወለገብርኤል: ይቤሎ: እግዚእ:[30] ሖር:[31] ዲቤሆሙ: ለመንዝራን:[32] ወለምኑናን: *ወደቡ: ውሉደ:[33] ዘማ:[34] ወ*አኅጕሎሙ:[35] [ለውሉደ: ዘማ: ወ][36]ለውሉደ:[37] ትጉሃን: እምሰብእ:[38] ወ[39]አውፅኦሙ:[40] [ወፈንዎሙ:][41] በበ[42]ይናቲሆሙ: እሙንቱ:[43] ወለሊሆሙ: በቍተል: ይትሐጉሉ: እስመ: ኑሐ:[44] መዋዕል:

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[1] *e f k o p* (*v*) *x* ,*a* ,*b* read **በእደዊሁ:** [2] *a*–*q*, *n*. *q*, *t*[2] *β* read **ወእገሪሁ:** [3] *m*, ,*b* read **ወአብቀዋ:** [4] *q*, ,*a* read **ዱድኤል:** [5] *g* omits. [6] = *ἐπίθες*. [7] *a*. *t*[2], *β* read **አእባነ:** [8] *g m* read **ወክድና:** *t* inserts **በገጹ:** before **ወክ″**. [9] *n* reads **ይንበር:** [10] *q* reads **ከደኖ: በጽልመት:** *d* **ይክድኖ: ለገጹ:** [11] *m*, *b e* (*k*?) read **″ዕለት:** [12] Trans. with G[g]. [13] *q*. *a*–*q*, *f l o* read **″ፈነዉ:** *β*–*f l o* **″ፈነው:** [14] = *καὶ ἴασαι*. So G[s]. *g m*, ,*b* read **″የዋ:** *b x* omit initial **ወ**. [15] *m* omits. [16] See note 4 below. [17] *u* omits. [18] Em. from **ያሕይዋ:** of *g m u* in accordance with G *ἰάσωνται* (so also Flemming). *q t*, *a c f h o x y* ,*a* read **አሕይዋ:** *b d e k l n p* (*v w*) *x* ,*b* **አሕይዋ:** [19] *a k* ,*b* omit. [20] *o* omits. See note 5 below. [21] *n*. So also *q*, save that it reads **ለ** for **በ**. All other MSS. **በምሥጢረ:** except *g m u* which read **ለ″** for **በ″**, and *o* which omits **በ** before **ምሥ″**. [22] So all MSS. but *q*, *n* which read **ዙሎ:** [23] = *ἐπάταξαν*. See note 6, p. 27. [24] *m* adds **መላእክት:** [25] *l* omits. [26] *d y* read **በትእምርት:** [27] *t* reads **ወለሊሁ:** [28] *q t*[1], *β*. *g m u*, *t*[2] read **ጸሐፈ:** *u* trans. after next word. [29] *m* reads **ኃጣውአ:** [30] *a*, *h*[2]. *β* reads **እግዚአብሔር:** *m* trans. the **እግዚእ:** after **ዲቤሆሙ:** [31] *g q u*. *m t*, *β* read **ሑር:** [32] *q*, *a b d x*. *g* reads **ወለመንዘራን:** *m* **ለመንዙራን:** *t u*, *c e f* (*h*?) *k l n o p* (*v*) ,*a* ,*b* read **ለመንዘራን:** [33] *q* reads **ወውሉደ:** [34] Corrupt for **ዝሙት:** = *τῆς πορνείας* (G). *g*, *a k* omit next three words through hmt. [35] *q t*, *β*–*a o*. *m* reads **አኃጕሎሙ:** *u*, *o* **አህጕ″**. *a* omits. [36] An interpolation in E. *a* omits. *u* reads **ለውሉደሙሂ:** G omits. [37] *m* reads **ወሉደ:** (sic). [38] *q* prefixes **ወ**. [39] *g* reads **እስከ:** [40] *q* reads **አውፅእዎሙ:** [41] *t*, *β*–*n y*. Bracketed as a dittographic rendering. *g m u*, *n o y* ,*b* read **ወፈነዎሙ:** *q* **ወፈነውዎሙ:** [42] *t*[1] *u* read **በበ: በ**. [43] *b n x* prefix **ለ**. [44] *g q u*. *m t*, *β* read **ኑኃ:**

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[1] E = *ἐπίθες*. [2] = E. G[g] *πληγῆς*. [3] MS. *ιασονται*. [4] E = *τὴν γῆν*. To explain the fact that in this and the next clause E has both times **ምድር:** = *γῆ*, G[s] has both times *πληγή*, and G[g] has first *γῆ* and then *πληγή*, we may assume that *πληγή* was the original in both cases, and that G[g] represents the first stage in the corruption and E the second. Or we may assume that the variations in G arose

Gᵍ

Ἀζαὴλ ποσὶν καὶ χερσίν, καὶ βάλε αὐτὸν εἰς τὸ σκότος, καὶ ἄνοιξον τὴν ἔρημον τὴν οὖσαν ἐν τῷ Δαδουὴλ κἀκεῖ βάλε αὐτόν, 5. καὶ ὑπόθες [1] αὐτῷ λίθους τραχεῖς καὶ ὀξεῖς καὶ ἐπικάλυψον αὐτῷ τὸ σκότος, καὶ οἰκησάτω ἐκεῖ εἰς τοὺς αἰῶνας, καὶ τὴν ὄψιν αὐτοῦ πώμασον καὶ φῶς μὴ θεωρείτω· 6. καὶ ἐν τῇ ἡμέρᾳ ⌜τῆς μεγάλης⌝ τῆς κρίσεως ἀπαχθήσεται εἰς τὸν ἐνπυρισμόν. 7. καὶ ἰαθήσεται ἡ γῆ, ἣν ἠφάνισαν οἱ ἄγγελοι, καὶ τὴν ἴασιν τῆς γῆς [2] δήλωσον, ἵνα ἰάσωνται [3] τὴν πληγήν [4], ἵνα μὴ [5] ἀπόλωνται πάντες οἱ υἱοὶ τῶν ἀνθρώπων ἐν τῷ μυστηρίῳ ⌜ὅλῳ⌝ ᾧ † ἐπάταξαν † [6] οἱ ἐγρήγοροι καὶ ἐδί(δα)ξαν τοὺς υἱοὺς αὐτῶν, 8. καὶ ἠρημώθη πᾶσα ἡ γῆ [ἀφανισθεῖσα] [7] ἐν *τοῖς ἔργοις τῆς διδασκαλίας [8] Ἀζαήλ· καὶ ἐπ' αὐτῷ γράψον τὰς ἁμαρτίας πάσας. 9. Καὶ τῷ Γαβριὴλ εἶπεν ὁ κύριος· Πορεύου ἐπὶ τοὺς μαζηρέους, ἐπὶ τοὺς κιβδήλους [9] καὶ τοὺς υἱοὺς τῆς πορνείας [10], καὶ ἀπόλεσον [11] τοὺς υἱοὺς τῶν ἐγρηγόρων ἀπὸ τῶν ἀνθρώπων· [12] πέμψον αὐτοὺς [13] ἐν πολέμῳ ἀπωλείας. μακρότης γὰρ ἡμερῶν

Gˢ

Ἀζαὴλ χερσὶ καὶ ποσὶ [συμπόδισον αὐτόν], καὶ ἔμβαλε αὐτὸν εἰς τὸ σκότος, καὶ ἄνοιξον τὴν ἔρημον τὴν οὖσαν ἐν τῇ [ἐρήμῳ] Δουδαήλ, καὶ ἐκεῖ [πορευθεὶς] βάλε αὐτόν· 5. καὶ ὑπόθες αὐτῷ λίθους ὀξεῖς καὶ [λίθους] τραχεῖς καὶ ἐπικάλυψον αὐτῷ σκότος, καὶ οἰκησάτω ἐκεῖ εἰς τὸν αἰῶνα· καὶ τὴν ὄψιν αὐτοῦ πώμασον καὶ φῶς μὴ θεωρείτω· 6. καὶ ἐν τῇ ἡμέρᾳ τῆς κρίσεως ἀπαχθήσεται εἰς τὸν ἐμπυρισμὸν [τοῦ πυρός]. 7. καὶ ἴασαι τὴν γῆν ἣν ἠφάνισαν οἱ ἐγρήγοροι [14], καὶ τὴν ἴασιν τῆς πληγῆς δήλωσον, ἵνα *ἰάσωνται τὴν πληγὴν [15] καὶ μὴ ἀπόλωνται πάντες οἱ υἱοὶ τῶν ἀνθρώπων ἐν τῷ μυστηρίῳ ὃ εἶπον οἱ ἐγρήγοροι καὶ ἐδίδαξαν τοὺς υἱοὺς αὐτῶν, 8. καὶ ἠρημώθη πᾶσα ἡ γῆ ἐν τοῖς ἔργοις τῆς διδασκαλίας Ἀζαήλ· καὶ ἐπ' αὐτῇ [16] γράψον πάσας τὰς ἁμαρτίας. 9. Καὶ τῷ Γαβριὴλ εἶπε· Πορεύου, [Γαβριήλ] ἐπὶ τοὺς γίγαντας, ἐπὶ τοὺς κιβδήλους, ἐπὶ τοὺς υἱοὺς τῆς πορνείας, καὶ ἀπόλεσον τοὺς υἱοὺς τῶν ἐγρηγόρων ἀπὸ τῶν υἱῶν τῶν ἀνθρώπων· πέμψον αὐτοὺς *εἰς ἀλλήλους, ἐξ αὐτῶν εἰς αὐτούς [17], ἐν πολέμῳ καὶ ἐν ἀπωλείᾳ. καὶ μακρότης

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from two possible renderings of ארעא which punctuated as אַרְעָא = γῆ, and as אַרְעָא = πληγή. [5] MS. μην. [6] Here ἐπάταξαν = אַבְּרוּ corrupt for אמרו = εἶπον as we have in Gˢ; conversely in 2 Chron. xxii. 10 תְּרַבֵּר = εἶπεν is an error for תְּאַבֵּד = ἀπώλεσεν. Bouriant's conjecture ἐπέτασαν which I formerly followed is impossible. ἐπέτασαν cannot be used in this sense. [7] Gᵍ E omit. [8] E = τῇ διδασκαλίᾳ τῶν ἔργων. [9] κίβδηλος here seems to represent שַׂעֲטְנֵיזָא (cf. Lev. xix. 19; Deut. xxii. 11) or some derivative of it as representing beings who are derived from two distinct classes of creatures. E took it as = ἀδόκιμος. [10] E = πόρνης, corrupt for πορνείας. [11] E adds τοὺς υἱοὺς τῆς πόρνης καί. [12] E adds ἐξαπόστειλον αὐτοὺς καί—a dittographic rendering. [13] Add εἰς ἀλλήλους with Gˢ E. [14] Gᵍ E = ἄγγελοι. [15] See note 4 above. [16] Gᵍ αὐτῷ. [17] So also E. Gᵍ omits.

አልቦሙ።።[1] 10. ወዙሉ:[2] ዘ[3]ይሴእሱክ:[4] [ወ]ኢይክውን:[5] ለአበዊሆሙ: በእንቲአሆሙ:[6] እስመ: ይሴፈዉ:[7] ይሳየዉ:[8] ሕይወት: ዘለዓለም: ወከመ:[9] ይሕየዉ:[10] አሐዱ: አሐዱ: እምኔሆሙ: ኃምስት: ምእት: ክረምት።።[11] 11. ወለሚካኤል:[12] ይቤ:[13] *እግዚእ: ሶር:[14] †አይድዕ:[15] †ለስምያዛ: ወለካልጓን: እለ: ምስሌሁ: እለ: ሐብሩ: ምስለ: አንስት: ከመ: ይማስኑ: ምስሌሆን: በ[16]ርዙስ:[17] ዚአሆን።።[18] 12. ወ[19]ሶበ: ይትራገዙ: ዙሉ:[20] ውሉደሙ: ወሶበ:[21] ይሬእዩ: ሐጕሎሙ: ለፍቁራኒሆሙ: እስሮሙ: ለ[22]ትውልድ: በመትሕተ: አውግርት:[23] ምድር: እስከ: ዕለተ: ዙነኔሆሙ: ወተፍጻሜተሙ: *እስከ: ይትፈጸም:[24] ዙነኔ: ዘለ*ዓለመ:[25] ዓለም።። 13. ወበውእቱ: መዋዕል: ይወስድዎሙ: ውስተ: መትሕተ:[26] እሳት: (ወ)[27]በጻዕር: ወበቤተ: ሞቅሕ: ወ[28]ይትዓፀዉ:[29] ለ[30]ዓለም።። 14. ወሶበ:[31] †ይውዲ:†[32] ወይማስን: እምይእዜ: ምስሌሆሙ:[33] ሕዙረ: ይትአሰሩ: እስከ: ተፍጻሜት:[34] ተውልደ: ትውልድ።። 15. ወአሳጕሎሙ:[35] ለዙሉ:[36] *መናፍስተ:[37] ተውኔት:[38] ወለውሉደሙ: ለትጉሃን: እስመ: ገፍዕዎሙ: ለሰብእ።። 16. አሕጕል:[39] ዙሎ: ግፍዓ:[40] እምገጸ:[41] ምድር: ወዙሉ:[42] ምግባረ:[43] እኩይ: ይሳልቅ:[44] ወያስተርኢ:[45] ተክለ:[46] ጽድቅ: ወርትዕ: ወይክውን: ለበረከት፤[47]

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[1] *q* prefixes **ወ**. [2] *t*. *g m q u* read **ወዙሉ**: *β* **ወዙሎሙ**: [3] *t*. All other MSS. omit. [4] *g m*. *q* reads **ይሰእሱክ**: *t u, β* **ይስእሱክ**: Marginal gloss in *t* **እተርፎ: ውሉደ**: [5] *q, β*. *g t u* read **ወኢይኩን**: *m* **እስመ: ኢይክውን**: [6] *g q, β*. *m* prefixes **ወ**. *u* omits. *t* has an erasure. [7] *q l*[1] prefix **ኢ**. [8] *g m t u*. *q, β* omit. [9] *b c* add **ሂ**. [10] *t, o* read in singular. *d f h o p*[2] *(v y) a* add **ሕይወት**: *b c x* add **ሕይወተ: ዘለዓለም**: *q* omits next three words. [11] *m q, β* read **ክረማተ**: [12] *t, e n* add **ኒ**. [13] *g u* (*g*[1]). *m q t, β–y* read **ይቤሎ**: *k* adds **ከማሃ**: [14] *g t u, h*[2] save that *g t, h*[2] read **ሑር**: *m q, b c d n o* (*y*) *x* read **እግዚአብሔር**: *a e f h*[1] *k l p r s v w a b* **እግዚአብሔር: ሑር**: [15] = δήλωσον in G[g]. But this is corrupt. See note 2, p. 29. Read **አስሮ**: here. [16] *q*. So also G. All other MSS. read **በዙሉ**: [17] *m* omits. [18] *t, n* read **"ሆሙ**: [19] *β* omits. [20] Probably corrupt for **እሉ**: a rendering of the Greek art. *οἱ*. [21] *u* reads **ወ**. [22] *m, l n o x a* read **ለሰብእ**: *t* **ለሰብዓ**: *t*[2] **እስከ: ለ"**. [23] *g m q*. *t u, β–a* read **አውግር**: *a* omits. [24] *q* reads **እ" ይትፈ"**. *u* omits. [25] *a e* omit. [26] *g m t, β*. *q* reads **መሳትመ**: *u* **ታፍጻሚት**: [27] Added in accordance with G. [28] *a*. *β* omits. [29] *m* reads **ይትዓፀው**: *t* **ይትዐ"**. [30] *β–a* read **ለዓለመ**: [31] *a* = ὅταν corrupt for ὃς ἄν. *t*[2] *β* read **ወሶበሂ**: Instead of the first seven words of this verse *n* reads **ወሶበሂ: ይወስድዎሙ: ይማስኑ: ኅቡረ: እሱራኒሆሙ**: [32] *q* reads **ይዌዲ**: Read **ይትኬነን**: see note 5, p. 29. [33] *h o* read **ወእስከ: ለዓለም**: (*v*) *b* insert this phrase before **ምስ"**. [34] *m* adds **ዓመት: ዘ**. [35] *g u, o*. *m q, c* read **ወአሐጕ"**. *t, β–c o x* **ወአሕጕ"**. *x* **ወአኃ"**. *m* adds **ጥበቢሆሙ**: [36] *g t*. *m, β–e* read **ለዙሎሙ**: *q u, e* omit. [37] Em. with G from **ነፍሳተ**: [38] G has τῶν κιβδήλων. [39] *t, β–x*. *g m q u, x* read **አሕጕ(ጕ *q u*)ል**: [40] *g m t, f*. Other MSS. read **ግፍዐ**: [41] *m* reads **እምገጻ: ለ**. [42] *q u* read **ዙሎ**: [43] *g m q*. *t u, β–y* read **ምግባር**: *y* reads **ምድር**: [44] *t, a d e h l n a b*. *g q, b c f o* read

G^g	G^s
οὐκ ἔστιν αὐτῶν, 10. καὶ πᾶσα ἐρώτησις ½ (οὐκ) ἔσται τοῖς πατράσιν αὐτῶν [καὶ] ⌜περὶ αὐτῶν⌝, ὅτι ἐλπίζουσιν ζῆσαι ζωὴν αἰώνιον, καὶ ὅτι ζήσεται ἕκαστος αὐτῶν ἔτη πεντακόσια. 11. Καὶ εἶπεν (τῷ) Μιχαήλ Πορεύου καὶ †δήλωσον† [2] Σεμιαζᾷ καὶ τοῖς λοιποῖς τοῖς σὺν αὐτῷ ταῖς γυναιξὶν μιγέντας, μιανθῆναι ἐν αὐταῖς ἐν τῇ ἀκαθαρσίᾳ αὐτῶν· 12. καὶ ὅταν κατασφαγῶσιν οἱ υἱοὶ αὐτῶν καὶ ἴδωσιν τὴν ἀπώλειαν τῶν ἀγαπητῶν, [καὶ] δῆσον αὐτοὺς ἑβδομήκοντα γενεὰς εἰς τὰς νάπας τῆς γῆς μέχρι ἡμέρας κρίσεως αὐτῶν καὶ συντελεσμοῦ, ἕως τελεσθῇ τὸ κρίμα τοῦ αἰῶνος τῶν αἰώνων. 13. τότε ἀπαχθήσονται εἰς τὸ χάος τοῦ πυρὸς καὶ εἰς τὴν βάσανον καὶ εἰς τὸ δεσμωτήριον *συνκλείσεως αἰῶνος [3]. 14. καὶ* ὃς ἂν [4] †κατακαυσθῇ†[5] καὶ ἀφανισθῇ, ἀπὸ τοῦ νῦν μετ' αὐτῶν ὁμοῦ δεθήσονται μέχρι τελειώσεως γενεᾶς.	ἡμερῶν οὐκ ἔσται αὐτοῖς, 10. καὶ πᾶσα ἐρώτησις οὐκ ἔστι τοῖς πατράσιν αὐτῶν, ὅτι ἐλπίζουσι ζῆσαι ζωὴν αἰώνιον, καὶ ὅτι ζήσεται ἕκαστος αὐτῶν ἔτη πεντακόσια. 11. Καὶ τῷ Μιχαὴλ εἶπε· Πορεύου, ⌜Μιχαήλ⌝ δῆσον Σεμιαζᾶν καὶ τοὺς ἄλλους σὺν αὐτῷ τοὺς συμμιγέντας ταῖς θυγατράσι τῶν ἀνθρώπων τοῦ μιανθῆναι ἐν αὐταῖς ἐν τῇ ἀκαθαρσίᾳ αὐτῶν. 12. καὶ ὅταν κατασφαγῶσιν οἱ υἱοὶ αὐτῶν καὶ ἴδωσι τὴν ἀπώλειαν τῶν ἀγαπητῶν αὐτῶν, δῆσον αὐτοὺς ἐπὶ ἑβδομήκοντα γενεὰς εἰς τὰς νάπας τῆς γῆς μέχρι ἡμέρας κρίσεως αὐτῶν, μέχρι ἡμέρας τελειώσεως [τελεσμοῦ], ἕως συντελεσθῇ κρῖμα τοῦ αἰῶνος τῶν αἰώνων. 13. τότε ἀπενεχθήσονται εἰς τὸ χάος τοῦ πυρὸς καὶ εἰς τὴν βάσανον καὶ εἰς τὸ δεσμωτήριον τῆς συγκλείσεως τοῦ αἰῶνος. 14. καὶ ὃς ἂν κατακριθῇ καὶ ἀφανισθῇ, ἀπὸ τοῦ νῦν μετ' αὐτῶν δεθήσεται μέχρι τελειώσεως γενεᾶς αὐτῶν.

15. Ἀπόλεσον πάντα τὰ πνεύματα τῶν κιβδήλων καὶ τοὺς υἱοὺς τῶν ἐγρηγόρων διὰ τὸ ἀδικῆσαι τοὺς ἀνθρώπους. 16. καὶ ἀπόλεσον τὴν ἀδικίαν πᾶσαν ἀπὸ τῆς γῆς, καὶ πᾶν ἔργον πονηρίας ἐκλειπέτω, καὶ ἀναφανήτω τὸ φυτὸν τῆς δικαιοσύνης καὶ τῆς ἀληθείας [6] εἰς τοὺς αἰῶνας . . . . μετὰ χαρᾶς φυτευ(θή)σεται.

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[1] MS. *εργεσις*. Em. by Lods. [2] = E. Read *δέσμωσον* as Radermacher suggests and change datives into accusatives. Perhaps G^g E go back to אמר corrupt for אסר = *δῆσον*. But Radermacher's conjecture seems right. The corruption of *δέσμωσον* (or *δέσμευσον*) into *δήλωσον* is native to G^g; for the original acc. *μιγέντας* still remains. [3] E = *καὶ συγκλειθήσονται εἰς τοὺς αἰῶνας*—a free rendering of the text. [4] Em. with G^s from *οταν*: E = *ὅταν*. [5] = E. Corrupt for *κατακριθῇ* as in G^s. [6] Add with E *καὶ ἔσται εὐλογία· τὰ ἔργα τῆς δικαιοσύνης καὶ τῆς ἀληθείας* lost through hmt.

የሕልቅ: *m, x* **የንልቅ**: *u* (*k*?) **ይኅለቅ**: [45] *q* reads **ወያስተረሕ**: [46] *t* has gloss in margin **ሞኅ**: [47] *y* reads **በረከተ**:

ግብረ:[1] ጽድቅ: ወርትዕ: ለዓለም:[2] በ[3]ፍሥሓ: ይተክሉ::[4] 17. ወ[5]ይእዜኒ: ዙሎሙ: ጻድቃን:[6] ይጐይዩ:[7] ወይከውኑ: ሕያዋነ: እስከ: ይወልዱ:[8] ፲፱: ወዙሎ: መዋዕሊ: ውርዙተሙ: ወ*ሰንበተ: ዚአሆሙ:[9] ይፈጽሙ:[10] በሰላም:: 18. ወበእማንቱ: መዋዕል: ትትገበር:[11] ዙሳ: ምድር:[12] በጽድቅ: ወ*ዙለንታሃ:[13] ትተክል:[14] ዕጸወ: *ወትመልእ: በረከተ::[15] 19. ወ*ዙሉ:[16] ዕፀው:[17] ኀሜት: ይተክሉ:[18] ደቤሃ: ወይተክሉ:[19] ደቤሃ: አውያነ:[20] ወወይን:[21] ዚይተክል:[22] ደቤሃ: ይገብር:[23] ወይነ:[24] ለ[25]ጽጋብ: ወዙሉ: ዘርእ:[26] ዘይዘራእ: ደቤሃ: አሐቲ:[27] መስፈርት: ትገብር: እልፊ:[28] ወአሐቲ: መስፈርት: ኤልያስ: ትገብር:[29] ፲ ምክያደ:[30] ዘይት:: 20. ወእንተ: አንጽሓ: ለምድር: እምዙሉ: ግፍዕ: ወእምዙሉ: ዓመፃ: ወእምዙሉ: ኃጢአት: ወእምዙሉ: ረሲዕ፤ ወ*ዙሉ: ርዙስ:[31] ዘይትገበር: በደቡ: ምድር: አኅልቆሙ:[32] እምደቡ:[33] ምድር:: 21. ወይኩኑ:[34] ዙሉ:[35] ውሉደ: ሰብእ: ጻድቃነ:[36] ወ*ይኩኑ:[37] ዙሉ: አሕዛብ:[38] ያምልኩ:[39] ወይባርኩ: ኪያየ: ወዙሎሙ: ሊተ: ይሰግዱ::[40] 22. ወትነጽሕ: ምድር: እምዙሉ: መስናና: ወእምዙሉ: ኃጢአት: ወ*እምዙሉ:[41] መቅሠፍት: *ወእምዙሉ: ጻዕር፤[42] ወኢይደግም: ከመ: እፈኑ:[43] ደቤሃ:[44] ለትውልደ: ትውልድ: ወእስከ: ለ[45]ዓለም:: XI. ወበ*እማንቱ:[46] መዋዕል: እፈትሕ: መዛግብተ: በረከት:[47] እሰ: በሰማይ: ከመ: አውርዶሙ: *ደቤ: ምድር: ደቤ: ግብሮሙ: ወደቤ: ፃማሆሙ: ለውሉደ: ሰብእ:: 2. ወ[48]ሰላም: ወርትዕ: ሱቱፋነ: ይከውኑ:[49] በዙሉ: መዋዕሊ:[50] ዓለመ: ወበዙሉ: ትውልደ: ዓለም:: XII. እምቅድመ:[51] እሱ:[52] ነገር:

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[1] *a–m.* *m, β–e* read **ግብር:** *e* **ግቡር:** [2] *m* omits. [3] *o* omits. [4] *q t u, e h n (w) y ,a. g, a b c d f (k?) l o x ,b* read **ይተክሉ:** before which *g* prefixes **ወ.** *m* **ይትከሉ:** [5] *f* omits. [6] *b c* trans. before **ዙ″.** *n* omits. [7] *a–q.* *q* reads **ይጐዩ:** *β* **ይገንዩ:** *t* adds gloss in margin **እምኃጢአት:** [8] *u* reads **ይወልደ:** [9] *q* reads **ሰ″ ዚአሁ:** We should read **ርሥኣሂሆሙ:** See note 1, p. 31. [10] *q t u, β.* *g* reads **ይፈጽም:** *m* **ይፈጽም:** [11] *m t u, β.* *g* reads **ትገብር:** *q* **ትትገበር:** [12] For this and next two words *m* reads **ታሐ:** [13] G has ἐν αὐτῇ. [14] *t u, c e h l n x ,a ,b.* *g, a b d f o y* read **ትተክል:** *m* **ትከልል:** *q* omits. [15] *d* omits. *g* has the superscription **በእንተ: ዕፀው: ወመስፈርተ: ኤልያስ: ይነግር:** [16] *g m. q t u, β–d* read **ወዙሎ:** *d* omits. [17] *m* reads **ዕፀው:** *d* omits. [18] *m q u, h (?) n y x ,b. g t, a b c d e f l o ,a* read **ይተክሉ:** [19] *g m t, a b c e f h l x ,a ,b.* *d* omits together with next word. *q u, n o* read **ይተክሉ:** [20] *t, o y* read **አውያን:** *u* trans. before **ደቤሃ:** [21] *m* reads **ወወይኑ:** *y* **ወይኑ:** [22] *m q u, β–b d l y.* *g t, b d l x ,a ,b* read **ዚይተክል:** *y* **ዘተክለ:** [23] *g* reads **ወይገ″.** *o* **ዘይገ″.** *u* **ይትገበር:** [24] *g m t.* *q* reads **ወወይኑ:** *β–l n* **ፍሬ:** *l n* **ደቤሃ:** *u* omits. [25] *q* omits. [26] *d y* omit. [27] *q* omits next four words through hmt. [28] *f n* read **፻፻፩:** [29] *g* reads **ገብረ:** *u* **ትትገበር:** [30] *a.* *β* reads **ምክያዳ:** [31] *g u.* *q* reads **ዙ″ ርኩስ:** *m* **ዙሉ:** *t, β* **እምዙሉ: ርዙስ:** For **ርዙስ:** *l ,b* read **ርኩስ:** The construction is that of a nominativus pendens. *o (v)* add **ወእምዙሉ:** Superscription in *g* **በእንተ: መዛግብተ: በረከት:** [32] *q u* read **አ፻″.** [33] *u, n l* read **በዳቡ:** [34] *c* reads **ወይከውኑ:** Gloss in *t* **ከመ: እሰ: አብርሃም:** [35] *q t, a n x* read **ዙሎሙ:** *d* omits. [36] *q* omits. [37] *n* omits. [38] *m* reads **ሕዝብ:** [39] *u* reads **ያመ″.** [40] *t, f n ,a ,b* read **ይስግዱ:** [41] *u, n* omit. [42] *f h o* trans. before preceding two words.

17. Καὶ νῦν πάντες οἱ δίκαιοι ἐκφεύξονται, καὶ ἔσονται ζῶντες ἕως γεννήσωσιν χιλιάδας, καὶ πᾶσαι αἱ ἡμέραι νεότητος αὐτῶν, καὶ † τὰ σάββατα αὐτῶν [1] μετὰ εἰρήνης πληρώσουσιν [2]. 18. τότε ἐργασθήσεται πᾶσα ἡ γῆ ἐν δικαιοσύνῃ καὶ καταφυτευθήσεται δένδρον ἐν αὐτῇ, καὶ πλησθήσεται εὐλογίας. 19. καὶ πάντα τὰ δένδρα τῆς † γῆς ἀγαλλιάσονται † [3] φυτευθήσεται, καὶ ἔσονται φυτεύοντες ἀμπέλους, (κ)αὶ ἡ ἄμπελος ἣν ἂν φυτεύσωσιν, ποιήσουσιν προχοῦς οἴνου· * χιλιάδας καὶ σπόρου ποιήσει καθ' ἕκαστον μέτρον [4], ἐλαίας ποιήσει ἀνὰ βάτους δέκα. 20. καὶ σὺ καθάρισον τὴν γῆν ἀπὸ πάσης ἀκαθαρσίας [5] καὶ ἀπὸ πάσης ἀδικίας καὶ ἀπὸ (πά)σης ἁμαρτίας καὶ [6] ἀσεβείας, καὶ πάσας τὰς ἀκαθαρσίας τὰς γινομένας ἐπὶ τῆς γῆς ἐξάλειψον [7]. 21. καὶ ἔσονται πάντες λατρεύοντες οἱ λαοὶ καὶ εὐλογοῦντες πάντες ἐμοὶ καὶ προσκυνοῦντες. 22. καὶ καθαρισθήσεται ⌜πᾶσα⌝ ἡ γῆ ἀπὸ παντὸς μιάσματος καὶ ἀπὸ πάσης ἀκαθαρσίας καὶ ὀργῆς καὶ μάστιγος, καὶ οὐκέτι πέμψω ἐπ' αὐτοὺς εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος. XI. καὶ τότε ἀνοίξω τὰ ταμεῖα τῆς εὐλογίας τὰ ὄντα ἐν τῷ οὐρανῷ, καὶ κατενεγκεῖν αὐτὰ [8] ἐπὶ τὰ ἔργα, ἐπὶ τὸν κόπον τῶν υἱῶν τῶν ἀνθρώπων. 2. καὶ ⌜τότε⌝ * ἀλήθεια καὶ εἰρήνη [9] κοινωνήσουσιν ὁμοῦ εἰς πάσας τὰς ἡμέρας τοῦ αἰῶνος καὶ εἰς πάσας τὰς γενεὰς τῶν ἀνθρώπων [10].

XII. Πρὸ τούτων τῶν λόγων ἐλήμφθη Ἐνώχ, καὶ οὐδεὶς τῶν ἀνθρώπων

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[1] = שַׁבַּתָּהוֹן in which the word is wrongly vocalized for שִׁבְתָּהוֹן = 'their old age.' The error is explicable in Heb. also שַׁבָּתָם instead of שִׁבְתָּם (Wellhausen, *Skizzen* vi. pp. 241, 260). Hence read *τὸ γῆρας αὐτῶν*. [2] Appears to be intransitive here. E renders it transitively and puts the preceding nominatives in the accusative. [3] Corrupt. I cannot restore the text. 'Tree of joy' (as in E) is an expression not found elsewhere. *πάντα τὰ δένδρα τῆς γῆς ἀγαλλιάσονται* = כל־אילן ארעא יֶחְדֵי. The last two words may be corrupt for יאה בחֵיזוּ = 'goodly in appearance.' Thus we should have *πάντα τὰ δένδρα ὡραῖα τῷ εἴδει*. At any rate G and E are corrupt. *Φυτευθήσεται* may be an intrusion. [4] Text is translateable but seems corrupt. E = *καὶ πᾶς ὁ σπόρος ὁ σπαρεὶς ἐν αὐτῇ ἕκαστον μέτρον ποιήσει χιλιάδας καὶ ἕκαστον μέτρον*. The opening phrase is a nominativus pendens. [5] E = *ἀδικίας*. [6] E adds *πάσης*. [7] E adds *ἀπὸ τῆς γῆς* 21. *καὶ ἔσονται πάντες οἱ υἱοὶ τῶν ἀνθρώπων δίκαιοι*. [8] E adds *ἐπὶ τὴν γῆν*. [9] E trans. [10] E = *αἰώνων* a wrong expansion of $\overline{\text{ανπων}}$ which appears in G.

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l adds ወእምዝሉ፡ መቅሠፍት፡ *n* reads simply ወፃዕር፡ and trans. as *h o*. [43] *q* reads እፈኑ፡ [44] *a b e f h k n o x β* add ኣይኅ፡ *c d l y ,a* ኣይኅ፡ [45] *q*, *e*(*v*) add ዓለመ፡ [46] *q* reads ውእቶ፡ [47] *q* adds ዩ. [48] *a*. *t*[2], *β* omit. [49] *c* reads ይኩኑ፡ [50] *q* reads መዋዕል፡ ለ. Superscription in *g* ኀበ፡ ተክብተ፡ ሄኖክ፡ [51] *a*–*m*. *m* reads እም. *β* prefixes ወ. [52] Em. from ዝሉ፡ with G. *m* adds ተወልደ፡

ተክብት፡[1] ሄኖክ፡ ወአልቦ፡ ዘደአምሮ፡[2] እምውሉደ፡ ሰብእ፡ በነበ፡ ተክብተ፡ ወ[3]ነበ፡ ሀሎ፡ ወምንተ፡[4] ኮነ። 2. ወ*†ዙሱ፡†[5] ግብሩ፡ ምስለ፡ *ትጉሃን፡ ወምስለ፡ ቅዱሳን፡[6] መዋዕለ፡[7] ዚአሁ። 3. ወእነ፡ ሄኖክ፡ ኮንኩ፡ እባርኮ፡ ለ*እግዚእ፡[8] ዕበይ፡[9] ወለንጉሠ፡[10] ዓለም፡[11] ወናሁ፡[12] ትጉሃን፡ ይጼውዑኒ፡ ሊተ፡[13] ለሄኖክ፡ ጸሓፊ፡[14] ወይቤሉኒ።[15] 4. ሄኖክ፡ ጸሓፌ፡ ጽድቅ፡ ሖር፡[16] አይድዕ፡ ለትጉሃን፡ ሰማይ፡ እለ፡ ሐደጉ፡ ሰማየ፡ ልዑለ፡ ምቅዋመ፡[17] ቅዱስ፡[18] ዘለዓለም፡ ወምስለ፡ አንስት፡ ማሰኑ፡ ወገብሩ፡[19] ከመ፡[20] ይገብሩ፡[21] ውሉደ፡ ሰብእ፡[22] ወነሥኡ፡ ሎሙ፡ አንስተ፡ ወማሰኑ፡[23] ዓቢየ፡ ሙስና፡ በደቡ፡ ምድር። 5. ወኢይከውን፡ ሎሙ፡ ሰላም፡[24] ወጎድገት፡ ኃጢአት።[25] 6. ወ[26]እስመ፡ ይትፈሥሑ፡[27] በውሉደሙ፡[28] ቀትለ፡[29] ፍቁራሌሆሙ፡ ይረእዩ፡[30] ወደቡ፡ ሐጕለ፡ ውሉደሙ፡[31] ይግዕሩ፡[32] ወይስእሉ፡ ለዓለም፡[33] ወኢይከውን፡ ሎሙ፡ *ምኅረት፡ ወሰላም።[34] XIII. ወሄኖክ፡ ኃሊፎ፡ ይቤሎ፡[35] ለ[36]አዛዝኤል፡ አይከውክ፡ *ሰላም፡ ዓቢይ፡[37] ዙኒኔ፡ ወጽአ፡ ላዕሌከ፡[38] ይእስርከ። 2. ወ[39]ሣሕት፡[40] ወስእለት፡[41] ኢ*ይከውክ፡[42] በእንተ፡ ዘመሀርክ፡[43] ግፍዐ፡ ወበእንተ፡ ዙሉ፡ ምግባረ፡ ጽርፈት፡ ወግፍዐ፡[44] ወሓጢአት፡ ዘአርአይክ፡ ለሰብእ።[45] 3. አሜሃ፡ ሐዊርየ፡ ሃገርክዎሙ፡ ለዙሎሙ፡ ኀቡረ፡[46] ወእሙንቱ፡ *ዙሎሙ፡ ፈርሁ፡[47] ወ[48]ፍርሃት፡ *ነሥኦሙ፡ *ወረዓድ።[49] 4. ወትስእሉኒ፡[50] ከመ፡ እጽሐፍ፡ ሎሙ፡ *ተዝካረ፡ ስእለት፡[51] ከመ፡ ይኩኖሙ፡[52] ኀድገት፡ ወ*ከመ፡[53] እነ፡[54] ኣዕርግ፡[55]

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[1] = ἐλήμφθη. [2] *g q u.* Other MSS. read **ዘየአ**″. [3] *u* adds **አልቦ፡ ዘደአምሮ፡** [4] *q* reads **ወምንት፡** [5] Corruption for **እሱ፡** which was a rendering of *τά* before *ἔργα*. [6] *α.* *β* reads **ቅዱ**″ **ወምስለ፡ ትጉ**″. [7] All MSS. prefix **በ** against the parallelism and G. [8] Em. from **እግዚእ፡** of all MSS. but *c y*. *c y* read **እግዚእየ፡** [9] Em. with G *τῆς μεγαλοσύνης* from *q*, *β* **ዐቢይ፡** *g u* read **ዐቢያት፡** *m t* **ዓቢያት፡** [10] *b c x* read **ወንጉሠ፡** [11] *a* reads **ሰላም፡** [12] *b c x* read **ናሁ፡** [13] *d y* omit. [14] *a* reads **ጸሓፌ፡** [15] *q t*, *β–d y.* *α–q t* read **ወይቤሰኒ፡** *d y* **ወይቤሉ፡** [16] *g q u. m t*, *β* read **ሖር፡** [17] *g. m t u*, *β–e* read **ወምቅዋመ፡** *b* **ወምቅዋም፡** *e* **ወምቅዋሞሙ፡** [18] *g* reads **ቅዱሳን፡** *q* **ቅዱስ፡** [19] *m* reads ″**ገብሩ፡** [20] *α–q. q* omits. *β* reads **ዘከመ፡** [21] *m* reads **ይግበሩ፡** *q* omits. [22] Seems corrupt for **የብስ፡** as G has *τῆς γῆς*. [23] Probably corrupt for **አማሰኑ፡** *m* reads **ማሰኑ፡** [24] *q u* read **ሰላመ፡** *q*, *a y* add **በደቡ፡ ምድር፡** against *g m t u, n. c d e f h k l o, a b* add **በ**″ **ም**″ before **ሰላም፡** and *a y* after it. *b x* trans. **ሰላም፡ ወጎድ**″ **ኃጢ**″ before **አይከውን፡** and add **በደቡ፡ ም**″ after **ሎሙ፡** [25] *g* omits. [26] *g m. q t u*, *β* omit. [27] *g q u*, *y*[1]. *m* reads **ወኢይትፈ**″ **እስመ፡** *t*, *β* **እስመ፡ ኢይትፈ**″. [28] *t*, *β. α–t* read **ውሉደሙ፡** which might be construed as the acc. after **ይትፈ**″. [29] *g t u*, *β. m* reads **ወቀትለ፡** *q* **ቀትረ፡** [30] *t*[1], *β. g q u* read **ይርእዩ፡** *m*, *t*[2] **ይርእዩ፡** [31] *m* reads **ርእሶሙ፡** [32] *u*, *t*[2] read **ይግዕሩ፡** [33] *c* omits next four words. [34] *g. m u* read **ምሕረት፡ ወኢሰላመ፡** *q* **ምሕረት፡ ወኢሰላም፡** *t*, *β* **ምሕረት፡ ወኢሰላም፡** [35] *m* omits. *q* trans. after **ለአዛ**″. [36] *d* omits. [37] *q* reads **ሰላመ፡ ዓቢየ፡** [38] *m* reads **እምኔከ፡** and trans. before **ወፅአ፡** [39] *m t* omit. [40] *β. t u* read in acc. *g q* read **ስሕተት፡** *m* **ስሕተት፡** [41] *m*, *β. g q t u* read ″**ለት፡** *β–a k*

ἔγνω ποῦ ἐλήμφθη καὶ ποῦ ἐστιν καὶ τί ἐγένετο αὐτῷ. 2. καὶ τὰ ἔργα αὐτοῦ[1] μετὰ τῶν ἐγρηγόρων, καὶ μετὰ τῶν ἁγίων *αἱ ἡμέραι[2] αὐτοῦ. 3. Καὶ ⌜ἑστὼς⌝ ἤμην Ἐνὼχ εὐλογῶν τῷ κυρίῳ[3] τῆς μεγαλοσύνης, τῷ βασιλεῖ τῶν αἰώνων. καὶ ἰδοὺ οἱ ἐγρήγοροι ⌜τοῦ ἁγίου τοῦ μεγάλου⌝ ἐκάλουν με Ἐνώχ[4], ... 4. ὁ γραμματεὺς τῆς δικαιοσύνης, πορεύου καὶ εἰπὲ τοῖς ἐγρηγόροις τοῦ οὐρανοῦ οἵτινες ἀπολιπόντες τὸν οὐρανὸν τὸν ὑψηλόν, τὸ ἁγίασμα τῆς στάσεως τοῦ αἰῶνος, μετὰ τῶν γυναικῶν ἐμιάνθησαν, καὶ ὥσπερ οἱ υἱοὶ τῆς γῆς ποιοῦσιν, οὕτως καὶ αὐτοὶ ποιοῦσιν[5], καὶ ἔλαβον ἑαυτοῖς γυναῖκας· ἀφανισμὸν μέγαν †κατηφανίσατε†[6] τὴν γῆν, 5. καὶ οὐκ ἔσται ὑμῖν[7] εἰρήνη οὔτε ἄφεσις. 6. καὶ περὶ ὧν χαίρουσιν τῶν υἱῶν αὐτῶν, τὸν φόνον τῶν ἀγαπητῶν αὐτῶν ὄψονται, καὶ ἐπὶ τῇ ἀπωλείᾳ τῶν υἱῶν αὐτῶν στενάξουσιν καὶ δεηθήσονται εἰς τὸν αἰῶνα, καὶ οὐκ ἔσται αὐτοῖς εἰς ἔλεον καὶ εἰρήνην[8].

XIII. Ὁ δὲ Ἐνὼχ τῷ Ἀζαὴλ †εἶπεν Πορεύου·†[9] οὐκ ἔσται σοι εἰρήνη. κρίμα μέγα ἐξῆλθεν κατὰ σοῦ δῆσαί σε, 2. καὶ ἀνοχὴ καὶ ἐρώτησίς σοι οὐκ ἔσται περὶ ὧν ἔδειξας ἀδικημάτων καὶ περὶ πάντων τῶν ἔργων τῶν ἀσεβειῶν καὶ τῆς ἀδικίας καὶ τῆς ἁμαρτίας, ὅσα ὑπέδειξας τοῖς ἀνθρώποις.

3. Τότε πορευθεὶς εἶρηκα πᾶσιν αὐτοῖς, καὶ αὐτοὶ πάντες ἐφοβήθησαν, καὶ ἔλαβεν αὐτοὺς τρόμος καὶ φόβος. 4. καὶ ἠρώτησαν[10] ὅπως γράψω αὐτοῖς ὑπομνήματα ἐρωτήσεως, ἵνα γένηται[11] αὐτοῖς ἄφεσις, καὶ ἵνα ἐγὼ ἀναγνῶ[12]

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[1] MS. *αὐτῶν.* [2] E corrupt = *ἐν ταῖς ἡμέραις.* [3] *Εὐλογεῖν* used with dat. in Sir. l. 22; li. 12, &c. [4] Add with E *τὸν γραμματέα καὶ εἶπον ἐμοί Ἐνώχ* lost through hmt. [5] E = *ἐποίησαν* or *πεποιήκεσαν.* [6] MS. *καιηφανισατε.* Seems corrupt for *ἀφ. μέγ. κατηφάνισαν.* It is most unlikely that we should have here a piece of the *oratio recta.* E = *καὶ ἀφ. μέγ. ἠφανίσθησαν* but see note 23, p. 32. [7] E = *αὐτοῖς* which appears right. [8] A strange construction. [9] Corrupt for *πορευθεὶς εἶπεν* as is shown by E and G xiii. 3. The corruption in G may have originated in the Aram. G = אמר אויל corrupt for אזל ואמר. Here we may conclude either to a happy emendation of the Ethiopic translator of G or of the scribe of the Greek MS. used by E or to the existence in the Aramaic of both forms, the corrupt in the text and the true reading in the margin. [10] E adds *ἐμέ.* [11] MS. *γενονται.* [12] MS. *αναγνοι.* E = *ἀνάγω* corrupt for *ἀναγνῶ.*

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add **ወምሕረት፡** *a k* add it before **ወኀ**″. [42] *t, β. α–t* read **ይኩንክ፡** [43] *u* reads **ዘተመሀርክ፡** [44] *q* omits. [45] *a. β* reads **ለውሉደ፡ ሰብእ፡** [46] *a,* G omit. [47] *a, a k. β–a k l* read **ፈ″ ዝ″**. *l* **ፈ″**. [48] *g u.* Other MSS. omit. [49] *g m q u. t, β* read **ወረ″ ነሥ″**. [50] *n* reads **ወተሰአሉኒ፡** Superscription in *g* **ነቢ፡ ጸሐፊ፡ ሄኖክ፡ ተዝካረ፡ ስእለቶሙ፡** [51] *β–a k* trans. before **ከመ፡ እጽ″** against *a, a k.* For **ስእ″** *b c h o x* read **ስእለቶሙ፡** [52] *x ɣ* read **ይዝኖሙ፡** [53] *t*[2] *β. g m q t u* read **በከመ፡** [54] *b c* trans. after **ኦዕርግ፡** *n o* omit. [55] *g m. q t*[1] *u* read **እዓርግ፡** *t*[2] *β* **ኦዕርግ፡**

ተዝካረ: ስእለቶሙ:[1] ቅድመ:[2] እግዚአ:[3] ሰማይ::[4] 5. እስመ: *እሙንቱሰ: ኢይክሱ:[5] እምይእዜ: ተናግሮ:[6] ወኢያዘንእ:[7] አዕይንቲሆሙ: ውስተ: ሰማይ: እምኃፍረተ: እበሳሆሙ: ዘተኰነኑ:: 6. አሜሃ:[8] ጸሐፍኩ: ተዝካረ: ስእለቶሙ: ወአስተብቍዖተ:[9] በእንተ: መንፈሶሙ: ወ*ለለአሐዱ:[10] ምግባሮሙ: ወበእንተ: ዘይሰእሉ:[11] ከመ: ይኩኖሙ:[12] ስርየተ:[13] ወኑሐተ:: 7. ወ[14]ሐዊርየ: ነበርኩ: ዲበ: ማያተ: *ደን: በዳን:[15] እንዘ:[16] ይእቲ: እም[17]የማነ: ዐረበ:[18] አርሞን:[19] ወአነብብ:[20] ቲዝካረ: ስእለቶሙ: እስከ:[21] ደቀስኩ:: 8. ወናሁ:[22] ሕልም:[23] መጽአኒ: ወራእይተ:[24] ዲቤየ: ወድቁ:[25] ወርኢኩ: ራእየተ:[26] መቅሠፍት: (ወመጽአ: ቃል: እንዘ: ይብል:)[27] እንግር:[28] ለውሉደ: ሰማይ: ወእዝልፎሙ::[29] 9. ወነቂህየ: መዳእኩ: ኀቤሆሙ: ወዙሎሙ: ጉቡኣን:[30] ይኑሩ:[31] እንዘ: ይላሕዉ: በ*አብልስየኤል:[32] ዘሀለወት: ማእከለ: ሊባኖስ: ወ*ሴኒር:[33] እንዘ: ግልቡባን: ገጹሙ:: 10. ወተናገርኩ: ቅድሜሆሙ:[34] ዙሎ: ራእይተ: ዘርኢኩ:[35] በንዋም:[36] ወወጠንኩ: እትናገር:[37] ውእተ: ቃላተ: ጽድቅ: ወእዝልፍ:[38] ለትጉሃነ: ሰማይ:: XIV. ዝመጽሐፈ:[39] ቃለ:[40] ጽድቅ: ወዘለፋ:[41] *ትጉሃን: እሉ:[42] እምዓለም: በከመ: አዘዘ: ቅዱስ: ወኀቢይ: በይእቲ: ራእይ::[43] 2. እነ:[44] ርኢኩ:[45] በንዋምየ: ዘእነ: ይእዜ:[46] እነግር:[47] በልሳን:[48] ዘሥጋ: †ወበመንፈስየ:[49] ዘወሀበ:[50] ዓቢይ:[51] አፈ:[52]+ ለሰብእ: ይትናገሩ:[53] ቦቱ: ወይሰብዉ:[54] በልብ:: 3. ከመ: ፈጠረ: ወወሀበ:[55] ለሰብእ:[56] ይሰብዉ:[57]

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[1] *m* reads **ስእለት: ከመ: ይኩኖሙ: ከመ:** [2] *a, a k.* *β–a k* read **ኀቡ:** [3] *a–q. q, β* read **እግዚአብሔር:** [4] *a–q. q, β–h o* read **ሰማየ:** *h o* omit. [5] *g t u.* So also *m q* save that they omit **ሰ**. *β* reads **ኢይክሱ: እሙንቱ:** *m* adds **አሕምሞትሙ:** [6] *q* reads **ትናግሮት:** [7] *m, e o y* read **"ያንሥኡ:** *t*[1] **"ይነሥኡ:** [8] *t u, n. g m q, β–n* prefix **ወ**. [9] *a–q. q, t*[2] *β* read **"ብቍዖትሙ:** [10] *g* reads **ለእለ: አሐዱ: *e* ለለሄዜ *o* ለሄ**. [11] *g u, y. m q t, β–y* read **ዘይሰእሉ:** [12] *g, k l* read **ይዙኖሙ:** [13] *y* adds **ወኅድገት:** and puts the words before and after in nom. [14] *c* omits. [15] *a f k* read **ደንበደን:** [16] *g t*[1] *u. m q, t*[2] *β* read **እንተ:** [17] *q* reads **በ.** [18] *q t, l. β–f l* read **ዓረበ:** *g m, f ḫ* **ዓረብ:** *u* **ዐረብ:** [19] *m* prefixes **ዘ.** [20] *g m q, f. t u, β–f* read **እነብብ:** [21] *u* reads **እስመ:** [22] *u, n* read **ወደኅሬሁ:** [23] *g u* read **ሕልመ:** [24] *g q u* read **"ራእየተ:** *ḫ* **ራእየ:** [25] *m q* read **ወደቁ:** [26] *u.* All other MSS. **ራእየ:** [27] Restored in accordance with G *καὶ ἦλθεν φωνὴ λέγουσα.* [29] *q t u, β–o. g m, o* read **እነግር:** [29] *q t u, n. g m* read **ወእዘልፎሙ: β–n እዘለፎሙ:** [30] *a–m, n. m* reads **ጉቡኣን:** (sic). *β–n* **ጉቡኣነ:** *t* adds on margin **ኅቡኣነ:** [31] *g* reads **ይነብቡ:** [32] *q. g, β* read **ኡብልስያኤል:** *m* **ኡልብልስኤል:** *t u* **ኡበልሲየኤል:** See note 7, p. 35. [33] *g m. q t u* read **ሴንሴር:** *β–ny* **ሴነሴር:** *n* **እነሴነር:** *y* **ሴናሴር:** *ḫ* **ሴነር:** [34] *β* prefixes **በ.** [35] *q, e ḫ* add **እትናገር:** [36] *a–q, k. q, t*[2] *β–k* append **የ.** [37] *u* reads **እትናገሮ:** [38] *m* reads **"ፎሙ:** *n* **ወእዘለፎሙ:** [39] *q.* So also G. All other MSS. read **ዝመጽሐፍ:** [40] *q, b ḫ* read **ቃለተ:** [41] *m t u, β. g* reads **ዘለፉ:** *q* **ዘለፈ:** [42] *q* reads **ትጉሃነ:** [43] *h* reads **ራእዩ:** [44] *d y* prefix **ወ**. [45] *q* reads **ርኢክዎ:** [46] *q* adds **ርኢኩ: ወ.** [47] *n* reads **እትናገር:** [48] *q, b n ḫ* read **በልሳንየ:** *t* omits next five words. These were afterwards added in the margin.

αὐτοῖς τὸ ὑπόμνημα τῆς ἐρωτήσεως ἐνώπιον Κυρίου τοῦ οὐρανοῦ, 5. ὅτι αὐτοὶ οὐκέτι δύνανται λαλῆσαι, οὐδὲ ἐπᾶραι αὐτῶν τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἀπὸ αἰσχύνης *περὶ ὧν ἡμαρτήκεισαν καὶ κατεκρίθησαν[1]. 6. Τότε ἔγραψα τὸ ὑπόμνημα τῆς ἐρωτήσεως αὐτῶν καὶ τὰς δεήσεις περὶ τῶν πνευμάτων αὐτῶν καὶ περὶ ὧν δέονται, ὅπως αὐτῶν γένωνται ἄφεσις καὶ μακρότης. 7. καὶ πορευθεὶς ἐκάθισα ἐπὶ τῶν ὑδάτων Δὰν ἐν γῇ[2] Δάν, ἥτις ἐστὶν ἐκ *δεξιῶν Ἑρμωνειεὶμ δύσεως[3]· ἀνεγίνωσκον τὸ ὑπόμνημα τῶν δεήσεων αὐτῶν ἕως[4] ἐκοιμήθην. 8. καὶ ἰδοὺ ὄνειροι ἐπ' ἐμὲ ἦλθον καὶ ὁράσεις ἐπ' ἐμὲ ἐπέπιπτον, καὶ ἴδον ὁράσεις ὀργῆς, *καὶ ἦλθεν φωνὴ λέγουσα[4] Εἰπὸν[5] τοῖς υἱοῖς τοῦ οὐρανοῦ *τοῦ ἐλέγξαι[6] αὐτούς. 9. καὶ ἔξυπνος γενόμενος ἦλθον πρὸς αὐτούς, καὶ πάντες συνηγμένοι ἐκάθηντο πενθοῦντες [σ]ἐν Ἐβελσατά[7], ἥτις ἐστὶν ἀνὰ μέσον τοῦ Λιβάνου καὶ Σενισήλ[8], περικεκαλυμμένοι τὴν ὄψιν. 10. ἐνώπιον αὐτῶν καὶ[9] ἀνήγγειλα αὐτοῖς πάσας τὰς ὁρᾶσεις ἃς εἶδον κατὰ τοὺς ὕπνους, καὶ ἠρξάμην λαλεῖν τοὺς λόγους τῆς δικαιοσύνης, ἐλέγχων[10] τοὺς ἐγρηγόρους τοῦ οὐρανοῦ.

XIV. Βίβλος λόγων δικαιοσύνης καὶ ἐλέγξεως ἐγρηγόρων τῶν ἀπὸ τοῦ αἰῶνος, κατὰ τὴν ἐντολὴν τοῦ ἁγίου[11] τοῦ μεγάλου ἐν ταύτῃ τῇ ὁράσει. 2. Ἐγὼ εἶδον κατὰ τοὺς ὕπνους μου ὃ[12] νῦν λέγω ἐν γλώσσῃ σαρκίνῃ *ἐν τῷ πνεύματι τοῦ στόματός μου, ὃ ἔδωκεν ὁ μέγας[13] τοῖς ἀνθρώποις λαλεῖν ἐν αὐτοῖς καὶ *νοήσει καρδίας[14]· 3. ὃς[15] ἔκτισεν καὶ ἔδωκεν[16] ἐλέγξασθαι[17] ἐγρηγόρους

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[1] E = *περὶ τῶν ἁμαρτιῶν αὐτῶν περὶ ὧν κατεκρίθησαν.* [2] E wrongly omits. [3] E gives the right order = *δεξιῶν δύσεως Ἑρ.* [4] Em. with E from *ως.* [5] E = *ἵνα εἴπω.* [6] E = *καὶ ἐλέγξω.* [7] Since E = Ἀβελσιαήλ it is not improbable that we have here a corruption of Ἀβειλήνη a town in the Antilibanus, which could be loosely described as lying between Lebanon and Senir, i.e. Hermon. There was a play of words in text. The angels were mourning (אבלין) in Abilene (אבילין). [8] The O. T. Senir, a name of Hermon (Deut. iii. 9) or of a part of it (Cant. iv. 8). [9] Trans. before *ἐνώπιον* with E. [10] E = *καὶ ἐλέγχειν.* [11] E adds *καί.* [12] MS. *ων.* [13] E = *καὶ ἐν τῷ πνεύματί μου ὃ ἔδωκεν ὁ μέγας εἰς τὸ στόμα.* But see note 52 below. [14] If the text is right *νοήσει* must be taken as under the same government as *γλώσσῃ.* E = *νοῆσαι καρδίᾳ.* [15] Read *ὡς* with E. [16] Add with E the following words which have been lost through hmt.: *νοεῖν τοὺς λόγους τῆς γνώσεως, καὶ ἐμὲ ἔκτισεν καὶ ἔδωκεν.* [17] MS. *εκλεξασθαι.*

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n omits next word. [49] *d y* read **በመንፈስ:** See note 52 below. [50] *m* appends **ኑ.** [51] *g t u, β. m q* read **ዓቢየ:** [52] *m t, β. g q u* read **ሕፍ:** It is possible that for **ሕፍ:** or **ሕፈ:** we should read **ሕፉየ:** and read as follows **በመንፈስ: ሕፉየ: ዘሠሀበ: ዐቢይ:** = G. lxxxiv. 1 confirms this suggestion. After **ሕፈ:** *m* adds **ዘሠሀበ: ዕበይ:** *q u* add **ዘሠሀቦ:** [53] *m* reads **ይትናገር:** *b ρ* add **ለሰብእ:** *l* prefixes **ከመ:** [54] *m* reads **ወይሰቡ:** [55] *q, o* read **ወሠሀቦ:** [56] *m* reads **ሰብእ:** *g m u* add **ወሊቶ:** *q* adds **ወሊቶኒ:** [57] *h* adds **በልብ:**

*ቃለ: እእምሮ:[1] ወ°ሊትኒ:[3] ፈጠረ:[4] ወወህበ:[5] እዝልፎሙ:[6] ለትጉሃን:[7] ውሉደ: ሰማይ።። 4. እነ:[8] ስእለትክሙ:[9] ጸሐፍኩ: ወበራእይየ: ከመዝ: ያስተርኢ:[10] እስመ: ስእለትክሙ:[11] ኢትከውነክሙ: ውስተ: ዙሉ: *መዋዕለ: ዓለም: ወ[12]ዙነኔ: ፍጽምት:[13] ላዕሌክሙ: ወ[14]ኢይከውነክሙ:።።[15] 5. ወ[16]እምይእዜ: ኢትዓርጉ:[17] *ውስተ: *ሰማይ:[18] እስከ: ዙሉ: ዓለም:[19] ወውስተ:[20] ምድር: ተነግረ:[21] ይእስርክሙ: በዙሉ: መዋዕለ: ዓለም።። 6. ወእምቅድመ: ዝንቱ: ርኢክሙ:[22] ሐጕለ: ውሉድክሙ: *ፍቁራን: ወአልብክሙ:[23] †ጥራያኒሆሙ:[24] †እላ:[25] ይወድቁ: ቅድሜክሙ: በሰይፍ።። 7. ወስእለትክሙ: በእንቲአሆሙ:[26] ኢይከውን:[27] ወበእንቲአክሙ:[28] ወ*አንትሙሂ:[29] እንዘ:[30] ተበክዩ:[31] ወታስተበቍዑ: ወ[32]ኢትተናገሩ:[33] ወኢምንተ:[34] ቃለ: እምውስተ: መጽሐፍ: ዘጸሐፍኩ።።[35] 8. ወሊተ: *ራእይ: ከመዝ:[36] አስተርአየኒ:[37] ናሁ:[38] ደመናት: በራእይ: ይጼውዓኒ:[39] ወረግሜ: ይጼውዐኒ:[40] ወፋጾት: ከዋክብት: ወመባርቅት: ያጕዕዑኒ:[41] ወ†ያጽህቁኒ†:[42]

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[1] *q* trans. [2] *f o* omit. [3] *e* adds **እለቡ: ቃለ: እእምሮ:** [4] *n* reads **ፈጣሪ:** and omits following **ወ**. [5] *a–t*. *t*, *β* append **ኒ**. [6] *a*. *β* reads **እዝለፎሙ:** *n* trans. to end of verse. [7] *u*, *f n ᵹ a* read **ለትጉሃነ:** [8] *u* omits. *b c f h p* prefix **ወ**. [9] *m*, *β*. *a–m* read **ስእለት"**. [10] *q* reads **ያስተረኢ:** *o* adds **ፆረ:** [11] *g*, *h o* read **ስእለት"**. [12] *q* reads **ዓለም: መዋዕለ:** *h* **መዋዕለ: ሰላም:** [13] *m q t*, *β*. *g u* read **ፍጽምት:** [14] *q u* omit. [15] *n* adds **ሰላም:** *g* adds the dittography from verses 5 and 4: **ወእምይእዜ: ኢትዓረኩ: ውስተ: ዙሉ: መዋዕለ: ዓለም: ወዙነኔ: ፍጽምት: ላዕሌክሙ: ወኢይከውነክሙ:** [16] *m* omits. [17] *g t*, *β–k*. *m* reads "ታዓርጉ: *q*, *k* "ትዐርጉ: *u* "ትዐርጉ: [18] *q* reads **ሰማየ:** [19] *l* adds **የኃልፍ:** [20] E defective here. See G. [21] *u* reads **ትናግረ:** [22] *t*[2] reads **ርኢክ:** [23] *q* omits. [24] *a b c f h k l ᵹ a ᵹ b*. *g m u*, *d y* read **ጥርያኒ"**. *q* **ጠራያኒሆሙ:** *i* **ጥሩያኒሆሙ:** *e* **ጥራይነ"**. *n* **ጥረትና"**. *o* **ጥራያኒሆሙ: ጥረትና"**. I take **ትራ"** to be a corruption of **ትራፍያኒሆሙ:** = *κατάλειμμα* or *κατάλοιποι* = Aram. כּוֹתָר. As this word means either *κατάλειμμα* or *ὕνησις* we have here an explanation of the text of G. The construction in the text **አልብክሙ: ጥሩ"** cannot be given any intelligible meaning. It = nec habebitis possessores eorum, whereas by restoring the single lost letter we get nec habebitis reliquias eorum. [25] *q t*, *β*. *g m u* read **እሰ:** [26] *u*, *n* omit. [27] *m* adds **እስክ: ለዓለመ: ዓለም:** [28] *q u*, *f h o n* omit the initial **ወ** and *u*, *n* trans. before **ኢይከውን:** *t* appends **ሂ** to **ወበእን"** and *β–b c l* append **ኒ**. [29] *u* omits. *m* adds **ትካት:** [30] *u* omits. [31] *g u* read **ትበኪዩ:** [32] *u*, *b n ᵹ a* omit. [33] *u* omits. See note 10, p. 37. The negative should be omitted here and in the next word. [34] *g m q*, *d*. Other MSS. add **ኒ**. [35] *g* adds superscription **በእንተ: ይቤ: ደመናት: ይጼውዑኒ።። ንበ: ርእየ: ቤተ: ዘሕኑጽ: በእብነ: በረድ:** [36] *a*, *a n*. *β–a n* trans. [37] *q* reads **አርአየኒ:** [38] *d y* prefix **ወ**. [39] *g m*. Other MSS. **ይጼውዑኒ:** [40] *u*, *a b c d e*. *g q t* read "**ዑኒ:** *m*, *f h k l n ᵹ a ᵹ b* "**ዓኒ:** [41] *a*, *d f h k l n o ᵹ a ᵹ b*. *a b c e p* read **ደጉ"**. *u* omits next five words through hmt. [42] *g m q*. *t*, *β* **ደጽዕቁኒ:** (*d* omits the **ኒ**). Either word may be regarded as a rendering of *ἐθορύβαζόν με* which is here, however, a false rendering of the Semitic. See note 13, p. 37. *d* omits next four words.

τοὺς υἱοὺς τοῦ οὐρανοῦ. 4. Ἐγὼ τὴν ἐρώτησιν ὑμῶν [τῶν ἀγγέλων][1] ἔγραψα, καὶ ἐν τῇ ὁράσει μου τοῦτο[2] ἐδείχθη· *καὶ οὔτε[3] ἡ ἐρώτησις ὑμῶν παρεδέχθη[4], 5. *ἵνα μηκέτι[5] εἰς τὸν οὐρανὸν ἀναβῆτε ἐπὶ πάντας τοὺς αἰῶνας, καὶ *ἐν τοῖς †δεσμοῖς† τῆς γῆς[6] ἐρρέθη δῆσαι ὑμᾶς εἰς πάσας τὰς γενεὰς[7] τοῦ αἰῶνος, 6. καὶ ⌈ἵνα⌉ πρὸ[8] τούτων ἴδητε τὴν ἀπώλειαν τῶν υἱῶν ὑμῶν τῶν ἀγαπητῶν, καὶ ὅτι οὐκ ἔσται ὑμῖν ὄνησις[9] αὐτῶν, ἀλλὰ πεσοῦνται ἐνώπιον ὑμῶν ἐν μαχαίρᾳ. 7. καὶ ἡ ἐρώτησις ὑμῶν περὶ αὐτῶν οὐκ ἔσται οὐδὲ περὶ ὑμῶν· *καὶ ὑμεῖς κλαίοντες[10] καὶ δεόμενοι καὶ μὴν[11] λαλοῦντες πᾶν ῥῆμα ἀπὸ τῆς γραφῆς ἧς ἔγραψα. 8. Καὶ ἐμοὶ *ἐφ' ὁράσει[12] οὕτως ἐδείχθη· ἰδοὺ νεφέλαι ἐν τῇ ὁράσει ἐκάλουν καὶ ὁμίχλαι με ἐφώνουν, καὶ διαδρομαὶ τῶν ἀστέρων καὶ διαστραπαί με κατεσπούδαζον καὶ †ἐθορύβαζόν†[13] με, καὶ ἄνεμοι ἐν τῇ ὁράσει μου †ἐξεπέτασάν†[14]

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[1] A gloss. E omits. [2] E = *κατὰ τοῦτο.* [3] E = *ὅτι.* [4] E = *οὐκ ἔσται ὑμῖν,* and adds *εἰς πάσας τὰς ἡμέρας τοῦ αἰῶνος καὶ ἡ κρίσις ἐτελειώθη ἐφ' ὑμᾶς καὶ οὐκ ἔσται ὑμῖν.* [5] E = *καὶ ἀπὸ τοῦ νῦν.* [6] For *δεσμοῖς* we should probably read *δεσμίοις.* The phrase is found in Lam. iii. 33 אסירי ארץ, LXX *δεσμίους γῆς.* The phrase here means 'those confined in the earth.' For similar phrases see Zech. ix. 11, 12; Wisd. xvii. 2. There was an obvious paronomasia אסירי לאסר, for G as early as Origen's time had *δεσμοῖς.* But Origen's words (*c. Celsum* v. 52) *κολάζεσθαι δεσμοῖς ὑποβληθέντας ἐν γῇ* show that he could make nothing of *δεσμοῖς τῆς γῆς.* The corruption most probably arose in the Aramaic *δεσμοῖς τῆς γῆς* = אֵיפוּרֵי אַרְעָא corrupt for אֲסִירֵי א״. E is defective = *ἐν τῇ γῇ.* [7] E = *ἡμέρας.* [8] MS. *περί.* [9] Beer (Kautzsch, *Apok.* ii. 245) regards this word as a rendering of יֶתֶר = *τὸ κατόλοιπον,* which, however, the translator rendered by *ὄνησις.* But could *ὄνησις* be a rendering of יתר? Since E is here corrupt but points to *κατάλειμμα* (see note 23, p. 36), the original Aramaic was probably מְוֹתָר, which = *κατάλειμμα* or *ὄνησις.* [10] We should expect *καὶ κλαιόντων.* [11] Em. from MS. *μη,* which E follows. The corruption of *μή* into *μήν* is found in x. 7. If, however, the negative is original, *μὴ λαλοῦντες* may be corrupt for *μὴ λαχόντες* or *λαβόντες* = לא מקבלין, which should be taken as the apodosis: 'Ye are not to receive.' [12] E = *ὅρασις.* [13] This word (= perturbabant, and so E) cannot be right. We require a synonym of *κατεσπούδαζον.* Now *ἐθορύβαζον* = Heb. יבהלו. In this context the translator should have rendered it *ἐτάχυνον.* In Aramaic this verb is only found intransitively in this sense, but this may be an accident. [14] This may be an attempt to render אַפְרְחוּ = 'caused to fly.' This Aramaic verb is used by Onkelos to render וַיָּנֹז in Num. xi. 31. On the other hand the LXX gives *ἐξεπέρασεν* but one MS. *ἐξεπέτασεν* (as already remarked by Lods *in loc.*). Now if אפרחו stood in the original, *ἐξεπέτασαν* may have been an attempted rendering. But in that case we must attach to it a meaning that cannot be justified in Greek. This verb is from *ἐκπετάννυμι* = 'to spread out,' but the translator of E apparently confused it with *ἐξέπτησαν* and derived it from *ἐκπέταμαι* and ascribed to it an active

*ወነፋሳት: በራእይ:[1] ያስርሩ:[2] ወያጌጕሉ:[3] ወእንሥሉ:[4] ላዕለ: ውስተ: ሰማይ።
9. ወቦእኩ: እስከ:[5] አቀርብ:[6] ኀበ: ጥቅም: ዘሕንጸት: በአእባነ:[7] በረድ: ወልሳነ: እሳት: የዓውዳ:[8] ወ*ወጠነ:[9] ያፍርሀኒ።[10] 10. ወቦእኩ: ውስተ: ልሳነ: እሳት: ወቀረብኩ: ኀበ: ቤት: ዓቢይ:[11] ዘሳኑጽ:[12] በአእባነ:[13] በረድ:[14] ወ*አረፍተ: ውእቱ: ቤት:[15] ከመ: ጸፍጸፈ: ሰሌዳት:[16] በአእባን: ዘእም[17]በረድ: ወ*ምድሩ:[18] በረድ። 11. ጠፈሩ: ከመ: ሩጸተ: ከዋክብት: ወ*መባርቅት፤[19] ወ[20]ማእከሎሙ: ኪሩቤን:[21] ዘእሳት: ወሰማየሙ: ማይ። 12. ወእሳት: ዘይነድድ: በአውደ: አረፍት:[22] ውዎሕቱ: *ይውዒ: በእሳት።[23]
13. ወቦእኩ:[24] ውስተ: ውእቱ: ቤት: ወ*ምውቅ:[25] ከመ: እሳት: ወቄሪር: ከመ: በረድ: ወአ*ምንት:[26] ፍግዐ:[27] ሕይወት:[28] አልቦቱ:[29] ውስቴቱ፤[30] ፍርሃት:[31] ከደዚኒ: ወረዓድ: አኃዘኒ:[32]
14. ወ[33]እዝ: እትህወክ: ወ[34]እርዕድ: ወደቂ: በገጽየ: ወእሬአኤ: በራእይ። 15. ወ[35]ናሁ: ካልእ: ቤት: ዘ[36]የዓቢ: እም*ዝክቱ:[37] ወዙሉ: ሎሳት:[38] ርኁት:[39] በቅድሜየ: ወ[40]ሕዙጽ: በ*ልሳናቲ:[41] እሳት። 16. ወበዙሉ: ይፈደፍድ: በስብሐት: ወበ[42]ክብር: ወበዕበይ:[43] እስከ: ኢይክል: ዜንፆትክሙ:[44] በእንተ: ስብሐቲሁ:[45] ወበእንተ: ዕበዩ።[45] 17. ወምድሩሰ:[46] ዘ[47]እሳት: ወመልዕልቱሁ: መባርቅት:[48] ወምርዋፀ: ከዋክብት: ወጠፈሩኒ: እሳት: ዘይነድድ።
18. ወነጸርኩ: ወርኢኩ: ውስቴቱ: መንበረ:[49] ልዑለ[50] ወ*ራእዩ:[51] ከመ: አስሐትደ: ወክበቡ: ከመ: ፀሐይ: ዘያበርህ: ወቃለ: ኪሩቤን።[52] 19. ወእምታሕተ:[53] መንበሩ:[54] ይወፅእ:[55]

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[1] *q* reads **መናፍስት: በረድ:** [2] *q*, *l* read **ያስ″**. [3] *m t u*, *β–a* = *κατεσπούδαζον* or *ἔπαιρον*. G has *ἐπῆραν*. *g*, *a* read **ያጕ″**. *q* **አጕ″**. [4] *a* = *καὶ ἀνήνεγκάν με*, and should be restored after **ላዕለ:** *β* reads **ወነሥ″**. [5] *u* adds **አመ:** [6] *g* reads **እቅርብ:** [7] *a–q*. *q*, *β* read **በእብነ:** [8] *β*. *g* reads **ያአውዶ:** *m t* **የዓውዶ:** *q u* **የአውዶ:** [9] *q* reads **ወጠኑ:** [10] *a b c d e*. *g*, *t*[2] *f h k l n* ,*a* ,*b* read **ያፍርሃኒ:** *m* **ያፈርሀኒ:** *q* **ያፍርሁኒ:** *t*[1] **ያፈርሃኒ:** *u* **አፍረሀኒ:** [11] *g q t*. *m u* read **ፀቢይ:** [12] *q* trans. after **በረድ:** [13] *q*, *n* read **በእብነ:** [14] *m* reads **ባሕርይ:** [15] *a f h k* read **አረፍቱ:** (″**ት**: *f k*) **ውእቱ:** [16] *a*. *a b* read **ሰሌዳ:** *c d e f h k l n o* ,*a* ,*b* **ሰሌዳ:** [17] *g* reads **ዘእምእብነ:** [18] *m t*, *β–c*. *g* omits. *q u* read **ምድረ:** *c* **በምድሩ:** [19] *u* reads **መብረቅ:** [20] *b c u* read **ወበ.** [21] *m q t*. *g u*, *β* read ″**ቤል:** [22] *a–g*, *n*. *g* reads **አረፍት:** *β–n* **አረፍቱ:** [23] *e* reads **ይነድድ:** [24] Superscription to verss. 13 sqq. in *g* **ኀበ: ርእየ: መንበረ: ልዑል:** [25] *t*, *β*. *g m u* read **ሞቁ:** *q* **ምጢቅ:** [26] *g q u*. *m* reads **ምንት:** *t*, *a c d h k o* ,*b* **ምንትኒ:** *b e f l n* ,*a* **ምንትኒ:** [27] *g q*. *m t u*, *β–n* read **ፍግዓ:** *n* **ትድሰ: ወፍግዓ:** [28] *n* omits. *t*, *β–n* prefix **ወ** against *a–t*. [29] *g m u*. *q t*, *β* read **ወ**(*t*, *β* omit)**አልቦ:** [30] *a b* ,*a* read **ውስቴታ:** [31] *m* prefixes **ወ.** [32] *g*. Other MSS. give the usual form **አኀዘኒ:** [33] *q* omits. [34] *g m* omit. [35] *g* reads **ወካልእ: ወ.** [36] *u* reads **ወ.** [37] *g m t*. *q u*, *l* read **ዝንቱ:** *β–l* **ዝኩ:** [38] *g m u*. *q t*[1] read **ሥሳታ:** *t*[2], *β* **ሥሳቲ:** [39] *g t u*, *β–l n* ,*b*. *m q* read **ርሕውት:** *l n* **ርኅው:** ,*b* **ርኁቅ:** [40] *q*, *t*[2] *β*. *g m t*[1] *u* omit. [41] *g m u*. *q t*, *β* read **ልሳነ:** [42] *m q*, *β–a k n*. *g t u*, *a k n* read **ወ.** [43] *q*, *e n o* (*v*). *g t u*, *β–e n o* read **ወዕበይ:** *m* **ዓቢይ:** [44] *g t*, *a b c d e k l n* ,*a* ,*b*. *m* reads **ዜነወት″**. *q* **ዜንዎት″**. *ú* **ዜንወት″**. *f o* **ዜንወት″**. *h* **ዜንዎትሙ:** [45] *e* trans. these two words. [46] *m*, *n* read

με καὶ ἐπῆράν[1] με ἄνω[2] καὶ εἰσήνεγκάν με εἰς τὸν οὐρανόν. 9. καὶ εἰσῆλθον μέχρις ἤγγισα τείχους οἰκοδομῆς[3] ἐν λίθοις χαλάζης καὶ γλώσσαις[4] πυρὸς κύκλῳ αὐτῶν· καὶ ἤρξαντο ἐκφοβεῖν με. 10. Καὶ εἰσῆλθον εἰς τὰς γλώσσας τοῦ πυρός, καὶ ἤγγισα εἰς οἶκον μέγαν οἰκοδομημένον ἐν *λίθοις χαλάζης[5], καὶ οἱ τοῖχοι τοῦ οἴκου ὡς λιθόπλακες, καὶ πᾶσαι ἦσαν ἐκ χιόνος[6], καὶ ἐδάφη χιονικά, 11. καὶ αἱ στέγαι ὡς διαδρομαὶ ἀστέρων καὶ ἀστραπαί, καὶ μεταξὺ αὐτῶν χερουβὶν πύρινα, καὶ οὐρανὸς αὐτῶν ὕδωρ, 12. καὶ πῦρ φλεγόμενον κύκλῳ τῶν τοίχων, καὶ θύραι πυρὶ καιόμεναι. 13. εἰσῆλθον[7] εἰς τὸν οἶκον ἐκεῖνον, θερμὸν[7] ὡς πῦρ καὶ ψυχρὸν ὡς χιών, καὶ πᾶσα τροφὴ[8] ζωῆς οὐκ ἦν ἐν αὐτῷ· φόβος με ἐκάλυψεν καὶ τρόμος με ἔλαβεν. 14. καὶ ἤμην σειόμενος καὶ τρέμων, καὶ ἔπεσον *ἐπὶ πρόσωπόν μου καὶ[9] ἐθεώρουν ἐν τῇ ὁράσει ⌜μου⌝, 15. καὶ ἰδοὺ *ἄλλην θύραν ἀνεῳγμένην κατέναντί μου, καὶ ὁ οἶκος μείζων τούτου, καὶ ὅλος[10] οἰκοδομημένος ἐν γλώσσαις πυρός, 16. καὶ ὅλος διαφέρων ἐν δόξῃ καὶ ἐν τιμῇ καὶ ἐν μεγαλοσύνῃ, ὥστε μὴ δύνασθαί με ἐξειπεῖν ὑμῖν περὶ τῆς δόξης καὶ περὶ τῆς μεγαλοσύνης αὐτοῦ. 17. τὸ[11] ἔδαφος αὐτοῦ ἦν πυρός, τὸ δὲ ἀνώτερον αὐτοῦ ἦσαν ἀστραπαὶ καὶ διαδρομαὶ ἀστέρων, καὶ ἡ στέγη αὐτοῦ ἦν πῦρ φλέγον. 18. Ἐθεώρουν δὲ καὶ εἶδον[12] θρόνον ὑψηλόν[13], καὶ τὸ εἶδος αὐτοῦ ὡσεὶ κρυστάλλινον, καὶ *τροχὸς ὡς ἡλίου λάμποντος[14] καὶ †ὅρος†[15] χερουβίν. 19. καὶ ὑποκάτω τοῦ θρόνου ἐξεπορεύοντο ποταμοὶ πυρὸς

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meaning, i. e. 'to cause to fly.' The same wrong meaning is attached to *ἐξεπέτασε* by the Ethiopic translator of Prov. xiii. 16. On the whole I am inclined to regard *ἐξεπέτασαν* here as a corruption of *ἐξεπέρασαν*, as Lods suggests. The idea seems to be derived from Num. xi. 31 *πνεῦμα ἐξῆλθεν παρὰ κυρίου καὶ ἐξεπέρασεν ὀρτυγομήτραν.*

[1] E = *κατεσπούδαζον*, or possibly *ἔπαιρον*. [2] E wrongly trans. into next clause. [3] E = *οἰκοδομημένου*. [4] MS. *γλωσσης*. [5] = אַבְנֵי בָרָד (Isa. xxx. 30). [6] E = *ἐν λίθοις τοῖς ἐκ χιόνος*. [7] E prefixes *καί*. [8] E = *τρυφή*. These words are frequently confused: cf. Gen. xlix. 20. It is difficult to decide which is original. *τροφή* may be right. On the other hand *τρυφή* is used of Sheol in Sir. xiv. 16 *οὐκ ἔστιν ἐν ᾅδου ζητῆσαι τρυφήν* (בשאול לבקש תענוג). Cf. also Erubin 54ᵃ. [9] Added from E. [10] Seems corrupt. E which gives good sense = *ἄλλος οἶκος μείζων τούτου καὶ ὅλη ἡ θύρα αὐτοῦ ἀνεῳγμένη κατέναντί μου καί*. Gᵉ appears to be a dislocated form of E. [11] E = *καὶ τό*. [12] E adds *ἐν αὐτῷ*. [13] *g m q* of E = *ὑψηλοῦ*. [14] E = *τροχὸς αὐτοῦ ὡς ἥλιος λάμπων*. The expression goes back to Dan. vii. 9 גַּלְגַּלּוֹהִי נור דָּלֵק = *τροχοὶ αὐτοῦ πῦρ καιόμενον*. The text of E is preferable as to sense. [15] Corrupt for *ὅρασις*. E seems to have had *oros* before it and emended it into *ὀπός* (from *ὄψ*) 'the voice.'

ወምድርሰ: [47] *a*. *β* omits. [48] *a–q(v)*. *q*, *β* read **መብረቅ:** [49] q^2 reads **መንበር:** [50] *t u*, *β*. *g m q* read **ልዑል:** [51] *f* reads **ራእይ:** [52] *m q t u*. *g*, *β* read **"ቤል:** [53] *a*, *o j*. *β–o j* read **ወእመትሕተ:** [54] *q* reads **መንበር:** The suffix in **"ቤሩ:** = the Greek art. *β* adds **ዐቢይ:** [55] *m q t u*, *β–f l*. *g* reads **ይወፅኡ:** (sic) *f l* **ይወፅኡ:**

አፍላገ:[1] እሳት: ዘይነድድ: ወኢይክል:[2] ርእየ::[3] 20. ወ*ዓቢይ:[4] ስብሐት: ይነብር: ላዕሌሁ: ወዓጽፉሰ: ዘይበርህ: እምፀሐይ: ወይጸንዱ: እም*ዙሉ:[5] በረድ:: 21. ወኢይክል:[6] *ወኢ[7]መኑሂ:[8] እመላእክት:[9] በዊእ፤ ወርእየ:[10] ገጹ:[11] *ለክቡር: ወስቡሕ:[12] ወኢይክል:[13] ወኢ[14]መኑሂ: ዘሥጋ: ይርአይ: ኪያሁ:: 22. እሳት:[15] ዘይነድድ: በአውዱ:[16] ወ*እሳት: ዓቢይ:[17] ይቀውም:[18] ቅድሜሁ: ወአልቦ: ዘይቀርብ: ኀቤሁ: እምእሉ: አውዱ: ትእልፊት:[19] ተእልፊት:[20] ቅድሜሁ: †ወውእቱ: ኢይፈቅድ: ወውእቱሰ: ምክር†::[21] 23. *ወቅድሳት: ቅዱሳን:[22] እሉ: ይቀርቡ: ኀቤሁ: ኢይርኀቁ: ሌሊት:[23] ወኢየአትቱ:[24] እምኔሁ:: 24. ወእነ: ሀለውኩ: እስከ: ዝንቱ: ዴቡ: ገጸየ: †ግልባቤ†:[25] እንዘ: እርዕድ:[26] ወእግዚእ: በአፉሁ:[27] ጸውዐኒ: ወይቤለኒ: ቅረብ: ዝየ: ሄኖክ: ወለቃልየ: †ቅዱስ::†[28] 25. .... ወእንሥአኒ: ወአቅረበኒ: እስከ:[29] ኆኅተ፤ ወእንሰ: ገጽየ: ታሕተ: †እኔድር::†[30] XV. ወአውሥአኒ:[31] ወይቤለኒ: ወለቃሉ:[32] ሰማዕኩ:[33] ኢትፍራህ:[34] ሄኖክ: ብእሲ: ጻድቅ: ወጸሓፊ: ጽድቅ፤ ቅረብ: ዝየ:[35] ወስማዕ: ቃልየ:: 2. ወሖር:[36] በሎሙ: *ሰትጉሃኒ: ሰማይ:[37] እሉ: ፈነዉክ:[38] ትስእል: በእንቲአሆሙ: አንትሙ: መፍትው: ትስእሉ: በእንተ: ሰብእ: ወአኮ:[39] ሰብእ: በእንቲአክሙ:: 3. በእንተ: ምንተ: ኃደግሙ: ሰማየ: *ልዑለ: ወቅዱሰ:[40] ዘለዓለም: ወ[41]ምስለ: አንስት: ሰከብክሙ: ወምስለ:

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[1] *g* reads **አግላገ:** [2] t^2. All other MSS. "**ይክሉ:** [3] *g m*, t^2 *a k*. *q*, *β–a k y* read **ርእዮት:** t^1 *u* **ርእየ:** *y* **ርእዮታ:** [4] *a*, *y*. t^2 *β–y* read **ዐቢየ:** [5] *l n* omit. [6] *t*, *β*. *g m q u* read "**ይክሉ:** [7] t^2, *l y ,a* omit. [8] *d* omits next seven words through hmt. [9] t^2, *β–y*. *a*,*y* read **መላ"**. [10] *g q t*, *n*. *u* reads **ርእዩ:** *m*, *β–n* **ራእዩ:** [11] *q* reads **ገጽ:** [12] Probably corrupt for **በክብር: ወስብሐት:** as in G. [13] *t*, *c y*. *g m u* read **ወኢይክሉ:** *q*, *β–c y* **ኢይክል:** [14] *b c y ,a* omit. [15] *a* (save that *u* reads in acc.), *a k o y*. So *n*, but prefixes **ወ**. *β–a k n o y* read **እሳተ: እሳት:** [16] *t* reads **በአውዱ:** [17] *b* trans. [18] *u* prefixes **H**. *b* adds **ወእሳት:** [19] *q* reads **አእላፍ: ወ**. [20] *g m q*, *β–e o*. *t u*, *e o* (*v*) read **አእላፋት:** [21] So *g q u* save that *q u* add **ሰ** at end of **ወውእቱሰ:** and *q* reads **ምክረ:** This may be simply a corruption of **ወውእቱሰ: ኢይፈቅድ: ምክረ:** of *m t*, *β* (save that *m h* read **ምክር:**), which, if we emend **ምክረ:** into **መካሬ:** = Sir. xlii. 21 *οὐδὲ προσεδεήθη οὐδενὸς συμβούλου* = לא צריך לכל מבין. It is probable that E and G (= *καὶ πᾶς λόγος αὐτοῦ ἔργον*) are both defective and complementary. At all events both clauses seem to have been before the author of Secrets of Enoch, xxxiii. 3 'My wisdom is my counsellor, and my word is reality.' [22] *g u*. *m q* (t^1?), *f ,a* read **ቅድስት: ቅዱ"**. t^2, *β* **ቅድስት: ወቅዱሳን:** [23] t^2, *β–e n* add **ወኢ**(*w f h k l ,a ,b*)**መዓልት:** *e n* read **መዓልት: ወሌ"**. [24] *g*. *m t*, *β* read **ወኢይትአተቱ:** *q* "**ይእቲ"ቱ:** *u* "**ያሕቲ"ቱ:** [25] = *περίβλημα*. *n* reads **ግልባቤየ:** But the text is corrupt for **ግልቡብ:** = *περιβεβλημένος*. The question then arises which is right, G or E? The former seems right: cf. Dan. viii. 17 *ἐθαμβήθην καὶ πίπτω ἐπὶ πρόσωπόν μου* (Theod.). The same clauses are found in the Secrets of Enoch, xxi. 3 'I was afraid and fell on my face.' Lods well compares Luke xxiv. 5. [26] *h* reads **እርእድ: ወእግዕር:** *o* (*v*) add **ወእግዕር:** after **እርዕድ:** [27] *,b* omits. [28] = *ἅγιον* corrupt (?) for *ἄκουσον* as in G. Here E is

φλεγόμενοι [1], καὶ οὐκ ἐδυνάσθην ἰδεῖν. 20. καὶ ἡ δόξα ἡ μεγάλη ἐκάθητο ἐπ' αὐτῷ· τὸ περιβόλαιον αὐτοῦ [ὡς εἶδος] [2] ἡλίου λαμπρότερον καὶ λευκότερον πάσης χιόνος. 21. καὶ οὐκ ἐδύνατο πᾶς ἄγγελος παρελθεῖν ⌜εἰς τὸν οἶκον τοῦτον⌝ καὶ ἰδεῖν τὸ πρόσωπον αὐτοῦ *διὰ τὸ ἔντιμον καὶ ἔνδοξον [3], καὶ οὐκ ἐδύνατο πᾶσα σὰρξ ἰδεῖν αὐτόν. 22. τὸ πῦρ φλεγόμενον κύκλῳ· καὶ πῦρ μέγα παρειστήκει αὐτῷ, καὶ οὐδεὶς ἐγγίζει αὐτῷ (τῶν) [4] κύκλῳ, μυρίαι μυριάδες ἑστήκασιν ἐνώπιον αὐτοῦ, *καὶ πᾶς λόγος αὐτοῦ ἔργον [5]. 23. καὶ οἱ ἅγιοι τῶν ἀγγέλων [6] οἱ ἐγγίζοντες αὐτῷ οὐκ ἀποχωροῦσιν νυκτὸς οὔτε ἀφίστανται αὐτοῦ. 24. Κἀγὼ ἤμην ἕως τούτου ἐπὶ πρόσωπόν μου βεβλημένος [7] καὶ τρέμων, καὶ ὁ κύριος τῷ στόματι αὐτοῦ ἐκάλεσέν με καὶ εἶπέν μοι Πρόσελθε ὧδε, Ἐνώχ, καὶ τὸν λόγον μου ἄκουσον [8]. 25. ⌜καὶ προσελθών μοι εἷς τῶν ἁγίων ἤγειρέν με⌝ καὶ ἔστησέν με, καὶ προσήγαγέν με μέχρι τῆς θύρας· ἐγὼ δὲ τὸ πρόσωπόν μου κάτω ἔκυφον.

XV. Καὶ ἀποκριθεὶς εἶπέν μοι [Ὁ ἄνθρωπος ὁ ἀληθινός, ἄνθρωπος τῆς ἀληθείας ὁ γραμματεύς] [9] καὶ τῆς φωνῆς αὐτοῦ ἤκουσα· μὴ φοβηθῇς, Ἐνώχ, ἄνθρωπος ἀληθινὸς καὶ γραμματεὺς τῆς ἀληθείας· πρόσελθε ὧδε, καὶ τῆς φωνῆς μου ἄκουσον. 2. πορεύθητι [10] καὶ [10] εἰπὲ [11] τοῖς πέμψασίν σε . . . . Ἐρωτῆσαι [12] ὑμᾶς ἔδει περὶ τῶν ἀνθρώπων, καὶ μὴ τοὺς ἀνθρώπους περὶ ὑμῶν. 3. διὰ τί ἀπελίπετε τὸν οὐρανὸν τὸν ὑψηλὸν τὸν ἅγιον τοῦ αἰῶνος, καὶ μετὰ τῶν γυναικῶν

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[1] Better read φλεγομένου with E: cf. Dan. vii. 10. [2] Bracketed as an interpolation. [3] See note 12, p. 40. [4] τῶν supplied from E. So Diels and Flemming. κύκλῳ cannot be connected with the next clause owing to the words ἐνώπιον αὐτοῦ. [5] See Slav. En. xxxiii. 4; Ps. cxv. 3. E = οὐδὲ προσδεῖται οὐδεμιᾶς συμβουλῆς. It is probable that this clause, or some equivalent, is lost in G. See note 21, p. 40. [6] E = ἁγίων. [7] E = περίβλημα which is corrupt. Enoch is prostrate on his face: see note 25, p. 40. [8] E = ἅγιον corrupt. [9] Bracketed as an interpolation. They occur in their correct form and place two lines later. If they are in any sense authentic the second ἄνθρωπος must be regarded as an intrusion. [10] E trans. [11] E adds τοῖς ἐγρηγόροις τοῦ οὐρανοῦ. [12] Add with E the following words lost through hmt.: ἐρωτῆσαι περὶ αὐτῶν.

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defective. G supplies the lacuna καὶ προσελθών μοι εἷς τῶν ἁγίων ἤγειρέν με. [29] *u* reads **ንበ፡** [30] Untranslatable: corrupt possibly for **ኣጸንን፡** = G ἔκυφον. [31] *u* reads **ወኣን"**. [32] Em. with G καὶ τῆς φωνῆς αὐτοῦ from **በቃሉ፡** [33] *g m q*. *u* omits. *t*, β read **ስማዕ፡** [34] *a e* prefix **ወ**. [35] *d* reads **በዝየ፡** [36] *g q u*. *m t*, β read **ወሐር፡** [37] G omits. [38] *g t u*, β–*h*. *m* reads **ፈነወክ፡** *q* **ኀፈኖክ፡** *h a* **ፈነውክ፡** [39] *q t u*, *a d e k l n p*[1]. *g m*, *b c f h o p*[2] *a b* read **እኮ፡** [40] *q* reads **ልዑል፡ ወቅዱስ፡** [41] *m* omits.

*አዋልደ: ሰብእ:[1] ረኩስክሙ: ወኣግእክሙ: ለክሙ: አንስተ: ወ[2]ከመ: ውሉደ: ምድር: ገበርክሙ: ወ[3]ወለድክሙ: ውሉደ:[4] ረዓይተ::[5] 4. ወእንተሙሰ: *ቅዱሳን: መንፈሳዊያን:[6] ሕያዋን:[7] ሕይወት:[8] ዘለ[9]ዓለም: †በደቡ:†[10] አንስተ: ረኩስክሙ: ወበ*ደመ: ሥጋ:[11] አውለድክሙ: ወ†በደመ:†[12] ሰብእ: ፈተውክሙ: ወገበርክሙ: ከመ: እሙንቱ: ይገብሩ:[13] ሥጋ:[14] ወደመ:[15] እሉ:[16] እሙንቱ: *ይመውቱ: ወ[4]ይትሐጐሉ::[17] 5. በእንተዝ:[18] ወሀብክዎሙ:[19] አንስቲያ:[20] ከመ: ይዝርኡ: ላዕሌሆን: ወይትወለዱ:[21] ውሉደ:[22] በላዕሌሆን: *ከመ: ከማሁ:[23] ኢይንትግ:[24] ግብር: †በላዕሌሆን:[25]† በደቡ: ምድር:: 6. ወእንተሙሰ: ቀዳሚ:[26] ኮንክሙ: መንፈሳዊያነ:[27] ሕያዋነ:[28] ሕይወት:[29] ዘለዓለም: ዘ[30]ኢይመውት: ለ[31]ዙሉ: ትውልደ:[32] ዓለም:: 7. ወበእንተዝ:[33] ኢ[4]ረሰይኩ: ለክሙ: አንስቲያ:[34] እስመ: መንፈሳዊያነ:[35] ሰማይ:[36] *ውስተ: ሰማይ:[4] መሓድሪሆሙ::[37] 8. ወይእዜኒ: ረዓይት: *እሉ: ተወልዱ:[38] እመናፍስት:[39] ወ[40]ሥጋ: መንፈሳት:[41] እኩያነ:[42] ይሰመይ:[43] በደቡ: ምድር: ወ[44]ውስተ: ምድር:[45] ይከውን: መሓድሪሆሙ::[46] 9. ወ*ነፍሳት:[47] እኩያን: ወጽኡ:[48] እምሥጋሆሙ: እስመ: †እመልዕልት:[49] ተፈጥሩ: (ወ)[50]እምቅዱሳን: ትጉሃን: ኮኑ:[51] ቀዳሚተሙ:[52] ወ[53]ቀዳሚ:[54] መሰረት:[55] *መንፈስ: እኩየ:[56]

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[1] *a* reads **አዋልድ:** [2] *q, dy* omit. [3] *u* omits. [4] *q* omits. [5] *u* reads **ረዐይት:** *t*[2] **ረዓይት:** [6] *g m u.* So *t* save that for ″ቂያን: it reads ″ውያን: *q* reads ″ቂያን: **ቅዱሳን:** *β* ″ውያን: **ቅዱ**″. [7] *t, a* (*v*) *y* read **ሕይዋን:** [8] *g* reads **ሕይወት:** [9] *g* reads **ዘ.** [10] Corrupt for **በደመ:** G ἐν τῷ αἵματι. [11] *d* reads **ደሙ:** [12] For the corruption underlying this phrase see note 4, p. 43. [13] *q* reads **ይግበሩ:** ,*a* omits together with next four words. [14] *m* prefixes **ዘ.** [15] *β. a* reads **ይም:** [16] *q, h* read **እሉ:** [17] *a–t, h. t, β–h* read **ይትጎ**″. [18] *a–q u. u, t*[2] *β* prefix **ወ.** *q* reads **በእንተ: ዘ.** [19] *q* reads **ወሀብክምዎሙ:** [20] *g.* Other MSS. read **አንስተ:** [21] *t, β. g m q u* read **ይትወለዱ:** For this rare active use of this verb see Gen. xxx. 3. [22] *g q u. m t, β* read **ውሉድ:** [23] *q* omits, together with next three words. *m* omits next five words. [24] *g t*[2]. So *t*[1] save that it prefixes **ወ,** and *u* save that for **ይንትግ:** it reads **ይንትግ:** *β* reads **ይትገበር:** [25] *g t u.* Other MSS. omit. May be corrupt for **ዙሉ: ሎሙ:** = πᾶν αὐτοῖς as Flemming suggests. [26] *u* reads **ቀዳሚ:** *y* trans. after **ኮን**″. [27] *g m. q u* read ″ቂያን: *t, β* read ″ውያ: [28] *m* omits. [29] *g* reads **ሕይወት:** [30] *m* reads **ወ.** [31] *b h o x ,b* read **በ.** [32] *q* reads **ትውልድ: ዘለ.** [33] *g m t u, a d e. q, f h k l n o p* (*v*) *y ,a ,b* read **በእንተዝ:** *b c* (*w*) *x* **ወ**(*x* omits)**በእንተ: ዝንቱ:** [34] *g m, a d e k. q t u, b c f h l n o x ,a ,b* read **አንስትያ:** [35] *a–q. q* reads **መንፈሳዊያን:** *β–y* ″ውያንሰ: (*y*) **ለመን**″ [36] *a. β* omits. [37] *g q t*[1] *u. m, t*[2] *β* read **ማኅደሪሆሙ:** [38] *x* omits. [39] Em. from *q* **እመናፍስት:** *g* reads **እምነፍሳት:** Other MSS. **እምነፍስት:** [40] *q t*[1], *x* omit. [41] *g. m t u, β* read **መናፍስት:** *q* **ወመናፍስት:** [42] *t*[2], *β. g m q t*[1] *u* read **እኩያን:** *o ,b* add **ርኩሳን: ወ** before **እኩያ:** [43] *g u.* Other MSS. read **ይሰመዩ:** *x* trans. before **መን**″. [44] *d* reads **ወበ.** [45] *m* reads **ምድሪሆሙ:** [46] *g q u. m t, β* read **ማኅደሪሆሙ:** [47] *t, β–d n o y ,a. g m u, d n o y ,a* read **ነፍሳት:** *q* **ነፍስት:** [48] *,a* prefixes **ወ.** *u, n* add **እመንኮደሪሆሙ: ወ,** but *n* obelizes. [49] = ἀπὸ τῶν ἀνωτέρων where *ἀνωτέρων* is corrupt for *ἀνθρώπων* as in G^{g}. *q* reads **እምዕለት:** [50] Added with G. [51] *f* reads **ኮነ:** [52] *q* prefixes **እም.** *n* reads **እምቀደምቶሙ:** [53] *m* adds **ከመ: ቀዳሚ:** [54] *u* reads **ቀዳሚ:** [55] *m u* read **መሠረት:** [56] *m, t*[2] *β–n o ,b. g t*[1] read

ἐκοιμήθητε καὶ μετὰ τῶν θυγατέρων τῶν ἀνθρώπων ἐμιάνθητε καὶ ἐλάβετε ἑαυτοῖς γυναῖκας;[1] *ὥσπερ υἱοὶ τῆς γῆς ἐποιήσατε καὶ ἐγεννήσατε ἑαυτοῖς* [*τέκνα*][2] *υἱοὺς γίγαντας.* 4. *καὶ ὑμεῖς ἦτε ἅγιοι* **καὶ πνεύμα(τα)*[3] *ζῶντα αἰώνια· ἐν τῷ αἵματι τῶν γυναικῶν ἐμιάνθητε, καὶ ἐν αἵματι σαρκὸς ἐγεννήσατε καὶ* † *ἐν αἵματι ἀνθρώπων ἐπεθυμήσατε*[4], (*καὶ ἐποιήσατε*) *καθὼς καὶ αὐτοὶ ποιοῦσιν σάρκα καὶ αἷμα, οἵτινες ἀποθνήσκουσιν καὶ ἀπόλλυνται.* 5. *διὰ τοῦτο ἔδωκα αὐτοῖς θηλείας, ἵνα σπερματίσουσιν*[5] *εἰς αὐτὰς καὶ τεκνώσουσιν ἐν αὐταῖς*[6] *τέκνα οὕτως, ἵνα μὴ ἐκλείπῃ*[7] *αὐτοῖς*[8] *πᾶν ἔργον ἐπὶ τῆς γῆς.* 6. *ὑμεῖς δὲ ὑπήρχετε πνεύμα(τα)*[9] *ζῶντα αἰώνια καὶ*[10] *οὐκ ἀποθνήσκοντα εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος.* 7. *καὶ διὰ τοῦτο οὐκ ἐποίησα ἐν ὑμῖν θηλείας· τὰ*[11] *πνεύμα(τα)*[9] *τοῦ οὐρανοῦ, ἐν τῷ οὐρανῷ ἡ κατοίκησις αὐτῶν.*

Gᵉ

8. *καὶ νῦν οἱ γίγαντες οἱ γεννηθέντες ἀπὸ τῶν πνευμάτων καὶ σαρκὸς πνεύμα(τα)* †*ἰσχυρὰ*†[12] (*κληθήσονται*)[13] *ἐπὶ τῆς γῆς καὶ ἐν τῇ γῇ ἡ κατοίκησις αὐτῶν ἔσται.* 9. *πνεύμα(τα) πονηρὰ ἐξῆλθον ἀπὸ τοῦ σώματος αὐτῶν, διότι ἀπὸ τῶν* † *ἀνωτέρων*†[14] *ἐγένοντο, καὶ ἐκ τῶν ἁγίων ἐγρηγόρων ἡ ἀρχὴ τῆς κτίσεως αὐτῶν* **καὶ ἀρχὴ θεμελίου*[15]*·* **πνεύματα πονηρὰ*

Gˢ

8. *Καὶ νῦν οἱ γίγαντες οἱ γεννηθέντες ἀπὸ πνευμάτων καὶ σαρκὸς πνεύματα πονηρὰ ἐπὶ τῆς γῆς καλέσουσιν αὐτούς*[16]*, ὅτι ἡ κατοίκησις αὐτῶν ἔσται ἐπὶ τῆς γῆς.* 9. *πνεύματα πονηρὰ* [*ἔσονται, τὰ πνεύματα*] *ἐξεληλυθότα ἀπὸ τοῦ σώματος* [*τῆς σαρκὸς*] *αὐτῶν, διότι ἀπὸ τῶν ἀνθρώπων ἐγένοντο, καὶ ἐκ τῶν ἁγίων τῶν ἐγρηγόρων ἡ ἀρχὴ τῆς κτίσεως αὐτῶν καὶ ἀρχὴ θεμελίου· πνεύματα*

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[1] E adds *καί*. [2] Bracketed as a dittographic rendering. [3] E = *πνευματικοί*. [4] *ἐπεθυμήσατε* cannot be constructed with *ἐν αἵματι ἀνθρώπων* unless it represents some Semitic idiom as צָבָא בְּ. If it could, it would mean bloodthirstiness, an idea quite foreign to the context. The error appears to lie in *ἐν αἵματι ἀνθρώπων*. This = בדם נָשָׁא which may be corrupt (?) for כְּבָנֵי נָשָׁא = *ὥσπερ υἱοὶ τῶν ἀνθρώπων*. Cf. preceding verse *ὥσπερ υἱοὶ τῆς γῆς ἐποιήσατε*. Mr. Cowley suggests a confusion of אֲדָם 'blood,' and אָדָם 'man.' Next the object of *ἐπεθυμήσατε* may be *σάρκα καὶ αἷμα*. In that case they should be placed immediately after *ἐπεθυμήσατε*. But it is better to add *καὶ ἐποιήσατε* after *ἐπεθυμήσατε* with E. Thus the restored text = *καὶ ὥσπερ υἱοὶ τῶν ἀνθρώπων ἐπεθυμήσατε, καὶ ἐποιήσατε καθὼς καὶ αὐτοὶ ποιοῦσιν σάρκα, κτλ.* [5] MS. *σπερματίζουσιν*. [6] MS. *αυτοις*. [7] MS. *εκλειπει*. [8] E = *ἐν αὐταῖς*. [9] E = *πνευματικά*. [10] E = *τά*. [11] E prefixes *διότι*. [12] May be corrupt for *σκληρά*: see ver. 11. E Gˢ = *πονηρά*. [13] Added with E. Gˢ has *καλέσουσιν αὐτούς*. [14] So also E. Corrupt for *ἀνθρώπων* as in Gˢ. [15] The phrase is possibly a dittography. *ἀρχὴ τῆς κτίσεως* = ראש מולדת which could easily be corrupted into מוסדה ר״ = *ἀρχὴ θεμελίου*. In Aram. we may suppose ראש יַלְדוּתָא corrupted into יסודא ר״. [16] See note 13 above.

መንፈስ፡ እኩይ፡ *q* **መንፈስ፡ እኩይ፡** *u* **መንፈስ፡ እኩያን፡** *n* **መንፈስ፡ እኩያ፡** *o p* **መናፍስተ፡ እኩያ፡** *q* omits next five words through hmt.

ይከውኑ፡[1] በደበ፡ ምድር፡ ወመንፈሰ፡[2] እኩያኑ፡[3] ይሰመይ።[4] [10. መንፈሳት፡[5] ሰማይ፡ *ውስተ፡ ሰማይ፡[6] ይከውን፡[7] መኃድሪሆሙ፡[8] ወመንፈሳት፡[9] ምድር፡ ዘተወልደ፡[10] በደበ፡ ምድር፡ ውስተ፡ ምድር፡ መኃድሪሆሙ።[11]] 11. ወመንፈሰ፡ ረዐይት*ኒ፡[12] †ደመናት፡[13]† እሰ፡ ይገፍዑ፡ ወያማስኑ፡[14] ወይወድቁ፡ ወይትበአሱ፡[15] ወይደቅቁ፡[16] ዲበ፡ ምድር፡ ወኃዘኑ፡[17] ይገብሩ፡ ወአምንተኒ፡[18] ዘይበልዑ፡[19] እክለ፡[20] ወ[21]ይጸምኡ፡ ወ*ይትዐቀፉ።[22] 12. ወ[23]ይትነሥኡ፡ እሎንቱ፡[24] ነፍሳት፡[25] ዲበ፡ ውሱዴ፡ ሰብእ፡ ወ*ዲበ፡[26] አንስት፡ እስመ፡ ወፅኡ፡[27] (እምኔሆመ።)[28]

XVI. እመዋዕለ፡[29] ቀትል፡ ወሙስና፡ ወሞት፡[30] ረዓይትኒ፡[31] *እንተ፡ ኀበ፡[32] ወፅኡ፡[33] መናፍስት፡[34] እምነፍሳት፡[35] ሥጋሆሙ፡[36] ሊይኩን፡[37] ዘ*ያማስን፡[38] ዘእንበለ፡ ዝነኔ፤ ከማሁ፡ ያማስኑ፡[39] እስከ፡ ዕለተ፡ ተፍጻሜት፡[40] ዝነኔ፡[41] ዐቢይ፡[42] አመ፡[43] ዓለም፡ ዐቢይ፡[44] ይትፈጸም፡[45] [እምተጉሃን፡

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[1] *g* reads **ይኩኑ፡** [2] *a* reads **ወመንፈስ፡** [3] *l*[2] *o* (*v*) *ɲ b*. All other MSS. read **እኩያን፡** [4] *g q u*. *m t*, *β* read **ይሰመዩ፡** [5] *g*. *m u* read **መናፍስት፡** *q t*, *β* **ወመና"**. [6] *q* omits. [7] *m* reads **ይከውኑ፡** and trans. before **ውስተ፡** [8] *g u*. *q* reads **ማኅደሮሙ፡** Other MSS. **ማኅደሪሆሙ፡** [9] *g t u*. Other MSS. read **መናፍስት፡** [10] *a*. *β* reads **እሰ፡ ተወልዱ፡** [11] *g u*. *m t*, *β* read **ማኅደሪ"**. *q* **"መኑድሪ"**. [12] *a*, *a k n o y*. *β*–*a k n o y* omit. [13] See note 3 on Greek text. *q* reads **ወደመናትኒ፡** [14] *g q*. *m u* read **ወይማ"**. *t*, *β* **ይማ"**. *x* trans. this word and the next after **ይትበ"** and adds **ይጠፍኡ፡** in their place. [15] *a*–*q*, *β*–*a e*. *q*, *a e* read **ወይትባ"**. [16] *m t u*, *b h n x*. *g* reads **ወይደቀቁ፡** *q* **ይወድቁ፡** *β*–*b h n x* **ወደደቅቁ፡** [17] = *τρόμους*. See note 5, p. 45. [18] *m*, *a d y* read **"ምንትኒ፡** *u* **"ምንት፡** [19] *m t u*, *β*. *g q* read **ዘይበልዕ፡** [20] *m* prefixes **ወእ**. *u* reads **እሰ፡** [21] *m*, *b y x*. All other MSS. read **ወእ**, but G *καὶ διψῶντα* supports our text. [22] = *προσκύπτοντα*. Em. by Dillmann from **ኢይትዓወቅ፡** of *a*–*q u*, *β*–*o*. *q* reads **ኢይትዓወቅ፡** *u*, *o* read **ኢይተዐወቁ፡** [23] *m t u*. *g q*, *t*[2] *β* read **ወእ**. [24] *g m q*, *β*. *t* reads **እላንቱ፡** *u* **እሎንተ፡** [25] *m t*, *β*. *g u* read **ነፍሳተ፡** *q* **ነፍስተ፡** [26] *n ɲ* omit. [27] *q*, *b c x* read **መጽኡ፡** [28] Added in accordance with G. [29] Em. from *q* **እመዋዕል፡** *a*–*q*, *β*–*l* read **አመ፡ መዋዕለ፡** *l* **በመዋ"**. [30] *q* reads **ወሞቶ፡** [31] *u* reads **ረዐይታዊ፡** [32] = unde, a free rendering of *ἀφ' ὧν*. [33] *g u*. Other MSS. read **ወፅኡ፡** [34] *g* (save that *g* puts in acc.) *m*, *e f o*[2] *ɲ b*. *q*, *y* read **መንፈስ፡** *t u*, *β*–*e f o y* **መንፈሳት፡** [35] Em. from **እምነፍሳት፡** of *e n y*. *g* reads **እምነፍስት፡** *m* omits. *q* reads **እመናፍስት፡** *w*. *t* **እመናፍስት፡** **መናፍስት፡** **እከይ፡** **ይሰመዩ፡** *u* **እም**. *β*–*e n y* **እምነፍስት፡** [36] *q* prefixes **ዘ**. [37] *u* reads **ለእኩያን፡** [38] Em. from **ይማስን፡** [39] Em. from **ይማ"** of *a*–*u*, *β*. *u* reads **ዘይማ"**. [40] *q t u*, *β*–*b c d n*. *g n* read **ተፍጻሜት፡** *m* **ፍጻሜ፡** *b c d x ɲ* read **ዝነኔ፡** [41] Restored in accordance with G. Observe the reading of *b c d x ɲ* in last note, which supports this restoration. [42] *a*. *β* reads **ዐቢይ፡** [43] Em. from **እም፡** [44] *m t u*, *β*–*n ɲ*. *g q*, *n ɲ* omit. [45] *q u* read **ይትፈ"**.

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[1] E = *πνεύματα πονηρὰ ἔσονται ἐπὶ τῆς γῆς καὶ πνεύματα πονηρὰ κληθήσεται*. [2] This verse is merely a repetition of phrases in verses 7, 8. G[s] rightly omits. [3] So also E = ענעע. G[s] has *νεμόμενα*, which in the sense of 'laying waste' may = רעעו which

Gᵍ

κληθήσεται[1]. [10. πνεύμα(τα) οὐρανοῦ, ἐν τῷ οὐρανῷ ἡ κατοίκησις αὐτῶν ἔσται· καὶ τὰ πνεύματα ἐπὶ τῆς γῆς τὰ γεννηθέντα, ἐπὶ τῆς γῆς ἡ κατοίκησις αὐτῶν ἔσται.[2]] 11. καὶ τὰ πνεύματα τῶν γιγάντων †νεφέλας†[3] ἀδικοῦντα, ἀφανίζοντα καὶ ἐνπίπτοντα καὶ συνπαλαίοντα καὶ συνρίπτοντα ἐπὶ τῆς γῆς [πνεύματα σκληρὰ γιγάντων][4] καὶ δρόμους[5] ποιοῦντα καὶ μηδὲν ἐσθίοντα, ⌜ἀλλ' ἀσιτοῦντα⌝[6] καὶ διψῶντα καὶ προσκόπτοντα[7]. 12. καὶ ἐξαναστήσει ταῦτα (τὰ) πνεύμα(τα)[8] εἰς τοὺς υἱοὺς τῶν ἀνθρώπων καὶ *τῶν γυναικῶν[9], ὅτι ἐξεληλύθασιν ⌜ἀπ' αὐτῶν⌝, XVI. ἀπὸ ἡμέρας σφαγῆς καὶ ἀπωλείας καὶ θανάτου[10], ἀφ' ὧν[11] τὰ πνεύματα ἐκπορευόμενα ἐκ τῆς ψυχῆς τῆς σαρκὸς αὐτῶν ἔσται ἀφανίζοντα χωρὶς κρίσεως· οὕτως ἀφανίσουσιν μέχρις ἡμέρας τελειώσεως, *τῆς

Gˢ

πονηρὰ ἐπὶ τῆς γῆς ἔσονται[12]. 11. τὰ πνεύματα τῶν γιγάντων νεμόμενα, ἀδικοῦντα, ἀφανίζοντα, ἐμπίπτοντα καὶ συμπαλαίοντα καὶ ῥιπτοῦντα ἐπὶ τῆς γῆς καὶ δρόμους ποιοῦντα, καὶ μηδὲν ἐσθίοντα, ⌜ἀλλ' ἀσιτοῦντα⌝[13] ⌜καὶ φάσματα ποιοῦντα⌝[14] καὶ διψῶντα καὶ προσκόπτοντα. 12. καὶ ἐξαναστήσονται τὰ πνεύματα ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων καὶ *τῶν γυναικῶν[15], ὅτι ἐξ αὐτῶν ἐξεληλύθασι, XVI. καὶ ἀπὸ ἡμέρας ⌜καιροῦ⌝ σφαγῆς καὶ ἀπωλείας καὶ θανάτου ⌜τῶν γιγάντων⌝ [Ναφηλείμ, οἱ ἰσχυροὶ τῆς γῆς, οἱ μεγάλοι ὀνομαστοί][16] τὰ πνεύματα τὰ ἐκπορευόμενα ἀπὸ τῆς ψυχῆς αὐτῶν, ⌜ὡς ἐκ⌝ τῆς σαρκὸς ἔσονται ἀφανίζοντα χωρὶς κρίσεως· οὕτως ἀφανίσουσι μέχρις ἡμέρας τῆς τελειώσεως, ἕως τῆς κρίσεως

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was corrupted into ענגין. Or *νεμόμενα* may in the sense of 'pasturing' be a rendering of רעין, which being a corruption of רעעין (so Beer) was itself corrupted into ענגין = *νεφέλας*. Bouriant followed by Flemming takes *νεφέλας* to be a corruption of *Ναφηλείμ*. But *νεμόμενα* is against this. [4] A gloss. Gˢ E omit. [5] E = *τρόμους*. [6] So also Gˢ: E omits. It may be a doublet of *μηδὲν ἐσθίοντα*. If it belongs to the original text it may be a mis-rendering of רעב = 'to hunger,' and should be replaced by *πεινῶντα*, or better *λιμώττοντα*. *ἀσιτεῖν* in the sense of an involuntary fast would be unusual. Beer quotes Wellhausen, *Reste Arab. Heidenthums*², 149 sq., to the effect that the Jinns suffer from a devouring hunger and yet cannot eat. [7] E corrupt = *ἀόρατα*. See p. 44, note 22. [8] MS. wrongly trans. before *καὶ ἐξαναστήσει*. [9] E = *εἰς τὰς γυναῖκας*. [10] Add *τῶν γιγάντων* with Gˢ E. It is required by *ἀφ' ὧν*. [11] *ἀφ' ὧν* must be taken with *ἐκ τῆς ψυχῆς τῆς σαρκὸς αὐτῶν*. It is the Semitic idiom מנפש דִּי בסרהון = 'from the souls of whose flesh.' [12] Add with Gᵍ E *πνεύματα πονηρὰ κληθήσεται*. See note 1. [13] See note 6 above. [14] These words though not found in Gᵍ or E may be genuine as Lods recognized. [15] See note 9 above. [16] A gloss from Gen. vi. 4? *ναφηλείμ* is a transliteration of נפלים, and thus a doublet of *γιγάντων* going before: see Gen. vi. 4. *οἱ ἰσχυροὶ τῆς γῆς* is an expanded rendering of הגברים and *οἱ μεγ. ὀνομαστοί* of אנשי השם in the same verse.

ወረሲዓን:][1] *ዙሎ: ይትፈጸም::[2] 2. ወይእዜኒ: ለትጉሃን: እለ: ፈነዉክ:[3] ትስእል: በእንቲአሆሙ: እለ: ቀዲሙ:[4] በሰማይ: ሀለዉ:: 3. [ወይእዜኒ:][5] እንትሙ:[6] በሰማይ: ሀለውክሙ: ወ*(ዙሎ:)[7] ኀቡኣት: ዓዲ: ኢ*ተከሥት:[8] ለክሙ: ወምኑናን:[9] ምሥጢረ:[10] እእመርክሙ: ወዘንተ: ዘነዉክሙ: ለእንስት: በጽንዐ: ልብክሙ: ወበዝንቱ:[11] ምሥጢር: ያበዝኃ:[12] እንስት:[13] ወሰብእ: እኪይት:[14] በዲበ: ምድር[15]:: 4. በሎሙ: እንክሰ: ጸልብክሙ: ሰላመ::[16] XVII. ወነሥኡ:[17] ውስተ: አሐዱ:[18] መካን: ኀበ: እለ:[19] ሀለዉ: ህየ: ከመ: እሳት: ዘ[20]ይነድድ: ወሶበ: ይፈቅዱ: ያስተርእዩ: ከመ: ሰብእ:: 2. ወ[21]ወሰዱኒ:[22] ውስተ: መካን: ዘዐውሎ: ወውስተ:[23] ደብር: ዘከተማ: ርእሱ: ይበጽሕ: እስከ:[24] ሰማይ::[25] 3. ወርኢኩ: መካናተ:[26] ብርሃናት:[27] ወነጐድጓድ: ውስተ:[28] *አጽናፍ: ኀቡ: ዕመቃ:[29] ኀቡ:[30] ቀሥተ: እሳት: ወ[31]ሐጽ: ወ[32]ምጕንጻቲሆሙ:[33] ወሰይፈ: እሳት: ወመባርቅት: ዙሎ::[34] 4. ወነሥኡ:[35] እስከ: ማያት:[36] ሕያዋን:[37] [ዘይትናገር:][38] ወእስክ: እሳተ: ዐረብ:[39] ዘውእቶ: ይእኅዝ: ዙሎ: ዕርበተ:[40] ፀሐይ:: 5. ወመፃእኩ:[41] *እስክ: ፈለገ:[42] እሳት: ዘይውሕዝ: እሳቱ: ከመ: ማይ: ወይትከዐው: ውስተ: ባሕር: ዐቢይ: መንገለ:[43] ዐረብ::[39] 6. ወርኢኩ:[44] ዐበይተ: አፍላገ:[45] ወእስክ: ዐቢይ:[46] ጽልመት: በዳሕኩ: ወሖርኩ: ኀቡ: ዙሎ: ሥጋ:[47] (ኢ)[48]ያንሶሱ:: 7. ወርኢኩ: አድባረ:

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[1] An Ethiopic interpolation. *m, dy* omit **ወረሲ″**. [2] *g q t u* save that *q* reads **ዙሎ:** for **ዙሎ:** and *u* **ይትፈ″** for **ይትፈ″**. This clause is supported by G[s] ἐφ' ἅπαξ ὁμοῦ τελεσθήσεται. *m*, *β* omit. Here *g* adds **እምትጉሃን: ወረሲኣን: ዙሎ: እምትጉሃን:** *q t* add only **እምትጉሃን:** [3] *u*, *β–k*[1] *o b*, *k*[2]. *g m t*, *k*[1] *o b* read **ፈነውክ:** *q* **ተፈነውክ:** [4] *q* reads **ቀዳሚ:** [5] An Ethiopic interpolation. [6] *β* adds **ሰ.** [7] I have here added **ዙሎ:** in accordance with G. [8] *a*, *n*. *β–n o* (*v*) read **ተከሥት:** *o* (*v*) *b* **ተከሥታ:** [9] *g m*. *q* reads **″ምኑናት:** *t*, *β* **″ምኑ:** *u* **ምኑን:** [10] *q* reads **ምሥጢር:** [11] *t* reads **ወበእንት: ዝ″**. *n* **ወበዝ.** [12] *β–a k y*. *g m t*, *a k y* read **ያበዝኅ:** *q* **ያበዝኑ:** *u* **ይበዝኅ:** [13] *g* reads **እንስት:** [14] *g*. *m t u*, *β* read **እኪት:** *q* **እኩያት:** [15] *o* omits. [16] *q*. Other MSS. read **ሰላም:** [17] *g* prefixes the superscription **ኀቡ: ርእየ: ማያት: ሕያዋን:** [18] *q* adds **ቤት:** [19] *g m q*, *t*[2]. *t u*, *β* omit. [20] *m*, *β*. *m q t u* omit. [21] *u* omits. [22] *g*. All other MSS. read **ወሰደኒ:** [23] *q* reads **ወወሰደኒ:** [24] *g q*, *e f h l n o b*. *m t u*, *a b c d k* read **ውስተ:** [25] *m* reads **ማይ:** [26] *m t u*, *β–n*. *g q* read **መናብርተ: n እስከ: መካናተ:** [27] *g* (but in acc.). *m q* read **ብርሃን:** *t u*, *β–n* **ብሩሃነ:** *n* **ብሩሃት:** *b* **″ሃተ:** [28] *b* reads **ይበጽሕ: እስከ:** [29] Possibly corrupt for **አጽናፈ: ዕመቃ:** = τὰ ἄκρα βάθη. While *g t* give **ዕመቃ:** *m u*, *β* read **ዕመቂ:** *q* **ዕመቅ:** [30] *a*, *a k*. *t*[2] *β–a k* omit. [31] *m t*, *β*. *g q u* omit. [32] *b b* read **ወ**(*b* omits)**ውስተ:** [33] *m t*, *β*. *g* reads **ምጕዳቲ″**. *q* **ምጕንጻ″**. *u* **ሞጸፍታቲ″**. [34] *q* reads **ወዙሎ:** *u* omits. [35] *q* reads **ወነሥእኒ:** [36] *m*. *g q t u* read **ማያተ:** *β* **ማየ:** [37] So in superscription in *g* and G. See note 17 above. All MSS. in text read **ሕይወት:** save *m* which gives **ሕይወተ:** [38] *a–q*. *q*, *β–n* read **ዘይትነ″**. *n* **ዘእይትነ″**. An Ethiopic gloss. [39] *g q u*, *l*. *m t*, *β–l* read **ዓረብ:** [40] *u* reads **ፀ.** [41] *l* reads **ወወጻ″** [42] *m* omits. [43] *g m q u*, *t*[2]

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κρίσεως[1] τῆς μεγάλης, ἐν ᾗ ὁ αἰὼν ὁ μέγας τελεσθήσεται[2].

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τῆς μεγάλης, ἐν ᾗ ὁ αἰὼν ὁ μέγας τελεσθήσεται· ἐφ' ἅπαξ ὁμοῦ τελεσθήσεται.

2. Καὶ νῦν ἐγρηγόροις τοῖς πέμψασίν σε ἐρωτῆσαι περὶ αὐτῶν, οἵτινες[3] ἐν οὐρανῷ ἦσαν 3. Ὑμεῖς ἐν τῷ οὐρανῷ ἦτε, καὶ πᾶν μυστήριον [ὃ][4] οὐκ ἀνεκαλύφθη ὑμῖν καὶ μυστήριον* τὸ ἐκ τοῦ θεοῦ γεγενημένον[5] ἔγνωτε, καὶ τοῦτο ἐμηνύσατε ταῖς γυναιξὶν ἐν ταῖς σκληροκαρδίαις ὑμῶν, καὶ ἐν τῷ μυστηρίῳ τούτῳ πληθύνουσιν αἱ θήλειαι καὶ οἱ ἄνθρωποι τὰ κακὰ ἐπὶ τῆς γῆς. 4. εἰπὸν οὖν αὐτοῖς[6] Οὐκ ἔστιν εἰρήνη.

XVII. Καὶ παραλαβόντες με εἷς τινα τόπον ⌜ἀπήγαγον⌝, ἐν ᾧ οἱ ὄντες ἐκεῖ γίνονται ὡς πῦρ φλέγον καί, ὅταν θέλωσιν, φαίνονται ὡσεὶ ἄνθρωποι. 2. Καὶ ἀπήγαγόν με εἰς ζοφώδη[7] τόπον καὶ εἰς ὄρος οὗ *ἡ κεφαλὴ[8] ἀφικνεῖτο εἰς τὸν οὐρανόν. 3. καὶ ἴδον τόπον τῶν φωστήρων ⌜καὶ τοὺς θησαυροὺς τῶν ἀστέρων⌝ καὶ τῶν βροντῶν, ⌜καὶ⌝ εἰς τὰ ἀεροβαθῆ[9], ὅπου τόξον πυρὸς καὶ τὰ βέλη καὶ αἱ θῆκαι αὐτῶν[10] καὶ αἱ ἀστροπαὶ πᾶσαι. 4. Καὶ ἀπήγαγόν με μέχρι ὑδάτων ζώντων καὶ μέχρι πυρὸς δύσεως, ὅ ἐστιν καὶ παρέχον[11] πάσας τὰς δύσεις τοῦ ἡλίου. 5. καὶ ἦλθο[με]ν μέχρι ποταμοῦ πυρός, ἐν ᾧ κατατρέχει τὸ πῦρ ὡς ὕδωρ καὶ ῥέει εἰς θάλασσαν μεγάλην δύσεως. 6. ἴδον[12] τοὺς μεγάλους ποταμού(s), καὶ μέχρι τοῦ μεγάλου ⌜ποταμοῦ καὶ μέχρι τοῦ μεγάλου⌝[13] σκότους κατήντησα, καὶ ἀπῆλθον ὅπου πᾶσα σὰρξ ⌜οὐ⌝ περιπατεῖ. 7. ἴδον τοὺς ἀνέμους τῶν γνόφων †[14] τοὺς χειμερινοὺς καὶ τὴν ἔκχυσιν* τῆς ἀβύσσου πάντων ὑδάτων[15].

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[1] E wrongly omits. [2] Add with Gˢ ἐφ' ἅπαξ ὁμοῦ τελεσθήσεται. E = ὅλως τελεσθήσεται. [3] E adds πρότερον. [4] Interpolated (?). E omits. [5] E = ἐξουθενημένον. [6] E adds ὑμῖν. [7] E = γνοφώδη taking γνόφος in the sense of 'whirlwind' or 'tempest,' as in Job xxvii. 20 (LXX). [8] E = ἡ κορυφὴ τῆς κεφαλῆς. [9] E seems corrupt, but may point back to ἄκρα βάθη. [10] E adds καὶ μάχαιραν πυρός. [11] E = παραδεχόμενον. I don't understand παρέχον in this clause. [12] E = καὶ ἴδον. [13] E omits through hmt. [14] E = τὰ ὄρη τῶν γνόφων—a phrase that is derived from Jer. xiii. 16 הרי נשף where the Targ. of Jon. has טוּרי קַבֵּל. In the original then we should have had טורי קבלא. In the text before the Greek translator טורי was corrupted into רוחי. Hence τοὺς ἀνέμους τῶν γνόφων. These mountains are probably those which the Babylonian Cosmogony represents as standing at the ends of the earth in the neighbourhood of the 'springs of the great deep,' which are referred to in the next line. These mountains may again be referred to in lxxvii. 4 where the mountains of the hoar frost are mentioned. [15] E = ὑδάτων τῆς ἀβύσσου πάσης.

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a e k. *t*, *β*–*a e k* read ⵀⵙⵏ". [44] *g t*, *β* add ⵔⵜⵓ; against *m q u*. [45] *b* reads ⴼⵍⵏⵉ; [46] *t* reads ⵖⵍⵒ; [47] *g m*. *q t u*, *β* read ⵀⵔⵏⵊ; [48] Inserted in accordance with G. *a* reads ⵀ.

ቀባራት:[1] እለ: ክረምት: ወምክዐወ:[2] ማይ: ዘ[3]ሙሉ:[4] ቀላይ:: 8. ወርኢኩ: አራሆሙ: ለዙሎሙ:[5] አፍላገ: ምድር: ወአፉሃ: ለቀላይ:: XVIII. ወርኢኩ: መዛግብተ: ሙሉ:[6] ነፋሳት: ወርኢኩ: ከመ: ቦሙ: አስርገወ: ዙሎ: ፍጥረት: ወመሰረታቲሃ: ለምድር:: 2. ወርኢኩ: እብነ: ማእዘንት:[7] ምድር: ወርኢኩ: አርባዕተ: ነፋሳተ: እለ: ይጸውርዋ: ለምድር: ወጽንዐ:[8] ሰማይ:: 3. ወርኢኩ: ከመ: ነፋሳት: ይረብብዋ: ለልዕልና: ሰማይ:[9] ወአሙንቱ: ይቀውሙ: ማእከለ: ሰማይ: ወምድርኒ: እሙንቱ:[10] ውእቶሙ: አዕማደ: ሰማይ:: 4. ወርኢኩ: ነፋሳተ: እለ: ይመይጥዋ:[11] ለሰማይ: ወእለ:[12] ያዐርቡ:[13] ለክበበ:[14] ፀሐይ: ወሙሉ:[15] ከዋክብት::[15] 5. ርኢኩ:[16] ዘ[17]ደቡ: ምድር: ነፋሳተ: ዘይጸውር:[18] †በደመናት:[19] ርኢኩ:[20] ፍናወ: መላእክት: ርኢኩ:[21] ውስተ: ጽንፈ:[22] ምድር: ጽንዐ:[23] ዘ[24]ሰማይ: መልዕልተ::[25] 6. ወ*ሐለፍኩ:[26] መንገለ: አዜብ: (ወርኢኩ: መካ:)[27] ዘ[28]ይነድድ: መዐልት:[29] ወሌሊት: ኀቡ: ሰብዓቱ: አድባር: ዘእምእብን:[30] ክቡር:[31] ፱መንገለ: ጽባሕ: ወ፱መንገለ: አዜብ::[32] 7. ወዘ[33]መንገለ: ጽባሕ*ሰ:[34] *ዘእምእብነ: ሕብር:[35] ወ፮ሰ: እምእብነ:[36] ባሕርይ:[37] ወ፮*ኒ:[38] እምእብነ:[39] ፈውስ:[40] ወ[41]ዘመንገለ: አዜብ:[42] እምእብን:[43] ቀዩሕ::[44] 8. ወማእከላይሰ: ይጕድኤ: *እስከ: ሰማይ:[45] ከመ: መንበሩ: ለእግዚአብሔር: ዘእምእብነ: ፔካ:[46] ወድማሙ: ለመንበሩ:[47] እምእብነ:[48] ሰንፔር::[49] 9. ወአሳተ:[50] ዘይነድድ: ርኢኩ: †ወዘሀሰ: ውስተ: ዙሉ: አድባር::†[51] 10. [ወርኢኩ: ህየ:][52] መካን:[53] †ማዕደ:†[54] ለ*ዐቢይ: ምድር:[55] ህየ: ይትጋብኡ:[56]

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[1] *m* reads "ራተ: [2] *g q u*. *m t*, *β* read "ዓወ: [3] *b* reads ዘውስተ: *c* omits. [4] *a* reads ውስተ: [5] *t* reads ለዙሉ: [6] *t*[2] *β*. *a* omits. [7] *t u*, *β*. *g* reads "ዘንት: *q u* "ዘንት: [8] *a–t*. *t*, *β* read ወለጽ". [9] *d* omits next four words through hmt. [10] *q* omits. [11] *q* reads ይጸውርዋ: [12] *b c o x* ,*a* ,*b*. So G. All other MSS. read እለ: [13] *t*, *a b c d*. *g u* read የዐርቡ: *m*, *f x* ደዓ". *q* የዐርብ: *e* ኢየዐርቡ: *h k l o y* ,*b* የዓ". *n* የዓርጉ: [14] *q t*, *β–l*. *g* reads ላዕለ: ኮኩብ: *m* ለኮኩብ: ወለ. *l* ክበበ: *u* omits. [15] *u* puts in nom. [16] *a*. *t*[2] *β* prefix ወ. [17] *g t*[1] omit. [18] *g m*. *q u* read ይጸወር: *t*, *β–l* ይጸውሩ: *l* እንዘ: ይረውጹ: [19] *g q u*. *m* reads ደቡ: ደመናት: *t*, *β* ደመናት: Text corrupt. [20] *g m t u*. *q β* read ወርኢኩ: [21] *q*[1] omits. *l* prefixes ወ. [22] *d n y* read አጽናፈ: [23] *g m* read ጽንዐ: [24] *u* omits. [25] *d n y* read መልዕልት: [26] *m*, *β*. *a–m* read ዘለፍኩ: [27] Restored in accordance with G. [28] *g* only. All other MSS. read ወ. [29] *g u*. *m q t*, *β* read መዓ". [30] *q* reads ዘእብን: [31] *q* reads ክቡረ: *o* ክብር: [32] *q* omits next two words. [33] *g*. All other MSS. ወ. [34] Rd. ፮ሰ: (Flemming). *e* omits ሰ. [35] *g q t u* (save that *g q* read እብን: for እብነ:), *β–d h*. *m* reads "እብነ: ባሕር: *d y* "እብን: ኅቡር: [36] *m q u*. *g* reads እምነ: *t*, *β* ዘእምእብነ: [37] *q* reads በረድ: [38] *q*, *d* omit. [39] *a*, *a*. *β–a* read ዘእም". [40] *m* reads ፈውሶ: [41] *l* omits. [42] *q t*, *n* add ሰ. [43] *q t*, *β*. *g m u* read "እብነ: [44] *g u*. Other MSS. read ቀይሕ: [45] *q* reads ሰማየ: [46] *m u*, *n o* read ፔካ: *q* ፒካ: [47] *a*, *a d e f k l n y*. *b c o* ,*b* read ለመንበር: *n x* ,*a* ለውእቱ: መንበር: [48] *m t u*. *g* reads እምነ: *q*, *β* ዘእምእብነ: [49] *g* reads ሰንፔር: [50] *g u*, *f* read እሳት: *x* ,*a* ,*b* omit ወ. [51] A bad and corrupt rendering of *καπέκεινα τῶν ὀρέων τούτων*. ዙሉ: is corrupt for እሉ: *ἀπέκεινα* is always

8. ἴδον[1] τὸ στόμα τῆς γῆς πάντων τῶν ποταμῶν καὶ τὸ στόμα τῆς ἀβύσσου. XVIII. ἴδον[1] τοὺς θησαυροὺς τῶν ἀνέμων πάντων, ἴδον[1] ὅτι ἐν αὐτοῖς ἐκόσμησεν πάσας τὰς κτίσεις καὶ τὸν θεμέλιον τῆς γῆς, 2. καὶ τὸν λίθον ἴδον τῆς γωνίας τῆς γῆς. ἴδον τοὺς τέσσαρας ἀνέμους τὴν γῆν βαστάζοντας, καὶ τὸ στερέωμα τοῦ οὐρανοῦ, 3. καὶ[2] αὐτοὶ ἱστᾶσιν μεταξὺ γῆς καὶ οὐρανοῦ[3]. 4. ἴδον[1] ἀνέμους *τῶν οὐρανῶν[4] στρέφοντας καὶ †διανεύοντας†[5] τὸν τροχὸν τοῦ ἡλίου, καὶ πάντας τοὺς ἀστέρας. 5. ἴδον τοὺς ἐπὶ τῆς γῆς ἀνέμους βαστάζοντας †ἐν νεφέλῃ†[6]. ἴδον[7] (παρὰ)[8] πέρατα τῆς γῆς, τὸ στήριγμα τοῦ οὐρανοῦ ἐπάνω. 6. Παρῆλθον[9] ⌜καὶ ἴδον τόπον⌝ καιόμενον νυκτὸς καὶ ἡμέρας, ὅπου τὰ ἑπτὰ ὄρη ἀπὸ λίθων πολυτελῶν, (τρία)[10] εἰς ἀνατολὰς καὶ τρία[10] εἰς νότον ⌜βάλλοντα.⌝[11] 7. καὶ τὰ μὲν πρὸς ἀνατολὰς[12] ἀπὸ λίθου χρώματος, τὸ δὲ ἦν ἀπὸ λίθου μαργαρίτου, καὶ τὸ ἀπὸ λίθου †ταθέν†[13], τὰ[14] δὲ κατὰ νότον ἀπὸ λίθου πυρροῦ· 8. τὸ δὲ μέσον αὐτῶν ἦν εἰς οὐρανόν, ὥσπερ θρόνος θεοῦ ἀπὸ λίθου φουκά[15], καὶ ἡ κορυφὴ τοῦ θρόνου ἀπὸ λίθου σαπφείρου· 9. καὶ πῦρ καιόμενον ἴδον. κἀ(πέ)κεινα τῶν ὀρέων τούτων 10. τόπος ἐστὶν πέρας[16] τῆς μεγάλης γῆς· ἐκεῖ

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[1] E = καὶ ἴδον. [2] Before καί E adds καὶ ἴδον ὡς οἱ ἄνεμοι ἐξέτεινον τὸ ὕψος τοῦ οὐρανοῦ—lost through hmt. [3] Add with E καὶ οὗτοί εἰσιν οἱ στῦλοι τοῦ οὐρανοῦ—lost through hmt. (cf. Job xxvi. 11). [4] We should probably emend into τὸν οὐρανόν with E. [5] E = δύνοντας in an active sense, and this is probably the right reading here. διανεύοντας has been emended into δινεύοντας (Dillmann) 'whirling,' but so far as there is any sense in this it is already conveyed by στρέφοντας. Swete proposes διανύοντας; but this would require τρόχον, whereas the context requires τροχόν (cf. lxxiii. 2). According to lxxii. 5 the wind blows along the chariot of the sun. Does this imply in our text διαπνέοντας, but this word could not rightly be used in this sense. [6] So also best MSS. of E. Later MSS. = τὰς νεφέλας. [7] Add with E τὰς ὁδοὺς τῶν ἀγγέλων ἴδον—lost through hmt. [8] Added with E. Lost before πέρατα. Radermacher and Diels add περὶ τά. [9] E adds πρὸς νότον. [10] MS. τρις. [11] MS. βαλλοντας. [12] Add τὸ μέν (Radermacher). [13] E = ΙΑCΕϢC. Corrupt (?) for ΙΑCΠΙΔΟC (ישפה) = 'of jasper.' But since ταθεν is the reading of Gᵍ, the Ethiopic translator most probably found merely a corrupt form which suggested some derivative of ἰᾶσθαι as ἰατικοῦ. This word taken in conjunction with ταθεν might point to ὑακίνθου as the original word, or ἰανθίνου. Diels suggests the latter. [14] MS. το. [15] An Aramaic form of פוך. [16] E = πέραν.

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misrendered. Cf. xviii. 12; xxiv. 2; xxx. 1, 3; xxxi. 2. [52] Addition in E. [53] *g q, y*. Other MSS. read መካከ: [54] = πέραν corrupt for πέρας. [55] *q* reads ምሥ″ ዐ″. [56] *q* reads ወይገብኡ: This seems an unhappy rendering of συντελεσθήσονται.

ስማያት።[1] 11. ወርሐኩ፡[2] ንቅዐት፡[3] ዕሙቅ፡[4] በአዕማዲሁ፡ ለእሳት፡ ሰማይ፡ ወርሐኩ፡ በውስቴቶሙ፡ አዕማዲ፡[5] እሳት፡ ዘይወርድ፡[6] ወአእቦሙ፡[7] ኍልቈ፡[8] ወ[9]ኢመንገለ፡[10] መልዕልት፡ ወ[*]ኢ[11]መንገለ፡ ዕመቅ።[12] 12. ወዲበ፡[13] ውእቶ፡ ንቅዐት፡ ርሐኩ፡ መካከ፡ ወ[*]ኢ[14]ጽንዐ፡ ሰማይ፡ ላዕሌሁ፡ ወኢመሰረተ፡[15] ምድር፡ በታሕቴሁ፡[16] ወኢማ፡[17] አልቦ፡ በላዕሌሁ፡[18] ወኢአዕዋፈ፡[19] አላ፡[20] መካከ፡ በድው፡ ውእቶ፡ ወገሩም።[21] 13. ርሐኩ፡ በሀየ፡[22] ሰብዐት፡ ከዋክብተ፡ ከመ፡ ዐበይት፡ አድባር፡ ዘይሄድድ፡[23] †ወከመ፡ መንፈከ፡ ዘይሴአለኒ።†[24] 14. ይቤ፡[25] መልአክ፡ ዝ[26]ውእቶ፡ መካከ፡[27] ተፍጻሜቶ፡ ለሰማይ፡ ወለ[28]ምድር፤ ቤተ፡ ሞቅሕ፡ ኮዎሙ፡ ዝንቶ፡ ለከዋክብት፡[29] ወለኃይሉ፡ ሰማይ።። 15. ወ[30]ከዋክብት፡ እሉ፡ ያንኰረዙሩ፡[31] ደቡ፡ እሳት፡ እሱ፡[32] ውእቶሙ፡ እሉ፡ ኃለፉ፡ ትእዛዘ፡ እግዚአብሔር፡ እምቅድመ፡ ጽባሖሙ፡ እስመ፡[33] ኢመጽኡ፡ በጊዜሆሙ።። 16. ወ[34]ተምዐያሙ፡ ወአስሮሙ፡ እስከ፡ ጊዜ፡ ተፍጻሜት፡ ኃጢአቶሙ፡[35] በዓመት፡ †ምሥጢር።†[36] XIX. ወይቤለኒ፡ ኡርኤል፡[37] በዝየ፡[38] ተደሚሮሙ፡ መላእክት፡ ምስሉ፡ አንስት፡ ይቀውሙ፡ ወ[39]መናፍስቲሆሙ፡[40] ብዙኃ፡[41] ራእየ፡ ከዊኖሙ፡[42] አርኩስዎሙ፡[43] ለሰብእ፡ ወደስሕትዎሙ፡[44] ከመ፡ ይሡዑ፡ ለአጋንንት፡ ከመ፡ አማልክት፡ እስከ፡[45] ዕለተ፡[46] ዐባይ፡ ዙኔ፡ በዘ፡ ይትኬነሩ፡ እስከ፡ ይትፈጸሙ።። 2. ወአንስቲያሆሙኒ፡ ለስሕታኒ፡[47] መላእክት፡[48] †ከመ፡ ሰላማይያት፡†[49] ይከውና።[50] 3. ወአ፡[51] ሄኖክ፡ ርሐኩ፡[52] አርአያ፡[53] ባሕቲትየ፡[54] አጽናፈ፡ ዙሉ፡ ወአልቦ፡ ዘይሬኢ፡[55] እምሰብእ፡ ከመ፡ አ፡[56] ርሐኩ።

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[1] *a.* $t^2 u^2 \beta$ read መደየት፡ [2] *u* omits. [3] *d* reads አንቅዕት፡ $t^2 \beta$ add ምድር፡ [4] *a k* read ዕሙቅ፡ [5] *mqtu*, β add ሰማይ፡ **H** against *g*, t^2. [6] *a.* β reads ዘይወርዱ፡ [7] *m* reads ዘአእ. *q* reads ወአእቦ፡ [8] *g q u. m, a b c d e f l n x ,a ,b* read ኍልቍ፡ *t, h k o* read ኍልቈ፡ [9] *e* omits. [10] *q* omits next two words through hmt. [11] *u* omits. [12] *m*, β–*a l.* *a–m, a l* read ዕሙቅ፡ [13] Wrong rendering of *ἐπέκεινα.* [14] *q* omits. [15] *u* reads መሠረታ፡ ለ. [16] *a–q.* *q* reads በመትኅቴሁ፡ β በታሕቴ፡ *q* adds ወኢሰማየ፡ [17] *a–m, a d h. m, t^2 b c e f k n o x ,a ,b* read "መይ፡ [18] *g m u, l. q t*, β–*l* read ላዕ". [19] *a–m. m*, $t^2 \beta$ read አዕዋፍ፡ [20] *q*, β. *g m t* read አለ፡ *u* ቃለ፡ [21] *q.* All other MSS. read ወገሩመ፡ *n x* trans. ግ" after ርሐኩ፡ in next verse. [22] *n* reads ወበሀየ፡ and trans. before ርሐኩ፡ [23] *a–t*, save that *q* omits **H**. *t*, β read ዘይሄድዱ፡ Here *t* adds in margin the gloss መላእክት፡ አለ፡ ወድቁ፡ [24] Corrupt. See note 5, p. 51. G = ዘበእንቲአሆሙ፡ እንዘ፡ አሴአል፡ [25] *q* prefixes ወ. [26] *m t*, β. *g q u* read **H**. [27] *g q u* read መካን፡ [28] *t, a e x ,a* read ወ. [29] *a–q* *q*, β read ለከዋክብት፡ ሰማይ፡ [30] *g t* read ወለ, *n* ለ. [31] *q* reads አንኰርኵሩ፡ [32] *o x ,b.* *a*, β–*x* read ወእሱ፡ (*v*) እሱስ፡ [33] *g* reads እመ፡ [34] *e n y* omit. [35] *q* reads ኃጣውኢሆሙ፡ [36] Corrupt. E = *ἐνιαυτῷ μυστηρίου.* G *ἐνιαυτῶν μυρίων.* G is correct. See xxi. 6. [37] *t u*, β. *g m q, ,a* read ኡራኤል፡ [38] *t* reads ዝየ፡ [39] *m.* All other MSS. omit. [40] *a* reads መሳፍንቲሆሙ፡ [41] All MSS. prefix ወ against G. For ብዙኃ፡ of *g q u* we find ብዙኃን፡ in *m t*, β. [42] t^2, β. *a* reads ከዊኖ፡ [43] *t u*, β. *g m q* read አርኩስክሙ፡ [44] *b* omits. *q*, β–*b* add ለሰብእ፡ [45] *m t, b c h o x ,b. g q u, a d e f k l n ,a* read እስመ፡ [46] *g m* t^1, *c o x ,b.* *q u, b* read ዕለተ፡ t^2, *a d e h l* በዕለተ፡ *f*(*k*?) *n ,a* በዕለተ፡ [47] Emended from አስሕቶን፡ of *a–q*, β. *q*, *,a* read አስሕቶሙ፡

συντελεσθήσονται οἱ οὐρανοί. 11. *καὶ ἴδον χάσμα μέγα ἐν τοῖς στύλοις*[1] *τοῦ πυρὸς καταβαίνοντας καὶ οὐκ ἦν μέτρον οὔτε εἰς βάθος οὔτε εἰς ὕψος.* 12. *καὶ ἐπέκεινα τοῦ χάσματος τούτου*[2] *ἴδον τόπον ὅπου οὐδὲ στερέωμα οὐρανοῦ ἐπάνω, οὔτε γῆ*[3] *ἡ*[3] *τεθεμελιωμένη*[3] *ὑποκάτω αὐτοῦ οὔτε ὕδωρ ἦν ὑπὸ αὐτῷ*[4] *οὔτε πετεινόν, ἀλλὰ τόπος ἦν ἔρημος καὶ φοβερός.* 13. *ἐκεῖ ἴδον ἑπτὰ ἀστέρας ὡς ὄρη μεγάλα καιόμενα, *περὶ ὧν πυνθανομένῳ μοι*[5] 14. *εἶπεν ὁ ἄγγελος Οὗτός ἐστιν ὁ τόπος τὸ τέλος τοῦ οὐρανοῦ καὶ γῆς· δεσμωτήριον τοῦτο ἐγένετο τοῖς ἄστροις καὶ *ταῖς δυνάμεσιν τοῦ οὐρανοῦ*[6]. 15. *καὶ οἱ ἀστέρες οἱ κυλιόμενοι ἐν τῷ πυρί, οὗτοί εἰσιν οἱ παραβάντες πρόσταγμα Κυρίου*[7] *ἐν ἀρχῇ τῆς ἀνατολῆς αὐτῶν [ὅτι τόπος ἔξω τοῦ οὐρανοῦ κενός ἐστιν]*[8]*, ὅτι οὐκ ἐξῆλθαν ἐν τοῖς καιροῖς αὐτῶν·* 16. *καὶ ὠργίσθη αὐτοῖς καὶ ἔδησεν αὐτοὺς μέχρι καιροῦ τελειώσεως [αὐτῶν] ἁμαρτίας αὐτῶν, * ἐνιαυτῶν μυρίων*[9].

XIX. *καὶ εἶπέν μοι Οὐριήλ Ἐνθάδε οἱ μιγέντες ἄγγελοι ταῖς γυναιξὶν στήσονται, καὶ τὰ πνεύματα αὐτῶν πολύμορφα γενόμενα λυμαίνεται τοὺς ἀνθρώπους καὶ πλανήσει αὐτοὺς ἐπιθύειν τοῖς δαιμονίοις*[10] *μέχρι*[11] *τῆς μεγάλης κρίσεως, ἐν ᾗ κριθήσονται εἰς ἀποτελείωσιν.* 2. **καὶ αἱ γυναῖκες αὐτῶν τῶν παραβάντων ἀγγέλων*[12] *εἰς σειρῆνας*[13] *γενήσονται.*

Gᵍ¹	Gᵍ²
3. *κἀγὼ Ἐνὼχ ἴδον τὰ θεωρήματα μόνος, *τὰ πέρατα πάντων, καὶ οὐ μὴ εἶδον. ἴδῃ*[14] *οὐδὲ εἷς ἀνθρώπων ὡς ἐγὼ ἴδον.*	3. . . . . *ἀνθρώπων ὡς ἐγὼ*

[1] MS. *εις τους στυλους.* Add with E *τοῦ πυρὸς τοῦ οὐρανοῦ καὶ ἴδον ἐν αὐτοῖς στύλους*— lost through hmt. If G is not defective read *εἰς χάσμα μέγα τοὺς στύλους.* But the text requires *χάσμα* to be the object of *ἴδον.* [2] E = *ἐκείνου.* [3] MS. puts in acc. [4] MS. *αυτο.* [5] MS. *πτθανομαιον μοι.* E corrupt = *καὶ ὡς πνεύματα πυνθανόμενά μου.* [6] = צְבָא הַשָּׁמַיִם. Cf. 1 Kings xxii. 19. [7] E = *θεοῦ.* [8] A gloss in Gᵍ. [9] E corrupt = *ἐνιαυτῷ μυστηρίου.* Cf. xxi. 6. [10] E adds *ὡς θεοῖς.* [11] E adds *τῆς ἡμέρας.* [12] This phrase reproduces literally an Aramaic idiom ונשיהון די מלאכיא די חֲטוּ. E is here corrupt. See note 47, p. 50. [13] See note 49, p. 51. *σειρήν* = יַעֲנָה in Mic. i. 8; Jer. xxvii. 39 and בַּת יַעֲנָה in Isa. xiii. 21 and תַּן in Job xxx. 29; Isa. xxxiv. 13, xliii. 20. [14] Some MSS. of E add *ὃ ἴδον.*

E = *πλανήσασαι* and is corrupt. G reflects an Aramaic idiom. See note on Greek text. [48] *g q t*¹. *m u* read **መላእክት**፡ *t*², *β* **መላእክተ**፡ **ሰማይ**፡ [49] *g m t* (″**ደት**፡ *m*). *q u, k* read ″**ቂደን**፡ *β–k* ″**ውደን**፡ E = *ὡς εἰρηναῖαι,* a corruption of G *εἰς σειρῆνας* = **ለጼደናት**፡ [50] *q* reads **ይዙና**፡ [51] *g* reads **ወአዘሂ**፡ [52] *m* adds **በአዕይንቲየ**፡ **በ**. [53] *q* reads **ራእደት**፡ [54] *c* reads **ለበ″**. *q* trans. after **ዙሉ**፡ [55] *a–t. t, β* read **ዘርአየ**፡ *g q u, b c l x ,a* add **ዘርኤኩ**፡ *m* **እምሰብእ**፡ **ዘርኤኩ**፡ against *t*, G. [56] *u, n* trans. after **ርኤኩ**፡

XX. ወዝንቱ:[1] አስማቲሆሙ: ለእሉ: ይትግሁ: ቅዱሳን: መላእክት:። 2. ኡርኤል:[2] ፩*እመላእክት:[3] ቅዱሳን: እስመ: ዘዓለም:[4] ወዘ+ረዓድ:።+[5] 3. ሩፋኤል: ፩*እምኒ: ቅዱሳን: መላእክት:[6] ዘመናፍስት: ሰብእ:። 4. ራጉኤል:[7] ፩እምኒ: መላእክት: ቅዱሳን: ዘይትቤቀሎ: ለዓለም: [ወ]*ለብርሃናት:። 5. ሚካኤል: ፩እምኒ: መላእክት: ቅዱሳን: እስመ: ዲቦ:[9] ሠናይቱ: ለሰብእ: ተአዘዘ:[10] ዲቦ:[11] ሕዝብ:።[12] 6. ሰራቃኤል:[13] ፩እምኒ: መላእክት: ቅዱሳን:[14] ዘዲቦ: መናፍስት:[15] [እጓለ: እመሕያው:][16] ዘ*መናፍስት:[17] የኃጥኡ:።[18] 7. ገብርኤል: ፩እምኒ: መላእክት: ቅዱሳን: ዘዲቦ: *ገነት: ወአኅይስት:[19] ወ*ኪሩቤን:።[20] XXI. ወአይኩ:[21] እስክ:[22] ኀቡ: አልቦቱ:[23] ዘይትገበር:። 2. *ወበሀየ: ርኢኩ:[24] ግብረ: ግሩመ፤ ርኢኩ:[25] ወኢሰማየ:[26] ላዕለ:[27] ወኢምድረ:[28] ሱርርት: አላ: መካን:[29] ዘእኩ:[30] ድልው:[31] ወ*ግሩም:።[32] 3. ወ[33]ሀየ:[34] ርኢኩ: ሰብዐት: ከዋክብተ: ሰማይ: እሱራኦ:[35] በላዕሌሁ:[36] +ኀቡረ:+[37] ከመ: አድባር: ዐበይት:

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[1] *a*, *β*–*n*. *n* reads **ወዝ:** *g* contains the superscription **በእንተ: አስማቲሆሙ: ለቅዱሳን: መላእክት:** *β*–*b n* add **ውእቱ:** against *a*, *b n*. *q* adds **ርኢኩ:** [2] *m t u*, *β*. *g q* read **ኡራ"**. [3] *g*. Other MSS. read **እምኒ: መላ"**. [4] Em. from *g q* **ዘለዓለም:** All other MSS. read **ዘረዓም:** [5] May point back to a corrupt transliteration of Τάρταρος. [6] *m q u*, *a k*. *g* reads **እመላ" ቅዱ"**. *t*, *β*–*a k* **እምኒ: መላ" ቅዱ"**. [7] *m*, *β*. *g q* read **ራቡ"**. *t* **ራጉ"**. *u* **ራመ"**. [8] An intrusion in E. For **ወለ** *n* (*v*) *b* read **በእንተ:** [9] *a d e x* read **በዲቦ:** [10] *g m t*, *β*. *q u* read **ተአዘዘ:** [11] *m* reads **በዲቦ:** [12] See note 8, p. 53. [13] *a*–*q*, *a k o b*. *q* reads **አራቃ"**. *β*–*a k o* **ሰረቃ"**. *g* omits following ፩. [14] *a k*[2] add **እስመ:** [15] *g q*[1], *f*. All other MSS. read **"ፍስት:** [16] Bracketed as an intrusion in E. [17] Acc. of lim. after **የኃ"** or a locative? G has ἐπὶ τῷ πνεύματι. [18] *g m t*, *f k l n o x b*. *q*, *a b c d e h* read **የነ"**. *u* **ደነ"**. [19] *g q t u* save that *g q t* insert **ዘ** before **አኅ"**. So also *m* save that it reads **ዘአኪይስት:** for **አኅ"**. *β* reads **አኪስት:** (*a k* **ኢኪስት:**) **ወዘዲቦ: ገነት:** [20] *m t u*. *q* reads **ዘኪሩቤን:** *g*, *β* **ኪሩቤል:** [21] = ἐφώδευσα, a rare sense of this word. Cf. Gen. xii. 6, where it is a rendering of διοδεύω. In xxii. 1, 7; xxiii. 1; xxvi. 1; xxxii. 2 ἐφοδεύω is rendered by **ኦረ:** [22] *g m q t*[1]. *u*, *t*[2] *β*–*o* (*v*) read **እስከ:** *o* (*v*) **ውስተ:** *t*[2] *β* add **መካን:** [23] *a*, *a e f h k n o b*. *b c d l* (*w y*) *x a* read **አልቦ:** [24] *q*. *g m* read **ርኢኩ: በሀየ:** *t u*, *β* **ወርኢኩ: በሀየ:** [25] *g t*. *q* reads **ወርኢኩ:** *m u*, *β* omit. [26] *a*–*m*. *m* reads **ወኢሰማይ:** *β* **ኢሰማየ:** [27] *a*. *t*[2] *β* read **ልዑለ:** [28] *g* reads **ወምድር:** [29] *a*. *t*[2] *β* read **መካነ: በድው:** The text was probably **መካነ:** originally. Cf. G. [30] Em. from **ዘከነ:** of *a*–*q* (so Flemming). *q*, *β* read **ዘ** only. **ዘአኩ: ድልው:** = ἀκατασκεύαστον. [31] *q*, *β*. *a*–*q* read **ድልወ:** [32] *g q*, *β*. *m t u* read **ግሩመ:** [33] *q* omits. [34] *n* reads **በሀየ:** and trans. after **ርኢኩ:** [35] *g m t*, *n o* (*v*) *b*. *q u*, *β*–*n o* read **እሱራን:** [36] *q* reads **"ሌሆመ:** [37] *g* reads **ኅበረ:** Dillmann suggested that **ኀቡረ:** is corrupt for **ግዱፈ:** But we require not **ግዱፈ:** here but **ግዱፋነ:** It seems, therefore, more probable that the translator of E which = ὁμοῦ had a mutilated form of ἐρριμμένους before him like ὁμοῦ. Another solution is possible. See note 12, p. 53.

Gg¹

XX. Ἄγγελοι τῶν δυνάμεων[1]. 2. Οὐριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τοῦ κόσμου[2] καὶ τοῦ ταρτάρου[3]. 3. Ῥαφαήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τῶν πνευμάτων τῶν ἀνθρώπων. 4. Ῥαγουήλ[4], ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐκδικῶν[5] τὸν κόσμον *τῶν φωστήρων[6]. 5. Μιχαήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τῶν τοῦ λαοῦ ἀγαθῶν τεταγμένος καὶ[7] ἐπὶ τῷ χάῳ[8]. 6. Σαριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τῶν πνευμάτων οἵτινες *ἐπὶ τῷ πνεύματι[9] ἁμαρτάνουσιν. 7. Γαβριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὃς ἐπὶ τοῦ παραδείσου καὶ τῶν δρακόντων καὶ χερουβείν[10]. *ἀρχαγγέλων ὀνόματα ἑπτά[11].

XXI. Καὶ ἐφώδευσα ἕως τῆς ἀκατασκευάστου. 2. κἀκεῖ ἐθεασάμην ἔργον φοβερόν· ἑώρακα οὔτε οὐρανὸν ἐπάνω, οὔτε γῆν τεθέαμαι τεθεμελιωμένην, ἀλλὰ τόπον ἀκατασκεύαστον καὶ φοβερόν. 3. καὶ ἐκεῖ τεθέαμαι ἑπτὰ τῶν ἀστέρων τοῦ οὐρανοῦ δεδεμένους καὶ ἐριμμένους[12]

Gg²

XX. . . . . 2. ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τοῦ κόσμου καὶ τοῦ ταρτάρου. 3. Ῥαφαὴλ ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τῶν πνευμάτων τῶν ἀνθρώπων. 4. Ῥαγουὴλ ὁ εἷς τῶν[13] ἁγίων ἀγγέλων ὁ ἐκδικῶν[14] τὸν κόσμον τῶν φωστήρων. 5. Μιχαήλ, *ὁ εἷς τῶν[15] ἁγίων ἀγγέλων ὃς ἐπὶ τῶν τοῦ λαοῦ ἀγαθῶν τέτακται καὶ ἐπὶ τῷ χάῳ[16]. 6. Σαριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τῶν πνευμάτων οἵτινες ἐπὶ τῷ πνεύματι ἁμαρτάνουσιν. 7. Γαβριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τοῦ παραδείσου καὶ τῶν δρακόντων καὶ χερουβίν. 8. ⌜Ῥεμειήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὃν ἔταξεν ὁ θεὸς ἐπὶ τῶν ἀνισταμένων.⌝[17] *ὀνόματα ζ′ ἀρχαγγέλων.

XXI. Καὶ ἐφώδευσα μέχρι τῆς ἀκατασκευάστου. 2. καὶ ἐκεῖ ἐθεασάμην ἔργον φοβερόν· ἑώρακα οὔτε οὐρανὸν ἐπάνω οὔτε γῆν τεθεμελιωμένην, ἀλλὰ τόπον ἀκατασκεύαστον καὶ φοβερόν. 3. καὶ ἐκεῖ τεθέαμαι ζ′ ἀστέρας τοῦ οὐρανοῦ δεδεμένους καὶ ἐριμμένους ἐν

[1] This verse is defective. Its complement is found at the close of the chapter: G¹ *ἀρχαγγέλων ὀνόματα ἑπτά* which should, however, be read as in Gg² *ὀνόματα ζ′ ἀρχαγγέλων*. Taken together these point to *ὀνόματα τῶν ἑπτὰ ἀρχαγγέλων τῶν δυνάμεων*. E = *καὶ ταῦτά ἐστιν ὀνόματα τῶν ἐγρηγόρων τῶν ἁγίων ἀγγέλων*. [2] If the original were Hebrew we might with Lods take *κόσμος* here to be a rendering of עֲבָא as in LXX, Gen. ii. 1; Deut. iv. 19, xvii. 3; Isa. xxiv. 21. [3] E corrupt = *τρόμου*. [4] = רעואל. [5] MS. *εκδεικων* I have emended in accordance with E. See, however, note on xxiii. 4 below. [6] E = *καὶ τοὺς φωστῆρας*, but G is right. [7] E wrongly omits. [8] Though E = *λαῷ*, the above is right. Uriel presides over Chaos: see xxi. 1, 2 (xviii. 12). The *καί* which Gg preserves before *ἐπὶ τῷ λαῷ* supports this view. [9] E gives acc. of limitation. [10] See Gg² for ver. 8 omitted here and in E. [11] On these words see note 1 above. [12] This phrase goes badly with *τεθέαμαι*. Is it a gloss due to ver. 4? [13] MS. *τον*. [14] MS. *εκεκων*. [15] MS. *ο εις τον*. [16] See note 8 above. [17] This verse is genuine although lost by Gg¹ and E. This is shown by the *ἑπτά* in both Gg¹ and Gg².

ወበ[1]እሳት: እንዘ:[2] ይነዱ::[3] 4. ውእተ: ጊዜ: እቤ: በእንተ: እይ: ኃጢአት: ተአስሩ: ወበእንተ: ምንት:[4] ዝየ: ተገድፉ::[5] 5. ወይቤለኒ: ኡርኤል:[6] ፩*እምቅዱሳን: መላእክት:[7] ዘምስሌየ: ውእቶ: ዘ[8]ይመርሐኒ: ወይቤ፤ ሄኖክ: በእንተ: መኑ:[10] ትሴአል:[11] ወበእንተ: መኑ: ትጠየቅ:[12] ወትጽህቅ:: 6. እሱ: ውእቶሙ:[13] እምነ: ከዋክብት: እለ: ኃለፉ: ትእዛዘ:[14] እግዚአብሔር:[15] ወተአስሩ: በ[16]ዝየ: እስክ: ዖበ:[17] ይትፈጸም: ትእልፊተ: ዓም:[18] ኀልቄ:[19] መዋዕለ: ኃጢአቶሙ:: 7. ወ[20]እምህየ: ሖርኩ: ካልኦ:[21] መካነ:[22] እምዝ:[23] ዘይገርም:[24] ወ[25]ርኢኩ: ግብራ: ግሩመ፤[26] እሳት: ዐቢይ:[27] በህየ:[28] ዘ[29]ይነድድ: ወያንበለብል: ወ*መምተርት:[30] ቦቱ: መካኑ:[31] እስክ: ቀላይ: ፍጽም:[32] እዕማደ:[33] እሳት: ዐበይት:[34] ዘያወርድዎሙ:[35] ወኢ*እምጣዮ:[36] ወኢ*ዕበየ:[37] ኢክህልኩ: ነጽሮ:[38] ወስእንኩ: [ነጽሮ:][39] ዐይኖ::[40] 8. ውእተ: ጊዜ: እቤ: እፎ: ግሩም: ዝንቱ: መካን: ወሕሙም:[41] ለነጽሮ:: 9. ውእተ: ጊዜ: አውሥአኒ: ኡርኤል:[42] ፩*እምቅዱሳን: መላእክት:[43] እንዘ:[44] ምስሌየ:[45] ሀለው:[46] ወይቤለኒ:[47] ሄኖክ:[48]

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[1] Em. with G καὶ ἐν from **ወዘ** of *g q u*. *m* reads **ምስለ**: *t*, *β* **ወከመ**: **ዘ**. [2] *q* reads **ዐበይት**: **ዘ**. [3] *a–q*, *n*. *q*, *b h x* read **ይነድድ**: *β–b h n x* **ይነድዱ**: [4] *q* adds **ተአስሩ**: **ወበእንተ**: [5] *m* reads **ተገደፉ**: [6] *q* reads **ኡራኤል**: [7] *a–q*. *q* reads **እምነ**: **ቅዱ″ መላ″**. *β–k* **እምነ**: **መላ″ ቅዱ″**. *k* **እመላ″ ቅዱ″**. [8] *g*. All other MSS. omit. [9] Read **ይመርሆሙ**: with G ἡγεῖτο αὐτῶν. Cf. xxiv. 6; lxxii. 1; lxxiv. 2. [10] *d y* read **ምንት**: [11] *g t u*, *β*. *m* reads **ትስእል**: *q* **ትጤይቅ**: [12] *g*. *m* reads **ትጠይቅ**: *t u*, *β* **ትጤይቅ**: *q* **ትሴአል**: Here **ትጠየቅ**: and **ትጽህቅ**: are to be taken together as a rendering of τὴν ἀλήθειαν φιλοσπουδεῖς. See note 2, p. 55. *t u*, *β* add **ወትስእል**: [13] *q*, *x* read **እሙንቱ**: [14] *m* trans. before **ኃለፉ**: and inserts **ዘ** before **እግዚ″**. *a* prefixes **በ**. [15] *β* adds **ልዑል**: [16] *n* omits. [17] *g m t u*, *q*[2]. *q*[1], *β* omit. [18] Em. with G ἕτη from **ዓለም**: [19] *g q t a*. *m*, *β–a* read **ጉልቄ**: *u* **ኀልቄ**: *q t*[2] prefix **ወ**. [20] *g m* omit. [21] *u* reads **ካልኣ**: *a d* **ካልእ**: [22] *q* reads **መካን**: [23] *g q* read **እምካልእ**: *m* **እምዘ**: *u* prefixes **ወ**. [24] *g q u*, *a c f h k p*. *m t*, *b d e l n o x a b* read **ዘይገርም**: [25] *u* omits. [26] *a k* omit. [27] *d y* read **ዐባይ**: [28] *b c h o* omit. [29] *q*, *b c* omit. [30] *g q*, *a*. *m* reads **ምትረት**: *t* **መሞትርት**: *b l* (*p v w y*) *a* **መምተርት**: *u* **መተርት**: *c f h k o x* **መሞተርት**: *d* **መመተርት**: *e* **ሞተርት**: *n* **መሞተርተ**: [31] *a*. *t*[2] *β* read **ወሰኑ**: [32] *q* reads **ፍጹመ**: Here *m* adds superscription **በእንተ: ቤተ: ሞቅሖሙ: ለመላእክት**: These words are given also in *g* at top of column beginning with xxi. 5 b. [33] *u* reads **አዕማዱ**: **ዘ**. [34] *q*, *b c d f h l o y x a b*, but *q* trans. after next word. *a–q*, *a e k n* prefix **ወ**. [35] *g m t*, *β*. *q t*[2] **ያአውድዎ**: *u* **ደዐ(ው)ድዎሙ**: [36] *q* reads **አምጣኑ**: *u* **አምጣኖሙ**: [37] *q* reads **ዕበዩ**: *u* **ዕበየሙ**: *n* omits next two words and **ወ**. [38] *q* omits next two words through hmt. [39] An intrusion in E. *y* adds **እቤ**: before **ነጽሮ**: and omits this word in next verse. [40] *u*. So also *m* **ዓይኖ**: *t*, *f k l n o x b* read **ዓይኑ**: *a b c d e a* **ዐይኑ**: *h* omits. *g* reads **በአዕይንቲየ**: *q* **ደይኖ**: [41] Em. from **ሕማም**: of *a–g*, *β*. (So Flemming.) *g* reads **ሕሡም**: See note 10, p. 55, and note 5, p. 56. [42] *g q* read

Gg¹

ἐν αὐτῷ[1], ὁμοίους ὄρεσιν μεγάλοις καὶ ἐν πυρὶ καιομένους. 4. τότε εἶπον Διὰ ποίαν αἰτίαν ἐπεδέθησαν, καὶ διὰ τί ὧδε ἐρίφησαν; 5. τότε εἰπέν μοι Οὐριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὃς μετ' ἐμοῦ ἦν καὶ αὐτὸς ἡγεῖτο αὐτῶν, καὶ εἶπέν ⌜μοι⌝ Ἐνώχ, περὶ τίνος ἐρωτᾷς, ἢ περὶ τίνος *τὴν ἀλήθειαν φιλοσπουδεῖς[2]; 6. οὗτοί εἰσιν τῶν ἀστέρων ⌜τοῦ οὐρανοῦ⌝ οἱ παραβάντες τὴν ἐπιταγὴν τοῦ κυρίου[3], καὶ ἐδέθησαν ὧδε μέχρι τοῦ πληρῶσαι[4] μύρια ἔτη, τὸν χρόνον[5] τῶν ἁμαρτημάτων αὐτῶν.

7. Κἀκεῖθεν ἐφώδευσα εἰς ἄλλον τόπον τούτου φοβερώτερον, καὶ τεθέαμαι ἔργα φοβερώτερα[6], πῦρ μέγα ἐκεῖ καιόμενον καὶ φλεγόμενον, καὶ διακοπὴν εἶχεν ὁ τόπος ἕως τῆς ἀβύσσου, πλήρης στύλων πυρὸς μεγάλου[7] καταφερομένων· οὔτε μέτρον οὔτε πλάτος[8] ἠδυνήθην ἰδεῖν οὐδὲ εἰκάσαι. 8. τότε εἶπον Ὡς φοβερὸς ὁ[9] τόπος καὶ ὡς δεινὸς[10] τῇ ὁράσει. 9. τότε ἀπεκρίθη μοι[11] ὁ εἷς τῶν ἁγίων ἀγγέλων ὃς μετ' ἐμοῦ ἦν, καὶ εἶπέν μοι ⌜Ἐνώχ⌝, διὰ τί ἐφοβήθης οὕτως

Gg²

αὐτῷ, ὁμοίους † ὁράσει μεγάλῃ[12] καὶ ἐν πυρὶ καιομένους. 4. τότε εἶπον Διὰ ποίαν αἰτίαν ἐπεδέθησαν, καὶ *διὰ ποίαν αἰτίαν[13] ἐρίφησαν ὧδε; 5. καὶ[14] εἶπέν μοι Οὐριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ μετ' ἐμοῦ ὢν καὶ αὐτὸς αὐτῶν ἡγεῖτο, καὶ εἶπέν ⌜μοι⌝ Ἐνώχ, περὶ τίνος ἐρωτᾷς, ἢ περὶ τίνος τὴν ἀλήθειαν φιλοσπουδεῖς; 6. οὗτοί εἰσιν τῶν ἀστέρων ⌜τοῦ οὐρανοῦ⌝ οἱ παραβάντες τὴν ἐπιταγὴν τοῦ κυρίου[3], καὶ ἐδέθησαν ὧδε μέχρι πληρωθῆναι μύρια ἔτη, τὸν χρόνον τῶν ἁμαρτημάτων αὐτῶν.

7. Κἀκεῖθεν ἐφώδευσα εἰς ἄλλον τόπον τούτου φοβερώτερον, καὶ τεθέαμαι ἔργα φοβερά· πῦρ μέγα ἐκεῖ καιόμενον καὶ φλεγόμενον, καὶ διακοπὴν εἶχεν ὁ τόπος ἕως τῆς ἀβύσσου, πλήρης στύλων πυρὸς μεγάλου[7] καταφερομένων· οὔτε μέτρον οὔτε μέγεθος ἠδυνήθην ἰδεῖν οὔτε εἰκάσαι. 8. τότε εἶπον Ὡς φοβερὸς ὁ τόπος οὗτος[15] καὶ ὡς δεινὸς τῇ ὁράσει. 9. τότε ἀπεκρίθη μοι καὶ εἶπεν . . . .

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[1] E adds ὁμοῦ, which goes well with δεδεμένους, and could easily fall out before ὁμοίους. [2] = בעית יציבא. Cf. Dan. vii. 16, 19. See note xxv. 1 of our text. [3] E = θεοῦ. [4] Gg² E = πληρωθῆναι. [5] E = τὸν ἀριθμὸν τῶν ἡμερῶν. [6] Gg² E = φοβερά. [7] Read μεγάλων with E. [8] Gg² E = μέγεθος which is better than πλάτος as is clear from μέτρον which precedes. [9] E gives ዝንቱ: and thus agrees with Gg². [10] E = ὀδυνηρός. See note 41, p. 54. [11] E adds Οὐριήλ. [12] Corrupt. [13] Gg¹ E = διὰ τί. [14] Gg¹ E = τότε. [15] Corrupt. We expect τέσσαρες.

ሑራኤል: [43] *a*. *β* reads እመላ″ ቅዱ″. [44] *a*. *β* reads ዘ. [45] *u* omits. [46] *a–q*, *l o ɑ ɸ* add ወእውሥእኒ: *b c d e f h n* add እው″ against *q*, *a k x*. The word was wrongly trans. here from its place after ወይንጋፄክ: where I have restored it as ወእውግእኩ: = ἀπεκρίθην. [47] *m* omits. [48] *q* omits.

ምንተ:[1] ፍርሃትከ:[2] ከመዝ:[3] ወድንጋፄከ: ወአውሣእኩ:[4] በእንተዝ: ግሩም: መካን: ወቅድመ: ገጹ: *ለዝ: ሕማም::[5] 10. ወይቤለኒ: ዝመካን: ቤተ: ሞቅሖሙ: ለመላእክት: ወህየ:[6] ይትአሐዙ: እስከ: ለዓለም:: XXII. ወእምህየ: ሖርኩ: ካልኦ: መካ: ወአርእየኒ: በምዕራብ: *ደብረ: ዐቢየ:[7] ወ*ነዋኑ:[8] ወ*ኩሩሐ: ጸኑዕ::[9] 2. ወአርባዕቲ:[10] መካናት:[11] †ሠናያት:[12] [ወ]በውስቴቶ: ዘቦቱ: *ዕሙቀ: ወርኂብ:[13] ወልሙጽ:[14] ጥቂ: (ሠለስቱ: እምኔሆን: ጸሊማት: ወአሐቲ: ብርህት: ወነቅዐ: ማይ: በማእከላ: እቤ:)[15] ከመ: ልሙጽ: †ዘደንኰረዙር:†[16] ወዕሙቂ: ወ[17]ጽልመት: ለዝያ:: 3. ውእቱ: ገዜ: አውሥኡ:[18] ሩፋኤል: ፭*እምኒ: ቅዱሳን: መላእክት:[19] እንዘ:[20] ሀለው: ምስሌየ: ወይቤለኒ: ዝ[21]መካናት: †ስናያን:†[22] ከመ: ይትጋብኡ: ደቤሆን:[23] *መናፍስት: ለነፍሶሙ:[24] ለምዉታን:[25] *ሎቱ: ዝንቱ:[26] ተፈጥሩ:[27] ዝየ: ያስተጋብኡ:[28] ዙሎ:[29] ነፍሰ: ውሉደ: ሰብእ:: 4. ወእሙንቱ:[30] መካናት: ኀበ: ያነብርዎሙ: †ገብሩ:†[31] እስከ: ዕለተ: ዝነኒሆሙ:[32] ወ[33]እስከ: አመ:[34] ዕድሜሆሙ: ወዕድሜ:[35] [ውእቱ: ዘየዓቢ:][36] *እስከ: አመ:[37] ዝነኔ: ዐባይ:[38] በላዕቤሆሙ:: 5. ርኢኩ:[39] *መናፍስተ: ውሉደ: ሰብእ: እንዘ: ሙታን: ውእቶሙ: ወቃሎሙ:[40] ይበጽሕ: እስከ:[41] ሰማይ: ወይሰኪ::[42] 6. ውእቱ:[43] ገዜ: ትስእልክዎ:

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[1] *g u.* *m q t*, β read **ምንተ:** *t*[2] β add **ውእቱ:** [2] *g q t, β.* *m u* read **ፍርሀትከ:** [3] *q* reads **እምዝ:** *d* omits next five words. [4] Restored. See note 46, p. 55. [5] = *τῆς ὀδύνης.* G has here *τῆς δεινῆς.* As Ethiopic translators almost always rendered *δεινός* freely, it is possible that the translator of E had the present text of G before him. [6] *a–q, f. q, β–f* read **ወበህየ:** [7] *q, t*[2] *a b c e f h n o y x ϸ. g m t*[1] *u, d k l ϩ* read **ደበር: ዐቢይ:** [8] *q, a e. g m u, b c d k l ϩ* read **ነዋኅ:** *t, f h n o y x ϸ* **ነዋኃ:** [9] *t*[2] (*v*). *y* reads **ኩሩሐ: ጸኑዓ:** All other MSS. read **ኩሩሕ: ጸኑዕ:** except *q* which reads **"ሕ: ጸኑዐ:** [10] All MSS., which write the numeral in full, put it in the acc. [11] *q, β–y. a–q, y* read **"ናተ:** [12] *β. a* reads **"ያተ:** Here E = *καλοί* corrupt for *κοῖλοι,* as again in ver. 3. [13] *g u. m q t, β–d* read **ዕሙቅ: ወርኂብ:** For **ዕሙቀ:** *d* (*v*) read **ዕመቅ:** [14] *m q t, β. g u* read **ወልሙጽ:** *u* omits to **ልሙጽ:** inclusive through hmt. [15] Supplied from G, *τρεῖς αὐτῶν σκοτειναὶ καὶ εἷς φωτεινός, καὶ πηγὴ ὕδατος ἀνὰ μέσον αὐτοῦ καὶ εἶπον.* [16] = *τὰ κυκλώματα* corrupt for *τὰ κοιλώματα.* [17] *q* omits. [18] *g m t*[1] *u, q*[2]. *q*[1], *t*[2] *β* read **አውሥእኒ:** [19] *a–q. q, β* read **እመላ": ቅዱ".** [20] *a–q. q, β* read **ዘ.** [21] *a. a e f k l ϩ* read **እላ:** *b n x* **እሉ:** *c d h o ϸ* **እለ:** [22] *g m. q t u, β* read **ሠናያት:** *t* reads in margin **እኩያት:** Here text = *καλοί* corrupt for *κοῖλοι.* See note 12. [23] *t*[2] *β. a* reads **ደቤሁ:** [24] *g t*[1]. *m u, t*[2] *a b c d e f k l n x ϩ* read **መናፍስት: ነፍሶሙ:** *q* **መናፍስተ: ነፍስቶሙ:** *h* **መናፍስተ: ነፍሶሙ:** *o* (*v*) *ϸ* **መናፍስቲሆሙ:** [25] *g u. m q t, β* read **ለምውታን:** [26] *g q u. m* reads **ዝንቱ:** *t*[1] **ዘሎቱ: ዝንቱ:** *a e f h k n o* (*v*) *ϸ* **ሎሙ: እላንቱ:** *b c d l x ϩ* **ሎሙ: እሎንቱ:** *t*[2] **እሎንቱ:** [27] *m t, β–o. g u, o* read **ተፈጥረ:** *q* **ጠፈረ:** [28] *g* reads **አስተጋ".** [29] *q, h* read **ዙሉ:** [30] *q* reads **ወእማ".** [31] So all MSS. but *m* which reads **ትገብሩ:** which is an Ethiopic emendation. G which corruptly reads *ἐποίησαν* was literally reproduced by E.

καὶ ἐπτοήθης ; *καὶ ἀπεκρίθη(ν)[1] Περὶ τούτου τοῦ φοβεροῦ (τόπου) καὶ περὶ τῆς προσόψεως *τῆς δεινῆς[2]. . 10. καὶ εἶπεν Οὗτος ὁ τόπος δεσμωτήριον ἀγγέλων· ὧδε[3] συνσχεθήσονται [μέχρι ἑνὸς][4] εἰς τὸν αἰῶνα.

XXII. Κἀκεῖθεν ἐφόδευσα εἰς ἄλλον τόπον, καὶ ἔδειξέν μοι πρὸς δυσμὰς ⌜ἄλλο⌝ ὄρος μέγα καὶ ὑψηλὸν[5] πέτρας στερεᾶς[6]. 2. καὶ τέσσαρες τόποι ἐν αὐτῷ κοῖλοι, βάθος[7] ἔχοντες καὶ λίαν λεῖοι, ⌜τρεῖς αὐτῶν σκοτεινοὶ καὶ εἷς φωτεινός, καὶ πηγὴ ὕδατος ἀνὰ μέσον αὐτοῦ. καὶ εἶπον⌝[8] Πῶς λεῖα τὰ κοιλώματα ταῦτα καὶ ὁλοβαθῆ καὶ σκοτεινὰ τῇ ὁράσει. 3. τότε ἀπεκρίθη Ῥαφαήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὃς μετ' ἐμοῦ ἦν, καὶ εἶπέν μοι Οὗτοι οἱ τόποι οἱ κοῖλοι, ἵνα ἐπισυνάγωνται εἰς αὐτοὺς τὰ πνεύματα τῶν ψυχῶν τῶν νεκρῶν, εἰς αὐτὸ τοῦτο ἐκρίθησαν, ὧδε ἐπισυνάγεσθαι πάσας τὰς ψυχὰς[9] τῶν ἀνθρώπων. 4. καὶ οὗτοι οἱ τόποι εἰς ἐπισύνσχεσι(ν) αὐτῶν ἐποι(ήθ)ησαν[10] μέχρι τῆς ἡμέρας τῆς κρίσεως αὐτῶν καὶ μέχρι τοῦ διορισμοῦ[11] καὶ διορισμένου χρόνου, ἐν ᾧ ἡ κρίσις ἡ μεγάλη ἔσται ἐν αὐτοῖς. 5. Τεθέαμαι †ἀνθρώπους νεκροὺς ⌜ἐντυγχάνοντος⌝, καὶ ἡ φωνὴ αὐτοῦ†[12] μέχρι τοῦ οὐρανοῦ προέβαινεν καὶ ἐνετύγχανεν. 6. καὶ[13]

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[1] E wrongly trans. before καὶ εἶπέν μοι and changes into 3rd sing. See note 46, p. 55. [2] E = τῆς ὀδύνης. See note 5, p. 56, and note 41, p. 54. [3] E = καὶ ὧδε. [4] This phrase forms a doublet with εἰς τὸν αἰῶνα. Here ενος is a corruption of αἰῶνος. We find the same corruption in the LXX. of Ezek. xxv. 15 ἕως ἑνός. Radermacher emends μέχρι αἰῶνος τῶν αἰώνων. [5] E adds καί. [6] Here in genitive. But if we follow E we must read στερεάς in acc. MS. εισστερεας. [7] E adds καὶ πλάτος. [8] E omits. For σκοτεινοί MS. gives εισκοτινοι. [9] E adds τῶν νίῶν. [10] The impossible εποιησαν is accurately reproduced by E. The οὗτοι οἱ τόποι (also in nominative in E) may of course be a nominativus pendens. [11] E adds αὐτῶν. [12] Text corrupt: also that of E which = τὰ πνεύματα ἀνθρώπων νεκρῶν καὶ ἡ φωνὴ αὐτῶν. As Lods has pointed out, vers. 5 b and 6 of G show that only a single spirit is referred to. Moreover G has lost πνεῦμα which is preserved by E. Hence read πνεῦμα ἀνθρώπου νεκροῦ ἐντυγχάνοντος καὶ ἡ φωνὴ αὐτοῦ. [13] E = τότε.

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[32] *n* omits next three words. [33] *q*, $t^2\beta$. *a*–*q* omit. [34] *b c* omit. *q* reads **ኦሜጊ**: [35] *q* omits. [36] These two words seem intrusions in E. They are wanting in G. For **ዘየዓቢ**: of *g*, all other MSS. read **ዓቢይ**: *q* omits next four words. [37] = ἕως. If the two preceding words are alien to the text, then ἕως was corrupt for ἐν ᾧ. [38] *g t*. *m u*, *β* read **ዓቢይ**: [39] *m q* t^1 *u*. *g*, $t^2\beta$ prefix **ወ**. [40] Better read as suggested by G **መንፈሰ**: **ስብእ**: **ምውት**: **እንዘ**: **ይስኪ**: **ወቃሉ**: For **ሙታን**: of *g q*, *u* reads **ምዊታን**: other MSS. **ምውታን**: *a* omits **ወ** before **ቃሎሙ**: against $t^2\beta$. [41] *m* reads **ውስተ**: [42] *d* omits next verse through hmt. [43] *a*. *β*–*e* read **ይእተ**: *e* **ወይእተ**:

ለሩፋኤል: መልእክ:[1] እንዘ:[2] ሀሎ:[3] ምስሌየ: ወእቤሎ: ዝ[4]መንፈስ: ዘመኑ: ውእቱ: ዘከመዝ: ቃሉ:[5] ይበጽሕ: ወይስኪ:: 7. ወእውሥእኒ: [ወይቤለኒ:][6] እንዘ: ይብል: ዝንቱ: መንፈስ: ውእቱ: ዘ*ወጽአ:[7] እምአቤል: ዘ*ቀተሎ:[8] ቃየን:[9] እኁሁ: ወ[10]ይስኪ:[11] ኪያሁ: እስከ: ሶበ: ይተነጉል:[12] ዘርኡ:[13] እምቅድመ:[14] *ገጸ: ለ[15]ምድር: ወእምዘርኡ: ሰብእ: ይማስን: ዘርኡ:: 8. ውእተ:[16] ጊዜ: ተስእልኩ:[17] [በእንቲአሁ: ወ][18]በእንተ: †ዝነኒ:[19] †ዙሉ:[20] በእንተ: ምንት: ተፈልጡ:[21] ጌእምነ: ጌ:: 9. *ወእውሥእኒ:[22] ወይቤለኒ: እሱ: ፫ተገብሩ:[23] ከመ:[24] ይተፈለጥ:[25] መንፈሶሙ: ለ*ምዉታን:[26] ወከመዝ: ተፈልጠ:[27] ለ[28]መንፈሶሙ:[29] ለጻድቃን: ዘ[30]ውእቱ: ነቅዐ: ማይ:[31] በላዕሌሁ: ብርህተ::[32] 10. በከመ: ከማሁ: ተፈጥረ: ለኃጥኣን: ሶበ: ይመውቱ:[33] ወይትቀበሩ: ውስተ: ምድር: ወዝነኒ: እ[34]ኮነ: በ[35]ላዕሌሆሙ: በሕይወቶሙ:: 11. በዝየ:[36] ይትፈለጥ:[37] ነፍሳቲሆሙ:[38] ዲበ: ዛቲ: ዐባይ:[39] ጻዕር: እስከ: አመ: ዐባይ: ዕለት:[40] እንተ: ዝነኒ: ወመቅሠፍት: ወጻዕር: ለእሊ: ይረግሙ:[41] እስከ:[42] ለዓለም: ወበቀል: ለነፍሶሙ፤ በህየ:[43] የአስሮሙ: እስከ: ለዓለም: [ወእመኒ: ውእቱ: እምቅድመ: ዓለም::][44] 12. ወከመዝ: ተፈልጡ:[45] ለነፍስ:[46] እሊ: ይስክዩ:[47] እሊ:[48] ያርእዩ:[49] በእንተ: ሕጉለት:[50] አመ:[51] ተቀትሉ: በመዋዕሊ:[52] ኃጥኣን:: 13. ወ[53]ከመዝ: ተፈጥረ: ለ[54]ነፍሶሙ: ለሰብእ: እሊ:[55] ኢኮኑ: ጻድቃነ:[56] እሊ:[57] ኃጥኣነ:[58] እሊ: ፍጹማነ:[59] አበሳ:[60] ወምስሌ: አባሊያን:[61] ይከውኑ: ከማሆሙ: ወነፍሶሙሰ:

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[1] *f* omits. [2] *a, a k.* Other MSS. read **ዘ**. [3] *f* reads **የሐውር:** [4] *m* reads **ዘ**. [5] *g* reads **ቀሎ:** *u* **ቀለ:** [6] Bracketed as a doublet of **እንዘ: ይብል:** *q, a k* omit. [7] Em. from **ይወጽእ:** of *a–g, β*. *g* reads **ይመጽእ:** [8] *g m u. q t, β* read **ቀተሎ:** [9] *g m, h o ḅ. q* reads **ቃያን:** *t, β–h o ḅ* **ቃየል:** *u* **ቀየን:** *x* **ቃኤል:** [10] *a b c e f h k l*[2] *n o. a, d l*[1] *(v) y x ạ* omit. [11] *u* adds **እኁሁ:** [12] *t, x* read **″ኃጉሉ:** [13] *a* adds **ዙሉ:** *n* omits next six words through hmt. [14] *g m q. t u* read **እምነ:** *β* **እም**. [15] *a–q u. q u, β* read **ገጸ:** [16] *b c x* insert **ወበእንተዝ:** before **ውእቱ**. [17] *m* reads **ተስእልክዎ:** [18] An intrusion. [19] = *κριμάτων*, corrupt for *κοιλωμάτων*. [20] Position of **ዙሉ:** after the noun due possibly to the position of *πάντων* in G. *t*[2] *β* add **ወእቤ:** [21] *g m q. t u, β* read **″ልጡ:** [22] *a* omits. *k l n o y ạ ḅ* omit the initial **ወ**. [23] *m* reads **ትነብሩ:** [24] *m* adds **ይልክፍ: ወ**. [25] *q* = G *χωρίζεσθαι*. *g m* read **ይፍልጥ:** *t u, β* **ይፍልጡ:** [26] *g u. m t, β* read **ምውታን:** *q* **ሙታን:** [27] *g, a k* read **ተፈልጡ:** [28] Supplied in accordance with G. [29] *n*. Other MSS. read **ነፍሶሙ:** [30] *g q*. Other MSS. read **ዝ**. [31] *m t u, β*. *g q* read **ማየ: ሕይወት:** [32] Em. from **በርሃን:** with G *φωτεινή* (so Flemming). [33] *n* adds **ወይትኃጕሉ:** [34] *t*[2] brackets. [35] *a* omits. [36] *a*. *β* prefixes **ወ**. [37] *a. t*[2] *β* read **″ፈለጣ:** [38] Corrupt (?) for **መንፈሳቲሆሙ:** But **ነፍስ:** = *πνεῦμα* in xv. 12; lxix. 12; xcix. 7; Sir. xxxi. 14; Isa. xix. 3, &c. [39] *q* reads **ዐቢይ:** [40] *g u* read **ዕለት:** [41] We should read **ይትረገሙ:** See note 9, p. 59. [42] *q* omits. [43] *a–q. q, t*[2] *β* prefix **ወ**. [44] Ethiopic intrusion. [45] *m q, t*[2] *β–a x. g t*[1] *u* read **ትፈልጥ:** *a x* **ተፈልጡ:** [46] *g* (*t*[1] ?). *q* reads **ነፍስ:** *m* **ነፍሶሙ:** *u, t*[2] *β* read **ለነፍሶሙ:** *β* adds **ለ** before the next word.

ἠρώτησα[1] Ῥαφαὴλ τὸν ἄγγελον ὃς μετ' ἐμοῦ ἦν, καὶ εἶπα αὐτῷ Τοῦτο τὸ πνεῦμα ⌜τὸ ἐντυγχάνον⌝ τίνος ἐστίν, οὗ[2] οὕτως ἡ φωνὴ αὐτοῦ προβαίνει καὶ ἐντυγχάνει ⌜ἕως τοῦ οὐρανοῦ⌝; 7. καὶ ἀπεκρίθη μοι λέγων Τοῦτο τὸ πνεῦμά ἐστιν τὸ ἐξελθὸν ἀπὸ ⌜Αβελ ὃν ἐφόνευσεν Κάειν ὁ ἀδελφός, καὶ ⌜⌜Αβελ⌝ ἐντυγχάνει περὶ αὐτοῦ μέχρι τοῦ ἀπολέσαι τὸ σπέρμα αὐτοῦ ἀπὸ προσώπου τῆς γῆς, καὶ ἀπὸ τοῦ σπέρματος τῶν ἀνθρώπων ἀφανισθῇ τὸ σπέρμα αὐτοῦ. 8. Τότε ἠρώτησα[3] περὶ τῶν κοιλωμάτων[4] πάντων, διὰ τί ἐχωρίσθησαν *ἓν ἀπὸ τοῦ ἑνός[5]. 9. καὶ ἀπεκρίθη μοι λέγων Οὗτοι οἱ †τρὶς†[6] ἐποιήθησαν χωρίζεσθαι τὰ πνεύματα τῶν νεκρῶν· καὶ οὕτως (ἐ)χωρίσθη εἰς τὰ πνεύματα τῶν δικαίων, οὗ[7] ἡ πηγὴ τοῦ ὕδατος ἐν αὐτῷ[7] φωτινή· 10. καὶ οὕτως ἐκτίσθη *τοῖς ἁμαρτωλοῖς[8], ὅταν ἀποθάνωσιν καὶ ταφῶσιν εἰς τὴν γῆν, καὶ κρίσις οὐκ ἐγενήθη ἐπ' αὐτῶν ἐν τῇ ζωῇ αὐτῶν. 11. ὧδε χωρίζεται τὰ πνεύματα αὐτῶν εἰς τὴν μεγάλην βάσανον ταύτην, μέχρι τῆς μεγάλης ἡμέρας τῆς κρίσεως, τῶν μαστίγων καὶ τῶν βασάνων τῶν κατηραμένων[9] *μέχρι αἰῶνος[10] *ἵν' ἀνταπόδοσις[11] τῶν πνευμάτων· ἐκεῖ δήσει αὐτοὺς μέχρις αἰῶνος. 12. καὶ οὕτως ἐχωρίσθη τοῖς πνεύμασιν τῶν ἐντυγχανόντων, οἵτινες ἐνφανίζουσιν περὶ τῆς ἀπωλείας, ὅταν φονευθῶσιν ἐν ταῖς ἡμέραις τῶν ἁμαρτωλῶν. 13. καὶ οὕτως ἐκτίσθη τοῖς πνεύμασιν τῶν ἀνθρώπων, ὅσοι οὐκ ἔσονται[12] ὅσιοι ἀλλὰ ἁμαρτωλοί, ὅσοι[13] ἀσεβεῖς, καὶ μετὰ τῶν ἀνόμων ἔσονται μέτοχοι. τὰ δὲ πνεύματα [ὅτι οἱ ἐνθάδε θλιβέντες ἔλαττον κολάζονται][14]

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[1] MS. ηρωτησεν. [2] Em. with E from διο. Thus in οὗ . . . ἡ φωνὴ αὐτοῦ we have the Semitic idiom קָלָהּ . . . דִּי. See also ver. 9; xvii. 1; xxxii. 3. [3] E adds περὶ αὐτοῦ καί but wrongly, apparently. [4] Em. from κυκλωματων. The translator of E found κυκλώματα in ver. 2 for a corruption of κοιλώματα preserved in G, and here κριμάτων another corruption of κοιλωμάτων. [5] Em. by Dillmann and Lods from ην απο του αιωνος. [6] Corrupt. We expect τέσσαρες. [7] Semitic idiom = אשר . . . בו or בָּהּ . . . דִּי. [8] Em. with E from των αμαρτωλῶ. [9] E takes this transitively: but it is to be taken passively as in Wisd. xii. 11; 2 Kings ix. 34; Matt. xxv. 31. [10] E = μέχρι αἰῶνος καί. [11] So Radermacher emends from ην ανταποδωσεις. E = καὶ τῆς ἀνταποδόσεως. [12] E = ἦσαν. [13] Add ὅλοι with E. [14] An explanatory gloss.

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[47] *t, β. gu* read ይሰክዩ: *mq* ይሰክዩ: [48] *a. t*[2]*aehno(v) x ḅ* read ወእሰ: *b c d f k l ạ* ወሰእሰ: [49] *n* reads ያሬእዩ: [50] *g u* read ሕ(ሐ *u*)ጕሰት: [51] *g* reads እሰ: [52] *u* omits. [53] *dy.* All other MSS. omit. [54] *g m, n* omit. [55] *m* prefixes ሰ. [56] *q* reads ጻድቃን: [57] *m* reads እሰ: [58] *t, β–a n x. a–t, a n x* read ኃጥኣን: [59] *t, β. a–t* read ፍጹማን: [60] *m* prefixes ዘ. [61] *g.* Other MSS. read ኣባስያን:

ኢትትቀተል: በዕለት: ዙፋ: ወኢ*ይትነሥኡ:[1] *እምኒ: ዝየ::[2] 14. ውእተ: ጊዜ: ባረክዎ: ለ*እግዚእ: ስብሐት:[3] ወእቡ:[4] ቡሩክ:[5] እግዚእየ: እግዚእ:[6] ጽድቅ: ዘ፫ይመልክ: እስከ: ለዓለም::
XXIII. ወእምህየ:[8] ሖርኩ:[9] ካልእ: መካነ: መንገለ: ዓረብ: እስከ: ኣጽናፈ: ምድር::
2. ወርኢኩ: እሳተ: ዘይኑድድ:[10] ዘ[11]ይረውፅ: እንዘ: ኢ*የዓርፍ:[12] ወኢ*ይነትግ:[13] እምኒፀቱ: መዐልት:[14] ወሌሊት: አላ:[15] ከማሁመ:: 3. ወ[16]ተስእልኩ: እንዘ: እብል: ዝንቱ: ምንት: ውእቱ: ዘእልቦ:[17] ዕረፍት::[18] 4. ውእተ: ጊዜ: አውሥአኒ: ራጉኤል:[19] ፩[20]እምኒ: ቅዱሳን:[21] መላእክት: ዘሀሎ: ምስሌየ: ወይቤለኒ: ዝንቱ:[22] ዘርኢከ:[23] ሩጸተ: †ወዝኒ:†[24] መንገለ: ዐረብ: እሳተ: ዘ*ይሰድድ:[25] ውእቱ: ዙሎ:[26] ብርሃናተ: ሰማይ:: XXIV. ወእምህየ:[27] ሖርኩ: *ካልእ: መካነ:[28] ምድር: ወ[29]አርእየኒ: ደብረ: እሳተ: ዘደንበለብል: መዐልተ: ወሌሊተ::[30]
2. ወሖርኩ: መንገሌሁ: ወ*ነጸርኩ:[31] ስብዐተ: አድባረ: ክቡራነ: ወዙሉ:[32] ፩እምኒ: ፩እንዘ: ይትዋለጥ:[33] ወ[34]እሌባነ:[35] *ክቡራነ: ወሠናያነ:[36] ወዙሉ:[37] ክቡር:[38] ወስቡሕ: ራእየ*ሙ: ወሠናይ: ገጸሙ: ፫መንገለ: ጽባሕ: ወ*ጽኑዓን:[39] ፩ደቡ: ፩ወ፫መንገለ: ሰሜን:[40] ፩ደቡ: ፩ወቁላት:[41] ዕሙቅ:[42] ወጠዋያት:[43] *አሐቲ: ለ[44]አሐቲ: ኢይትቃረባ::[45] 3. ወሳብዕ: ደብር: ማእከሎሙ: ለእሎንቱ:[46] ወ*ዮኖሙ:[47] ዘይትማሰሉ:[48] [ዙሎሙ:][49] ከመ: መንበረ: ኦትራኖስ:[50] ወ*የአውድዎ:[51] ዕጸው: መዓዛ:: 4. ወ[52]ሀሎ: እም[53]ውስቴቶሙ: ዕፅ: ዘ[54]አልቦ: *ግሙራ:[55] አመ:[56] ጼነወ*ኒ:[57]

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[1] $g^1 m$ read **ይነሥኡ:** [2] a. β reads **እምዝየ:** [3] dy read **እግዚአብሔር: አግ″ ስብሐት: n እግዚአብሔር:** only. [4] q omits. m repeats this and next seven words. [5] t^2, β add **ውእቱ:** [6] m prefixes **ወ**. q, β add **ስብሐት: ወ**. [7] a, $k\,l^1\,y_2\,a$. β–$c\,k\,l^1\,y_2\,a$ read **ዘዙሎ:** c **ዙሎ: ዘ**. [8] Before this chapter in g there is the superscription **ኀቡ: ርእየ: እሳተ: ዘይረውፅ: እንበለ: ዕረፍት:** [9] e reads **ርኢኩ:** [10] A gloss? G omits. m adds **ዘይነብር:** [11] a–m. m, $t^2\,\beta$ read **ወ**. [12] $g\,m\,t$, $h\,k\,n\,x_2\,a$. q, $a\,b\,c\,d\,e$ read **ደ0″**. u, $f\,l\,o_2\,b$ **የ0″**. [13] g reads **የዓርፍ:** q, a **ያነትግ:** [14] $g\,u$. $m\,q\,t$, β read **መዓ″**. [15] β. So G ἀλλά. g reads **ወእሌ:** $m\,q\,t\,u$ **እሌ:** For next word q reads **″ሆሙ:** [16] q, t^2 omit. [17] $a\,x$ read **ዘእልቦች:** [18] $g\,q\,u$, o. $m\,t$, β–o read **ዕረፍት:** [19] $m\,t$, $h\,l\,o$ read **ራጉኤል:** [20] g omits. [21] $a\,b\,e\,l\,n\,o\,x_2\,b$ trans. after **መላ″** against a, $c\,d\,f\,h\,k\,(v)\,y_2\,a$. [22] g adds **ውእቱ:** [23] G omits. [24] a–q. If this is right, it represents τό before πρὸς δυσμάς. But it may be a corruption of **ዋዕይ:** as Flemming supposes. q reads **ወዘኒ:** β **ዘ**. [25] Em. from **ይነድድ:** with G ἐκδιῶκον. [26] Em. from **ዙሉ:** [27] Before this chapter g adds the superscription **በእንተ: ፩አድባር: ክቡራን:** [28] t^1 reads **ካልእ: መካናት:** a **ካልእ:** only. [29] m reads **ዘ**. [30] $h\,k\,o_2\,b$ omit. [31] a. β reads **ርኢኩ:** [32] q reads **ወዙሉ:** [33] t, β. a–t read **ይዋልጥ:** [34] $m\,u$ omit. [35] q reads **አዕባን:** [36] g, β. a–g read **ክቡረ: ወሠናየ:** [37] $g\,u$, β. $m\,q\,t$ read **ወዙሉ:** $g\,m\,t\,u$ add **ክብረ:** [38] $m\,q\,t$, β. $g\,u$ read **ክቡረ:** [39] $m\,q\,u$, β–dy. g reads **ጸዑናን:** t, n **ጽዑናን:** dy **ጽኑዓት:** [40] $a\,b\,c\,o\,x\,(v\,w)_2\,b$ add **ወጽኑዓን:** against a, $d\,e\,f\,h\,k\,l\,n\,y_2\,a$. [41] q. All other MSS. read **ቁላት: (ቀለተ:** u). [42] q. $g\,u$ read **ዕሙቅ:** m **እመቃ:** t^1 **ዕሙቃ:** $t^2\,\beta$ **ዕሙቃት:** [43] $g\,q$. $m\,t\,u$, β–a read **″ያት:** a omits. [44] $m\,q$, $t^2\,\beta$. g reads **ለአሐቲ: ለ.** $t^1\,u$ read **ለለአሐቲ: (+አሐቲ:** u).

αὐτῶν, οὐ τιμωρηθήσονται[1] ἐν ἡμέρᾳ τῆς κρίσεως, οὐδὲ μὴ μετεγερθῶσιν ἐντεῦθεν. 14. Τότε ηὐλόγησα τὸν κύριον τῆς δόξης, καὶ εἶπα Εὐλογητὸς *εἶ, Κύριε ὁ τῆς δικαιοσύνης[2], κυριεύων *τοῦ αἰῶνος[3].

XXIII. Κἀκεῖθεν ἐφώδευσα εἰς ἄλλον τόπον πρὸς δυσμὰς[4] τῶν περάτων τῆς γῆς. 2. καὶ ἐθεασάμην πῦρ[5] διατρέχον καὶ οὐκ ἀναπαυόμενον οὐδὲ ἐνλεῖπον τοῦ δρόμου, ἡμέρας καὶ νυκτὸς †ἅμα†[6] διαμένον. 3. καὶ ἠρώτησα λέγων Τί ἐστιν τὸ μὴ ἔχον ἀνάπαυσιν; 4. τότε ἀπεκρίθη μοι Ῥαγουήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὃς μετ' ἐμοῦ ἦν Οὗτος ὁ δρόμος τοῦ πυρὸς τὸ πρὸς δυσμὰς πῦρ τὸ *ἐκδιῶκόν ἐστιν[7] πάντας τοὺς φωστῆρας τοῦ οὐρανοῦ. XXIV. Καὶ[8] ἔδειξέν μοι ὄρη πυρὸς καιόμενα[9] .... νυκτός. 2. καὶ ἐπέκεινα αὐτῶν ἐπορεύθην καὶ ἐθεασάμην ἑπτὰ ὄρη ἔνδοξα, πάντα ἑκάτερα τοῦ ἑκατέρου διαλλάσσοντα, *ὧν οἱ λίθοι ἔντιμοι τῇ καλλονῇ[10], καὶ πάντα ἔντιμα καὶ ἔνδοξα καὶ εὐειδῆ, (τρία ἐπ') ἀνατολὰς ἐστηριγμένα (ἓν) ἐν τῷ ἑνί, καὶ τρία ἐπὶ νότον (ἓν) ἐν τῷ ἑνί. καὶ φάραγγες βαθεῖαι καὶ τραχεῖαι[11], μία τῇ μιᾷ οὐκ ἐγγίζουσαι, 3. καὶ [τῷ ὄρει][12] ἕβδομον ὄρος ἀνὰ μέσον τούτων, καὶ *ὑπερεῖχεν τῷ ὕψει, ὅμοιον[13] καθέδρᾳ θρόνου, καὶ περιεκύκλου δένδρα αὐτὸ[14] εὐειδῆ[15]. 4. καὶ ἦν ἐν αὐτοῖς δένδρον ὃ οὐδέποτε ὤσφρανμαι καὶ οὐδεὶς ἕτερος αὐτῶν ⌜ὠσφράνθη⌝[16], καὶ οὐδὲν ἕτερον ὅμοιον

[1] E = *ἀναιρεθήσονται* or *ἀποθανοῦνται*. This is supported by xcix. 11; cviii. 3; Matt. x. 28. [2] E = *κύριός μου, ὁ κύριος τῆς δικαιοσύνης*. [3] = 'the world.' E = *μέχρι τοῦ αἰῶνος*. [4] E adds *μέχρι*. [5] E adds *φλεγόμενον*. [6] Read *ἀλλά* with E. [7] = רעע הוה. Is the רעע corrupt for רָעָה = 'feeds,' 'nourishes?' In that case we should have a play on the name of the angel. See xx. 4. [8] Before *καί* insert with E *κἀκεῖθεν ἐφώδευσα εἰς ἄλλον τόπον τῆς γῆς*. [9] E adds *ἡμέρας καί*. [10] E = *καὶ τοὺς λίθους ἐντίμους καὶ καλούς* or by a slight change the nom. can be read: see notes 35, 36, p. 60. [11] E = *σκολιαί*. [12] An intrusion. [13] E (i.e. *h o ḅ*) = *ὑπερεῖχεν* (*a, β-h o ḅ* = *καὶ τὸ ὕψος*) *αὐτῶν ἦσαν ὅμοια πάντα*, but *πάντα* is an intrusion, and by slight changes we obtain a text = *ὑπερεῖχεν αὐτῶν ὅμοιον*. See note 47, p. 61. [14] MS. *αυτω*. [15] E = *εὐώδη* which is right. Cf. vers. 4, 5, xxv. 4. [16] Em. from *ηυφρανθη* (Beer). Here *αὐτῶν* is the object of the verb. But as the verb was wanting in the original of E, E rendered *αὐτῶν* as though it were *ἐξ αὐτῶν*, thus making it dependent on the subject. For *οὐδεὶς ... αὐτῷ* E gives *οὐδὲν* (or *οὐδεὶς*) *αὐτῶν καὶ οὐδὲν ἕτερον ὅμοιον αὐτῷ ἦν*.

[45] *m q t, β. g* reads ቅረቡ: *t*[2] "ቃረብ: *u* "ቀረበ: [46] *t, β. g m u* read ለእሉ". *q* ለእሙንቱ: [47] *h o ḅ* = *ὑπερεῖχεν αὐτῶν*. *a, β–ḅ* read ኦሆሙሰ: (*g* ንሑ"). This final ሰ, which is in all MSS., I have emended unto ዘ and prefixed to ይትማ". [48] *g u* read ይትመ". ይትማ" should be emended into ይትማሰል: Thus ዘይትማ" = G *ὅμοιον*. [49] I have with some hesitation bracketed this word, as G, *d* omit. [50] *g q. m t u, β* read ጰጥሮንስ:. [51] *g, a b c d e h. m t, f k l n o x ạ ḅ* read የዓ" *q u* ደጰ". *m* adds በእንተ: [52] *m* omits. [53] *g m. q t u* read ዘእም. *β* omits. [54] *q u. g m t, β* omit. [55] *g* reads ግሞራ: [56] *m* reads እስመ: [57] *d y* read ኑ:

†ወአ፯እምውስቴቶሙ: ወባዕደንሂ: ዘከማሁ:[1] አኮነ፤ ይሚዕዝ:[2] እምዙሉ: መዐዝ: ወቁጽሉ: ወጽጌሁ:[3] ወዕፀ: አይጸመሂ: ለዓለም: ወፍሬሁኒ: ሠናይ: ወፍሬሁሰ: ከመ: አስካለ: በቀልት::[4] 5. ውእት:[5] ገዘ: እቡ:[6] ዝንቱ: ሠናይ:[7] ዕፀ: ወ[8]†*ሠናይ: ለርእይ:†[9] ወአዳም: ቁጽሉ: ወ†ፍሬሁኒ:†[10] ሞገስ:[11] ጥቂ: ለርእየ:[12] ገጽ:: 6. ውእት:[13] ገዘ: አውሥአ:[14] ሚካኤል: ፯እምነ: መላእክት: ቅዱሳን: ወክቡራን:[15] እገዘ:[16] ምስሌየ: ሀሎ: ውእቱ: ዘዴቤሆሙ:: XXV. ወ*ይቤለኒ:[17] ሄኖክ: ምንተ: ትሴአለ:[18] በእንተ: መዓዛሁ: ለዝ:[19] ዕፀ: ወትጤየቅ:[20] ከመ: ታእምር:: 2. ውእት:[21] ገዘ: *አውሣእክዎ:[22] አነ:[23] ሄኖክ:[24] *እንዘ: አብል:[25] በእንተ: ዙሉ: እፅቅድ: ጓእምር: ወ[26]ፈድፋዶ*ሰ:[27] በእንተ*ዝ:[24] ዕፀ:: 3. ወአውሥአ:[28] እገዘ: ይብል: ዝንቱ: ደብር:[29] ዘርኤከ: ነዋኅ:[30] ዘርእሱ: ይመስል: መንበሮ: ለእግዚእ:[31] መንበሩ: ውእቱ: ኀበ: ይነብር: *ቅዱስ: ወዐቢይ:[32] እግዚእ: ስብሐት: ንጉሥ: ዘለዓለም: ሶበ:[33] ይወርድ: የኀውጻ:[34] ለምድር: በሠናይ::[35] 4. ወዝንቱሂ:[36] ዕፀ:[37] መዓዛ:[38] ወአአሐዱ: ዘ[39]ሥጋ: አልቦ: ሥልጣኑ:[40] ከመ: ይግሥሥ:[41] እስከ: አመ:[42] ዐባይ:[43] ዙነኔ: አመ: ይተቤቀል: ዙሎ: ወ*ይፈጽም:[44] እስከ: ለዓለም፤ ዝኩ:[45] ለ[46]ጻድቃን: ወለተሐድኦን: ይተወሀቡ::[47] 5. [እም][48]ፍሬ: ዚአሁ: [ይተወሀቡ:][49] ለኅሩያን:[50] †ሕይወት:†[51] †*ወመንገለ: መስዕ:†[52] ይተክል:[53] ደቡ:[54]

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[1] *m* repeats. *q* reads **ዘከማሆሙ**: See note 16, p. 61. [2] *g m u*. *q t*[1] read **ይምዕዝ**: *t*[2] *β* **ዘይምዕዝ**: [3] *n* reads **ወፍሬሁ**: *h o p* trans. before **ወቁ**″. [4] *o p* read **በረክት**: [5] *a*, *a*. *β*–*a* read **ወውእት**: [6] Add **ከመ**: and trans. the next two words with G. *β* adds **ነዋ**: [7] *a b d x* omit. [8] *a x* omit. [9] = *εὐειδές*. But *εὐῶδες* in G is all but certainly right. For **ለርእይ**: of *g m t*, *β*, we find **ለርኢይ**: in *q u*. [10] Corrupt for **ጽጌሁ**: = *ἄνθη αὐτοῦ*. See same corruption in note 3. *q* reads **ፍሬሁ**: [11] *q* reads **ወሙጉስ**: [12] *g m t*, *β*. *q* reads **ለርእዩ**: *u* **ለርእየ**: [13] *a*. *t*[2] *β* read **ወውእት**: [14] *g* reads **አወ**″ *m* **ወአው**″ and trans. before **ውእት**: [15] G omits. [16] *a*. *β* reads **ዘ**: [17] *m* reads **ይቤሎሙ**: [18] *a o x p*. So G. *a*, *β*–*a o x p* read **ትሴአለኒ**: [19] *q* reads **ለውእቱ**: [20] *g u*. *m* reads **ትጠይቅ**: *q t*, *β* **ትጤይቅ**: See note 6, p. 63. [21] *a*, *e f h k l n o p*(*v*) *a p*. *a b c d x* read **ወውእት**: [22] *q t*[2], *β*. *g* reads **አውሣእኩ**: *m t u* **አውሥአ**: [23] *g*, *t*[2] *β*. Other MSS omit. [24] *q* omits. [25] *q* reads **ወእቤሎ**: *m t*[1] *u* **እንዘ: ይብል**: [26] *q t u*, *β*–*o*. *g m*, *o* (*v*) omit. [27] *m* omits. [28] *g* (though with rare form **አወ**″). All other MSS. add **ኒ**. [29] *t* adds as a gloss **እግዝእት: ማርያም: ወቦ: ዘይቤ: ደብረ: ሲናይ**: [30] *a*–*q*, *a x*. *q* reads **ነዋኅ**: *b c e f n* **ነዊኅ**: *d h k l* (*o*?) *y a p* **ነዊኅ**: [31] *q u* read **መንበሩ: ለእግዚአብሔር**: (**ለእግዚእ**: *u*). [32] *u* reads in acc. [33] *q* reads **ወሶበ**: *u* **ወ**. *a x* add **ይመፅእ: ወ**. [34] *g* reads **ይኅውጽ**: [35] *q* reads **ሠናይ**: *u* omits. [36] *a*. *β*–*e f* read **ወዝንቱኒ**: *e f* **ዝንቱኒ**: [37] *t u*, *β*–*n*. *g m*, *n* read **ዕፀ**: *q* **ዕፀወ**: [38] *t*[2], *β* add **ሠናይ**: [39] *u* omits. [40] *a*–*m*. *m*, *t*[2] *β* read **ሥልጣን**: [41] *t*[2], *β*. *a* reads **ይግስስ**: [42] *g* omits. [43] *g t*. *m*, *h o p* read **ዓባይ**: *q u*, *β*–*h o p* **ዐቢይ**: *g* adds **እለት: እንተ**: [44] *g t*. All other MSS. read **ይትፈጸም**: [45] *a* = *τόδε*. *β* reads **ዝኩ**: [46] *y* omits from **ጻድቃን**: to **እም** inclusive. [47] *c* omits next three words through hmt. [48] G omits, and rightly. This preposition added when **ይትወሀብ**: was interpolated. [49] Interpolated. G omits. *g* reads **ይትወሃብ**:

αὐτῷ· ὀσμὴν εἶχεν εὐωδεστέραν πάντων ἀρωμάτων, καὶ τὰ φύλλα αὐτοῦ καὶ τὸ ἄνθος καὶ τὸ δένδρον οὐ φθίνει[1] εἰς τὸν αἰῶνα· *οἱ δὲ περὶ τὸν καρπὸν[2] ὡσεὶ βότρυες φοινίκων. 5. τότε εἶπον ⌜Ὡς⌝ καλὸν τὸ δένδρον τοῦτό ἐστιν καὶ εὐῶδες[3], καὶ ὡραῖα τὰ φύλλα, καὶ τὰ ἄνθη αὐτοῦ ὡραῖα τῇ ὁράσει. 6. τότε ἀπεκρίθη μοι Μιχαήλ, εἷς τῶν ἁγίων[4] ἀγγέλων ὃς μετ' ἐμοῦ ἦν καὶ αὐτὸς αὐτῶν ἡγεῖτο, XXV. καὶ εἶπέν μοι Ἐνώχ, τί ἐρωτᾷς[5] ⌜καὶ τί ἐθαύμασας⌝ ἐν τῇ ὀσμῇ τοῦ δένδρου, καὶ ⌜διὰ τί⌝ *θέλεις τὴν ἀλήθειαν μαθεῖν[6]; 2. τότε ἀπεκρίθην[7] αὐτῷ[8] Περὶ πάντων εἰδέναι θέλω, μάλιστα δὲ περὶ τοῦ δένδρου τούτου σφόδρα. 3. καὶ ἀπεκρίθη λέγων Τοῦτο τὸ ὄρος τὸ ὑψηλόν[9], οὗ ἡ κορυφὴ ὁμοία θρόνου θεοῦ, καθέδρα[10] ἐστὶν οὗ καθίζει *ὁ μέγας κύριος, ὁ ἅγιος τῆς δόξης[11], ὁ βασιλεὺς *τοῦ αἰῶνος[12], ὅταν καταβῇ ἐπισκέψασθαι τὴν γῆν ἐπ' ἀγαθῷ. 4. καὶ τοῦτο τὸ δένδρον εὐωδίας, καὶ οὐδεμία σὰρξ ἐξουσίαν ἔχει ἅψασθαι αὐτοῦ μέχρι τῆς μεγάλης κρίσεως, ἐν[13] ᾗ ἐκδίκησις πάντων καὶ τελείωσις μέχρις αἰῶνος· τότε[14] δικαίοις καὶ ὁσίοις δοθήσεται. 5. *ὁ καρπὸς αὐτοῦ τοῖς ἐκλεκτοῖς †εἰς ζωὴν† εἰς βοράν, καὶ[15] μεταφυτευθήσεται ἐν τόπῳ ἁγίῳ παρὰ τὸν

[1] MS. *φθεινι.* [2] E = *ὁ δὲ καρπὸς καλὸς καὶ ὁ καρπός.* [3] E = *εὐειδές* but text is better. See note 15, p. 61. [4] E adds *καὶ ἐντίμων.* [5] E adds *με.* [6] This interesting phrase = תצבא יציבא. Cf. Dan. vii. 19. E = *ἀκριβοῖς μαθεῖν.* Here the *μαθεῖν* is unnecessary. Cf. Dan. vii. 19 (Theod.) where after *ἐπήτουν ἀκριβῶς* some MSS. add *μαθεῖν.* The phrase has already occurred in xxi. 5 *περὶ τίνος τὴν ἀλήθειαν φιλοσπουδεῖς.* There E renders freely as *περὶ τίνος ἀκριβοῖς καὶ φιλοσπουδεῖς.* See also Dan. vii. 16. [7] MS. *απεκρειθη.* [8] E adds *λέγων.* [9] E adds *ὃ εἶδες.* [10] E adds *αὐτοῦ.* [11] Text confused. E = *ὁ ἅγιος καὶ ὁ μέγας ὁ κύριος τῆς δόξης. ὁ κύριος τῆς δόξης* is supported by xxvii. 5. [12] E = *αἰώνιος.* [13] MS. *ει.* [14] E = *τόδε.* [15] This text seems right save the phrase *εἰς ζωήν* = לחיין or possibly לחייא corrupt for לֶהֱוֵא = *ἔσται.* The writer had before him Ezek. xlvii. 12 והיו פריו למאכל. Thus the original probably ran וְאִנְּבֵה לבחיריא להוא למיכל. Hence for *εἰς ζωήν* in text read *ἔσται.* E which = *ἐκ τοῦ καρποῦ αὐτοῦ δοθήσεται τοῖς ἐκλεκτοῖς ζωή, καὶ εἰς βορρᾶν* should be corrected accordingly. Mr. Cowley suggests *εἰς βοράν* may be a rendering of לחמא and of this לחייא may be a corrupt dittography. If this is right, then the full stop should be omitted after *δοθήσεται* and *τότε . . . βοράν* treated as one sentence.

q **ወይትወሀብ፡** The verb in the Aramaic was לֶהֱוֵא = *ἔσται* of a corruption of which *εἰς ζωήν* is a rendering. See note 15, p. 63. [50] *m* reads **ለዓራያት፡** *q* **ለኔራን፡** [51] *g q* (= *εἰς ζωήν*?). All other MSS. read **ሕይወት፡** = *ζωή.* *a x* trans. **ሕይ″** after **መስዕ፡** In either case the text is wrong. See note 49 and also note 15, p. 63. [52] *g q.* Other MSS. read **መን″ መስዕ፡** Here E confounded *εἰς βοράν* = **ለእክል፡** with *εἰς βορρᾶν* = **መን″ መስዕ፡** The **ወ** before **መንገለ፡** should be placed before **ይተክል፡** [53] We should prefix **ወ.** See preceding note. *u* adds **መንገለ፡ መስዕ፡** *b o (v) ,a ,b* read **ይተክል፡** [54] *a. β* reads **ውስተ፡**

መካን: ቅዱስ: መንገለ: ቤቱ: ለእግዚእ: ንጉሥ: ዘለዓለም። 6. ውእቱ:[1] ገዘ: ይትፈሥሑ:[2] በፍሥሓ: ወይትሐሰዩ: ውስተ:[3] ቅዱስ:[4] ወያዐውዱ:[5] *መዓዛ: ሎቱ:[6] ቦ፫አዕጽምቲሆሙ: ወሕይወተ: ብዙኃ:[8] የሐይዉ:[9] በደቡ:[10] ምድር: በከመ: ሐይዉ:[11] አበዊከ:[12] ወበመዋዕሊሆሙ: ኀዘን: ወ*ሳማም:[13] ወፃዕር:[14] ወመቅሠፍት: ኢይገሥሥሙ።[15] 7. ውእቱ:[16] ገዘ: በረኽዎ: ለእምላከ:[17] ስብሐት: ንጉሥ:[18] ዘለዓለም: እስመ: አስተዳለወ: *ለሰብእ: ከመዝ: ጻድቃን:[19] ወከመዝ: ፈጠረ: ወይቤ: የሀብዎሙ። XXVI. ወእምህየ: ሖርኩ: ማእከለ: ምድር: ወርእኩ: *መካነ: ቡሩክ:[20] [ጥዑሰ:][21] (ዘቦቱ: ዕፀወ:)[22] ዘቦቱ: አዕፀ-ቀ:[23] ዘ[24]ይነብር: ወይሠርፅ: [እምዕፅ:[25] ዘ*ተመትረ።][26] 2. ወበህየ: ርኢኩ: ደብረ: ቅዱሰ: ወ[27]መትሕተ: ደብር: ማይ: እመንገለ:[28] ጽባሕ:[29] ወ*ውሕዘቱ:[30] መንገለ:[31] ሰሜን። 3. ወርእኩ: መንገለ: ጽባሕ: *ካልኣ: ደብረ:[32] ዘይነውሳ: እምዝ:[33] ወማእከሎሙ: ቈላ:[34] ዕሙቅ:[35] ወ*አልቦ:[36] ረሐቦ:[37] ወ*ቦቱኒ:[38] ማይ:[39] የሐውር: መንገለ: ደብር። 4. ወመንገለ: ዐረቡ:[40] ለዝ:[41] ካልኣ:

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[1] *q* prefixes **ወ**. [2] *q t u*, *β*. *g* reads **ይትፌግሑ**: *m* "ፈግሕ: [3] *g* reads **በውስተ**: G has *καὶ εἰς*. [4] *g* adds **ማኅደር**: [5] *g q*, *o* $\not{p}$ = *καὶ λήψονται* or *εἰσοίσουσι* = ܢܝܬܝ. See note 5, p. 65. *m t u*, *β*–*o* $\not{p}$ read **ያበውኡ**: which may be corrupt for **ይበውኡ**: = *εἰσελεύσονται* as I conjectured in 1893. [6] *g q t* = *τὴν ὀσμὴν αὐτοῦ*; for it seems that we must here take **ሎቱ**: as a rendering of *αὐτοῦ*, just as in xlviii. 9 **ሎሙ**: = *αὐτῶν* (see Dillmann's *Lex.*, col. 23). *m*, *β*–*a x* read **ሎቱ**: **መዓዛ**: *u* **መዓዛ**: For **ሎቱ**: *a x* read **ዕፀወ**: [7] *a*, $k^1 n$. $t^2 \beta$–$k^1 n$ read **በበ**. [8] *u* reads **ብዙኃን**: [9] *g* reads **የሐዩ**: [10] *g q*, *β*. *m t u* read **ዲበ**: [11] *m* reads **ሐይወ**: *u* **የሐይዉ**: [12] *q* adds **በዲበ: ምድር**: [13] *a* reads **ምንዳቤ**: [14] *a*. *β* reads **ወጻማ**: *q* trans. **ወፃ"** after **ወመቅ"**. [15] *g* reads **ኢይግ"**. [16] *u* prefixes **ወ**. [17] *m t u*, *β*–*x* $\not{a}$. *g q*, *x* $\not{a}$ $\not{p}$ read **ለእግዚአ**: [18] *g* reads **ንጉሠ**: *q* **ለንጉሥ**: [19] *g*, *n*. These two MSS. alone preserve the strange order in G *ἀνθρώποις τὰ τοιαῦτα δικαίοις*. All other MSS. read **ከመዝ: ለሰ" ጻድ"**. A late (?) hand adds **ለ** before **ጻድ"** in *g*. [20] *q* omits. [21] An Ethiopic gloss inserted asyndetically in *g m t u*, *c d f* h^1 *k l n y*. G, *q* omit. *a b e* h^2 *o x* $\not{a}$ $\not{p}$ read **ወጥዑሰ**: [22] Deliberately (?) omitted by translator of E on the ground of the sense, though possibly it may have fallen out in E before **ዘቦቱ: አ"**. See note 10, p. 65. [23] *a*–*m*, *k*. *m*, $t^2 \beta$–*k* read **አዕጹቅ**: *t* adds marginal glosses **ሐዋርያት**: and **ነቢያት**: [24] t^1 omits. [25] *g* omits. [26] *a x* read **ተተክለ**: [27] *c* omits. [28] *a*–*m*. *m* reads **መን"**. *β* **ዘመን"**. [29] *a*–*q*, *a l* $\not{a}$. *q*, *β*–*a l* $\not{a}$ read **ጽባሑ**: [30] *q* reads **ውኅዘት**: [31] *u* reads **እመን"**. [32] *g q u* read **ካልኣ: ደብር**: [33] *q*. All other MSS. read **ከመዝ**: [34] *q*, *β*. *g* t^1 read **ቈላት**: *u* **ቈላት**: *m* **ቈያዑላት** (sic). [35] *g u*. *m q t*, *β* read **ዕሙቅ**: [36] *β*. *a* reads **አልቦሙ**: [37] *g*. *m q t u* read **ርኅበ**: *a b o x* **ራኅብ**: *c e f h k l* $\not{a}$ $\not{p}$ **ራኅብ**: *d* **ራኃብ**: [38] Em. with G *δι' αὐτῆς* from **ሎቱኒ**: of *q*. *g* reads **ውእቱ**: Other MSS. **ላቲኒ**: [39] *q* reads **ማየ**: *β* trans. after **የሐ"** against *a*, (*v*). [40] *m* reads **ዓረብ**: [41] *q* reads **ለዝኩ**: *e* **ለ**.

οἶκον τοῦ θεοῦ[1] βασιλέως[2] *τοῦ αἰῶνος[3]. 6. τότε εὐφρανθήσονται εὐφραινόμενοι καὶ χαρήσονται καὶ[4] *εἰς τὸ ἅγιον εἰσελεύσονται· αἱ ὀσμαὶ αὐτοῦ[5] ἐν τοῖς ὀστέοις αὐτῶν, καὶ ζωὴν πλείονα[6] ζήσονται ἐπὶ γῆς ἣν ἔζησαν οἱ πατέρες σου, καὶ ἐν ταῖς ἡμέραις αὐτῶν καὶ βάσανοι καὶ πληγαὶ καὶ μάστιγες οὐχ ἅψονται αὐτῶν. 7. Τότε ηὐλόγησα[7] τὸν θεὸν τῆς δόξης, τὸν βασιλέα *τοῦ αἰῶνος[8], ὃς ἡτοίμασεν *ἀνθρώποις τὰ τοιαῦτα δικαίοις[9], καὶ αὐτὰ ἔκτισεν καὶ εἶπεν δοῦναι αὐτοῖς.

XXVI. Καὶ ἐκεῖθεν ἐφώδευσα εἰς τὸ μέσον τῆς γῆς, καὶ ἴδον τόπον ηὐλογημένον, ἐν ᾧ ⌜δένδρα ἔχοντα⌝ παραφυάδας μενούσας καὶ βλαστούσας [τοῦ δένδρου ἐκκοπέντος][10]. 2. κἀκεῖ τεθέαμαι ὄρος ἅγιον[11]. ὑποκάτω τοῦ ὄρους ὕδωρ ἐξ ἀνατολῶν, καὶ τὴν †δύσιν†[12] εἶχεν πρὸς νότον. 3. καὶ ἴδον πρὸς ἀνατολὰς ἄλλο ὄρος ὑψηλότερον τούτου, καὶ ἀνὰ μέσον αὐτοῦ[13] φάραγγα βαθεῖαν, οὐκ ἔχουσαν πλάτος, καὶ δι' αὐτῆς ὕδωρ πορεύεται ⌜ὑποκάτω⌝ ὑπὸ τὸ ὄρος. 4. καὶ πρὸς δυσμὰς τούτου ἄλλο ὄρος ταπεινότερον αὐτοῦ καὶ οὐκ ἔχον

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[1] E = *κυρίου*. [2] MS. *βασιλευς*. [3] E = *αἰωνίου*. [4] E trans. after *ἅγιον*, and perhaps rightly. [5] E = *εἰς τὸ ἅγιον καὶ* (*g q*, *o b*. *m t u*, *β–o b* omit) *λήψονται τὴν ὀσμὴν αὐτοῦ*, but, as we have shown (note 5, p. 64), it can by an easy emendation be brought into line with G. Otherwise the two versions may go back to the Aramaic. Thus G = ולקודשא יעולן רֵיחֵהי and E לקודשא (ו)יעילן רֵיחַהּ. The next words are somewhat in favour of the text of E. *ἐν τοῖς ὀστέοις αὐτῶν* = בגרמיהון which also = *εἰς ἑαυτούς*. This latter meaning suits the context. [6] This seems to require us to read *ἤ* before *ἣν*. [7] MS. *ηυλογησαν*. [8] E = *αἰώνιον*. [9] This order is preserved in E. See note 19, p. 64. [10] This sentence is difficult. *τοῦ δένδρου ἐκκοπέντος* can only be interpreted of Israel. Hence if they are genuine, *δένδρα ἔχοντα* cannot be. So the translator of E may have thought and so omitted rendering *δένδρα ἔχοντα*. If *τοῦ δένδρου ἐκκοπέντος* is original, the text may refer to the participation of the righteous descendants of Israel in the Messianic kingdom in Palestine. Since, however, the trees here spoken of as having shoots are again referred to in xxvii. 1 *γῆ . . . πλήρης δένδρων*, we conclude that the *δένδρα* are original, and that *τοῦ δένδρου ἐκκοπέντος* is a disturbing gloss, which introduces symbolical meanings into a non-metaphorical passage. Hence I have bracketed it. *μενούσας* which seems to be a rendering of קַיְמִין, and so may be rendered here 'living.' [11] E adds *καί*. [12] Corrupt. E = *ῥύσιν* which is right. [13] Better *αὐτῶν* with E.

ደብር: ወይቴሐቶ: ሎቱ: ወአልቦ: ኑሐ:[1] ወ*ቈላ: ታሕቴ:[3] ማእከሎሙ:[4] ወካልእት:[5] ቈላ:[6] ዕሙቅ:[7] ወይቡስ:[8] መንገለ: ጸንፈ: ሠለስቲሆሙ::[9] 5. ወሱቡ: ቈላት:[10] ዕሙቃት:[11] ወ*አልቦን:[12] ርኅቡ:[13] እምኩሉሃ:[14] ጸኑዕ፣ ወዕፀ: ኢ[15]ይተክል:[16] ላዕሌሆን::[17] 6. ወእንከርኩ: በእንተ: ኩሉሃ: ወ*እንከርኩ:[18] በእንተ: ቈላ: ወጥቀ: እንከርኩ::[19] XXVII. ውእተ:[20] ጊዜ: እቤ: በእንተ: ምንት: ዛቲ: ምድር:[21] ጕርኅት:[22] ወሱበንታሃ: ምልእት:[23] ዕፀው:[24] ወዛ:[25] ቈላ: ርግምት: ማእከሎሙ:: 2. ውእተ:[26] ጊዜ: አውሥአኒ: ሩርኤል:[27] ጌ*እምቅዱሳን: መላእክት:[28] *እንዘ: ሀለወ:[29] ምስሌየ: ወይቤለኒ:[30] ዝቈላ:[31] ርግምት: ይእቲ:[32] ለርጉማን: እስከ: ለዓለም፣ ዝየ: ይትጋብኡ: ዙሎሙ: እለ: ይብሉ: በአፉሆሙ: *ላዕለ: እግዚአብሔር:[33] ቃለ:[34] ዘ*ኢ[35]ይደሉ: ወበ*እንተ:[30] *ስብሐተ: ዚአሁ:[36] ይትናገሩ:[37] ዕፀብት: ዝየ: ያስተጋብእዎሙ: ወ[38]ዝየ: ምዙናኒሆሙ::[39] 3. በደኃሪ:[40] መዋዕል: ይከውን: ላዕሌሆሙ: አርአየ: ዙነኔ: ዘቡ: ጽድቅ: በቅድመ: ጻድቃን: [ለዓለም:][41] ዙሎ: መዋዕለ: ዝየ:[42] ይባርክዎ:[43] ምሑራን:[44] ለ*እግዚአ: ስብሐት:[45] ንጉሥ:[46] ዘለዓለም:: 4. በመዋዕል:[47] ዙነኔሆሙ: ይባርክዎ: በምሕረት: በከመ: ከፈሎሙ:: 5. ውእተ: ጊዜ:[48] ባረክዎ: ለ*እግዚአ: ስብሐት:[49] ወ*+ሎቱ: ነገርኩ:[50] ወ*ዘመርኩ:[51] በከመ: ይደሉ: ለዕበዩ:: XXVIII. ወ*እምሀየ:[52] ሖርኩ: *መንገለ:

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[1] *g u.* *m, a b c d e f n o x ,a ,b* read **ኑኅ**: *q* **ኀ**ልቄ: *t, h k l* **ኑኃ**: [2] *m* adds **አልቦ**: For **ቈላ**: *t* reads **ቈላት**: [3] *t* reads **ታሕት**: [4] *m q u, a* prefix **ወ**. *t* reads **ማእከሌሆሙ**: [5] *g m u.* *q* reads **ወካልእትኒ**: *t, β–a* **ወካልእት**: *a x* **ካልእትሂ**: [6] *a–t.* *t, β* read **ቈላት**: [7] *q.* *g* reads **ዕሙቃት**: All other MSS. **ዕሙቃት**: [8] Em. from **ይቡሰን**: of *g q.* *m t u, β* read **″ሳት**: [9] *g m q, β.* *t u* read **ሠለስቲሆን**: [10] *a–u, y.* *β–y* read **ቈለቶ**: *u* reads **ቈላት**: and trans. before **ሱቡ**: [11] *u* reads **ዕሙቃት**: [12] *q* reads **አልቦሙ**: [13] *a.* *a b c* read **ሩኅብ**: *d e f h k l n o x ,a ,b* **ሩኅብ**: [14] *u* reads **እምሱቡሃ**: [15] Added in accordance with G. *g, e* read **H**. All other MSS. omit. [16] *q t u, β–,a* = G *ἐφυτεύετο*. *g m, ,a* read **ይተክል**: [17] *a.* *t*[2] *k n* read **በላዕሌሆን**: *a b c d e f g h l o x ,a ,b* **በላዕሌሆሙ**: [18] *q* omits. [19] *m* adds **በእንተ: ኩሉሃ: ወእንከርኩ: በእንተ: ቈላ: ወእንከርኩ**: [20] *c* prefixes **ወ**. [21] *g t*[1] *u* add **እለ**: [22] *t u* read **ቡሩክት**: (″ክት: *t*) [23] *g* reads **ምልእት**: [24] *β* trans. before **ምልእት**: *d f h k l ,a* read **ዕፀው**: [25] *a d h* read **ወዘ**: [26] *n* prefixes **ወ**. [27] *a–q, e f h k l n.* *q, a b c d x ,a* read **ሩራኤል**: *o p(v) ,b* **ሩፋኤል**: [28] *a.* *β* reads **እመላእክት**: **ቅዱሳን**: [29] *m q t*[1]. *g u* read **እምዘ**: **ሀሎ**: *t*[2] *β* **ዘሀሎ**: [30] *a x* omit. [31] *a.* *t*[2] *β* read **ዛቈላ**: *a* **ዘሀሎ**:. [32] *β* omits. [33] *q* trans. before **በአፉሆሙ**: *a x* trans. after **ዘኢ.ይደሉ**: [34] *q* trans. after **ዘኢ.ይደሉ**: [35] *g* omits. [36] *u* reads **ስብሐቲሁ**: [37] *q* prefixes **ዘኢ**: [38] *a b d k x* omit. [39] *a–t u.* *t u, β* read **ምዙናኖሙ**: Perhaps both forms are corruptions of **መካኖሙ**: = *οἰκητήριον*. [40] *β* prefixes **ወ**. [41] Bracketed as a dittographic rendering of *εἰς τὸν ἅπαντα χρόνον*. *u* prefixes **ዘ**. [42] *g t*[1]. *m, t*[2] *β* read **በዝየ**: *q u* **ዘዝየ**: [43] *u* prefixes **ወ**. *d* adds **በምሕረት**: [44] Em. from **መሓርያን**: G gives *ἀσεβεῖς* corrupt for *εὐσεβεῖς*. [45] *a n x* read **እግዚአብሔር**: [46] *q* prefixes **ለ**. [47] *q.* *g m t u* read **ወመዋ″**. *t*[2] *β* **ወበመዋ″**. [48] *t*[2], *β* add **እዜ**: [49] *d y* read **እግዚአብሔር**: *,b* **ንጉሥ**: **ስብሐት**: [50] *a, d e f h k l n o p(v) y ,a ,b.*

ὕψος, καὶ φάραγγα ⌜βαθεῖαν καὶ ξηρὰν⌝[1] ἀνὰ μέσον αὐτῶν, καὶ ἄλλην φάραγγα βαθεῖαν καὶ ξηρὰν ἐπ᾽ ἄκρων τῶν τριῶν ⌜ὀρέων.⌝ 5. καὶ *πᾶσαι φάραγγές[2] εἰσιν βαθεῖαι[3] ἐκ πέτρας στερεᾶς, καὶ δένδρον οὐκ ἐφυτεύετο ἐπ᾽ αὐτάς. 6. καὶ ἐθαύμασα[4] περὶ τῆς φάραγγος, καὶ λίαν ἐθαύμασα. XXVII. καὶ[5] εἶπον Διὰ τί ἡ γῆ αὕτη ἡ εὐλογημένη καὶ πᾶσα πλήρης δένδρων, αὕτη δὲ ἡ φάραγξ κεκατηραμένη ἐστίν;[6] . . . . . 2. γῆ[7] κατάρατος τοῖς κεκαταραμένοις ἐστὶν μέχρι αἰῶνος. ὧδε ἐπισυναχθήσονται πάντες ⌜οἱ κεκατηραμένοι⌝ οἵτινες[8] ἐροῦσιν τῷ στόματι αὐτῶν κατὰ Κυρίου φωνὴν ἀπρεπῆ, καὶ περὶ τῆς δόξης αὐτοῦ σκληρὰ λαλήσουσιν. ὧδε ἐπισυναχθήσονται, καὶ ὧδε ἔσται τὸ οἰκητήριον[9], 3. ἐπ᾽ ἐσχάτοις αἰῶσιν, *ἐν ταῖς ἡμέραις[10] τῆς κρίσεως τῆς ἀληθινῆς ἐναντίον τῶν δικαίων εἰς τὸν ἅπαντα χρόνον. ὧδε εὐλογήσουσιν οἱ εὐσεβεῖς[11] τὸν κύριον τῆς δόξης, τὸν βασιλέα *τοῦ αἰῶνος[12], 4. ἐν ταῖς ἡμέραις τῆς κρίσεως αὐτῶν εὐλογήσουσιν ἐν ἐλέει, ὡς ἐμέρισεν αὐτοῖς. 5. Τότε ηὐλόγησα τὸν κύριον τῆς δόξης, καὶ ⌜τὴν δόξαν⌝ αὐτοῦ ἐδήλωσα καὶ ὕμνησα μεγαλοπρεπῶς.

XXVIII. Καὶ ἐκεῖθεν ἐπορεύθην[13] εἰς τὸ μέσον[14] Μανδοβαρά[15], καὶ ἴδον αὐτὸ

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[1] Instead of this phrase E reads *ὑποκάτω*. [2] MS. *ποσε φαρανγες*. [3] E adds *καὶ οὐκ ἔχουσαι πλάτος*. [4] Add with E *περὶ τῶν πετρῶν καὶ ἐθαύμασα*—lost through hmt. [5] E = *τότε*. [6] Add with E *τότε ἀπεκρίθη Οὐριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων, ὃς μετ᾽ ἐμοῦ ἦν καὶ εἶπεν*. [7] A transliteration of גֵּיא. The translator of E understood it rightly as = *φάραγξ*. It is similarly transliterated in Neh. xi. 35; Ezek. xxxii. 5; as *γέ* in 2 Chron. xxviii. 3; Ezek. xxxix. 15; as *γαί* in Jos. xviii. 16; Ezek. xxxix. 11. Before *γῆ* add with E *αὕτη ἡ*. [8] MS. *τινες*. [9] E = *κριτήριον αὐτῶν*. E may be corrupt. See note 39, p. 66. [10] E = *ἔσται ἡ ὅρασις*. Thus E makes the sentence begin with this verse, whereas G makes the first half of this verse part of the sentence which immediately precedes. [11] MS. *ασεβεις*. [12] E = *αἰώνιος*. [13] E adds *πρὸς ἀνατολάς*. [14] E adds *τοῦ ὄρους*, which G wrongly omits. See note 3, p. 68. [15] A faulty transliteration of מִדְבָּרָא, more faulty as *βαβδηρά* in xxix. 1. Though מדברא is Aramaic it does not prove that the original was Aramaic; for መድበራ (= *madbarā*), which is an Ethiopic transliteration of the same Hebrew word מִדְבָּר in Jos. v. 6, implies an Aramaic form. For other forms see Jos. v. 6; xviii. 12 *μαδβαρῖτις* or *μαβδαρῖτις*. The Greek translators were often Aramaic-speaking Jews, and introduced Aramaisms probably unconsciously.

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a b c x read ሃገርኩ፡ ለ፦ Since G gives *τὴν δόξαν αὐτοῦ ἐδήλωσα* we should restore ስብሐት፡ before ለ፦ Then ስብሐት፡ ለ፦ = *τὴν δόξαν αὐτοῦ* (cf. note 6, p. 64); or we may suppose that *τὴν δόξαν* was lost in G and *αὐτοῦ* subsequently changed to *αὐτῷ* = ለ፦ [51] Em. with G *ὕμνησα* from ዘከርኩ፡ *q* reads ተዘከርኩ፡ [52] *g* reads ኣምዝ፡

ጽባሕ:[1] ማእከላ:[2] ለደብረ:[3] መድበራ:[4] ወርሕክዎ: ገዳመ: *ወባሕቲቶ::[5] 2. ምሉእ: ዕፀው: *(ወ)እምኒ: ዝንቱ: ዘርእ: [ወ][6]ማይ: [በላዕሉ:][7] ይፈለፍል:[8] እምላዕሉ:[9] 3. ያስተርኢ:[10] *ከመ: ሰረብ:[11] ብዙኅ: [ዘይሰርብ:][12] ከመ:[13] መንገለ:[14] መስዐ: መንገለ:[15] ዐረብ: [ወ][16]እም ዙለሂኒ:[17] ደዐርግ:[18] †ማየ: ወጠለ::[19] XXIX. ወእምህየኒ:[20] ሖርኩ: ውስተ: መካን: ካልእ: እምኒ: መድበራ:[21] ወ[22]መንገለ: ጽባሕ:[23] *ለደብር: ዝንቱ:[24] ቀረብኩ::[25] 2. ወበህየ:[26] ርኢኩ: ዕፀው: †ዙኒ:[27] †ፈድፋደ:[28] [ቈስቍስ:][29] መዓዛ:[30] ስኒን:[31] ወከርቤ: ወዕፀውሂ:[32]

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[1] G omits. [2] *g*, *a x* read **ማእከለ:**—a slip in the former for **ማእከላ:** [3] *q*, *y* read **ለደብር:** *a* **ደብረ:** G omits **ደብረ:** but this range of mountains is referred to in xxix. 1, as Lods remarks. [4] t^2 *β*. *m q* t^1 read **መብደራ:** *u* **መብዳራ:** *g* **መድብራ:** a transliteration of the Aramaic מַדְבְּרָא. [5] *g u*. *m q* t^1 read **ወ** (t^1 omits) **ባሕቲቶ:** t^2, *β* **ባሕቲት: ወባሕቱ:** [6] E = *ἀπὸ τῶν σπερμάτων καί*. G has *καὶ ἀπὸ τῶν σπερμάτων*, and this is preferable. In both *σπερμάτων* seems corrupt. If we assume the original to have been Aramaic, G = ומזרעא which may be a corruption of ומטורא = *καὶ ἀπὸ τοῦ ὄρους*. This is the mountain referred to in E and G (xxix. 1) and in the preceding verse in E. Or G may be a rendering of ומזרעין corrupt (?) for וזרעונין (cf. Dan. i. 12, 16; Mishna, *Kil.* ii. 2; iii. 2), which would have been better rendered by *καὶ φυτευμάτων*. If we assume the original to have been in Hebrew, and adopt the order in E, then E = מזרעים which might possibly be a corruption of רעננים = 'green.' Lods has suggested that וּמִזְרָע is corrupt for וּמְזֻרָע = 'and sown fields.' [7] *a–q*. *q*, t^2 *β* read **እምላዕሉ:** Since G omits I have bracketed **በላ"** as an interpolation. [8] = *ἀνομβροῦν*. [9] *g t u* = *ἄνωθεν*. *m*, t^2 read **ወእምላ"** *β* **በላ"**. *q* omits. [10] = *φαινόμενον* which seems a corruption of *φαιρόμενον* (i.e. *φερόμενον*) of G. *q*, *c o b* prefix **ወ** to **ደስ"**. [11] *g*. *m* reads **አስራ:** *q t u* **ከመ: አስራ:** *β*–*h o b* **አስራ: ከመ:** *h o b* read **አስ"** and trans. **ከመ:** after **ብዙኅ:** [12] Bracketed as a gloss on **ሰረብ:** According to Flemming *t* has the gloss **ከመ: ብዙኅ: ዘይሰርብ:** on this word. [13] *m* prefixes **ወ**. **ከመ:** = *ὡς*. This redundant use of *ὡς* without anything corresponding to it in the Semitic is found also in 2 Chron. iv. 10 *ὡς πρὸς ἀνατολὰς κατέναντι* = קֵדְמָה מִפּוּל נֶגְבָּה. [14] *a* adds **ጽባሕ:** [15] *m* prefixes **ወ**. [16] Interpolated in E owing to interpolation of **ዘይሰርብ:** above. [17] *a x* read **እምህየኒ:** *q* **እምክልሂ:** [18] Em. with G (*ἀνάγει*) from *g u* **የዐርግ:** *m t* **የዓርግ:** *q* **ይዐርግ:** *a x* read **ዕፀው:** [19] Em. from **ማይ: ወጠል:** with G. *t* adds in brackets **ዘዘሊአሁ:** Before **ማይ:** E interpolates **ወእምህየኒ:** (see note 20). I have obelized **ማየ:** as corrupt, but the corruption already existed in the Aramaic since we have *ὕδωρ* in G. In no case can it be said that water 'ascends.' Again **ጠለ:** i.e. *δρόσον* shows that we require some such word as 'mist' or 'vapour.' The exact phrase we need is found in Ps. cxxxv. 7; Jer. x. 13; li. 16, i.e. מַעֲלֶה נְשִׂאִים which the LXX renders *ἀνάγειν νεφέλας* in each instance, and the Targums by מסיק ענגין in all three.

ἔρημον καὶ αὐτὸ μόνον, 2. πλήρης δένδρων· †καὶ ἀπὸ τῶν σπερμάτων†[1] ὕδωρ[2] ἀνομβροῦν[3], ἄνωθεν 3. φερόμενον[4] ὡς ὑδραγωγὸς δαψιλὴς[5] ὡς[6] *πρὸς βορρᾶν ἐπὶ δυσμῶν[7] πάντοθεν *ἀνάγει †ὕδωρ† καὶ δρόσον[8]. XXIX. *Ἔτι ἐκεῖθεν[9] ἐπορεύθην εἰς ἄλλον τόπον *ἐν τῷ[10] Βαβδηρά[11], καὶ[12] πρὸς ἀνατολὰς τοῦ ὄρους τούτου ᾠχόμην, 2. καὶ[13] ἴδον κρίσεως[14] δένδρα πνέοντα[15] ἀρωμάτων λιβάνων[16] καὶ ζμύρνης[17], καὶ τὰ δένδρα αὐτῶν ὅμοια καρύαις[18].

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[1] E = *ἀπὸ τῶν σπερμάτων καί.* See note 6, p. 68. G and E only differ in respect to the position of *καί.* Neither text is intelligible. The corruption must lie in *σπερμάτων.* [2] E adds *ἐν αὐτῷ.* [3] Em. with E from *ανομβρον* which gives no good sense. [4] E = *φαινόμενον,* but G is right. MS. *φαιρομενον.* [5] E adds *ὃς ὑδραγωγεῖ.* [6] See note 13, p. 68. [7] North-west. A Semitic idiom. Cf. Hebrew צפונה מערבה or צפונית מערבית in this sense. [8] E = *ἀνάγεται ὕδωρ καὶ δρόσος,* but by a slight change in vocalization becomes = G. See notes 18, 19, p. 68. [9] E = *καὶ ἐκεῖθεν* which it has trans. into previous verse. See note 20, p. 69. [10] E = *ἀπὸ τοῦ.* [11] See note 14, p. 67. [12] E corrupt. [13] E adds *ἐκεῖ.* [14] = דרינא which (as Beer following Praetorius points out in *Apok. v. Pseud.* ii. 256) is corrupt for דריחא. Hence we should have *εὐώδη* instead of *κρίσεως.* [15] E corrupt. See note 28, p. 69. [16] = לְבֹנָה. [17] = מֹר. MS. *Ζμυρνα.* [18] E omits, unless we suppose kuaskuas which occurs without any sense in the preceding line to be a corrupt transliteration of *καρύαις* or *καρυίσκοις* = שָׁקֵד. See note 29, p. 69. MS. *Καροιης.*

I therefore conjecture that in מיין (= *ὕδωρ*) we have a primitive corruption of ענין. [20] E wrongly trans. this word before **መየ**: and replaced it by **ወ**. I have restored it to its right place with G. [21] *β–o. g* reads **መብድራ**: *m* **ምብዳራ**: *q t* **መብደራ**: *u* **መብዳራ**: *o* **መደበራ**: [22] Em. with G from **H** of *g.* All other MSS. omit. [23] *g q, h o* (*v*). Other MSS. read **ጽባሑ**: [24] *a–m q u. m q* read **ለደብረ ዝ**. *u* **ለደበር**: and adds **በዝንቱ**: after **ቀረብኩ**: *t*[2], *β–h o* read **ለውእቱ**: **ደበር**: *h o*[1] *b* **ወውስተ**: (*h* **ውእቱ**:) **ደ**″. [25] *u* prefixes **ወ**. [26] *m* adds **ኒ**. *q* reads **ወ**. [27] = *κρίσεως.* See note 14, p. 69. [28] = *πλέον* corrupt for *πνέοντα.* Perhaps **ፈ.ደ**″ here was originally **ይፈደፍዱ**: = *πλέονα* (*ὄντα*). We should read **ይነፍሑ**: [29] *g t. m* reads **ቍስቍስ**: *q* **ቈስቈስ**: *u* **ቍስቈስ**: *β* **ቈስቈስ**: This word is an intrusion if G is right. In any case it is unintelligible. As it may also be **ኰስኰስ**: it is possibly a corruption of **ከርካዕ**: = *καρύαις* or *καρύοις* = שָׁקֵד or לוּז, both of which may mean the almond-tree or the almond-nut. Since this word is found at the close of the verse in G I have supplied it in E in acc. after **ይትመሰሉ**: [30] *t* prefixes **ወ**. [31] *a–q, h o*[1] *b. q* reads **ስኒዝ**: *t*[2], *d e f k l n y*[2] *a* **ዘስሒን**: *a b c* (*w*) *x* **ለስ**″. [32] *a, d k l n y*[2] *a. a b e x* **ወዕፀወኒ**: *c* ″**ውኒ**: *f o*[1] *b* **ዕፀውሂ**: *h* **ዕፀወሂ**: Flemming thinks that in E and G there is the loss of a word signifying fruit; but I am not aware of any balsam-tree which yields nuts.

ይትማሰሉ:[1] (ክርካዐ::)[2] XXX. ወ[ላዕሌሁ:] *ላዕለ: እሙንቱ:[3] [ላዕለ:] †ደብረ:†[4] ጽባሕ: እኩ:[5] ርሑቅ:[6] ወ፣ርኢኩ: *መካከ: ካልኡ:[8] *ቈላ: ማያት:[9] [ከመ: ዘኢይቴዳእ]::[10] 2. ወርኢኩ: ዕፀ:[11] ሠናየ:[12] *ዘይመስል: ዕፀ: መዓዛ:[13] ከመ: እንተ:[14] ዘ[15]ስኪዎን::[16] 3. ወ*መንገለ:[17] ክንፊዎ:[18] ለቈላት:[19] እሎንቱ: ርኢኩ:[20] *ቀናንሞስ: ዘመዓዛ:[21] ወ*ደቡ: እልክቱ:[22] ቀረብኩ:[23] መንገለ:[24] ጽባሕ:: XXXI. ወርኢኩ: *ካልኣነ: አድባረ:[25] *ዘቦ: ውስቴቶሙ:[26] ዕፀወ:[27] ወይወፅእ:[28] እምኔሁ:[29] ከመ: ኔቄጥር:[30] ዘ*ስሙ:[31] ስረራ:[32] ወ*ከልበኔ::[33] 2. ወ*ደቡ: ውእቱ:[22] ደብር: ርኢኩ: ደብረ: ካልኡ:[34] *ወውስቴቱ: ዕፀወ: ዘሀለዎ:[35] †ወእልኩ:†ዕፀው: ምሉኣን:[37] ዘከመ: ከርካዕ:[38] [ወ]†ጽኑዕ†::[39] 3. ወሶበ: †ይነሥእዎ:[40] †*ለውእቱ: ፍሬ:[41] ይኔይስ:[42] እምዙሉ: አፈው:: XXXII. ወእምድኅረ:

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[1] *m.* *a–m* read "ማሰል: *t*[2] ኢይትማሰል: *β* ኢይትማሰሉ: [2] See note 29, p. 69. [3] A dittographic rendering of *καὶ ἐπέκεινα τούτων*. For ወላዕሌሁ: *u, a x* read ወበላ". Before ላዕለ: *dy* prefix ወ. For ላዕለ: እሙንቱ: of *g*, we find in *m t u, e f h k l n o, a, b* ላ" እሉንቱ: or እሎንቱ: *q* ለእሉ: *a b c d x* ላ" እላንቱ: [4] Corrupt (?) for ቀረብኩ: = *φχόμην*. Cf. xxix. 1; xxx. 3. [5] *a*. G omits. *t*[2], *β* prefix ወ. *u* adds ደብረ: [6] *a–t u. t u, β* read ርሑቅ: [7] *c f h k l n o p, a, b* omit. [8] *q* reads in nom. *u* መካና: ካልእ: [9] *a–u. u* reads ቈላት: *t*[2] ቈላተ: መያት: *β* ቈላተ: ማይ: [10] Bracketed as a gloss. For ከመ: *m* reads ወከመዝ: *q* ከመዝ: *u* omits ከመ: H. For ይትዌ" *q* reads ይትዋ". [11] *m* prefixes H. *u* omits next three words through hmt. [12] *q t, β. g* reads ዘሠናይ: *m* ሠናይ: Since G omits it may be an intrusion. [13] *a–u. u* reads መዐዛ: *β* ወመዓዛሁ: [14] *β* omits. [15] *q t* omit. [16] *d k* read ሲክ". [17] *u* reads ማእከለ: [18] *m t*[1] *u. g* reads ክንፊሁ: *t*[2] ክንፊፎሙ: *β* ክነፊሆሙ: *q* omits, together with ለ following. [19] *m* reads ለቈላቲ: *n* ዘቈላት: [20] *β*. *a* prefixes ወ. [21] = קִנָּמֹן־בָּשֶׂם Exod. xxx. 23. [22] = *ἐπέκεινα τούτων*. [23] *q* prefixes ወ. [24] *β–c* prefix H. [25] *a, t*[2] *e k n* (*w*). Other MSS. read ካልእ: ደብረ: [26] *t*[2], *e n. g m t*[1] *u, d f h k l o p y* (*v w*) *a, b* read ዘቦ: ውስቴቲ: *q* ዘቦ: ውስቴታ: *a b c x* ዘቦቲ: [27] *g q u, f k p. y* omits. Other MSS. read ዕፀው: G = አዕዋመ: ዕፀው: [28] *m, a* omit. *q* reads ይወፅእ: *e* ዘይወ". *β* adds ማይ: ወይወፅእ: *t* originally added ማይ: and some word of three letters now erased. [29] *q* omits. [30] *g. q, a b c f h*[1] *k l x, a* read ኔቄጥሮ: *t* ኔቄጥሮስ: *e* "ሩ: *u, d o* ኔቅጥሮ: *y* ነቅ". *h*[2] *n* ነቄ". *m* omits. [31] *m* omits. [32] *g, d n y. m* reads ስውራር: *q t, f h o* ሰራራ: *u* ስራረ: *a b c e l p x, a* ሳሪራ: *k* ሳራራ: [33] *m, e n. g q t, d h o, b* ክልበኔን: *u* ክልበነን: *c l, a* ክልባኔን: *a b x* ክልበኔባ: *f k* ክልባነን: [34] *q* reads ወክልእ: [35] Observe that G is quite different. It gives the habitat of these trees—the furthest east, but not their name. E supplies the name. Here ሀለዋ: (*g. m q u, f h l n o y, a, b* read አለዋ: *t, a b c e k* ዓለዋ: *a* እልዋ: *d* omits together with H) of course represents *ἀλόη*. But *ἀλόη* here is not 'the common bitter aloes used in medicine to which alone the name is given in classical writers,' nor yet what is commonly known as the American aloe; but 'the modern eagle-wood, a precious wood exported from south-eastern

XXX. Καὶ *ἐπέκεινα[1] τούτων ᾠχόμην[2] πρὸς ἀνατολὰς[3] μακράν, καὶ ἴδον τόπον ἄλλον ⌜μέγαν⌝, φάραγγα ὕδατος[4], 2. *ἐν ᾧ καὶ δένδρον[5] χρόα[6] ἀρωμάτων ὁμοίων σχίνῳ, 3. καὶ τὰ παρὰ τὰ χείλη τῶν φαράγγων τούτων ἴδον *κιννάμωμον ἀρωμάτων·[7] καὶ *ἐπέκεινα[1] τούτων ᾠχόμην πρὸς ἀνατολάς. XXXI. καὶ ἴδον ἄλλα ὄρη καὶ ἐν αὐτοῖς ⌜ἄλση⌝ δένδρων, καὶ ἐκπορευόμενον ἐξ αὐτῶν[8] νέκταρ τὸ καλούμενον σαρρὰν[9] καὶ χαλβάνη[10]. 2. καὶ ἐπέκεινα[1] τῶν ὀρέων τούτων[11] ἴδον ἄλλο ὄρος ⌜πρὸς ἀνατολὰς τῶν περάτων τῆς γῆς⌝[12], καὶ πάντα τὰ δένδρα πλήρης[13] στακτῆς[14] ἐν ὁμοιώματι ἀμυγδάλων. 3. ὅταν τρίβωσιν[15], διὸ[16] εὐωδέστερον ὑπὲρ πᾶν ἀρωμά[των]. . . . . XXXII. *εἰς βορρᾶν[17] ⌜πρὸς ἀνατολὰς⌝

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[1] See note 51, p. 48. [2] E has 𐎀𐎁𐎓: (= ὄρη) which may be corrupt for 𐎒𐎓𐎁𐎍: = ᾠχόμην. [3] E adds οὐ. [4] E adds ἀενάου. [5] E = καὶ ἴδον δένδρον καλόν. [6] E = ὅμοιον. χρόα may be corrupt for χλόᾳ (Radermacher). [7] See note 21, p. 70. [8] E adds ὡς. [9] = צָרִי. [10] = הֶלְבְּנָה. [11] E = ἐκείνων. [12] This clause defines the habitat of the tree. E omits this, but gives the name καὶ ἐν αὐτῷ δένδρα ἀλόης. [13] Indeclinable as in xxviii. 2. [14] Em. from εξαυτης. E corrupt = στερεός. στακτή = לט Gen. xxxvii. 25; xliii. 11. It also translates אהלות, מֹר, נטף נפך in the LXX. See note 37, p. 71. [15] E = λάβωσιν, and adds ἐκεῖνον τὸν καρπόν, and connects this clause with what follows. That for τρίβωσιν we should read καύσωσιν, see note 40, p. 71. [16] E omits. [17] E = καὶ μετὰ ταῦτα τὰ ἀρώματα εἰς βορρᾶν ὁρῶν ὑπὲρ τὰ ὄρη the first five words of which were lost through hmt.

Asia which yields a fragrant odour when burnt' (*Encyc. Bib.* i. 120–121). In Hebrew its form is אהלים (Num. xxiv. 6; Prov. vii. 17) or אהלות (Ps. xlv. 8; Cant. iv. 14—in the last passage א of the LXX and Aquila render it by ἀλόη). In Aramaic the form is אֲהָלָא. For 𐎒𐎍·𐎔𐎕𐎖: . . . 𐎇𐎈𐎀𐎓: *q* reads 𐎒𐎊𐎋𐎖: 𐎀𐎘𐎒: 𐎇𐎋𐎀𐎓: For 𐎀𐎘𐎒: of *a, fh* I have read 𐎀𐎘𐎒·: with *β–fh*. [36] Read 𐎒𐎖·𐎕: with G καὶ πάντα. *d* omits together with next word. [37] After 𐎌𐎍𐎕″ a word is wanting, but its corrupt equivalent is found in 𐎔·𐎖·𐎀: three words later. G has εξαυτης. Since 𐎔·𐎖·𐎀 = στερεός it is possible that both εξαυτης and στερεός are corruptions of στακτῆς; for στακτή is used as a rendering of the perfume אהלות—which designates also the trees mentioned in the text. Otherwise the corruption might originate in the Aramaic. Thus ἐξ αὐτῆς = מְנָה corrupt for מורא. [38] I take these to mean almond-trees, not almonds. [39] See note 38. [40] = λάβωσιν αὐτόν. But 𐎉·𐎖𐎍𐎀𐎓: may be corrupt for 𐎕·𐎖𐎍𐎉𐎓 = τρίβωσιν. If my identification of this tree in note 35, p. 70, is right, we might expect καύσωσιν here, as eagle-wood exhales fragrant odours when burnt. Now τρίβωσιν = ידקקון (Pael) corrupt for ידלקון = καύσωσιν. Hence we should read 𐎌𐎖·𐎀𐎉𐎓: in our text. [41] An Ethiopic gloss? [42] = βέλτιον ἔσται.

እሱ: አፈው: ለመስዕ: እንዘ: እኔጽር:[1] መልዕልተ: አድባር: ርእኩ:[2] ፯አድባረ: ምሉኣነ: ሰንብላተ:[3] ቅድዋተ:[4] ወዕፀ:[5] መዓዛ: ወ*ቀናንሞን:[6] ወፐፐሬ::[7] 2. ወእምህየ: ኮርኩ: *መልዕልተ: ርእሶሙ: ለእልኩ: አድባር:[8] እንዘ: ርሑቅ: ውእቶ: ለጽባሕ:[9] ወነለፍኩ:[10] ደበ: ባሕረ: ኤርትራ:[11] ወእምኔሁ: ርሑቅ: †ኮንኩ:†[12] ወሐለፍኩ: መልዕልቶ:[13] ለ[14]መልእኩ: ዙጥኤል::[15] 3. ወመዓእኩ: ውስተ: ገዞ: ጽድቅ: ወርእኩ: ከሐክቲሆሙ:[16] ለእልክቶ:[17] ዕፀው: ዕፀወ:[18] ብዙኃነ:[19] ወዐቢያነ: ይበቍሉ:[20] በሀየ: ወ[21]እንዘ: ፄናሆሙ: ሠናይ: ዐቢያን:[22] ወሥዎሙ: *ብዙኅ: ወስቡሓን:[23] ወ*ዕፀ:[24] ጥበብ: ዘእምኔሁ: በሊያሙ: ያአምርዋ:[25] ለጥበብ: ዐባይ:: 4. ወይመስል: ሐመረ:[26] ጽራኤ:[27] ወፍሬሁ: ከመ: አስካለ:[28] ወይን: *ሠናይ: ጥቂ:[29] ወጼናሁ: ለውእቶ: ዕፀ:[30] የሐውር:[31] ነዋኃ::[32] 5. ወእቤ:[33] ሠናይ[34]ዝ:[35]

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[1] (t^1?) *u* reads ይኔጽር: [2] *a, y* prefix ወ. [3] *g*. *q* reads ሰንበልት: *u* አንበላት: Other MSS. ሰንበልት: [4] *g*. *m q t*[1] *u, a b c e f h k x ,a* read ቅድወ: t^2, *d l n o y ,b* ቅድው: [5] *a–q*. *q, β* read ዕፀወ: [6] *g m t, β–a n*. *q, a* read ቀናንሞስ: *u* ቂናምሞን: *n* ቀናንሞ: [7] *u* reads ፕፕራ: *e k n o ,b* ፕፕሬ: [8] = *ἐπὶ τὰς ἄκρας τῶν ὀρέων ἐκείνων*. [9] G adds *τῆς γῆς*. [10] t^2 *β* add እንተ: [11] *g*. *q u* read ኡር″. *m t, β* ኤርትራ: [12] Corrupt for ኮርኩ: G reads *ᾠχόμην*. [13] *g* omits. [14] G omits. [15] *a, β–a d e f n p y*. *a y* read ዘጥኤል: *d* ዙጤኤል: *e f n p* ዙጡ″. [16] *g m*. *q* reads አሐቲሆሙ: *t* ካህካ″. *u, h o* ከሓክ″. *a b c* ካሐካሐ″. *d e* ከሐክሐ″. *f k* ከሐካ″. *n* ከሐክሃ″. *l ,a* ካሕካህ″. [17] *q, d y* read ለእልኩ: [18] *q* omits. [19] t^2, *β*. *g q u* read ብዙን: *m t*[1] ብዙኃ: [20] *g* reads ይበቅሉ: [21] *t* omits. [22] *m q* prefix ወ. [23] *q* reads ስቡሓን: ወብዙኃን: *m* adds ወጥበበዝ: ዓለም: [24] *u, o ,b* read ዕፀወ: [25] *a–t*. *t, β* read የአ″. [26] *g q u, a b c*. *m* reads ሐሞረ: *t, d f k l n y x ,a ,b* ሖመረ: *e* ሖምረ: [27] *q* reads ጽርእ: [28] *m* reads እስካለ: [29] *a–q*. So G. *q* omits. *β* trans. [30] *q* adds ጥቂ: [31] *q*. *y* reads ይበጽሕ: Here *g m u* add asyndetically ይብጻሕ: against *q* and G. The next stage in the corruption of the text appears in *t, β* which read የሐውር: ወይበጽሕ: [32] *m t, n x ,a*. *g* reads ነዋኅ: *q, β–n* ነዊን: *u* ነዋን: [33] Add ከመ: with G. [34] *a x* omit. [35] *u, n* omit.

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[1] E = *δένδρα εὐώδη* a free rendering. [2] E = *ὑπέρ*. [3] E = *μακρὰν ἀπὸ τούτου καί*. [4] E adds *τοῦ ἀγγέλου*. [5] MS. *ελθων*. [6] E takes *μακρόθεν* as governing the following words in the genitive. [7] E = *φυόμενα*. If *δύω μέν* is right, then *τὸ δένδρον τῆς ζωῆς* should be inserted before *καὶ τὸ δένδρον τῆς φρονήσεως*. But the evidence of xxiv–xxv is decidedly against this; for according to xxiv. 2–xxv the tree of life is in the neighbourhood of the chief of the seven great mountains. Now these mountains are in the NW. but the earthly Paradise is in the NE. xxxii. 1; lxxvii. 3. The passages from the Zohar quoted by Laurence and subsequently adduced by Lods and Lawlor in support of *δύω μέν* as the true reading do not necessarily support their contention. These are according to Laurence, p. xxix (vol. i. Parasha בראשית, p. 37^b, ed. Mant. et Amstel): 'Sanctus et Benedictus sus-

τεθέαμαι ἑπτὰ ὄρη πλήρη νάρδου χρηστοῦ καὶ σχίνου[1] καὶ κινναμώμου καὶ πιπέρεως.

2. Καὶ ἐκεῖθεν ἐφόδευσα ἐπὶ[2] τὰς ἀρχὰς ⌜πάντων⌝ τῶν ὀρέων τούτων, μακρὰν ἀπέχων πρὸς ἀνατολὰς ⌜τῆς γῆς⌝, καὶ διέβην ἐπάνω τῆς ἐρυθρᾶς θάλασσης, καὶ ᾠχόμην *ἐπ᾽ Ἄκρων, καὶ ἀπὸ τούτου[3] διέβην ἐπάνω[4] τοῦ Ζωτιήλ. 3. καὶ ἦλθον[5] πρὸς τὸν παράδεισον τῆς δικαιοσύνης, καὶ ἴδον *μακρόθεν τῶν δένδρων τούτων[6] δένδρα πλείονα καὶ μεγάλα *δύω μὲν[7] ἐκεῖ[8], μεγάλα σφόδρα καλὰ καὶ ἔνδοξα ⌜καὶ μεγαλοπρεπῆ⌝[9], καὶ τὸ δένδρον τῆς φρονήσεως, οὗ[10] ἐσθίουσιν ⌜ἁγίου τοῦ καρποῦ αὐτοῦ⌝[10] καὶ ἐπίστανται φρόνησιν μεγάλην. 4. ὅμοιον ⌜τὸ δένδρον ἐκεῖνο στροβιλέᾳ τὸ ὕψος, τὰ δὲ φύλλα αὐτοῦ⌝[11] κερατίᾳ[12] ὅμοια, ὁ δὲ καρπὸς αὐτοῦ ὡσεὶ βότρυες ἀμπέλου ἱλαροὶ λίαν, ἡ δὲ ὀσμὴ αὐτοῦ διέτρεχεν πόρρω ἀπὸ τοῦ δένδρου. 5. τότε[13] εἶπον ⌜Ὡς⌝ καλὸν τὸ δένδρον, καὶ ὡς

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tulit eum (Enochum) ex mundo, ut ipsi serviret... Ex eo inde tempore liber tradebatur, qui Enochi dictus est. In hora qua Deus eum sustulit, ostendebat ei *omnia repositoria suprema*, ostendebat ei *arborem vitae medio in horto*, folia ejus atque ramos.' Again (vol. ii. Parasha בשלח, p. 55[a]): 'In Enochi libro narratur, Sanctum et Benedictum, cum ascendere eum jusserit et *omnia* ei *superiorum et inferiorum regnorum repositoria* ostenderit monstrasse quoque *arborem vitae* et arborem de qua Adamus praeceptum recepit.' But these passages refer not to the Ethiopic but to the Slavonic Enoch. In the first passage the italicized words *omnia repositoria suprema* refer to Paradise and hell which are described in viii, ix–x of the Slavonic Enoch. Moreover the next italicized words, *arborem vitae medio in horto*, are an actual quotation from viii. 3 of the same book. This tree is in Paradise according to Slav. *En.* viii. 3 but in the neighbourhood of the chief of the seven great mountains according to the Eth. *En.* xxiv. 3–xxv. In the second passage the reference of *superiorum et inferiorum regnorum repositoria* to Slav. *En.* viii–x is still clearer than in the first: similarly the words *arborem vitae* are derived from the same source. On the other hand what are we to make of the phrase *arborem de qua Adamus praeceptum recepit*? It may refer to Eth. *En.* xxxvi. 3–6 since there is no mention of this tree in the Slav. Enoch. But the conjunction of these two trees in the Zohar does not necessarily imply that they were represented as together in the Paradise of Adam. If the words *arborem de qua Adamus praeceptum recepit* refer at all to the Eth. En. they are sufficiently explained by xxxii. 3–6. We have already shown that the phrase *arborem vitae medio in horto* is from Slav. *En.* viii. 3.

[8] E adds εὐώδη. [9] Can the Greek before the translator of E have been εὐειδή? If so, it is a corruption of the εὐώδη found in E after ἐκεῖ. [10] =the Aramaic idiom הִי ׳ ׳ ׳ פֵּירֵהּ. See also xviii. 1; xxii. 5, 8. [11] This clause is lost in E through hmt., though the order such a loss presumes must have been different such as: ὅμοιον ⌜τὸ δένδρον ἐκεῖνο ... ὅμοια⌝ κερατίᾳ. [12] MS. κερατι. [13] E = καί.

ዕፀ: ወ*ከመ:[1] [ሠናይ: ወ][2]ፍሡሕ: ርእየቱ:። 6. ወእውሥእኒ: *ሩፋኤል: መልእክ: ቅዱስ:[3] ዘምስሌየ:[4] ወይቤለኒ:[5] ዝ[6]ውእቱ:[7] *ዕፀ: ዘ*ጥበብ: ዘእምኔሁ: በልዑ: አቡክ: አረጋዊ:[9] ወእምክ: እቤራዊት:[10] እለ: ቀደሙክ: ወእእመርዋ: ለጥበብ: ወተፈትሑ: አዕይንቲሆሙ: ወእእመሩ: ከመ: ዕራቃኒሆሙ:[11] ሀለዉ: ወተሰዱ: እምገሃት።። XXXIII. ወእምህየ:[12] ሖርኩ: እስከ: አጽናፈ: ምድር: ወርኢኩ: በህየ:[13] አራዊት:[14] ዐበይት:[14] ወ*ይትዋለጥ:[15] ኗእምካልኡ:[16] ወ[17]አዕዋፍኒ: ይትዋለጥ:[18] ገጸመ: ወስዖሙ: ወቃሎሙኒ: ይትዋለጥ: ኗእምካልኡ።።[19] 2. ወ*ጽባሖሙ:[20] ለ*እሱ:[21] አርዊ:[22] ርኢኩ: አጽናፈ: ምድር: በኀበ: ሰማይ: የዐርፍ:[23] ወኀዋጎው: ሰማይ: ርኅዋት:[24] 3. ወርኢኩ:[25] እፎ: ይወጽኡ:[26] ከዋክብት: ሰማይ: ወኄለቁ:[27] ዘእምኒ:[28] ይወፅኡ: ኀዋጎው: ወጸሐፍኩ: ሱሶ: መዓትቲሆሙ:[29] ለለ*ኗኁ:[30] በ[31]ኄልቆሙ:[32] ወ[33]አስማቲሆሙ: በደርገሙ: ወ[34]ምንባሮሙ: ወጊዜሆሙ: ወአውራኂሆሙ: በከመ:[35] አርአየኒ: ኡርኤል:[36] መልእክ:[37] ዘምስሌየ: ቅዱስ።።[38] 4. ሱሶ:[39] አርአየኒ:[40] ወጸሐፎ:[41] ሊተ:[42] ወዓዲ: አስማቲሆሙ: *ጸሐፈ: ሊተ:[43] ወተእዛዞሙ:[44] ወ*ማኅበራቲሆሙ።።[45] XXXIV. ወእምህየ: ሖርኩ: መንገለ: መስዕ: በ[46]አጽናፈ: ምድር: ወበህየ: ርኢኩ: ምክረ:[47] ዐቢየ:

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[1] *q* omits. [2] Omit with G, *q*. [3] *q, k. g t u, β–a k* read መል″ ቅዱስ: ሩ″. *m* ቅዱስ: መል″ ሩ″. *a* ቅ″ ሩ″ መ″. [4] t^2, *f h o ḅ* add ሀለወ: *β–f h o* add ሀሎ: *a* trans. the ሀሎ: before ምስሌየ: [5] *a x* add ዝኩ: ዕፀ: [6] *q* omits. *u* reads ዘ. [7] *q* reads ዝንቱ: *n* ዝ. [8] *g t. m u, β* read ዕፀ: *q* ዕፀ: ወዝ. [9] *t*(*v*) read አርጋዊ: [10] *g t u, a b c d e h l n x ạ. m, f h k o ḅ* read እቤራይት: *q* አቤረ: [11] *q t u, β–b c h l x y ḅ. g m, h l* (*y*?) *ạ* read ″ቃቲሆሙ: *b c* ″ቃቲኒሆሙ: [12] *g* adds at the beginning of this chapter the superscription ኀበ: ርእየ: ሐዋሕወ: ሰማይ: እምኀበ: ይወፅኡ: ከዋክብት: ወኀበ: ይወፅኡ: ነፋሳት: [13] *u* omits. [14] *u* puts in nom. [15] *q* reads ይትዋ″. [16] *q* omits next seven words through hmt. [17] *m* reads ወለ. [18] *u* prefixes ዘ. *d* adds ኗ እምካልኡ: [19] *n* adds ወአዕዋፍኒ: ይትዋለጥ: ገጸመ: [20] *q* t^1 *u. g* reads ጸብሖሙ: *m* t^2 *β* በጽባሖሙ: [21] *k* reads እልክቶ: [22] *a. t*^{2} *β* read አራዊት: [23] *g t, f h l. q u, a b c d e* read ያዐ″. *m* ያዓ″. *k n o x ạ ḅ* የዓ″. [24] *u* reads ርኅዋት: [25] *g* adds ወእቤ: [26] t^1 reads ይመጽኡ: [27] *m q u, β–h ḅ. g* t^1 read ኄልቁ: *h* ኁለቁ: *ḅ* ኄልቁ: [28] t^2 *β. g* reads በእምኒ: *m* t^1 እምኒ: *q* እምኒ: ዘ. *u* በአምጣነ: [29] *q. g u* read መዋጽኤሁ: t^1 መዓጸትሁ: t^2 መዓጸትሆሙ: *β* መዓጸመ: *m* omits. [30] *a, d f h k l n o x ạ ḅ. a b c e* read ኗ. [31] *m, d h o ạ* read በበ. [32] *a–m. m, β* read ኁል″. [33] *m* reads ወበበ. [34] *y* reads ወበ. [35] *g q, β. m t u* read ከመ: [36] *m t u, β–l. g* reads አር″ *q, l ạ* ኡራ″. [37] *β–e* trans. before ኡርኤል: against *a, e*. [38] *g m* t^1 *u. q, t*^{2} read ሀሎ: ቅዱስ: *β* ሀሎ: [39] *a–u. u* omits. *β* reads ወሱሶ: [40] *β* adds ሊተ: [41] *c* omits together with next four words. [42] *a. β* omits. [43] *m t u, β. g* reads ጸሐፍ: ሊተ: *q* omits. [44] *a, β* reads ትእዛዞሙ: [45] *g q t. m u* read ምኅባራ″. *β* ምግባራ″. t^2 adds ወምግባራ″. [46] *q* reads ወ. [47] *a–m. m,* t^2 *β* read መንክረ:

ἐπίχαρι[1] τῇ ὁράσει. 6. τότε ἀπεκρίθη Ῥαφαήλ, ὁ ἅγιος ἄγγελος ὁ μετ' ἐμοῦ ὢν Τοῦτο τὸ δένδρον φρονήσεως, ἐξ οὗ ἔφαγεν ὁ πατήρ σου.

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[1] E adds *καλὸν καί* before this word.

ወስቡሕ: በአጽናፊሃ: ለዝላ:[1] ምድር። 2. ወ[2]በህየ:[3] ርኢኩ: ኀዋኅው: ሰማይ: ፍቱሓት:[4] በሰማይ: ሠለስት: በበኀ*እምኔሆን:[5] ይወፅኡ:[6] ነፋሳት: በመንገለ:[7] መስዕ: ሶበ:[8] ይነፍሑ: ቍር: ወ[9]በረድ: ወ[10]አስነትያ: ወነመዳ:[11] ወጠል: ወዝናም። 3. ወእምአሐቲ: ሞኅት: በሠናይ: ይነፍኡ:[12] ወሶበ: በክልኤሆን:[13] ኀዋኅው: ይነፍኡ: †በኃይል: ወበጻዕር: ይከውን: ዳቦ: ምድር: ወበነይል: ይነፍኡ†።[14] XXXV. ወእምህየ: ሖርኩ: መንገለ: ዐረብ:[15] በአጽናፈ: ምድር: ወርኢኩ:[16] በህየ: ሠለስት: ኀዋኅው: ሰማይ:[17] ርኅዋት: በከመ: ርኢኩ: በምሥራቅ:[18] በአምጣነ:[19] ኀዋኅው: ወበአምጠነ:[20] ሞዓእቱ።[21] XXXVI. ወእምህየ: ሖርኩ: መንገለ: አዜብ: በ[22]አጽናፈ: ምድር: ወበህየ: ርኢኩ: *ሠለስት: ኀዋኅው: ሰማይ:[23] ርኅዋት:[24] ወይወፅእ: እምህየ: †አዜብ:†[25] ወ[26]ጠል: ወዝናም:[27] ወነፋስ። 2. ወእምህየ:

[1] *u* reads ዝሉ: *a* ለ: [2] *q* omits. [3] *g* places as a superscription to xxxiv. 2 the words: ኀበ: ርእየ: ኃዋኅው: ነፋሳት: [4] *t*[2] adds ርኅዋት: on margin. [5] *g t u*. *m q*, *β* read እምኔሆሙ: [6] *m*, *β*. *α–m* read ይወፅእ: [7] *g m*, *β*. *q* reads በማእከለ: *t*[1] *u* መንገለ: *t*[2] ዘመን". *m* adds መንክር: [8] *q* prefixes ወ. [9] *g q*, *a b c d e f l x* ,*a*. *m t u*, *h k n o* (*v w*) ,*b* omit. [10] *q u*, *β*. *g m t* omit. [11] *m* omits. [12] *g q t*[1] *u*, *c k l n* ,*a*. *m*, *t*[2] *a b d e f o x* ,*b* read ይነፍኣ: *h* ይነፍኣ: [13] *α*. *β* reads በፀሐሙ: [14] This clause is corrupt probably for በነይል: ይነፍኡ: ወዓዕር: ይከውን: ዳቦ: ምድር። For ወበጻዕር: of *g t u*, *β–o v*, *m* read ወዓዕር: *q* ወበጽንዕ: *o* (*v*) ,*b* ዓዕር: *a e x* read በዓዕር: ወበነይል: instead of በነ" ወበዓ". [15] *d f* read አዜብ: [16] For this word together with the next five *d* inserts a clause from xxxvi. 2 ወበህየ: ርኢኩ: ፱ኀዋኅው: ሰማይ: ርኅዋት: መንገለ: ጽባሕ: በአጽናፈ: ሰማይ: (observe that the last two words occur first in xxxvi. 2) and then repeats this passage with the exception of the last two words. [17] *α*, *n* (*v*). *t*[2], *β–n* omit. For the next word *q* reads ርኅዋን: [18] Corrupt for በመስዕ: Enoch does not see the East till xxxvi. 2, 3. *t*, *c l y* read በምሥራቅ: [19] *g* reads አምጣን: [20] *g* reads በአምጣኑ: *f* ወአምጣነ: [21] *g*, *n*. *m* reads ሞዓእቱ: *q* ሙዓኡ: *t* ሙዓእቱ: *u* ሙዐእቱ: ወፀእቱ: *β–n* ሙዓኣ (or እ) ቱ: [22] *q* reads ወ. [23] *g* reads ኀዋ" ሠለ" ወሰማይ: [24] *q* reads ርኅው: [25] This cannot be right. Corruption may have arisen in the Greek. Text = *νότος* which may be a corruption of *νότις* or *νοτία* = 'moisture.' Or አዜብ: may have been a marginal gloss explaining እምህየ: Thus *q* omits it together following ወ. The fact that *t u*, *a b c k l x* ,*a* omit this ወ though they insert አዜብ: may point in this direction. *u* cuts the knot by reading እምአዜብ: ጠል: for እምህየ: እ" ወጠል: [26] *a b c* omit. [27] *m* omits.

ሖርኩ: መንገለ: ጽባሕ:[1] በእጽናፈ: ሰማይ: ወ*በሀየ:[2] ርኢኩ: ሠለስተ:[3] ኀዋኅው: ሰማይ: ርኅዋተ: መንገለ: ጽባሕ: ወላዕሌሆሙ: ኀዋኅው:[4] ንኡሳን::[5] 3. በበኀይ:[6] እምእልኩ: ኀዋኅው: ንኡሳን: የሐልፉ:[7] ከዋክብተ: ሰማይ: ወየሐውሩ: *ምዕራብ: በፍኖት:[8] እንተ:[9] ተርእየት: ሎሙ::[10] 4. ወሶበ: ርኢኩ: ባረኩ:[11] በዙሪ:[12] ገዚ: ወ[13]እበርኮ: ለ*እግዚእ: ስብሐት:[14] ዘገብረ:[15] ተአምራተ:[16] ዓቢያነ: ወስቡሓነ: ከመ: ያርኢ: ዕበየ: ግብሩ: ለመላእክቲሁ: ወ*ለነፍሳት: ወለሰብእ:[17] ከመ: ይስብሕዎ:[18] ግብሮ: *ወዙሪ: ተግባሮ:[19] ከመ: ይርእዩ:[20] *ግብረ: ኃይሉ:[21] ወ*ይስብሕዎ:[22] ለ[23]ግብረ: እዴሁ:[24] ዓቢይ: ወይባርክዎ: እስከ: ለ[25]ዓለም::

XXXVII. *ራእይ: ዘርእየ: ካልእ: ራእየ: ጥበብ: ዘርእየ: ሄኖክ:[26] ወልደ: ያሬድ: ወልደ: መላልኤል:[27] ወልደ: ቃይናን: ወልደ:[28] ሄኖስ: ወልደ: ሴት: ወልደ: አዳም:: 2. ወዝ:[29] ርእሱ: ለ[30]ነገረ: ጥበብ: ዘ*እግሣእኩ:[31] እትናገር:[32] [እብል:][33] ለእለ: የኃድሩ: ውስተ:[34] የብስ: ስምዑ: ቀደምት:[35] ወርእዩ: ደኃርያን:[36] ነገረ: ቅዱስ:[37] እለ: እነግር: ቅድመ: እግዚእ: መንፈሳት::[38] 3. እሉ: ቀዳሚ:[39] ይኔይስ:[40] ብሂል:[41] ወ*ደኃርያንሂ:[42] ኢንክላእ:[43] ርእሳ: ለጥበብ:: 4. እስከ: ይእዜ: ኢ[44]ተውህበኒ: እም[45]ቅድመ: እግዚእ: መንፈሳት:[38] ዘነግእኩ:

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[1] *u* omits next ten words through hmt. [2] *f* reads ሀየ: [3] *g* trans. after ሰማይ: [4] *m* omits. *q* reads ኀዋኅውተ: [5] *m, n* omit next four words through hmt. [6] *abc*(*h*?)*x*. *g* reads ወኀ. *qu* ኀ. *t, defklp*(*w*)*y ,a* በእሐዱ: (or በኀ). *o ,b* በኀኀ. [7] *q* reads ይኅ″. [8] *m* reads በፍኖተ: ምዕራብ: *q* በፍኖት: [9] *d* omits. [10] *a x* add ወበዙሪ: ገዚ: [11] *m* reads ባረክዎ: [12] *a, k. t*[2]*, β–k* prefix ወ. [13] *a, dky ,a. t*[2]*, β–dky ,a* omit. [14] *b d* read እግዚአብሔር: ስብሐት: *n* እግዚአብሔር: *o ,b* ንጉሥ: ስብሐት: [15] *g* reads ዘገብራ: [16] *g t, β. m u* read ተአምረ: *q* ትእምርት: [17] *g u*[1] (but reading ነፋሳት:). In *u* the ወለ before ሰብእ: is erased. *q* supports the text save that for ነፍሳት: it reads ነፋሳት: *m* reads ነፋሳት: ሰብእ: *t, u*[2] *β* ለነፍሳት: ሰብእ: After ሰብእ: *m* repeats ከመ: ያርኢ: ዕበየ: ግብሩ: ለመላእክቲሁ: [18] *g m u. q* reads ይሴብሕዎ: *t, β* ይስብሑ: [19] *g m. q* reads ዙሪ: ተግቦ: *t*[1] ዙሪ: ተግባሩ: *u* ዙሎ: ተግባሩ: *t*[2]*, β* ወዙሪ: ተግባሩ: [20] *t, β–a b c x. g m u, a b c x* read ይርእይ: *q* ያርኢ: [21] *q* reads ኀይለ: ግብሩ: [22] *q, d* read ይሴብሕዎ: *y* ይስብሑ: [23] *a b x* omit. [24] *a–q. q, β* read እደዊሁ: [25] *q* adds ዓለመ: [26] These words are om. by *u* but the space is left for them. *n* omits the first two words. For ካልእ: of *g q, a* (*h*?) *n ,b*, in *m t u β–a* (*h*?) *n ,b* we read ካልእ: [27] *g m u, β. t* reads ማልኤል: *q* ማቱሳላ: [28] *q* prefixes ወ. [29] *m q* read ወዘ. [30] *q* reads በ. *n* ለዝ. [31] *q* reads ነግእኩ: *t* አኃዝኩ: [32] *q* omits. [33] *a–m, d y ,a. m, β–dy ,a* prefix ወ. Bracketed as a dittography. [34] *g m t. q* omits and puts next word in acc. *u, β* read ደቦ: [35] *m* omits. [36] *d x* read ደኃርት: [37] *g m t, f* (*v*) *,b*. Other MSS. read ቅዱሰ: [38] *g*. Other MSS. read መናፍስት: [39] A nominativus pendens. Else em. እሉ: into እለ: or ለእሉ: *q t* read ቀዳሚ: for ቀ″. [40] *q* reads ይኄይሳ: *a* ይኄይሱ: [41] *t* adds ጥበብ: as a gloss in the margin. [42] *m, β–a b f l x. a–m* read ደኃርያትሂ: *q* ″ትሂ: *a b x* ደኃርያንሰ: *f l* ደኃርያን: [43] *g t*[2]. Other MSS. ኢንክልእ: [44] *t*[1] reads ዘ. [45] *q* reads ዘበ. *a e x* omit.

ጥበበ: በከመ: ኃለይኩ: በከመ:[1] ፈቀደ: እግዚአ: መንፈሳት:[2] ዘተውህበኒ: እምኔሁ: ክፍለ:
ሕይወት:[3] ዘለዓለም። 5. ወኮኑ:[4] ብየ: ሠለስቱ:[5] ምሳሌ:[6] ወአኒ:[7] አንግእኩ:[8] እንዘ:
እብሎሙ: ለእሉ: *የኃድሩ: ዲበ: የብስ።[9] XXXVIII. ምሳሌ:[10] ቀዳሚ፤
ሶበ:[11] ያስተርኢ:[12] ማኅበረ:[13] ጻድቃን:
ወይትኬነሱ: ኃጥኣን: በ[14]ኃጢአቶሙ:
ወ[15]እምገጸ: የብስ: ይትሀወኩ:[16]
2. ወ[17]ሶበ: ያስተርኢ:[18] ጽድቅ:[19] በገጸሙ: ለጻድቃን:
እሉ:[20] ኅሩያን:[21] ተግባሮሙ: ስቁል: በ[22]እግዚአ: መንፈሳት:
ወያስተርኢ: ብርሃን: ለጻድቃን: ወለኅሩያን: እሉ: *የኃድሩ: ዲበ: የብስ:[23]
እይቴ: መኃድረ:[24] ኃጥኣን:
ወእይቴ:[25] ምዕራፍሙ: ለእሉ: ክሕድዎ:[26] ለእግዚአ: መንፈሳት:[2]
እምኃየሶሙ:[27] ሶበ: ኢተወልዱ።
3. ሶበ:[28] ይትከሠት:[29] ኅቡኣቲሆሙ:[30] ለጻድቃን:
ይትኬነሱ:[31] ኃጥኣን:
ወይትሀወኩ:[32] ረሲዓን: እምገጸ:[33] ጻድቃን: ወኅሩያን።[34]
4. ወእምይእዜ: ኢይከውኑ: *ዐዚዛን: ወኢልዑሳን:[35] እሉ:[36] ይእኅዝዋ:[37] ለምድር:[38]
ወኢይክሉ:[39] ርእየ: *ገጸ: ቅዱሳን:[40]
እስመ: እግዚአ:[41] መንፈሳት:[2] አርአየ:[42] ብርሃኖ:[43] በ[44]ገጸ: ቅዱሳን: ጻድቃን:[45] ወኅሩያን።

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[1] *m* prefixes **ወ**. [2] *g*. Other MSS. read **መናፍስት**: [3] *g* reads **ሕይወት**: [4] *u* reads **ወኮነ**: [5] *t*. *g m* read **ሠለስት**: Other MSS. ፫. [6] *o* (*v*) *b* read **ምሳሌያት**: [7] *a x* read **ወአንሰ**: [8] *m u* read **ነሣእኩ**: [9] *a–q*, *e f h k l n o* (*v w*) *b*. *q* reads **ዲበ: የብሰ**: *a b c d x a* **የኃድሩ: የብሰ**: Here *f* repeats xxxvii. 2[b] (**ስምዑ: . . .**)–5. [10] *g t*, *β*. *m q u* read **ምስለ**: [11] *q* reads **ወ**. [12] *g*. *q* reads **ያስተረኢ**: (sic). Other MSS. **ያስተርኢ**: [13] *d* reads **ማኅደረ**: [14] *m* reads **ወ**. [15] *m q* omit. [16] *q* reads **ትሀውክ**: [17] *q*, *t*[2] *β*. *a–q* omit. [18] *g*. *q* reads **ያስተረኢ**: Other MSS. **ያስተርኢ**: [19] *a–m*. *m*, *β* read **ጻድቅ**: [20] *y* reads **ለ**. [21] *q* adds **ተስፋሆሙ: ወ**. [22] *q* reads **ለ**. *o b* **በኀበ**: [23] *m* reads **የብስ: የኀድሩ**: (sic). [24] *g*. Other MSS. read **ማኅደረ**: [25] *q* adds **ማኅደሮሙ: ወ**. [26] *q* reads **ገፍዕዎ**: [27] *a b x* prefix **ወ**. [28] *a*. *t*[2], *β* read **ወሶበ**: [29] *a*, *d*. *t*[2], *β–d* read **ይትከሠታ**: [30] *m*, *t*[2] *β*. *a–m* read **ኅቡኣቲሁ**: [31] *q* prefixes **ወ**. *u* omits. [32] *g* reads **ወይትሃ″**. [33] *q* reads **እምቅድመ**: [34] *q* omits next verse through hmt. [35] *g u* (*v*). Other MSS. **ዐዚዛ: ወኢልዑሳ**: [36] *n* adds **የኀድርዋ: ወ**. [37] *m* reads **″ዝዎ**: [38] *m* adds **ወለሰማይ**: [39] *g* reads **″ይክል**: [40] *q* reads **ገጸ: ጻድቃን: ወቅዱሳን**: *n* **እምገጸ: ጻድቃን**: [41] *a*, *d*. *β–d* read **ለእግዚአ**: [42] Emended from **ተርእየ**: [43] *q*. Other MSS. read **ብርሃኑ**: [44] Emended from **ለ** (Flemming). [45] *a*, *defklny a*. *abcop* (*v*) *x b* prefix **ወ**. It may be interpolated.

5. ወ[1]ነገሥት፡ ወ[2]ዓዚዛን፡ በውእቱ፡ ጊዜ፡ *ይትኃጕሉ፡
ወ[3]ይትወሀቡ፡[4] ውስተ፡ እደ፡ ጻድቃን፡ ወቅዱሳን።
6. ወ*እም[1]ሀየ፡ አልቦ፡ ዘያስተምሕር፡ ሎሙ፡[5] ለ[6]እግዚአ፡ መንፈሳት፡[7]
[እስመ፡ ተወድአ፡ እንቲአሆሙ፡ ሕይወት።[8] XXXIX. ወ*ይከውን፡[9] በዝኩ፡[10] መዋዕል፡
ይወርዱ፡[11] ደቂቅ፡[12] *ኅሩያን፡ ወቅዱሳን፡[13] እም*ልዑል፡ ሰማይ፡[14] ወ*አሐዱ፡[15] ይከውን፡[16]
ዘርኦሙ፡ ምስለ፡ ውሉደ፡ ሰብእ። 2. ወ[17]በውእቱ፡ መዋዕል፡ ነሥአ፡ ሄኖክ፡ መጻሕፍተ፡[18]
*ቅንአት፡ ወመዐት፡[19] ወመጻሕፍተ፡[20] ጕጕኣ፡ ወሀውክ፡]
ወ*ምሕረት፡ ኢይከውን፡[21] ላዕሌሆሙ፡[22] ይቤ፡[23] እግዚአ፡ መንፈሳት።
3. ወበ[24]ውእቱ፡ መዋዕል፡[25] መሠጠኒ፡[26] ፀውዖ፡ ነፋሳት፡[27] እም*ገጻ፡ ለ[28]ምድር፡[29]
ወእንበረኒ፡[30] ውስተ፡ *ጽንፈ፡ ሰማያት።[31]
4. ወበህየ፡ ርኢኩ፡[32] ራእየ፡[33] ካልእ፡ መኃድሪሆሙ፡[34] ለቅዱሳን፡[35]
ወምስካቢሆሙ፡[36] ለጻድቃን።[35]
5. በህየ፡[37] ርኢየ፡ አዕይንትየ፡[38] ማኅደሮሙ፡[39] ምስለ፡ *መላእክት፡ ጽድቁ፡[40]
ወምስካቢሆሙ፡[41] ምስለ፡ ቅዱሳን፡
ወይስእሉ፡[42] ወያስተበቍዑ፡[43] ወይጼልዩ፡ በእንተ፡ ውሉደ፡ ሰብእ፡
ወጽድቅ፡ ከመ፡ ማይ፡ ይውሕዝ፡[44] ቅድሜሆሙ፡[45]
ወምሕረት፡ ከመ፡ ጠል፡ ውስተ፡ ምድር፡

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[1] *q* omits. [2] *a*. t^2, *β* omit. [3] *g*. *q* omits. *a* reads **ኢይትነ″ ወ**. Other MSS. read **ይትሀ″ ወ**. [4] *g* reads **ይትዋ″**. [5] *a*, *c o* (*v*) *b*. Other MSS. omit. [6] *a*. *β* reads **ኀበ፡** [7] *g*. Other MSS. read **መናፍስት፡** [8] *g u* read **ሕይወት፡** [9] *q* reads **ይከውኑ፡** [10] *α–m*. *m* reads **በዝ፡** *β* **በዝንቱ፡** [11] *m* adds **ይኩን፡ ከመ፡** [12] *m* t^1, *β*. *g q u*, t^2 read **ደቂቀ፡** [13] *q* trans. [14] *a*. *β* reads **ልዑላን፡ ሰማያት፡** [15] *g m q t*. *u*, *β* read **፮**. [16] *q* reads **ይከውኑ፡** and trans. before **አሐዱ፡** [17] *g u*, *d*. Other MSS. omit. [18] *α–m*, *β–dy*. *m*, *dy* read **መጽሐፈ፡** [19] *m* reads in acc. *q* trans. [20] *m* adds **ቅዱሳት፡ H**. *t* inserts **ቅዱሳት፡** above **ቅን″** but encloses it in brackets. [21] *q* reads **ምሕረት፡ ኢይኩን፡** [22] *m* adds **ይኩን፡** [23] *m* (*w*) add **እግዚአብሔር፡** [24] *g q t*, *β*. *m* reads **በ**. *u* **ወ**. [25] *a*. *β–y* read **ጊዜ፡** *y* omits. [26] *q*, *β*. *g t u* read **መሠጡኒ፡** *m* **ነሥእኒ፡** t^2, *β* add **ደመና፡ ወ** against *α*. [27] *g q u*, t^2. *m*, *β* read **ነፋስ፡** t^1 **ወነፋሳት፡** [28] *a x* read **ገጸ፡** [29] *n* reads **የብስ፡** [30] *u*, *β*. *α–u* read **አንበሩኒ፡** [31] *o* (*v*) *b* read **ገጸ፡ ሰማይ፡** [32] *m* trans. after **ራእየ፡** [33] *u a* omit. [34] *g q u*. *m t*, *β* read **ማኅደሪሆሙ፡** *m* inserts **ወ** before **ማኅ″**. *a* omits next seven words through hmt. [35] *β* trans. **ቅዱ″** and **ጻድ″** against *α*. [36] t^1 *x* read **ምስካቢሆሙ፡** [37] *d* adds **ርኢኩ፡** [38] *q u* read **አዕይንቲየ፡** [39] *g m q*. *t*, *β* read **ማኅደሪሆሙ፡** *u* **ማኅድ″**. [40] *a*. *β* reads **መላእክት፡** [41] *α–q*. *q*, *β* read **ምስካቢሆሙ፡** [42] *m* omits. [43] t^1, *a b* read **ያስተብቍዑ፡** [44] *m* adds **መዋዕሊሆሙ፡** [45] *α*. *β–n* read **በቅድ″**. *n* omits.

ከመዝ: ውእቶ: ማእከለሙ:[1] ለ[2]ዓለመ: ዓለም::[3]
6. ወበውእቶ: መካን:[4] ርእዩ: አዕይንትየ:[5] *ሳኡየ:[6] ለ[7]ጽድቅ:[8] ወዘ[9]ሃይማኖት:
ወጽድቅ: ይከውን: በመዋዕሊሁ:[10]
ወጺድቃን: ወሳኡያን:[11] ጎልቄ:[12] አልቦሙ:[13] ቅድሜሁ: ለዓለመ: ዓለም::
7. ወ[14]ርኢኩ: ማኅደሮ:[15] መትሕት:[16] *አክናፈ: እግዚአ:[17] መንፈሳት:
ወ*ዙሉ:[18] ጺድቃን: ወሳኡያን: በቅድሜሁ:[19] ይትለሐዩ:[20] ከመ: ብርሃነ: እሳት:
ወአፉሆሙ: ይመልእ: በረከተ:
ወ[21]ከናፍሪሆሙ: ይሴብሑ:[22] ስሞ: ለእግዚአ: መንፈሳት:[23]
ወጽድቅ: ቅድሜሁ: ኢየኃልቅ:
*ወርትዕ: ኢየኃልቅ: ቅድሜሁ::[24]
8. ህየ: ፈቀድኩ:[25] እኅድር:
ወፈተወት: መንፈስየ:[26] ለውእቶ: ማኅደር:
በህየ:[27] ኮነ: ክፍልየ: ቅድመ:
እስመ: ከመዝ: ጸንዐ:[28] በእንቲአየ: በ[29]ቅድመ: እግዚአ: መንፈሳት::[23]
9. በ[30]ውእቶን:[31] መዋዕል: ሰባሕኩ: ወአልዐልኩ: ስሞ: ለእግዚአ: መንፈሳት:[32] በረከተ:
ወስብሐተ: እስመ:[33] ውእቶ: አጽንዐኒ: በበረከተ: ወ[34]ስብሐት:[35] በከመ: ፈቃዱ: ለእግዚአ:
መንፈሳት::[23] 10. ወ*ጕንዱየ:[36] ርእዩ:[37] አዕይንትየ: በውእቶ: መካን: ወባረክዎ:

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[1] *q* trans. after **ዓለም**: [2] *m q t, β. g u, y* read **እም**. [3] *n* omits ver. 6 through hmt. [4] *a–m. m, t*² *β* read **መዋዕል**: [5] *q* reads **አዕይንቲየ**: [6] *a–q. q, β–a* read **መካነ**: (*q* omits) **ሳኡያን**: *a x* **መ″ ሳኡያነ**: *t*² inserts **መካነ**: above **ሳኡየ**: [7] *a–m. β* reads **ዘ**. *m* omits. [8] *c* reads **ጺድቅ**: [9] *a–t u, β. t u* read **ወለ**. [10] *a. t*² *β* read **በመዋዕሊሆሙ**: [11] *q* reads **ወኔራን**: [12] *g q t u. q* also prefixes **ወ**. *m, β–h k* read **ጕልቄ**: *h k* **ጕልቄ**: [13] *k* reads **አልቦ**: Before **አል″** there is a letter erased in *t* and **ዘመን**: is added in the margin. [14] *t*¹ *u* omit. [15] *g m. q t u, h k l*² *n o y*² *ᵃ* read **ማኅደሮሙ**: *a b c d e f l*¹ *x y*¹ **ማኅደሪሆሙ**: [16] *u* reads **ታሕተ**: [17] *d* reads **እግዚአ: አክናፈ: መላእክት: ወ**. [18] *g t u. q* reads **ዙሎ**: *m, β* **ዙሎሙ**: [19] *m* omits. [20] *m, t*² *β–a. a–m* read **ይትኄየሱ**: *a* **ይትሐለዩ**: [21] *u, t*² *β. q* reads **በ**. *g m t* omit. [22] *g q, a b d e x. t*¹ *u* read **ይሴብሕ**: *m, t*² *c f h k l n o ᵃ ᵇ* **ይሴብሑ**: or **″ብሓ**: [23] *g*. Other MSS. read **መናፍስት**: [24] *a b d* (*w*) *x ᵃ* omit. [25] *a x* read **ፈተውኩ**: [26] *a–q. q, β* read **ነፍስየ**: [27] *q, n* prefix **ወ**. [28] *g q u, a b c d e h. m t, f k l n o x ᵃ ᵇ* read **ጸንዓ**: [29] *d* omits. *ᵇ* reads **ወ**. [30] *a–u. u, t*² *β* read **ወበ**. [31] *g t u, β. m q* read **ውእቶ**: [32] *g. y* reads **ስብሐት**: Other MSS. **መናፍስት**: *n* adds **ወወሀብኩ**: [33] *h o ᵇ* read **በእመ**: (*v*) **ከመ**: [34] *d y* read **ወበ**. See next note. [35] *m* repeats as follows **እስመ: ውእቶ: አጽንዓኒ: በበረከት: ወበስብሐት**: [36] *g m q, t*² *β. t*¹ reads **ገሀደ: u ጕንዳ**: [37] *g m*. Other MSS. read **ርእዩ**:

ወሳባሕክዎ:[1] እዝ: እብል፤ ቡሩክ: ውእቱ: ወይትባረክ: እምቅድመ:[2] ወ[3]እስከ: ለዓለም።
11. ወበ[4]ቅድሜሁ: ማኅለቅት:[5] ኢልቦ፤ ውእቱ: ደአምር:[6] ዘእንበለ: ይተፈጠር: ዓለም:[7]
ምንት: ውእቱ: ለ[8]ዓለም: ወለትውልደ: ትውልድ: ዘይከውን: 12. ይባርኩከ: እሉ:
ኢይነውሙ: ወይቀውሙ: ቅድመ:[9] ስብሐቲ*ከ:[10] ወይባርኩ:[11] ወይሴብሑ: ወያሴዕሉ: እዝ:
ይብሉ፤ ቅዱስ: ቅዱስ: ቅዱስ:[12] እግዚኦ: መንፈሳት:[13] ይመልእ:[14] ምድረ: መንፈሳት።[15] 13.
ወበሀየ: ርእደ: እዕይንቲየ: ዙሎ:[16] እሉ:[17] ኢይነውሙ: ይቀውሙ:[18] ቅድሜሁ: ወይበርኩ:
ወይብሉ፤ ቡሩክ: አንተ:[19] ወቡሩክ: ስሙ: ለ*እግዚእ:[20] *ለዓለመ: ዓለም።[21] 14. ወተወለጠ:
ገጽየ: እስመ:[22] ስእኩ: ነጽሮ። XL. ወርኢኩ: እምድኅረዝ:[23] አእላፈ:[24] አእላፍ:[25]
ወተእልፊት: ትእልፊታት:[26] *ኑልቄ: ወኃሳቢ:[27] አልቦሙ:[28] እሉ: ይቀውሙ: ቅድመ:[29]
እግዚእ: መንፈሳት።[13] 2. ርኢኩ:[30] ወ[31]በ*አርባዕቲ:[32] ክነፊሁ: ለእግዚእ: መንፈሳት:[13]
ርኢኩ: አርባዕተ:[33] *ገጹ: ካልእ:[34] እምነ:[35] እሉ: ኢይነውሙ:[36] ወአስማቲሆሙ: አእመርኩ:
ዘአይድዐኒ:[37] አስማቲሆሙ:[38] መልአክ: ዘመጽአ: ምስሌየ:[39] ወዙሎ: ኅቡኣት: አርአየኒ።[40]
3. ወስማዕኩ: ቃሎሙ: ለ*አልኩ:[41] ገጽ: አርባዕቲ:[42] እንዘ: ይሴብሑ: ቅድመ:[43] እግዚእ:
ስብሐት።[44] 4. ቃል: ቀዳማዊ:[45] ይባርክ:[46] ለእግዚእ: መንፈሳት:[47] ለዓለመ: ዓለም።

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[1] *q t, c e f h k l n o y ,a ,b.* *g m u* read **ወሰባሕኩ:** *a b d x* omit. [2] *t q*[2] add **ዓለም:** [3] *y* omits. [4] *n* reads **ወእም:** [5] *g.* So also *q, k* save that they trans. after **አልቦ:** *m t u* read **ማኅለቅት:** So also *a b c d e f h l n o x ,a ,b* save that they trans. after **አልቦ:** [6] *m t, f h k l n o x ,a ,b* read **የአምር:** [7] *q* omits. [8] *a. t*[2], *β* omit. [9] *g q.* Other MSS. read **በቅድመ:** [10] *d y* read **ሁ:** [11] *a b c p (v)* add suffix **ክ:** *m* omits next twenty-one words. [12] *t*[1], *a x* omit. [13] *g.* Other MSS. read **መናፍስት:** [14] *a x* read **ይመልእ: (ይመልእ: x) ዙሎ:** [15] *u, t*[2] *c f h k l (w) x ,a. g t, b c d o ,b* read **መንፈሳት:** *q, a* **መናፍስት:** *n* **መናፍስት:** [16] *q* adds **ትጉሃነ:** *g* **አነ:** [17] *h* omits. [18] *q, l o ,b* prefix **ወ.** [19] *e* reads **ውእቱ:** [20] *a x* read **እግዚአብሔር:** [21] *m (v)* read **ለዓለም:** and *m* trans. before **ለእግ″.** [22] *a. t*[2], *β–e* read **እስክ:** *e* **ወ.** [23] *q* trans. before **ርኢኩ:** *a x* trans. after **ትእልፊት:** [24] *q* reads **አእላፍ:** [25] *a–q. q, β* read **አእላፋት:** [26] *a. β–a e* read **ትእልፊት:** *a e x ,a ,b* **አእላፋት:** *y* adds **ወአእላፋት:** [27] *a–m, k. m, β–k* read **ኑልቄ: ወሐሳብ:** [28] *β* prefixes **ወ** and trans. before **ኑልቄ:** [29] *t u, b c e h k l n ,a* add **ስብሐት:** [30] *k n* read **ወርኢኩ:** *c h (v)* omit. This word belongs to the preceding sentence according to *m t u, f x* and certain of *a b c d e,* Dillmann does not say which. [31] *d k l n y ,a* omit. [32] *g m t. q u, β* read **፬.** [33] *g m. q t u, β* read **፬.** [34] *h* omits. *n* reads **ገጽት: ካልኣነ:** *o* **ገጽ:** [35] *g m. q t u, β–o* **እም:** *o* omits. [36] *a–m. m* reads **ይነውሙ:** *t*[2], *β* read **ይቀውሙ:** [37] *q u* read **አይደዓኒ:** [38] *a x* omit. [39] *g m q t, β–e l n. t*[2], *e* read **ነቤየ:** *u, l n ,a* **ነቤየ: ምስሌየ:** [40] *g* reads **አይድዓኒ:** [41] *g m q, a b c d x ,a. t, e f h k l o ,b* read **እልክት:** *u* **እማንቲ:** (?) *n* **እስ:** [42] *g m. q* omits. *t u* read **፬.** So also *β,* but it trans. before **ገጽ:** [43] *q* reads **ለ.** [44] *d y ,b* read **መናፍስት:** [45] *c (v)* add **እንዘ:** [46] *t, β–h. g u* read **ይባርኩ:** *m q* **ይባርክዎ:** *h (v)* **ይባርክ:** [47] *g.* All other MSS. but *e* read **መናፍስት:** *e* **ስብሐት:**

5. ወ*ቃል: ካልእ:[1] ሰማዕኩ: እንዘ: ይባርኩ:[2] ለ*ሳኡይ: ወለ[3]ሳኡያን: እሰ: ስቁላን: በእግዚአ: መንፈሳት::[4] 6. ወ*ካልስ: ቃል:[5] ሰማዕኩ: *እንዘ: ይስእል: ወይዴሊ:[6] በእንተ: እሰ: የሐድሩ: ውስተ:[7] የብስ: ወያስተበቍዕ:[8] በስሙ: ለእግዚአ: መንፈሳት::[4] 7. ወ*ቃል: ራብዕ:[9] ሰማዕኩ: እንዘ: ይሰድዶሙ:[10] ለሰይጣናት: ወኢ*የኃድጎሙ:[11] ይባኡ: ኀበ: እግዚአ: መንፈሳት:[12] ከመ: ያስተዋድይዎሙ:[13] ለእሰ: የኃድሩ: ዲበ:[14] የብስ:: 8. ወእምድኅረዝ: ተስእልክዎ: ለመልአክ: ሰላም: ዘ*ምስሌየ:[15] የሐውር:[16] ዘውእቱ:[17] አርእየኒ: ዙሎ: ዘኅቡእ:[18] መኑ:[19] ውእቶሙ:[20] እሱ:[21] ፬[22]ገጽ: ዘ[23]ርኢኩ: ወዘ[24]ሰማዕኩ: ቃሎሙ: ወጸሐፍክዎሙ:: 9. ወይቤለኒ: ዝ[25]ቀዳማዊ: ውእቱ: መሓሪ: ወ[26]ርሑቅ: መዓት:[27] ሚካኤል፤ ካልእ:[28] ዘዲበ: ዙሉ:[29] *ሕማም: ወዲበ: ዙሉ: ቍስለ:[30] ውሉድ:[31] ሰብእ: ውእቱ:[32] ሩፋኤል፤ ወሣልስ: ዘዲበ: ዙሉ: ኃይል: ውእቱ:[33] ገብርኤል፤ ወራብዕ: ዘዲበ:[34] *ንስሓ: ለተስፋ:[35] እሰ: ይወርሱ: ሕይወተ:[36] ዘለዓለም: ዘስሙ:[37] ፋኑኤል::[38] 10. ወእሱ: አርባዕቲ:[22] መላእክቲሁ: ለ*እግዚአ: መንፈሳት:[39] ወአርባዕተ: ቃለ: ሰማዕኩ: በውእቶን:[40] መዋዕል:: XLI. ወእምድኅረዝ: ርኢኩ: ዙሎ:[41] *ሣዕቶቲሁ:[42] ለሰማያት:[43] ወመንግሥተ: እፎ:[44]

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[1] *g q u.* *m t*, *β* read **ቃለ: ካልአ:** [2] *t*[2] *β.* *a* reads **ይባርክዎ:** [3] *q* reads **ሳኡየ:** [4] *g.* Other MSS. read **መናፍስት:** [5] *g u.* So also *q* save that it trans. *m* reads **ካልስ: ቃለ:** *t*, *β* **ካልስ: ቃለ:** [6] Emended. All MSS. but *d n* read **እንዘ: ይስእሉ: ወይዴልዩ:** *q* trans. this clause after **የብስ:** *d* reads **እንዘ: እስእል: ወይዴሊ:** *n* **እንዘ: ይስእሉ: ወያስተበቍዑ:** [7] *g m t*, *b c d f h k l o* ˌ*a* ˌ*b.* *q u*, *a e n x* read **ዲበ:** [8] Em. from **ወያስተበቍዑ:** of the MSS. *n* reads **ወይዴልዩ:** here. See note 6. [9] *g q u.* *m t*, *β*–*e f h k n o p* read **ቃለ: ራብዓ:** *e f h k n o p* ˌ*b* **ቃለ: ራብዓኒ:** [10] *q* reads **ይሰድድዎሙ:** [11] *q* reads **የኀድግዎሙ:** *u* **የኅ″.** [12] *g m.* Other MSS. read **መናፍስት:** [13] *m* reads **ያስተዋድዮሙ:** [14] *g q*, *β.* *m t u* read **ውስተ:** [15] *β* trans. after **የሐውር:** against *a.* [16] *c* reads **ዘየኀድር:** [17] *q* reads **ዝውእቱ:** *m* adds **ጹርኤል:** [18] *a b c d e x* add **ወእቤሎ:** against *a* and *f h k l n o p* (*v w*) ˌ*a* ˌ*b.* [19] *m* reads **ወመኑ:** *e* **እሰ: መኑ:** *a x* omit. [20] *m* reads **ውእቱ:** [21] *a* reads **ለእሱ:** [22] *q* omits. [23] *q* reads **እሰ:** [24] *g*, *h.* Other MSS. read **ወእሰ:** [25] *o* ˌ*b* read **ዝቃል:** [26] *t* omits. [27] *β* adds **ቅዱስ:** [28] *t*[2] *β* prefix **ወ.** [29] *o* ˌ*b* add from next sentence **ኃይል: ወዲበ: ዙሉ:** [30] *t*[1] *u.* So also *g*, *t*[2] *β*–*o* save that for **ቍስለ:** they read **ቍስል:** *m* reads **ሕማም: ወዲበ: ዙሉ:** *q* **ሕማም: ወዲበ: ዙሉ: ወዲበ: ቍስል:** *o* ˌ*b* **ቍስል: ወሕማም:** [31] *g m t u.* *q* reads **ለውሉድ:** *t*[2] *β* **ዘውሉድ:** [32] *a* reads **ወውእቱ: ቅዱስ:** [33] *β* adds **ቅዱስ:** [34] *m* reads **ዘከመ:** *d y* add **ዙሉ:** [35] *a*–*q*, *d f h k l n o* (*v w*) *y.* *q* reads **ንስሓ: ለንስሓ:** *a b c e x* **ን″ ወለተስፋ:** [36] *q* reads **ተስፋ: ሳይወት:** [37] *a.* *t*[2] adds **ውእቱ:** above **ዘስሙ:** *β* reads **ውእቱ:** [38] *q t u*, *β*–*h*[1]. *g m*, *h*[1] read **ሩፋኤል:** [39] *g.* So also *m q t u* save that for **መን″** they read **መናፍስት:** *β* reads **እግዚአብሔር: ልዑል:** [40] *q* reads **በውእቱ:** [41] *q* trans. before **ርኢኩ:** *h* reads **ዙሎሙ:** *a x* omit. [42] *a.* *t*[2], *β* read **ሣዕቶቲሆሙ:** (a correction). [43] *t u*, *β.* *g* reads **ወለሰማያት:** *m q* **ለሰማይ:** [44] *a x* read **ከመ:**

ትትከፈል:[1] ወትግባረ: ሰብእ: ከመ:[2] በ[3]መዳልው: ይደለው ::[4] 2. በሀየ:[5] ርእኩ: መኃድሪሆሙ:[6] ለሕሩያን: ወ*መኃድሪሆሙ:[7] ለቅዱሳን: ወርእያ: አዕይንትየ:[8] በሀየ:[9] ዙሎሙ: ኃጥኣን: እንዘ: ይስደዱ:[10] እምሀየ: እለ: ይክሕድዎ:[11] ለ*ስሙ:[12] እግዚእ: መንፈሳት:[13] ወ*ይሰሐቡ:[14] ወ*ቀዊመ:[15] አልቦሙ: በመቅሠፍት: እንተ: ትወጽእ:[16] እም[17]እግዚእ: መንፈሳት ::[18] 3. ወበሀየ: ርእያ: አዕይንትየ: ኅቡኣተ: መባርቅት:[19] ወ[20]ነጕድጓድ:[21] ወ*ኅቡኣተ: ነፋሳት:[22] እፎ:[23] ይትከፈሉ:[24] ከመ: ይንፍሑ: ደቡ: ምድር: ወኅቡኣተ: ደመናት:[25] ወጠል:[26] ወበሀየ: ርእኩ:[27] እምነቡ: ይመጽእ:[28] በውእቱ: መካን: ወ*እምሀየ:[29] ይፀግቡ: ጸበለ:[30] ምድር ::[31] 4. በሀየ:[32] ርእኩ: መዛግብተ: ዕጽዋነ: ወእምኔሆሙ: ይትከፈሉ:[2] ነፋስ:[33] መዝገብ:[34] *ዘበረድ:[35] ወነፋስ:[36] መዝገቡ:[37] ጊሜ: *ወዘደመና: ወደመና:[38] ዚአሁ: እምላዕለ:[39] ምድር: የኁድር:[41] እምቅድመ: ዓለም ::[42] 5. ወ[2]ርእኩ: መዛግብተ: ፀሐይ:[42] ወዘወርኅ: እምአይቴ: ይወፅኡ: ወአይቴ:[43] ይገብኡ: ወግብአተሙ: ስቡሕ:[44] ወእፎ: ይከብር: አሐዱ: ለ[45]ካልኡ: ወ[2]ምሕዋሮሙ: ብዑል:[46] ወኢ*የኃልፉ:[47] ምሕዋረ: ወኢይቄስኩ: ወኢየኃጽጹ:[48] እምሕዋረ:[49] ዚአሆሙ: ወሃይማኖት:[50] የዐቅቡ: ፮ምስለ: ካልኡ: በመሐላ:[51]

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[1] *g t u, β–c h.* *m, c h* read **ትትካፈል:** *q* **ይትከፈል:** [2] *q* omits. [3] *m* omits. [4] *g q t u, f k l.* *m, β–d f k l o y* read **ይደለዉ:** *d y, a* **ይዴለዉ:** *o* **ይደልው:** [5] *q* prefixes **ወ.** [6] *g q u.* *m t, β* read **ማኅደሪሆሙ:** *q* omits next two words through hmt. [7] *g.* *m* reads **ምስካቢሆሙ:** *u, n* omit. *t, β–f h o p, b* read **ማኅደሪሆሙ:** *f h o v, b* **ምስካባቲሆሙ:** [8] *q* adds **ከመ:** [9] *u* omits. *a x* add **ማኅደረ:** [10] *t*[1]*, y* read **ይሰድዱ:** [11] *d h*[2] *a* read **ክሕድዎ:** [12] *a d y x* omit. [13] *g m.* Other MSS. except *a x* read **መናፍስት:** *a x* **ስብሐት:** [14] *g q.* *m* reads **ይስሕቡ:** *t u, β* **ይስሕብዎሙ:** [15] *g q, k.* So *u,* but it trans. after **አልቦሙ:** *m t, β* read **ቀዊሞ:** [16] *g* reads **ትመፅእ:** [17] *a* reads **በነቡ:** *d* omits. [18] *g m.* Other MSS. **መናፍስት:** [19] *m* reads **ምግባራት:** *d f h k o y, b* **መባርቅት:** [20] *y* adds **ኅቡእ:** [21] *c d f h k o v y, b* read **ነጕድጓደ:** [22] *a, β–d f h k o.* *d* reads **ኅቡእ: ነፋሳት:** *f* **ኅቡእነ: "ሳት:** *h k o, a, b* **ኅቡኣተ: "ሳት:** *y* **ኅቡእ: ነፋስ:** [23] *d l y, a* prefix **ወ.** [24] *g, c l* read **ይትኻ".** [25] *a x* read **ነፋሳት:** [26] *q* reads **ወጠላት:** *a x* add **ወደመናት:** [27] *m* reads **ይመጽእ:** [28] *g m u.* Other MSS. **ይወፅእ:** [29] *q* reads **በሀየ:** *m* adds **ርእኩ:** See note 27. [30] *m, t*[2] *β–n.* *g t*[1] *u* read **ጽቡለ:** *q* **ጽቡላነ:** *n* **ፀበላት:** [31] *t*[1] omits. [32] *g u.* Other MSS. prefix **ወ.** [33] *g m q.* *t u, β–k* read **ነፋሳት:** *k* omits. [34] *g t u.* *t*[2] prefixes **ወ.** *q* reads **መዝገቡ:** *m, β* **ወመዝገቡ:** [35] *a–q.* *q, β* read **በረድ:** [36] *a.* *h o v, b* read **ወነፋሳት:** *β–h o v, b* omit. [37] *β* prefixes **ወ.** [38] *t*[1] *u*[1]. So *q* save that it trans. the two words. *g u*[2] read **ወደመና:** *m* **ደመና: ወደመና:** *t*[2]*, β–a* **ወዘደመናት: (+ምድር: y) ወ(ወዘ d)ደመና:** *a x* **ወመዝገቡ: ደመናት: ወደመና:** [39] *q, t*[2] *β.* *g t*[1] *u* read **እምላዕሉ:** *m, a* **ላዕለ:** [40] *t*[1] *u* read **ምድረ:** [41] *d* reads **የኁድሩ:** [42] *g q t*[1]*, β–a x.* *m u, t*[2] read **ዘፀሐይ:** *a x* omit. [43] *u* reads **ወእምአይቴ:** [44] *q u* read **ስቡሕ:** [45] *a–t.* *t, β* read **እም.** [46] *u* reads **ልዑል:** [47] *g m t, h k l n x, a.* *q u, a b c d e f o, b* read **የኀ".** [48] *m* omits. *q* reads **ወኢየነጽጹ:** *h "ደሐፅቡ: l n, a "ደሐፅፁ:* [49] *a* reads **ምሕዋረ:** [50] *g m u.* *q* reads **"ኖት:** *t, β "ኖቶሙ:* [51] *q* reads **በነቡ:**

†ዘ*ኃደሩ†።[1] 6. ወይወፅኡ:[2] ቅድመ: ፀሐይ:[3] ወይገብር:[4] ፍኖት: በትእዛዘ: እግዚእ: መንፈሳት:[5] ወይጸንዕ:[6] ስሙ: ለዓለመ: ዓለም። 7. ወእምድኅረ*ዝ:[7] ርእኩ:[8] ፍኖተ:[9] ዘኅቡእ: ወ[10]ክሡተ: ዘወርኅ: ወ[11]ምሕዋሪ: ፍኖቱ: ይፈጽም: በውእቱ: መካን: በመዐልት: ወበሌሊት: ወአሐዱ:[12] ለ[13]ካልኡ: ይኔጽር:[14] በቅድመ:[15] *እግዚእ: መንፈሳት:[16] ወየአዝዞ: ወይሴብሑ:[17] ወኢየዐርፉ:[18] እስመ: አኩቴትሙ: ዕረፍት:[19] ውእቱ:[20] ሎሙ። 8. እስመ: ፀሐይ:[21] ብዙኀ:[22] ሙያጤ:[23] ቦቱ:[24] *ለበረከት: ወለመርገም:[25] ወምርዋጸ: ፍኖቱ: ለወርኅ: ለ[26]ጻድቃን: ብርሃን: ወለኃጥኣን: ጽልመት: በስሙ: ለእግዚእ: ዘፈጠረ: ማእከለ: ብርሃን: ወማእከለ: ጽልመት: ወከፈለ: መንፈሶሙ:[27] ለሰብእ: ወአጽንዐ:[28] መንፈሶሙ: ለጻድቃን: በስመ:[29] ጽድቁ:[30] ዚአሁ። 9. እስመ: መልአክ: ኢይክል:[31] ወስልጣን: ኢይክል: ከሌሎ: እስመ: ለመኰንን:[32] ለዝኩሙ: ይሬሲ:[33] ወ*እሎንተ:[34] ዝሎሙ: በቅድሜሁ:[35] ውእቱ: ይኬንን።

XLII. ጥበብ:[36] መካነ:[37] ኢረከበት: ኀበ: ተኃድር:[38]
ወ*ሀለወ:[39] ማኅደራ: ውስተ: ሰማያት።[40]

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[1] *g m.* *q t u, e h*[2] *o ḅ* read **ኀደሩ:** *a b c d f h l n x ḍ* **ነበሩ:** *k* **ኀብሩ:** But the text is corrupt, and the corruption may have arisen in the Hebrew, where נִשְׁבְּעוּ = 'they have sworn,' could be corrupted into שָׁכְנוּ = 'they have dwelt.' Flemming suggests the corruption of *ὡρκίσθησαν* into *ᾠκίσθησαν*. *a x* add **ወይገብር: ቅድመ:** [2] *u* reads **ወይወፅኡ:** [3] *g* reads **ፀሓይ:** [4] *q, c* read **ይገብእ:** [5] *g.* Other MSS. read **መናፍስት:** [6] *t* adds gloss **እንበለ: ሕፀፅ:** in margin. [7] *q, c* omit. [8] *u,* (*v*). All other MSS. omit, but this, or some such verb, is required by the text of *g q u* (see note 9) and by the context. [9] *g q u, d o* (*v*). Other MSS. **ፍኖት:** See preceding note. [10] *g.* Other MSS. **ወዘ.** [11] *m* reads **ዘ.** [12] *g m. t u, e n* read **ወጌ.** *q, β–e n* **ጌ.** [13] *e* reads **ምስለ:** [14] *g u, β–c d e n. m* reads **ኢይኔጽር:** *q* **ይኔጽሩ:** *t, c d n* (*v w*) *ḅ* **ይኔጽር:** *e* **ይትናጸር:** [15] *q* reads **ቅድመ:** *m t*[1] *u* add **ስብሐት:** [16] *g.* All other MSS. but *n* read **እግ″ መናፍስት:** *n* reads **እግዚአብሔር:** [17] *a x* trans. before **ወየአዝ″** (**ወያአዝ″** in *q t u, n*). [18] *g q, f l x. m u, a b c d e* read **ወኢደዐ″.** *t, h k n o x ḅ* **ወኢየዓ″.** [19] *m* reads **እርፍት:** [20] *n* omits. [21] *g q u, β–a b c o* (*v*) *x ḅ. m t, a b c o* (*v*) *x ḅ* read **ለ**(*m* omits)**ፀሐይ:** *m, t*[2] *β–p y* add **ብሩህ:** [22] *g u, h.* Other MSS. **ብዙኅ:** *a x* add **ምክንያት:** [23] *g t u, n. m, o ḅ* read **መያጤ:** *q, β–ḅ n o* **ምያጤ:** [24] *a x* trans. before **ብዙኀ:** [25] *e* reads **ለመርገም: ወለበ″.** [26] *q*[2] reads **ወለ.** [27] *m* reads **መንፈሶ:** *u* **ማእከሎሙ:** [28] *q* reads **ጽንዐ:** [29] *m q, β–ḍ. g t u* read **በስሙ:** *ḍ* **በክመ:** *t*[1] adds **መንፈሶ:** and the gloss **በሃይማኖት:** in margin. [30] *u* prefixes **ወ.** [31] *g t*[1], *y.* Other MSS. read **ኢይክልኡ:** [32] *ḍ.* All other MSS. **መኰንን:** The latter may stand if with nearly all the MSS. we read **ይሬኡ:** two words further on. [33] *g.* All other MSS. except *n* read **ይሬኡ:** *n* reads **ያርኡ:** [34] *m, a x* read **እሎንቱ:** *q* omits. [35] *q* adds **ዝሎሙ: ሠ ወ.** [36] *m u, β. g q* read **ጥበበ:** *t*[2] **ወጥበብ:** [37] *q, o* read **መካን:** [38] *g m q, f l n o x ḍ ḅ. t u, a b c d e h k* read **ተኀድር:** [39] *g m t u, e f h l n o ḍ ḅ. q, a b c d k x y* read **ሀለወት:** [40] *m* reads **ሰማይ:**

2. ወፅአት፡[1] ጥበብ፡ ከመ፡ ትሕድር፡ ውስተ፡ ውሉደ፡ ሰብእ፡
ወኢረከበት፡ ማኅደረ፡
ጥበብ፡ ውስተ፡ መካና፡ ገብአት፡
ወ*ተጽዕነት፡[2] ማእከለ፡ መላእክት።
3. ወዐመጣ፡ ወፅአት፡[3] እመዝገብቲሃ፡[4]
ዘ[5]ኢፈቀደት፡ ረከበት፡[6]
ወኃደረት፡ ውስቴቶሙ፡
ከመ፡ ዝናም፡ በበድውሃ፡
ወከመ፡ ጠል፡ በምድር፡ ጽምእት።
XLIII. ወርእኩ፡ ካልእ፡ መባርቅት፡ ወከዋክብት፡ ሰማይ፡ ወርእኩ፡ ከመ፡[7] ይጼውዖሙ፡
ለዙሎሙ፡[8] በበአስማቲሆሙ፡ ወይሰምዕዎ።[9] 2. ወርእክዎ፡ ለ[10]መዳልወ፡ ጽድቅ፡ ከመ፡
ይደለዉ፡[11] በ[12]ብርሃናቲሆሙ፤ ለረኃበ፡[12] መካናቲሆሙ፡[13] ወ*ዕለት፡[14] ኵነትሙ፡[15] ወሚጠትሙ፡
መብረቀ፡[16] ይወልድ፡ ወሚጠትሙ፡ በ*ኑልቄ፡[17] መላእክት፡ ወሃይማኖቶሙ፡ የዓቅቡ፡[18]
በበይናቲሆሙ።[19] 3. ወተስእልክዎ፡ ለመልአክ፡ ዘየሐውር፡[20] ምስሌየ፡ ዘእርአየኒ፡[21] ዘ[22]ኅቡእ፡
ምንት፡ *እሙንቱ፡ እሉ።[23] 4. ወይቤለኒ፡[24] ምስለ፡[25] ዘዚአሆሙ፡[26] እግዚእ፡ መንፈሳት፡[27]
ዘርእየከ፡[28] እሉ፡ እሙንቱ፡ እስማቲሆሙ፡ ለቅዱሳን፡[29] እለ፡ የኃድሩ፡[30] ዲበ፡ የብስ፡ ወየአምኑ፡
በስሙ፡[31] ለ[13]እግዚእ፡ መናፍስት፡ ለዓለመ፡ ዓለም።[32] XLIV. ወ*ካልእት፡[33] ርእኩ፡ በእንተ፡
መብረቅ፡[34] እፎ፡ ይቀውሙ፡ እምከዋክብት፡ ወይከውኑ፡ መብረቀ፡ ወኢይክሉ፡ ኃይገ፡[35]

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[1] *a*, *β*–*a b c d e* (*v w*). *a b c e x* read **መጽአት፡** *d* **መጽአ፡** [2] *g*, *t*[2] *β*. *m q* read **ተጸንዓት፡** (+ **ወ** *q*). *t* **ጸንዓት፡** *u* **ተጸነዐት፡** [3] *m* reads **መጽአት፡** [4] *t* adds in margin as a gloss **ዘአጋንንት፡** [5] *u* reads **ወ.** [6] *t*[1] reads **ኢረከበት፡** [7] *c* omits. [8] *t u*, *β*. *g m q* omit. [9] *d y* read **ወሰምዕዎ፡** [10] *q t u*, *c f h k o* ,*a* ,*b*. *g m*, *a b d e p x* read **በ.** *n* omits. [11] *t*, *a o* ,*a* read **ይደለው፡** *h n* **ይዴለው፡** [12] *g u* (save that I have em. **በ** into **ለ**). *m* reads **በርሀ፡** (sic). *t* **በርኀ፡** *a* **ራሕበ፡** *b c* **ራሕበ፡** *d e f h k l n o* ,*a* ,*b* **በራኅበ፡** *x*[2] **ወርእኩ፡** *q* omits. [13] *q* omits. [14] *t*[2] *β*. *g u* read **ዕሰት፡** *m* **እንት፡** *q* **ዕሰት፡** *t*[1] **እሰንት፡** [15] *g q*. *m*, *a b c d e k*[2] *o x* ,*a* ,*b* read **ኩሄ″.** *t*, *f h k*[1] *l n* (*v*) **ሸነ″.** *u* **ኪነ″.** [16] *g q t*. *m* reads **በመብረቅ፡** *u* **መብረቅ፡** *t*[2] *β*–*d* **መብረቅ፡ መብረቀ፡** *d* reads as *β* but inserts **ወ** before **መብረቀ፡** *t* adds gloss in margin **ነቢያት፡ ሐዋርያትን፡** [17] *g q u*. *m t*, *β* read **ኑልቄ፡** [18] *u* reads **ዐቀቡ፡** *o* omits. [19] *t* reads **በበ፡ በይኖቲሆሙ፡** *u* **በበ፡ በይናቲሆሙ፡** [20] *m* reads **ዘሀሎ፡** [21] *u* omits. [22] *t* reads **በ.** [23] *g q t u*. *m* reads **ውእቱ፡ እሉ፡** *β*–*n* **እሎንቱ፡** *n* **እሉ፡** [24] *m* omits. [25] *t*[2] reads **አምሰለ፡** *a* **ምሰለ፡** [26] *t*[1], *a* read **ዘዘዚ″.** [27] *g m*. Other MSS. read **መናፍስት፡** [28] *β* trans. before **እግዚእ፡** against *a*. [29] *a*. *β* reads **ለጻድቃን፡** [30] *u* reads **የሐውሩ፡** [31] *q* reads **በስመ፡** *a* **ለስመ፡** [32] *m* adds **አሜን፡** [33] *a*–*t* (save that *q* puts in nom.), *a*. *t*, *c* read **ካልኣት፡** *β*–*a c y* **ካልኣት፡** *y* **መካናት፡** [34] *m* reads **ብርሃን፡** *t* adds gloss **መምህራን፡ በትሕትና፡** [35] *g*. Other MSS. give the normal form **ኀይገ፡**

ምሰሌሆሙ።[1] XLV. ወዝ፡[2] ካልእ፡ ምሳሌ፡[3] ዲበ፡[4] እለ፡[5] ይክሕዱ፡ ስሞ፡[5] ለማኅደረ፡[6]
ቅዱሳን፡ ወ[7]እግዚአ፡ መንፈሳት።[8]
2. ወ[9]ኢሰማየ፡ የዐርጉ፡
ወኢምድረ፡ ይበጽሑ፡
ከመ*ዝ፡[5] ይክውን፡[10] ክፍለ፡[11] ኃጥኣን፡ እለ፡ ክሕዱ፡[12] ስሞ፡ ለእግዚአ፡ መንፈሳት፡[8]
እለ፡ ከመዝ፡ ይትዐቀቡ፡[13] ለ[14]ዕለት፡ ስራሕ፡ ወምንዳቤ።
3. በይእቲ፡[15] ዕለት፡ ይኅብር፡[16] ዲበ፡[17] መንበረ፡ ስብሐት፡[18] ኅሩይ፡[19]
ወ[20]የኀሪ፡[21] ምግባሪሆሙ፡[22]
ወምዕራፎሙ፡ ኀለቁ፡[23] ኢልቡ፡[24]
ወነፍሶሙ፡[25] በማእከሎሙ፡[26] ትጸንዕ፡
ሶበ፡ ርእይዎሙ፡[27] ለኅሩያነ፡[28] ዚአየ፡
ወለእለ፡[29] ሰከዩ፡ ስምየ፡[30] ስቡሐ።
4. በይእቲ፡[31] ዕለት፡ አኅብሮ፡[32] ማእከሎሙ፡[33] ለኅሩያ፡[34] ዚአየ፡[35]
ወእዌልጣ፡[36] ለሰማይ፡ ወ*እገብራ፡[37] በረከት፡[38] ወ*ብርሃነ፡[39] ለዓለም።[40]
5. ወእዌልጣ፡ ለ[41]የብስ፡ ወእገብራ፡ *ለበረከት፡
ወ[42]ለሕዝያነ፡ ዚአየ፡ አኅብሮሙ፡ ውስቴታ፡[43]
ወለእለ፡[44] ይገብሩ፡[45] ኃጢአት፡ ወጌጋየ፡ ኢይከይዱ፡ ውስቴታ።

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[1] t^2, ny. Other MSS. read ምስሌሆሙ፡ t adds gloss መዓርረሆሙ፡ [2] q reads ወዘ፡ [3] q, $t^2\beta$. $g\,m\,t^1\,u$ read ምስለ፡ possibly for ምስላ፡ as Flemming suggests. See xxxvii. 5 note. [4] $t^1\,u$, a omit. [5] m omits. [6] $t^2\,b$ read ለማኅበረ፡ n omits ለ. [7] a. $t^2\beta$–n read ወለ. n reads ለ. n trans. እግ″ መና″ before ማኅደረ፡ [8] $g\,m$. Other MSS. read መናፍስት፡ [9] a–t. t, β omit. [10] d prefixes ወ. [11] u reads ክፍሉ፡ [12] a–m. m, β read ይክሕዱ፡ [13] $m\,t$ read ይትዓቀቡ፡ [14] q reads በ. [15] t^2 prefixes ወ. [16] q reads ያሃ″. [17] g. m, $a\,b\,d\,e\,x\,a$ read በ. $q\,t\,u$, $c\,f\,h\,k\,(l?)\,n\,o\,y\,b$ omit. [18] g reads ስብሐት፡ $a\,x$ ስብሐቲሁ፡ [19] $g\,q\,t^1\,u^1$. m, $t^2\beta$–b read ኅሩይ፡ u^2 ኅሩየ፡ b omits. [20] m reads ወዳግመ፡ [21] g reads የኃሪ፡ m ደኃሪ፡ የንሪ፡ = יבחר corrupt for יבחן = 'try.' LXX implies same corruption in Prov. xvii. 3. But if the original was Aramaic, then the translator followed the wrong meaning of בחר. [22] $a\,e\,h^1\,x$ read ምግባሮሙ፡ [23] $g\,q\,u$. m, β–k read ኍልቁ፡ t, k ኍልቁ፡ [24] a, $k\,n$. $t^2\,\beta$–$k\,n$ read አልቦሙ፡ [25] a. β reads ወመንፈሶሙ፡ [26] y omits next three words. [27] a–m, $d\,e\,k\,l\,n\,(w)\,a$. m, $a\,b\,c\,f\,h\,o\,x\,b$ read ርእይዎ፡ y omits. [28] a–m, $d\,e\,k\,l\,n\,(w)\,y^2\,a$. m, $a\,b\,c\,f\,h\,o\,x\,y^1$ read ለኅሩየ፡ m adds ሊቲ፡ [29] a, β–$a\,b\,f\,h\,o\,p$. $a\,f\,h\,o\,p\,x\,b$ read ወእለ፡ b ለእለ፡ [30] t^2, β add ቅዱስ፡ ወ. [31] β prefixes ወ. [32] q reads አኅብሮሙ፡ u እኅብር፡ [33] a–g, n. g reads ማእከለ፡ β–n በማእከሎሙ፡ [34] $m\,t$, β–$c\,n$. $g\,q\,u$, $c\,y^2$ read ለኅሩያነ፡ n ለኅሩይ፡ [35] n omits. [36] y reads እትዌለጣ፡ (sic). [37] n reads እሬስይ፡ [38] a–t. t, β–a read ለበረከት፡ $a\,x$ ለሕይወት፡ y omits next six words through hmt. [39] a–m. m, β–n read ብርሃን፡ n ለብር″. [40] $t^2\beta$ prefix ዘ. f omits next six words through hmt. [41] q^1 omits. [42] q reads በረከት፡ [43] $a\,x$ omit. [44] a–q. q, β read ወእለ፡ [45] c reads የንድሩ፡

6. እስመ፡ አዘ፡ ርኢኩ፡[1] መአጽገብክዎሙ፡ በስላም፡ ለዳድቃንየ፡
ወአንበርክዎሙ፡ ቅድሜየ፡
ወቀርበት፡ ኀቤየ፡[2] ዙኒ፡[3] ኃጥኣን፡[4]
*ከመ፡ አሕጕሎሙ፡[5] እምገጸ፡ ምድር።
XLVI. በህየ፡[6] ርኢኩ፡ ዘሎቱ፡ ርእሰ፡ መዋዕል፡
ወርእሱ፡ ከመ፡ ፀምር፡ ጸዐዳ፡
ወምስሌሁ፡ ካልኤ፡ ዘገጹ፡[7] ከመ፡ ርእየት፡[8] ሰብኤ፡[9]
ወ[10]ምሉእ፡ ጸጋ፡ ገጹ፡[11] ከመ፡ ፩አመላእክት፡ ቅዱሳን።[12]
2. ወ[10]ተስእልክዎ፡ ለ*†፩አመላእክት፡†[13] ዘየሐውር፡ ምስሌየ፡ ወ[14]ዙሎ፡ ኅቡኣት፡[15] ዘ[14]ያርእየኒ፡[16]
በእንተ፡ ዝኩ፡ ወልደ፡[17] ሰብኤ፡ መኑ፡ ውእቱ፡ ወእምአይቴ፡ ይከውን፡ ውእቱ፡[18] *በእንተ፡
ምንት፡ ምስለ፡[19] ርእሰ፡[20] መዋዕል፡ የሐውር። 3. ወ[21]አውሥአኒ፡ ወይቤለኒ፡
ዝንቱ፡[22] ውእቱ፡ ወልደ፡ ሰብኤ፡ ዘሎቱ፡ ኮነ፡ ጽድቅ፡
ወ[21]ጽድቅ፡ ምስሌሁ፡[23] ኃደረ፡[24]
ወ*ዙሎሙ፡[25] መዝገብተ፡[26] ዘኅቡኣ፡[27] ውእቱ፡ ይከሥት፡
እስመ፡ እግዚአ፡ መንፈሳት፡[28] ኪያሁ፡ ኃርየ፡[29]
ወዘ*ክፍሉ፡[30] ሞአ፡ በቅድመ፡ እግዚአ፡ መንፈሳት፡[31] በርትዕ፡ ለ[32]ዓለም።
4. ወዝንቱ፡[33] ወልደ፡[34] ሰብኤ፡ ዘርኢክ፡
†ያነሥአሙ፡[35] ለነገሥት፡ ወለኃያላን፡ እምስካባቲሆሙ፡

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[1] *a–q*. *q*, $t^2\beta$ read ርኢክዎሙ፡ [2] *q* reads ቅድሜየ፡ [3] *d e f h k l o y* ,*a* ,*b* read ዙነይየ፡ [4] $t^2\beta$ prefix ሲ. [5] *q*, *a b c d e* read ኣሕ″. *y* trans. after ምድር፡ [6] *q*, $t^2\beta$ prefix ወ. [7] *t* reads ገጹ፡ *q* omits. [8] *q* reads ገጹ፡ [9] *q* adds ገጹ፡ [10] *n* omits. [11] *e n* prefix ወ. [12] *d x* omit. *a f x* omit next two words. The prototype of *a f* probably contained three words here: ወተስ″ ለ፩እመ″ ቅዱሳን፡ Hence loss here would be due to hmt. [13] Read መልእክ፡ (Volkmar). There is only one angel guide in xxxvii—lxx. *c h k l n o r* (*v w*) *y* ,*a* ,*b* (also the prototype of *a f*: see note 12) add ቅዱሳን፡ [14] *a* omits. *x* omits ዙሎ፡ and H. [15] *q* reads ራእደ፡ት፡ [16] *g* t^1 *u*. *m q*, $t^2\beta$ read ኣርእየኒ፡ [17] *m* reads ውሉደ፡ [18] *h n o* ,*b* omit. [19] $t^2\beta$. *g u* read በእንተ፡ *m q* በእንተ፡ ምስለ፡ t^1 ምስለ፡ [20] *q* omits. [21] *e* omits. [22] *n* reads ዝ. [23] *n* trans. before ጽድቅ፡ [24] *g m*, *b c d e f l n o* ,*a* ,*b*. *t u*, *h k* read ኀደረ፡ *q* omits. *a x* read የኀድር፡ [25] *g*. *q* ዙሉ፡ Other MSS. ዙሎ፡ [26] *m* reads መዝግብተ፡ *q* መዘግብት፡ [27] *m*, *a* read H (*m* omits) ኅቡአ፡ [28] *g m*. Other MSS. read መናፍስት፡ *q* omits next seven words through hmt. [29] *g*. *m t u*, *a b c d e f k* read ኀረየ፡ *h l n o x* ,*a* ,*b* ኃረየ፡ (*v*) ኀረዩ፡ [30] *c d y* omit. t^2, *a b c d h*^{2} *l n o x* ,*a* ,*b* add ዙሎ፡ against *a*, *e f h*^{1} *k*. [31] *g m*. Other MSS. read መናፍስት፡ [32] *t*, *a* read ዘለ. [33] *t*, *e* add ውእቱ፡ [34] t^1 omits. [35] This word to which *d y* prefix H is corrupt. If we compare this verse with xlvi. 5[a] it becomes obvious that the one is a dittography of the other. The parallelism shows that xlvi. 5[a] is an intrusion. And yet ይገፈትኦሙ፡ undoubtedly represents the original

ወለጽኑዓን: እመናብርቲሆሙ:
ወ*ይፈትሑ:[1] ልጓማተ:[2] ጽኑዓን:
ወ*ያደቅቅ: አስናነ:[3] ኃጥኣን::
5. [ወይገፈትኦሙ: ለነገሥት: እመናብርቲሆሙ:[4] ወእመንግሥቲሆሙ:[5]]
እስመ: ኢ[6]ያሌዕልዎ:[7] ወኢይሴብሕዎ:[8]
ወኢይገንዩ:[9] እምአይቴ:[10] *ተውህበት: ሎሙ: መንግሥት::[11]
6. ወገጸ: ጽኑዓን: ይገፈትኡ:[12]
ወይመልእሙ: ኃፍረተ:[13]
ወ[14]ጽልመት:[15] ይከውኖሙ:[16] መኃድሪሆሙ:[17]
ወ*ዕፀያት:[18] ይከውኖሙ:[16] ምስካቦሙ:[19]
ወኢይሴፈዉ: ከመ: ይትነሥኡ:[20] እምስካብቲሆሙ:
እስመ: *ኢያሌዕሱ: ስሞ:[21] ለእግዚእ: መንፈሳተ::[22]
7. ወእሙንቱ: ኵሉ: እለ:[23] ይኴንኑ:[24] ከዋክብተ: ሰማይ:

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and ያነሥእሙ: does not. Cf. Ecclus. x. 14 *θρόνους ἀρχόντων καθεῖλεν ὁ κύριος*: Wisd. v. 23 *περιτρέψει θρόνους δυναστῶν*. Now we can with some certainty determine the Hebrew lying behind ይገፈ″; for in the next verse (xlvi. 6[a]) we find this verb recurs in the phrase ገጸ: ይገፈትእ: which = יַפִּיל פָּנִים (see xlviii. 8 for the passive construction). Thus ይገፈትኦሙ: ለነገሥት: እመናብርቲሆሙ: ወእመንግሥቲሆሙ: = ויפיל את־המלכים מכסאותיהם וממלכותיהם. This verse was probably written in the margin as a more correct form of xlvi. 4[a]. ያነሥእሙ: then in our text = *ἐξαρεῖ* or *ἀνοίσει* = יטול corrupt for יפיל. Hence for ያነ″ read ይገፈትእሙ: The above conclusions postulate the existence not only of a Hebrew text, but also of a MS. with marginal alternative readings. [1] *u* omits. ፈትሑ: ልጓ″ is a strange phrase. [2] *q* reads ልጓሙ: [3] = *συντρίψει τοὺς ὀδόντας* from Pss. iii. 8; lviii. 6. [4] *q u*, *β*. *g m* read መናብርቲሆሙ: በደቡ: መናብርቲሆሙ: *t* እመናብ″ በደቡ: ምንባራቲሆሙ: [5] *g m*. *q t u*, *β* read ″ግሥቶሙ: [6] *c* omits. [7] *g t u*, *β*. *m q* read ያልዕልዎ: [8] *m t u*, *β*. *g* reads ይሴብሑ: *q* ይሴብሑ: [9] *a x* add ሎቱ: [10] *g* adds ውእቱ: [11] Cf. Wisd. vi. 3 *ἐδόθη παρὰ τοῦ κυρίου ἡ κράτησις ὑμῖν*. [12] *d* prefixes ወ. [13] *a*, *e h o* (*v w*) *β*. *a b c d f k l n x*, *a* read ኀፍረት: Cf. Hab. ii. 16 קלון ישבעם. [14] *q* reads ወይመልእሙ: [15] *m*, *t*[2]*β*. *g q u* read ጽልመት: *t*[1] ኃማረ: [16] *q* prefixes ወ. *a x* read ይከውን: [17] *a–m*. *m*, *t*[2]*β* read ማኅደሪሆሙ: [18] *u*. *g m q* read ዕፀያት: *t*, *β* ዕፄያት: [19] *m* reads ምስካቢሆሙ: [20] *g* reads over erasure ኢይነሥ″. [21] *u* reads ኢያሌዕዎ: (sic). [22] *g m*. Other MSS. read መናፍስት: *q* omits next seven words through hmt. [23] *a x* omit. [24] = *κρίνουσι* = ידינו. So all MSS. but *q* which read ይትኴነኑ: ወ. The text of this stanza gives no good sense and is very corrupt. If we read 7[a] and 7[b] together it is clear beyond doubt that the writer was making use of Dan. viii. 10 'And some of the ... stars it cast down to the ground and trod upon them.' The corruption originated at all events in part from the

ወ[1]**ያሌዕሉ: እደዊሆሙ**[2] **ውስተ: ልዑል:**
ወ[3]**ይክይዱ: ዲበ:**[4] **የብስ: ወ***የኀድጉ:[5] **ውስቴታ:**
ወ*ዙሉ:[6] **ተግባሮሙ: ፀመዓ: ደርእዩ:**[7]
ወ[8]**ኃይሎሙ: ዲበ: ብዕሎሙ:**
ወሃይማኖቶሙ: ኮነ: ለአማልክት:[9] **እሉ: ገብሩ: በእደዊሆሙ:**
ወ*ይክሕድዎ:[10] **ለስሙ:**[11] **ለእግዚአ: መንፈሳት:**[12]
8. **ወይሰድዱ:**[13] **አብያት:**[14] **ምስተጉባኤ:**[15] **ዚአሁ:**
ወለ[16]**መሃይምናን: እሉ: ስቁላን: በስሙ: ለእግዚአ: መንፈሳት::**[12]
XLVII. **ወበውእቱ: መዋዕል: ዐርገት:**[17] **ጸሎት:**[18] **ዳዊት:**

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intrusion of 7^b between 7^a and 7^c. If 7^b is genuine it came immediately after **እሙንቱ: ኮኑ: እሉ:** Turning now to 7^c we see that it is senseless as it stands. **ወይክይዱ: ዲበ: የብስ:** = *καὶ καταπατοῦσιν ἐπὶ τὴν γῆν.* We have only to supply an acc. to the verb here, i. e. read **ይክይድዎሙ:** = *καταπατοῦσιν αὐτούς* in order to bring the text into line with Dan. viii. 10, save that the latter connects the *ἐπὶ τὴν γῆν* with the preceding clause. It is now obvious that **ወየኀድጉ: ውስቴቶ:** is a senseless addition. Moreover this phrase which has here a bad ethical sense has always good ethical associations throughout the genuine sections of the Similitudes. Cf. xxxvii. 2; xl. 6, 7; xlviii. 5. In the interpolations, however, it carries with it doubtful or bad associations: cf. liv. 9; lv. 1; lx. 5; lxv. 6, &c. Returning now to 7^a, the verb in this clause = ידינו which seems corrupt for יפילו = *καταβάλλουσι.* For **ይኬንኑ:** we should then read **ያወርዱ:** The stanza should then be read as follows:—

ወእሙንቱ: እሉ: ⌜ያሌዕሉ: እደዊሆሙ: ውስተ: ልዑል:
ወ⌝ያወርዱ: ኀዋክብተ: ሰማይ:
ወይክይድዎሙ: ዲበ: የብስ:

Since the stanzas before and after consist of distichs it is possible that the words **ያሌዕሉ: እደ″ ው″ ልዑል: ወ** are an interpolation. [1] *q* omits. [2] *g, β. m q t u* read **እዴሆሙ:** [3] *q* omits; possibly *u* originally. [4] *m* reads **ውስተ:** *c* omits. [5] *g t*[1] read **ኃደጉ:** [6] *m* reads **ዙሎ:** [7] *a–q, d e f h k l y ,a. q ,b* omit. *t*[2], *a b c o x* read **ወያር″**. All MSS. but *q u, e n ,b* make a dittographic addition here. *g m* add **ወዙሉ: ተግባሮሙ: ፀመዓ:** *t, a b c d f h k l o x ,a* add **ተግ″ ፀመዓ:** [8] *g m* omit. [9] *t*[1] *u* read **ለአምልኮት:** [10] *a–q, l ,a. q, e f h k o p* (*v w*) *,b* read **ይክሕዱ:** *a b c x* **ክሕድዎ:** *n* **ክሕዱ:** [11] *m t u. b c d l ,a. g* omits. *q, e f h k n o p* (*v w*) read **ስሞ:** *a* **ስሙ:** [12] *g m.* Other MSS. read **መናፍስት:** [13] *g t. m q u, β* read **ወይሰይዱ.** [14] *g m t*[1] *u. q, t*[2] *β* read **እምአብያት:** [15] *g q u* (save that *q* writes last letter as **እ**). *m* reads **መስተጉዑ:** *t, d e f h k l o ,a ,b* **ምስተጉዑ:** *a b x* **እስተጉዑ:** *c* **ምስተጉዑን:** [16] *t*[1] reads **ለ**. *a b x* **ወ**. [17] *u, a b c d e. g* reads **ዕርገት:** *m t, f h k l n o x ,a ,b* **ዓርገት:** *q* **ዐርገ:** [18] *a x* add **ቅዱሳን:**

ወ*ደመ፡[1] ዳድቅ፡[2] እምኒ፡[3] ምድር፡ ቅድመ፡ እግዚአ፡ መንፈሳት፡[4]
2. በእላ፡[5] መዋዕል፡ የኃብሩ፡[6] ቅዱሳን፡ እለ፡ የኃድሩ፡[7] በ[8]መልዕልተ፡ ሰማያት፡[9] በኌቃል፡
ወ[10]ያስተበቍዑ፡ ወይጼልዩ፡ ወይሴብሑ፡
ወየአዝዙ፡[11] ወይባርኩ፡ ለስሙ፡[12] ለ[13]እግዚአ፡ መንፈሳት፡[4]
በእንተ፡ ደመ፡ ዳድቃን፡ ዘ*ተክዕወ፡[14]
ወ[15]ጸሎቶሙ፡ ለዳድቃን፡ ከመ፡ አ*ትጸራዕ፡[16] *በቅድመ፡ እግዚአ፡[17] መንፈሳት፡[4]
ከመ፡ ይትገበር፡[18] ሎሙ፡[19] ዝነኔ፡
ወትዕግሥት፡[20] ኢይኩን፡[21] ሎሙ፡[1] ለዓለም።
3. በ[22]እማንቱ፡[23] መዋዕል፡[24] ርኢክዎ፡ ለርእሰ፡ መዋዕል፡ ሶበ፡ ነበረ፡[25] መንበረ፡[26] ስብሐቲሁ፡[27]
ወመጻሕፍት፡[28] ሕያዋን፡ በቅድሜሁ፡[29] ተከሥቱ፡[30]
ወዝሉ፡[31] ኃይሉ፡ ዘመልዕልተ፡ ሰማያት፡ ወ[32]አውደ፡ ዚአሁ፡ ይቀውሙ፡ በቅድሜሁ።[33]
4. ወልቦሙ፡ ለቅዱሳን፡ ትመልእ፡[34] ፍሥሓ፡
እስመ፡ ቀርበ፡[35] ኑልቂ፡[36] ለ*ጽድቅ፡[37]
ወጸሎቶሙ፡ ለዳድቃን፡[38] ተሰምዐ፡[39]
ወደሙ፡ ለዳድቅ፡ በቅድመ፡ እግዚአ፡ መንፈሳት፡[4] ተፈቅደ።[40]

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[1] *q* omits. [2] *m* reads ዳድቃን፡ *q* ጽድቅ፡ [3] *m* adds ዳድቃን፡ [4] *g m*. Other MSS. read መናፍስት፡ [5] *g m*. Other MSS. read በእሉ፡ [6] *g, f o x ,a ,b*. *t u, a b c d e h k l n* read የኑብሩ፡ *m* የኃድሩ፡ *q* የኔድሩ፡ [7] *g*. *m* የኃብሩ፡ *q* የኔድሩ፡ *t u*, β ይነብሩ፡ [8] *g m q*. *u*, β omit. *t* defective here. [9] *c* omits. [10] *q, d y* omit. [11] *g t, f h k l o x ,a ,b*. *m q u, a b c d e n* read ወያእ″. *g* trans. after ወይባርኩ፡ [12] α–*q t u, a b c e*. *q* reads ስሞ፡ *t, d f h k l* (*n*¹ ?) *o p* (*w*) *x ,a ,b* በስሙ፡ *n*² ስመ፡ *u* omits. [13] *n*² omits. [14] *a* reads ተክዕወት፡ [15] *a b x* omit. [16] *g q t, a b c f h k l n o x ,a ,b*. *m* reads ተፀርዓ፡ *u* ይጸራዕ፡ *d* ይጽራዕ፡ *e* ትጽራዓ፡ [17] *e f h k n o p* (*v w*) *x ,b* read በቅድሜሁ፡ ለእግ″. [18] *e* prefixes ኢ. [19] *n* reads ዝሉ፡ [20] *g u* read ወትዕግሥተ፡ [21] *g t u*, β–α. *m q, a x* read ኢይከውን፡ [22] α. β ወበ. [23] *q* reads ውእቱ፡ [24] *m* omits. [25] *m* reads ነበበ፡ [26] *g m*. *q t u*, β prefix በ. [27] *m* reads ስብሐት፡ [28] *q* reads ወመጻፍት፡ (sic). [29] *d* reads ቅድሜሁ፡ *e n o* trans. በቅድ″ after ተከሥቱ፡ [30] *m* reads ተከሥተ፡ [31] *q* puts in acc. [32] *g q t*¹, *c d e f h k l n*¹ *o y ,a ,b*. *m u*, *t*² *a b n*² *x* omit. [33] *g m u*. *t*¹ β read ቅድሜሁ፡ *q* በቅድመ፡ *t*² obelizes. *g* adds here the following dittography : ተከሥቱ፡ ዝሉ፡ ኃይሉ፡ ዘመልዕልተመ፡ ሰማያት፡ ወአውደ፡ ዚአሁ፡ ይቀውሙ፡ በቅድሜሁ፡ In *u* this dittography appears as ተከሥቱ፡ ዝሉ፡ ኀይሉ፡ ዘመልዕልቶመ፡ No other MS. shows any trace of this dittography. [34] *u* reads ይመልእ፡ [35] α. β reads በጽሐ፡ [36] α–*m*. *m*, β read ኑልቂ፡ [37] *m* reads ዳድቅ፡ [38] *q* reads ለቅዱሳን፡ [39] *q* reads ተሰማዕ፡ *m, ,a ,b* ተሰምዓ፡ [40] *t u*, β. *g* reads ትፈቅድ፡ *m* ተፈቀደ፡ *q* ትትፈቀድ፡

XLVIII. በ[1]ውእቱ: መካን: ርሕኩ: ነቅዐ:[2] ጽድቅ: ዘ[3]ኢይትኄለቊ:[4]
ወ*አውዳ:[5] የአውዳ:[6] ብዙኅ:[7] እንቅዕት: ጥበብ:[8]
ወሙሎሙ: ጽሙኣን: እምኔሆሙ:[9] ይስተዩ: ወይትመልኡ: ጥበበ:
ወ[10]መኃድሪሆሙ:[11] ምስለ: *ጻድቃን: ወ[12]ቅዱሳን:[13] ወኅሩያን:
2. ወ[14]በይእቲ:[15] ሰዓት:[16] ተጸውዐ:[17] *ወልደ: ሰብእ: ዝኩ:[18] በነበ: እግዚእ: መንፈሳት:[19]
ወስሙ:[20] መቅድመ: ርእሰ: መዋዕል::
3. ወዘእንበለ: ትትፈጠር:[21] ፀሐይ: ወታእምር:[22]
እንበለ:[23] ይትገበሩ:[24] ከዋክብተ: ሰማይ:
ወስሙ: ተጸውዐ:[17] በቅድመ: እግዚእ: መንፈሳት::[19]
4. ውእቱ: ይከውን: በትረ: ለጻድቃን:[25] ከመ: ዮቱ: ይትመረጕዙ:[26] ወኢይደቅ:[27]
ወውእቱ: *ብርሃነ: አሕዛብ:[28]
ወውእቱ:[10] ይከውን: ተስፋ: ለእለ: የሐምሙ:[29] በልቦሙ::[30]
5. ይወድቁ:[31] ወይሰግዱ:[32] ቅድሜሁ: ዙሎሙ: እለ: የኃድሩ: ደበ:[33] የብስ:
ወይሴብሕዎ: ወይባርክዎ:[34] ወይዜምሩ: ለ[35]እግዚእ: መንፈሳት::[36]
6. በእንተዝ:[37] ኮነ: ኅሩየ: ወኅቡአ: በቅድሜሁ:[10]

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[1] *g m u. q t,* β read **ወበ**. [2] *g q u. m t* read **ነቅዓ**: On **ነቅዐ**: *t* adds gloss **አሪት**: [3] *m, o ḅ.* Other MSS. read **ወ**. [4] *m t* read **ኢይትኄለቊ**: *f* **ኢይኄለቊ**: [5] *q. g t*[1] *u* read **አውዱ**: *m, f h k n* **ለዓውዱ**: *t*[2] *a b c d e l o x y ạ ḅ* **በዐውዱ**: [6] *g t*[1] *u. m, c e f h k n o p (w) ḅ* read **የዓውድዎ**: (″**ዋ**: *m*). *q* **የአውድ**: *t*[2] **የዐውድዋ**: *a b d l x y ạ* **የዐውዶ**: [7] *g t u,* β–*a b n o. m, n o (v) ḅ* read **ብዙኃን**: *q* **ብዙኀ**: *a b* **ወብዙኅ**: [8] *q* omits next six words through hmt. [9] *g t, a b c e f h n o x ḅ. m u, d k l (w) y* **እምኔሁ**: All MSS. of β trans. **እም**″ after **ይስተዩ**: [10] *q* omits. [11] *g q t*[1] *u. m, t*[2] β **ማኅደሪሆሙ**: [12] *n* omits. *u* reads **ጻድቃን**: [13] *m q t,* β–*a. g* reads **ጻድቃን**: *n* omits. *a* trans. **ወቅዱ**″ and **ወኅሩ**″. [14] *q t u,* β. *g m* omit. [15] *q* reads **ውእቱ**: [16] *g m,* β. *q u* read **ሰዐት**: *t* **ዕለት**. [17] *g q u, a b c d e. m t, f h k l n o x ạ ḅ* read **ተጸውዓ**: [18] *g m q t* (= *ὁ υἱὸς τοῦ ἀνθρώπου ἐκεῖνος*). *u,* β **ዝኩ: ወልደ: ሰብእ**: [19] *g m.* Other MSS. read **መናፍስት**: [20] *m t u,* β. *g* reads **ወስመ**: *q* **እስመ**: [21] *a.* β **ይትፈጠር**: [22] *g. m q t,* β read **ወተእምር**: *u* omits. [23] *g m q. t,* β–*n* read **ዘእንበለ**: *u, t*[2] *n (v) ḅ* **ወዘእንበለ**: [24] *q* reads ″**ገበር**: [25] β–*a* add **ወቅዱሳን**: *t*[2] *a x* **ወለቅዱሳን**: against *a.* [26] *a, h o (v) y ạ ḅ.* β–*h o y ạ ḅ* read **ይትመርጕዙ**: [27] *m* reads **ወኢይወድቁ**: [28] *q* reads **ብርሃን**: **ለአሕዛብ**: [29] *g m t*[1] *u. q,* β read **የሐመ**: [30] *q* prefixes **ወ**. [31] *g* reads **ይደቁ**: [32] *e* trans. **ይወድቁ**: and **ይሰ**″. [33] *g, a c e f h n o x ḅ. m q t u, b d k l y ạ* read **ውስተ**: [34] *q,* β trans. before **ወይሴብሕዎ**: [35] *g q*[1] *u. m* reads **ለስመ**: *q*[2] **ለክመ**: over an erasure. *t* **ሎቱ: ሰ**. β **ሎቱ: ለስመ**: [36] *g*. Other MSS. read **መናፍስት**: [37] *q,* β prefix **ወ** against *g m t u.*

ዘእንበለ:[1] *ይትፈጠር: ዓለም: ወእስከ: ለ[2]ዓለም::[3]
7. ወ*ከሠቶ:[4] *ለቅዱሳን: ወለጻድቃን:[5] ጥበቡ:[6] ለእግዚአ: መንፈሳት:[7]
እስመ: ዐቀበ: ክፍሎሙ: ለጻድቃን:
እስመ: ጸልእዎ: ወመነንዎ: ለዝ:[8] ዓለም: ዘዓመፃ:
ወዅሎ: ምግባሮ: ወፍናዊሁ: ጸልኡ: *በስሙ: ለ[9]እግዚአ: መንፈሳት:[10]
እስመ:[11] በስመ: ዚአሁ: ይድኅኑ:
ወበፈቃዱ:[12] ኮነ: ለ[13]ሕይወቶሙ::
8. በ[14]ከንቲ:[15] መዋዕል: ከኑ: ትሑታን: ገጽ: ሃገሥት: ምድር:
ወጽኑዓን: እለ: ይእኅዝዎ:[16] ለየብስ: በእንተ: ምግባረ:[17] እደዊሆሙ:
እስመ: በዕለተ: ጻዕቆሙ:[18] ወጻሕቦሙ: ኢያድኅኑ:[19] ርእሶሙ::[20]
9. ወ[21]ውስተ: እዴሆሙ:[22] ለ[23]ኅሩያኑ: ዚአየ:[24] እወዳየ*ሙ:[25]
ከመ: ማዕር: ውስተ: እሳት: ከመዝ:[26] ይውዕዩ: እምቅድመ: ገጽ: ቅዱሳን:[27]
ከመ:[28] ዐረር: ውስተ: ማይ: ይሠጠሙ:[29] እምቅድመ: ገጽ: ጻድቃን:[30]
ወኢይትረከብ: ሎሙ: እስር::[31]
10. ወ[2]በ*ዕለተ:[32] ጻሕቡ: ዚአሆሙ: ዕረፍት:[33] ትከውን: ዲበ:[34] ምድር:[35]

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[1] *g t u.* *m* reads **እንበለ:** *q*, *β* **እምቅድመ:** [2] *q* omits. [3] *q*, *a b c l x ϱ* add **በቅድሜሁ:** *d y* add **ቅድሜሁ:** against *α–q*, *e f h k n o.* [4] *m* reads **ትኅሥት:** *a* **ከሠቶሙ:** [5] *t u*, *l* read **ለጻድ″ ወለቅዱ″.** [6] *m t*, *β–y.* *g u* read **ወጥበቡ:** *q* **ወለጥበብ:** *y* omits. [7] *g.* Other MSS. read **መናፍስት:** [8] *α*, *β* except *q*, *e f h p o* (*v w*) *ϸ* which give **ለዝንቱ:** [9] *q* reads **በስመ:** [10] *g m.* Other MSS. read **መናፍስት:** [11] *g* omits. [12] *g.* *m t u*, *β–o y* read **ወፈቃዴ:** *q* **ወፈቃጸ:** *o* (*w*) *y ϸ* **ወፈቃዱ:** [13] *a* omits. [14] *α.* *β* reads **ወበ.** [15] *g q u.* **በከንቲ:** is clearly corrupt. *m t*, *β* read **በውእቱ:** **ከንቲ:** is corrupt for **ዝንቱ:** [16] *a b* read **ይእኅዝዎ:** [17] *q* reads **ግብረ:** [18] *a c f p* read **ጻሕቆሙ:** *c* adds **ዕቆሙ:** (sic). [19] *m* reads **ኢድኅኑ:** *t*, *f*, *ϱ* **ኢያድኅኑ:** *c* **ያድኅኑ:** [20] *g q t u.* *m* **በነፍሶሙ:** *β* **ነፍሶሙ:** [21] *q* reads **ወውእቱ:** *n* **ወበ:** [22] *g m t u.* *q*, *β* read **እደዊሆሙ:** [23] *d* reads **ዘ.** [24] *n* reads **ዘእግዚአብሔር:** [25] *g.* Other MSS. give the usual form **እወድየ*ሙ:** *q* prefixes **ወ.** [26] *q* prefixes **ወ.** This word together with the next four *m* omits and all other MSS. wrongly trans. after **ማይ:** [27] *g q t u.* *β* reads **ጻድቃን:** [28] *g m t*[1] *u.* *q*, *t*[2] *β* read **ወከመ:** [29] All MSS. prefix **ወ.** [30] *α.* *β* reads **ቅዱሳን:** [31] *g m t*, *β.* *q u* **እስረ:** [32] *d y* omit. [33] *g m q u.* *t*, *β* read **ዕረፍት:** *m* adds **ዚአሆሙ:** [34] *α.* *β* reads **በደቡ:** [35] *d* omits next three words.

ወበቅድሜሆሙ፡[1] ይወድቁ፡[2] ወኢይትነሥኡ፡[3]
ወአልቦ፡[4] ዘይትሜጠዎሙ፡ በእዴሁ፡[5] ወያነሥኦሙ፡
እስመ፡ ክሕዱዎ፡ ለእግዚአ፡ መንፈሳት፡[6] ወለመሢሑ፡[7]
ወ[8]ይትባረክ፡ ስሙ፡ ለእግዚአ፡ መንፈሳት፡[9]
XLIX. እስመ፡ ጥበብ፡[10] ክዕው፡[11] ከመ፡ ማይ፡
ወስብሐት፡ ኢተኃልቅ፡ ቅድሜሁ፡[12] ለዓለመ፡ ዓለም።
2. እስመ፡ ኃይል፡ ውእቱ፡[13] በዙሱ፡ ኀቡኣት፡[14] ጽድቅ፡
ወ[15]ዓመፃ፡ ከመ፡ ጽላሎት፡ የኃልፍ፡[16]
ወምስክዋመ፡[17] አልቦ፡
እስመ፡ ኀሩይ፡[18] ቆመ፡ በ[19]ቅድመ፡ እግዚአ፡ መንፈሳት፡[6]
ወስብሐቲሁ፡ ለዓለመ፡ ዓለም፡
ወ[20]ኃይሉ፡ ለትውልደ፡ ትውልድ።
3. ወቦቱ፡ የኃድር፡ መንፈስ፡ ጥበብ፡
ወመንፈስ፡[21] ዘያሌቡ፡[22]
ወመንፈስ፡[23] ትምህርት፡ ወኃይል፡
ወመንፈስ፡[23] እሊ፡ ኖሙ፡ በ[24]ጽድቅ።
4. ወ[20]ውእቱ፡ ይኴንን፡ ዘኅቡኣት፡[25]
ወነገረ፡ በክ፡[26] አልቦ፡[27] ዘይክል፡ ብሂለ፡ በቅድሜሁ፡
እስመ፡ ኀሩይ፡[28] ውእቱ፡[29] በቅድመ፡ እግዚአ፡ መንፈሳት፡[30] በክመ፡[31] ውእቱ፡ ፈቀደ።
L. ወበ*እማንቱ፡[32] መዋዕል፡ ሚጡት፡[33] ትክውን፡ *ለቅዱሳን፡ ወ[34]ለኀሩያን፡

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[1] *a–q*. *q*[1] reads ቅድሜሆሙ፡ *β* ወበቅድሜሁ፡ [2] *m* reads ይወድቅ፡ *q* omits. [3] *m* reads ″ነሥአ፡ [4] *g t u*, *β*. *m q* read ወአልቦሙ፡ [5] *a*. *β* reads በእደዊሁ፡ [6] *g m*. *q t u*, *β* read መናፍስት፡ [7] *g* omits this and four following words through hmt. [8] *t u* omit against *m q*, *β*. [9] *m*. Other MSS. read መናፍስት፡ [10] *b c x* read መንፈሰ፡ ጥበብ፡ [11] *q u*. *g* reads ክዕወ፡ (sic). *m t*, *β* ተክዕወ፡ [12] *q* alone has እምቅድሜሁ፡ [13] Some word, not ውእቱ፡ erased in *m*. [14] *a–m*, *β–dy*. *m* reads ፍንዋት፡ *dy* ኅቡአ፡ [15] *t*[1] reads ወለ. [16] *q* reads ይነልፍ፡ [17] *g q u*. *m t*, *β* ወምስክዋም፡ [18] *q*, *β* trans. after ቆመ፡ against *a–q*. [19] *u* omits. [20] *q* omits. [21] *g q t u*. *m*, *β* read ወመንፈሰ፡ *a* omits. [22] *g* ዘይቤሉ፡ [23] *g* reads ወመንፈስ፡ [24] *a* reads ዘ. [25] *g*[2] *q u*, *β*. *g* ዘኅቡአ and *m* ዘኅቡኦት፡ = τὰ κρυπτά, ዘ being here a translation of τά. *t*[1] ኅቡኦት፡ [26] *g* (*t*?) *u* read በክ፡ [27] *q* prefixes ወ. [28] *g* reads ኅሩም፡ [29] *e* omits. [30] *g m*. Other MSS. read መናፍስት፡ *m* adds ወስብሐቲሁ፡ ለዓለመ፡ ዓለም፡ [31] *n* reads ቆመ፡ ወ. [32] *q* reads ውእቱ፡ [33] *a–t*. *t*[1] ሚመጠነ፡ *t*[2] *β* ሚጡት፡ [34] *m* omits. *q* omits ወ.

ወ[1]ብርሃነ:[2] መዋዕል: ዲቤሆሙ: የኃድር:
ወስብሐት: ወክብር: ለቅዱሳን: ይትመየጥ:
[በ[3]ዕለት:[4] እንተ:[5] ጻሕብ። 2. ዘተዘግበ:[6] እኩየ:[7] ላዕለ: ኃጥኣን:]
ወይመውኡ: ጻድቃን:[8] በ*ስሙ: ለ[9]እግዚአ: መንፈሳት:[10]
ወ*ደርሲ:[11] ለካልኣን:[12] ከመ: ይትነስሑ:[13]
ወይሕድጉ: ምግባረ: እደዊሆሙ።
3. ወ*እ[14]ይከውን: ለሙ: ክብር:[15] በስመ:[16] እግዚአ: መንፈሳት:[17]
ወበስሙ: ይድኅኑ:
ወእግዚአ: መንፈሳት:[10] ይምሕሮሙ:
እስመ:[18] ብዙኅ: ምሕረቱ።[19]
4. ወ*ጻድቅ: ውእቱ:[20] ወ[21]በዙኄሁ:
ወበቅድመ: *ስብሐት: ዚአሁ:[22] ወ[23]ዓመፃ: ኢትቀውም:
በዙኄሁ:[24] ዘኢይትኔሳሕ:[25] ቅድሜሁ:[26] ይትሐጐል።[27]
5. ወእምይእዜ:[28] ኢይምሕሮሙ: ይቤ: እግዚአ: መንፈሳት።[10]
LI. ወበእማንቱ: መዋዕል: *ታገብእ: ምድርኒ: ማኅፀንታ:
ወሲኦልኒ: ታገብእ: ዘተመጠወት:[29]

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[1] *q u* omit. [2] *t* reads **ብሉየ:** [3] *α*. *β* reads **ወበ.** This latter makes this the opening of a new sentence. [4] *g t*, *β–e*. *m q u*, *e ฺa* **ዕለተ:** [5] *e* omits. [6] *g*. *m* **ዘገብአ:** *t*[1] **ዘገብረ:** *q* **ተዘግበ:** *u*, *t*[2] **ዝገቡ:** *β–fy* **ትዘገብ:** *fy* **ትዘግብ:** In these readings *g* and *u*, *t*[2] are equivalent to (*ἐν τῇ ἡμέρᾳ τῆς θλίψεως*) *τῇ τεθησαυρισμένῃ*. The readings of the other MSS. appear to be attempts at emendation. The passage is corrupt or interpolated. I have bracketed it as the latter. [7] *α–m q*. *q* **እኩይ:** *m* omits. *t*[2] reads **እከይ:** *β* **እኪት:** [8] *m* adds **በክብሩ: ወ.** [9] *d* reads **ስመ:** [10] *g m*. *q t u*, *β* read **መናፍስት:** [11] *q*, *n* read **ደረሲ:** (corrupt? for **ይረሲ:**?) *m* omits. [12] *t* appears to have prefixed **ወ.** [13] *m q u*. *g* reads **ይትነሥኡ:** *t*, *β* **ይነስሑ:** [14] *b c n o ฺa ฺb* omit. [15] *q* reads **ክብረ:** [16] *a*. *t*[2], *β* read **በቅድመ:** [17] *g m*. Other MSS. read **መናፍስት:** *c* omits next four words through hmt. [18] *m* adds **ውእቱ:** [19] *b c o x ฺb* read **ምሕረት:** [20] *n* reads **ጽድቅ:** [21] *a*, *n*. *β–n* omit. *q* omits suffix after **በዙኄ:** *n* omits **በ** before **ዙ″**. [22] *a*. *β* **ስብሐቲሁ:** [23] *q*, *n*[2] omit. [24] This may be a dittography from preceding line. [25] *g m q u* save that *q* prefixes **ወ.** *t*[1] reads **ዘኢትትኔሳሕ:** *t*[2] *β* **ዘኢይኔስሕ:** [26] *a–q*. *q*, *t*[2] *β* read **በቅድሜሁ:** [27] *m* prefixes **ወኢ:** [28] *q*, *t*[2] *β* read **″ይእዜሰ:** [29] So *g* save that for **ማኅፀንታ:** (*q*, *β*) it substitutes the gloss **እሰ: ተዘግዙ: ውስቴታ:** Cf. 4 Ezra vii. 32. *t*[1] *u* are defective: **ታገብእ: ሲኦል: ማሕፀንታ: ዘተመጠወት:** *t*[2] adds **ወምድርኒ:** in *t*[1] after **ወማኅፀንታ:** *β* has a conflate text based partly on the original behind *g* and on *t u*: **ታገብእ: ምድር: ማኅፀንታ: ወሲኦል: ታገብእ: (የገ″ *o*) ማኅፀንታ: ዘተመጠወት:** (**ዘመጠወት:** *d*).

ወሐንሎ:[1] ደገብኤ: ዘ[2]ይፈዲ።

2. ወየኃሪ:[3] ዳድቃኒ:[4] ወቅዱሳኒ:[4] እምኔሆሙ:

እስመ: ቀርበት: ዕለት:[5] ከመ: እሙንቱ: ይድኅኑ።[6]

3. ወኅሩይ:[7] በእማንቱ: መዋዕል: ደበ: መንበርየ:[8] ይነብር:

ወዙሎ:[9] ኅቡኣት: ጥበብ: ወ[10]እምሕሊና: አፉሁ: ይወፅእ:[11]

እስመ:[12] እግዚእ: መንፈሳት:[13] ወሀቦ:[14] ወሰብሖ።

4. በ[15]እማንቱ: መዋዕል: ይዘፍኑ: አድባር: ከመ: ሐሩገት:

ወአውግርኒ: ደንፈርዕፀ:[16] ከመ: መሓስዕ:[17] ጽጉባኒ: ሐሊብ:

ወይከውኑ:[18] ዙሎ:[19] መላእክት:[20] በ[21]ሰማይ: ገጸሙ: ይበርሀ:[22] በፍሥሓ።

5. እስመ: በእማንቱ: መዋዕል: ኅሩይ: ትንሥእ:

ወምድር: ትተፈሣሕ:[23]

ወጻድቃን: ደቤሃ:[24] የኃድሩ:

ወ[25]ኅሩያን: ደቤሃ:[26] የሐውሩ:[27] [ወደንሶስዉ:[28]]።

LII. ወእምድኅረ: እማንቱ: መዋዕል: በውእቱ: መካን:[29] በንበ:[30] ርእኩ: *ዙሎ: ራእያት:[31]

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q agrees with *β* save that for the second **ማኅፀንታ:** it reads **እማኅፀንታ:** *m* also agrees with *β* save that it omits the first **ማኅፀንታ:** and the second **ታገብእ:**

[1] *g u* put in acc., and all members of *α β*, except *g*, write **ሐንሎ:** not **ሐንሉ:** [2] t^2 reads **ለዘ.** [3] *g m t, f l n x ,a. q* **ወደነሪ:** *u, β–f l n x ,a* **ወየሐሪ:** [4] *q* puts in nom. [5] *q* reads **ዕለት:** [6] *g m q, a b e f o x ,b. t, l n ,a* **ይድኃኑ:** *u, c d k* **ይድኅኑ:** [7] *q* t^1 read **ወኅሩይየ:** [8] *α. t*^{2}*β* **መንበሩ:** [9] *α–q.* This reading points to **ደወፅእ:** below and not **ይወፅእ:** *q β* **ወዙሉ:** [10] *g u. q m t, β* omit. [11] Either emend **ይወ″** into **ደወፅእ:** and omit **እም** or better retain **ይወ″** reading **ዙሉ:** above, and trans. **እም** before **አፉሁ:**. [12] *n* omits. [13] *g m. q t u, β* read **መናፍስት:** [14] *m* adds **ሥልጣኑ:** [15] *α–q. q β* **ወበ.** [16] *g t u, β. m* **ደፈርዕፀ:** *q* **ከማሁ: አንፈርዓፀ:** which words it trans. after **ሐሊብ:** [17] *m t u, β. g q* **መሐስእ:** [18] *q* reads **ወይከውን:** [19] *α–m q. q* **ለዙሉ:** *m, β* **ዙሎሙ:** [20] *α–m. m, β* **መላእክት:** Here the old MSS. retain the original reading, where **መላእክት:** is the subject and not the predicate, and **ገጸሙ:** is an accusative of limitation; or **መ″** may be taken as a nominativus pendens resumed in **ገጸሙ:** [21] *m* omits. [22] *g.* Here **ይከውኑ: ይበርሀ:** are to be taken together. Other MSS. **ይበርህ:** [23] *m* **ትትነሣእ:** [24] *α–q, β–α. α* trans. after **የኃድሩ:** *q, o* read **ውስቴታ:** and trans. after **የኃ″.** [25] *α–m t u, β. m t u* omit. [26] *α–q t.* t^1 omits. *q,* t^2 *β* read **ውስቴታ:** [27] *n* reads **የሐውር:** *q* omits. [28] Bracketed as a dittography. It is supported by *g q* (save that *q* omits the **ወ**), t^2 *β*, but *m* t^1 *u* omit. [29] *m* reads **መንክር:** [30] *β* reads **ነበ:** [31] *d* trans.

ዘበሳቡኤ:[1] እስመ: ተመሠጥኩ: *በነኩርኳረ: ነፋስ:[2] ወወሰደኒ:[3] ዓረበ::[4] 2. በሀየ:[5]
ርእዩ:[6] አዕይንተየ: ዙሎ:[7] ሳቡኣት: ሰማይ: ዘይኩን:[8] ሀሎ:[9] ደብረ:[10] ኃጺን: ወደብረ: ጸሪቅ:
ወ[11]ደብረ: ብሩር: ወደብረ:[12] ወርቅ: ወደብረ: ነጠብጣብ:[13] ወደብረ: ዐረር:: 3. ወተስእልክዎ:
ለመልአክ: ዘ*ምስሌየ: የሐውር:[14] እንዘ: እብል: ምንት: ውእቱ: *እሙንቱ: እሉ:[15] እለ:[16]
በ[17]ሳቡኤ: ርኢኩ:[18] 4. ወይቤለኒ: እሉ: ዙሎሙ: ዘርኢክ:[19] ለ[20]ስልጣነ: መሲሑ: እሙንቱ:[11]
ይከውኑ: ከመ: የአዝዝ: ወ*ይትኃየል:[21] ዲበ: ምድር:: 5. ወእውሥኡ:[22] እንዘ:[23] ይብለኒ:[24]
ውእቱ: መልአክ:[25] ሰላም: ጽናሕ: ንስቲተ:[26] ወይትከሠት: ለክ:[10] ዙሉ:[27] ዘሳቡኤ: ዘከለለ:[28]
እግዚአ: መንፈሳት::[29] 6. ወ[30]እሉንቱ:[31] አይቦር: ዘ*ርእይ: አዕይንቲክ:[32]
ደብረ: ኃጺን: ወደብረ: ጸሪቅ: *ወደብረ: ብሩር:[33]
*ወደብረ: ወርቅ:[34] ወደብረ: ነጠብጣብ: *ወደብረ: ዐረር:[10]
እሉ: ዙሎሙ: ቅድሜሁ: ለሳኑይ: ይከውኑ:[35] ከመ: መዓረ: ግራ:[36] በቅድመ:[37] እሳት:
ወከመ: ማይ: ዘይወርድ: እምላዕሉ: ዲበ: እማንቱ: አይቦር:
ወይከውኑ: ድኩማነ:[38] በቅድመ:[39] እገሪሁ::
7. ወይከውን:[40] በእማንቱ: መዋዕል: ኢይድኅኑ:
አበ[41]ወርቅ: ወአበ[42]ብሩር:
ወኢይክሉ:[43] ጕዩየ::[44]
8. ወኢይከውን: ኃጺን:[45] ለፀብእ:[46]

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[1] *a–q. q, t²β* ዘሳቡኤ: [2] *q* reads በመንኩራዙር: ነፋሳት: *n* በነኩርኳረ: እሳት: ወነፋስ: [3] *q, n. g t u, β–n* read ወወሰዱኒ: *m* ወሰዱኒ: [4] *u. g m q t* read ዐረብ: which, being ungrammatical, *t²β* retained, but set right by prefixing ውስተ: [5] *a–q, b. q, β–b* ወበሀየ: [6] *g m. q t u, β* ርእይ: [7] *β* trans. after ሰማይ: [8] *g.* Other MSS. ዘይከውን: [9] *q t² β* add በ (*q om.*) ዲበ: ምድር: against *a–q.* [10] *q* omits. [11] *n* omits. [12] *m* omits. [13] *g* reads ነጠብጠበ: [14] *a–q. q, β* trans. *y* adds ወምንተ: [15] *a–u, a e h k l o y, a, b.* *u, f* read እሙንቱ: *n* እሉ: *b c d x* እሉ: እሙንቱ: [16] *y* omits. [17] *u* reads ዘበ. [18] *d* omits next three words. [19] *q* reads እለ: ርኢክ: *y* ዘርኢኩ: [20] *q u* read በ. [21] *u* reads ወየኀይል: *n* ይትኀየል: [22] *a. t² β* add ኢ. [23] *q* reads ወ. [24] *a–q. q* ይቤለኒ: *β* ይብል: [25] *q* reads መልአክ: *n* መልአኩ: ዘ. [26] *β* adds ወትሬኢ: [27] *m t, β–b. g q u, b* read ዙሎ: [28] *a–m. m, t² β* ዘተከለ: [29] *g* save that I have corrected the final letter ተ with ት. Other MSS. መናፍስት: [30] *d y* omit. [31] *a–t. t, β* እሎንቱ: [32] *a* save that *m* reads ርእዩ: አዕ″ *β* reads ርኢክ: [33] *q* trans. after ወርቅ: [34] *n* trans. before ወደ″ ጸሪቅ: [35] *q* adds በቅድሜሁ: [36] *g* wrongly reads ግሩ: [37] *a–q. q* ዘቅድመ: *t²* በቅድመ: ገጸ: *β* ዘቅድመ: ገጸ: [38] *u* reads ድኩማን: [39] *a–t, a b c d k l x, a. t, e f h n o (v w), b* read በታሕተ: [40] *q* reads ወይከውኑ: [41] *q* reads ወኢበ. *b* ኢ.. *o* በ. [42] *b* reads ወኢ. *o* ወበ. [43] *t u, β* add ድኂነ: ወ. [44] *g t. m q, β* read ጕይየ: *u* ኢጕዩየ: [45] *m* reads ሐጺነ: *o* ሐፂር: *n* trans. before ኢይከውን: [46] *d* omits.

ወኢልብስ:[1] ለድርዐ:[2] እንግድዓ:
ኢይበቍዕ:[3] ብርት:[4] .
ወናእክ:[5] [ኢይበቍዕ: ወ][6]ኢይትኄለቍ:[7]
ወኢ[8]ዐረር: ኢይትፈቀድ::
9. እሱ: ዙሎሙ: [ይትክሐዱ: ወ][9]ይትሐጕሉ: ሀለዉ: እምገጸ: ምድር:
ሶበ: ደስትርኢ: ሕሩይ: በቅድመ: ገጹ: ለእግዚእ: መናፈስት::[10]
LIII. በሀየ:[11] ርእደ: እዕይንትየ:[12] ቈላ:[13] *ርኅው: ወዕሙቅ:[14] አፈዊሁ:[15] ወዙሎሙ: እለ:
የኃድሩ: ዲበ: የብስ: ወ[16]ባሕር: ወደሰደት: አምኃ: ወ[17]አስትጎ:[18] ወጋዳ: ደመጽኡ: ሎቱ:
ወዝኩሰ:[19] ዕሙቅ:[20] ቈላ: ኢይመልእ:: . . . . . .
2. ወጊጋየ:[21] እደዊሆሙ: ይገብሩ::
ወዙሎ:[22] ዘይዳምዉ: ለ*ጊጋይ:[23] ኃጥኣን: ይበልዑ:[24]
ወ[25]አምገጹ: ለእግዚእ: መንፈሳት:[26] ይትሐጕሉ: [ኃጥኣን:]
ወአምገጸ:[27] ምድረ:[28] ዚአሁ: ይትቀወሙ:[29]
ወ[ኢ][30]የኀልቅ: ለዓለመ: ዓለም::
3. እስመ: ርኢክዎሙ:[31] ለ*ዙሎሙ:[32] መላእክተ: መቅሠፍት: እንዘ: *የኃድሩ:[33] ወደስተዴ

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[1] *g t, e f h n ,a ,b.* *m u, a b c k l o x* ወኢልብስ: *q* ወኢይለብስ: *d* ልብሳ: Here *a–u* add the dittographic phrase ለፀብእ: ወኢልብስ: [2] *u* reads ድርዕ: ለ. *o ,b* ድርዓ: [3] *q* prefixes ወ. *o* omits next three words through hmt. [4] *q* reads ብርተ: *c* በትር: [5] *α.* *β–a k* read ወኢናዕክ: *a k* ወኢናክዕ: [6] As this clause destroys the parallelism I have bracketed it as an intrusion. [7] *g, β–n x.* *x* reads ኢይትዋለጥ: *m t u, n* read ኢይትኄለቍ: *q* omits with the ወ preceding. [8] *a–q.* *q* omits. *β* reads ወ. [9] Bracketed as an alternative rendering of יִכָּחֲדוּ which was rendered, as I conceive, by *ἀπαρνηθήσονται* and by *ἀφανισθήσονται* in the margin, or *vice versa*; both renderings being subsequently taken into the text. *t*[1] reads ኢይትክሐዱ: *u* omits. [10] *m* reads መንፈሳት: [11] *a–q.* *q, β* read ወበሀየ: [12] *c* reads እዕይንቲየ: [13] *u* reads ዙሳ: [14] *g.* *m q* read ዕሙቅ: ወርኅው: *t u, β–n* ዕሙቅ: ወርኅው: *n* ዕሙቅ: ዘርኅው: [15] Emended from አፈዊሆሙ: of *g m u.* *q t* read አፉሆሙ: *β* አፉሁ: [16] *m* reads ወበ. [17] *q u* omit. [18] *u* omits. [19] *a–q, a e k n.* *q* ወዝንቱ: *b c d l p x ,a* ወዝክቱሰ: *f h o ,b* ወዝኩ: [20] *m* reads ዕሙቅ: *b c d l x ,a* trans. after ቈላ: [21] *a* reads ለጊጋየ: [22] *a–m q, β.* *m* ዙሉ: *q* ዙሎሙ: [23] *m t, β–a.* *g* omits. *q u, a* ጊጋየ: [24] ኃጥኣን: if genuine is the subject of this verb and of the preceding, but since it is quite needless in the next line I have bracketed it. [25] *q t*[1] omit against *g m u, t*[2] *β.* [26] *g m.* *q t u, β* መናፍስት: [27] *g u.* *q m t, β* ወእምገጻ: ለ. [28] *t, β.* *g m q* read ምድር: *u* omits. [29] *u, t*[2] *β–d.* *g* ይትቃወሙ: (sic). *q* ይትቃወሙ: *m, d* ይቀውሙ: *t* ይትገኃሡ: [30] Bracketed as an interpolation. *t*[1] omits, but *t*[2] and all other MSS. insert. [31] *d* reads ርኢክሙ: [32] *α, n.* *β–n* omit. [33] *m q t, a e h k.* *g u* የሐድር: *b c d f l n o p x y ,a ,b* የሐውሩ:

ልዉ፡[1] ዙሎ፡ መባልዕተ፡[2] ሰይጣን።።[3] 4. ወተስእልክዎ፡ ለመልአክ፡[4] ሰላም፡ ዘየሐውር፡ ምስሌየ፡ እሎንተ፡[5] መባልዕተ፡[6] ለመኑ፡ ያስተዴልውዎሙ።።[7] 5. ወይቤለኒ፡[8] እሎንተ፡[9] ለነገሥት፡ ወለኃያላን፡[10] ዝንቱ፡[11] ምድር፡ ከመ፡ ዮቱ፡ ይትሐጐሱ።። 6. ወእምድኅረ*ዝ፡[12] ያስተርኢ፡[13] *ዳድቅ፡ ወኅሩይ፡ ቤተ፡[14] ምሥትጉበት፡[15] ዚአሁ፡[16] እምይእዜ፡[17] ኢይትከልኡ፡ በስሙ፡ ለእግዚአ፡ መንፈሳት።።[18]

7. ወ*ኢ[19]እሉ፡ አድባር፡[20] ይከውኑ፡[21] በቅድመ፡[22] ጽድቁ፡[23] ከመ፡ ምድር፡
ወአውግር፡ ይከውኑ፡[24] ከመ፡[25] ነቅዓ፡ ማይ፡
ወ*የዓርፉ፡[26] ዳድቃን፡ እምጻማ፡ ኃጥኣን።።[27]

LIV. ወነጸርኩ፡[28] ወተመየጥኩ፡[29] ካልኣ፡ ገጸ፡ ምድር፡ ወርኢኩ፡ በ[30]ሀየ፡ ቈላ፡ ዕሙቅ፡ እንዘ፡ ትነድድ፡ እሳት።።[31] 2. ወ*አምጽእዎሙ፡[32] ለነገሥት፡ ወለ[33]ኃያላን፡ ወይወድ ይቃመ፡[34] ውስተ፡ ዝኩ፡[35] ዕሙቅ፡ ቈላ።። 3. ወበህየ፡ ርእየ፡ አዕይንተየ፡[36] ዘ*መባልዕቲሆሙ፡[37] እንዘ፡ ይገብርዎሙ፡ መአስርተ፡[38] ሐጺን፡ ዘአልቦ፡ መድለውተ።።[39] 4. ወ[40]ተስእልክዎ፡ ለመልአክ፡ ሰላም፡ ዘ[41]የሐውር፡ ምስሌየ፡ እንዘ፡[42] እብል፡ እሉ፡[43] እስረት፡[44]

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[1] *t u, a b c k l n x, a. g q* ወደስተዴሱ፡ *m, e f h o, b* ወደስተዳልዉ፡ (so also *d* but omits ወ). [2] *g q. m* reads መባዓት፡ (sic). *t*[1] *u* መባዕልት፡ *t*[2]*β* መባዕላት፡ [3] *t*[2] *β* prefix ለ. [4] *g* reads ለመልአክ፡ [5] *g* reads እሉንቱ፡ *n* ወእቤሎ፡ ለእሉ፡ [6] *g m q. t u* read መባዕልት፡ *β* መባዕላት፡(″ት፡ *n*). *n* adds ዘየሐውሩ፡ [7] *g m. t u, β–d o, b* ያስተዳልውዎሙ፡ *q* ያስተዳልወዎ፡ (sic). *d o, b* ያስተዳልዎሙ፡ [8] *x* omits. *α–q u* add እንዘ፡ ይብል፡ against *q u, β. a e f h k, b* add ያስተዳልውዎሙ፡ *n* adds ያስተዴልዉ፡ and *o* ″ልዎሙ፡ [9] *q u, n x* omit. *b c d l, a* add ያስተዳልውዎሙ፡ [10] *α. β* ወለኃያላን፡ [11] *α–g. g* omits. *β* reads ዘዝንቱ፡ [12] *α–q t, n. q t, β–n* ዝንቱ፡ [13] *g* reads እስተርኢ፡ [14] *q* reads ጽድቁ፡ ወኅሩየ፡ [15] *g u. m* መስተጉባኤ፡ *q* ምስተጉባኤ፡ *t, β–k* ምስተግቡኦ፡ *k* ምስተግቡኦ፡ [16] *q* reads ዚአሆሙ፡ [17] *g* omits. [18] *m* (*g* መንፈሳት፡ sic). *q t u, β* መናፍስት፡ [19] *b c x* omit. [20] *q* አድባረ፡ [21] *q t, β. g m u* read ይከውን፡ [22] *α–m q, β–n x. m* በከመ፡ *q* ቅድመ፡ *n x* በቅድሜሁ፡ [23] *α–q. q, t*[2]*β–n* read ገጹ፡ *n* omits. [24] *b* omits. *e* trans. after ማይ፡ [25] *q* omits. [26] *α–q u, f h k l n o x, a, b. u, a b c d e* ደዐርፉ፡ *q* ያነልፉ፡ [27] *q* ኀጢኣት፡ [28] *m* adds ወርኢኩ፡ [29] *q* trans. before ወነጸርኩ፡ [30] *β–f h k l n o y* omit. [31] *g* reads እሳተ፡ *y* omits. [32] *c* reads አውጹ″. [33] *q* reads ወ. [34] *α–m q. q, a* omit. *m, β–a* read ወወደይቃመ፡ [35] *α–q, β–b c d n x y. n* reads ዝ. *q, b c d x y* omit. [36] *q* reads አዕይንቲየ፡ [37] *m q. t, β* read መባዕላቲሆሙ፡ *u* ምብዐላቲሆሙ፡ *g* መልዕልቲሆሙ፡ *x* adds ለእሉ፡ [38] *g. m t* ማዕሰርት፡ *q* ማእስረ፡ *u* ማእስርት፡ *β–c l n, a* መዓሥርት፡ *c n, a* መዓስርት፡ *l* መእሰርት፡ [39] *g. m t, β* read መድሎት፡ *q* መድሎተ፡ *u* መዳልዋት፡ [40] *q u, t*[2] *β. g m t*[1] omit. [41] *d* omits. [42] *o, b* omit. [43] *u* omits. [44] *g.* This is a rare word which generally = δέσις or δέσμη, whereas we require here δεσμός. There is no objection to taking the word in this concrete sense. The rareness of this word led to scribal changes in all the best MSS. save *q*, which has እስረቱ፡ Thus *u* has እሱራት፡ *m* ማዕሰርት፡ *t* ማእሰራት፡ *a e f h k* መዓሥራት፡ *b c o* ማእሥራት፡ *d* ማእሥራት፡ *l* ማእሥራት፡ *n* ማዓስራት፡ *x, b* ማዕሰራት፡ See note 1, p. 98.

[መባልዕት፡][1] ለመኑ፡[2] ይዴለዉ።።[3] 5. ወይቤለኔ፡ እሱ፡ ይዴለዉ፡[4] ለትዕይንት፡ አዘዘኤል፡[5] ከመ፡[6] ይትመጠውዎሙ፡ ወይደይዎሙ፡[7] መትሕተ፡[8] ዙሉ፡[9] ዴይን፡ ወአእባን፡[10] ጠዋያኒ፡[11] ይክድኑ፡[12] መላተሐሆሙ፡[13] በከመ፡ አዘዘ፡[14] እግዚአ፡ መንፈሳት።።[15] 6. ወ[16]ሚካኤል፡ ወገብርኤል፡[17] ወ[18]ሩፋኤል፡ ወፋኑኤል፡ ውእቶሙ፡ ደፀንዕዎሙ፡ በይእቲ፡ ዕለት፡ ዐባይ፡ ወ[19]ውስት፡ እተን፡[20] ዘይነድድ፡ ይወድይዎሙ፡[21] ውእት፡ ዕለት፡ ካመ፡ ይትበቀል፡ እምኔሆሙ፡[22] *እግዚአ፡ መንፈሳት፡[23] በ[24]ዓመላሆሙ፡ በእንተ፡ ዘኮኑ፡ ላእኩ፡[25] ለሰይጣን፡ ወአስጎትዎሙ፡[26] ለአለ፡ የኔድሩ፡ ዴበ፡[27] የብስ።። [7. ወበውእቱ፡ መዋዕል፡ ይወፅእ፡[28] መቅሠፍቱ፡[29] ለእግዚአ፡ *መንፈሳት፡[30] ወታርሑ፡[31] ዙሎ፡[32] መዛግብት፡ *ማያት፡ ዘመልዕልተ፡[33] ሰማያት፡[24] [ወዴበ፡ አንቅዕት፡ እለ፡ መትሕተ፡ ሰማያት፡][34] ወ*እለ፡ አንቅዕት፡[35] መትሕተ፡ ምድር።። 8. ወይዴመሩ፡

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[1] I have bracketed this word as an explanatory marginal gloss adopted into the text. *n* omits. *g* adds after **አስረት፡** (Cf. *d* **ማእሥራት፡ ማዕበላት፡**). All other MSS., however, attempt in one way or other to give it a regular syntactical connexion with the text. Thus *u* makes it the subject of the verb and changes **አስረት፡** the original subject of the verb into a participle qualifying it (see p. 97, note 44). *q t* insert a copula between the two nouns. *m*, *β–d* make the added word a genitive dependent on the original word. For **መባልዕት፡** *m* reads **መባዓልት፡** *q* **ወመባልዕት፡** *t* **ወመባዕላት፡** *u* **መብዕለት፡** *β–d* **መባዕላት፡** *d* **ማዕበላት፡** [2] *q* reads **ዘመኑ፡** [3] *e* reads **ያስትዳልዉ፡** [4] *g u*, *β–n*. *m q t*, *n* read **ይዴለው፡** [5] *g*. *q m u*, $t^2\beta$ **አዛዝኤል፡** t^1 **አዛዜአል፡** [6] *c* omits. [7] *d* reads **ወወደይዎሙ፡** [8] *m* **መትሕተ፡** [9] *f* reads **ዘለ** (sic). [10] *q* reads **አእባን፡** [11] *g*. *α–g*, *β* **ጠዋያት፡** [12] *g q*. *m t u*, *β* **ይክድኑ፡** [13] *α–*t^1, $t^2\beta–a,a$. t^1 reads **ዴቤሆሙ፡** *a* **መላእክቲሆሙ፡** *,a* **መልዕልቲ″**. [14] *c* reads **አዘዘ፡** [15] *g m*. *q t u*, *β* read **መናፍስት፡** [16] $t^2\beta–f$ omit. [17] *m t u* trans. after **ወሩፋኤል፡** against *g q*, *β*. t^2 omits **ወ** before **ገብርኤል፡** [18] $t^2\beta$ omit. [19] *α–q*, *f h k l n o x y ,a ,b*. *q* omits. *a b c d e* read **በ**. [20] *α–q*. *q*, *y* read **እሳት፡** t^2 **እቶን፡ እሳት፡** (sic). *β–y* **እቶ፡ እሳት፡** [21] *t u*, *β*. *g m q* omit. [22] *g* omits. [23] *g m*. *q t u*, *β–n* read **እግዚአ፡ መናፍስት፡** *q* trans. before **ከመ፡** *n* omits. [24] *q* omits. [25] *α–m*, *c d e f h k l o y ,a*. *m*, *a b n x* read **ላዕካ፡** *,b* **ላእኩ፡** [26] *g* reads **ወአስታትዎሙ፡** [27] *m q* read **ውስት፡** [28] *q*, *by ,a* read **ይመጽእ፡** [29] *q* reads **መቅሰፍት፡ መዐቱ፡** [30] *g m*. Other MSS. **መናፍስት፡** [31] *g t u*. *m* reads **ወተርኅወት፡** *q* **ወይትረኅው፡** $t^2\beta–h$ **ወይትረኅዉ፡** [32] *α–m*. *m*, *b c d l* read **ዙሉ፡** t^2 *a e f h k n o* **ዙሎሙ፡** [33] *d* omits. *g* reads **መያት፡ ዘመዕልት፡** by a slip. [34] *,b* omits. A marginal gloss subsequently incorporated in the text. There were according to early Semitic views only the waters above the heavens and the waters below the earth: such also was the view of our writer as appears from the next verse. The text in brackets follows *g m*, $t^2\beta$ save that for **አንቅዕት፡** in *g* I have read **አንቅዕት፡** with *m*. *q* supports text save that it reads **ሰማይ፡** and t^1 save that it reads **ማያት፡** for **ሰማያት፡** After **እለ፡** *u* adds **መልዕልተ፡ ሰማያት፡ ወ**. [35] *g m* save that *g* reads **አንቅዕት፡** instead of **አንቅዕት፡** *q u* read **አንቅዕት፡ እለ፡**. *t* reads only **እለ፡** and *β* **ዘ**.

ዙሎ:[1] ማያት: [H][2]ምስለ:[3] ማያት:[4] ዘመልዕልተ: ሰማያት:[5] ተባዕታይ: ውእቱ: ወማይ: ዘመትሕተ: ምድር: አንስታይት:[6] ይእቲ። 9. ወይደመስሱ:[7] ዙሎ:[8] እለ: የኀድሩ: *ደበ: የብስ: ወእለ: የኀድሩ:[9] መትሕተ: አጽናፈ: ሰማይ።[10] 10. ወ[11]*በእንተ: ዘ[12]አመርዋ: ለዓመዋሆሙ: እንተ: ገብሩ: ደበ:[13] ምድር: ወበይእቲ:[14] ይትነጉሱ።[15]

LV. ወእምድኅረዝ:[16] ነሥሐ: ርእሰ: መዋዕል: ወይቤ: በከ:[17] አሕጕልክዎሙ: ለዙሎሙ: ለ[18]እለ: ይኑብሩ:[19] ውስተ:[20] የብስ። 2. ወመሐለ: በስሙ:[21] ፀቢይ: ከመ: እምይእዜ: ኢይገብር: ከመዝ:[22] ለ[23]ዙሎሙ: እለ: ይኑብሩ:[24] ደበ:[25] የብስ: ወትእምርት: እወይ: በሰማያት:[26] ወይከውን: ማእከሌየ: ወ*ማእከሌሆሙ:[27] ሃይማኖት: እስከ:[28] ለዓለም: መጠነ: መዋዕለ: ሰማይ:[29] ደበ:[30] ምድር: ወ*ዝ: በትእዘዝየ:[31] ውእቱ።[32]] ..... 3. ሶበ: ፈቀድኩ: ከመ:[33] አጽንዖሙ: በእይ: መላእክት: በዕለት: ምንዳቤ: ወሕማም: ቅድመዝ:[34] *መቅሠፍትየ: ወመዐትየ:[35] *አኃድር: ዲቤሆሙ:[36] ይቤ: እግዚአብሔር:[37] እግዚአ: መንፈሳት።[38] 4. ነገሥት: ኃያላን: እለ: ተኃድሩ:[39]

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[1] *g m t u.* *q* reads ዙሎ: *β* ዙሎሙ: [2] *b x* omit. *t*[1]*u, n* also omit together with ምስለ: ማያት: through hmt. *t*[2] restores these words and adds ማይሰ: All other MSS. read **H** but the context requires its exclusion. [3] *q* reads መልዕልተ: [4] *a* reads ሰማያት: [5] *x* reads ሰማይ: *q* adds ማይ: *β–n* add the dittography ማይሰ: (ወማይሰ: *e*) ዘመልዕልተ: ሰማይ: (ሰማያት: *e*). [6] *g. m, n* አንስትያዊት: *q* አንስቲያይት: *t* አንስቲያዊት: *u* አንስታዪት: *β–e n* አንስታይ: *e* አንስታዊት: [7] *g t, a e. m q u, β–a e* read ወይደመስሱ: The next word ዙሎ: shows that *g t* are right. [8] *a–q, β.* *q* ዙሎሙ: *β–β* ዙሎ: [9] *g* omits through hmt. For ደበ: *q* reads ውስተ: So also *t* over erasure. [10] *q* reads ምድር: [11] *q* omits. [12] *t u, e (w).* *g m q, t*[2]*β–e* read በእንተዝ: Here I take በእንተ: ዘአመርዋ: . . . ወበይእቲ: = διότι ἔγνωσαν . . . καὶ ἐν τούτοις (or τούτῳ) = כי ידעו . . . ובאלה. Here the Greek translator should have rendered כי by ἐπεί and not by διότι. [13] *a–q u.* *q u, β* read በደበ: [14] *m t u.* *g* ወይእቲ: *q, t*[2]*β* ወበእንተዝ: [15] *m* reads ተሐጕሱ: [16] *q* reads ወበእንተዝ: [17] *g, y* read በከመ: [18] *g m, x.* Other MSS. omit. *x* omits preceding word. [19] *q, e h n o (v) x* read የኀድሩ: [20] *a–q, a f k l p (w) y.* *q, b c d e h n o x β* read ደበ: [21] *y* omits. [22] *q, t*[2]*β–x.* *g m t*[1]*u, x* omit. [23] *n* reads ላዕለ: *o β* ደበ: [24] *n* reads የኀድሩ: [25] *b c x* read ወስተ: *o β* በ. [26] *e h o p (v w) β* read በሰማይ: [27] *a–m, e. m, β–e* ማእከለሙ: [28] *g* prefixes ወ. [29] *a* adds ወምድር: [30] *d* reads በደበ: [31] *g t.* *m* ትእዛዝየ: ዝ. *q* ዝ: ትእዛዝ: በፈቃደየ: *u, t*[2]*β* እምዝ: በትእዛዝየ (*e* omits የ). [32] *t*[2] omits. [33] *u* omits. [34] = ἔμπροσθεν τούτου a misrendering of מִפָּנַי זֹאת. [35] *a. β* reads መዐ″ ወመቅ″. [36] *a–q u* save that *t* reads ላዕሌሆሙ: for ዲቤሆሙ: *q* reads የኀድር: ዲቤሆሙ: *t*[2]*β–d* የኃድር: ላዕሌሆሙ: *u, d* omit. Here *g m t, a f h k* add መቅሠፍትየ: ወመዐትየ: and *b c e l n o, a* መዐ″ ወመቅ″ against *q u, d,* owing (?) to mistranslation of מפני זאת. See note 34. For አኃ″ in text normal form is አኀ″. [37] *q t u, β–b c x β.* *g m, b c x β* omit. [38] *g m.* Other MSS. መናፍስት: [39] *m t, β–y.* *g q u, y* read የኀድሩ: *q, β–n o* add ውስተ: *n o (v) β* add ደበ: and change የብሰ: into የብስ:

የብሰ: ትርአይዎ: ሀለወክሙ:[1] ለ[2]ኅሩየ: ዚአየ: ከመ: ይኑር:[3] ውስተ:[4] መንበረ: ስብሐት:[5]
ወይኬንዮ:[6] ለአዘዘኤል:[7] ወለዙሎሙ: ማሕበረ: ዚአሁ: *ወለትዕይንተ: ዚአሁ:[8] ዙሎ:[9]
በስሙ: ለእግዚአ: መንፈሳት::[10] LVI. ወርኢኩ: በሃየ: ትዕይንታተ:[11] መላእክት:[12]
መቅሠፍት:[13] እንዘ: የሐውሩ: ወ[14]ይእሕዙ:[15] *መቅሠፍት: ወ[16]መሣገረ:[17] ሐጺን: ወብርት::
2. ወተስእልክዎ: ለመልአከ: ሰላም: ዘ[18]የሐውር: ምስሌየ: *እንዘ: እብል:[19] ለመኑ:
የሐውሩ:[20] *እሉ: እለ:[21] ይእኅዙ:[22] መቅሠፍት::[23] 3. ወይቤለኒ:[24] ለሕሩያነ: ዚአሆሙ;
ወለፍቁራኒሆሙ:[25] ከመ: ይትወደዩ: ውስተ: ንቅዐት:[26] ማዕምቅ:[27] ዘቈላ::[28]
4. ወ[29]አሜሃ: ይመልእ: ውእቱ: ቈላ: እምነ: ሕሩያን: ወ*ፍቁራነ: ዚአሆሙ:[30]
ወይትዌዳእ:[31] ዕለተ:[32] ሕይወቶሙ:
ወዕለተ: ስሕተቶሙ:[33] እምይእዜ: ኢትት[ኤ]ለቊ::[34]
5. ወበእማንቱ:[35] መዋዕል: ይገብኡ:[36] መላእክት:
ወይወድዩ:[37] አርእስቲሆሙ: *ለምሥራቅ: ለነበ:[38] ሰብአ:[39] ጳርቴ:[40] ወሙዲ:[41]
የሐውስዎሙ:[42] ለነገሥት: ወ*ይበውእ: ላዕሌሆሙ:[43] መንፈሰ: ሀውክ:
ወ*የሀውክዎሙ:[44] እምንባሪሆሙ:[45]

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[1] *β–c* trans. before **ትርአይዎ**; against *a, e*. *c* reads **ሀለውክሙ**; [2] *d* reads **ዘ**. [3] *m* prefixes **ኢ**. [4] *a–q u*. *q u, x* read **ደቡ**: *t*[2], *a d e f h*[2] *k l n ,a* **በ**. *b y* omit. *c h*[1] *o* (*v*) *,b* read **በየማነ**; [5] *a–q*. *q* reads **ስብሐቲየ**; *t*[2]*β* **ስብሐትየ**; [6] *q* reads **"ኬንዮሙ**; [7] *g t u*. *m q*, *β* read **ለአዘዘኤል**; [8] *g* omits through hmt. [9] *a–q*. *q*, *β* read **ዙሎሙ**; [10] *g, m*. Other MSS. **መናፍስት**; [11] *a–m q*. *m q*, *β* **ትዕይንት**; [12] *g t*. *q*, *t*[2]*β* read **መላእክት**: **ዘ**. *m* **መላዕክታት**: which it trans. before **ትዕይንት**: *u* **መላእክታት**; [13] *q*, *t*[2]*β* prefix **ዘ**. [14] *a–q t*, *t*[2]*β*. *q t* omit. [15] *g q*. *m t*[1] *u* omit. *t*[2]*β* read **እኁዝን**; [16] *g* but in the ungrammatical form **መቅሠፍት**: **ወ**. *m u* read **ወ**. All other MSS. omit. [17] *q* reads **መስገርታት**: *n* **መሥገርት**; [18] *g* reads **እንዘ**: [19] *g* reads **ወእቤሎ**: [20] *y* reads **የሐድሩ**: [21] *g*, *t*[2]. *m q t*[1] *u* read **እሉ**: *β–n* **እለ**: *n* **እንዘ**: [22] *g m*, *β*. *q* prefixes **ወ**. *t* reads **ይእኃዝ**: *u* **የአኅዙ**: [23] *g* only. [24] *t*[2]*β* add **ይእ**. [25] *a, n*. *β–n* read **ወለፍቁራነ**: **ዚአሆሙ**; [26] *m* (*w*) read **ንቃዓት**: *q* omits. [27] *m t u*. *g* **መዓምቀ**: *q* **መዐምቅት**: *b c d e f n o x ,a ,b* **ማዕምቅት**: *a h k* **መዓምቀት**; [28] *d* omits next four words through hmt. [29] *q* omits. [30] *q* reads **ፍቁራኒሆሙ**: *c* omits **ዚአሆሙ**; [31] *q* reads **ወይትወዳእ**; [32] *q* omits next two words through hmt. [33] *m* reads **ስብሐቶሙ**: *u* **ሳሕቶሙ**; [34] *g*. *m t u* read **ኢትት"ኤለቊ**: *q* **ኢይት"ኤለቊ**: *β* **ኢይት"ኤለቊ**; [35] *q* reads **ወበውእቱ**; [36] *g* (*m* originally ?) *q*. *m* (over an erasure) *t u*, *β* read **ይትጋብኡ**; [37] *g* reads **ወይወድቁ**; [38] *q* reads **ለምስቅ**: **በነበ**: [39] *g m* read **ሰብእ**; [40] *q* reads **ጳርቴ**: [41] *a–q*. *q* reads **ሙዲ**; *t*[2]*β* **ወሚድ**; [42] So all MSS. See Dillmann's *Grammar*, § 48. [43] *q* reads **ይበውኡ**: **በላዕሌሆሙ**; [44] *q*, *v* read **ይሀውክዎሙ**; *d y* **የሐውኮሙ**; *n* **የሐስውዎሙ**; *,a* **የሐውስዎሙ**; [45] *a–q*. *q*, *β* read **እመናብርቲሆሙ**; *t*[2] **እምናብርቲሆሙ**; (sic).

ወይወፅኡ፡[1] ክመ፡ አናብስት፡ እምስካባቲሆሙ፡
ወክመ፡ አዝእብት፡ ርኁባን፡ ማእከለ፡ መርዔት፡ ዚአሆሙ።
6. ወ*የዓርግዋ፡[2] ወ*ይክይድዋ፡[3] ለምድረ፡[4] ኅሩያኑ፡[5] ዚአሁ፡[6]
ወትከውን፡ ምድረ፡[7] ኅሩያኑ፡ ዚአሁ፡[8] በ*ቅድሜሆሙ፡[9] ምክያድ፡ ወ[10]አሰረ፡
7. ወ[11]ሀገረ፡[12] ጻድቃኒ፡ ዚአየ፡ ይከውን፡ ማዕቀፈ፡[13] ለ[14]አፍራሲሆሙ፡[15]
ወደነሥኡ፡ በበ፡[16] በይናቲሆሙ፡ ቀትለ፡[17]
ወትጸንዕ፡ የማኖሙ፡[18] ደቤሆሙ፡
ወኢየአምሮ፡[19] ብእሲ፡[20] ለእኁሁ፡
ወኢወልድ፡ *ለአቡሁ፡ ወ[21]ለእሙ፡
እስከ፡[22] ይከውን፡[23] ኄልቈ፡[24] አብድንት፡[25] †አሞቱሙ፡[26]
ወመቅሰፍቶሙ፡[27] ኢትኩን፡[28] በከ።
8. በእማንቱ፡[29] መዋዕል፡ ትፈትሕ፡ ሲኦል፡[30] አፉሃ፡
ወይሰጠሙ፡[31] ውስቴታ፡
ወንጕሎሙ፡ ተንድግ፡[32]
ሲኦል፡[33] ይውሕጦሙ፡[34] ለ[10]ኃጥኣን፡ እም*ቅድመ፡[35] ገጸ፡ ኅሩያን።

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[1] *q* reads ይመጽኡ፡ [2] *g m, t*². *q* reads ይዓርጉ፡ *t*¹ የዓግትዋ፡ *u* ያዕርግዋ፡ which, as well as the form in the text, may be for ያዐርግዋ፡ *β* reads ወየዐርጉ፡ (or የዓ″). If *u* is right it = *ἀναστήσουσιν αὐτήν*, which the Ethiopic translator should have rendered here by የሀይድዋ፡ [3] *u* reads ይክድንዋ፡ *β–o* ይክይድዎ፡ *o ȷ́* ይክይድዎሙ፡ [4] *g m* read ለምድር፡ [5] *e* omits next four words through hmt. [6] *a–m u. m u, t*²*β–e* read ዚአሆሙ፡ [7] *u, t*²*β. a–u* read ምድር፡ Hence it is possible that ኅሩያኑ፡ ዚአሁ፡ may be a gloss. [8] *t*²*c* (*v*) *x* read ዚአሆሙ፡ [9] *q, o ȷ́* read ቅድሜሁ፡ *d* omits. [10] *q* omits. [11] *t u, β. g m q* omit. [12] *q* reads እግረ፡ [13] *g u. m t, β* read ማዕቀፈ፡ *q* መቀቅፈ፡ [14] *g q* read ለለ. [15] *q* adds ወይወጽኡ፡ [16] *g t*¹*u. m q, t*²*β* read በ. [17] *q, a e f h k n* (*v w*) trans. before በበ፡ [18] *q* reads ሃይማኖቶሙ፡ [19] *g q u, a b c e. m t, f h k l o x ȷ́ ȷ́* read ወኢየአምሮ፡ *n* ወኢየአምኖ፡ *d* omits this and the two following words. [20] *a k* prefix ወ. *t*²*β–d* add ለካልኡ፡ ወ. [21] *g q, t*²*β. m t*¹*u* omit. *x* omits ወለእሙ፡ [22] *q* reads እስመ፡ [23] *t*² reads ኢይከውን፡ [24] *g u. m t, β* read ኍልቈ፡ *q* ኄልቆሙ፡ [25] *g t u, β. q* omits. *m* አብድንተ፡ [26] *q t u, β. m* እሞሙ፡ *g* omits. Text = *ἐκ θανάτου αὐτῶν* = מִמָּוְתָם corrupt for מִרְבָּוֹת or רַבָּבוֹת. [27] *l* reads ወእመቅ″. *d y* omit. *q* adds አብድንት፡ [28] *a–q t. t* reads ኢትኩኑ፡ *q* ወኢትኩኑ፡ *t*²*β* ወ(*l ȷ́ a* omit) ኢይከውን፡ [29] *q, β* prefix ወ. [30] *q, β* trans. after አፉሃ፡ *o ȷ́ a* read ለሲኦል፡ [31] *g* reads ወይሠጠም፡ *d* omits this and four following words. [32] *g. q* reads ኢትንድግ፡ *m* ተሠጥመ፡ *u* ተንጕለ፡ *t*¹, *β* omit. *t*² reads ትንድግ፡ [33] *m, t*² prefix በ. [34] *m t*¹, *t*² (save that *m, t*² prefix ወ). *g* reads ይውሳጥ፡ *q* ወይትዋነጡ፡ *β* ትውሳጦሙ፡ *u* omits. [35] *a, a e f h k l n o ȷ́ ȷ́. b c d x y* omit.

LVII. ወ*ኮነ፡[1] እምድኅረዝ፡ ወ[2]ርኢኩ፡ ካልእተ፡[3] ትዕይንተ፡ ሠረገላት፡[4] ወ[5]እንዘ፡ ይዴዐሩ[6] ሰብእ፡ ውስቴቶሙ፡[7] ወ*ይመጽኡ፡[8] ዲበ፡[9] ነፋሳተ፡[10] እምስራቅ፡ ወእምዕራብ፡[11] እስከ፡ መንፈቀ፡ ዕለት።። 2. ወ*ተሰምዐ፡[12] ቃለ፡[13] ድምፀ፡ ሰረገላቲሆሙ፡ ወሶበ፡ ኮነ፡ ዝ[14]ሀውክ፡[15] ቅዱሳን፡[16] እምሰማይ፡ አእመሩ፡ ወዐምደ፡ ምድር፡ ተሐውሰ፡[17] እመንበሩ፡[18] ወ*ተሰምዓ፡[19] እምአጽናፈ፡ ሰማይ፡[20] *እስከ፡ አጽናፍ፡[21] በአሐቲ፡ ዕለት።። 3. ወ*ይወደቁ፡[22] ዅሎሙ፡ ወ*ይሰግዱ፡[23] ለእግዚአ፡ መንፈሳት፡[24] ወ*ዝንቱ፡[25] ውእቱ፡[26] ተፍጻሜተ፡[27] ካልኢ፡[28] ምሳሌ።።[29]

LVIII. ወአኀዝኩ፡ እበል፡ ግልሰ፡ ምሳሌ፡ በእንተ፡ ጻድቃን፡ ወ*በእንተ፡[30] ኀሩያን።።

2. *ብፁዓን፡ አንትሙ፡ ጻድቃን፡ ወኀሩያን፡[31]

እስመ፡ ስቡሕ፡[32] ክፍልክሙ።።

3. ወይከውኑ፡ ጻድቃን፡ *በብርሃነ፡ ፀሐይ፡

ወ[33]ሕሩያን፡ በብርሃነ፡ ሕይወት፡ ዘለዓለም፡

ወማኅሰቅተ፡[34] አልቦቱ፡[35] መዋዕል፡[36] ሕይወቶሙ፡

ወ[37]ቅዱሳን፡ ኑልቄ፡[38] መዋዕል፡[39] አልቦሙ።።

4. ወየኀሥሥዎ፡[40] ለብርሃን፡ ወ*ይረክቡ፡ ጽድቀ፡[41] በኀበ፡[42] እግዚአ፡ መንፈሳት፡[24]

ሰላም፡[43] ለጻድቃን፡ በስመ፡[44] እግዚአ፡ ዓለም።።[45]

5. ወእምድኅረዝ፡ ይትበሀል፡ ለቅዱሳን፡[46] በሰማይ፡[47]

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[1] *q* trans. after **እምድ″**. [2] *a–q u, a e h k. q u, b c d f l n o x ,a ,b* omit. [3] *a. t*², *β* read **ካልአ፡** [4] *q t u, a b c d l n o x. g m, e f h k y ,a ,b* read **ሰረገላተ፡** [5] *a. t*²*β* omit. [6] *m* reads **ይዴንዮ፡** *o* **ይዴንን፡** [7] *m. g q* (*t*¹?) read **ውስቴታ፡** *u* **ውስቴቶ፡** *t*² (over erasure) *β* **ዲቤሆሙ፡** [8] *t, β. g m u* read **ያመጽኡ፡** *q* **ይወጽኡ፡** [9] = Heb. ב which may be a corruption of כ = 'like.' [10] *a* (*g* by slip reads **ነፍሳተ፡**). *β* reads **ነፋስ፡** [11] *q* reads **ወእስከ፡ ምዕራብ፡** [12] *a–m t u, t*², *β. m t*¹*u* omit. [13] *b c x* omit. [14] *y* prefixes **ዘ.** [15] *q, h* read **ሀውክ፡** [16] *o* omits. *q* prefixes **ወ.** [17] *m* reads **ትትሐወስ፡** [18] *m* reads **እመንበሩ፡** [19] *a–u, f h k l n o x ,a ,b. u, a b c d e* read **ተሰምዐ፡** [20] *a. β* reads **ምድር፡** [21] *a–q. q* omits. *β* reads **እስከ፡ አጽናፈ፡ ሰማይ፡** [22] *q* reads **ወድቁ፡** [23] *q* reads **ሰገዱ፡** [24] *g m.* Other MSS. **መናፍስት፡** [25] *t* reads **ዝ.** [26] *u* omits. [27] *q u* read **ተፍጻሜት፡** [28] *g* reads **ካልአ፡** *u* **ለካልእ፡** [29] *g* omits next eight words. [30] *u, a d* omit. [31] *d* omits through hmt. [32] *t*¹ reads **ብዙኅ፡** but *t*² agrees with text. [33] *q* reads **በብርሃነ፡ ፀሐይ፡ ወይከውን፡ ለ.** [34] *g q.* Other MSS. **ወማኅሰቅት፡** [35] *q* reads **አልቦ፡** [36] *a–m. m* reads **ለ.** *β–n.* **ለመዋዕለ፡** *n* **በመዋ″.** [37] *a. β* **ወለ.** [38] *g q u,* though here as frequently they write it **ኖልቄ፡** *m t, β* read **ኑልቄ፡** [39] *g* reads **መዋዕለ፡** [40] *m t, f h k l n o x ,a ,b. g* reads **ወይትኀሠሥዎ፡** *q* **ወየኀሥዎ፡** (sic), *u. a b c d e* **ወየኀሥሥዎ፡** [41] *q* reads **ወይረክብዎ፡ ለጽድቅ፡** *m* **ወይረክብዎ፡** [42] *t* reads **እምኀበ፡** [43] *t*² adds **ለሙ፡** [44] *a–m. m, t*²*β* read **በኀበ፡** [45] *b* reads **መናፍስት፡** *o* **መናፍስት፡ ለዓለም፡** [46] *c* omits. *o ,b* omit only **ለ.** [47] *q, β* trans. after **ይኅሥሡ፡** against *a–q.*

ከመ: ይሳሥሡ:[1] ኀቡኣት: ጽድቅ: ክፍሉ: ሃይማኖት:[2]
እስመ: ሠረቀ: ከመ:[3] ፀሐይ: ዲቡ: *የብስ:
ወ[4]*ጽልመት:[5] ኀለፈት::[6]
6. ወብርሃን: ዘኢ*ይትኄለቍ:[7] ይከውን:
ወበኀልቈ: መዋዕል:[8] ኢይበውኡ:
እስመ:[9] ቅዳሚ:[10] ተሐጕሰት:[11] ጽልመት:
ወበርሃን: ተፀንዕ:[12] በቅድመ:[13] እግዚአ: መንፈሳት:[14]
ወብርሃነ: ርትዕ: ተፀንዕ: ለዓለም: በቅድመ: እግዚአ: መንፈሳት::[14]
LIX. በእማንቱ:[15] መዋዕል: ርእይ: አዕይንትየ: ኀቡኣት: መባርቅት: ወ[16]ብርሃናት:[17] ወዝኑሀሙ:
ወይበርቁ:[18] ለበረከት: ወለመርገም: በከመ: ፈቀደ: እግዚአ: መንፈሳት:: 2. ወበህየ: ርእኩ:
*ኀቡኣት: ነጐድጓድ:[19] ወ[20]ሶበ: ይደቅቅ:[21] በ[22]መልዕልት: ሰማይ: ወ[16]ቃሎሙ: ይሰማዕ:
†ወመንኰድርት:[23] የብስ: አስተርአየኒ:[24] [ወቃል: ዘነጐድጓድ:][25] ለ[26]ሰላም: ወለበረከት: ወእመ:[27]
ለረጊም:[22] በ[28]ቃለ:[29] እግዚአ: መንፈሳት::[14] 3. ወ[30]እምድኅረዝ: ተርእዩ: ሊተ: ዝሉ:[31]
ኀቡኣቲሆሙ:[32] ለብርሃናት: ወለመባርቅት: ወ[33]ለበረከት: ወለጽጋብ: ይበርቁ::[34]
LX. በዓመት:[35] ፮ምእት: በወርኅ: ሳብዕ:: *እመ: ዐሡሩ:[37] ወረቡዑ: ለ[38]ወርኅ: በሕይወት:
ሄኖክ:[39] በ[40]ውእቱ: አምሳል: ርእኩ: ከመ: ታድለቀልቅ:[41] *ሰማየ: ሰማያት:[42] *ድልቅልቅ:
ዐቢይ:[43] ወነይሉ: ለልዑል: ወመላእክት: አእለፈ:[44] አእለፍ:[45] ወተእልፊት:[46] ተእልፊት:[47]
ተሀውኩ: *ሁከተ: ዐቢየ::[48] 2. ወ[49]ርእስ: መዋዕል: ዲቡ: መንበረ: ስብሐቲሁ: ይኅብር:[50]

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[1] See note 47, p. 102. [2] *g* reads **ሃይመኖት:** [3] *m*, *b* omit. *x* omits **ሠረቀ: ከመ:** [4] *d* reads **የብስ:** [5] *g* reads **ጽልመት:** [6] *a*. *β* reads **ነሀፈ:** [7] *t*, *β*. *g m q u* read **ይትኄለቍ:** [8] *b e x* omit. [9] *h* reads **እስክ:** [10] *q* prefixes **H** and trans. this word and **ተሐ″** after **ጽል″**. [11] *g m*. Other MSS. **ተሐጕሰ:** [12] *a–q*. *q*, *t*²*β* read **ይጸንዕ:** [13] *b x* read **በነበ:** [14] *g m*. Other MSS. **መናፍስት:** [15] *t*²*β* prefix **ወ**. [16] *q* omits. [17] *a*, *e v*. *β–e v* **ብርሃናት:** [18] *b* omits. *q* omits initial **ወ**. [19] *b x* read **ነጐድጓደ:** [20] *v* omits. [21] *m* reads **ይደነግፅ:** *t* **ይደቅቁ:** [22] *u* omits. [23] *g*. *t u* **ወመንኰድራት:** *m*, *β–n* **ወማኅደራት:** *q*, *n* **ወማኅድራት:** Text = *οἰκήματα* corrupt for *κρίματα* (or *οἰκητήρια* for *κριτήρια*?). [24] *a–u*, *c e f h k n y*. *a b d o v x* ¸*a* ¸*b* **አስተርአየኒ:** *u* **አስተርአኒ:** (sic). [25] All MSS. but *u* add this gloss. [26] *o* ¸*b* read **ወ**. [27] *a–u*, *f*. *β–f* **ወሰእመ:** *u* omits. [28] *u* reads **ለ**, and *k* has **H**. [29] *a–g*, *β*. *g* **ቅድመ:** [30] *t* omits. [31] *m q* read **ዝሉ:** *u* omits. [32] *q* reads **ኀቡኣቲሁ:** [33] *a–u*. *u*, *β* omit. *x* omits preceding word. [34] *q* reads **ዘይበርቅ:** [35] *m t*, *β*. *q u* **ለዓመት:** *g* **ለዓለም:** [36] *g m q* read **በወርኅ:** *t*²*β* prefix **ወ**. [37] *a*, *e*. *β–e* **እምዐሡሩ:** [38] *e* adds **ሠርቀ:** [39] This name was probably inserted here in place of Noah by the editor of the entire work in the Hebrew. [40] *m*, *b x* read **ወበ**, *v* reads **ወለ**. [41] *q* reads **ደድለቀልቅ:** [42] *q* reads **ሰማየ:** *t* **ሰማይ:** [43] *a–t*. *t*, *β* **ድልቅልቅ: ዐቢየ:** [44] *t u*, *β–e h v*. *g m q* read **አእላፍ:** *e h v* omit. [45] *a–q*, *n*. *q*, *β–n* read **አእላፋት:** [46] *y* omits. [47] *m* reads **አእላፍ:** *b e h l x* ¸*a* ¸*b* **አእላፋት:** [48] *β* trans. against *a*. [49] *m* omits. *β* adds **ሶቤሃ: ርእኩ:** *q* inserts this phrase before **ወ**. [50] *q* reads **ነበረ:** and inserts it before **ዲቡ:**

ወመላእክት: ወዲያቆን: አውያ:[1] ይቀውሙ::
3. ወሊት: ረዓድ: ዐቢይ: ነሥአኒ:[2]
ወፍርሃት: አሐዘኒ:[3]
ወሐቃየ: *ተቀጽዐ:
ወ[4]ተፈትሐ:[5] ዙልያትየ:[6]
ወወደቁ: በገጽየ::
4. ወፈነወ:[7] ሚካኤል: ካልኣ:[8] መልእክ:[9] እም[10]ቅዱሳን: ወእንሥእኒ: *ወሶበ: እንሥእኒ:[11] መንፈስየ:[12] ገብአት:[13] እስመ: አክህልኩ: ተዓግሥ:[14] ራእየ:[15] ዝኩ: ኃይል: ወኪያሁ: ሀውክ:[16] ወእንቀልቀለ:[17] ሰማይ::[18] 5. ወይቤለኒ:[19] ሚካኤል: ምንት:[20] ርእየ:[21] ዘከመዝ: ተሀውክ:[22] እስክ: የ*ም: ሀለወት: ዕለት: ምሕረት:[23] ወሀሎ: መሓሪ: ወርኁቅ: መዓት: *ላዕለ: እለ:[24] የኃድሩ: ዲበ: የብስ:: 6. ወሶበ: ትመጽእ:[25] *ዕለት: ወኀይል: ወመቅሠፍት:[26] ወዙነኔ: እንተ: እስተዳለወ: እግዚእ: መንፈሳት:[27] ለእለ: ኢይሰግዱ:[28] ለዙነኔ: ጽድቅ: ወለእለ: *ይክሕዱ: ለዙነኔ: ጽድቅ:[29] ወለእለ: ይነሥኡ:[30] ስሞ:[31] በክ: ወ[32]ተደለወት: ይእቲ: ዕለት:[33] ለሕሩያን: መሐላ:[34] ወ[35]ለኃጥኣን: ሐተታ::[36] . . . .

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[1] *n* trans. after **ይቀውሙ:** [2] *g* reads **ይነሥእኒ:** For **ረዓድ: . . . ወፍርሃት:** *q* reads **ነሥእኒ: ረ″ ወዓቢይ: ፍር″ ነሥእኒ: ወ.** [3] *g q*, $t^1\beta$. *m* t^1 *u* omit. [4] *t u*, *β*. *g m q* omit, but wrongly. Cf. Nahum ii. 10; Jer. xxxvii. 6 (LXX). [5] All MSS. save *u*, *d y* add **ወ.** This wrong insertion led to the addition of the gloss **ተመስወ:** in *β* in order to furnish **ዙልያትየ:** with a verb. [6] *m q* (save that *m* omits **የ**), *f n x*. *g t u*, *β–f n x* read **ዙሰንታየ:** *β* wrongly adds **ተመስወ:** (which *x a* trans. before **ዙለ″**) and *g* **ወድቁ:** [7] *q* reads **ወተፈነወ: y ወፈነዎ:** *b c x* add **ሊተ: ቅዱስ:** *β–b c x* add **ቅዱስ:** [8] *q*, *w* omit. [9] *q* reads **መልአክ:** and together with *β–v* adds **ቅዱስ: ፮.** [10] *β–a k o y* add **መላእክት:** against *a*, *a k o y*. [11] $t^2\beta$–*e*. For **እን″** *e* reads **ተንሣእኩ:** *a* omits through hmt. [12] *a–q* (save that *u* prefixes **ወ**), *β*. *q* reads **ነፋስየ:** and trans. after **ገብአት:** [13] *q* prefixes **ወ**, and reads **ወገብአት: ነፍስየ:** *e f h n* trans. before **መንፈስየ:** [14] *m* reads **ተዓግሥኩ:** (sic). [15] *a–t*. t^1, *a d e f h k l n o y*, *a*, *b* read **እምራእየ:** t^2 *b e p v w x* **እምርእየ:** [16] *o* reads **ሀውክ:** [17] *g q u*. *m t*, *β* **እንቀልቀሎ:** [18] *q u* read **ሰማየ:** [19] *β* adds **ቅዱስ:** [20] *a–m q*. *m*, t^2 **ምንት:** *q*, *β* **በእንተ: ምንት:** [21] *g*. *u* **ራእየ:** *m q*, $t^3\beta$ **ራእይ:** t^2 (over erasure) **ርእክ:** [22] *g* t^1, *h l n x*. *g u*, *f p* **ተሀወክ:** These two equivalent forms are contractions for **ተሀውክክ:** and **ተሀወኽክ:** *m* reads **ትትሀወክ:** t^2 *a b c d e k o y*, *a*, *b* **ተሀውኮ:** [23] *m* adds **ለእግዚአብሔር:** [24] *u* reads **ለእለ:** [25] *d* n^1 read **መጽአ:** [26] *u* reads **ዕለተ: መዐት:** [27] *g m*. Other MSS. **መናፍስት:** [28] So *u* only. All other MSS. omit negative. In my edition in 1893 I restored this negative on various grounds when as yet *u* was unknown. Cf. 4 Ezra vii. 37. [29] *q* reads **ይክሕድዎ: u**, *d e* omit together with **ለእለ:** through hmt. For **ለ** before **ዙነኔ: g** reads **በ.** [30] *a–t u*, l^1 *v*. *t u*, *β–*l^2 *v* **ያነሥኡ:** [31] *q*, *h k w* read **ስመ:** [32] *m* omits. [33] *u* omits. [34] *g* reads **ማኅሰ:** [35] *q*, *o*, *b* trans. before **መሐላ:** [36] *m* reads **ተስፋ: u ተሐተ:** Here ver. 25 should follow immediately.

7. ወተካፈሉ:[1] *በይእቲ: ዕለት:[2] ክልኤቱ: ዐናብርት:[3] ዐንበሪ: አንስትያዊት:[4] ዘስማ: ሌዋያታን:[5] ከመ: ትጎድር: በ[6]ልጦት: ባሕር: መልዕልተ: አንቅዕተ: ማያት:: 8. ወለተ ባዕታይ:[7] ስሙ: ብሔሞት:[8] ዘይእኅዝ:[9] በእንግድዓሁ: በበድው:[10] ዘአ[11]ያስተርኢ: ወስሙ: ዱኑዳይን:[12] በምሥራቅ: ገነት: በነበ: ይነብሩ:[13] *ኅሩያን: ወዳድቃን:[14] በነበ:[15] ተመጠወ: እምኔውዩ:[16] ሳብዕ: እምአዳም: ቀዳሚሆሙ: ለሰብእ: ዘገብረ:[17] እግዚአ: መንፈሳት::[18] 9. ወተስእልክዎ: ለ[19]ካልእ: መልአክ:[20] *ከመ: ያርእየኒ:[21] ኀይሎሙ: ለእልኩ:[22] ዐናብርት: እፎ: ተሌለዩ: በአሐቲ: ዕለት: ወተወድዩ: ኗበልጦት: ባሕር: ወኗ*በየብሰ:[23] በድው::

4 Ezra vi. 49. Et tunc conservasti (= נצרת corrupt for ירת: hence read creasti) *duo animalia, nomen uni vocasti Behemoth et nomen secundi vocasti Leviathan* (Enoch lx. 7, 8). 50. *Et separasti ea ab alterutro* (Enoch lx. 9) non enim poterat septima pars ubi erat aqua congregata capere ea. 51. Et *dedisti Behemoth* unam *partem quae siccata* (Enoch lx. 7, 9) est tertio die, ut *inhabitet* (lx. 8) in ea ubi sunt montes mille: 52. *Leviathan* autem *dedisti septimam partem humidam* (Enoch lx. 8, 9): et servasti ea ut *fiant in devorationem* (Enoch lx. 24) quibus vis et quando vis. Apocalypse of Baruch xxix. 4 'And *Behemoth* will be revealed from his place, and *Leviathan* will ascend *from the sea, those two great monsters* (Enoch lx. 7, 8) which I created on the fifth day of creation and I kept them until that time; and then they *will be for food* for all that are left' (Enoch lx. 24).

10. ወይቤለኒ:[24] አንተ:[25] ወልደ: ሰብእ: በዝየ:[26] ትፈቅድ:[27] ታእምር: ዘኅቡእ:: 11. ወይቤለኒ:[28]

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[1] *m*. The usual form with this meaning is ተከ" but see end of this note and p. 106, note 13. This MS. alone is right. The separation of the two monsters here referred to is not to take place on the day of judgement, as *a–m, β* represent, but is already an event in the past as ver. 9 implies. See also 4 Ezra vi. 49–52 which is dependent on our text or on a source of it. *a–m, behkl*[2]*nx*[1]*a* read ወይትከፈሉ: *acdfl*[1]*o*[1]*b* ወይትካፈሉ: [2] These words have no reference to the day of judgement mentioned in ver. 8. [3] *doy* read አናብስት: *g* adds ዐበይት: [4] *a–tu, dehklny. tu, abcfox*[1]*a*[1]*b* አንስቲያዊት: [5] *g. m, abcefhklnox*[1]*a*[1]*b* ሌዋታን: *qt* ሌዊያታን: *u* ሌውያታን: *dy* ሌዋታ: [6] *q* reads ውስተ: [7] *t*[1]*u* read ወለተባዕት: [8] *mq, β. gtu* በኤሞት: [9] *n* adds ምድረ: [10] *m, v* read በድወ: [11] *eh* read ዘ. [12] *g. t* ዱንዳይን: *u* ዱይዳይን: *m, abcdfklnox* ዴንዳይን: *q* ይንዳይን: *e* ዴዳይን: *h* ዴይን: (?). [13] *mt*[1]*u* omit. [14] *efhn* trans. [15] *bcv* read ወበንበ: [16] *b* reads እምሔውከ: *q, β–w* add ዘውእቶ: [17] *m* reads ዘገበሮ: [18] *gm*. Other MSS. መናፍስት: [19] *a–q, n. q, f*[2]*abcefklxy*[1]*a* ለዝኩ: *dhv* ለዝ: *o*[1]*b* ለዝንቱ: [20] *n* trans. before ካልኤ: [21] *q* reads ዘአርአየኒ: [22] *a–qu, x. q* ለዝኩ: *u* ለእሙንቱ: *β–x* ለእልክቱ: [23] *q* reads ኀበ: የብሰ: [24] *h* omits ver. 10. [25] *y* omits. [26] *m* reads በዝ: [27] *u, e* omit. [28] *m, β. gqt*[1]*u* ወይቤሎ:

መልአክ፡ ካልኤ፡[1] ዘምስሌየ፡ የሐውር፡[2] ወዘበጎቡኤ፡[3] ደርእየኒ፡[4] *ቀዳሚ፡ ወደኃሪ፡[5] በሰማይ፡ *በውስተ፡ ላዕሉ፡[6] ወበታሕተ፡[7] የብስ፡ በመዓምቅ፡[8] ወበ[9]አጽናፈ፡ ሰማይ፡ *ወበመሠረተ፡ ሰማይ።።[10] 12. ወ[11]መዛጎብተ፡ መንፈሳት፡[12] ወእፎ፡ ይትካፈሉ፡[13] መንፈሳት፡[14] ወእሮ፡ ይደሉ፡[15] ወ[16]ይኔልቁ፡[17] አናቅፀ፡[18] መንፈሳት፡[19] በ[20]በኀይለ፡ መንፈስ፡ ወኃይሎሙ፡[21] ለብርሃነ፡[22] ወርኅ፡ ወ(በ)ከመ፡ ኀይለ፡ ጽድቅ፡ ወክፍላተ፡[23] ከዋክብት፡ በበ፡ ስሞሙ፡[24] ወሠሉ፡[25] ክፍል፡ ይትከፈል።።[26] 13. ወነጕድጓድ፡ በ[27]ሙዳቃቲሆሙ፡ ወለ[28]ዝሉ፡ ክፍል፡[14] ዘይትከፈል፡[29] በመብረቅ፡[30] ከመ፡ ይብርቅ፡[31] ወ[32]ትዕይንቶሙ፡ ከመ፡ ፍጡነ፡ ይስምዑ።።[33] 14. እስመ፡ ዐቱ፡ ለ[29]ነጕድጓድ፡ ምዕራፋተ፡[34] በ[35]ትዕግሥት፡ ለቃለ፡[36] ዚአሁ፡ ተውህበ፡[14] ወኢይትሌለዩ፡[37] እነጕድጓድ፡ ወኢ[38]መብረቅ፡ ወ[29]ኢ*እም[39]ጌ፤ በ[40]መንፈስ፡[41] ክልኤሆሙ፡ *የሐውሩ፡ ወኢይትሌለዩ።።[14] 15. እስመ፡ ሶበ፡ ይበርቅ፡[42] መብረቅ፡ ነጕድጓድ፡ ቃሎ፡ ይሁበ፡ ወ*መንፈስ፡[14] በጊዜሃ፡[43] ደዐርፍ፡[44] ወ[14]ዕሩየ፡ ይክፍል፡[45] ማእከሎሙ፡ እስመ፡ *መዝገበ፡ ጊዜያቲሆሙ፡[46] ዘ[47]ኖዳ፡ ውእቱ፡[48] ወጌ*ጌ[29]እምኔሆሙ፡[49] በልጓም፡[50]

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[1] *m u, β* trans. before **መልአክ፡** [2] *a c f h n x* trans. **የሐውር፡** before **ምስሌየ፡** [3] *g, β–n o₂ a₂ b. m q, n o₂ a₂ b* read **ወዘጎቡኤ፡** *t*[2] **ወበዘጎቡኤ፡** over an erasure. *u* reads **ዘ.** [4] *m* reads **አርእየኒ፡** *n* trans. **ደርእየኒ፡** after **ዘቀዳሚ፡** [5] *g. t* **ቀዳሚ፡ ወደኃሪ፡** *m q, β* **ዘቀዳሚ፡ ወዘደኃሪ፡** *u* omits. [6] *m* prefixes **ወ.** *q, n* read **በላዕሉ፡** *u* **ዘበላዕሉ፡** [7] *g m. q t u, β* **ወበውስተ፡** [8] *g. m t, β* **በማዕምቅ፡** *q* **በመዓምቅት፡** *u* **ወማዕምቅ፡** [9] *q* adds **ውስተ፡** [10] *u* omits. For **ሰማይ፡** *e x* read **ምድር፡** [11] All MSS. but *g, x* read **ወበ.** [12] *a–m u. m u, β* **ነፋሳት፡** [13] *g m, a d₂ b. q t u, β–a d₂ b* **ይትከፈሉ፡** [14] *u* omits. [15] *g t, β–n x₂ a. m, n* **ይዴለዉ፡** *q u* **ይደሉ፡** *x₂ a* **ይደለዉ፡** [16] Before **ወ** *g m* insert a dittography from the preceding words **ወእፎ፡ ይትካፈሉ፡ መንፈሳት፡** against *q t u, β. q β* add **እፎ** after **ወ.** [17] *g.* Here the 3rd sing. is supported by **ይደሉ፡** in the preceding clause. *m t, a e f k l y* read **ይ"ኔለቁ፡** *q, h n o₂ a₂ b* **ይ"ኔለቍ፡** (*q* **ይ"ኑ″**) *u, b c d x* **ይ"ኑለቁ፡** [18] Emended with Flemming from **አንቅዕት፡** of *a. β* reads **አንቅዕት፡** [19] *g u. m q t* read **መናፍስት፡** *u, β* **ወነፋሳት፡** [20] *m, β* omit. [21] *h*[1] reads **ኃይለ፡** [22] *t*[1]*u* omit **ለ** before **ብርሃነ፡** *a k*[2] *v w* read **ለብርሃናት፡** [23] *m* reads **ወክፍላት፡** **ዘ.** [24] *g* reads **ስሞ፡** [25] *g* reads **ወዙሎ፡** [26] *a b d e f h k l n. o* **ይትካፈል፡** *c* **ይትከፈሉ፡** *g q* **ትከፍል፡** (perhaps original). *m* **ትትከፈል፡** *t* **ትከፍሉ፡** *u, y* omit. *a* omits next five words through hmt. [27] *m q t u, d f h k l n o y. g* reads **ወበ.** *a b c e x* **በበ.** [28] *u* reads **ወ.** [29] *q* omits. [30] *b c d l o x y₂ a₂ b* trans. after **ይብርቅ፡** against *a, a e f h i k n.* [31] *m, β–p. g q, p* read **ይበርቅ፡** *t u* **ይብረቅ፡** [32] *m* omits. [33] *g m t u, a b c k l x₂ a. q* reads **ይስማዕ፡** *d e f h i n o₂ b* **ይሰምዑ፡** *e* adds **ለሰብእ፡** [34] *a–m, a i k o₂ b. m, b c d e f h l n x₂ a* **ምዕራፋት፡** *m* inserts **ወ** before **ምዕ″.** [35] *m* reads **ዘበ.** [36] *m, β–n o₂ b. a–m, n o₂ b* **በቃለ፡** [37] *m* reads **ወኢትሌለዩ፡** *q* **ወኢይትሌለይ፡** [38] *d* reads **ወኢበ** and *e* omits the whole word. [39] *g m q. t u, β* omit. *n* omits **ኢእምጌ፡** [40] *a* omits. *n* reads **በጌ፡** [41] *u, b e h k* read **መንፈስ፡** [42] *n* reads **ይሠርቅ፡** [43] *q* prefixes **ወ.** *u* omits. [44] *u. g, h l* **የዐርፍ፡** *m q t, a b c d e* **ደዓርፍ፡** *f i k n o x₂ a₂ b* **የዓርፍ፡** [45] *u* adds **መንፈስ፡** [46] *n* reads **መዝገቦሙ፡ በጊዜያቲሆሙ፡** [47] *q* reads **በ.** *u* omits. [48] *n₂ b* prefix **ወ.** [49] *m* omits. *q, β* add **በጊዜሃ** (or **ሁ**)**፡** [50] *m* adds **እምኔሁ፡** *e h* add **ቃሎ፡ ይሁበ፡**

ይትአኃዙ፡[1] ወይትመየጡ፡[1] በነይሰ፡ መንፈስ፡ ወይትነዳእ፡[2] ከመዝ፡ በ*ከመ፡[3] ብዙኅ፡[4] አድዋለ፡ ምድር። 16. ወመንፈሰ፡ ባሕር፡ ተባዕታይ፡ ውእቱ፡ ወፅኡዕ፡ ወበከመ፡[5] ኃይሉ፡ ጽንዐታ፡ በልጓም፡ ያገብኦ፡[6] ወከመዝ፡[7] ትትነዳእ፡ ወትዘራእ፡ በዙሉ፡ አድባረ፡[8] ምድር። 17. ወመንፈሰ፡ እስሕትያ፡ መልአከ፡ ዚአሁ፡ ውእቱ፡ ወመንፈሰ፡ በረድ፡ መልአክ፡[9] ኔር፡ ውእቱ። 18. ወመንፈሰ፡ ሐመዳ፡ ሐደግ፡[10] በእንተ፡ ኃይሉ፡ ዚአሁ፡[11] ወመንፈሰ፡[12] ቦቱ፡ ባሕቲቱ፡[13] ወዘየዐርግ፡ እምኔሁ፡ ከመ፡ ጢስ፡ ውእቱ፡ ወስሙ፡ ደደክ። 19. ወመንፈሰ፡ ጊሜ፡ *ኢይትኃበር፡ ምስሌሆሙ፡[14] ውስተ፡ መዛግብቲሆሙ፡ አላ፡[15] መዝገበ፡ ቦቱ፡[16] ባሕቲቱ፡[17] እስመ፡ ምሕዋረ፡ ዚአሁ፡ *ስብሐተ፡ ቦ፡[18] ወ[19]በብርሃን፡ ወበ[20]ጽልመት፡ ወ[19]በክረምት፡ ወበነጋይ፡ ወ[21]መዝገበ፡ ዚአሃ፡ መልአክ፡[22] ውእቱ። 20. ወ[23]መንፈሰ፡ ጠል፡ ማኅደሩ፡ በ[24]አጽናፈ፡ ሰማይ፡ ወድኑግ፡[25] ውእቱ፡ ምስለ፡ መዛግብት፡ ዝናም፡[26] ወምሕዋረ፡ ዚአሃ፡[27] በክረምት፡ ወ*በ[28]ሐጋይ፡ ወደመና፡ ዚአሃ፡[27] ወደመና፡ ጊሜ፡ ኅቡር፡[29] ውእቱ፡[30] ወአሐዱ፡ ለካልኡ፡[31] ይሁብ። 21. *ወ[32]*መንፈሱ፡ ለ[33]ዝናም፡ ሶበ፡ ይትጋወስ፡[34] እምነ፡ መዝገበ፡ ዚአሃ፡[35] ይመጽኡ፡ መላእክት፡ ወያርኅዉ፡[36] መዝገበ፡ ወያወጽእዎ፡ ወሶበ፡ ይዘራእ፡ ዲበ፡ ዙሉ፡ የብስ፡[37] ይትኃበር፡[38] ምስለ፡[39] ማይ፡[40] ዘዲበ፡[41] የብስ፡ *ወሶበ፡ ይትኃበር፡ በዙሉ፡ ጊዜ፡ ምስለ፡ ማይ፡ ዘዲበ፡ የብስ። . . . .[42]

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[1] *q* puts in sing. [2] *q* reads **ወይትወዳእ፡** *v* adds **ወትዘራእ፡** [3] *u* omits. [4] *gq. mt, f h i l n o x ,a ,b* **ብዙኃ፡** *a b c d e k* **ብዙኅ፡** *u* omits. [5] *e h* omit this and next four words. [6] *g t u, a b c d l. m, f v* read **ያገብኦ፡** *q ,a* **ያገብእ፡** *i k n o x ,b* **ያገብኦ፡** (sic). [7] *e* reads **ወበዘከመዝ፡** *h* **ወበከመዝ፡** [8] *v* reads **አጽናፈ፡** [9] *g m u, β–,a. q t, ,a* read **መልአክ፡** [10] *c* omits. [11] *e* omits. [12] *m* adds **ኮነ፡** [13] *q, β–b e v x. α–q* **ባሕቲታ፡** *b e n² v x* **ለባሕቲቱ፡** [14] *q* reads **የኀብር፡ ምስሌሁ፡** *y* reads **እምኔሆሙ፡** for **ምስ″.** [15] *u* reads **ወ.** [16] *m* adds **የ"ረመ፡** *,a* reads **ውእቱ፡** [17] *b c e x* prefix **ለ.** [18] *α–m. m* **ስብሐት፡ ቦቱ፡** *β* **በስብሐት፡** [19] *q* omits. [20] *g* reads **በ,** *t* reads **ወ.** [21] *t u* read **ወበ.** [22] *q* trans. together with **ውእቱ፡** before **መዝገበ፡** *t* brackets **መልአክ፡** and reads **ብርሃን፡** in the margin. *β* adopts this gloss into the text and reads **ብርሃን፡ ወመልአካ፡** but for the last word *a i* read **ወመልአክ፡** Our text follows *α.* [23] *b c i o p x ,b* omit. *n y* read **ወለ.** [24] *q* reads **እም.** [25] *i* reads **ድሩክ፡** [26] *m, f*¹ read **ብርሃን፡** [27] *g q t. m u, β* **ዚአሁ፡** [28] *b c x* omit. [29] *q* reads **ኅቡእ፡** [30] *m t u, β* omit. [31] *g* reads **ለካልእ፡** [32] *g q* omit. [33] *g, a b c d e i k l n o x ,a ,b. m* **ነፋሰ፡** *q* **መንፈሰ፡ ለ.** *t u* **ነፍሱ፡ ለ.** *f* **መንፈሰ፡ አ** (sic). *h v* **ወመንፈሰ፡** [34] *m, e* read **ይትሐወክ፡** [35] *α–m. m, β* **ዚአሁ፡** [36] *i* reads **ወያርኑ፡** [37] *c e* add **ወሶበ፡** [38] *g t u, x.* Other MSS. **ይትኃ″.** *c e* add **በዙሉ፡ ጊዜ፡** [39] *q* reads **ዲበ፡** *t, a f h i k l n o ,a* add **ዙሉ፡** [40] *o ,b* omit. [41] *q* reads **ዘ.** [42] This clause is supported by *α–q* (save that *u* omits **ምስለ፡ ማይ፡ ዘዲበ፡ የብስ፡**), *b f h i k l n x ,a. q, a c d e o y ,b* omit. The apodosis of the sentence is lost. The protasis is not a dittography. Observe the Hebrew idiom in **ሶበ፡ በዙሉ፡ ጊዜ፡** כי ׳ ׳ בכל־עת. For **ይትኃ″** of *g t u, f* most MSS. read **ይትነ″.**

22. *እስመ: ኮኑ:[1] ማያት: *ለእሉ: የሐድሩ:[2] ዲበ: የብስ: እስመ:[3] ሲሳይ: ለየብስ:[4] እምኔሁ:[5] ልዑል: ዘበ:[6] ሰማይ: ውእቱ: እስመ: በእንተዝ: መስፈርተ:[7] ቦቱ: ዝናም:[8] ወ[9]መላእክት: ይትሜጠውዎ:። 23. ለእሉ:[10] ዙሎሙ:[11] ርኢኩ: እስከ: ገዝተ: ዳድቃን:። 24. ወይቤለኒ: መልእኩ: ሰላም: ዘምስሌየ:[12] ይሂሉ:[13] እሉ: ክልኤ: ዐናብርተ: ላዕለ: ዕበይ:[14] ዘእግዚአብሔር: ድልዋን: ይሴስዩ:[15]. . . . . .

[ከመ: መቅሠፍቱ: *ለእግዚእ: መንፈሳት:[16] በከ:[17] ወትቀትል:[18] ደቂቀ:[19] ምስለ: እማቲሆሙ:[20] ወደቂቀ:[21] ምስለ: አበዊሆሙ::][22] 25. ሶበ:[23] ተዓርፍ:[24] መቅሠፍቱ: ለእግዚእ: መንፈሳት:[25] ዲቤሆሙ:[26] ታዐርፍ:[27] ከመ: ኢትምዳእ:[28] መቅሠፍቱ: ለእግዚእ: መንፈሳት:[25] በከ: ወትቀትል:[29] ደቂቀ: ምስለ: እማቲሆሙ: ወደቂቀ:[30] ምስለ: አበዊሆሙ: [ሶበ: ተዓርፍ: መቅሠፍቱ: ለእግዚእ: መንፈሳት: ዲበ: እሉ:][31] ድኅረ: ትከውን: ዙኔ: በምሕረት:[32] ወበትዕግሥት::[12]

LXI. ወርኢኩ: በእማንቱ:[33] መዋዕል: ወ[34]ተውህበ: ለእልክቱ:[35] መላእክት: አሕባል: ነዋኃን:[36] ወነሥኡ: ሎሙ:[37] ክንፈ:[38] ወሰረሩ: ወሖሩ:[12] ለ[39]መንገለ: መስዐ:። 2. ወትስእልክዎ:

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[1] *m*, β–*doy*. *g* እመ: ኮነ: *t* እስመ: ኮነ: *u* omits. *q* እማኳነ: *doy*$_{p}$ እመኳነ: [2] *q* reads **ዘ**. [3] *u* reads **ወ** and omits seven preceding words. [4] *m* reads **ለነፍስ**: [5] *q* reads **በንበ**: [6] *a*–*t*, *bcdlox*$_{ap}$. *t*, *aefhiknpw* **ዘእም**: [7] *a*–*mq*, *k*. *mq*, β–*k* **መሥፈርት**: [8] *a*–*t*. m^2q^2t, β prefix **ለ**. [9] *d* omits. [10] tq^2. *a*–*t* **እሉ**: β **እሎንተ**: [11] *g* reads **ዙሉ**: *a* trans. after **ርኢኩ**: [12] *u* omits. [13] *n* reads **የሐውር**: and trans. before **ምስሌየ**: [14] *mtu*, β. *gq* **ዐቢይ**: [15] *g*. The transitive is implied also by q^2 which reads **ይሴሰይዎ**: All other MSS. have the passive **ይሴሰዩ**: The transitive is right. Cf. Apoc. Bar. xxix. 4; Targ. Jon. on Gen. i. 21. On the intrusion that follows see note 22. [16] *a*. β reads **ለእግዚአብሔር**: [17] *bcx* add **ኢይኩን**: and *e* **ኢይምዳእ**: after **በከ**: [18] *a*–*m*. *m* **ወይትቃተሉ**: β **ወይትቀተሉ**: [19] *m*, β read **ደቂቅ**: [20] *q* reads **አጋእስቲሆሙ**: [21] *a*–*q* (*m* **ወደቂቅ**:). *q*, β read **ወውሉድ**: [22] The whole passage in brackets is simply a dittography from ver. 25, in which, by an oversight, **ኢትምዳእ**: was omitted. [23] *adky* read **ወሶበ**: [24] *gt*, *fhklnox*$_{ap}$. *mq* read **ታዓርፍ**: *u*, *abcde* **ታዐርፍ**: *i* **ተዐርፍ**: *q* omits next five words through hmt. [25] *gm*. Other MSS. **መናፍስት**: *u* omits next seven words through hmt. [26] *t* reads **ዲበ: እሉ**: [27] *t*, *abcd*. *g*, *i* read **ተዐርፍ**: *m* **ታዕዐርፍ**: *eh* **የዐርፍ**: *fklnox*$_{ap}$ **ትዓርፍ**: [28] q^2 reads **ትመጽእ**: [29] *gq*. *m* reads as in note 18. *tu*, β omit together with next eleven words against *gmq*. [30] *g*. *mq* **ወደቂቅ**: [31] I have bracketed these words as a dittography from the beginning of the verse. It is possible, however, that they may form the protasis to the subsequent clause. Before **እግዚእ**: *q* adds **እግዚአብሔር**: [32] *q* adds **እግዚእ**: **መናፍስት**: [33] *y* reads **በውእቱ**: [34] *q*, β omit. [35] *gm*, *aefhkln*$_{a}$. *tu*, *bcdiox*$_{p}$ read **ለእልኩ**: *q* **ለክልኤ**: [36] *a*–*q*. *q*, β **ነዊኃን**: ("ኃ: *q* which also puts preceding word in acc.). [37] *m* reads **ዙሎሙ**: *u* reads **ዙሎ**: *d* omits. [38] *g* reads **ክፍለ**: [39] *a*. β omits.

ለመልአክ: እንዘ: እብሎ:[1] ለምንት: ነሥኡ: እሎንቱ:[2] አኅባለ:[3] ወሖሩ: ወይቤለኒ:[4] ሖሩ:[5]
ከመ: ይመጥኡ::[6] 3. ወይቤለኒ:[7] መልአክ: ዘ*ምስሌየ:[8] የሐውር:
እሱ: እሙንቱ:[9] አምጣነ:[10] ጻድቃን:
ወማእሰረ:[11] ጻድቃን: ደመጽኡ: ለጻድቃን:[12]
ከመ: ይትመረጉዙ:[13] ዲበ:[14] ስሙ: ለእግዚአ: መንፈሳት: ለዓለመ: ዓለም::
4. ይቄጥኡ:[15] ወየሐድሩ:[16] ኀጢያን: ምስለ: ኀጢያን:
ወእሱ: አምጣናት: እለ: ይትወሀቡ:[17] ለሃይማኖት:
*ወያፀንዕዋ: ለ[18]ጽድቅ::
5. ወእሱ: አምጣን:[19] ይከሥቱ: ዙሎ:[20] ኀቡኣት:[21] ለዕመቅ:[22] ምድር:
ወእለ: ተኃጉሉ: እምበድው:
ወእለ: ተበልዐ:[23] እምአራዊት:[24]
ወእለ:[25] ተበልዑ:[26] እምዓሣ:[27] ባሕር:
ከመ:[28] ይግብኡ: ወይትመረጉዙ:[29] በዕለተ: ኀጢያ:[30]
እስመ: አልቦቱ:[31] ዘይትኃጐል:[32] በ[33]ቅድመ: እግዚአ: መንፈሳት:[34]
ወአልቦ: ዘ[33]ይክል: ተኃጕሎተ::

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[1] *a–mq. q, β* እብል: *m* ሀሎ: ምስሌየ: [2] *q* reads እሙንቱ: *u, n* እሱ: [3] $t^2\beta$ add ነዊኃነ: *u* omits next word. [4] *m* reads ይቤሉኒ: *q, e h* omit together with three following words (*q* however places ከመ: ይመጥኡ: after እሙንቱ: in the next verse). [5] *g* reads ሖር: *m u, d* omit. [6] *t u, β. g* reads ይወጥኡ: *m* ይውጥኡ: [7] *u* omits together with five following words. [8] *a d e f h k n v w* trans. after የሐውር: [9] *q* adds ከመ: ይመጥኡ: from ver. 3. [10] *m* reads አምጣናተ: አበው: [11] *g m q, a b c d e f n. h k o, a, b* መአስረ: *t, l* መዐሥረ: *u, i* ማእስረ: [12] *m, β–n* omit. [13] *α–t, h o, a, b. t, β–h o, a, b* ይትመርጉዙ: [14] *q, b c d l o y* read በ. [15] *u* omits. [16] *m q* read ወይኅድሩ: [17] *g* reads ይትወሀብ: [18] *α. β* reads ያፀንዑ: ቃለ: [19] *q. g t* read አምጣነ: *m, β* አምጣናተ: for this word and the preceding *u* reads ወ. [20] *u* reads እሱ: [21] *g q u. m t, β* ኀቡኣታ: [22] *u* reads ዘዕመቅ: *y* ለ. [23] *m* reads ተበልዑ: [24] *t u* and *β–n* save that *β–n* prefix ወ and trans. ወእምአራዊት: after ባሕር: but *g m* support the order of *t u* though their text is corrupt: *g* reads እመዘግብት: *m* እምነ: መዘግብት: *q* omits እምአራዊት: ወእለ: ተበልዑ: *n* omits እምአራዊት: *a* reads ወእምአራዊተ: ምድር: [25] *q* omits. *β* omits እለ: [26] *t u. g m* ተበልዑ: *q, β* omit. Probably *q, β* are right. [27] *g m q. t u, β* እምዓሣት: *β* trans. and reads እምዓሣት: ባሕር: ወእምአራዊት: [28] *q* reads ወከመ: [29] *α–m, h o, a, b. m, $t^2\beta$–h o, a, b* read ይትመርጉዙ: [30] *t* reads ኀጢየ: ዚአየ: [31] *α–q u. q u, β–h* አልቦ: *h* omits. *m* adds ሕይወት: [32] *t* reads ዘይትሐጕሉ: [33] *q* omits. [34] *g m.* Other MSS. መናፍስት:

6. ወነሥኡ:[1] ትእዛዘ:[2] እሉ:[3] በ[4]መልዕልተ: ሰማይ:[5] ዙሎሙ:[6]
ወኀይሉ:[7] *ወቃሉ: ፮[8]ወብርሃነ:[9] ፮[10]ከመ: እሳት::[11]
7. ወለውእቶ: መቅድመ: ቃል: ይባርኩ:[12]
ወያሌዕሉ:[13] ወይሴብሑ:[14] በ[15]ጥበብ:
ወ[16]ይጠብቡ:[17] በ[15]ነገር: ወበመንፈስ: ሕይወት::
8. ወእግዚእ: መንፈሳት: ዲበ: መንበረ: ስብሐት:[18] አንበሮ:[19] ለ[20]ሕሩይ:
ወይኬንን: ዙሎ: ግብሮሙ: ለቅዱሳን:[21] በመልዕልተ: ሰማይ:[22]
ወበመዳልው: ይደሉ:[23] ምግባሮሙ::
9. ወ[24]ሶበ: ያሌዕል: ገጸ: ከመ: ይኬንን: ፍኖቶሙ:[25] እንተ: ኅቡእ:[26] በነገረ: ስሙ:
ለእግዚእ: መንፈሳት:[27]
*ወአሰረ: ዚአሆሙ:[28] በፍኖት: ዘነሄ: ጽድቅ: ዘ*እግዚእ: መንፈሳት:[29]
ወ[30]ይትናገሩ: ዙሎሙ: በፏቃል:
ወይባርኩ: ወይሴብሑ: ወያሌዕሉ:
ወይቄድሱ:[31] ለ[32]ስሙ: ለእግዚእ: መንፈሳት::[33]
10. ወይዴውዕ:[34] ዙሉ:[35] *ኃይሉ: ሰማያት:[36] ወዙሉ:[37] ቅዱሳን:[38] በመልዕልተ:[39] ወኀይሉ:[40]

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[1] *t* reads ወተንሥኡ: [2] *g* reads ትእዛዙ: *e* ትእዛዝ: [3] *b d* omit. [4] *q u, d* omit. [5] *a–t. t, β* read ሰማያት: [6] *u* omits. [7] *q. m* ኃይል: *u* omits. Other MSS. ወኀይል: *b c v x* add ፮. [8] *g m. q* reads ቃል: አሐዱ: *t u, β–c* ወቃል: ፮. *c* omits. [9] *g m q. t u, β* ወብርሃን: [10] *g* omits, but leaves space for the symbol. [11] *b c v x* add ተውህበ: ሎሙ: [12] *a–m. m, β* ይባርክዎ: [13] *a. β* ወያሌዕልዎ: [14] *b c d l o x y, a b* read ወይሴብሕዎ: [15] *q* reads ለ. [16] *m t, β. g q* omit. *u* trans. ወ after ይጠብቡ: [17] *a, i k v w. β–i k v w* ይጠበቡ: [18] *β* reads ስብሐቲሁ: [19] *g* reads አንበሮን: *q* አንበረ: [20] *q* omits. [21] *q* reads ለጻድቃን: [22] *e i n o, b* read ሰማያት: [23] *t*[1], *a b c d e f h k l. g* reads ይደልዉ: *q* ይደሉው: *mu, b* ይደሉው: *t*[2] *i o* ይደልው: *n* ይዴልው: [24] *t* omits. [25] *t* reads ፍጥሖሙ: *u* omits next two words. [26] *g m t. q, e n* ኅብእት: *β–e n* ኅቡኣት: [27] *u* omits next seven words through hmt. [28] *q* reads ወሰባ: አሰረ: ዚአሁ: [29] *a. β* እግዚአብሔር: ልዑል: [30] *b c n*[2] *x* omit. [31] *a, n. β–n* ይቄድሱ: [32] *g q* (*t*?) *u. m, β* በ. [33] *m* reads መንፈስ: [34] If ይዴውዕ: is retained it requires the following nouns in the accusative. But probably it is a wrong rendering of *βοήσει* which should be rendered ይጸርኅ: (intransitive). The transitive character of ይዴውዕ: probably led to change of the first ዙሉ: into ዙሎ: in the best MSS. and of a like change of the second ዙሉ: in the inferior MSS. *m* reads ይዴውዑ. [35] Emended from ዙሎ: See preceding note. [36] *m* reads ዘኃይሉ: ለሰማያት: For ኃይሉ:...ቅዱሳን: *q* reads ቅዱሳን: ወዙሎ: ኃይሉ: ሰማያት: [37] *g m u. q t, β* ዙሎ: [38] *a–t, a. t, β–a* ቅዱሳኑ: [39] *a–u. u* omits. *β–n* read Ηመል″ *n* ዘመልዕልተ: ሰማያት: [40] *c* reads ኀያላኑ: *x* ኃይላተ: *e h v* add ሰማያት: ወዙሎ: ኀይሉ:

እግዚአብሔር: ኪሩቤን:[1] ወሱራፌን:[2] ወ[3]አፍኒን: ወዙሎሙ:[4] መላእክተ:[5] ኃይል:[6] ወ*ዙሎሙ:[7]
መላእክተ:[8] ኦጋእዝተ: ወኅሩይ: ወካልእ: ኃይል: እለ: ውስተ: የብስ: ወ[9]ደቡ: ማይ::
11. በይእቲ: ዕለት: ይነሥኡ:[10] *አሐደ: ቃለ:[11] ወይባርኩ: ወይሴብሑ:[12] ወያሌዕሉ:[13]
በመንፈስ: ሃይማኖተ: *ወበመንፈስ: ጥበብ:[14] ወበመንፈስ:[15] ትዕግሥት: ወ*በ[16]መንፈስ:
ምሕረት:[17] ወ*በ[16]መንፈስ: ዜነኔ: ወሰላም: ወ[18]መንፈስ: ኂሩት: ወ[19]ይብሉ:[20] ዙሎሙ:
በአሐዱ: ቃል: ዙሩክ:[21] ወይትባረክ: ስሙ: ለእግዚአ: መንፈሳት: ለ[22]ዓለም: ወእስከ: ለዓለም::
12. ይባርክዎ:[23] ዙሉ:[24] እለ:[25] ኢይነውሙ: *በመልዕልተ: ሰማይ:[8]
ይባርክዎ: ዙሎሙ: ቅዱሳን:[26] እለ: ውስተ: ሰማይ:
ወ*ዙሎሙ:[8] ኅሩያን: እለ: የሐድሩ: ውስተ: ገነት:[27] ሕይወት:[16]
ወዙሉ:[28] መንፈስ: ብርሃን: ዘተክል:[29] *ባርኮተ: ወሰብሖተ:[30]
ወአልዕሎት:[31] ወቀድሶተ:[32] ለስምክ: ዙሩክ:[33]
ወዙሉ:[34] ሥጋ:[35] [ዘ]ፈድፋደ: እምነይል:[36] *ትሴብሕ:
ወትባርክ:[37] ለስምክ:[38] ለ*ዓለመ:[39] ዓለም::
13. እስመ: ብዙኅ: ምሕረቱ: ለእግዚአ:[40] መንፈሳት:[41] ወርሑቅ: መዓት:
*ወዙሉ: ግብሩ:[42] ወዙሉ:[43] አምጣነ:[44] ገብረ:[45]
ክሠተ: *ለዳድቃን: ወ[8]ለኅሩያን: *በስሙ: ለእግዚአ: መንፈሳት::[8]

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[1] *a–q.* *q, β* **ኪሩቤል:** [2] *a–q.* *q, β* **ወሱራፌል:** [3] *o, b* omit. [4] *g, n o, b.* *m u, a b c d f i k l x, a* **ዙሉ:** *q t* **ዙሎ:** *e h* omit. [5] *e h* omit. *n* reads **መላእክት:** [6] *e h* omit. *n* reads **ወኃይል:** [7] *g.* *m t, β* read **ዙሉ:** *q* **ዙሎ:** *u* omits. [8] *u* omits. [9] *l n x, a.* Other MSS. omit. [10] *m, b c n v x.* Other MSS. prefix **ወ.** *q* reads **ወይትነሥኡ:** [11] *q* reads **በአሐዱ: ቃል:** [12] *β* adds **ወይዌድሱ:** [13] *g* omits. [14] *i* omits. [15] *i l, a.* *a, a d f h k n o, b* read **ወበ:** *b c e v x y* **ወ.** [16] *q* omits. [17] *q* reads **ምሕረት:** *b* omits together with next word. [18] *a–m. m, β* **ወበ.** [19] *t u, β.* *g m q* omit. [20] *c* reads **ይቤሉ:** [21] *b c v x* add **ውእቱ:** [22] *m* adds **ዓለመ:** [23] *q* reads **ወባረክዎ:** [24] *a–q.* *q, β* **ዙሎሙ:** [25] *e h v* omit together with five next words through hmt. [26] *a, b w x y.* *β–b w x y* read **ቅዱሳኑ:** *u* adds **እሉ: ኢይነውሙ:** [27] *q* reads **ገነት:** *a* **ገነት: ዘ.** [28] *q* reads **ዙሎ:** *o* **ዙሎሙ:** [29] *a–q u, β.* *q* **ዘተከለ:** *u* **ዘይክል:** [30] *q.* *a–q* **ባርኮ: ወሰብሖ:** *β* **ባርኮት: ወሰብሖት:** [31] *a–m. m, β* **ወአልዕሎት:** [32] *t u, f h i k l n o p v w x, a, b.* *g* reads **ወቅድስት:** *q* **ወቀድሶት:** *m, a b c d e, y* **ወቀድሶት:** [33] *a.* *β* reads **ቅዱስ:** [34] *q* reads **ዙሎ:** [35] *a–m q. m* omits. *q, β* read **ዘሥጋ:** I have bracketed the **ዘ** before **ፈድ″.** [36] *f* omits. [37] *q* reads **ትሰብሕ: ወትባረክ:** *b c* **ትባ″ ወትሴ″** (*b* **ወትሰ″**). [38] *m* trans. after **ዓለም:** [39] *u, b c x* omit. [40] *d* adds **አጋእዝት: ወ.** [41] *g m.* Other MSS. **መናፍስት:** [42] *a–u. u* **ወዙሉ:** The construction is a nominativus pendens. *d* omits. *h* **ወዙሉ: ግብሮ:** Other MSS. **ወዙሎ: ግብሮ:** [43] *a–u. β* **ወዙሎ:** *u* omits together with next two words. *q t*[2] add **ነይሉ:** *β* adds **ነይሎ:** [44] *β* reads **በአምጣነ:** [45] *t, β.* *g q* **ግብረ:** (corrupt for **ገብረ:**) *m* **ግብሩ:**

LXII. ወከመዝ: አዘዘ: እግዚእ[1] ለነገሥት: ወ[2]ዐዚዛን:[3] ወ[4]ልዑላን: ወ[5]ለእለ: *የሐድርዋ: ለምድር:[6] ወይብል: ክሥቱ: አዕይንቲክሙ: *ወእንሥኡ: አቅርንቲክሙ:[7] እመ:[8] ትክሱ: አእምሮት: ለሕሩይ።

2. ወእንበር:[9] እግዚእ: መንፈሳት:[10] ዲበ: መንበረ: ስብሐቲሁ:
ወ[11]መንፈስ: ጽድቅ: ተክዕወ: ዲቤሁ:
ወነገረ: አፉሁ: ይቀትል: ዅሎሙ:[12] ኃጥኣነ:[13]
ወ*ዅሎሙ:[14] ዐማፂያን:[15] እምገጹ:[16] ይትሐጐሉ።
3. ወይቀውሙ: *በይእቲ: ዕለት: ዅሎሙ:[17] ነገሥት: ወ[18]ዐዚዛን:
*ወልዑላን: ወ[7]እለ: ይእኅዝዋ: ለምድር:[19]
ወይሬእይዎ:[20] ወያእምርዎ: ከመ: ይኑር: ዲበ: መንበረ: ስብሐቲሁ:
ወጽድቅ:[21] ቅድሜሁ: ይትኬነን:[22]
ወነገረ: በክ: አልቦ:[23] ዘይትበሀል:[7] በቅድሜሁ።[7]
4. ወይመጽእ: ዲቤሆሙ: ሕማም: ከመ: ብእሲት: እንተ:[24] ውስተ:[7] ማሕምም:[25]
[ወ[7]የዓፅባ: ወሊዶ:[26]]
ሶበ: ውሉዳ:[27] ይመጽእ: በአፈ:[28] ማሕፀን:[29]
ወተዐፅብ: በ[30]ወሊዶ።
5. ወይሬእዩ: መንፈቆሙ:[31] ለመንፈቆሙ:
ወይደነግጹ:[7] ወያቴሕቱ: ገጾሙ:
ወ*ይእኅዝሙ: ሕማም:
ሶበ:[7] ይሬእዩ:[32] ለዝኩ:[33] ወልደ:[34] ብእሲ:[35] እንዘ:[36] ይኑር: ዲበ: መንበረ: ስብሐቲሁ።

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[1] *q* reads እግዚአ: መናፍስት: [2] *g t*[1]*u*. *m q*, *t*[2]*β* ወለ. [3] *q* reads ዓዚዝ: (sic). *e v* add ከመ: ይሰብሑ: [4] *a–m*, *o ṗ*. *m*, *β–o ṗ* read ወለ. [5] *u*, *i* omit. [6] *q* reads የሐድሩ: ዲበ: የብስ: [7] *u* omits. [8] *u* reads ለእመ: [9] Emended by Dillmann from ወነበረ: [10] *g*. Other MSS. መናፍስት: [11] *o* omits. [12] *g q*. *m t*, *β* ዅሎ: *u* omits. [13] *m t u*, *β*. *g q* read ኃጥኣን: [14] *g q t*. *m*, *β–n* ዅሎ: *u*, *n* omit. [15] *g*. *m q t u*, *β* ዐማፅያን: (*m*, *β″* ኑ:) [16] *a–t*. *t* እምቅድመ: So *e* save that it prefixes ወ. *β–e* ወ(*d* om.) እምገጹ: [17] *t* prefixes ወ. *u* omits. [18] *u*, *b c x* omit. [19] *b c d l o x y*, *a ṗ* read ለየብስ: [20] *u* reads ወይርእይዎ: [21] *a*. *β–n o* read ወዲቃን: በጽድቅ: *n o ṗ* ወዲቃን: [22] *a–t u*. *t* reads ኢየኃልቅ: *u* omits. *β–v* reads ይትኬነኑ: *v* ይትናገሩ: ወይትኬ″ *x* የሐውሩ: *ạ* omits with rest of verse. [23] *g* prefixes ወ. [24] *t* trans. ውስተ: [25] *t*, *d e h*[1] *v w* read ሕማም: *u* omits. [26] *q* reads ወሊዶ: *e h* read ለወሊዶ: *u* ውሉድ: [27] *g t*. *m* reads ወሊዶ: and *q* ወሉዶ: but trans. it after ይመጽእ: *u* omits. *β–e* ወልዳ: and trans. after ይመጽእ: *e* ወልዶ: For ይመጽእ: *g m u* read ይመጽእ: [28] *g q* read በእፎ: [29] *g* reads ማሕፀነ: *q* ማኅፀና: [30] *g m q*, *β*. *t u* ለ. [31] *q* omits. [32] *g*. Other MSS. ይሬእይዎ: [33] *u* reads ለውእቱ: [34] *g* reads by a slip ወልድ: [35] *a–m*. *m*, *β* ብእሲት: [36] *m* prefixes ወ. *n* reads ዘ.

6. ወይባርክዎ፡ ወይሴብሕዎ፡[1] ወያሌዕልዎ፡ ነገሥት፡[2] ወ[3]ዐዚዛን፡ ወዙሎሙ፡[4] እለ፡ *ይእሕዝዎ፡
ለ[5]ምድር፡ ለዘይመልክ፡ ዙሎ፡ ዘ[6]ኀቡእ።
7. እስመ፡ እምቅድሙ፡[7] ኀቡአ፡ ኮነ፡[8] ወልደ፡ እጓለ፡ እመሕያው፡
ወዐቀቦ፡ ልዑል፡ በ*ቅድመ፡[4] ኃይሉ፡
ወከሠተ፡[9] ለሕሩያን።
8. ወይዘራእ፡[10] ማሕበረ፡ *ሕሩያን፡ ወቅዱሳን፡[11]
ወይቀውሙ፡ በ[3]ቅድሜሁ፡ *ዙሎሙ፡ ሕሩያን፡[12] በይእቲ፡ ዕለት።
9. ወይወድቁ፡[13] ዙሎሙ፡[4] ነገሥት፡[14] ወ[15]ዐዚዛን፡[16] ወልዑላን፡ ወእለ፡[17] ይመልክዋ፡ ለየብስ፡[18]
በቅድሜሁ፡[19] በገጸሙ፡[20]
ወይሰግዱ፡[21] ወይሴፈዉ፡[22] ለ[23]ዘኩ፡ ወልደ፡ እጓለ፡ እመሕያው፡
ወያስተበቍዕዎ፡ ወይስእሉ፡[24] ኀቤሁ፡[25] ምሕረተ።
10. ወ[26]ያጌጕአሙ፡[27] ውእቱ፡[28] እግዚእ፡ መናፍስት፡
ከመ፡ ያፍጥኑ፡ ወይፃኡ፡[29] እምቅድመ፡ ገጹ፡
ወ*ገጸሙ፡[30] ይመልእ፡[31] ኃፍረተ፡
ወጽልመት፡[32] ይትዌሰክ፡[33] ገጸሙ።[34]
11. ወ*ይሜጥዎሙ፡[35] ለመላእክት፡[36] በ[37]መቅሠፍት፡[38]

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[1] *q*, *β* trans. before **ወይባርክዎ፡** against *α–q*. [2] *g* [1] *q* prefix **ወ**. *x* adds **ምድር፡** [3] *α–u*. *u*, *β* omit. [4] *u* omits. [5] *m* omits. [6] *q* omits. [7] *g*. *m* reads **እምቀዳሙ፡** *q t*, *β–a* **እምቅድም፡** *u*, *a* **እምቅድመ፡** [8] *g* omits. [9] *m q* read **ወከሠተ፡** and *m* adds **ወከሠተ፡ ለኅሩያን፡ ለእለ፡ ውስተ፡ ሞቅሕ፡** after **ለኅሩ″**. [10] *t* reads **ወይዜክሩ፡** *o b* omit together with next three words. [11] *β* trans. *u*, *x* omit **ኅሩያን፡ ወ**. *d* reads **ወለኅሩያን፡** for **ወኅሩ″**. [12] *q* trans. *u*, *x* omit **ዙሎሙ፡** [13] Something seems wrong with this verse. It is hardly possible for **ይወድቁ፡** and **ቅድሜሁ፡ በገጸሙ፡** to be separated by seven words. The text looks as though the intervening words had been thrust in. [14] *e h* omit. [15] *α–u*, *k n*. *u*, *β–k n* omit. [16] *b x* omit. [17] *g* reads **ለእለ፡** *d* **እለ፡** [18] *g* adds **ወድቁ፡** [19] *m t*, *β*. *g* **ቅድሜሆሙ፡** *q* **በቅድሜሆሙ፡** *u* omits. [20] *u* trans. after **ወይሰግዱ፡** *i* omits. [21] *q* adds **ወይሴብሑ፡** [22] *m*, *β* read **ወይሴፈውዎ፡** [23] *q u* omit. [24] *m t u*, *β–e*. *g q*, *e* **ወይስእልዎ፡** [25] *g m t*. *u* omits. *q*, *a i* read **በኀቤሁ፡** and trans. after **ምሕረተ፡** *β–a i* read **እምኀቤሁ፡** and trans. after **ምሕ″**. [26] *a* omits. [27] *m* reads **ደጌጉዐ፡** (sic). *d* **ይጌጕዖሙ፡** *q*, *β–c* add **እንከ፡** *c* adds **እስከ፡** [28] *g* through slip reads **ውእተ፡** [29] *q* reads **ወይወጽኡ፡** [30] *m* reads **በገጸሙ፡** and trans. after **ኃፍረተ፡** *u* omits. [31] *u* reads **ይመልኡ፡** *m* **ይመልኦሙ፡** [32] *g t*, *β–f*. *q m u*, *f* **ወጽልመት፡** [33] *u*, *b c i v x* read **ይዌስክ፡** [34] *m* reads **በገጸሙ፡** [35] Emended by Flemming. *g* reads **ሚጦሙ፡** *q* **ሚጥዎሙ፡** *m*, *t*[2] *β* **ይትሜጠውዎሙ፡** *t*[1] **ይሜጥውዎሙ፡** *u* omits together with next two words. [36] *g t*. *q* reads **ለመልአክ፡** *m*, *β* **መላእክት፡** [37] *α–u*. *u*, *β* omit. [38] *x*, *a* read **ጽልመት፡** *u* omits.

ከመ:[1] ይትፈደዩ: እምኔሆሙ:[2] ዘ[3]ገፍዕዎሙ: *ለደቂቁ: ወ[4]ለኅሩያነ:[5] ዚአሁ::[6]
12. ወይከውኑ:[7] አርአደ: ለጻድቃን: *ወለኅሩያነ: ዚአሁ:[8]
ቦሙ:[9] ይትፌሥሑ:[10] እስመ: መዐቶ: ለእግዚአ: መናፍስት:[11] ዲቤሆሙ: ታዓርፍ:
ወመጥባኅቱ:[12] እምደሞሙ:[13] ትሰክር::
13. ወጻድቃን: ወኅሩያን:[1] ይድኅኑ: በይእቲ: ዕለት:
ወገጸሙ: ለኃጥኣን: ወለዓማፂያን:[14] ኢይሬእዩ:[15] እምይእዜ::
14. ወ[16]እግዚአ: መናፍስት:[11] ዲቤሆሙ: የኀድር:
ወምስለ: ዝኩ: ወልደ: እጓለ: እመሕያው:[17] ይበልዑ: ወይስክቡ: ወይትነሥኡ: ለዓለመ: ዓለም::
15. ወተንሥኡ:[18] ጻድቃን: ወኅሩያን: እምድር:
ወኢያድጉ:[19] እተሕቶ: ገጽ:[20]
*ወለብሱ: ልብሰ:[21] ስብሐት::[22]
16. ወውእቶ: ይኩን:[23] ልብስክሙ:[24] ልብሰ: ሕይወት:[25] እምኔሁ:[26] እግዚአ: መናፍስት:[11]
ወኢልባሲክሙኒ: ኢይበልዩ:
ወስብሐቲክሙ*ኒ:[27] ኢየኀልቅ: በቅድመ:[28] እግዚአ: መናፍስት::[11]
LXIII. በ[29]እማንቱ: መዋዕል: ያስተበቍዑ: *ዓዚዛን: ወነገሥት:[30] እሉ: ይእኅዝዋ: ለየብስ:[31]
እመላእክት:[32] መቅሠፍት:[33] በኀቡ: ሀለዉ:[34] ምጥዋነ:[35] ከመ: የሀቦሙ: ዕረፍት: ንስቲት:
ከመ:[36] ይደቁ: ወይስግዱ:[37] በቅድመ: እግዚአ: መናፍስት:[38] ወ[1]ይትአመኑ: ኃጢአቶሙ:
በቅድሜሁ:: 2. ወ[39]ይባርክዎ: ወይሴብሕዎ: ለእግዚአ: መንፈሳት:[40] ወይብሉ:[41]

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[1] *u* omits. [2] *q* reads እምኔሁ: *u* በመዐት: *f* omits. [3] *t* reads ወ. [4] *qu, o ḅ* omit. [5] *q* reads ለኅሩየ: *u* "ያኒሁ: *o ḅ* omit. [6] *u, o ḅ* omit. *a b c* add ቦሙ: from next verse. *e f h n p x* omit next five words through hmt. [7] *q, o ḅ* read ወይከውን: [8] *u* omits. *g m* add ወይከውኑ: አርአደ: ለጻድቃን: [9] *g t u, β. m* trans. after ይትፈ". *q* reads ወቦሙ: [10] *m* prefixes ወ. [11] *α–m, β. m* reads መንፈሳት: [12] *q, β* add ለእግዚአ: መናፍስት: [13] Em. from እምኔሆሙ: *β* trans. after ትሰክር: *q u* omit. [14] *q* reads ወዐማ". *u* omits. [15] *q* reads ኢይሬእዩዋ: [16] *g, o ḅ* omit. [17] *β–n*[1] add የኀድሩ: ወ. [18] *m* reads ወይትነሥኡ: [19] *m* reads ወኢደገ: [20] *β* reads ገጸሙ: [21] *e h*[1] read ልቡ: [22] *α, i n. β–i n ạ* read ሕይወት: *ạ* ሕይወቶሙ: [23] *α–q, n*(?). *q, β–n* ይከውን: [24] *q, β* omit. [25] *l ạ* read ክብር: *o ḅ* omit. [26] *α–t*[1], *t*[2]. *t*[1] reads ኀቡ: *β* በኀቡ: [27] *t, b c* omit. [28] *q* reads በቅድሜሁ: [29] *e i*[1] read ወበ. [30] *α. a e h k n v w* read ነገሥት: *b c d f i l o p x y ạ ḅ* ነገሥት: ዐዚዛን: *t*[2] ዐዚዛን: ነገሥት: [31] *q, d y* read ለምድር: [32] *m* reads ወለመላእክት: [33] *α–t u, β. t q*[2] read መቅሠፍት: *u* መዐት: [34] *q* adds እመላእክት: በኀቡ: ሀለዉ: [35] *m* reads ምጥዋን: and trans. before በኀቡ: [36] *α. β* reads ወከመ: *u* omits next five words. [37] *a c i ạ ḅ* read ይሰግዱ: [38] *m* reads መንፈሳት: [39] *y* omits. [40] *g m t.* Other MSS. መናፍስት: [41] *ḅ* omits.

*ቡሩክ: ውእቱ: እግዚአ: መንፈሳት:[1] *ወእግዚአሙ: ለ[2]ነገሥት:[3]
*ወ[4]እግዚአሙ: ለ[5]ዐዚዛን: ወ*እግዚአሙ: ለብዑላን:[6]
ወ*እግዚአ:[7] ስብሐት: ወ*እግዚአ:[7] ጥበብ::
3. ወይበርህ:[8] በ[9]ዙሪ:[10] ኀቡኤ:[11] ኀይልከ:[12] ለትውልደ: ትውልድ:
ወስብሐቲከ: *ለዓለመ: ዓለም:[13]
ዕሙቅ: ውእቱ: ዙሪ:[14] ኀቡኣት:[15] ዚአከ: ወኑ[16]ልቄ: አልቦሙ:[17]
ወጽድቀ:[18] ዚአከ: ኃሳበ:[19] አልቦ::
4. ይእዜ: አእመርነ: ከመ: *ንስብሕ: ወንባርክ:[20] ለ[21]*እግዚአሙ: ለ[22]ነገሥት:[23]
ወለዘ: ይነግሥ: ዲበ: ዙሪሙ: ነገሥት::
5. ወይቤሉ:[24] መኑ: ወህበነ:[25] ዕረፍተ:[26] ከመ:[27] *ንስብሕ: ወናእዙት:[28]
ወንእመን: ቅድመ: ስብሐቲከ::[29]
6. ይእዜኒ:[30] ንስቲተ: ዕረፍተ: ንትሜነይ: ወኢንረክብ:[31]
*ንሰድድ:[32] ወኢንእኅዝ:[33]
ወ[34]ብርሃን:[35] እምቅድሜነ: ንለፈ:
ወጽልመት: ምንባሪነ:[36] ለ[37]ዓለመ: ዓለም::

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[1] *m p* omit. *u* reads ቡሩክ: ውእቱ: [2] *g*. *m q t*, *β–n* read ወእግዚአ: *u* እግዚአ: *n* reads ወይትአመኑ: ኃጢአቶሙ: ወእግዚአ: [3] *e h v* read አጋእዝት: *n x* መናፍስት: [4] *β* omits. [5] *q* reads እግዚአ: *u* omits. [6] *g m*. *q* reads እግዚአ: ባዕል: *t* እግዚኡ: ለብዑል: *u* እግዚአ: ልዑላን: *β–n* እግዚኡ: ለባዕል: *n* እግዚአ: ብዕል: [7] *n* omits. [8] *g m t u*, *i p* mark off this sentence from what precedes. [9] *g q t*. *m* reads ለ. *u*, *β* omit. [10] *u* omits. [11] *m* reads ኀቡኣት: *u* omits. [12] *a–u*, *o p*. *u* reads በንይቡ: *β–o p* prefix ወ. [13] *e* reads ለትው″ ትው. [14] *g m q* (*q* reads ዙሪ:). *t u*, *β–x* trans. after ዚአከ: *x* omits. [15] *y* reads ኀቡአ: [16] *m*, *β–w* read ኑልቄ: *q* omits initial ወ. [17] *q*, *b c d e i l n o v x y a p* read አልቦ: [18] *b* reads ወለጽድቀ: [19] *a–m*, *a k p*. *m*, *β–a k p* ሐሳብ: [20] *a–q*, *β–b c f p w x*. *q*, *b c f p w x* read ንስብሖ: ወንባርኮ: [21] *m* omits. [22] *a*. *β* እግዚአ: [23] *e h y* read መናፍስት: but *y* adds ነገሥት: also. [24] *a*, *a e h i k l n o w y a p*. ይቤሉ: must here be taken as a future. *b c f x* read ወይብሉ: *d* ወይቤሎ: [25] *m*, *h*[1]*n* read እምወህበነ: [26] *d* omits next nine words through hmt. [27] *q* reads ወከመ: [28] *a–q*. *q*, *β* read ንስብሖ: ወናእዙት: *v* reads ንስብሕ: only. *β* also adds ወንባርኮ: (*v* ወንባርክ:). *n* trans. ንስብሖ: and ንባርኮ: [29] *m*, *β* read ስብሐቲሁ: [30] *q*, *β* prefix ወ. [31] *c* reads ወኢንርክብ: [32] *g t*[1] (*g* ንእ″), *p* = καταδιώκομεν. *u*, *i* omit. *m q*, *t*[2] *β–i a p* ንሰደድ: *a* ወኢንሰደድ: ወኢንረክብ: [33] *i* reads ወኢንኅዝ: *u* omits. [34] *q* omits. [35] *c* adds በትረ: [36] *d e h a* read ምግባሪ: [37] *q* reads እስከ: ለ.

7. እስመ፡ በቅድሜሁ፡[1] *ኢአመነ፡
ወ[2]ኢሰበሐነ፡[3] ለስሙ፡[4] ለእግዚአ፡ መንፈሳት፡[5] [ወኢሰበሐናሁ፡[6] ለእግዚእነ፡[7]]
ወ*ትስፋ፡ ኮነ፡ ዲበ፡[9] በትረ፡[10] መንግሥት*ኑ፡[11]
ወደበ፡[12] ስብሐቲነ።[13]
8. ወበዕለት፡[14] ስራሕነ፡ ወምንዳቤነ፡ ኢደይሳነ፡
ወኢንረክብ፡ ዕረፍተ፡ ንእመን፡[15]
እስመ፡ መሃይምን፡ ውእቱ፡[16] እግዚእነ፡[17] በዙሉ፡ ምግባሩ፡ ወ[18]ዙነኔሁ፡ ወጽድቁ፡
ወገጸ፡ ዙነኔ*ሁ፡[2] ኢይነሥኡ።[19]
9. ወነኀልፍ፡ እምገጹ፡ በእንተ፡[20] ምግባሪነ፡
ወዙሉ፡[21] ኃጢአትነ፡[22] በጽድቅ፡ ትኤሊቈ።
10. ይእዜ፡[23] ይብልዎሙ፡[24] ትጸግብ፡[25] ነፍስ፡ እምንዋየ፡ ዐመዓ፡ ወኢ*ትከልእ፡[26] ወሪይተነ፡[27]
እምልባ፡[28] ለክበደ፡[29] ሲኦል።[30]
11. ወእምድኅረዝ፡ ይመልእ፡ ገጸሙ፡ ጽልመተ፡ ወኃፍረተ፡[31] በቅድመ፡ ዝኩ፡ ወልደ፡ እጓለ፡
እመሕያው፡
ወእምቅድመ፡[32] ገጹ፡ ይሰደዱ፡
ወሰይፍ፡[33] የኃድር፡ ቅድመ፡ ገጹ፡[34] ማእከለሙ።[35]
12. ከመዝ፡[36] ይቤ፡[37] እግዚአ፡ መንፈሳት፡[38] ዝ[39]ውእቱ፡[40] ሥርዓት፡[41] ወዙነኔሁ፡[42] ለ[43]ዐዚዛን፡

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[1] *m* reads በቀዲሙ፡ *u* በቅድሙ፡ [2] *q* omits. [3] *d* omits together with next three words. [4] *g m, t u.* *q* reads ወለስመ፡ and trans. after መንፈ.". *β–n* read በስሙ፡ *n* ስሞ፡ [5] *g q, e f v*[1]. *m* reads አጋእዝት፡ *t u, β–e f v*[1] ነገሥት፡ The succeeding bracketed clause is a dittography. [6] *n* adds ስሞ፡ [7] *β* reads ለእግዚእ፡ በዙሉ፡ ትግባሩ፡ *u* omits. [8] *u* reads ለ. [9] *m* reads በዲበ፡ *u* omits. [10] *g m i, o ,a ,b. t u, f v* read መንበረ፡ *q, d h k l n* በትረ፡ መንበረ፡ *y* መን" በትረ፡ *b c x* omit. [11] *m, c* omit. *u* omits next six words. [12] *g m. q t, β* read ወ. [13] *q* adds ውበዕልነ፡ [14] *q* reads በዕለተ፡ *n* ወዕለተ፡ [15] *e h v* read ንትእመን፡ [16] *u* omits together with next three words. *b* trans. ውእቱ፡ after እግዚእነ፡ [17] *g m t* prefix ወ. [18] *q* adds ምእመን፡ በዙሉ፡ ምግባሩ፡ ወዙሉ፡ *β* adds በዙሉ፡ [19] *g* prefixes ወ. *m* reads ይነሥእ፡ [20] *q* prefixes ወ. [21] *q* reads ወዙሉ፡ [22] *g q u* read ኃጢአተነ፡ [23] *b n* read ይእዜኑ፡ [24] *f i l o ,a ,b* read ይቤልዎሙ፡ [25] *m, e* read ትጽገብ፡ [26] *m t, β–i n. g* ትክላእ፡ *q* ትክል፡ *u, i* ንክል፡ *n* ንከልዕ፡ [27] *u* reads ትወርይተነ፡ [28] *g q u. m t, β–b* read እምላህባ፡ *b x* እምላህብ፡ [29] = *βάρος* corrupt (?) for *βάριν* = ' stronghold.' *q* omits. [30] *o ,b* omit. [31] *g* omits. [32] *m* reads ወበቅድመ፡ [33] *d* reads ወይሰፍሩ፡ ወ. [34] *g* adds የኃድር፡ [35] *e f h n* read ማዕከሌሆሙ፡ *a k* ይሰድዶሙ፡ [36] *a–g. g* ከመ፡ *β* ወከመዝ፡ [37] *d* adds እግዚአብሔር፡ [38] *g m t.* Other MSS. መናፍስት፡ [39] *g, n.* Other MSS. ዝንቱ፡ [40] *b* omits. [41] *a–m. m, β* ሥርዐቶሙ፡ The construction is unusual, but the textual evidence is irresistible. See next note. [42] *a, a d f h k n o p y ,b. b c e i l x ,a* read ወዙነኔሆሙ፡ [43] *m* omits.

ወ[1]ለነገሥት፡ ወለልዑላን፡[2] ወለ[3]እሰ፡ ይእኅዝዋ፡ ለየብስ፡[4] በቅድመ፡ እግዚአ፡ መናፍስት።[5]
LXIV. ወ*ካልአ፡[6] ገጻት፡[7] ርኢኩ፡ በውስቴ፡ መኳን፡ ኅቡኣት።[8] 2. ስማዕኩ፡[9] ቃሎ፡[10] ለመልአክ፡[11] እንዘ፡ ይብል፡ እሱ፡ ውእተመ፡[12] መላእክት፡ እሰ፡[13] ወረዱ፡[14] ዲበ፡ ምድር፡ ወዘበኅቡኣ፡[15] ከሠቱ፡ ለውሉደ፡ ሰብእ፡[16] ወአስሕትዎሙ፡ ለ*ውሉደ፡[3] ሰብእ፡ ከመ፡ ይግበሩ፡ ኃጢአት። LXV. በ[17]እማንቱ፡ መዋዕል፡ ርእየ፡[18] ዋኅ፡ ምድረ፡[19] ከመ፡[20] አጽዝኅት፡[21] ወከመ፡ ቅሩብ፡ ሐጕላ።[22] 2. ወ*እንሥአ፡ እገሪሁ፡[23] እምህየ፡[3] ወሖረ፡[24] እስከ፡ አጽናፈ፡ ምድር፡ ወጸርጎ፡[25] ለእምኔሁ፡[26] ሄኖክ፡[1] ወይቤ፡[27] ዋኅ፡[28] በቃል፡[29] መራር፡[30] ስምዐኒ፡ ስምዐኒ፡ ስምዐኒ፡[31] *ሥልሰ። 3. ወ[32]እቤሎ፡[33] ኀምለኒ፡[2] ምንት፡ *ውእቱ፡ ዘ[34]ይትገበር፡[35] ዲበ፡[36] ምድር፡ እስመ፡ ከመዝ፡ ሰርሐት፡ ምድር፡ ወእንቅልቀለት፡ ዮጊ፡ አሰ፡ እት'ኃጕል፡ ምስሌሃ። 4. ወበድሐረ፡[37] ውእቱ፡[38] ረዜ፡ ኮነ፡ ሀውክ፡ ዐቢይ፡ ዲበ፡[39] ምድር፡ ወተሰምዐ፡ ቃል፡[40] እምሰማይ፡ ወወደቁ፡ በገጽየ። 5. ወመጽአ፡ ሄኖክ፡ እምሔው*የ፡[41] ወቆመ፡ ኀቤየ፡ ወይቤለኒ፡[1] በምንት፡[42] ጸራሕከ፡ ኀቤየ፡[3] ጽርኅ፡[43] መሪረ፡ ውብካየ።[44] 6. ወትእዛዝ፡ ወጽአ፡ እምቅድመ፡[45] *ገጸ፡ እግዚእ፡ ዲበ፡[46] እሰ፡ የሐድሩ፡ የብስ፡[47] ከመ፡ ውእቶ፡[48] ይኩን፡[49] ሕልቀተሙ፡ እስመ፡ አእመሩ፡ ዝሎ፡ ኅቡኣት፡ መላእክት፡ ወዝሎ፡ ግፍዐ፡[50] ሰይጣናት፡ ወዝሎ፡ ኃይሎሙ፡ *ኅቡአ፡[51] ኅቡኣት፡[52]

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[1] *m* omits. [2] *u* omits. [3] *u* reads ለ. *q* omits. [4] *q* reads ለምድር፡ *o ṗ* omit. [5] *d* adds ዝንቱ፡ ውእቶ፡ ሥርዐተሙ፡ [6] *g t u, a b c d f h i k l n o x ạ ḍ. m, e* read ካልኣት፡ *q* ካልእ፡ [7] *g q* read ገጻት፡ [8] *q t, β. g* ኅቡኣን፡ *u* ኅቡኣት፡ *m* omits. *x* adds ርኢኩ. [9] *m, v x* prefix ወ. [10] *m* reads ቃሎሙ፡ [11] *m* reads ለመላእክት፡ *q* reads መልአክ፡ and trans. after ይብል፡ [12] *a. β* እሙንቱ፡ [13] *o ṗ* read ወእሰ፡ [14] *t, β* add እምሰማይ፡ [15] *a–q, a k i o. q* ወዘቦ፡ ኅቡአ፡ *b d e f h l n ạ ṗ* ወዘኅቡዕ፡ *c x* ዘኅቡአ፡ [16] *e* omits next three words through hmt. *o ṗ* add ከመ፡ ያስሕትዎሙ፡ [17] *a–q. q, β* read ወበ. [18] *q* reads ርእደ፡ *t* ርኢኩ፡ አሰ፡ [19] *t u, β. g m* read ምድር፡ *q* ለምድር፡ [20] *d* reads ከነዓን፡ [21] *a. β* reads አድነት፡ [22] *m q t, β–h o ṗ. g u, h o ṗ* ሐጕሰ፡ [23] *t* reads እንግእኩ፡ እገርየ፡ [24] *t* reads ወሖርኩ፡ *d o ṗ* ሖረ፡ [25] *t* reads ወጸራኅኩ፡ [26] *t* adds የ. *u* reads በእም". [27] *a–q t, β. q* reads ወይቤሎ፡ *t* ወእቤ፡ [28] *t* omits. [29] *m* reads በቃለ፡ [30] *g*. Other MSS. መሪር፡ [31] *q, d i* omit. [32] *w* omits. [33] *a, v. t*[2]*, β–i v* read ይቤሎ፡ *i* ይቤለኒ፡ [34] *n* omits. [35] *n* adds ውስቴ፡ [36] *a. β–f* read በዲበ፡ *f* ዘዲበ፡ [37] *a d e f h i k l o. g* reads ወበደኅር፡ *m q* ወበደኃ(*q* ኀ)ሪ፡ *u* ወበደሕፀ፡ *t* omits. *b c v x* ወድኅረ፡ *n* ወእምድኅረ፡ [38] *m q t u* read ውእቶ፡ [39] *a o ṗ* read በዲበ፡ [40] *n* adds ዲበ፡ ምድር፡ *v* ዐቢይ፡ [41] *k* omits. [42] *g q*. Other MSS. ለምንት፡ [43] *q u* omit. [44] *q* reads ወብካይ፡ *u* ብካየ፡ [45] *a–u. u, β–n* read እምኀበ፡ *n* እም፡ [46] *a–q u, β–n. q* reads ገጸ፡ እግዚአ፡ መናፍስት፡ ዲበ፡ *u* እግዚእ፡ እምቅድመ፡ ገጹ፡ ለ. *n* ገጸ፡ እግዚአየ፡ ዲበ፡ [47] *a. t*[2] *β–n* read ውስተ፡ የብስ፡ *n* ዲበ፡ የብስ፡ [48] *a i n* omit. [49] *m* reads ይከውን፡ *f* omits. [50] *t u* read ግፍኅ፡ [51] *g t, β–a n*[1]. *m* reads ለኅቡኣን፡ *q u, a n*[1] omit. [52] *g m t. u* reads ኅቡኣት፡ *q, β* omit.

*ወዝሎ: ኀይሎሙ:[1] ለእለ: ይገብሩ:[2] ሥራየ:[3] ወኀይሎሙ: ለኅብራት:[4] ወኃይሎሙ:[5] ለእለ: ይሰብኩ:[6] ስብኩ:[7] ዝሉ:[8] ምድር::[9] 7. ወ[10]እፎ: ይትወለድ: ብሩር: እምፀበለ: ምድር: ወእፎ: ይከውን: ነጠብጣብ: ደበ: ምድር:: 8. እስመ: ዐረር: ወናእክ: ኢይትወለድ: እምድር:[11] *ከመ: ቀዳሚ:[12] ነቅዕ: ወእቱ: ዘደወልደሙ:[13] ወመልእክ: ይቀውም:[14] ውስቴታ: ወ[15]ይበድር:[16] ውእቱ: መልእክ:: 9. ወእምድኅረ*ዝ:[17] አኃዘኑ: እምሔውየ: ሄኖክ: በእደየ:[18] ወአንሥአኑ:[17] ወይቤለኑ: ሖር:[19] እስመ: ትስእልከዎ: ለእግዚእ: መንፈሳት:[20] በእንተዝ:[21] ሀውክ: ዘ[22]ደበ: ምድር:: 10. ወይቤለኑ: በእንተ:[23] ዐመዛሙ: ተፈጸመት: ዝነሂሙ: †ወኢይትኄለቍ:[24] በቅድሜየ: በእንተ: †አውራኅ:[25] ዘነሥሡ: ወአእመሩ:[26] ምድር: ትትሐጕል: ወእለ: የኃድሩ:[27] ዲቤሃ:: 11. ወእሉ:[28] ምግባኦ:[29] አልቦሙ: ለዓለም: እስመ: እርአይዎሙ: ዘኅቡእ: ወእለ: ትኩዙ: ወ[30]ለከ:[5] እንተ: ወልድየ: አእመረ: እግዚእ: መንፈሳት: እስመ: ንጹሕ: ወኔር: እንተ:[31] እምዝ:[32] ኂስ:[33] ዘ[34]ኅቡኣት:: 12. ወአጽንዖ: ለስምከ:[35] በማእከለ:[36] ቅዱሳን: ወየዐቅበከ:[37] እምእለ: የሐድሩ: ደበ: የብስ: ወአጽንዖ: ለ[38]ዘርእከ: ዘጽድቅ:[39] ለነገሥተ:[40] ወለስብሐተ: ዐቢያተ: ወእምዘርእከ: ይወፅእ: ነቅዐ: ጻድቃን: ወቅዱሳን: ወ*ኍልቈ: አልቦሙ:[41] ለዓለም:: LXVI. ወእምድኅረ: ዝ: አርአየኒ:[42] መላእክተ: መቅሠፍት: *እለ: ድልዋን:[5] ከመ: *ይምጽኡ: ወይፍትሑ:[43] ዙሎ: ኀይለ: ማይ:[44]

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[1] *q u, a e h n*[1]*v* omit. [2] *u* adds **ሥራያት: ወ.** [3] *m* reads **ሥራየ:** [4] *q* reads **ለእለ: ይገብሩ: ለኅብራት:** *b x* omit. [5] *b x* omit. [6] *u* reads **ይሰብኩ:** *b* **ይገብሩ:** [7] *q* reads **እስከ:** [8] *b x* read **በዙሉ:** [9] *v* reads **ፍጥረት:** [10] *a–q m.* *m* reads **እስኩ:** *q, β–i* **ወእስኩ:** *i* **ወእስከ:** [11] *q* omits. [12] *t* reads **እስመ: ቀዳሚዊ:** *m* trans. **ቀዳሚ:** after **ነቅዕ:** [13] *g q u. m t, β* read **ዘይወልዶሙ:** [14] *β* prefixes **ወ** (*x ạ ḅ* **ዘ**). [15] *m, n*[2] omit. [16] *t* reads **ይትበደር:** Beer conjectures **ደበርድ:** [17] *c* omits. [18] *g q. m tu, β* read **በእዴሁ:** [19] *g q u. m t, β* read **ሑር:** [20] *g m t.* Other MSS. **መናፍስት:** [21] *i* prefixes **ወ.** [22] *q, a e h x* read **በ.** [23] *n* adds **ዝ.** [24] *m u, β. g q t* read **ወኢይትኄለቍ:** Text = ולא־יֵחָשֵׂךְ corrupt for ולא־יֵחָשֵׁךְ = 'will not be restrained.' [25] *g* reads **አውራኑ:** Text = חרשים corrupt for חרשים = 'sorceries' (Halévi). [26] *m q, β* add **ከመ:** against *g t u.* [27] *e* reads **ይኑሩ:** [28] *b c x* read **ወለእሉ:** Flemming suggests **ወእሉ: እለ:** but no change of text is necessary. We have here a nomin. pendens. [29] *a–m, d k o. m, β–d k o* read **ምግባእ: ምግባእ:** here = *ἀποστροφή* = תשובה which here means 'repentance' (Halévi). [30] *a–m. m* reads **እኩ:** *β* **ወእኩ:** [31] *q* trans. before **ንጹሕ:** *a e f h k n v w* trans. before **ወኔር:** [32] *t* reads **እምዘ:** *u* **እም:** [33] *t u* read **ሔስ:** [34] *g* reads **ዝ.** [35] *a* adds **ቅዱስ:** [36] *i* reads **ወማእከለ:** *e* omits next seven words. [37] *q* reads **ወዓቀበከ:** [38] *e* omits. [39] *a–q. q* reads **ዘበጽድቅ:** *β* **በጽድቅ:** [40] *β. g m u* read **ወነገሥት:** *q* **ወለመንግስት:** *t* **ወበመንግሥት:** [41] *g q t. m, β* read **ኍልቊ: አልቦሙ:** *u* **አልቦ: ኍልቁ:** [42] *q* reads **አርአዩኒ:** [43] *b x* read **ይመጽኡ: ወይፈትሑ:** (*x* **ወይፈሥሑ:**). [44] *m t*[1] read **ሰማይ:** *q* **ሰማይ: ወማይ:**

ዘ[1]መትሕት፡[2] ምድር፡ ከመ፡ ይኩን፡ ለዝንቱ፡ ወለሐጕል፡ ለዝሉ፡[3] እሰ፡ ይኑሩ፡[4] [ወየሐድሩ፡][5] ደበ፡ የብስ። 2. ወ[6]እዘዘ፡ እግዚእ፡ መንፈሳት፡ መላእክት፡ እሰ፡ ይወፅኡ፡ ከመ፡ ኢ[7]ያንሥኡ፡[8] እደወ፡ ወይዕቀቡ፡ እስመ፡ እልኩ፡[9] መላእክት፡ ደበ፡ ኃይሰ፡ ማያት፡[10] ሀለዉ። 3. ወወፃእኩ፡ እም*ቅድመ፡[7] ገጸ፡ ሄኖክ። LXVII. ወበእማንቱ፡ መዋዕል፡ ኮነ፡ ቃሰ፡ እግዚአብሔር፡ ኃቤየ፡ ወይቤለኒ፡ ዖኅ፡[11] ክፍልከ፡ ዐርገ፡[12] ኃቤየ፡ ክፍል፡[13] ዘእልዮ፡ ሐሰ፡ ክፍሰ፡ ፍቅር፡ ወርትዕ። 2. ወይእዜሂ፡ ይገብሩ፡[14] መላእክት፡ ዕፀወ፡[15] ወሶበ፡ ወድኡ፡[16] ለውእቱ፡[17] መላእክት፡ እወዱ፡ እደየ፡[6] ደቤሃ፡ ወእዐቅባ፡[18] ወትከውን፡ እምኔሃ፡ ዘርአ፡ ሕይወት፡ ወተውላጥ፡[19] ይባእ፡ ከመ፡ ኢይንበር፡ የብስ፡[20] ዕራቆ። 3. ወእጸንዖ፡[21] ለዘርእከ፡ በቅድሜየ፡[22] ለዓለመ፡ ዓለም፡ ወእዘርኦሙ፡ ለእሰ፡ የኃድሩ፡ ምስሌከ፡[23] †ኢይመክር፡[24] ደበ፡[25] ገጸ፡[23] የብስ፡[26] ወይትባረክ፡ ወይትባዛሕ፡[27] ቅድመ፡[28] የብስ፡ በ*ስሙ፡ ለእግዚእ።[29] 4. ወየዐጽዎሙ፡[30] ለ*እሙንቱ፡[31] መላእክት፡ እሰ፡ አርአይዋ፡ ለዓመዳ፡ ውስተ፡ ውእቱ፡[32] ቁሳ፡[33] እንተ፡ ትነድድ፡[34] እንተ፡ አርአየኒ፡ ቀዳሚ፡[35] እምሔውየ፡ ሄኖክ፡ በዓረብ፡ በኀበ፡ አድባረ፡ ወርቅ፡ ወብሩር፡ ወሐፂን፡ ወነጠብጣብ፡ ወናእክ። 5. ወርአክዋ፡ ለይእቲ፡ ቁሳ፡ እንተ፡[36] ሀውክ፡ ዓቢይ፡[37] ባቲ፡[38] ው*ሀውኩ፡[39] ማያተ። 6. ወዝንቱ፡ ዙሉ፡[40] ሶበ፡[41] ተገብረ፡[42] እምውእቱ፡ ነጠብጣበ፡[43] እሳተ፡ ው*ሀውኮሙ፡[44] በውእቱ፡ መካን፡ ተወልደ፡[45] ዴና፡ ተይ፡ ው*ኃብረ፡[46] ምስለ፡ እልኩ፡

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[1] *a* reads በ. [2] *d* reads መቅሠፍተ፡ [3] *g t u.* *m q, β–n* read ለዝዮሙ፡ *n* ለ. [4] *q* omits together with following ወ. [5] Bracketed as a dittography. *u, b x* omit, but all other MSS. support text. [6] *q* omits. [7] *u* omits. [8] *g* reads ይንሥኡ፡ [9] *a, w. β–n w* እልክቶ፡ *n* እሱ፡ [10] *q* reads ሰማይ፡ [11] t^2, *β* add ናሁ፡ [12] *q* reads ዕርግ፡ [13] *g* omits next three words through hmt. For ክፍል፡ *m q* read ክፍልከ፡ [14] *β–x. a, x* read ገብሩ፡ [15] *t* reads ዕፀበ፡ [16] *t. g q u* read ወድአ፡ *m* ወድዓ፡ *β–o* ወፅኡ፡ *o* መጽኡ፡ [17] *t* omits. [18] *m t q*^{2}, *β. g* reads ዐቀባ፡ *q*^{1} ዐቅባ፡ *u* አቅባ፡ [19] *q, e. g t u, β–e* read ተውላጠ፡ *m* ተውላጣ፡ [20] *n* trans. after ዕራቆ፡ [21] *q t u, β–e h o x ,a ,b. g m, h o x ,a ,b* read ወአጽንዖ፡ *e* ወአጸንዖሙ፡ [22] *m* reads ቅድመ፡ [23] *y* omits. [24] Is ኢይመክር፡ which is read by *a, β–b d o x y* corrupt for ኢይመክን፡ or ይመክሩ፡? In *g* the ር is over an erasure. *b d o x y ,b* omit. *c f p* trans. after የብስ፡ and read ኢይመክር፡ ደበ፡ ገጸ፡ የብስ፡ (*f* ምድር፡). [25] *b c d f l o x ,a ,b* read ውስተ፡ [26] *e h* read ምድር፡ [27] *b x* read ወይብዛኅ፡ [28] *a e f h k l p* read ደበ፡ *y* ውስተ፡ [29] *t* reads ስመ፡ እግዚእ፡ *o* ስሙ፡ ለእግዚእ፡ መናፍስት፡ [30] *a, f. β–f* read ወየዐፅውዎሙ፡ [31] *g. m q t, i* read እልኩ፡ *β–i* እልክቶ፡ *u* omits. [32] *a, b c i x. β–b c i x* read ይእቲ፡ [33] *o ,b* read ቁሳት፡ [34] *m* omits together with next word. [35] *q* reads ቀዲሙ፡ *u* omits. [36] *m* adds ሀለወ፡ [37] *q, b* read ዓቢይ፡ [38] *o w* omit. [39] *m q u, e f h n*[1]. *g* reads ሃወኩ፡ *t, ,b* ተሀውክ፡ *a o k* ተሀውክ፡ *b c d x* ተሀውኮ፡ *i l ,a* ተሀውኳ፡ *n*[2] ተሀውኩ፡ [40] *m* reads ውእቱ፡ [41] *n* trans. before ዝንቱ፡ [42] *m* adds በከ፡ [43] *q, d f o ,a ,b* read ነጠብጣብ፡ [44] *u. g* reads የሃውኮሙ፡ *m* ከመ፡ ሀውኮሙ፡ *q* ይሀውኮሙ፡ *t* ካህ·ቲሆሙ፡ *β* is conflate ሀውኮሙ፡ ዘየሀውኮሙ፡ [45] *m* reads ትወልድ፡ [46] *g t, f i k n x. m* reads ተንብር፡ *q, h l o* ተንብረ፡ *u* ንብረ፡

ማያት፡ ወይእቲ፡ ቈላ፡[1] *እንተ፡ መላእክት፡ እለ፡ አስሐቱ፡[2] ትነድድ፡ መትሕተ፡ ይእቲ፡ ምድር።
7. ወ[3]እንተ፡ ቈላተ፡ ዚአሃ፡ አፍላገ፡ እሳት፡ *ይመጽኡ፡ ኀቡ፡[4] ይትኴነኡ፡ እልክቱ፡[5] መላእክት፡
እለ፡ አስሐትዎሙ፡ ለእለ፡ የኃድሩ፡[6] ደቡ፡[7] የብስ። 8. ወይከውኑ፡ እልኩ፡[8] ማያት፡
በእማንቱ፡ መዋዕል፡ ለነገሥት፡ ወለዐዚዛን፡ ወለልዑላን፡[9] ወ[2]ለእለ፡ የኃድሩ፡ ደቡ፡[10] የብስ፡
ለፈውሶ፡[11] ሥጋ፡[12] ወ[13]ለዙኔ፡ መንፈስ፡ ወተውኔተ፡[14] ይመልእ፡ መንፈሶሙ፡ ከመ፡[3] ይትኩነን፡[15]
ሥጋሆሙ፡[16] እስመ፡ ክሕድዎ፡ ለእግዚአ፡ መንፈሳት፡[17] ወይሬእዩ፡[18] ዙኔሆሙ፡ እንተ፡[19] *ዙሉ፡
ዕለት፡[20] ወ*አ[21]የአምኑ፡[22] በስሙ።[23] 9. ወከመ፡ ብዙኀ፡[24] ውዕየ፡[25] ሥጋሆሙ፡ *ከመዝ፡
ቦሙ፡[26] ተውላጠ፡[27] ለመንፈስ፡[28] ለዓለመ፡ ዓለም፡ እስመ፡ አልቦ፡ በቅድመ፡ እግዚአ፡ መንፈሳት፡
ዘይነገር፡[29] ነገረ፡[30] በክ። 10. እስመ፡ ትመጽእ፡ ዙኔ፡ ዲቤሆሙ፡ እስመ፡ የአምኑ፡[22]
በተውኔት፡[31] ሥጋሆሙ፡ ወመንፈስ፡ እግዚእ፡ ይክሕዱ። 11. ወ*ኪያሁ፡[32] ማያት፡[33] በውእቱ፡
መዋዕል፡ ቦሙ፡ ተውላጠ፡[34] እስመ፡ ሶበ፡ ይትኴነኡ፡ እልኩ፡[35] መላእክት፡ በውእቱ፡[36] ማያት፡[37]
ይትዌለጡ፡[38] ዋዕየሙ፡ እልኩ፡[39] አንቅዕት፡ ማያት፡ ወሶበ፡ የዐርጉ፡[40] መላእክት፡ ይትዌለጥ፡
ዝኩ፡ ማያት፡[41] ዘአንቅዕት፡[42] ወይቈርሩ።[43] 12. ወሰማዕክዎ፡ ለ[44]ሚካኤል፡ እንዘ፡
ያወሥእ፡[45] ወይብል፡ *ዙኔ፡ ዛቲ፡[46] እንተ፡ ይትኴነኡ፡ መላእክት፡[47] ሰማዕት፡[48] ይእቲ፡[2]
ለነገሥት፡ ወለ[49]ዐዚዛን፡ እለ፡[50] ይእኅዝዋ፡ ለየብስ። 13. እስመ፡[3] እሉ፡ ማየ፡[51] ዙኔ፡

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[1] *d* adds **ዚአሃ፡** [2] *u* omits. [3] *q* omits. [4] *a*. *β* reads **ይወጽኡ፡ በኀቡ፡** [5] *a–q u, β–i. q u, i* **እልኩ፡** [6] *g t* trans. after **የብስ፡** [7] *u* reads **ውስተ፡** *d l* **በ**. *i n a* omit, and read next word as **የብሰ፡** [8] *a*. *β* reads **እልክቱ፡** [9] *e h v w* omit. *p* erases. [10] *n* omits. [11] *g m, b x. q t u, β–b x* **ለፈውሶ፡** *m t, β* add **ነፍስ፡ ወ**. [12] *i* reads **ለሥጋ፡** [13] *g, t²β. m q t¹ u* omit. [14] *m*(**ወተውኔት፡**)*t, β. g q u* read **ወተምኔተ**(″**ት፡** *q*)**፡** [15] *g m u. q t, β* read **ይትኩነኑ፡** [16] *b c v x* prefix **በ**. [17] *g m t*. Other MSS. **መናፍስት፡** [18] *g* reads **ይሬኡ፡ ዩ፡** *t* **ይሬኡ፡** *i* **ይሬእይዎ፡** [19] *u* omits. *d* reads **በእንተ፡** [20] *m q u* read **ዙሎ፡ ዕለተ፡** [21] *g* omits. [22] *q* reads **ይአምኑ፡** [23] *o ḃ* add **ለእግዚአ፡ መናፍስት፡** [24] *g, β–d i y. m* reads **ብዙኃ፡** *q t u, d y* **ብዙኀ፡** *i* **ብዙኃን፡** [25] *d y* read **ዋዕየ፡** [26] *g* reads **ከመ፡ ዘቦሙ፡** *q* **ወከመዝ፡ ቦቱ፡** [27] *q t u, a d h k*. *g* reads **ትወለጠ፡** *m, β–a d h k* **ትውላጥ፡** [28] *g t, β. q u* read **በመንፈስ፡** *m* reads **መንፈስ፡** and trans. after **ዓለም፡** *u* adds **ለዓለም፡ ወ**. [29] *g t u. m q, β* read **ዘይትናገር፡** [30] *a, a f v. β–a f v* read **በነገረ፡** [31] *m t, β. g q u* read **በተምኔት፡** [32] *c* reads **ለእልክቱ፡** *v* **እልክቱ፡** *y* **ኪያሆን፡** *b x* omit. [33] *q* adds **ወ**. [34] *a–m, a h k. m, β–a h k* read **ትውላጥ፡** [35] *g t u, β–b c d l n o w* (save that *a e* prefix **ሰ**). *b c d l n o w x ạ ḃ* read **እልክቱ፡** *m* **ዘእሙንቱ፡** *q* **እሙንቱ፡** [36] *v* omits. [37] *β–v* read **መዋዕል፡** *v* omits. [38] *g*. Other MSS. **ይትዌለጥ፡** [39] *a–u. u* reads **እልክቱ፡** *i*², *a e f h i k n p v w* **ለእልኩ፡** *b c d l o x y ạ ḃ* **ለእልክቱ፡** [40] *u* adds **እሙንቱ፡** [41] *β* reads **ማይ፡** *q* omits. [42] *q* reads **ዘአንቅዕት፡** [43] *g q*. Other MSS. read **ወይቈርር፡** [44] *β* adds **ቅዱስ፡** [45] *m, b* read **ያውሥእ፡** [46] *β* trans. [47] *u* reads **መላእክት፡** [48] *q* prefixes **ወ**. *u* reads **ሰማያት፡** [49] *n* omits. [50] *a, a e f h i k n*. *v* reads **ወእሉ፡** of *β* **ወለእሉ፡** [51] *a–q*. *q* reads **ማያት፡** *β* **ማያተ፡**

ለፈውሰ: ሥጋሆሙ:[1] ለመላእክት:[2] ወለተውኔት:[3] ሥጋሆሙ: ወኢይሬእዩ: ወኢየአምኑ:[4] ከመ: ይትዌለጡ:[5] እሙንቱ:[6] ማያት: ወይከውኑ:[7] እሳት:[8] ዘይነድድ: ለዓለም። LXVIII. ወ[9]እምድኅረዝ: ወሀበኒ: *ትእምርተ: ዙሎሙ:[10] ኅቡኣት:[11] በመጽሐፍ:[12] እምሔውየ: ሄኖክ: ወ[13]ምሳልያተ:[14] እለ:[15] ተውህበ:[16] ሎቱ: ወደመሮሙ: ሊተ: በ*ነገረ: መጽሐፍ:[17] ዘምሳሌ።[18] 2. ወ*ይእተ: ዕለተ:[19] አውሥአ:[20] ሚካኤል: እንዘ: ይብል: ለሩፋኤል: ኀይሉ:[21] ለመንፈስ: *ይመሥጠነ: ወያምዕዐነ:[22] በእንተ:[23] ዕፀቡ:[24] ለዝነኔ: እንተ: ኅቡኣት:[25] ለዝነኔ:[26] መኑ: ውእቱ:[27] ዘይክል: ተዐግሦተ:[28] ዕፀቡ:[29] ለእንተ: ተገብረት:[30] ዝነኔ:[31] ወይትመሰዉ:[32] በቅድሜሃ። 3. ወአውሥአ:[33] ካዕበ:[34] ወይቤሎ:[35] ሚካኤል: ለ[36]ሩፋኤል:[13] መኑ: ውእቱ: ዘኢይረስሕ:[37] ልቡ:[38] ዲቤሃ:[39] ወኢይተሀወክ: ዙለያቲሁ:[40] እምዛቲ: ቃለ:[41] *ዝነኔ: ወፅአት:[42] ዲቤሆሙ: [እምኔሆሙ:] ዘአውፅእዎሙ: ከመዝ። 4. ወከነ:[43] ሶበ: ቆመ: በቅድመ: እግዚአ: መንፈሳት:[44] ወከመዝ:[45] ይቤሎ:[46] ሚካኤል: ለሩፋኤል: ወኢይከውን:[47] ሎሙ:[48] በውስተ: ዓይነ:[49] እግዚእ: እስመ: እግዚአ: መንፈሳት:[44] ተምዕያሙ: እስመ: አምሳለ:[50] እግዚእ:[51] ይገብሩ። 5. በእንተዝ:[52] ይመጽእ: ላዕሌሆሙ: ዙሉ:[53] ዘጎቡእ:[54] ለዓለመ:

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[1] *b c v x* read ዚአሆሙ: *ˌa* omits next three words. [2] *b y* omit. *o ˌa ˌb* add ሥጋሆሙ: [3] *m. g q t u* read ወለተምኔት: *β–y* ወለሞት: *y* omits. [4] *g q* read ወኢይአምኑ: [5] *a. β* reads ይትመየጡ: [6] *v* reads እልክቶ: [7] *m* reads ወይከውን: [8] *q* reads እሳት: [9] *q* adds ወእምዝ: [10] *m* reads ዙሎ: ኅቡተ: (sic) ትእምርት: [11] *g q u, o ˌa ˌb. m* reads ወኅቡኣት: *t, β–o ˌa ˌb* ኅቡኣት: [12] *g* reads በመጽሐፊ: [13] *q, n ˌb* omit. [14] *a d e f h*[2] *i k l o w ˌb* read ምሳሌያት: [15] *a. t*[2] *β* read ዚ. [16] *a–u, a e f h i k l n. u, t*[2] *b c d o x ˌa ˌb* read ተውህባ: [17] *g* reads መጽሐፊ: ነገር: [18] *q, v* read ዘምስሌየ: [19] *g m u. q t, β* read በይእቲ: ዕለት: [20] *m t, h i o. g q*[2] *u* read አውሥኦ: *a b c d e f k l n x ˌa ˌb* አውሥአ: *β* adds ቅዱስ: [21] *g* reads ኀይለ: [22] *g* reads ይምሥጠነ: ወያምዐነ: (sic). For ወያምዕዐነ: *u* reads ወያመምዐነ: [23] *q, β* prefix ወ. [24] *m* reads ዕፀባቲሁ: *q* ዕፀብ: *ˌa* omits next three words. [25] *q t u, a b c e f i k l o x ˌa ˌb. g, h* read ኅቡኣት: *m, d n* ኅብዕት: [26] *q, β* add መላእክት: [27] *e* omits. [28] *n* reads ትዓግሦ: [29] *q, e* read ዕፀቡ: *n* ዕፀባት: [30] *e h v* read ተውህበት: [31] *β* adds ወነበረት: [32] *u, c d e k n. a–u, β–c d e k n* read ወይትመሰው: *ˌa* ወተመሰዉ: *b*[2] inserts ኢ after ወ. [33] *g q u* read ወአውሥአ: *n x* ወአውሥኦ: [34] *n x* omit. *a* trans. together with ወይቤሎ: after ሚካኤል: [35] *q* reads ወይቤለ: *n w* omit. *β* adds ቅዱስ: [36] *q* omits. *a x* add ቅዱስ: [37] *a. t*[2] reads ዚይተራኃራኅ: *a b c d e f k l n x y* ዚያደርኅርኅ: (or "ራኃርኅ: or "ራኅርኅ:) *h i* ዚያደርኅርኅ: *o ˌb* ዚያደርኅርኅ: [38] *a–m. m* reads ልቡብ: *β* ልቦ: [39] *m* reads ዚዲቤሃ: *q* ሶበ: ይረስሕ: ልቡ: ሶበ: ዲቤሃ: [40] *g. m t u, β* ዙልያቲሁ: *q* ዙነኔ: ዙለንታሃ: [41] *g q. m t u, β* read ቃል: [42] *x* reads ወወፅአት: ዝነኔ: [43] *q* reads ከነ: ወ. [44] *a–q. q, β* read መናፍስት: [45] *q* reads ወእምዝ: *n*[2] *x* ከመዝ: [46] *β* adds ቅዱስ: [47] *q* reads ወይከውን: *u* ወኢይኩን: *n*[2] *v* ኢይከውን: [48] *e h*[2] *v* add ምሕረት: *h* inserts it in margin. [49] *g* reads ዓይን: *q* adds እግዚአብሔር: [50] *β* reads በአምሳለ: [51] *g* reads እግዚአ: [52] *q, n* prefix ወ. [53] *m t u. g q* read ዙሎ: *β* ዙነኔ: [54] *h v w* read ዚ. *n* omits.

ዓለም: እስመ: ኢ[1]መልእክ: ወአብእሲ:[2] ኢ*ይትሜጠው:[3] መክፈልቶ:[4] አሳ:[5] እሙንቱ: ባሕቲቶሙ: ተመጠዉ: *ዝነኔ: ዚአሆሙ:[6] ለዓለመ: ዓለም:: LXIX. ወእምድኅረ*ዝ:[7] ዝነኔ: ደደነግፀዎሙ:[8] ወ[9]*ደምዕዕዎሙ:[10] እስመ: ዘንተ:[11] አርአዩ: ለ[12]እሉ: የኀድሩ: ደበ: የብስ:: 2. ወነዋ:[13] እስማቲሆሙ: ለእልኩ:[14] መላእክተ: *ወዝንቱ: ውእቱ:[15] እስማቲሆሙ: ቀዳማዩ:[16] ዚአሆሙ:[17] ስምደዛ:[18] ወካልኤ:[19] አርጣቂፋ:[20] ወማልስ:[21] አርማኔ:[22] ወራብዕ: ኮኮብኤል:[23] ወኃምስ: †ጡሩኤል:[24] ወሳድስ: ሩምያል:[25] ወ[26]ሰብዕ: ዳንያል:[27] ሳምን:[28] †ኔቃኤል:[29] ታስዕ:[30] በራቅኤል:[31] ዓሥር: አዛዝኤል:[32] ዓሥር: ወአሐዱ: አርማሮስ:[33] ዓሥር: ወካልኤ: በጠርያል:[34] ዓሥር: ወማልስ: †በሰስኤያል:[35] ዓሥር: ወራብዕ: ሐናንኤል:[36] ዓሥር: ወኃምስ: †ጡርኤል:[37]† ዓሥር: ወሳድስ: ሲሚፔሲኤል:[38] ዓሥር: ወ*ሰብዕ:[39] ይትርኤል:[40]

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[1] *h* omits. [2] *n* reads ወኪሰብእ: [3] *g, β–b c f h i. m, h v* read ይትመጠው: *q* ይትሜጦ: *t u, b c i x ɻ ɸ* ይትሜጠዉ: *f* "መጠዉ: [4] *m, b f n p*[cor.] *x ɻ* read መክፈልትሙ: *q* መልእክት: ወመክፈልት: [5] *q* reads እሱ: [6] *d v y* read ዝነኔሆሙ: *q* adds እስክ: [7] *d* omits. [8] *g m t, β–c h, q u, c h* read ደደነግያሙ: *m* prefixes ወ. [9] *q* omits. [10] *m, β–a c i k n. g* reads ወደመዕያ: *t* አምዕዕዎ: *u, n* ደምዕዎሙ: *q* omits. *a i k* read ደመዕዕዎ: *c* ደምዕያሙ: [11] *m u, b c i. g q, h* read ዛቲ: *a d e f k l n o w* ዛት: *t* omits. *q* adds ዝነኔ: [12] *q* adds ሰብእ: *f* ውሉደ: ሰብእ: ለ. [13] *g* adds እስመ: *m* ስመ: On the following names see notes on pp. 15–16, and the Appendix on VI. 7. [14] *g m q, f. t u, β–f* read ለእልክቱ: [15] *q, e* omit. [16] *t, a b c d f i k l n o. g m u, e h* read ቀዳማይ: *q, x* ቀዳሚ: [17] *b c x* omit. [18] *g q u. l n ɸ. m* reads ስምያዝ: *t u, c f h o k x* ስምደዛ: *t u* add አሐዱ: [19] *β* reads ወካልኡ: [20] *g*. We should here read አጣርቂፋ: Cf. 'Αταρκούφ in G[s] vi. 7. *m* reads አርስጣቂፋ: *q* አርሳጣቂፋ: *t u, β* አርስጢ (ጡ *e*) ቂ (ቃ *a*) ፋ: [21] *u* reads ወማልሳይ: [22] *m, f l* read አርሚን: [23] *a, e. β–e i* read ኮከባኤል: *i* አከብኤል: [24] *g, n.* This is corrupt for ጠሚኤል: Cf. VI. 7. G[g] Ταμιήλ. Other MSS. ጡርኤል: [25] *n* reads ሩማኤል: [26] *g u* omit. [27] *g ɸ. m t, a b f i k l n o v ɻ* read ዳንየል: *u* ደንያል: [28] *t, β* prefix ወ. [29] *a–u. u* ኔቂኤል: *β* ኑቃኤል: The text is corrupt for ዜቂኤል: See Appendix on VI. 7, no. 8. [30] *β* prefixes ወ. [31] *g t, a b d k o x. m u* read በራቂኤል: *q, e f h l n* በራቅያል: *c* ብራቅኤል: *i* ብርቃኤል: [32] *g m q, β. t u* read አዛዘኤል: [33] *a–q u. q* reads አርማሎስ: *u* አርማኖስ: *β–l n ɸ* አርምርስ: *l n ɸ* አርሞርስ: [34] *a–q u, β. q* በጥርያል: *u* በርጠየል: *t*[2] በበርየል: [35] *g m u. q* reads በሳስያኤል: *t* በሳስኤየል: *a b c d f o ɸ* በሰሳኤል: *h i k l n* በሰስኤል: All these forms seem hopelessly corrupt. See Appendix on VI. 7, no. 13. [36] *g q t u. m* reads ሐናንኤየል: *β* አናንኤል: [37] *a, c. a b d e f k l n o x* read ጡርያል: *h i* ጡርያል: All forms corrupt. See Appendix on VI. 7, no. 15. [38] *g u(m). q, h i o* read ሴማፒሴኤል: *t* ሲሚፓሲኤል: *a f k ɻ* ሲማፒሴኤል: *b c l x ɸ* ሲማፒሲኤል: *d* ሰማፒሴኤል: *e n* ሲምሲፒኤል: The original seems to have been something like Σαμψιήλ. See Appendix on VI. 7, no. 16. [39] *g* reads ሳመን: [40] *g t u. m* reads ይስርኤል: *q, a b c d f h i k l o ɸ* ይተርኤል: *e* ይጡርኤል: *n* ይተርየል: *x* ኢተርኤል:

ዓሥር: ወሳምን: ቱማኤል:[1] ዓሥር: ወታስዕ: ጡርኤል:[2] ዕሥራ:[3] ተሩማኤል:[4] ዕሥራ:[5] ወአሐዱ: ተአዛዜል::[6] 3. ወእሉ: እሙንቱ: አርእስተ: መላእክቲሆሙ:[7] ወእስማቲሆሙ:[8] ወ[9]መኩንነ: ምእት:[10] ዚአሆሙ: ወመኩንነ: ኀምሳ:[11] ዚአሆሙ: ወመኩንነ: ዐሠርት:[12] ዚአሆሙ:: 4. ወ[13]ስሙ: ለቀዳማዊ:[14] ይቄን:[15] *ዝውእቱ: ዘ[16]አስሐተ: ዙሎሙ:[17] ደቂቀ: መላእክት:[18] ወ[19]አውረዶሙ:[20] ዲበ:[21] የብስ: ወአስሐቶሙ:[22] በ[23]አዋልደ: ሰብእ::[24] 5. ወ[25]ካልኤ: ስሙ: አስብኤል:[26] ዝንቱ: *አመሮሙ: ምክሮ: እኩየ:[27] ለ*ደቂቀ: መላእክት:[28] ቅዱሳን: ወአስሐቶሙ:[29] ከመ: ያማስኑ: ሥጋሆሙ: በ[30]አዋልደ: ሰብእ:: 6. ወ[25]ሣልስ: ስሙ:[31] ጋድርኤል:[8] ዝንቱ:[32] ዘአርአየ: ዙሎ:[33] ዝብጠተ:[34] ሞት: ለውሉደ: ሰብእ: ወውእቱ: አስሐታ: ለሔዋን:[35] ወውእቱ: አርአየ: [ንዋየ: ሞት: ለደቂቀ: ሰብእ:][36] *ወልታ: ወድርዐ:[37] ወሰይፈ: ለ[38]ቍትል: ወዙሎ: ንዋየ:[39] ሞት: ለውሉደ: ሰብእ:: 7. ወእምኒ: እዴሁ:[40] ወፀአ:[41] ዲቤሆሙ: ለእሉ: የኃድሩ: ዲበ: የብስ: እምይእቲ: ዕለት:[42] ወ[9]እስከ: ለ*ዓለመ:[43] ዓለም:: 8. ወራብዕ: ስሙ: ፔኔሙኤ:[44] ዝንቱ: አርአየ:[45] ለውሉደ: ሰብእ: *መሪረ: መማርዒረ:[46] ወአርአዮሙ: ዙሎ:[47] ኅቡኣተ: ጥበቦሙ::[48] 9. ውእቱ:[49] አለበዎሙ: ለሰብእ: መጽሐፈ: በማየ:[50]

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[1] *m t u, β.* *g* reads ታሙኤል: *q* ቱመኤል: [2] *g m q. t u* ጣርኤል: *β–n* ጠርኤል: *n* ጠርየል: [3] *m* reads ወ፭. *q* ዘዕሥራ: *t* ዘ፭: *u* omits. [4] *α–u, β–a k. a k* read ሩምኤል: *u* omits. Both forms seem corruptions for የማኤል: [5] *α* prefixes ዘ. [6] *g u. m* reads ኤዛዜኤል: *q t, d i k l n, a* አዘዝኤል: *a* አዘዝኤል: *b h x* አዜዜኤል: *e v* ኤዜዜኤል: *c f (p w)* ኢዜዜኤል: *o* አዛዛኤል: All these forms may be corruptions of Σαριήλ. See Appendix on VI. 7, no. 21. [7] *m* reads መላእክት: [8] *q* omits. [9] *α, e h. β–e h* ለ. [10] *g* reads ምእት: [11] *q* reads ፭. [12] *g* reads ዐሠርት: [13] *β* omits. [14] *q* reads ለቀዳማይ: [15] *α–u, i n.* *u* reads ቀይን: *a c e f p w x* ይቁን: *b* ያቁን: *d h k l o y, a, b* ይቁን: [16] *g t u. m* reads ወዝውእቱ: ዘ. *q* ዘውእቱ: *β* ወዝንቱ: ዘ. [17] *q, b i* read ዙሎ: [18] *t, b c d i l o p y x, a, b* add ቅዱሳን: *n* እግዚአብሔር: [19] *g q* omit. [20] *q* reads አውረደ: [21] *m* adds ምድር: ወ. [22] *m, v* omit; *v* omits two following words. [23] *g* reads ለ. [24] *q* reads ዚአሆሙ: [25] *x* reads ወለ: [26] *t* reads አስባኤል: *a* ክስብኤል: *i* አሶብኤል: [27] *q* reads ምክር: እኩይ: አምከሮሙ: [28] *m* reads መላእክተ: ደቂቀ: [29] *w* omits. [30] *i* reads ወ. [31] *m* reads ከመ: [32] *g t u.* *m* reads ዘንተ: *q* omits. *β* reads ዝውእቱ: [33] *u* omits. [34] *α.* *β* reads ዝብጠታተ: [35] *m t u, n* read ለሔዋ: [36] A dittography from the close of the verse. [37] *α–q.* *q* reads ወልታ: ወድርዐ: *b c i l n o x, a, b* support *α–q* save that they prefix ወ to ወልታ: *a d e f h k v w* ወድርዐ: ወወልታ: *o* adds አንግድዓ: after ድርዐ: [38] *q* reads ወሰይፍ: ለ. [39] *m* adds ሰብእ: ዘ. [40] *q* reads እዴሆሙ: *n* በእዴሁ: [41] *a* reads ወፀኡ: [42] *q, β* read ጊዜ: [43] *m, b c d l o y x, a, b* omit. [44] *q* reads ቸኒኤል: *c* ቴኔሙዕ: *q* adds ወ before next word. [45] *u* reads ዘአርአየ: [46] *n* reads መሪረ: መማርዒረ: ወመማርዒረ: መሪራ: [47] *q* reads ዙሉ: *b x* ለዙሎሙ: *c* ዙሎሙ: [48] *q, v* read ጥበብ: [49] *b c x* prefix ወ. [50] *n w x.* *α–q, β–i n w x* read ወበማየ: *q, i* ወማየ:

ኅመት: ወ[1]ክርታስ: ወበእንተዝ: ብዙኃን:[2] እለ:[3] ይስሕቱ:[4] እምዓለም: ወእስከ: ለዓለም: ወእስከ: ዛቲ:[5] ዕለት:: 10. እስመ: ኢተወልደ:[6] ሰብእ: በዘ:[7] ከመዝ: በቀለም: ወበማየ: ሕመት: ያጽንዐ:[8] ሃይማኖቶሙ:: 11. እስመ: ኢ*ተፈጥረ:[9] ሰብእ: ዘእንበለ: ከመ: መላእክት:[10] ከመ: ይንበሩ:[11] *ንጹሓነ: ወጻድቃነ:[12] ወሞት: ዘዙሎ: ያማሥን: እመ:[13] ኢገሰሶሙ: እሳ:[14] በዝ:[15] አእምሮቶሙ:[16] ይትሐጐሉ: ወበዝንቱ: ኀይል:[17] †ይበልዓኒ::[18] 12. ወ[19]ኃምስ: ስሙ: ካስድያእ:[20] ዝንቱ: *ውእቱ: ዘ[21]አርአየ: ለውሉደ: ሰብእ: ዙሎ:[22] ዝብጠታት:[23] እኩየ:[24] ዘነፍሳት:[25] ወዘአጋንንት: ወዝብጠታት:[26] *ባእሳእ: ማሕፀን:[27] ከመ: ይደቅ: ወ[ዝብጠት: ነፍስ:][28] ንስኵት:[29] አርዌ: ወዝብጠት:[30] ዘይከውን: በቀትር: ወልዳ: ለአርዌ:[2] ዘ[17]ስሙ: ተባዕት:: 13. ዝንቱ:[31] ውእቱ:[32] ኍልቁ:[33] ለ*ካስብኤል:[34] ርእሰ:[35] ማሕላ:[36] ዘአርአየ: ለቅዱሳን: ሶበ:[37] የኃድር: በልዑል:[38] በ[39]ስብሐት: ወስሙ: ቢቃ::[40]

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[1] *ev* read **ወበክ″**. *m* adds **መጽሐፈ:** [2] *q* omits. [3] *q, aefhknopvwb* omit. [4] *adefhk* read **ስሕቶ**. *q* omits. [5] *n* reads **ዛ**. [6] *m* reads **ኢተወልዱ:** [7] =*ἵνα*. Em. from **ለዘ:** of *a–g, en*. Otherwise take **ለዘ: ከመዝ:**=*εἰς τοιαῦτα*. *g, β–en* read **ለዝ:** [8] *qu, β*. *gmt* read **ያጸንዑ:** [9] *m* reads **ተፈጥሩ:** *q* **ተወልደ:** [10] *m* reads **መላእክተ: ሰብእ:** [11] *n* reads **ይግበሩ:** [12] *gmtu*. *q* reads **ንጹሓነ: ወቅዱሳነ: β ጻድ″ ወንጹ″**. [13] *gqu*. *mt, β* read **እም**. [14] *m* reads **እለ:** [15] *q* reads **በብዙኅ:** [16] *eh* read **አእምሮ:** [17] *m* omits. [18] *gm, fhiklnoxab*. *t* reads **ይበልዓ:** *qu, abcde* **ይበልዐኒ:** All seem corrupt. Perhaps we should read **ይትበልዑ:** [19] *q, x* read **ወለ**. [20] *gmt*. *q* reads **ከስንድያእ:** *u* **ከሳድያእ:** *a* **ከስደድዕ:** *d* **ከስድያዕ:** *i* **ክስድያዕ:** *v* **ክስድያዕ:** *β–adiv* **ከስድያዕ:** [21] *a–q*. *q, v* read **ዘ**. *β–v* omit. [22] *bnx* omit. [23] *q, x* read **ዝብጠት:** [24] *q* reads **እኩይ:** *t* **እከየ:** [25] *gmt, binx*. *q, acdefhkloab* read **ዘነፍስት:** *u, v* **ዘነፋሳት:** [26] *g, β*. *mtu* read **ወዝብጠት:** *q* **ወዘ: ዝብጠት:** [27] *mt*. *g* reads **ባእ″: ወሕፃን:** which seems simply a scribe's error. *qu* read **ባእባእ: ማኅፀነ:** (″ን: *u*). *β–i* **ባእባእ: በማኅፀን:** and so *i*, save that it adds **ወ** before **በማ″**. [28] *a*. For **ዝብ″** *β* reads **ዝብጠታት:** Clearly a dittography from the earlier part of the verse. The preceding **ወ** connects directly with **ንስኵት:** [29] *bcx* read **ንስኵታት:** *q, v* prefix **ወ**. [30] *a, bcdilox ab*. *β–bcdilox ab* read **ወዝብጠታት:** This and the next two words should be restored after **ይደቅ:** Cf. Ps. xci. 6 *δαιμονίου μεσημβρινοῦ*. [31] *a, dloy a*. *aefhikn* read **ወዝንቱ:** *bcx* **ወዝ:** [32] *q* reads **ዘ**. *i* omits. [33] *tu, in*. *gq* read **ኍልቁ:** *m, β–ino* **ኁልቁ:** *ob* **ኁልቁ:** *vy* **ኁልቍ:** Text = פקודה (Hallévi) which should here have been rendered 'charge,' 'function'; or = מספר corrupt for משפט ='law,' 'business' (Beer). [34] *q* reads **ካሳባኤል:** *t, β* **ክስብኤል:** *u* **ክሳብኤል:** [35] *q, n* add **መዋዕል: ወርእሰ:** [36] *gqu*. *mt, β* read **መሐላ:** [37] *m* reads **ወዘ**. [38] *a–q*. *q* reads **በልዑላን:** *β* **ልዑል:** [39] *i* reads **ወ**. *t* omits. [40] *a*. *β* reads **ቤቃ:**

14. ዝንቱ:[1] ይቤሎ: ለ[2]ሚካኤል: ደርእዮ:[3] ስመ:[4] ኅቡእ: ከመ:[5] ይዘክርዎ: በማኅሳ:[6] ከመ: ይርዓዱ: እም[7]ውእቱ: ስም: ወማሐላ:[8] እለ: አርእዩ:[9] ለውሉደ: ሰብእ: ዙሎ: ዘበ[10]ኅቡእ።። 15. ወዝንቱ: ኀይሉ: ለዝ:[11] ማሐላ:[12] እስመ: ኃያል:[13] ውእቱ: ወፅኦ: ወእንበሮ: ለዝ: ማሐላ: አኳእ:[14] በእዴሁ: ለ[15]ሚካኤል።።

16. ወእሉንቱ:[16] እሙንቱ: ኅቡኣቲ*ሁ:[17] ለዝ: ማኅሳ: . . . . .

ወፅኦ:[18] በማሐላሁ:

ወ[19]ስማይ: ተሰቅለ: ዘእንበለ: ይትፈጠር:[20] ዓለም:

ወእስከ: ለዓለም: ቦቱ።።[21]

17. ወምድር:[22] ተሳረረት: ዲበ:[23] ማይ:

ወእምኒ: ኅቡኣት:[24] አድባር: ይመፀኡ:[25] ላሕያን:[26] ማያት:

እምፍጥረት: ዓለም: *ወእስከ: ለዓለም።።[19]

18. ወበውእቱ: ማሐላ:[27] ተፈጥረት: ባሕር:[28]

ወ†መሠረታ:[29] ለገዜ: መዓት: አንበረ:[30] ላቲ: ኖፃ:

ወኢ*ተነልፍ:[31] እምፍጥረት: ዓለም: ወ[32]እስከ: ለዓለም።።

19. ወበውእቱ: ማሐላ: ቀላይ:[33] ፀንዐት:[34]

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[1] *a–m.* *m* reads **ዘንተ:** *β* **ወዝንቱ:** [2] *β* adds **ቅዱስ:** [3] *q* reads **ደርአ:** *β* reads **ደርእዮሙ:** [4] *m, e n* read **ስሞ:** *t* **ስሙ:** [5] *q* reads **ወከመ:** Here all the MSS. but *g q t* make additions to the text. *m u* add **ይዘክርዎ: ለውእቱ: ስም: እኩይ: ወኅቡእ: ከመ:** save that *u* omits **እኩይ: ወ.** *β* adds **ይርአይዎ: ለውእቱ: ስም: ኅቡእ: ወከመ:** For **ወከመ:** *a* reads **ወከመዝ:** [6] *g q. m u, β* read **መሐላ:** *t* **ለውእቱ: ስም: ኅቡእ:** [7] *q* reads **በ.** [8] *g, m t u, β* read **መሐላ:** *q* **ማኃላ:** [9] *q* reads **አርአየ:** [10] *a, a d k y.* Other MSS. **ዘ.** [11] *q* reads **በዝንቱ:** *e* **ለዝንቱ:** [12] *d* omits next seven words. [13] *q* reads **ኃይል:** *u* **ኀይል:** [14] *q* reads **ልኩዕ: አኳእ:** may be corrupt for **ቢቃ:** or *vice versa.* [15] *β* adds **ቅዱስ:** [16] *g. m t, i k* **ወእሉንቱ:** *u, β–i k* read **ወእሉ:** *q* omits. [17] *m* reads **ከ.** [18] *g q u. m t, β–d* read **ወጸንዑ:** *d* **ወጽንዑ:** [19] *q, h* omit. [20] *u* reads **ጠፈር:** [21] *a–q. q, β* **ወቦቱ:** [22] *g t u. m* reads **ወምድርኒ:** *q* **ምድረ:** *β* **ምድር:** [23] *m* prefixes **ወ.** [24] *g m q, β–a b e f h n x. t u, b e f h n* read **ኅቡኣት:** *a* reads **ዘኅቡኣት:** and trans. after **አድባር:** [25] *a, β–b c f,* save that *a* prefixes **ወ.** *b c* read **ይመጽኣ:** *f* **ይመጽእ:** [26] *a–m u, a e f h i k p. m* **ለሐያን:** *u, l y, a* read **ለኅያዋን:** *b c x* **ላህያት:** **ለሕያዋን:** *d o* **ላህያ:** (+ **ለሕያዋን:** *o, b*). *n* reads **ልሁያት:** and trans. after **ማ″.** [27] From this point to **ፍጥረት: ዓለም:** *q* reads **ባሕር: ተሳረረት: ለገዜ: ዐቅማ: ወእንበረ: ላቲ: ዓቅመ: ኖፃ: ወኢተሐልፍ: እምወሰና: ለዓለም:** [28] *n, b* add **ወማዕበል:** [29] Corrupt for **ወሲኖታ:** = *ὁρίζειν αὐτήν.* Cf. Jer. v. 22. *d* omits the rest of the verse. [30] *m* reads **አንበራ:** [31] *g* reads **ትኃልፍ:** For **ተ″ እ″ ዓ″** *n* reads **ተፈጥረት: ከመ: ትኅልፍ:** [32] *n* reads **እምትእዛዙ:** [33] *a, β–b c n x. b c n x* **ቀላያት:** *n* trans. **ቀ″** after **ጸን″.** [34] *a, β–b c n. b* reads **ጸንዐ:** *c n* **ጸንዑ:**

ወቆሙ፡ ፌ ወኢ[1]ይትሐወሱ፡ እመካኖሙ፡ እምዓለም፡[2] ወእስክ፡ ለዓለም።
20. ወበውእቱ፡ ማሐላ፡ ፀሐይ፡ ወወርኅ፡ ይፈጽሙ፡[3] ምሕዋሮሙ፡
ወኢየሐልፉ፡[4] እምትእዛዞሙ፡ *እምዓለም።[5]
21. ወበውእቱ፡ ማሐላ፡ ከዋክብት፡ ይፈጽሙ፡ ምሕዋሪሆሙ፡[6]
ወእስማቲሆሙ፡[7] ይጼውዕ፡[8]
ወ*ያወሥእዎ፡[9] እምዓለም፡ ወእስክ፡ ለዓለም።
22. [ወከመዝ፡ ለማይ፡ ነፍሳቲሆሙ፡[10] ለነፋሳት፡[11] ወ[12]ዙሎሙ፡[13] መንፈሳት፡[14] ወፍናዋቲሆሙ፡[15]
እምዙሉ፡ ኀብራት፡ መንፈሳት።[16] 23. ወበህየ፡ ይትዓቀቡ፡[17] ቃሉ፡[18] ለነጕድጓድ፡ ወብርሃኑ፡
ለመብረቅ። ወበህየ፡[19] ይትዓቀብ፡[20] መዛግብት፡ በረድ፡ ወ*መዛግብት፡[21] እስሐትያ፡ ወመዛግብት፡
ጊሜ፡ ወ[22]መዛግብት፡ ዝናም፡ ወጠል።[23] 24. *ዙሉ፡ እሉንቱ፡[24] የአምኑ፡ ወየአዝዙ፡[25]
በቅድመ፡ እግዚአ፡ መንፈሳት፡[26] ወይሴብሑ፡[27] በዙሉ፡ ኃይሎሙ፡[28] ወሲሳዮሙ፡[29] በዙሉ፡
አኰቴት፡ ይእቲ፡ ወየአዝዙ፡[30] ወይሴብሑ፡ ወያሴዕሉ፡ በስሙ፡[31] ለእግዚአ፡ መናፍስት፡[32]
ለ*ዓለመ፡ ዓለም።]
25. ወዲቤሆሙ፡[33] ጸንዑ፡[34] ዝማሐሳ፡
ወይትዓቀቡ፡[35] ቦቱ፡ [ወ][36]ፍናዊሆሙ፡ [ይትዓቀቡ፡][37]
ወምሕዋራቲሆሙ፡ ኢይማስን።

26. ወኮኖሙ፡ ፍሥሓ፡ ዓቢይ፡[38]
ወባረኩ፡ ወሰብሑ፡ ወአልዐሉ፡[1]
በእንተ፡ ዘተከሥተ፡ ሎሙ፡ ስሙ፡[39] ለውእቶ፡ ወልደ፡[40] እጓለ፡ እመሕያው።
27. ወነበረ፡ ዲበ፡ መንበረ፡ ስብሐቲሁ፡

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[1] *g* omits. [2] *b c* read ለዓለም፡ [3] *q* reads ይትፈጽሙ፡ [4] *g* reads ወኢይሐልፍ፡ [5] *m* omits. *q*, *β* add ወእስበ፡ ለዓለም፡ [6] *g t u*, *a f h k l o*, *a b*. *m*, *b c d e i n x* read ምሕዋሮሙ፡ *q*, *v* ምሕዋራቲሆሙ፡ [7] *q* omits. [8] *m* prefixes ወ. *q* reads ይጼዋዕ፡ [9] *n* reads ኣውሥእዎ፡ [10] *g u* read ነፍስት(ታ *u*)ቲሆሙ፡ [11] *g* reads ለነፍሳት፡ *q* prefixes ወ. *b n x* read ነፋሳት፡ [12] *a*. *β* reads ወለ. [13] *q*, *x* read ዙሎ፡ [14] *q*, *e i* read መናፍስት፡ *x* omits. *n* ነፋሳት፡ [15] *m* reads ወፍንዋቲሆሙ፡ *x* adds ለዙሎሙ፡ መንፈሳት፡ [16] *a*. *β*–*b* read መናፍስት፡ [17] *m q* read ይትዓቀብ፡ *β* adds መዛግብት፡ [18] *q u* read ቃሎ፡ [19] *q* reads ወበዝንቱ፡ [20] *m*, *e h i o x y* read ይትዓቀቡ፡ [21] *β* omits. [22] *a d l o y*, *a b* omit. [23] *m* omits. [24] *g m*. *t* reads እሉ፡ እሙንቱ፡ *u* ዙሉ፡ እሙንቱ፡ *q*, *x* ወዙሎሙ፡ እሉንቱ፡ *β*–*x* ወዙሎሙ፡ እሙንቱ፡ [25] *g m u*, *f h i k l n o*. *q t*, *a b c d e* read ያአዝዙ፡ [26] *g m t u*. Other MSS. መናፍስት፡ [27] *t* reads ወይሴብሑ፡ [28] *b c x* add አኰቴት፡ (*c* ት). [29] *c* reads ወሴሰዩሙ፡ [30] *g*, *f h i k l n o*. *m q t u*, *a b c d e* read ወያአዝዙ፡ [31] *q*, *n* ስሞ፡ [32] *m t u* read መንፈሳት፡ [33] *n* reads ወዲቤሁ፡ [34] *g q*, *a b c d e l*. *n* reads ጸንዑ፡ Other MSS. ጸንዓ፡ [35] *q* reads ወይትዐወቅ፡ [36] Introduced owing to the dittography ይትዓቀቡ፡ [37] Bracketed as a dittography. *q* reads የዓቅቡ፡ [38] *g*. Other MSS. ዐቢየ፡ [39] *q* reads ስሞ፡ [40] *m t u* omit.

ወርእሱ:[1] ለዙኔ: ተውህበት:[2] ሎቱ: ለወልደ: እጓለ: እመሕያው:
ወ[3]ያኃልፍ:[4] ወ[5]ያማስን:[6] ኃጥኣነ:[7] እም*ቅድመ:[8] ገጹ:[9] ምድር:
ወ[10]እሉ: እስሐትዎ:[11] ለዓለም::
28. በሰናስል: ይትአሰሩ:
ወበ[12]ማኅበሮሙ: ዘ[13]ሙስና: ይትዓጸዉ:[14]
ወ*ዙሉ:[15] ምግባሮሙ: የሐልፍ: እም*ቅድመ:[16] ገጹ:[17] ምድር::
29. ወእምይእዜ:[18] ኢ[19]ይከውን: ዘ[20]ይማስን:
እስመ: ውእቱ:[21] *ወልደ: ብእሲ:[22] ተርእየ:[23]
ወነበረ: ዲበ: መንበረ:[24] ስብሐቲሁ:
ወዙሉ:[25] እኩይ: እምቅድመ: ገጹ: የሐልፍ:
ወየሐውር:[26] †ወይነግሩ:[27] ለውእቱ: ወልደ:[28] ብእሲ:[29]
ወ[30]ይፀንዕ: በቅድመ: እግዚእ: መንፈሳት:[31]
ዝንቱ:[32] ውእቱ: ምሳሌ:[33] ማልስ:[34] ዘሂኖክ::
LXX. ወክነ: እምድኅረ*ዝ:[35] ተለዓለ: ስሙ: ሕያው: *በኀቤሁ: ለ[36]ውእቱ:[37] ወልደ: እጓለ:
እመሕያው: ወበኀበ:[38] እግዚእ: መንፈሳት:[39] እምእለ: የኃድሩ: ዲበ: የብስ:: 2. ወተለዓለ:[40]

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[1] *m, β. g u* read **ርእሰ:** *q t* **ርእሳ:** [2] *a. β* reads **ተውህበ:** [3] *y* omits. [4] *β. a–q* read **የኃልፍ:** *q* **ኀለፉ:** [5] *q, e* omit. [6] *t, β. g m u* read **ይማስን:** *q* omits. [7] *β–d. q* reads **ኀጥ″** but trans. it after **ገጹ:** Its text runs **ኀለፉ: እምቅድመ: ገጹ: ኀጥኣነ: ምድር:** *d* reads **ኃጥኣን:** *g m t u* omit **ኃጥ″**. [8] *b e f h i k l n o v x ,a ,b* omit. [9] *a–q, h l. q* reads **ገጹ:** *β–h l* **ገጻ: ለ.** [10] *t* omits. [11] *m, i o ,a ,b* read **አስሐትዎሙ:** [12] *e h* read **ወ.** [13] *m* reads **ዘበ:** [14] *g m q u* prefix **ዘ.** [15] *m t u, β–o. g q* read **ዙሎ:** *o* **ዙሎሙ:** [16] *e h v* omit. [17] *d* **ገጻ: ለ.** [18] *b c e h p v x* add **ለ.** [19] *m* reads **ዘ.** [20] *m* reads **ኢ.** [21] *m* omits. [22] *a* reads **ዘብእሲ: ወልድ:** [23] *o ,b* read **ዘርእየ:** [24] *q* omits. [25] *q* reads **ዙሎ:** [26] *q* reads **የሐውሩ:** [27] *a–t, d f i k l*[1] *o p w y ,a ,b. a* reads **ወይነግር:** and hence belongs to the same class. Only *t, b c e h l*[2] *n x* read **ወነገሩ:** The reading in the text is hardly possible. **ወይነግሩ:** may be a corruption of some noun on which **ለውእቱ: ወልደ: ብእሲ:** is dependent. If we accept the reading of *t* and its supporters we must omit the **ወ** and take **ነገሩ:** as the subject of **የሐውር:** and **ይፀንዕ:** [28] *b* omits. [29] *g, n* read **ብእሲት:** [30] *a, a d e f h i k l*[1] *o y.* Only *b c n x* omit. [31] *a–q.* Other MSS. **መናፍስት:** [32] *a. β–d* read **ዝ.** *d* omits together with next four words. [33] *g* reads **ምስለ:** *u* **ምስሉ:** *o* **በምሳሌ:** [34] *e f h n* omit. [35] *u* omits. [36] *m t, β. g* reads **በኀበ: ለ.** *q* **በኀበ.** *u* **ለ.** [37] *d* omits. *x* adds **ብእሲ:** [38] *g t. q* reads **ወኀበ:** *m u, β–o* **በኀበ:** *o ,b* **ኀበ:** [39] *g m t u.* Other MSS. **መናፍስት:** [40] *t* adds **ስሙ:**

በስረገላት:[1] መንፈስ:[2] ወወፅአ: ስም:[3] በማእከሎሙ:። 3. ወእምይእቲ: ዕሰት: ኤ*ተሐስብኩ:[4] በማእከሎሙ: ወአንበረኒ:[5] በማእከለ: ክልኤ: መንፈሳት:[6] በማእከለ:[7] መስዕ: ወሳረብ: በኀበ: ነሥኡ: አሕባለ:[8] መላእክት: ከመ: ይስፍሩ: ሊት: መካነ: ለሕሩያን: ወለጻድቃን:። 4. ወበህየ: ርኢኩ: አበወ:[9] ቀደምት:[10] ወጻድቃነ:[11] እለ: እምዓለም: በውእቱ: መካን: የኀድሩ:።

LXXI. ወኮነ: እምድኅረዝ: ከመ: ትትከበት: መንፈስየ:
ወተዐርገ:[12] ውስተ: ሰማያት:
ወ[13]ርኢክዎሙ:[14] ለውሉደሙ:[15] ለመላእክት: ቅዱሳን:[16]
ይከይዱ:[17] ዲበ: ላህበ: እሳት:
ወአልባሶሙ:[18] ጸዓዳ:[19] [ወ[20]ዐፀፎሙ:][21]
ወ[22]ብሩሃን:[23] ገጾሙ: ከመ: በረድ:።
2. ወርኢኩ: ክልኤት: አፍላገ: እሳት:
*ወብርሃነ: ዝኩ: እሳት:[24] ከመ: ደክንት: ደበርህ:
ወ[25]ወደቁ: በገጽየ:[26] ቅድመ:[27] እግዚእ: መንፈሳት:።[28]
3. ወ*መልእክ:[29] ሚካኤል:[30] [ኌእምአርእስት: መላእክት:][31] አኃዘኒ:[32] እደየ:[33] ዘየማን:
ወአንሥአኒ: ወአውፅአኒ:[34] ኀበ: ዙሮ: *ኅቡኣት:
ወአርእየኒ: ዙሎ:[35] ኅቡኣት:[36] ምሕረት:[37]
ወ*አርእየኒ: ዙሎ:[38] ኅቡኣት: ጽድቅ:።

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[1] *g* reads **በስረገላት:** *q, y* **በስረገላ:** [2] *u* reads **መንፈሱ:** *o,b* add **ቅዱስ:** [3] *m* reads **ስሙ:** *q t* **ስሞ:** [4] *g q t, i*[1]. *m, β–i*[1] read **ትስሕብኩ:** *u* **ትሰባሕኩ:** *w* **ትስሕትኩ:** [5] *w* reads **ወአንበሩኒ:** [6] *g m t u.* Other MSS. **መናፍስት:** [7] *c* omits. [8] *a, n x. β–n x* read **አሕባላት:** [9] *q, fo,b* read **አበው:** [10] *t, β. g m u* read **ወቀደምት:** *q, fo,b* **ቀደምት:** [11] *q* reads **ወጻድቃን:** [12] *q. g* reads **ወትዐረገ:** *m t u, β* **ወተዐርገ:** [13] *a, o,b. β–o,b* omit. [14] *t* reads **ርኢኩ:** [15] *m* repeats. *t* reads **ውሉ″.** [16] *b c d o x y,b* omit. [17] *d* reads **ይትከየዱ:** *y* inserts **እንዘ:** before **ይከ″.** [18] *a–m. m, β* read **አልባሲሆሙ:** [19] *h* reads **ፀዓዱ:** [20] *f n* omit. I bracket **ወዐፀፎሙ:** as a dittography. [21] *β* adds **ኒ.** See preceding note. [22] *o,b* omit. [23] *g u, cl*[1] *o y,a,b. m q t, a b e f h i k l*[2] *n x* read **ወብርሃነ:** *d* **ወብርሃን:** [24] *a e n w* omit. [25] *g* omits. [26] *d y* omit. [27] *m, v* read **በቅድመ:** [28] *g m t u.* Other MSS. **መናፍስት:** [29] *a v x* omit. [30] *β* trans. before **መልአክ:** [31] Bracketed as a gloss. [32] *g m q* prefix **ወ.** [33] *m* reads **በእዴሁ:** *t* **በእደየ:** [34] *d y* read **ወአውሥአኒ:** [35] *β* omits through hmt. [36] *n* reads **ኅቡኣት: ዘ:** [37] This line and the next (=*καὶ ἔδειξέ μοι πάντα τὰ μυστήρια τοῦ ἐλέους, καὶ ἔδειξέ μοι πάντα τὰ μυστήρια τῆς δικαιοσύνης*) may have been alternative renderings of והראני כל מסתרי הצדק. At any rate we should expect a tristich. [38] *β* omits.

4. ወእርእየ፡ ዙሎ፡ ኀቡኣት፡ እጽናፈ፡[1] ሰማይ፡
ወዙሎ፡ መዛግብት፡[2] ከዋክብት፡ ወብርሃናት፡ ዙሎሙ፡[3]
እምኀበ፡[4] ወፅኡ፡ ለገጸ፡ ቅዱሳን።
5. ወከበቶ፡ መንፈስየ፡[5] [ወሄኖክ፡][6] ውስተ፡ ሰማየ፡[7] ሰማያት፡[8]
ወርእኩ፡ በህየ፡ [ማእከለ፡ ዝኩ፡[9] ብርሃን፡][10] ከመ፡ ቦቱ፡ ዘ[1]ይትነደቅ፡ እምእብነ፡[11] አስሐትያ፡[12]
ወ[13]*ማእከሎሙ፡ ለ[14]እሙንቱ፡[15] እበን፡[16] ልሳናተ፡[17] እሳት፡ ሕያው።[18]
6. ወርእየት፡[19] መንፈስየ፡ አውደ፡[20] ዘየአውደ፡ ለውእቱ፡ ቤተ፡[21] እሳት፡[22]
ወ[23]እምአርባዕቱ፡ አጽናፊሁ፡[24] ለውእቱ፡ አፍላግ፡[25] ምሉኣን፡[26] እሳተ፡[27] ሕያው፡[28]
ወየአውድዎ፡ ለውእቱ፡ ቤተ።
7. ወእውዶ፡[29] ሱራፌን፡[30] ወ*ኪሩቤን፡[31] ወ*ኡፋኒን፡[32]
ወ[33]እሉ፡ እሙንቱ፡ እለ፡ ኢይነውሙ፡
ወየዓቅቡ፡ መንበረ፡ *ስብሐት፡ ዘአሁ።[34]
8. ወርእኩ፡ መላእክተ፡ እለ፡ ኢይትኄለቁ፡[35]
አእላፊ፡[1] አእላፍ፡[36] ወትእልፊት፡ ትእልፊት፡[37]
የአውድዎ፡ ለውእቱ፡ ቤተ፡
ወ[38]ሚካኤል፡ ወሩፋኤል፡[39] ወገብርኤል፡ ወፋኑኤል፡[40]
ወመላእክት፡ ቅዱሳን፡ እለ፡[41] መልዕልተ፡ ሰማያት፡[42]
ይበውኡ፡ ወይወፅኡ፡[43] በውእቱ፡ ቤተ።

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[1] *q* omits. [2] *b x* read መዝገበ፡ [3] *q, i* read ወዙሎሙ፡ *f* omits. *m* reads preceding word in acc. [4] *i* reads እለ፡ [5] *α. β* መንፈስ፡ [6] Bracketed as a gloss explanatory of ፩. It first appears as ወሄኖክ፡ in *g q u*, as ይቤ፡ ሄኖክ፡ in *m*, as ወአነ፡ ሄኖክ፡ in *t*, and as ለሄኖክ፡ in *β*. [7] *m, n* omit. [8] *m* adds ሀሎኩ፡ [9] *q* trans. ዝኩ፡ before ማእከለ፡ [10] Bracketed as an explanatory gloss of በህየ፡ [11] *o, ,a* read እምእብን፡ [12] *u* reads አስሐቲያ፡ [13] *c* omits. [14] *β* reads ማእከለ፡ [15] *u* reads እሉንቱ፡ [16] *u. g m q t* read እብን፡ *β* አእባነ፡ [17] *n* reads ልሳነ፡ [18] *m* prefixes ዘ. [19] *a* reads ወርእየ፡ [20] *α–q, v.* The suffix here expresses the article. *q, β* read አውዶ፡ [21] *g m t, a. q u, β–a* read ቤተ፡ [22] *u, ,b* read እሳተ፡ [23] *q, β* omit. [24] *m* reads አፍላገዚሁ፡ *o x ,a* ጽናፊሁ፡ *q* omits preceding numeral. [25] *d l o ,a ,b* read ፈለግ፡ [26] *g t u.* *q* reads ምሉአ፡ *m, β* ምሉኣነ፡ [27] *t u. g m q, β* read እሳት፡ [28] *t. g m u, β* read ሕያው፡ *m* prefixes ዘ. *q* reads ሕያዋን፡ [29] *α–q. q, a c d f i k l o ,a ,b* read ወአውዱ፡ *b n x* ወበዐውዱ፡ *e h* ወየዐውዱ፡ [30] *α–q. q, β* read ሱራፌል፡ [31] *α–q. q, β* read ኪሩቤል፡ [32] *g u. m q t, β* read አፍኒን፡ [33] *β* omits. [34] *q* reads ዘአሁ፡ *d* ስብሐቲሁ፡ [35] *α, n. β–n* read ኢይትኄለቅ፡ *m* adds አላ፡ [36] *g m u. q, β* read አእላፋት፡ *t* omits. [37] *g m, n. q t u, β–n* read አእላፋት፡ [38] *b c n x y* omit. [39] *q u* omit. *d e n* trans. after ወገብርኤል፡ For ሩፋ″ *h* reads ፋኑኤል፡ in second place. [40] *e* trans. before ገብርኤል፡ [41] *e h* omit. [42] *n* reads ሰማይ፡ ወእለ፡ አልቦሙ፡ ጕልቍ፡ *q* adds ወ before next word. [43] *q* adds በውስተ፡ ወይወፅኡ፡

9. ወወፅኡ:[1] እምኔ: ውእቱ: ቤተ:
ወ[2]ሚካኤል: ወሩፋኤል:[3] ወገብርኤል: ወፈኑኤል:[4]
ወብዙኃን: ቅዱሳን:[5] መላእክተ:[6] እሉ: እልቦሙ: ኀልቈ::[7]
10. ወምስሌሆሙ: ርእሰ: መዋዕል::[8]
ወርእሱ: ክህ:[9] ከመ: ፀምር: ጸዓዳ: ወ[10]ንጹሕ:
ወልብሱ: ዘ[11]ኢይተረኅም::
11. ወወደቁ: በገጽየ:
ወዕሱ:[12] ሥጋየ: ተመስወ:
ወመንፈስየ: ተወለጠ:
ወጸራኅኩ: በቃል: ዓቢይ:. . .[13]
በመንፈሰ: ኃይል:
ወባረኩ:[14] ወሰበሐኩ:[15] ወአልዓልኩ::
12. ወእልኩ:[16] በረከት:[17] እሉ: ወፅኣ:[18] እምኔ:[19] አፋየ: ኮና:[20] ሥሙራት:[21] ቅድመ:[22] ዝኩ:
ርእሰ: መዋዕል:: 13. ወመጽአ: ውእቱ: ርእሰ: መዋዕል: ምስለ: ሚካኤል: ወሩፋኤል:[23]
ወገብርኤል: ወፋኑኤል:[24] አእላፍ:[25] ወ[26]ትእልፊት:[27] መላእክት:[28] እሉ: አልቦሙ: ኀልቈ::[29]

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[1] *q* reads **ወይወፅኡ:** [2] *g m q u.* *t*, *β* omit. [3] *m q u*, *b c e h n o x ,a* trans. after **ወገብርኤል:** against *g t*, *a d f i k l w y ,b*. *a b c d o x ,a* omit **ወ** before **ሩፋ″**. [4] *a*, *a* omit. [5] *u*, *n* omit. [6] *m* omits. [7] *a–m*, *k*. Other MSS. **ኀልቊ:** [8] *e h p*[cor.] read **መሐላ:** [9] *β* omits. [10] *d y* omit. [11] *t u* omit. *m*, *x ,a* read what follows as **ኢይተረ″**. [12] *q* reads **ወዙሎ:** *w* omits. [13] Something seems lost. [14] *q* reads **ባረክዎ:** *o ,a* omit. [15] *q*, *f* read **ወሰባሐክዎ:** [16] *a–t*. *t* reads **ወዝኩ:** *β* **ወእላ:** [17] *a*, *x*. *β–x* **በረከታት:** [18] *q u*, *b c d e k*. *g t*, *f h i l n x ,b* read **ወፅእ:** *m*, *a o ,a* **ወፅኡ:** [19] *q u*, *f h n* read **እም:** [20] *g m t*, *β–f*. *q u*, *f* read **ኮነ:** [21] *q* reads **ሥሙረ:** [22] *g m q*. *t u*, *β* read **በቅድመ:** [23] *q t u*, *β* trans. after **ወገብርኤል:** against *g m*. *β–x* omit initial **ወ**. [24] Here *g m q* make the following repetition: 8. **ወመላእክት: ቅዱሳን: እሉ: መልዕልተ: ሰማያት: (ሰማይ:** *q*) **ወይበውኡ:** (*q* omits **ወይበ″**) **ወይወፅኡ:** 9. **እምኔ: ውእቱ: ቤተ: ወሚካኤል: ወሩፋኤል: ወገብርኤል:** (*q* trans. **ወሩ″ ወገ″**) **ወፋኑኤል:** (*g* omits **ወፋ″** and here the repetition in *q* ends) **ወብዙኃን: ቅዱሳን: እሉ: አልቦሙ: ኀልቈ:** 10. **ወምስሌሆሙ: ርእሰ: መዋዕል: ወክህ: ርእሱ: ከመ: ፀምር: ጸዓዳ: ንጹሕ: ወልብሱ: ዘኢይተረኅም::** 11. **ወወደቁ: በገጽየ: ወዙሎ: ሥጋየ: ተመስወ: ወመንፈስየ: ተወለጠ: ወጸራኅኩ: በቃል: ዓቢይ: በመንፈሰ: ኃይል: ወባረኩ: ወሰባሐኩ: ወአልዓልኩ:** 12. **ወእልኩ: በረከት: እሉ: ወፅእ: እምኔ: አፋየ:** (here the repetition in *m* ends) **ኮነ: ሥሙራት: በቅድመ: ዝኩ: ርእሰ: መዋዕል: ወመጽአ: ውእቱ: ርእሰ: መዋዕል: ምስለ: ሚካኤል: ወሩፋኤል: ወገብርኤል: ወፋኑኤል:** In the above repetition in *g m q* observe the loss of three words after **ወይወፅኡ:** (ver. 8) through hmt. and the omission of **ወ** before **ንጹሕ:** (**ንጹሕ:** *m*) (ver. 10) as in *d y*. See note 10 above. [25] *m* omits together with next five words. *β* prefixes **ወ**. [26] *b d e f h i k l o ,a ,b* omit. [27] *g*. *q t u*, *β* read **ትእልፊት: አእላፋት:** [28] *u*, *a* omit. [29] *a*. *β–f k* read **ኀልቊ:** *f* **ኀልቊ:** *k* **ኍልቈ:**

14. ወመጽአ: ኃቤየ: ውእቱ:[1] ወበቃሉ: አምነኒ: ወይቤለኒ:
አንተ: ውእቱ: ወልደ: ብእሲ:
ዘተወለድከ: ለ[2]ጽድቅ:
ወጽድቅ:[3] ላዕሌከ: ኀደረ:
ወጽድቁ: ለርእሰ: መዋዕል: ኢይኃድገከ::
15. ወይቤለኒ: *ይዴውዕ: ለከ:[4] ሰላመ:[5] በስመ:[6] ለዓለም:[7] ዘ[8]ይከውን:[9]
እስመ:[10] እምህየ: ወፅአ:[11] ሰላም: እምፍጥረተ: ዓለም:
ወከመዝ: ይከውን: ለከ:[12] ለዓለም: ወለዓለመ: ዓለም::
16. ወዅሉ:[13] የሐውር:[14] ዳቦ: ፍኖትከ:[15] እንዘ:[16] ጽድቅ: ኢይኃድገከ: ለ[17]ዓለም:
ምስሌከ:[18] ይከውን: መኃድሪሆመ:[19] ወምስሌከ:[20] ክፍሎመ:
ወእምኔከ: ኢይትሌለዩ: ለዓለም: *ወለዓለመ: ዓለም::[21]
17. ወ[22]ከመዝ: ይከውን: ኑኑ: መዋዕል: ምስለ: ውእቱ: ወልደ: እጓለ: እመሕያው:
ወ[23]ሰላም: ይከውን:[24] ለጻድቃን:[25] ወ*ፍኖተ: ርቱዕ:[26] ለጻድቃን:
በስመ: እግዚአ: መንፈሳት:[27] ለዓለመ: ዓለም::[28]

LXXII. መጽሐፈ: ሚጠት:[29] ብርሃናት: ሰማይ: ጌጌ*በከመ:[30] ሀለዉ:[31] በበሕዘቢሆሙ:[32]
ጌጌ:[33] *በ[12]በ: ሥልጣኖሙ: ወበበ: ዘመኖሙ: ጌጌበበ*ስሞሙ:[34] ወመሳዳቲሆሙ:[35] ወ*በበ:[23]
ዅውራኒሆሙ: እለ: አርአየኒ: ኡርኤል:[36] መልአክ: ቅዱስ: ዘሀሎ: ምስሌየ: ዘውእቶ:
መራኒሆሙ: ወዅሉ:[37] መጽሐፎሙ: በከመ:[38] ውእቶ: አርአየኒ: ወበ*ከመ:[7] ዅሉ: ዓመት:
ዓለም:[39] ወእስከ: ለዓለም: እስከ:[40] ይትገበር: *ግብር: ኃዲስ:[41] ዘይኩር: እስከ: ለዓለም::

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[1] *u* omits. *q*, *β* add **መልአክ:** [2] *g t u*, *a b c f k l n x*. *m q*, *d e h i o v y*, *a*, *b* read **በ**. [3] *g*, *d* omit. [4] *m* reads **ይዴውዓከ: ይዴውዕ:** here = *βοήσεταί σοι εἰρήνην* which is a bad rendering of יקרא לך שלום: cf. Jer. xxxiv. 8; Test. Dan. v. 9 (*b*). [5] *m q* read **ሰላም:** [6] *u* omits. *n* adds **እግዚአ: መናፍስት:** [7] *u* omits. [8] *g* reads **ዝ.** [9] *i* adds **ሰላመ:** [10] *u* reads **ወ**. *e h* omit. [11] *q* reads **መጽአ:** *w* **ይወፅእ:** [12] *o*, *a* omit. [13] *q* reads **ወዅሉ:** *β–a l*, *b* add **ይከውን: ወ**, *a l*, *b* add **ዘይከውን: ወ.** [14] *q* reads **የኀድር:** [15] *q* reads **ፍኖተከ:** [16] *g t*, *β*. *m q* read **እንተ:** *u* **ወ.** [17] *g* adds **ዓለመ:** [18] *b c v w x y* prefix **ወ.** [19] *g q u*. *m t*, *a d e f h i k l n o*, *a*, *b* read **ማኅደሪሆሙ:** *b c x* **ማኅደሮሙ:** [20] *m*, *n* add **ይከውን:** [21] *d y* omit. [22] *q* reads **ወአ.** [23] *n* omits. [24] *g* prefixes **ወ.** [25] *q*, *c* omit next three words through hmt. [26] *g t u*. *m* reads **ፍኖተ: ርትዕ.** *β* **ፍኖቶ: ርቱዕ:** This last is obviously a correction of the bad syntax. **ለጻድቃን:** seems wrong. [27] *g m t*. Other MSS. **መናፍስት:** [28] *u* adds **አሜን:** [29] *n* reads **ሚጠትሙ:** ለ. [30] *a–m*. *m*, *β* read **ዘከመ:** [31] *m t*, *β*. *g q u* read **ሀሎ:** [32] *m* reads **በበሕዝቢሆሙ:** [33] *q* reads **ወጌጌ:** [34] *m t*, *β*. *g q u* read **ስመ:** [35] *u* reads **ወጸዳለቲሆሙ:** [36] *m t u*, *β–o*, *a*, *b*. *g*, *o*, *a*, *b* read **ኡራኤል:** *q* omits. [37] *q t*, *β–h*. *g m u*, *h* read **ወዅሉ:** [38] *u* reads **ዘ.** [39] *u* reads **ሰላም:** [40] *u* prefixes **ወ.** [41] *g q* read **ግብረ: ኃዲስ:**

2. ወዝንቱ፡[1] ትእዛዝ፡ ቀዳማዊ፡ ዘብርሃናት፡[2] ፀሐይ፡ ብርሃን፡[3] ሙላኡ፡ በ[4]ኃዋኅው፡ ሰማይ፡[5] እሊ፡ መንገሊ፡ ጽባሕ፡ ወ[6]ምዕራቢሁ፡[7] በ[8]ኃዋኅው፡ ሰማይ፡ ዘምዕራብ። 3. ወርኤኩ፡ ስሱ፡ ኃዋኅው፡[9] እሊ፡[10] ኀቡ፡[11] ይወፅእ፡ ፀሐይ፡ ወ[12]ስሱ፡ ኃዋኅው፡[13] እሊ፡[14] ኀቡ፡ የዓርብ፡ ፀሐይ፡[15] ወወርኅ፡ በውእቶን፡ ኃዋኅው፡ ይሠርቅ፡ ወየዓርብ፡ ወመራኂሆሙ፡ ለከዋክብት፡ ምስሌ፡ እሊ፡ ይመርኅዎሙ፡ ፮በጽባሕ፡ ወ፮*በምዕራብ፡[16] ፀሐይ፡[17] ወጽዮሙ፡ ፮፮[18]እምድኅረ፡ ካልኡ፡ ርቱዕ፡ ወ[5]መሳክው፡ ብዙኃት፡[19] እምየማኑ፡ ወእምፀጋሙ፡ ለዝኩ፡ ኃዋኅው።[20] 4. ወቀዳሚ፡[21] ይወፅእ፡ ብርሃን፡[22] ዓቢይ፡[23] ዘስሙ፡ ፀሐይ፡ ወክበቡ፡ ከመ፡[24] ክበቢ፡[25] ሰማይ፡ ወ*ዙሉ፡[26] ምሉእ፡ እሳት፡[27] ዘያበርህ፡[28] ወያውዒ።[29] 5. ሰረገላት፡[12] በኀቡ፡ የዓርገ፡[30] ነፋስ፡ ይነፍኅ፡[31] ወየዓርብ፡ ፀሐይ፡ እምሰማይ፡ ወይገብእ፡ እንተ፡ መስዕ፡ ከመ፡ ይሖር፡[32] ምሥራቀ፡[33] ወይትመራኅ፡ ከመ፡ ይባእ፡[34] ዝኩ፡[35] ኖኅት፡[36] ወያበርህ፡ *በገጸ፡ ሰማይ።[37] 6. ከመ*ዝ፡[38] ይወፅእ፡ በወርኅ፡ ቀዳማዊ፡[39] በ[5]ኖኅት፡ ዓቢይ፡[40] [ይወፅእ፡][41] እንተ፡ ይእቲ፡ ራብዕት፡[42] [እሊኩ፡ ኃዋኅው፡ ፮፡ እሊ፡ መንገሊ፡ ምሥራቅ፡ ፀሐይ]።[43] 7. ወ*በ[5]ይእቲ፡ *ኖኅት፡ ራብዕት፡[44] *እንተ፡ እምኔሃ፡[45] ይወፅእ፡[46] ፀሐይ፡ በወርኅ፡ ቀዳማዊ፡[47] ባቲ፡[5] ዓሥሩ፡ ወክልኤ፡ መሳክው፡[48] ርኅዋት፡[49] ዘእምኔሆን፡[50] ይወፅእ፡ ላህብ፡[51] ሰብ፡ ይትረሐዉ፡[52] እም*ዘመኑ፡ ዚአሆሙ።[53]

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[1] *β–ehn* add **ውእቱ፡** [2] *β*. *a* reads **ዘብርሃናት፡** perhaps rightly. [3] *q* reads **ብርሃናት፡ ወጽሕ፡** *d* omits. [4] *a* omits, and makes **ኃዋ″** acc. loci. [5] *q* omits. [6] *m t*, *β*. *g u* read **ዘ**. *q* omits. [7] *q* reads **ምዕራቢሆሙ፡** [8] *q* reads **ዘ**. *t* omits. [9] *mu*, *β*. *gqt* read **ኃዋኅው፡** *q* omits next six words through hmt. [10] *b* omits. *a* omits **እሊ፡** and next five words through hmt. [11] *a*, *n*. *β–n* read **እምኀቡ፡** [12] *d* omits. [13] *u*, *β–h*. *gmt*, *h* read **ኃዋኅው፡** [14] *β* omits. [15] *q* prefixes **ወ**. [16] *mt*, *β*. *gqu* read **በምዕራብ፡** [17] *q* prefixes **ወ**, *u* omits. [18] *q* reads **፮**. *n* adds **በበሥርዓትሙ፡** [19] *q* reads **ቡዙኃን፡** [20] *β* reads **ኖኅት፡** [21] *e* reads **ወቀዳማዊ፡** [22] *q* reads **ብርሃናት፡** [23] *g*. Other MSS. **ዘየዐቢ፡** [24] *m* adds **ክመ፡** [25] *u*, *o* omit. [26] *gqt*[1]*u*. *m*, *t*[2]*β* read **ዙሉንታሁ፡** [27] *mq*, *h* read **እሳት፡** [28] *gu* read **ዘይበርህ፡** [29] *q* reads **ወያዌዒ፡** [30] *b* reads **ይሠርቅ፡** [31] *gu* read **ወይነፍኅ፡** *q* omits. *dy* trans. **ይነ″** before **ነፋስ፡** [32] *a–m*, *hkw*. *m*, *β–hk* read **ይሖር፡** [33] *g*, *a* read (+**መንገለ፡** *a*) **ምሥራቅ፡** [34] *β* adds **ኀቡ፡** [35] *a–t*, *β*. *t* reads **ዝኩ፡** [36] *tu*. *g* reads **ኖኃት፡** *mq*, *β* **ኖኅት፡** [37] *b x* omit. [38] *o*,*a* omit. [39] *qu* read **ቀዳሚ፡** [40] *β–b* read **ዐቢይ፡** [41] Bracketed as a dittographic intrusion. *β* sought to make it grammatical by prefixing **ወ**. [42] *e* adds **ኖኅት፡** [43] I have bracketed this phrase as an explanatory gloss. *t*[2]*β* adapt it to its context by prefixing **እም** before **እልኩ፡** *a e f h k n* trans. **ኃዋኅው፡ ፮**. *d* omits **መንገሊ፡** [44] *β* trans. [45] *dy* trans. [46] *q* reads **ትወፅእ፡** and trans. before **እምኔሃ፡** *u* omits. [47] *q* reads **ቀዳሚ፡** [48] *a–q*. *q*, *a e f h i k n o* read **መሳክው፡** *b c d l o w x y*,*a*,*b* **ኀዋኅው፡** [49] *a*, *o*,*a*. *β–o*,*a* read **ርኅዎት፡** [50] *q*, *i* read **ዘእምኔሆሙ፡** [51] *q* reads **ላህቡ፡ እሳት፡** *b* omits next four words. [52] *β–h k*,*a*,*b*. *a*, *h k*,*a*,*b* read **ይትረሐው፡** [53] *u* reads **ዘመኑ፡**

8. ሶስ: ይሠርቅ: ፀሐይ:[1] እምሰማይ: ይወፅእ: እንተ:[2] ይእቲ: *ኖኅት: ራብዕት:[3] ሠላሳ:[4] ጽባሕ:[5] ወበራብዕት:[6] ኖኅት: እንተ:[7] ምዕራቡ: ሰማይ: ርቱዐ: ይወርድ:። 9. ወ[8]በእማንቱ: መዋዕል: ትነውሩ:[9] ዕለት:[10] እምዕለት: ወትኃጽር: ሌሊት: እምሌሊት:[11] እስከ: ሠላሳ: ጽባሕ:። 10. በውእቱ:[12] ዕለት: ትነውሩ: [ካዕበት:[13]] ዕለት:[14] እምሌሊት: *ታስዕተ: እደ:[15] ወትከውን: ዕለት:[16] ጥንቁቅ: ዓሠርት:[17] ክፍለ: ወትከውን: ሌሊት:[18] ሰመንተ:[19] ክፍለ: ጥንቁቀ።[20] 11. ወይወፅእ: ፀሐይ: እም*ዝክቱ:[21] ራብዕ:[22] ኖኅት: ወየዓርብ: በራብዕት:[23] ወይገብእ: ውስተ: ኃምስ:[24] ኖኅት:[25] እንተ: ጽባሕ: ሠላሳ:[26] ጽባሕ:[27] ወይወፅእ: እምኔሃ:[28] ወየዓርብ: ውስተ: ኃምስቱ:[29] ኖኅት:። 12. ወ[30]አሚሃ: ይነውሩ:[31] ዕለት: †ክልኤ:†[32] እደ: ወትከውን: ዕለት: ዓሠርት: ወአሐደ:[33] ክፍለ: ወትሐጽር: ሌሊት: ወትከውን: ሰብዓት:[34] ክፍለ:። 13. ወይገብእ:[35] ጽባሕ:[36] ወይበውእ:[37] ውስተ: ሳድስት:[38] ወይወፅእ:[28] ወየዓርብ:

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[1] *m, β–o.* *a–m, o* omit. [2] *m t* read **እም:** [3] *β* trans. For **ራብዕት:** *m, b x* read **ራብዒት:** [4] *g m t. q u, β* ፴. [5] *g m q* read **ጽባሕ:** [6] *b x* read **ወበራብዒት:** [7] *e* reads **እም:** [8] *t* omits. [9] *m* reads **ትነውም:** *e h v* **ይነውሩ:** [10] *q* reads **መዋዕል: ዕለት:** [11] *g* adds **እስከ: ሌሊት:** [12] *a–t. t, β* read **ወበይእቲ:** [13] An interpolation. Its meaning is 'twice as much,' as in verses 14, 26, and it cannot be so used here. This interpolation led to the extrusion of **ትስዓት: እደ:** from the clause in *m t, β.* *m* reads **ካዕበት:** *u* trans. after **ዕለት:** and reads **እምዕለት: ካዕበት:** [14] *m* reads **ዘዕለት:** *u* **እምዕለት: ካዕበት:** [15] *g. q u* read ፱እደ: (**እድ:** *q*). All other MSS. omit. See note 13. The ninth part = the ninth part of the whole day. During six months the day grows longer and the night shorter each month by $\frac{1}{18}$th. Hence the entire difference each month amounts to $\frac{2}{18}$ths or $\frac{1}{9}$th of a day. Flemming transposes the phrase before **ዕለት:** making it dependent on **ካዕበት:** and renders it 'um das Doppelte eines Neuntels'; but this rendering is impossible grammatically, and if it were right in grammar, it would be wrong in sense. [16] *g m q* read **ዕለት:** [17] *g m t. q u, β* read ፲. [18] *g q* read **ሌሊት:** *a e h* trans. before **ትከውን:** [19] *g t. m* reads **ሰመንቱ:** *q u, β* ፰. [20] *α. β* omits. [21] *a–q. q* reads **ዝንቱ:** *a e f h i k l n p v w* **ይእቲ:** *b c d o x ,a* **ዝኩ:** [22] *a–q, b c d o x. q, β–b c d o x ,a* **ራብዕት:** [23] *q, β–b c d x ,a* add **ኖኅት:** [24] *a–u, f h i l o v x ,a ,b. u, a c d e k n* read **ኃምስት:** *b* **ኃምስቱ:** [25] *i* omits rest of verse through hmt. [26] *g m t. u, β* read ፴. *q* omits. [27] *g m* read **ጽባሕ:** *q* omits. [28] *u* omits. [29] *q, h l o ,a ,b* read **ኃምስ:** *t* **ኃምሲት:** *g m* add **ወኃምስት:** [30] *b c d l o p x y ,a ,b* omit. [31] *a e f h k n p* read **ትነውሩ:** [32] *α. β* reads ፪. I have obelized the word as corrupt. We should have **አሐደ:** or ፩. See ver. 18. [33] *g m.* Other MSS. ፲ወ፪. [34] *g m.* Other MSS. ፸. [35] *t* reads **ወይወፅእ:** *o* **ወትገብእ:** *β* adds **ፀሐይ:** [36] *q t u.* Acc. of motion towards. *g* reads **ጽባሕ:** *m* **በጽባሕ:** Other MSS. **ለጽባሕ:** [37] *m q* read **ወይገብእ:** [38] *m* reads **ስድስቱ:** *t, i n o v ,a* **ሳድስ:** *t, β* add **ኖኅት:**

በ*ሳድስት፡[1] ሞኅት፡ ሠላሳ፡[2] ወ፮[3]ጽባሕ፡[4] *በእንተ፡ ትእምርት፡[5] ዚአሃ።[6] 14. በ[7]ይእቲ፡ ዕለት፡ ትነውኅ፡ ዕለት፡ እምሌሊት፡ ወ[8]ትከውን፡ ዕለት፡[9] ካዕበት፡ ሌሊት፡ ወትከውን፡ ዕለት፡[10] ክፍለ፡ ፲ወ፪፡[11] ወተኃጽር፡[12] ሌሊት፡[13] ወትከውን፡ ስድስት፡[14] ክፍለ። 15. ወይትነሣእ፡ ፀሐይ፡ ከመ፡ ትሕጽር፡[15] ዕለት፡[16] ወትኑኅ፡[17] ሌሊት፡[18] ወይገብእ፡[19] ፀሐይ፡ በ[20]ጽባሕ፡ ወ*ይበውእ፡[21] ውስተ፡ ሳድስት፡[22] ሞኅት፡ ወ*ይሠርቅ፡[23] እምኔሃ፡ ወየዓርብ፡[21] ሠላሳ፡[24] ጽባሕ።[25] 16. ወሶበ፡ ተፈጸመ፡ ሠላሳ፡[26] ጽባሕ፡[27] ተሐፅፅ፡ ማዓልት፡ *ክፍለ፡ አሐዱ፡[23] ጥንቁቀ፡ ወትከውን፡ ዕለት፡ ዓሠርተ፡ ወአሐደ፡ ክፍለ፡ ወሌሊት፡ ሰብዓት።[29] 17. ወይወፅእ፡ ፀሐይ፡ እምኔ፡ ምዕራብ፡ *እምይእቲ፡ ሳድስት፡ ሞኅት፡[30] ወየሐውር፡ ምሥራቅ፡[31] ወይሠርቅ፡ በ፫ምስት፡[32] ሞኅት፡[33] ሠላሳ፡[14] ጽባሕ፡[34] ወየዓርብ፡ በምዕራብ፡ ካዕበ፡[35] *፫ምስት፡ ሞኅት፡[36] እንተ፡[37] ምዕራብ። 18. በ[38]ይእቲ፡ ዕለት፡[39] ተሐፅፅ፡ ዕለት፡[30] †ክልኤተ፡†[40] ክፍለ፡ ወትከውን፡ ዕለት፡[41] ዓሠርተ፡ ክፍለ፡ ወሌሊት፡ ሰመንት፡ ክፍለ። 19. ወ*ይወፅእ፡[42] ፀሐይ፡ እምይእቲ፡ ፫ምስት፡[43] ሞኅት፡[44] ወ[45]የዓርብ፡[42] በ፫ምስት፡[46] ሞኅት፡ እንተ፡ ምዕራብ፡ ወ*ይሠርቅ፡[42] በራብዕት፡[47] ሞኅት፡ በእንተ፡[48] ትእምርታቲሃ፡[49] እንተ፡[50] *ሠላሳ፡ ወአሐዱ፡

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[1] *m* reads ስድስቱ፡ *h* ሳድስ፡ *e* omits next word. [2] *m* omits. *q* reads ማልስ፡ [3] *a* omits. [4] *g* reads ጽባሕ፡ [5] *q* prefixes በ. *m* omits. [6] *m, b c i o x ą ḅ* read ዚአሁ፡ [7] *a–q*. q^1 reads ወ. $q^2\beta$ ወበ. [8] *mu, β*. *gqt* omit. [9] *u* reads ዕለት፡ *gq* add ሌሊት፡ *a k* omit together with next three words through hmt. [10] *q* reads ዕለት፡ *e* omits. [11] *m t* read ዓሠርቱ(ት፡*t*)፡ ወክልኤቱ(ት፡*t*)፡ *β* trans. before ክፍለ፡ [12] *q* reads ወትረ፡ [13] *g q* read ሌሊት፡ [14] *q* omits. [15] *m t, β*. *g q u* read ትሕጽር፡ *q* adds ከመ፡ [16] *g* reads ዕለት፡ [17] *β*. *a* reads ትነውኅ፡ [18] *g q* read ሌሊት፡ [19] *β*. *a* reads ትገብእ፡ [20] *g q ḅ*. Other MSS. ለ. [21] *a* gives the verb in the 3rd fem. sing., *β* in the 3rd masc. sing. [22] *mq t* read ሳድስ፡ [23] *β*. *a* reads ትሠርቅ፡ *b c x* add ፀሐይ፡ [24] *q* omits. *e h* read በ፴. [25] *g* reads ጽባሕ፡ *u* omits next four words through hmt. [26] *a* omits. *e h* read በ፴. [27] *m, c* read ጽባሕ፡ [28] *a*. *β* reads ፮ክፍለ፡ *m* adds ክፍለ፡ [29] *m t, β* add ክፍለ፡ [30] *u* omits. [31] *a* reads በምሥራቅ፡ [32] *t u, a f h i k n*. *g* reads በ፫ምስት፡ *m* በ፫ምስቱ፡ *q* በ. *b c d e l o x ą ḅ* በ፫ምስ፡ [33] *i* omits next eight words through hmt. [34] *gqu* read ጽባሕ፡ [35] *q* reads ካዕበት፡ [36] *m*. Acc. of place where. *gq* read ፫ምስት፡ (*q* om.) ሞኅት፡ *t* በ፫ምስት፡ ሞኅት፡ *u, β* በ፫ምስ፡ ሞ″. [37] *t, β*. *g m q* read በእንተ፡ *u* በ. [38] *q* reads ወ. *f* ወበ. [39] *b* omits. [40] I have obelized this word as corrupt. The day increases or decreases only by *one* part. We should read አሐደ፡ or ፮. See note 32 on p. 133. [41] *q, b* omit. [42] *β*. *a* gives the verb in the 3rd fem. sing. [43] *t u, n w*. *g q* read ፫ምስት፡ which *q* trans. after ሞኅት፡ *m, β–n* ፫ምስ፡ [44] *g* reads ሞኅት፡ *q* omits. [45] *t* reads ዘ. [46] *g t u, n*. *m* reads በ፫ምስቱ፡ *q* በ፮. *β–n* በ፫ምስ፡ [47] *h v* read በራብዒት፡ [48] *g m, β*. *q t* read ለእንተ፡ *u* ለ. [49] *a*. *β* reads ትእምርት፡ ዚአሃ፡ *a–u* add a dittography በ(*q* ለ)ራብዕት፡ ሞኅት፡ እንተ፡ በጽባሕ፡ *u* adds only the last two words. [50] *a–t*. *t, β* omit.

ጽባሕ:[1] ወየዓርብ: በምዕራብ። 20. በይእቲ: ዕለት:[2] ይትዓረይ:[3] ማዓልት: ምስለ: ሌሊት: [ወይከውን: ዕጹዩ:][4] ወትከውን: ሌሊት: ተስዓት: ክፍለ:[5] ወማዓልት*ኒ:[6] ተስዓት: ክፍለ። 21. ወይወፅእ: ፀሐይ: እምይእቲ: ኆኅት: ወየዓርብ: በ[7]ምዕራብ: *ወይገብእ:[8] በጽባሕ:[9] ወይወፅእ: በ*ማልስት: ኆኅት:[10] ሠላሳ:[2] ጽባሕ:[11] ወየዓርብ:[12] በምዕራብ:[13] በ*ማልስት:[14] ኆኅት። 22. ወበይእቲ: ዕለት: ትነውሓ: ሌሊት: እምዕለት:[15] *ወሌሊት: እምሌሊት: ትነውሓ:[16] ወተሐጽር: ዕለት: እምዕለት: እስከ: ሠላሳ: ጽባሕ:[17] ወትከውን: ሌሊት: ዐሠርት: ክፍለ: ጥንቁቀ: ወ[18]ማዓልት: ሰመንት:[19] ክፍለ። 23. ወ*ይወፅእ:[20] ፀሐይ: እምይእቲ:[21] ማልስት:[22] ኆኅት: ወ*የዓርብ:[20] በ*ማልስት:[22] ኆኅት: በዐረብ: *ወይገብእ:[20] ውስተ:[21] ምሥራቅ: ወ[23]ይወፅእ:[24] ውስተ: ካልኤ: *ኆኅት: እምሥራቅ:[25] ሠላሳ: ጽባሕ: ወከመዝ: የዐርብ: በ*ካልኤት:[26] ኆኅት:[27] በምዕራብ: ሰማይ። 24. ወ[28]በይእቲ: ዕለት:[29] ትከውን: ሌሊት: ዓሠርት: ወአሐደ: ክፍለ: ወዕለት: ሰብዓት:[30] ክፍለ። 25. ወ*ይወፅእ:[31] ፀሐይ:[32] በይእቲ: ዕለት: እምይእቲ:[21] ካልኤት: ኆኅት:[33] ወ*የዓርብ:[34] በምዕራብ: በ*ካልኤት:[35] ኆኅት:[36] ወ*ይገብእ:[34] በምሥራቅ: *በአሐቲ: ኆኅት:[37] ሠላሳ: ወ፮ጽባሕ:[38] ወ*የዓርብ:[34] *በአሐቲ: ኆኅት:[39] *በምዕራብ: ሰማይ።[40] 26. ወበይእቲ:

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[1] *g m t* read ሠላሳ: ወአሐደ: ጽባሕ: *q* ...ወ... ጽባሕ: *u*, *β* read ፴ወ፮ጽባሕ: but *aefhkn* trans. this phrase before በእንተ: [2] *q* omits. [3] *gt*, *fi*. *m*, *celnopw*, *a*, *b* read ይትዓረይ: *qu*, *a* ይትዐረይ: *bx* ትትዓረይ: *dky* ይትረአይ: *h* ይትረዓይ: [4] Bracketed as a dittographic rendering. [5] *d* omits next three words through hmt. [6] *a*, *i*. *β–i* omit. [7] *q* reads ሰ. [8] *u* omits. [9] *g q*, *b x*. *m t*, *a c d e f h i k l n o*, *a*, *b* read ለጽባሕ: *u* omits. [10] *h n*[1] read ማልስ: ኆ″ and omit the next six words through hmt. [11] *g q* read ጽባሕ: *t*[1] omits. [12] *q* reads ወትዓርብ: [13] *q u* omit. [14] *mq*, *n*[2] read ማልስ: [15] *m*, *i* read እመዓልት: [16] *a–m*. *m* reads ወበይእቲ: ዕለት: ትነውሓ: ሌሊት: *β* እስከ: ፴ጽባሕ: [17] *a–q*, *e f l n*. *q* omits. *a b c d h i k o x y*, *a*, *b* read ዕለት: [18] *d y* omit. [19] *m* reads ሠለስት: [20] *β*. *a* reads in the 3rd fem. sing. [21] *u* reads በ. [22] *m* reads ማልስ: [23] *m* reads ኧሳ: [24] *m*. *a–m* read ትወፅእ: *β* ይወፅእ: ፀሐይ: [25] *a–t u*. *t*, *β–ey* read ኆኅት: ምሥራቅ: *u*, *e* ኆኅት: በምሥራቅ: [26] *a–m*, *ip*. *m*, *β–ip* read ካልእ: [27] Here *m* repeats the preceding seven words, save that it reads በካልኤት: for በካልእ: [28] *g m q* omit. [29] *u* reads ሌሊት: [30] *q u* read ፱. [31] *β*. *a* reads the 3rd sing. fem. For ይወ″ *b x* read ይሠርቅ: [32] *b x* omit. [33] *e* omits next four words through hmt. [34] *β*. *a* reads the 3rd sing. fem. [35] *a–q*. *q*, *β* read ካልእ: [36] *i* repeats twice the rest of the verse. [37] *m* reads በአሐቲ: ሰኆኅት: *u* omits. *g q t* add መዋዕለ: [38] *b*[2] *x* add በእንተ: ትእምርት: ዚአሃ: [39] *β–a*. *g q* read በይእቲ: በአሐቲ: ዕለት: *m* በሳድስ: ኆኅት: which it trans. after በምዕራብ: *t u* read በይእቲ: ዕለት: *t u* are simply an emendation of *g q*. *a* reads በካልእ: ኆ″. [40] *a–m*. *m*, *β* read በምዕራብ: and trans. before በአሐቲ:

ዕለት፡ ትነውሳ፡ ሌሊት፡[1] ወትከውን፡[2] ካዕበታ፡ ለማዓልት፡[3] ወትከውን፡ ሌሊት፡[4] ዓሠርተ፡ ወክልኤት፡ ክፍለ፡[5] ጥንቁቀ፡[6] ወማዓልት፡ ስድስት፡ ክፍለ። 27. ወፈጸመ፡ ጸሐይ፡ እርእስቲሁ፡ ወ*ዳግመ፡[7] የአውድ፡ ደቡ፡[8] ዝኩ፡[9] እርእስቲሁ፡ ወይበውእ፡ በውእቱ፡[10] ኖኅት፡[11] ሠላሳ፡ ጽባሐ፡[12] ወበ[13]ምዕራብኒ፡ በምንዳሪሁ፡[14] የዓርብ። 28. ወበይእቲ፡ ዕለት፡[15] ኀፀፀት፡[16] ሌሊት፡[17] እምኑኃ፡ †ታስዕት፡†[18] እደ፡ [ዝውእቱ፡ ክፍለ፡ አሐደ፡][19] ወ*ኮነት፡ ሌሊት፡[20] ዓሠርተ፡ ወአሐደ፡ ክፍለ፡[21] ወመዓልት፡ ሰብዓት፡ ክፍለ። 29. ወገብአ፡[22] ፀሐይ፡ ወቦአ፡[23] ውስተ፡ ካልኣ፡[24] ኖኅት፡ እንተ፡ በ[25]ምሥራቅ፡ ወ[26]ይገብእ፡ *ደቡ፡ ዝኩ፡[27] እርእስቲሁ፡ ሠላሳ፡ ጽባሐ፡[28] ይሠርቅ፡[29] ወየዓርብ። 30. ወበይእቲ፡[30] ዕለት፡ ተኃጽጽ፡[31] ሌሊት፡[32] እምኑኃ፡[33] ወትከውን፡ ሌሊት፡[34] ዓሠርተ፡[35] ክፍለ፡ ወማዓልት፡ ፰ክፍለ። 31. ወበይእቲ፡ ዕለት፡ ይወፅእ፡[36] ፀሐይ፡ እምይእቲ፡[37] ኖኅት፡ ወየዓርብ፡ በዓረብ፡[38] ወይገብእ፡ በምስራቅ፡[39] ወይሠርቅ፡[40] በማልስት፡[41] ኖኅት፡ ሠላሳ፡ ወአሐደ፡ ጽባሐ፡ ወየዓርብ፡ በምዕራቡ፡[42] ስማይ። 32. በ[43]ይእቲ፡ ዕለት፡ ተኃፀፀ፡ ሌሊት፡ ወትከውን፡ ተስዓት፡[44] ክፍለ፡[45] *ወዕለት፡ ትከውን፡[46] ተስዓት፡ ክፍለ፡ ወ*ይትዓረይ፡[47] ሌሊት፡ ምስለ፡ ማዓልት፡ ወይከውን፡ ዓመት፡[48] ጥንቁቀ፡

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[1] *g q* omit. [2] *u* omits next three words through hmt. [3] *t* reads **ለዕለት፡** [4] *c h* omit. [5] *i*[1] omits rest of verse. [6] *a–q* trans. before **ክፍለ፡** [7] *m* reads **ደቡ፡ የዓውድ፡ ደቡ፡** [8] *t* reads **በ**. [9] *a. β–i* read **እሱ፡** *i* **እለክቱ፡** [10] *m, β. a–m* read **በዙሉ፡** [11] *β. g* reads **ኃዋኅዊሁ፡** *m q t u* **ኃዋኅው፡** [12] *m q u* read **ጽባሕ፡** [13] *u* reads **በ**, *n* reads **ወ**. [14] *a–m. m, β* read **በእንዳሪሁ፡** [15] *m t, β–f. g q, f* read **ሌሊት፡** *u* omits. [16] *g q. m, β* read **ተሐጽር፡** *t u* **ተሐፀፀ፡** [17] *m* trans. after, *q* trans. before **እምኑኃ፡** [18] *g q* read **ተስዓት፡** *u* ፱. *t, β–a* read **አሐደ፡** (or **አሐዱ፡**). *a* reads ፩. *m* omits together with **እደ፡** The 'ninth,' if original, must be of the half moon; for night or day cannot decrease or increase by more than $\frac{1}{18}$th, as in ver. 16. See note 15 on ver. 10. Perhaps we might emend **እምኑኃ፡** into **እመዓልት፡** [19] A gloss. For **ክፍለ፡** (*g m q, a*) other MSS. read **ክፍል፡** and for **አሐደ** (*g*) other MSS. read **አሐዱ፡** or ፩. [20] *a. β* reads **ትከውን፡** A second hand in *b* adds **ሌሊት፡** [21] *q* omits next three words through hmt. [22] *q* reads **ወገብአት፡** [23] *u, w* omit. [24] *q t* read **ካልእት፡** [25] *m, β* omit. [26] *g m, i*[2] omit. [27] *e f h v* read **ደቡ፡ እልክቱ፡** *u* omits. [28] *m q* read **ጽባሕ፡** [29] *q* omits. [30] *d* omits entire verse. [31] *a. β* reads **ተነጽር፡** [32] *m* reads **ዕለት፡** [33] *b x* trans. before **ተሐጽር፡** [34] *u, a e h k* omit. [35] *a k* read ፰. [36] *q* reads **ትወ''**. [37] *t, β–k* add **ካልእት፡** *k* adds **ካልእ፡** [38] *a. β–e* read **በምዕራብ፡** *e* **በምዕራቡ፡ ስማይ፡** [39] *g. m t u, β–o* read **ምሥራቅ፡** *q, o,a* **ምሥራቅ፡** [40] *m* trans. after **በማልስት፡** [41] *a, f h i k n o,a. a b c d e l x,b* read **በማልስ፡** *q* adds **ዕለት፡** [42] *q* adds **ፀሐይ፡ በ**. [43] *g q t. m u, β* read **ወበ**. [44] *q* reads **ሰብዓት፡** [45] *a w* omit next four words through hmt. [46] *e* reads **ወመዓልት፡** [47] *g q, a b i*[2] *k l w,b. m, c d e f n x* read **ይትዔረይ፡** *t u* **ይትዐረይ፡** *h v* **ትትዔረይ፡** *d o y,a* **ይትረአይ፡** [48] *e* adds **ፍጹመ፡**

መዋዕል:[1] *ሠለስት: ምእት: ወስሳ:[2] ወ*አርባዕተ::[3] 33. ወኦኃ: ለዕለት: ወለሌሊት:[4] ወሕፀራ: ለዕለት: ወለሌሊት: በ[5]ምሕዋረ: ፀሐይ: ውእቱ: ይትሌለይ::[6] 34. በእንቲአሁ: ይነውሓ:[7] ምሕዋሪሁ:[8] ዕለት: እምዕለት: ወሌሊት: እምሌሊት: ይቀርብ::[9] 35. ወዝውእቱ: ትእዛዙ: ወምሕዋሩ: ለ[10]ፀሐይ: ወ*ምግባኡ:[11] ሶበ:[12] ፮[13]ይገብእ:[14] ወይወፅእ: ውእቱ:[15] ብርሃን: ዓቢይ:[16] ዘይሰመይ:[17] ፀሐይ:[18] ለዓለመ: ዓለም:: 36. ወዝንቱ:[19] ውእቱ:[20] ዘይወፅእ:[21] *ውእቱ:[22] *ብርሃን: ዓቢይ: ወ[23]ይሰመይ: *በአርአይ: ዚአሁ:[24] በከመ: አዘዘ: እግዚእ::[25] 37. *በከመ: ይወፅእ: ወከመዝ:[26] ይበውእ:[27] ወ[28]ኢየንፀፀ: ወኢየዐርፍ: *አላ: ይረውጽ:[11] መዓልተ: ወሌሊተ:[29] ወብርሃነ: ዚአሁ: ሰብዓተ: እደ: ይበርህ:[30] እም*ዘ:[31] ወርህ: ወአምጣነሆሙ: ለክልኤሆሙ: ዘውግ::[32] LXXIII. ወድኅሪሁ: ለዝ: ትእዛዝ: ርኢኩ: ካልአ:[33] ተእዛዘ:[34] ለብርሃን: ንኡስ: ዘስሙ: ወርኅ:: 2. ወክበቡ: ከመ: ክበበ: ሰማይ:[35] ወ*ሰረገላተ:[36] ዚአሁ: በነበ:[37] ይጼንን: ነፋስ: ትነፍስ:[38] ወበመስፈርት: ይትወሀብ:[39] ሎቱ: ብርሃን::[40] 3. ወበዙሪ: ወርኅ: ሙባኢሁ: ወ*ምብዋኢሁ:[41] ይትዋለጥ: ወመዋዕሊሁ: ከመ: መዋዕል: ፀሐይ: ወሶበ: ይጼሪ:[42] ኩሄነ:[43] ብርሃኑ: ይከውን:[44] ሳብዓየ:[45] እደ: እምብርሃነ: ፀሐይ:: 4. ወከመዝ: ይሠርቅ: ወርእሱ: ዘ[46]መንገለ: ጽባሕ: ይወፅእ:[47]

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[1] *g* reads **መዋዕል:** If we transpose before this word the **በ** that follows in *g m q*, we might recover the original. [2] *t. g m* **በ፻፻ወ፮.** Similarly *q* **በሰለስቱ: ምእት: ወስሳ:** *u*, *β* omit **በ.** *u* and most other MSS. give simply the numerals **፻፻ወ**(*u* omits **ወ**)**፮.** [3] *t. m* reads **ረቡዑ:** *g q* read **ረቡዕ:** *u*, *β* read either **ረቡዐ:** or **ረቡዓ:** or **፬.** [4] *q*, *h* read **ወሌሊት:** and *q* omits next three words and reads **በምዕራብ:** [5] *q* reads **ወ.** [6] *g m q* prefix **ወ.** [7] *q* prefixes **ወ.** *x* omits. [8] *b x* read **ምሕዋረ:** [9] *g m q* prefix **ወ.** [10] *q* reads **በነበ: የሐውር:** [11] *u* omits. [12] *m* adds **ይገብእ:** *β* **ይገብኦ: ለ**(*h* **በ**)**እንተ:** [13] *g*, *β. m q t u* omit. [14] *m* adds **ለእንተሂ:** [15] *m*, *b x* read **ዝውእቱ:** *β–b x* **ዘውእቱ:** [16] *β* adds **ዘለዓለም:** [17] *b x* omit next nine words through hmt. [18] *a*, *e h n.* Other MSS. **ፀሐየ:** [19] *q* reads **ወዝ:** [20] *u* omits. *d* adds **ትእዛዙ:** [21] *e h* read **ወፅኦ:** *u* reads **ዘ** and omits next three words + **ወ.** [22] *m u*, *β* omit. [23] *u* omits. For **ወ** *β* reads **ዘ.** [24] *q* reads **በአርአያሁ: ለውእቱ:** [25] *b x* read **እግዚእነ:** [26] *g. m* **ከመዝ: ይወ" ወ.** *q t* **ከመዝ: ይወ" ወከመዝ:** *u* **ወከመዝ:** *β–a n x* **ወከመዝ: ይወ" ወ.** *a n x* **ወከመዝ: ይበውእ: ወ.** [27] *a n* read **ይወፅእ:** [28] *a e h i k w* omit. [29] *t*[2], *β* add **በሰረገላ:** [30] *a–m. m*, *β* read (+ **ወ** *m*) **ያበርህ:** [31] *e h* omit. [32] *d* omits. [33] *q* reads **ካልእ:** [34] *q u* read **ትእዛዝ:** [35] *m*, *a e f h k n p w* read **ፀሐይ:** [36] *a–t. t*, *β* read **ሰረገላ:** [37] *a* reads **በኅቡእ:** [38] *g q u. m t*, *β* read **ይነፍኅ:** [39] *d* reads **ይትወሀቦ:** [40] *u* reads **ብርሃነ:** [41] *a–q. q*, *β* read **ሙባኢሁ:** [42] *a* reads **ዕሩየ:** *m* adds **ከመ:** [43] *t*, *h*[2] omit. *q* adds **ዚአሁ:** [44] *a b c d e i k l o*, *a b* add **ብርሃኑ:** [45] *β. g q t* read **ሰብዓት:** *m u* read **፯.** [46] *b c x* omit. [47] *q* prefixes **ወ.**

በሠላሳ:[1] ጽባሕ:[2] ወበይእቲ: ዕለት: ደስተርኤ: ወ[3]ይከውን: ለክሙ: ርእሰ: ወርኅ: ሠላሳ: ዕለት:[4] ምስለ: ፀሐይ:[5] በጥኅት: እንተ: ይወፅእ: ፀሐይ::[6] 5. ወመንፈቀ: ርኁቅ:[7] *ሰብዕት: እደ: አሐይ:[8] ወ[9]ዝሉ: ክበበ: ዚአሁ: በክ:[10] *ዘአልቦ: ብርሃነ:[11] ዘእንበለ: ሰብዕት:[12] እዴሁ:[13] *ዐሠርት: ራብዕት:[14] እደ: ብርሃኑ:: 6. ወበዕለተ: ትነሥእ:[15] ሰብዕት:[16] እደ: መንፈቀ:[17] ብርሃኑ: ወ[18]ይከውን:[19] ብርሃኑ: ሰብዕት:[20] እደ: አሐት:[21] ወ[22]መንፈቃ::[23] 7. ወ[24]የዓርብ:[25] ምስለ:[26] ፀሐይ:[27] ወሶበ: ይሠርቅ: ፀሐይ:[28] ይሠርቅ: ወርኅ:[29] ምስሌሁ: ወይነሥእ: መንፈቀ: እደ: ብርሃን:[30] ወበይእቲ: ሌሊት: በ*ርእሰ: ጽባሕ:[31] ዚአሁ: በቅድመ: ዕለቱ: ለወርኅ:[32] የዓርብ: ወርኅ:[33] ምስለ: ፀሐይ: ወያጸልም: በይእቲ: ሌሊት: ፷ሰብዓት:[34] እደ:[35] ወንፍቃ:: 8. ወይሠርቅ: በይእቲ: ዕለት: ሳብዕት:[36] እደ: ጥንቁቀ: ወይወፅእ:[37]

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[1] *u* reads **ወበማልስ:** [2] *g* reads **ኖኅት:** *u* omits, and *tu* add **ይወፅእ:** [3] *u* omits. [4] *a*. *β* reads **ጽባሕ:** *m* adds **ይበውእ:** [5] *q* adds **በጐልቁ: ይወፅእ: ፀሐይ:** [6] *h* trans. before **ይወ″.** [7] *f* omits. Flemming obelizes this word, and proposes **ርኡይ:** (= *ὁρατός*) a word not attested elsewhere. But the text is right. **ርኁቅ:** = *ἐξέχων* which is used of the rising or appearing of the sun. *ἐξέχων* might in turn be a rendering of אצי which is used of the rising of the sun and stars. [8] Emended from **ሰብዓት: እደ:** (**እደ:** *t*) **አሐደ:** of *g t* and **ሰብዐት: እደ: አሐደ:** of *q*. *m* reads **፷እደ: ወ፷፩:** *u, abefiklxꝑ* read **፷እደ: ፩:** *cdoyꝓa* **፷እደ: ወ፩:** *h* **ሳብዓየ: እደ: አሐዱ:** *n* **፷እደ: አሐደ:** [9] *q* omits. [10] *a–g, inoxꝓa*. *g* reads **በከመ:** Other MSS. **በክ:** [11] Looks like a gloss on **በክ:** For **ብርሃነ:** *m, β* read **ብርሃኑ:** [12] *q u*, save that they read **″ት:** *g* reads **ሰብዓት:** *m* reads **፷**. *t, β* **ሳብዓት:** [13] *a–m*. *m* reads **እድ:** *β* **እደ: ዚአሁ:** [14] *gq* and *u*, save that *gqu* put in acc. and for **ዐሠርት:** *u* reads **፲**. *m, β* read **እም፲ወ፪:** *t* **እምዓሠርቱ: ወአርባዕቱ:** *g* adds **መንፈቀ:** [15] *a–m*. *m, β* read **ይነሥእ:** [16] *q*. *g* reads **ሰብዓት:** *mu, k* **፷**. *t* **ሳብዓት:** *β–k* **ሳብዓየ:** *y* inserts **፭** before **ሳ″.** [17] *g q, oꝓꝑ* (**″ቁ:** *q, o*). Other MSS. **ወመንፈቀ:** [18] *a–q*. *q, β* omit. [19] *q* omits together with next word. [20] Emended from **ሰብዓት:** *g*. **ሰብዐት:** *q*. So also *mu, d* **፷**. The later text (drawn from ver. 8?) first appears in *t* **ሰብዓት: ስድስት:** *l* **፷ወ፮**(?). *β–dklo* **፷ወ፮**. *ko* **፷፮**. [21] *ꝓa*. *t* reads **ለአሐቲ:** Other MSS. **አሐቲ:** [22] *q, i* omit. [23] *mt* read **መንፈቀ:** [24] *a–tu, ahikn*. *tu, β–ahikn* omit. [25] *n* trans. after **ፀሐይ:** [26] *a–t* omit. [27] *oꝓa* omit next three words through hmt. [28] *c* adds **በ፮፮፮እድ: ይፈጽም: ዙሎ: ጽልመት: ወበበ፮፮እድ: ይፈጽም: ዙሎ: ብርሃኖ: በምሥራቅ: ወበምዕራብ:** drawn probably from lxxiv. 3. [29] *t, β*. *a–t* omit, but *m* adds it after next word. [30] *q, ex* read **ብርሃኑ:** [31] *g m* read **ጽባሕ:** *u* **ጽርሐ:** [32] *u* omits next two words through hmt. [33] *t*[1], *dy* omit. [34] *g*. So also *u* **፮፮, *abcdefhknoxꝓa* ፮ወ፮**. *mqt* **ስድስት: ፮** (*q* **ሰብዐት:** *t* **ወሰብዓት:**). *ilꝑ* support *mqt* **፮ወ፮**. [35] *oꝓa* omit next six words through hmt. [36] Emended from *gt* **ሰብዓት:** *q* **ሰብዐት:** *mu, fhikn* read **፮**. *abdeilxꝑ* read **ሳብዓየ:** *c* **፮፮**. [37] *u, n* omit.

ወይፀንን: እምሥራቅ: ፀሐይ: ወ*ይበርህ:[1] በትሪፈ:[2] ዕለቱ:[3] *ስድስት: ወሰብዓት:[4] እይ::[5]
LXXIV. ወ*ካልኡ:[6] ምሕዋረ:[7] ወትእዛዘ:[8] ርኢኩ: ሎቱ: እንተ: *በውእቱ: ትእዛዘ:[9] ይገብር: ምሕዋሮ:[10] ዘ[11]አውራኅ:: 2. ወ*ዙሎዘ:[12] አርአየኒ: ኡርኤል: መልአኽ: ቅዱስ: ዘውእቱ:[13] መራሒሆሙ: ለዙሎሙ:[14] ወምንባሪሆሙ: *ወጸሐፍኩ: ምንባሪሆሙ:[15] በከመ: አርአየኒ: ወጸሐፍኩ: አውራኂሆሙ: በከመ: ሀለዉ:[16] ወ*ርእየ:[17] ብርሃኖሙ: እስከ: ተፈጸመ: *ዐሥር: ወኀሙስ:[18] መዋዕል::[19] 3. በ[20]*፲፬ኛ[21] እይ:[22] ይፈጽም: ዙሎ:[23] ብርሃኖ:[24] በሠርቅ:[25] ወ*በ፲፬ኛእይ: ይፈጽም: ዙሎ: ጽልመት:[26] በምዕራብ:: 4. ወበ[27]አውራኅ: እሙራት:[28] ይዌልጥ:[29] ምዕራባት: ወበአውራኅ:[9] እሙራት:[30] የሐውር:[31] ምሕዋሪሁ:[32] አሐዱ: አሐዱ:: 5. በ[33]ክልኤ: ወርኅ:[34] የዓርብ: ምስለ: ፀሐይ: በአሱ: ክልኤ:[35] ኀዋኅው: እለ: ማእከል:[36] በማልስት:[37] ወ*በራብዕት:[38] ሞኅት::[39] 6. ይወፅእ:[40] ሰብዓት:[41] መዋዕለ:

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[1] *a, i.* Other MSS. **ያበርህ:** *m* adds **ነግህ:** [2] *g m u.* *q* reads **በትሪፈ: ዚአሆ:** *t* **በትሪፈ:** *β* **በትረፈ:** [3] *m* reads **ዕለት:** *q* prefixes **በ.** [4] *t.* So *g* save that it omits **ወ.** *q* reads **ስድስት: ሳብዕት:** *m u, n* **ስድስት:** (″**ቱ:** *m*) **ወኂ.** Other MSS. **፲ወኂ.** [5] *b c* add **ወንፍቃ: ወይሠርቅ: በይእቲ: ዕለት: ሳብዓየ: እይ:** [6] *m, β. g q t u* read **ካልእ:** [7] *m t, β. g q u* read **ምሕዋሩ:** This word may be a gloss from the margin, but *β* is possibly right in reading **ወ** before next word. Cf. lxxii. 35. [8] *g m,* and *β* save that *g m* omit **ወ.** *q t u* read **ትእዛዝ:** [9] *u* omits. [10] *u* reads **ምሕዋሩ:** *n* **ምሕዋረ:** [11] *t* reads **በ.** [12] *m q t. g* reads **ዙሎ: ዝ:** *u* **ዙሉዝ:** *β* **ዙሎ:** [13] *β–o. a* reads **ዝውእቱ:** *o, a* omit. [14] *u* omits next five words. [15] *g m q. t, β* read simply **ጸሐፍኩ:** [16] *q* reads **ሀለወ:** [17] *m* reads **ራእየ:** [18] *g m t u. q* reads **ዐሰርቱ: ወንፃስት:** *β* **፲ወ፭:** [19] *q* omits. [20] *m t, β. g q u* read **፬(***q* **አርባዕቱ)ለ.** *m t* add **ወርኅ:** [21] *β. m q* read **ሰብዓት: ሰብዓት:** *t* reads **ሰብዓት: ሰብዓት:** *g* ^{m} **፯ሰብዓት:** *u* **፯ወ፯.** [22] *m q, β–n. g t u, n* read **እይ:** *a* adds **እስከ:** [23] *g* reads **ዙሉ:** [24] *q* reads **ብርሃኑ:** *f h i k* read **ጽልመት:** and add **ወበበ፯፬እይ: ይፈጽም: ዙሎ: ብርሃኖ: በምሥራቅ: ወበምዕራብ:** This addition really constitutes verse 3 as found in *a.* According to Dillmann *e* makes this addition after the second **ዙሎ:** in the text, and similarly *p v w* according to Flemming. [25] *g m q. t u, β* read **በምሥራቅ:** [26] *a, a n* omit. On the insertion after **ዙሎ:** in this clause see note 24. [27] *t, β. m q u* read **ወ.** *g* omits. [28] *m t, β. g q u* read **እሙራት:** *c* omits next four words through hmt. [29] *m, β. a–m* read **ይዌልጡ:** *d* omits next three words. [30] *m t, β. g q* read **እሙራት:** *u, o, a* omit. [31] *g u* prefix **ወ.** [32] *q* reads **ምሕዋሪሆሙ:** *f, a, b* **ምዕራቢሁ:** [33] *m* reads **በበ.** *b c v x y* **ወበ.** [34] *m* trans. before **ክልኤ:** [35] *q* adds **አውራኅ: ወ.** [36] *a–m q. q* reads **ማእከለ:** *m, t*^{2}*β* prefix **በ.** [37] *a, i. β–i* read **በማልስ:** *e h* prefix **ወ.** [38] *b c d l o x y, a* read **በራብዕ:** [39] *n* adds **እንተ:** [40] *n* adds **ፀሐይ:** [41] *f h i k n w* read **ሰቡን:**

ወየአውድ: ወይገብእ: ካዕበ: *በሮጎት: እንተ:[1] ይወፅእ: ፀሐይ: ወ[2]ይፈጽም: ዙሎ: ብርሃኖ:[3] ወይፀንን: እምፀሐይ: ወይበውእ: *ስሙነ: መዋዕለ:[4] በ*ሳድስት:[5] ሮጎት: እንተ: እምኔሃ:[6] ይወፅእ: ፀሐይ:። 7. ወሶበ: *ፀሐይ: ይወፅእ:[7] እም[8]ራብዕት:[9] ሮጎት: ይወፅእ:[10] ስቡዐ:[11] መዋዕለ: እስከ: ይወፅእ: *እምነ: ኃምስት:[12] ወ*ካዕበ:[13] ይገብእ: ስቡዐ: መዋዕለ: *በሮጎት: ራብዕ:[14] ወይፈጽም: ዙሎ:[13] ብርሃኖ:[15] ወይጸንን:[16] ወይበውእ:[17] በቀዳሚት:[18] ሮጎት: ስሙነ: መዋዕለ:። 8. ወ*ካዕበ:[19] ይገብእ: ስቡዐ: መዋዕለ: በራብዕት:[20] ሮጎት:[13] እንተ: እምኔሃ: ይወፅእ: ፀሐይ:። 9. ከመዝ:[21] ርኢኩ: ምንባሮሙ:[22] በ[13]ከመ: *ይሠርቅ: አውራኁ:[23] ወየዓርብ:[24] ፀሐይ: በ[25]አማንቱ: መዋዕል:። 10. ወ[26]ይትዋሰክ:[27] ኃምስቱ:[28] ዓመት:[29] ወይበጽሕ:[30] ለ[13]ፀሐይ: ሠላሳ: መዋዕል:[31] ወዙሎሙ:[32] መዋዕል:[33] ይበጽሕዎ:[34] ለ*ዓመት: ፮[35]እምእልአኩ: ፭ዓመት: ተመሊአሙ:[36] ይከውኑ:[37] *፱፬ወ፮[38]ወረቡዐ: መዋዕለ::[39] 11. ወይበጽሕ: ምብዳሒሆሙ:[40] ለፀሐይ: ወለከዋክብት: ስቡ:[41] መዋዕል:[42] ለ[43]፭ዓመታት:[44] በበ[45]ስቡ: ይበጽሖሙ: ለ[46]ሠላሳ: ዕለት: ወየሐፀፀ:[47] እምፀሐይ:[48]

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[1] *q* reads በሮጎት: ወ. *u* ኀበ: [2] *t*[2]*β* add በውእቱ: [3] *q* reads ብርሃኑ: *a* omits. *ai* trans. before ዙሎ: *x* omits next two words. [4] *q* reads በስሙን: መዋዕል: [5] *m* reads ሳድስ: [6] *u* reads ኀበ: *xa* omit preceding word. [7] *gt, i.* *mqu, abcdefhklox a* trans. *n* reads ይወ″ ወርኅ: [8] *u* reads በ. [9] *n* reads ራብዕ: [10] *a* adds ፀሐይ: [11] *m* reads ኅቡአ: [12] *m* reads እምኑኃ: ኃምስት: *u* በ፮. *abe* ኃምስት: [13] *u* omits. [14] *q* reads በ″ ራብዕት: *u* ኀበ: ራብዕ: *lnv* በራብዕ: (″ት: *n*) ″. [15] *q* reads ብርሃኖሙ: [16] *m* reads ወደጸንን: *q* ወጸንን: corrected into ወየጸንን: *u* omits. [17] *o x* omit. [18] *q* reads በቀዳሚ: [19] *b a* omit. [20] *u* trans. before ስቡዐ: [21] *u* reads ወእምዝ: *bnx* ወከመዝ: [22] *g* reads መንባሮሙ: *d* ምንባሪሆሙ: *f* ሥርዓቶሙ: [23] *α–q.* *q, β* read ሥርዐት: አውራኂሆሙ: ይሠርቅ: *t*[2] ይሠርቅ: ሥር″ አውራኂሆሙ: [24] *u* omits next three words. [25] *g m q t.* *β* reads ወበ. [26] *α. β* omits. [27] *m* adds በደቡ: *v* adds ደቡ: [28] *t. g q* read ኃምስት: Other MSS. ፮. [29] *mt, β.* *gqu* read ዓመት: [30] *g u* (*a c*?). *m* reads ወይበጽሕዋ: *q* ወበጽሐ: *t, β–a c e* ወይበጽሖ: So also *e* save that it omits ወ. [31] *β. α* reads መዋዕለ: [32] *q t* read ወዙሎ: [33] *β* reads መዋዕላት: *u* omits. [34] *e* reads ይበጽሕ: [35] *g, i* while *mqt* read አሐዱ: Other MSS. read ፮ and trans. before ዓመት: [36] *q* reads ተመልአሙ: *e* ተማሊአሙ: [37] *β–o. α, o* read ይከውን: [38] *g m u, β.* *q t* ፱(*t* ሠለስት:)ምእት: ወስሳ: [39] *n* adds ይከውን: [40] *m, β.* *q* reads ምፅባሔሁ: *g t u* read ምብዳሒሁ: [41] *m* reads ወስቡ: *q* ስሳ: [42] *m, β.* *gqtu* read መዋዕለ: [43] *α–m q.* *m* reads በ. *q* omits. *β* reads እም: [44] *α–u, β.* *u* reads ዓመት: [45] *m, β. α–m* omit. [46] *m, β* omit. [47] *i*[2], *β. α* reads ወየሐፀፀ: and is probably right. If so, we must understand አውራኁ: = 'moons,' as its subject. [48] *u* omits the next five words through hmt.

ወእምከዋክብት:[1] ወርኅ:[2] ሠላሳ: መዋዕለ። 12. *ወፀሐይ:[3] ወከዋክብት:[4] ደመጹአሙ: ለዓመታት:[5] ጥንቁቃት:[6] ዙሮሙ:[7] ከመ: ምንባሪሆሙ:[8] ለዓለም:[9] *ኢይበድሩ: ወ[10]ኢይዴኃሩ:[11] እሑተ: ዕለተ: አላ:[12] ይዌልጡ: ዓመተ: በጽድቅ: ጥንቁቀ:[13] በ[14]በ: *፫፻ወኀሙወረቡዕ: መዋዕል።[15] 13. ለ፫ዓም:[16] መዋዕል:[17] ፲፪ወ፲[18]ወክልኤ:[19] ወለ፭*ዓመት: ፲[20]ወ*፭፻[21]መዋዕል:[22] ወ፭[23]ከመ: ይኩን: ለ፭[24]ዓመት: ፭ወ፱፻:[25] መዋዕል:[26] ወዓሡር: ወሰኑይ: መዋዕል። 14. ለ[27]ወርኅ: ለ[28]ባሕቲቱ: ይበጽሕ:[29] መዋዕሊሁ:[9] ለ[30]፫ዓም:[31] ፲፪: ወ፭ወ፭[32]መዋዕል: *ወለ፭: ዓም:[33]

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[1] *q* omits next five words through hmt. [2] t^2, *β*. *a* has preserved the word but in the wrong context, for it trans. it into the next sentence and made it the subject of **ደመ**″, and so destroyed its sense. $t^2\beta$ here represent the older text by preserving **ወርኅ:** in its right context, but have erred in following *g m t* and intruding **ወርኅ:** as the subject of the next sentence. [3] Emended from **እምፀሐይ:** of *g m t*. *qu*, $t^2\beta$ omit. See preceding note. **ፀሐይ: ወከዋክብት:** are the subject of **ደመጹአሙ:** This construction can stand though **ደመጽእዎሙ:** would be more usual. [4] *u. g m t* read **ወእምከዋክብት:** t^2, *β* omit. After **ወከዋክብት:** all MSS. except *n* add **ወወርኅ:** (*n* adds **ወርኅ:**) This transposition was first made apparently by *g m t*. *β* here followed *g m t* and at the same time the older text in reproducing **ወርኅ:** in its original context. See note 2. Our author advocates a solar and sidereal year as the author of the *Book of Jubilees*, vi. 32–36 (my notes). The unemended text which represents the moon as the perfect time divider is in glaring contradiction with verses 10, 11 and with *Jubilees*, vi. 36. [5] *m*, *β*. *g* reads **ለዓመት:** *q t u* **ለዓመት:** [6] *t*. *g m q* read **ጥንቁቃት:** *u*, $t^2\beta$ **ጥንቁቀ:** *l* trans. **ጥን**″ before **ለዓ**″. [7] *m* prefixes **ወ**. [8] *b c v w x* read **ምንባሮሙ:** [9] *q* omits. [10] *m t*, *β*. *g q* read **ኢይብድሩ: ወ**. *u* omits. [11] *m t*, *β*. *g* reads **ኢይሖሩ:** *q* **ኢይኅድሩ:** *u* **ኢየኀድሩ:** (sic). [12] *g q* read **እሰ:** [13] *g* omits. *m* reads **ጥንቁ:** But probably **ጥንቁቀ:** and **በጽድቅ:** are alternative renderings of *ἐν ἀληθείᾳ*. [14] *h* omits. [15] *q t* read **ሠለስቱ: ምእት: ወስሳ: ወረቡዐ(ፈ፬): መዋዕለ(ፈል):** [16] *e* reads **ለ፫ዓመት:** *q* omits. [17] *a–q*. *q* omits. $t^2\beta$ read **መዋዕሊሁ:** *g u* add **ወ**. [18] *t* reads **፬ሠርቱ: ምእት: ወተስዓ:** *q* **፲:፪:፲**. For **፲** *m* reads **፰**. [19] *q* adds **ዓመት:** [20] *q* omits. *m* reads **፲፪**. [21] *m*, *β*. *t* writes in full **ስመንቱ: ምእት:** *g u* read **፲**. *q* omits. [22] *β* trans. after **፭**. [23] *t* writes in full **ወእስራ:** *d* reads **፭፻**. [24] *t* writes in full **ለስመንቱ:** *g u* read **ለ፰፻**. [25] *g u*, *β*. *t* writes in full **እስራ: ወተስዓቱ: ምእት:** *m* **፭፻ወ፱፻**. In *q* both numerals are erased. [26] *a*. *β* omits. [27] *g u* read **በ**. [28] *e h x ,a* omit. [29] *n* prefixes **ዘ**. [30] *a k* omit. [31] *a* adds **መዋዕል:** [32] So all MSS. but *g u* which read **ወ፬**. *t* writes in full **ስሳ: ወክልኤ:** and omits next word. For **ክልኤ:** *m* reads **ክልኤቱ:** In *q* **፻ወ፰ወ፻** is erased. [33] *g u* and *t* written in full **ወለ፭ምስቱ: ዓም:** *m* reads **፭ዓም:** *q* **ወበዓመት: ፭**. *a e f h k n* **ወለ፭ዓመት:** *b c d i l o x ,a* **ወለዓመት: ፭**.

የኃፅፅ፡ መዋዕለ፡ ኃምሳ፡[1] (እስመ፡ ይትዌሰክ፡ በፀአቲ፡ ፲፱፡ ፷ወክልኤ፡ መዋዕል።)[2] 15. ወይከውን፡ ለ፷፡ ዓም፡ *፲ወ፯፲ወሮ[3]መዋዕል፡ ከመ፡ ይኩን፡ ለወርኅ፡ በ[4]፷*ዓመት፡[5] መዋዕል፡[6] ፰፲ወ፷፲፱፡[7] ወ፴ወሰኑይ፡ መዋዕል።[8] 16. [እስመ፡ ኃፀ፡ ለ፷ዓመት፡ መዋዕል፡ ፰][9]ዙሎሙ፡[10] መዋዕል፡ ዘኃፀፀ፡[11] እም፷ዓም፡ መዋዕል፡[12] ፰። 17. ወይትፈጸም፡[13] ዓመት፡[14] በጽድቅ፡ በከመ፡ መንበረ፡[15] ዓለመ፡[16] ዚአሆሙ፡[17] ወ*መንበረ፡[15] ፀሐይ፡ እሰ፡ ይሠርቅ፡ እምኔ፡ ኖኅት፡ እሰ፡[13] እምኔሆሙ፡ ይሠርቅ፡ ወየዓርብ፡ መዋዕለ፡ ፴። LXXV. ወ[19]መራሕያኒሆሙ፡ ለአርእስተ፡ አእላፍ፡ እሰ፡ ዳበ፡ ዙሉ፡ ፍጥረት፡ ወዳበ፡ ዙሉ፡ ከዋክብት፡ ምስለ፡[20] እሉ፡[21] ፱*እሰ፡[22] ይትዌሰኩ፡[23] ኢይትሌለዩ፡[24] *እምኔ፡ ምግባሮሙ፡[25] በከመ፡[26] ሐሳቡ፡[27] ዓመት፡ ወእሉ፡ ይትቀነዩ፡[28] ፱፡ መዋዕለ፡ እሰ፡ ኢ[29]ይትኃሰዩ፡ በ[30]ሐሳቡ፡ ዓመት።። 2. ወበእንቲአሆሙ፡ ይጌግዩ፡ *ሰብእ፡ ቦሙ፡[31] እስመ፡ እሙንቱ፡ ብርሃናት፡ በጽድቅ፡[32] ይትቀነዩ፡ መንበረ፡[33] ዓለም፡ ፲በ*ቀዳሚ፡[34]

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[1] *t.* *m*, *β* read ፶. *g q u* ኃሙሰ፡ [2] This clause is bracketed as a marginal gloss as Beer and Flemming have recognized. If it belonged to the text at all it should be found at the close of ver. 15; for it simply explains how that 2832 arises from the addition of 1770 and 1062. As regards the text *q* reads እስከ፡ for እስመ፡ *b c d e x* trans. ይትዌ″ after በጸአቲ፡ (*g* reads በጸአት፡) against *a*, *β*–*a b c d e x y*. *a y* omit በጸ″. *a* adds በ፷ after ይትዌ″, and *t*, *β*–*a* add ዳበ፡ After በጸ″ I have with the margin of *c* added ፲፱ which is not found in any other MS. [3] *g u*, *β*, and *t* which writes in full ዐሠርቱ፡ ወሰብዓቱ፡ ምእት፡ ወሰብዓ፡ *m* reads ፲፱ወ፯፲፱፡ *q* ፲ወ፯፲፱ወ፡ [4] *g t u*. *m*, *β* read ለ. *q* ወ. [5] *m t*, *β*. *g q u* omit. [6] *g q u*. *t*[2]*β* read መዋዕሊሁ፡ *m t* omit. [7] *m u* and *t* in full ዕሥራ፡ ምእት፡ ወሰመንቱ፡ ምእት፡ *β*. *g* reads ፮ወ፰ወ፯፲፱. *q* ወ፰፲፱. [8] *e h* add ከመ፡ ሕፀፀ፡ ለ፷ዓመት፡ መዋዕሊሁ፡ ፰፲ወ፯፲፱፬ወ፰መዋዕል፡ [9] The clause in brackets is either a marginal gloss or not improbably the next clause and it are duplicate renderings. For መዋዕል፡ which *a* reads, *β*–*e h* read መዋዕሊሁ፡ *e* omits. *h* reads ዓመት፡ For ኃፀ፡ of *g q*, *m* reads ኅፀፀ፡ *t*, *β*–*i* ኅፀፀ፡ *u*, *i* ኅፁፀ፡ For ፰ *t* reads ሰመንደ፡ [10] *g t u*, *a d i k l o* ,*a b*. *m* reads ዙሉ፡ *q* ዙሎ፡ *b c e f h n p v x* ወዙሎሙ፡ [11] *m* reads Hሐፀ፡ For እም፷ *q* reads እማንቱ፡ [12] *a*–*m*, *a b c*. *d f i l n o x* ,*a b* read መዋዕሊ፡ *m*, *e h k v* omit. [13] *q t*, *β*. *g m u* read ወይትፈጸሙ፡ [14] *m* reads ዓመታት፡ [15] *q* reads ምንባረ፡ [16] *t u*. *g q*[1] read ዓለም፡ *m*, *β* omit. [17] *d* reads ዚአሁ፡ [18] *a* omits. [19] *q*, *β*. *a*–*q* omit. [20] *g q*. *m t u*, *β* read ወምስለ፡ [21] *q*. *g t u* read እሰ፡ *m*, *β* omit. [22] *m* omits. [23] *m* prefixes ኢ, *n*[1] ወ. [24] *m*, *β*–*b c x* ,*a b* prefix ወ. *b c x* ,*a b* insert ወእሰ፡ before ኢይት″. [25] *m*. *g t*[1]*u* read እምኔ፡ ምግባሩ፡ *q* እምኔ፡ ምንባር፡ *t*[2], *β* እምንባሮሙ፡ [26] *β* adds ዙሉ፡ [27] *y* reads ኑልቊ፡ *d* adds ኑልቊ፡ [28] *d* reads ይትቀነይ፡ [29] *b n x* omit. [30] *h* omits. [31] *g*. *a*–*g*, *β* trans. [32] *β* trans. after ይትቀ″. [33] *g t*[1]*u*. Acc. loci. *m q*, *c d o* read ምንባረ፡ *a b e f h i k* በምንባረ፡ *l b* በከመ፡ ምንባረ፡ *t*[2] *n* በመንበረ፡ [34] *g u* read ቅድመ፡

ሞኅት:[1] ወኗ*በማልስ:[2] *ሞኅት: ሰማይ:[3] ወኗበ*ራብዕ:[4] ሞኅት:[5] ወኗበሳድስ: ሞኅት: ወይትፈጸም:[6] ጥንቃቄ:[7] ዓለም:[8] በ[9]በ: ፲፻ወኗ[10]ወ፻[11]መንበረ:[12] ዓለም:: 3. እስመ: ለትእምርት: ወለአዝማን: ወለዓመት:[13] ወለ[14]መዋዕል: አርአየኒ:[15] ኡርኤል: መልአክ: ዘአንበረ:[16] እግዚአ: ስብሐት:[17] ለዓለም:[18] ዲበ: ዅሎሙ: ብርሃናት: ሰማይ: በሰማይ:[19] ወበዓለም: ከመ: ይምልኩ:[20] በ[21]ገጸ: ሰማይ: ወይትረአዩ:[22] ዲበ: ምድር: ወይኩኑ:[23] መራሕያነ: ለ[24]መዓልት: ወለ[25]ሌሊት: ፀሐይ: ወወርኅ: ወከዋክብት: ወዅሉ:[26] ቅኔየታት:[27] እለ: የአውዱ: በዅሎሙ:[28] ሰረገላት:[29] ሰማይ::[30] 4. ከመዝ: ዓሥሩ:[31] ወክልኤ: *ኃዋኅው: አርአየኒ: ኡርኤል: ርኅዋት:[32] በክበበ: ሰረገላት:[33] ፀሐይ: በ[34]ሰማይ: እለ: እምኔሆሙ:[35] ይወፅኡ:[36] እገሪሃ: ለፀሐይ: ወ[37]እምኔሆሙ: ይወፅእ: ሞቅ:[38] ዲበ: ምድር: ሶበ: ይትረኃዉ:[39] በአዝማን: እለ: እሙራን: ቦሙ:: 5. †ወለነፋሳት: ወለመንፈሰ: ጠል:†[40] [ሶበ: ይትረኃው: ርኅዋት: በሰማይ: ዲበ: አጽናፈ::][41] 6. *ሶበ: ይትረኃዉ:[42] ዓሥሩ: ወክልኤ: ኃዋኅው:[43] በሰማይ: ዲበ:[44] አጽናፈ: ምድር: እለ: እምኔሆሙ: ይወፅእ:[45] ፀሐይ: ወወርኅ: ወከዋክብት:

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[1] *i* omits next five words through hmt. [2] *qtu, o,a* read በማልስት: [3] *a. β* reads ሞኅት: [4] *qt* read ራብዕት: [5] *q* adds ወኗበኀምስ: [6] *gm, β. qtu* read ወይፈጽም: [7] *g* prefixes በ. [8] *q* reads ዓም: [9] *bc* omit. [10] *g* omits. [11] *t* writes the entire numerals in full ሠለስቱ: ምእት: ወስሳ: ወአርባዕቱ: [12] *q* reads ምንባረ: [13] *a–q, aefhiknpw. q* reads ወለዓለም: *bcdlox,a,b* ወለዓመታት: [14] *q* reads ወበ. [15] *e* omits. [16] *a, ik. β–ik* read ዘአንበሮ: [17] *q* reads መናፍስት: [18] *a, l. β–l* reads ዘለዓለም: [19] *t* omits. [20] *g* reads ደምልኩ: [21] *gmt* read ለ. [22] *hi* read ወይትረዓይ: [23] *o,a* read ይከውኑ: [24] *in* read በ. [25] *i* reads ወበ. *bcn,b* ወ. [26] *ahk* read ወዅሎሙ: [27] *ak* read ቅኔታት: [28] *q, e* read በዅሉ: [29] *q* reads ሰራዊት: [30] *f* reads ሰማያት: [31] *m* reads ዓሡረ: [32] *tu, afhikn.* So also *e* save that it adds መልአክ: after ኡር″ and *m* save that for ርኅዋት: it reads ኃዋኅው: *q* reads ኃዋኅው: ወአርአየኒ: ኡራኤል: *g* omits all but last word. *bcdlox,a,b* ኃዋኅው(*lo,a* ው): ርኅዋት: አር″ ኡር″. [33] *a–q. q* reads ሰረገላት: *β* ሰረገላት: H. [34] *q* reads ወበ, *b* H. [35] *g, ,b* omit next four words through hmt. [36] *q* reads ይወፅእ: [37] *t*[2] *β. a* omits. [38] *t, β. g* reads ሙቃ: *mq, ,b* ሞት: *u* ሙቀት: [39] *β. a* reads ይትረኃው: *m* adds ሞኅት: [40] I have obelized the above three words as unintelligible in this context. *q* omits ወ before ለነፋሳት: [41] I have bracketed these words as a dittography of the first clause of ver. 6. The text given is that of *g. mqt* agree with it save in reading ርኅወት: and አጽናፍ: and *u* save that it omits በ (for which *q* reads ለ) before ሰማይ: and reads በርኅወት: for ርኅወት: በ and አጽናፍ: for አጽናፈ: *t*[2], *β* obscure the dittography by inserting በአዝማን: after ይትረኃው: (for which most MSS. read ″ረኃዉ:). Further variations in *β* are as follows: for ርኅወት: *β–eo* read ርኅዋት: and for በሰማይ: *aefhn, bcdiklox,b* read በሰማያት: *o,a* read ርኅዋት: and omit ይትረኃው: For the last word *β–o* read ″ረኃዉ: [42] *a* (save that *a–u* read verb in 3rd sing.). *β* omits. [43] *a, β* reads ኃዋኅው: and adds ርኢኩ: [44] *a. abc* read ወ, *defhiklnopwxy,a* በ. [45] *a, f. t*[2], *β–f* read ይወፅኡ:

ወዙሱ:[1] ግብራት: ሰማይ: እምነ: ምሥራቅ: ወእምነ: ምዕራብ:: 7. ወመሳክው: *ርኅዋት: ብዙኃት:[2] *እምፀጋም: ወእምየማን:[3] ወእሐቲ: መስኮት:[4] በዘመነ:[5] ዚአሃ:[6] ታመውቅ: ሞቅ:[7] ዘ[8]ከመ: እልኩ: ኃዋኅው: እሰ: ይወፅኡ:[9] እምኔሆሙ: ከዋክብት: በከመ: አዘዞሙ: ወእሰ: ቦሙ:[10] የዓርቡ:[11] በከመ: ኑልቆሙ:: 8. ወ[12]ርኢኩ: ሰረገላት: በሰማይ: እንዘ: ይረውጹ: በዓለም: እመልዕልቶሙ:[13] ለእልኩ: ኃዋኅው: እሰ: ቦሙ:[14] ይትመየጡ: ከዋክብት: እሰ: ኢ[15]የዓርቡ::[16] 9. ወ፱*የዓቢዮሙ:[17] ለዙሎሙ: *ወውእቶ: ዘ[18]የአውድ:[19] ለ[20]ዙሱ: ዓለም::

LXXVI. ወ*በአጽናፈ: ምድር:[21] ርኢኩ: ዓሠሩ:[22] ወክልኤ: ኃዋኅው:[23] ርኅዋት:[24] ለ[25]ዙሎሙ: ነፋሳት:[26] እሰ: እምኔሆሙ: ይወፅኡ:[27] ነፋሳት:[26] ወይነፍሱ:[28] ደቡ: ምድር:: 2. ፱[29]እም ኔሆሙ: ርኅዋት:[30] በገጸ: ሰማይ: ወ፱[5]በ*ምዕራብ:[31] ወ*፱[5]በየማነ: ሰማይ: ወ*፱[5]በፀጋም:: 3. ወ[32]፱*ቀዳሚያት:[33] እሰ: መንገሰ: ጽባሕ: ወ፱*ለ[34]መንገሰ: መስዕ: ወ፱[በድኅረ: እሱ: በፀጋም:][35] ለመንገሰ: አዜብ: ወ፱*ለዓረብ::[36] 4. በ[37]፱እምኔሆሙ: ይወፅኡ:[38] ነፋሳት: በረከት: ወ[39]ሰላም: ወእምእልኩ: ሰማንቱ:[40] ይወፅኡ: ነፋሳት:[41] መቅሠፍት: ሶበ: ይተፈነዉ: ይደመስስዋ:[42] ለ*ዙላ:[43] ምድር: ወ[44]ማይ:[45] ዘደቤሃ: ወዙሱ:[46] እሰ: የኃድሩ: ዲቤሃ:[47] ወ*ዙሱ:[48] ዘሀሎ: ውስተ:[49] ማይ:[50] ወዲቡ: የብስ:: 5. ወ[51]ይወፅእ: ቀዳማይ: ነፋስ:

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[1] *ak* read ወዙሎ: *efhn* ወዙሎሙ: [2] *qt* read ርኅዋት: ብዙኃት: [3] *a. bcdilovxy,a,b* read እምፀጋሙ: ወእምየማኑ: *acfhkn* read the same but in the reverse order. [4] *q* reads መሳክወ: [5] *q* omits. [6] *eh* read ዚአሁ: [7] *g t, β. m* reads ምውቅ: *q, ,a* ሞት: *u* ሙቀት: [8] *tu, n* read በ. [9] *g q* read ይወፅእ: [10] *a* omits. [11] *q* reads የዐርብ: *t* ያዐርቡ: [12] *d* omits. [13] *g* reads እመላዕልቶሙ: *bcdflopwxy,a,b* add ወእመትሕቶሙ: [14] *bcx* trans. after ይትመ". *m* omits. [15] *n* omits. [16] *mtu, β. g* reads ይዓርቡ: *q* የዓርብ: [17] *g m q*. Other MSS. የዐብዮሙ: or የዓብ". [18] *a–qu, n. u* reads ወዘ. *q, β–n* read ወውእቶ: [19] *n* reads ዓውዱ: [20] *fhn* read በ (*q* omits). [21] *u* omits. [22] *t* reads ዐሡሩ: [23] *mqt, ox,a* read ኃዋኅው: *h* adds ርኢኩ: [24] *q* reads ርኅዋት: [25] *m* reads ወሰ. [26] *g* reads ነፍሳት: [27] *qu* read ይወፅእ: [28] *gtu, β–eiox,a. mq, eiovx,a* read ይነፍሑ: *u* adds ነፋሳት: [29] *u* reads ወ፱. [30] *m, ,b* read ርኅዋት: *q* ርኅው: በ. *n* ርኅዋን: [31] *n* reads ምዕራበ: ሰማይ: [32] *qu, β. g m t* omit. *q* omits following ፱ (four times). [33] *a–q, i. q* reads ቀዳማዊያት: *β–in* ቀዳምያት: *n* ቀዳማውያን: [34] *a–q. q, β* omit. [35] Bracketed as a gloss. For በድኅረ: of *g m u* and መንገሰ: በድኅረ: of *q*, በድኅር: is read by *t, β*, and for እሱ: of *g m*, እሰ: is read by *q tu, β*. [36] *gtu. m, β* read በዓረብ: *q* ለምዕራብ: [37] *m, β–e h l. g q t* read ሰ. *u* ወ, *e h* ዘ, *l* ወሰ. *f* omits. [38] *β. a–m* read ይወፅእ: *m* omits. [39] *d* reads ወበ. [40] Emended from እማንቱ: of *a–u* with *β* which reads ፰. *u* omits. [41] *g* reads ነፍሳት: [42] *m tu, β–h k l ,b. g, h k l ,b* read ይደምስስዋ: *q* ይድም". [43] *q* reads ዙሱ: *a* omits. [44] *u* omits next three words. [45] *g m t, h*[2]. *q, d ,b* read ሰማይ: *β–a d ,b* ለሰማይ: *a w* ለሰማይ: [46] *g m t. q, β* read ወለዙሎሙ: [47] *a* reads ውስቴታ: [48] *u* omits. *a* reads ዙሎ: [49] *e f h p v* ደቡ: [50] *d* reads ሰማይ: [51] *m q* omit.

እምእልክቱ:[1] ኃዋኅው: ዘስሙ: ጽባሓይ: በ*ቀዳሚት:[2] ሥኅት: *እንተ: መንገለ: ጽባሕ:[3] ወ[4]ታጸንን: ለአዜብ: ይወፅእ:[5] እምኔሃ: ድምሳሴ:[6] የብስ:[7] ወሞቅ:[8] ወሐጕል::[9] 6. ወ*በ[10]፪[11]ሥኅት: ማእከላይት:[12] ይወፅእ:[13] *ርትዕ: ወይወፅእ:[14] እምኔሃ: *ዝናም: ወፍረ: ወሰላም:[15] ወጠል: ወበ*ማልስ:[16] ሥኅት: *እንተ: መንገለ:[17] መስዕ: ይወጽእ: ቍር: ወየብስ:: 7. ወእምድኅረ: እሱ:[18] ነፋሳት:[3] በ[19]መንገለ: አዜብ: ይወፅእ: በ፫ሥኅት:[20] [ቀዳማይ:][21] በ*ቀዳሚት:[22] ሥኅት: እምኔሆን:[23] እንተ: ታጸንን:[24] ለ[25]መንገለ:[3] ምሥራቅ: ይወፅእ:[26] ነፋስ:[27] ሞቅ::[28] 8. ወበ፫ሥኅት: *እንተ: ኃቤሃ:[3] ማእከላይት:[29] ይወፅእ:[30] እምኔሃ: መዐዛ: ሠናይ: ወጠል: ወዝናም: ወሰላም: ወሕይወት:: 9. ወ[25]በ*ማልስት:[31] ሥኅት:[25] እንተ:[17] መንገለ: ምዕራብ: ይወፅእ: እምኔሃ:[32] ጠል: ወዝናም: ወአናዙዕ:[33] ወድምሳሴ:: 10. ወእምድኅረ: እሱ:[34] ነፋሳት:[35] *ዘመንገለ: መስዕ:[36] [ዘስሙ: ባሕር: ወዘወፅእ:][37] እም*፫ሥኅት:[38] እንተ: መንገለ: ምሥራቅ:[39] [መንገለ: አዜብ:][40] ይወፅእ:[41] እምኔሃ:[3] ጠል:

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[1] *g m q t.* *u, β* read **እምእልኩ:** [2] *α, β–e o v.* *e h n v* read **ቀዳማይ:** *o, b* **ቀዳሚ:** [3] *u* omits. [4] *α.* *b c d l o x y, a, b* read **እንተ:** *a e f h i k n* **H.** See note 7. [5] *u* prefixes **ወ.** [6] *g* reads **ደምሳሴ:** [7] Here *q* repeats again all that precedes of ver. 5, save that it omits **ወ** at the beginning and reads **ጸ** for **ወ** before **ታጸንን:** [8] *g m t, β–f i n.* *q, f i n v, a* read **ወሞት:** *u* **ወሙቅ:** [9] *u* reads **ወኀይል:** [10] *β.* *α* omits. [11] *g q u.* *m* reads **ክልኤቱ:** *t, β–f h* **ካልእት:** *f h* **ካልእ:** [12] *α–u, β–h n o.* *u* reads **ማእከላዊት:** *h n o v w, b* **ማእከላዊት:** [13] *q* prefixes **ወ.** [14] *g, i* omit through hmt. *u* omits **ወይወ″** and trans. **ርትዕ:** after **እምኔሃ:** *t* omits **ወ** before **ይወ″.** [15] *u* reads **ወሰላም: ወዝናም: ወፍረ:** [16] *α, a d f k l o w y, a, b.* *b c e h i n* read **ማልስት:** [17] *u* reads **ዘ.** [18] *q* reads **እሰ:** *o, b* omit. [19] *g m t, β–e h.* *q, e h v* read **ዘ,** *u* **ሰ.** [20] *m* reads **በማልስት: ዕለት: ዘኖኅት:** *u* **፫ሥኅት:** *q* omits. [21] *m.* *g t* read **ቀዳማይት:** *β–i* **ቀዳምያት:** *i* **ቀዳሚያት:** To be omitted with *q u.* [22] *q u, β–l o x, a, b.* *g m t* read **ቀዳማይት:** *l o x, a, b* **ቀዳሚ:** [23] *t, β–n.* *u* reads **ወእምኔሆን:** *α–t u, n* **እምኔሆሙ:** [24] *α–u, d l y.* *u, β–d k l y* read **ትጸንን:** *k* **ትቴንን:** [25] *q* omits. [26] *g m u* prefix **ወ.** [27] *β–e n.* *g* reads **ነፍሳት:** *m* **ነፋሳት:** *q* **ነፋስ:** *t u* **ነፋሳት:** *e* **ነፋስ: ወ.** *n* omits. [28] *g t u, β–, a, b.* *m* reads **ምውቃት:** *q* **ምውቅ:** *v, a, b* **ሞት:** [29] *u* reads **ማእከላዊት:** *n v* **ማእከላዊት:** [30] *q* reads **ይወፅኡ:** [31] *α, a i k l n, a.* *b c d e f h o v x y, b* read **ማልስ:** [32] *u, b* omit. [33] *q t u* read **አናኳዕ:** [34] *u* reads **እሰ:** [35] *q t*[2], *β.* *m t*[1] *u* read **ነፋስ:** *g* omits. [36] *m* reads **ዘመንገለ: ጽባሕ: ወመስዕ:** *u* **ዘመስዕ:** *q* omits. [37] An interpolation. The entire clause is found in *α*, save that *q* omits **ወ** before **ዘወ″.** *β* reads **ዘስሙ: ባሕር:** only. [38] *α–m.* *m* reads **ሥኅት: ዓቢይ: ሳብዓይ:** *β* **፫ሳብዓይ: ኖ″.** [39] *c* omits. [40] This interpolation appears as above in *g t u*, or as **አዜብ:** only in *q* or as **ዘይጸንን: መን″ አ″** in *m* or **ዘታጸንን: መን″ አ″** in *β–o.* *o, b* agree with *β* save that they omit **አ″.** [41] *g t* prefix **ወ.**

ወ[1]ዝናም: ወ[2]እናዙዕ:[3] ወ[1]ድምሳሴ። 11. ወእማእከላይ:[4] ኮኅት:[5] ርትዕት: ይወፅኡ:[6] *ሕይወት: ዝናም: ጠል:[7] ሰላም:[8] ወ[9]በሣልስት:[10] ኮኅት: እንተ:[11] መንገለ:[9] ምዕራብ: [እንተ: ታጸንን: ለመስዕ:][12] ይወፅኡ: እምኔሃ: ገሚ: ወእስሐትያ: ወሐመዳ: ወዝናም:[13] ወጠል: ወእናዙዕ።[14] 12. ወእምድኅረ: እሉ:[15] [ፀ][16]ነፋሳት: እለ:[17] መንገለ: ምዕራብ:[18] በ[19]ቀዳሚት:[20] ኮኅት:[21] እንተ:[22] መንገለ: መስዕ:[23] ወእምኔሃ:[24] ይወፅኡ: ጠል:[25] ወእስሐትያ:[26] ወ[27]ቍር: ወሐመዳ: ወ[28]ደደክ። 13. ወእምኒ: ኮኅት:[29] ማእከላይት:[30] ይወፅኡ:[31] ጠል:[32] ወዝናም: ወ[33]ሰላም: ወበረክት: ወ*በ[34]ደኃሪት: ኮኅት: እንተ:[11] መንገለ: አዜብ: ይወፅኡ: እምኔሃ:[32] የብስ: ወድምሳሴ: ወ[35]ዋዕይ: ወሐጕል። 14. ወ*ተፈጸሙ:[36] ዓሥሩ: ወክልኤ: ኃዋኅው: ዘአርባዕቱ: †ኃዋኅው:[37] ስማይ: ወ*ዙሎ:[38] ትእዛዘሙ: ወ*ዙሎ:[39] መቅሠፍትሙ: ወ*ሰላሞሙ:[40] ዙሎ:[41] አርአይኩከ: ወልድየ: ማቱሳላ።

LXXVII. ይዴውዕዎ: ለ*ነፋስ:[42] ቀዳማዊ:[43] ለጽባሓዊ:[44] እስመ:[45] ቀዳማዊ:[46] ውእቱ: ወይዴውዕዎ:[47] ለካልኣ:

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[1] *g* omits. [2] *q t u, e h i n v w, b.* *g m, a b c d f k l o x, a* omit. [3] *q u* read **አናኳዕ:** [4] *g m q. t, h* read **ወማእካላይት:** *u* **ወማእከላዮት:** *a e i k n* **ወበማእከላይት:** *b c d l o, a, b* **ወእማእከላይት:** *f* **ወበማእከላይ:** [5] *u* omits. *e h* omit next eight words through hmt. *b* trans. after **ርትዕት:** *d* omits. [6] *β* adds **እምኔሃ:** [7] *g m.* So also *q t u* save that they insert **ወ** before **ጠል:** *β* reads **ዝናም: ወጠል: ወሕይወት:** [8] *m. q t u, β* prefix **ወ.** *g* omits. [9] *q* omits. [10] *a, a i n. b c d f k l o x y, a, b* read **በሣልስ:** [11] *u* reads **ዘ.** [12] Interpolated. [13] *n* trans. after **ወእና″.** [14] *g m, β. q t u* read **ወአናኳዕ:** [15] *d* omits. [16] A gloss. [17] *q* reads **እንተ:** [18] *q* reads **መስዕ:** *b c x* **ዐራብ:** [19] *β t*[2]. *a* omits. [20] *q* reads **ቀዳማዊ:** *u* omits. [21] *q u* omit. [22] *u* reads **ወ.** *β–b* add **ታጸንን: ለ.** *b x* add **ታጸንን:** [23] *q* reads **ምዕራብ:** [24] *β. g m t* read **ወእምኔሆሙ:** *q* **ወእምኔሁ:** *u* **ወእምኔሆን:** [25] *q* trans. after **ወእስሐ″.** *β* adds **ወዝናም:** *a* omits next ten words through hmt. [26] *q* trans. after **ወቍር:** [27] *q, l* omit. [28] *g m* omit. [29] *u, i* trans. after **ማእከ″.** [30] *q, n* read **ማእከላዊት:** *u* **ማእከላዩት:** [31] *t* prefixes **ወ.** *n* adds **እምኔሃ:** [32] *b* omits. [33] *a. β* omits. [34] *q u* omit. [35] *g m q. t u, β* omit. [36] *a–q. q, β–o, b* read **ተፈጸማ:** *o, b* **ተፈጸመ:** [37] *a* reads **ኃዋኅው: H.** After the analogy of lxxvii. 1, 2, 3 we should expect **ነፋሳት:** = *ἀνέμων* = רוחות here. If so the corruption cannot have arisen in the Ethiopic. Possibly the Greek translator rendered רוחות rightly here by *μερῶν*, as in Ezek. xlii. 20 (LXX). From *μερῶν* the corruption *θυρῶν* could arise. Hence possibly our text. [38] *m q* read **ዙሉ: *l* ዙሎሙ:** [39] *m* reads **ዙሉ: *l* ዙሎሙ:** *q u* omit. [40] *q t, β. g m u* read **ሰላመ:** [41] *a–q, f h i. q, a b c d e k l n o x, a, b* omit. [42] *m q t, β. g* reads **ነፍሳት:** *u, a* **ነፋሳት: ነፋስ:** here = רוח as in lxxvi. 1. [43] *q* prefixes **ለ.** *e* reads **ቀዳማዊ:** *m* trans. after next word. [44] *g u. q* prefixes **ወ.** *t, a b c d h i k l n o x, a, b* omit **ለ.** *e f h n p* read **ጽባሓዊ:** *m* **እምሥራቅ: ቀዳማዊ:** Here **ጽባሓዊ:** = קֶדֶם. [45] *q* reads **ውእቶ: ስሙ:** [46] = קַדְמוֹנִי. Observe play on קֶדֶם. [47] *d g* read **ወይዴውዕ:**

አዜብ:[1] እስመ: *ልዑል: *ሀየ: ይወርድ:[2] ወፈድፋደ: ህየ:[3] ይወርድ:[4] ቡሩክ: ለዓለም።
2. ወነፋስ:[5] እምዕራብ:[6] ስሙ: †ንቱግ:[7] እስመ: በ[8]ህየ: የሐፀፁ:[9] ዙሉ:[10] ብርሃናት: ስማይ: ወይወርዱ። 3. ወ[11]ራብዕ: ነፋስ: ዘ*ስሙ:[12] መስዕ:[13] ይትከፈል:[14] ሠለስት: ክፍለ:[15] አሐዱ:[16] እምኔሆሙ: ማኅደር:[17] ለ[18]ሰብእ: ወ[19]ካልእ: በ[20]አብሐርት:[21] ማይ:[22] ወበ[23]ቁላያት: ወበ[24]ዖም: ወበ[25]አፍላግ: ወ[26]ጽልመት:[27] ወ[28]ረሜጌ: ወሠልስ:[29] ክፍል: በ*ገሃነ:[30] ጽድቅ።
4. ሰብዓት:[31] *አድባረ:[32] ነዋኃነ:[33] ርኡኩ: እለ: ይነውሑ: እምዙሉ: አድባር: እለ: ውስተ: ምድር: ወእምኔሆሙ: ይወፅእ: እስሐትደ: ወየነልፍ:[34] መዋዕል: ወዘመን: ወዓመት።[35]
5. ኂ[36]አፍላግ:[37] ዲበ:[38] ምድር: *ርኡኩ: ዓበይተ:[39] እምዙሉሙ:[40] አፍላግ:[41] አሐዱ: እምኔሆሙ: ይመጽእ:[42] እምዓረብ: ውስተ: ባሕር: ዐቢይ: ይክፍ: ማየ። 6. ወ*እልክቱ:[27] ክልኤ:[43] ይመጽኡ: እመስዕ: *እስከ: ባሕር:[27] ወይክዕዉ:[44] ማየሙ: በ[45]*ባሕረ: ኤርትራ:[46] እምሥራቅ። 7. ወእለ: ተርፉ: አርባዕቲ:[47] ይወፅኡ:[48] በገቦ:[49] መስዕ: እስከ: ባሕረ:[50] ዚአሆሙ: (ክልኤቲ: እስከ:)[51] ባሕረ:[52] ኤርትራ:[53] ወ*ክልኤቲ:[54] በ[55]ባሕር: ዓቢይ:

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[1] *g* repeats preceding clauses እስመ: ቀዳማዊ: ውእቱ: ወይፄውዕዎ: ለካልኡ: አዜብ: Here አዜብ: = מַרְוָה. [2] = יֵרֵד רָם corrupt for יָדוּר רָם (a play on דרום) = 'the most High will dwell.' Hence for ይወርድ: read የኀድር: [3] *m* trans. after ይወ″. [4] See note 2. [5] *a*. *β* reads ወለነፍስ: [6] *g m u*. *q*, *a* read ዘምዕራብ: *t* ምዕራብ: *β* ዘእምዕራብ: [7] Corrupt. We should expect ግልስ: ዘስሙ: ምዕራብ: [8] *b* omits. [9] *t*, *β*. *a–t* read የኃፀፀ: [10] *q*, *a b c e f, b* read ዙሎ: [11] *d y p*$^{cor.}$ read ወለ. [12] *q* omits. [13] = ፀሐይ. [14] *c* reads ይትካፈል: [15] *q* reads ክፍል: *u* መክፈልት: [16] *e f h n p v* read ወኀ. [17] *q* reads ማኅደረ: [18] *h* reads ወለ. [19] *q* reads ወለ. [20] *a–q*. *q*, *β* ለ. [21] *g*, *a* read አብሐርት: [22] *g m q*. *t u*, *β–a* read ማያት: *a* ዘማያት: [23] *q* reads በ. *u*, *l, a* ወ. [24] *e* ወለ. [25] *m* reads ወ. *e* ወለ. [26] *a–u*. *β* reads ወበ. *u* omits. [27] *u* omits. [28] *a*, *b*. *β–b* read ወበ. [29] *m*, *β*. *a–m* read ወካልኡ: [30] *n* reads ገዛት: ዘ. [31] *g* reads ሰብዓቱ: *q*, *d e y* prefix ወ. [32] *m t*, *β–l*. *g q u*, *l* read አድባር: [33] *m t*, *β–l*. *g* reads ነዋኃት: *q* ነዋኅት: *u*, *a* ነዋኃት: *l* ነዋኃነ: [34] *q*, *β* add ወየሐውር: [35] *β–i*. *g q u* read ወለዓመት: *m* ወለዓመትኒ: *t* ለዓመት: *i* ወአመታት: [36] *β–n*. *a* omits. *n* reads ወኂ. [37] *t*, *β*. *a–t* read አፍላግ: [38] *b o x* omit. [39] *m t u*, *b c d i l o x a b*. *g* reads ርኡኩ: ዓቢይ: *q* reads ወርኡኩ: and trans. ዐበይት: (sic) after አፍላግ: *a e f h k n v* read ዐበይት: ርኡኩ: and trans. before ዲበ: ምድር: [40] *d* reads እምዙሉ: *h* ወዙሎሙ: [41] *t* reads አፍላገ: *m* omits. [42] *q* prefixes ወ. *a e f n v* read ይወጽእ: [43] *m* adds ይቀውሙ: ወ. [44] All MSS. but *g*, which reads ይክዑ: [45] *d y* read ለ. [46] *m*, *β*. *g* reads ባሕረ: ኤርትራ: *q* ባሕር: *t u* ባሕረ: ኢርትራ: [47] *b c* trans. after ይወ″. [48] *d o y, b* read ይመጽኡ: [49] *e* reads እምገቦ: *h* መገቦ: (sic). [50] *g* reads ባሕር: *q* omits next seven words through hmt. *u*, *n* omit next four words through hmt. [51] Text requires this addition. [52] *g* omits. [53] *g* reads ኤርትራ: *t u* ኢርትራ: [54] *g* reads አርባዕቲ: [55] *m* omits.

ወ[1]ይሰወጡ፡[2] በሀየ፡[3] [ወ[4]ይቤሱ፡[5] መድበረ።።[6]][7] 8. ሰብዑ፡[8] ደሰያት፡ ዓበይት፡ ርኡኩ፡[9] በባሕር፡ ወበምድር፡ *ፎበምድር፡ ወፎበባሕር፡ ዐቢይ።።[10] LXXVIII. ወ[11]አስማቲሁ፡[12] ለፀሐይ፡ ከመዝ፡ ፎ*አርያሬስ፡[13] ወካልኢ፡[14] ቶማስ።።[15] 2. ወ[16]ወርኅ፡ አርባዕተ፡[17] አስማተ፡[18] ቦቱ፡[19] ፎስሙ፡[20] አሶንያ፡[21] ወካልኢ፡[22] አብላ፡[23] ወማልስ፡ ብናሴ፡[24] ወራብዕ፡ ኤራኢ።።[25] 3. እሱ፡ እሙንቱ፡[26] ክልኤ፡[27] ብርሃናት፡ ዐበይት፡ ክበቦሙ፡ ከመ፡[28] ክበበ፡ ሰማይ፡ ወአምጣኑ፡[29] ክበቦሙ፡ ለክልኤሆሙ፡ ዕሩይ።።[30] 4. በክበበ፡[31] ፀሐይ፡ ሰብዓቱ፡[32] ክፍለ፡ ብርሃን፡ †ዘይትዋሰክ፡[33] ቦቱ፡[34] እምወርኅ፡† ወመስፈርት፡[35] ትትወደይ፡ እስከ፡ የሐልፍ፡ ሳብዕ፡[36] ክፍለ፡ ፀሐይ።። 5. ወየዐርቡ፡ ወይበውኡ፡[37] ኀዋኅው፡ ምዕራብ፡ ወየአውዱ፡ እንተ፡ መስዕ፡ ወእንተ፡ ኀዋኅው፡ ምሥራቅ፡ ይወፅኡ፡ ዲበ፡[38] ገጸ፡ ሰማይ።። 6. ወሶበ፡ ይትነሣእ፡ ወርኅ፡ ደስተርኢ፡ በሰማይ፡ መንፈቀ፡[39] ሳብዕት፡[40]

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[1] *a–q*. *q* trans. before **በሀየ፡** *β* omits. [2] *m t u*, *β*. *g q* read **ይሠውጡ፡** [3] *q* reads **ወበሀየ፡** [4] *q*, *o b* omit. [5] *u* reads **ይብሉ፡** [6] *β*. *g t* read **ምብዳረ፡** *m* **ምዳራ፡** (sic). *q* reads **መብደረ፡** *u* **ምብድራ፡** [7] Clause in brackets interpolated. [8] *a–m t*. *m*, *β* read **ሰቡዓ፡** or **ሰቡዐ፡** *t* **ሰቡዑ፡** *m* inserts **ወርኢኩ፡** before **ሰቡዓ፡** [9] *m* prefixes **ወ**. [10] So *b c d f l o x y a b*, and *i* save that it trans. **ፎ** after **በምድር፡** Thus according to *i* **በምድር፡** occurs twice together. Other MSS. based on such a text could easily omit one of them, and this is actually the case in *a e h k n* which otherwise agree with *b c d f l o x y a b*. The text followed above may be supported by *Jubilees* viii. 29 which speaks of 'five great islands,' which apparently are located in the Mediterranean. On the other hand it is strange to find *a–m* reading **ሰብዑ፡ ወክልኤ፡ በባሕረ፡ ኤርትራ፡** (**ኤርትራ፡** *g*, **ኢርትራ፡** *q t*). *m* is conflate, based partly on *a* and partly on *β*. **ፎ በምድር፡ ወፎበባሕረ፡ ኤርትራ፡** [11] *a–q*, *e h l*. *q*, *β–e h l* omit. [12] *g*. Other MSS. read **አስማቲ፡** [13] *m*, *c f h k l n o x a*. אוֹר חַמָּה = 'light of the sun.' *g*, *a b d e i p y b* read **አርያርኤስ፡** *q* **ኤሪያሪኤስ፡** *t u* **ኡር"**. [14] *a–u*. *u*, *β* read **ወካልኡ፡** [15] *a*, *β–b c f i k l n o x y b*. *b c f i k l n o p w x y b* read **ቶማስስ፡** (**ስሰ፡** *c*). Corrupted from שֶׁמֶשׁ or from חַמָּה (Hallévi). [16] *g u*. *m q t*, *β–i* read **ወሰ.** *i* **ሰ.** [17] *m* reads **አርባዕቲ፡** [18] *g t u*, *h*. *m q*, *β–h* read **አስመት፡** [19] *h* reads **ቦሙ፡** [20] *e* omits. [21] *m t u*, *β–c i*. From אֲשׁוֹן יָהּ (Hallévi). *g* reads **አሰንደ፡** *q* **አስንደ፡** *c i* **አዕንደ፡** [22] *d e n o y b* read **ወካልኡ፡** [23] *g q*. Corrupted from לְבָנָה. *m* reads **እብብላ፡** *t u*, *β* **እብላ፡** [24] *m q t*, *β*. From בֶּן־כֶּסֶה. *g u* read **በናሴ፡** [25] From יָרֵחַ. [26] *u* omits. [27] *b n x* omit. [28] *a*. *β* reads **ወአምጣኢሆሙ፡** [29] *a*. *β* omits. *a–u* add here **ከመ፡ ክበበ፡ ሰማይ፡** [30] *m q t*. *g u* read **ዕሩየ፡** *β* **ዕሩያን፡** [31] *h* reads **ወክበበ፡** *n* **ለክበበ፡** Possibly the text is a corruption of the latter. [32] *t*, *i*. *g q* read **ሰብዐተ፡** Other MSS. ፎ. Perhaps we should read **ሳብዕቱ፡** [33] *g* reads **ዘይትወሰክ፡** *x* omits. If text is right emend **እምወርኅ፡** into **ለወርኅ፡** [34] *b* adds **ክፍለ፡ ብርሃን፡** *x* omits. [35] *g m*. *q t*, *β* read **ወመስፈርት፡** *u* **በመስ".** [36] *m* reads **ሰቡዕ፡** [37] *u* omits. *β* adds **ውስተ፡** [38] *u* reads **በ.** [39] *β* prefixes **ወ**, and thus makes **መን"** subject of **ይከውን፡** [40] *m t*. *g* reads **ሳብዕተ፡** *q u* ፎ. *β* **ሳብዕ፡**

እድ:[1] [ብርሃን: ይከውን: ቦቱ: ዙሉ:][2] አመ:[3] *ዐሠር: ወረቡዕ:[4] ይፈጽም:[5] ብርሃኖ። 7. ወ*፫ትኀምስት:[6] ብርሃን: ይትወደይ:[7] ውስቴታ: እስከ: *ዐሠር: ወኃሙስ:[8] ይትፈጸም: ብርሃኑ: ዚአሁ: ለ*ትእምርት:[9] ዓመት: ወ[10]ይከውን: ለ[11]፫ትኀምስት: ወይከውን: ወርኅ: በ[12]መንፈቀ: ሳብዕ:[13] እድ። 8. ወበሕጸጸ: ዚአሁ: *በቀዳሚት: ዕለት:[14] የኀጽጽ:[15] ዐሠርት: ወእርባዕት: እደ: ብርሃኑ:[16] ዚአሁ: ወበሳኒታ: የሐጽጽ: ዐሠርት: ወሠለስት: እደ: ብርሃን:[17] ወበ: ፫:[18] የኀጽጽ: ዐሠርት: ወክልኤ:[19] ወበ*ራብዕት:[20] ዐሠርት: ወአሐደ: ክፍለ: ወበ: ፮[21]የኀጽጽ: ዐሠርት: ክፍለ: ወበ*ሳድስት:[22] የኀጽጽ:[23] ትስዓት: ክፍለ: ወበ*ሳብዕት:[24] የኀጽጽ: ሰመንት: ክፍለ: ወበ*ሳምንት:[25] የኀጽጽ: ሰብዐት:[26] ወበ*ታስዕት:[27] የኀጽጽ: ዘድስት:[28] ወበ*ዓሥርት:[29] የኀጽጽ: ኀምስት:[26] ወበዓሥርት: ወ፩የኀጽጽ: አርባዕት:[29] ወበ፲ወ*ክልኤ:[30] የኀጽጽ:[31] ሠለስት:[32] ወበዓሥር: ወሣልስ:[33] የኀጽጽ: ክልኤት:[34] ወበዓሥር: ወራብዕ: የኀጽጽ: መንፈቀ:[35] ሳብዐት:[36] እደ:[37] ዙሉ:[38] ብርሃኑ: ወ[39]በ*ዓሥር:[40] ወ*ኀምስት:[41] ዕለት: ይትዌዳእ: ዘ[42]ተረፈ: እምዙሉ። 9. ወበ[43]አውራኅ: እሙራት: ይከውን:[44] በበ:[45] ፰ወ፱መዋዕል:

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[1] *a–u.* *u, t*[2] *β* read **እደ:** and thus make **ብርሃን:** dependent on it. [2] I have bracketed this clause as a dittographic rendering of *πληροῖ τὸ φῶς* (or *πληροῦται*) which the translator renders by **ይፈጽም: ብርሃኖ:** a few words later. *t*[1] inserts **ወ** before **ብርሃን:** For **ብር″** *m* reads **ብርሃናት:** For **ዙሉ:** which *g m t, a k*[2] read, *q* reads **ዙሎ:** but *u* omits together with **ቦቱ:** and *β* trans. after **ይፈጽም:** [3] *a–u.* *u* reads **ወአመ:** *β* **ወበ.** [4] *g q, β–f h n.* *m* reads **ዓሡሩ: ወረቡዕ:** *u* ፲ወ፬. *f h n* read **ዓሥር: ወ(+በ *n*)ረቡዕ:** [5] *q* reads **ይትፈጸም:** *β* adds **ዙሎ:** which it has transferred from before **አመ:** [6] *q u, β.* *g* reads **ተኀመስ:** *m* **ሠለስቱ: ተኀምስት:** *t* **ሠለስተ: ትኀምስት:** [7] *i l n* read **ይትወደዩ:** [8] *a–g, e f.* *g* reads **ዐሠር: ወኃመስ:** *β–e f* **ዐሠር: ወኃምስ:** [9] *m* reads **ትእምርት: H.** [10] *o, b* read **H.** [11] *a–q.* *q, β* omit. [12] *u* reads **ለ,** *a n v* omit. [13] *g. m t, β* **ሳብዕት:** Other MSS. ፯. Ver. 8: the forms which the numbers take in the different MSS. in this verse are numerous, but as they imply no variation in meaning they will only occasionally be registered. [14] *u* omits. [15] *q* omits. [16] *q u* omit. *g u* add **እደ:** [17] *a–q.* *q, β* omit. [18] *g. m* reads **ሠልስቱ:** *q* **ሣልስ: t** **ሣልስት:** *u* **ሣልስቱ:** [19] *m t.* *g* reads **ወካልኡ:** Other MSS. ፪. [20] *a–q.* *q, β* read **ራብዕ:** *β* adds **የሐፅፅ:** [21] *g. m q t u* read **ኀምስት:** *β* **ኀምስ:** [22] *a.* *β* reads **ሳድስ:** [23] *a* omits. [24] *a.* *β* reads **ሳብዕ:** [25] *g q, b c d l o x, a.* *m* reads **ሰመንቱ:** *t u, β–b c d l o x, a* **ሳምን:** [26] *q, β* add **ክፍለ:** (″ል: *q*). [27] *a–u.* *u, β* read **ታስዕ:** [28] *q t u.* *g* reads **ዐሠርት:** *m* reads **ዓሠርቱ:** *β* **ዓሥር:** [29] *t. g m q* **ራብዕት:** *u, β* ፬. *β–c d l o* add **ክፍለ:** [30] *g.* *t* reads **ክልኤቱ:** Other MSS. ፪. [31] *c* omits next four words through hmt. [32] *β–k l n o* add **ክፍለ:** [33] *m* reads **ወ፫.** [34] *t.* *β* reads ፪. *g m q u* **መንፈቀ:** [35] *q* reads **መንፈቅ:** [36] *t* and *β* (፯). *g m* read **ወሳብዐት: (ዓት: *m*). *u* ወ፯.** *q* **ወበሳብዐት:** [37] *g u.* *m q t, β* read **እደ:** *q* adds **የኀፅፅ:** [38] *β* prefixes **ወ** against *a.* [39] *β* omits. [40] *g m q.* *t* reads **ዓሥርት:** *β* ፲. [41] *g.* *m q t* read **ኀምስ:** *β* ፭. [42] *e h p* read **ወ.** [43] *u* reads **በ,** *q* omits. [44] *q* reads **ወይከውና:** [45] *g q t u, β–i.* *m* omits. *h* reads **በ.** *i* **ዘበበ:**

ለወርኅ: *ወቦ: እመ: ፰[1]ወሰሙን::[2] 10. ወካልእት:[3] ሥርዓት:[4] እርእየኒ: ኡራኤል:[5] ሶበ: ይትወደይ:[6] ብርሃን: ውስተ: ወርኅ: ወእምኔሁ: ይትወደይ: እምፀሐይ::[7] 11. ዙሎ:[8] ዘመነ:[9] ዘ[10]ትኤውር: ወርኅ: ብርሃነ:[11] ዚአሃ: ትወዲ: በቅድመ: ፀሐይ: እስከ: ፲ወ፬[12]መዋዕል: [ይትፈጸም: ብርሃና:][13] ወሶበ: ይውዲ:[14] ዙሉ:[15] ይትፈጸም: ብርሃኑ:[16] ውስተ: ሰማይ::[17] 12. በ[18]ቀዳሚት: ዕለት: ሠርቀ:[19] ትሠመይ: እስመ: በይእቲ: ዕለት: ይትነሣእ: ላዕሌሃ: ብርሃን::[20] 13. ይትፈጸም:[21] ጥንቁቀ:[22] በዕለት: ይወርድ: ፀሐይ: ውስተ: ዐረብ: ወእምነ: ምሥራቅ:[23] የዐርግ:[24] በሌሊት: ወ*ያበርህ:[20] ወርኅ:[25] በዙሉ: ሌሊት:[26] ወ[27]እስከ: ይሠርቅ: ፀሐይ: በቅድሜሁ:[25] ወ*ይትረአይ:[28] ወርኅ: *በቅድመ: ፀሐይ::[29] 14. እምኔሁ:[30] ይመጽእ:[31] ብርሃን:[32] ለወርኅ: እምሀየ:[33] ካዕበ: የሐፅፅ:[34] እስከ:[35] ይትዋዳእ:[36] ዙሉ:[37] ብርሃን:[38] ወየንልፍ: መዋዕለ: ወርኅ: ወይኑብር: ክበቡ: በከ:[39] ዘእንበለ: ብርሃን:: 15. ወሠለስት: ወርኅ: ይገብር: ፴መዋዕለ:[40] ወ[41]በአዝማነ:[42] ዚአሁ:[43] ሶበ:[44] ታኅጻጺት:[45] ዚአሁ:

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[1] Such seems to have been the original text. *g* reads **ወበበ፰ኋመ:** Here **ኋመ:** is simply **እመ:** which should be read before **፰**, and **በበ** a corruption of **ቦ** (so *m q*, *β*), owing to **በበ** in preceding clause. *m* reads **ወቦ: ወበእሥራ:** *q* **ወቦ: እመ: በበ: ፰.** *t* **ወበበ: እመ: እሥራ:** *u* **እመ: ፰.** *β* **ወቦ: ፲ዘኬ: እመ: ፰.** [2] *q* reads **ወ፱.** [3] *t*, *β–cdfloy*. *g* reads **ወካልእት:** *m*, *cdfloxy*ₐ*b* **ወካልእት:** *q* **ወካልእት:** *u* **ወካልእ:** [4] *mt*, *β*. *g* reads **ዓሠርት:** *u* **ዓሥርት:** *q* **፲.** [5] *gq*. Other MSS. **ኡርኤል:** [6] *d* omits next five words through hmt. [7] *t*² *β*. *gmt*¹ read **እምፀባሐይ:** *q* **እምጸባሐዊ:** *u* **እምጽባሕ: ይወፅእ:** [8] *mq*, *β*. *gtu* read **ዙሉ:** [9] *m*, *β*. *a–m* read **ዘመን:** [10] *q* reads **እንተ:** [11] *a–q*. Acc. of limitation. **ብርሃነ:** could also be taken as the acc. after **ትወዲ:** *q* prefixes **ወበ**. *β–n* prefix **በ**. *n* prefixes **ወ**. [12] *gqu*, *β*. *mt* read **አሠርቱ: ወአርባዕቱ:** But the numbers in the text may represent ordinals. [13] Bracketed as a dittography from the next clause. For **ይትፈ″ ብር″**, which *a* reads, *β* reads **ይትፈ″ ብር″ ውስተ: ሰማይ:** This further addition is also drawn from the next clause. *h* omits next five words through hmt. [14] *g* reads **ይዌዲ:** [15] *q* reads **ወዙሎ:** [16] *q* reads **ብርሃና:** [17] *q* omits. [18] *a*. *β–dy* read **ወ**. *dy* omit. [19] *g* reads **ሠረቀ:** *q* **ሠርቅ:** [20] *m* omits. [21] *q*, *β* prefix **ወ**. [22] *m*, *β*. *a–m* add **እሁ:** [23] *i* omits. [24] *q* reads **የዓርብ:** [25] *u* omits. [26] *m* adds **ወያበርህ: በሌሊት:** [27] *a–u*. *u*, *β* omit. [28] *mt*, *β–a*. *gqu*, *a* read **ይትዐረይ:** [29] *q* reads **በቅድሜሁ: ለፀሓይ:** [30] *en* prefix **ወ**. [31] *gmu*, *fhiklnox*ₐ*b*. *qt*, *abcde* read **ይወጽእ:** [32] *a–q*. *q*, *β* read **ብርሃኑ:** [33] *u* reads **ወ**. [34] *q* reads **ሐየንፀፀ: u ወየንፀፀ:** and *u* trans. before **ካዕበ:** [35] *n* reads **ወ**. [36] *q* reads **ይትወዳዕ:** [37] *u*, *bx* omit. [38] *gm*, *dloy*ₐ*b*. *qt*, *β–dloy*ₐ*b* read **ብርሃኑ:** *u* omits. [39] *dy* read **በክ:** [40] *t*² *β–d*. *gu* read **በመዋዕል: mqt*¹ **መዋዕለ:** *d* omits together with next ten words. [41] *β* omits. [42] *g*. *mqtu*, *β–ako* read **በዘመነ:** *ako*ₐ*b* **ለዘመነ:** [43] *g* reads **ዚአሃ:** *u* omits next three words through hmt. *β* omits next four words. [44] *gqt*. *m* reads **በበ:** *u*, *β* omit. *q* omits next two words. [45] *gmt*. *qu*, *β* omit together with next two words.

ይገብር:[1] ሠለስተ:[2] ወርኀ: ይገብር:[3] በበ[4]ሯወተሱዕ:[5] መዋዕል: እሰ: ቦሙ:[6] ይገብር:[7] ታሓጸጼት:[8] ዚአሁ: በ[9]ዘመን: ቀዳማዊ:[10] ወ[11]በኖኅት: ቀዳማዊ: በ[11]መዋዕል: ፮ወፄወ፮:: 16. ወበ[12]ዘመነ:[13] ሙላኡ: ፮*ወርኀ:[14] ደስተርኢ:[15] በበ፴መዋዕል: ወ*፮[16]ወርኀ:[14] ደስተርኢ: በበ: ፭[17]ወተሡዕ: መዋዕል:: 17. በ[18]ሌሊት: ደስተርኢ:[19] በበ፭ከመ: ብእሲ: ወመዓልት:[20] ከመ: ሰማይ:[21] እስመ: ካልእ: ምንትኒ:[22] አልቦቱ: ዘእንበለ: ብርሃነ: ዚአሃ::[23] LXXIX. ወይእዜኒ: ወልድየ:[24] ዙሎ:[25] አርአይኩከ: ወ*ተፈጸመት:[26] *ሥርዓት: ዙሉ:[27] ከዋክብት:[28] ሰማያት::[29] 2. ወ[30]አርአየኒ: ዙሎ:[31] ሥርዓቶሙ: *ለእሉ: እንት:[30] በዙሉ: ዕለት:[32] ወበዙሉ:[33] ዘመን:[34] ዘበ[35]ሥልጣን:[36] ወበዙሉ:[37] ዓመት: ወበሙዳኡ:[30] ወበተእዛዝ:[38] በዙሉ:[39] ወርኀ: ወ[40]ዙሉ: ሰንበት::[41] 3. ወሕጸጸ: ወርኀ: ዘ*ይትገበር:[42] በ*ሳድስት:[43] ኖኅት:[44] እስመ: በዛቲ: ኖኅት:[45] ሳድስት: ይተፈጸም:[46] ብርሃነ: ዚአሁ:[47] ወ*እምኔሁ:[48] ይከውን: ርእሰ:[49] ታሕጻጼት::[50] 4. (ወታሕጻጼት:[51]) ዘ[11]ይትገበር: በኖኅት:[52] ቀዳሚት: በዘመነ: ዚአሁ: እስከ:[30] ይተፈጸም:[53] መዋዕል: ፮ወፄወ፮:በ[54]ሥርዓት:[55] ሰንበት: *፭ወ፮: ወ[56]ክልኤቱ: መዋዕል::

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[1] *a*, save that *q* prefixes **ወ**. Hence all the members of *a* originally contained the clause omitted by *β*. [2] *β* prefixes **ወ**. [3] *q* prefixes **ወ**. *g m q* add **በከመ**: [4] *o, þ* read **በ**. [5] *m* reads **ታስዕ**: [6] *c* omits. [7] *t, β*. *a–t* read **ይገብሩ**: [8] *g q u*. Other MSS. **ታሕጻጼት**: [9] *q* reads **ወ**. [10] *u* omits next two words through hmt. [11] *q* omits. [12] *q* omits. *n* reads **ወ**. [13] *t u* add **ዚአሁ**: [14] *β*. *a* reads **ወርኀ**: [15] *q* prefixes **ወ**. *m x* omit next three words through hmt. [16] *g* omits. *q* reads **፱**: *t* **ሠለስቱ**: [17] *t*[1] omits to **በበ፭** inclusive through hmt., but *t*[2] adds in margin. [18] *q* reads **በበ**. [19] *m* reads **ታስተርኢ**: [20] *u, β–h n. g m t, h* read **ወመዓልት**: *q, n*[1] **በመዓልት**: [21] *o* prefixes **በ**. [22] *t, β–c d k l, a. a–t, c d k l, a* read **ምንትኒ**: [23] *m* reads **ዚአሁ**: [24] *t, β* add **ማቱሳላ**: [25] *β* trans. after next word. [26] *g m t. q u, β* read **ተፈጸመ**: [27] *g q t. m* reads **ሥርዓት: ዘዙሉ**: *u* **ዙሉ: ሥርዓታት**: *β* **ዙሉ: ሥርዐት**: [28] *a, b c f h i k l n o p v w x y, ą, þ. a d e* read **ከዋክብት: ዘ**. [29] *a–u. u, β* read **ሰማይ**: [30] *u* omits. [31] *o* omits. [32] *a. β* reads **መዋዕል**: [33] *n* **ወዙሉ**: [34] *n* reads **አዝማን**: [35] *a–u. u* reads **ወዘበ**. *a d e f h i k l n o, ą, þ* **ዘበዙሉ**: *b x* **ወበዙሉ**: *c* **ወዘበዙሉ**: [36] *g* reads **ሥልጣኑ**: [37] *q* reads **በእሉ**: [38] *a–u. β* reads **ወበተእዛዙ**: *u* omits. [39] *β. a–u* read **ወዙሉ**: *u* **ወበዙሉ**: [40] *a–u. u, β* read **ወበ**. [41] *a. β* reads **ሰንበታት**: [42] *m t, β. g*[1] **ይኩር**: *g*[2] **ይገብር**: (sic). *q u* **ይገብር**: [43] *a–g, β–i l o x, ą, þ. g* reads **ሰንበት**: *t, i l o x, ą, þ* **ሳድስ**: *m* adds **ወርኀ**: [44] *u* omits next four words: *f* omits next three words. [45] *n* trans. after **ሳድስት**: [46] *b x* omit next fourteen words through hmt. [47] *β. a* reads **ዚአሃ**: [48] *t*[2] *β. a* reads **እምኔሆሙ**: [49] *β–n* add **ወርኀ: ወ** against *a* in order to emend mutilated text. See note 51. *n* adds only **ወ**. [50] *q u. m, β* **"ጼት**: *g* reads **ተሕጸጼት**: *t* **ሐፀፅ**: [51] Lost through hmt. and here supplied (so also Flemming). [52] *q* adds **እንተ**: [53] *t* reads **ይትፈጸም**: [54] *a–t, a d e f h i k l n o, ą, þ. t, b c x* read **ወበ**. [55] *m* reads **ሥርዓት: ዘሥርዓት**: [56] *m q* (*t* **ዕሥራ: ውኃምስቱ: ወ**), *β. g* reads **ወ፭፱**: *u* **፭ወ፮**:

5. የንጽጽ:[1] እምፀሐይ: ወለሥርዓት:[2] ከዋክብት: ንሙሰ:[3] መዋዕለ: በ*ዘመን: አሐዱ:[4]
ጥንቁቀ: ወሶበ: ይትፈጸም: *ዝመካን: ዘ[5]ትሬኡ:: 6. ከመዝ:[6] አርአደ: ወ[7]እምሳል:
እምዙሉ: ብርሃን: ዘአርአየኒ: ኡርኤል:[8] መልአክ: ዐቢይ: ዘ[9]ውእቶ: መራኂሆሙ::
LXXX. ወበውእቶ: መዋዕል: አውሥአኒ: ኡርኤል:[10] መልአክ:[11] ወይቤለኒ: ነዋ:[12] አርአይኩክ:[13]
ዙሎ:[14] ሄኖክ:[15] ወዙሎ: ከሠትኩ: ለከ: ትርአዮ:[16] ለዝ: ፀሐይ: ወለዝ: ወርኅ:[17] ወለአለ:
ይመርኅዎሙ: ለ*ከዋክብት: ሰማይ:[18] ወለ*ዙሎሙ:[6] እለ: ይመይጥዎሙ: ግብሮሙ:
ወአዝማኖሙ:[19] ወ*ሙላኤሆሙ::[20]
2. ወ*በ[21]መዋዕለ: ኃጥኣን: ክረማት:[22] የንጽጹ:[23]
ወ*ዘርኡ:[24] ዚአሆሙ: ይከውን: ዳኅራዊ:[25] በ[26]ምድሮሙ: ወበወፍሮሙ:[27]
ወዙሉ:[28] ግብር:[6] ዘዲበ: ምድር: ይትመየጥ:[29]
ወኢያስትርኢ:[30] ለ[31]አዝማኖሙ:[32]
ወዝናም: ይትከላእ:[33]
ወሰማይ: ታቀውም::[34]
3. ወበውእቶ: አዝማን: ፍሬ: ምድር: ደኅራዊ:[35] ይከውን:
ወኢይበቍል: በዘመኑ:
ወፍሬ: ዕፅ: ይትከላእ: በዘመነ: ዚአሁ::
4. ወወርኅ: ይዌልጥ: ሥርዓት:[36]
ወኢይትረአይ: በዘመነ: ዚአሁ::[37]

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[1] *a–t.* *t*, *β* prefix **ወዘ**. [2] Emended from **ወበሥርዓት:** of *a m q*, *β–b.* *m q* read **በሥርዓት:** *b x* **ወሥር″** and *v* **ወእምሥር″**. For the above use of **በ** replacing another preposition in an enumeration—in this instance **እም**—see Dillmann's *Grammar*, p. 308 (1st ed.); p. 347 (2nd ed.). Our text here identifies the solar and the sidereal year, as in lxxiv. 12. [3] *m* reads **ኃምስት:** [4] *t*, *β*. *g m q u* read **በዘመነ: ፮ (አሐዱ: *m*).** [5] *q t*, *β–n.* *g u* read **ዝመክን: (″ብን: *u*).** *m* **በዝመክን:** *n* **ዘመን: ዘ.** [6] *u* omits. [7] *g* omits. [8] *g q* read **ኡራኤል:** [9] *e h i* read **ዝ.** [10] *g o, b* read **ኡራኤል:** *q* omits. [11] *g m t. q u*, *β* omit. [12] *u* reads **ናሁ:** *m* omits. [13] *m q*, *β*. *g t u* read **አርእየክ:** [14] *u*, *w* omit. [15] *β* prefixes **ጶ.** [16] *t* reads **ትርእዮሙ:** [17] *b x* omit next two words. [18] *u* reads **ከዋክብት:** [19] *g m t* add **ወይመይጥዎሙ:** [20] *u* reads **መላእኪሆሙ:** [21] *q* omits. [22] *g u.* Other MSS. **ክረማት:** *g q u* prefix **ወ.** [23] *g t u.* *q* reads **ይንጽጹ:** *m*, *β* **የሐጽሩ:** [24] *q* trans. after **ዚአሆሙ:** [25] *g q*, *l. t* **ዳኅራዊ:** *u* **ደኃራዊ:** *m*, *β–l* read **ደኃራዊ:** *n* trans. after **በምድሮሙ:** [26] *β*. *a* reads **ሲ.** [27] *a–u.* *β* reads **ወበሙሩፎሙ:** *u* omits. [28] *q* reads **ለዙሉ:** *e* **ወበዙሉ:** [29] *β*. *a–u* read **ይመይጥ:** *t* adds **ፍናዊሁ:** *u* omits. [30] *g m*, *β–d.* *q*, *d* read **ወያስትርኢ:** *t u* **ያስ″.** [31] *a–t.* *t*, *β–h* read **በ.** *h* omits. [32] *a.* *β* reads **ዘመኑ:** [33] *q* reads **ይካልእ:** [34] *m*, *t*[2]*β–i.* *g q t*[1] read **ትቀውም:** *u* **ይቀውም:** *i* **ያቀውም:** [35] *g u*, *k l n.* *m t*, *β–k l n* read **ደኃራዊ:** *q* **ዳኅራዊ:** [36] *o, b* read **ሥርዓቶሙ:** [37] *q* reads **ዚአሆሙ:**

5. [ወበእማንቱ: መዋዕል: ይትረአይ: †ሰማይ:[1] ወይበጽሕ: †ዐባር:[2] በጽንፈ: ሰረገላት: ዐቢይ: ለ[3]ምዕራብ:][4]
ወይበርህ: ፈድፋደ: እምሥርዓተ: ብርሃን::
6. ወ[5]ይሥሕቡ: ብዙኃን: አርእስቲሆሙ: ለ*ከዋክብት:[6] ተእዛዘ:[7]
ወ[8]እሉ:[9] ይመይጡ:[10] ፍናዊሆሙ:[11] ወግብሮሙ:
ወኢይትረአዩ: በእዝማነ:[12] ዚአሆሙ: እለ: ተእዘዙ: ሎሙ::[13]
7. ወዙሉ: ሥርዓት:[14] ከዋክብት:[15] ይትዐፀዉ:[16] ላዕለ:[17] ኃጥኣን:
ወሕሊናሆሙ: ለእለ:[18] ዳቡ: ምድር: ይስሕቡ: ዲቤሆሙ:[19] [ወይትመየጡ: እምዙሉ: ፍናዊቲሆሙ:][20]
ወይስሕቡ:[21] ወይመስልዎሙ:[22] አማልክተ::
8. ወይበዝኅ: ላዕሌሆሙ:[23] እኩይ:[24]
ወመቅሠፍት: ይመጽእ: ዲቤሆሙ:[25]
ከመ:[26] ታሕጕል:[27] ዙሎ::[28]
LXXXI. ወይቤለኒ: *ነጽር: ሄኖክ:[29] ዘፀፍፀፈ:[30] ሰማይ:
ወ[5]አንብብ: ዘጽሑፍ: ዲቤሆሙ:[31]

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[1] *m q*, β. *g t u* read **በሰማይ:** Text may be corrupt. The Greek translator read הַשָּׁמַיִם for הַשָּׁמֶשׁ and עֶרֶב 'hunger' for עֶרֶב 'evening' (Hallévi). [2] See note 1. [3] *a–q*. *q*, *t*[2] β read **በ**. [4] Bracketed as an early interpolation in the Hebrew text. When these clauses are removed, verses 4 and 5 form a tristich relating to the moon. It will be observed that before and after—verses 3, 6 and 7—are tristichs. [5] *q* omits. [6] *g q*, *o ḅ*. Other MSS. **ከዋክብት:** [7] *q*[cor]. Other MSS. **ትእዛዝ:** Beer conjectured this text. See Kautzsch's *Apoc. u. Pseud.* II. 285 note. [8] *t u* omit. [9] *u* reads **እለ:** and omits next three words and following **ወ**. [10] *q t*[1] read **ይመይጥዎሙ:** [11] *e f h k n v w* read **ፍናዋቲሆሙ:** [12] *m q*, *e* read **በዘመነ:** [13] *a* reads **ሎ፡** [14] *m q t*, β–*n*. *g u* read **ሥርዓት:** *n* **ሥርዓታት:** [15] *u*, *n* omit. [16] *a–g*, β–*c d e l n ạ ḅ*. *g*, *c d e l n ạ ḅ* read **ይትዐፀዉ:** *x* gives both readings. *q* prefixes **ዘ**. [17] *n* reads **በ**. [18] *t*[2] β add **ይኑሩ:** [19] *u* reads **ዳቡ: ምድር:** [20] Bracketed as an interpolation. *u* also omits. If the clause referred to men, it could only according to Biblical usage be commendatory. If it refers to the stars, it breaks the connexion. When removed it leaves a tristich. For **ፍናዋቲሆሙ:** (of *g t*, *n*) *m*, β–*n* read **ፍናዊሆሙ:** and *q* **ፍናዊሁ:** [21] *q u* omit. [22] *q* reads **ወይመይጥዎሙ:** *t* **ወይብልዎሙ:** [23] *m* reads **ላዕለ:** [24] *g t u*, *x*. *m*, β–*x* read **እከይ:** *q* **እኩየ:** [25] *e f h n* read **ላዕሌሆሙ:** [26] *n* omits. [27] *a–q*. *q* reads **ታሕጕሎሙ:** β **ደሕጕሎሙ:** [28] *a–q*. *q* reads **ለዙሉ:** β–*o ḅ* **ለዙሎሙ:** *o*, *b* **ዙሎሙ:** [29] *a* save that *m* inserts **ጰ** before **ሄኖክ:** β reads **ጰሄኖክ: ነጽር: መጽሐፈ:** save that *dy* omit **ጰ** before **ሄ**″ and that *n* omits **መጽሐፈ:** [30] *m* reads **ዘጸፍጸፍ: ወዘ:** [31] *q* omits next four words.

ወ*አእምር፡[1] ዙሎ፡ አሐደ፡ አሐደ።
2. ወነጸርኩ፡[2] ለፀፍፀፈ፡[3] ሰማይ፡ ወእንበብኩ፡ ዙሎ፡ ዘጽሑፍ፡[4] ወ[5]አእመርኩ፡ ዙሎ፡ ወእንበብክዋ፡ *ለመጽሐፈ፡ ዙሉ፡[6] ምግባሮሙ፡ ለሰብእ፡[7] ወዙሉ፡[8] ውሉደ፡ ሥጋ፡[9] ዘዲበ፡ ምድር፡ እስከ፡ ትውልደ፡ ዓለም።
3. ወእምሶቤሃ፡[10] ባረክዎ፡ ለእግዚእ፡ ዐቢይ፡[11] ለንጉሠ፡[12] ስብሐት፡ ለዓለም፡[13] በከመ፡ ገብረ፡ ዙሎ፡ ግብረ፡[5] ዓለም፡[14]
ወ*ሰባሕኩ፡[15] እግዚአ፡[16] በ[17]ትዕግሥቱ፡
ወባረኩ፡ *ዲበ፡ ውሉደ፡ አዳም።[18]
4. ወእምኔሁ፡[19] እቤ፡
ብፁዕ፡ ብእሲ፡ ዘይመውት፡[20] ጻድቅ፡ ወኔር፡
ወዙሉ፡ መጽሐፈ፡ ዐመፃ፡ አ[21]ተጽሐፈ፡ ዲቤሁ፡
ወአይተረክብ፡[22] *ዕለት፡ ዙነኔ።[23]
5. ወእሙንቱ፡ አቅረቡኒ፡[24] ፮[25]ቅዱሳን፡ ወአንበሩኒ፡[26] ውስተ፡ ምድር፡ በቅድመ፡[26] ኖኅት፡ ቤት*የ፡[5] ወይቤሉኒ፡[27] አይድዕ፡[28] ዙሎ፡ ለማቱሳላ፡ ወልድከ፡ ወአርኢ፡ ለ*ዙሎሙ፡[29] ውሉድከ፡ ከመ፡ አ[30]ይጸድቅ፡[31] ዙሉ፡[32] ዘሥጋ፡[33] በቅድመ፡ እግዚእ፡ እስመ፡ ውእቱ፡ ፈጠሮሙ።
6. *ዓመተ፡ አሐደ፡[34] ነኒድገከ፡[35] በኀበ፡[36] ወልድከ፡[37] እስከ፡[38] ካዕበ፡[39] ትኤዝዝ፡[40] ከመ፡[5]

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[1] *m* reads **አእምሮ፡** [2] *g*, *β–a* add **ዙሎ፡** *a* omits next three words. [3] *a–q*. *q* reads **ፀፍፀፈ፡** *β* **በጸፍጸፈ፡** [4] *q* trans. after **አእ″ ዙሎ፡** [5] *q* omits. [6] *m t*. *g u* read **ለመጽሐፍ፡ ዙሎ፡** *q*, *β* **ለመጽሐፍ፡ ወዙሎ፡ ዘጽሑፍ፡ ውስቴታ፡** To this *β–c* add **ዙሎ፡** *c* **ወዙሎ፡** The original text appears to have been **ለመጽሐፍ፡ ዘጽሑፍ፡ ውስቴታ፡ ዙሉ፡ ምግባሮሙ፡ ለሰብእ፡** = *βίβλον ᾧ γέγραπται ἐν αὐτῷ πάντα τὰ ἔργα τῶν ἀνθρώπων* = ספר אשר כתובים בו כל־מעשי האדם. [7] *u* omits next five words. [8] *a–u*. *β* reads **ወዙሎ፡** [9] *a i k p w* prefix **ዘ**. [10] *a–q*. *q*, *β* read **ወአምዝ፡ ሶቤሃ፡** [11] *β* omits. [12] *m* prefixes **ወ**. *q* reads **ለንጉሥ፡ ለእግዚአ፡** *b c* **ንጉሠ፡** [13] *a*, *β–b c* read **ዘለዓለም፡** *b c* omit. [14] *o b* read **ዓመፃ፡** [15] *a–q*. *q*, *β* read **ወሰባሕክዎ፡** [16] *g t u*. *m q*, *β* read **ለእግዚአ፡** [17] *a–q*. *q*, *β* read **በእንተ፡** [18] *a*, *f i l o y a b*. *β–f h i l n o y a b* read **ዲበ፡ ውሉደ፡ ዓለም፡** *h* **ውሉደ፡ ዲበ፡ ዙሉ፡ ዓለም፡** *n* **ዲበ፡ ዙሉ፡ ትውልደ፡ ዓለም፡** [19] *a*. t^2 *β–b c x* read **ወይእት፡ ገዘ፡** *b c x* **ወውእት፡ ገዘ፡** [20] *m q*, t^2 *β* add **እንዘ፡** [21] *a–q t*. *q t*, *β* read **ዘአ.** [22] *a–m*. *m*, t^2 *β* read **ወአተረክበ፡** [23] *g m u*. *t* reads **በዕለተ፡ ዙ″**. *q* **ጌጋየ፡ ላዕሌሁ፡** t^2, *β–e h u* **ጌጋይ ላ″**. *e h n* **ጌጋይ፡ በላዕሌሁ፡** [24] *m q t*, *β*. *g* reads **አቀረቡኒ፡** *u* **አቅርቡኒ፡** *t u*, *β* trans. **አቅ″** after **ቅዱ″**. [25] *g u*. *m q t* write in full **ሰብዓቱ፡** *β* reads **፻**. [26] *b* omits. [27] *b d n x y* read **ወይቤለ፡** [28] *d* reads **አየድዕ፡** [29] *t* reads **ዙሉ፡** [30] *g* omits. [31] *a–m*, *β–n*. *m* reads **ይጽድቅ፡** *n* **ይጽደቅ፡** [32] *u*, *h* read **ዙሎ፡** [33] *u* reads **ሕያው፡** [34] *g m t*. *q* reads **ዓመተ፡ አሐዱ፡** *u*, *i* **ዓመተ፡ ፩**. *β–i* **፩ ዓመተ፡** [35] *q t*, *β*. *g u* read **ንሕድግ፡** *m* **ነሐድግ፡** [36] *q* reads **ኀበ፡** [37] *a*. *β* reads **ውሉድከ፡** [38] *u* omits. [39] *g m* trans. **ካ″** after **ትኤ″**. *u* omits **ካ″**. [40] *m t*, *β–c d e*. *g* reads **ትእዛዝ፡** *q* **ትናዝዞ፡** *c d e* (according to Dillmann) **ትዔዝዝ፡** but this seems a mistake. *u* omits.

ትምህሮሙ፡[1] ለውሉድከ፡ ወ*ትጽሕፍ፡[2] ሎሙ፡[3] ወ[4]ታሰምዕ፡[5] ሎሙ፡[4] ለዙሎሙ፡ ውሉድከ፡[6]
ወ[7]በካልእ፡[8] ዓም፡ ይነሥኩ፡[9] እማእከሎሙ።[10]
7. ይጽናዕ፡ ልብከ፡[11]
እስመ፡ ኄራን፡[12] ለኄራን፡ ደየድዑ፡ *ጽድቀ፡
ጻድቅ፡[13] ምስለ፡ ጻድቅ፡ ይትፈሣሕ፡
ወይትአምኑ፡ በበይናቲሆሙ።
8. ወ*ኃጥኣ፡[14] ምስለ፡ *ኃጥኣ፡ ይመውት፡[15]
ወምዩጥ፡ ምስለ፡ ምዩጥ፡[16] ይሰጠም።
9. ወእለ፡ ይገብሩ፡ ጽድቀ፡ ይመውቱ፡ በእንተ፡ ምግባረ፡ ሰብእ፡
ወይትጋብኡ፡ በእንተ፡ ግብሮሙ፡[17] ለረሲዓን።
10. ወ[18]በእማንቱ፡ መዋዕል፡ ፈጸሙ፡ እንዘ፡ ይትናገሩ፡[19] ምስሌየ፡ ወ[4]ቦእኩ፡ ኀቡ፡[20] ሰብእየ፡
እንዘ፡[21] እባርኮ፡ ለእግዚእ፡ ዓለም።[22] LXXXII. ወይእዜኒ፡ ወልድየ፡ ማቱሳላ፡ *ዙሎሙ፡
እሉንተ፡[3] ለከ፡ እነግር፡ ወእጽሕፍ፡ ለከ፡[24] ወዙሎሙ፡[25] ከሠትኩ፡ ለከ፡[26] ወ[27]ወሀብኩከ፡[28]
መጻሕፍቲሆሙ፡ ለእሉ፡ ዙሎሙ፡[29] ዕቀብ፡ ወልድየ፡[30] መጽሐፈ፡[31] እዴሁ፡ ለእቡከ፡ ወከመ፡
ተሀብ፡ ለትውልደ፡[32] ዓለም።
2. ጥበበ፡ ወሀብኩ፡[33] ለከ፡ ወ[4]ለውሉድከ፡[34] [ወለእለ፡ ይከውኑ፡ ለከ፡[35] ውሉደ፡]
ከመ፡ የሀቡ፡[36] ለውሉዶሙ፡[37] ለትውልዳት፡[38]
ለዛ፡ ጥበብ፡ ዲበ፡[39] ሕሊናሆሙ።
3. ወ[26]ኢይኑሙ፡ እለ፡[40] ይሴብዉ፡[41]

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[1] *m, a* read ትምህሮሙ፡ [2] *g q, k n.* Other MSS. ትጽሐፍ፡ I have here preserved the indicative, as the indicative form of the following verb is so strongly attested. [3] *u* omits next four words. [4] *q* omits. [5] *g, a c d e f h i o. m q t, b–k l* read ታስምዕ፡ [6] *g m* read ለውሉድከ፡ [7] *t* omits. [8] *e h* read በካልኡ፡ [9] *q* reads ይነሥእከ፡ [10] *m* adds ወበካልእ፡ [11] *m* reads ልቦሙ፡ [12] *q* reads ሔር፡ [13] *t, β.* *g* reads ጻድቀ፡ (sic). *m* ጽድቀ፡ *q* ጸድቀ፡ (sic). *u* ጻድቀ፡ [14] *t, e h v* read ኃጥኣን፡ *q* omits next two words. [15] *t, e h v* read ኃጥኣን፡ ይመውቱ፡ [16] *u* adds ይትመየጥ፡ ወ. [17] *g u, t*[2]. *m q, β* read ምግባሮሙ፡ *t*[1] omits. [18] *g m t* omit. [19] *g* reads ይናገሩ፡ [20] *u* reads ምስለ፡ [21] *g m* prefix ወ. [22] *a–q. q, β* read ዓለማት፡ [23] *g t. m* reads ዙሎ፡ እሎንተ፡ *q* ዙሉ፡ ዝንቱ፡ *u* ዙሎ፡ *b c i l o x, a* ዙሎ፡ እላንተ፡ *a e f h k v w* እላንተ፡ ዙሎ፡ *d* ዙሎ፡ እንተ፡ *n* እላ″ ለከ፡ ዙሎ፡ [24] *g m t* omit. *e f h k*[1] *v* omit next three words through hmt. [25] *g m. q t, β–i* read ወዙሎ፡ *i* reads ዙሎ፡ *u* omits. [26] *u* omits. [27] *t, i* omit. [28] *m* reads ወሀብከኒ፡ [29] *q* adds ሎሙ፡ [30] *t u, β* add ማቱሳላ፡ [31] *t u, β* read መጻሕፍተ፡ [32] *g* reads ለውሉድ፡ [33] *m* reads ወሀብኩከ፡ [34] *g* reads ጥበበ፡ ወልድከ፡ *t* ለወልድከ፡ *m* adds ወለውሉድከ፡ [35] *b* trans. after ውሉደ፡ [36] *g* reads ተሀቦሙ፡ [37] *q* adds እስከ፡ [38] *b c f x* read ለትውልደ፡ ትውልድ፡ *n* ለትውልድ፡ *y* ለትውልደ፡ ዓለም፡ *q, β–y* add እስከ፡ ለዓለም፡ [39] *q* reads ወዲበ፡ *b x* ውስተ፡ [40] *t* reads እላ፡ *u* ወ. [41] *b c f p x* read ይሴብውዋ፡

ወያደጸምኡ፡ በ[1]እዝኖሙ፡ ከመ፡ ይትመሀርዋ፡ ለ*ዝ፡[2] ጥበብ፡
ወትደልዎሙ፡ እመባልዕት፡ ሠናያት፡ *ለእለ፡ ይበልዑ።[2]
4. *ብፁዓን፡ ጻድቃን፡ ዙሎሙ፡[3] እለ፡[4] የሐውሩ፡ በፍኖት፡[5] ጽድቅ፡[6] ወእልቦሙ፡ ኃጢአት፡[7]
*ከመ፡ ኃጥኣን፡[2] በኑልቈ፡[8] ዙሉ፡[2] መዋዕሊሆሙ፡ ለዘ፡ የኀውር፡ ፀሐይ፡ በ[9]ሰማይ፡ በእናቅጽ፡
ይበውኡ፡[10] ወይወጽኡ፡ ሠላሳ፡[11] ዕለት፡ ምስለ፡[12] አርእስት፡ ፲፪[13]ዘ[14]ሥርዓተሙ፡ ለከዋክብት፡
ምስለ፱እለ፡ ይትዌሰኩ፡[15] እለ፡[16] ይሌልዩ፡[17] ማእከለ፡[18] ፱ክፍሉ፡ ዓመት፡ እለ፡ ይመርሓዎሙ፡
ወምስሌሆሙ፡ ይበውኡ፡ አርባዕተ፡[19] መዋዕለ።[20] 5. በእንቲአሆሙ፡[21] ይገግዩ፡ ሰብእ፡
ወኢየንስብዎሙ፡ †በሐሳቢ፡[22] ዙሉ፡[23] ዓለም፡†[24] እስመ፡ ይገግይዎሙ፡ ወ*ኢ[25]ያእምርዎሙ፡
ሰብእ፡ ጥንቁቀ።[2] 6. እስመ፡ ሀለዉ፡ በ[26]ሐሳቢ፡[27] ዓመት፡ ወእማን፡ ልኩን፡ እሙንቱ፡ ለዓለም[2]
አሐቲ፡ በቀዳሚት፡ ኆኅት፡[28] ወ*አሐቲ፡[2] በ*ማልስት፡[29] ኆኅት፡[30] ወአሐቲ፡ በ*ራብዕት፡[31] ወአሐቲ፡
በሳድስት፡ ወይትፈጸም፡ ዓመት፡[32] መዋዕል፡[33] ፫፻ወ፷ወረቡዕ።። 7. ወእማን፡ ነገሩ፡[34]
ወጥንቁቅ፡[35] ሐሳቡ፡ ዘልኩዕ፡ እስመ፡ ለብርሃናት፡ ወለአውራኅ፡ ወለበዓላት፡[36] ወለክረማት፡[37]
ወለመዋዕል፡ አርእየኒ፡ ወነፍሐ፡ ዲቤየ፡ ኡርኤል፡[38] †ዘአዘዘ፡[39] ሎቱ፡[40] እግዚአ፡[41] ዙሉ፡
ፍጥረት፡[42] ዓለም፡ ለ[43]ሐይለ፡ ሰማይ።። 8. ወስልጣኑ፡[44] ቦቱ፡ በ[45]ሌሊት፡ ወበ[46]መዓልት፡

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[1] *g q t* omit. [2] *u* omits. [3] *α–u, β.* *u* reads ብፁ″ ጻድ″. *m* repeats exactly the above three words: *q* adds ብፁ″ እንከ፡ ዙሎሙ፡ *t, β–g* (+ *w e*)ብፁ″ ዙሎሙ፡ [4] *u* prefixes *w*. [5] *b* reads በ, *d* ፍኖት፡ [6] *m* reads ጻድቃን፡ [7] *g q u, h. m t, β–h* read ኃጢአት፡ [8] *α–g, β.* *g* reads በኖልቈ፡ [9] *u* reads *w*. [10] *n* prefixes *w*. [11] *u* reads ፫. [12] *t* prefixes *w*. [13] *t* writes in full ዐሠርቱ፡ ምእት፡ *m* reads ፮ and trans. ዐሠርቱ፡ before አርእስተ፡ *u* ፲ወ፮ and trans. it before አር″. [14] *g m t. q, β* read ዝ. *u* omits. [15] *d* reads ይትዌሰክ፡ [16] *α–m.* *m* reads ወእለ፡ *β w*. [17] *q t, β–n o.* Cf. lxxxii. 11. *g m u, n o b* read ይትሌለዩ፡ [18] *q, β.* *u* reads ለማእከለ፡ *g m t* ማእከለ፡ ወማእከሉ፡ (*m t* ″ለ፡) ለ (*m* omits). [19] *g* reads አርብዓ፡ [20] *t, β.* *α–t* read መዋዕል፡ [21] *u* omits. *g q t u* add ቦቱ፡ [22] *d* omits next ten words through hmt. [23] *u* omits. [24] Words obelized. Corrupt (?) for በዙሉ፡ ሐሳቡ፡ ዓመት፡ So also Beer. For ዓለም፡ *b* reads ሰብእ፡ [25] *m* omits. [26] *m* reads ለ. [27] *u* adds ዓለም፡ *w*. [28] *q* adds ወአሐቲ፡ በካልእ፡ [29] *α–u, l n. u, h* read ሣልስ፡ *β–h l n* read ሣልሲት፡ [30] *u* reads አሐቲ፡ *q, β* omit. [31] *f i o y b* read ራብዒት፡ *q u* add ወአሐቲ፡ በ፭ምስት፡ [32] *q t. g m u* read ወዓመት፡ *β* reads ዓመት፡ [33] *α.* *β* reads በመዋዕል፡ [34] *c* reads ነበሩ፡ [35] *mq, β. g t u* read ጥንቁቀ፡ [36] *q, β–f. g* reads ወለዘበዓላት፡ *m* በዓለት፡ *t u* ለበዓላት፡ *f* ወበዓ″. [37] *g u. α–g u, β* read ወለክረማት፡ [38] *g q* read ኡራኤል፡ *a e f h k w* trans. before ወነፍሐ፡ [39] *g m t u, a d i k l y, a.* *q* reads ዘአርአየኒ፡ *t*[2], *b c e f n x* ዘአዘዘ፡ *o b* ዘአዘዘኒ፡ Text = ᾧ ἐπέταξε corrupt for ᾧ ὑπέταξε. [40] Em. from ሊት፡ Here ዘ . . ሎቱ፡ = ᾧ. ዘአዘዘ፡ (or ″ዝ፡) ሊት፡ . . . በሐይለ፡ = 'whom He hath commanded *for me* over the host' gives no reasonable meaning. [41] *u* omits next two words. [42] *m, d l o y* omit. [43] *α, a h i k n. β–a h i k n* read በ. [44] *α–m, k. β–k* read ወስልጣኑ፡ [45] *t*[2], *β. g q* omit. *m t*[1] *u* read ለ. [46] *β. g m* read በ. *q u w. t*[1] ለ. *t*[2] ወለ.

ውስተ: ሰማይ: ከመ: ያርእ:[1] ብርሃነ: ዲበ: ሰብእ: *ፀሐየ:[2] ወ*ወርኀ:[3] ወከዋክብተ:[4] ወ*ዙሎሙ:[5] ስልጣናተ:[6] ሰማይ:[7] እሉ: ይትመየጡ:[8] በ[9]ክበቦሙ:: 9. ወ[10]ዛቲ:[11] ይእቲ: ሥርዓተ:[12] ከዋክብት: እሉ: የዐርቡ:[13] በመካናቲሆሙ:[14] ወበአዝማኒሆሙ:[15] ወበበዓላቲሆሙ:[16] ወ*በ[14]አውራኂሆሙ::[17] 10. ወ*እሉ:[18] እስማቲሆሙ: ለእሉ: ይመርሓዎሙ: ለ[19]እሉ: *የዐቅቡ: ወ[14]ይበውኡ: በአዝማነ: ዚአሆሙ: *እሉ: ይመርሓዎሙ: በመካናቲሆሙ:[20] ወበሥርዓታቲሆሙ:[14] ወ*በ[14]ፃዜያቲሆሙ: ወበአውራኂሆሙ:[14] ወበስልጣናቲሆሙ:[14] ወበምቅዋማቲሆሙ:: 11. ፱መራሕያነሆሙ:[21] ይበውኡ:[14] ቀዳሚ:[22] እሉ:[23] ይሌልዩ: ፱ክፍሉ:[24] ዓመት: ወእምድኅሬሆሙ: ፲ወ፪*መራሕያን:[25] ዘሥርዓታት:[26] እሉ: ይሌልይዎሙ: ለአውራኅ:[27] ወሉ:[28] *፲፪ወ፮[29]እርእስተ: ፲*፪[30]እሉ: ይፈልጥዎሙ: ለመዋዕል: ወ*ለ[31]፱እሉ: ይትዌሰኩ: ምስሌሆሙ:[32] *እሉ: ይፈልጡ:[33] መራሕያን:[34] ፱*መክፈልት: ዓመታት::[35] 12. ወ[36]እሙንቱ:[37] አርእስተ: ፲፪ማእከለ: መራኂ: ወመራሒ:[38] ይትዌሰክ:[39] ፮በድኅረ: ምቅዋም:[40] *ወመራሕያነሆሙ: ይፈልጡ::[41] 13. ወእሉ:[42] እስማቲሆሙ: ለመራሕይያን:[43] እሉ: ይፈልጡ: ፱መክፈልተ: ዓመት: እሉ: ሥሩዓን: ሚልኪኤል:[44] ወ*ህልእምሜሌክ:[45] ወ*ሜልኤየል:[46] ወናሪል::[47] 14. ወእስማቲሆሙ:

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[1] *g* reads ያርእየኒ: [2] *q t* read ፀሐይ: [3] *g q t* read ወርኅ: *m* adds ዲበ: ሰብእ: [4] *q t, h* read ወ(*q* omits)ከዋክብት: [5] *q* reads ዙሉ: [6] *u* reads ስልጣነ: [7] *q* reads ሰማያት: *a* omits next two words. [8] *g* reads ይትመየጥ: *t* ይትመየጣ: [9] *b* reads በበ. [10] *t u* omit. [11] *d* adds ሥርዐት: [12] *a* reads ሥርዐት: ዘ. [13] *q* reads የዐቅቡ: *n w* የዐርጉ: [14] *u* omits. [15] *g m t, β.* *q* reads ወበአዝማናቲሆሙ: *u* ወአዝማኒሆሙ: [16] *q* reads ወበዓመታቲሆሙ: *u* omits. [17] *m q* read አውራኃቲሆሙ: [18] *t* reads እሉ:(sic). *u* omits. [19] *m, b n o v x ḅ* read ወለ. [20] *a–u.* *u* reads ወእሉ: ይመርሓዎሙ: *β* omits. For እሉ: of *q t, g m* read እሉ: [21] *m* reads አርባዕቱ: መራኂያቲሆሙ: ወ. [22] *m* reads ቀዲሙ: *q* ቀዳሚ: *u* omits. *o* adds ይበውኡ: [23] *q* adds ይበውኡ: ወ. *u* reads ወእሉ: [24] *u* adds ዓለም: ወ. [25] *t u, β.* *g* reads መራሕያነ: *m q* መራሕያኒሆሙ: [26] *a* reads ዘሥርዐትሙ: *o ḅ* ወበሥርዓታት: *u* omits. [27] *q* reads ለአውራኂሆሙ: [28] *a–q.* *q* reads ወ. *β–i* add ዓመት: *i* ዓመታት: [29] *g u.* *m* reads ፲፪. *q* ፲፪፮. *t* ሠለስት: ምእት: ወስሳ: ወአርባዕቱ: ምስለ: *β* ፲፪ወ(*f x* omit ወ)፮ወ፬ምስለ: [30] *g* omits. [31] *m* omits. [32] *a.* *β* reads ዲቤሆሙ: [33] *m t, β.* *g* reads እሉ: ይፈልጥ: *q* እሉ: ይፈልጥዎሙ: *u* omits. [34] *a–m u, β–i p.* *m, i p* read መራሕያነ: *u* reads መራሕያኒሆሙ: [35] *a–g, β–f h.* *g* reads መክፈልት: *f h* መክፈልተ: ዓመት: [36] *g, h* omit. [37] *h* omits. *m* adds ፱. [38] *g m u.* *t*²*β* read ወተመራሒ: *q t*¹, *d* omit. [39] *t u, β–e f h.* *m q, e f h v* prefix ወ. *g* reads ወይትዋሰክ: [40] *q, a* read ምቅዋሙ: ወ (*a* omit). [41] *u* omits. For ይፈ″ *g* reads ያፈ″. [42] *q* reads እሉ: *e h* እሉ: እሙንቱ: [43] *a e* read ለመራኂያኒሆሙ: [44] *g* = מלכיאל (Schwab 173). *m* reads ሚልክ″. *t u* ሚሊኪ″. *q* ሚካኤል: *β–o* ምልክኤል: *o ḅ* ምልክዒል: [45] *a–q, β–e i o* = אליממלך. *q* reads ህል: እምሜልክ: *e* ህልምምኤሌክ: *i* ህልእሜ″. *o ḅ* ህልእምሜለክ: [46] *β–a e n o* = מלאיאל (Schwab 172). *e n* read ምልኤል: *a o ḅ* ሜልየዒል: *g* ሜልኤዩል: *m u* ሜሌኤዩል: *q* ሜልኤዩል: *t* ሜልኤዩል: [47] = אראנ. *u* reads ናፈል: *ḅ* ናፊል:

ለእሉ: ይመርጎዎሙ: አድናርኤል:[1] ወ*ኢያሱስኤል:[2] ወ*ኤሎሜኤል:[3] እሱ: ፱እሉ: ይተልዉ:[4] ድኅሬሆሙ: ለ*መራሕያኒ:[5] *ሥርዓታት: ወ፱ዘይተሉ:[6] ድኅረ፱[7]መራሕያኒ:[8] ሥርዓታት: እሉ: ይተልዉ: ድኅረ: እልክቱ: መራሕያኒ:[9] ምቅዋማት:[10] እሉ: ይፈልጡ: አርባዕት: ክፍሉ: ለዓመት::[11] 15. በቅድመ: ዓመት:[12] ቀዳማዊ: ይሠርቅ:[13] ወይመልክ: ምልክያል:[14] ዘይሠመይ: ስሞ:[15] ተመኣይኒ:[16] ወ*ፀሐይ:[17] ወ*ዙሎሙ:[18] መዋዕል:[19] ዘበ[20]ስልጣኑ: ዚአሁ: እሉ: ይመልክ:[21] ፲[22]ወ*፮ዕለት::[23] 16. ወእሉ: ትእምርተ: መዋዕል: እሉ: ሀለዉ:[24] ያስተርእዩ: ዳቡ:[25] ምድር: በ*መዋዕሊ:[26] ስልጣኑ: ዚአሁ: ሀፍ: ወ*ሞቅ:[26] ወዛሕኒ:[27] ወ*ዙሎሙ:[24] ዕፀው:[28] ይፈርዩ:[29] ወቈጽል: ይወጽእ: በዙሉ: ዕፀው: ወ[30]ማእረረ: ስርናይ: ወጽጌ: ረዳ: ወ*ዙሉ: ጽጌያት:[31] ዘይወፅእ:[32] በገዳም: ወዕፀወ: ኵሪምት: ይየብሱ::[33] 17. ወእሉ: አስማቲሆሙ:[34] ለመራሕያኒ:[35] እሉ: መትሕቴሆሙ: ብርክኤል:[36] ዜልብስኤል:[37] ወካልእ: ዘይትዋሰክ: ርእሰ: ፲፬ስሙ: ሄሱያስፍ:[38] ወተፈጸመ: መዋዕሉ: ስልጣኑ:[39] ለዝ:: 18. ካልእ:[40] መራሒ: ዘ[41]ድኅሬሁ:[42] ሃልእምሜሌክ:[43] ዘይጼውዕዎ: ስሞ:[44] *ፀሐየ:

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[1] *e* reads **አድርናኤል:** [2] *g. mq* read **ኢየሱስኤል:** *tu,* **ኢያሱሳኤል:** *β* **አየሱ".** [3] *gmt. q* reads **ኡልሜኤል:** *tu* **ኤሉሜኤል:** *β–ainoḍḥ* **ኢይሉሚኤል:** *aoḍḥ* **ኢይሉሜኤል:** *i* **ኢይሉምኤል:** *n* **አዩሜኤል:** [4] *m* reads **ይተልውዎሙ:** [5] *d* reads **መራሄያን: H,** and omits next four words through hmt. [6] *m* reads **ሥርዓት:** and omits next three words through hmt. *u* omits. [7] *q* reads **ድኅሬሁ: ለ፱.** [8] *u* reads **መራሕያን:** and omits next seven words. [9] *m* adds **ሥርዓታት: ወ.** *q* reads **መራሕያን:** [10] *q* reads **"ማት:** *u* omits. [11] *a–m. m, β* read **ዓመት:** [12] *m, β. a–m* omit. [13] *q* prefixes **ወ.** [14] *g t, β–a. q u* read **ምልኪያል:** *a* **ምልክያስ:** *m* omits. [15] *g m u, c d l o v x ḍḥ. qt, abefhikn* read **ስሙ:** *h* **ስመ:** [16] *g t u* (**"ኧ"** *t u*) *f* = תֵּימָנִי 'southern' (so Goldschmidt and Beer). *m, ḍ* read **ተምኅኒ:** *q* **ተመኢያኒ:** *a b c d e i k l n o x ḥ* **ተመኒ:** *h* **ተኤመኒ:** [17] *a, a k. β–a k* read **ፀሐየ:** [18] *q* reads **ዙሎ:** [19] *a–u. β* reads **መዋዕላት:** *u* omits. [20] *q* reads **ወ.** [21] *q* reads **ይመልኩ:** [22] *q t* read **ተስዓ:** [23] *β–il ḍḥ. g m t* read **አሐተ: ዕለተ:** *q* **አሐደ: ዕለተ:** *u, il ḍḥ* **፮ዕለተ:** [24] *u* omits. [25] *a e f h i k* read **በዳበ:** [26] *u* reads **ሙቅ: ḥ ሞት:** [27] *u.* All other MSS. **ወሐዘን:** [28] *m* omits. [29] *u* omits next four words. [30] *q* reads **በ.** *d* omits. [31] *m q t, β. g* reads **ዙሉ: ጸገያት:** *u* omits. [32] *a–m. β* reads **ይጸግዩ:** *m* omits. [33] *m* reads **ደየብሱ:** *q* **ይየብስ:** [34] *h* omits next three words. [35] *u* reads **ለመራኂሆሙ:** *b d l y* **ለመራኅያኒሆሙ:** *u* omits next two words. [36] *g t u, h in* = ברכיאל. *m, a b c d e f k l o x ḍḥ* read **ብርክኤል:** *q* **ባርክል:** [37] *a–m* = זלבשאל (Schwab 123) = 'this is the heart of God.' *m* reads **ዜልስብኤል:** *a* **ዜልሳብኤል:** *b c f i k l x ḍ a* **ዜልብሳኤል:** *d e n* **ዘልብሳ".** *h* **ዜብስሳ".** *o ḥ* **ዜልቡኤል:** [38] *g u* = חסיאל (Schwab 58). *m q t* read **ሄሱያሳፍ:** ("ስፍ: *q t*). *a* **ሄሱያሴፍ:** *b c d e f h k n o x ḍḥ* **ሄሱያሴፍ:** *i l* **ሂሱ".** [39] *β. a* reads **ስልጣኖሙ:** *u* omits next three words. [40] *d* prefixes **ወ.** [41] *u* reads **ወ.** [42] *g t u. m q, β* read **ድኅሬሆሙ:** [43] *β–i o. g* reads **ሃልእሜክ:** *m t* **ሃሌእምሜክ:** *q u* **ሃልእምሜክ:** *i* **ሀልእሜሌክ:** *o "*ምልክ: [44] *u* reads **ስሙ:** *i* omits.

ብሩህ፡[1] ወሹሉ፡ መዋዕለ፡ ብርሃኑ*ፂ[2]ወአሐቲ፡ ዕለት። 19. *ወእሉ፡ ትእምርተ፡ መዋዕል፡[3] በደቡ፡[4] ምድር፡ ሐሩር፡[5] ወየብስ፡ ወዕፀው፡ ደወጽኡ፡ ፍሬሆሙ፡ ርሱዓ፡[6] ወ[7]ይሁቡ፡ ዙሎ፡[8] ፍሬሆሙ፡ *ርሱዓ፡ ወብሱለ፡[9] ወአባግዕ፡ ይታሰዋ፡[10] ወይዳንሳ፡[11] ወደስተጋብኡ፡[12] ዙሎ፡[13] ፍሬ፡ ምድር፡ ወ*ዙሎ፡ ዘሀሎ፡[14] ውስተ፡ ገራውህ፡ ወ*ምክደ፡ ወይን፡[15] ወይከውን፡[16] በመዋዕለ፡ *ስልጣኑ። 20. ወእሉ፡[17] እሙንቱ፡[16] ስሞሙ፡[16] ወሥርዓተቲሆሙ፡[19] ወመራሕያኒሆሙ፡[19] ለእሉ፡ አርእስተ፡[20] ፲፬*ጊዳኢየል፡[21] ወኬሌል፡ ወሄኤል፡[22] ወ*ስሙ፡ ለ[23]ዘይትዋሰክ፡ ምስሌሆሙ፡ ርእሰ፡ ፲፬፡[24] አስፋኤል፡[25] ወተፈጸመ፡ መዋዕለ፡ ስልጣኑ፡ ዚአሁ። LXXXIII. ወይእዜኒ፡ አርእየከ፡[26] ወልድየ፡ ማቱሳላ፡ ዙሎ፡ ራእያተየ፡[27] እለ፡[28] ርእኩ፡ በቅድሜከ፡ እነገር። 2. ክልኤተ፡[29] ራእየ፡[30] ርእኩ፡ እንበለ፡[31] እንግአ፡ ብእሲት፡ ወአሐዱሂ፡[32] እምኔሆሙ፡ ኢይትማሰል፡[33] ምስለ፡ ካልኡ፡ ቀዳማየ፡ አመ፡[34] እትሜህር፡[35] መጽሐፈ፡ ወ*ካልእ፡[36] እንበለ፡[37] እንሥአ፡[38] ለእምከ፡[39] ርእኩ፡ ራእየ፡ ጽኑዐ፡ ወበእንቲአሆሙ፡ አስተብቋዕክዎ፡ ለእግዚእ።[40] 3. ስኩበ፡[41] ኮንኩ፡[42] በቤተ፡ መላልኤል፡ እምሔውየ፡ ርእኩ፡[43] በራእይ፡[44] ሰማይ፡[45] ይትነፋኅ፡ ወይትሀየድ፡[46] ወይወድቅ፡[47] *ደቡ፡ ምድር።[48] 4. ወሶበ፡ ይወድቅ፡[49] ደቡ፡ ምድር፡ ርኢክዋ፡ ለምድር፡

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[1] *β. a* reads in nom. [2] *t* reads ተስዓ፡ [3] *β. g m t* read ወእሉ፡ መዋዕል፡ (″ለ፡ *m t*) ትእምርቱ፡ *q* ወእሉ፡ መዋዕል፡ ትእምርተ፡ *u* በትእምርቱ፡ and omits next two words. [4] *d o x y ,a ,b* read ዘደቡ፡ [5] *g, y* prefix ወ. [6] *β* adds ወብሱለ፡ *u* omits next four words + ወ through hmt. [7] *m* omits. [8] *a–m q. q* reads ዙሎሙ፡ *m, β* omit. [9] *a–u*, save that *g* reads in nom. *β–o* read ይየብስ፡ [10] *β–a i. g q u* read ይተሰዋ፡ *t, i* ይተልዋ፡ *a* ይታልዋ፡ *m* omits. [11] *d* reads ወይፀዓኑ፡ *m* adds ወይትልዋ፡ [12] *t u, β–i. g m q* read ኣስተጋብኡ፡ (″እ፡ *q*). *i* ይትጋብኡ፡ *g* omits next three words. [13] *e h* omit. [14] *u* reads ዘ. *g* reads ዙሉ፡ ዘሀሎ፡ [15] *,a ,b* read ምክደዳት፡ [16] *u* omits. [17] *u* reads ስልጣኖሙ፡ ለእሉ፡ [18] *b c d x* read ሥርዐቶሙ፡ *u* omits. [19] *g m q, β. t* omits. *u* reads ይመርሳዎሙ፡ *m t, β* add እሉ፡ መትሕቲሆሙ፡ [20] *q* reads አርእስቲሆሙ፡ ወ. [21] *g. m q* read ጌዳኢየል፡ *t, a b f i o x ,a ,b* ጌዳኤየል፡ (″ደል፡ *a b f i o x ,a ,b*). *u* ጊዳእየል፡ *c d l* ጌዳኤል፡ (ጊ″ *l*). *e h k* ጊዳኢደል፡ (″ኤደል፡ *h k*). *n* ጌዳደኤል፡ [22] *t, β. a–t* omit. [23] *q* reads ቦሙ፡ [24] *a* adds ስሙ፡ [25] *q* reads አስፍኤል፡ *u* አስፋኤል፡ [26] *m* reads አርኢከ፡ [27] *a–t. t, β* read ራእያተ፡ [28] *a, b c d l o x y ,a ,b. a e f h i k n p v w* read ዘ. [29] *g* inserts ቅድሜከ፡ and *m* በቅ″ before ክልኤተ፡ [30] *a–q, a k w. q, b c d e f h i l n o* read ራእያተ፡ [31] *d l* read ዘእንበለ፡ [32] *g. m, β–f* read ወ (*i* omits) ፮ሂ፡ *q u, f* ወ፮. *t* ወኢአሐዱሂ፡ [33] *m u, β. g i* prefix ወ, *g* reading ወይማሰል፡ *q* reads ይትመሰሎ፡ [34] *d* reads እለ፡ [35] *t* reads እትመህር፡ *d* ይትሜሐሩ፡ [36] *q u* read ካልእ፡ [37] *g*. Other MSS. ዘእንበለ፡ [38] *q, l.* So also *g t u, a e f i k n ,a ,b* but that they write it incorrectly እንሥእ፡ *m, b c d h o x* read እንግአ፡ [39] *b c d* read እመከ፡ *x* እመ፡ *e* adds እድና፡ [40] *g* reads ለእግዚአብሔር፡ [41] *e* prefixes ወ. [42] *g m* read ኮንኩ፡ [43] *g* reads ርኢከ፡ [44] *m, d o ,b* read ራእየ፡ *u* omits. [45] *a* prefixes ዘ. [46] *m* reads ይተፈይይ፡ *h* ይትየሐድ፡ *u, a v* omit. [47] *u, β. q* omits. *g m t* read ወትወድቅ፡ [48] *q* omits. *u, b e h n v x* omit next four words through hmt. [49] *β. u* omits. *a–u* read ትወድቅ፡

ከመ: ትትወሐጥ: ውስተ: ቀላይ: ዐቢይ:[1] ወአድባር: ዲበ:[2] አድባር: ይሰቀሱ:[3] ወአውግር: *ዲበ: አውግር:[4] ይሰጠሙ: ወዕፀው: ነዋኃን:[5] ይትገዘሙ: እምጕንደቲሆሙ:[6] ወ*ይትገደፉ:[7] *ወይሰጠሙ: ውስተ: ቀላይ::[1] 5. ወ*እምኔሁ:[8] ወድቀ: ነገር: ውስተ: አፉየ: ወ*አንሣእኩ:[9] እጽራሕ: ወእቤ: ተሐጕለት: ምድር:: 6. ወመላልያል:[10] እምሔውየ: አንሥአኒ:[11] እንዘ:[12] አነ: እሰክብ: ኀቤሁ: ወይቤለኒ: ምንት:[13] ከመዝ: ትጸርኅ: ወልድየ: ወ[14]*ለምንት: ከመዝ:[1] ተአወየ:: 7. ወ*ነገርክዎ:[15] *ዙሎ: ራእየ:[1] ዘርኢኩ: ወይቤለኒ: ከመ:[1] ጽኑዐ:[16] ርኅኩ:[17] ወልድየ: ወኃየለ:[18] ርእየ:[19] ሕልምኩ: *ኅቡኣተ: ዙሉ: ኃጢአተ:[20] ምድር: ወ[21]ትሰጠም: ሀለወት: ውስተ: ቀላያት:[22] ወ*ተሐጕል:[23] ኀጕለ: ዐቢየ:: 8. ወይእዜኒ: ወልድየ:[24] ተንሥእ: ወአስተብቍዖ: ለእግዚእ: ስብሐት:[25] እስመ: መሃይምን: አንተ:[26] ከመ: ይትረፍ:[27] ትራፍ:[28] ዲበ: ምድር:[29] *ወኢይደምስሳ: ለዙላ: ምድር::[30] 9. ወልድየ:[7] እምሰማይ:[31] ይሄሉ: ዙሉዝ:[32] ዲበ: ምድር: ወዲበ: ምድር: ይከውን: ሐጕል: ዐቢይ:: 10. ወ[33]እምኔሁ:[1] ተንሣእኩ: ወጸለይኩ: ወአስተብቍዕኩ: ወሰአልኩ:[4] ወ*ጸሎትየ:[34] ጸሐፍኩ: ለትውልደ: ዓለም:[35] ወዙሎ: አርእየከ:[36] ወልድየ:[37] ማቱሳላ:: 11. ወ*ሶበ:[38] ወፃእኩ: ታሕተ: ወርኢክዎ:[39]

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[1] *u* omits. [2] *m* reads ውስተ: [3] *q* trans. before ዲበ: አደ″. [4] *q* omits. [5] *q* reads ነዋኅት: *e* ነዊኃን: [6] *g, β. m* reads እምጕንደሆሙ: *q t* እምጕንይሙ: *u* omits. [7] *m* reads ይትገደፍ: *q* ይገድፉ: *d* adds ውስተ: ቀላይ: and omits following ወ. [8] *t, b c f i k l n o x ¸ b. g q u* read ወእመኑ: (″ኒ: *q*) *m, a d e h ¸a* እምኔሆሙ: [9] *g* reads ተንሣእኩ: *t, n* አንዝኩ: [10] *g u.* Other MSS. ወመላልኤል: [11] *g* reads አንሣእኒ: [12] *q* reads ወ. [13] *a. a d e i k l o x ¸a ¸b* read ምንት: *b c f h n* ለምንት: [14] *t, d* omit. [15] *m* reads ነገርክዎሙ: *q, ¸a* ነገርዎ: [16] *u. t* reads ጽኑዓ: *g m q, β* ጽኑዕ: (+ ጽኑዓ: ወ *m*). [17] *g m* prefix ወ. [18] *m q, β. g t* read ወኃይለ: *u* omits with next two words. [19] *m* adds ወልደ: *q* reads ራእየ: and trans. after ሕልምኩ: [20] *t u, β* save that *t u, ¸b* read ዙሎ: for ዙሉ: *g m* read ኃጢአተ: ዙሉ: ኃጢአተ: save that *g* reads the last word as ኃጢአት: *q* ኃጢአተ: ዙሉ: [21] *g* omits. [22] *a–t, b c l o x ¸a ¸b. t, β–b c l o x ¸a ¸b* read ቀላይ: [23] *m t, i* read ትትሐጕል: *u* omits. [24] *e h* omit. [25] *e* reads መናፍስተ: [26] *u* omits next eight words. [27] *g. m q t, β* read ይትርፍ: [28] *β–n. g q* read ትራፊ: *m, n* ተረፍ: *t* ተረፉ: [29] *q* omits next eleven words through hmt. [30] This clause is of doubtful authenticity as *g m q u* omit. On the other hand it could be lost through hmt. The text as it stands is supported by *b c f*, and also by *t, d h i x* save that these omit ኢ and *h* reads ለዙሉ: for ለዙላ: As regards ወኢይደ″ *a e* read ወኢይደመስሳ: *i k l n o ¸a ¸b* ወይደመስሳ: *e* like *h* reads ለዙሉ: [31] *u* omits next six words. [32] *g m, b c e i l n o x y ¸a ¸b. t* reads ዙሉ: ዘ. *a d f h k n* ዝዙሉ: *q u* omit. [33] *m, d l o ¸a* omit. [34] *mt, β. g* reads ጸለይኩ: ወ. *q u* omit. [35] *u* omits next four words. [36] *c h* (*i?*) read አርእየከ: *¸a* አርእይከ: [37] *n* omits. [38] *m t, β. y* omits. Since, however, *g* reads እምነ: *q* እመኒ: *u* እመኑ: it appears that ሶበ: is a late emendation and that እሜሁ: (written እሜኑ:) was the original reading. [39] *q* reads ወርኢኩ:

ለሰማይ፡ ወ[1]*ለፀሐይ፡[2] ይወጽእ፡[3] እምሥራቅ፡[4] ወ[5]ወርኅ፡ ይወርድ፡[6] እምዕራብ፡[7] ወ*ውሑዳት፡[8] ከዋክብት፡[9] ወሡሉ፡ *ምድር፡ ወሡሉ፡[10] †ዘ[11]እመረ፡[12] *ደበ፡ ቀዳሚ፡[13] ወበረክዎ፡[14] ለእግዚእ፡ ዝነኔ፡ ወሎቱ፡ ወሀብኩ፡ ዕበየ፡[15] እስመ፡ *አውፅእ፡ ፀሐየ፡[16] እመሳክወ፡ ምሥራቅ፡ ወዐርገ፡[17] ወሠረቀ፡[18] ደበ፡ ገጸ፡ ሰማይ፡ ወአንሥአ፡[19] ወየሐውር፡[20] ፍኖት፡ እንተ፡ ተርእየት፡ ሎቱ።

LXXXIV. ወአልዐልኩ፡ እደዊየ፡[21] በጽድቅ፡ ወባረክዎ፡ ለቅዱስ፡ ወለዓቢይ፡ ወነገርኩ፡ በመንፈሰ፡ አፉየ፡ ወ*በልሰነ፡ ሥጋ፡[22] *እንተ፡ ገብረ፡[23] አምላክ፡ ለውሉደ፡ ሥጋ፡[24] ሰብእ፡ *ከመ፡ ይትናገሩ፡ ባቲ፡[25] ወወሀቦሙ፡ መንፈሰ፡ ወ*ልሳነ፡ ወአፈ፡[26] ከመ፡ ይትናገሩ፡ ቦቱ።[27]

2. ቡሩክ፡ አንተ፡ እግዚኦ፡[28] ንጉሥ፡
ዐቢይ፡[29] ወኃያል፡ በ[1]ዕበየ፡ ዚአከ፡
እግዚኦ፡ ዙሪ፡ ፍጥረት፡[30] ሰማይ፡
ንጉሠ፡ ነገሥት፡ ወአምላክ፡ ዙሪ፡[25] ዓለም፡
ወ*መለኮትከ፡ ወ[31]መንግሥትከ፡[32] ወዕበይከ፡[33] ይነብር፡ *ለዓለም፡ ወ[34]ለዓለመ፡ ዓለም፡
ወለዙሪ፡[35] ትውልደ፡ ትውልድ፡ ስልጣንከ፡[28]
ወዙሪሙ፡ ሰማያት፡[36] ምንባሪከ፡[37] ለዓለም፡

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[1] *q* omits. [2] *m* trans. **ለፀሐይ፡** and **ለሰማይ፡** *u* omits next three words through hmt.; for in the text before the scribe of *u* **ወፀሐይ፡** occurred before **ወወርኅ፡** [3] *q* prefixes **ወ.** [4] *g m q* (also original of *u*: see preceding note) add **ወፀሐይ፡** [5] *d* omits. [6] *m q* read **ይወርዱ፡** *o* **ይወርዳ፡** *h* adds **እምሥራቅ፡ ወወርኅ፡ ይወርድ፡** [7] *g t, β. mq* read **በም″.** *u* **ለም″.** [8] *g, β. m* reads **ውኅዳት፡** *q* **ኡደት፡** *t u* **ውሑዳን፡** [9] *u* omits next six words. *q* reads next three words in acc. [10] *g m q t, c d f i l o y, a, b. a b e h k n x* omit through hmt. *u* also omits (see preceding note). [11] *b n* omit. [12] = εἶδεν = הֵבִין corrupt for הֵכִין (Margoliouth) or = ἐνόησεν corrupt for ἐποίησεν (Flemming). [13] *q* reads **ቅዱስ፡** *u* (see note 9). *n* omits. [14] *m* adds **ደቤሁ፡** [15] *g* reads **ዕበየ፡** [16] *u* reads **አውፅኡ፡ ፀሐይ፡** For next two words *x* reads **እምሥራቅ፡** [17] *g* reads **ዓረገ፡** *n* **አዕረገ፡** *u* omits. [18] *q* reads **መሠረታ፡** [19] *g m q, a b c e f h k x. t, d i l n o y, a, b* read **ወተንሥአ፡** *u* omits. [20] *g q* read **ወይኃውር፡** *n* **ወሖረ፡** *u* omits next four words. [21] *g m q. t u, β* read **እደውየ፡** [22] *q* reads **ልሳነ፡ ሥጋየ፡** *n* **ልሳነ፡ ዘሥጋ፡** [23] *n* reads **ዘገብሮ፡** *o, b* **ዘ (እንተ፡ *b*) ተገብረ፡** [24] *g m t, a b c f h i k n x. u, d e l o p y, a, b* omit. *q* reads **ዘሥጋ፡** and trans. after **ሰብእ፡** [25] *u* omits. [26] *a e f h k n v w* read **አፈ፡ ወልሳነ፡** [27] *q* reads **ባቲ፡** [28] *m* omits. [29] *β–i* prefix **ወ.** [30] *n* reads **ፍጥረት፡ ዘ.** [31] *n* adds **ጽድቅ፡** *u* omits. [32] *g* reads **መንግሥተከ፡** *u* omits. [33] *g* reads **ወዕበየከ፡** *u* omits. [34] *d v w* omit. [35] *m* adds **ሥልጣንከ፡ ዳቡ፡** [36] *g* reads **ሰማያት፡** [37] *g t u, β–a e h. m q, a e* read **መንበርከ፡** *h* **መንባሪከ፡**

ወ*ዙላ:[1] ምድር: መካይደ:[2] እገሪከ: *ለዓለም: ወ[3]ለ*ዓለመ:[4] ዓለመ ::
3. እስመ: አንተ: ገበርከ:[5] ወ*ለዙሉ:[6] አንተ: ትመልክ:[7]
ወ*ኢይጸንዐከ:[8] ግብር:[9] *ወኢ: ጟ[10][ወኢአሐቲ:][11]
ጥበብ: ኢተሐልፍ:[12] *እምነባራተ: ምንባሪከ:
ወኢትትመየጥ:[13] ኢእምገጽከ:
ወአንተ: ዙሎ:[14] *ታአምር: ወ[15]ትሬኢ:[16] ወትሰምዕ:
ወአልቦ: ዘይትነሳእ:[17] እምኔከ: [እስመ: ዙሎ: ትሬኢ::][18]
4. ወይእዜኒ: *መላእክተ: ስማያቲከ:[19] ይኤብሱ:
ወደቦ: ሥጋ:[20] ሰብእ: ትከውን: መዐትከ:
እስከ:[21] ዕለት:[22] ዐባይ: እንተ:[23] ዙኔ::
5. ወይእዜኒ: አምላክ: ወእግዚእ:[24] ወ[25]ንጉሥ: ዐቢይ:[26]
ኣስተበቍዕ: ወእስእል: ከመ: ታቅም: ሊተ: ስእለትየ:

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[1] *m t*, *β–n*. *g q* read ዙሉ: *u* omits. [2] *g u*. *m q t*, *β* read መከየደ: [3] *n* omits. [4] *m u* omit. [5] *n* reads ፈጠርከ: *e h k n* add ዙሎ: [6] *g m q*. *t* trans. after ትመልክ: *u* omits. *β–e h n* read ዙሎ: *n* reads ዙሎ: and trans. after አንተ: *e h* omit. [7] *d l o y, a b* read ትመልእ: *u* adds ለከ: [8] *a–g*, *β–d f n o b*. *g* reads አጸንዐከ: ዙሎ: *d f* ኢያጸንዐከ: *o b* ኢጸንዐከ: [9] *q* reads ግብረ: [10] *g u*, *β–h i*. *m t*, *h i* read ወኢአሐዱ: *q* ወአሐዱ: [11] *u* reads ወ. *x* ወአሐቲ: I have bracketed this phrase as a dittography. The dittographic text appearing first as ወኢ፟ወኢ፟ was next expanded into ወኢ፟ወኢአሐቲ: as in *g*, *β–h i*, in order to bring the dittography into grammatical agreement with ጥበብ: or into ወኢአሐዱ: ወኢአሐቲ: of *q m t*, *h i*. But the dittography cannot be connected with ጥበብ: for 'wisdom' is here personified as the subsequent clauses show. [12] Emended. *g* reads ኢት″. *n* ኢተ፟ኃልፍከ: Other MSS. ኢተ፟ነልፈከ: [13] Em. from ወኢትትመየጥ: (ወኢትመይጠከ: *g q* ወኢትትመየጠከ: *m*) እመንበርታ: (*q u* omit) ምንባሪከ: (መንበሪከ: *g* እመንበርከ: *m q*) (+ ለዓለም: *n*) ወ. By this simple transposition of the verb ኢትትመ″ the parallelism of the text is restored. Further እመንበርታ: has been emended into እምነባራተ: Thus the phrase እምነባራተ: ምንባሪከ: = *ἀπὸ τοῦ τόπου τοῦ θρόνου σου* = מִמְּכוֹן כִּסְאֶךָ Ps. lxxxix. 15. To return now to the word እመንበርታ: which I have emended into እምነባራተ: we should observe that it does not admit of any reasonable rendering in this passage. The word means 'state,' 'condition,' 'life,' or 'food.' Even if we forced upon it the meaning of *lebensgrund*, as Flemming has done, the sense is not suitable to the passage. [14] *e i v* trans. after ታአ″. *u* omits. [15] *t u*. *g* reads ታአምር: ወ. *m*, *β* ተአምር: ወ. *q* omits. [16] *g* adds ወኢትትርሲ: [17] *t*, *β*. *a–t* read ዘተ፟ነብአ: [18] Bracketed as a gloss. [19] *u* reads መላእክቲከ: [20] *u* omits. [21] *m* omits. [22] *q*. Other MSS. read ዕለተ: [23] *g*. Other MSS. omit. [24] *u* omits. *n* trans. after next word. [25] *t u*, *β–e*. *g m q*, *e* omit. [26] *u*, *e* omit.

ከመ: ታትርፍ:[1] ሊተ:[2] ደኃሪተ:[3] ውስተ:[4] ምድር:
*ወኢታጥፍእ: ዝሎ: ሥጋ: ሰብእ:[5]
ወታዕርቃ:[6] ለምድር:
ወይከውን: ሐጕል:[7] ለዓለም::[8]
6. ወይእዜኒ: እግዚእየ:[2] እጥፍእ: *እምደቡ: ምድር: ሥጋ:[2] እንተ:[9] አምዕዐትከ:[10]
ወሥጋ: *ጽድቅ: ወ[11]ርትዕ: አቅም: ለነኽለ: ዘርእ: ለዓለም:[12]
ወኢትሰውር:[13] ገጸከ:[14] እምእለ፡ት: ገብርከ: እግዚኦ::[15]
LXXXV. ወእምድኅረዝ: ካልአ:[16] ሕልመ:[17] ርእኩ: ወ[2]ዝሎ: ሕልመ:[18] አርእየከ: ወልድየ::
2. ወእንሥአ:[19] ሄኖክ:[20] ወይቤ: ለወልዱ: ማቱሳላ: ለከ: እብለከ: ወልድየ:[21] ስማዕ: ነገርየ:
*ወአጽንን: እዝነከ: ለርእየ: ሕልመ: አቡከ::[22] 3. እንበለ: እንሥአ:[23] ለእምከ: እድና:
ርኢኩ: በ*ራእየ: ምስካብየ:[24] ወናሁ: *ለህም: ወፅአ:[25] እምድር:[26] ወኮነ: ዝኩ: ላህም:
ጸዓዳ: ወእምድኅሬሁ: ወፅእት: ጣዕዋ: ኣንስታይት:[27] አሐቲ:[2] *ወምስሊሃ:[28] ወፅኡ:[29]
ክልኤ፡ት:[30] ጣዕዋ:[31] ወጟ*እምኔሆሙ:[32] ኮነ: ጸሊመ:[33] ወጟ*ቀይሐ::[34] 4. ወ*ገድኦ:[35] ዝኩ:
ጸሊም: ጣዕዋ: ለቀዱሕ:[36] ወተለዎ: *ውስተ: ምድር:[37] ወአኅህልኩ: እምዕቤሃ: ርእዮ፡ት:[38]
ለዝኩ:[39] ቀይሕ:[40] ጣዕዋ::[41] 5. ወዝኩ:[42] *ጸሊም: ጣዕዋ:[43] ልህቀ:[44] ወ*መጽአት:[45]

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[1] *m* reads ታትርፍ: [2] *u* omits. [3] *q*, *u* read ዳኃሪተ: *t* ድኃርይት: [4] *u* reads ዲበ: [5] *u* omits. For ሥጋ: *q* reads ዘሥጋ: [6] *g t*. *q* reads ወታዕርቃ: *m u*, *β–h* ወኢታዕርቃ: *h* ወኢታርዕቃ: [7] *m* prefixes ለ. [8] *q* omits next fifteen words through hmt. [9] *a b c d e* omit according to Dillmann. *n* reads ዘ. [10] *β–f*. *g m* read አምዐነከ: *t u*, *f* አምዓዐትከ: [11] *a* omits. [12] *u* omits next five words. [13] *a*, *b* read ስውር: [14] *q* omits. [15] *g* reads እግዚእ: [16] *g q* read ካልእ: [17] *q* reads ሕልም: [18] *g*. Other MSS. omit. [19] *q* reads ወተንሥአ: *t*, *n* ወአውሥአ: *u* omits. [20] *u* trans. after ወይቤ: [21] *u* omits. *q* adds ማቱሳላ: [22] *u* reads ወአጽምእ: ነገረ: አቡከ: ሕልመ: [23] *q u*, *β–k l n o x a*, *b*. *g m t*, *k l n o x a*, *b* read እንሥአ: (sic). [24] *g m t*. *u* reads ምስካብየ: *q*, *β* ራእይ: በምስ″. [25] *a*. *β–n* trans. *n* reads መጽአ: ላህም: [26] *g* reads በምድር: [27] *g*. *m t*, *c e l n o*, *a b* read እንስቲያዊት: *q* እንስተያዊ: *u*, *a b d f h i k x* እንስቲያዊት: [28] *q* reads ምስሌሁ: *t*, *e f h* ወምስሌሁ: [29] *g*, *n*. *q* reads ወወፅኡ: Other MSS. ወፅኡ: [30] *g*, *n*. *t* ካልኡ: Other MSS. ካልኡ: [31] *n* reads ጣዕዋት: [32] *u* reads እምኔሁ: *t* እምድኅሬሆሙ: [33] *q* reads ጸሊም: [34] *g m t*, *β* save that *g m* read ቀይሕ: *q* reads ቀዱሕ: *u* ቀዱሐ: [35] *m* reads ጕድኣ: [36] *g q u*. Other MSS. ለቀይሕ: [37] *g*. *m q u*, *β* read ዲበ: ም″. *u* omits. [38] *t* reads ርእዮት: [39] *g m* prefix ወ. [40] *g t*, *β*. *m* reads ዝቀይሕ: *q u* ቀዱሕ: [41] *g* reads ጣዓዎ: *a* omits next three words. [42] *g* omits. [43] *g*. *m* reads ጣዕዋ: *u* ጸሊም: Other MSS. trans. [44] *a–g*, *β*. *g* reads ልህቁ: *m* adds ጸሊም: ውእቱ: [45] *t*, *β*. *g m q* read መጽአ: *u* ወፅእት:

ምስሌሁ: ዝኩ:[1] ጣዕዋ:[2] ጎንስታይት:[3] ወርኤኩ: እምኔሁ:[4] ዘይወፅኡ:[5] *አልህምት: ብዙኃን:[6] እንዘ:[7] ይመስልዎ: ወይትልዉ:[8] ድኅሬሁ::[9] 6. ወእንተክቲ: እጕለት:[10] አንስታይት:[11] እንታክቲ:[12] ቀዳሚት:[13] ወፅእት:[14] እምቅድመ: ገጸ:[15] ዝኩ: ላህም: ቀዳማዊ:[16] ኃሠሦት:[17] ለ*ውእቱ:[2] ጣዕዋ: ቀዪሕ:[18] ወኢረከበት: ወእውየወት: ኀቤሁ:[19] እውያተ:[20] ዐቢያት:[21] ወኀሠሦት::[2] 7. ወርኤኩ: እስከ: መጽአ: ዝኩ: ላህም:[22] ቀዳማዊ:[23] ኀቤሃ:[24] ወ*እርመማ:[25] ወ[26]*እምይእቲ: ጊዜ:[27] ኢ[28]ጸርሐት:: 8. ወእምድኅረዝ: ወለደት: ካልአ:[29] ላህመ: ጸንዳ: ወ*እምድኅሬሁ:[30] ወለደት:[31] *አልህምት: ብዙኃን: ወእጕለት:[32] ጸሊማን::[33] 9. ወርኤኩ: በንዋምየ: ዝኩ: ሶር:[34] ጸንዳ: ወ[35]ከመዝ:[2] ልህቀ: ወኮነ: ሶረ:[36] ጸንዳ:[2] ዐቢየ: ወ*እምኔሁ: ወፅኡ:[37] አልህምት:[38] ብዙኃን:[39] ጸንዳ: ወይመስልዎ:: 10. ወወጠኑ: *እንዘ: ይወልዱ:[40] *አልህምት: ብዙኃን:[41] ጸንዳ: *ወአለ: ይመስልዎሙ:[42] ወ*ተለወ:[43] ጌለኳልኡ::[44] LXXXVI. ወ*ካዕበ:[2] ርኢኩ:[45] በእዕይንትየ: እንዘ: እነውም: ወርኤኩ: ሰማየ:[46] መልዕልተ:[47] ወነዋ:[48]

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[1] *a*, *a*(*i*)*k n w*. **ዝኩ:** being rarely used as fem. was changed into **እንተኩ:** by *b c d l o x* ,*a* ,*b*, and into **ዛቲ:** by *e f h p v*. *i* prefixes **ለ** to **ዝኩ:** [2] *u* omits. [3] *g*. *m*, *l n o* read **አንስትያዊት:** *q u*, *β*–*l n o* **አንስቲያዊት:** *t* **አንስትያይት:** [4] *u* omits. *i* reads **ዘእምኔሁ:** [5] *m*, *β*–*n*. *g q t*, *n* read **ዘይወፅእ:** *u* omits. [6] *g*[1] *m q*. Phrase attracted into nom. in the relative clause. *t u*, *β* change into acc. **አልህምተ: ብዙኃነ:** *g*[2] makes this change only in the first word. [7] *β*. *a*–*u* read **ወእንዘ:** *u* **ወ**. [8] *g m t*, *β*–*h i k o*. *q* reads **ወተለዉ:** *u* omits. *h i k o* **ወይትልው:** [9] *q*, *β*. *g m t* read **ድኅሬሆሙ:** *u* omits. [10] *q* reads **እጕል:** [11] *g*. *m u*, *l n o* ,*a* read **አንስትያዊት:** *q* **አንስቲያይት:** *t* **አንስትያይት:** *β*–*l n o* ,*a* **አንስቲያዊት:** [12] *q u* omit. [13] *m* reads **ቀዳሚ:** *u* omits. [14] *q* prefixes **ወ**. [15] *a w* omit. *u* reads **ገጹ:** and omits next four words. [16] *a*–*u*, *a f h i k v w*. *u* omits. *b c d e l n o x* ,*a* ,*b* read **ቀዳሚ:** [17] *o* adds **ወኢረከበት:** [18] *g q u*. *m t*, *β* read **ቀይሕ:** [19] *g*. *m t*, *β* read **ሶቤሃ:** *q* **ዲቤሁ:** *u* omits. [20] *q* reads **እወየወት:** *h* **ዓዊያት:** [21] *g m t*, *a b d i k l n o*. *q u*, *e f h p* read **ዐቢየ:** *c v w* **ዐበይት:** [22] *a* omits. [23] *l* ,*b* read **ቀዳሚ:** [24] *q*, *c n y* read **ሶቤሃ:** *u* omits. [25] *q* reads **አስተራመማ:** *u* **አርመመት:** *t* omits preceding **ወ**. [26] *q u*, *b c e f h n x*. *g m t*, *a d i k l o y* ,*a* ,*b* omit. [27] *u* omits. For **እምይእቲ:** *m* reads **እምውእቱ:** [28] *m*, *c i* read **ወ**. *u* omits. [29] *m t*, *β*. *g q* read **ክልኤ:** *u* reads ፪ and trans. after **ላህመ:** [30] *u* reads **ካዕበ:** [31] ,*a* ,*b* read **ወለደ:** [32] *q* reads in nom. [33] *q* reads **ጸሊማት:** *t u* **ጸሊማት:** [34] *c f* read **ሶረ:** [35] *u*, *b n v* omit. [36] *m* trans. after **ዐቢየ:** *q*, *a e h i k y* read **ሶር:** [37] *u* reads **ወለደ:** *n* **መጽኡ: እምኔሁ:** [38] *g u* read **አልህምተ:** [39] *m*, *β*. *g t* read **ብዙኅ:** *q* **ብዙኃት:** *u* **"ኃነ:** [40] *u* reads **ወወለዱ:** *n* **ይለዱ:** [41] *q* puts in nom. [42] *q* reads **ወይመ"**. *i* **ወይመስልዎ:** *u* omits. [43] *a*–*m*. *m*, *β*–*d* read **ተለዎ:** *d* **ተለዉ:** [44] *g m q t* (*u*) add **ብዙኃነ:** (**"ኃነ:** *q*). *u* adds **ብዙኃነ:** but trans. it after **ርኢኩ:** in next sentence. [45] *u* adds **ብዙኃነ:** which it has transposed from preceding sentence, but omits next four words. [46] *u* prefixes **ወ**. [47] *g m q* repeat from preceding clause **ወርኤኩ: ሰማየ:** [48] *u* reads **ወነዓ:**

ኮከብ: አሐዱ:[1] ወድቀ:[2] እምሰማይ: ወይትሌዐል:[3] ወይበልዕ: ወይትረዐይ:[3] ማእከለ:[4] እልክቲ:[5] አልህምት::[6] 2. ወእምዝ:[7] ርኢኩ:[8] *አልህምተ: ዐቢያነ: ወጸሊማነ:[9] ወ*ናሁ: ዙሎሙ:[3] ወለጡ:[10] ምዕያሞሙ: ወምርዓዮሙ: ወ*አጥዐዋሆሙ:[11] ወአሐዙ: †የሐይዉ:[12] ፮*ለ[13]ካልኡ:: 3. ወካዕበ: ርኢኩ: በራእይ:[14] ወ*ነጸርክዎ:[15] ለ[16]ሰማይ:[17] ወ*ነዋ: ርኢኩ:[18] ከዋክብተ:[19] ብዙኃን:[20] ወረዱ:[21] ወ*ተገድፉ:[22] እምሰማይ: በኀበ:[23] ዝኩ: ኮከብ:[24] ቀዳማዊ: ወ*ማእከለ:[25] እልኩ: ጣዕዋ:[26] አልህምት:[27] ኮኑ: ወ[28]ምስሌሆሙ: ይተረፍዩ: [ማእከሎሙ::][29] 4. ወነጸርክዎሙ:[30] ወርኢኩ: ወ*ነዋ:[31] ዙሎሙ:[32] አውፅኡ: ኀፍረታቲሆሙ: ከመ: አፍራስ:[33] ወአሐዙ: ይዕረጉ:[34] ደበ: እጉልት:[35] አልህምት: ወጸንሳ: ዙሎን:[3] ወወለዳ: ነጌያተ:[36] ወአግማለ: ወአእዱገ:: 5. ወ*ዙሎሙ:[3] አልህምት: ፈርህዎሙ:[37] ወደንገፀ: እምኔሆሙ: ወአሐዙ: እንዘ:[38] ይኔዝሩ:[39] በስነኒሆሙ: ወይውሕጡ: ወይወግኡ: በአቅርንቲሆሙ:: 6. ወአሐዙ: እንከ:[40] ይብልዕዎሙ:[41] ለ*እልኩ:[42] አልህምት: ወ*ነዋ: ዙሎሙ: ውሉደ: ምድር:[3] አሐዙ:

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[1] *m t.* *q u* read ፮, so also *β* but trans. before ኮከብ: *g* omits. [2] *e f h* trans. before ፮ኮከብ: in *β* text. [3] *u* omits. [4] *u* reads መልዕልት: [5] *g u.* *m q t, β–n o* read አልኩ: *n* እሱ: *o* omits. [6] *g* omits next three words through hmt. [7] *β.* *m q* read ወእሙንቲ: *t* ማእከለ: *u* ወ. [8] *t* omits. *m t* add አልክተ: (″ቲ *t*). *q, i* አልኩ: [9] *g q, a h i k o, þ* put in nom. *u* reads ዐቢያን: ወጸሊማን: [10] *g* reads ወለጠ: [11] *g m.* *q t* read ጣዕዋሆሙ: *β* አጣዕዋሆሙ: *u* omits. [12] So *g.* *α–g, a e l o x y, þ* read የዐወይዉ: *b c d f h i k n y, ą* የዓውይዉ: (″ይው: *i*). But the latter word gives no satisfactory sense. The black bulls (i. e. the Cainites) did not leave their pastures and cows simply to engage in lamentation. In fact የዐ″ is simply an emendation of የሐይዉ: Nor yet can የሐይዉ: be original. The difficulty does not lie in its being in the indicative ; for this construction occurs occasionally—see Dillmann's *Lexicon*, 767, but in the construction የሐይዉ: ፮ለካልኡ: which is practically impossible. But the emendation of የሐ″ is easy. It appears to be a corruption of የሐይዱ: Hence the phrase = ἤρχοντο διαρπάζειν ἕκαστος τὸν πλησίον αὐτοῦ. [13] *α. β* reads ምስለ: a late change. [14] *m* prefixes ወ. *u* omits next four words. [15] *m* reads ነጸርኩ: [16] *g* reads በ. [17] *α–u* add ወርኢኩ: [18] *m* trans. [19] *α–m.* *m, β* put in acc. [20] *α. β–n* put in acc. *n* omits. [21] *β* prefixes ወ. [22] *u* reads ገደፉ: [23] *α–u.* *u, β* read ኀበ: [24] *y* omits. [25] *u* reads ምስለ: [26] *t* reads ወጣዕዋሆሙ: *u* omits. [27] *g t.* *m q u* read አልህምት: *β* ወአልህምት: [28] *β* omits. [29] Bracketed as a dittography. *u* omits next two words. [30] *t* reads ወነጸርኩ: [31] *q* reads ናሁ: *m* adds ርኢኩ: [32] *u* trans. after አው″. [33] *d* reads ፈረስ: *y* omits. [34] *g.* Other MSS. ይዕርጉ: [35] *α. a b c i k l o x y, þ* read እጓላተ: *d f h n, ą* እጉላተ: [36] *g t u* read ነገደተ: *q* ናግደተ: [37] *c* reads ይፈርህዎሙ: [38] *q* reads እንከ: [39] *m t u* read ይነዝሩ: [40] *u* omits. *q* adds እንዘ: [41] *q* reads ይበ″. [42] *g m, β.* *q t* read አልክቲ: *u* omits.

ይርዕዱ፡[1] ወ*ያድለቅልቁ፡[2] እምኔሆሙ፡[3] ወ*ይንፈዱ፡[4] እምኔሆሙ።[5] LXXXVII. ወካዕቡ፡ ርኢክዎሙ፡ ወእንዘ፡[6] እንዘ፡[7] ይወግኡ፡[8] ፱[9]ለካልኡ፡[10] ወ[11]ይውሕጡ፡[12] ፱[13]ለካልኡ፡ *ወምድር፡ እንዘት፡ ትጽራኅ።[3] 2. ወ[14]እንግእኩ፡ እዕይንትየ፡ ካዕቡ፡[3] ውስተ፡ ሰማይ፡ *ወርኢኩ፡ በራእይ፡[14] ወፃዋ፡ ወፅኡ፡[13] እምሰማይ፡[16] ከመ፡[17] እምሳለ፡ ሰብእ፡ *ጸዓዳ፡[3] ወ[18]፱ወፅኡ፡[19] *እምውእቱ፡ መካን፡[3] ወ*፫[20]ምስሌሆሙ።[21] 3. ወእሙንቱ፡[3] ፫[22]እለ፡[3] ወጽኡ፡ ድኅረ፡[23] እሑዙኒ፡[24] በእደየ፡[3] ወእንሥኡኒ፡[25] እምተውልደ፡[3] ምድር፡[3] ወ*እልዐሉኒ፡[26] ደቡ፡ መካን፡[27] ፃዋኅ፡[14] ወ*እርእዩኒ፡[28] ማኅፈድ፡ ነዋኅ፡ እምድር፡ ወኮነ፡ ሕፁፀ፡[29] ዙሉ፡[3] እውግር።[30] 4. ወ*ይቤለኒ፡[31] ንበር፡ ዝየ፡ እስከ፡ ትሬኢ፡[32] ዙሎ፡ ዘይመጽእ፡ ደቡ፡ እልኩ፡[33] ነጊያት፡[34] ወእግማል፡ ወእእዱግ፡ ወደቡ፡[3] ከዋክብት፡[3] ወደቡ፡ እልህምታት፡[35] ወዙሎሙ።[36] LXXXVIII. ወርኢኩ፡[37] እሐደ፡ እምእልኩ፡ ፬[38]እሉ፡ ወፅኡ፡ እም[3]ቀዳሚ፡ ወ*እሐዙ፡[39] *ለዝኩ፡ ኮከብ፡[40] ቀዳማይ፡[41] ዘወድቀ፡[3] እምሰማይ፡[3] ወእሰሮ፡ እደዊሁ፡ ወእገሪሁ፡ ወወደየ፡[42] ውስተ፡ ማዕምቅ፡[43] *ወዝኩ፡ ማዕምቅ፡[14] ጸቢብ፡ ወዕሙቅ፡[3] ወ*ዕጹብ፡[44] ወጽልመት።[45] 2. ወ፬*እምእሉ፡[3] መልሐ፡ ሰይፈ፡[45] ወወሀቦሙ፡ ለእልኩ፡ ነጊያት፡[34] ወእግማል፡[46] ወእእዱግ፡ ወ*እንዘ፡[47] *እንዘ፡[48] ይጕድሕ፡[49]

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[1] *a* reads **ይርዕዱ፡** [2] *m, a b c e f h i k l x. g t, d o ,a ,b* read **ያድለቅልቁ፡** *q* **ያድለቅለቁ፡** *n* **ያድለቅለቁ፡** *u* omits. [3] *u* omits. [4] *g q. m, β–y* read **ይንፍጹ፡** *t u, y* **ይነፍጽ፡** [5] *g m.* Other MSS. omit. [6] *m, b c f l n o x y ,a ,b* read **ወእሐዙ፡** *u* omits. [7] *m* omits. [8] *g t u. m* reads **ይውግዖ፡** *q, β* **ይወግኡ፡** [9] *g* trans. before **ይወግኡ፡** [10] *i y* omit next two words through hmt. [11] *q* omits. [12] *m* reads **የኃጡ፡** *q* **ይውሕጥ፡** [13] *g* trans. before **ይውሕጡ፡** [14] *q u* omit. [15] *n o ,b* read **ወመጽኡ፡** [16] *a* omits. [17] *q u* read **በ.** *n* omits. [18] *g q u. m t* write in full **አርባዕቱ፡** *β* reads **፬.** [19] *a. β* reads **ወፅኡ፡** [20] *g q u, β. m t* write in full **ሠለስቱ፡** [21] *m* only. *u* omits. Other MSS. **ምስሌሁ፡** [22] *g q, β. m t* in full **ሠለስቱ፡** *u* omits. [23] *q* reads **ድኅሬሁ፡** [24] *β. g q t* read **ወእሐዙኒ፡** *m* **ወእንዘ፡** *u* omits. [25] *m* reads **ወእውሥኡኒ፡** [26] *m* reads **አልዓለኒ፡** [27] *m* adds **ቅዱስ፡ ወ.** [28] *m* reads **እርእየኒ፡** [29] *t, β. a–t* read **ኅኑጸ፡** (*q* **″ጽ፡**). [30] *g* reads **አህጋር፡** *u* omits. [31] *a–q, c e f h i k. q, a b d l n o x (y?) ,a ,b* read **ይቤሉኒ፡** [32] *u* reads **እሬኢ፡** [33] *a. β–e* read **እሉ፡** *e* **ምድር፡ በእሉ፡** [34] *m, β. g t u* read **ነገያት፡** *q* **ናግያት፡** [35] *q u, e* read **አልህምት፡** [36] *g m q. t* reads **ወዙሎ፡** *u, β* **ዙሎሙ፡** [37] *c* omits. [38] *q t* write in full **አርባዕቱ፡** *g* trans. after **ወፅኡ፡** [39] *a–g, b f h i k l n o x ,a ,b. g, a c d e h y* read **አሐዘ፡** [40] *n* reads **ዝኩ፡ ኮከበ፡** [41] *a, a k. b c d i l o x ,b* read **ቀዳማዊ፡** *e f h ,a* **ቀዳሚ፡** *n* **ቀዳማየ፡** [42] *e h* read **ወደየ·ሙ፡** [43] *g* reads **መዓምቅ፡** [44] *β–d. g* reads **ዐጽ፡** *m u* **ዓፅ፡** *q* **ዓፄ፡** *t* **አጽ፡** *d* **ዕፀብ፡** It is not improbable, however, that *q* may be right and that *g m t u* corruptions of it. [45] *a. β* reads **ሰይፎ፡** [46] *t, β. a–t* omit. [47] *a–m u, i*[1]. *u* omits. *m, β–i*[1]*e, i*[2] read **እንዘ፡** *o* **እንዘ፡** [48] *m u* omit. Here *m* places an indicative after **እንዘ፡** [49] *u* reads **ይወግኡ፡**

ፎለካልኡ፡ ወዙላ፡[1] ምድር፡ እንቀልቀለት፡[2] ዲቤሆሙ።።[3] 3. ወ*ሶበ፡[4] ርኢኩ፡ በራእይ፡ ወነዋ፡[4] እንከ፡[5] ፎእም*እልኩ፡[6] ፬[7]እለ፡[8] ወፀኡ፡ ወገረ፡[9] እምሰማይ፡ ወአስተጋብኡ፡[10] ወነሥኡ፡[11] ዙሎ፡[12] ከዋክብተ፡[13] ዐቢያነ፡[14] እለ፡ ኀፍረቶሙ፡ ከመ፡ ኀፍረተ፡[15] እፍራስ፡ ወአስሮሙ፡ *ለዙሎሙ፡ በ[16]እደዊሆሙ፡ ወ[17]እገሪሆሙ፡ ወወደየ*ሙ፡ በንቅዐተ፡[18] ምድር።። LXXXIX. ወፎእም *እልኩ፡[19] ፬ሎረ፡ ኀበ፡ *ዝኩ፡ ላህም፡[20] ጸዓዳ፡ ወ*መሀሮ፡[21] ምሥጢረ፡ እንዘ፡ አ[22]ይርዕድ፡ ውእቱ፡ ላህም፡ ተወልደ፡ ወኮነ፡ ሰብአ፡ ወጸረበ፡ ሎቱ፡[4] መስቀረ፡ ዐቢየ፡ ወነበረ፡ ዲቤሃ፡ ወፎአልህምት፡ ነበሩ፡ ምስሌሁ፡[23] በይእቲ፡ መሥቀር፡ ወ[24]ተከድነ፡ ላዕሌሆሙ።። 2. ወ*ካዕበ፡ አልዓልኩ፡[25] አዕይንቲየ፡[26] መንገለ፡[27] ሰማይ፡ ወርኢኩ፡ *ናሕስ፡ ልዑለ፡[13] ወፎአስራብ፡ ዲቤሁ፡ ወ*አልኩ፡[28] አስራብ፡[29] ይውሕዙ፡[30] በፎ*ዐጸድ፡[31] *ማየ፡ ብዙኅ።።[32] 3. ወ*ርኢኩ፡ ካዕበ፡[33] ወነዋ፡[4] እንቅዕታት፡ ተርሕዉ፡[34] *ዲበ፡ ምድር፡[4] በውእቱ፡ *ዐጸድ፡ ዐቢይ፡[35] ወ*እንዘ፡[36] ውእቱ፡[4] ማይ፡ ይፈልሕ፡[37] *ወይትነሣእ፡ ዲበ፡ ምድር፡[4] ወተእርእየ፡[38] ለውእቱ፡ ዐጸድ፡[39] እስከ፡[40] ዙሉ፡ ምድሩ፡[41] ተከድነ፡ በማይ።።[42] 4. ወበዝኃ፡ ዲቤሁ፡ ማይ፡ ወጽልመት፡ ወረሜ፡[43] ወእሬኢ፡ መልዕልቶ፡ ለዝኩ፡[44] ማይ፡ ወተላዐለ፡[45] ውእቱ፡ ማይ፡[46] መልዕልቶ፡ ለውእቱ፡ ዐጸድ፡[47] ወይክዑ፡[48] መልዕልቶ፡ ለዐጸድ፡ ወቆመ፡ ዲበ፡ ምድር።። 5. ወዙሎሙ፡ አልህምት፡[49]

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[1] *d* reads ለዙሉ፡ [2] *a–q*. *q*, *β* read አድለቅለቀት፡ [3] *a–m q*, *β*. *m* reads ዙላ፡ ምድር፡ ዲበ፡ ምድር፡ *q* ምስሌሆሙ፡ [4] *u* omits. [5] *u*, *l* omit. [6] *a*, *a n*. *β–a n* read እልክቶ፡ [7] *b c d l o x* ˌ*a* ˌ*b* trans. after ወፀኡ፡ [8] *u*, *β–*ˌ*b*. *g m q t* read እምእለ፡ ˌ*b* ወእለ፡ [9] *u*, *β*. *g m q t* prefix ወ. *n* adds ሰይፈ፡ [10] *t u*, *β*. *g m q* read አስተጋብኡ፡ [11] *m t*, *β*. *g q* read ወነሥኡ፡ *b x* trans. before ወአስተ″. *u* omits. [12] *d* omits. [13] *q* puts in nom. [14] *a*, *b c d i l n o x* ˌ*a* ˌ*b*. *a f h k* read ዐቢያተ፡ *e* ዐበይቲ፡ [15] *a e n w y* omit. [16] *u*, *a* omit. [17] *g q t*, *a*. Other MSS. read ወበ. [18] *u* reads ውስተ፡ [19] *a e f h k v w* read እልክቶ፡ [20] *m* only. *a–m*, *β* read እልኩ፡ (እልክቶ፡ *a e f h k n p w*) አልህምት፡ [21] *b d n x* read መሀሮሙ፡ [22] *g q u*. *m t*, *β* omit. For ይርዕድ፡ *n x* read ይርዕዱ፡ [23] *u* omits next four words. [24] *t u*, *β*. *g m q* omit. [25] *a*. *β–b x* ˌ*b* trans. *b x* ˌ*b* omit ካዕበ፡ [26] *g*. Other MSS. አዕይንተየ፡ [27] *t* reads ውስተ፡ *u* omits this word and the next. [28] *q* reads እልክቶ፡ *u* omits. [29] *u* omits. *n* adds ላዕሌሁ፡ [30] *a–m*. *m*, *β* ደውሳዙ፡ [31] *m* reads አስራብ፡ ዘዐጸድ፡ [32] *m u*, *β*. *g* reads ማየ፡ ብዙኅ፡ *q t* ማይ፡ ብዙኅ፡ [33] *u* trans. [34] *q* reads ትርኅው፡ [35] *n* trans. [36] *o* reads እንዘ፡ [37] *g q*. Obs. indicative. Other MSS. read ይፍላሕ፡ [38] *g t*. *q* reads ርእየ፡ *m* ኢርእየ፡ *u* ርኢክዎ፡ *β* ኢያርእየ፡ I take these readings to be corruptions of an original አርያሙ = excelsa ejus. Flemming emends into እሬእየ፡ [39] *d* adds ወይክዑ፡ መልዕልቶ፡ drawn from end of verse 4. *u* omits next three words. [40] *m* reads እስመ፡ [41] *q* reads ምድር፡ *t* ምድረ፡ [42] *u* omits next three words through hmt. [43] *u* omits next ten words. [44] *q* reads ለውእቱ፡ *i n* ለዝ፡ [45] *g q*. Other MSS. ተለዓለ፡ or ተለዐለ፡ [46] *n* omits. *d* omits with next two words. [47] *q* omits. [48] *q* reads ወይክዕው፡ *n* adds ማየ፡ [49] *u* omits next three words.

እሰ: ውእቶ: ዐዲሮ: ተጋብኡ: እስከ፡[1] ርሕቃሙ: ይሠጠሙ:[2] ወይትወንጡ:[3] ወይትኃጉሉ: በ[4]ውእቶ: ማይ። 6. ወውእቶ: መሥቀር: ይጸቢ: ዳበ: ማይ: ወ*ዙሮሙ:[3] አልህምት: ወ*ነጊየት:[5] ወአግማል: ወአእዱግ:[3] ተሠጥሙ: *ውስተ: ምድር: ወዙሉ:[6] እንስሳ: ወሕህልኩ: ርእየ*ተሙ:[7] ወ*እሙንቱሂ:[8] ስእኑ: ወጺአ:[9] ወተኃጉሉ: ወተሠጥሙ:[10] *ውስተ: ቀላይ።[11] 7. ወ*ካዕበ:[3] ርኢኩ: በራእይ:[12] እስከ: ሰሰሉ: *ዝኩ: አስራባት:[13] እም[14]ዝኩ: ናሕስ: ልዑል:[15] ወንቅዐተ: ምድር: ዐረዩ:[16] ወመዓምቃት:[17] ካልኣት:[18] ተፈትሑ።[19] 8. ወእንዘ: ማይ: ይረድ: ውስቴቶሙ: እስከ፡[20] ተከሥተ:[21] ምድር:[22] ወውእቶ: መስቀር: ነበረ: ውስተ:[23] ምድር:[3] ወተግኅሰት:[24] ጽልመት: ወኮነ: ብርሃን።[25] 9. ወውእቶ: ሳህም: *ጸዐዳ: ዘኮነ: ብእሴ:[26] ወጽአ:[27] እም*ዝኩ:[28] መስቀር:[29] ወ፱አልህምት: ምስሌሁ: ወኮነ: ፩እምዝኩ:[30] ፱*አልህምት: ጸዐዳ:[3] ይመስሎ:[31] ለ*ዝኩ: ሳህም:[32] ወአሐዱ: እምኔሆሙ:[3] ቀይሕ:[33] *ከመ: ደም:[34] *ወአሐዱ: ጸሊም:[35] ወውእቶ: *ዝኩ: ለህም:[3] ጸዐዳ: ኀለፈ: እምኔሆሙ።[36] 10. ወአሐዙ: ይለዱ: አራዊት: ገዳም: ወ*አዕዋፈ:[37] ወኮነ: እምኔሆሙ: ዘ*እምዙሉ:[38] ኅብር:[39] አሕዛብ: አናብስት:[40] ወ*አናምርት:[41] ወአዝእብት:[42] ወአካልብት:[43] ወአጽባዕት:[44]

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[1] *q* reads እስከ: አለ: *u* ወ. *n* እስከ: [2] *m* reads የሐጥሙ: [3] *u* omits. [4] *m* reads ለ. [5] *m, β. g t u* read ነገደት: *q* ናግደት: *u* trans. አልህምት: and ነጊ″. [6] *u* reads ወ. [7] *t* reads ርኢዮተሙ: *n* ነጽሮተሙ: [8] *g m t, a e h i k o ,a ,b. q* reads እሙንቱሰ: *u* omits. *b c d l n p x y* read እሙንቱ: *f* እሙንቱኒ: [9] *u* omits next four words. [10] *e h* omit. [11] *n* reads ቀላየ: [12] *g* reads በራኢይ: *u* omits. [13] *α. β* እልኩ: (*n* እሱ:) አስራብ: [14] *m* reads እስመ: [15] *m* reads ዓቢይ: [16] *α–m. m* reads ተዓረዩ: *β–n v* ዐረየ: *n v* ተዓረየ: [17] *t, β–b f i l n x. g m q* read መዐ(ዓ *m q*)ምቅት: (″ት: *m q*). *b f i l n x* ማዕምቃት: *u* reads ምድር: [18] *t, β. g m q* read ካልእት: (″ት: *m*). *u* omits. [19] *u* omits next seven words. [20] *q* reads እስከ: ኮነ: [21] *m* prefixes ኢ. *e* reads ተከስቶ: [22] *e h* omit. [23] *g m, b c d l o x. q t, a e f h i k n p v w* read ዳበ: *u* omits. [24] *q t u, n* read ወተግኅሰ: [25] *g, β. α–g* read ብርሃነ: [26] *u* reads ዘኮነ: ጸዐዳ: [27] *q, f* prefix ወ. [28] *u* reads ውእቶ: [29] *q* reads መቃብር: [30] *q. g m t, β* read ፩ዝኩ: እም: *u* ፩እም: [31] *u* prefixes ወ. *n* prefixes ዘ. [32] *u* reads ጸዐዳ: [33] *q u* read ቀዪሕ: [34] *e* omits. [35] *β. α* omits. [36] *u* reads እምኔሁ: [37] *q, l n.* Other MSS. አዕዋፍ: *u* omits next five words. [38] *α–u, e f h l n p y. a b c d i k l x ,a* read እምዙሉ: *o ,b* እምኔሆሙ: [39] *α–u. u* omits. *β–o* read ኅብረ: *o ,a ,b* ኅቡረ: [40] *g m u. q t, β* read አናብስት: [41] *m u. g* reads አንብርት: *q* አንስርት: *t, β–e* አናምርት: *e* አናብርት: [42] *g m u. q t, β* read ወአዝእብት: *β* MSS. are here divided as to the position of this word. *a e f h i k n v w y* support the text but *b c d l o x ,a ,b* trans. ወአዝ″ after ወአካ″. [43] *g m.* Also *b c d o x ,b* but in acc. *q* omits. *t, β–b c d o x ,b* ወአክልብት: *u* ወአክልብት: *i* trans. ወአካ″ after ወአጽዕ″. See preceding note. [44] *m. g* reads ጽባዕት: *q* omits. *t* reads አጽብዒት: *u* አጽባዓት: *c f h² i l n* አጽዕብት: So also *b* but that it trans. after ገዳም: *a d e h¹ k o w x ,b* omit.

ወ*ሐራዊያ፡[1] ገዳም፡[2] ወቄናጽል፡[3] ወ*ገሐያት፡[4] ወ*ሐንዘር፡[5] ወሲሲት፡[6] ወአንስርት፡[7] ወ*ሆባይ፡[8] ወፎቃንስ፡[9] ወ*ቋዓት፡[10] ወተወልደ፡ ማእከለ*ሙ፡ ላህም፡ ጸዓዳ። 11. ወአንዙ፡ ይትናሰኩ፡[11] በበ[12]ይናቲሆሙ፡ ጌ*ለ[13]ካልኡ፡ ወዝኩ፡ ላህም፡ ጸዓዳ፡ *ዘተወልደ፡ ማእከለ*ሙ፡[14] ወለደ፡[15] አድገ፡ ገዳም፡[16] ወ[17]ላህመ፡[18] ጸዓዳ፡ ምስሌሁ፡[19] ወ*በዝኑ፡[20] አእዱገ፡[21] ገዳም። 12. ወውእቱ፡ ላህም፡ *ዘተወልደ፡ እምኔሁ፡[2] ወለደ፡ ሐራዊያ፡[22] ገዳም፡ ጸሊመ፡[23] ወበግዐ፡ ጸዐዳ፡[24] ወውእቱ፡[25] ወለደ፡ አሐርወ፡ ብዙኃን፡[26] *ወውእቱ፡ በግዕ፡[27] ወለደ፡ ዐሠርተ፡ ወክልኤተ፡ አባግዐ።[28] 13. ወሶበ፡ ልህቀ፡ ዝኩ፡[29] ፲ወ፪አባግዕ፡ ለአሐዱ፡[30] እምኔሆሙ፡ መጠውዎ፡[31] ለአሐዱግ፡[32] ወ*እልኩ፡[33] አእዱግ፡[34] ካዕበ፡ መጠውዎ፡ ለዝኩ፡ በግዕ፡ ለ[35]አዝእብት፡ ወልህቀ፡ ዝኩ፡ በግዕ፡[36] ማእከለ፡ አዝእብት። 14. ወአግዚእ፡ አምጽአሙ፡ ለ፲ወ፮አባግዕ፡ *ከመ፡ ይሓድሩ፡ ምስሌሁ፡[37] ወ[2]ይትረዐዩ፡ ምስሌሁ፡[38] ማእከለ፡ አዝእብት፡ ወ*በዝኑ፡ ወኩ፡[39] መራዕየ፡ ብዙኃት፡[40] ዘአባግዕ።[2] 15. ወወጠኑ፡ አዝእብት፡ እንዘ፡[41] ይፈርህዎሙ፡[42] ወ*አጠቅዎሙ፡[43] እስከ፡ ደኀለቁ፡[44] ደቂቆሙ፡[2] *ወገደፉ፡ ደቂቆሙ፡[45] በውኂዘ፡ ማይ፡ ብዙኅ፡[46] ወ*እልኩ፡[47] አባግዕ፡ ወጠኑ፡ ይጽርኑ፡[48] *በእንተ፡ ደቂቆሙ፡[2]

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[1] *g m q. t u,* β read **ሐራውያ፡** [2] *u* omits. [3] *a.* β reads **ቄናጽለ፡** [4] *q t. g* reads **ገሐያት፡** *m* **ጌሔያት፡** *u* **ጊሐያት፡** β **ግሔያት፡** [5] *g q, k. m* reads **አንዘር፡** *t* **ሐንዚረ፡** *u* **ሐናዚረ፡** *β–k* **ሐንዘረ፡** [6] *g, k. a–g,* β*–a h k* read **ሲሰት፡** *a* **ሲሴት፡** *h* **ሴሲት፡** [7] Emended from *a* which reads **ወ** (*q* omits) **አንስርት፡** β reads **ወአውስት፡** or **አውስት፡** (*k*). [8] *a, k.* β*–k* read **ሆባየ፡** [9] *a–q, k. q* reads **ፎቀንሶር፡** β*–k* read **ፎንቃስ፡** [10] *a–m, k. m,* β*–k* read **ቋዓት፡** [11] *g* reads **ይትናሰን፡** *o* **ይትነሥኡ፡** [12] *g* reads **በጌበ፡ በ.** [13] *a, d.* β*–d* read **ምስለ፡** [14] *q* adds **ወ** before **ዘተወ″.** *u* omits words. [15] *g* repeats two preceding words. [16] *u* omits next three words. [17] *t,* β. *g m q u* omit. [18] β. *a* reads **ላህም፡** [19] *q* prefixes **ወ.** [20] *t u, n ȷ.a. g q, a b c d e k* **በዝኑ፡** *m, f h i l o x ȷ.b* read **በዝኃ፡** [21] *a, a b d i k l n o x ȷ.a. c e f h* read **አድገ፡** [22] *g m q. t u,* β read **ሐራውያ፡** [23] *t u,* β*–d i o y. g m q* read **ጸሊም፡** *d i o y* omit. *i* omits also next three words. [24] *q* prefixes **ወ.** [25] *g* omits next four words through hmt. β adds **ሐራውያ፡ ገዳም፡** [26] *t,* β. *m* reads **ገዳም፡** *q* **ጻኅን፡** *u* **ጸን፡** [27] *n* reads **በግዕኒ፡** [28] *m* omits next four words through hmt. [29] *a–m.* β*–b* read **እልክቱ፡** *m, b* omit. [30] *t,* β. *g u* read **ጌ.** *m q* **ወጌ.** [31] *t* reads **መጠዎ፡** [32] *o ȷ.b* omit together with next four words. [33] *a–u,* β*–b c e p. u* reads **ዝኩ፡** *b c p x* **እሱ፡** *e* **እልክቱ፡** [34] *a–q u* trans. after **ካዕበ፡** *u* omits. [35] *o ȷ.b* read **ማእከለ፡** [36] *m* adds **ለአዝእብት፡** [37] *d* omits next two words. [38] *g* prefixes **ወ.** *c d* omit. [39] *m* reads **በዝኃ፡ ወኮና፡** [40] *g m t. q* reads **ብዙኀን፡** (sic). *u* **ብዙኑ፡** β **ብዙኃነ፡** [41] *t u, n v* omit. [42] *g m q, a b i k o x ȷ.b. t u* read **ደፍርህዎሙ፡** *c d e f h l ȷ.a* **ደፈርህዎሙ፡** *n* **ይፍርህዎሙ፡** [43] *a–t, c f h i k l n o ȷ.b. t, a b x* read **አጠወቅዎሙ፡** *d ȷ.a* **አጠየቅዎሙ፡** *e p* **አጥወቅ″.** [44] *m, a b c d e k l o x ȷ.a ȷ.b. g t, f h* (*i?*) *n* read **የኃልቁ፡** *q* **ይኅልቁ፡** *u* omits. [45] *g* omits through hmt. *u* omits initial **ወ.** [46] *o* omits. [47] *m* adds **ሰ.** *n* reads **እሱ፡** *u* omits. [48] *m, d o* read **ይጸርሑ፡**

ወ*ይስክዩ፡[1] ኀበ: እግዚአሙ።[2] 16. ወ*በግዕ: ዘድኅነ: እምነ: አዝእብት፡[3] ነፈፀ፡[4] ወነለፈ: ውስተ: አእዱገ: ገዳም: ወርኢክዎሙ: ለ*አባግዕት፡[5] እንዘ: የአወይዉ: ወይጸርኑ፡[3] ወይስእልዎ፡[6] ለእግዚአሙ: በዙሉ: ኃይሎሙ: እስከ፡[7] ወረደ: ዝኩ: እግዚአ: አባግዕ፡[8] ኀበ: ቃሎሙ: ለአባግዕ: እም*ጽርኅ፡[9] ልዑል: *ወበጽኑ: ኀቤሆሙ፡[3] ወርእዮሙ። 17. ወ*ጸውዖ፡[10] ለዝኩ: በግዕ: ዘተኃጥአ: እምአዝእብት፡[3] ወተናገሮ: በእንተ: አዝእብት: ከመ: ያስምዕ: ዲቤሆሙ፡[11] *ከመ: ኢይግስእዎሙ፡[12] ለአባግዕ። 18. ወ[13]ሖረ: በግዕ: *ኀበ: አዝእብት፡[14] በቃለ: እግዚእ: ወካልእ: በግዕ: ተራከቦ፡[15] ወሖረ: ምስሌሁ: ወሖሩ፡[16] ወቦኡ: ክልኤሆሙ: ኅቡረ፡[3] ውስተ: ማኅበሮሙ: ለ*ዝኩ፡[17] አዝእብት: ወተናገርዎሙ፡[3] ወአስምዖ: ዲቤሆሙ: ከመ: እምይእዜ፡[18] ኢይግሥሥዎሙ: ለ*አባግዕት።[19] 19. ወ*እምኔሁ፡[20] ርእክዎሙ: ለአዝእብት: ወእፎ፡[21] ጸንዑ: ፈጽፋደ: *ደበ: አባግዕ: በዙሉ: ኃይሎሙ፡[3] ወአባግዕ: ጸርኑ። 20. ወእግዚአሙ፡[22] መጽአ: ኀቤሆሙ: ለአባግዕ፡[3] ወ*አንዙ፡[23] ይዝብጥዎሙ፡[24] *ለእልኩ፡[25] አዝእብት፡[3] ወ[26]አዝእብት፡[27] አንዙ፡[28] የአውይዉ፡[29] ወአባግዕ: አርመሙ: ወአምሰቤሃ: ኢፀርኑ። 21. ወርኢክዎሙ: *ለአባግዕ: እስከ: ወፅኡ: እምአዝእብት: ወ[30]አዝእብት: ተጸለሉ፡[31] አዕይንቲሆሙ: ወወፅኡ: እንዘ: ይተልውዎሙ: ለአባግዕ: ዝኩ፡[32] አዝእብት፡[3] በ*ዙሉ፡[3] ኃይሎሙ። 22. ወእግዚአሙ: ለአባግዕ: ሖረ: ምስሌሆሙ: እንዘ: ይመርሖሙ: ወ*ዙሎሙ፡[3] *አባግዒሁ: ተለውዎ፡[33] ወገጹ: *ስቡሕ: ወክቡር: ወግሩም: ለርእይ።[34] 23. ወ[35]አዝእብትሰ: አሐዙ: ይትልውዎሙ: ለ*ዝኩ፡[36] አባግዕት፡[37] እስከ፡[38] ተራከብዎሙ: በአሐቲ: ዐይገ: ማይ። 24. ወ*ውእቶ: ዐይገ: ማይ፡[39] ተሠጠ፡[40] ወቀመ፡[41] ማይ: እምዝየ: ወእምዝየ፡[42] በቅድመ: ገጹሙ:

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[1] *g m, β–k.* *q, k* read ይስክዩ: *t* ይሰክዩ: *u* ሰክዩ: [2] *u* reads እግዚአ: አባግዕ: [3] *u* omits. [4] *g u.* Other MSS. ነፍጸ: *u* prefixes ፟ [5] *g t u.* *m q, β–c* read አባግዕ: *c* በግዕ: [6] *m* reads ይስእልዎሙ: [7] *m* reads እስመ: [8] *i* adds እምጽርሕ: *u* omits next three words. [9] *t, b* read ጽርሐ: [10] *g m, i* read ጸውዕዎ: [11] *a–u.* *u* omits. *β* reads ላዕሌሆሙ: [12] *u* reads ወኢይግስሶሙ: [13] *g m* omit. [14] *q* omits. [15] *t, β–d* add ለውእቶ: በግዕ: *d* adds ለውእቶ: *u* omits next three words. [16] *g m q.* *t u, β* omit. [17] *a.* *β* reads እልኩ: [18] *m* trans. after next word. *u* omits. [19] *g m t.* *q u, β* read አባግዕ: [20] *m, l* read እምኔሆሙ: *t* እምዝ: [21] *m* reads እፎ: *u* omits. [22] *m* adds ጸርኃ: ወ. [23] *a–m.* *m, β* read አንዘ: [24] *a.* *β* reads ይዝብጦሙ: [25] *d* reads ለ. *e* reads ለእልክቶ: *u* omits. [26] *i n*[1] omit. [27] *m, i n* omit. *q* trans. after አንዙ: *u* after አውየዉ: [28] *u, e* omit. [29] *g q, a b f i k l n x.* *m t, c d e h o y, a* read የዓወይዉ: *u* አውየዉ: [30] *u* reads ለ. [31] *u, d x* read ተጸለለ: [32] *g q t.* *m* reads ዝክቶ: *u* omits. *β* reads እልኩ: [33] *q* reads አባግዕ: ምስሌሁ: ተለዉ: [34] *g m.* So also *t* save that for ለርእይ: it reads ለርኢይ: *q u* read ስቡሕ: ወግሩም: ለርኢይ: *β–a* ስቡሕ: ወግሩም: ራእዩ: ወክቡር: *a* ግሩም: ወስ″ ወራ″ ክ″. [35] *n* omits. [36] *g q t.* *m, β* read እልኩ: *u, n w* omit. [37] *a–u.* *u, β* read አባግዐ: [38] *m* reads እስመ: [39] *a, b* omit. *u* trans. after ተሠጠ: [40] *e* reads ተሠጠቀ: *h* ተሠጥቀ: [41] *a c* read ወቀሙ: [42] *g* omits.

ወእግዚኦሙ: እንዘ:[1] ይመርሖሙ: ወ*ቆመ:[2] ማእከሎሙ: ወማእከለ: አዝእብት:። 25. ወ*ዓደሞሙ:[3] ዝኩ:[4] አዝእብት:[5] ኢርኢይዎሙ:[6] ለአባግዕ:[7] ወሖሩ: *ማእከለ: ዝኩ:[8] ዐይገ: ማይ: ወ*አዝእብት:[1] ተለውዎሙ: ለአባግዕ: ወሮጹ: ድኅሬሆሙ:[9] [እልኩ: አዝእብት:][10] ለዝኩ:[11] ዐይገ: ማይ።። 26. ወሶበ: ርእይዎ: ለ*እግዚኦሙ: ለአባግዕት:[12] *ገብኡ: ከመ:[13] ይጕየዩ:[14] እምቅድመ: ገጹ: ወ*ዝኩ:[1] ዐይገ: ማይ: ተጋብአ: ወከነ:[15] ከመ: ፍጥረት:[16] ፍጡነ:[1] ወ[17]መልአ:[1] ማይ:[18] ወተላዐለ:[19] እስከ: ከደኖሙ: ለ*እልኩ:[1] አዝእብት:።[20] 27. ወርኢኩ: እስከ:[21] ተሐጕሉ: ዙሎሙ: አዝእብት:[22] እለ:[23] ተለውዎሙ: *ለዝኩ:[24] አባግዕ:[1] ወተሠጥሙ:። 28. ወ[25]*አባግዕሰ: ኃለፉ:[26] እምዝኩ:[27] ማይ: ወወፅኡ: *ውስተ: በድው:[28] ኀበ: አልቦ: *ማየ: ወማዕረ:[29] ወአኃዙ: *ይክሥቱ: አዕይንቲሆሙ: ወ[1]ይሬእዩ:[30] ወርኢኩ: እግዚኦሙ: ለአባግዕ: ይርዕዮሙ:[31] ወይሁቦሙ: ማየ: ወማዕረ: ወዝኩ: በግዕ: እንዘ:[32] *የሐውር: ወ[1]ይመርሖሙ:። 29. ወዐርገ: ዝኩ:[33] በግዕ:[34] ዲበ: ድማኃ:[35] ለዝኩ: ኩሉሕ:[36] ነዋሕ: ወእግዚኦሙ: ለአባግዕ: ፈነዎ:[37] ኀቤሆሙ:። 30. ወ*እምኔሆሙ:[38] ርኢክዎ:[39] ለእግዚእ: አባግዕ: ዘቆመ: ቅድሜሆሙ: ወራእዩ: *ዐቢይ: ወ[40]ግሩም: ወኃያል: ወ*ዙሎሙ:[1] ዝኩ:[41] አባግዕ: ርእይዎ: ወፈርሁ:[42] እምገጹ።።[43] 31. ወዙሎሙ: እልኩ: ይፈርሁ:[44] ወ[45]ይርዕዱ:[46]

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[1] *u* omits. [2] *a c* read ቆሙ: [3] *n* reads እምጽኅረዝ: *u* omits. [4] *a–u*. *u* omits. *β* reads እልኩ: [5] *u, d* omit. [6] *m q u, β–a*. *g* reads ኢይርእ″ and so *t*, save that it omits ኢ.. *a* ኢይርእ″. [7] *i* adds ወሖሩ: ማእከለ: ዝኩ: ለአባግዕ: [8] *u* reads ኀበ: [9] *u* omits next five words. [10] Either an interpolation or a corruption for ለእልኩ: አባግዕ: as Flemming has recognized. [11] *a–u*. *u* omits. *β–b c e* read በዝኩ: *b c e x* በውእቱ: [12] *g*. *m q u, β–b* read እግ″ አባግዕ: *t, b* እግዚእ: አባ″. [13] *m* reads ወገብኡ: *o* ገብኡ: *u* omits. [14] *u* reads ጕዩ: [15] *m* reads ወኮና: *e* omits. [16] *m* reads ፍጥረታ: [17] *q u* omit. [18] *m* trans. after ተላዐለ: *u* omits. [19] *g q*. Other MSS. ተለዐለ: or ተሰዓለ: [20] *e* omits next five words through hmt. [21] *q* adds ከደኖሙ: ወ. *i* omits. [22] *u, a d* omit. [23] *i* omits. [24] *g q t. m, β–a e k* read ለእልኩ: *a e k* ለ. *u* omits. [25] *b c* omit. [26] *n* trans. [27] *g m* read እምዝ: *q* prefixes ወ. [28] *q* omits. [29] *g t u*. *m* reads ዕፅ: ወማይ: ወማዐር: *q* ማይ: ወማዕረ: *β–o* ማይ: ወማዕር: *o* ዕፅ: ወማዕር: [30] *g q*. Other MSS. ይርእዩ: [31] *m* reads ርእዮሙ: *a* ይርእዮሙ: [32] *m q, β*. *g t* read እምዝ: *u* omits. [33] *t, β*. *a–t* omit. [34] *u* omits. *g* adds እምዝ: የሐውር: ወይመርሖሙ: ወዐርገ: በግዕ: [35] *g u*. Other MSS. ድማሁ: [36] *e* omits. [37] *t, β–b i o x*. *a–t, b x* read ፈነወ: *i o* ፌነዎሙ: [38] *g q t* = *μετὰ ταῦτα*. *m, a b c d i k l n o x* read እምኔሁ: *e f h* እምዝ: *u* omits. [39] *d* reads ርእኩ: [40] *a, v*. *β* omits. [41] *a–m*. *m, β* read እልኩ: [42] *d* reads ወፈርህዎ: *e h* omit together with next four words. [43] *u* omits next three words. [44] *g* prefixes ወ. [45] *e h* omit. [46] *u* reads ወርዕዱ:

እምኔሁ፡ ወይጸርኑ፡ ድኅሬሁ፡ ለ*ዝኩ፡[1] በግዕ፡ ምስሌሆሙ፡[2] [ዘሀሎ፡ ማእከሎሙ፡][3] እስመ፡ ኢንክል፡ ቀዊመ፡[4] ቅድመ፡ እግዚእ፡ ወኢነጽሮት።። 32. ወገብአ፡ ዝኩ፡ በግዕ፡ ዘይመርሖሙ፡[5] ወዐርገ፡ በድማኁ፡[6] ዝኩ፡ ኩዑሕ፡ ወአባግዕ፡ አኃዙ፡[7] ይጸለሉ፡[8] አዕይንቲሆሙ፡[9] ወይስሕቹ፡[10] እም[11]ፍኖት፡ እንተ፡ አርአዮሙ፡ ወዝኩ፡ በግዕ፡ ኢያእመረ።። 33. ወእግዚአሙ፡ ለ[12]አባግዕ፡ ተምዕዐ፡[13] ደቤሆሙ፡[14] *መዐተ፡ ዐቢየ፡[15] ወአእመረ፡ ዝኩ፡ በግዕ፡ ወወረደ፡ እምኔ፡ ድማኁ፡[16] ለ[17]ኩዑሕ፡ ወመጽአ፡ ኀበ፡ አባግዕት፡[18] ወረከበ፡ ዘ[19]መብዝኀተሙ፡ ዘ[20]ጽሉል፡ አዕይንቲሆሙ፡ ወእለ፡[21] ስሕቹ።።[22] 34. ወሶበ፡ ርእይዎ፡ ፈርሁ፡ ወርዕዱ፡ እምቅድመ፡ ገጹ፡ ወፈቀዱ፡ ከመ፡[1] ይግብኡ፡ ለ*አዕዳጁ፡[23] ዚአሆሙ።።[1] 35. ወዝኩ፡ በግዕ፡ ነሥአ፡ ምስሌሁ፡[1] ባዕደ፡[24] አባግዕ፡ ወቦአ፡ ደበ፡[25] ዝኩ፡[26] አባግዕ፡[1] *እለ፡ ስሕቹ፡[27] ወአኀዘ፡[28] ይቅትሎሙ፡[29] ወ*አባግዕ፡[30] ፈርሁ፡ እም[31]ገጹ፡[9] ወአግብኦሙ፡ ውእቶ፡ በግዕ፡ ለእልኩ፡[32] አባግዕ፡ እለ፡ ስሕቹ፡ ወ*ገብኡ፡[33] ውስተ፡[1] አዕዳጀሆሙ።።[34] 36. ወርእኩ፡ በዝራእይ፡[35] እስከ፡[36] ውእቶ፡[37] በግዕ፡ ኮነ፡ ብእሴ፡ ወሐነጸ፡ ቤተ፡[38] ለእግዚአ፡ አባግዕ፡ ወ*ለዙሉ፡[39] *አባግዕ፡ አቀሞሙ፡[40] በ[41]ውእቶ፡ ቤት።።

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[1] *u* omits. [2] *g m q*. *t*, *β* read **ምስሌሁ፡** *u* omits. [3] *g u*. Bracketed as a dittography (so Beer). *m q* read **ለካልእ፡ በግዕ፡ ዘሀሎ፡** (+**ምስሌሆሙ፡** *q*) **ማእከሎሙ፡** *t*, *β* **ዘሀሎ፡ ለካልእ፡ በግዕ፡ ዘኮነ፡ ማእከሎሙ፡** [4] *b*[2] *n v x*. Other MSS. omit. [5] *q*, *d* read **ዘመርሖሙ፡** [6] *g*(?)*q u*, *a b c d e h k l n*, *a*. *m* reads **በድማሁ፡** and trans. after **ኩዑሕ፡** *t*, *f h i o x*, *b* read **በድማኃ፡** [7] *q* reads **እንዘ፡** *u* omits. [8] *g*, *β*–*a o x*, *b*. *m t*, *a o x*, *b* read **ይጸልሉ፡** *q* **ይጼሉሉ፡** *u* **ተጸለሉ፡** [9] *u* omits next seven words. [10] *a*–*u*, *a d e h o*, *b*. *b c f i k l n x*, *a* read **ይስሕቹ፡** [11] *g* omits. [12] *m* adds **እግዚእ፡** [13] *a*–*u* (*m t* **ተመዕዓ፡**), *a b f h k x*. *u*, *c d e i n o*, *a*, *b* read **ተምዐ፡** or **ተምዓ፡** [14] *t* reads **ላዕሌሆሙ፡** [15] *a*–*u*. *u*, *β* trans. [16] *g t u*, *o*, *b*. *m q*, *β*–*o*, *b* read **ድማሁ፡** [17] *t u* read **ለይእቲ፡** *e h n* **ለዝኩ፡** [18] *g t u*. Other MSS. **አባግዕ፡** *u* omits next six words. [19] *g m t*, *a i k n w*. Other MSS. omit. [20] *q* omits. [21] *m* reads **ወለእለ፡** *c* **ወእለሰ፡** [22] *β* adds **እምፍኖት፡** [23] *g q*. *m* reads **አዕዳጽት፡** *t*, *β* **ዐፀደ፡** *u* omits. [24] *a*–*m*. *m* reads **ባ″ አባ″** in nom. *β* reads **ባዕዳነ፡** [25] *a*, though *m* trans. after **አባግዕ፡** *β* reads **ኀበ፡** [26] *a*. *β* reads **እልኩ፡** [27] *u* omits. *m* adds from end of verse **ወገብኡ፡ ውስተ፡ አዕዳጀሆሙ፡** [28] *u*. *g m q* imply this text in the corrupt reading **ወእንዘ፡** *t*, *β* read **ወእምዝ፡ እንዘ፡** [29] *g m q* read **ይቀትሎሙ፡** [30] *t* reads **አባግዑ፡** *u* omits. [31] *u*, *x* read **እምቅድመ፡** [32] *a e f h k n p v w* read **ለእልክቲ፡** [33] *t* reads **ገብኡ፡** [34] *m*(*t*?), *b f i o p w x*, *a*, *b* read **አዕዳጀሆሙ፡** *n* **አእዳዊሆሙ፡** [35] *g m t*. *q* reads **በዝኩ፡ ራእይ፡** *u* omits. *β* reads **በህየ፡ ራእየ፡** [36] *m*, *o* read **እስመ፡** *u* omits. [37] *u* reads **ዝኩ፡** [38] *u* omits next three words. [39] *a*–*u*. *u* omits. *β*–*d* read **ለዙሎሙ፡** *d* **ዙሎሙ፡** [40] *u* reads **ወአቀ″ ለአባ″**. [41] *m* reads **ለ**.

37. ወርዱ: እስከ:[1] ሰከበ:[2] ውእቱ: በግዕ: ዘ[3]ተራከቦ: *ለዝኩ: በግዕ:[4] ዘመርሖሙ:[5] ወርዱ: እስከ:[6] ተጋጕሉ: ዙሎሙ:[7] አባግዕ: *ዐቢያን: ወንኡሳን:[8] ተንሥኡ: ህየንቴሆሙ: ወቦኡ: ውስተ: መርዔት: ወቀርቡ:[9] ኀቡ:[10] ፈለገ:[11] ማይ:: 38. ወዝኩ: በግዕ:[7] ዘ*ይመርሖሙ:[12] *ዝኩ: ብእሴ:[7] ተሌለየ:[13] እምኔሆሙ:[7] ወሰከበ: ወዙሎሙ: አባግዕ: ኃሠሥዎ:[14] ወጸርኑ: ደቤሁ:[15] *ጽራኑ: ዐቢየ::[16] 39. ወርዱ: እስከ: አርመሙ:[17] እም[18]ጽራኑ: ለዝኩ: በግዕ: ወ*ኃለፉ:[19] ለ*ዝኩ:[20] ውሒዘ: ማይ: ወ*ቆሙ:[21] አባግዕ:[22] ክልኤሆሙ:[23] እለ:[24] ይመርሕዎሙ: ተክሎሙ:[25] ለእለ: ሰከቡ:[26] ወመርሕዎሙ:: 40. ወርዱ: አባግዕ:[27] እስከ: ይበውኡ: በ[28]*መካን: ሣናይ:[29] ወበ[30]ምድር: ኃዋዝ:[31] ወስብሐት:[32] ወርዱ: *እልኩ: አባግዕ:[33] እስከ: ጸገቡ: ወውእቱ: ቤት: ማእከሎሙ: በምድር: ኃዋዝ:: 41. *ወቦ: ሶበ:[34] ይትከሠት:[35] አዕይንቲሆሙ: *ወቦ: ሶበ:[36] ይዴለዉ:[37] እስከ:[38] ተንሥኡ: ካልእ: በግዕ: ወመርሖሙ:[39] ወአግብኦሙ: ለ[27]ዙሎሙ: ወ*ተከሠተ:[40] አዕይንቲሆሙ::

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[1] *m* reads **እስመ:** *u* omits. [2] *u* trans. after **በግዕ:** [3] *u* reads **ወ.** [4] *t, β–o. g* reads **ዝኩ: ለበግዕ:** *m* **ውእቱ: በ".** *q* omits. *u* reads **ለ.** *o* **ለውእቱ: በ".** *t* adds **ለአባዕ:** for **ለአባግዕ:** This addition *β* accepts but trans. after **ዘመርሖሙ:** [5] See end of last note. *u* reads **ዘይመርሖሙ:** *o, b* **ዘመርሆ:** [6] *u* reads **ከመ:** [7] *u* omits. [8] *u* reads **ንዑ" ወዐቢ"** and omits next five words. [9] *m* reads **ቀርበ:** [10] *d* adds **ሕይወት: ወ.** [11] *u* reads **ዐይገ:** *d* adds **ሕደወት: ወ.** [12] *d h* read **መርሆሙ:** [13] *d* prefixes **ወ.** [14] *n* adds **ፀመዋዕለ:** [15] *d o* read **ነቤሁ:** [16] *a–u. β* trans. *u* omits **ጽራኑ:** [17] *u* omits next seven words. [18] *a* omits. [19] *g m q. t, β–d* read **ኃለፍዎ:** *d* **ነለፍዎሙ:** *n* adds **ለዝኩ: በግዕ: ወኃለፍዎ:** [20] *n* omits. [21] *e h* read **ቆመ:** *u* adds **እልኩ:** [22] *f n* omit. [23] Emended from **ዙሎሙ:** of *a–u, β* which is here impossible. The two leaders are Joshua and Caleb. *a e h k* trans. **ዙሎሙ:** before **አባ".** [24] *q* omits next four words and the following **ወ.** [25] *m, β. g* reads **ተክህሎሙ:** *t* **ተክሎሙ:** *u* omits together with next three words. [26] *g*. Other MSS. **ሰከቡ:** [27] *m* omits. [28] *a. β* reads **ውስተ:** [29] *b c x* trans. [30] *a. β* reads **ወ.** [31] *u* omits next eleven words through hmt. (?). [32] *a, β–a b c d e o, b. a b c d e o, b* read **ወስብሐት:** [33] *n* trans. *m* reads **እልክተ: አባግዓ:** [34] *a–m. m, i* read **ወነበ: β–i n, a ወቦ: ነበ:** *n* **ወአብሐት:** *, a* **ወቦ:** *g* omits next four words through hmt. [35] *q i u. m, β* read **ይትከሠታ:** [36] *q t, i. m* reads **ወቦ: ነቤሃ:** *u* omits. *β–i n o* read **ወቦ: ነበ:** *n* **ቦ: ገዘ: ወቦ: ገዘ:** *o* **ወሶበ:** [37] *g t, d i y. m, o, b* read **ይዴልዉ:** *q, l, a* **ይዴለዉ:** *u* omits. *a k* read **ይዴለል:** *b c e f n x* **ይዴለላ:** *h* **ይዴልላ:** [38] *u* omits next eight words + **ወ.** [39] *n* reads **ዘይመርሖሙ:** [40] *a–u. u* omits. *β* reads **ተከሠታ:**

42. ወእኃዙ: እክላብ: ወቄናጽል: ወሐራዊያ:[1] ሐቅል: ይብልዕዎሙ: ለ*ዝኩ:[2] አባግዕ: እስከ:[3] እንሥእ:[4] [ካልእ: በግዕ:][5] *እግዚእ: አባግዕ:[6] ኀእምኔሆሙ: ሐርጌ: ዘ*ይመርሖሙ::[7] 43. ወዝኩ: ሐርጌ: እኃዘ:[8] ይወግእ:[9] እምዝየ:[10] ወ*እም[11]ዝየ: ዝኩ:[12] እክላበ: ወ[13]ቄናጽለ: ወሐራዊያ: ገዳም:[14] እስከ: ለዙሎሙ:[15] አኅጕሎሙ:: 44. ወ*ውእቱ: በግዕ:[16] ዘተፈትሐ:[17] አዕይንቲሁ:[18] ርእየ:[19] ዝኩ:[20] ሐርጌ: ዘማእከለ: አባግዕ: ዘሐደገ: ስብሐት: ወአሐዘ: ይጕድአሙ:[21] ለ*ዝኩ:[22] አባግዕ:[23] ወኬደሙ:[24] ወሖረ: ዘእንበለ: ተድላ:: 45. ወእግዚእሙ: ለአባግዕ: ፈነዎ: ለ*በግዕ:[25] ኀበ: ካልእ: በግዕ: ወአንሥአ:[26] ከመ: ይኩን:[27] ሐርጌ: ወ*ይመ ርሖሙ:[28] ለአባግዕ:[29] ሀየንተ: ዝኩ: *ሐርጌ: [በግዕ:][30] ዘሐደገ: ስብሐቲሁ::[31] 46. ወሖረ:[32] ኀቤሁ: ወተናገሮ:[33] ለባሕቲቶ:[34] ወአንሥአ: ለውእቱ: ሐርጌ: ወ*ገብሮ:[35] መኩንዘ:[36] ወ[13]መራሔ: ለአባግዕ: ወ*በዙዕዝ:[37] እክላብ:[38] ያጽህቅዎሙ:[39] ለአባግዕ::[40] 47. ወ[41]ሐርጌ: ቀዳማዊ: ሰደደ:[42] ለዝኩ: ሐርጌ: ዳኅራዊ:[43] ወተንሥአ: ዝኩ:[44] ዳሕራዊ:[45] ሐርጌ:[46] ወነፍጸ:[47] እምቅድመ: ገጹ:[48] ወርእኩ: እስከ: አውደቅዎ: ዝኩ:[49] እክላብ:[40] ለ[50]ሐርጌ: ቀዳማዊ:: 48. ወዳኅራዊ:[51] ዝኩ:[52] ሐርጌ: ተንሥአ:[53] ወመርሖሙ: ለአባግዕ:[54] [ንኡስ:][55] ወ*ዝኩ:[56]

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[1] *g m q.* *t u*, *β* read **ወሐራውያ:** *d* adds **ገዳም: ወ.** [2] *a.* *β* reads **እልኩ:** [3] *n* reads **ወ.** [4] *g*, *n* = Greek *ἤγειρεν.* Other MSS. corruptly give **ተንሥአ:** owing possibly to the succeeding gloss being in the nom. [5] *n* reads **ሎሙ:** [6] *u*, *b d l o x y ₐ b* omit—an emendation attempted because of the corrupt **ተንሥአ:** [7] *q* reads **መርሖሙ:** [8] *d h* read **እንዘ:** *o b* **ዘይመርሖሙ: እንዘ:** [9] *g*, *e.* Other MSS. **ይውጋዕ:** [10] *u* reads **እምሀየ:** [11] *e* omits. [12] *g m q.* *t* reads **ዝኩ.** *u* **ዝንቱ:** *β–h o b* **እልክቱ:** *h o b* **እልክቲ:** *m q u* read next two words in nom. [13] *m* omits. [14] *q*, *e* omit. [15] *t*, *β–a.* *g q* read **ዙሎሙ:** *a* **ለዙሉ:** *m u* omit. [16] Greek gives *τὰ πρόβατα*, i. e. the faithful Israelites, and probably this is right. The singular would mean Samuel but Samuel is called *ἀμνός* in the next verse. [17] I have here supplied **ዘ** before **ተፈ″** in accordance with the Greek. As the text stood **በግዕ:** was the subject of **ተፈ″** and **አዕ″** the acc. of limitation. But this construction in the case of **ተፈትሐ:** or **ተከሥተ:** with **አዕይንቲሆሙ:** is, so far as I am aware, unexampled. *n* shows its consciousness of this by inserting **እስከ:** before **ተፈ″** and thus rightly making **አዕ″** the subject, as is the case everywhere else. [18] *y* prefixes **በእሙ:** [19] All MSS. read **ወርእየ:** [20] *a*, *a f h k l n o p v y b.* *b c d e i x ₐ* read **ዝኩ:** [21] *a f o y ₐ b* read **ይጕድዎሙ:** [22] *a–m.* *m* reads **እልኩ:** *β* **እሙንቲ:** [23] *f* omits. [24] *u* omits. [25] Greek has *τὸν ἄρνα τοῦτον.* *q* reads **አባግዕ:** *u* omits next four words. [26] *m t*, *k* read **ወአንሥአ:** [27] *c* omits. [28] *g q.* *m t u*, *β* **ይምርሖሙ:** [29] *u* omits next six words. [30] *d.* Other MSS. read **በግዕ:** [31] *d l o y ₐ b* read **ስብሐተ:** [32] *u* omits next three words. [33] *q* reads **ተናገረ:** [34] *m t*, *β.* *g* reads **ለባሕቲቶሙ:** *q* **በባሕ″.** [35] *i* reads **ረሰየ:** *u* omits with next four words. [36] *t*, *β.* *g m q* read **መካነ:** [37] *m* reads **በዙሉ: ዘ.** *n* **በዝ: ዙሉ:** *β* adds **እልኩ:** [38] *q* reads **እክልብ:** *u* **ወእክላብ:** [39] *m*, *d l o ₐ b* read **ያጽሕብዎሙ:** *q t u*, *β–d l o ₐ b* **ያጽዕቅ″.**

Ἐκ τοῦ τοῦ Ἐνὼχ βιβλίου χρῆσις.

42. Καὶ οἱ κύνες ἤρξαντο κατεσθίειν τὰ πρόβατα καὶ οἱ ὗες καὶ οἱ ἀλώπεκες κατήσθιον αὐτά, μέχρι οὗ ἤγειρεν ὁ κύριος τῶν προβάτων κριὸν ἕνα ἐκ τῶν προβάτων. 43. καὶ ὁ κριὸς οὗτος ἤρξατο κερατίζειν ⌜καὶ ἐπιδιώκειν⌝ ἐν τοῖς †κέρασιν[1] καὶ ⌜ἐνετίνασσεν⌝ εἰς τοὺς ἀλώπεκας καὶ ⌜μετ' αὐτοὺς⌝ εἰς τοὺς ὗας καὶ ἀπώλεσεν ⌜ὗας πολλοὺς καὶ μετ' αὐτοὺς * * * * * τὸ τοὺς κύνας⌝[2]. 44. καὶ *τὰ πρόβατα, ὧν οἱ ὀφθαλμοὶ ἠνοίγησαν, ἐθεάσαντο[3] τὸν κριὸν τὸν ἐν τοῖς προβάτοις, ἕως οὗ ἀφῆκεν τὴν †ὁδὸν[4] αὐτοῦ καὶ ἤρξατο πορεύεσθαι †ἀνοδίᾳ[5]. 45. καὶ ὁ κύριος τῶν προβάτων ἀπέστειλεν τὸν ἄρνα[6] τοῦτον ἐπὶ ἄρνα ἕτερον τοῦ στῆσαι αὐτὸν εἰς κριὸν ἐν ἀρχῇ τῶν προβάτων ἀντὶ τοῦ κριοῦ τοῦ ἀφέντος τὴν †ὁδὸν[4] αὐτοῦ. 46. καὶ ἐπορεύθη πρὸς αὐτὸν καὶ ἐλάλησεν αὐτῷ ⌜σιγῇ⌝ κατὰ μόνας καὶ ἤγειρεν αὐτὸν εἰς κριὸν καὶ εἰς ἄρχοντα καὶ εἰς ἡγούμενον τῶν προβάτων. καὶ οἱ κύνες ἐπὶ πᾶσι τούτοις ἔθλιβον τὰ πρόβατα.

47. [ἐξῆς δὲ τούτοις γέγραπται, ὅτι][7] ὁ κριὸς ὁ πρῶτος τὸν κριὸν τὸν δεύτερον ἐπεδίωκεν[8]. καὶ ἔφυγεν ἀπὸ προσώπου αὐτοῦ. *εἶτ' ἐθεώρουν, [φησίν,] τὸν κριὸν τὸν πρῶτον, ἕως οὗ ἔπεσεν ἔμπροσθεν τῶν κυνῶν[9]. 48. καὶ ὁ κριὸς

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[1] Corrupt for κύνεσσιν. [2] Eth.=αὐτοὺς πάντας. [3] Eth.=τὸ πρόβατον ἠνοίγησαν οἱ ὀφθαλμοὶ αὐτοῦ καὶ εἶδεν or τὸ πρόβατον ἠνοίγη τοὺς ὀφθαλμοὺς αὐτοῦ καὶ εἶδεν, but the construction in the latter case seems unexampled. See note 17. Hence the Greek is to be followed here, but emended into τὸ πρόβατον οὗ ... ἐθεάσατο; for this verse should refer to Samuel as the phrase τὸν ἄρνα τοῦτον in ver. 45 proves. [4] Eth.=δόξαν, and this seems to be the true text. See next note. [5] Eth.=ἀδοξίᾳ and apparently rightly. [6] Eth.=πρόβατον. [7] An addition of the scribe of the fragment. [8] Eth. adds καὶ ἀνεπήδησε ὁ κριὸς (ἐκεῖνος) ὁ δεύτερος. [9] Eth. = καὶ ἐθεώρουν ἕως οὗ κατέβαλον οἱ κύνες τὸν κριὸν τὸν πρῶτον.

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[40] *u* omits next six words. [41] *n* omits. [42] *m q t* prefix **ዘ**. [43] *g*. *m* reads **ቀጸማዊ:** *q* **ጸሐራዊ:** *t*, *β* read **ደኃራዊ:** [44] *m* prefixes **ወ**. [45] *g q*. *m t u*, *β–n* read **ደኃራዊ:** *n* omits. [46] *t u*, *β* trans. before **ጸሐራዊ:** [47] *g t* read **ነፈጸ:** [48] *m* reads **ገደፈ: ገጸ:** [49] *α–m*. *m* reads **እልከ:** (sic). *β–n* **እልኩ:** *n* **እሱ:** [50] *t*, *β*. *g m q* omit. [51] *g q*. *m t*, *β* read **ደኃራዊ:** *β* trans. **ደኃ″** after **ሐርጌ:** [52] *m*, *β*. *α–m* read **ለዝኩ:** which is practically untranslatable. [53] *t*, *β*, but *b c d l o x y, a, b* trans. before **ዝኩ: ሐርጌ:** (i.e. **ወቲን″ ዝኩ: ሐ″ ደ″** whilst *a e f h i k l n p v w* read **ወዝኩ: ሐ″ ደ″ ቲን″**. See note 52). *g* reads **ነሥአ:** *m q* **ነሥአመ:** *u* omits. [54] *q* trans. before **ወመር″**. [55] *g*. *m t*, *β* read **ንኡሳን:** *q u* **ንኡሠ:** which *u* trans. after **ሐርጌ:** [56] *t*, *β–b c l o y*. *g q* read **ለዝ:** a corruption of **ዝኩ:** *m*, *b c l o, a, b* read **ዝ:** a correction of **ለዝ:** *u* omits.

ሐርጌ: ወለደ: አባግዕ: ብዙኃነ: ወሰከበ: ወበግዕ: ንኡስ: ኮነ: ሐርጌ: ህየንቲሁ: ወኮነ: *መኰንነ: ወኮነ: መራሔ:[1] ለ*እልኩ:[2] አባግዕ::[3] 49. ወልህቀ: ወበዝኑ: እልኩ: አባግዕ: ወዙሎሙ: እልኩ:[4] አክላብ: ወቈናጽል: ወሐራዊያ:[5] ገዳም:[6] ፈርሁ:[7] ወነፍዱ:[8] እምኔሁ: ወ*ውእቱ:[9] ሐርጌ: ጕድአ:[10] ወቀተለ: ዙሎ: አራዊተ: ወኢክህሉ: ዳግመ:[9] እልኩ:[11] አራዊት: ማእከለ:[12] አባግዕ:[13] ወ[14]ምንተኒ:[15] ገሙራ: ኢመሠጡ:[16] እምኔሆሙ:: 50. ወዝኩ:[17] ቤት: ኮነ: ዐቢየ: ወርኂበ: ወተኃንጸ: ለ*ዝኩ:[18] አባግዕ: (ወ)[19]ማኅፈድ:[20] *ነዋኅ: ወዐቢይ: ተሐንጸ: ደቡ: ቤት:[21] *ለእግዚአ: አባግዕ:[22] ወተትሕተ:[23] *ዝኩ: ቤት:[24] ወማኅፈድሰ: ተላዐለ:[25] ወኮነ: ነዋኅ: ወእግዚአ: አባግዕ: ቆመ: ደቡ: ውእቱ:[26] ማኅፈድ: ወማእደ: ምልእት:[22] አቅረቡ: በ[27]ቅድሜሁ:: 51. ወርኢክዎሙ: ካዕበ:[28] ለ*ዝኩ:[29] አባግዕ:[30] ካዕበ:[31] ከመ: ስሕቱ: *ወሖሩ: በብዙሕ: ፍናዋት:[22] ወ[6]ሐደጉ: ዝኩ:[32] ቤተ: ዚአሆሙ: ወእግዚአሙ: ለአባግዕ:[22] ጸውዖ:[33] እምውስቴቶሙ: ለአባግዕ:[34] ወለአኮሙ: ኀበ: አባግዕ: ወ*አባግዕ:[22] አኃዙ: ይቅትልዎሙ:: 52. ወጌእምኔሆሙ: ድኅነ: ወኢትቀትለ:[22] ወቀነጸ:[35] ወጸርኀ: ደቡ: አባግዕ: ወፈቀዱ: ይቅትልዎ: ወእግዚአ: አባግዕ: አድኃኖ:[36] *እምኔሆሙ:[37] ለአባግዕት:[38] ወአዕረገ: ኀቤየ:[39] ወአንበሮ:: 53. ወ*ካልኣነ:[40] አባግዕ:[41] ብዙኃነ:[22] ፈነወ:[42] ኀቤሆሙ: ለዝኩ:[43] አባግዕ: ያስምዖ:[44] ወ*የአውይዉ:[45] ደቤሆሙ::[46] 54. ወእምኔሁ:[47] ርኢኩ: ሶበ:[48] ኃደጉ: ቤተ: ለ*እግዚእ:[49] ወማኅፈዶ:[50] እምዙሉ:[51] ስሕቱ:[52] ወተጸለለ:[53] አዕይንቲሆሙ: ወርኢኩ: እግዚአ: አባግዕ: ከመ: ገብረ: ቀትለ:[54] ብዙኃነ:[22] ደቤሆሙ: በመራዕይሆሙ:[55] እስከ: ይጼውዕዎ: እልኩ: አባግዕ: ለ*ዝኩ:[56] ቀትል: ወ*አግብኡ:[57] መካኖ:: 55. ወሐደገሙ: ውስተ: እደ: አናብስት: ወአንምርት:[58] ወአዝእብት:[59] ወአጽዕብት:[60] ወውስተ: እደ: ቈናጽል:[61] ወደቡ: ዙሉ: አራዊት: ወ[41]አሐዙ: ዝኩ:[62] አራዊት: ገዳም: ይምሥጥዎሙ:[63] ለ*እልኩ:[64] አባግዕ:: 56. ወርኢክዎ:[65] ከመ:[66] ሐደጎ:[67] ለዝኩ: ቤተ: ዚአሆሙ:[68] ወማኅፈዶሙ:[69] ወ*ወደዮሙ:[70] ለዙሎሙ: ደቡ:[71] እደ:[72] አናብስት: ከመ:[72] ይምሥጥዎሙ:[73] ወከመ: ይብልዕዎሙ:[74] ውስተ: እደዊሆሙ: ለዙሎሙ: አራዊት:: 57. ወ*እነ:[22] አኃዝኩ: እጽራሕ:[75] በዙሉ: ኃይልየ:[76] ወ*እጸውዖ:[77] ለእግዚአ: አባግዕ:[78] ወአርእዮ:[79] በእንተ: አባግዕት:[80] እስመ:[81]

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[1] *g m t, i.* So also *q*, β–*b d i l o y* save that they omit **ኮነ:** *u, d l o y ,a ,b* read only **መራሔ:** *b* **መራሔ: ወመኰ" ወመርሖሙ:** [2] *a, b i.* β–*b i* read **እልክቶ:** [3] *m* omits next four words through hmt. [4] *a–u, b c i k l n ,a.* *o ,b* read **እልክቶ:** *u, a d e f h p v* omit. [5] *g m q. t u,* β read **ወሐራውያ:** [6] *q* omits. [7] *g m q* prefix **ወ.** [8] *g* reads **ወነፈፀ:** [9] *u* omits. [10] *q* reads **ጕድኣ:.** *h o x ,b* **ጕድዓ:** [11] *n* reads **እሱ:** *u* omits with next word. [12] *n* reads **ተቃውሞ:** [13] *u* omits next four words. [14] *f x* omit. [15] *m, e h* read **ምንትኒ:** [16] *f* reads **እምሠጡ:** [17] *m* reads **ዝንቱ:** [18] *a.* β reads **እልኩ:** [19] All MSS. omit. [20] *m t, i l n o ,a ,b* add **ነዋኅ: ደቡ: ዝኩ: ቤት: ወማኅፈድ:** [21] *g, l o ,a ,b.* So *m* save that it inserts **ዝንቱ:** before **ቤት:** and so also *t, i n* save that

ὁ δεύτερος ἀναπηδήσας ἀφηγήσατο τῶν προβάτων[1], 49. καὶ τὰ πρόβατα ηὐξήθησαν καὶ ἐπληθύνθησαν. καὶ πάντες οἱ κύνες καὶ οἱ ἀλώπεκες *ἔφυγον ἀπ' αὐτοῦ καὶ ἐφοβοῦντο αὐτόν[2].

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[1] Eth. adds καὶ ἐκεῖνος ὁ κριὸς ἐγέννησε πρόβατα πολλά, καὶ ἐκοιμήθη καὶ πρόβατον μικρὸν ἐγένετο κριὸς ἀντὶ αὐτοῦ καὶ ἐγένετο ἄρχων καὶ ἐγένετο ἡγούμενος ἐκείνων τῶν προβάτων. This may have been lost through hmt. [2] Eth. = καὶ ὗες ἐφοβήθησαν καὶ ἔφυγον ἀπ' αὐτοῦ.

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they insert **ዝኩ:** *q* reads **ነዋኅ: ተሐንጸ:** *u* **ዐቢይ: ወነዋኅ:** *β–i l n o* read **ነዋኅ:** (**ነዊኅ:** *b*) **ደበ: ዝኩ: ቤት:** [22] *u* omits. [23] *q* reads **ወታሕት:** [24] *m* reads **ዝንቱ:** [25] *g q u*. Other MSS. **ተለዐለ:** [26] *u* reads **ዝኩ:**. [27] *u, h* omit. [28] *e h r* read **ካልኦ:** *f* omits. [29] *a–u*. *u* omits. *β* reads **እልኩ:** [30] *n* omits. [31] *q u, e f h* omit. [32] *g m q*. *u* omits. *t, β* read **ዝኩ:** [33] *g m* prefix **ወ**. [34] *m* reads **ለአብዕልት: n** **አባግዓ: u** omits. [35] Corrupt (?) for **ቍንኦ:** *q* reads **ወሐነጸ:** *u* **ወነፍፀ:** and omits next five words. [36] *u* omits next two words. [37] *g m*. *q* reads **እምእደዊሆሙ:** *t, β* **እምእዴሆሙ:** *u* omits. [38] *g t*. Other MSS. except *m, d* **ለአባግዕ:** *m, d* read **ለበግዕ:** [39] *u* trans. after **ወአኀ"**. [40] *q* reads **ካልኦ:** (sic) and reads next two words in nom. *u* omits next two words. [41] *a* omits. [42] *q* prefixes **ወ**. [43] *a*. *β* reads **ለእልኩ:** [44] *n o x ḫ* read **ያስምዑ:** *u* reads **ያስምዕዎሙ:** and omits next two words. [45] *g, a b c d e f i k l*. *m q t, h n o x ḫ ḳ* read **ወየአወይዉ:** or **ወያዓው"**. [46] *q* reads **ደበ: ዝኩ: አባግዕ:** [47] *g, b c d l o x ḫ ḳ*. *m q t, a e f h i k n* read **ወ** (*q* omits) **እምኔሆሙ:** *u* **ወ**. [48] *q* reads **ወሶበ: ርእኩ:** *u* **ከመ:** [49] *a*. *β* reads **እግዚአ: አባግዕ:** [50] *u* reads **ማኅፈዶ:** [51] *u* omits. *d* prefixes **ወ**. [52] *u* prefixes **ወ**. [53] *g m q, f h i k n ḫ*. *t* reads **ወተጸለሉ:** *a b c d e l x ḫ* **ወተጸለላ:** *u* omits together with next word. [54] *h* reads **ተቀትለ:** [55] *g m, a b d f h i k l o x ḫ ḳ*. *c e n v y* read **በበመራ"**. *t* **በመራዕዩሆሙ:** *q* **በመዋዕሊሆሙ:** *u* omits together with next six words. [56] *i* reads **ዝክቱ:** [57] *t* reads **ኢይገብኡ:** [58] *g*. So also *q* but trans. after **አዝእብት:** *m t u, β* read **አናምርት:** *q* reads **አንስርት:** here and trans. **አንምርት:** wrongly as already stated. [59] Here *q* adds as observed in preceding note. [60] *m q, β*. *g* reads **ወአጽብዕት:** *t* **ወአጸባዕት:** *u* omits. [61] *u* omits next three words. [62] *g q*. *m* reads **እልኩ:** *t* **ዝኩ:** *β* **እልክቱ:** [63] *c* reads **ያምስጥዎሙ:** *d o* **ይመስጥዎሙ:** *u* omits next three words. [64] *i* reads **እልክቱ:** [65] *a–u*. *u* omits. *β* reads **ወርሔኩ:** *o* adds **እስከ:** [66] *u* reads **ወ**. [67] *u, e h* read **ኀደገዎ:** [68] *a v* read **አቡሆሙ:** [69] *q* reads **ወማኅፈዶ: ዘአሆሙ:** [70] *q* reads **ወደይቆሙ:** *u, n* read **ኀደገሙ:** and *u* omits next seven words. [71] *a–u*. *u* omits. *β* reads **ውስተ:** [72] *m* omits. [73] *g* reads **ይምሥዎሙ:** *d* **ይመሥጥ"**. [74] *u* omits next four words. [75] *m* reads **እምጽራኅ:** [76] *q* reads **ኀይሎሙ:** [77] *m q, o y ḫ* read **እዴውዖ:** *u* omits next two words. [78] *g m q* read **አናብስተ:** [79] *q* reads **ወእርእዩ:** [80] *g*. Other MSS. **አባግዕ:** [81] *d* reads **እስ:**

ተባልዑ፡[1] እም*ዙሎሙ፡[2] *አራዊት፡ ገዳም።[3] 58. ወ*ውእቶ፡[4] አርመመ፡ *እንዘ፡ ይሬኡ፡[5] ወተፈሥሐ፡ እስመ፡ *ተባልዑ፡ ወ[6]ተውሕጡ፡[7] ወተሀይዱ፡ ወኃደገሙ፡ ውስተ፡ *እደ፡ ዙሎሙ፡[8] አራዊት፡ ለመብልዕ። 59. ወጸውዖ፡ ፰፡[9] ዎላዊያነ፡[10] ወ*ገደፎሙ፡ ሎሙ፡[11] ለዝኩ፡[12] አባግዕ፡[13] ከመ፡ ይርዐይዎሙ፡ ወይቤ፡ ለ[14]ዎላዊያን፡[15] ወ[5]ለጸማያሙ፡ ዙሉ፡[5] ፮፮[16]እምኔክሙ፡ እምይእዜ፡[5] ይርዐይዎሙ፡[17] ለአባግዕ፡ ወ*ዙሎ፡[5] ዘእኤዝዘክሙ፡ አነ፡ ገበሩ። 60. ወ*እሜጥወክሙ፡[18] በኑልቍ፡[19] ወእነገረክሙ፡ ዘይትኃጕል፡ እምኔሆሙ፡[20] ወኪደሆሙ፡ አኀጕሉ፡[21] ወ*መጠወ፡[22] ሎሙ፡[23] ዝኩ፡[24] አባግዐ።[25] 61. ወ*ለካልእ፡[26] ጸውዖ፡[27] ወይቤሎ፡ *ለቡ፡ ወርሒ፡[28] ዙሎ፡[29] ዘ*ይገብሩ፡[30] ዎሎት፡[31] ዲበ፡ እሉ፡[32] አባግዕ፡ እስመ፡[33] ያሐጕሉ፡[34] እምውስቴቶሙ፡[35] ፈድፋዲ፡[5] እምዝ፡[36] አዘዝክዎሙ። 62. ወ*ዙሎ፡ ጽጋበ፡[37] ወሐጕለ፡[38] ዘይትገበር፡ በዎሎት፡[39] ጸሐፍ፡ ሚመጠነ፡[40] ያሐጕሉ፡[41] በትእዛዘየ፡[42] ወሚመጠነ፡ ያሐጕሎሙ፡[43] በርእሶሙ፡ ዙሎ፡[44] ሐጕሉ፡[45] ለ፮፮[46]ዎላዊ፡[47] ጸሐፍ፡ ዲቤሆሙ።[5]

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[1] *g q*. Other MSS. **ተበልዑ፡** [2] *q* reads **ዙሎ፡ አናብስት፡ ወ**. *u* omits **ዙሎሙ፡** [3] *g* omits. [4] *e* omits. [5] *u* omits. [6] *g q*. *m t*, *β* **ተበልዑ፡ ወ**. *u* omits. [7] *q* reads **ተዋሐጡ፡** *u* omits next seven words. [8] *g* reads **ዙሉ፡ እደ፡**. [9] *β–o ȷ*. *g m q* read **ሰብዐት፡** (**ዓት፡** *m q*). *t* **ሰብእ፡** *u* ፯. *o ȷ* ፰**ሰብእ፡** [10] *a*, *h*. *β–h* read **ዎላውያነ፡** [11] *q*. *g* reads **ገደፎ፡ ሎሙ፡** All other MSS. omit **ሎሙ፡** and read only **ገደፎሙ፡** The whole clause is a rendering of *ἔρριψεν αὐτοῖς ἐκεῖνα τὰ πρόβατα*. Cf. Job xvi. 12. *u* omits next four words. [12] *g q t*. *m*, *β* read **ለእልኩ፡** [13] *m* omits. [14] *t*, *β*. *g m q u* omit. [15] *a–u*, *h*. *u* omits. *β–h* read **ዎላውያን፡** [16] *q* reads ፮. *d* **ለለ፮፮**. [17] *q t*, *β*. *g m* read **ያርእይዎሙ፡** *u* reads **አርእይዎሙ፡** [18] *g* reads **እሜጥዎክሙ፡** *β* adds **አነ፡** [19] *g t u*, *l*. *q* reads **በኑልቄ፡** *m*, *β* **በኑልቍ፡** [20] *m* reads **እምኔክሙ፡** *u* omits next six words. [21] *β–b f l o x ȷ*. *g q* read **አሕጕሉ፡** *m t*, *b f l o x ȷ* **አሕጕሉ፡** [22] *g q*, *β*. *m* reads **መጠዉ፡** *t* **መጠዎሙ፡** [23] *t*[1] omits. [24] *g*. *t* reads **ለዝኩ፡** *m* reads **ለእልኩ፡** *q* **ዙሎ፡** *β–h i n* **እልክተ፡** *h* **እልክቶ፡** *i* **ዝኩ፡** *n* **እሎንተ፡** [25] *m t* read **አባግዕ፡ ወለዙሎሙ፡** [26] *q* reads **ዙሎ፡** [27] *g q u*. *m t*, *β* **ጸውዖ፡** [28] *q* reads **ለዝኩ፡ ወርኀኩ፡** [29] *q* trans. after **ዘይገ″**. [30] *m*, *d* read **ገብሩ፡** [31] *u* omits next three words. [32] *m* reads **ዙሉ፡** *a* **እልኩ፡** [33] *m* reads **ከመ፡** *e* **እመ፡** [34] *q u*, *β–i o ȷ*. *g*, *i* read **የኃጕሉ፡** *m*, *o ȷ* **ደኅጕሉ፡** *t* **የንጕሉ፡** [35] *n* reads **እምኔሆሙ፡** *u* omits. [36] *o ȷ* read **ወ**. [37] *β*. *a–q* read **ዙሉ፡ ጽጋብ፡** *q* **ዙሎሙ፡ ጽጋበ፡** [38] *β*. *g* reads **ወኅጕል፡** *m t* **ወሐጕል፡** *q* **ሐጕሉ፡ ዘይትሐጕል፡ ወ**. *u* omits. [39] *g m* read **በዎሎቱ፡** *u* omits. [40] *u* reads **ዘ**. *q*, *d* omit next three words. [41] *g*. *m* reads **ደሐጕሉ፡** *u* **የንጕሉ፡** *t*, *β* **የ**(or **ደ**)**ሐጕልዎሙ፡** [42] *g* repeats three preceding words and *u* omits next three words. [43] *g q*. *m* reads **ደኅጕሎሙ፡** *t*, *β–ȷ a* **የ**(or **ደ**)**ንጕሉ፡** *ȷ a* **ደሐጕሉ፡** *u* omits. *m* adds **በትእዛዘየ፡ ወ**. [44] *a–m*. *m* reads **ዙሉ፡** *β–i* **ወዙሎ፡** *i* omits. [45] *q t*[1] *u*. *g* reads **ሐጕሎ፡** *m* **ሐጕሉ፡** *t*[2]*β* **ሐጕሎሙ፡** [46] *g m u*, *o*. *q* reads ፮፮. *t*, *β–n ȷ a b* **ለለ፮፮**. *n ȷ a b* **ለለ፮**. [47] *q* omits.

63. ወ[1]በኍልቍ፡[2] እንብብ፡ ቅድሜየ፡[3] ወ[4]ሚመጠ፡ የኃጕሉ፡[5] ወሚመጠ፡[6] ይሜጥዉ፡[7] ለኃጕል፡ ከመ፡[8] ይኩን፡ ሊተ፡[9] ዝንቱ፡[10] ስምዐ፡[11] ደቂሆሙ፡ *ከመ፡ እእምር፡[4] ዙሎ፡ ግብሮሙ፡ ለዮላዊያን፡[12] ከመ፡ እመጥኖሙ፡[13] ወእርአይ፡[14] ዘ*ይገብሩ፡ ለእመ፡ ይነብሩ፡[15] በትእዛዘየ፡ ዘእዘዝክዎሙ፡[16] ወ*እመ፡ አልቦ።[17] 64. ወኢያእምሩ፡[18] ወኢትርእዩሙ፡[19] ወ[4]ኢትዝልፎሙ፡ አላ፡ ጸሐፍ፡ ዙሎ፡[1] ሐጕለ፡[20] ዮላዊያን፡[21] በገዚሁ፡[22] ለለ፡ ይእወአዕርግ፡ *ዙሎ፡ ኀቤየ።[23] 65. ወርኢኩ፡ *እስከ፡ ሶበ፡[4] እልኩ፡[24] ዮላዊያን፡[25] ይርዕዩ፡[26] በገዚሁ፡[27] ወአኃዙ፡ ይቅትሉ፡[28] ወ[4]ያሕጕሉ፡ ብዙኀ፡[29] እምተእዛዞሙ፡[30] ወኃደጉ፡ ዝኩ፡[31] አባግዐ፡ ውስተ፡[4] እደ፡ አናብስት።[32] 66. ወበልዑ፡ ወውሕጡ፡[4] መብዝሕቶሙ፡ ለዝኩ፡[32] አባግዕ፡[4] አናብስት፡ ወአንምርት፡[33] ወሐራዊያ፡[34] ገዳም፡ በልዑ፡[1] ምስሌሆሙ፡ ወአውዐይዎ፡ ለ*ዝኩ፡[35] ማኅፈድ፡ ወ[36]ከረይዎ፡ ለ*ዝኩ፡[37] ቤት።[32] 67. ወሐዘንኩ፡ ብዙኀ፡[38] ጥቂ፡ በእንተ፡ ማኅፈድ፡[39] እስመ፡[40] ተከርየ፡[41] ውእቱ፡ ቤት፡[42] ዘአባግዕ፡[43] ወ*እምኔሆሙ፡[44] አክህልኩ፡ ርእየቶሙ፡ ለእልኩ፡[45]

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[1] *q* omits. [2] *a–m. m*, *β* read በኍልቍ፡ [3] *g*. Other MSS. prefix በ. [4] *u* omits. [5] *g t*. *m* reads ያሕጕሉ፡ *q* ይነጕሉ፡ *u*, *β–i* ያሕጕሉ፡ *i* ይተኃጕሉ፡ *b c e f h n p x* add በርእሶሙ፡ [6] *q* reads መጠነ፡ *u*, *n* ወ. [7] *g t u*. *m* reads ይፈንዉ፡ ወይሜጥዉ፡ *q* ይሜጥንዎሙ፡ *β–i* ይሜጥውዎሙ፡ *i* ይትሜጠውዎሙ፡ [8] *n* omits. [9] *g* reads ሊ followed by an erasure. *u* omits. [10] *i* reads ዝኩ፡ *u* omits. [11] *g q u*. *m t*, *β* read ስምዓ፡ *m* adds ዘእሆሙ፡ ወስምዓ፡ [12] *a*, *h*. *β–h* read ዮላውያን፡ *u* omits next two words. [13] Emended from እወጥዎሙ፡ *g q*. *m* reads እመጥዎሙ፡ ወእመኖሙ፡ *t*, *β* እመጥዎሙ፡ This emendation made first in my edition of 1893 has since been accepted by Beer and Flemming. [14] *m* reads እርእየ፡ [15] *u* reads ነበሩ፡ [16] *q* reads ዘእነ፡ እዘ″. *u* omits. [17] *q t*, *β*. *g* reads እመ፡ *m* እመ፡ እኩ፡ *u* እው፡ አልቦ፡ [18] *β–h i*. *g m t*, *h i* read ወኢያእመሩ፡ *q* ወኢያእምሩ፡ *u* omits. [19] *g* reads ወኢታስተርእዮሙ፡ *u* omits. *i* reads ወእርእዮሙ፡ [20] *m t u*. *g* reads ሕጕሉ፡ *q*, *β* ሐጕሎሙ፡ ሊ. [21] *a–m*. *m*, *β* read ዮላውያን፡ *x* adds ይርአዩ፡ [22] *a–u*, *β–b c i p x*. *u* omits. *b c i p x* read በበገ″. *m* omits next nine words. [23] *g*. Other MSS. except *o*, *b* trans. *o*, *b* omit ዙሎ፡ [24] *u* reads እሱ፡ [25] *g q t*, *h*. *m u* omit. *β–h* read ዮላው″. [26] *m*, *a f* read ይርዓዩ፡ (″እዩ፡ *a f*). *n* ርእዩ፡ [27] *n* በገዚሆሙ፡ *m* omits. [28] *g* reads ይቅትሉ፡ *u* omits. [29] *g q*. *m* reads ብዙኃን፡ *t u*, *β* ብዙኃነ፡ [30] *g t*, *β*. *q* prefixes ወ. *m* reads እስመ፡ ዘእዘዞሙ፡ ዘይብል፡ *u* omits. [31] *a–m*. *m* reads እልኩ፡ *β* እልክተ፡ [32] *a–u*. *u* omits. *β* reads ለእልኩ፡ [33] *g q*. Other MSS. ወአናምርት፡ [34] *a*. *β* reads ሐራውያ፡ [35] *m q t*, *β*. *g* reads ዝንቱ፡ *u* ውእቱ፡ [36] *u* omits next nine words. [37] *u*, *e f h l* read ውእቱ፡ [38] *q* reads ፈድፋደ፡ [39] *t* omits. [40] *m q* read ወእስመ፡ *t* ዘ. [41] *m* reads ተከረየ፡ *q* ተዘካርየ፡ *h* ከረይኩ፡ [42] *e* omits. [43] *m q t* read ዘአባግዕት፡ *e* omits next five words through hmt. [44] *g*. Other MSS. read እምኔሁ፡ [45] *g* prefixes ወ.

አባግዕ: ለእመ:[1] ይበውኡ: *ኀቡ: ዝኩ:[2] ቤት:: 68. ወ*ኖላዊያን:[3] ወጸማፉመ: መጠውዎሙ:[4] ለእልኩ:[5] አባግዕ: ለዙሉ:[6] *አራዊት: ገዳም:[7] ከመ:[8] ይብልዕዎሙ: ወ*ዙሎሙ:[9] ፮፮እምኔሆሙ:[10] በረዘሁሁ:[11] በኍልቊ:[12] ይትሜጠው:[13] ፮፮: እምኔሆሙ: ለ[14]ካልኡ: በመጽሐፍ: ይጸሐፍ:[15] ሚ[10]መጠነ: የሐጕል:[16] እምኔሆመ: [ለካልኡ: በመጽሐፍ::][17] 69. ወፈድፋደ: እምሥርዓትሙ: ፮፮[18]ይቀትል:[19] ወ*የሐጕል:[20] ወእነ: አኃዝኩ:[21] እብኪ: ወ*አዐውዩ:[22] በእንተ: ዝኩ:[23] አባግዕ:: 70. ወከመዝ: በራእይ:[10] ርኢክዎ: ለዝኩ: ዘይጽሕፍ: እፎ: ይጽሕፍ: ፮[24]ዘይትሐጕል: እምነ: ዝኩ:[25] ኖላዊያን:[26] *በዙሉ: ዕለት:[10] ወያዓርግ:[27] ወያዓርፍ:[28] ወያርኢ: ዙሎ:[29] ኪያሁ:[10] መጽሐፈ:[30] ለእግዚእ: አባግዕ: ዙሎ: ዘገብሩ: ወዙሎ:[10] ዘእትተ:[31] ፮፮: እምኔሆሙ: ወዙሎ:[10] ዘመጠዉ:[32] ለሐጕል:: 71. *ወመጽሐፍ: ተነበ:[33] በቅድመ: እግዚእ: አባግዕ: ወነሥእ: መጽሐፈ: እምእዱ:[34] *ወእንበባ: ወንተማ: ወእንበራ::[35] 72. ወእምኔሁ: ርኢኩ: እንዘ: ይርዕዩ:[36] ኖሎተ:[37] ፲ወ፪[38]ስዓተ: ወናሁ: ፱*እምዝኩ:[39] አባግዕ:[10] ገብኡ:[40] *ወመጽኡ: ወቦኡ:[41] ወእንዙ: *እንዘ: የኃንጹ:[42] ዙሎ:[43]

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[1] *a–g, β–n. g* reads ለእለ: *n* እለ: [2] *g, β. m* reads ለዝንቱ: *q t* ለዝኩ: *u* ውስተ: ውእቱ: [3] *a–u. u* reads ኖሎትሙ: *β* ኖላውያን: *u* omits next word. [4] *m u, b c e f h k n x ,a. t, a d* read ወመጠ". *g q* read ወመጠዎሙ: so *i o ,b* save that they omit ወ. *u* omits next two words. [5] *q* reads ለዝኩ: *i o* ለእልክቱ: [6] *g* prefixes ወ. *t u, n* read ለ and *t* trans. ዙሉ: after ገዳም: [7] *a–u. u* reads አናብስተ: *β* አራዊት: [8] *g, n* omit. [9] *g. m t u, β* read ዙሉ: *q* ውእቱ: [10] *u* omits. [11] *a–g, β–a d e. g* reads ለረዘሁሁ: *a e w* omit. *d* reads በበረ". *u* omits next four words. [12] *g q.* Other MSS. read በኍልቊ: [13] *m t, a c d k l. g* reads ይትመጠዉ: *q, b f i n o x ,a ,b* read ይትሜጠዉ: *e h* ይትሜጠውዎሙ: ("ጠውዎ: *h*). *m t* add ወበኍልቊ: ይሜጥው: *β* adds ወዙሉ: [14] Better emend into በ. [15] *u.* So already Beer conjectured: *Apoc. und Pseud.* ii. 295 note. *g* reads ይጽሓፍ: Other MSS. ይጽሕፍ: [16] *g q u* read የሐጕሉ: *m t, a* ያሐጕል: *β* ያሐጕል: *u* omits next three words. [17] *q* adds ይጽሕፍ: [18] *g* prefixes ወ. [19] *m* reads ይቅትል: [20] *q, β–a b c d e f. g* reads ያሐጕሎ: *m* ያሕጕል: *t u, a b c d e f* ያሐጕል: [21] *m* adds እብል: [22] *t, β–i l o. g* reads ኣኣወዩ: *m, i* አውዩ: *q, l o ,b* አአወዩ: *x* አወዩ: *u* omits. *β* adds ብዙኀ: ጥቀ: from ver. 67. [23] *q t u. g* omits. *m, β* read እልኩ: [24] *g* omits. [25] *g t. q u* omit. *m, β* read እልኩ: [26] *a. β* reads ኖላውያን: [27] *m t, β–n. g* reads ወየዓርግ: *n* ወያዕርግ: *q u* omit. [28] *m* trans. before ወያዓርግ: *n* reads ወያዕርፍ: and trans. after ያር". *u* omits. [29] *q* reads ዙሎሙ: [30] *q* reads ዙሎ: መጸሕፍት: [31] *q, d* read ዘእእትቱ: *u* omits. [32] *m, l ,a* read ዘመጠወ: *t, h* ዘመጠው: *u* omits. [33] *g* reads ወመጽሐፈ: ታነብብ: *n* trans. ተነበ: after አባግዕ: [34] *g m t. q* reads እምጌ. *β* በእዱ: *u* omits. [35] *g, β. a–g* read አንበበ: ወሐተመ: ወአንበረ: (*u*[2] አንበበ: in third place). [36] *q* reads ይርዒ: *f o* ይርአዩ: [37] *q, a* trans. before እንዘ: [38] *m t* write in full ዓሠርተ: ወክልኤተ: *u* adds ወኀ. [39] *a–u. u* omits. *β* reads እምእልኩ: [40] *β. g* reads ገብሩ: *m q t* ገብአ: *u* omits. [41] *g, β. m q t* read ወመጽአ: ወቦአ: *u* መጽኡ: [42] *q* reads ይሕንጹ: [43] *g* prefixes ወ.

ዘወድቀ: እምውእቱ: ቤት: ወሐራዊያ:[1] ገዳም: ከልእዎሙ:[2] ወኢክህሉ::[3] 73. ወእንዘ: ካዕበ: ይሕንጹ: ከመ: ቀዳሚ: ወእንሥእዎ: ለውእቱ: ማኅፈድ: ወይሰመይ:[4] *ማኅፈድ: ነዊኅ:[5] ወእንዘ: ካዕበ: እንዘ: ያነብሩ:[6] ቅድመ: ማኅፈድ: ማእድ:[7] ወ*ዙሉ: ኅብስት: ዘዴቤሁ:[8] ርኩስ:[9] ወኢኮነ: ንጹሐ:: 74. ወ*ዲበ: ዙሉ: እሉ:[10] አበግዕ: ጽሉላን: አዕይንቲሆሙ: ወኢይሬእዩ: ወኖሎቶሙ*ሂ:[11] *ከማሁ: ወ[12]ይሜጥውዎሙ: ለኖሎቶሙ*ሂ:[13] ለሐጕል: *ፈድፋደ: ወበእገሪሆሙ:[14] ኬድዎሙ: ለአባግዕ: ወበልዕዎሙ:: 75. ወእግዚእ: አበግዕ: እርመመ: እስከ:[15] *ዙሉ: አበግዕ:[17] ገዳመ: ወተደመሩ: ምስሌሆሙ:[18] ወኢ*ደድኅንዎሙ:[19] እምእዴ: አራዊት:: 76. ወ*ዝ:[20] ዘይጽሕፍ: መጽሐፈ: አዕረገ: ወአርአየ: ወእንበቡ: ቦኑ:[21] እግዚእ: አበግዕ:[22] ወ*ደስተበቍዖ:[23] በእንቲአሆሙ: ወይስእሎ:[24] በእንቲአሆሙ:[25] እንዘ:[26] ደርእየ:[27] ዙሉ:[28] ግብረ: ኖሎት:[29] ወ*ይሰምዕ:[30] በቅድሜሁ:[31] ዲበ: ዙሉ: ኖላዊያን::[32] 77. ወነሚጾ: እንበረ: ኪያሁ: ኀቤሁ:[33] መጽሐፈ: ወወፅአ::[34] XC. ወርአኩ: እስከ: ዘመን: ዘከመዝ:[35] ይርዕዩ:[36] +ፀወኟ[37]+ኖላዊያን:[38] ወ*ፈጸመ:[39]

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[1] *g q t.* Other MSS. ሐራውያ: [2] *m* prefixes **ወ**. [3] *m* reads **ወኢይክህሉ**: *t* **ወኢክህኩ**: *u* omits. [4] *q* adds **ከመ: ቀዳሚ**: [5] *g u*. *q*, *x* read **ማኅፈድ: ነዋኅ**: *m t*, *β–x* read **ማኅፈድ: ነዋኅ**: *u* omits next seven words. [6] *m t*, *β*. *g* reads **ይነብር**: *q* **ይነብሩ**: *u* omits. [7] *m t*, *β*. *g q* read **ማእድ**: [8] *g m t*, *β–a b c d e* (*k*?) *o x b*. *q*, *a b d i o x b* read **ዙሎ: ኅብስት: ዘደ″**. *u* **ዙሉ: ዘውስቴቱ: ኅብስት**: *c* **ዙሉ: ኅብስት: ዘደ″**. [9] *m*, *h* read **ርዙስ**: [10] *t*, *β–i*. *g* reads **ዲበ: ዙሉ: ወእሉ**: *m* **ዲበ: ዙሉ: እሉ**: *q*, *i* **ዲበ: ዙሉ**: *u* omits. [11] *α–u*, *w y*. *β–n y* read **ኒ**. *u*, *n* omit. [12] *b* reads **ወከማሁ: ወ**: *d* **ከማሁ**: For next two words *u* reads **ኖሎቶሙ**: [13] *α–u*, *a d f h i k n o w y*. *b c e l x* read **ኒ**. *e* adds **ከማሁ**: [14] *u* reads **ወ**. [15] *g* reads **እስከኒ**: *q u*, *i* **እስከ**: [16] *β*. *α* reads **ተዘርዘረ**: [17] *q u* read **ዙሎ: (ዙሉ: u) አበግዐ: ገዳም**: [18] *b* adds in margin, *x* in text, and *n* over erasure in the text **ዙሉ: ኖላዊ: ወአበግዕ**: *e* adds in another hand over the line **ዙሎሙ: ኖላውያን**: *u* omits next three words. [19] *m*, *n* read **ያድኅ″**. *d* **ያድኅኖሙ**: [20] *α*. *β* reads **ዝኩ**: [21] *g*. *m q t*[1] *u*, *β* read (+ **ለ** *t*[1]) **አብያተ: ኀበ: (m q t*[1]*u* omit). *t*[2] **ኀበ: አቢያተ: ለ**. [22] *u* omits next two words. [23] *m* reads **ያስተበቍዕ**: *t*, *en* **አስተብቍዖ**: Here *g m* add **በእንቲአሁ: (″ሆሙ: *m*) ወይስእሎ: (″ሉ: *m*) እንዘ: ያስተብቍዖ: (″ዕ: *m*)**—a corrupt dittography (?). [24] *g*, *β*. *m t u* read **ወይስእሉ: *q* ወይስእልዎ**: *u* omits next eight words. [25] *g m*. Other MSS. omit. *m* adds **ወይስእሎ**: [26] *a* reads **ወ**. [27] *q* reads **ያርእይዎ**: [28] *f h n* omit. [29] *g m q*. *t*, *β* read **ኖሎተሙ**: [30] *m t*. *g q* read **ይሰማዕ: β ያስምዕ**: [31] *e x* read **በቅድሜሆሙ**: [32] *α*. *β* reads **ኖላውያን**: [33] *u* omits. *t*, *β* trans. before **ኪያሁ: *g* adds ውእቶ: ኀቤሁ**: [34] *q* reads **ወወፅኡ**: *u* omits. *h* reads **ወፅአ**: [35] *g*. *m t*, *a b c d e f k l n o* read **ከመ: ከመዝ: *q*, *h* ከመዝ: *i* ከመ: ዘመዝ: *u* omits.** [36] *u*, *f h l o*, *a* read **ይርዐዩ**: [37] *g t*, *β–k y*. *m* omits. *q* reads **ሠሉስ: ወኟ**, *u* **እስከ: ሠሉስ: ወኟ**, *k y* **ፀወኟ**. All are corrupt. We should read **ፀወኟ**. [38] *α–u*. *u* reads **ኖሎሙት: β ኖላውያን**: [39] *q* reads **ፈጸመ**:

ዙሎሙ፡[1] በበገዘሆሙ፡ *ከመ፡ ቀዳማዊያን፡[2] ወ*ባዕዳን፡[3] ተመጠውዎሙ፡[4] ውስተ፡ እደዊሆሙ፡ ከመ፡ ይርዐይዎሙ፡ በበገዘሆሙ፡[5] ዙሉ፡[6] ዎላዊ፡[7] በገዘሁ።።[8] 2. ወእምዝ፡ ርኢኩ፡ በ*ራእይየ፡[9] ዙሉ፡[10] አዕዋፈ፡ ሰማይ፡ መጽኡ፡[11] አንስርተ፡ ወ*አውስተ፡[12] *ወሆባይ፡ ወቋዓት፡ ወአንስርተ፡[13] ይመርሕዎሙ፡[14] ለ*ዙሎሙ፡[15] አዕዋፍ፡ ወአኃዙ፡ ይብልዕዎሙ፡ ለ*ዝኩ፡[16] አባግዕ፡ ወይክርዩ፡[17] አዕይንቲሆሙ፡ ወ*ይበልዕዎሙ፡[18] ለ[19]ሥጋሆሙ።። 3. ወአባግዕ፡[20] ጸርኑ፡ እስመ፡ ይትበልዑ፡[21] ሥጋሆሙ፡[13] እምኔ፡ አዕዋፍ፡ ወ*እሪ፡[13] ነጸርኩ፡[22] ወአውየውኩ፡ በንዋምየ፡ ዲበ፡[23] ውእቱ፡[13] ዎላዊ፡ ዘይርዕዮሙ፡ ለአባግዕ።። 4. ወ[24]ርኢኩ፡ እስከ፡ ተበልዑ፡ ዝኩ፡[25] አባግዕ፡ እም*አክልብት፡[26] ወ*እም[13]አንስርት፡ ወ*እም[27]ሆባይ፡ ወኢ*ኃደጉ፡[28] ሎሙ፡ ሥጋ፡ ግሙራ፡ ወኢ*ማእሰ፡[29] ወኢ*ሥርወ፡[30] እስከ፡ ቀመ፡[31] ባሕቲቱ፡[32] አዕፅምቲሆሙ፡[33] ወ[34]*አዕፅምቲሆሙሰ፡[35] ወድቁ፡[36] ዲበ፡ ምድር፡ ወንእሱ፡[37] አባግዕ።። 5. ወርኢኩ፡ እስከ፡ ዘመን፡ እስከ፡[38] ይረዕዩ፡[39] ፰ወ፱፡[40] ወፈጸሙ፡ በበገዘሆሙ፡[41] ፱ወ*፰[42]ገዜያተ።። 6. ወ*ነዋ፡[43] መንስኣት፡[44] ተወልዱ፡ እምዝኩ፡[45] አባግዕት፡[46] ጸንዳ፡[47] ወአንዙ፡ *አዕይንቲሆሙ፡

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[1] *u* omits. *d* reads ዙሎ፡ [2] *g q*. *m t* read ከ" ቀዳሚያን፡ *u* omits. *β–b f i* read ቀዳምያን፡ *b f i x ḍ* ቀዳማውያን፡ [3] *β*. *a* reads ባዕድ፡ [4] *u, β*. *g t* read ተመጠዎሙ፡ *m* ተመጥዎሙ፡ *q* ተመጠዉ፡ *u* omits rest of verse. [5] *m q t, β*. *g* (*y*?) read በገዘ". [6] *t, β–l*. *g* reads ለዙሉ፡ *m* ወዙሉ፡ *q* ዙሎ፡ *l* ዙሎሙ፡ [7] *a*. *β* reads ዎላውያን፡ [8] *g q t*. *m, β* read በበገ". [9] *a–m*. *m, β* read ራእይ፡ [10] *q, d i o x y ḥ* read ዙሎ፡ *u* omits. [11] *u* trans. before አዕዋፈ፡ [12] *m* reads ዓውርት፡ *q* ዐውሳት፡ *m t u* add ወአንስርት፡ [13] *u* omits. [14] *m* reads ይመ" ወሆ" ወቋ" ወአገ" ወ. *u* ወሆ" ወቋ" ይመ". [15] *q* reads ዙሉ፡ *n* ዙሎ፡ [16] *g. m q t, β* read እልኩ፡ *u* omits. [17] *a–u, b c d i o x ḥ*. I retain the indicative here owing to the textual evidence. *a e f (h?) k l n ḍ a* read ወይክርዩ፡ *u* omits with next two words. [18] *m. g, e h o ḥ* read ይብልዕዎሙ፡ *q, c x* ይበልዕዎ፡ *t, a b d f i k l n ḍ a* ይብልዕዎ፡ [19] *u, e* omit. [20] *g* reads አባግዕ፡ *u* ወ. [21] *a–u. u, β* read ተበልዑ፡ [22] *g q u*. *m* reads ርኢኩ፡ *t, β* ጸራኅኩ፡ [23] *m* adds ዙሉ፡ [24] *g* omits. [25] *a–m*. *m* reads እልክ፡ (sic) and trans. after አባ". *β* reads እልኩ፡ [26] *g*. Other MSS. አክላብ፡ [27] *q u, n* omit. [28] *t u, a b c e h i k l n o x ḍ a ḥ*. *g* reads ይኃድጉ፡ *m q, d f* ኃደገ፡ [29] *m* reads ማዕስ፡ [30] *m* reads ሥርው፡ [31] *g t, b c d e f h k o x ḥ*. *m q u, a i l n v w ḍ a* read ቆመ፡ [32] *g m t, e*. *q u* read በባሕቲቶሙ፡ *β–e* ባሕቲቶሙ፡ [33] *q* reads አዕፅምት፡ *n*[1] *o ḥ* omit. [34] *u, b c d f l n o x ḍ a ḥ* omit. [35] *g m t*. *q* reads አዕፅምቲሆሙ፡ *u* omits. *β* reads አዕፅምቲሆሙኒ፡ [36] *g*. *m q t u, β* read ወድቁ፡ [37] *m* adds እምኔ፡ [38] *a–m*. *m* reads ወእስክ፡ *β* omits. [39] *g*. *m q t, β* read ይርዕዩ፡ *u* omits. [40] *t, β* add ዎላዊያን፡ ("ውያን፡ *β*). [41] *q* reads እስክ፡ ገዜያቲሆሙ፡ [42] *m* reads ሰመኒተ፡ *q* ሰመንቱ፡ *t* ሰመንት፡ [43] *a*. *a e h k n p v w* read ንኡሳት፡ *b c x* ንኡሳንስ፡ *d i l o y ḍ a ḥ* ንኡሳን፡ *f* ንዑሳትሰ፡ [44] *g t, β*. *m* reads ማሕሳዓት፡ *q* መሓስእት፡ *u* ማኃስእት፡ [45] *g q t*. *m, β* read እምእልኩ፡ *u* omits. [46] *g t*. *m* reads በግዕ፡ *q, β* አባግዕ፡ *u* omits. [47] *a–u*. *u* omits. *β* reads ጸንደው፡

ይክሥቱ፡[1] ወይርአዩ፡ ወይጽርጉ፡ ኀቡ፡ አበግዐ።። 7. ወ*አስርጓምሙ፡[2] *ወኢያጽምኡ፡ ነገሮሙ፡[3] አላ፡[4] ፈድፋደ፡[5] ተጸመሙ፡[6] ወተጸለለ፡[7] አዐይንቲሆሙ፡ ፈድፋደ፡ †ወነየሱ።።[8] 8. ወ[9]ርኢኩ፡ በራእይ፡[5] ቃዓት፡[10] ከመ፡ ሰረሩ፡[11] ዲበ፡ እልክቱ፡[12] መኑስእ፡[13] ወእኝዝዎ፡ *ለእሕዱ፡ እምዝኩ፡[14] መኑስእ፡ ወቀጥቀጥዎሙ፡ ለአባግዕ፡ ወበልዐዎሙ።። 9. ወርኢኩ፡ እስከ፡ ወፅአ፡ ሎሙ፡[15] አቅርንት፡ ለዝኩ፡[16] መኃስእ፡ ወቋዓት፡[17] ያወድቅዎሙ፡ ለ[18]አቅርንቲሆሙ፡ ወርኢኩ፡ እስከ፡[5] በቁለ፡ ፮[19]ቀርን፡ ዓቢይ፡[20] ለ፮[21]እምነ፡ ዝኩ፡[22] አባግዕ፡ ወተከሥተ፡[23] አዐይንቲሆሙ።።[24] 10. ወርእየ፡ ቦሙ፡[25] [ወተፈትሐ፡ አዐይንቲሆሙ፡][26] ወ*ጸርኀ፡[27] ሎሙ፡[28] ለአባግዕ፡ ወይቤላት፡ ርእይዎ፡ ወሮጹ፡ *ዙሎሙ፡ ኀቤሁ።።[29] 11. ወ*ምስለዝ፡ ዙሉ፡ እልኩ፡ አንስርት፡[30] ወአውስት፡ ወቋዓት፡ ወሆባይ፡[31] እስከ፡ ይእዜ፡[32] ይመስጥዎሙ፡ ለአባግዕ፡ *ወይሰርሩ፡ ዲቤሆሙ፡[5] ወ*ይበልዕዎሙ፡[33] ወአባግዕ*ሰ፡[5] ያረምሙ፡[34] ወ*ይቤላት፡[35]

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[1] *a e f h k n v w* trans. [2] *m*. Possibly we should read **ያሰርጓዎሙ፡** For *g, i l*[2] *n* point to the imperfect. All other MSS. are corrupt. The corrupt readings arose probably through the wrong insertion of **ኧ** before **ያሰርጓዎሙ፡** or else through the corruption of **ኧ** in **አስርጓዎሙ፡** into **ኧ**. Thus we have a change of verb in *g* **ኢይጸርጓዎሙ፡** and *o ȷ* **ኢጸርጓዎሙ፡** and yet another change of verb in *t* **ኢሰምዕዎሙ፡** or a dropping of the corrupt negative in *q* **ጸርጓዎሙ፡** *u* omits with preceding **ወ**. In *β* the corruption has advanced further and introduced **አባግዕ፡** save in the case of *o ȷ* which we have already noticed. Thus *β–i n o* read **አባግዕ፡** (**አባግዕሰ፡** *a*) **ኢጸርጓዎሙ፡** *i l*[2] *n ȷ a* **አባግዕ፡ ኢ**(*l*[2] *n* omit) **ይጸርጓዎሙ፡** [3] *a–g*. *g, n* read **ወኢያጸምኡ፡ ነገ″**. *a b c d f h i k l o x ȷ* **ወኢያፅምኡ፡ ዘነገርዎሙ፡** *e y* **ወኢያፅምእዎሙ፡ ዘነገ″**. [4] *m* reads **እለ፡** [5] *u* omits. [6] *u* omits next four words. [7] *q t, β–b* read **ተጸለሉ፡** [8] *g m*. *q* reads **ወይነይሱ፡** *t, β–b n o ȷ a ȷ* **ውኃያለ፡** *b n x* **ውኃያላ፡** *o* **ኃያል፡** There is some corruption. [9] *a n* omit. [10] *a–m, n*. *m, β–n* read **ቋዓት፡** The next twelve words are repeated by *g* in ver. 11. See the repetition in note 31. [11] *g t, β–e n*. *m q t u* read **ሰረረ፡** *e n* **ይሰርሩ፡** [12] *g*. Other MSS. **እልኩ፡** [13] *u* omits next four words. [14] *t*. *g* reads **ለዝኩ፡ እምዝኩ፡** *m* **ለዝኩ፡** *q* **እምእሕዱ፡ ለዝኩ፡** *β* **ለ፮እምእልኩ፡** [15] *g q*[1] omit. [16] *a*. *β* reads **ለእልኩ፡** [17] *u* omits next two words. [18] *g* reads **በ**. [19] *g, a* omit. [20] *q* omits. *a* trans. before **ቀርን፡** [21] *g*. Other MSS. **፮**. [22] *a*. *β* reads **እልኩ፡** [23] *a*. *β* reads **ተከሥታ፡** [24] *g m t* add **ወርእየ፡ አዐይንቲሆሙ፡** [25] *e* reads **ልቦሙ፡** [26] *u* omits. Bracketed as a dittography from the preceding verse. *m* adds **ወተፈትሐ፡** For **ወተፈ″** *q* reads **ተፈቲሖ፡** [27] *m, β–i n*. *a–m* read **ጸርኑ፡** *i n* **ጸርኃ፡** [28] *g* omits. [29] *a, b c x*. *β–b c x, v w* trans. [30] *g* trans. after **አውስት፡** *u* omits next five words. [31] *g* omits and repeats instead from ver. 8: **ከመ፡ ሰረሩ፡ ዲበ፡ እልኩ፡ መኃስእ፡ ወእኝዝዎ፡ እምእሕዱ፡ ለዝኩ፡** (so *q* reads in ver. 8) **መኑስእ፡ ወቀጥቀጥዎሙ፡ ለአባግዕ፡ ወበልዕዎሙ፡** [32] *g* reads **ወእስከ፡** [33] *g* reads **ይብልዕዎ፡** [34] *q* reads **ያረመ፡** [35] *g u, f i k l*. *m* reads **ይቤላ፡** (sic). *q t* **ደቤላ፡** *β–f i k l* **ዳቤላት፡**

የአወይዉ: ወይጸርጉ።[1] 12. ወ*እልኩ:[2] ቋዓት: ይትጋደሉ:[3] ወይትባእሱ:[4] ምስሌሁ:[5] ወፈቀዱ:[6] *ያእትቸ: ቀርኖ:[7] ወ*ኢ[8]ክህልዎ። 13. ወ*ርኢኩ:[9] እስከ:[1] መጽኡ: ኖላዊያን:[10] ወ[11]አንስርት: ወዝኩ:[12] አውስት:[1] ወሆባይ: ወጸርጉ:[13] ለቋዓት:[14] ከመ: ይቀጥቅጥዎ:[15] *ቀርኖ: ለዝኩ:[16] ደቤላ:[17] ወትባእሱ: ወትቃተሉ:[1] ምስሌሁ:[18] ወውእቸ: ይትባእስ: ምስሌሆሙ: ወጸርጎ:[19] ከመ: ትምዳእ:[20] ረድኤቸ።[21] 14. ወ*ርኢኩ: እስከ:[1] መጽአ: ዝኩ: ብእሲ:[1] ዘጸሐፈ: አስማቲሆሙ: ለኖሎት: ወ*ያዐርግ:[22] ቅድሜሁ:[1] ለእግዚአ: አባግዕ: ወ*ውእቸ:[1] ረድኤ:[23] ወአድኃኖ:[24] ወአርአዮ: ዙሎ:[25] መራዴ:[26] ለ[27]ረድኤቸ: ለዝኩ:[28] ደቤላ። 15. ወ*ርኢኩ: እስከ:[1] መጽአ:[29] ኀቤሆሙ:[30] እግዚአ:[31] አባግዕ:[32] በመዓት: ወእሰ: ርእይዎ: ዙሎሙ: ነፍጹ: ወወደቁ: ዙሎሙ:[1] ውስተ: ጽላሎት:[33] *እምቅድመ: ገጹ።[1] 16. ዙሎሙ:[34] አንስርት: ወዓውስት:[1] *ወቋዓት: ወሆባይ:[35] ተጋብኡ: ወ*መጽኡ:[36] ምስሌሆሙ: ዙሉ:[37] አባግዕ:[38] ገዳም: ወ*መጽኡ:[39] *ዙሎሙ: ኅቡረ:[1] ወተራድኡ:[40] ከመ: ይቀጥቅጥዎ:[41] ለዝኩ: ቀርነ: ደቤላ። 17. ወርኢክዎ:[42] *ለዝኩ: ብእሲ:[43] ዘ[44]ይጽሕፍ: መጽሐፈ: በቃሰ: እግዚእ:[45] እስከ:[46] ፈተሖ:[47] *ለውእቸ: መጽሐፈ:[48] ሐጕል: ዘአሕጕሱ:[2] እልኩ:[49]

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[1] *u* omits. [2] *q* omits. [3] *g* reads ይተነድኡ: *n* ይትቃተሉ: ወይትጋ″. [4] *g q t*. *m*, *β* read ይትበአሱ: *u*, *n* omit. [5] *g* reads ምስሌሆሙ: *e h* ምስሌሆን: [6] *a* adds ኀቤሆሙ: [7] *m* reads ያእ″ ቀኖና: *q* ያእ″ ቀርኖሙ: *u* ያእትትዎ: [8] *i* omits. [9] *g*. *m*, *β* read ርኢክዎሙ: *q t* ርኢክዎ: *u* omits. [10] *a*. *β*–*g* read ኖላውያን: *g* ኖሎት: [11] *g* omits. [12] *a*–*u*. *u* omits. *β* reads ወእልኩ: [13] *m* reads ወጸርጎዎ: *u* omits. [14] *d y* read ቋዓት: *u* omits. [15] *u* reads ይቀጥቅጡ: [16] *g u*. *m t*, *b c d i l o a b* read ለቀርኑ: ለዝኩ: *q* ለቀርኑ: ለዝንቱ: *a e f h k v w* ለቀርነ: ዝኩ: *n* ለዝኩ: ቀርነ: [17] *a*–*m*, *i*. *m*, *β*–*i* ዳቤላ: [18] All MSS. but *g* trans. before ወተቃ″. *u* omits next three words. [19] *t* reads ወጸርሑ: [20] *a*. *β* reads ትምጽእ: [21] *c* prefixes ለ. [22] *q t u*, *β*–*i n o b*. *g*, *o b* read የዓርግ: *m* ያዕርግ: *i* ያዓርጉ: *n* አዕረገ: [23] *u* omits next five words. [24] All MSS. omit but *g*. [25] *q* reads ወዙሉ: [26] Emended from ወረዴ: መራዴ: = ὁρμή or ὅρμημα. The confusion of መ and ወ is found a few words later. See note 29. [27] All MSS. omit but *g*. [28] *m* reads ለዝዙሎ: [29] *g* reads ወፀአ: but see ver. 18 where መጽአ again occurs. [30] *g*, *β*. *m t* read ዳቤሆሙ: *q u* omit. After ኀቤሆሙ: *q*, *β* add ዝኩ: *m* adds እስመ: [31] *m* adds አጋእዝተ: ወ. [32] *g u*, *β*–*o*. *m q t* read አባግዕት: *o* omits. [33] *g m*. *q t u*, *β* read ጽላሎቱ: [34] *t* reads ዙሉ: *u* ወ. [35] *m* trans. [36] *g q*. Other MSS. አምጽኡ: *i*, *a* omit next five words through hmt. [37] *g*. *m q t*, *β* read ዙሎ: *u* ዙሎሙ: [38] *b d h* (in margin) *n x* read አዕዱግ: [39] *q* reads ወፀኡ: [40] *m* reads ወተጋብኡ: [41] *a d k*[2] read ይቀጥቅጥዎሙ: [42] *g t*, *β*. *m q u* read ወርኢኩ: [43] *q* reads ዝኩ: ብ″. *t* ዝኩ: ብእሴ: *u* ዝኩ: [44] *g* reads ከመ: [45] *g* reads እግዚአብሔር: *m* ዚአሁ: ለእግዚእ: Since *g* gives a peculiar text from this word to ሐጕል: and is unsupported by the rest I will give it here. After እግዚአ″ it proceeds: እስመ: ተፈትሐ: በቃሰ: እግዚእ: በውእቸ: ሐጕል: [46] See last note. [47] *q t u*, *b d e f i n x a*. *g*, *o b* read ተፈተሐ: *m*, *a c h k l* read ፈተሐ: [48] For text of *g* see note 45. *e* reads ለውእቸ: መጽሐፍ: ዘ. [49] *m*, *b i w x* read እልክቸ: *o b* እሱ:

*ፕወፀ[1]ዎሎት፡ ድኃርያን፡ ወ*አርአየ፡ ከመ፡[2] *ፈድፋድ፡ እምቅድሜሆሙ፡[3] አሕጕሉ፡ ቅድመ፡ እግዚአ፡[4] አባግዕ።[5] 18. ወ[6]*ርኢኩ፡ እስከ፡[3] *መጽአ፡ ኀቤሆሙ፡[7] *እግዚአ፡ አባግዕ፡[8] ወ[3]ኦሥአ፡ በእዴሁ፡ በትረ፡ መዓቱ፡[9] ወ*ዘበጣ፡[10] ለምድር፡ *ወተሰጥት፡ ምድር፡[11] ወሙሎሙ፡ አራዊት፡ ወ*ዙሎሙ፡[12] አዕዋፈ፡[13] ሰማይ፡ ወድቁ፡[14] እም*ዝኩ፡[15] አባግዕ፡ ወተሰጥሙ፡ በምድር፡ *ወከደየት፡ ዲቤሆሙ።[16] 19. ወ*ርኢኩ፡ እስከ፡[3] ተውህበ፡ ለአባግዕ፡ ሰይፍ፡ ዐቢይ፡ ወወፅኡ፡ አባግዕ፡ ዲበ፡ ዙሉ፡[17] *አራዊት፡ ገዳም፡[18] ከመ፡[19] ይቅትልዎሙ፡ ወ[20]ዙሎሙ፡ አራዊት፡ ወ[21]አዕዋፈ፡[13] ሰማይ፡ ነፍጹ፡ እምቅድመ፡ ገጽሙ።[22] 20. ወርኢኩ፡[22] እስከ፡[3] መንበር፡ ተሐንጸ፡ በምድር፡ ሐዋዝ፡[23] ወነበረ፡ ዲቤሁ፡[24] እግዚአ፡ አባግዕ፡ ወነሥአ፡ †ዙሎ፡[25] መጻሕፍተ፡ ኅቱማተ፡ ወ*ፈትሖን፡[26] ለውእቶን፡[27] መጻሕፍት፡[28] በቅድመ፡ እግዚአ፡ አባግዕ።[29] 21. ወ*ጸውዖሙ፡[29] እግዚእ፡ ለዝኩ፡[30] ሰብእ፡[31] ፯[32]ጸዓድው፡[33] ቀዳማዊያን፡[34] ወእዘዘ፡ ከመ፡[3] ያምጽኡ፡[35] ቅድሜሁ፡[36] እም[37]ኮከብ፡ ቀዳማዊ[3] ዘይቀድም፡ እምነ፡ ዝኩ፡[38] ከዋክብት፡ እሉ፡ ኃፍረቶሙ፡ ከመ፡ ኃፍረት፡ አፍራስ፡ [ወለኮከብ፡ ቀዳማዊ፡ ዘወፅአ፡ ቅድመ፡][39] ወ[40]አምጽእዎሙ፡[41]

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[1] *t* in full ዓሠርቱ፡ ወክልኤቱ፡ [2] *g* reads አርአደ፡ ከመ፡ *q* አርአየክሙ፡ (sic). *u* አርአዩ፡ ከመ፡ [3] *u* omits. [4] *g t u* prefix ወ and omit ወ before ርኢኩ፡ See note 6. [5] *q* omits next six words through hmt. [6] *g t u* omit. [7] *t u* trans. *m* reads ኀቤሆሙ፡ ይመጽእ፡ [8] *q t, β*. *g* reads ለአባግዕ፡ *m* እግዚአ፡ *u* omits. [9] *a e* read መዐት፡ [10] *a* reads ፀበጣ፡ [11] *q* reads ወተሠጥቀት፡ *u* omits. *d* omits next ten words through hmt. [12] *α–u*. *u, β* omit. [13] *a* reads አዕዋፍ፡ H. [14] *e h i k n*[1] *v* prefix ወ. [15] *α*. *β* reads እልኩ፡ [16] *m q* (save that *m* inserts በ before ዲቤሆሙ፡), *d* (*y*) = ἐκάλυψεν ἐπ᾽ αὐτούς = וכסה עליהם. The phrase is from Num. xvi. 33 where the LXX renders ἐκάλυψεν αὐτούς but the Greek translator of Enoch rendered literally but ungrammatically as above. The same Greek rendering of the Hebrew phrase is found on Ps. cvi. 17 ἐκάλυψεν ἐπὶ τὴν συναγωγήν. *y* reads ከደየት፡ በምድር፡ ዲቤሆሙ፡ *g* ከደኖሙ፡ ዲ″. *t, β–d y* read ተከድነት፡ ዲ″ a correction of later times. *o p* ኬድት፡ ዲ″. *u* omits. Instead of ዲ″ *m t* read በዲ″. [17] *g m q, a e f h i k l*[2] *n. t u, x* omit. *b c d l*[1] *o p v y, a p* read እሱ፡ [18] *y* omits. [19] *u* prefixes ወ. [20] *u* omits next four words. [21] *t* omits. [22] *g* omits. [23] *q* reads ሐዋዛት፡ *t* ሐዋዝት፡ [24] *g* reads ዲቤሆሙ፡ [25] Corrupt for ካልኡ፡ [26] *t* reads ፈትሕዎን፡ [27] *g*. *m, β* read ለእማንቱ፡ *q* ውእቱ፡ *t* ውእተ፡ *u* omits with next four words. [28] *t* reads መጻሕፍተ፡ [29] *g, β*. *m t* read ጸውዓ፡ *q u* ጸውዐ፡ *u* omits next two words. [30] *g q*. *m t, β* read ለእልኩ፡ [31] *α*. *β* omits. [32] *q u, β*. *t* in full ሰብዓቱ፡ *m* reads ወሰብእተ፡ *g* omits. *u* adds አባግዕ፡ [33] *m* reads ፀዓድዉ፡ [34] *g m u*. *q* reads ቀዳምያን፡ *t* ቀዳሚያን፡ *β* ቀዳማውያን፡ [35] *g m, β*. *q t u* read ይምጽኡ፡ [36] *g u, d* omit. [37] *g, l* read ለ. [38] *α–m*. *m, β* read እልኩ፡ [39] Bracketed as a dittography. *u* omits. For ዘወፅአ፡ of *g* other MSS. read H(*a* om.)ወደቀ፡ *x* omits ለ before ኮከብ፡ and ቅድመ፡ [40] *q* omits. [41] *g* reads አውፅእዎሙ፡

ለዝሎሙ:[1] ቅድሜሁ:: 22. ወይቤሎ: ለዝኩ: ብእሲ:[1] ዘይጽሕፍ: በቅድሜሁ:[1] እንዘ:[2] ውእቶ: ፫[3]እምነ: ዝኩ:[4] ፫[5]ጸዓድው: ወ*ይቤሎ:[6] ንሥአሙ:[7] ለእሉ: ፰[8]ኖሎት: እለ: መጠውክዎሙ: አበግዕት:[9] ወ*ነሢአሙ:[10] ቀተሉ: ብዙኃ:[11] *እምዘ: አዘዝክዎሙ: እሙንቶ::[12] 23. ወናሁ: ዙሎሙ: እሱራን:[13] *ርኢኩ: ወቆሙ:[3] ዙሎሙ:[14] ቅድሜሁ::[1] 24. ወዙነኔ: ኮነ: ቅድመ: እምከዋክብት:[1] ወተኩነኑ:[15] ወኮኑ: ኃጥኣነ:[16] ወሶሩ: መካነ: ዙነኔ:[17] ወ[18]ወደይዎሙ: ውስተ: ዕመቅ:[19] ወምሉእ: እሳተ:[20] ወይልህብ: ወምሉእ:[3] አዕማደ:[21] እሳት::[18] 25. ወዝኩ:[22] ሮ[23]ዖላዊደን:[24] ተኩነኑ:[25] *ወኮኑ: ኃጥኣነ:[1] ወተወደዩ: እሙንቶ:[26] *ውስተ*ዝ:[27] ማዕምቀ:[28] እሳት::[29] 26. ወርእኩ: *በውእቶ: ገዜ: ከመ:[1] ተርኅወ: *፲ማዕምቅ:[30] ከማሁ:[1] በማእከለ: ምድር: ዘ*ምሉዕ: እሳተ:[31] ወእምጽእዎሙ: ለእልኩ: አበግዕ: ጽሉላን:[1] ወተኩነኑ:[32] ዙሎሙ:[33] ወኮኑ:[34] ኃጥኣነ: ወተወደዩ: ውስተ*ዝ:[35] ዕመቀ:[36] እሳተ: ወውዕዩ: ወዝንቶ:[37] ማዕምቅ:[38] ኮነ: በየማኑ: ለዝኩ:[39] ቤት:: 27. ወ*ርኢክዎሙ: ለእልኩ:[40] አበግዕ: እንዘ: ይውዕዩ: ወ[1]አዕፅምቲሆሙ: ይውዕዩ::[41] 28. ወቆምኩ: እርአይ: እስከ:

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[1] *u* omits. [2] *α–u*. *β* reads **ዘ**. *u* omits together with next word. [3] *g* omits. [4] *g q t*. *m* reads **እልኩ**: *u*, *β* omit. [5] *m q u*, *β*. *t* in full **ሰብዓ**: *g* omits. [6] *m t u*, *β–h o x ¸b*. *g q*, *h o x ¸b* read **ይቤሎሙ**: [7] *g q* read **ንሥእዎሙ**: [8] *m u*, *β*. *q t* in full **ሰብዓ**: *g* omits. [9] *m q t*. *g u* read **አባግዕ**: *β* **አባግዐ**: [10] *u* omits. *a* reads **ነሢእ**: *k* **ነሢእ**: [11] *u* reads **ብዙኃነ**: and omits next three words. [12] *β* save that for **አዘዝ**″ *f* reads **አዘዝክምዎሙ**: *g* reads **ቀተሉ: እሉ: ወአዘዞሙ**: *m q* **እሙንቶ**: **ዘ**(*q* omits) **አዘዞሙ**: *t* **እምዘ: ኢአዘዝክዎሙ**: [13] *t*, *d* read **እሱራነ**: (+ **ወ** *d*). [14] *m t*. *q*, *β* trans. after **ቅ.ድ**″. *g u* omit. [15] *u* omits next four words. [16] *g* reads **ኃጥኣን**: [17] *u* prefixes **በ**. [18] *o ¸b* omit. [19] Emended from **ዕሙቅ**: [20] *u*, *β–b c*. *α–m u*, *c* read **እሳተ**: *b* **ዐመደ: እሳተ**: *m u* omit next four words. [21] *g*. Other MSS. **ዐመደ**: [22] *g q*. *m*, *β* read **ወእልኩ**: *t* **ወእሉ**: *u* **ወ**. [23] *β*. *g m q* read **ሰብእ**: and *t* **ስብእ**: both corruptions for **ሰብዓ**: *u* omits. [24] *α–t*. *t* reads **ዖሎት**: *β* **ዖላውደን**: [25] *o ¸b* prefix **ወ**. [26] *i* prefixes **ወ**. *u* omits. [27] *g*. *m q t* read **በዝ**: *u* **በ**. *β* **ውስተ**: **ዝኩ**: [28] *g u*, *β–c*. *m* reads **ማዕምቅት**: *q t* **መዓምቅት**: *c* **መዓምቀ**: [29] *n* prefixes **ዘ**. [30] *α–q*, *β–b c f x ¸a*. *q* reads **ማዐምቅ**: *b e f x ¸a* **እማዕምቅ**: [31] *u*, *β*, *g* reads **ምድረ: እሳተ**: *m q t* **ምሉዕ: እሳተ**: [32] *o ¸b* omit together with next three words. [33] *a e f h k v w* trans. after **ኃጥኣነ**: [34] *q* reads **ወኮነ**: *u* omits. [35] *g*. *u* omits. Other MSS. read **ዝኩ**: [36] *m t*, *β–d l ¸a*. *g*, *d l ¸a* read **ዕሙቅ**: *q* **ማዕምቀ**: *u* omits. *a* adds **ምድር: ዘ**. [37] *g t u*, *b c d l o x ¸a ¸b*. *m* reads **በዝንቶ**: *q*, *a f h i k n* **ወዝኩ**: *e h* **ወ** (*h* om.) **ርኢኩ: ዝኩ**: [38] *q* reads **መዐምቅ**: *u* omits. [39] *m* adds **እሳተ: ዘ**. [40] *u* reads **ርኢኩ: እሉ**: [41] *g*. *m*, *β* read **ይውዲ**: *q t* **እንዘ: ይውዲ**: *u* omits.

†ጠወሞ:[1] ለዝኩ: ቤት:[2] ብሉይ: ወ*እውፅእዎሙ:[3] ለ*ዙሎሙ:[4] አዕማድ:[5] ወዙሉ: አትክልት:[6] ወ፣ስኩ: ለውእቱ: ቤት:[8] ተጠውመ:[9] ምስሌሁ: ወእውፅእዎ: ወወደይዎ: በጌ[10]መካን:[11] በየማነ: ምድር:: 29. ወርኢኩ: *እስከ: እምጽአ: እግዚአ: አባግዕ:[12] ቤት: *ነዲስ: ወዓቢየ:[13] ወ[8]ልዑለ: *እምነ: ዝኩ:[14] ቀዳሚ:[15] ወ*አቀሞ:[16] ውስተ: መካነ:[17] ቀዳሚት:[18] *እንተ: ተጠብለለት:[19] ወዙሎሙ: አዕማደ: ዚእሃ: ሐዲሳን:[20] ወስና: ሐዲስ:[21] ወ[8]ዐቢይ:[22] እምቀዳሚት: ብሊት:[23] እንተ: እውፅእ: ወዙሎሙ:[24] አባግዕ: ማእከላ:: 30. ወርኢክዎሙ: ለ*ዙሎሙ:[25] አባግዕ:[26] እለ: ተርፉ:[27] ወ*ዙሉ:[28] እንስሳ: ዘ[29]ደበ: ምድር:[30] ወ*ዙሉ:[31] አዕዋፈ: ሰማይ: ይወድቁ:[32] ወይሰግዱ: ለእልኩ: አባግዕ:[25] ወ*ያስተበቍዕዎሙ:[33] ወይሰምዕዎሙ:[34] በዙሉ: ቃል:: 31. ወ*እምኔሁ:[35] *እልኩ: ጌ[36]እለ: ይሰብሱ: ጸዓድወ:[37] ወ[25]ኦኃዙኒ:[38] በእዴየ: [እለ: ቀደሙ: አዕረጉኒ:][39] ወእዴሁ: ለ*ውእቱ:[40] ደቤሳ:[41] እንዘ: ትእኅዘኒ: አዕረጉኒ:[42] ወእንበሩ[43]*ኒ:[44] ማእከለ*ሙ:[45] ለዝኩ:[46] አባግዕት:[47] እንበለ: ትኩን:[48] ዙነኔ:: 32. ወ*እልኩ:[25]

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[1] *np.* Dillmann proposed **ጦሞ:** *y* reads **ጠውሞ:** *m* **ተሰጥመ:** Other MSS. **ጠምዎ:** We should read **ጦምዎ:** [2] *m* adds **ዓቢይ:** [3] *q t u* read **አውፅእዎ:** [4] *q u* read **ዙሉ:** [5] *u* omits next eight words. [6] *g. m t, β–y, a* read **ትክሉ:** *q* **ትኩል:** *y, a* **ትከሉ:** [7] *n* adds **ዙሉ:** *o* adds **ዙሎ:** [8] *n* omits. [9] *g t, β–d y, a. m* reads **ትጠውም:** *q, , a* **ትጠወመ:** So *d y* save that they prefix **ወ.** [10] *u* reads **ለጌ.** *g* adds **ቤት: በ.** [11] *g* reads **መካነ:** *u* omits. [12] *a–u, a e f h i k n. b c d l o w x y, a, b* read **እግዚአ: አባ″ እስከ: አም‴.** So also *u* but that it omits **እስከ:** [13] *g* reads in nom. *u* trans. [14] *g, β. m q t u* read **እም.** [15] *g.* Other MSS. **ቀዳማይ:** [16] *q* reads **አቀውም:** [17] *c d f h i k² l o x y, a, b. a, a b e k¹ n* read **መካን:** [18] *u* reads **ቀዳማይ:** [19] *m* omits. [20] *t, b n x* add **ወተክላ: ሐዲስ:** [21] *u* reads **ሐዲሳን:** and omits next five words. [22] *d* reads **0ባይ:** [23] *g* omits. [24] *a–m* (save that *g* omits **ወ**) and *a c d i k l o, a, b. m, b e f h n p v x* read **ወእግዚአ:** (save that *m* omits **ወ**). Seeing that *g m,* which are the chief representatives of the two readings, omit **ወ,** it is possible that **እንተ: አው″ ዙሎሙ:** (or **እግዚአ:**) **አባ″ ማእከላ:** constitutes a single sentence. In that case we should emend **አባግዕ:** into **አባግዐ:** and for **ማእ″** read **እማእ″** and take **እንተ: . . . እማእከላ:** together = ἐξ ἧς. Then we should have 'from which He had sent forth all the sheep.' [25] *u* omits. [26] *t* omits. [27] *u* omits next seven words. [28] *a–u. β* reads **ዙሎሙ:** [29] *n* reads **እንተ:** [30] *e* omits next three words. [31] *a–u. β–e* read **ዙሎሙ:** [32] *g* reads **ወወድቁ:** *u* **ወይወድቁ:** [33] *g* reads **ያስተበቍዑ:** [34] *m t, β. g q u* omit. [35] *q t u, β. g* reads **እምዝኩ:** *m* **እምኔሆሙ:** [36] *m, β. q t* write in full **እልኩ: ሠለስቱ:** *u* reads **ጌ.** *g* omits. [37] *g.* Other MSS. **ጸዓዳ:** *u* trans. **ጸ″** before **እሰ:** [38] *g* reads **ኦኃዘኒ:** [39] Bracketed as an explanatory gloss. [40] *q u* omit. [41] *m, a c h* read **ይቤላ:** [42] *β. m* reads **አዕርጉኒ:** *g* **አዕርግ:** *q* **አዓርግ:** *t* **አዕርግ:** *u* omits. [43] *u* reads **ወእንበረ:** [44] *d* omits. [45] *u* reads **ማእከለ:** [46] *a–u. u* reads **እልኩ:** *β* **ለእልኩ:** [47] *g q t. m* reads **በግዕት:** *u, β* **አባግዕ** [48] *m* adds **ዝዙሉ:** *q t* **ዝ.**

አባግዕ: ኮኑ: ዙሎሙ: ጸንዳ: ወጸጕረ: ዚአሆሙ: *ዐቢየ: ወንጹሐ::[1] 33. ወዙሎሙ: እለ:[2] ተሐጕሉ: ወ*ተዘርዘሩ:[3] ወዙሉ:[4] *አራዊት: ገዳም:[5] ወዙሉ: አዕዋፈ: ሰማይ: ተጋብኡ: በ[6]ውእቶ: ቤት: ወእግዚኦሙ: ለአባግዕ: ተፈሥሐ: *ዐቢየ: ፍሥሓ:[7] እስመ:[8] ኮኑ: ዙሎሙ: ኄራኒ:[9] ወ*ገብኡ:[10] *ውስተ: ቤቶ::[11] 34. ወርኢኩ: እስከ:[4] አስኩበዎ: ለ*ውእቶ:[4] ሰይፍ:[12] ዘ*ተውህበ:[13] ለአባግዕ:[14] ወአንብእዎ: *ውስተ: ቤት:[15] ወ*ኑተማ:[16] *አምኀ[17]ቅድመ: ገጹ: ለእግዚእ: ወዙሎሙ: አባግዕ:[4] ተጸውዑ:[18] በውእቶ: ቤት: ወኢያግመሮሙ::[19] 35. ወ[20]አዕይን ቲሆሙ: ለዙሎሙ: ተከሥት:[21] *ወይኔጽሩ: ሠናየ:[4] ወኵ[22]ዘኢ[23]ይረኢ: አልቦ:[2] በማእከሎሙ::[24] 36. ወርኢኩ: ከመ: ኮነ: ውእቶ: ቤት: ዐቢየ: ወርኂበ:[25] ወምሉእ:[26] ፈድፋደ:: 37. ወርኢኩ: ከመ: ተወልደ: ኵ[27]ላህም: ጸንዳ: ወ[28]አቅርንቲሁ: ዐበይት:[29] ወ*ዙሉ:[30] አራዊት: ገዳም: ወ*ዙሉ:[31] *አዕዋፈ: ሰማይ:[32] ይፈርህዎ: *ወያስተበቍዕዎ: በዙሉ:[4] ጊዜ::[33] 38. ወርኢኩ: እስከ: ተወለጠ:[34] *ዙሉ: አዝማደሆሙ:[4] ወኮኑ: ዙሎሙ: *አልህምት: ጸንዳ:[35] ወ[36]ቀዳማዊ:[37] *ኮነ: ማእከሎሙ: †ነገር:[38] ወ*ውእቶ: ነገር:[4] ኮነ: አርዌ: ዐቢየ:[39] ወ*ቦ:

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[1] *g*. Other MSS. read **ዐቢይ: ወንጹሕ:** *u* omits next three words. [2] *g* omits. [3] *t* reads **ተዘርዘረ:** [4] *u* omits. [5] *o ḅ* read **አራዊት:** [6] *b* reads **ውስተ:** [7] *q t* trans. *u* omits **ፍሥሓ:** [8] *m* reads **እስከ:** [9] *t* reads **ኄራን:** [10] *q* reads **አገብኡ:** [11] *g, β–i k o*. *a–g* read **ለቤቶ:** *i k ḅ* **ውስተ: ቤት:** (*i* adding **ውእቶ:** above the line). *o* **ውእቶ: ቤት:** [12] *f* omits. [13] *h* reads **ተብህለ:** [14] *u* omits next seven words. [15] *g*. *β* reads **ውስተ: ቤቶ:** *m* **በቤቶ:** *q t* **ለቤቶ:** *u* omits. [16] *g, β*. *m t* read **ሐተመ:** *q* **ኃትመ:** *u* omits. [17] *a–u*. *u, β* omit. [18] *g*. *t, h n* read **ተዓፀው:** All other MSS. **ተዐጽዉ:** [19] *m t, β*. *g* reads **"ደግምሮሙ:** *q* **"ደገምሮሙ:** *u* omits. [20] *h* reads **ወኢ:** [21] *a*. *β* reads **ተከሥታ:** [22] *β* adds **እምኔሆሙ:** [23] *m* reads **ዘ.** [24] *m* reads **ማዕ".** *u* omits. [25] *m* adds **ከመ: ኮነ: ርኂበ:** *u* reads **ወርኂበ:** [26] So all MSS. except *u, l v*. *l v* read **ምሉዓ:** *u* omits. [27] *e f h* omit. *p* erases. [28] *n* omits. [29] *m t u* read **ዓቢያት:** *n* **ዐቢይ:** [30] *a–q, e f h n*. *q, x* read **ዙሎ:** *a b c d i k l o ḁ ḅ* **ዙሎሙ:** [31] *b c* read **ዙሎሙ:** *u* omits. [32] *u* reads **አዕዋፍ:** [33] *q u* omit. [34] *m* reads **ተወለጡ:** [35] *t, n*. *g* trans. *m q u* read **አልህምት: ጸንዳ:** *a b c d e h i k l x ḁ* **አልህምት: ጸንዶ:** *f o ḅ* **"ምት: ጸንዶ:** [36] *g, β*. *a–g* omit. [37] *c* reads **ቀዳሚ:** [38] *a–u*. *a*, and *a i k n* save that the latter add **በ** before **ማእ"** and for **ነገር:** read **ነገረ:** *u* supports text but that it omits **ነገር:** *b c d l o x ḁ ḅ* read **በማእከሎሙ: ኮነ: ነገረ:** *e f h v* **ኮነ: ነገረ: በማእ".** **ነገር:** is to be regarded as a misrendering of *ῥῆμ* which the translator took to be *ῥῆμα* but which was a transliteration of the Hebrew רֵאֵם. Goldschmidt (p. 91) holds that טָלֶה was the original word and that this was afterwards corrupted into מִלָּה meaning 'word.' But this would make the text absurd. [39] *q t* read **ዐቢይ:**

ውስተ:[1] ርእሱ: *አቅርንተ: ዐበይተ: ፀለምተ:[2] ወ*እግዚእ:[3] አባግዕ: ተፈሥሐ: †ደቤሆሙ:[4] *ወደበ: ዙሎሙ: አልህምት::[5] 39. ወአኀ:[6] ስክብኩ:[7] ማእከሎሙ: ወነቃህኩ:[8] ወ[9]ርእኩ: ዙሎ:: 40. ወዝንቱ:[10] ውእቱ: ራእይ:[11] ዘርእኩ: እንዘ:[12] እስክብ:[13] ወነቃህኩ:[14] ወባረክዎ: ለእግዚእ: ጽድቅ: ወሎቱ: ወሀብኩ: ስብሐተ:: 41. ወ[15]እምኔሁ:[16] በከይኩ: *ዐቢየ: ብካየ:[17] ወእንብዕየ: ኢቆመ: እስከ:[18] ኢክህልኩ: ተዓግሦተ:[19] ሶበ: እሬኢ:[20] እሱ:[21] ይወርዱ: ዲበ: ዝኩ: ዘ*ርእኩ:[22] እስመ: ዙሉ:[23] ይመጽእ: ወ[24]ይትፈጸም:[25] ወዙሉ: በበ: ክፍሉ: ምግባረ:[26] ሰብእ: ተርእየ: ሊተ:: 42. በይእቲ:[27] ሌሊት:[5] ተዘክርክዎ:[28] ለሕልምየ:[29] ቀዳማዊ: ወበእንቲአሁ:[30] በከይኩ: ወተሀወክ:[31] እስመ: ርእኩ: ውእተ: ራእየ::

XCI. ወይእዜኒ: ወልዲየ: ማቱሳላ: ጸውዕ: ሊተ: ዙሎ:[5] *አኃዊክ:
ወአስተጋብእ: ሊተ: ዙሎ: ደቂቅ: እምክ:[32]
እስመ: ቃል: ይጼውዐኒ:
ወመንፈስ: ተክዕወት:[33] ላዕሌየ:[34]
ከመ: አርእክሙ:[35] ዙሎ:[5] ዘይበጽሐክሙ: እስከ:[5] ለዓለም::
2. ወ*እምኔሁ:[5] ሖረ: ማቱሳላ: ወጸውዖሙ:[36] ለዙሎሙ: አኃዊሁ:[37] ኀቤሁ: ወ*አስተጋብኦሙ:[38]
ለ*አዝማደ: ዚአሁ::[39] 3. ወተናገሮሙ: ለዙሎሙ:[5] *ውሉደ: ጽድቅ:[40] ወይቤ:
ስምዑ: *ደቂቅ: ሄኖክ:[41] ዙሎ:[42] ነገረ: አቡክሙ:

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[1] *g, β–eh. eh* read በውስተ: *m, v* read ውስተ: *q t u* በ. [2] *g. m* reads አቅርንት: ዐበይት: ጸለማት: *q* "ርንተ: ዐበይተ: ጸላማት: *t u* "ርንተ: ("ርንተ: *u*) ዓበይተ: ጸለማተ: *β* "ርንተ: ዐቢያት: ወጸለማት: [3] *g* reads መጋዝእ: [4] We should expect ደቤሁ: here as Beer first pointed out. [5] *u* omits. [6] *u* reads ወእንሰ: [7] *n* adds ምስሌሆሙ: [8] *u* omits next nine words. [9] *m* omits. [10] *q* reads ወዝኩ: [11] *m* reads ወራእይ: *f b* omit. [12] *β. g* reads ወ. *m q t* omit. [13] *m q, β. g t* read እስክብ: [14] *m* trans. after ጽድቅ: [15] *d* omits. [16] *t* reads እምኔሆሙ: *u* እምኑ: (sic). [17] *g, a b c d e l o x ,a ,b. m q t, f h i k n* trans. *u* omits ብካየ: [18] *u* reads ወ. [19] *q* reads ትዕግሥት: *m q t* omit next two words. *u* next seven words. [20] *g, β. m q t u* omit. *g* adds እስመ: [21] *g. m* reads እሉ: *q t* አላ: *β–n* omit. *n* reads እንዘ: [22] *f* reads ዘእሬኢ: *o* omits. [23] *q, e* omit. [24] *o* reads ዘ. [25] *q t u* read ይትፈ". [26] *e* reads ምግባሩ: ለ. *h* ምግባሩ: [27] *a–u, a d f i k l n o p y ,a ,b. b c e x* ወበይእቲ: *h* ወይእቲ: [28] *u* prefixes ወ. *c* reads ተዘክርክዋ: [29] *a. β* reads ለሕልምየ: [30] *e* reads በእንቲአሆሙ: *u* omits. [31] *a e h ,a* read ወተሀውኩ: *u* omits next four words. [32] *g* reads ደቂቅ: እምክ: ወአስተ" ሊተ: አኃዊክ: *m, f n* omit ሊተ: in this clause, and *u* omits ሊተ: ዙሎ: [33] *g m t. q u, β* read ተክዕወ: [34] *g q u. m t, β* read በላዕሌየ: [35] *m* reads አርእይክሙ: [36] *u* omits next three words. [37] *g m t* add ወጸውዖሙ: [38] *n* reads አስተጋብኦሙ: [39] *q* reads አዝማዲሁ: [40] *g q, y ,b. m u* read ጽድቅ: *t* ውሉዱ: ጽድቅ: *β–e h n y ,a ,b* ውሉዱ: ጽድቅ: *e h* ለውሉዱ: ጽድቅ: *n* ውሉደ: ጽድቁ: *,a* ጽድቅ: [41] *a. β* reads ደቂቅየ: [42] *m* reads ዙልክሙ: *u* omits.

ወእጽምኡ፡ በርትዕ፡[1] ቃለ፡[2] አራዩ፡
እስመ፡ አሰምዕ፡[3] ዲቤክሙ፡ ወእየገረክሙ፡ ፍቁራን፡[4]
አፍቅርዋ፡[5] ለ[6]ርትዕ፡ ወ*ባቲ፡[7] ሖሩ።[8]
4. ወኢ*ትቅረቡ፡[9] ኀበ፡ ርትዕ፡ በክልኤ፡ ልብ፡[10]
[ወኢትኅበሩ፡ ምስለ፡ እሉ፡ በክልኤ፡ ልብ፡][11]
እሳ፡ ሖሩ፡[12] በጽድቅ፡[13] ደቂቅየ፡[14]
ወይእቲ፡ ትመርኀክሙ፡[15] በፍናዋት፡[16] ኄራት፡[17]
ወጽድቅ፡ *ይከውን፡ ለክሙ፡[18] ሱታፌ።
5. እስመ፡ አእምር፡[19] ከመ፡ ይጸንዕ፡[20] ህላዌ፡[21] ግፍዕ፡[22] በደቢ፡[23] ምድር፡
ወ*ትትፈጸም፡[24] *መቅሠፍት፡ ዐቢይ፡[25] ዲበ፡ ምድር፡
ወ*ትትፈጸም፡[26] *ዙሳ፡ ዓመፃ፡[27]
*ወትትገዘም፡ እምሥረዊሃ፡[28]
ወዙሱ፡ ሕንጻ፡ የኃልፍ።
6. ወ[29]ትደግም፡ ካዕበ፡[30] ዓመፃ፡ ወትትፈጸም፡[31] ዲበ፡ ምድር፡[32]
ወ*ትትእኀዝ፡ ዙሱ፡[33] ግብረ፡ ዓመፃ፡ ወ[34]ግፍዕ፡ ወአበሳ፡ ካዕበተ።[35]
7. ወ*እመኒ፡[36] ትልህቅ፡ *ኃጢአት፡ ወዓመፃ፡[37] ወጽርፈት፡ ወግፍዕ፡[30] በ[38]ዙሱ፡ ትግባር፡[39]

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[1] *t* reads በርቱዕ፡ *u* omits next seven words. [2] *g*, *β*. *m q t* omit. [3] *g* reads ጻስምዐ፡ *q* አስምዕ፡ [4] *α–u*. *β* reads ፍቁራንየ፡ [5] *m* reads አፍቅርዎ፡ ለአምላክ፡ *q* አፍቅርዎ፡ [6] *m*, *h* read በ. [7] *g t u*, *β*. *m q* read ቦቱ፡ [8] *α–m*. *m*, *β* read ሑሩ፡ [9] *u* reads ትቀረቡ፡ *e* ቀረቡ፡ [10] *c* reads ልቡ፡ [11] Bracketed as an interpolation (in Greek or in original Hebrew?). *g u* omit through hmt.(?) Found in all other MSS. [12] *α–m*. *m*, *t*[2] *β* read ሑሩ፡ [13] *α–g*, *β–n* (but *t* trans. after ደቂቅየ፡). *g* reads በርትዕ፡ *n* ለጽድቅየ፡ [14] *α–g*, *β–n y*. *g* reads ወበጽድቅ፡ *n y* omit. *u* omits next five words. [15] *h* reads ትመሐርክሙ፡ *x* ትመርሐኒ፡ [16] *q t*, *β–l a b*. *g* reads ወበፍናዋት፡ *m*, *b* በፍንዋት፡ *l a* በፍኖት፡ [17] *g* reads ኄራት፡ *q* ኄራን፡ *t* ኄርት፡ [18] *q* reads ይከውኑክሙ፡ *u* ወትከውን፡ ለክሙ፡ [19] *g* reads አእምሮ፡ [20] *q* reads ትጸንዕ፡ [21] *g* reads ህላዊሁ፡ [22] *q* reads ግፉዕ፡ *b* ግብር፡ [23] *g*. Other MSS. ዲበ፡ [24] *g m*. *q* ትፈጽም፡ *t u* ትትፈጸም፡ *β* ይትፈጸም፡ [25] *g q* put in acc. *u* reads ዐባይ፡ *m* adds ቦቱ፡ *u* omits next five words. [26] *g m*, *β–n o b*. *q* reads ትፈጽም፡ *t u* ትትፈጸም፡ *n o b* ይትፈ″. This word may be an interpolation. In that case omit the ወ before ትትገ″. [27] *g*, *β–o*. *m*, *o* read ዙሱ፡ ዓመፃ፡ *t* ዙሱ፡ *q* መቅሠፍት፡ ዙሱ፡ [28] *g*, *β*. *m q t u* read እምሥራዊሃ፡ (ወእሥራዊሃ፡ *u*) ትትገ″. [29] *e* reads ወኢ.. [30] *u* omits. [31] *g q*, *β*. *m t* read ወትትፈ″. *u* omits. [32] *u* omits next four words. [33] *m*, *β–a d i n*. *g* reads ትእዛዝ፡ ዙሱ፡ *q t* ትእኅዝ፡ ዙሎ፡ *a d i n* ትትእኀዝ፡ ዙሳ፡ [34] *β* adds ግብረ፡ [35] *g*, *β*. *m* reads ወካዕበት፡ *q t* በካዕበት፡ (″ት፡ *t*). *u* omits. Just before this word *g* inserts XCVII[b]–CVIII. 10 and then *g* resumes with ካዕበት፡ [36] *g q*, *β*. *m* reads እምኔሁ፡ *t* እምዝ፡ *u* omits. [37] *α–u*. *u* reads ኃጢአት፡ *β* ዓመፃ፡ ወኃ″. [38] *α–q*. *q*, *β* read ወ. [39] *a*. *β* reads ግብር፡ *b* omits next word.

ወ*ትልህቅ፡[1] ዕልወት፡ ወእበሳ፡[2] ወርዙስ፡[3]
ወ[4]መቅሠፍት፡ ዐቢይ፡[5] *ይከውን፡[6] እምሰማይ፡[7] ደበ፡ እሱ፡[3] ዙሎሙ፡[8]
ወ[9]ይወፅእ፡ እግዚእ፡[10] ቅዱስ፡[11] በ[12]መዓት፡ ወበ[13]መቅሠፍት፡[3]
ከመ፡ ይግበር፡[14] ዙነኔ፡ ደበ፡ ምድር።
8. በእማንቱ፡ መዋዕል፡ ትትገዘም፡[15] ግፍዕ፡ *እምኒ፡ ሥረዊሃ፡[16]
ወ[17]ዓመፃ፡ *ምስለ፡ ጕሕሉት፡[18] እም[19]ታሕተ፡ ሰማይ።
9. *ወዙሉ፡ ይትወሀብ፡ ምስለ፡ አሕዛብ፡[3]
ወ[20]ማኅፈዲ፡[21] በእሳት፡ ትነድድ፡[22]
ወ[23]ያወፅእዎሙ፡[24] እምዙሉ፡ ምድር፡
ወ*ይትገደፉ፡[25] በዙነኔ፡[26] እሳት፡
ወይትሐጕሉ፡[27] በመዐት፡[28] ወ*በ[29]ዙነኔ፡ ኃያል፡[30] እንተ፡ ለዓለም።
10. ወይትነሣእ፡ ዲድቅ፡[31] እምንዋሙ፡[32]
ወይትነሣእ፡ ጥቡብ፡ ወ[33]ይትወሀብ፡ ለሙ።
11. [ወ[34]እምኔሁ፡[3] ይትገዘሙ፡[35] አሥራው፡[36] ዓመፃ፡ ወኃጥኣን፡ ይትሐጕሉ፡ በሰይፍ፡ *እምኒ፡ ጽጉፋን፡[37] ይትገዘሙ፡ በዙሉ፡ መካን፡[7] ወ*እለ፡[38] ይሔልይዋ፡[39] ለግፍዕ፡[40] ወ*እለ፡ ይገብርዋ፡[41] ለጽርፈት፡ ይትሐጕሉ፡[42] በመጥባሕት።]
12. ወእምድኅረዝ፡[43] ትከውን፡ ካልእት፡
*ሳምንት፡ ሰንበት፡[44] እንተ፡ ጽድቅ፡

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[1] *d* reads **ተሀልቅ፡** [2] *g u* omit. [3] *u* omits. [4] *a, d o, b.* Other MSS. omit. [5] *g q, β. m t* read **ዐቢይ፡** *u* omits. [6] *m q t* read **ትከውን፡** *u* **ይመጽእ፡** [7] *g* omits. [8] *a* adds **ወይወጽእ፡ እግዚእ፡ ቅዱስ፡ በመዐት፡ ወመቅሠፍት፡ ዐቢይ፡ ይከውን፡ እምሰማይ፡ ደበ፡ እሱ፡ ዙሎሙ፡** [9] *m q t* omit. [10] *o* omits. [11] *u* omits. *g* adds **ደበ፡ ምድር፡** [12] *m* reads **ለ.** [13] *m* reads **ወለ.** *a e f h k l o, a, b* **ወ.** *u* omits. [14] *g* reads **ይትገበር፡** [15] *o, b* read **ትገዝም፡** [16] *g q t, b c d i l o x, a, b. m* reads **እምኒ፡ አሥራዊሃ፡** *u* omits. *a e f h k n v w* read **እምሥራዊሃ፡** [17] *g q* omit, and possibly rightly. All MSS. but *g q* add **አሥራው፡** [18] *u* omits. All MSS. but *g q* add here **ወ** (*u, b c f h p* omit) **ይትሐጕሉ፡** [19] *u* reads **በ.** [20] *g u, o, b.* Other MSS. omit. [21] *m t, β. g q* read **ማኅፈዲ፡** [22] *u* omits next three words. [23] *q* omits. [24] *n* reads **ያወፅዕዎ፡** [25] *g* reads **ይትገደፍ፡** *f* **ይትገዝሙ፡** [26] *u* omits next four words through hmt. [27] *g* reads **ወይሓጕል፡** (sic). [28] *i* reads **እመዓት፡** [29] *a* omits. [30] *q* reads **ኀይል፡** [31] *m* reads **ጽድቅ፡** [32] *g m q, x. t u, β–x* read **እምንዋም፡** [33] *m q* omit. [34] *g* omits. This verse is bracketed as an interpolation. [35] *q t u, β–o. g m, o* read **ይትገዘም፡** [36] *m t u, β. g* reads **እምሥርው፡** *q* **አሥርው፡** (sic). [37] *a–u. u* omits with next word. *β* reads **እምጽጉፋን፡** [38] *e h v* read **እለሂ፡** [39] *q* reads **ይኔይልዎ፡** *u, a, b* **ይኔልዎ፡** *n* **ይገብርዋ፡** [40] *q* reads **ለግፉዕ፡** *g* omits. [41] *u, n* omit. [42] *t u, β–e. m q* read **ወይትሐ″. *g* ወትሐጕሉ፡** *e* **ይትቀተሉ፡** [43] *u* reads **ወእምዝ፡** [44] *g.* The same order is found in *q t* but for **ሳም″** *q* reads **ሳመንት፡** and *t* **ሳምኒት፡** *m* reads **ሳምኒት፡** only and *u* **ሰንበት፡** only. *β* reads **ሰንበት፡ ሳምኒት፡**

ወይትወሀብ: ሳቲ: ስይፍ: ከመ: ይትገበር:[1] ዝነኔ: ጽድቅ:[2] *እምእለ: ይገፍዑ:[3]
ወ*ይትሜጠዉ:[4] ኃጥኣን: በእደዊሆመ: ለጻድቃን::
13. በተፍጻሜታ:[5] ደጠርዩ: አብያት:[6] እምጽድቀ: ዚአሆሙ:
ወይትዝነጽ: *ቤት: ንጉሥ:[7] ዐቢይ: በ[8]ስብሐት: እስከ: ለዓለም::
14. ወእምድኅረዝ: በሰንበት: ታስዕ:[9] ባቲ: ዝነኔ: ጽድቅ: ትትከሠት:[10] ለዙሉ: ዓለም:[11]
ወዙሉ: ተግባረ:[12] ረሲዓን: ይወፅእ: እምዲበ:[13] ዙሉ:[14] ምድር:
ወ*ይጽሐፍ:[15] ለ*ሐጕለ: ዓለም:[16]
ወዙሉ: ሰብእ:[17] ይኔጽሩ:[18] ለ*ፍናዋት:[19] ርትዕ::[20]
15. ወእምድኅረ*ዝ:[21] በሰንበት: ዓሥርት: ፲[22]እደ:[23] ባቲ: ዝነኔ: እንተ: ለዓለም:
[ወትትገበር: እምትጉሃነ: ሰማይ: ዘለዓለም:][24]
ዐቢይ:[17] ዘ[25]ይትቤቀል:[26] እማእከሎሙ:[27] ለመላእክት::[28]
16. ወ[29]ሰማይ: ቀዳማይ:[30] ይወፅእ:[31] ወየኃልፍ:
ወሰማይ: ኀዲስ: ይትረአይ:
ወዙሉ: ኃይለ:[32] ሰማያት:[33] ያበርሁ:[34] ሰብዓት:[17] ምክዕቢት::[35]

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[1] *q* reads **ይትወሀብ:** *d* **ትግበር:** [2] *g, d.* The phrase recurs in ver. 14. Other MSS. read **ወጽድቅ:** [3] *q* reads **እለ: ይገፍዕዎሙ:** *u* omits. [4] *g* reads **ይትመጠዉ:** [5] *a–q, a d i k l o y* save that *i* reads **ለ** for **በ.** *q, b c e f h n x* prefix **ወ.** [6] *u* omits with next two words. *e* trans. after **ዚአሆሙ:** [7] *g.* Other MSS. **ቤት: ለንጉሥ:** [8] *g m. o y ḅ* omit. Other MSS. read **ለ.** [9] *g, β. m q t u* read **ታስዕት:** [10] *g* reads **ትካትሰ:** (sic). *u* reads **ወትትከሠት:** [11] *u* omits next ten words. [12] *g* omits. [13] *q* reads **እምነበ:** [14] *m, e l ḍ* omit. [15] *g q. t* reads **ይጽሕፍ:** Other MSS. **ይጸሐፍ:** [16] *g, o v ḅ. t* reads **ለነጉል: ለዓለም:** *n* **ለነጕል: ወዓለም:** *y* **ዙሉ: ዓለም: ሀጕል:** *m q, β–n o y* **ሐጕል: ዓለም:** [17] *u* omits. [18] *d* reads **ይኔጽር:** *k* **ይኔጽር:** [19] *g q. m* reads **ፍንዋት:** *t* **ፍትወት:** *β–f h* **ፍኖት:** *f h* **ፍኖት:** *u* omits. [20] *q* reads **ጽድቅ:** *f h* **ርትዕት:** [21] *g u, k n. m q t, β–k n* read **ዝንቱ:** [22] *u, β. q* in full **ሳብዕት:** *m* reads **ወ፯.** *t* **ሰብዓት:** *g* omits. [23] *q t u, a d h i k o ḍ ḅ. g m, b c e f l n x* read **እድ:** [24] *t*[2], *i.* So almost *n* **ወትትገ″ እምትጉሃን: ዘሰማይ: ወለዓለመ:** This clause appears in *t*[1], *a b c d e f h k l o x y ḍ ḅ* as **ወትትገ″ እምትጉሃን:** (″ን: *t*[1]) **ወሰማይ: (ወሰላም: ḍ) ዘለዓለም:** This clause was lost in *a–t* through hmt. or, as taken above, it is a gloss on the next line. [25] *b e* omit. [26] *m u. g t, β–y* read **ይበቀሉ:** which is probably a corruption of **ይበቅል:** (= punivit) which is found in *q. b e y* read **ይበቁዕ:** (sic). [27] *t* reads **እምዙሎሙ:** *u* omits. [28] *g, β. m q t* read **መላእክት:** *u* omits. [29] *q* omits. [30] *u* reads **ጸግማይ:** [31] *b x* read **ይመጽእ:** *c* **ወይመ″.** [32] *a. β* reads **ኃይላት:** [33] *q, a e h k n* read **ሰማይ:** [34] *g* reads **ወይበርሁ:** *q* **ይበ″.** *u* **ያበርህ:** *m q t, β–a h k* add **ለዓለም:** against *g u, a h k.* [35] *m t, o ḅ* read **መክዕቢት:**

17. ወእምድኅረዝ: ሰንበታት: ብዙኃት: እሰ: አልቦን:[1] ኈልቁ:[2] ለ[3]ዓለም:
ወዙሎሙ:[4] በኒሩት:[5] ወበጽድቅ: ይከውኑ:
ወኃጢአት: እምህየ:[6] ኢትትበሀል:[7] እስከ: ለዓለም።
18. ወይእዜኒ: እብለክሙ: ደቂቅየ:[8] ወአርእየክሙ:[9] ፍናዋት:[10] ጽድቅ: ወፍናዋት:[11] ግፍዕ:
ወ*አርእየክሙ:[12] ካዕበ:[6] ከመ: ታእምሩ: ዘይመጽእ። 19. ወይእዜኒ: ስምዑኒ:[13]
ደቂቅየ: ወ[14]ሖሩ:[15] በፍናዋት:[16] ጽድቅ: ወኢ*ትሖሩ:[17] በፍናዋት:[18] ግፍዕ: እስመ:[19] ይትሐጐሉ:
ለዓለም: ዙሎሙ:[20] እሰ: የሐውሩ: በ*ፍናዋት:[21] ዓመፃ።
XCII. ዘተጽሕፈ: እምሄኖክ: መጽሐፍ:[22] [*ጸሐፊ: እንከ: ሄኖክ:[23] ዘዙሉ:[24] ተእምርት:[25]
ጥበብ: እምዙሉ: ሰብእ: ስቡሕ: ወ[26]መኰንን: ዙሉ: ምድር:] ለዙሎሙ: ውሉደ: *እሰ:
የኃድሩ:[6] *ደበ: የብስ:[27]
ወ*ለ[28]ትውልድ: ደኃርያን:[29] እሰ: ይገብሩ: ርትዐ: ወሰላመ።
2. ኢትሕዘን:[30] መንፈስክሙ: በ*እዝማን:[31]
እስመ: መዋዕለ: ወህበ: ቅዱስ:[32] ወፀቢይ:[33] ለዙሉ።[6]
3. ወይትነሣእ: *ጻድቅ: እምንዋም:
ይትነሣእ:[34] ወየኃልፍ: በፍናዋት:[35] ጽድቅ:
ወዙሉ: ፍኖቱ: ወ*ምሕዋሩ:[36] በኒሩት:[37] ወ*በ[38]ማህል: ዘለዓለም።

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[1] *g q u, β–b c d l o y, a, b.* *m t, b c d l o y, a, b* read **አልቦሙ:** [2] *g q.* *m, β–h k* read **ኈልቍ:** *t, h k* **ኈልቁ:** *u* **ኈልቅ:** (sic). [3] *m q t u* read **በ.** [4] *g.* Other MSS. omit. [5] *q* reads **በኒሩትክሙ:** [6] *u* omits. [7] *q, b* read **ይትበሀል:** For preceding two words *b* reads **ወበህየ:** [8] *b c x* trans. before **እብለክሙ:** [9] *g.* Other MSS. **አር″.** *u* omits. *g* adds **ዙሎ:** [10] *m, a* read **ፍንዋት:** *u* **ፍኖት:** [11] *m, a* read **ፍንዋት:** [12] *m, β.* *g q t* read **አርአይኩክሙ:** *u* omits. [13] *q t u.* *m* repeats thrice inserting **ወ** before the third. *β* reads **ስምዑ:** *g* omits. [14] *g* omits. [15] *a–t.* *t, β* read **ሑሩ:** [16] *a–m, β–b c i x, a, b.* *m, b* read **ፍንዋት:** *b c i x, a* **ፍኖት:** [17] *g q u.* *m t, β* read **ትሑሩ:** [18] *a–m, β–b c l x, a, b.* *m, l, a, b* read **ፍንዋት:** *b c x* **ፍኖት:** [19] *u* reads **ወ.** [20] *g* prefixes **ወ.** *e* omits **ዙሎሙ:** *h* trans. it before **ለዓለም:** [21] *g q.* *m t u* read **ፍኖታት:** *β* **ፍኖት:** [22] *g.* Other MSS. omit. [23] *g.* Other MSS. except *a* read merely **ጸሐፊ:** For **ጸሐፊ:** *a* reads **ጸሐፌ:** The following words require a verb. [24] *a–t.* *t* reads **ዘዙሉ:** *β–y* **ዝዙሉ:** *y* **ዙሉ:** [25] *g* adds **ወተእምርት:** [26] *g m* omit. [27] *g.* Other MSS. except *u, e* read **ደበ: ምድር:** *u, e* omit. [28] *i* omits. [29] *a, a e f h i k o, b* **ደኃራይን:** *b c d l v x y, a* read **ደኃራውያን: ወአ..** [30] *t u.* *g, h* read **(+ ወ *h*)አትሕዘን:** *m q, β–h* **ትኅዘን:** [31] *a–g, β–a.* *g* reads **አማን:** *a* omits. [32] *o, b* prefix **ለ.** [33] *g q, e l, a.* *m t, β–e l, a* read **ዐቢይ:** *u* omits. [34] *q t u* (save that *u* omits **ይትነ″**), *β* (save that *i* adds **ወ** before **ይትነ″**). *g* reads merely **ጥበብ:** (cf. xci. 10). *m* **ጽድቅ: እምንዋሙ: ይትነሣእ:** *u* omits next three words. [35] *q t.* *g* omits. *m* reads **በፍንዋት:** *β* **ስፍኖት:** [36] *g.* Other MSS. **ምሕዋሪሁ:** [37] *g.* *m* reads **ዘበኒሩት:** Other MSS. **ዘበኒሩት:** [38] *g, β.* *m q t u* omit.

4. ይግሀሎ:[1] ለጻድቅ:[2] ወሎቱ:[3] ይሁብ: ርትዕ: ዘለዓለም:[4]
ወይሁብ: ሥልጣኑ: ወይከውን:[5] በኒኡት: ወበጽድቅ:
ወ[6]የሐውሩ:[7] በ[8]ብርሃን: ዘለዓለም።
5. ወኃጢአት: በ[9]ጽልመት: ትትሐጐል: *እስከ: ለዓለም:[10]
ወኢ*ትትረአይ:[11] እንከ: እምይእቲ: ዕለት: እስከ: ለዓለም።
XCIII. ወእምድኅረዝ:[12] †*ወሀበኒ: ሄኖክ:[13] ወእንዘኒ:[14] ይትናገር:[10] እመጻሕፍት።
2. ወይቤ: ሄኖክ: በእንተ: ውሉደ: ጽድቅ:[15] ወበእንተ: ኅሩያነ: ዓለም: ወበእንተ: ተክለ:
ርትዕ:[16]
እሎንተ: እብለክሙ: ወጸየድዐክሙ:[17] ደቂቅየ: እነ: ውእቱ:[18] ሄኖክ:
በዘ: *እስተርአየኒ: እምራእየ: ሰማይ:[19]
ወ*እምቃለ:[20] ቅዱሳን: መላእክት:[10] አእመርኩ:
ወእምኔ:[21] ጸፍጸፈ: ሰማይ: ለበውክ።[22]
3. ወእንዘ: *እንከ: ይትናገር: ሄኖክ:[23] እመጻሕፍት: ወይቤ:
እነ:[24] ሳብዕ:[25] ተወለድኩ: በ[26]ቀዳሚት: ሰንበት:[22]
እስከ: አመ: ዅነኔ: ወጽድቅ: ተዓገሦ።[27]
4. ወ*ይቀውም:[23] እምድኅሬየ: በካልእት:[29] ሰንበት: *ዐቢይ: እክይ:[30]
ወጕሕሉት: በቁለት:[31]
ወባቲ: ትከውን:[32] *ቀዳሚት: ፍጻሜ:[33]

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[1] *g m.* Other MSS. ይህሀሎ: (or "ሃሎ:). [2] *t u, β. g q* read ለጽድቅ: *m* ለዓለም: ለጻድቅ: [3] *g* reads ወቦቱ: *c* omits. [4] *u* omits next five words. [5] *t* reads ወይኬንን: *q* adds በርትዕ: ወ. [6] *o f* omit. [7] *g q u.* Other MSS. read የሐውር: [8] *a. β* omits. [9] *u, h* read ወ. [10] *u* omits. [11] *q* reads ይትረአይ: *u* reads ይትረአዩ: *i* ትትረአዩ: *u* omits next three words. [12] *u* reads ወእምዝ: [13] *g q u* save that *q* inserts ዝ before ሄኖክ: *m* reads ሄኖክ: ኮነ: *t, β* ኮነ: ሄኖክ: What the true text behind ወሀበኒ: is I cannot discover. [14] *g. β* reads ወእንዘ: *m q t u* omit. *g* adds ሄኖክ: [15] *u* omits next three words. [16] *a–q. q* reads ጽድቅ: *β* (conflate) ጽድቅ: ወርትዕ: [17] *g q, β. m t u* read አይዳዕክሙ: [18] *m* omits. [19] *u* reads አርአየኒ: በሰማይ: [20] *q* reads እለ: [21] *m q. g* reads እምነ: *t u, β* ወእም: [22] *u* omits next five words. [23] *g, β–a f h k n. m q t* read እንከ: ይትናገር: *a f h k* read ሄኖክ: ይትና" እንከ: So also *n* save that it adds እንዘ: before ይትና". [24] *m q* omit. [25] *m* reads በሰብዕ: *q* ሳብዐ: *h* omits. [26] *i* omits. [27] *g* reads ትዓገሥ: እንከ: ወይመጽእ: [28] *a. β* ትቀውም: [29] *f* reads በካልእ: *n* ካልእ: [30] *g m. q t u* read ዐባይ: እክይ: *β* ዐባይ: እኪት: [31] *e* reads በቍሰት: *n* ወበቀል: [32] *g* reads ይቀውም: [33] *m q. t u, β* trans., *o f* reading ፍጻሜ: ዘቀደሚት: *g* reads ቀዳሚ: ፍጻሚ:

ወባቲ: ይድኅን:[1] ብእሲ:
ወእምድኅረ:[2] ተፈጸመ:[3] ትእህቅ: ዓመፃ:
ወ*ሥርዐት: ይትገብር:[4] ለኃጥኣን::
5. ወእምድኅረዝ: በ*ግልስት:[5] ሰንበት: በተፍጻሜታ:
ይትኃረይ: ብእሲ: ለተክለ: ዙኔ: ጽድቅ:
*ወ†እምድኅሬሁ: ይወፅእ: ለተክለ: ጽድቅ: ለዓለመ: ዓለም::[6]
6. ወ*እምድኅረዝ:[7] በ*ራብዕት: ሰንበት:[8] በ[9]ተፍጻሜታ:
*ራእያተ: ቅዱሳን: ወጻድቃን:[10] ይትረአይ:[11]
ወሥርዐት:[12] ለ*ትውልድ:[13] ትውልድ: ወዐጸድ: ይትገበር:[14] ለሙ::
7. ወእምድኅረዝ: በ*ኃምስ: ሰንበት:[15] በተፍጻሜታ:
ቤተ: ስብሐት: ወመንግሥት: ይትሐነጽ:[16] እስከ:[17] ለዓለም::[18]
8. ወእምድኅረ*ዝ:[19] በ*ሳድስት:[20] ሰንበት: እለ:[21] ይከውኑ: ውስቴታ: ጽሉላ:[22] *ዙሎሙ:
ወ[23]*ይተረሣዕ: ልቦሙ: ለዙሎሙ:[24] እምጥበብ:[25]

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[1] *u* reads ይልህቅ: [2] *g*, *β–c*. *m q t* read እምድኅረ: *u* ወ. *c* omits. [3] *m q t*, *β*. *g* reads ተፈጸሙ: *u* omits. [4] *q*, *n*. Since *g m u* read ሥርዐት: ይገብር: (sic) I take it that the ይገብር: is a corruption of ይትገበር: as it is again in ver. 6 in *q* only. See note 11 below. The passive and intransitive verbs in this and the next verse point to ይትገበር: and the recurrence in ver. 6 of the actual phrase in our text. *t*, *β–n* emend the text wrongly into ሥርዐት: ይገብር: [5] *m q* read ግልስ: [6] *m q t* save that *q* reads "ድኅረዝ for "ድኅሬሁ: *u*, *β* agree with the above save that *u*, *β* omit ዓለመ: and *β* reads ይመጽእ: for ይወፅእ: ለ. *g* omits first four words through hmt. and for ለዓ" ዓ" reads ዘለዓለም: I have obelized እምድ" ይወ" ለተክለ: It = *μετ' αὐτὸν γενήσεται τὸ φυτόν*. This gives no intelligible sense. The corruption, I take it, lies in *μετ' αὐτόν*. This = אחריו which is probably corrupt for אחריתו = 'his posterity.' [7] *q* reads እምዝ: [8] *g* trans. *q* reads ራብዕ: ሰንበት: *m* omits ሰንበት: [9] *m* reads ወ. *t* ወበ. [10] *m q*, *β*. So also *u* but that it omits ወጻድ". *g* reads ራእየ: ቅዱ" ወጽድቅ: *t* ራዕያት: ቅዱሳት: ወጻድቃን: [11] *g*, *h*. *m q u*, *β–h* read verb in plural. *t* reads ኢትርእዩ: [12] *q*, *o b* read ወስርዐት: *u* omits. [13] *e* omits. [14] *q* reads ይገብር: See note 4 above. [15] *a–u*. *u* reads ኃምስት: ሰን". *β* reads ሰን" ኃምስ: [16] *t*[2] reads ትትሐ". [17] *u* omits. [18] *d* reads ለዓለመ: ዓለም: [19] *g u*, *β*. *m q* read ዛቲ: *t* ዝንቱ: [20] *a–q*, *d e h i l n o*. *q*, *b c f k x ρ* read ሳድስ: So also *a y* and trans. after ሰን". [21] *n* omits. [22] *g m*, *e n*. *q t u*, *β–e n* read ጽሉላን: [23] *d* reads ወዙሎሙ: [24] *u* omits. *m* adds ወ before ለዙሎሙ: [25] = *ἀσεβήσουσιν καρδίαι πάντων ἀπὸ τῆς σοφίας* = ישע לבב כלם מחכמה. Cf. Ps. xviii. 22 *ἠσέβησα ἀπὸ τοῦ θεοῦ μου* = רשעתי מאלהי. That ረሸዐ: is the rendering of *ἀσεβεῖν* follows from x. 20 and v. 8; civ. 9. Moreover the parallel of blindness (ጽለ ዓይ:) and godlessness of heart which appears in our text recurs in xcix. 8.

ወ*ባቲ:[1] የዓርግ:[2] ብእሲ:
ወበትፍጻሜታ:[3] ይውዲ:[4] ቤት: መንግሥት:[5] በእሳት:
ወባቲ: ይዘረው:[6] ዙሱ:[7] ዘመደ: *ሥርው: ኅሩይ::[8]
9. ወእምድኅረዝ: በ*ሳብዕት:[9] ሰንበት: ትትነሣእ: ትውልድ: ዕሡት:[10]
ወ*ብዙኅ:[11] ምግባራቲሃ:[12]
ወዙሱ: ምግባራቲሃ: ዕልወት::[13]
10. ወ[14]በትፍጻሜታ:[15] ይትኃረዩ:[16] *ኅሩያን: ጻድቃን:[17] እምትክሉ: ጽድቅ:[18] ዘለዓለም:
እሉ:[19] ይተወህብ: ሎሙ: *ሰብዓቱ: መክዕቢተት:[20] ትምህርት: ለዙሱ: ፍጥረት:[21] ዚአሁ::
11. [እስመ:[22] መኑ: ውእቱ: ዙሱ:[23] *ውሱደ: ሰብእ:[24] ዘይክል: ሰሚዐ: ቃሎ:[25] ለቅዱስ:
ወኢይትሀወክ: ወመኑ: ዘይክል:[26] ከመ:[27] የሐሲ: ኅሊናሁ: ወመኑ: ዘ[27]ይክል: ነጽሮት:[28] ለዙሱ:[22]
ምግባረ:[29] ሰማይ::[30] 12. ወ*ምንት: ውእቱ:[31] ዘይክል:[32] ነጽሮት:[33] ሰማይ: ወ*መኑ:[34]
ውእቱ: ዘይክል: አእምሮ:[35] ግብረ: ሰማይ: ወከመ: ይርአይ:[36] ነፍሰ:[37] ወ*እመ:[38] አኮ:[39]
መንፈሰ:[40] ወይክል:[22] ነገረ:[41] ወ*እመ: አኮ:[42] ዐፅገ:[43] ወ*ይሬሲ:[44] ዙሱ:[45] አክናፊሆሙ:

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[1] *o* reads ዛቲ: [2] *q* reads ይዓርግ: [3] *b x* read "ሚቱ: [4] *q* reads ይዌዲ: *o b* omit next five words. [5] *m* prefixes ወ. *e* reads መቅደስ: [6] *g m t, β–b e f k l n x.* *q u, b c f k l n x* read ይዘረዉ: [7] *q* reads ዙሶሙ: *u* omits. [8] *g, β.* *q* reads ስርው: ኀይል: *u* reads ኀይል: only. *m t* ሥርወ: ኃይል: [9] *a–q, h n o x b.* *q, β–h n o x b* read ሳብዕ: [10] *q u, β.* *g m* omit. *t* reads ዕልውት: [11] *g, β.* *a–g* read ብዝኅት: [12] *q, e h* omit next two words through hmt. *u* omits next three words. [13] *m q t, β–e.* *g, e* read ዕልውት: [14] *m q t* omit. [15] *g* appends ፯ to this word. [16] *a–m, a(c) f h i k n.* *m* reads ይትኃረይ: *b l o p x y a b* ይተዐሠዩ: *d y* "ስይ: [17] *q, a b e f h i k x.* Cf. I. 1 Greek version. So also *t* ኅሩይን: ጻድቅ: *g, d l o y a b* read ኅሩይ: ጽድቅ: *m* ጻድቅ: *u* ኅሩያን: and omits next three words. *e n* read ኅሩያን: ወጻድቃን: [18] *t* reads ጻድቅ: [19] *u* reads ወ. [20] *m t, c d i o b* save that *t* reads ምክ" not መክ" and *c d i o* ፰. *g* reads "ዓት: መክዕቢት: *q, a b e f h k l n x a* read ፰ ምክዕቢተት: *u* ፯ ምክዕቢት. [21] *m t u, β. g q* read ጥሪት: [22] *u* omits. [23] *u* omits. *a* reads ለዙሱ: The text seems to require እም before ዙሱ: or else an omission of ዙሱ: ውሱደ: ሰብእ: [24] *g, β–n.* *m q t u* read ውሱደ: (ወልደ: *q u*) ብእሲ: *n* omits. [25] *u, e y* read ቃሉ: [26] *u, d* omit next five words through hmt. [27] *g* omits. [28] *a, β* reads ነጽሮታ: a more usual construction. *q* omits next seven words through hmt. [29] *t* reads ምግባረት: [30] *m, d f* read ሠናይ: *c* reads ሠናይ: ሰማይ: [31] *u* reads መኑ: [32] *u, β* omit next five words through hmt. [33] *t* reads አእምሮት: [34] *m q t* read ምንት: [35] *q* reads አእምሮተ: [36] *β–o. a–t* read ያርኢ: *t* ይሬኢ: *o b* ይርአዩ: [37] *g m q, b x y. t, a c d e f h i k l n o a b* read ነፍሰ: *u* ነፍስ: [38] *g* omits. [39] *q* reads ማእከለ: *d* omits next five words through hmt. [40] *m t u, b x y. g q* read መንፈስ: *β–b y* መንፈሰ: [41] *t, β–o. g m q* read ገቢረ: *o* reads ዓርገ: *u* omits. [42] *q* reads ማእከለ: [43] *u* reads ዓርገ: [44] *g* reads ይርአይ: [45] *u* omits next four words.

ወይሔልዮሙ፡ ወ*እመ፡ አከ፡[1] ይገብር፡[2] ከማሆሙ። 13. ወ*መኑ፡[3] ውእቱ፡ ዙሱ፡[4] ብእሲ፡ ዘይክል፡ አእምሮተ፡[5] *እፎ፡ ውእቱ፡[6] ራኅቡ፡[7] ወኑኃ፡ ለምድር፡ ወለመኑ፡ ትርእየ፡ አምጣኑ፡[8] ዙሎሙ። 14. *ወእመ፡ ዮቱ፡ ዙሱ፡ ብእሲ፡[9] ዘይክል፡ አእምሮተ፡[6] ኑኃ፡ ለሰማይ፡ ወእፎ፡ ውእቱ፡[6] ልዕልናሃ፡ ወደቡ፡ ምንተ፡ ጸንዐተ፡[10] ወሚመጠኑ፡[11] *ኰልቆሙ፡ ለ[12]ከዋክብተ፡ ወ[13]በአይቱ፡ ያዐርፉ፡[14] ዙሎሙ፡[6] ብርሃናተ።]

XCIV. ወይእዜኒ፡ እብለክሙ፡[15] ደቂቅየ፡ አፍቅርዋ፡ ለጽድቅ፡ ወቦቲ፡ ሖሩ፡[16]
እስመ፡ ፍናዋተ፡[17] ጽድቅ፡ *ይደሉ፡ ወይትወከፍ፡[18]
ወ*ፍናዋተ፡[19] ዓመፃ፡ ፍጡነ፡[13] ይትሐጐል፡[20] ወየሐፅፅ።[21]
2. ወለሰብእ፡ እመራን፡[22] እምተውልድ፡ ይትከሠት፡[23] ፍናዋተ፡[19] ግፍዕ፡[24] ወሞተ፡
ወይርሳቁ፡[25] እምኔሆሙ፡
ወኢ[26]ይትልውዎሙ።[27]
3. ወይእዜኒ፡ ለክሙ፡[6] እብል፡[23] ለጻድቃን፡
ኢ*ትሖሩ፡[29] በ*ፍናዋተ፡[30] እኩይ፡[31]
ወአበ*ፍናዋተ፡[32] ሞት፡
ወኢትቅረቡ፡ ኀቤሆሙ፡
ከመ፡[6] ኢትትሐጐሉ።[33]
4. *አላ፡ ፍቅዱ፡[34] ወኅረዩ፡ ለክሙ፡ ጽድቀ፡[35] *ወሕይወት፡ ኅሪት፡[36]
ወ*ሖሩ፡[37] በ*ፍናዋተ፡[38] ሰላም፡[39]

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[1] *q* reads እማእከሎሙ፡ [2] *g, d* read ይግበር፡ *u* prefixes ወ. [3] *g, β. a–g* read ምንት፡ [4] We should expect እምዙሱ፡ here or else an omission of ዙሱ፡ ብእሲ፡ See note 23, p. 196. [5] *g* reads አእምሮታ፡ ወ. *b c* አእምሮ፡ [6] *u* omits. [7] *t* reads ርኅቡ፡ *u* trans. ራ″ and ኑ″. [8] *t* reads አምጣና፡ [9] *u* reads ወመኑ፡ *a* omits. [10] *q* reads ጽንዕት፡ *h* adds ወምንት፡ [11] *a–gu, β* add ውእቱ፡ [12] *a–u. u* reads ኰልቈ፡ *β* ኰልቆሙ፡ [13] *q* omits. [14] *g u. m t, β* የዐርፉ፡ *q* ያዐርፍ፡ [15] *m* trans. after ደቂቅየ፡ *u* omits. [16] *a–m. m, β* read ሑሩ፡ [17] *m, i* read ፍንዋት፡ *u* ምግባራት፡ *e* ለፍናዋት፡ [18] *g q* = ἄξιαι καὶ δεκταί. *m* reads ይደሉ፡ ወይትወከፉ፡ *t* ይደሉ፡ ይትወከፍዎ፡ *u* ይደሉ፡ *β* ይደሉ፡ ይትወከፍዎሙ፡ save that *n* trans. the two words. [19] *m* reads ፍንዋት፡ [20] *g q u. m t, β* read ይትሐጐሉ፡ [21] *g. m* reads ወያሐጽጹ፡ *q t, β* ወየሐፅፅ፡ *u* omits together with next seven words. [22] *f* reads እመራት፡ [23] *g.* Other MSS. read the plural. [24] *q* reads ፍንዕ፡ [25] *m, b* read ይርሕቁ፡ *u* ወይርሕቅ፡ [26] *a, b*[1] omit. [27] *g t, β–h n. m, h* read ″ይትልውዎሙ፡ *q* ″ይትልዎሙ፡ *n* ″ይቴክፍዎሙ፡ *u* omits. [28] *q, o, b* read እብለክሙ፡ [29] *a–m. m, β* read ትሑሩ፡ [30] *g, b. m* reads ፍንዋት፡ *q* ፍኖት፡ *t, x* ፍናዋት፡ *u* omits. *β–b x* read ፍኖት፡ [31] *β* adds ወግፍዕ፡ *u* omits next two words. [32] *m* reads ፍንዋት፡ *q* ፍናት፡ *o* ፍኖት፡ [33] *g t, a b c f h n x. m q t*[2]*, d e i k l o, a, b* read ኢትሕጐሉ፡ *u* omits. [34] *g* reads ከመ፡ እለ፡ ይፈቅዱ፡ እኩየ፡ *u* omits. [35] *u* omits next four words. [36] *h* reads ኅሩየ፡ ወሕይወት፡ [37] *a–u. β* reads ሑሩ፡ *u* omits. [38] *m, n i, u* read ፍኖት፡ *l* ፍንዋት፡ [39] *u* reads ወሰላመ፡ and omits next word.

ወትሐይዉ፡[1] ወትዴለዉ።[2]
5. ወትእኅዙ፡[3] በ[4]ሕሊና፡ ልብክሙ፡
ወኢ*ይደምስስ፡[5] ሃገርየ፡ እምልብክሙ፡[6]
እስመ፡ አእምር፡ ከመ፡ ያሚክርዎሙ፡[7] ኃጥኣን፡ ለሰብእ፡[8]
ከመ፡ ይግበሩ፡[9] ጥበበ፡ እኩየ፡[10]
ወዙሉ፡ መካን፡ ኢይትረከብ፡ ላቲ፡[11]
ወ[12]ዙሉ፡ መከራ፡ ኢየሐፅፅ።
6. አሌ፡ ሎሙ፡ ለ[13]እለ፡ የሐንጽዋ፡ ለዓመፃ፡ ወለግፍዕ፡[14]
ወይሣርርዋ፡ ለጕሕሉት፡
እስመ፡ ፍጡነ፡ ይትነሥኡ፡
ወአልቦሙ፡ ሰላመ።[15]
7. አሌ፡[16] ሎሙ፡ ለ[17]እለ፡ የሐንጹ፡ አብያተሙ፡[18] በኃጢአት፡
*እስመ፡ እምዙሉ፡[17] መሠረትሙ፡[19] ይትነሥኡ፡
[ወበስይፍ፡ ይወድቁ፡[20]]
ወእለ፡ ደጠርይዎ፡[21] ለወርቅ፡ ወለብሩር፡
በዙኔ፡[17] ፍጡነ፡ ይትሐጐሉ።
8. አሌ፡ ለክሙ፡ አብዕልት፡[8] እስመ፡ ዲበ፡[22] ብዕልክሙ፡ ተወከልክሙ፡[23]
ወ[17]እምኒ፡[24] ብዕልክሙ፡ ትወፅኡ፡
እስመ፡ ለ[25]ልዑል፡ ኢትዘከርክምዎ፡ በመዋዕለ፡ ብዕልክሙ።
9. ገበርክምዋ፡[26] *ለጽርፈት፡ ወ[17]ለዓመፃ፡[27]
ወድልዋነ፡ ኮንክሙ፡ ለዕለተ፡ ክዕወት፡[28] ደም፡
*ወለዕለተ፡ ጽልመት፡[29] ወ[25]ለ[29]ዕለተ፡ ዙኔ፡ ዐቢይ።[30]

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[1] *m q*. *g* reads **ወትሕየው፡** *t*, *β* **ከመ፡ ትሕየዉ፡** *u* omits. It would perhaps be better to read **ወትሕየው፡** (subjunctive used as imperative). [2] *q u*, *k*. *g* reads **ወትደለው፡** *m* **ወትደለው፡** *t*, *β* **ወትደለዉ፡** This last reading is perhaps the best. *u* omits next three words. [3] *g* reads **በትእዛዙ፡** *a k* **ወእኅዙ፡** *n* **ወትእኅዙ፡** [4] *g* reads **ለ.** [5] *m t*, *β–d o x þ*. *g q*, *d o x þ* read **ይደመሰስ፡** *u* **ተደመሰስ፡** [6] *d* reads **እብለክሙ፡** [7] *m*, *β*. *a–m* read **ያመክ".** [8] *u* omits next four words. [9] *d* reads **ይግበር፡** [10] *β*. *g q* read **እኩይ፡** *m t* **እከይ፡** Here I take **ይግበሩ፡ እኩየ፡** as a bad translation of *κακοποιεῖν*. [11] *m* reads **ባቲ፡** *q* **ሊት፡** [12] *h* omits. [13] *g* omits. [14] *u* omits next seven words. [15] *g t*. Other MSS. **ሰላም፡** [16] *m* prefixes **ወ.** [17] *u* omits. [18] *g m u*, *β–f i*. *q t*, *f i* read **አብያቲሆሙ፡** [19] *u* reads **እመሠረታቲሆሙ፡** [20] *m* reads **ወደቁ፡** *q* **ይደቁ፡** [21] *a–t*, *β–b c l o x y ,a þ*. *t* reads **ደጠርዩ፡** *b c l o x y ,a þ* **ደጠርይዋ፡** [22] *m* reads **እስመ፡** [23] *a* repeats the next eight words twice. [24] *k* repeats the next seven words twice, reading **ብዕሎሙ፡** wrongly for **ብዕልክሙ፡** in the first case of its occurrence. [25] *q* omits. [26] *a*, *a k*. *β–a k* read **ገበርክምዎ፡** [27] *u* omits next five words. [28] *n* reads **ክፂወ፡** [29] *g*, *a* omit. *u* omits initial **ወ.** [30] *g m*. Other MSS. **ዐባይ፡**

10. ከመዝ:[1] እብል: ኦ፡ ወእየድዐክሙ:[2]
እስመ:[3] ይገፈትእክሙ:[4] ዘፈጠረክሙ:[5]
ወደቡ:[6] ድቁትክሙ:[7] ኢይከውን:[8] ምሕረት:[9]
ወፈጣሪክሙ: ይትፈሣሕ:[10] በሐጕልክሙ::[11]
11. ወጻድቃኒ: ዚእክሙ:[12] ይከውኑ:[13] በእማንቲ: መዋዕል: ጽእለት:[14]
ለኃጥኣን: ወለረሲዓን::[15]
XCV. መኑ: ይሁበኒ:[16] ለእዕይንትየ:[17] *ከመ: ይኩና:[18] ደመና:[19] ማይ:[20] ወ*እብኪ:[21] ዴቤክሙ:[5]
ወ*እክዐው:[22] እንብዕየ: *ከመ: ደመና:[23] ማይ:
ወእዕርፍ: እምሐዘ: ልብየ::[24]
2. መኑ: ወሀበክሙ:[25] *ከመ: ትግበሩ:[26] ጽልእ: ወእከየ:[27]
ወ*ይረክበክሙ:[28] ለኃጥኣን: ዝነኔ::[29]
3. ኢትፍርሁ: ጻድቃን: እምኃጥኣን:
እስመ: ካዕቢ:[15] ያገብኦሙ: እግዚአብሔር:[30] ውስተ: *እዴክሙ:
ከመ: ትግበሩ:[31] ላዕሌሆሙ: ዝነኔ: በከመ: ፈቀድክሙ::
4. ኦሌ: ለክሙ: እሊ: ታወግዙ: ግዘታተ: ከመ:[15] ኢ[32]ይትፈተሑ:[33]
ወ*ፈውስ: ርኁቅ:[34] እምኔክሙ: በእንተ: ኃጢአት: ዚእክሙ::[35]
5. ኦሌ: ለክሙ: እሊ: ተፈድዩ: እኩየ: ለቢጸክሙ:
እስመ:[36] ትትፈደዩ:[37] በከመ:[38] ምግባሪክሙ::

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[1] *u* omits next two words. [2] *q* reads ወየድዐክሙ: *u* ኦየድዕ: [3] *a*. *β* reads ከመ: [4] *m t u, β–c f o*. *q, o* read ይገፈትእክሙ: *g, c f* ይገፍትዐክሙ: [5] *u* omits next five words. [6] *n* reads ወዓደ: [7] *t* reads ቀትልክሙ: [8] *m q t, β*. *g* reads ኢይከውነክሙ: [9] *t, β*. *g m q* read ምሕረት: [10] *u* prefixes ወ. [11] *m* reads በሕጉሰትክሙ: [12] *β*. *a–u* read ዚእክ: *u* omits. [13] *β* trans. after መዋዕል: against *m q t*. *d* reads ዘይከውኑ: *g* omits. *u* omits next two words. [14] *g q*. Other MSS. ፅእለት: [15] *u* omits. [16] *g* adds ማየ: [17] *a–q t*. *q* reads ለእዕይንቲየ: *t, β* እዕይንትየ: [18] *g t u, β–a f h k n*. *m* omits. *q* reads ከመ: *n* ከመ: ይዙና: *a f h k v w* read as text but trans. before እዕይ″. [19] *n* reads ደመናት: [20] *g* reads ሰማይ: [21] *m* reads እበኪ: [22] *m* reads እክዑ: *q* እክዕው: [23] *n* trans. [24] *m* reads ልብክሙ: [25] *g, β*. *m t* read ይሁበክሙ: *q u* የሀብክሙ: *u* omits next five words. [26] *g* omits. [27] *g, β–d*. *m* reads እኩየ: *q* እኩይ: *t* እከይ: *d x* ወእኩየ: [28] *a–u*. *β* reads ይርከብክሙ: [29] *g m, β*. *q t u* prefix በ. *a n* trans. before ለኃጥ″. [30] *g m, β*. *q t u* read እግዚእ: [31] *g* reads እዴክሙ: ከመ: ይግበር: *u* reads እዴክሙ: ከመ: and omits to በከመ inclusive. [32] *m* (above the line) *t, β*. *g q u* omit. [33] *g m q*. *t, β* read ትፍተሑ: *u* omits. [34] *t u, β–x*, save that *u* reads ፈውሰ: *g* reads ፈውሰ: ከመ: ይርኃቅ: *m q* ፈወስ: ርኁቅ: *x* ፈ″ ለርሑቅ: [35] *u* omits. *x* omits next two lines. [36] *m* reads እሰ: *e* ከመ: *u* omits, together with next three words. [37] *h* reads ትፈድዩ: [38] *n* adds ዕበይ:

6. ኦሌ: ለክሙ: ለ[1]ሰማዕት:[2] ሐስት:[3]
ወለ[4]እሰ: ይደልውዋ:[5] ለፀመዋ:
እስመ: ፍጡነ: ትትሐጐሉ::[6]
7. እሌ: ለክሙ: ለ[7]ኃጥኣን: እስመ: ለጻድቃን: ተሰድዮሙ:[8]
እስመ: አንትሙ: ትትሜጠዉ:[9] ወ*ትሰደዱ:[10] በ[11]ፀመዋ:
ወ*ትጸንዕ:[12] ላዕሌክሙ:[13] አርዑት: ዚአሃ::[14]
XCVI. ተሰፈዉ:[15] *ጻድቃን: እስመ: ፍጡነ: ይትሀጐሉ:[16] ኃጥኣን: እምቅድሜክሙ:
ወሥልጣን:[17] ይክውን: ለክሙ:[18] ጸቢሆሙ:[19] በክሙ:[20] ፈቅድክሙ::
2. ወ[21]በዕለት: ምንዳቤሆሙ: ለኃጥኣን: ይትሌዐሉ:[22] ወ*ይትነሥኡ:[23] ክመ: አንስርት:
*እጕለ: ዚአክሙ:[24]
ወፈድፋደ: እምነ: አውስት:[25] ይክውን: ምጽላልክሙ:[26]
ወተዐርጉ: ወ*ትበውኡ:[27] በጉድለታት: ምድር:
ወበንቅዓታት: ኩሉሕ: ለዓለም: ክመ: ገሐ:[28] እምቅደመ: ዓማዕያን:[29]
ወ*ይንዕኩ:[30] ጸቤክሙ:[31] ወይበክዩ:[32] ዬደናት::[33]
3. †ወአንትሙሰ: ኢትፍርሁ: እሰ: ሐመምክሙ:
እስመ:[34] ፈውስ: ይክውንክሙ:[35]
ወብርሃን: ብሩህ:[36] ደበርህ: ለክሙ:[37]
ወቃለ: ዕረፍት: ተሰምዑ:[38] እምስማይ::

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[1] *g* omits. [2] *a, b. β–b* read **ስማዕታት:** [3] *u* omits next three words. [4] *g* omits. *n* reads **ሰ.** [5] *m* reads **ደድልውዋ:** [6] *t* (*w*) read **ይትሐ″.** [7] *g, f p* omit. [8] *u* omits next nine words. [9] All MSS. but *g* which reads **ትሜጥዉ:** [10] All MSS. but *g t, a* which read **ትሰድዱ:** *f h* trans. **ትትሜ″** and **ትሰ″.** [11] *g, y. m q* read **እም.** Other MSS. **እሰ:** [12] *g.* Other MSS. **ይጸንዕ:** [13] *g q, a.* Other MSS. read **በላዕ″.** [14] *g m. q* reads **ዚአሆ:** *t, β* **ዚአሆሙ:** [15] *t u* read **ተፈሥሑ:** [16] *g* omits. *u* omits next five words after **ጻድቃን:** [17] *g m* read **ወሥልጣነ:** [18] *g u* omit. [19] *u* reads **ጸቤክሙ:** [20] *g, β–e, m q t* read **ክመ:** *e* reads **ዘክመ:** *u* omits together with next word. [21] *q* omits. [22] *u* reads **ትትሴ″.** [23] *g t u* read **ይትነሰቡ:** *u* omits next four words and **ወ.** [24] *q* reads **እሰ: ዚአሆሙ:** [25] *q* reads **ዐውሳት:** [26] *g m. q t, e h* read **ምጽላሊክሙ:** *β–e h* **ምጽላሴ″.** *u* omits together with next word. [27] *g* reads **ይትበውኡ:** [28] *a, β* reads **ግሔ:** [29] *q* reads **ዐማዊ″.** *u* omits next five words. [30] *t, β–x. g* reads **ይኰኩ:** *m q* **ይንዕክ:** *x* **ይንዕዱ:** [31] *t, β. g* reads **ቅድሜሆሙ:** *m q* **ጸቤሆሙ:** [32] *t, β. g m q* read **ይበኪ:** *q t, β* add **ክመ:** *m* adds above the line **ካዕበ:** [33] *g q t. m* reads **ጼዴ″.** *β–e n* **ጼዴናታት:** *e n* **ጼዴኔ″.** [34] *u* omits next two words and **ወ.** [35] *q* reads **ለክሙ:** [36] *u* omits. [37] *u* omits next four words. [38] *g, β. m q t* read **ትሰምዕዎ:**

4. ኦሌ: ለክሙ: ኃጥኣን: እስመ:[1] ብዕልክሙ:[2] ደመስለክሙ:[3] *ጻድቃነ:
ወልብክሙ:[4] ይዘልፈክሙ:[5] ከመ: ኃጥኣን: አንትሙ:
ወዝንቱ: ነገር: *ይከውን: ዲቤክሙ:[6] ስማዕተ: ለ*ተዝካር: እኩያን::[7]
5. ኦሌ: ለክሙ: እለ: ትበልዑ: ሥብሐ: ስርናይ:
ወትሰትዩ: †ኃይለ: ሥርወ:[8] ነቅዐ:†
ወትከይድዎሙ: ለትኑታን: በኃይልክሙ::[9]
6. ኦሌ: ለክሙ: እለ: ትሰትዩ: ማየ: *በዙሱ: ጊዜ:[10]
እስመ: ትትፈደዩ:[11] ፍጡነ:[12] *ወትትዌድኡ: ወ[13]ትየብሱ:[14]
እስመ: ሐደግሙ: ነቅዐ: ሕይወት::
7. ኦሌ: ለክሙ: እለ: ትገብሩ: ዐመሳ: ወጕሕሉተ:[15] ወጽርፈተ:
ተዝካረ:[16] ይከውን: ዲቤክሙ: ለእከይ::
8. ኦሌ: ለክሙ: ኃያላን:[17] እለ:[18] በኃይል:[19] ትኴርዕዎ:[20] ለ*ጻድቅ:[21]
እስመ:[22] ትመጽእ: ዕለተ: ሐጕልክሙ:
በእማንቱ: መዋዕል: ይመጽእ:[23] *ለጻድቃን: መዋዕል:[24] *ብዙኃተ: ወኔራት:[25]
በዕለተ: ጽንኔ: ዚአክሙ::
XCVII. ተአመኑ: ጻድቃን: እስመ: ለጽእለት: ይከውኑ: ኃጥኣን:[26]
ወ[27]ይትሐጕሉ: በዕለተ: ዓመፃ::
2. እሙረ:[28] ይከውን: ለክሙ: እስመ: ልዑል: ይዜክር: ሐጕለክሙ:[29]
ወይትፈሥሑ: *መላእክተ: ስማይ:[30] ደበ: ሐጕለ: ዚአክሙ::

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[1] *u* reads **እመ:** *g* adds **እመ:** [2] *u* omits next three words. [3] *β–h o ḥ y.* *α–u, h o ḥ y* read **ይመስለክሙ:** [4] *q* reads **ጻድቃነ: ወአልብክሙ: ዘ.** [5] *q t, β–b d y.* *g m u, b d x y* read **ይዛለፈክሙ:** *u* omits next three words and following **ወ.** [6] *u* reads **ይከውነክሙ:** [7] *g t. m q u* read **ተዝካረ: (″ር: u) እኩያት:** *β ″ካረ: እከያት:* [8] *u* trans. *q* reads **ኀይለ: እክል: ሥርወ:** Obelized words (following order in *q*) = *ἰσχὺν πηγῆς ῥίζης* = עז עין עיקר corrupt (?) for מיין הרקח = 'of spiced wine.' Cf. Cant. viii. 2. [9] *u* omits. *f* reads **በልብክሙ:** [10] This phrase seems corrupt. It = בְּכָל־עֵת corrupt (?) for מִכָּל־עַיִן 'from every fountain' used here metaphorically as opposed to the **ነቅዐ: ሕይወት:** *u* omits next two words. [11] *m q t* omit. [12] *β* trans. before **ትትፈ″.** [13] *u* omits. *m q t* omit the **ወ** before **ትትዌ″.** *b* reads **ወትዌድኡ: ወ.** [14] *b c x* read **ትእብሱ:** [15] *u* omits next five words. *q* puts this and the next word in nom. [16] *m q* read **ተዝካር:** [17] *a* reads **ኀያል:** *u* omits. [18] *g* omits. [19] *u* omits. [20] *m t u, β–a c f h k* save that *u, β–a f h k* read **″ሕዎ:** *g* reads **ያኴርህዎ:** *q* **ይኴርህዎ:** *c* **ትኴርህዕዎ:** [21] *q, o ḥ* read **ጻድቃን:** *u* **ነደይ:** *u* omits next four words. [22] *q t* read **እስከ:** [23] *a. a f h k l n o p y a ḥ* read **ይመጽኡ:** *b c d e i x* **ይመጽእ:** [24] *u* trans. For **መዋዕል:** *g* reads **″ዕለ:** [25] *t, β.* So *g* but in acc. *m* reads **ብዙኃ: ወኔራት:** *q* **ብዙኃን: ወኔራን:** *u* omits. [26] *u* omits next ten words. [27] *t* omits. [28] *q* reads **እመራን:** [29] *g q, a k* read **ሐጕልክሙ:** [30] *a, n. β–n* read **መላእክተ:**

3. ምንት፡ ትግበሩ፡[1] ሀለወክሙ፡[2] ኃጥኣን፡
ወ*እይቴ፡[3] ትጐይዩ፡[4] በ*ይእቲ፡ ዕለት፡ እንተ፡[5] ዙኔ፡
ሶበ፡ ትሰምዑ፡ ቃለ፡ ጸሎተሙ፡ ለጻድቃን።
4. ወእንተሙ፡[6] ትከውኑ፡[7] ከማሆሙ፡[8]
እለ፡[9] ሰማዕት፡ ይክውን፡[10] ዲቤሆሙ፡[11] ዝንቱ፡[12] ነገር፡
ሱቱፋነ፡[13] ኮንክሙ፡[14] ለኃጥኣን።
5. ወ[15]በእማንቱ፡ መዋዕል፡[16] ትበጽኅ፡ ጸሎቶሙ፡ ለ*ቅዱሳን፡[17] ኀበ፡ እግዚእ፡[18]
ወለክሙ፡[19] ይበጽሕ፡[20] መዋዕለ፡[15] ዙኔ*ክሙ።[15]
6. ወ*ይትነበብ፡[21] *ዙሎ፡ ነገረ፡[22] ዓመባክሙ፡[23] ቅድመ፡ ዐቢይ፡[24] ቅዱስ፡[25]
ወይትኜፈር፡[26] ገጾክሙ፡
ወ*ይገድፍ፡[27] ዙሎ፡[28] ተግባረ፡[29] *ዘጸንዐ፡ በ[30]ዓመባ።
7. እሌ፡ ለክሙ፡ ኃጥኣን፡ እለ፡ ማእከለ፡[31] ባሕር፡ ወደበ፡ የብስ፡
እለ፡[32] ዝክሮሙ፡ እኩይ፡[33] ዲቤክሙ።[15]
8. እሌ፡ ለክሙ፡[34] እለ፡ ታጠርዩ፡[35] *ብሩረ፡ ወወርቀ፡[36] ዘኢኮነ፡ በጽድቅ፡ ወትብሉ፡
ብዕልነ፡[37] ብዕለ፡[38] ወኮነ፡ ለነ፡ ንዋይ፡[39]
ወእጥረይነ፡ ዙሎ፡ ዘፈቀድነ።[40]
9. ወይእዜኒ፡ ንግበር፡[41] ዘ*ንለይነ፡[42]
እስመ፡ ብሩረ፡ አስተጋባእነ፡
ወመላእነ፡ መዛግብቲነ፡[43] ከመ፡[44] ማይ፡
ወብዙኅ፡[45] *ሐራሳት፡ አብያቲነ።[46]

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[1] *g m t, β–a f h i k o y ,a ,b.* *q u, a f h i k o y ,a ,b* read ትገብሩ፡ [2] *m u* read ሀሎክሙ፡ [3] *m t* read በእይቴ፡ [4] *u* adds ኃጥኣን፡ [5] *u* reads ዕለት፡ [6] *m, n* append ሰ. [7] *g q u.* Other MSS. read ኢትከውኑ፡ [8] *u* omits next four words. [9] *t* reads እስመ፡ [10] *t, β. g m q* read ይክውኑ፡ which *g* trans. before preceding word. [11] *g.* All other MSS. ዲቤክሙ፡ [12] *u* reads ለዝንቱ፡ [13] *q* reads "ሩን፡ [14] *u* adds ሱቱፋነ፡ [15] *u* omits. [16] *g* adds ትመጽእ፡ ወ. [17] *g, a f h i k p v.* Other MSS. read ጻድቃን፡ [18] *e f n p* read እግዚአብሔር፡ [19] እግዚእ፡ መናፍስት፡ [19] *g* reads ለክሙ፡ *f* ወከመ፡ [20] *g* reads ይብጻኅ፡ *n* ወይበጽኅክሙ፡ *u, c* omit. [21] *a* reads ይትነገር፡ *,b* ይትነብል፡ [22] *g* reads ዙሎ፡ *q* ዙሎ፡ ነገረ፡ *u* ነገረ፡ *a* ነገርክሙ፡ [23] *a* reads ዘዐመባ፡ [24] Here begins *,g* which extends to cviii. 10. [25] *g ,g m q, n. t u, β–n ,a* read ወቅዱስ፡ *,a* ወንጉሥ፡ [26] *n* reads ወይትዋከፍ፡ [27] *g* (over erasure) *q t.* *,g* reads የኃድግ፡ *m u, β* ይትገደፍ፡ [28] *g q.* *,g* omits. *m t u, β* read ዙሎ፡ [29] *g ,g q t. m, β–f* read ተግባር፡ *u, f* omit. [30] *,g* reads በ only, and *u* omits. [31] *,g* reads በማእ". [32] *,g* omits. *m* adds ዝክርክሙ፡ ወ. [33] *g* reads እኩየ፡ [34] *,g* repeats. [35] *o ,b* read ታወርዱ፡ [36] *g, h* trans. *q* reads in nom. [37] *n* reads ኦልብነ፡ [38] *g u* omit. *u* omits next three words. [39] *,g* reads ንዋየ፡ [40] *u* omits next six words. [41] *,g* adds ዙሎ፡ [42] *,g, β. g m* read ንኢልነ፡ *q* ፈቀድነ፡ [43] *u* omits next five words. [44] *,g* only. All other MSS. read ወከመ፡ [45] *g. g, ,b* read ወብዙኀ፡ *m* ብዙኃት፡ *q t, β–,b* ብዙኅ፡ [46] *g ,g* (save that *,g* reads አብያትነ፡). *q t, β* read ኀረስት፡ አብያቲነ፡ *m* አብያ" ሐረስት፡

10. ወከመ፡ ማይ፡ ይውኅዝ፡ ሐሰትክሙ፡
እስመ፡[1] ኢይኑር፡ *ለክሙ፡ ብዕል፡[2] አላ፡[3] ፍጡነ፡ የዐርግ፡ እምኔክሙ፡[4]
እስመ፡[5] ዙሉ፡[6] በዐመፃ፡ አጥረይክሙ፡[7]
ወአንትሙ፡ ለመርገም፡ ዐቢይ፡ ትትወሀቡ።።[8]
XCVIII. ወይእዜኒ፡ አዘ፡ እምሕል፡[9] ለክሙ፡ ለጠቢባን፡ ወለ[10]አብዳን፡
እስመ፡ ብዙኃ፡[11] ትሬእዩ፡ ደበ፡[12] ምድር።።[7]
2. እስመ፡[13] ሥኒ፡[14] ትወድዩ፡ ላዕሌክሙ፡ አንትሙ፡ *ዕደው፡ ፈድፋደ፡[15] እምአንስት፡
ወኅብረ፡[16] ፈድፋደ፡ እምድንግል፤[17]
በ[18]መንግሥት፡ ወበዕበይ፡[19] ወበ[20]ሥልጣን፡
ወበ[21]ብሩር፡[22] ወወርቅ፡ ወሚላት፡
ወክብር፡ ወ[23]መባልዕት፡ ከመ፡ ማይ፡ ይትከዐዉ።።[24]
3. በእንተዝ፡[25] *ትምህርት፡ ወጥበበ፡[26] ኦልቦሙ፡
*ወቦቱ፡ ይትሕጐሉ፡[27] ኅቡረ፡ ምስለ፡ ንዋያቲሆሙ፡
ወምስለ፡ ዙሉ፡ ስብሐቶሙ፡ ወክብሮሙ፡[28]
ወበ[29]ጽእለት፡ ወበ[30]ቍትል፡ ወበ[31]ንዴት፡[32] ዐቢይ፡
ትትወደይ፡[33] መንፈሶሙ፡[34] *ውስተ፡ እቶን፡ እሳት።።[35]
4. መሐልኩ፡[36] ለክሙ፡ ኃጥኣን፡ ከመ፡[37] ኢኮነ፡ *ደብር፡ ገብረ፡[38]

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[1] *d* reads **ከመ፡** *n* omits next eight words through hmt. [2] *m* reads **ብኩሙ፡ ብዕል፡** *u* **ብዕልክሙ፡** *u* omits next four words. [3] *g* reads **እለ፡** [4] *m* trans. after next word. [5] *d* reads **ከመ፡** [6] *,g q u, n*[1] omit. [7] *u* omits next four words. [8] *q* reads **ትትወሀብ፡** [9] *,g* reads **ኅምሕል፡** [10] *m u, β–a. g ,g q t* read **ወኢለ.** *a* **ወ.** [11] *g* reads **ብዙኅ፡** [12] *u, b c x* read **በደበ፡** [13] *c* prefixes **ወ.** *q* adds **ለአብዳን፡** [14] *a* reads **አዘ፡** [15] *n* trans. *u* omits next four words. *c* omits next three words through hmt. [16] *m* reads **ወኅቡረ፡** *q* **ወኅብር፡** *n* **ኅብረ፡** [17] *t*[2], *β–x* add **በመንግል፡** which is a *vox nulla*. [18] *,g* reads **ወ.** [19] *g m, β. ,g* reads **ወዕበይ፡** *q* **በዕበይ፡** *t* **ወለዕበይ፡** *u* omits. [20] *,g u* read **ወ.** *b* **በ.** *u* omits next four words. [21] *g, β. ,g m q t* read **ወ.** [22] *m* omits next word. *n* next three words. [23] *q* reads **ወበ.** [24] *a b c e h i n o.* So *d* save that it prefixes **ዘ.** *a, f k l x ,a ,b* read **ይትከዐው፡** *u* omits next two words. [25] *t, d n y* prefix **ወ.** [26] *g m. ,g* reads **ትምህርት፡ ወጥበበ፡** *q t* **ትምህርት፡ ጥበብ፡** *u* **ወጥበብ፡** *β* **ትምህርት፡ ወጥበብ፡** [27] *,g m q t, β. g* reads **ወቦቱ፡ ይትሐጐል፡** *u* reads **ወይትሐጐል፡** and trans. before **ወጥበብ፡** *u* omits next three words. [28] *u* omits. [29] *,g q, β. g m* read **ወ.** *t* **ወለ.** *u* omits. [30] *m* reads **ወለ.** *g u* **ወ.** [31] *m u* read **ወለ.** [32] *u* omits next six words. [33] *g m q* prefix **ወ.** *b c x* read **ይትወ″.** Here we have evidence of *m* following *g* when it is wrong and not *,g*. See also note 29. [34] *m q t* omit next three words. [35] = εἰς *τὴν κάμινον τοῦ πυρός* of Matt. xiii. 42, 50 (Beer). [36] *g* omits. [37] *p* reads **እስመ፡** [38] *m t, β. g* reads **ደብር፡ ግብር፡** *,g* **ደብረ፡ ገበር፡** *q* **ደብረ፡ ግብረ፡** *u* **ደበር፡ ወግረ፡ ገብረ፡**

ወኢይከውን፡[1] ወኢወግር፡[2] ለ[1]ብእሲት፡ አመት፡[3]
ከመዝ፡[4] ኃጢአትኒ፡[5] ኢተፈነወት፡ ዲበ፡ ምድር፡
አላ፡[6] ሰብእ፡ እምርእሶሙ፡[1] ፈጠርዋ፡[7]
ወ[8]ለመርገም፡ ዐቢይ፡ ይከውኑ፡ እለ፡ ገብርዋ።
5. ወ[9]ምክንት፡[10] ለብእሲት፡ ኢተውህበት፡
አላ፡ በእንተ፡ ግብረ፡ እዴሃ፡[11] ትመውት፡ *ዘእንበለ፡ ውሉድ።[1]
6. መሐልኩ፡ ለክሙ፡ ኃጥኣን፡[12] በቅዱስ፡ ዐቢይ፡[13]
እስመ፡ ዙሉ፡[14] ግብርክሙ፡ እኩይ፡ ክሡት፡[15] ውእቱ፡[16] በሰማያት፡
ወአልብክሙ፡[17] *ግብረ፡ ግፍዕ፡[18] *ክዱን፡ ወኢጎቡእ።[19]
7. *ወኢታምስሉ፡ በመንፈስክሙ፡[1] ወኢትበሉ፡ በልብክሙ፡ እስመ፡ ኢታእምሩ፡[20] ወኢትሬእዩ፡[21]
*ዙሉ፡ ኃጢአት፡[22] በሰማይ፡ ይጸሐፍ፡[23] ሀሎ፡[24] በዙሉ፡ ዕለት፡[25] በቅድሜሁ፡ ለልዑል።[26]
8. እምይእዜ፡ ታእምሩ፡ እስመ፡ ዙሉ፡ ግፍዕክሙ፡ ዘትገፍዑ፡[27] ይጸሐፍ፡ በዙሉ፡ ዕለት፡
*እስከ፡ ዕለት፡[28] ዙሄ*ክሙ።[16] 9. አሌ፡ ለክሙ፡ አብዳን፡ እስመ፡ ትትሐጕሉ፡ በእቢድክሙ፡
ወለጠቢባን፡[29] ትረስዕዎሙ፡[30] ወ*ሠናይት፡[31] ኢይረክበክሙ።[32] 10. ወይእዜኒ፡ አእምሩ፡
ከመ፡ ድልዋን፡[33] አንትሙ፡ ለዕለት፡[34] *ሐጕል፡ ወ[35]ኢትሰፈዉ፡[36] ከመ፡[1] ትሕየዉ፡[37] ኃጥኣን፡
አላ፡[38] ተሐውሩ፡[39] ወትመውቱ፡[40] እስመ፡ ኢ[41]ታእምሩ፡[42] ቤዛ፡[43] እስመ፡[44] ተደለውክሙ፡

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[1] *u* omits. [2] *g t, β.* *g* reads **ወግረ፡** *m* **ወኢ፡ አውግር፡** *q u* **ወኢወግረ፡** [3] *m t, β.* *g g u* read **አመት፡** *q* **አመታ፡** [4] *g* prefixes **ወ.** *u* reads **ወከማሁ፡** [5] *a* omits. [6] *g* reads **እለ፡** [7] *u* omits next four words. [8] *g, l* omit. [9] *g* reads **ሰ.** [10] *t u, β–n*[1]. *g g m q, n*[1] read **ምክንያት፡** [11] *a–g, a i k w.* Other MSS. **እደዊሃ፡** [12] *m* prefixes **ሰ** and adds **ሰብእ፡** [13] *g q t u.* *g m, β–n* read **ወዐቢይ፡** *n* **ወበዓቢይ፡** *u* omits next seven words. [14] *m* prefixes **በ.** [15] *g m* prefix **ወ.** [16] *g* omits. [17] *u* reads **እለ፡ ብክሙ፡** [18] *g q t, β.* *m* trans. *g* reads **ግፍዐ፡** *u* **ግብረ፡** [19] *a–m u.* *u* reads **ክዱን፡** *m, β* **ክዱን፡ ወኢጎቡእ፡** [20] *u* omits next three words, and reads **ከመ፡** in their stead. [21] *q* omits. [22] *g.* Other MSS. **ዙሎ፡ ኃጢአት፡** [23] *g m t, β.* *g q u* read **ይጽሐፍ፡** *u* omits next three words. [24] *q* reads **ሀለወ፡** [25] *e* adds **እስከ፡ ዕለት፡** [26] *u* omits next seven words. [27] *g, n* omit. [28] *u* reads **ዘ.** *m* adds **ሞትክሙ፡ ወ.** [29] *m* reads **ጠቢባንሂ፡** *u* omits with next ten words. *g* omits initial **ወ.** [30] *g.* *g* reads **ትርስዕዎሙ፡** *m* **ኢተአምርዎሙ፡** (sic). *q* **ኢተርዕይዎሙ፡** *t, β–a p* **ኢተሰምዕዎሙ፡** *a p* **ኢተስምዎ።** [31] *g q t.* *g* reads **ሠናይተ፡** Other MSS. **ሠናይ፡** [32] *g* reads **ኢተረ።** [33] *e* reads **መድልዋን፡** [34] *g* reads **ላዕለ፡** *c d e* **በዕለተ፡** [35] *g* reads **ሐጕልክሙ፡** [36] *m* reads **ኢተሰፈዉ፡** *t u, a* **ኢተሴፈዉ፡** [37] *c v w y a* read **ተሐይዉ፡** *b* **ትሕይዉ፡** *u* omits next three words. [38] *g* reads **እለ፡** [39] *g g q* read **ትሐውሩ፡** *b* **ትእምሩ፡** [40] *u* omits next eight words. [41] *g m, β.* *g q t* omit. [42] *g g.* Other MSS. **ተእምሩ፡** [43] *g g m, β.* *q* reads **በዘ፡** *t*[1] **ቤተ፡ በዘ፡** [44] *g, β.* *g* reads **ወ.** *m q t* omit.

ለ[1]ዕለት: ዝነኔ: ዐባይ:[2] ለዕለት:[3] ምንዳቤ: ወኀጣር: ዐቢይ:[4] ለመንፈስክሙ:። 11. እቤ: ለክሙ:[5] ግዙፋነ: ልብ:[6] እስ:[7] ትገብሩ:[8] እኩየ: ወ*ትበልዑ: ደመ:[9] እምእይቱ: እንትሙ: ትበልዑ: በሠናይ: ወትሰትዩ: ወትጸግቡ:[10] እስመ: እምዙሉ: ሠናይ:[11] ዘአፈጠፈደ: እግዚእ:[12] ልዑል: ዲበ:[13] ምድር: ወ[14]እልብክሙ: ሰላመ:።[15] 12. እቤ: ለክሙ:[10] እስ: ታፈቅርዋ:[16] ለ*ግብረ:[17] ዓመፃ: ለምንት: ለክሙ:[18] ትሴፈውዎ:[19] ለሠናይ፤[20] እእምሩ: ከመ: ሀለወክሙ: ትትወሀቡ:[21] በእዴሆሙ:[22] ለጻድቃን:[23] ወይመትሩ: ክሳውዲክሙ:[24] ወይቀትሉክሙ: ወኢይምሕሩክሙ:።[25] 13. እቤ: ለክሙ: እስ: ትትፈሥሑ: በምንዳቤሆሙ: ለጻድቃን:[23] እስመ: መቃብር: ኢይትከረይ:[26] ለክሙ:። 14. እቤ: ለክሙ: እስ: ትቤጥሉ:[27] ነገረ: ጻድቃን: እስመ: ኢይከውን: ለክሙ: ተስፋ: ሕይወት:። 15. እቤ: ለክሙ: እስ: ትጽሕፉ: *ነገረ: ሐሰት:[28] ወነገረ: ረሲዓን:[29] እስመ: *ውእቱሙ: ይጽሕፉ:[30] ሐሰቶሙ:[31] ከመ: ይስምዑ:[32] ወይርሥዕ:[33] ለባዕድ:[34] ወኢይከውን: ሎሙ:[35] ሰላም:[36] *እላ: ሞት:[37] ይመውቱ:[38] ፍጡነ:።[39] XCIX. እቤ: ለክሙ:[40] እስ:[41] ትገብሩ:[42] ርስዓናተ:[43] ወለ[10]ነገረ: ሐሰት:[41] ትሴብሑ:[45] ወ*ታክብሩ:[46] ተሐጕልክሙ:[47] ወእልብክሙ:[48] *ሕይወተ: ሠናይት:።[49] 2. *እቤ:

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[1] *t u* read **በ**. [2] *m* reads **ዐቢይ**: [3] *g ,g q t*. *m*, *β* prefix **ወ**. *u* reads **በዕለት**: [4] *t* reads **ዐባይ**: *u* omits together with next word. [5] *m* reads **ሎሙ ለ**. [6] *q* omits. [7] *u* omits next two words + **ወ**. [8] *t*, *β*. *g ,g m q* read **ይገ″**. *m* repeats **እስ: ይገብሩ:** three times. [9] *β*. *g m q t* read **ይበልዕ:** (″ዎሙ: *m*) **ለደም**: *,g* **ይበልዑ: ደመ**: *u* reads **ትበልዑ:** and omits next four words. [10] *u* omits. [11] *u* omits next seven words. [12] *α–m*. *m*, *β* read **እግዚእነ:** [13] *d* omits. [14] *m* reads **ዘ**. [15] *g ,g q t*. *m*, *β* read **ሰላም:** [16] *m* reads **ታፈቅሩ:** *,g*, *b c o x ,b* ″**ቅርዎ:** [17] *q u*, *n* omit. [18] *,g* trans. after **ትሴፈ″**. *f* adds **እስ:** *n* **ከመ**: *u* omits. [19] *α–m u*. *m*, *n* read **ትሰፈውዎ:** (″ዋ: *n*). *u* reads **ትሴፈዉ:** and omits next four words. *β–n* read **ትሴፈውዋ:** [20] *α–q u*, *b c d p v w*. *q u* omit. *β–b c d p* read **ለሠናይት:** [21] *u* prefixes **ወ**. *m* reads **ትትወሀብ:** [22] *q*, *n* read **በእደዊሆሙ:** *u* omits. [23] *u* omits next four words. [24] *m*, *f h* read ″**ሆሙ:** [25] *n* omits next four words. [26] *α–g ,g*, *β* (save that *,a* omits **ጸ**). *g ,g* read **ይትረአይ:** [27] *g ,g*. *m* reads **ታቤጥሉ:** *q t u*, *β* read **ታበጥሉ:** [28] *,g*, *o* read **ሐሰት:** *u* omits next six words. [29] *m* reads **ዓማፅያን:** *,g* adds **እሙንቱ:** [30] *,g* reads **ውእቶ: ይጽሕፍ:** [31] *m* omits. [32] *α*. *β–d y* read **ይስምዕዋ:** *d o y ,b* **ይስምዕዋ:** [33] *g q t u*. *,g* leaves the space vacant. *m* reads **ይሬስዕዎ:** *β–d y* **ኢይርስዕዋ:** *d o y ,b* **ወኢይረ″**. [34] *α*. *β* reads **ለእቡድ:** [35] *u*, *,b* omit. *q* adds **ለባዕድ:** [36] *β–k o*. *α*, *k* read **ሰላመ:** *o* **ሰላመ: ዓለም:** [37] *q* reads **ወ**. *u* **እላ:** [38] *,g* adds **እሱ:** [39] *n w* add **ወኢይጉደዩ:** [40] *α–,g*, *d p y*. *,g*, *β–d p y* read **ሎሙ:** [41] *α*. *β* reads **ለእለ:** [42] *m t*. *α–m t*, *β* read **ይገ″**. [43] *g q*. *,g* reads **ርስዕና:** *m t*, *β* **ርስዕናተ:** *u* omits. [44] *u* omits next three words. [45] *t*. Other MSS. read **ይሴ″**. [46] *t*. *g* reads **ይገብሩ:** Other MSS. **ያክብሩ:** [47] *q* reads **ሐጕልክሙ:** [48] *,g* omits. [49] *,g q t* (save that *q* trans.), *a k l*. *g* reads **ሕይወተ: ሠናይት:** *m*, *b c d f h i ,a* **ሕይወት: ሠናይት:** *e n* **ሕይ″ ወሠና″**. *o x ,b* **ሕይወት: ሠናይተ:** *u* **ሠናይተ:**

ሎሙ:[1] እለ:[2] ይቄልጥዎሙ:[3] ለ[4]ሃገራት: ርትዕ:[5] ወ*ሥርዐት:[6] እንተ: ለዓለም: የዓልዉ: ወይሬስዩ: ርእሶሙ: ዘሕኩ: [ኃጥኣኒ:][7] ደበ: ምድር: ሀለዉ: ይትከየዱ::[8] 3. በእማንቱ: መዋዕል: ተደለዉ: ጻድቃን: ከመ: ትንሥኡ:[9] ጸሎታቲክሙ:[10] በተዝካር:[11] ወ*እንብርዎሙ:[12] ሰማዕት: በቅድመ: መላእክት: ከመ: ያንብርዎሙ:[13] ለ*ኃጢአት:[14] ኃጥኣን: በቅድመ: ልዑል: ለተዝካር::[15] 4. በእማንቱ:[16] መዋዕል: ይትሀወኩ:[17] አሕዛብ: ወይትነሥኡ:[18] እዝማደ:[19] አሕዛብ:[4] በዕለት:[20] እንተ:[4] ሐጕል::[21] 5. ወ[4]በእማንቱ: መዋዕል: እሉ: ይጼነሱ: ይወፅኡ:[22] ወይመሥጡ: ደቂቆሙ: ወይገድፍዎሙ:[23] ወእምኔሆሙ:[24] ይድህፁ:[25] ውሉደሙ:[26] ወእንዘ: ይጠብዉ:[27] *ይገድፍዎሙ:[28] ለደቂቆሙ:[29] ወኢ[30]ይገብኡ: ኀቤሆሙ: *ወኢይም ሕርዎሙ: ለፍቁራኒሆሙ::[4] 6. ወ[31]ካዕበ: እዝ: እምሕል: ለክሙ: ለኃጥኣን: እስመ: ለ[32]ዕለት:[33] ደም: ዘኢየሀድእ:[34] ተደለወት: ኃጢአት::[35] 7. ወእሉ:[36] ይሰግዱ: ለእብን:[37] ወእሉ:[38] ይገልፉ: ምስለ:[4] ዘ[39]ወርቅ: ወ*ዘ[40]ብሩር: ወዘዕፅ:[41] ወ*ዘ[42]ልሕዝት: ወእሉ:[43]

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[1] *g g m. q t u, β* አሌ: ለክሙ: *u* repeats the phrase. [2] *a–g m, β. g m* read ለእሉ: [3] *g g m. q* reads ይቄልጥዎ: *t* ትቄልጥዎ: *u* ይቄጥኑ: *β–e* ትቄልጥዎን: *e* ትቄልጥዎ: [4] *u* omits. [5] *h v* read ጽድቅ: *u* omits next eleven words. [6] *g, b h x* read ሥርዐት: [7] A wrong gloss. The text refers to the practice of uncircumcision. [8] *u* adds ወይትሜሰሉ: before this word. *d* reads ይትካ". [9] *g* reads ይን". *q* omits. [10] *g* reads ጸሎታቲሆሙ: [11] *q* reads በተድላ: *u* omits next eleven words. [12] *g t. g m q* read እንበርዎሙ: *β–d b* እንበርክዎሙ: *d b* እንበርክዎሙ: [13] *g g m q. t* reads ያበውእዎን: *β* ያብብዎ: though in *i k* the ነ is practically erased and in *n* it is over an erasure. [14] *g t, b c x* read ኃጢአት: *a* ኀጢአት: ዓላም: *m* omits. [15] *a–g g, β. g* reads ለተዝካረ: *g* ተዝካረ: [16] *l* prefixes ወ. [17] *t, β. a–g t* read ተሀውኩ: *g* ተውሀውኩ: [18] *t, β. a–m t* read ይነሥኡ: *m* ኢይንሥኡ: ገጸ: *d* omits together with next two words. [19] *g* omits. [20] *g q t u* read በዕለተ: [21] *g g, β. m* reads ሐጕል: ዘኃጢአት: *t u* ሐጕለ: ኃ". *q* ሐ" ኀጥኣን: [22] *q* omits. [23] *n* reads ወይገድፉ: *o b* ወይገድፍዎ: *β* adds ለ (*n* omits) ደቂቆሙ: *u* omits next three words + ወ. [24] *d l o y* omit the initial ወ. *g* omits the word. [25] *a–g g, β. g* reads ይደህፁ: *g* ይድህዱ: [26] *y* reads ውሉደ: [27] *b* reads ይጠብዑ: *u* omits next two words. [28] *n* reads ይገድፉ: [29] *g g. m q t* read ደቂቆሙ: *β* omits. [30] *t* reads ወ. [31] *g, f h n.* Other MSS. omit. [32] *u, d* omit. [33] *e n* add ክዕወት: [34] *u* omits next two words. [35] Is this a loose rendering of *ἀμετανοησία*? Tert. *De Idol.* iv above has penitentia which may be corrupt for impenitentia. [36] *q.* All other MSS. read ወ. The context requires some such reading since it is rather a *tour de force* to render the following ወእሉ: as 'and others.' Moreover, Tert. *De Idol.* iv *qui* servitis . . . *et qui* support *q.* [37] *u* adds here from next line the clause ወእሉ: ይሰግዱ: [38] *b* omits. *u, y* read ወ. *c h* ወለእሉ: *n* ለእሉ: [39] *u, e* omit. [40] *g u, e* omit. [41] *m t, e* read ወዕፅ: *h* reads ዘዕፅ: *u* omits with next five words. *b* omits next two words. *x* omits next word. [42] *e o b* omit. [43] *q* reads ለእሉ: *e f h n* ወለእሉ: *x* ወ.

ይሰግዱ: ለነፍሳት:[1] እኩያት:[2] ወ[3]እጋንንት: ወለ*ዙሉ: ጣዖት:[4] [ወ]*ኦበተምሃር:[5] ወ*ዙሎ:[6] ረድኤት:[7] ኢይረክቡ:[8] እምኔሆሙ:። 8. ወ[9]ይትረስዑ:[10] በእንተ: እበይ: ልቦሙ: ወ*ይዴለሱ:[11] አዕይንቲሆሙ: በ[12]ፍርሃት: ልቦሙ: ወ*በርእየ:[13] ሕልሞሙ:።[14] 9. ቦሙ: ይረስዑ:[15] ወ*ይፈርሁ:[16] እስመ: ዙሎ:[17] ግብሮሙ: በሐሰት:[18] ገብሩ:[19] ወ*ስገዱ:[20] ለእብን: ወይትሐጐሉ: በምዕር:። 10. ወበእማንቱ: መዋዕል: ብዑዓን: ዙሎሙ:[21] እሉ: ይትሜጠዉ:[22] ነገረ:[23] ጥበብ:[24] ወ*ያእምርዎን:[25] ወ*ይገብርዎን:[26] ለ*ፍናዋት:[27] ልዑል: ወየሐውሩ: በፍኖት:[28] *ጽድቅ: ዚአሁ:[29] ወኢይረስዑ:[30] ምስለ: እሉ: ይረስዑ: እስመ: እሙንቱ: ይድኅኑ:።[31] 11. እሌ: ለክሙ: እሉ: ትሰፍሕዋ:[32] ለ*እከይ:[33] ለቢጸክሙ: እስመ:[34] በሲኦል: ትትቀተሉ:።[35] 12. እሌ: *ለክሙ: እሉ: ትገብርዋ:[36] ለ*መስፈርተ:[37] *ኃጢአት: ወጕሕሉት: ወእሉ:[38] †ያእምሩ:[39] ዲበ: ምድር: እስመ: ቦቱ: ይትዌድኡ:።[40] 13. እሌ: ለክሙ: እሉ:[41]

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[1] *g* reads **መናፍስት:** [2] I have retained the above reading of *g m q* with some hesitation. It is supported by *g t* which read **እኩያን:** But this reading may be due to xiv. 9. On the other hand the *infamibus* of Tertullian suggests **ርኩሳት:** as in *a c e f h i k n* or **ርኩሳን:** as in *b d l o x y₂ b*. [3] *m u, d* read **ወለ.** *y* omits. [4] *u* reads **ጣዖት:** *n* **ዙሎሙ: ጣዖታት:** [5] *g*. *g* reads **ለተምህር: q t ኤበተምህርት:** = Tert. (loc. cit.) non secundum scientiam. So *u* save that it omits **ኤ.** *m* reads **ኤ: በምሕራማት:** and so also *β* save that it omits **ኤ.** [6] *g*. Other MSS. **ዙሉ:** save *u* which omits. [7] *g g q*. *u* reads **ለረድኤት:** Other MSS. **ረድኤት:** *u* omits next two words. [8] Emended from **ኢይተረክቡ:** Cf. Tert. loc. cit. nullum auxilium iuvenietis ab iis. [9] *a* omits. *q* adds **ኤ.** [10] *u* reads **ይረስዑ:** and omits next three words. [11] *a*. *β–a d o y* read **ይዴለላ: a d o y₂ b ይዴልላ:** [12] *g* reads **በእንተ:** [13] *g, g, β*. *m* reads **በራእየ: q u በርኤየ: t ኤበርእየ:** [14] *g q*. Other MSS. **አሕላሞሙ:** *u* omits next six words. [15] *g* reads **ይትረሥዑ:** [16] *q* reads **ፈርሁ:** [17] *a b c d e h k l n*. Since *a, f i o* read **ዙሉ:** it is possible that **ገብሩ:** is corrupt for **ተገብሩ:** [18] *u* prefixes **ወ.** [19] *t, d f*[1] *x* read **ይገብሩ:** See note 17. [20] *q t* read **ይሰግዱ:** [21] *g u* omit. [22] *g* reads **ይትመጠዉ:** [23] *g* reads **በነገረ:** [24] *u* omits next four words. [25] *g*. *g m t* read **ያእምርዋ:** So also *a d i k l n o₂ a b* save that they read **የእ″.** *q* reads **ያእምርዎ:** and so also *b c e f h x* save that they read **የእ″.** [26] *q* reads **ይገብርዎ:** *a* **″ብርዋ:** [27] *m q* read **ፍናወ:** *a* **ፍኖት:** [28] *t u* read **በፍናዋት:** [29] *a*. *u, β* read **ጽድቅ:** [30] *q* reads **ይዴስዑ:** here and the third word later. *g* omits next three words through hmt. *u* omits next five words. [31] *u* prefixes **ወ.** [32] *g* reads **ትሰፈውዋ:** *q* **ትሰፍሕዎ:** [33] *a–q*. *q* reads **እኩይ:** *β* **እኪት:** [34] *u* omits. [35] *g q* read **ይትቄ″.** *m* **ትቀትሉ:** [36] *g* reads **ሎሙ: ለእሉ: ይገብ″.** [37] *a–m t, i*[1]. *m* reads **መቅሠፍት:** *t, β–i*[1] **መሠረት:** [38] *g* reads **ኃጥኣን: ወእሉ:** *u* **ኀጢአት: ወጕሕሉት:** and omits next three words. [39] *g q*. *g* reads **ያመክሩ:** *m t, β–b* **ያመርሩ:** *b* **የመርርዋ:** None of these words gives a good sense or forms a parallel to the preceding verb. [40] *q t u, β–f n*. *g* reads **ይወድኡ:** *n*[1] **ይዌድኡ:** *g* **ይትወድኡ:** *m*, (*f*?) **ይትዌድሱ:** [41] *m* adds **ትነድኡ:**

ትነድቁ: እብያቲክሙ፡[1] በጻማ: ባዕድ፡[2] ወሥሉ፡[3] መንድቆሙ፡[4] ግንፋል: ወ[5]እብዘ: ኃጢአት፡[6] እብለክሙ፡[7] ከመ:[8] አልብክሙ: ሰላመ ።[9] 14. አሌ: ሎሙ፡[10] እለ:[11] ይሜንኑ:[12] መስፈርት:[13] ወርስት:[14] እበዊሆሙ፡[15] እንተ:[16] ለዓለም: ወ*ይትልዉ: ነፍሶሙ: ድኅረ: ጣዖት:[17] እስመ:[18] ኢይክውን: ሎሙ፡[19] ዕረፍት ።[20] 15. አሌ: ሎሙ፡[21] እለ:[22] ይገብርዋ:[23] ለዓመፁ:[24] ወይረድእዋ:[25] ለግፉዕ: ወይቀትሉ፡[26] ቢጸሙ: እስከ: ዕለት: ዙኔ: ዐባይ ።[27] 16. እስመ:[18] ያወድቅ:[28] ስብሐቲክሙ፡[29] ወይወዲ: እኩየ:[30] በ[31]ልብክሙ: ወያነሥእ: *መዐቶ: ወመንፈሱ:[32] ያሐጕለክሙ፡[33] ለ*ዙል[34]ክሙ: በሰይፍ፤ ወሥሎሙ፡[35] *ቅዱሳን: ወጻድቃን:[36] ይዜክሩ:[37] ኃጢአት: ዚአክሙ ።: C. ወበእማንቱ: መዋዕል: በ[38]ጌመካን: አበው: ምስለ: ውሉዶሙ: ይትጎድሉ: ወእንው: ምስለ: ቢጸሙ፡[39] ወ[40]ይወድቁ:[41] በሞት: እስከ: ይውኅዝ:[42] ትከዚ: እምደመ: ዚአሆሙ ።[43] 2. እስመ:[44] ብእሲ:[45] ኢ*ይክልእ:[46] እዴሁ: እምውሉዱ: *ወእምነ: ውሉደ: ውሉዱ:[47] ከመ: ይቅትሎ:[48] ወ[49]ኃጥእ: ኢ*ይክልእ:[46] እዴሁ:[50] እምነ: እኑሁ: ክቡር: እም*ገሐ:[51] እስከ: ተዐርብ:[52] ፀሐይ: ይትቃተሉ ።[53] 3. ወየሐውር:[54] ፈረስ: እስከ: እንግድዓሁ: ውስተ: ደመ: ኃጥኣን:[55] ወ*ሰረገላት:[56] *እስከ: መልዕልታ:[57] ትሰጠም ።[58]

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[1] *m* trans. after **ባዕድ:** [2] *u* omits next three words. [3] *g t, x* read **ዙሎ:** *n* **ዙሎሙ:** [4] *m t, β. g ,g q* read **መንፈቆሙ:** [5] *u* reads **በ.** [6] *,g* reads **ኃጥኣን:** [7] *m t u, β. g q* read **እብለክሙ: እሰ:** *,g* **እሌለክሙ: እሰ:** [8] *,g u* omit. [9] *a–m. m, β* read **ሰላም:** [10] *g ,g m, β. q t u* read **አሌ: ለክሙ:** [11] *β* reads **ለእሰ:** [12] *g ,g m, β. q t u* read **ትሜ″.** [13] *q* reads **መሰፍንት:** *o ,b* add **ሕግ:** [14] *u* omits. [15] *q, v* read **አበዊክሙ:** [16] *u* reads **እሰ:** [17] *,g.* So also *m* save that it trans. **ነፍሶሙ:** after **ጣዖት:** *g q t u* read **ይት″ ድ″ ነፍሰ: ጣዖት:** *β* **ያት″ ነፍሶሙ: ድ″ ጣ″.** [18] *u* reads **ወ.** [19] *,g, β. g m q t* read **ለክሙ:** *u* omits. [20] *g ,g m, β–,a. q t u, ,a* read **″ፍት:** [21] *,g u, β. g m q t* read **ለክሙ:** [22] *a–u. u, β* read **ለእሰ:** [23] *,g u, β. g m q t* read **ትገ″.** [24] *u* omits next two words. [25] *m* reads **ትረ″.** *f* **ወይገብርዋ:** [26] *m* reads **ወይቀትልዋ: ለ.** [27] *m* reads **ዐቢይ:** [28] *g m q, β.* *,g* reads **ያወድቁ:** *t u* **ይወደቅ:** [29] *,g* reads **ስብሐቲሁ:** *u* omits next six words. [30] *g m q t. ,g, β* read **እከየ:** [31] *a–,g u. ,g, β* read **ውስተ:** [32] *q t.* *g m* read **መ″ ወመንፈሱ:** *,g, β* read **መንፈሰ: መዓቱ:** and *,g* adds **ውስተ: ልብክሙ:** [33] *g m q t. u* reads **ወየነጉለክሙ:** *,g, β* **ከመ: ያሐጕለክሙ:** [34] *m* omits. [35] *q* reads **ወሥልክሙ:** [36] *g ,g m q. t, β* trans. *u* reads **ጻድቃን:** and omits next three words. [37] *m* reads **ይዜክሩ:** [38] *q* omits. [39] *u* omits next seven words. [40] *g ,g m q t. β* omits. [41] *i* adds **በኃጢአት:** [42] *,g, t^2 β* add **ከመ:** against *g m q* t^1. [43] *,g* reads **ዚአክሙ:** [44] *d* reads **ከመ:** [45] *n* omits. [46] *q* reads **ይክል:** [47] *β. g m t* read **ወእምነ: ወልደ: ወልዱ:** *,g ,q* **ወእምነ: (እመኒ: *q*) ወልደ: ውሉዱ:** *u* **ውሉዱ:** *t, β* add **ምሒረ:** [48] *u* omits next six words. [49] *t, β. g ,g m q* read **ለ.** [50] *,g* adds **እምነ: እዴሁ:** [51] *t* reads **ጽባሕ:** [52] *e n* read **የዐርብ:** [53] All MSS. but $i^2 l$ *,a* prefix **ወ.** [54] *,b* reads **ወየሐውሩ:** [55] *u* omits next four words. [56] *g ,g m q t* save that *,g* reads in acc. *β* reads **ሰረገላ:** [57] *m, β. g q* read **እስከ: ዕለተ: መለዕልታ:** (**መል″** *q*). *,g* **እስከ: ዕ″ መልዕልት:** *t* **እስመ: መልእት: መልዕልታ:** [58] *,g* prefixes **ወ.**

4. በ[1]እማንቱ: መዋዕል: መላእክት: ይወርዱ:[2] ውስተ: ምሳባእት: ወደገብእዎሙ: በ[3]አሐዱ: መካን: ለዙሉ:[4] እለ:[5] ያወርድዎ:[6] ለኃጢአት: ወይትነሣእ: ልዑል: በይእቲ: *ዕለት: ዙነኔ:[7] ከመ: ይግበር: ዙነኔ:[8] ዐቢየ: *እማእከሎሙ: ለ[9]ኃጥኣን። 5. ወ*ዐቀብተ:[10] ይሁብ: ደቡ:[11] ዙሎሙ:[12] *ዳድቃን: ወቅዱሳን:[13] እመላእክት:[14] ቅዱሳን:[15] የዐቅብዎሙ:[16] ከመ: ብንተ: ዐይን: እስከ: ይዌድእ:[17] *ዙሎ: እኩየ: ወዙሎ: ኃጢአተ:[18] ወ*እመኒ:[19] ይነውሙ: ዳድቃን: *ንዋመ: ኔዋን:[20] ወእልቦ:[21] ዘይፈርሁ። 6. ወ*እሙነ:[22] ይሬእዩ: *ሰብእ: ጠቢባን:[23] ወይሌብዉ: ውሉደ: ምድር: ዙሎ:[24] ነገረ: ዛቲ:[25] መጽሐፍ: ወ*ያእምሩ:[26] ከመ: ኢይክል: ብዕሎሙ: እድኅኖቶሙ: በሙዳቅ: ኃጢአቶሙ። 7. እሌ: ለክሙ: ኃጥኣን:[27] ሶበ: ታመነድብዎሙ: ለ*ዳድቃን:[28] በዕለተ: ዳኅብ: ኀደል:[29] ወ*ታነድድዎሙ:[30] በእሳተ: ወትትፈደዩ: *ከመ: ምግባራቲክሙ።[31] 8. እሌ: ለክሙ: ግዙፋነ:[32] ልብ: እለ: *ትተግሁ: ከመ: ትለብውዎ:[33] ለእኩይ:[34] ሀሎ:[35] ይርከብክሙ:[36] ፍርሀት:[37] ወእልቦ: ዘ*ይረድእክሙ።[38] 9. እሌ: ለክሙ: ኃጥኣን:[39] ዳቡ: ነገረ:[40] እፉክሙ:[41] ወዳቡ: ተግባረ:[42] እደዊክሙ: *እለ: ገብረ:[43] ርስዓኒክሙ:[44] በ*ዋዕየ: ሳህብ: እምእሳት:[45] ይውዲ።[46] 10. ወ[47]ይእዜኒ: እእምሩ:

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[1] *g m q t*[1] *u*. Other MSS. read **ወበ**. [2] *q* prefixes **ወ**. [3] *,g* reads **ውስተ: ምሳባእት: ወደገብእዎሙ: በ**. [4] *g m t*. *,g q, β* read **ለዙሎሙ**: *u* **ለእልኩ**: [5] *d o y* read **ለእለ**: [6] *a–t*. *t, β* read **ይረድእዎ**: [7] *,g q*. *g m* read **ዕለት: ዙነኔ**: *t u, β* **ዕለት: ዙነኔ**: [8] *m q t u, β*. *g* reads **ዙነኔክ**: *,g* omits. [9] *,g m q*. *g* reads **ወእማእከሎሙ**: *u* **ማእከሎሙ**: **ለ**. *t, β* **እምዙሎሙ**: [10] *y* reads **ቅብዓት**: *d* adds **ይኩን: ወ**. [11] *u* reads **ለ**. *y* adds **ምድር**: [12] *,g u* omit. [13] *y* trans. *x* reads **ዓቢየ**: and adds **ዓቅብት**: after next word. *u* omits **ወቅዱ″**. [14] *y* reads **መላ″**. [15] *u* adds **ከመ**: *y* omits. [16] *d l o v y,a,b* prefix **ወ**. *m* reads **ያዓቅብዎሙ**: *q u* **ይዕቀብዎሙ**: *q u* omit next three words. [17] *g ,g m q*[2]. *q*[1] *t u, β* read **ይትዌዳእ**: [18] *,g m q*. *g t, β* read **ዙሉ: እኩየ: (እኩይ: t, እከይ: β) ወዙሉ: ኃጢአት**: *u* omits all but **ኃጢአት**: [19] *q* reads **እመኑ**: *t* **እሙነ**: *u* omits. [20] *g* trans. [21] *a–t*. *t, β* read **ወእልቦሙ**: [22] *t, β*. *q* reads **እሙን: ,g m እመኒ**: *u* omits. [23] *,g q* read **ለብእ: ጠቢባነ**: [24] *u* omits. [25] *u* adds **ምድር: ወነገረ**: [26] *g q t*. *,g* reads **ያእምሩ**: *m, β* **የእምሩ**: *u* omits together with next word. [27] *n* adds **በዕለት**: [28] *u* reads **ኃጥኣን**: [29] *o,b* read **ኃደላን**: *u* omits next two words. [30] *q* reads **ታድኅንዎሙ**: [31] *g m q t*. *,g, β* read **በከመ: ምግባሪክሙ**: *u* **ከመ: ምግባሪ″**. [32] *a*. *β* reads **ግፍቶነ: (ለግፍ″ d)**. [33] *,g t, β* save that *,g, ,a* have **ትለብውዎሙ**: *g m q* read **ይትግሁ: ከመ: ይለብውዎ: (ይልብውዎ: q)**. *u* **ይትግሁ**: only. [34] *u, y* read **ለእከይ**: [35] *a–g*. *,g* reads **ሀለወክሙ**: *β* **ወሀለወ**: [36] *g, β–e i*. *,g q u, e i* read **ይረክበክሙ**: *m* **ይርከቦሙ**: *t* **ይረበብክሙ**: (sic). [37] *t u, β*. *g* reads **ፍርሀ**: (sic). *,g* **ፍርሃት**: *q* **ፍርሀት**: [38] *,g* reads **ይረድእሙ**: [39] *,g, β* add **እስመ**: [40] *,g, β* read **ቃለ**: [41] *u* omits next three words. [42] *,g* reads **ግብረ**: [43] *g u*. *,g q, β* read **እለ: ገብረ**: *m* **እለ: ገብሩ**: *t* **እምግብረ**: [44] *t u*. *g q* read **ረሲዓንክሙ**: *,g m* **ረሲዓነክሙ**: *β* **ረሳዕክሙ**: [45] *g m q t* save that *m* reads **መዋዕለ**: for **ዋ″**. *,g, β* read **ዋ″** (*n* om.) **ሳህቡ**: (*x* om.) **እሳት**: *u* **በእሳት**: [46] *g m t u*. *,g, β* read **ትውዕዩ**: *q* **ይዋዲ**: The sentence is incomplete. Perhaps we should add **ትውዕዩ**: This could easily fall out after **ይውዲ**: [47] *n* omits.

እስመ:[1] *እመላእክት: ይትነሥሥ:[2] ምግባሪክሙ: በ[3]ሰማይ: ወ[4]እምፀሐይ: ወ[5]እም[6]ወርኅ: ወእምኵ:[7] ከዋክብት:[8] በእንተ: ኃጢአትክሙ:[9] *እስመ: በደቡ:[10] ምድር: ትገብሩ:[11] ምስለ:[12] ጻድቃን: ዝነኔ::[13] 11. ወያስምዕ:[14] ላዕሌክሙ:[15] ዝሎ:[16] ደመና: ወርሜ: ወጠለ:[17] ወዝናመ:[18] እስመ: ሀለዉ: ዝሎሙ:[19] ይትከልኡ:[20] እምኔክሙ: ከመ: ኢ[21]ይረዱ: ደቤክሙ:[22] ወ[23]ይኔልዩ:[24] ደቡ:[25] ኃጢአትክሙ:: 12. ወይእዜኒ: ሀቡ: *ለዝናም: እምኃ:[26] ከመ:[27] ኢ*ይትከላእ:[28] *ወሪደ: ደቤክሙ:[29] ወጠል: እመ: ተመጠወ:[30] እምኔክሙ: ወርቀ: ወብሩረ: *ከመ: ይረዩ::[31] 13. ሶበ: ይወርድ:[32] ደቤክሙ: አስሐትያ: ወሐመዳ:[33] ወቍረ: ዚአሆሙ:[34] ወ*ዝሉ:[35] ነፋሳት: ሐመዳ:[36] ወ*ዝሉ:[37] ላዕራት: ዚአሆሙ: በእማንቱ:[38] መዋዕል: ኢትክሉ: ቀዊመ: ቅድሜሆሙ:: CI. ጠይቅዋ:[39] ለሰማይ:[40] ውሉደ: ሰማይ:[41] ወዝሎ: *ግብሮ: ለ[42]ልዑል: ወ[43]ፍርሀ:[44] እምኔሁ:[45] ወ[46]ኢትግበሩ: እኩየ:[47] በቅድሜሁ:: 2. እመ:[48] ዐፀወ:[49] መስኮተ:[50] ሰማይ: ወክልኤ: *ዝናመ: ወጠለ:[51] ከመ: ኢይረድ:[52] *ደቡ: ምድር:[53] በእንቲአክሙ: ሚሀለወክሙ:[54] ትግበሩ:: 3. ወእመ:[55] ፈነወ: መዐተ: ደቤክሙ:[56] በዝሉ:[57]

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[1] *a, aev.* Other MSS. ከመ: [2] *a.* *β* reads መላእክት: ይትነሥሡ: [3] *g* reads እም. [4] *a–u. u, β* omit. *x* adds በምድር: [5] *ak* omit. [6] *u, efl* omit. [7] *gmqt. ,g, β* read ወእም. *u* ወ. [8] *u* omits next eight words. [9] *a.* *β* reads ኃጢአት: ዚአክሙ: [10] *,g, β. gmqt* read ወደቡ: [11] *mt, β–c. g* reads ትግብሩ: (sic). *,g* ትከብሩ: *q, c* ትግበሩ: [12] *gmqt. ,g, β–d* read ኀቡ: *d* ኀቡ: መካን: [13] *q* omits. *x* reads ዝሉ: [14] *t* reads ወያስምዕ: [15] *,g* reads ለክሙ: [16] *mt, β. gq* read ዝሉ: *,gu* omit. [17] *gm, β–aefhk. ,gqtu, aefhk* read ወጠል: [18] *m, β–aefhk. g,gqtu, aefhk* read ወዝናም: [19] *u, en* omit. [20] *g,g* read ይትካልኡ: *q* ይከልኡ: [21] *,g* omits. [22] *u* omits. *c* reads ኀቤክሙ: [23] *a–mt. mt, β* read ወኢ. [24] *gmqu, β–b. ,g* omits. *t, β* read ይሄልዉ: [25] *a, fhiklno. abcdep*(?) read ኀቡ: [26] *a. β–o,b* trans. *o,b* omit ለዝናም: For እም″ *m* reads እምኃክሙ: [27] *m* omits. [28] *qtu, dv. g,gm* read ትክላእ: *β–d* ትትከላእ: *e* adds ዝናም: [29] *m* trans. *u* reads ወሪደ: only. *d* omits the next eight words. [30] *m* reads ይትሜጠው: [31] *g,gt, bilopxy,a,b. mq* read ከመ: ኢይረድ: *u, β–bilopxy,a,b* omit. *u* reads ወ for next three words. *d* omits next two. [32] *gq.* Other MSS. ይወድቅ: [33] *d* omits next five words through hmt. [34] *u* omits next six words through hmt. [35] *,g* reads ዝሎሙ: *m, o,b* ዝሎ: [36] *g* omits. [37] *,gm, o,b* read ዝሎ: *a* omits. [38] *,gu, a* prefix ወ. [39] *q* reads ጠየቅዋ: [40] *t*[2] *β* add ዝለክሙ: [41] *u* omits next three words. [42] *g,gmqt. β* reads ግበረ: [43] *m, l* omit. [44] *,g* reads ፍናዌሁ: [45] *u* omits. *en* add ዝለክሙ: [46] *tu, β. g,gmq* omit. [47] *m* adds በደቡ: ምድር: [48] *gt, β–enx. ,gu, ex* read እስመ: *mq, n* አመ: [49] *q* reads አዐፀ: [50] *,g, β. g* reads መስኮተ: *m* መላእክተ: *q* መሰኩተ: *tu* መሳክወ: [51] *,g* reads ዝናም: only. [52] *u* omits next five words. [53] *x* reads ደቤክሙ: [54] *q* reads አሜ: ሀለወክሙ: *d* ሚሀለው″. [55] *mq* read ወአመ: *x* adds ሀለወክሙ: ወ. [56] *u* reads እምኔክሙ: and omits next two words. [57] *,g. gq* omit. *m* reads በ. *t* ወደቡ: *β* ወደቡ: ዝሉ:

ምግባሪክሙ፡ አኮ፡[1] አንትሙ፡ እለ፡ ታስተበቍዕዎ፡[2] እስመ፡[3] ትትናገሩ፡[4] ዲበ፡ ጽድቅ፡ ዚአሁ፡[5] ዐቢደት፡ ወጽኑዓት፡ ወእልብክሙ፡ ሰላመ።[6] 4. እ*ትሬእይዎሙኑ፡[8] ለ†ነገሥት፡[9] አሕማር፡[10] እፎ፡ ይትህወኩ፡ እሞገድ፡ ወ[11]ያንቀለቅሉ፡ እም[12]ነፋሳት፡ አሕማሮሙ፡ ወይትመነደቡ። 5. ወ[13]*በእንተ፡ ዝንቱ፡[14] ይፈርሁ፡[15] እስመ፡ ዙሉ፡ ንዋዮሙ፡ ሠናይ፡[16] ይወፅኡ፡[17] ውስተ፡ ባሕር፡ ምስሌሆሙ፡ *ወሠናየ፡ እ[18]ይሔልዩ፡ በልቦሙ፡ እስመ፡ ባሕር፡[19] ይውኅጦሙ፡ ወይትኀጐሉ፡[20] ውስቴታ።[21] 6. አኮ፡[22] ዙሉ፡[23] ባሕር፡ ወዙሉ፡ ማያቲሃ፡ ወዙሉ፡ ሑሰታ፡ ግብረ፡ ልዑል፡ ውእቱ፡ *ወውእቱ፡ ዙሎ፡ ግብረታ፡ ዐቀመ፡[24] ወአስረ፡[25] *ዙለንታሃ፡ ቡሩዓ።[26] 7. ወበተግሣጹ፡ *ትፈርህ፡ ወትየብስ፡[27] ወ*ዙሉ፡[28] ዓሣቲሃ፡ ይመውት፡[29] ወዙሉ፡ ዘሀሎ፡ ውስቴታ፡ ወእንትሙ፡ ኃጥኣን፡ እለ፡[14] ዲበ፡[30] ምድር፡ እ*ትፈርህዎ።[31] 8. አኮኑ፡[32] ውእቱ፡ ገብረ፡ ሰማየ፡ ወምድረ፡[13] ወዙሎ፡ ዘ*ሀሎ፡[33] ውስቴቶሙ፡ መኑ፡[34] ወሀበ፡ *ትምህርተ፡ ወጥበበ፡[35] ለዙሉ፡[36] እለ፡ ይትነወሱ፡[37] ዲበ፡ ምድር፡ ወ*ለእለ፡ ባሕር።[38] 9. አኮኑ፡[39] ውእቶሙ፡[40] †ነገሥት፡[41] አሕማር፡ ይፈርህዋ፡[42] ለባሕር፡ ወ[43]ኃጥኣን፡[44] ለልዑል፡ እ[45]ይፈርህዎ።

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[1] *e h l* read **አኮኑ፡** [2] *g m t u, β. g* reads **አስተብቍ″.** *q* **ታስተስብቍ″.** *e* **ታስተበቍዑ፡** [3] *c* omits. [4] *u* omits next three words. [5] *g* reads **ዚአሆሙ፡** [6] *a–m. m* reads **ሰላሙ፡** *β* **ሰላም፡** [7] *a–q. q, β* read **ወኢ፡** [8] *g m t, β–e. g, e* omit the final **ኑ.** *q* reads **ትሬእይዎ፡ መኑ፡** *u* **ትሬእይሙኑ፡** (sic). [9] **ነገሥት፡** = βασιλέας = מַלְכֵי corrupt for מַלָּחֵי = ναύτας (Halévi 392). [10] *m* reads **ምድር፡ ወአኅማር፡** [11] *dy* read **ወኢ.** [12] *m* omits. [13] *q* omits. [14] *u* omits. [15] *u* omits next nine words. [16] *afhknvw* omit. [17] *q* reads **ወፅኡ፡** [18] *β. g g m q t* read **ሠናየ፡** (**ሠናይ፡** *g*) **ወኢ.** *u* **ወኢ.** [19] *g* adds **ምስሌሆሙ፡ ሠናይ፡ ወይሔልዩ፡ በልቦሙ፡ እስመ፡ ባሕር፡** Perhaps this contains a better reading than the text. [20] *m* adds **ወይጠፍኡ፡** [21] *u* reads **በውስቴታ፡** [22] *g g q.* *u* reads **እስመ፡** Other MSS. **አኮኑ፡** [23] *g, e f h v* read **ዙላ፡** *u* omits next five words. [24] *e* (save that it gives **አቀመ፡** for **ዐቀመ፡**). So also *β–y* save that for **አቀመ፡** it reads **ሐተመ፡** and *y* **ወማያ፡ ዐቀመ፡** *g m t* read **ወውእቱ፡ ግብራቲሃ፡ ወማያ፡** *g* reads **ወዙሉ፡ ግብራታ፡ ወማያ፡** *q* **ግብራቲሃ፡ ወማየ፡** *u* omits. Cf. Jer. v. 22; Prov. viii. 29; Job xxxviii. 8, 10. [25] *m, β. g g q t* read **ወአስራ፡** *u* **ወ.** [26] *t* trans. [27] *a–g, x. β–x* trans. *g* reads **ትየብስ፡** [28] *q u* read **ዙሎ፡** *c* omits next three words through hmt. [29] *g u.* Other MSS. **ይመውቱ፡** *u* omits next three words. [30] *a. β* reads **ውስተ፡** [31] *q, a* read **አትፍ″.** [32] *q* reads **አኮ፡** *u* omits. [33] *u, b c x* omit. [34] *a. β* prefixes **ወ.** [35] *u* reads **ጥበበ፡ ወትእምርተ፡** *b* trans. *q* reads **ትምህርተ፡ ጥበበ፡** *g* reads **ትእምርተ፡ ወጥበበ፡ ወትምህርተ፡** *u* omits next nine words. [36] *g m q t. g, β* read **ለዙሎሙ፡** [37] *a k n v w* omit. [38] *g q t. g* reads **እለ፡ በባሕር፡** *m* **ለእለ፡ በባሕር፡** *β–a n* **ለእለ፡ ውስተ፡ ባሕር፡** *a* **ውስተ፡ ባሕር፡** *n* **ባሕር፡** only. [39] *q* reads **አኮ፡** [40] *t, β. g* reads **ውእቱ፡** *g* omits. *m q* read **ውእቶ፡** [41] See note 9. *g* reads **ነገሥት፡ በውስተ፡** [42] *a–g, ak. g, β–a d k* read **″ህዎ፡** *d* **እይፈርህዎ፡** *m* adds **ለምድር፡ ወ.** [43] *n* reads **እፎኬ፡** [44] *a, a e i k l n o. β–a e i k l n o* read **ኃጥኣንሰ፡** [45] *g* omits.

CII. በ[1]እማንቱ: መዋዕል: ለእመ:[2] ወደየ:[3] ዲቤክሙ: ዕፁበ:[4] እሳት: በእይቴ:[5] ትነፍፁ:[6] ወበእይቴ:[7] ትድኅኑ: ወ*ሶበ: ይወዲ: ቃሎ:[9] ዲቤክሙ: እኩ:[10] ትትመሀከዉ:[11] ወትፈርሁ:: 2. ወ*ዙሎሙ:[12] ብርሃናት: ይትመሀከዉ:[13] በፍርሀት: ዐቢይ: *ወዙላ: ምድር:[14] ትትመሀከው:[15] ወ[16]ትርዕድ: ወትጌጕእ:: 3. ወዙሎሙ: መላእክት: ይፈጽሙ:[17] ትእዛዞሙ: ወይፈቅዱ: ከመ:[18] ይትኀብኡ:[19] እምቅድመ:[20] ዐቢይ:[21] ስብሐት: ወይርዕዱ: *ደቂቀ: ምድር:[2] ወ*ይትህወኩ:[22] ወእንተሙ:[23] ኃጥኣን: ርጉማን: ለዓለም:[24] ወእልክሙ: ሰላመ::[25] 4. እትፍርሁ: እንትሙ: ነፍሰ:[26] ጻድቃን: ወተሰፈዉ:[27] *እለ: ሞትክሙ:[28] በጽድቅ::[16] 5. ወእት ኅዘኑ:[29] እመ:[30] ወረደት:[31] ነፍስክሙ:[32] ውስተ: ሲኦል: በሐዘን: ወኢረከበ:[33] ሥጋክሙ: በሕይወትክሙ:[16] በከመ:[34] ኂሩትክሙ:[35] *እላ: ጽንሑ:[36] ለዕለት:[37] እንተ:[38] ዙነኔ:[39] ኃጥኣን:[40] ወበዕለተ: መርገም: ወ[41]መቅሠፍት:: 6. ወሶበ: ትመውቱ: ይብሉ: ላዕሌክሙ:[42] ኃጥኣን:[43]

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[1] *g q t u, a b c d e h.* *g m* read ለ. *f h i k l n o v* ወበ. [2] *g* omits. [3] *u* reads ፈነወ: [4] *g* trans. after እሳት: *e* reads ዕፀበ: *u* omits. [5] *g m q.* *g t u, β* read እይቴ: [6] *u* omits next two words. [7] *g m q t, β.* *g* reads ወእይቴ: [8] *d* omits. [9] *q* reads ዙሎ: *u* omits next two words. [10] *g, g q.* *m t, β* read እኩይ: [11] *g u* read ትትህወኩ: *u* omits next three words. [12] *g* reads ዙሉ: [13] *a–u* save that *g* reads ይትመሃ″. *u* reads ወትትመሰዉ: *β* ይትህወኩ: [14] *g, β.* *g m* read ወምድር: ወዙሉ: *q* ወም″ ወዙሎ: *t* ወም″ ወዙላ: *u* ወም″ only. [15] *g m q t, β.* *g* reads ይትመ″. *u* omits. [16] *u* omits. [17] *q* reads ይትፈጸሙ: [18] *g u, n* (erased) omit. [19] *u* omits next seven words. [20] *q* adds ገጹ: [21] *a–u.* *u* omits. *β–x* read ዐቢየ: *x* እግዚእ: [22] *g* reads ይትሃ″. [23] *d* appends ለ. [24] *q* omits. [25] *a–m.* *m, β* read ሰላም: [26] *a.* *β–x* read ነፍሳተ: *x* ወኢትደነግፀ: እንትሙ: [27] *g* reads ወተሰፈዉ: [28] *m, c f h i k l n x, a.* *g q t u* read እለ: ሞቱ: *g* ነፍሰ: እለ: ሞቱ: *a b d e o x, β* ዕለተ: ሞትክሙ: [29] *g t.* *g* reads ወኢተሐዝኑ: Other MSS. ወኢተኅዝኑ: *u* omits. *q* adds እለ: ሞትክሙ: በጽድቅ: [30] *g, g.* Other MSS. እስመ: [31] *u* reads ወረደ: *x* adds ዲቤክሙ: [32] *t, β* add ውስተ: ዐቢይ: ምንዳቤ: ወገዓር: ወናእክ: ወ. [33] *g t, β.* *g u* read ኢረከበ: *m* እስመ: ኢረከብክሙ: *q* እውረደት: [34] *g* reads በ. *c* በእንተ: [35] *g* reads ሑረትክሙ: *u* omits next six words. [36] Emended from እላ: እንከ: of *g m q t, β.* *g* reads ባቲ: እንከ: The word እንከ: is unmeaning here and is clearly a corruption of ጽንሑ: Cf. cviii. 2 where the righteous are again bidden ትጸንሑ: ለእሉ: መዋዕል: እስከ: ይትፈጸሙ: እለ: ይገብሩ: እኩየ: and in cviii. 3 እንተሙሰ: ጽንሑ: as in our text. [37] Emended from በዕለት: of *g t, β.* *g m q* read በዕለተ: [38] *g, β* add ባቲ: against *g m q t.* [39] Emended from ኮንክሙ: *g* reads ኢኮንክሙ: It is clear from the context—cf. the preceding ለዕለት: እንተ: and the subsequent ለዕለተ: መርጋም:—that ኮንክሙ: is the corruption of a substantive. [40] *g q, a.* Other MSS. ኃጥኣኒ: This word may be a gloss, and its incorporation in the page has led to the change of ዙነኔ: into ዙነኔክሙ: which was subsequently corrupted into ኮንክሙ: [41] *u* reads ወበ: [42] *a. β* reads በላዕሌ″. [43] *t* omits.

ከመ: *ሞትኑ: ሞቱ:[1] ጻድቃን: ወ*ምንት:[2] ኮኑ: በቍዔትሙ:[3] በ[4]ምግባሮሙ::[5] 7. ነዋ: ከማኑ:[6] ሞቱ:[7] በሐዘን: ወበጽልመት: ወ*ምንት:[8] ፈድፋደሙ: እምኔነ:[9] እምይእዜ:[10] ተዐረይነ::[11] 8. ወምንተ:[12] ይነሥኡ:[13] ወ*ምንተ:[14] ይሬእዩ: ለዓለም:[15] ወ[16]እሙንቱሂ:[17] ነዋ: ሞቱ:[18] ወ*እምይእዜ: ለዓለም:[5] ኢይሬእዩ: ብርሃነ::[19] 9. እብለክሙ: አንትሙ:[20] ኃጥኣን: አከለክሙ: በሊዕ:[21] ወ*ስቲይ:[22] ወ*ሀይድ:[23] ወ*ኃጢአት:[24] *ወአዕርቀት: ሰብእ:[25] ወአጥርየ:[26] ንዋይ:[27] ወ*ርእየ:[28] መዋዕል:[29] ሠናይ:: 10. ርኢክዎሙ:[30] ለጻድቃን: እፎ: ኮኑ:[31] ተፍጻሜትሙ:[32] እስመ: ዙላ:[33] ግፍዕ:[34] ኢ*ተረክበ:[35] በ[36]ላዕሌሆሙ:[37] እስከ:[38] ሞቱ::[39] 11. ወ*ተሐጕሱ:[40] ወኮኑ: ከመ:[41] ዘኢኮኑ: ወ*ወረዱ:[42] ውስተ: ሲኦል: መንፈሳቲሆሙ:[43] በምንዳቤ:: CIII. ወይእዜኒ: እኒ: እምሕል:[44] ለክሙ: ለ[45]ጻድቃን: *በስብሐቲ: ለዐቢይ: ወለክቡር: ወዕዙዝ: መንግሥት:[46] ወበዕበዩ:[47] እምሕል: ለክሙ:: 2. እስመ: እኒ:[48] አአምር:[49] ምሥጢረ: ወእንበብኩ: ፀፍፀፈ:[50] ሰማይ:[27] ወርኢኩ: ጽሕፈተ: ቅድስተ:[51]

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[1] *q* reads **ሞተ:** [2] *g m*, *β*–*b c d l x ,a*. *,g q t u*, *b c d l x ,a* read **ምንተ:** [3] *m* adds **ኢትጎዝኡ:** [4] *q* reads **ሰ**. *h* **ወ**. *u* omits. [5] *u* omits. [6] *q* reads **ከማሁ:** *u* omits next three words. [7] *n* reads **ሞትሙ:** [8] *,g* reads **ምንዳቤ:** *q u* **ምንተ:** [9] *q t u* omit. [10] *l* prefixes **ወ**. *x* reads **ይእዜ:** [11] *x* reads **ይትዓረይ:** **ምስሌነ:** *u* omits next two words. [12] *q t* (save that *q* omits initial **ወ**), *β*. *g ,g m* read **ምንተ:** [13] *m t*, *β*. *g ,g q* read **ይትነሥኡ:** [14] *m* reads **ምንተ:** [15] *m* omits. [16] *g m q t u*. *,g*, *β* read **እስመ:** [17] *g m q t*, *β*. *,g* reads **እሙንቱ:** *u* omits. [18] *d* prefixes **ወ**. [19] *,g* adds **ለዓለም:** [20] *a f h k v* omit. [21] *,g q* read **በሊዕ:** [22] *g u*. *,g q* read **ስቲየ:** *m t* **ስቲዮ:** *β* **ስቲይ:** [23] *g* reads **ሃይድ:** *q* **ሀይደ:** *u* **ሀዩድ:** [24] *,g* reads **ወኃጥኣት:** *u* omits. [25] *,g*, *β* trans. before **ወሀይደ:** against *a*–*,g*. *u* omits. [26] *,g q* read **ወአጥርየ:** [27] *u* omits next three words. [28] *,g m q t*, *b c d l o x ,a ,b*. *g ,a* read **ርእየት:** *e f h i k n p v* **ርእየ:** [29] *m q* read **መዋዕለ:** [30] *m t u*, *a d e f h k p w*. *t*[2], *b c l x ,a* read as in text but add **ኑ**. *g ,g q*, *i o ,b* read **ርኢክዎሙ:** but *,g* prefixes **ወ**. *n* **ርኢክሙኑ:** [31] *,g*, *β*. *a*–*,g* read **ኮኑ:** *x* adds **ምግባሮሙ: ወ:** [32] *β* adds **ሰላመ:** against *a*. [33] *g ,g t*. *u* omits. *m q*, *β* read **ዙሉ:** [34] *u* reads **ፍጻዕ:** [35] *,g* reads **ትትከበት:** [36] *q*, *f h* omit. [37] *,g* reads **"ከመ:** *m* adds **እስመ: ኢተረክበ: ዝንቱ:** [38] *q u* read **እስመ:** [39] *a*–*,g*. *,g*, *β* read **ዕለት: ሞቶሙ:** [40] *q* reads **ነጉሱ:** [41] *m* reads **እስመ:** [42] *e* reads **ወረዳ:** [43] *g m t*. *q* **መናፍስ"**. Similarly *u* **መነፍስ"**. *,g*, *β* read **ወ**(*β* om.)**ነፍሳቲሆሙ:** [44] *a e* read **አምህል:** [45] *e* omits. [46] *g* and also *,g* save that *,g* omits **ለ** before **ዐቢይ:** *m q t* read **በስብሐት: ለ**(*m* om.)**ዐቢይ: ወበ**(*q* om. **በ**)**ክቡር: መንግሥት:** *u* reads **በስብሐት: ዐቢይ: ወክቡር:** and omits rest of verse. *β*–*y* **በዐቢይ: ስብሐት: ወክቡሩ: ወበ**(*dn* om. **በ**)**ክቡር:** (*d* **ክብር:**) **መንግሥት:** *y* **በ0" ስ" ወበዕበይ: እምሕል: ለክሙ: ወክብሩ: ወበክቡር: መንግሥት:** [47] *,g q t*, *β*. *g m* read **ወበዕበይ:** [48] *,g* omits. [49] *g* reads **አአምር:** *t*, *β*–*y* add **ዘንተ:** *y* adds **H" after ምሥ"**. [50] *g q u*. *,g* reads **እመጻሕፍት:** *m t*, *β* **በጸፍጸፈ:** [51] *q*. *g t* read **ቅድሳተ:** *,g m*, *β*–*x* **ቅዱሳን:** *x* **ሰማይ: ቅዱሳን:**

ወረክብኩ፡ ጽሑፈ፡[1] ውስቴቶሙ፡[2] ወ*ልኩዐ፡[3] በእንቲአሆሙ።[4] 3. እስመ፡ ጽሉ፡ ሠናይ፡ ወፍሥሓ፡[5] ወክብር፡ ተደለወ፡[6] ወተጽሕፈ፡ ለመንፈሳቲሆሙ፡[7] ለእሉ፡[8] ሞቱ፡ በጽድቅ፡ *ወብዙኅ፡ ሠናይ፡[9] ይትወሀብ፡[10] ለክሙ፡[11] ተክለ፡[12] ጻማክሙ፡[13] ወክፍልክሙ፡[14] ፈድፋደ፡ እም*ክፍለ፡[15] ሕያዋን። 4. ወ*የሐይዉ፡[16] መንፈስክሙ፡[17] ለእለ፡ ሞትክሙ፡[18] በጽድቅ፡ ወይትፈሥሑ፡ ወይትሐሠዩ፡[19] ወኢይትሐጐሉ፡[20] መንፈሳቲሆሙ፡[21] ወኢትዘክሮሙ፡[22] እምቅ ድመ፡ *ገጹ፡ ለ[23]ዐቢይ፡ ለ*ጽሉ፡[11] ትውልደ፡ ዓለም፡[24] ወይእዜኒ፡ ኢትፍርህዎ፡[25] ለንሣርሙ። 5. እቤ፡ ለክሙ፡ ምውታን፡[26] ኃጥኣን፡ ሶበ፡ ትመውቱ፡ በ*ብዕለ፡[27] ኃጢአትክሙ፡[28] ወይብሉ፡[24] *ደቤክሙ፡ እለ፡ ከማክሙ፡[29] ብፁዓን፡ እሙንቱ፡[11] ኃጥኣን፡ ጽሎ፡[30] መዋዕሎሙ፡ ርእዩ።[31] 6. ወይእዜኒ፡[32] ሞቱ፡[33] በሠናይ፡[5] ወበብዕል፡ ወ[34]ምንዳቤ፡ ወቀትለ፡[35] ኢርእዩ፡[36] በሕይወቶሙ፡[37] ወበስብሐት፡ ሞቱ፡ ወዝነኔ፡ ኢትገብረ፡ ሎሙ፡ በሕይወቶሙ። 7. *ታአምርዎሙ፡ እስመ፡ ለሲኦል፡ ደወርዶዎሙ፡ ለመናፍስቲክሙ፡[38] ወእኩያት፡[39] ይከውና፡[40] ምንዳቤሆሙ፡[41] ዐቢየ።[42]

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[1] *q* reads **ጽሑፍ፡** *n* **ጽሐፈ፡** [2] *g m q t, n.* ,*g u, β–n* read **ውስቴት፡** Of the *β* MSS. *a e f h k v* trans. **ው″** before **ጽሑፈ፡** *n* also trans. [3] *β. α–q* read **ልኩዕ፡** *q* **ልዑል፡** [4] *u* reads **ውስቴቶሙ፡** [5] *u* omits next two words. [6] ,*g, β* add **ሎሙ፡** [7] *m t. g* reads **ለመንፈሳቲክሙ፡** ,*g* **ለስማቲሆሙ፡** *q* **ለመናፍስቲክሙ፡** *β* **ለመናፍስቲሆሙ፡** *u* omits. [8] *t* reads **ለእመ፡** [9] *g t* read **ወብዙኅ፡ ወሠናይ፡** ,*g* **ወብዙኅ፡ ሠ″.** *m* **ወብዙኅ፡ ሥናይት፡** *q* **ብዙኅ፡ ሠናየ፡** *β* **ወበብዙኅ፡ ሠናይ፡** *u* omits. [10] *m* reads **ወሀብ፡** (sic). [11] *u* omits. [12] *m* reads **እስከ፡** *u* reads **ለትሪሳ፡** [13] *u* omits next six words. [14] *g* omits. [15] ,*g* reads **ክፍሉ፡** *x* adds **ቅዱሳን፡** [16] *g, β.* ,*g t* read **የሐዩ፡** *m* **ይሐይዉ፡** *q* **ይሕየዉ፡** [17] *g,g q, t²β. m t¹* read **መንፈሰሙ፡** [18] ,*g, t²β. g m q t¹u* read **ሞቱ፡** [19] *g,g, β. m* reads **ይትሐሠይ፡ ልቦሙ፡** *q t u* omit. [20] *g q t u.* ,*g* reads **ወኢትሐጕሉ፡** *m* **ወኢይትሐጐላ፡** *β* omits. *u* omits next five words. [21] *g m t.* ,*g q, β* read **መናፍስተ″.** [22] *t¹. g* reads **ወኢትዘክሮሙ፡** *m* **ወኢትዝክሮሙ፡** *q* **ወኢትዘካሩቲሆሙ፡** ,*g, t²β* **ወተዝካሮሙ፡** [23] ,*g, β. m t* read **ገጸ፡** *q* **ገጹ፡** *g* omits. [24] *u* omits next three words. [25] *m* reads **ኢትፍርህዋ፡** *a o x¹ ,b ″ዎሙ፡* [26] ,*g m q t. g* reads **ሙታን፡** *u, β* omit. [27] *α–q. q, β* omit. [28] *u* reads **ኃጢአቶሙ፡** [29] *g m q.* ,*g, β–a h k n* read **እቤ፡ እለ፡ ከማ″ ደቤ″.** *a h k n* **እቤ፡ እለ፡ ከማ″.** [30] *n o* read **ዝሎሙ፡** *u* omits with next two words. [31] *q* reads **ርእዩ፡** ,*g* adds **ሠናየ፡** [32] *g t u* read **ወ** (*u* om.)**ይእዜ፡** [33] *c* omits next eight words through hmt. [34] ,*g m, b c d e l o ,a ,b. g q, x* read **ወበ.** *t, a f h i k n v* omit. [35] *q, d* read **ወቀትል፡** [36] *q* reads **ኦርእዩ፡** [37] *u* omits next six words through hmt. [38] *g ,g q u* save that ,*g* reads **ውስተ፡** for **ለ** before **ሲኦል፡** and **ለነፍሳቲሆሙ፡** for **ለመናፍ″** and for the latter word, which *u* omits, *g ,g* read **ለመናፍስቲሆሙ፡** *t, β–n* read **ተአመርዎሙ፡** (**ተአምርዎሙኑ፡** *b c*) **እስመ፡** (**ክመ፡** *c. b x* omit) **ለ** (**ውስተ፡** *β*) **ሲኦል፡ ደወርዶዎሙ፡** (**ደውርድ″** *a c e k*) **ለመንፈሳቲ″** (**ለነፍሳቲ″** *β*). *m* **ወበስብሐት፡ ሞቱ፡ እስመ፡ ለሲኦል፡ ደወርዶዎሙ፡ ተአምርዎኑ፡ ለመንፈሳቲክሙ፡** *n* is clearly dependent on *m* and reads **ወበስብ″ ሞቱ፡ ተአምርዎሙ፡ ለነፍሳቲሆሙ፡ እስመ፡ ውስተ፡ ሲኦል፡ ደወርድ″.** *u* omits next six words after **ደወ″.** [39] *g q* read **እኩያተ፡** [40] *q* reads **ይከውኖ፡** [41] ,*g m, β–c. c* reads **ወምንዳ″.** *g q t* **ምንዳቤ፡** [42] *q t, β. g* reads **ዐቢይ፡** ,*g* **ወዐቢይ፡** *m* omits.

8. ወ*በ[1]ጽልመት፡ ወበመርበብት፡ ወበሳህብ፡ ዘይኑድድ፡ ኀበ:[2] ዙኔ፡ ዐባይ:[3] ትበውእ:[4] መንፈስክሙ:[5] ወዙኔ፡ ዐባይ:[6] ትክውን:[7] ለዙሉ:[8] ተውልደ:[9] ዓለም:[10] አሌ፡ ለክሙ፡ እስመ:[11] አልብክሙ፡ ስላመ።[12] 9. ኢትበልዎሙ፡ ለጻድቃን፡ ወኔራን፡ እሰ፡ ሀለዉ።[1] ውስተ፡ ሕይወት፡ በመዋዕሰ፡ *ሥራሕ፡ ጻማ:[13] ጻመውኑ:[14] ወዙሎ፡ ሥራን፡ ርኢኑ:[15] ወ*እኩይት፡ ብዙኃት:[16] *ረከብኑ፡ ወተወጻዕነ፡ ወውጎድኑ:[17] ወ*ንእስት፡[18] መንፈስነ።[19] 10. ወ*ተሐጕልኑ:[20] ወ*አልቦ፡[21] ዘይረድአነ፡[22] በነገር:[23] ወኢበምንትኒ:[24] ኢረከብኑ:[25] ወ*ተጸዐርነ:[26] ወተሐጕልኑ:[27] ወ*ኢ[28]ተሰፈውኑ:[29] ከመ፡ ንርአይ:[30] ሕይወተ፡ ዕለት:[31] እምዕለት።። 11. ንሴፎ:[32] ንኩን:[33] ርእሰ፡ ወ*ኮነ:[34] ዘነበ:[35] ጻመውኑ:[36] እንዘ፡ ንትገበር:[37] ወኢ*ሠለጥኑ:[38] ደቢ፡ ጻማነ:[39] ወ*ኮነ:[40] መባልዕተ፡ ለኃጥኣን፡ ወለ[41]ዓማፅያን፡ ወ[42]እክበዱ፡ ላዕሌነ:[43] አርዑተ፡ ዚአሆሙ።።

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[1] *g* omits. [2] *u* reads **ወ**. [3] *g m q u, c i* read **ዐቢይ፡** *u* omits next two words. *d y* omit next four words through hmt. [4] *g* prefixes **ወ**. [5] *g* reads **መንፈሰሙ፡** [6] *q, a i* read **ዓቢይ፡** *u* omits. [7] *m* adds **ወትበውእ፡ መንፈስክሙ፡ ወዙሉ፡ ዙነ፡ ዐቢይ፡** [8] *g* reads **ለ**. *m* omits. [9] *α*. *β* reads **ትውልድ፡ እስከ፡ ለ**. [10] *h* omits next three words. [11] *u* omits. [12] *α–m*. *m, β* read **ስላም፡** [13] *t*[2] *β*. *g q t*[1] *u* read **ሥራሖሙ፡ ጻማ፡** *g* **ሕይወቶሙ፡ ጻማ፡ ሥራሖሙ፡** *m* **ስራኅ፡** Throughout the remaining verses of this chapter *g* puts the verbs and pronominal suffixes in the 3rd person except in a few cases in vers. 14, 15. The exclusive use of the 3rd person would certainly make the sense of the text much clearer. Since, however, the MSS. evidence so preponderates in favour of the 1st person we must perforce accept it. [14] *g* reads **ጻመዉ፡** [15] *g* reads **ርእዩ፡** [16] *g m t, l n a*. *g, e f h i k l* read **እኩያተ፡ ብዙኀ፡** *q* **ዙሉ፡ እኩያተ፡** *u* **እኩያተ፡** *a b c d o x b* **እኪያተ፡ ብዙኀ፡** [17] *g* reads **ረከቡ፡ ወደውዩ፡ ወውሕዱ፡** For **ተወጻ**" *q* reads **ተወጸይነ፡** *u* reads **ረከብነ፡** and omits next two words. [18] *q t, b e h i k l n x*. *g* reads **ንኡሳት፡** *g* **ንኡሳተ፡ ኮኑ፡** *m, a c d f o a b* **ንዕስት፡** [19] *g* reads **መንፈሰሙ፡** *x* adds **ወተሀወክነ፡** [20] *g* reads **ሐጕሉ፡** [21] *g, g q, t*[2] *β–d*. *m t*[1] *u, d* omit. [22] *α–g, d*. *g* reads **ዘይረድኦሙ፡** *β–d* **ዘረድኦነ፡** [23] *g q t, β*. *g* reads **በነገረ፡** *m* **በነገሩ፡** *u* omits. [24] *m*. *g, g* read "**ምንተኒ፡** *q* **በምንተኒ፡** *t, β* **ወበምግባር፡** (*b* "**መንፈስ፡**) **ስእነ፡ ወኢምንተኒ፡** *u* omits. [25] *g* reads **ኢረከቡ፡** [26] *g*. *m* reads **ተፀዓርነ፡** *q t u, β–e* **ተጽዕርነ፡** *e* **ተጻዕርነ፡** *g* **ተጽዕሩ፡** [27] *g* omits. *u* omits next nine words. [28] *g q* omit. [29] *g* reads **ተሰፈዉ፡** *d* omits next six words. [30] *g* reads **ይርእዩ፡** [31] *m* adds **ወሕይወተ፡** and omits the preceding **ሕይወተ፡** [32] *g q t*. *m* reads **ንሴፈው፡** *β* **ወተሰፈውነ፡** *g* **ይሴፈዉ፡** [33] *g, g* read **ይኩኑ፡** [34] *g* reads **ይኩኑ፡** [35] *m* reads **ዘእንበለ፡** *q* **ዘነበርነ፡** [36] *q* prefixes **ወ**. *g* reads **ጻመዉ፡** *t* **ጸማነ፡** [37] *g* reads **ይትገበሩ፡** *u* **ትገበር፡** *q* adds **ወኢሰማዕነ፡** [38] *g* reads **ሰለጡ፡** *u* omits the rest of verse 11, all verse 12, and the first three words of 13. [39] *g* reads **ጻማሆሙ፡** [40] *g* reads **ካኑ፡** [41] *α–u, n x*. *β–n x* read **ወ**. [42] *g*. Other MSS. omit. [43] *g* reads **ላዕሌሆሙ፡**

12. ተሰልጡ:[1] ደቤ:[2] እለ: ይጸልኡ:[3] ወ*እለ: ይደጕፁ:[4] ወ*ለ[5]እለ: ይጸልኡ:[6] *እትሐትዝ: ክሳደ:[7] ወኢ*ምሕሩ::[8] 13. ፈቀድኩ:[9] ንሑር:[10] እምኔሆሙ: ከመ: ንንፈጽ:[11] ወ*ናዕርፍ:[12] ወኢ*ረከብ:[13] ኀበ: ንጐይይ:[14] ወ*ንድኃን:[15] እምኔሆሙ:: 14. ወሰከይናሆሙ:[16] ኀበ: መላእክት:[17] በምንዳቤ:[18] ወ*ጸራኅ:[19] ወገዐርነ:[20] ዲበ: እለ: *ይበልዑ:[21] ወጽራሐ: ዚአሃ: ኢይሬእዩ:[22] ወኢይፈቅዱ: ከመ: ይስምዑ: ቃለ::[23] 15. ወ*ይረድእዎሙ:[24] ለእለ: የሐይዱ:[25] ወ*ይበልዑ:[26] ወ[27]ለእለ: እውሐዱ:[28] ወ[29]የኀብኡ:[30] ግፍያሙ:[31] ወኢያወፅኡ: እምኔሃ: አርዑተሙ:[32] ለእለ:[33] ይበልዑ: ወይዘረዝሩ:[34] ወይቀትሉ:[35] ወየኀብኡ: ቀትለ: ወኢ[36]*ተዘከሩ: ከመ:[37] አንሥኡ:[38] እደዊሆሙ:[39] ላዕሌ::[40] CIV. እምሕል: ለክሙ:[41] እስመ:[42] በሰማይ:[43] ይዜክሩ:[44] መላእክት:[45] በእንቲአክሙ: ለሠናይ:[46] በ[47]ቅድመ:

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[1] *g g, d e l o y a b.* *q* reads ተሰልጡ: *m* ተሰለጡ: *t, β–d e l o y a b* read ወተሠልጡ: [2] *g, o b* read ዲቤሆሙ: [3] *g* reads ይጸልእዎሙ: *a c* omit next four words through hmt. [4] *t, β* (though *b d e* read ይድ″(?)). *g* reads እንዘ: ይደ″. So also *q* save that it adds ይጸልኡ: before ይደ″. *m* ላዕላይ: ደጕጹ: *g* ይደጕጽዎሙ: [5] *q t, i* omit. [6] *g* reads ይጸልእዎሙ: [7] *g* reads እትኀት: *q* እትሐት: ክሳደ: [8] *g, e h i w. m t, a b c d f k l n o x a b* read መሀሩ: *q* ያምሕሩ: *g* መሐርዎሙ: [9] *g m q t. β* reads ወፈቀ″. *g* ወፈቀዱ: [10] *g q t, h i k. m, β–h i k* read ንሑር: *g* ይሖሩ: [11] *g. m t, β* read ንንፍጽ: *q* ንፈጽም: *g* ይንፈሱ: *u* omits together with following ወ. [12] *g m t, β.* *q* reads ያዕርፍ: *g* ያዕርፉ: *u* omits next five words. [13] *g* reads ረከቡ: [14] *g* reads ይጕይዩ: [15] *g m, l o b. q t, β–l o b* read ንድኅን: *g* ይድኅኑ: [16] *u* reads ወሰከይ: and omits next two words. [17] *g* adds ወገዐሩ: [18] *g* reads በምንዳቤሆሙ: *u* omits next five words. [19] *g* reads ጸርኑ: [20] *g. g* omits this word, as we have seen in note 17, though it inserts it elsewhere. Other MSS. omit. [21] *g* reads ይበልዕዎሙ: *n* ይበልዑ: [22] *m t, β.* *g* reads ኢይርኅዩ: *q* ኢይርእዩ: *g* ኢርእዩ: *u* omits together with next word. [23] *g* reads ቃሎሙ: *u* omits next three words. [24] *g, β. g m t* read አርዳእክምዎሙ: *q* ″ክዎሙ: [25] *m t, β.* *g* reads ይሀይዱ: *q* ይአውዱ: *g* ይሀይድዎሙ: [26] *g* reads ይበልዕዎሙ: *q* በልዑ: *u* omits next two words. [27] *m, f* omit. [28] *g* reads እውኃድዎሙ: [29] *e n* omit. [30] *q* reads የኀብኡ: [31] *u* omits next five words. [32] *g* reads አርዖትሙ: [33] *m. g, g, f o b* read እለ: *q t, β–f o* አላ: The clause ወየኀብኡ: ቀ″ which follows shows that the words immediately following አርኡተሙ: refer to the enemies of the righteous and not to the rulers. Hence ለእለ: or እለ: not አላ: is right. The word 'rulers' forms the subject of all the principal verbs. [34] *a, f h i k l n o x a b. a b c d e* read ይዘርዝሩ: *u* omits next four words. [35] *x* reads ወይወስዱ: *g* ወይቅ″. [36] *q* reads ወ. [37] *m q, β. g* reads ተዘከሩከመ: *g* ተዘከርዎሙ: *t* ይዜክሩ: ከመ: *u* ወ only. [38] *m* omits. [39] *u* reads እዴሆሙ: [40] *g u* read ላዕሌሆሙ: *u* omits next two words. [41] *t*[2] *β* add ዳዲቃን: [42] *n* reads እስ: [43] *g* omits. [44] *q* reads ይዜክሩ: *n* prefixes H. [45] *u* omits next two words. [46] *q* reads በሠናይ: *n* በሰማይ: ለሠናይ: *y* በሰማይ: [47] *u* omits.

ስብሐቲሁ:[1] ለዐቢይ:[2] ወ[3]እስማቲክሙ:[4] ይጸሐፍ:[5] በቅድመ: ስብሐቲሁ: ለዐቢይ:: 2. ተሰፈዉ:[6] እስመ: ቀዳሚ:[7] ኃሠርክሙ: በእኪይ: ወ*በ[8]ሥራኅ:[9] ወይእዜኒ: ትበርሁ:[10] ከመ: ብርሃነ:[11] ሰማይ: ትበርሁ:[12] ወ*ትትረአዩ:[13] ወ*ኮኃት:[14] ሰማይ: ይትረኀዉ:[15] ለክሙ:: 3. ወጽራኒ: ዚአክሙ: ዝነኔ: ጽርኑ:[16] ወደስተርአ: ለክሙ: እስመ:[17] እምነ: መላእክት: ይትኃሠሥ:[18] ዝሉ:[19] ምንዳቤክሙ: ወ[20]እምዝሉሙ: እለ: አርድእዎሙ: ለእለ: የሀይዱክሙ:: 4. ተሰፈዉ: ወኢትኅድጉ: ትስፋክሙ: እስመ: ትከውን: ለክሙ: ፍሥሓ: ዐቢይ:[21] ከመ: መላእክት: ሰማይ:: 5. ምንት:[22] ሀለወክሙ:[23] ትግበሩ:[24] አኮ: ትትኍብኡ:[25] ሀለወክሙ: በዕለተ: ዝነኔ:[26] ዐባይ:[27] ወኢ*ትትረከቡ:[28] ከመ: ኃጥኣን: ወ[17]ዝነኔ: እንተ: ለዓለም: ትከውን: እምኔክሙ:[29] ለዝሉ: ትውልደ: ዓለም:: 6. ወይእዜኒ: ኢትፍርሁ: ዳድቃን: ሶቡ:[30] ትሬእይዎሙ: ለኃጥኣን: ይዴንዑ:[31] ወ[32]ይዴለዉ:[33] ፍኖቶሙ:[34] ኢትኩኑ:[35] ሱቱፋነ: ምስሌሆሙ: እላ:[36] ረሐቁ:[37] እምግፍዐ: ዚአሆሙ:[38] እስመ: ለ*ኔራኒ:[39] ሰማይ: ሀለወክሙ:[40] ትኩኑ:[41] ሱቱፋነ::[42] 7. ወ[43]እስመ: ትብሉ: *እንትሙ: ኃጥኣን:[32] ኢ*ትኅሥሡ:[44] ወኢ*ይጽሐፉ:[45]

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[1] *g* reads መላእክቲሁ: [2] *u, a h k n*[1] omit next five words through hmt. [3] *a, i. e* reads እስመ: *β–e i* omit. [4] *m, e* read እስማቲሆሙ: [5] *g m, β. g* reads ይጽሐፋ: *q t* ይጽሕፉ: *e* adds በሰማይ: [6] *u* omits next three words. [7] *a, a. β–a* read በቀ″. [8] *b c* omit. [9] *u* omits next seventeen words. [10] *q, o* omit. [11] *g m q t. g, β–f* read ብርሃናተ: *f* መላእክተ: [12] *a. β* omits. [13] *g* reads ትተራ″. *x* ትትዊዳዩ: *q* ትርእዩ: [14] *g m* read ኮንት: [15] *g m q t, f k l o, b. g* reads ″ራኃው: *n x, a* ረሐዉ: In *a b c d e h i* it is doubtful whether it is sing. or plural. [16] *m q t, β. g* reads ጸርኑ: *g* ጸርንት: [17] *g* omits. [18] *c d f h l y, a* read ″ነሠሡ: *o, b* ″ነሠሥዎ: *u* omits next seven words and all verse 4. [19] *m t, i* read ዝሉ: *o, b* ወዝሉ: [20] *d* omits. [21] *g, g m q, f in. t, β–f in* read ዐባይ: [22] *a–m t, e. m* reads ምንት: *t, β–e n* እንተ: *n* omits. [23] *q, f h i l* read ሀለውክሙ: [24] *n* omits. *u* omits next four words. [25] *d y* prefix ዘ. [26] *u* reads ወዝነኔ: and omits next nine words. [27] *q, i* read ዐቢይ: [28] *q* reads ትርከቡ: [29] *g* reads ላዕሌክሙ: [30] *q* omits. [31] *g m. q* reads ይጽንዑ: *u* omits. Other MSS. read ይጸንዑ: [32] *u* omits. [33] *g* reads ይዴሉ: *m* ይዴልው: *q* ይዴሎ: *u* omits next fourteen words. [34] *g m q t. g* reads በፍ″. *β* በፍትወቶሙ: [35] *a–u. β* reads ወኢ″. *g* adds ከማሆሙ: ወ. [36] *g m* read እለ: [37] *g m* read ርኅቁ: [38] *g m q* read ዚአክሙ: [39] *g m q t.* Text = *ἀγαθῶν* corrupt (?) for *ἀγγέλων* (Flemming). *g* reads ሓሬ: Other MSS. ሐራ:— which may be right: cf. Luke ii. 13 (Rev. xix. 14). [40] *g* omits. *d i o, b* read ሀለውክሙ: [41] *b e p v x. f n* trans. ትኩኑ: after ሱቱ″. *h k* add it on margin. All other MSS. omit. The syntax requires it. [42] *g* reads ስቱ″. *t* ሱታፌ: *g* ሱቱፋን: and adds እንትሙ: [43] *g t u.* Other MSS. omit. [44] *n* reads ይትኃሠሥ: [45] *g. g q* read ይጽሕፍ: *m u* ትጽሕፉ: *t, β* ይጸሐፍ: *u* omits next six words.

*ዙሎ: ኃጢአትነ:[1] *ይጽሕፉ: ሀለዉ:[2] ዙሎ:[3] ኃጢአትክሙ:[4] *በዙሉ: ዕለት::[5] 8. ወይ እዜኒ: እነ:[6] እርእየክሙ: እስመ:[7] *ብርሃን: ወጽልመት:[8] *ዕለት: ወሌሊት:[9] ይሬእዩ:[10] ዙሎ:[11] ኃጢአትክሙ::[12] 9. ኢትርሥዑ:[13] በልብክሙ: ወኢ*ትሕስዉ:[14] ወኢትሚጥዋ:[15] ለነገረ:[16] ርትዕ:[17] ወኢ*ታሕስውዋ:[18] ለነገረ: ቅዱስ: ዐቢይ:[19] ወኢ*ትሕስብዋ:[20] ለጣዖትክሙ: እስመ: እክት: ዙሉ:[21] ሐሰትክሙ:[22] ወዙሉ:[23] ርስዓንክሙ:[24] ለጽድቅ: አላ:[25] ለ[26]ኃጢአት: ዐቢይ::[27] 10. ወይእዜኒ: እነ: ኣእምሮ:[28] ለዝ:[29] ምሥጢር:[30] እስመ:[31] ነገረ: ርትዕ: ይመይጡ:[32] ወ*የዐልዉ:[33] ብዙን:[34] ኃጥኣን:[35] ወይትናገሩ:[36] ነገራት: እኩያት: ወይሐስዉ: ወይፈጥሩ: ፍጥረተ:[37] ዐቢያተ:[38] ወመጻሕፍተ:[39] ይጽሕፉ:[40] ደቡ: ነገራቲሆሙ:: 11. ወሶበሰ:[41] ዙሎ:[42] ነገራተ:[43] ይጽሕፉ:[44] በርትዕ: ዳቡ: ልሳናቲሆሙ: ወኢይዋልጡ: ወኢ*የሐጽጹ:[45] እምነገራተየ:[46] አላ: *ዙሎ: በርትዕ:[47] ይጽሕፉ:[48] ዙሎ:[49] ዘቀዳሚ:

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[1] *g*,*g*m*q* (save that ,*g* reads ዙሉ:). Other MSS. ዙሉ: ኃጢአትነ: [2] *g t*, *β* (save that *l* reads ደጽሐፉ:). ,*g* reads እስመ: ሀለወ: ይጽሐፍ: *m* ይጻሐፉ: ሀለወክሙ: *q* ይጽሕፉ: ሀለዎሙ: [3] *g*, *o* read ዙሉ: [4] *g m t*, *β*–*d f o*,*b*. ,*g q*, *d f o*,*b* read "እትክሙ: [5] *u* reads ዙሎ: ዕለት: [6] ,*g* trans. after እር". *q t* omit. [7] *u* omits. [8] *m* reads በብር" ወበጽል". *u* ብርሃነ: ወጽልመት: [9] *q t*, *β*. *g*,*g* put in acc. *m* reads ዕለትክሙ: መዓልት: ወሌሊት: *u* reads ሌሊት: and omits next five words. [10] *q* reads ይርእዩ: [11] ,*g* reads ዙሉ: [12] *m t*, *β*–*d*. *g*,*g q*, *d* read "እትክሙ: [13] *q* reads ኢርስዑ: *o* ወኢትርሥዑ: [14] *m t u*, *β*–*e*. *g*,*g* read ትሕ". *q* ተኃሥዋ: *e* ተሐስቡ: [15] *a*–*u*. *u* omits. *β* reads "ጥዎ: [16] *m* prefixes ወ. *u* reads በነገረ: [17] *u* omits next sixteen words. [18] *a b c e k*. The parallelism supports the above reading rather than that of *g m q t*, *o*,*b* ትሕስውዎ: ,*g* reads ትሓስውዎ: *d* ታሕስውዎ: *f n x*,*a* ትሕስውዋ: *i* ታሕስውዎ: *l* ተኃስውዋ: [19] *g q t*. Other MSS. read ወዐቢይ: [20] *g* reads ትሓስብዋ: ,*g* ትሕስብዎ: *q* ተኀሥብዋ: Hence the reading in the text. But the reading represented by the other MSS. may be right. *m t*, *β*–,*a*,*b* read ትሰብሕዎ: ("ዋ: *t*). ,*a*,*b* ሰብሕዎ: [21] *g t*. ,*g q*, *β* read ዙላ: *m* ዙሎ: [22] *m* reads ኃሰተ". *b c* ኀጢአት". [23] *g t*, *β*–*a d*. ,*g m q* read ዙሎ: *a d* ዙላ: [24] *g m q t*, *β*–*e*. ,*g* reads ርስዓኒ". *e* ርስዕና". [25] ,*g* reads እሰ: [26] *q t* omit. [27] *g*,*g m q*, *b c l o x*,*b*. *t*, *β*–*b c l o x*,*b* read ዐባይ: [28] *g*,*g*. Other MSS. እእምሮ: [29] *m q*, *v* read ለዝንቱ: [30] *q* omits. *u* omits the rest of the verse. [31] ,*g* reads ከመ: [32] ,*g* reads ይመይጥ: *c* ወይመይጡ: [33] *g t*, *β*. ,*g* omits. *m* reads ደዓ". *q* ይዓ". [34] *g*,*g m t*. *q*, *o*,*b* read ብዙኅ: *β*–*o*,*b* ብዙኃን: [35] *g q t*, *β*–*e*. ,*g m* read ኃጥኣነ: *e* omits. [36] *q* reads ወይነግሩ: [37] *m* reads ፈጠራ: *n* (*y*) ፍጥረታት: [38] *q* reads ዓቢየ: [39] *t*, *β*. *g*,*g m q* read መጻሕፍተየ: [40] ,*g q t*, *β*. *g* reads ይጽሐፉ: *m* ይጻሐፉ: [41] *n* reads ሶበሰ: *u* omits. [42] *g* reads ዙሉ: *u* omits. [43] *a*–*t u*. *t*, *β* read ነገርየ: *u* ነገራተየ: [44] ,*g* reads ይጽሕፍ: *i* adds ዙሎ: ዘ. *u* reads ወይጽሕፉ: and trans. before ነገ" and omits next seventeen words. [45] *g*,*g t*, *f i*,*a*. *m* reads ያንጽጹ: *q* ይነፅፀዉ: *a b c d e k l n o x*,*a*,*b* ያሐፅፀዉ: [46] ,*g* reads ነገራትየ: [47] *m* reads በጽድቅ: ወበርትዕ: ዙሎ: *q* በርትዕ: ዙሉ: [48] ,*g* reads ወይጽሕፍ: [49] *q* omits.

አስማዕኩ: በእንቲአሆሙ። 12. ወ*ካልአ: ምሥጢረ:[1] ኣአምር: እስመ: *ለዳድቃን: ወለጠቢባን:[2] ይትወሀብ:[3] መዳሕፍታት:[4] ለፍሥሓ: *ወለርትዕ: ወለጥበብ:[5] ብዙኅ:[6] 13. ወሎሙ:[7] ይትወሀብ:[8] መዳሕፍት:[9] ወእሙንቱ:[10] የአምኑ:[11] ቦሙ:[12] ወይትፈሥሑ: ቦሙ:[13] ወ[14]ይትዐውዩ:[15] ዙሎሙ: ዳድቃን: እለ:[12] እምኔሆሙ:[16] አእመሩ:[17] ዙሎ:[18] ፍናዋተ: ርትዕ።[19] CV. በእማንቱ:[20] መዋዕል: ይቤ: እግዚእ:[21] ይጸውዑ:[22] ወያስምዑ:[23] ለውሉደ: ምድር:[24] በጥበቦሙ:[25] አርእዩ:[26] ሎሙ: እስመ: አንትሙ: መራሓያኒሆሙ:[27] ወ*ዕሥያተ:[28] ደበ: ዙላ:[29] ምድር። 2. እስመ: አዘ:[30] ወወልዶየ: ንዴመር:[31] ምስሌሆሙ: ለዓለም: በ*ፍናዋት:[32] ርትዕ: በሕይወቶሙ:[19] ወ*ሰላም:[33] ይከውን: ለክሙ: ተፈሥሑ: ውሉደ: ርትዕ: አሜን።[34]

CVI. ወእምድኅረ:[35] መዋዕል: ነሥአ: ወልዶየ:[36] ማቱሳላ: ለወልዱ: ላሜክ:[37] ብእሲት: ወፀንሰት: እምኔሁ: ወወለደት:[38] ወልደ።[14] 2. ወኮነ: ሥጋሁ: ጸዓዳ: ከመ: አስሐትያ: ወ*ቀዩሕ:[39] ከመ: ጽጌ: ረዳ: ወጸጕረ: ርእሱ: ከመ: ፀምር:[40] ጸዓዳ:[14] †ወ[41]ድምድማሁ: ሠናይ: አዕይንቲሁ:†[42] ወሶበ:

CVI. Factum est autem [cum esset Lamech annorum tricentorum quinquaginta] natus est ei filiu(s), 2. cui oculi sunt sicut radi solis,

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[1] *q* reads in nom. [2] *q* reads ለጠቢባን: ወዳዲ". *u* ለዳዲ" only. [3] *a*. *β–a k* read "ወሀበ: *a k* omit. [4] *g t*, *β–b e n x*. *g* reads "ፍታት: *m*, *bel*[2]*n x* "ፍት: *q* "ፍተ: *u* omits. [5] *a* trans. *i* reads ወለር" ለጥበብ: *u* reads ወለር" only and omits next word and all verse 13 except the words እለ: እምኔሆሙ: [6] *g* reads ብዙኀ: [7] *g* reads ወሎቱ: [8] *g g m t*. *q* reads ይሁብ: *β* "ወሀበ: [9] *m t*, *β*. *g g q* read "ፍተ: *m* adds ወሎሙ: የአምኑ: *f* adds ለፍሥሓ: ወለርትዕ: [10] *a–u*. *β* reads ወ. [11] *g* reads ይአምኑ: [12] *g* omits. [13] *m* omits. [14] *q* omits. [15] *m*, *d e h i l y* read ይትሐሠዩ: [16] *n* reads ምስሌሆሙ: [17] *q*, *β*. *g g m t*, *y a* read አእምሩ: [18] *g* reads ዙሉ: *q* trans. ዙሎ: after ርትዕ: [19] *u* omits. [20] *a–m*. *m*, *β* prefix ወ. [21] *i* reads አግዚአብሔር: *m t*, *β–x* add ክመ: *u* omits next two words. [22] *g*, *c* read ይጼ". [23] *g*, *a b c d e f h i k l n a*. *g q* read ወይስ". *m* omits. *t*, *o x b* read ወያስ". [24] *n* reads ሰብእ: *g* adds እስመ: [25] *u* omits next two words. [26] *β–a*. *g g m t*, *a* read አርእዩ: *q* አርእዮ: [27] *q* reads መራሒያኒሆሙ: *u* omits next four words. [28] *g g q*, *i*. *m t*, *a c e f h k l n a* read ዕሜያተ: *b d v x* ዕሜተ: *o b* አሠያተ: [29] *g g*, *a b c d e k l n x*. *m q t*, *f i o a b* read ዙሉ: [30] *m* adds አብ: [31] *m q*, *β*. *g g t u* read ንደመር: [32] *g m* read ፍኖት: [33] *g* reads ሰላመ: and trans. after ለክሙ: [34] *g g q u*. *m t*, *β* read በአማን: *q* adds ሃሌሉያ: *g q t u* add as a superscription ንበ: ተወልደ: ኖኅ: [35] *m* adds ብዙኅ: [36] *q* reads ወልዱ: [37] *q*, *a l o v x y b* read ለሜሀ: [38] *m* adds እምኔሁ: [39] *g u*. *b n x* ቀይሐ: Other MSS. ቀይሕ: [40] *u* omits next four words. [41] *m t* omit. [42] The second reference to Noah's hair in ድም" is corrupt. ሠናይ: is likewise corrupt for ፀሓይ: See verses 5, 10. Hence I restore the text as follows: ከመ: እገሪሁ: ለፀሓይ: አዕይን". So Lat. oculi sicut radi solis. I should add that *t*, *β* add ወ before ሠናይ: against *g g m q* and that *g q* add ወ before አዕይን" against *g m t*, *β*.

ከሠት፡ አዕይንቲሁ፡ አብርሀ፡[1] *ዙሎ፡ ቤት፡[2] ከመ፡ ፀሓይ፡[3] ወ[4]ፈድፋደ፡ በርሀ፡ *ዙሉ፡ ቤት።[5] 3. ወሶቤሃ፡[6] ተንሥአ፡ እምእዴሃ፡[7] ለመውለዲት፡[8] ወ[9]ከሠት፡ አፉሁ፡ †ወተናገረ፡[10] ለ*እግዚአ፡ ጽድቅ።[11] 4. ወፈርሀ፡ ላሜክ፡ አቡሁ፡[12] እምኔሁ፡ ወጉየ፡ ወመጽአ፡ ኀበ፡ አቡሁ፡ ማቱሳላ። 5. ወይቤሎ፡ አነ፡ ወለድኩ፡ ወልደ፡[13] ውሉጠ፡[14] ወ[15]አኮነ፡ ከመ፡ ሰብእ፡ ወ[16]ይመስል፡ ደቂቀ፡ መላእክት፡ ስማይ፡ ወፍጥረቱ፡ ካልእት፡[17] ወ[18]አኮነ፡ ከማነ፡ ወአዕይንቲሁ፡ ከመ፡ እገሪሁ፡ ለፀሓይ፡ ገጹ፡[19] ስቡሕ። 6. ወይመስለኒ፡ ከመ፡ አኮነ፡ እምኔየ፡ አላ፡ እመላእክት፡ ውእቱ፡ ወአፈርሀ፡ ከመ፡ አይትገበር፡ መንክር፡ በመዋዕሊሁ፡ ዲበ፡ ምድር። 7. ወይእዜኒ፡ ሀለውኩ፡ አቡየ፡ ኀስትበቍዐኩ፡[20] ወእስእል፡ እምኀቤከ፡ ከመ፡ ትኮር፡[21] ኀበ፡ *ሄኖክ፡ አቡነ፡[22] ወ*ትስማዕ፡[23] እምኀቤሁ፡ አማነ፡[24] እስመ፡ ውእቱ፡[4] ምስለ፡ መላእክት፡ ምንባሩ።[25] 8. ወሶበ፡ ሰምዐ፡ ማቱሳላ፡ ነገረ፡ ወልዱ፡[26] መጽአ፡ ኀቤየ፡ ውስተ፡ አጽናፈ፡ ምድር፡ እስመ ሰምዐ፡ ከመ፡[4] *ሀየ፡ ሀለውኩ፡[27] ወጸርኁ፡ ወሰማዕኩ፡ ቃሎ፡[28] ወመጻእኩ፡ ኀቤሁ፡ ወእቤሎ፡ ናሁ፡ ሀለውኩ፡ ወልድየ፡ †እስመ፡[29] መጻእከ፡ ኀቤየ። 9. ወአውሥአኒ፡ ወይቤ፡[30] በእንተ፡ *ጻህቅ፡ ዐቢይ፡[31] መጻእኩ፡ ኀቤከ፡ ወበእንተ፡ ራእይ፡ ዕፁብ፡ በዘ፡[32]

capilli autem eius can-(di)diores in septies nive, corpori autem eius ⌜nemo hominum potest intueri.⌝ 3. et surexit inter manus obstetricis suae et adoravit dominum viventem in secula ⌜laudavit.⌝ 4. et timuit Lamech, 6. ne non ex eo natus esset nisi nontius dei, 4, 5. et venit ad patrem suum Mathusalem et narravit illi omnia. 7. dixit Mathusalem: Ego autem non possum scire nisi eamus ad patrem nostrum Enoc. 8. quum autem vidit Enoc filium suum Mathusalem venientem ad se, [et] ait:

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[1] *g m q u.* *g t, β* read **አብርሃ፡** [2] *m q.* *g* reads **ዙሉ፡ ቤት፡** *g* **ዙሎ፡** *t u* **ዙሉ፡ ቤት፡** *β* **ዙላ፡ ቤት፡** *u* omits next six words. *b* omits next two words. [3] *g, g* and so generally. Other MSS. **ፀሐይ፡** [4] *g* omits. [5] *m q t, β.* *g* reads **ዙሉ፡ ቤት፡** *g* **″ሎ፡ ″ት፡** [6] *g.* Other MSS. **ወሶበ፡** [7] *g* reads **እምውስት፡ እዴሃ፡** *m* **እምኔሁ፡** [8] *g q.* *g* reads **ለመወለዲያት፡** *m* **እመወልዲት፡** *t* **ለመወለ″.** *u* **ለመዋለ″** *β* **ለመወል″.** [9] *g.* Other MSS. omit. [10] *u* omits. *n* reads **ነገረ፡ ነገር፡ ትና″** is possibly corrupt for **ትጋየ፡** = oravit. Cf. Latin in ver. 11 or **ገሃየ፡** = adoravit: cf. Sir. l. 17. [11] *m* reads **እግዚአብሔር፡ ጽድቅ፡** *q* omits verses 4–11 with the exception of the last three words of ver. 11. [12] *u* omits rest of verse 4 and verses 5–11 with the exception of the last three words of verse 11. [13] *o* reads **ውሉደ፡** [14] *f* reads **ውሉደ፡** [15] *g, g.* Other MSS. omit. [16] *g, g.* *m*[1] reads **ዘ.** *m*[2] **አላ፡ ዘ.** *b c d n* read **አላ፡** *x* **አላ፡ ከመ፡** and trans. **ይመስል፡** after **ስማይ፡** *t, a e f h i k l o w, b* omit. [17] *g* reads **ካልኣ፡** [18] *f* omits. [19] *g* prefixes **ወ.** [20] *o, b* prefix **ወ.** [21] *g, g t, h k.* Other MSS. **ትሑር፡** [22] *m* reads **ሄኖክ፡ አቡከ፡** *g* **አቡነ፡ ሄኖክ፡** [23] *g* reads **ትሰምዕ፡** [24] *g t, β.* *g m* read **እመነ፡** [25] *g* reads **ንብረቱ፡** *t* **መንበሩ፡** [26] *g* adds **ላሜክ፡** [27] *b c n x* trans. [28] *i* reads **ቃለ፡** [29] = διότι corrupt for διὰ τί. Cf. Lat. ‘quid est quod venisti?’ Hence read **በእንተ፡ ምንተ፡** [30] *g, x* read **ወይቤለኒ፡** [31] *g m t,* save that *t* reads **ዐባይ፡** for **ዐቢይ፡** *g* reads **ጻህቀ፡ ዐቢየ፡** *β* **ነገር፡ ዐቢይ፡** [32] *m* reads **በዝ፡** *n* omits.

ቀረብኩ።። 10. ወይእዜኒ:[1] አቡየ: ስምዐኒ:[2] እስመ: ተወልድ:[3] ለ*ላሜክ:[4] ወልድየ: ወልድ:[5] *ወኢኮነ: ዘአምሳሉ:[6] ወፍጥረቱ: ኢኮነ:[7] ከመ: ፍጥረተ: ሰብእ: ወኅብሩ:[8] ይጸዐዱ: እምአስጎትደ: ወ*ይቀይሕ:[9] እምጽጌ: ረዳ: ወጸጕረ: ርእሱ: ይጸዐዱ: እምፀምር: ጸዐዳ: ወ[10]አዕይንቲሁ: ከመ: እገሪሃ:[11] ለፀሓይ: ወ*ክሠተ:[12] አዕይንቲሁ: ወ[2]አብርሀ:[13] ዙሎ:[14] ቤተ።[15] 11. ወተንሥአ: ውስተ:[16] እዴሃ: ለ*መውለዲት:[17] ወፈትሐ:[18] አፉሁ: ወባረከ:[19] ለእግዚአ: ሰማይ።[20] 12. ወፈርሀ: *አቡሁ: ለሜክ:[21] ወጉየ:[22] ኀቤየ:[23] ወኢአምነ: ከመ:[9] እምኔሁ: ውእቱ: አላ: አምሳሉ:[24] እመላእክተ: ሰማይ: ወናሁ: መጻእኩ: ኀቤከ:[25] ከመ:[9] ታይድዐኒ: ጽድቀ።[26] 13. ወ*አውሣእኩ:[27] አነ: ሄኖክ: ወእቤሎ:[28] ይኔድስ: እግዚእ:[29] ኀደሳተ:[30] ደቡ: ምድር:[31] ወዘንተ: *ወዳእኩ: ርእኩ:[32] በ*ራእይ: ወ[33]አይዳዕኩክ: እስመ: በትውልዱ:[34] ለኢያሬጥ:[35] አቡየ:[36] አኅለፉ:[37] ነገር: ለእግዚእየ:[38] እመልዕልተ:[39] ሰማይ።። 14. ወነዮሙ:[28] *ይገብሩ: ኀጢአተ: ወየኀልፉ:[40] ሥርዐተ: ወ[41]ምስለ: እንስተ: ተደመሩ: ወ[41]ምስ ሴሆን: ይገብሩ: ኃጢአተ: ወአውሰቡ: እምኔሆን:[28] ወእምኔሆን:[42]

Quid est quod venisti ad me, nate? 9. dixit, 10. Quod natus est filio suo ⌜nomine⌝ Lamech (filius) cui oculi sunt sicut radi solis, capilli[s] eius candidiores septies nive, corpori autem eius ⌜nemo hominum potest intueri,⌝ 11. et surexit inter manus obstetricis suae ⌜eadem hora, qua procidit de utero matris suae, (et) oravit⌝ dominum viventem in secula et laudavit. 12. et timuit Lamech. 13. et dixit Enoc: Nontiatum est mihi, ⌜fili,⌝ quia

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[1] *g m* add **ስምዓኒ:** *a* omits next word. [2] *m* omits. [3] *m* adds **ለክሙ:** [4] *i o b* read **ላሜህ:** [5] *g, v y* read **ወልደ:** [6] *g m*. *g, a b* read **ወኢኮነ: አምሳሉ:** *t, β–a* **ዘኢኮነ: አም″**. [7] *g g m*. *t, β* omit. [8] *g* reads **ኅብረ: ሥጋሁ:** [9] *g* omits. [10] *t* omits. [11] *g m t*. *g, β* read **እገሪሁ:** [12] *m* reads **መክሥተ:** [13] *g m*. *g t, β* read **አብርሃ:** [14] *g g m t, β–b c e l o x b*. *b c e l o x b* read **ዙላ:** [15] *d* reads **ሴሊተ:** [16] *g m t, a d f h i k o a b*. *g, b c e l*[2] read **እምውስተ:** [17] *g*. *g* reads **መወለዲት:** *m t, β* **መወልዲት:** [18] *m* adds **ውስተ:** [19] With this word *q u* resume after their long omissions. [20] *u* omits next thirteen words. [21] *g m q t, b c e i l o x b* (**ላሜህ:** *x b*). *g* reads **ላሜክ:** *a d f h k n v* read **ላ″ አ″**. [22] For the next five words *m* reads **ከመ: እምኔየ: ውእቱ: እሰ: አመነ:** [23] *q* reads **ኀቤሁ:** [24] *g g m, h*. *q t, β–h* read **አምሳሎ:** [25] *q* omits. [26] *q* omits next three words. [27] *m* reads **አውሣእክዎ:** [28] *u* omits. [29] *o b* read **እግዚአብሔር:** [30] *d* reads **ሐዳሰተ:** *u* omits. [31] *u* omits next five words. [32] *g t, i k o p w y b*. *g* reads **ርኢኩ:** *m q, a b c d e f h l n x* **ወዳ″ ወር″**. [33] *g* reads **ራእይየ: ወናሁ:** [34] *g q t, β–a b c x*. *g* reads **ለትውልዱ:** *m* **ቤተ: ውሉዱ:** *a b c x* **ትውልዱ:** [35] *g g u*. Other MSS. **ለያሬድ:** [36] *q* omits. *u* omits next eight words. [37] *m* reads **አኅልፉ:** *q* **አኀልፍ:** [38] *g g q, t*[2] *e k l n a b*. *m t, a b c d f o x* read **ለእግዚእ:** *h* **ለእግዚአ:** [39] *e h k* read **መልዕልተ:** *n* **መላእክተ:** [40] *u* reads **ወየኀልፉ: ወወደ⟨ሃ⟩″ ኀጢ″** and omits next seven words. For **ወየኀልፉ** *q* reads **የሐልፍ:** [41] *d* omits. [42] *g q u, a n* read **ወ** only. *d* omits. *x* trans. **እም″** after **ወለዱ:**

ወለዱ: ደቂቀ። 15. *ወሐጕል: ዐቢይ:[1] ይከውን:[2] ዲበ: ዙሉ:[3] ምድር: ወማየ: አይኅ:[4] ይከውን:[5] ወ*ሐጕል: ዐቢይ:[6] በ*አሐዱ:[7] ዓመት። 16. ወ[8]ይከውን:[9] *ዝውእቶ: ወልድ:[10] ዘተወልደ:[11] ለክሙ: ውእቶ:[9] ይተርፍ:[12] ዲበ: ምድር: ወሠለስቱ:[7] ደቂቁ:[9] ይድኅኑ: ምስሌሁ:[13] ሶበ: ይመውቱ:[14] ዙሉ: ሰብእ: ዘዲበ:[15] ምድር:[16] ይድኅን: ውእቶ: ወደቂቁ።[17] 17. ወ[18]ይወልዱ: ዲበ: ምድር: እለ: ደርብጎ: አኮ: ዘመንፈስ: አላ: ዘሥጋ: ወይከውን: *መቅሠፍት: ዐቢይ:[19] ዲበ: ምድር:[20] ወትትነፀብ: ምድር: እም*ዙሉ:[9] ሙስና። 18. *ወይእዜኒ: አይድዕ:[21] ለወልድከ: ላሜክ: እስመ: ዘተወልደ: ወልዱ:[22] ውእቶ:[9] በጽድቅ:[23] ወ*ጸውዕ:[24] ስሞ: ኖኅ: እስመ: ውእቶ: ይከውን: ለክሙ:[25] ተራፊ:[26] ወ[25]ውእቶ: ወደቂቁ: ይድኅኑ:[27] እሙስና: እንተ: ትመጽእ: ዲበ: ምድር:[28] እምዙሉ:[29] ኃጢአት:[30] ወእምዙሉ:[31] ዓመፃ:[32] እንተ: ህለወት:[33] ትትፈጸም:[34] *ዲበ: ምድር:[35] በመዋዕሊሁ። 19. ወእምድኅረዝ: ትከውን:[36] ዓመፃ: ፈድፋደ:[37] እምእንተ: ተፈጸመት: ቀዳሚ:[38] *ዲበ: ምድር:[39] *እስመ: አእምር: ምሥጢራተ: ቅዱሳን:[40] እስመ: ውእቶ: እግዚእ:[41] እርእየኒ: ወአይድዐኒ:[9] ወ[25]በጸፍጸፈ: ሰማይ: አንበብኩ። CVII. ወርሕኩ:

"post quingentos annos" 15. mittet deus cataclismum aquae, ut deleat "omnem creaturam" XL (diebus sicut) ostendit oculis nostris. 16. et erunt illi tres filii, "et erunt nomina filiorum eius Sem Cham Jafeth," 18. et ipse vocabitur Noe, "qui interpretatur requies, quia requiem prestabit in arcam."

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[1] ,g reads ሐጕለ: ዐቢየ: q ወንጕሉ: ዐቢየ: [2] c omits next six words through hmt. u omits next three words + ወ. [3] ,g, e h k n omit. [4] u reads በማየ: አይኅ: and omits next three words. [5] g adds ዲበ: ዙሉ: ምድር: [6] q reads "ሉ: "የ: t ሐጕል: [7] ,g omits. [8] g ,g q. Other MSS. omit. [9] u omits. [10] ,g m q, β. g reads ዝውእቶ: ዘወልድ: t ዘመደ: u ዝወልድ: [11] g reads ዘወለደ: u omits. [12] u omits next two words. [13] u omits next eighteen words. [14] m q, β. g ,g t read ይመውት: [15] q reads በዲበ: [16] g ,g omit next six words through hmt. q omits the next three words. [17] x adds ይነብሩ: ዲበ: ምድር: [18] q t, x. m, β–x omit. [19] g t, β. m u, o ,b omit ዐቢይ: ,g q put in acc. u omits next two words. [20] u adds ይከውን: [21] t reads አይድዎ: [22] m t, β. g q u read ወልድ: ,g ወልድከ: [23] m q t[2], β. g ,g u read ጻድቅ: t[1] ጽድቅ: u omits next eight words. [24] y reads ይወጽእ: [25] q omits. [26] g. ,g reads ተራፈ: m q, β ተረፈ: t reads ተራፉ: [27] g reads ይድኅን: [28] t adds እምዙሉ: ወ. [29] a w prefix ወ. [30] u reads ዓመፃ: [31] q reads ወዙሉ: u ወይከውን: a ወ. [32] a reads ሙስና: u omits next ten words. [33] m t, β. g reads ዕልወት: ,g ዕልውት: q ዐለወት: [34] ,g m (save that m trans. ትትፈ" after ምድር:), β–e o. g q t, e o read "ፈጸም: [35] a adds በዐመፃ: i omits next ten words through hmt. [36] ,g reads ይከውን: [37] a omits. [38] m trans. after ምድር: ,g omits. [39] t reads ዲቤሆሙ. [40] q reads ቅዱሳነ: u በመዋዕሊሁ: [41] ,g m omit.

ጽሑፈ: በ[1]ላዕሌሆሙ:[2] እስመ: ትውልድ:[3] እምትውልድ: ትኤብስ: እስከ:[4] ትትነሣእ:[5] ትውልደ: ጽድቅ:[6] ወእበሳ:[7] ትትሐጕል: ወ[8]ኃጢአት: ትትለሐስ:[9] እምደበ: ምድር: ወዙሉ: ሠናይ:[10] ይመጽእ:[11] ዲቤሃ::[12] 2. ወይእዜኒ:[7] ወልደየ: ሖር:[13] አይድዖ: ለ*ወልድከ: ላሜክ:[14] እስመ: ዝወልድ:[15] ዘተወልደ:[16] ወልደ: ዚአሁ: ውእቱ: አማን:[17] ወኢክሃ: ሐሰተ:: 3. ወ*ሶበ:[18] ሰምዐ: ማቱሳላ: ነገረ: አቡሁ: ሄኖክ: እስመ:[19] በጎቡእ:[20] አርአየ:[21] *ዙሎ: ግብረ: ወገብአ: ወአርአየ:[22] ወሰመየ:[23] ስሞ: ለ*ዝኩ:[24] ወልድ: ዋኅ: እስመ: ውእቱ:[25] †ያስተፈሥሓ:[26] ለምድር: እምዙሉ: ሐጕላ::[27] CVIII. ካልእ:[28] መጽሐፍ:[29] ዘጸሐፈ: ሄኖክ: ለወልዱ: ማቱሳላ: ወ*ለእለ:[30] ይመጽኡ: እምድኅሬሁ: ወ*የዓቡ:[31] ሥርዐተ:[32] በደኃሪ: መዋዕል:: 2. እለ: ገበርክሙ: ሠናየ:[33] ትጸንሑ:[34] ለእሉ:[35] መዋዕል: እስከ:[36] ይተፈጸሙ:[37] እለ: ይገብሩ: እኩየ: ወይትፈጸም:[38] *ኃይሎሙ: ለመአብሳን::[39] 3. ወ[40]አንትሙሰ: ጽንሑ: እስክ: ትሐልፍ:[41] ኃጢአት:[42] እስመ: ሀሎ: ስሞሙ:[43] ይደመስስ:[44] *እመጽሐፈ: ሕይወት: ወ[45]*እመጻሕፍት: ቅዱሳን:[46] ወዘርኦሙ: ይትሐጐል: ለዓለም:

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[1] *o,b* omit. [2] *u* omits next four words. [3] *g* reads **ትወልደ:** [4] *t, β. g,g m q* read **እስመ:** *u* **ወ.** [5] *t* reads **ትንሣእ:** *u* trans. after **ጽድቅ:** [6] *o,b* read **ጻድቃን:** [7] *u* omits next two words. [8] *d* omits. [9] *g,g m t*[1]*u, f h i k l n p v w,a* (save that *g* reads **ትትላ″**). *q t*[2], *a b c d e o x,b* read **ትትገኝሥ:** *u* omits next six words. [10] *e* omits. [11] *a* trans. **ይመጽእ:** before **ዙሉ:** *c f p* read **ኢይመ″.** [12] *,g* reads **ዲበ: ምድር:** [13] *g,g t u. m q,β* read **ሖር:** *x* prefixes **መቱሳላ:** [14] *e* trans. *u* omits next six words. [15] *m q t, β–a. g* reads **ዘወልደ: ,g ዝወልደከ: *a* ከመዝ: ,*a* ከመዝ: ወልድ: ውእቱ: ወወልድ:** [16] *n* omits. [17] *u* reads **ወእማን: *a x* በእ″.** [18] *,g* reads **ካዕበ:** [19] *d* reads **ከመ:** [20] *a. β* reads **ዘጎቡእ:** [21] *i* omits. *u* omits next four words. [22] This is the text of *g* save that it has compressed **ግብረ: ወገብአ:** into **ግብርአ:** *,g* reads **ዙሎ: ግብረ:** *t, a b c d l o x y,b* **ዙሎ: ግብረ: ወገብአ: ርእዩ:** *e f h i k n,a* **ዙ″** (*n* omits) **ግ″ ወርእዩ: ገብአ:** *,a* trans. **ር″ ገ″.** *m* **ነገሮ: ዙሎ: ገብአ: ወአርአዮ:** *q* **ዙሎ:** only. [23] *g m q t, f h i k.* *g u, β–f h i k* read **ወሰመዮ:** *u* omits next word. [24] *a–q u, c d f h i k l n o,a,b. q u, a b p w* read **ውእቱ:** *e* **ዝ.** [25] *,g* adds **ያድኅዎ: ወ.** [26] *g m t, β. ,g q u* read **ያስተፈ″.** Corrupt for **ያስተነፍሳ:** = διαναπαύσει as in LXX (or perhaps ἀναψύξει) = יְנִיחֵ. Our text had thus a paronomasia on the name Noah (נֹחַ). [27] *g,g m u. q t, β* read **ሐጕል:** [28] *,g* prefixes **ወ.** [29] *m* adds **ዘሄኖክ:** [30] *q* reads **እእለ:** (sic). [31] *,g* reads **ደዐቅቡ:** [32] *u* omits next eight words. [33] *g,g.* Other MSS. omit. [34] *g g q. m* reads **ትጽንሑ:** *t, β* **ወትጸ″.** [35] *,g. m* reads **ለዝኩ:** Other MSS. **በእሉ:** [36] *u* reads **ወእስከ:** [37] *,g u, β. g m t* read **″ፈጸም:** *q* **″ፈጸም:** [38] *g, β. g q* read **ወለይትፈ″.** *m* **ወለይትፈ″.** *t* **ወይትፈ″.** *u* omits together with next two words. [39] *,a,b* trans. [40] *a. β* omits. [41] *g* reads **ትሐልፍ:** [42] *i* omits. *u* omits next eleven words. [43] *,g, a x* trans. after **ይደመ″.** [44] *g,g t, β–a f. m* reads **ይደምስስ:** *q, a f l*[1] *x* **ይደምስስ:** [45] *g,g. q, x* read **እመጻሕፍት: (እመጽሐፈ: x) ሕያዋን:** *m t* **እመጽሐፍ: ወ.** *β–x* omit. [46] *m q t* (save that for **ቅዱሳን:** *t* reads **ቅዱሳት:**), *e,b.* Cf. ciii. 2. *g* reads **እመጽሐፈ: ቅዱስ:** *,g* **እመጻሕፍት: ቅዱሳት:** *β–e i x,b* **እመጻሕፍት: ቅዱሳን:** (**″ሳት:** *y*). *i* **እመጽሐፈ: ቅዱሳን:** *x* **ቅድሳን:**

ወ*መንፈሳቲሆሙ፡[1] ይትቀተሉ፡[2] ወይጸርኑ፡ ወየአወይዉ፡ በመካነ፡ በድው፡[3] ዘሕያስተርኢ፡[4] ወ*በእሳት፡ ነድ፡[5] እስመ፡ ኩሀሎ፡[6] ሀየ፡ ምድር።[7] 4. ወ*ርኢኩ፡[8] በሀየ፡[9] ከመ፡ ደመና፡[10] ዘሕይተረእደ፡[11] እስመ፡[12] እምዕመቁ፡[13] ኢክህልኩ፡[14] †ላዕለ፡ ነድር፡†[15] ወ[16]ላህበ፡ እሳት፡[17] ርኢኩ፡[18] *እንዘ፡ ይነድድ፡[19] ስቡሕ፡ ወ*ይትከበቡ፡[20] ከመ፡ አድባር፡ ስቡሓን፡[21] ወይትሀወኩ፡ ለፈ፡ ወለፈ።። 5. ወ*ተስእልክዎ፡ ለኂ[22]እመላእክት፡ ቅዱሳን፡[23] እለ፡ ምስሌየ፡ ወእቤሎ፡ *ምንት፡ ውእቱ፡[24] ዝስቡሕ፡[25] እስመ፡ *ኢኮነ፡ ሰማየ፡[26] አላ፡[27] ላህበ፡ እሳት፡ *ባሕቲቱ፡ ዘይነድድ፡[28] ወቃሰ፡ *ብካይ፡ ወጽራሕ፡[29] ወአውደት፡[26] ወ*ሕማም፡ ኀያል።[30] 6. ወይቤለኒ፡ ዝንቱ፡[31] መካን፡ ዘትረእይ፡ በህየ፡[32] ይትወደዩ፡[33] መናፍስተ፡[26] ኃጥኣን፡[34] ወጽሩፋን፡ ወእሉ፡ ይገብሩ፡ እኩየ፡ ወእሉ፡ ይመይጡ፡ *ዙሎ፡ ዘ[26]ነገረ፡[35] እግዚእ፡[36] በእፈ፡[37] ነቢያት፡[38] እለ፡[39] ሀለዉ፡[40] ዙሉ፡[41] ይትገበሩ።[42] 7. እስመ፡[43] ሀለዉ፡ እምኔሆሙ፡[44] ጽሑፋን፡ ወልኩዓን፡[26]

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[1] *g m.* ,*g* reads **ነፍሳቲ"**. *q t u*, β **መናፍስቲ"**. [2] *g m q*, β. ,*g* reads **ይትቃ"**. *t* **ይትሐጕሉ፡ ወይትቀ"**. *u*, *f* **ይትሐጕል፡** (**"ጕሉ፡** *f*) which *u* trans. before **መና"**. [3] ,*g* reads **ደይን፡** *u* omits next seven words. [4] = *ἀόρατος* which is the LXX rendering of תהו in Gen. i. 2. The rendering of בהו (Gen. i. 2) is found twice in xxi. 1, 2 (see Greek). [5] Emended from **በእሳት፡ ነዱ፡** which is the reading of all the MSS. save *q*, *a b c x*. *q* emends into **በእንተ፡ ነዱ፡** and *a b c x* into **በእሳት፡ ይነድዱ፡** The following clause **እስመ፡ ኩሀሎ፡** &c. shows that the preceding words **በእሳት፡ ነዱ፡** constitute a further description of the place of punishment. This chaotic flaming hell is beyond the confines of the earth. See xviii. 12; xxi. 1, 2. [6] ,*g* reads **አልቦ፡** *q* **ሀሎ፡** [7] ,*g* reads **ምድረ፡** [8] *a* trans. after **በህየ፡** [9] *a–q*, *a f h i k l n v x ,a*. *b c d e* read **ህየ፡** *q*, *o ,b* omit. [10] *q* reads **በደማና፡** [11] The fact that we have **ዘሕያስተርኢ፡** eleven words before implies that there was here a different word in the Greek—probably *οὐ διαφανές*. *u* omits the negative in this word and next five words. [12] ,*g* omits. *a* reads **ወ.** [13] ,*g* reads **እምብዝኀ፡ ዕመቁ፡** *q* **እመዐቱ፡** [14] ,*g* prefixes **ወ.** [15] *e* trans. I have obelized the words as corrupt. They give no intelligible sense. They may be a corruption of **ብሂል፡ ነድር፡** = *εἰπεῖν τὴν περιοχὴν αὐτοῦ*, or for **ልዕልናሁ፡ ነድር፡** [16] *in* omit. [17] *g ,g u*. Other MSS. **እሳቲ፡** [18] ,*g* omits. [19] *u* reads **ዘይነድድ፡** and omits next five words. [20] *i* reads **ይከብቡ፡** [21] *q* reads **ስቡሕ፡** [22] *q* reads **ተስእልኩ፡** [23] *u* omits. *f* reads **ስቡሓን፡** [24] *u* reads **ምንትኑ፡** [25] *q t u*, β. *g m* read **ዘስቡሕ፡** ,*g* **ዝቡሕ፡** (sic). [26] *u* omits. [27] *u*, *d* omit. [28] *g q t*, *a b c d i l o x ,a ,b*. ,*g* reads **ይነድድ፡ ባሕቲቶ፡** *m u* read **ዘይነድድ፡** *e f h k n v* **ዘይ" ባሕቲቲ፡** [29] *a*. β trans. [30] ,*g* trans. *u* reads **ሕማም፡** [31] *u* reads **ዝ.** *x* **ዝኩ፡** [32] ,*g q u* read **ህየ፡** [33] ,*g m t*, β. *g q u* read **ይትወሰዱ፡** [34] *u* omits next four words. [35] *m t u*, β. *g ,g q* read **ገብረ፡** [36] *a–u*. β reads **እግዚአብሔር፡** *u* omits together with next word. [37] ,*g* reads **በቃለ፡** [38] *e x* read **ነቢያቲሁ፡** *u* omits next four words. [39] ,*g* reads **ዘ.** [40] ,*g* reads **ሀሎ፡** and trans. after **ይትገ"**. *q* omits next four words through hmt. [41] *m*. *g t* read **ዙሎ፡** Other MSS. omit. [42] ,*g* reads **ይትገበር፡** and trans. before **ዙሎ፡** See note 40. [43] *u* omits next two words. [44] ,*g* reads **እምኔክሙ፡**

*ሳዕለ: በ[1]ሰማይ: ከመ: ያንብብዎሙ:[2] መላእክት: ወያእምሩ:[3] ዘሀለ: ይብጽሖሙ:[4] ለ[5]ኃጥኣን: ወለመናፍስት:[6] ትኑታን: ወእሉ: አሕመሙ:[7] ሥጋሆሙ:[8] ወተፈድዮ: በኀቡ:[9] አምላክ: ወ*እሉ:[10] ኀሥሩ:[11] *እምእኩያን: ሰብእ፤[12] 8. እሉ: ደፈቅርዎ:[13] ለአምላክ: ወ[14]ኢወርቀ: ወኢብሩረ: አፍቀሩ:[15] ወኢ*ዙሎ: ሠናየ:[16] ዘውስተ: ዓለም: አላ:[17] ወሀቡ: ሥጋሆሙ: ለጻዕር። 9. እሉ:[18] እምአመ: ኮኑ: ኢ*ፈተዉ:[19] መባልዕተ: ዘ*ውስተ:[20] ምድር: አላ:[21] ረሰዩ: ኀፍስቶሙ:[22] ከመ: *መንፈስ: እንተ:[3] ተሐልፍ:[23] ወዘንተ: ዐቀቡ: ወ*ብዙኃ:[24] አመክሮሙ:[25] እግዚእ:[26] ወ*ተረክቡ:[27] መንፈሳቲሆሙ:[28] ንጽሕት:[29] ከመ: ይባርክዎ:[30] ለስሙ። 10. ወ*ዙሎ:[31] በረከቶሙ: ነገርኩ: በመጻሕፍት:[32] ወ*ዐሰዮሙ:[33] ለአርእስቲሆሙ:[34] *እስመ: እሉ:[35] ተረክቡ:[36] ያፈቅርዎ:[37] ለሰማይ: እምእስትንፋሶሙ:[38] ዘበ[39]ዓለም: ወእዝዘ: ይትከየዱ:[40] እምእኩያን: ሰብእ: ወሰምዑ:[41] እምነቤሆሙ: *ተዐይርተ: ወጽርፈት:[42] ወ*ነሥሩ:[43] እንዘ: ይባርኩ*ኑ።[44] 11. ወይእዜኒ:[45] እዴውዕ: መናፍስቲሆሙ: ለኔራን: *እምትውልድ: እንተ:[46]

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[1] *g* reads ሳዕለ: ውስተ: *u* ሀለዉ: ሳዕለ: [2] *m t, β.* *g g q u* read ያንብርዎሙ: [3] *u* omits. [4] *g g t, β–c o b. m q u, c o b* read ይበጽ″. [5] *q* omits. [6] *e f h k l n x a* read ወለመናፍስት: *u* omits with next word. [7] *q* reads ሐሙ: [8] *u* omits next four words. [9] *g g.* *m* reads እም: *q t, d f h i k l n o p y a b* ዲበ: *c* እምዲበ: *a b e x* እምነበ: [10] *n* reads እለሂ: [11] *m* reads ሐለረ: *u* ወነስሩ: [12] *g* reads በነበ: እኩ″ ስ″. *u* reads እምሰብእ: እኩ″ and omits next three words. [13] *a–u, c f h i k n o p v w y a. l* reads ″ቅሩ: *a b d e x* read አፍቀርዎ: [14] *a–g.* *g, β* omit. [15] *g m q. t u, a d e f h i k l x a* read ኢያፍቀሩ: *g, c d n o y b* ኢያፈቅሩ: *g* trans. ኢያፈ″ before ወርቀ: *u* omits next four words. [16] *t, β.* *g q* read ዙሉ: ሠ″. *g m* ዙሎ: ሠናያት: [17] *g m u, a b c e l*[2] *n x.* *g t, d f h i k l*[1] *o p y a b* read እለ: *q* omits. [18] *g q.* *g* reads አላ: *m t*[1] እሉ: *u* ወ. *t*[2] ወእሉ: *β* ወእለ: *u* omits next two words. [19] *q* reads ተፈተዉ: [20] *u* reads በ. [21] *m t u, β–k.* *g g q, k* read እለ: [22] *g.* *u* reads ዙሎ: Other MSS. ርእሶሙ: [23] *m q t, n.* *g g* read ትሐልፍ: *u* የሐልፍ: *β–n* ነሰፈት: *u* omits next five words. [24] *m t, β.* *g q* read ብዙኃን: *g* በብዙኃን: [25] *q* reads አመክርዎሙ: [26] *g, b* read እግዚአብሔር: *q* omits. [27] *q, β.* *g g m* read ትረክበ: *t*[1] ኢረክበ: *u* ትረክባ: *t*[2] ረክበ: [28] *g m t, b c e f h i k o x b.* *g q u, a d l n a* read መናፍስት″. [29] *a–q t. q* reads ንጽሕት: *t, β* በንጽሕ: [30] *q t u* read ይባርኩ: [31] *g q* read ዙሉ: [32] *m* reads በመጻሕፍቲሆሙ: and trans. after ወዐሰዮሙ: see note 33. *a d* read በመጽሐፍ: *u* omits next two words. [33] *g q t, β.* *g* reads ዓሰየሙ: *m* reads ዐሰቶሙ: [34] *m* prefixes ወ. *l* writes ነፍሳቲሆሙ: above አር″. [35] *g q t u, β.* *g* reads እለ: *m* ከመ: እሉ: [36] *g* adds እንዘ: *m* adds እለ: [37] *e* reads ያፍ″. [38] *m* reads እምንጹሕ: ነፍሶሙ: For እም *x* reads ምስለ: [39] *g.* All other MSS. ዘለ. [40] *q* reads ይትከየድ: [41] *u* omits next two words + ወ. Better read ወይሰምዑ: [42] *g* reads ትዕይርታት: ወጽርፈታት: *u* omits next three words. [43] *q t* read ኀሳረ: Better read ወየነሥሩ: and omit next word, or read with *q t.* [44] *g q* omit. Here *g* ends. [45] *b* omits. [46] *m q* (save that *q* reads ትውልደ:) *t, β.* *g* reads እምትውልድ: እምዘ: *u* ወለትውልደ:

ብርሃን: ወእዋልጥ:[1] ለእሰ: ተወልዱ: በጽልመት: እሰ: በሥጋሆሙ:[2] ኢተፈድዩ:[3] ክብረ: ከመ:[4] ይደሉ: ለሃይማኖቶሙ:: 12. ወ*እወፅኦሙ:[5] በብሩህ:[6] ብርሃን:[7] ለእሰ: አፍቀርዎ:[8] ለስምየ: ቅዱስ: ወጎብር: *አሐደ: አሐደ:[9] ውስተ: መንበረ:[10] ክብረ: ዚአሁ:: 13. ወ*ይትወሐውሑ:[11] በ[12]አዝማን: ዘ*አልቦ:[13] ኑልቄ:[14] እስመ: ጽድቅ: ዝነኑሁ: ለአምላክ: እስመ: ለመሃይምናን: ሃይማኖተ: ይሁብ:[15] *በማኅደረ: ፍናዋተ: ርትዕ::[16] 14. ወ*ይሬ እይዎሙ:[17] ለእሰ: ተወልዱ:[18] በጽልመት:[19] ይትወደዩ:[20] በጽልመት:[15] *እንዘ: ይትወሐውሑ: ጻድቃን::[21] 15. ወይጸርኑ:[22] ወ*ይሬእይዎሙ:[23] ኃጥኣን: እንዘ:[24] ይትወሐውሑ:[25] ወ[26]የሐውሩ: እሙንቱ*ሂ:[27] በኀበ:[28] ተጽሕፉ:[29] ስሞሙ:[30] መዋዕል: ወእዝማን:

*ራእየ: ኅቡኣት: ዘሄኖክ:[31]

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[1] *q* reads እወልጥ: [2] *m*, *t*[2]*β*. *g q t* read ሥጋ″. *u* ለሥጋ″. [3] *q t*, *β*. *g* reads ኢፈቀዱ: *m* ይትፈደዩ: *u* ኢትፈድዩ: [4] *a–u*. *u* reads ወ. *β* በከመ: [5] *t u*, *c h i l n*¸*a*. *g m q*, *a b d e f k o x*¸*b* read አውፅኦሙ: [6] *m q t*, *β*. *g* reads ለበርሀ: *u* በበርሀ: [7] *q u* prefix ለ. ¸*a* reads ማኅን: [8] *a–u*. *u*, *β* read ያፈቅርዎ: [9] *q* reads አሐዱ: አሐዱ: [10] *β–n* add ክብር: [11] *g* reads ይወሐውሑ: [12] *l* reads ለ. [13] *o*¸*b* read አልቦሙ: [14] *g q u*. *m*, *β–k* read ኑልቄ: *t* ኑልቄ: *k* ኑልቄ: [15] *q* omits. [16] *t*. *g q* read በማኅደር: ወ (*q* omits) ፍናዋተ: ርትዕ: *m* በማኅደር: ወበርትዕ: *u* በፍናዋተ: ርትዕ: *β* በማኅደረ: ፍናዋተ: (ፍንዋተ: *o*) ርቱዓት: [17] *β–*¸*a*. *q* reads ይሬኢይዎሙ: *g* ይርእዮሙ: *m u*, ¸*a* ይሬእዮሙ: *t* ርእይዎሙ: [18] *m* adds ኃጥኣን: [19] *u*, *c* omit next two words through hmt. [20] *t*, *β*. *d* prefixes ወ. *g m q* read ይትወሰዱ: [21] *t*, *β*. *u* reads ወጻድ″ ይትወ″. *g* reads እንዘ: ይወሐዉሑ: (sic) ጻ″ and *m* ወእንዘ: ይትወሐወሑ: ጻ″. *q* reads ወእንዘ: ይትዋኅውኑ: and omits the next six words after ይትዋ″ through hmt. [22] *t*[2]*β*. *g m t*[1], *n*[1] read ይጸርኑ: *q* (see note 21) *u* omit. [23] *t*, *β*. *g u* read ርእዮሙ: *m* ይርእይዎሙ: [24] *g* omits. *q* reads ወእንዘ: [25] *m q t u*. *g* reads ይወሐውሑ: *β* ይበርሁ: [26] *m* omits. [27] *o* omits. [28] *q*, *e* read በከመ: [29] *g m*. Other MSS. ተጽሕፈ: [30] *u* omits. [31] *g m* save that for ራእየ: ኅቡ″ *g* reads ራእይ: ኅቡኣት: *m* ራእየ: ኅበአት: *q* reads ተፈጸመ: በዝየ: ረእይ: ኅቡኣት: ዘሄኖክ: *t* ተፈጸመ: ዘሄኖክ: *n*¸*a* read ተፈጸመ: መጽሐፈ: ሄኖክ: ነቢይ: *x* በዝየ: ተፈጸመ: ራዕየ: ሄኖክ: Other MSS. omit.

APPENDIX ON VI. 7

The three lists of the fallen angels given above in E vi. 2, $G^{Syn.}$, and $G^{Giz.}$, go back to one and the same original. In E lxix. 2 the same list reappears. In the process of transmission, however, many corruptions and transpositions of the text have occurred. In the main the same order is observed in vi. 7; lxix. 2 and G^{s}. But a very different order is presented by G^{g}. As Lods (106–107) has observed the names in G were from the third onward written in four columns. These were read from left to right by E and G^{s} but from top to bottom of each column by G^{g}. Within G^{s} and G^{g} certain transpositions have occurred. These will be made clear by the following Table:—

	(1)	(2)	(3)	(4)
E lxix. 2	1. ሰምያዛ፡	2. አርጣቂፋ፡	3. †አርማኂ፡	4. ኮኩብኤል፡
E vi. 7	1. ሰሚአዛዝ፡	2. አራኪብ፡	3. †ራማኤል፡	4. ኮኩቢኤል፡
G^{s}	1. Σεμιαζᾶς	2. Ἀταρκούφ	3. Ἀρακιήλ	4. Χωβαβιήλ
G^{g}	1. Σεμιαζά	2. Ἀραθάκ	3. †Κιμβρά	9. †Χωχαριήλ (viii. 3 Χωχιήλ)

(5)	(6)	(7)	(8)	(9)
5. †ጡሩኤል፡	6. ዱምያል፡	7. ዳንያል፡	8. †ኔቃኤል፡	9. በራቂኤል፡
5. ጣሚኤል፡	6. ራሚኤል፡	7. ዳንኤል፡	8. ኤዜቂኤል፡	9. በራቂያል፡
5. †Ὀραμμαμή	6. Ῥαμιήλ	G^{s} wanting	8. Ζακιήλ	9. Βαλκιήλ
14. Ταμιήλ	18. Ῥαμιήλ	5. Δανειήλ	10. Ἐζεκιήλ (viii. 3 Σαθιήλ)	15. Βαρακιήλ and in viii. 3

(10)	(11)	(12)	(14)
10. አዛዝኤል፡	11. አርማሮስ፡	12. በጠርያል፡	14. ሐናንኤል፡
10. አሳኤል፡	11. አርማሮስ፡	12. በጣርኤል፡	13. አናንኤል፡
10. Ἀζαλζήλ (viii. 1 Ἀζαήλ)	11. Φαρμαρός	12. Ἀμαριήλ	13. Ἀναγημάς
19. Ἀσεάλ	6. Ἀρεαρώς (viii. 3 Ἀρμαρώς)	11. Βατριήλ	16. Ἀνανθνά

(15)	(16)	(17)	(18)
15. ጡርሔል:	16. ሲሚፔሲሔል:	17. ይትርሔል:	18. ቱማሔል:
14. ዘቂሔል:	15. ሰምሰፔሔል:	16. ሰጥርሔል:	wanting
14. Θαυσαήλ	7. Σαμψίχ	16. Σαρινᾶς	17. Εὐμιήλ
20. Ῥακειήλ	4. Σαμμανή	12. Σαθιήλ	17. Θωνιήλ

(19)	(20)	(21)	(13)
19. ጡርሔል:	20. †ሩማሔል:	21. †አዛዚል:	13. በሰሰሔየል:
17. ጡርሔል:	19. የምያሔል:	19. †አራዝያል: (viii. 3 አስድርሔል:)	wanting
18. Τυριήλ	19. Ἰουμιήλ	20. Σαριήλ	15. Σαμιήλ
21. Τουριήλ	8. Ἰωμειήλ	13. Ἀτριήλ (viii. 3 Σεριήλ)	7. Σεμιήλ

In the above Table I have followed the order of E lxix. 2; the names as they appear in that list head each of the twenty-one columns. Next comes the list in E vi. 7; then that in G^s, and finally that in G^g. On the left of each name is placed a number which gives its place in its own list. Above each column I have put a number in brackets for convenience in references. Column (13) is placed at the end instead of after (12) since በሰሰሔየል: has no parallel in E vi. 7 and no certain one in G^s or G^g.

As regards E lxix. 2, (15) which appears again in (19) is certainly corrupt, also (21) which is a repetition of (10). To (13) we have already referred. Thus the twenty-one names are reduced to nineteen.

Of E vi. 7 (18) is wanting: also (13): (15) is hopeless. This list furnishes nineteen names.

Of G^s (7) is wanting, and (15) and (5) corrupt. This list has twenty names.

Of G^g the list is complete, but (15) is hopeless.

In the above Table the identifications may be regarded as certain in (1) (4) (6) (7–12) (14) (16) (19–20), as probable or possible in (2–3) (5) (17–18, 21), as undeterminable in (13) and (15).

GREEK INDEX

TO THE

GIZEH, SYNCELLUS, AND VATICAN FRAGMENTS

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ἀγαλλίασις v. 9.
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ADDENDA ET CORRIGENDA

Page 5, col. 2, line 9. For *Novationum* read *Novatianum*.

10, note 24. For *κριθήσονται* read *κολασθήσονται*, and see discussion on passage on p. xxvii.

13, note 3. For 'G^{g} omit' read 'G^{g} omit ver. 6.'

14, line 1. Emend ለደብረ፡ into ለደብር፡ with G^{s}.

16, note 19. *κατεσθίοσαν* which I have treated as an imperfect is probably a unique aorist. In that case the reading of *a*, *β–a b c v x* should be followed.

17. In vii. 2 G^{s} remove the obeli.

19, lines 3 and 4. In G^{s} for *αὐτῶν, καὶ παρέβησαν καὶ ἐπλάνησαν τοὺς ἁγίους*⌉. 2. read *αὐτῶν*⌉. 2. *καὶ παρέβησαν καὶ ἐπλάνησαν τοὺς ἁγίους,*

20, line 4 from bottom. For 'E G^{g}' read 'E G^{s}.'

21, last line. For 'note 12' read 'note 13.'

22, note 30. After *ι, β–b* add a full stop.

26, line 5 from bottom. For 'G^{g}' read 'G^{s}.'

33, line 11. If in *οὐκ ἔσται αὐτοῖς εἰς ἔλεον καὶ εἰρήνην* the construction *εἰς ἔλεον* is original, then the original may have been לא תְחֻנְנוּן לרחמין = *οὐ δώσεις αὐτοὺς εἰς ἔλεον*. The construction is both Hebrew and Aramaic. Cp. 1 Kings viii. 50 (Targum in loc.); Dan. i. 9. But most probably *οὐκ ἔσται αὐτοῖς* is corrupt for *οὐκ ἔσονται αὐτοὶ εἰς ἔλεον*=לא (יהוון) המון לרחמין. Cf. 2 Chron. xxx. 9.

37, note 9. For 'note 23' read 'note 24.'

47, line 14. For *ἀστρωπαί* read *ἀστραπαί*.

At end of note 10 add: the MS. reads: *θήκας* and *ἀστραπάς*.

48, last line. For *ἀπέκεινα* read *ἐπέκεινα*.

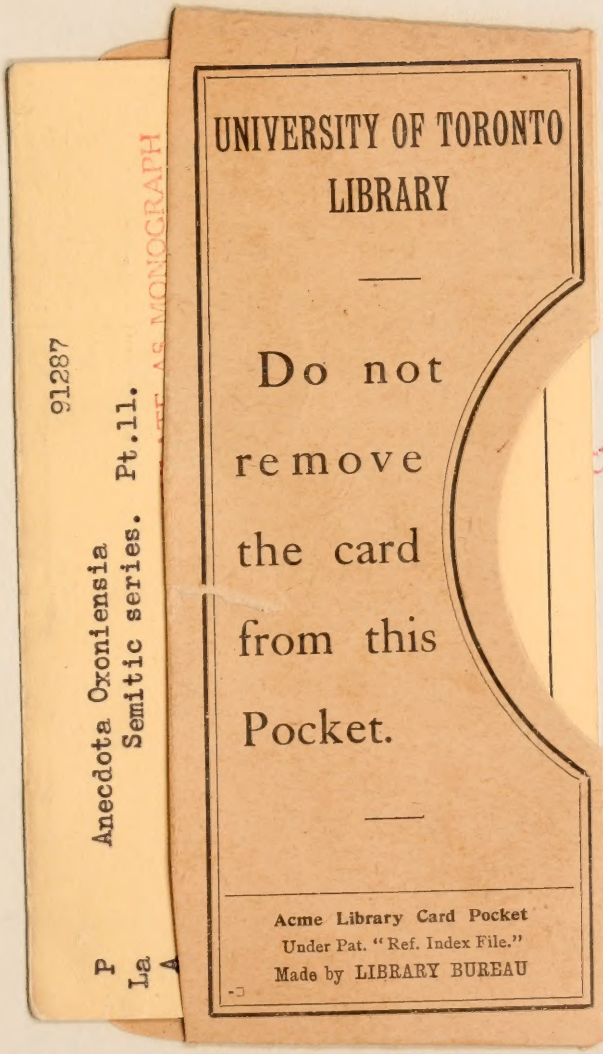
59, note 2. For 'xvii. 1; xxxii. 3' read 'xvi. 1; xxxii. 3.'

73, note 10. For 'xviii. 1; xxii. 5, 8' read 'xvi. 1; xxii. 6, 9.'

83, line 10. For ለዝኩሙ፡ read ለዝሉሙ፡.

121. At end of note 2 add: ለመላእክት፡ = *ἀγγέλων* = מלאכים, corrupt for מלכים.

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THE

MIRACLES OF THE BLESSED VIRGIN MARY,

AND

THE LIFE OF HANNÂ (SAINT ANNE),

AND

THE MAGICAL PRAYERS OF 'AHĔTA MÎKÂĂL.

Three hundred copies only, printed for private circulation,

of which this is No..234..



Our Lady, "the Holy Virgin Mary, who gave birth to God," holding her Son Jesus Christ in her arms. On her right and left are the Archangels Michael and Gabriel. The words written in red on the margin read, "O my Lady Mary, preserve thy servant Takla Hâymânôt," and were probably added by a possessor of the volume.

[*Frontispiece*]

LADY MEUX MANUSCRIPTS Nos. 2—5.

THE MIRACLES OF THE BLESSED VIRGIN MARY,

AND

THE LIFE OF HANNÂ (SAINT ANNE),

AND

THE MAGICAL PRAYERS OF 'AHĔTA MÎKÂĔL.

THE ETHIOPIC TEXTS EDITED WITH ENGLISH TRANSLATIONS, Etc.,

BY

E. A. WALLIS BUDGE, M.A., Litt.D., D.Lit., F.S.A.

SOMETIME SCHOLAR OF CHRIST'S COLLEGE, CAMBRIDGE, AND TYRWHITT HEBREW SCHOLAR,
KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM.

WITH ONE HUNDRED AND ELEVEN COLOURED PLATES.

W. GRIGGS,

CHROMO-LITHOGRAPHER TO HER MAJESTY THE QUEEN.

London:

1900

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PREFACE.

The present volume contains the Ethiopic texts, and translations of them into English, which are found in the manuscripts of the Lady Meux Collection, numbers 2, 3, 4 and 5. Three of these manuscripts are illustrated by series of coloured pictures which represent three distinct periods of Ethiopian art, and in the coloured plates, which are interleaved throughout the work, very careful reproductions of them, both as regards form and colour, have been given. It is, perhaps, hardly necessary to say that the texts and their coloured illustrations are now published for the first time.

The oldest manuscript of the group contains a selection of the Miracles of our Lady, the Blessed Virgin Mary, with coloured illustrations, many of them being full-page. It was, in the first instance, written for a king of Ethiopia who, judging from the large size of the writing, intended to present it to some monastery or public church in his capital wherein it was to be read from on certain occasions either before the assembled monks or before a congregation of the laity. The name of the royal personage who had the manuscript written was mentioned, according to immemorial usage in Ethiopia, at the beginning and end of each Miracle, with the view of obtaining a blessing from heaven as a reward for his pious work. In the process of time, however, the king died, and the volume passed into the hands of another king, who caused the name of his predecessor to be erased throughout, and his own written in its place, so that he also might obtain a blessing. The name of the first royal

owner cannot be recovered, but the name which stands in its place is David; how many owners the volume may have had between David and the king whose name he caused to be erased cannot be said. Now three kings called David reigned over Ethiopia; David I. reigned from A.D. 1382 to A.D. 1411; David II. from A.D. 1508 to A.D. 1540; and David III. from A.D. 1716 to A.D. 1721. But the only one of these three periods which agrees tolerably well with the archaeological evidence supplied by the volume is the first, and we shall probably be correct in assuming the manuscript to be a product of the end of the XIVth or beginning of the XVth century. The evidence derived from the binding is of no value in deciding this question, for it belongs to a much later period than that of the oldest leaves of the volume. It was in the reign of David I. that the wood of the Cross of Christ was brought into Ethiopia, amid great rejoicings, and to this king such a handsome manuscript of the Miracles of the Blessed Virgin Mary would have been a peculiarly pleasing possession. After David the manuscript passed into the hands of another owner called Takla Haymânôt, but whether he was of royal blood or not there is no evidence to shew. The last owner of the manuscript in Ethiopia was Theodore, the late king of Abyssinia, who by some means obtained possession of it, intending to place it in the library of the church which he had determined to build in honour of the Holy Redeemer of the World at Maḳdalâ (Magdala). It is well known that for several years before his death he caused the whole country to be carefully searched for manuscripts, and all that were found were brought to his capital, where he caused the words, "Belonging to the [Church of] the Holy Redeemer of the World", to be written in Ethiopic upon the first page of each, ተአምረ ፡ ማርያም ፡ ዘቅዱስ ፡ መድኃኔ ፡ ዓለም ።

The selection of Miracles given in the manuscript is certainly old, and is probably canonical, and at least it was considered to embrace all the most important of the Miracles of the Blessed Virgin Mary, accounts

of which were preserved by the Ethiopian Church. It is not easy to see what principle guided the scribe in making the selection of miracles in the first instance, especially as many of them are merely versions made from Arabic translations of stories of miracles written in some European language; though a large number are native compositions which record marvellous events which took place in Ethiopia. The MSS. rarely agree in the number of the Miracles which they record. Thus among British Museum MSS. Or. 651 contains 30; Orr. 520, 653, and Add. 24,188 contain 33; Or. 641 contains 40; Or. 635 contains 42; Or. 650 contains 51; Or. 648 contains 54; Or. 647 contains 59; Or. 634 contains 76; Or. 654 contains 125; Orr. 640, 644, and 655 contain 154; Or. 652 contains 160; Or. 642 contains 200; Orr. 636 and 638 contain 202; Or. 637 contains 303; and Or. 643 contains 316. The selection, however, once fixed, was perpetuated by the scribes, and the artists, having in the first case copied European illustrations, continued to reproduce them to the best of their ability, the modifications which crept into them being the result of incapacity and carelessness rather than a desire for variety.

The second MS. of the Miracles of the Blessed Virgin Mary in the Lady Meux Collection belongs to a much later date, and is probably not older than the third quarter of the XVIIIth century. This is tolerably certain from the fact that king Takla Haymânôt and his wife Abâla Dengel are mentioned on fol. 5*b* col. 1, and the archaeological evidence indicates that the second king of this name, who reigned from A. D. 1769 to A. D. 1777, is here referred to. While the earlier MS. contains fifty-one pictures, the later has only forty-eight, notwithstanding the fact that the number of Miracles in it is larger, and has some introductory compositions relating to the time, and manner, and order, and seasons of the reading of the Miracles. The pictures in the manuscript are most interesting from a comparative point of view, because they enable us to note the modifications in the method of treatment which have crept in between the periods

in which the earlier and the later MSS. were written. They prove, too, that there was a traditional manner of illustrating the Miracles of the Virgin, and also that the artist considered himself free to make small modifications which did not interfere with the *motif* of the old design. It is to be noted also that at the time they were painted the artist felt obliged to fill up the background of his illustrations and to enclose them also within borders which had the effect of giving an air of greater finish to his work. That the reader of the following pages may have the opportunity of comparing the artists' work of both periods throughout, Lady Meux decided to give coloured reproductions of every picture in each volume, and they have been interleaved in the English text as nearly as possible with the Miracles which they illustrate, the oldest naturally coming first.

It will be noticed that besides a selection of Miracles the manuscripts among other things contain two accounts of the Assumption of the Blessed Virgin Mary[1]; and the history of the travels of the Virgin and Child in Egypt which the Archbishop Theophilus received from Mary herself; and the Salutations to the Members of the Body of the Blessed Virgin Mary. The last composition is as interesting as remarkable, for in it the name, and virtues, and members of the body of the Virgin are lauded in forty-two verses, each containing five lines. In them the Virgin is likened unto a "flower of springtime", the "Zion of God", the "Ark of the Law", the "Two Tables of the Law", etc., and for some of his epithets, similes, and allusions the writer drew inspiration from the Song of Solomon. It is not easy to explain why the Salutations should be forty-two in number, or why they were directed to be said forty-two times; that some special significance was attached to this number by Biblical writers seems clear from such passages as Numbers xxxv. 6, and Revelation xi. 2; xiii. 5. It will be also remembered that the Negative Confession of the

[1] For the translation of the text in the earlier MS. see p. 15, and for that of the later MS. see p. 145.

Book of the Dead of the ancient Egyptians contained forty-two addresses, i. e., one to each of the forty-two gods in the Hall of Maâti, wherein the soul of the deceased was weighed.

Of the apocryphal literature given in this volume the most important example is the text of the "History of Ḥannâ, the Mother of the Blessed Virgin Mary"; it is edited from a small octavo manuscript in the Lady Meux Collection, which I believe to be unique. The work is divided into seven sections, each of which was intended to be read on a certain day of the week. The author seems to have drawn upon certain ancient traditions concerning Ḥannâ, but his commentary upon them is an independent work. According to him Ḥannâ's maternal ancestress was called Faustina, who was a lady of noble birth, and who prophesied that her seventh granddaughter would bring forth the "blessed moon", i. e., Ḥannâ. The statement which he makes with reference to the origin of the Virgin Mary is very remarkable. According to it the seed from which she sprang was placed by the Almighty in the body of Adam in the form of a white pearl, one half of which was formed of dust, when He created him. From the body of Adam it passed into Seth, and from Seth to Enos, and so into the bodies of all the Patriarchs, one after the other, from Abraham to David, and from David to Joachim Ḥannâ's husband. During this long period the seed remained in a quiescent state; it "neither perished nor made itself manifest", and it did not pass into the body of any one of the wives of the Patriarchs from Eve downwards. When Ḥannâ had been married to Joachim nine years, during which period they had suffered much tribulation at the hands of their kinsfolk and acquaintances in Israel, both husband and wife went into the temple of God and prayed in great bitterness of spirit. That same night God appeared unto Ḥannâ in a vision, in the form of a white bird which came down from heaven; in days of old it had overshadowed the Cherubim who guarded the Ark of the Covenant, and it had beneath its wings the hand

of a man, which grasped within it the cord of life. This bird was the spirit of life, and it took up its abode by Divine agency in Ḥannâ's body. Now when Ḥannâ and Joachim were together, and the seed in the form of a white pearl, which was to form the flesh of the Virgin Mary, was transferred to her body, it united with the spirit of life, and germinated forthwith, and the Mother of our Lord began her material existence. This, in brief, is the remarkable account of the conception of the Virgin Mary by Ḥannâ, which is given by our author, and which the artist has tried, not very successfully, to represent pictorially. (See Plate cii).

A perusal of this History of Ḥannâ proves that at the time when it was written the mother of Mary had been endowed by her adorers with many of the attributes which belonged to her daughter, and that the honour paid to her was, in many respects, little inferior to that paid to the Virgin Mary. Ḥannâ and her husband Joachim are mentioned as being the father and mother of the Virgin Mary before the end of the IVth century, and before the close of the VIIIth century Ḥannâ was revered as a saint in the Eastern Church. In the following centuries legends of many kinds clustered round her memory, and a series of miracles, which were declared to have been wrought in her name, or by means of her relics, appeared in Christian apocryphal literature. But whatever form her history may assume, or whatever variations may occur in it, the principal statements of every writer are based upon traditions which are as old as the early centuries of the Christian Era. The remarkable position which she held in the Ethiopian Church is proved by the fact that after the narrative of her life given in the following pages we have a series of "Salutations" to her name and memory, and to the various members of her body, which have been drawn up in imitation of those addressed to the Virgin Mary. From these we may learn the greatness of the power which she was believed to possess in heaven and upon earth.

The last document of the Lady Meux Collection printed in this volume contains a series of magical prayers which were drawn up and inscribed upon a long, narrow strip of parchment, and which were intended to serve as an amulet to protect the wearer against the attacks of unclean or evil spirits, and sicknesses of every kind. This document, like all others of the class, is very badly written, and is full of strange spellings and mistakes; but the contents are of considerable interest to all students of Oriental magic. The wearer of an amulet of the kind relied for exemption from calamities of every class, both spiritual and material, upon the knowledge of the names of the archangels and other celestial beings; by calling upon or pronouncing such names he or she caused the attacks of devils and fiends to be without effect. With a view of illustrating this class of literature, and the general contents of rolls of magical prayers, three supplementary texts have been added.

The group of Ethiopic texts of the works printed in this volume will be found at the end of the English translations, and they have been printed on one side of the paper for the convenience of the student. I have followed the originals as closely as I could, believing it far better to reproduce the text before me than to make an eclectic edition of the works. The variant readings and the additional texts found in the later manuscript of the Miracles of the Blessed Virgin Mary are given in their proper places, but the former only shew that the greater number of the variations which are found in different copies of the same work really belong to different versions, and that they are not variants in the true sense of the word. The translations have been made tolerably literal, and a Biblical style has been adopted here, as elsewhere, because, as the late Professor William Wright often said, it suits the style and subject matter of the works. In a few places the text has been paraphrased. Interleaved with the translations are the long series of coloured plates, so that the reader may follow the narratives both by word and by picture.

The translations have been printed on one side of the paper only, for only by this means could the group of pictures which sometimes illustrate a miracle be brought near the text to which they relate. The binding of the volume is a careful copy of that of the original manuscripts, and the pattern on the covers has been stamped from a brass block which has been specially cut for the purpose. The printing has been carefully executed by the firm of W. Drugulin of Leipzig, and Dr. Chamizer, their manager, has superintended the work; the coloured plates form yet another example of Mr. Griggs' skill in reproducing with fidelity the illuminations and illustrations with which pious folk in all generations have delighted to ornament their sacred books.

The works printed in the following pages are of singular interest to those who study the history of the Church of Ethiopia and Abyssinia, and to the student of religion generally, and to the philologist; to these and many others they afford new material for investigating the development of Christian religious thought among Eastern nations. By publishing in a manner so thorough and comprehensive the valuable manuscripts which Lady Meux has in her possession, she is rendering a great service to Oriental research, and my most grateful thanks are due to her for permitting me to assist her in her public-spirited work.

E. A. WALLIS BUDGE.

LONDON, June 1st, 1900.

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INTRODUCTION.

I. DESCRIPTION OF THE MANUSCRIPTS.

1. The Ethiopic text of the Miracles of our Lady, the Blessed Virgin Mary, printed in the following pages is edited from the Lady Meux Manuscripts Nos. 2 and 3. The earlier of the two manuscripts (No. 2), which is called A throughout this volume, is a venerable vellum book which measures about 14 in. by 13 in., and consists of 105 leaves. The number of pictures in the volume is fifty-one. Each page, except one, when not occupied by a picture, contains two columns of writing, but the number of lines to a column varies. The oldest leaves of the book have usually seventeen or eighteen lines to the column, but a few, which seem to have been written by another hand, contain twenty-five. The unnumbered leaf which has been inserted between folios 1 and 2 has three columns to the page, and each complete column contains twenty-seven lines. The title, and the first few lines of each Miracle or composition, and the names of the Virgin Mary and of David the king are written in red. The MS. is bound in stout wooden boards, covered with purple leather stamped with a cross and with borders made of laced work patterns and scrolls, and the insides of the covers are lined with brightly coloured, flowered silk, the work probably of some Persian or Indian loom. It was originally written for a royal personage, for at the beginning and end of every Miracle we find the words, "May her prayer deliver our king", written in the ordinary hand found in the manuscript. But who the royal personage was cannot be said, for everywhere his name has been deleted, and that of "David" written by a later hand in its stead. Now, the Ethiopian Kings' Lists prove that three of the kings of Ethiopia were called David. The first reigned from A. D. 1382 to 1411; the second from A. D.

1508 to 1540; and the third from A. D. 1716 to 1721. Now the last of these cannot have been the king who is referred to in our manuscript, for the archaeological and palaeographical evidence derived from the volume makes it impossible; the first or the second king of the name must therefore be intended. It is generally thought that the Ethiopian scribes did not illustrate their books with coloured pictures before the end of the XIVth or the beginning of the XVth century, and this view is probably correct; admitting that it is, I believe that we shall be right in assigning our manuscript to the latter period, and in regarding it as one of the earliest examples of its class. Both text and pictures seem to have been produced before the first half of the XVIth century, in which period king David II reigned. The pictures which illustrate the Miracles are of neither equal merit nor value, but they are of the greatest importance as specimens of Ethiopian art of the earliest period. They belong to the time when the artist had attained considerable skill in drawing conventional representations of the Virgin Mary, and angels, and the like, but he did not know how to make a finished picture. He had not yet learned how to fill up the background, and he made some of his pictures so large that he left no room for a border. His paintings are mixtures of crude designs, which are filled up in places with painful attention to minute details of colouring in garments having variegated patterns made up of stripes and dots, and of pictorial hints of artistic conceptions which the artist or scribe was unable to carry out. With this manuscript, as with many others, it is impossible to make general deductions, for there is no standard with which the student may compare it. In some particulars the pictures resemble those found in Ethiopic MSS. of the XVIIth century, while in others they resemble those of a later date; but an examination of many illustrated Ethiopian manuscripts convinces me that the present example belongs to the period when the custom of illustrating books was not firmly established in Ethiopia, i. e., some time between A. D. 1400 and A. D. 1500. The artist seems to have been influenced by the pictures or illuminated manuscripts which were the work of Spanish or Italian artists, most probably of the former, for the faces of our Lord and the Virgin Mary are distinctly those of Spanish men and women. On the other hand, for many pictures he appears to have had no copies from which to borrow subjects, but to have drawn upon his own imagination for many of the scenes which he intended to illustrate the text before him. This

portion of the work is of peculiar interest, for it reproduces for us the dress of the people among whom the artist lived, and the furniture of their houses, such as water pots, drinking vessels, *anḳarîbs* or bedsteads, trays from which guests ate their meals, etc. The devils with black, animal bodies, and human faces with protruding red tongues are, of course, the product of the native imagination, and represent pictorially ideas connected with demonology which had been current in the Eastern Sûdân and Ethiopia for centuries.

The manuscript was, in all probability, originally bound in plain, hard wooden boards, and the purple leather binding in which it now appears belongs to a period much later than that in which the oldest part of the volume was written. From the worn and greasy state of the bottom right hand corners of the leaves it is clear that it was much used in ancient days during services which were held either in a monastery or in a church, and the grease stains indicate that it was read in the night time. The following are the contents in the order in which they occur in the manuscript:—

1 Discourse between Christ and the Virgin Mary concerning her five great sorrows. Fol. 1*b*.

2 The address of the Reader of the Miracles of the Blessed Virgin Mary to the congregation of monks or laity. (Written on a small parchment leaf which was inserted between foll. 1 and 2.)

3 Picture of the Virgin and Child. Fol. 2*b*.

4 The story of Bishop Dexius and the Virgin Mary. Fol. 3*a*. With two pictures on Foll. 5*b* and 6*a*.

5 The story of the Virgin Mary and the Artificer. Fol. 6*b*. With a picture on Fol. 7*b*.

6 The story of the Virgin Mary and the Jew of Akhmîm. Fol. 8*a*. With a picture on Fol. 9*a*.

7 The story of the Virgin Mary and the scribe Damianus of the city of Philippi. Fol. 9*b*. With a picture on Fol. 10*b*.

8 The story of the Virgin Mary and Bishop Abbâs of Rome. Fol. 11*a*. With a picture on Fol. 12*a*.

9 The story of the Virgin Mary and the monk Isaac. Fol. 13*a*. With a picture on Fol. 14*b*.

10 The story of the Virgin Mary and the child Mary. Fol. 15*a*. With a picture on Fol. 16*b*.

11 The story of the Virgin Mary and the French painter whose scaffold was overturned by a devil. Fol. 17*a*. With a picture on Fol. 18*b*.

12 The story of the Virgin Mary and the sick man who was taken to Jerusalem. Fol. 19*a*. With two pictures on Foll. 19*b* and 20*a*.

13 The story of the Virgin Mary and the Roman nobleman Zacharias. Fol. 20*b*. With two pictures on Fol. 22*a* and *b*.

14 The story of the Virgin Mary and the women Juliana and Barbara. Fol. 23*a*. With a picture on Fol. 24*a*.

15 The story of the Virgin Mary and the three shipwrecked Arabs. Fol. 24*b*. With a picture on Fol. 26*a*.

16 The story of the Virgin Mary and the removal of the Monastery of ʿAḳônâ. Fol. 26*b*. With two pictures on Fol. 27*a* and *b*.

17 The story of the Virgin Mary and the Egyptian priest John Bakansî. Fol. 28*a*. With two pictures on Fol. 29*a* and *b*.

18 The story of the Virgin Mary and the Greek merchant who was shot in the eye by an arrow. Fol. 30*a*. With two pictures on Fol. 31*a* and *b*.

19 The story of the Virgin Mary and the blind girl of Dalgâ. Fol. 32*a*. With two pictures on Fol. 33*b* and Fol. 34*a*.

20 The story of the Virgin Mary and the three poor sisters. Fol. 35*a*. With a picture on Fol. 36*b*.

21 The story of the Virgin Mary and the two scribes who fell into sin. Fol. 37*a*. With a picture on Fol. 38*a*.

22 The story of the Virgin Mary and the poor prisoner. Fol. 38*b*. With a picture on Fol. 39*a*.

23 The story of the Virgin Mary and the old man Ḳaṭîr. Fol. 40*a*. With a picture on Fol. 41*b*.

24 The story of the Virgin Mary and the two brothers who were dyers. Fol. 42*a*. With two pictures on Fol. 43*b* and 44*a*.

25 The story of the Virgin Mary and the lame man. Fol. 44*b*. With a picture on Fol. 46*a*.

26 The story of the Virgin Mary and Mercurius the bishop who was a leper. Fol. 46*b*. With a picture on Fol. 47*b*.

27 The story of the Virgin Mary and the woman with a broken foot. Fol. 48*a*. With two pictures on Fol. 49*a* and *b*.

28 The story of the Virgin Mary and the Abbess of Mount Carmel. Fol. 50*a*. With two pictures on Fol. 52*b* and Fol. 53*a*.

29 The story of the Virgin Mary and the man Bârôk. Fol. 53*b*. With two pictures on Fol. 54*b* and Fol. 55*a*.

30 The story of the Virgin Mary and Anastasius the Roman. Fol. 56*a*. With a picture on Fol. 57*b*.

31 The story of the Virgin Mary and the monk of the Monastery of Abbâ Samuel. Fol. 58*a*. With a picture on Fol. 63*a*.

32 The story of the Virgin Mary and the cannibal of the city of Ḳemer. Fol. 63*b*. With two pictures on Fol. 65*a* and *b*.

33 The story of the Virgin Mary and the widow's son who became a thief. Fol. 66*a*.

34 The story of the Virgin Mary and the son of Euphemia who became a thief. Fol. 67*a*. With two pictures on Fol. 69*b* and 70*a*.

35 The story of the Virgin Mary and the woman who brought forth a child in the sea. Fol. 70*b*. With two pictures on Fol. 72*a* and *b*.

36 The story of the Virgin Mary and the thirsty dog. Fol. 73*a*. With a picture on Fol. 74*a*.

37 The story of how the Virgin Mary received the Covenant of Mercy from her Son Jesus Christ. With four plates on Foll. 78*a* and *b*, 79*a* and 80*a*.

38 The story of the Virgin Mary and the Khalîfa of Athribis. Fol. 81*a*.

39 The story of how the Virgin Mary appeared unto the Archbishop Theophilus, and the narrative of her wanderings in Egypt which she related unto him. Fol. 90*b*.

40 Salutations to the name, and virtues, and members of the body of the Blessed Virgin Mary. Fol. 101*b*.

On Fol. 105*b* is the following text which, through stains on the leaf, is almost illegible in places:—

ያልባቢ ፡ ልጃቺ ፡ ሲታረቁ ፡ በመሪ ፡ ምድር ፡ ምስማክ ፡ መክሊት ፡ አድኸ ፡ ክርኩብያ ፡ ነጨ ፡ አብሮኮሮስ ፡ ስድስ ተኛ ፡ እፃ ፡ ላአብሮኮሮስ ፡ ስለዘመተ ፡ ስላገለገለ ፡ ሰጥተ(?)ነዋል ፡ እንግዴጎ ፡ ግንዘመቻም ፡ ከስድስት ፡ ፈረቃም ፡

ክስድስት ፡ አስታራቆቹ ፡ የሸማግሌ ፡ ዳኛው ፡ በዣሮንድ ፡ ዮሐንስ ፡ በዣሮንድ ፡ ኖላይ ፡ አቢቶ ፡ ገብረ ፡ ሕይወ ት ፡ ተክለ ፡ ሃይማኖት ፡ የጉራንዲኑ ፡ ኪሮስ ፡ አክሉ ፡ ዳኛ ፡ ሊቀ ፡ ማእምራን ፡ ንዋይ ፡ ይጎን ፡ ያፈረሰ ፡ ሁለት ፡ ወቀት ፡ ድንጅ ፡ ዘፈሐቆ ፡ በሥልጣኑ ፡ ኤጥሮስ ፡ ወጳውሎስ ፡ ውጉዝ ፡ ለይኩን ።

2. The later of the two manuscripts (No. 3) containing the Ethiopic text of the Miracles of our Lady, the Blessed Virgin Mary, which is called B throughout this volume, is a vellum book which measures 12¾ in., by 11¼ in., and consists of 79 leaves. The number of the pictures which illustrate the text is forty-eight. Each page of the work, when not occupied by a picture, contains two columns of writing, and twenty-two lines form a complete column. The text is written in a fine, regular hand of the XVIIIth century. The title, and the first line or two of each Miracle or composition, and the name of the Virgin Mary and of the man who had the book written, are in red. The MS. is bound in stout, wooden boards, covered with brown leather stamped with a cross and with borders made of laced work patterns and scrolls; the insides of the covers are lined with brightly coloured, flowered silk. It was originally written for a man called Ḫayla Mâryâm, ኀይለ ፡ ማርያም ፡ whose name occurs at the beginning and end of all the compositions and Miracles written in the book except the last five, where for some reason Herakles ኤራቅሊስ ። is found. The probable explanation is that the last part of the manuscript was written at the expense of Herakles; but the names of the scribe and artist are not mentioned. The text throughout is the work of one scribe. The following are the contents in the order in which they should occur in the manuscript, but several of the leaves have been misplaced in the process of binding.

1 Introductory discourse to be read before the Miracles of the blessed Virgin Mary, followed by the rules which are to be observed in the reading of the same. Fol. 2*a*.

2 Further introductory discourse in which mention is made of Takla Haymânôt, and his Queen Abâla Dengel, ንጉሥነ ፡ ተክለ ፡ሃይማኖት ፡ ... ንግሥትነ ፡ አባለ ፡ ድንግል ። who reigned from A.D. 1769 to A.D. 1777. Fol. 5*b*.

3 Address to the congregation. Fol. 6*b*.

4 Salutation to the Virgin Mary. Fol. 6*b*.

5 Prayer to the Virgin Mary and curses on the Jews. Fol. 7*a*.

6 Adoration to the Virgin Mary. Fol. 7*b*.

7 The story of the Virgin Mary and the poor monk. Fol. 11*b*.

8 The story of Bishop Dexius and the Virgin Mary. Fol. 9*a*. With a picture on Fol. 12*a*.

9 The story of the Virgin Mary and the Artificer. Fol. 12*b*. With a picture on Fol. 13*a*.

10 The story of the Virgin Mary and the Jew of Akhmîm. Fol. 13*b*. With a picture on Fol. 14*b*.

11 The story of the Virgin Mary and the scribe Damianus of the city of Philippi. Fol. 15*a*. With two pictures on Fol. 15*b* and Fol. 16*a*.

12 The story of the Virgin Mary and Bishop Abbâs of Rome. Fol. 16*b*. With two pictures on Fol. 17*a* and *b*.

13 The story of the Virgin Mary and the monk Isaac. Fol. 18*a*. With a picture on Fol. 19*a*.

14 The story of the Virgin Mary and the child Mary. Fol. 19*b*. With a picture on Fol. 20*b*.

15 The story of the Virgin Mary and the French painter whose scaffold was overturned by a devil. Fol. 21*a*. With a picture on Fol. 22*a*.

16 The story of the Virgin Mary and the sick man who was taken to Jerusalem, and baptized in the Jordan. Fol. 22*b*. With a picture on Fol. 23*a*.

17 Picture in four divisions, only one of which was completed by the artist. Fol. 23*b*.

18 The story of the Virgin Mary and Zacharias, the Roman nobleman. Fol. 24*a* and *b*, and Fol. 49*a*. With a picture on Fol. 49*b*.

19 The story of the Virgin Mary and the women Juliana and Barbara. Fol. 50*a*. With two pictures on Fol. 50*b* und Fol. 51*a*.

20 The story of the Virgin Mary and the shipwrecked Arabs. Fol. 51*b*. With two pictures on Fol. 52*b* and Fol. 53*a*.

21 The story of the Virgin Mary and the removal of the Monastery of Aḳônâ. Fol. 54*a*. With two pictures on Fol. 54*b* and Fol. 55*a*.

22 The story of the Virgin Mary and the Egyptian priest John Bakansî. Fol. 55*b*. With a picture on Fol. 56*b*.

23 The story of the Virgin Mary and the Greek merchant who was shot in the eye by an arrow. Fol. 57*a*. With two pictures on Fol. 57*b* and Fol. 33*a*.

24 The story of the Virgin Mary and the blind girl of Dalgâ. Fol. 33*b*. With two pictures on Fol. 24*b* and Fol. 25*a*.

25 The story of the Virgin Mary and the three poor sisters. Fol. 35*b*. With a picture on Fol. 36*b*.

26 The story of the Virgin Mary and the two scribes who fell into sin. Fol. 37*a*. With two pictures on Fol. 37*b* and Fol. 38*a*.

27 The story of the Virgin Mary and the poor prisoner. Fol. 38*b*. With a picture on Fol. 39*a*.

28 The story of the Virgin Mary and the old man Ḳaṭîr. Fol. 39*b*. With two pictures on Fol. 40*a* and *b*.

29 The story of the Virgin Mary and the two brothers who were dyers. Fol. 41*a*. With two pictures on Fol. 42*a* and *b*.

30 The story of the Virgin Mary and the lame man. Fol. 43*a*. With a picture on Fol. 44*a*.

31 The story of the Virgin Mary and Bishop Mercurius who was a leper. Fol. 44*b*. With two pictures on Fol. 45*a* and *b*.

32 The story of the Virgin Mary and the woman with a broken foot. Fol. 46*a*. With a picture on Fol. 47*a*.

33 The story of the Virgin Mary and the Abbess of Mount Carmel. Foll. 47*b*, 48*a* and *b*, and 25*a*. With two pictures on Fol. 25*b* and Fol. 26*a*.

34 The story of the Virgin Mary and the man Bârôs. Fol. 26*b*. With a picture on Fol. 27*a*.

35 The story of the Virgin Mary and Anastasius the Roman. Fol. 27*b*. With a picture on Fol. 28*a*.

36 The story of the Virgin Mary and the monk of the Monastery of Abbâ Samuel. Fol. 28*a*. With two pictures on Fol. 29*a* and *b*.

37 The story of the Virgin Mary and the cannibal of the city of Ḳemer. Fol. 30*a*. With two pictures on Fol. 31*a* and *b*.

38 The story of the Virgin Mary and the thief. Fol. 32*a*. With a picture on Fol. 32*b*.

39 The story of the Virgin Mary and the woman who brought forth a child in the sea. Fol. 58*a*. With a picture on Fol. 58*b*.
40 The story of the Virgin Mary and the thirsty dog. Fol. 59*a*. With two pictures on Fol. 59*b* and Fol. 60*a*.
41 The story of the Virgin Mary and the Khalîfa of Athribis. Fol. 60*b*.
42 The story of the Virgin Mary and the Syrian potter. Fol. 69*b*.
43 The story of the Virgin Mary and the man who was washing his clothes. Fol. 71*b*.
44 The story of the Virgin Mary and the drunken monk. Fol. 72*a*.
45 The story of the Virgin Mary and Nicodemus the horseman. Fol. 73*a*.
46 The story of the Virgin Mary and the Greek Magistrate in Jerusalem. Fol. 73*b*.
47 The story of the Virgin Mary and Bishop Philotheus who wore sackcloth next his skin. Fol. 74*b*.
48 The story of the Miracle which the Virgin Mary and her Son wrought on the eighth day of Sanê. Fol. 75*a*.
49 The story of the Virgin Mary and John Kamâ. Fol. 75*b*.
50 The Life of the Virgin Mary after the death of our Lord. Fol. 76*b*.

3. The Life of Ḥannâ, the mother of the Blessed Virgin Mary, is edited from a small octavo volume (Lady Meux manuscript No. 4) which was probably written in the XVIIIth century. It measures 7¹/₄ in. by 5¹/₄ in., and contains 81 leaves. The quires, which are signed with letters on the top left hand corners, are eight in number, and each contains ten leaves. Each page of text contains two columns, and usually the number of lines to a column is 16. The first few lines of each section are written in red, as well as the names of our Lord, and those of Ḥannâ, Mary, and Joachim; and the manuscript is bound in stout, wooden boards, which seem to belong to the period in which it was written. Ornamental head pieces consisting of designs in plaited work, painted in red and yellow, will be found on foll. 11*a*, 12*a*, 72*b* and 76*b*. The scribe's name was Gabra Krestôs ገብረ ፡ ክርስቶስ ፡ (see fol. 53*b*, col. 2), and he seems to have written for Gabra Maryâm ገብረ ፡ ማርያም ፡ (see fol. 53*a*, col. 2), who prays that in return his name may be inscribed by God upon a pillar of gold in letters of bright and shining light. The name of the artist

who painted the pictures was Ḥabta Gabrăêl ሐብተ ፡ ገብርኤል ፡ (see fol. 10*b*, line 14). Here and there is a prayer on behalf of Tasfâ Mîkâêl ተስፋ ፡ ሚካኤል ፡ (see fol. 50*a*, col. 2, and fol. 54*b*, col. 1), but it is not clear why this man's name appears. From the note on fol. 10*a* we learn that the manuscript was written in the famous Dabra Lîbânôs in the country of Shoa. The contents are as follows:—

I. A series of pictures of saints, etc., painted in yellow and red upon a black ground, or in black and red upon a yellow ground, or traced in outline (Foll. 1—9).

1 Saint George on horseback. In his right hand he grasps a spear, the handle of which terminates in a cross, and in the left a long lance. In black outline.

2 Saint George on horseback, piercing through the neck a scaly dragon with a forked tongue. In black outline. Written in black near his head are the words አቅዱስ ፡ ጊዮርጊስ ፡ አውጽኦኒ ፡ እምከራ ፡ ሥጋ ፡ ወነፍስ ፡ ለፍቁርከ ፡ ቢሰዉረዉ ። "O Saint George, put away from the temptation of the flesh and the spirit me thy beloved one, Bîsawurawu."

3 Ḥannâ and Joachim standing in prayer. In red and yellow on a black ground. Above the picture are the words ሐና ፡ ወኢያቄም ፡ ዘከመ ፡ ጸለዩ ፡ በጎጠ (sic) ፡

4 Ḥannâ and Joachim begetting the Virgin Mary. In red and yellow on a black ground. Below the picture are the words ሐና ፡ ወኢያቄም ፡ ዘከመ ፡ ወለድዋ ፡ ለማርያም ፡ በጸሎሙ ፡

5 Saint George on horseback spearing the dragon. Red and white on a yellow ground.

6 Ḥannâ with the Virgin Mary seated in her lap; on her right hand is the archangel Michael, and on the left the archangel Gabriel, each holding a drawn sword. Above are the words [ሐና ፡] ምስለ ፡ ፍቁር ፡ ወልዳ ፡ ["Ḥannâ] with her beloved child". At her feet the man who had the book written, Gabrâ Maryâm, lies prostrate, he holds a rosary in his left hand. The scene is described by the words ዘተማኅፀነ ፡ አባ ፡ ገብረ ፡ ማርያም ፡ Black and red on a yellow ground.

7 The Crucifixion. On the right arm of the Cross are the words ኢየሱስ ፡ ናዝራዊ ፡ ንጉሠ ፡ አይሁድ ፡ The Virgin Mary stands weeping on one side of the Cross, and Saint John on the other. Red and black on a yellow ground. Above the picture are the words ስእለ ፡ ስቅለት ፡ ብካየ ፡ ዮሐንስ ፡ ብካየ ፡ ማርያም ፡

8 Saints Takla Haymânôt and Gabra Manfas Ḳĕdûs. አቡነ ፡ ተክለ ፡ ሃይማኖት ። አቡነ ፡ ገብረ ፡ መንፈስ ፡ ቅዱስ ። Red and black on a yellow ground.

9 Saints Stephen and Abkarazûn. አቡነ ፡ ኤስጢፋኖስ ። አቡነ ፡ አበከረዙን ። Red and black on a yellow ground.

10 Saints Mazgaba Salâshâ and Samuel. አቡነ ፡ መዝገበ ፡ ሰላሣ ። አቡነ ፡ ሰሙኤል ፡ ፬ ዘ ጉድጉዴ ። Red and black on a yellow ground.

11 Saints Ezra and 'Amda Salâshê. አቡነ ፡ እዝራ ። አቡነ ፡ አምደ ፡ ስላሴ ፡ ዘጉንጉዴ ። Red and black on a yellow ground.

12 Saint Theodore the Eastern on horseback spearing a winged, human-headed monster who is attempting to defend himself with a shield and is called ሰበድአት ፡ "viper". Red and black on a yellow ground.

II. 1 Introduction. Fol. 11*a*.

2 The History of Ḥannâ, the mother of the Blessed Virgin Mary. [Section to be read on the second day of the week]. Fol. 12*a*.

3 Section to be read on the third day of the week (ዘሠሉስ ፡) Fol. 26*a*.

4 Section to be read on the fourth day of the week (ዘጊቡዕ ፡) Fol. 35*a*.

5 Section to be read on the fifth day of the week (ዘሐሙስ ፡) Fol. 45*a*.

6 Section to be read on the sixth day of the week (ዘቀዳማት ፡) Fol. 60*b*.

7 Section to be read on the first day of the week (ዘአሐድ ፡) Fol. 65*b*.

III. A Miracle wrought by the Blessed Ḥannâ. Fol. 69*a*.

IV. Salutations to the Blessed Ḥannâ. Fol. 72*b*.

V. Miracles of Ḥannâ and Joachim. Fol. 76*b*.

VI. A Miracle which was wrought by Jesus Christ. Fol. 79.

On fol. 10*a* is the following:— ዘተጽሕፈት ፡ በምድረ ፡ ሸዋ ፡ በድብረ ፡ ሊባኖስ ፡ በምድረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ አልቦ ፡ ዘየዓቢ ፡ እምክብራ ፡ ለደብረ ፡ ሊባኖስ ፡ ዘእንበለ ፡ ኢየሩሰሌም ፡ መቃብረ ፡ መድኅን ። አባ ፡ ወልደ ፡ ገሪማ ፡ አባ ፡ እናኒቆስ ፡ እንዴት ፡ አላቸው ፡ አባ ፡ ገብረ ፡ ማርያም ፡ ወተስፋ ፡ ሚክኤል ። ራስ ፡ ወልደ ፡ ሥላሴ ፡ ለእሱስም ፡ አድርስ ፡ ታቦት ፡ ጠባቂ ፡ ይድኅማት ፡ ይህቸን ፡ መጽሐፍ ፡ ላመጣ ፡ ራስ ፡ ወልደ ፡ ሥላሴ ፡ ወቄት ፡ ይስጡ ፡ ስለ ፡ ጽላት ፡ ሙሴ ።

On fol. 10*b* is the following:—

ም ፡ ሳይሆን ፡ እግዚአብሔር ፡ ይፍታችሁ ፡
ከመ ፡ ትርከቡ ፡ እሴት ፡ በወለታ ፡ ፍቃዳችሁ ፡

ሰላም ፡ ለኪ ፡ እመ ፡ ማርያም ፡ ሐና ፡ ዘወለ
ድኪ ፡ ከፈ ፡ ብርሃና ። ሰአራት ፡ መርገ
ም ፡ ሰዕረት ፡ ሙስና ። ሰላም ፡ ለኪ ። ።

. . . . . .

ሰላም ፡ ለከ ፡ ኢያቄም ፡ አረጋዊ ። ወላዲ ፡
ማርያም ፡ ወለተ ፡ ዳዊት ፡ ስንቃቂ ። ሰላ ፡
. . . . . .
ዝመጽሐፍ ፡ ዘኢያቄም ፡ ወሐና ፡ ትብጻ
ሕ ፡ ኀበ ፡ ገበዘ ፡ አኩስም ፡ ርእሰ ፡ ኵሉ ፡ ታ
ቦታት ። ኵሉ ፡ የሐልፍ ፡ ዘኢተሐልፍ ።
ዘአጽሐፉ ፡ አባ ፡ ገብረ ፡ ማርያም ፡ ዘወ
ለድዎ ፡ ዲያቆን ፡ አምደ ፡ ጽዮን ። የመም
ሕር ፡ ተጠምቀ ፡ መድኀን ፡ ዘደንገለት ፡ ልጅ ። ዘጸሐ
ፋ ፡ ገብረ ፡ ክርስቶስ ፡ ዘሰአላ ፡ ሐብተ ፡
ገብርኤል ፡ ዘእስላ ፡ ወዘአጽሐፉ ፡ ገብር ፡ ማር
ያም ፡ ወዘፃራ ፡ አባ ፡ ወልደ ፡ ሥላሴ ፡ ጥ
በዕ ፡ መናኒ ። መዘምራን ፡ አኩስም ፡
ማኅሌት ፡ ኢታኅጕሉ ፡ ሰዓመታ ፡

4. Lady Meux Manuscript No. 5 is an amulet which consists of three narrow strips of parchment measuring together 6 ft. 4½ in. by 3¾ in. It is inscribed with a series of magical prayers on behalf of 'Ahĕta Mikâêl, and is ornamented at the top with a figure of the archangel Michael, and at the bottom with a rectangular design having eyes. The text is badly written, and is very difficult in places, to make out, and at the edges several letters have been rubbed away; the document was probably written about the middle of the XVIIIth century. The contents of this manuscript are of considerable interest, and are of a very comprehensive character from the point of view of magic; but the text is so corrupt that it is not easy to understand the writer's meaning in many places. The prayers are nine in number. In the first are enumerated the angels whose names will guard the man or woman who repeats them from the missile or weapon of any enemy, and from the attacks of the devils who bring internal diseases of every kind upon human beings. These names were also to be pronounced whenever a man or woman went into or near an old or unclean house, for in such places devils and fiends were supposed to dwell. One of the most powerful devils was Bôryâ, or Bâryâ, who seems to have been chief of a legion of devils, and to have had the power to smite a man with pleurisy, pneumonia, fever, colic, cholera, rheumatism, and the like. In the second prayer we have the story of a woman fiend whom our Lord and His disciples met as they were journeying through the country

of Tiberias. She is said to have had the power to destroy travellers by land and sea, and to kill children; lightnings went forth from her eyes, and flame from her mouth, and her feet were like a wheel of fire. By our Lord's command she was burnt in the fire, and her ashes were scattered to the four winds of heaven. She was supposed to live in desert places and in unclean houses, and to have the power to smite people with inflammation of the stomach and bowels when visiting the latter. The third prayer is directed against bronchitis, pleurisy, the evil eye of an enemy, and the evil eye of Bâryâ, and contains a petition for merciful consideration at the Judgment. The fourth prayer consists of words which are supposed to have been written by Jeremiah the Prophet when he was bound hand and foot and cast into the pit. By the gift of prophecy he was enabled to declare the power of the "five-nailed Cross" of Christ, and to proclaim his own resurrection which should take place through it. This prayer is of rare occurrence. The fifth prayer is directed against the pains caused by wounds; it is not clear whether the Walda Karrâsḳî mentioned in it was a husband, father, son, or brother of 'Aḥĕta Mîkâêl. The sixth prayer is directed against Bâryâ, Masrayâ, and Ḍalwâgî, and the legions of devils under their rule, and is intended "to put them under a ban, and to fetter "them, and to break their power"; the names by which this was to be effected are Solomon, Shradrach, Meshach, Abednego, etc. The seventh prayer is directed against the diseases caused by cold aud chill, cholera, fistula, rheumatism, epilepsy, worms, and infectious skin diseases. It is ordered to be written down and worn by the woman who is bearing children, to whom and to whose children it shall be of "great advantage" when they are being suckled by her. Following the prayer comes the curious story of Socinius, who married a wife and begot a male child; soon after the birth of the child a female devil called Ursula came and killed him and went away. On this Socinius took his spear, and mounted his horse, and rode off to seek and to slay her. On the way he found an old woman sitting under a tree, and she told him that Ursula was to be found in a certain garden; and when he entered this garden he found her seated in the company of devils. Socinius rode at her and drove his spear into her right side, and killed her, but before she died she swore by the Archangels of God, and by the three Holy Children that she would never contend against the name of Socinius, that she would never enter into any church where his name was being commemorated, nor approach any house,

or place, where the prayer was to be found. Hence the woman who wore an amulet inscribed with the name of Socinius was protected against the attacks of Ursula, the slayer of children, and against the sicknesses and diseases which her companion devils might attempt to bring upon her. The eighth prayer is directed against the fiends Zâr and Ṣalâwâgî, and contained a number of names the recital of which would enable the wearer of the amulet to fetter and break their power. The ninth prayer is directed against miscarriage, and contains an entreaty that God will stablish the blood of 'Ahĕta Mîkâêl and give her progeny; the names invoked by her are those of the powers which control the hail and the winds. Finally she beseeches God, "to Whom nothing is impossible", not to slay the child in her body, and to destroy utterly the names of Bôryâ and of the devils and fiends who smite men with diseases.

With the view of illustrating the contents of Ethiopian amulets I have appended the texts and translations of three good examples of the principal varieties; the translations will be found at the end of the Introduction, and the texts at the end of the volume.

II. THE CONTENTS OF THE MANUSCRIPTS.

THE MIRACLES OF THE BLESSED VIRGIN MARY.

The Miracles of the Virgin Mary preserved in Ethiopic are, for the most part, translations of Arabic versions which were made from originals written either in Coptic or in one of the languages of Southern Europe, such originals forming parts of one or more of the great Collections of Legends of the Virgin which were current in Europe during the XIth and XIIth centuries of our era. The Ethiopic translations were made, I believe, in the XIVth or XVth century, and in spite of their passage through Arabic into Ethiopic, the narratives of the miracles exhibit Western influence and treatment to a remarkable degree.

The original home of the Miracles of the Virgin was Jerusalem and its immediate neighbourhood, and there is good reason to believe that a large number of them were in circulation in Syria and Egypt long before the end of the IVth

century, and as about a century later (A.D. 494) Bishop Gelasius and the Council condemned at Rome the "Transitus, i. e., Assumptio sanctae Mariae", we may assume that compositions which recorded miracles wrought by her were included among the miscellaneous apocryphal works which were condemned at the same time. But no condemnation, even by the highest ecclesiastical authorities, could stop the spread of literature dealing with the miraculous, and the Christians who were both pious and superstitious caused copies of the Miracles of the Virgin to be multiplied everywhere. It is doubtful if the clergy would declare such works to be harmful to the soul, for the writer and reader of them understood each other, and both felt that the real purpose of books of miracles was to amuse as well as to edify. Between the Vth and the XIth centuries works which dealt with the life and miracles of the Virgin became exceedingly popular, and before the end of the XIth century it had become the fashion in Europe to form "Collections" or "Cycles" of miracles, which were issued, as it were, under authority, and were copied in monasteries and other places as authentic and standard works. Wherever a church was built in honour of the Virgin Mary the pious hastened to provide the clergy with a copy of the Book of her Miracles, and each church thus became a new centre for the propagation of stories of her power, and of the love and mercy which she was ever ready to shew to men, women, and children. During the XIIth, XIIIth and XIVth centuries further "Collections" of miracles were formed, and when the printing press superseded the scribes devout men reproduced by its means numberless copies of the narratives of the miraculous, which had been collected by the pious of by-gone generations. In the course of collecting and editing many of the miracles assumed new forms, and many additions were made to the original stories; parallels were collected and, together with variant narratives, were incorporated into the great mass of legends of the Virgin which sprang up in the East. As time went on, manuscript copies of such "Collections" were carried into the East and were translated into Arabic, and, probably by way of Egypt, they entered Ethiopia, where they were received joyfully. In a very short time Ethiopic translations or versions were made, and native scribes and artists devoted their time and energies to the production of manuscripts which were similar to those that are reproduced in this volume. The earliest works of this kind would probably contain only "foreign" miracles, but in

process of time "native" miracles would be added to them. In the Lady Meux Manuscripts Nos. 2 and 3 we have numerous examples of both classes of miracles, and it is not difficult to find the sources of most of those which may be described as "foreign". Among those for which equivalents in European languages have been identified may be mentioned the following:—

I. The Virgin Mary and Bishop Dexius (see page 20). According to the Ethiopic text the Virgin Mary received from the bishop a copy of a collection of her miracles which he had made, and she was so pleased with him that she gave him an episcopal throne and a garment which she had obtained from heaven, and at the same time she told him that none of his successors should occupy the former or wear the latter. After his death a presumptous successor took his seat upon the throne, and arrayed himself in the apparel, in spite of the warnings of the clergy; but he was suddenly smitten by the angel Râguêl, and he fell from the throne and died immediately. In this story we at once recognize the miracle which the Virgin Mary wrought for Hildefonsus of Toledo, to whom she gave an alb; his successor Siagrius tried to put it on, but died in the act of doing so (see H. L. D. Ward, *Catalogue of Romances*, vol. ii, p. 604). The story of the gift of the alb is told in the life of Hildefonsus by Cixila, Bishop of Toledo, in the following words:— Et elevatis oculis suis suspexit in circuitu ejus, et vidit omnem absidem ecclesiae repletam Virginum turmis de canticis David admodulata suavitate aliquid decantantes. Aspiciensque in eam (ut ipse sibi bene conciis et bene charissimis referebat) sic eum allocuta est voce: "Propera in occursum, serve "Dei charissime, accipe munusculum de manu mea, quod de thesauro Filii mei tibi "attuli; sic enim tibi opus est, ut benedictione tegminis quae tibi delata est, in meo "tantum die utaris; et quia oculis fidei fixis in meo semper servitio permansisti, "et in laudem meam diffusa in labiis tuis gratia tam dulciter in cordibus fidelium "depinxisti, et vestimentis gloriae jam in hac vita orneris, et in futuro in promp- "tuariis meis cum aliis servis Filii mei laeteris" (Migne, *Patrologiae*, Tom. xcvi. col. 48). The same story occurs in connexion with St. Bonet, Bishop of Clermont, in Auvergne, A.D. 689—699. To him also the Virgin gave a garment, and when he proclaimed what had been done for him, another ecclesiastic went to the Church of St. Michael, hoping that the same favour would be shewn to him, and began to put on St. Bonet's apparel; as he was doing this he was struck dead.

See G. F. Warner, *Miracles de Nostre Dame collected by Jean Mielot*, London, 1885, p. 19.

II. The Virgin Mary and the scribe who wrote her name in gold (see page 28). In the Ethiopic text the name of the scribe is given as Damianus, and he is said to have written the Virgin's name in gold, and silver, and ናዝወርድ፡ *nazward*, which word I have rendered by "rose-coloured paint", believing the word to be connected with the Arabic نسرين "rose". In return for this devotion to her the Virgin takes him to heaven. Of this story we have two versions in Latin, and one in French; see A. Lecoy de la Marche, *Anecdotes Historiques, Légendes, et Apologues, tirés du Recueil inédit d'Étienne de Bourbon*, p. 119; and Mussafia, *Marienlegenden*, Heft V. pp. 36, 37. In all three the monk is nameless, and besides writing Mary's name in colours he is said to have kissed it wherever he found it; when he falls sick the Virgin visits him, and at his death takes his soul to heaven. The following will be useful for purposes of comparison.

Étienne de Bourbon.

De monacho qui nomen beate Virginis consueverat vel consuetus erat scribere tribus coloribus, auro, minio, croco, quando in libris occurrebat, conscribebat, et ejus horas devote dicere solitus erat, et nomen ejus osculabatur inventum inscriptum devote. Cum autem sacramenta omnia recepisset et graviter laboraret, cuidam fratri, longe a domo infirmorum jacenti invigilanti, visum est quod Beata Virgo de celo descenderet at dictum infirmum, et juxta lectum ejus diceret ei: "Ne timeas, fili; te enim "oportet gaudere cum celicolis, quia fuit "tibi cure nomen meum honorare; nominis "signacionem accipiens, in libro vite as-"criptus, in celo mecum vive. Surge ergo "hinc et sequere me." Et in celo con-

Mussafia's text.

Tranquillitatis amator monachus quidam mente et corpore castus, ut creditur, gloriosissime virgini intimo cordis affectu deserviebat et horas illius specialiter et devotius stando cantabat. Hic itaque artibus utilioribus deditus sacras scripturas scribere consueverat, in quibus sacratissime virginis nomen triplici colore pingebat. Quod scriptum auro, aduro, croceo vel tyro, et absque colore nigro, suppliciter adorabat et sepe deosculans corde semper et ore et opere illud gerebat. Tandem iuvenis pius et quietus infirmatus est et crescente dolore a fratrum consortio remotus est. Quid moror? Pater monasterii mox advocatur et, si quid erat sinistrum, eger humiliter confitetur. Tunc

scendens, sibi familiarem secum duxit. Frater autem, currens ad domum infirmorum, invenit fratrem de quo viderat morientem, et retulit qui viderat super eum laudantibus Deum.

unus ex fratribus, in dormitorio longe a domibus infirmorum semivigil jacens, mestorum consolatricem e celo venientem prospexit. Que juxta lectum egroti stans hylari vultu talia dicere cepit: "O "bone fili, ne paveas! Te enim cum "celicolis gaudere oportet. Et quoniam "tibi non fuit honerosum meum nomen "purpureum scribere, nominis sanctum "omen accipies et in libro viventium "scriptus super celos mecum amodo vives. "Surge igitur, dilectissime, et sequere me! "Ero enim perenniter tecum ad solamen, "que olim tecum eram, dum scribebas et "honorabas meum celebre nomen." Tunc imperatrix celorum Maria a terris discessit et sibi famulantem secum deduxit.

The description in the French version of the manner in which the scribe painted Mary's name and kissed it is as follows:—

Acostume avoit a lire
sainte escriture et escrire;
le nun nostre Dame peignoit
de trois colors et escrioit,
et d'or et d'azur et de blans;
de vermeillon et de safran
le nun nostre Dame peignit,
ja noire color n'i meist,
quant ere escriz, si l'auroit,
apres mout sovent lo baisoit;
en cuer, en boche et en ovre
le nun nostre Dame porte. (ll. 9—20).

III. The Virgin Mary and Bishop Abbas (see page 29). According to the Ethiopic text the name of the ecclesiastic who cut his hand off because of the

carnal desire which was stirred up in him through the kiss of a woman upon it, was Abbas, and he is called "Bishop of Rome" therein. But from Add. 33,956 (see WARD, *Catalogue of Romances*, vol. II. p. 674), he was called Caesarius, and he is said to have become Pope. In the *Legenda Aurea*, (ed. T. GRAESSE, Dresden and Leipzig, 1846, p. 367) the story is told of Pope Leo I., who died A.D. 461, in the following words:— Leo papa, ut in miraculis beatae virginis legitur, dum in ecclesia sanctae Mariae majoris missam celebraret, et dum fideles per ordinem communicaret et quaedam matrona manum ejus osculata fuisset, ex hoc in eum vehemens carnis tentatio insurrexit, at vir Dei in semet ipsum saevissimus ultor insurgit et eadem die manum se scandalizantem occulte penitus amputavit et a se rejecit. Interea murmur oriebatur in populo, cur summus pontifex divina more solito non celebraret. Tunc Leo ad beatam virginem se convertit et ejus providentiae totaliter se commisit. Tunc illa continuo sibi adstitit et manum illi suis sanctissimis manibus restituit et conformavit jubens, ut procederet et filio suo sacrificium immolaret. Leo igitur omni populo, quid sibi contigerit, praedicavit et manum restitutam omnibus evidenter ostendit. Probably as a result of what had happened, we read that Leo Chalcedonense concilium celebravit, solas virgines ibidem velari instituit. See also MUSSAFIA, *Studien zu den mittelalterlichen Marienlegenden*, Heft I. p. 75; and Heft II. pp. 4 and 88.

IV. THE VIRGIN MARY AND ISAAC THE MONK (see page 31). The Ethiopic text relates that the Virgin promised Isaac, a monk, to whom she shewed herself in all her beauty, that he should be with her in heaven in three days. As a parallel may be quoted the story given by WARNER from Mielot (*Miracles de Nostre Dame*, No. 66, p. xxxv) in which we are told that a child prebend offered some cake to a wooden image of the child Jesus, and that Mary told him that, as a reward, he should be with herself and her Son in Paradise in three days; the child took to his bed and died on the third day. Mary begged the boon from Christ, Who said, "Belle mere, lenfant sera dedens trois jours auecques "moy et papera; car il sera couronne en mon paradis. Il ne fist pieca si bon "papin." See also HEROLT, *Discipuli Promptuarium*, No. 652.

V. THE VIRGIN MARY AND THE CHILD MARY (see page 33). In the Ethiopic text the Virgin is made to promise the child Mary that she shall be with her in three days because she had such a strong love for the festival of the Virgin.

The story, however, seems only to be a variant of that given by Mr. WARNER, *Miracles de Nostre Dame*, No. XXI. p. xvii, wherein the Virgin promised a girl called Muse, or Musa, that if she forsook the follies of the world she should be with her in thirty days. On the twenty-fifth day the girl fell sick, and on the thirtieth she died. For the Latin and French versions of the story see MIGNE, *Patrologiae*, tom. LXXVII, col. 348; NEUHAUS, ADGAR's *Marienlegenden*, p. 42; WARD, *Catalogue of Romances*, vol. ii. p. 620. In the Latin text the Abbot Probus tells the story of his sister Musa.

VI. THE VIRGIN MARY AND THE PAINTER (see page 34). The Ethiopic text merely reproduces a well known legend of which several versions are known in Latin and French; see WARNER's *Miracles*, No. LXIV, p. xxxiv; and Mr. WARD's *Catalogue of Romances*, vol. ii. p. 628. The shorter form of the story in Latin is as follows:— Quidam pictor diabolum cum cornibus, et caeteris membris, ut turpius poterat, et magis horribilem pinxit. Idem vero imaginem Beatae Mariae Virginis ita decentem, et ita pulchram, ut potuit, depinxit diversis coloribus. De hoc vero diabolus iratus, et invidens, festinanter accedens ad pictorem, quaesivit dicens: Cur se tam horribilem, et deformem, et Beatam Virginis Mariam tam pulchram, et decentem depingeret? Qui respondit, quod ita se res in veritate haberet, sicut facta pictura ostendit. Diabolus vero iratus pictorem ab alto, ubi depinxit imaginem B. Mariae Virginis quadam die voluit praecipitate, confregitque ligna in quibus stabat pictor, qui et casum periit: mox imago piissime Virginis pictori manum porrexit, et eum ne caderet firmiter retinuit, sicque eum a daemone custodivit. See HEROLT, *Discipuli Fromptuarium de Miraculis B. Mariae Virginis*, No. 718. (In *Discipulis Redivivus*, Augsburg, 1728, p. 897.) The longer form is as follows:— Pictor quidam pro vitae suae merito Dominae nostrae familiaris, in partibus Flandriae fecerat sibi nomen doctae manus artificio. Hic quoque quotiescumque pingere diabolum necesse habebat, turpem turpiter sicut ars ei suggerere poterat, expressius figurabat: Cui ille in visione noctis apparuit, et cur eum sic irritaret, cum furore, et ira quaesivit. Pictor respondit bene hoc ago, quia semper te passus sum omnium, quae feci malorum incentorem, et adhuc turpium cogitationum moliris insidias, quibus emollitam animae meae demoliaris constantiam. Et Sathan graves minas intentans, monebat ut a sua laesione cessaret. Sed ille ex hoc ipso animatus est, et magis quam ante paratus suscitare Leviathan. Post-

modum vero una dierum, ipse in porticu cujusdam Ecclesiae Beatae Mariae Virginis imaginem pinxit, et juxta possibilitatem artificii, sicut decebat operae vario picturae eidem gloriam, et honorem dedit. Sed et juxta illud, quod serpenti dictum est: *Ipsa conteret caput tuum*, subtus pedes imaginis diabolum figuravit, nigris coloribus turpem, et tenebrosum, sicut decebat amatorem turpitudinis, et Principem tenebrarum. Quod ille non aequis oculis aspiciens, malignandi potestatem a Deo expetiit, et accepit, sed sibi ad contumeliam, Christo, et Matri ejus ad gloriam: adhuc enim suspensis trocleis, et supposito firmiter tabulato, monstrum illud pingebatur, et ecce turbo vehemens omnes illas artis pictoriae machinas concussit, et in terram excussit. Quod ut persensit homo stupidus ad imaginem Domini levavit cor pariter, et manum; quae, mirum dictu, donec venirent, et qui ei subvenirent, manu injecta ipsum retinuit, et servavit illaesum. See Vincent of Beauvais, *Speculum Historiale*, Lib. VII. cap. ciiii. p. 259 (Vol. IV of *Bibliotheca Mundi*, Douay, 1624). See also Wright, *Latin Stories*, No. XXXI. p. 34.

VII. The Virgin Mary and Zacharias (see page 38). In the Ethiopic text the young Roman makes a chaplet of fifty roses daily, and presents it to the Virgin, and when the season of roses is over he offers salutation instead of roses. This version is, however, probably a variant of the story of a certain boy who, with his playmates, made garlands, but while his companions placed theirs upon their own heads, he offered his to the Virgin Mary. When he grows up he becomes a monk, and is eventually promoted to the rank of abbot; as a monk he said one hundred Aves to the Virgin daily. Once, when on a journey through a wood, he knelt down to say his Aves, which he had forgotten, and a thief, who was going to stab him, saw the prayers that fell from his mouth turn into roses, etc. The story in the Latin runs:— Erat quidam nobilis habens uxorem Deo, et B. Mariae devotam, sed cum non haberent filium, rogabant Deum, ut eis prolem daret, quod et factum est. Quam cum omni, qua poterant, diligentia nutrierunt. Cum autem filius ad annos discretionis pervenisset, et videret alios pueros crinalia de rosis, et floribus habere, similiter faciebat, et ad Ecclesiam deportabat, ubi imaginem gloriosae Virginis invenit, et ei crinalia offerebat, et ejus capiti devote imponebat, et sic quotidie faciebat, cum ei tempus aderat oportunum. Venit ergo tempus, cum parentes ejus eum nuptiis tradere vellent, eis pro viribus restitit, sed virginitatem suam Deo, et Beatae Mariae Virgini obtulit, dicens,

se Deo et Beatae Mariae Virgini Matri ejus velle perpetuo famulari. Post vero factus est Monachus, et in bona vita de die in diem in melius proficiens, sed cum videret, quod priorem consuetudinem et devotionem ulterius facere non posset, quia rosas et flores non habebat, eo quod erat Monachus, non ei licebat floribus occupari, ne alios scandalizaret, cogitans tamen, quod quotidie centum Ave Maria diceret, et inde crinale B. Mariae faceret, sicque faciebat quotidie cum lachrymis, et puro corde. Factum est una dierum, ut pro negociis Monasterii sui (quia factus erat Abbas) viam procixam ire deberet, oblitus est sui promissi, et equum cum suis famulis ascendens per silvam magnam perrexerunt, et cum eum omnes praecessissent, et solus esset, coepit cogitare, quod illo die laudes folitas B. Virgini non solvisset. Statim descendens de equo, consuetas orationes devote persolvit. Et cum sic statet in oratione, venit quidam latro post tergum volens eum occidere, et equum suum, et alias res auferre. Et cum a tergo eo ignorante, lanceam vibraret, vidit puerum pulcherrimum de ore ipsius quasi singulas rosas recipere, et inde crinale cum centum rosis compositum sibi puer imposuit. Quod videns latro, ad pedes ejus procidit, et veniam ab eo petiit, narrans omnem rei seriem, et totius facti integram veritatem. Factusque est bonus Monachus, et vitam bonam usque ad diem mortis suae laudabiliter, et feliciter consumavit, et in pace quievit. HEROLT, *Promptuarium de Miraculis B. Mariae Virginis*, No. 704. See WARNER, *op. cit.*, No. XLV, p. XXVIII; WARD, *Catalogue*, p. 668; and MUSSAFIA, *Marienlegenden*, Heft I. p. 71. There is a German version which agrees with the Ethiopic in making the Virgin herself take the roses from the lips of Zacharias; see F. H. VON DER HAGEN, *Gesammtabenteuer*, vol. iii, p. 595.

VIII. THE VIRGIN MARY AND THE BLIND GIRL (see page 50). According to the Ethiopic text Elisabeth, the daughter of Badramân and Gêrâ Anest, was cured of her blindness by a few drops of the Virgin's milk applied to her eyes. Several examples of cures effected by the Virgin's milk are mentioned in Books of Miracles, and among them may be noted the case of the monk who was cured of cancer in the lips; and of Fulbert, Bishop of Chartres, A.D. 1007—1029, who was visited on his sick-bed by the Virgin, and restored to health by three drops of her milk. See WARD, *Catalogue*, p. 637, Nos. 1 and 2.

IX. THE VIRGIN MARY AND THE TWO BROTHERS WHO WERE SCRIBES (see page 55). The text of this miracle seems to be corrupt, and it is difficult to

translate. We perhaps find its equivalent or parallel in the story of the Two Brothers of Rome, who were called Peter and Stephen. The former was sent to purgatory for avarice, and the letter was "damned for wrongs done against "St. Lawrence and St. Agnes"; Stephen was, however, rescued out of hell itself, and restored to life, for thirty days' penance. See WARD, *Catalogue*, p. 607; and MUSSAFIA, *Marienlegenden*, Heft I. p. 25.

X. THE VIRGIN MARY AND THE LAME MAN (see page 62). The Ethiopic text speaks of a "man in a certain country of the Franks, who had a lame foot", and this at once proclaims the European source of the miracle. Jean Mielot (ed. WARNER, *Miracles*, No. LXV. p. XXXV) tells how a man who was suffering from "mal des ardents" had his foot amputated, in despair of cure; and how, after praying in the cathedral, he fell asleep, when his foot was restored to him whole by the Virgin, so that he walked away on his two feet. The "mal des ardents", or "feu sacré", seems to have been a disease of a cancerous nature which was of terrible virulence, and the ravages of which in the north of France in 1128 and 1129 are often described by writers of the time. The name of the city in which the miracle took place is given as Viviers; see WARD, *Catalogue*, p. 619. Another miracle mentions how Robert of Joüy was turned out of the Cathedral at Soissons because of the horrible smell of his putrefying foot, and how he was cured by the Virgin. See WARD, *Catalogue*, p. 727; and GAUTIER DE COINCY, *Les Miracles de la Sainte Vierge* (ed. POQUET, Paris, 1857), coll. 177—190.

XI. THE VIRGIN MARY AND THE BISHOP WHO WAS A LEPER (see page 64). As parallels of this miracle may be mentioned the case of the leprous woman at Soissons, and of the Cistercian monk who was afflicted with "rosea gutta" in his face, both of whom were cured by the Virgin Mary by wiping away the disease with her sleeve. See WARD, *Catalogue*, p. 630, No. 23; and p. 645, No. 8; and MUSSAFIA, *Marienlegenden*, Heft I. p. 26.

XII. THE VIRGIN MARY AND SOPHIA THE ABBESS OF MOUNT CARMEL (see page 68). This story of the abbess who was guilty of unchastity is found in many collections of Miracles of the Virgin Mary, and it seems to have been very popular. The Ethiopic text is characterized by several peculiarities, and for purposes of comparison the two oldest Latin versions of the story are here appended.

1. Fuit quaedam sanctimonialium, nomine et actione Abbatissa, strenue sancti

regiminis curam exequens, et spirituali zelo subjectam sibi congregationem ad sacri ordinis custodiam pro rigore constringens: sed quia bonorum profectus pravis animis livoris ingerit poenas, coeperunt ei Moniales pro bonis mala rependere: et pro impensa mirifici cura regiminis, odiorum studia exercere: sociavit quoque se livori earum insidiatoris antiqui semper infesta malignitas: nam ejus supplantata fraudibus, illa pia Mater cum Dapifero suo incesti crimen incurrit, et concepit: nec tamen destitit regulari rigore subjectum sibi gregem, ad observantiam ordinis coarctare, et inutiles vagandi licentias singulis denegare. Instante autem tempore partus, tam per incessum, quam per cibum a Monialium muliebri sagacitate impraegnata deprehenditur: resque singularum relatu in noticiam omnium perducitur: omnesque se in ea causam accusationis invenisse exultant, quam suis voluptatibus adversam iudicabant. Scribuntur literae accusatrices criminis deprehensi Episcopo, in cujus ille locus erat dioecesi. Imminebat, illa nesciente, Pontificis adventus, et ipsa onere suo, quod studiose celaverat, jam gravis sibimet quid ageret, ignorabat. Erat autem privata capella, ubi quotidiano usu solebat horas Beatae Virginis dulciori, quo poterat affectu, decantare, hanc ingrediens, laudes solitas devotissime persolvit. Finitis horis toto corde, et corpore se in oratione prosternens, precibus lachrymosis, ac profundis suspiriis, piissimam Dei genitricem Mariam obnixius orabat, ejus interventu, et reatus sui veniam obtinere, et horrenda opprobria imminentis sibi confusionis evadere. Inter hoc subitaneo depressa somno, in silentium commutatis clamoribus obdormivit, cui dormienti pia virgo duobus commitantibus Angelis apparuit, et moestam clementer alloquens, ait: Audivi orationem tuam, noveris me tibi a dulcissimo filio meo impetrasse, et peccati veniam, et a confusione quam times, liberationem plenissimam: tunc duobus Angelis astantibus: praecepit eam prolis onere, quo gravabatur, exonerare, et quidam eremitae in vicino posito deferre. Cui, et mandavit, ejus curam per septem annos gerere, quod et fecerunt. Denique Abbatissa evigilans, omni quo prius cruciabatur onere carere se sensit, et Deo, et liberatrici suae incessabiles gratias egit. Interim invitatus Antistes veniens, capitulum intravit, Abbatissam vocari fecit, quae ingressa, in loco sibi solito praesuli sedere festinavit, quam accedentem, Antistes opprobriis aggreditur, et injuriis fatigatam citius exire compellit, duos quoque clericos, qui divulgatum crimen explorent post eam mitti, qui accedentes, et attendentes, nullumque in ea signum uteri praegnantis deprehendentes, innocentiam ejus praesuli renunciant: sed illos

ipse pecuniis corruptos existimans, per semetipsum rei veritatem curiosus explorat, nullumque in ea criminis objecti signum inveniens, ad pedes ejus corruit, veniamque de illatis injuriis exposcit: omnibus, qui ei crimen injecerant, vehementer iratus praecepit, ut de monasterio citius exirent. Abbatissa vero eas licet malevolo animo, tamen vera dixisse perpendens: ad honorem liberatricis suae, maluit peccatum, quod fecerat, Episcopo revelare, quam criminatrices suas adversa pati permittere. Itaque coram eo se humiliter prosternit, eique omnem rei ordinem pandit. Miratur ille, et Deum in immensa gloriosae genetricis suae pietate benedicens, duos ex clericis ad eremitam pro causa pueri solicitus inquirenda transmittit: qui euntes, et de puero sciscitantes, edocti sunt ab homine puerum ea die natum, et a duobus iuvenibus ad eum paulo ante delatum, et ex parte Beatae Mariae sibi ab eis commendatum. Et revertentes, omnia Pontifici referunt. Laetus igitur, puerum, ut Mater Dei praeceperat, cum homine Dei septem annis nutriendum permisit, quem post in sui curam susceptum ad literas posuit, ac religione, et scientia clarum educavit. Ipso quoque tandem in Domino requiescente in Episcopatu ei successit, et Beatae Dei genetricis Mariae gloriam vita et verbis magnifice praedicavit. VINCENT DE BEAUVAIS, *Spec. Hist.*, Lib. VII. cap. 86, p. 252.

2. Item aliud fidelium narracione comparatum est, quod quaedam abbatissa, beate Virgini devote serviens, sub arta custodia servabat sibi subditas moniales, licencias inutiles negans; ex qua causa eis est odio habita. Cum autem, eis procurantibus, esset impregnata et seducta, facti penitens et graviter dolens, non cessabat eas arte custodire et beatam Virginem rogare. Appropinquante partu et utero intumescente, accusatur episcopo suo, qui descendit ad factum inquirendum. Cum autem in mane esset facienda inquisicio, tota nocte se contulit ad rogandam beatam Virginem, facta prius cum lacrimis confessione. Apparuit ei dormienti beata Virgo, dicens ejus preces a filio suo exauditas pro venia obtinenda et confusione vitanda, et dixit duobus angelis, qui eam comitabantur, ut eam liberarent ab onere pueri et eum cuidam incluso vicino deportarent alendum ex parte ipsius, monens eam ut de cetero sibi caveret et invigilaret in custodia suî et suarum. Que evigilans invenit se ab omni onere et dolore liberatam. In mane in capitulo accusatur: negat se esse pregnantem; inquiritur: invenitur vacua et sana et integra; quod noscens episcopus, prostravit se ad pedes ejus, veniam petens pro illatis injuriis et conviciis et imposito crimine, volens de abbacia emittere omnes qui eam

infamaverant. Illa autem hoc non ferens, apertam episcopo veritatem fatetur, et invenit per inclusum quod duo juvenes ei puerum deportaverant ex parte beate Marie alendum usque ad septennium. Episcopus autem, pueri curam agens, instrui eum fecit et imbui litteris et moribus, et cum instructum reliquit suî in episcopatu successorem et egregium beate Marie predicatorem. ÉTIENNE DE BOURBON (ed. Lecoy de la Marche), *Anecdotes Historiques*, p. 114. See also WRIGHT, *Latin Stories*, No. XXXVIII. p. 38; and HEROLT, *Promptuarium*, No. 659, p. 866. For French versions see WARNER, *Miracles*, No. LXX; and GAUTIER DE COINCY (ed. MÉON) *Nouveau Recueil de Fabliaux*, tom. II. p. 314; for an old English version see SMALL, *English Metrical Homilies*, 1862, p. 164; and compare WARD, *Catalogue*, p. 626; and MUSSAFIA, *Marienlegenden*, Heft I. p. 29.

XIII. THE VIRGIN MARY AND THE THIEF (see page 85). The story given in the Ethiopic text is clearly a version of the well-known legend of Ebbo, or Elbo, the thief who was sustained on the gallows for two days by the Virgin Mary. A common Latin version[1] is as follows:— Fuit latro quidam nomine Elbo; cum multociens res alienas raperet, unde et suos miserrime pasceret, sanctam Dei genitricem venerabatur ex corde, et etiam dum ad latrocinamdum pergeret, exorando eam devotissime salutabat. Cum ergo quadam vice ad latrocinandum pergeret, exorando ipsam, deprehenditur atque sine ulla miseratione suspenditur. Cumque elevatus de terra perbidium penderet, ecce in illo iduo beata Virgo suis manibus ipsum vivum et illaesum sustentavit. Illi vero qui illum suspenderant, cum ad ipsum redissent, et eum vultu hilari nihil mali patientem vidissent, dum guttur ejus transfigere volent, beata Virgo non permisit, sed manus suas gutturi anteposuit. Cognoscentes igitur illi quod gloriosa Virgo auxiliaretur ei, valde miriati dimiserunt eum. Qui abiens, factus est monachus, atque Deo et gloriosae ejus genetrici servivit devotissime omnibus diebus vitae suae. See WRIGHT, *Latin Stories*, No. CIX. p. 98.

The narrative of ÉTIENNE DE BOURBON (ed. Lecoy de la Marche, p. 103) is shorter, and contains variations; it reads:— Item legitur quod quidam fur habebat boni quod vigilias beate Marie in pane et aqua jejunabat, et, cum iret furari, semper

[1] A tolerably full account of this miracle is given by VINCENT DE BEAUVAIS, *Hist. Spec.*, Lib. VII. cap. 116, p. 264.

Ave, Maria dicebat, rogans eam ne dimitteret eum mori in peccato illo. Cum autem captus suspenderetur, per triduum pependit, nec potuit mori. Cum autem vocaret transeuntes ut advocarent ei sacerdotem, adveniente eo et præposito cum aliis, removetur a patibulo, dicens quod virgo pulcherrima sustentaverat eum per pedes per triduum; promittens emendacionem, liber dimittitur. Still another Latin version is found in the *Legenda Aurea* (ed. GRAESSE, Cap. CXXXI. No. 5, p. 592), which reads:— Erat quidam fur, qui saepe latrocinia exercebat, sed beatam Mariam plurimum in devotione habebat et eam crebrius salutabat. Quadam igitur vice fur quaedam rapiens capitur et suspendio adjudicatur. Cum autem suspenderetur, continuo beata virgo ei affuit et suspensum tribus diebus, ut sibi videbatur, suis manibus sustentavit ita, quod nullam laesionem persensit. Illi vero, qui eum suspenderunt, casu inde transeuntes cum viventem et vultu hilari repererunt et arbitrantes, quod non bene fuisset laqueo adstrictus, gladio ipsum jugulare volebant, sed beata Maria ferentium gladio manum opponebat et illi sibi nil nocere poterant. Cognoscentes ergo referente illo, quod beata Maria sic eum juvabat, mirantes eum deposuerunt et amore virginis abire liberum dimiserunt. Qui abiens monasterium intravit et, quoad vixit, in servitio Dei genitricis permansit. See also WARD, *Catalogue*, p. 606; and MUSSAFIA, *Marienlegenden*, Heft I. p. 24.

XIV. THE VIRGIN MARY AND PHILEMON, THE SON OF EUPHEMIA, WHO BECAME A ROBBER (see page 88). A Latin version of this story will be found in the *Legenda Aurea* (ed. GRAESSE, Cap. CXXXI. No. 4, p. 591), but in it the mother is made to go to the church, to seize the Virgin's Child, and to carry Him home and lock Him up, having wrapped Him in a clean linen cloth, as a hostage for the safety of her son. To the Virgin the distracted mother says, "Igitur, sicut filius "meus mihi ablatus est, sic et ego filium tuum tibi auferam et obsidem pro filio "meo in custodiam ponam". Thus saying, Propius accessit et imaginem pueri, quam virgo in gremio bajulabat, auferens domum abiit accipiensque imaginem pueri ipsam in linteo mundissimo involvit et in archa recondens ipsam cum clave diligentius obfirmavit, bonum obsidem pro filio suo habere gaudens et ipsum diligenter custodiens. Et ecce sequenti nocte beata virgo juveni apparuit et januam carceris aperiens, inde ut exeat, praecepit eique dixit: matri tuae, fili dices, ut meum reddat filium, ex quo reddidi sibi suum. Qui exiens ad matrem venit et, qualiter beata virgo eum liberaverit, enarravit. Illa autem plurimum exsultans imaginem

pueri accepit et ad ecclesiam vadens beatae Mariae reddidit filium dicens: gratias vobis, domina, refero, quia mihi meum unicum filium reddidistis, et nunc vobis filium vestrum reddo, quia meum me recepisse profiteor.

XV. THE VIRGIN MARY AND THE WOMAN WHO BROUGHT FORTH A CHILD IN THE SEA (see page 91). The Ethiopic text follows the old Latin versions in attributing the miracle to the Virgin, and not to Saint Michael; the event is said to have happened when a number of pilgrims were on their way to the shrine of Mont St. Michel, and when Hildebert I. was the Abbot, A.D. 1011. See WARNER, *Miracles,* No. XXX. p. XXI; WARD, *Catalogue,* p. 602; and MUSSAFIA, *Marienlegenden,* Heft I. p. 26. The two oldest Latin versions read thus:—

I. In loco qui dicitur Tumba est Ecclesia sancti Michaelis Archangeli honorifice constructa, qui locus oceano cinctus, ipsius aestu terribilis est propter accessum et recessum maris advenientibus omnibus: et limina sancti Michaelis Archangeli petere desiderantibus, bis in die sinum praetendit, non autem ut caetera maria gradatim, verum praecipiti cursu, ac terrifico sonitu accurrens saepe intercepit iter agentes. Quadam igitur festivitate ipsius Archangeli, turbis ad ejus limina properantibus, ecce jam in medio arenae positis (erat autem inter eos mulier quaedam paupercula vicino portu omnino jam gravida) sonitus terribilis maris subito intonuit, et cunctis praepeti cursu amentium more fugientibus, illa mulier sola remansit: usu etiam pedum prae nimio dolore, et terrore, atque labore destituta (irruerant enim in eam dolores subiti), clamabat cum eiulatu, miserabiliter auxilium petens, sed unusquisque seipsum tueri cupiens, audire dissimulabat. Igitur humano deficiente auxilio, recurrit ad divinum: Deum lachrymabili voce invocans, et ejus genitricem Mariam, sanctumque Archangelum Michaelem. Populus quoque omnis ad hoc spectaculum consistens manus ad sidera tendens, Dei et Matris ejus auxilium flebiliter invocabat. Universis ergo Christi auxilium implorantibus advenit pia Dei genetrix, et ut ipsi mulieri videbatur, manica super eam projecta: ita intactam a terrisono impetu maris reddidit, ut nec minima etiam gutta totius abyssi vestimenta illius contigeret. Ibi vero quasi in tutissimo habitaculo posita, filium peperit, sine timore ullo permanens, donec iterum mare fluctus suos in se retrahens liberum iter eundi mulieri praeberet. Itaque cum puero ad littus venit, et quae sola in mari relicta erat, exiens jam non sola, miraculi spectaculum omni populo praebuit. See VINCENT DE BEAUVAIS, *Spec. Hist.,* Lib. VII. Cap. 84, p. 252; and HEROLT, *Promptuarium,* p. 854.

II. Cum in festo Sancti Michaelis, ubi mare fluit et refluit bis in die, multi convenirent undique ad ecclesiam Beati Michaelis de Tumba, et quedam mulier vicina partui cum aliis ibi veniret, cum alii, audientes et videntes fluctum venientem, fugerent ut effugerent, dicta mulier, timore percussa, irruentibus in eam doloribus partus, cum invocaret beatam Virginem voce flebili, et illi qui erant in littore orarent pro ea, non valentes subvenire, affuit ei beata Virgo, manica sua ab ea undas maris et fluctus longe abigens, ita quod nec eam nec vestes ejus tangeret gutta aque. Que illesa, cum filio quem peperit, ad littus recipitur, omnibus astantibus gracias ei referentibus, qui eam sub mari illesam conservavit. See ETIENNE DE BOURBON (ed. LECOY DE LA MARCHE), *Anecdotes Historiques,* p. 99.

XVI. THE VIRGIN MARY AND THE DRUNKEN MONK (see page 136). This story is well-known, and copies of it are found in many manuscripts; see WARD, *Catalogue,* p. 612; and MUSSAFIA, *Marienlegenden,* Heft I. p. 27. HEROLT's Latin version (*Fromptuarium,* p. 856) is as follows:— Maria Virgo quemdam Monachum sibi devotum a diabolo liberavit, et etiam a consuetudine inebriandi revocavit: Unde legitur, quod cum quidam Monachus devotus Beatae Virginis Mariae cellarium Abbatiae intrasset, forti vino adeo se ingurgitavit, quod factus est quasi sine sensu. Ubi cum mansisset, post paululum a vino excitatus tentabat ire ad Ecclesiam per claustrum, occurrit ei diabolus in specie tauri maximi, volens ipsum cornibus transfodere. Tunc affuit ei quaedam Virgo speciosissima, diffusa caesarie super humeros suos, tenens in dextera ejus mappulam lineam, et increpans diabolum, et jubens eum a familia Dei discedere, statim utraque visio disparuit. Cum autem idem Monachus inceptum perageret iter, et Ecclesiae appropinquaret, affuit diabolus in specie canis horribilis, et ex impetu in eum exiliens, affuit et praedicta puella eum abire compellens, et eum iterum libertum faciens, et sic visio disparuit, et Ecclesiam intranti affuit diabolus in specie leonis immanissimi rugiens, et in eum impetum faciens, quasi eum devoraturus: sed apparuit statim Beata Virgo virgam in manu tenens contra diabolum, et comminans ei alia acriora supplicia sustinere, qui statim ut fumus disparuit. Puella autem praedictum Monachum per manum accipiens, fecit eum statim mente sanum ac sobrium, ac si nihil bibisset, et ad lectum suum reclinans, ei signum Crucis in fronte ejus imprimens, et monens, ne de caetero talia facere praesumetur, sed in mane peccatum suum confiteretur tali Monacho familiari suo, et quicquid imponeret adimpleret. Cum autem Monachus quaereret,

quaenam esset, respondit: Ego sum Maria Mater Christi. Quod audiens, et procidens ad pedes ejus, ipsam tenere cupiens illa caelos ascendit.

XVII. The Virgin Mary and Nicodemus (see page 137). This story as given in the Ethiopic text agrees substantially with the versions which are known to exist in Latin (*Legenda Aurea*, ed. Graesse, cap. LI. No. 4, p. 221), French (see Warner, *Miracles*, No. VII. p. x), and English (see Small, *English Metrical Homilies*, p. 160). According to one narrator the monk was a "Chancelier de Chartres", and according to another he was a wealthy knight who became a monk of Cîteaux; see Ward, *Catalogue*, p. 605; and Jehan Le Marchant (ed. Duplessis), *Miracles de Notre-Dame de Chartres*, Chartres, 1855, p. 184. The Latin version reads:—

Miles quidam dives ac nobilis saeculo abrenuntiavit et ordinem Cisterciensium introivit et quia litteras nesciebat, erubescentes monachi tam nobilem personam inter laicos deputari dederunt ei magistrum, si forte modicum addiscere posset et sub hac occasione inter monachos permaneret. Sed cum diu cum magistro fuisset et nihil omnino praeter haec duo vocabula: ave Maria, discere potuisset, haec tam avide retinuit, ut quocumque deambularet, quidquid ageret, ea incessanter ruminaret. Tandem moritur et in cimiterio cum aliis fratribus sepelitur, et ecce super ejus tumulum speciosum excrescit lilium et quodlibet folium: ave Maria litteris aureis habebat inscriptum. Currentes omnes ad tam grande spectaculum terram de tumulo effoderunt et radicem lilii de ore defuncto procedere repererunt. Intellexerunt ergo, quanta devotione illa duo verba dixerat, quem dominus tanti honore prodigii illustravit.

From the facts set forth above it is quite clear that a large proportion of the Ethiopian Miracles of the Virgin Mary printed in this volume are derived from Western sources, and a comparison of the Latin versions with the Ethiopic texts will shew that, as a whole, the general sense of the narratives has been well preserved. Proper names have suffered at the hands of the Arabic and Ethiopian translators, but this, after all, is only what is to be expected.

Among the selection of miracles here given are many which have no special characteristics, and which might as well have been written in the south of Europe as in Western Asia, or in North-east Africa, and for these numerous parallels might be found. Miracles in which the Virgin Mary gives food and clothing to

the poor, both clergy and laity, or heals the sick, or mends a broken bone, or restores sight to the blind, or sets a prisoner free, or appears to the dying and supports and comforts them, are common in all Christian countries, and the only things in connexion with them which vary are the time, place, and circumstances. In the Collection before us, however, are a number which can hardly have been written anywhere outside Egypt or Ethiopia, or Syria. Thus the story of the two women who were robbed of their food on their way to Jerusalem (see page 39) is consistent with what is known of the condition of Syria in early times; the story of the Khalîfa of Athribis and the monk (see page 96) is Egyptian in every particular; the story of the Cannibal of Kemer (see page 83) is one which could only be written, at least in its present form, in a barbarous country, bordering on the Sûdân; and the story of the two dyers (see page 60) is such a true picture of Muḥammadan trickery that it can hardly have been written in Europe. The story of the wounded Greek (see page 48) is one of considerable interest, for it introduces the use of a magical figure made of wax. It seems that a Greek was wounded in the eye by an arrow, and that because his friends could not carry him to the shrine of the Virgin, they carried a wax figure in his stead. The wax figure was, of course, made to resemble the Greek, and a dart was stuck in one eye; the Virgin drew the dart from the eye of the wax figure, and immediately the eye of the Greek, who was some considerable distance away, became sound and well. The story of the Monk and his skull-cap (see page 75) is of course the product of some monastery; but it is hard to account for that of the Virgin and the thirsty dog (see page 95). In the story of the Virgin Mary and the three Arabs (see page 40) we have, probably, a reminiscence of the stories in which the Virgin appears to those who are in danger on the sea[1], and brings them safely to land. For the story of the removal of a monastery from its old site to that of the bank of a stream[2] (see page 44), and that of the three poor sisters (see page 52), I have been able to find neither parallel nor equivalent.

[1] Compare HEROLT, *Promptuarium*, No. 674, p. 877; and No. 675, p. 878. See also my *History of the Blessed Virgin Mary*, p. 153 (translation).

[2] The reader should note that the word Jericho is a mistranslation for "stream", or "river", (the Ethiopic ጅፈፅ: = the Syriac ܢܗܪܐ), and for "Jericho" should read "stream" everywhere in the miracle.

An examination of the group of Ethiopic miracles of the Virgin Mary here given proves that the examples were chosen unsystematically, and that the chief object of the scribe was to put before the reader a selection which would fairly well illustrate all the principal varieties of miracles. The moral tone of all the miracles save one is very high, and their contents appeal to the best instincts and emotions of men and women; but it is as hard to see what useful purpose is served by repeating the story of the Unchaste Abbess of Mount Carmel (see page 68), as it is to understand how the scandalous story of the Provost of Aqualeia[1] and the Monk could ever have been incorporated into a collection of miracles. The editor of the group would probably quiet his scruples by thinking that narratives of human depravity which also displayed the saving power of God, and His longsuffering towards the erring, could not be out of place in works of the kind. The matter of the credibility of the miracles is one which need not concern us, for the measure of acceptance given to them must always have depended upon the education and constitution of the readers. It is interesting to note that most of the miracles, of which versions can be found in Latin and other texts, are of very respectable antiquity, and that in some cases they are as old as the VIIth or VIIIth century. An excellent example of this class is the story of the alb which the Virgin gave to one of her chosen followers. According to one version the recipient was Saint Bonet, Bishop of Auvergne, A.D. 689—699, but according to another it was Hildefonsus of Toledo[2], who died A.D. 783.

Throughout the Miracles the Virgin Mary is called the "two-fold Virgin", but nowhere in them is the title explained. It may be that the Ethiopians attributed to Mary a two-fold nature, one human and one divine, and that they, in consequence, ascribed to her a two-fold virginity. Or the appellation may refer to her own virginity and to that of her mother, who conceived her immaculately. At the end of most of the miracle a five-lined verse of poetry is added in which reference is made to the exalted character of the descent of the Virgin Mary, and a prayer is added on behalf of the man or woman who paid the scribe to copy the book. These verses are substantially the same in all manuscripts, and

[1] See WARNER, *Miracles de Nostre Dame*, p. 76.

[2] The name Ṭeltelyà (see p. 20) is probably a corruption of Toledo.

thus it is clear that at an early period they became an integral portion of collections of miracles. Among the epithets applied to the Virgin are, "Book of the Law and Covenant", the "Shining East", "Morning", "Sweet-tasting vine-cluster", "Life of the sick", Fountain of help", "Bloom of every flower", "Queen of heaven", "Sanctuary of the Law", "Evangelist", "Abode of the Paraclete", "Ark of God", "Pearl", "Flower of Ḥ annâ", "Covenant of God", "Covenant of mercy", "Shining bow in the cloud", "Zion of God", "Ark of the Law", "Pillar of cloud", "Ark and Two Tables of stone of the New Covenant", etc.

Of the miscellaneous compositions added in the Lady Meux MSS. Nos. 2 and 3 the vision of Archbishop Theophilus, or Philotheus (see page 114), is the most noteworthy. In it the Virgin appears to the Archbishop in the church at Ḳučsḳuâm and relates to him a tolerably full account of the birth of Christ, and of her wanderings through Egypt with the Child. This apocryphal work is one of many which are attributed to Theophilus, and it is interesting because it contains a number of details of the Infancy which are not to be found in the ordinary Apocryphal Gospels. It appears to have been written several centuries after the greater number of the miracles here given, and to have been intended to supply pious but credulous readers with stories about events in the life of Christ which were of a devotional rather than historical character. The Ethiopic text seems to have been made from an Arabic version, which was probably not older than the XIIth century. The two versions of the "Transitus" or "Assumption of the Virgin" (see pp. 15, 145) also seem to have been translated from the Arabic, and in many details they resemble the Syriac version[1]. The "Covenant of Christ with the Virgin" (see page 19), and the narrative of the five sorrows of Mary are attributed to Dexius, who may be identified with Bishop Bonet or Hildefonsus, and may be early works. The Latin version printed by HEROLT (*Promptuarium*, p. 860) is useful for purposes of comparison, and I append it here. It reads:— Quidam sanctus Pater in spiritu audivit Jesum Christum quaerentem a Matre misericordiae: qui fuissent dolores sui majores in mundo? Et illa: quinque fuerunt majores caeteris. Primus cum Simeon te occidendum prophetavit: Secundus fuit, cum te perdidi per triduum: Tertius, cum te ligatum audivi: Quartus,

[1] See my *History of the Blessed Virgin Mary*, p. 114ff. (translation).

cum te Crucifixum vidi: Quintus, cum te vidi poni in sepulchro. Cui Christus ait: Qui me ad primum tuum dolorem cum uno *Pater noster* et *Ave, Maria* salutaverit, dabo ei cognitionem, et contributionem peccatorum. Si ad secundum idem fecerit, dabo ei remissionem omnium peccatorum. Si ad tertium idem fecerit, virtutes quas per peccatum perdidit, dabo. Et ad quartum dabo ei donum gratiae, et cibabo eum ante mortem Corpore meo. Si ad quintum, apparebo eo in monte, et recipiam eum in vitam aeternam.

THE HISTORY OF HANNÂ, THE MOTHER OF THE VIRGIN MARY.

The manuscript which contains this remarkable work is, apparently, unique, and is of considerable interest both artistically and linguistically. The work itself is of an unusual character, and its origin is difficult to trace. Much of the information contained in it is derived from the well-known Apocryphal Gospels which deal with the birth and history of the Virgin and Child, but there is much in it which is peculiar to itself. The composition is divided into seven sections, which were intended to be read one each day for a week, but no directions are given as to the week which is to be chosen for the purpose. The first section[1] mentions the parentage of Ḥannâ, or Saint Anne, who was of noble birth, and whose mother's name was Faustina[2], and describes her good works; she fed and clothed the poor, and made garments of byssus and purple for her husband. In it we are told that the Virgin Mary was the offspring of the union of the seed which had been deposited in Adam when he was created by God, and had passed from body to body until it entered into that of Joachim, and of the spirit of life, which descended from heaven in the form of a white bird, and took up

[1] I. e., that which was to be read on Monday.

[2] Compare *Acta SS.*, July XXVI. (July, Tom. VI. p. 215). "Anna, Stolonis (alii Stollanum "appellant) et Emerentianae filia, ex Bethleem, desponsata est Joachim a Nazareth, qui et vixerunt", etc.

its abode in the body of Ḥannâ. In the second section Ḥannâ is declared to be more highly esteemed than precious stones, and her joy at the birth of Mary is described; her answers to the Jews, who treated Ḥannâ with contempt, are also given, and in a final paragraph her last illness and her death, which took place on November 7, are mentioned. In the third section we find an encomium on Ḥannâ, and a description of the grief of the Virgin Mary. In the fourth section are a hymn of praise to Ḥannâ and an account of her genealogy. According to this her father was called Mâṭâṭ, and was the son of Levi, the son of Mêlkâ, of the tribe of Judah. He had three daughters, who were called Mary, Sophia, and Ḥannâ, and these married and became the mothers of Salome, who was with the Virgin at the birth of Christ, Elizabeth, the mother of John the Baptist, and the Lady Mary respectively. These statements are followed by a version of the story of Hannâ's barrenness which seems to be based on the *Protevangelium* of James. In the fifth section we find an allusion to the five and a half days mentioned in the Book of Adam and Eve, a short account of the childhood of Mary, and the narrative of the vision of a certain holy man who saw Joachim and Hannâ standing before the throne of God, and entreating Him to shew mercy unto those who should celebrate their festival upon earth. In the sixth section the writer discusses the birth of the Virgin Mary once more, and in the seventh section and its preface are beatifications of Joachim and Ḥannâ, a miracle of Ḥannâ, a series of Salutations (*Aves*) to Ḥannâ, a miracle of Ḥannâ, and a miracle of Christ. Throughout the work Ḥannâ is assumed to have married once only, and to have had only one child — the Virgin Mary.[1]

[1] According to some writers Mary was born when Ḥannâ was thirty-six years old and Joachim forty-five years old; after the death of Joachim she married Cleophas, and after the death of Cleophas she married Salome. The whole subject is discussed in the *Acta SS.* for July, tom. VI., p. 216ff.

MAGICAL PRAYERS.

The Magical Prayers translated in the following pages belong to a class of Ethiopian literature of which little has been published, and they illustrate an interesting phase in the history of Christian religious belief in Ethiopia. They are written upon long, narrow strips of parchment sewn together, and were rolled up tightly and fastened by a parchment string to some part of the body, usually the arm or the neck; the greasy condition of many of them proves that they were worn next to the skin. A few were placed in skin or metal cases which were worn outside the dress as ornaments; sometimes the cases were fastened up, the amulet being thus placed out of the reach of the wearer, and sometimes they were left open so that he or she might take out the parchment and read from it when in trouble or difficulty. The Ethiopians, in common with all Eastern nations, always attached great importance to the possession of amulets, and they believed that devils and fiends were powerless to harm them as long as they wore them on their persons; their acceptance of Christianity in the early centuries of our era in nowise affected this belief. Outwardly they became Christians, and they built churches, and read the Christian Scriptures, and adopted Christian ceremonies and institutions, and proclaimed Christ to be the Son of God. Inwardly, however, they retained their belief in the power of evil spirits, and they never succeeded in freeing themselves from the fear of the attacks which the demons of the mountains, and the deserts, and the forests, and the earth, and the sea, and the sky, were able to make upon them. Only in one way could they successfully resist them, and that was by making devil fight against devil, and fiend against fiend. To resist one devil a man must obtain the protection of another who had greater power; and to control or to avoid the attacks of a legion of devils, he must obtain influence with their prince. Such influence could best be obtained by knowing the names of the princes of darkness, and to such knowledge great importance was attached. The Ethiopians also believed that if a man's name perished he could have neither lot nor portion in the world to come; hence all amulets contain the names of men and women who sought to place themselves under the protection of supernatural beings. A man must be, so to

speak, introduced by name to the invisible power or powers whose help and protection he sought, and for any petition to such to be effectual it must contain the name of the power or powers. Before the advent of Christianity in Ethiopia it was believed that human beings could compel supernatural beings or powers to do what they willed by addressing them by their names, but when the Ethiopians adopted Christianity this view became modified somewhat, and they sought to control the powers of darkness by means of the names of the Jewish Archangels and Angels, which they believed to be of greater might than those of their native demons and spirits. In the one case they sought to threaten or coax the demons because they knew their names, in the other they attempted to vanquish them by the knowledge of names of greater power. And demons of inferior power avoided any place where the name of any being of greater power was either mentioned or written, as we see from the story of the demon Ursula and Sûsenyôs who swore by the Archangels that she would never enter the church wherein the name of Socinius was being commemorated, or approach any place where it was to be found. In fact wherever the name of a good or evil spirit, or of a man existed, there also was the presence of that spirit or man; in this aspect the presence of the name of any being was equivalent to the presence of the being.

When God wished to give Solomon, the great magician of antiquity, power over the "children of Kedar", who are said to have been "workers in metal", and cannibals, and eaters of filth, He gave him a number of His own names whereby to adjure them. With these names Solomon destroyed their power, and because he was able to do so the Ethiopians thought that they also could protect themselves against the "children of Kedar" by the same means. It is worthy of note in passing that the knowledge of working in metals has at various periods of the world's history been associated with magical powers, for ignorant people in many countries have believed that metal could only be made to melt by the agency of devils. Ethiopian amulets contain large numbers of magical names, many of which can be traced to Bible sources, but many are clearly corruptions of names and are no longer recognizable. These names are usually arranged in groups of three or more, and many have to be repeated three, four, or seven times. The number three has, probably, reference to the Persons of the Trinity, the number four to the four cardinal points, or divisions of the earth, and the number

seven to the seven souls of man. Magical prayers are usually directed against the influence of the evil spirits which were, and are, believed to cause sickness and disease, and although it is not possible to identify all the diseases enumerated it is clear that they are those which are commonly met with in Egypt, Ethiopia, and North-East Africa to this day. Skin diseases caused by dirt and want of sufficient and proper nourishment, internal diseases caused by drinking polluted water and eating insufficiently cooked food, fever of various kinds, ague, rheumatism, cholera, epilepsy, ophthalmia, worms, fistula, and diseases of the pulmonary organs are among the most common afflictions met with, and women always pray fervently against miscarriage and barrenness.

It is not clear by what means hostile supernatural beings were believed to effect their sinister ends in human beings, but it seems that they did so by merely looking upon the man, woman, or child who came in their way. Each sickness or disease was personified, and given a name, and the Ethiopian seems to have thought that when he was suffering from any ailment his pains arose from the actual presence of the personification of the disease in his body. To prevent the entrance of any such into his body was his chief aim and care, and he spared no pains in avoiding places where the demons of sickness were supposed to dwell. Mountains, deserts, woods, forests, caves, holes in the ground, ruins, old houses, and the like were supposed to be the favourite haunts of demons, and special care was thought to be necessary in latrines. In these last demons were thought to lurk waiting their opportunity to pass into the uncovered bodies of those who came there. When once a demon had entered the body he could only be expelled by means of the name, or presence, of a being of greater power. Magical names were thought to be efficacious in warding off the attacks of wild animals and reptiles, for these creatures were also held to be personifications of demons of evil. But besides demons and wild animals the magical powers of the people of certain nations had to be guarded against, and as a result we find in amulets prayers which are directed against the sorceries and spells of the Indians, Egyptians, Arabs, Greeks, Ethiopians, etc. In short, the world, according to the Ethiopian's ideas, must have been filled with hostile beings, both material and immaterial, who were ever on the watch to do him an injury.

The amulet written for Za-Walda Ḥawâryât contains six sections. The

first describes the conversation between Solomon and the children of Kedar, and contains a prayer directed against the sword, dagger, epilepsy and kindred diseases, wild animals and reptiles, and the spells of sorcerers of different nations. The second contains a prayer against the "spell of the bear and of noxious beasts", and the spells of the magicians and sorcerers who work evil by means of the juices of certain plants and instruments of various kinds. The third contains a prayer against the lion, panther, hyaena, and wolf, and refers to the four beasts which support the throne of God. The fourth contains a prayer against liars, slanderers, calumniators, and enemies of every kind, and those who would oppose the owner of the amulet in judgment. The fifth contains a prayer against terror or fright of every kind, and refers to the "seventy-seven lamps which were given to Enoch"; and the sixth declares that the man who wears this amulet on his breast shall be delivered from the spear of any who would attack him.

The amulet written for Sebḥat Le'ab contains nine sections. In the first reference is made to Enoch and Elijah; in the second the three and a half years' famine which Elijah brought upon the earth is mentioned; and in the third Nabal, the fool, who opposed David, and Uzza, who dared to look into the ark, are alluded to. The owner of the amulet prays that as God worked for the Patriarchs, and delivered them, even so He will deliver him from out of his troubles. The fourth section is a prayer directed against wounding by "spear, sword, bow, naphtha, stick, or stone". The fifth section records the magical names which God gave to Moses, and contains a prayer that He will cause the owner of the amulet to find favour in the sight of kings and governors, and that his words may be sweet like honey and sugar, and [savoury like] salt. The sixth section is a prayer directed against words of calumny, and the seventh is a prayer that the owner of the amulet may be delivered from Bâryâ and Bûdâ, the princes of sorcerers and of those who work magic, by the might of the piercing Word of God, and by the sharp sword of Michael, and by the names of Jesus Christ, the Son of God. The eighth section contains a remarkable list of magical names, and the ninth is a concluding prayer for deliverance from the disease caused by worms, and a fourfold address to a being called Nâzer.

The amulet written for Shalâsê Tezâzû introduces us to an entirely different class of magical prayers, and the text may probably be more correctly described

as a litany. It begins by mentioning the Names of the Three Persons of the Trinity, and then describes what follows as a prayer against the tongue of Bâryâ, and against the "tongues of men, both of those who are kinsfolk and those who are strangers", and against fever, rheumatism, and other diseases. The addresses are made to Christ under the name of Tamâ, and a number of events in His life are enumerated, such as His proceeding from the Father, His existence before all worlds, His two-fold birth, His flight to Dabra Ḳuĕsḳuâm near Thebes, His circumcision, His appearance in the Temple, His living in the house of Joseph for thirty years, His baptism, fasting, and temptation, His weeping at the grave of Lazarus, His humility, His Body and Blood, His priesthood, His buffeting, scourging, and crown of thorns, His sweat, His trial before Caiaphas and Pontius Pilate, His agony, cross, and crucifixion, His bearing of the cross, His pierced hands and feet, His mouth which drank wormwood and gall, His death, His descent into the place whereunto the "souls of Adam and Abel went down", His dead body, His grave, and His Resurrection. The amulet concludes with a prayer for deliverance from "the tongue of kinsfolk and of strangers".

TRANSLATIONS.

I. The Magical Prayers which were written for Za-Walda Ḥawâryât[1] and Tasfâ Mâryâm are found in a manuscript in the possession of the Rev. R. W. Fawkes. This document consists of three narrow strips of parchment measuring together 6 ft. 2 in. by 3½ in. The handwriting is bold and usually fairly good, and the manuscript probably belongs to the first half of the XVIIIth century. At the top is a Coptic cross, the arms of which are ornamented with scroll work; in the middle is a rectangular design which is divided into nine sections and enclosed within borders; at the end, which tapers somewhat, are two crosses with

[1] Besides this and the following name we have mentioned lower down Walatta Gabriel, who is described as "Baratâvit".

human eyes. All four ornaments are painted in red, yellow, and black. The texts read:—

1. In the Name of the Father, and the Son, and the Holy Ghost, One God. [These are] the Names of our God (*or* Lord) which will deliver [a man, *or* the wearer of the roll] from the sword, and from the knife (*or* razor) which is brighter than the lightning(?). [These are] the Name of God and the hidden Names which He spake unto Solomon concerning the 'Aḳuĕyâsât and the children of Ḳĕdâr, who are workers in metal, and He declared them unto him so that he might bind them in fetters and carry them off. And by means of the three names he bound them in fetters, and destroyed their power, and brought them low. Then Solomon said unto them, "Declare ye unto me [the source of] your power, and "by what means ye devour the flesh of men, and draw the soul out [from the "body], and paralyse the hearts of men, and change a soul from one form into "another; tell me, I pray you, what are the magical arts [whereby] ye [do these "things?]" And they said unto him, "We have no magical arts whatsoever". Then Solomon said [unto them], "By Dayâbâwî, and by Nabalbâlâwî, and by Mabraḳ "Dâdâ, and by Ḳĕrbĕdâdâ, the hidden Names of God, declare ye unto me what "are your magical arts, and what is your power, and by what means ye devour "the flesh of men, and by what means ye drink the blood of the 'Aḳuĕyâsât and "of the children of Ḳĕdâr who are workers in metal and eaters of filth." [And they said unto him, "We have no magical arts whatsoever]". Then Solomon spake unto them, and poured out curses upon them, saying, "By Darḳâs, and by "Zarḳâ[s], and by Daḳâs, and by Admâs, the [hidden] Names of God, shall ye be "accursed, and your power shall be destroyed. And by 'Êêfḥam His Name, and by "'Alfâhamsa, and by Lêḳâs, and by B'alfâs Za'aênâwôs, His hidden Names, shall "ye be accursed." And by Yôsẓâ, and by 'Alfâzâ, and by Hêzâ, and this Thy Name, he bound in fetters the 'Aḳuĕyâsât who devour human flesh without first slaying [the men]. Now at that time, which was the seventh, the 'Aḳuĕyâsât held converse with Solomon, and they said unto him, "We devour human flesh "without first killing [the men], and we drink [their] blood without [pouring it into] "a cup, and we drive out unborn children from women, for we are able to look "inside their wombs, and we make men and women to appear in other forms, "and we stir up enmity between man and wife." Thus did they speak unto

Solomon at that time. Then Solomon said, "Deliver me, O Lord, from infirmities, "and from every thing [like unto them], and from epilepsy and from the diseases "which are like unto them, and from wrath and anger, and from what resembleth "them; and from the hyaena, and from the panther, and from the tiger, and from "the dragon, and from the serpent, and from snakes, and from the scorpion, and "from scorpions, and from creatures which are like unto them; and from *saḥaḳ*, "and *ḳaḥar*, and from what resembleth them. Let the heavens look upon them [in anger], and the earth spurn them, and the ark smite them, and the dust scatter "them, for what they do by magical arts, and let the earth quake and swallow "up those who make themselves masters of their sorceries". O loose the spell of the man of Guôndar and Lastâ. O loose the spell of the Amḫarâ and Wagrâ. O loose the spell of Dâmô and Dâmôt. O loose the spell of Ararâ and Wayrât. O loose the spell of Dâba'â and Ṣagû'â. O loose the spell of Manbaratâ and Gar'altâ. O loose the spell of Henṭâlô and Ṣalâlô. O loose the spell from Thy servant Za-Walda Ḥawâryât! [Here follows the rectangular design enclosed within borders].

2. In the Name of the Father, and the Son, and the Holy Ghost, One God. O loose the spell of the bear and of the noxious beast. O loose the spell of the Gâla, and the Negro, and the Bălăwă and the 'Agăwă. O loose the spell of the Xîrê and Tegre. O loose the spell of Ḳuĕhyan and Walḳâyat. O loose the spell of Dâbtarâ and Faḳûrâ. O loose the spell of 'Aṣbî and Xîn'apê. O loose the spell of Xîrkûxa. O loose the spell of Gôrabît (*or* Sârabît). O loose the spell of 'Agamê and 'Agû'ĕda. O loose the spell of Harâmât and Warâhôt. O loose the spell of 'Ĕglâ and Yabân. O loose the spell of Gûlâmâkâd. O loose the spell of Sara'ê and Sam'â. O loose the spell of Sarâvê and Ḥamâxên. O loose the spell of India and Kêtânyâ (*or* Bêtânyâ). O loose the spell of Ethiopia and Malakî. O loose the spell of the sorcerer and sorceress and the [doer of their] work. O loose the spell of Afraje and Sĕryâ. O loose the spell of the Arab, and Egyptian, and Greek. O loose the spell of the devils and fiends. O loose the spell of the Ḥasîrân and the Nawiḥân. O loose the spell of the Ṣâlîmân (i. e., the black) and the Ḥawîhan. O loose the spells of all those who perform cures, and the spells of every kind which are cast by means of the plants *maṣleḳuat*, and *'ar'ar*, and *ṭĕḳûr kalb*, and *ṭĕḳûr xinbarâ*, and *ṭĕḳûr gabas*, and the spells

of those who work magic by means of instruments of various kinds outside and inside, and let not healing be performed by means of any of these things upon Thine handmaiden, Tasfâ Mâryâm.

3. In [the Name of] God the Father. Fire! In [the Name of] God the Son. Fire! In [the Name of] God the Holy Ghost. Fire! I have sealed you, and I have bound you, O lion, and panther, and hyaena, and wolf, and jackal, and vulture, both openly and in secret. O 'Adnâêl! O 'Aûdûêl! O invisible throne of God, the Most High! O Strength of the four and twenty priests of heaven! O ye four beasts which bear up His throne..... the throne of the Most High, ye [four beasts] who bear up the throne of the Most High upon their bodies, one having the face of a lion, and another the face of an eagle, and another the face of a man, and another the face of an ox! By these names I.. you that ye neither devour, nor bite, nor rend the possessions of your servants Za-Walda Ḥawâryât and Tasfâ Mâryâm, by the command of the Father, and the Son, and the Holy Ghost. [Here follows the design of a cross with human eyes].

4. In the Name of the Father, and the Son, and the Holy Spirit, One God. The [above] names shall enable a man to guard himself against evil men, and liars, and calumniators, and men of wrath, and the hand of him that would attack him, and the feet of those who would rush upon him by means of magical powers. Let not those who would speak against this man words of hostility, or words of magical power, or those who would beat him with a rod, and with bitter words, draw nigh unto him at any time whatsoever, and let them not approach me, and let them not slay either the soul or the body of me, Thy servant, Za-Walda Ḥawâryât..... And deliver me from the man of incantations and sorcery, and set me at the head of the people, and grant graciously that they may not set themselves in opposition to me in the time of judgment, and deliver me from the attack of the enemy, and from hostile folk, and from him that lieth in wait to despoil me on the highway, and let them not draw nigh unto Za-Walda Ḥawâryât, [and] Walatta[1] Gabriel "Baratâwît".

5. The terror of the destroyer, the terror of the destroyer, the terror of the destroyer, the terror of the lynx (*or* bear), the terror of the lion, the terror of the

[1] This name appears to have been added to the MS. by a later hand.

panther, the terror of him that maketh afraid, the terror of him that striketh terror, the terror of the dragon, the terror of the king, the terror of the bishop, the terror of the governors, the terror of Yârêd, and [the terror of] their soul, may the judges and the magistrates set under my feet, and may they bow down in homage [unto me]. As the seventy-seven lamps of heaven were given unto Enoch, the son of Yared, even so give Thou unto me love, and rectitude, and grace of voice (*or* speech) unto Thy servant Za-Walda Ḥawâryât. [Here follows the design of a second cross with human eyes.]

6. In the Name of the Father, and the Son, and the Holy Ghost, One God. "Our soul is escaped as a bird out of the snare of the fowlers[1]: the snare is "broken, and we are escaped. Our help is in the name of the Lord [Who made "heaven and earth]". If any man wisheth to thrust a spear into thee, and thou repeatest these names, his spear shall be turned back; and if thou wilt not utter them firmly with thy voice, but dost wear them upon thy breast, they shall deliver thee from thine enemy, and thou shalt escape [from him] by the will of God. If any man wisheth to thrust a spear into thee, and thou repeatest these names, his spear shall be turned back; and if thou wilt not utter them firmly with thy voice, but dost wear them upon thy breast, they shall deliver thee from thine enemy, and thou shalt escape [from him] by the will of God. Even so deliver me, Thy servant, Za-Walda Ḥawâryât.

II. The Magical Prayers that were written for Sebḥat Le'ab are found in Brit. Mus. MS. 18, 996, which consists of two narrow strips of parchment measuring together 5 ft. 4½ in. by 2¾ in. The handwriting is fairly good, and the document probably belongs to the XVIIIth century. At the top is a rude figure of Saint Michael, who holds a drawn sword in his right hand and a dagger in his left; the handle of each weapon terminates in a cross. In the middle is a cross-shaped object with pendent ornaments, and where one portion rests on the other are the two eyes and nose of a human face; at the end of the document is a cross. The text is full of words to the meaning of which I have no clue,

[1] Psalm cxxiv. 7, 8.

and I have, therefore, thought it better to summarize some of its contents rather than to attempt to translate the whole of it. The text reads:—

1. Names of awe and terror unto men. Wenâêl, and Wenâêl, and Mash-wernâêl. O thou who takest away the strength, and who makest feeble, and who makest to be afraid, as thou didst hide Enoch and Elijah from the face of death, even so do thou hide me from the face of death, and [from] the wrath of the governors and judges, both male and female. And as thou didst shew thyself gracious unto Daniel [when he was] with the lions, even so do thou shew thyself gracious unto me, and make me to approach boldly unto the governors, and judges, and the chief, and the councillor, and man, and woman, and let them give unto me the desire of my mind, me thy servant Sebḥat Le'ab.

2. Dîdîḳôn, Alêf, Dîdîḳôn, Dîdîḳôn, Dalken! As Elijah put a bridle on the heavens for three years and six months by means of those names, even so do thou set a bridle upon the mouths and tongues and make feeble the power of mine enemy and of those who hate me, so that they may not speak against me words of shameful lies and disgrace, and without love and peace of me, thy servant, Sebḥat Le'ab.

3. Matêḳêxâ, Kêfêmôn, Kêfîdêgen. By means of these names let the people and the nations tremble when they see me, and let them not speak [against] me thy servant, Sebḥat Le'ab. And as Nâbâl was smitten with terror when David arrived with his soldiers, even so let mine enemy and those who hate me tremble when they see thy servant Sebḥat Le'ab. And as Uzza was smitten with terror when he touched the ark of Zion, even so let the people, and the nations, and mine enemy, and those who hate me, tremble when they see me, and let them not speak [against] me, thy servant Sebḥat Le'ab.

4. By Seḳâ, Sêḳâ, Ṭâḳâ, by Alaḳâ, and Ṭabaḳâ, bury thou the hearts and seize and carry away the minds of mine enemy and of those who hate me, Semûn, Bûkmûn, Fayâkûn, Fayâkûmân, reduce the strength utterly, bring to nought the power, and terrify mine enemy and those who hate me, so that they may never be able to touch either my soul or my body with spear, or sword, or bow, or naphtha, or stick, or stone. O deliver me, and hide me, thy servant Sebḥat Le'ab.

5. The names which God Almighty gave unto the man Moses. Safarṭes, Anôrôs, Desêmûn, Masfen. In thy name Serôs I take refuge. Let my face shine

like the Sun and like the Moon before kings and governors. Let my speech be sweet like honey and sugar, and [seasonable like] salt, and especially in the city of the Nagâxi Sea. O Germâged, Germâged, Germâṣyô, who makest to be afraid and who makest to be in terror, by the voice of wrath which goeth forth from Israel into my spirit, let the devils tremble, and fall down, and be driven away from thy servant Sebḥat Le'ab. O thou of the thousand names which are like unto the name of Christ, grant thou graciously unto me the desire of my mind when tribulation seizeth me as I stand before kings. Ra'eslâya, Salalâya, Kôlalâya, as ye did stablish the heavens, even so do ye make weak kings and governors, and male and female, so that they may love me and may set me like rings upon their fingers and like seals upon their arms. O Akder, and Aḳder, and Ṭerṭerâs who....., who descend from the land of the aether, as ye shewed yourselves loving unto the names of all those [who love you], even so let be regarded lovingly by kings and governors the name of me, thy servant Sebḥat Le'ab. O Nemderôs, Kemderôs, Guôgûsh, who make to go out the heart of kings, close up [as] with a key the heart of my enemy, and may the.... of his way be blotted out. Safôlḳâêl Emmanuel are thy names. [Here follows a figure in the form of a cross.]

6. By the might of these thy names let me fetter the tongues of mine enemies which speak, and let them not declare words of calumny, without love and peace, concerning thy servant Sebḥat Le'ab. O Barhânâel, let thy light enshroud me like a shadow and stablish it in the heart of me thy servant Sebḥat Le'ab. O Xarbûr Dôr, who didst make the heart of Moses to be enlightened, even so do thou lighten the eyes of the heart of me thy servant.

7. [In] the Name of God the Father. [In] the Name of God the Son. [In] the Name of [God] the Holy Spirit. Abyater, Tâ'âs, Ozyâ[s], and Melîkîyâs, Aḳsâfer. [In] the name of Ḥarâxên, Ḥarâxûn, Ḥarâfeker, Ṭaṭajîn, Zaḥajûn, Ḥeflemâêl. In the name of Dôr, Alâdôr, Nât, Dânât, Rôdôs, Tâ'âs, Absâter of hosts, Ḥefrerwâḳ, Ḥefrerwâḳ, Ḥefrerwâḳ. By these names, and by thy piercing word, and by the sharp sword of Michael may be cursed . . . .; by these names and by Thy Word, Jesus Christ, the Son of the Living God, and the Son of Mary the Virgin, and by the sword of Michael may the unclean spirit be driven away and cut down. And wheresoever this prayer may come may it drive out and expel Bûdâ

and Bâryâ from the man whom they have seized, and may it set free the servant of God, Sebḥat Le'ab, from the [evil] work of man and from magic.

8. Alfâ, Alfâ, Alfâ! Get thee out! And when thou hast gone out thou shalt not return, saith God, and the memorial of thy name shall perish for ever and for ever. Amen. Yâḳua, and Yâḳî. O Thou Bûdâ, and thou Bâryâ! Thou Gânên, and thou Satan, and thou Pêrâ, and thou Nadâd, who take upon yourselves multitudes of forms! O Ahyâ Xîrâhyâ Yamrâêl, thou mighty one, God Almighty, Adonai, the Holy One, Thou Holy Spirit, Xuḥalâ, the son of One, Balofḥam, Bamyôn, I speak unto you. Iyâel, extinguisheth the fire of the Lord God. Ĕrûḥal, Ĕrûḥal, Ĕrûḥal, Samtâêl, Pelmâêl, Yaxakût, Gadên, Pillar of light, garment of light, shine brightly before the face of the mighty one, the foe of Bâryâ, Pelmâ, and shew me the power and awe of the king of glory, Pêmâ. Let him neither appear unto nor touch the soul of thy servant Sebḥat Le'ab. [Here follows a cross.]

9. In the Name of the Father, and the Son, and the Holy Ghost, One God. Nâzer, Nâzer, Nâzer, Nâzer, four [times] Azerzer. These are the magical [names] of healing which shall be performed for Thy servant Sebḥat Le'ab. Admetĕrôs, Gâyaṣṭô, Batuʿag! Let deliverance from the disease caused by worms be given to Thy servant Sebhat Le'ab.

III. The Magical Prayers that were written for Gabra Shelâsê Tezâzû are found in Brit. Mus. Oriental 4,716, which consists of two long, narrow strips of parchment measuring together 4 ft. 7½ in. by 2¾ in. The handwriting is peculiar, and, though apparently plain, is difficult to make out in many places; the document probably belongs to the last half of the XVIIIth century. At the top are two human figures, one being probably that of a bishop, and the other a member of the laity; they are painted in red, brown, black, and yellow colours. In the middle is another painted scene in which a priest is addressing a cock-headed demon or deity. The text, which is addressed to a being called Tamâ, reads:—

In the Name of the Father, and of the Son, and of the Holy Spirit, One God. A prayer against the tongue, and the tongue of Bâryâ, and of men — both those who are kinsfolk and those who are strangers — [and against] fever, and rheu-

matism, and inflammation of the lungs, and bowels, and diarrhoea, and dysentery, and cholera. Behold, I take refuge in the exaltation of thy name, and in thy pre-eminence which was in the beginning, [and is expressed by] the letter *alêph*, so that Thou mayest deliver me, O Christ, from the insurrection of the tongue and mouth, for the tongue slew the company of the martyrs in thousands; one word of calumny is mightier than the sharpest sword. [Deliver me, O] TAMÂ, by Thy going forth from the company of the Father and His Son, and by Thy state of being which was before all worlds. And moreover, I would that Thou didst deliver me, O Christ, from the ambush (*or* wiles) of the tongue, the persecutor of Daniel, whom Thou didst deliver from Nebuchadnezzar, the wicked one, when the people were moved and cast him into the blazing fire. O TAMÂ, by Thy bodily form which sprang from the seed of the fathers who succeeded each other, and from the Holy Spirit, and which was more beautiful than the forms of the children of men who are beautiful, deliver Thou me, O Christ God, the Son of His substance, from the unjust tongue, which consumeth injustice for its food, for the tongue slayeth and maketh alive. O TAMÂ, by Thy two-fold birth, the one being of the Father, and divine, and the other of man, [I entreat Thee], O Christ, Thou God Who art alive and not dead, to deliver me from the tongue of man and from mine own tongue, for death is strong and cruel. O TAMÂ, because Thou wast wrapped in poor and miserable swaddling-bands, and again, because Thou didst lie in the stall whilst the ox looked on, deliver me, O Christ, from littleness of the tongue; for there is another worm to me through speech, and let not terror at the cutting down of great trees overwhelm me, for it is the axe. O TAMÂ, by Thy persecution, and by Thy rapid flight to Dabra Ḳuĕsḳuâm during the slaughter of the children of [Thy] native country, deliver me, O Christ, from the service (?) of the tongue, by which alone we can be free, for I have lived (?) fifty years without turning aside therefrom. O TAMÂ, by Thy circumcision, and by Thy standing naked before the people at Thy circumcision, [which took place] on the eighth day after Thy birth, give me counsel, O Christ, and deliver me from the ..... that I may flee from the tongue, for it terrifieth me greatly, and the whale which is joined therewith will thrust me forth. O TAMÂ, by Thy coming into the house of the sanctuary forty days after Thy birth, and Thy standing up before Thy true Father, deliver me, O Christ from the calumny of the tongue,

which is outward, for the tongue of man slayeth .... O TAMÂ, by Thy return to the country of Nazareth from the land of Egypt, and by Thy rearing, and by Thy receiving of abundant rebukes in the house which was built by Joseph for a space of forty (sic) years, graciously deliver me, O Christ, from the evil tongue which slandereth its neighbour in secret and not openly. O TAMÂ, by Thy baptism, and by the voice of the Father, and by the Holy Spirit which descended upon Thy head from heaven, deliver me, O Christ, and save me wholly from the tongue of the men who outwardly speak words of peace, but whose hearts are full of guile. O TAMÂ, by Thy fasting, and by Thy temptation in the desert for forty days — for Thou hast taught me to fast, and hast been with me for these fifty years — deliver me from the rising up of the feeble tongue which breaketh the bones, and kindleth a fire which will burn for a hundred years. O TAMÂ, by Thy journeyings when Thou wast in the world, and by Thine appearance as preacher of the Gospel for three years before Thy death, deliver me, O Christ, from the tongue of the man who listeneth with deceit, being openly a friend, but from whom there cometh envy, for a viper is better than he. O TAMÂ, by Thy weeping, and by the tears which were on Thy face at the death of Thy beloved Lazarus in the presence of his companions who mourned him, deliver me, O Christ, from the tongue of the man who is of no account, and from the mouth of Pharaoh, the devourer of the lowermost fire of Egypt, even as Thou didst deliver Jacob in the sea. O TAMÂ, by Thine exceedingly great humility when Thou didst wash alike the feet of Judas, the tare, and those of Peter, the wheat; O King of kings, Christ, Whose throne is in the heavens, purify me with Thy silver from the dross of the tongue of the evil man by means of the fire of repentance and not by water. O TAMÂ, by the bread of Thy body, and by the cup of Thy vivifying blood which Thou didst give unto Thy disciples on the first feast of unleavened bread, O Melchisedek Christ, Priest of the priesthood, take tithe [of me] being the son of Abraham and Levi, and deliver me from a false tongue [Here follows the second picture.] Deliver from the tongue of the man of Bâryâ and ... thy servant Gabra Shelâsê Tĕzâzû. O TAMÂ, by the smiting of Thy face, and by the blows upon Thy head which was enclosed with thorns, and by the unclean spittle which the Jews spat upon Thee, deliver me, O Christ, from this generation, and illumine my body and my spirit with Thy

light ..... when I see the habitation which Thou hast received. O TAMÂ, by the sweat of Thy face which fell in drops like blood by reason of Thine exceedingly earnest prayer and worship in the hidden place in the desert, deliver me from the tongue which overthroweth, for the labour of the cross is mightier than all pain. O TAMÂ, by Thy being seized and bound, and by the coming out of men after Thee by night with knives and staves — now Thou wast alone and poor — deliver Thou me from the tongue which killeth souls, for it cometh upon me suddenly, and wageth war against me. O TAMÂ, by Thy going to Caiaphas and Hannâ, and again from Caiaphas [unto] the judge, for men came unto Thee by night with lamps, and torches, and lanterns, deliver me, O Christ, by Thy brotherly arms from the tongue of the man of savage heart and haughty mind. O TAMÂ, by Thy standing up before Pontius Pilate, and by Thy coming outside when they dressed Thee in a tunic, deliver me, O Christ, from the tongue of the wicked.... for to his tongue was an evil reward, and Judas, the senseless man, became terror-stricken, and he hanged himself with a rope, and died. O TAMÂ, by Thy back, and by Thy patient endurance of the scourging when Thou wast wholly shrouded in great and severe tribulation, deliver me, O Christ, my Father, Who didst beget me without carnal intercourse, and grant unto me the gift of sonship, as long as the tongue can speak, for through Thee there shall be in the heavens a covering [for me]. O TAMÂ, by Thine abundant suffering, and by Thy prolonged agony..... deliver me, O Christ, from the sharp point of the tongue, and deliver me, O Thou who didst stand like a slave before Pilate the Greek, and didst bear the punishment with which thieves are punished. O TAMÂ, by Thy cross, and by Thy crucifixion, O Thou Who wast nailed between the two thieves, deliver me, O Christ, from the combat of Diabolos, and from his hosts, and from the counsel of the tongue of Caiaphas — now he was the high priest — and may the years of my body [not] come under his time of power. O TAMÂ, by Thy hands, and by the nails of death by which they were pierced, O fruit of the tree of error, a man in the place of that which was plucked by Eve, feed me, O Christ, with the tree of life for which I hope. The softness of speech in the heat of the sun drieth up; let not the speech of error which must be cut down go forth from me. O TAMÂ, by Thy feet whereon Thou didst walk about with the cross and the sharp nails to which the Jews fixed Thee, deliver me, O Christ, from the calumny of the

tongue especially, O Thou Who didst go to Golgotha bearing the heavy cross, and didst take upon Thyself the form of a servant, although Thou wast the Son [of God]. O TAMÂ, by Thy mother who was inflamed with the heat of tenderness for Thee when Thou wast on the cross, and who went with John unto the foot thereof, bring me out, O Christ, from the place of temptation and from the pit which children [of men] have dug for the tongue. O TAMÂ, by Thy mouth which drank wormwood and gall, and also by Thy tongue, for Thou hast taught me the wisdom of seven years when Thou wast on the cross, deliver me, O Christ, and defend me from the cursed tongue of a child who hateth [his] father. O TAMÂ, by the departure of Thy soul [from the body], and by Thy descent unto the place whereto the souls of Adam and Abel went down, even unto the sea of fire, lead me, O Christ, and guide me as Thou didst guide the ark of Noah unto Mount Ḳĕdû (Ḳardô?), and direct me and bring me into a safe haven; for the sea of fire seetheth and the waves thereof are boiling. O TAMÂ, by Thy violent death, the death of the wood of the cross, through the greatness of the unwonted hatred for Thee of [the Jews], who stirred themselves up against the Man because He was good, and were moved on behalf of another (i. e., Barabbas), deliver me, O Christ, from the ..... who are kinsfolk, for their tongues are coals, and their words flames of fire. O TAMÂ, by Thy dead body, and by the bringing down of the same from the cross by the men of Thy religion, the Gospel, Jesus Christ, Whom the Highest delivered by [His] arms, deliver me, and save me from the tongue of the mighty man, for it is a sharp knife, and not a member of the body. O TAMÂ, by Thy grave, which was the grave of a stranger and of a sojourner like unto that of Thy fathers, and was not like that of David, the royal son, deliver me, O Christ, from the evil tongue of the man that is like unto a man who hath a serpent within him, for Satan is a helper of him that is his son and heir. O TAMÂ, by Thy Resurrection, when the world shook by reason of Thy light, and the guardians of the sepulchres were terrified, and the dead bodies rose up, deliver, O Christ, the people of the world from the tongue. Unto Thee it belongeth to kiss him that slew Thee. Who is the man of the peace of Judas? O deliver from the tongue of kinsfolk and of stranger Thy servant Gabra Shalâsê Tezâzû.

THE INTRODUCTION TO LADY MEUX MANUSCRIPT NO. 2 (A).

IN[1] THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD.

[Col. 1] We will declare unto you, O beloved brethren, ye children of this church, and may [God] make bright the eyes of your hearts to hear [them], the Miracles of our Lady, the holy Virgin MARY, which [name] is in Hebrew MÂRÎHÂM, (a sweet name!) the life of the world, and the God-bearer, whose great praise and honour neither the beings of heaven nor the beings of earth will ever be able to bring to an end. May her prayer and her blessing be with her servant[2] . . . . . for ever and ever!

Before the Miracles shall be read let the people hearken with the ear of understanding! Hear ye with your ears, and lay up in your hearts the majesty and the praise of our holy Lady, [Col. 2] the two-fold Virgin, MARY who is called in Hebrew MÂRÎHÂM,[3] that is to say MARY, the guide unto the kingdom of heaven. Our Lady MARY existed before the world [was created] in the mind of God. For the sake

[1] The following text is written on a leaf which has been inserted between foll. 1 and 2; it is, substantially, the text which is given in the manuscript B after the "Salutations" to the Virgin; see the Ethiopic text, pp. 5 and 6.

[2] The name is omitted. [3] See LUDOLF, *Commentarius*, pp. 346 and 350.

of MARY Adam and Eve were made, and Adam called his wife "Life" because he knew that MARY would go forth from his loins and from the womb of his wife. What book can contain the [story of the] majesty of MARY? For the sake of MARY the whole world was made. And if everything [concerning MARY] were to be written down the world would not be able to contain it. What ear could listen unto it? What tongue could declare it? What voice could declaim it? What brain could comprehend it? And what mind could [Col. 3] think it out and understand it? Nevertheless we will declare a little thereof unto you, in proportion as our Lady MARY shall shew compassion unto us.

Now MARY was declared from Adam unto Abraham, and from Abraham unto Moses, and from Moses unto David, the son of Jesse; and our Lady MARY appeared under many forms. The generation of our Lady, the holy Virgin MARY, sprang from the house of David the king, and from the house of Aaron the priest, with reference to her mother; and the name of her father was Îyâḳêm[1] (Joachim), and the name of her who gave birth unto our Queen MARY was Ḥannâ. Unto whom hath the power to comprehend her state of virginity been given? The angels were unable to comprehend the state of virginity, for they transgressed through the lust of the flesh, and they went down to the earth in days of old.[2] Who is like unto our Lady MARY [Col. 4] who

[1] Compare Ἐν ταῖς ἱστορίαις τῶν δώδεκα φυλῶν τοῦ Ἰσραὴλ ἦν Ἰωακείμ: see TISCHENDORF, *Evangelia Apocrypha*, Leipzig, 1876, p. 1.

[2] This seems to be an allusion to Genesis vi. 2:—"the sons of God saw the daughters of men "that they were fair; and they took them wives of all which they chose." In the Book of Adam and Eve (Malan's translation, p. 137), the "sons of God" are identified with the children of Seth, and the "daughters of men" with the descendants of Cain. The sons of Seth were warned by Enoch not to leave the holy mountain whereon they lived, but they rose up against him, and refused to hearken unto his words, and went down to the plain. "And when they looked at the daughters of Cain, at their beautiful figure, and "at their hands and feet dyed with colour, and tattooed in ornaments on their faces, the fire of sin was "kindled in them. Then Satan made them look most beautiful before the sons of Seth, as he also made "the sons of Seth appear of the fairest in the eyes of the daughters of Cain, so the daughters of Cain "lusted after the sons of Seth like ravenous beasts, and the sons of Seth after the daughters of Cain, until "they committed abomination with them."

was the place of abode of the Father? And who is like unto our Lady MARY who became the habitation of the Son? And who is like unto our Lady MARY who became a house for the Holy Spirit? Can any man abide without sin? Nay, for no man hath carried fire [without being burned], and there is no one who hath not committed sin except our Lady MARY. Our Lady MARY is more pure than the angels. Our Lady MARY is greater than all the generations of women. The mind of our Lady MARY is wholly the mind of God. The character of our Lady MARY is the character of God. Our Lady MARY beckoned unto God with her purity. Our Lady MARY gave birth unto God with her virginity. Our Lady MARY became [Col. 5] a dwelling of joy unto God. Our Lady MARY spake by the Prophets. Our Lady MARY preached by the Apostles. Our Lady MARY giveth praise with the mouth of all creation. Honour ye our Lady MARY, O children of this church, for our Lady MARY is the redemption for sinners, and our Lady MARY giveth gracious gifts unto those who minister unto her with good service. Put your confidence in our Lady MARY with all your hearts, and have no doubt whatsoever but that it is she who bringeth you salvation. And prostrate ye yourselves before her image (*or* picture); for whosoever boweth not down before her his name shall be blotted out of existence, and the memorial of his name shall be unknown, and the angels [Col. 6] of heaven shall say, "Amen".

THE INTRODUCTION TO LADY MEUX MANUSCRIPT NO. 3 (B).

[B fol. 2*a*. 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD.

Here beginneth the book which shall be read before [the priests] recite the Miracles of our Lady MARY, that is to say, the Book of Rules that came forth from the throne of Mark the Apostle out of the Church of Mu'allaḳah[1] of Maṣr (i. e., Cairo) where the teachers, the honourable Archbishops who were the orthodox treasurers of the Mysteries, laid it up. Our Lady, the holy Virgin Mary, declared these rules unto them [at intervals] during a long period of time; unto some of them she spake in dreams, unto others she spake in visions, and unto others she spake openly. Now these men were Abbâ Abraham, and Abbâ Mark, and Abbâ Matthew, and they were the workers of wonderful things; and the story of their words was written down in the Book of the Miracles of our Lady, the holy Virgin [B fol. 2*a*. 2] MARY, [telling] how she spake unto them, and how she wrought for them wonderful deeds and miracles. And this Book of their Rules was translated from the Arabic into the Gĕ'ĕz, [the language of] the country of Ethiopia, in the days of John, the Archbishop of Alexandria, and in the days of our Archbishops Abbâ Michael and Abbâ Gabriel,[2] and the Bishop Abbâ John, when they went forth

[1] I. e., the famous church dedicated to the Virgin, more commonly known as "El-Mu'allaḳah," or the "hanging", from the fact that it is suspended between two bastions, and must be entered by a staircase. The church was probably founded in the VIth century of our era. "It is a double-aisled church, and as such is remarkable in having no transepts" (BUTLER, *Coptic Churches*, vol. 1. p. 208). In the list of the Churches of Cairo given by Ibn Dûḳmâḳ (ed. Vollers, Cairo, 1893, p. 1. v) the position of this church is thus described:—

(الكنيسة المعلقة) هذه الكنيسة داخل مصر بباب القصر وهو قصر الروم المعروف بقصر الشمع فى علو بابه

[2] Michael and Gabriel were contemporaries, the former having been ordained in 1454. On the death of Michael he was succeeded by Gabriel; both were buried in Dabra Arârâ. See GUIDI, *Le Liste dei Metropoliti d'Abissinia*, Rome, 1899, p. 9.

into Ethiopia in the third year, in the days of our king Zarʿa Jâʿḳôb,[1] who was surnamed Constantine, after he had reigned seven years. And the Book of their Rules saith thus:—"On every Sunday, that is on every first "day of the week, and on every festival day of our Lady MARY, they "shall not fail to recite the Miracles of our Lady MARY in all the churches "[B fol. 2*b*. 1] with great honour and with great gladness, for MARY is "honourable, and beneath God Almighty there is no one who is more "honourable". And they anathematized [those who would not do this] so that [the priests] might not cease to recite the Miracles of our Lady MARY on every Sunday, that is, on every first day of the week, and on each of her days of festival.

Now her days of festival are these:—on the sixth day of Nuḥasê[2] they celebrate her Conception; from the sixteenth day [of Nuḥasê] to the twenty-first day, that is to say for six days, the festival of her Assumption similar to that which they celebrate for the Resurrection of her Son; on the tenth day of Maskarram, the coming of the Image of our Lady[3] into the city of Ṣêdênyâ,[4] the shrine of Marînâ—now this is the Image which put on flesh and from which drops of sweat fell; on the twenty-first day of Maskarram, and on the twenty-first day of Ṭĕḳemt, and on the sixth day of Ḥĕdâr, her advent into Dabra Ḳuesḳâm;[5] on the twenty-first

[1] This king was the fourth son of David (he reigned from A. D. 1380 to A. D. 1409) and reigned thirty-four years and two months, i. e., from A. D. 1434 to A. D. 1468. Under his rule Ethiopian literature flourished, and Zarʿa Jâʿḳôb was himself an author; the "Miracles of the Virgin" was one of the many books which were translated from Arabic into Ethiopic during his reign. See BASSET, *Études sur L'Histoire d'Éthiopie*, Paris, 1882, pp. 102, 243—246; LUDOLF, *Commentarius*, p. 301—340; and the history of Zarʿa Jâʿḳôb and his son Baʿeda Mâryâm published and translated by PERRUCHON under the title, *Les Chroniques Zarʿa Yâʿeqôb et de Baʿeda Mâryâm*, Paris, 1893.

[2] The names of the months in Ethiopic are:—Maskarram (September), Ṭĕḳĕmt (October), Ḥedâr (November), Tâḥshâsh (December), Ṭên (January), Yakâtît (February), Magâbît (March), Miyâzyâ (April), Genbôt (May), Sanê (June), Ḥamlê (July), Naḥasê (August), Pâgwĕmên (intercalary). The Ethiopian year began on August 29th.

[3] I. e., the Image of the Virgin which was painted by Saint Luke.

[4] A city of Egypt. See CONTI ROSSINI, *Catalogo dei Nomi Propri*, Genoa, 1894, p. 46, col. 1.

[5] A very famous convent which was situated to the north-west of Gondar; see CONTI ROSSINI, *op. cit.*, p. 42, col. 2.

day, the stablishing of the lamp; [B fol. 2*b*. 2] on the third day of Tâḫshâsh, her advent into the sanctuary (i. e., the Temple at Jerusalem); on the twenty-first day of the same month, and on the twenty-second day, [they] celebrate the commemoration of Bishop Dexius—now when he was keeping the festival on this day [the Lady Mary] gave him apparel which had not been made by the hand of man, and a throne whereon no other man had ever sat; on the twenty-eighth day of Tâḫshâsh, which is the festival *Gênâ*, and on the twenty-ninth day, her giving birth to our Redeemer; on the twenty-first day of Ṭêr, her death; on the sixteenth day of Yakâtît, her gift of the "Kîdâna Mĕḫrĕt",[1] and on the twenty-first day of this month her commemoration is also celebrated; on the twenty-first day of Magâbît, and on the twenty-ninth day also, her Conception of our Redeemer; on the twenty-first day of Mîyâzyâ and on the first day of Genbôt, her birth (now there are some who say that her birth took place on the tenth day of Maskarram, but we say what is certain about it, even as our Patriarchs have taught us).

And on the twenty-first of this [B fol. 3*a*. 1] month the people shall be gathered together in the land of Egypt, in the church which is called Dabra Maṭmâḳ, and they shall be gathered together from the East, and from the West, from the South, and from the North, and from every country whatsoever. And they shall encamp in booths, and in tents, and in tabernacles, and in companies, and they shall celebrate the festival of the Virgin from the twenty-fifth day unto the twenty-ninth (?) day with great honour, and joy, and gladness, and jubilation unceasingly for five days, together with the angels, and the martyrs, and the righteous, and those who make intercession. And the Christians shall see her openly, and they shall celebrate a festival with gladness, and honour, and joy on the twenty-first, twenty-second, twenty-third, and twenty-fourth days [of the

[1] I. e., the "Covenant of Mercy"; see within, Chapter I.

month. And they shall celebrate] a great festival on the twenty-fifth day because her Son planted dry rods and made them to become trees [B fol. 3*a*. 2]; and on the eighth day of the month Sanê because her Son made water to flow from the rock and healed those who were sick; and on the twentieth day of this month because the Apostles were assembled, and her Son came down to build her house; and on the twenty-first day [to commemorate] the sanctification of her house; and also on the twenty-first day of the month Ḥamlê. Now all the festivals of our Lady MARY are thirty-two in number.

And they shall honour these days of festival like the first day of the week (Sunday), and the people shall do no work of any kind whatsoever in them, from year to year and for ever as far as these festivals of our Lady, the holy Virgin Mary, are concerned. And those who do not come on every first day of the week to church to hear the Miracles of the Virgin, the Patriarchs whose names we have already mentioned above shall anathematize them whether they be male or whether they be female, except in such cases as when they are prevented from coming by sickness, or by some serious cause, or by some physical infirmity [B fol. 3*b*. 1], or some piece of work which preventeth a man from coming to church. Now every one who shall hear the reading of the Book of the Miracles of the Virgin, our Lady MARY the God-bearer shall bless, whether they be men or whether they be women, on these festivals of our Lady Mary. And on every first day of the week both men and women shall be gathered together in the church, and after the conclusion of the song of peace they shall put off their ornaments, that is, their ornaments of gold and silver, from their hands, and from their fingers, and from their necks, and from their ears, and from their heads; but the women must have their heads shorn even as Paul said.[1] And it is meet for them to compose their minds to listen unto the

[1] See 1. Corinthians xi. 6. Saint Paul's words are:—"For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."

[reading of the] Miracles of our holy Lady, the Virgin MARY; and there shall be great silence [B fol. 3*b*. 2] and no man shall speak. Whosoever is strong shall stand up to listen, and whosoever is weak shall sit down. And before they read the Miracles of our Lady MARY the Patriarch shall bless [the people]; and if there be no Patriarch there, the Metropolitan shall bless [them]; and if there be no Metropolitan there, the Bishop shall bless [them]; and if there be no Bishop there, the priest who is of the highest rank shall bless [them], on the East, and on the West, on the South, and on the North.

Then shall the Bishop or priest set the crown upon his head, and prostrate himself three times before the ark; and he shall offer up incense, and he shall cense [the place] three times, saying, "Glory and honour "be unto the Holy Trinity, the Father, and the Son, and the Holy Spirit, "henceforth and for ever and ever! Amen." And he shall go to the Image of our Lady MARY, the God-bearer, and he shall cense [it] [B fol. 4*a*. 1] three times, and shall say, "Rejoice, O thou that art full "of grace, God is with thee! Blessed art thou among women, and bless- "ed is the fruit of thy womb. Do thou make supplication and intercede "with thy beloved Son, so that He may pardon unto us our sins." And if there be a Metropolitan there he shall then cense [the place] three times, and after him all the priests, according to their grades, shall do [likewise], until all those who have been appointed priests shall have finished the censing. And after this they shall read the Book of the Miracles of our Lady three at a time; those who know the Book shall each read three of the miracles from [the Book of] the Miracles of our Lady MARY, but those who are not able to read the Book in its integrity shall each read one of the lesser miracles, so that the blessing of the Virgin may not be destroyed. And during the reading three priests shall burn incense without ceasing; one towards the ark, and one towards the Image of our Lady MARY, and one towards the reader of the miracle [B fol. 4*a*. 2].

And let not any Christian imagine that it is a light matter to hear read the Miracles of our Lady MARY, the God-bearer, for it is a great and an honourable thing; and let neither man nor woman fail to listen unto them, lest they fall into carelessness. And he that is able to hear her Miracles let him take an offering on that day, provided that he is not prevented [from so doing] by some serious cause as we have already said. And he that is unable to take an offering when he heareth [the reading] of the Miracles shall go unto the church, and he himself shall be in the place of an offering, provided that he listeneth unto the Miracles in faith. And those who neglect (*or* treat with contempt) the Book of her Miracles, and the Covenant with our Lady, the holy Virgin MARY, who gave birth unto God, are outside the faith in the Incarnation of the Son of God, and cannot be numbered among the sheep of the fold of Christ. And they shall be under a ban, and excommunicated, and [B fol. 4*b*. 1] cut off by the swords of Peter and of Paul, and by the sword of the words of Abbâ Michael, and Abbâ Gabriel; and they shall be cut off and excommunicated by us also because we have received the power of these [saints], and therefore we can cut off and bind fast with a fetter which cannot be opened until her Son shall come in glory him that will not do honour unto the festivals of our Lady, the holy Virgin MARY, who gave birth unto God, even as unto the first day of the week. Amen. But upon those who wish to honour, and to exalt, and to love her with all their hearts and with all their might shall dwell the prayer and the blessing of our Lady, the holy Virgin MARY, who gave birth unto God, and they shall sanctify them for ever and ever and ever. Amen.

[B fol. 4*b*. 2] And the priests shall say twice in the tone [called] '*Azel*,'[1] "Hallelujah! Hallelujah! We worship the Father of Light, and "His Only Son, and the Holy Spirit, the Paraclete, three equal Persons."

[1] I. e., the tone used in the churches in Lent, and on fast days, and on the Eves of festivals, and for funeral ceremonies; see DILLMANN, *Lexicon*, col. 1002.

[Then shall they] say thrice, "Salutation unto MARY the Queen, the true "vine, on which, although it hath never been cultivated, thou shalt find "blessed fruit. The Son of God in truth came and became man from "her, and she gave birth unto Him and He hath saved us and hath par- "doned unto us our sins. Thou hast found grace, O Virgin. Many shall "hold converse concerning thy honour, for the Word of the Father came "and took upon Himself human nature from thee; Hallelujah! Come ye "and look upon this Bride, this Woman who is adorned, the mother of "the Lamb, who is enveloped in such great glory, even as saith the son "of thunder, John the pure virgin, who cried out, saying, 'He hath made "'this bride to shine exceedingly, yea, [B fol. 5*a*. 1] more than the star of "'the morning'. This is the New Zion, the city of our God, wherein "dwelleth the joy [of] all the holy prophets."

"Rejoice thou, O MARY, in the pleasure of its passover"; and thou shalt recite this passage unto the end thereof in the tone [called] '*Azel*. Then shall they read the Miracles of our Lady, the holy Virgin MARY, who gave birth to God, each man [reading] three at a time. And after the reading of the Miracles they shall all sing a hymn together, and shall say thus:—"Blessings be upon this our Lady, the holy MARY, who gave "birth to our Salvation! Hallelujah! Hallelujah! Hallelujah! upon all of "us, the people [here]. Unto Thy Cross, O Lord, we will ascribe glory; "Hallelujah! Hallelujah! Hallelujah! Salutation unto thee, O John, the "son of thunder (Boanerges). Salutation unto thee, O John, who didst "write the Apocalypse. Salutation unto thee, O John Theologos. Salut- "ation unto thee, O John, the beloved of the Lord. [B fol. 5*a*. 2] Salut- "ation unto thee, O John, the virgin. Salutation unto thee, O John the "Evangelist. Salutation unto thee, O John, who didst lie in the bosom "of God. Salutation unto you, O Peter, and Paul, and James, and John, "and Andrew, and Matthew, and Philip, and Bartholomew, and Thomas, "and James the son of Alphaeus, and Thaddeus, and Nathaniel, and

"Matthias, and Luke, and Mark, and James the Bishop. Bless ye us, "your children by the command of the Spirit.

"Salutation unto thee, MARY, thou Door of the East, which brought "forth the Light. Salutation unto thee, thou Vine of Eskêdêrê. Salutation "unto thee, thou Splendour that can be seen. Salutation unto thee, O "thou that art ornamented with rays of light (?). Salutation unto thee, for "thou hast given birth unto the Creator. Salutation unto thee, thou Rod "of Aaron which bore fruit. Salutation unto thee whom we worship with "a psalm. Let each one read [B fol. 5*b*. 1] the Book of thy Miracles in "peace! Bless thou us!

[The text which follows (see page 5, l. 16—p. 6, l. 8) the above in the manuscript B is similar to that which forms the Introduction to the manuscript A; it contains a few variants, as will be seen from a perusal of it, but they are not sufficiently important to make it necessary to give a rendering of the whole section here. It will be noticed that king Takla Haymânôt and his queen Abâla Dengel are mentioned; this king is, no doubt, the second of the name, who reigned from A. D. 1769 to A. D. 1777.]

THE ADDRESS OF THE READER OF THE MIRACLES OF THE BLESSED VIRGIN MARY TO THE CONGREGATION.

Hear, O ye my fathers, and my brethren, and my sisters, who are in this church hoping to hear the Miracles of our Lady, the holy Virgin, the two-fold MARY, who gave birth unto God, and let those who are upon high seats come down, and do ye who are seated rise and stand up; and gird about you your apparel [B fol. 6*b*. 2], let down coverings of your heads and [put off from] you your ornaments. Have ye not heard that it is said, "If a man be able to offer up an offering [let him do so], and

"if he cannot, let him hearken unto the Miracles of the Lady of us all, "MARY, who gave birth unto God, and it shall be unto him for an offer- "ing; and our Lady shall love him that listeneth thereunto, and she will "bless quickly him that prayeth and listeneth with all his heart." Do ye then stand up and make yourselves worthy to receive your reward for ever and ever. Amen.

Salutation unto thee, O my Lady MARY, thou Mother of our Lord Jesus Christ! When the Book of thy Miracles is being read overshadow [us] with thy wings. Whatsoever words thereof we hear make thou to put forth roots, and make the stalk and branches to grow up, and make them to bring forth fruit thirtyfold, and sixtyfold, and an hundredfold. And daily do thou make intercession on our behalf, and according to the power which hath been given [B fol. 7*a*. 1] unto thee by the Father and the Son and the Holy Spirit make thou our sins to be lightly esteemed. Depart not thou from us in this world, and in that which is to come let not our soul separate itself from thy soul, for ever and ever! Amen.

O my Lady, thou Mother of salvation, Mother of light, Mother of incense, Mother of offering, Mother of fire, thou only Mother, Mother of the King, Mother of Christ the Messiah, O Mother divine and awe-inspiring through the compassion of thy Son, look thou [favourably] upon our supplication, and be thou graciously pleased with our entreaties, and by thy prayer do thou cool the wrath of thy Son! Amen. May the Jews who are doomed to perdition and whose name exciteth to wrath go down and have their habitation in the lowermost depths of the place of judgment! Amen. May the wicked Jews who wish not [to hear] thy name and who deny thy virginity be mown down by the sword of Michael, may they be burnt in the torment of fire, and may they descend and have their habitation [B fol. 7*a*. 2] in the lowermost depths of the place of judgment! Amen. May the lying Jews who hold thy virginity in abomination be fettered and bound in chains of fire, and may they dwell [in the lowermost

depths] of the place of judgment and corruption! Amen. May the evil-doing Jews who curse thy virginity be cut down by the sword of Michael, may they suffer pain in the torture of the fire, and may they be sealed down in the depths of the place of judgment whence there is no place of escape! Amen. May the leprous and filthy Jews who blaspheme thy virginity be punished by the hand of Michael, may they become involved in the Gehenna of fire, and may they be hurled down headlong and cast into the depths of the place of judgment! Amen. May the faces of those who follow Christ, and who follow the Gospel, and who read thy miracles, be clothed by the light of thy grace, and may they be preserved by thy covenant! Amen. May those blessed and good men who esteem holy thy virginity, and those who take refuge at thine image clothe themselves in the light of thy grace! May they be permitted by grace to enter into thy bridal chamber, may they be [B fol. 7*b*. 1] sanctified by the Blood of thy Son, may they inherit life and may they have as their lot a portion and an inheritance with the saints! Amen. And may the holy, and the elect, and the pure who sing praises unto thy virginity, and who cry out before thine image, array themselves in the light of thy grace, and may they exult and rejoice in the bridal chamber of thy Son! [Amen].

I bow down before thee and I give praise unto thee, O my Lady MARY, thou couch of the heavenly Bridegroom. I bow down before thee and I give praise unto thee, O my Lady MARY, thou chariot of the Sun of righteousness. I bow down before thee and I give praise unto thee, even as John of the golden mouth (Chrysostom) gave praise unto thee, saying, "In the sweetness of his lips rejoice thou, O my Lady MARY, for of thee "God the Word became incarnate, and He went forth from thee [B fol. 7*b*. 2] "like a bridegroom who goeth forth from his chamber. Rejoice, O my "Lady MARY, because there went forth from thee the truly Good Shepherd, "Who seeketh for the lamb which hath been cast away, and when He "hath found it He beareth it upon His shoulders. Rejoice, O my Lady

"MARY, for through thee have been broken the fetters of the monster which "causeth suffering, and which God did cast into judgment. Rejoice, O "my Lady MARY, thou holy land, whereunto God came riding upon a "cloud of light and entered into thee. Rejoice, O my Lady MARY, from "whom God, Who maketh His saints to rest, appeared. Rejoice, O my "Lady MARY, in whom God was well pleased, and from whom it was "[ordained] before the world that the Word should be born of thee, the "Word Whom, together with His Father and the [B fol. 8*a*. 1] Holy "Spirit, we adore. Rejoice, O my Lady MARY, the Mother of Him "Whose Apostle I am. Rejoice, O my Lady MARY, on whose virginity "Him to Whom thou didst give birth set a seal after He had been born, "and whose virginity was not destroyed."

Salutation unto thee, O my Lady MARY, who didst give birth to God without the foundation of thy womb being rent asunder. Salutation unto thee, O my Lady MARY, who didst give birth to the Word without the seal of thy virginity being opened and changed, and who art called Mother through the birth of our holy Redeemer. Salutation unto thee, O my Lady MARY, for thou hast found grace, and God is with thee. Entreat thou and make intercession with thy beloved Son that He may pardon unto us our sins.

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I. Mary stands in prayer at the grave of her Son, Jesus Christ.
II. The sleeping watchmen at the grave of Christ.
III. Jesus Christ, Who has risen from the dead, addressing His Mother.

(*See page 15*).

[A fol 75*a*. 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD.

On the sixteenth day of the month Yakâtit[1] there shall be celebrated the commemoration of our holy Lady, the Virgin two-fold MARY, who gave birth to God, because she received therein the Covenant of Mercy from her Son, our Redeemer Jesus Christ. Whosoever shall celebrate her commemoration, and shall call upon her name, and shall give alms unto the poor and needy, even if it be a cup of cold water only, [shall receive his reward.]

Now when the Son of this holy woman MARY [A fol. 75*a*. 2], whose pure flesh He had taken upon Himself, went up into heaven, He sat on the right hand of His Father, having fulfilled all the Law, and taken upon Himself human nature, but without sin, and gained dominion over the pains of the Cross by His good pleasure and will which He exercised for our redemption. And He left his mother MARY in the house of John His disciple, whom He loved, and whom He committed unto her protection, saying, "Behold thy son", and to that disciple also He said, "Behold thy mother"; and our Lady Mary dwelt [there], and she was wont to go unto the grave of her Son, that is to say, to Golgotha, [A fol. 75*b*. 1] to pray there. And it came to pass that when the Jews saw her they were filled with wrath and jealousy, and they wished to stone her, but God made her to disappear from their sight. Then they took counsel together and appointed guards over His grave, so that she might not be able to come and pray there again; but she ceased not to

[1] I. e., February 10.



I. The Virgin Mary's prayer to her Son, Jesus Christ.
II. The Assumption of the Virgin Mary.
III. Jesus Christ, in the presence of all the angelic hosts, makes His mother to sit upon the throne with Him.
IV. David singing Psalms to the accompanyment of his ten-stringed lute.

(*See page 16*).

go there each day. Now the guards never saw her, for the mantle of the glory of her Son made her to be invisible, and angels came unto her at all times to minister unto her, and her Son, our Lord Jesus Christ, watched over her [A fol. 75*b*. 2] continually, and fulfilled for her all her desires. And after this He made her to ascend into heaven, and He shewed her the place where the righteous rest and where dwell Abraham, Isaac, and Jacob, and the spirits of all the fathers who had died from Adam until Christ(?) received her. And they bowed down before her and said, "Glory be unto God Who hath created thee for us, flesh of "our flesh, and bone of our bone; in thee we have found redemption, and "thou hast become the gate of life [leading] from destruction through the "Incarnation of the Son of God of thee" [A fol. 76*a*. 1]. Then the angels transported her and brought her unto her beloved Son [Who was seated upon] His throne; and flames of fire covered Him round about on the right hand and on the left. Then our Lord took her hand, and He kissed her mouth and said unto her, "Hast thou come, O My Mother?" Then He made her to ascend His glorious throne and He made her to sit [there] with Him, and He told her the story of the joy and gladness which eye had never seen, and ear had never heard, and the heart of man had never imagined, that He had prepared for her. And below the throne she saw David [A fol. 76*a*. 2]. her father, the king of Israel, together with all the company of the Prophets, and the angels, and the souls of the righteous were standing round about them, and he was singing psalms to his harp and saying, "Hearken, O my daughter, see, and "incline thine ear, forget thy people in thy father's house, for the King "hath desired thy beauty, and He is thy Lord."

And again the angels set her so that she might see the place of judgment, and they brought her unto the place which was the boundary of the darkness that had been prepared for Satan and his angels, and for all those who walked in his ways [A fol. 76*b*. 1]. Then our Lady MARY



I. The Virgin Mary arrives in heaven, and all the orders of angelic beings bow down before her.
II. The Virgin Mary looks upon the abode of Satan and his angels.

(*See page 17*).

said, "Woe is me! Who could announce unto the children of men that "they would come here?" And an angel said unto her, "Fear thou not, "O Mary, God is with thee. He is with thee, and with those who [shall "come] after thee". Then the angels bore her along and brought her back to the [former] place, and straightway our Lady Mary sat down, being exceedingly sorrowful for all the sinners. And inasmuch as that day was the sixteenth day of the month Yakâtît, she stood up at the place of the skull (i. e., Golgotha), and [A fol. 76 *b*. 2] she made supplication unto her Son, saying, "I adjure Thee, O my Son, by God Almighty "Thy Father, and by Thy Name Christ, and by the Paraclete Thy Spirit, "and by my womb which bore Thee, Whom earth is not able to bear, "and Whom even the angels are not able to approach, for nine months "and five days; I adjure Thee, O my Son, by Thy going forth from "me, without pain, and by Thy birth; I adjure Thee by my breasts "which gave Thee suck, and by my lips which kissed Thee, and by my "arms which embraced Thee, and by my feet [A fol. 77 *a*. 1] which walk- "ed about with Thee; I adjure Thee by the cradle wherein Thou didst "lie, and by the swaddling bands wherein Thou wast swathed; O my "Son, my beloved one, I entreat and make supplication unto Thee that "Thou mayest hearken unto the voice of my petition, and mayest come "unto me, and mayest fulfil everything which is in my heart."

And it came to pass that when our Lady, the holy Virgin MARY, the mother of the Light, had thus spoken, our Lord and Redeemer Jesus Christ came down, and with Him and round about Him were thousands of thousands and tens of thousands of thousands of angels. And He said [A fol. 77 *a*. 2] unto her, "What shall I do for thee, O Mary My mother? "And what wish is it that thou desirest that I shall fulfil for thee?" Then our Lady, the holy Virgin MARY, made answer unto her beloved Son, and said unto Him, "O my Son, my beloved One, my Lord and my "Redeemer, my Hope and my Refuge, my trust is in Thee. In Thee



Jesus Christ, in the presence of all the angelic hosts, makes an everlasting covenant of mercy with His mother.

(*See page 18*).

"have I my strength, and in Thy safe place do Thou protect me; Thou "art He Whom I remember always. And now, hearken Thou unto my "prayer and unto my entreaty, and incline Thine ear unto the words of "my mouth. I who speak unto Thee am Thy mother MARY, and I am "Thine handmaiden [A fol. 77*b*. 1]. Whosoever shall celebrate the festival "of my commemoration, or shall build a church in my name, or shall "clothe the naked, or shall visit the sick, or shall feed the hungry, or shall "give to drink him that is thirsty, or shall comfort him that is sorrowful, "or shall make to rejoice him that is sorrowful, or shall write a book of "my praises, or shall meditate upon the hymns to me on [the day of] my "festival, reward Thou him, O Lord, with a good reward from Thyself "the which eye hath not seen, nor ear hath heard of, nor mind of man hath "conceived. I beseech Thee, and I make supplication unto Thee, O Lord, "on behalf of all those who shall believe on me, and do Thou make them "to be free from Sheol [A fol. 77*b*. 2]; and remember Thou him that is "an hungered, and him that is athirst, and all the trials which came upon "me with Thee". And our Lord Jesus Christ answered and said unto her, "It shall be even as thou sayest, and I will fulfil for thee all thy peti- "tion. Did I not become man through thee? I swear by Myself that I "will not break My covenant with thee". May her blessing be with our king David for ever and ever! Amen.

Salutation unto thee, O Book of the Law and Covenant like unto the Table of stone

For each and every one who shall call upon thy name!

Let the hearts of sinners [A fol. 78*a*. 1] be softened, let the hearts of the violent be softened,

Let the hearts of those who are afflicted with sorrow be softened, O MARY! Amen.

THE COVENANT OF CHRIST WITH THE BLESSED VIRGIN MARY.

[A fol. 1*b*. 1] THE MIRACLES OF OUR LADY MARY, THE HOLY WOMAN, THE TWOFOLD VIRGIN, THE GOD-BEARER; MAY HER PRAYER AND BLESSING BE WITH US FOR EVER AND EVER! AMEN.

One day our Lord Jesus Christ said unto MARY, "What sorrow "can be greater than that which came upon thee for My sake?" And our Lady MARY said unto Him, "O my Lord and God, there were the "five sorrows which came upon me for Thy sake, and they had exceed-"ingly great power over me. The first of them was the sorrow which I "endured[1] when Simeon prophesied concerning Thee in the Sanctuary, "how that the Jews would slay Thee. [A fol. 1*b*. 2] The second sorrow "which I endured was when I missed Thee in the Sanctuary and I was "seeking for Thee three days. The third sorrow which I endured was "when I remembered how they bound Thee hand and foot, and how the "men of Pilate scurged Thy back. The fourth sorrow which I endured was "when they crucified Thee between two thieves on the day of the Eve "of the Sabbath, and Thou wert naked, and they drove five nails through "Thy body. And the fifth sorrow which I endured was when I remember-"ed how Joseph and Nicodemus[2] took Thee down from the Cross and "swathed Thee in fine linen, and laid Thee in the tomb." And our Lord said unto her who had given Him birth, "Thus saith our Father Who "is in heaven, 'Whosoever shall keep in remembrance the sorrows and

[1] Literally, "my sorrow when Simeon". [2] See St. John xix. 39.

"'[A fol. 2*a*. 1] sufferings which have come upon thee for My sake, and "'the salutation of Gabriel, I will remit to him his sins. And whosoever "'shall give an offering for thy name's sake I will remit to him his sins, "'and I will make him to inherit the kingdom of heaven. And I will "'come to him with thee, O thou Who didst give Me birth, and I will "'appear to him three days before his death'". This was the covenant which He made with His Mother, and she told it unto Dexius, who wrote it down together with [the account of] her Miracles, so that [all] believers might read it. May her prayer and blessing be with us for ever and ever! Amen.

What sorrow can be greater than the sorrows which came upon thee, O Virgin?
For thou didst give a cry when He cried unto thee a cry
On the day of the Eve of the Sabbath [A fol. 2*a*. 2] in which He was upon the holy wood, the Cross.
By thy five sorrows, O deliver me from perdition,
And from mighty terror of the awful Sheol (i. e., Hell).

BISHOP DEXIUS AND THE VIRGIN MARY.

[A fol. 3*a*. 1, B fol. 9*a*. 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD, WE WILL WRITE THE BOOK OF THE MIRACLES OF OUR LADY, THE VIRGIN MARY, WHO GAVE BIRTH UNTO GOD. MAY HER PRAYER AND BLESSING BE WITH OUR KING DAVID! [AMEN].

Now there was a certain bishop in the church of Ṭelṭelyâ whose name was Dexius, and he was a righteous man, and a fearer of God, and he loved our Lady MARY exceedingly; his mouth declared her praise [B fol. 9*a*. 2], and his heart abounded [with thoughts of her], and he ministered unto her with exceedingly great diligence and care, and he



I. The Virgin Mary receiving from Bishop Dexius the Book of her Miracles which he had compiled. At the feet of the bishop is an inkstand with two jars.

II. Bishop Dexius receiving from the Virgin Mary apparel which had been woven by the command of Christ, and an episcopal throne upon which no other bishop was to sit.

(*See page 21*).

wrote the Book of her Miracles and History, and he ceased [A fol. 3*a*. 2] not to meditate upon the same at eventide and at morn. And it came to pass that when he came nigh to finishing the writing of her praises, our Lady the Virgin MARY, the majesty of Christian people, brought unto him glad tidings openly, and she said unto him, "Give me the Book of "my History and Miracles, which my beloved son hath made, into my "hands"; and she took the Book of her Miracles, and she opened it and read therein, and she was exceedingly pleased therewith. And she said unto him, "Behold, O my beloved, thou hast toiled for me. Behold now, "I am well pleased with thee, and I give thanks unto thee. And the "blessing of [B fol. 9*b*. 1] my beloved Son shall be upon thee and shall "dwell in thy house, and He shall bless thy children and those that shall "be descended from thee with the blessing of heaven [A fol. 3*b*. 1] because "thou hast written this Book for me"; and having said these words she disappeared from him. And the bishop rejoiced with an exceeding great joy because MARY had brought him glad tidings, and had shown herself unto him openly, and had spoken unto him mouth to mouth; and he loved her the more, and his heart was smitten with deep love for her. Then he meditated in his heart and said, "Behold, I will exalt her honour and "majesty, and I will add thereunto very much more than I have been "wont to do aforetime". And he made a great festival, the like of which man had never made, in commemoration of [B fol. 9*b*. 2] MARY, not on the day of her glorious nativity, but before it, and he chose one day of all [A fol. 3*b*. 2] the days and established the celebration of the festival upon it, and he made regulations concerning it and confirmed it. And all the people of the city celebrate the festival unto this day according to the ordinance of the bishop, and they keep the feast of the commemoration of MARY with joy and gladness.

And our Lady MARY, the worker of good and the giver of [B fol. 10*a*. 1] grace, appeared a second time unto the bishop, and she had in

her hand glorious, and beautiful, and splendid, and holy apparel. And Mâryâm (MARY), that is, Mârîhâm, answered and said unto him, "O "Dexius my beloved chosen one, my good and faithful servant, I praise "thee, and I extol thee, and I rejoice in thee, and [A fol. 4*a*. 1] I am well-"pleased with thy work. And inasmuch as thou hast rejoiced in me, and "hast ordained and established a festival in mine honour—now the Arch-"angel Gabriel, who brought unto me the glad tidings of the advent of "my beloved Son, hath related this unto me, and an angel hath told me "that thou hast published abroad the commemoration of my festival unto "all the people of the world each year, and hast made the poor, and the "[B fol. 10*a*. 2] needy, and all the people of the city to rejoice and be glad "for my name's sake—I will increase the reward of thine abundant toil in "this world, and I will exalt thine episcopal throne among [those of other "bishops] in proportion as thou hast shewn honour unto [A fol. 4*a*. 2] "me. And behold now, I have brought unto thee from heaven apparel "which hath been woven by the command of my beloved Son. [Take it,] "and put it on when thou art about to minister at the service or at the "consecration of the Eucharist, and no man shall have the power to array "himself therein except thyself, and none besides thee shall dare to sit "upon thy throne; and if there be any man who shall set himself in op-"position to the word of my commandment I will take vengeance upon "him with a mighty vengeance." And it came to pass that when the bishop had become old he brought his days to an end at a ripe old age, and he [B fol. 10*b*. 1] departed this world in peace and entered into life. And the apparel which MARY had given unto him remained among the treasures of the church [A fol. 4*b*. 1], and it was radiantly white and exceedingly splendid.

And after Dexius another bishop was appointed, and he yearned for that apparel and was exceedingly anxious to put it on; and he wished to sit upon [his] throne and to go up thereupon without the permission of



The angel Râguêl strips off the apparel which the Virgin Mary had given to Dexius from the presumptuous bishop who had dared to put it on, and by the command of the Virgin smites him in such wise that he dies.

(*See page 23*).



I. Bishop Dexius receiving from the Virgin Mary apparel which had been woven by the command of Christ, and an episcopal throne on which no other bishop was to sit.

II. The successor of Bishop Dexius, in spite of the remonstrances of his clergy, arrays himself in the apparel which the Virgin Mary had given to Dexius, and takes his seat upon the episcopal throne which she had also given to him.

III. The presumptuous bishop is thrust from his seat by the angel Râguêl, who hurls him to the ground, and slays him.

(*See pages 21-23*).

MARY. And the priests of the church and the elders of the city said unto him, "Put not on this apparel before thou hast asked MARY [B fol. 10*b*. 2] "if she will be pleased to give it unto thee even as she gave it unto bishop "Dexius". And he said unto them, "I am the bishop even as he was, and "I have been appointed to [this] rank in the church; [A fol. 4*b*. 2] and "behold, I will put on this apparel, and I will take my seat upon his throne." So he did according to the desire of his heart, and they were not able to restrain him; and of his own will he put on the apparel and he was so bold as to go up upon the throne and to take his seat thereupon. And it came to pass at that time that he fell down from the throne and was dashed in pieces, and there was great dismay and quaking in the church; and Mâryâm (MARY), that is, Mârîhâm, [B fol. 11*a*. 1] smote him by the hand of the angel called Râguĕêl, and he perished and died. And violent grief, and fear, and dismay laid hold upon the people, and the priests, and deacons, who were gathered together in that place, and [A fol. 5*a*. 1] after they had come to themselves they marvelled and were silent by reason of the miracle which Mâryâm, that is, Mârîhâm, had wrought. And they ascribed glory unto God, and they exalted the greatness of the honour of Mâryâm, that is, Mârîhâm, and they worshipped with great humility kneeling upon their knees in the little chapel, and they offered up their praisings of MARY [B fol. 11*a*. 2] in fear and in trembling. And they brought forward as offerings for her service thousands [of pieces] of gold and silver, because they had seen the awful and terrifying wonder concerning the bishop [which had been wrought] in the church; and they exalted her and paid honour unto her. May her prayer and supplication redeem our king David from a cruel [A fol. 5*a*. 2] death and from the punishment of the judgment for ever.

[The two following texts are wanting in A.]

[B fol. 11*a*. 2] O my Lady MARY, who without the seed of man didst give birth unto God, and who when Dexius had written the blessed Book of

thy Miracles didst lay a ban upon another man that he should not put on his apparel nor seat himself upon his throne, and who, when a certain violent bishop opposed thy command and took his seat upon the throne of Dexius without being [B fol. 11*b*. 1] blessed by thee, didst smite him speedily by the hand of the angel Râguĕêl, so likewise do thou smite the enemies of the life of thy servant Khâyla Mâryâm at morn and at eve, so that he may proclaim the story of [thy greatness] for ever and ever. Amen. Dexius having gathered together and written down the Miracles of her who, being in a state of virginity, conceived and brought forth a child, the angel Gabriel having announced to her a message of glad tidings of great joy, and had published abroad the day of her commemoration, she gave him apparel and a throne.

THE VIRGIN MARY AND THE POOR MONK.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY WHO GAVE BIRTH TO GOD.

May her prayer and blessing be with her servant Khâyla Mâryâm for ever and ever! Amen.

Now there was a certain poor monk who possessed neither raiment nor food, but he believed on our Lady MARY, who gave birth to God, and he said unto her, "O give thou the command [B fol. 11*b*. 2] concerning "me that I may eat, and drink, and clothe myself withal"; and having said these words he fell asleep. And it came to pass that our Lady MARY, who gave birth to God, came at the time of midnight, and she appeared unto him in a vision, and said unto him, "What sayest thou, O monk? "Take this raiment and it shall be thine." And when he awoke from his sleep he found apparel [there], and he rejoiced with an exceedingly great joy, and all the people who saw this miracle which our Lady



The Virgin Mary appears to one of her servants from out of her image, and addresses him, and in answer to his words "Blessed art thou among women," says," And blessed art thou also among men."

(*See page 25*).

MARY, who gave birth to God, had wrought marvelled. May her prayer and blessing be with her servant Khâyla Mâryâm for ever and ever! Amen.

PRAYER BY THE COMPILER OF THE MIRACLES OF THE VIRGIN.

[A fol. 6*b*. 1] When a man desireth to build a house doth he not first of all make ready everything which he will require therefor? O MARY, I beseech thee to give unto me the spirit of knowledge, and since I desire to relate thy wonderful deeds make me to understand them, and make me to follow in a straight path thy gracious acts.

CHAPTER I.

THE VIRGIN MARY AND THE ARTIFICER.

[B fol. 12*b*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY, WHO GAVE BIRTH UNTO GOD. May her prayer and the mercy of her beloved Son be with the soul of our king David for ever and ever! Amen.

Now there was a certain artificer who loved our holy Lady, the two-fold Virgin MARY, who gave birth to God, with all his heart, and he was wont to read salutations unto her day by day [A fol. 6*b*. 2] continually, both evening and morning; and he continued to salute her for many days. And it came to pass one day that he said unto her, "O my "gracious Lady, I pay salutations unto thee continually, but thou dost "never return my salutation unto me"; and after he had said these words unto her he began to read the salutation of our Lady MARY, standing

before her image. [B fol. 12*b*. 2] And when he came to the passage where he should say, "Blessed art thou among women", our Lady MARY, who gave birth unto God, answered him from out of the image, and said unto him, "And blessed art thou among men"; and thus she spake unto him thrice. Now when the artificer heard these words from the [A fol. 7*a*. 1] image of our Lady MARY, he bowed down before her and repented himself that he had dared to speak unto her; but he rejoiced because of the words which she had spoken unto him. And he loved her much more than formerly, and he devoted himself the more to her service until he passed away from this fleeting world. May the prayer and blessing of our Lady MARY [B fol. 13*a*. 1] be with our king David for ever and ever! Amen.

Inasmuch as the angel who announced glad tidings [unto thee] gave thee an everlasting salutation,
The artificer was dear unto thee.
Since thou, O MARY, wert blessed by the Book of Ḥâwî[1],
Bless me, O my Lady, and [may] thy Son [A fol. 7*a*. 2] the Nazarene [bless me]
With the blessings of Judah and Levi!

CHAPTER II.

THE JEW OF THE CITY OF AKHMÎM.

[A fol. 8*a*. 1; B fol. 13*b*. 1] A MIRACLE OF OUR HOLY LADY THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH UNTO GOD; may her prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[1] The Book of Ḥâwî is a large theological work which was written in Greek by one Antiochus of the Monastery of Siḳ, which lay on the east of Jerusalem. It was translated into Arabic by Gabriel ibn Batrak A. H. 665 = A. D. 1266—67, and into Ethiopic by Salîk A. M. 7074 = A. D. 1582. See WRIGHT, *Catalogue of Ethiopic MSS.* p. 235.



I. A Priest who had grown old in the service of the Virgin Mary, falls down one day in the church when bowing before her, and breaks his back.

II. The Virgin Mary appears, and seizing his hand, touches the broken bones and makes him whole.

III. By the Virgin Mary's command the priest comes to her right hand side, and he marvels at her great beauty.

(*See page 27*).



II I.

I. An aged priest while bowing before the Virgin Mary falls down and breaks his back.
II. The Virgin Mary touches the broken bones, and makes him whole, and commands him to come and stand by her side.

(*See page 27*).

Now there was a certain Hebrew in the city of Akhmîm[1] who loved our holy Lady, the two-fold Virgin MARY, who gave birth to God, from the depth (*literally* root) of his heart, and the mention of her name with fear and trembling was never absent from his tongue; and when he bowed down before her he was wont to embrace the ground in honour of her name. And the man was a priest, and he ministered holily [A fol. 8*a*. 2] in the church at the time of [burning] incense and [of offering up] the Offering. And it came to pass that when the days of his youth had passed he lacked strength and he was [B fol. 13*b*. 1] unable to stand up. And when the archbishop knew that he had become feeble and was not able to stand up, he associated two deacons with him that they might give him assistance. Now one day as he was praising the name of our holy Lady, the two-fold Virgin MARY, who gave birth to God, and was bowing down [to her] to the ground, he fell forwards upon his breast and his backbone was broken. And he cried out with a loud voice, and said, "O my Lady MARY, come thou and help me in my [A fol. 8*b*. 1] "fall". Then straightway our holy Lady the Virgin MARY appeared unto him standing on the right of the altar; and she stretched out her hand to him and touched his backbone which was broken, and made it whole, and she gave him a sign to come and stand on the [B fol. 14*a*. 1] right of the altar by her side. And immediately he saw this he rejoiced greatly, and he marvelled and was astonished at the beauty of her form and at the splendour (*or* light) which was upon her; and his old age was renewed, and he became a vigorous young man [again]. And he continued to minister in the church unto our holy Lady the Virgin MARY all his days, and she added unto the years of his life one hundred and thirty [A fol. 8*b*. 2] years; and all his days were two hundred and thirty

[1] A town situated on the right or east bank of the Nile about 320 miles south of Cairo; the ancient Egyptians called it Àpu  , the Greeks Panopolis, and the Copts ϫⲙⲓⲙ or ⲁⲡⲟⲙⲓ. It was always famous for its linen weavers and stone cutters.



The Virgin Mary addressing the aged priest in the presence of the angels who are waiting to carry his soal to Paradise.

(*See page 28*).



I. Damianus the scribe writing the name of the Virgin Mary with gold and silver instead of with common black ink.

II. The Virgin Mary appears to Damianus on his death bed and promises to write his name upon a pillar of gold in the kingdom of heaven.

(*See page 28*).

years, and then he died in peace and departed unto everlasting life. May her prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[B fol. 14*a*. 2] The blessed Hebrew in the land of Akhmîm, who had grown old
Whilst praising thy name and bowing before thee, fell down.
As thou didst appear unto him aforetime and didst speak with him what was right,
O MARY, appear thou unto me where I have set [my] couch,
For upon this thing is my mind set with great anxiety.

CHAPTER III.

THE VIRGIN MARY AND THE SCRIBE DAMIANUS.

[A fol. 9*b*. 1; B fol. 15*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer and the mercy of her beloved Son be with our king David [for ever and ever! Amen].

Now there was a certain monk called Damianus who dwelt in the city of Philippi,[1] and he loved our holy Lady, the Virgin MARY, from the depth (*literally* root) of his heart, and he served her with all his power and strength, and he kept vigil by day and by night in her church. And that monk was a scribe, and it came to pass as he was copying the books that every time he had to make mention of our holy [A fol. 9*b*. 2] Lady MARY [B fol. 15*a*. 2] he magnified her and paid honour unto her. Now, he did not write her name with common black ink,[2] but he

[1] I. e., Φιλιππησίους. [2] Literally "water of soot".

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The scribe Damianus writing the name of the Virgin Mary with gold and silver instead of with common, black ink.

(*See page 29*).



The Virgin Mary appears to Damianus on his death bed and promises to write his name upon a pillar of gold in the kingdom of heaven.

(*See page 29*).

wrote it with ink of gold and silver, and with rose-coloured paint, and with divers splendid colours which were like unto them in beauty and value. And when that scribe fell ill, and was nigh unto death, before his soul went forth [from his body] our holy Lady, the Virgin MARY, appeared unto him, and said unto him, "O my faithful servant, art not thou he who "instead of writing my name in common black ink has done so with ink "of gold and silver, and with divers splendid colours which are like unto "them in beauty and value, and has decorated it and made it glorious "with all thy might? Come now [A fol. 10 *a*. 1; B fol. 15 *b*. 1] with me that "thou mayest see thy name inscribed with ornamental letters upon a pillar "of gold in the kingdom of heaven; fear thou not to die in this fleeting "world, for behold, I will give thee everlasting life, and the joy which "never cometh to an end". And it came to pass that when she had spoken these words unto him his soul went forth from his body without pain and without suffering; and this miracle became known in all the country. May her prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[A fol. 10 *a*. 2] For Damianus who served thee on a high [B fol. 10 *a*. 2] mountain with deep devotion
Thou didst write his name upon a pillar of red gold.
O shining East, O MARY, O thou Morning,
Write thou my name upon thy holy garments
And upon the apparel of thy Son which is sprinkled with blood.

CHAPTER IV.

THE VIRGIN MARY AND BISHOP ABBÂS OF ROME.

[A fol. 11 *a*. 1; B fol. 16 *b*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY. May her prayer and blessing and the mercy of her beloved Son be with our king David for ever and ever! Amen.

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I. The Virgin Mary embracing the hand and arm of Abbâs. Bishop of Rome.
II. Abbâs stretching out his hand to be embraced by a woman before administering the Holy Mysteries.
III. After the offering Abbâs retires to the vestry and cuts off his right hand.

(*See page 30*).



I. Abbâs falls down before a picture or image of the Virgin Mary, and entreats forgiveness.
II. The Virgin Mary forgives him, and rejoins his hand to his arm, and he is made whole.

(*See page 30*).

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ንክራት፡ጸሎታ፡ወበረከ
ታ፡የሀሉ፡ምስለ፡ገብሬ፡ኃጥ

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Abbâs, Bishop of Rome, in administering the Holy Mysteries to a woman, touches her face.

(See page 30).

Now there was a certain bishop of Rome who was called Abbâs; and he was a good and holy man, and he feared God Almighty and kept himself from unchastity and from meditation upon evil. And it came to pass that one day during the festival when he was saying the prayer of consecration so that he might administer the Holy Mysteries to the people—now the people, both men and women, were in the habit at the time when they were about to receive the Holy [A fol. 11*a*. 2] Mysteries, before they prostrated themselves, of embracing the hands and the feet of the priest who was going to minister unto them—he smelt [B fol. 16*b*. 2] the smell of a certain woman as she was embracing his hands, and the unclean desire of the flesh entered into his heart, and he burned with the flame of lust. And after he had ended the Offering, he departed and went quickly into the house of the treasures belonging to the church, and he took a knife and cut off his hand, and he began to weep. And it came to pass that when he tarried the people in the sanctuary were very sad, and the priests and deacons went to him, and said unto him, "O master "and governor of the people, we have [A fol. 11*b*. 1] waited long [for thee], "and we are greatly grieved at thy tarrying"; and when they spake these words to him he wept the more, and then he rose up and went with them. And he came before the picture of our holy Lady the Virgin MARY, [B fol. 17*a*. 1] and fell down on his face before it, and he worshipped her and made supplication unto her and entreated her to have mercy upon him, and to help him, and to pardon him his sin. Then straightway our holy Lady the Virgin MARY appeared unto him, and she took his hand in her holy hands, and re-joined [it] to the place from which it had been cut off, and it became whole even as it was aforetime, and no mark [A fol. 11*b*. 2] whatever of the cut could be found; then she disappeared from him. And when the priests and deacons saw this they marvelled and were silent, and they related this miracle to the people; and they ascribed praise unto the glorious and Most High God, and gave



I. Abbâs, Bishop of Rome, cutting off his hand over a bowl which he has set to catch the blood.
II. The Virgin Mary forgives him, and rejoins his hand to his arm in the sight of all the congregation.

(*See page 31*).



The Virgin Mary appearing to the monk Isaac who prayed each night in her church that he might see the Mother of God, and prostrated himself three hundred times before her image.

(*See page 31*).

thanks to our holy Lady, the two-fold Virgin MARY, who is able to perform all things and who worketh miracles and doeth wonderful deeds. May her prayer and blessing, and the mercy of her beloved Son be [B fol. 17*a*. 2] with our king David for ever and for ever! Amen.

Now Abbâs, a priest of Rome,
Having taken a knife which caused pain, cut off his hand.
As thou, O MARY, the [A fol. 12*a*. 1] sister of Salome, didst heal him aforetime,
Even so heal thou the wound of my soul, and grant me rest
Whensoever I invoke thy name which giveth protection.

CHAPTER V.

[wanting.]

CHAPTER VI.

THE VIRGIN MARY AND THE MONK ISAAC.

[A fol. 13*a*. 1; B fol. 18*a*. 1] A MIRACLE OF OUR HOLY LADY THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and blessing be with our king David for ever and ever! Amen.

Now there was in this holy monastery, which was famous in the days of the Abbûna Abbâ Gabriel, Archbishop of Alexandria, a certain holy monk who had lived here from his youth, and his name was Isaac; and he loved our Lady with all his might. And he prepared for himself certain work to do without any man knowing thereof, and he was the guardian of the church, and the key [thereof] was in his hand. And after the prayer which was said before [A fol. 13*a*. 2] sleep was ended,



Isaac, a monk, having prayed to Christ that he might see His mother, the Virgin Mary appears to him from her shrine. At the sight of her Isaac falls prostrate as one dead, but the Virgin raises him up, and speaks words of comfort to him.

(*See page 32*).

and when the monks had gone into their cells to sleep, Isaac used to go to the church, and having opened the door [B fol. 18*a*. 2] he would go inside it, and stand up before the image of our Lady, the holy Virgin MARY, which was in the western wall, the whole night long. And he would begin to say the prayer of the Gospel, and he would prostrate himself before her three hundred times[1], and say at each prostration, "O "my Lord Jesus Christ, make me to see Thy Mother"; and he continued to do this for seven years and no man whatever knew thereof. And it came to pass, at the end of the seven years, on a certain night of the festival of our Lady the Virgin which falleth on the twenty-first day of the month Tâkhshâsh[2], when Isaac [A fol. 13*b*. 1] was bowing down before the image of our holy Lady, the Virgin MARY, that she came forth from her image and she shone with an exceedingly great splendour which was seven times brighter than lightning. [B fol. 18*b*. 1] And she said unto him, "Why hast thou wearied thyself [in entreating] my beloved Son to "shew thee her who gave Him birth? Behold, I am the Mother of Life, "and the woman who gave birth to Jesus Christ; command me and I "will come to thee, and whatsoever thou desirest that will I do for thee". And he said unto her, "O my Lady, I beseech thee to make supplication "on my behalf to thy beloved Son". And she said unto him, "Behold, "God Almighty hath received thy petition, and He hath commanded me "to come to thee and to fulfil thy desire; and three days [A fol. 13*b*. 2] "hence thou shalt be with me where I am". And it came to pass that when he heard her words and saw her beauty and that she was crowned with light, he fell down upon the ground and became like a dead man. Then did she take hold of him with her hand and lift him [B fol. 18*b*. 2] up, and she disappeared from him into the image which was before him.

[1] Literally "he made three hundred prostrations of adoration".
[2] December 17.

Then straightway Isaac went into [his] cell, and the sickness of fever fell upon him, and in the morning he called for the bishop of the city, whose name was Abraham, and who chanced to be dwelling in the monastery that day, and when he came to him he made known to him all that he had seen. And Isaac said unto him, "O my father, "release me from all the bonds of [my] sin, for I dared to beseech "God to shew me her who [A fol. 14*a*. 1] gave Him birth, a thing for "which I was unfit"; and he released him, and said unto him, "O my son, "if thou goest to God make thou mention of me, so that I may find mercy "[with Him] on the day of the great judgment". And at the end of the third day Isaac died, and he inherited life everlasting, even as our holy Lady, the Virgin MARY, had promised him. May her blessing and prayer be with our king David for ever and ever! Amen.

Isaac the monk, having wished and desired greatly,
Saw thy beautiful face [O MARY] on a certain day.
As thou didst speak unto him until he rejoiced exceedingly,
So, O my Lady, say thou unto me, "Rejoice, O my servant,
"After three [A fol. 14*a*. 2] days thou shalt be with me."

CHAPTER VII.

THE VIRGIN MARY AND THE CHILD MARY.

[A fol. 15*a*. 1; B fol. 19*b*. 1] A MIRACLE OF OUR LADY, THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing, and the mercy of her beloved Son be with our King David for ever and ever! Amen.

There was a certain God-fearing man who loved our holy Lady, the two-fold Virgin MARY, and his country was Dafrâ; and he was married



I. The men of a certain house go to church on the day of the Nativity, and leave behind them a child called Mary, who is very wishful to go with them and to partake of the Offering.

II. The child Mary prays to the Virgin, who appears and takes her to the church, and when three days later the child dies she receives her soul in heaven.

(*See page 34*).

to a woman by whom he had had three children, two boys and one girl. Now the girl was young, and she was called Mary. And the mother of the children died, and they mourned for her. And it came to pass on a day, which was the festival of the glorious [A fol. 15*a*. 2] Nativity[1], that they wished to go to the church, and they left the little girl [in the house] and fastened the door upon her [B fol. 19*b*. 2], so that she might not go out, for it was night. But she wept and cried out, saying, "Take me with "you, and let me participate in the offering up of the Offering"; but they refused [to take] her, and they went on their way. Then she went to the image of our holy Lady, the two-fold Virgin MARY, and she cried out with tears, saying, "O my Lady, have compassion upon me, and "give me consolation". And straightway our holy Lady, the Virgin MARY, who maketh to rejoice and giveth consolation to those who make supplication unto her, appeared unto the girl, and said unto her, "What aileth "thee, O my daughter?" And our holy [A fol. 15*b*. 1] Lady MARY [B fol. 20*a*. 1] embraced the child, who said unto her, "They would not let me "go to church to partake of the Offering on the holy festival [of the day] "on which our Redeemer was born". And our holy Lady, the two-fold Virgin MARY, said unto her, "Be not grieved, and come [with me]"; and she carried the child to the church, and she partook of the Offering with the folk who were enlightened. Then our Lady MARY said unto her, "Three days hence I will take thee, and thou shalt be with me"; and three days later the child departed this life, and the Virgin MARY made her like unto herself. And a certain good, and righteous, and [A fol. 15*b*. 2] God-fearing man saw the child arrayed in purple and following our holy Lady, the two-fold Virgin MARY, the Mother of life, who redeemeth us, and he marvelled greatly, and he told the people [concerning her]. And those who heard this praised the glorious and Most High

[1] Either the 10th day of Maskarram (September 7), or the 1st day of Genbôt (May 1).



I. The skilful painter seated at his work on a high scaffolding in a church.
II. His picture of the blessed in Paradise. III. His picture of the devils in Hell.
IV. The devils overthrow the painter's scaffolding, hoping to cause him to be dashed to pieces on the ground.
V. The Virgin Mary stretches out her hand from her picture, and grasps the painter as he is falling, and holds him in the air.

(*See page 35*).

God, and gave thanks unto our holy Lady the Virgin MARY. May her prayer and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [B fol. 20*a*. 2.]

O MARY, thou who didst make to follow thee and didst take away in secret
A certain maiden and didst array her in purple;
Thy sandals are bound on, and the staff with thee is life,
[A fol. 16*a*. 1] Wheresoever thou goest, O my Lady, make thou me, even me, to follow.
Blessed is the man who followeth the Lady [MARY]!

CHAPTER VIII.

THE VIRGIN MARY AND THE PAINTER.

[A fol. 17*a*. 1; B fol. 21*a*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was in days of old a certain man who was a painter, and there was no one who could be compared with him in the work of painting; and he loved our holy Lady the Virgin MARY with his whole heart. And whensoever he painted a portrait of her he did so with the most extreme care, and he employed his greatest skill in the performance of the work. And it came to pass that he painted a likeness of our holy Lady, the two-fold Virgin MARY, who gave birth to God, in a certain church in the country of France on [A fol. 17*a*. 2] a stone wall; and the picture was a most wonderful and marvellous piece of work, and every one who saw it was [B fol. 21*a*. 2] astonished at the beauty of her form,



I. The skilful painter painting the blessed in Paradise and the Devil in Hell.
II. The Devil upsetting the painter's scaffolding.
III. The painter falling headlong to the ground.
IV. The Virgin Mary grasps the painter as he falls by the hand and holds him in the air.

(*See page 36*).

and was led to believe that she was speaking unto him. And he painted another picture of Paradise [shewing] how [the blessed] dwelt therein; and this picture was [painted] by the side of the likeness of our holy Lady, the two-fold Virgin MARY. And he painted yet another picture of hell and of the Devil who had been cast therein, and of his wicked fiends. And Satan saw him and was filled with rage against him, and he threw down the scaffolding on which he was painting, and both the painter and his scaffolding were falling [B fol. 21*b*. 1] to the ground—now the French church was a very lofty one. And the painter cried out, "O my Lady "MARY, [A fol. 17*b*. 1] help me and deliver me from destruction". And straightway a hand of light came forth from the likeness of the Virgin, and she stretched forth her arm and laid hold of the man who was suspended in mid-air with her hand from out of the picture, and he remained suspended at a height of ten cubits from the ground; and the painter remained suspended from the hand out of the picture and uttering cries for the space of one hour. And when the people heard his outcry they came to him and saw what a wonderful thing had been wrought by our holy Lady, the two-fold Virgin MARY; then, little by little, she let the painter come down, and she handed him over to the men that they might [A fol. 17*b*. 2] deliver him one to the other. And the people who saw this wonderful thing gave glory unto God Almighty [B fol. 21*b*. 2], and praised our holy Lady, the two-fold Virgin MARY, who gave birth to God, and they said, "Blessed art thou among women, and blessed is the fruit of thy "womb"; and they celebrated a great festival for seven days. And they called that picture, "The picture which delivered him and raised him up "out of the dust"; and the hand hath remained stretched out from the picture, just as it was when it laid hold on the painter, even unto this day, so that it may be a memorial of the event unto him that shall come after. May her prayer and blessing, and the mercy of her beloved Son be with [A fol. 18*a*. 1] our king David for ever and ever! Amen.

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The man who was sick standing in the room where was the picture of the Virgin Mary which faced the East.

(*See page 37*).



I. The Virgin Mary appears to the sick man by night, and transports him to the river Jordan.
II. The sick man being baptized in the Jordan.
III. The Virgin Mary conversing with the sick man after his baptism.

(*See page 37*).

The painter was dashed to the ground along with his wooden scaffold:
As thou didst help him of old, and didst straightway deliver him
When he made entreaty, and [didst give him] gladness in the place of weeping,
Deliver thou me, O my Lady, O thou who art ornamented with splendour,
And let the proud one yearn for my destruction in vain.

CHAPTER IX.

THE VIRGIN MARY AND THE SICK MAN.

[A fol. 19*a*. 1; B fol. 22*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a picture of our holy Lady, the two-fold Virgin MARY, in the Monastery of Nagâdyân; and it was in the room where the sick lay and it faced the East, and every morning those who were sick therein committed themselves to its protection and care. And it came to pass that there was in that room a certain man who had lain there sick for many days, and each day he used to speak unto our holy Lady, the two-fold Virgin MARY, saying, "O my [A fol. 19*a*. 2] Lady, thou wilt "never raise me up [from my bed of sickness] unless I come to the city "of Jerusalem and worship at the place whereon the foot of our Lord "stood." And as he was making entreaty in this wise our holy Lady, the two-fold Virgin Mary, appeared unto him [B fol. 22*b*. 2] by night, and said unto him, "Be not sad, but come [with me], so that I may trans-

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The sick man whom the Virgin Mary had transported to the river Jordan being baptized in its waters.

(*See page 38*).

"port thee to the place where thou hast longed and desired [to be]". And straightway she transported him to Jerusalem where our Lord was buried, and to Bethlehem where He was born, and to the Jordan where He was baptized; and straightway she dipped the sick man in the water, and she made him to go up to the Mount of Olives and to Mount Zion, where our Lord abode with His disciples. And she said unto him, "Rejoice, and be glad, for I have fulfilled for thee every thing which thou "hast asked of me; and after [A fol. 19*b*. 1] the Feast of the Nativity I "will take thee unto myself." And at that moment the sick man rejoiced greatly, and he died in peace [B fol. 23*a*. 1], even as our holy Lady the Virgin MARY promised him. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

A vine-cluster is MARY, the taste of the fruit of which is sweet,
And the beauty of her flower is tender.
To the place where thy Son was [B fol. 23*a*. 2] buried in Jerusalem,
As thou didst transport the sick pilgrim who made entreaty
Unto thee in firm faith to kiss him [there], even so bring me thither this day.

CHAPTER X.

THE VIRGIN MARY AND THE YOUTH ZACHARIAS.

[A fol. 20*b*. 1; B fol. 24*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain youth in the city of Rome who was of

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I. The young Roman noble called Zacharias placing a crown containing fifty roses upon the head of an image of the Virgin Mary.

II. When the season of roses is over Zacharias prostrates himself before the image of the Virgin, and recites fifty salutations before her each day.

(*See page 39*).



I. Zacharias standing before the blessed Virgin Mary, who comes down to him in the wilderness from heaven.

II. The thieves see Zacharias conversing with her, and roses coming forth from him when he speaks; these the Virgin receives from him.

III. The gang of thieves repent and become monks.

(*See page 40*).

and knelt down upon his knees on the ground [A fol. 21*a*. 2]. Now when he knelt down, the captain of the thieves saw a lady come down from heaven with great glory, and there were beautiful virgins with her; and they set a seat for her, and she sat [B fol. 24*b*. 2] down in front of Zacharias, from whose mouth, every time he spake, there came forth a rose. And our holy Lady the Virgin MARY rose up and took him to her bosom until she had received fifty roses from him; now the captain of the thieves counted them and he saw them with his own eyes. And it came to pass that when Zacharias had finished his prayer, our holy Lady, the [A fol. 21*b*. 1] two-fold Virgin MARY, laid her hand upon his head, and having blessed him she went up into heaven with the virgins; and the captain of the thieves marvelled at what he had seen, and he turned away into the wilderness. Then Zacharias returned to set out again on his [B fol. 49*a*. 1] journey, and immediately the thieves rose up against him and seized him. And the captain of the thieves said unto him, "Tell me how thou couldst send away [those] beautiful women and "what thou hast done with them." And Zacharias said unto him, "I am "a sinful man, and I know nothing whatever of beautiful women. But I "used to offer as a gift each day to our holy Lady, the Virgin MARY, "who gave birth to God, [A fol. 21*b*. 2] fifty salutations, saying, Rejoice, "O thou who art full of grace, [for] God is with thee." Then the captain of the thieves made known unto Zacharias everything [which he had seen], and he said, "From this day I will turn to repentance, and I will "serve the Lady of us all, the holy woman, the two-fold Virgin MARY, "all [B fol. 49*a*. 2] the days of my life"; and thus also spake all the thieves. And they sent Zacharias away on his journey and he departed in peace; and afterwards the thieves repented and became monks, and they served our holy Lady, the two-fold Virgin MARY, all the days of their life. May her prayer, and her blessing, and the mercy of her beloved [A fol. 22*a*. 1] Son be with our king David for ever and ever! Amen.



Zacharias, the Roman nobleman, praying to the Virgin Mary.

(*See page 41*).

(*N B.—The Ethiopian artist omitted to finish this plate*).



I. Zacharias placing a wreath of roses on the head of the Virgin Mary.
II. The thieves see him conversing with the Virgin Mary, and roses falling from his mouth as he speaks.
III. The gang of thieves repent and become monks. (*See page 41*).



I. Two thieves, armed with spears and bucklers, steal the food of Barbara and Juliana as they are journeying to Jerusalem; but when they attempt to eat thereof it turns into stones, and the men's teeth are broken thereby.

II. The Virgin appears and the thieves repent, and (III) become monks.

(*See page 41*).

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Two thieves having robbed Barbara and Juliana of their food begin to eat it, but it turns to stone and their teeth break and fall out.

(*See page 41*).

The young man Zacharias instead of fifty roses
Presented words of praise when he made an offering unto thee.
As thou didst deliver him in olden time from slaughter by thieves
in the wilderness,
Even so deliver thou me, O my Lady, and save me from condemnation,
When neither gold nor white pearls [can do so].

CHAPTER XI.

THE VIRGIN MARY AND THE WOMEN JULIANA AND BARBARA.

[A fol. 23*a*. 1; B fol. 50*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there were two handmaidens of our holy Lady the Virgin MARY, who gave birth to God in Bethlehem of the children of Judah; the name of one was Juliana, and the name of the other was Barbara. And one day, as they were going to Jerusalem to worship at the Feast of the Departure of our holy Lady the Virgin MARY in the city of Rôsmâdûk, they were surrounded by thieves who took away their food from them. And it came to pass that when the thieves had divided [A fol. 23*a*. 2] the bread which they had taken from them, they began to eat it among themselves. And as each one of them put a [B fol. 50*a*. 2] morsel of it into his mouth and began to eat, straightway their front teeth and their grinders became broken, and their mouths were filled with pieces of broken teeth, and the insides of their mouths and throats were deeply cut by them; and they could not speak and were nigh unto



Juliana and Barbara, and the two thieves who stole their food, standing in the presence of the Virgin Mary.

(*See page 42*).



I. A boat in which are three men is wrecked, and they are cast into the water.
II. The two who cried to the Virgin Mary reach a rock, climb on to it, and are saved.
III. The third man who scoffed at the Virgin is swallowed up alive by a crocodile.
IV. One of those who were saved vows a camel and a load of dates to the Virgin's shrine.
V. He takes the camel to the shrine, and so pays his vow. (*See page 42*).

death. And those who saw and heard this miracle marvelled greatly and were astonished, and by reason of their terror and awe of our holy Lady, the Virgin MARY, fear and trembling entered into their hearts. Then the thieves went and repented, and they forsook their evil deeds, and they entreated forgiveness of their sins from our holy Lady the [A fol. 23*b*. 1] Virgin MARY, and they gave unto Juliana and [B fol. 50*b*. 1] Barbara each a double portion of goods in return for their food which they had carried off. And our Lady, the storehouse of mercy, spared them, and restored their teeth to the condition in which they were aforetime; for she is able to do all things, and there is nothing which she cannot do, and she is a worker of miracles and wonders. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[B fol. 50*b*. 2] Thy power, O MARY, hath broken the tooth of our sin.
When [the thieves] ate together morsels of the bread of the two daughters
Thy power made manifest a wonderful thing,
And thou, O my Lady, didst perform a work unknown [before];
[A fol. 23*b*. 2] In thy sanctuary I desire to dwell.

CHAPTER XII.

THE VIRGIN MARY AND THE THREE ARABS.

[A fol. 24*b*. 1; B fol. 51*b*. 1] A MIRACLE OF OUR HOLY LADY THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.



Three men are wrecked. Two of them having cried to the Virgin Mary, are cast up on a rock and are saved; the third, who mocked at them is swallowed up alive by a crocodile.

(*See page 43*).

And it came to pass on a day that three Arabs set out [to sail] to the country of Rîf when the sea was very rough[1] and troubled, and the waves thereof ran high, and they came into tribulation; and in order to fulfil their desire they [tried to] sail across it, but the waves were too strong for them and they were unable to sail [against them], and [the sea] wished to drown them. And the men, according to the custom of their fathers, prayed to their false Prophet, but they did not [A fol. 24*b*. 2] find deliverance. And it came to pass, when they were in despair of their lives, that one of them who had gone to the Monastery of Ḳalmôn and had seen the miracles [B fol. 51*b*. 2] [which were wrought there] cried out, "O MARY of the Monastery of Ḳalmôn, who didst at one time make "intercession for me, deliver me. And if thou dost deliver me from drown-"ing in this sea I will give to thy church a camel load of dates for the "food of the monks, and the camel also shall belong to the Monastery, "so that it shall carry whatsoever the monks desire." And his companion said, "Yea verily, thou hast done well to mention this great name". But when their companion heard this speech he laughed at them, and said, "O dogs, why do ye forsake your faith and make entreaty [A fol. 25*a*. 1] "for mercy to Mary?" And at that very moment he was overwhelmed in the sea, and a crocodile swallowed him, but so that the man's companions might see him and the miracle might be made manifest unto them the beast brought him up [again], and held him in his mouth. Then the two men made supplication unto our [B fol. 52*a*. 1] holy Lady, the Virgin MARY, and they found a mighty rock, and they climbed up upon it and stood in the midst of the raging water. And a ship which was passing that way came, and they embarked therein, and they arrived in the port thereof.

Then straightway the Arab took a camel, which was the finest of

[1] Literally, "the sea was very full of troubled water".



One of the Arabs who were saved offers a bale of wool to the monks of the Monastery dedicated to the Virgin Mary, and the other a camel and a load of dates.

(*See page 44*).

all his camels, and having laden it with dates he brought it to Solomon the Abbot of the [A fol. 25*a*. 2] Monastery of Ḳalmôn, and to all the monks, and he related unto them everything which had taken place. Now this Arab's companion possessed many sheep, and he sheared their wool and brought it to the monks, and said, "Take this wool and make of it "clothing for yourselves, for the sake of our Lady MARY who delivered "me from drowning." And when the monks [B fol. 52*a*. 2] heard his speech they gave praise unto the glorious and Most High God, and they praised our holy Lady, the Virgin MARY, who is gracious and full of mercy. May her prayer and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[A fol. 25*b*. 1] Of the Arab men in the raging water their strength
Was thy name, O MARY, when they remembered [it] aforetime.
Like the man who made a mock of them
Thine enemy, O my Lady, at every time and season,
Shall become the food of the crocodile, and of the crusher of their bones.

CHAPTER XIII.

THE VIRGIN MARY AND THE MONASTERY OF AḲÔNÂ.

[A fol. 26*b*. 1; B fol. 54*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was in the country of the Greeks a certain Monastery which was situated at a distance of about half a stade from Jericho, and here there was a church which had been built in the name of our holy

ዘእንበለ፡በሳኒታሁ፡ሶበ፡ይወ
ፅኡ፡እምቤቶሙ፡ወነጺሮ፡ሙ፡
ለኢያሪኮ፡በደዴሆሙ፡ወገብ
ሩ፡አውያተ፡ሎሙ፡መነኮሳ
ት።ወደንገፁ፡ዓቢየ፡ድንጋፄ፡
ወለአኩ፡ኀበ፡ዐበይተ፡ሀገር፡ወ
መጽኡ፡ሎሙ፡ተባዕቶሙ፡
ወአንስቶሙ፡ወእንከሩ፡ርእ
የሙ፡ዘንተ፡ተአምረ፡ዘኢገብ
ረ፡ወኢኮነ፡እምቅድመዝ፡ወ
እምድኅረዝ።ወገብሩ፡በዓለ፡
ዐቢየ፡በግቢረ፡ቍርባን፡ወበው
ሂበ፡ምጽዋት፡በበዓመት፡እመ፡
ዕሥራ፡ወሠሉሱ፡ለነሐሴ፡ወ
ስመ፡ደብሩ፡ዕቆና።ጸሎታ፡ወ
በረከታ፡ወምሕረተ፡ፍቁር፡ወ
ልዳ፡የሀሉ፡ምስለ፡ንጉሥነ፡
ዳዊት ፡ ለዓለመ፡ዓለም፡

አሜን።ጋይለኪ፡ጽኑዓ፡ወመ
ንክረኪ፡ትክሥቲ።ከመ፡አ
ፍለስኪያ፡ቅድመ፡ለደብረ፡
ዕቆና፡እንታክቲ።መንገለ፡
ኃማር፡ወወይሌ፡ማርያም፡
ወለተ፡ማቲ።አፍልሲ፡ክብ
ረ፡ፀርየ፡በጽንዓ፡እዴኪ፡ዛቲ፡
አኮኑ፡ምክሕየ፡ወዝክርየ፡አ
ንቲ።



The Virgin appears from out of her picture and converses with a priest in his dream, and orders him to build a monastery in her name by the side of a pool, or stream of water.

(*See page 45*).

ባ፤ወበው ሂበ፡ምሳጭዋቲ፡
ወይገብሩ፡በዓለ፡በበዓመ
ት፡አመ፡ፀወደ፡ለነሐሴ፡ወ
ስመ፡ደብሩ፡ዕቁናፅሎ
ታ፡ወበረከታ፡የሀሉ፡ምክለ፡
ገብሩ ፡ኃይለ፡ማርያም፡፡ ለዓለ
መ፡ዓለም፡አሜን፠ ፠
ኃይለ ኪ ፡ ጽኑዓ፡ወመነ
ክረኪ፡ተክሥቲ፠ካመ፡እ

ፍለስኪደ፡ቅድመ፡ለደብረ፡
ዕቁና፡እንተ ክቲ፠መንገለ፡
ኃሣር፡ወወይሲ፡ማርያም፡
ወለተ፡ማቲ፠አፍልሲ፡ክ
ብረ፡በርየ፡በጽንዓ፡እዴኪ፡
ዛቲ፠አኮኑ፡ምክህየ፡ወዝ
ክርየ፡አንቲ፠ ፠ ፠ ፠



The Virgin appears from out of her picture and converses with a priest in his dream, and orders him to build a monastery in her name by the side of a pool, or stream of water.

(*See page 45*).



The Church and Monastery which the Blessed Virgin Mary transferred bodily to the side of a pool or stream from a place half a league away.

(*See page 45*).



The Monastery of 'Akônâ is transferred bodily to the side of a lake or stream by the might of the Virgin Mary.

(*See page 45*).

Lady, the Virgin MARY. And our holy Lady MARY was wont to converse with a certain priest in [his] dreams, and she said unto him, "Build "me a church on the border of Jericho"; and she continued to speak [A fol. 26*b*. 2] to him in this wise for many years, and he spake to the monks and to all the people, but they would not do as he wished. And it came to pass that when they had refused to build a church to the Virgin in the place where she wished, the [old] church, and the wall thereof, and the cells of the monks, split asunder. Then the [whole] building went down to the border of Jericho [B fol. 54*a*. 2]. And by the might of our holy Lady the Virgin MARY the inner part thereof was made strong, and the church and the walls, and the cells of the monks became firm and stable even as they were aforetime, and the fair appearance of the church, and of its wall, and of the cells of the monks was unchanged. Now the monks who dwelt in that monastery were exceedingly numerous, and they were asleep on the night in which the church moved out of its place, and they knew nothing whatever about it [A fol. 27*a*. 1] until the following morning, when they went out from their cells and saw Jericho in their courtyard; and all the monks uttered loud outcries and were astonished with a mighty astonishment. And they sent to the great folk of the city, and they all came, both male and female, and they marvelled when they saw this miracle, the like of which hath never been done neither before nor since. And they made a great feast, and they offered up [B fol. 54*b*. 1] offerings and gave alms and oblations each year on the thirteenth day of the month Nahassê. Now the name of the monastery was ʿAḳônâ. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! [A fol. 27*a*. 2] Amen.

Thy power was mighty and thou didst make manifest thy wonderful act.

As thou didst aforetime [B fol. 5*b*. 1] remove that Monastery of ʿAḳônâ

ነኪሳት፡ወለሕዝብ፟ወኮነ፡ሎ
ቱ፡ዕሥራ፡ዓመት፡እምድኅረ
ዝ፡እንዘ፡ይትለአክ፡ለቤተ፡ክር
ስቲያን፡እስከ፡አመ፡አዕረፈ፡በ
ሰላም፟ጸሎታ፡ወበረከታ፡ወ
ምሕረተ፡ፍቁር፡ወልዳ፡የሀሉ፡
ምስለ፡ንጉሥነ፡ ዳ ዊ ት ፡
፡ለዓለመ፡ዓለም፡አሜን፟
ተወኪፈኪ፡ስእለቶ፡እምሐሊ
በኪ፡መንፈሳዊ፟ዘቀባዕኪ፡ዓ
ይኖ፡ለዮሐንስ፡አረጋዊ፟ማር
ያም፡ድንግል፡ወለተ፡ንጉሥ፡
ሐሴቦናዊ፟ተወከፌ፡ቃለ፡አ
ፉየ፡ወጽራኅየ፡ለብዊ፟ወኅበ፡
ስእለትየ፡ካዕበ፡እዝነኪ፡ጽል
ዊ፟



The blind priest John Bakanst praying before the picture of the Blessed Virgin Mary in the church of Mercurius the Martyr at Cairo after midnight.

(*See page 46*).

From its wretched estate and calamity, O MARY, the daughter of Mâtî,
Even so remove the glory of mine adversary by the might of thy hand,
For art not thou my boast, and the object of my commemoration?

CHAPTER XIV.

THE VIRGIN MARY AND THE EGYPTIAN PRIEST JOHN.

[A fol. 28*a*. 1; B fol. 55*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain priest in the city of Cairo called John Bakansî, and he dwelt in a church which had been built in the name of the martyr Marḳôryôs (Mercurius)[1]; and the days of this man were a

[1] I. e., the Dêr of Abû's Sefên, in which are situated the churches of the Virgin, Shenûti, and Abû's Sefên. The last named church was built, or rebuilt, in the tenth century, and is dedicated to Saint Mercurius, who is called "Abû's Sefên", or "Father of the two swords", because in Coptic pictures he is represented brandishing a sword in each hand over his fallen foe, the heathen king Julianus. The church measures 90 feet × 50 feet, and is built chiefly of brick; there are no pillars in it. It contains a fine ebony partition dating from A. D. 927, some pictures, an altar casket dating from A. D. 1280, and a marble pulpit. In the church are chapels dedicated to Saints Gabriel, John the Baptist, James, Mâr Buḳṭôr, Antony, Abbâ Nûb, Michael and George. There is a legend connected with the church of Mercurius. The great Mu'izz asked the patriarch Ephraim if it was true that it was written in the Christian Scriptures that a man could by faith remove a mountain, and when he answered in the affirmative, Sulṭân Mu'izz told him that unless he proved these words to him he would wipe out the very name of Christian. In great grief the patriarch and all his notables fasted and prayed for three days, when the Virgin appeared to him and told him to go into the street and look for a one-eyed man. The patriarch did so and found the man who, on hearing what the Sulṭân had threatened to do, told Ephraim to have no fear, but to go before him and prove the words of Scripture boldly. At a given time Ephraim appeared before Mu'izz with a large company of ecclesiastics and people, and when they all cried out with loud voices "Kyrie Eleëson" the mountain near moved itself away out of its place. See BUTLER, *Coptic Churches*, Oxford, 1884, vol. 1. p. 76, &c.



John Bakanst's eyes, having been anointed with milk from the breast of the Blessed Virgin Mary, recover their sight.

(*See page 47*).

hundred years, and both his eyes were blind, and he remained for the whole of the past year seeing nothing at all. And when [A fol. 28*a*. 2] the light of [B fol. 55*b*. 1] his eyes failed he began to take an oath[1] without any man knowing thereof. Now there was in that church a picture of our holy Lady, the two-fold Virgin MARY, [which looked] towards the east, and after the concluding prayer [had been said] at midnight, when the monks had departed unto their cells, that priest was wont to go to the picture and to bow down before her a great number of times, and he used to salute her with the salutation of the angel three hundred times; and then he made entreaty unto her that she would restore the sight of his eyes. Now he continued to act in this wise for a whole year, and it came to pass that at the end of a full year, on a certain night, as he was singing [A fol. 28*b*. 1] the salutation of the angel according to his wont, and was standing before the picture of our holy Lady, the two-fold Virgin MARY, drowsiness [B fol. 56*a*. 1] came [upon him] and he fell asleep immediately. And he saw in his dream that there came forth from the picture a most beautiful woman who shone with light which was seven times brighter than that of the sun, and she drew nigh unto him and took out her breasts from inside her apparel and pressed milk out of them upon his eyes; then she made the sign of the cross over him with her holy hands and disappeared into the picture. And straightway his eyes were opened and he saw the *eikôn* burning with fire, and he found in his eyes milk which sent forth sweet [A fol. 28*b*. 2] fragrance. And he cried out, saying, "Hail to thee, O thou that art full of grace, [for] God "is with thee"; and when the monks heard his outcry they came unto him quickly, so that they might know what had happened. And the priest told them everything which he had seen, and they looked at his eyes, and they perceived the traces of the milk [B fol. 56*a*. 2] in them, and they laid

[1] I. e., he began to do what he had taken an oath to do.



I. The blind priest praying to the Virgin Mary.
II. The Virgin Mary anoints his eyes with milk from her breast and restores to him his eyesight.

(*See page 48*).



I. A certain merchant sets out in a ship to fight with pirates.
II. He is wounded in the eye by an arrow shot from the bow of a pirate.

(*See page 48*).

ለ፡ሰምዕ፡በእርእደ፡ርግዘቱ፡
ወይበፅዑ፡ለእግዝእ ት
ነ፡ቅድስት፡ማርያም፡ወታድ
ሳኖሙ፡ለውእቱ፡ኒ፡ባዕል፡
አብጽሕም፡ኀበ፡ቤተ፡ክርስ
ቲያን፡ለእግዝእትነ፡ድን
ግል፡በ፪ ማርያም፡ወላዲቱ፡
አምላክ።ወገብረ፡ምጽዋ
ተ፡ብዙኃ፡ለነዳያን፡ወለመ
ነኮሳት፡ወለቤተ፡ክርስቲያ
ንሂ፡ወኀበ፡ዘይደሉ፡ወሶበ፡
ርእየት፡እግዝእትነ፡ቅድስ
ት፡ድንግል፡በ፪ ማርያም፡ወ
ላዲቱ፡አምላክ፡ጥብዓተ ፡
ልቡ፡ተመልሐ፡ሐፅ፡እም
ዓይኑ፡ወእምዓይነ፡ምስል፡
ዘሰምሰ፡በአሐቲ፡ሌሊት፡ወ
ገብአት፡ዓይኑ፡ከመ፡ካልእ
ታ፡ወሶበ፡ርእዩ፡ሕዝብ፡ዓ
ይነ፡ብእሲ፡ወዓይነ፡ሥዕል፡
አንከሩ፡ተ አምሪሃ፡ለእግዝ
እትነ፡ቅድስት፡ድንግል፡በ፪

ማርያም፡ወላዲተ፡አምላክ
ጸሎታ፡ወበረከታ፡ወምሕረ
ተ፡ፍቁር፡ወልዳ፡የሀሉ፡ምስ
ለ፡ገብራ፡ኀጼ፡ማርያም፡ ለዓለ
መ፡ዓለም፡አሜን
ሕያዉተ፡ሐመ፡ማን፡ማርያም፡
ዘፈወስኪየ፡እምቍሰሉ
ለ ባዕል፡ፀራ ዊ፡እንተ፡ተን
ድፈ፡አባሉ፡ከመ፡ተአምረ
ኪ፡እስብ ከ፡ወመንከረኪ፡
ዘይተሉ፡ስሕትኒ፡ምስለ፡
ተፍሥሕት፡ወምስለ፡ጥዒ
ና፡አሀሉ፡እስከ፡አመ፡እግ
ል፡ድኅረ፡ተፈጸመ፡ኵሉ



The Greek merchant is wounded in the eye by an arrow.

See page 48).

their hands upon his eyes and they saluted him. Then they went to the picture of our holy Lady, the two-fold Virgin MARY, and each one of them bowed down before her and prostrated himself before her as long as they were able to do so. And the priest John performed the service of the consecration of the Eucharist on that day, and he administered the holy Mysteries unto [A fol. 29*a*. 1] the monks and unto the people; and he lived twenty years after this, and he continued to minister in the church until he died in peace. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Thou didst receive his request, [and didst give him] of thy spiritual milk
Wherewith thou didst seal the eye of John the aged.
O MARY, the Virgin, daughter of the king of Heshbon(?),
Receive the words of my mouth, and pay good heed to my cry,
And moreover incline thine ear to my petition!

CHAPTER XV.

THE VIRGIN MARY AND THE GREEK WHO HAD A DART IN HIS EYE.

[A fol. 30*a*. 1; B fol. 57*a*. 1] A MIRACLE OF OUR HOLY LADY THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her blessing, and her prayer, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the Island of Ḳualâsyas who was exceedingly rich, and he set out in a ship with certain Turks(?) to fight against pirates who fell in with him on the sea-coast, and the crew of the pirates shot eleven darts at him, and one of these smote him in the eye,

ል፡ፅርዓዊ፡እንተ፡ተነድፈ፡አባ
ሉ፡ከመ፡ተአምረኪ፡እከብክ፡
ወመንክረኪ፡ዘይተሉ፡ስሕት
ኒ፡ምስለ፡ትፍሥሕት፡ወምስ
ለ፡ጥዒና፡አሀሉ፡እከከ፡አመ፡
እብል፡ድኅረ፡ተፈጸመ፡ሙሉ፤



The merchant is brought to the shrine of the Virgin who plucks the arrow-head from his eye, and heals him.

(*See page 49*).

and he became grievously sick and was nigh unto death. Then he said unto his men, "Bring me to my house", and they brought him to his house. [A fol. 30*a*. 2] Now the ten darts which were in his body came out, but the one which was in his eye would not come out, and when they broke it, it left its iron [point] in his eye. And there was in this place a [B fol. 57*a*. 2] certain church which was built in the name of our holy Lady, the two-fold Virgin MARY, and she used to work miracles and wonders [therein] and to heal those who were sick; and those who were travelling by sea or by land she was wont to deliver immediately they made entreaty unto her. And the man said, "Carry me to the "house of our Lady MARY, for there is no one that can cure me except "her"; and they carried him thither straightway. And they made an image of wax which resembled him in appearance, and they brought eleven [A fol. 30*b*. 1] darts, and stuck them into it, ten in the members of his body and one in his eye, for thus is the custom of the Greeks. And when a man was wounded either by a spear or [by an arrow from] a bow, they used to bring the spear and make a wound in the wax figure [B fol. 57*b*. 1] similar to that which had been made in the man; and then when they made vows to our holy Lady the Virgin MARY, she used to heal him. So they brought the rich man to the church of our holy Lady, the two-fold Virgin MARY, and he made numerous offerings for the poor and needy, and he gave that which was meet for the church itself. And it came to pass that when our [A fol. 30*b*. 2] holy Lady, the two-fold Virgin MARY, saw that the confidence of his heart was in her, she plucked the dart out of his eye and out of the eye of the waxen image in one night; and the eye of the man became once more like its fellow. And it came to pass that when the people saw the eye of the man and that of the figure they marvelled at the greatness of this miracle which our holy Lady, the two-fold [B fol. 57*b*. 2] Virgin MARY, who gave birth to God, had wrought, and they praised her exceedingly.



A wax figure of the Greek merchant, with an arrow-head stuck in its eye, is brought into the shrine of the Virgin Mary; when the arrow-head has been withdrawn from the eye of the wax figure, the arrow-head falls out of the eye of the merchant, who is lying prostrate before the shrine, and he stands up.

(*See page 50*).

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Gêrâ Anest, the wife of Abraham of Dalgâ, takes her daughter, who had lost her sight through small pox, to the church of the Virgin Mary, and prays that her sight may be restored to her.

(*See page 50*).

May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

O MARY, the life of those who are sick, who didst heal the wound of
The rich [B fol. 31*a*. 1] Greek whose eye had been pierced by a dart,
As I proclaim thy wondrous deed so that [men] may follow thy marvellous act,
Make [my heart] to expand with joy, and let me have health,
So that after everything hath come to an end, I may speak [with thee].

CHAPTER XVI.

THE VIRGIN MARY AND THE BLIND GIRL OF DALGÂ.

[A fol. 32*a*. 1; B fol. 33*b*. 1] A MIRACLE OF OUR HOLY LADY, THE [TWOFOLD] VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the country of Upper Egypt who was surnamed Badramân, and whose name was Abraham, and the name of his wife was Gêrâ Anest; and they were exceedingly rich in possessions, and they were perfect in every good work. And they had a daughter whose name was Elisabeth, and besides her they had no other child; and this daughter fell ill of a most loathsome disease in her [A fol. 32*a*. 2] body, that is to say, small-pox, and both her eyes became blind. And when her father and her mother saw the blindness of their daughter's eyes they were bitterly grieved, and they took her round to all [B fol. 33*b*. 2] the physicians and to all those that dealt in magic, but they were not

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The blind girl and her mother pray to the Virgin Mary in her church at Dalgâ.

(*See page 51*).



I. The mother and daughter fall asleep in the church of the Virgin Mary.
II. The Virgin Mary anoints the girl's eyes with milk from her breast, and makes her to receive her sight.

(*See page 51*).

able to cure her. And it came to pass that when the day of the festival of our holy Lady, the two-fold Virgin MARY, that is to say, the twenty-first day of the month Ṭeḳemt[1], had come, her father and her mother took the girl, together with many gifts, and carried her to the church of our holy Lady, the two-fold Virgin MARY, which was in the country called [A fol. 32*b*. 1] Dalgâ, for the people of that country were wont to celebrate on that day a great festival in honour of our holy Lady, the two-fold Virgin MARY. Now the mother took her daughter [there] on the twentieth day of the month Ṭeḳemt, and she came into the church and shut the door upon herself, and she stood up before the picture of our holy Lady, the two-fold Virgin MARY, and she stretched out her hands in the [B fol. 34*a*. 1] fervour of her heart, and said with bitter tears, "O my Lady, thou mother of mercy, thou gracious intercessor, I take "refuge in thee, and I entreat thee to save my daughter and to open her "eyes." And it came to pass immediately after she had made an end of her [A fol. 32*b*. 2] prayer, that she fell asleep with her daughter under the picture [of the Virgin]. And as the daughter was sleeping with her mother our holy Lady, the two-fold Virgin MARY, appeared unto the daughter and woke her up without the knowledge of her mother. Then our holy Lady, the two-fold Virgin MARY, who is full of mercy, said unto her, "Open thine eyes", and when she had opened them she blew into them a breath with her pure mouth, and sprinkled upon her from her breasts some drops of her milk of healing and mercy; and straightway her eyes [B fol. 34*a*. 2] were opened. Now our holy Lady, the two-fold Virgin [A fol. 33*a*. 1] MARY, appeared unto her apparelled in light which was brighter than that of the Sun, and then she disappeared into the picture. Then the girl woke her mother and told her everything that had happened, and how our holy Lady the Virgin MARY had appeared unto her, and

[1] I. e., October 18.



I. When mother and daughter fall asleep in the church, the Virgin Mary appears and anoints the eyes of the daughter with milk from her breast, and restores her sight to her.

II. The daughter explains to her mother how she has recovered her sight.

(*See page 52*).

how she had opened her eyes and had disappeared into the picture; and when her mother saw her she rejoiced exceedingly, and she uttered cries in a loud voice. And the overseer of the church heard her as he was baking the bread of the Offering, and he came out to see what had happened, and he found the young woman along with her mother, and she could see; and straightway he marvelled and was astonished, and he gave [A fol. 33*a*. 2] thanks to God Almighty and to the Virgin, the merciful intercessor who gave Him birth. And it came to pass in the morning that all the people were gathered together to the church [B fol. 34*b*. 1], and when they saw this miracle they gave praise unto the glorious and Most High God, and they glorified our holy Lady, the two-fold Virgin MARY, who gave birth to God; and they made a great feast, and they glorified her name exceedingly. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

For the daughter of the rich man who had become blind through small-pox
Thou didst make her eyes [A fol. 33*b*. 1] to have light when she made entreaty unto thee, [B fol. 34*b*. 2] having journeyed to thee.
O Mary, thou fountain of help, who art called Maggêdô,
Let the king on the day of the marriage eat,
Having washed his hand in the water of thy purity.

CHAPTER XVII.

THE VIRGIN MARY AND THE THREE POOR SISTERS.

[A fol. 35*a*. 1; B fol. 35*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her



I The mother of three poor daughters called Mary, Martha, and Yawâhîta prays to the Virgin to find them husbands. II The eldest daughter, Mary, dies and is buried

III Tëwôg the blacksmith, comes from Makuas and marries the two remaining daughters.

(*See page 53*).

blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain poor woman [whose husband had died[1]] and had left three daughters; the name of the first was Mary, and that of the second Marthâ, and that of the third Yawâhîta. And their mother was [exceedingly] poor, and lacked even daily bread unless people gave it unto her; and it came to pass that when her three daughters had grown up and were of the proper age to marry no man of that city thought of marrying them because [A fol. 35*a*. 2] of their poverty. Now their mother was exceedingly grieved because of this thing, and she went unto the church of our holy Lady, [B fol. 35*b*. 2] the two-fold Virgin MARY, which was in Ṣenʿâ and is surnamed Tâyadâ, and she wept bitterly and stood up before the picture of our holy Lady, the two-fold Virgin MARY, and said, "O Lady, I have brought up these my children until this day, but "behold, I now lack by reason of my poverty the means for giving them "in marriage, and I have no power to do anything whatsoever. O thou "mother of orphans, remove my sorrow." And in that same night [A fol. 35*b*. 1] our holy Lady, the two-fold Virgin MARY, appeared unto her, and said unto her, "This night I will take thine eldest daughter unto myself "so that she may be with me, for she is a pledge committed unto me. "And as concerning thy other two daughters I will send them unto "Tĕwôg, the blacksmith of the city of Maḳmas, who shall receive them "from thee and shall marry them to his sons". And when the woman had awoke from her sleep [B fol. 36*a*. 1] she believed the words of our holy Lady, the two-fold Virgin MARY. And after three days the eldest daughter, whose name was Mary, died. And when the people heard that she was dead they [A fol. 35*b*. 2] came to make her ready for burial and to bury her, and they saw that her mother was rejoicing and was

[1] The words in brackets are from B.



I. The mother of three poor daughters prays to the Virgin to find them husbands.
II. The eldest daughter dies, and is buried.
III. Tĕwôg, the blacksmith, marries the two remaining daughters. (*See page 54*).

not weeping at all. Then one of those who had come to comfort her said unto her, "Why dost thou make strong thine heart and dost not "weep for thy daughter?" And she made known unto them what our holy Lady, the two-fold Virgin MARY, had said unto her in the vision, and they ascribed praise unto the glorious and Most High God, and unto the Virgin who had given Him birth, the merciful intercessor for the sons of men. And they buried the damsel with great honour. And after a few days Têwôg the blacksmith came from the city of Maḳmas, and took the [A fol. 36*a*. 1] two daughters and gave them in marriage [B fol. 36*b*. 2] unto his sons, and he himself made them his guests for the sake of our holy Lady, the two-fold Virgin MARY, and her Son, our Lord Jesus Christ, who were with Joseph and Salome when they went to the land of Egypt. Now the history of the blacksmith is written in the homily of our holy Lady, the two-fold Virgin MARY, which is read on the sixth day of the month Ḥadâr at the feast of Ḳuesquâm. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

O Mary, thou Queen, together with [A fol. 36*a*. 2] all thy children
Who make their boast in thee, the mother of Israel, Rebecca,
The barren woman, being in sore straits, thou didst make to conceive a heavy burden;
As thou didst give her consolation, and didst perform her most earnest desire, [even so]
Console thou me, and let not my prayer return unto me empty.



The Virgin Mary rescues from devils the souls of certain scribes who had committed sin whilst they were engaged in writing a copy of the Book of the Miracles of the Virgin Mary.

(*See page 55*).

CHAPTER XVIII.

THE VIRGIN MARY AND THE TWO BROTHERS WHO WERE SCRIBES.

[A fol. 37*a*. 1; B fol. 37*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there were in a certain city[1] two beloved brethren who loved each other dearly, and they were acquainted with the art of writing[2]. And a certain man came unto one of them and asked him to write for him [a copy of] the "Book of the Miracles" of our holy Lady, the two-fold Virgin MARY, [and the brother said, 'I consent', and he began to write].[3] And whilst the two[4] of them were writing the book they fell into some sinful act, and [devils came and] snatched up [A fol. 37*a*. 2] into the heavens him that was writing the [B fol. 37*a*. 2] Miracles of our holy Lady the Virgin. Now those devils which seized upon him did not know their companion, and one of them cried out and said, "Throw this man into perdition"; and the man was dismayed exceedingly and trembled, for he imagined that he was going to be destroyed. And our holy Lady, the two-fold Virgin MARY, came, and she was arrayed in apparel which was like unto the colour[5] of heaven, and she said unto the devils which were carrying away the man, "Why are ye carrying away this man to perdition, for both he "and his brother were writing the Book of my miracles?" And having

[1] B "A city of the cities of the Christians".

[2] B "Two beloved brethren, who could work skilfully with the hand, and engrave precious stones; now one could write beautifully, but the other was not skilful in writing".

[3] The words in brackets are from B.

[4] B "and whilst he was writing".

[5] B "apparel a little darker than the colour of heaven, and she cried out with a loud voice and said unto those who were carrying him away".

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Two scribes while engaged in writing a copy of the Book of the Miracles of the Virgin Mary fall into sin.

(*See page 56*).



The devils come and carry off their souls, which are straightway delivered by the Virgin Mary.

(*See page 56.*)



I. The Virgin Mary, in the form of a dove, enters the prison and heals the wounds of George the Younger.

II. She then lifts him up out of the prison, and carries him away on her wings.

(*See page 56*).

said these words unto them she delivered[1] the man from their hands, and he came down little [A fol. 37*b*. 1] by little from heaven and returned unto the place where he was formerly. And it came to pass that when the man awoke [B fol. 37*b*. 1] from his sleep he marvelled at the vision which he had seen, and he told his companion everything which had happened unto him and how the devils had come upon him, and how our holy Lady, the two-fold Virgin MARY, who gave birth to God, had delivered him. Then the man repented with a great repentance and saved himself from perdition. May her blessing, and her prayer, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Unto thee from the unseemly path of error turned
The two brethren who were wont to write thy name,
O MARY, [A fol. 37*b*. 2] of tender kindness in deeds, thou bloom of every flower,
Before thy beauty and thy lovely graciousness
The rejected one became acceptable and he that was false pleasant.

CHAPTER XIX.

THE VIRGIN MARY AND THE PRISONER.

[A fol. 38*b*. 1; B fol. 38*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her blessing, and her prayer, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man who was striving strenuously to be-

[1] B "She plucked him from their hands, and then he came down from heaven little by little".

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The Virgin Mary, in the form of a dove, enters a prison and carries out George the Younger.

(*See page 57*).

come a martyr for the sake of Christ, whose name was George the Younger[1], and one day having been condemned to suffer severe punishment [in prison] he fell asleep suddenly. And it came to pass at the eleventh hour of the night, on the twenty-fifth day of the month Genbôt, our holy Lady, the two-fold Virgin MARY, came in the form of a dove into the prison house [A fol. 38*b*. 2] and spread out her shining wings over the place of the wound which was in his head. Then straightway [B fol. 38*b*. 2] he awoke and lifted up his hand in the air and took hold of her wings, and she flew out and departed from the prison house. Now she was shining with splendour like the sun, and as soon as she had laid her hand upon his head[2] he knew that he had been made whole. And a mighty strength came into his body, and he rejoiced greatly and was exceedingly glad, because she had graciously bestowed upon him health and healing. And he remained without eating and drinking for four days, because of the exceedingly great joy which had filled his heart through the pleasantness and sweet odour of our holy Lady the [two-fold] Virgin, [A fol. 39*a*. 1] who gave birth to God. May her prayer and her blessing be with our king David for ever and ever! Amen.

When George was evilly entreated through cruel punishment in prison,
As thou didst appear unto him of old in the form of a white dove,
O MARY, thou daughter of a king, thou wise one, who surroundest [all things],
And didst spread out thy wings over [B fol. 39*a*. 1] the wound(?) like a cherub,
Even so, O my Lady, overshadow thou me with thy healing of fire.

[1] B "Whose name was George the Younger, who was striving strenuously to become a martyr for the Name of our Lord Jesus Christ; now the company of the judges had condemned him to suffer a severe punishment for many days. And one day", &c.

[2] B "And when he had laid his hand on the sick place which was in his head, he found that he was made whole".

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ይትለአክ፡ለመርጡላ፡ወዓ
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ፀርየ፡ፈንዊ፡ተዕናሰ



A guardian of a church abuses and beats the infirm and aged priest called Katîr.

(*See page 58*).

CHAPTER XX.

THE VIRGIN MARY AND THE OLD MAN ḲAṬÎR.

[A fol. 40*a*. 1; B fol. 39*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was in a certain city called Elksûs a priest who was an old man, and his name was Ḳaṭîr; and he dwelt in the church of our holy Lady the two-fold Virgin MARY, who gave birth to God. And in the church was a certain guardian of evil nature who said unto the priest in the church, "Thou dwellest here and yet thou offerest not up the offer-"ing of incense, [A fol. 40*a*. 2] and whatsoever possessions come to the "church thou dost consume; get thee gone and remove thyself from this "place". And the priest said unto him, "O my brother, I am a poor old "man. Canst thou not see my infirmity? Behold, I have ministered in "the church for forty years, and now my [B fol. 39*b*. 1] strength hath "failed me. O my lord, bear thou [with] me by reason of mine infirmity." Now the keeper was exceedingly angry with him. Then the priest answered and said unto him, "Have patience with me for three days, "[after which] the monks of the Monastery of Victor, the son of Hermânôs "(Germanus?), will come, and I will ask them to take me away with "them". Now these monks were in the habit of coming to [the church of] [A fol. 40*b*. 1] Elksûs on the night of the first day of the week with incense and lanterns. And when the priest had said these words he wept exceedingly, and said, "O my holy Lady, thou two-fold Virgin MARY, "it is now a period of forty years during which I have ministered in "thy church, and wilt thou forsake me this day?" And by reason of his



I. Katîr prays to the Virgin Mary with tears, and she renews his strength.
II. Mary rebukes the guardian, and an archangel smites him with paralysis.

(*See page 59*).



I. The guardian of a church abuses the infirm and aged priest Katîr.
II. The Virgin Mary rebukes the guardian, and smites him with paralysis.
III. The Virgin Mary appears at midnight in the church, and renews the strength of the priest.

(*See page 59*)

abundant weeping he fell asleep. And at midnight our holy Lady the Virgin MARY appeared [B fol. 40*a*. 1] unto the guardian of the church and, according to the word of the man himself, with her were two men who shone with light. And she said unto him, "Hast thou no mercy? "What hath this poor priest done unto thee that thou shouldst wish to "drive him out of the church, and [A fol. 40*b*. 2] to send him away?" Then straightway she commanded one of [the two men] who stood before her to beat his feet[1], and he did so; and she said unto the guardian, "From this time forward thou shalt be a paralytic, and the priest shall be "healed". And it came to pass that when the morning had come the guardian of the church was powerless [to move], and he was unable to stand up upon his feet; but the aged priest had renewed his health and become strong. Now this thing which had come to pass through our Lady MARY was not known until the guardian himself declared the matter with his own words. And all the people who saw it marvelled exceedingly, and they ascribed blessings unto our holy Lady, the Virgin MARY, who gave birth to God. So the priest continued to minister [B fol. 40*a*. 2] in the sanctuary [A fol. 41*a*. 1], and the guardian continued to be a paralytic until he died. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

When the brutal keeper of the church entreated evilly Kalâṭûr
Thou didst make powerless his feet until he died.
O MARY, thou Queen of heaven, who didst give birth to the King,
Make thou to be feeble the feet of mine adversaries,
And send thou misery upon my Foe!

[1] I. e., he bastinadoed him. The beating is, in the East, usually inflicted with a whip made of a rounded strip of hippopotamus hide, or with a stick, and generally on the soles of the feet. The feet are confined by a chain or rope attached at each end to a staff (in Arabic فَلَقَة) which is turned round to tighten it. Two persons stand on each side and strike alternately. See LANE, *Thousand and One Nights*, vol. I. p. 273.

III.

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II.

I.

I. The brethren Tâg and Nazîb making ready garments for dyeing.
II. Nazîb is stripped, and beaten, and fettered, and cast into prison by the Kâdî of Dalgâ.
III. Nazîb and the Muhammadan disputing about the Prophet.

(*See page 60*).

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ሉ፡ምስለ፡ገብሩ፡ኃይለ፡ማርያ
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ትቀይ፡ለኪ፡አምሳለ፡አኃው፡
ዘብሔረ፡ደልጋ፨ማርያም፡
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፨ ፨ ፨



I.

II

III

I. The brethren Tâg and Nazîb dyeing apparel for a Muhammadan.
II. The Muhammadan complains to the Kâdî of Nazîb's remarks.
III. The Kâdî throws Nazîb into prison.

(*See page 60*).

CHAPTER XXI.

THE VIRGIN MARY AND THE BRETHREN TÂG AND NAZÎB OF DALGÂ.

[A fol. 42*a*. 1; B fol. 41*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there were two brethren in a certain city which was called Dalgâ; one of them was a priest, and his name was Tâg, and the other was a deacon, and his name was Nazîb. And their handicraft was to dye apparel with indigo colour, and they were good men and kept mercy [in their hearts]. Everyone who came [to visit] the church of our holy Lady, the two-fold Virgin MARY, who gave birth to God, which was in that city [A fol. 42*a*. 2], did they bring to pass the night with them in their home, and they gave him the evening meal. And on a certain day a man of evil nature, a Muḥammadan whose name was Akyâtâr, came unto them, and said, "Dye for [B fol. 41*a*. 2] me [these] garments, and I "will give you payment for the same"; and Nazîb took the apparel from the Muḥammadan and dyed it for him, but he took no payment from him. Then the Muslim said unto him, "Ye are good Christians, but ye "will not hearken unto our Prophet". And Nazîb answered and said unto him, "Your Prophet (i. e., Muḥammad) did not come unto us that "we should listen unto him, but our Prophet (i. e., Jesus) did come unto "the Arabs". Then straightway the Muslim rose up and kissed the head of [A fol. 42*b*. 1] Nazîb, and said unto him, "Your testimony is true; our "Prophet only came to the Arabs". And the Muslim departed and made an accusation against him to the Ḳâdî[1], and said unto him, "The Christian

[1] The chief judge of the city, Arab. قاضي.



I. The Muhammadan lays information against Nazîb before the Kâdî.
II. Tâg petitions the Virgin Mary on behalf of his brother, whom the Kâdî has cast into prison.
III. Saint George of Lydda appears to the Kâdî of Dalgâ and orders him to release Nazîb.

(*See pages 61 and 62*).



I. Nazîb's brother Tâg prays to the Virgin Mary for his deliverance.
II. Saint George of Lydda appears by night to the Kâdî, who releases Nazîb.
III. The Kâdî writes a paper of release for Nazîb.
IV. Nazîb's friends reading the paper of release.

(*See pages 61 and 62*).

"[Nazîb] hath borne testimony that our Prophet came [only] to the Arabs." Now this he said that he (i. e., Nazîb) might be [made to] become a Muslim. And straightway the Ḳâdî sent messengers and brought [B fol. 41*b*. 2] Nazîb to him, and he beat him with many stripes and he shut him up in prison.

Then his brother Tâg the priest entered into the church and stood up before the image (*or* picture) of our holy Lady, the two-fold Virgin MARY, and wept before her, and said, "Behold, O my Lady, I have served "thee for a very long [A fol. 42*b*. 2] time, and if thou wilt not deliver "my brother then take away my life in death, so that I may not be a "laughing-stock unto men." And he slept that night beneath the image of our holy Lady, the two-fold Virgin MARY, who gave birth to God, and our holy Lady appeared unto him, and said unto him, "Fear not, "neither be thou distressed, for to-morrow morning thy brother shall come "unto thee being still a Christian; and I will deliver him into the care of "Mâr Gîyôrgîs[1] (i. e., Saint George) of Lydda[2]." And in that same night Mâr George [B fol. 41*b*. 2] appeared unto the Ḳâdî with a sharp sword in his hand, and he said unto him, "If thou dost not send back the "Christian this day unto his brother, [A fol. 43*a*. 1] I will cut off thy head." Then straightway the Ḳâdî awoke from sleep in fear and terror, and he made Nazîb to come forth from the prison house quickly by night, and he said unto him, "Get thee gone to thy brother for the sake of this "horseman[3], who appeared unto me holding a sword wherewith to slay "me". And Nazîb said unto him, "O my lord, since thou wilt send me "away, give me a paper [of release for him] written with thine own hand,

[1] I. e., Saint George of Cappadocia.

[2] A city situated in the great Sharon plain in Palestine near Ramleh; it is also known as Diospolis. Lydda, or Lydd as it is commonly called, is famous as the burial place of the head of Saint George, and traces of the ruins of the cathedral which the Crusaders built in his honour are still visible.

[3] This is an allusion to the conventional representation of Saint George, which usually depicts him riding upon a horse.

"that the Muḥammadans may not fight against me, and it shall be a "witness for me to them"; and the Ḳâdî gave him a paper of release even as he had said. Now when the morning had come Nazîb arrived at the church of our holy Lady, the Virgin MARY, of which we have already spoken, with the paper of release, [B fol. 42*a*. 1; A fol. 43*a*. 2] and he read it to those who were there. And they ascribed praise unto the glorious and Most High God, and they gave thanks unto our holy Lady, the Virgin MARY, who gave birth to God, because she had delivered him from the Muḥammadan. [And his brother Tâg celebrated a great] festival that day to the name of our holy Lady, the Virgin MARY who gave birth to God. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [B fol. 42*a*. 2].

I being thy servant blamelessly and unceasingly
Render service unto thee, like the brethren of the country of Dalgâ,
O MARY the Virgin, O MARY who art full of grace.
Shall I be cast away from before thy sight
When there shall come upon me suddenly the reason of tribulation?

CHAPTER XXII.

THE VIRGIN MARY AND THE LAME MAN.

[A fol. 44*b*. 1; B fol. 43*a*. 1] A MIRACLE OF OUR HOLY LADY, THE [TWOFOLD] VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a man in a certain country (*or* city) of the Franks (i. e., of Europe) who had a lame foot, and he used to cover up his foot



I. The man, who had been born lame, prays before the shrine of the Virgin Mary.
II. The lame man shows the Archbishop his leg, and explains how he had been made whole.

(*See page 63*).

with cloth so that people might not know [that he was lame]; and he continued to weep and lament by day and by night without ceasing. And he loved to betake himself early in the morning to the church of our holy Lady, the two-fold Virgin MARY, [A fol. 44*b*. 2] who gave birth to God, which was in that city, and was decorated with gold, and silver, and precious stones, and hyacinth stone. And it came to pass one day that a great multitude of people were gathered together [B fol. 43*a*. 2] in that church, and the man who had a lame foot came also with them. Now as they were all going out, the Archbishop came and found [him] near the entrance (?) of the church, and he was angry and said, "Who "hath been into this church?" And he said unto the people, "Come "back, all of you, and do not depart"; and they all returned [to the church]. Then again the Archbishop said unto them, "Get ye out, one "at a time", and the [A fol. 45*a*. 1] people did as he had commanded them. And it came to pass that when the people had gone out one by one the man with the lame foot was [the only one] left [there]. And he bowed down before the picture (*or* image) of our holy Lady, the two-fold Virgin MARY, and tears flowed from his eyes, and he wept with a bitter weeping; and straightway his lame foot was loosed and he became whole like [other] men. Now when [B fol. 43*b*. 1] the people saw him they were terrified and held their peace. And the Archbishop beckoned the man [to come to him], and said unto him, "How long hadst thou "been in this state?" And the man replied, "From the time that I came "forth from my mother's womb my foot was in that state, and I used to "wrap it up in linen that the people might [A fol. 45*a*. 2] not know; and "I used to weep by day and by night, and I was always making supplica-"tion unto our holy Lady, the two-fold Virgin MARY. When I came into "the church to-day thou wast angry with all [the people] because of my "sin, and thou didst say unto them, 'Come back one by one', and they "came back; and the lot went forth for me, and I alone was left [there].



I. The man with a lame foot praying to the Virgin Mary to heal him.
II. The Archbishop finding him near the church is angry with him.
III. The man who had once been lame explains to the Archbishop how he was healed.

(*See page 64*).



I. The Archbishop Zacharias discovers that Mercurius the bishop is a leper.
II. Zacharias pointing to the leprosy on the face of Mercurius declares him to be unfit for the priesthood.
III. The Virgin Mary touches the body of Mercurius and heals him.

(*See page 64*).

"Then straightway I bowed down before the picture of our Lady, and "I wept much, and at that time my foot was loosed." [B fol. 43*b*. 2] Now when the Archbishop had heard him it was hard for him [to understand], and he went with all the people and bowed down before the picture of our holy Lady, the Virgin MARY, who gave birth to God, [A fol. 45*b*. 1] and he ascribed praise unto God the Glorious and Most High God, and gave thanksgiving unto our holy Lady, the Virgin MARY, who gave birth to God, who hath the power to do all things, to whom nothing is impossible, who worketh wonderful things and miracles. May her power and her help be with our king David!

When the man of the Franks committed himself to thy protection,
Thou didst make whole his foot which was lame.
O MARY, when I offer up unto thee the offering
In my joy, mingle thou not sorrow therewith,
As they mingle water with the wine.

CHAPTER XXIII.

THE VIRGIN MARY AND BISHOP MERCURIUS.

[A fol. 46*b*. 1; B fol. 44*b*. 1] A MIRACLE OF OUR HOLY LADY, THE [TWOFOLD] VIRGIN MARY. May her blessing, and prayer, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain Bishop whose name was Mercurius, and his whole body was covered with leprosy. And one day he went unto the Archbishop Zacharias, and when the Archbishop saw him, he touched him, and said unto him gently and graciously, "O my brother, it is not "seemly for thee to minister as a priest with this disease upon thee (un-"less our Lord Jesus Christ remove it from thee), [A fol. 46*b*. 2] for the

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I. The Archbishop Zacharias tells bishop Mercurius, who is a leper, that he must not minister at the altar.

II. Mercurius goes to the shrine of the Virgin Mary, and prays to her, and is made whole.

(*See page 65*).



Zacharias or Mercurius administering the Holy Mysteries.

(*See page 65*).

"Book calleth a man with leprosy unclean."[1] And when Bishop Mercurius heard him he wept much, and said unto him, "O my father, help me with thy prayers." Then he departed from him and went and entered into [B fol. 44*b*. 2] the church unto which he had been appointed, and he stood up before the picture (*or* image) of our holy Lady, the Virgin MARY, who gave birth to God, and he wept and made supplication unto her that she would cleanse him of his leprosy; and this he continued to do from the morning of the second day of the week until the ninth hour of the fourth day of the week, and he prayed many prayers unceasingly. Now at the time of the ninth hour of the fourth day of the week he became wearied, and he placed his head in a position wherein he might [A fol. 47*a*. 1] rest himself, and as he was resting he fell asleep straightway; and he saw in a dream that the hand of the picture [*or* image) of our holy Lady, the Virgin MARY, touched (*or* felt) his flesh, and he awoke immediately. And he found that his body had been cleansed from his leprosy, and he rejoiced with a great joy, and praised God, the Glorious and Most High God, and made thanksgiving unto our Lady, the two-fold Virgin MARY, who gave birth to God, because she had graciously vouchsafed unto him mercy. [B fol. 45*a*. 1] May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [A fol. 47*a*. 2]

Thou didst cleanse Mercurius the priest from his leprosy,
And didst heal him completely of the [B fol. 45*a*. 2] disease which consumed him.
O MARY, fill thou my feeble mind with thyself

[1] "He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague "is in his head. And the leper in whom the plague is, his clothes shall be rent, and his head bare, "and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean". Leviticus xiii. 44, 45.



I. The woman is brought into the church on a couch

II. She is lifted on to the ground at the foot of the picture of the Virgin Mary. The Virgin makes a sign over her with her foot, and tells her to "Rise up."

III. She stands up before the Virgin, and is healed.

(*See page 66*).

That I may not forget the admonition of thy Son, the Teacher of the Law,
Even as one who looketh [at himself] in a mirror.

CHAPTER XXIV.

THE VIRGIN MARY AND THE WOMAN WITH A BROKEN FOOT.

[A fol. 48*a*. 1; B fol. 46*a*. 1] A MIRACLE OF OUR LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her intercession be with our king David for ever and ever! Amen.

Now there was a certain church in the city of Harlôm (Haarlem), and in it was a painted picture of our holy Lady, the two-fold Virgin MARY, who gave birth to God, which people called the "Helper". And there was among the inhabitants of the city a certain poor woman who had broken her foot, and she had nothing whatever of this world's goods to give to a physician to heal her. Then her kinsfolk [A fol. 48*a*. 2] took her up and brought her to that church, and they laid her down before the picture of [B fol. 48*a*. 2] our holy Lady, the two-fold Virgin MARY, who gave birth to God, and they left her there by herself and departed; and the guardian of the church locked the doors upon her and she remained inside. Now our holy Lady, the two-fold Virgin MARY, used to come constantly to that church, and to wander up and down therein, and to walk about in it the whole night long; and when the guardians of the church opened the doors about the season of midnight they would find her there in visible form. And it came to pass that, on the night [of the day] whereon they had left [A fol. 48*b*. 1] the woman with the broken [foot] in the church, our holy Lady, the two-fold Virgin MARY, came there according to her wont, and found her lying before [B fol. 46*b*. 1] her pic-

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The woman with a broken foot lying before the picture of the Virgin Mary.

(*See page 67*).



I. The woman with the broken foot is laid before a picture of the Virgin Mary in a church.
II. The Virgin appears in the church at night, and makes a sign over her with her foot and heals her.

(*See pages 66 and 67*).

ture (*or* image), and she made a sign over her with her foot and said unto her, "Rise up". Then straightway the woman rose up and stood upon her feet, and she was sound and whole. And at the season of midnight the guardian of the church opened the doors and entered in, and he found the woman standing [therein]; and he said unto her, "What "hath happened unto thee? And who hath made thee whole?" Then "she said unto him, "Our holy Lady, the two-fold Virgin MARY, [A fol. "48*b*. 2] came with her face shining with light which was brighter than "that of the Sun, and her garments were perfumed with the odours of "sweet incense, and she made a sign over me with her foot and said to "me, "Rise up", and straightway I rose up and stood upon my feet." And all those who saw the woman who had been healed of her sickness [B fol. 46*b*. 2] gave thanks unto God, Who is to be thanked and praised, and they sang hymns in honour of our holy Lady the Virgin MARY, who gave birth to God, and who doeth wonderful deeds and worketh miracles, for she hath the power to do everything and there is nothing which is impossible unto her. May her prayer and her blessing be with our king David for ever and ever! Amen. [A fol. 49*a*. 1]

Thou didst heal the infirmity of the woman with a broken [foot]
When she with anxious care and thought made supplication unto thee.
As the king of Israel, thy father, unto those who were in Gath and Nôbâmâ
Gave rewards at the time of the taking of Sichem[1],
Even so give unto me, O MARY of Râmâ, the gracious gift of the Holy Spirit.

[1] I. e., Shechem. The allusion seems to be to Judges ix. 41; compare also Joshua xvii. 7, and Psalm lx. 6.

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Sophia, the Abbess of the Monastery of Mount Carmel, having become with child, the Virgin Mary appears to her, and commands one of the two angels who are with her to deliver her, and the other to give the child to a certain man called Felix to rear.

(*See page 68*).

CHAPTER XXV.

THE VIRGIN MARY AND SOPHIA THE ABBESS OF MOUNT CARMEL.

[A fol. 50*a*. 1; B fol. 47*b*. 1] A MIRACLE OF OUR HOLY LADY THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain Abbess in the Monastery of Mount Carmel whose name was Sôfyâ (Sophia), who was a God-fearing woman and who was very beautiful in form; and she loved our holy Lady, the two-fold Virgin MARY, with her whole heart. And she had under her in that monastery a large number of virgins and women who were devoted to the ascetic life, and the Abbess taught them the rules and ordinances of nuns, [A fol. 50*a*. 2] and strictly admonished them continually not to speak words of lightness and not to be slothful in observing the season[s] of prayer. Now for this reason they used to hate her, [B fol. 47*b*. 2] and they awaited some scandal which should happen in her time so that they might remove her from her position. And there was in the monastery a certain young man who was a servant and who attended to the food and the clothing of the virgins, and Satan was envious of the Abbess and he cast into her heart the desire of the flesh, and she committed fornication with that serving-man and became with child by him. And this thing became manifest unto the nuns and they knew that the Abbess had conceived; and they went and made an accusation against her to the Bishop, whose name was Abbâ Severus, [A fol. 50*b*. 1] and informed him that the Abbess had become with child. Now when the Bishop had heard [this] he sent messengers unto the Abbess, [saying] that the virgins were to be gathered together on a certain day, [and that he would come] to



I. Sophia, the Abbess, having become with child, the Virgin Mary appears to her, and commands one of the two angels who are with her to deliver her.

II. The two angels hand the child over to a man called Felix to rear.

(*See page 69*)

inspect them; and when the Abbess heard the words of the messenger she was [B fol. 48*a*. 1] terrified, and she knew that the virgins had laid an accusation against her. Then she went quickly into the church and bowed down before the picture (*or* image) of our holy Lady, the two-fold Virgin MARY, who gave birth to God. And she wept with a bitter weeping and with a burning heart, and she said, "O thou who lovest "mercy and compassion, make soft thine heart [A fol. 50*b*. 2] towards thy "sinful handmaiden who hath been entrapped in a snare, and shew loving-"kindness unto her; and do away with the wickedness which I bear in "my womb, and put me not to open shame, O my Lady." Now through the abundance of her weeping [she became weary] and fell asleep, and she saw in her sleep that our holy Lady, the two-fold Virgin MARY, came unto her, and that with her there were two angels. And she said unto the Abbess, "Be not thou sorrowful, for behold, I have made supplication "to my Son to forgive thee thy sin [B fol. 48*a*. 2]; only thou must never "repeat the sin." Then our holy Lady the Virgin MARY said unto those angels, "Take ye away the child which is in her womb, and give it unto "[A fol. 51*a*. 1] a man whose name is Pilkes (Felix), so that he may take "it under his protection and suckle it, for he possesseth much cattle." And the angels did as our Lady had commanded them. Then the Abbess awoke from her sleep, and felt her womb, and did not find the child there; and she gave thanks unto our Lady MARY, the two-fold Virgin, who gave birth to God, with her whole heart because of the miracle which she had wrought for her, and she went forth to her work according to her wont.

And it came to pass that the Bishop arrived in his appointed season, [B fol. 48*b*. 1] and he entered into the abode of the virgins, and the Abbess met him, having with her [A fol. 51*a*. 2] one of those who had made an accusation against her. Then the Bishop asked the Abbess how it was that she had become with child by fornication, and she



I. The Bishop conversing with the Abbess.
II. The Bishop rebukes the nuns who reported her unchastity to him.
III. The Abbess confesses her sin to the Bishop, and describes how the Virgin Mary helped her.
IV. Felix showing the child to the Bishop.

(*See page 70*).

denied it, saying, "I have not done this thing". And the Bishop commanded the oldest of the women to examine the Abbess and to find out whether she was with child or not; and when they had done so they did not find a trace of conception in her womb, and they thought that she was a virgin who had never known man. Then they told the Bishop this thing and he did not believe them, but thought that, having taken a bribe from the Abbess, they were concealing her transgression for her. And the Bishop rose up, [A fol. 51*b*. 1; B fol. 48*b*. 2] and with him there were priests, and deacons, and women who were devoted to the ascetic life, and they examined the womb of the Abbess, but they did not find a child therein. Then straightway the Bishop repented with a great repentance because he had reproached the Abbess without just cause, and he turned to those virgins who had made the accusation against the Abbess, and was wroth with them because they had accused her of shameful conduct.

Now when the Abbess saw that the Bishop was angry she was afraid lest those virgins would be dismissed and sent away and led into captivity by Satan through her. And straightway she rose up [A fol. 51*b*. 2] and said unto all the people, "Depart ye for a season from the "Bishop"; and she told him all her transgression, and confessed openly unto him what she had done in secret. And besides this she told him how our holy Lady the two-fold Virgin MARY, [B fol. 25*a*. 1] who gave birth to God, had appeared unto her, and how the two angels had taken the child from her womb, and how they had given him unto a certain man to be suckled and reared. Now when the Bishop had heard these things from the Abbess he marvelled exceedingly, and he sent a message unto the man, whose name was Felix and who was concerned in the miracle, to come and bring the child with him; and Felix [A fol. 52*a*. 1] came and brought the child with him. And it came to pass when he had arrived that the Bishop questioned him closely about the child, and Felix told

II I.



III. IV.

I. The Bishop conversing with the Abbess. II. The Bishop rebukes the nuns.
III. The child is brought by Felix before the Bishop.
IV. The Bishop giving orders concerning the education of the child.

(*See page 71*).



Bâr̂ôk makes a feast and celebrates a festival in commemoration of the burial and Ascension of the Virgin Mary.

(*See page 71*).

him, saying, "Two young men of most beautiful appearance came unto "me and said, 'Our Lady MARY saith unto thee, Take this child, and "'keep him with thee, and suckle him and rear him'; then they gave me "the child and disappeared from me, [B fol. 25*a*. 2] and behold, this is the "child." And when the Bishop had heard him he marvelled greatly, and he took the child and kept him in his own house, and he provided him with everything which was required by a child of his age. And when the boy had grown up he taught him the Psalms [A fol. 52*a*. 2] of David, and read to him the books of the saints; and the Holy Spirit came upon him in abundance, and the love of our holy Lady, the Virgin MARY, was with him in full measure. Now after the death of Abbâ Severus the Bishop they appointed the young man bishop in his stead, and seated him upon [his] throne; and he was a good shepherd all the days of his life until he died in peace. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [B fol. 25*b*. 2]

The Sanctuary of the Law [is] MARY, and she is the Evangelist,
[and] the abode
Of the Paraclete [A fol. 52*b*. 1] Who visited her.
Quickly didst thou remove from the womb of Sophia [B fol. 25*b*. 2]
the child of her sin.
By the sound of thy supplication let my sin be done away
Even as the foam (?) of the sea is done away by the sand.

CHAPTER XXVI.

THE VIRGIN MARY AND THE MAN BÂRÔK.

[A fol. 53*b*. 1; B fol. 26*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May the blessing of her



Bârôk is attacked by a number of his enemies who buffet and stone him, and cut him with a sword.

(*See page 72*).

prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the country of Fenḳê whose name was Bârôk; and he was a depraved man and did no good work of any kind whatsoever, and all the people hated him. But he loved our holy Lady the Virgin MARY with a ready heart and a determined mind, and he used to keep the fast of Naḥasse[1] because of his love for her, and on the festival of her departure [from this world] he rejoiced exceedingly. And he was wont to make a feast for [A fol. 53*b*. 2] the poor, and the needy, and the old, and the young, both male and female. Now one day certain men who hated him found him on the highway, and [bruised him with stones], and beat him and wounded him with sticks, until his body [B fol. 26*b*. 2] was a mass of bruised and bleeding flesh, but they were not able to drive his soul out of him, and then they smote him sorely with swords, but he did not die. Then Bârôk said unto them, "Even though "ye cut my flesh into little pieces I shall not die, for my Lady MARY will "keep guard over me, and she will be watching over me at all times, and "will deliver me out of your hands"; and when they had heard his words they all took to flight. Then Bârôk made his way to the priest and received the Holy Mysteries, and at that moment the light of life rose [A fol. 54*a*. 1] upon him and he died. And our Lady, the holy Virgin MARY, received his soul and placed it in the [Garden of] joy, and those who had beaten him repented with tears and sorrow [and turned] to our Lady, the holy Virgin MARY, who gave birth to God. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

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[1] The festival of the preparation of the body of Mary for burial is celebrated on the 15th day of this month; the ascension of her body into heaven is commemorated on the 16th, and an ordinary festival was kept on the 21st.

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I. Bârôk makes a feast in honour of the burial and Ascension of the Virgin Mary.
II. He is attacked by a number of his foes who buffet and stone him, and cut him with a sword.
III. He dies, and the Virgin Mary receives his soul.

(*See page 73*).



I. Anastasius, the Roman deacon, praying to the Virgin Mary.
II. He dies, and the Virgin Mary receives his soul.

(*See page 73*).

As thou, O MARY, didst deliver from swords and spears unto repentance and obedience
[B fol. 27*a*. 1] Bârôk, who was called depraved, and didst preserve him,
Even so at all times [A fol. 54*a*. 2] in safe condition
Preserve me, [B fol. 27*a*. 2] O my Lady, so that I commit not sin,
And even if I commit sin let thy mercy [come] to me.

CHAPTER XXVII.

THE VIRGIN MARY AND ANASTASIUS THE ROMAN.

[A fol. 56*a*. 1; B fol. 27*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the city of Rome whose name was Anastasius, and he feared God and loved our holy Lady, the twofold Virgin MARY, who gave birth to God. And he used to visit the church of our Lady, the Mother of mercy, and make pure first-fruit offerings unto her, and pay honour unto her with gifts and salutations, saying, "Rejoice, O thou Virgin undefiled who hast [A fol. 56*a*. 2] given "birth unto Emmanuel! Hail to thee, O thou who art full of grace, for "thou hast given birth unto the Light which is before all others! Rejoice, "O thou who hast given birth unto our Redeemer! Rejoice, O holy "Virgin, O thou who hast given birth to Christ, who didst bring Him into "the world without union with man! Therefore shall the nations bow "down and adore thee, O thou who didst give birth to our Light! I be"seech thee to be for me a mediator between me and thy Son." And in



Anastasius, the Roman deacon, receiving words of consolation from the Virgin Mary before his death.

(*See page 74*).

this wise used he to pray in the church at the time when the heavenly Offering was being made, and at the time of the five joys of our Lady MARY.

And it came to pass a short time after these things that the deacon fell sick, and was nigh unto death, and the angel of death [A fol. 56*b*. 1] struck fear into his soul. Then our Lady [B fol. 27*b*. 2] MARY, the storehouse of mercy, the blessed Virgin, the joy of Christian folk, who sheweth favour unto kings, the mistress of the angels, and the crown of the martyrs, appeared unto the deacon, and said unto him, "Why fearest thou with so "great a fear? And why art thou dismayed? For when thou wast in good "health thou didst greet me joyfully each and every day. And now, fear "not, O my beloved, and let not thine heart be terrified, for no evil thing "shall draw nigh unto thy body, and thou shalt not be dismayed at [the "coming of] the angel of death; and as thou didst not cease [to praise "me] with thy mouth, and didst greet me with joy, so likewise [A fol. "56*b*. 2] thou shalt find joy [with me], and shalt be with me in Paradise "for ever". And when the deacon heard these words he found peace, and he thought that he would recover from his sickness. Then he awoke from his sleep and found his soul in great joy and gladness; and immediately he awoke he died, and his soul went forth from his body. And our pure Lady MARY received it in her hands, and it entered with her into the Garden of joy and unto the place of delight and pleasure, where it would neither perish nor come to an end for ever. May the prayer of our Lady give him help and make him to be girded about with power; and may it make him to be free [A fol. 57*a*. 1] from the opposition of the wicked and from the hosts of the enemy, and from the pointed [arrow of] the bow, and from the sharp spear! O storehouse of mercy, take thou under the protection of thy prayer the soul of thy beloved one, our king David, for ever and ever! Amen.

O MARY, thou ark of God, who dost protect me continually,
Thou refined gold of holiness unalloyed with silver,

Thy servant Anastasius was lying grievously tormented by his sickness;
As thou didst announce unto him glad tidings and didst make him to rejoice by [thy] words,
Make thou me to hear continually the glad tidings of peace.

CHAPTER XXVIII.

THE VIRGIN MARY AND THE MONK OF THE MONASTERY OF ABBÂ SAMUEL OF ḲALMÂN.

[A fol. 58*a*. 1; B fol. 28*b*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was in the great and holy Monastery of Abbâ Samuel of Ḳalmân a beautiful church [which had been built] in the name of our pure and holy Lady MARY, and in this holy church, in the west wall thereof, was a great and wonderful statue [of her]. And in this famous Monastery there lived a certain holy man who had stablished in his heart and mind the salutation [A fol. 58*a*. 2] of the angel Gabriel unto our holy Lady, the Virgin MARY, and it never ceased to be in his mouth and on his tongue. And he rested neither by night nor by day from reciting salutations to the holy Virgin MARY, and he placed his confidence in her, [and believed] that she would save him [when he should enter] into the presence of her beloved Son. He neither fasted nor prayed, and he made himself to appear to be foolish and weak of understanding, so that the [other] monks might not know concerning his strivings and labours; and he used to act in such a way that the monks treated him with contempt—

now this was an unseemly thing for monks to do—when they went out from the church. In the morning, at the time when the sun was rising, he ate a few [wild] herbs and beans, and to every one [A fol. 58*b*. 1] who spake with this monk he appeared to be mad. And he ate nothing from this time until the same hour of the morrow of that day when he again ate in the presence of the monks; and this he was wont to do daily. Now when the monks saw him acting in this wise, the matter was hard unto them, and they were exceedingly sorry for him. And this monk, who hath been mentioned above, did not receive the Holy Mysteries except on three days in each year, that is to say, on the Festival of the blessed Nativity, on the Festival of the holy Epiphany, and on the Festival of the precious Passover. Now our honourable and holy fathers, the teachers of the Church, have commanded [A fol. 58*b*. 2] that the Offering shall be [offered up] on these days of festivals of the Son at the sound of cock-crow in the night. And it came to pass that, when the monks saw him eating each day in the morning before the prayer of the third hour of the day, and knew nothing of his fasting and of how he was wont to fast until the morrow of the day when at the time of the same hour he ate [again], they imagined that he ate at the ordinary times throughout the day, and did not keep the ordinance of the monks, and they murmured greatly against him among themselves. And when the day of the festival of the nativity of our pure Lady, the Virgin MARY, which is on the first day of the month Genbôt[1], had come—now the day of the nativity of the woman who saved the whole world [fell that year] upon [A fol. 59*a*. 1] the day of the blessed First day of the week—the monks were gathered together in the church to be present at the honourable consecration of the Offering for the celebration of the festival. And there sat with them the holy father who was called Abbâ Isaac, and he was

[1] I. e., the twenty-sixth of April.



The monks in the monastery of Kâlman persecute one of their brethren, and treat him roughly and beat him. He prays to the Virgin Mary, and casts his skull cap at the wall of the church, which opens straightway, and he passes out into the desert.

(*See page 77*).

the Abbot of the monastery, and the father confessor and prior, and he saw the monk of whom we have already spoken with a few lupin seeds which had been soaked in water, in his hand, and he wished to eat them. Then the Abbot said unto the monks, "Seize ye this monk and take from "him these lupin seeds which he hath in his hand, and let two [A fol. "59*a*. 2] of the brethren bring him into the church and keep guard over "him until the service of consecration be ended—if it be possible for us "to offer up the Holy Offering. Peradventure this evil habit shall be re-"moved from him by the prayer of our Lady, the holy Virgin MARY, "and he shall walk in the way of the monks with the keeping of fasts "and prayer." Then the monks did according as the Abbot had commanded them, and they took the lupin seeds from his hand with rude violence; and straightway the monk was enraged with those who had laid hold upon him, and he became like a madman. And when they had brought him to the church he said unto the monks who were to keep guard over him, "O my brethren, [A fol. 59*b*. 1] will ye not hearken unto "the voice of your father concerning me? I am a poor and wretched "man, take me unto the picture of our Lady so that I may entreat her "to accept the prayer of our Abbot, and so that all my hunger may be re-"moved from me little by little." And they told him they would consent to do so, and they went with him to the *eikôn* of the Virgin, and he performed bowings of adoration before her, and said, "O thou who dost "save the penitent, O thou who art the hope of the poor and needy, O "thou who art the helper of the oppressed, deliver thou me from these "monks, for I cannot fast until the time of the Offering." And it came to pass when the [two brethren] heard these words from him they laughed within themselves, and heaped derision upon him. Now when our compassionate Lady [A fol. 59*b*. 2] knew that the whole body of the monks were murmuring against him, and that they were laughing at him and treating him with contempt, she put into his heart the good thought that

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The monks in the monastery of Kâlman persecute one of their brethren, and treat him roughly and beat him. He prays to the Virgin Mary, and casts his skull cap at the wall of the church, which opens straightway, and he passes out into the desert.

(*See page 78*).

she would make manifest unto the other monks her mighty and marvellous acts, and the faith of the monk, and the confidence which he had placed in her.

Now at the time when the service of consecration was half through, when every man had brought his mind into a fit state and collected his thoughts to hear the holy prayer of sanctification, the monk drew nigh unto the west wall of the church, wherein was [placed] the picture of the Virgin, and stood up before it, and lifted up his eyes and said unto her, "O my Lady, peradventure thou dost receive [my] prayer, [A fol. 60*a*. 1] "and dost accept [my] supplication and the salutation of the angel "[Gabriel], wherewith I have saluted thee without ceasing by day and by "night. I am a poor and wretched man and a sinner, and only God and "thou thyself have any knowledge of me. I have thought that thou wouldst "deliver me on the Day of Judgment before thy Son, and if thou wilt "deliver me before thy Son, then deliver me from these monks; for [all "men] know that whosoever putteth his trust in thee shall neither be put "to shame nor perish before thy beloved Son." Then with power and faith he girded himself about, and he took off his skull cap from his head and smote therewith [A fol. 60*a*. 2] the western wall [of the church], and said, "O might of the Virgin MARY, deliver me." And it came to pass that when he had spoken in this wise, in that same hour the wall was rent asunder, and having cast his skull cap from his hand into the middle of the church he passed out quickly through the opening in the wall. Now when he had gone out the wall closed up again, with the exception of a small opening which was large enough for a man to put his hand into, and this remained as a memorial and a testimony of the miracle which the pure Virgin MARY had wrought; and when the monks saw what had taken place they marvelled with a great astonishment. Then the monks went out to look for the man in all the desert places round about, and in the caves and hollows of the ground, [A fol. 60*b*. 1] but



The monk of Kalmân praying to the Virgin Mary, who is accompanied by two angels.

(*See page* 79).

they found no trace of him. And straightway they sorrowed with a great sorrow and their hearts were pained, and their Abbot was exceedingly harsh [towards them] because of the things which they had been accustomed to do unto him. For, when in times past they had been in the habit of seeing him every day at dawn, some of them cursed him, and some buffeted him, and some spat in his face, and some laughed, and some derided him. Now when they saw this wonderful thing they recognized the righteousness, and the strivings of the monk, and how he had loved our Lady the Virgin MARY in his heart, and how he had put his confidence in her, even as they had heard from him [A fol. 60*b*. 2] when he departed through the opening in the wall. And they knew also of a certainty that the heartfelt prayer of a pure and sincere mind is better and more honourable than the prayer of the tongue, even as our Lord saith in the Holy Gospel[1], "When thou risest up to pray enter into "thy chamber, and shut thy door, and pray unto thy Father in secret." Now the interpretation of this [verse] is "Collect thy mind in thy heart"[2], and in that it saith, "Shut thy door", thou must shut thy mouth and pray with thine heart. For the prayer of the heart in a mind which is sincere and collected is better than the prayer of the tongue when the mind is wandering about and going unto another place. It is meet for a man to pray with his heart, [A fol. 61*a*. 1] and not with his tongue [only], even as this monk was wont to do at all times, although no one knew about it.

And it came to pass that when the monks saw what had happened, they went to the Bishop, and told him all these things. Now when the Father, the Bishop, had heard thereof, he sent and informed the Archbishop concerning what he had heard and seen in the matter of the skull cap, which the monk had thrown into the church, and concerning the miracle which had taken place through it. Now when the Archbishop

[1] St. Matthew VI. 6. [2] I. e., "collect thy mind within thyself".

had heard these things he rejoiced greatly, and he sent to the holy monastery of Abbâ Samuel asking for the skull cap of the monk, so that he might obtain [A fol. 61*a*. 2] a blessing therefrom: but the monks would not send it to him, for they thought that he would lay it up in his own house as a thing to be kept there for safety. So they placed the skull cap in the chest of the church as a memorial of the miracle which the Lady of us all, the Virgin MARY, had wrought. Now that the Bishop might prepare the way the Archbishop sent a message unto him [telling him] to go to the Monastery of Ḳalmân and to bring the skull cap [to him], that he might be blessed thereby. And the Bishop obeyed the command of the Archbishop, and went to the Monastery, and he took the skull cap of the monk from out of the chest [which held] the property of the church, and he obtained a blessing therefrom. Then he went to the wall which [A fol. 61*b*. 1] had been rent asunder, and he obtained a blessing also from the opening which was left [there]; and he bowed down in adoration before the picture of our Lady MARY three times, and received a blessing therefrom. Then the Bishop anointed himself with the oil of the lamp which was kept burning before the picture, and departed from the Monastery. Now when he had journeyed a little way on his road, and had arrived in the desert, he sought for the skull cap and found it not; and having turned back forthwith and come to the Monastery a second time, he found it in the place wherein it had been formerly and whence he had taken it. Then he took the skull cap a second time, and laid it between the folds of his apparel, and he tied it securely thereto with leather thongs (?). And when he had journeyed a little way he untied the thongs (?), and unfastened his apparel, [A fol. 61*b*. 2] and found it not; then he turned back to the Monastery a third time and found the skull cap [there]. And he took it out of the chest and fastened it inside the covering of his cross; and having taken it in his hand, he went a little way on his road, but when he opened the covering he found

it not. Now when he had turned back to the Monastery a fourth time and found the skull cap there, he knew that God did not wish it to go forth from the holy Monastery of Abbâ Samuel. And the report of this thing was heard in all the borders, and in all the countries and cities round about. Glory be to God Who chose MARY the Virgin to be the mother of His Son Jesus Christ; and thanks be [A fol. 62*a*. 1] unto His Only Son Who put on flesh of her in becoming the new man; and adoration be unto the Holy Spirit who purified her from all unchastity. May her blessing be with our king David, and may she make him to have an inheritance in the prayers of Jerusalem the holy place, the city of his fathers, of the prophets, and of David the Psalmist, and of Solomon the king! And may she make him to see Bethlehem wherein she bowed herself to bring forth the Child of the Spirit Who was conceived without the seed of man! And may she then baptize him in the waters of the Jordan, wherein the Fire of the Godhead was baptized by the hand of the son of the barren woman, John! And may she make him to salute the mountains of Quarantania[1], [A fol. 62*a*. 2] wherein our Lord fasted and vanquished the Devil! And may she cause his royal tabernacle to be planted on the Mount of Olives, where our Lord went up and blessed [His disciples] with His holy hands! And may she make his habitation to rest on Mount Zion, where the disciples drank of the flood of fire, the Paraclete! And may He establish him in such wise that he shall stand on his feet, and make vows and pay adoration, and pray, and make supplication at Gethsemane, the grave of His beloved one, the Virgin MARY, the merciful intercessor, the green thorn-bush, for ever and ever! Amen and Amen.

O MARY, who without stroke of hammer, or blow of chisel,
Didst cleave a wall of dry stone when there passed out into the desert
The man with whom thou wast well pleased, who was called Shâlûsa,

[1] I. e., the desert where our Lord fasted forty days.

Cleave thou the back of mine enemy, and the belly of him that hateth me,
And take thou [in thine hand] a new sword.

The following is the version of this miracle according to the MS. B:—

[B fol. 28*b*. 1] Now there was a certain man in the Monastery of Ḳalmân who had stablished in his mouth and heart the salutation of the angel [Gabriel, and who recited it always] before the picture of our holy Lady, the two-fold Virgin MARY, who gave birth to God. And this man did not receive the Offering except [during the festivals of] the Epiphany, and the Nativity, and Easter, and on the day of the festival of our Lady MARY, who gave birth to God. Now the monks saw him holding [in his hands] some beans which had been soaked in water and which he wished to eat; and straightway they laid hold upon him and took him into the church [B fol. 28*b*. 2]. And he came in before the picture of our Lady, and said unto her, "Deliver thou me from the wick-"edness of these monks"; now he was unable to fast, and they were making a laughing-stock of him. And he said, "I have taken refuge be-"fore thy picture, surely thou wilt deliver me". Then he took his skull cap, and smote therewith the west wall, and said, "O my holy Lady, "thou two-fold Virgin MARY, who gave birth to God, deliver me". And immediately the wall was rent asunder, and he went out [through it], and [as he was going] he cast his skull cap [back into the church]; then the wall which had been rent asunder closed up, and became as it was formerly, with the exception of a small opening which was wide enough for the hand to enter, and which was left as a memorial [of what had happened]. Now when the monks saw this they marvelled, for when they sought for the monk they could not find him; and they and their Abbot Isaac sorrowed with a great sorrow [B fol. 29*a*. 1]. And when the Bishop heard this, he rejoiced and went to the wall which had been rent asunder, and



I. The cannibal of Kemer devouring human flesh.
II. He offers his bow and arrows to a farmer in exchange for an ox.
III. He offers an additional arrow to the owners (?) of the ox.

(*See page 83*).



I. The cannibal of Kemer devouring human flesh.
II. He offers his bow and arrows to a farmer in exchange for an ox.
III. He gives a drink of water from his skin bottle to a leprous beggar.

(*See page 83*).

he bowed down before it; and he anointed himself with the oil of the lamp which was burning [before the picture]. Now this thing was heard of throughout all the borders of Egypt. May her prayer and her blessing be with her servant Ḥâyla Maryâm for ever and ever! Amen.

CHAPTER XXIX.

THE VIRGIN AND THE CANNIBAL OF THE CITY OF ḴĔMER.

[A fol. 63*b*. 1; B fol. 30*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the city of Ḳĕmer, and he was of noble race and was, in name, a Christian. And his sin was very great, and indeed, it exceeded that of all other men, for he did not eat [ordinary] food and the flesh of oxen, but he lived upon human flesh. Now when this cannibal had devoured eight and seventy people, his friends, and his acquaintances, and his kinsfolk, and the people who were in his service [A fol. 63*b*. 2] began to come to an end, and the men who remained fled from him so that he might not be able to devour them; and he was left alone with his wife and his two children, and them also he ate. And it came to pass one day as he was walking along that he found a certain husbandman on the road, and he lay in wait [B fol. 30*a*. 2] for him and followed him; and when he knew that he would be too strong for him he left him and departed. And as he was going away he said unto him, "Sell me "an ox, and behold, I will give thee my bow which is ornamented with gold; "take [it]". And the husbandman said unto him, "I refuse it wholly, for "money and food are more useful to me; I will not give thee [the ox]".



I. The cannibal gives a drink of water from an earthenware bottle to a leprous beggar.

II. The cannibal dies, and the Devil tries to carry off his soul to hell, but it is grasped tightly by the Virgin Mary.

III. An archangel weighs the drink of water which he gave to the beggar against the eight and seventy souls whose bodies he had devoured, and the souls are outweighed thereby.

IV. The soul of the cannibal in the protection of the Virgin Mary.

(*See page 84*).

Then the cannibal spake unto him a second time and said, "I will give "thee in addition arrows"; but the husbandman refused [to accept them] [A fol. 64*a*. 2]. And again the cannibal said unto him, "Shew me, I pray, "thy cave wherein thou dwellest". Then the husbandman said unto him, "Behold [it] close by thee. Dost not thou thyself dwell in the habitations "of men?" And he refused [to shew him his dwelling], and departed. Then again the husbandman said unto him; "Thou art of noble family, "but thy heart is depraved, and full of guile, and thou appearest to be "like unto a rich man who hath his abode in the city of Ḳĕmer". And the cannibal said unto him, "Why dost thou compare me with such an "one, O my brother?"

Then the cannibal took some water in a vessel, and as he was going along the road he found a certain poor beggar whose whole body [B fol. 30*b*. 1] was covered with the sores and scabs of leprosy; and he wished he could eat the poor man, but he did not like him because of his sores which were putrefying and which stank exceedingly. Now the beggar was thirsty, and he begged some water from the cannibal, and said unto him, "Give me some water to drink, for God's sake"; but the cannibal became greatly enraged, and heaped abuse upon him. Then the beggar begged again for water from him for the sake of heaven and earth, and for the sake of the martyrs and the righteous men; and the cannibal refused [to give him any]. And the beggar begged from him a third time, and said unto him, "In the name of MARY, give me water to drink "before my soul depart". Then the cannibal said unto him, "Verily, from "my youth up, I have heard that she saveth [men] by her prayers, there-"fore I myself will take refuge in her". And he said to the beggar, "Take, "and drink, [A fol. 64*b*. 1] for MARY's sake"; but when only a little water had gone down his throat, that is to say about a handful, the cannibal seized him and stopped him from drinking before he was able to satisfy his thirst. Then the cannibal died, and the angels of darkness [B fol. 55*b*. 2]



I. The cannibal's soul carried off to hell by the Devil.

II. An archangel weighs the drink of water which he gave to the beggar against the eight and seventy souls whose bodies he had devoured, and the souls are outweighed thereby.

III. Our Lord Jesus Christ in glory.

IV. The soul of the cannibal in the protection of the Virgin Mary.

(*See page 85*).

took his soul, and cast it into Sheol. And our holy Lady, the Virgin MARY, who gave birth to God, came unto the Son of God and said, "Have compassion upon me, O my Son". And He said unto her, "What "good thing hath he done for thee?" And she said unto him, "He gave "a thirsty man water to drink in my name". Then the Lord said, [A fol. 64*b*. 2] "Bring forth the scales and weigh the souls which he hath de-"voured against the water which he gave the thirsty man to drink"; and they weighed them, and the little drop of water outweighed the eight and seventy souls. And the angels of light who were looking on marvelled, and they gave shouts of joy because the cannibal had been saved and was made to live through the entreaty of our holy Lady, the two-fold Virgin MARY, who gave birth to God, through Whom all things come to pass. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! [A fol. 65*a*. 1] Amen.

Thy love did save the evil-doing cannibal,
Because the handful of water [given to] the beggar stood on his side.
Vain and useless beneath the heavens [are all things];
What can [B fol. 32*a*. 2] benefit the children of men
Without thy love, O MARY, thou Pearl?

CHAPTER XXX.

THE VIRGIN MARY AND THE WIDOW'S SON WHO BECAME A THIEF.

[A fol. 66*a*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her intercession be with our king David for ever and ever! Amen.



I. The son of a pious widow falls into bad company, and steals goods from a house.
II. He is caught in the act, and hanged by order of the magistrates of the city
III. His mother appeals to the Virgin Mary for help.
IV. The Virgin Mary appears and releases the young man from the gallows.

(*See page 86*).

Now there was a certain poor widow who had one son, and besides him she had no other child. And every day she used to come to the church and stand up before the picture (*or* image) of our holy Lady, the two-fold Virgin MARY, and say, "O my Lady, I commit this my son "unto thy safe keeping, so that thou mayest guard him, for I have no "other child besides him"; [A fol. 66 *a*. 2] and thus she used to pray daily. And it came to pass that when her son had grown up, and had become a young man, he fell into the company of thieves and became a robber. Now after a little time [the watchmen] seized that young man, together with the other thieves who were with him, and brought them before the magistrate of the city; and he passed the sentence of doom upon them, and they crucified them according to the law of their city. And the mother of the young man did not know that all this had happened unto her son, and as she was going into the gates of the church the people told her, and said unto her, "Knowest thou not that they have crucified "thy son together with the other thieves?" And she said unto them, [A fol. 66 *b*. 1] "I did not know it". And forthwith she cried out with a loud cry and wept bitterly, and [she went and] stood up before the picture of our holy Lady, the two-fold Virgin MARY, who gave birth to God, and she lifted up her eyes, and said, "Where is he whom I com- "mitted into thy safe keeping? Where is the pledge which I deposited "with thee, O my Lady? Behold, they have seized my son, together with "the other thieves, and they have crucified him. So now, if thou wilt not "deliver my son and save him, I will snatch thy Son out of thy bosom". And at that moment there was a great outcry [A fol. 66 *b*. 2], and many people came thronging into the church through the gates. Now when the woman heard the outcry, she turned and [looked] behind her, and she saw her son coming in with the people, and she ran and embraced him. Then the people who were gathered together said unto him, "What "hath happened unto thee? And how wast thou saved?" And the young

man said unto them, "When they had suspended me upon the wood, "and were about to drive the nails into me, there came unto me a certain "woman, who was most beautiful in form, and who was shining with light "that was brighter than that of the sun, and she held back the nails so "that they did not touch my flesh. Then she took me down from upon "the wood, and said unto me, 'Get thee to the church, and to thy mother, "'for she wisheth to snatch my Son from my bosom in thy stead'". Then the people ascribed praise and glory unto God, the Glorious and Most High, and they gave thanks unto our holy Lady, the [two-fold] Virgin MARY, who gave birth to God. And the woman and her son ministered in the church of our holy Lady, the [two-fold] Virgin MARY, who gave birth to God, until their death. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

In the MS. B. the narrative of this Miracle is much shorter and runs thus:—

[fol. 32*a*. 1 and 2]. It is said that there was a certain man who was a thief and a robber of churches, and that inasmuch as he was a man of evil habit and life he stole things from them daily; and all the people were lying in wait [to catch him]. And it came to pass one day that he carried off some of the possessions of our Lady MARY according to his wont, and the people caught that thief, and beat him, and bound him in fetters and chains, and then they thought that they would take away his life(?). And he said, "I place my trust in our holy Lady, the two-fold "Virgin MARY, for whosoever believeth in her prayers shall be saved "from all sorrow". Then she appeared openly unto the men who had beaten him, and had laid hands upon him that they might take away his life, and she said unto them, "Release him"; and they released him by the command of our holy Lady, the two-fold Virgin MARY, and set

him free from his fetters; and all the people marvelled at her mercy. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant Ḫayla Mâryâm, for ever and ever! Amen.

CHAPTER XXXI.

THE VIRGIN MARY AND THE LADY EUPHEMIA.

[A fol. 67*a*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY. May the blessing of her prayer, and the gift of her help be with our king David for ever and ever! Amen.

Now there was a certain woman in the city of Sâměr whose name was Euphemia, and she was stricken in years and lived in deep poverty. And she had one son, and besides him she had no other child, either son or daughter; and she loved this son exceedingly, and with her very soul. Each day, without fail, she was wont to go to the church of our Lady MARY with her son, whose name was Philemon, and pray to her [A fol. 67*b*. 1] for him, that she would take his soul under her protection, and would keep him from all evil, and would deliver him from all the distress which is planted in this world. And she used to pray continually in the church, and she never failed to go there, and to pray on behalf of her son and to make supplication [for him] with a ready heart. And it came to pass that when Philemon, the son of the poor old woman, was moved by hunger and want of apparel[1], and poverty found him, and he came to be in want, he joined himself unto a company of thieves and robbers. And one day when he was plundering the house of a certain rich man in the

[1] Literally, "hunger and nakedness".



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Philemon, the son of the pious woman Euphemia, becomes a thief, and steals apparel from a house in Alexandria.

(*See page 89*).

city of Alexandria, together with the thieves who were his companions, the menservants of the house of the rich man heard the noise of [A fol. 67*b*. 2] their feet on the third floor above, and they made an outcry. Then the people of the city [came] to their help, and they seized Philemon, and the thieves, and they brought an accusation against him, and then they hanged him upon a fig tree; and he remained hanging there for three days and three nights, without eating food or drinking water. Now at the end of the three days they told his mother. And it came to pass that when she heard this she cried out with a loud voice, and she [went] to the church, and called upon the name of our Lady MARY, and said unto her, "Behold, my son whom I committed to thy care hath been "cast away, [A fol. 68*a*. 1] and he hath been destroyed for nought. Now "therefore, give me back my son and redeem thou him by the might of "thy Son; now if thou lovest my son thou canst deliver him, for thou hast "the power to do whatsoever thou wishest. Thou art the mother of the "Word of God Who became man through thee, and He hath delivered "us from our enemy Satan, and He will consent to that which thou sayest, "and will grant thee thy command, for there is none who can resist thee. "Of His own will, and by the good pleasure of His Father, He came and "took up His abode in thy womb, and whatsoever thou askest Him He "will give unto thee, O thou who art the boast of the [A fol. 68*a*. 2] race "of the children of men, O thou who art the Bridge of the sons of men! "O thou who art full of grace, God, in Whom there is neither division "nor diminution, is with thee, and by the power of Jesus Christ thy beloved "Son our Lord thou hast the power and might [so to do]. Now there- "fore, O my Lady, if thou wilt not make my son Philemon to come back, "and wilt not bring him to me here, where shall I be able to find him? "And in that I have committed him unto thy care I shall have destroyed "mine own son, in mine own lifetime. And behold, I will take thy Son out "of thy bosom in the place of mine own son Philemon". And having said



I. Philemon is caught in the act of thieving, and is hanged by order of the magistrates of the city.

II. Philemon's mother, accompanied by an angel, sets out for the shrine of the Virgin.

III. Philemon's mother entreating help for her son from the Virgin Mary.

(*See page 90*).

these words, [A fol. 68*b*. 1] she set out to go to the image of our Lady MARY and perform that which she had imagined in her mind.

And straightway, on that same day, MARY took a strong rod in the form of a pole, on the top whereof was a curved knife (or scythe), and cut off the branch of the fig tree upon which the son of the widow was hanging, and she released him from his fetters. Then the young man rose up forthwith, and went and journeyed on among the crowd of people, and arrived speedily at the church. Now his mother heard the noise of the multitudes of people as they were coming in through the door of the church, and when she turned [A fol. 68*b*. 2] and saw her son among the people who were crowding each other to enter in through the door of the church, she ran unto him, like a woman who had gone mad by reason of her exceedingly great joy at the sight of her son. And she grasped him with her hands, like a savage lioness, and she embraced his neck, and kissed his mouth, and said unto him, "O my son, tell me "where thou hast been. Behold, for three days and three nights I have "been dying for a sight of thy face; oh, I beseech thee to tell me where "thou hast been. Who hath given thee bread to eat? Who hath given "thee water to drink? O my son, tell me". Then [A fol. 69*a*. 1] her son cried out with a loud voice before the people, and said, "Behold, I have "been hanging for three days and three nights upon a fig tree, but our "Lady MARY fed me with heavenly food, and gave me to drink of the "water of life. And moreover, she brought me down from the fig tree, "and sent me away, and said unto me, Go unto thy mother in peace". And it came to pass that when the people who were there, that is to say men, and women, and children, and old men, and young men, and children, and old women, heard this, they glorified God and [A fol. 69*a*. 2] ascribed unto Him great praise. And they praised our Lady MARY exceedingly, and likewise gave thanks unto her, and they sang unto the Word of God hymns and praises, and they cried unto Him joyfully, and

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The shrine of the Archangel Michael which was situated near the sea-coast.

(*See page 91*)

shouted with gladness in honour of our Lady MARY, because of the wonderful and miraculous thing which she had wrought.

And it came to pass that when the Bishop, Abbâ Benyâmî, heard these praises and glorifyings of MARY, he called unto all the people and made them come unto him, and then he enquired concerning the youth and his mother, and concerning the miracle which our Lady MARY had made manifest that day. Then he took the youth and his mother and established them [A fol. 69*b*. 1] in his own house, and because of the honour in which he held the pure Virgin MARY he appointed unto them their daily food, and their apparel, until he died. May the blessing of her prayer be with our king David, both in this world and in that which is to come, for ever and ever! Amen.

O thou beautiful mother of the King Who redeemed us,
As thou didst aforetime deliver the widow's son who was a thief,
So, O MARY the Virgin, mayest thou earnestly desire my deliverance!
May mine enemy [be turned away] until he gnasheth with his teeth,
And send thou against him a devil which shall torture him.

CHAPTER XXXII.

THE VIRGIN MARY AND THE WOMAN WHO WAS ABOUT TO BRING FORTH.

[A fol. 70*b*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY. May the blessing of her prayer be with her beloved one, our king David, for ever and ever! Amen.

Now there was a certain city wherein a church had been built, and this church was built in the name of the Archangel Michael, and each year, on the twelfth day of the month Ḫadâr, which is the day of the



A poor woman, who was about to give birth to a child, travels with a number of pilgrims to visit the shrine of Saint Michael, which was near the sea-coast. On their way along the shore they are overtaken by the tide, and the woman is deserted by her companions, who take to flight. The Virgin Mary appears and protects her, and the woman brings forth her child in safety.

(*See page 92*).

festival of the Archangel Michael, great numbers of the people [of the city] did not fail to visit his church (May his intercession and his supplication keep our king David [A fol. 70*b*. 2] from the evil Enemy!). And behold, it came to pass one day when the people were travelling along the road to come to that church, that a mighty roaring rush of waters [came] from the sea, which burst upon the people and terrified and alarmed them exceedingly, and drove their senses[1] out of them; and the waves thereof surrounded that place and rose to a height of about two measures, and the people were wellnigh drowned. Then each and every one among them made supplication unto God, and every man sought out a means whereby he might save himself, and they took to flight and ran away from before the billows of the sea, so that they might not be drowned by the waves, according to that which was wont to happen. And behold, there was [A fol. 71*a*. 1] a certain woman travelling with them who was with child, and her time for bringing forth was nigh, and she was unable to run away with them; and she cried out unto those who had forsaken her and fled, but no man turned back to have regard unto her, and she found none to help her and despaired utterly of obtaining any help from man. Then she cried out with tears unto God, the Most High, and unto our Lady MARY, the storehouse of compassion and mercy, who calleth every one unto the love of her beloved Son, the Redeemer of the world. And it came to pass that when those who had taken to flight arrived at the seashore, they stretched out their hands, [A fol. 71*a*. 2] and turned their eyes upwards unto God in heaven, and they made supplication unto our Lady MARY with great outcry, and with much weeping, and with lamentation. And the waves of the sea stood [still] by the power of the billows thereof, and our Lady MARY brought tidings of hope and joy unto the woman, and covered her with

[1] The text is corrupt here; read ዘይሰልብ : አልባቡ:



I. A poor woman, who was about to give birth to a child, travels with a number of pilgrims to visit the shrine of Saint Michael, which was near the sea-coast. On their way along the shore they are overtaken by the tide, and the woman is deserted by her companions, who take to flight. The Virgin Mary appears and protects her, and the woman brings forth her child in safety. II. The companions of the woman looking on.

III. The woman describes the miracle to them.

(*See page 93*).

her garments, and hid her from the sight of the sea; and it seemed to the woman that she was in a house which was [well] built and furnished. Then, whilst she was in the midst of the sea, the pains of childbirth laid hold upon her, and our Lady MARY took the child from her womb; and she gave birth to a fine boy. And his mother called the boy [A fol. 71*b*. 1] "Abrâskîrôspâs", [a name which means] in Greek and in Hebrew, "The hand of MARY hath touched him and blessed him in the womb of his "mother". Now neither pain nor blood came to his mother [when she brought him forth]. And it came to pass that, when the sea returned into its wonted place, and the waters thereof became quiet, and the waves went down, the woman went forth from it carrying her child in her arms. Now when the people saw her many of them marvelled and were made speechless, by reason of the greatness of the wonderful and miraculous thing [which had happened]; and they all ran and followed after her. And when they had come up with her, they asked her questions, and she related unto them this great and wonderful miracle which [A fol. 71*b*. 2] MARY, the mother of life, the vessel of prophecy, had wrought, and she told them how she had hidden her beneath the dark masses of water so that she should not suffer death. And those who heard this story, men, and women, and children, and old folk, and young men, and babes, and Jew and Gentile, and all the people of the world, marvelled exceedingly, and they gave thanks unto the God of righteousness, and they multiplied the praises of our Lady MARY, who worketh miracles without number, whose beauty of goodness is without measure, and whose rule is beneficent and hard to explain. May her prayer deliver our king David [A fol. 72*a*. 1] from the wrath of her Son for ever and ever! Amen.

As thou didst cover over with [thy] garments the woman who was with child, and who was among
The terrible waves of the sea, at the hour of her bringing forth and bearing a son,

Even so cover thou me over, and let not my need be too hard for me,
O my Lady MARY, who didst receive me into thy care from the womb,
With vestments of light and not of skin.

In the MS. B the story is much shorter, and reads:—[fol. 58 *a*. 1 and 2].

Now there was a certain woman who was with child, and whose hour for bringing forth had well-nigh come. And as she was journeying [along the road to go] to the church of Saint Michael, to keep the feast together with many other people, they heard the roar of the waves of the sea as it came rushing when it was as yet a distance of three measures away. And the people were afraid and fled, and the woman was left alone because she was unable to run away with them, and none of them turned back to her. Then she cried out to our Lady MARY, and said, "O my Lady, [save me] from being drowned in this "flood of waters". And our Lady MARY came, and hid her with her mantle, and she gave birth to her child, without pain and without suffering, and not one drop of the water of the sea touched her; and the waters went back within their bounds, and the woman came forth, together with her son, [unhurt]. Then those who had forsaken her enquired of her, and she related unto them how this thing had happened unto her; and they rejoiced with great joy and glorified God, and gave thanks unto our Lady MARY, who doeth wondrous things and worketh miracles. And [his mother] called the child "Abreskîrôspôs", that is to say, "The "hand of MARY hath touched him". May her prayer, etc.



I. The Virgin Mary gives a thirsty dog a drink of water from one of her shoes.
II. The companions of Mary guarding the water pots to prevent the dog from drinking out of them.

(*See page 95*).

ሮ፡ሠናየ፡ወወይነ፡ጥበብ፡እ ትየ፡በርኅራኄ፡ዕፀብ፡
መኒ፡ፈድፋደ፡ኃጢአትየ፡እ ከመ፡አስተይኪዮ፡ማየ፡ለ
ምሕዝብ፡ተዘከረ፡እግዚእ ጽሙዕ፡ከልብ፡ ፡



The Virgin Mary gives a thirsty dog a drink of water from one of her shoes.

(*See page 95*).



I. One of the two companions of the Virgin Mary drawing water from a cistern.
II. Another driving away the thirsty dog from the water pots.

(*See page 95*)

CHAPTER XXXIII.

THE VIRGIN MARY AND THE THIRSTY DOG.

[A fol. 73*a*. 1; B fol. 59*b*. 1] A MIRACLE OF OUR HOLY LADY, WHOSE NAME IS SWEET, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant our king David for ever and ever! Amen.

Now [one day] there were two women with our Lady MARY, and a thirsty dog came to them, and they drove him away; but our Lady MARY was exceeding grieved when she saw how thirsty he was, and she wept. And the women said unto her, "Wilt thou be more merciful unto "this dog than we? Shall not Christ, [A fol. 73*a*. 2] Who is called the "Messiah, be born of thee?" Now when our holy Lady heard these words great joy entered into her heart. Then, taking up her water pitcher, she went [B fol. 59*a*. 2] to a place some distance away, and having put off her shoes from her feet, she poured water into one of them and gave it to the thirsty dog to drink. And one of the women said unto her, "Why hast thou drawn water [for him] from thy pitcher? And if thy jar "be broken thou wilt not find water [elsewhere]". Then our Lady MARY answered and said unto her, "The water [which I have given the dog] "is not that which cometh forth from a well, but from heaven, and God, "Who hath given this thirsty dog water to drink, [A fol. 73*b*. 1] gave it "unto me from above". Now after she had spoken these words the Word of the Father took up His abode in her. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Feed thou me, O MARY, thy servant, who is held in honour [by thee],

With bread of [B fol. 59*b*. 1] beautiful knowledge, and with wine of wisdom.
Even though my sin exceedeth computation (?),
Remember, O my Lady, [B fol. 59*b*. 2] in thy gracious kindness, him that is in sore straits,
Even as thou didst give the thirsty dog water to drink.

CHAPTER XXXIV.

THE VIRGIN MARY AND THE KHALÎFA OF ATHRIBIS.

[A fol. 81*a*. 1; B fol. 60*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, [and the mercy of her beloved Son,] be with our king David for ever and ever! Amen.

There was[1] a certain king whose title was "Kalîfâ"[2], and he reigned after his father Rashîd (now the interpretation of this title is "cruel" (*or* "savage"), and before he had received the kingdom he set himself in opposition to the Christians, and persecuted them[3], and made violent attacks upon the churches. And his disposition was like unto that of [A fol. 81*a*. 2; B fol. 60*b*. 2] Paul before his conversion[4] to the faith of Jesus Christ, when he was a Jew. Now this king chose a certain man from among his soldiers, and having appointed him general over one hundred horseman, he commanded him to journey through all the cities and provinces of the

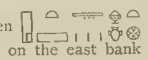
[1] B begins:— "O my brethren, ye Christian people, we will relate unto you this great miracle "and wonderful deed which our holy Lady.... wrought in the city of Athribis".

[2] This is the Ethiopic form of the Arabic title Khalîfa خَلِيفَة.

[3] These, and other words, are added from the variants given by the MS. B.

[4] Compare "As for Saul, he made havock of the church, entering into every house, and haling "men and women committed *them* to prison". Acts VIII. 3.

country of Egypt, and to go round about in all the borders thereof, and to pull down and destroy the churches, and everything which was therein [A fol. 81*b*. 1]. And this man came unto the city of Athribis[1], that is to say to that portion of the boundary of its territory which is opposite to the building wherein they make honey[2]. Now there was in the city an exceedingly large church[3] which had been built in the name of our holy Lady [B fol. 61*a*. 1] the Virgin MARY, who gave birth to God, and it was the first and oldest of the churches which had been built in the name of our holy Lady MARY in all the monasteries of Egypt. And in this church there were four doors, and in these four doors were four [A fol. 81*b*. 2] shrines, and above the four shrines were four canopies, [and between each of these] was a distance of forty cubits; and one hundred and six[ty] pillars, which had been hewn out of white stone, supported them. Each of the pillars was carved all over with vine branches, and the hollow parts of them were sculptured and ornamented with cunning work in stone, and they were encircled with bands of gold and silver. And there were in the church four and twenty saints' chapels, and in them were placed [B fol. 61*a*. 2] four and twenty tabernacles of the Law. And among these was an image of our holy Lady, the Virgin MARY, who gave birth

[1] I. e., the capital of the tenth nome of Lower Egypt, the name of which is written  *Ḥet-ta-ḥer-dbt*, the Αδριβις of the Greeks, and the ⲁⲑⲣⲓⲃⲓ of the Copts; the city lay on the east bank of the Damietta branch of the Nile.

[2] The allusion here is to Benha al-'Asal, i. e., "Benha of the honey", a large village or town to the north-east of which Athribis was situated. Benha has been famous for its honey for centuries, and it is said that the words "al-'Asal" were added to its name because the Copt Maḳawḳas sent a jar of its honey to Muḥammad the Prophet as a gift.

[3] M. Amélineau, quoting from an Arabic MS. in the Bibliothèque Nationale at Paris, thus describes the Church of the Virgin at Athribis. "Dans cette ville était une église au nom de la Vierge avec "quatre portes et quatre piliers. Entre chaque pilier, il y avait 40 coudées d'intervalle, ce qui donnait "une longueur de plus de 80 mètres à l'église entière. Elle était tout entière bâtie de pierres et ne com- "prenait pas moins de 160 colonnes. Le sanctuaire et l'autel étaient sculptés, ornés d'or et d'argent. "Il y avait en outre une image de la Vierge incrustée de pierreries, revêtue d'une robe de soie, provenant "de Constantin, avec des portraits de Michel, de Gabriel et des autres anges. Des chandeliers d'or et "d'argent y étaient continuellement allumés". *La Géographie de l'Égypte*, pp. 67, 68.

to God, [A fol. 82*a*. 1] which was sculptured and inlaid with mother-of-pearl, and this image was apparelled in a garment which was made of the purple of Constantinople. And near the image of the Virgin MARY were sculptured the figures of two angels[1] which stood one on each side of it. And the lamps which were hanging before the image were made of gold and of silver, and they ceased not to burn by day or by night, for [the servants of the church] kept them supplied and filled with the holy oil. And there lived in that church a certain monk who was the chief priest, and his name was John. He was a virgin, and a righteous man, and he kept diligently the laws of the church in respect of the times for prayer, and for the consecration of the Eucharist, [A fol. 82*a*. 2] both by night and by day, without ceasing. And God was well pleased with him by reason of the beauty of his righteousness, and his gentleness, and his humility. But let us return to the beginning of the story.

Now when the general [B fol. 61*b*. 1] of the king's host had arrived at the church, he took up his abode on the bank of the Nile[2], and they pitched his tents there so that he might rest a few days. And the people of the city were greatly moved because they heard that the general had come to pull down the church, and to destroy the fair beauty of the building which had been built in the name of our holy Lady, the two-fold Virgin MARY, who gave birth to God, [A fol. 82*b*. 1] and that he was about to make an end of the words of the priests thereof who used to proclaim the true faith therein. And the people informed the holy man John concerning this thing, and when he had heard it he became sad, and was exceedingly sorrowful. Then he girded himself about with strength in the Holy Spirit which dwelt in him, and he rose up and prayed unto God [B fol. 61*b*. 2] in bitterness of heart. And after he had

[1] I. e., the archangels Michael and Gabriel.
[2] I. e., the Damietta branch of it; on the right or east bank of which the city of Athribis lay.

made an end of his prayer and of the supplication which he offered up with much crying, he left his house and departed unto the place where the general was [sitting] in his tent. Now when the servants of the general saw him they said unto the holy man John [A fol. 82*b*. 2], "Why hast thou come here, O monk, and what dost thou desire?" And John answered and said unto them, "Behold, I have the wish that ye should "announce me quickly to the general, for there is a word which I would "speak with him, and it must be spoken between us two in private"; so the servants departed and made known to the governor concerning him, and he made [them] bring John into his presence. Then John gave him the salutation of "peace" with modesty and humility of spirit. And the general received him, and said unto him, "And to thee also be peace "with the mercy of God!" And again the general said unto him, "O monk, "[A fol. 83*a*. 1; B fol. 62*a*. 1] hast thou a desire to seek ought from me?" Then John the monk said unto him, "Yea, my lord. I wish thee to take "me unto some place, where there is no man except thyself, so that I may "speak unto thee in private the word which I have to say". And the general commanded those who were round about him to withdraw, and there remained no one [with them] except the friend who was first counsellor, and who lay in his bosom. Then the general said unto him, "O "monk, declare what thine heart desireth." And John said unto him, "O "my lord and master, behold now! I have heard that thou hast come "hither to pull down the church, and to destroy the fair beauty [A fol. "83*a*. 2] of the edifice thereof, which hath been built in the name of our "holy Lady, the Virgin MARY, who gave birth to God, the church which "is the first and oldest [B fol. 62*a*. 2] of all the churches [in Egypt]. "And behold, I entreat [the favour of] God, and I make supplication "unto thee also that thou wilt rise up [and come] and walk about a "little in the courtyard and in the broad aisles of the church, so that "thou mayest be able to see the building thereof, and its foundations,

"and the paving of its courtyard, and the boundary of its walls, and the "roof of the building which is over the shrines, and its pillars and its "vaulted roofs which are inlaid with gold, and silver, and shining mother-"of-pearl. Come now, that thou mayest look upon the church before the "order for the destruction thereof goeth forth from [A fol. 83*b*. 1] thy "mouth". Then he who was the first counsellor and friend of [B fol. 62*b*. 1] the general said unto him, "O master, the words of this old man are "weighty, and to them attacheth a meaning; it will do thee no harm to "look upon the church, on the contrary, it will do thee good. Rise up, "then, that thou mayest see the church — for the way [thither] is short — "even though the beauty of the building may not please thee".

And it came to pass that when the general had heard what his first counsellor, who lay in his bosom, said unto him, he rose up quickly and walked round about through the courts and aisles of the church in doubt of mind, whilst the old man John waited in the path before him. [Now when the general and his counsellor] had come into the church, and had looked about it [A fol. 83*b*. 2], they marvelled at the beauty of its disposition and arrangement, and at the majesty of each and all of its splendid decorations, and at its venerable appearance, and at its doors. Then the general said unto [B fol. 62*b*. 2] John, "O monk, how exceedingly "beautiful is this church! The foundations thereof are pleasing, and the "building thereof is glorious and of most marvellous beauty. But what "shall we say concerning it? For the king Kalîfâ hath commanded us to "pull down the churches and to overthrow the houses of idols, and for "this reason we dare not transgress by the least jot or tittle the words of "his command". And the old man John answered and said unto the general [A fol. 84*a*. 1] in a humble voice, "O master, thy word is true; "but I pray thee to hearken unto the words which I would speak before "thee, for the words which I would speak unto thee are good and not "bad". Then the general said unto him, "What good words are there

"[which thou couldst speak] that would please me? But speak, I pray "thee". And the old man John said unto him, "O my lord, grant me a "boon and wait in patience for a space of three days [B fol. 63*a*. 1] before "thou destroyest this church — and for each day I will give thee one "hundred dînârs — until a letter with commands from the king shall reach "thee; and after the three days are ended then shall it be as God Almighty "wisheth. And if a letter with commands reach thee [good and well]; "and if not, then do according as thou shalt desire". Now when the general and his friend and counsellor had heard these words from John the priest, he laughed at him, and derided him, and said unto him, "O "aged man, between us and between the country of Macedonia is it not "a journey which would require a space of two months to perform by "those who would travel thither? And to return hither would also require "two months, that is to say, added together the number of the months is "four, and yet thou sayest unto me, 'Wait patiently for three days until a "'letter with commands from the king shall reach thee'!" And the counsellor said unto the general, [A fol. 84*b*. 1; B fol. 63*a*. 2] "As [these] "Christians grow old their brains dry up in the years of their old age, "and their understanding waxeth little, and they become stupid through "overmuch fasting and prayer, and they destroy their minds with food "made of garden herbs, and lentiles, and pulse. But now, I will give thee "counsel which shall be pleasing unto thee. Take from this old man the "three hundred dînârs, for they will pay that which thou owest; a letter "with commands from the king cannot reach thee in three days, and after "that period thou canst do as thou wishest".

Then straightway the general said unto the blessed [A fol. 84*b*. 1] old man, "I consent, and I will wait patiently for thee until three days are "ended, and in accordance with what thou sayest I will not pull down "the church". And John the priest said unto him, "Now therefore, establish "a covenant with me, and swear an oath before our holy Lady, [B fol. 83*b*. 1]

"the Virgin MARY, who gave birth to God, that thou wilt not change "these thy words, and that thou wilt not deceive me". Then they made a covenant together and they established an agreement, and the general took an oath before God at the shrine of our holy Lady, the Virgin MARY. And straightway the governor went forth [from the church] with his counsellor, and he tarried in the [A fol. 85*a*. 1] place where he was living for three days; and the general and the counsellor together derided the blessed old man, and they laughed his folly to scorn. Then John the priest said unto his companions, "Shut ye fast the doors of the church "upon me, and bolt them with the bolts thereof, so that none of you may "be able to draw nigh unto me and to visit me for three days and three "nights". And having said these words he went into the sanctuary of the church, and stood up before the image of our holy Lady, the Virgin MARY, who gave birth to God; and his mind was carried away into heaven, and he began to pray with exceedingly great watchfulness, and he made abundant supplication with [A fol. 85*a*. 2] discretion and with understanding. He wept with a bitter weeping, and scalding tears flowed from his eyes and covered his cheeks, and he bathed himself in the flood of tears which rolled down from his weeping upon the place where his holy feet stood; and he grieved and mourned with sore lamentation lest he should see the destruction of the church. Then, standing up before the figure of our Lady, he said, "O my holy Lady, thou two-fold "Virgin MARY, who didst give birth to God, thou deliverer of those who "commit themselves unto thee, who dost receive into thy safe keeping "those who flee unto thee for refuge, O my Lady, thou Queen of heaven "and of earth [A fol. 85*b*. 1], behold [B fol. 64*a*. 1] the time hath arrived "for thee to pray and to make supplication unto thy beloved Son, our "Lord and Redeemer, Jesus Christ. O my Lady, He Who was brought "forth by thee is holy, and He is called the Son of God the Most High, "and the Lord God hath given unto Him the throne of David His father.

"He shall rule the house of Jacob for ever, and His kingdom shall have "no end, and He shall perform for thee everything which thou shalt ask "from Him. Now hath the time drawn nigh for the manifestation of thy "power over thine enemies who wish to overthrow thy holy place. Arise, "do battle with thine enemies and let them not escape; destroy thou their "counsel [A fol. 85*b*. 2], and let them not say, 'Ha, ha, we have seen with "'our eyes [B fol. 64*a*. 2] the disgrace, and the destruction, and the misery "'of the place' wherein thou dwellest. O my Lady, I entreat thee and "I adjure thee by the Holy Word Whom thou didst bear [in thy womb] "for nine months and five days — that is, until the time when He was "brought forth by thee — and Whom thou didst suckle at thy breast; "and I entreat and adjure thee by God, His Father, [B fol. 64*b*. 1] not to "punish always, and not to be angry for ever, O thou who art tender of "heart and whose mercies towards the children of men are abundant; "and I entreat and adjure thee by thy prayer which is received before the "eyes of thy Son, to make manifest this day the might of thy miraculous "power, O my Lady, thou Lady of angels and of men!"

With these words, and with others like unto them, did John make supplication [unto our Lady MARY], and he wept by day and by night, and he ceased not [A fol. 86*a*. 1] to keep watch, and to pray, and to prostrate himself before her, with words and deeds of service; and he neither ate, nor drank, nor tasted food with his lips until the end of the three days. And it came to pass on the third day, at the eleventh hour of the night, after cockcrow [B fol. 64*b*. 2] but before the daybreak had come, that behold, our holy Lady, the Virgin MARY, who gave birth to God, and who is tender of heart unto those who make supplication unto her with abundance of tears and with a broken spirit, appeared unto him in visible form from out of her image, and she poured forth upon John grace from her lips. And she said unto him, "O priest John, behold, God hath re- "ceived all thy petition [A fol. 86*a*. 2] which thou hast made unto Him

"concerning the destruction of the house of my sanctuary, and from this "time forward thou shalt not be sorrowful, neither shall thy soul weary "itself with toil. For this night I have commanded the king Kalîfâ to "write a letter and to send it unto this general, [ordering him] not to over-"throw the house of my sanctuary. And behold, this letter which containeth "the royal commands shall arrive quickly from the country of Macedonia, "yea, it shall come in this same hour, as it were in the twinkling of "an eye, and it shall be written with his own hand and bear his own "words, ordering the general neither to plunder nor to overthrow this "church. And now, fear not, and let not thine heart be dismayed, but "be strong in the strength of God and cease thou to afflict thyself griev-"ously, [A fol. 86*b*. 1; B fol. 65*a*. 1] and weary not thy soul with toil, for "no man hath power [to harm] the house of my sanctuary. For the Father "of my beloved Son is the pillar thereof, and my Only Son is the ground "upon which it standeth, and the Holy Spirit is the foundation and base "thereof". And having said these words and given him the salutation of peace she disappeared from him. Now when the priest John had heard her gracious words and the utterances of the mouth of our holy Lady, the Virgin MARY, who gave birth to God, at that moment I say the gracious gift of joy and gladness came upon him, and he exulted and found rest through the Holy Spirit. And he put on strength and bowed down before the image [B Fol. 65*a*. 2] of our holy Lady, the Virgin MARY, who gave birth to God, and he sang praises unto her name with sweet songs. [A Fol. 86*b*. 2] See now, O my beloved brethren, how exceedingly mighty was the prayer of this good, and pure, and righteous man! It was even as the Apostle said, "The prayer of the righteous "man hath power[1], and it giveth help, and maketh a man to have do-minion".

[1] "The effectual fervent prayer of a righteous man availeth much." St. James V. 16.

Meanwhile, the general was in his tent and was lying fast asleep upon his bed; now his tent was firmly closed and a lamp was burning before him. And at that moment[1] he awoke from his sleep, and saw there by the light of the lamp a white dove which had dropped a sealed letter from her beak. [A fol. 65*b*. 1] Then marvelling greatly at this thing he enquired of his servant, and said unto him, "Whence did she come? "And how hath this white dove entered into the tent, seeing that the "tent is firmly closed, and the wings thereof are fastened with pegs?" [A fol. 87*a*. 1] And his servant said unto him, "I know neither whence "she hath come, nor by what means she hath entered into [the tent], but "only that I saw her dropping a sealed letter from her beak, and that the "letter was sealed with the seal of the king". Then straightway the white dove vanished before their eyes. And the general said, "Behold, my "soul is moved, and my heart is confused by reason of this thing". Then he rose up quickly and took the letter in his hand, and he opened and read it by the light of the lamp; and he found that the letter was in the handwriting of the king himself, and that the ink wherewith the king's own words had been written was wet as if they had just been written. And the letter spake thus: — "Letter from the king Kalîfâ unto a certain "general in command of one [A Fol. 87*a*. 2] hundred soldiers mounted "on horses, whom I commanded to go and travel about through the bor- "ders of Egypt, and to overthrow the churches of the Christians. Know "now and understand, O general, concerning the people whom God "[B Fol. 66*b*. 2] the Most High loveth, for thou shalt do harm neither "unto them nor unto the church which is in the city of Athribis, nor unto "the [other] churches which are within the borders of Egypt. But when "thou hast read this letter which containeth mine own words and is "written by mine own hand, thou shalt rise up straightway, and quickly

[1] I. e., the monent when the Virgin MARY was speaking to John.

"and in all haste thou shalt come unto me. And furthermore, as con-
"cerning the church in the city of Athribis which hath been built in the
"name of our holy Lady, the Virgin MARY, who gave birth to God,
"[A Fol. 87*b*. 1.] I desire that it shall neither be desecrated, nor harmed,
"nor destroyed in any way whatsoever. And behold, I have written this
"letter at the eleventh hour of the night, [B Fol. 66*a*. 1] and in testimony
"thereof I set my seal"; and thereafter followed the seal which the king had set to the letter, and was understood between him and the general.

And it came to pass when the general had seen the letter and had read [it] he marvelled exceedingly, and he found the matter very hard to understand; and trembling and dismay laid hold upon him. Then he said unto his chief counsellor, "Take with thee four young men and go
"and bring quickly [unto me] the old man the monk, who was in the
"church;" and the young men went quickly and sought him with much toil, and they found him standing [in the church] praying; [A fol. 87*b*. 2] and they took him and brought him to the general [B fol. 66*a*. 2]. And it came to pass when the general saw him afar off, [he went out] to meet him with a bright, and glad, and joyful countenance, and he said unto him, "O servant of God, sit thee down, and tell me where thou hast been
"from the day when we parted until this day." Then John the priest said unto him, "I remained in the church praying unto God Almighty that
"He would look upon my lowly estate, and that He would not let me
"see the destruction of the church. And at a certain time our Lady, who
"is in the image, appeared unto me, and she told me how a letter had
"come unto thee which contained the royal commands, bidding thee to
"desist from the attempt to destroy the church. Then straightway I as-
"cribed praise unto God Almighty [A fol. 88*a*. 1] the Most High, Who
"is to be praised, and I gave thanks unto the holy Lady, the Virgin
"MARY, for the deliverance of the church from destruction." And the governor said unto him [B fol. 66*b*. 1], "Yea, what thou hast said is true,

"and thy words are right. Behold, a letter containing the royal commands "of my lord the king hath just reached me from the beak of a white "dove, and I could not understand by what means there reached me the "dove that dropped from her beak into my tent the letter which contained "the royal commands of my lord the king, and was written by his own "hand. And the king hath commanded me to desist from the attempt to "destroy the church, and to go [back] to him. And now, O priest, I know "the intercession and the power of the help of our Lady MARY, and that "her Son [A fol. 88*a*. 2] doeth for her everything which she asketh Him "[to do]. Therefore, rise up, and let us go to the church, and let us pray "before the picture (*or* image) of our holy Lady, the twofold Virgin "MARY, that she will help me and make prosperous my way." Then straightway they rose up and went together to the church, and John the priest prayed the prayer which was fitting, and the general himself prayed unto our holy Lady, the Virgin MARY; and he gave unto the church one hundred dînârs, and the three hundred dînârs of gold, concerning which he made three days before a covenant that John the priest should give him, he remitted unto him. Then the general bade farewell unto John the priest and departed from him [B fol. 66*b*. 2] in peace; and he set out on his journey to Macedonia, giving thanks unto God Almighty and marvelling at the wonderful and and miraculous thing which he had seen.

And it came to pass that at the end of two months the general arrived in the country of Macedonia, and when he entered into the presence of the king he saluted him, and he and his soldiers bowed down before him; and the king was exceedingly glad to see him, and he gave him the salutation of peace. Then the king made those who were standing round about him to withdraw, and he said unto the general, "Did the letter containing my royal commands which I sent unto thee in "the beak of a white dove reach thee?" And the general said unto him, "Yea, it reached me in the night, just before daybreak, and I have come,

"even as thou didst command me to come, and here is the letter with me "now" [A fol. 88*b*. 2]; and he shewed the letter unto the king. Then the king marvelled and said unto him, "Is this thing indeed true?" And the general said unto him, "O my lord, I swear unto thee by the living God "that this great mystery, which hath never been imagined in the heart "[B fol. 67*a*. 1] of man, hath been made manifest unto me. Tell me by "what means thou didst send it unto me, for I have never heard of a "thing like unto this." Then the king said unto him, "Behold, I will tell "thee. Three days before I wrote this letter unto thee a great and mar-"vellous thing happened. At the first hour of the night, whilst I was "asleep, I saw a fire burning brightly in my palace, in the hall of my "kingdom, and the light thereof illumined the whole earth. And I said, "unto [A Fol. 89*a*. 1] my soul, 'What is this which hath happened unto "'me this day?' And [when] I had come into my palace, a man who "shone with light said unto me, 'Behold, knowest thou not that our holy "'Lady, the two-fold Virgin MARY, who gave birth to God, hath come "'and hath entered into thy palace? Rise up and do homage unto her.' "And again, I heard a mighty noise which was [B fol. 67*a*. 2] greater "than the roars and crashings of thunders and lightnings, and there were "other [beings] who uttered loud cries of joy and exultation and the sweet "sounds of the singing of praises which were like unto the sound of an "organ. Then there went forth from her a voice which said unto me, "'Who commanded thee to make thyself a foe unto the house of my "'sanctuary which is in the city of Athribis? And why hast thou given "'orders to destroy it?' And I spake unto her with words of fear, saying, "'Forgive me this thing, O my Lady,' for I have given no command to "'do this thing, and I have no knowledge of the matter whatsoever'. "And she said unto me, 'If thou dost not write a letter ordering that the "'house of my sanctuary shall not be overthrown thou shalt die an evil "'death'. And again on the night of the following day that voice appeared

"unto me in the same manner, and spake unto me from the place where "our Lady MARY was, [B fol. 67*b*. 1] saying, 'Didst thou not say unto me "'yesterday that thou wast not a foe unto the house of my sanctuary "'which is in the city of Athribis?' And I said unto her in great trepidation, "'Behold, I have heard thy command, and I have received the voice of "'thy words, and I will write unto [my] general, even as thou hast com-"'manded me [to do], O my Lady'. And it came to pass when the "morning had come that I again neglected to do the command of my "Lady, [A fol. 89*b*. 1] and in the folly of my heart I forgot the vision. "Now on the night of the third day I saw for the third time the form and "appearance of that voice, though I know not how. But it lifted me up from "my bed and set me upright upon my feet; then a mighty dread, which "tore me asunder and made all my members to tremble, fell upon me. "And that voice spake once again, and said unto me, 'I will not have "'compassion upon thee in my mercy, [B fol. 67*b*. 2] but I will destroy "'thee quickly, both soul and body, and I will wipe out the memorial of "'thee from off the earth, because thou hast transgressed the word of my "'command. Behold, I have appeared unto thee three times [in] three "'nights, and I have told thee not to make thyself a foe unto the house "'[A fol. 89*b*. 1] of my sanctuary which is in the city of Athribis, and not "'to overthrow the building thereof. But now, write a letter of com-"'mand, and send it quickly unto the general whom thou hast despatched "'to overthrow the churches; do then according to what I say unto "'thee'. Then I bowed low before her, and said unto her, 'O my Lady, "'if I write a letter of command, who shall take and bring it unto the "'general? for the country wherein he is is afar off.' And she said unto "me, 'Do thou write according as I have commanded thee, and God "'Almighty shall decree who shall take it to him'. Then straightway I "wrote the letter with great and anxious care, for she was holding my "hand. And there came unto me a white dove, and when he had drawn

"nigh [B fol. 68*a*. 1] he took the letter, which was sealed, from my hand "[A fol. 90*a*. 1] with his beak at the eleventh hour of the night, and he "departed from me, and winged his flight upwards in the air; and I "watched him until he disappeared from my sight. And thou didst say "unto me, 'A white dove came unto me at the twelfth hour of the night, "'and dropped the letter from his beak into my tent'. This hard and "astonishing matter, the like of which I have neither heard of nor seen "before, our holy Lady, the Virgin MARY, who gave birth to God, hath "wrought. Behold, from now and henceforth we shall understand and "know well the helpfulness and greatness of her marvellous acts. From "this day onwards we will abide in the hope of our [A fol. 90*a*. 2] holy "Lady, the Virgin MARY, who gave birth to God, and by the good "pleasure of God, the Most High, let us persevere in the love of her, and "let us study diligently to strive and attain unto the salvation of our souls, "and let us build a house in her name."

Then the king commanded them to build a church of beautiful appearance and graceful form, and they built a church [B fol. 68*a*. 2] nigh unto his palace; and they made the building thereof exceedingly beautiful. And the king made supplication, and worshipped, and celebrated the Eucharist therein each year on the festivals of the commemoration of the Virgin MARY, and he caused to be painted a picture of our holy Lady, the two-fold Virgin MARY, who gave birth to God, whose name is sweet, the life of all the world, at the mention of whose [A fol. 90*b*. 1] name worship is fitting; and he continued [to worship] therein with rejoicing all the days of his life. Now that picture wrought many miracles and wonderful things for him until he departed from this world and entered into the kingdom of the heavens. And all the people and the officers who were under his authority gathered themselves together in that church on the day of the festival of our Lady, and they paid honour unto her and loved her exceedingly; and it existeth even unto this day. May

her prayer, and her blessing, and the mercy of her beloved Son be with our king David and with all the children of baptism (i. e., Christians); and may we all love her together, and [A fol. 90*b*. 2] may He have mercy upon us for ever and ever! Amen.[1]

A miracle of thy love, O flower of Ḥannâ, was made known before the Kalîfâ.
A bird bearing a parchment letter with royal commands flew away,
And at thy behest brought it unto a land which was afar off.
Let the Fish of the sea which beareth gold
Swim through the abysses and go up on the shore.

CHAPTER XXXV.

HOW THE VIRGIN MARY APPEARED UNTO THE ARCHBISHOP THEOPHILUS.[2]

A Miracle of our holy Lady, the Virgin Mary. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[1] In B the story ends thus:—

"And the church which was built [standeth] unto this day, and the building thereof is uninjured. "Behold, O ye who love Christ, ye have heard this mighty miracle which was wrought by our holy "Lady, the two-fold Virgin Mary, who gave birth to God. Let us now make supplication unto Him "Who was born of her, and Who became the salvation of Adam and his seed, that He may pardon us "our sins and wipe out our transgressions, and help us in the time of our tribulation, and make to prosper "the fruit of our land, and nourish the children who are born, [B Fol. 68*b*. 1], and give strength unto "the aged. May He lengthen the days of His servant Ḫâyla Mâryâm, and may He strengthen in the "true faith, through the intercession of this pure Virgin, us her servants and her hand-maidens, and me "also her sinful servant, Ḫâyla Mâryâm, for ever and ever! Amen."

[2] I. e., the twenty-third Patriarch of Alexandria, who sat from about A. D. 385 to A. D. 412; see Renaudot, *Hist. Pat.*, pp. 103—108. This Patriarch is often called Philotheus; we owe several apocryphal legends to his pen.

[HERE BEGINNETH THE STORY OF] HOW OUR LADY APPEARED UNTO THE ARCHBISHOP THEOPHILUS, AND HOW SHE SPAKE WITH HIM AND STRENGTHENED HIM AFTER THE WEARINESS OF THE WAY. He said:—

O my fathers and brethren, hearken unto what I shall say unto you with fear, and with true faith, how our holy Lady, the two-fold Virgin MARY, who gave birth unto God, [A fol. 91*a*. 1] appeared unto me. On the Sunday which hath just passed by we had brought to an end our prayers for the night, and the fathers who were bishops had gone to sleep by themselves. And I went up upon the raised platform wherein abideth our holy Lady, the two-fold Virgin MARY, who gave birth to God, and I stood up and stretched out my hands, and I made supplication unto God, and said, "Hearken unto me, O my Lord and "Saviour Jesus Christ, Who didst hearken unto those who were gathered "together at [the Council of] Nicæa until at length they established the "creed (*literally* the Law) of God. Hearken unto me, O Thou who didst "hearken unto Abbâ Athanasius the apostle, and Who didst help him "out of all his tribulation. I am prepared [A fol. 91*a*. 2] to do service for "Thee, and I know always that Thou wilt hearken unto me, and that "Thou art for ever nigh unto those who love Thy Name, O my Lord "and God. Have compassion upon me and turn Thou me not backwards, "for I have yoked myself unto Thee from my youth up, even unto this "hour. I beseech Thee to shew me how Thou didst come into this world, "and how Thou didst dwell in this house in the wilderness. And help "Thou me to build this house in such wise that it may become a great "church wherein [men] shall praise Thy holy Name, which shall be ex-"alted and glorified. Unto Thee belong power and forgiveness, and "Thou art the Good One, together with Thy Father and the Holy Spirit, "now, henceforth, and for ever and ever. Amen."

And it came to pass when I had prayed [A fol. 91*b*. 1] in this wise a mighty light appeared unto me, and I thought that the sun had risen;

and I saw a marvellously great light whereon sat the Queen of women, our holy Lady, the two-fold Virgin MARY, who gave birth to God. Her face shone like the sun by reason of the light which was upon her, and she was clothed with light of such splendour that at length I said, "There "is no being in [this] world who is able to look upon such great glory"; and Michael, and Gabriel, and thousands of angels were going round about her. And it came to pass when I saw them that I fell upon the ground, and I became like a dead man, but Michael raised me up and removed from me fear and dread. Then [our holy Lady] herself spake unto me, [A fol. 91*b*. 2] and said, "I am the holy two-fold Virgin MARY, "who gave birth to God; rise up and be not afraid. Salutation unto thee, "O thou horseman and warrior who doest battle for the faith! Salutation "unto thee, O thou strong corner [stone] in the churches of God! Rise up, "be strong, and know that I am the Mother of the King of the heavens "and of the earth. He Whom the heavens and the earth cannot contain "did I bear in my womb for nine months, and by His will I suckled with "the milk of my breasts Him that giveth food unto all flesh. I, MARY, "the daughter of Joachim and Ḥannâ, of the tribe of Judah, and of the "seed of David, have appeared unto thee by the desire [A fol. 92*a*. 1] "of my beloved Son; and I will shew thee that which thou hast asked "and sought from me concerning this house and concerning my coming "into the country of Egypt from Jerusalem. Now as concerning this house "He desireth to leave [it] in this state[1], so that it may be a testimony unto "all the generations that shall come into the world concerning the lowly "estate which came upon us; for my beloved Son did not desire to be

[1] The church of Ḳuesḳuâm is here referred to; compare:— "Pilgrimages have been made by "many multitudes from all districts to this church from ancient times, because it has been celebrated on "account of signs and wonders and the healing of various diseases; and the time of pilgrimage is at Easter, "every year. The Lord Christ commanded that the original size of this church should not be added to; "but that it should remain as it was. The mark of the hand of the Lord is on the eastern and on the "western mountain." See EVETTS, *Churches and Monasteries of Egypt*, p. 227.

"exalted on the earth. He rode upon the clouds, and not upon horses "whereon men ride, which is a sign of the earth; but He was carried in "my arms from Jerusalem unto this house. And we dwelt in a lowly "condition in those days, but I remembered [A fol. 92*a*. 2] the word of "Elizabeth, who said, 'Who am I that the mother of my Lord Jesus "'Christ should come unto me?'[1] Thou hast honoured me more than my "station [requireth]."

And she answered and said unto me, "Theophilus, uncover the "ear of thine heart and understand that which I shall say unto thee in this "hour, and write it down upon paper, and cause it to come into [all] "cities and regions for the commemoration of me until the end of the "world. Now as concerning the manner in which I brought forth Jesus "Christ. A star from out of the East appeared [unto me], and in its "great light was hidden the light of [all the other] stars. Now I was "abiding in my house and I was afraid of everything, and there was none "to minister unto me. I was a virgin, and I knew nothing whatsoever, "[A fol. 92*b*. 1] and was the firstborn of my mother. I had never at any "time dwelt with women who had given birth to children except Elizabeth, "the barren woman, who when she was nigh to bring forth had every-"thing which was necessary made ready for her by her neighbours. As "for me, I had no clothing, and I sought therefor, but found nothing ex-"cept swathings of sackcloth, and in these swathings I wrapped His holy "Body. Nigh at hand was a stable wherein they fed the oxen, and herein "was [laid] my pillow, and I laid the Child to sleep therein. And there "were there an ass and an ox which bowed down in homage unto Him, "and they kept him warm with their breath, for at that season the days "were cold. (Now it was the twenty-ninth day of the month Tâḫshâsh.[2])

[1] "And whence *is* this to me, that the mother of my Lord should come to me?" Luke i. 43.
[2] I. e., December 25.

"And straightway I looked, [A fol. 92*b*. 2] and behold, the angels, and "the archangels, and the Seraphim, and the Cherubim came in their com- "panies, and they bowed down in adoration before Him, and they ascribed "praise unto Him, each according to His tongue, and said, 'This is the "'day which God hath made and blessed'. Then they came unto me, "and they paid honour unto me, for honour had been given unto me by "the Father. And they said, 'Blessed art thou above women, and blessed "'is the fruit of thy womb which hath gone forth to do good unto its "'nation which sin hath destroyed. Thou art the spotless Bride, and in "'thee there is no guile. Thou art the blessed Dove, the Mother of God, "'the Queen, the Mother of the living King, Who hath appeared from "'thee, and Who shall become the life of the world. [A fol. 93*a*. 1] "'Blessed are we, moreover, for we have seen our Lord born in the "'flesh.'

"Then Saint Gabriel drew nigh unto me with his shining and joyful "countenance, and he bowed down before me, and said unto me, 'This "'is He of Whom I told thee, and concerning Whom I brought thee glad "'tidings in the times that are past, saying, that He would appear through "'thee, and that He would give mercy and strength unto all the peoples "'who shall believe in His Name and render service unto His glory.' "Then Joseph came and with him were Salômê and the midwife[1], and "when they had seen what had happened they rejoiced with a great "joy. And when the midwife saw the Child in the stable she bowed "down unto Him, and she lifted Him up in her arms, and said, 'Blessed "'am I whose eyes have seenThy joy this day, O Thou Who hast come "'into the world to forgive the sins [A fol. 93*a*. 2] of sinners of whom "'am I.' And she turned to me and said unto me, 'Blessed art thou, O "'mother of God, concerning Whom the Prophets have cried, saying,

[1] Read ወወልዲት፡

"'Our God shall appear from a virgin. As for me, I am thine hand-
"'maiden, and I will never separate myself from thee, and I will minister
"'unto thee until I die.' Then came the shepherds unto whom He had
"appeared in the light, and they bowed down in adoration before Him
"in the stable, and they cried out and said, 'Thou art the Saviour of the
"'world, even as they have told us, and Thou art indeed the Son of God.
"'Blessed are we who have seen the glory of thy Divinity, and because we
"'were ready [to come hither] as we heard.' And they drew nigh unto
"me, and bowed low before me, and they said unto me, 'Blessed art thou
"'above all the women that are upon the earth [A fol. 94*b*. 1]! And
"'blessed is thy womb which bare Him, and blessed are thy breasts which
"'suckled Him, for thou hast given birth for us Him that is the Life of
"'the world.' And the whole number of the angels that were there
"declared what they had seen and heard, saying, 'Glory to God in the
"'heavens, [let there be] peace on the earth unto the children of men of
"'His good pleasure'; and everyone who heard [these words] marvelled,
"and I said, 'What shall I become?'

"And after these things, on the eighth day, He came that they might
"circumcise Him according to the Law of the Jews; and they called His
"Name 'Jesus', according to what the angel had said unto me before
"I had conceived Him. And in those days there came certain men who
"were Magians from the country of the East, and they were making en-
"quiries in the cities and districts round about, saying, 'Where is Christ
"'born? [A fol. 93*b*. 1] for we have seen His star in the East, and we
"'have come to worship Him.' When Herod heard this he was greatly
"moved, together with [the people] of all the borders of Jerusalem. Then
"Herod gathered together all the nobles, and the priests, and the scribes,
"and the elders of the people, and he asked them, saying, 'Where is Christ
"born? And when was His appointed time?' And they said unto him,
"He hath been born in these [last] days, in Bethlehem of Judea, even as

"the prophet Milkĕyâs (Micah)[1] saith, 'And thou, Bethlehem of the country
"'of Ephratah, art not the least of the provinces of Judah, for from thee
"'shall go forth the King who shall rule my people Israel'. Then Herod
"said unto the Magians, 'Go ye and seek out the Child, and when ye
"have found Him come and tell me, [A fol. 94*a*. 1] that I may worship
"Him!' [Now he said this] not because [he wanted] to worship Him but in
"order that he might kill Him, for he thought that [the Child was] an
"earthly being, and that His kingdom was of earth. And when the Ma-
"gians had heard those things from the king, they went forth to seek for
"the Child. Now that same star which guided them from their own
"country, until it brought them unto the place where my beloved Son
"was, left them, and was no more seen. And when they had entered into
"[the stable] they saw the Child in my arms, and they worshipped Him,
"and with joy and gladness they brought forth gifts of gold, frankincense,
"and myrrh; and they cried out, saying, 'Blessed be the Great King Who
"'shall destroy the kingdoms of the earth. And moreover, Thou shalt
"'descend into the earth, and Thou shalt bind in chains Satan, even
"'according to what we have found in [A fol. 94*a*. 2] the Book of the
"'Prophets and wise Fathers'. And that night they slept [there], thinking
"that on the morrow they would go to Herod and tell him that they had
"found the Child and His mother. But the angel of the Lord appeared
"and said unto them, 'Get ye to your own country in peace'; and they
"went there according as the angel of God had said unto them.

"Now when forty days were ended we brought Him up to the
"Temple that they might do unto Him [according to] the Law of Moses,
"and according as they are wont to do unto the children of Israel. And
"when we had brought Him into the house of the sanctuary [we found]
"there a priest whose name was Simeon, and he was expecting to see

[1] See Micah V. 2.

"the Saviour before he died; and I gave him the Child and he took Him "and carried Him in his arms, and he blessed Him and bore Him round "in the tabernacle [A fol. 94*b*. 1]. Now when my beloved Son saw Simeon "He opened his eyes, for he was a blind man. And Simeon opened his "mouth and said, 'Now straightway let Thy servant depart in peace, O "'Lord, according as Thou hast commanded; for mine eyes have seen "'Thy salvation which Thou hast prepared before all Thy people. [To "'be a light to lighten the Gentiles, and to be] the glory of Thy people "'Israel.'[1] And when he had ended those words he gave me the Child, "and we came [back] in peace with joy and gladness; and the old man "Simeon the priest died on that same day.

"And Herod continued to wait two years for the Magians to return "unto him, but they came not back, for they had gone to the country of "their abode; and Herod was greatly moved, and he and all his servants "were afraid. Then Satan appeared unto him [A fol. 94*b*. 2] by night "in the form of a wise man, and said unto him, 'Wherefore remainest thou [thus idle]? For thou and all thy kingdom shall be destroyed.' And "Herod answered and said, 'What shall I do?' Then Satan said unto "him, 'On the morrow, in the morning, send thy servants and command them "'not to leave [alive] in Bethlehem any which is two years old and under, "'and let them slay them; and as the Child [Jesus] shall be found among "'those who shall be slain He shall not grow up and shall not take thy "'kingdom [from thee].' Now on that day the angel of God appeared "unto Joseph, and said unto him, 'Rise up, and take the Child and His "'mother, and depart unto the country of Egypt until I give thee His "'word; for Herod seeketh the Child to slay Him.' [A fol. 95*a*. 1] Then "straightway we rose up and departed unto the country of Egypt, and "Salome was with us.

[1] See St. Luke ii. 29 ff.

"And it came to pass when the morrow had come that Herod "commanded them to slay the children in Bethlehem and in all the borders "thereof and in all the districts thereof, according to what he had been "informed by the Magians, and according to the word of Satan, the father "of all iniquity. So we rose up [and went] on our way, and Joseph was "in front of me. And I carried my Child sometimes on my shoulders, "and sometimes on my back, and sometimes in my arms, and by reason "of the length of the way, and the weariness of the journey, Salome "[carried Him] for me in turn. Then, sometimes, I set Him down upon "the ground that He might follow me, even as do women when they "teach their children to walk, for I was a little (*or* weak) woman, and it "had not been my wont to toil hard. And He would walk along a little "way at a time, holding on to the hem of my skirt, and then, like all "children who cry out to their mothers to carry them, He expected [A fol. "95*a*. 2] me to carry Him, and I did so immediately on my back. Then "I would embrace Him, and would rejoice in His walking, and at the "same time I cast imprecations upon Herod, and cursed him and all "his kingdom because he had treated innocent and sinless children in "such a cruel manner, and had slain them, and had put sorrow into "the breasts of their mothers and fathers. Now when Joseph saw "Salome carrying the Child upon her shoulders he would take our food "for the way.

"And it came to pass that when we arrived in the country of Egypt, "we sat down outside a city, under the shadow of a tree, that we might rest "from the heat of the sun, for the season was summer and the day was "the twenty-seventh of the month Genbôt[1], and Joseph and Salome slept "by reason of the weariness of the way, [A fol. 95*b*. 1] but I suckled my "Child. Now His apparel was like unto wine, being the same as mine

[1] I. e., May 22.

"own wherein my father and my mother arrayed me when they brought
"me into the house of the sanctuary, and since the time when I first put it
"on I had never taken it off, and the sandals which were on the feet of my
"Son were like unto gold. And behold, on that road [we met] two thieves,
"one of whom belonged to the country of Egypt, and the other to the coun-
"try of the Hebrews. And the Hebrew said unto the Egyptian, 'I desire to
"'carry off the apparel of this woman and that of her Son, for it is like unto
"'royal raiment. If I could meet them in the desert I would take it, but
"'they are nigh unto a city.' Then the Egyptian said unto his fellow,
"'Let them alone and let us depart, for I have not seen such a Child as
"'this [A fol. 95*b*. 2] since I was born'. Now whilst they were talking in
"this wise I took out my breast and suckled the Child, for I wished to
"give Him milk to drink. Then I looked round about me and found
"them not, and I rose up and took the Child into the city and asked the
"women thereof to give Him some water to drink; but there was none
"who gave me any, for the people of that city were without mercy. Now
"when the thieves saw that I had gone away they came back, and going
"unto the place where Joseph was sleeping, they carried off the shoes of
"my Son. And when I returned I woke up Joseph and Salome, and
"I said unto them, 'Rise up, and let us depart from this city, for the people
"'thereof have no mercy'; and I sought for water and there was none who
"gave me any, but I lost nothing except the sandals of my Son which the
"thieves had taken [A fol. 96*a*. 1]. Now as I said these words I wept, and
"when my beloved Son saw my weeping He sought [to wipe away] my
"tears with His hand; and He put His fingers down into the ground a
"little way, and forthwith beautiful water welled up[1], and we drank there-

[1] "Opposite the door of the church [i. e., the church at Ḳuĕsḳuâm] there is a well of running water..... After [his stay here], our Lord Christ blessed the water of the aforesaid well, because He and His mother and their companions had drunk of it; so that every one who went to it in faith and drank

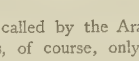
"from. Now the water was as sweet as honey, and as white as milk. "Then He made the sign of the cross over the water, and said, 'Let this "'water be unto every one who wisheth to drink therefrom healing and "'pleasant, except unto the people of this city; unto them let it be as "'gall in their mouths, and let not any one of them have benefit therefrom'. "Then when we had eaten a little food I took my beloved Child upon "my back, and we rose up to depart.

"And straightway their temples fell down in the twinkling of an eye, "and not one of them was left [standing], and the idols thereof were "broken [A fol. 96*a*. 2] and dashed to pieces; and in like manner the "gods thereof were thrown down, one upon the other, and were broken. "Now, as we were making our way up into Egypt the mountains and "the wild beasts came and worshipped my Son, and when we journeyed "onwards they also journeyed with us. Then my Son turned towards "them, and placing His right hand upon the mountain which was towards "the East, and His left hand upon the mountain which was towards the "West, said unto them, 'Stand ye still, and behold, make firm your roots "'(*literally* hand) deep in the rock like things fastened therein'; and thus "do they appear unto us until this day. And He said unto them, 'Be ye "'a sign unto those who shall not believe in Me and unto those who shall "'deny My coming, and unto the sinful Jews, and unto Herod the accursed "'and his kingdom, [A fol. 96*b*. 1] and unto all those who shall not believe "'in My holy Name'. And He said unto those mountains, 'Ye have recog- "'nized Me and ye have believed in Me, O things which have neither "'soul nor body, but the kings whom I have created in Mine own form "'and likeness believe not in Me and they will not render homage unto "'My glory. Those for whose sake I have come into the world will

of it or bathed in it, was healed of his pains; and many were cured of their diseases; and the water became, in the mouth of those who drank of it, sweet like the water of the Jihon; I mean the Nile of Egypt." EVETTS, *The Churches and Monasteries of Egypt*, p. 226.

"'neither pay honour unto Me nor receive Me; nay, they seek to slay Me,
"'and at length I have been [obliged to] come and arrive in this country.
"'But My Name and that of My pure mother shall be magnified and
"'glorified from generation unto generation.'

"And next we arrived in the city of Eshmûnên[1], where in the fore-
"part of the gate was a huge building which, with its four towers[2], reared
"itself above the city, and it, too, fell down and was broken, [A fol. 96*b*. 2]
"because they worshipped idols therein. Then our Lord Jesus said,
"'Thou shalt be the sign (*or* memorial) of this city and of the people
"'[thereof] for ever'; and this took place even as He said, for the fortress
"became a ruin unto this day. Now there was a tree in that place, and
"it bowed down at the feet of my Son and said unto Him, 'Prosperous
"'be Thy coming, O Jesus, Thou Son of God'[3]; and the Lord answered
"and said unto it, 'No worm shall ever enter into thee, and thou shalt
"'keep in memory My coming into this city to-day'. And all the people,

[1] I. e., the famous city called by the Arabs أُشْمُون, or الأُشْمُونين, (see Yâḳût, tom. I. p. 283), by the Copts ⲡⲓⲙⲛϩⲏⲛⲓ, which is, of course, only a form of the ancient Egyptian name of the city  , or  *Khemennu*, i. e., the city of the "Eight" great gods. The Greeks gave to the city the name Hermopolis Magna, because the Egyptians there worshipped Thoth, the scribe of the gods, who was called by the Greeks Hermes; it was the capital of the fifteenth nome of Upper Egypt. A little distance from the town is the spot where large numbers of the mummified ibis, a bird sacred to Thoth, were buried. The ancient city lay on the western bank of the Nile, inland, a little to the south-west of the modern Rôḍa, about one hundred and eighty-two miles south of Cairo. In the times of classical writers the city consisted of two parts, each of which bore the same name; hence the dual form of the name in Arabic, and the Coptic form ⲡⲓⲙⲛϩⲏⲛⲓ ⲛ̀ⲟⲩ. The district in which the city was situated was commonly called the 'Island', because it was almost surrounded by the waters of the Nile and of the canals which flowed from it; it was famous for its gardens and for its abundant palm trees (ذات بساتين ونخل كثير). See AMÉLINEAU, *Géographie de l'Égypte*, p. 167; Quatremère, *Mémoires Géographiques et Historiques sur L'Égypte*, tom. I. p. 492 ff.; 'Abd al-Laṭîf, (ed. Sacy) pp. 66, 67.

[2] It is probable that the writer here refers to the pylons of one of the temples of the god Thoth; the ruins of such a temple existed in the time of Abû Ṣâliḥ the Armenian (ed. Evetts and Butler, p. 221).

[3] "Outside the church there is a Syrian tree bearing [the fruit called] sebestan, which is of a red colour. The tree stands near the ancient temple; and when the Lord with the Lady passed by it, it bowed its head in adoration to him. The governor of the town wished to cut it down; but the patriarch Agatho was standing under the tree, and when the woodman struck it with his axe, the axe flew back into his face." Abû Ṣâliḥ, *op. cit.*, p. 222.

"from the greatest to the least, marvelled at the glory which was on my "Son, and said, 'We have never at any time seen a child like unto this'. "Now as we were passing on through one of the squares of the city, "behold five camels [A fol. 97*a*. 1] crowded us on the road, and when "my Son saw them He said unto them, 'Stand still', and they became "stones even unto this day.[1] And there was a certain man whose name "was Teflem, upon whom was the mercy of God, and he received us "and made us to abide in his house; and all the idols [therein] fell down "and were broken in pieces. Then all the ministrants of the gods were "afraid, and they hid themselves in their houses. Now when the morning "had come all the people gathered themselves together to the place "wherein we were, and [among them] were many who were dumb, and "deaf, and sick of every kind of disease. And my Son laid His hand "upon them and healed them of all their sicknesses, and He wrought "in that city many miracles, the which if I were to tell thee no paper "[A fol. 97*a*. 2] would be sufficient to contain [the story of] them. Then "multitudes of people came to us and pressed upon us, by reason of the "miracles which He wrought that day.

"And we departed from that place and came unto a city the name "of which is Pantôs[2], and the inhabitants thereof were lovers of men and "we abode there; and my Son wrought miracles without number therein. "And He said, 'My Name, and the name of My mother MARY, shall be

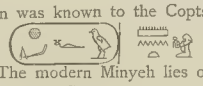
[1] "It is said that there was on the highest point of the town a cock, and beneath it a row of dromedaries. When a stranger approached the town the cock crowed, and the dromedaries came out to destroy that stranger. But when our Lord Christ, to whom be glory! came to this town, the cock crowed and the dromedaries went out, according to their custom; and when they saw the Lord Christ and the Lady, and Joseph the carpenter, they worshipped them; and on the spot they were changed into stone; and their number was five. On this island there are three hundred villages. Our Lord Christ entered [the town] by the eastern gate. Here the dromedaries worshipped him." Abû Ṣâliḥ, *op. cit*, pp. 220, 221.

[2] Abû Ṣâliḥ (ed. Evetts and Butler, p. 222) mentions a place called "Funkus", where there was a church dedicated to one of the martyrs; it is possible that the Ethiopic ፋንቱስ and the Arabic فنكس represent one and the same place.

"'in this city even unto the most remote days'; and they brought those "who were suffering from sickness and diseases unto Him, and in His "abundant mercy He healed them. And a certain artificer (*or* black-"smith), whose name was Joseph, heard [of these things], and he came unto "us — now he belonged to [one of] the greatest families in Jerusalem — and "he made the old man Joseph and us also to take up our abode in his "house; and he had a son who was possessed of a mighty devil. And "it came to pass on that day that his devil returned unto him, and as "soon as he saw Him, he cried out to the Child, and said, 'What have I "'to do with Thee, O Jesus, [A fol. 97*b*. 1] the Nazarene? Hast Thou "'come unto us to judge us? We left Jerusalem through Thee and fled "'unto this city, and Thou hast followed after us to judge us, for indeed "'Thou art the Son of God.' Then Jesus said unto him, 'Make an end "'[of thy words] and go forth out of him'; and straightway the young "man recovered from his sickness. And he and his father and his mother "rose up and worshipped [Jesus], saying, 'Blessed are we, in that we have "'been considered worthy of this act of grace above all [other] folk, for "'although we are sinners Thou hast come into our house'; for when we "had entered the blessing of God came unto them. And when they saw "the miracle which the Lord Jesus had wrought many people in that "place believed. Then the nobles of the city enquired of the [A fol. 97*b*. 1] "priests of the gods, and said unto them, 'Wherefore do ye hide your-"'selves and forsake your gods?' And they said, 'From the time when "'this woman and her Child came into [the city] the idols have been "'broken in pieces and the temples of the gods have fallen down; and "'although we visit them at night [and find them whole], yet in the morning "'are they dashed to pieces.' And they sent for us to take us to them, "but we went up into the uppermost story of the house. Then they seized "the master of the house, and took him before the nobles of the city, who "said unto him, 'Where are the people who were living in thy house?'

"And he said unto them, 'It is three days this day since they departed "'from my house, and I know not where they are'; then they chastised "him, but he said nothing whatever except, 'I know not where they are'. "Now when he had come forth he told me what had taken place before "the [A fol. 98*a*. 1] elders of the city.

"And in the morning we departed from them and we arrived at a "city the name of which was Ḳuesyâ[1], and therein was a temple whereon "stood a statue [which was approached] by seven steps. Now those "who ministered [unto this statue] allowed no man except the nobles of "the city to enter into [the temple], and the statue was wont to go forth "and to bow before those who gave possessions [unto the priests]. And "it came to pass that when we had arrived at the gates of the city the "seven steps of the pedestal and the statue above them fell down to the "ground, and were broken in pieces. Then the devil which was in the "statue cried out and said unto the priests, 'If ye do not go unto this "'woman and her Son, and the old man who travelleth with her, and the "'woman [Salome], and drive them away whensoever they would enter "'into this city, [A fol. 98*a*. 2] your calling shall be destroyed, and in three "'days' time they will make you to go forth [from your temple]. And I "'tell you that they will come into your country, for [the Christians] seek "'[to enter into] all the countries of Egypt, and when they have [once] "'entered into this city the temple of the gods shall be overthrown, and "'the work of our city shall be destroyed, and our enemies shall rise up "'against us and make an end of our city, and our glory shall be cast to

[1] The town here referred to is probably the Munyatu ibn al-Khuṣêb مُنْيَةُ ابن الخُصَيْب (see Yâḳût, tom. IV. p. ٦٧٥), which, according to Abû Ṣâliḥ (*op. cit.*, p. ٩٧), was formerly called Munyatu bû Ḳais (تعرف قديمًا بمنية بو قيس). It contained several churches, two dedicated to the Virgin MARY, one to Saint George, one to Saint Michael, etc. The town was known to the Copts by the name ТШѠИН, which is a form of its ancient name in hieroglyphic  *Khufu-ment;* it was the metropolis of the sixteenth nome of Upper Egypt. The modern Minyeh lies on the west bank of the Nile, and is about one hundred and fifty-seven miles south of Cairo.

"'the ground.' Then when the priests of the gods had heard these things, "they counted one hundred men [who] came against us with sticks and "staves, and they cursed and abused us exceedingly, and said, 'What "'want ye here with us? Get ye gone, lest our soldiers come and slay "'you, for our gods have told us that our city shall be destroyed through "'you'; and their women and children [A fol. 98*b*. 1] came forth and "reviled and cursed us. Then I took my Son in my arms and departed, "being sorrowful, and I wept, and my heart was sad because the people "would neither receive us nor let us dwell [in their city].

"And it came to pass that when we had departed from the city my "Son turned and cursed that city, the name of which was Ḳuĕsyâ, and "He said unto the inhabitants thereof, 'Ye shall be the fewest in number, "'and the most feeble, and the most despised of all the peoples of Egypt; "'and nothing shall flourish in your land except labour, and the works "'of the sorcerer; and your country shall not be fertile; and your priests shall "'not multiply in numbers, but shall follow each other only one by one; "'and the blessing of My mother shall not be upon you, and according to "'that which hath gone forth from My mouth even so shall your land be.' "Then, having said these words, He went on His way. And we passed "onwards and sat down to rest ourselves a little [A fol. 98*b*. 2]. Now "there was a stick of olive wood in the hand of Joseph, and Jesus took "it in His holy hand, and planted it in the ground in that place, and said, "'It shall be a blessing unto the people of this place for ever, and a "'memorial of My journeying along this road'. Then straightway the "twigs on the stick budded, and became green, and it bore fruit even as "it had done upon the tree in times past. And we wished to go forward "on our way. Now there were many fields round about that place, and "Joseph, pointing with his finger, said, 'Unto what city shall we go? For "'the day hath waned into evening, and the night hath come'. And I said "unto him, 'Let us not journey on among the fields, but let us depart into

"'the desert'. Then as we were going along by the side of a mountain "at the time of sunset, behold, the two thieves, [A fol. 99*a*. 1] whom we "had met before outside the city, who had followed us from thence "to this place, as soon as they saw us rushed upon us, with their swords, "which were drawn, in their hand. And they said, 'For many days ye "'have given us great trouble, for we have followed you, and we could not "'find where ye had gone until this day; and behold ye have now fallen "'into our hands'. And thus saying they snatched my beloved Son from "my hands, and they took off His raiment and mine also, and they carried "away the covering of my head; and they turned to Joseph, who was "[standing] like an innocent sheep, and snatched away his apparel also. "And it came to pass when Salome saw all those things that she cast "away her garments. [A fol. 99*a*. 2] Then having taken away our garments "the two thieves stood afar off, and held converse, the one with the other; "and when I saw them taking counsel together I was afraid with a great "fear, and I said in my heart, 'They will come to me next and will kill "'my Son'. And I lifted Him up in my hands, and as I wept I laid my "face upon His face, and said, 'Woe is me, O my beloved Son! Whi-"'ther shall I escape from this hour? Whither shall I run? I fled with "'Thee from Jerusalem through fear of the enemy Herod, lest they should "'kill Thee, O my beloved Son. O my Son, beloved one of my soul, it "'is better for me to go down into mine own country and to die than to "'see all [this] suffering. And behold, I am afraid lest those who are "'more wicked than Herod lay hands upon Thee. It is better for me to "'be in [A fol. 99*b*. 1] Bethlehem with those who know Joseph than to "'be making supplication unto them (i. e., the thieves) on Thy behalf that "'they slay thee not. O my beloved Son, it is a calamity unto me that "'I am a virgin and of no account, and that I know nothing of all these "'things. O Light of mine eyes, whom do I know in this country? And "'behold, I am in the wilderness, and I know neither place nor city whither

"'I can go. Where are all those who know me? All women who have
"'borne children would weep with me if they saw this day the sorrow
"'and the tribulation which have come upon me, and the fear which hath
"'entered into my heart and mind this day. O my beloved Son, did not
"'I endure hardship with Thee when I was fleeing lest evil should befall
"'Thee, O Thou Light of mine eyes, and when they drove me from one
"'place unto another and cast me forth from the city and from the fields
"'[round about]? [A fol. 99*b*. 2] O my Son, what shall I do if I see them
"'kill Thee in this place? Great would be the sorrow which I should feel
"'should I see it, and if they slay Thee here I shall kill myself with mine
"'own hand. And what should I do for the sweet and lovely words which
"'Thou dost speak unto us every day? What shall I do, O Thou Light
"'of mine eyes, Thou Life of my soul and body? And when I see the
"'women who are suckling their children at their breasts, I wish that the
"'women, whose children Herod slaughtered, [taking them] from their
"'very breasts [to do so], could weep for them this day with me. It would
"'be better for me to be in Jerusalem or in Bethlehem, but then I should
"'not find many to lament their children with me. Where are my holy
"'fathers [A fol. 100*a*. 1] and the prophets, that they may weep with me
"'this day? I would that the angel who announced to me concerning Thy
"'birth could see my lamentation, and that Elizabeth, who belongeth to
"'my family, and her son John could be with me and see the sorrow of
"'my heart. O Lord, have mercy upon me in the matter of my death,
"'and be not silent concerning my sorrow.'

"Now whilst I was pouring out lamentation in this wise, and was
"weeping, and my tears were streaming down my own cheeks and those of
"my Son, one of the thieves saw me weeping, and his bowels were moved,
"and he spake unto the Jew, and said unto him, 'I beseech thee, O
"'my brother and companion, not to carry off the apparel of these way-
"'farers, for I see on their faces light which is greater than that on the faces

"'of all other people; and as for this Child He is like unto the son of a "'king, and I have never seen any other child [A fol. 100*a*. 2] that resem- "'bled Him'. And the Jew said, 'I will not hearken unto thee this day; "'but I will take their apparel, for it is the raiment of kings, and [the "'merchants] will give me much money for it.' And it came to pass that "when the Jew refused him [this request] and his companion was unable "to turn him, he said unto him, 'From the time when we were in Beth- "'lehem until this day we have robbed together, and last night we found "'much spoil; the portion which is my share shall be thine, and let me "'have the apparel of these wayfarers as my portion, so that I may give "'it back to them, for it is hard for me [to see] this Child standing more "'naked than any other child of man'. And when he had spoken in this "wise the Jew said, 'Take the apparel'; and he took it from him and gave "'it unto us, and I dressed my Son therein joyfully. Now when my beloved "Son saw him do this He made the sign of a seal over him with His "fingers, and the two [A fol. 100*b*. 1] thieves departed together. Then "Jesus said unto me, 'Seest thou these two thieves? They shall be crucified "'with Me, one on My right hand and one on My left, in Jerusalem by the "'Jews. And the thief on whom it hath been in My heart [to shew] the "'mercy of My Good Father is he who shall believe on Me on the wood "'of the cross, and he shall enter into the Garden (i. e., Paradise) at the "'head of Adam and his seed. And as for this place where they stripped "'Me naked, and where thou hast wept over My body with the sweet "'[tears] of thine eyes, it shall be a healing of every person who is sick "'and ill that washeth therein, and I will give them life because of the green "'grass and herbs which are in this [place]; and thy tears which have "'fallen upon My body and dropped upon the ground shall give them life, "'and they shall come to their own countries with joy and gladness.'

"And having said these words [A fol. 100*b*. 2] the night became dark, and Joseph admonished me and said unto me, 'I wish that we

"'journey on into this city, for because thou wouldst not listen unto me "'we have come into this desert, and darkness hath fallen upon us, and "'I do not know where we are going; but God hath delivered His people, "'for if He had not the thieves would have killed us.' Now at this moment "my beloved Son looked into Joseph's face, and said unto him, 'Speak "'not in this wise to My mother, O father. It was the wish of the Good "'[God] that I should perform the act of becoming man; it is not you "'who must give commands unto Me, for it is I Who give commandments "'unto the whole world. But I will go whithersoever thou wishest.' And "having said these words we went up into a mountain, and we entered "into this house, and I stood in the midst thereof, and I put my Son down "upon the ground from my bosom. And it came to pass when He stood "up upon His holy feet upon the ground, He lifted up His hands, [A fol. "101 *a*. 1] and at that moment the house shone with light as if the sun had "risen therein, and I gave thanks unto God Who had delivered us and "brought us to this place, and had delivered us from the doers of iniquity "and violence. And we abode therein joyfully and blessed God the whole "night long. Then in the morning we found a cistern of water, and we "rejoiced because we could drink and wash the Child, and I took Him "to the cistern, and He put forth His fingers and blessed it, and it became "full of water. And straightway He opened His mouth and blessed it, "and said, 'Be thou sweet in the mouth of everyone, and be thou like "'unto a stream [that floweth from] the river of the country of Egypt (i. e., "'the Nile). And it shall heal everyone who shall be a believer in the "'true faith and in it of [his] sickness or disease when they gather them-"'selves together in [this] house.' [A fol. 101 *a*. 2] And we dwelt with the "Child and Joseph, and Salome went round about the house and found "a bowl and a bucket which they had prepared for us; and she was "washing the Child continually, and I suckled Him at my breasts. Now "they brought me my food from God, and continually I saw the angels

"and the hosts of heaven worshipping at the feet of my beloved Son, "whilst my breast was in His mouth. And they said in their own lan- "guages, 'Blessed be Thou, O God, Who hast come in this lowly state to "'give life unto Adam and unto his seed, because they are the work of "'Thy hand and Thou hast fashioned therein Thine own image and "'likeness. And blessed be He Who hath the preeminence, the Word "'Who hath proceeded from the mouth of the Father, the Upholder of "'the universe. And honour be unto the Holy Virgin who was in labour "'with Thee in giving Thee birth.' So we tarried there, and we rested "from the toil which had come upon us, [A fol. 101*b*. 1] and the angels "came and ministered unto us and made supplication unto us."

O my holy Lady, thou two-fold Virgin MARY, who didst give birth to God, whose testimony is sweet, may thy prayer and thy supplication be with our king David for ever and ever! Amen.

CHAPTER XXXVI.

THE VIRGIN MARY AND THE POTTER.

[B fol. 69*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

Hearken, O ye my fathers and brethren, that we may declare unto you the great miracle which took place through our holy Lady, the two-fold Virgin MARY, who gave birth to God, and which the holy fathers have narrated unto me, and God is my witness that I add nothing thereunto, and that I take nothing therefrom. And they told us: — In the country of Syria there dwelt a certain man who was a potter, and he feared God, and loved our holy Lady, the two-fold Virgin MARY, who gave birth to

God, and he gave praise unto her from the depth of his heart. And our holy Lady [B fol. 69*b*. 2], the two-fold Virgin MARY, who gave birth to God, appeared unto that potter at dawn, on the second day of the week, in great majesty, and she was arrayed in light, and angels were following her. And she said unto him, "Peace be unto thee, O my beloved one, "thou beloved one [of my Son], I have come unto thee that thou mayest "multiply thy praises of me, and that they may become for me an ever-"lasting memorial". Then he said unto her, "O my Lady, I am a worn "out man and a castaway, how can I praise thee [adequately]? but bless "thou me with thy holy hand, O thou storehouse of blessing". Then she said unto him, "The blessing of my Son, and the blessing of His Father, "and the blessing of the Holy Spirit be with thee! Amen."

And it came to pass that when she had thus spoken unto him the Holy Spirit [B fol. 70*a*. 1] came upon him in full measure, and he opened his mouth, and said, "God wished to set Adam free from grief and sor-"row of heart, and He brought him back to the position which he held "aforetime"; and he recited the canticle of MARY for the second day of the week unto the end thereof, and the Holy Spirit spake by his lips. And when he had finished praising her, our holy Lady, the two-fold Virgin MARY, who gave birth to God, blessed him, and saluted him, and gave him the salutation of peace, and went up into heaven with great glory. Then again on the third day she came unto him, and she said unto him, "Peace be unto thee, O my beloved, thou shalt sing my praises "this day even as the Holy Spirit shall teach thee". And he said unto her, "Bless me"; and she blessed him, and he opened his mouth [B fol. 70*a*. 2] and said, "O thou crown in which we exult, thou woman who hath the "preeminence, our salvation, the foundation [on which we build], is our "holy Lady, the two-fold Virgin MARY, who gave birth to God"; and he recited the canticle [for the third day] unto the end thereof. And she rejoiced, and blessed him, and gave him the salutation of peace, and went

up into heaven with great glory. Then again on the fourth day our holy Lady, the two-fold Virgin MARY, who gave birth to God, came unto him, and she said unto him, "Peace be unto thee, O thou man "of God". And she blessed him and said unto him, "Sing thou my "praises according to thy wont". Then he opened his mouth, and said, "All the hosts of heaven say, 'Blessed art thou, O thou second heaven "'Who art upon earth, our holy Lady the two-fold Virgin [B fol. 70*b*. 1] "'MARY who gavest birth to God, thou second heaven"'; and he sang the canticle [of the fourth day] unto the end thereof. And similarly on the fifth day she came unto him, and he praised her, saying, "The tree which "Moses saw in a flame of fire in the wilderness, the branches whereof "were not consumed, doth resemble our holy Lady, the two-fold Virgin MARY, who gave birth to God", and he sang the canticle [of the fifth day] unto the end thereof. Then again on the Eve of the Sabbath our holy Lady, the two-fold Virgin MARY, who gave birth to God, appeared unto him, and she sat upon a shining throne, and said unto him, "Peace be unto thee, O my beloved, sing thou my praise with thy "sweet songs". And he said unto her, "Blessed art thou above women, "and blessed is the fruit of thy womb, O Virgin who didst give birth to "God" [B fol. 70*b*. 2]; and he sang the canticle [for the sixth day] unto the end thereof, and she blessed him, and made him to rejoice, and went up to heaven with great glory. Then in like manner on the first day of the week, the Sabbath, our holy Lady, the two-fold Virgin MARY, who gave birth to God, came and said unto him, "Joy be unto thee, O my "beloved, and peace"; and rising up he bowed down in adoration unto her. Then she said unto him, "Sing thou my praises this day also, even "as the Holy Spirit shall give thee understanding [how to do]". And he said unto her, "Bless me"; and she blessed him, and he opened his mouth, and said, "The woman who is pure, and radiant, and holy in everything "did clasp God in her hand, and all created things do rejoice with her,

"and cry out and say, 'Rejoice, O thou that art full of grace, rejoice, for "'thou hast found favour, rejoice, for God is with thee'". [B fol. 71*a*. 1] And it came to pass that when he had made an end of praising her, she saluted him and went up into heaven with great glory. Now when the evening of the Sabbath had come he drank wine and fell asleep. And when it was midnight our holy Lady, the two-fold Virgin MARY, who gave birth to God, appeared unto him, and said, "Why didst thou not "praise me to-day with praises more than those of the other days? For "the praises thereof should be more than all the praises [of the other days]." And he said unto her, "O my Lady, this day is the Sabbath "of rest, and men do no work therein". Then she said unto him, "Rise "up, and fear not, and stand in the place of thy labour, and whatsoever "the Holy Spirit shall give thee understanding to say, that say". Then rising up he received a blessing from her, and he kissed [B fol. 71*a*. 2] the cross which was in her hand, and he stood up in the place of his labour where he was wont to fashion his vessels of clay. And he opened his mouth and said, "Thou hast been called 'love', O most blessed "of women, and thou art the second moon who art called 'holy of holies' "wherein are the Tables of the Covenant". Then he sang three canticles unto her and continued so to do until the morning. And when the morning had come she blessed him and said unto him, "Joy be unto thee, "O my beloved one; as thou hast caused me to rejoice and hast sung "praises unto me upon earth, even so will I make thee to rejoice in the "kingdom of heaven. As thou hast commemorated me by singing my "praise upon earth, even so will I give unto thee as the reward of thy "labour the joy which never endeth in the kingdom of heaven," [and this she did] according as she had led him to hope. And now, [B fol. 71*b*. 1] O my beloved brethren, see how great is the love which God hath and how great is the love which our holy Lady, the two-fold Virgin MARY, who gave birth to God, hath towards the sons of men for the sake of a

little praise; and see, too, that by reason of a few good works our Lady will come down from heaven to him that loveth her and celebrateth her memorial. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant Ḫâyla Mâryâm for ever and ever! Amen.

Unto thee are meet praising and glorifying
In the mouth of the angels and of men who dwell everywhere,
O MARY the Virgin, O MARY of the sweet-smelling mouth!
Like the potter who was beloved by thee I offer unto thee salutation,
And the commemoration of thy name [B fol. 71*b*. 2] which is more pleasant than sweet odours.

CHAPTER XXXVII.

THE VIRGIN MARY AND THE MAN WHO WAS WASHING HIS GARMENTS.

A MIRACLE OF OUR LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Ḫâyla Mâryâm for ever and ever! Amen.

Now there was a certain man who was washing his garments [in a stream], and another man came and turned aside the water thereof into another channel. And the man who was washing his garments said unto him, "By the prayer of our holy Lady, the two-fold Virgin MARY, Who gave birth to God, let this water alone"; but the other man took it away by force, and he cursed him that was washing twice and thrice, and refused [to let the water alone]. And at that moment the water turned backwards, and flowed up the hill; and all the people gathered together [to see it], and they marvelled at what had taken place. Now the water remained thus [B fol. 72*a*. 1] for many days, and then, by the

will of God, the river returned to its former bed. May the supplication of the Lady of us all and the might of her help be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

CHAPTER XXXVIII.

THE VIRGIN MARY AND TIMOTHY THE MONK.

A Miracle of our holy Lady, the two-fold Virgin Mary, who gave birth to God. May her prayer and her blessing be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

Now there was a certain monk whose name was Timothy, and he was a steward of the church, and he loved our holy Lady, the two-fold Virgin Mary, who gave birth to God. And it fell out on a day that he drank some sweet wine, and he fell asleep and was unable to rise up [B fol. 72*a*. 2] at midnight for prayer. And when he awoke from his wine in the morning he rose up to go to the church, and as he was on his way thither there came against him a lion, which roared at the monk and wished to rend him. Then straightway a lady shining with exceedingly brilliant light came, and admonished the lion, and she drove him away from the monk, who went on his way to the church, marvelling at the lady who had delivered him from the lion. And when he had finished his prayer, he went to his work until the evening; and when the darkness had come he wished to go to the place where his bed was, and rest. Then straightway a mad dog rose up against him from the door of his house, and he sprang upon him to bite him; and again [B fol. 72*b*. 1] that shining lady came, and she drove away the dog. Then she brought the monk into his sleeping room, and laid him upon his bed, and placed his pillow under his head; and she covered him over with

his blanket and made the sign of the cross over him. Then the monk said unto her, "O my Lady, I beseech thee to tell me, Who art thou?" And she said unto him, "I am MARY, the mother of Jesus Christ"; and when he heard her words he wished to bow down before her, and to embrace her feet, but she straightway disappeared from him. And he rose up in the morning and meditated in his heart concerning what he had seen, and he knew that the lion and the dog were of the deceits of Satan, and he became certain that it was our holy Lady, [B fol. 72*b*. 2] the two-fold Virgin MARY, who gave birth to God, the compassionate one who extendeth help unto those who serve her, who had delivered him. Then he repented that he had been drunken with wine, and he never again turned to strong drink. And he yoked himself unto God and performed [his] ministrations in the church of our holy Lady, the two-fold Virgin MARY, who gave birth to God, all the days of his life. May her prayer and her blessing be with her servant Ḫâyla Mâryâm for ever and ever! Amen.

CHAPTER XXXIX.

THE VIRGIN MARY AND NICODEMUS THE HORSEMAN.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant [B fol. 73*a*. 1] Ḫâyla Mâryâm for ever and ever! Amen.

Now there was a certain man who was an envoy of the king, and he was a Persian and belonged to the company of the horsemen, and his name was Nicodemus; now he sinned abundantly, and his offences were without number, and he committed fornication with lewd women beyond

measure, and he was evil in all his ways. But through the intercession of our holy Lady, the two-fold Virgin MARY, who gave birth to God, the mercy of God visited him, and she had compassion upon him and delivered his soul, and he repented of his sins, and forsook all the evil of his works, and turned unto God with a ready heart; and he cast away the lust of the flesh, and became a monk in a certain monastery. [B fol. 73*a*. 2] And the good and gentle prior undertook to train him himself, and he wished to teach him the Psalms of David, so that he might pray them at the seasons of prayer, but the monk was unable to learn [them]. Then again the prior wished to teach him [the prayer], "Our Father which art in heaven", and he was unable to master it. And it was only by means of abundant toil and trouble that he learned to say, "Salutation to our holy Lady, the two-fold Virgin MARY, who gave birth to God". Now he loved this prayer, and he recited it always and continually, both by day and by night, in his sitting down and in his rising up, in his coming in and in his going out, and he repeated it incessantly. And it came to pass that after he had died and had departed from this fleeting world, a great miracle was made manifest [B fol. 73*b*. 1] at his grave. A splendid tree, which was more beautiful [than any other tree], and unto which no other could be compared, took root and grew up over his grave, and on the leaves thereof were written words in gold ink which said, "Salutation unto thee, O my Lady MARY". And those who saw this miracle marvelled greatly at the beauty of the tree in every part of it, and they found that it was planted in the heart of the man, and that it had put forth its shoot through his tongue and through his mouth. Then they knew that he had lived with a pure heart and sincere mind whilst he prayed the prayer of Salutation unto our Lady MARY. And forthwith they all cried out together with a loud voice, and they glorified God and gave praise unto our Lady MARY, the storehouse of compassion, and they multiplied their ministrations unto her [B fol. 73*b*. 2] and paid greater

honour unto her than before. May her prayer and her blessing be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

O my Lady MARY, as thou didst choose Nicodemus the envoy,
A man who had committed multitudes of sins and offences,
To praise thee with a pure heart and with a sincere mind,
Even so choose thou me to perform good deeds of every kind,
I, thy servant, Ḥâyla Mâryâm, for ever and ever! Amen.

CHAPTER XL.

THE VIRGIN MARY AND THE ROMAN PREFECT.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

Now there was a certain man in the city of Jerusalem who was a Roman prefect, and he came [B fol. 74*a*. 1] to pray at the grave of our Lord Jesus Christ; and when he wished to go in, there came a horned animal in the form of a ram to butt him with his horns, and he was afraid to turn behind him. Then the priest who was in charge of the grave, and those who were with him, said unto him, "What hath happened unto "thee, O master, that thou goest not in?" And he said unto him, "Where-"fore dost thou bring a ram in here?" And when those who were there had gone in they told the priest not to bring in the ram. And it came to pass that when the prefect drew nigh to enter in the ram came [against him] a second time; but no one saw him except the prefect. Then the priest said unto him, "O master, tell me if there be aught concerning thee "which should prevent thee from entering into this holy place. If thou "wilt believe in God thou shalt go onwards. But peradventure He Who

"hath shewn thee this miracle [B fol. 74*a*. 2] desireth thy salvation." And the prefect told him concerning his sins, and he wept and wished to enter in, but the ram restrained him. Then the priest of the grave said unto him, "Is there some matter in connexion with thee which holdeth thee "back?" And the prefect said unto him, "Peradventure it is because I am "one of the council of judges". And when the prefect had believed he went in and partook of the Body and Blood of our Lord Jesus Christ, and he forsook the habits of a former time, and accepted in confidence the holy faith of the Church, and he believed on our holy Lady, the two-fold Virgin MARY, who gave birth to God, who is the mother of the Ram of mystery, whose Son in the form of the Ram (*or* Lamb) of God, the Merciful One, Who provideth means for the salvation of men, kept him back when he would have entered in to the grave [of our Lord]. O my Lady, He hath set thee for the salvation [B fol. 74*b*. 1] of the whole world, for God the Lord put on the flesh of man through thee in the land of mortal beings, and He sent forth life, and pursued after sin, and drove away the darkness. O my Lady, I adjure thee by the Might of the Most High which overshadowed thee, and by the Son Who became incarnate by thee, and by the Holy Spirit Who came upon thee and sanctified thee, and Who placed Himself on thine heart like a ring, and like a seal upon thine arm, to protect me thy servant Herakles for ever and ever! Amen.

CHAPTER XLI.

THE VIRGIN MARY AND PHILOTHEUS THE BISHOP.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Herakles for ever and ever! Amen.

Now there was a certain Bishop, whose name was Philotheus, in the country of Sa'îd, that is to say, in Upper Egypt, and he was a good man, and his whole disposition was good, and he did good works, and he was right in the faith of Christ, and he judged righteously and accepted not the face of [any] man. Now he loved our holy Lady, the two-fold Virgin MARY, who gave birth to God, from the depth of his heart, and he served her with all his might; and by reason of his love for her he was wont to put sackcloth on his body beneath his apparel. And it came to pass when the sackcloth had become old that he wished to make another garment of sackcloth [to wear] in its stead, and he took the unsewn sackcloth and went into his cave that he might cut out the garment from it, and sew it up, and put it on himself in secret without any man knowing what he did. [B fol. 75*a*. 1] Now when he had sat down in his cave he wondered how he could by any means make the garment, for he knew not either how to cut it or how to sew it up. And whilst he was troubling himself about this matter our holy Lady, the two-fold Virgin MARY, who gave birth to God, appeared unto him, and she said unto him, "Be not thou troubled, for thou hast made me to "rejoice by thy good works, and thy toil and labour have been accepted "by me; I will cut this sackcloth into a garment for thee". Then she took the sackcloth from him and cut out a garment therefrom, and she sewed it up for him, and put it on him. And the Bishop rejoiced with great joy and gave thanks unto our holy Lady, the two-fold Virgin MARY, who gave birth to God, with his whole heart, and he glorified her Son Jesus Christ our Redeemer. May her prayer, and her blessing be with her servant Herakles [B fol. 75*a*. 2] for ever and ever! Amen.

CHAPTER XLII.

THE VIRGIN MARY AND THE FOUNTAIN OF WATER.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Herakles for ever and ever! Amen.

[Here beginneth the history of the] miracle which our Lady MARY wrought with her Son on the eighth day of the month Sanê in the bath which is nigh unto the blessed water, and of how our Lord Jesus Christ made a fountain of water to spring up on their departure from the country of Egypt. Now when the angel of God had appeared unto Joseph in a dream, saying, "Arise, and take the Child and His mother, and depart "unto the country of Egypt", he rose up and took our holy Lady, the two-fold [B fol. 75*b*. 1] Virgin MARY, who gave birth to God, and they came unto the country of Egypt, and unto Mount Ḳuĕsḳuâm[1], and unto other places. And they took up their abode with the daughter of the sister of the mother of our holy Lady, the two-fold Virgin MARY, who gave birth to God. And it came to pass that, when they had dwelt in the country of Egypt for three years and seven months, Herod died, and the angel of the Lord commanded Joseph to return to Jerusalem. And when he had arrived at the city of Maḥarraḳâ[2], he came from thence to

[1] I. e., the city called Ḳûṣaḳum by Yâḳût (tom. iv. p. ٢٠١), who says that it was situated in Upper Egypt, on the western bank of the Nile; it probably marks the site of the ancient Egyptian city *Qesqeset*, Coptic ⲕⲱⲥ, or ⲕⲟⲟⲥ, the name of which survives in the modern Arabic قوص *Kûs*. The Arab town is, however, situated on the right or east bank of the Nile about sixteen miles north of Thebes. Some have thought that Al-Muḥarraḳ and Ḳuĕsḳuâm are names of one and the same place, but this is a mistake, for the two cities were quite distinct, though situated close together.

[2] The city is chiefly famous in Christian annals for being near the Monastery of Al-Muḥarraḳ, which, however, was built on Mount Ḳuĕsḳuâm. Yâḳût says (tom. ii. p. ٦٩٢) that it was situated on the western bank of the Nile on the top of a hill, that no building was finer than that of the monastery,

Maṭaryâ[1], and from thence to the city of the bath; and whilst our Lord Jesus Christ was with His mother the Virgin MARY He made a fountain of water to spring up, and this fountain of water endureth until this day. And all people come thereunto, from every country and from every nation, and make intercession with our holy Lady, the two-fold Virgin MARY, who gave birth to God, and they receive a blessing from the church and from the fountain of blessed water. May the prayer and the blessing of our holy Lady, the two-fold Virgin MARY, who gave birth to God, be with her servant Herakles for ever and ever! Amen.

CHAPTER XLIII.

THE VIRGIN MARY AND JOHN KAMÂ.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Herakles for ever and ever! Amen.

Now there was a certain holy man whose name was John Kamâ, who from his youth up had sought after the love of Christ with great strivings; [A fol. 76 *a*. 1] and when he had grown up they betrothed unto him a young woman who was a virgin that he might marry her. But he made an agreement with her that they should preserve their virginity

دَيْرٌ مُحَرَّق and no people more learned than those who dwelt in it; he also mentions that the Christians believe that Christ dwelt there after He had come down into Egypt. On the modern monastery and its inhabitants, see AMÉLINEAU, *Géographie de l'Egypte*, p. 264.

[1] I. e., the المَطَرِيَّة of Yâḳûṭ (tom. iv. p. ٥١٢), a village which lies about five miles to the north-east of Cairo, and is built upon a part of the site of the ancient Egyptian city of *Annu*, or Heliopolis. Here grew the famous balsam trees, شجر البَلَسَان, from which the oil used in certain solemn ceremonies was obtained, and here, too, was the renowned عين شمس, or "Fountain of the Sun". See 'Abd al-Laṭîf (ed. de Sacy), p. 88; WANSLEBEN, *L'Histoire de l'Église d'Alexandrie*, pp. 88—93; and AMÉLINEAU, *Géographie*, p. 246.

until the day of their death, and they fulfilled their covenant. And it came to pass on a certain day, which was the night of the first day of the week, that our holy Lady, the two-fold Virgin MARY, who gave birth to God, appeared unto John Kamâ in great glory, and the angels were going about with her. Now by reason of [his] fear he fell upon his face, but she raised him up, and said unto him, "Peace be unto thee, O John Kamâ, who art beloved of my Son, and of His Father, and of the Holy Ghost! "Rejoice and be strong, for through thy patient endurance thou shalt "become a mighty man, and thou shalt vanquish the unclean spiritual "beings of might who set themselves against thee. And I will be with "thee [B fol. 76*a*. 2] until the will of God shall be fulfilled, and I will give "thee my protection, and my mercy shall preserve thee, and shall be with "thee for multitudes of generations. And they shall build a church in thy "name, and it shall be called by the name of myself and of my Son; and "no hostile person or foe shall enter into thy shrine; and the walls thereof "shall never be dug up; and thy sons shall walk in thy commandment, "and in thy teaching, and thy law, and they shall shew themselves loving, "the one to the other, and they shall live in purity and shall make offerings "unto thee. I will be with them for ever, and I will bless their service and "the work of their hands, and they shall inherit everlasting life with the "kingdom of heaven." Then she gave him three *dînârs* which were stamped with the sign of the Cross, [B fol. 76*b*. 1] saying, "Take these, "and put them in the chest of the church that they may be a blessing for "ever" (now they are there unto this day); and having said these words, she gave him the salutation of peace, and passed away and departed from him. Then John Kamâ rejoiced, and he sang the words of a Psalm, saying, "I have sought Thy face, Thy face, O Lord, I seek. Turn not "away from me Thy face, and be Thou a helper unto me; and cast me "not away so that I may do Thy will, O my Lord and God." Observe then, O my brethren, that our Lady MARY doth make herself a pro-

tector and a teacher of sinners, and she doth become the helper of the righteous, and it is by means of her intercession that they fulfil their strivings, and even the sinful she doth help and protect and deliver from out of the hand of Satan their enemy. [B fol. 76 *b*. 2] May thy prayer, and thy blessing, and the mercy of thy beloved Son be with her servant Herakles for ever and ever! Amen.

CHAPTER XLIV.

THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

And on this day also all the peoples of the Christians shall celebrate a festival in honour of our holy Lady, the two-fold Virgin Mary, who gave birth to God, for in it she received the Covenant of Mercy from her Son, our Saviour Jesus Christ. Whosoever shall celebrate her commemoration, and shall call upon her name, and shall give alms unto the poor, even [a cup of] cold water, [shall in no wise lose his reward].

Now after her Son had gone up into heaven, having taken upon Himself her pure flesh, he sat at the right hand of His Father, for He had fulfilled all the law of humanity, sin alone excepted, [B fol. 77 *a*. 1] and He had gained dominion over the pains of the cross by His own good will and pleasure which He performed for our salvation. He left the holy woman His mother in the house of John, the disciple whom He loved, as a precious charge which He committed to his care, saying, "Behold thy son", and to that disciple He said, "Behold thy mother". Then the Lady Mary dwelt [there], and she used to go unto the grave of her Son, that is to say Golgotha, to pray there. And when the Jews saw her they were filled with wrath and anger, and they wished to stone her, but God removed her from their sight. Then they took counsel together and set watchmen by His grave, so that she might not come there to pray, but

she ceased not to go there each day, [B fol. 77*a*. 2] and the watchmen never saw her, for the brilliant covering of the glory of her Son enshrouded her, and every time [she went] angels came there to minister unto her. And her Son, our Lord Jesus Christ, visited her continually, and He fulfilled for her everything which she asked [from Him. And He] took her up into heaven and shewed her the place where the righteous rest, and the abode of Abraham, Isaac, and Jacob. And all the souls of the Fathers who had gone to their rest, from Adam even unto this present, received her, and they bowed down before her, saying, "Glory be to God Who "hath created thee for us flesh of our flesh, and bone of our bone! Through "thee we have found salvation, and thou hast become a haven of life [and "refuge] from destruction through the incarnation [B fol. 77*b*. 1] of the Son "of God, [which took place] through thee." And from this place the angels took her and brought her unto her beloved Son, and unto His throne, and the brilliant covering of the flame of fire went up on the right hand and on the left. Then our Lord took her hand, and kissed her mouth, and said unto her, "Hast thou come, O thou who didst give Me birth?" And He raised her up upon the throne of His glory and made her to sit with Him. Then He told her of the joy and gladness which the eye hath not seen, nor the ear hath heard, nor the heart of man hath conceived, which He had prepared for her. And below the throne of glory she saw David her father, the king of Israel, together with the companies of the angels, and the prophets, and the souls of the righteous [standing like] walls and encircling them round about, and he was singing a psalm to his harp, and saying, [B fol. 77*b*. 2] "Hearken, O my daughter, "and behold, and incline thine ear; forget thou thy people and thy father's "house, for the King, Who is thy God, hath desired thy beauty[1]." And again, from this place the angels took her to shew her the place of doom, and they brought her to the border of the region of darkness which is

[1] See Psalm xlv. 10, 11.

prepared for Satan and his hosts, and for all those who walk in his ways. Then our Lady MARY said, "Woe be unto me! Who will tell the children "of men so that they may not come hither?" And the angel said unto her, "Fear not, O MARY, God is with thee, and shall be with those who "shall come after thee". Then the angels carried her and brought her back to her place, and from that time our Lady MARY remained [B fol. 78*a*. 1] exceedingly sorrowful on behalf of all sinners.

[And men shall celebrate a festival in honour of our Lady] because on this day, which is the seventeenth day of the month Yakâtît, she stood at the place of the skull (i. e., Golgotha), and made supplication unto her Son, saying, "I adjure Thee, O my Son, by God Thy Father, and by "Thy Name Christ, and by the Paraclete Thy Spirit, and by my womb "wherein I bore for nine months and five days Thee Whom the earth is "not able to contain and Whom to approach the angels are not able; I "adjure Thee, O my Son, by Thy going forth from me without weariness "and by Thy bringing forth which was without pain; I adjure Thee by "my breasts which suckled Thee and by my lips which kissed Thee; I "adjure Thee by my arms which embraced Thee, and by my feet which "walked about with Thee; I adjure [B fol. 78*a*. 2] Thee by the stable in "which Thou didst lie and by the swaddling bands wherein Thou wast "wrapped; O my Son and beloved one, I entreat Thee and I make sup- "plication unto Thee to hear the voice of my petition, and to come to me "and fulfil for me everything which is in my heart." And it came to pass that when our holy Lady, the two-fold Virgin MARY, who gave birth to God, the mother of the Light, had spoken in this wise, our Lord and Redeemer Jesus Christ came down to her; and with Him were thousands of thousands, and tens of thousands of angels that surrounded Him. Then He said unto her, "What shall I do for thee, O MARY, My mother? And "what wish hast thou which thou wouldst that I should fulfil?" And our holy Lady the Virgin MARY answered and spake unto her beloved Son,

[B fol. 78*b*. 1] saying, "O my Son, my beloved One, my Saviour, my Hope, "my Refuge, my confidence is placed in Thee, and in Thee have I become "strong from my mother's womb, Thou didst cover me in the womb, and "Thou art my memorial at all times. And now, hearken Thou unto my "prayer, and incline Thine ear unto the voice of the entreaty of my mouth "which I shall speak unto Thee. I am Thy mother MARY, and I am "Thine handmaiden. Whosoever then shall celebrate the commemoration "of me, or shall build a church in my name, or shall clothe the naked, "or visit the sick, or feed the hungry, or give the thirsty to drink, or com- "fort the sorrowful, or make him that is sad to rejoice, or write a hymn "in praise of me, or call his child after my name, or sing a song of praise "on [the day of] my festival, reward Thou him, O God, [B fol. 78*b*. 2] "with a fair reward from Thyself the which eye hath not seen, nor ear "heard, nor hath it entered into the heart of man to conceive. I beseech "Thee, O Lord, and I make supplication unto Thee for all those who shall "believe in me, and set Thou them free from Sheol. Remember Thou the "hunger, and the thirst, and all the trials which came upon me with Thee." Then our Lord Jesus Christ answered and said unto her, "It shall be "even as thou sayest unto Me, and I will fulfil for thee all thy petition. "Did not I become man for thy sake? I swear unto thee by Myself that "thou shalt not find My covenant which I made with thee to fail." May her blessing be with her servant Herakles for ever and ever! Amen.

Salutation unto thee, O Book of the Law and Covenant, [MARY,]
Thou type of the [B fol. 79*a*. 1] Tables of Stone!
Unto those who call upon thy name in every place, O MARY,
Be tender of heart unto sinners,
Be tender of heart unto those who are sorrowful,
Be tender of heart unto those who are cast away. Amen.
Save thou thy servant Herakles for ever and ever! Amen.

CHAPTER XLV.

SALUTATIONS TO THE MEMBERS OF THE BODY OF THE BLESSED VIRGIN MARY.

1 MAY GOD THE FATHER, THE GIVER OF LIGHT, WHO BEING ONE IS YET THREE IN PERSON, WHO SHEWETH MIGHT IN HIS DIVINITY AND POWER, illumine the eye of mine understanding with the lamp of wisdom and the beauty of His splendour that it may see the face of the word of thy covenant as is meet, O MARY, the lady of all those who are below and above.

2 SALUTATION unto the memorial of thy name, O thou who dost resemble a star which is seen by the people, even when dark clouds have enveloped the light thereof. O thou covenant of God, MARY, [A fol. 101*b*. 2] thou hope of salvation, did not the mind of the first father find consolation in thee when he was driven forth from his garden (i. e., Paradise) in bitter sorrow?

3 SALUTATION unto the hair of thy head which is [like unto] a two-fold thread of purple filled with the dew of the things which are good and which is without blemish. O thou who art the covenant of mercy, MARY, which thou didst stablish before the congregation, entreat Him (i. e., God) to bestow the life of the soul as a gift of grace upon me after the manner of Elijah, for doth not He make me to live in the body?

4 SALUTATION unto thy head is meet from every created being, O MARY, because thou didst stablish a covenant with Him Who is and Who shall be. Now we have made a covenant with death and we have sworn an oath unto those who say: "They have spoken in vain and have destroyed their own souls".

5 SALUTATION unto thy face, O holy and glorious face, the splendour of which is sweeter than the splendour of the sun and moon. Thou wast the token of the covenant, MARY, and wast the shining bow in the cloud from God, the Merciful, when thou didst remove Noah from the destruction of the earth [and didst promise him that] there should be no more a flood.

6 SALUTATION unto thine eyelashes, which are set to guard the eyes, and to take the place of veils and coverings for them. O MARY, say thou unto Him to Whom thou didst give birth without carnal union with man, "Where is Thy word, O Lord, which said, 'For thy sake "I will have compassion upon sinners when they shall call upon thy "'name, which shall be proclaimed?'"

7 SALUTATION unto thine eyes which are like unto two lamps that have been suspended by a cunning workman in the exalted palace of [thy] body. O MARY, thou art the fountain of loving-kindness and compassion, save me, then, by thy word, and deliver me from destruction, for without thy help no one is able to save himself.

8 SALUTATION unto thine ears whereinto were announced the glad tidings by the mouth of the Creator, thy Son, that thy pearl should be protected. I adjure thee, [A fol. 102*a*. 2] O MARY, make thou me not to see the judgment without having done deed[s], for without them I cannot justify myself. Shall thy covenant have been made for nought?

9 SALUTATION unto thy cheeks which are like unto roses and pomegranates, the languor thereof is fire, and the tears thereof are mingled with flame; by thy covenant, O MARY, lift thou me up unto the Field of Delight. Woe be unto us, woe be unto us if the spirits (*or* minds) shall say in the judgment, "One is Aholibah and the other Aholah"[1].

[1] See Ezekiel xxiii. 4.

10 SALUTATION unto thy nostrils which are the double window of life, and which God fashioned in cunning beauty with His wise and understanding fingers. O MARY, hedge me round about with the power of thy covenant against temptation, and bruise thou his head with the rods of pain and disease when the Serpent yawneth with his mouth to swallow me up.

11 SALUTATION unto thy lips which have asked from God, the Merciful, on behalf of sinners, the Covenant of Mercy [A fol. 102*b*. 1] and a solemn oath on Golgotha, O MARY, when thou didst withdraw thyself from Galilee. The righteousness of thy covenant shall be a cause of festival unto each and every one. Lay thou upon the head of the sinner, thy servant, a crown.

12 SALUTATION unto thy mouth, the mouth of abundant blessing and the holy gate, the Book. I have taken refuge, O MARY, in thy covenant which hath been accepted, therefore let me be not put to shame before thy Son, and before His thousands of angels, when the root of the tongue shall be cut through and the mouth be sealed.

13 SALUTATION unto thy teeth which are like unto a flock of sheep which have been shorn and have gone forth from the bath[1] brilliantly white; take thou, O MARY, a tithe of thy covenant in the place of a gift from me. And let the arms of thy prayer do evil unto mine Egyptian adversary, which is the lust of his heart, and [let them bury him even as] Moses buried him in the sand[2].

14 SALUTATION unto thy tongue, O thou whom the priests of heaven, the Seraphim who stand before the [A fol. 102*b*. 2] Trinity, proclaim holy with continual songs of sanctification. Make thou me to remember, O MARY, the commemoration of thy covenant at the time of destruction, even as Joshua made Israel when in the desert to remember the

[1] See Song of Solomon, iv. 2. [2] Exodus ii. 12.

covenant of Abraham, Isaac, and Jacob, and the righteousness of Moses.

15 SALUTATION unto thy voice which returned speech unto the word of the angel of mystery, Gabriel, whose apparel shone with splendour, O MARY, thou holy woman of God, thou place of His power! Hail! Hail! For unto thee the Covenant of Mercy and His compassion were given that by means thereof sinners might be able to become righteous.

16 SALUTATION unto thy breathings, the breathings of health, which heal the souls of sinners, and those who have become wounded by the poison of the Serpent. By thy covenant, O MARY, do away my sins, for without thy covenant and the Cross of Christ, the Heir, there is no one who can deliver a man from Sheol.

17 SALUTATION unto thy sweet and beautiful throat, wherein are separated the [words] which are [A fol. 103*a*. 1] bitter and [those which are] sweet. What shall I do, O MARY? For my strength is worn out, and matters are hard for me on every side, and the world putteth me in sore straits; but comfort thou me, O mother, by means of thy covenant.

18 SALUTATION unto thy neck, the appearance of which is [like unto] the tower of David, and the foundation of which hath been laid by the wise on a lofty place[1]. O MARY, speak thou into the ear of my soul the words which will give her comfort. Wherefore then, doth the soul of Martha[2] weary itself overmuch? for it hath the power to find out only a little among what is very great.

19 SALUTATION unto thy noble shoulders which have received a blessing instead of a curse, and it abideth. O MARY, bear thou me with the

[1] The LXX has ὁ ᾠκοδομημένος εἰς θαλπιόθ, which is intended to be the equivalent of the Hebrew בְּנוּי לְתַלְפִּיּוֹת; see Song of Solomon iv. 4. ተለፍዮት: is the Ethiopic transcription of the תַּלְפִּיּוֹת.

[2] See Luke x. 41.

righteousness of thy covenant upon thy shoulders, and take a tithe [on my behalf] from the flock of thy Son Alpha, for thou art my faith, and the hope of my heart.

20 SALUTATION unto thy back which was, in days of old, the resting place of God, in His weariness, on the road to Ḳuĕsḳuâm in the month wherein He was driven forth. O MARY, whosoever beareth thy name in addition to his own in the day of the Last Judgment, if His blood have not dominion, receive thou him [with] a tithe of [thy mercy], O thou merciful one, His mother.

21 SALUTATION unto thy breast, and unto thy bosom, and unto the twin arms thereof. I adjure thee, O MARY, by the blood which fell drop by drop at Golgotha, that thou make my soul [A fol. 103*a*. 2] to be worthy, with thine own soul, of a portion thereof, and let the dust of my earthly body be protected thereby.

22 SALUTATION unto thine arms, and unto thy fore-arms, and unto thy bosom wherewith thou hast embraced Christ, the pearl of divinity, the Hidden One. O MARY, thou chosen one, our mother of angels and men, if the sinner shall celebrate the commemoration of thee in firm faith let him reign with thee in the kingdom of heaven.

23 SALUTATION unto thy arms and wrists which wrought woven work, and made it beautiful with gold and purple threads, for the sanctuary of the God Who endureth for ever. O MARY, fulfil thou the Covenant of Mercy on me, and slay thou the enemy of my soul, for he is accursed, even as Solomon by his wisdom slew Sâmî (Shimei)[1].

24 SALUTATION unto the palms of thy hands which received the bread and the water which the angels of heaven brought unto thee when thou, O MARY, wast living in the great Sanctuary of the Law. If I give a handful of cold water to a poor and thirsty man to drink may

[1] See I Kings ii. 46. "So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died".

it be received by thee, [through] thy covenant, as the sacrifice of a chosen evening.

25 SALUTATION unto thy fingers, and unto thy white nails, and unto thy two breasts which are the doors of the milk that is to be desired. O MARY, thou spring flower of thy time, I, the feeble one, have taken refuge in thy bosom, and by the might of thy covenant let me be delivered from the fire which is prepared.

26 SALUTATION unto thy flanks, which have been placed one on each side of thy body [A fol. 103*b*. 1], and whereon hath been set the brightness of gold which never passeth away. O MARY, embrace me and graciously set me at the side of thy covenant, whilst the sinners, who in their lifetime hated him that was a companion of the righteous, go down into the land of outer darkness.

27 SALUTATION unto thy belly, thy belly which is like unto that of the angels, and which is ever fed upon the bread of heaven according to its station and degree. O MARY, thou Zion of God, thou Ark of His Law, let the water of the lake of thy covenant cleanse me from the love of gold, for the love of riches is said to be the fore-father of Satan.

28 SALUTATION unto thy heart, whereunto shall be joined the reins, and unto thy power of feeling; and SALUTATION unto thy bowels, and likewise unto whatsoever is in thee. O MARY, thou pillar of cloud, bring me into the land of promise, and lead thou me on the way by the light of the fire of thy covenant, and in thy love feed me upon manna.

29 SALUTATION unto thy navel which is like unto a round goblet[1] in the midst of thy body; and SALUTATION unto thy pure belly, and unto thy blessed loins. O MARY, thou holy woman, who didst give birth

[1] See Song of Solomon, vii. 2.

to Christ-God, set thou a guard round about my soul until [it reach] the third heaven, when there standeth in the air a hostile angel who would become the adversary thereof.

30 SALUTATION unto thy virginity, wherein are included the five senses of the body, [A fol. 103*b*. 2] and unto thy two thighs, which are the pillars of the roof of the sanctuary. O MARY, thou Ark and Two Tables of stone of the New Covenant, anoint thou me with the balsam of fasting, from the head even unto the sole of the foot, for fasting healeth the pain of the soul.

31 SALUTATION unto thy knees when they are making propitiation and intercession, and SALUTATION unto thy feet which bow in adoration ceaselessly. O MARY, who hast become the companion of the Word of the Father, entreat thou Him to graciously bestow upon me the life of [my] soul, when all sinners shall be cast into the fire.

32 SALUTATION unto the soles of thy feet, and unto the insteps thereof, which walked to the Monastery of Ḳuěsḳuâm when the soldiers slew the children. O MARY, say thou unto the God of heaven, thou daughter of Ezra, Wilt Thou condemn in judgment the soul that loveth Thee in all its works because of thirty words?

33 SALUTATION unto the toes of thy two feet, and unto the nail which belongeth unto each of them. With the Covenant of Mercy, O MARY, hide thou that which should be hidden concerning me, and by the invitation of the tongue let another man who is mortal like unto myself drink my blood from a vessel.

34 SALUTATION unto thy stature which nourished the air of the virtues, and which bowed not itself before the storm of sin. O MARY, cover thou me over with the wing of thy covenant when the judgment shall take place; for if thy covenant be not a means [A fol. 104*a*. 1] of salvation for the soul of him that devoured men, who shall be able to deliver him?

35 SALUTATION unto thy person, more than unto the persons of Ḥannâ and Elisabeth, for the beauty thereof is of divers kinds, and its tender freshness is a thing apart [from that of other women]. O MARY, thou holy woman, who wast virgin within and without, let thy covenant be my redemption in the face of the Almighty Creator when He putteth an end to time, and when buying and selling cease in the market.

36 SALUTATION unto the going forth of thy soul, the fiery light [whereof] terrified the black angel when he saw it, and he was not able to frighten thee by his blackness. I adjure thee, O MARY, by the divinity of God, to deliver me by thy covenant from the threefold terror when death shall separate my soul from this my body.

37 SALUTATION unto thy body of flesh which did not remain on the bier, for the Spirit of Life of the Father raised it up quickly. O MARY, the salvation of righteous folk shall not be accounted a marvellous thing for thee to perform [A fol. 104*a*. 2] since thou dost save sinners by thy wise covenant; the saving of the righteous is a wonderful thing, but the saving of sinners is a hard thing.

38 SALUTATION unto the making ready for burial of thy body with linen swathings and myrrh by the hands of Peter, the man who uttered cries of joy. Be thou merciful unto me, O MARY, and say not unto me in the time of tribulation, "Wherefore dost thou give thanks for "my covenant, and for my help which keepeth in safety, and is the "anointing of sinners?" And I say, "Shall not I be anointed?"

39 SALUTATION unto thy grave, whereunto are gathered together all the nations and peoples of the earth whose boast thou art. O MARY, at the hour of death of that which is mortal in me come thou unto me; and when any Christian soul dieth wilt not thou thyself come quickly to give it consolation?

40 SALUTATION unto thy resurrection which was like unto the resurrection of Christ, for the gates of the tomb had been shut fast and they remained unopened. O MARY, thou art the beginning of the hope of Adam, and if thy covenant and prayer be not with him he must [A fol. 104*b*. 1] fall into the depth of perdition, both soul and body.

41 SALUTATION unto the departure of thy body unto the house of life, and the making thereof anew, whereunto the Body of thy Son had already departed. O thou who dost redeem the world, MARY, I entreat thee to redeem my soul by thy covenant, and let my wound be anointed with the medicine which shall heal it.

42 LET US GIVE THANKS unto God Who hath cried unto us with a cry, and let us celebrate the commemoration of thy covenant among the congregation of the afflicted ones. Whosoever shall recite this discourse two and forty times accept thou him, O MARY, at the Resurrection, and lay thou upon the head of his soul the sevenfold crown of the kingdom.

1 SALUTATION unto thee, O thou Covenant of Mercy, my hope, who dost justify the sinner, and dost seek after the one sheep of the ninety [and nine] which hath become cast away.

2 SALUTATION unto thee, [A fol. 104*b*. 2] O thou Covenant of Mercy, thou pillar which God hath planted; be thou a sign of salvation unto all sinners, O thou whose love giveth strength.

3 SALUTATION unto thee, O thou Covenant of Mercy, thou gold which comprehendeth all riches; thou art the storehouse of him that is poor and needy, and thou art the wealth of him that is in heaven.

4 SALUTATION unto thee, O thou Covenant of Mercy, who weighest the heavens in a balance, my trust is in thee; grant thou unto me both the strife and the overcoming thereof.

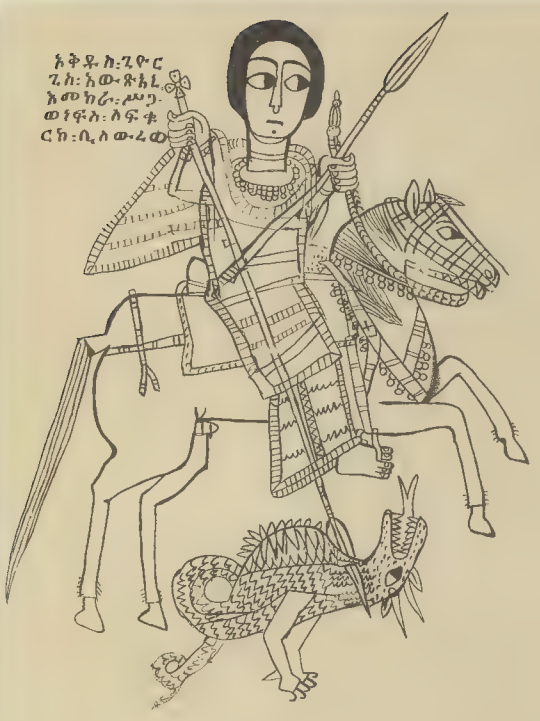
5 SALUTATION unto thee, O thou Covenant of Mercy, who art the

pledge of the kingdom which is above; whosoever loveth thee shall live in hope until the resurrection of all shall take place.

6 SALUTATION unto thee. If I am unable to justify myself by good works and strivings, let me support myself in thee, O Virgin Covenant, who dost save my soul from perdition.

7 SALUTATION unto thee. Upon whatsoever servant of thine who shall build a temple in the name of thy covenant, and upon those of us who pray in thy name, O MARY, bestow a portion of thy blessing, and make supplication unto thy Good Son [on our behalf].

PLATE C.



Saint George spearing the Dragon. The text in the upper left hand corner contains a prayer that the saint will deliver his servant Bîswûrâwe from temptations of the soul and body.

PLATE CI.

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Facsimile of a page of text, with ornamental heading, from the Life of Ḥannâ.

LADY MEUX MANUSCRIPT NO. 4.

THE HISTORY OF ḤANNÂ, THE MOTHER OF THE BLESSED VIRGIN MARY.

[TO BE SAID ON THE SECOND DAY OF THE WEEK].

[Fol. 11*a*] IN THE NAME OF GOD THE FATHER, the Maker of the heavens and the earth, Whose Being cannot be comprehended by the heart of mortal man, the hidden One Whom it is impossible [for man] to describe, since He was the Word in the beginning, but He Himself comprehended His own Being; AND IN THE NAME OF GOD THE SON, Whose Being was mingled with [that of] His Father before the world was created, Who begot Him in a mystery before the universe was set in order, Who is equal in counsel unto God the Father and of like position; AND IN THE NAME OF GOD THE HOLY SPIRIT, Who sprang into being before [fol. 11*b*] the fountains of water went forth from the womb of the ocean, and before the light went forth from the great temple in the form of a spark to keep alive all created beings and things, both those which are visible and those which are invisible: To Him be praise and thanksgiving from the mouths of men and angels, and from the tongue of every created being and thing both on the earth and in the heavens, without silence and without ceasing, for ever and ever! Amen.

Open thou, O my Lord, the doors of my tongue, O Thou Who didst open the doors of the tongue of Ezra Sûtûêl[1] so that he might declare Thy greatness, and the greatness of our father Adam, whom Thou didst create in Thine own image and likeness, and didst bring into the Garden which Thy right hand did plant, [fol. 12*a*] when as yet the earth had not been stablished. Now I have the desire to declare the majesty of that Garden and of the earth, the earth because of Ḥannâ, and the Garden because of our Lady MARY, and the fruit thereof because of her Son, our Lord and Saviour, Jesus Christ, to Whom be praise! May the prayer of Saint Ḥannâ save Gabra Maryâm for ever and ever! Amen.

IN THE NAME OF THE FATHER, AND THE SON, AND THE HOLY SPIRIT, ONE GOD: (may He redeem Gabra Maryâm by the prayer of Saint Ḥannâ!) I begin [to write the History of Ḥannâ] by the help of God, and by the gift of His grace, which is given unto each and every one according to the measure of the gift of Christ. Now it was He Who ascended [into heaven], and it was He Who descended [into hell], and [fol. 12*b*] it was He Who lived above the heavens that He might fulfill every thing, first for the Prophets, and secondly for the Apostles, and thirdly for the elders, and then grace and mercy were given unto us through Ḥannâ and Iyâḳêm (Joachim) who brought forth fruit for us, that is to say, the blessed, and pure, and holy woman MARY, like unto whom there is none in the heavens, nor on the earth.

Incline then your ears unto me with understanding, and I will declare unto you concerning the honourable estate of Ḥannâ. Now she was the daughter of noble parents who offered up offerings before God Almighty, and were Levites who belonged to the priesthood. Her mother was Faustina, who was of the house of Israel, and who before seven [fol. 13*a*]

[1] Sûtûêl is an appellation of Ezra the Prophet, who edited the Books of the Old Testament, after the Jews had been carried off to Babylon. He is commemorated on the sixth day of February, and on the sixth day of July; see LUDOLF, *Commentarius*, p. 430, note X.

generations of daughters were born unto her, saw her descendants in a dream, and said, "The seventh daughter of my daughter shall bring forth "the blessed moon", that is to say, Ḥannâ, the wife of Joachim. Now the tabernacle of testimony which abode with our fathers in the desert God commanded Moses to make, according to the pattern which He shewed unto him when He said, "The Exalted One cannot dwell in the work of "the hand of man. Now the heavens are My throne, and the earth is My "footstool; where then is the house which ye can build for My habitation, "saith the Lord?"[1] And the temple which was builded and the tabernacle which was made in the days of Moses and of Solomon were intended for the abiding place of the Tables of the Law, on the sides of which the Law [fol. 13*b*] and the Covenant, that is to say the Ten Words, had been written by the fingers of God. Now the cuttings of the letters were like unto the foot [prints] of a man, and in appearance they were like unto sapphire, and they resembled the strength of heaven. In these (i. e., the tabernacle and the temple) did God make His feet to stand, and He hid His glory, and His voice only could be heard, even as He spake unto Moses, "No living man shall see My face[2], but I will hold converse with "him whom I love from out of the cloud". Because of this I say that the tabernacle of testimony is Ḥannâ, who made beautiful her works on the twenty[3] pillars thereof, on the right hand and on the left, on the west and on the east, and the things which were to come forth from each of these were to exist in order to complete [fol. 14*a*] the work which was to be wrought, so that it might be a memorial from generation unto generation, and for ever and ever. These are the gardens whence sprang Joachim and Ḥannâ. In the double [name] of Ḥannâ were many nations [included],

[1] See Isaiah lxvi. 1.

[2] See Exodus xxxiii. 20, and compare Leviticus xvi. 2.

[3] "And thou shalt make the court of the tabernacle": "and the twenty pillars thereof and their twenty sockets"... Exodus xxvii. 9, 10.

for the peoples of Israel, in their various families and tribes, were linked unto her, and honour and majesty were ascribed unto them because of her. And thus was it with Joachim also, for all the peoples of Israel, in their various families and tribes, were reckoned in him for a testimony and a memorial, even as they were reckoned in the courtyard of the tabernacle of the sanctuary when they slaughtered the bull (*or* ox) and sang praises, and the blood [was sprinkled] on the sides of the courtyard, and when Aaron and Moses went into the tabernacle to make atonement [fol. 14*b*] for the sins of the people.

Blessings be upon thee, O Ḥannâ! All the world shall proclaim thee blessed in return for thy sorrow and tears because thou hadst neither son nor daughter, and thy Son shall be the joy wherewith all the world shall rejoice in thy name. So therefore thou shalt be consoled for Mĕrâsâ, the son of Ṭâlêḳ, who died in the house of Dâyĕḳ — now he was thy father's brother — and at the time of his death, because thou hadst no children, thou didst multiply weeping for him, saying, "Woe is me! Woe "is me! I have neither son nor daughter. He who hath died is thine, O "my Father, and I greatly desire, [O dead one,] that thou shouldst come back to me." Then straightway the dead man spake unto thee, saying, "Why weepest thou for me? For thou shalt [fol. 15*a*] give birth to the "sun". Now that sun is our Lady MARY, the mother of the Sun of Righteousness. All these things have I heard from the angels, and [I have learnt them also] from the ancient Scriptures.

Rejoice thou, O Ḥannâ, for all the world shall rejoice because of thee, and we ourselves rejoice when we hear concerning thee. Thou hast given fruit unto us, that is to say, MARY, who prayeth for life for all the world. This blessed woman Ḥannâ was God-fearing, and she shall be praised in the assembly of the people and in the gates, and the people shall give thanks unto Joachim her husband. She put on strength and beauty, and she rejoiced during the days of her life in the end thereof.

Her mouth did not eat the grain (i. e., bread) of idleness. [fol. 15*b*] She judged according to wisdom, she made manifest the Law, and she established rules for her tongue; and her husband Joachim praised her when she made a coat(?) and a cloak of byssus cloth, and purple for his apparel. And moreover, when he saw in her hand the garments made of good cloth and of fine Canaanitish linen which she gave to the poor and needy, she became to her husband Joachim a crown of honour with which he was well pleased. And she set up seven pillars, and she killed animals and made ready a splendid feast, and the blessed woman Ḥannâ sent out [her] servants, saying [unto those who passed by], "Come ye, "and eat of the bread which I have prepared for you, that is to say, bread "which is not the bread of wickedness that may not be [fol. 16*a*] spoken "of at the time of consecration. Come ye and drink of the wine which I "have poured out for you, that is to say, the wine of joy and gladness, "and not the wine of sugar the taste whereof is bitter in the mouth as "soon as its season is past, for the wine which I give you to drink shall "last for ever, and it shall neither come to an end nor cease from "generation unto generation." This word of prophecy which was uttered by Solomon was fulfilled in Ḥannâ, for Ḥannâ was a good and beautiful woman. And our Lord saith in the Gospel of the Kingdom[1], "A good tree bringeth forth good fruit, and a tree shall be known "by its fruit". And how shall a good tree be distinguished from a bad tree? Of the good tree there is hope, even after it hath become withered and decayed, for if rain fall upon it, [fol. 16*b*] and the winds blow upon it, that tree will clothe itself with bark, and will send forth shoots which will bear fruit from its branches and from the top thereof; and of its branches some will bear fruit thirtyfold, some sixtyfold, and some an hundredfold. And now leave the tree concerning which the voice of this word spake.

[1] See St. Matthew vii. 17, 20.

And again He spake concerning the twelve dry bones, which were the twelve sons of Israel[1], concerning whom Ezekiel prophesied when he saw that they were dry bones. And straightway God said unto Ezekiel[2], "Prophesy over these dry bones". And he prophesied over them, and the spirit of life breathed upon them, and threw skin upon them, until at length they rose up because of [fol. 17*a*] the blessed woman Ḥannâ; and when Ḥannâ put forth a bud from them, life came unto them through her giving birth to MARY, the Lady of us all. A good name is better than the anointing with oil and sweet scents; and one child is better than thousands of children. Now these words did the prophet speak concerning Ḥannâ. Verily she is the best and most lovely of all the created things which are in the heavens or upon the earth, that is to say, our Lady, the blessed MARY, the Pearl of renown. She was in the belly of Adam, who cleansed it from its impurity, in the form of a white pearl, and from him she was given to Seth, and from Seth to Hênôs, and from Hênôs unto Abraham that pearl passed from [fol. 17*b*] body to body, even as saith Solomon the wise man, "It shall pass into the souls of the righteous, and "it shall be sent from the holy ones in the heavens so that it may live "again." And this pearl passed from Abraham unto the royal father, David, and from David to Ḥannâ, being one half dust and the other half white pearl, until, at length, it entered into the womb of Ḥannâ in the appointed season and after long delay. Now from the time when Adam was born from the dust of the earth, although it neither came to an end nor made itself manifest, this pearl did not enter into the womb of any one of the women to whom a name hath been given, howsoever many they may have been, from [the time of] Eve until [the time of] the blessed Ḥannâ. Now the pearl fulfilled its advent into her nine [fol. 18*a*] years after her husband Joachim had taken her to wife, and it did so when she

[1] ጽሕል: — እስራኤል: [2] See Ezekiel xxxvii. 1—14.

was shedding burning tears and weeping abundantly because she had given birth neither to son nor to daughter. And all the people of Israel thrust her away and said unto her, "Thou art a barren woman, and "thou hast neither offspring nor progeny in Israel which will stand up for "Joachim and his house, and thou wilt bring his house to an end. Get "thee out from among us from this time forth. Thou shalt depart from "our city and shalt not dwell with us; and when it is our duty to offer "up offerings we will have neither lot nor part with thee. For we have "a certain law that those who have no children, whether they be men or "women, shall be driven forth from the house of sacrifice, and be made "to take their stand outside [fol. 18*b*] it and to be separated from their "fellow-worshippers; therefore get thee out from our congregation. What "canst thou do for us, O Ḥannâ? For thy womb is closed, and God "will not open it for thee". In this wise did they speak to her husband Joachim also.

Then Ḥannâ prayed before God, and her soul took refuge with Him, saying, "O Lord God of Israel, Thou God of our fathers Abraham, "and Isaac, and Jacob, Who didst exist before the world and Who shalt "endure for ever and for ever, Whose Name is sweet unto every being, "[fol. 19*a*] to Whom nothing is impossible, Whose existence never had "beginning, and to Whose kingdom there shall never be an end, unto "Whom everything belongeth, and before Whom everything standeth "revealed, Who killest and makest alive, Who shuttest up and makest "to be open, open Thou for me my womb, and give unto me a fair off-"spring which shall be well pleasing unto Thee, and it shall be Thine, and "I will make it an oblation and a pure offering, according to the command "which Thou hast given [us]. Hearken unto my prayer and unto my "petition, even as Thou didst unto the prayer of Ḥannâ, the wife of Elkanah, "the mother of Samuel. If Thou wilt not hearken unto me, and wilt not "give unto me offspring, then destroy me and blot me out, so that I may

"depart unto the everlasting inheritance of my fathers. Of what benefit "is it to me to live upon the earth, if I am [to see] evil days, and be sor- "rowful in spirit, whilst all the [other] daughters [fol. 19*b*] of Israel, who "can bear children and are able to be glad and rejoice in them, point the "finger of scorn at me when they see me and laugh at me? Look, O "Lord, and behold the suffering of Thine handmaiden Ḥannâ who is cast "away and rejected among the daughters of Israel."

And Joachim her husband also spake thus, and keeping his eyes [fixed] upon the ground and his thoughts and mind directed upwards into the heavens, he said, "O my Lord, Thou Lord God of Israel, Who "knowest everything before it cometh to pass, and Who hast good under- "standing of everything before men can declare it unto Thee, why hast "Thou made me a laughing-stock and a derision unto mine enemies? "Look Thou upon my suffering and upon the tribulation of my soul, O "Thou Who hast made the world to come forth out [fol. 20*a*] of nothing, "and hast created the Sun and the Moon without an effort of thought! "Hearken Thou unto my prayer, and incline Thine ear unto my voice, "and lighten the grief of my heart, O Spirit of wisdom and knowledge "which is in Thee, and give me a son of whom I can make an offering "unto Thee, and make me not to be cast away from among all [the "children of] Israel; for Thou art able to take away from him that hath "much, and to give increase unto him that hath a little only." Then after they had finished their prayer, and God had seen Ḥannâ's sorrow, He appeared unto her that day in a vision of the night, in the form of a white bird which came down from heaven; now, the bird had its being in days of old, for it overshadowed the Cherubim of glory [fol. 20*b*]. And there was the hand of a man beneath the wing thereof, and it held in it the cord of life. Now this was the spirit of life, in the form of a white bird, and it took up its abode in the person of Ḥannâ, and became incarnate in her womb, at the time when the pearl went forth from the

PLATE CII.



Ḥannâ and Joachim standing in prayer.

PLATE CIII.



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ለማርያም፡በጸሎሙ፡

How Ḥannâ and Joachim begot Mary by their prayers.

loins of Joachim, and when, according to the ordinance of carnal union, Ḥannâ received the pearl which was the body (*or* flesh) of our Lady MARY. Now the white pearl is mentioned because of its purity, and the white bird because her soul [existed] aforetime [with] the Ancient of Days, and it was with Him on the right hand of His Father; thus the white bird and the white pearl are like and equal. And when [fol. 21*a*] it (i. e., the pearl) took up its abode in the womb of Ḥannâ, her womb was moved even like the water of the sea, for it was unaccustomed to this thing. See now how greatly blessed our Lady MARY is, for who hath been born of woman [in this wise]? God Who alone is alone created her; He Who alone is holy alone sanctified her; He Who alone is honourable alone made her honourable; He Who alone is pure alone made her pure.

Who among men is like unto our Lady MARY in her virginity? Among men there is none to be found who is like unto our Lady MARY in her heavenly virginity; none can attain unto the abundant measure of her purity before God and His angels, [fol. 21*b*] and none can become pure in mind and body like unto our Lady MARY. And her soul was with His soul, so that she might cleave closely unto His knowledge. He guarded her and treasured her more than gold and silver, and esteemed her more highly than glorious apparel; and He prepared her, and gave her unto Ḥannâ so that she might be a benefit and an advantage [unto her], even as it is said, "It is better to bring forth no children than to bear "those which are without profit". Blessed be God Who did not give her children when her husband Joachim [first] took her from the house of her father! For if she had given birth unto children speedily, as other women are wont to do, she would then have brought forth children which were without profit. But although it appeared strange in the language of man, God shut up Ḥannâ's womb until His own [good] time, [fol. 22*a*] and He opened Ḥannâ's womb in His own [good] time so that she might

give birth unto a good, and noble, and beautiful daughter, ornamented [with virtue] and beloved by all. In the place of her weeping and sorrow Ḥannâ found joy; in the place of her lamentation and cries of grief she found gladness without measure; in the place of her contumely and disgrace she found majesty and honour. Our Lady MARY rejoiced in her Son Jesus Christ our Redeemer, and Ḥannâ rejoiced in her daughter, our Lady MARY, the Mother of our Lord. But forsake, O Ḥannâ, the joy which is in this fleeting world, for it speedily passeth away, for the joy which befitteth thee is in heaven, and it never cometh to an end. Now Eve brought forth many [children], thirty male children, and [fol. 22*b*] thirty female children, but of what advantage were they unto her? For she found no happiness, and there was nothing for her except suffering, and sickness, and the breaking of bones. And she was obliged to wait for thy coming, and she bowed down before thee when she found resurrection in the Son of thy daughter. O blessed Ḥannâ, who can praise thee overmuch? For of all the women who were before thee and who have been after thee Grace alighted upon none save thee. Now Bârkâ, the wife of Yârêd, who gave birth to Enoch, did not find happiness and did not escape death, for her bones were scattered abroad in Sheol; but Enoch did escape death by mounting while still alive upon a whirlwind and passing to the place of life where he liveth until this present. And why [fol. 23*a*] should she give birth to one who performed not an act of graciousness to her? For he dwelleth in the place of joy which abideth for ever, whilst she is crying out and groaning in a place of misery until this day.

Now when Ḥannâ had given birth to a daughter she was not able to see death a second time, for her flesh was the flesh of the Deity. O Ḥannâ, thou art greater than Ḥaykal, who gave birth to Noah, who was saved from the waters of the flood, and who alone left behind him a plant of righteousness which shall endure for ever. And thou art very much

more honourable than Ednâ, the mother of Abraham, who received the seal of circumcision, and God established a covenant between Himself and his seed for ever. O Ḥannâ, the blessed women Sarah and Rebecca together could not form the price of one of the nails of thy feet, for [fol. 23*b*] thou art the mother of life, and that life was MARY, in whom the heavens and the earth rejoice, and in whom God became incarnate. The persecution which thou didst suffer was as great as are the heavens, O thou blessed woman Ḥannâ, and it covered thee even as a cloud covereth the face of the earth. And thou didst find the joy which was boundless, and which was as great as the persecution which thou didst endure because of thy daughter MARY, our mother. It is customary for the word of God to be hard [to understand], and for His handiwork to be marvellous; and He first of all maketh a trial of man. As a man trieth gold in the fire, even so doth God try His chosen ones by suffering and by misery. Now Ḥannâ was born in sin, and in sin [she ate her] food, and God tried her first of all so that she might [at length] remove oppression from [fol. 24*a*] all the tribes of Israel; He knew the patience of her mind in abundant sorrow and suffering, and He gave unto her a beautiful and two-fold reward which no man can take away from her. Even as the prophets said, "Through much labour and suffering we must enter into the king-"dom of heaven".[1] And this prophecy is fulfilled in Ḥannâ, for she endured patiently all her burden and all the heat of the day; and because of this she inherited the kingdom of heaven. Now the kingdom of heaven of which I speak is the Son of Ḥannâ's daughter [MARY], that is to say, our Lord and Redeemer Jesus Christ, for many have desired to receive the majesty and honour of Ḥannâ by calling their daughters ['MARY'], even as Jochebed called her first daughter by that name [fol. 24*b*], and he [the Law] calleth her 'Miriam', (i. e., MARY), which was unsuitable for

[1] Acts xiv. 22.

her. And for this reason she fell sick and the scab of leprosy took hold upon her, and she went forth outside the camp[1]; for in the Law it is said that she was seized with leprosy in the passage wherein it blameth Moses. Now I say that when God wished to destroy Miriam because of His jealousy for His mother, He sought out those means of doing it, and He did not wish her to be called by the name of His mother. And many of those who have been called by the name of MARY, the daughter of Ḥannâ, have not found life, for some of them have become possessed of devils and some have been taken in adultery, all which things have happened through jealousy for God's mother. Therefore, from the earliest times, God hath neither caused nor wished that other women should be [fol. 25*a*] called by the name of His mother.

Hearken now unto Moses, who when he spake concerning jealousy for a name[2] said unto the house of Israel, "God shall take for you from "among your brethren [one] who shall be like unto me, and He shall "call his name Lord". And by that same prophet who magnified His command was this spirit rooted out from among the people. For when a certain Egyptian woman[3] of the tribe of Dan heard this, she gave birth to a son and called his name 'Lord'[4]. Now when the children of Israel heard thereof, they murmured against her, and they brought the young man unto Moses, and he put him into prison. And Moses went to enquire [concerning him] before God, and he took his [fol. 25*b*] shoes from off his feet, and said, "Wilt Thou send this young man, whose name is "'Lord' to be a prophet in my days? Or wilt Thou send another? I "enquire of Thee concerning the blaspheming of Thy name; tell me what "I shall do with this young man, and whether I shall set him before Thee."

[1] "And Miriam was shut out from the camp seven days". Numbers xii. 15.

[2] I. e., blasphemy.

[3] I. e., Shelomith, the daughter of Dibri, of the tribe of Dan; see the whole passage in Leviticus xxiv. 10—23.

[4] Our author adopts the Ethiopic version of the story.

And straightway God answered, and said unto Moses, "Am not I He? "But Satan shall lie in wait for Dan from his roots even unto his branches "Iscariot. Whosoever curseth the Name of God shall surely die, and they "shall curse him with stones." And when all the companies of Israel had gathered themselves together they stoned that young man with stones outside the camp, and he died an evil death. And I say likewise that whosoever curseth the Name of the [fol. 26*a*] Virgin MARY, the blessed woman, the daughter of Ḥannâ and Joachim, the mother of Emmanuel our God, shall die the death, and his soul and his body shall die, and he shall not find happiness for ever and ever! Amen.

[TO BE SAID ON THE] THIRD DAY OF THE WEEK.

Therefore, come ye and let us ascribe praise unto Ḥannâ, for God hath ascribed praise unto her, and in His praise of her He took up His abode in the womb of her daughter. Come ye and let us magnify Ḥannâ, for God hath magnified her, for she is His Mother according to the flesh. Ḥannâ is to be more highly esteemed than gold and silver, and she is better by far than the twelve precious stones[1], whether taken one by one or all together; she is more beautiful than the Sun, and Moon, and all created beings and things which are in the heavens and on the earth. There is no [woman] that can be compared with her for beauty, and grace, and majesty, [fol. 26*b*] and honour, although she is inferior to our Lady MARY, and she is more honourable than all other women because she gave birth to the Virgin MARY. Her odour is more fragrant than that of every kind of flower, yea, sweeter than that of sweet-smelling plants and galbanum, and the odour of cinnamon oil and cassia cannot be compared unto her sweet smell. Inasmuch as she was pure her odour was the sweeter when

[1] The allusion seems to be to the twelve precious stones — a sardius, a topaz, a carbuncle, an emerald, a sapphire, a diamond, a ligure, an agate, an amethyst, a beryl, an onyx, and a jasper — which were arranged in four rows in the "breast plate of judgment". See Exodus xxviii. 16—21.

the blessed MARY was in her womb, and in sweetness nothing could be like unto her odour and smell. She had no desire to adorn herself after the manner of [other] women, for she said in her heart and with her tongue, "My adornment and my joy, both in my life and in my death, "for my soul and for my body, is my Lady, the blessed MARY, and she "is the anointing of my face; I have no desire [fol. 27*a*] to anoint myself "after the manner of other women, for my anointing is the blessed MARY." And straightway she rejoiced in her heart, and said, "Henceforth I will "rejoice and be glad, for my weeping hath departed from me; and all "mine enemies shall be confounded and put to shame. O ye daughters "of Israel, come ye and hearken unto my voice, and behold ye me with "my child on my shoulders sucking milk from my breasts! Behold, I am "the woman whom in times past ye did drive forth from your houses "because of your contempt for me, and ye lifted up your voices against "me. Look ye and see that my daughter is more excellent than your "daughters. The heavens, and the earth, and all the creations of men and "angels, are not sufficient to pay the price of one hair of the head [fol. "27*b*] of my daughter." After this manner did Ḥannâ speak.

And again Ḥannâ said, "Let everything which belongeth unto me "rejoice, for God hath opened my womb, and my husband Joachim who "in time past hated me, now loveth me. Whenever I saw him he would "speak words of mockery unto me, saying, 'I have good reason to rejoice', "and I used to sit down, and my limbs melted like wax; and when he "held his peace I was sorrowful, and my heart suffered pain. But from this "time onwards whether he laugh at me, or whether he hold his peace, "my mind shall not cease from rejoicing, and I shall not suffer sorrow "through him, because I have a daughter who shall be adorned with "praise. Come, O all ye peoples of the earth, and call my daughter "blessed! And offer ye salutations unto her, [fol. 28*a*] for God hath given "her unto me. Who among all women hath given birth unto a child as

"I have done? The Prophets prophesied concerning me and my daughter, "and my father Aaron, the son of Levi, shall be praised through my "daughter for ever and ever, and his priesthood shall never be done "away. What doth it profit you to give birth unto sons and daughters? "For the kings and royal people who shall be begotten by you shall do "no manner of good for you, and although they roar like lions they shall "neither save themselves, nor have the power to save others, and the "tigers which rend and tear cattle and sheep shall become a vain thing "and shall nevermore appear to the sight; but the Son of my daughter "hath become life unto Abraham and his seed for ever. Concerning my "daughter MARY the prophet [fol. 28*b*] spake, saying, 'The barren "'woman hath brought forth seven children, and she who is the mother "'of children is unable to bring forth [again].'"[1]

Now the barren woman of whom he spake is Ḥannâ, who gave birth to one daughter instead of seven sons; and through her first bringing forth she shall judge and bring into subjection those who shall be born in seven thousand years. They shall wait for her coming, and afterwards they shall rejoice because of her, saying, "Come ye, let us rejoice "and be glad in her. Come ye, let us give praise and sing psalms unto "her"; now this woman is the prophetess Ḥannâ. She was the daughter of the prophets, and her own daughter [MARY] prophesied and said, "Behold from henceforth all generations shall call me blessed, for He "that is mighty hath done great things for me, and holy is His Name. "He hath magnified those who are of no account, and He hath filled [fol. 29*a*] the hungry with His blessing."[2] Now Ḥannâ was hungry and had been brought exceedingly low in the house of Israel, and afterwards she became filled, and being satisfied she was moved to tenderness; but she had no wish either to eat or to drink like the people of [this] world

[1] I Samuel ii. 5. [2] St. Luke i. 46—55.

when she had given birth for us to MARY, the door of joy and gladness. And she said, "The prophecy of David my father hath been fulfilled in "me; but I am filled (*or* satisfied) with the sight of the glory of God".

Now the body (*or* flesh) of MARY and the glorious adoption [thereof] by God can be interpreted in two ways, that is to say, either as adoption, or as a reward; and His Trinity is to be interpreted as a hidden thing. And again the Prophet saith, "Who maketh the barren woman "to dwell in His house, and Who maketh to rejoice the mother of "children."[1] Verily Ḥannâ [fol. 29*b*] kept house and God tried her mind in every way possible in this world, until at length He gave her the power to bring forth for Him His Mother MARY; and Ḥannâ rejoiced exceedingly in embracing her daughter, and in suckling her at her breasts. And because of this thing when the [children of] Israel heard that Christ was born of the daughter of Ḥannâ, they rose up against Ḥannâ in wrath, and spake unto her with words of contempt, saying, "Is it true that thou "sayest, 'My daughter hath given birth to God?' Wouldst thou call her "the 'Mother of God?' Wouldst thou that all the people of the world "should bow down at thy feet? Why thinkest thou in this wise, and why "dost thou utter falsehood with thy tongue? Put away this thought from "thine heart, for thou art a woman of poor estate, and thou hast neither "[fol. 30*a*] goods, nor possessions, nor clean raiment, and thou imaginest "this thing only from thine exceeding boldness." This was the beginning of the wickedness of the Jews.

Then did the blessed Ḥannâ say unto the elders of Israel, "Come "ye and hearken unto me with [your] hearts. Is there anything too exalted "for God [to do]? Do not the Scriptures say that when David offered up "his offerings unto God with a sincere spirit, and with a lowly and innocent "heart that God did not reject them? And by the mouth of Elijah the

[1] Psalm cxiii. 9.

"prophet God spake, and said, 'Unto whom shall I look except to him
"'that is sincere and lowly, who hearkeneth unto My voice, and who
"'doeth My commandments? Upon such shall My spirit rest, for I am
"'lowly and humble in heart.' God desireth [fol. 30*b*] not the rich man,
"neither seeketh He anything from the great, but He looketh unto those
"who are humble, and for this reason His compassion shall not be remote
"from me." Now this is the woman whom the Prophets have named
'compassionate'. "Have ye never heard aforetime what they spake con-
"cerning my daughter, and how even a dead man spake before you and
"said that she should be born even before I had conceived her? And
"shall I restrain you? Why are ye envious of me because of what God
"hath now given unto me because He closed my womb? And He said
"unto me, 'I give thee this daughter instead of thousands of children', and
"He is my hope. What have ye against me, seeing that I have not com-
"mitted an offence against you? For [fol. 31*a*] I have done unto you no
"injury like unto that which ye have done unto me. When I was living
"shut up in my house during the period wherein my womb was closed
"ye hated me, and ye thrust me away utterly from you; and now that
"God hath opened for me my womb, and I have given birth unto a
"daughter ye still reject me. O men of Israel, how long will ye reject me?
"How long must I bear with you? And how long must I flee from before
"your face? Is not my flesh your flesh? Are not my bones your bones?
"Why do ye treat me as if I had not been born of your people? My tears
"shall come back upon you, and your daughters shall be stricken with
"sorrow, and your wives shall not rejoice, for your wombs shall be shut
"up, and they shall not be able to bring forth children. They shall never
"give birth [fol. 31*b*] to vigorous sons who shall be helpful unto the city and
"country, and no wise and understanding king shall go forth from among
"you. Are there none among you who will shew mercy? Why treat ye
"me in this wise? And why do ye heap insult upon my daughter, seeing

"that she shall conceive and bring forth the Christ? How great is the "oppression with which ye oppress my daughter! And how greatly "do ye disgrace her! I could wish that my soul had gone forth [from "my body] before I had seen the sorrow, and the weeping, and the cry "of lamentation in the highway and in the desert, and all the persecution "which shall come [upon her]."

Then all the companies of Israel said, "Wherefore doth this woman "abuse us? In times past she was a barren woman, but now that she "hath gotten a daughter she doth magnify herself over us, [fol. 32a] and "doth say, 'My daughter shall become the mother of the heavenly King'. "Come now, let us weave a plot against her, and let us make a firm "compact to stone both her and her daughter with stones, so that the "report of these things may not wax great after her [death]." But one half of the people said, "What have we to do with this woman? If this report be true we shall know it". And all Israel rose up and departed unto their houses. Then Ḥannâ went into her house praising God, and giving thanks unto Him because she had found grace and favour which could not be brought into judgment by other women. No women are to be praised like unto her for noble deeds and gracious goodness except Judith and Esther, who [fol. 32*b*] through zeal for their houses vanquished strong men; the one slew Holophernes[1], and the other slew Haman by hanging upon the gallows.[2] Now these women are not to be praised like unto Ḥannâ, but only in their proper measure, for each of them rose in her appointed time, and they only came into being when Israel was without a kingdom and without a judge. For if it were otherwise why, when they tell the story and declare the generations of the patriarchs from Adam and Eve until Joachim and Ḥannâ, do they place their names at the beginning of the Scriptures for a testimony? And the prophet said,

[1] See the Book of Judith, Chap. viii. ff. [2] See the Book of Esther, vii. 10.

PLATE CIV.



St. George spearing the Dragon.

PLATE CV.



Hannâ nursing her child the Blessed Virgin Mary. On her right stands Michael, and on her left Gabriel. At her feet Abbâ Gabra Mâryâm lies prostrate.

"The stone which the builders rejected hath become the head of the "corner of the house"[3]; and Ḥannâ, the honourable ones and the shepherds having rejected her, hath become the corner stone [fol. 33*a*] of the house. Now the house of which I speak is our Lady MARY, who was the house of God and the habitation of the Most High. For she became a mediator between the heavens and the earth, and through her all the world became united in peace, and she slew hatred and whatsoever was hateful was destroyed, and she wrought peace for those who were afar off, and salvation for those who were near.

But let us return to the beginning of the matter. Now whilst Ḥannâ was in her house she meditated in her heart, and said, concerning her daughter, 'What can I do for this my daughter?' For if that which "hath been said be true, and if God shall take up His abode in her womb, "where shall I put her [so that she may avoid] the envy of all the people "of [fol. 33*b*] Israel? When they hear the sound of the report of her Son, "my Lord Jesus Christ, [they will call Him] a righteous man [only], but "her they will persecute and drive from city to city, and as for her Son "they will crucify Him and slay Him outside Jerusalem. What shall I do "for my daughter? For she is my only [child], and she hath neither "brother nor sister. It grieveth me sorely, and I suffer pain on her account "when I think that she shall be held up to disgrace by Israel; never-"theless, afterwards there shall blossom the peace of compassion and "righteousness for all the peoples of the earth. And those who shall hate "her shall become hateful creatures unto angels and men, and moreover "wild beasts shall consume them, and only Sheol shall rejoice [fol. 34*a*] "when it findeth that they have become its food. But those who love my "daughter, and shall pay honour unto her, shall become beloved and "shall be held in honour by every one, and by her Son, our Lord Jesus

[3] Psalm cxviii. 22; St. Matthew xxi. 42; St. Mark. xii. 10.

"Christ. O Lord God of Israel, judge Thou my cause, and deliver me, "and for Thy word's sake make me to live; but let my life be remote "from sinners. Thy compassion is exceedingly abundant, O make Thou "me to live according to Thy judgment. Those who persecute me and "inflict pain upon me are many, but I have never withdrawn myself from "Thy testimony; O God, deliver Thou my soul. God is Merciful and "Righteous, and our Lord is Compassionate. Thou, O God, art the "guardian of children, O keep Thou in safety my child, my [fol. 34*b*] "daughter, and I will give her unto Thee as a pledge. Be Thou her "defender, and do Thou be unto her a helper for ever and ever. And "as for me, my soul desireth to go forth [from my body] rather than to "look upon the tears and the sorrow of mine only daughter. What can "I do for her? Thou knowest how feeble I am and how my strength "hath become worn out. O God, receive my soul and destroy me, so that "I may depart unto my everlasting fathers."

And it came to pass that when Ḥannâ had made an end of this her prayer, pain laid hold upon her, and she became ill for a short space of time; and then she went to her rest and departed this life on the eleventh day of the month Ḥadâr[1], which is Tâsrîn[2], the second month of the Hebrews, and the November of the Romans, at the sixth [hour of the day]. And they buried [fol. 35*a*] her in the grave of her fathers, according to the law of the children of Aaron, with Mâtât, her father. May her prayer and her blessing be with her servant Gabra Mâryâm for ever and ever! Amen.

[TO BE SAID ON THE] FOURTH DAY OF THE WEEK.

Now all these things concerning the death of Ḥannâ took place whilst our Lady MARY was in the sanctuary. And they told her that

[1] I. e., November 7. [2] I. e., ትሒዳ.

PLATE CVI.

PLATE CVII.



The Crucifixion. The figure on the right of Our Lord is the Virgin Mary, and that on the left is St. John.

Abbâ Takla Hâymânôt.

Abbâ Gabra Manfas Kĕdûs.

Ḥannâ her mother had died, and when our Lady MARY heard it, she wept and said, "Woe is me! Woe is me! My mother hath left me a sorrow-"ful woman. Woe is me! Woe is me! O mother, who will be unto me "like thee? Unto whom hast [thou] left me? Woe is me! O my mother! "O daughters of Israel, come ye and weep for me and cast ye me not away; "for I am an only daughter, [fol. 35*b*] and I have none [to take her place]. "Come, O Jeremiah, and make a lamentation for my mother Ḥannâ, for she "hath forsaken me, and I am alone in the house of brass. Who will pour "water upon my hands?[1] And the tears start into mine eyes." Now whilst our Lady MARY was weeping in this wise she remained by herself in the house of the sanctuary, and there was none to give her consolation. And it came to pass that twelve years after she had left her mother's breast, Gabriel came and said unto her, "Rejoice, O thou that art full "of grace, God is with thee. And behold, thou shalt conceive and bring "forth a Son, and thou shalt call His Name Jesus; He shall be great, and He shall be called the Son of God Most High." Then our Lady MARY said unto [fol. 36*a*] Gabriel, "Let it be unto me even as thou sayest"; and the angel departed from her. Then straightway our Lady MARY said unto him, "Can it be true what my mother Ḥannâ spake unto me? For "she said unto me, 'The Son of God shall be born of thee'".

Now God made her a handmaiden unto Him. Verily the Holy Spirit spake by the mouth of Rebecca when she said, 'The elder shall 'serve the younger'.[2] And through Him Ḥannâ became great and exceedingly honourable beyond all gainsaying, for she became blessed above all women, and whosoever believeth on her shall be blessed. Blessed is he that shall celebrate her commemoration with incense and with offering[s]! Blessed is he that shall give a loaf of bread or a cup [of water] for the sake of the holy woman Ḥannâ! And he shall receive [them in return]

[1] Literally, "who will give me water for my hands?"

[2] Genesis xxv. 23.

a hundredfold [fol. 36*b*], together with salvation of body in this world, and in the world which is to come a fair reward and the life which never passeth away. And her Son, our Lord Jesus Christ, saith[1], "Whosoever "receiveth a prophet shall receive the reward of a prophet; and whosoever "receiveth a righteous man shall receive the reward of a righteous man "and the wages of a righteous man; and whosoever shall give one of these "little ones a cup of cold water [to drink] in My Name, or in the name "of a disciple of Mine, shall not lose his reward." For this reason I, the poor and miserable one, say, Celebrate ye the commemoration of the blessed Ḥannâ as far as [it lieth] in your power, and forget not her memorial. Pray ye unto her with ready hearts, and she will pray for you unto God, the Son of her [fol. 37*a*] daughter, our Lord Jesus Christ, that ye may find forgiveness of your sins. And celebrate ye, from the bottom of your heart, the commemoration of Ḥannâ with greater zeal, and glory, and honour, than the commemorations of all the companies of those who have the pre-eminence and rejoice, and than the commemorations of the martyrs and righteous men who have endured with patience and quietness a cruel death for the sake of her daughter's Son, our Lord Jesus Christ, and who dwell in righteousness. Can ye pay honour unto the Son without paying honour unto the Father? Can ye pay honour unto the daughter without paying honour unto the mother? Honour ye then the mother, even as ye honour her daughter, and celebrate a festival in her honour. And neglect ye not her a second time, even as the children of Israel neglected her because she had not gotten a child, [fol. 37*b*] for her oppression was remembered before God because of those who had neglected her. Now all those who neglected and oppressed the blessed woman Ḥannâ shall weep when they see her in honour and in majesty, standing at the right hand of her blessed daughter. And I, the poor and miserable one, who am unworthy to call myself a priest, before you

[1] St. Matthew x. 41, 42.

say that when a brother is made to be a partaker in the love of Ḥannâ, his existence is more beautiful than that of all those who are called. And the Holy Spirit hath proclaimed concerning me that I shall be a witness on behalf of Ḥannâ, the wife of Joachim, and the mother of the mother of our Lord Jesus Christ. God be with you, O ye my fathers and brethren who have gathered yourselves together here to celebrate the commemoration of the blessed Ḥannâ [fol. 38*a*] for ever and ever. Amen.

IN THE NAME OF THE TRIUNE GOD, INDIVISIBLE, HIDDEN, INVISIBLE, PERFECT, IMPASSIBLE, THE ROOT OF THE FAITH WHICH CANNOT BE CUT ASUNDER, THE TREASURY OF THE BLESSING WHICH IS PUT INTO THE HEART OF THOSE WHO BELIEVE, UNTO WHOM EACH AND EVERY ONE MUST BOW DOWN IN ADORATION, AND EACH AND EVERY ONE ASCRIBE PRAISE, AND EACH AND EVERY ONE PRAY, To Him be praise on earth, and in heaven, in the sea, and in the abyss for ever and ever! Amen. And praise, and words of salutation and homage, be unto Ḥannâ, the mother of the mother of Adônây[1], who made to rise a second Sun. May the great might of her prayers keep us and all the children of the Church from all evil for ever and ever! Amen.

WORDS OF JOY be unto thee, O my Lady Ḥannâ, thou [fol. 38*b*] bride of the heavenly Father, thou habitation of the mother of the Son Who hath the pre-eminence, thou ark of the vivifying Holy Spirit.

WORDS OF JOY be unto thee, O my Lady Ḥannâ, thou saviour of Adam the sorrowful one, thou foundation of the offering of Abel who was slain.

WORDS OF JOY be unto thee, thou Queen of all women.

WORDS OF JOY be unto thee, O my Lady Ḥannâ, thou goddess of Sârâ and Kêtûrâ.[2]

[1] I. e., אֲדֹנָי.

[2] See Genesis xxv. 1.

WORDS OF JOY be unto thee, O my Lady Ḥannâ, thou life of the happiness of Rebḳâ (Rebecca), and Sârâ, and Rachel, and Leah.

WORDS OF JOY be unto thee, O my Lady Ḥannâ, thou majesty of the Seraphim when they cry out(?), thou who art the burnt offerings at the offering up of the sacrifice, thou who art the wings of the Cherubim at the spreading out thereof, thou prophecy of the prophets [fol. 39*a*] when light burst forth, thou preaching of the Apostles at the time of morning. O my lady Ḥannâ, at the majesty of thy sovereignty there is exultation [among] our mothers Mêlkâ[1], and Têrsâ[2], and Ḥêglâ[3], and Nûḥâ[4], and Mahalâ[5], the five children of Salapad.[6] On the day wherein died the righteous woman Ḥannâ, the mother of our Lady MARY, who gave birth to our Lord, the Word of the Living God, honour and purity were ascribed unto her by the glorious beings as unto the ancient fathers.

Now this righteous woman [came] from the city of Jerusalem, and she was the daughter of Mâṭâṭ, the son of Levi, the son of Mêlkâ, of the tribe of Levi. Now Mâṭâṭ had three daughters. The name of the eldest was Mary, the second [was called] Sophia, [fol. 39*b*] and the third Ḥannâ, Mary married and gave birth to Salômê, and she it was who became the helper of our Lady MARY when she brought forth our Lord and Saviour Jesus Christ. And Sophia married, and gave birth to Elizabeth, the mother of John the Baptist; and the holy woman Ḥannâ married Joachim, who was of the tribe of Judah, and gave birth to our Lady MARY. Now Elizabeth, and Salômê, and Ḥannâ were the daughters of one wife, but the holy woman Ḥannâ became more honourable than all the [other] women of the world, and at length she was worthy to give birth to the mother of God in the flesh, and that her righteousness [fol. 40*a*] and honour are greater than [those of] all [other] women is well known.

[1] I. e., Milcah. [2] I. e., Tirzah. [3] I. e., Hoglah. [4] I. e., Noah.
[5] I. e., Mahlah. [6] I. e., Zelophehad, the son of Hepher. See Numbers xxvi. 33; xxvii. 1; xxxvi. 11.

Now Ḥannâ was a barren woman, and because of her exceedingly great strenuousness in fasting, and in prayer, and in making supplication unto God, He gave her this daughter [MARY]; and having seen her sorrow and her weeping God made her to rejoice, and in her all the sons of the children of men rejoiced also. For this reason it is meet for us to magnify her, and henceforth we must not revile Ḥannâ as did Reuben[1], who said unto Ḥannâ and Joachim, "It is not right for you to offer up your offerings "before the Lord your God, because ye have no seed according to the "commandment of the Law". O how these words [fol. 40*b*] would break the bones, and make the heart to burn, and set the bowels on fire! And when Joachim heard [them] he was exceedingly sorrowful, and he began to pray, saying, "O my Lord, and God, and King, behold all the children "of Israel have seed and offspring, but I have none". Then he thought of the righteous, and of the chosen men, and how they all had children and offspring; and how God remembered Abraham when he was an hundred years old, and how he begot a son in his old age and called him Isaac, and again the blessed Joachim remembered many of the fathers, and Manoah, [the father of Samson], and Ḥannâ, the wife of Elkanah. And he did not tell this sorrow unto his wife, nor how Reuben had reviled him and had spoken words of insult unto him [fol. 41*a*]. Then he withdrew into the desert and went afar off, and he fasted forty days and forty nights, and made supplication unto the Lord his God, saying, "No food "shall enter into my mouth until God shall look upon my sorrow and my "weeping, and shall hear my petition. My prayer shall be my food, and "the tears which go forth from mine eyes shall be my prayer." And his wife Ḥannâ began to weep and lament, and her bosom heaved with sobs,

[1] Καὶ ἔστη κατενώπιον αὐτοῦ Ῥουβὶμ λέγων· οὐκ ἔξεστίν σοι πρῶτον προσενεγκεῖν τὰ δῶρά σου, καθότι σπέρμα οὐκ ἐποίησας ἐν τῷ Ἰσραηλ. *Protevangelium Jacobi* (ed. TISCHENDORF, Leipzig, 1876) I. 2.

and she lifted up her eyes to God and [besought] Him to give her a child, and to take away her reproach from her.

And it came to pass that when the festival of the Jews had come, [fol. 40*b*] a certain woman from among her neighbours came and said unto Ḥannâ, "How long wilt thou continue to be sorrowful, without eating, "and without drinking, and without sleeping? How long wilt thou punish "thyself with this severe grief? Since thou hast declared it [unto God] "let Him make thee to forget it. Behold, the appointed festival hath come, "the day wherein six hundred thousand of [the children of] Israel went "out from Egypt on foot; rejoice thou, therefore, together with those "women who are like unto thee, and who also rejoice. And behold, I "have brought rich apparel unto thee, take it, and put it on, and adorn "thyself therewith, for thou art of a noble family, and it is meet that thou "shouldst array thyself in this glorious apparel." Then Ḥannâ answered and said unto her, "O my sister, leave me to weep [fol. 41*a*] over my "misery until God shall look upon my sorrow, for unto me shall be sorrow, "and grief, and bitter tears; and I will [not] put off my garb of mourning "until the day of my death. I will not array myself [in fine apparel] like "a woman who is joyful of heart. Unto what am I to be likened? Is it "not a tree which hath neither leaves nor fruit? Am I not like one who "hath been killed and destroyed in the city? I am sad of soul, and "sorrowful of heart, and I will not put on this apparel concerning which "I know not whence it hath come. It may have been stolen, or it may "be the hire of fornication, concerning which God gave a law unto Moses, "and said unto him, Speak unto the children of Israel [saying], 'Go not "'unto the wicked woman, [fol. 41*b*] and commit not fornication', *et cetera*. "I will not put on [this apparel], for it may be of the hire of the fornicators." Then the woman answered her with wrath and anger, and, with her heart burning like fire, said unto Ḥannâ, "In that God shut up thy womb, "and did withhold from thee the fruit of blessing, and did not give unto

"thee children like all the daughters of Israel, He did well, and verily "He did rightly. I was wishing to do good unto thee, and thou didst "reward me with abuse, and didst bring upon me words of reviling." And when the blessed woman heard these words she was sorrowful with a great sorrow.

Then Ḥannâ rose up quickly, and put off her wretched apparel, and she washed herself, and beautified herself [fol. 42*a*], and adorned herself; then she put on fine apparel, and went into the house of the sanctuary of God Almighty to pray. And as she was going along the road she saw a high tree wherein were certain birds with their young ones, and Ḥannâ said, "God hath blessed them, and hath multiplied them "exceedingly. Hearken Thou unto the prayer of me, Thine handmaiden, "and grant unto me the petition of my lips, and bless me, O Thou Who "didst bless the womb of Sarah, and didst give unto her a child in her "old age." And Ḥannâ lifted up her eyes to heaven, and she began to weep and to say unto God, "Woe is me! Woe is me! Unto what can "I be compared? [fol. 42*b*] Can I be likened unto a bird? [Nay, for] "the birds have young ones. Woe then is me! Unto what can I be "compared? Can [I be likened] unto the beasts of the field and forest? "[Nay, for] they also have young ones." And whilst she was weeping and lamenting in this wise, and was looking up unto heaven, behold, the angel of God came down from heaven to the place where she was in the house of the sanctuary. Then he stood up before her, and said unto her, "Behold, God hath heard thy petition, and hath received thy prayer, "and behold, thou shalt conceive, and shalt bear a child". And the blessed Ḥannâ said unto Gabriel, who was the teller of joyful news and the bearer of the glad tidings, "O my Lord and God, if I get either a son or a "daughter, I will give the child to be a servant unto God, and I will "dedicate him unto the house of His sanctuary, and he shall not depart "therefrom all the days of his life." Then the angel, who was one of the

seven archangels, said unto her, "Behold, Joachim thy husband hath come "from the desert; tell him what I have said unto thee. And let him take "a kid of the goats and a young lamb, and carry them into the tabernacle, "and offer them up as offerings unto God." And the angel departed also unto Joachim, and said unto him, "Hail to thee! Behold, God hath "heard thy petition, and hath received thy offering. Thy wife Ḥannâ "shall conceive, and shall bear unto thee a lovely and beautiful daughter, "whose Son shall rule over the house of Jacob for ever, [fol. 43*b*] and "His kingdom shall have no end." Now when Joachim had heard him, he rejoiced and gave thanks unto God, and said, "Blessed be the Lord "God of Israel, Who hath not rejected my petition and hath received my "prayer, even as it saith in the Psalm[1], 'Blessed is the man unto whom "'God hath not imputed his iniquity'". Verily not untrue is the word of "the prophet who said, God is nigh unto those that are meek of heart, "and He helpeth those who are lowly in spirit."[2]

Then Joachim cried out unto the shepherds of his sheep and herds, and said unto them, "Bring me two[3] sheep as an offering for God"; and they brought unto him oxen [fol. 44*a*] and sheep, and he made an offering unto God; then he came into his house and made a feast for the poor and needy and for all his kinsfolk. And on the third day the noble Joachim meditated in his heart, and said, "If it indeed be true what the "angel hath said in the vision I will again offer up offerings unto God, a "ram without spot and a calf without blemish, and I will bring them [unto "the tabernacle] that they shall offer them up, and then I shall see my "face in the crown of the house of the sanctuary." Now there was a crown made of precious stones and [mother-of-] pearl which was set in the altar, and when one of the children of Israel brought [fol. 44*b*] offerings,

[1] Psalm xxxii. 2. [2] Psalm xxxiv. 18. [3] We should probably read "twelve", and add ፲ወ to the Ethiopic text.

PLATE CVIII.

PLATE CIX.



Abbâ Stephen. Abbâ Abkarazûn. Abbâ Mazgaba Salâshâ. Abbâ Samuel.

whether according to obligation, or freewill, or whether because sin had appeared in him, and offered them up, if God accepted his offerings from him, the face of him that had brought the offering used to appear in the crown of mother-of-pearl as in a mirror[1]. And if God had not accepted his offerings his face did not appear in the crown which was made of mother-of-pearl. Then straightway the blessed Joachim took sheep and oxen and offered [them] up before God, saying, "If Thou art pleased, O "God, with the offering which I have offered up upon Thine altar, let Thy "face appear in the crown of mother-of-pearl." And he saw forthwith His face in [fol. 45*a*] the crown, and the blessed Joachim said, "Behold, I know "that God hath had mercy on me and hath received me, and that the "vision which He shewed me is true." Then Joachim returned unto his house, and with joy and gladness he praised God, unto Whom glory and praise are meet for ever and ever. Amen.

[TO BE SAID ON] THE FIFTH DAY.

We will now make known [unto you] the statement of the prophets who are witnesses that God said unto our father Adam, "I Myself shall "come in five days and half a day, and I shall be born of thy daughter; "then I will have mercy upon thee and shew compassion unto thee with "the abundance of My mercy[2]." He made the five thousand years to be

[1] This legend seems to be peculiar to the Ethiopic, and to be due to a misunderstanding of the Greek, which reads:— Τῇ δὲ ἐπαύριον προσέφερε τὰ δῶρα αὐτοῦ λέγων ἐν ἑαυτῷ· ἐὰν κύριος ὁ θεὸς ἱλασθῇ μοι, τὸ πέταλον τοῦ ἱερέως φανερόν μοι ποιήσει. καὶ προσέφερεν τὰ δῶρα αὐτοῦ Ἰωακεὶμ καὶ προσείχεν τῷ πετάλῳ τοῦ ἱερέως ὡς ἐπέβη ἐπὶ τὸ θυσιαστήριον κυρίου, καὶ οὐκ εἶδεν ἁμαρτίαν ἐν ἑαυτῷ. TISCHENDORF, *Protevangelium Jacobi*, p. 11.

[2] The explanation of this passage is found in the *Book of Adam and Eve* (Malan's translation), Chapter ii. 1 ff. "God said to Adam, I have ordained on this earth days and years, and thou and thy "seed shall dwell and walk in it until the days and years are fulfilled; when I shall send the Word that "created thee, and against which thou hast transgressed, the Word that made thee come out of the "garden, and that raised thee when thou wast fallen. Yea, the Word that will again save thee when "the five days and a half are fulfilled! But when Adam heard these words from God, and [of] the great "five days and a half, he did not understand the meaning of them. For Adam was thinking that there "would be but five days and a half for him, to the end of the world. And Adam wept, and prayed

as five days, and He made the five hundred years to be as six hours of a day. And [fol. 45*b*] moreover, our Lord and Redeemer Jesus Christ saith in the Book of the Covenant, "In one hundred and fifty years, at the "end thereof, at Pentecost and Easter, the coming of My Father shall "take place;" that is to say, He [considered] one hundred to be as one thousand, and five hundred as five. And Îsâyayâs (Isaiah?) said, "He "shall dwell in the world five hundred and forty-five days." Behold, we have established [our] testimony from the Holy Scriptures, both Old and New, as concerning the coming of our Lord unto the Lady Ḥannâ. Now when the holy woman Ḥannâ had conceived, she dwelt and gave thanks unto God for nine months; and it came to pass that when nine months [had passed over] her, she gave birth to a daughter. Then Ḥannâ said unto the midwife, "To what have I given birth"? [fol. 46*a*] and the midwife said unto her, "Thou hast given birth unto a daughter". And Ḥannâ said, "My soul doth magnify God"; and she called the name of the child "MARY". And when forty days had passed, Ḥannâ purified herself, and put on her apparel, and suckled the child. Now she was the "only" child of her mother; the Book calleth MARY, the "only" child just as aforetime it called Ḥannâ, her mother, the "only" child. And it came to pass that when six months were ended to our Lady MARY, she walked five steps[1] on her feet, and then she returned unto her mother's bosom. Then Ḥannâ said, "As God Almighty liveth I will not let this "child walk about [fol. 46*b*] on the ground until I have taken her into the "house of the sanctuary of God". And she built a habitation (*or* chamber) for MARY, to live in alone, and she made her to dwell therein until she was one year old.

"God to explain it to him. Then God in His mercy for Adam [who was made after] His own image "and similitude, explained to him, that those were five thousand and five hundred years; and how One "would then come and save him and his seed." See TRUMPP, *Der Kampf Adams*, p. 5.

[1] The Greek has καὶ ἑπτὰ βήματα περιπατήσασα ἦλθεν εἰς τὸν κόλπον αὐτῆς. *Protevangelium Jacobi*, vi. 1 (ed. TISCHENDORF, p. 12).

Then did Joachim make a great feast in honour of MARY, and he invited the priests, and the princes of Israel, and their nobles, and the elders of the people, and he made ready a feast and filled them all. And her father brought MARY unto the priests, and they all blessed her, saying, "May God our God, Who hath the dominion over all things, the God "of our fathers Abraham, Isaac, and Jacob, bless this child, and grant "unto her fair offspring [fol. 47*a*] which shall set us free from destruction; "and may He grant unto her power and strength, and may He magnify "her for ever and ever! Amen." And all the people said, "Amen, and "Amen". Then Joachim took her unto all the chief priests and elders of the people, and they all blessed her, each one according to his rank and birth, and said unto her, "May God, Who sustaineth the worlds, the "God of Abraham, the God of Isaac, and the God of Jacob, Who "dwelleth in the heights, bless her outwardly and inwardly, both her soul "and her body." And when they had blessed her in this wise, her mother took her and brought her into the habitation which she had built for her. Then Ḥannâ said, "I praise God Almighty with the praises of "the saints, I bless Him, I laud Him, I proclaim Him holy, I give thanks "unto Him, I exalt Him, I magnify Him, I love Him, and I offer gratitude "unto Him, because He hath removed the word of reproach and the "word of shame in the matter of me from the nation of Israel; for they "said unto me, 'We will not receive thine offering and oblation because "'thou hast neither seed nor offspring of blessing'. Therefore I sat down "forty days and forty nights and ate nothing whatsoever, and I cast away "care for my apparel. And my heart was full of grief and sorrow, and "I took no pleasure in my life. All these things came upon me through "the people of my nation, at the hands of themselves and their women, "yea, even at the hands of [mine own] maidservants and menservants, "[fol. 48*a*] who reviled me; and my meat and my drink became bitter "unto me. And my brother, and my sister, and my father, and my mother,

"and my kinsfolk persecuted me, and reproached me and offered me no "comfort. The tribe of Reuben, with its various peoples and women, "according to their families (*literally* houses), and all the tribes of Israel, "even unto the tribe of Benjamin, and each and every one of their women "on her own behalf reviled me without ceasing, and they stood up together "and heaped insults upon me. Praise be unto God Adônây.[1] Praise be "unto God Ṣabâʿôt[2]. Praise be unto God Êlôhê.[3] O praise God in His "holiness. Praise Him in the strength of His might. Praise Him [fol. 48*b*] "in His power. Praise Him according to the abundance of His greatness. "Praise Him with the sound of the horn. Praise Him with the singing of "psalms and the harp. Praise Him with the drum and with joy. Praise "Him with the strings and pipes. Praise Him with cymbals of sweet "sound. Praise Him with cymbals of loud sound. Let every soul praise "God Almighty.[4] Through me Moses and Joshua shall rejoice and be "glad; and through my giving birth to a child David, the Son of Jesse, "shall rejoice, and through this I shall not be a stranger and a sojourner. "Henceforth it is meet for me to say, 'My ascent is in my mountain'. "Praise be unto Thee, O Lord, my God, Who hath forgiven her trans- "gression. Praise be unto Thee, O Lord, my God, Who hath [fol. 49*a*] "become unto me one who doeth good, for Thou hast holpen my "misery."

And whilst Ḥannâ was praying in this wise, she saw the ten Archangels singing psalms and hymns in sweet and beautiful tones, and each of them overshadowed her with his six fiery wings; and these are they:—Michael, Gabriel, the Seraphim and Cherubim, Raphael, Uriel, Salathiel, Saḳûêl, Râmûêl, Sadâkyâl, and Anânyâl, and they were veiled in a flame of fire. And Ḥannâ heard them saying, "Praise be unto thee, O

[1] I. e., אֲדוֹנָי.

[2] I. e., God of Hosts, = יי צְבָאוֹת.

[3] I. e., אֱלֹהֵי.

[4] See Psalm cl.

"MARY, thou bride of the Father, thou blessed woman who art most "holy. Rejoice, O MARY, thou mistress of the assemblies of the Christians. "Rejoice, O MARY, thou mistress of the happiness of the Nazarenes. "[fol. 49*b*] Rejoice, O MARY, for thou hast become the key of the king- "dom of heaven. Rejoice, O MARY, because thou hast become the "mistress of the freedom of the children of Adam. Rejoice, O MARY, "because thou hast been held worthy to become a mediator between the "beings of heaven and the beings of earth. Rejoice, O MARY, for thou "shalt become the mother of our Creator. And it is meet that thou also, "O Ḥannâ, should be called blessed. Thou didst remain a barren woman "long, but when thou didst bring forth thou didst give birth unto the "mistress of celestial and terrestrial beings. Blessed art thou, O Ḥannâ, "for thou hast become the Mother of God. Blessed art thou, O Ḥannâ, "for [fol. 50*a*] thou hast become the goddess of David and of all the "kings of Israel. Blessed art thou, O Ḥannâ, for we have been bidden "to receive thee into the congregation of heaven." And having said those things the Archangels were hidden from her. And when Ḥannâ had heard these words of mystery concerning what should come to pass, she wondered and gave praise unto God; and she marvelled within herself exceedingly. Praise be unto God Who graciously bestowed upon the blessed woman Ḥannâ more honour and exaltation than upon all the daughters of Israel. May her prayer and her blessing deliver Tasfâ Mîkâêl from the wrath of Christ, and from His condemnation in the Judgment for ever and ever! Amen.

HEARKEN NOW, O MY CHRISTIAN BRETHREN, unto the story which we have found after [making] much [fol. 50*b*] search. There was a certain God-fearing man who prayed without ceasing, and he kept vigil both by day and by night like the angels, and he celebrated the festival of the angels and holy men, and the festival of the martyrs and of those who fought for the Faith, and the festival of the virgins and monks, and he

was wont to see hidden things. And he spake thus:—"I saw Joachim "and Ḥannâ arrayed in shining apparel, and with crowns of light upon "their head, and they were standing before the throne of the Father and "the Son and the Holy Ghost, and they were praising [the Trinity], saying, "'O Lord God, our King, our Messiah, and our Creator, we are endowed "'with honour because Thou hast made us honourable, and Thou hast "'exalted us because we begot Thee. [fol. 51*a*] Of whom then wilt Thou "'not make our names to be heard and known throughout all the world? "'For if Thou wilt make our names to be thus heard of men will then "'celebrate our commemoration and festival, even as we see them cele- "'brating the commemorations and festivals of the Martyrs, and of the "'Angels, and of the Righteous, and of the Virgins, and of all those "'who have found favour before Thee. O God, grant Thou favour unto "'him that shall celebrate the commemoration of us, and shall give alms "'in our name. And what shall be the reward from Thee of him that "'shall do this?' And God said unto them, 'Whosoever shall celebrate the "'commemoration of you, or shall build a church in your names, or shall "'write your history, I will make him to rejoice in the world which is to "'come, and I will forgive him all his sins, and I will destroy the writing "'of his debt.'" So [fol. 51*b*] then, O beloved brethren in Christ, pay ye honour unto Joachim and Ḥannâ, and magnify them, and love them, for it was they who begot our Lady MARY, who gave birth to God. Celebrate ye their festivals[1] so that they may become your helpers in heaven on the day of retribution and judgment, when the mother shall not be able to save her children, and when the pearl shall have no power. Verily I say unto you that they shall make intercession for you with our Lord and Redeemer Jesus Christ that He may shew compassion upon you. Amen.

[1] The festival of Joachim is celebrated by the Ethiopians on the 7th of Miyâzyâ, or April 2: and that of Ḥannâ on the 11th day of Ḥadar, or November 7.

For He Himself said, "Whosoever shall give unto those who believe on "Me a cup of cold water in [My] Name shall not lose his reward with "Me"[1]; and blessed is he who honoureth them, [fol. 52*a*] for unto him shall they pay honour. Blessed is he who loveth them, for Thou wilt love him. Blessed is he who giveth thanks unto them, for they will give thanks unto him in the heavens. Blessed is he who shall proclaim them holy, for they shall proclaim him holy. Blessed and holy is Ḥannâ, and blessed and pure is Joachim. They shall make supplication unto our Lady, the mother of our Redeemer, Jesus Christ, on behalf of him that celebrateth their commemoration when judgment is about to be passed upon him, and our holy Lady, the Virgin MARY, shall stand before her beloved Son, our Redeemer, and shall make intercession on behalf of those who celebrate the commemoration of her father and mother, Joachim and Ḥannâ, and she will cause all their sins to be forgiven, and will lead them [fol. 52*b*] into the life which is everlasting. So likewise may she guide into the way of the kingdom of heaven Gabra Mâryâm by her prayers wherein he putteth [his] confidence, and may she deliver him from the death of perdition for ever and ever! Amen.

O blessed Ḥannâ, daughter of mercy; O blessed Ḥannâ, daughter of salvation; O blessed Ḥannâ, daughter of compassion; O blessed Ḥannâ, daughter of majesty; O blessed Ḥannâ, daughter of righteousness; O blessed Ḥannâ, daughter of glory; O blessed Ḥannâ, daughter of Adam and Eve; O blessed Ḥannâ, the new lamb; O blessed Ḥannâ, I say unto thee, O our Lady, "Here am I"; I say unto thee, "Thou art the ship of "life for my soul, [which shall deliver it] from the sea of fire that would "engulf it." O Lady, [fol. 53*a*] O glorious one, O exalted one, let the gift of thine enduring blessing descend like the rain upon the heads of us (because of thy special covenant which Thine only Son gave unto

[1] St. Matthew x. 42; St. Mark ix. 41.

thee), who are gathered together this day, which is the day of thy festival in this country. Through thy prayers let not the fruit of our trafficking be diminished; and save us from death by pestilence, and from locusts, and from hail; and let the darkness of sin be removed from over us; and may our Adversary be trodden under foot throughout all generations for ever and ever! Amen. May our Lord Jesus Christ write upon the pillar of gold, which shall never be moved out of its place and shall never be thrown down, with a pen of light which emitteth brilliant splendour and radiance, the name of Gabra Mâryâm who had written this Book of the History of the holy and pious woman Ḥannâ, the mother of our Lady, the Holy Virgin MARY, who gave birth to God, for he had it written with watchfulness and with exceedingly great care. [fol. 53*b*] And when the doers of the good pleasure of the God of righteousness are gathered together, may Gabra Mâryâm be among them, and may he sit down [with them at the feast] with joy and gladness, being through her prayers clothed in shining wedding apparel. And through the prayer of Ḥannâ, the smell of whose raiment is like unto that of myrrh and balsam, may the Son of her daughter, our Lord Jesus Christ, destroy and do away the book of sins of the scribe Gabra Krestôs, who was swallowed up in the working of sin, but whose nature became changed into that of a monk, and may He allot unto him a place [fol. 54*a*] with her on the right hand in His kingdom which shall never be destroyed or pass away for ever and ever! Amen. And Amen. May it be! May it be!

PLATE CX.



Abbâ Ezrâ.

PLATE CXI.



Abbâ 'Amda Salâshê.

Saint Theodore the Eastern spearing a demon.

[TO BE SAID ON] THE SIXTH DAY OF THE WEEK.

IN THE NAME OF GOD ALMIGHTY WHO POSSESSED THE HEAVENS; AND IN THE NAME OF GOD THE SON, THE ONLY ONE, WHO BROUGHT THE WORLD OUT OF NOTHING; AND IN THE NAME OF GOD THE HOLY SPIRIT, THE PARACLETE, THE SPIRIT WHICH GAVE HIM WISDOM AND UNDERSTANDING, WE WILL BEGIN TO RECITE THE FOLLOWING DISCOURSE ON JOACHIM, OF GLORIOUS NAME, AND OF EXALTED MEMORY, THE FATHER OF OUR LADY, WHO GAVE BIRTH TO GOD, THE VIRGIN MARY. UNTO HIM WHO SHALL PROCLAIM IT SHALL BE BENEFIT, UNTO HIM WHO SHALL HEARKEN THEREUNTO AND OBSERVE IT SHALL COME ADVANTAGE, AND HIS PRAYER SHALL GUARD HIM IN THIS WORLD FROM THE CRAFT AND WILES OF THE DEVIL, WHO WILL ATTACK HIM CEASELESSLY, [FOL. 54*b*] AND IN THE WORLD TO COME GOD SHALL ALLOT UNTO HIM A PLACE WITH THE SAINTS, AMONG WHOM MAY BE FOUND HIS BELOVED ONE TASFÂ MIKÂÊL FOR EVER AND EVER! AMEN.

O Lord God, open for me my mouth for a little space that I may speak with my halting tongue, and with my feeble voice, and may preach and declare the history of the birth of our Lady MARY from the loins of Joachim, who is the staff of the kingdom, and from the womb of Ḥannâ, who is the staff of the priesthood. Now the Lord God chose this man Joachim, who was of exalted position, from among all the families of Judah, and from among all the men of the house of David the king, who was chosen to rule over the house of Israel from among the seven sons of Jesse[x], who were well grown and of fine stature, and who had been reared with careful admonitions; [fol. 55*a*] now David was the least among all his brethren. And it came to pass that God sent Samuel the prophet unto the house of Jesse, and into the house of Ephratah of Bethlehem, and when Samuel the prophet had arrived there, he said unto Jesse, "Call thy children, and bring them hither unto me that I may declare

[x] See I Samuel, Chapter xvi.

"unto them the word which God hath spoken unto me". Then Jesse sent and called Eliab his firstborn; now he was the oldest of David's brethren, and he was fine of stature and handsome in person. And Samuel said, "God hath not chosen him". And again Jesse called unto his second son, and of this one Samuel said, "The Lord hath not chosen "him". Then Jesse called unto each and all his sons and brought them unto Samuel, and [fol. 55*b*] when Samuel saw them, he said unto him, "God hath not chosen them, and He hath no pleasure in them". And after these things Samuel said unto Jesse, "Hast thou not another son "besides these whom I have seen?" Then Jesse said unto him, "There "is yet a little son who is among the flocks, and he watcheth the sheep"; and Samuel said unto him, "Call him unto me"; and he called David. And when he had come, Samuel saw that his face was joyful, and his eyes were blue in colour, and his stature was as that of a cedar of Lebanon, and his teeth were like white milk, and he was altogether ruddy like a rose, and his arms were like unto the limbs of young lions. Then God said unto Samuel the [fol. 56*a*] prophet, "Behold, this is he "whom I have chosen to reign over the house of Israel. Rise up and "anoint him, and make the horn to increase for him, and make ready a "lamp for Mine anointed, David; and I will make a staff to sprout from "his roots, and a flower which shall never perish from his stem." Then straightway Samuel rose up from where he was sitting, and he took the horn of oil and poured it out upon his head, and said unto him, "God "hath anointed thee, and He hath appointed thee to rule Israel His in-"heritance"; and after he had anointed David, Samuel came into the house of Jesse to eat meat. And in that same night God appeared unto Samuel, and said unto him, "I have made a covenant with My chosen "one, [fol. 56*b*] and I have sworn an oath unto David My servant that "I will preserve unto him seed for ever and ever, and that I will build "his throne from generation unto generation."

And when Samuel the prophet rose up in the morning, he called unto David, and said unto him, "Thus saith the Lord. Behold, I have "exalted My chosen one from among My people, and I have anointed "him with holy oil. His seed shall stand fast for ever and ever, and his "throne shall be like unto the days of heaven." Now the seed of which He spake is our Lord Jesus Christ, and his throne is our Lady MARY, who blossomed from the loins of Joachim her father, the holy son of David, and who was sown in the womb of Ḥannâ, the barren woman, even as the angel [Gabriel] had announced unto her father the mention of her being sown in the womb of his pure [fol. 57*a*] wife, who became a nurse from being a barren woman. How greatly then shall Abraham rejoice because there was born unto him MARY, his daughter, our mother, [from] his son Joachim, that she might reign over the wide extent of the whole world, and not in Hebron and Heshbon [only]. And how great is the rejoicing of Isaac, who was offered up as an offering unto God by the hand of his father Abraham, from whose seed was born our Lord and Redeemer Christ, Who offered up Himself as a sacrifice which was well pleasing unto God! Blessed art thou, O Jacob, thou stem of Joachim, for the ladder of thy prophecy shall be found in the city of the Book that it may be a support unto God. And thou, O Judah, thy bride Tamar[1] shall not be called "harlot", because she was [fol. 57*b*] saved from being stoned with stones by the daughter of thy son Joachim, that is to say, MARY. And again, let us pass on and give consolation unto Naomi, and say unto her, "Henceforth weep thou not for thy sons, and call not thyself "'Marâra'[2], for thy daughter-in-law (*literally* bride) Ruth the Moabitess "hath given birth unto a son by Boaz who shall be seven times better "than thy sons [for thee], because from his seed the salvation of Israel

[1] See Genesis xxxviii. 6.

[2] "And she said unto them, Call me not Naomi (i. e., Pleasant), call me Mara (i. e., Bitter), for "the Almighty hath dealt very bitterly with me." Ruth i. 20.

"hath been found this day." And thou, O David, sing thou thy psalms to [thy] harp of strings because of the glory of thy daughter who hath sprung from Joachim thy son, and declare all the glory of the daughter of the king of Heshbon, inasmuch as she is clothed in raiment of many colours and is girt about with fringes of gold.[1] And again it is [fol. 58*a*] said, "Wing[2] made of silver, [like that] of the dove whose sides are [cov-"ered with] green gold".[3] And yet a third time, "Her foundations are in "the holy mountains; God loveth the gates of Zion more than all the "habitations (*or* camps) of Jacob".[4] And thou also, O Solomon, sing [thy] song, and say unto her, "Come, O my beautiful dove, thy speech "is pleasant"; and say unto her, "Turn back, turn back in peace, O thou "who dost possess pleasant things, and in thee we shall see peace".

And now let us return to the praising of Ḥannâ and Joachim, whose marriage was pure, whose marriage was holy, for in it was mingled the Holy Ghost. Their marriage was better than musk and aspalathus, yea, their marriage was better than the marriage of the good ancestors who were before them, [fol. 58*b*] for in their old age, after they were crowned they begat MARY, the candlestick, the mother of the Great Light, who was likened unto the ark (*or* tabernacle) of Moses and Aaron, the priests and Levites, and who hath become unto us the means of our freedom from the works of sin. Blessed art thou, O Joachim, thou beautiful old man, thou boast of holy men, for the hidden God made Himself manifest in the flesh of thy daughter. O blessed Joachim, O Joachim who wast beautiful in thine old age, thy blessedness exceedeth that of the chosen ones who were of olden time. O blessed Joachim, who wast beautiful in thine old age, thy blessedness is more to be desired than precious stones. Unto whom shall we liken thee? Shall it be unto our father Adam, who

[1] See Psalm xlv. 9.
[2] The MS. actually reads ሸፈ፡ርግብ፡ instead of ክፈ፡ርግብ፡
[3] The allusion is to Psalm lxviii. 13.
[4] See Psâlm lxxxvii. 2.

was created in the form of God, or unto Abel, whose offering was accepted? O blessed Joachim, unto whom shall we liken thee? [fol. 59*a*] Shall it be unto Seth or unto Hênôs, who first called upon the Name of God? O blessed Joachim, unto whom shall we liken thee? Shall it be unto Enoch who pleased God, and whom God removed from the face of death, and he continueth alive until this present? O blessed Joachim, unto whom shall we liken thee? Unto Noah, or unto his three sons who were saved from the waters of the Flood, together with their wives? O blessed Joachim, thou beauty of the blessed, behold, there have been found in thy house the riches of the rich, that is to say, the queen of all the kingdoms of the world; she it is whom those who keep watch praise, and the armies of light proclaim her holy as they stand before her in sixty [companies of] mighty ones. Of her the armies of the house of David and Solomon [fol. 59*b*] make their boast, from Dan even unto Beersheba. She is the Tables of the Law of Moses, and the almond rod of Aaron, and the inheritance of the priests of the Levites, and the breeches of fine linen, and the mitre, and the tunic. Her fruit is the food of those who hunger, and the blood of her grape clusters is the drink of those who thirst. She is the refuge of those who are cast away, and is the freedom of those who are enslaved.

O blessed Joachim, O blessed Ḥannâ, ye beautiful aged ones, ye are as exalted as the heavens, and as firm as the earth, and as shining as the pearl, and ye are like unto gold which hath been tried [in the fire]; and God hath chosen your flesh wherewith to cover Himself. O blessed Joachim, thy memorial is greater than the glory of all the world, yea, it is more to be desired than sardonyx stone, and it is more beautiful than the gold of Taprobane. Thy memorial shall be praised [fol. 60*a*] until the end of the world, yea, even until the heavenly Jerusalem, the citadel of the heights, shall appear, which shall come down from above, together with the foundation and its twelve gates. Now each of its gates shall be

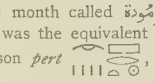
made of a pearl. None shall enter therein who putteth on cursing, neither shall there be within it any who utter revilings. O blessed Joachim, thou art the father of our Lady MARY, who was the mother of awful Divinity according to the annunciation of Gabriel in Bethlehem, when He was born the breathing of the ass and the ox became hot because the prophecy of the prophet Habakkuk[1] was fulfilled. O glorious one, O exalted one, O thou who art to be praised, O righteous one, O chosen one, O man of virtue, O good one of all the good (i. e., O best of all), Joachim, [fol. 60*b*] make prayer and supplication that the most miserable Gabra Mâryâm, who loveth thee exceedingly, may do the works of goodness and righteousness, and that upon him, the faint and weary one, thy blessing may be poured out like rain henceforth and for ever and ever! Amen.

PREFACE TO [THAT WHICH IS TO BE SAID ON THE DAY BEFORE THE] FIRST DAY OF THE WEEK.

Let us return and again praise the daughter of Joachim and Ḥannâ, the Virgin [MARY], the seat of the Flame Whose Name is 'Emmanuel', and let us tell the story of the glory of her begetting by an honourable and righteous old man, whose works were pure and who kept watch like the angels. It is a good thing, then, to tell the story of the begetting of our Lady MARY, who gave birth to God being a virgin, for it is sweeter by far than honey and sugar. It is like sweet wine to the taste, and like ointment to the bones, and like the hearing of a word of wisdom by [fol. 61*a*] the ear of the man of understanding, and like purple wherewith a man decketh himself, and like a crown of gold to the head, and like eye-paint to the eyes, and like earrings to the ears, and like a collar to the neck, and like seals to the wrists (*or* forearms), and like rings to the hands, and like a tunic which reacheth from the loins to the thighs.

[1] See Micah v. 2.

Exalted then is the memorial of the praise of the Virgin who became like a plant in the house of God, and like the cedar tree on Libanus, and like the cypress tree on the mountains of Hermon, and like a palm tree on the river bank, and like a rose on the margin of a pool, and like a beautiful olive tree in the sanctuary of God. The odour of her mouth is like unto that of the cinnamon tree and of cinnamon oil, and it resembleth the smell of the incense in the house of the sanctuary, and her branches are branches of glory and grace. The memorial of the praise of the Virgin overfloweth like the flow of the river[s] Pison and Euphrates, and is like the flood of Gihon and Tigris, it is like unto the moon when full, it is like unto the sun in [the month of] Marmûdâ[1] in splendour, and it is like unto a lamp which is set upon a stand. Who hath such praise, who hath such glorifying, who hath such sweetness as the woman whom Joachim begot? I desire greatly to be her servant, for I know that she will become unto me a counsellor for good, and that she will console me in my sorrow and affliction, and that through her I shall find gratitude with many and honour with the elders [fol. 62*a*]. Before the face of the mighty I shall make myself be considered marvellous even though I hold my peace, and they shall wait until I speak. They shall draw nigh unto me, and among the congregation I shall appear as a good man; for in sorrow and weeping there is nought but joy and gladness. The will of the Virgin is deathless, and her love for man is abundant, happiness and goodness are in her hands and never-ending riches, in her speech are doctrine, and knowledge, and honour, and in her words are peace and love. For this reason I preach and I tell the story of the birth of our Lady MARY from the loins of Joachim, the staff of the kingdom, and from the womb of Ḥannâ, the staff of the priesthood. Come then, O

[1] I. e., the month called بَرْمُودَة by the Arabs, and ⲫⲁⲣⲙⲟⲩⲧⲉ by the Copts, and ማኒያዝያ: by the Ethiopians; it was the equivalent of the eighth month of the ancient Egyptian year, i. e., the fourth month of the season *pert*  , or April.

prophets of the Good [God], and be ye my helpers [fol. 62*b*] that I may declare the sweetness of the glory of your daughter, the mother of light. We will ask you, and you shall inform us, for thus is it written in the Book, which saith, "Ask thy father, and he shall tell thee; and thine elders, "and they shall relate it unto thee".[1] And again it is written in the Book, which saith, "With Thy hidden things they have filled full their bellies; "they have filled full their children, and have left their superabundance to "their children".[2] It is you whose bellies are filled full with the mystery of the hidden things of God, and your children who have been filled full are the Apostles, according to my belief. And again the prophet saith, "Instead of thy fathers shall be born unto thee children, whom thou mayest establish as angels for all the earth.[3] Verily they have become filled full [fol. 63*a*] with the hidden things of the mystery of Divinity, for they have stablished in all the earth the new ordinances of the prophecy of the Prophets and of none others, and they have left their superabundance unto their babes, of whom the Book saith, "These are the peoples "whose offspring and children are [occupied] in the ordinances thereof". Some of them have become archbishops, and metropolitans, and bishops; and some of them have become priests, and deacons, and sub-deacons, and readers, and singers; and unto some of them hath been given the power to prophesy; and unto some of them hath it been given to know the interpretation of the word which is hidden.

Come then, and gather yourselves together, O all ye nations, [fol. 63*b*] and peoples, and congregations of Jacob in the house of Joachim, the pure man, wherein ye will find a holy marriage feast, without blemish and without grief, which is like unto the drinking of wine which maketh glad the heart of man, and unto ointment which maketh to shine the face, wherein is neither trouble nor labour. When the daughter of Joachim

[1] Deuteronomy xxxii. 7. [2] Psalm xvii. 14. [3] Psalm xlv. 16.

and Ḥannâ, the Virgin MARY *Sôlyânâ* gave birth unto Christ the King, the mountains became the bread of life, and the hills produced grapes of blessing, and the waters of the sea became milk and honey. In this house there are none of the many spirits of sickness which have been smitten with the sharp arrows of sin, and we declare that it is meet that we should gather ourselves together in the marriage chamber, that is to say, in [fol. 64 *a*] the house of Joachim, the father of MARY, [and of Ḥannâ], who bore the mother of our Redeemer Jesus Christ. In the beginning God made the heavens which are above, and all that is therein, and He created this [earth], and after that the garden of life. And again [He created] the Sun, and the Moon, and the stars, and the sea, and the abysses, and the fish, and the birds of the heavens which fly, and beasts great and small, and the winds, and the clouds [which bring] rains and dew, and He created everything, and ordered it well. And when He had made an end of creating His creation, He created our father Adam in His own form and likeness, and He breathed upon him the spirit of life, and he became a living man by reason of [fol. 64 *b*] the spirit of life. At that time MARY, the daughter of Joachim, stood (i. e., existed) in the belly of Adam in the form of a white pearl, which shone in his right side, and was a perfect likeness [of her]; and the similitude of her flew up into the heights of heaven. And again God shewed it unto Moses in the desert when He was telling him how to make the building of her tabernacle. And God commanded him to make an ark of wood which could never be eaten by worms, and to cover it over with gold, both the inside and the outside thereof. In that holy ark God commanded him to place the two Tables of stone, whereon were written the Ten Words, the writing whereof was the writing of God. And above that ark was the mercy-seat of gold, and above [fol. 65 *a*] the mercy-seat were the Cherubim which were made of carved gold; and from the ark God was wont to appear unto Moses, and unto Aaron, and unto many of the

priests to whom He wished [to shew Himself]. And again, Solomon built a sanctuary in the form of this tabernacle of cedar wood and pine wood, and he covered the floor, and the roof, and the walls thereof with plates of gold, and on the doors thereof were engraved figures of palm branches and of animals which were like unto cherubs in fine gold. And inside the Holy of Holies, at the place where the holy ark rested, was a figure of MARY, the daughter of Joachim. And Solomon made two Cherubim of red gold which overshadowed her with their wings, and [here] God was wont to appear, sometimes openly, and sometimes [fol. 65*b*] in a dream, and sometimes in a vision, unto those to whom He wished to appear from Moses unto Zacharias. Then, after a few days, God spake unto the children of Israel, when they provoked Him to wrath, saying, "Where is the house which ye can build for My resting place?[1] Where "is the place which [is fit for] My habitation? Behold, the habitation "whereunto I will come is that which the hand of man hath not made, "and which shall be the salvation of Adam and his posterity."

[TO BE SAID ON] THE FIRST DAY OF THE WEEK.

HERE BEGINNETH THE BOOK OF THE HISTORY OF THE GENERATIONS OF OUR LADY MARY, THE DAUGHTER OF JOACHIM, THE SON OF DAVID.

Solomon begat Nathan, Nathan begat Levi, Levi begat Mattatha and Ḳesrâhâ, and Ḳesrâ [fol. 66*a*] begat Joachim, the father of our Lady MARY, the holy Virgin. Now Matthat begat three daughters. The name of the oldest was Mary, the name of the second was Sophia, and [the name of] the third was Ḥannâ. And Mary bore Salome, and Sophia bore Elizabeth, the mother of John, and Ḥannâ bore MARY [the Virgin]. Similarly, Joseph was descended from David the king, for when Nathan, the brother of James, died, Matthat married his widow, so that he might raise

[1] Isaiah lxvi. 1.

up seed to his brother. And he begat Eli, (now Eli and James were brothers), and Eli begat Joseph; behold, then, [Joseph and Mary] were alike related each to the other. And the daughter of Joachim became the child of Ḳesrâ, [fol. 66*b*] the brother of Matthat, and Joseph was the son of the brother of Joachim her father; therefore Joachim is said to be of the tribe of Judah, and of the family of David. Now Nathan begat two sons, that is to say James and Joachim, and when Nathan died, Mattatthias, the son of Levi, married his widow, who was of the family of Solomon of the tribe of Judah, and he begat by her a son and called his name Eli. So, then, he became the brother of James and of Joachim. And Eli married a wife, and he died without begetting a son; then James took his widow to wife and begat by her Joseph, the spouse of our Lady MARY.

And again we will declare unto you how our Lady MARY was descended [fol. 67*a*] from Adam. [From Adam] she came down into the body of Seth, shining like a white pearl; and from Seth she came into the body of Enos; and from Enos to Cainan, and from Cainan to Mahalaleel, and from Mahalaleel to Jared, and from Jared to Enoch, and from Enoch to Methuselah, and from Methuselah to Lamech, and from Lamech to Noah, and in this wise she dwelt in their bodies, passing from the body of one into the body of the other. And again, she dwelt in the bodies of Abraham, Isaac, and Jacob, and from Jacob she came to Judah. Then she came to David and Solomon, and passing from one to the other she came to Joachim. And Joachim [fol. 67*b*] said unto Ḥannâ his wife, "I saw the heavens opened, and a white bird went forth therefrom "and hovered over my head". And likewise Ḥannâ said unto him, "I had "a dream this day, and I saw a dove sitting upon my head, and it entered "into my belly"; and thirty days after they had told each other these things, that is, on the seventh day of the month Naḥassê[1], Ḥannâ conceived our

[1] August 31.

Lady MARY, on the day which God blessed. Blessed is he who shall clothe the naked. Blessed is he who shall feed the hungry. Blessed is he who shall set free him that is in prison. Blessed is he who shall visit the sick on that day, for he shall obtain a portion in the kingdom of heaven [fol. 68*a*] with Joachim and Ḥannâ, and with MARY the Virgin for ever and ever. Amen.

And six months after it became known that the blessed Ḥannâ had conceived the kinsfolk of Joachim her husband and those of herself heard [thereof], and they came unto her, and said, "Is the matter which we "hear concerning thee [true]? What is this thing which hath come upon "thee after thy days [for child-bearing] are passed?" Now there was a certain woman among the kinsfolk of Ḥannâ who was blind in one eye, and she touched the belly of Ḥannâ, saying, "Is it true, what I have "heard? My sister, how canst thou conceive being an old woman?" And afterwards she touched her eye which was blind, and straightway [fol. 68*b*] it was opened for her, and she saw the light. Then she said unto Ḥannâ, "O Ḥannâ, blessed art thou because thou hast in thy womb a "child who whilst yet unborn can heal the sick; and when he hath made "himself manifest and hath come forth from thee, how many will be the "people whom he shall heal!" And many sick folk came and touched Ḥannâ, even as the woman had done, and they were made whole and recovered from their sicknesses; and this matter became a hard one unto all the elders of Israel. May the prayer of Ḥannâ, and the prayer of Joachim, her husband, protect as a thing well pleasing unto her daughter her servant Gabra Mâryâm for ever and ever. Amen. And Amen. May it be! May it be!

May our Lord Jesus Christ write down the name of Gabra Mâryâm, the poor and miserable sinner who, at his own expense, paid to have written this Book of the History of the blessed Ḥannâ, [fol. 69*a*] and the History [and] Praise of the begetting of the honourable Joachim, with a

pen of light which shall never be destroyed. And may the intercession of Joachim and Ḥannâ on the day of retribution and rebuke deliver both Gabra Mâryâm and the scribe who wrote this book, Gabra Krestôs, the defiled one, who is unfit to be touched, from the path of sin for ever and ever! Amen. And Amen. May it be! May it be!

A MIRACLE OF THE HOLY AND BLESSED WOMAN ḤANNÂ, THE MOTHER OF MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing [fol. 69*b*] be with her servant Gabra Mâryâm, for ever and ever. Amen.

Now there was a certain man of the tribe of Judah who was called Joachim, and he married a wife from among the daughters of the priesthood and her name was Ḥannâ; and both were good and well pleasing [unto God], and they observed the Law of God. And Joachim's wife was barren, and they dwelt in grief and sorrow because they had no children. And they went daily to the church and offered up prayers to God with weeping and groaning, and besought Him to give them children; and they gave of their possessions unto the poor and needy, and unto the church, and they continued to hope [fol. 70*a*] and believe that their petition would be accepted by God, and that He would give them children. Now one day Joachim and Ḥannâ his wife went forth and entered into the house of the sanctuary, and as they were standing up in prayer they saw the doves rejoicing with their young; and as they looked they were sorry and grieved because they themselves had no children, and by reason of their abundant sorrow they fell into a slumber and slept. And Ḥannâ saw in her dream that the staff which Joachim had in his hand blossomed and bore fruit, and it seemed as if that fruit was in the body of Ḥannâ; and when they had awakened, they rejoiced and held converse together concerning what they had seen. Then they glorified God and gave thanks unto Him, and they came to their house, [fol. 70*b*] saying, "God's will be

"done!" And after these things Ḥannâ conceived, and her conception became known, and she blessed God, saying, "If He hath given me a "child I will give it as an offering unto God". And she dwelt [in her house] and added unto her prayers and supplications, and she gave her possessions unto the poor and needy with joy and gladness, saying, "How "can I reward God for all which He hath done unto me?" And she refrained from eating every kind of unclean food, and she made supplications to God and bowings [before Him] in great abundance, and prayed that He would preserve that which He had given unto her. And it came to pass when the days of her conception were ended, on the first day of Genbôt she brought forth a daughter, who was brighter than the sun, the beauty of whose [fol. 71*a*] face was sweeter than honey and sugar, and the smell of whose odour was more lovely than that of any flower. Now when her kinsfolk and neighbours heard [thereof] they rejoiced with a great joy, and they gathered themselves together and came unto her, and when they saw her daughter they marvelled exceedingly, and held their peace. Then they held converse among themselves, and said, "We have never seen a child like unto this, for the grace of God in its "fullest measure is upon her, and the light of God filleth all her members"; and they continued seven days with Joachim and Ḥannâ his wife, and they rejoiced and proclaimed the mighty deeds of God, that is to say the grace of God. [fol. 71*b*] And they called the child "MARY", and when the seven days were ended, they came into their houses in peace.

And Joachim and Ḥannâ dwelt [in their house] for three years and brought up their daughter MARY, and they glorified God, and gave thanks unto Him for their daughter and for all which He had done for them. And they performed good deeds in abundance with fasting and with prayer, and they gave alms unto the poor and needy. Now when three years were ended, during which time they had brought up their daughter MARY in purity, Ḥannâ said unto Joachim her husband, "O

"my brother, remember that we made an agreement in God's Name that "we would give our daughter as an offering [fol. 72*a*] unto God, and that "my daughter should not tread upon any ground except that which is in "the house of God." And when Joachim heard these words from his wife Ḥannâ, he rejoiced with great joy, and he made ready everything which would be [necessary] for the way and presents for the house of God. Then they invited their kinsfolk, and their friends, and all the men of their house, and they took their daughter and brought her into the house of the sanctuary. And when the priests and all those who were in the house of the sanctuary heard [this], they went out to receive her, and they embraced them with a spiritual embrace. And they proclaimed Joachim, and Ḥannâ his wife, and their daughter blessed, and they laid their hands [fol. 72*b*] upon them, and blessed them with a great blessing. And they said unto them, "Verily God hath looked upon your sorrow "by [giving you] this excellent maiden"; and unto MARY they said, "Salu- "tation unto thee, O thou blessed and chosen one of God!" Then they took her, and brought her into the house of the sanctuary on the third day of the month Tâḫshash[1], in the peace of God. May her prayer and her blessing be with her servant Gabra Mâryâm for ever and ever! Amen.

[SALUTATIONS UNTO THE MEMBERS OF THE BODY OF ḤANNÂ, HE MOTHER OF THE BLESSED VIRGIN MARY.]

SALUTATION unto the mention of thy name, which is more pleasant than the singing of a song. SALUTATION unto thy members, and unto the black hair of thy head, O mother of MARY, Ḥannâ, [fol. 73*a*] thou life of all the world; in thee are established both the beings who are [made] of flesh and blood, and the angels which are in the heights of

[1] I. e., December 3. The purification of Ḥannâ in the Temple is celebrated on the 20th of Ḥamlê, i. e., July 14.

heaven above. SALUTATION unto thy head, and unto thy face [which is like unto] the morning, and SALUTATION unto thine eyebrows, and unto thy shining eyes. Deliver me, O Ḥannâ, from sorrow, and woe, and lamentation, even as Noah, the righteous man, who was faithful with his children, was delivered through thee from the abyss of transgression, and from the flood. SALUTATION unto thine ears and unto thy cheeks with words of salutation, and SALUTATION unto thy nostrils and unto thy lips with words of praise. O Ḥannâ, mother of MARY, let not the sword of the flood come unto me, and if my enemy build his palace in heaven, let the sword of death quickly purify him. SALUTATION unto thy mouth, and unto thy crystal teeth, and [fol. 73*b*] unto thine awful voice, and unto thy breathings, and unto thy throat, and unto whatsoever appertaineth unto thy neck. That thou mayest shew me, O Ḥannâ, the passing away of my foolish enemy, behold, I wait for thee in this place. SALUTATION unto thy shoulders, which are the curtains of the back, and are joined unto thy delicate breast, and unto thy tender bosom. O book of life, Ḥannâ, thou mother of MARY, Sâyadâ, let mine enemies be destroyed and let them not be left for a reward, even as thou didst destroy Judas, the son of perdition. SALUTATION unto thy hands and arms, and SALUTATION unto thy fore-arms, and unto thine elbows, and unto the palms of thine hands. O Ḥannâ, mother of MARY, mother of Christ God, let mine enemies be destroyed by the spear of the hidden God, [fol. 74*a*] even as aforetime Eglon was destroyed.[1] SALUTATION unto thy white fingers, and unto thy nails which are covered [with *ḥenna*], and SALUTATION unto thy breasts, and unto whatsoever belongeth unto thy side. O Ḥannâ, thy majesty is hard to describe. Let mine enemy receive as his reward punishment and affliction, and let the back of the serpent be

[1] I. e., Eglon, the king of Moab. The manner in which he was murdered by Ehud, the son of Gera, a Benjamite, a man left-handed, is described in Judges iii. 21, 22.

pronounced accursed. SALUTATION unto thy belly and unto thy heart, and SALUTATION is meet for thy bowels and for everything which is in thee, and for thy mind, the like of which cannot be found, O Ḥannâ. The created beings which are below and the created beings which are above make their boast in thee, and they make their prayers unto thee. SALUTATION unto thy navel and unto thy blessed womb, and SALUTATION unto thy thighs and unto thy knees, O Ḥannâ, mother of MARY [fol. 74*b*], the mother of Christ God, if mine enemies would fight against me at morn or eventide, let the path of mine adversary be choked with thorns. SALUTATION unto thy feet, and unto the heels thereof, and unto the sinews, and SALUTATION unto the soles of thy feet, and unto the toes which are decorated with nails. O Ḥannâ, mother of MARY, let me ask thee one thing: How long, O my Lady, shall I live together with those who hate men, and peace, and love? SALUTATION unto thy stature which neither diminisheth nor shrinketh, and SALUTATION unto thy person, and unto the going forth of thy soul, and unto thy body of flesh. O Ḥannâ, mother of MARY, the mother of Christ, Who is the Firstfruit of grace, let the tongue of mine enemy be tied in the time of temptation and trial with a strong chain, and with [fol. 75*a*] a rough shackle. SALUTATION unto the burial of thy body in purple apparel which was indestructible, and SALUTATION unto thy grave which was in the inheritance of thy father, the field of Yophônî. O Ḥannâ, mother of MARY, the mother of Christ the Redeemer, let not one send me unto [my] death in [this] world [suddenly], but let me wait until I can repent a little, not, I say, not with the multiplying of words and much speech, but let me sing thy praise for a brief space, and not keep silence concerning it; O Ḥannâ, make my heart to please Him. If mine enemy put forth branches, and if he increase his stature, then let the sword of death cut down his trunk. Praise is meet for MARY, and worship, and the singing of psalms, [and for] the mother of MARY, Ḥannâ, and these together are like unto the precious stones onyx and to-

paz. May mine enemies be destroyed [fol. 75*b*] and be left without posterity, even as the children of Korah[1] were destroyed!

SALUTATION unto thee, whose name is sweet, whose memorial is salted with the salt of Divinity, Ḥannâ, thou holy woman, thou mother of MARY, whose King is in the heights. SALUTATION unto thee, O Ḥannâ, thou who art the morning, and unto thee, O MARY, who art the heaven which gave birth unto Christ, the Sun, Who burneth up the thorns of error. SALUTATION unto thee, O thou stone of chalcedony, Ḥannâ, thou brilliant pearl, wherefrom went forth MARY the Virgin, who bore the Flame. SALUTATION unto thee with the salutation of the martyrs Fâsîladas[2] (Basilades?) and Galâwdêwôs[3] (Claudius). O Ḥannâ, may thy people, the people who gather together in thy name, receive the fruit of righteousness. SALUTATION unto thee. When I heard the [fol. 76*a*] rumour of thy wisdom, which is as high as the heavens, my mind said, "Let Ḥannâ "perform the saving of my soul". SALUTATION unto thee, O thou innocent woman Ḥannâ, thou spiritual dove, from whom went forth MARY the wise one, who bore the Word of the Father. SALUTATION unto thee, O Ḥannâ, thou pure one, and unto MARY, the thorn bush, who gave birth to Christ the King, who destroyeth sin. SALUTATION unto thee. When the angel of death, who plucketh away, cometh unto me, O Ḥannâ, separate not thyself from me; and tear thou in pieces the writing of my debt, and turn [my] lamentation into gladness.

[Fol. 76*b*] A MIRACLE OF ḤANNÂ AND JOACHIM WHO BEGAT MARY, WHO GAVE BIRTH TO HIM THAT IS [BOTH] HEAVENLY AND EARTHLY. May their prayer and their blessing be with their beloved Gabra Mâryâm for ever and ever! Amen.

Behold, it is related that the blessed Ḥannâ, the wife of Joachim,

[1] See Numbers, Chapter xvi.
[2] Probably the martyr whose festival is celebrated on the 7th of Maskarram, i. e., September 4.
[3] Probably the martyr whose festival is celebrated on the 11th of Sanê, i. e., June 5.

continued in frequent prayer, and that God gave unto her a seed of blessing. And after seven months it was known that Ḥannâ had conceived, and the kinsfolk of Ḥannâ, and the kinsfolk of her husband came unto her, and said, "What is this report which hath reached [us]? [Hast thou "conceived] after [fol. 77*a*] thy days have passed?" And they felt her body to see whether she had conceived. Now there was a certain woman, the daughter of Arsabân, who was of the kin of Ḥannâ's mother, and who was blind in [one] eye; and she touched Ḥannâ's body unknowingly, and straightway she was healed. Then she said unto Ḥannâ, "Blessed "art thou, O Ḥannâ, for among [all] the creatures of the world there is "none like unto thee, who can with her body heal the eyes of the blind"; and her kinsfolk worshipped her, and she was glorious unto them, even like the sun, which is more glorious than the morning star. And the fame of her was heard throughout all the ends of the world, and they brought unto her all those who were sick and diseased [fol. 77*b*], and they touched her body and were healed. Then they all said, "If the Child can heal "[the sick] whilst He is in the womb, what will He [not be able to do] "when He hath been born?" And when the children of Israel heard [this], they gathered themselves together, and said, "What shall we say "concerning this matter? For behold, Joachim and Ḥannâ have rent the "kingdom, and Ḥannâ hath conceived, and by her womb shall she be "healed, and she shall reign over us". Then a certain man said unto them, "This shall be a stumbling-block unto you: Come, let us kill them "by stoning them to death, even as it is written"; and they all held their peace. And at midnight an angel [fol. 78*a*] of the Lord, whose name was Gabriel, came down from heaven, and said unto Ḥannâ and Joachim, "Rise up, O ye of noble race, and betake yourselves to the mountain "and hide, and Ḥannâ shall bring forth there her child MARY, who shall "be full of grace and majesty". O may she deliver me from the snares of the serpent Satan! May the prayer and the blessing of Joachim and

Ḥannâ be with their beloved Gabra Mâryâm for ever and ever! Amen. O friends of Ḥannâ and Joachim, who begat our Lady MARY, [pray that] He may deliver us from the snares of the cursed serpent for ever and ever! Amen. Hallelujah by reason of the abundance of our excellence of Joachim and [fol. 78*b*] Ḥannâ, and hide ye us from Satan. And forget Thou not me, O our Father, which art in heaven, who had this book examined, and who caused it to be recited, and who had it translated, and who read it.

O miracle which our Lord and God, Jesus Christ, wrought by His life-giving death; may He have compassion upon His servant Gabra Mâryâm! Now there was a certain sick man who for twelve years groaned and cried out with pain which had come upon him through his abundant sin, and he was tried in the fire even as gold and silver [are tried]. And by day and by night [fol. 79*a*] he used to cry out, "O "Saviour of the world, deliver me. O Saviour of the world, have mercy "upon me". Then our Lord Jesus Christ said unto him, "Get thee out, "O thou evil one, who workest evil, from the body and soul of the man who believeth on Me". And this devil went forth from him in fear, and in trembling, and with cries of grief before the awful majesty of the Redeemer of the world, at the request of her who gave Him birth, the woman who redeemeth the world. O all ye sons of Christians, believe readily and have no doubt in your minds that He can heal your sicknesses, since He hath anointed my body (May He have compassion upon the sinner [fol. 79*b*] Gabra Mâryâm with the compassion of His mercy for ever and ever! Amen). O Thou Who didst come down [from heaven] for the redemption of the world, and didst deliver it with the children of Adam, deliver Thou me, the sinful and feeble transgressor. Praise be unto Thee, O Thou Saviour of the world, Who didst come down [from heaven] for our sake. Praise be unto Thee, O Thou Saviour of the world, Who wast brought into this world by MARY, our mother.

Praise be unto Thee, O Saviour of the world, Who wast crucified for our salvation; we all believe in Thy perpetual manifestation. Since Thou didst come to bear the doom of the judge, and [the shedding of] the blood of Thy side and feet I commit my soul for protection into Thy glorious hand, O Jesus Christ, Thou God. [fol. 80*a*] Heaven and earth shall be brought into judgment because of Thy scourging with rods, and because of Thy being sold for a few pieces of silver like a slave. The Jews laid upon a young man the yoke of the cross of Jesus Christ, Whom they crucified in the field of Golgotha, driving nails into His feet and hands. I take refuge in Thy sufferings, O Thou Son of MARY, Thou only One, for Whose cross worship is meet. Hallelujah by reason of the abundance of Thy compassion! O Saviour of the world, Thou King, deliver us, we beseech Thee, from the punishment of body and soul.

LADY MEUX MANUSCRIPT NO. 5.

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR 'AHĔTA MÎKÂÊL.

I. In the Name of the Father, and of the Son, and of the Holy Ghost, One God. A PRAYER FOR KEEPING THE DEVILS IN RESTRAINT. Wakîr, Kîryâk, Awkyâyaêl, Adnâêl, Ṣaf, Malnâtâ, Mar'âtâ, Anânyâêl, Kîrûbyâêl, Mahâlenâ, Salatyâyaêl, Malnâ, Malyânôs, Agâzetyânôs zaîya'arb Ḍaḥâya waîyas'ĕr nĕg[1], Berhânâêl, 'Ukûêl, Fĕnûêl, Akâkyâêl, Ibônâêl, Kĕtêl, Aḳte'êl, Aḳtenânôs, Amîs, Êwĕshâêl, Târôs, Êwĕshâêl, A'ĕtyânôs, Saryâêl, Fĕlnâtâ, Yûlnâtâ, Parânyûs, Êrnîwâs, Êṭḥayayû, Ṭĕrlêl, Awkĕyûs, Sarânyûs, A'awânăs, Asîmâs, Agalyûs, Lôs, Ḍanûs. These are the glorious names which [thou shalt recite(?)] at the front and at the doors if thou wouldst enter into a house which is old, or in ruins, or unclean. [To him that knoweth these] no [devil] shall draw nigh; and he shall neither be smitten by the arrows (*or* darts) of his adversary, nor by the stone which may be hurled at him, nor by the spear; for the angels shall protect him, and they shall keep him in safety under their wings for the sake of these names, which are the names of their God. O Lord our Redeemer, protect and deliver Thine handmaiden 'Ahĕta Mikâêl from Bôryâ and the devils, and save and heal her [if she become afflicted with] pneumonia, pleurisy, fever (*or* inflammation of the bowels), and stomach-ache and colic.

II. In the Name of the Father, and the Son, and the Holy Spirit, [One God.] A PRAYER AGAINST THE EVIL EYE [IN] THE LATRINE, AND A PRAYER AGAINST THE DISEASE CAUSED THEREBY. As our Lord Jesus Christ was journeying in the country of Ṭĕbĕr-yâdas [Tiberias(?)], and His disciples with Him, they saw the figure of an old woman sitting upon the ground; and she was one who caused trouble, and was terrifying [in her appearance], and, if a man came [to her], was exceedingly [harmful]. And her eyes shot out lightnings, and her[2]

[1] These words refer to sunset and dawn.
[2] This seems to be the sense of the passage.

feet were like unto a wheel of fire; and there came forth from the mouth of the woman flames of fire nine cubits long. And the disciples of our Lord Jesus who followed Him, said unto her, "What is the matter with this cursed woman? If she looketh upon a ship "wherein a man saileth upon the sea, it goeth straightway and overturneth. And if she "looketh upon a horse, or a camel, she maketh the animal and him that rideth thereon "to fall down through having seen her, as soon as it setteth out on its way. And if she "seeth a leprous [child] sucking milk she doth not drive it away from the breast; and if "she seeth a man with children through the evil eye and through her works of every "kind this cursed woman destroyeth them, and bringeth them to an end." Now when our Lord and Redeemer Jesus Christ had heard these things, He said unto His disciples, "Take "this woman of the evil eye, and make up a fire, and carry her thereto, and throw her into "it and burn her, and the East wind, and the West wind, and the South wind, and the North wind shall scatter her [dust] abroad". Let the memorial of His name make to depart and remove the suffering of the evil eye, and the curse, and Bârya, and the evil eye, and bronchitis, and pleurisy, and inflammation of the lungs, and the like, from thine handmaiden 'Ahĕta Mikâêl.

III. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER AGAINST BRONCHITIS AND PLEURISY, AND THE EVIL EYE OF A HOSTILE MAN, AND THE EVIL EYE OF BÂRYÂ. Salutation unto thee, O thou who drivest away devils, Fânûêl, through whose cry God will not permit those men who repent of their sins to suffer punishment. Salutation unto thee, O thou who drivest away devils, Fânûêl! By the might (?) of the exalted Creator men have knowledge concerning the speech of destruction, for Thou art God, the merciful One. Salutation unto thee, Fânûêl, drive thou away the devils from me, my lord. Keep thou vigil to help [me], for the constitution of man is in me. O Fânûêl, keep vigil to help me. Salutation unto thee, O Fânûêl. Work thou a miracle of good upon me. Through the black art let not the worker in metals who would work against me pierce my habitation (*or* cave). O Lord, draw Thy sword upon mine enemy Mastêmâ (i. e., Satan), and smite thou with sickness him that would make trouble [for me], O Fânûêl Malakôfîmî. O Fânûêl Petrôs, priest within and without, on the day wherein I commit sin of any kind judge thou me in such wise that I may be forgiven. And deliver from bronchitis and pleurisy Thine handmaiden 'Ahĕta Mikâêl.

IV. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER WHICH JEREMIAH THE PROPHET WROTE CONCERNING THE CROSS WHEN HE HAD BEEN BOUND [HAND] AND FOOT AND [CAST INTO] A PIT. The cross is our strength. The cross is our sun. The cross is our redemption. The cross is the salvation of our soul and body. The cross is our sword. The cross is [our] helper. The cross is the lord of our enemy. The cross is the hope of the Jews who shall deny ..... those who believe in His cross,

den sadôr 'aldôr dântet 'adirâ 'Arôdyâs, Mâsyâs, 'Azyâyas, Yârôs. By the might of this cross I shall be sealed and I shall rise at the resurrection in the Name of the Father, and the Son, and the Holy Ghost, One God. Let me be sealed with the sign of the cross with five nails which Thou didst carry for Bĕ'êl, the cross of our Lord Jesus Christ, wherewith Thou didst put to shame Bĕ'êl and Bôryâ, and wherewith the black devils were scattered, and the memorial of the name of Ḍalwâgî was blotted out, and deliver Thine handmaiden 'Ahĕta Mikâêl.

V. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER AGAINST THE PAIN CAUSED BY WOUNDS. Mĕdmĕyâs, Mĕdmĕdyâs, Mĕdmĕdyâs, Mĕdmĕdyâs, Mĕdmĕdyâs, Mĕdmĕdyâs, Yahâḳî, Yahâḳî, Yahâḳî, Yahâḳî, Yahâḳî, Yahâḳî, Yahâḳî, deliver Walda Karrâsḳî from the pain of wounds, and deliver and heal Thine handmaiden Ahĕta Mikâêl.

VI. In the Name of the Father, and the Son, and the Holy Spirit, One God. A PRAYER AGAINST THE MAṬEM. O Breaker of devils, as thou didst break the armies of Diabolos, Lonyûn, Sîwâwĕyûn, Ḳahâfmelyûn, Nemleyûs, Lofhâm, Salomon, Râbî, Kîryâk, Xabrâḳ, Shadrach, Meshach, [and] Abednego — by the might of these thy names whereby thou didst fetter Bâryâ and the black devils, even so fetter thou Maṭem so that they may not draw nigh unto the soul and body of thine handmaiden Ahĕta Mikâêl. In the name of Sarôs, and in the name of Sarôs, and in the name of Sakartyânâs, and in the name of Xamyâ who driveth away devils, and the fiends of Satan, and Xamî, Xakânâ, and Xanan, ... who keep in terror Bôryâ and the fiends of Satan....., by the might of these thy names I adjure theę thou by [this] adjuration that ye fetter, and put under a ban, and bring to nought Bôryâ, [and] Masrayâ, and Ḍalwâgî, and keep them from thine handmaiden 'Ahĕta Mikâêl, and deliver her from them.

VII. In the Name of God, the Living One, Who giveth [man] power to speak. [A PRAYER OF] SAINT SÛKYÛS (SÙSENYS) FOR THE REMOVAL OF DISEASE OF EVERY KIND FROM THOSE WHO SUCK AT THEIR MOTHER'S BREASTS. It is of great advantage to the woman who hath children to suckle and bring up, and it must be written down and worn by her with the help (?) of God, the Glorious and Most High, until the years of childbearing are ended. Preserve and protect from the disease caused by the evil eye of Bâryâ; and from coughs, and bronchitis, and pleurisy, and inflammation of the lungs and bowels; and from diarrhoea, colic, and dysentery; and from the disease caused by worms, and fistula; and from the evil eye of the *zar*, and from the cracking of the skin; and from the evil eye of the sorcerer and enchanter; and from the evil eye of Ḥ ûmanna and Ḍalâwâgî; from the evil eye of Gâlâ, from the evil eye of Xaḳlâ, from the evil eye of 'Eslâm and 'Amhârâ; from the evil eye of Tabôt and 'Ans; and from the evil eye of Maḳâwĕzî Fĕrḳĕḳât, and Sashasaḳât Tĕkûsât..... deliver thine handmaiden 'Ahĕta Mikâêl.

There[1] was a certain man whose name was Sûsenyûs (Socinius), and he married a wife and begat a male child. And in the matter of the first child Wĕrzĕ[wĕ]lĕyâ (Ursula) came, and killed him, and went away; and his mother cried out and mourned for him. And when Saint Sûsenyûs heard her weeping, he mounted upon his horse Cherubim, and took a spear in [his] right hand, and went to [seek] her. And he found an old woman sitting under a tree, and he asked her questions, and spake unto her. Then he turned his face towards the East, and he knelt down upon his knees, and he prayed, saying, "O Lord Jesus Christ, "Thou God of the Christians, Thou King of kings, let me slay Wĕrzĕwĕlyâ.... so that she "may not slay children who suck, and may not do harm [to women and] their husbands. "Then will I become a martyr for Thy Name's sake, I Saint Sûsenyûs." And as he continued to pray in this wise to God, he rose up, and a voice came from heaven, saying, "Behold, "power shall be given unto thee from God to slay her". And he saw an old woman sitting under a tree, and he asked her, saying, "Where hath Wĕrzĕwĕlyâ gone?" And the woman said unto him, "Into the garden which is in front of thee". Now when Saint Sûsenyûs heard [these things], he rejoiced, and he mounted his horse, and took a spear in his right hand and went to her, and he slew her and pierced her right side. And Wĕrzĕ[wĕ]lĕyâ said unto him, "O Lord Jesus Christ, I swear to Thee by the seven ranks of the Archangels "Michael and Gabriel, Seraphim and Cherubim, Uriel, Raphael, Fânûêl, Saḳêl, Sadakôêl, and "Îktenâêl — these are they [who stand] before the throne of the Sustainer of all the world, "the God of Ananias, Azarias, and Misael — that I will not contend against Thy Name, and "I will never journey along the path where It is to be met with, or enter into any church "wherein Thy Name is commemorated, or into any house or place whatsoever, and this "prayer shall be placed either upon children, or upon young men, or upon those who are full "grown, unto the end of the world. Amen." O deliver from the pains and diseases caused by the evil eye of Baryâ, and from coughs, and bronchitis, and pleurisy, and inflammation of the lungs and bowels; and from diarrhoea, and colic, and dysentery; and from the disease caused by worms, and fistula; from cracking of the skin; from the sorcerer, and Ḳûmanna, and Dalâwâgî; from the evil eye of Xaḳla; and from the evil eye of 'Eslâm and 'Amḥarâ, thine handmaiden 'Ahĕta Mîkâêl.

VIII. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER. O Masṭĕma, Markebyûn, Maḥafrĕkîn, Fêfrân, Magôma-'esât, Dĕlfĕlêl, Ẓardâêl, Gashâḍâêl, Mendânâêl, Afṭĕtatâ-mawa'î-ḍara, Êlêlê, Ṣarâêl, Ṣarâêl, Ṣarâêl, Henâêl, Henâêl, Kesbâêl, Êlêf, Baḥîl, Bĕrhânâêl, Salâtâêl, Azyâs, Masayâ, Kûkûêl, Abnâdî, Gâmîêl, Bĕhîl, Fĕlfĕl, Ḥûrḳûryûn, Mahâbîl, and Kîftâhî, fetter ye with a fetter the devils, and overwhelm them, and deliver Thine handmaiden Ahĕta Mîkâêl from the evil eye of Ṣalâwâgî, and Zâr, etc.

[1] The translation of an Ethiopian version of this story was published by Dr. KARL FRIES in the "*Actes*" of the VIIIth Oriental Congress, held at Stockholm in 1889, Semitic Section (B), p. 55 ff.

IX. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER FOR THE BLOOD. O Santam, Wântam, Ḳarnawŭ, Lîsa, Lasîsa, Alĕyûs, Malzazîn..... as thou dost collect the power of the hail and the winds, even so collect, and make strong, and stablish the blood of thine handmaiden Ahĕta Mikâêl. Now the barren woman gave birth to seven [sons] in Thy fear, O God; therefore by these Thy names let Thine handmaiden Ahĕta Mikâêl have progeny. O Delxatâ, Titixar, Xarêxiren; by these names, O Thou Who dost collect the power of the hail and the winds, collect, and make strong, and stablish the seed of man in the body of Thine handmaiden Ahĕta Mikâêl. O Enlit, Madjîr, Madjîr, Madjîr, Diḳôrôn, Bazyâs, Bĕtâêl! By the power of these Thy names slay not the child in the body of Thine handmaiden 'Aheta Mikâêl.

The text concludes with a short petition in which God, "to Whom nothing is im-"possible", is besought to destroy utterly the names of Bóryâ, and of the devils, and of the demons who cause fever, pleurisy, inflammation of the lungs, rheumatism, and cholera to 'Ahĕta Mikâêl.

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(Col. 1.) በስመ[1] ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩አምላክ ፡ ንነግረክሙ ፡ አኃዊነ ፡ ፍቁራን ፡ ውሉዳ ፡ ዛቲ ፡ ቤተ ፡ ክርስቲያን ፡ ወያብርኅ ፡ አዕይንተ ፡ አልባቢክሙ ፡ ለሰሚዓ ፡ ተአምሪሃ ፡ ለእግዚእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ዘበአብራይስጢ ፡ ማሪሃም ፡ ዋዕምት ፡ ስም ፡ ሕይወት ፡ ዓለም ፡ ወላዲተ ፡ አምላክ ፡ ዘኢይክሉ ፡ ፈጽሞ ፡ ውዳሴሃ ፡ ዕበያ ፡ ወክብራ ፡ ኢሰማያውያን ፡ ወኢምድራውያን ፡ ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ። ..... ለዓለመ ፡ ዓለም ። እምቅድመ ፡ ተአምር ፡ ይትነበብ ፡ ወይስምዑ ፡ ሕዝብ ፡ በእዝነ ፡ ልቡና ፡ ስምዑ ፡ በአዕዛኒክሙ ፡ ወአንብርዎ ፡ በልብክሙ ፡ ዕበያ ፡ ወውደሴሃ ፡ ለእግዚእትነ ፡ ቅድስት ፡ ድን (Col. 2.) ግል ፡ በፀኄ ፡ ማርያም ፡ ዘበእብራይስጢ ፡ ማሪሃም ፡ ይብልዋ ፡ ማርያም ፡ ብሂል ፡ መርሕ ፡ ለመንግሥት ፡ ሰማያት ። እግዝእትነ ፡ ማርያም ፡ ነበረት ፡ እምቅድመ ፡ ዓለም ፡ በሕሊና ፡ አምላክ ፡ በእንተ ፡ ማርያም ፡ ተገብሩ ፡ አዳም ፡ ወሔዋን ፡ ሕይወት ፡ ይቤላ ፡ አዳም ፡ ለብእሲቱ ፡ አእሚሮ ፡ ከመ ፡ ትወጽእ ፡ ማርያም ፡ እምሐቁሁ ፡ ወእምከርሠ ፡ ብእሲቱ ፡ ሚክርታስ ፡ ዘይፀውሮ ፡ ለዕበየ ፡ ማርያም ፡ በእንተ ፡ ማርያም ፡ ተገብረ ፡ ኵሉ ፡ ዓለመ ። ወሰበ ፡ ተጽሕፈ ፡ ኵሉ ፡ እምኢያግመሮ ፡ ዓለም ፡ አይ ፡ ዕዝን ፡ ዘይክል ፡ ሰሚዓቶ ፡ ወአይ ፡ ልሳን ፡ ዘይክል ፡ ነቢቦቶ ፡ ወአይ ፡ ቃል ፡ ዘይክል ፡ ፈጽሞቶ ፡ ወአይ ፡ ሪብ ፡ ዘይክል ፡ አግምሮቶ ፡ ወአይ ፡ ልብ ፡ ዘይክ (Col. 3.) ል ፡ ሐልዮቶ ፡ ወአብጽሖቶ ፡ ወባሕቱ ፡ ንስቲተ ፡ ንነግረክሙ ፡ መጠነ ፡ ተስህላነ ፡ እግዝእትነ ፡ ማርያም ፡ ተነግረት ፡ እምአዳም ፡ እስከ ፡ አብርሃም ፡ ወእምአብርሃም ፡ እስከ ፡ ሙሴ ፡ ወእሙሴ ፡ እስከ ፡ ዳዊት ፡ ወልደ ፡ ዕሴይ ፡ በብዙኅ ፡ አምሳል ፡ አስተርአየት ፡ እግዝእትነ ፡ ማርያም ፡ ሥርወ ፡ ልደታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ እምቤተ ፡ ዳዊት ፡ ንጉሥ ፡ ወእምቤተ ፡ አሮን ፡ ክህን ፡ መንገለ ፡ እማ ፡ ስመ ፡ አቡሃ ፡ ኢያቄም ፡ ወስመ ፡ መ ፡ ወላዲታ ፡ ሐና ፡ ለንግሥትነ ፡ ማርያም ፡ ለመኑ ፡ ተውህበ ፡ ተደንግሎ ፡ ሕሊና ፡ ለመላእክትኒ ፡ ኢተክህሎሙ ፡ ድንጋሌ ፡ ሕሊና ፡ እስመ ፡ አበሱ ፡ በፍትወት ፡ ወወረዱ ፡ ምድረ ፡ በመዋዕል ፡ ዘቀዲሙ ፡ መኑ ፡ ከመ ፡ እግዝእትነ ፡ (Col. 4.) ማርያም ፡ ዘከነ ፡ ምዕራፈ ፡ አብ ፡ ወመኑ ፡ ከመ ፡ እግዝእትነ ፡ ማርያም ፡ ዘከነ ፡ ማኅደረ ፡ ወልድ ፡ ወመኑ ፡ ከመ ፡ እግዝእትነ ፡ ማርያም ፡ ዘከነ ፡ ቤተ ፡ ለመንፈስ ፡ ቅዱስ ፡ ይትከህልኑ ፡ ለሰብእ ፡ ነቢር ፡ እንበለ ፡ ኃጢአት ፡ አልቦ ፡ ዘጸረ ፡ እሳት ፡ ወአልቦ ፡ ዘኢገቢረ ፡ ኃጢአተ ፡ ዘእንበለ ፡ እግዚእትነ ፡ ማርያም ፡ እግዚእትነ ፡ ማርያም ፡ ትነጽሕ ፡ እመለእክት ፡ እግዝእትነ ፡ ማርያም ፡ ተዓ

[1] The following text is written on a leaf which has been inserted between foll. 1 and 2; it is, substantially, the text which is given in the manuscript B after the "Salutations" to the Virgin. See pp. 5 and 6.

ቢ ፡ እምኵሉ ፡ ትውልደ ፡ አንስት ፡ ሕሊናሃ ፡ ለእግ
ዝእትነ ፡ ማርያም ፡ ሕሊና ፡ አምላክ ፡ ኵሉ ፡ መልከ
ዓ ፡ ለእግዝእትነ ፡ ማርያም ፡ መልከዓ ፡ አምላክ ፡ እግ
ዝእትነ ፡ ማርያም ፡ ቀጸበቶ ፡ ለአምላክ ፡ በንጽሕናሃ ፡
እግዝእትነ ፡ ማርያም ፡ ወለደቶ ፡ ለአምላክ ፡ በድንግ
ልናሃ ፡ እግዝእትነ ፡ ማርያም ፡ (Col. 5.) ክነቶ ፡ ለአም
ላክ ፡ ማኅደረ ፡ ፍሥሐ ፡ እግዝእትነ ፡ ማርያም ፡ ንግ
ርት ፡ በነቢያት ፡ እግዝእትነ ፡ ማርያም ፡ ስብከት ፡ በ
ሐዋርያት ፡ እግዝእትነ ፡ ማርያም ፡ ውድስት ፡ በአፈ ፡
ኵሉ ፡ ፍጥረት ፡ እግዝእትነ ፡ ማርያም ፡ አክብርዋ ፡
ለእግዝእትነ ፡ ማርያም ፡ ውሉደ ፡ ዛቲ ፡ ቤተ ፡ ክርስ
ቲያን ፡ እስመ ፡ ቤዛክሙ ፡ ይእቲ ፡ ለኵሎአን ፡ ወወሀ
ቢተ ፡ ጸጋ ፡ ይእቲ ፡ እግዝእትነ ፡ ማርያም ፡ ለዘተል
እካ ፡ በሠናይ ፡ መልእክት ፡ ተአመንዋ ፡ ለእግዝእት
ነ ፡ ማርያም ፡ በኵሉ ፡ ልብክሙ ፡ ወኢትናፍቁ ፡ እስ
መ ፡ ይእቲ ፡ መድኃኒትክሙ ፡ ቅድመ ፡ ሥዕላ ፡ ሰግ
ዱ ፡ ዘኢይሰግድ ፡ ላቲ ፡ ይደምሰስ ፡ ስሙ ፡ እምቀዋ
ሙ ፡ ወኢይትዓወቅ ፡ ዝክረ ፡ ስሙ ፡ ወይበሉ ፡ መላ
እ (Col. 6.) ክተ ፡ ሰማይ ፡ አሜን ። ። ።

THE INTRODUCTION TO LADY MEUX MANUSCRIPT No. 3(B).

(B. fol. 2a. 1.) በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡
ቅዱስ ፡ ፩አምላክ ፡ ዝንቱ ፡ መጽሐፍ ፡ ዘይትነበብ ፡
አምቅድመ ፡ ያንብቡ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡
ማርያም ፡ መጽሐፈ ፡ ሥርዓት ፡ ውእቱ ፡ ዘውጽአ ፡
እመንበረ ፡ ማርቆስ ፡ ሐዋርያ ፡ እመካነ ፡ መዓልቃ ፡
ዘምስር ፡ ዘእንበሩ ፡ መምሕራን ፡ ሊቃነ ፡ ጳጳሳት ፡ ክ
ቡራን ፡ መጋብያነ ፡ ምሥጢር ፡ ርቱዓነ ፡ ሃይማኖት ፡
ዘትትናገሮሙ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማ
ርያም ፡ ዘልፈ ፡ በ ፡ አመ ፡ ትትናገሮሙ ፡ በሕልም ፤
ወበ ፡ አመ ፡ ትትናገሮሙ ፡ በራዕይ ፤ ወበ ፡ አመ ፡ ት
ትናገሮሙ ፡ በገሃድ ፤ እሉ ፡ እሙንቱ ፡ አባ ፡ አብርሃ
ም ፤ ወአበ ፡ ማርቆስ ፤ ወአበ ፡ ማቴዎስ ፡ ገባርይነ ፡
መንክራት ፡ ወዜና ፡ ነገሮሙ ፡ ሀሎ ፡ ጽሑፈ ፡ ው
ስተ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡
ድንግል ። (B. fol. 2a. 2.) ማርያም ፡ ዘከመ ፡ ተናገረቶ
ሙ ፡ ወዘከመ ፡ ገብረት ፡ ሎሙ ፡ ተአምራት ፡ ወመ
ንክራተ ፡ ወመጽሐፈ ፡ ሥርዓቶሙሰ ፡ ተተርጕመት ፡
አምዓረቢ ፡ ለግዕዝ ፡ ለብሔረ ፡ ኢትዮጵያ ፡ በመዋዕ
ለ ፡ አባ ፡ ዮሐንስ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘአለ ፡ አስክንድ
ርያ ፡ ወበመዋዕለ ፡ ሊቃነ ፡ ጳጳሳቲነ ፡ አባ ፡ ሚካኤ
ል ፡ ወአባ ፡ ገብርኤል ፡ ወኤጲስቆጶስነ ፡ አባ ፡ ዮሐን
ስ ፡ እምአመ ፡ ወጽኡ ፡ ኢትዮጵያ ፡ በ፫ዓመት ፡ በ
መ[ዋ]ዕሊሁ ፡ ለንጉሥነ ፡ ዘርአ ፡ ያዕቆብ ፡ ዘተሰም
የ ፡ ቈስጠንጢኖስ ፡ እምአመ ፡ ነግሠ ፡ በ፮ዓመት ፡
ወመጽሐፈ ፡ ሥርዓቶሙሰ ፡ ከመዝ ፡ ይብል ፡ በዙ
ሉ ፡ እጉድ ፡ ሰንበት ፡ ለለሰሙኑ ፡ ወበዙሉ ፡ በዓላ
ተ ፡ እግዝእትነ ፡ ማርያም ፡ ኢያጽርዐ ፡ አንብቦ ፡ ተ
አምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ውስተ ፡ ዙሉ ፡ አ
ብያተ ፡ ክርስቲያና (B. fol. 2b. 1.) ት ፡ በዓቢይ ፡ ክብር ፡
ወበዓቢይ ፡ ፍሥሐ ፡ እስመ ፡ ይእቲ ፡ ክብርት ፡ ማር
ያም ፡ ወአልቦ ፡ ዘይክብር ፡ እምታሕተ ፡ እግዚአብ
ሔር ፡ ወአውግዙ ፡ ከመ ፡ ኢያብጥሉ ፡ አንብቦ ፡ ተአ
ምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ በዙሉ ፡ እጉድ ፡ ሰ
ንበት ፡ ወበዙሉ ፡ በዓላቲሃ ፡ ወበዓላቲሃሰ ። ዝ ፡ ው
እቱ ፡ አመ ፡ ፯ለነሐሴ ፡ ዕንሰታ ፡ አመ ፲ወ፯ፍልሰተ ፡
ሥጋሃ ፡ እስከ ፡ ፲ወ፩ ፡ ሰዱስ ፡ መዋዕል ፡ ይግበሩ ፡
በዓለ ፡ ከመ ፡ ትንሣኤ ፡ ወልዳ ፡ አመ ፡ ፲ለመስከረ
ም ፡ በዓተ ፡ ሰዕላ ፡ ለእግዝእትነ ፤ ውስተ ፡ ሀገረ ፡ ጼ
ዮንያ ፡ ጎበ ፡ መካነ ፡ መሪና ፡ ወይእቲ ፡ ስዕል ፡ ልብ
ሰተ ፡ ሥጋ ፡ ወያንጸፈጽፍ ፡ ሐፍ ፡ እምኔሃ ፡ ወአመ ፡
፲ወ፩ ፡ ለዝ ፡ ወርኀ ፡ አመ ፡ ፲ወ፩ለጥቅምት ፡ ወአ
መ ፡ ፯ለኅዳር ፡ በዓታ ፡ ውስተ ፡ ደብረ ፡ ቍስቋም ፡
አመ ፡ ፲ወ፩ ፡ ተቅዋም ፡ ማኅቶት ፡ ወአመ ፡ (B. fol. 2b. 2.)
፫ለታኅሣሥ ፡ በዓታ ፡ ውስተ ፡ ቤተ ፡ መቅደስ ፡ አ

መ ፡ ፳ወ፩ለዝ ፡ ወርኀ ፡ ወአመ ፡ ፳ወ፪ ፡ ዘገብረ ፡ ተ
ገክራ ፡ ዶቅስዮስ ፡ ኤጲስ ፡ ቆጶስ ፡ ወሰበ ፡ አብዓላ ፡
በዛቲ ፡ ዕለት ፡ ወሀበቶ ፡ ልብሰ ፡ ዘኢተገብረ ፡ በእደ ፡
ሰብእ ፡ ወመንበረ ፡ ዘኢይነብር ፡ ዲቤሁ ፡ ካልዕ ፡ አ
መ ፡ ፳ወ፳፭ና ፡ ወአመ ፡ ፳ወ፱ ፡ ዘወለደቶ ፡ ለመድ
ኅኒነ ፡ በዝ ፡ ወርኀ ፡ አመ ፡ ፳ወ፩ለጥር ፡ ዕረፍታ ፡ አ
መ ፡ ፲ወ፯ለየካቲት ፡ በዘወሀባ ፡ ኪዳነ ፡ ምሕረት ።
ለዘገብረ ፡ ተገክራ ፡ ወአመ ፡ ፳ወ፩ ፡ ለዝ ፡ ወርኀ ።
አመ ፡ ፳ወ፩ለመጋቢት ። ወአመ ፡ ፳ወ፱ ፡ በዘ ፡ ፀን
ሠቶ ፡ ለመድኅኒነ ፡ ወአመ ፡ ፳ወ፩ለሚያዝያ ። ወአ
መ ፡ ፩ለግንቦት ፡ ልደታ ፡ ቦ ፡ እለ ፡ ይቤሉ ፡ አመ ፡
፲ለመስከረም ፡ ልደታ ፡ ወንሕነሰ ፡ ንብል ፡ ጥየቀ ፡
በከመ ፡ መሐሩነ ፡ አበዊነ ፡ ሊቃውንት ፡ ወአመ ፡
፳ወ፩ለዝ (B. fol. 3a. 1.) ወርኀ ፡ ይትጋብኡ ፡ በምድረ ፡
ግብጽ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ እንተ ፡ ትሰመ
ይ ፡ ደብረ ፡ ምጥማቅ ። ወይትጋብኡ ፡ እምሥራቅ ፡
ወእምዕራብ ፡ እምሰሜን ፡ ወእምደቡብ ፤ ወእምኵ
ሉ ፡ አኀጉር ፡ ወይትዓየኑ ፡ በዳባትር ፡ ወበሐይመታ
ት ፡ ወበሰቃልው ፤ ወበአኀበር ፡ ወይእኀዙ ፡ ገቢረ ፡
በዓላ ፡ ለድንግል ፡ እምኗ ፡ ወጌ ፡ እስከ ፡ ፳ወ፱ ፡ ዕለ
ት ፡ በዓቢይ ፡ ክብር ፡ በፍሥሐ ፡ ወበኃሢት ፤ ወበይ
ባቤ ፡ በዝንቱ ፡ ሐሙስ ፡ መዋዕል ፤ ዘእንበለ ፡ ጽርዓ
ት ፡ ምስለ ፡ መላእክት ፡ ወሰማዕት ፤ ወጻድቃን ፡ ም
ስልሃ ፤ ወተንባላትሂ ፡ ወክርስቲያን ፡ ይሬእይዋ ፡ ገሀ
ደ ፡ ግበሩ ፡ በዓለ ፡ በትፍሥሕት ፡ ወበክብር ፡ ወበፍ
ሥሐ ፡ አመ ፡ ፳ወ፭ ፡ አመ ፡ ፳ወ፱ ፡ አመ ፡ ፳ወ፫ ፡ አ
መ ፡ ፳ወ፬ ፡ ወሰተ ፡ ግብጽ ፡ ዓቢይ ፡ በዓል ፡ አመ ፡
፳ወ፭ በዘተክለ ፡ ወልዳ ፡ አብትረ ፡ ይቡሳን ፡ ወረ
(B. fol. 3a. 2) ስዮመ ፡ አዕዋመ ፡ አመ ፡ ፳ለሰኔ ፡ በዘአ
ንትሣ ፡ ወልዳ ፡ ማየ ፡ እምኬነሕሕ ፤ ወከነ ፡ ፈውሰ ፡
ለድውያን ። ወአመ ፡ ፳ሁ ፡ ለዝ ፡ ወርኀ ፡ ተጋብ
ኡ ፡ ሐዋርያት ፤ ወወረደ ፡ ወልዳ ፡ ለጎንፀተ ፡ ቤታ ።
ወአመ ፡ ፳ወ፭ቅዳሌ ፡ ቤታ ፡ አመ ፡ ፳ወ፭ ፡ ለሐምሌ ፡
ወከነ ፡ ኵሉ ፡ በዓላቲሃ ፡ ለእግዝእትነ ፡ ማርያም ፡
፴ወ፫ ፡ ወያከብርዎን ፡ ለእላንቱ ፡ በዓላት ፡ ከመ ፡ እ
ኁድ ፡ ሰንበት ፡ ወኢይግበሩ ፡ ቦዱን ፡ ወኢምንተኒ ፡
ዓመት ፡ እስከ ፡ ዓመት ፡ ወእስከ ፡ ለዓለም ፡ በእላን
ቱ ፡ በዓላተ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማር
ያም ፡ ወበዙሉ ፡ እሑድ ፡ ሳንበት ፡ ዘኢበጽሐ ፡ ኀበ ፡
ቤተ ፡ ክርስቲያን ፡ ለሰሚዓ ፡ ተአምሪሃ ፡ ለድንግል ፡
አውገዙ ፡ ሊቃነ ፡ ጳጳሳት ፡ እለ ፡ አቅደምነ ፡ ዘክሮ
ተ ፡ ስሞሙ ፡ እመሂ ፡ እድ ፡ ወእመሂ ፡ አንስት ፡ ለአ
መ ፡ ሊከልአሙ ፡ ደዌ ፡ ወምክንያት ፡ ዕውቅ ። ወዙ
ሉ ፡ ነው (B. fol. 3b. 1.) ረ ፡ ሥጋ ፡ ወዙሉ ፡ ግብር ፡ ዘ
ይክልዕ ፡ በዊአ ፡ ቤተ ፡ ክርስቲያን ። እስመ ፡ ዙሉ ፡
ዘይሰምዕ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ጊዜ ፡ ይትነቡበ ፡
ትባርክሙ ፡ እግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላ
ክ ። አመሂ ፡ ለእድ ፡ ወእመሂ ፡ ለአንስት ፡ በእላንቱ ፡
በዓላተ ፡ እግዝእትነ ፡ ማርያም ፡ ወበዙሉ ፡ እሑድ ፡
ሰንበት ፡ ይትጋብኡ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ እ
ድ ፡ ወአንስት ፡ ወአምደ-ጎረ ፡ ፍጻሜ ፡ ቅኔ ፡ ሰላም ፡
ያውዕኡ ፡ ሠርጓቲሆሙ ፡ ሠርገሙ ፡ ወርቅ ፡ ወብሩር ፡
አምእደዊሆሙ ፤ ወእምአፃብሚሆሙ ፡ ወእምክሣው
ዲሆሙ ፤ ወእምአእዛኒኆሙ ። ወእምአርእስቲሆ
ሙ ። ወባሕቱ ፡ አንስትሰ ፡ ይትገልባባ ፡ ርእሶን ፡ በ
ከመ ፡ ነገረ ፡ ጳውሎስ ። ወይደልው ፡ አስተጋቢአሙ ፡
ህሊናሆሙ ፡ ለሰሚዓ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅ
ድስት ፡ ወድንግልት ፡ ማርያም ፡ ወይኩን ፡ ዐቢይ ፡
(B. fol. 3b. 2.) አርምሞ ፡ ወአልቦ ፡ ዘይትናገር ፡ ዘጸን
ዓ ፡ ቀዊሞ ፡ ይስማዕ ፡ ወዘደኽመ ፡ ነቢሮ ፡ ወእምቅድ
መ ፡ ያንብቡ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡
ይባርክ ፡ ሊቀ ፡ ጳጳሳት ፡ ወለእመ ፡ ኢሀሎ ፡ ሊቀ ፡ ጳ
ጳስ ፡ ይባርክ ፡ ጳጳስ ፡ ወለእመ ፡ ኢሀሎ ፡ ጳጳስ ፡ ይባ
ርክ ፡ ኤጲስቆጶስ ፡ ወለእመ ፡ ኢሀሎ ፡ ኤጲስቆጶስ ፡
ይባርክ ፡ ቀሲስ ፡ ዘየዓቢ ፡ ምሥራቅ ፡ ወምዕራብ ፡ ሰ
ሜነ ፡ ወደቡበ ። ። ።

ወአምዝ ፡ ያውርድ ፡ አክሊሉ ፡ እምዲበ ፡ ርእሱ ፡
ወይሰግድ ፡ ቅድመ ፡ ታቦት ፡ ሥልሰ ፡ እመሂ ፡ ኤጲ
ስቆጶስ ፡ ወእመሂ ፡ ቀሲስ ፡ ወያዕርግ ፡ ዕጣነ ፡ ወይዕ
ጥን ፡ ፫ጊዜ ፡ እንዘ ፡ ይብል ፡ ስብሐት ፡ ወክብር ፡ ለ
ሥሉስ ፡ ቅዱስ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱ
ስ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ።
ወይሑር ፡ ኀበ ፡ ስዕለ ፡ እግዝእትነ ፡ ማርያም ፡ ወላ
ዲተ ፡ አምላክ ፡ ወይዕዎን ፡ (B. fol. 4a. 1.) ፫ጊዜ ፡ እን
ዘ ፡ ይብል ፡ ተፈሥሒ ፡ አምልእት ፡ ጸጋ ፡ እግዚአብ
ሔር ፡ ምስሌኪ ፡ ቡርክት ፡ አንቲ ፡ እምአንስት ፡ ወ

በሩክ ፡ ፍሬ ፡ ከርሥኪ ፡ ሰአሊ ፡ ወተንብሊ ፡ ኀበ ፡ ፍቁር ፡ ወልድኪ ፡ ከመ ፡ ይሰረይ ፡ ለነ ፡ ኃጣውኢነ ፡ ለእመ ፡ ሀሎ ፡ ጳጳስ ፡ ይዕጥን ፡ ፫ ፡ ወእምድኅሬሁ ፡ ይግበሩ ፡ ዅሎሙ ፡ ካህናት ፡ በበመዓርጊሆሙ ፡ እስከ ፡ ይፈጽሙ ፡ ዓጢኑ ፡ ዅሎሙ ፡ ሰዩማን ፡ ካህናት ። ወእምድኅሬሁ ፡ ያንብቡ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ለእግዝእትነ ። ፫ጊዜ ፡ በበ፫ ፡ ተአምር ፡ እምተአምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ እለ ፡ የአምሩ ፡ መጽሐፈ ፡ ወእለሰ ፡ ኢይክሉ ፡ አንብቦ ፡ በአርትዖ ፡ ያንብቡ ፡ በበተአምር ፡ ንዑሳን ። ከመ ፡ ኢይጎድሉ ፡ በረከታ ፡ ለድንግል ፡ ወኢያጽርዑ ፡ ዐጢኑ ፡ ፫ቀሳውስት ፡ ፩ኅብ ፡ ታቦት ፡ ወ፩ኅብ ፡ ሰዕለ ፡ እግዝእትነ ፡ ማርያም ፡ ወ፩ኅብ ፡ ይትነበብ ፡ ተአምር ፤ (B. fol. 4a. 2.)

ወኢይምሰሎ ፡ ለዅሉ ፡ ክርስቲያናዊ ፡ ቀሊለ ፡ ሰሚዓ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እስመ ፡ ዓቢይ ፡ ወክቡር ፡ ውእቱ ፡ ወኢያጽርዑ ፡ ሰሚዓታ ፡ እድ ፡ ወአንስት ፡ ከመ ፡ ኢይባኡ ፡ ውስተ ፡ ግዘት ፡ ወዘተክህሎ ፡ ሰሚዓ ፡ ተአምሪሃ ፡ ይንግእ ፡ ቍርባን ፡ በይእቲ ፡ ዕለት ፡ ወለእመ ፡ ኢክልአ ፡ ምክንያት ፡ ዕውቅ ፡ በከመ ፡ ንቤ ፡ ቀዳሚ ፡ ወዘኢተክህሎ ፡ ነሚአ ፡ ቍርባን ፡ ሰሚዓ ፡ ተአምረ ፡ ይሑር ፡ ኀበ ፡ ቤተ ፡ ወይከውኖ ፡ ህየንተ ፡ ቍርባን ፡ ለእመ ፡ ሰምዓ ፡ በአሚን ፡ ወእለሰ ፡ ያሰትቱ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ወኪዳና ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ውፁዓን ፡ እሙንቱ ፡ እምአሚነ ፡ ትስብእቱ ፡ ለወልደ ፡ እግዚአብሔር ፡ ወኢይትጐለቁ ፡ ምስለ ፡ በግዓን ፡ መርዔቱ ፡ ለክርስቶስ ፡ ርጉማነ ፡ ወውጉዛነ ፡ ወው (B. fol. 4b. 1.) ቁያነ ፡ በሰይፈ ፡ ቃሎሙ ፡ ለጴዋሮስ ፡ ወጳውሎስ ፡ ወለነሂ ፡ በሰይፈ ፡ ቃልነ ፡ ለአባ ፡ ሚካኤል ፡ ወአባ ፡ ገብርኤል ፡ ውቁያነ ፡ ለይኩኑ ፡ ወውጉዛነ ፡ እስመ ፡ ንሕነሂ ፡ ነግእነ ፡ ሥልጣነ ፡ ዚአሆሙ ፡ ወበእንተዝ ፡ እውገዝነ ፡ ወዓሠርነ ፡ በማዕሠር ፡ ዘኢይትፈታሕ ፡ ለዝ ፡ ኢያከብር ፡ በዓላቲሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ከመ ፡ እሑድ ፡ ሰንበት ፡ እስከ ፡ አመ ፡ ይምጽእ ፡ ወልዳ ፡ በሰብሐት ፡ አሜን ። ።

ወእለሰ ፡ ይፈቅዱ ፡ አክብሮታ ፡ ወአልዕሎታ ፡ ወአፍቅሮታ ፡ በዅሉ ፡ ልቦሙ ፡ ወበዅሉ ፡ ኃይሎሙ ፡ ጸሎታ ፡ ወበረከታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ይኅድር ፡ ላዕሌሆሙ ፡ ወይቀድሶሙ ፡ እስከ ፡ ለዓለመ ፡ ለዓመ ፡ ዓለም ፡ አሜን ። ። ።

(B. fol. 4b. 2.) ወይብሉ ፡ ካህናት ፡ በዜማ ፡ ዕዝል ፡ በ፪ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉያ ፡ ንስግድ ፡ ለአበ ፡ ብርሃናት ፡ ወለወልዱ ፡ ዋሕድ ፡ ወለመንፈስ ፡ ቅዱስ ፡ ጻራቅሊጦስ ፡ ሥሉስ ፡ ዕሩይ ። ፫ጊዜ ፡ በል ። ሰላም ፡ ለማርያም ፡ ንግሥት ፡ ወዓፀድ ፡ ዘበአማን ፡ ዘኢተገበርዋ ፡ ተረክበ ፡ አስካለ ፡ በረከት ፡ ህየ ፡ ወልደ ፡ እግዚአብሔር ፡ ዘበአማን ፡ መጽአ ፡ ወተሰብአ ፡ እምኔሃ ፡ ወወለደቶ ፡ ወአድኅነነ ፡ ወሰረየ ፡ ለነ ፡ ኃጣውኢነ ። ረኪብኪ ፡ ጸጋ ፡ አድንግል ። እስመ ፡ ብዙኃን ፡ ተናገሩ ፡ ለክብርኪ ፡ እስመ ፡ ቃለ ፡ አብ ፡ መጽአ ፡ ወተሰብአ ፡ እምኔኪ ። ሃሌ ፡ ሉያ ። ንዑ ፡ ትኑጽሩ ፡ ኀበ ፡ ዛቲ ፡ መርዓት ፡ ወሥርጉት ፡ እመ ፡ በግዑ ፡ ወ ዐዕፍት ፡ በዝንቱ ፡ ስብሐት ፡ ዐቢይ ፡ በከመ ፡ ይቤ ፡ ወልደ ፡ ነጐድጓድ ። ዮሐንስ ፡ ድንግል ፡ ወንጹሕ ፡ ይጸርኅ ፡ እንዘ ፡ ይብል ፡ እስመ ፡ አብርሃ ፡ ለዛቲ ፡ መርዓት ፡ ፈድፋደ ፡ እ (B. fol 5a. 1.) ምኮከበ ፡ ጽባሕ ። ዛቲ ፡ ይእቲ ፡ ጽዮን ፡ ሐዳስ ፡ ሀገረ ፡ አምላክነ ፡ ዘኃደረ ፡ ላዕሌሃ ፡ ፍሥሐ ፡ ዅሎሙ ፡ ነቢያት ፡ ቅዱሳን ።

ተፈሥሒ ፡ ማርያም ፡ ለአዳም ፡ ፋሲካሁ ፡ በል ፡ እስከ ፡ ተፍጻሜቱ ፡ በዜማ ፡ ዕዝል ። ወእምዝ ፡ ያንብቡ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በበ፫ ሰብእ ። ወእምድኅረ ፡ ፍጻሜ ፡ ተአምር ፡ ይትቀነዩ ፡ ዅሎሙ ፡ በጎበር ፡ እንዘ ፡ ይብሉ ፡ ከመዝ ። በረከታቲሃ ፡ ለዛቲ ፡ እግዝእትነ ፡ ቅድስት ፡ ማርያም ፡ ወላዲተ ፡ መድኀኒትነ ፡ ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉያ ፡ የሃሉ ፡ ላዕለ ፡ ዅልነ ፡ ሕዝብ ፡ ለመስቀልከ ፡ እግዚኦ ፡ ንፈኑ ፡ ሰብሐት ፡ ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉያ ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ ወልደ ፡ ነጐድጓድ ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ አቡ ፡ ቀሎምሲሰ ፡ ሰላም ፡ ዮሐንስ ፡ ቴዎሎስ ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ ፍቁረ ፡ እግ (B. fol. 5a. 2.) ዚአ ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ ድንግል ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ ወንጌላዊ ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ ዘረፈቀ ፡ ው

ስተ ፡ ሕፅነ ፡ እግዚአብሔር ፡ ሰላም ፡ ለክሙ ፡ ጴጥሮ
ስ ፡ ወጳውሎስ ፡ ያዕቆብ ፡ ወዮሐንስ ፡ ወእንድርያስ ፡
ሜቴዎስ ፡ ወፊልጶስ ፡ ወበርተሎሜዎስ ። ቶማስ ፡ ወ
ያዕቆብ ፡ ወልደ ፡ እልፍዮስ ። ታዴዎስ ፡ ወናትናኤ
ል ፡ ወማትያስ ። ሉቃስ ፡ ወማርቆስ ፡ ወያዕቆብ ፡ ኤ
ጲስቆጶስ ፡ ለደቂቅክሙ ፡ በርኩነ ፡ በአዚገ ፡ መን
ፈስ ። ። ።

ሰላም ፡ ለኪ ፡ ማርያም ፡ ኖኅት ፡ ምሥራቅ ፡ ዘወ
ልደ ፡ ኖፊ ፡ ሰላም ፡ ለኪ ፡ ወፀድ ፡ ዘኤስኬዶሬ ፡ ሰላ
ም ፡ ለኪ ፡ ዕድልተ ፡ ንጻሬ ፡ ሰላም ፡ ለኪ ፡ ሥርጉት ፡
በወራውሬ ፡ ሰላም ፡ ለኪ ፡ እስመ ፡ ወለድኪ ፡ ፈጣ
ሬ ፡ ሰላም ፡ ለኪ ፡ በትረ ፡ አሮን ፡ ፀዋሪተ ፡ ፍሬ ፡ ሰ
ላም ፡ ለኪ ፡ ዘምስለ ፡ ዝማሬ ፡ ንሰግድ ፡ ለኪ ፡ ለለይ
ትነበብ ፡ (B. fol. 5b. 1) መጽሐፈ ፡ ተአምርኪ ፡ በሰላ
መ ፡ ኪያነ ፡ ባርኪ ።

በስመ[1] ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩
አምላክ ፡ እነግረክሙ ፡ አኃውየ ፡ ውሉደ ፡ ቤተ ፡ ክ
ርስቲያን ፡ እግዚአብሔር ፡ ይባርክሙ ፡ ወያብርህ ፡
አዕይንተ ፡ አልባቢክሙ ፡ ለሰማዓ ፡ ተአምሪሃ ፡ ለእ
ግዝእትነ ፡ ማርያም ፡ ዘበዕብራይስጢ ፡ ማሪሃም ፡ ጥዕ
ምት ፡ ስም ፡ ሕይወት ፡ ኵሉ ፡ ዓለም ፡ ዘኢይክሉ ፡
ፈጽሞ ፡ ውዳሴሃ ፡ ኢሰማያውያን ፡ ወኢምድራውያ
ን ፡ ጸሎታ ፡ ወበረከታ ፡ የሃሉ ፡ ምስለ ፡ ነፍሰ ፡ ንጉ
ሥነ ፡ ተክለ ፡ ሃይማኖት ፡ ወምስለ ፡ ነፍሰ ፡ ንግሥት
ነ ፡ አባለ ፡ ድንግል ፡ ለዓለም ፡ ዓለም ፡ አሜን ። እም
ቅድመ ፡ ተአምር ፡ ይትነበብ ፡ ወይስምዑ ፡ ሕዝብ ፡
በእዝነ ፡ ልቡና ፡ ስምዑ ፡ በአእዛኒክሙ ፡ ዕበያ ፡ ወክ
ብራ ፡ ወውዳሴሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ዘበዕብራ
ይስጢ ፡ ማ (B. fol. 5b. 2) ሪሃም ፡ ይብልዋ ፡ ማርያም ፡
ብሂል ፡ መርህ ፡ ለመንግሥተ ፡ ሰማያት ፡ በእንተ ፡ እ
ግዝእትነ ፡ ማርያም ፡ ተገብረ ፡ ኵሉ ፡ ዓለም ፡ በእን
ተ ፡ እግዝእትነ ፡ ማርያም ፡ ተፈጥሩ ፡ አዳም ፡ ወሔ
ዋን ፡ ሕይወት ፡ ይቤላ ፡ ይቤላ ፡ አዳም ፡ ለብእሲቱ ፡
አእሚሮ ፡ ከመ ፡ ትወፅዕ ፡ እግዝእትነ ፡ ማርያም ፡ እ
ምሐዙሁ ፡ ወአምከርሠ ፡ ብእሲቱ ። ሚክርታሰ ፡ ዘይ
ፀውሮ ፡ ለዕበየ ፡ እግዝእትነ ፡ ማርያም ፡ ሶበ ፡ ተጽሕ
ፈ ፡ ኵሉ ፡ በበ፩እምኢያግመሮ ፡ ዓለም ፡ አይ ፡ እዝ
ን ፡ ዘይክል ፡ ሰሚዓቶ ፡ ወአይ ፡ ልሳን ፡ ዘይክል ፡ አ
ንብቦቶ ፡ ወአይ ፡ ቃል ፡ ዘይክል ፡ ፈጽሞቶ ፡ ወአይ ፡
ልብ ፡ ዘይክል ፡ አግምሮቶ ። ወአይ ፡ ሕሊና ፡ ዘይክ
ል ፡ ሐልዮቶ ፡ ወአብጽሐቶ ፡ ወባሕቱ ፡ ንስቲተ ፡ ን
ነግረክሙ ፡ መጠነ ፡ ተክህለነ ፡ እግዝእትነ ፡ ማርያ
ም ፡ ተነግረት ፡ እምአዳም ፡ (B. fol. 6a. 1.) እስከ ፡ አብ
ርሃም ፡ ወእምአብርሃም ፡ እስክ ፡ ሙሴ ፡ ወእሙሴ ፡
እስከ ፡ ዳዊት ፡ ወልደ ፡ ዕሴይ ፡ በብዙኅ ፡ አምሳል ፡
አስተርአየት ፡ እግዝእትነ ፡ ማርያም ፡ ሥርወ ፡ ልደ
ታ ፡ ለእግዝእትነ ፡ ማርያም ፡ እምቤተ ፡ ዳዊት ፡ ንጉ
ሥ ፡ መንገለ ፡ እማ ፡ ሃና ፡ ስመ ፡ አቡሃ ፡ ኢያቄም ።
ለንግሥትነ ፡ ማርያም ፡ ለመኑ ፡ ተውህቦ ፡ ተደንግ
ሎ ፡ ህሊና ፡ ለመለእክትሂ ፡ ድንጋሌ ፡ ህሊና ። እስ
መ ፡ አበሱ ፡ በፍትወት ፡ ወወረዱ ፡ ምድረ ፡ በመዋ
ዕል ፡ ዘቀዲሙ ። መኑ ፡ ከመ ፡ እግዝእትነ ፡ ማርያ
ም ፡ ዘከነ ፡ ምዕራፈ ፡ አብ ። መኑ ፡ ከመ ፡ እግዝእት
ነ ፡ ማርያም ፡ ዘኮነ ፡ ማኅደረ ፡ ወልድ ። መኑ ፡ ከመ ፡
እግዝእትነ ፡ ማርያም ፡ ዘኮነ ፡ ቤተ ፡ ለመንፈስ ፡ ቅዱ
ስ ፡ ይትህልኑ ፡ ነቢር ፡ ሰብእ ፡ እንበለ ፡ ኃጢአት ፡ አ
ልቦ ፡ ዘፃረ ፡ እሳተ ፡ ወአልቦ ፡ ዘኢገብረ ፡ ኃጢአተ ፡
(B. fol. 6a. 2.) ዘእንበለ ፡ እግዝእትነ ፡ ማርያም ፡ እግዝ
እትነ ፡ ማርያም ፡ ትንጽሕ ፡ እመላእክት ፡ እግዝእት
ነ ፡ ማርያም ፡ ተዓቢ ፡ እመ ፡ ኵሉ ፡ ትውልደ ፡ አንስ
ት ። ህሊናሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ሕሊና ፡ አም
ላክ ፡ ኵሉ ፡ መልክዓ ፡ ለእግዝእትነ ፡ ማርያም ፡ መ
ልክዓ ፡ አምላክ ፡ እግዝእትነ ፡ ማርያም ፡ ቀጸቡቶ ፡ ለ
አምላክ ፡ በንጽሕናሃ ፡ እግዝእትነ ፡ ማርያም ፡ ወልደ
ቶ ፡ ለአምላክ ፡ በድንግልናሃ ፡ እግዝእትነ ፡ ማርያም ፡
ኮነቶ ፡ ለአምላክ ፡ ማኅደረ ፡ ፍሥሐ ፡ እግዝእትነ ፡
ማርያም ፡ ንግርት ፡ በነቢያት ፡ እግዝእትነ ፡ ማርያም ፡
ሰብሕት ፡ በሐዋርያት ፡ እግዝእትነ ፡ ማርያም ፡ ውድ
ስት ፡ በልሳነ ፡ ኵሉ ፡ ፍጥረት ፡ አክብርዋ ፡ ለእግዝ
እትነ ፡ ማርያም ፡ ውሉደ ፡ ዛቲ ፡ ቤተ ፡ ክርስቲያን ፡
እስመ ፡ ቤዛክሙ ፡ ይእቲ ፡ ለኃጥኣን ፡ ወሀቢተ ፡ ጸ

[1] The following is, substantially, the text which forms the Introduction to the Manuscript A.
b

ጋ ። (B. fol. 6b. 1.) ለዘተልእክ ፡ በሠናይ ፡ መልእክት ፡ ተአመንዋ ፡ ለእግዝእትነ ፡ ማርያም ፡ በሁሉ ፡ ልብ ክሙ ፡ ወኢትናፍቁ ፡ እስመ ፡ ይእቲ ፡ መድኀኒትክ ሙ ፡ ቅድመ ፡ ስዕላ ፡ ስግዱ ፡ ዘኢይሰግድ ፡ ላቲ ፡ ይ ደምሰስ ፡ እምቅዋሙ ፡ ወኢይትዓወቅ ፡ ዝክረ ፡ ሰ ሙ ፡ ወይበሉ ፡ መላእክተ ፡ ሰማይ ፡ አሜን ፡ ወአ ሜን ።

ስምዑ ፡ አበውየ ፡ ወአኀውየ ፡ ወአኃትየ ፡ እለ ፡ ሀሎክሙ ፡ ውስተ ፡ ዝቲ ፡ ቤተ ፡ ክርስቲያን ፡ እንዘ ፡ ትሴፈው ፡ ከመ ፡ ትስምዑ ፡ ተአምሪሃ ፡ ለእግዝእት ነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አም ላክ ፡ ረዱ ፡ እምቅዋም ፡ ልዑል ፡ ወእለሂ ፡ ትነብሩ ፡ ተንሥኡ ፡ ወቁሙ ፡ ወቅንቱ ፡ አልባሲክሙ ፡ (B. fol. 6b. 2.) ወአውርዱ ፡ ሰበነ ፡ ወሠርጐ ፡ እምላዕሌክሙ ። ኢሰማዕክሙኑ ፡ ዘይቤ ፡ ለእመ ፡ ተክሎ ፡ ይንሣእ ፡ ቀሪበነ ፡ ወለእመ ፡ ኢተክህሎ ፡ ይሰማዕ ፡ ተአምሪ ሃ ፡ ለእግዝእት ፡ ሠልነ ፡ ማርያም ፡ ወላዲተ ፡ አምላ ክ ፡ ወይከውኖ ፡ ከመ ፡ ቀሪባን ፡ ወእግዝእትነሰ ፡ ታ ፈቅሮ ፡ ለሰማኅ ፡ ወለዘይገኒ ፡ ወለዘይሰምዕ ፡ በልቡ ሰ ፡ ልብ ፡ ወትባርክ ፡ ፍጡነ ፡ አንትሙኒ ፡ ቁሙ ፡ ድ ልዋኒክሙ ፡ ከመ ፡ ትንሥኡ ፡ ዓስበክሙ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ። ።

ሰላም ፡ ለኪ ፡ አእግዝእትየ ፡ ማርያም ፡ እሙ ፡ ለ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዕበ ፡ ይትነበብ ፡ መ ጽሐፈ ፡ ተአምርኪ ፡ በአክናፍኪ ፡ ጸልሊ ። ወዘሰማ ዕነ ፡ ቃላቲሁ ፡ በልብነ ፡ አብቍሊ ። ወአዕፁቂሁ ፡ አ ልዕሊ ። ህየንተ ፡ ፩፬ወ፮ወ፱ በላዕሌነ ፡ አብስሊ ። ኵ ሎ ፡ አሚረ ፡ በእንቲአነ ፡ ተንብሊ ። በከመ ፡ ተበው ሀ ፡ ለ (B. fol. 7a. 1.) ኪ ፡ እምአብ ፡ ወወልድ ፡ ወመን ፈስ ፡ ቅዱስ ፡ ኃጢአተነ ፡ አቅልሊ ። በዝዓለም ፡ እ ምነነ ፡ ኢትሴስሊ ። ወበዘ ፡ ይመጽእ ፡ ዓለም ፡ ነፍሰ ነ ፡ እምነፍስኪ ፡ ኢይሴሊ ። ለዓለመ ፡ ዓለም ፡ አ ሜን ።

አእግዝእትየ ፡ እመ ፡ መድኀን ፡ እመ ፡ ብርሃን ፡ እመ ፡ ዕጣን ፡ ወእመ ፡ ቀሪባን ፡ እመ ፡ ነድ ፡ ወእ መ ፡ ዋሕድ ። እመ ፡ ንጉሥ ፡ ወእመ ፡ ክርስቶስ ፡ መ ሢሕ ። ወእመ ፡ መለከታዊ ፡ መፍርሀ ። በሣህለ ፡ ወ ልድኪ ፡ ስዕለትነ ፡ ነጽሪ ። ለሐውያትነ ፡ ሥመሪ ፡ መዓተ ፡ ወልድኪ ፡ በጸሎትኪ ፡ አቀሥሪ ። አሜን ። አይሁድ ፡ ምዝቡራን ፡ ስመ ፡ መሬራን ፡ ለኀዲር ፡ ይ ረዱ ፡ ታሕተ ፡ ዕመቀ ፡ ደይን ፡ አሜን ። አይሁድ ፡ እኩያን ፡ ስመ ፡ ዚአኪ ፡ እለ ፡ ኢይፈቅዱ ። ድንግል ናኪ ፡ እለ ፡ ይክህዱ ። በሰይፈ ፡ ሚካኤል ፡ ይትዓፀ ዱ ። በሥቃየ ፡ እሳት ፡ ይንድዱ ። ታሕተ ፡ ዕመቀ ፡ ደይን ፡ ለኀዲር ። (B. fol. 7a. 2.) ይረዱ ። አሜን ። አይ ሁድ ፡ ሐሳውያን ፡ ድንግልናኪ ፡ እለ ፡ ያሰቁርሩ ። በ ሰናስለ ፡ እሳት ፡ ይትዓሠሩ ። ታሕተ ፡ ደይን ፡ ወፃዕ ፡ ይንበሩ ። አሜን ። አይሁድ ፡ ዓማፅያን ፡ ድንግልና ኪ ፡ እለ ፡ ይረግሙ ። በሰይፈ ፡ ሚካኤል ፡ ይትግዘ ሙ ፡ በሥቃየ ፡ እሳት ፡ ይሕምሙ ። ታሕተ ፡ ደይን ፡ ዘአልበ ፡ ሙፃዕ ፡ ይትሐተሙ ። አሜን ። አይሁድ ፡ ዝልጉሳን ፡ ወጽዮዓን ፡ ድንግልናኪ ፡ እለ ፡ ይፀርፉ ። በእደ ፡ ሚካኤል ፡ ይትቀሰፉ ፡ ገሀነመ ፡ እሳት ፡ ይት ዓፀፉ ። ታሕተ ፡ ደይን ፡ ይትወረዉ ፡ ወይፅደፉ ። አ ሜን ። ክርስቶሳውያን ፡ ወወንጌላውያን ፡ ተአምራተ ኪ ፡ እለ ፡ ይነብቡ ፡ ብርሃነ ፡ ጸጋኪ ፡ ይትገልበቡ ። በ ኪዳንኪ ፡ ይትዓቀቡ ። አሜን ። ቡራክን ፡ ወኅሩያን ፡ ድንግልናኪ ፡ እለ ፡ ይቁድሲ ። ወኅበ ፡ ስዕልኪ ፡ እ ለ ፡ ይገይሱ ። ብርሃነ ፡ ጸጋኪ ፡ ይልበሱ ፡ በቤተ ፡ መ ርዓኪ ፡ ይትሞገሱ ። ወበደመ ፡ ወ (B. fol. 7b. 1.) ልድ ኪ ፡ ይትቀደሱ ። ሀገረ ፡ ሕይወት ፡ ይረሱ ። ምስለ ፡ ቅዱሳን ፡ መክፈልተ ፡ ወርስተ ፡ ይትፋሰሱ ፡ አሜን ። ቅዱሳን ፡ ወኅሩያን ፡ ወንጹሓን ፡ ድንግልናኪ ፡ እለ ፡ ይሴብሑ ፡ ኀበ ፡ ስዕልኪ ፡ እንዘ ፡ ይጸርሑ ። ብርሃነ ፡ ጸጋኪ ፡ ይትሞጥሑ ። በቤተ ፡ መርዓሁ ፡ ለወልድኪ ። ያንፈርዕፁ ፡ ወይትፌሥሑ ።

አስግድ ፡ ለኪ ፡ ወእዌድስኪ ፡ ኦእግዝእትየ ፡ ማር ያም ፡ ለመርዓዊ ፡ ሰማይ ፡ ጽርሑ ። አስግድ ፡ ለኪ ፡ ወ እዌድሰኪ ፡ ኦእግዝእትየ ፡ ማርያም ፡ ለፀሐየ ፡ ጽድ ቅ ፡ ስረገላሁ ። አስግድ ፡ ለኪ ፡ ወእዌድሰኪ ፡ ኦእግ ዝእትየ ፡ ማርያም ፡ በከመ ፡ ወደሰኪ ፡ ዮሐንስ ፡ አ ፈ ፡ ወርቅ ፡ በውዳሴሁ ፡ እንዘ ፡ ይብል ፡ በጥዑም ፡ ከ ናፍሪሁ ፡ ተፈሥሒ ፡ ኦእግዝእትየ ፡ ማርያም ፡ ዘተ ሠገወ ፡ እምኔኪ ፡ እግዚአብሔር ፡ ቃል ፡ ወወፅዓ ፡ እምኔኪ ፡ (B. fol. 7b. 2.) ከመ ፡ መርዓዊ ፡ ዘይወፅዕ ፡ እ ምጽርሑ ። ተፈሥሒ ፡ ኦእግዝእትየ ፡ ማርያም ፡ ዘ

ወፅአ ፡ እምኔኪ ፡ ኖላዊ ፡ ኄር ፡ ዘበአማን ፡ ዘኃሠሦ ፡ ለበግዕ ፡ ግዱፍ ፡ ወሰበ ፡ ረከቦ ፡ ፃሮ ፡ ዲበ ፡ መትከፍቱ ። ተፈሥሒ ፡ አእግዝእትየ ፡ ማርያም ፡ እንተ ፡ ብኪ ፡ ተበትከ ፡ ማዕሠረ ፡ ሔዋን ፡ ማሕመሚ ፡ እንተ ፡ ገደፋ ፡ እግዚአብሔር ፡ ውስተ ፡ ደይን ። ተፈሥሒ ፡ አእግዝእትየ ፡ ማርያም ፡ ምድር ፡ ቅድስት ፡ እንተ ፡ በጽሐኪ ፡ እግዚአብሔር ፡ እንዘ ፡ ይዜንን ፡ ዲበ ፡ ደመና ፡ ብሩህ ፡ ወቦአ ፡ ውስቴትኪ ። ተፈሥሒ ፡ አእግዝእትየ ፡ ማርያም ፡ ዘአስተርአየ ፡ እምኔኪ ፡ እግዚአብሔር ፡ ዘየዓርፍ ፡ በቅዱሳኒሁ ። ተፈሥሒ ፡ አእግዝእትየ ፡ ማርያም ፡ ዘሠምረ ፡ ብኪ ፡ እግዚአብሔር ፡ ዘሀሎ ፡ እምቅድመ ፡ ዓለም ፡ ይትወለድ ፡ እምኔኪ ፡ ቃል ፡ ዘንስግድ ፡ ለቴ ፡ ምስለ ፡ አቡሁ ፡ ወምስ
(B. fol. 8a, 1.) ለ ፡ መንፈሱ ፡ ቅዱስ ። ተፈሥሒ ፡ አእግዝእትየ ፡ ማርያም ፡ እሙ ፡ ለዘሐዋርያሁ ፡ አነ ። ተፈሥሒ ፡ አእግዝእትየ ፡ ማርያም ፡ ዘወለድኪዩ ፡ ለዘ ፡ ዓቀመ ፡ ማኅተመ ፡ ድንግልናኪ ፡ እምድኅረ ፡ ልደቱ ፡ እንበለ ፡ ሙስና ። ሰላም ፡ ለኪ ፡ አእግዝእትየ ፡ ማርያም ፡ እንተ ፡ ወለድኪ ፡ አምላክ ፡ እንዘ ፡ ኢይትነሰት ፡ መሠረተ ፡ ማኅፀንኪ ፡ ሰላም ፡ ለኪ ፡ አእግዝእትየ ፡ ማርያም ፡ እንተ ፡ ወለድኪ ፡ ቃለ ። እንዘ ፡ ኢይትረኃው ፡ ወእንዘ ፡ ኢይትዌለጥ ፡ ማኅተመ ፡ ድንግልናኪ ፡ ወተሰመይኪ ፡ እመ ፡ ወዓመተ ፡ በልደት ፡ መድኀኒነ ፡ ቅዱስ ። ሰላም ፡ ለኪ ፡ አእግዝእትየ ፡ ማርያም ፡ እስመ ፡ ረክብኪ ፡ ሞገሰ ፡ እግዚአብሔር ፡ ምስሌኪ ፡ ሰዓሊ ፡ ወተንብሊ ፡ ኀበ ፡ ፍቁር ፡ ወልድኪ ፡ ከመ ፡ ይስረይ ፡ ለነ ፡ ኃጣውኢነ ። ። ።

THE COVENANT OF MERCY WHICH CHRIST MADE WITH THE VIRGIN MARY AFTER HIS DEATH.

(A. fol. 75a. 1.) በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ አሐዱ ፡ አምላክ ። አመ ፡ ፲ወሰዱሱ ፡ ለየካቲት ፡ በዛቲ ፡ ዕለት ፡ ኮነ ፡ ተዝከራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፤ በዘነሥአት ፡ ቦቱ ፡ ኪዳነ ፡ ምሕረት ፡ እም ወልዳ ፡ መድኀኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለዘይገብር ፡ ተዝክራ ፡ ወለዘይጼውዕ ፡ ስማ ፡ ወለዘይሁብ ፡ ምጽዋተ ፡ ለነዳይ ፡ እስከ ፡ ማይ ፡ ቄሪር ፤ ወዛቲ ፡ ቅድስት ፡ ማርያም ፡ እምድኅረ ፡ ዓርገ ፡ ወልዳ ፡ ውስተ ፡ ሰማይ ፡ (A. fol. 75a. 2.) ነሚአ ፡ ሥጋሃ ፡ ንጹሐ ፡ ወነበረ ፡ በየማነ ፡ አቡሁ ፡ ፈጺሞ ፡ ዅሎ ፡ ሕገ ፡ ትስብእት ፡ ዘእንበለ ፡ ኃጢአት ፡ በሕቲታ ፡ ወሠሊጦ ፡ ሕማማተ ፡ መስቀል ፡ በሥምረቱ ፡ ወበፈቃዱ ፡ ዘገብሮ ፡ በእጎተ ፡ መድኀኒትነ ፤ ኃደጋ ፡ ለእሙ ፡ ማርያም ፡ ውስተ ፡ ቤተ ፡ ዮሐንስ ፡ ረድኡ ፡ ዘያፈቅር ፤ በከመ ፡ አማኅፀና ፡ ለሊሁ ፡ እንዘ ፡ ይብል ፡ ነዋ ፡ ወልድኪ ፡ ወይቤሎ ፡ ለውእቱኒ ፡ ረድኡ ፡ ነያ ፡ እምኪ ፤ ወእም አሜሃ ፡ ነበረት ፡ እግዝእትነ ፡ ማርያም ፡ እንዘ ፡ ተሐውር ፡ ኀበ ፡ መቃብረ ፡ ወልዳ ፡ ዘውእቱ ፡ ጎልጎታ ፡ ከመ ፡ ትጸ (A. fol. 75b. 1.) ሊ ፡ ህየ ፡ ወሰበ ፡ ርእይዋ ፡ አይሁድ ፡ ተመልው ፡ መዓተ ፡ ወቅንዓተ ፡ ወፈቀዱ ፡ ከመ ፡ ይውግርዋ ፡ ወሰወራ ፡ እግዚአብሔር ፡ እምአዕይንቲሆሙ ። ወእምዝ ፡ ተማከሩ ፡ ከመ ፡ ይሚሙ ፡ ዓቀብተ ፡ ውስተ ፡ መቃብሩ ፡ ከመ ፡ ኢትብጻሕ ፡ ኃግመ ፡ ትጸሊ ፡ በህየ ። ወይእቲሰ ፡ ኢታጸርዕ ፡ ሐዊረ ፡ ለለ ፡ ዕለቱ ። ወዓቀብትሰ ፡ ኢይሬእይዋ ፡ እስመ ፡ ሰወራ ፡ መንጦላዕተ ፡ ስብሐቲሁ ፡ ለወልዳ ፡ ወበዅሉ ፡ ጊዜ ፡ ይመጽኡ ፡ ኀቤሃ ፡ መላእክት ፡ ከመ ፡ ይትለአክዋ ፡ ወወልዳ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ይሔው (A. fol. 75b. 2.) ጻ ፡ ዘልፈ ፡ ወይፈጽም ፡ ላቲ ፡ ዅሎ ፡ ዘኃሠሠት ። ቦአመ ፡ ያዓርግዋ ፡ ውስተ ፡ ሰማይ ፡ ወያርእይዋ ፡ መክነ ፡ ዕረፍቶሙ ፡ ለጻድቃን ፡ ኀበ ፡ ሀለዉ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ወተቀበልዋ ፡ ዅሎሙ ፡ ነፍሳተ ፡ አበው ፡ እለ ፡ አዕረፉ ፡ እምአዳም ፡ እስከ(?)ሁ ። ወሰገዱ ፡ ላቲ ፡ እንዘ ፡ ይብሉ ፡ ስብሐት ፡ ለእግዚአብሔር ፡ ዘፈጠረ ፡ ለነ ፡ ኪያኪ ፡ ሥጋ ፡ እምሥጋ ፡ ወዓፅመ ፡ እምዓፅመነ ፤ ወብኪ ፡ ረከብነ ፡ መድኀኒተ ፡ ወኮንከነ ፡ መርሶ ፡ ሕይወተ ፡ እሙስና ፡ በተሠግዎቱ ፡ ለወልዶ ፡ አምላክ ፡ እም (A. fol. 76a. 1.) ኔኪ ። ወእምዝ ፡ ወሰድዋ ፡ መላእክት ፡ ወአብጽሕዋ ፡ ኀበ ፡ ፍቁር ፡ ወልዳ ፡ ኀበ ፡ መንበሩ ። ወተቀልው ፡ መንጦላዕት ፡ ዘነደ ፡ እሳት ፡ ይምነ ፡ ወዕግመ ፡ ወአኀዝ ፡ እዴሃ ፡ እግዚእነ ፡ ወሰዓመ ፡ አፉሃ ፡ ወይቤላ ፡ መጻእኪኑ ፡ አወላዲትየ ። ወአዕረጋ ፡ ዲበ ፡ መንበረ ፡ ስብሐቲሁ ፡ ወአንበራ ፡ ምስሌሁ ፡ ወዘናዋ ፡ ዅሉ ፡ ትፍሥሕት ፡ ወኃሤት ፡ ዘዓይን ፡ ኢርእየ ፡ ወእዝን ፡ ኢሰምዓ ፡ ውስተ ፡ ልበ ፡ ሰብእ ፡ ዘኢተሐለየ ፡ ዘአስተዳለወ ፡ ላቲ ፡ ወእምታሕተ ፡ መንበረ ፡ ስብሐት ፡ ርእየቶ ፡ ለዳዊት ፡ (A. fol. 76a. 2.) አቡሃ ፡ ንጉሠ ፡ እስራኤል ፡ ምስለ ፡ ዅሎሙ ፡ ማኅበረ ፡ ነቢያት ፡ ወመላእክት ፡ ወነፍሳተ ፡ ጻድቃን ፡ ከኪቦሙ ፡ ከመ ፡ ይዜምር ፡ በመሰንቆ ፡ ወይብ

ል ፡ ስምዒ ፡ ወለትየ ፡ ርእዩ ፡ ወአጽምኡ ፡ እግዝኪ ፡ ርስኢ ፡ ሕዝበኪ ፡ በቤተ ፡ አቡኪ ፡ እስመ ፡ ፈተወ ፡ ንጉሥ ፡ ሥነኪ ፡ እስመ ፡ ውእቱ ፡ እግዚእኪ ። ወእምህየ ፡ ካዕበ ፡ ወሰድዋ ፡ መላእክት ፡ ከመ ፡ ያርእይዋ ፡ መክነ ፡ ነዋኔ ፡ ወአብጽሕዋ ፡ ኀበ ፡ ሀሎ ፡ ጸናፊ ፡ ጽልመት ፡ ዘድልው ፡ ለሰይጣን ፡ ወለሠራዊቱ ፡ ወለ ነዾሙ ፡ እለ ፡ የሐው (A. fol. 76b. 1.) ሩ ፡ በፍናዊሁ ። ወትቤ ፡ እግዝእትነ ፡ ማርያም ፡ ወይ ፡ ሊተ ፡ መኑ ፡ እምዜነዎሙ ፡ ለውሉደ ፡ ሰብእ ፡ ከመ ፡ ይምጽኡ ፡ ዝየ ። ወይቤላ ፡ መልአክ ፡ ኢትፍርሂ ፡ አማርያም ፡ እግዚአብሔር ፡ ምስሌኪ ፡ ለለኪሂ ፡ ወለእለ ፡ እም ድኀሬኪኒ ። ወእምዝ ፡ ጸርዋ ፡ መላእክት ፡ ወአግብእዋ ፡ ውስተ ፡ መካና ፡ ወእምአሜሃ ፡ ነበረት ፡ እግዝእትነ ፡ ማርያም ፡ እንዘ ፡ ተኀዝን ፡ ጥቀ ፡ በእንተ ፡ ነዾሙ ፡ ኀጥአን ። ወበከመ ፡ ዛቲ ፡ ዕለት ፡ አመ ፡ ፲ወ፮ ለየካቲት ፡ ቆመት ፡ መካን ፡ ቀራንዮ ፡ ወሰ (A. fol. 76b. 2.) አለት ፡ ኀበ ፡ ወልዳ ፡ እንዘ ፡ ትብል ፡ አምሕለክ ፡ አወልድየ ፡ በእግዚአብሔር ፡ አቡከ ፡ ወከርስቶስ ፡ ስምከ ፡ ወጸራቅሊጦስ ፡ መንፈስከ ። ወበማኅፀንየ ፡ ዘጸረከ ፡ ፲አውራኅ ፡ ወ፷ዕለተ ፡ እንዘ ፡ ምድር ፡ ኢትክል ፡ ጸዋሮተከ ፡ ወመላእክትኒ ፡ ኢይትከሀሉ ፡ ቀሪቦተከ ። አምሕለክ ፡ አወልድየ ፡ በፀአትከ ፡ እምኔየ ፡ ዘእንበለ ፡ ድክም ፡ ወበተወልዶትከ ። አምሕለክ ፡ በአጥባትየ ፡ እለ ፡ ሐፀናከ ፡ ወበከናፍርየ ፡ እለ ፡ ሰዓማከ ። አምሕለክ ፡ በአዕዳውየ ፡ እለ ፡ ሐቀፋከ ፡ ወበአዕጋርየ ፡ እለ ፡ አ (A. fol. 77a. 1.) ንሶሰዋ ፡ ምስሌከ ። አምሕለክ ፡ በሳል ፡ ዘሰከብኩ ፡ ውስቴቱ ፡ ወበአጽርቅት ፡ ዘተጠብለልከ ፡ ቦቱ ፡ አወልድየ ፡ ወፍቁርየ ፡ እስእለክ ፡ ወአስተበቍዕ ፡ ኀቤክ ፡ ከመ ፡ ትስማዕ ፡ ቃለ ፡ ስእለትየ ፡ ወከመ ፡ ትምጻእ ፡ ኀቤየ ፡ ወትፈጽም ፡ ነዾሙ ፡ ዘውስተ ፡ ልብየ ። ወሶበ ፡ ትቤ ፡ ከመዝ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ እሙ ፡ ለብርሃን ፡ ወረደ ፡ እግዚእነ ፡ ወመድኀኒኒ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወምስሌሁ ፡ እልፍ ፡ አእላፋት ፡ ወትእልፊት ፡ አእላፋት ፡ መላእክት ፡ እንዘ ፡ የዓውድዎ ፡ ወይ (A. fol. 77a. 2.) ቤላ ፡ ምንተ ፡ እግበር ፡ ለኪ ፡ አማርያም ፡ እምየ ፡ ወምንተ ፡ ትፈቅዲ ፡ ከመ ፡ እግበር ፡ ፈቃደኪ ። ወአውሥአቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ለፍቁር ፡ ወልዳ ። ወትቤሎ ፡ አወልድየ ፡ ወፍቁርየ ፡ እግዚእየ ፡ ወመድኀንየ ። ተስፋየ ፡ ወፀወንየ ፡ ወላዕሌከ ፡ ትውክልትየ ። ወበከ ፡ ጸናዕኩ ፡ በውስተ ፡ ማኅፀን ፡ አንተ ፡ ክደንከኒ ። ወአንተ ፡ ገክርየ ፡ በዙሉ ፡ ጊዜ ፡ ይእዜኒ ፡ ስማዕ ፡ ጸሎትየ ፡ ወስእለትየ ። ወአጽምእ ፡ ቃለ ፡ አፋየ ። ዘእነግረከ ፡ እነ ፡ እምከ ፡ ማርያም ፡ ወእነ ፡ አመ (A. fol. 77b. 1.) ትከ ፡ በእንተ ፡ ዘይገብር ፡ ተገዝከርየ ፡ ወዘየሐንጽ ፡ ቤተ ፡ ክርስቲያን ፡ በስምየ ፡ አው ፡ ዘያላብስ ፡ ዕሩቀ ፡ ወዘይሔውጽ ፡ ድውየ ፡ አው ፡ ዘያበልዕ ፡ ርኁበ ፡ ወዘያስቲ ፡ ጽሙአ ፡ አው ፡ ዘይናዝዝ ፡ ጎዙነ ፡ ወዘያስተፈሥሕ ፡ ትኩዘ ፡ አው ፡ ዘጸሐፈ ፡ ውዳሴየ ፡ ወዘኃለየ ፡ ማኅሌተ ፡ አመ ፡ በዓልየ ፡ ዕሥዮ ፡ እግዚአ ፡ ዕሜተ ፡ ሠናየ ፡ ዘእምጎበኪከ ፡ ዘዓይን ፡ ኢርእየ ፡ ወእዝን ፡ ኢሰምዓ ፡ ውስተ ፡ ልበ ፡ ሰብእ ፡ ዘኢተሐለየ ፡ እስእለከ ፡ እግዚአ ፡ ወአስተበቍዓከ ፡ በእንተ ፡ ነዾሁ ፡ ዘየአምን ፡ ብየ ፡ ረስዮ ፡ ግዑዘ ፡ እምሲኡ (A. fol. 77b. 2.) ል ፡ ተዘኪረከ ፡ ረኃበ ፡ ወጽምአ ፡ ወነዾሁ ፡ መከራ ፡ ዘረከበኒ ፡ ምስሌከ ። ወአውሥአ ፡ እግዚእ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወይቤላ ፡ ይኩን ፡ በከመ ፡ ትቤሊ ፡ ወእፈጽም ፡ ለኪ ፡ ነዾ ፡ ስእለተኪ ፡ አኮኑ ፡ ተስባእኩ ፡ በእንቲአኪ ፡ መሐልኩ ፡ በርእስየ ፡ ከመ ፡ ኢይሐስወኪ ፡ ኪዳንየ ፡ በረከታ ፡ ይኩን ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ሰላም ፡ ለኪ ፡ መጽሐፈ ፡ ሕግ ፡ ወኪዳን ፡ አምሳለ ፡ ጽላት ፡ ዘእብን ።

ለለ ፡ ጸውዑ ፡ ስመኪ ፡ በውስተ ፡ መክን ።

ርኀርኀ (A. fol. 78a. 1.) ተ ፡ ልብ ፡ ለኃጥአን ፡ ርኀር ኀተ ፡ ልበ ፡ ለግፉዓን ።

ርኀርኀተ ፡ ልብ ፡ ለኀዙናን ፡ ማርያም ፡ አሜን ።

I. THE COVENANT OF CHRIST WITH THE BLESSED VIRGIN MARY.

(A. fol. 1b. 1.) ተአምሪሃ ፡ ለእግዚእትነ ፡ ማርያም ፡ ቅድስት ፡ ድንግል ፡ በ፪ኤ ። ወላዲተ ፡ አምላክ ፡ ጸሎታ ፡ ወበረከታ ፡ የሃሉ ፡ ምስሌነ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወአሐተ ፡ ዕለተ ፡ ይቤላ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለማርያም ፡ አይ ፡ ኃዘን ፡ የዓቢ ፡ እምነ ፡ ኃዘናት ፡ ዘረከበኪ ፡ በእንቲአየ ። ወትቤሎ ፡ እግዚእትነ ፡ ማርያም ፡ አእግዚአየ ፡ ወአምላኪየ ፡ እሉ ፡ እሙንቱ ፡ ፭ኃዘናት ፡ ዘረከቡነ ፡ በእንቲአክ ፡ ጥቀ ፡ የዓብዩ ፡ በጎቤየ ። ፭እምኔሆሙ ፡ ኃዘንየ ፡ ሶበ ፡ ተነበየ ፡ ስምዖን ፡ በእንቲአክ ፡ በቤተ ፡ መቅደስ ፡ ከመ ፡ ይቀትሉከ ፡ አይሁድ ። (A. fol. 1b. 2.) ወከልኤ ፡ ኃዘንየ ፡ ሶበ ፡ ኃጣእኩከ ፡ በቤተ ፡ መቅደስ ፡ እንዘ ፡ አኃሥሠክ ፡ ፫ተ ፡ ዕለታተ ። ወሣልስ ፡ ኃዘንየ ፡ ሶበ ፡ እዜክር ፡ ዘከመ ፡ አሰሩከ ፡ እደዊክ ፡ ወእገሪክ ፡ ወአመ ፡ ቀሠፉክ ፡ ዘባነክ ፡ በዐውደ ። ጲላጦስ ። ወራብዕ ፡ ኃዘንየ ፡ ዘከመ ፡ ሰቀሉክ ፡ ማዕከለ ፡ ፪ፈያት ፡ በዕለተ ፡ ዓርብ ፡ ዕሩቀከ ፡ ወቅንወክ ፡ በቅንዋት ፡ ሐምስ ። ወሐምስ ፡ ኃዘንየ ፡ ሶበ ፡ እዜክር ፡ ዘከመ ፡ አውረዱከ ፡ እመስቀል ፡ ዮሴፍ ፡ ወኒቆዲሞስ ፡ ወገነዙከ ፡ በሰንዱናት ፡ ወወደዩክ ፡ ውስተ ፡ መቃብር ። ወይቤላ ፡ እግዚእነ ፡ ለወላዲቱ ፡ ተዘኪሮ ፡ ዘንተ ፡ ሕማማተ ፡ ወኃ (A. fol. 2a. 1.) ዘናቶ ፡ ዘረከበኪ ፡ በእንቲአየ ፡ እንዘ ፡ ይብል ፡ አቡነ ፡ ዘበሰማያት ፡ ወሰላመ ፡ ገብርኤል ፡ አነ ፡ እሰሪ ፡ ሎቱ ፡ ኃጢአቶ ። ወዘወሀበ ፡ ምጽዋተ ፡ በእንተ ፡ ስምኪ ፡ አነ ፡ እሰሪ ፡ ሎቱ ፡ ኃጢአቶ ፡ ወአወርሶ ፡ መንግሥተ ፡ ሰማያዊተ ። ወአነ ፡ እምጽእ ፡ ኀቤሁ ፡ ምስሌኪ ፡ አወላዲትየ ፡ ወአስተርእዮ ፡ እም ቅድመ ፡ ሞቱ ፡ ፫ቱ ፡ ዕለታተ ። ወዘንተ ፡ ኪዳነ ፡ ወሀባ ፡ ለእሙ ፡ ይእቲኒ ፡ ነገረቶ ፡ ለደቅስዮስ ፡ ውእቱኒ ፡ ጸሐፋ ፡ ምስለ ፡ ተአምሪሃ ፡ ከመ ፡ ያንብብዋ ፡ መሃይምናን ። ጸሎታ ፡ ወበረከታ ፡ የሃሉ ፡ ምስሌነ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ኦይ ፡ ኃዘን ፡ የዓቢ ፡ እምኃዘናት ፡ ዘረከቡኪ ፡ ድንግል ።

እስመ ፡ ወሀበኪ ፡ ቃለ ፡ አመ ፡ ይቤለኪ ፡ ቃል ።

በዕለተ ፡ ዓርብ ፡ (A. fol. 2a. 2.) ዘከነ ፡ ዲቤ ፡ ዕፀ ፡ ቅዱስ ፡ መስቀል ።

በኃዘንኪ ፡ ፭አድኅንኒ ፡ እምኀጕል ።

ወአምግርማሃ ፡ ጽኑዕ ፡ ለግርምት ፡ ሲኦል ። ። ።

II. BISHOP DEXIUS AND THE VIRGIN MARY.

(A. fol. 3a. 1.; B. fol. 9a. 1.) በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ አሐዱ ፡ አምላክ ። ንጽሕፍ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት[1] ።

ወሀሎ ፡ አሐዱ ፡ ኤጲስ ፡ ቆጶስ ፡ ውስተ ፡ ቤተ ፡ ክ

[1] B. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፭አምላክ ፡ ንቀድም ፡ በረድኤተ ፡ ሀብቱ ፡ ጽሑፈ ፡ ተአምራቲሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ዘኢይክሉ ፡ ፈጽሞ ፡ ነጊረ ፡ ዕበያ ፡ ወክብራ ፡ ወውዳሴሃ ፡ ኢሰማያውያን ፡ ወኢምድራውያን ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ርስቲያን ፡ ዘዋልዋልያ ፡ ዘስሙ ፡ ደቅስዮስ ፡ እስመ[1] ፡ ጻድቅ ፡ ብእሲ ፡ ወፈራሄ ፡ እግዚአብሔር ፡ ወያፈቅራ ፡ ለእግዝእትነ ፡ ማርያም[2] ፡ ፈድፋደ ፡ ወበ (B. fol. 9a. 2.) ውዳሴሃ ፡ አፋው ፡ ይነብብ ፡ ወልቡ ፡ ይጉሥዕ ፡ ወይትቀነይ ፡ በወቢይ ፡ ጻሕቅ ። ወእጽሐፈ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ወዜናሃ ፡ ወኢ (A. fol. 3a. 2.) ያጸርዕ ፡ አንብቦታ ፡ ሰርክ ፡ ወነግህ ። ወሶበ ፡ አልጸቀ ፡ ከመ ፡ ይፈጽም ፡ ጽሑፈ ፡ ውዳሴሃ ፡ አብሰረቶ ፡ ገሃደ ፡ እግዝእትነ ፡ ድንግል[2] ። ማርያም ፡ ዕባዮ-ሙ ፡ ለሕዝበ ፡ ክርስቲያን ። ወትቤሎ ፡ ሀበኒ ፡ መጽሐፈ ፡ ዜናየ ፡ ወተአምር ፡ ዘገብረ ፡ ወልድየ ፡ ፍቁር ፡ በዲበ ፡ እደዊየ ፡ ወተመጠወት ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ወከሠተቶ ፡ ወእንበየት ፡ ወእደማ ፡ ፈድፋደ ። ወትቤሎ ፡ እፍቁርየ ፡ ናሁ ፡ ጸመውከ ፡ በእንቲአየ ፡ ነየ[3] ፡ እነ ፡ ሠመርኩ ፡ ብከ ፡ ወእእኰትኩከ ፡ ወበረከተ ፡ ወ (B. fol. 9b. 1.) ልድየ ፡ ፍቁር ፡ የሀሉ ፡ ላዕሌከ ፡ ወይጎድር ፡ ውስተ ፡ ቤትከ ፡ ወይባርከ ፡ ደቂቀከ ፡ ወአዋልዲከ ፡ በበረከተ ፡ ሰማይ[4] ፡ (A. fol. 3b. 1.) ዘጸሐፍከ ፡ ሊተ ፡ ዘንተ ፡ መጽሐፈ ። ወዘንተ ፡ ብሂላ ፡ ተሰወረቶ ፡ ወኤጴስ ፡ ቆጶስ ፡ ተፈሥሐ ፡ ወቢየ ፡ ፍሥሐ ፡ በእንተ ፡ ዘአብሰረቶ ፡ ማርያም[5] ፡ በራእየ ፡ ወተናበቡቶ ፡ አፈ ፡ በአፍ ፡ አብደረ ፡ ኪያሃ ፡ ወተነድፈ ፡ ልቡ ፡ በዕሙቅ ፡ ፍቅራ[6] ። ወእምዝ ፡ ሐለየ ፡ በልቡ ፡ ወይቤ ፡ ናሁ ፡ እነ ፡ እሌዕል ፡ ክብራ ፡ ወዕበያ ፡ ወእዌስክ ፡ ፈድፋደ ፡ እምዘ ፡ አኃዝኩ[7] ፡ እግበር ፡ ቀዳሚ ። ወገብረ ፡ ዐቢየ ፡ በዓለ[8] ፡ ዘኢገብሮ ፡ ሰብእ[9] ፡ ዘከማሁ ፡ በእንተ ፡ ተዝካራ ፡ (B. fol. 9b. 2.) ለማርያም ፡ እክ ፡ በዕለተ ፡ ልደት ፡ ስቡሕ ። እላ ፡ ዓቅዲሞ ፡ እምነ ፡ ልደት[10] ፡ ኃረየ ፡ አሐተ ፡ ዕለተ ፡ እምኵ (A. fol. 3b. 2.) ሎን ፡ መዋዕላት ። ወዓቀመ ፡ ባቲ ፡ ተዝካረ ፡ በዓለ ፡ ሠርዓ ፡ ወአጽንዓ ፡ ወሀለዉ ፡ ይገብሩ ፡ እስከ ፡ ዮም ፡ በከመ ፡ ሠርዓ ፡ ኤጲስ ፡ ቆጶስ ፡ አኃዙ[11] ፡ ኵሉ ፡ ሰብአ ፡ ሀገር ፡ ያብዕሉ ፡ ተዝካራ ፡ ለማርያም ፡ በፍሥሐ ፡ ወበኃሤት[12] ። ወዳግመ ፡ እንከ ፡ አስተርአየቶ ፡ ለኤጲስ ፡ ቆጶስ ፡ እግዝእትነ ፡ ማርያም ፡ ገባሪተ ፡ ሠናይ ፡ ወሀቢተ ፡ (B. fol. 10a. 1.) ጸጋ ። ወሀለሙ ፡ ውስተ ፡ እዴሃ ፡ ልብሰ ፡ ክብር ፡ ሠናይ ፡ ንጹሕ ፡ ወቅዱስ ። አውሥአቶ ፡ ማርያም ፡ ማሪሃም[5] ፡ ወትቤሎ ፡ አኅሩይየ ፡ ፍቁር ፡ ደቅስዮስ ፡ ንብር ፡ ኀር ፡ ወምእመንየ[13] ፡ እነ ፡ ሰባሕኩከ ፡ ወንእድኩ ፡ ኪያከ ፡ ወተፈሣሕኩ ፡ ብከ ፡ ወ (A. fol. 4a. 1.) ሠመርኩ ፡ በምግባርከ[14] ። ወበከመ ፡ አንተ ፡ ተፈሣሕከ ፡ ብየ ፡ ወሠራዕከ ፡ ወዓቀምከ ፡ ሊተ ፡ በዓለ ፡ በዘ ፡ ዜነወኒ ፡ ገብርኤል ፡ መልአክ ፡ እመላእክት ፡ ቀደምት ፡ ወአብሰረኒ ፡ በምጽአተ ፡ ወልድየ ፡ ፍቁር[15] ። ወአግሃደኩ ፡ ለዙሉ ፡ ሰብእ ፡ ዓለም ፡ ትዝክርየ ፡ በዘ ፡ ዜነወኒ ፡ መልአክ ፡ ለለ ፡ ኵሉ[16] ፡ ዓመት ፡ ወረሰይኩሙ ፡ ለነዳያን ፡ ወለምስኪና (B. fol. 10a. 2.) ን ፡ ምስለ ፡ ኵሉ ፡ ሰብእ ፡ ሀገር ፡ ይትፈሥሑ ፡ ወይትኃሠዩ ፡ በእንተ ፡ ስምየ ፡ ወእነ ፡ አፈደፍድ ፡ ዓስበ ፡ ፃማከ ፡ ብዙኃ ፡ በውስተ ፡ ገዳኑ ፡ ዓለም ፡ ወአልዕል ፡ መንበረከ ፡ ማእከሌሙ ። በከመ ፡ አክበርኩ (A. fol. 4a. 2.) ኒ ። ወይእዜኒ ፡ ናሁ ፡ እነ ፡ አምጻእኩ ፡ ለከ ፡ ልብሰ ፡ እምሰማይ ፡ ዘተአንመ ፡ በትእዝዘ ፡ ወልድየ ፡ ፍቁር[15] ። ወልበስ ፡ ዘንተ ፡ በጊዜ ፡ ተክህኖ ፡ ወቅዳሴ ፡ ወኢይትከሀሎ ፡ ለካልኡ ፡ ለቢሶታ[17] ፡ ዘእንበለ ፡ አንተ ። ወአልቦ ፡ ባዕድ ፡ ዘይደፍር ፡ ነቢረ ፡ ዲበ ፡ መንበርከ ። እመኒ ፡ ቦ ፡ ብእሲ ፡ ዘይትዓደው ፡ ቃለ ፡ ትእዛዝየ ፡ አነ ፡ እትቤቀል ፡ እምኔሁ ፡ ዓቢየ ፡ በቀለ ። ወሶበ ፡ ልህቀ ፡ ኤጲስ ፡ ቆጶስ ፡ ወፈጸመ ፡ መዋዕሊሁ ፡ በርስኡ ፡ ሠናይ ። ወአዕረፈ (B. fol. 10b. 1.) ፈ ፡ በስላም ፡ ወቦአ ፡ ውስተ ፡ ሕይወት ። ወሀለ ፡ ልብስ ፡ ዘወሀቦቶ ፡ ማርያም ፡ ውስተ ፡

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[1] B. omits እስመ ፡ [2] B. ቅድስት ፡ ወድንግልት ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ [3] B. omits ነየ ፡ [4] B. ሰማይ ፡ ወምድር ፡ [5] B. እግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ [6] B. ኪያሃ ፡ ወነደ ፡ በዕሙቅ ፡ ፈቅራ ። [7] B. አኃዝኩ ፡ [8] B. በዓለ ፡ ዓቢየ ፡ [9] B. እደ ፡ ሰብእ ፡ [10] B. ልደት ፡ በጅዕለት ፡ ኀረየ ፡ አሐተ ፡ ዕለተ ፡ [11] B. አኃዙ ፡ [12] B. ወበሐሤት ፡ [13] B. ወምእመን ፡ [14] B. በምግባሪከ ፡ [15] B. ፍቁር ፡ ወልድየ ። [16] B. ለኵሉ ፡ [17] B. ለቢሳታ ፡ ለካልኡ ፡

መዝግብተ ፡ ቤተ ፡ ክርስቲ (A. fol. 4b. 1.) ያን ፡ ዘጎብ
ረ ፡ በረድ ፡ ፀዓዳ ፡ ወጥቀ ፡ ንጹሕ ። ወእምድኅሬሁ ፡
ተሠይመ ፡ ካልእ ፡ ኤጲስ ፡ ቆጶስ ፡ ወፈተወ ፡ ለይእ
ቲ ፡ ልብስ ፡ ከመ ፡ ይልበሳ ፡ በፈቃዱ ። ወለመንበር
ሂ ፡ ፈቀደ ፡ ከመ ፡ ይንበር ፡ ወይዕረግ ፡ ዲቤሁ ፡ ዘእ
ንበለ ፡ መበሐት ፡ ማርያም ፡ ወይቤልዎ ፡ ካህናተ ፡
ቤተ ፡ ክርስቲያን ፡ ወሊቃናት ፡ ሀገር ፡ ኢትልበስ ፡
ዘንተ ፡ ልብስ ፡ እምቅድመ ፡ ትስአላ ፡ ማርያም ፡
(B. fol. 10b. 2.) እመ ፡ አፍቀረተከ ፡ ትሁበከ ፡ ዘንተ ፡
ልብስ ፡ በከመ ፡ ወሀበቶ ፡ ለኤጲስ ፡ ቆጶስ ፡ ይቅስዮ
ስ ። ወይቤሎሙ ፡ እነ ፡ ዘከማሁ ፡ ኤጲስ ፡ ቆጶስ ፡ ወ
ሥዩም ፡ ዲበ ፡ መንርገ ፡ ቤተ ፡ ክርስ (A. fol. 4b. 2.) ቲ
ያን ። ወናሁ ፡ እለብስ ፡ ዘንተ ፡ ልብስ ፡ ወእነብር ፡ ዲ
በ ፡ መንበረ ፡ ዚአሁ ። ወገብረ ፡ ፍትወተ ፡ ልቡ ፡ ወ
ኢከህሉ ፡ ይክልእዎ ፡ ወበፈቃዱ ፡ ለብሳ ፡ ለልብስ ፡
ወደፈረ ፡ ወንርገ ፡ ዲበ ፡ መንበር ፡ ወነበረ ፡ ዲቤሁ ።
ወውእተ ፡ ጊዜ ፡ ወድቀ ፡ ወተቀጥቀጠ ፡ እምዲበ ፡
አትራኖስ[1] ። ወኮነ ፡ ወቢየ ፡ ድንጋፄ ፡ ወረዳድ ፡ ውስ
ተ ፡ ቤተ ፡ ክርስቲያን ። ወቀሠፈቶ ፡ ማርያም ፡ ማረሃ
ም ፡ (B. fol. 11a. 1.) በእደ ፡ መልአክ ፡ ዘስሙ ፡ ራጉኤ
ል ። ተሐጕለ ፡ ወሞተ ፡ ወእለ ፡ ሀለዉ ፡ ጉባኤ[2] ፡ ሕ
ዝብ ፡ ውስተ ፡ ይእቲ ፡ መካን ፡ ካህናት ፡ ወዲያቆና
ት ፡ አኃዝሙ[3] ፡ ነያራር ፡ ፍርሃት[4] ፡ ወድንጋፄ ። ወ
(A. fol. 5a. 1.) እምድኅረ ፡ ተመይጠ ፡ ልበሙ ፡ አንከ
ሩ ፡ ወተደመሙ ፡ በእንተ ፡ ተአምር ፡ ዘገብረት ፡ ማር
ያም ፡ ማረሃም ፡ ወወሀቡ ፡ ስብሐት ፡ ለእግዚአብሔ
ር ፡ ወአልዓሉ ፡ ዕበየ ፡ ክብራ ፡ ለማርያም ፡ ለማረሃ
ም ፡ ገነዩ ፡ ወሰገዱ ፡ በብረኪሆሙ ፡ ውስተ ፡ መርጡ
ላ ፡ ወአልዓሉ ፡ ስብሐሆሙ ፡ ለማርያም ፡ (B. fol. 11a. 2.)
በፍርሃት ፡ ወበረዓድ ። ወአብደሩ ፡ ተቀንዮታ ፡ እም
አእላፍ ፡ ወርቅ ፡ ወብራር ፡ በእንተ ፡ ዘርአዩ ፡ መንክ
ረ ፡ ግርማ ፡ ወመደንግፀ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡
በላዕለ ፡ ኤጲስ ፡ ቆጶስ ፡ አልዓልዋ[5] ፡ ወአክበርዋ ።
ጸሎታ ፡ ወአስተብቍዖታ ፡ ይትቤዘዎ ፡ እሞ (A. fol.
5a. 2.) ት ፡ መሪር ፡ ወአምኑነኔ ፡ ይይን ፡ ለንጉሥነ ፡
ጻዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን[6] ።

(The two following texts are wanting in A.).

1. PRAYER TO THE VIRGIN MARY.

(B. fol. 11a. 2.) አእግዝእትየ ፡ ማርያም ፡ እንበለ ፡
ዘርኢ ፡ ብእሲ ፡ ዘወለድኪዮ ፡ ለእምላክ ። ዕበ ፡ አጽ
ሐፈ ፡ ደቅስዮስ ፡ መጽሐፈ ፡ ተአምርኪ ፡ በሩክ ።
ዘአኅረምኪ ፡ ካልኤ ፡ ብእሴ ፡ ከመ ፡ ኢይልበስ ፡ አ
ልባሲሁ ፡ ወዲበ ፡ መንበሩ ፡ ኢያስምክ ። ዕበኒ ፡ ተ
ዓደወ ፡ ትእዛዘኪ ፡ ፩ኤጲስ ፡ ቆጶስ ፡ ድሩክ ። ወነበ
ረ ፡ ላዕለ ፡ መንበሩ ፡ እንበለ ፡ እምኔኪ ፡ (B. fol. 11b. 1.)
ይትባረክ ። ቀሠፍኪዮ ፡ ፍጡነ ፡ በእደ ፡ ራጉኤል ፡
መልአክ ፡ ከማሁ ፡ ቀሥፈ ፡ አፅራረ ፡ ሕይወቱ ፡ ጊዜ ፡ አ
ፈ ፡ ጽባሕ ፡ ወሠርክ ፡ ለገብርኪ ፡ ኃይለ ፡ ማርያም ፡ ዜ
ና ፡ ትሩትኪ ፡ ዘይስብክ ። ለዓለመ ፡ ዓለም ፡ አሜን ።
ዕበ ፡ አጽሐፈ ፡ ደቅስዮስ ፡ ተአምሪሃ ፡ ዕሡድ ።
ወዮ ፡ ምኪ ፡ ተዝከራ ፡ አግሃደ ፡ ወሀበቶ ፡ ልብሰ ፡
ወመንበረ ፡ ፩ ።
ገብርኤል ፡ አብሰራ ፡ ብስራተ ፡ ፍሥሐ ፡ ብውደ ።
በድንግልና ፡ ፀነሰ ፡ ወወሊዶ ፡ ወልደ ።

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[1] B. አትሮንስ ፡ [2] B. ጉባኤ ፡ [3] B. አኀዝሙ ፡ [4] B. ነጸራረ ፡ ፍርሃት ፡ [5] B. omits አልዓልዋ ፡ [6] B. ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ኃጥአ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

2. THE VIRGIN MARY AND THE POOR MONK.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ ፩መነኮስ ፡ ነዳይ ፡ ወአልቦቱ ፡ ልብስ ፡ ወሲሳይ ። ወይትአመና ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወይቤላ ፡ አዝዚ ፡ (B. fol. 11 b. 2.) ሊተ ፡ ዘአበልዕ ፡ ወአስቲ ፡ ወአለብስ ። ወዘንተ ፡ ብሂሎ ፡ ኖመ ፡ ወመጽአት ፡ እግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወአምጽአ ፡ ሎሊት ፡ ወአስተርአየቶ ፡ በራእይ ፡ ወትቤሎ ፡ ምንት ፡ ትብል ፡ አመነኮስ ፡ ንግእ ፡ ዘንተ ፡ ልብሰ ፡ ከመ ፡ ይኩንከ ። ወነቂሆ ፡ እምነዋሙ ፡ ረከበ ፡ ልብሰ ፡ ወተፈሥሐ ፡ ፀቢያ ፡ ፍሥሐ ። ወአንክሩ ፡ ነሊሙ ፡ ሕዝብ ፡ እለ ፡ ርእዩ ፡ ዘንተ ፡ ተአምረ ፡ ዘገብረት ፡ እግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ።

CHAPTER I.

THE VIRGIN MARY AND THE ARTIFICER.

(A. fol. 6 b. 1.) እኩኑ ፡ ብእሲ ፡ ሶበ ፡ ሐነፀ ፡ ቤት ፡ አፍትዎ ። ነሎ ፡ የዕየዖ ፡ ያቀድም ፡ አስተዳልዎ ። እስለኪ ፡ ሀብኒ ፡ መንፈሰ ፡ ጥበብ ፡ ወአለብዎ ። መንክራተኪ ፡ ማርያም ፡ ሶበ ፡ ፈቀድኩ ፡ ዜንዎ ። ወለሠናይትኪ ፡ ረትዓኒ ፡ እትልዎ ።

(B. fol. 12 b. 1.) ክፍል ፡ ፩ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ነፍሰ ፡ ንጉሥነ ፡ ዳዊት ። ለዓለመ ፡ ዓለም ፡ አሜን ። ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ ገባራዊ ፡ ዘያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በከልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በሁሉ ፡ ልቡ ፡ ወያወት (A. fol. 6 b. 2.) ር ፡ አንብቦ ፡ ሰላማ ፡ ለለዕለቱ ፡ ሰርክ ፡ ወነግሀ ። ወነበረ ፡ እንዘ ፡ ይኤምን ፡ ብዙኃ ፡ መዋዕለ[1] ። ወአሐተ ፡ ዕለተ ፡ ይቤላ ፡ አእግዝእትየ ፡ መስተሣህልት ፡ አንሰ[2] ፡ እሁበኪ ፡ ሰላመ ፡ ወትረ ። አንቲሰ[3] ፡ ኢታገብኢ ፡ ሊተ ፡ ሰላምየ ፡ ወእምድኅረ ፡ ይቤላ ፡ ዘንተ ፡ ወጠነ[4] ፡ ያንብብ ፡ ሰላመ ፡ እግዝእትነ ፡ ማርያም ፡ ቀዊሞ ፡ ቅድመ ፡ ሥዕላ ። (B. fol. 12 b. 2.) ወሶበ ፡ በጽሐ[5] ፡ ኀበ ፡ ይብል ፡ ቡርክት ፡ አንቲ ፡ እምአንስት[6] ፡ ተሠጥወቶ[7] ፡ እግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እምውስተ ፡ ሥዕል ። ወትቤሎ[8] ፡ ቡሩክ ፡ አንተኒ ፡ እምዕደው ፡ ወከመዝ ፡ ትቤሎ[9] ፡ ሠለስተ ፡ ጊዜ ። ወሶበ ፡ ሰምዓ ፡ ውእቱ ፡ ገባራዊ ፡ ዘንተ ፡ ቃለ ፡ እም (A. fol. 7 a. 1.) ሥዕለ ፡ እግዝእትነ ፡ ማርያም ፡ ሰገደ ፡ ቅድሜሃ ፡ ወነስሐ ፡ በእንተ ፡ ዘተሀበለ ፡ ተናግሮታ ። ወባሕቱ ፡ ተፈሥሐ ፡ በእንተ ፡ ቃል[10] ፡ ዘነበበቶ ። ወአፈድፈደ ፡ አፍቅሮታ ፡ እምቀዲሙ ።

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[1] B. ለለዕለቱ ፡ ነግሃ ፡ ወቀትረ ፡ ወምሴተ ፡ ወነበረ ፡ ከመዝ ፡ ብዙኃ ፡ መዋዕለ ። [2] B. ናሀ ፡ አንሰ ፡ ወትረ ፡ [3] B. ወአንቲሰ ፡ [4] B. ሶበ ፡ ወጠነ ፡ [5] B. እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወበጽሐ ፡ [6] B. adds ወቡሩክ ፡ ፍሬ ፡ ክርሥኪ ። [7] B. ወተሠጥወቶ ፡ [8] B. እንዘ ፡ ትብል ፡ [9] B. ወእምዝ ፡ ትቤሎ ፡ [10] B. በበይነ ፡ ቃል ፡

ሙ ፡ ወወሰከ[1] ፡ ተልእኮታ ፡ እስከ[2] ፡ አመ ፡ ፈለሰ ፡ እምዝንቱ ፡ ዓለም ፡ ኃላፊ ። ጸሎታ ፡ ወበረከታ[3] ፡ ለ እግዝእትነ ፡ ማርያም ፡ (B. fol. 13a. 1.) የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። . . . . . ሶበ ፡ ወሀበኪ ፡ ዘልፈ ፡ ሰላመ ፡ መልአክ ፡ ብስራ ታዊ ።

ፍቁርኪ ፡ ገብራዊ ።

ከመ ፡ ባረኪዮ ፡ ቅድመ ፡ ማርያም ፡ መጽሐፈ ፡ ሐዊ[4] ።

ባርክኒ ፡ እግዝእትየ ፡ ምስለ ፡ ወልድኪ ፡ (A. fol. 7a. 2.) ናዝራዊ ።

በበረኮቶሙ ፡ ለይሁዳ ፡ ወሌዊ ። ። ።

CHAPTER II.

THE JEW OF THE CITY OF AKHMÎM.

(A. fol. 8a. 1.; B. fol. 13b. 1.) ክፍል ፡ ፪ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በክል ኤ ፡ ወላዲት ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕ ረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊ ት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ ዕብራዊ ፡ በሀገረ ፡ አክ ሚም ፡ ዘያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እምሥርወ ፡ ልቡ ፡ ወኢያፀርዕ ፡ እምልሳኑ[5] ፡ ዝክረ ፡ ስማ ፡ በፍር ሃት ፡ ወበርዓድ ። ወበጊዜ ፡ ይሰግድ ፡ ላቲ ፡ ይኤም ኅ ፡ መድረ ፡ በእንተ ፡ ክብረ ፡ ስማ ። ወክህን ፡ ብእሲ ሁ ፡ ወይት (A. fol. 8a. 2.) ለእክ ፡ ለቤተ ፡ ክርስቲያን ፡ በንጹሕ ፡ ጊዜ ፡ ዕጣን ፡ ወቍርባን ፡ ወሰበ ፡ ኃለፈ ፡ መዋዕል ፡ ውርዙቱ[6] ፡ ወኃጥአ ፡ ኃይለ ፡ ወስእ (B. fol. 13b. 1.) ኑ ፡ ቀዊመ ። ወሰበ ፡ አእመረ ፡ ሊቀ ፡ ጳጳሳት ፡ ከመ ፡ ደክመ ፡ ወስእነ[7] ፡ ቀዊመ ፡ ደመረ ፡ ሎቱ ፡ ክ ልኤተ ፡ ዲያቆናት ፡ ከመ ፡ ይትራድእዎ ። ወአሐተ ፡ ዕለተ ፡ እንዘ ፡ ይሰብሕ ፡ ስማ ፡ ለእግዝእትነ ፡ ቅድስ ት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላ ክ ። ሰገደ[8] ፡ ዲበ ፡ ምድር ፡ ወወድቀ ፡ በእንግድዓሁ ፡ ወተስብረ ፡ ዓፅመ ፡ ዘበኑ ፡ ወጸርሐ ፡ በልዑል ፡ ቃል ። ወይቤ ፡ አእግዝእትየ ፡ ማርያም ፡ ንዒ ፡ ርድእኒ ፡ እ ምድቀትየ ። ወበጊዜሃ ፡ ተርእየ (A. fol. 8b. 1.) ቆ ፡ እ ግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ቀዊማ ፡ በ የማነ ፡ ምሥዋዕ ። ወመጠወቶ ፡ እዴሃ ፡ ወገሠሠቶ ፡ ስቡረ ፡ ዓፅመ ፡ ዘበኑ ፡ ወአሕየወቶ ፡ ወቀጸበቶ ፡ ከ መ ፡ ይሑር ፡ ወይቀም ፡ መንገለ ፡ የማ (B. fol. 14a. 1.) ነ ፡ ምሥዋዕ ፡ ቅሩብ ፡ ኀቤሃ ፡ ወሶበሃ ፡ ተፈሥሐ[9] ፡ ጥቀ ፡ ወርእዮ ፡ አንከረ ፡ ወተደመ ፡ እምሥነ ፡ ላሕያ ፡ ወእምብርሃን ፡ ዘላዕሌሃ ፡ ወተሐደሰ ፡ ርሥዕናሁ ፡ ወ ኮነ ፡ ወሬዛ ፡ ኃያል ። ወነበረ ፡ እንዘ ፡ ይትለአክ ፡ ለቤ ተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በኵሉ ፡ መዋዕሊሁ[10] ። ወወሰክቶ ፡ እምዲ በ[11] ፡ ዓመታቲሁ ፡ ምእተ ፡ ወሠላሳ ፡ ዓመ (A. fol. 8b. 2.) ተ ። ወክነ ፡ ኵሉ ፡ መዋዕሊሁ ፡ ክልኤ ፡ ምእተ ፡ ወሠ ላሳ ፡ ዓመተ ፡ ወእምዝ ፡ አዕረፈ ፡ በሰላም[12] ፡ ወፈለሰ ፡ ውስተ ፡ ሕይወት ፡ ዘለዓለም ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥ ነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

(B. fol. 14a. 2.) ዕብራዊ ፡ ብፁዕ ፡ ውስተ ፡ ምድረ ፡ አክሚም ፡ ዘልህቀ ።

እንዘ ፡ ይሰብሕ ፡ ስመኪ ፡ ሶበ ፡ ሰገደ ፡ ወወድቀ ።

ከመ ፡ አስተርአይኪዮ ፡ ቅድመ ፡ ወተናበብኪዮ ፡ ጸድቀ ።

ማርያም ፡ አስተርአይኒ ፡ ኀበ ፡ ረሰይኩ ፡ ምርፋቀ ።

አስመ ፡ ሕሊናየ ፡ ዘንተ ፡ ያስተሐምም ፡ ጥቀ ።

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[1] B. adds ዓዲ ፡ [2] B. እስከነ ፡ ፈለሰ ፡ [3] B. adds ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ [4] B. መ ጸሐፍዊ ፡ [5] B. እምአፉሁ ፡ [6] B. ወርዙቱ ፡ ረስዓ ፡ ወክነ ፡ ጕሕቤ ፡ ወኃጥአ ፡ [7] B. ወስእነ ፡ ተል እኮ ፡ ደመረ ፡ ሎቱ ፡ ክልኤተ ፡ [8] B. ሰገደ ፡ በገጹ ፡ ዲበ ፡ [9] B. ወርእዮ ፡ ውእቱ ፡ ብእሲ ፡ ተፈሥሐ ፡ ጥቀ ፡ አንከረ ፡ [10] B. መዋዕለ ፡ ሕይወቱ ፡ [11] B. ዲበ ፡ [12] B. omits በሰላም ፡

CHAPTER III.

THE VIRGIN MARY AND THE SCRIBE DAMIANUS.

(A. fol. 9b. 1.; B. fol. 15a. 1.) ክፍል ፡ ፫ ። ተአምረ፱ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረ ተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ።

ወሀሎ ፡ አሐዱ ፡ መነኮስ ፡ ዘስሙ ፡ ድምያኖስ ፡ ዘ ይነብር ፡ በሀገረ ፡ ፊልጵስዩስ[1] ፡ ወያፈቅራ ፡ ለእግዚ እትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ እምሥርወ ፡ ልቡ ፡ ወይትለአክ ፡ በኵሉ ፡ ከሂሎቱ ። ወይተግህ ፡ መዓልት ፡ ወሌሊት ፡ ውስተ ፡ ቤተ ፡ ክርስቲያና ፡ ወ ጸሐፈ ፡ መጻሕፍት ፡ ውእቱ ፡ መነኮስ ። ወከነ ፡ በኵ ሉ ፡ ጊዜ ፡ እንዘ ፡ ይጽሕፍ ፡ ዕበ ፡ ይዜኮር ፡ ስማ ፡ ለ እግዚእትነ ፡ ቅድ (A. fol. 9b. 2.) ስት ፡ ማርያም ፡ (B. fol. 15a. 2.) ያዓብያ ፡ ወያከብራ ። ወኢይጽሕፍ ፡ ስማ ፡ በ ማየ ፡ ሕመት ፡ አላ ፡ ይጽሕፍ ፡ በቀለመ ፡ ወርቅ ፡ ወ በብሩር ፡ ወበናዝወርድ[2] ፡ ወበክልኤት ፡ ቀለማት ፡ ክ ቡራት ፡ ዘዘ ፡ ዚአሁ ፡ ጎብሮሙ ። ወእምዝ[3] ፡ ሐመ ፡ ውእቱ ፡ ጸሐፈ ፡ ወአልጸቀ ፡ ለመዊት ። ወእምቅድ መ ፡ ትፃእ ፡ ነፍሱ ፡ አስተርአየቶ ፡ እግዝእትነ ፡ ቅድ ስት ፡ ድንግል ፡ ማርያም ፡ ወትቤሎ ፡ አላእክየ ፡ ምእ መን ፡ አከ ፡ አንተ ፡ ዘጸሐፍከ ፡ ስምየ ፡ በማየ ፡ ሕመ ት ፡ ጸሊም ። አላ ፡ በቀለመ ፡ ወርቅ[4] ፡ ወብሩር ፡ ወበ ክልኤት ፡ ቀለማት ፡ ዘዘ ፡ ዚአሁ ፡ ጎብሮሙ[5] ፡ እንዘ ፡ ታሠረግዎሙ ፡ ወታከብሮሙ ፡ በኵሉ ፡ ኀይልከ ። ወ (A. fol. 10a. 1.) ይእዜኒ ፡ ነዓ ፡ ምስሌየ ፡ ከመ ፡ ትርአ ይ[6] ፡ ስመከ ፡ ዘልኩዕ ፡ ወሥርግው ፡ (B. fol. 15b. 1.) ኀ በ ፡ ዓምደ ፡ ወርቅ ፡ ውስተ ፡ መንግሥተ ፡ ስማያት ። ወኢትፍራህ ፡ መዊተ ፡ በዝ ፡ ዓለም ፡ ኀላፊ ፡ ናሁ ፡ አነ ፡ እሁቦከ ፡ ሕይወተ ፡ ዘለዓለም ፡ ወፍሥሐ ፡ ዘኢ የኀልቅ ። ወሶበ ፡ ትቤሎ ፡ ዝንተ ፡ ነገረ ፡ ወፅአት ፡ ነ ፍሱ ፡ እምሥጋሁ ፡ ዘእንበለ ፡ ፃዕር ፡ ወሕማም[7] ። ወ ተከሥተ ፡ ዝንቱ ፡ ተአምር ፡ ውስተ ፡ ኵሉ ፡ ምድ ር[8] ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር[9] ፡ ወል ዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለ ም ፡ አሜን ።

(B. fol. 15b. 2.) ለድምያኖስ ፡ ዘተጸምደኪ ፡ ዲበ ፡ መ ልዕልተ ፡ ደብ (A. fol. 10a. 2.) ር ፡ ነዋኅ ።
ዘጸሐፍኪ ፡ ስሞ ፡ ጎበ ፡ ዓምደ ፡ ወርቅ ፡ ቀይሕ ።
ምሥራቀ ፡ ፀሐይ ፡ ብሩህ ፡ ማርያም ፡ ጽባሕ ።
ጸሐፊ ፡ ስመ ፡ ዚአየ ፡ ዲበ ፡ ልብስኪ ፡ ንጹሕ ።
ወበልብሰ ፡ ወልድኪ ፡ ካዕበ ፡ ዘበደም ፡ ንዑኀ ።

CHAPTER IV.

THE VIRGIN MARY AND BISHOP ABBÂS OF ROME.

(A. fol. 11a. 1.; B. fol. 16b. 1.) ክፍል ፡ ፬ ። ተአምረ፱ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ጸሎ ታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀ ሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አ ሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ እምጳጳሳት ፡ ሮሜ ፡ ዘይ

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[1] B. ዘይነብር ፡ በሀገረ ፡ ፊልጵስዩስ ፡ ዘስሙ ፡ ድምያኖስ ፡ [2] B. ወናዝወርድ ፡ [3] B. ወእም ድኅረዝ ፡ [4] B. አላ ፡ በወርቅ ፡ ወበብሩር ፡ [5] B. ጎብሩ ፡ ታሠረግዎ ፡ ወታከብሮ ፡ በኵሉ ፡ ክሂሎት ከ ፡ [6] B. አርኢከ ፡ [7] B. ፃዕር ፡ ወአዕረፈ ፡ በሰላም ። [8] B. omits this sentence. [9] B. omits ወምሕረት ፡ ፍቁር ፡ ወልዳ ።

ብልዎ ፡ አባስ ። ወውእቱ ፡ ብእሲ ፡ ጎር ፡ ወቅዱስ ፡ ወይፈርሆ[1] ፡ ለእግዚአብሔር ፡ ወየዓቅብ ፡ ነፍሶ ፡ እ ምዝመ·ቱ ፡ ወእምሕሊና ፡ እኩይ ። ወአሐተ ፡ ዕለ ት ፡ እምበዓላት ፡ ቀደሰ ፡ ቅዳሴ ፡ ከመ ፡ ይመጡ ፡ ለ ሕዝብ ፡ እምሥጢር ፡ ቅዱስ ። ወልማዶሙ·[2] ፡ ለሕዝ ብ ፡ አድ[3] ፡ ወአንስት ፡ ጊዜ ፡ ይትሜጠዉ[4] ፡ እምሥ ጢር ፡ ቅዱ (A. fol. 11a. 2.) ስ ፡ ቅድመ ፡ ይስግዱ ፡ ይኤ ምኑ·[5] ፡ እደዊሁ ፡ ወእገሪሁ ፡ ለክህን ፡ ዘያቁርቦሙ ። ወአሜሃ ፡ አሐቲ ፡ ብእሲት ፡ እንዘ ፡ ትኤምኖ[6] ፡ እደ ዊሁ ፡ አዴ (B. fol. 16b. 2.) ነወ ፡ ዴናሃ ። ወበአ ፡ ውስ ት ፡ ልቡ ፡ ፍትወት ፡ ሥጋ ፡ ርኩስ ፡ ወነደ ፡ እምላህ ብ ፡ ዝንየት[7] ። ወእምድኅረ ፡ ፍጻሜ[8] ፡ ቀርበን ፡ ሐ ረ ፡ ፍጡነ ፡ ወበአ ፡ ውስተ ፡ ቤተ ፡ መዛግብት ፡ ዘቤ ተ ፡ ክርስቲያን ። ወነሥአ ፡ መጥባሕተ ፡ ወመተረ ፡ እዴሁ ፡ ወአኃዘ[9] ፡ ይብኪ ። ወሶበ ፡ ጐንደየ ፡ ውስ ተ ፡ ቤተ ፡ መቅደስ[10] ፡ ተከዘ ፡ ሕዝብ ፡ ጥቂ ። ወበ አ ፡ ኀቤሁ ፡ ቀሳውስት ፡ ወዲያቆናት ፡ ወይቤልዎ ፡ ኦሊቅነ ፡ መጋቤ ፡ ሕዝብ ፡ እስመ ፡ ንሕ (A. fol. 11b. 1.) ነ ፡ አንከርነ ፡ ወተከዝነ ፡ ጥቀ ፡ በእንተ ፡ ዘጐንደይከ ። ወሶበ[11] ፡ ይቤልዎ ፡ ዘንተ ፡ አፈድፈደ ፡ ብካየ ። ወእ ምዝ ፡ ተንሥአ ፡ ወአንሶሰወ ፡ ምስሌሆሙ ። ወበጽ ሐ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግ ል ፡ ማርያም ፡ (B. fol. 17a. 1.) ወድቀ[12] ፡ በገጹ ፡ ዲበ ፡ ምድር ፡ ወሰገደ ፡ እንዘ ፡ ይስእል ፡ ወያስተበቍዕ ፡ ከ መ ፡ ትምሐሮ[13] ፡ ወትርድኦ ፡ ወትስረይ ፡ ኃጢአቶ ፡ ወሶቤሃ ፡ አስተርአየቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድን ግል ፡ ማርያም ፡ ወነሥአት ፡ እዴሁ ፡ በእደዊሃ[14] ፡ ቅ ድሳት ፡ ወአስተጣግዓት ፡ ኀበ ፡ ተመትረ ። ወከነ ፡ ሕ ያወ ፡ ከመ ፡ ቀዳሚ ፡ ወኢተረክበ ፡ አሰረ ፡ (A. fol. 11b. 2.) ምትረቱ ፡ ወአምዝ ፡ ተስፈረት ፡ እምኔሁ ፡ ወሶበ ፡ ርእዩ ፡ ቀሳውስት ፡ ወዲያቆናት ፡ አንከሩ ፡ ወተደ መ·፡ ወዜነዉ ፡ ለሰብእ[15] ፡ ዘንተ ፡ ተአምረ ። ሰብሕ ዎ ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልዑል ፡ ወአእኰት ዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ ርያም ፡ ከሃሊት ፡ ላዕለ ፡ ኵሉ ፡ ግብር ፡ ገባሪተ ፡ ተአ ምራት[16] ፡ ወመንክራት ። ጸሎታ ፡ ወበረከታ ፡ ወም ሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ (B. fol. 17a. 2.) ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

አመ ፡ እዴሁ ፡ መተረ ፡ ነሢአ ፡ መጥባሕተ ፡ ማሕ መሚ ።

አባስ ፡ ካህነ ፡ ሮሜ ።

ከመ ፡ ፈወስኪዮ ፡ ቅድመ ፡ ማርያም ፡ (A. fol. 12a. 1.) እኅተ ፡ ሰሎሜ ።

ፈውሲ ፡ ቍስለ ፡ ነፍስየ ፡ ወጸግውኒ ፡ ሱላሜ ።

ጊዜ ፡ ተዘመርኩ ፡ ስመኪ ፡ ቀዋሚ ።

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[1] B. አባስ ፡ ወኔር ፡ ብእሲ ፡ ውእቱ ፡ ወይፈርሆ ፡ [2] B. ልማዶሙ ፡ [3] B. በአድ ፡ [4] B. ይ ትመጠው ፡ [5] B. ቅዱስ ፡ ይሰግዱ ፡ ወይኤምኑ ፡ [6] B. ትኤምኑ ፡ [7] B. ዝኒቶ ። [8] B. ፈጸ መ ፡ [9] B. ወአኀዘ ፡ [10] B. ቤተ ፡ መዛግብት ፡ [11] B. ወዘንተ ፡ ሶበ ፡ ይቤልዎ ፡ [12] B. ወወድ ቀ ፡ [13] B. ትሠሃሎ ፡ [14] B. ወነሥአት ፡ ምቱረ ፡ እዴሁ ፡ በእዴሃ ፡ [15] B. ለሕዝብ ፡ [16] B. ተአምረ ፡ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ወአእኰትዎ ፡ ለእግዝእትነ ፡ ማርያም ፡ እመ ፡ ክሃሊ ፡ ላዕለ ፡ ገቢረ ፡ ተ አምራት ፡

CHAPTER V.

[wanting.]

CHAPTER VI.

THE VIRGIN MARY AND THE MONK ISAAC.

(A. fol. 13a. 1.; B. fol. 18a. 1.) ክፍል ፡ ፮ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወከነ ፡ በዝንቱ ፡ ደብር ፡ ቅዱስ ፡ ዘዝኩር ፡ በመዋዕሊሁ ፡ ለአቡነ ፡ አባ ፡ ገብርኤል ፡ ሊቀ ፡ ጳጳሳት ፡ ዘእለእስክንድርያ ፡ ብእሲ ፡ መነኮስ ፡ ቅዱስ ፡ እምንእሱ ፡ ነበረ ፡ ሀየ ፡ ወስሙ ፡ ይስሐቅ ፡ ወያፈቅራ ፡ ለእግዝእትነ ፡ በሁሉ ፡ ኃይሉ ። ወአጥረየ ፡ ለነፍሱ ፡ ግብረ ፡ ዘይገብሮ ፡ ዘእንበለ ፡ ያእምሮ ፡ ሰብእ ፡ ወውእቱ ፡ ዓቃቤ ፡ ቤተ ፡ ክርስቲያን ፡ መራኁትኒ ፡ ሀሎ ፡ ውስተ ፡ እዴሁ[1] ፡ ወአምድኅረ ፡ ፍጻሜ ፡ ጸሎተ ፡ ን (A. fol. 13a. 2.) ዋም ፡ ሶበ ፡ የሐውሩ ፡ መነኮሳት ፡ ውስተ ፡ በዓቶሙ ፡ ይኑሙ ፡ የሐውር ፡ ይስሐቅ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወይበውእ ፡ ውስቴታ ፡ እር ኀያ ፡ እንቀ (B. fol. 18a. 2.) ጸ ፡ ወይቀውም ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ድንግል ፡ ቅድስት ፡ ማርያም ፡ ዘሀለወት ፡ በንድቅ ፡ ዓረባዊ ፡ ሱላ ፡ ሌሊተ[2] ፡ ወይዌጥን ፡ ጸሎተ ፡ ወንጌል ፡ ወይሰግድ ፡ ቅድሜሃ ፡ ፫፻ስ ግደተ ። ወለለ ፡ ስግደቱ ፡ ይብል ፡ አእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አርእየኒ ፡ እመከ ፡ ወነበረ ፡ በዝ ፡ ግብር ፡ ፯ዓመተ ፡ እንዘ ፡ ኢየአምሮ ፡ ፩ ፡ ወበተፍጻሜ ፡ ፯ዓመት ፡ በ፩ ፡ ሌሊት[3] ፡ እምለያልይ ፡ በዓላ ፡ ለእግዝእትነ[4] ፡ ድንግል ፡ አመ ፡ ፳ወ፩ ፡ ለወርኃ ፡ ታኅሣሥ ፡ ሶበ ፡ ሰገደ ፡ (A. fol. 13b. 1.) ይስሐቅ ፡ ቅድመ[5] ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወፅአት ፡ እምአይቄናሃ[6] ፡ እንዘ ፡ ትጸድል ፡ ጥቀ ፡ እምጸዳለ ፡ መብረቅ ፡ ምስብሚ (B. fol. 18b. 1.) ት[7] ፡ ወትቤሎ ፡ ለምንት ፡ አጻመውከ ፡ ነፍስከ ፡ ኀበ ፡ ወልድየ ፡ ፍቁር ፡ ከመ ፡ ያርኢክ ፡ ወላዲቶ ። ናሁ ፡ አነ ፡ እመ ፡ ሕይወት ፡ ወላዲተ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አዘዘኒ[8] ፡ እምጻእ ፡ ኀቤከ ፡ ምንተ[9] ፡ ትፈቅድ ፡ እግበር ፡ ለከ ። ወይቤላ ፡ አእግዝእትየ ፡ እስእለኪ ፡ ከመ ፡ ትተንብሊ ፡ በእንቲአየ ፡ ኀበ ፡ ወልድኪ ፡ ፍቁር ። ወትቤሎ ፡ ናሁ ፡ እግዚአብሔር ፡ ተወክፈ ፡ ስእለተከ ፡ ወአዘዘኒ ፡ እምጻእ ፡ ኀቤከ ፡ ወእፈጽም ፡ ተምኔትከ[10] ። አምዮም ፡ እስከ ፡ ፫ዕ (A. fol. 13b. 2.) ለት ፡ ትሄሉ ፡ ምስሌየ ፡ ኀበ ፡ ሀሎኩ ፡ አነ ። ወሶበ ፡ ሰምዓ ፡ ቃላ ፡ ወርእየ ፡ ሥና ፡ ዘክልልት ፡ በብርሃን[11] ፡ ወድቀ ፡ ዲበ ፡ ምድር ፡ ወከነ ፡ ከመ ፡ በድን ። ወይእቲሰ ፡ አኀዝቶ[12] ፡ በእዴሃ ፡ ወአ (B. fol. 18b. 2.) ንሥአቶ ፡ ወተሠወረት ፡ እምኔሁ ፡ ውስተ ፡ ሥዕል ፡ ዘሀለወት ፡ ቅድሜሁ ። ወበጊዜሃ ፡ ሖረ ፡ ውስተ ፡ በዓት ፡ ወአኀዘ[13] ፡ ሕማመ ፡ ፈጸንት ፡ [ወጸቢሖ ፡ ጸውዖ ፡ ለኤጲስ ፡ ቆጶስ ፡ ዘሀገር ፡ ዘስሙ ፡ አባ ፡ አብርሃም ፡ ወውእተ ፡ አሚረ ፡ ነበረ ፡ ውስተ ፡ ደብር ። ወሶበ ፡ በጽሐ ፡ ኀቤሁ ፡ አይድዖ ፡ ኵሉ ፡ ዘርእየ ። ወይቤሎ ፡ አቡየ ፡ ፍትሐኒ ፡ እምኵሉ ፡ መዓሥረ ፡ ኃጢአት ፡ ዘዳፈርኩ ፡ ወሰአልኩ ፡ ኀበ ፡ እግዚአብሔር ፡ ከመ ፡ ይርአየኒ ፡ ወሳ (A. fol. 14a. 1.) ዲቶ ፡ ዘኢድልወትየ ። ወውእቱሰ ፡ ፈተሖ ፡ ወይቤሎ ፡ አወልድየ ፡ ለእመ ፡ ሖርከ ፡ ኀበ ፡ እግዚአብሔር ፡ ተዘከረኒ ፡ ከመ ፡ እርከብ ፡ ምሕረተ ፡ በዕ

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[1] B. ወሀሎ ፡ ፩መነኮስ ፡ ኄር ፡ ዘስሙ ፡ ይስሐቅ ፡ ወያፈቅራ ፡ ለእግዝእትነ ፡ ማርያም ፡ በሁሉ ፡ ኃይሉ ፡ ወእምንእሰ ፡ ነበረ ፡ ውስተ ፡ አሐቲ ፡ ደብር ፡ በመዋዕሊሁ ፡ ለአቡ ፡ ገብርኤል ፡ ሊቀ ፡ ጳጳሳት ፡ ዘለእስክንድርያ ፡ ወውእቱ ፡ ዓቃቤ ፡ ቤተ ፡ ክርስቲያን ፡ ወመራኁትኒ ፡ ሀሎ ፡ ውስተ ፡ እዴሁ ። [2] B. omits ኵላ ፡ ሌሊተ ፡ [3] B. በሌሊት ፡ [4] B. እግዝእትነ ፡ [5] B. ቅድመ ፡ ሥዕላ ፡ ወተንሢአ ፡ ርእያ ፡ ለእግዝእትነ ፡ . . . . . ወፅአት ፡ [6] B. እምአይቆናሃ ፡ [7] B. ትጸድል ፡ እምፀዳለ ፡ መብረቅ ፡ ምስብዓት ። [8] B. ውእቱ ፡ አዘዘኒ ፡ [9] B. ወምንተ ፡ [10] B. ስእለተከ ፡ [11] B. ዘክልልት ፡ በግርማ ፡ ወበብርሃን ። [12] B. አኀዘቶ ፡ [13] B. በዓቱ ፡ ወአኀዘ ፡

ለተ ፡ ፍትሕ ፡ ወቢይ][1] ። ወበተፍጸሜት ፡ ፫ዕለት ፡ አዕረፈ ፡ ወወረሰ ፡ ሕይወተ ፡ ዘለዓለም[2] ፡ በክመ ፡ አ ሰፈወቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በረከተ ፡ ጸሎታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡

ይስሐቅ ፡ መነኮስ ፡ እምድኅረ ፡ ጽሕቀ ፡ ወተመነየ ። ገጸኪ ፡ ልሑየ ፡ በዕለተ ፡ ርእየ ። ከመ ፡ ትቤልዮ ፡ ሎቱ ፡ እስከ ፡ ፈድፋደ ፡ ተኃ ሥየ[3] ። በልኂ ፡ እግዝእትየ ፡ ተፈሣሕ ፡ ቍልዔየ ። እምድኅረ ፡ ዕ (A. fol. 14 a. 2.) ለታት ፡ ሠላስ ፡ ትሄ ሉ ፡ ምስሌየ ። ። ።

CHAPTER VII.

THE VIRGIN MARY AND THE CHILD MARY.

(A. fol. 15 a. 1.; B. fol. 19 b. 1.) ክፍል ፡ ፯ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲ ተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁ ር ፡ ወልዳ ፡ የሀሉ ፡ ምስላ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ ፈራኄ ፡ እግዚአብሔር ፡ ዘያፈቅራ[4] ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክ ልኤ ፡ ማርያም ፡ ወህገሩሰ ፡ ድፍራ ። ወአውሰበ ፡ ብ እሲተ ፡ ወወለደ ፡ እምኔሃ ፡ ሠለስተ ፡ ውሉደ ፡ ክል ኤት[5] ፡ ተባዕተ ፡ ወአሐተ ፡ አንስተ ፡ ወይእቲ ፡ ትን እስ[6] ፡ ወስማ ፡ ማርያም ፡ ወሞተት ፡ እሞሙ ፡ ወነበ ሩ ፡ እንዘ ፡ የኃዝኑ[7] ፡ ወበአሐቲ ፡ ዕለት ፡ ዘውእቱ ፡ በዓለ ፡ ልደት[8] ፡ ስቡ (A. fol. 15 a. 2.) ሐ ። ፈቀዱ ፡ ይ ሑሩ[9] ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወኃደግዋ ፡ ለይእ ቲ ፡ ወለት ፡ ወዓፀው ፡ ላዕሌሃ ፡ አንቀጸ ፡ (B. fol 19 b. 2.) ከመ ፡ ኢትፃእ ፡ እስመ ፡ ሌሊት ፡ ውእቱ ። ወይእቲ ሰ[10] ፡ ትበኪ ፡ ወተጸርኅ ፡ እንዘ ፡ ትብል ፡ ንሥኡኒ ፡ ምስሌክሙ ፡ ዕቅረብ ፡ ቍርባነ[11] ፡ ወዓበይዋ ፡ ወሖ ሩ ። ወጎብኦት ፡ ኀበ ፡ ሥዕለ ፡ ለእግዝእትነ ፡ ቅድስ ት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ እንዘ ፡ ትግዕር ፡ ወትብኪ ፡ ወትቤ ፡ ኦእግዝእትየ[12] ፡ ተሠሃልኒ ፡ ወና ዝዝኒ ። ወዖቤሃ ፡ አስተርኢየኒ ፡ እግዝእትነ ፡ ቅድስ ት ፡ ድንግል ፡ ማርያም ፡ መስተፍሥሒት ፡ ወናዛዚ ት ፡ ለዘሰአለ ፡ ኀቤሃ ። ወትቤላ ፡ ምንት ፡ ኮንኪ ፡ ወ ለትየ ። ወሐቀረታ ፡ እ (A. fol. 15 b. 1.) ግዝእትነ ፡ ቅድ ስት ፡ ማርያም ፡ (B. fol. 20 a. 1.) ለይእቲ ፡ ወለት ። ወት ቤላ[13] ፡ ከልኡኒ ፡ ሐዊረ ፡ ቤተ ፡ ክርስቲያን ፡ ለተመ ጥዎ[14] ፡ ቍርባን ፡ በዘባቲ ፡ በዓል ፡ ቅድስት ፡ እንተ ፡ ባቲ ፡ ተወልደ ፡ መድኃኒነ ። ወትቤላ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ኢትኀዝኒ ፡ ንዒ ። ወወሰደታ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወተመ ጠወት ፡ ቍርባነ[15] ፡ ምስለ ፡ ብርሃናውያን ። ወእም ዝ ፡ ትቤላ ፡ እግዝእትነ ፡ ማርያም ፡ እስከ ፡ ሠለስቱ ፡ ዕለት[16] ፡ እነሥአኪ ፡ ኀቤየ ፡ ወተሀልዊ ፡ ምስሌየ[17] ። [ወእመ ፡ ሣልስት ፡ ዕለት ፡ አዕረፈት ፡ ወረሰየት ፡ ኀ ቡረ ፡ ምስለ ፡ ህላዌሃ][1] ። ወአሐዱ ፡ ብእሲ ፡ ኀር ፡

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[1] B. omits the passage in brackets. [2] B. omits ወወረሰ ፡ ሕይወተ ፡ ዘለዓለም ፡ [3] B. ተሐሥየ ፡ [4] B. ወያፈቅራ ፡ [5] B. ክልኤ ፡ [6] B. ወለት ፡ እንተ ፡ ትንዕስ ፡ [7] B. የኃዝኑ ፡ ውሉደ ። [8] B. ልደቱ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ [9] B. ከመ ፡ ይሑሩ ፡ [10] B. ይእቲሰ ፡ [11] B. ከመ ፡ እቅረብ ፡ ቍርባነ ፡ [12] B. ኦእግዝእትየ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። መስተሣህልት ፡ ወናዘ ዝት ፡ ናዝዝኒ ። [13] B. ወትቤላ ፡ ይእቲ ፡ ወለት ፡ ኦእግዝእትየ ፡ ከልኡኒ ፡ ሐዊረ ፡ [14] B. ወተመጥዎ ፡ ቍርባን ፡ በዛቲ ፡ በዓል ፡ ቅድስት ፡ እንተ ፡ ባቲ ፡ ወለድኪዮ ፡ ለመድኃኔ ፡ [15] B. ቍርባነ ፡ [16] B. ወትቤላ ፡ እስከ ፡ ፫ዕለት ፡ [17] B. ኀቤየ ፡ ወትነብሪ ፡ ወትረ ፡ ምስሌየ ፡ ውስተ ፡ መንግሥተ ፡ ሰማያት ።

ጻድቅ ፡ ወፈራኄ ፡ እግዚእ (A. fol. 15b. 2.) ብሔር ፡ ር
እያ[1] ፡ ለይእቲ ፡ ወለት ፡ እንዘ ፡ ትለብስ ፡ ሜላተ ።
ወትትልዋ ፡ ለእግዚእትነ ፡ ቅድስት ፡ ድንግል ፡ በክ
ልኤ ፡ ማርያም ፡ [እመ ፡ ሕይወት ፡ ወመድኃኒት ፡ አ
ንከረ ፡ ፈድፋደ ፡ ወዜነወ ፡ ለሰብእ ፡ ወእለ ፡ ሰምዑ ፡
ዘንተ ፡ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልዑ
ል ፡ ወአእኰትዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡
ማርያም][2] ፡ ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡
ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ ሰአሊ ፡ ወአልቦ ፡ ዘይት
ማሰሎ[4] ፡ በገቢረ ፡ ሥዕል ፡ በውእቱ ፡ መዋዕል[5] ። ወ
ያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያ
ም ፡ በኵሉ ፡ ልቡ[6] ። ወሶበ ፡ ይገብር ፡ ሥዕላ ፡ ይስእ
ል ፡ በተጠናቅቆ ፡ ወበብዙኅ ፡ ጻህቅ[7] ። ወበአሐቲ ፡
ቤተ ፡ ክርስቲያን ፡ ዘሀገረ ፡ አፍራንሳ[8] ፡ ገብረ ፡ ሥዕ
ላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በከልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ፡ በ (A. fol. 17a. 2.) ውስተ[9] ፡
ንድቀ ፡ ዕብን ፡ መንክረ ፡ ወመድምመ ። ወነሶሱ ፡ ዘ
ርእያ ፡ ይ (B. fol. 21a. 2.) ደንግፅ ፡ እምሥነ ፡ ላህያ[10] ፡
ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ። ለዓለመ ፡
ዓለመ ፡ አሜን ። (B. fol. 20a. 2.)

ዘእትለውኪያ ፡ ማርያም ፡ ወነሣእኪያ ፡ ጽሚተ ።
ለወለት ፡ አሐቲ ፡ እንተ ፡ ትለብስ ፡ ሜላተ ።
ከመ ፡ አሣዕነኪ ፡ ዕፁር[3] ፡ ወምርኮዘኪ ፡ ሕይወ
ት ። (A. fol. 16a. 1.)
ኀበ ፡ ሖርኪ ፡ እግዝእትየ ፡ አትልውኒ ፡ ሊተ ።
ብፁዕ ፡ ገብር ፡ ዘይተሉ ፡ እግዝእት ።

CHAPTER VIII.

THE VIRGIN MARY AND THE PAINTER.

(A. fol. 17a. 1.; B. fol. 21a. 1.) ክፍል ፡ ፰ ። ተአምሪሃ ፡
ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲ
ተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁ
ር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ ሰአሊ ፡ ወአልቦ ፡ ዘይት
ማሰሎ[4] ፡ በገቢረ ፡ ሥዕል ፡ በውእቱ ፡ መዋዕል[5] ። ወ
ያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያ
ም ፡ በኵሉ ፡ ልቡ[6] ። ወሶበ ፡ ይገብር ፡ ሥዕላ ፡ ይስእ
ል ፡ በተጠናቅቆ ፡ ወበብዙኅ ፡ ጻህቅ[7] ። ወበአሐቲ ፡
ቤተ ፡ ክርስቲያን ፡ ዘሀገረ ፡ አፍራንሳ[8] ፡ ገብረ ፡ ሥዕ
ላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በከልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። በ (A. fol. 17a. 2.) ውስተ[9] ፡
ንድቀ ፡ ዕብን ፡ መንክረ ፡ ወመድምመ ። ወነሶሱ ፡ ዘ
ርእያ ፡ ይ (B. fol. 21a. 2.) ደንግፅ ፡ እምሥነ ፡ ላህያ[10] ፡
ወይመስሎ ፡ ዘትትናገሮ[11] ። ወካዕበ[12] ፡ ሰአለ ፡ እም
ሳለ ፡ ገነት[13] ፡ ወዘከመ ፡ የኃድሩ ፡ ውስቴቱ[14] ። ወዘ
ንተ ፡ ሠዓል[15] ፡ በገቦ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወእንዘ ፡ ይሥዕ
ል ፡ አምሳለ ፡ ገሃነም ፡ ወአምሳለ ፡ ውድየተ ፡ ዲያብ
ሎስ ፡ ወአጋንንቲሁ ፡ እኩያን ። ወርእዮ ፡ ሰይጣን ፡
ቀንዓ ፡ ላዕሌሁ ፡ ወወገራ ፡ ለዓራት ፡ ዘሀሉ ፡ ዲቤሃ ፡
እንዘ ፡ ይሥዕል ፡ ወነዊኅ ፡ ጥቀ ፡ ቤተ ፡ ክርስቲያን ፡
አፍርንጊ ። ወተነ (B. fol. 21b. 1.) ጽሐ ፡ ውእቱ ፡ ምስ
ለ ፡ ዓራቱ[16] ፡ ወጸርጎ ፡ እንዘ ፡ ይብል ፡ አእግዝእትየ ፡
ማርያም ፡ (A. fol. 17b. 1.) ርድእኒ ፡ ወአድኅንኒ ፡ እም
ዝንቱ ፡ ሐጕል ። ወበጊዜሃ ፡ ወፅአ ፡ እደ ፡ ብርሃን ፡
እምውስተ[17] ፡ ይእቲ ፡ ሥዕል ፡ ወሰፍሐት ፡ መዝራዕ
ታ ፡ ወአኀዘቶ ፡ ለውእቱ ፡ ብእሲ ፡ ዘተሰቀለ ፡ በእደ
ሃ[18] ፡ ለይእቲ ፡ ሥዕል ። ወመጠነ ፡ ስቅለቱ ፡ እምድ

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[1] B. ወአሐዱ ፡ መምህር ፡ ርእያ ። [2] B. omits the passage in brackets. [3] B. እጹር ፡
[4] B. ዘይትማሰሎ ፡ በውእቱ ፡ አዝማን ፡ በገቢረ ፡ [5] B. omits በውእቱ ፡ መዋዕል ። [6] B. ለእግዝእ
ትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ፈድፋደ ፡ እምዕምቀ ፡ ልቡ ። [7] B. ፃሕቅ ። [8] B. omits ዘሀገረ ፡
አፍራንሳ ። [9] B. አምላክ ። በሀገረ ፡ አፍርንሳ ። [10] B. ርእዮታ ፡ ወላህያ ፡ ወይመስሎ ። [11] B. ዘ
ትትናገር ። [12] B. ወእምዝ ፡ ካዕበ ። [13] B. ገሃነም ። [14] B. ወዘከመ ፡ ይትወደዩ ፡ ሰይጣናት ፡ ውስ
ቴቱ ፡ ወዓዲ ፡ ሠዓለ ፡ አምሳለ ፡ ገነት ፡ ዘከመ ፡ የኃድሩ ፡ ነፍሳተ ፡ ጻድቃን ፡ ውስቴቱ ፡ እንዘ ፡ ይጌይስ ፡ ክብረ ፡
ፅእምካልኡ ፡ በከመ ፡ ጽሑፍ ፡ እስመ ፡ ሥርዓቶሙ ፡ ለሰብእ ፡ አፍራንግ ፡ ከመዝ ። [15] B. ወሠዓለ ፡ ዘንተ ፡
በገቦሃ ፡ ለሥዕል ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘአቅደምነ ፡ ነጊረ ። ወእንዘ ፡ [16] B. ዓራቱ ፡ ዘዲቤሁ ። ወእ
ምቅድመ ፡ ይብጻሕ ፡ ዲበ ፡ ምድር ፡ ወፅአ ፡ እደ ፡ [17] B. እምውእቱ ፡ ሥዕል ፡ [18] B. መዝራዕታ ፡ ወ
ተሰቅለ ፡ በእዴሁ ። ወጸርሐ ፡ እንዘ ፡ ይብል ፡ አእግዝእትየ ፡ ማርያም ፡ ርድእኒ ፡ ወአድኅንኒ ፡ እምዝንቱ ፡ ሐጕል ።

ር ፡ ይከውን ፡ ዓሠርተ ፡ እመተ[1] ። ወነበረ[2] ፡ ነዋኃ ፡ ሰዓተ ፡ ተሰቂሎ[3] ፡ በእደ፱[4] ፡ ለሥዕል ፡ እንዘ ፡ ይጸር ሕ ። ወሶበ ፡ ስምዑ ፡ ጽራሐ ፡ በጽሑ[5] ፡ ኀቤሁ ፡ ወነ ጸሩ ፡ ዘንተ ፡ መድምመ[6] ፡ ዘክነ ፡ እምእግዝእትነ[7] ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወእምገ[8] ፡ አውረደቶ ፡ በበንስቲት ፡ ለውእቱ ፡ ብእሲ ፡ ሠዓሊ ፡ ወመጠወቶሙ ፡ ለሕገብ ፡ ከመ ፡ (A. fol. 17b. 2.) ዘይ ሜጡ ፡ ክልኤ ፡ ለክልኤ ። ወርእዮሙ ፡ ሕገብ ፡ ዘን ተ[9] ፡ መንክረ ። ሰብሕዎ ፡ ለእግዚአብሔ (B. fol. 21b. 2.) ር ፡ ወወደስዎ ፡ ለእግዝእትን ፡ ቅድስት ፡ ድንግል ፡ በ ክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወይቤሉ ፡ ቡ ርክት ፡ አንቲ ፡ እምአንስት ፡ ወበሩክ ፡ ፍሬ ፡ ከርሥ ኪ ። ወገብሩ[10] ፡ ሰቡዓ ፡ መዋዕለ ፡ ወቢያ ፡ በዓለ ። ወ ሰመይዋ ፡ ለይእቲ ፡ ሥዕል ፡ ሥዕለ ፡ አድኅኖ ፡ ወአ ልዕሎ ፡ እምድቀት ። ወይእቲ ፡ ሥዕል ፡ ሀለወት ፡ እ ስክ ፡ ዮም ፡ ስፍሕተ ፡ እድ ። በከመ ፡ አሜሃ ፡ አኃዝ ቶ[11] ፡ ለውእቱ ፡ ሠዓሊ ፡ ከመ ፡ ይኩን ፡ ቲዝካረ[12] ፡ ለዘይመጽእ ፡ ትውልድ ። ጸሎታ ፡ ወበረከታ ፡ ወም ሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስ (A. fol. 18a. 1.) ለ ፡ ንጉሥን ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ምስለ ፡ ዓራቱ ፡ ዘፅዕ ፡ ጊዜ ፡ ኀቡረ ፡ ተነጽሐ ። ከመ ፡ ረዳእኪዮ ፡ ቅድመ ፡ ወባላህኪዮ ፡ አሜሃ ። ለዘሰአለ ፡ ብእሲ ፡ መክነ ፡ ብክይ ፡ ወፍሥሐ ። አድኅንኒ ፡ እግዝእትየ ፡ እንዘ ፡ ትሠረገዊ ፡ ን ጽሐ ።

ሶበ ፡ አህጉሎትየ ፡ ጽሕቀ ፡ ለሐሳት ፡ አቡሃ ።

CHAPTER IX.

THE VIRGIN MARY AND THE SICK MAN.

(A. fol. 19a. 1.; B. fol. 22b. 1.) ክፍል ፡ ፱ ። ተአምሪሃ ፡ ለእግዝእትን ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረ ት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥን ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ ሥዕል ፡ እግዝእትን ፡ ቅድስት ፡ ድንግ ል ፡ በክልኤ ፡ ማርያም ፡ በደብረ ፡ ኒጋድያን ፡ በቤተ ፡ ሕሙማን ፡ መንገለ ፡ ምሥራቅ ፡ ወለለ ፡ ጽባሑ[13] ፡ ይትመጎዩ ፡ በቲ ፡ ሕሙማን ። ወሀሎ ፡ አሐዱ ፡ ሕ ሙም ፡ ዘነበረ ፡ ጉንዱየ ፡ መዋዕለ ፡ በሕማሙ[14] ። ወ ኮሎ[15] ፡ ዕለተ ፡ ይቤላ ፡ ለእግዝእትን ፡ ቅድስት ፡ ድ ንግል ፡ በክልኤ ፡ ማርያም ፡ እንዘ ፡ ይብል ፡ ኦእግዝ እት (A. fol. 19a. 2.) የ ፡ ኢትንሥኢ ፡ ዘእንበለ ፡ እብ ጻሕ ፡ ሀገረ[16] ፡ ኢየሩሳሌም ፡ ወእስግድ ፡ ኀበ ፡ ቆመ ፡ እግረ ፡ እግዚእነ ። ወእንዘ ፡ ይስእል ፡ ከመዝ ፡ አስተ ርአየቶ ፡ (B. fol. 22b. 2.) እግዝእትን ፡ ቅድስት ፡ ድንግ ል ፡ በክልኤ ፡ ማርያም ፡ በሌሊት[17] ፡ ወትቤሎ ፡ ኢት ኅዝን ፡ ነዓ ፡ ከመ ፡ አብጽሕከ ፡ ኀበ[18] ፡ ዘፈቀድከ ፡ ወ ተመነይከ ። ወሶቤሃ ፡ አብጽሐቶ ፡ ኢየሩሳሌም ፡ ኀ በ[19] ፡ መቃብረ ፡ እግዚእነ[20] ፡ ወቤተ ፡ ልሔም ፡ ኀበ ፡

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[1] B. ፲እመተ ፡ አወ ፡ ይበዝኀ ። [2] B. ወነበረ ፡ ከመዝ ፡ [3] B. ተሰቅሎ ፡ [4] B. በእደዊ ሃ ፡ ለሥዕል ፡ እስክ ፡ ሶበ ፡ ሰምዑ ፡ ጽራሐ ። [5] B. ወበጽሐ ፡ [6] B. መድምመ ፡ ተአምረ ፡ [7] B. ለእግዝእትን ፡ [8] B. ወመጠወቶ ፡ ኪያሁ ፡ ወአውረደቶ ፡ በበንስቲት ፡ ከመ ፡ ዘይሜጡ ፡ ክልኤ ፡ ለክልኤ ። [9] B. ወሶበ ፡ ሰምዑ ፡ ዘንተ ፡ ተአምረ ፡ [10] B. ወገብሩ ፡ በዓለ ፡ ሰቡዓ ፡ መዋዕለ ፡ ወሰመይዋ ፡ [11] B. አኀዝቶ ፡ [12] B. ሠዓሊ ፡ ሰፈሐ ፡ እዳ ፡ ተዝካረ ፡ [13] B. ዘለለጽባሕ ፡ [14] B. በሕማም ፡ [15] B. ወዘልፈ ፡ ይሥዕላ ፡ ለእግዝእትን ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። እንዘ ፡ ይብል ፡ ኦእግዝእትየ ፡ [16] B. እብ ጻሕ ፡ ኀበ ፡ ኢየሩሳሌም ፡ [17] B. በአሐቲ ፡ ሌሊት ፡ [18] B. ኀበ ፡ ኢየሩሳሌም ፡ ወአብጽሐቶ ፡ ሶቤሃ ፡ [19] B. ወኀበ ፡ [20] B. እግዚእነ ፡ ወኀበ ፡ ተሰቅለ ። ወኀበ ፡ ተወልደ ፡ ውስተ ፡ ቤተ ፡ ልሔም ።

ተወልደ ። ውነበ ፡ ዮርዳኖስ[1] ፡ ወሶቤሃ ፡ አጥመቀቶ ፡ ወአዕረገቶ ፡ ኀበ ፡ ደብረ ፡ ዘይት ፡ ወደብረ ፡ ጽዮን ፡ ኀበ ፡ ኃዳረ ፡ እግዚእነ ፡ ምስለ ፡ አርዳኢሁ ። ወትቤ ሎ ፡ ተፈሣሕ ፡ ወተኃሠይ ፡ ፈጸምኩ[2] ፡ ለከ ፡ ኵሎ ፡ ዘሰአልከኒ ። ወእምድ (A. fol. 19 b. 1.) ኀረ ፡ በዓለ ፡ ልደት ፡ እነሥአከ ፡ ኀቤየ[3] ። ውእተ ፡ ጊዜ ፡ ተፈሥሐ ፡ ጥቀ ፡ ውእቱ ፡ ሕሙም ፡ ወአዕረፈ ፡ በሰላም[4] ፡ (B. fol. 23 a. 1.) [በከመ ፡ አሰፈወቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም[5] ፡] ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ዓፀዳ ፡ ወይን ፡ ማርያም ፡ ዘጣዕመ ፡ ፍሬሃ ፡ አጻም ። ወሥነ ፡ ጽጌሃ ፡ ልምሉም ።

ኀበ ፡ (B. fol. 23 a. 2.) ተቀብረ ፡ ወልድኪ ፡ ኢየሩሳሌም ። ለዘሰአለከ[6] ፡ በተአምኖ ፡ ነጋዲ ፡ ሕሙም ።

ከመ ፡ አብጻሕኪዮ ፡ ለስሚም ፡ አብጽሕኒ ፡ ዮም ።

CHAPTER X.

THE VIRGIN MARY AND THE YOUTH ZACHARIAS.

(A. fol. 20 b. 1.; B. fol. 24 a. 1.) [ክፍል ፡] ፲ ። ተአምረ ፱ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለም ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ወሬዛ ፡ በሀገረ ፡ ሮሜ ። እምዘመደ ፡ ነገሥት ፡ ዘስሙ ፡ ዘካርያስ ፡ ወሠናይ ፡ አርአያሁ[7] ። ወአሐተ ፡ ዕለት ፡ ቦአ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ከመ ፡ ይጸሊ ። ወነጸረ ፡ ሥዕለ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ አደመቶ[8] ፡ ፈድፋደ ፡ ወውዕየ ፡ ልቡ[9] ፡ ከመ ፡ እሳት ፡ እምላህበ ፡ ፍቅራ ። ወሐለየ ፡ ወይቤ ፡ ምንት[10] ፡ እሁብ ፡ ላቲ ፡ አምኃ ፡ ዘይኤድግ[11] ። ወከነ ፡ በውእቱ ፡ ጊዜ ፡ ይኅሥእ ፡ (A. fol. 20 b. 2.) ኃምሳ ፡ ጽጌ ፡ ረዳ[12] ፡ ወይገብሮ ፡ አምሳለ ፡ አክሊላት[13] ፡ ወ (B. fol. 24 a. 2.) ያስተቀጽላ ፡ ለሥዕል ፡ ዲበ ፡ ርእሳ ። ወሶበ ፡ ኃለፈ[14] ፡ መዋዕል ፡ ጽጌ ፡ ረዳ ፡ ተከዘ ፡ ጥቀ ፡ ወኃጥአ ፡ ዘይገብር ፡ ወዘይሁባ ፡ አምኃ ። ወእምዝ ፡ ሖረ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወቆመ ፡ ቅድመ ፡ ሥዕለ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወይቤላ ፡ አእግዝእትየ ፡ ፍቅርት ፡ አንቲ ፡ ተአምሪ ፡ ዘከመ ፡ ኃለፈ ፡ መዋዕለ ፡ ጽጌ ፡ ረዳ ። ወባሕቱ ፡ አነ ፡ እኤምኃኪ ፡ ኵሎ ፡ አሚረ ፡ ወእሁበኪ ፡ ሰላመ ፡ ኃምሳ ፡ ጊዜ ፡ ሀየንተ ፡ ኃምሳ ፡ ጽጌ ፡ ረዳ ። ወከነ ፡ ኵሎ ፡ አሚረ ፡ ይብል ፡ ኃምሳ ፡ ጊዜ ፡ ሰላም ፡ ለኪ ፡ አእግዝእትየ[15] ፡ ተፈሥሒ ፡ ፍሥሕት ፡ እግዚአብሔር ፡ ምስሌኪ ። ወነበረ ፡ (A. fol. 21 a. 1.) ከመዝ ፡ እንዘ[16] ፡ ይብል ፡ ኵሎ ፡ ዕለተ ፡ እስከ ፡ አመ ፡ ልህቀ ፡ ወእምዝ[17] ፡ ነገደ ፡ (B. fol. 24 b. 1.) ኀበ ፡ ካልእ ፡ ሀገር[18] ። ወእንዘ ፡ ሀሎ ፡ በፍኖት ፡ ውስተ ፡ ገዳም ፡ መፍርህ ፡ እስመ ፡ ሀየ ፡ ይነብሩ ፡ ፈያት[19] ፡ ወይጸንሑ ፡ ወይፈርህ ፡ ከመ ፡ ይኅልፍ ፡ እንተ ፡ ማእከሎሙ ፡ ወተዘከረ ፡ ከመ ፡ ኢጸለ

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[1] B. ወአብጽሐቶ ፡ ኀበ ፡ ዮርዳኖስ ፡ ወአጥመቀቶ ፡ [2] B. ወትቤሎ ፡ ኢትኀዝን ፡ ነዋ ፡ ፈጸምኩ ፡ [3] B. ኀቤየ ፡ ወተፈሥሐ ፡ ውእቱ ፡ ሕሙም ፡ [4] B. በሠናይ ። [5] B. omits the words in brackets. [6] B. ዕበ ፡ ሰአለኪ ፡ [7] B. ወሀሎ ፡ ፩ወሬዛ ፡ ዘሠናይ ፡ አርአያሁ ፡ ዘስሙ ፡ ዘካርያስ ፡ እምዘመደ ፡ ነገሥት ፡ ዘሀገረ ፡ ሮሜ ። [8] B. ወአደመቶ ፡ [9] B. ልቡ ፡ በፍቅረ ፡ ዚአሃ ፡ ወሐለየ ፡ [10] B. ምንት ፡ አምኃ ፡ [11] B. ላቲ ፡ ዘያሠምራ ። [12] B. ወከነ ፡ በውእቱ ፡ ጊዜ ፡ አዝማን ፡ ጽጌ ፡ ረዳ ፡ ወኵሎ ፡ አሚረ ፡ ይኅሥእ ፡ ፶ጽጌ ፡ ረዳ ፡ [13] B. ወይገብሮን ፡ አክሊላት ፡ [14] B. ሐልቀ ፡ [15] B. omits አእግዝእትየ ፡ [16] B. እንዘ ፡ ከመዝ ፡ ኵሎ ፡ ዕለተ ፡ [17] B. ወእምድኅረዝ ፡ [18] B. አሐቲ ፡ ሀገር ፡ [19] B. ፈያት ፡ ወፈያት ፡ ወፈርሃ ፡ ከመ ፡

የ ፡ በይእቲ ፡ ሴሊት ፡ ሰላመ ፡ መልአክ ። ወወፅአ ፡ አፍአ ፡ እምገዳም ፡ ከመ ፡ ይጸሊ ፡ ወሶበ ፡ ርእዮ ፡ ሊቀ ፡ ፈያት ፡ ተለወ[1] ፡ ድኅሬሁ ፡ ከመ ፡ ይርአይ ፡ እመ ፡ ዘይገብር ። ወሶበ ፡ በጽሐ[2] ፡ ዘካርያስ ፡ እምነ ፡ ገዳም ፡ ወሜጠ[3] ፡ ገጸ ፡ መንገለ ፡ ምሥራቅ ፡ አንሥአ[4] ፡ አዕይንቲሁ ፡ ውስተ ፡ ሰማይ ፡ ወሰገደ ፡ በብረኪሁ[5] ፡ ዲበ ፡ ም (A. fol. 21a. 2.) ድር ። ወሶበ ፡ ሰገደ[6] ፡ ርእየ ፡ ሊቀ ፡ ፈያት ፡ ከመ ፡ አሐቲ ፡ እግዝእት ፡ ወረደት ፡ እምሰማይ ፡ በወቢይ ፡ ክብር ። ወምስሌሃ ፡ ደናግል ፡ ሠናይት ፡ ወአንበሩ ፡ ላቲ ፡ መንበረ ፡ ወነ (B. fol. 24b. 2.) በረት ፡ በቅድመ ፡ ገጹ[7] ፡ ለዘካርያስ ። ወለለ ፡ ዅሉ ፡ ጊዜ ፡ ሶበ ፡ ይብል[8] ፡ ይወፅእ[9] ፡ እምአራሁ ፡ ጽጌ ፡ ረዳ ። ወእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ትነሥእ ፡ እምኔሁ ፡ ወታነብሮ ፡ ውስተ ፡ ሕፅና ፡ እስከ ፡ አመ ፡ ነሥአት ፡ ኃምሳ ፡ ጽጌ ፡ ረዳ ። ወውእቱሰ ፡ ሊቀ ፡ ፈያት ፡ ከነ ፡ ይኅልቆሙ[10] ፡ ወይኔጽሮሙ ፡ በአዕይንቲሁ ። ወሶበ ፡ ፈጸመ ፡ ጸሎቶ[11] ፡ ውእቱ ፡ ብእሲ ፡ አንበረት ፡ እዴሃ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግ (A. fol. 21b. 1.) ል ፡ በክልኤ ፡ ማርያም ፡ ዲቤ ፡ ርእሱ ፡ ወበረከቶ ፡ ወኅርገት ፡ ውስተ ፡ ሰማይ[12] ፡ ምስለ ፡ እማንቱ ፡ ደንግል ፡ ወአንከረ ፡ ሊቀ ፡ ፈያት ፡ እምዘ ፡ ርእየ[13] ፡ ወተመይጠ ፡ ውስተ ፡ ገዳም ። ወእምዝ ፡ ተመይጠ ፡ ዘካርያስኒ ፡ ውስተ ፡ (B. fol. 49a. 1.) ፍኖቱ[14] ፡ ከመ ፡ ይሑር[15] ። ወሶቤሃ ፡ ተንሥኡ ፡ ላዕሌሁ ፡ ፈያት ፡ የአኀዝዎ[16] ። ወይቤሎ ፡ ሊቀ ፡ ፈያት ፡ ንግረኒ ፡ ዘከመ ፡ እፎ ፡ ግዕዝከ ፡ ወምንት ፡ ዘገበርከ[17] ፡ እምሥናይት ። ወይቤሎ ፡ ዘካርያስ ፡ አንሰ ፡ ብእሲ ፡ ኃጥእ ፡ ወኢየአምር ፡ ምንተኒ ፡ እምሥናያት[18] ፡ ወባሕቱ ፡ እኤምኃ[19] ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ዙ (A. fol. 21b. 2.) ሎ ፡ እሚረ ፡ ኃምሳ ፡ ጊዜ ፡ እንዘ ፡ እብል ፡ ተፈሥሒ ፡ አምልእት ፡ ጸጋ ፡ እግዚአብሔር ፡ ምስሌኪ ። ወሊቀ[20] ፡ ፈያትኒ ፡ አይድዖ ፡ ዙሎ ፡ ዘርእየ ፡ ወይቤ ፡ እምዮም ፡ እትመየጥ ፡ ኀበ ፡ ንስሐ ፡ ወእትለአካ ፡ ለእግዝእት[21] ፡ ዙልን ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ በዙ (B. fol. 49a. 2.) ሉ ፡ መዋዕል ፡ ሕይወትየ ፡ ወከማሁ ፡ ይቤሉ ፡ ዙሉመ ፡ ፈያት ። ወአስተፋነዉዎ ፡ ለዘካርያስ ፡ ወሖረ ፡ በሰላም ፡ ወእምድኅረዝ ፡ ነስሐ ፡ እመንቱ ፡ ፈያት ፡ ወከኑ ፡ መነኮሳተ ፡ ወተልእክዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ በዙሉ ፡ መዋዕል ፡ ሕይወቶመ[22] ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁ (A. fol. 22a. 1.) ር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ዘካርያስ ፡ ወሬዛ ፡ ህየንተ ፡ ኃምሳ ፡ ጽጌ ፡ ረዳ ።
አስትዓ ፡ ማኅሌት ፡ ለኪ ፡ ሶበ ፡ አወፈየኪ ፡ ጋዳ ።
ከመ ፡ አድኅንኪዮ ፡ ቅድመ ፡ እምቀትለ ፡ ፈያት ፡
ማእከለ ፡ በዳ ።
አድኅንኒ ፡ እግዝእትየ ፡ ወባልሀኒ ፡ እምዕዳ ።
አመ ፡ ኢያሠልጥ ፡ ወርቅ ፡ ወባሕርይ ፡ ዐዳ ። ። ።

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[1] ሖረ ፡ ድኅሬሁ ፡ [2] B. ወፅአ ፡ [3] B. ሜጠ ፡ [4] B. ወአንሥአ ፡ [5] B. omits በብረኪሁ ፡ [6] B. ወሶበ ፡ ሰገደ ፡ ውእቱ ፡ ብእሲ ፡ [7] B. ወነበረት ፡ ዲቤሁ ፡ ቅድመ ፡ ገጹ ፡ [8] B. ይብል ፡ ሰላመ ፡ መልአክ ፡ [9] B. ትወፅእ ፡ [10] B. ይኅልቆሙ ፡ [11] B. ውእቱ ፡ ብእሲ ፡ ጸሎቶ ፡ [12] B. ሰማይ ፡ በዓቢይ ፡ ስብሐት ፡ [13] B. ወተመይጠ ፡ ውስተ ፡ ገዳም ። [14] B. ገዳም ፡ [15] B. ይሑር ፡ መንገለ ፡ ፍኖት ። [16] B. ወአኀዝዎ ፡ [17] B. ወምንት ፡ ሠናየ ። ወይቤሎ ፡ [18] B. adds ዘገበርኩ ፡ [19] B. እነ ፡ እኤምኃ ፡ [20] B. ወእምዝ ፡ አይድዖ ፡ ሊቀ ፡ ፈያት ፡ [21] B. ለእግዝእትነ ፡ በዙሉ ፡ መዋዕል ፡ [22] B. እስከ ፡ አመ ፡ ሞቶሙ ፡

CHAPTER XI.

THE VIRGIN MARY AND THE WOMEN JULIANA AND BARBARA.

(A. fol. 23a. 1.; B. fol. 50a. 1.) [ክፍል ፣] ፲፩ ። ተአምሪሃ ፣ ለእግዝእትነ ፣ ቅድስት ፣ ድንግል ፣ በክልኤ ፣ ማርያም ፣ ወላዲተ ፣ አምላክ ። ጸሎታ ፣ ወበረከታ ፣ ወምሕረተ ፣ ፍቁር ፣ ወልዳ ፣ የሀሉ ፣ ምስለ ፣ ንጉሥነ ፣ ዳዊት ፣ ለዓለመ ፣ ዓለመ ፣ አሜን ።

ወሀለዋ ፣ ክልኤ[1] ፣ አንስተ ፣ አዕማተ ፣ እግዝእትነ ፣ ቅድስት ፣ ድንግል ፣ ማርያም ፣ ወላዲተ ፣ አምላክ ። በሴት ፣ ልሔም ፣ እምአዋልደ ፣ ይሁዳ ፣ ስማ ፣ ለአሐቲ ፣ ዮልያና[2] ። ወስመ ፣ ካልእታ[3] ፣ በርባራ ፣ ወአሐተ ፣ ዕለተ ፣ እንዘ ፣ የሐውራ ፣ ኢየሩሳሌም ፣ ይስግዳ ፣ በበዓል ፣ ፍልስታ ፣ ለእግዝእትነ ፣ ቅድስት ፣ ድንግል ፣ ማርያም ፣ በሀገረ ፣ ሮስማዱስ[4] ፣ ዓገትዎን ፣ ፈያት ፣ ወነሥእዎን[5] ፣ ስንቆን ። ወሶበ ፣ ተከፈሉ ፣ (A. fol. 23a. 2.) ፈያት ፣ ጎብስተ ፣ ዘነሥኡ[6] ፣ እምኔሆን ፣ አኃዙ ፣ ይብልዎ ፣ በበይናቲሆሙ ። (B. fol. 50a. 2.) ወተፍዕመ[7] ፣ ኵሉ[8] ፣ አሐዱ ፣ አሐዱ[9] ፣ ወበጊዜሃ ፣ ተስብረ ፣ አስናኒሆሙ ፣ ዘምስለ ፣ ጥረሲሆሙ ፣ ወመልኢ ፣ ስባራት ፣ አስናን ፣ ውስተ ፣ አፉሆሙ[10] ፣ ወተለክዓ ፣ በአንቃሮሙ ፣ ወአልጸቁ ፣ ለመዊት ፣ ወሥእኑ[11] ፣ ነቢበ ። ወእለ ፣ ርእዩ ፣ ወሰምዑ[12] ፣ ዘንተ ፣ ትእምርት ፣ አንከሩ ፣ ጥቀ ፣ ወተደመ ። ወበእ ፣ ፍርሃት ፣ ወረዓድ ፣ ውስተ ፣ አልባቢሆሙ ፣ እምድንጋፄ ፣ ግርማሃ ፣ ለእግዝእትነ ፣ ቅድስት ፣ ድንግል ፣ ማርያም ። ወእምዝ ፣ ሖሩ ፣ እልክቱ ፣ ፈያት ፣ ነስሑ[13] ፣ ወኃደጉ ፣ እክየ ፣ ምግባሮሙ ። ወአስተስረዩ ፣ ኃጣውኢሆሙ ፣ ለእግዝእትነ ፣ ቅድስት ፣ ድን (A. fol. 23b. 1.) ግል ፣ ማርያም ። ወወሀብዎን ፣ ለዮልያና ፣ ወለበር (B. fol 50b. 1.) በራ ፣ ንዋየ ፣ ፍዶ ፣ ምክዕቢት ፣ ህየንተ ፣ ዘነሥኡ ፣ ስንቆን ። ወመሀክቶሙ ፣ እግዝእትነ[14] ፣ መዝገበ ፣ ምሕረት ፣ ወሜጠት ፣ አስናኒሆሙ ፣ ከመ[15] ፣ ህላዌሆሙ ፣ [እስመ ፣ ኵሉ ፣ ይትከህላ ፣ ወአልቦ ፣ ዘይሰአና ፣ ገባሪተ ፣ ተአምራት ፣ ወመንክራት ፣ ይእቲ][16] ። ጸሎታ ፣ ወበረከታ ፣ ወምሕረተ ፣ ፍቁር ፣ ወልዳ[17] ፣ የሀሉ ፣ ምስለ ፣ ንጉሥነ ፣ ዳዊት ፣ ለዓለመ ፣ ዓለም ፣ አሜን ።

(B. fol. 50b. 2.) ኃይልኪ ፣ ማርያም ፣ ስነኒ ፣ ኃጥአን ፣ ሰበረ ።

ጎበስተ ፣ አዋልድ ፣ ክልኤቲ ፣ ሶበ ፣ ተፍዕሙ ፣ ጎቡረ ።

በኃይልኪ ፣ ዝንቱ ፣ እንተ ፣ እርአየ ፣ መንክረ ።

ገብርኪ ፣ እግዝእትየ ፣ ዘኢየአምር ፣ ተግባረ ።

(A. fol. 23b. 2.) ውስተ ፣ መቅደስኪ ፣ እፈቱ ፣ ኃጺረ ።

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[1] B. ክልኤቱ ፣ [2] B. ዮልዮና ። [3] B. ለካልእታ ፣ [4] B. ሮማስዱር ፣ [5] B. ወነሥኡ ፣ [6] B. ዘነሥኡ ፣ እምዘ ፣ አኀዙ ፣ [7] B. ሶበ ፣ ተፍዕሙ ፣ [8] B. ኵሎሙ ፣ [9] B. ለለአሐዱ ፣ አሐዱ ፣ [10] B. ወመልአ ፣ ውስተ ፣ አፉሆሙ ፣ ስባራት ፣ አስናን ፣ [11] B. ወስእነ ፣ [12] B. ወኵሉ ፣ ሕዝብ ፣ እለ ፣ ስምዑ ፣ ወርእዩ ፣ [13] B. omits ነስሑ ፣ [14] B. ቅድስት ፣ [15] B. በከመ ፣ [16] B. omits the words in brackets. [17] Here, as elsewhere B. omits ወምሕረተ ፣ ፍቁር ፣ ወልዳ ፣

CHAPTER XII.

THE VIRGIN MARY AND THE THREE ARABS.

(A. fol. 24 b. 1.; B. fol. 51b. 1.) [ክፍል ፲፪ ። ተአም ፡ ፩ሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ ርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወ ምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለመ ፡ አሜን ።

ወበአሐዱ ፡ እመዋዕል ፡ ሖሩ[1] ፡ ምድረ ፡ ሪፍ ፡ ሠ ላስቱ ፡ ዕደው[2] ፡ ዓረብዊያን ፡ እንዘ ፡ ምሉእ ፡ ጥቀ ፡ ማየ ፡ ተክዜ ፡ ወመዋግዲሁ[3] ፡ ያመዓብል ። ወቦኡ ፡ ውስተ ፡ ተክዜ ፡ ይፅብቱ ፡ ለዓዲው ፡ ከመ ፡ ይፈጽ ሙ ፡ መፍቅዶሙ ። ወፀንዓ ፡ ላዕሌሆሙ ፡ ማዕበል ፡ ወስእኑ ፡ ጸቢተ ፡ ወፈቀደ ፡ ያሥጥሞሙ ። ወእሙን ቱሰ ፡ ሰእሉ ፡ ኀበ ፡ ነቢዮሙ ፡ ሐሳዊ ፡ በከመ ፡ ሥር ዓተ ፡ አበዊሆሙ ፡ ወ (A. fol. 24b. 2.) ኢረክቡ ፡ ድኂ ነ ። ወሶበ ፡ ቀብፁ ፡ ሕይወቶሙ ፡ ይቤ ፡ አሐዱ ፡ እ ምኔሆሙ ፡ ዘከነ ፡ የሐውር ፡ ኀበ ፡ ደብረ ፡ ቀልሞን ፡ ወይኔጽር ፡ ተአም (B. fol. 51b. 2.) ራት ፡ አማርያም ፡ ዘደብረ ፡ ቀልሞን ፡ ዝውእቱ ፡ ጊዜ ፡ ትንብልናኪ ፡ አድኅንኒ ። ወለእመ ፡ አድኀንክኒ ፡ እምተሠጥሞ[4] ፡ ዝንቱ ፡ ባሕር ፡ እሁብ ፡ ለቤተ ፡ ክርስቲያንኪ ፡ ገመ ለ ፡ ፅኑን ፡ ተምረ ፡ ለሲሳየ[5] ፡ መንኮሳት ። ወገመሉ ሂ ፡ ይኩን ፡ ለደብር ፡ ከመ ፡ ይፁር ፡ ነሎ[6] ፡ መፍቅ ዶሙ ። ወይቤ ፡ ካልኡ ፡ እወ ፡ አማን ፡ ዘዘከርክ[7] ፡ ዘ ንተ ፡ ወቢየ ፡ ስመ ። ወሶበ ፡ ሰምዓ ፡ ቢጸሙ ፡ ዘንተ ፡ ነገረ ፡ ተሣለቀ ፡ ቦሙ ፡ ወይቤ ፡ አአክላብ ፡ ለምንት ፡ ተኃድጉ ፡ ሃይማኖተክሙ ፡ (A. fol. 25a. 1.) ወትስእሉ ፡ ምሕረተ ፡ እማርያም ። ውእተ ፡ ጊዜ ፡ ተሠጥመ[8] ፡ ውስተ ፡ ባሕር ፡ ወውኀጡ ፡ ሖርገጽ ፡ ወአውፅኦ ፡ ለ ከሚተ ፡ ተአምራት ፡ እኂዘ ፡ በአፋሁ ፡ እንዘ ፡ ይኔጽ ርዎ ፡ አብያጺሁ[9] ። ወእሙንቱሰ ፡ በጊዜ ፡ ሰአሉ ፡ ኀበ ፡ (B. fol. 52a. 1.) እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ረከቡ ፡ ኰኵሐ ፡ ዐቢየ ፡ ወቆሙ ፡ መልዕ ልቱሁ ፡ በማእከለ ፡ ውሒዝ ። ወበጽሐት ፡ ሐመር ፡ እንተ ፡ ተኀልፍ ፡ እምህየ ፡ ወተፅዕኑ ፡ ዲቤሃ ፡ ወበጽ ሑ[10] ፡ ውስተ ፡ መርሶ ። ወሶቤሃ ፡ ነሥአ ፡ ውእቱ ፡ ዓ ርባዊ ፡ አሐደ ፡ ገመለ ፡ ዘይሜኒ ፡ እምኵሉ ፡ አግማ ሊሁ ፡ ጽሚኖ[11] ፡ ተምረ ፡ አብጽሖ ፡ ኀበ ፡ ሰሎሞን[12] ፡ አበ ፡ ምኔት ፡ ዘደብረ ፡ ምኔት ፡ ወ (A. fol. 25a. 2.) ዘደ ብረ ፡ ቀልሞን ፡ ወኀበ ፡ ኵሎሙ ፡ መነኮሳት ፡ ወነገ ሮሙ ፡ ኵሎ ፡ ዘከነ ። ወለካልኡኒ[13] ፡ ቦቱ ፡ ብዙኃ ፡ አባግዕ ፡ ወቀረጸ ፡ ጸጕሮሙ ፡ ወአብጽሖ ፡ ኀበ ፡ መነ ኮሳት ፡ ወይቤ ፡ ንሥኡ ፡ ዘንተ ፡ ጸጕረ ፡ ወግበሩ ፡ ለ ክሙ ፡ አልባስ ፡ በእንተ ፡ እግዝእትነ ፡ ማርያም ፡ ዘ አድኀንተኒ ፡ እምተሠጥሞ ። ወሶበ ፡ ሰምዑ ፡ መ (B. fol. 52a 2.) ነኮሳት ፡ ነገሮ ፡ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ስ ቡሕ ፡ ወልዑል[14] ። ወወደስዋ ፡ ለእግዝእትነ ፡ ቅድስ ት ፡ ድንግል ፡ ማርያም ፡ መስተሣህልት ፡ ምልእተ ፡ ምሕረት ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። (A. fol. 25b. 1.)

ዓረብዊያን ፡ ዕደው ፡ አመ ፡ ውሒዝ ፡ ማይ ፡ ኀየ ለሙ[15] ።
ማርያም ፡ ስመኪ ፡ ሶበ ፡ ዘከሩ ፡ ቀዲሙ ።
ከመ ፡ ኮነ ፡ ብእሲ ፡ እንተ ፡ ተሣለቀ ፡ ቦመ ።
ፀርኪ ፡ እግዝእትየ ፡ ለለጌሠሙ ፡ ወእመ[16] ።
ሲሳየ ፡ ሐርገጽ ፡ ለይኩን ፡ ወየዘርዘር ፡ ዓፅ ሙ ። ። ።

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[1] B. ሖሩ ፡ ኀበ ፡ [2] B. ፫ሰብእ ፡ [3] B. ወመግዲሁ ፡ [4] B. እምዝንቱ ፡ ተሠጥሞ ፡ እሁ ብ ፡ [5] B. ሲሳየ ፡ [6] B. omits ነሎ ፡ [7] B. ዘዘከርከ ፡ ዓቢየ ፡ ኃይለ ። [8] B. ወበጊዜ ፡ ብ ሂሎቱ ፡ ከመዝ ፡ ተሠጥመ ፡ [9] B. ወነጸርዎ ፡ ፪እብያጺሁ ። [10] B. ወሶበ ፡ በጽሑ ፡ ኀበ ፡ መርሶ ፡ ነሥ አ ፡ ውእቱ ፡ [11] B. ወፅሚኖ ፡ [12] B. ሰሎሞን ፡ አበ ፡ ምኔት ፡ ወኀበ ፡ ኵሎሙ ፡ መነኮሳት ፡ ወነገሮሙ ፡ ኵሎ ፡ ዘከነ ፡ [13] B. ወቢጹሰ ፡ [14] B. omits ስቡሕ ፡ ወልዑል ፡ [15] B. ኀየሎሙ ፡ [16] ወዓሙ ፡

CHAPTER XIII.

THE VIRGIN MARY AND THE MONASTERY OF ʿAḲÔNÂ.

(A. fol. 26b. 1.; B. fol. 54a. 1.) [ክፍል ፡] ፲፫ ። ተአም
ሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወ
ምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ነጉሥነ ፡
ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ ደብር ፡ በሀገረ ፡ ፅርዕ ፡ ወኑኁ ፡ መንፈቀ[1] ፡
ምዕራፍ ፡ እምኢያሪክ ። ወሀለወት ፡ ህየ ፡ ቤተ ፡ ክር
ስቲያን ፡ ዘተሐንፀት[2] ፡ በስመ ፡ እግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ ማርያም ፡ ወነበረት ፡ እግዝእትነ ፡ ቅድ
ስት ፡ ማርያም ፡ እንዘ ፡ ትነግሮ ፡ ለአሐዱ ፡ ቀሲስ ፡ በ
ሕልም[3] ። ወትቤሎ ፡ ሕንፁ ፡ ሊተ ፡ ቤተ ፡ ክርስቲያ
ን[4] ፡ በጽንፈ ፡ ኢያሪክ ። ወነበረት ፡ ከመዝ ፡ ብዙኃ ፡
ዓመታተ ፡ እንዘ ፡ ትነግ (A. fol. 26b. 2.) ሮ ፡ ውእቱኒ ፡
እንዘ ፡ ይነግሮሙ ፡ ለመነኮሳት ፡ ወለኵሉ ፡ ሕዝብ ፡
ወዓበይም[5] ። ወሶበ ፡ ዐበዩ ፡ ሐኒፀ ፡ ቤታ ፡ ኀበ ፡ መነ
ን[6] ፡ ዘፈቀዶት ፡ ተበትከ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡
ወቅጽራ ፡ ምስለ ፡ ቤተ ፡ መነኮሳት ። ወወረደት ፡ ታ
ሕተ ፡ ጽንፈ ፡ ኢያሪክ ፡ (B. fol. 54a. 2.) ወጸንዓት ፡ ው
ስተቱ ፡ በኃይላ ፡ ለእግዝእትነ[7] ፡ ቅድስት ፡ ድንግል ፡
ማርያም ፡ ወከነት ፡ ከመ ፡ ቀዳሚት ፡ ሱርርት[8] ፡ ወሕ
ንፅተ ፡ ወኢተወለጠት ፡ ሥነ ፡ ሕንፃሃ ፡ ኢቅጽራ ፡
ወኢ ፡ አብያተ ፡ መነኮሳት ፡ ወመነኮሳተ ፡ ደብርሂ ፡
ብዙኃን ፡ እሙንቱ ፡ ዘይነብሩ ፡ ውስቲታ ፤ ወንውማ
ን ፡ እሙንቱ ፡ በይእቲ ፡ ሌሊት ፡ አመ ፡ ፍልሰታ ፡ ለ
ይእቲ ፡ ቤተ ፡ ክርስቲያን[9] ። ወኢያእምሩ ፡ (A. fol. 27a. 1.)
ዘእንበለ ፡ በሳኒታሁ[10] ፡ ሶበ[11] ፡ ይወፅኡ ፡ እምቤቶሙ ፡
ወነጸርዎ ፡ ለኢያሪክ ፡ በያዕሌሆሙ ፡ ወገብሩ ፡ አውያ
ተ[12] ፡ ኵሎሙ ፡ መነኮሳት ። ወደንገፁ ፡ ዓቢየ ፡ ድን
ጋጼ[13] ፡ ወለአኩ ፡ ኀበ ፡ ወበይት ፡ ህገር ፡ ወመጽኡ ፡
ኵሎሙ ፡ ተባዕቶሙ ፡ ወአንስቶሙ[14] ፡ ወአንከሩ ፡
ርእዮሙ ፡ ዘንተ ፡ ተአምረ ፡ ዘኢገብረ ፡ ወኢኮነ ፡ እ
ምቅድመዝ ፡ ወእምድኅረዝ[15] ። ወገብሩ ፡ በዓለ ፡ ዐ
ቢየ ፡ በገቢረ ፡ ቍር (B. fol 54b. 1.) ባን ፡ ወበዉሂበ ፡
ምጽዋት ፡ በበዓመት ፡ አመ ፡ ዕሥራ ፡ ወሠሉስ ፡ ለ
ነሐሴ[16] ፡ ወስመ ፡ ደብሩ[17] ፡ ዕቆና ። ጸሎታ ፡ ወበረከ
ታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ን
ጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ (A. fol. 27a. 2.) አ
ሜን ።

ኀይለኪ ፡ ጸኑዓ ፡ ወመንክረኪ ፡ ትክሥቲ ።
ከመ ፡ አ (B. fol. 54b. 1.) ፍለስኪያ ፡ ቅድመ ፡ ለደብ
ረ ፡ ዕቆና ፡ እንታክቲ ።
መንገለ ፡ ኃሣር ፡ ወወይሴ ፡ ማርያም ፡ ወለተ ፡ ማቲ ።
አፍልሲ ፡ ክብረ ፡ ፀርየ ፡ በጽንዓ ፡ እዴኪ ፡ ዛቲ ።
አኮኑ ፡ ምክሕየ[18] ፡ ወዝክርየ ፡ አንቲ ።

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[1] B. ወኑኁ ፡ መጠነ ፡ መንፈቀ ፡ [2] B. omits ዘተሐንፀት ፡ [3] B. ማርያም ፡ ወነገረቶ ፡ ለቅ
ዲስ ፡ በሕልም ፡ ወትቤሎ ፡ [4] B. omits ክርስቲያን ፡ [5] B. ወነበረት ፡ ከመዝ ፡ እንዘ ፡ ትትናገሮ ፡
ለቀሲስ ፡ ብዙኃ ፡ ዓመታተ ። [6] B. መኑን ፡ ዘትቤሎሙ ፡ ተበትከ ፡ ውእቱ ፡ ቤተ ፡ ክርስቲያን ፡ ወቤተ ፡
መነኮሳትሂ ፡ ወቅጽራሂ ፡ ወወረደት ፡ [7] B. ወጸንዓት ፡ በኃይል ፡ ጸሎታ ፡ ለእግዝእትነ ፡ ማርያም ፡
[8] B. ሱርርት ። ወኢተገድዓት ፡ ቤተ ፡ ክርስቲያን ፡ ኢቅጽራ ፡ ወኢአብያተ ፡ መነኮሳት ። ወመነኮሳትሂ ፡ ብ
ዙኃን ፡ በውስተ ፡ ውእቱ ፡ ደብር ፡ ይነብሩ ። [9] B. omits ለይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ [10] B. በሳ
ኒታ ፡ [11] B. ሶበ ፡ ወፅኡ ፡ ገዳመ ፡ ነጸርዎ ፡ ለኢያሪክ ፡ [12] B. አሜሃ ፡ ኵሎሙ ፡ ቅዱሳን ፡ [13] B.
omits ድንጋጼ ፡ [14] B. adds ወደቂቆሙ ፡ [15] B. ተአምረ ፡ ዘኢሰምዑ ፡ ወኢርእዩ ፡ ወገብሩ ፡
በዓለ ፡ ዓቢየ ፡ በቀርብን ፡ [16] B. ወይገብሩ ፡ በዓለ ፡ በበዓመት ፡ አመ ፡ ፲ወ፫ለነሐሴ ፡ [17] B. ደብ
ሩስ ፡ [18] B. ምክህየ ፡

CHAPTER XIV.

THE VIRGIN MARY AND THE EGYPTIAN PRIEST JOHN.

(A. fol. 28 a. 1.; B. fol. 55 b. 1.) [ክፍል ፡] ፲፬ ። ተአምረ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ ለዓለመ ፡ ዓለም ።

ወሀለ[1] ፡ አሐዱ ፡ ቀሲስ ፡ በሀገረ ፡ ምስር ፡ ዘስሙ ፡ ዮሐንስ ፡ በከንሲ ። ወይነብር ፡ ውስተ ፡ አሐቲ ፡ ቤተ ፡ ክርስቲያን ፡ ዘተሐንፀት ፡ በስመ ፡ ሰማዕት ፡ መርቆርዮስ ። ወዝንቱሰ[2] ፡ ብእሲ ፡ ኮነ ፡ መዋዕሊሁ ፡ ምእት ፡ ዓመት ፡ ወያራ ፡ ክልኤሆን ፡ አዕይንቲሁ ። ወነበረ ፡ ዓመተ ፡ ፍጹመ ፡ እንዘ ፡ ኢይራኢ[3] ። ወሶበ ፡ ኃጥ (A. fol. 28 a. 2.) እ ፡ ብርሃነ ፡ ለአዕይንቲሁ ፡ ወጠነ ፡ ከመ ፡ ይግበ (B. fol. 55 b. 2.) ር ፡ መሐላ ፡ እንበለ ፡ ያእምሮ ፡ አሐዱ ፡ ሰብእ ፡ ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ሥዕል ፡ ዘእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ መንገለ ፡ ምሥራቅ ። ወእምድኅረ ፡ ጸሎተ[4] ፡ ፍጻሜ ፡ መንፈቀ ፡ ሌሊት ፡ ሶበ ፡ የሐውሩ ፡ መነኮሳት ፡ ውስተ ፡ በዓቶሙ[5] ፡ የሐውር ፡ ውእቱ ፡ ቀሲስ ፡ ኀበ ፡ ይእቲ ፡ ሥዕል ፡ ወይሰግድ ፡ ብዙኃ ፡ ስግደታተ[6] ፡ ወይኤምኃ ፡ በሰላመ ፡ መልአክ ፡ ሠለስተ ፡ ምእተ ፡ ጊዜ ። ወእምዝ[7] ፡ ይስእላ ፡ ከመ ፡ ታብርህ ፡ አዕይንቲሁ ። ወነበረ ፡ እንዘ ፡ ይገብር ፡ ከመዝ ፡ ዓመተ[8] ፡ ፍጹመ ፡ ወበተፍጻሜት ፡ አሐዱ[9] ፡ ዓመት ፡ በአሐቲ ፡ ሌሊት[10] ፡ እንዘ ፡ ይዜምር ፡ (A. fol. 28 b. 1.) ሰላመ ፡ መልአክ ፡ በከመ ፡ ልማዱ ፡ ቀዊሞ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ መጽአ ፡ ድኃ (B. fol 56 a. 1.) ስ ፡ ወኖመ ፡ ግብተ[11] ፡ ወርእየ ፡ በሕልሙ ፡ ከመ ፡ መጽአት ፡ እምይእቲ ፡ ሥዕል ፡ ሠናይት ፡ ላሕይ ፡ ብእሲ ፡ ተ[12] ፡ ዘትበርህ ፡ ምስብሂተ ፡ እምፀሐይ ። ወቀርበት ፡ ኀቤሁ ፡ ወአውዕአት ፡ አጥባቲሃ ፡ እምውሣጤ ፡ ልብሳ ፡ ወሐለበቶን ፡ ዲበ ፡ አዕይንቲሁ ። ወፃዕተበት[13] ፡ ላዕሌሁ ፡ በእደዊሃ ፡ ቅዱሳት[14] ፡ ወተሠወረት ፡ ውስተ ፡ ሥዕለ ። ወሶቤሃ ፡ ተከሥታ ፡ አዕይንቲሁ ፡ ወርእያ ፡ ለአይቆና ፡ እንዘ ፡ ታንበለብል ። ወረከበ ፡ ውስተ ፡ አዕይንቲሁ ፡ ሐሊበ ፡ ዘምዑዝ ፡ (A. fol. 28 b. 2.) ጼናሁ[15] ። ወከልሐ[16] ፡ እንዘ ፡ ይብል ፡ ሰላም ፡ ለኪ ፡ ኦ ምልእት ፡ ጸጋ ፡ እግዚአብሔር ፡ ምስሌኪ ፡ ወሰማያ ሙ ፡ መነኮሳት ፡ ክላሑ ፡ በጽሑ ፡ ፍጡነ ፡ ኀቤሁ[17] ፡ ከመ ፡ ያእምሩ ፡ ዘከነ ። ወነገሮሙ ፡ ውእቱ ፡ ቀሲስ[18] ፡ ኵሎ ፡ ዘርእየ ፡ ወነጸርዎን ፡ ለአዕይንቲሁ ፡ እንዘ ፡ ይሬእያ ፡ ወአስረ ፡ ሐሊብኒ ፡ (B. fol. 56 a. 2.) ውስቴቶ

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[1] B. ወሀለወት ፡ ቤተ ፡ ክርስቲያን ፡ በሀገረ ፡ ምስር ፡ በስመ ፡ ሰማዕት ፡ መርቆራዎስ ። ወነበረ ፡ ውስቴታ ፡ ብእሲ ፡ ቀሲስ ፡ ዘስሙ ፡ ዮሐንስ ፡ በከኒስ ። [2] B. ወዝንቱ ፡ ብእሲ ፡ መንኩስ ፡ እምንእሱ ፡ በድንግልና ። ወሶበ ፡ ኮነ ፡ መዋዕሊሁ ፡ ፮ዓመተ ፡ ዖሩ ፡ ፪አዕይንቲሁ ። [3] B. ፍጹመ ፡ ኢይራኢ ፡ ግሙራ ። ወሀለወት ፡ ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ሥዕል ፡ በስመ ፡ እግዝእትነ ፡ ንጽሕት ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወስቅልት ፡ ውስተ ፡ ሠረቃ ፡ ለቤተ ፡ ክርስቲያን ፡ በገቦ ፡ የማነ ፡ ምሥዋዕ ። ወሶበ ፡ ኃጥአ ፡ ውእቱ ፡ ቀሲስ ፡ ብርሃነ ፡ አዕይንቲሁ ፡ ሐለየ ፡ በልቡ ፡ ከመ ፡ ይግበር ፡ ግብረ ፡ እንዘ ፡ ኢየአምር ፡ ፩ ። [4] B. ፍጻሜ ፡ ጸሎተ ፡ [5] B. በዓቶሙ ፡ ይትመየጥ ፡ ውእቱኒ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወይቀውም ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወይሰግድ ። [6] B. omits ስግደታተ ። [7] B. ወእምድኅረዝ ። [8] B. ወነበረ ፡ ከመዝ ፡ ዓመተ ። [9] B. omits አሐዱ ። [10] B. በሌሊት ። [11] B. omits ወኖመ ፡ ግብተ ። [12] B. ሥዕል ፡ ብእሲት ፡ ለሕይወት ። [13] B. ወአተበት ። [14] B. omits ቅዱሳት ፡ ወተሠወረት ፡ አዕይንቲሁ ፡ ወርእያ ፡ ለአይቁና ፡ እንዘ ፡ ታንበለብል ። [15] B. ዘምዑዝ ፡ ጥቀ ፡ ፄናሁ ። [16] B. ወከልሐ ፡ በጊዜሃ ። [17] B. ኀቤሁ ፡ ፍጡነ ። [18] B. omits ቀሲስ ።

ን ፡ ወአንበሩ ፡ እደዊሆሙ ፡ ላዕለ ፡ አዕይንቲሁ ፤ ወ
ተአምኑ ፤ ወሖሩ ፡ ኀበ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድ
ስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወሰገዱ ፡ ላቲ ፡
አሐዱ ፡ አሐዱ ፡ በአምጣነ[1] ፡ ክሂሎቶሙ ። ወቀደሰ ፡
ቅዳሴ ፡ ቍርባን[2] ፡ ውእቱ ፡ ቀሲስ ፡ ዮሐንስ ፡ በይእ
ቲ ፡ ዕለት ፡ ወመጠዎሙ ፡ እምሥጢር ፡ ቅዱስ ፡ ለ
መ (A. fol. 29a. 2.) ነክሳት[3] ፡ ወለሕዝብ ። ወከነ ፡ ሎቱ ፡
ዕሥራ ፡ ዓመት ፡ እምድኅረዝ ፡ እንዘ ፡ ይትለአክ ፡ ለቤ
ተ ፡ ክርስቲያን ፡ እስከ ፡ አመ ፡ አዕረፈ ፡ በሰላም ። ጸሎ
ታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡
ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።
ተወኪፈኪ ፡ ስእለቶ ፡ እምሐሊበኪ ፡ መንፈሳዊ ።
ዘቀባዕኪ ፡ ዓይኖ ፡ ለዮሐንስ ፡ አረጋዊ ።
ማርያም ፡ ድንግል ፡ ወለተ ፡ ንጉሥ ፡ ሐፁቦናዊ ።
ተወክፊ ፡ ቃለ ፡ አፉየ ፡ ወጽራኅየ ፡ ለብዊ ።
ወኀበ ፡ ስእለትየ ፡ ካዕበ ፡ እዝነኪ ፡ ጽልዊ ።

CHAPTER XV.

THE VIRGIN MARY AND THE GREEK WHO HAD A DART IN HIS EYE.

(A. fol. 30a. 1.; B. fol. 57a 1) [ክፍል ፡] ፲፭ ። ተአም
ሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። በረከተ ፡ ጸሎታ ፡ ወም
ሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳ
ዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ በደሴት ፡ ቄላስይስ ፡ ባዕ
ል ፡ ጥቅ ። ወሖረ ፡ ትርሶ ፡ በሐመር ፡ ከመ ፡ ይጸብ
ዖሙ ፡ ለቍኅዝ ፡ ወተራከቦ ፡ በጽንረ ፡ ባሕር ። ወነ
ደፍዎ ፡ ሰብአ ፡ ቍኅዝ ፡ በአኅጎ ፡ ዓሦርቱ ፡ ወአሐዱ ።
ወአሐዱሰ ፡ እምአኅጎ ፡ ነደፎ ፡ ዓይኖ ፡ ወከነ ፡ ዕው
ረ ፡ ወአልጸቀ ፡ ለመዊት ። ወእምዝ ፡ ይቤሎሙ ፡ ለ
ሰብኡ ፡ አእትዉኒ ፡ ቤትየ ፡ ወአእተውዎ ፡ ቤቶ ፡
(A. fol. 30a. 2.) ወዓሦርቱ ፡ አኅጎ ፡ ዘውስተ ፡ ሥጋሁ ፡
ወዕኡ ። ወአሐዱሰ ፡ ዘውስተ ፡ ዓይኑ ፡ ኢወዕአ ፡ ወ
ዖበ ፡ በተክዖ ፡ ተረፈ ፡ ሐፂኑ ፡ ውስተ ፡ ዓይኑ ። ወሀ
ለወት ፡ ህየ ፡ (B. fol. 57a. 2.) ቤተ ፡ ክርስቲያን ፡ ዘተሐ
ንፀት ፡ በስማ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ
ክልኤ ፡ ማርያም ፡ ወትገብር ፡ ተአምረ ፡ ወመንክረ ፡
ወትፈውስ ፡ ድውያነ ፡ ወለእለሂ ፡ ይነግዱ ፡ በባሕ
ር ፡ ወበየብስ ፡ ታድኅኖሙ ፡ ዖበ ፡ ሰአሉ ፡ ኀቤሃ ።
ውእቱኒ ፡ ይቤ ፡ ሰዱኒ ፡ ውስተ ፡ ቤታ ፡ ለእግዝእት
ነ ፡ ማርያም ፡ እስመ ፡ አልቦ ፡ ዘይፈውሰኒ ፡ ዘእንበሌ
ሃ ፡ ወወሰድዎ ፡ ዖቤሃ ። ወገብሩ ፡ ሎቱ ፡ ምስለ ፡ ዘሰ
ምዕ ፡ በአርአያሁ ፡ ወአምጽኡ ፡ ዓሦርቱ ፡ (A. fol. 30b. 1.)
ወአሐደ ፡ አኅፃ ፡ ወገብሩ ፡ ኀበ ፡ ውእቱ ፡ ሥዕል ፡
ዓሦርተ ፡ ውስተ ፡ አባሉ ፡ ወአሐደ ፡ ውስተ ፡ ዓይኑ ፡
እስመ ፡ ከመዝ ፡ ሕጎሙ ፡ ለሰብእ ፡ ዕርዕ ። ወሶበ ፡
ይትረገዝ ፡ ሰብእ ፡ በዙናት ፡ ወእመሂ ፡ በቀስት ፡ ያ
መጽኡ ፡ ዙናተ ፡ ወይገብሩ ፡ ኀበ ፡ ውእቱ ፡ ሥዕ
(B. fol. 57b. 1.) ል ፡ ስምዕ ፡ በአርአያ ፡ ርግዘቱ ፡ ወይበ
ዕው ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡
ወታድኅኖሙ ፡ ወለውእቱ ፡ ባዕል ፡ አብጽሕዎ ፡ ኀ
በ ፡ ቤተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድ
ንግል ፡ በክልኤ ፡ ማርያም ፡ ወገብረ ፡ ብዙኃ ፡ ምጽ
ዋተ ፡ ለነዳያን ፡ ወለምስኪናን ፡ ወለቤተ ፡ ክርስቲያ
ንሂ ፡ ወሀበ ፡ ዘይደሉ ። ወሶበ ፡ ርእየት ፡ እግዝ
(A. fol. 30b. 2.) እትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡
ማርያም ፡ ጥብዓተ ፡ ልቡ ፡ እምኔሃ ፡ ተመልሐ ፡ ሐ
ፅ ፡ እምዓይኑ ፡ ወእምዓይነ ፡ ምስል ፡ ዘሰምዕ ፡ በአ
ሐቲ ፡ ሌሊት ። ወገብአት ፡ ዓይኑ ፡ ከመ ፡ ክልኤታ ፡
ወሶበ ፡ ርእዩ ፡ ሕዝብ ፡ ዓይነ ፡ ብእሲ ፡ ወዓይነ ፡ ምስ
ለ ፡ አንከሩ ፡ እምዕበየ ፡ ገንቱ ፡ ቱአምር ፡ ዘገብረ

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[1] B. ፩፩አምጣነ ፡ [2] B. omits ቅዳሴ ፡ ቍርባን ፡ [3] B. ለመነኮሳት ። ወነበረ ፡ ወእምድኅ
ገዝ ፡ ፯ዓመተ ፡ እንዘ ፡ ይትለአክ ፡ ለቤተ ፡ ክርስቲያን ። ወእምዝ ፡ አዕረፈ ፡

ት ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ (B. fol. 57b. 2.) ማርያም ፡ ወላዲተ ፡ አምላክ ። ወሰብሕዋ ፡ ዓቢየ ፡ ስብሐተ ፤ ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ሕይወት ፡ ሕሙማን ፡ ማርያም ፡ ዘፈወስኪዮ ፡ እምቀኍስሉ ።

ለባዕ (B. fol. 31a. 1.) ል ፡ ዕርግዊ ፡ እንተ ፡ ተነድፈ ፡ አባሉ ።

ከመ ፡ ተአምረኪ ፡ እስብክ ፡ ወመንክረኪ ፡ ዘይተሉ ።

ስሕትኒ ፡ ምስለ ፡ ትፍሥሕት ፡ ወምስለ ፡ ጥዒና ፡ አሀሉ ።

እስከ ፡ አመ ፡ እብል ፡ ድኅረ ፡ ተፈጸመ ፡ ኵሉ ።

CHAPTER XVI.

THE VIRGIN MARY AND THE BLIND GIRL OF DALGÂ.

(A. fol. 32a. 1.; B. fol. 33b. 1.) [ክፍል ፡] ፲፯ ። ተአምረሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ[1] ፡ በሀገረ ፡ ጽዊድ ፡ ዘትሰመይ ፡ በድርማን ፡ ዘስሙ ፡ አብርሃም ፡ ወስመ ፡ ብእሲቱ ፡ ጌራ ። አንስት ። ወብዕሳን[2] ፡ ጥቀ ፡ በንዋይ ፡ ወፍጹማን ፡ በዅሉ[3] ፡ ምግባረ ፡ ሠናይ ፤ ወበሙ ፡ አሐቲ ፡ ወለት ፡ እንተ ፡ ስማ ፡ ኤልሳቤጥ ፡ ወአልቦሙ ፡ ካልእ ፡ ውሉድ ፡ ዘእንበሌሃ[4] ። ወይእቲ ፡ ወለት ፡ ሐሙት ፡ ሕማመ[5] ፡ በደ (A. fol. 32a. 2.) ዶ ፡ ዘውእቱ ፡ ፈንፃ ። ወየዲ ፡ ክልኤሆን ፡ አዕይንቲሃ ፡ ወሶበ ፡ ርእዩ ፡ አቡሃ ፡ ወእማ ፡ ውረት ፡ አዕይንቲሃ ፡ ለወለቶሙ ፡ ኀዘኑ[6] ፡ መሪረ ። ወኮኑ ፡ የዓውድዋ ፡ ኀበ ፡ ዅሎ (B. fol. 33b. 2.) ሙ ፡ ጠቢባን ፡ ወዓቀብተ ፡ ሥራይ ፡ ወስእኑ[7] ፡ ፈውሶታ ። ወሶበ ፡ በጽሐ ፡ ዕለተ ፡ በዓለ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ አመ ፡ ዕሥራ ፡ ወአሚሩ ፡ ለጥቅምት[8] ። ነሥእ ፡ ዋ ፡ አቡሃ ፡ ወእማ ፡ ለይእቲ ፡ ወለት ፡ ምስለ ፡ ብዙኅ ፡ አምኃ[9] ። ወወሰድዋ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ዘእግዝእትነ[10] ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ዘሀለወት ፡ በሀገር ፡ እንተ ፡ ትሰመይ[11] ፡ ደል (A. fol. 32b. 1.) ጋ ፡ እስመ ፡ ሰብአ ፡ ውእቱ[12] ፡ ብሔር ፡ ያብዕሉ ፡ በይእቲ ፡ ዕለት[13] ፡ በዓለ ፡ ዓቢየ[14] ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወእማስ[15] ፡ ነሥአታ ፡ ለወለታ ፡ አመ ፡ ዕሥራሁ[16] ፡ ለጥቅምት ። ቦአት[17] ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወዓፀወት ፡ ላዕሌሃ ፡ አንቀጸ ፡ ወቆመት ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወሰፍሐት ፡ እደዊሃ ፡ በ (B. fol. 34a. 1.) ውዕየተ ፡ ልባ ፡ ወበብካይ[18] ፡ መሪር ። ወትቤ ፡ ኦእግዝእትየ ፡ እመ ፡ ምሕረት ፡ ወተንባሊተ ፡ ሣህል ፡ ተማኅፀንኩ ፡ ብኪ ፡ ከመ ፡ ታድኅንያ[19] ፡ ለወልትየ ፡ ወትክሥቲ ፡ አዕይንቲሃ ። ወሶበ ፡ ፈጸመት ፡ ጸ (A. fol. 32b. 2.) ልዮ ፡ ኖመት ፡ ታሕተ ፡ ሥዕል ፡ ምስለ ፡ ወለታ ። ወእንዘ ፡ ትነውም ፡ ይእቲ ፡ ወለት[20] ፡ ምስለ ፡ እማ ፡ ተርእየታ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡

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[1] B. ፩ብእሲ ፡ [2] B. ብዑሳን ፡ [3] B. omits በዅሉ ፡ [4] B. ወዘእንበሌሃ ፡ አልቦሙ ፡ ውሉድ ። [5] B. ብሕማመ ፡ [6] B. ኀዘኑ ። [7] B. ወኢክህሉ ፡ [8] B. አመ ፡ ፳ወ፭ ፡ ለወር ኃ ፡ ጥቅምት ፡ [9] B. ምስለ ፡ አምኃ ፡ ብዙኅ ። [10] B. እግዝእትነ ፡ [11] B. በሀገር ፡ ዘትሰመይ ፡ [12] B. ዛቲ ፡ [13] B. ውእተ ፡ ዕለተ ፡ [14] B. omits ዓቢየ ፡ [15] B. እማሰ ፡ [16] B. ለወልታ ፡ በምሴተ ፡ በዓል ፡ አመ ፡ ፳ሁ ፡ [17] B. ወቦአት ፡ ውስተ ፡ [18] B. ወብካይ ፡ [19] B. ታድኅኒያ ፡ [20] B. ብእሲት ፡

ወአንቅሀታ ፡ እንበለ ፡ ታእምር[1] ፡ እማ ፤ ወእምዝ ፡ ትቤላ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ምልእተ ፡ ምሕረት ፡ ክሥቲ ፡ አዕይንተ ኪ[2] ፡ ወሶበ ፡ ከሠተት ፡ አዕይንቲሃ ፡ ነፍሐት ፡ ውስቴቶን ፡ በአፉሃ ፡ ንጽሕት ፡ ወአንጠብጠበት ፡ ላዕሌሃ[3] ፡ እምአጥባቲሃ ፡ ሐሊበ ፡ ፈውስ ፡ ወምሕረት ። ወበዚሃ (B. fol. 34a. 2.) ተከሥተ ፡ አዕይንቲሃ ፡ ወተርአየታ[4] ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ (A. fol. 33a. 1.) ማርያም ፡ ለቢሳ ፡ ብርሃነ ፡ ዘይጸድል[5] ፡ እምብርሃነ ፡ ፀሐይ ፡ ወተሠወረት ፡ ውስተ ፡ ይእቲ ፡ ሥዕል ። ወአንቅሀታ[6] ፡ ሶቤሃ ፡ ለእማ ፡ ይእቲ ፡ ወለት ፡ ወነገረታ ፡ ኵሎ ፡ ዘከነ ። ወዘከመ ፡ ተርአየታ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወዘከመ ፡ ከሠተት[7] ፡ አዕይንቲሃ ፡ ወተሠወረት ፡ ውስተ ፡ ሥዕል ። ወርኢያ[8] ፡ እማ ፡ ተፈሥሐት ፡ ፈድፋደ[9] ፡ ወከልሐት ፡ በልውል ፡ ቃል ። ወሰሚያ ፡ ቀይም ፡ ዐቢየ[10] ፡ ጽራሐ ፡ እንዘ ፡ የሐብዝ ፡ ጎብስተ ፡ ቍርባን[11] ፡ ወወፅአ ፡ ከመ ፡ ይርአይ ፡ ዘከነ[12] ። ወረከባ ፡ ለወለት ፡ ምስለ ፡ እማ ፡ እንዘ ፡ ትፌሲ ። ወሶቤሃ ፡ አንከረ ፡ ወተደመ ፡ ወአ (A. fol. 33a. 2.) እኰቶ ፡ ለእግዚአብሔር[13] ፡ ወለወላዲቱ ፡ ድንግል ፡ ተንባሊተ ፡ ምሕረት ። ወጸቢሖ ፡ ተጋብኡ ፡ ኵሉ[14] ፡ ሰብእ ፡ ጎበ ፡ ቤተ ፡ ክርስቲ (B. fol. 34b. 1.) ያን ፡ ወነጸሩ ፡ ዘንተ ፡ ተአምረ[15] ፡ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልውል ፡ ወወደስዎ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወገብሩ ፡ በዓለ ፡ ዐቢየ ፡ [ወአፈድፈዱ ፡ አክብሮተ ፡ ስማ][16] ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ለወለተ ፡ ብእሲ ፡ ባዕል ፡ እንተ ፡ አየፈ ፡ በደዶ ።

ዘአብራሀኪ ፡ (A. fol. 33b. 1.) ዓይና ፡ ሶበ ፡ ሰአለተኪ ፡ በተ (B. fol. 34b. 2.) አንግዶ ።

ፈለገ ፡ ረድኤት ፡ ማርያም ፡ ዘትሰመዪ ፡ መጌዶ ።

ለንጉሥ ፡ በዕለተ ፡ መርዓ ፡ ይበልዕ ፡ ማዕዶ ።

በማየ ፡ ንጽሕኪ ፡ ዘሐፀበ ፡ እዶ ። = ። = ።

CHAPTER XVII.

THE VIRGIN MARY AND THE THREE POOR SISTERS.

(A. fol. 35a. 1.; B. fol. 35b. 1.) [ክፍል ፡] ፲፯ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ አሐቲ[17] ፡ ብእሲት[18] ፡ ነዳይት ፡ ወኃደገ ፡ ሠላሰ ፡ አዋልደ ፡ ስማ ፡ ለአሐቲ[19] ፡ ማርያም ፡ ወካልእታ[20] ፡ ማርታ ፡ ወሣልሲት ፡ የዋሂት[21] ። ወእሞንሰ ፡ ነዳይት[22] ፡ ወአልባ ፡ ሲሳየ ፡ ዕለት ፡ ዘእንበለ ፡ ትትመጸወት ፡ እምሰብእ ። ወሶበ ፡ ልህቃ[23] ፡ ለተወ

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[1] B. እንዘ ፡ ኢተአምር ፡ [2] B. ወሶበ ፡ ነቅሀት ፡ እምንዋማ ፡ [3] B. ላዕሌሆን ፡ [4] B. ወርእየታ ፡ ለእግዝእትነ ፡ [5] B. ዘይፀድል ፡ እምፀሐይ ፡ [6] B. ወሶበ ፡ አንቅሐታ ፡ ለእማ ፡ ነገረታ ፡ ኵሎ ፡ ዘከነ ፡ [7] B. ወከሠተት ፡ [8] B. ወርእያ ፡ [9] B. omits ፈድፋደ ፡ [10] B. omits ዐቢየ ፡ [11] B. ቁርባን ፡ [12] B. ወመጽአ ፡ ጎቤሃ ፡ ይነጽር ፡ ዘከነ ፡ [13] B. ትፌሲ ፡ አንከረ ፡ ወአእኰቶ ፡ ለእግዚአብሔር ፡ [14] B. ኵሎሙ ፡ [15] B. ተአምረ ፡ ወአእኰትዎ ፡ ለእግዚአብሔር ፡ ወወደስዎ ፡ ለድንግል ፡ ወገብሩ ፡ በዓለ ፡ ዐቢየ ፡ [16] B. omits the words in brackets. [17] B. omits አሐቲ ፡ [18] B. ብእሲት ፡ ነዳይት ፡ ወሞተ ፡ ምታ ፡ ወጎደገ ፡ ፫አዋልደ ፡ [19] B. ለአሐቲ ፡ ስማ ፡ [20] B. ወለካል እታ ፡ ስማ ፡ መርታ ፡ ወለሣልሲት ፡ [21] B. የዋሒት ፡ [22] B. adds ጥቂ ፡ [23] B. ልህቃ ፡ አዋልዲሃ ፡ ወበጽሐ ፡ ለተዋስቦ ፡ ወኢፈቀደ ፡ ፩እምሰብእ ፡ ሀገር ፡ ያውስቦን ፡ በእንተ ፡ ንጹሕቶን ።

ስበ ፡ ሠላስ ፡ አዋልዲሃ ፡ ኢሐለየ ፡ አሐዱሂ ፡ እምሰ
ብአ ፡ ይእቲ ፡ ሀገር ፡ ያውስበን ፡ (A. fol. 35a. 2.) በእን
ተ ፡ ንጼቶን ። ወእሞን ፡ ተጎዝን ፡ ፈድፋደ ፡ በእን
ተ[1] ፡ ዝንቱ ፡ ነገር ። ወሖረት ፡ ጎበ ፡ ቤተ ፡ ክርስቲያ
ን ፡ ዘእግዝእትነ ፡ ቅድስት ፡ (B. fol. 35 b. 2.) ድንግል ፡
በክልኤ ፡ ማርያም ፡ ዘሀለወት ፡ በጽንዓ ፡ ወትሰመይ ፡
ታይዳ ። ወበከየት[2] ፡ ብከየ ፡ መሪረ ፡ ወቆመት ፡ ቅድ
መ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክ
ልኤ ፡ ማርያም ፡ እንዘ ፡ ትብል ፡ ኦእግዝእትነ ፡ እነ ፡
ዓቀብክዎን ፡ ለእማንቱ ፡ አዋልድየ[3] ፡ እስከ ፡ ዮም ።
ወኃጣእኩ ፡ ናሁ ፡ ዘያስተዋስበን[4] ፡ በእንተ ፡ ንጼት
የ ፡ ወአልብየ ፡ ክሂል ፡ በምንትኒ ። ወአንቲኒ ፡ እመ ፡
ደክትም[5] ፡ አሳስሊ ፡ ኃዘንየ ። ወበይእቲ ፡ ሌሊት ፡
አስተርአ (A. fol. 35 b. 1.) የሱ[6] ፡ እግዝእትነ ፡ ቅድስት ፡
ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወትቤላ ፡ ወለትኪሰ ፡
ዘተወፀኢ ፡ በይእቲ ፡ ሌሊት ፡ አነ[7] ፡ እነሥአ ፡ ጎቤየ ፡
ከመ ፡ ተሀሉ ፡ ምስሌየ ፡ እስመ ፡ ምዕቅብናየ ፡ ይእ
ቲ ። ወበእንተ ፡ ክልኤ ፡ አዋልድኪ ፡ አነ ፡ አፈንዎ ፡
ለትዌግ ፡ ፀራቢ ፡ ዘሀገረ[8] ፡ መቅመስ ፡ ይነሥኦን ፡ እ
ምኔኪ ፡ ወያስተዋስበን ፡ ለውሉዱ ። ወሶበ ፡ ነቅሀት ፡
እምንዋማ ፡ አምነ (B. fol. 36a. 1.) ት ፡ ነገረ ፡ እግዝእት
ነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወእምድ
ኅረ ፡ ሠለስቱ ፡ ዕለት ፡ አዕረፈት ፡ ይእቲ ፡ ወለት ፡ ዘ
ተዓቢ ፡ እንተ ፡ ስማ ፡ ማርያም ። ወሰሚያመ-[9] ፡ ሰብ
እ ፡ ከመ ፡ ሞተት[10] ፡ በ (A. fol. 35 b. 2.) ጽሑ ፡ ለኀኒዘ
ታ ፡ ከመ ፡ ይቅብርዋ ። ወለእማሰ[11] ፡ ርእይዋ ፡ እንዘ ፡
ትትፈሣሕ ፡ ወኢትበኪ ፡ ወይቤላ ፡ አሐዱ ፡ እምእ
ለ ፡ መጽኡ ፡ ይናዝዝዋ ፡ ለምንት ፡ ታጸንዒ ፡ ልበኪ ፡
ወኢትበክዩ ፡ ላዕለ ፡ ወለትኪ ። ወአይድዓቶሙ ፡ ዝ
ሎ ፡ ዘከመ ፡ ትቤላ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግ
ል ፡ በክልኤ ፡ ማርያም ፡ በራእይ[12] ። ወሰብሕዎ ፡ ለእ
ግዚአብሔር ፡ ስቡሕ ፡ ወልዑል ፡ ወለወላዲቱ ፡ ድን
ግል ፡ ተንባሊተ ፡ ምሕረት ፡ ለውሉደ ፡ ሰብእ ። ወቀ
በርዋ ፡ ለይእቲ ፡ ወለት ፡ በዓቢይ ፡ ክብር[13] ። ወእም
ድኅረ ፡ ጎዳጥ[14] ፡ መዋዕል ፡ መጽአ ፡ ቴዎግ[15] ፡ ጸራ
ቢ ፡ እምሀገረ ፡ መቅመስ ። ወነሥአ (A. fol. 36a. 1.) ን ፡
ለእላንቱ ፡ ክልኤ ፡ አዋልድ ፡ ወአስተዋሰ (B. fol.
36b. 2.) ቦን ፡ ለውሉዱ ፡ ወውእቱ ፡ ፀራቢ[16] ፡ ዘእንገ
ዶን ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡
ማርያም[17] ፡ ወለወለዳ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶ
ስ ፡ ምስለ ፡ ዮሴፍ ፡ ወሰሎሜ ፡ አመ ፡ ነገዱ ፡ ምድ
ረ ፡ ግብጽ ። ወዜናሁ ፡ ጽሑፍ ፡ ውስተ ፡ ድርሳነ ፡ እ
ግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡
ዘይትነበብ ፡ አመ ፡ ሰዱሱ ፡ ለጎዳር ፡ በበዓለ ፡ ቍስቋ
ም[18] ። ጸሎታ ፡ ወበረከታ ፡ [ወምሕረተ ፡ ፍቁር ፡ ወ
ልዳ][19] ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡
ዓለም ፡ አሜን ።

ማርያም ፡ ንግሥት ፡ ምስለ ፡ ኵ (A. fol. 36a. 2.) ሎ
ሙ ፡ ደቂቃ ።

ዘትትሜክሐ[20] ፡ ብኪ ፡ እመ ፡ እስራኤል ፡ ርብቃ ።
ለዕቤራዊት ፡ አሐቲ ፡ ክበደ ፡ ተዕናስ ፡ እንተ ፡ ዓ
ዕአቃ ።
ከመ ፡ ናዘዝኪያ ፡ ወፈጸምኪ ፡ ጻሕቃ ።
ናዝዝያ[21] ፡ ጸሎትየ ፡ ኢትግበእ ፡ ዕራቃ ። ═ ። ═ ።

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[1] B. ተጎዝን ፡ ዐቢየ ፡ ጎዘን ፡ በእንተ ፡ [2] B. ወበከየት ፡ ቅድመ ፡ ሥዕላ ፡ እንዘ ፡ ትብል ፡ [3] B. አዋልድ ፡ [4] B. ወኃጣእኩ ፡ ዘያወስበን ፡ [5] B. ደክታም ፡ [6] B. ተርእየት ፡ በሕልም ፡ [7] B. ይእቲ ፡ ሊተ ፡ ወእነ ፡ እነሥአ ፡ ጎቤየ ። ወበእንተ ፡ ፪ሰ ፡ አዋልድኪ ፡ [8] B. ዘሀሎ ፡ በሀገረ ፡ [9] B. ወሶበ ፡ ሰምዑ ፡ [10] B. omits ከመ ፡ ሞተት ፡ [11] B. ወእማሰ ፡ ነበረት ፡ በፍሥሐ ፡ ወኢትበኪ ፡ [12] B. በራእይ ፡ እእኰትዎ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወለወላዲቱ ፡ ድንግል ፡ ተንባሊተ ፡ ምሕረት ፡ ለ
ውሉደ ፡ ሰብእ ። ወቀበርዋ ፡ [13] B. omits በዓቢይ ፡ ክብር ፡ [14] B. ንስቲት ፡ [15] B. ትዌግ ፡ ፀ
ራቢ ፡ ወነሥአን ፡ [16] B. ወዝንቱ ፡ ፀራቢ ፡ አንገዶሙ ፡ [17] B. ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ምስለ ፡
ወልዳ ፡ ወለዮሴፍ ፡ ወለሰሎሜ ፡ አመ ፡ ፀኡ ፡ [18] B. ዘይትነበብ ፡ በበዓለ ፡ ቍስቋም ። [19] B. omits
the words in brackets. [20] B. ዘትትሜክህ ፡ [21] B. ናዝዚ ፡

CHAPTER XVIII.

THE VIRGIN MARY AND THE TWO BROTHERS WHO WERE SCRIBES.

(A. fol. 37 a. 1.; B. fol. 37 a. 1.) [ክፍል] ፲፰ ። ተአምረ ማርያም ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለዉ ፡ በአሐቲ ፡ ሀገር[1] ፡ ክልኤቱ ፡ ፍቁራን[2] ፡ አኀው ፡ ወይትፋቀሩ ፡ በበይናቲሆሙ ፡ ወየአምሩ ፡ ጽሑፈ ፤ ወመጽአ ፡ አሐዱ ፡ ብእሲ ፡ ጎበ ፡ አሐዱ ፡ እምኔሆሙ ፡ ወሰአሎ ፡ ከመ ፡ ይጽሐፍ ፡ ሎቱ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም[3] ፡ ወእንዘ ፡ ሀለዉ[4] ፡ ክልኤሆሙ ፡ ውስተ ፡ ጽሐፍ ፡ ወድቁ ፡ በገቢረ ፡ ኃጢአት ። ወመሠጥዎ ፡ (A. fol. 37 a. 2.) ለዘይጽሕፍ ፡ ተአምሪ (B. fol. 37 a. 2.) ሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ውስተ ፡ ሰማይ ። ወአለሰ ፡ መሠጥዎሰ ፡ ኢይትዓወቅ ፡ ኀብሮሙ ፡ ወአሐዱ ፡ እምኔሆሙ ፡ ይጸርሕ ፡ ወይብል ፡ ስድዎ ፡ ለዝብእሲ[5] ፡ ውስተ ፡ ኃጕል[6] ። ወደንገፀ ፡ ጥቀ ፡ ወርዕደ ፡ እስመ ፡ መሰሎ ፡ ዘተኃጕለ ። ወመጽአት ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ እንዘ ፡ ትለብስ ፡ ልብሰ[7] ፡ ዘይመስል ፡ ኀብረ ፡ ሰማይ ፤ ወትቤሎሙ ፡ ለእለ ፡ ይወስድዎ ፡ ለምንት ፡ ትወስድዎ ፡ ለዝብእሲ[8] ፡ ውስተ ፡ ኃጕል ፡ እስመ ፡ ነበረ ፡ ይፃሙ ፡ በጽሒፈ ፡ ተአምርየ ። ወዘንተ ፡ ብሂላ ፡ አድኀንቶ[9] ፡ እምእደዊሆሙ ፡ ወወረደ ፡ በበ ንስቲ (A. fol. 37 b. 1.) ት ፡ እምሰማይ ፡ ወገብአ ፡ ኀበ ፡ ዘትካት ፡ ሀላዌሁ[10] ። ወሶበ ፡ ነቅ (B. fol. 37 b. 1.) ሀ[11] ፡ እምንዋሙ ፡ አንከረ ፡ እምራእይ ፡ ዘርእየ ፡ ወነገሮ ፡ ለካልኤ ፡ ኵሎ ፡ ዘኮነ ፡ ወዘከመ ፡ በጽሐ[12] ፡ ላዕሌሁ[13] ። ወዘከመ ፡ አድኀንቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወእምዝ ፡ ነሰሐ ፡ ውእቱ ፡ ብእሲ ፡ ዓቢየ ፡ ንስሐ ፡ ወድኀነ ፡ እምኃጕል[14] ። በረከተ ፡ ጸሎታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። = ። = ።

ብኪ ፡ ተመይጡ ፡ እምፍኖት ፡ ጌጋይ ፡ ዘኢመፍትው ።

እለ ፡ ጸሐፉ ፡ ስመኪ ፡ ክልኤቱ ፡ አኀው ።

ር (A. fol. 37 b. 2.) ኀርኀት[15] ፡ ምግባር ፡ ማርያም ፡ ወፀበለ ፡ ኵሉ ፡ አፈው ።

ቅድመ ፡ ሠናይትኪ ፡ ወርኀራኄኪ ፡ ቅድው ።

አሥምሮ[16] ፡ ምኑን ፡ ወላሕይ ፡ ሕስው ። = ። = ።

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[1] B. ሀገር ፡ እምአህጉረ ፡ ክርስቲያን ፡ [2] B. አኀው ፡ ፍቁራን ፡ ወየአምሩ ፡ ግብረ ፡ እድ ፡ ወግብረ ፡ እደሙሰ ፡ ጽሑፍ ፡ ይሠናየ ፡ ይጽሕፍ ፡ ወክልኤ ፡ ኢያጠንቀቀ ፡ ጽሑፈ ። [3] B. ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወይቤሎ ፡ አሆ ፡ ወወጠነ ፡ ከመ ፡ ይጽሐፍ ፡ [4] B. ሀሎ ፡ ውስተ ፡ ጽሒፍ ፡ ወድቁ ፡ ፪ሆሙ ፡ አኀው ፡ ውስተ ፡ ኃጢአት ፡ ወመሠጥዎ ፡ ውስተ ፡ ሰማይ ፡ ለዘነበረ ፡ ይጽሕፍ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እለ ፡ መሠጥዎሰ ፡ [5] B. ለዝንቱ ፡ ብእሲ ፡ [6] B. ሐጕል ፡ ወውእቱሰ ፡ ብእሲ ፡ ይፈርህ ፡ ወይርዕድ ፡ ወይመስሎ ፡ ከመ ፡ ዘተሐጕለ ። [7] B. ልብሰ ፡ ዘንስቲት ፡ ይጸልም ፡ እምኀበረ ፡ ሰማይ ። ወደርሐት ፡ በዓቢይ ፡ ቃል ፡ ወትቤሎሙ ፡ ለእለ ፡ ይወስድዎ ፡ [8] B. ለዝንቱ ፡ ብእሲ ፡ [9] B. እንገፈቶ ፡ እምእደዊሆሙ ፡ ወእምዝ ፡ ወረደ ፡ እምሰማይ ፡ በበንስቲት ፡ [10] B. ሀላዌሁ ፡ ዘትካት ፡ [11] B. ነቅሐ ፡ እምራእይ ፡ ነገሮ ፡ [12] B. omits ወዘከመ ፡ በጽሐ ፡ [13] B. ላዕሌሁ ፡ ወነሰሐ ፡ ዓቢየ ፡ ንስሐ ፡ ወድኀነ ፡ [14] B. እምሐጕል ፡ በጸሎታ ፡ [15] B. ኀሪተ ፡ [16] B. አፍቅሮ ፡

CHAPTER XIX.

THE VIRGIN MARY AND THE PRISONER.

(A. fol. 38b. 1.; B. fol. 38b. 1.) [ክፍል ፡] ፲፱ ። ተአም
ሪሃ ፡ ለእግዝእትን ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። በረከተ ፡ ጸሎታ ፡ ወም
ሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳ
ዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ[1] ፡ መስተጋድል ፡ ፈድፋ
ደ ፡ በከዊነ ፡ ስምዕ ፡ በእንተ ፡ ክርስቶስ ፡ ዘስሙ ፡ ጊ
ዮርጊስ ፡ ሐዲስ ፡ ወአሐተ ፡ ዕለተ ፡ እንዘ ፡ ሀሎ ፡ ተ
ዕሢኖ[2] ፡ እምብዝኃ ፡ ነዮኔ ፡ ግብተ ፡ ኖመ ። ወበዓሠ
ርቱ ፡ ወአሐዱ ፡ ሰዓት[3] ፡ ሌሊት ፡ አመ ፡ ዕሥራ ፡ ወ
ሐመሱ ፡ ለግንቦት ፡ መጽአት ፡ እግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ በርእየተ ፡ ርግብ[4] ፡
ፀዓዳ ፡ ውስተ[5] ፡ ቤተ ፡ ሞቅ (A. fol. 38b. 2.) ሕ ። ወሰ
ፍሐት ፡ ክነፈሃ ፡ ብርሀተ ፡ ላዕለ ፡ መካነ ፡ ሕማም ፡ ዘ
ሀሎ ፡ በርእሱ[6] ። ወሶቤሃ ፡ (B. fol. 38b. 2.) ነቅሀ ፡ ወአ
ንሥአ ፡ እደዉ ፡ ኀበ[7] ፡ መልዕልት ፡ ወአንዘ ፡ ክነፈ
ሃ ፡ ወሠረረት ፡ ወወዕአት ፡ እምቤተ ፡ ሞቅሕ ። ወብ
ርሀት ፡ ይእቲ[8] ፡ ከመ ፡ ፀሐይ ፡ ወሶበ[9] ፡ አንበረ ፡ እ
ዴሁ ፡ ላዕለ ፡ ርእሱ ፡ አእመረ ፡ በዘሐይወ ። ወከነ ፡
ውስተ ፡ ሥጋሁ ፡ ዓቢይ ፡ ኃይል[10] ፡ ወተፈሥሐ ፡ ጥ
ቀ ፡ [ወተኃሥየ ፡ ፈድፋደ ፡ በእንተ ፡ ዘጸገወቶ ፡ ጥሚ
ና ፡ ወፈውሶ][11] ። ወእምዝ[12] ፡ ነበረ ፡ አርባዕተ ፡ መዋ
ዕል ፡ እንዘ ፡ ኢይበልዕ ፡ ወኢይሰቲ ፡ እምብዝኃ ፡ ፍ
ሥሐ ፡ ዘመልአ ፡ ውስተ ፡ ልቡ ፡ እምጣዕመ ፡ መዓዝ
ሃ ፡ ለእግዚእትነ ፡ ቅድስተ ፡ ድንግል ። (A. fol. 39a. 1.)
ማርያም ፡ ወላዳተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀ
ሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ሶበ ፡ ጊዮርጊስ[13] ፡ እምጽንዓ ፡ ነዮኔ ፡ ዕፁብ ።
ከመ[14] ፡ አስተርአየኪዮ ፡ ቅድመ ፡ በአርአያ ፡ ጽ
ዕዱት ፡ ርግብ ።
ወለተ ፡ ንጉሥ ፡ መክብብ ፡ ማርያም ፡ ጠባብ ።
መል (B. fol. 39a. 1) ዕለተ ፡ ምስሐል ፡ ከመ ፡ ይጼ
ልል[15] ፡ ኪሩብ ።
ጸልልኒ ፡ እግዝእትየ ፡ ክንፈኪ ፡ ዘላህብ ።

CHAPTER XX.

THE VIRGIN MARY AND THE OLD MAN KAṬÎR.

(A. fol. 40a. 1.; B. fol. 39b. 1.) [ክፍል ፡] ፳ ። ተአ
ምሪሃ ፡ ለእግዝእትን ፡ ቅድስት ፡ ድንግል ፡ በክል
ኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ን
ጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።
ወሀሎ ፡ በአሐቲ ፡ ሀገር ፡ ዘትሰመይ ፡ አልክሱስ ፡

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[1] B. ዘስሙ ፡ ጊዮርጊስ ፡ ሐዲስ ፡ መስተጋድል ፡ ፈድፋደ ፡ ለከዊነ ፡ ስምዕ ፡ በእንተ ፡ ስመ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወዝንቱ ፡ ጻድቅ ፡ ኮነ ፡ ማኅበረ ፡ ምዑናን ፡ ወተኰነነ ፡ ብዙኃ ፡ መዋዕለ ፡ ጽኑዓ ፡ ነዮኔ ፡ ወአሐተ ፡ [2] B. ሀሎ ፡ ዕፁረ ፡ [3] B. ኖመ ፡ ሕቀ ፡ በ፲ወ፭ሰዓት ፡ ሌሊት ፡ [4] B. ክነት ፡ ከመ ፡ ርግብ ፡ [5] B. ወቦአት ፡ ኀቤሁ ፡ ውስተ ፡ [6] B. ዘሀለወት ፡ ውስተ ፡ ርእሱ ፡ [7] B. ውስተ ፡ [8] B. ወይእቲ ፡ ብርሀት ፡ [9] B. ወሶበ ፡ አንበረ ፡ እዴሁ ፡ ውስተ ፡ መካነ ፡ ደዌ ፡ ዘሀለወ ፡ ውስተ ፡ ርእሱ ፡ ረከበ ፡ በዘሐይወ ፡ [10] B. ወኃይል ፡ ዓቢይ ፡ ወትፍሥሕት ፡ [11] B. omits the words in brackets. [12] B. ወነበረ ፡ [13] B. ጊዮርጊስ ፡ ኖመ ፡ [14] B. ዘአስተርአይኪዮ ፡ [15] B. ይጸልል ፡

ብእሲ[1] ፡ አረጋዊ ፡ ቀሲስ ፡ ዘስሙ ፡ ቀጢር[2] ። ወይነ
ብር ፡ ውስተ ፡ ቤተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ቅድ
ስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አም
ላክ ። ወባቲ ፡ ለቤተ[3] ፡ ክርስቲያን ፡ ዓቃቢ ፡ ዘእኩ
ይ ፡ ግዕዙ ። ወይቤሎ ፡ በቤተ ፡ ክርስቲያን[4] ፡ ለቀሲ
ስ ፡ አንተ ፡ ትንብር ፡ ዝየ ፡ ወኢታዓርግ ፡ ዕጣነ ፡
(A. fol. 40a. 2.) ወዘመጽአ ፡ ንዋየ ፡ ለቤተ ፡ ክርስቲያ
ን ፡ ትበልዕ ፡ ሐር[5] ፡ ተገኝሥ ፡ እምዝየ ፤ ወይቤሎ ፡
ቀሲስ ፡ አእኑየ ፡ እስመ ፡ አንሰ ፡ ምስኪን ፡ አረጋዊ ፡
ኢትፌኢኑ ፡ ድካምየ ፡ እምዘ ፡ ተልእኩ ፡ ለቤተ ፡ ክ
ርስቲያን ፡ ናሁ[6] ፡ አርባዓ ፡ ዓመት ፡ ሊተ[7] ፡ እምይእ
ዜሰ ፡ (B. fol. 39b. 1.) ደክመ ፡ ኃይልየ ። አእግዚእየ ፡
ፀረረኒ ፡ በእንተ ፡ ድካምየ[8] ፡ ወዓቃቢሰ ፡ ተምዕዓ ፡ ፈ
ድፋደ ፡ ላዕሌሁ ፤ ወአውሥአ ፡ ውእቱ ፡ ቀሲስ ፡ ወ
ይቤሎ ፡ ጽንሐኒ ፡ እስከ ፡ ሠሉስ ፡ መዋዕል ፡ ይመጽ
ኡ ፡ መነኮሳተ ፡ ፈቅጦር[9] ፡ ወልደ ፡ ሀርማኖስ[10] ፡ ወ
አነ ፡ እስእሎሙ ፡ ከመ ፡ ይሰዱኒ ፡ ምስሌሆሙ ። ወ
ልማዶሙ ፡ ለእሙንቱ ፡ መነኮሳት[11] ፡ ይበጽ (A. fol.
40b. 1.) ሑ ፡ እልክሱስ ፡ በሌሊተ ፡ እሑድ ፡ ምስለ ፡
ዕጣን ፡ ወመባርህት[12] ፤ ወዘንተ ፡ ብሂሎ ፡ በከየ ፡ ጥ
ቀ ፡ ወይቤ ፡ አእግዝእትየ ፡ ቅድስት ፡ ድንግል ፡ በክ
ልኤ ፡ ማርያም ፡ መጠነ ፡ አርባዓ ፡ ዓመት[13] ፡ እምዘ ፡
ተልእኩ ፡ ለቤተ ፡ ክርስቲያንኪ ፡ ዮምኒ[14] ፡ ተኃድግ
ኒ ፡ ወእምብዝኃ ፡ ብካዩ ፡ ኖመ ፡ ወበጊዜ ፡ መንፈቀ ፡
ሌሊት ፡ ተርእየቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡
ማርያም ፡ (B. fol. 40a. 1.) ለውእቱ ፡ ዓቃቢ ፡ ወምስሌ
ሃ ፡ ክልኤቱ ፡ ዕደው ፡ ብሩህን[15] ፡ በከመ ፡ ነገረ ፡ ው
እቱ ። ወትቤሎ ፡ አልብከኑ ፡ ምሕረት ፡ ምንተ ፡ ገብ
ረ ፡ ላዕሌከ ፡ ዝንቱ ፡ ቀሲስ ፡ ምስኪን ፡ ዘፈቀድከ ፡
ትስድዶ[16] ፡ ወታውዕአ ፡ እም (A. fol. 40b. 2.) ቤተ ፡ ክ
ርስቲያን ። ወዕቤሃ ፡ አዘዘቶ ፡ ለአሐዱ ፡ እምእለ ፡
ይቀውሙ ፡ ቅድሜሃ[17] ፡ ከመ ፡ ይዝብጦ ፡ እገሪሁ ፡ ወ
ዘበጦ ። ወትቤሎ ፡ እምይእዜሰ ፡ ኩን ፡ መፃጉዓ ፡ ወ
ቀሲስ ፡ ይትፈወስ ። ወዕበ ፡ ጸብሐ ፡ ኢክህላ ፡ ዓቃ
ቢ[18] ፡ ወስእነ ፡ ቀዊመ ፡ በእገሪሁ ። ወቀሲስሰ ፡ አረ
ጋዊ ፡ ጥዕየ ፡ ወጸንዓ ፡ ወኢተዓውቀ ፡ ዝንቱ ፡ ነገር ፡
ዘከነ ፡ እምእግዝእትነ ፡ ማርያም ፡ እስከ ፡ ተናገረ ፡ ው
እቱ[19] ፡ ዓቃቢ ፡ በቃሉ[20] ። ወሶሉ ፡ ሕዝብ ፡ አለ ፡ ር
እዩ ፡ ፈድፋደ ፡ አንከሩ ፡ አስተብፅዕዋ ፡ ለእግዝእት
ነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላ
ክ ። ውእቱሰ ፡ ቀሲስ ፡ ነበረ ፡ እንዘ ፡ (B. fol. 40a. 2.) ይ
ትለ (A. fol. 41a. 1.) አክ ፡ ለመርጡላ ። ወዓቃቢኒ ፡ ከ
ነ ፡ መፃጉዓ ፡ እስከ ፡ አመ ፡ ሞተ ። ጸሎታ ፡ ወበረከ
ታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ን
ጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ዓቃቢ ፡ ምዑክ ፡ አመ ፡ ምስለ ፡ ቀላጢር[21] ፡ ተበ
አሰ ።
ዘአዕበስኪ ፡ እግሮ ፡ እስከነ ፡ ፈለሰ ።
ንግሥተ ፡ ሰማይ ፡ ማርያም ፡ እንተ ፡ ወለድኪ ፡
ንጉሠ ።
እግረ ፡ ዕድዋንየ ፡ ረስዩ ፡ ዕውሰ[22] ።
ወዲበ ፡ ፀርየ ፡ ፈንዊ ፡ ተዕናሰ ።

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[1] B. ብእሲ ፡ ቀሲስ ፡ አረጋዊ ፡ [2] B. ከጢር ፡ [3] B. ወባቲ ፡ ለይእቲ ፡ ቤተ ፡ [4] B. omits በቤተ ፡ ክርስቲያን ፡ [5] B. ሑር ፡ እምኔነ ። ወይቤሎ ፡ ውእቱ ፡ ቀሲስ ፡ ምስኪን ፡ አእኑየ ፡ ኢትፌ
ኢኑ ፡ ድካምየ ፡ አንሰ ፡ እምዘ ፡ [6] B. omits ናሁ ፡ [7] B. ሊተ ፡ ወዮም ፡ ደክመ ፡ [8] B. ድ
ክምየ ፡ ወተምዓ ፡ ላዕሌሁ ፡ [9] B. ደብረ ፡ ፈቅጦር ፡ [10] B. ጎርማኖስ ፡ [11] B. ለመነኮሳት ፡
[12] B. መባርህት ፡ ወዕጣን ። [13] B. ዓመት ፡ ዘተልእኩ ፡ [14] B. ወዮምኑ ፡ ተኃድግኒ ፡ ወኖመ ፡ ይእ
ቲ ፡ ሌሊተ ፡ በጎዘን ፡ ወጊዜ ፡ [15] B. ብሩሃን ፡ [16] B. omits ትስድዶ ፡ [17] B. እምእለ ፡
ምስሌሃ ፡ [18] B. ዓቃበ ፡ ቀዊመ ፡ [19] B. omits ውእቱ ፡ [20] B. በቃሉ ፡ ወእምነ ፡ ዘበጽሐ ።
ወውእቱሰ ፡ ቀሲስ ፡ [21] B. ከጢር ፡ [22] B. ዕቡሰ ።

CHAPTER XXI.

THE VIRGIN MARY AND THE BRETHREN TÂG AND NAZÎB OF DALGÂ.

(A. fol. 42a. 1.; B. fol. 41a. 1.) [ክፍል ፭፩ ። ተአምረ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወላዲተ፡ አምላክ ። ጸሎታ፡ ወበረከታ፡ ወምሕረተ፡ ፍቁር፡ ወልደ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡ ዳዊት፡ ለዓለመ፡ ዓለመ፡ አሜን ።

ወሀለዉ፡ ክልኤቱ፡ አኀው፡ በአሐቲ[1]፡ ሀገር፡ ዘትሰመይ፡ ደልጋ[2] ። አሐዱ፡ ቀሲስ፡ ዘስሙ[3]፡ ታግ፡ ወካልኡ[4]፡ ዲያቆን፡ ወስሙ፡ ነዚብ ። ወየአልሉ፡ አልባሰ፡ በቀለመ፡ ኂል፡ ውኔራን፡ እሙንቱ፡ ወቦሙ፡ ምሕረት ። ወኮሉ፡ ዘበጽሐ፡ ኀበ፡ ቤተ፡ ክርስቲያን፡ ለእግዝእትነ[5]፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወላዲተ፡ አምላክ ። ዘሀለወት፡ በይ (A. fol. 42a. 2.) እቲ[6]፡ ሀገር፡ ያበይትዎ፡ ኀቤሆሙ፡ ወይሁብዎ፡ ድራረ ። ወአሐተ፡ ዕለት፡ መጽአ፡ ኀቤሆሙ፡ ብእሲ፡ እኩይ፡ ተንባላታዊ፡ ዘስሙ፡ አክያታር ። ወይቤሎሙ፡ አልሉ፡ (B. fol. 41a. 2.) ሊተ፡ ልብሰ፡ [ወእሁበክሙ፡ ዓስበክሙ][7] ። ወነሥአ፡ ነዚብ፡ ልብሰ፡ ውእቱ፡ ተንባላታዊ፡ ወአለለ፡ ሎቱ[8] ። ወኢነሥአ፡ ዓስበ፡ እምኔሁ[9] ። ወእምዝ[10]፡ ይቤሎ፡ ውእቱ[11]፡ መስልም፡ አንትሙ፡ ክርስቲያን፡ ሠናያን፡ ኢትሰምዕዎ[12]፡ ለነቢይነ፡ ወአውሥአ፡ ነዚብ፡ ወይቤሎ፡ ነቢይክሙ፡ ኢመጽአ፡ ኀቤነ፡ ከመ፡ ንሰምዖ፡ ነቢይነሰ፡ መጽአ[13]፡ ለዓረብ ። ውእተ፡ ጊዜ[14]፡ ተንሥአ፡ ውእቱ፡ መስልም፡ ወሰዓመ፡ ርእ (A. fol. 42b. 1.) ሶ፡ ለነዚብ፡ ወይቤሎ፡ ጽድቅ፡ ውእቱ፡ ስምዕከ[15]፡ ነቢይነ፡ ኢመጽአ፡ ዘእንበለ፡ ለዓረብ ። ወሖረ፡ ወአስተዋደዮ፡ ኀበ፡ ቃዲ፡ ወይቤሎ፡ ንስራኒ፡ ስምዓ፡ ከነ[16]፡ ከመ፡ መጽአ፡ ለዓረብ፡ ነቢይነ[17] ። ዘንተ[18]፡ ዘይቤ፡ ከመ፡ ይኩን፡ መስልመ ። ወሶቤሃ[19]፡ ፈነወ፡ ቃዲ፡ ላእካነ፡ ወአብጽ (B. fol. 41b. 1.) ሐ፡ ኀቤሁ፡ ወዘበጦ፡ ብዙኃ፡ ዝብጠተ[20]፡ ወሞቅሖ፡ ውስተ፡ ቤተ[21]፡ ሐብስ ። ወእኁሁሰ፡ ቀሲስ፡ ታግ፡ በአ፡ ውስተ[22]፡ ቤተ፡ ክርስቲያን፡ ወቆመ፡ ቅድመ፡ ሥዕላ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወበከየ፡ ቅድሜሃ ። ወይቤ፡ አእግዝእትየ፡ ናሁ፡ አነ፡ እምጕንዱይ፡ ዘመ (A. fol. 42b. 2.) ን፡ ሀሎኩ፡ እትለአከኪ፡ ወለእመ፡ ኢያደኃንኪ፡ እኁየ፡ ንሥኢ፡ ነፍስየ፡ በሞት፡ ከመ፡ ኢይኩን፡ ሥላቀ፡ ለሰብእ ። ወኖመ፡ ይእተ፡ ሌሊተ፡ ታሕተ፡ ሥዕለ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወላዲተ፡ አምላክ ። ወአስተርአየቶ፡ እግዝእትነ፡ ቅድስት፡ ወትቤሎ፡ ኢትፍራህ፡ ወኢትኀዝን[23]፡ እኁከሰ፡ ጌሠመ፡ ይመጽእ፡ ኀቤከ፡ በክርስትናሁ ። ወእነ፡ አዕቀብክዎ፡ ለማር፡ ጊዮርጊስ፡ ዘልዳ ። ወበይእቲ፡ ሌሊት፡ ተርእዮ፡ (B. fol. 41b. 2.) ማር፡ ጊዮርጊስ፡ ለቃዲ፡ እንዘ፡ ውስተ፡ እደሁ፡ ሰይፍ፡ ስሑል፡ ወይቤሎ፡ ለእመ፡ ኢፈነውኮ፡ ዮም፡ ለክርስቲያናዊ፡ ኀበ፡ እኁሁ[24] (A. fol. 43a. 1.) እመትር፡ ርእሰክ ። ወሶቤሃ፡ ነቅሀ፡ ቃዲ፡ እምንዋሙ፡ በፍርሃት[25]፡ ወበድንጋፄ ። ወአውዕአ[26]፡ ለነዚብ፡ እ

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[1] B. ውስተ፡ አሐቲ፡ [2] B. ደልጋ፡ ወየአልሉ፡ አልባሰ፡ በቀለመ፡ ኂል፡ [3] B. ወስሙ፡ [4] B. ወካልኡ፡ [5] B. ለእግዝእትነ፡ [6] B. ውስተ፡ ይእቲ፡ [7] B. omits the words in brackets. [8] B. ሎሙ፡ [9] B. እምኔሁ፡ ዓስበ ። [10] B. ወእምድኅረዝ፡ [11] B. omits ውእቱ፡ . [12] B. ወበሕቱ፡ ኢትሰምዕዎ፡ [13] B. ከመ፡ ንሰምዖ፡ ነቢይክሙሰ፡ [14] B. ወበጊዜ ሃ፡ ተንሥአ፡ [15] B. ስምዕከ፡ ጽድቅ፡ ነቢይነሰ፡ [16] B. ንስራኒ፡ ከነ፡ [17] B. ነቢይነ፡ ለዓረብ ። [18] B. ወዘንተ፡ [19] B. ወበጊዜሃ፡ [20] B. omits ዝብጠተ፡ [21] B. omits ቤተ፡ [22] B. ኀበ፡ [23] B. omits ወኢትኀዝን፡ [24] B. omits እኁሁ፡ [25] B. በረዓድ፡ [26] B. ወአምጽአ፡

ምቤተ ፡ ሐብስ ፡ ፍጡነ[1] ፡ በሌሊት ። ወይቤሎ ፡ ሑር[2] ፡ ኀበ ፡ እኁከ ፡ በእንተ ፡ ዝንቱ ፡ ፈረሳዊ ፡ ዘተር አየኒ ፡ እንዘ ፡ ሰይፈ ፡ ከመ ፡ ይቅትለኒ ። ወይቤሎ ፡ ነዚብ ፡ አእግዚአየ ፡ እመሰ ፡ ፈነውከኒ ፡ ሀበኒ ፡ ክርታሰ ፡ ዘጽሕፍት ፡ በእዴከ[3] ፡ ከመ ፡ ኢይትበአሱኒ ፡ ተንባላት ፡ ወትኑነኒ ፡ ስምየ ፡ ላዕሌሆሙ ፡ ወወሀበ ፡ በከመ ፡ ይቤ ። ወጸቢሖ ፡ በጽሐ ፡ ቤተ ፡ ክርስቲያን ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ዘአቅድምነ ፡ ነጊረ ፡ በእንቲአሃ ፡ ምስለ ፡ (B. fol. 42a. 1.) ውእቱ ፡ ክር (A. fol. 43a. 2.) ታስ ። ወአንበብዋ[4] ፡ ለይእቲ ፡ ክርታስ ፡ እለ ፡ ሀለዉ ፡ ህየ ። ሰብሕዎ[5] ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልውል[6] ፡ ወአእኰትዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። እስመ[7] ፡ አድኃነቶ ፡ እምዝንቱ ፡ ተንባላዊ ፡ በበዓላ ፡ በይእቲ ፡ ዕለት ፡ [በእንተ ፡ ስማ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ][8] ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። = ። = ።

(B. fol. 42a. 2.) እንዘ ፡ ገበረ ፡ ዚአኪ ፡ አነ ፡ እንበለ ፡ ሕፀፅ ፡ ወንትጋ ።

ዘንትቀነይ[9] ። (A. fol. 43b. 1.) ለኪ ፡ አምሰለ ፡ አኃው ፡ ዘብሔረ ፡ ደልጋ ።

ማርያም ፡ ድንግል ፡ ማርያም ፡ ምልእተ ፡ ጸጋ ።

ተገደፍኩኑ ፡ ቅድመ[10] ፡ አዕይንትኪ ፡ እንጋ ።

ሶበ ፡ ተዳደቀኒ[11] ፡ ግብተ ፡ ለዘመን ፡ ጹጋ ።

CHAPTER XXII.

THE VIRGIN MARY AND THE LAME MAN.

(A. fol. 44b. 1.; B. fol. 43a. 1.) [ክፍል ፡] ፳፪ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ በብሔረ[12] ፡ አፍርንጊ ፡ ዘዕብን ፡ እግሩ ። ውእቱሰ[13] ፡ ብእሲ ፡ ይክድን ፡ እግሮ ፡ በልብስ ፡ ከመ ፡ ኢያእምሮ ፡ ሰብእ ። ወነበረ ፡ እንዘ ፡ ይበኪ[14] ፡ ወያስቆቁ ፡ መዓልተ ፡ ወሌሊተ ፡ ዘእንበለ ፡ ዕረፍት ። ወያፈቅር ፡ ገይሰ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ዘእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክሌ ፡ ማርያም ፡ ወላዲተ ፡ አምላ (A. fol. 44b. 2.) ክ ። ዘ ሀለወት ፡ በይእቲ ፡ ሀገር ፡ ወይእቲሰ ፡ ቤተ ፡ ክርስቲያን ፡ ሥርጉት ፡ በወርቅ ፡ ወብሩር ፡ በዕንቁ[15] ፡ ወበያክንት ። ወአሐተ ፡ ዕለት ፡ ተጋብኡ ፡ ሕዝብ ፡ ብዙኃን ፡ ውስተ ፡ ይእ (B. fol. 43a. 2.) ቲ ፡ ቤተ ፡ ክርስቲያን ፡ ውእቱኒ[16] ፡ ብእሲ ፡ ዘዕብን ፡ እግሩ ፡ ቦአ ፡ ምስሌሆሙ ። ወወዲአሙ ፡ ኵሎሙ ፡ ሕዝብ ፡ ቦአ ፡ ሊቀ ፡ ጳጳሳት ፡ ወረከቦ ፡ ኀበ ፡ ተጐድኅት ፡ ቤተ ፡ ክርስቲያን ። ወተምዕዓ ፡ ወይቤ ፡ መኑ ፡ ገዐዓ ፡ ለዛቲ[17] ፡ ቤተ ፡ ክርስቲያን ። ወይቤሎሙ ፡ ግብኡ ፡ ኵልክሙ ፡ ሕዝብ ፡ ወኢትሑሩ[18] ፡ ወገብኡ ፡ ኵሎሙ ። ወአምዝ ፡ ካዕበ[19] ፡ ይቤሎሙ ፡ ሊቀ ፡ ጳጳሳት ፡ ፃኡ ፡ በበአሐዱ ፡ ወገብሩ ፡ (A. fol. 45a. 1.) ሕዝብ[20] ፡ በከ

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[1] B. omits ፍጡነ ፡ [2] B. ሑር ፡ ቤተከ ፡ ኀበ ፡ [3] B. በእዴከ ፡ ከመ ፡ ይኩንኒ ፡ ስምዓ ፡ ወኢይትበአሱኒ ፡ ተንባላት ፡ ወወሀበ ፡ በከመ ፡ [4] B. ወአንበብዋ ፡ ኵሎሙ ፡ እለ ፡ ሀለዉ ፡ ህየ ፡ [5] B. ወሰብሕዎ ፡ [6] B. omits ስቡሕ ፡ ወልውል ፡ [7] B. ዘአድኃነቶ ፡ እምክሕደት ፡ ወገበረ ፡ እኁሁ ፡ በዓለ ፡ ዓቢየ ፡ በውእቱ ፡ ዕለት ፡ [8] B. omits the words in brackets. [9] B. ዘእትቀይ ፡ [10] B. እምቅድመ ፡ [11] B. እስመ ፡ ተዳደቀኒ ፡ [12] B. ዘብሔረ ፡ [13] B. ወውእቱ ፡ [14] B. ወይበኪ ፡ [15] B. ወበዕንቁ ፡ [16] B. ወውእቱኒ ፡ [17] B. ዛቲ ፡ [18] B. ወይቤሎሙ ፡ ለሕዝብ ፡ ግብኡ ፡ ወኢትግብኡ ፡ ወኢትሑሩ ፡ ወገብኡ ፡ [19] B. omits ካዕበ ፡ [20] B. omits ወገብሩ ፡ ሕዝብ ፡

መ ፡ አዘዘሙ[1] ። ወሶበ ፡ ወፅኡ ፡ ሕዝብ ፡ በበአሐዱ ፡ ተርፈ ፡ ውእቱ ፡ ብእሲ ፡ ዘዕብን ፡ እግሩ ። ወሰገደ ፡ ቅድመ[2] ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወነገሮ ፡ አንብዖ ፡ ወበከየ ፡ ብካዮ[3] ፡ መሪረ ፡ ወበጊዜሃ ፡ ተበትከ ፡ እግሩ ፡ ዘዕብን ፡ ወከነ ፡ ሕያወ ፡ ከመ ፡ ሰብእ ፡ ወሶበ ፡ ርእ (B. fol. 43b. 1.) ዩ ፡ ሕዝብ ፡ ደንገፁ ፡ ወተደመ ፡ ወቀፀቦ ፡ ሊቀ ፡ ጳጳሳት ፡ ለውእቱ ፡ ብእሲ ፡ ወይቤሎ ፡ እምአይ ፡ መዋዕል ፡ ዘከንከ ፡ ከመዝ ። ወይቤሎ ፡ ውእቱ[4] ፡ እምአመ ፡ ወፃእኩ ፡ እምከርሠ ፡ እምየ ፡ ውእቱ[5] ፡ እግርየ ፡ ወእስድን ፡ በልብስ ፡ ከመ ፡ ኢያእ (A. fol. 45a. 2.) ምረኒ ፡ ሰብእ ። ወእበኪ[6] ፡ መዓልተ ፡ ወሌሊተ ፡ ኵሎ ፡ ጊዜ ፡ እንዘ ፡ አስእል ፡ ጎበ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወሶበ ፡ በእኩ ፡ ዮም ፡ ጎበ ፡ ቤተ ፡ ክርስቲያን ፡ ተምዓዕከ ፡ ላዕለ ፡ ኵሉ ፡ በእንተ ፡ ኃጢአትየ ። ወትቤሎሙ ፡ ግብኡ ፡ በበአሐዱ ፡ ወገብኡ ፡ ወወፅአ ፡ ዕፃ ፡ ጎቤየ ፡ ወተረፍኩ ፡ በሕቲትየ ። ወሶቤሃ ፡ ሰገድኩ ፡ ቅድመ ፡ ሥዕለ ፡ ለእግዝእትየ ፡ ወበከይኩ[7] ፡ ጥቀ ። ውእተ ፡ ጊዜ ፡ ተበትከ ፡ እግርየ ፡ (B. fol. 43b. 2.) ዘዕብን ፡ ወሰሚያ ፡ ሊቀ ፡ ጳጳሳት ፡ አስተዓፀበ ፡ ወሖረ ፡ ምስለ ፡ ኵሉ ፡ ሕዝብ ፡ ወሰገደ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲ (A. fol. 45b. 1.) ት ፡ አምላክ ። ሰብሖ[8] ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልዑል[9] ፡ ወአእኰትዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። [እስመ ፡ ኵሉ ፡ ይትክሀላ ፡ ወአልቦ ፡ ዘይሰአና[10] ።] ገብራተ ፡ ተአምራት ፡ ወመንክራት ፡ ይእቲ ፡ ኃይለ ፡ ረድኤታ ፡ የሀሉ ፡ ምስለ[11] ፡ ንጉሥነ ። ዳዊት ።

ለአፍርንጋዊ ፡ ብእሲ ፡ ሶበ ፡ ጎቤኪ ፡ ተማኅፀነ ።
ዘአሕየውኪ ፡ እግር ፡ እንተ ፡ ኮነ ፡ ዕብነ ።
ማርያም ፡ ለኪ ፡ ጊዜ ፡ አዳርግ ፡ ቍርባነ ።
ውስተ ፡ ትፍሥሕትየ ፡ ኢትቶስሒ ፡ ኃዘነ[12] ።
ከመ ፡ ይቶስሑ ፡ ምስለ ፡ ማይ ፡ ወይነ ። = ። = ።

CHAPTER XXIII.

THE VIRGIN MARY AND BISHOP MERCURIUS.

(A. fol. 46b. 1.; B. fol. 44b. 1.) [ክፍል ፡] ፳፫ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። በረከተ ፡ ጸሎታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ኤጲስቆጶስ ፡ ዘስሙ ፡ መርቆሬዎስ ፡ ዘከነ ፡ ኵሉ ፡ ሥጋሁ ፡ ለምጽ ፡ ወአሐተ ፡ ዕለተ ፡ ሖረ ፡ ጎበ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘካርያስ ። ወሶበ ፡ ርእዮ ፡ ሊቀ ፡ ጳጳሳት ፡ ገሠጾ ፡ ወይቤሎ ፡ በትሕትና ፡ ወበየ ውሃት ። አእኵየ ፡ ኢይደልወከ ፡ ክህነት ፡ እንዘ ፡ ሀሎ ፡ ላዕሌከ ፡ ዝንቱ ፡ ደዌ ፡ ዘእንበለ ፡ ያእትቶ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እምኔ (A. fol. 46b. 2.) ከ ፡ እስመ ፡ መጽሐፍ ፡ ሰመዮ ፡ ርኩሰ ። ወሰሚያ ፡ ኤጲስ ፡ ቆጶስ ፡ መርቆሬዎስ[13] ፡ በከየ ፡ ጥቀ[14] ። ወይቤሎ ፡ አአበየ ፡ በጸሎትከ ፡ ርድአኒ[15] ። ወወፅአ ፡ እምኔሁ ፡ ወሖረ ፡ ወቦአ ፡ ውስ (B. fol. 44b. 2.) ተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሚመቱ ። ወቆመ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እንዘ ፡ ይበኪ ፡ ወይስእል ፡ ከመ ፡ ታንጽሖ ፡ እምለምጹ ፡ ወነበረ ፡ እንዘ ፡ ይገብር ፡ ከመዝ ፡ እም

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[1] B. ይቤሎሙ ፡ [2] B. ጎበ ፡ [3] B. ወበከየ ፡ ቅድሜሃ ፡ ወነገሮ ፡ አንብዖ ። ወሶቤሃ ፡ [4] B. omits ውእቱ ፡ [5] B. ከመ ፡ ውእቱ ፡ [6] B. ወእንሰ ፡ እበኪ ፡ [7] B. ወበከይኩ ፡ ወበ ጊዜሃ ፡ [8] B. ወሰብሖ ፡ [9] B. omits ስቡሕ ፡ ወልዑል ፡ [10] B. omits the words in brackets. [11] B. ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ etc. [12] B. ኀዘን ፡ [13] B. መርቆሬዎስ ፡ ኤጲስ ፡ ቆጶስ ፡ [14] B. omits ጥቀ ፡ [15] B. ርድአኒ ፡ በጸሎትከ ።

ጽባሕ ፡ ዕለተ ፡ ሰኑይ ፡ እስከ ፡ ተስዓቱ ፡ ስዓት ፡ ዘዕለተ ፡ ረቡዕ ፡ ወጸለየ ፡ ፈድፋዶ ፡ እንበለ ፡ ያጽርዕ[1] ፡ ወበጊዜ ፡ ተስዓቱ ፡ ሰዓት ፡ ዘዕለተ[2] ፡ ረቡዕ ፡ ደክመ ፡ ወአስመ (A. fol. 47a. 1.) ከ ፡ ርእሶ ፡ በዓረፍት[3] ፡ ወዘውስቲታ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ኖመ ፡ ግብተ[4] ፡ ወርእየ ፡ በሕልሙ ፡ ከመ ፡ እይ ፡ ለሥዕል ፡ ገሠሠት ፡ ሥጋሁ ፡ ። ወሶቤሃ ፡ ነቅሀ[5] ፡ ወረከበ ፡ ሥጋሁ ፡ ንጹሐ ፡ እምለምጹ ፡ ወተፈሥሐ ፡ ዐቢየ ፡ ፍሥሐ ፡ ወሰብሐ ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልዑል[6] ፡ ወአእኰታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። በእንተ ፡ ዘጸገወቶ ፡ ምሕረት[7] ፡ (B. fol. 45a. 1.) ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። (A. fol. 47a. 2.)

ለመርቆሬዎስ ፡ ክህን ፡ ዘአንጻሕኪ ፡ ለምጸ ።

ወአሕየውኪዮ ፡ ፍጹመ ፡ እምነ ፡ (B. fol. 45a. 2.) ሕማም ፡ ዘታረምዖ ።

ማርያም ፡ ምልኢ ፡ ለሕሊናየ ፡ ሕፀያ ።

ለወልድኪ ፡ መምህረ ፡ ሕግ ፡ ከመ ፡ ኢይርሣእ ፡ ተግሣጸ ።

ከመ ፡ ዘይሬኢ ፡ በመጽሔት ፡ ገጸ ።

CHAPTER XXIV.

THE VIRGIN MARY AND THE WOMAN WITH A BROKEN FOOT.

(A. fol. 48a. 1.; B. fol. 46a. 1.) [ክፍል ፡] ፳፬ ። ተአምረ ፡ ዘ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ትንብልናሃ ፡ የሀሎ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ አሐቲ ፡ ቤተ ፡ ክርስቲያን ፡ በሀገረ ፡ ሀርሎም[8] ። ወውስቲታ ፡ ሥዑል ፡ ሥዕለ[9] ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ዘይሰምይዋ ፡ ረዳኢት ። ወአሐቲ ፡ ብእሲት ፡ ነዳይት ፡ እምሰብአ ፡ ይእቲ ፡ ሀገር ፡ ዘተሰብረት ፡ እግራ ፡ ወአልባ ፡ ምንትኒ ፡ እምንዋየ ፡ ዓለም[10] ፡ ከመ ፡ ትሀብ ፡ ለዓቃቤ ፡ ሥራይ ፡ ይፈውሳ ። ወእምዝ ፡ ያርዋ ፡ አዝ (A. fol. 48a. 2.) ማዲሃ ፡ ወአብጽሕዋ ፡ ኀበ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ። ወገደፍዋ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝ (B. fol. 46a. 2.) እትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ[11] ፡ ወኀደግዋ ፡ ባሕቲታ ፡ ወሖሩ ። ወዓፀወ ፡ ዓቃቤ ፡ ቤተ ፡ ክርስቲያን ፡ ላዕሌሃ ፡ አንቀጸ ፡ ወተርፈት ፡ ውሥጠ ። ወኮነት ፡ ትመጽእ ፡ ወትረ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ [ኀበ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን[12] ፡] ወተዓውድ ፡ ዝየ ፡ ወለዝየ ፡ ወታንሶሱ ፡ ውሥጠ[13] ፡ ኵላ ፡ ሌሊተ ፤ ወሶበ ፡ ያርኀዉ ፡ አንቀጸ ፡ [ዓቃብያን ፡ ቤተ ፡ ክርስቲያን[12] ፡] ጊዜ ፡ መንፈቀ ፡ ሌሊት ፡ ይረክብዋ[14] ፡ ገኃደ ። ወበይእቲ ፡ ሌሊት ፡ እንተ ፡ ኀደግዋ ፡ ለ (A. fol. 48b. 1.) እን[ታ]ክቲ ፡ ብእሲት ፡ ስብርት[15] ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ መጽአት[16] ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ በከመ ፡ ልማዳ ። ወረከበታ ፡ ለይእቲ ፡ ወለት[17] ፡ እንዘ ፡ ትሰክብ ፡ ቅድ (B. fol. 46b. 1.)

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[1] B. ረቡዕ ፡ ወይጹሊ ፡ መዓልተ ፡ ወሌሊተ ፡ [2] B. በዕለተ ፡ [3] B. በአረፍት ፡ [4] B. omits ግብተ ፡ [5] B. ወነቅሀ ፡ ሶቤሃ ፡ [6] B. omits ስቡሕ ፡ ወልዑል ፡ [7] B. ዘጸገወቶ ፡ ጸጋ ፡ [8] B. ሀርትሎም ፡ [9] B. ወሀለወት ፡ ውስቲታ ፡ ሥዕለ ፡ [10] B. ዝንቱ ፡ ዓለም ፡ [11] B. አምላክ ፡ ወሖሩ ፡ ወዓፀዉ ፡ ዓቃቤ ፡ ቤተ ፡ ክርስቲያን ፡ ላዕሌሃ ፡ አንቀጸ ፡ ወኀደግዋ ፡ እንተ ፡ ውሥጥ ፡ ወከነ ፡ ትመጽእ ፡ [12] B. omits the words in brackets. [13] B. omits ውሥጠ ፡ [14] B. ይረክብዋ ፡ ዓቃብያነ ፡ ቤተ ፡ ክርስቲያን ፡ ወጀቀሲስ ፡ አረጋዊ ፡ [15] B. ክብርት ፡ [16] B. ወመጽአት ፡ [17] B. ብእሲት ፡

መ ፡ ሥዕላ ፡ ወቀጸበታ ፡ በእገሪሃ ፡ ወትቤላ ፡ ተንሥኢ ። ወሶቤሃ ፡ ተንሥአት ፡ ወቆመት ፡ በእገሪሃ ፡ ርቱዓ[1] ፡ ወሐይወት ። ወበጊዜ[2] ፡ መንፈቀ ፡ ሌሊት ፡ አርኃወ ፡ ዓቃቤ ፡ ቤተ ፡ ክርስቲያን ፡ አንቀጸ ፡ ወቦአ ፡ ውስቴታ ። ወረከባ ፡ ለይእቲ ፡ ብእሲት ፡ እንዘ ፡ ትቀውም ፡ ወይቤላ ፡ ምንተ ፡ ከንኪ ፡ ወመኑ ፡ አሕየውኪ ። ወትቤሎ ፡ መጽአት ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማር (A. fol. 48b. 2.) ያም ፡ እንዘ ፡ ይበርህ ፡ ገጻ ፡ እምፀሐይ ፡ ወፂና ፡ ምውዝ ፡ ዕጣን[3] ፡ ይፂኑ ፡ አልባሲሃ ። ወቀጸበተኒ ፡ በእገሪሃ ፡ ወትቤለኒ ፡ ተንሥኢ ። ወሶቤሃ ፡ ተንሣእኩ ፡ ወቆምኩ[4] ፡ በእገሪሃ ። ወኮሎሙ ፡ እለ ፡ ርእይዋ ፡ ለይእቲ ፡ ብእሲት ፡ ዘሐይወት ፡ እምደዌሃ ። (B. fol. 46b. 2.) አእኰትዎ ፡ ለእግዚአብሔር ፡ እዮት ፡ ወስቡሕ[5] ፡ ወወደስዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዳተ ፡ አምላክ ፡ [ገባሪተ ፡ ተአምራት ፡ ወመንክራት ፡ እስመ ፡ ኵሉ ፡ ይትከሀላ ፡ ወአልቦ ፡ ዘይሰአና[6]] ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

(A. fol. 49a. 1.) ለብእሲት ፡ ስብርት ፡ ዘአሕየውኪያ ፡ እምፃማ ።

ሶበ ፡ ሰአለተኪ ፡ አስተሐሚማ ።

ንጉሠ ፡ እስራኤል ፡ አቡኪ ፡ ለእል[7] ፡ ውስተ ፡ ጌት ፡ ወኖባማ ።

ከመ ፡ ወሀበ ፡ አስትዓ ፡ በጊዜ ፡ ነሥአ ፡ ሰቂማ ።

ጸጋ ፡ መንፈስ ፡ ቅዱስ ፡ ሀብኒ[8] ፡ ማርያም ፡ ራማ ።

CHAPTER XXV.

THE VIRGIN MARY AND SOPHIA THE ABBESS OF MOUNT CARMEL.

(A. fol. 50a. 1.; B. fol. 47b. 1.) [ክፍል ፡] ፳፭ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ አሐቲ ፡ እመ ፡ ምኔት ፡ በደብረ ፡ ቀርሜሎስ ፡ ዘስማ ፡ ሶፍያ[9] ፡ ፈራሂት ፡ እግዚአብሔር ፡ ወሠናይ ፡ ግዕዛ ። ወታረቀራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ በኵሉ ፡ ልባ ። ወሀለዋ ፡ ውስተ ፡ ውእቱ ፡ ደብር ፡ ብዙኃት ፡ ደናግል ፡ ወመነኰሳይያት ፡ ወትሜህሮን ፡ ይእቲ ፡ እመ ፡ ምኔት ፡ ሥርዓተ ፡ ቀኖና ፡ ዘመነኰ (A. fol. 50a. 2.) ሳት ፡ ወትኤዝዞን ፡ ወትረ ፡ ኢይትናገራ[10] ፡ ነገረ ፡ ከንቱ ፡ ኢይትሀከያ[11] ፡ ለጊዜ[12] ፡ ጸሎት ። ወበእንተዝ ፡ ኮና ፡ ይጸልአሃ ፡ ወይ (B. fol. 47b. 2.) ጸንሐ ፡ ዕቅፍተ ፡ ጊዜሃ[13] ፡ ከመ ፡ ያእትዋ ፡ እምኂሊታ ። ወሀሎ ፡ ውስቲ ፡ ውእቱ ፡ ደብር ፡ አሐዱ ፡ ወሬዛ ፡ ዘይትለአኮን[14] ፡ በእንተ ፡ ሲሳዮን ፡ ወዓራዞን ፡ ለደናግል[15] ፡ ወቀንዓ ፡ ላዕሌሃ[16] ፡ ሰይጣን ፡ ለእመ ፡ ምኔት ፡ ወደየ[17] ፡ ውስቲ ፡ ልባ ፡ ፍትወት ፡ ሥጋ ፡ ወዘመወት ፡ ምስለ ፡ ውእቱ ፡ ላእክ ፡ ወፀንሰት ፡ እምኔሁ ። ወተከሥተ ፡ ዝንቲ ፡ ነገር ፡ በጎበ ፡ መነኰሳይያት ፡ ወአእመራሃ[18] ፡ ከመ ፡ ፀንሰት ። ወእምዝ ፡ ሖራ ፡ ከመ[19] ፡ ይስክያ ፡ ጎበ ፡ ኤጲስ ፡ ቆጶስ ፡ ዘስሙ[20] ፡ አባ ፡ ሳዊ (A. fol. 50b. 1.)

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[1] B. omits ርቱዓ ፡ [2] B. ወሶበ ፡ ኮነ ፡ ጊዜ ፡ [3] B. ዕጣን ፡ ምውዝ ፡ ይወፅእ ፡ እምአልባሲሃ ፡ [4] B. omits ወቆምኩ ፡ [5] B. omits እዮት ፡ ወስቡሕ ፡ [6] B. omits the words in brackets. [7] B. እለ ፡ [8] B. ሀበኒ ፡ [9] B. ሶፍያ ፡ ወሠናይ ፡ ግዕዛ ፡ ወትፈርሆ ፡ ለእግዚአብሔር ፡ ወታረቀራ ፡ [10] B. ኢትትናገራ ፡ [11] B. ወከመ ፡ ኢይትሀከያ ፡ [12] B. ለጊዜ ፡ [13] B. ዚአሃ ፡ [14] B. ዘይትለኮን ፡ ለደናግል ፡ [15] B. omits this word in this place. [16] B. ሰይጣን ፡ ላዕለ ፡ እመ ፡ [17] B. ወወደየ ፡ [18] B. ወአእመራ ፡ [19] B. omits ከመ ፡ [20] B. omits ዘስሙ ፡

ሮስ ፡ ወአይድዓሁ ፡ ዘከመ ፡ ፀንሰት ፡ እመ ፡ ምኔት[1] ። ወሶበ ፡ ሰምዓ ፡ ኤጲስ ፡ ቆጶስ ፡ ፈነወ ፡ ሐዋርያት ፡ ኀበ ፡ እመ ፡ ምኔት ። ከመ ፡ ያስተጋብኦን ፡ ለደናግል ፡ በዕለት[2] ፡ ይሔውጸን ፡ ወሰሚዓ ፡ እመ ፡ ምኔት ፡ ነገረ ፡ ውእቱ[3] ፡ ላእክ ፡ ደንገፀት ፡ (B. fol. 48a. 1.) ወአእመረት ፡ ዘከመ ፡ ሰክያሃ ፡ ደዳግል ። ወበአት ፡ ፍጡነ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወሰገደት ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወበከየት ፡ ብካየ ፡ መሪረ ፡ በውዑይ ፡ ልብ ፡ ወትቤ ፡ አመፍቀሪተ ፡ ምሕረት ፡ ወሣህል[4] ፡ አራኁርኂ ፡ ልበኪ ፡ (A. fol. 50b. 2.) ላዕለ ፡ አመትኪ[5] ፡ ኃጥኣት ፡ ዘተሠግረት ፡ ተሠሃሊ[6] ፡ ላዕሌሃ ፡ ወሠዓሪ ፡ ዓመፃ ፡ ዘተጸውረ ፡ ውስተ ፡ ክርሥየ ፡ ኢታስተኃፍርኂ[7] ፡ እግዝእትየ ። ወእምብዝኃ ፡ ብካያ ፡ ኖመት ፡ ወርእየት ፡ በንዋማ ፡ ከመ ፡ መጽአት ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም[8] ፡ ወምስሌሃ ፡ ክልኤቱ ፡ መላእክት ፡ ወትቤላ ፡ ኢትኀዝኒ ፡ ናሁ ፡ ሰአልክዎ ፡ ለወልድየ ፡ ከመ ፡ ይስረይ ፡ ለኪ ፡ ኃጢአትኪ ፤ (B. fol. 48a. 2.) ባሕቱ[9] ፡ ኢትድግሚ ፡ እንከ ፡ አብሶ ፡ ወእምዝ ፡ ትቤሎሙ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ለእሙንቱ ፡ መላእክት ፡ ንሥኡ ፡ ሕፃነ ፡ እምውስተ ፡ ከርሣ[10] ። ወ (A. fol. 51a. 1.) ሰዱ ፡ ኀበ ፡ ብእሲ ፡ ዘስሙ ፡ ፊልክስ ፡ ከመ ፡ ይሕፅኖ ፡ ሐሊበ[11] ፡ እስመ ፡ ቦቱ ፡ ብዙኀ ፡ አልሀምት[12] ። ወገብሩ ፡ መላእክት ፡ በከመ ፡ አዘዘቶሙ ፡ እግዝእትነ ፤ ወነቅሃት ፡ እመ ፡ ምኔት ፡ እምንዋማ ፡ ወገሠሠት ፡ ከርሣ ፡ ወኢረከበት ፡ ፅንሰ[13] ፡ ወአእኰተታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በኵሉ ፡ ልባ ። በእንተ ፡ ተአምር ፡ ዘገብረት ፡ ላቲ ፡ ወወፅአት ፡ ኀበ ፡ ግብራ ፡ በከመ ፡ ልማዳ ። ወእምዝ[14] ፡ መጽአ ፡ ኤጲስ ፡ ቆጶስ ፡ በዕለተ ፡ ዕ (B. fol. 48b. 1.) ድሜሁ ። ወበእ ፡ ውስተ ፡ ደብረ ፡ ደናግል ፡ ወተራከበቶ ፡ እመ ፡ ምኔት ፡ ወምስሌሃ ፡ (A. fol. 51a. 2.) አሐት ፡ እለ ፡ ሰክያሃ ። ወተስእላ ፡ ኤጲስ ፡ ቆጶስ ፡ ለእመ ፡ ምኔት[15] ፡ ዘከመ ፡ እፎ ፡ ፀንሰት ፡ በዝሙት ፡ ወክሕደት ፡ እመ ፡ ምኔት ፡ ወትቤ ፡ አንሰ ፡ ኢገበርኩ ፡ ዘንተ ። ወአዘዘን ፡ ኤጲስ ፡ ቆጶስ ፡ ለልሂቃት ፡ አንስት ፡ ከመ ፡ ይርአያ ፡ ለእመ[16] ፡ ፅንስት ፡ ይእቲ ፡ እመ ፡ ምኔት ። ወሶበ ፡ ርእያ ፡ ኢረከባ ፡ አሰረ ፡ ፅንስ ፡ ውስተ ፡ ከርሣ ፡ አላ ፡ መሰለቶን ፡ ከመ ፡ ድንግል ፡ ዘኢያእመረት ፡ ብእሴ ። ወነገራሁ[17] ፡ ለኤጲስ ፡ ቆጶስ ፡ ዘንተ ፡ ነገረ ፡ [ኤጲስ ፡ ቆጶስኒ ፡][18] ኢአምኖን ፡ አላ ፡ ተሐዘቦን ፡ ከመ ፡ በነ ሚአ[19] ፡ ህልያን ፡ የኀብእ ፡ ላቲ ፡ አበሳሃ ። ወእምዝ[20] ፡ ተንሥአ ፡ ኤጲስ ፡ ቆጶስ ፡ (A. fol. 51b. 1.) ወምስሌሁ ፡ (B. fol. 48b. 2.) ቀሳውስት ፡ ወዲያቆናት ፡ ወአንስት ፡ መነኮሳይያት ፡ ወርእይዎ ፡ ከርሣ[21] ፡ ለእመ ፡ ምኔት[22] ፡ ወኢረከቡ ፡ ፅንሰ ፡ በውስተ ፡ ከርሣ ። ውእተ ፡ ጊዜ ፡ ነስሐ ፡ ኤጲስ ፡ ቆጶስ ፡ ዐቢየ ፡ ንስሐ ፡ በእንተ ፡ ዘተዛለፋ ፡ ለእመ ፡ ምኔት ፡ በሐሰት[23] ። ወተመይጠ ፡ ኀበ ፡ እማንቱ ፡ ደናግል ፡ ዘአስተዋደያ ፡ ወተምዕዓ ፡ ላዕሌሆን ፡ በእንተ ፡ ዘአኀሰማ ፡ ላዕለ ፡ እመ ፡ ምኔት ። ወርእያ ፡ እመ ፡ ምኔት ፡ ከመ[24] ፡ ተምዕዓ ፡ ኤጲስ ፡ ቆጶስ ፡ ፈርሃት ፡ ከመ ፡ ኢይዘረዎ ፡ ወኢይዴውዎን ፡ ሰይጣን ፡ ለእማንቱ ፡ ደናግል ፡ በምክንያት ፡ ዚአሃ ። ወሶቤሃ ፡ ተንሥአት ፡ እመ ፡ ምኔት ፡ ወ (A. fol. 51b. 2.) ትቤሎሙ ፡ ለኵሎሙ ፡ ሰብእ ፡ ተገኀሡ ፡ ምዕረ ፡ እምኀበ ፡ ኤጲስ ፡ ቆጶስ ፡ ወነገረ

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[1] B. omits እመ ፡ ምኔት ፡ [2] B. በዕለት ፡ ዘይመጽእ ፡ የሐውጸን ። ወሶበ ፡ ሰምዓት ፡ [3] B. omits ላእክ ፡ [4] B. ወሰላም ። [5] B. ዓመትኪ ፡ [6] B. ዘተሠግረት ፡ በዝሙት ፡ ወተሠሃሊ ፡ [7] B. ወኢታስተኃፍርኂ ፡ አእግዝእትየ ፡ [8] B. adds ዖቤሃ ፡ [9] B. ወበሕቱ ፡ [10] B. እምከርሣ ፡ [11] B. omits ሐሊበ ፡ [12] B. adds ሐሊብ ፡ [13] B. adds ወተፈሥሐት ፡ ዓቢየ ፡ ፍሥሐ ፡ [14] B. ወእምድኅረዝ ፡ [15] B. ምኔት ፡ በእንተ ፡ ፅንሰ ፡ ዘከመ ፡ እፎ ፡ [16] B. ለእመ ፡ ምኔት ፡ እመ ፡ [17] B. ወሶበ ፡ ነገራሁ ፡ [18] B. omits the words in brackets. [19] B. ኢአምኖን ፡ ወተአኀዝን ፡ ከመ ፡ ነሢአ ፡ ኅልያን ፡ [20] B. ወሶቤሃ ፡ [21] B. omits ከርሣ ፡ [22] B. ምኔት ፡ ወረከብዋ ፡ ከመ ፡ ድንግል ፡ [23] B. ወነስሐ ፡ ኤጲስ ፡ ቆጶስ ፡ በእንተ ፡ ዘተዛላፋ ፡ በሐሰት ። ወእምዝ ፡ ተመይጠ ፡ [24] B. ወሶበ ፡ ርእየት ፡ ከመ ፡ ተምዓ ፡

ት ፡ ኵሎ ፡ አበሳሃ[1] ፡ ወተአመነት ፡ ዘገብረት ፡ [በኅ
ቡአ ፡ ክሡተ ፡][2] ወዓዲ ፡ ነገረት ፡ ዘከመ ፡ አስተርአ
የታ ፡ (B. fol. 25a. 1.) እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡
በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወዘከመ ፡
ነሥኡ ፡ መላእክት ፡ ሕፃን ፡ እምውስተ ፡ ክርሣ[3] ፡ ወ
ዘከመ ፡ ወሀብዎ ፡ ለብእሲ ፡ ዘየሐፅኖ ። ወሶበ ፡ ሰም
ዓ ፡ ኤጲስ ፡ ቆጶስ ፡ እምነ ፡ እመ ፡ ምኔት[4] ፡ አንከረ ፡
ፈድፋደ ። ወፈነወ[5] ፡ መልእክተ ፡ ኀበ ፡ ብእሲ ፡ ዘስ
ሙ[6] ፡ ፊልንክስ ፡ ዘምስለ ፡ ትእምርት ፡ ከመ ፡ ይም
ጻእ ፡ ወያምጽኦ ፡ ለሕፃን ፡ ምስሌሁ ። ወመጽ (A. fol.
52a. 1.) እ ፡ ፊልንክስ ፡ ወለሕፃንኒ ፡ አምጽኦ ፡ ምስሌ
ሁ[7] ። ወሶበ ፡ በጽሐ ፡ ሐተቶ ፡ ኤጲስ ፡ ቆጶስ ፡ በእን
ተ ፡ ውእቱ ፡ ሕፃን ። ወይቤሎ ፡ ፊልንክስ ፡ ክልኤ
ቱ ፡ ወራዙት ፡ ዘሥናይ ፡ ራእዮሙ ፡ መጽኡ ፡ ኀቤየ ፡
ወይቤሉኒ ፡ ትቤለክ ፡ እግዝእትነ ፡ ማርያም ፡ ንሥአ ፡
ለዝንቱ ፡ ሕፃን ፡ ወአንብሮ ፡ ኀቤክ ፡ ወሕፅኖ ፡ ወሀቡ
ኒ[8] ፡ ኪያሁ ፡ ወተሰ (B. fol. 25a. 2.) ወሩ ፡ እምኔየ ፡ ወ
ናሁ ፡ ዝንቱ ፡ ሕፃን ። ወሶበ ፡ ሰምዓ[9] ፡ ኤጲስ ፡ ቆጶ
ስ ፡ አንከረ ፡ ጥቀ[10] ፡ ወተመጠም ፡ ለሕፃን[11] ፡ ወአን
በሮ ፡ ውስተ ፡ ቤቱ ። ወሠርዓ ፡ ሎቱ ፡ ኵሎ ፡ ዘይት
ፈቀድ[12] ፡ ለሕፃናቱ ። ወሶበ ፡ ልህቀ ፡ ውእቱ ፡ ሕፃ
ን ፡ መህርዎ ፡ መዝሙሪ ፡ (A. fol. 52a. 2.) ዳዊት ፡ ወአ
ንብቦ ፡ መጻሕፍት ፡ ቅዱሳን ። ወመልአ[13] ፡ መንፈስ ፡
ቅድስ ፡ ላዕሌሁ ፡ ወፍቅረ ፡ እግዝእትነ[14] ፡ ቅድስት ፡
ድንግል ፡ ማርያም ፡ ፈድፋደ ። ወእምዝ ፡ አዕረፈ[15] ፡
አባ ፡ ሳዊሮስ ፡ ውእቱ ፡ ኤጲስ ፡ ቆጶስ ፡ ወሚምዎ ፡
ህየንቴሁ ፡ ለውእቱ ፡ ወልድ ፡ ወአንበርዎ[16] ፡ ዲበ ፡
መንበር[17] ። ወኮነ ፡ ኄረ ፡ ኖላዊ ፡ በኵሎ ፡ መዋዕል ፡
ሕይወቱ ፡ እስከ[18] ፡ አዕረፈ ፡ በሰላም ። ጸሎታ ፡ ወበረ
ከታ ፡ [ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡][2] የሀሉ ፡ ምስለ ፡
ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

(B. fol. 25b. 1.) መቅደሰ ፡ አረት ፡ ማርያም ፡ ወወን
ጌላዊት ፡ ሕንፃ ።

ጸራቅሊጦስ ፡ (A. fol 52b. 1.) እንተ ፡ ይሔውጻ ።
እምከርሠ ፡ ሶፍያ ፡ ፍጡነ ፡ ዘሠዓርኪ ፡ (B. fol. 25b. 2.)
ፅንሰ ፡ ዓመፃ ።
ይሠዓር ፡ ኃጢኣትየ ፡ በስእለትኪ[19] ፡ በድምፃ ።
ከመ ፡ ምክረ ፡ ባሕር ፡ ተሥዕረ ፡ በኖፃ ፤

CHAPTER XXVI.

THE VIRGIN MARY AND THE MAN BÂRÔK.

(A. fol. 53b. 1.; B. fol. 26b. 1.) [ክፍል ፡] ፳፮ ። ተእም
ረነ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። በረከተ ፡ ጸሎታ ፡ ወም
ሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡
ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ በሀገረ ፡ ፍንቄ[20] ፡ ዘስ
ሙ ፡ ባሮክ[21] ፡ ጠዋይ ፡ ዘአልቦቱ ፡ ምግባር ፡ ሠናይ ፡
ወኵሉ ፡ ሰብእ ፡ ይጸልእዎ ። ወባሕቱ ፡ ያፈቅራ[22] ፡ ለ
እግዚእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በጥቡዕ ፡
ልብ ፡ ወበርትዕት ፡ ሕሊና ፡ ወይጸውም ፡ ጸመ ፡ ነሐ

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[1] B. ኵሎ ፡ ዘገብረት ፡ ወተአመነት ፡ አበሳሃ ። [2] B. omits the words in brackets. [3] B. እምከርሣ ፡ [4] B. ዘንተ ፡ ነገረ ፡ እምነ ፡ ይእቲ ፡ እመ ፡ ምኔት ፡ [5] B. adds መጽሐፈ ፡ [6] B. omits ዘስሙ ፡ ፊልክስ ፡ [7] B. ወአምጽአ ፡ ለሕፃንኒ ፡ [8] B. ወወሀቡኒ ፡ [9] B. ወሰሚዖ ፡ [10] B. ፈድፋደ ፡ [11] B. ለዝንቱ ፡ ሕፃን ፡ [12] B. ዘይፈቅድ ፡ [13] B. ወመልኦ ፡ ላዕሌሁ ፡ [14] B. ወአፍቀራ ፡ ለእግዝእትነ ፡ [15] B. ወሶበ ፡ አዕረፈ ፡ ውእቱ ፡ ኤጲስ ፡ ቆጶስ ፡ አባ ፡ ሳዊሮስ ፡ ሚምዎ ፡ [16] B. ወነበረ ፡ [17] B. ዲበ ፡ ኤጲስ ፡ ቆጶስ ፡ [18] B. ወእምዝ ፡ [19] B. ለስእለትኪ ፡ [20] B. ፍንቂስ ፡ [21] B. በርክ ፡ [22] B. ወኮነ ፡ ያፈቅራ ፡

ሴ ፡ በእንተ ፡ ፍቅራ[1] ፡ ወአመ ፡ በዓለ ፡ [ፍልሰታ ፡ ይ
ትፈሣሕ ፡ ፈድፋዶ][2] ። ወይገብር[3] ፡ ከ (A. fol. 53b. 2.)
ብካበ ፡ ለነዳያን ፡ ወለምስኪናን ፡ ለአዕሩግ ፡ ወለ
ሕፃናት ፡ ለእድ ፡ ወለአንስት ። ወአሐተ ፡ ዕለተ ፡ ረ
ኩብዎ ፡ ጸላእያኒሁ ፡ በፍኖት[4] ፡ ዘበጥዎ ፡ በአብትር ፡
ወአቍስልዎ ፡ እስከ ፡ ሄዓ ፡ (B. fol. 26b. 2.) ሥጋሁ ፡ ወ
ኢክህሉ ፡ ያውፅኡ ፡ ነፍሶ ። ወከዕበ ፡ ቀሠፍዎ ፡ በአ
ስይፍት ፡ ወኢሞተ[5] ። ወይቤሎሙ ፡ ባሮክ[6] ፡ ለእመ ፡
መተርክሙ ፡ ሥጋየ ፡ በበግማድ ፡ ኢይመውት ። እ
ስመ ፡ እግዝእትየ ፡ ማርያም ፡ ተዓቅበኒ ፡ ኵሎ ፡ ጊ
ዜ[7] ፡ ትሐውጸኒ ፡ ወታድኅነኒ ፡ እምእዴክሙ ። ወሶ
በ ፡ ሰምዑ ፡ ቃሎ ፡ ተርዘዉ ፡ ወእምዝ ፡ አፍተነ ፡ ር
እሶ ፡ ለካህን[8] ፡ ወተመጠወ ፡ እምሥጢር ፡ ቅዱስ ፡
ወሠረቀ ፡ (A. fol. 54a. 1.) ላዕሌሁ ፡ ብርሃነ ፡ ሕይወት ፡
ውእተ ፡ ጊዜ ፡ አዕረፈ ። ወተመጠወት ፡ ነፍሶ ፡ እግ
ዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወአንበረቶ ፡
ውስተ ፡ ትፍሥሕት[9] ፡ ወእለሰ ፡ ቀሠፍዎ ፡ ነስሑ ፡
[በአንብዕ ፡ ወሰቆቃው ፡][2] ኀበ ፡ እግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ን
ጉሥነ ፡ ጸዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

እምብልሐ ፡ አስይፍት ፡ ወኵያንው ፡ እስከ[10] ፡ ነ
ስሐ ፡ ወተጋነየ ።

(B. fol. 27a. 1.) ዘዓቀብኪዮ ፡ ለባሮክ ፡ እንተ ፡ ይሰ
መይ ፡ ጠዋየ ።

ኵሎ ፡ ዘመነ ፡ እን (A. fol. 54a. 2.) በለ ፡ ጸእሙ ፡
ሠናየ ።

ዕቀብ (B. fol. 27a. 2.) ኒ ፡ እግዝእትየ ፡ ከመ ፡ ኢይ
ግበር ፡ ጌጋየ ።

እመኒ[11] ፡ ጌገይኩ ፡ ምሕረተኪ ፡ ብየ ። = ። = ።

CHAPTER XXVII.

THE VIRGIN MARY AND ANASTASIUS THE ROMAN.

(A. fol. 56a. 1.; B. fol. 27b. 1.) ክፍል ። ፳፯ ። ተእም
ሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወ
ምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡
ዳዊት ፡ ለዓለም ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ በሀገረ ፡ ሮሜ ፡ ዘስሙ ፡
አንስጣስዮስ ፡ ፈራኄ ፡ እግዚአብሔር ፡ ወያፈቅራ ፡
ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያ
ም ፡ ወላዲተ ፡ አምላክ ። ወይገይስ ፡ ኀበ[12] ፡ ቤተ ፡ ክ
ርስቲያና ፡ [ለእግዝእትነ ፡ እመ ፡ ምሕረት ፡][2] ወያቄ
ርብ ፡ ላቲ ፡ አጽርጌ ፡ ንጹሐ ፡ ወይኤምኃ[13] ፡ እንዘ ፡
ይብል ፡ ተፈሥሒ ፡ ኦድንግል ፡ ንጽሕት ፡ ዘ (A. fol.
56a. 2.) ወለድኪዮ[14] ፡ ለእማኑኤል ። በሐኪ ፡ አምል
እተ ፡ ጸጋ ፡ ዘወለድኪዮ ፡ ለብርሃን ፡ ቀዳማዊ ። ተፈ
ሥሒ ፡ አወላዲቱ ፡ ለመድኃኒነ ፡ ተፈሥሒ ፡ ኦድን
ግል ፡ ቅድስት ፡ አወላዲቱ ፡ ለክርስቶስ ፡ ዘወለድኪ
ዮ ፡ ዘእንበለ ፡ ሩካቤ ። [ወበእንተዝ ፡ ገንዩ ፡ ለኪ ፡
አሕዛብ ፡ አወላዲቱ ፡ ለብርሃን ።][2] እስእለኪ[15] ፡ ከ

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[1] B. ልብ ። ወይጸውም ፡ በእንቲአሃ ፡ ጾመ ፡ ነሐሴ ፡ እስከ ፡ ፍጻሜሁ ። ወአመ ፡ [2] B. omits the words in brackets. [3] B. ይገብር ፡ [4] B. omits በፍኖት ፡ and reads ወዘበጥዎ ፡ በአዕባ ን ፡ ወቀሠፍዎ ፡ በአብትር ፡ ወአቍሰልዎ ፡ እስከ ፡ ሄዓ ፡ ወኢክህሉ ፡ ያውፅኡ ፡ ነፍሶ ፡ እምሥጋሁ ፡ [5] B. omits ወኢሞተ ፡ [6] B. omits ባሮክ ፡ [7] B. ተዓቅበኒ ፡ ወትሐውጸኒ ፡ [8] B. ለካህን ፡ ር እሶ ፡ ወሠረቀ ፡ ላዕሌሁ ፡ ብርሃነ ፡ ሕይወት ። ወተመጠወ ፡ ወአዕረፈ ። [9] B. ገነተ ፡ ትፍሥሕት ፡ [10] B. ሶበ ፡ [11] B. ወለእመኒ ፡ [12] B. omits ኀበ ፡ [13] B. ወይኤምኃ ፡ [14] B. ዘወለ ድኪዮ ፡ ለመድኃኔነ ፡ ኵሉ ፡ ዓለም ፡ ዘእንበለ ፡ ሩካቤ ፡ [15] B. እስእለኪ ፡ ከመ ፡ ትኵንኒ ፡ ዓራቂተ ፡ ምስ ለ ፡ ወልድኪ ፡ ሰላማዊ ፡

መ ፡ ትኩንኒ ፡ ዓራቂተ ፡ ማእከሌየ ፡ ወማእከለ ፡ ወልድኪ ። ወከመዝ ፡ ኮነ ፡ ይጼሊ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያና ፡ ጎበ ፡ ሀሎ ፡ ምሥዋዕ ፡ ሰማያዊ ፡ ወጀ ፡ ትፍሥሕታት ፡ ዘእግዝእትነ ፡ ማርያም ፡ ወአምድጎረ ፡ ህቀ ፡ ሐመ ፡ [ውእቱ ፡ ዲያቆን ፡ ወአልጸቀ ፡ ለመዊት ፡]¹ ወአባሕረረ ፡ ነፍሰ ፡ መል (A. fol. 56 b. 1.) አከ ፡ ሞት ። ወአስተርአየቶ ፡ ማርያም ፡ (B. fol. 27 b. 2.) እግዝእትነ ፡ [መዝገበ ፡ ምሕረት ፡ ድንግል ፡ ብፅዕት ፡ ፍሥሐሆሙ ፡ ለሕዝበ ፡ ክርስቲያን ፡ ሞገሶሙ ፡ ለነገሥት ፡ መጋቢቶሙ ፡ ለመላእክት ፡ አክሊሎሙ ፡ ለሰማዕት ።]¹ ወትቤሎ² ፡ ለዲያቆን ፡ ለምንት ፡ ሀሎክ ፡ ትፈርህ ፡ ዘከመዝ ፡ ዐቢየ ፡ ፍርሃት ፡ ወድንጋፄ ፡ እስመ ፡ ነበርክ ፡ በሕይወትክ ፡ ትዜንወኒ ፡ ፍሥሐ ፡ ለለኵሉ ፡ ዕለት ፡ ወይእዜኒ ፡ ኢትፍራህ ፡ ፍቁርየ ፡ ወኢትደንግፅክ ፡ ልብክ ፡ ወኢይቀርቦ ፡ ለሥጋክ ፡ እኩይ ፡ ወኢትደንግፅ ፡ እመልአክ ፡ ሞት ። እስመ ፡ ነበርክ ፡ ኢታጸርዕ ፡ እምአፉክ ፡ ወትዜንወኒ ፡ ፍሥሐ ። ወከማ (A. fol. 56 b. 2.) ሁ ፡ ትረክብ ፡ ፍሥሐ ፡ ወተሀሉ ፡ ምስሌየ ፡ ውስተ ፡ ገነት ፡ ዘለዓለም³ ። ወሶበ ፡ ሰምዓ ፡ ዲያቆን ፡ ዘንተ ፡ ነገረ ፡ ረከበ ፡ ናህየ ፡ ወመሰሎ ፡ ዘ ሐይወ ፡ እምሕማሙ ። ወነቅሀ⁴ ፡ እምንዋሙ ፡ ወረረባ ፡ ለነፍሱ ፡ በዐቢይ ፡ ፍሥሐ ፡ ወኃሤት ። ወነቂሆ ፡ ዕቤሃ ፡ ወድኡ ፡ ሞተ ፡ ወወፅአት ፡ መንፈሱ ፡ እምሥጋሁ ፡ ወተመጠወት ፡ ነፍሶ ፡ በእደዊሃ ፡ እግዝእትነ ፡ ንጽሕት ፡ ማርያም ፡ ወቦአት ፡ ምስሌሃ ፡ ይእቲ ፡ ነፍስ ፡ ውስተ ፡ ገነተ ፡ ትፍሥሕት ፡ ጎበ ፡ መካን ፡ ፍጋኅ ፡ ወተድላ ፡ ጎበ ፡ ዘኢይኃልቅ ፡ ወኢየኃልፍ ፡ ለዝሉፉ ። ስእለታ ፡ ለእግዝእትነ ፡ ማርያም ፡ ትርድኦ ፡ ወታቅንዶ ፡ ኃይለ ። ወት (A. fol. 57 a. 1.) ሠውሮ ፡ እምተቃውሞት ፡ ዓላዊያን ፡ ወእምጸብአ ፡ ጸላኢ ። እምቀሠት ፡ ቅፋር ፡ ወእምሰናት ፡ ስሑል ። ተማኅፀኒ ፡ ነፍሰ ፡ አመዝገበ ፡ ምሕረት ፡ በጸሎትኪ ፡ ለፍቁርኪ ። ንጉሥነ ፡ ጻዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ታበተ ፡ አምላክ ፡ ማርያም ፡ ዘትትከደኒ ፡ ውቱረ ።
ወርቀ ፡ ቅድስና ፡ ጽሩየ ፡ ወአክ ፡ ብሩረ ።
አንስጣስዮስ ፡ ገብርኪ ፡ አመ ፡ በደዌሁ ፡ ተዕዕረ ።
ከመ ፡ አብሰርኪዮ ፡ ዘያስተፈሥሕ ፡ ነገረ ።
ብስራተ ፡ ሰላም ፡ አስምዕኒ ፡ ወትረ ።

CHAPTER XXVIII.

THE VIRGIN MARY AND THE MONK OF THE MONASTERY OF ABBÂ SAMUEL OF ḲALMÂN.⁵

(A. fol. 58 a. 1.; B. fol. 28 b. 1.) ክፍል ፡ ፷፰ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ ለዓለመ ፡ ዓለመ ፡ አሜን ።

ወሀለወት ፡ በደብረ ፡ ቅዱስ ፡ ዐቢይ ፡ አባ ፡ ሳሙኤል ፡ ዘቀልሞን ፡ ቤተ ፡ ክርስቲያን ፡ ሠናይት ፡ በስመ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ንጽሕት ፡ ማርያም ፡ ወከነ ፡ ውስተ ፡ ዛቲ ፡ ቅድስት ፡ ቤተ ፡ ክርስቲያን ፡ ሥዕል ፡ ዐቢይ ፡ ወመንክር ፡ በንድቀ ፡ ዓረ

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¹ B. omits the words in brackets. ² B. ወትቤሎ ፡ ኢትፍራህ ፡ ወኢትደንግፅ ፡ ³ B. omits this speech. ⁴ B. ወነቅሐ ፡ እምንዋሙ ፡ ወእምዝ ፡ አዕረፈ ፡ ወተመጠወት ፡ ነፍሰ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ and ends as usual. ⁵ B. The following story is much abbreviated in B.; the abbreviated version is given after the text of A.

ባዊ ፡ ዘቤተ ፡ ክርስቲያን ፤ ወኮነ ፡ ውስተ ፡ ዝንቱ ፡ ደብር ፡ ዘዝኩር ፡ ብእሲ ፡ ቅዱስ ። ወሚመ ፡ ውስተ ፡ ልቡ ፡ ወሕሊናሁ ፡ አምኖተ ፡ (A. fol. 58a. 2.) መልአክ ፡ ገብርኤል ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ እንበለ ፡ አጽርዖ ፡ በአፉሁ ፡ ወበልሳኑ ። ወኢያዳርፍ ፡ ሌሊተ ፡ ወመዓልተ ፡ እምአምኖታ ፡ ለቅድስት ፡ ድንግል ፡ ማርያም ፡ ወረሰየ ፡ ትወክልቶ ፡ ላዕሌሃ ፡ ከመ ፡ ታድኅኖ ፡ ቅድመ ፡ ፍቁር ፡ ወልዳ ፤ ኢያጸውም ፡ ወኢይጹሲ ፡ ወይትሜሰል ፡ ከመ ፡ አብድ ፡ ወእንቡዝ ፡ ከመ ፡ ኢያእምሩ ፡ መነኮሳት ፡ ግድሎ ፡ ወምግባሮ ፤ ወይገብር ፡ ግበረ ፡ ዘከመ ፡ የሐምይዖ ፡ ዘኢይደሉ ፡ ለመነኮሳት ፡ ሶበ ፡ ይወዕኡ ፡ እምቤተ ፡ ክርስቲያን ፤ በጽባሕ ፡ ጊዜ ፡ ሥርቀተ ፡ ፀሐይ ፡ ይበልዕ ፡ ቀድሜሆሙ ፡ ንስቲተ ፡ እምፍርያተ ፡ ዓተር ፡ ወኮ (A. fol. 58b. 1.) ሉ ፡ ዘይመስሎ ፡ ከመ ፡ ይበልዎ ፡ አብድ ፡ ዝንቱ ፡ መነኮስ ፤ ወይጸውም ፡ እምይእቲ ፡ ጊዜ ፡ እስከ ፡ ሳኒታሃ ፡ ለይእቲ ፡ ሰዓት ፤ ይበልዕ ፡ ቀድሜሆሙ ፡ ወይገብር ፡ ዘንተ ፡ በኵሉ ፡ ዕለት ። ወሶበ ፡ ይፈእይዎ ፡ መነኮሳት ፡ እንዘ ፡ ይገብር ፡ ከመዝ ፡ ዓፀበሙ ፡ ዝንቱ ፡ ግብር ፡ ወየኃዝኑ ፡ ላዕሌሁ ፡ ብዙኃ ። ወኮነ ፡ ዝንቱ ፡ መነኮስ ፡ ዘዝኩር ፡ ኢይትሜጦ ፡ እምሥጠር ፡ ቅዱስ ፡ ዘእንበለ ፡ በሠለስ ፡ ዕለታት ፡ ለለ ፡ ዓመት ፤ ዘውእቶሙ ፡ በዓለ ፡ ልደት ፡ ቡሩክ ፤ ወበዓለ ፡ ኤጲፋንያ ፡ ቅዱስ ፤ ወበዓለ ፡ ፋሲካ ፡ ክቡር ። እስመ ፡ አበዊነ ፡ ክቡራን ፡ ቅዱሳን ፡ መምህራን ፡ ቤተ ፡ ክርስቲያን ፡ አዘዙ ፡ (A. fol. 58b. 2.) ከመ ፡ ይኩን ፡ ቍርባን ፡ በእሉ ። ፲በዓላተ ፡ ወልድ ፡ ጊዜ ፡ ንቅወት ፡ ዶርሆ ፡ በሌሊት ። ወሶበ ፡ ርእይዎ ፡ መነኮሳት ፡ እንዘ ፡ ይበልዕ ፡ በኵሉ ፡ ዕለት ፡ በጽባሕ ፡ እምቅድመ ፡ ጸሎት ፤ ፲ሰዓት ፡ ዘመዓልት ፤ ወኢያእምሩ ፡ ጸሞ ፡ ዘከመ ፡ ይጸውም ፡ እስከ ፡ ሳኒታሁ ፡ እንተ ፡ ጊዜ ፡ ይበልዕ ፡ በይእቲ ፡ ሰዓት ። ወባሕቱ ፡ ኮኑ ፡ ይሔልዩ ፡ ከመ ፡ ይበልዕ ፡ ኵላ ፡ ዕለተ ፡ ወኢየዓቅብ ፡ ቀኖና ፡ መነኮሳት ፡ ኮኑ ፡ ያንጐረጕሩ ፡ በላዕሌሁ ፡ ብዙኃ ፡ በበይናቲሆሙ ፤ ወእምዝ ፡ በጽሐ ፡ ዕለተ ፡ በዓለ ፡ ልደታ ፡ ለእግዝእትነ ፡ ንጽሕት ፡ ድንግል ፡ ማርያም ፡ አመ ፡ ፭ለወርኃ ፡ ግንቦት ፤ ወኮነ ፡ ውእቱ ፡ ዕለት ፡ (A. fol. 59a. 1.) ዕለተ ፡ እሑድ ፡ ቡሩክ ፡ ዘኮነ ፡ ልደታ ፡ ለመድኃኒት ፡ ኵሉ ፡ ዓለም ፤ ወሀለዉ ፡ መነኮሳት ፡ ጉቡኣን ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ በእንተ ፡ ቅዳሴ ፡ ክቡር ፡ ለገቢረ ፡ በዓል ። ወነበረ ፡ ምስሌሆሙ ፡ አብ ፡ ቅዱስ ፡ ዘይሰመይ ፡ አባ ፡ ይስሐቅ ፡ አበ ፡ ምኔት ፡ ወአባ ፡ ኑዛዜ ፡ ወመምህር ። ወነጸሮ ፡ ለመነኮስ ፡ ዘአቅደምነ ፡ ነጊረ ፡ በእንቲአሁ ፡ ወበ ፡ ውስተ ፡ እዴሁ ፡ ንስቲት ፡ ተርሙስ ፡ ርሑስ ፡ በማይ ፡ ወውእቱ ፡ ይፈቅድ ፡ ይብልዖ ። ወይቤሎሙ ፡ አበ ፡ ምኔት ፡ ለመነኮሳት ፡ አኃዝዎ ፡ ለዝንቱ ፡ መነኮስ ፡ ወንሥኡ ፡ እምኔሁ ፡ ዘንተ ፡ ተርሙስ ፡ ዘሀሎ ፡ ውስተ ፡ እዴሁ ፤ ወረ (A. fol. 59a. 2.) ስዩ ፡ ፪እምአኃው ፡ ያብእዎ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወይዕቀብዎ ፡ እስከ ፡ ፍጻሜ ፡ ቅዳሴ ፡ ለእመ ፡ ንክል ፡ ዮም ፡ ናቅር ቦ ፡ እምሥጠር ፡ ቅዱስ ። ለእመ ፡ በጸሎተ ፡ እግዝእትነ ፡ ማርያም ፡ ቅድስት ፡ ድንግል ፡ ይትገኃሥ ፡ እምኔሁ ፡ ዝንቱ ፡ ልማድ ፡ እኩይ ፤ ወይሑር ፡ በፍኖተ ፡ መነኮሳት ፡ በገቢረ ፡ ጸም ፡ ወጸሎት ። ወእሙንቱሰ ፡ ገብሩ ፡ በከመ ፡ አዘዘሙ ፡ አበ ፡ ምኔት ፡ ወነሥኡ ፡ ተርሙሰ ፡ እምእዴሁ ፡ በዕፁብ ፡ ግብር ። ወሶቤሃ ፡ ተምዖሙ ፡ ለእለ ፡ አኃዝዎ ፡ ወኮነ ፡ ከመ ፡ አብድ ፤ ወሶበ ፡ አብእዎ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ይቤሎሙ ፡ ለመነኮሳት ፡ ለእለ ፡ የዓቅብዎ ። አአኃው (A. fol. 59b. 1.) የ ፡ ኢሰማዕክሙኑ ፡ ቃለ ፡ አቡክሙ ፡ በእንቲአየ ፡ አነ ፡ ነዳይ ፡ ሰዱኒ ፡ ኀበ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ከመ ፡ እስአል ፡ ትትወከፍ ፡ ጸሎተ ፡ አቡነ ፡ ይትአተት ፡ እምኔየ ፡ ኵሉ ፡ ረኃብ ፡ ንስቲተ ፤ ወኦሆ ፡ ይቤልዎ ፡ ወሖሩ ፡ ምስሌሁ ፡ ኀበ ፡ አይቄናሃ ፡ ለድንግል ፡ ገብረ ፡ ስግደተ ፡ ወይቤ ፡ አመድኃኒቶሙ ፡ ለነሳሕያን ። አተስፋሆሙ ፡ ለነዳያን ፤ አረድኤቶሙ ፡ ለግፉዓን ፤ አድኅንኒ ፡ እምእሉ ፡ መነኮሳት ፡ እስመ ፡ አነ ፡ ኢይክል ፡ ጸዊመ ፡ እስከ ፡ ጊዜ ፡ ቍርባን ። ወሶበ ፡ ሰምዑ ፡ እምኔሁ ፡ ዘንተ ፡ ተሣለቅዎ ፡ በልቦሙ ፡ ወሰሐቁ ፡ ላዕሌሁ ፡ ብዙኃ ። ወሶበ ፡ አእመረት ፡ እግዝ (A. fol 59b. 2.) እትነ ፡ መስተሣህልተ ፡ ከመ ፡ መነኮሳት ፡ ኀቢሮሙ ፡ ያንጐረጕሩ ፡ ወይሣለቁ ፡ ላዕሌሁ ፡ ወየሕምይዎ ፡ ወደየት ፡ ውስተ ፡ ልቡ ፡ ሕሊና ፡ ሠናየ ፤ ከመ ፡ ትክሥት ፡ ሎሙ ፡ ኃይላቲሃ ፡ ወመንክራቲሃ ፡ ወሃይማኖት ፡ መነኮስ ፡ ወተአምኖ

ቶ ፡ ባቲ ። ወውእቱሰ ፡ በጊዜ ፡ መንፈቅ ፡ ቅዳሴ ፡ እ
ምድኅረ ፡ እሠነየ ፡ ኵሉ ፡ ፩፩ሕሊናሁ ፡ ወአስተጋብ
አ ፡ ልቡናሁ ፡ ለሰሚዓ ፡ ቅዳሴ ፡ ንጹሕ ፤ ቀርበ ፡ መ
ነኮስ ፡ ጎበ ፡ ንድቅ ፡ ዓረባዊ ፡ ዘቤተ ፡ ክርስቲያን ፡ ዘ
ሥዕለ ፡ ድንግል ፡ ሀሎ ፡ ውስቴታ ፤ ቆመ ፡ ቅድሜሃ ፡
አንቃዕዲዎ ፤ ወይቤላ ፡ ኦእግዝእትየ ፡ ለእመ ፡ እን
ቲ ፡ ኮንኪ ፡ ተወክፊተ ፡ ስእለ (A. fol. 60a. 1.) ት ፡ ወ
ተመጣዊተ ፡ ጸሎት ፡ ወተአምኖተ ፡ መልአክ ፡ ዘአ
ማኅኩኪ ፡ ቦቱ ፡ እንበለ ፡ አጽርዖ ፡ መዓልተ ፡ ወሌ
ሊተ ፡ አነ ፡ ምስኪን ፡ ወኃጥአ ፤ ወኢያእመረኒ ፡ ቦቱ
ሂ ፡ ፩ ፡ ዘእንበለ ፡ እግዚአብሔር ፡ ወአንተ ። ወኮን
ኩ ፡ እሊኢ ፡ ከመ ፡ ታድኅንኒ ፡ ቦቱ ፡ ቅድመ ፡ ወልድ
ኪ ፡ ፍቁር ፡ በዕለተ ፡ ደይን ። እመሰ ፡ ታድኅንኒ ፡ ቅ
ድመ ፡ ወልድኪ ፡ አድኅንኒ ፡ እምእሉ ፡ መነኮሳት ፡
ከመ ፡ ያእምሩ ፡ ዘረሰየ ፡ ትውክልቶ ፡ ላዕሌኪ ፡ ኢ
ይትኃፈር ፡ ወኢይትኃሣል ፡ በቅድመ ፡ ፍቁር ፡ ወል
ድኪ ፡ ወእምዝ ፡ ቀንተ ፡ ኃይለ ፡ ወሃይማኖተ ፡ ወነሥ
አ ፡ ቆብዖ ፡ እምዲቤ ፡ ርእሱ ፡ ወዘበጠ ፡ (A. fol. 60a. 2.)
ባቲ ፡ ንድቅ ፡ ዓረባዊ ፤ ወይቤ ፡ አኃይለ ፡ ድንግል ፡
ማርያም ፡ እድኅነኒ ። ወሶበ ፡ ይቤ ፡ ከመዝ ፡ ተሠጥ
ቀ ፡ ንድቅ ፡ በይእቲ ፡ ሰዓት ፤ ወእምዝ ፡ ወገረ ፡ ቆብ
ዖ ፡ እምእዴሁ ፡ ውሣጤ ፡ ቤተ ፡ ክርስቲያን ፡ ወወፅ
አ ፡ እምውእቱ ፡ ሥጣቅ ፡ ፍጡነ ። ወሶበ ፡ ወፅአ ፡
ተላጸቀ ፡ ንድቅ ፤ ወተርፈ ፡ እምኔሁ ፡ ንስቲት ፡ ስቀ
ረት ፡ መጠነ ፡ ሙበአ ፡ እድ ፡ ለተዝካር ፡ ወለስምዓ ፡
ተአምሪሃ ፡ ዘገብረት ፡ ድንግል ፡ ንጹሕት ፡ ማርያም ፤
ወሶበ ፡ ርእዩ ፡ መነኮሳት ፡ ዘኮነ ፡ አንከሩ ፡ አንክሮ ፡
ዓቢየ ። ወእምዝ ፡ ወፅኡ ፡ ይጎሥሥዎ ፡ ውስተ ፡ ኵ
ላ ፡ ይእቲ ፡ ገዳማት ፡ ወበዓታት ፡ ወግበበ ፡ ም (A. fol.
60b. 1.) ድር ፡ ወኢረከቡ ፡ አሰሮ ። ወሶቤሃ ፡ ኃዘኑ ፡ ዐ
ቢየ ፡ ኃዘነ ፡ ወሐመ ፡ ልቦሙ ። ወፈድፋደሰ ፡ አቡሆ
ሙ ፡ ይስሐቅ ፡ በእንተ ፡ ዘኮነ ፡ ይገብሩ ፡ ላዕሌሁ ።
እስመ ፡ እሙን ፡ በጊዜ ፡ ይፌእይዎ ፡ እንዘ ፡ ይበልዕ ፡
ኵሎ ፡ ዕለተ ፡ በጽባሕ ፡ ቦ ፡ እምኔሆሙ ፡ ዘይረግሞ ፡
ወቦ ፡ ዘይዘብጦ ፡ ወቦ ፡ ዘይዌርቅ ፡ ምራቀ ፡ ውስተ ፡
ገጹ ፡ ወቦ ፡ ዘይስሕቅ ፡ ወይሣለቅ ፡ ላዕሌሁ ፡ ወሶበ ፡
ርእዩ ፡ ዘንተ ፡ መንክረ ፡ አእመሩ ፡ ጽድቆ ፡ ወገድ
ሎ ፡ ለመነኮስ ፤ ወዘከመ ፡ አፍቀሬ ፡ በልቡ ፡ ለእግዝ
እትነ ፡ ድንግል ፡ ማርያም ፡ ወተውክልተ ፡ ላዕሌሃ ፤
በከመ ፡ ሰምዑ ፡ እምኔሁ ፡ ጊ (A. fol. 60b. 2.) ዜ ፡ ፀአ
ቱ ፡ እምሥጥቀተ ፡ ንድቅ ፤ ወጠየቁ ፡ እስመ ፡ ጸሎ
ተ ፡ ልብ ፡ በሕሊና ፡ ንጹሕ ፡ ወጽሩይ ፡ ይፈደፍድ ፡
ወይከብር ፡ እምጸሎተ ፡ ልሳን ። በከመ ፡ ይቤ ፡ እግ
ዚእነ ፡ በወንጌል ፡ ቅዱስ ፡ ለእመ ፡ ተንሣእከ ፡ ትጸ
ሊ ፡ በእ ፡ ቤተከ ፡ ወዕፁ ፡ ኖኅተከ ፡ ወጸሊ ፡ ለአቡ
ከ ፡ በኅቡእ ፤ ወትርጓሜሁ ፡ ለዝንቱ ፡ አስተጋብአ ፡
ሕሊናከ ፡ ውስተ ፡ ልብከ ፤ ወዘሰ ፡ ይቤ ፡ ዕፁ ፡ ኖኅ
ተከ ፡ ዕፁ ፡ አፋከ ፡ ወጸሊ ፡ በልብከ ፡ ብሂል ። እስ
መ ፡ ጸሎተ ፡ ልብ ፡ በአስተጋብኦ ፡ ሕሊና ፡ ጽሩይ ፡
ይኄይስ ፡ እምጸሎተ ፡ ልሳን ፡ ወዝርወተ ፡ ሕሊና ፡
ኅበ ፡ ክልኤ ፡ መካን ። ይደልዎ ፡ ከመ ፡ ይጸሊ ፡ ለብ
እሲ ፡ በል (A. fol. 61a. 1.) በ ፡ ወአከ ፡ በልሳኑ ፡ በከመ ፡
ኮነ ፡ ዝንቱ ፡ መነኮስ ፡ ይገብር ፡ ኵሎ ፡ ጊዜ ፡ ወኢያ
እመረ ፡ ቦቱ ፡ ፩ ፡ ወሶበ ፡ ርእዩ ፡ መነኮሳት ፡ ዘኮነ ፡
ሐሩ ፡ ኅበ ፡ ኤጲስ ፡ ቆጶስ ፡ ወነገርዎ ፡ ዘንተ ፡ ኵሎ ።
ወሶበ ፡ ሰምዓ ፡ አብ ፡ ኤጲስ ፡ ቆጶስ ፡ ዘንተ ፡ ፈነወ ፡
ወአይድዮ ፡ ለሊቀ ፡ ጳጳሳት ፡ በዘሰምዓ ፡ ወርእየ ፡ እ
ምነገረ ፡ ቆብዑ ፡ ዘወገራ ፡ ውሣጤ ፡ ቤተ ፡ ክርስቲያ
ን ፡ ውእቱ ፡ መነኮስ ፤ ወእምገቢረ ፡ ተአምራት ፡ ዘ
ይከውን ፡ ባቲ ። ወሶበ ፡ ሰምዓ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘን
ተ ፡ ተፈሥሐ ፡ ዐቢየ ፤ ወፈነወ ፡ ኅበ ፡ ደብረ ፡ ቅዱ
ስ ፡ አባ ፡ ሳሙኤል ፡ እንዘ ፡ ይስእል ፡ ቆብዖ ፡ ለመነ
ኮስ ፡ ከመ ፡ ይትባረክ ፡ እም (A. fol. 61a. 2.) ኔሃ ፤ ወኢ
ፈነውዎ ፡ መነኮሳት ፡ ሎቱ ፡ ሐሊዮሙ ፡ ከመ ፡ በተ
አምኖ ፡ ያነብራ ፡ ውስተ ፡ ቤቱ ። ወባሕቱ ፡ ወደይዋ ፡
ውስተ ፡ ሣዕን ፡ ቤተ ፡ ክርስቲያን ፡ ተገዝረ ፡ ለተአ
ምር ፡ ዘገብረታ ፡ እግዝእት ፡ ኵልነ ፡ ድንግል ፡ ማር
ያም ፤ ወፈነወ ፡ ዘይመርሖ ፡ ፍኖተ ፡ ለኤጲስ ፡ ቆጶ
ስ ፡ ከመ ፡ ይሑር ፡ ኅበ ፡ ደብረ ፡ ቀልሞን ፡ ወያብጽ
ሐ ፡ ለይእቲ ፡ ቆብዕ ፡ ከመ ፡ ይትባረክ ፡ ባቲ ። ወኤ
ጲስ ፡ ቆጶስ ፡ ሰምዓ ፡ ትእዛዘ ፡ ለሊቀ ፡ ጳጳሳት ፡ ወሖ
ረ ፡ ኅበ ፡ ውእቱ ፡ ደብር ፤ ወነሥአ ፡ ቆብዓ ፡ ውእቱ ፡
መነኮስ ፡ እምሣዕን ፡ ንዋየ ፡ ቤተ ፡ ክርስቲያን ፡ ወተ
ባረከ ፡ እምኔሃ ፤ ወእምዝ ፡ ሖረ ፡ ኅበ ፡ ውእቱ ፡ ንድ
(A. fol. 61b. 1.) ቅ ፡ ዘተሠጥቀ ፡ ወተባረከ ፡ እምስቍረ
ት ፡ ዘተርፈ ፤ ወሰገደ ፡ ለሥዕለ ፡ እግዝእትነ ፡ ማር

ያም ፡ ፫ ፡ ጊዜ ፡ ወተባረከ ፡ እምኔሃ ፤ ወተቀብዓ ፡ እ
ምዘይተ ፡ ቀንዲል ፡ ዘየኃቱ ፡ ቅድሜሃ ፤ ወወፅአ ፡ እ
ምደብር ፡ ወሖረ ፡ ንስቲተ ፡ ወበጽሐ ፡ ውሣጤ ፡ ገዳ
ም ፡ ወኃሠሣ ፡ ለቆብዕ ፡ ወኢረከባ ፤ ወተመይጠ ፡ ኀ
በ ፡ ደብር ፡ ምዕረ ፡ ዳግመ ፡ ወረከባ ፡ ውስተ ፡ መክ
ና ፡ ዘቀዳሚ ፡ ዘነሥአ ፡ እምኔሁ ። ወነሥአ ፡ ካዕበ ፡
ዳግመ ፡ ወአንበራ ፡ ማእከለ ፡ አልባሲሁ ፡ ወአሰራ ፡
በብቍስ ፡ እስረተ ፡ ጽኑዓ ፤ ወሖረ ፡ ንስቲተ ፡ ወፈት
ሐ ፡ ለብቍስ ፡ ወአንገፈ ፡ አልባሲሁ ፡ (A. fol. 61b. 2.)
ወኢረከባ ። ወተመይጠ ፡ ኀበ ፡ ደብር ፡ ሥልሰ ፡ ወረ
ከባ ፡ ወነሥአ ፡ እምውእቱ ፡ ሣፅን ፡ ወአሰራ ፡ ውስ
ተ ፡ መንዲለ ፡ መስቀሉ ፡ ወአኃዝ ፡ በእዴሁ ፡ ወሖረ ፡
ንስቲተ ። ወእምዝ ፡ ፈትሖ ፡ ለመነዲል ፡ ወኢረከባ ፡
ወሶቤሃ ፡ ተመይጠ ፡ ኀበ ፡ ደብር ፡ ርብዓ ፡ ወረከባ ፤
ወእምዝ ፡ አእመረ ፡ ከመ ፡ እግዚአብሔር ፡ ኢፈቀ
ደ ፡ ፀአታ ፡ እምደብረ ፡ ቅዱስ ፡ አባ ፡ ሳሙኤል ፤ ወ
ተሰምዓ ፡ ዝንቱ ፡ ነገር ፡ በኀበ ፡ ኵሉ ፡ አድያም ፡ ወ
በሐውርት ፡ ወአህጉር ፤ ስብሐት ፡ ለእግዚአብሔር ፡
ለዘኃረያ ፡ ለማርያም ፡ ድንግል ፡ ከመ ፡ ትኩኖ ፡ እ
መ ፡ ለወልዱ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አኰ (A. fol. 62a. 1.)
ቴት ፡ ለወልዱ ፡ ዋሕድ ፡ ዘለብሰ ፡ ሥጋሃ ፡ በትስብእ
ት ፡ ሐዳስ ፤ ወሰጊድ ፡ ለመንፈስ ፡ ቅዱስ ፡ ዘእንጽ
ሓ ፡ እምኵሉ ፡ ደነስ ። በረከታ ፡ የሀሉ ፡ ምስለ ፡ ንጉ
ሥነ ፡ ጻዊት ፡ ወታውርሶ ፡ በስኢል ፡ ዘኢየሩሳሌም ፡
መቅደስ ። ሀገረ ፡ አበዊሁ ፡ ነቢያት ፡ ጻዊት ፡ መዘም
ር ፡ ወሰሎሞን ፡ ንጉሥ ። ወታርአዮ ፡ ቤተ ፡ ልሔም
ሃ ፡ ኀበ ፡ አስተብረከት ፡ ለወሊድ ፡ ዘእንበለ ፡ ዘርአ ፡
ብእሲ ፡ ፅንሰ ፡ መንፈስ ። ወእምዝ ፡ ታዋምቆ ፡ በማ
የ ፡ ዮርዳኖስ ፡ በኀበ ፡ ተጠምቀ ፡ እሳተ ፡ መለኮት ፡
በእደ ፡ ወልደ ፡ መክን ፡ ዮሐንስ ፤ ወታስተሳልሞ ፡
እምአድባረ ፡ (A. fol 62a. 2.) ቆሮንቶስ ፡ ኀበ ፡ ጸመ ፡
እግዝእነ ፡ ወሞኦ ፡ ለዲያብሎስ ። ወታትክል ፡ ደብ
ተራ ፡ ንግሡ ፡ ኀበ ፡ ደብረ ፡ ዘይት ፡ ኀበ ፡ ተለዓለ ፡
እግዚእነ ፡ ወባረከሙ ፡ በእደዊሁ ፡ ቅዱስ ። ወታንብ
ር ፡ መንበሮ ፡ ኀበ ፡ ደብረ ፡ ጽዮን ፡ ኀበ ፡ ሰትዩ ፡ አር
ድእት ፡ ውሒዛ ፡ እሳት ፡ ጸራቅሊጦስ ። ወያቀም ፡ እ
ገሪሁ ፡ ለቀዊም ፡ ወለጸልዮ ፡ ለሰጊድ ፡ ወለስኢል ፡
ወለአስተብቍዖ ፡ ኀበ ፡ ጌቱሴማን ፡ መቃብረ ፡ ፍቅ
ርቱ ፡ ድንግል ፡ ማርያም ፡ ተንባሊተ ፡ ምሕረት ፡ ሐ
መልሚል ፡ ጳጦስ ፤ ለዓለመ ፡ ዓለም ፡ አሜን ፡ ወአ
ሜን ። = ። = ።

(A. fol. 62b. 1.) እንበለ ፡ ማሕፀነ ፡ ወመፍጽሕ ፡ አመ ፡
ገዳመ ፡ ፈለሰ ።

ዘሰቈርኪ ፡ ሎቱ ፡ አረፍተ ፡ እብን ፡ ይቡሰ ።

ዘአሥመረኪ ፡ ብእሲ ፡ እንተ ፡ ይሰመይ ፡ ማ
ሉሰ ።

ስቍሪ ፡ ገቦ ፡ ፀርየ ፡ ወዘጸላእትየ ፡ ከርሠ ።

ነሢአኪ ፡ ማርያም ፡ መጥባሕተ ፡ ሐዲሰ ።

The following is the text according to B.:—

(B. fol. 28b. 1.) ወሀሎ ፡ ፭ብእሲ ፡ በደብረ ፡ ቀልሞ
ን ፡ ዘሚመ ፡ ውስተ ፡ አፋሁ ፡ ወልቡ ፡ ተአምኖተ ፡
መልአክ ፡ በቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ወ
ውእቱሰ ፡ ብእሲ ፡ ኢይትሜጦ ፡ ቍርባን ፡ ዘእንበለ ፡
በኢጲፋንያ ፡ ወበልደት ፡ ወበፋሲካ ፡ ወአመ ፡ ዕለ
ተ ፡ በዓለ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አም
ላክ ። ነጸርዎ ፡ መነኰሳት ፡ እኂዘ ፡ ተርሙሰ ፡ ርሑ
ሰ ፡ በማይ ፡ እስመ ፡ ፈቀደ ፡ ይብላዕ ። ወሶቤሃ ፡ እኅ
ዝዎ ፡ ወወሰድዎ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ። ወቦአ ፡
(B. fol. 28b. 2.) ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ..... አድኅንኒ ፡ እምእከየ ፡ እሉ ፡ መነኰሳት ፡ እስመ ፡ ኢ
ይክል ፡ ጸዊመ ፡ ወሰሐቅዎ ። ወይቤ ፡ እመሰ ፡ ታድ
ኅንኒ ፡ እትመኃፀን ፡ አንሰ ፡ ቅድመ ፡ ሥዕልኪ ። ወ
ነሥአ ፡ ቆብዓ ፡ ርእሱ ፡ ወዘበጦ ፡ ባቲ ፡ ንጽቀ ፡ ዓረ
ባዊ ። ወይቤ ፡ ኦእግዝእትየ ፡ ቅድስት ፡ ..... አድ
ኅንኒ ። ወሶቤሃ ፡ ተሠጥቀ ፡ ንድቀ ፡ ወወፅአ ፡ ወወገ
ረ ፡ ቆብያ ። ወንድቀ ፡ ዘተሠጥቀ ፡ ተላጸቀ ፡ ወከነ ፡
ቀዳሚ ፡ ወባሕቱ ፡ ንስቲተ ፡ መጠነ ፡ ሙባእ ፡ እድ ፡
ተርፈ ፡ ለተዝካር ። ወዘንተ ፡ ርእዮሙ ፡ መነኰሳት ፡
አንከሩ ፡ እስመ ፡ ኢረከብዎ ፡ ሶበ ፡ ኃሠሥዎ ። ወ
ኀዘኑ ፡ ምስለ ፡ አቡሆሙ ፡ ይስሐቅ ፡ ዓቢየ ፡ ኀዘ

(B. fol. 29 a. 1.) ኀ ። ወሰሚዖ ፡ ሊቀ ፡ ጳጳሳት ፡ ተፈሥሐ ፡ ወሖረ ፡ ኀበ ፡ ንድቅ ፡ ዘተሠጥቀ ፡ ወሰገደ ፡ ላቲ ፡ ወተቀብዓ ፡ እምዘይት ፡ ቀንዲል ፡ ዘየሐቱ ፡ ወተሰምዓ ፡ ዝንቱ ፡ ነገር ፡ ኀበ ፡ ኵሉ ፡ አድያም ፡ ግብጽ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XXIX.

THE VIRGIN MARY AND THE CANNIBAL OF THE CITY OF KĔMER.

(A. fol. 63 b. 1.; B. fol. 30 a. 1.) [ክፍል ፡] ፴፱ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለመ ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ በሀገረ ፡ ቅምር ፡ ክቡረ ፡ ዘመድ ። በስም ፡ ክርስቲያናዊ[1] ፡ ወኀጢአቱ ፡ የዐቢ[2] ፡ ወይፈደፍድ ፡ እምኀጢአተ ፡ ኵሉ ፡ ሰብእ ። ኢይበልዕ[3] ፡ እክል ፡ ወኢሥጋ ፡ ላህም ፡ ይበልዕ[4] ፡ ሥጋ ፡ ሰብእ ። ወዘበልዓ ፡ ሰብእ ፡ የአክሉ ፡ ሰብእ ፡ ወስመንት[5] ፡ ወኀልቁ ፡ ፍቁራኒሁ ፡ ወአዕርክቲሁ ፡ ወአዝማዲሁ ፡ ወመገብቱ ። ወ (A. fol. 63 b. 2.) አል[6] ፡ ተርፉ ፡ ሰብእ[7] ፡ ገዩ ፡ እምኔሁ[8] ፡ ከመ ፡ ኢይብልዖሙ ። ወተርፈ ፡ ባሕቲቱ ፡ ምስለ[9] ፡ ብእሲቱ ፡ ወደቂቁ[10] ፡ ወኪያሆሙኒ ፡ በልዖሙ ። ወአሐተ ፡ ዕለት ፡ እንዘ ፡ የሐውር ፡ ረኀበ ፡ በፍኖት[11] ፡ አሐደ ፡ ሐረሳዊ ፡ ወጸንሐ ፡ ወ (B. fol. 30 a. 2.) ዲጎኖ ። ወሶበ ፡ አአመረ ፡ ከመ ፡ ይኄይሎ[12] ፡ ኀደጎ ፡ ወሖረ ፡ ወእንዘ ፡ የሐውር ፡ ይቤሎ ፡ አሠይጠኒ ፡ አሐደ ፡ ብዕራየ[13] ፡ ወናሁ ፡ ቀስትየ ፡ ዘሥርግው ፡ በወርቅ ፡ አሁበከ ፡ ንሣእ ። ወይቤ ሎ ፡ ሐረሳዊ[14] ፡ አበይኩከ ፡ እምኵሉ ፡ ንዋየ ፡ እክል[15] ፡ ይኄይሰኒ ፡ አንሰ ፡ ኢይሁበከ[16] ። [ወይቤሎ ፡ ክልኤተ ፡ አጎፃ ፡ እዋስከከ ፡ ወአበዮ ።][17] ወ (A. fol. 64 a. 1.) ክዕበ ፡ ይቤሎ[18] ፡ አርአየኒ ፡ እስኩ ፡ በዓተክ ፡ ኀበ ፡ ተኀድር ፡ ቦቱ ። ወይቤሎ ፡ ኃረሳዊ ፡ ነዋ ፡ ጥቃከ ፡ ኢተኀድርኩ ፡ ውስተ ፡ አብያተ ፡ ሰብእ[19] ፡ ወአበዮ ፡ ወሖረ ። ወክዕበ ፡ ይቤሎ ፡ ሐረሳዊ ፡ አንተ ፡ ክቡረ ፡ ዘመድ ፡ ወልብክሰ ፡ ጸዋግ ፡ ወጕሕልያ ፡ ወትመስል ፡ ከመ[20] ፡ ብእሴ ፡ ባዕል ፡ ዘይነብር ፡ በሀገረ ፡ ቅምር ። ወይቤሎ[21] ፡ ለምንት ፡ ታስተማስለኒ ፡ ኪያሁ ፡ አእኵየ ። ወነሥአ ፡ ማየ ፡ በግባር ፡ ወእንዘ ፡ የሐውር ፡ በፍኖት ፡ ረኀበ ፡ [አሐደ ፡ ብእሴ ፡][17] ነዳየ ፡ ዘሰ ለንታ (B. fol. 30 b. 1.) ሁ ፡ አበቅ ። ወዝልጉስ[22] ፡ ወፈቀደ ፡ ከመ ፡ ይብልዖ ። ወበሕቲቱ ፡ (A. fol. 64 a. 2.) ጸልአ ፡ በእንተ ፡ ቍሰሊሁ[23] ። ውኅቱሰ ፡ ነዳይ[24] ፡ ጽዩእ ፡ ፈድፋደ ፡ ወጽሙአ ፡ ማይ ፡ ወሰአሎ ፡ ወይቤሎ ፡ አስትየኒ ፡ ማየ ፡ በእንተ ፡ እግዚአብሔር ፡ ወገንሖ ፡ ወተቄጥዖ ። ወይቤሎ ፡ ክዕበ ፡ በእንተ ፡ ሰማያት ፡ ወም ድር[25] ፡ ወበእንተ ፡ ሰማዕታት ፡ ወጸድቃን ፡ ወአበዮ ። ወይቤሎ ፡ ሥልሰ ፡ በእንተ ፡ ስማ ፡ ለማርያም ፡

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[1] B. ወበስምሰ ፡ ክርስቲያናዊ ፡ ውእቱ ፡ [2] B. ዓቢይ ፡ ወፍዱል ፡ እምኀጢአት ፡ [3] B. ወኢይበልዕ ፡ [4] B. አላ ፡ ይበልዕ ፡ [5] B. ወዘበልዓ ፡ የአክል ፡ ሮወኟነፍስ ። [6] B. እስኒ ፡ [7] B. omits ሰብእ ፡ [8] B. omits እምኔሁ ፡ [9] B. omits ምስለ ፡ [10] B. ወፀደቁቱ ፡ [11] B. omits በፍኖት ፡ [12] B. ይሄይሎ ፡ [13] B. ብዕራየ ፡ ወናሁ ፡ ቀስትየ ፡ ዘሥርግው ፡ በወርቅ ። ወይቤሎ ፡ [14] B. omits ሐረሳዊ ፡ [15] B. omits እክል ፡ [16] B. እክል ፡ ይኄይሰኒ ፡ ወይቤሎ ፡ እዊስከከ ፡ ፀአሐየ ፡ ወዓበየ ፡ [17] B. omits the words in brackets. [18] B. ይቤሎ ፡ እስኩ ፡ [19] B. omits ሰብእ ፡ [20] B. omits ከመ ፡ [21] B. adds እእኵየ ፡ [22] B. ወዝልጉስ ፡ ውእቱ ፡ [23] B. ቍስሊሁ ፡ ወኢአቱ ። ወውእቱሰ ፡ [24] B. ነዳይ ፡ ጽሙእ ፡ ፈድፋደ ፡ ወይቤሎ ፡ አስትየኒ ፡ [25] B. ወበእንተ ፡ ጸድቃን ፡ ወሰማዕት ፡ ወአበዮ ።

ሰቀልዎ ፡ ለወልድኪ ፡ ምስለ ፡ ሰረቅት ። ወትቤሎ
ሙ ፡ (A. fol. 66b. 1.) ኢያእመርኩ ። ውእተ ፡ ጊዜ ፡ ጸ
ርኃት ፡ በዓቢይ ፡ ቃል ፡ ወበከየት ፡ ብካየ ፡ መሪረ ፡ ወ
ቆመት ፡ ቅድመ ፡ ሥዕለ ፡ ለእግዝእትነ ፡ ቅድስት ፡
ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ።
ወአንቃዕደወት ፡ ወትቤ ፡ አይቴ ፡ ሀሎ ፡ ዘአማኅፀን
ኩኪ ፡ አይቴ ፡ ሀሎ ፡ ምዕቅብና ፡ ዘወሀብኩኪ ፡ አእ
ግዝእትየ ፤ እ[ስ]መ ፡ ናሁ ፡ አኃዝዎ ፡ ለወልድየ ፡ ም
ስለ ፡ ሰረቅት ፡ ወሰቀልዎ ። ወይእዜኒ ፡ እመ ፡ ኢባላ
ሕኪዮ ፡ ለወልድየ ፡ ወኢያድኃንኪዮ ፡ እነ ፡ እንሥ
አ ፡ ለወልድኪ ፡ እምሕፅንኪ ። ወይእተ ፡ ጊዜ ፡ ኮነ ፡
ዐቢይ ፡ ጽሬ (A. fol. 66b. 2.) ኀ ፡ እንዘ ፡ ይበውኡ ፡ ብ
ዙኃን ፡ እምአንቀጸ ፡ ቤተ ፡ ክርስቲየን ፡ ወይእቲ ፡ ሰ
ሚዓ ፡ ተመይጠት ፡ ድኅሬሃ ፡ ወርእየቶ ፡ ለወልዳ ፡
እንዘ ፡ ይበውእ ፡ ምስሌሆሙ ፡ ወሮጻት ፡ ወሐቀፈቶ ፡
ተስእልዎ ፡ ጉቡአን ፡ ወይቤልዎ ፡ ምንተ ፡ ኮንከ ፡ ወ
እፎ ፡ ድኅንከ ። ወይቤሎሙ ፡ ሶበ ፡ ሰቀሉኒ ፡ ዲበ ፡
ዕፅ ፡ ወቀነዉኒ ፡ መጽአት ፡ ኀቤየ ፡ አሐቲ ፡ ብእሲት ፡
ሠናይት ፡ ላሕይ ፡ ዘትበርህ ፡ እምፀሐይ ፡ ወከልአቶ ፡
ለቅንዋት ፡ ወኢለክፎ ፡ ለሥጋየ ። አውረደተኒ ፡ እም
ዲበ ፡ ዕፅ ፡ ወትቤለኒ ፡ ሖር ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡
ኀበ ፡ እምኩ ፡ እስመ ፡ ፈቀደት ፡ ትን (A. fol. 67a. 1.) ሣ
እ ፡ ወልድየ ፡ ሀየንቲከ ። ወሰብሕዎ ፡ ለእግዚአብሔ
ር ፡ ስቡሕ ፡ ወልውል ፡ ወአእኰትዋ ፡ ለእግዝእትነ ፡
ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወ
ይእቲ ፡ ብእሲት ፡ ምስለ ፡ ወልዳ ፡ ነበሩ ፡ እንዘ ፡ ይት
ለአኩ ፡ ለቤተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ቅድስት ፡
ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እስከ ፡ ዕለ
ተ ፡ ሞቶሙ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁ
ር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ።

CHAPTER XXXI.

THE VIRGIN MARY AND THE LADY EUPHEMIA.[1]

(A. fol. 67a. 2.) [ክፍል] ፡ ፴፩ ። ተአምሪሃ ፡ ለእግ
ዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በረከተ ፡ ጸ
ሎታ ፡ ወሀብተ ፡ ረድኤታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡
ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ አሐቲ ፡ ብእሲት ፡ ዘሀገረ ፡ ሳምር ፡ ዘ
ስማ ፡ አፎምያ ፡ ወዕቤር ፡ ይእቲ ፡ ወፅንስት ፡ በንዴ
ት ። ወሀለዋ ፡ አሐዱ ፡ ወልድ ፡ ወአልባቲ ፡ ካልአ ፡
ኢወልድ ፡ ወኢወለት ፡ ዘእንበሌሁ ፡ ወታፈቅሮ ፡ ፈ
ድፋደ ፡ ለወልዳ ፡ እምነፍሳ ። ወነሶ ፡ ዕለተ ፡ ታዘል
ፍ ፡ ገይሰ ፡ ቤተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ማርያ
ም ፡ ምስለ ፡ ወልዳ ፡ ዘስሙ ፡ ፈልሞን ፡ ወትጼሊ ፡ በ
እ (A. fol. 67b. 1.) ንቲአሁ ፡ ከመ ፡ ትትማኅፀን ፡ ነፍሰ ፡

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[1] B. This story is much shorter in B., and reads:—(Fol. 32a. 1 and 2) ተብህለ ፡ ከመ ፡ ሀሎ ፡ ብእሲ ፡ ሠራቂ ፡ ወቀሚጨ ፡ ቤተ ፡ ክርስቲያን ። ዅሎ ፡ እሚረ ፡ ነበረ ፡ እንዘ ፡ ይቀሥጥ ፡ እስመ ፡ እከየ ፡ ልማድ ፡ ውእቱ ፡ ወይጸንሕዎ ፡ ዅሉ ፡ ሰብእ ። ወአሐተ ፡ ዕለተ ፡ ኄደ ፡ ንዋያ ፡ ለእግዝእትነ ፡ ማርያም ፡ በከመ ፡ ልማዱ ። ወአኅዝዎ ፡ ለውእቱ ፡ ሠራቂ ፡ ወዘበጥዎ ፡ ወአሰርዎ ፡ በጋጋ ፡ ወበሰናስል ። ወእምዝ ፡ ሐለዩ ፡ ከመ ፡ ይንሥኡ ፡ መልክዖ ። ወይቤ ፡ አንሰ ፡ እትአመና ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ እስመ ፡ ዘአምነ ፡ በጸሎ ታ ፡ ይድኅን ፡ እምኵሉ ፡ ኅዘን ። ወአስተርአየቶሙ ፡ ገሃደ ፡ ለእለ ፡ ዘበጥዎ ፡ ወአኅዝዎ ፡ ከመ ፡ ይንሥኡ ፡ መል ክዖ ። ወትቤሎሙ ፡ ኀድግዎ ፡ ወኃደግዎ ። በትእዛዘ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወፈትሕ ዎ ፡ እማእሰሩ ፡ ወእንከሩ ፡ ዅሉ ፡ ሰብእ ፡ ምሕረተ ፡ ዚአሃ ። ጸሎታ ፡ etc. The five lines of poetry are the same.

እግዝእትነ ፡ ማርያም ፡ ወትዕቀበ ፡ እምኵሉ ፡ እኩይ ፡ ወታድኅኖ ፡ እምቃዕን ፡ ዘትኩል ፡ ውስተ ፡ ዓለም ። ወወትረ ፡ ትጼሊ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወኢታኅትግ ፡ ገይሳ ፡ ወጸልዮ ፡ በእንተ ፡ ወልዳ ፡ ወትስእል ፡ በጥቡዕ ፡ ልብ ። ወሶበ ፡ ሆከ ፡ ረኃብ ፡ ወዕርቃን ፡ ለፈልሞን ፡ ወልደ ፡ መበለት ፡ አረጊት ። ወረከቦ ፡ ንዬት ፡ ወተጽናስ ፡ ተቤጸዎሙ ፡ ለፈያት ፡ ሠረቅት ። ወአሐተ ፡ ዕለተ ፡ እንዘ ፡ ሀሎ ፡ ይሠርቅ ፡ ቤተ ፡ አሐዱ ፡ ባዕል ፡ በሀገረ ፡ አለ ፡ እስከንድርያ ፡ ምስለ ፡ አብ ያጲሁ ፡ ፈያት ። ተሰምዓ ፡ ድምፀ ፡ (A. fol. 67b. 2.) እ ገሪሆሙ ፡ በመልዕልተ ፡ ተሥላስ ፡ ደቂቀ ፡ ቤተ ፡ ባዕል ፡ ገብሩ ፡ አውያተ ፡ ወተንሥኡ ፡ ይርድእዎሙ ፡ ሰብአ ፡ ሀገር ፡ ወአኀዝዎ ፡ ለፈልሞን ፡ ምስለ ፡ ሠረቅት ፡ ሐመይዎ ፡ ወሰቀልዎ ፡ ዲበ ፡ ሰግላ ፡ ቀ-ልቀ-ሊተ ። ወነበረ ፡ ስቁለ ፡ ሠለስቱ ፡ ዕለተ ፡ ወሠለስተ ፡ ሌሊተ ። ኢበልዓ ፡ እክል ፡ ወኢሰትየ ፡ ማየ ፡ ወአመ ፡ ተፍጻሜት ፡ ፫ መዋዕል ፡ ዘነውዋ ፡ ለእሙ ። ወሶበ ፡ ሰምዓት ፡ ዘንተ ፡ ጸርኃት ፡ በልዑል ፡ ቃል ፡ ኀበ ፡ ቤተ ፡ ክርስቲያና ፡ ወጸውዓት ፡ ስማ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወትቤላ ፡ ናሁ ፡ ወልድየ ፡ ዘአማኅፀንኩኪ ፡ ኪያሁ ፡ ናሁ ፡ ተገድፈ ፡ (A. fol. 68a. 1.) ውተሐኵለ ፡ በክንቱ ። ወይእዜኒ ፡ አግብአ ፡ ሊተ ፡ ወልድየ ፡ ወተቤዘዊኮ ፡ በሥልጣነ ፡ ወልድኪ ፡ እመ ፡ አፍቀርኪዮ ፡ ለወልድየ ፡ እምአድኃንኪዮ ፡ ወትክለኪ ፡ ላዕለ ፡ ዅሉ ፡ ግብር ፡ ዘትፈቅዲ ። እስመ ፡ እሙ ፡ ለ ቃለ ፡ እግዚአብሔር ፡ አንቲ ፡ ዘተሰብአ ፡ እምኔኪ ፡ ወአድኀነነ ፡ እምጸላኢነ ፡ ሰይጣን ፡ ወአሆ ፡ ይብለኪ ፡ ወይሠጠወኪ ፡ ለትእዛዘ ፡ ዚአኪ ፡ ወአልቦ ፡ ዘይትቃወመኪ ። እስመ ፡ በፈቃዱ ፡ ወበሥምረት ፡ አቡሁ ፡ መጽአ ፡ ወኃደረ ፡ ውስተ ፡ ከርሥኪ ። ወዘሰአልኪዮ ፡ ኪያሁ ፡ ይሁበኪ ፡ አምክሐ ፡ ዘመ (A. fol. 68a. 2.) ደ ፡ እጓለ ፡ እመሕያው ። ዘኮንኪ ፡ አንቲ ፡ ተንከተመ ፡ ለውሉደ ፡ ሰብእ ፡ አምልእት ፡ ጸጋ ፡ እግዚአብሔር ፡ ምስሌኪ ፡ ዘአልቦ ፡ ኑፋቄ ፡ ወኢሕፀት ፡ ብኪ ፡ ክሂል ፡ ወሥልጣን ፡ በኃይል ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወልድኪ ፡ ፍቁርኪ ፡ እግዝእነ ። ወይእዜኒ ፡ አ እግዝእትየ ፡ እመ ፡ እኩ ፡ አንቲ ፡ አምጻእኪዮ ፡ ለወልድየ ፡ ፊልሞን ፡ ወአብጻሕኪዮ ፡ ዝየ ፡ እምአይቴ ፡ ሊተ ፡ ተራክቦቱ ፡ አስመ ፡ ሐሦልኩ ፡ ወልድየ ፡ በሕይወትየ ፡ ዘአማኅፀንኩኪ ፡ ኪያሁ ። ወናሁ ፡ አነ ፡ እነሥአ ፡ ለወልድኪ ፡ እምሕፅንኪ ፡ ሀየንተ ፡ ወልድየ ፡ ፊልሞን ። ወዘንተ ፡ ብሂላ ፡ አኃ (A. fol. 68b. 1.) ዘት ፡ ትሑር ፡ ኀበ ፡ ሥዕለ ፡ እግዝእትነ ፡ ማርያም ፡ ከመ ፡ ትግበር ፡ ዘሐለየት ። ወውእተ ፡ አሚረ ፡ ሶቤሃ ፡ ነሥአት ፡ ማርያም ፡ በትረ ፡ ኃይል ፡ በአምሳለ ፡ ሕለት ። ወዲበ ፡ ርእሱ ፡ ከመ ፡ ማዕፀድ ፡ ፅንጽው ፡ መተረት ፡ በውእቱ ፡ አጽቀ ፡ ሰግላ ፡ ዘሀሎ ፡ ስቁል ፡ ዲቤሁ ፡ ወልደ ፡ ዕቤር ፡ ወፈትሐቶ ፡ እማእሰሩ ። ወውእተ ፡ ጊዜ ፡ ተንሥአ ፡ ወሖረ ፡ ወተደመረ ፡ ምስለ ፡ ብዙኀ ፡ ሰብእ ፡ ወፍጡነ ፡ በጽሐ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ። ወሰምዓት ፡ እሙ ፡ ድምፀ ፡ ብዙኃን ፡ ሰብእ ፡ እንዘ ፡ ይበውኡ ፡ ውስተ ፡ አንቀጸ ፡ ቤተ ፡ ክርስቲያን ። ወሶበ ፡ ተመይጠ (A. fol. 68b. 2.) ት ፡ መንገሌሃ ፡ ርእየቶ ፡ ለወልዳ ፡ ማእከለ ፡ ሰብእ ፡ እንዘ ፡ ይጸአቅ ፡ ለበዊእ ፡ ውስተ ፡ ኖኀተ ፡ ቤተ ፡ ክርስቲያን ። ወእምዝ ፡ ሮጸት ፡ ከመ ፡ ዘተዓብድ ፡ እምብዝኃ ፡ ፍሥሐ ፡ ዘርእየቶ ፡ ለወልዳ ፡ መሠጠቶ ፡ በእደዊሃ ፡ ከመ ፡ ዘአንበሳ ፡ ድሩክ ፡ ወሐቀፈቶ ፡ ክሳዶ ፡ ወሰዓመቶ ፡ አፉሁ ። ወትቤሎ ፡ አወልድየ ፡ ንግረኒ ፡ አይቴ ፡ ነበርከ ። ወናሁ ፡ ሠለስቱ ፡ ዕለት ፡ ወሠለስቱ ፡ ለያልይ ፡ እምዘ ፡ ኃሦልኩ ፡ ርእዮተ ፡ ገጽከ ። እስኩ ፡ ንግረኒ ፡ አይቴ ፡ ነበርከ ። መኑ ፡ ዘሴሰየከ ፡ ኀበስተ ። ወመነ ፡ ዘአስተየከ ፡ ማየ ፡ አወልድየ ፡ ዜንወኒ ። ወጸር (A. fol. 69a. 1.) ኃ ፡ ወልዳ ፡ በልዑል ፡ ቃል ፡ በቅድመ ፡ ሰብእ ፡ ወይቤላ ። ናሁ ፡ አነ ፡ ነበርኩ ፡ ሠሉሰ ፡ መዋዕል ፡ ወሠሉሰ ፡ ለያልየ ፡ ስቁልየ ፡ ዲበ ፡ ዕፀ ፡ ሰግላ ። ወእግዝእትነ ፡ ማርያም ፡ ነበረት ፡ እንዘ ፡ ትሴስየኒ ፡ ኀብስተ ፡ ሰማያዌ ። ወታስትየኒ ፡ ስቴ ፡ ሕይወት ። ወካዕበ ፡ አውረደተኒ ፡ እምዲበ ፡ ሰግላ ፡ ወፈነወተኒ ፡ ወትቤለኒ ፡ ሑር ፡ ኀበ ፡ እምከ ፡ በሰላም ። ወሶበ ፡ ሰምዑ ፡ ሕዝብ ፡ እለ ፡ ሀለዉ ፡ ህየ ፡ ዕድ ፡ ወእንስት ፡ ደቂቅ ፡ ወእአሩግ ፡ ወራዙት ፡ ወሕፃናት ፡ ዕቤር ፤ ሰብሕዎ ፡ ለእግዚአብሔር ፡ በ (A. fol. 69a. 2.) ፀቢይ ፡ ስብሐት ። ወአፈድፈዱ ፡ ውዳሴሃ ፡ ዘምስለ ፡ አኰቴት ፡ ለእግዝእትነ ፡ ማርያም ፡ በውሳዔ ፡ በቃለ ፡ እግዚአብሔር ፡ በዘምሮ ፡ ወይባቤ ፡ ለእግዝእትነ ፡

ማርያም ፡ በእንተ ፡ ተአምር ፡ ወመንክረ ፡ ዘገብረት ፡ ወውዑ ፡ በቃለ ፡ ትፍሥሕት ። ወሶበ ፡ ሰምዓ ፡ ኤጲስ ፡ ቆጶስ ፡ አበ ፡ ብንያሚ ፡ ዘንተ ፡ ውዳሴ ፡ ወስባሔ ፡ ዘማርያም ፡ ጽውዖሙ ፡ ለኵሎሙ ፡ ወአቅረቦሙ ፡ ኀቤሁ ፡ ወሐተተ ፡ በእንተ ፡ ሕፃን ፡ ወእሙ ። ወዘንተ ፡ ተአምረ ፡ ዘአርአየት ፡ ላዕሌሆሙ ፡ ውእተ ፡ አሚረ ፡ ነሥአሙ ፡ ኀቤሁ ፡ ወአንበሮሙ ፡ ው (A. fol. 69b. 1.) ስተ ፡ ቤቱ ፡ ለሕፃን ፡ ምስለ ፡ እሙ ። ወሠርዓ ፡ ሲሳዮሙ ፡ ወዓራዘሙ ፡ እስከ ፡ አመ ፡ አዕረፈ ፡ በእንተ ፡ ክብረ ፡ ለማርያም ፡ ድንግል ፡ ንጽሕት ። በረከተ ፡ ጸሎታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ በዝ ፡ ዓለም ፡ ወበዘይመጽእ ፡ ዓለም ። ወእስከ ፡ ለዓለመ ፡ ዓለም ። አሥናይት ፡ ወላዲተ ፡ ንጉሥ ፡ ፈራቂ ። ከመ ፡ አድኃንኪዮ ፡ ቅድመ ፡ ለወልደ ፡ መበለት ፡ ሰራቂ ። ማርያም ፡ ድንግል ፡ አድኅኖተየ ፡ ጸሐቂ ። ለዐርየኒ ፡ እስከ ፡ አስናኒሁ ፡ የሐቂ ። ላዕሌሁ ፡ ፈንዊ ፡ ጋኔነ ፡ ዘይሣቂ ።

CHAPTER XXXII.

THE VIRGIN MARY AND THE WOMAN WHO WAS ABOUT TO BRING FORTH.[1]

(A. fol. 70b. 1.) ክፍል ፡ ፴፪ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በረከተ ፡ ጸሎታ ፡ የሀሉ ፡ ምስለ ፡ ፍቁራ ፡ ንጉሥነ ፡ ጻዊት ፡ እስከ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ አሐቲ ፡ ሀገር ፡ ወውስቴታ ፡ ሕንጽት ፡ ቤተ ፡ ክርስቲያን ፡ ዘተሐንጸት ፡ በስሙ ፡ ለሊቀ ፡ መላእክት ፡ ሚካኤል ። ውብዙኃ ፡ ሰብእ ፡ ብፁዓዊያን ፡ ኢያነትጉ ፡ ገዱሰ ፡ አመ ፡ በዓሉ ፡ ለሊቀ ፡ መላእክት ፡ ሚካኤል ፡ ለለኵሉ ፡ ዓመት ፡ ፲ወ፪ለወርኃ ፡ ኀዳር ። ትንብልናሁ ፡ ወአስተብቊዖቱ ፡ ይዕቀቦ ፡ እምጸራዊ ፡ እኩይ ፡ ለንጉሥነ ፡ ጻዊት ፡ (A. fol. 70b. 2.) አሜን ። ወአሐቲ ፡ ዕለት ፡ ሶበ ፡ ሀለዉ ፡ የሐውሩ ፡ ውስተ ፡ ፍኖት ፡ ለበጺሕ ፡ ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ። ወናሁ ፡ መጽአ ፡ ድምፀ ፡ ማይ ፡ እምባሕር ፡ ዘይሠጥቅ ፡ ድንጻዌ ፡ ሰብእ ፡ ወመፍርህ ፡ ጥቀ ፡ ዘይስእል ፡ አልባበ ፡ አዳ ፡ ለይእቲ ፡ መካን ፡ ወተለዓለ ፡ ሞገዳ ፡ በአምጣነ ፡ ክልኤ ፡ ምሕዋር ። ወአልጸቀ ፡ ለአስጥሞታ ፡ ወተሰአሉ ፡ ኀበ ፡ እግዚአብሔር ፡ በበ ይናቲሆሙ ፡ ለለ ፡ ፩፩ ፡ ኃሠሠ ፡ መድኃኒተ ፡ ነፍሱ ፡ ጐዩ ፡ ወተድህሉ ፡ እሞገደ ፡ ባሕር ፡ ከመ ፡ ኢያሥጥሞሙ ፡ ማዕበል ፡ በከመ ፡ ልማዱ ። ወናሁ ፡ ሀለወት ፡ (A. fol. 71a. 1.) አሐቲ ፡ ብእሲት ፡ ፅንስት ፡ ዘአልጸቀ

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[1] B. This story is much shorter in B., and reads:—(Fol. 58a. 1 and 2) ወሀለወት ፡ አሐቲ ፡ ብእሲት ፡ ፅንስት ፡ ዘአልጸቀት ፡ ለወሊድ ። ወእንዘ ፡ ተሐውር ፡ ውስተ ፡ ቤተ ፡ ክርስቲያኑ ፡ ለቅዱስ ፡ ሚካኤል ፡ ለገቢረ ፡ በዓል ፡ ምስለ ፡ ብዙኃ ፡ ሰብእ ። ሰምዐ ፡ ድምፀ ፡ ማዕበለ ፡ ባሕር ፡ እምርኁቅ ፡ እንዘ ፡ የሐውር ፡ መጠነ ፡ ፫ምዕራፍ ። ወፈርዩ ፡ ወገዩ ፡ ወተረፈት ፡ በሕቲታ ፡ እስመ ፡ ስእነት ፡ ምስሌሆሙ ፡ ረዊጸ ፡ ወኢተመይጡ ፡ ኀቤሃ ። ወጸርሐት ፡ ኀበ ፡ እግዝእትነ ፡ ማርያም ፡ ወትቤ ፡ አእግዝእትየ ፡ እምዝንቱ ፡ ተሠጥሞ ። ወመጽአት ፡ እግዝእትነ ፡ ማርያም ፡ ወሰወረታ ፡ በዓጽፋ ፡ ወለደታ ፡ ዘእንበለ ፡ የፅር ፡ ወሕማም ፡ ወኢለስፋ ፡ ነጠብጣበ ፡ ማየ ፡ ባሕር ። ወተመይጠ ፡ ማየ ፡ ኀበ ፡ ምዕላዲሁ ፡ ወመጽአት ፡ ይእቲ ፡ ብእሲት ፡ ምስለ ፡ ወልዳ ። ወተስእልዋ ፡ እለ ፡ ኃደግዋ ፡ ወዜነወቶሙ ፡ ዘከመ ፡ ኮነ ፡ ባቲ ። ወተፈሥሐ ፡ ዓቢየ ፡ ፍሥሐ ፡ ወሰብሕዎ ፡ ለእግዚአብሔር ፡ ወእኅትዋ ፡ ለእግዝእትነ ፡ ማርያም ፡ ገብራ ፡ ተአምራት ፡ ወመንክራት ። ወሰመየቶ ፡ ለውእቱ ፡ ሕፃን ፡ አብርስኪ ፡ ሮስፋስ ፡ ዘውእቱ ፡ እደ ፡ ማርያም ፡ ገስሰቶ ፡ ብሂል ። ጸሎታ ፡ etc. The five lines of poetry are the same.

ት ፡ ለወሊድ ፡ እንዘ ፡ ተሐውር ፡ ምስሌሆሙ ፡ ወስ
እነት ፡ ረዊጸ ፡ ምስሌሆሙ ። ወጸርኃት ፡ ኀበ ፡ እለ ፡
ኀደግዋ ፡ ወጐዩ ፡ ወአልቦ ፡ ሰብእ ፡ ዘተመይጠ ፡ ይር
አያ ። ወኢረከበት ፡ ዘይረድኦ ፡ ወቀብጸት ፡ ተስፋሃ ፡
እምረድኤተ ፡ ሰብእ ። ወእምዝ ፡ ጸርሐት ፡ ወበክየ
ት ፡ ኀበ ፡ እግዚኦብሔር ፡ ልዑል ፡ ወኀበ ፡ እግዝእት
ነ ፡ ማርያም ፡ መዝገበ ፡ ሣህል ፡ ወምሕረት ፡ ጸዋሚተ ፡
ኵሉ ፡ ኀበ ፡ ፍቅረ ፡ ወልዳ ፡ መድኀኔ ፡ ዓለም ። ወሰ
ብእ ፡ እለ ፡ ገዮ ፡ ሶበ ፡ በጽሑ ፡ ኀበ ፡ ሐይቀ ፡ ባሕር ፡
ሰፍሑ ፡ እደዊሆ (A. fol. 71a. 2.) ሙ ፡ ወአንቃዕደዉ ፡
ሰማየ ፡ ኀበ ፡ እግዚኦብሔር ። ወሰአሉ ፡ ኀበ ፡ እግዝ
እትነ ፡ ማርያም ፡ በወቢይ ፡ ገዓር ፡ ወበብዙኀ ፡ ብካይ ፡
ወሰቆቃው ። ወቆመ ፡ ማእበለ ፡ ባሕር ፡ በኀይለ ፡ መ
ዋግዲሁ ፡ ወእግዝእትነ ፡ ማርያም ፡ አብሰረታ ፡ ለእ
ንታክቲ ፡ ብእሲት ፡ ወከደንታ ፡ በአልባሲሃ ። ወሰወ
ረታ ፡ እምርእዮት ፡ ባሕር ፡ ወመሰላ ፡ ላቲስ ፡ ከመ ፡
ዘሀለወት ፡ ውስተ ፡ ሕኑፅ ፡ ቤት ፡ ወሥርግው ። ወእ
ምዝ ፡ አኀዝ ፡ ማሕምም ፡ ለወሊድ ፡ እንዘ ፡ ሀለወት ፡
ውስተ ፡ ባሕር ። ወእግዝእትነ ፡ አኀዘታ ፡ እማኅፅን ፡
ለወሊድ ፡ ወወለደት ፡ ወልዲ ፡ ሠናየ ። ወሰመየቶ ፡
(A. fol. 71b. 1.) እሙ ፡ ለሕፃን ፡ አብራስኪሮስፋስ ፡ በ
ጽርዕ ፡ ወበዕብራይስጢ ፡ እደ ፡ ማርያም ፡ ገሰሰቶ ፡ ወ
ባረከቶ ፡ በውስተ ፡ ማኅፅን ፡ እሙ ። ኢለከፋ ፡ ለእ
ሙ ፡ ኢሕማም ፡ ወኢደም ። ወሶበ ፡ ተመይጠ ፡ ባሕ
ር ፡ ውስተ ፡ ሀላዌሁ ፡ ወቆመ ፡ መክኖ ፡ ወዝሕነ ፡ እ
ማዕበሉ ። ውእተ ፡ ጊዜ ፡ ወዕእት ፡ እምነ ፡ ባሕር ፡
እንዘ ፡ ትጸውር ፡ ወልዳ ። ወሶበ ፡ ነጸሩ ፡ ኪያሃ ፡ ብዙ
ኀን ፡ አንከሩ ፡ ተደሙ ፡ እምዕበየ ፡ ተአምር ፡ ወመ
ንክር ፡ ሮጹ ፡ ኵሎሙ ፡ ወዲገንዋ ። ወሶበ ፡ ረከብዋ ፡
ተስእልዋ ፡ ወዜነወቶሙ ፡ ዘንተ ፡ ወቢየ ፡ ተአምረ ፡
ወመንክረ ፡ ዘገብረት ፡ ወላ (A. fol. 71b. 2.) ዲተ ፡ እም
ላክ ፡ እመ ፡ ሕይወት ፡ ማርያም ፡ ሙዳየ ፡ ትንቢት ።
ወነገረቶሙ ፡ ዘከመ ፡ እፎ ፡ ሰወረታ ፡ ታሕተ ፡ ጽላሎ
ታ ፡ እማይ ፡ ከመ ፡ ኢትሙት ። ወእለ ፡ ሰምዕዎ ፡ ለ
ዝ ፡ ነገር ፡ ዕድ ፡ ወአንስተ ፡ ደቂቅ ፡ ወአእሩግ ። ወ
ራዙት ፡ ወሕፃናት ፡ አይሁድ ፡ ወአረሚ ፡ ወኵሉ ፡ ሰብ
እ ፡ ዓለም ፡ አንከሩ ፡ ጥቀ ፡ ወአእኰትዎ ፡ ለአምላክ ፡
ጽድቅ ። ወፈድፈዱ ፡ ውዳሴሃ ፡ ለእግዝእትነ ፡ ማር
ያም ፡ ገባሪተ ፡ ተአምር ፡ ዘአልቦ ፡ ጐልቍ ፡ ወኢመ
ስፈርት ፡ ሥነ ፡ ኀሩታ ፡ ዘሠናይ ፡ ንግሣ ፡ ወዕፁብ ፡
ለፈክሮ ። ጸሎታ ፡ ታድኅኖ ፡ ለንጉሥነ ፡ ዳዊት ፡
(A. fol. 72a. 1.) እመዓት ፡ ወልዳ ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ።

ለብእቲት ፡ ዕንስት ፡ በሰዓተ ፡ ወሊድ ፡ ወሐረስ ።
ማእከለ ፡ መፍርህ ፡ ሞገድ ፡ ዘከደንኪያ ፡ በልብስ ።
ከማሃ ፡ ክድንኒ ፡ ኢያዕዕበኒ ፡ ተዕናስ ።
ማርያም ፡ እግዝእትየ ፡ ዘአጥረይክኒ ፡ እምከርሥ ።
አዕዳለ ፡ ብርሃን ፡ ወአከ ፡ ዘማዕስ ።

CHAPTER XXXIII.

THE VIRGIN MARY AND THE THIRSTY DOG.

(A. fol. 73a. 1.; B. fol. 59a. 1.) ክፍል ፡ ፴፫ ። ተአም
ሪሃ ፡ ለእግዝእትነ ፡ ጥዕምተ ፡ ስም ፡ ቅድስት ፡ ድን
ግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸ
ሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀ
ሉ ፡ ምስለ ፡ ገብራ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለ
ም ፡ አሜን ።

ወሀለዋ ፡ አንስት ፡ ምስለ ፡ እግዝእትነ ፡ ማርያም ፡
ወመጽአ ፡ ክልብ ፡ ጽሙእ ፡ ወሰደዳሁ ፡ ውእቶን ፡
አንስተ ። ወእግዝእትነሂ ፡ አስተዓፀበት ፡ ወበከየት ፡
ሶበ ፡ ርእየቶ ፡ ጽምአ ፡ ዚአሁ ፤ ወይቤላሃ ፡ አንስት ፡
አንቲኑ ፡ ትምሕረዮ ፡ እምኔነ ። አኮኑ ፡ ይትወለድ ፡
እምኔኪ ፡ ክርስ (A. fol. 73a. 2.) ቶስ ፡ ዘይብልዎ ፡ መሢ
ሕ ። ወሰሚዓ ፡ እግዝእትነ ፡ ቅድስት ፡ ዘንተ ፡ ነገረ ፡
ቦአ ፡ ውስተ ፡ ልባ ፡ ዓቢይ ፡ ፍሥሐ ። ወነሢአ ፡ ግም
ዔሃ ፡ ሐረት ፡ ርኁ (B. fol. 59a. 2.) ቀ ፡ ወአውዕአት ፡
አሣዕነ ፡ እግሪሃ ፡ ወወደየት ፡ ውስቴቱ ፡ ማየ ፡ ወአስ

ተየቶ ፡ ለውእቱ ፡ ከልብ ፡ ጽሙእ ፡ ወትቤላ ፡ አሐ
ቲ ፡ እምአንስት ፡ ለምንት ፡ አንተኒ ፡ ግምዒኪ ፡ እ
ስመ ፡ ተበትከ ፡ ማሕየብ ፡ ወኢትረክቢ ፡ ማየ ። ወአ
ውሥአታ ፡ እግዝእትነ ፡ ማርያም ፡ ወትቤላ ፡ ማይሰ ፡
አኮ ፡ ዘይወፅእ ፡ እማዕምቅ ፡ አላ ፡ እምሰማይ ። ወአ
ምላክ ፡ ዘአስተዮ ፡ ለዝ ፡ ከልብ ፡ ጽሙእ ፡ (A. fol. 73b. 1.) ይሁቢኒ ፡ እምላዕሉ ። ወዘንተ ፡ ነገረ ፡ እምድ
ኅረ ፡ ተናገረት ፡ ኃደረ ፡ ላዕሌሃ ፡ ቃለ ፡ አብ ፡ ጸሎ
ታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀ
ሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ።

ሴስይኒ ፡ ማርያም ፡ ለጸማድኪ ፡ ኃሳብ ።
ኅብስተ ፡ አእም (B. fol. 59b. 1.) ሮ ፡ ሥናይ ፡ ወወይ
ነ ፡ ጥበብ ።
እመኒ ፡ ፈድፋደ ፡ ኃጢአትየ ፡ እምሕብ ።
ተዘክሪ ፡ እግዝእ (B. fol. 59b. 2.) ትየ ፡ በርኅራኄ
ኪ ፡ ዕፀብ ።
በከመ ፡ አስተይኪዮ ፡ ማየ ፡ ለጽሙእ ፡ ከልብ ።

CHAPTER XXXIV.

THE VIRGIN MARY AND THE KHALÎFA OF ATHRIBIS.

(A. fol. 81a. 1.; B. fol. 60b. 1.) ተአምሪሃ ፡ ለእግዝእ
ትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲ
ት ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ን
ጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ[1] ፡ አሐዱ ፡ ንጉሥ ፡ ዘስሙ ፡ ክሊፋ ፡ ዘነግ
ሠ ፡ ድኅረ ፡ አቡሁ ፡ ረሲድ ። ወትርጓሜ ፡ ስሙ ፡ ድ
ሩክ[2] ፡ ብእሲ ፡ ብሂል ። ወክነ ፡ እምቅድመ ፡ ይትወፈ
ይ ፡ መንግሥተ ፡ ወይትቁየሞሙ ፡ ለክርስቲያን ፡ ወ
ይዳቢ[3] ፡ አብያተ ፡ ክርስቲያናት ። ወክነ ፡ ግዕዙ ፡ ከ
መ ፡ ግዕዘ ፡ (A. fol. 81a. 2.; B. fol. 60b. 2.) ጳውሎስ ፡ ሐ
ዋርያ ፡ እምቅድመ ፡ ግብኣቱ ፡ ኀበ[4] ፡ ኢየሱስ ፡ ክር
ስቶስ ፡ እንዘ ፡ ሀሎ ፡ አሁዳዌ[5] ። ወዝንቱ[6] ፡ ንጉሥ ፡
ኀረየ ፡ አሐደ ፡ እምወዓልያኒሁ[7] ፡ ወሚሞ ፡ መስፍነ ፡
ላዕለ ፡ ምእት ፡ ሐራ ፡ መስተዕዕናነ ፡ አፍራስ[8] ። ወአ
ዘዘ ፡ ከመ ፡ ይሐር ፡ ኀበ ፡ ኵሉ ፡ አህጉር ፡ ወበሐው
ርተ ፡ ግብጽ[9] ፡ ወውስተ ፡ ኵሉ ፡ አድያሚሃ ፡ ከመ ፡
ይንሥት ፡ ወያንህል ፡ ኵሎ[10] ፡ አብያተ ፡ ክርስቲያና
ት ። ወበጽሐ[11] ፡ ኀበ ፡ (A. fol. 81b. 1.) ሀገረ ፡ አትሪብ ፡
በጽንፈ ፡ ዓፀዳ[12] ፡ አንተ ፡ መንገሌሃ ፡ ሕንጻ ፡ ዘአም
ውስቴቱ[13] ፡ ያንጸፈጽፍ ፡ መዓር ። ወሀለወት[14] ፡ በማ
እከሌሃ ፡ አሐቲ ፡ ቤተ ፡ ክርስቲያን ፡ ዓባይ ፡ ጥቀ ፡ ዘ
ተሐንጸት ፡ በስመ ፡ እግዝእትነ ፡ ቅድስት ፡ (B. fol. 61a. 1.) ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወይ
አቲ ፡ ቀዳሚት ፡ በኵር[15] ፡ እምእለ ፡ ተሐንጻ ፡ አብያ
ተ ፡ ክርስቲያናት ፡ በስመ[16] ፡ እግዝእትነ ፡ ቅድስት ፡
ማርያም ፡ እለ ፡ ሀለዋ[15] ፡ ውስተ ፡ ኵሉ[17] ፡ ምኔታት ፡
ግብጽ ። ወሀለዉ ፡ ውስተ ፡ ይእቲ[18] ፡ ቤተ ፡ ክርስቲ
ያን ፡ አርባዕቱ ፡ አናቅጽ ። ወውስቴቶሙ ፡ አርባዕ

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[1] B. begins:— ንዜንወክሙ ፡ ኦአኃውየ ፡ ሕዝበ ፡ ክርስቲያን ፡ ዘንተ ፡ ዓቢየ ፡ ተአምረ ፡ ወመንክረ ፡ ዘገብረቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በሀገረ ፡ አትሪብ ፡ ወሀሎ ፡ ፭ብእ
ሲ ፡ በውእቱ ፡ መዋዕል ፡ ዘስሙ ፡ ክሊፋ ። ወዝንቱሂል ፡ ዘነግሠ ፡ ድኅረ ፡ [2] B. ዘበትርጓሜሁ ፡ ድሩክ ፡
[3] B. ወይሰድዶሙ ፡ ወይደቢ ፡ [4] B. ኀበ ፡ አሚነ ፡ [5] B. አይሁዳዊ ፡ [6] B. ወዝንቱሂ ፡
[7] B. ፭ወዓሊ ፡ እምወዓልያኒሁ ፡ ዐቢየ ፡ መስፍነ ፡ ዘርኡስ ፡ ላዕለ ፡ ፻ሐራ ፡ [8] B. አፍራሳት ፡ [9] B. ግብጽ ፡ ወአድያሚሃ ። ወውስተ ፡ ክልኤት ፡ መራኅበት ፡ [10] B. ኵሎ ፡ ዘሀሎ ፡ ውስቴቶን ፡ አብያተ ፡
[11] B. ወከማሁ ፡ ዖበ ፡ በጽሐ ፡ ኀበ ፡ [12] B. ዓፀዳ ። ወሀሎ ፡ እንተ ፡ [13] B. እንተ ፡ እምውስቴቶን ፡
[14] B. ወእንተ ፡ መንገሌሃ ፡ ሕኑፅ ፡ ቤተ ፡ ክርስቲያን ፡ በስማ ፡ ለእግዝእትነ ፡ [15] B. omits this word.
[16] B. በስመ ፡ ለ[17] B. ኵሉ ፡ በሐውርት ፡ ወምኔታተ ፡ [18] B. ውእቱ ፡

(A. fol. 81b. 2.) ቱ ፡ ዳቤር ፡ ወዲቤሆን ፡ አርባዕቱ ፡ ተ
ድባብ ። ወለለ ፡ ኵሉ ፡ ተድባብ ፡ አርብዓ ፡ በእመት ፡
ኑ[1] ። ወይሰውቆን ፡ ምእት ፡ ወስድስቱ ፡ አዕማድ ፡
ዘውቁር ፡ እምእብን ፡ ፀዓዳ ፡ ወኵሎን ፡ ኀቡረ ፡ ፍሑ
ቃት ፡ ከመ ፡ ጎንባባት ፡ ወይን ፡ ምስሃሎን[2] ፡ ወቀመ
ሮን ፡ ፍሑቃት ፡ በፊካር ፡ ሥርግዋን ፡ ወልኩአን ፡
በባዝግና ፡ ወርቀ[3] ፡ ወብሩር ። ወሀለዋ[4] ፡ ውስታ ፡ ዕ
ሥራ ፡ ወእርባዕቱ ፡ መርጡል ። ወውስቶን ፡ ን (B. fol.
61a. 2.) ቡር ፡ ዕሥራ ፡ ወእርባዕቱ ፡ ታቦተ ፡ ሕግ ። ወ
ማእከሌሆን ፡ ሥዕለ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግ
ል ፡ ማርያም ፡ ወላዲተ ፡ አምላ (A. fol. 82a. 1.) ክ[5] ፡ ዘ
ግሉፍ ፡ ወግልው ፡ በዕንቈ ፡ ባሕርይ ። ወዲቤሃ ፡ ስ
ግላጥ ፡ ዘእኑም ፡ በሚላት ፡ ዘቁስጠንጢኖስ ። ወም
ስለ ፡ ውእቱ ፡ ሥዕል ፡ ክልኤቱ ፡ መላእክት ፡ ሥዑ
ለን ፡ በዓውዳ ፡ እምለፈ ፡ ወእምለፈ ። ወቀናዲል ፡
ስቁላን ፡ ዘሀለዉ ፡ ቅድመ[6] ፡ ሥዕል ፡ ዘወርቅ ፡ ወብሩ
ር[7] ፡ ወኢያፀርው ፡ እንዘ ፡ የኀትዉ ፡ መዓልተ ፡ ወሌ
ሊተ ። እስመ ፡ ይሰቀዩ ፡ ወይጠለሉ ፡ በቅብዕ ፡ ቅዱ
ስ[8] ። ወሀሎ ፡ ውስቴታ ፡ አሐዱ ፡ ብእሲ[9] ፡ መነኮስ ፡
ሊቀ ፡ ካህናት ፡ ዘስሙ ፡ ዮሐንስ[10] ፡ ድንግል ፡ ወጸድ
ቅ ። ወጽሑቅ ፡ ለሕገ ፡ ቤተ ፡ ክርስቲያን ፡ በጊዜ ፡
ጸሎት ፡ ወቅዳሴ ፡ ሌሊት ፡ (A. fol. 82a. 2.) ወመዓልተ ፡
ዘእንበለ ፡ አርምሙ[11] ። ወሠምረ ፡ ቦቱ ፡ እግዚአብሔ
ር ፡ በእንተ ፡ ሥነ ፡ ጽድቁ ፡ ወየዉሀቱ ፡ ወትሕትና
ሁ[12] ። ንግባኬ[13] ፡ ጎበ ፡ ጥንተ ፡ ነገር ፡ ወሶበ[14] ፡ በጽ
ሐ ፡ ዝኩ[15] ፡ መስ (B. fol. 61b. 1.) ፍን ፡ ጎበ ፡ ይእቲ ፡
ቤተ ፡ ክርስቲያን ፡ ጎደረ ፡ በጽንፈ ፡ ባሕር ። ወበሀ
የ ፡ ተከሉ ፡ ሎቱ ፡ ሐይመታት ፡ ከመ ፡ ያዕርፍ ፡ ጎዳ
ጣ ፡ መዋዕል ። ወሰሚያሙ ፡ ሰብአ ፡ ይእቲ ፡ ሀገር ፡
ወክሐ ፡ በእንተ[16] ፡ ዘክነ ፡ ምጽአቱ ፡ ከመ[17] ፡ ያንስ
ታ ፡ ለቤተ ፡ ክርስቲያን ፡ ወያማስን ፡ ሥነ ፡ ሕንጼሃ ፡
ዘተሐንጸት ፡ በስማ[18] ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድን
ግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምክ (sic) ፡ ወ
(A. fol. 82b. 1.) ወላዲተ ፡ አምላክ ። ወከመ ፡ ይፈጽም ፡
አፋሆሙ ፡ ለካህናቲሃ[2] ፡ እለ ፡ ሀለዉ ፡ ይነብቡ[19] ፡ ሃ
ይማኖተ ፡ ርትዕተ ፡ በውስቴታ[20] ፡ ወአይድዕዎ ፡ ለ
ቅዱስ ፡ ዮሐንስ ፡ ዘንተ ። ወሰሚያ ፡ ጎዘነ ፡ ወተከዘ ፡
ፈድፋዲ ፡ ወእምዝ ፡ ቀነተ ፡ ኃይለ ፡ በመንፈስ ፡ ቅዱ
ስ ፡ ዘጎዱር ፡ ውስቴቱ ። ተንሥአ ፡ ይጸሊ ፡ (B. fol.
61b. 2.) ጎበ ፡ እግዚአብሔር ፡ በሥምረት[21] ፡ ልብ ።
ወእምድኅረ ፡ ፈጸመ ፡ ጸልዮ[22] ፡ ወአስተብቊዖ ፡ በ
ዓቢይ ፡ ገዓር ፡ ተግኅሠ ፡ እምህየ ፡ ወሖረ ፡ ጎበ ፡ ሀ
ሎ[2] ፡ መስፍን ፡ ውስተ ፡ ሐይመቱ ። ወሶበ ፡ ርእይ
ዎ ፡ አግብርቲሁ ፡ ይቤልዎ ፡ ለቅዱስ ፡ ዮሐንስ ፡
(A. fol. 82b. 2.) በእንተ ፡ ምንት ፡ መጻእከ[23] ፡ ዝየ ፡ አ
መነኮስ ፡ ወምንተ ፡ ትፈቅድ[24] ። እሙሥአሙ ፡ ወይ
ቤሎሙ ፡ ናሁ ፡ ብየ ፡ ጻሕቀ ፡ ከመ[25] ፡ ትዘክሩኒ ፡ ፍ
ጡነ[2] ፡ ጎበ ፡ መስፍን ። እስመ ፡ ብየ[26] ፡ አሐተ ፡ ቃ
ለ ፡ ዘእትናገር[27] ፡ ምስሌሁ ፡ በበይናቲነ ፡ ጽምወ[28] ።
ወሖሩ ፡ እሙንቱ[2] ፡ አግብርት ፡ ወአይድዕዎ ፡ ለመ

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[1] B. ፴በእመት ፡ ኑ ። [2] B. omits this word. [3] B. ጽሩይ ፡ ወርቅ ፡ ወብሩር ፡
[4] B. ወሀሎ ፡ ውስተ ፡ ውእቱ ፡ ቤተ ፡ [5] B. አምላክ ። ወ፪መላእክት ፡ ዓውዳ ፡ በለፈ ፡ ወለፈ ፡
[6] B. ወቀናዲል ፡ ዘሀለው ፡ ንዑረ ፡ ቅድመ ፡ [7] B. ወዘብሩር ። [8] B. ወሌሊተ ፡ ወቅብዓ ፡ ዘይ
ት ፡ ጥሉል ፡ [9] B. ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ብእሲ ፡ [10] B. ዮሐንስ ፡ እስመ ፡ ድንግ
ል ፡ ውእቱ ። [11] B. በጊዜ ፡ ቅዳሴ ፡ ወበጊዜ ፡ ጸሎት ፡ መዓልተ ፡ ወሌሊተ ። [12] B. በእንተ ፡ ም
ሕኩቱ ፡ ወየውሃቱ ፡ ወትሕትናሁ ። [13] B. ንግባእኬ ፡ [14] B. ሶበ ፡ [15] B. ዝንቱ ፡ መስፍ
ን ፡ ሠርዌሁ ፡ ለንጉሥ ፡ ጎበ ፡ ይእቲ ፡ ቤተ ፡ ክ/ ፡ ኃደረ ፡ ጎበ ፡ ጽንፈ ፡ ባሕር ፡ [16] B. ወሰምው ፡ ሀከተ ፡
ሰብእ ፡ በእንተ ፡ [17] B. ይቤሎሙ ፡ ከመ ፡ [18] B. ወያማስን ፡ ሱራፌ ፡ ሕንፃሃ ፡ ዘተሣረረት ፡ በስ
ማ ፡ [19] B. ለእለ ፡ ሀለዉ ፡ ይነቡ ፡ ካህናቲሃ ፡ [20] B. ውስቴታ ፡ ወዘንተ ፡ አእሚሮ ፡ ጥዩቀ ። ወእ
ምዝ ፡ ቀነተ ፡ ኃይለ ፡ መንፈስ ፡ ቅዱስ ፡ ዘጎዱር ፡ ውስቴቱ ፡ ወሶቤሃ ፡ ተንሥአ ፡ ወጸለየ ፡ [21] B. በምረተ ፡
[22] B. ጸሎቶ ፡ ወ/ ፡ [23] B. ወይቤልዎ ፡ እግብርቲሁ ፡ መኑ ፡ አምጽአከ ፡ ዝየ ፡ [24] B. ትፈቱ ። ወ/ ፡
[25] B. ሊተሰ ፡ ያጽሕቀኒ ፡ ከመ ፡ [26] B. ወብየ ፡ [27] B. እትናበብ ፡ [28] B. በባሕቲትነ ፡
ፃመወ ።

ስፍን ፡ በእንቲአሁ ። ውእቱኒ ፡ አግብአ ፡ ፍጡነ ፡ በእንቲአሁ ። ዝወሀቦ[1] ፡ ሰላመ ፡ በጎድዓት ፡ ወበት ሕትና ፡ መንፈስ ። [ወተሠጥዎ ፡ መስፍን ፡][2] ፡ ወይ ቤሎ ፡ ለክኒ ፡ ዓዲ ፡ ሰላም ፡ በምሕረተ ፡ እግዚአብሔ ር[3] ። ወይቤሎ ፡ ክዕበ ፡ መነኮስ[4] ፡ ቦኑ ፡ እንጋ ፡ (A. fol. 83a. 1.) ሀለወ (B. fol. 62a. 1.) ከ ፡ ጻሕቀ ፡ ዘተንሥሥ ፡ እምኀቤየ ። ወይቤሎ[5] ፡ ዮሐንስ ፡ መነኮስ ፡ አሊቅየ ፡ እወ ፡ እፈቅድ[6] ፡ ታጽምኦኒ ፡ ቃልየ[7] ፡ ኀበ ፡ አልቦ ፡ ሰብእ ፡ ጽሚተ ፡ በሕቲትከ ። ወአዘዘ[8] ፡ መስፍን ፡ ከ መ ፡ ይትገኃሥ[9] ፡ ሎሙ ፡ ሰብእ ። ወተግኅሡ ፡ ወኢ ተርፈ ፡ አሐዱሂ[10] ፡ ዘእንበለ ፡ መልአከ ፡ ምክሩ ፡ ለ መስፍን[10] ፡ ዘይረፍቅ ፡ ውስተ ፡ ሕፅኑ ። ወይቤሎ[11] ፡ መስፍን ፡ አመንነኮስ ፡ ንብብ ፡ ከመ ፡ ፈተወ ፡ ልብ ከ[10] ። ወይቤ[12] ፡ ዮሐንስ ፡ አሊቅየ ፡ ወእግዚእየ ፡ ና ሁኬ ፡ እንከ[10] ፡ ሰማዕኩ ፡ በእንተ ፡ ዘከነ ፡ ምጽአትከ ፡ ዝየ ፡ ከመ ፡ ትንሥኦ ፡ ለቤተ ፡ ክርስቲያን ፡ ወታማ ስን ፡ ሥነ ፡ ሕንጼ (A. fol. 83a. 2.) ሃ ፡ ዘተሐንጸት ፡ በ ስማ[13] ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። እንተ ፡ ይእቲ ፡ ቀዳሚተ ፡ በሰ ር ፡ (B. fol. 62a. 2.) ለነሶን ፡ አብያተ[14] ፡ ክርስቲያና ት ። ወናሁ ፡ እስእሎ ፡ ለእግዚአብሔር ፡ ወለከኒ[10] ፡ አስተበቍዓከ[15] ፡ ተንሥእ ፡ ታንሶሱ[16] ፡ ንስቲተ ፡ ዲ በ ፡ ምድር ፡ ወውስተ[17] ፡ መርጎባ ፡ ለቤተ ፡ ክርስቲያ ን ፡ ከመ ፡ ትርአይ ፡ ቅጽራ ። መሠረተ[18] ፡ ድዳ ፡ ወሱ ራሬሃ ። ዋቅመ[19] ፡ ዓረፍታ ፡ ወጠፈረ ፡ ተድባባ ። ወ አዕማዲሃ[20] ፡ ወአቅማሪሃ ፡ ዘግሉፋን ፡ በወርቅ[21] ፡ ወ በብሩር ፡ ወበዕንቁ ፡ ባሕርይ ፡ ዘየኀቱ ። ነዓ[22] ፡ ከመ ፡ ትርአይ ፡ ኪያሃ ፡ እምቅድመ[23] ፡ ይፃእ ፡ ትእዛዝ ፡ እ (A. fol. 83b. 1.) ምአፉከ ፡ በእንተ ፡ ንስተታ[24] ። ወይቤ ሎ ፡ መልአከ ፡ ምክሩ ፡ (B. fol. 62b. 1.) ለመስፍን ፡ አ ሊቅነ ፡ ቃለ ፡ ዝንቱ ፡ አረጋዊ ፡ ክቡድ ፡ ውእቱ ፡ ወ በተ[25] ፡ ትርጓሜ ። አኮ ፡ ዘይብአሰከ ፡ ነጽሮታ[10] ፡ አላ ፡ ይኄይሰከ ፡ ትንሥኦ[26] ፡ ከመ ፡ ትርአይ ፡ ዛተ ፡ ቤተ ፡ ክርስቲያን ፡ ከመ ፡ ኃላፌ ፡ ፍኖት ፡ እመ ፡ ኢይኤድ መከ ፡ ሥነ ፡ ሕንጻ ፡ ወሶበ ፡ ሰምዓ ፡ መስፍን[27] ፡ ዘይ ቤሎ ፡ መልአከ ፡ ምክሩ ፡ ዘይረፍቅ ፡ ውስተ ፡ ሕፅኑ ፡ ተንሥአ ፡ ፍጡነ ፡ በጕዮዓ ፡ ወአንሰሰወ[28] ፡ ውስተ ፡ መርጎባ ፡ ለቤተ ፡ ክርስቲያን ። ወዝኩ ፡ አረጋዊ ፡ ዮ ሐንስ[29] ፡ እንዘ ፡ ይጸንሕ[30] ፡ ፍኖተ ፡ በቅድሜሁ ። በኡ ፡ ውስቴታ ፡ ወነጺ (A. fol. 83b. 2.) ሮሙ ፡ እንከ ሩ ፡ እምሥነ ፡ ሥርዓተ ፡ ሕገጊሃ ፡ ሠርገ[31] ፡ ክብራ ፡ ወዕበየ ፡ ዘዘዚአሁ ፡ አርአያሃ ፡ ወዘዘዚአሁ ፡ ዖታ ሃ[32] ። ወይቤል (B. fol. 62b. 2.) ዎ ፡ አመነኮስ ፡ ሚመጠ ነ ፡ ዕበየ[10] ፡ ክብራ ፡ ለዛቲ ፡ ቤተ ፡ ክርስቲያን[33] ። አዳ

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[1] B. ወአብእዎ ፡ ፍጡነ ፡ ኀቤሁ ፡ ወእምዝ ፡ ወሀቦ ፡ . [2] B. omits the words in brackets. [3] B. ወምሕረት ፡ እምኀበ ፡ እ ፡ [4] B. አመነኮስ ፡ [5] B. ወይቤሎ ፡ ዝኩ ፡ መነኮስ ፡ እወ ፡ አሊቅ የ ፡ [6] B. adds ከመ ፡ [7] B. ቃልየ ፡ ዘእንብብ ፡ ቅድሜከ ፡ ኀበ ፡ አልቦ ፡ ሰብእ ፡ በባሕቲት ፡ [8] B. ወውእተ ፡ አሚረ ፡ አዘዘ ፡ [9] B. ይትገኃሥ ፡ ኵሉ ፡ እለ ፡ ሀለዉ ፡ ኀቤሁ ፡ [10] B. omits this word. [11] B. ወሶቤሃ ፡ ይቤሎ ፡ መስፍን ፡ ንብብ ፡ አመነኮስ ፡ ዘከመ ፡ [12] B. ወይቤሎ ፡ አሊ ቅየ ፡ [13] B. ወታማስን ፡ ሱራፌ ፡ ሕንፄሃ ፡ ዘሐንጸት ፡ [14] B. ወይእቲ ፡ በኵር ፡ ለአብያተ ፡ [15] B. adds ብቁዓኒ ፡ [16] B. ወአንሶሱ ፡ [17] B. ዲበ ፡ ገጸ ፡ ምድር ። ውስተ ፡ [18] B. ወመ ሠረተ ፡ [19] B. ወጥቅመ ፡ [20] B. adds ወመሳውረ ፡ ዘዲቤሃ ፡ [21] B. በወርቅ ፡ ወበዕንቁ ፡ ባሕርይ ፡ ዘየሐቱ ። [22] B. ዘንተኬ ፡ ነዓ ፡ [23] B. ትንጽር ፡ እምቅድመ ፡ [24] B. adds ወይእ ቲ ፡ ቀዳሚት ፡ ዘተሐንጸት ፡ በስማ ፡ ለእግዝእትነ ፡ . . . . እምኔታተ ፡ ግብጽ ። [25] B. ወላቲ ፡ [26] B. አመ ፡ ተንግአከ ፡ ወአንሰሰውከ ፡ ከመ ፡ ትንጽር ፡ ዛተ ፡ ቤተ ፡ ክርስቲያን ፡ ይኤድመከ ፡ ስና ። [27] B. መስ ፍን ፡ ዘንተ ፡ ነገረ ፡ አመልአከ ፡ ዘይረፍቅ ፡ [28] B. ከመ ፡ ያንሶሱ ፡ [29] B. adds ቡሩክ ፡ [30] B. ይጸይሕ ፡ ፍኖተ ፡ ቅድሜሁ ። ወሶበ ፡ በጽሐ ፡ መስፍን ፡ መልአከ ፡ ምክሩ ፡ ኀቡረ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያ ን ፡ ነጸሩ ፡ ኪያሃ ፡ ወአንከሩ ፡ [31] B. ሕገጊሃ ፡ ወሰራፌ ፡ ሕንፄሃ ፡ ወሠርጐ ፡ [32] B. ወዕበየ ፡ ግር ማሃ ፡ ዘዘ ፡ ዚአሁ ፡ ዖታ ። [33] B. ቤተ ፡ ክ ፡ ወሠናይ ፡ ስና ። ወባሕቱ ፡ ለሊከ ፡ አንተ ፡ ተአምር ፡ እስመ ፡ ንጉሥ ፡ ክሊፋ ፡ አዘዘነ ፡

ም ፡ ሰራፊሃ ፡ ወሠናይ ፡ ሕንፂሃ ፡ ወመንክር ፡ ሥና ፡ ወበሕቱ ፡ ምንተ ፡ ንብል ፡ በእንቲአሃ ፡ እስመ ፡ አዘዘነ ፡ ንጉሥ ፡ ከሊፋ ፡ ከመ ፡ ንንስት ፡ አብያተ ፡ ክርስቲያናት ፡ ወናቅም ፡ አብያተ ፡ ጣዖት ። ወበእንተ ዝ[1] ፡ አልብነ ፡ ደፊር ፡ ወኢንትዓደው[2] ፡ ለቃለ ፡ ትእዘዘ ፡ ግሙራ ። ወአውሥአ[3] ፡ ዝኩ ፡ አርጋዊ ፡ ዮሐንስ ፡ በቃለ ፡ ትሕትና ፡ ወይቤሎ ፡ ለመስ (A. fol. 84a. 1.) ፍን ፡ አሊቅየ ፡ ጽድቅ[4] ፡ ውእቱ ፡ ቃልከ ። ወበሕቱ ፡ አጽምአኒ ፡ ነገርየ ፡ ዘእነብብ ፡ በቅድሜከ ፡ ሠናየ ፡ ነገረ ፡ ወአከ ፡ እኩየ ፡ ዘአብለከ ። ወይቤሎሙ ፡ መስፍን ፡ ምንት ፡ ውእቱ ፡ ዘይኤድመኒ ፡ ሠናየ ፡ ነገረ ፡ እስኩ ፡ በል ። ወይቤሎ ፡ ዝኩ ፡ አረጋዊ ፡ አእግዚአየ ፡ ሀበኒ[5] ፡ ዕድሜ ፡ ወጽንሐኒ ፡ በትዕግሥት ፡ መጠነ ፡ ሠለስቱ ፡ ዕለት ፡ እም (B. fol. 63a. 1.) ቅድመ ፡ ታማስና ፡ ለዛቲ ፡ ቤተ[6] ፡ ክርስቲያን ፡ ወለለ ፡ ኵሉ ፡ ዕለት ፡ እሁበከ ፡ በበምእት ፡ ዲናር[7] ፡ እስከ[8] ፡ ይበጽሐከ ፡ መጽሐፈ ፡ መልእክቱ ፡ ለንጉሥ ። ወእምድኅረ[9] ፡ ሠለስቱ ፡ ዕለት ፡ ይከውን ፡ በከመ[10] ፡ ፈቀደ ፡ (A. fol. 84a. 2.) እግዚአብሔር ። ወይበጽሐ ፡ መጽሐፈ ፡ መልእክት ፡ ወአመ ፡ አከ ፡ ግበር ፡ ዘፈቀድከ ። ወሶበ ፡ ሰምዓ ፡ መስፍን ፡ ምስለ ፡ መልአከ ፡ ምክሩ ፡ ዘንተ ፡ ነገረ[11] ፡ ሰሐቅዎ ፡ ወተሐብዎ[12] ። ወይቤልዎ ፡ ኦአረጋዊ[13] ፡ አኮኑ ፡ ማእከሌነ ፡ ወማእከለ ፡ መቄዶንያ ፡ የ

አክል ፡ መጠነ[14] ፡ ክልኤቱ ፡ ምኅዋረ ፡ ወርኀ ፡ እንዘ ፡ የሐውሩ ፡ ሀየ ። ወእንዘ ፡ ይመጽኡሂ[15] ፡ ዝየ ፡ ከማሁ ፡ ክልኤቱ ፡ ወርኀ ፡ ወድሙር ፡ ጎልቆሙ ፡ አርባዕቱ ፡ አውራኅ ፡ አንተሰ ፡ ትብል ፡ ተዓገሠኒ ፡ እስከ ፡ ይበጽሐከ ፡ መጽሐፈ ፡ መልእክቱ ፡ ለንጉሥ ፡ በሠለስቱ ፡ ዕለት ፤ ወይቤ ፡ መልአከ[16] ፡ ምክሩ ፡ ለመ (A. fol. 84b. 1.) ስፍን ፡ አኮኑ ፡ (B. fol. 63a. 2.) ሶበ ፡ ልህቁ ፡ ክርስቲያን ፡ በዓመተ[17] ፡ ርስዓኖሙ ፡ ትየብስ ፡ ናላሆሙ ፡ ወተውሕድ ፡ አእምሮቶሙ ፡ ወይዘነግፁ ፡ እምብዝኃ ፡ ጸም ፡ ወጸሎት[18] ። ወይሰልቦሙ ፡ ልቦሙ[18] ፡ መብልዓ ፡ አተር ፡ ወበሕሩስ ፡ ወብርስን ። ወይእዜኒ ፡ አየድዓከ ፡ ምክረ ፡ ዘይኤድመከ[19] ፡ ንሣእ ፡ ወእምዝኩ[20] ፡ አረጋዊ ፡ ሠለስተ ፡ ምእት ፡ ዲናረ ፤ ዘይሠልጥ ፡ ለከ ፡ ዕዳ ። ወአበጽሐከ (sic) ፡ መጽሐከ (sic) ፡ መጽሐፈ[21] ፡ መልእክቱ ፡ ለንጉሥ[22] ፡ በሠለስቱ ፡ ዕለት ፡ ወእምድኅሬሁ ፡ ትሬሲ ፡ ዘፈቀድከ ። ውእቱ ፡ ጊዜ ፡ ይቤሎ ፡ መስፍን ፡ ለአረጋዊ ፡ ቡሩ (A. fol. 84b. 1.) ክ ፡ አሆ ፡ እጸንሐከ ፡ ወእትዓገሠከ ፡ እስከ ፡ ሠሉስ ፡ ዕለት ። ወኢይነስታ ፡ ለቤተ ፡ ክርስቲያን ፡ በከመ ፡ ትቤ ። ወይቤሎ ፡ ቀሲስ ፡ ዮሐንስ[23] ፡ በእንተዝ ፡ አቅም ፡ ሊተ ፡ ኪዳነ ፡ ወመሐላ ፡ በቅድሜሃ ፡ ለእግዚእትነ[24] ፡ ቅድስት ፡ (B. fol. 83b. 1.) ድንግል ፡ ወላዲተ ፡ አምላክ ፡ ከመ[25] ፡ ኢትወልጦ ፡ ለዝ ፡ ቃልከ ፡ ወኢ

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[1] B. adds ኬ ፡ [2] B. ከመ ፡ ንትዓደው ፡ [3] B. ወአዕበ ፡ አውሥአ ፡ ዝኩ ፡ ቀሲስ ፡ ክቡር ። ወይቤሎ ፡ [4] B. እስመ ፡ ጽድቅ ፡ ውእቱ ፡ ቃለ ፡ ነገርከ ። ወእንሰ ፡ እብለከ ፡ አስምዓኒ ፡ ቃለ ፡ ነገርየ ፡ ዘእነብብ ፡ ቅድመ ፡ ገጽከ ። ወይቤ ፡ ዝኩ ፡ መስፍን ፡ እስኩኬ ፡ ምንተ ፡ ውእተ ፡ ዘይኤድመከ ፡ አስምዓኒ ፡ ቃለከ ። [5] B. ዝኩ ፡ መነኮስ ፡ ሀበኒ ፡ [6] B. ለቤተ ፡ [7] B. እፈድየከ ፡ እምኅቤየ ፤ ዲናረ ፡ [8] B. እስከ ፡ አመ ፡ [9] B. adds ተፍጻሜት ፡ [10] B. በከመ ፡ ትቤ ፡ አንተ ፡ ወትገብር ፡ ዘትፈቅድ ፡ ገቢረ ። [11] B. adds እምኅበ ፡ ቀሲስ ፡ ዮሐንስ ፡ [12] B. ወተሐዘብዎ ። [13] B. አረጋዊ ፡ and omits አኮኑ ፡ in this place. [14] B. መቄዶንያ ፡ አኮኑ ፡ እንዘ ፡ የሐውሩ ፡ ሀየ ፡ መጠነ ፡ ፪አውራኅ ። [15] B. omits ሂ ፡ and reads ዝየ ፡ መጠነ ፡ ፪ወርኀ ፡ ወምንተ ፡ እንከ ፡ ሀለወከ ፡ ትትናገር ፡ ዘከመዝ ፡ ነገር ። [16] B. ወይቤሎ ፡ ለመስፍን ፡ መልአከ ፡ አንሰ ፡ እነግረከ ፡ ግብረ ፡ አሉ ፡ ክርስቲያን ። [17] B. ይልህቁ ፡ በዓመተ ፡ [18] B. omits this word. [19] B. adds እብለከ ። [20] B. እምዝንቱ ። [21] B. ወኢይወዕእ ፡ መጽሐፈ ፡ [22] B. ለንጉሥ ፡ ወኢእምኅልኡ ፡ ውእተ ፡ አሚረ ፡ ይቤሎ ፡ መስፍን ፡ ለአረጋዊ ፡ ቡሩክ ። እስመ ፡ እገብሮ ፡ ለከ ፡ ዘፈተውከ ፡ ወኢይነስታ ፡ ለዛቲ ፡ ቤተ ፡ ክ′ ፡ ወእጸንሐከ ፡ እስከ ፡ ፫ዕለት ። [23] B. ዮሐንስ ፡ ዓቅምኬ ፡ ሊተ ፡ [24] B. ቅድመ ፡ አዕይንቲሃ ፡ ለእግዝእትነ ፡ [25] B. ከመ ፡ ኢተሐሰወኒ ፡ ወተሰንዓው ፡ በዝግብር ፡ ወዓቀሙ ፡ ኪዳነ ፡ መሐላ ፡ ማእከሌሆሙ ፡ ቅድመ ፡ አዕይንቲሁ ፡ ለእግ′ ፡

ተሐስወኒ ። ወእምዝ ፡ ተሰነአዉ ፡ ወዓቀሙ ፡ ኪዳ
ን ፡ ወመሐላ ፡ በቅድመ ፡ እግዚአብሔር ፡ በውስተ[1] ፡
መርጡላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማር
ያም ፡ ወሶቤሃ ፡ ወፅአ[2] ፡ መስፍን ፡ ምስለ ፡ መልአ
ከ ፡ ምክሩ ። ወተግኀሠ ፡ ኀ (A. fol. 85a. 1.) በ ፡ መክ
ነ[3] ፡ ህላዌሁ ፡ እንዘ ፡ ይትሐዘበ[4] ፡ ወይትዔየሩ ፡ ላዕ
ለ ፡ አረጋዊ[5] ፡ ዑሩክ ። ወይቤሎሙ ፡ ቀሲስ ፡ ዮሐን
ስ ፡ ለአብያጺሁ ፡ ዕፀው ፡ ላዕሌየ[3] ፡ ኃዋኅዊሃ ፡ ለቤ
ተ ፡ ክርስቲያን ፡ ወንስጉ ፡ መናስግቲሃ ፡ ከመ ፡ ኢይ
ቀረብ[6] ፡ አሐዳሂ ፡ እምኔክሙ ፡ ዘይሔውጸኒ ፡ እስ
ከ[7] ፡ ሠለስቱ ፡ ዕለት[8] ። ወዘንተ ፡ ብሂሎ ፡ ቦአ[9] ፡ ው
(B. fol. 63b. 2.) ስተ ፡ መርጡላ ፡ ለቤተ ፡ ክርስቲያን ፡
ወቆመ ፡ ቅድመ[10] ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡
ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ[11] ። ወተመ
ሥጠ ፡ ሕሊናሁ ፡ ውስተ ፡ ሰማይ ፡ ወጠነ ፡ ጸሎተ ፡
በዓቢይ ፡ ትጋህ ፡ ወተጋንዮ ፡ (A. fol. 85a. 2.) ብዙኀ ፡
ምስለ ፡ ትምህርት ። በከየ ፡ ብካየ ፡ መሪረ ፡ እንዘ ፡ ያ
ውኀዝ ፡ አንብዓ ፡ ውዑየ ፡ እምአዕይንቲሁ ፡ ወይሰ
ትር ፡ መላትሒሁ ። ወየሐፅብ ፡ ሥጋሁ ፡ በውኂዘ ፡
ብካይ ፡ ዘያንጸፈጽፍ ፡ ኀበ ፡ [ቆማ ፡ ቅዱሰት[12] ፡] እገ
ሪሁ ። አስቆቀወ ፡ ወለሀወ ፡ ጥቂ ፡ ከመ[13] ፡ ኢይርአ
ይ ፡ ሙስናሃ ፡ ለቤተ ፡ ክርስቲያን[14] ። ወይቤ[15] ፡ አአ
ግዝእትየ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡
ወላዲተ ፡ አምላክ ። መድኀኒቶሙ ፡ ለእለ ፡ ይትመ
ሐፀኑ ፡ ኀቤኪ[16] ፡ ወፀወኖሙ ፡ ለእለ ፡ ይጮይዩ[17] ፡ እ
መንገሌኪ ፤ አእግዝእትየ[18] ፡ ንግሥት ፡ ሰማያት ፡ ወ
ምድር ። (A. fol. 85b. 1.) ወናሁ[19] ፡ በጽ (B. fol. 64a. 1.)
ሐ ፡ ጊዜ ፡ ጸልዮትከ ፡ ወአስተብቊዖትከ ፡ ኀበ ፡ ፍ
ቁር ፡ ወልድኪ ፡ እግዚእነ ፡ ወመድኀኒነ ፡ ኢየሱስ ፡
ክርስቶስ ፤ አእግዝእትየ[20] ፡ እስመ ፡ ዘተወልደ ፡ እም
ኔኪ ፡ ቅዱስ ፡ ውእቱ ። ወይሰመይ ፡ ወልደ ፡ እግዚ
አብሔር[3] ፡ ልዑል ። ወይሁቦ ፡ እግዚአብሔር ፡ አም
ላክ ፡ መንበረ ፡ ዳዊት ፡ አቡሁ ። ወይነግሥ ፡ ለቤተ ፡
ያዕቆብ ፡ ለዓለም ፡ ወአልቦ ፡ ማኅለቅት ፡ ለመንግሥ
ቱ ፡ ይገብር ፡ ለኪ ፡ ኵሎ ፡ ዘሰአልኪዮ ። እምይእዜ
ሰ ፡ አልጸቀ[21] ፡ አስተርእዮት ፡ ኃይልኪ ፡ [ላዕለ ፡ አ
ዕራርኪ ፡ ዘይፈቅዱ ፡ ነሢቶታ ፡ ለቤተ ፡ መቅደስ
ኪ ፡][12] ፡ ተንሥኢ ፡ ወዕዕዮሙ[22] ፡ ለጸላእትኪ ። ኢታ
ኅልፍዮሙ ፡ ሰዓሪ ፡ ምክሮሙ ፡ (A. fol. 85b. 2.) ወኢ
ይበሉ ፡ እንቋዕ ፡ እንቋዕ ፡ ርኢነ ፡ በአዕይንቲ (B. fol.
64a. 2.) ነ ፡ ኃሣራ[23] ፡ መስናሃ ፡ ወጎርትምናሃ ፡ ለመክ
ነ ፡ ህላዌኪ ። አአግዝእትየ[3] ፡ እስእለኪ ፡ ወአምሕለ
ኪ[24] ፡ በቃል ፡ ቅዱስ ፡ ዘጸርከኪዮ[25] ፡ ተስዓተ ፡ አው
ራኃ ፡ [ወኃምስተ ፡ ዕለተ ፡ እስከ ፡ ተወልደ ፡ እምኔ

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[1] B. ወወስተ ፡ [2] B. ወወፅአ ፡ ዝኩ ፡ [3] B. omits this word. [4] B. ይትሐብዖ ፡
[5] B. ቃለ ፡ ነገሩ ፡ ለአረጋዊ ፡ ወውእቱሰ ፡ ሶቤሃ ፡ ይቤሎሙ ፡ ለአብያጺሁ ፡ [6] B. ወኢይቅረብ ፡
[7] B. adds ተርጻሜት ፡ [8] B. adds ወ፫ለያልይ ። [9] B. ተሠውጠ ፡ [10] B. መንገለ ፡ ሥ
ዕላ ፡ [11] B. ለገቢረ ፡ ጸሎት ፡ በዓቢይ ፡ ትጋህ ፡ ወአስተብቍዖ ፡ በተጋንዮ ፡ ወሥዒል ፡ ዘምስለ ፡ ትምህር
ት ፡ ወውዑይ ፡ ዘይሰትር ፡ መላትሒሁ ፡ ወያረሰን ፡ ሥጋሁ ፡ እምውኂዝ ፡ ብካዩ ፡ [12] B. omits the words
in brackets. [13] B. በሰቆቃው ፡ ወላህ ፡ ከመ ፡ [14] B. እግዚአብሔር ፡ [15] B. ወቀዊሞ ፡
ቅድመ ፡ ሥዕላ ፡ ለእግ ፡ [16] B. ኀቤሆሙ ፡ [17] B. ይጮዩ ፡ መንገሌሃ ፡ እንዘ ፡ ይቤላ ፡ [18] B.
ወእግዝእት ፡ ኵሉ ፡ ዓለመ ፡ [19] B. ናሁ ፡ [20] B. ጸለዮቱከ ፡ ቅድመ ፡ ወልድኪ ፡ ፍቁር ፡ አእግዝ
እትየ ፡ ድንግል ፡ እስመ ፡ [21] B. ለመንግሥቱ ፡ ኢትጎድጊያ ፡ ዕራቃ ፡ ለቤተ ፡ ክርስቲያንኪ ። ናሁ ፡ በጽ
ሐ ፡ ወአልጸቀ ፡ ጊዜ ፡ አስተርእዮት ፡ ኃይልኪ ፡ [22] B. ከመ ፡ ትዕብዒዮሙ ፡ ለእለ ፡ ይትቃረኑኪ ። ኢይ
ሂዱኪ ፡ ወኢታኅልፊዮሙ ፡ እም ፡ ወሰንኪ ፡ ሠዓሪ ፡ ወአብዋሊ ፡ ሰሐቆሙ ፡ ወስላቆሙ ፡ ለእለ ፡ ይፃረሩኪ ፡ ዕ
ድዋንኪ ፡ ወኢይበሉ ፡ [23] B. በአዕይንቲነ ፡ ሙስናሃ ፡ ለቤተ ፡ መቅደስኪ ። ናሁ ፡ አስተብቍዓኪ ፡ ወአ
ጼውዓኪ ፡ ወአምሕላኪ ፡ ወእስብከኪ ፡ በእግዚአብሔር ፡ ርኅሩኃ ፡ ልብ ፡ ወብዙኃ ፡ ምሕረት ፡ ላዕለ ፡ ተግባሩ ፡
ወበጸሎትኪ ፡ ውክፍት ፡ በቅድሜሁ ፡ አስተርእዩ ፡ ትእምርተ ፡ ተአምርኪ ። አአግዝእትየ ፡ ኢትሰስለ ፡ እምቤ
ተ ፡ ክርስቲያንኪ ፡ ናሁ ፡ በጽሐ ፡ አስተርእዮት ፡ ኃይልኪ ። አብዋሊ ፡ ስላት ፡ ጸላእትኪ ፡ ከመ ፡ ኢይበሉ ፡ እን
ቋዕ ፡ እንቋዕ ፡ ርኢነ ፡ ኃሣራ ፡ ወጎርትምናሃ ፡ [24] B. እስእለኪ ፡ ወእስተብቍዓኪ ። አምሕለኪ ፡ ወእሰብ
ከኪ ፡ [25] B. adds በከርሥኪ ፡

ኪ ።][1] ወአጥበውኪዮ ፡ ሐሊበ ፡ እምአጥባትኪ ። ወ
በእግዚአብሔር ፡ (B. fol. 64b. 1.) አቡሁ ፡ ኢይቀሥ
ፍ[2] ፡ ወትረ ፡ ወኢይትመአዕ ፡ ዘልፈ ። ርኅሩኃ ፡ ል
ብ ፡ ውብዙኃ ፡ ምሕረት[3] ፡ ላዕለ[4] ፡ እጓለ ፡ እመሕያ
ው ፡ ወበጸሎትኪ ፡ ዘውክፍት[5] ፡ ቅድመ ፡ አዕይንቲ
ሁ ፡ ለወልድኪ[6] ። አስተርአዩ ፡ [ዮም ፡ ኃይለ ።][7] ተ
አምርኪ ፡ አእግዝእትየ ፡ እግዝእተ ፡ መላእክት ፡ ወ
ሰብእ ። ዘንተ ፡ ብካየ ፡ ወዘይመስሎ ፡ ኢያንትግ[7] ፡
(A. fol. 86a. 1.) ተጊህ ፡ በመዓልት ፡ ወበሌሊት ፡ በስ
ኢል ፡ ወሰጊድ ፡ በተጋንዮ ፡ ወበኅርመት ። ኢበል
ዓ ፡ ወኢሰትየ ፡ ወኢጥዕመ ፡ በአፉሁ ፡ እስከ ፡ ተፍ
ጻሜተ ፡ ሠለስቱ ፡ ዕለት ። ወአመ ፡ ሠለስቱ ፡ ዕለት ፡
በዓሠርቱ ፡ ወአሐዱ ፡ ሰዓተ ፡ ሌሊት[8] ፡ እምድኅረ ፡
ንቅወተ ፡ ዶር (B. fol. 64b. 2.) ሆ ፡ እምቅድመ ፡ ይኩ
ን ፡ ኀሐ ፡ ጽባሕ ፡ ናሁ ፡ እግዝእትነ ፡ ቅድስት ፡ ድን
ግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ርኅርት[9] ፡ ል
ብ ፡ ለእለ ፡ ይስእሉ ፡ ኀቤሃ ፡ በአንብዕ ፡ ጽፋቅ ፡ ወበ
ስብረተ[10] ፡ ልብ ፡ አስተርእየቶ ፡ ገሀደ ፡ እምውስተ ፡
ሥዕል[11] ፡ ወተክዕወ ፡ ሞገስ ፡ እምከናፍሪሃ[12] ። ወት
ቤሎ ፡ አቀሲስ ፡ [ዮሐንስ ፡ ናሁ ፡ እግዚአብሔር ፡ ተ
ወክፈ ፡ ዅሎ ፡ ስእለ (A. fol. 86a. 2.) ተከ ፡ ወሰእልከ ፡
በእንተ ፡ ንስተታ ፡ ለቤተ ፡ መቅደስየ ። ኢትኅዝን ፡
ወኢታጸሙ ፡ ነፍሰከ ፡ እምይእዜ ። ወእነ ፡ አዘዝክ
ዎ ፡ በዛቲ ፡ ሌሊት ፡ ለንጉሥ ፡ ከሊፋ ፡ ከመ ፡ ይጽሐ
ፍ ፡ ጠማረ ፡ ወይፈኑ ፡ ኅበ ፡ ዝንቱ ፡ መስፍን ፡ ከመ ፡
ኢይንስታ ፡ ለቤተ ፡ መቅደስየ ።][13] ወናሁ ፡ በጽሐ
ት[14] ፡ ጠማረ ፡ መልእክቱ ፡ ለንጉሥ ፡ ፍጡነ ፡ እም
ሀገረ ፡ መቄዶንያ ፡ በዛቲ ፡ ሰዓት ፡ ከመ ፡ ቅጽበተ ፡
ዓይን ፡ ኅበዝ ፡ መስፍን ፡ ዘእልምት ፡ ወቅልምት ፡
በእደ ፡ ዚአሁ ፡ ከመ ፡ ኢይሂድ ፡ ወኢያማስን ፡ ለዛ
ቲ ፡ ቤተ ፡ ክርስቲያን[15] ። ኢትፍራህ ፡ ይእዜኒ ፡ ወኢ
ይደንግፅክ ፡ ልበክ ፡ አላ ፡ ጽናዕ ፡ በኃይለ ፡ እግዚአ
ብሔር ፡ ወጎዳእ ፡ እምተዕዕሮ ፡ (A. fol. 86b. 1.) ወኢ
ታጸሙ[16] ፡ (B. fol. 65a. 1.) ነፍስከ ፡ እስመ ፡ አልቦ ፡ ዘ
ይክል ፡ ለቤተ ፡ መቅዱስየ ። እስመ ፡ አቡሁ ፡ ለወል
ድየ ፡ ፍቁር ፡ አምዳ ። አወልድየ ፡ ዋሕድ ፡ አፀዳ ።
ወመንፈስ ፡ ቅዱስ ፡ መሠረታ ፡ ወድዳ[17] ። ወዘንተ ፡
ብሂላ ፡ ተሰወረት ፡ እምኔሁ ፡ ድኅረ ፡ ወሀበቶ ፡ ሰላ
መ[18] ። ወሰማያ ፡ ቀሲስ ፡ ዮሐንስ ፡ ሞገሰ ፡ ቃላ ፡ ወ
ሳዕሳዓ ፡ አፉሃ[19] ፡ ዘእግዚእትነ ፡ ቅድስት ፡ ድንግል ፡
ማርያም ፡ ወላዲተ ፡ አምላክ ። ይእተ ፡ ጊዜ[20] ፡ አድ
ምዓ ፡ ለርእሱ[3] ፡ ጸጋ ፡ ዘበቲ ፡ ፍሥሐ ፡ ወሐሤት[3] ፡
አንፈርዓፀ[21] ፡ ወኃድአ ፡ በመንፈስ ፡ ቅዱስ ፡ ቀነተ[22] ፡
ኃይለ[23] ፡ ወሰገደ ፡ ቅድመ ፡ ሥዕላ ፡ (B. fol. 65a. 2.) ለ

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[1] B. omits the words in brackets. [2] B. ዘኢይቀሥፍ ፡ [3] B. omits this word.
[4] B. ላዕለ ፡ ፍጥረተ ፡ [5] B. ውክፍት ፡ [6] B. ለእምላክ ፡ እስራኤል ፡ [7] B. ተአምርኪ ፡
ኢታስተሐቅሪያ ፡ በስሳሌ ፡ ቤተ ፡ ክርስቲያንኪ ፡ ዘውእቱ ፡ ዮም ፡ ዕለተ ፡ ተዝክርኪ ። ወኢያንተግ ፡ ተጊሃ ፡ መ
ዓልተ ፡ ወሌሊተ ፡ እንዘ ፡ ይስእል ፡ ወያስተበቍዕ ፡ በተጋንዮ ፡ ወበሰጊድ ፡ በዓቢይ ፡ ኀዘን ፡ ወምሕላ ፡ ወበትኅር
ምት ፡ እንዘ ፡ ኢይጥዕም ፡ ምንተኒ ፡ ግሙራ ፡ እስከ ፡ ተፍጻሜት ፡ ፫ዕለት ፡ [8] B. በ፲ወ፪ዘሌሊተ ፡ ሰዓ
ት ፡ እምቅድመ ፡ ክዕበ ፡ ጽባሕ ፡ ወንቅወተ ፡ ዶርሆ ። እስመ ፡ እግዝእትነ ፡ [9] B. ርኅርኅተ ፡ [10] B.
ወበቅዋቋዋ ፡ ልብ ። [11] B. አሜሃ ፡ ይእተ ፡ አሚረ ፡ አስተርእየቶ ፡ እምነ ፡ ሥዕል ፡ [12] B. adds
ላዕለ ፡ ዮሐንስ ። [13] B. omits the passage in brackets. [14] B. ነዋ ፡ በጽሐት ፡ [15] B.
ጠማር ፡ እምኅበ ፡ ንጉሥ ፡ ክሊፋ ፡ ዘእልምት ፡ በነገረ ፡ መልእክት ፡ ዘተጽሕፈ ፡ በእደዊሁ ፡ በማየ ፡ ሕመት ፡
በዛቲ ፡ ሰዓት ፡ ከመ ፡ ቅጽበተ ፡ ዓይን ፡ እምሀገረ ፡ መቄዶንያ ። ከመ ፡ ኢይሂዳ ፡ ለቤተ ፡ ክርስቲያን ፡ ለአማስኖ ፡
ኢትፍሪሁ ፡ ወኢይደንግፅ ፡ ልብከ ፡ ጽናዕ ፡ [16] B. ወገዳር ፡ ኢትፃሙ ፡ በዙርሀ ፡ ዘእንበለ ፡ መስፈርት ፡
ወእልቦ ፡ ሰብእ ፡ ዘኢይክል ፡ አማስኖታ ፡ ለመክነ ፡ ዕረፍትየ ፡ ወቤተ ፡ መቅደስየ ፡ [17] B. ለወልድየ ፡ ፀ
ዳዳ ፡ ወመንፈስ ፡ ቅዱስ ፡ መሠረታ ፡ ወድዳ ። [18] B. ወሀበቶ ፡ ስላመ ፡ ወተሰወረት ፡ እምኔሁ ። [19] B.
ወዘንተ ፡ ነገረ ፡ ሶበ ፡ ሰምዓ ፡ ቀሲስ ፡ ዮሐንስ ፡ እሞገሰ ፡ ቃለ ፡ ወሳዕሳዓ ፡ አፉሃ ፡ ለእግ[illegible] ፡ [20] B. አሚረ ፡
[21] B. ወአንፈርዓፀ ፡ ወእምዝ ፡ ኃድአ ፡ [22] B. ወቀነተ ፡ [23] B. ኃይለ ። ወእንኁ ፡ መንፈስ ፡ ሰጊ
ድ ፡ ቅድመ ፡ አዕይንቲሁ ፡ ለእግዚአብሔር ፡ ወቅድመ ፡ ሥዕላ ፡

እግዝአትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። እንዘ ፡ ይሴብሕ ፡ ስማ ፡ በሐዋዝ ፡ (A. fol. 86b. 2.) ማኅሌት ፡ አአኃው ፡ ፍቁራን ፡ ርእዩ[1] ፡ ሚመጠን ፡ ዕበየ ፡ ጸሎቱ ፡ ለዝንቱ ፡ ጻድቅ ፡ ንጹሕ ፡ ውኔር[2] ። በከመ ፡ ይቤ ፡ ሐዋርያ ፡ ጸሌት ፡ ጻድቅ ፡ ትክል ፡ ወትረድእ[1] ፡ ወታሠልጥ ። ወዝንቱሰ[3] ፡ መስፍን ፡ እንዘ ፡ ሀሎ ፡ ውስተ ፡ ሐይመቱ ፡ ሰኪቦ ፡ ዲበ[4] ፡ አራቱ ፡ ወንሱግ ፡ ሐይመቱ[5] ፡ ወመንገሌሁ ፡ መኃትወ ፡ ጽጕ ፡ የኃቱ ። ውእተ ፡ ጊዜ ፡ ነቅሀ ፡ እምንዋሙ[6] ፡ ወርእየ ፡ ዖፌ ፡ ርግብ ፡ ፀዓዳ ፡ በብርሃነ ፡ ማኅቶት ፡ ወ ወገረ ፡ በአፋሁ[7] ፡ ጦማረ ፡ ኅትምተ[8] ። ወተስእሎ ፡ (B. fol. 65b. 1.) ለገብሩ ፡ ዘንተ ፡ እንዘ ፡ ያነክር ፡ ጥቀ ። ወይቤሎ[9] ፡ እምአይቴ ፡ መጽአ ፡ ወእንተ ፡ አይ ፡ በ አ ፡ ዝንቱ[10] ፡ ዖፌ ፡ ርግብ ፡ እንዘ ፡ ሐይመቱ[11] ፡ ቀ ልፍት ፡ በአውታረ ፡ መናስግት ። ወይቤሎ ፡ ገ (A. fol. 87a. 1.) ብሩ ፡ ኢያእመርኩ ፡ እምኅበ ፡ መጽአ ፡ ወእ ንተ ፡ ኅበ ፡ ቦአ ፡ እንበለ ፡ ዘእሬኢ ፡ እንዘ ፡ ይዌግር ፡ እምአፋሁ ፡ ጦማረ ፡ ኅትምት ፡ ዘተኃትመት ፡ በማኅ ተመ ፡ ንጉሥ ። ወሶበሃ ፡ ተኃጥአ ፡ እምአዕይንቲሆ ሙ ፡ ውእቱ ፡ ዖፌ ፡ ርግብ ። ወይቤ ፡ መስፍን ፡ ሊተ ሰ ፡ ናሁ ፡ ተህውከኒ ፡ መንፈስየ ፡ ወተከውሰኒ ፡ ልብ የ ፡ በእንተዝ ፡ ነገር ። ወእምዝ[12] ፡ ተንሥአ ፡ ፍጡነ ፡ ወነሥአ ፡ ለጦማር ፡ በእዴሁ ፡ ከሠተ ፡ ወእንበባ ፡ በ ብርሃነ ፡ ማኅቶት ። ወረከበ ፡ ቅልምተ ፡ ወእልምተ[1] ፡ በእዴ ፡ ንጉሥ ። ወርጡብ ፡ ቅልመታ ፡ ከመ ፡ ዘተጽ ሕፈት ፡ ይእቲ ፡ ጊዜ ፡ ወትብል ፡ ከመዝ ። መልእክ ት ፡ እምኅበ ፡ ንጉሥ ፡ ከሊፋ ፡ ኅበ ፡ አሐዱ ፡ መስፍ ን ፡ ሊቀ ፡ ም (A. fol. 87a. 2.) እት ፡ ሐራ ፡ መስተፅዕና ነ ፡ አፍራስ ። ዘእዘዝክዎ ፡ ከመ ፡ ይሖር ፡ ወይውድ ፡ አድያማተ ፡ ግብጽ ፡ ወይንሥት ፡ አብያት ፡ ክርስቲ ያናት ። አእምርአ[13] ፡ ወለቡ[14] ፡ አመስፍን ፡ በእንተ ፡ እገሌአ ፡ ዘአፍቀሮ[15] ፡ እግዚአብሔር ፡ ልዑ (B. fol. 66b. 2.) ል ፤ [ኢታሕስምኣ ፡ ላዕሌሁ ፡ ወላዕለ ፡ ቤተ ፡ ክርስቲያን ፡ በሀገረ ፡ አትሪብ ። ወላዕለ ፡ ኵሎን ፡ አ ብያተ ፡ ክርስቲያናት ፡ እለ ፡ ሀለዋ ፡ በአድያመ ፡ ግብ ጽ ። አላአ ፡][16] በጊዜ[17] ፡ ታንብባ ፡ ለዛቲ ፡ መጽሐ ፍ[18] ፡ ዘተቀልመት ፡ ወተአልመት[1] ፡ በእዴየ ፡ ኢት ጐንዲ ፡ ተንሥአ ፡ ፍጡነ[1] ፡ በጉጉዓ ፡ ወነዓ[19] ፡ ኅቤ የ ። ወላዕለ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሀገረ ፡ አትሪብ ፡ [ዘተሐንጸት ፡ በስማ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድን ግል ፡ ማርያም ፡ ወላዲተ ፡ አ (A. fol. 87b. 1.) ምላክ ፡][16] ኢትኅልፍአ ፡ ወኢትትዓደዉ ፡ ወኢትፍቅድ ፡ አማ ስኖታ ፡ ለኵሎንሂ ፡ ከማሃ ። ናሁአ[20] ፡ ጸሐፍኩ ፡ ለ ክ[21] ፡ ዛቲ ፡ ጦማረ ፡ ዘዓሠርቱ ፡ ወአሐዱ ፡ ሰዓተ ፡ ሌ ሊት ፡ ከመዝአ ፡ ወከመዝአ ፡ (B. fol. 66a. 1.) ትእምር ትየአ ። ወዓቀመ ፡ ሎቱ ፡ ትእምርተ ፡ ዘከነ ፡ ማእከ

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[1] B. omits this word. [2] B. ጸሎቱ ፡ ለኄር ፡ ብእሲ ፡ ርእዩ ፡ በከመ ፡ [3] B. ወዝኩሰ ፡ [4] B. ውስተ ፡ ዓራቱ ፡ [5] B. adds በአውታር ፡ [6] B. adds እስመ ፡ አልጸቀ ፡ ጊዜሁ ፡ ለነግሀ ። ወበይእቲ ፡ ጊዜ ፡ ርእየ ፡ [7] B. እምአፋሁ ፡ [8] B. adds ወሶበ ፡ ርእየ ፡ መስፍን ፡ ዘንተ ፡ አንከረ ፡ ጥቀ ። [9] B. ለገብሩ ፡ ወይቤሎ ፡ [10] B. በአይቴ ፡ ቦአ ፡ ዝንቱ ፡ [11] B. ሀለወት ፡ ሐይመት ፡ ቀልፍት ፡ በአቅፋሊሃ ፡ ዘወገረ ፡ እምአፋሁ ፡ ጦማረ ፡ ወኢያእመረ ፡ ዘከመ ፡ እሮ ፡ ወፅአ ። ወእምአይቴ ፡ መጽአ ፡ ወጎበ ፡ አይቴ ፡ የሐውር ፡ ወይቤ ፡ መስፍን ፡ ተሐውክተኒ ፡ ሕሊናየ ፡ ወትከውስ ፡ ልብየ ፡ በእንተ ፡ ዝን ቱ ፡ ነገር ። [12] B. ወእምድኅረዝ ፡ ነሥአ ፡ ለጦማር ፡ ወከሠታ ፡ ወእንበባ ፡ በብርሃነ ፡ ማኅቶት ፡ [13] B. ርዋበተ ። ዘከመ ፡ ተጽሕፈት ፡ በይእቲ ፡ ሰዓት ፡ ዘእልምት ፡ ነገረ ፡ መልእክት ፡ ዘይብል ፡ ከመዝ ። [14] B. adds አ, the sign of quotation, to each words of the letter. [15] B. እገሌአ ፡ ዘኃረዩአ ፡ ወ አፍቀሮአ ፡ [16] B. omits the words in brackets. [17] B. ጊዜ ፡ [18] B. ጦማርአ ፡ [19] B. ወነዓ ፡ ፍጡነጸ ፡ ለበጺሕአ ፡ ኅቤየአ ፡ ወቤተ ፡ [20] B. ኢትኅልፍአ ፡ እምኔየአ ፡ ወኢትፈቅድአ ። አማስኖታጸ ። ወኢትንሥት ፡ ሕንፂሃጸ ። ዘተሐንጸት ፡ በስመ ፡ ማርያም ፡ ወለኵሎንአ ፡ አብያተ ፡ ክርስቲያናት አ ። በእንቲአሆንአ ፡ አዘዝኩክ ፡ ከመ ፡ ትንሥቶአ ፡ ወናሁአ ፡ [21] B. አንአ ፡ ንጉሥአ ፡ በዛቲአ ፡ ጊዜአ ፡ ወከመዝአ ፡ ትእምርትአ ፡ ጸሐፍኩአ ፡ ለክ ፡ ዘንተአ ፡ በ፲ወ፩ሰዓተ ፡ ሌሊት ። ወከመዝአ ፡ ዓውደ ፡ ዓመቱጸ ፡ አ እምርአ ፡ ወለቡአ ፡ መስፍንአ ። ወወሀቦ ፡ ትእምርተ ፡ ዘከነ ፡ ማእ[ከ]ሌሆሙ ፡

እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። እንዘ ፡ ይሴብሕ ፡ ስማ ፡ በሐዋዝ ፡ (A. fol. 86b. 2.) ማኅሌት ፡ አእኃው ፡ ፍቁራን ፡ ርእዩ[1] ፡ ሚመጠን ፡ ዕበየ ፡ ጸሎቱ ፡ ለዝንቱ ፡ ጻድቅ ፡ ንጹሕ ፡ ውኔር[2] ። በከመ ፡ ይቤ ፡ ሐዋርያ ፡ ጸሌት ፡ ጻድቅ ፡ ትክል ፡ ወትረድእ[1] ፡ ወታሠልጥ ። ወዝንቱሰ[3] ፡ መስፍን ፡ እንዘ ፡ ሀሎ ፡ ውስተ ፡ ሐይመቱ ፡ ሰኪቦ ፡ ዲበ[4] ፡ አራቱ ፡ ወንሱግ ፡ ሐይመቱ[5] ፡ ወመንገሌሁ ፡ መኃትወ ፡ ጽጕ ፡ የኃቱ ። ውእተ ፡ ጊዜ ፡ ነቅሀ ፡ እምንዋሙ[6] ፡ ወርእየ ፡ ዖፌ ፡ ርግብ ፡ ፀዓዳ ፡ በብርሃነ ፡ ማኅቶት ፡ ወ ወገረ ፡ በአፋሁ[7] ፡ ጦማረ ፡ ኅትምተ[8] ። ወተስእሎ ፡ (B. fol. 65b. 1.) ለገብሩ ፡ ዘንተ ፡ እንዘ ፡ ያነክር ፡ ጥቀ ። ወይቤሎ[9] ፡ እምአይቴ ፡ መጽአ ፡ ወእንተ ፡ አይ ፡ ቦ አ ፡ ዝንቱ[10] ፡ ዖፌ ፡ ርግብ ፡ እንዘ ፡ ሐይመቱ[11] ፡ ቀ-ልፍት ፡ በአውታረ ፡ መናስግት ። ወይቤሎ ፡ ገ (A. fol. 87a. 1.) ብሩ ፡ ኢያእመርኩ ፡ እምኅበ ፡ መጽአ ፡ ወእንተ ፡ ኅበ ፡ ቦአ ፡ እንበለ ፡ ዘእፌኢ ፡ እንዘ ፡ ይዌግር ፡ እምአፋሁ ፡ ጦማረ ፡ ኅትምተ ፡ ዘተኃትመት ፡ በማኅተመ ፡ ንጉሥ ። ወሶበሂ ፡ ተኃጥአ ፡ እምአዕይንቲሆሙ ፡ ውእቱ ፡ ዖፌ ፡ ርግብ ። ወይቤ ፡ መስፍን ፡ ሊተ ሰ ፡ ናሁ ፡ ተህውከኒ ፡ መንፈስየ ፡ ወተከውሰኒ ፡ ልብየ ፡ በእንተዝ ፡ ነገር ። ወእምዝ[12] ፡ ተንሥአ ፡ ፍጡነ ፡ ወነሥአ ፡ ለጦማር ፡ በእዴሁ ፡ ከሠተ ፡ ወአንበባ ፡ በ ብርሃነ ፡ ማኅቶት ። ወረከበ ፡ ቅልምተ ፡ ወአልምተ[1] ፡ በእዴ ፡ ንጉሥ ። ወርጡብ ፡ ቅልመታ ፡ ከመ ፡ ዘተጽሕፈት ፡ ይእቲ ፡ ጊዜ ፡ ወትብል ፡ ከመዝ ። መልእክት ፡ እምኅበ ፡ ንጉሥ ፡ ክሊፋ ፡ ኅበ ፡ አሐዱ ፡ መስፍን ፡ ሊቀ ፡ ም (A. fol. 87a. 2.) እት ፡ ሐራ ፡ መስተዕዳና ፡ አፍራስ ። ዘአዘዝክዎ ፡ ከመ ፡ ይሖር ፡ ወይውድ ፡ አድያማተ ፡ ግብጽ ፡ ወይንሥት ፡ አብያት ፡ ክርስቲያናት ። አእምርአ[13] ፡ ወለቡ[14] ፡ አመስፍን ፡ በእንተ ፡ እገሌአ ፡ ዘአፍቀሮ[15] ፡ እግዚአብሔር ፡ ልዑ (B. fol. 66b. 2.) ል ፤ [ኢታሕስምኣ ፡ ላዕሌሁ ፡ ወላዕለ ፡ ቤተ ፡ ክርስቲያን ፡ በሀገረ ፡ አትሪብ ። ወላዕለ ፡ ኵሎን ፡ አብያተ ፡ ክርስቲያናት ፡ እለ ፡ ሀለዋ ፡ በአድያመ ፡ ግብጽ ። አላአ ፡]16 በጊዜ[17] ፡ ታንብባ ፡ ለዛቲ ፡ መጽሐፍ[18] ፡ ዘተቀልመት ፡ ወተአልመት[1] ፡ በእዴየ ፡ ኢተጐንዲ ፡ ተንሥአ ፡ ፍጡነ[1] ፡ በጉጕዓ ፡ ወነዓ[19] ፡ ኅቤየ ። ወላዕለ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሀገረ ፡ አትሪብ ፡ [ዘተሐንጸት ፡ በስማ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አ (A. fol. 87b. 1.) ምላክ ፡]16 ኢትኅልፍአ ፡ ወኢትትዓደዉ ፡ ወኢትፍቅድ ፡ አማስኖታ ፡ ለዙሎንሂ ፡ ከማሃ ። ናሁአ[20] ፡ ጸሐፍኩ ፡ ለክ[21] ፡ ዛቲ ፡ ጦማረ ፡ ዘዓሠርቱ ፡ ወእሐዱ ፡ ሰዓተ ፡ ሌሊት ፡ ከመዝአ ፡ ወከመዝአ ፡ (B. fol. 66a. 1.) ትእምር ትየአ ። ወዓቀመ ፡ ሎቱ ፡ ትእምርተ ፡ ዘከነ ፡ ማእከ

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[1] B. omits this word. [2] B. ጸሎቱ ፡ ለኄር ፡ ብእሲ ፡ ርእዩ ፡ በከመ ፡ [3] B. ወዝኩሰ ፡ [4] B. ውስተ ፡ ዓራቱ ፡ [5] B. adds በአውታር ፡ [6] B. adds እስመ ፡ አልጸቀ ፡ ጊዜሁ ፡ ለነግሀ ። ወበይእቲ ፡ ጊዜ ፡ ርእየ ፡ [7] B. እምአፋሁ ፡ [8] B. adds ወሶበ ፡ ርእየ ፡ መስፍን ፡ ዘንተ ፡ አንከረ ፡ ጥቀ ። [9] B. ለገብሩ ፡ ወይቤሎ ፡ [10] B. በአይቴ ፡ ቦአ ፡ ዝንቱ ፡ [11] B. ሀለወት ፡ ሐይመት ፡ ቀ-ልፍት ፡ በአቅፋሊሃ ፡ ዘወገረ ፡ እምአፋሁ ፡ ጦማረ ፡ ወኢያእመረ ፡ ዘከመ ፡ እፎ ፡ ወፅአ ። ወእምአይቴ ፡ መጽአ ፡ ወጎበ ፡ አይቴ ፡ የሐውር ፡ ወይቤ ፡ መስፍን ፡ ተሐውክተኒ ፡ ሕሊናየ ፡ ወትከውስ ፡ ልብየ ፡ በእንተ ፡ ዝንቱ ፡ ነገር ። [12] B. ወእምድኅረዝ ፡ ነሥአ ፡ ለጦማር ፡ ወከሠታ ፡ ወአንበባ ፡ በብርሃነ ፡ ማኅቶት ፡ [13] B. ርዋበተ ። ዘከመ ፡ ተጽሕፈት ፡ በይእቲ ፡ ሰዓት ፡ ዘእልምት ፡ ነገረ ፡ መልእክት ፡ ዘይብል ፡ ከመዝ ። [14] B. adds አ, the sign of quotation, to each words of the letter. [15] B. እገሌአ ፡ ዘኃረዩአ ፡ ወአፍቀሮአ ፡ [16] B. omits the words in brackets. [17] B. ጊዜ ፡ [18] B. ጦማርአ ፡ [19] B. ወነዓ ፡ ፍጡነጸ ፡ ለበጺሕአ ፡ ኅቤየአ ፡ ወቤተ ፡ [20] B. ኢትኅልፍአ ፡ እምኔየአ ፡ ወኢትፈቅድአ ። አማስኖታጸ ። ወኢትንሥት ፡ ሕንፂሃጸ ። ዘተሐንጸት ፡ በስመ ፡ ማርያም ፡ ወለሰሎንአ ፡ አብያተ ፡ ክርስቲያናት አ ። በእንቲአሆንአ ፡ አዘዝኩከ ፡ ከመ ፡ ትንሥቶአ ፡ ወናሁአ ፡ [21] B. አንአ ፡ ንጉሥአ ፡ በዛቲአ ፡ ጊዜአ ፡ ወከመዝአ ፡ ትእምርትአ ፡ ጸሐፍኩአ ፡ ለከ ፡ ዘንተአ ፡ በ፲ወ፪ሰዓተ ፡ ሌሊት ። ወከመዝአ ፡ ዓውደ ፡ ዓመቱጸ ፡ አእምርአ ፡ ወለቡአ ፡ መስፍንአ ። ወወሀቦ ፡ ትእምርተ ፡ ዘከነ ፡ ማእ[ከ]ሌሆሙ ፡

ሴሆሙ ። ወሶበ ፡ ርእያ ፡ ለይእቲ ፡ ጦማር ፡ አንበበ ፡ አንከረ ፡ ጥቀ ፡ ወአስተዳፀበ ፡ ፈድፋደ[1] ። ወአኃዝ ፡ ረዳድ ፡ ወድንጋፄ ፡ ወይቤሎ ፡ ለመልአክ ፡ ምክሩ ፡ ንግእ[2] ፡ ምስሌክ ፡ አርባዕተ ፡ ወራዙተ ፡ ወሑር ፡ ከመ ፡ ታምጽኦ ፡ ፍጡነ ፡ ለአርጋዊ ፡ መነክስ ፡ ዘሀሎ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ። ወእሉ ፡ ወራዙት ፡ ሖሩ ፡ ፍጡነ ፡ ወኀሠሥዎ ፡ በብዙኀ ፡ ጻማ[3] ፡ ወረከብዎ ፡ ቀዊሞ ፡ እንዘ ፡ ይጼሊ[4] ። (A. fol. 87b. 2.) ወሰድዎ[5] ፡ ወአብጽሕዎ ፡ ኀበ ፡ መስፍ (B. fol. 66a. 2.) ንፀ ወሶበ ፡ ርእዮ[6] ፡ መስፍን ፡ እምርኁቅ ፡ ተቀበሎ ፡ በብሩህ ፡ ገጽ ፡ በፍሥሐ ፡ ወበሐሤት[7] ፡ ወይቤሎ ፡ አግብረ ፡ እግዚአብሔር[8] ፡ ንበር ፡ ወዜንወኒ ፡ አይቴ ፡ ነበርከ ፡ እስከ ፡ ዮም ፡ እምዕለተ ፡ ተሴለይነ[9] ። ወይቤሎ ፡ ቀሲስ ፡ ዮሐንስ ፡ ነበርኩ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ እንዘ ፡ እጼሊ ፡ ኀበ ፡ እግዚአብሔር ፡ ከመ ፡ ይነጽር ፡ ድካምየ[10] ፡ ወኢያርእየኒ ፡ መ-ስናሃ ፡ ለቤተ ፡ ክርስቲያን[11] ። ውእቱ ፡ ጊዜ ፡ ተርእየተነ[12] ፡ እግዝእትየ ፡ ውስተ[13] ፡ ሥዕል ። ወነገረተነ[14] ፡ ዘከመ ፡ በጽሐ ፡ ኀቤከ[15] ፡ መጽሐፈ ፡ መልእክቱ ፡ ለንጉሥ ፡ ከመ ፡ ትኅድግ[16] ፡ አማስኖታ ፡ ለቤተ ፡ ክርስቲያን[17] ። ወሶቤሃ ፡ ሰባሕክዎ ፡ ለእግዚአብ (A. fol. 88a. 1.) ሔር ፡ ስቡሕ ፡ ወልዑል ፡ አእኰትዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በእንተ ፡ ድኅነታ ፡ ለቤተ ፡ ክርስቲያን ፡ እሙስና ። ወይቤሎ ፡ መስፍ (B. fol. 66b. 1.) ን ፡ እወ ፡ እሙን ፡ ነገርከ ፡ ወጸድቅ ፡ ቃልከ ፡ ናሁ ፡ በጽሐ[18] ፡ ኀቤየ ፡ በዝንቱ ፡ ጊዜ[19] ፡ መጽሐፈ ፡ መልእክቱ ፡ [ለእግዚእየ ፡ ንጉሥ ፡][20] በአፈ ፡ ሥፍ ፡ ርግብ ፡ ፀዓዳ ። ወኢያእመርኩ ፡ እንተ ፡ ኀበ ፡ ዐእ ፡ ኀቤየ[21] ፡ ውእቱ ፡ ርግብ[22] ፡ [ወወገረ ፡ እምአፉሁ ፡ ውስተ ፡ ሐይመትየ ፡ ጦማረ ፡ መልእክቱ ፡ ለእግዚእየ ፡ ንጉሥ ፡ ዘእልምት ፡ በእዴሁ ። ወእዘዘኒ ፡ ከመ ፡ እኅድግ ፡ አማስኖተ ፡ ቤተ ፡ ክርስቲያን ፡ ወእሐር ፡ ፍጡነ ፡ ኀቤሁ ።][20] ወይእዜኒ ፡ አቀሲስ ፡ አእመርኩ ፡ ትንብልናሃ ፡ [ወኃይለ ፡ ረድኤታ ፡][23] ለእግዝእትነ ፡ ማርያም[24] ፡ ወልዳኒ ፡ (A. fol. 88a. 2.) ይግብር ፡ ላቲ ፡ ዅሎ ፡ ዘሰአለት ፡ ኀቤሁ ፤ ወባሕቱ ፡ ተንሥእ ፡ ንሑር ፡ ንጸሊ ፡ ኀበ ፡ ዛቲ ፡ ቤተ ፡ ክርስቲያን ። ወኀበ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ከመ ፡ ትርድአኒ ፡ ወትጸሕ ፡ ፍኖትየ ። ወሶቤሃ[25] ፡ ተንሥኡ ፡ ወሐሩ ፡ ኀቡረ ፡ ኀበ[26] ፡ ቤተ ፡ ክርስቲያን ። [ወጸለየ ፡ ጸሎተ ፡ ቀሲስ ፡ ዮሐንስ ፡ በከመ ፡ ይደሉ ።][20] ውእቱኒ ፡ መስፍን[27] ፡ ጸለየ ፡ ኀበ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወወሀበ ፡ ለቤተ ፡ ክርስቲያን ፡ ምእተ ፡ ዲናረ ። [ውእቱኒ ፡ ሠለስተ ፡ ምእተ ፡ ዲናረ ፡ ወርቅ ፡ ዘተሰነአወ ፡ ቅድመ ፡ ምስለ ፡ ቀሲስ ፡ ዮሐንስ ፡ ከመ ፡ የሀቦ ፡ በሠለስቱ ፡

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[1] B. ወመስፍን ፡ ሶበ ፡ ርእያ ፡ ለጦማር ፡ ዘተቀልመት ፡ በእድ ፡ ንጉሥ ፡ ከሊፋ ፡ ዘአልቦ ፡ ነፋቄ ፡ ዕለቱ ፡ ወዓውደ ፡ ዓመቱ ። ወጊዜ ፡ ስዓቱ ፡ አንከረ ፡ ጥቀ ፡ ወተሀውከ ፡ በልቡ ፡ ወአስተዳፀበ ፡ ፈድፋደ ። [2] B. ለ ገብሩ ፡ ንግእ ፡ ምስሌከ ፡ እምአብያጺከ ፡ ፫አው ፡ ፬ወራዙት ፡ ወሑሩ ፡ አምጽእዎ ፡ ለአረጋዊ ፡ መነኮስ ፡ እምኀበ ፡ መካን ፡ ዘሀሎ ፡ ውስቴቱ ፡ ፍጡነ ። [3] B. ወሖሩ ፡ አግብርት ፡ ወኀሠሥዎ ፡ ለቀሲስ ፡ ዮሐንስ ፡ በዓመ ፡ ወበተዕዕሮ ። [4] B. ይጼሊ ፡ ቀዊሞ ። [5] B. ወእሙንቱ ፡ አግብርት ፡ ነሥእዎ ፡ [6] B. እም ርኁቅ ፡ ነጸሮ ፡ [7] B. ወቆመ ፡ ለቀበላሁ ። [8] B. omits these words. [9] B. ዘተሴለ ይነ ። [10] B. ዲበ ፡ ድካምነ ፡ [11] B. መቅደሱ ፡ ወይእተ ፡ [12] B. ነገረተኒ ፡ [13] B. እ ምቅድመ ፡ [14] B. omits this word here. [15] B. ኀበ ፡ ሊቅነ ፡ መስፍን ፡ [16] B. ይኅድግ ፡ [17] B. ለቤተ ፡ እግዚአብሔር ፡ ወለቤተ ፡ ክርስቲያን ፡ ወእእኰትዎ ፡ ለእግዚአብሔር ፡ ልዑል ፡ በእንተዝ ። [18] B. እሙን ፡ ቃልከ ፡ በጽሐ ፡ ኀቤየ ፡ [19] B. adds በዝንቱ ፡ ጊዜ ፡ after ለንጉሥ ፡ [20] B. omits the words in brackets. [21] B. ዘከመ ፡ በጽሐ ፡ ኀቤየ ፡ [22] B. ዖፍ ፡ [23] B. omits the words in brackets and reads ወጸለዮታ ፡ [24] B. adds ኃይል ፡ ወጽኑዕ ። and continues ወሊተኒ ፡ አዘዘኒ ፡ ንጉሥ ፡ ከመ ፡ እሖር ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ከመ ፡ ትተንብል ፡ ሊተ ፡ እግዝእትየ ፡ ወትርድአኒ ፡ ወትጸሐ ፡ ፍኖትየ ። [25] B. omits ወሶቤሃ ፡ [26] B. ኀቡረ ፡ ወቦኡ ፡ ውስተ ፡ ቤተ ፡ [27] B. ወጸለየ ፡ መስፍን ፡

ዕለት ፡ ኃደገ ፡ ሶቱ ።]¹ ወእምዝ ፡ ተሰነአሎ ፡ መስ
ፍን ፡ ለቀሲስ² ፡ ዮሐንስ ፡ ወሖረ ፡ እምኀቤ (A. fol.
88b. 1) ሁ ፡ በሰላም³ ። (B. fol. 66b. 2.) ወነገደ ፡ መንገ
ለ ፡ ሀገረ⁴ ፡ መቄዶንያ ፡ እንዘ ፡ የአኵቶ ፡ ለእግዚአ
ብሔር ፡ ወያነክር ፡ በዘርአየ ፡ ተአምረ ፡ ወመንክረ³ ።
ወበተፍጻሜት ፡ ክልኤቱ ፡ ወርኀ ፡ በጽሐ ፡ ሀገረ ፡
መቄዶንያ ፡ ወበዊአ ፡ ኀበ ፡ ንጉሥ ፡ ተአምኖ ፡ ወሰ
ገዱ ፡ ሶቱ ። ወሶበ ፡ ርእዮ ፡ ውእቱ ፡ ተፈሥሐ ፡ ፈ
ድፋደ ፡ ወሀበ ፡ ሰላም ፡ ወአግዕሦሙ ፡ ለእለ ፡ ይቀ
ውሙ ፡ ዓውዶ ፡ ወይቤሎ ፡ ለመስፍን ፡ በጽሐክኑ ፡
መጽሐፈ ፡ መልእክትየ ፡ ዘፈነውኩ ፡ ለከ ፡ በአፈ ፡ ዶ
ፈ ፡ ርግብ ፡ ፀዓዳ⁵ ። ወይቤሎ⁶ ፡ መስፍን ፡ እወ ፡ በጽ
ሐ ፡ ኀበየ ፡ እምቅድመ ፡ ኀሐ ፡ ጽባሕ ፡ ዘሌሊት ፡ ወ
መጻእኩ ፡ በከመ ፡ አዘዘከኒ ፡ ወነዋ ፡ ይእዜ ፡ ሀለወ
ት⁷ ፡ ምስሌየ ፡ [ይእቲ ፡ ጦ (A. fol 88b. 2.) ማር ፡ ወአ
ርአዮ ፡ ኪያሃ ፡ ወአንክረ ፡ ንጉሥ ።]¹ ወይቤ⁸ ፡ አማ
ን ፡ ኮነ ፡ ዝንቱ ። ወይቤሎ⁹ ፡ መስፍን ፡ ኦእግዚአ
የ¹⁰ ፡ አምሕለክ ፡ [በእግዚአብሔር ፡ ሕያው ፡]¹ ከመ ፡
ትክሥት ፡ ሊተ ፡ ዘንተ ፡ ምሥጢረ ፡ [ዓቢየ ፡]¹ ዘኢ
ይትሐለየ ፡ (B. fol. 67a. 1.) ውስተ ፡ ልበ ፡ ሰብእ ። ወከ
መ ፡ ትነግረኒ ፡ ዘከመ ፡ እፎ ፡ ፈነውክ ፡ ኀቤየ ፡ ዘኢሰ
ማዕኩ ፡ ዘከመዝ ፡ ነገር ። ወይቤሎ ፡ ንጉሥ ፡ ናሁ ፡
እነግረከ ፡ ዘኮነ ፡ ዓቢየ ፡ መንክረ ፡ እምቅድመ¹¹ ፡ እ
ጽሐፍ ፡ ለከ ፡ ዝተ¹² ፡ ጦማረ ፡ እንዘ ፡ ሠለስቱ ፡ ዕለ
ት ፡ ቅድመ ፡ በአሐዱ ፡ ሰዓተ ፡ ሌሊት¹³ ፡ እንዘ ፡ ሀ
ለውኩ ፡ ነዊምየ ፡ ርኢኩ ፡ እሳት¹⁴ ፡ ይነድድ ፡ እማ
እከለ ፡ ቅጽርየ ፡ ውስተ ፡ ታዕካ¹⁵ ፡ መንግሥትየ ።
ወአብርሃ ፡ ብርሃኑ ፡ ኵሎ ፡ ምድረ ። ወእቤላ¹⁶ ፡ ለ
(A. fol. 89a. 1.) ነፍስየ ፡ ምንትኑ¹⁷ ፡ ዝንቱ ፡ ዘበጽሐ
ኒ¹⁸ ፡ ዮም ፡ ወቦአ ፡ ውስተ ፡ ቅጽርየ ። ወይቤለኒ ፡ ብ
እሲ ፡ ብርሃናዊ ፡ ኢያእመርክኑ¹⁹ ፡ ከመ ፡ እግዝእት
ነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲ
ት ፡ አምላክ ፡ ናሁ²⁰ ፡ መጽአት ፡ ወበአት ፡ ውስተ ፡
ቅጽርክ²¹ ፡ ተንሥእ ፡ ስግድ ፡ ላቲ ። ወክዕበ ፡ ሰማዕ
ኩ ፡ ድምፀ ፡ ዘየዓ (B. fol. 67a. 2.) ቢ ፡ እምድምፀ ፡ መ
በርቅት ፡ ወነጐድጓድ ። ወክልእን ፡ ይገብሩ²² ፡ ይባ
ቤ ፡ ወሐዋዝ ፡ ስባሔ²³ ፡ ከመ ፡ ቃለ ፡ አርጋኖን ። ወ
ዕእ ፡ ቃል ፡ እምኔሃ²⁴ ፡ ወይቤለኒ ፡ መኑ ፡ አዘዘከ ፡ ከ
መ ፡ ትትዓደዋ ፡ ለቤተ ፡ መቅደስየ²⁵ ፡ ዘሀለወት ፡ በ
ሀገረ ፡ አትራብ ፡ ወለምንት ፡ አዘዝከ ፡ አማስኖታ ።
ወእቤ ፡ በቃለ ፡ ፍርኃት ፡ ሐሰ ፡ ሊተ ፡ እግዝ (A. fol
89a. 2) እትየ ፡ ዝንቱ ፡ ነገር ፡ ወአልቦ ፡ ዘአዘዝኩ ፡
ምንተኒ ፡ ወኢያእመርኩ²⁶ ፡ ግሙራ ። ወትቤለኒ ፡
ናሁ ፡ ለእመ ፡ ኢጸሐፍከ ፡ መልእክተ ፡ ከመ ፡ ኢይ
ንስትዋ²⁷ ፡ ለቤተ ፡ መቅድስየ ፡ ትመውት ፡ እኩየ ፡
ሞት ። ወበሳኒታ²⁸ ፡ ዕለት ፡ በይእቲ ፡ ሌሊት ፡ ዘከ

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¹ B. omits the words in brackets. ² B. ወተሰነአሎ ፡ ለቀሲስ ፡ ³ B. omits this word. ⁴ B. ወነገደ ፡ በጊዜሃ ፡ መንገደ ፡ ሀገረ ፡ መቄዶንያ ፡ እንዘ ፡ ያነክር ፡ ወያአኵቶ ፡ ለእግ/ ፡ ⁵ B. ወነበረ ፡ ውስተ ፡ ፍኖት ፡ ሐቀ ፡ እስከ ፡ በጽሐ ፡ መቄዶንያ ፡ ወበዊአ ፡ አምኖ ፡ ለንገሥ ፡ ወተፈሥሐ ፡ እስ
መ ፡ በጽሐ ፡ በሰላም ። ወሶበ ፡ ተአተተ ፡ ሰብእ ፡ ይቤሎ ፡ ንጉሥ ፡ በጽሐክኑ ፡ መልእክትየ ፡ ⁶ B. ወይ
ቤሎ ፡ እወ ፡ እግዚአየ ። ወይቤሎ ፡ ምስለ ፡ መኑ ፡ ወይቤ ፡ ምስለ ፡ ያፈ ፡ ርግብ ፡ ፀዓዳ ፡ በጽሐ ፡ ኀቤየ ፡ እምቅድ
መ ፡ ኀሐ ፡ ጽባሕ ፡ በይእቲ ፡ ሌሊት ። ⁷ B. ሀለወ ፡ ⁸ B. ወይቤሎ ፡ አማን ፡ ኮነ ፡ ⁹ B. ወ
ይቤ ፡ ¹⁰ B. አምሕለክ ፡ ኦእግዚአየ ። ¹¹ B. ልብ ፡ ወኢሰማዕኩ ፡ ዘከማሁ ። ወክዕበ ፡ ይቤሎ ፡ ን
ጉሥ ፡ አንሰ ፡ እነግረከ ፡ እምቅድመ ፡ ¹² B. ዘንተ ፡ ¹³ B. እንዘ ፡ ሀሎ ፡ ፫ዕለት ፡ በቀዳሚሁ ፡ ዕ
ለተ ፡ ሌሊት ። እንዘ ፡ ሀሎ ፡ ነዊምየ ፡ ¹⁴ B. እንዘ ፡ ይነድድ ፡ እሳት ፡ ውስተ ፡ ኵሉ ፡ ቅጽርየ ።
¹⁵ ወታዕካ ፡ ¹⁶ B. ወእብላ ፡ ¹⁷ B. ምንትኬ ፡ ¹⁸ B. ዘቦአ ፡ ¹⁹ B. ወአውሥእኒ ፡
ብርሃናዊ ፡ ወይቤለኒ ፡ ኢያእመርኩኑ ። እስመ ፡ እግ/ ፡ ²⁰ B. መጽአት ፡ ኀቤከ ፡ ²¹ B. ቅጽር ፡ ተ
ንሥእ ፡ ወስግድ ፡ ²² B. እንዘ ፡ ይገብሩ ፡ ²³ B. ስብሐት ፡ ²⁴ B. ወክዕበ ፡ መጽአ ፡ ቃል ፡
እመንገሌሃ ፡ ²⁵ B. ክርስቲያንየ ፡ ²⁶ B. ወእቤ ፡ አንሰ ፡ ሊተ ፡ አእግዝእትየ ። ወአልብየ ፡ ምን
ትኒ ፡ እምዝንቱ ፡ ነገር ፡ ወኢያእመርኩ ፡ ግሙራ ። ወይቤለኒ ፡ ዳግመ ፡ ውእቱ ፡ ቃል ፡ ለእመ ፡ ²⁷ B. ከ
መ ፡ ኢያማስና ፡ ለቤተ ፡ ክርስቲያንየ ፡ ኢይከውነከ ፡ ሠናየ ። ²⁸ B. ወሶበ ፡ ኮነ ፡ ሳኒታሁ ፡

መ[1] ፣ አስተርአየኒ ፣ ከማሁ[2] ፣ ነበበኒ ፣ ውእቱ ፣ ቃል ፣ እመንገለ ፣ መንበራ ፣ ለ (B. fol. 67 b. 1.) እግዝእትነ ፣ ማርያም ፣ ወይቤለኒ ፣ ኢይቤለከኑ ፣ ትማልም[3] ፣ ኢትትዓደዋ ፣ ለቤተ ፣ መቅደስየ[4] ፣ ዘሀለውት ፣ በሀገረ ፣ አትራብ ። ወእቤላ ፣ [በዓቢይ ፣ ድንጋፄ ፣ ናሁ ፣][5] ሰማዕኩ ፣ ትእዛዘኪ ፣ ወእሰጠዎ ፣ ለቃለ ፣ ነገርኪ[6] ፣ ወእጽሕፍ ፣ ጎበ ፣ መስፍን ፣ በከመ ፣ አዘዝክኒ ፣ እግዝእትየ ። ወሶበ ፣ ጸብሐ ፣ ተሐየይኩ ፣ ካዕበ ፣ ትእዛዘ ፣ እግዝእትየ ፣ ወ (A. fol. 89 b. 1.) ረሳዕኩ ፣ ውእተ ፣ ራእየ ፣ በዝንጋዔ ፣ ልብየ ። ወአመ ፣ ሣልስት ፣ ዕለት[7] ፣ በይእቲ ፣ ሌሊት ፣ ርኢስ ፣ ሥልሰ ፣ በአርእያየሁ ፣ ወበአምሳሊሁ ፣ ወኢያእመርኩ ፣ ዘአንሥኣኒ ፣ እም ዲበ ፣ ዓራትየ ፣ ወዓቀመኒ ፣ ርቱዓ[8] ። በእገርየ ፤ ወረከበኒ ፣ ድንጋፄ ፣ ዓቢይ ፣ [ዘያንሰጥጥ ፣ ወያርዕድ ፣ ዙሉ ፣ አባለ ።][5] ወነበበኒ ፣ ውእቱ ፣ ቃል ፣ ምዕረ ፣ ዳግመ ። ወይቤለኒ ፣ ለእመ ፣ ኢተሠሃልኩከ ፣ በምሕረትየ ፣ (B. fol. 67 b. 2.) እምአሕሎልኩ ፣ ነፍስከ ፣ ወሥጋከ ፣ ፍጡነ[9] ፣ ወእምይምሰስ[ኩ]ከ ፣ እምድር ፣ ዝክረከ[10] ፣ እስመ ፣ ተዓይውከ ፣ ቃለ[11] ፣ ትእዛዝየ ። ወናሁ ፣ ክነ ፣ ሠለስት ፣ ጊዜ ፣ ወሠለስተ ፣ ሌሊተ ፣ እም ዘ ፣ አስተርአይኩከ[12] ፣ ወእቤለከ ፣ ኢትትዓደዋ ፣ ለቤተ ፣ መ (A. fol. 89 b. 1) ቅድስየ[13] ፣ ዘሀገረ ፣ አትራብ ፣ ወኢታማስን ፣ ሕንጻታ[14] ። ጸሐፍኩ ፣ ይእዜኒ[15] ፣ መጽሐፈ ፣ መልእክት ፣ ፍጡነ[16] ፣ ወፈኑ ፣ ጎበ ፣ መስፍን ፣ ዘለአከ ፣ ከመ ፣ ይንስት[17] ፣ አብያተ ፣ ክርስቲያናት ፣ [በከመ ፣ እቤለከ ።][5] ወእቤላ ፣ [አሰግድ ፣ ላቲ ፣][5] አእግዝእትየ ፣ ሶበ ፣ ጸሐፍኩ[18] ፣ መጽሐፈ ፣ መልእክት ፣ መኑ ፣ ይወስዶ ፣ ወያበጽሐ[16] ፣ ጎበ ፣ መስፍን ፣ [እስመ ፣ ርኁቅ ፣ ውእቱ ፣ ብሔሩ ።][5] ወትቤለኒ ፣ እንተሰ[19] ፣ ጸሐፍ ፣ በከመ ፣ አዘዝኩከ ፣ ወእግዚአብሔር ፣ የአዝዝ ፣ ሊተ ፣ ዘይወስዶ ። ወበጊዜሃ ፣ ጸሐፍክዋ ፣ ለይእቲ ፣ ጦማር ፣ [በዓቢይ ፣ ስራኅ ፣ ወአኃዝዋ ፣ በእዴየ ።][5] ወእምዝ ፣ መጽአ ፣ ጎቤየ[20] ። ያፈ ፣ ርግብ ፣ ፀዓዳ ፣ ወቀሪበ[21] ፣ (B. fol. 68 a. 1.) ተመጠዋ ፣ እም እዴየ ፣ በ (A. fol. 90 a. 1.) አፉሁ ፣ ለይእቲ ፣ ጦማር ፣ ጎትምት ፣ [በዓሠርቱ ፣ ወአሐዱ ፣ ሰዓት ፣ ሌሊት ፣][5] ወሖረ ፣ [እምጎቤየ ፣][5] እንዘ ፣ ይሰርር ፣ መልዕልተ ፣ ዓየራት[22] ፣ ወነጸርክዎ[23] ፣ እስከ ፣ ተሰወረ ፣ እምአዕይንትየ ። [አንተኒ ፣ ትብል ፣ በጽሐ ፣ ጎቤየ ፣ ያፈ ፣ ርግብ ፣ ፀዓዳ ፣ በዓሠርቱ ፣ ወክልኤቱ ፣ ሰዓት ፣ ሌሊት ። ወወገረ ፣ እምአፉሁ ፣ ዛት ፣ ጦማረ ፣ ውስተ ፣ ሐይመ ትየ ። ዕፀብ ፣ ወመድምም ፣ ዝንቱ ፣ ነገር ፣ ዘኢሰማዕነ ፣ ወኢርኢነ ፣ እምቅድመ ፣ ዝ ፣ ገብረት ፣ እግዝእትነ ፣ ቅድስት ፣ ድንግል ፣ ማርያም ፣ ወላዲተ ፣ አምላክ ፣][5] ናሁ ፣ እምይእዜሰ[24] ፣ ለበውነ ፣ ወጠየቅነ ፣ ኃይለ ፣ ረድኤታ ፣ ወዕበየ ፣ ተአምሪሃ ። እምዮም ፣ ነኃድር ፣ በተስፋሃ ፣ ለእግ (A. fol. 90 a. 2.) ዝእትነ ፣ ቅድስት ፣ ድንግል ፣ ማርያም ፣ ወላዲተ ፣ አምላክ[25] ። ወበሥምረቱ ፣ ለእግዚአብሔር ፣ ልዑል[26] ፣ ንጥባዕ ፣ በፍቅረ ፣ ዚአሃ ፣ ወናስተሐምም ፣ ለገድል ፣ [ከመ ፣ ንርከብ ፣ መድኅኒተ ፣ ነፍስነ ።][5] ወንሕንጽ ፣ ቤተ ፣ ክርስቲያን ፣ በስማ[27] ። ውእተ ፣ ጊዜ ፣ አዘዘ[28] ፣ ንጉሥ ፣

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[1] B. omits ዘከመ ፣ [2] B. ዘከማሁ ፣ አምሳሊሁ ፣ ወነበበኒ ፣ [3] B. ትማልም ፣ ኢይቤለከኑ ፣ [4] B. ክርስቲያንየ ፣ [5] B. omits the words in brackets [6] B. continues እግዝእትየ ፣ ወጊዜ ፣ ጽባሕ ፣ ውእቱ ፣ ዕለት ፣ ተሐየይኩ ፣ ትእዛዘ ፣ እግዝእትየ ፣ በፍርዛዜ ፣ ወገደፍኩ ፣ ራእየ ፣ በዝንጋዔ ፣ ልብ ። [7] B. ዕለት ፣ አስተርአየተኒ ፣ ከማሁ ፣ በአርእያሁ ፣ ወኢያእመርኩ ፣ [8] B. omits ር ቱዓ ፣ [9] B. ፍጡነ ፣ ሥጋከ ፣ ወነፍስከ ፣ [10] B. ዝክረከ ። ለምንት ፣ ትትዓደው ፣ [11] B. omits ቃለ ፣ [12] B. ወናሁ ፣ ጊዜ ፣ አስተርአይኩከ ፣ [13] B. ክርስቲያንየ ፣ [14] B. ሕንፃሃ ፣ [15] B. ወጸሐፍ ፣ ይእዜ ፣ [16] B. omits this word. [17] B. ያማስን ፣ [18] B. እጽሕፍ ፣ [19] B. እስኩ ፣ ጸሐፍ ፣ እግዚአብሔር ፣ የኃሥሥ ፣ ሊተ ፣ ወበጊዜሃ ፣ [20] B. ወእምዝ ፣ ርኢክዎ ፣ [21] B. ወቀርበ ፣ ጎቤየ ፣ ወተመጠዋ ፣ በአፋሁ ፣ ለጦማረ ፣ [22] B. ዓየር ፣ [23] B. ወርኢክዎ ፣ [24] B. ናሁ ፣ አንሰ ፣ እምይእዜ ፣ [25] B. ወጠየቁ ፣ ኃይለ ፣ ጸሎታ ፣ ወትንብልናሃ ፣ ለዛቲ ፣ ድንግል ፣ ወእምዮም ፣ ነኃድር ፣ በተስፋሃ ፣ ለንግሥት ፣ ዙሉ ፣ ዓለም ፣ ማርያም ፣ ድንግል ፣ [26] B. ልዑል ፣ ንጸንር ፣ ወናስተሐምም ፣ [27] B. ለእግዝእትነ ፣ ቅ/ ፣ etc. [28] B. አዘዘ ፣ ከመ ፣

ይሕንጹ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሠናይ[1] ፡ ራእያ ፡ ወአ
ዳም ፡ ላህየ ። ወሐንጹ ፡ (B. fol. 68 a. 2.) ቅሩበ ፡ መንገ
ለ ፡ ጽርሑ[2] ፡ ወአሠነዩ ፡ ፈድፋዶ ፡ ስነ ፡ ሕንጼሃ ። ወ
ገብረ ፡ ንጉሥ ፡ ስኢለ ፡ ወሰጊደ ፡ ወቅዳሴ ፡ ውስቴ
ታ ፡ ለለ ፡ ዅሉ[3] ፡ ዓመት ፡ ተዝከራ ፡ ወበዓላ ። ወከዕ
በ[4] ፡ አስአለ ፡ ሥዕለ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግ
ል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ጥዕም
ት ፡ ስም ፡ ሕይወተ ፡ ዅሉ ፡ ዓለመ ፡ ለ (A. fol. 90 b. 1.)
ዝክረ ፡ ስማ ፡ ይደሉ ፡ ሰጊድ ፡ ወነበረ ፡ ቦቱ ፡ እንዘ ፡
ይትፌሣሕ ፡ በዅሉ ፡ መዋዕለ ፡ ሕይወቱ ። ወይእቲ ፡
ሥዕል ፡ ገብረት ፡ ሎቱ ፡ ተአምራት ፡ ወመንክራት ፡
ብዙኃ ። እስከ ፡ ፈለሰ ፡ እምዝንቱ ፡ ዓለም ፡ ወቦአ ፡
ውስተ ፡ መንግሥተ ፡ ሰማያት ፡ ወዅሉ ፡ ሕዝብ ፡ ወ
መኳንንት ፡ እለ ፡ ታሕተ ፡ መንግሥቱ ፡ ይትጋብኡ ፡
ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ በዕለት ፡ በዓለ ፡
ለእግዝእትነ ፡ ያከብርዋ ፡ ወያፈቅርዋ ፡ ፈድፋደ ፡ ወ
ሀለወት ፡ እስከ ፡ ዮም ። ጸሎታ ፡ ወበረከታ ፡ ወምሕ
ረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊ
ት ፡ ወምስለ ፡ ዅልነ ፡ ውሉደ ፡ ጥምቀት ፡ ዘናፈቅራ ፡
ኀቡረ ፡ ይ (A. fol. 90 b. 2.) ምሐረነ ፡ ለዓለመ ፡ ዓለም ፡
አሜን ። ። ።

The following lines are added from B.

ተአምረ ፡ ፍቅርኪ ፡ ጽጌ ፡ ሐና ፡ በገጸ ፡ ከሊፋ ፡
አመ ፡ ተዓውቀ ።
ሰረረ ፡ ዖፍ ፡ ነሚአ ፡ ዘመጽሐፈ ፡ መልእክት ፡ ረቀ ።
በትእዛዘ ፡ ዚአኪ ፡ ያብጽሕ ፡ ብሔረ ፡ ርጉቀ ።
ዓሣ ፡ ባሕርኒ ፡ እንዘ ፡ ይጸውር ፡ ወርቀ ።
ይጸብት ፡ ቀላያት ፡ ወየዓርግ ፡ ሐይቀ ።

CHAPTER XXXV.

HOW THE VIRGIN MARY APPEARED UNTO THE ARCHBISHOP THEOPHILUS.

ተአምረሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማ
ርያም ፡ ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወ
ልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓ
ለም ፡ አሜን ። በእንተ ፡ ዘከመ ፡ አስተርአየቶ ፡ እግ
ዝእትነ ፡ ለቴዎፍሎስ ፡ ሊቀ ፡ ጳጳሳት ። ወዘከመ ፡ ተ
ናገረቶ ፡ ወአጽንዓቶ ፡ እምድኅመ ፡ ፍኖት ፤ ይቤ ፡
ቴዎፍሎስ ፡ ሊቀ ፡ ጳጳሳት ፤ ስምዑ ፡ አበውየ ፡ ወአ
ኀውየ ፡ ዘእነግረክሙ ፡ በፍርሀት ፡ ወበሃይማኖት ፡
ርትዕት ፡ ዘአስተርአየተኒ ፡ እግዝእትነ ፡ ቅድስት ፡ ድ
ንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ (A. fol. 91 a. 1.)
አምላክ ። በይእቲ ፡ ሰንበት ፡ እንተ ፡ ኀለፈት ፡ ፈጺ
መን ፡ ጸሎቶ ፡ ሴሊት ። ወኖመ ፡ አኀው ፡ ኤጲስ ፡ ቆ
ጳሳት ፡ እንተ ፡ ባሕቲቶሙ ። ወነረጉ ፡ አነ ፡ ኀበ ፡
ውእቱ ፡ ተሥላስ ። ዘነበረት ፡ ውስቴቱ ፡ እግዝእት

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[1] B. ዘሠናይ ፡ ስና ፡ በስማ ፡ ለእግ ፡ etc. ቅሩበ ፡ [2] B. ጽርሑ ፡ ከመ ፡ ይግበር ፡ ሥዒለ ፡ ወሰ
ጊደ ፡ [3] B. ዅሉ ፡ ዕለት ፡ [4] B. ends thus ወይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሀለወት ፡ እስከ ፡ ዮ
ም ፡ ወኢየማን ፡ ሕንፅታ ፡ ናሁ ፡ ሰማዕክሙ ፡ አፍቀራኒሁ ፡ ለክርስቶስ ። ዘንተ ፡ ተአምረ ፡ ዐቢየ ፡ ዘገብረት ፡ እ
ግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በቈማርያም ፡ ወላዲተ ፡ አምላክ ። ወንሕነ ፡ ዓዲ ፡ ንስአሎ ፡ ለዘተወልደ ፡ አምኔ
ሃ ። ወኮነ ፡ መድኀኒተ ፡ ለአዳም ፡ ወዘርኡ ፡ ከመ ፡ ይስረይ ፡ ለነ ፡ ኃጣውኢነ ፡ ወይደምስስ ፡ አበሳነ ። ወይርድአ
ነ ፡ በጊዜ ፡ ምንዳቤነ ፡ ወያሥምር ፡ ፍሬሃ ፡ ለምድርነ ፡ ወይሕሰኖሙ ፡ ለእለ ፡ ተወልዱ ፡ (B. fol. 68 b. 1.) ሕፃናት ፡
ወሀብ ፡ ኃይለ ፡ ለአዕሩግ ። ወያንጎ ፡ መዋዕሊሁ ፡ ለገብራ ፡ ኃይለ ፡ ማርያም ። ወያጽንዓነ ፡ ዲበ ፡ ሃይማኖት ፡ ር
ትዕት ፡ በትንብልናሃ ፡ ለዛቲ ፡ ድንግል ፡ ንጽሕት ፡ ለእግብርቲሃ ፡ ወለአዕማቲሃ ። ወሊቲኒ ፡ ለኃጥእ ፡ ገበርኪ ፡
ኃይለ ፡ ማርያም ። ለዓለመ ፡ ዓለም ፡ አሜን ።

ነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲ
ተ ፡ አምላክ ። ወቆምኩ ፡ ወሰፍሐኩ ፡ እደውየ ። ወ
ጸለየኩ ፡ ወሰአልክም ፡ ለእግዚአብሔር ። ወእቤ ፡ ስ
ምዓኒ ፡ እግዚእየ ፡ ወመድኀንየ ፡ ኢየሱስ ፡ ክርስቶ
ስ ፡ ዘሰማዕኩሙ ፡ ለጉሁን ፡ በኂቅያ ፡ እስከ ፡ ዓቀ
ሙ ፡ ሕገ ፡ እግዚአብሔር ። ወሊተኒ ፡ ስምዓኒ ፡ ዘሰ
ማዕኮ ፡ ለአባ ፡ አትናቴዎስ ፡ ሐዋርያ ፡ ወረዳእክ ፡ እ
ምሁሉ ፡ ምንዳቤሁ ። ወእ (A. fol. 91 a. 2.) ነ ፡ ድልው ፡
ለመልእክትክ ። ወአአምር ፡ ዘልፈ ፡ ከመ ፡ ትስምዓ
ኒ ፡ ወቅሩብ ፡ አንተ ፡ ለዓለም ፡ ለእለ ፡ ያፈቅሩ ፡ ስ
መክ ፡ እግዚአየ ፡ ወእምላኪየ ፤ ተሠሃለኒ ፡ ወኢትግ
ብአኒ ፡ ድኅሬየ ፡ ዘተጸመድኩ ፡ ለክ ፡ እምንእስየ ፡
እስክ ፡ ዛቲ ፡ ሰዓት ፡ እስእለክ ፡ ከመ ፡ ታርእየኒ ፡ ም
ጽአትክ ፡ ውስተዝ ፡ ዓለም ፡ ወኀድረተከ ፡ ውስተ ፡
ዝንቱ ፡ ቤተ ፡ በገጸም ። ወርድአኒ ፡ ከመ ፡ እሕንጸ ፡
ለዝንቱ ፡ ቤት ፡ ወይኩን ፡ ዓቢየ ፡ ቤተ ፡ ክርስቲያን ፡
ኅበ ፡ ይሰብሑ ፡ ስመክ ፡ ቅዱስ ። ወታልዕሎ ፡ ወታ
ክብሮ ፡ ለክ ፡ ክሂሎት ፡ ወሥርየት ። ወእንተ ፡ ኄር ፡
ምስለ ፡ አቡክ ፡ ወመንፈስ ፡ ቅዱስ ። ይእዜኒ ፡ ወዘል
ፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ። ወዖበ ፡ ጸለይ ፡
(A. fol. 91 b. 1.) ኩ ፡ ከመዝ ፡ አስተርእየኒ ፡ ብርሃን ፡ ዓ
ቢይ ፡ ወመሰለኒ ፤ ዘሠረቀ ፡ ፀሐይ ። ወርኢኩ ፡ መን
ክረ ፡ ብርሃነ ፡ ዓቢየ ፡ ወዲቤሁ ፡ ትኑብር ፡ ንግሥቶ
ን ፡ ለአንስት ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክ
ልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወገጸ ፡ ይበር
ሀ ፡ ከመ ፡ ፀሐይ ፡ እምብርሃን ፡ ዘላዕሌሃ ። ወትትአ
ጸፍ ፡ ብርሃነ ፡ እስክ ፡ እቤ ፡ አልቦ ፡ በውስተ ፡ ዓለም ፡
ዘኢይክል ፡ ርእዮቶ ፡ ለዝንቱ ፡ ዓቢይ ፡ ስብሐት ።
ሚካኤል ፡ ወገብርኤል ፡ አእላፍ ፡ መላእክት ፡ የሐ
ውሩ ፡ ዓውዳ ። ወሶበ ፡ ርኢክምሙ ፡ ወድቁ ፡ ዲበ ፡
ምድር ። ወከነኩ ፡ ከመ ፡ በድን ። ወአንሥአኒ ፡ ሚ
ካኤል ፡ ወአእተተ ፡ እምኔየ ፡ ፍርሀተ ፡ ወድንጋፄ ።
ወተናገረተኒ ፡ ለሊሃ ፡ (A. fol. 91 b. 2.) ወትቤለኒ ፡ አነ ፡
ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡
አምላክ ፡ ተንሥእ ፡ ወኢትፍራህ ። ሰላም ፡ ለከ ፡ ፈ
ረሳዊ ፡ ወመስተቃትል ፡ ዘይፀብዕ ፡ በእንተ ፡ ሃይማ
ኖት ። ሰላም ፡ ለከ ፡ ማእዘንት ፡ ፅኑዕ ፡ በውስተ ፡ አ
ብያት ፡ ክርስቲያናት ፡ ዘእግዚአብሔር ፡ ተንሥእ ፡
ዕናዕ ፡ ወጠይቅ ፡ ከመ ፡ አነ ፡ እሙ ፡ ለንጉሥ ፡ ሰማያ
ት ፡ ወምድር ። ዘሰማያት ፡ ወምድር ፡ ኢያገምር ፡ ያ
ርክም ፡ በክርሥየ ፡ ተስዓተ ፡ አውራኃ ፡ ወአጥበውክ
ዎ ፡ ሐሊበ ፡ እምአጥባትየ ፡ ለዘይሲሲ ፡ ለሁሉ ፡ ዘሥ
ጋ ፡ በፈቃዳ ፡ አነ ፡ ማርያም ፡ ወለተ ፡ ኢያቄም ፡ ወ
ሐና ። ወእምዘመደ ፡ ይሁዳ ፡ ወእምዘርአ ፡ ዳዊት ፡
አስተርአይኩክ ፡ በፈቃ (A. fol. 92 a. 1.) ዱ ፡ ለፍቁር ፡
ወልድየ ። ወአርአየከ ፡ ዘሰአልክ ፡ ወኃሠሥክ ፡ እም
ኔየ ። በእንተ ፡ ዝንቱ ፡ ቤት ፡ ወምጽአትየ ፡ ውስተ ፡
ብሔረ ፡ ግብጽ ፡ እምኢየሩሳሌም ። ወለዝንቱ ፡ ቤ
ተ ፡ ፈቀደ ፡ ይኅድግ ፡ ከመዝ ፡ ስምዓ ፡ ይኩን ፡ ለዙ
ሉ ፡ ትውልድ ፡ እለ ፡ ሀለዉ ፡ ውስተ ፡ ዓለመ ፡ በእን
ተ ፡ ትሕትናሁ ፡ ዘረከበኒ ፡ እስመ ፡ ፍቁር ፡ ወልድየ ፡
ኢፈቀደ ፡ ይትለዓል ፡ ዲበ ፡ ምድር ፤ ወይፀንዓን ፡ ላዕ
ለ ፡ ደመናት ፡ ወኢላዕለ ፡ አፍራስ ፡ ዘይሴንኖ ፡ ሰብ
እ ። ዘውእቱ ፡ ትእምርተ ፡ ምድር ፡ አላ ፡ ዲበ ፡ እደ
ውየ ፡ ተጸውረ ፡ እምኢየሩሳሌም ፡ እስክ ፡ ዝንቱ ፡
ቤት ። ወነበርኒ ፡ ውስቴቱ ፡ በውእቱ ፡ መዋዕል ፡ አ
ንሰ ፡ በትሕትና ፡ ተዘክርኩ ፡ (A. fol. 92 a. 2.) ቃለ ፡ ኤ
ልሳቤጥ ፡ ዘትቤ ። መኑ ፡ አነ ፡ ትመጽኢ ፡ ኀቤየ ፡ እ
ሙ ፡ ለእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ። ዘአክበርክ
ኒ ፡ እምዓቅምየ ። ወአውሥአትኒ ፡ ወትቤለኒ ፡ ቃአ
ፊሰ ፡ ክሥት ፡ እዝነ ፡ ልብክ ፡ ወአአምር ፡ ዘእነግ
ረክ ፡ በዛቲ ፡ ሰዓት ። ወጸሐፍ ፡ ውስተ ፡ ክርታስ ፡ ወ
አብጽሕ ፡ ውስተ ፡ አህጉር ፡ ወአአፃዳት ፡ ለተዝካር
የ ፡ እስክ ፡ ተፍጻሜተ ፡ ዓለም ። ወአመ ፡ ወለድክም ፡
ለኢየሱስ ፡ ክርስቶስ ። አስተርአየ ፡ ኮከብ ፡ እመንገ
ለ ፡ ጽባሕ ። ወእምዕበየ ፡ ብርሃኑ ፡ ኀብኡ ፡ ብርሃኖ
ሙ ፡ ክዋክብት ፡ ወእንሰ ፡ ውስተ ፡ ማኅደርየ ፡ ሀሎ
ኩ ፡ ወእፈርህ ፡ እምኮለሄ ። ወአልቦ ፡ ዘይትለአክኒ ፡
እስመ ፡ ድንግል ፡ አነ ፡ ወኢየአምር ፡ ምንተ (A. fol.
92 b. 1.) ኒ ፡ ወበዅራ ፡ ለእምየ ፡ እነ ፤ ግሙራ ፡ ኢነበ
ርኩ ፡ ምስለ ፡ አንስት ፡ እለ ፡ ይወልዳ ፡ እንበለ ፡ ኤል
ሳቤጥ ፡ መክን ፡ ለእመ ፡ አልፀቆት ፡ ትለድ ፡ አስተዳለ
ዋ ፡ ላቲ ፡ ኵሎ ፡ መፍቅደ ፡ አግዋሪሃ ፡ ወእንሰ ፡ አልባ
ስ ፡ አልብየ ። ወኃሠሥኩ ፡ ወኢረከብኩ ፡ ዘእንበለ ፡
አጽርቅት ፡ ዘሠቅ ። ወጠብለልክም ፡ በአጽርቅት ፡ ለ
ቅዱስ ፡ ሥጋሁ ፤ ወሀሎ ፡ ጎል ፡ ጥቃ ፡ ተርአስየ ፡ ኀ

በ ፡ ይቀምሑ ፡ አልሀምት ፡ ወአስከብክዎ ፡ ለሕፃን ፡ ውስቴቱ ። ወሀለዉ ፡ አድግ ፡ ወላህም ፡ ወሰገዱ ፡ ሎቱ ፡ ወአስተማወቅዎ ፡ በእስትንፋሰ· ፡ እስመ ፡ መዋዕል ፡ ቀሩ ፡ አሜሃ ። አመ ፡ ዕሥራ ፡ ወተሡዑ ፡ ለወርኃ ፡ ታኅሣሥ ፡ ወነጸርኩ ፡ ሶቤሃ ፡ (A. fol. 92b. 2.) ወናሁ ፡ መላእክት ፡ ወሊቃነ ፡ መላእክት ፡ ሱራፌል ፡ ወኪሩቤል ፡ ይመጽኡ ፡ በበንዶሙ ፡ ወይሰግዱ ፡ ወ ይሴብሕም ፡ በበ ፡ ልሳናቲሆሙ ፡ ወይብሉ ፡ ዛቲ ፡ ዕለት ፡ እንተ ፡ ገብረ ፡ እግዚአብሔር ፡ ወባረከ ። ወይ መጽኡ ፡ ኀቤየ ፡ ወያከብሩኒ ፡ እስመ ፡ ክብር ፡ ተውህበ ፡ ሊተ ፡ እምኀበ ፡ አብ ፡ ወይቤሉ ፡ ቡርክት ፡ አንቲ ፡ እምአንስት ፡ ወቡሩክ ፡ ፍሬ ፡ ክርሥኪ ፡ ዘወዕአ ፡ ከመ ፡ ያሠኒ ፡ ሕዝቦ ፡ ዘማሰነ ፡ በኃጢአት ፤ አንቲ ፡ መርዓት ፡ እንበለ ፡ ነውር ፡ ወአልብኪ ፡ ጽልሑት ። አንቲ ፡ ርግብ ፡ ክብርት ፡ እሙ ፡ ለእግዚእ ፡ ንግሥት ፤ እሙ ፡ ለንጉሥ ፡ ሕያው ፡ ዘአስተርአየ ፡ እምኔኪ ፡ ወክነ ፡ ሕይወተ ፡ ዓለም ፡ ወ (A. fol. 93a. 1.) ብፅዓን ፡ ንሕነ ፡ ዘርኢናሁ ፡ ለእግዚእ ፡ እንዘ ፡ ይትወለድ ፡ በሥጋ ፤ ወቀርበ ፡ ኀቤየ ፡ ቅዱስ ፡ ገብርኤል ፡ በገጹ ፡ ብሩህ ፡ ወፍሡሕ ፡ ወሰገደ ፡ ሊተ ፡ ወይቤለኒ ፡ ዝኬ ፡ ውእቱ ፡ ዘዜነውኩኪ ፡ ወአብሰርኩኪ ፡ በእንቲአሁ ፡ እምትክት ፡ ከመ ፡ ያስተርኢ ፡ በሳዕልኪ ። ወይሁብ ፡ ምሕረተ ፡ ወኃይለ ፡ ለኵሉ ፡ ሕዝብ ፡ ዘየአምን ፡ በስሙ ፡ ወይገንዩ ፡ ለስብሐቲሁ ። ወእምዝ ፡ መጽአ ፡ ዮሴፍ ፡ ወምስሌሁ ፡ ሰሎሜ ፡ ወ ወልዲት ። ወርእያ ፡ ተፈሥሐት ፡ ዓቢየ ፡ ፍሥሐ ። ዖበ ፡ ርእየቶ ፡ ለሕፃን ፡ በውስተ ፡ ጎል ፡ ወሰገደ ፡ ሎቱ ፡ ወጸረቶ ፡ በእደዊሃ ፡ ወትቤ ፡ ብፅዕት ፡ አነ ፡ ዘርእያ ፡ አዕይንትየ ፡ ፍሥሐከ ፡ ዮም ፡ ዘመጸእ ፡ ብውስተ ፡ ዓለም ፡ ከመ ፡ ትሥረይ ፡ አበሳሆሙ ፡ ለ (A. fol. 93a. 2.) ኃጥኣን ፡ ወአነሂ ፡ እምኔሆሙ ። ወተመይጠ ፡ ኀቤየ ፡ ወትቤለኒ ፡ ብፅዕት ፡ አንቲ ፡ እሙ ፡ ለእግዚእ ፡ ኵሉ ፡ ዘይኬልሑ ፡ ነቢያት ፡ በእንቲአሁ ፡ ወይቤሉ ፡ እግዚእነሰ ፡ ያስተርኢ ፡ እምድንግል ። ወአነሂ ፡ አመትኪ ፡ ኢይትፈለጥ ፡ አምኔኪ ። ወእት ለአከኪ ፡ አነ ፡ እስከ ፡ እምውት ። ወእምዝ ፡ መጽኡ ፡ ኖሎት ፡ እምብርሃን ፡ ዘአስተርአዮሙ ፡ ወሰገዱ ፡ ሎቱ ፡ በውስተ ፡ ጎል ፡ እንዘ ፡ ይኬልሑ ፡ ወይብሉ ፡ አንተ ፡ ውእቱ ፡ መድኀኔ ፡ ዓለም ፡ በከመ ፡ ነገሩነ ፡ ከመ ፡ አንተ ፡ ውእቱ ፡ ወልደ ፡ እግዚአብሔር ፡ በአማን ። ብፁዓን ፡ ንሕነ ፡ ዘርኢነ ፡ ስብሐተ ፡ መለኮትከ ፡ ወክነ ፡ ድልዋነ ፡ በከመ ፡ ሰማዕነ ፡ ወቀርቡ ፡ ወሰገዱ ፡ ሊተ ፤ ወይቤሉኒ ፡ ብፅዕት ፡ አንቲ ፡ እምኵሎን ፡ አንስት ፡ ዘዲበ ፡ ምድር ፡ (A. fol. 94b. 1.) ወብፅዕት ፡ ክርሥኪ ፡ እንተ ፡ ጸረቶ ፡ ወአጥባትኪ ፡ እለ ፡ ሐጸናሁ ፡ እስመ ፡ ወለድኪ ፡ ለነ ፡ ሕይወተ ፡ ዓለም ። ወነገሩ ፡ ጎልቄ ፡ መላእክት ፡ ዘኮነ ፡ ኵሎ ፡ ዘርእዩ ፡ ወዘሰምዑ ፡ በኀቤሆሙ ፡ እንዘ ፡ ይብሉ ፤ ስብሐት ፡ ለእግዚአብሔር ፡ በሰማያት ፡ ወሰላም ፡ በምድር ፡ ለእጓለ ፡ እመሕያው ፡ ሥምረቱ ፡ ወኵሉ ፡ ዘሰምዓ ፡ አንክረ ፤ ወአንሰ ፡ እቤ ፡ ምንተ ፡ እከውን ። ወእምድኅረዝ ፡ አመ ፡ ስሙን ፡ መጽአ ፡ ከመ ፡ ይግዝርዎ ፡ በከመ ፡ ሕገ ፡ አይሁድ ። ወሰመይዎ ፡ ስሞ ፡ ኢየሱስ ፡ በከመ ፡ ይቤለኒ ፡ መልአክ ፡ እምቅድመ ፡ እፅንሶ ። ወበውእቱ ፡ መዋዕል ፡ መጽኡ ፡ ሰብአ ፡ ሰገል ፡ እምብሔረ ፡ ጽባሕ ፡ እንዘ ፡ የኀሥሡ ፡ ውስተ ፡ አህጉር ፡ ወአዕፃዳት ። ወይቤሉ ፡ በአይቴ ፡ ተወልደ ፡ ክርስ (A. fol. 93b. 1.) ቶስ ፡ እስመ ፡ ርኢን ፡ ኮከበ ፡ ዚአሁ ፡ በምሥራቅ ፡ ወመጻእነ ፡ ከመ ፡ ንስግድ ፡ ሎቱ ። ወሰማዖ ፡ ሄሮድስ ፡ ተሀውከ ፡ ምስለ ፡ ኵሉ ፡ አድያሚሃ ፡ ለኢየሩሳሌም ፡ ወአስተጋብኦ ፡ ኵሎ ፡ ዓበይተ ፡ ወክህናት ፡ ወጸሐፍተ ፡ ወሊቃውንት ፡ ሕዝበኒ ፡ ወተስእሎሙ ፡ ወይቤሎሙ ፡ በአይቴ ፡ ይትወለድ ፡ ክርስቶስ ፡ ወማእዜ ፡ ዕድሜሁ ። ወይቤልዎ ፡ በዝ ፡ መዋዕል ፡ በቤተ ፡ ልሔም ፡ ዘይሁዳ ። በከመ ፡ ይቤ ፡ ሚልክያስ ፡ ነቢይ ። አንቲኒ ፡ ቤተ ፡ ልሔም ፡ ምድረ ፡ ኤፍራታ ፡ ኢኮንኪ ፡ ሕፅፅተ ፡ እምአዕፃዳት ፡ ይሁዳ ፡ እስመ ፡ እምኔኪ ፡ ይወፅእ ፡ ንጉሥ ። ወይሬእዮሙ ፡ ለሕዝብየ ፡ እስራኤል ። ወይቤሎሙ ፡ ሄሮድስ ፡ ለሰብአ ፡ ሰገል ፡ ሑሩ ፡ ወጎሥዎ ፡ ለሕፃን ። ወዖበ ፡ ረከብክምዎ ፡ ንዑ ፡ ወንግሩኒ ፡ (A. fol. 94a. 1.) ከመ ፡ እስግድ ፡ ሎቱ ፤ ወአከ ፡ ይስግድ ፡ ሎቱ ፡ አላ ፡ ከመ ፡ ይቅትሎ ። ወመሰሎሙ ፡ ከመ ፡ ምድራዊ ፡ ውእቱ ፡ ወዘበምድር ፡ መንግሥቱ ። ወሰሚዖሙ ፡ ሰብአ ፡ ሰገል ፡ ዘንተ ፡ በጎበ ፡ ንጉሥ ፡ ወፅኡ ፡ እንዘ ፡ የኀሥሥዎ ። ወውእቱ ፡ ኮከብ ፡ ይመርሖሙ ፡

እምብሔሮሙ ፡ እስከ ፡ አብጽሖሙ ፡ ኀበ ፡ ሀሎኩ ፡ መካን ፡ ምስለ ፡ ፍቁር ፡ ወልድየ ። ወኀደንሙ ፡ ክክ ብ ፡ ወተጎዋአ ፡ ወበዊአሙ ፡ ርእይዎ ፡ ለሕፃን ፡ በዲ በ ፡ እደውየ ፡ ወሰገዱ ፡ ሎቱ ፡ ወአምጽኡ ፡ በፍሥ ሐ ፡ ወበሐሤት ፡ አምጎ ፡ ወርቀ ፡ ከርቤ ፡ ወስሒነ ። ወከልሑ ፡ እንዘ ፡ ይብሉ ፡ ቡሩክ ፡ ንጉሥ ፡ ዓቢይ ፡ ዘተሥእር ፡ መንግሥታት ፡ ምድር ። ወዓዲ ፡ ወረድ ከ ፡ ውስተ ፡ ምድር ፤ ወአሰርከ ፡ ለሰይጣን ፡ እምከ መ ፡ ረከብኑ ፡ ውስተ ፡ (A. fol. 94a. 2.) መጽሐፈ ፡ ነቢ ያት ፡ አበው ፡ ጠቢባን ፤ ወመስዮ ፡ ኖመ ፡ እንዘ ፡ ይ ሔልዩ ፡ ከመ ፡ በሳኒታ ፡ ሖረ ፡ ኀበ ፡ ሄሮድስ ፡ ወይን ግርዎ ፡ ከመ ፡ ረከብዎ ፡ ለሕፃን ፡ ወለእሙ ። ወአስ ተርአዮሙ ፡ መልአከ ፡ እግዚአብሔር ፡ ወይቤሎሙ ፡ እትዉ ፡ ብሔረክሙ ፡ ፀሰላም ፡ ወአትዉ ፡ ብሔሮ ሙ ፡ በከመ ፡ ይቤሎሙ ፡ መልአከ ፡ እግዚአብሔር ። ወአመ ፡ ተፈጸመ ፡ አርብዓ ፡ ዕለት ፡ አዕረግናሁ ፡ ው ስተ ፡ ምኵራብ ፡ ከመ ፡ ይግበሩ ፡ ሎቱ ፡ ሕገ ፡ ሙሴ ። በከመ ፡ ይገብሩ ፡ ሎሙ ፡ ለደቂቀ ፡ እስራኤል ። ወሶ በ ፡ አባእናሁ ፡ ቤተ ፡ መቅደስ ፡ ሀሎ ፡ ካህን ፡ ዘስሙ ፡ ስምዖን ። ወይሴፎ ፡ ከመ ፡ ይርአዮ ፡ ለመድኀን ፡ እ ምቅድመ ፡ ይሙት ፡ ወመጠውክዎ ፡ ኪያሁ ፡ ወነሥ ኦ ፡ ወጸሮ ፡ ዲበ ፡ እደዊሁ ። ወባረከ ፡ ወአየደ ፡ በው (A. fol. 94b. 1.) ስተ ፡ ታቦት ። ወሶበ ፡ ርእዮ ፡ ፍቁር ፡ ወልድየ ፡ ለስምዓን ፡ ተከሥታ ፡ አዕይንቲሁ ፡ እስ መ ፡ ዕውር ፡ ብእሲ ፡ ውእቱ ፤ ወከሠተ ፡ አፉሁ ፡ ወ ይቤ ። ሴቤሃ ፡ ይእዜ ፡ ትስእሮ ፡ ለገብርከ ። በሰላም ፡ እግዚኦ ፡ በከመ ፡ አዘዝከ ። እስመ ፡ ርእያ ፡ አዕይን ትየ ፡ አድኅኖተከ ። ዘአስተዳሎከ ፡ ቅድመ ፡ ኵሉ ፡ ሕዝብከ ። ወክብረ ፡ ለሕዝብከ ፡ እስራኤል ። ወዘን ተ ፡ ፈጺሞ ፡ ወወሀበኒ ፡ ሕፃነ ፡ ወአተውኑ ፡ በሰላም ፡ ምስለ ፡ ፍሥሐ ፡ ወሐሤት ። ወበይእቲ ፡ ዕለት ፡ ሞ ተ ፡ ስምዓን ፡ ካህን ፡ አረጋዊ ። ወነበረ ፡ ሄሮድስ ፡ ክ ልኤተ ፡ ዓመተ ፡ እንዘ ፡ ይጸንሐሙ ፡ ለሰብእ ፡ ሰገ ል ፡ ከመ ፡ ይምጽኡ ፡ ኀቤሁ ፡ ወኢገብኡ ፡ እስመ ፡ አተዉ ፡ ማኅደሮሙ ። ወተሀውከ ፡ ወፈርሀ ፡ ሄሮድ ስ ፡ በዙሪል ፡ ግብሩ ። ወእስተርእዮ ፡ ሰይጣን ፡ (A. fol. 94b. 2.) በሌሊት ፡ በአምሳለ ፡ ብእሲ ፡ ማእምር ፡ ወይ ቤሎ ፡ ምንት ፡ ንብረትከ ፡ ይእዜ ፡ ትትኃንል ፡ አን ተ ፡ ወዙሉ ፡ መንግሥተከ ። ወአውሥአ ፡ ሄሮድስ ፡ ወይቤ ፡ ምንተ ፡ እግበር ። ወይቤሎ ፡ ሰይጣን ፡ ጌሠ መ ፡ በጽባሕ ። ፈኑ ፡ አግብርቲከ ፡ ወአዝዘሙ ፡ ከመ ፡ ኢይኅድጉ ፡ በቤተ ፡ ልሔም ፡ ሕፃነ ፡ ዘክልኤ ፡ ዓመ ት ። ወዘይቴሐት ፡ እንዘ ፡ ይቀትልዎሙ ። ወከመ ፡ ይትረከብ ፡ ሕፃን ፡ ምስለ ፡ እለ ፡ ይትቀተሉ ፡ ከመ ፡ ኢይልሀቅ ፡ ወኢይንሣእ ፡ መንግሥተከ ፡ ወበይእ ቲ ፡ ዕለት ፡ አስተርአዮ ፡ መልአከ ፡ እግዚአብሔር ፡ ለዮሴፍ ። ወይቤሎ ፡ ተንሥእ ፡ ንሣእ ፡ ሕፃነ ፡ ወእ ሞ ፡ ወሑር ፡ ብሔረ ፡ ግብጽ ፡ እስከ ፡ እነግረከ ፡ እስ መ ፡ ሄሮድስ ፡ የኀሥሥ ፡ ከመ ፡ ይቅትሎ ፡ ለሕፃን ። ወሶ (A. fol. 95a. 1.) ቤሃ ፡ ተንሣእነ ፡ ወሐርነ ፡ ብሔረ ፡ ግብጽ ፡ ወሰሎሜ ፡ ምስሌነ ። ወጸቢሑ ፡ እዘዘ ፡ ሄሮ ድስ ፡ ይቅትሎሙ ፡ እለ ፡ ቤተ ፡ ልሔም ። ወዘዙሉ ፡ አድያሚሃ ፡ ወአፀዳ ፡ በከመ ፡ ተጠየቀ ፡ እምሰብአ ፡ ሰግል ። ወበከመ ፡ ነገሮ ፡ ሰይጣን ፡ አበ ፡ ኵሉ ፡ መዓ ት ። ወንሕነሰ ፡ ተንሣእነ ፡ ወዮሴፍ ፡ ቅድሜየ ። ወ እፀውሮ ፡ ለወልድየ ፡ አሐተ ፡ ጊዜ ፡ ዲበ ፡ መትከፍ ትየ ፡ ወአሐተ ፡ ጊዜ ፡ ዲበ ፡ ገቦየ ። ወአሐተ ፡ ጊዜ ፡ ዲበ ፡ እድውየ ። ወሰሎሜ ፡ ታስተባርየኒ ፡ እምርኅ ቅተ ፡ ፍኖት ፡ ወእምድኅመ ፡ ሑረት ። ወአወረዶ ፡ ከመ ፡ ይትልወኒ ፡ ከመ ፡ አንስት ፡ እለ ፡ ይሜህራ ፡ ደቂቆን ፡ ሐዊረ ፡ እስመ ፡ ንእስት ፡ አነ ፡ ወኢለመድ ኩ ፡ ምንዳቤ ። ወውእቱኒ ፡ የሐውር ፡ በበ ፡ ንስቲት ፡ ወይእኅዝ ፡ ጽንፈ ፡ ልብስየ ፡ ወይኔጽር ፡ (A. fol. 95a. 2.) ከመ ፡ ኵሉ ፡ ሕፃናት ፡ እለ ፡ ይበክዩ ፡ ለእሞሙ ። ከ መ ፡ ይጸራሆሙ ፡ ወሶቤሃ ፡ እፀውሮ ፡ በገቦየ ። ወእ ኢምኖ ፡ ወእትፈሣሕ ፡ በእንስዮቱ ፡ እንዘ ፡ አወግ ዞ ፡ ለሄሮድስ ፡ ወእረግሞ ። ወኵሎ ፡ መንግሥቶ ፡ በእንተ ፡ ዘአሕሰመ ፡ ላዕለ ፡ ሕፃናት ፡ እለ ፡ አልቦ ሙ ፡ እከይ ፡ ወኃጢአት ፡ እስመ ፡ ቀተሎሙ ፡ ወወ ደየ ፡ ኃዘነ ፡ ውስተ ፡ ከርሠ ፡ እሞሙ ፡ ወአቡሆሙ ። ወዮሴፍ ፡ እንዘ ፡ ይጸውር ፡ ስንቀነ ፡ ሶበ ፡ ርእየ ፡ ሰ ሎሜ ፡ እንዘ ፡ ትነሥአ ፡ ለሕፃን ፡ ዲበ ፡ መታክፍ ታ ፤ ወሶበ ፡ በጻሕነ ፡ ብሔረ ፡ ግብጽ ፡ ነበርነ ፡ አፍአ ፡ ሀገር ፡ ታሕተ ፡ ጽላሎተ ፡ ዕፅ ፤ ከመ ፡ ናዕርፍ ፡ እም ዋዕየ ፡ ፀሐይ ፡ እስመ ፡ ሐጋይ ፡ ውእቱ ፡ እመ ፡ ዕሥ ራ ፡ ወሰበው ፡ ለግንበት ። ዮሴፍ ፡ ወሰሎሜ ፡ ኖሙ ፡

እምድከመ ፡ ፍኖት ። ወአንሰ ፡ (A. fol. 95 b. 1.) አጥበ ውክም ፡ ሐሊበ ፡ ለሕፃንየ ፡ ወአልባሲሁኒ ፡ አምሳለ ፡ ወይን ። በከመ ፡ አልባስየ ፡ ዘአልበሱኒ ፡ አበውየ ፡ አመ ፡ አብኡኒ ፡ ቤተ ፡ መቅደስ ። ወእምአመ ፡ ለበስኩ ፡ ኢያሰስልኩ ፡ እምላዕሌየ ። ወአግእኒሁኒ ፡ በአምሳለ ፡ ወርቅ ፡ ውስተ ፡ እገሪሁ ፡ ለወልድየ ። ወናሁ ፡ ክልኤቱ ፡ ፈያት ፡ እንተ ፡ ይእቲ ፡ ፍኖት ፡ አሐዱ ፡ እምብሔረ ፡ ግብጽ ፡ ወከልኤ ፡ እምብሔረ ፡ ዕብራዊያን ፡ ወይቤሎ ፡ ዕብራዊ ፡ ለግብጻዊ ፤ አንሰ ፡ አፈቅር ፡ እንግእ ፡ አልባሲሃ ፡ ለዛቲ ፡ ብእሲት ፡ ወአልባሰ ፡ ወልዳ ፡ እስመ ፡ ይመስል ፡ አልባሰ ፡ ነገሥት ። ወሶበ ፡ ረከብክዎሙ ፡ በገጸም ፡ እምነግእኩ ። ወባሕቱ ፡ ጥቃ ፡ ሀገር ፡ ሀለዉ ። ወይቤሎ ፡ ግብጻዊ ፡ ለክልኤ ፡ ጎድግ ፡ ንሑር ። እስመ ፡ ኢርኢኩ ፡ ዘከመ ገዝ ፡ ሕፃ (A. fol. 95 b. 2.) ነ ፡ እምአመ ፡ ተፈጠርኩ ። ወእንዘ ፡ ከመዝ ፡ ይትናገሩ ፡ አውዕአ ፡ ጥበ ፡ እምአጥባትየ ፡ ለሕፃን ፡ ወፈቀድኩ ፡ አስትዮ ። ወነጸርኩ ፡ ዓውድየ ፡ ወኢረከብኩ ፡ ወተንሣእኩ ፡ ወወሰድክዎ ፡ ውስተ ፡ ሀገር ፡ ወሰአልክዎን ፡ ለአንስት ፡ ያስትያሁ ፡ ማየ ፡ ወአልቦ ፡ ዘወሀበኒ ፡ እስመ ፡ አልቦሙ ፡ ምሕረት ፡ ለሰብአ ፡ ይእቲ ፡ ሀገር ። ወርእዮሙ ፡ ፈያት ፡ ከመ ፡ ሐርኩ ፡ ውስተ ፡ ሀገር ። ገብኡ ፡ ድኅሬሆሙ ፡ ወሖሩ ፡ ኀበ ፡ ዮሴፍ ፡ እንዘ ፡ ይነውም ፡ መሰጡ ፡ አሣዕነ ፡ ወልድየ ፡ ወገባእኩ ፡ ወአንቃህክዎሙ ። ወእቤሎሙ ፡ ተንሥኡ ፡ ንሑር ፡ እምዛቲ ፡ ሀገር ፡ እስመ ፡ ውሑዳን ፡ ምሕረት ፡ እሙንቱ ፡ ወኃሠሥኩ ፡ ማየ ፡ ወአልቦ ፡ ዘወሀበኒ ፡ ወኢረባሕኩ ፡ ዘእንበለ ፡ አሣዕነ ፡ ወልድየ ፡ ዘነሥኡ ፡ ፈያት ። ወ (A. fol. 96 a. 1.) ዘንተ ፡ ብሂልየ ፡ በከይኩ ፤ ወርእዮ ፡ ፍቁር ፡ ወልድየ ፡ ብካይየ ፡ ኃሠሠ ፡ እንብዕየ ፡ በእደሁ ፡ ወአውረደ ፡ ንስቲተ ፡ አጽባዕቶ ፡ ውስተ ፡ ምድር ። ወነቅዓ ፡ ማየ ፡ ዘይውኀዝ ፡ ወሰተይነ ፡ እምኔሁ ፡ ጥዑመ ፡ ከመ ፡ መዓር ፡ ወፀዓዳ ፡ ከመ ፡ ሐሊብ ። ወአተበ ፡ ለውእቱ ፡ እንዘ ፡ ይብል ፡ ለይኩን ፡ ዝንቱ ፡ ማይ ፡ ለነሱ ፡ ዘይሰትዮ ። ፈውሰ ፡ ወጥዒና ፡ ዘእንበለ ፡ ለሰብአ ፡ ሀገር ፡ ይኩን ፡ መሪረ ፡ ውስተ ፡ አፉሆሙ ። ወኢይሕየው ፡ አሐዱ ፡ እምኔሆሙ ። ወእምዝ ፡ በላዕነ ፡ ንስቲተ ፡ ወጸርክዎ ፡ ለፍቁር ፡ ወልድየ ፡ ወተንሥእነ ፡ ከመ ፡ ንሑር ። ወበጊዜሃ ፡ ወድቁ ፡ በቅጽበት ፡ ወመኳርብቲሆሙ ። ወኢተርፈ ፡ አሐዱ ፡ እምኔሆሙ ፡ ወተሰብሩ ፡ ጣ (A. fol. 96 a. 2.) ዖቶሙ ፡ ለለ ፡ ክፍሎሙ ። ወኮኑ ፡ ከማሁ ፡ እማልክቲሆሙ ፡ ውዱቀ ፡ ፩፩ ላዕለ ፡ ክልኡ ፡ ወተሰብሩ ። ወእንዘ ፡ ነሐውር ፡ መልዕልተ ፡ ግብጽ ፡ መጽኡ ፡ አድባር ፡ ወጸላዕት ፡ ወአራዊት ፡ ወሰገዱ ፡ ወሰብሕዎ ፡ ለወልድየ ። ወሶበ ፡ ነሐውር ፡ የሐውሩ ፡ ምስሌነ ። ወተመይጠ ፡ ወልድየ ፡ መንገሌሆሙ ፡ ወወደየ ፡ እዴሁ ፡ ዘየማን ፡ መንገለ ፡ ደብር ፡ ዘመንገለ ፡ ጽባሕ ። ወእዴሁ ፡ ዘፀጋም ፡ ውስተ ፡ ደብር ፡ ዘመንገለ ፡ ምዕራብ ፤ ወይቤሎሙ ፡ ቁሙ ፡ ወናሁ ፡ አሠረ ፡ እዴክሙ ፡ ውስተ ፡ ኰኵሕ ፡ ከመ ፡ ዘጽቡር ፡ ያስተርእዩ ፡ እስከ ፡ ዮም ፡ ለሰብእ ። ወይቤሎሙ ፡ ኩኑ ፡ ትእምርተ ፡ ለእለ ፡ ኢየአምኑ ፡ ብየ ፡ ወይክሕዱ ፡ ምጽአትየ ። ወለረሲእን ፡ አይሁድ ፡ ወለሄሮድስ ፡ ርጉም ፡ ወለመንግሥቱ ፤ (A. fol. 96 b. 1.) ወለነሱ ፡ ዘኢየአምን ፡ በስምየ ፡ ቅዱስ ። ወይቤሎሙ ፡ እሙንቱ ፡ አድባር ፡ አእመርክሙኒ ፡ ወአመንክሙ ፡ ብየ ፡ እለ ፡ አልብክሙ ፡ ነፍስ ፡ ወሥጋ ፡ ወኢአምኑኒ ። ነገሥትኒ ፡ እለ ፡ ፈጠርክዎሙ ፡ በአርአያየ ፡ ወበአምሳልየ ፡ ወኢገነዩ ፡ ለስብሐትየ ። ወእለሂ ፡ መጻእኩ ፡ በእንቲአሆሙ ፡ ውስተ ፡ ዓለም ። ወኢያክበሩኒ ፡ ወኢተወክፉኒ ፡ ዳእሙ ፡ ኃሠሡኒ ፡ ይቅትሉኒ ፡ እስከ ፡ መጻእኩ ፡ ወበጻሕኩ ፡ ውእቱ ፡ ዝ ፡ ብሔር ። ወከመዝ ፡ የሀሉ ፡ ስምየ ፡ ወስመ ፡ እም የ ፡ ንጽሕት ፡ በዕበይ ፡ ወስብሐት ፡ እስከ ፡ ትውልደ ፡ ትወልድ ። ወእምዝ ፡ በጸሐነ ፡ ሀገረ ፡ እስሙናይን ፡ ውስተ ፡ ቀዳሚ ፡ አንቀጸ ፡ ማኅፈድ ፡ ዘአርባዕቱ ፡ ማዕዝነሂሃ ፡ ወይትሌዓል ፡ እምሀገር ፡ ወድቀ ፡ ሀገረ ፡ ወተሰብረ ፡ (A. fol. 96 b. 2.) እስመ ፡ ያጣዕዉ ፡ ሎቱ ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ኩን ፡ ትእምርተ ፡ ለዛቲ ፡ ሀገር ፡ ወለሰብእ ፡ እስከ ፡ ለዓለም ። ወኮነ ፡ በከመ ፡ ይቤሎ ፡ ወኮነ ፡ መዝበረ ፡ እስከ ፡ ዮም ። ወሀሎ ፡ ዕፀ ፡ ውስተ ፡ ውእቱ ፡ መካን ። ወሰገደ ፡ ታሕተ ፡ አገሪሁ ፡ ለወልድየ ። ወይቤሎ ፡ ሐዊሳ ፡ ለምጽአትከ ፡ ኢየሱስ ፡ ወልዶ ፡ እግዚአብሔር ። ወተናገሮ ፡ እግዚእ ፡ ወይቤሎ ፡ ኢይኩን ፡ ውስቴትከ ፡ ነቀዝ ፡ እስከ ፡ ለዓለም ። ወትሄሉ ፡ ለተዝካረ ፡ በዓትየ ፡

ዮም ፡ ውስተ ፡ ዝንቱ ፡ ሀገር ። ወአንከሩ ፡ ኵሎሙ ፡ ንኡሰሙ ፡ ወዓቢዮሙ ፡ እምስብሐት ፡ ዘላዕለ ፡ ወልድየ ። ወይቤሉ ፡ ግሙራ ፡ ዘከመዝ ፡ ሕፃን ፡ ኢርኢ ነ ። ወእንዘ ፡ ነሐውር ፡ ውስተ ፡ ጽጌ ፡ ሀገር ፡ ናሁ ፡ ኃምስቱ ፡ እ (A. fol. 97 a. 1.) ግማል ፡ አጽአቁነ ፡ በፍኖት ፡ ወርእዮሙ ፡ ወልድየ ፡ ወይቤሎሙ ፡ ቁሙ ፡ ወ ኩኑ ፡ አእባነ ፡ እስከ ፡ ዮም ። ወሀሎ ፡ ብእሲ ፡ ዘስሙ ፡ ትፍልም ፡ ወምሕረተ ፡ እግዚአብሔር ፡ ላዕሌሁ ። ወውእቱ ፡ ተወክፈነ ፡ ወአጎደርነ ፡ ውስተ ፡ ቤቱ ፡ ወኵሉ ፡ ጣዖታት ፡ ወድቁ ፡ ወተሰብሩ ። ወፈርሀ ፡ ኵሎሙ ፡ ገነውተ ፡ አማልክት ፡ ወተጎብኡ ፡ ውስ ተ ፡ አብያቲሆሙ ። ወበጺሑ ፡ ተጋብኡ ፡ ኵሉ ፡ ሰብ እ ፡ ጎበ ፡ ሀሎነ ፡ ብዙኃን ፡ ሕመ-ማን ፡ ወድውያን ፡ በሐማን ፡ ወጽመ-ማን ፡ ወዘዘኢሁ ፡ ደዌሆሙ ። ወ ወደየ ፡ ወልድየ ፡ እዴሁ ፡ ዲቤሆሙ ። ወፈወሶሙ ፡ እምኵሉ ፡ ደዌያቲሆሙ ። ወገብረ ፡ ተአምረ ፡ ብዙ ኃ ፡ በይእቲ ፡ ሀገር ። ወሶበ ፡ ነገርኩከ ፡ ኵሎ ፡ እም ፡ ኢያግመ (A. fol. 97 a. 2.) ሮ ፡ ክርታስ ፡ ወበዝኑ ፡ ሰብ እ ፡ ጎቤነ ፡ ወተጋፍዑነ ፡ እምብዝኃ ፡ ተአምር ፡ ዘገ ብረ ፡ በይእቲ ፡ ዕለት ። ወወፃእነ ፡ እምህየ ፡ ወበጸሕ ነ ፡ ሀገረ ፡ እንተ ፡ ስማ ፡ ፍንቶስ ፤ ወሰብእ ፡ መፍቀር ያን ፡ ሰብእ ፡ ወነበርነ ፡ ህየ ፡ ወገብረ ፡ ተአምረ ፡ ዘአ ልቦ ፡ ጕልቍ ፡ ወይቤ ፡ ስምየ ፡ ወስመ ፡ እምየ ፡ ማርያም ፡ ይኩን ፡ ውስተ ፡ ዝንቱ ፡ መካን ፡ እስከ ፡ ደኃሪት ፡ ዕለት ፡ ወያመጽኡ ፡ ድውያነ ፡ ወሕመ-ማ ነ ፡ በሃይማኖት ። ወይፈውሶሙ ፡ በብዝኃ ፡ ምሕረ ቱ ። ወሰምዓ ፡ ብእሲ ፡ ፀራቢ ፡ ዘስሙ ፡ ዮሴፍ ፡ ወ መጽአ ፡ ጎቤነ ፡ እስመ ፡ ቀዳሚ ፡ ነገደ ፡ ኢየሩሳሌ ም ፡ ወአጎደሮ ፡ ዮሴፍ ፡ አረጋዊ ፡ ወአጎደርነ ፡ ውስ ተ ፡ ቤቱ ። ወቦቱ ፡ ወልድ ፡ ጋኔን ፡ ዓቢይ ፡ ቦቱ ። ወበይእቲ ፡ ዕለት ፡ ገብአ ፡ ጋኔኑ ፡ ወርእዮ ፡ ከልሐ ፡ እምሕፃን ፡ ወይቤ ፡ ምንት ፡ ሊተ ፡ ወለከ ፡ ኢየ (B. fol. 97 b. 1.) ሱስ ፡ ናዝራዊ ፡ ወመጻእከ ፡ ጎቤነ ፡ ከ መ ፡ ትኩንነነ ፤ ጎደግኅ ፡ ለከ ፡ ኢየሩሳልም ፡ ወጎየ ይነ ፡ እስከ ፡ ዛቲ ፡ ሀገር ። ወመጻእከ ፡ ድኅረነ ፡ ከመ ፡ ትኩንነነ ፡ እስመ ፡ ወልደ ፡ እግዚአብሔር ፡ አንተ ፡ ዘበአማን ። ወይቤሎ ፡ ኢየሱስ ፡ ተፈጸም ፡ ወፃእ ፡ እምኔሁ ። ወበጊዜሃ ፡ ሐይወ ፡ እምደዌሁ ፡ ወፈዛ ፡ ወተንሥአ ፡ ምስለ ፡ አቡሁ ፡ ወእሙ ፡ ወሰገዱ ፡ እን ዘ ፡ ይብሉ ፡ ብፁዓን ፡ ንሕነ ፡ እስመ ፡ ይደልወነ ፡ ዝ ንቱ ፡ አኰቴት ፡ እምኵሉ ፡ አሕዛብ ፡ እስመ ፡ ቦአክ ሙ ፡ ቤተነ ፡ እንዘ ፡ ኃጥአን ፡ ንሕነ ፤ ወሶበ ፡ ቦእነ ፡ ቦአ ፡ በረከተ ፡ እግዚአብሔር ፡ ጎቤሆሙ ። ወሶበ ፡ ርእዩ ፡ ተአምረ ፡ ዘገብረ ፡ እግዚእ ፡ ኢየሱስ ፡ አም ኑ ፡ ሰበእ ፡ ብዙኃን ፡ በውእቱ ፡ መካን ። ወተስእል ዎሙ ፡ ዓበይተ ፡ ሀገር ፡ ለ (A. fol. 97 b. 1.) ገነውተ ፡ አ ማልክት ፡ ወይቤልዎሙ ፡ ለምንት ፡ ተጎብእክሙ ፡ ወጎደግሙ ፡ አማልክቲክሙ ፡ ወይቤሉ ፡ እምአመ ፡ ቦአት ፡ ዛቲ ፡ ብእሲት ፡ ምስለ ፡ ሕፃና ፡ ተሰብሩ ፡ ጣ ዖታት ፡ ወወድቁ ፡ አብያተ ፡ አማልክት ። ወሶበ ፡ ነ ሐውጸሙ ፡ በሌሊት ፡ ንረክበሙ ፡ በጽባሕ ፡ ስቡራኒ ሆሙ ፡ ወለአኩ ፡ ጎቤነ ፡ ከመ ፡ ይሰዱነ ፡ ጎቤሆሙ ። ወበእነ ፡ ውስተ ፡ ተስላስ ፡ ወአጎዝዞ ፡ ለበዓለ ፡ ቤ ት ፡ ወወሰድዎ ፡ ጎበ ፡ ዓበይተ ፡ ሀገር ፡ ወይቤልዎ ፡ አይቴ ፡ ሀለዉ ፡ እለ ፡ ጎደሩ ፡ ቤተከ ፡ ወይቤሎሙ ፡ ሠሉስ ፡ መዋዕል ፡ ዮም ፡ እምዘ ፡ ወፅኡ ፡ እምጎቤየ ፡ ወኢየአምር ፡ መካኖሙ ። ወኰነንዎ ፡ ወአልቦ ፡ ዘይ ቤ ፡ ዘእንበለ ፡ ኢየአምር ፡ መካኖሙ ። ወወፂአ ፡ ነገ ረኒ ፡ በጎበ ፡ እ (A. fol. 98 a. 1.) በይተ ፡ ሀገር ፡ ሊቃው ንት ፡ ዘኮነ ። ወበጽባሕ ፡ ወፃእነ ፡ በጎቤሆሙ ፡ ወበጸ ሕነ ፡ ሀገረ ፡ እንተ ፡ ስማ ፡ ቍስያ ። ወሀሎ ፡ ውስቴ ታ ፡ ማኅፈድ ፡ ወዲቤሁ ፡ ሥእል ፡ በላዕሌሁ ፡ ሰብዓ ቱ ፡ መንጦላዕት ። ወገነውት ፡ እለ ፡ ይትለአኩ ፡ ኢ ያበውኡ ፡ ሰብእ ፡ ዘእንበለ ፡ ዓበይተ ፡ ሀገር ። ወዘወ ሀቦሙ ፡ ንዋየ ፡ ይወፅኡ ፡ ወይሰግድ ። ወሶበ ፡ በጸሕ ነ ፡ ጎበ ፡ አንቀጸ ፡ ሀገር ፡ ተሠጡ ፡ ሰብዓቱ ፡ መንጦ ላዕት ፡ ወወድቀ ፡ ሥዕል ፡ እስከ ፡ ታሕቱ ፡ ወተሰብ ረ ፡ ለለ ፡ ክፍሉ ። ወከልሐ ፡ ጋኔን ፡ ዘውስቴቱ ፡ እን ዘ ፡ ይብሎሙ ፡ ለገነውት ፡ ለእመ ፡ ኢመጻእክሙ ፡ ጎበ ፡ ዛቲ ፡ ብእሲት ፡ ወወልዳ ፡ ወአረጋዊ ፡ ዘየሐው ር ፡ ምስሌሃ ፡ ወብእሲት ፡ ወእመ ፡ ኢሰደድክዎሙ ፡ እም ፡ ዘይበውኡ ፡ ውስተ ፡ (A. fol. 98 a. 2.) ሀገር ፡ ይ ሠወር ፡ ቅኔክሙ ፡ ወያወፅኡክሙ ፡ እስከ ፡ ሠሉስ ፡ መዋዕል ፡ ወነገርኩክሙ ፡ ከመ ፡ ይመጽኡ ፡ ብሔረ ክሙ ፡ እስመ ፡ ኃሠሡ ፡ ኵሎ ፡ በሐውርት ፡ ዘግብ ጽ ። ወለእመ ፡ ቦኡ ፡ ውስተዝ ፡ ሀገር ፡ ወጎበ ፡ ቤተ ፡

አማልክት ፡ ይትነሠት ፡ ወይሰዓር ፡ ግብረ ፡ ሀገርነ ። ወይትነሥኡ ፡ ላዕሌነ ፡ ጸላዕትነ ፡ ወያማስኑ ፡ ሀገረነ ፡ ወይትነሠት ፡ ክብርነ ። ወሰሚያሙ ፡ ገነውተ ፡ አማልክት ፡ ወጎልቆሙ ፡ ምእት ፡ መጽኡ ፡ ጎቤነ ፡ ምስለ ፡ አብትር ፡ ወዕፀው ። ወአፈድፈዱ ፡ ላዕሌነ ፡ ጽዕለተ ፡ ወይቤሉ ፡ ምንተ ፡ ትፈቅዱ ፡ በጎቤነ ፡ ሑሩ ፡ ከመ ፡ ኢይምጽኡ ፡ ወራዙት ፡ ወኢይቅትሉክሙ ፡ እስመ ፡ ነገሩነ ፡ አማልክቲነ ፡ ከመ ፡ ይተመዝብር ፡ ሀገረነ ፡ በእንቲአክሙ ። ወወፅኡ ፡ አንስቲያሆሙ ፡ ወደ (A. fol. 98b. 1.) ቂቆሙ ፡ ወይጸርፉ ፡ ላዕሌነ ። ወጸርክዎ ፡ ለወልድየ ፡ ወሖርኩ ፡ እንዘ ፡ አኃዝን ፡ ወእበኪ ፡ ወእቲክዝ ፡ በልብየ ፡ እስመ ፡ ኢተወክፉነ ፡ ወኢያኅደሩነ ። ወሶበ ፡ ሰሰልነ ፡ እምሀገር ፡ ተመይጠ ፡ ወልድየ ፡ ወእውገዛ ፡ ለይእቲ ፡ ሀገር ፡ እንተ ፡ ስማ ፡ ቀኍያ ። ወይቤሎሙ ፡ ኩኑ ፡ ውሑዳነ ፡ ወድኩማነ ፡ ወምኑናነ ፡ እምዙሉ ፡ አሕዛበ ፡ ግብጽ ፡ ወኢይብቀኍል ፡ ውስተ ፡ ምድርክሙ ፡ ዘእንበለ ፡ ፃማ ፡ ወጕዕተያ ፡ ወኢይኩን ፡ ሥውረ ፡ ምድርክሙ ፡ ወኢይብዝኁ ፡ ካህናቲክሙ ፡ ዘእንበለ ፡ አሐዱ ። ድኅረ ፡ አሐዱ ፡ ወኢይኩን ፡ በረከተ ፡ እምየ ፡ ላዕሌክሙ ፡ ወኢይኩን ፡ ምድርክሙ ፡ በክመ ፡ ወፅአ ፡ እምአፉየ ። ወዘንተ ፡ ብሂለ ፡ ሖረ ፡ ወእምዝ ፡ ነበርነ ፡ ወኃለፍነ ፡ ከመ ፡ ናዕርፍ ፡ በላዕሌነ ፡ ኀስ (A. fol. 98b. 2.) ቲተ ። ወሀሎ ፡ በትረ ፡ ዘይት ፡ ውስተ ፡ እዴሁ ፡ ለዮሴፍ ፡ ወነሥአ ፡ ኢየሱስ ፡ በእዴሁ ፡ ቅዱስ ። ወተከለ ፡ ውስተ ፡ ውእቱ ፡ መካን ፡ ወይቤ ፡ ይኩን ፡ በረከት ፡ ለሰብአ ፡ ዝንቱ ፡ መካን ፡ እስከ ፡ ለዓለም ። ወተዝካረ ፡ ሐረትየ ፡ ውስተ ፡ ዝንቱ ፡ ፍኖት ። ወሶቤሃ ፡ በቁል ፡ ወለምለመ ፡ አእፀቂሁ ፡ ወፈረየ ፡ ከመ ፡ ዘእምትክት ፡ ዕፀ ፡ ወፈቅድነ ፡ ንሖር ፡ ወሀሎ ፡ አእፃዳት ፡ ዓውደ ፡ ውእቱ ፡ መካን ። ወእንጸረ ፡ ዮሴፍ ፡ በእዕባዕቱ ፡ ወይቤ ፡ ጎበ ፡ አይ ፡ ሀገር ፡ ንሖር ፡ እስመ ፡ መስየ ፡ መዓልት ፡ ወመጽአ ፡ ሌሊት ። ወእቤሎ ፡ ኢንሐውር ፡ ጎበ ፡ አእፃዳት ፡ አላ ፡ ነሐውር ፡ ውስተ ፡ ገዳም ፡ ወእንዘ ፡ ነሐውር ፡ በገቦ ፡ ደብር ፡ ጊዜ ፡ የዓርብ ፡ ፀሐይ ። ወናሁ ፡ ክልኤት ፡ ፈያ (A. fol. 99a. 1.) ት ፡ እለ ፡ ረከብናሆሙ ፡ ቀዳሚ ፡ አፍአ ፡ ሀገር ፡ ተለዉነ ፡ እምሀየ ፡ ውስተ ፡ ዝንቱ ፡ መካን ። ወሶበ ፡ ርእዩን ፡ ዓገቱነ ፡ ወሰይሮሙ ፡ ምሉሐ ፡ ውስተ ፡ እደዊሆሙ ። ወይቤሎሙ ፡ አሕመምክሙነ ፡ ብዙኃ ፡ መዋዕል ፡ እንዘ ፡ ንተልወክሙ ፡ ወኢረከብነ ፡ በጎበ ፡ ንነሥአክሙ ፡ ዘእንበለ ፡ ዮም ፡ ወናሁ ፡ ወደቅሙ ፡ ውስተ ፡ እደዊነ ። ወዘንተ ፡ ብሂሎ ፡ መሠጥዎ ፡ ለፍቁር ፡ ወልድየ ፡ እምእደውየ ፡ ወነሥእዎ ፡ አልባሲሁ ፡ ወከማሁ ፡ ነሥኡ ፡ አልባስየ ። ወዓዲ ፡ ሞጣሕተ ፡ ዘዲበ ፡ ርእስየ ። ወተሠውጠ ፡ ጎበ ፡ ዮሴፍ ። ወውእቱሰ ፡ ከመ ፡ በግዕ ፡ ዘአልቦ ፡ ጕሕሉት ፡ ወመሠጥዎ ፡ ልብስ ። ወሶበ ፡ ርእየት ፡ ሰሎሜ ፡ ዘንተ ፡ ኵሎ ፡ ገደፈት ፡ ልብሳ ፡ (A. fol. 99a. 2) ወነሢአሙ ፡ አልባሲን ፡ ቆሙ ፡ እምርኁቅ ፡ ወተናገረ ፡ አሐዱ ፡ አምሳለ ፡ ካልእ ፡ ወሶበ ፡ ርኢክዎሙ ፡ ቀዊሞሙ ፡ እንዘ ፡ ይትማከሩ ፡ ፈራህኩ ፡ ዓቢየ ፡ ፍርሀት ። ወእቤ ፡ በልብየ ፡ ይመጽኡኒ ፡ እንጋ ፡ ወይቀትልዎ ፡ ለወልድየ ። ወነሣእክዎ ፡ ዲበ ፡ እደውየ ፡ ወእንበርኩ ፡ ገጽየ ፡ ዲበ ፡ ገጹ ፡ እንዘ ፡ እበኪ ፡ ወእብል ፡ አሌ ፡ ሊተ ፡ ኦ ፍቁር ፡ ወልድየ ፡ አይቴ ፡ አሐውር ፡ እምዛቲ ፡ ሰዓት ። ወኢይቴ ፡ አመሥጥ ፡ ገይይኩ ፡ ምስሌክ ፡ እም ኢየሩሳሌም ፡ በፍርሀተ ፡ ጸላዒ ፡ ሄሮድስ ፡ ከመ ፡ ኢይቅትልክ ፡ ወልድየ ፡ ፍቁር ፡ ወልድየ ፡ ወፍቁረ ፡ ነፍስየ ፡ እምጎየሰኒ ፡ ሶበ ፡ ወረድኩ ፡ ውስተ ፡ ምድርየ ፡ ወእም ፡ ሞትኩ ፡ እም ፡ አርአይ ፡ ዘንተ ፡ ኵሎ ፡ ሕማመ ። ወናሁ ፡ እፈርሀ ፡ ከመ ፡ ኢይንሥኡክ ፡ እለ ፡ የአክዩ ፡ እምሄሮድስ ፡ እምጎየሰኒ ፡ ሶበ ፡ ሐለውኩ ፡ ው (A. fol. 99b. 1.) ስተ ፡ ቤተ ፡ ልሔም ፡ ጎበ ፡ እለ ፡ የአምርም ፡ ለዮሴፍ ፡ እምሰአሎሙ ፡ በእንቲአክ ፡ ከመ ፡ ኢይቅትሉክ ። ወይልየ ፡ ፍቁር ፡ ወልድየ ፡ እስመ ፡ ንእስት ፡ አነ ፡ ድንግል ። ወኢየአምር ፡ ዘንተ ፡ ኵሎ ። ኦብርሃነ ፡ አዕይንትየ ፡ መነ ፡ አአምር ፡ በዝ ፡ ምድር ። ወናሁ ፡ ሀሎኩ ፡ ውስተ ፡ በድው ፡ ወኢየአምር ፡ መክነ ፡ ወኢሀገረ ፡ ጎበ ፡ አሐውር ፤ አይይቴ ፡ ሀለዉ ፡ እለ ፡ የአምርዮ ፡ ለአምላክየ ፡ እስመ ፡ ኢይሰአለኒ ፡ ዘንተ ፡ ኵሎ ። ወናሁ ፡ ሶበ ፡ ሐለውኩ ፡ ውስተ ፡ ቤተ ፡ ልሔም ፡ ጎበ ፡ እለ ፡ የአምርዮ ፡ ለዮሴፍ ፡ እምሰአሎሙ ፡ በእንቲአክ ፡ ከመ ፡ ኢይቅትሉክ ። ወይልየ ፡ ፍቁር ፡ ወልድየ ፡ እስመ ፡ ንእስት ፡ አነ ፡ ድንግል ። ወኢየአምር ፡ ዘንተ ፡ ኵሎ ። ኦብርሃነ ፡ አዕይንትየ ፡ መነ ፡ አአምር ፡ በዝ ፡ ምድር ። ወናሁ ፡ ሀሎኩ ፡ ውስተ ፡ በድው ፡ ወኢየአምር ፡ መክነ ፡ ወኢሀገረ ፡ ጎበ ፡ አሐውር ፤ አይይቴ ፡ ሀለዉ ፡ እለ ፡ የአምሩኒ ፡ ይብክዩ ፡ ዮም ፡ ምስሌየ ፡ ወኵሎን ፡ አንስት ፡ እለ ፡ ወለዳ ፡ ደቂቀ ፡ ይርአያ ፡ ጎዝንየ ፡ ወምንዳቤየ ። ዘረከበኒ ፡ ወፍርሀተ ። ዘውስተ ፡ ልብየ ፡ ወዘውስተ ፡ ሕሊናየ ። ዘበጽሐኒ ፡ ዮም ፡ አፍቁር ፡ ወልድየ ፡ ኢጸመውኩ ፡ ምስሌክ ፡ እንዘ ፡ እገይይ ፡ ከመ ፡ ኢይርከብከ ፡ እኩይ ። አብር

ሃነ ፡ አዕይንትየ ፡ እንዘ ፡ ይሰድደኒ ፡ እመክን ፡ ውስ
ተ ፡ መካን ። ወያወጽኡኒ ፡ አምሀገር ፡ ወአዕፃዳት ።
(A. fol. 99b. 2.) ወልድየ ፡ እፎ ፡ እግብር ፡ ሶበ ፡ እሬእ
ዮሙ ፡ እንዘ ፡ ይቀትሉከ ፡ በውስተ ፡ ዝንቱ ፡ መካን ፡
እምእርአይ ፡ ዓቢየ ፡ ኀዘነ ፤ ወእመሰ ፡ ቀተሉ ፡ በዝ
የ ፡ ለልየ ፡ እቅትል ፡ ርእስየ ፡ በእዴየ ፡ ወምንተ ፡ እ
ገብር ፡ ፍቁር ፡ ጥዑም ፡ ነገረ ፡ ዘተናገርኮነ ፡ ኵሉ ፡
ዕለተ ። ወምንተ ፡ እገብር ፡ አብርሃነ ፡ አዕይንትየ ፡
ወሕይወተ ፡ ነፍስየ ፡ ወሥጋየ ፤ ወሶበ ፡ እሬእዮን ፡
ለእንስት ፡ እንዘ ፡ ያጠብዋ ፡ ደቂቆን ፡ እምአጥባቲ
ሆን ። አነ ፡ እፈቅድ ፡ እንስተ ፡ እለ ፡ ቀተለ ፡ ሄሮድ
ስ ፡ ደቂቆን ፡ እምአጥባቲሆን ፡ አነ ፡ እፈቅድ ፡ እንስ
ተ ፡ እለ ፡ ቀተለ ፡ ሄሮድስ ፡ ደቂቆን ፡ እምአጥባቲሆ
ን ፡ ከመ ፡ ይብክያ ፡ ምስሌየ ፡ ዮም ፡ እምኅየሰኒ ፡ ሶ
በ ፡ ሀለውኩ ፡ ኢየሩሳሌም ፡ አው ፡ በቤተ ፡ ልሔም ።
ወኢረከቦን ፡ ለብዙኃት ፡ እለ ፡ ይበክያ ፡ ምስሌየ ።
አይቴ ፡ ሀለዉ ፡ አበው (A. fol. 100a. 1.) የ ፡ ቅዱሳን ፡
ወነቢያት ፡ ይበክዩ ፡ ዮም ፡ ምስሌየ ፡ ወእፈቅድ ፡ መ
ልአከ ፡ ዘአብሰረኒ ፡ ልደተከ ፡ ይርአይ ፡ ሰቆቃውየ ፡
ወኤልሳቤጥ ፡ እንተ ፡ እምአዝማድየ ፡ ወወልዳ ፡ ዮ
ሐንስ ፡ የሀልዉ ፡ ምስሌየ ። ወይርአዩ ፡ ኀዘነ ፡ ልብ
የ ፡ እግዚኦ ፡ መሀረኒ ፡ በፍልሰትየ ፡ ወኢታርምም ፡
እምኀዘንየ ። ወእንዘ ፡ ከመዝ ፡ እቴክዝ ፡ ወእበኪ ፡
ወአንብዕየ ፡ ይውኀዝ ፡ ዲበ ፡ መላትሕየ ፡ ወመላት
ሐ ፡ ወልድየ ፡ ወርእየ ፡ ፩እምፈያት ፡ እንዘ ፡ እበኪ ፡
ወተሀውክ ፡ መለያልዩ ፡ ወነገሮ ፡ ለውእቱ ፡ አይሁዳ
ዊ ፤ ወይቤሎ ፡ አስተበቍዓከ ፡ እኁየ ፡ ወቢጽየ ፡ ከ
መ ፡ ኢይንሣእ ፡ አልባሲሆሙ ፡ ለእሉ ፡ ፈላሲያን ፡
እስመ ፡ እሬኢ ፡ ዲበ ፡ ገጾሙ ፡ ዓቢየ ፡ ብርሃነ ፡ እም
ኵሉ ፡ ሰብእ ፡ ወዝኒ ፡ ሕፃን ፡ ይመስል ፡ ወልደ ፡ ንጉ
ሥ ፡ ወኢርኢኩ ፡ ዘከማሁ ፡ ዘ (A. fol. 100a. 2.) ይመ
ስል ። ወይቤ ፡ አይሁዳዊ ፡ ኢይሰምዓከ ፡ ዮም ። አ
ላ ፡ አነሥአሙ ፡ እስመ ፡ አልባሰ ፡ ነገሥት ፡ እሙን
ቱ ፡ ይሁቡኒ ፡ ንዋየ ፡ ብዙኃ ፡ በእንቲአሁ ። ወሶበ ፡
ተስእኖ ፡ ወኢክህለ ፡ መይጠቶ ፡ ወይቤሎ ፡ እምቤ
ተ ፡ ልሔም ፡ ንሠርቅ ፡ እስከ ፡ ዮም ። ወእንተ ፡ ኃለ
ፈት ፡ ሌሊት ፡ ረከብነ ፡ ብዙኃ ፡ ንዋየ ፡ ወክፍልየ ።
ውእቱ ፡ ዚአየ ፡ ይኩን ፡ ዚአከ ፡ ወጎደግ ፡ ሊተ ፡ አ
ልባሲሆሙ ፡ ለእሉ ፡ ፈላስያን ፡ ይኩንኒ ፡ ክፍልየ ፡
እስከ ፡ አገብእ ፡ ሎሙ ፡ እስመ ፡ ዓፀበኒ ፡ ቀዊሞ ፡ ዕ
ራቁ ፡ ለዝንቱ ፡ ሕፃን ፡ እምኵሉ ፡ ሰብእ ። ወሶበ ፡ ይ
ቤሎ ፡ ከመዝ ፡ ይቤ ፡ ንሣእ ፤ ወነሥአ ፡ እምኔሁ ።
ወወሀበኒ ፡ አልባሲነ ፡ ወአልበስክዎ ፡ ለወልድየ ፡ በ
ፍሥሐ ። ወርእዮ ፡ ፍቁር ፡ ወልድየ ፡ ለፈያታይ ፡ ኃ
ተሞ ፡ በአጽባዕቱ ፡ ወሖሩ ፡ ክል (A. fol. 100b. 1.) ኤሆ
ሙ ። ወይቤለኒ ፡ ኢየሱስ ፡ ትሬእዩ ፡ እሉ ፡ ክልኤ
ቱ ፡ ፈያት ፡ ሀለምሙ ፡ ይስቅልዎሙ ፡ ምስሌየ ፡ አሐ
ደ ፡ በየማንየ ፡ ወአሐደ ፡ በፀጋምየ ፡ በኢየሩሳሌም ፡
በጎበ ፡ አይሁድ ። ወዝንቱ ፡ ዘውስተ ፡ ልብየ ፡ ምሕ
ረት ፡ ዘእቡየ ፡ ኄር ፡ ውእቱ ፡ ዘየአምኒኒ ፡ በዲበ ፡ ዕ
ፀ ፡ መስቀል ፤ ወውእቱ ፡ ይቀድም ፡ በዊአ ፡ ውስተ ፡
ገነት ፡ እምአዳም ፡ ወእምዘርኡ ። ወዝኒ ፡ መካን ፡ ኅ
በ ፡ አዕረቀኒ ፡ ወበክይኪ ፡ ላዕለ ፡ ሥጋየ ፡ በጥዑም ፡
ዓይንከ ፡ ይኩን ፡ ፈውሰ ፡ ለኵሉ ፡ ድውይ ፡ ወሕሙ
ም ፡ ለእለ ፡ ዘሐፀቡ ፡ እሁበሙ ፡ ሕይወተ ፡ በእንተ ፡
ሣዕረ ፡ ቅኔ ፡ በዝንቱ ፡ ወአንብዕከኢ ፡ ዘወረደ ፡ ዲበ ፡
ሥጋየ ። ወውድቁ ፡ ውስተ ፡ ምድር ፡ ያሕይዎሙ ፡
ወይእትው ፡ ብሔሮሙ ፡ በፍሥሐ ፡ ወበሐሤት ። ወ
ዘንተ ፡ ብሂሎ ፡ ጸልመ ፡ ሊ (A. fol. 100b. 2.) ሴት ፡ ወ
ገሠፀኒ ፡ ዮሴፍ ፡ ወይቤለኒ ፡ አነ ፡ ፈቀድኩ ፡ ንሐር ፡
ውስተ ፡ ሀገር ፡ ወኢሰማዕከኒ ፡ ወመጻእነ ፡ ውስተዝ ፡
ገዳም ፡ ወኮነ ፡ ጽልመት ፡ ወኢየአምር ፡ ጎበ ፡ ነሐው
ር ። ወባሕቱ ፡ እግዚአብሔር ፡ አድኅነ ፡ ሕዝቦ ። ወ
እመ ፡ አከሰ ፡ እምቀተሉነ ፡ ፈያት ፡ ወእምከመሰ ፡ ፍ
ቁር ፡ ወልድየ ፡ ውስተ ፡ ገጸ ፡ ዮሴፍ ። ወይቤሎ ፡ ኢ
ትትናገራ ፡ ለእምየ ፡ አባ ፡ ዝንቱ ፡ ፈቃደ ፡ ኄር ፡ ከ
መ ፡ እፈጽም ፡ ኵሎ ፡ ትእዝእተ ፡ ወአከ ፡ አንትሙ ፡
ዘትኤዝዙኒ ፡ እነ ፡ እኤዝዝ ፡ ኵሎ ፡ ዓለመ ፡ ወእነ ፡
እወስድ ፡ ኀበ ፡ ዘፈቀድከ ። ወዝንተ ፡ ብሂሎ ፡ ዓረግ
ነ ፡ ውስተ ፡ ደብር ፡ ወቦእነ ፡ ውስተ ፡ ዝንቱ ፡ ቤት ፡
ወቆምኩ ፡ ማእከለ ፡ ወአውረድክዎ ፡ ለወልድየ ፡ እ
ምሕፅንየ ። ወሶበ ፡ ቆመ ፡ በእገሪሁ ፡ ቅዱሳት ፡ ዲበ ፡
ምድር ። ወእንሥአ ፡ (A. fol. 101a. 1.) እደዊሁ ። ወይ
እተ ፡ ጊዜ ፡ አብርሃ ፡ ቤት ፡ ከመ ፡ ዘሠረቀ ፡ ፀሐይ ፡
ወአእኰትናሁ ፡ ለእግዚአብሔር ፡ ዘአድኅነነ ፡ ወአ
ብጽሐነ ፡ እስክ ፡ ዝንቱ ፡ መካን ፡ ወአድኅነነ ፡ እም

ዓማፅያን ፡ ወኃደርን ፡ ውስቴቱ ፡ በፍሥሐ ፡ እንዘ ፡ ንባርክ ፡ ለእግዚአብሔር ፡ ኵሎ ፡ ኑኃ ፡ ሌሊት ። ወ በጽባሕ ፡ ረክብነ ፡ ዓዘቅተ ፡ ማይ ፡ ወተፈሣሕነ ፡ ከ መ ፡ ንስተይ ፡ ወንሕፅብ ፡ ሕፃን ፡ ወወሰድክዎ ፡ ኀበ ፡ ዓዘቅት ። ወአውፅአ ፡ አፅባዕቶ ፡ ወባረኮ ፡ ወመልአ ት ፡ ማይ ። ወበጊዜሃ ፡ ከሠተ ፡ አፉሁ ፡ ወባረከ ፡ እን ዘ ፡ ይብል ፡ ኵን ፡ ጥዑመ ፡ ውስተ ፡ አፈ ፡ ኵሉ ፡ ወ ኩን ፡ ከመ ፡ ፈለግ ፡ ዘፈለገ ፡ ብሔረ ፡ ግብጽ ፡ ወይሕ የው ፡ ኵሉ ፡ ዘይትአመን ፡ እምኔሁ ፡ በርትዕት ፡ ሃይ ማኖት ፡ እምኵሉ ፡ ደዌ ፡ ወሕማም ፡ ወገባእነ ፡ ውስ ተ ፡ ቤቶ ። ወነ (A. fol. 101a. 2.) በርነ ፡ ምስለ ፡ ሕፃን ፡ ወዮሴፍ ፡ ወዓዶት ፡ ሰሎሜ ፡ ውስተ ፡ ቤት ። ወረከበ ት ፡ ጻሕለ ፡ ወጽዋዓ ፡ ዘከመ ፡ አስተዳለው ፡ ለነ ። ወ ሰሎሜ ፡ ዘልፈ ፡ ተሐፅበ ፡ ለሕፃን ፡ ወእነ ፡ ዓጠብዎ ፡ ሐሊበ ፡ እምአጥባትየ ። ወሲሳየኒ ፡ እምእግዚአብሔ ር ፡ ያመጽኡ ፡ ወዘልፈ ፡ እፈአዮሙ ፡ ለመላእክት ፡ ወሰራዊተ ፡ ሰማይ ፡ ይሰግዱ ፡ ኀበ ፡ እገሪሁ ፡ ለፍቁ ር ፡ ወልድየ ፡ እንዘ ፡ አጥባትየ ፡ ውስተ ፡ አፋሁ ። ወ ይቤሉ ፡ በልሳኖሙ ፡ ቡሩክ ፡ እግዚአ ፡ ዘመጻእከ ፡ በ ዝንቱ ፡ ትሕትና ፡ ከመ ፡ ታሕይዎ ፡ ለአዳም ፡ ወለዘ ርኡ ፡ እለ ፡ ገብረቶሙ ፡ እዴከ ፡ በአርአያከ ፡ ወበአ ምሳሊከ ። ቡሩክ ፡ ቀዳማዊ ፡ ቃል ፡ ዘወፅአ ፡ እምአ ፋሁ ፡ ለአብ ፡ አኀዜ ፡ ኵሉ ፡ ክብር ፡ ለቅድስት ፡ ድ ንግል ፡ እንተ ፡ ፃመወት ፡ ምስሌከ ፡ በልደትከ ፤ ወእ ምዝ ፡ ነበርነ ፡ ወአዕረፍነ ፡ እምፃማ ፡ ዘረ (A. fol. 101b. 1.) ከበነ ፡ ወይመጽኡ ፡ ኀቤነ ፡ መላእክት ፡ ወይ ትለአኩነ ፡ ወይሴአሉነ ፡ አእዝእትየ ፡ ቅድስት ፡ ድ ንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ጥዕ ምት ፡ ስምዕ ። ጸሎትኪ ፡ ወስእለትኪ ፡ የሀሉ ፡ ምስ ለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ። ።

CHAPTER XXXVI.

THE VIRGIN MARY AND THE POTTER.

(B. fol. 69b. 1.) ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ስምዐ ፡ አበውየ ፡ ወአኃውየ ፡ ከመ ፡ ንንግርከ ሙ ፡ ዘንተ ፡ ተአምረ ፡ ዓበየ ። ዘከነ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ዘነገሩኒ ፡ አበው ፡ ቅዱሳን ፡ ስማዕትየ ፡ እግዝአ ብሔር ፡ ከመ ፡ ኢይዌስክ ፡ ወኢያንትግ ። ወይቤሉ ን ፡ ነበረ ፡ በምድረ ፡ ሶርያ ፡ ፩ብእሲ ፡ ለብሐዊ ፡ ፈራ ሂ ፡ እግዚአብሔር ፡ ወያፈቅራ ፡ ለእግዝእትነ ፡ ቅድ ስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ወ ያዌድሳ ፡ እማዕምቀ ፡ ልቡ ። ወአስተርአ (B. fol. 69b. 2.) የቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ለውእቱ ፡ ለብሐዊ ፡ በዕለተ ፡ ሰ ኑይ ፡ ጊዜ ፡ ንግህ ፡ በዓቢይ ፡ ግርማ ፡ እንዘ ፡ ትለብስ ፡ ብርሃነ ፡ መላእክት ፡ ይተልውዋ ። ወትቤሎ ፡ ሰላም ፡ ለከ ፡ አፍቁርየ ፡ ወፍቁረ ። ወይእዜኒ ፡ መጻእኩ ፡ ኀ ቤከ ፡ ከመ ፡ ትዌድሰኒ ፡ በአብዝኖ ፡ ከመ ፡ ይኩን ፡ ሊተ ፡ ተዝካረ ፡ እስክ ፡ ለዓለም ። ወይቤላ ፡ አእግዝ እትየ ፡ እንሰ ፡ ድኩም ፡ ወምኑን ፡ እፎ ፡ እክል ፡ ወ ድሶተኪ ። ወባሕቱ ፡ ባርክኒ ፡ በእይኪ ፡ ቅድስት ፡ አ መዝገበ ፡ በረከት ፡ ወትቤሎ ፡ በረከተ ፡ ወልድየ ፡ ወ በረከተ ፡ አቡሁ ፡ ወበረከተ ፡ መንፈስ ፡ ቅዱስ ፡ የሀ ሉ ፡ ምስሌከ ፡ አሜን ። ወሶበ ፡ ትቤሎ ፡ ከመዝ ፡ መ ልእ ፡ (B. fol. 70a. 1.) ላዕሌሁ ፡ ጸጋ ፡ ምንፈስ ፡ ቅዱስ ። ወከሠተ ፡ አፉሁ ፡ ወይቤ ፡ ፈቀደ ፡ እግዚእ ፡ ያግዕዘ ፡ ለአዳም ። ኀዘነ ፡ ወትከዘ ፡ ልበ ፡ ወያግብኦ ፡ ኀበ ፡ ዘተካት ፡ መንበሩ ። ወነበበ ፡ እስክ ፡ ተፍጸሜቱ ፡ ው ዳሴ ። ማርያም ፡ ዘሰኑይ ፡ እንዘ ፡ ይትናገር ፡ መንፈ ስ ፡ ቅዱስ ፡ በአፋሁ ። ወሶበ ፡ ፈጸመ ፡ ወድሶታ ፡ ባረ ከቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወአምኃቶ ፡ ወወሀበቶ ፡ ሰላመ ፡ ወዓርገት ፡ ውስተ ፡ ሰማይ ፡ በዓቢይ ፡ ስብሐት ። ወ

በሠሉስ ፡ ዕለት ፡ ካዕበ ፡ መጽአት ፡ ኀቤሁ ። ወትቤ
ሎ ፡ ሰላም ፡ ለከ ፡ አፍቁርየ ፡ ወድሰኒ ፡ ዮም ፡ በከመ ፡
አለበወከ ፡ መንፈስ ፡ ቅዱስ ። ወይቤላ ፡ ባርከኒ ፡ ወባ
ረክቶ ፡ ወከሠተ ፡ እ (B. fol. 70 a. 2.) ፋሁ ። ወይቤ ፡ አ
ክሊለ ፡ ምክህነ ፡ ወቀዳሚተ ፡ መድኃኒትነ ፡ ወመሠ
ረተ ፡ ንጽሕነ ፡ ኮነ ፡ በእግዝእትነ ፡ ቅድስት ፡ ድንግ
ል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። እስከ ፡ ተፍጻ
ሜቱ ። ወተፈሥሐት ፡ ወበረከቶ ፡ ላዕሌሁ ፡ ወወሀበ
ቶ ፡ ሰላመ ። ወዓርገት ፡ ውስተ ፡ ሰማይ ፡ በዓቢይ ፡ ስ
ብሐት ። ወበረቡዕ ፡ ዕለት ፡ መጽአት ፡ ኀቤሁ ፡ ካዕ
በ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወ
ላዲተ ፡ አምላክ ። ወትቤሎ ፡ ሰላመ ፡ ለከ ፡ አብአሴ ፡
እግዚአብሔር ። ወበረከቶ ፡ ወትቤሎ ፡ ወድሰኒ ፡ በከ
መ ፡ ልማድከ ፡ ወከሠተ ፡ አፋሁ ፡ ወይቤ ፡ ኵሎሙ ፡
ሠራዊተ ፡ ሰማያት ፡ ይብሉ ፡ ብፅዕት ፡ አንቲ ፡ ሰማ
ይ ፡ ዳግማት ፡ ዲበ ፡ ምድር ፡ እግዝእትነ ፡ ቅድስት ፡
ድ (B. fol. 70 b. 1.) ንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አም
ላክ ፡ ሰማይ ፡ ዳግሚት ፡ እስከ ፡ ተፍጻሜቱ ። ወከማ
ሁ ፡ በዕለተ ፡ ሐሙስ ፡ መጽአት ፡ ኀቤሁ ፡ ወወደሳ ፡
እንዘ ፡ ይብል ፡ ዕፀ ፡ እንተ ፡ ርእየ ፡ ሙሴ ፡ በነደ ፡ እ
ሳት ፡ ውስተ ፡ ገዳም ። ወአዕፁቂሃ ፡ ኢትውዒ ፡ ት
መስል ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያ
ም ፡ ወላዲተ ፡ አምላክ ፡ እስከ ፡ ተፍጻሜቱ ። ወበዕ
ለተ ፡ ዓርብኒ ፡ ካዕበ ፡ አስተርአየቶ ፡ እግዝእትነ ፡ ቅ
ድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ።
ወነበረት ፡ ዲበ ፡ መንበር ፡ ብሩህ ፡ ወትቤሎ ፡ ሰላም ፡
ለከ ፡ አፍቁርየ ፡ ወድሰኒ ፡ በጥዑም ፡ ዜማከ ። ወይቤ
ላ ፡ ቡርክት ፡ አንቲ ፡ እምአንስት ፡ ወቡሩክ ፡ ፍሬ ፡
ክርሥኪ ። አድንግል ፡ ወላዲተ ፡ አምላክ ፡ (B. fol.
70 b. 2.) እስከ ፡ ተፍጻሜቱ ። ወባረከቶ ፡ ወአስተፍሥ
ሐቶ ፡ ወዓርገት ፡ ውስተ ፡ ሰማይ ፡ በዓቢይ ፡ ስብሐ
ት ። ወከማሁ ፡ በቀዳሚት ፡ ሰንበት ፡ መጽአት ፡ እግ
ዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡
አምላክ ። ወትቤሎ ፡ ፍሥሐ ፡ ለከ ፡ አፍቁርየ ፡ ወሰ
ላም ፡ ወተንሢአ ፡ ሰገደ ፡ ላቲ ፡ ወትቤሎ ፡ ወድሰኒ ፡
ዮም ፡ በከመ ፡ አለበወከ ፡ መንፈስ ፡ ቅዱስ ። ወይቤ ፡
ባርከኒ ፡ ወባረከቶ ፡ ወከሠተ ፡ አፋሁ ። ወይቤ ፡ ንጽ
ሕት ፡ ወብርህት ፡ ወቅድስት ፡ በኵሉ ፡ እንተ ፡ ሐቀ
ፈቶ ፡ ለእግዚእ ፡ በእራኃ ። ወኵሉ ፡ ፍጥረት ፡ ይት
ፈሥሑ ፡ ምስሌሃ ፡ እንዘ ፡ ይጸርሑ ፡ ወይብሉ ። ተ
ፈሥሒ ፡ ኦምልእተ ፡ ጸጋ ፡ ተፈሥሒ ፡ እስመ ፡ ረከ
ብኪ ፡ ሞገሰ ፡ ተፈሥሒ ፡ እግዚእ (B. fol. 71 a. 1.) ብ
ሔር ፡ ምስሌኪ ። ወሶበ ፡ ፈጸመ ፡ ወድሶታ ፡ አምኃ
ቶ ፡ ወዓርገት ፡ ውስተ ፡ ሰማይ ፡ በዓቢይ ፡ ስብሐት ።
ወሶበ ፡ ኮነ ፡ ሰርክ ፡ ሰንበት ፡ ሰትየ ፡ ወይነ ፡ ወኖመ ።
ወከዊኖ ፡ መንፈቀ ፡ ሌሊት ፡ አስተርአየቶ ፡ እግዝእ
ትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አ
ምላክ ። ወትቤሎ ፡ ለምንት ፡ ኢወደስከኒ ፡ በዛቲ ፡ ዕ
ለት ፡ ዓባይ ፡ እምኵሎን ፡ ዕለታት ። ወውዳሴሃ ፡ የዐ
ቢ ፡ እምኵሎን ፡ ውዳሴያት ። ወይቤላ ፡ ኦእግዝእት
የ ፡ ዛቲ ፡ ዕለት ፡ ሰንበት ፡ ዕረፍት ፡ ወኢይገብሩ ፡ ባ
ቲ ፡ ግብረ ። ወትቤሎ ፡ ተንሥእ ፡ ወኢትፍራህ ፡ ወ
ቀም ፡ መክነ ፡ ግብርከ ፡ ወዘአለበወክ ፡ መንፈስ ፡ ቅዱ
ስ ፡ ተናገር ። ወተንሢአ ፡ ተባረከ ፡ እምኔሃ ፡ ወሰዓ
መ ፡ መስቀለ ፡ (B. fol. 71 a. 2.) ዘውስተ ፡ እዴሃ ፡ ወቆ
መ ፡ መክነ ፡ ግብሩ ፡ ኀበ ፡ ይገብር ፡ ልሕኵተ ። ወከ
ሠተ ፡ አፋሁ ፡ ወይቤ ፡ ተሰመይኪ ፡ ፍቅርተ ፡ አቡር
ክት ፡ እምአንስት ፡ አንቲ ፡ ውእቱ ፡ ዳግሚት ፡ ቀመ
ር ፡ እንተ ፡ ትሰመይ ፡ ቅድስት ፡ ቅዱሳን ፡ ዘውስቱ
ታ ፡ ጽላተ ፡ ኪዳን ። ወአኀዝ ፡ ይትቀነይ ፡ በ፫ዜማ ፡
እስከ ፡ ይጸብሕ ። ወሶበ ፡ ጸብሐ ፡ ባረከቶ ፡ ወትቤሎ ፡
ፍሥሐ ፡ ለከ ፡ አፍቁርየ ፡ በከመ ፡ አስተፍሣሕኪ ፡
ወወድስከኒ ፡ ዲበ ፡ ምድር ። ወከማሁ ፡ አነኒ ፡ አስ
ተፈሥሐከ ፡ በመንግሥተ ፡ ሰማያት ፡ በከመ ፡ ገበር
ከ ፡ ሊተ ፡ ተዝካረ ፡ ውዳሴየ ፡ በዲበ ፡ ምድር ። አነ
ኒ ፡ ከማሁ ፡ እሁበከ ፡ ዓስበ ፡ ፃማከ ፡ ፍሥሐ ፡ ዘኢየ
ኃልቅ ፡ በመንግሥተ ፡ ሰማያት ፡ በከመ ፡ አሰፈወቶ ።
ወይእዜ (B. fol. 71 b. 1.) ኂ ፡ አእኃውየ ፡ ፍቁራን ፡ ርእ
ዩ ፡ መጠነ ፡ ፍቅሩ ፡ ለእግዚአብሔር ፡ ወፈቅራ ፡ ለ
እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላ
ዲተ ፡ አምላክ ፡ ለውሉዶ ፡ ሰብእ ፡ በእንተ ፡ ንስቲ
ት ፡ ውዳሴ ። ወበእንተ ፡ ንስቲት ፡ ምግባረ ፡ ሠናይ ፡
ትወርድ ፡ እግዝእትነ ፡ እምሰማይ ፡ ለዘአፍቀራ ፡ ወ
ገብረ ፡ ተዝክራ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡
ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይለ ፡ ማር
ያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ለኪ ፡ ይደሉ ፡ ውዳሴ ፡ ወስባሔ ።
በአፈ ፡ መላእክት ፡ ወሰብእ ፡ እለ ፡ ይነብሩ ፡ ውስ
ተ ፡ ዅለሄ ።
ማርያም ፡ ድንግል ፡ ማርያም ፡ አፈወ ፡ ርኄ ።
ከመ ፡ ለብሐዊ ፡ ፍቁርኪ ፡ አቅርብኩ ፡ እግኄ ።
ለዝክረ ፡ ስምኪ ፡ ዘይም (B. fol. 71b. 2.) ዕዝ ፡ እምርኄ ።

CHAPTER XXXVII.

THE VIRGIN MARY AND THE MAN WHO WAS WASHING HIS GARMENTS.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግልት ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይል ፡ ማርያም ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ። ።
ወሀሎ ፡ ፩ብእሲ ፡ እንዘ ፡ የሐፅብ ፡ አልባሲሁ ፡ ወ
መጽአ ፡ ኀልእ ፡ ብእሲ ፡ ወሜጠ ፡ ውእተ ፡ ማየ ፡ ኀ
በ ፡ ኀልእ ፡ ፍኖት ። ወይቤሎ ፡ ውእቱ ፡ ሐፃቢ ፡ በጸ
ሎታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያ
ም ፡ ወላዲቱ ፡ አምላክ ፡ ኀድግ ፡ ዘንተ ፡ ማየ ፡ ወሄ
ደ ፡ ውእቱ ፡ ብእሲ ፡ ወአውገዘ ፡ ካዕበ ፡ ወሥልሰ ።
ወዓበየ ፡ ውእቱ ፡ ብእሲ ፡ ወውእተ ፡ ጊዜ ፡ ተመይ
ጠ ፡ ማይ ፡ መንገለ ፡ ዓቀብ ። ወተጋብኡ ፡ ዅሉ ፡ ሰብ
እ ፡ ወአንክሩ ፡ ዘኮነ ፡ ወነበ (B. fol. 72a. 1.) ረ ፡ ብዙ
ኃ ፡ መዋዕለ ። ወካዕበ ፡ ተመይጠ ፡ ማይ ፡ ኀበ ፡ ማ
ኀደሩ ፡ በፈቃደ ፡ እግዚአብሔር ። ወበስእለታ ፡ ለ
እግዝእት ፡ ዅልነ ። ወኃይል ፡ ረድኤታ ፡ የሀሉ ፡ ም
ስለ ፡ ገብራ ፡ ኃይል ፡ ማርያም ። ለዓለመ ፡ ዓለም ፡
አሜን ።

CHAPTER XXXVIII.

THE VIRGIN MARY AND TIMOTHY THE MONK.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡
በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይል ፡ ማርያም ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ።
ወሀሎ ፡ ፩መነኮስ ፡ ዘስሙ ፡ ጢሞቴዎስ ፡ መጋቤ ፡
ቤተ ፡ ክርስቲያን ። ወያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲ ፡ አምላክ ። ወአ
ሐተ ፡ ዕለተ ፡ ሰዋየ ፡ ወይነ ፡ ሰክረ ፡ ወኖመ ፡ ወኢተክ
ህሎ ፡ ከመ ፡ ይ (B. fol. 72a. 2.) ትነሣእ ፡ ጊዜ ፡ መንፈ
ቀ ፡ ሌሊት ፡ ለጸሎት ። ወሶበ ፡ ጽሕወ ፡ እምሰክሩ ፡
ተንሥአ ፡ በጽባሕ ፡ ለገይስ ፡ ውስተ ፡ ቤተ ፡ ክርስቲ
ያን ። ወእንዘ ፡ የሐውር ፡ መጽአ ፡ ኀቤሁ ፡ አንበሳ ፡
ወጥህረ ፡ ከመ ፡ ይምሥጦ ። ወሶቤሃ ፡ መጽአት ፡ ወ
ለት ፡ ብርሀት ፡ ጥቀ ፡ ወገሠጸቶ ፡ ለአንበሳ ፡ ወሰደደ
ቶ ፡ እምኔሁ ፡ ወሖረ ፡ ውእቱ ፡ መነኮስ ፡ ኀበ ፡ ቤተ ፡
ክርስቲያን ፡ እንዘ ፡ ያነክር ፡ በእንተ ፡ ይእቲ ፡ ወለት ፡
ዘአድኃነቶ ፡ እምአንበሳ ፡ ወፈጸሞ ። ወሖ
ረ ፡ ኀበ ፡ ግብሩ ፡ እስከ ፡ ምሴት ። ወመሲዮ ፡ ፈቀደ ፡
ከመ ፡ ይባእ ፡ ውስተ ፡ ምስካቢሁ ፡ ወያዕርፍ ። ወሶ
ቤሃ ፡ ተንሥአ ፡ ላዕሌሁ ፡ ከልብ ፡ ዕቡድ ፡ እምአንቀ
ጸ ፡ ቤቱ ። ወሰረረ ፡ ከመ ፡ ይንስክ ። ወመጽአት ፡ ዳ
ግ (B. fol. 72b. 1.) መ ፡ ይእቲ ፡ ወለት ፡ ብርሀት ፡ ወሰደ
ደቶ ፡ ለከልብ ፡ ወአብአቶ ፡ ለውእቱ ፡ መነኮስ ፡ ው
ስተ ፡ ምስካቡ ፡ ወአስከበቶ ፡ ወእንበረት ፡ ትርአሰ ፡
ታሕተ ፡ ርእሱ ። ወከደነቶ ፡ ዓፅፎ ፡ ወዓተበት ፡ ላዕ
ሌሁ ፡ በትእምርተ ፡ መስቀል ። ወይቤላ ፡ ውእቱ ፡

መነኮስ ፡ አእግዝእትየ ፡ እስእለኪ ፡ ከመ ፡ ትንግርኒ ፡ መኑ ፡ አንቲ ። ወትቤሎ ፡ አነ ፡ ማርያም ፡ እሙ ፡ ለ ኢየሱስ ፡ ክርስቶስ ፡ ወሶበ ፡ ሰምዓ ፡ ነገራ ፡ ፈቀደ ፡ ከመ ፡ ይስግድ ፡ ላቲ ፡ ወየአምኅ ፡ እገሪሃ ። ወሶቤሃ ፡ ተሰወረት ፡ እምኔሁ ፡ ወተንሥአ ፡ በጽባሕ ፡ ሐለየ ፡ በልቡ ፡ በእንተ ፡ ዘርአየ ፡ ወአእመረ ፡ አመ ፡ እልክ ቱ ፡ አንበሳ ፡ ወክልብ ፡ እምትምይንት ፡ ሰይጣን ፡ ው አቱ ፡ ወአጠየቀ ፡ ከመ ፡ አድኅንዶ ፡ እግ (B. fol. 72b. 2.) ዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በፄማርያም ፡ ወላዲተ ፡ አምላክ ፡ መስተሣህልት ፡ ዘትትራድኦሙ ፡ ለእለ ፡ ይትለአክዋ ። ወእምዝ ፡ ነስሐ ፡ በእንተ ፡ ዘሰከረ ፡ ወ ኢተመይጠ ፡ ኀበ ፡ ስክር ፡ ግሙራ ። ወነበረ ፡ እንዘ ፡ ይጸመዶ ፡ ለእግዚአብሔር ፡ ወይትለአክ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግ ል ፡ በፄማርያም ፡ ወላዲተ ፡ አምላክ ፡ በዙሉ ፡ መዋ ዕል ፡ ሕይወቱ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስ ለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አ ሜን ። ። ።

CHAPTER XXXIX.

THE VIRGIN MARY AND NICODEMUS THE PERSIAN KNIGHT.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግልት ፡ በፄማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ ታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ገ (B. fol. 73a. 1.) ብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለ ም ፡ አሜን ። ። ።

ወሀሎ ፡ ፩ብእሲ ፡ ሐራዊ ፡ ዘንጉሥ ፡ ወፈረሳዊ ፡ ውእቱ ፡ እምሰብአ ፡ አፍራስ ፡ ወስሙ ፡ ኒቆዲሞስ ፡ ወይገብር ፡ ብዙኃ ፡ ኃጢአተ ፡ ዘአልቦ ፡ ጕልቍ ። ወያፈደፍድ ፡ ቀሪበ ፡ አንስት ፡ በዝሙት ፡ ወኮነ ፡ እ ኩየ ፡ በኵሉ ፡ ፍናዊሁ ። ወእምዝ ፡ ሐወጸቶ ፡ ምሕ ረተ ፡ እግዚአብሔር ፡ በትንብልናሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በፄማርያም ፡ ወላዲተ ፡ አምላ ክ ። ወመሐረቶ ፡ ወአድኅንዶ ፡ ለነፍሱ ፡ ወነስሐ ፡ በ እንተ ፡ ኃጣውኢሁ ፡ ወኀደገ ፡ ዅሎ ፡ እከየ ፡ ምግባ ሩ ፡ ወተመይጠ ፡ ኀበ ፡ እግዚአብሔር ፡ በጥቡዕ ፡ ል ብ ፡ ወመነነ ፡ ፍትወተ ፡ ሥጋ ፡ ወመንኰሰ ፡ ውስተ ፡ አሐቲ ፡ ደብር ፡ እምአድ (B. fol. 73a 2.) ባራት ። ወአ ጥረየ ፡ መምህረ ፡ ኄረ ፡ ወየዋኃ ፡ ዘያፈትን ፡ ሎቱ ፡ ርእሶ ፡ ወፈቀደ ፡ ውእቱ ፡ መምህር ፡ ከመ ፡ ይምህሮ ፡ መዝሙረ ፡ ዳዊት ፡ ለጸልዮ ፡ በጊዜ ፡ ሰዓታት ፡ ጸሎ ት ፡ ወኢተክህሎ ፡ ከመ ፡ ይትመህር ። ወካዕበ ፡ ፈቀ ደ ፡ ከመ ፡ ይምሐሮ ፡ አቡነ ፡ ዘበሰማያት ፡ ወስእነ ፡ አጽንዖቶ ። ወባሕቱ ፡ በብዙኅ ፡ ፃም ፡ ወድካም ፡ ተ ምህረ ፡ ሰላመ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በፄ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወአፍቀራ ፡ ለዛቲ ፡ ጸ ሎት ። ወነበረ ፡ እንዘ ፡ ኢያበጥል ፡ እምአፉሁ ፡ ሴ ሊት ፡ ወመዓልተ ፡ በንብረቱ ፡ ወበተንሥኦቱ ፡ በበ ዓቱ ፡ ወበፀአቱ ፡ ወያንብብ ፡ ዘእንበለ ፡ ሐኬት ። ወ እምድኅረ ፡ አዕረፈ ፡ ወፈለሰ ፡ እምዝንቱ ፡ ዓለም ፡ ኃላፊ ። ወአስተርአየ ፡ ተአም (B. fol. 73b. 1.) ር ፡ ዓቢ ይ ፡ በውስተ ፡ መቃብሪሁ ፡ ዕፅ ፡ ሠናይት ፡ ዘትኄይ ስ ፡ እምኵሉ ፡ ወአልቦ ፡ ካልኣ ፡ ዘይትማሰላ ፡ በቁለ ት ፡ ወልህቀት ፡ ላዕለ ፡ መቃብሪሁ ፡ ወቁጽኅኒ ፡ ጽሑ ፋት ፡ በቀለመ ፡ ወርቅ ፡ ዘይብል ። ሰላም ፡ ለኪ ፡ አእ ግዝእትየ ፡ ማርያም ፡ ወርአዮሙ ፡ ዘንተ ፡ ተአምረ ፡ አንከሩ ፡ ጥቀ ፡ እምስነ ፡ ኀብራ ፡ ለይእቲ ፡ ዕፅ ፡ ወረ ከብዋ ፡ ትክልት ፡ ውስተ ፡ ልቡ ፡ ወሠረፀት ፡ በማእ ከለ ፡ አፉሁ ፡ ወልሳኑ ። ወአእመሩ ፡ ከመ ፡ በልብ ፡ ን ጹሕ ፡ ወበሕሊና ፡ ጽሩይ ፡ ነበረ ፡ እንዘ ፡ ይጼሊ ፡ ሰላ መ ፡ እግዝእትነ ፡ ማርያም ፡ ወሶቤሃ ፡ ጸርሑ ፡ በልዑ ል ፡ ቃል ፡ ኀቡረ ፡ ሰብሕዎ ፡ ለእግዚአብሔር ። ወ ወደስዋ ፡ ለእግዝእትነ ፡ ማርያም ፡ መዝገበ ፡ ሣህ ል ፡ ወአፈድፈዱ ፡ ተል (B. fol. 73b. 2.) እኮታ ፡ ወወሰ ኩ ፡ አክብሮታ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስ

ለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ። ። ።

አእግዝእትየ ፡ ማርያም ፡ ለኂቆዲሞስ ፡ ሐራዊ ፡
ብዙኃ ፡ ኃጣውኤ ፡ ወጌጋይ ።

ከመ ፡ ኀረይኪዮ ፡ ይሰብሕኪ ፡ በልብ ፡ ንጹሕ ፡
ወበሕሊና ፡ ጽሩይ ።
ከመሁ ፡ ኀረይኒ ፡ ለገቢረ ፡ ዅሉ ፡ ሠናይ ።
ሊተ ፡ ለገብርኪ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለ
ም ፡ አሜን ።

CHAPTER XL.

THE VIRGIN MARY AND THE ROMAN PREFECT.

ተአምረሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡
በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ [ኃይለ ፡ ማርያም ፡] ለዓ
ለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ ፩ብእሲ ፡ በሀገረ ፡ ኢየሩሳሌም ፡ እመሳፍ
ንተ ፡ ሮሜ ፡ ወመጽ (B. fol. 74a. 1.) እ ፡ ከመ ፡ ይጸሊ ፡
ኀበ ፡ መቃብረ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወ
ሶበ ፡ ፈቀደ ፡ ይባእ ፡ መጽአ ፡ ኃይል ፡ በአምሳለ ፡ በ
ግዕ ፡ ከመ ፡ ይውግዖ ፡ ወፈረሆ ፡ ገብአ ፡ ድኅሬሁ ።
ወይቤሎ ፡ ቀሲስ ፡ ኀበ ፡ መቃብር ፡ ወእለ ፡ ምስሌሁ ፡
ምንተ ፡ ኮንከ ፡ አሊቅ ፡ ዘኢትበውእ ። ወይቤሎ ፡ ለ
ምንት ፡ አባእክዎ ፡ ለበግዕ ፡ ዝየ ፡ ወበዊአሙ ፡ ዘረ
ክቡ ፡ ወነገርዎ ፡ ከመ ፡ ኢያብእዎ ፡ ለበግዕ ። ወሶበ ፡
ቀርበ ፡ ከመ ፡ ይባእ ፡ መጽአ ፡ ካልእ ፡ ዝኩ ፡ በግዕ ፡
ወአልቦ ፡ ዘይሬእዮ ፡ ዘእንበሌሁ ። ወይቤሎ ፡ ቀሲስ ፡
አሊቅ ፡ ንግረኒ ፡ እስመ ፡ ብከ ፡ ዘይክልአከ ፡ ከመ ፡
ትባእ ፡ ውስተ ፡ ዝንቱ ፡ መካን ፡ ቅዱስ ። ለእመ ፡ አ
መንከ ፡ ለእግዚአብሔር ፡ ወሖረ ፡ ይፈቅድ ፡ መድኃ
ኒተከ ፡ ዘአር (B. fol. 74a. 2.) እየከ ፡ ተአምረ ፡ ወነገሮ ፡
ኃጣውኢሁ ። ወበከየ ፡ ወፈቀደ ፡ ይባእ ፡ ወከልኦ ፡
በግዕ ፡ ወይቤ ፡ ቀሲስ ፡ መቃብር ፡ እመን ፡ ብከ ፡ ግ
ብረ ፡ ዘይክልአከ ። ወይቤሎ ፡ መስፍን ፡ በእንተ ፡ ዘ
ኮንኩ ፡ ከነናዊ ። ወሶበ ፡ አምነ ፡ ቦአ ፡ ወተመጠወ ፡
ሥጋሁ ፡ ወደሙ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡
ወኀደገ ፡ ዘትካት ፡ ልማዶ ፡ ተአመነ ፡ ሃይማኖተ ፡ ቅ
ድስት ፡ ዘቤተ ፡ ክርስቲያን ፡ ወአምነ ፡ በእንተ ፡ እግ
ዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ ፡ ማርያም ፡ ወላዲ
ተ ፡ አምላክ ፡ እመ ፡ በግዓ ፡ ምሥጢር ፡ ይእቲ ። ሶ
በ ፡ ከልአ ፡ ኃይል ፡ በዊአ ፡ ኀበ ፡ መቃብረ ፡ ወልዳ ፡
በአምሳለ ፡ በግዕ ፡ ለእግዚአብሔር ፡ መሐሪ ፡ ዘይሁ
ብ ፡ ምክንያተ ፡ ለመድኃኒተ ፡ ሰብእ ። አእግዝእት
የ ፡ ኪያኪ ፡ ረስየ ፡ መድኃኒ (B. fol. 74b. 1.) ት ፡ ለዅ
ሉ ፡ ዓለም ። እስመ ፡ እግዝአብሔር ፡ እግዚእ ፡ እን
ተ ፡ እምኔኪ ፡ ለብሰ ፡ ትስብእተ ፡ ለብሔረ ፡ ምውታ
ን ፡ አፈልፈለ ፡ ሕይወተ ፡ ወኀሠሠ ፡ ኃጢአተ ፡ ወሰ
ደደ ፡ ጽልመተ ፡ አእግዝእትየ ፡ አምሕለኪ ፡ በኃይ
ለ ፡ ልዑል ፡ ጸለለኪ ፡ ወበወልድ ፡ ዘተሠገወ ፡ እምኔ
ኪ ፡ ወበመንፈስ ፡ ቅዱስ ፡ ዘመጽአ ፡ ላዕሌኪ ፡ ወቀ
ደሰኪ ፡ አንበሮ ፡ ከመ ፡ ኀልቀት ፡ ውስተ ፡ ልብኪ ፡
ወከመ ፡ ማዕተብ ፡ በመዝራዕትኪ ፡ ከመ ፡ ትዕቀቢ
ዮ ፡ ሊተ ፡ ለገብርኪ ፡ ኤራቅሴስ ፡ ለዓለመ ፡ ዓለም ፡
አሜን ። ። ።

CHAPTER XLI.

THE VIRGIN MARY AND PHILOTHEUS THE BISHOP.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊስ ፡ ለዓለመ ፡ ዓለ (B. fol. 74b. 2.) ም ፡ አሜን ።

ወሀሎ ፡ ፩ኤጲስ ፡ ቆጶስ ፡ ዘስሙ ፡ ፊላታዎስ ፡ ዘሀገረ ፡ ስኪድ ፡ ዘላዕለይ ፡ ግብጽ ። ውኔር ፡ ውእቱ ፡ በዙሉ ፡ ግዕዙ ፡ ወሠናይ ፡ በምግባሩ ፡ ወርቱዕ ፡ በሃይማኖት ፡ ክርስቶስ ፡ ወይፈትሕ ፡ በርትዕ ፡ ወኢያደሉ ፡ ለገጸ ፡ ሰብእ ። ወያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ አማዕምቀ ፡ ልቡ ፡ ወይትቀነይ ፡ ላቲ ፡ በኵሉ ፡ ኃይሉ ፡ ወበእንተ ፡ ፍቅረ ፡ ዚአሃ ፡ ለብሰ ፡ ሠቀ ፡ ላዕለ ፡ ሥጋሁ ፡ እምታሕተ ፡ አልባሲሁ ። ወሶበ ፡ በልየ ፡ ውእቱ ፡ ሠቅ ፡ ፈቀደ ፡ ይግበር ፡ ካልአ ፡ ሠቀ ፡ ህየንቱሁ ። ወነሥአ ፡ ሠቀ ፡ ዘኢተሰፍየ ፡ ወቦአ ፡ ውስተ ፡ በአቱ ፡ ከመ ፡ ይቅጸዕ ፡ ወይስፈይ ፡ ወይልበስ ፡ በጎቡእ ፡ ከመ ፡ ኢያእምሮ ፡ መነሂ ፡ ግብሮ ። ወሶበ ፡ ነበረ ፡ (B. fol. 75 a. 1.) ውስተ ፡ በዓቱ ፡ ክነ ፡ ይሄሊ ፡ ዘከመ ፡ እፎ ፡ ይገብር ፡ እስመ ፡ ውእቱ ፡ ኢየአምር ፡ ቀጸአ ፡ ወኢሰፈየ ። ወእንዘ ፡ ይቴክዝ ፡ በዝግብር ፡ አስተርአየቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወትቤሎ ፡ ኢትጎዝን ፡ እስመ ፡ አስተፍግሕከኒ ፡ በምግባሪከ ፡ ሠናይ ፡ ወፃማከኒ ፡ ውኩፍ ፡ በጎቤየ ፡ አነ ፡ እቀጽእ ፡ ለከ ፡ ዘንተ ፡ ሠቀ ፡ ወነሥእት ፡ እምኔሁ ፡ ውእተ ፡ ሠቀ ፡ ቀጽዓት ፡ ወሰፈየት ፡ ሎቱ ፡ ወአልበሰቶ ፡ ኪያሁ ፡ ወተፈሥሐ ፡ ኤጲስ ፡ ቆጶስ ፡ ዓቢየ ፡ ፍሥሐ ። ወአእኰታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። በኵሉ ፡ ልቡ ፡ ወሰበሐ ፡ ለወልዳ ፡ ኢየሱስ ፡ ክርስቶስ ፡ መድኃኒነ ። ጸሎታ ፡ ወበረከታ ፡ የሀሁ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊ (B. fol. 75a. 2.) ስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XLII.

THE VIRGIN MARY AND THE FOUNTAIN OF WATER.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ተአምር ፡ ዘገብረቶ ፡ ምስለ ፡ ፍቁር ፡ ወልዳ ፡ አመ ፡ ስሙኑ ፡ ለወርኃ ፡ ሰኔ ፡ ውስተ ፡ ቤተ ፡ ምሕፃብ ፡ ዘዕውቅት ፡ በጎበ ፡ ማይ ፡ በሩኩክ ። ዘእንቅዓ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ምስለ ፡ ወላዲቱ ፡ ድንግል ፡ በጊዜ ፡ ተመይጠቶሙ ፡ በብሔረ ፡ ግብጽ ፡ እስመ ፡ የሴፍ ፡ ጻድቅ ፡ ዕበ ፡ አስተርአየ ፡ ሎቱ ፡ መልአከ ፡ እግዝአብሔር ፡ በሕልም ፡ እንዘ ፡ ይብል ፡ ተንሥእ ፡ ወንሥኦ ፡ ለሕፃን ፡ ወለእሙ ፡ ወሑር ፡ ኀበ ፡ ምድረ ፡ ግብጽ ። ወተንሥአ ፡ ወነሥአ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድን (B. fol. 75b. 1.) ግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ወበጽሑ ፡ ኀበ ፡ ብሔረ ፡ ግብጽ ፡ ወኀበ ፡ ደብረ ፡ ቍስቋም ፡ ወኀበ ፡ ካልአ ፡ ምክናት ። ወዕበ ፡ ነበሩ ፡ ምስለ ፡ ወለተ ፡ እኅተ ፡ እኅተ ፡ እማ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ወሶበ ፡ ነበሩ ፡ ውስተ ፡ ብሔረ ፡ ግብጽ ፡ ፮ዓመተ ፡ ወ፯አውራኃ ፡ ወሞተ ፡ ሄሮድስ ፡ አስተርአዮ ፡ መልአከ ፡ እግዚአብሔር ፡ ለዮሴፍ ፡ ወአዘዘ ፡ ከመ ፡ ይትመየጥ ፡ ኀበ ፡ ኢየሩሳሌ

ም ። ወሶበ ፡ በጽሐ ፡ ጎበ ፡ ሀገረ ፡ መሐርቃ ። ወእም ዝ ፡ ጎበ ፡ መጥርያ ፡ ወእምህየ ፡ ጎበ ፡ ሀገረ ፡ ምሕፃ ብ ፡ ወአንቅዓ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዛቲ ፡ ነቅዓ ፡ ማይ ፡ እንዘ ፡ ሀሎ ፡ ምስለ ፡ እሙ ፡ ድንግል ፡ ማርያም ፡ ወይእቲ ፡ ትነብር ፡ እስከ ፡ ዛቲ ፡ ዕለት ፡ ወ ይመ (A. fol. 75b. 2.) ጽእ ፡ ጎቤሃ ፡ ኵሉ ፡ ሰብእ ፡ እም ኵሉ ፡ አህጉር ፡ ወእምኵሉ ፡ ዘመድ ። ወይተነብለ ፡ ጎበ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ወይትባረኩ ፡ እምቤተ ፡ ክርስ ቲያና ፡ ወእምነቅዓ ፡ ማይ ፡ ቡሩክ ። ጸሎታ ፡ ወበረከ ታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊ ስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ። ።

CHAPTER XLIII.

THE VIRGIN MARY AND JOHN KAMÂ.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በ፪ማርያም ፡ ወላዲት ፡ አምላክ ። ጸሎታ ፡ ወበረከ ታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊስ ፡ ለዓለመ ፡ ዓ ለም ፡ አሜን ።

ወሀሎ ፡ ፭ብእሲ ፡ ቅዱስ ፡ ዘስሙ ፡ ዮሐንስ ፡ ከማ ፡ ዘኃሠሠ ፡ እምንእሱ ፡ አፍቅሮቶ ፡ ለክ (A. fol. 76a. 1.) ርስቶስ ፡ በዓቢይ ፡ ገድል ። ወአመ ፡ ልህቀ ፡ ፈጸሩ ፡ ሎቱ ፡ ወለተ ፡ ድንግለ ፡ ከመ ፡ ያስተዋስብዎ ፡ ወው እቱ ፡ ተካየዶ ፡ ምስሌሃ ። ከመ ፡ ይዕቀቡ ፡ ድንግልና ሆሙ ፡ እስከ ፡ ዕለተ ፡ ሞቶሙ ፡ ወፈጸሙ ፡ ኪዳኖ ሙ ። ወአሐተ ፡ ዕለት ፡ እንዘ ፡ ይጼሊ ፡ በሌሊተ ፡ እዱድ ፡ አስተርአየቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድን ግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በዓቢይ ፡ ስ ብሐት ፡ ወመላእክት ፡ የሐውሩ ፡ ምስሌሃ ። ወእም ፍርሃት ፡ ወድቀ ፡ በገጹ ፡ አንሥኦቶ ፡ ወትቤሎ ፡ ሰላ ም ፡ ለክ ፡ ዮሐንስ ፡ ከማ ፡ ፍቁሩ ፡ ለወልድየ ፡ ወለአ ቡሁ ፡ ወለመንፈስ ፡ ቅዱስ ፡ ተፈሣሕ ፡ ወጽናዕ ። ወ ትከውን ፡ ኃያለ ፡ በትዕግሥትከ ። ወትመውኦሙ ፡ ለኃያላን ፡ መናፍስት ፡ ርኩሳን ፡ እለ ፡ ይትቃረኑኒ ፡ ወእነ ፡ ሀሎ (B. fol. 76a. 2.) ኩ ፡ ምስሌክ ፡ እስከ ፡ ይት ፈጸም ፡ ፈቃደ ፡ እግዚአብሔር ፡ ወእሁበከ ፡ ኪዳን የ ፡ ወምሕረትየ ፡ የዓቅበከ ፡ ወይከውን ፡ ለከ ፡ ብዙ ኃ ፡ ትውልድ ፡ ወየሐንጹ ፡ ቤተ ፡ ክርስቲያን ፡ በስ ምከ ፡ ወይጼውዑ ፡ ስምየ ፡ ወስመ ፡ ወልድየ ፡ በላዕ ሌሃ ። ወኢይበውእ ፡ ውስተ ፡ መካንከ ፡ ፀራዊ ፡ ወጸ ላኢ ፡ ወኢይክርዩ ፡ አረፋቲሃ ፡ ለዓለም ፡ ወየሐው ሩ ፡ ውሉድከ ፡ በትእዛዝከ ። በትምህርትከ ፡ ወበሥ ርዓትከ ፡ ወይትፋቀሩ ፡ በበይናቲሆሙ ፡ ወይሄልዉ ፡ በንጽሕ ፡ ወበምጽዋትከ ። ወእነ ፡ እሄሉ ፡ ምስሌሆ ሙ ፡ ለዓለም ። ወእባርክ ፡ ቅኔሆሙ ፡ ወግብረ ፡ እደ ዊሆሙ ፡ ወይወርሱ ፡ ሕይወተ ፡ ዘለዓለም ። ምስሌ ክ ፡ በመንግሥተ ፡ ሰማያት ። ወወህበቶ ፡ ፫ዲናረ ፡ ጎቱመ ፡ በትእምርተ ፡ መስቀል ፡ ወ (B. fol. 76b. 1.) ት ቤሎ ፡ ንግእ ፡ ዘንተ ፡ ወደዮ ፡ ውስተ ፡ እስከሬን ፡ ቤ ተ ፡ ክርስቲያን ፡ ከመ ፡ ይኩን ፡ በረከተ ፡ እስከ ፡ ለዓ ለመ ። ወሀሎ ፡ ውስተ ፡ መካን ፡ እስከ ፡ ዮም ። ወዘ ንተ ፡ ብሂላ ፡ ወወህበቶ ፡ ሰላመ ፡ ወመልአቶ ፡ ወተ ሠወረቶ ፡ ወውእቱሰ ፡ ተፈሥሐ ፡ ወዘመረ ፡ ወይቤ ፡ ኃሠሠኩ ፡ ገጸከ ፡ ገጸ ፡ ዚአከ ፡ አኃሥሥ ፡ እግዚአ ። ወኢትሚጥ ፡ ገጸከ ፡ እምኔየ ፡ ረዳኤ ፡ ኩንኒ ፡ ወኢት ግድፈኒ ፡ ከመ ፡ እግበር ፡ ፈቃደከ ፡ እግዚእየ ፡ ወአ ምላኪዮ ። ርእዩኬ ፡ ፍቁራንየ ፡ አከ ፡ ለኃጥአን ፡ በ ላሕቲቶሙ ፡ ዘታስተምህር ፡ ሎሙ ። አላ ፡ ሎሙ ፡ ለጻድቃን ፡ ይእቲ ፡ ረዳኢቶሙ ፡ ወበትንብልናሃ ፡ ይፈጽሙ ፡ ገድሎሙ ። ለኃጥአንሂ ፡ ይእቲ ፡ ረድ ኤቶሙ ፡ ወበላሐቶሙ ። እምእደ ፡ ሰይጣን ፡ ጸላ ኢ (B. fol. 76b. 2.) ሆሙ ። ጸሎትኪ ፡ ወበረከትኪ ፡ ወምሕረቱ ፡ ለፍቁር ፡ ወልድኪ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊስ ። ለዓለመ ፡ ዓለም ፡ አሜን ። ። ።

CHAPTER XLIV.

THE ASSUMPTION OF THE BLESSED VIRGIN.

ወበዛቲ ፡ ዕለት ፡ ካዕበ ፡ ይገብሩ ፡ በዓለ ፡ ኵሎሙ ፡ ዘመደ ፡ ክርስቲያን ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። በዘነሥአት ፡ ቦቱ ፡ ኪዳን ፡ ምሕረት ፡ እምወልዳ ፡ መድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለዘይገብር ፡ ተዝካራ ፡ ወለዘይጼውዕ ፡ ስማ ፡ ወለዘይሁብ ፡ ምጽዋት ፡ ለነዳይ ፡ ከመ ፡ ማይ ፡ ቄሪር ። ወዛቲ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ እምድኅረ ፡ ዓርገ ፡ ወልዳ ፡ ውስተ ፡ ሰማይ ፡ ነሢአ ፡ ሥጋሃ ፡ ንጹሐ ። ወነበረ ፡ በየማነ ፡ አቡሁ ፡ ፈጺሞ ፡ ኵሎ ፡ ሕገ ፡ ትስብእት ፡ ዘእ (B. fol. 77a. 1.) ንበለ ፡ ኃጢአት ፡ ባሕቲታ ፡ ወሠሊጦ ፡ ሕማማተ ፡ መስቀል ፡ በሥምረቱ ፡ ወበፈቃዱ ፡ ዘገብሮ ፡ በእንተ ፡ መድኃኒትነ ፡ ኃደጋ ፡ ለእሙ ፡ ውስተ ፡ ቤተ ፡ ዮሐንስ ፡ ረድኡ ፡ ዘያፈቅር ፡ በከመ ፡ አማኅፀና ፡ ለሊሁ ፡ እንዘ ፡ ይብል ፡ ነዋ ፡ ወልድኪ ። ወይቤሎ ፡ ለውእቱ ፡ ረድእ ፡ ነያ ፡ እምከ ። ወእምአሜሃ ፡ ነበረት ፡ እግዝእት ፡ ማርያም ፡ እንዘ ፡ ተሐውር ፡ ኀበ ፡ መቃብረ ፡ ወልዳ ፡ ዘውእቱ ፡ ጎልጎታ ፡ ከመ ፡ ትጼሊ ፡ በህየ ። ወሶበ ፡ ር እይዋ ፡ አይሁድ ፡ መልኡ ፡ መዓተ ፡ ወቅንዓተ ፡ ወፈቀዱ ፡ ከመ ፡ ይውግርዋ ፡ ወሰወራ ፡ እግዚአብሔር ፡ እምአዕይንቲሆሙ ። ወእምዝ ፡ ተማከሩ ፡ ከመ ፡ ይሚሙ ፡ ዓቀብተ ፡ መቃብሩ ፡ ከመ ፡ ኢትብጻሕ ፡ ዳግመ ፡ ከመ ፡ ትጼሊ ፡ ህየ ። ወይእቲሰ ፡ ኢታጽርዕ ፡ ለ ለ (B. fol. 77 a. 2.) ዕለቱ ፡ ሐዊረ ። ወዓቀብትሰ ፡ ኢይሬእይዋ ፡ እስመ ፡ ሰወራ ፡ መንጦላዕተ ፡ ስብሐቲሁ ፡ ለወልዳ ፡ ወበዅሉ ፡ ጊዜ ፡ ይመጽኡ ፡ ኀቤሃ ፡ መላእክት ፡ ከመ ፡ ይትለአክዋ ። ወወልዳ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ይሔውጻ ፡ ዘልፈ ፡ ወይሬጽም ፡ ላቲ ፡ ዅሎ ፡ ዘኃሠሠት ፡ ከመ ፡ የዓርግዋ ፡ ውስተ ፡ ሰማይ ። ወያርእይዋ ፡ መክነ ፡ ዕረፍቶሙ ፡ ለጻድቃን ፡ ኀበ ፡ ሀለዉ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ወተቀበልዋ ፡ ዅሎሙ ፡ ነፍሳተ ፡ አበው ፡ እለ ፡ አዕረፉ ፡ እምአዳም ፡ እስከነሁ ። ወሰገዱ ፡ ላቲ ፡ እንዘ ፡ ይብሉ ፡ ስብሐት ፡ ለእግዚአብሔር ፡ ዘፈጠረ ፡ ለነ ፡ ኪያኪ ፡ ሥጋ ፡ እምሥጋነ ፡ ወዓፅም ፡ እምዓፅምነ ። ወበኪ ፡ ረከብነ ፡ መድኃኒት ፡ ወኮንኪነ ፡ መርሰ ፡ ሕይወት ፡ አሙስና ፡ በተሠግዎቱ ፡ (B. fol. 77b. 1.) ለወልደ ፡ አምላክ ፡ እምኔኪ ። ወእምህየ ፡ ወሰድዋ ፡ መላእክት ፡ ወአብጽሕዋ ፡ ኀበ ፡ ፍቁር ፡ ወልዳ ፡ ወኀበ ፡ መንበሩ ፡ ወተቀልዑ ፡ መንጠዋልዕ ፡ ዘነደ ፡ እሳት ፡ ይምነ ፡ ወጽግመ ፡ ወአኅዘ ፡ እደ፞ሃ ፡ እግዚእነ ፡ ወሰዓመ ፡ አፉሃ ። ወይቤላ ፡ መጻእኪኑ ፡ አመላዲትየ ፡ ወአዕረጋ ፡ ዲበ ፡ መንበረ ፡ ስብሐቲሁ ፡ ወአንበራ ፡ ምስሌሁ ። ወዜነዋ ፡ ዅሎ ፡ ትፍሥሕት ፡ ወኃሤት ፡ ዘዓይን ፡ ኢርእያ ፡ ወእዝን ፡ ኢሰምዓ ፡ ውስተ ፡ ልበ ፡ ሰብእ ፡ ዘኢተሐለየ ፡ ዘአስተዳለወ ፡ ላቲ ፡ ወእምታሕተ ፡ መንበረ ፡ ስብሐት ፡ ርእየቶ ፡ ለዳዊት ፡ አቡሃ ፡ ንጉሠ ፡ እስራኤል ፡ ምስለ ፡ ዅሎሙ ፡ ማኅበረ ፡ መላእክት ፡ ወነቢያት ፡ ወነፍሳት ፡ ጻድቃን ፡ ከመ ፡ አረፍት ፡ ክቢዶሙ ፡ ይዜምር ፡ በመንስቆ ፡ ወይብ (B. fol. 77b. 2.) ል ፡ ስምዒ ፡ ወስተየ ፡ ወርእዪ ፡ ወአጽምዒ ፡ እዝንኪ ፡ ርስዒ ፡ ሕዝበኪ ፡ ወቤተ ፡ አቡኪ ። እስመ ፡ ፈተወ ፡ ንጉሥ ፡ ስነኪ ። እስመ ፡ ውእቱ ፡ እግዚእኪ ። ወእምህየ ፡ ካዕበ ፡ ወሰድዋ ፡ መላእክት ፡ ከመ ፡ ያርእይዋ ፡ መክን ፡ ዅነኔ ፡ ወአብጽሕዋ ፡ ኀበ ፡ ሀሎ ፡ ጽናፈ ፡ ጽልመት ። ዘድልው ፡ ለሰይጣን ፡ ወልሠራዊቱ ፡ ወለዅሉሙ ፡ እለ ፡ የሐውሩ ፡ በፍናዊሁ ። ወትቤ ፡ እግዝእትነ ፡ ማርያም ፡ ወይ ፡ ሊተ ፡ መኑ ፡ እምዜነምሙ ፡ ለውሉደ ፡ ሰብእ ፡ ከመ ፡ ኢይምጽኡ ፡ ዝየ ። ወይቤላ ፡ መልአክ ፡ ኢትፍርሂ ፡ አማርያም ፡ እግዚአብሔር ፡ ምስሌኪ ፡ ለኪኒ ፡ ወእምድኅሬኪኒ ። ወእምዝ ፡ ጸርዋ ፡ መላእክት ፡ ወእግብእዋ ፡ ውስተ ፡ መክና ፡ ወእምአሜሃ ፡ ነበረት ፡ እግዝእትነ ፡ ማርያም ፡ (B. fol. 78a. 1.) እንዘ ፡ ተኃዝን ፡ ጥቀ ፡ በእንተ ፡ ዅሉ ፡ ኃጥኣን ። ወበከመ ፡ ዛቲ ፡ ዕለት ፡ አመ ፡ ፲ወ፯ ለየካቲት ፡ ቆመት ፡ መክነ ፡ ቀራንዮ ፡ ወሰአለት ፡ ኀ

በ ፡ ወልዳ ፡ እንዘ ፡ ትብል ። አምሕለከ ፡ አወልድየ ፡ በእግዚአብሔር ፡ አቡከ ፡ ወበክርስቶስ ፡ ስምከ ። ወ በጰራቅሊጦስ ፡ መንፈስከ ፡ ወበማኅፀንየ ፡ ዘጸርኩከ ፡ ፱አውራኃ ፡ ወ፩ዕለተ ። እንዘ ፡ ምድር ፡ ኢትክል ፡ ጻዊሮተከ ፡ ወመላእክትኒ ፡ ኢይተክሎሙ ፡ ቀሪበት ከ ፡ አምሕለከ ፡ አወልድየ ፡ በጸአትከ ፡ እምኔየ ፡ ዘእንበለ ፡ ድካም ። ወበተወልዶትከ ፡ ዘእንበለ ፡ ሕማም ፡ አምሕለከ ፡ በአጥባትየ ፡ እለ ፡ ሐፀናከ ፡ ወበከናፍርየ ፡ እለ ፡ ሰዕዓማከ ። አምሕለከ ፡ በአዕዳውየ ፡ እለ ፡ ሐቀፋከ ፡ ወበአዕጋርየ ፡ እለ ፡ አንሶሳዋ ፡ ምስሌከ ። አምሕ (B. fol. 78a. 2.) ለከ ፡ በኀል ፡ ለከብከ ፡ ውስቴቱ ፡ ወበአጽርቅት ፡ ዘተጠብለልከ ፡ ቦቱ ። አወልድየ ፡ ወፍቁርየ ፡ እስእለከ ፡ ወአስተበቍዕ ፡ ኀቤከ ፡ ከመ ፡ ትስማዕ ፡ ቃለ ፡ ስእለትየ ፡ ወከመ ፡ ትምጻእ ፡ ኀቤየ ፡ ወትፈጽም ፡ ሊተ ፡ ኵሎ ፡ ዘውስተ ፡ ልብየ ። ወሶበ ፡ ትቤ ፡ ከመዝ ፡ እግዝእትኒ ፡ ቅድስት ፡ ድንግል ፡ በ፪ግርያም ፡ ወላዲተ ፡ አምላክ ። ወእሙ ፡ ለብርሃን ፡ ወረደ ፡ ኀቤሃ ፡ እግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወምስሌሁ ፡ እልፍ ፡ አእላፋት ፡ ወትእልፊት ፡ አእላፋት ፡ መላእክት ፡ እንዘ ፡ የዓውድዎ ። ወይቤላ ፡ ምንት ፡ እግበር ፡ ለኪ ፡ አማርንም ፡ እምየ ፡ ወምንተ ፡ ትፈቅዲ ፡ ከመ ፡ እግበር ፡ ፈቃደኪ ። ወአውሥአቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ለፍቁር ፡ ወል (B. fol. 78b. 1.) ዳ ። ወትቤሎ ፡ አወልድየ ፡ ወፍቁርየ ፡ ወመድኃንየ ፡ ወተስፋየ ፡ ወፀወንየ ፡ ወላዕሌከ ፡ ትውክልትየ ። ወብከ ፡ ጸናዕኩ ፡ እምከርሠ ፡ እምየ ። ወበውስተ ፡ ማኅፀን ፡ አንተ ፡ ከደንከኒ ፡ ወአንተ ፡ ገክርየ ፡ በኵሉ ፡ ጊዜ ። ወይእዜኒ ፡ ስምዓኒ ፡ ጸሎትየ ፡ ወአጽምዕ ፡ ቃለ ፡ ስእለትየ ፡ አፋየ ፡ ዘእነግረከ ፡ አነ ፡ እምከ ፡ ማርያም ፡ ወአነ ፡ አመትከ ፡ በእንተ ፡ ዘይገብር ፡ ተዝካርየ ፡ ወዘየሐንፅ ፡ ቤተ ፡ ክርስቲያነ ፡ በስምየ ። አው ፡ ዘያለብስ ፡ ዕሩቀ ፡ ወዘይሔውጽ ፡ ድውየ ፡ ዘያበልዕ ፡ ርኁበ ፡ ወዘያስተ ፡ ጽሙዓ ። አው ፡ ዘይናዝዝ ፡ ኀዙነ ። ወዘያስተፈሥሕ ፡ ትኩዘ ። አው ፡ ዘጸሐፈ ፡ ውዳሴየ ፡ ወሰመየ ፡ ወልዶ ፡ በስምየ ፡ ወዘሐለየ ፡ ማኅሌተ ፡ አመ ፡ በዓልየ ። ዕሥዮ ፡ እግዚ (B. fol. 78b. 2.) አ ፡ ዕሜተ ፡ ሠናየ ፡ ዘእምኀቤከ ፡ ዘዓይን ፡ ኢርእየ ፡ ወእዝን ፡ ኢሰምዓ ፡ ውስተ ፡ ልበ ፡ ሰብእ ፡ ዘኢተሐለየ ። እስእለከ ፡ እግዚአ ፡ ወአስተበቍዓከ ፡ በእንተ ፡ ኵሉ ፡ ዘየአምን ፡ ብየ ፡ ረስዮ ፡ ግሁዘ ፡ እምሲኦል ፡ ተዘኪረከ ፡ ረኃበ ፡ ወጽምዓ ። ወኵሎ ፡ መከራ ፡ ዘረከበኒ ፡ ምስሌከ ። ወአውሥአ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወይቤላ ፡ ይኩን ፡ በከመ ፡ ትቤልኒ ፡ ወእፈጽም ፡ ለኪ ፡ ኵሎ ፡ ስእለተኪ ፡ አኮኑ ፡ ተሰብእኩ ፡ በእንቲአኪ ፡ መሐልኩ ፡ በርእስየ ፡ ከመ ፡ ኢይሔስ ወኪ ፡ ኪዳንየ ፡ ወሀብኩከ ፡ በረከታ ፡ ትኩን ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊስ ። ለዓለመ ፡ ዓለም ፡ አሜን ። ።

ሰላም ፡ ለኪ ፡ መጽሐፈ ፡ ሕግ ፡ ወኪዳን ።
አምላለ ፡ ጽላት ፡ (B. fol. 79a. 1.) ዘእብን ።
ለእለ ፡ ይጼውዑ ፡ ስመኪ ፡ በውስተ ፡ ኵሉ ፡ መካን ።
ርኁርኅተ ፡ ልብ ፡ ለኃጥአን ።
ርኁርኅተ ፡ ልብ ፡ ለኀዙናን ።
ርኁርኅተ ፡ ልብ ፡ ለግፉዓን ፡ ማርያም ፡ አማን ።
አድኅኒዮ ፡ ለገብርኪ ፡ ኤራቅሊስ ።
ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XLV.

SALUTATIONS TO THE MEMBERS OF THE BODY OF THE BLESSED VIRGIN MARY.

1 እግዚአብሔር ፡ አብ ፡ ወሀቤ ፡ ብርሃን ፡ ዘይሜለስ ፡ በአካሉ ።
እንዘ ፡ ተዋሕዶ ፡ ያጸንዕ ፡ በመለኮቱ ፡ ወኃይሉ ። ዓይነ ፡ ልቡናየ ፡ ያብርህ ፡ በማኅቶተ ፡ ጥበብ ፡ ሥነ ፡ ፀዳሉ ።
ከመ ፡ ይርአይ ፡ ገጸ ፡ ነገር ፡ ለኪዳንኪ ፡ ዘይደሉ ።

ማርያም ፡ እግዝእቶ ፡ ኵሉ ፡ ዘታሕቱ ፡ ወላ
ዕሉ ።

2 ሰላም፡ለገዝክረ፡ስምኪ፡ዘአስተማሰልዎ፡በኵከብ።
ሶበ ፡ ብርሃኖ ፡ ተከድኑ ፡ ጽልሙታን ፡ ራእይ ፡
ሕዝብ ።
ኪዳን ፡ አምላክ ፡ ማርያም ፡ ወተስፋ ፡ (A. fol. 102b. 2.)
መድኀኒት ፡ ዘዓርብ ።
ተናዘዘ ፡ ብኪ ፡ አኮኑ ፡ ሕሊና ፡ ቀዳማይ ፡ አብ ።
አመ ፡ እምገነቱ ፡ ተሰደ ፡ እምኀዘን ፡ ዕፁብ ።

3 ሰላም ፡ ለሥእርተ ፡ ርእስኪ ፡ ዘፈትለ ፡ ሚላት ፡
ዘውጋ ።
ወምልእት ፡ ይእቲ ፡ እምጠለ ፡ ሠናያት ፡ እንበ
ለ ፡ ንትጋ ።
ኪዳን ፡ ምሕረት ፡ ማርያም ፡ ለዘተካይደኪ ፡ ቅድ
መ ፡ እንግልጋ ።
ሰአሊዮ ፡ ሕይወት ፡ ነፍስ ፡ ይጸግወኒ ፡ በጸጋ ።
አምሳለ ፡ ኤልያስ ፡ አኮ ፡ ያሕይወነ ፡ በሥጋ ።

4 ሰላም ፡ ለርእስኪ ፡ ዘሀሎ ፡ ወይሄሉ ።
ዲበ ፡ ጣባይዓት ፡ ኵሉ ።
ለዘተካየደኪ ፡ ማርያም ፡ ኪዳን ፡ ምሕረት ፡ ዘ
ይደሉ ።
ምስለ ፡ ሞትሰ ፡ ተካየድነ ፡ ወተመሐልነ ፡ ዘይብሉ ።
ከንቶ ፡ ነበቡ ፡ ወነፍሶሙ ፡ ኃጕሉ ።

5 ሰላም ፡ ለገጽኪ ፡ ገጸ ፡ ቅድስና ፡ ስቡሕ ።
ዘይኤድም ፡ ሥኑ ፡ እምፀጸለ ፡ ፀሐይ ፡ ወወርኀ ።
ትእምርተ ፡ ኪዳን ፡ ማር (A. fol. 102a. 1.) ያም ፡ ወ
ቀሥተ ፡ ደመና ፡ ብሩህ ።
እምኀበ ፡ አምላክ ፡ መሐሪ ፡ እምአመ ፡ ነሥአ
ከ ፡ ኖኅ ።
አማስኖታ ፡ ለምድር ፡ ኢደገመ ፡ አይኅ ።

6 ሰላም፡ለቀራንብትኪ፡ንጻሬ፡አዕይንት፡ለውቃቤ።
እለ ፡ ሥዩማን ፡ እማንቱ ፡ ህየንተ ፡ ምስዋር ፡
ወግልባቤ ።

ማርያም ፡ በሊዮ ፡ ለዘወለድኪዮ ፡ በኢሩክቤ ።
አይቱ ፡ ቃልከ ፡ እግዚኦ ፡ እምሕር ፡ ለኪ ፡ ዘይቤ ።
እመ ፡ ኃዋእን ፡ ጸውዑ ፡ ስመኪ ፡ ነባቤ ።

7 ሰላም ፡ ለአዕይንትኪ ፡ አምሳለ ፡ ክልኤቲ ፡ ቀና
ዲል ።
እንተ ፡ ሰቀሎን ፡ ኬንያ ፡ በማኅፈደ ፡ ሥጋ ፡ ል
ውል ።
ማርያም ፡ አንቲ ፡ ነቅዓ ፡ ተራኅርኖ ፡ ወሣህል ።
አድኅንኒ ፡ በንባብከ ፡ ወባልሕኒ ፡ እምሐኮል ።
እስመ ፡ ዘእንበሌኪ ፡ አልበ ፡ አድኅኖ ፡ ዘይክል ።

8 ሰላም ፡ ለአእዛንኪ ፡ እለ ፡ ተበስራ ፡ ኪያነ ።
እምአፈ ፡ ፈጣሪ ፡ ወልድኪ ፡ ዘባሕርያኪ ፡ ተከድነ ።
አ (A. fol. 102a. 2.) ምሕለከ ፡ ማርያም ፡ ከመ ፡ ኢ
ታርእይኒ ፡ ደይነ ።
እንበለ ፡ ምግባር ፡ ባሕቲቱ ፡ እመ ፡ ኢይጸድቅ ፡ አነ ።
ቦኑ ፡ ለከንቱ ፡ ኪዳንኪ ፡ ከነ ።

9 ሰላም ፡ ለመላትሕኪ ፡ ጽጌያተ ፡ ሮማን ፡ እለ ፡
ይመስላ ።
ባሕቱ ፡ መጽለዋ ፡ ለእሳተ ፡ አንብዕ ፡ በነበልባላ ።
በኪዳንኪ ፡ ማርያም ፡ አዕርግኒ ፡ አፀደ ፡ ተድላ ።
ወይ ፡ ለነ ፡ አሌ ፡ ለነ ፡ አመ ፡ ውስተ ፡ ደይን ፡
ይቤላ ።
ነፍሳተ ፡ ክልኤቲ ፡ አሐት ፡ ሐሊባ ፡ ወሐላ ።

10 ሰላም ፡ ለአእናፍኪ ፡ መሳክወ ፡ ሕይወት ፡ ምን
ታዌ ።
ዘአስተዋደዶን ፡ አምላክ ፡ በአዕባዕተ ፡ ጥበብ ፡
ወልባዌ ።
ማርያም ፡ ሕዕርኒ ፡ በኃይለ ፡ ኪዳንኪ ፡ እምንሳዌ ።
ወቀጥቅጢ ፡ ርእሶ ፡ በአብትረ ፡ ሕማም ፡ ወደዌ ።
ለእመ ፡ አፋሁ ፡ አብቀወ ፡ የኃጠኒ ፡ አርዌ ።

11 ሰላም፡ለከናፍርኪ፡በእንተ፡ኃጥአን፡እለ፡ሰአላ።
እምኀበ ፡ አምላክ ፡ መሐሪ ፡ ኪዳነ ፡ ምሕረት ፡
(A. fol. 102b. 1.) ወመሐላ ።

ውስተ ፡ ጎልጎታ ፡ ማርያም ፡ አመ ፡ ገይሦትኪ ፡ እምገሊላ ።
ለጽድቀ ፡ ዛቲ ፡ ኪዳንኪ ፡ ለለ ፡ ይከውን ፡ በዓላ ።
ዲበ ፡ ርእሶ ፡ ኃጥእ ፡ አግብርትኪ ፡ አንብሪ ፡ አ
ክሊላ ።

12 ሰላም ፡ ለአፉኪ ፡ አፈ ፡ በረከት ፡ ትሩፍ ።
ወአንቀጸ ፡ ቅዱስ ፡ መጽሐፍ ።
ተማሕፀንኩ ፡ ማርያም ፡ በኪዳንኪ ፡ ውኩፍ ።
ኢይትኃፈር ፡ ቅድመ ፡ ወልድኪ ፡ ወመላእክቲ
ሁ ፡ እለሳፍ ።
አመ ፡ ሥርወ ፡ ልሳን ፡ ይትመተር ፡ ወይትኃት
ም ፡ አፍ ።

13 ሰላም ፡ ለአስናንኪ ፡ ከመ ፡ መራእይ ፡ እለ ፡ ተ
ቀርጸ ።
እለ ፡ ወፅአ ፡ እምሕፃብ ፡ እንዘ ፡ ይትባየጻ ።
ንሥእኒ ፡ ማርያም ፡ ዓሥራተ ፡ ኪዳንኪ ፡ ህየን
ተ ፡ ሞጻ ።
ወለዕድውየ ፡ ግብጻዊ ፡ ዘፍትወተ ፡ ልቡ ፡ ዓ
መፃ ።
መዝራዕተ ፡ ጸሎትኪ ፡ ሙሴ ፡ ይድፍኖ ፡ በኖፃ ።

14 ሰላም ፡ ልልሳንኪ ፡ ዘአፈድፈዳ ፡ ቅዳሴ ።
እምከህናት ፡ ሰማይ ፡ ሱራፌል ፡ እለ ፡ ይቀው
ሙ ፡ (A. fol. 102 b. 2.) ሥላሴ ።
አዘክሪ ፡ ሊተ ፡ ማርያም ፡ ተዝካረ ፡ ኪዳንከ ፡ አ
መ ፡ ድምሳሴ ።
በእንተ ፡ እስራኤል ፡ ዘገዳም ፡ ከመ ፡ አዘከረ ፡
አውሴ ።
ኪዳን ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ወጽድ
ቆ ፡ ለሙሴ ።

15 ሰላም ፡ ለቃልከ ፡ ተሠጣዊ ፡ ቃል ፡ በቃሉ ።
ለመልአከ ፡ ምሥጢር ፡ ገብርኤል ፡ ዘፀዳለ ፡ ብ
ርሃን ፡ መንዲሉ ።
ማርያም ፡ ቅድስት ፡ ለእግዚአብሔር ፡ መክነ ፡ ኃ
ይሉ ።

እንቋዕ ፡ እንቋዕ ፡ ወሀበኪ ፡ ኪዳን ፡ ምሕረት ፡
ወኅሀሉ ።
በዘቦቱ ፡ ጸዲቅ ፡ ኃጥአን ፡ ይክሉ ።

16 ሰላም ፡ ለእስትንፋስኪ ፡ እስትንፋሰ ፡ ጥዒና ፡ ፈ
ዋሲ ።
ነፍሳተ ፡ ኃጥአን ፡ ሰብእ ፡ እለ ፡ ቄስሉ ፡ በጎም
ዘ ፡ ከይሲ ።
በኪዳንኪ ፡ ማርያም ፡ ኃጣውኦየ ፡ ይምስሲ ።
እንበለ ፡ ኪዳንኪ ፡ ወመስቀለ ፡ ክርስቶስ ፡ ወራሲ ።
አልቦ ፡ እምሲኦል ፡ ዘይድኅን ፡ ብእሲ ።

17 ሰላም ፡ ለጉርዔኪ ፡ ሠናይ ፡ ወአዳም ።
እንተ ፡ ይትፈለጡ ፡ ቦቱ ፡ ጸዋትወ ፡ (A. fol. 103 a. 1.)
ምረር ፡ ወጣዕም ።
ምንተ ፡ እግበር ፡ ማርያም ፡ እስመ ፡ ኃይልየ ፡
ድኩም ።
ዓፀበኒ ፡ ግብር ፡ እምኵለሄ ፡ ወጸበበኒ ፡ ዓለም ።
ባሕቱ ፡ በኪዳንኪ ፡ ናዝዝኒ ፡ እም ።

18 ሰላም ፡ ለክሳድኪ ፡ ዘማኅፈደ ፡ ዳዊት ፡ ርእዮታ ።
ዲበ ፡ ተልፍዮስ ፡ ጠቢባን ፡ ዘአስተናደፋ ፡ መ
ሠረታ ።
ማርያም ፡ በሊ ፡ ውስተ ፡ እገሃ ፡ ነፍስየ ፡ ለናዝዘታ ።
ለምንት ፡ ብዙኃ ፡ ትሰርሐ ፡ ነፍሰ ፡ እገሌ ፡ ማ
ርታ ።
እስመ ፡ ጎዳጥ ፡ የአክል ፡ እምብዙኅ ፡ ሐተታ ።

19 ሰላም ፡ ለመታክፍትኪ ፡ ግዕዛነ ፡ በረከት ፡ እለ ፡
ተወክፋ ።
ህየንተ ፡ መርገም ፡ ወዘለፋ ።
ማርያም ፡ ጹርኒ ፡ ለጽድቀ ፡ ኪዳንኪ ፡ ዲበ ፡ መ
ትከፋ ።
ወንሥኢ ፡ ዓሥራተ ፡ እድ ፡ እመርዔት ፡ ወል
ድኪ ፡ አልፋ ።
እስመ ፡ ሃይማኖትየ ፡ አንቲ ፡ ወልብየ ፡ ተስፋ ።

20 ሰላም ፡ ለዘባንኪ ፡ በወርኃ ፡ ተሰዶ ፡ ቀዲሙ ።

ምዕራፈ ፡ አምላክ ፡ ዘኮነ ፡ ውስተ ፡ ፍኖተ ፡ ቀ
ስቋም ፡ ጊዜ ፡ ድካሙ ። ።
ማርያም ፡ ስመኪ ፡ ለዘጸረ ፡ መልዕልተ ፡ ስሙ ። ።
ዘዕለተ ፡ ዅነኔ ፡ ደኃሪ ፡ እመ ፡ ኢያሥለጠ ፡ ደሙ ። ።
ዓሥራተ ፡ ምሕረት ፡ ነሥኢዮ ፡ መሐሪት ፡ እሙ ። ።

21 ሰላም ፡ ለእንግድኣኪ ፡ ወለሕፅንኪ ፡ ክልኣታ ። ።
ወለአእዳውኪ ፡ መንታ ። ።
አምሕለኪ ፡ ማርያም ፡ ዘነጸፍጻፈ ፡ ደም ፡ ዘነ
ልጎታ ። ።
ለነፍስየ ፡ ምስለ ፡ ነፍስኪ ፡ አስታ (A. fol. 103 a. 2.)
ዳልዊ ፡ መክፈልታ ። ።
አመ ፡ መሬታዊት ፡ ሥጋየ ፡ ትትከደን ፡ መሬታ ። ።

22 ሰላም ፡ ለመዛርእኪ ፡ ወለሉርናዕኪ ፡ ምጽንጋእ ። ።
ዘሐቀፋሁ ፡ ለክርስቶስ ፡ ባሕርየ ፡ መለኮት ፡ ኀቡእ ። ።
ማርያም ፡ ጎረት ፡ እምነ ፡ መላእክት ፡ ወሰብእ ። ።
ተዝካረኪ ፡ ለእመ ፡ ገብረ ፡ በተአምኖ ፡ ጽኑዕ ። ።
በመንግሥተ ፡ ሰማይ ፡ ምስሌኪ ፡ ይነግሥ ፡ ዋኃእ ። ።

23 ሰላም ፡ ለእመታትኪ ፡ ዘመቅደሰ ፡ አምላክ ፡ ቀ
ዋሚ ። ።
እለ ፡ አሠነያ ፡ ወርቀ ፡ ምስለ ፡ ፈትለ ፡ ሜላት ፡
ግብረ ፡ አናሚ ። ።
ማርያም ፡ ላዕሌየ ፡ ኪዳነ ፡ ምሕረት ፡ ፈጽሚ ። ።
ወቅትሊ ፡ ፀረ ፡ ነፍስየ ፡ እስመ ፡ ውእቱ ፡ ረጋሚ ። ።
እመ ፡ በጥበቡ ፡ ሰሎሞን ፡ ቀተሎ ፡ ለሳሚ ። ።

24 ሰላም ፡ ለእራኁኪ ፡ ተመጣዌ ፡ ጎብስት ፡ ወማይ ። ።
ሶበ ፡ ያመጽኡ ፡ ለኪ ፡ መላእክት ፡ ሰማይ ። ።
እንዘ ፡ ሀሎኪ ፡ ማርያም ፡ በመቅደሰ ፡ አሪት ፡
ዓባይ ። ።
ይትወከፍ ፡ ለኪ ፡ ኪዳንኪ ፡ ከመ ፡ መሥዋዕተ ፡
ሰርክ ፡ ኀሩይ ። ።
እመ ፡ ኀፍነ ፡ ማይ ፡ አስተይኩ ፡ ለጽሙዕ ፡ ነዳይ ። ።

25 ሰላም ፡ ለአፃብዕኪ ፡ ወለአዕፋርኪ ፡ ፀዓድው ። ።
ወለአጥባትኪ ፡ ክልኤ ፡ አንቅዕተ ፡ ሐሊብ ፡ ፍትው ። ።
ማርያም ፡ ጽጌ ፡ ዘዘመንኪ ፡ መጸው ። ።
ተማኅፀንኩ ፡ በአጥባትኪ ፡ ወበሥንኪ ፡ ምጽ
ልው ። ።
በኃይለ ፡ ኪዳንኪ ፡ እድኅን ፡ እምእሳት ፡ ድልው ። ።

26 ሰላም ፡ ለገበዋትኪ ፡ እመንገለ ፡ ለፈ ፡ ወለፈ ። ።
እ (A. fol. 103 b. 1.) ለ ፡ ተረሰያ ፡ ደርገ ፡ ሐመልማ
ለ ፡ ወርቅ ፡ ኢኃላፈ ። ።
ማርያም ፡ ምጥቅኒ ፡ በገቦ ፡ ኪዳንከ ፡ ምስለ ፡ ሕ
ቃፈ ። ።
አመ ፡ ይወርዱ ፡ ኃጥአን ፡ ብሔረ ፡ ጽልመት ፡
ጽልመት ፡ (sic) ጸናፈ ። ።
እለ ፡ በሕይወቶሙ ፡ ጸልዑ ፡ ዘጻድቃን ፡ ሱታፈ ። ።

27 ሰላም ፡ ለክርሥኪ ፡ ለክርሠ ፡ መላእክት ፡ ዘውጉ ። ።
ወኀብስተ ፡ ሰማይ ፡ ወትረ ፡ ዘይሴሰይ ፡ አቅመ ፡
ምዕራጉ ። ።
ማርያም ፡ ጽዮን ፡ ለእግዚአብሔር ፡ ታቦተ ፡ ሕጉ ። ።
ያንጽሐኒ ፡ እም ፡ ፍቅረ ፡ ወርቅ ፡ ለማየ ፡ ኪዳን
ኪ ፡ አይጉ ። ።
እስመ ፡ ፍቅረ ፡ ንዋይ ፡ ተብህለ ፡ ለሰይጣን ፡ ኤ
ረጉ ። ።

28 ሰላም ፡ ለልብኪ ፡ ስንዕወ ፡ ዅልያት ፡ ወሕሊና ። ።
ለአማዑትኪ ፡ ሰላም ፡ ምስለ ፡ ንዋየ ፡ ውስጥኪ ፡
በዕሪና ። ።
ውስተ ፡ ምድረ ፡ ርስት ፡ አብአኒ ፡ ማርያም ፡ አ
ምደ ፡ ደመና ። ።
በብርሃነ ፡ እሳት ፡ ኪዳንኪ ፡ እንዘ ፡ ትመርሀኒ ፡ ፍና ። ።
ወትሴስደኒ ፡ እምፍቅርኪ ፡ መና ። ።

29 ሰላም ፡ ለጎንብርትኪ ፡ ምሳሌ ፡ ፍሑቅ ፡ ማእከክ ። ።
ወለማኅፀንኪ ፡ ንጹሕ ፡ ምስለ ፡ ሐቂኪ ፡ ቡሩክ ። ።
ማርያም ፡ ቅድስት ፡ ወላዲት ፡ ክርስቶስ ፡ አም
ላክ ። ።
ተዓየኒ ፡ ዓውደ ፡ ነፍስየ ፡ እስከ ፡ ማልሳዊ ፡ ፈ
ለክ ። ።
አመ ፡ ተቃወምዋ ፡ በዓየር ፡ ቀናሚ ፡ መልእክ ። ።

30 ሰላም ፡ ለድንግልናኪ ፡ መክብበ ፡ ሐዋሳት ፡ ኃምስ ። (A. fol. 103b. 2.)
ወአቀ·ያጽኪ ፡ ክልኤ ፡ አዕማደ ፡ ነባቢት ፡ መቅደስ ።
ማርያም ፡ ታቦት ፡ ወጽላተ ፡ ኪዳን ፡ ሐዲስ ።
ቅብዕኒ ፡ ርጢን ፡ ጸም ፡ እስከ ፡ ሰኰና ፡ እግር ፡ እምርእስ ።
እስመ ፡ ጸም ፡ ትፌውስ ፡ ሕማማ ፡ ለነፍስ ።

31 ሰላም ፡ ለአብራክኪ ፡ ጊዜ ፡ አስተሥርዮ ፡ ወተንብሎ ።
ምስለ ፡ አእጋርኪ ፡ ደርገ ፡ እለ ፡ ይስግዳ ፡ በአኢያብጥሎ ።
ማርያም ፡ ለአብ ፡ እንተ ፡ ተሳተፍኪ ፡ ቃሎ ።
ሰአሊዮ ፡ ሕይወተ ፡ ነፍስ ፡ ይጸግወኒ ፡ ሣሕሎ ።
እመ ፡ ውስተ ፡ እሳት ፡ ይወዲ ፡ ኃጥአን ፡ ኵሎ ።

32 ሰላም ፡ ለሰኰናኪ ፡ ወለመከየድኪ ፡ እለ ፡ ሐራ ።
እስከ ፡ ደብረ ፡ ቍስቋም ፡ ለደቂቅ ፡ እመ ፡ ቀተልዎሙ ፡ ሐራ ።
ለእምላከ ፡ ሰማይ ፡ በሊዮ ፡ ማርያም ፡ ወለተ ፡ ዕዝራ ።
አማንኑ ፡ ትኬንና ፡ በእንተ ፡ ሠላስ ፡ ነገራ ።
ለዘታፈቅረኪ ፡ ነፍስ ፡ በኵሉ ፡ ምግባራ ።

33 ሰላም ፡ ለአየብዕኪ ፡ አቅርንተ ፡ አእጋር ፡ ክልኤቲ ።
ወለአጽፋሪሆን ፡ ለለ ፡ አሐቲ ።
በኪዳነ ፡ ምሕረት ፡ ማርያም ፡ ኀቡኣትየ ፡ ክብቲ ።
ሰብእሰ ፡ ካልእየ ፡ እንዘ ፡ ከማየ ፡ መዋቲ ።
በጽዋዓ ፡ ልሳን ፡ ደምየ ፡ ቀዲሑ ፡ ይሰቲ ።

34 ሰላም ፡ ለቆምኪ ፡ ዓየረ ፡ ትሩፋት ፡ ዘሐጸና ።
ወዓውሎ ፡ ኃጢኣት ፡ (sic) ዘኢያጽነኖ ።
ማርያም ፡ ክድንኒ ፡ በክንፈ ፡ ኪዳንኪ ፡ እምተኰንኖ ።
ሶበሰ ፡ (A. fol. 104a. 1.) ኪዳንኪ ፡ ምክንያተ ፡ ድኂን ፡ ኢኮኖ ።
ነፍስ ፡ በላዔ ፡ ሰብእ ፡ መኑ ፡ እምክህለ ፡ አድኅኖ ።

35 ሰላም ፡ ለመልከዕኪ ፡ እመልክዓ ፡ ሐና ፡ ወኤል ሳቤጥ ።
ዘብውድ ፡ ስኑ ፡ ወልምላሜሁ ፡ ፍሉጥ ።
ማርያም ፡ ቅድስት ፡ ድንግልተ ፡ አፍአ ፡ ወውስጥ ።
ቤዛ ፡ ይኩነኒ ፡ ኪዳንኪ ፡ በገጸ ፡ ፈጣሪ ፡ ሥሉጥ ።
አመ ፡ ወርኃ ፡ ነጊድ ፡ የሐልቅ ፡ ወይጸራዕ ፡ ሚጥ ።

36 ሰላም ፡ ለዐአተ ፡ ነፍስኪ ፡ በነጽሮ ፡ ብርሃን ፡ ዘየኀቱ ።
መልአከ ፡ አፍርሆ ፡ ጸለም ፡ እንበለ ፡ ያደንግፅኪ ፡ ጽላሎቱ ።
እምሕለኪ ፡ ማርያም ፡ ለእግዚአብሔር ፡ በመለከቱ ።
ከመ ፡ ታድኅንኒ ፡ በኪዳንኪ ፡ እመደንግፃን ፡ ሠለስቱ ።
አመ ፡ ይፈልጠኒ ፡ ሞት ፡ እምሥጋየ ፡ ዝንቱ ።

37 ሰላም ፡ ለበድነ ፡ ሥጋኪ ፡ ዘኢጐንደየ ፡ በምስክብ ።
እስመ ፡ አንሥአ ፡ ፍጡነ ፡ መንፈሰ ፡ ሕይወቱ ፡ ለአብ ።
ኢይትነከር ፡ ለኪ ፡ ማርያም ፡ አድኅኖተ ፡ ጸደቃን ፡ ሕዝብ ።
እመሰ ፡ (A. fol. 104a. 2.) አድኃንኪ ፡ ኃጥአን ፡ በኪዳንኪ ፡ ጥበብ ።
ዝኬ ፡ መንክር ፡ ወዝኬ ፡ ዕፁብ ።

38 ሰላም ፡ ለግንዘተ ፡ ሥጋኪ ፡ በመዋጥሐ ፡ ክታን ፡ ወከርቤ ።
ላዕለ ፡ እደ ፡ ጴጥሮስ ፡ ብእሴ ፡ ይባቤ ።
ተሠሃልኒ ፡ ማርያም ፡ ወኢትበልኒ ፡ አመ ፡ ምንጸቤ ።
ለምንት ፡ ተአዙት ፡ ኪዳንየ ፡ ወረድኤትየ ፡ ዑቃቤ ።
ቅብዓ ፡ ኃጥአን ፡ አኮኑ ፡ ኢይትቀባዕ ፡ እቤ ።

39 ሰላም ፡ ለመቃብርኪ ፡ እንተ ፡ ይትጋብኡ ፡ ባቲ ።
ለአሕዛበ ፡ ምድር ፡ ወሕዝብ ፡ እስመ ፡ ምክሑሙ ፡ አንቲ ።

ማርያም ፡ ብጽሕኒ ፡ በሰዓተ ፡ ሞትየ ፡ ለመዋቲ ።
እምነፍሰ ፡ ክርስቲያን ፡ አኮኑ ፡ ዕበ ፡ ትመውት ፡ አሐቲ ።
ለናዝዘታ ፡ ፍጡነ ፡ ትበጽሐ ፡ አንቲ ።

40 ሰላም ፡ ለትንሣኤኪ ፡ ለትንሣኤ ፡ ክርስቶስ ፡ አ ምሳሊሁ ።
አንቀጸ ፡ መቃብር ፡ ዝጉሐ ፡ እንዘ ፡ ኢያርኑ ።
ማርያም ፡ አንቲ ፡ ለአዳም ፡ ጥንተ ፡ ተስፋሁ ።
ዕበ ፡ አክ ፡ ኪዳንኪ ፡ ወጸሎትኪ ፡ ምስሌሁ ።
ውስተ ፡ ዕመቀ ፡ (A. fol. 104b. 1.) ሐጕል ፡ እምከ ነ ፡ በነፍሱ ፡ ወሥጋሁ ።

41 ሰላም ፡ ለፍልሰተ ፡ ሥጋኪ ፡ ኀበ ፡ ሕንፃ ፡ ሕይ ወት ፡ ተሐደሰ ።
እምቅድመ ፡ ዝኒ ፡ ኀቤሁ ፡ ሥጋ ፡ ወልድኪ ፡ ፈለሰ ።
ቤዛዊተ ፡ ዓለም ፡ ማርያም ፡ አስተበቍዓኪ ፡ አንሰ ።
ትቤዝዊ ፡ በኪዳንኪ ፡ ዘዚአየ ፡ ነፍሰ ።
እስመ ፡ ለቍስልየ ፡ በሥራያ ፡ ቀበዕተኒ ፡ ፈውሰ ።

42 እኅቱኖ ፡ ለእግዚአብሔር ፡ ለዘጸውዓን ፡ በጽ ዋዔ ።
ተዝካረ ፡ ኪዳንኪ ፡ ንግበር ፡ ማእከለ ፡ ምንዱባ ን ፡ ጉብኤ ።
ተመጠዊየ ፡ በሕቱ ፡ ማርያም ፡ አመ ፡ ትንሣኤ ።
ወአንብሪ ፡ በርእሰ ፡ ነፍሱ ፡ አክሊላተ ፡ መንግ ሥት ፡ ሱባዔ ።
ለነባቤ ፡ ዝንቱ ፡ ድርሳን ፡ አርብዓ ፡ ወክልኤ ።

1 ሰላም ፡ ለኪ ፡ ኪዳን ፡ ምሕረት ፡ ተስፋየ ፡ ዘታጸ ድቂ ፡ ኃጥአ ።
ወዘተኃሥሢ ፡ አሐደ ፡ በግዓ ።
ዘተገድፈ ፡ እምነ ፡ ተስፋ ።

2 ሰላም ፡ ለኪ ፡ (A. fol. 104b. 2.) ኪዳን ፡ ምሕረት ፡ ሐውልት ፡ ዘተከለኪ ፡ እግዚእ ።
ትእምርተ ፡ አድኅኖ ፡ ትኩኒ ፡ ለኵሉ ፡ ኃጥእ ።
ፍቅርኪ ፡ ዘያጸንዕ ።

3 ሰላም ፡ ለኪ ፡ ኪዳን ፡ ምሕረት ፡ ወርቅ ፡ መክብ በ ፡ ኵሉ ፡ ንዋይ ።
አንቲ ፡ ውእቱ ፡ መዝገበ ፡ ነዳይ ።
ወብዕል ፡ ወዘበሰማይ ።

4 ሰላም ፡ ለኪ ፡ ኪዳን ፡ ምሕረት ፡ በማይ ፡ (sic) ዘ ታጸንኒ ፡ መድሎት ።
ተአምኖትየ ፡ ብኪ ፡ ረስዩ ፡ ሊተ ።
ገድል ፡ ወትሩፋት ።

5 ሰላም ፡ ለኪ ፡ ኪዳን ፡ ምሕረት ፡ አንቲ ፡ አረቦን ፡ መንግሥት ፡ ዘላዕሉ ።
ዘያፈቅረኪ ፡ በተስፋ ፡ ይሄሉ ።
እስከ ፡ አመ ፡ ይከውን ፡ ትንሣኤ ፡ ኵሉ ።

6 ሰላም ፡ ለኪ ። ዕበ ፡ ስእኩ ፡ ጸዲቀ ፡ በምግባረ ፡ ሠናይ ፡ ወገድል ።
አስመ ፡ ኩ (sic) ፡ ብኪ ፡ ኪዳን ፡ ድንግል ።
መድኀኒተ ፡ ነፍስየ ፡ እምነ ፡ ኃጕል ።

7 ሰላም ፡ ለኪ ። በስመ ፡ ኪዳንኪ ፡ ቤተ ፡ ለዘሐነጸ ፡ ገብርኪ ።
ወለአለ ፡ ጸለይነ ፡ በስምኪ ።
ማርያም ፡ ፈትቲ ፡ እምበረከትኪ ።
ወሰአሊ ፡ ኀበ ፡ ጌር ፡ ወልድኪ ።

LADY MEUX MANUSCRIPT No. 4.

THE HISTORY OF ḤANNÂ, THE MOTHER OF THE BLESSED VIRGIN MARY.

(fol. 11a.) በስመ ፡ እግዚአብሔር ፡ አብ ፡ ገቢሬ ፡ ሰማያት ፡ ወምድር ፡ ህላዌሁ ፡ ዘኢይትአመር ፡ እምል በ ፡ መዋቲ ፡ ስውር ፡ ወዘኢይትከህል ፡ ይበልዎ ፡ እ ምዝ ፡ ለዝ ፡ ውስተ ፡ ዝ ፡ በጥንተ ፡ ነገር ። ጸዕሙ ፡ ውእቱ ፡ ህላዌሁ ፡ የአመር ። ወበስመ ፡ እግዚአብሔ ር ፡ ወልድ ፡ ምስለ ፡ አቡሁ ፡ ጎቡር ፡ ህላዌሁ ፡ እም ቅድመ ፡ ዓለም ፡ ይትፈጠር ፡ ዘወለዶ ፡ በምሥጢር ፡ እምቅድመ ፡ ይጠዓጣዕ ፡ ግብር ፡ ዕሩየ ፡ ምክር ፡ ወ ጎቡረ ፡ መንበር ። ወበስመ ፡ እግዚአብሔር ፡ መንፈ ስ ፡ ቅዱስ ፡ ዘሠረፀ ፡ እምአብ ፡ እምቅድ (fol. 11b.) መ ፡ ይጸኩ ፡ አንቅዕተ ፡ ማያት ፡ እምከርሠ ፡ በሕር ። ወእምቅድመ ፡ ይጸእ ፡ ብርሃን ፡ እምጽርሐ ፡ ዓቢይ ፡ በአምሳለ ፡ ንጥር ፡ ለአጥዕዮ ፡ ሦሉ ፡ ፍጡር ፡ ጎበ ፡ ዘያ ስተርኢ ፡ ወኢያስተርኢ ፡ በምዕር ። ዘለሙቱ ፡ ስብሐት ፡ ወአኰቴት ፡ በአፈ ፡ ሰብእ ፡ ወመላእክት ፡ ወበልሳነ ፡ ሦሉ ፡ ፍዋረት ፡ አምድር ፡ እስከ ፡ ሰማያት ፡ እንበ ለ ፡ አርምሞ ፡ ወጽርዓተ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

አርጉ ፡ እግዚአ ፡ አንቀጸ ፡ ልሳንየ ፡ ዘአርታው ከ ፡ አንቀጸ ፡ ልሳኑ ፡ ለሱቱኤል ፡ ዕዝራ ፡ ከመ ፡ ይ ትናገር ፡ ዕበየ ፡ ዚአከ ፡ ወዕበዮ ፡ ለአቡነ ፡ አዳም ፡ ዘፈጠርከ ፡ በአርአያከ ፡ ወበአምሳሊከ ፡ ወአባዕከ ፡ ውስተ ፡ ገነት ፡ እንተ ፡ ተክለት ፡ የማን (fol 12a.) ከ ፡ እንበለ ፡ ትቁም ፡ ምድር ። ሊተኒ ፡ ያፈትወኒ ፡ ከመ ፡ እንግር ፡ ዕበያ ፡ ለይእቲ ፡ ገነት ፡ ወምድር ። ምድር ሂ ፡ በእንተ ፡ ሐና ፡ ወገነትሂ ፡ በእንተ ፡ እግዝእትነ ፡ ማርያም ፡ ወፍሬሃኒ ፡ በእንተ ፡ ወልዳ ፡ እግዚእነ ፡ ወ መድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ሎቱ ፡ ስብሐት ፡ ጸ ሎታ ፡ ለቅድስት ፡ ሐና ፡ ያድኅኖ ፡ ለገብረ ፡ ማርያ ም ፡ ለዓ ፡ ዓ ፡ አ ።

። = ። = ። = ። = ። ¬ ። = ። ¯ ። ¯ ። ። ።

በስመ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩አ ምላክ ። በጸሎታ ፡ ለቅድስት ፡ ሐና ፡ ያድኅኖ ፡ ለገብ ረ ፡ ማርያም ፡ እዊጥን ፡ በረድኤት ፡ እግዚአብሔር ፡ ወበጸጋሁ ፡ ዘተውህበ ፡ ለለ፩፩ ፡ ለለኵሉ ፡ በበመሥ ፈርተ ፡ ህብቱ ፡ ለክርስቶስ ፡ ዘዓርገሂ ፡ ውእቱ ፡ ወዘ ወረደሂ ፡ ው (fol. 12b.) እቱ ፡ ወዘሀሎ ፡ መልዕልተ ፡ ሰማያት ፡ ውእቱ ፡ ከመ ፡ ይፈጽም ፡ ሦሎ ፡ በቀዳሚ ፡ ዘነቢያት ፡ ወበዳግም ፡ ዘሐዋርያት ፡ ወበሣልስ ፡ ዘሊ ቃውንት ። ወእምዝ ፡ ጸጋ ፡ ወአሦት ፡ ተውህበ ፡ ለ ነ ፡ እምሐና ፡ ወኢያቁም ፡ እለ ፡ አፍረዩ ፡ ለነ ፡ ማር ያምሃ ፡ ቡርክት ፡ ወንጽሕት ፡ ወቅድስት ። አልቦ ፡ ከማሃ ፡ ኢበሰማይ ፡ ወኢበምድር ። አጽምዑኒ ፡ በ ለብዎ ፡ እንግርክሙ ፡ በእንተ ፡ ክብራ ፡ ለሐና ፡ እስ መ ፡ ወለተ ፡ ክቡራን ፡ ይእቲ ፡ እለ ፡ ያዓርጉ ፡ ምው ቀ ፡ ቊርባነ ፡ ቅድመ ፡ እግዚአብሔር ፡ ሌዋውያን ፡ ካህናት ፡ እሙንቱ ። ወእማኒ ፡ ፋስቲና ፡ ይእቲ ፡ እ ምቤተ ፡ እስራኤል ፡ እምቅድመ ፡ ፯ (fol. 13a.) ትው ልደ ፡ ወለታት ፡ እንተ ፡ ርእየታ ፡ ቴክላታ ፡ በህል ማ ፡ ወትቤ ፡ ሳብዓተሰ ፡ ወለተ ፡ ወለትየ ፡ ወለደት ፡ ወርሀ ፡ ቡርክት ፡ ሐና ፡ ብእሲት ፡ ኢያቁም ፡ ይእቲ ፡ ወደብተራ ፡ ስምዕኒ ፡ እንተ ፡ ነበረት ፡ ጎበ ፡ አበዊነ ፡

በገዳም ፡ በከመ ፡ አዘዘ ፡ ለሙሴ ፡ ይግበራ ፡ በአርአያ ፡ ዘአርአዮ ፡ ወይቤ ፡ አኮሰ ፡ ዘየኀድር ፡ ልውል ፡ ውስተ ፡ ግብረ ፡ እደ ፡ ሰብእ ፡ ሰማይኒ ፡ መንበርየ ፡ ወምድርኒ ፡ መከየደ ፡ እገርየ ፡ አየኑ ፡ ቤተ ፡ ተሐንፁ ፡ ሊተ ፡ ለምዕራፍየ ፡ ይቤ ፡ እግዚአብሔር ። ቤተ ፡ ዘተሐንፀ ፡ ወድብተራ ፡ ዘተገብረ ፡ በመዋዕል ፡ ሙሴ ፡ ወሰሎሞን ፡ ኀበ ፡ ተኀድር ፡ ጽላተ ፡ ሕግ ፡ እንተ ፡ በገቦዋቲሃ ፡ ዘሕግ ፡ (fol. 13b.) ወዘኪዳን ፡ በአሃብዐ ፡ እግዚአብሔር ፡ ጽሕፍት ፡ እንተ ፡ ይእቲ ፡ ፲ ቃላት ፡ ወገልፍት ፡ ከመ ፡ እግረ ፡ ብእሲ ፡ በአርአያ ፡ ሰንፔር ፡ ወከመ ፡ ጽንዐ ፡ ሰማይ ። ህየ ፡ ኀበ ፡ ይቀውማ ፡ እገሪሁ ፡ እንዘ ፡ በስብሐቲሁ ፡ ይሴወር ፡ ወቃሎ ፡ ይሰምዕ ፡ ባሕቲቱ ፡ አመ ፡ ይቤሎ ፡ ለሙሴ ፡ አልቦ ፡ ዘየሐዩ ፡ ነጺሮ ፡ ገጽየ ፡ ዳዕሙ ፡ እትናገሮ ፡ ለዘአፍቀርክዎ ፡ አምውስተ ፡ ደመና ። በእንተ ፡ ዝንቱ ፡ እቤ ፡ ደብተራ ፡ ስምዕሰ ፡ ይእቲ ፡ ሐና ፡ ዘሠናይ ፡ ግብረታ ፡ እንተ ፡ ውስጥ ፡ ፮ አዕማዲሃ ፡ ዘየማና ፡ ወበፀጋማሂ ፡ ከማሁ ፡ ዘዓረብሰ ፡ ወዘሠርቅ ፡ ህልዋን ፡ በበያታሆሙ ፡ እንዘ ፡ ይቅውሙ ፡ ከመ ፡ ይፈ (fol. 14a.) ጽሙ ፡ ዘተገብረ ፡ ግብረ ፡ ከመ ፡ ይኩን ፡ ተገዝረ ፡ ለትውልደ ፡ ትውልድ ፡ እስከ ፡ መዋዕል ። እሉ ፡ እሙንቱ ፡ አዕፃድ ፡ ዘኢያቄም ፡ ወሐና ። አንጋድ ፡ ባቲ ፡ በምንታው ፡ ለሐና ፡ አስማተ ፡ እስራኤል ፡ በበ ነገዶሙ ፡ ወበሕዝቢሆሙ ፡ ይሰናሰሉ ፡ ባቲ ፡ እስመ ፡ ክብር ፡ ወዕበይ ፡ ተውህቦሙ ፡ በእንቲሃ ፡ ወለ ኢያቄምኒ ፡ ከማሃ ፡ በበሕዝቢሆሙ ፡ ወበነገዶሙ ፡ ኵሉ ፡ እስራኤል ፡ ይትኦለቅ ፡ ቦቱ ፡ ለስምዕ ፡ ወለተ ዝክር ፡ በከመ ፡ ተኖለቁ ፡ በዓፀደ ፡ ደብተራ ፡ ዘመርጡል ፡ አመ ፡ ይጠብሑ ፡ ላህመ ፡ ወያወይሱ ፡ ስብሐ ፡ ወደመሂ ፡ በፅንፈ ፡ ዓፀድ ፡ በጽንፍ ። አሮንሰ ፡ ወሙሴ ፡ ይበውዑ ፡ ውስጠ ፡ ወያስተሰርዩ ፡ ኃጢአት ፡ በእ (fol. 14b.) ንተ ፡ ሕዝብ ። ብፅዓን ፡ ለኪ ፡ አሐና ፡ ያስተበፅዑኪ ፡ ኵሉ ፡ ዓለም ፡ ህየንተ ፡ ኀዘንኪ ፡ ወብካይኪ ፡ በእንተ ፡ ዘአልብኪ ፡ ወልድ ፡ ወኢወለት ። ወለድኪ ፡ ፍሥሐ ፡ ዘታስተፈሥሕ ፡ ኵሎ ፡ ዓለመ ፡ በስማ ። እመኒ ፡ ታላቅሰዮ ፡ ለምራሳ ፡ ወልደ ፡ ጣሴቅ ፡ አመ ፡ ሞት ፡ በቤተ ፡ ዶይቅ ፡ እስመ ፡ ውእቱ ፡ እኅወ ፡ አቡኪ ፡ በእንቲአሁ ፡ ወበእንተ ፡ ዘአልብኪ ፡ ውሉድ ፡ ወአብዛኀኪ ፡ ብካየ ፡ ላዕሌሁ ፡ እንዘ ፡ ትብሊ ፡ ወይ ፡ ሊተ ፡ አሌ ፡ [ሊ]ት ፡ ወልድ ፡ ወወለት ፡ አልብየ ። ዝሰ ፡ ሞት ፡ ዚአክ ፡ አቡየ ፡ እምፈተውኩ ፡ ትግበአ ፡ ላዕሌየ ። ዕቤሃ ፡ ነበበ ፡ ውእቱ ፡ በድን ፡ ላዕሌኪ ፡ እንዘ ፡ ይብል ፡ ለምንት ፡ ትበክዩ ፡ ላዕሌየ ፡ እስመ ፡ ሀለወኪ ፡ (fol. 15a.) ትለዲ ፡ ፀሐየ ። ይእቲኬ ፡ ፀሐይ ፡ እግዝእትነ ፡ ማርያም ፡ ይእቲ ፡ እሙ ፡ ለፀሐየ ፡ ጽድቅ ። ዘንተ ፡ ኵሎ ፡ ዘሰማዕኩ ፡ እምኀበ ፡ መላእክት ፡ ወእምነ ፡ መጻሕፍት ፡ ቀደምት ። ተፈሥሒ ፡ አሐና ፡ ይትፈሥሑ ፡ በእንቲአኪ ፡ ኵሉ ፡ ዓለም ፡ ወንሕነኒ ፡ ሰሚዐነ ፡ ንትፈሣሕ ፡ በእንቲአኪ ፡ እንተ ፡ አፍረይኪ ፡ ለነ ፡ ማርያምሃ ፡ እንተ ፡ ትስእል ፡ ሕይወተ ፡ ለኵሉ ፡ ዓለመ ፡ ዘቲሰ ፡ ብዕፅት ፡ ሐና ፡ ፈራሂት ፡ እግዚአብሔር ፡ ይእቲ ፡ ትሴብሕ ፡ በማኅበረ ፡ አሕዛብ ፡ ወበአናቅጽ ፡ የአኩትዎ ፡ ለኢያቄም ፡ ምታ ፡ ኃይለ ፡ ወላህየ ፡ ለብስተ ፡ ወተፈሥሐት ፡ በመዋዕሊሃ ፡ ወበደኃሪታ ፡ ስርናየ ፡ ሐኬት ፡ ኢበልዐት ፡ (fol. 15b.) እፉሃ ፡ ትፈትሕ ፡ ለዋበብ ፡ ወከሠተት ፡ በሕግ ፡ ወአቅመ ፡ ሠርዐት ፡ ለልሳና ፡ ወምታ ፡ ኢያቄም ፡ ወደሳ ፡ ሶበ ፡ ገብረት ፡ ሎቱ ፡ ክዐበ ፡ ወከለሜዳ ፡ ቢዖስ ፡ ወሚላት ፡ ለአልባሲሁ ። ወዓዲ ፡ ሶበ ፡ ርእየ ፡ ዕሩዛነ ፡ በንቁበት ፡ ወበስንዱናት ፡ ከነናውያን ፡ እለ ፡ ይኑሩ ፡ በውስተ ፡ ቤታ ፡ እራኃ ፡ እዴሃ ፡ ሰፍሐት ፡ ለነዳያን ፡ አክሊለ ፡ ክብር ፡ ዘአደመት ፡ ለእኢያቄም ፡ ምታ ፡ ወአቀመት ፡ ፯ቱ ፡ አዕማደ ። ዘብሐት ፡ ዘወለተ ፡ ወልዳ ፡ ጥብሐ ፡ ወአስተዳለወት ፡ ሠናየ ፡ ማዕደ ፡ ወፈነወት ፡ አግብርት ፡ እንዘ ፡ ትብል ፡ ቡርክት ፡ ሐና ፡ ንዑ ፡ ብልዑ ፡ እምኀብስትየ ፡ ዘአስተዳለውኩ ፡ ለክሙ ፡ አኮ ፡ ኀብስተ ፡ እክይ ፡ ዘኢይትኪ (fol. 16a.) ሀል ፡ ይትናገርዎ ፡ በጊዜ ፡ ቅዳሴ ። ንዑ ፡ ስትዩ ፡ እምወይንየ ፡ ዘቀዳሕኩ ፡ ለክሙ ፡ ወይነ ፡ ትፍሥሕት ፡ ወሐሤት ፡ አኮ ፡ ወይነ ፡ ስካር ፡ ዘያመርር ፡ ጕርዔ ፡ ምዕረ ፡ ለጊዜሁ ፡ ወይነ ፡ ስቴየሰ ፡ ይነብር ፡ ለዓለም ። ወኢይጠፍዕ ፡ ወኢይነጽፍ ፡ ለትውልደ ፡ ትውልድ ፡ ዝትንቢት ፡ ቃለ ፡ ንብቡ ፡ ለሰሎሞን ፡ ኀበ ፡ ሐና ፡ ተፈጸመ ፡ እስመ ፡ ኀሪት ፡ ወሠናይት ፡ ሐና ፡ ይእቲ ፡ ዘይቤ ፡ እግዚእነ ፡ በወንጌል ፡ መንግሥት ፡ ሠናይ ፡ ዕፅ ፡ ሠናይ ፡ ይፈ

ሪ ። ወእምፍሬሁ ፡ ይትዐወቅ ፡ ዕፅ ፡ በምንትኑ ፡ ይት
ዐወቅ ፡ ሠናይ ፡ ዕፅ ፡ ወዕፅ ፡ እኩይ ። ለዕፅሰ ፡ ሠናይ ፡
ቦ ፡ ተስፋ ፡ እምድኅረ ፡ የብስ ፡ ወበኑሉኁ ፡ ለእመ ፡
ዘንመ ፡ ላዕሌ (fol. 16 b.) ሁ ፡ ዝናም ፡ ወነፍሐ ፡ ዲቤ
ሁ ፡ ነፋስ ፡ ይለብስ ፡ ማዕስ ፡ ወያወጽእ ፡ ሠርፀ ፡ ከ
መ ፡ የሀብ ፡ ፍሬ ፡ እምአዕጹቂሁ ፡ ወከተማሁ ፡ ወበ
ከትማ ፡ አእጹቅ ፡ ዘሰሎቱ ፡ ቦ ፡ ኀበ ፡ ፬ ፡ ወቦ ፡ ኀበ ፡
፮ ፡ ወቦ ፡ ኀበ ፡ ፪ ፡ ኀድግዎሰ ፡ ለዝ ፡ ዕፅ ፡ ዘይብል ፡
ቃለ ፡ ነገሩ ፡ አላ ፡ ዳዕሙ ፡ ይቤ ፡ በእንተ ፡ ፲ወ፪እአ
ጽምት ፡ ይቡሳን ፡ እሙንቱ ፡ ፲ወ፪ ፡ ደቂቀ ፡ ፳ኤል ፡
ዘተነበየ ፡ ሎሙ ፡ ሕዝቅኤል ፡ ሶበ ፡ ነጸርሙ ፡ ከመ ፡
አእጽምት ፡ ይቡሳን ፡ ይቤሎ ፡ እግዚአብሔር ፡ አሜ
ሃ ፡ ለሕዝቅኤል ፡ ተነበይ ፡ ላዕለዝ ፡ አእጽምት ፡ ይ
ቡሳን ። ወተነበየ ፡ ላዕሌሆሙ ፡ ወነፍሐ ፡ ዲቤሆሙ ፡
መንፈስ ፡ ሕይወት ፡ ወወደየ ፡ ቦሙ ፡ ማዕስ ፡ እስከ ፡
ይነቅሁ ፡ በ (fol. 17 a.) እንተ ፡ ሐና ፡ ቡርክት ። ወሶበ ፡
ሠረፀት ፡ ሐና ፡ እምኔሆሙ ፡ ሕይወት ፡ ክነት ፡ ሎ
ሙ ፡ በወሊዶታ ፡ ማርያምሃ ፡ እግዝእተ ፡ ዅልነ ፡ ይ
ሄይስ ፡ ስም ፡ ሠናይ ፡ እምቅብዐ ፡ መዓዛ ። ይሄይስ ፡
፭ ፡ ወልድ ፡ እምነ ፡ አእላፍ ፡ ውሉድ ። ዘንተ ፡ ይቤ ፡
ነቢይ ፡ በእንተ ፡ ሐና ፡ አማን ፡ ትሄይስ ፡ ወትሜኒ ፡
እምዅሉ ፡ ፍጥረት ፡ ዘእለ ፡ ሰማያት ፡ ወምድር ፡ እን
ተ ፡ ይእቲ ፡ እግዝእትነ ፡ ማርያም ፡ ቡርክት ፡ ባሕር
የ ፡ ስም ፡ ይእቲ ፡ ውስተ ፡ ከርሠ ፡ አዳም ፡ ዘተኃት ፡
እምተከት ፡ ከመ ፡ ባሕርይ ፡ ፀዓዳ ፡ ወእምኔሁ ፡ ተው
ህበት ፡ ለሴት ፡ ወእምነ ፡ ሴተ ፡ ለሄኖስ ፡ ወእምነ ፡ ሄ
ኖስ ፡ እስከ ፡ አብርሃም ፡ ትትፋለስ ፡ ይእቲ ፡ ባሕርይ ፡
(fol. 17 b.) እምሐቋ ፡ ለሐቋ ፡ በከመ ፡ ይቤ ፡ ሰሎሞን ፡
ጥበብ ፡ ትትፋለስ ፡ ውስተ ፡ ነፍሳተ ፡ ጻድቃን ፡ ተፈ
ኒዋ ፡ እምቅዱሳን ፡ ሰማያት ፡ ከመ ፡ ተሀሉ ፡ ዳግመ
ኒ ፡ እምአብርሃም ፡ እስከ ፡ አበ ፡ ነጋሢ ፡ ዳዊተ ፡ ወእ
ምዳዊት ፡ እስከ ፡ ሐና ፡ እንዘ ፡ መንፈቃ ፡ መሬት ፡
ወእንዘ ፡ መንፈቃ ፡ ባሕርይ ፡ ፀዓዳ ፡ እስከ ፡ ይከው
ን ፡ ገሐሃ ፡ ለባሕርይ ፡ ውስተ ፡ ክርሣ ፡ ለሐና ፡ በጊ
ዜሁ ፡ ወበጕንዱይ ፡ ዘመን ፡ እምአመ ፡ ተወልደ ፡ አ
ዳም ፡ እመሬተ ፡ ምድር ፡ ኢበልዐ ፡ ወኢያስተርአየ ፡
ገሐሃ ፡ ለባሕርይ ፡ በክርሠ ፡ ዅሎን ፡ አንስት ፡ አለ ፡
ተሰምያ ፡ ስመ ፡ በበአምጣኒሆን ፡ እምነ ፡ ሔዋ ፡ እስ
ከ ፡ ብፅዕት ፡ ሐና ፡ መልዐ ፡ ላዕሌሃ ፡ ገሐሀ ፡ ባሕርይ ፡
በ፱ዓመ (fol. 18 a.) ት ፡ እምአመ ፡ ነሥአ ፡ ኢያቄም ፡
ምታ ፡ እንዘ ፡ ሀለወት ፡ በብዙኅ ፡ ብከይ ፡ ወበአንብ
ዕ ፡ ውዑይ ፡ በእንተ ፡ ዘኢወለደት ፡ ወልደ ፡ ወኢወ
ለተ ። ወመነንዋ ፡ ዅሎሙ ፡ ሰብእ ፡ እስራኤል ፡ ወ
ይብልዋ ፡ አንቲሰ ፡ መክን ፡ ዘአልብኪ ፡ ውሉድ ፡ ወ
ኢዘርእ ፡ በውስተ ፡ እስራኤል ፡ ዘይቀውም ፡ ለኢያ
ቄም ፡ ወለቤቱ ። ወአጥፋዕኪ ፡ ቤቶ ፡ እምይእዜሰ ፡
ጻኢ ፡ እማዕከሌነ ፡ ወሑሪ ፡ እምህገርነ ፡ ወኢትነበ
ሪ ፡ ምስሌነ ። ወኀበኒ ፡ ናቁርብ ፡ ቍርባነ ፡ አልብነ ፡
ሱታፌ ፡ ምስሌኪ ። እስመ ፡ ሕግ ፡ ውእቱ ፡ ለነ ፡ እ
መቦ ፡ ብእሲ ፡ ወብእሲት ፡ እለ ፡ አልቦሙ ፡ ውሉድ ፡
ይሰድድዎሙ ፡ እምቤተ ፡ ምሥዋዕ ፡ ወያቀውምዎ
ሙ ፡ አፍ (fol. 18 b.) አ ፡ ወይፈልጥዎሙ ፡ እማኀበሮ
ሙ ፡ ወእንቲኒ ፡ ጻኢ ፡ እማኀበርነ ፡ ምንተ ፡ ትገብ
ሪ ፡ ለነ ፡ አሐና ፡ እስመ ፡ ማኀፀንኪ ፡ ተዐፅወ ፡ ኢያ
ርኃወ ፡ ለኪ ፡ እግዚአብሔር ። ወከመዝ ፡ ይቤልዎ ፡
ለኢያቄምኒ ፡ ምታ ። ወእምዝ ፡ ጸለየት ፡ ሐና ፡ ቅድ
መ ፡ እግዚአብሔር ፡ ወሰከየት ፡ ነፍሳ ፡ እንዘ ፡ ትብ
ል ፡ ዘከመ ፡ ሐና ፡ ብእሲተ ፡ ሕልቃና ፡ እመ ፡ ሳሙ
ኤል ። ስምዓኒ ፡ ጸሎትየ ፡ ወስእለትየ ፡ ኦእግዚእየ ፡
አምላክ ፡ እስራኤል ፡ እምላኮሙ ፡ ለአበዊነ ፡ ለአብ
ርሃም ፡ ወለይስሐቅ ፡ ወለያዕቆብ ፡ ዘሀለኮ ፡ እምቅ
ድመ ፡ ዓለም ፡ ወትሄሉ ፡ ዓዲ ፡ እስከ ፡ ለዓለመ ፡ ዓ
ለም ፡ ዘጥዑም ፡ ስምከ ፡ ዅሎ ፡ ዘትክ (fol. 19 a.) ል ፡
ወአልቦ ፡ ዘይስዓነከ ፡ አልቦቱ ፡ ዋንት ፡ ለህላዌከ ፡
ወአልቦቱ ፡ ተፍጻሜት ፡ ለመንግሥትከ ፡ ዅሉ ፡ ለ
ከ ፡ ወዅሉ ፡ ክሡት ፡ በቅድሜከ ፡ አንተ ፡ ትቀትል ፡
ወታሐዩ ፡ አንተ ፡ ተዓፁ ፡ ወአንተ ፡ ትፈትሕ ፡ ፍታ
ሕ ፡ ሊተ ፡ ማኀፀንየ ፡ ወሀበኒ ፡ ፍሬ ፡ ሠናየ ፡ ዘያሠ
ምረከ ፡ ከመ ፡ ይኩን ፡ ለከ ፡ ወእፈስዮ ፡ መባዕ ፡ ወ
ቍርባነ ፡ ንጹሐ ፡ በከመ ፡ ትእዛዝ ፡ ዘእዘዝከ ። እመ
ሰ ፡ ኢሰማዕከኒ ፡ ወኢወሀብከኒ ፡ ፍሬ ፡ ጠስየኒ ፡ ወ
ሠዓረኒ ፡ ከመ ፡ እሑር ፡ ውስተ ፡ ርስተ ፡ አበውየ ፡
ዘለዓለም ። ለምንት ፡ ሊተ ፡ አሐዩ ፡ ሕይወት ፡ በዲ
በ ፡ ምድር ፡ እንዘ ፡ እኪተ ፡ መዋዕል ፡ አነ ፡ ወትክዝ
ተ ፡ ነፍስ ፡ እንዘ ፡ ዅሎን ፡ አዋ (fol 19 b.) ልዲ ፡ እስ
ራኤል ፡ ሀለዋ ፡ ፀዊሮን ፡ ሕፃናት ፡ ይትፈሥሑ ፡ ወ

ይትጎሠያ ፡ ወኪያየኒ ፡ ይትቃጸባ ፡ ሶበ ፡ ይኔጽራኒ ፡ ወይስሕቃ ፡ ላዕሌየ ፡ ርኢ ፡ እግዚአ ፡ ሕማማ ፡ ለአ ምትከ ፡ ግድፍት ፡ ወምንንት ፡ ሐና ፡ እምአዋልዲ ፡ አስራኤል ። ወእ<u>ያቄም</u>ኒ ፡ ብእሲሃ ፡ ከመዝ ፡ ይቤ ፡ እንዘ ፡ አዕይንቲሁ ፡ ውስተ ፡ ምድር ፡ ወህሊናሁ ፡ ያ ንቀዓዱ ፡ ውስተ ፡ ሰማይ ፡ አእግዚአ ፡ እግዚአብሔ ር ፡ አምላከ ፡ እስራኤል ፡ ዘተአምር ፡ ኵሎ ፡ እምቅ ድመ ፡ ይኩን ፡ ወትጠይቅ ፡ ኵሎ ፡ እምቅድመ ፡ ይ ንግሩከ ። ለምንት ፡ ሰሐቀ ፡ ወስላቀ ፡ ረሰይኪኒ ፡ ለጸ ላዕትየ ። ነጽር ፡ ሕማምየ ፡ ወሕማማ ፡ ለነፍስየ ፡ ዘአ ምጻእ (fol. 20a.) ከ ፡ ዓለመ ፡ እምጎበ ፡ አልቦ ፡ ወፈጠ ረከ ፡ ፀሐየ ፡ ወወርሀ ፡ በኢተሐዝቦ ። ወሊተኒ ፡ ስም ዓኒ ፡ ጸሎትየ ፡ ወአጽምዓኒ ፡ ቃልየ ፡ ወአቅልል ፡ ዕ ፀቦ ፡ ለልብየ ፡ መንፈሰ ፡ ጥበብ ፡ ወአእምሮ ፡ ዘቦ ። ሀበኒ ፡ ወልደ ፡ ቅድሜከ ፡ ዘአቁርቦ ። ወኢትረስየኒ ፡ ምኑን ፡ እምን ፡ ኵሎሙ ፡ እስራኤል ፡ አስመ ፡ አንተ ፡ ትክል ፡ ለዘቦ ፡ ብዙኀ ፡ አሕፅዖ ፡ ወለዘኒ ፡ ውሑድ ፡ አብዝኖ ። ወእምዝ ፡ እምድኅረ ፡ ፈጸሙ ፡ ጸሎቶ ሙ ። ወርእየ ፡ እግዚአብሔር ፡ ኀዝና ፡ ለ<u>ሐና</u> ፡ ወአ ስተርአያ ፡ በይእቲ ፡ ዕለት ፡ በራእየ ፡ ሌሊት ፡ በአም ሳለ ፡ ዖፍ ፡ ፀዓዳ ፡ እንተ ፡ ትወርድ ፡ እምሰማይ ፡ እ ምህላዊሃ ፡ እምትክት ፡ መዋዕል ። እ (fol. 20b.) ንዘ ፡ ይጼልላ ፡ ኪሩቤል ፡ ዘስብሐት ። እደ ፡ ሰብእ ፡ ታሕ ተ ፡ ክነፈሁ ፡ ወእኁዝ ፡ ውስቴቱ ፡ ሀብለ ፡ ሕይወት ፡ ውእቱ ፡ ዝንቱ ፡ መንፈስ ፡ ሕይወት ፡ በአምሳለ ፡ ዖ ፍ ፡ ፀዓዳ ፡ ነበረ ፡ ውስተ ፡ ርእሰ ፡ <u>ሐና</u> ፡ አመ ፡ ተሠ ገወት ፡ በማኅፀና ፡ ሶቦ ፡ ወጽአ ፡ ባሕርያ ። እምቃ ፡ <u>እ</u>ያቄም ፡ በከመ ፡ ሕገ ፡ ሰብሳብ ፡ ተወክፈታ ፡ <u>ሐና</u> ፡ ለይእቲ ፡ ባሕርይ ፡ ሥጋሃ ፡ ውእቱ ፡ ለእግዝእትነ ፡ ማርያም ። ባሕርይሰ ፡ ፀዓዳ ፡ ይትበህል ፡ በእንተ ፡ ን ጽሕናሃ ፡ ወየፍኒ ፡ ፀዓዳ ፡ በእንተ ፡ ነፍሰ ፡ እምቅድ መ ፡ ቀዳሚ ፡ መዋዕል ፡ ዘሀለወት ፡ ምስሌሁ ፡ በየማ ነ ፡ አቡሁ ፡ ዖፍ ፡ ፀዓዳ ፡ ወባሕርይ ፡ ፀዓዳ ፡ በጽዕረና ። (fol. 21a.) ሶበ ፡ ኃደረት ፡ ውስተ ፡ ከርሠ ፡ <u>ሐና</u> ፡ ከመ ፡ ማየ ፡ ባሕር ፡ ተሐውከ ፡ ማኅፀና ፡ ዘኢልማድ ፡ ውእ ቱ ፡ ዝ ፡ ነገር ። ርኢ ፡ እስኩ ፡ ከመ ፡ እግዝእትነ ፡ ማርያም ፡ ቡርክት ፡ ይእቲ ፡ መኑ ፡ ተወልደ ፡ እምአ ንስት ፡ ባሕቲቱ ፡ እግዚአብሔር ፡ ለባሕቲቱ ፡ ፈጠ ራ ። ባሕቲቱ ፡ ቅዱስ ፡ ለባሕቲቱ ፡ ቀደሳ ። ባሕቲቱ ፡ ክቡር ፡ ለባሕቲቱ ፡ አክበራ ። ባሕቲቱ ፡ ንጹሕ ፡ ለባ ሕቲቱ ፡ አንጽሓ ። መኑ ፡ እምሰብእ ፡ ከመ ፡ እግዝእ ትነ ፡ <u>ማርያም</u> ፡ በንጽሕና ፡ ወአልቦ ፡ ዘይትረከብ ፡ እምሰብእ ፡ ከመ ፡ እግዝእትነ ፡ <u>ማርያም</u> ፡ በድንግል ና ፡ ሰማይኒ ፡ ኢይከውን ፡ በመጠና ፡ ንጹሐ ፡ በቅድ መ ፡ እግዚአብሔር ፡ ወመላእክቲሁኒ ፡ ጥቀ ፡ ኢይክ ውኑ ፡ ከመ ፡ እግዝእትነ ፡ <u>ማርያም</u> ፡ ንጽሕት ፡ በህሊ ናሃ ፡ ወበሥጋሃ ፡ ወነፍሳኒ ፡ ምስለ ፡ ነፍሰ ፡ ዚአሁ ፡ ከመ ፡ ትከውን ፡ ልጽቅት ፡ አእሚሮ ፡ ዓቀባ ፡ ወዘገ ባ ፡ እምነ ፡ ወርቅ ፡ ውብሩር ፡ ወእምነ ፡ አልባስ ፡ ክቡ ር ፡ አጥረያ ፡ ላቲ ፡ ወወህባ ፡ ለ<u>ሐና</u> ፡ ከመ ፡ ትኩና ፡ በቀኡት ፡ በከመ ፡ ይቤ ፡ ይኄይስ ፡ ኢወሊድ ፡ እም ነ ፡ ውሉድ ፡ እለ ፡ አልቦሙ ፡ በቀኡት ። ይትባረክ ፡ እግዚአብሔር ፡ ዘኢወሀባ ፡ ውሉደ ፡ አመ ፡ ነሥአ ፡ <u>እ</u>ያቄም ፡ ምታ ፡ እምቤተ ፡ አቡሃ ። ሶበሰ ፡ ወለደት ፡ ፍጡነ ፡ በከመ ፡ ይወልዳ ፡ አንስት ፡ እምወለደት ፡ እ ለ ፡ አልቦሙ ፡ በቀኡት ። ውእቱሰ ፡ ከመ ፡ ይትነ ከር ፡ በልሳነ ፡ ሰብእ ፡ ዐፀወ ፡ መኑፀና ፡ ለ<u>ሐና</u> ፡ እስ ከ ፡ ዘመ (fol. 22a.) ኑ ፡ ወአርኃወ ፡ ማኅፀና ፡ ለ<u>ሐና</u> ፡ በዘመኑ ፡ ከመ ፡ ትለድ ፡ ወለተ ፡ ጎፅተ ፡ ወክብርተ ፡ ሠናይተ ፡ ወሥርጉተ ፡ ወፍቅርተ ፡ በጎበ ፡ ኵሉ ፡ ህ የንተ ፡ ብክያ ፡ ወኃዘና ፡ ረከበት ፡ ፍሥሓ ፡ ህየንተ ፡ ሰቆቃዋ ፡ ወገዓራ ፡ ረከበት ፡ ኃሜተ ፡ ዘአልቦ ፡ መሥ ፈርት ፡ ህየንተ ፡ ጽዕለታ ፡ ወኃሣራ ፡ ረከበት ፡ ዕበየ ፡ ወክብረ ። እግዝእትነ ፡ <u>ማርያም</u> ፡ ትትፈሣሕ ፡ በወል ዳ ፡ <u>እ</u>የሱስ ፡ ክርስቶስ ፡ መድኃኒነ ፡ ወሐናሂ ፡ ትት ፈሣሕ ፡ በወለታ ፡ እግዝእትነ ፡ <u>ማርያም</u> ፡ እሙ ፡ ለ እግዚእነ ። ጎድጊሰ ፡ <u>ሐና</u> ፡ ፍሥሐ ፡ ዘበምድር ፡ ኃ ላፊ ፡ ፍጡነ ፡ ዘይከውን ፡ ጎልፈቱ ። ፍሥሐሰ ፡ ይደ ልወኪ ፡ ዘበሰማያት ፡ ዘኢየኃልቅ ፡ ለዝሉፉ ። ሔዋ ንሰ ፡ ወለደት ፡ ብዙኃ ፡ ፱ተባዕተ ፡ (fol. 22b.) ወ፴እ ንስት ፡ ምንትኒ ፡ ኢተርፋ ፡ ወኢረከበት ፡ እምሠና ያት ፡ ዘእንበለ ፡ ሕማም ፡ ወደዌ ፡ ወስብረት ፡ ዓጽም ። ወይእቲኒ ፡ ትጸንሕ ፡ ምጽአተ ፡ ዚአኪ ፡ ወትሰግድ ፡ ለኪ ፡ ሶበ ፡ ረከበት ፡ ትንሣኤ ፡ በወልደ ፡ ወለትኪ ። አብፅዕት ፡ <u>ሐና</u> ፡ ሚይበዝሕ ፡ ውዳሴ ፡ ዚአኪ ፡ እም ኵሎን ፡ አንስት ፡ ዘቅድሜኪ ፡ ወዘድኅሬኪ ፡ ኢረከ

ባ ፡ ሞገሰ ። ወባረከሂ ፡ ብእሲተ ፡ ያሬድ ፡ ዘወለዶ ፡ ለኄኖክ ፡ ኢረክበት ፡ ጥዒና ፡ ወኢያምሠጠቶ ፡ ለሞት ፡ ወተዘርዉ ፡ አእጽምቲሃ ፡ በጎበ ፡ ሲኦል ። ውእቱሰ ፡ አምስጠ ፡ እምእደ ፡ ሞት ፡ ተፅዒኖ ፡ በነኰር ኂረ ፡ ነፋሳት ። ወኃለፈ ፡ መካነ ፡ ሕይወት ፡ እንዘ ፡ ሕያው ፡ ሀለወ ፡ እስከ ፡ ይእዜ ። ለምን (fol. 23a.) ትኩ ፡ ወለደቶ ፡ ዘኢገብረ ፡ ላቲ ፡ እምሠናያት ፡ ውእቱሰ ፡ በመካነ ፡ ፍሥሐ ፡ ዘይነብር ፡ ለዘልፋ ፡ ወይእቲኒ ፡ በመካነ ፡ ንዴት ፡ ትግዕር ፡ እስከ ፡ ዮም ። ወሐናሰ ፡ ሶበ ፡ ወለደት ፡ አሐተ ፡ ወለት ፡ ኢርእየቶ ፡ ለሞት ፡ ዳግመ ፡ እንዘ ፡ ሥጋሃ ፡ ሥጋ ፡ መለኮት ፡ ውእቱ ። አንቲ ፡ ተንብዪ ፡ እምሐይከል ፡ ዘወለደቶ ፡ ለናኅ ፡ እስመ ፡ ውእቱ ፡ ድኅነ ፡ እማየ ፡ አይኅ ። ወተረፈ ፡ ባሕቲቱ ፡ ተክለ ፡ ጽድቅ ፡ ዘለዓለም ። ወፈድፋደ ፡ ትከብሪ ፡ እምነ ፡ እድና ፡ እሙ ፡ ለአብርሃም ፡ ዘነሥአ ፡ ማዕተበ ፡ ግዝረት ፡ ወአቀመ ፡ ኪዳነ ፡ ሎቱ ፡ ወለዘርኡ ፡ እስከ ፡ ለዓለም ፡ ኦሐና ፡ ብፁዓት ፡ ሳራ ፡ ወርብቃ ፡ ኢይከውና ፡ ሜጠ ፡ ጽፍረ ፡ አእጋርኪ ፡ አሐቲ ፡ እ (fol. 23b.) ስመ ፡ እመ ፡ ሕይወት ፡ አንቲ ፡ ሕይወትሰ ፡ ማርያም ፡ ዛቲ ፡ ሰማያት ፡ ወምድር ፡ ይት ፈሥሑ ፡ ላቲ ፡ እግዚአብሔር ፡ ተሠገወ ፡ ባቲ ። አ ብፅዕት ፡ ሐና ፡ ግፍዕኪሰ ፡ መጠነ ፡ ሰማይ ፡ ኮነ ፡ ወ ከመ ፡ ደመና ፡ ገጸ ፡ ምድር ፡ ከደነ ። መጠነ ፡ ግፍዕ ኪ ፡ ረከብኪ ፡ ፍሥሐ ፡ ዘአልቦ ፡ ወስን ፡ በእንተ ፡ ወ ለትኪ ፡ ማርያም ፡ እምነ ። ዘልማዱ ፡ ዕፁብ ፡ ነገሩ ፡ ወመንክር ፡ ተኬንዎቱ ። ይቀድም ፡ እግዚአብሔር ፡ አመክሮቶ ፡ ለሰብእ ፡ በከመ ፡ ይፈትንዎ ፡ ለወርቅ ፡ በእሳት ፡ ከማሁ ፡ ይፈትኖሙ ፡ እግዚአብሔር ፡ ለኅሩያኑ ፡ በሕማም ፡ ወተዕናስ ። ወለሐናሂ ፡ በኃጢአ ፡ ውሉድ ፡ ወበኃጢአ ፡ ሲሰይ ፡ ቀደመ ፡ አመክሮ ታ ፡ ከመ ፡ ትንሣእ ፡ ግፍዐ ፡ እም (fol. 24a.) ነ ፡ ኵሉ ፡ ዘመደ ፡ እስራኤል ፡ አእሚሮ ፡ ትዕግሥተ ፡ ሀሊናሃ ፡ በብዙኅ ፡ ኀዘን ፡ ወሕማም ፡ ወሀባ ፡ ሠናየ ፡ ረባሒ ፡ ወመክፈልተ ፡ ላቲ ፡ አልቦ ፡ ዘየሐይዳ ። በከመ ፡ ይቤሉ ፡ ነቢያት ፡ በብዙኅ ፡ ፃማ ፡ ወሕማም ፡ ሀለወን ፡ ንባዕ ፡ ውስተ ፡ መንግሥተ ፡ ሰማያት ። ወይእቲመ (sic) ፡ ሐና ፡ ዘንተ ፡ ትንቢተ ፡ ለፈጽሞ ፡ ተዓገሠት ፡ ኵሎ ፡ ክበዳ ፡ ወላህባ ፡ ለዕለት ። ወበእንተዝ ፡ ወረሰት ፡ መ ንግሥተ ፡ ሰማያት ። መንግሥተ ፡ ሰማያሰትሰ ፡ ዘእቤ ፡ ወልደ ፡ ወለታ ፡ ውእቱ ፡ እግዚእነ ፡ ወመድኃኒ ነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እስመ ፡ ብዙኃን ፡ ፈተዉ ፡ ከመ ፡ ይንሥኡ ፡ ዕበያ ፡ ወክብራ ፡ ለሐና ፡ እንዘ ፡ ይሰምዩ ፡ ወለቶሙ ፡ ከመ ፡ ወለታ ፡ ቀዳሚ ፡ ሰመየ ት ፡ ዮክብድ ፡ (fol. 24b.) ወለታ ፡ ወትቤ ፡ ማርያም ፡ ዘኢኮነ ፡ ላቲ ፡ ድልወታ ። ወበእንተዝ ፡ ደወየት ፡ ወ ተእኅዝት ፡ ለምጻ ፡ ዝልጋሴ ፡ ወወጽአት ፡ አፍአ ፡ እ ምትዕይንት ። አሪትሰ ፡ ትቤ ፡ ሶበ ፡ ሐመየቶ ፡ ለሙ ሴ ፡ ተብህለ ፡ ተእኅዘት ፡ በለምጽ ። አንሰ ፡ እቤ ፡ ወ ሶበ ፡ ፈቀደ ፡ እግዚአብሔር ፡ ከመ ፡ ያማስና ፡ በእን ተ ፡ ቅንዓት ፡ እሙ ፡ ኃሠሠ ፡ ላቲ ፡ ምክንያተ ። ወኢ ፈቀደ ፡ ከመ ፡ ትስመይ ፡ ይእቲ ፡ በስመ ፡ እሙ ፡ እስ መ ፡ ብዙኃት ፡ እለ ፡ ተሰምያ ፡ በስመ ፡ ማርያም ፡ ወለተ ፡ ሐና ፡ ወኢረክባ ፡ ሕይወተ ፡ ቦ ፡ እለ ፡ አኃ ዘን ፡ ጋኔን ፡ ወቦ ፡ እለ ፡ ተእኅዝ ፡ በገሙት ፡ ዘንተ ፡ ኵሎ ፡ በእንተ ፡ ቅንዓተ ፡ እሙ ፡ ኀብረ ፡ እግዚአብሔር ፡ ወኢፈቀደ ፡ ይትወሀብ ፡ ለክልዓት ፡ እን (fol. 25a.) ስተ ፡ ስመ ፡ እሙ ፡ እምቅድመ ፡ ቀዳሚ ፡ መዋዕል ። ስምዕዎ ፡ ለሙሴ ፡ ዘይብል ፡ በእንተ ፡ ቅ ንዐ ፡ ስም ፡ አመ ፡ ይቤሎሙ ፡ ለቤተ ፡ እስራኤል ፡ ያነሥእ ፡ ለክሙ ፡ እግዚአብሔር ፡ እምአኀዊክሙ ፡ ዘከማየ ፡ ወይሰመይ ፡ ስሙ ፡ እግዚአብሔር ። ወለው እቱ ፡ ነቢይ ፡ ዘያዓቢ ፡ ትእዛዘ ፡ ትሰረው ፡ ይእቲ ፡ ነ ፍስ ፡ እምሕዝባ ፡ ወዘንተ ፡ ሰሚዓ ፡ አሐቲ ፡ ግብፃዊ ት ፡ እምነገደ ፡ ዳን ፡ ወወለደት ። ወልደ ፡ ወሰመየ ቶ ፡ ስሞ ፡ እግዚአብሔር ፡ ወሰሚዖሙ ፡ ደቂቀ ፡ እስ ራኤል ፡ አንትሮርጮሩ ፡ በእንቲአሃ ፡ ወአምጽእዎ ፡ ለ ውእቱ ፡ ወልድ ፡ ኀበ ፡ ሙሴ ፡ ወአብዕዎ ፡ ውስተ ፡ ሙዳል ፡ ወሰአለ ፡ ሙሴ ፡ ቅድመ ፡ እግዚአብሔር ፡ ወአውጽአ ፡ አሣዕኒ (fol. 25b.) ሁ ፡ እምእገሪሁ ፡ ወ ይቤ ፡ በመዋዕልየኑ ፡ ፈነውኮ ፡ ለዝንቱ ፡ ነቢይ ፡ እግዚአብሔር ፡ ስሙ ፡ ወሚመ ፡ ካልዕኑ ፡ ዝንቱ ፡ ወልድ ፡ በእንተ ፡ ቅንዐ ፡ ስምከ ፡ እሰአለከ ፡ ንግ ረኒ ፡ ዘእገብሮ ፡ ለዝንቱ ፡ ወልድ ፡ ወዘእፈስዮ ፡ በ ቅድሜከ ። ወሶቤሃ ፡ ነበቦ ፡ እግዚአብሔር ፡ ለሙሴ ፡ ወይቤሎ ፡ ኢኮንኩ ፡ እነ ፡ አላ ፡ ዳዕሙ ፡ እምስረዊ ሁ ፡ ለዳን ፡ እስከ ፡ አእጹቂሁ ፡ አስቆሮታዊ ፡ ይጸን

ሉ ፡ ሰይጣን ። ወበሕቱ ፡ ኵሉ ፡ ዘአርኰስ ፡ ስመ ፡ እ
ግዚአብሔር ፡ ሞተ ፡ ለይሙተ ፡ ወይውግርዎ ፡ በዕ
ብን ፡ ወተጋቢኦሙ ፡ ሶቤሃ ፡ ኵሎሙ ፡ ማኅበረ ፡ እ
ስራኤል ፡ ወገርዎ ፡ በዕብን ፡ በአፍአ ፡ ትዕይንት ፡ ለ
ውእቱ ፡ ወልድ ፡ ወሞት ፡ በእኩይ ፡ ሞት ። አነኒ ፡
እቤ ፡ ከማሁ ፡ ኵሉ ፡ ዘአርኰስ ፡ ስመ ፡ ማር (fol. 26 a.)
ያም ፡ ድንግል ፡ ወቡርክት ፡ ወለተ ፡ ሐና ፡ ወኢያቄ
ም ፡ እሙ ፡ ለአማኑኤል ፡ አምላክነ ፡ ለይሙት ፡ ሞ
ት ፡ በነፍሱ ፡ ወሥጋሁ ፡ ወኢይርከብ ፡ ጥዒና ፡ ለዓ
ለመ ፡ ዓለም ፡ አሜን ። ። ።

ዘሠሉስ ።

በእንተ ፡ ዝንቱ ፡ ነገር ፡ ንሁ ፡ ንወድሳ ፡ ለሐና ፡
እስመ ፡ እግዚአብሔር ፡ ወደሳ ፡ ወበውዳሴሁ ፡ ኃደ
ረ ፡ ለወለት ፡ ሐና ፡ በከርሣ ። ንሁ ፡ ናዕብያ ፡ ለሐና ፡
እስመ ፡ እግዚአብሔር ፡ አዕበያ ፡ እምሔውቱ ፡ ይእ
ቲ ፡ እመንገለ ፡ ሥጋ ። ይእቲ ፡ ትትበደር ፡ እምነ ፡
ወርቅ ፡ ወብሩር ፡ ወትኄይስ ፡ ፈድፋደ ፡ እምነ ፡ ፲ወ፪
አዕናቀ ፡ ዘዘኢሁ ፡ ኀብሮን ። ወትሜኒ ፡ እምፀሐ
ይ ፡ ወወርህ ፡ ወእምነ ፡ ኵሉ ፡ ፍጡር ፡ እለ ፡ ሀለዉ ፡
በሰማይ ፡ ወበምድር ። አልቦ ፡ ዘይትዔረያ ፡ በስን ፡
ወበሞገስ ፡ በዕበ (fol. 26 b.) ይ ፡ ወክብር ፡ እምታሕቲ
ሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወይእቲ ፡ ትክብር ፡ እም
ነ ፡ ኵሎን ፡ አንስት ፡ በወሊዶታ ፡ ማርያምሂ ፡ ድንግ
ል ። ወትሜኑ ፡ ሠናይ ፡ እምነ ፡ ኵሉ ፡ አፈዋት ፡ ቀስ
ጥኒ ፡ ወከልበኔሂ ። ኢይመሰሉ ፡ መዓዛሃ ፡ ሱጡቃ
ጤ ፡ ወሰሊኽ ። ኢይክውኑ ፡ መዓዛሃ ፡ ወሜናሃ ፡ ዘክ
መ ፡ ከነ ፡ ቅድወ ፡ ወበሕቱ ፡ ጥቂ ፡ ይምዕዝ ፡ ዕበ ፡
የሐፉ ፡ ገጸ ፡ ከመ ፡ ሀለወት ፡ በውስተ ፡ ከርሣ ፡ ማር
ያም ፡ ቡርክት ። ወኢፈቀደት ፡ ተሠርግዎ ፡ በከመ ፡
ይሠረገዋ ፡ አንስት ፡ እስመ ፡ ትቤ ፡ በልባ ፡ ወበልሳ
ና ፡ ሊተሰ ፡ ሠርጕየ ፡ ወፍሥሐየ ፡ በሕይወትየ ፡ ወ
በሞትየ ፡ ለነፍስየ ፡ ወሥጋየ ፡ ሀለወተኒ ፡ ማርያም ፡
ቡርክት ፡ እግዝእትየ ፡ ወቅብዓኒ ፡ ለገጽየ ፡ (fol. 27 a.)
ኢይፈቅድ ፡ በከመ ፡ ይትቀብዓ ፡ አንስት ፡ ቅብዕየሰ ፡
ማርያም ፡ ቡርክት ። ወሶቤሃ ፡ ተፈሥሐት ፡ በልባ ፡
ወትቤ ፡ እምይእዜሰ ፡ እትፌሣሕ ፡ ወእትኃሠይ ፡ እ
ነ ። ብክይየኒ ፡ ኀደገኒ ፡ ይትኀፈሩ ፡ ወይጎሠሩ ፡ ኵ
ሎሙ ፡ ጸላዕትየ ። ኦአዋልደ ፡ እስራኤል ፡ ነዓ ፡ ስም
ዓኒ ፡ ቃልየ ፡ ወነጽራኒ ፡ እንዘ ፡ ሕፃንየ ፡ በመታክፍ
ትየ ፡ ወእጠብዋ ፡ እምአጥባትየ ፤ ነየ ፡ አነ ፡ ዘእንታ
ክቲ ፡ ብእሲተ ፡ እለ ፡ ትሰድኒ ፡ እምአብያትክን ፡
በእንተ ፡ ዕበድየ ፡ ወታልዕላ ፡ ቃለክን ፡ በላዕሌየ ።
ነጽራ ፡ ወለትየ ፡ ዘትኄይስ ፡ እምወለትክን ፡ ኢኒ ፡
ሰማይ ፡ ወምድር ፡ ወኵሉ ፡ ፍጥረተ ፡ ሰብእ ፡ ወመላ
እክት ፡ ኢይከውኑ ፡ ሜጠ ፡ አሐቲ ፡ ስእርተ ፡ ር
(fol. 27 b.) እሳ ፡ ለወለትየ ። ከመዝ ፡ ትቤ ፡ ሐና ። ወ
ካዕበ ፡ ትቤ ፡ ተፈሥሐ ፡ ሊተ ፡ ኵሉ ፡ ዘዚአየ ፡ እግ
ዚአብሔር ፡ ፈትሐ ፡ ሊተ ፡ ማኅፀንየ ፡ ወምትየኒ ፡
ኢያቄም ፡ ያፈቅረኒ ፡ ትካትሰ ፡ ነበረ ፡ እንዘ ፡ ይጸል
ዓኒ ፡ ወአነኒ ፡ ነበርኩ ፡ ሶበ ፡ ነጸርክዎ ፡ ይትመሰው ፡
አባልየ ፡ ከመ ፡ ሰምዕ ፡ እመ ፡ ጊዜ ፡ ይትናገረኒ ፡ ወ
ይስሕቀኒ ፡ ሠናየ ፡ እትፈሣሕ ። ወእመ ፡ ጊዜ ፡ ያረ
ምም ፡ እቴክዝ ፡ ወአሐምም ፡ ልብየ ፡ እምይእዜሰ ፡
ሶበኒ ፡ ይስሕቀኒ ፡ ወሶበኒ ፡ ያረምም ፡ ኢያረምም ፡
ሀሊናየ ፡ እምትፍሥሕት ፡ ወኢየኃዝን ፡ በእንቲአ
ሁ ፡ እንዘ ፡ ሀለወተኒ ፡ አሐቲ ፡ ወለት ፡ ዘሥርጉት ፡
በስብሐት ። ንሁ ፡ ኵልክሙ ፡ አሕዛበ ፡ ምድር ፡ እ
ስተብፅዕዋ ፡ ለወለትየ ፡ ወአምጎዋ ፡ ላ (fol. 28 a.) ቲ ፡
እስመ ፡ እግዚአብሔር ፡ ወሀበኒ ፡ ኪያሃ ፡ እምኵሎ
ን ፡ አንስት ፡ መኑ ፡ ወለደ ፡ ከማየ ። ነቢያትኒ ፡ ተነበ
ዩ ፡ በእንቲአየ ፡ ወበእንተ ፡ ወለትየ ፤ አቡየኒ ፡ አሮ
ን ፡ ወልደ ፡ ሌዊ ፡ ተንዕደ ፡ በእንተ ፡ ወለትየ ፡ ለዓለ
መ ፡ ዓለም ። ኢይጠፍዕ ፡ ክህነቱ ። ለምንት ፡ ለክ
ሙ ፡ ወሊደ ፡ ውሉድ ፡ ወአዋልድ ፡ ምንተኒ ፡ እም
ሠናያተ ፡ ዘኢይገብሩ ፡ ለክሙ ፡ ነገሥታትኒ ፡ እለ ፡
ተወልዱ ፡ እምኔክሙ ፡ እለ ፡ ይጥሩ ፡ ከመ ፡ አናብ
ስት ፡ ኢድኅኑ ፡ ወኢያድኍኑ ፡ ካልአነ ። ወአናምር
ትኒ ፡ እለ ፡ ይመስጡ ፡ እንስሳ ፡ ወአባግዐ ፡ ከንቶ ፡ ክ
ኑ ፡ ወኢያስተርእዩ ፡ ለዓይን ። ወልደ ፡ ወለትየሰ ፡
ከነ ፡ ሕይወት ፡ ለአብርሃም ፡ ወለዘርኡ ፡ እስከ ፡ ለዓ
ለም ። በእንተ ፡ ወለትየ ፡ ማርያም ፡ (fol. 28 b.) ነቢይ

ኒ ፡ ይቤ ፡ እስመ ፡ መካን ፡ ወለደት ፡ ፯ት ፡ ወወላድ
ሰ ፡ ስዕንት ፡ ወሊዶ ። መካንሰ ፡ ዘይቤ ፡ ሐና ፡ ይእቲ ፡
ዘወለደት ፡ አሐተ ፡ ወለተ ፡ ህየንተ ፡ ፯ውሉድ ። ወ
ለእለሂ ፡ ተወልዱ ፡ በ፸፯ ፡ ዓመት ፡ ትኬንኖሙ ፡ ይ
እቲ ፡ ወትቀንዮሙ ፡ በወለታ ፡ ቀደምትኒ ፡ ይጸንሑ ፡
ምጽአተ ፡ ዚአሃ ። ወደኃርትኒ ፡ ይትፈሥሑ ፡ በእን
ቲአሃ ፡ እንዘ ፡ ይብሉ ፡ ንዑ ፡ ንትፈሣሕ ፡ ወንትኃሠ
ይ ፡ ባቲ ፡ ንዑ ፡ ንሰብሕ ፡ ወንዘምር ፡ ላቲ ። ዛቲ ፡ ይ
እቲ ፡ ነቢይት ፡ ሐና ፡ ወለተ ፡ ነቢያት ፡ ይእቲ ፡ ወወ
ለታኒ ፡ ተነበየት ፡ ወትቤ ፡ ናሁ ፡ እምይእዜሰ ፡ ያስተ
በፅዑኒ ፡ ኵሉ ፡ ትውልድ ። እስመ ፡ ገብረ ፡ ሊተ ፡ ኃ
ይለ ፡ ዓቢያተ ። ወቅዱስ ፡ ስሙ ፡ አዕበዮሙ ፡ ለት
ሑታን ። ወአዕገቦሙ ፡ (fol. 29a.) እምበረከቱ ፡ ለር
ኁባን ። ርህበት ፡ ወትሕት ፡ ጥቀ ፡ ኮነት ፡ ሐና ፡ በቤ
ተ ፡ እስራኤል ። ወእምዝ ፡ ፀገበት ፡ ወከረያ ፡ ፅጋብ ፡
ለምንዝናት ። ወኢፈቀደት ፡ ትብላዕ ፡ ወትስተይ ፡
ከመ ፡ ሰብአ ፡ ዓለም ፡ እምአመ ፡ ወለደት ፡ ለን ፡ ማ
ርያም ፡ እንቀጸ ፡ ፍሥሐ ፡ ወሐሜት ፡ ትንቢተ ፡ ዳዊ
ት ፡ አቡየ ፡ ተፈጸመ ፡ በላዕሴየ ፡ ወትቤ ፡ ባሕቱ ፡ እ
ን ፡ እዐግብ ፡ በርእየ ፡ ስብሐቲሁ ፡ ለእግዚአብሔር ።
አላ ፡ ውእቱ ፡ ሥጋ ፡ ማርያም ፡ ወትርሢቱ ፡ ስብሐ
ት ፡ እግዚአብሔር ፡ በ፪ ፡ ዖታ ፡ ይተረጐም ፡ ጎበ ፡ ትር
ሲትኒ ፡ ወጎበ ፡ ምዝጋናኒ ፡ ወለትሥልስቱኒ ፡ ይተረ
ጐም ፡ ጎበ ፡ ምስዋር ። ወከዕበ ፡ ይቤ ፡ ዘያነብራ ፡ ለ
መካን ፡ ውስተ ፡ ቤቱ ። ወያስተፈሥሓ ፡ ለእመ ፡ ው
ሉድ ። አማን ፡ ነበ (fol. 29b.) ረት ፡ ሐና ፡ ወሀሊና ፡
እግዚአብሔር ፡ እንዘ ፡ ይፈትና ፡ በኵሉ ፡ መከራ ፡ ዘ
ሀሎ ፡ ውስተ ፡ ዓለም ፡ እስከ ፡ ወሀባ ፡ ከመ ፡ ተለድ ፡
ሎቱ ፡ ማርያምሃ ፡ እሞ ፡ ወተፈሥሐት ፡ ጥቀ ፡ ሐቂ
ፋ ፡ ወለታ ፡ እንዘ ፡ ታጠቡ ፡ ሀሊበ ፡ እምአጥባቲሃ ።
ወበእንተ ፡ ዝንቱ ፡ ነገር ፡ ዖበ ፡ ሰምዑ ፡ እስራኤል ፡
ከመ ፡ ትወለድ ፡ ክርስቶስ ፡ እምወለተ ፡ ሐና ፡ ተን
ሥኡ ፡ ላዕለ ፡ ሐና ፡ በመዓተ ፡ ወይቤልዋ ፡ በእስተ
ሐቅሮ ፡ እሙነኑ ፡ ትቤሊ ፡ ትወልዶ ፡ ወለትየ ፡ ለእ
ግዚአብሔር ። ወእንቲ ፡ ትሰመዪ ፡ እምሔውተ ፡ እ
ግዚአብሔር ። ወዝሎ ፡ ዓለመ ፡ ታሰግዲ ፡ ታሕተ ፡
እግርኪ ። ለምንትኑ ፡ ትሄልዪ ፡ ከመዝ ፡ ትሔስዊ ፡
በልሳንኪ ፡ አዕትቲ ፡ ዘንተ ፡ ህሊና ፡ እምልብኪ ፡ እ
ንዘ ፡ ነዳይት ፡ እ (fol. 30a.) ስመ ፡ አልብኪ ፡ ንዋይ ፡
ወአልባስ ፡ ንጹሕ ፡ አልብኪ ። ባዝኑ ፡ ግዕዝኪ ፡ ትሄ
ልዩ ፡ ዘንተ ፡ ነገረ ። ዝንቱ ፡ ውእቱ ፡ ጥንተ ፡ እከዮ
ሙ ፡ ለአይሁድ ። ወይእተ ፡ ጊዜ ፡ ትቤሎሙ ፡ ለሊ
ቃውንተ ፡ እስራኤል ፡ ብፅዕት ፡ ሐና ፡ ንዑ ፡ ስምዑኒ ፡
በለብዎ ፡ ዐኑ ፡ ነገር ፡ ዘይለዓኖ ፡ ለእግዚአብሔር ፡ ኢ
ይቤሁ ፡ ዳዊት ፡ መሥዋዕቱ ፡ ለእግዚአብሔር ፡ መን
ፈስ ፡ የዋህ ። ልበ ፡ ትሑት ፡ ወየዋህ ፡ ኢይሜንን ፡
እግዚአብሔር ። ወበአፈ ፡ ኢላይያስኒ ፡ ነቢይ ፡ ይቤ ፡
እግዚአብሔር ፡ ጎበ ፡ መኑ ፡ እኔጽር ፡ ዘእንበለ ፡ ጎ
በ ፡ የዋህ ፡ ወትሑት ፡ ዘይስምዕ ፡ ቃልየ ፡ ወይገብር ፡
ትእዛዝየ ። የዓርፍ ፡ መንፈስየ ፡ ላዕሌሁ ፡ እስመ ፡ አ
ነ ፡ ነዳይት ፡ ወትሑት ፡ ልብየ ። እግዚአብ (fol. 30b.)
ሔር ፡ ኢይፈቅድ ፡ ባዕለ ፡ ወኢያኃሥሥ ፡ ነገረ ፡ ዕ
ቡያን ። ዳዕሙ ፡ ይኔጽር ፡ ጎበ ፡ ትሑታን ። ወበእን
ተዝ ፡ ኢያርኃቀ ፡ ሣህሎ ፡ እምኔየ ። ወለዛቲኒ ፡ ወለ
ት ፡ ሣህለ ፡ ሰመይዋ ፡ ነቢያት ። ኢሰማዕክሙኑ ፡ እ
ምቅድሜክሙ ፡ ዘተናገሩ ፡ በእንተ ፡ ወለትየ ፡ እስከ ፡
ይትናገር ፡ በድን ፡ በቅድሜክሙ ፡ ከመ ፡ ሀለዋ ፡ ት
ትወለድ ፡ እምቅድመ ፡ አዕንሳ ። አነኑ ፡ ከላዕኩክ
ሙ ፡ ለምንትኑ ፡ ትቀንው ፡ ብየ ፡ ዘወሀበኒ ፡ እግዚአ
ብሔር ፡ ህየንተ ፡ ዘዓፀወኒ ፡ እግዚአብሔር ፡ ማኅፀን
የ ። ወይቤለኒ ፡ እሬስያ ፡ ለኪ ፡ ህየንተ ፡ አእላፍ ፡ ው
ሉድ ፡ ለዛቲ ፡ ወለት ። ዝንቱ ፡ ውእቱ ፡ ተስፋየ ፡ ለ
ምንት ፡ ላዕሌየ ፡ እንዘ ፡ አልብየ ፡ ዘአበስኩ ፡ ላዕሌ
ክሙ ፡ (fol. 31a.) ወኢገፋዕኩክሙ ፡ በከመ ፡ ገፋዕክ
ሙኒ ። እመኒ ፡ አንብር ፡ በዕዕወትየ ፡ ጸላዕክሙኒ ፡ ወ
መነንክሙኒ ፡ ፈድፋደ ፡ ወአመኒ ፡ ተርኅወ ፡ ሊተ ፡
ማኅፀንየ ፡ ወወለድኩ ፡ አሐተ ፡ ወለተ ፡ መንኖ ፡ መ
ነንክሙኒ ፡ አሰብእ ፡ እስራኤል ። ሚመጠነ ፡ ትገፍ
ዑኒ ፡ እስከ ፡ ማእዜኑ ፡ እትዴገሥክሙ ፡ ወእስከ ፡ ማ
እዜኑ ፡ እጐይይ ፡ እምቅድመ ፡ ገጽክሙ ። ኢኮነሁ ፡
ሥጋየ ፡ እምሥጋክሙ ፡ ወአጽምየ ፡ እምአጽምክ
ሙ ፡ ለምንትኑ ፡ ትሬስዩኒ ፡ ከመ ፡ ዘኢተወለድኩ ፡
እምኔክሙ ። እንብዕየ ፡ ይግባእ ፡ ላዕሌክሙ ። ወጎ
ዙናተ ፡ ይኩና ፡ አዋልዲክሙ ፡ ወኢይትፈሥሑ ፡ አ
ንስቲያክሙ ፡ ወይኩን ፡ ዕዕወ ፡ ማኅፀንክሙ ፡ እመ
ኒ ፡ ወለዳ ፡ ኢይ (fol. 31b.) ለዳ ፡ ሠናያን ፡ ውሉደ ፡ ዘ

ይበቅዑ ፡ ለሀገር ፡ ወለብሔር ፡ ወኢይጸእ ፡ ንጉሥ ፡ እምኔክሙ ፡ ጠቢብ ፡ ወማእምር ። አልቦኑ ፡ እምኔክ ሙ ፡ ፩ኄር ፡ ዘይገብራ ፡ ለምሕረት ። ለምንት ፡ ትሬ ስዩኒ ፡ ከመዝ ፡ ወታኅሥርዋ ፡ ለወለትየ ፡ እመሰ ፡ ት ፀንሶ ፡ ወትወልዶ ፡ ለክርስቶስ ፡ ሚመጠነ ፡ ትገፍዕ ዋ ፡ ለወለትየ ፡ ወታኅሥርዋ ። እምፈተውኩ ፡ ተጸ እ ፡ ነፍስየ ፡ እምቅድመ ፡ አርአይ ፡ ጎዘና ፡ ወብካያ ፡ ወገዐራ ፡ በፍኖት ፡ ወበድው ፡ ወኵሎ ፡ ስደቶ ፡ ዘይ በጽሐ ። ወይቤሉ ፡ ፭ኤል ፡ ኵሎሙ ፡ በምልየሙ ፡ ለምንት ፡ ታሠርኃነ ፡ ዛቲ ፡ ብእሲት ፡ ቀዳሚኒ ፡ ነበረ ት ፡ መካነ ፡ ወዳግመኒ ፡ ሶበ ፡ ረከበት ፡ አሐተ ፡ ወለ ተ ፡ ትትጌበይ ፡ ላዕሌነ ፡ (fol. 32a.) ወትብል ፡ ትከው ን ፡ እሞ ፡ ለሰማያዊ ፡ ንጉሥ ፡ ዛቲ ፡ ወለትየ ። ንው ፡ ንሰክተይ ፡ ላዕሌሃ ፡ ወንትካየድ ፡ ኪዳነ ፡ ጹዑ ፡ ከ መ ፡ ንውግራ ፡ በዕብን ፡ ላቲ ፡ ወለወለታ ። ወኢይ ኩን ፡ ዝነገር ፡ ዓቢየ ፡ ደኃራዊ ። ወመንፈቆሙ ፡ ይ ቤሉ ፡ ምንት ፡ ብነ ፡ ምስለ ፡ ዛቲ ፡ ብእሲት ፡ እመ ፡ ኮነ ፡ እሙነ ፡ ዝነገር ፡ ነአምሮ ። ወተንሥኡ ፡ ኵሎ ሙ ፡ እስራኤል ፡ ወሖሩ ፡ ውስተ ፡ አብያቲሆሙ ። ወሐናኒ ፡ አተወት ፡ ቤታ ፡ እንዘ ፡ ትሴብሖ ፡ ለእግዚ አብሔር ፡ ወተአኩቶ ፡ በእንተ ፡ ዘረከበት ፡ ጸጋ ፡ ወ ሞገሰ ፡ ዘአልዐ ፡ ላዕሌሃ ፡ ሙቃስ ፡ እምክልኣን ። አ ልዐ ፡ ከማሃ ፡ ዘተንዕደት ፡ በምግባራ ፡ ውናይ ፡ ወበ ጎሩታ ፡ እዳም ፡ ዘእንበለ ፡ እከይ ፡ ዮዲትስ ፡ ወአስቴ ር ፡ (fol. 32b.) በእንተ ፡ ቅንዐ ፡ ቤቶን ፡ ኃየላ ፡ እምወራ ዙት ፡ አሐቲ ፡ ለሐማ ፡ ላዕለ ፡ ፀልዖ ፡ ለቀተለቶ ። ወአሐ ቲ ፡ ለሐማ ፡ ላዕለ ፡ ፀልዖ ፡ ለቀተለቶ ። እማንቱኒ ፡ ኢ ተንዕዳ ፡ ከመ ፡ ሐና ፡ ጸዕመ ፡ በአቅሞን ፡ ወበበዘመ ኖን ፡ ተንሥአ ፡ አመ ፡ እስራኤል ፡ እንበለ ፡ መንግ ሥት ፡ ወእንበለ ፡ መስፍን ፡ አሜሃ ፡ ሀለዉ ። በእን ተ ፡ ምንት ፡ ነገር ፡ ይዜንዉ ፡ ወይነግሩ ፡ ልዶቶሙ ፡ ለአበው ፡ እምአዳም ፡ ወሔዋን ፡ እስከ ፡ ኢያቄም ፡ ወሐና ፡ በርእሰ ፡ መጻሕፍት ፡ ከመ ፡ ይኩን ፡ ስምዐ ። ነቢይኒ ፡ ይቤ ፡ ዕብን ፡ ዘመነንዋ ፡ ነደቅት ፡ ወይእቲ ፡ ኮነት ፡ ርእሰ ፡ መዕዘንተ ፡ ቤተ ። ወለሐናኒ ፡ ሶበ ፡ መ ነንዋ ፡ ክቡራን ፡ ኖሎት ፡ ወይእቲ ፡ ኮነት ፡ ርእሰ ፡ መዓ (fol. 33a.) ዝን ፡ ለቤት ። ቤትኒ ፡ ዘእቤ ፡ እግዝእ ትነ ፡ ማርያም ፡ ይእቲ ፡ ቤተ ፡ እግዚአብሔር ፡ ወማ ኀደሩ ፡ ለልውል ፡ እስመ ፡ ኮነት ፡ ዓራቂተ ፡ ማዕከለ ፡ ሰማይ ፡ ወምድር ፡ ባቲ ፡ ተሰንዓወ ፡ ኵሉ ፡ ዓለም ፡ ወ ቀተለቶ ፡ ለጽልዕ ፡ ወተነስተ ፡ ማዕከል ፡ እንተ ፡ ጽ ልዕ ፡ ወገብረት ፡ ሰላመ ፡ ለርኁቃን ፡ ወጸጎና ፡ ለቅ ሩባን ። ንግባእኬ ፡ ኀበ ፡ ጥንተ ፡ ነገር ፡ ወእንዘ ፡ ሀለ ወት ፡ ሐና ፡ በውስተ ፡ ቤታ ፡ ሀለየት ፡ በልባ ፡ ወተ ቤ ፡ በእንተ ፡ ወለታ ፡ ምንተ ፡ እግበር ፡ በእንተ ፡ ወ ለትየ ፡ ዛቲ ፡ እመ ፡ ኮነ ፡ እሙነ ፡ ዝነገር ፡ ወእመ ፡ አ ምላክ ፡ ኃደረ ፡ ላዕሌሃ ፡ በከርሣ ፡ እፎኑ ፡ ይፌስይዋ ፡ በእንተ ፡ ቅንያሙ ፡ ኵሎሙ ፡ ሕዝበ ፡ እስ (fol. 33b.) ራኤል ። ወሶበ ፡ ሰምዑ ፡ ድምፀ ፡ ነገሩ ፡ ለወልዳ ፡ እ ግዚየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ጸድቅ ፡ ኪያሃሰ ፡ ይሰድ ድዋ ፡ እምህገር ፡ ለሀገር ። ወለወልዳኒ ፡ ይሰቅልዎ ፡ ወይቀትልዎ ፡ አፍአ ፡ እምኢየሩሳሌም ። ምንት ፡ እ ግበር ፡ በእንተ ፡ ወለትየ ፡ እስመ ፡ አሐቲ ፡ ሊተ ፡ ይ እቲ ፡ እጎውኒ ፡ ወእጎትኒ ፡ አልባቲ ፡ ጥቂ ፡ የሐምመ ኒ ፡ ወእቴክዝ ፡ በእንቲአሃ ፡ ሶበ ፡ እሂሊ ፡ ዘይከውን ፡ ላዕሌሃ ፡ ትዕይርቶሙ ፡ ለእስራኤል ፡ ጸዕመ ፡ ድኅረ ሰ ፡ ትፈሪ ፡ ሰላመ ፡ ሣህለ ፡ ወርትዐ ፡ ለኵሎሙ ፡ አ ሕዛበ ፡ ምድር ። እስኒ ፡ ይጸልዕዋ ፡ ይከውኑ ፡ ጽሉዓ ነ ፡ በጎበ ፡ መላእክት ፡ ወሰብእ ፡ ባሕቱ ፡ አላ ፡ አራዊ ትኒ ፡ ይበልዕዎሙ ፡ ወሲኦል ፡ ባሕቲታ ፡ ት (fol. 34a.) ትፈሣሕ ፡ ሶበ ፡ ረከበት ፡ ኪያሆሙ ፡ ለሲሳያ ። እስ ኒ ፡ ያፈቅርዋ ፡ ለወለትየ ፡ ወያከብርዋ ፡ ይከውኑ ፡ ፍ ቁራነ ፡ ወክቡራነ ፡ በጎበ ፡ ኵሉ ፡ ወበጎበ ፡ ወልዳ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ኦእግዚኦ ፡ አምላ ከ ፡ እስራኤል ፡ ፍታሕ ፡ ፍትሕየ ፡ ወባልሀኒ ፡ ወበአ ንተ ፡ ቃልከ ፡ አሕይወኒ ። ሕይወትየሰ ፡ ርኁቅ ፡ እ ምኃጥአን ። ብዙኀ ፡ ሣህልከ ፡ ፈድፋደ ። ወአሕይ ወኒ ፡ በከመ ፡ ፍትሕከ ። ብዙኀን ፡ እለ ፡ ሮዱኒ ፡ ወ አመንደቡኒ ። ወኢተግኅሥኩ ፡ እምስምዕከ ። እግ ዚኦ ፡ ባልሃ ፡ ለነፍስየ ። መሀሪ ፡ እግዚአብሔር ፡ ወ ጻድቅ ። ወአምላክነሂ ፡ መስተሣህል ። የዓቅብ ፡ ሕፃ ናተ ፡ እግዚአብሔር ። ወለዛቲ ፡ ሕፃንየ ፡ ወወለ (fol. 34b.) ትየ ፡ እንት ፡ ዕቀባ ፡ ወለክ ፡ አሁበክ ፡ መም ሕፃን ፡ እንተ ፡ መግባ ፡ ወአንተ ፡ ኩና ፡ ረዳኤ ፡ ለዓ ለመ ፡ ዓለም ። ወሊተሰ ፡ ትፈቱ ፡ ትጸእ ፡ ነፍስየ ፡ እ ምቅድመ ፡ እርአይ ፡ ብካያ ፡ ወጎዘና ፡ ለዋሕዲት ፡ ወ

ለትየ ። ምንተ ፡ እገብር ፡ ላቲ ፡ እስመ ፡ አንተ ፡ ተአ
ምር ፡ ድኅምየ ፡ ወፅበሰ ፡ ኃይልየ ። አእግዚእ ፡ ንሥ
አ ፡ ለነፍስየ ፡ ወሥጋረኒ ፡ ከመ ፡ እሑር ፡ ውስተ ፡ አ
በውየ ፡ ዘለዓለም ። ወሶበ ፡ ፈጸመት ፡ ዘንተ ፡ ጸሎ
ታ ፡ ሐና ፡ አኀዛ ፡ ሕማም ፡ ወደወየት ፡ ደዌ ፡ ንስቲ
ተ ፡ ወአዕረፈት ፡ ወፈለሰት ፡ በወርኃ ፡ ግዕዝ ፡ አመ ፡
፲ወ፭ ፡ ለኀዳር ። በወርኃ ፡ ዕብራውያን ፡ ዳግማይ ፡ ታ
ስሪን ። ወበሮሜ ፡ ናኡቤሮስ ፡ አመ ፡ ፭ዕረፍታ ፡ ወ
(fol. 35a.) ቀበርዋ ፡ ውስተ ፡ መቃብረ ፡ አበዊሃ ፡ በከ
መ ፡ ሕጎሙ ፡ ለውሉዶ ፡ አሮን ፡ እስክ ፡ ማኅት ፡ አ
ቡሃ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ንብራ ።
ንብረ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፤

ዘረቡዕ ።

ወዝንቱ ፡ ኵሉ ፡ ከነ ፡ ዕረፍታ ፡ ለሐና ፡ እንዘ ፡ ሀ
ለወት ፡ እግዝእትነ ፡ ማርያም ፡ ውስተ ፡ ቤተ ፡ መቅ
ደስ ፡ ወነገርዋ ፡ ከመ ፡ አዕረፈት ፡ ሐና ፡ እማ ፡ ወሰ
ሚዓ ፡ እግዝእትነ ፡ ማርያም ፡ በከየት ፡ እንዘ ፡ ትብ
ል ፡ ወይ ፡ ሊተ ፡ አሌ ፡ ሊተ ፡ እምየ ፡ ኃደገትኒ ፡ ት
ክዝተ ፡ ወይ ፡ ሊተ ፡ አሌ ፡ ሊተ ፡ እመ ፡ መኑ ፡ ይከ
ውነኒ ፡ ሊተ ፡ ከማኪ ፡ ወለመኑ ፡ ኃደግኒ ፡ ወይ ፡ ሊ
ተ ፡ አሌ ፡ ሊተ ፡ እምየ ፡ አዋልደ ፡ እስራኤል ፡ ነኅ ፡
ብክያኒ ፡ ወኢትመንናኒ ፡ እስመ ፡ አሐቲ ፡ ወለ
(fol. 35b.) ት ፡ እነ ፡ ወአልብየ ፡ ካልእት ። ነወ ፡ ኤር
ምያስ ፡ አስቆቁ ፡ በእንተ ፡ እምየ ፡ ሐና ፡ እስመ ፡ ኃ
ደገትኒ ፡ ወኮንኩ ፡ ባሕታዊተ ፡ ውስተ ፡ ቤተ ፡ ናሕ
ስ ። መኑ ፡ የሀበኒ ፡ ማየ ፡ ለአእዳውየ ፡ ወፈልፈለ ፡
አንብዕ ፡ ለአዕይንትየ ፡ ወእንዘ ፡ ከመዝ ፡ ትበኪ ፡ እ
ግዝእትነ ፡ ማርያም ፡ በሕቲታ ፡ በቤተ ፡ መቅደስ ፡ እ
ንዘ ፡ አልዐ ፡ ዘይናገዘ ። ወሶበ ፡ ኮና ፡ ፲ተ ፡ ወ፪ተ ፡
ዓመተ ፡ እምአመ ፡ ኃደገተ ፡ ጥበ ፡ እማ ፡ መጽአ ፡ ገ
ብርኤል ፡ ኀቤሃ ፡ ወይቤላ ፡ ተፈሥሒ ፡ ኦምልዕተ ፡
ጸጋ ፡ እግዚአብሔር ፡ ምስሌኪ ። ወናሁ ፡ ትፀንሲ ፡
ወትወልዲ ፡ ወልደ ፡ ወትሰምይዮ ፡ ስሞ ፡ ኢየሱስ ፡
ውእቱ ፡ ዓቢይ ፡ ወይሰመይ ፡ ወልደ ፡ እግዚአብሔር ፡
ልውል ፡ ወትቤሎ ፡ እግዝእ (fol. 36a.) ትነ ፡ ማርያም ፡
ለለገብርኤል (sic) ፡ ይኩንኒ ፡ በከመ ፡ ትቤለኒ ። ወሖ
ረ ፡ መልአክ ፡ እምኀቤሃ ፡ ወሶቤሃ ፡ ትቤሎ ፡ እግዝእ
ትነ ፡ ማርያም ፡ እሙንኑ ፡ ከነ ፡ ዘነገረትኒ ፡ ሐና ፡ እ
ምየ ፡ ወትቤለኒ ፡ ይትወለድ ፡ እምኔኪ ፡ ወልደ ፡ እግ
ዚአብሔር ። እስመ ፡ እግዚአብሔር ፡ ረሰያ ፡ እመ
ት ፡ ለሙቱ ። አማን ፡ ነበበ ፡ መንፈስ ፡ ቅዱስ ፡ በአፈ ፡
ርብቃ ፡ እመ ፡ ትቤ ፡ ዘየዓቢ ፡ ይትቀነይ ፡ ለዘይንዕስ ፡
ወእምኔሁ ፡ ተወቢ ፡ ሐና ፡ ወትከብር ፡ ፈድፋደ ፡ እን
በለ ፡ ሕሳዌ ፡ እስመ ፡ ብፅዕት ፡ ይእቲ ፡ እምኵሎን ፡
አንስት ፡ ወብፁዕ ፡ ዘይትአመና ። ብፁዕ ፡ ዘይገብር ፡
ተዝካራ ፡ በዕጣን ፡ ወበቀዳርባን ። ብፁዕ ፡ ዘይሁብ ፡
ኀብስት ፡ አው ፡ ጽዋዐ ፡ በእንቲኣሃ ፡ ለቅድስት ፡ ሐ
ና ፡ ይ (fol. 36b.) ነሥእ ፡ ፻ምክዕቢት ፡ በዝ ፡ ዓለም ፡
ዳኅነ ፡ ለሥጋሁ ። ወበዘይመጽእኒ ፡ ዓለም ፡ ዕሤት ፡
ሠናየ ፡ ወሕይወት ፡ ዘኢየኃልፍ ። ወወልዳ ፡ እግዚ
እነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ይቤ ፡ ዘተወክፈ ፡ ነቢየ ፡
ዓስበ ፡ ነቢይ ፡ ይነሥእ ። ወዘተወክፈ ፡ ጻድቀ ፡ ዓስ
በ ፡ ጻድቅ ፡ ወእሜት ፡ ጻድቅ ፡ ይነሥእ ። ወዘአስተ
ዮሙ ፡ ለ፩እምእሉ ፡ ንኡሳን ፡ ጽዋዐ ፡ ማይ ፡ ቄሪረ ፡
በስምየ ፡ ወበስመ ፡ ረድእየ ፡ ኢያኃጉል ፡ እሜቶ ።
ወበእንተዝ ፡ እቤ ፡ እነ ፡ ነዳይ ፡ ወምስኪን ፡ ግበሩ ፡
ተዝክራ ፡ ለብዕዕት ፡ ሐና ፡ መጠነ ፡ ብክሙ ፡ ወኢት
ርስዑ ፡ ዘክሮታ ። ወበዋቡዕ ፡ ልብ ፡ ሰአሉ ፡ ኀቤሃ ፡
ወይእቲ ፡ ትስእል ፡ ለክሙ ፡ ኀበ ፡ እግዚአብሔር ፡
ወ (fol. 37a.) ልዲ ፡ ወለታ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክር
ስቶስ ፡ ከመ ፡ ትርከቡ ፡ ስርየተ ፡ ኃጣውኦክሙ ። ግ
በሩ ፡ ተዝክራ ፡ መቅድመ ፡ ወፈድፋደ ፡ እምኵሎ
ሙ ፡ ማኅበረ ፡ በሰር ፡ ፍሡሓን ፡ ወእማኅበረ ፡ ሰማ
ዕት ፡ ወጻድቃን ። እሉሰ ፡ ፃመው ፡ ወተዓጐሥ ፡ ሞ
ተ ፡ መሪረ ፡ በእንተ ፡ ወልደ ፡ ወለታ ፡ እግዚእነ ፡ ኢ
የሱስ ፡ ክርስቶስ ፡ ሀልይዋኬ ፡ በጽድቅ ፡ እምስርወ ፡
ልብክሙ ። እንበለ ፡ አብኑ ፡ ይከብር ፡ ወልድ ፡ ወዘ
እንበለ ፡ እምኑ ፡ ትከብር ፡ ወለት ። እንትሙኒ ፡ አክ
ብርዋ ፡ ለእም ፡ ከመ ፡ ወለታ ፡ ወግበሩ ፡ ላቲ ፡ በዐ
ለ ፡ ወኢትትኃየይዋ ፡ ዳግመ ፡ ከመ ፡ ተኃየይዋ ፡ ደ
ቂቀ ፡ እስራኤል ፡ በእንተ ፡ ዘኢረከበት ፡ ወልደ ፤

(fol. 37b.) ወክነት ፡ ታዜክር ፡ ግፍዓ ፡ በጎበ ፡ እግዚአ ብሔር ፡ በእንተ ፡ እለ ፡ ተጎየይዋ ፡ እለሰ ፡ ተጎየይ ዋ ፡ ወገፍዕዋ ፡ ለብዕዕት ፡ ሐና ፡ ይበክዩ ፡ ሁሎሙ ፡ ሶበ ፡ ይሬይዋ ፡ በክብር ፡ ወበዕበይ ፡ እንዘ ፡ ትቀው ም ፡ በየማነ ፡ ወለታ ፡ ቡርክት ። እቤ ፡ እነ ፡ ነዳይ ፡ ወምስኪን ፡ ዘኢይደልወኒ ፡ እሰመይ ፡ ክህነ ፡ በጎቤ ክሙ ፡ ሶበ ፡ አኀበረኒ ፡ ፩እጉ ፡ በፍቅረ ፡ ሐና ፡ ሥር ግወ ፡ ከዊኖ ፡ እምነ ፡ ሁሎሙ ፡ ጽውዓን ። መንፈስ ፡ ቅዱስኒ ፡ ነበበ ፡ በላዕሌየ ፡ ከመ ፡ ይኩን ፡ ስምዐ ፡ በ እንተ ፡ ሐና ፡ ብእሲት ፡ ኢያቄም ፡ እማ ፡ ለእመ ፡ እ ግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወለክሙኒ ፡ አበውየ ፡ ወእኃውየ ፡ እለ ፡ ተጋባእክሙ ፡ ዝየ ፡ ከመ ፡ ትግበ ሩ ፡ ተዝክራ ፡ ለብዕዕት ፡ ሐና ፡ እግዚእ (fol. 38a.) ብ ሔር ፡ ምስሌክሙ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

በስመ ፡ እግዚአብሔር ፡ ሥሉስ ፡ ዘኢይትሌለይ ። ኀቡዕ ፡ ዘኢይትረአይ ። ምሉዕ ፡ ዘኢይትነከይ ። ጕ ንደ ፡ ሃይማኖት ፡ ዘኢይትወቀይ ። መዝገበ ፡ በረከ ት ፡ ውስተ ፡ ልበ ፡ መሐይምናን ፡ ዘይትወደይ ። ዘበ በ፩ ፡ ይስገድ ፡ ወበበ፩ ፡ ይሴባሕ ፡ ወበበ፩ ፡ ይጼለይ ፤ ሎቱ ፡ ስብሐት ፡ በምድር ፡ ወበሰማይ ፡ በባሕር ፡ ወ በቀላይ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ውዳሴ ፡ ወቃ ል ፡ አምኃ ፡ ወግናይ ፡ ጎበ ፡ ሐና ፡ እመ ፡ እመ ፡ ለአ ዶናይ ። ሙዳአ ፡ ዳግሚት ፡ ፀሐይ ። ኃይለ ፡ ጸሎታ ፡ ዓባይ ። ይዕቀበነ ፡ እምኵሉ ፡ እኩይ ። ለኵሉን ፡ ደቂ ቀ ፡ ቤተ ፡ ክርስቲያን ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ብስራት ፡ ለኪ ፡ ኦእግዝእትየ ፡ (fol. 38b.) ሐና ፡ መር ዓተ ፡ አብ ፡ ሰማያዊ ። ወማኅደረ ፡ እመ ፡ ወልድ ፡ ቀ ዳማዊ ። ወታቦተ ፡ መንፈስ ፡ ቅዱስ ፡ ማሕየዊ ። ብስ ራት ፡ ለኪ ፡ ኦእግዝእትየ ፡ ሐና ፡ መድኃኒቱ ፡ ለአዳ ም ፡ ኀዙን ፡ መሠረተ ፡ መበውኡ ፡ ለአቤል ፡ ቅቱል ። ብስራት ፡ ለኪ ፡ ኦእግዝእትየ ፡ ሐና ፡ ንግሥተ ፡ ኵ ሉን ፡ አንስት ። ብስራት ፡ ለኪ ፡ ኦእግዝእትየ ፡ ሐ ና ፡ እግዝእቶን ፡ ለሳራ ፡ ወለኬጡራ ። ብስራት ፡ ለ ኪ ፡ ኦእግዝእትየ ፡ ሐና ፡ ሕይወት ፡ ተድላሆን ፡ ለር ብቃ ፡ ወለሳራ ፡ ለራሔል ፡ ወልያ ። ብስራት ፡ ለኪ ፡ ኦእግዝእትየ ፡ ሐና ፡ ዕበየ ፡ ሱራፌል ፡ ጎበ ፡ ተወክ ሐ ፡ ወጽንሐሂሆሙ ፡ ጎበ ፡ ተጸንሐሐ ። ወአክናፈ ፡ ኪሩቤል ፡ ጎበ ፡ ተሰፍሐ ። ትንቢተ ፡ ነቢ (fol. 39a.) ያ ት ፡ ጎበ ፡ ጎሐ ። ወስብከተ ፡ ሐዋርያት ፡ ጎበ ፡ ጸብ ሐ ። እግዝእትየ ፡ ሐና ፡ ጎበ ፡ ዕበየ ፡ ንግሥኪ ፡ ተመ ክህ ። እምነ ፡ ሜልካ ፤ ወቱርሳ ፤ ወሔግላ ፤ ወኩኃ ፤ ወመሀላ ፡ አዋልደ ፡ ሰለጳአድ ፡ ሐምስ ። ሐና ፡ ጸድ ቀት ፡ ዮም ፡ ዘአዕረፈት ፡ በአምሳለ ፡ አበዊ ፡ ቀደም ት ፡ እምክቡራን ፡ ክብርት ፡ ወንጽሕት ፡ እማ ፡ ለእግ ዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ እግዚእነ ፡ ቃሉ ፡ ለእ ግዚአብሔር ፡ ሕያው ። ዛቲሰ ፡ ጸድቅት ፡ እምሀገረ ፡ ኢየሩሳሌም ፡ ወለተ ፡ ማጣት ፤ ወልደ ፡ ሌዊ ። ወል ደ ፡ ሜልኪ ፤ ዘእምዘመደ ፡ ሌዊ ። እስመ ፡ ለማጣት ሳ ፡ ኮና ፡ ሰቱ ፡ ሠላስ ፡ አዋልድ ፡ ስማ ፡ ለአሐቲ ፡ እንተ ፡ ትልሀቅ ፡ ማርያም ፡ ወለክልእታ ፡ ሶፍ (fol. 39b.) ያ ፡ ወለሣልሲት ፡ ሐና ፡ ወተወስበት ፡ ማርያም ፡ ወ ወለደታ ፡ ለሰሎሜ ፡ ወይእቲ ፡ ዘረድአታ ፡ ለእግዚ እትነ ፡ ማርያም ፡ እመ ፡ ወለደቶ ፡ ለእግዚእነ ፡ ወመ ድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወተወስበት ፡ ሶፍያ ፡ ወወለደታ ፡ ለኤልሳቤጥ ፡ እመ ፡ ለዮሐንስ ፡ መጥም ቅ ። ወተወስበት ፡ ዛቲ ፡ ቅድስት ፡ ሐና ፡ ለኢያቄም ፡ ዘእምዘመደ ፡ ይሁዳ ። ወወለዶታ ፡ ለእግዝእትነ ፡ ማ ርያም ። ወኮና ፡ ኤልሳቤጥ ፡ ወሰሎሜ ፡ ወሐና ፡ አዋ ልደ ፡ አሐቲ ፡ ብእሲት ፡ ወዛቲሰ ፡ ቅድስት ፡ ሐና ፡ እስመ ፡ ኮነት ፡ ክብርተ ፡ እምኔሆን ፡ ሁሎን ፡ አንስ ት ፡ ዓለም ፡ እስከ ፡ ኮነት ፡ ድሉተ ፡ ከመ ፡ ትለዳ ፡ ለ ወላዲተ ፡ አምላክ ፡ በሥጋ ። ወአአምር ፡ ጽ (fol. 40a.) ድቃ ፡ ወክብራ ፡ ዘየዓቢ ፡ እምኵሉ ፡ አንስት ። ወኮ ነት ፡ ይእቲ ፡ መክነ ፡ ወእምብዝኃ ፡ ተፀምዶታ ፡ ለጸ ም ፡ ወለጸሎት ። ወታስተበቍዕ ፡ ጎበ ፡ እግዚአብሔ ር ፡ ወወህባ ፡ ዛቲ ፡ ወለት ፡ ወአፍሥሓ ፡ እግዚአብ ሔር ፡ ልባ ፡ ነጺሮ ፡ ኃዘና ፡ ወብካያ ፡ ወተፈሥሑ ፡ ባቲ ፡ ሁሎሙ ፡ ደቂቀ ፡ እጓለ ፡ እመሕያው ። በእን ተ ፡ ዝንቱ ፡ ይደልወነ ፡ ናዕብያ ፡ ወኢንሕምያ ፡ እም ይእዜሰ ፡ ከመ ፡ ሮቤል ፡ ለሐና ፡ ወይቤሎሙ ፡ ለሐ ና ፡ ወኢያቄም ፡ ኢመፍትው ፡ ለክሙ ፡ ታቅርቡ ፡ መሥዋዕተክሙ ፡ ቅድመ ፡ እግዚአብሔር ፡ አምላክ ክሙ ፡ በእንተ ፡ ዘእልብክሙ ፡ ዘርእ ፡ በከመ ፡ ትእዛ ዘ ፡ አሪት ። ዝንቱ ፡ ነገር ፡ ሚይ (fol. 40b.) ሰብር ፡ አ እጽምት ፡ ወያነድድ ፡ ልበ ፡ ወያውጺ ፡ አማውት ። ወሰሚያ ፡ ኢያቄም ፡ ጎዘነ ፡ ዓቢየ ፡ ወአኃዘ ፡ ይጸሊ ፡

እንዘ ፡ ይብል ፡ ኦእግዚእየ ፡ ወአምላኪየ ፡ ወንጉሥ
የ ፡ ናሁ ፡ ዅሎሙ ፡ ደቂቀ ፡ እስራኤል ፡ ዐሙ ፡ ዘር
እ ፡ ወውሉድ ፡ ወሊተሰ ፡ አልብየ ። ወእምዝ ፡ ሀለ
የ ፡ በእን[ተ] ፡ ጸድቃን ፡ ውኔራን ፡ ከመ ፡ ኮኑ ፡ ሎ
ሙ ፡ ደቂቅ ፡ ወአዋልድ ፡ ለአብርሃምኒ ፡ ተዘክሮ ፡ እ
ግዚአብሔር ፡ እንዘ ፡ ፪ክረምቱ ፡ ወወለደ ፡ በርስዕና
ሁ ፡ ወሰመዮ ፡ ይስሐቅ ። ወዓዲ ፡ ተዘከረ ፡ ብፁዕ ፡
ኢያቄም ፡ ብዙኃን ፡ አበወ ፡ ጎበ ፡ ማኑሄ ፡ ወሐና ፡
ብክሲት ፡ ሕልቃና ። ወኢነገራ ፡ ለብእሲቱ ፡ ዘንተ ፡
ኃዘነ ፡ ወዘተዓየረ ፡ ላዕሌሁ ፡ ሮቤል ፡ ነገረ ፡ ጽርፈ
ት ። ወ (fol. 41a.) ውእተ ፡ ጊዜ ፡ ተግኀሠ ፡ ውስተ ፡
ገጸም ፡ ወሖረ ፡ ርኁቀ ፡ ወጸመ ፡ ፵መዓልተ ፡ ወ፵ሌ
ሊተ ፡ እንዘ ፡ ይትመሀለል ፡ ጎበ ፡ እግዚአብሔር ፡ አ
ምላኩ ። ወይቤ ፡ ኢይበውዕ ፡ ውስተ ፡ አፉየ ፡ ሲሲ
ት ፡ እስከ ፡ ይሬኢ ፡ ጎዘንየ ፡ ወብካይየ ፤ ወእስከ ፡ ይ
ሰምዓኒ ፡ እግዚአብሔር ፡ ስእለትየ ። ወመብልዕየሰ ፡
ይኩንኒ ፡ ጸሎትየ ። ወስእለትየኒ ፡ አንብዕየ ፡ ዘወጽእ ፡
እምአዕይንትየ ። ወብእሲቱኒ ፡ ሐና ፡ አኃዘት ፡ ትብ
ኪ ፡ ወትላሁ ፡ እንዘ ፡ ትጐድዕ ፡ እንግድዓቲሃ ፡ ወታ
ንቀንዱ ፡ ጎበ ፡ እግዚአብሔር ፡ አዕይንቲሃ ፡ ከመ ፡
የሀባ ፡ ወልደ ፡ ወያዕትት ፡ እምኔሃ ፡ ጽዕለት ። ወሶበ ፡
ኮነ ፡ በዐሙ ፡ ለአይሁድ ፡ (fol. 40b.) መጽአት ፡ አ
ሐቲ ፡ ብእሲት ፡ እምአግዋሪሃ ፡ ወትቤላ ፡ ለሐና ፡ እ
ስከ ፡ ማእዜኑ ፡ ትነብሪ ፡ በጎዘን ፡ ኢትበልዒ ፡ ወኢ
ትሰትዪ ፡ ወኢትነውሚ ። እስከ ፡ ማእዜኑ ፡ ትኴንኒ ፡
ርእሰኪ ፡ በዝንቱ ፡ ጎዘን ፡ ዕፁብ ፡ ለተናግሮ ፡ ወያረ
ስዕ ፡ አእምሮ ፡ ናሁ ፡ በጽሐ ፡ በወል ፡ ዘተሠርዐ ፡ በ
ዕለት ፡ አመ ፡ ይወጽኡ ፡ እምግብዕ ፡ እስራኤል ፡
ጀፀ ፡ አጋር ፡ ወተፈሥሒ ፡ ምስለ ፡ እለ ፡ ይትፈሥ
ሓ ፡ እለ ፡ ከማኪ ፡ አንስተ ። ወናሁ ፡ አምጻእኩ ፡ ለ
ኪ ፡ ልብሰ ፡ ዘዕፁብ ፡ ሜጡ ፡ ልበሲ ፡ ወተሠርገዊ ፡
እስመ ፡ ክብርት ፡ ዘመድ ፡ አንቲ ። ወለኪ ፡ ይደሉ ፡
ከመ ፡ ትሠርገዊኑ ፡ ለዝንቱ ፡ ክቡር ፡ ልብስ ። ወአ
ውሥአታ ፡ ሐና ፡ ወትቤላ ፡ እኅትየ ፡ ጎደ (fol. 41a.)
ሚኒ ፡ እበኪ ፡ ላዕለ ፡ ጎርትምናየ ፡ እስከ ፡ ይሬኢ ፡ ጎ
ዘንየ ፡ እግዚአብሔር ። ሊተሰ ፡ ይኩንኒ ፡ ጎዘን ፡ ወ
ትካዝ ፡ ወአንብዕ ፡ መሪር ። አዕትተ ፡ እስከ ፡ ዕለተ ፡
ሞትየ ፡ ልማድየ ፡ ዛቲ ፡ አንብዕ ። ኢይለብስ ፡ አን
ሰ ፡ ከመ ፡ ፍሥሐተ ፡ ልብ ፡ አንስት ። በምንትኑ ፡ እ
ትሜሰል ፡ አነ ፡ በዕፅኑ ፡ ይቡስ ፡ ዘአልቦ ፡ ቄጽል ፡
ወፍሬ ። ወበሀገርኑ ፡ ቅትልት ፡ ወድምስስት ፡ አንስ ፡
ትክዝተ ፡ ነፍስ ፡ ወጎዝንተ ፡ ልብ ፡ ኢይለብስ ፡ እን
ከ ፡ ዘንተ ፡ ዘኢያእመርኩ ፡ እምጎበ ፡ ኮነ ፡ አመኒ ፡
እምስርቅ ፡ ወእመኒ ፡ እምደነሰ ፡ ዝሙት ፡ ዘሠርዐ ፡
እግዚአብሔር ፡ ወይቤሎ ፡ ለሙሴ ፡ በሶሙ ፡ ለደቂ
ቀ ፡ እስራኤል ፡ ኢትሑር ፡ ጎበ ፡ ብእሲተ ፡ ብእሲ ፡
ኢትዝ (fol. 41b.) ሙ ። ወመትሎሁ ፡ ለዝንቱ ። አነ
ኒ ፡ ኢይለብስ ፡ እመ ፡ ኮነ ፡ እምደነሰ ፡ ዘማውያን ።
ወአውሥአታ ፡ ይእቲ ፡ ብእሲት ፡ በመዓት ፡ ወበቀ
ጥዓ ። ወነደ ፡ ከመ ፡ እሳት ፡ ልባ ። ወትቤላ ፡ ለሐና ፡
በአማን ፡ በርቱዕ ፡ ዐፀዋ ፡ እግዚአብሔር ፡ ለማኅፀን
ኪ ፡ ሠናይ ፡ ገብረ ፡ እግዚአብሔር ፡ ዘከልዐኪ ፡ ፍ
ሬ ፡ በረከት ። ወኢወሀበኪ ፡ ከመ ፡ ኮኑን ፡ አዋል
ደ ፡ እስራኤል ። አንሰ ፡ ፈቀድኩ ፡ አሠኒ ፡ ለኪ ፡ አ
ንቲሰ ፡ ፈጸይኪኒ ፡ ጽርፈት ፡ ወአግባእኪ ፡ ሊተ ፡ ቃ
ለ ፡ ሕሡመ ። ወሰሚዓ ፡ ብፅዕት ፡ ሐና ፡ ዘንት ፡ ኀዘ
ነ ፡ ልባ ፡ ዓቢየ ፡ ኀዘነ ። ወእምዝ ፡ ተንሥአት ፡ ፍጡ
ነ ፡ ወአዕተት ፡ አልባሲሃ ፡ እምላዕሌሃ ፡ ኀሡረ ፡ ወ
ተሐፀበት ፡ ወተሠነ (fol. 42a.) የት ፡ ወተሠርገወት ፡
ሠርጐሃ ፡ ወለብሰት ፡ አልባስ ፡ ምኩሀ ። ወሖረት ፡
ውስተ ፡ ቤተ ፡ መቅደሱ ፡ ለእግዚአብሔር ፡ ከመ ፡ ት
ጸሊ ፡ ወእንዘ ፡ ተሐውር ፡ ውስተ ፡ ፍኖት ፡ ርእየት ፡
ዕፀ ፡ ነዊኃ ፡ ወውስቴቱ ፡ አዕዋፍ ፡ ምስለ ፡ እጓላቲሆ
ሙ ። ወትቤ ፡ ሐና ፡ ባረከ ፡ እግዚአ ፡ ላዕሌሆሙ ፡ ወ
አብዘኀከሙ ፡ ፈድፋደ ፡ ሊተኒ ፡ ለአመትከ ፡ ስማዕ ፡
ጸሎትየ ፡ ወህበኒ ፡ ስእለተ ፡ ከናፍርየ ፡ ወባርክ ፡ ላዕ
ሌየ ፡ ዘባረከ ፡ ማኅፀና ፡ ለሳራ ፡ ወወህበክ ፡ ወልደ ፡
በልሕቃቲሃ ። ወእንሥአት ፡ አዕይንቲሃ ፡ ውስተ ፡ ሰ
ማይ ፡ ወአኃዘት ፡ ትብኪ ፡ ጎበ ፡ እግዚአብሔር ፡ እን
ዘ ፡ ትብል ፡ ወይ ፡ ሊተ ፡ አሌ ፡ ሊተ ፡ በእለ ፡ መኑ ፡
እትሜሰል ፡ እንክ ፡ (fol. 42b.) እትሜሰልኑ ፡ በየፍ ።
ለአዕዋፍኒ ፡ ቦሙ ፡ ውሉድ ፡ ወይኬ ፡ አነ ፡ በመኑ ፡
እትሜሰል ፡ በእንስሳኑ ፡ አው ፡ በአራዊትኑ ። ወበሕ
ቱ ፡ ለእንስሳኒ ፡ ወለአራዊትኒ ፡ ቦሙ ፡ እጓላት ። ወ
እንዘ ፡ ከመዝ ፡ ትበኪ ፡ ወተላሁ ፡ ወታንቀዓዱ ፡ ው
ስተ ፡ ሰማይ ፡ ናሁ ፡ ወረደ ፡ መልአክ ፡ እግዚአብሔ

ር ፡ እምሰማይ ፡ ጎበ ፡ ሀለወት ፡ ውስተ ፡ ቤተ ፡ መቅ
ደስ ። ቆመ ፡ ቅድሜሃ ፡ ወይቤላ ፡ ናሁ ፡ ሰምዐ ፡ እግ
ዚአብሔር ፡ ስእለትኪ ፡ ወተወክፈ ፡ ጸሎተኪ ። ወና
ሁ ፡ ትፀንሲ ፡ ወትወልዲ ፡ ወትቤሎ ፡ ብዕዕት ፡ ሐና ፡
ለዜናዌ ፡ ትፍሥሕት ፡ ገብርኤል ፡ ፀዋሬ ፡ ብስራተ ፡
እግዚእየ ፡ ወአምላኪየ ። እመሰ ፡ ረከብኩ ፡ ወልደ ፡
አው ፡ ወለተ ፡ እሁቦ ፡ ይት (fol. 43 a.) ለእክ ፡ ለእግዚ
አብሔር ፡ ወእሬስዮ ፡ ኢይጸእ ፡ እምቤተ ፡ መቅደሱ ፡
በኵሉ ፡ መዋዕል ፡ ሕይወቱ ። ወአምዝ ፡ ይቤላ ፡ ው
እቱ ፡ መልአክ ፡ ፭እም፯ሊቃን ፡ መላእክት ፡ ናሁ ፡
ኢያቄም ፡ ምትኪ ፡ መጽአ ፡ እምገዳም ፡ ወንግሪዮ ፡
ዘነገርኩኪ ፡ ወይንሣእ ፡ መሐስዐ ፡ ጠሊ ፡ ወመሐስ
ዐ ፡ በግዕ ፡ ወሰዱ ፡ ውስተ ፡ ደብተራ ፡ ወሠውዑ ፡ መ
ሥዋዕተ ፡ ለእግዚአብሔር ። ወሖር ፡ ካዕበ ፡ ውእቱ ፡
መልአክ ፡ ጎበ ፡ ኢያቄም ፡ ወይቤሎ ፡ በህከ ፡ ናሁ ፡
ሰምዐ ፡ እግዚአብሔር ፡ ስእለተከ ፡ ወተወክፈ ፡ ቀር
ባነከ ። ብእሲትከ ፡ ሐና ፡ ትፀንስ ፡ ወትወልድ ፡ ለከ ፡
ወለተ ፡ ኄርተ ፡ ወሠናይተ ፡ ዘይነግሥ ፡ ወልዳ ፡ ለቤ
ተ ፡ ያዕቆብ ፡ ለዓለም ። (fol. 43 b.) ወአልበ ፡ ማኅለቅ
ት ፡ ለመንግሥቱ ። ወሰሚዖ ፡ ኢያቄም ፡ ተፈሥሐ ፡
ወአእኰቶ ፡ ለእግዚአብሔር ። ወይቤ ፡ ይትባረክ ፡
እግዚአብሔር ፡ አምላክ ፡ እስራኤል ። ዘኢመነነ ፡ ስ
እለትየ ፡ ወተወክፈ ፡ ጸሎትየ ፡ በከመ ፡ ይቤ ፡ በመገ
ሙር ፡ ብፁዕ ፡ ብእሲ ፡ ዘኢኖለቈ ፡ ሎቱ ፡ እግዚአብ
ሔር ፡ ኃጢአቶ ። በእማን ፡ ኢተሐ[ሰ]ወ ፡ ቃለ ፡ ነቢ
ይ ፡ ወንዲ ፡ ይቤ ፡ ቅሩብ ፡ እግዚአብሔር ፡ ለየዋሃነ ፡
ልብ ፤ ወይረድኦሙ ፡ ለትሑታን ፡ መንፈስ ። ወእም
ዝ ፡ ጸውዖሙ ፡ ኢኢያቄም ፡ ለናሎት ፡ አባግዒሁ ፡ ወ
መራዕዩሁ ፡ ወይቤሎሙ ፡ አምጽኡ ፡ ሊተ ፡ ፪ተ ፡
አባግዐ ፡ ቀሩበን ፡ ለእግዚአብሔር ። ወአምጽኡ ፡
ሎቱ ፡ (fol. 44 a.) አልበምት ፡ ወአባግዐ ፡ ወገብረ ፡ መ
ሥዋዕተ ፡ ለእግዚአብሔር ። ወቦዐ ፡ ውስተ ፡ ቤቱ ፡
ወገበረ ፡ ምሳሐ ፡ ለነዳያንኒ ፡ ወለአዝማዲሁኒ ፡ ነሶ
ሙ ። ወአምዝ ፡ አመ ፡ ሣልስት ፡ ዕለት ፡ ሀለየ ፡ ክቡ
ር ፡ ኢያቄም ፡ በልቡ ፡ ወይቤ ፡ እመሰ ፡ ክነ ፡ እሙነ ፡
ዘይቤለኒ ፡ መልአክ ፡ በራእይ ፡ እወስድ ፡ ካዕበ ፡ ለእ
ግዚአብሔር ፡ መሥዋዕተ ፡ ሐርጌ ፡ ንጹሐ ፡ ወዕጣል
ተ ፡ ንጽሕተ ፡ ወአቁርቦሙ ፡ ይሡዕዎሙ ። ወሶቤሃ ፡
እሬኢ ፡ ገጽየ ፡ ውስተ ፡ አክሊል ፡ ዘቤተ ፡ መቅደስ ፡
ወሀሎ ፡ አክሊል ፡ ዘግቡር ፡ በዕንቄ ፡ ባሕርይ ፡ ወይ
ነብር ፡ ውስተ ፡ ምሥዋዕ ። ወሶበ ፡ ያበውዕ ፡ ፭እም
ደቂቀ ፡ እስራኤል ፡ መ (fol. 44 b.) ሥዋዕተ ። እመሂ ፡
ብዕዓት ፡ ወእመሂ ፡ ዘፈቃድ ፡ እመሂ ፡ ዘበእንተ ፡ አ
ስተስርዮ ፡ ኃጢአት ። ወይሠውዕ ፡ ለእግዚአብሔ
ር ። እመሰ ፡ ተወክፈ ፡ እግዚአብሔር ፡ እምኔሁ ፡ ቀ
ርባኖ ፡ ያስተርኢ ፡ ውስተ ፡ አክሊለ ፡ ባሕርይ ፡ ገጹ ፡
ከመ ፡ መጽሔት ፡ ለውእቱ ፡ ብእሲ ፡ ዘአብዐ ። ወእ
መሰ ፡ ኢተወክፎ ፡ እግዚአብሔር ፡ ለመሥዋዕቱ ፡
ኢያስተርኢ ፡ ገጹ ፡ ውስተ ፡ ባሕርይ ፡ ግቡረ ፡ አክ
ሊል ። ወሶቤሃ ፡ ነሥአ ፡ ኢያቄም ፡ ቡሩክ ፡ አባግዐ ፡
ወአልህምት ፡ ወሦዐ ፡ ቅድመ ፡ እግዚአብሔር ፡ እን
ዘ ፡ ይብል ፡ እመሰ ፡ ሠመርኩ ፡ እግዚአ ፡ ቅሩባንየ ፡
ዘአቅረብኩ ፡ ውስተ ፡ ምሥዋዒከ ፡ ያስተርኢ ፡ ገጽ
የ ፡ ውስተ ፡ አክሊለ ፡ ባሕርይ ፡ ወሶቤሃ ፡ ነጸረ ፡ ገጸ ፡
(fol. 45 a.) ውስተ ፡ ውእቱ ፡ አክሊል ፡ ወይቤ ፡ ብፁዕ ፡
ኢያቄም ፡ ናሁ ፡ አእመርኩ ፡ ከመ ፡ መሀረኒ ፡ እግዚ
አብሔር ፡ ወተወክፈኒ ፡ ወራእይኒ ፡ ዘአስተርአየኒ ፡
እሙን ፡ ውእቱ ። ወተመይጠ ፡ ኢያቄም ፡ ውስተ ፡
ቤቱ ፡ እንዘ ፡ ይሴብሖ ፡ ለእግዚአብሔር ፡ በፍሥሓ ፡
ወበሐሤት ፡ ለዘለሎቱ ፡ ይደሉ ፡ ክብር ፡ ወስብሓት ፡
ለዓለመ ፡ ዓለም ፡ አሜን ።

ዘሐሙስ ።

ናይድዕ ፡ ባህለ ፡ ነቢያት ፡ ስማዕ ፡ ዘይቤሎ ፡ እግ
ዚአብሔር ፡ ለአቡነ ፡ አዳም ፡ እመጽእ ፡ አነ ፡ ለልየ ፡
በ፩ዕለት ፡ ወመንፈቀ ፡ ዕለት ፡ እትወለድ ፡ እምወለ
ትከ ። አሜሃ ፡ እምህረከ ፡ ወእግሃለከ ፡ በብዝኃ ፡ ም
ሕረትየ ፡ ለ፶፱ዓመታት ፡ ረሰዮን ፡ ከመ ፡ ፫ዕለታት ፡
ወለ፷፱ዓመታት ፡ ረሰዮን ፡ ከመ ፡ ፯ሰዓተ ፡ ዕለት ፡
ወ (fol. 45 b.) ዓዲ ፡ ይቤ ፡ እግዚእነ ፡ ወመድኃኒነ ፡ ኢ
የሱስ ፡ ክርስቶስ ፡ በመጽሐፈ ፡ ኪዳን ፡ አመ ፡ ፲ወ፱ ፡

ዓመት ፡ አመ ፡ ፍጻሜሃ ፡ ለጸንጠቈስጤ ፡ ወጸሲካ ፡ ይከውን ፡ ምጽአቱ ፡ ለአቡየ ፡ ለ፲፪ ፡ ረሰዮ ፡ ከመ ፡ ፩፪ ፡ ወለ፩፪ ፡ ከመ ፡ ሃ ። ኢሳይያስኒ ፡ ይቤ ፡ ወይነብር ፡ ውስተ ፡ ዝንቱ ፡ ዓለመ ፡ ፩ተ ፡ ፲፬ወ፩መዋዕል ። ናሁ ፡ አቀምነ ፡ ለክሙ ፡ ስምዐ ፡ እመጻሕፍት ፡ ቅዱሳት ፡ እምሐዲስ ፡ ወብሉይ ። በእንተ ፡ ምጽአቶ ፡ እግዚእነ ፡ ጎበ ፡ እግዝእትነ ፡ ሐና ፡ ወእምዝ ፡ ፀንስት ፡ ቅድስት ፡ ሐና ፡ ወነበረት ፡ እንዘ ፡ ተአኩቶ ፡ ለእግዚአብሔር ፡ ፱ተ ፡ አውራኃ ። ወሶበ ፡ ኮና ፡ ላቲ ፡ ፱አውራኁ ፡ ወለደት ፡ ወለተ ፡ ወትቤላ ፡ ሐና ፡ ለመ ወልዳት ፡ ምንትኑ ፡ (fol. 46a.) ዘወለድኩ ፡ ወትቤላ ፡ መወልዲት ፡ ወለተ ፡ ወለድኪ ፡ ወትቤ ፡ ሐና ፡ ታዓብዮ ፡ ነፍስየ ፡ ለእግዚአብሔር ። ወሰመየታ ፡ ስማ ፡ ማርያም ፡ ወሶበ ፡ ኮና ፡ ለሐና ፡ ፵መዋዕል ፡ ተሐፅበት ፡ ወለብሰት ፡ አልባሲሃ ፡ ወአጥበወታ ፡ ለይእቲ ፡ ወለት ፡ እስመ ፡ ክነት ፡ ለእማ ፡ አሐተ ፡ ወለእንተ ፡ ወለደታ ፡ ጎረት ፡ ይእቲ ፡ ዛቲ ። አሐቲ ፡ ዘይቤ ፡ ማርያም ፡ እንታክቲ ፡ እማ ፡ ዘይቤ ፡ ሐና ፡ ይእቲ ። ወሶበ ፡ ተፈጸመ ፡ ላቲ ፡ ለእግዝእትነ ፡ ማርያም ፡ ፮አውራኁ ፡ ሖረት ፡ ምሥጋረ ፡ እግር ፡ ፩ተ ፡ ወገብዐት ፡ ውስተ ፡ ሕጽና ፡ ለእማ ። ወእምዝ ፡ ትቤ ፡ ሐና ፡ ሕያው ፡ ውእቱ ፡ እግዚአብሔር ፡ ከመ ፡ ኢየኃድጋ ፡ ለዛቲ ፡ ወለት ፡ ታ (fol. 46b.) ንሶሱ ፡ ውስተ ፡ ምድር ፡ እስከ ፡ እወስዳ ፡ ውስተ ፡ ቤተ ፡ መቅደስ ፡ ዘእግዚአብሔር ። ወእምዝ ፡ ሐነፀት ፡ ላቲ ፡ ማኅደረ ፡ ለባሕቲታ ። ወአንበረታ ፡ ውስቴታ ፡ እስከ ፡ ሶበ ፡ ኮና ፡ ፭ዓመት ፡ ወውእተ ፡ ጊዜ ፡ ገብረ ፡ ኢያቄም ፡ በዓለ ፡ ዓቢየ ፡ ለማርያም ፡ ወጸውዖሙ ፡ ለክህናት ፡ ወለረበናተ ፡ እስራኤል ፡ ወለዓበይቶሙ ፡ ወለመላሕቅተ ፡ ሕዝብ ። ወጠብሐ ፡ መግዝወ ፡ ወአፅገበሙ ፡ ለዙሎሙ ፡ ወእምድኅ ፡ ለይእቲ ፡ ማርያም ፡ አቡሃ ፡ ጎበ ፡ ካህናት ፡ ወባረክዋ ፡ ዙሎሙ ፡ እንዘ ፡ ይብሉ ፡ እግዚአብሔር ፡ አምላክነ ፡ ዘዙሎ ፡ ይመልክ ፡ ወአምላኮሙ ፡ ለአበዊነ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ይባርክ ፡ ለዛቲ ፡ ወለት ፡ ወይረስያ ፡ ፍሬ ፡ ሠ (fol. 47a.) ናየ ፡ ከመ ፡ ታግዕዘነ ፡ እሙስና ፡ ወየሀባ ፡ ኃይለ ፡ ወጽንዐ ፡ ወይዕበይ ፡ ስማ ፡ እስክ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡ ወይቤሉ ፡ ዙሎሙ ፡ አሜን ፡ ወአሜን ። ወእምዝ ፡ ወሰድዋ ፡ ጎበ ፡ ዙሎሙ ፡ ሊቃን ፡ ጳጳሳት ፡ ወመላህቅቲሆሙ ፡ ለሕዝብ ፡ ወባረክዋ ፡ ዙሎሙ ፡ በበማዕርጊሆሙ ፡ ወበበውሉዶሙ ። ወይቤልዋ ፡ እግዚአብሔር ፡ አኃዜ ፡ ዓለማት ፡ አምላክ ፡ አብርሃም ፡ አምላክ ፡ ይስሐቅ ፡ ወአምላከ ፡ ያዕቆብ ፡ ዘይነብር ፡ ውስተ ፡ አርያም ፡ ይባርክ ፡ አፍአሃ ፡ ወውሳጤሃ ፡ ነፍሳ ፡ ወሥጋሃ ። ወባረክዋ ፡ ከመዝ ፡ ወእምዝ ፡ ነሥአታ ፡ እማ ፡ ወአብዓታ ፡ ውስተ ፡ ውእቱ ፡ ማኅደር ፡ እንተ ፡ ሐነፀት ፡ ላቲ ። ወትቤ ፡ ሐና ፡ እሴብሖ ፡ ለእግዚአብሔ (fol. 47b.) ር ፡ በስብሐተ ፡ ቅዱሳን ፡ እባርኮ ፤ እቄድሶ ፤ እቄድሶ ፤ አአኩቶ ፤ አሴዕሎ ፤ አዓብዮ ፤ እፈቅሮ ፤ አሠምሮ ። እስመ ፡ አሰሳለ ፡ እምኔየ ፡ ነገረ ፡ ጽዕለት ፡ ወነገረ ፡ ኃፍረት ፡ እምነገደ ፡ እስራኤል ፡ አመ ፡ ጊዜ ፡ ይቤሉኒ ፡ ኢንትዊከፍ ፡ መባዐኪ ፡ ወቀርበነኪ ፡ ዘአልብኪ ፡ ዘርእ ፡ ወፍሬ ፡ በርክት ። ወበእንተዝ ፡ ነበርኩ ፡ ፵መዓልተ ፡ ወ፵ሌሊተ ፡ እንዘ ፡ ኢይጥዕም ፡ ምንተኒ ፡ ወነበርኩ ፡ ኃዲግየ ፡ አራዘ ፡ ወመልዐ ፡ ልብየ ፡ እንባዜ ፡ ወትካዘ ፡ ወኢያስተሐወዝኩ ፡ ሕይወትየ ። ዝንቱ ፡ ዙሎ ፡ ዘረከበኒ ፡ እምነገደ ፡ ሕዝብየ ፡ እምእደዊሆሙ ፡ ወአንስቲያሆሙ ። እምአእማትኒ ፡ ወእምአግብርትኒ ፡ (fol. 48a.) እንዘ ፡ ይጼዕሉኒ ፡ መብልዕየኒ ፡ ወስቴየኒ ፡ መሪረ ፡ ኮነኒ ። እኅውኒ ፡ ወእኅትኒ ፡ አብኒ ፡ ወእምኒ ፡ ወአዝማድየኒ ፡ ሮዱኒ ፡ ወጸዓሉኒ ፡ እምይናዝዙኒ ። ነገደ ፡ ሮቤል ፡ በበሕዘቢሆሙ ፡ ወአንስቲያሆሙኒ ፡ በበአብያቲሆን ፡ ወዙሎሙ ፡ ነገደ ፡ እስራኤል ፡ እስከ ፡ ነገደ ፡ ብንያም ፡ በበአብያቲሆሙ ። ወእንስቲያሆሙኒ ፡ በበባሕቲቶን ፡ እንዘ ፡ የሐምዩኒ ፡ ኢያክሙ ፡ ወእንዘ ፡ ይጼዕሉኒ ፡ ኅቡረ ፡ ላዕሌየ ፡ ቆሙ ። ስብሐት ፡ ለእግዚአብሔር ፡ አዶናይ ። ስብሐት ፡ ለእግዚአብሔር ፡ ጸባዖት ። ስብሐት ፡ ለእግዚአብሔር ፡ ኤሎሄ ። ሰብሕዎ ፡ ለእግዚአብሔር ፡ በቅዱሳኑ ። ሰብሕዎ ፡ በጽንዐ ፡ ኃይሉ ። ሰብሕዎ ፡ በክ (fol. 48b.) ሊሎቱ ። ሰብሕዎ ፡ በከመ ፡ ብዝኃ ፡ ዕበዩ ። ሰብሕዎ ፡ በቃለ ፡ ቀርን ። ሰብሕዎ ፡ በመዝሙር ፡ ወበመሰንቆ ። ሰብሕዎ ፡ በከበሮ ፡ ወበትፍሥሕት ። ሰብሕዎ ፡ በአውታር ፡ ወበእንዚራ ። ሰብሕዎ ፡ በጸናጽል ፡ ዘሠናይ ፡ ቃሉ ። ሰብሕዎ ፡ በጸናጽል ፡ ወበይባቤ ። ዙሉ ፡

ነፍስ ፡ ይሴብሖ ፡ ለእግዚአብሔር ። በእንቲአየ ፡ ይት ፌሥሑ ፡ ወይትኃሠዩ ፡ ሙሴ ፡ ወአውሴ ፡ ወበእን ተ ፡ ወሊዶትየ ፡ ይሴብሕ ፡ ዳዊት ፡ ወልደ ፡ እሴ ። በ እንተዝ ፡ ኢኮንኩ ፡ ነግደ ፡ ወፈላሴ ። እምይእዜሰ ፡ ደለወኒ ፡ እበል ፡ ዓሪግየ ፡ ውስተ ፡ ደብርየ ፡ ወለም ሕሳ ፡ ስብሐት ፡ ለከ ፡ እግዚአብሔር ፡ አምላኪየ ፡ ዘ ትሰሪ ፡ አበሳ ፡ ስብሐት ፡ ለከ ፡ እግዚአብሔር ፡ አም ላ (fol. 49a.) ኪያ ፡ ዘከንከኒ ፡ በቋዔ ። ወከንከ ፡ ለጎር ትምናየ ፡ ረዳኤ ። ወእንዘ ፡ ከመዝ ፡ ትጼሊ ፡ ሐና ፡ ርእየት ፡ ፲ቱ ፡ ሊቃን ፡ መላእክተ ፡ እንዘ ፡ ይዜምሩ ፡ በቃለ ፡ ቃና ፡ ጥዑም ፡ ወይጼልልዋ ፡ በበስሱ ፡ አከ ናፍ ፡ ዘነበልባል ፡ ዘውእቶሙ ፡ ሚካኤል ፡ ወገብር ኤል ፡ ሱራፌል ፡ ወኪሩቤል ፡ ሩፋኤል ፡ ወኡራኤ ል ፡ ሱርያል ፡ ወሰላትያል ፡ ሰቄኤል ፡ ወራሙኤል ፡ ሰዳክያል ፡ ወአናንያል ፡ እለ ፡ ግልቡባን ፡ በነደ ፡ እሳ ት ፡ ወሰምዓቶሙ ፡ እንዘ ፡ ይብሉ ፡ ስብሐት ፡ ለኪ ፡ አማርያም ፡ መርአተ ፡ አብ ፡ አብፅዖት ፡ ማርያም ፡ ቅ ድስተ ፡ ቅዱሳን ። ተፈሥሒ ፡ አማርያም ፡ በዐለ ፡ ከብካቦሙ ፡ ለክርስቲያን ፤ ተፈሥሒ ፡ አማርያም ፡ በዐለ ፡ ተድላሆሙ ፡ ለናዝራውያ (fol. 49b.) ን ። ተፈ ሥሒ ፡ አማርያም ፡ ዘክንኪ ፡ መራኁተ ፡ መንግሥ ተ ፡ ሰማያት ። ተፈሥሒ ፡ አማርያም ፡ ዘይደልወኪ ፡ ትኩኒ ፡ በዐለ ፡ ግዕዝኖሙ ፡ ለደቂቀ ፡ አዳም ። ተፈሥ ሒ ፡ አማርያም ፡ ዘይደልወኪ ፡ ትኩኒ ፡ አራቂተ ፡ ማ ዕከለ ፡ ሰማያውያን ፡ ወምድራውያን ፡ ተፈሥሒ ፡ አ ማርያም ፡ ዘሀለወኪ ፡ ትኩኒ ፡ ወላዲቶ ፡ ለፈጣሪ ። ወእንቲኒ ፡ አሐና ፡ ይደልወኪ ፡ ብፅዓን ፡ እስመ ፡ ነ በርኪ ፡ መክነ ፡ መጠነገዘ ፡ መዋዕል ። ወሶበኒ ፡ ወለድ ኪ ፡ ናሁ ፡ ወለድኪ ፡ እግዝእተ ፡ ሰማያውያን ፡ ወም ድራውያን ። ብፅዕት ፡ እንቲ ፡ አሐና ፡ እስመ ፡ ከንኪ ፡ እምሔወተ ፡ ለእግዚአብሔር ። ብፅዓን ፡ ለከ ፡ አሐ ና ፡ ዘከ (fol. 50a.) ንኪ ፡ እግዝእቶሙ ፡ ለዳዊት ፡ ወለ ኵሎሙ ፡ ነገሥተ ፡ እስራኤል ። ብፅዕት ፡ እንቲ ፡ አ ሐና ፡ ዘንሕነ ፡ ተዓሠርነ ፡ ለተቀብሎተኪ ፡ ኀበ ፡ ከብ ካበ ፡ ሰማይ ። ወዘንተ ፡ ብሂሎሙ ፡ ተሰወሩ ፡ እምኔ ሃ ። ወሰሚዓ ፡ ምሥጢረ ፡ ነገር ፡ ዘሀለወ ፡ ይኩን ፡ እንከረት ፡ ወሰብሐቶ ፡ ለእግዚአብሔር ፡ ወእንከረ ተ ፡ በርእሳ ፡ ፈድፋዶ ። ስብሐት ፡ ለእግዚአብሔር ፡ ዘጸገዋ ፡ ለብፅዕት ፡ ሐና ፡ ክብረ ፡ ወልዕልና ፡ እምኵ ሎሙ ፡ አዋልዶ ፡ እስራኤል ። ጸሎታ ፡ ወበረከታ ፡ ያድኅኖ ፡ ለተስፋ ፡ ሚካኤል ፡ እመዓተ ፡ ክርስቶስ ፡ ወእምተዋቅሶቱ ፡ በዓውዶ ፡ ፍትሕ ፡ ለዓለመ ፡ ዓለ ም ፡ አሜን ።

ስምዐ ፡ አኃውየ ፡ ክርስቲያን ፡ ዘረከብነ ፡ ነገረ ፡ በ (fol. 50b.) ብዙኃ ፡ ሐተታ ። ወሀሎ ፡ ፩ብእሲ ፡ ፈራ ጄ ፡ እግዚአብሔር ፡ ወኮነ ፡ ይጼሊ ፡ ወትረ ፡ ወይትግ ሀ ፡ መዓልተ ፡ ወሌሊተ ፡ ከመ ፡ መላ[እ]ክት ፡ ወይገብ ር ፡ በዐለ ፡ መላእክት ፡ ወሰብእ ፡ ቅዱሳን ። ወበዐለ ፡ ሰማዕት ፡ መስተጋድላን ፡ በዐለ ፡ ደናግል ፡ ወመነኮ ሳት ፡ ይቤ ፡ ከመዝ ፡ ወይራኢ ፡ ስውረ ፡ ነገረ ፡ ወይ ቤ ፡ ርኢክዎሙ ፡ ለኢያቄም ፡ ወለሐና ፡ ለቢሶሙ ፡ አልባሰ ፡ ብሩህ ፡ ወአክሊለ ፡ ብርሃን ፡ ዲበ ፡ ርእሶ ሙ ፡ ወቆሙ ፡ ቅድመ ፡ መንበረ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ወሰገዱ ፡ እንዘ ፡ ይብሉ ፡ አእግ ዚእነ ፡ ወአምላክነ ፡ ንጉሥነ ፡ ወመሲሕነ ፡ ወፈጣሪ ነ ፡ እስመ ፡ ንሕነ ፡ ክቡራን ፡ ዘእንተ ፡ አክበርከነ ፡ ወ አልዓልከነ ፡ በእንተ ፡ ዘወለድነ ፡ ኪያ (fol. 51a.) ከ ፡ ለምንት ፡ ኢረስይከ ፡ ስመነ ፡ ስመ፱ ፡ ወዕውቀ ፡ በ ኵሉ ፡ ዓለም ። ሶበሰ ፡ ረሰይከነ ፡ ስመ-ዓነ ፡ እምገብ ሩ ፡ ለነ ፡ ተዝካረነ ፡ ወበዐለነ ፡ ናሁ ፡ ንሬኡ ፡ ይገብ ሩ ፡ ለሰማዕት ፡ ወለመላእክት ፡ ለጻድቃን ፡ ወለደና ግል ፡ ወለኵሎሙ ፡ እለ ፡ ረከቡ ፡ ሞገሰ ፡ በቅድሜ ከ ። ኦእግዚኦ ፡ ሀበ ፡ ሞገሰ ፡ ለዘይገብር ፡ ተዝካረነ ፡ ወይሁብ ፡ ምጽዋተ ፡ በስምነ ፡ ምንት ፡ አስቡ ፡ በጎቤ ከ ፡ ወይቤሎሙ ፡ ኵሉ ፡ ዘይገብር ፡ ተዝክረክሙ ፡ ወየሐንፅ ፡ ቤተ ፡ ክርስቲያን ፡ በስምክሙ ፡ ወይጽሕ ፍ ፡ መጽሐፈ ፡ ዜናነክሙ ፡ አነ ፡ አስተፈሥሖ ፡ በዓለ ም ፡ ዘይመጽእ ፡ ወእሰሪ ፡ ሎቱ ፡ ኵሎ ፡ ኃጣውኢ ሁ ፡ ወእደመስስ ፡ መጽሐፈ ፡ ዕዳሁ ። ወይእዜኒ ፡ (fol. 51b.) አኃውየ ፡ ፍቁራን ፡ በክርስቶስ ፡ አክብርዎ ሙ ፡ ለኢያቄም ፡ ወሐና ፡ ወአዕብይዎሙ ፡ ወአፍቅ ርዎሙ ፡ እስመ ፡ ወላድያኒሃ ፡ ለእግዝእትነ ፡ ማርያ ም ፡ ወላዲተ ፡ አምላክ ፡ እሙንቱ ፡ ግበሩ ፡ በዐለሙ ፡ ከመ ፡ ለክሙኒ ፡ ይኩንክሙ ፡ ረዳእያነ ፡ በሰማያት ፡ አመ ፡ ዕለተ ፡ ፍዳ ፡ ወፍትሕ ፡ አመ ፡ ኢታድኅንን ፡ እ ም ፡ ውሉዳ ፡ ወአመ ፡ ኢያሠልጥ ፡ ባሕርይ ። አሜን ፡

አብለክሙ ፡ ከመ ፡ ይተነብሉ ፡ ጎበ ፡ እግዚእነ ፡ ወመ
ድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ከመ ፡ ይሣሃልክሙ ፡
አሜሃ ። እስመ ፡ ይቤ ፡ ለሊሁ ፡ ዘእስተየ ፡ ጽዋዐ ፡
ማይ ፡ ቈሪር ፡ በስመ[የ] ፡ አለ ፡ የአምኑ ፡ ብየ ፡ ኢያኃ
ጕል ፡ አስቦ ፡ በጎቤየ ፡ ብፁዕ ፡ ዘያከብሮ (fol. 52a.) ሙ ፡
እስመ ፡ እሙንቱኒ ፡ ያከብርዎ ። ብፁዕ ፡ ዘያፈቅሮ
ሙ ፡ እሙንቱኒ ፡ ያፈቅርዎ ። ብፁዕ ፡ ዘየአኩት ፡ ኪ
ያሆሙ ፡ ውእቶሙኒ ፡ የአኩትዎ ፡ በሰማያት ። ብፁ
ዕ ፡ ዘይቄድሶሙ ፡ እሙንቱኒ ፡ ይቄድስዎ ። ብፅዕት ፡
ወቅድስት ፡ ሐና ፡ ብፁዕ ፡ ወንጹሕ ፡ ኢያቁም ፡ ይስ
እሉ ፡ ጎበ ፡ እግዝእትነ ፡ ወወላዲተ ፡ መድኃኒነ ፡ ኢ
የሱስ ፡ ክርስቶስ ፡ ለዘይገብር ፡ ተዝካሮሙ ፡ ዕበ ፡ ይ
ትፈታሕ ፡ ላዕሌሁ ፡ ኵነኔ ፡ ወእግዝእትነሂ ፡ ቅድስ
ት ፡ ድንግል ፡ ማርያም ፡ ትቀውም ፡ ቅድመ ፡ ፍቁር ፡
ወልዳ ፡ መድኃኒነ ። ወትትነብል ፡ በእንተ ፡ እለ ፡ ይ
ገብሩ ፡ ተዝክረ ፡ አቡሃ ፡ ወእማ ፡ ኢያቁም ፡ ወሐና ፡
ወታስተሪ ፡ ኵሎ ፡ ኃጢአቶሙ ፡ ወትመ (fol. 52b.) ር
ሆሙ ፡ ውስተ ፡ ሕይወት ፡ ዘለዓለም ፡ ከማሁ ፡ ትም
ርሆ ፡ ፍኖተ ፡ መንግሥተ ፡ ሰማያት ፡ ለዘያፈቅራ ፡
ገብረ ፡ ማርያም ፡ በጸሎታ ፡ ዘይትዌከል ፡ ታድኅኖ ፡
እሞተ ፡ ኃጕል ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። አብፅዕ
ት ፡ ሐና ፡ ወለተ ፡ ምሕረት ። አብፅዕት ፡ ሐና ፡ ወለ
ተ ፡ መድኃኒት ። አብፅዕት ፡ ሐና ፡ ወለተ ፡ ሣህል ።
አብፅዕት ፡ ሐና ፡ ወለተ ፡ ዕበይ ። አብፅዕት ፡ ሐና ፡
ወለተ ፡ ጽድቅ ። አብፅዕት ፡ ሐና ፡ ወለተ ፡ ክብር ።
አብ ዕት ፡ ሐና ፡ ወለተ ፡ አዳም ፡ ወሔዋ ። አብፅዕ
ት ፡ ሐና ፡ ሐዳስ ፡ ጣዕዋ ። አብፅዕት ፡ ሐና ፡ እብለ
ኪ ፡ እግዝእትን ፡ ነያ ። እብለኪ ፡ ሐመረ ፡ ሕይወት ፡
አንቲ ፡ ለነፍስየ ፡ እምባሕረ ፡ እሳት ፡ ዘታዓድዊያ ።
አእግዝእ (fol. 53a.) ት ፡ አክብርት ፡ አልዕልት ፡ ሀብ
ተ ፡ በረከትኪ ፡ ውዱድ ፡ ከመ ፡ ዝናም ፡ ዲበ ፡ ርእስ
ን ፡ ይረድ ፡ በእንተ ፡ ኪደንኪ ፡ ፍድፋድ ፡ ዘወሀበኪ ፡
ወልድኪ ፡ ዋሀድ ፡ ለእለ ፡ ተጋባእነ ፡ ዮም ፡ በዕለተ ፡
በዐልኪ ፡ ውስተ ፡ ዛቲ ፡ ዓፀድ ፤ ወፍሬ ፡ ገራውሂነኒ ፡
በጸሎትኪ ፡ ኢይውህደ ፡ ወአድኅንን ፡ እሞተ ፡ ብድ
ብድ ፡ ወእምን ፡ አንበጣ ፡ ወበረደ ፡ ጽልመተ ፡ ኃጢ
አት ፡ እምላዕሌን ፡ ይዕደድ ፤ ወጸላዒን ፡ ይትከየድ ፡
በኵሉ ፡ ትውልደ ፡ ትውልድ ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ። ለዛቲ ፡ መጽሐፈ ፡ ዜናሃ ፡ ለቅድስት ፡ ወጎሪ
ት ፡ ሐና ፡ ወላዲተ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡
ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ዘአጽሐፈ ፡ ገብረ ፡ ማ
ርያም ፡ በትጋህ ፡ ወበብዙኅ ፡ ጽሑቅ ። ይ (fol. 53b.)
ጽሐፍ ፡ ስሞ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ጎበ ፡
ዓምደ ፡ ወርቅ ፡ ዘኢያንቀለቅል ፡ ወኢይወድቅ ። በ
ቀለመ ፡ ብርሃን ፡ ያበርህ ፡ ወያንጸባርቅ ። ጎበኒ ፡ ተ
ጋብኡ ፡ ገባርያነ ፡ ሥምረቱ ፡ ለእግዚአ ፡ ጽድቅ ።
ማዕከሌሆሙ ፡ ይትጋባዕ ፡ ወይርፍቅ ። በፍሥሐ ፡ እ
ንዘ ፡ ይስሕቅ ። ከዊኖ ፡ በጸሎታ ፡ በአልባሰ ፡ ከብ
ካብ ፡ ዘይበርቅ ። ወለጸሐፈሁኒ ፡ ገብረ ፡ ክርስቶ
ስ ፡ በገቢረ ፡ ኃጢአት ፡ ውኑጥ ፤ ወግዕዙ ፡ እምግ
ዕዝ ፡ መነክሳት ፡ ውሉጥ ። በጸሎተ ፡ ዛቲ ፡ ሐና ፡
ዘዜና ፡ አልባሲሃ ፡ ዜና ፡ አንክሶ ፡ ወቀሶስ ። መጽ
ሐፈ ፡ ኃጢአቱ ፡ ወልደ ፡ ወለታ ፡ እግዚእነ ፡ ኢ
የሱስ ፡ ክርስቶስ ፡ ይደምስስ ፡ ወይስጥዋ ፡ ወይክ
ፍሎ ፡ ቁመት ፡ (fol. 54a.) ምስሌሃ ፡ በየማነ ፡ መ
ንግሥቱ ፡ ዘኢይሠዓር ፡ ወኢይትዋለጥ ። ለዓለ
መ ፡ ዓለም ፡ አሜን ፡ ወአሜን ፡ ለይኩን ፡ ለይ
ኩን ። ። ።

ዘዓርብ ።

በስመ ፡ እግዚአብሔር ፡ አብ ፡ ለሰማይ ፡ ዘረከበ ።
ወበስመ ፡ እግዚአብሔር ፡ ወልድ ፡ ዋሕድ ፡ ዘአምጽ
አ ፡ ዓለመ ፡ እምጎበ ፡ አልቦ ። ወበስመ ፡ እግዚአብ
ሔር ፡ መንፈስ ፡ ቅዱስ ፡ ጸራቅሊጦስ ፡ መንፈሰ ፡ አ
ለብዎ ፡ ወአጥብቦ ። ናንብብ ፡ ዘንተ ፡ ድርሳነ ፡ ዘክቡ
ረ ፡ ስም ፡ ወልዑል ፡ ዝክር ፡ ኢያቁም ፡ አቡሃ ፡ ለእ
ግዝእትነ ፡ ወላዲተ ፡ አምላክ ፡ ማርያም ፡ ድንግል ፡
በቍሚት ፡ ለዘያነብቦ ። ወረባሕ ፡ ለዘይሰምዖ ፡ ወየዓ
ቅቦ ። ጸሎቱ ፡ ትዕቀቦ ፡ በዝ ፡ ዓለም ፡ እምትምይን
ተ ፡ ዲያብሎስ ፡ ዘያጽሕቦ ። ወበዓልም (fol. 54b.) ኒ ፡

ዘይመጽእ ፡ ይክፍሎ ፡ ቊመት ፡ ምስለ ፡ ቅዱሳን ፡ ል ዑል ፡ በአስተርእዮ ። ለፍቁሩ ፡ ተስፋ ፡ ሚካኤል ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ክሥት ፡ ሊተ ፡ እግዚእ ፡ እግዚአብሔር ፡ ንስቲ ተ ፡ ከመ ፡ እንግር ፡ በልሳንየ ፡ ላዕላዕ ፡ ወበቃልየ ፡ ሕጹር ፡ እንዘ ፡ እስብክ ፡ ወአዜኑ ፡ ዜና ፡ ልደታ ፡ ለ እግዝእትነ ፡ ማርያም ፡ እምሐቌ ፡ ኢያቄም ፡ በትረ ፡ መንግሥት ፡ ወአምክርሠ ፡ ሐና ፡ በትረ ፡ ክህነት ። ወኀረዮ ፡ እግዚአብሔር ፡ አምላክ ፡ ለዝንቱ ፡ ልዑ ለ ፡ መንበር ፡ ኢያቄም ፡ እምኵሎሙ ፡ ነገደ ፡ ይሁ ዳ ፡ ወእምሰብአ ፡ ቤተ ፡ ዳዊት ፡ ንጉሥ ፡ ዘተኀርየ ፡ ከመ ፡ ይንግሥ ፡ ላዕለ ፡ ቤተ ፡ እስራኤል ፡ እምነ ፡ ፯ ደቂቁ ፡ ለእሴይ ፡ እለ ፡ ሠናያነ ፡ ተወልዱ ፡ ወእለ ፡ በተግሣጽ ፡ ተሐፅ (fol. 55a.) ኑ ፡ ወውእቱ ፡ ይንዕስ ፡ እምኵሎሙ ፡ እኁዊሁ ። ወከነ ፡ ዕበ ፡ ፈነዎ ፡ እግዚ አብሔር ፡ ለሳሙኤል ፡ ነቢይ ፡ ውስተ ፡ ቤተ ፡ እሴ ይ ፡ ወውስተ ፡ ሀገረ ፡ ኤፍራታ ፡ ቤተ ፡ ልሔም ። ወ መጺእ ፡ ሳሙኤል ፡ ነቢይ ፡ ይቤሎ ፡ ለእሴይ ፡ ጸው ዕ ፡ ደቂቀከ ፡ ወአምጽኦሙ ፡ ኀቤየ ፡ ከመ ፡ እንግሮ ሙ ፡ ነገረ ፡ ዘይቤለኒ ፡ እግዚአብሔር ። ወለአከ ፡ እ ሴይ ፡ ወጸውዖ ፡ ለኤልያብ ፡ በኵሩ ። ወውእቱ ፡ ይ ልህቅ ፡ እምኣኁዊሁ ፡ አዳም ፡ ቆሙ ፡ ወላህይ ፡ መል ክዐ ። ወይቤ ፡ ሳሙኤል ፡ ኢኀረዮ ፡ እግዚአብሔር ። ወጸውዖ ፡ ካዕበ ፡ በካልዑ ፡ ወይቤ ፡ ሳሙኤል ፡ ለዝ ኒ ፡ ኢኀረዮ ፡ እግዚአብሔር ። ወእምዝ ፡ ጸውዖሙ ፡ እሴይ ፡ ለኵሎሙ ፡ በበ፩፩ ፡ ወአምጽኦሙ ፡ ኀበ ፡ ሳ ሙኤል ፡ (fol. 55b.) ወሶበ ፡ ርእዮሙ ፡ ሳሙኤል ፡ ይ ቤሎ ፡ ኢኀረዮሙ ፡ እግዚአብሔር ፡ ወኢሠምረ ፡ እ ግዚአብሔር ። ወእምድኅረዝ ፡ ይቤሎ ፡ ሳሙኤል ፡ ነቢይ ፡ ለእሴይ ፡ አልቦኑ ፡ ካልእ ፡ ዘእንበለ ፡ እሉ ፡ እለ ፡ ርኢክዎሙ ። ወይቤሎ ፡ እሴይ ፡ ሀሎ ፡ ፩ወል ድ ፡ ንዑስ ፡ ውስተ ፡ መራእይ ፡ ዘይሬኢ ፡ አባግዐ ፡ ወይቤሎ ፡ ሳሙኤል ፡ ጸውዖ ፡ ሊተ ፡ ወጸውዖ ፡ ለዳ ዊት ። ወሶበ ፡ መጽአ ፡ ርእዮ ፡ ፍሡሕ ፡ ገጹ ፡ ወአዕ ይንቲሁ ፡ ከመ ፡ ኤዝረቅ ፡ ወቆሙ ፡ ከመ ፡ አርዘ ፡ ሊ በኖስ ፡ ወአስናኒሁ ፡ ከመ ፡ ሀሊብ ፡ ፀዐዳ ፡ ወሰለን ታሁ ፡ ቀይህ ፡ ከመ ፡ ጽጌ ፡ ረዳ ። ወይመስል ፡ ሠርና ዓቲሁ ፡ ከመ ፡ ሠርናዐ ፡ እጓለ ፡ አናብስት ፡ ወይቤሎ ፡ እግዚአብሔር ፡ ለሳሙኤል ፡ (fol. 56a.) ነቢይ ፡ ነዋ ፡ ዝንቱ ፡ ውእቱ ፡ ዘኀረይክዎ ፡ አነ ፡ ከመ ፡ ይንግሥ ፡ ለቤተ ፡ እስራኤል ፡ ተንሥእ ፡ ወቅብዖ ፡ ወአበቍኤል ፡ ሎቱ ፡ ቀርነ ፡ ወአስተዳሉ ፡ ማኅቶተ ፡ ለመሲሕየ ፡ ዳዊት ። ወአሠርፅ ፡ በትረ ፡ እምስርዉ ፡ ወጽጌ ፡ ዘ ኢይጸመሂ ፡ እምኀንዱ ። ወሶቤሃ ፡ ተንሥአ ፡ ሳሙ ኤል ፡ እምኀበ ፡ ይነብር ፡ ወነሥአ ፡ ቀርነ ፡ ቅብዕ ፡ ወ ሦጠ ፡ ዲበ ፡ ርእሱ ፡ ወይቤሎ ፡ ቀብዐከ ፡ እግዚአብ ሔር ፡ ወሚመከ ፡ ትንግሥ ፡ ሎሙ ፡ ለእስራኤል ፡ ርስ ቱ ። ወእምድኅረ ፡ ቀብዖ ፡ ለዳዊት ፡ በዐ ፡ ሳሙኤል ፡ ቤቶ ፡ ለእሴይ ፡ ከመ ፡ ይብላዕ ፡ እክለ ። ወበይእቲ ፡ ሌሊት ፡ አስተርአዮ ፡ እግዚአብሔር ፡ ለሳሙኤል ፡ ወይቤሎ ፡ ኪዳነ ፡ ተካየድኩ ፡ ምስለ ፡ ኀሩይየ ፡ (fol. 56b.) ወመሀልኩ ፡ ለዳዊት ፡ ገበርየ ፡ ከመ ፡ አስ ተዴሉ ፡ ዘርኡ ፡ ለዓለመ ፡ ዓለም ። ወኢሐንጽ ፡ ለት ውልደ ፡ ትውልድ ፡ መንበሮ ። ወተንሢኡ ፡ ሳሙኤ ል ፡ ነቢይ ፡ በጽባሕ ፡ ጸውዖ ፡ ለዳዊት ፡ ወይቤሎ ፡ ከ መዝ ፡ ይቤ ፡ እግዚአብሔር ፡ ናሁ ፡ አልዓልኩ ፡ ኀሩ ይየ ፡ እምሕዝብየ ፡ ወቀባዕኩዎ ፡ ቅብዐ ፡ ቅዱስ ። ወ ዘርኡሂ ፡ ለዓለመ ፡ ዓለም ፡ ይጸንዕ ፡ ወመንበሩሂ ፡ ከመ ፡ መዋዕለ ፡ ሰማይ ፡ ዘርኡሰ ፡ ዘይቤ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወመንበሩሂ ፡ እግዝእትነ ፡ ማር ያም ፡ ይእቲ ፡ ዘሠረፀት ፡ እምሐቌ ፡ ኢያቄም ፡ አቡ ሃ ፡ ወልደ ፡ ቅዱስ ፡ ዳዊት ፡ ወተዘርአት ፡ ውስተ ፡ ከርሠ ፡ ሐና ፡ መክን ፡ በከመ ፡ አብሰሮ ፡ መልአክ ፡ ለአቡሃ ፡ ገዝረ ፡ ተዘርኦታ ፡ ውስተ ፡ ከርሠ ፡ ብእ (fol. 57a.) ሲቱ ፡ ንጽሕት ፡ ዘኮነት ፡ ሐፃኒተ ፡ መክን ። እፎኬ ፡ ይትፌሣሕ ፡ አብርሃም ፡ ዘተወልደት ፡ ሎቱ ፡ ማርያም ፡ ወለቱ ፡ እምነ ፡ ወልዱ ፡ ኢያቄም ፡ ዘትነ ግሥ ፡ ውስተ ፡ ስፍሐ ፡ ኵሉ ፡ ዓለም ። አክ ፡ በኬብ ሮን ፡ ወበሐሴቦን ። ሚመጠነ ፡ ይትኀሠይ ፡ ይስሐቅ ፡ ዘቀርበ ፡ ቍርባነ ፡ ለእግዚአብሔር ፡ በእደ ፡ አቡሁ ፡ አብርሃም ፡ ወተወልደ ፡ እምዘርኡ ፡ እግዚእ ፡ ወመ ድኀን ፡ ክርስቶስ ፡ ዘአዕረገ ፡ ርእሶ ፡ መሥዋዕተ ፡ ሥ ሙረ ፡ ለእግዚአብሔር ። ብፅዓን ፡ ለከ ፡ አያዕቆብ ፡ ጕንደ ፡ ኢያቄም ፡ እስመ ፡ ሰዋስወ ፡ ትንቢትከ ፡ ተረ ክበት ፡ በሀገረ ፡ መጽሐፍ ፡ ከመ ፡ ትኩን ፡ ምስማከ ፡ ለእግዚአብሔር ። ወእንተኒ ፡ ይሁዳ ፡ ኢትስምያ ፡

ዘማዊት ፡ ለትእማር ፡ መርዓትከ ፡ እስመ ፡ (fol. 57b.) ድኅነት ፡ ባቲ ፡ እምተወግሮ ፡ አዕበን ፡ በወለተ ፡ ወ ልድከ ፡ ኢያቄም ፡ እንተ ፡ ይእቲ ፡ ማርያም ። ንረድ ፡ ካዕበ ፡ ወንናገዝ ፡ ለኑሐሚን ፡ ወንበላ ፡ ኢትብክዩ ፡ እምይእዜሰ ፡ እንበይነ ፡ ደቂቀኪ ፡ ወኢትስምዩ ፡ ር እስኪ ፡ መራረ ። ናሁ ፡ ወለደት ፡ መርዓትኪ ፡ ሩት ፡ ሞዓባዊት ፡ እምነ ፡ ባኦስ ፡ ወልደ ፡ ዘይሴይስ ፡ እም ደቂቀኪ ፡ ምስብዒተ ፡ እምነ ፡ ዘርአ ፡ ዚአሁ ፡ ተረክ በ ፡ ዮም ፡ መድኃኒቶሙ ፡ ለእስራኤል ። ወእንተኒ ፡ ዳዊት ፡ ንጉሠ ፡ እስራኤል ፡ ቅኒ ፡ አውታረ ፡ መሰን ቆ ፡ እንበይነ ፡ ክብረ ፡ ወለትከ ፡ ዘሠረፀት ፡ እም ፡ ኢ ያቄም ፡ ወልድከ ፡ ወበል ፡ ዝሉ ፡ ኦብራ ፡ ለወለተ ፡ ንጉሥ ፡ ሐሴበኝ ። በዘአዝፋረ ፡ ወርቅ ፡ ውጽፍት ፡ ወ ሕብርት ። ወድግም ፡ ዓዲ ፡ ብሂ (fol. 58a.) ለ ፡ ግኔፈ ፡ (sic) ርግብ ፡ በብሩር ፡ ዘግበጥ ፡ ወገበዋቲሃኒ ፡ በሐመ ልማለ ፡ ወርቅ ። ሠልስ ፡ ዓዲ ፡ ወበል ፡ መሠረታቲ ሃ ፡ ውስተ ፡ አድባር ፡ ቅዱሳን ። ይበድሮን ፡ እግዚአ ብሔር ፡ ለአናቅጸ ፡ ጽዮን ። እምሶሎ ፡ ተሳይኒሁ ፡ ለያዕቆብ ። ወእንተኒ ፡ ሰሎሞን ፡ ጎሊ ፡ ማኅሌተ ፡ ወ በላ ፡ ንዒ ፡ ርግብየ ፡ ሠናይት ፡ ንባብኪ ፡ አዳም ። ወ በላ ፡ ዓዲ ፡ ተመየጢ ፡ ተመየጢ ፡ ሰላመ ፡ ሰማዊት ። ወንርአይ ፡ ብኪ ፡ ሰላመ ። ንትመየጥ ፡ ካዕበ ፡ ኀበ ፡ ውዳሴሆሙ ፡ ለሐና ፡ ወኢያቄም ፡ ሰብሳበሙ ፡ ንጹሕ ፡ ወሰብሳበሙ ፡ ቅዱስ ፡ ዘቦቱ ፡ መዓዘ ፡ መንፈስ ፡ ቅዱስ ፡ ዘይሴይስ ፡ እምስክ ፡ ወአስጸዳቶስ ። ዘይሴይ ስ ፡ ሰብሳበሙ ፡ እምሰብሳበ ፡ ቀደምቶሙ ፡ አዕሩግ ፡ ኄራ (fol. 58b.) ን ፡ ዘወለድዋ ፡ እምድኅረ ፡ ተክለሉ ፡ በርስዓን ፡ ለማርያም ፡ መራን ፡ ወላዲተ ፡ ዓቢይ ፡ ብ ርሃን ፡ ዘተመስለት ፡ በታቦተ ፡ ሙሴ ፡ ወአሮን ፡ ክህ ናት ፡ ሌዋውያን ፡ ዘክኅነኑ ፡ ለእግብርተ ፡ ኃጢአት ፡ ግዕዛን ። ኢያቄም ፡ ብፁዕ ፡ ወናየ ፡ ርስዕ ፡ ትምክህ ት ፡ ቅዱሳን ፡ ሰብእ ፡ እስመ ፡ አስተርአየ ፡ በሥጋ ፡ ወልትከ ፡ እግዚአብሔር ፡ ኀቡዕ ፡ አኢያቄም ፡ ብፁ ዕ ፡ አኢያቄም ፡ ወናየ ፡ ርስዓን ፡ ዘይፈደፍድ ፡ ብዕዓ ንከ ፡ እምቀደምት ፡ ኀሩያን ። አኢያቄም ፡ ብፁዕ ፡ ሠናየ ፡ ርስዓን ፡ ይትበደር ፡ ብዕዓንከ ፡ እምዕንቊ ፡ ክቡር ። በመኑ ፡ ናስተማስለከ ፡ በአቡነሁ ፡ አዳም ፡ በአርአያ ፡ እግዚአብሔር ፡ ዘተፈጥረ ። ወሚመ ፡ በ አቤልኑ ፡ ዘከነ ፡ ቊርባኑ ፡ ውኩፈ ። አኢያቄም ፡ ብ ፁዕ ፡ በመ (fol. 59a.) ኑ ፡ ናስተማስለከ ፡ በሴትኑ ፡ ወ ሚመ ፡ በሄኖስ ፡ ዘቀደመ ፡ ጸውዖ ፡ ስመ ፡ እግዚአብ ሔር ። አኢያቄም ፡ ብፁዕ ፡ በመኑ ፡ ናስተማስለከ ፡ በሄኖክኑ ፡ ዘአስመሮ ፡ ለእግዚአብሔር ፡ ውኅብያ ፡ እምገጸ ፡ ሞት ። ወሀለወ ፡ ሕያወ ፡ እስከ ፡ ይእዜ ። አ ኢያቄም ፡ ብፁዕ ፡ በመኑ ፡ ናስተማስለከ ፡ በኖኅኑ ፡ ወሚመ ፡ በሠለስቱ ፡ ውሉዱ ፡ እለ ፡ ድኅኑ ፡ እማየ ፡ አይኅ ፡ ምስለ ፡ አንስቲያሆሙ ። አኢያቄም ፡ ብፁ ዕ ፡ ሠናየ ፡ ብዕዓን ፡ ናሁ ፡ ተረክበ ፡ ውስተ ፡ ቤትከ ፡ ብዕሎሙ ፡ ለብውላን ፡ እንተ ፡ ይእቲ ፡ ንግሥቶን ፡ ለኦሎን ፡ ንግሥታት ፡ ዓለም ። እንተ ፡ ባቲ ፡ ይዌድ ስዋ ፡ ትጉሃን ፡ ወይቁድስዋ ፡ ሠራዊተ ፡ ብርሃን ፡ ይ ቀውሙ ፡ ቅድሜሃ ፡ ፰ ፡ ኃያላን ። ወባቲ ፡ ይትሜክ ሁ ፡ ሠራዊተ ፡ ቤተ ፡ ዳዊት ፡ ወሰሎሞን ፡ (fol. 59b.) እምቤርሳቤሕ ፡ እስከ ፡ ጸን ። ጽላተ ፡ ሕጉ ፡ ለሙሴ ፡ ወበትረ ፡ ክርካዕ ፡ ዘአሮን ፡ ትርሲቱ ፡ ክህነቶሙ ፡ ለ ሌዋውያን ። ልብሰ ፡ ቃስ ፡ ወሜዋራ ፡ ወሐጼዴጤ ን ። ፍራሃኒ ፡ ሲሳየ ፡ ርኁበን ፡ ወደመ ፡ አስክላ ፡ ስ ቴ ፡ ጽሙዓን ። ምስክዮሙ ፡ ለግፉዓን ፡ ወግዕዝኖ ሙ ፡ ለቅኑያን ። አኢያቄም ፡ ብፁዕ ፡ ወብፅዕት ፡ ሐ ና ፡ አዕሩግ ፡ ሠናያን ፡ ከመ ፡ ሰማይ ፡ ልዑላን ፡ ወከ መ ፡ ምድር ፡ ርጉዓን ፡ ከመ ፡ በሕርይ ፡ ፅዱላን ፡ ወከ መ ፡ ወርቅ ፡ ፍቱናን ። ኪያክሙ ፡ ኃረየ ፡ እግዚአብ ሔር ፡ ሥጋክሙ ፡ ከመ ፡ ይትከደን ። አኢያቄም ፡ ብ ፁዕ ፡ የዓቢ ፡ ዝክርከ ፡ እምክብረ ፡ ኦሎ ፡ ዓለም ። ወ ይትበደር ፡ እምዕንቄ ፡ ሶም ፡ ወይሜኒ ፡ እምወርቀ ፡ ፖሩሄም ። ውዱስ ፡ ዝክርከ ፡ እስ (fol. 60a.) ከ ፡ ተፍ ጻሜተ ፡ ዓለም ፡ ወእስከ ፡ ታስተርኢ ፡ ኢየሩሳሌም ፡ ሰማያዊት ፡ ዘትወርድ ፡ እምላዕሉ ፡ ጽርሐ ፡ አርያ ም ። ወሥሩ ፡ [፲]ወ፪ኤ ፡ አናቅጺሃ ፡ ወለለአናቅጺሃ ፡ ዘዘዚአሆሙ ፡ ባሕርያት ፡ ዲቤሃ ፡ ሥይም ። ወኢይበ ውዕ ፡ ውስቴታ ፡ ዘይለብሳ ፡ ለመርገም ፡ ወአልቦ ፡ ኀቤሃ ፡ ዘየሐስም ። አብፁዕ ፡ ኢያቄም ፡ አቡሃ ፡ ለእ ግዝእትነ ፡ ማርያም ፡ ወላዲቱ ፡ ይእቲ ፡ ለመለኮት ፡ ግራም ፡ በብስራተ ፡ ገብርኤል ፡ በቤተ ፡ ልሔም ። ወ አመ ፡ ተወልደ ፡ አስተማወቅዎ ፡ በእስትንፋሰሙ ፡ አድግ ፡ ወላህም ፡ ከመ ፡ ይትፈጸም ፡ ትንቢተ ፡ ነቢ

ይ ፡ ዕንበቆም ። አክቡር ፡ አልዑል ፡ አስቡሕ ፡ አጸድ
ቅ ፡ አጎሩይ ፡ አትሩፍ ፡ አጌር ፡ እምኄራን ፡ ኢያቄ
(fol. 60b.) ም ፡ ሰአል ፡ ወጸሊ ፡ ዘያፈቅረክ ፡ ፈድፋደ ፡
ገብረ ፡ ማርያም ፡ ጎርቱም ፡ ለገቢረ ፡ ሠናይ ፡ ወጽድ
ቅ ፡ ድኩም ፡ ይትከዐው ፡ በረከትክ ፡ ላዕሌሁ ፡ ከመ ፡
ዝናም ፡ እምይእዜ ፡ ወእስከ ፡ ለዓለመ ፡ ዓለም ። አ ።

። ዘቀዳሚት ።

ንትመየጥ ፡ ካዕበ ፡ ንወድሳ ፡ ለወለተ ፡ ኢያቄም ፡
ወሐና ፡ ድንግል ፡ መየረ ፡ ነበልባል ፡ ዘስሙ ፡ አማ
ኑኤል ። ወንዜኑ ፡ ክብረ ፡ ልደታ ፡ እምነ ፡ ክቡር ፡ አ
ረጋዊ ፡ ጻድቅ ፡ ወንጹሐ ፡ ምግባር ፡ ወትጉህ ፡ ከመ ፡
መላእክት ። ሠናይኬ ፡ ተዜያንዎ ፡ ልደታ ፡ ለእግዝ
እትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ድንግል ፡ ዘይ
ጥዕም ፡ ጥቀ ፡ እመዐር ፡ ወሥከር ፡ ወከመ ፡ ወይን ፡ መ
ዓርኂር ። ከመ ፡ ቅብዕ ፡ ለአእጽምት ፡ ወከመ ፡ ሰሚ
ዐ ፡ ነገረ ፡ ጥበብ ፡ ውስ (fol. 61a.) ተ ፡ እዝነ ፡ ማእም
ር ፡ ከመ ፡ ሜላት ፡ ለተሠርግዎ ፡ ወከመ ፡ ቀጸላ ፡ ወ
ርቅ ፡ ለርእስ ፡ ከመ ፡ ዙሕል ፡ ለእዕይንት ፡ ወከመ ፡
አዕኑግ ፡ ለአእዛን ፡ ከመ ፡ ቃማ ፡ ለክሣድ ፡ ወከመ ፡
ማዕተብ ፡ ለመዝራእት ፡ ወከመ ፡ ድልጉማ ፡ ለአእዳ
ው ፡ ወከመ ፡ ድርማንቅ ፡ እምሐቋ ፡ እስከ ፡ መናቅዕ
ት ። ልዑልኬ ፡ ዝክረ ፡ ውዳሴሃ ፡ ለድንግል ፡ ዘከነ
ት ፡ ትክልት ፡ ውስተ ፡ ቤተ ፡ እግዚአብሔር ፡ ወከ
መ ፡ ዕፀ ፡ ቄድሮስ ፡ ውስተ ፡ ሊባኖስ ፡ ከመ ፡ ዕፀ ፡ ቄ
ጳሮስ ፡ ውስተ ፡ አድባረ ፡ ኤርሞን ። ከመ ፡ በቀልት ፡
ጎበ ፡ ድንጋገ ፡ ማይ ፡ ወከመ ፡ ጽጌ ፡ ረዳ ፡ ዘውስተ ፡
ሐይቀ ፡ ኢያሪኮ ። ከመ ፡ ዕፀ ፡ ዘይት ፡ ሥሙር ፡ ው
ስተ ፡ መቅደሰ ፡ እግዚአብሔር ። መዐዛ ፡ አፉሃ ፡ ከ
መ ፡ ቀንሞሰ ፡ ወቀናን (fol. 61b.) ሞስ ፡ ወከመ ፡ ሠር
ፀ ፡ ጢስ ፡ ዘውስተ ፡ ቤተ ፡ መቅደስ ። አዕጹቂሃኒ ፡
አዕጹቀ ፡ ክብር ፡ ወሞገስ ። ምሉዕ ፡ ጥቀ ፡ ዝክረ ፡
ውዳሴሃ ፡ ለድንግል ፡ ከመ ፡ ተከዜ ፡ እፈሶን ፡ ወኤፍ
ራጥስ ፡ ከመ ፡ ተከዜ ፡ ግዮን ፡ ወጢግሮስ ፡ ከመ ፡ ገ
ሀሀ ፡ ወርህ ፡ ምሉዕ ፡ ወከመ ፡ ፀሐየ ፡ መርሙዳ ፡ ብ
ሩህ ፡ ወከመ ፡ ማኅቶት ፡ ዘውስተ ፡ ተቅዋማ ። ለእን
ተ ፡ ከመዝ ፡ ውድስት ፡ ለእንተ ፡ ከመዝ ፡ ስብሕት ፡
ለእንተ ፡ ከመዝ ፡ ዑርክት ፡ ኢያቄም ፡ ወለዳ ። ወአ
ነ ፡ አብደርኩ ፡ እኩን ፡ ገብራ ፡ አእሚርየ ፡ ከመ ፡ ት
ከውን ፡ ሊተ ፡ መማክርተ ፡ ለሠናይ ፡ ወናዝዚተ ፡ ለ
ኀዘንየ ፡ ወለትካዝየ ፡ ወእረክብ ፡ በእንቲአሃ ፡ አኰ
ቲተ ፡ በኀበ ፡ ብዙኃን ፡ ክብረ ፡ በኀበ ፡ ሊ (fol. 62a.)
ቃናት ። ወበገጸ ፡ ኃያላንሂ ፡ እትነከር ፡ እንዘ ፡ አረም
ም ፡ ወይጸንሑኒ ፡ እስከ ፡ እነብብ ፡ ይቀርቡኒ ፡ ወበ
ማዕከለ ፡ ማኅበር ፡ አስተርኢ ፡ ኄረ ፡ እስመ ፡ አልዐ ፡
በውስተ ፡ ኀዝን ፡ ወብካይ ፡ ዘእንበለ ፡ ዳዕሙ ፡ ፍሥ
ሐ ፡ ወኃሤት ፡ ኢመዊት ፡ ውእቱ ፡ ፈቃዳ ፡ ለድንግ
ል ፡ ወውስተ ፡ አፍቅሮታ ፡ ሰብእ ፡ ብዙኅ ፡ ጣዕም ፡
ወሠናይ ፡ ውስተ ፡ እደዊሃ ፡ ብዕል ፡ ዘኢየኃልቅ ፡ ወ
ውስተ ፡ ነገራ ፡ ትምህርት ፡ አእምሮ ፡ ወክብር ፡ ወው
ስተ ፡ ንባባ ፡ ሰላም ፡ ወፍቅር ። ወበእንተዝ ፡ እዜኑ ፡
ወእሰብክ ፡ ልደታ ፡ ለእግዝእትነ ፡ ማርያም ፡ እምሐ
ቋ ፡ ኢያቄም ፡ በትረ ፡ መንግሥት ፡ ወእምክርሠ ፡ ሐ
ና ፡ በትረ ፡ ክህነት ። ንዑኬ ፡ ነቢያቲሁ ፡ ለኄር ፡ ዅ
ኑኢ ፡ ረድኤ (fol. 62b.) ት ፡ ከመ ፡ ንንግር ፡ ምጥቀተ ፡
ክብራ ፡ ለወለትክሙ ፡ እመ ፡ ብርሃን ። ንሕነ ፡ ንሴእ
ለክሙ ፡ ወእንትሙ ፡ አይድዑን ፡ እስመ ፡ ከማሁ ፡
ጽሑፍ ፡ ዘይብል ፡ ተሰአሎ ፡ ለአቡክ ፡ ወይነግረክ ።
ወለሊቃውንቲክ ፡ ይዜንውክ ። ወካዕበ ፡ ዓዲ ፡ ጽሑ
ፍ ፡ ዘይብል ፡ እምጎቡዓቲክ ፡ ፀግበት ፡ ከርሥሙ ።
ፀግቡ ፡ ደቂቆሙ ፡ ወኃደጉ ፡ ትራፋቲሆሙ ፡ ለሕፃና
ቲሆሙ ። እንትሙ ፡ ውእቱ ፡ ዘፀግበት ፡ ከርሥክሙ ፡
ምሥጢረ ፡ ጎቡዓቲሁ ፡ ለእግዚአብሔር ፡ ወዘፀግቡ
ሂ ፡ ደቂቆሙ ፡ ሐዋርያት ፡ በከመ ፡ አትለወ ፡ ካዕበ ፡
ውእቱ ፡ ነቢይ ፡ እንዘ ፡ ይብል ፡ ህየንተ ፡ አበውኪ ፡
ተወልዱ ፡ ለኪ ፡ ደቂቅ ። ወትሠይሞሙ ፡ መላእክተ ፡
ለኵሉ ፡ ምድር ። አማን ፡ ፀ (fol. 63a.) ግቡ ፡ እሙን
ቱ ፡ እምጎቡዓት ፡ ምሥጢረ ፡ መለኮት ። እስመ ፡ አ
ቀሙ ፡ ውስተ ፡ ኵሉ ፡ ምድር ፡ ሥርዓተ ፡ ሐዲሰ ፡
ዘትንቢተ ፡ ነቢያት ፡ ወአከ ፡ ዘከልዕ ፡ ወኃደጉ ፡ ትራ
ፋቲሆሙ ፡ ለሕፃናቲሆሙ ፡ ዘይቤ ፡ እሉ ፡ እሙንቱ ፡
አሕዛብ ፡ እለ ፡ ፈረየቶሙ ፡ ወሐፀነቶሙ ፡ በሥርዓ

ታቲሃ ። በ ። እለ ፡ ኮኑ ፡ እምኔሆሙ ፡ ሊቃን ፡ ጳጳሳ
ት ፡ ወጳጳሳት ፡ ወኤጲስ ፡ ቆጶሳት ። ወበ ፡ እምኔሆ
ሙ ፡ ቀሳውስት ፡ ወዲያቆናት ፡ ወንፍቀ ፡ ዲያቆናት ፡
አናጉንስጢስ ፡ ወመዘምራን ። ወበ ፡ እምኔሆሙ ፡ እ
ለ ፡ ተውህቦሙ ፡ አሥት ፡ ዘተነብዮ ። ወበ ፡ እምኔሆ
ሙ ፡ ዘተውህቦሙ ፡ ያአምሩ ፡ ፍካሬ ፡ ነገር ፡ ስውር ።
ንውኔ ፡ ተጋብዑ ፡ አሕዛብ ፡ ወ (fol. 63b.) ሕዝብ ፡ ወ
ተግይኢሁ ፡ ለያዕቆብ ፡ በቤተ ፡ ኢያቄም ፡ ንጹሕ ፡ ተ
ረክበ ፡ ከብካብ ፡ ንጹሕ ፡ ዘእንበለ ፡ ጥልቅት ፡ ዘአል
በ ፡ ላህ ፡ ከመ ፡ ስቴ ፡ ወይን ፡ ዘያስተፈሥሕ ፡ ልበ ፡
ወከመ ፡ ቅብዕ ፡ ዘያበርህ ፡ ገጸ ፡ ዘአልበ ፡ ሥራኅ ፡ ወ
ኢተቀንዮ ። ወለተ ፡ ኢያቄም ፡ ወሐና ፡ ድንግል ፡
ማርያም ፡ ሶልያና ፡ አመ ፡ ወለደቶ ፡ ለክርስቶስ ፡ ን
ጉሥ ፡ አድባር ፡ ኮኑ ፡ ጎብስተ ፡ ሕይወት ፡ ወአውግ
ርኢ ፡ ፈረዩ ፡ አስክለ ፡ በረከት ፡ ወማየ ፡ ባሕርኢ ፡ ኮነ
ት ፡ ሀሊበ ፡ ወመዐረ ። አልበ ፡ ውስተ ፡ እንታክቲ ፡
ቤት ፡ መናፍስት ፡ ደዌ ፡ ብዙኃን ፡ እለ ፡ ይነድፉ ፡ በ
አሕፃ ፡ ኃጢአት ፡ በሊህ ። ወንንግር ፡ ይደልወነ ፡ ተ
ጋቢኦነ ፡ ውስተ ፡ ቤተ ፡ ከብካብ ፡ አን (fol. 64a.) ተ ፡
ይእቲ ፡ ቤተ ፡ ኢያቄም ፡ አቡሃ ፡ ለማርያም ፡ ልደታ ፡
ለወላዲተ ፡ መድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በቀዳ
ሚ ፡ ገብረ ፡ እግዚአብሔር ፡ ሰማያት ፡ ዘመልዕልት ፡
ወዅሎ ፡ ዘውስቴታ ፡ ወዛተ ፡ ጠፈረ ። ወእምዝ ፡ ገነ
ተ ፡ ሕይወት ። ወክበ ፡ ፀሐየ ፡ ወወርሀ ፡ ወከዋክብ
ተ ፡ ወባሕረኒ ፡ ወቀላያተ ፡ ዓሣተ ፡ ወአዕዋፈ ፡ ሰማ
ይ ፡ እለ ፡ ይስርሩ ፡ እንስሳ ፡ ዐበይተ ፡ ወደቃቅተ ፡ ነ
ፍሳተ ፡ ወደመናተ ፡ ዝናማተ ፡ ወጠላተ ፡ ወዅሎ ፡
ረጢሮ ፡ ወአስተናቢሮ ፡ ወፈጸሞ ፡ ፈጢረ ፡ ፍጥረ
ታቲሁ ፡ ፈጠሮ ፡ ለአቡነ ፡ አዳም ፡ በአምሳሊሁ ፡ ወ
አርአያሁ ፡ ወነፍሐ ፡ ላዕሌሁ ፡ መንፈሰ ፡ ሕይወት ፡
ወኮነ ፡ እጓለ ፡ እመሕያው ፡ በመንፈስ ፡ (fol. 64b.) ሕ
ይወት ። አሜሃ ፡ ቆመት ፡ ማርያም ፡ ወለቱ ፡ ለኢያ
ቄም ፡ ውስተ ፡ ከርሡ ፡ ለአዳም ፡ ከመ ፡ ባሕርይ ፡ ፀ
ዐዳ ፡ እንዘ ፡ ተጎቱ ፡ ውስተ ፡ ገቦሁ ፡ የማናዊ ፡ ምስ
ለ ፡ መልክዕ ፡ ፍጹም ። ወአምሳሊሃ ፡ ሣረረ ፡ በአር
ያም ፡ ወበዳግም ፡ አርአዮ ፡ ለሙሴ ፡ በገዳም ፡ ዘከመ ፡
ይገብር ፡ ግብራ ፡ ለደብተራ ። ወአዘዘ ፡ ይግበር ፡ ታ
ቦት ፡ እምዕፅ ፡ ዘኢይነቅዝ ፡ ወይቅፍላ ፡ ወርቀ ፡ ንጹ
ሐ ፡ እንተ ፡ አፍአሃ ፡ ወእንተ ፡ ውሣጤሃ ፡ ወውስተ ፡
ይእቲ ፡ ታቦት ፡ ቅድስት ፡ አዘዘ ፡ ያንብር ፡ ፪ት ፡ ጸላ
ተ ፡ ዘዕብን ፡ ወጽሑፍ ፡ ዲቤሆን ፡ ፲ ቃላት ፡ ጽሕፈ
ቶንሂ ፡ ጽሕፈት ፡ እግዚእ ፡ ወመልዕልተ ፡ ይእቲ ፡
ታቦት ፡ ምስሐል ፡ ዘወርቅ ፡ ወመል (fol. 65a.) ዕልቲ
ሃ ፡ ለምስሐል ፡ ፪ኪሩቤል ፡ እምፍሕቆ ፡ ወርቅ ፡ ወ
እምነ ፡ ይእቲ ፡ ታቦት ፡ ከነ ፡ ያስተርኢ ፡ እግዚአብ
ሔር ፡ ለሙሴ ፡ ወለአሮን ፡ ወለብዙኃን ፡ ካህናት ፡ ለ
እለ ፡ ፈቀደ ። ወከዕቦ ፡ ሐነፀ ፡ ሰሎሞን ፡ መቅደሰ ፡
በአምሳለ ፡ እንታክቲ ፡ ደብተራ ፡ እምዕፀ ፡ አርዝ ፡
ወቁድሮስ ፡ ወጳውቄና ፡ ወለበጠ ፡ ወርቀ ፡ ምድራ ፡
ወጠፈራ ፡ ወአረፍታ ፡ ወበአናቅጺሃ ፡ ገለፈ ፡ ፀበራ
ት ፡ ወኪሩብት ፡ እምወርቅ ፡ ጽሩይ ። ወበውሣጤ ፡
ቅድስተ ፡ ቅዱሳን ፡ ጎበ ፡ ትነብር ፡ ታቦት ፡ ቅድስት ፡
አምሳሊሃ ፡ ለማርያም ፡ ወለተ ፡ ኢያቄም ፡ ገብረ ፡
፪ት ፡ ኪሩብ ፡ እምወርቅ ፡ ቀይህ ፡ እለ ፡ ይጼልልዋ ፡
ወከነ ፡ ባቲ ፡ ያስተርኢ ፡ እግዚአብሔር ፡ በ ፡ ዕልተ ፡
ገሀደ ፡ ወበ ፡ ዕለተ ፡ በህልም ፡ ወበ ፡ ዕለተ ፡ በራእይ ፡
ለነቢያት ፡ ወለሰብእ ፡ ለእለ ፡ ይፈቅድ ፡ እሙሴ ፡ እ
ስከ ፡ ዘክርያስ ። ወእምድኅረ ፡ ጎዳጥ ፡ መዋዕል ፡ ይ
ቤሎሙ ፡ እግዚአብሔር ፡ ለደቂቀ ፡ እስራኤል ፡ ሰበ ፡
አምዕዕዎ ፡ አየኑ ፡ ቤተ ፡ ተሐንፀ ፡ ለምዕራፍየ ፡ ወ
አየኑ ፡ መክነ ፡ ለማጎደርየ ። ነያ ፡ ማዳደርየሰ ፡ እን
ተ ፡ አምጽአ ፡ ዘእድ ፡ ኢገብራ ፡ ዘትከውን ፡ መድኃ
ኒት ፡ ለአዳም ፡ ወለደቂቁ ። ። ።

። ዘአሐዱ ።

ዝንቱ ፡ ውእቱ ፡ መጽሐፈ ፡ ዜና ፡ ልደታ ፡ ለእግ
ዝእትነ ፡ ማርያም ፡ ወለተ ፡ ኢያቄም ፡ ወልደ ፡ ዳዊ
ት ፡ ንጉሥ ። ሰሎሞን ፡ ወለደ ፡ ለናታን ፡ ወናታን ፡
ወለደ ፡ ለሌዊ ፡ ወሌዊ ፡ ወለደ ፡ ማጣትሃ ፡ ወቅስራ
ሃ ፡ ወቅ (fol. 66a.) ስራ ፡ ወለደ ፡ ኢያቄምሃ ፡ አቡሃ ፡
ለእግዝእትነ ፡ ማርያም ፡ ድንግል ፡ ቅድስት ፡ ወማጣ

ት ፡ ወልደ ፡ ፫ት ፡ አዋልደ ፡ ስማ ፡ ለእንተ ፡ ተልሕ
ቅ ፡ ማርያም ፡ ወለዳግሚት ፡ ሶፍያ ፡ ወለሣልሲት ፡
ሐና ፡ ወማርያም ፡ ወለደታ ፡ ለሰሎሜ ፡ ወሰፍያ ፡ ወ
ለደታ ፡ ለኤልሳቤጥ ፡ እሙ ፡ ለዮሐንስ ፡ ወሐና ፡ ወ
ለደታ ፡ ለማርያም ፡ ወለዮሴፍኒ ፡ ከመዝ ፡ ውእቱ ፡
ልደቱ ፡ እምዳዊት ፡ ንጉሥ ፡ ወሶበ ፡ ሞተ ፡ ናታን ፡
እጉሁ ፡ ለያዕቆብ ፡ አውሰበ ፡ ብእሲቶ ፡ ማጣት ፡ ከ
መ ፡ ያቅም ፡ ዘርአ ፡ ለእጉሁ ፡ ወወለዶ ፡ ለኤሊ ፡ ኤ
ሌሰ ፡ ወያዕቆብ ፡ አኃው ፡ እሙንቱ ፡ ወለዶ ፡ ለዮሴ
ፍ ፡ ናሁ ፡ ዓረዩ ፡ ተዘምዶት ፡ ዘመድ ። ወከነት ፡ ወ
ለተ ፡ ኢያቄም ፡ ወልደ ፡ ቅስራ ፡ (fol. 66b.) እጉሁ ፡
ለማጣተ ፡ ወዮሴፍኒ ፡ ወልደ ፡ እጉሁ ፡ ውእቱ ፡ ለኢ
ያቄም ፡ አቡሃ ፡ ወበእንተዝ ፡ ተሰምየ ፡ ኢያቄም ፡ እ
ምዘመደ ፡ ይሁዳ ፡ ወእምጕንደ ፡ ዳዊት ፡ ወወለደ ፡
ናታን ፡ ፪ት ፡ ደቂቀ ፡ ያዕቆብሃ ፡ ወኢያቄምሃ ፡ ወሞ
ት ፡ ናታን ፡ ወአውሰብ ፡ ብእሲቶ ፡ ዘእምነገደ ፡ ናታ
ን ፡ እጉሁ ፡ ለሰልሞን ፡ እምነገደ ፡ ይሁዳ ፡ ዘስሙ ፡
ማጣትዩ ፡ ወልደ ፡ ሌዊ ፡ ወወለደ ፡ እምኔሃ ፡ ወልደ ፡
ወሰመዮ ፡ ኤሊ ። ኮነኬ ፡ እጉሆሙ ፡ ለያዕቆብ ፡ ወለ
ኢያቄም ፡ ወአውሰበ ፡ ኤሊ ፡ ብእሲተ ፡ ወሞተ ፡ እ
ንዘ ፡ ኢይወልድ ፡ ወልደ ፡ ወነሥአ ፡ ያዕቆብ ፡ ብእ
ሲቶ ፡ ወወለደ ፡ እምኔሃ ፡ ዮሴፍሃ ፡ ፈኃሪሃ ፡ ለእግ
ዝእትነ ፡ ማርያም ። ወከዕበ ፡ ንነግረክሙ ፡ ዘከመ ፡ ተ
ወልደት ፡ (fol. 67a.) እምአዳም ፤ ወወረደት ፡ ውስተ ፡
ከርሠ ፡ ሴት ፡ እንዘ ፡ ተኃቱ ፡ ከመ ፡ ባሕርይ ፡ ፀዐዳ ።
ወእምሴት ፡ ውስተ ፡ ከርሠ ፡ ሄኖስ ፡ ወእምሄኖስ ፡
ጎበ ፡ ቃይናን ፡ ወእምቃይናን ፡ ጎበ ፡ መላልኤል ፡ ወ
እመላልኤል ፡ ጎበ ፡ ያሬድ ፤ ወእምያሬድ ፡ ጎበ ፡ ኄ
ኖክ ፡ ወእምኄኖክ ፡ ጎበ ፡ ማቱሳላ ፡ ወእማቱሳላ ።
ጎበ ፡ ላሜህ ፡ ወእምላሜህ ፡ ጎበ ፡ ኖኅ ፡ ወከመዝ ፡
ኃደረት ፡ ውስተ ፡ ከርሦሙ ፡ እንዘ ፡ ትትፋለስ ፡ እም
ከርሠ ፡ ፩ ፡ ውስተ ፡ ፩ ። ወከዕበ ፡ ኃደረት ፡ ውስተ ፡
ከርሠ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ወእምያዕ
ቆብ ፡ ጎበ ፡ ይሁዳ ። ወበጽሐት ፡ ጎበ ፡ ዳዊት ፡ ወሰ
ሎሞን ፡ ወወረደት ፡ እንዘ ፡ ትትፋለስ ፡ ወበጽሐት ፡
ጎበ ፡ ኢያቄም ፡ ወይ (fol. 67b.) ቤላ ፡ ኢያቄም ፡ ለሐ
ና ፡ ብእሲቱ ፡ ርኢኩ ፡ እንዘ ፡ ይትረኃው ፡ ሰማያት ፡
ወወጽአ ፡ ዖፍ ፡ ፀዐዳ ፡ ወጸለለ ፡ መልዕልተ ፡ ርእስ
የ ። ወከማሁ ፡ ትቤሎ ፡ ሐና ፡ ሀለምኩ ፡ ዮም ፡ ወር
ኢኩ ፡ ርግብ ፡ እንዘ ፡ ትነብር ፡ መልዕልተ ፡ ርእስየ ፡
ወቦዐት ፡ ውስተ ፡ ከርሥየ ። ወእምዝ ፡ እምድኅረ ፡
ተናገሩ ፡ ዘንተ ፡ በ፴ ፡ መዋዕል ፡ አመ ፡ ሰቡዑ ፡ ለነ
ሐሴ ፡ ፀንሰታ ፡ ለእግዝእትነ ፡ ማርያም ፡ በዕለት ፡ እ
ንተ ፡ ባረከ ፡ እግዚአብሔር ። ብፁዕ ፡ ዘያለብስ ፡ ዕሩ
ቀ ። ብፁዕ ፡ ዘያበልዕ ፡ ርኁብ ። ብፁዕ ፡ ዘይናዝዝ ፡
ኀዙናን ። ብፁዕ ፡ ዘይትለአክ ፡ ለሙቁሕ ። ብፁዕ ፡ ዘ
ይሔውጽ ፡ ድውየ ፡ በይእቲ ፡ ዕለት ፡ ወይረክብ ፡ ክ
ፍለ ፡ በመንግሥ (fol. 68a.) ተ ፡ ሰማያት ፡ ምስለ ፡ ኢ
ያቄም ፡ ወሐና ፡ ወምስለ ፡ ማርያም ፡ ድንግል ፡ ለዓ
ለመ ፡ ዓለም ፡ አሜን ። ወእምድኅረ ፡ ፯አውራኁ ፡
ተወውቀ ፡ ፅንሳ ፡ ለብዕዕት ፡ ሐና ፡ ወሰምዑ ፡ አዝማ
ዲሃ ፡ ወአዝማዲሁ ፡ ለኢያቄም ፡ ምታ ፡ ወመጽኡ ፡
ኀቤሃ ፡ ወይቤልዋ ፡ እሙንኑ ፡ ዝንቱ ፡ ነገር ፡ ዘንሰ
ምዕ ፡ ምንትኑ ፡ ነገር ፡ ዘመጽአ ፡ ላዕሌኪ ፡ እምድኅ
ረ ፡ ኃለፈ ፡ መዋዕልኪ ። ወሀለወት ፡ አሐቲ ፡ ብእሲ
ት ፡ እንተ ፡ እምአዝማዲሃ ፡ ለሐና ፡ ዕውርት ፡ አሐ
ቲ ፡ ዓይና ፡ ወገሠሠት ፡ ከርሣ ፡ ለሐና ፡ እንዘ ፡ ትብ
ል ፡ እሙንኑ ፡ ዘሰማዕኩ ፡ እፎ ፡ ፀነስኪ ፡ እኅትየ ፡ እ
ንዘ ፡ አረጋይት ፡ አንቲ ። ወከዕበ ፡ ገሠሠት ፡ ዐይና ፡
ዕውረ ፡ ወበጊዜሃ ፡ ተከሥተ ፡ (fol. 68b.) ላቲ ፡ ወርእ
የት ፡ ብርሃነ ፡ ወትቤላ ፡ ለሐና ፡ ኦሐና ፡ ብፅዓን ፡ ለ
ኪ ፡ እንዘ ፡ ሀሎ ፡ እጓል ፡ ውስተ ፡ ከርሠኪ ፡ እንበለ ፡
ይትወለድ ፡ ይፈውስ ፡ ድውያነ ፡ አመሰ ፡ ተከሥተ ፡
ገሀዳ ፡ ወወጽአ ፡ እምከርሠኪ ፡ ሚመጠነ ፡ ይፈው
ስ ። ወከማሃ ፡ ከመ ፡ መጽኡ ፡ ብዙኃን ፡ ሕሙማን ፡
ወገሠሥዋ ፡ ወተፈውሱ ፡ ወሐይዉ ፡ እምደዌሆሙ ፡
ወከነ ፡ ዕፁብ ፡ ዝ ፡ ግብር ፡ በጎበ ፡ ኵሉሙ ፡ ሊቃና
ተ ፡ እስራኤል ። ጸሎታ ፡ ወስእለታ ፡ ወጸሎት ፡ ኢ
ያቄም ፡ ምታ ፡ ይክድኖ ፡ ከመ ፡ ሥሙር ፡ ወልታ ፡
ለገብራ ፡ ገብረ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜ
ን ፡ ወአሜን ፡ ለይኩን ፡ ለይኩን ። ። ። ።

ለዛቲ ፡ መጽሐፈ ፡ ዜናሃ ፡ ለብዕዕት ፡ ሐና ፡ (fol.
69a.) ወዜና ፡ ውዳሴ ፡ ልደቱ ፡ ለክቡር ፡ ኢያቄም ፡
ዘእጽሐፉ ፡ ገብረ ፡ ማርያም ፡ ነዳይ ፡ ወምስኪን ፡ እ
ንዘ ፡ ያስተዋጽኦ ፡ እምጥሪቱ ፡ ይጽሐፍ ፡ ስሞ ፡ እግ
ዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በቀለመ ፡ ብርሃን ፡ ዘኢ

ይደመሰስ ፡ ወለጸሐፈሁኒ ፡ ገብረ ፡ ክርስቶስ ፡ ኃጥእ ፡ ወእቡስ ። እምፍኖተ ፡ ኃጢአት ፡ ርኩስ ፡ ዘኢይትገ
ሠሥ ፡ ያድኅኖሙ ፡ ትንብልናሆሙ ፡ ለፀ፪ሆሙ ፡ አ
መ ፡ ዕለት ፡ ፍዳ ፡ ወኂስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡
ወአሜን ፡ ለይኩን ፡ ለይኩን ። ። ። ።

ተአምሪሃ ፡ ለቅድስት ፡ ወብፅዕት ፡ ሐና ፡ እመ ፡
ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ጸሎታ ፡ ወበረከታ ፡
(fol. 69 b.) የሀሉ ፡ ምስለ ፡ ገብራ ፡ ገብረ ፡ ማርያም ፡
ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ ፩ ፡ ብእሲ ፡ እመ ፡ ዘመደ ፡ ይሁዳ ፡ ወይሰ
መይ ፡ ኢያቄም ፡ ወእውሰበ ፡ ብእሲቱ ፡ እምአዋል
ደ ፡ ካህናት ፡ ወትሰመይ ፡ ሐና ፡ ወክልዔሆሙ ፡ ኄራ
ን ፡ ወሥሙራን ፡ ወይሄልዉ ፡ በሕገ ፡ እግዚአብሔ
ር ። ወብእሲቱሰ ፡ መካን ፡ ወነበሩ ፡ እንዘ ፡ የጎብኙ ፡
ወይቴክዙ ፡ በእንተ ፡ ዘአልቦሙ ፡ ውሉድ ። ወኵሎ ፡
አሚረ ፡ የሐውሩ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወያቁር
ቡ ፡ ጸሎተ ፡ ለእግዚአብሔር ፡ በብካይ ፡ ወገባር ፡ ከ
መ ፡ የሀበሙ ፡ ውሉደ ፡ ወይከፍሉ ፡ እምንዋዮሙ ፡
ለነዳያን ፡ ወለምስኪናን ፡ ወለቤተ ፡ ክርስቲያን ። ወ
ነበሩ ፡ እንዘ ፡ ይሴፈ (fol. 70 a.) ው ፡ ተአሚናሙ ፡ ከ
መ ፡ ይትዌከፍ ፡ እግዚአብሔር ፡ ስእለቶሙ ፡ ወይሁ
በሙ ፡ ውሉደ ። ወእሐተ ፡ ዕለተ ፡ ወጹኡ ፡ ኢያቄ
ም ፡ ወሐና ፡ ብእሲቱ ፡ ወቦው ፡ ውስተ ፡ ቤተ ፡ መቅ
ደስ ፡ ወእንዘ ፡ ይቀውሙ ፡ ለጸሎት ፡ ነጸሩ ፡ አርጋበ ፡
እንዘ ፡ ይትፈሥሑ ፡ ምስለ ፡ ውሉዶሙ ። ወርእዮ
ሙ ፡ ኀዘኑ ፡ ወተከዙ ፡ በእንተ ፡ ዘአልቦሙ ፡ ውሉ
ድ ፡ ወእምብዝኃ ፡ ኀዘናሙ ፡ ደቀሱ ፡ ወኖሙ ። ወር
እየት ፡ ሐና ፡ በንዋማ ፡ ከመ ፡ ለብእሲሃ ፡ አያቄም ፡
ዘውስተ ፡ እደሁ ፡ በትር ፡ ጸገየት ፡ ወፈረየት ፡ ወይ
እቲኒ ፡ ፍሬ ፡ ከመ ፡ ውስተ ፡ ሕጽና ፡ ለሐና ፡ ወነቂሆ
ሙ ፡ ተፈሥሑ ፡ ወተናገሩ ፡ በበይናቲሆሙ ፡ በእን
ተ ፡ ዘርእዩ ። ወሰብሕዎ ፡ ወአእኩትዎ ፡ ለእግዚአብ
ሔር ፡ ወአተዉ ፡ ቤቶሙ ፡ (fol. 70 b.) እንዘ ፡ ይብሉ ፡
ፈቃዶ ፡ እግዚአብሔር ፡ ለይኩን ። ወእምድኅሬሁ ፡
ፀንሰት ፡ ሐና ፡ ወተዓውቀ ፡ ፅንሳ ፡ ወበፅዓት ፡ ለእግ
ዚአብሔር ፡ ወትቤ ፡ ለእመ ፡ ወሀበኒ ፡ ወልደ ፡ እሁ
ብ ፡ ቊርባነ ፡ ለእግዚአብሔር ። ወነበረት ፡ እንዘ ፡ ት
ዌስክ ፡ ጸሎተ ፡ ወስእለተ ፡ ወትሁብ ፡ ንዋየ ፡ ለነዳያ
ን ፡ ወለምስኪናን ፡ በፍሥሐ ፡ ወበሐሤት ። ወትቤ ፡
በልባ ፡ ምንተኑ ፡ አዓሥዮ ፡ ለእግዚአብሔር ፡ በእን
ተ ፡ ኵሉ ፡ ዘገብረ ፡ ሊተ ። ወትትኤረም ፡ እምኵሉ ፡
መብልዕ ፡ ርኩስ ፡ ወታፈድፍድ ፡ ስኢለ ፡ ወሰጊደ ፡
ወትስእል ፡ ኀበ ፡ እግዚአብሔር ፡ ከመ ፡ ይዕቀብ ፡ ላ
ቲ ፡ ዘወሀባ ፡ ወሶበ ፡ ተፈጸመ ፡ መዋዕል ፡ ፅንሳ ፡ ወለ
ደት ፡ ወለተ ፡ አመ ፡ አሚሩ ፡ ለግንበት ፡ እንተ ፡ ት
በርህ ፡ እምነ ፡ ፀሐይ ። ወስነ ፡ (fol. 71 a.) ፌእያ ፡ ይጥ
ዕም ፡ እምነ ፡ መዓር ፡ ወሦከር ፡ ወፂና ፡ መዓዛሃ ፡ ይ
ሤኒ ፡ እምኵሉ ፡ አፈው ። ወሶበ ፡ ሰምዐ ፡ አዝማዲ
ሃ ፡ ወአግዋሪሃ ፡ ተፈሥሑ ፡ ዐቢየ ፡ ፍሥሐ ፡ ወተጋ
ብኡ ፡ ወመጽኡ ፡ ኀቤሃ ። ወሶበ ፡ ርእዩ ፡ ወለቶሙ ፡
አንከሩ ፡ ወተደመ ፡ ፈድፋደ ፡ ወተባሃሉ ፡ በበይናቲ
ሆሙ ፡ ወይቤሉ ፡ አልቦ ፡ ዘርኢኒ ፡ ግሙራ ፡ ዘከመ
ዝ ፡ ወለተ ፡ እስመ ፡ ጸጋ ፡ እግዚአብሔር ፡ ምሉዕ ፡
ላዕሌሃ ፡ ወብርሃነ ፡ እግዚአብሔር ፡ መልዐ ፡ ኵሎ ፡
አባላ ። ወነበሩ ፡ ሰቡዕ ፡ መዋዕለ ፡ እንዘ ፡ ይትፌሥ
ሑ ፡ ምስለ ፡ ኢያቄም ፡ ወሐና ፡ ብእሲቱ ፡ ወይነግሩ ፡
ዕበያቲሁ ፡ ለእግዚአብሔር ፡ ዘውእቱ ፡ ጸጋ ፡ እግዚ
አብሔር ፡ (fol. 71 b.) ብሂል ፡ ወሰመይዋ ፡ ለወለት ፡ ማ
ርያም ፡ ወሶበ ፡ ፈጸሙ ፡ ስቡዐ ፡ መዋዕለ ፡ አተዉ ፡
ውስተ ፡ አብያቲሆሙ ፡ በሰላም ። ወነበሩ ፡ ኢያቄ
ም ፡ ወሐና ፡ እንዘ ፡ የሐፅኑ ፡ ወለቶሙ ፡ ማርያምሃ ፡
፫ት ፡ ዓመት ፡ እንዘ ፡ ይሴብሕዎ ፡ ወየአኩትዎ ፡ ለእ
ግዚአብሔር ፡ በእንተ ፡ ወለቶሙ ፡ ኵሎ ፡ ዘገብረ ፡
ሎሙ ። ወአፈድፈዱ ፡ ገቢረ ፡ ሠናይ ፡ በጸም ፡ ወበ
ጸሎት ፡ ወይሁቡ ፡ ምጽዋት ፡ ለነዳያን ፡ ወለምስኪና
ን ፡ ወሶበ ፡ ተፈጸመ ፡ ፫ዓመት ፡ እንዘ ፡ የሐፅኑ ፡ ማ
ርያም ፡ ወለቶሙ ፡ በንጽሕ ፡ ወትቤሎ ፡ ሐና ፡ ለኢ
ያቄም ፡ ምዕ ፡ ተዘክር ፡ አእጉየ ፡ ዘተካየድነ ፡ ለእግ
ዚአብሔር ፡ ወነሀብ ፡ ወለተነ ፡ ቊ (fol. 72 a.) ርባነ ፡
ለእግዚአብሔር ፡ ከመ ፡ ኢትኪድ ፡ ወለትየ ፡ በዲበ ፡
ምድር ፡ ዘእንበለ ፡ በቤተ ፡ እግዚአብሔር ። ወሶበ ፡
ሰምዐ ፡ ኢያቄም ፡ ዘንተ ፡ ነገረ ፡ እምብእሲቱ ፡ ሐ
ና ፡ ተፈሥሐ ፡ ዓቢየ ፡ ፍሥሐ ፡ ወአስተዳለወ ፡ ኵ
ሎ ፡ ዘይከውን ፡ ለፍኖት ፡ ወአምፃ ፡ ለቤተ ፡ እግዚ
አብሔር ፡ ወጸውዐ ፡ አዝማዲሆሙ ፡ ወአርከሂሆሙ ፡
ወኵሎ ፡ ሰብአ ፡ ቤቶሙ ፡ ወነሥኡ ፡ ወለቶሙ ፡ ወ

አብዕዋ ፡ ኀበ ፡ ቤተ ፡ መቅደስ ። ወሶበ ፡ ሰምዑ ፡ ካህ
ናት ፡ ወሶሎሙ ፡ እለ ፡ ሀለዉ ፡ ውስተ ፡ ቤተ ፡ መቅ
ደስ ፡ ወጽኡ ፡ ለቀበላሃ ፡ ወተአምኅዎሙ ፡ በአምኃ ፡
መንፈሳዊት ፡ ወአስተብዕዎሙ ፡ ለኢያቄም ፡ ወለሐ
ና ፡ ብእሲቱ ፡ ወለወለቶሙ ፡ ወአንበሩ ። (fol. 72b.)
እደዊሆሙ ፡ ላዕሌሆሙ ፡ ወባረክዎሙ ፡ ዓቢየ ፡ ቡ
ራኬ ፡ ወይቤልዎሙ ፡ በአማን ፡ ነጸረ ፡ እግዚአብሔ
ር ፡ ላዕለ ፡ ኀዘንክሙ ፡ በዛቲ ፡ ወለት ። ኄርት ፡ ወይ
ቤልዋ ፡ ማርያም ፡ ሰላም ፡ ለኪ ፡ አብዕዕት ፡ ወጎሪት ፡
ለእግዚአብሔር ፡ ወነሥእዋ ፡ ወሐቀፍዋ ፡ ወአብዕ
ዋ ፡ ውስተ ፡ ቤተ ፡ መቅደስ ፡ እመ ፡ ሠሉሱ ፡ ለታሪ
ሣሥ ፡ በሰላም ፡ እግዚአብሔር ። ጸሎታ ፡ ወበረከ
ታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ገብረ ፡ ማርያም ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ። ። ።

ሰላም ፡ ለዝክረ ፡ ስምኪ ፡ እምዝክረ ፡ ማኅሌት ፤
አዳም ፤ ለመግባርኪ ፡ ሰላም ፤ ወለስእርት ፡ ርእስኪ ፡
ጸሊም ፡ እመ ፡ ማርያም ፡ ሐና ፡ ወ (fol. 73a.) ሕይወ
ት ፡ ኵሉ ፡ ዓለም ። ብኪ ፡ ተሣረሩ ፡ እለ ፡ ዘሥጋ ፡
ወደም ። ወመላእክት ፡ ዘልውል ፡ አርያም ። ሰላም ፡
ለርእስኪ ፡ ወለገጽኪ ፡ ጎህ ። ለቀራንብትኪ ፡ ሰላም ፡
ወለአዕይንትኪ ፡ ብሩህ ። አድጎንኒ ፡ ሐና ፡ እምኀዘ
ን ፡ ወወይሌ ፡ ወላህ ፤ ከመ ፡ ድኅነ ፡ በእንቲአኪ ። እ
ምሰርመ ፡ አበሳ ፡ ወአይኅ ። ምእመን ፡ ምስለ ፡ ደቂ
ቁ ፡ ወጻድቅ ፡ ኖኅ ። ሰላም ፡ ለአእዝንኪ ፡ ወለመላት
ሕኪ ፡ በአምኖ ። ለአእናፍኪ ፡ ሰላም ፡ ወለከናፍር
ኪ ፡ በስብሐ ። እመ ፡ ማርያም ፡ ሐና ፡ ኢይምጽእኒ ፡
ሰይፈ ፡ አይኖ ። ፀርየሰ ፡ ለእመ ፡ ሐነፀ ፡ በሰማይ ፡
ጽርሑ ። በህየ ፡ ፍጡነ ፡ ሰይፈ ፡ ሞት ፡ ይንጽሖ ። ሰ
ላም ፡ ለአፋኪ ፡ ወለአስናንኪ ፡ ዕብነ ፡ በረድ ። ለል
ሳንኪ ፡ ሰላም ፡ (fol. 73b.) ወለቃልኪ ፡ መርዕድ ። ለአ
ስትንፋስኪ ፡ ወለጕርዔኪ ፡ ወለዘዚአኪ ፡ ከሣድ ። ከ
መ ፡ ታርእዩኒ ፡ ሐና ፡ ጎልፈተ ፡ ፀርየ ፡ አብድ ። ና
ሁ ፡ እፀንሐኪ ፡ በዝንቱ ፡ ዓፀድ ። ሰላም ፡ ለመታክ
ፍትኪ ፡ መንጦላዕተ ፡ ዘባን ፡ ዘተዋሐዳ ። ለእንግድ
ዓኪ ፡ ረቅ ፡ ወለሕጽንኪ ፡ ሰሌዳ ። መጽሐፈ ፡ ሕይወ
ት ፡ ሐና ፡ ወእመ ፡ ማርያም ፡ ሳይዳ ። ይደምሰሱ ፡ ፀ
ረ ፡ ዚአየ ፡ ወኢይትርፉ ፡ ለፍዳ ፤ ከመ ፡ ተደምሰሰ ፡
ወልዳ ፡ ጎጕል ፡ ይሁዳ ። ሰላም ፡ ለእእዳውኪ ፡ ዘም
ስለ ፡ መዘርእ ፡ ወዅርናዕ ፤ ለእመታትኪ ፡ ሰላም ፡ ወ
ለእራኀትኪ ፡ አርባዕ ፡ እመ ፡ ማርያም ፡ ሐና ፡ ወእም
ሔውት ፡ ክርስቶስ ፡ እግዚእ ። ይትኀሎሉ ፡ ፀረ ፡ ዚ
አየ ፡ በዅናት ፡ አምላ (fol. 74a.) ክ ፡ ኅቡዕ ፤ በከመ ፡
ተኀጕለ ፡ ቅድመ ፡ ኤግሎም ፡ ረሲዕ ። ሰላም ፡ ለአፃ
ብዕኪ ፡ ፅዕዳዌ ፡ አጽፋር ፡ ዘገልበቦ ። ለአጥባትኪ ፡
ሰላም ፡ ወለዘዚአኪ ፡ ገቦ ። ዕበያትኪ ፡ ሐና ፡ ዕፁብ ፡
ለተናብቦ ። መቅሠፍተ ፡ ምንዳቤ ፡ ይንሣእ ፡ ፀረ ፡
ዚአየ ፡ አስቦ ፤ ለአርዌ ፡ ርጉም ፡ ይትበሀል ፡ ዘነበ ።
ሰላም ፡ ለከርሥኪ ፡ ወለልብኪ ፡ ይደሉ ፡ ለአማዑት
ኪ ፡ ሰላም ፡ ወለንዋየ ፡ ውስጥኪ ፡ ኵሉ ። ለህሊናኪ ፡
ሐና ፡ ዘኢይትረከብ ፡ አምሳሉ ። ብኪ ፡ ይትሜክሑ ፡
ወብኪ ፡ ያጸሉ ። ፍጥረታት ፡ ዘታሕቱ ፡ ወፍጥረታ
ት ፡ ዘላዕሉ ። ሰላም ፡ ለጎንብርትኪ ፡ ወለማኅፀንኪ ፡
ቡሩክ ። ለአቀ·ያጽኪ ፡ ሰላም ፡ ዘምስለ ፡ አብራክ ።
እመ ፡ ማርያም ፡ ሐና ፡ (fol. 74b.) ወእምሔውት ፡ ክ
ርስቶስ ፡ አምላክ ። ለእመ ፡ ይፀብዑኒ ፡ በጽባሕ ፡ ወ
ሠርክ ። ፍኖተ ፡ ፀርየ ፡ ዕዕዊ ፡ በሶክ ። ሰላም ፡ ለአ
እጋርኪ ፡ ወለሰከናኪ ፡ ወትረ ። ለመክየድኪ ፡ ሰላ
ም ፡ ወለአፃብዕኪ ፡ ዘተሠርገዋ ፡ አጽፋረ ። እመ ፡
ማርያም ፡ ሐና ፡ እስእለኪ ፡ ነገረ ። እስክ ፡ ማእዜኑ ፡
እግዚእትየ ፡ እሄሉ ፡ ኅቡረ ፡ ምስለ ፡ እለ ፡ ይጸልዑ ፡
ሰብእ ፡ ሰላም ፡ ወፍቅረ ። ሰላም ፡ ለቆምኪ ፡ እንበለ ፡
ሕፀፅ ፡ ወንትጋ ። ለመልክዕኪ ፡ ሰላም ፡ ወለጸአት ፡
ነፍስኪ ፡ ምስለ ፡ በድነ ፡ ሥጋ ። እመ ፡ ማርያም ፡ ሐ
ና ፡ ወእምሔውት ፡ ክርስቶስ ፡ ቀዳሜ ፡ ጸጋ ። ይትዓ
ሠር ፡ ልሳነ ፡ ፀርየ ፡ ዘከመነ ፡ መንሱት ፡ ወጸጋ ። በ
ሰናስል ፡ ጽኑዕ ፡ (fol. 75a.) ወበድሩክ ፡ ጋጋ ። ሰላም ፡
ለግንዘተ ፡ ሥጋኪ ፡ ብእልባስ ፡ ሚላት ፡ ኢ.ማሳኒ ፡ ለ
መቃብርኪ ፡ ሰላም ፡ ውስተ ፡ ርስተ ፡ አቡኪ ፡ ምድ
ረ ፡ ዮፎኒ ። እመ ፡ ማርያም ፡ ሐና ፡ ወእምሔውት ፡
ክርስቶስ ፡ መድኃኒ ። ባሕቱ ፡ ለንስሐ ፡ ንስቲተ ፡ አ
ጽንሕኒ ። አኮ ፡ አኮ ፡ በአብዝኖ ፡ ነገር ፡ ወተርጕሞ ።
አላ ፡ ጎዳጠ ፡ ወደስኩኪ ፡ በኢ.ያርምሞ ፤ ሐና ፡ ግበ
ሪ ፡ ለልብየ ፡ ዘይኤድሞ ፤ እመ ፡ ሰፍሐ ፡ አዕፁቂሁ ፡
ወለእመ ፡ አጓጎ ፡ ቆሞ ። ለጕንደ ፡ ፀርየ ፡ ሰይፈ ፡ ሞ
ት ፡ ይግዝሞ ። ስብሐት ፡ ይደሉ ፡ ለማርያም ፡ በሰጊ
ድ ፡ ወገሠግሬ ። ዘምስለ ፡ ፪ ፡ ሆን ፡ በጎብሬ ። እመ ፡

ማርያም ፡ ሐና ፡ ዕንቄ ፡ ሶም ፡ ወወራውሬ ። ይደ
(fol. 75 b.) ምሰሱ ፡ ፀረ ፡ ዚአየ ፡ ወኢይትርፉ ፡ ለፍ
ሬ ። ከመ ፡ ተይምሰሱ ፡ ደቂቁ ፡ ለቆሬ ። ። ።

ሰላም ፡ ለኪ ፡ ጥዕምተ ፡ ስም ፡ ወዝክር ፡ በዜወ ፡
መለከት ፡ ቅሱም ። ሐና ፡ ቅድስት ፡ እመ ፡ ማርያም ፡
ዘነገሥኪ ፡ በአርያም ። ሰላም ፡ ለኪ ፡ ሐና ፡ ጽባሕ ፡
ወማርያም ፡ ሰማይ ፡ እንተ ፡ ወለደቶ ፡ ለክርስቶስ ፡
ፀሐይ ። ዘያውዲ ፡ ሦክ ፡ ጌጋይ ። ሰላም ፡ ለኪ ፡ ዘኪ
ልቂዶን ፡ ሐና ፡ ወዘባሕርይ ፡ ዕዱል ። እንተ ፡ እምኔ
ኪ ፡ ወጽአት ፡ ማርያም ፡ ድንግል ። ዘያረቶ ፡ ለነበል
ባል ። ሰላም ፡ ለኪ ፡ ከመ ፡ ፋሲለደስ ፡ ሰማዕት ፡ ወገ
ላውዴዎስ ፡ ካልው ። ሕዝብኪ ፡ ሐና ፡ ፍሬ ፡ ጽድቅ ፡
ይንሥኡ ። በስምኪ ፡ አለ ፡ ተጋብው ። ሰላም ፡ ለኪ ፡
ሶበ ፡ ሰማዕኩ ፡ (fol. 76 a.) በዜና ፡ ለጥበበ ፡ ሰማይ ፡ መ
ጠና ። ህሊናየ ፡ ትቤ ፡ ህለወት ፡ ሐና ። ለነፍስየ ፡ ዘ
ታድጎና ። ሰላም ፡ ለኪ ፡ የዋሂት ፡ ሐና ፡ ወመንፈሳ
ዊት ፡ ርግብ ። እንተ ፡ እምኔኪ ፡ ወጽአት ፡ ማርያም ፡
ጠባብ ። ዘያረቶ ፡ ለቃለ ፡ እብ ። ሰላም ፡ ለኪ ፡ ሐና ፡
ንጽሕት ፡ ወማርያም ፡ ጳጦስ ። እንተ ፡ ወለዶቶ ፡ ለክ
ርስቶስ ፡ ንጉሥ ። ኃጢአተ ፡ ዘይደመስስ ። ሰላም ፡
ለኪ ፡ አመኒ ፡ መጽአኒ ፡ መልአክ ፡ ሞት ፡ መስጢ ፤
እምኔየ ፡ ሐና ፡ ኢትትፈለጢ ። መጽሐፈ ፡ ዕጸየ ፡ እ
ንዘ ፡ ትሠጥጢ ። ወላህየ ፡ በሐሚት ፡ ወልጢ ። ። ።
(fol. 76 b.) ተአምራቲሆሙ ፡ ለሐና ፡ ወኢያቄም ፡
ዘወለድዋ ፡ ለማርያም ፡ ወላዲተ ፡ ሰማያዊ ፡ ወምድ
ራዊ ፡ ጸሎቶሙ ፡ ወበረከቶሙ ፡ የሀሉ ። ምስለ ፡ ፍ
ቁሮሙ ፡ ገበረ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።
ናሁ ፡ ተብህለት ፡ ከመ ፡ ነበረት ፡ ሐና ፡ ብፅዕት ፡ ብ
እሲተ ፡ ኢያቄም ፡ በብዙኅ ፡ ጸሎት ፡ ወወህባ ፡ እግ
ዚአብሔር ፡ ዘርዓ ፡ ቡርክተ ፡ ወእምድኅረ ፡ ፮ወርህ ፡
ተዓውቀ ፡ ፅንሳ ፡ ለሐና ፡ ወሰምው ፡ አዝማዲሁ ፡ ወ

ፀረከታቲሆሙ ፡ ለሐና ፡ ወኢያቄም ፡ ዘወለድዋ ፡ ለ
ማርያም ፡ መራን ፡ ከመ ፡ ያድኅነነ ፡ እመሥገርት ፡ አ
ርዌ ፡ ርጉም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ሃሌሉያ ፡
በብዝሐ ፡ ኀሩትክም ፡ ኢያቄም ፡ ወሐና ። (fol. 78 b.)
ሶውሩኒ ፡ እምሰይጣን ፡ መከራ ፡ ለዛቲ ፡ መጽሐፍ ፡
ዘአንበባ ፡ ወዘተርጐማ ፡ ኢትርስኡኒ ፡ አቡነ ፡ ዘበሰ

አዝማደ ፡ ምታ ፡ ወመጽኡ ፡ ኀቤሃ ፡ ወይቤልዋ ፡ ም
ንትኑ ፡ ዝነገር ፡ ዘመጽአ ፡ እምድኅረ ፡ (fol. 77 a.) ኃለ
ፈ ፡ መዋዕልኪ ፡ ወገሰሱ ፡ ከርሣ ፡ ከመ ፡ ይርአዩ ፡ ዕ
ንሳ ። ወህለወት ፡ አሐቲ ፡ ብእሲት ፡ ወለት ፡ አርሰባ
ን ፡ እምአዝማደ ፡ እማ ፡ ለሐና ፡ ዕውርት ፡ ዓይና ፡
ወገሰሰት ፡ እንዘ ፡ ኢተአምር ፡ ወኢምንተኒ ፡ ወበጊ
ዜሃ ፡ ሐይወት ፡ ወትቤላ ፡ ሐና ፡ ብፅዓን ፡ ለኪ ፡ ሐ
ና ፡ እስመ ፡ እምፍጥረተ ፡ ዓለም ፡ አልቦ ፡ ዘከማኪ ፡
ዘይፈውስ ፡ በከርሡ ፡ አዕይንተ ፡ ዕውራን ፡ ወሰገዱ ፡
ላቲ ፡ አዝማዲሃ ፡ ወከብረት ፡ ላዕሌሆሙ ፡ ሐና ፡ ከ
መ ፡ ፀሐይ ፡ ዘይከብር ፡ እምነ ፡ ኮከበ ፡ ጽባሕ ፡ ወተ
ሰምዓ ፡ ዜናሃ ፡ ውስተ ፡ ኵሉ ፡ አጽናፈ ፡ ዓለም ። ወ
አምጽኡ ፡ ላቲ ፡ ኵሉ ፡ ድውያነ ፡ ወሕሙ (fol. 77 b.)
ማን ፡ ወይገስሱ ፡ ክርሣ ፡ ወይተፈወሱ ፡ ወይቤሉ ፡
ኵሎሙ ፡ እንዘ ፡ ሀሎ ፡ በከርሣ ፡ ዘይፈውስ ፡ እፎኑ ፡
ይከውን ፡ ሶበ ፡ ይትወለድ ። ወሰሚዖሙ ፡ ደቂቀ ፡ እ
ስራኤል ፡ አንገለጉ ፡ ወይቤሉ ፡ ምንተ ፡ ንብል ፡ በእ
ንተ ፡ ዝንቱ ፡ ግብር ፡ እስመ ፡ ናሁ ፡ ሰጠጡ ፡ መንግ
ሥተ ፡ ኢያቄም ፡ ወሐና ፡ ፀንሰት ፡ ሐና ፡ ወበከርሣ ፡
ትፈውስ ፡ ወትነግሥ ፡ ላዕሌነ ፡ ወይቤሎሙ ፡ ብእ
ሲ ፡ ዝኑ ፡ የዓቅፈክሙ ፡ ንዑኬ ፡ ንቅትሎሙ ፡ በውግ
ረተ ፡ ዕብን ፡ በከመ ፡ ጽሑፍ ፡ ወተደሙ ፡ ኵሎሙ ፡
ወበጊዜ ፡ መንፈቀ ፡ ሌሊት ፡ ወረደ ፡ እምሰማይ ፡
(fol. 78 a.) ምልአክ ፡ ዘስሙ ፡ ገብርኤል ። ወይቤሎ
ሙ ፡ ለሐና ፡ ወኢያቄም ፡ ተንሥኡ ፡ ክቡራን ፡ ዘመ
ድ ፡ ወወሰዶሙ ፡ ደብረ ፡ ወሰወሮሙ ፡ ወተወልደት ፡
በህየ ፡ ማርያም ፡ ስማ ፡ ምልዕተ ፡ ሞገስ ፡ ወግርማ ፡
ወለነኒ ፡ ታድጎነነ ፡ እመሥገርተ ፡ አርዌ ፡ መስቲ
ማ ። ጸሎቶሙ ፡ ወበረከቶሙ ፡ ለሐና ፡ ወኢያቄም ፡
የሃሉ ፡ ምስለ ፡ ፍቁሮሙ ፡ ገብረ ፡ ማርያም ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ። ። ።

ማያት ፡ ዘአንበብክዋ ። ሐሰበፎክሬፁለጻዊትሰሞአ
ሞተምሕረትወንጌላዊወርህንበመቶታ፱ግደፎ ፡ ደግ
ሞሞሐበርንሰምን፱፱ግደፎ ፡ የወጸውንየደዊቱን

ተአምር ፡ ዘገ[በ]ረ ፡ እግዚእነ ፡ ወአምላክነ ፡ ኢየ
ሱስ ፡ ክርስቶ ፡ በኃይለ ፡ ሞቱ ፡ ማኅየዊ ፡ ይምሐሮ ፡
ለገብሩ ፡ ገብረ ፡ ማርያም ። ወሀሎ ፡ ፩ ፡ ድውይ ፡ እን

ዘ ፡ ይግዕር ፡ ወየአውዩ ፡ ፲፪ ፡ ዓመተ ፡ ወዘረከቦ ፡ በ
ብዝኃ ፡ ኃጢአቱ ፡ ወተፈትነ ፡ በእሳት ፡ ከመ ፡ ወር
ቅ ፡ ወብሩር ፡ መዓልተ ፡ ወሌሊተ ፡ (fol. 79a.) እንዘ ፡
ይብል ፡ አምድኅኒ ፡ ዓለም ፡ አድኅነኒ ፡ አመድኅኒ ፡
ዓለም ፡ ተሣሃለኒ ። ወይቤሎ ፡ እግዚእነ ፡ ኢየሱስ ፡
ክርስቶስ ፡ ፃዕ ፡ አንተ ፡ እኩይ ፡ ወገባሬ ፡ እከይ ፡ እ
ምሥጋሁ ፡ ወነፍሱ ፡ ለዘተአመነ ፡ ኃቤየ ፡ ወወጽአ ፡
ዝንቱ ፡ ጋኔን ፡ በፍርሃት ፡ ወበረአድ ፡ ወበሰቆቃው ፡
በግርማሁ ፡ ለመድኅኒ ፡ ዓለም ፡ ውእቱ ፡ ወበእለ
ታ ፡ ለቤዛዊተ ፡ ዓለም ፡ ወላዲቱ ፡ አውሉዶ ፡ ክርስ
ቲያን ፡ ክልክሙ ፡ እመኑ ፡ ጥብዑ ፡ ወኢትናፍቁ ፡ ከ
መ ፡ ይትፈወሳ ፡ ደወያተኽሙ ፡ ወይሰረይ ፡ ኃጢአት
ክሙ ፡ በዘ ፡ ተቀብዓ ፡ ሥጋ ፡ ዚአነ ፡ በሣህለ ፡ ምሕረ
ቱ ፡ ይምሐሮ ፡ (fol. 79b.) ለኃጥኢ ፡ ገብረ ፡ ማርያም ፡
ለዓለመ ፡ አሜን ። አዘወረድከ ፡ ለቤዘ ፡ ዓለም ፡ ወዘ
አድኅንከ ፡ ምስለ ፡ ደቂቁ ፡ ለአዳም ፡ አድኅነኒ ፡ ሊ
ተ ፡ ለኃጥኢ ፡ አባሲ ፡ ድኩም ። ስብሐት ፡ ለከ ፡ መድ
ኅኒ ፡ ዓለም ፡ ዘወረድከ ፡ በእንቲአነ ፡ ስብሐት ፡ ለከ ፡
መድኅኒ ፡ ዓለም ፡ ዘተወለድከ ፡ እማርያም ፡ እምነ ፡
ስብሐት ፡ ለከ ፡ መድኅኒ ፡ ዓለም ፡ ዘተስቀልከ ፡ ለመ
ድኅኒትነ ፡ ስብሐተ ፡ ግጻዊከ ፡ ወትረ ፡ ነአምን ፡ ዙ
ልነ ። አመ ፡ ትመጽእ ፡ ለኩንኖ ፡ ምስለ ፡ ደመ ፡ ገቦ ፡
ወአእጋር ፡ አማኅፀንኩ ፡ ነፍስየ ፡ ውስተ ፡ እድከ ፡ ክ
ቡር ፡ ኢየሱስ ፡ ክርስቶስ ፡ እግዚአ ፡ (fol. 80a.) ሰማ
ያት ፡ ወምድር ፡ ይትዋቀሱ ፡ በእንቲአከ ፡ ተኮርአት
ከ ፡ በበትር ፡ ወተሰይጦትከ ፡ ከመ ፡ ገብር ፡ ለጎዳጥ ፡
ብሩር ። እመ ፡ ስቀል ፡ አርዑተ ፡ መስቀሉ ፡ ለወል
ድ ፡ ዘሰቀሉ ፡ አይሁድ ፡ በቀራንዮ ፡ ዓፀድ ፡ ኢየሱ
ስ ፡ ክርስቶስ ፡ ቅንወ ፡ አዕጋር ፡ ወእድ ፡ ተማኅፀን
ኩ ፡ በሕማምክ ፡ ወልደ ፡ መርያም ፡ ዋህድ ። ለዝመ
ስቀል ፡ ይደሉ ፡ ሰጊድ ። ሃሌ ፡ ሉያ ፡ በብዝኃ ፡ ሣህል
ከ ፡ መድኅኔ ፡ ዓለም ፡ ንጉሥ ፡ አድኅነነ ፡ ነዓ ፡ እም
ሥቃየ ፡ ሥጋ ፡ ወነፍስ ።

⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂

LADY MEUX MANUSCRIPT No. 5.

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR AHĔTA MÎKÂÊL.

I. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ።

ጸሎት ፡ በእንተ ፡ ማዕሰር ፡ አጋንን ፡ ወኪር ፡ ኪር ያቅ ፡ አውክያየኤል ፡ አድናኤል ፡ ጸፍ ፡ መልናታ ፡ መ ርዖታ ፡ አናንያኤል ፡ ኪሩብያኤል ፡ መሃልና ፡ ሰላት ያየኤል ፡ መልና ፡ መልያኖስ ፡ አጋዝትያኖስ ፡ ዘለየከ ርብፀሃይ ፡ ወኢየሰአር ፡ ንግብርሃናኤል ፡ ዑኩኤል ፡ ፍኑኤል ፡ አኮክያኤል ፡ ኤሎ(?)ናኤል ፡ ክትኤል ፡ አ ቅትኤል ፡ አቅትናኖስ ፡ አሚስ ፡ ኤውሣኤኤል ፡ ታ ሮስ ፡ ኤውሣኤል ፡ አእጥያኖስ ፡ ሰርያል ፡ ፍልናታ ፡ ዩልኖታ ፡ ጸራንዩስ ፡ ኤርኒዋስ ፡ ኤተሐየዩ ፡ ዋርልኤ ል ፡ አውክዩስ ፡ ስራንዩስ ፡ አፅዋንስ ፡ አሲማሰ ፡ አጋ ልዩስ ፡ ሎስ ፡ ፅኑስ ፡ ዝንቱ ፡ አስማት ፡ ክቡራት ፡ ዘ ር (?) ፡ ዲበ ፡ እንግዳሁ ፡ ወዲበ ፡ ሐውቂን ፡ ለእመ ፡ ትበውእ ፡ እቤተ ፡ ትክት ፡ ወሐራሰ ፡ ወርኩስ ፡ ወአ ልቦ ፡ ዘኢይቀርቦ ፡ ኃቤሁ ፡ ኢይትነደፍ ፡ በአሐፀ ፀላኢሁ ፡ ወውግርተ ፡ እብን ፡ ወሡናት ፡ እስመ ፡ መ ለእክት ፡ የአቅብእወ ፡ ወበክነፋሉሙ ፡ ኢኪልል ዋ ፡ በእንተ ፡ ዝንቱ ፡ አስማት ፡ እመላከሙ ፡ ለእ ግዚእነ ፡ ወመድሃኒነ ፡ እቀበ ፡ ወአድህኖ ፡ ለበርያ ፡ ወለአጋንንት ፡ ምኪ ፡ ወጉስምት ፡ አይነት ፡ ወፍልጸ ት ፡ ወቀርፀት ፡ አድህና ፡ ወፈውሰ ፡ ለአመትከ ።

II. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ።

ጸሎት ፡ በዕንተ ፡ አይነት ፡ አይነ ፡ ምድር ፡ ጸሎተ ፡ ንድራ ፡ እንዘ ፡ የሀውር ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስ ቶስ ፡ ውስተ ፡ ምድር ፡ ጥብርያደሰ ፡ ወከልሁ ፡ አርዳ ኢሁ ፡ ርእዩ ፡ መልክአ ፡ ብእሲት ፡ አርጋኔት ፡ እን ዘ ፡ ትነብር ፡ ዲበ ፡ ምድር ፡ ወይእቲ ፡ መፍእት ፡ ወ መደንገፅት ፡ ወይመጽእ ፡ እስመ ፡ ኮነት ፡ ጥቀ ፡ ይበ ርዋ ፡ አእይንቲሁ ፡ ወለእጋሪሁ ፡ ከመ ፡ ሰረገለ ፡ ዕሣ ት ፡ ወይመጽዕ ፡ እምፋሃ ፡ ነበልቦላ ፡ እሳት ፡ መጠነ ፡ ፱በአመት ፡ ወይቤልዋ ፡ ወተለውዋ ፡ አርዳኢሁ ፡ ለ እግዚእነ ፡ ኢየሱስ ፡ ምንትኑ ፡ ለዛቲ ፡ ብእሲት ፡ እግዚእ ፡ ወርግመት ፡ ወሶበ ፡ ርየታ ፡ ለሃመር ፡ እን ተ ፡ ዘወረደ ፡ ዲበ ፡ በህር ፡ ተሐውር ፡ ፍቡነ ፡ ትገነ ጽላ ፡ ወሶበ ፡ ትኔጸር ፡ ለፈረስ ፡ ወበቀል ፡ ወታወድ ቆ ፡ ምስለ ፡ ዘይጼእኖ ፡ እምርየቶ ፡ ጊዜሁ ፡ ርፀቱ ፡ ወለእመኒ ፡ ርየታ ፡ ለፀለም (?) ፡ እንዘ ፡ ትታለብ ፡ ሐ ሊቦ ፡ ኢትነደፋ ፡ እምአጥባቲሃ ፡ ወሶበ ፡ ርየት ፡ ብ እሰ (sic) ፡ ምስለ ፡ ውሉድ ፡ ትፈጥሙ ፡ ወትግሎሙ ፡ ለአይንት ፡ ብእሲት ፡ ወርግመት ፡ ወእምሑሎሙ ፡ ምግበራቲሃ ፡ ወዘንተ ፡ ሰሚአ ፡ እግዚእነ ፡ ወመድሃ ኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወይቤሎሙ ፡ ለአርዳኢ ሁ ፡ ንስእዋ ፡ ለዛቲ ፡ ነፈስ ፡ ወለህማመ ፡ አይነት ፡ አስልዋ ፡ ወስድድዋ ፡ ወአወይዋ ፡ በእሣት ፡ ወዘረ ውዋ ፡ በነፈስ ፡ ምስራቅ ፡ ወምአራብ ፡ ሰሚነ ፡ ወ ደቡብ ፡ ወይጥፋ ፡ ዝክረ ፡ ስሙ ፡ ትእፃዕ ፡ ወትስእ ል ፡ ሐማመ ፡ አይነት ፡ ወርግመት ፡ ባርያ ፡ አይነት ፡ መጋኛ ፡ ወጉስምት ፡ ክነረር ፡ ዘአር ፡ ወትግራዳ ፡ ለ አመትከ ፡ አህተ ፡ ሚኮኤል ፡

III. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈ[ስ] ፡ ቅዱስ ፡ ፩ ፡ አምላክ ።

ጸሎት ፡ በእንተ ፡ መጋኛ ፡ ወጉስማት ፡ አደነፀላሊ ፡ ወአደነቦርያ ። ሰላም ፡ ለከ ፡ ሰዳዴ ፡ አጋንንት ፡ ፋኑኤል ፡ ለእግዚአብሔር ፡ ዕምፅርሁ ፡ ከመ ፡ ኢከክድ ፡ ሰብአ ፡ እለ ፡ ይነሰሁ ፡ ለጊጋይ ፡ ዘዘጊአሁ ።

ሰላም ፡ ለከ ፡ ሰዳዴ ፡ አጋንንት ፡ ፋኑኤል ፡ እምንፃ ፡ ፈጣሬ ፡ ልዑል ፡ ያስተኢድው ፡ ሰብአ ፡ በነገር ፡ ዘሃጉል ፡ እስመ ፡ እንተ ፡ አምላክ ፡ ሳሕል ።

ሰላም ፡ ለከ ፡ ሰይጦናተ ፡ ስድድ ፡ እምለእሌየ ። እግዚእ ፡ ፋኑኤል ፡ ትጉህ ፡ ለተራድኦ ፡ እስመ ፡ ብየ ፡ ግብርተ ፡ ሰበአ ፡ ፋኑኤል ፡ ትጉሕ ፡ ለትራድኦ ።

ሰላም ፡ ለከ ፡ ፋኑኤል ፡ ገበር ፡ ትምርተሰናይ ፡ ላእሌየ ፡ በኪናት ፡ ፅሊም ፡ ኢደርግዝ ፡ ገቦየ ፡ ዘእንሃበ ፡ በእንቲአየ ፡ ዘእንሃበ ፡ በእንቲአየ ፡ ሰይፈከ ፡ ምለህ ፡ እግዚአ ፡ ዲበ ፡ ፀ[ር]የ ፡ መሶቴማ ፡ በደዌ ፡ ትእዝ ፡ ዘይፈጥር ፡ ፃማ ፡ ፋኑኤል ፡ መለከፈሚ ፡ ፋኑኤል ፡ ፋጥሮስ ፡ ከህነ ፡ ውስጤ ፡ ወአፈአ ፡ እመ ፡ በእለት ፡ አበስኩ ፡ በበሰፅብ ፡ ሰአብአ ፡ ፍቲሃኒ ፡ ከመ ፡ ተሰራእ ፡ አድህና ፡ ለመጋኛ ፡ ወለጉሰምት ፡ ለአመትከ ፡ እህተ ፡ ሚኮኤል ።

IV. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ። ፩ ፡ አምላክ ።

ጸሎት ፡ አፁረ ፡ መስቀል ፡ ዘፀሃፈ ፡ ኢርምያስ ፡ ነቢይ ፡ ሃደብ ፡ ወአውግር ፡ ወበአታት ፡ መስቀል ፡ ሃይልነ ፡ መስቀል ፡ ፅህየነ ፡ መስቀል ፡ ቤዘ ። መስቀል ፡ መድሃኒተ ፡ ነፍስነ ፡ ወሰጋነ ፡ መስቀል ፡ ሰይፍነ ፡ መስቀል ፡ ርድኤ ፡ መስቀል ፡ መግረፈ ፡ ፀርነ ፡ መስቀል ፡ ተስፋ ፡ አይሁድ ፡ ክህዱንህነሰአበነ ፡ ለእለ ፡ አመነ ፡ በመስቀሉ ፡ ድን ፡ ሶዶር ፡ አለዶር ፡ ዳናትት ፡ አዲራ ፡ እሮድያስ ፡ ማሰያሰ ፡ አዝያየሰ ፡ ያሮስ ፡ በሃይለዝንቱ ፡ መስቀል ፡ አእትትብ ፡ ወእትነሰአ ፡ በስመ ፡ [አ]ብ ፡ [ወወልድ ፡] ወመንፈሰ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ፡ አትብ ፡ በመስቀሉ ፡ ዘአፀርክ ፡ ለብኤል ፡ ፩ ፡ ቅንዋተ ፡ መስቀሉ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘሃሰርክ ፡ ለብኤል ፡ ለቦርያ ፡ ወለጋንንት ፡ ጸሊማን ፡ ይዘርዘሩ ፡ ወይጥፋአ ፡ ዘክረ ፡ ሰሙ ፡ ለፀላዋጊ ። አድህና ፡ ለአመትከ ፡ እህተ ፡ ሚኮኤል ።

V. በስመ ፡ አ[ብ] ፡ ወወልድ ፡ ወመንፈ[ስ] ፡ ቅ[ዱ]ስ ፡ ፩ ፡ አምላክ ።

ጸሎት ፡ በእንተ ፡ ሐማመ ፡ ውጋት ፡ ምድምያሰ ፡ ምድምድያሰ ፡ ምድምድየሰ ፡ ምድምድያሰ ፡ ምድምድያሰ ፡ ምድምድያሰ ፡ የሃቂ ፡ የሃቂ ፡ የሃቂ ፡ የሃቂ ፡ የሃቂ ፡ የሃቂ ፡ የሃቂ ፡ አድህኖ ፡ ለወልደ ፡ ክሃርራስቂ ፡ አምሕማመ ፡ ውጋት ፡ አ[ድ]ህና ፡ ወፈውሶ ፡ ለአመትከ ፡ እ[ህ]ተ ፡ ሚኮኤል ።

VI. በስመ ፡ አ[ብ] ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ።

ጸሎት ፡ በእንተ ፡ መዋም ፡ መሸብረ ፡ አ[ጋ]ንንት ፡ ወበከመ ፡ ኣሸብሮሙ ፡ ለሰራዊተ ፡ ዲብሎስ ፡ ሎንዩን ፡ ሲዋውዩን ፡ ቀሃፍ ፡ ምልዩን ፡ ንምልዩስ ፡ ሎፍሃም ፡ ሰሎሞን ፡ ራቢ ፡ ኪርያቅ ፡ ሸብራቅ ፡ ሸድራቅ ፡ ሚሰቅ ፡ አብናኅ ፡ በሃይለ ፡ ዝንቱ ፡ አስማቲክ ፡ ዘአሰርክ ፡ ለቦርያ ፡ ወለእጋንንት ፡ ፀሊማን ፡ ከመ ፡ ኢይቅረቡ ፡ ሃበ ፡ ነፍሱ ፡ ወሥጋሃ ፡ ለአመትከ ፡ [እህተ ፡] ሚኮኤል ፡ በስ[መ] ፡ ሰሮስ ፡ ወበስመ ፡ ሰሮስ ፡ ወበስመ ፡ ሰክርትያናስ ፡ በስመ ፡ ሸምያ ፡ ይሰደድ ፡ አጋንንት ፡ ወሰይጦናሙ ፡ ዘየደነግፀክሙ ፡ ለቦርያ ፡ ወሰይጦናት ፡ ለከ ፡ ወሸውር ፡ ውሹጠ ፡ ብሔር ፡ አመጦነ ፡ ይቤሎ ፡ አምዋሸ ፡ በሕይለ ፡ ዝንቱ ፡ አስማቲክ ፡ አመሐልኩክሙ ፡ መሐሉ ፡ ወእገዝኩክሙ ፡ ተወገዙ ፡ አሰርኩክሙ ፡ ተስሩ ፡ አቀዘዝኩክሙ ፡ ተቀዘዙ ፡ በርያ ፡ መርያ ፡ ፀለዋጊ ፡ እለ ፡ አለ ፡ አስመትከ ፡ እለ ፡ ፀረ ፡ የርዐለ ፡ ወለጊው ፡ ፅለዋጊ ፡ ወን ፡ አድህና ፡ ለአመትከ ፡ [እህተ ፡ ሚኮኤል ፡]

VI. በስመ ፡ እግዚአብሔር ፡ ህያው ፡ ነዐቢ ፡ ወተናጋፊ ፡ ለቅዱስ ፡ ሰስዩስ ፡ በእንተ ፡ አሰሰሎ ፡ ደዌ ፡ እምህኅናት ፡ እለ ፡ ይጠብዑ ፡ ጥበ ፡ እሞሙ ፡ እምኩሎሙ ፡ ዳዊያት ፡ ወይበቁዕ ፡ አዲ ፡ ለብእሲት ፡ ዘይየሃይዉ ፡ ላቲ ፡ ውሉዳ ፡ ወትጸሐፍ ፡ ወትስቀል ፡ ላእሌሃ ፡ ከረድየተ ፡ እግዚአብሔር ፡ ክቡር ፡ ወልውል ፡ እስከ ፡ ለስለመአምም ፡ አሚ ፡ እቀቦ ፡ ወእድህና ፡ እምሐማ ፡ አይነት ፡ በርያ ፡ ወለጊዋን ፡ ወመጋኛ ፡ ወጉሰምት ፡ ወተለኛሽ ፡ ፍልፀት ፡ ወቀሩፀት ፡ ውጋት ፡ ወቁርጥማት ፡ ፋራ ፡ ወክነፉር ፡ አይነ ፡ ዘር ፡ ወትግራዳ ፡ አይነ ፡ ጠቤብ ፡ ወቡደ ። አይነ ፡ ቀመኛ ፡ ወ

ፀላዋጊ ፡ አይነ ፡ ጋላ ፡ ወሸቅለ ፡ አይነ ፡ እሰላም ፡ ወ አምሃረ ፡ አይነትቦት ፡ ወአንስ ፡ አይነ ፡ መቃውዚ ፡ ፍርቀቃት ፡ ወሰሥሰዎት ፡ ትኩሳት ፡ ወልብ ፡ ግምሰ ት ፡ ደመ ፡ ወባርያ ፡ አደሀና ፡ ለአመትከ ፡ እህተ ፡ ሚ ኮኤል ።

VII. ወሃሎ ፡ ፩ ፡ ብእሲ ፡ ዘስሙ ፡ ሱስንዩስ ፡ ወ አው[ሰ]በ ፡ ብእሲት ፡ ወወለደ ፡ ወልደ ፡ ተበፅት ፡ ወበቀዳሚ ፡ ወልድ ፡ መጸአት ፡ ውርዝልያ ፡ ወቀተ ለቶ ፡ ለወልድየ ፡ ወሖርት ፡ ወከልሐት ፡ እሙ ፡ ወአ አይተቦ ፡ ወ[ሰ]በ ፡ ሰምአት ፡ ቅዱስ ፡ ሱስንዩሳ ፡ እንዘ ፡ ትበኪ ፡ ተፅእነ ፡ ዲበ ፡ ኪሩቤል ፡ ፈረሱ ፡ ወነሰ ፡ ኪ ናት ፡ በየማነ ፡ ወሖር ፡ መንገሌሃ ፡ ወረከበ ፡ ለአረጊ ት ፡ እንዘ ፡ ተነብር ፡ ተህተ ፡ አም ፡ ወተሰአላ ፡ ወይ ቤላ ፡ ወሚጠ ፡ ገጸ ፡ መንገለ ፡ ምስቅ ፡ ወሰገደ ፡ በብ ረኪሁ ፡ ወጸለየ ፡ ወይቤ ፡ እግ[ዚ]እነ ፡ ኢየሱስ ፡ ክ ርስቶስ ፡ አምላከሙ ፡ ለክርስቲአን ፡ ወንጉሶሙ ፡ ለ ነገሰት ፡ ኢትቅትል ፡ ለውርዝውልያአም ፡ ከመ ፡ ቀ ተልክመዋ ፡ ወድት ፡ በቅሚሃ ፡ ኢትቀትል ፡ ሕፀና ት ፡ ወኢትቅረብ ፡ ሃበ ፡ ብእሲሑን ፡ ወእከውን ፡ ሰማ ፅት ፡ በእንቲአክ ፡ ቅዱስ ፡ ሱስንዩስ ፡ ስመክ ፡ እንዘ ፡ የሐወሩ ፡ ወይፅል ፡ ከመዝ ፡ ጎበ ፡ እግዚአብሔር ፡ ከመ ፡ ተንስአ ፡ ወመጻ ፡ ቃል ፡ እመ ፡ ሰማይ ፡ ናሁ ፡ ቲውህበ ፡ ለከ ፡ ሥልጦን ፡ እምሃበ ፡ እግዚአብሔር ፡ ከመ ፡ ተንስአ ፡ ለአራጊት ፡ እንዘ ፡ ትነብር ፡ ታህተ ፡ አም ፡ ወተሰአለ ፡ ወይቤላ ፡ ወይፅቲ ፡ ሖረት ፡ ውር ዝ ፡ ውልያ ፡ ወትቤሎ ፡ ብእሲት ፡ ወስተ ፡ ገነት ፡ ዘሃ ሎ ፡ በቅድሚከ ። ወሶበ ፡ ሰምአት ፡ በቅድሚ ፡ ቅዱ ስ ፡ ሱስንዩስ ፡ ረከበሙ ፡ ለውርዝ ፡ ልያ ፡ ወትገብር ፡ ወትቅት ፡ ኩሎ ፡ ዘፈቀድክ ። ወሶበ ፡ ሰምኣ ፡ ቅ[ዱ] ስ ፡ ሱስንዩስ ፡ ዘፈሰሐ ፡ ወተፅነ ፡ ዲበ ፡ ፈረሱ ፡ ወነ ሰ ፡ ሩናት ፡ በየማነ ፡ ወሆረ ፡ መንገሌሃ ፡ ወከመ ፡ ይ ቅትላ ፡ ወረገዘ ፡ ገቦሃ ፡ ወይቤላ ፡ ለውርዝ ፡ ልያ ፡ አ እግዚ[እ]ነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አምህለክ ፡ ፯፻ተ ፡ ማእርገ ፡ ሊቀነ ፡ መላእክት ፡ ሚኮኤል ፡ ወገብርኤል ፡ ሰረፋኤል ፡ ወኪሩቤኤል ፡ ኡሩኤል ፡ ወሩፋኤል ፡ ፋኑኤል ፡ ወሰቁኤል ፡ ሰዳኮኤል ፡ ወኢክትናኤል ፡ እሉ ፡ እሙንቱ ፡ ቅድመ ፡ መንበሩ ፡ ለአሐዜ ፡ ሩሉ ፡ አለም ፡ አምላክ ፡ አናንያ ፡ ወአዘርያ ፡ ወማሢኤል ፡ ኢ ይቀርብ ፡ ኀይለ ፡ ስምክ ፡ አንስ ፡ ኢየሃውር ፡ በፍኖ ፡ እይሰድ ፡ ወኢይትረከብ ፡ ወውስተ ፡ ቤተ ፡ ክርስቲ አን ፡ ዘይዜክሩ ፡ ስመ ፡ ባቲ ፡ እሙ ፡ ውስት ፡ ቤት ፡ ዘይዜው ፡ መክን ፡ ስመክ ፡ ወሀበ ፡ ዛቲ ፡ ፀሎት ፡ አ ው ፡ ጎበ ፡ ሐፃናት ፡ አው ፡ ውሬዛ ፡ አው ፡ ልሒቀ ፡ አ ው ፡ እስክ ፡ ለም ፡ አለመ ፡ አሜን ፡ እቀበ ፡ ወአድህ ፡ ና ፡ እምሐማመ ፡ አይነት ፡ በርያ ፡ ወጉስምት ፡ መጋ ኛ ፡ ምቶ ፡ ወተለዋሸ ፡ ፍልፅት ፡ ወቁርፀት ፡ ወውጋ ት ፡ ፈራ ፡ ወከቸነፈና (?) ፡ ወትግሬደ ፡ ቡደ ፡ ወቁመ ኛ ፡ ወጽላዋጊ ፡ አይነ ፡ ጋለ ፡ ወሸቅለ ፡ አይነ ፡ እስ [ክ ፡ ዓ]ለም ፡ ወአ[ለም ፡ ሐር ፡ አይሐና ፡ ለአመትከ ፡ አህተ ፡ ሚኮኤል ።

VIII. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱ ስ ፡ ፩ ፡ አምላክ ።

ጸሎት ፡ መሰጥመ ፡ መርክብዩን ፡ መሐፍርኪን ፡ ፈፍራን ፡ መጎመ ፡ እሳት ፡ ድልፍልኤል ፡ ዘራዳኤ ል ፡ ገሣፃኤል ፡ ምንዳናኤል ፡ አፍዋተታ ፡ መዋኢ ፡ ፀረ ፡ ኤልኤልኤ ፡ ፀራኤል ፡ ፀራኤል ፡ ፀራኤል ፡ ፀራኤል ፡ ሀናኤል ፡ ክሰብኤል ፡ ኤሴፍ ፡ ብሒል ፡ ብ ርሃናኤል ፡ ሰላተኤል ፡ አዝያስ ፡ መሰያ ፡ ኩኩኤል ፡ አብናዲ ፡ ጋመኤል ፡ ብሂል ፡ ፍልፍል ፡ ቁርቊርዩን ፡ መሃቢል ፡ ኪፍታሂ ፡ ተአሰር ፡ ማፅሰረ ፡ አጋንንት ፡ አስዋሞሙ ፡ አይነ ፡ ጽላዋጊ ፡ ዛእር ፡ ወመኛ ፡ ወቁ ራኛ ፡ አድህና ፡ ለአመትከ ፡ እህተ ፡ ሚኮኤል ፡

IX. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱ ስ ፡ ፩ ፡ አ[ም]ላክ ።

ጸሎት ፡ በእንተ ፡ ደም ፡ ሰንተም ፡ ዋንተም ፡ ቀር ነዉ ፡ ሊሰ ፡ ላሰሰ ፡ አልፍዩስ ፡ መለዘዚን ፡ ወለዘአ ድ ፡ ወዘልሞ ፡ ነሃ(?)ም ፡ አመ ፡ ዘአርጋይከ ፡ ሃይለ ፡ በረድ ፡ ወነፋስ ፡ ከማሁ ፡ አርግፅ ፡ ወአጽንኡ ፡ ወአቁ ም ፡ ደመ ፡ ትክቶሃ ፡ ለአመትከ ፡ አህተ ፡ ሚኮኤል ፡ አስመ ፡ መክን ፡ ወለደት ፡ ፯ተ ፡ በእንተ ፡ ፈሬህት ክ ፡ እግዚአ ፡ ሐመተ ፡ ምነሃ ፡ ወወልድነ ፡ በዝንቱ ፡ አስማቲክ ፡ ጎበ ፡ ለዘርአ ፡ ለአመትከ ፡ አህተ ፡ ሚኮ ኤል ፡ ድልሸታ ፡ ቴቴሸር ፡ ሸሬሸፈን ፡ ለዝንቱ ፡ አስማቲክ ፡ ሃ[ይ]ለ ፡ በረደ ፡ ወነፋስ ፡ አርግፅ ፡ ወአ ጽንፅ ፡ ወአአቁም ፡ ለዘረአ ፡ ሰጋ ፡ ውስተ ፡ ማህፅ ና ፡ ለአመትከ ፡ አህተ ፡ ሚኮኤል ፡ አንሊት ፡ መገ

ር ፡ መዣር ፡ መዣር ፡ ዳቆሮን ፡ በዘያሰ ፡ ብታኤል ፡ በሃይል ፡ ዝንቱ ፡ አስማቲከ ። ኢትቅትል ፡ ህፃና ፡ በ ውስተ ፡ ከርሣ ፡ ለ[አ]መትከ ፡ እህተ ፡ ሚክኤል ፡ ወ ገፀ ፡ ዘፍፁም ፡ በፅልት ፡ ፈርሐ ፡ ወደንገፀ ፡ ደብሎ ፡ እስመ ፡ አልባ ፡ ነገር ፡ ዘይሰአና ፡ ለእግዚአብሔር ፡ ይደምሰስ ፡ ስሞሙ ፡ ለዐርያ ፡ ወለአጋንንት ፡ መጋ ኛ ፡ ወጉሰምት ፡ አይነፅላ ። ወፍርቃቃዶ ፡ ወሰስቃ ት ፡ ለአመትከ ፡ እህተ ፡ ሚክኤል ።

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR ZA-WALDA ḤAWÂRYÂT AND TASFÂ MÂRYÂM.

I. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ። አስማተ ፡ እግዚእነ ፡ ዘይበልጎ ፡ እም ስይፍ ፡ ወእመላዔ ፡ ወይፀድል ፡ እምብረቅ ፡ ስሙ ፡ ለእግዚአብሔር ፡ ጎቡአት ፡ አስማት ፡ ዘነገሮ ፡ ለስ ሎሞን ፡ በእንተ ፡ አቀጵያጻት ፡ ወደቂቀ ፡ ቂዳር ፡ ነህ ብት ፡ ዘነገሮ ፡ ከመ ፡ ይአስሮሙ ፡ ወሂድ ፡ በ ፡ ፫ ፡ አ ስማት ፡ እስርሙ ፡ አቅዝዘሙ ፡ ወአፍዝዘሙ ፡ ወይ ቤሎሙ ፡ ንግሩኒ ፡ ስልጣንክሙ ፡ በምንት ፡ ትበል ው ፡ ሥጋ ፡ ሰብዕ ፡ ወትቅፍሉ ፡ ነፍስ ፡ ወትስልቡ ፡ አልባበ ፡ ሰብዕ ፡ ወታስተዋልጡ ፡ ነፍስ ፡ በነፍስ ፡ ን ግሩኒ ፡ ሥራይክሙ ፡ እስኩ ፡ ወይቤልዎሙ ፡ አልብ ነ ፡ ሥራየ ፡ እወ ፡ እወ ፡ ወይቤ ፡ ሰሎሞን ፡ በድያባ ዊ ፡ በነበልባላዊ ፡ በመብረቀ ፡ ዳዳ ፡ በቅርብዳዳ ፡ ስ ሙ ፡ ለእግዚአብሔር ፡ ጎቡአት ፡ ንግሩኒ ፡ ሰራ ይክሙ ፡ ወስልጣንክሙ ፡ ብምንት ፡ ትበልው ፡ ሰ ጋ ፡ ሰብዕ ፡ ሥልጣንክሙ ፡ ሥራይክሙ ፡ ወለምን ት ፡ ትሰትዩ ፡ ደመ ፡ አቀጵያጻት ፡ ወዳቂቀ ፡ ቂዳር ፡ ነ ህብት ፡ ወአዝብት ፡ ወይቤለሙ ፡ ሰሎሞን ፡ ወይ ቤሎሙ ፡ ሣረገሞሙ ፡ ወደርቃስ ፡ በዘረቃ ፡ በድቃ ስ ፡ በአድማስ ፡ ስሙ ፡ ለእግዚአብሔር ፡ ኩሉ ፡ ርጉ ማን ፡ ወፍዙዝን ፡ በኤኤፍጎም ፡ ስሙ ፡ በኤልፋህም ሰ ፡ በበሌቃሰ ፡ በበአልፋስ ፡ ዘአኤናዎስ ፡ ስሙ ፡ ጎ ቡዕ ፡ ኩን ፡ ርጉማን ፡ በዮድዛ ፡ በአልፋዛ ፡ ሄዛ ፡ ኤ ዛ ፡ ወዝንቱ ፡ ስምከ ፡ እስሮሙ ፡ ለአቀጵያጻት ፡ እለ ፡ ይበልው ፡ ሥጋ ፡ ዘእንበለ ፡ መጥባህት ፡ ወውእቱሰ ፡ ፯ ፡ ጊዜ ፡ ተናገሩ ፡ አቀጵያጻት ፡ ጎበ ፡ ስሎሞን ፡ ወይ ቤልዎ ፡ ንበልዕ ፡ ሥጋ ፡ ዘእንበለ ፡ መጥበጎት ፡ ወንስ ቲ ፡ ደመ ፡ ዘእንበለ ፡ ጽዋዕ ፡ ወናውጽእ ፡ ህየ ፡ እም ብዕሲታት ፡ በዙሎን ፡ ንፈኢ ፡ በውስተ ፡ ከርሰን ፡ ወ ናስተ ፡ ዋልዋ ፡ ብዕሲ ፡ ወብዕሲት ፡ ወናስተ ፡ ፃልአ ሙ ፡ ለብዕሲ ፡ ወለብዕሲት ፡ ወይቤልዎ ፡ ለሰሎሞን ፡ ውእተ ፡ ጊዜ ፡ ይቤ ፡ ሰሎሞን ፡ አድጎነኒ ፡ እግዚአ ፡ እምእደሆሙ ፡ ለጉድሎት ፡ ወእምዙሉ ፡ ገገር ፡ ወ ነገርጋር ፡ ይትሜሰሉ ፡ ቀጥዓ ፡ ወመዓት ፡ ወይት ሜሰሉ ፡ ዝዕብ ፡ ወአዝብዕት ፡ ነምር ፡ ወአናብርት ፡ ከይሲ ፡ ወአክይስቲ ፡ ዓቅራብ ፡ ወአቃርብት ፡ ወአ ለ ፡ ይትሜሰሉ ፡ ሰሐቅ ፡ ወቀሐር ፡ ወይትሜሰሉ ፡ ሰማየ ፡ ነጹሮሙ ፡ ምድረ ፡ ረጊጸሙ ፡ ታቦት ፡ ገሲሰ ሙ ፡ ጎመደ ፡ ነሥኒሦሙ ፡ ሥራየ ፡ ገቢሮሙ ፡ ምድ ረ ፡ ጐድጕዶሙ ፡ እለ ፡ ያመልኩ ፡ በሰራዩሙ ፡ ፍታ ህ ፡ ሥራየ ፡ ጐንደር ፡ ወላስታ ፡ ፍታህ ፡ ሥራየ ፡ እ ምጎረ ፡ ወወገረ ፡ ፍታህ ፡ ሥራየ ፡ ጻሞ ፡ ወጻሞት ፡ ፍተህ ፡ ሥራየ ፡ አረራ ፡ ወወዣራት ፡ ፍታህ ፡ ሥራ የ ፡ ጸብዓ ፡ ወጸጉዓ ፡ ፍታህ ፡ ሰራየ ፡ መንበርታ ፡ ወ ገርአልታ ፡ ፍታህ ፡ ሥራየ ፡ ህንጣሎ ፡ ወጽለሎ ፡ ፍ ታህ ፡ ሥራየ ፡ በላእለ ፡ ገብርከ ፡ ዘወልደ ፡ ሐዋርያት ።

II. በስመ ፡ አብ ፡ ወወልድ ፡ ወምንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ። ፍታህ ፡ ሥራየ ፡ ድብ ፡ ወጉጽ ፡ ፍታ ህ ፡ ሥራየ ፡ ጋላ ፡ ወሾንቅለ ፡ በለው ፡ ወአገው ፡ ፍ ታህ ፡ ሥራየ ፡ ሺራ ፡ ወትግሬ ፡ ፍታህ ፡ ስራየ ፡ ቀህ ይን ፡ ወወልቃይት ፡ ፍታህ ፡ ሥራየ ፡ ጻብተራ ፡ ወፍ ቁራ ፡ ፍታህ ፡ ሥራየ ፡ አጽቢ ፡ ወሺንአፌ ፡ ፍታህ ፡ ሥራየ ፡ ሺርኩሻ ፡ ፍታህ ፡ ሥራየ ፡ ሳረቢት ፡ ፍታህ ፡ ሥራየ ፡ አጋሜ ፡ ወአጉዕድ ፡ ፍታህ ፡ ሥራየ ፡ ህራ ማት ፡ ወውራሆት ፡ ፍታህ ፡ ስራየ ፡ እገለ ፡ ወዣባን ፡ ጴ(?)ላ ፡ ፍታህ ፡ ሥራየ ፡ ጉላማክያ ፡ ፍታህ ፡ ስራየ ፡

ሰርጌ ፡ ወጸምዓ ፡ ፍታህ ፡ ሥራየ ፡ ስራዊ ፡ ወጎማሼን ፡ ፍታህ ፡ ሥራየ ፡ ህንድ ፡ ወቤታንያ ፡ ፍታህ ፡ ሥራየ ፡ ግዕዝ ፡ ወመላኪ ፡ ፍታህ ፡ ሥራየ ፡ ጠቢብ ፡ ወጠቢት ፡ ወበአለ ፡ ግብር ፡ ፍታህ ፡ ሥራየ ፡ አፍርጂ ፡ ወሰርያ ፡ ፍታህ ፡ ሥራየ ፡ ዓረቢ ፡ ወግብጻዊ ፡ ወኖማዊ ፡ ፍታህ ፡ ሥራየ ፡ አጋንንት ፡ ፍታህ ፡ ሥራየ ፡ ሐፌራን ፡ ወነዊሐን ፡ ፍታህ ፡ ሥራየ ፡ ጻሊማን ፡ ወነዊህን ፡ ፍታህ ፡ ሥራየ ፡ ዅሎሙ ፡ እለ ፡ ይገብሩ ፡ ፈውሰ ፡ ወዅሉ ፡ ሥራየ ፡ በምጽልቋቅ ፡ በአርአር ፡ በጥቁር ፡ ክልብ ፡ ወበንቁር ፡ ሽንብራ ፡ ወበጥቁር ፡ ገብስ ፡ ወእለ ፡ ይገብሩ ፡ ሰራየ ፡ በመቱርዓሰ ፡ በመንጸፍ ፡ በድርኳት ፡ በማእያ ፡ በአፍአ ፡ ወበውስጥ ፡ በዅሳኁ ፡ ወበስንት ፡ ወእለ ፡ ትገብሩ ፡ ፈውስ ፡ በላእለ ፡ አመትከ ፡ ተስፋ ፡ ማርያም ።

III. በእግዚአብሔር ፡ አብ ፡ እሳት ፡ በእግዚአብሔር ፡ ወልደ ፡ እሳት ፡ በእግዚአብሔር ፡ መንፈስ ፡ ቅዱስ ፡ እሳት ፡ ሐተምኩክሙ ፡ ወአስርኩክሙ ፡ አንበሰ ፡ ወነብር ፡ ዝዕብ ፡ ወዋልጋ ፡ ወቀበሮ ፡ ወአሞራ ፡ በገሃድ ፡ በሰውር ፡ አድናኤል ፡ ኡዱኤል ፡ መንበሩ ፡ ዘኢይሬእይዎ ፡ ለእግዚአብሔር ፡ ልዑላነ ፡ ኃይል ፡ ፳ወ፪ክህናተ ፡ ሰማይ ፡ ፬እንስስ ፡ ጸዋርያነ ፡ መንበሩ ፡ እለዐዮኑ ፡ መንበሮ ፡ ልልዑል ፡ ወእለ ፡ ይጸውርዎ ፡ መንበሮ ፡ ለልዑል ፡ መልክዖሙ ፡ ገጻ ፡ አንበስ ፡ ወገጻ ፡ ንስር ፡ ገጻ ፡ ሰብእ ፡ ገጻ ፡ ላህመ ፡ በዝንቱ ፡ ስሞሙ ፡ አንሰ ፡ ሐጸርኩ ፡ መላተ ፡ ጎድራት ፡ ኢትብልዑ ፡ ወኢትንስኩ ፡ ወኢታሰናሰኩ ፡ ይቤሉ ፡ ኩሙ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ንዋየ ፡ ገብርክሙ ፡ ዘወልደ ፡ ሐዋርያት ፡ ተስፋ ፡ ማርያም ።

IV. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ። አስማተ ፡ መሥጥ ፡ ዓግሥ ፡ በእንተ ፡ እኩያን ፡ ጎሰውያን ፡ መስተዋድያን ፡ ወተግጋትያን ፡ በእድ ፡ ገሰሰያ ፡ በእግር ፡ ረዋጽያን ፡ በሰራይ ፡ መምላክያን ፡ ወእለ ፡ ይትናገሩኒ ፡ በነገር ፡ ፀብእ ፡ ወወነገር ፡ ሥራይ ፡ ወእለ ፡ ይዘብጡኒ ፡ በበትር ፡ ወበነገር ፡ መሪር ፡ ወበኵሉ ፡ ጊዜ ፡ ከመ ፡ ኢይቅርብዎ ፡ ወኢይቅርቡኒ ፡ ጎቤየ ፡ ወኢይቅትሉኒ ፡ ነፍስየ ፡ ወሥጋየ ፡ ለገብርከ ፡ ዘወልደ ፡ ሐዋርያት ፡ ኪድ ፡ መራኪድ ፡ እድህነኒ ፡ እምነቢበ ፡ አህዛብ ፡ ወትሰይመኒ ፡ ውስተ ፡ ርእሰ ፡ ህዝብ ፡ አሮህር (?) ረሚህ ፡ ከመ ፡ ኢይትቃወሙኒ ፡ በጊዜ ፡ ፍርድ ፡ ወርትዕ ፡ ጸር ፡ ወጸላእት ፡ ቀመኛ ፡ ወጸናሂ ፡ ፍኖት ፡ ከመ ፡ ኢይቅርብዎ ፡ ለገብረ ፯እግዚአብሔር ፡ ዘወልደ ፡ ሐዋርያት ፡ ብረታዊት ፡ ወልተ ፡ ገብርኤል ፡ ግርማ ፡ ግድ ፡ ግርማ ፡ ግድ ፡ ግርማ ፡ ግድ ፡ ግርማ ፡ ድብ ፡ ግርማ ፡ አንበሳ ፡ ግርማ ፡ ነምር ፡ ግርማ ፡ መፍርህ ፡ ግርማ ፡ መደንግጽ ፡ ግርማ ፡ ተመን ፡ ግርማ ፡ ንጉሥ ፡ ግርማ ፡ ጳጳስ ፡ ግርማ ፡ መኵንንት ፡ ግርማ ፡ ዘያፌድ ፡ ምስለ ፡ ነፍሰሙ ፡ ይውድዱ ፡ መሰፍንት ፡ ወመኳንንት ፡ ታህተ ፡ እገሪየ ፡ ይስግዱ ፡ ይቤ ፡ ሄኖክ ፡ ወልደ ፡ ያሬድ ፡ ዘተውህበ ፡ ፳ወ፯መህትወ ፡ ሰማይ ፡ ከማሁ ፡ ህበኒ ፡ ፍቅር ፡ ወርትዕ ፡ ወሞገሰ ፡ ቃል ፡ ለገብርከ ፡ ዘወልደ ፡ ሐዋርያት ።

V. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ። ነፍጸትሰ ፡ አምሰጠት ፡ ከመ ፡ ያፍ ፡ እመሰገርተ ፡ ነአዊት ፡ መስገርትሰ ፡ ተቀዋቅጠት ፡ ወንህን ፡ ድጎነ ፡ ረድአተነ ፡ በስመ ፡ እግዚአብሔር ፡ ወለእመ ፡ ዳገምከ ፡ ዘንተ ፡ አስማተ ፡ ወፈቀደ ፡ ይጋዕከ ፡ ይትአጸፍ ፡ ሑናቴ ፡ ወለእመ ፡ ኢያጽናእከ ፡ በቃልከ ፡ ወጸርከ ፡ በእንግድዓከ ፡ ንፍጽ ፡ ውእቱ ፡ ጸላኤከ ፡ ወትድጎን ፡ በፈቃደ ፡ እግዚአብሔር ፡ ወላእመ ፡ ደገምከ ፡ ዘንተ ፡ አስማተ ፡ ወፈቀደ ፡ ይጋእከ ፡ ይትአጸፍ ፡ ሑናቴ ፡ ወለእመ ፡ ኢያጽናእከ ፡ በቃልከ ፡ ወጸርከ ፡ በእንግድኣከ ፡ ይነፍጽ ፡ ውእቱ ፡ ጸላኤከ ፡ ወትድጎን ፡ በፈቃደ ፡ እግዚአብሔር ፡ ከማሁ ፡ አድጎነኒ ፡ ገብርከ ፡ ዘወለደ ፡ ሐዋርያት ።

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR SEBHAT LE'AB.

[Brit. Mus. MS. Add. 18,996].

አስማት ፡ ሞገሥ ፡ ወግርማ ፡ ለሰብእ ፡ ውናኤል ፡ ወውናኤል ፡ ወመሠውርናኤል ፡ መፍዝዘ ፡ መቅዝዝ ፡ መደንግዝ ፡ በከመ ፡ ሀበዕከሙ ፡ ለሄኖክ ፡ ወለኤልያስ ፡ እምገጸ ፡ ሞት ፡ ከማሁ ፡ ጎብሚኒ ፡ እምገጸ ፡ ሞት ፡ ወቍጥዓሆሙ ፡ ለመኳንንት ፡ ወለመሳፍንት ። ለእድ ፡ ወለዓንስት ፡ ወበከመ ፡ አስተሣነይከሙ ፡ ለዳንኤል ፡ ምስለ ፡ አናብስት ፡ ከማሁ ፡ አስተ ፡ ሣንየኒ ። ወአስተቃርበኒ ፡ ምስለ ፡ መኳንንት ፡ ወመሳፍንት ፡ ወምስለ ፡ ዓኖ ፡ ወነባሪ ፡ ወምስለ ፡ እድ ፡ ወአንስት ፡ ወየሐቡኒ ፡ መፍቅደ ፡ ሐሊናየ ፡ ሊተ ፡ ለገብርከ ፡ [ስብሐት ፡ ለአብ ፡][1] ዲዲቆር ፡ አሌፍ ፡ ዲዲቆር ፡ ዲዲቆር ፡ ዲዲቆር ፡ ደለክን ፡ በዝ ፡ አስማት ፡ በዘለገመ ፡ ሰማየ ፡ ኤልያስ ፡ ፫ ፡ ዓመት ፡ ወኀ ፡ አውራኦ ፡ ከማሁ ፡ ልጉሞ ፡ አፋሆሙ ፡ ወአሥር ፡ ልሳኖሙ ፡ ወአድክም ፡ ኃይሎሙ ፡ ለፀርየ ፡ ወለፀላዕትየ ፡ ከመ ፡ ኢይትናገሩኒ ፡ ነገረ ፡ ሕሡም ፡ ወነገረ ፡ ክርክር ፡ ዘእንበለ ፡ ፍቅር ፡ ወሰላም ፡ ለገብርከ ፡ ስብሐት ፡ ለአብ ፡ ለመቱቁሻ ፡ ኬፌሞን ፡ ኬፈያግን ፡ በዝ ፡ አስማቲከ ፡ ይርአዱ ፡ ሕዝብ ፡ ወአሕዛብ ፡ በጊዜ ፡ ርእዩኒ ፡ ኢይትናገሩኒ ፡ ለገብርከ ፡ ስብሐት ፡ ለአብ ፡ ወበከመ ፡ ደንገጸ ፡ ናባል ፡ ዕበ ፡ በጽሐ ፡ ዳዊት ፡ ምስለ ፡ ሠራዊቱ ፡ ከማሁ ፡ ይርአዱ ፡ ፀርየ ፡ ወፀላዕትየ ፡ በጊዜ ፡ ርዕዩኒ ፡ ለገብርከ ፡ ስብሐት ፡[1] ለአብ ፡ ወከመ ፡ ደንገጸ ፡ ዖዝ ፡ ዕበ ፡ ገሰሳ ፡ ለታቦት ፡ የጽዮን ፡ ከማሁ ፡ ይርዓዱ ፡ ሕዝብ ፡ ወዓሕዛብ ፡ ፀርየ ፡ ወጸላዕትየ ፡ በጊዜ ፡ ርዕዩኒ ፡ ኢይትናገሩኒ ፡ ለገብርከ ፡ ስብሐት ፡ ለአብ ፡ ሴቃ ፡ ወሴቃ ፡ ጣቃ ፡ ለአለቃ ፡ ወለጠበቃ ፡ መድፍን ፡ ድፍን ፡ ልበሙ ፡ አሙሕው ፡ አዝሕል ፡ ጎሊናሆሙ ፡ ለፀርየ ፡ ወለጸላዕትየ ፡ ስሙን ፡ ቡክሙን ፡ ፈያኩን ፡ ፈያኩማን ፡ መፍዝዝ ፡ አፍዝዘሙ ፡ መቅዝዝ ፡ አቅዝዘሙ ፡ መደንግዝ ፡ አደንግዘሙ ፡ ለፀርየ ፡ ወለፀላዕትየ ፡ ከመ ፡ ኢይልክፉኒ ፡ ነፍስየ ፡ ወሥጋየ ፡ በሁናት ፡ ወሰይፍ ፡ ወቀሥት ፡ ነፍጥ ፡ ወበትር ፡ ዕብን ፡ አድኅኒ ፡ ወሠውረኒ ፡ ለገብር[ከ] ፡ ስብሐት ፡ ለአብ[1] ፡ አስማተ ፡ ብእሲ ፡ ዘወሀበ ፡ እግዚአብሔር ፡ ለሙሴ ፡ ሰፈርዋስ ፡ አኖሮስ ፡ ድሴሙን ፡ መስፍን ፡ በስሮስ ፡ ስምከ ፡ ተማኅፀንኩ ፡ ይብራህ ፡ ገጽየ ፡ ከመ ፡ ፀሐይ ፡ ወወርኅ ፡ በቅድመ ፡ ነገሥት ፡ ወመኳንንት ፡ ይኩን ፡ ነገርየ ፡ ጥዕመ ፡ ከመ ፡ መዓር ፡ ወሥኮር ፡ ወፂው ፡ ወፈድፋደሰ ፡ በሀገረ ፡ ባሕር ፡ ነጋሺ ፡ ግርማግድ ፡ ግርማግድ ፡ ግርማግድ ፡ ግርማጽዮ ፡ መፍርሕ ፡ ወመደንግጽ ። ቃለ ፡ ቍጥዓ ፡ ዘይወጽዕ ፡ እምእሥራኤል ፡ በመንፈስ ፡ ዚአየ ፡ ይውድቁ ፡ ወይርዓዱ ፡ ኢጋንንት ፡ ይሰደዱ ፡ ሊተ ። እምላዕለ ፡ ገብርከ ፡ ስብሐት ፡ ለአብ ፡ እልፍ ፡ አስማት ፡ አክርስ ፡ በከመ ፡ ስሙ ፡ ለክርስቶስ ፡ ሀበኒ ፡ ሞገሰ ፡ አጋዝኒ ፡ ተፅናስ ፡ እንዘ ፡ እቀውም ፡ በቅድመ ፡ ነገሥት ፡ መፍቅደ ፡ ሀሊናየ ፡ ወርእሰላይ ፡ ሰላላይ ፡ ከለላይ ፡ ዘያቀልጦ ፡ ለሰማይ ፡ ከማሁ ፡ አፍዝዘሙ ፡ ለንጉሥ ፡ ወለመኳንንት ፡ ለእድ ፡ ወለዓንስት ፡ ከመ ፡ ያፍቅሩኒ ፡ ወያንብሩኒ ፡ ከመ ፡ ህልቀት ፡ በአጽባዕቶሙ ፡ ወበከመ ፡ ማዕተብ ፡ በመዝራዕቶሙ ፡ አክድር ፡ ወአቅድር ፡ ጥርጥራስ ፡ ዘትፀውር ፡ ዘወረድከ ፡ እምድረ ፡ ኢዮር ፡ አስማተ ፡ ኩሉ ፡ ዘአስተፋቀርከ ፡ ከማሁ ፡ አስተፋቅረኒ ፡ ጎበ ፡ ነገሥት ፡ ወመኳንንት ፡ ለገብርከ ፡ ስብሐት ፡ ለአብ[1] ፡ ንምድሮስ ፡ ክምድሮስ ፡ ጉስጉሥ ፡ ዘአውጸዕከ ፡ ልበ ፡ ነገሥት ፡ ዕፅ ፡ መራሁተ ፡ ልቡ ፡ ለፀርየ ፡ ወይጥፋዕ ፡ በሸን ፡ ፍኖቱ ፡ ጸርፈልቃኤል ። አማኑኤል ፡ አስማቲከ ።

በኃይለ ፡ ዝንቱ ፡ አስማቲከ ፡ እሥር ፡ ንባበ ፡ ልሳነ ፡ ጸለዕትየ ፡ ከመ ፡ ኢይንብቡ ፡ ነገረ ፡ ሕሡም ። ዘእንዘበለ (sic) ፡ ፍቅር ፡ ወሰላም ፡ ለገብርከ ፡ ስብሐት ፡ ለአብ[1] ። ከጼል ፡ ያጼል ፡ ብርሃናኤል ፡ ብርሃነከ ፡ አ

[1] Erased in the Ms.

ቁም ፡ ውስተ ፡ ልብየ ፡ ሊተ ፡ ለገብርከ ፡ ስብሕት ፡ ለ
አብ[1] ፡ ድግም ፡ ሽርቡር ፡ ዶር ፡ ዘአአብራህከ ፡ ልቡ ፡
ለሙሴ ፡ ከማሁ ፡ ይብራህ ። አእይንተ ፡ ልብየ ፡ ለገ
ብርከ ፡ ስብሕት ፡ ለአብ[1] ። ። ። ።

ስሙ ፡ ለእግዚአብሔር ፡ አብ ፡ ስሙ ፡ ለእግዚአ
ብሔር ፡ ወልድ ፡ ስሙ ፡ ለመንፈስ ፡ ቅዱስ ፡ አብያቴ
ር ፡ ታዖስ ፡ አዝያስ ፡ ወምሊኪያስ ፡ አቅጻፍር ፡ ስሙ ፡
ለሐራሽን ፡ ሐራሹን ፡ ሐራፈክር ፡ ጠጠኚን ፡ ዘሑኚ
ን ፡ ሕፍልማኤል ፡ በስሙ ፡ ዶር ፡ አላዶር ፡ ናት ፡ ዳ
ናት ፡ ሮዳስ ፡ ታግስ ፡ አብሳቴር ፡ ፀባዖት ፡ ሕፍርርዋ
ቅ ፡ ሕፍርርዋቅ ፡ ሕፍርርዋቅ ፡ በዝንቱ ፡ አስማት ፡
ቃልከ ፡ ሰሑል ፡ ውጉዝ ፡ ወበሰይፈ ፡ ሚካኤል ፡ ስ
ሑል ፡ አሳተ ፡ መለኮት ፡ ምንአያም ፡ አምር ፡ አሰር
ፈያኩን ፡ ወለከ ፡ ወጺአ ፡ ረፍሕ ፡ አንጼልል ፡ መል
አክ ፡ ወአንሐሊ ፡ ያፎጥን ፡ ወያጥን ፡ አልሂሱን ፡ ተ
ሌአላ ፡ በዝ ፡ አስማተ ፡ ቃልከ ፡ ኢየሱስ ፡ ክርስቶስ ፡
ወልደ ፡ እግዚአብሔር ፡ ሕያው ፡ ወወልደ ፡ ማርያም ፡
ድንግል ፡ በሰይፈ ፡ ሚካኤል ፡ ይትገዘም ፡ ወይባዕ ፡
መንፈስ ፡ ርኩስ ፡ ወዘአሐዘ ፡ ዑዳ ፡ ወባርያ ፡ ወተግ
ባረ ፡ ሰብእ ፡ ወሥራይ ፡ ይሰደድ ፡ ጎበ ፡ ዘቦአ ፡ ዝን
ቱ ፡ ጸሎት ፡ እምላዕለ ፡ ገብረ ፡ እግዚአብሔር ፡ ስብ
ሕት ፡ ለአብ[1] ፡ አልፋ ፡ አልፋ ፡ አልፋ ፡ ፃዕ ፡ ወጺአ
ከ ፡ ኢትግባዕ ፡ ይቤለከ ፡ እግዚአብሔር ፡ ወገሠረ ፡
ስምከ ፡ ይደምሰስ ፡ ለዓለመ ፡ አለም ፡ አሜን ። ያቋ ፡
ወያቂ ፡ አንተ ፡ ዑዳ ፡ ወአንተ ፡ ባርያ ፡ አንተ ፡ ጋኔ
ን ፡ ወአንተ ፡ ሰይጣን ፡ አንተ ፡ ፈራ ፡ ወአንተ ፡ ነዳ
ድ ፡ ዘትትሜሰሉ ፡ በብዙኅ ፡ ጸታ ፡ አህያ ፡ ሺራህያ ፡
ይምራኤል ፡ ኃያል ፡ እግዚአብሔር ፡ አዶናይ ፡ ቅዱ
ስ ፡ መንፈስ ፡ ቅዱስ ። ሹሐላ ፡ ወልድ ፡ ዋህድ ፡ በሎ
ፍሐም ፡ በምዮን ፡ ነገርኩሙ ፡ ኢያኤል ፡ ያዋፍዕ ፡
እሳተ ፡ እግዚአብሔር ፡ እግዚኦ ፡ እሩሐል ፡ እሩሐ
ል ፡ እሩሐል ፡ ሳምታኤል ፡ ጵልማኤል ፡ ያሸኩት ፡
ጋዴን ፡ አምደ ፡ ብርሃን ፡ ልብሰ ፡ ብርሃን ። ይበርቅ ፡
ቅድመ ፡ ገጹ ፡ ኃያል ፡ ጸባሚ ፡ ባርያ ፡ ፔልማ ፡ አርአ
የኒ ፡ ኃይለ ፡ ግርማ ፡ ንጉሥሰ ፡ ሥብሐት ፡ ፈማ ፡ ኡ
ይርአይ ፡ ወኢይልክፍዋ ፡ ለነፍሰ ፡ ለገብርከ ፡ ስብሐ
ት ፡ ለአብ[1] ። በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅ
ዱስ ። ፩ ፡ አምላክ ፡ ናዝር ፡ ናዝር ፡ ናዝር ፡ ናዝር ፡
፩ ፡ አዘርዝር ፡ ዝንተ ፡ ሥራይ ፡ ዘተገብረ ፡ በላዕለ ፡
ገብርከ ፡ ስብሐት ፡ ለአብ[1] ፡ ድሜጥሮስ ፡ ጋይስጦ ፡
በቱወገ ፡ ተውህበ ፡ አድኖ ፡ አቀሩጸት ፡ ለገብርከ ፡
ስብሐት ፡ ለአብ[1] ። ። ።

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR GABRA SHALÂSÊ TEZÂZÛ.

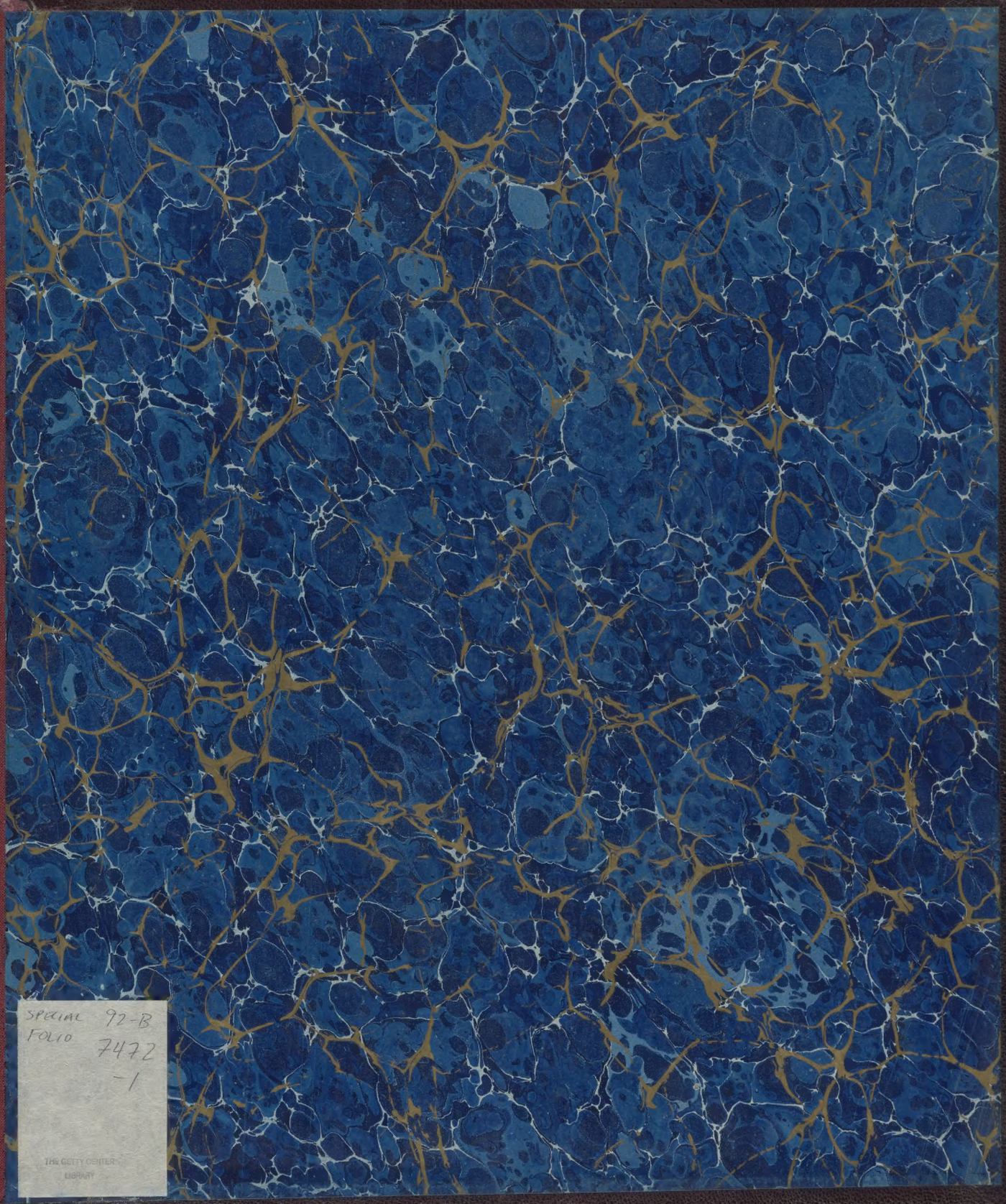
[Brit. Mus. Ms. Or. 4716].

በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡
አምላክ ። ጸሎት ፡ በእንተ ፡ ልሳን ፡ ወልሳን ። በርያ ።
ወሰብእ ። ዘመድ ። ወባዕድ ። ሞቀኛ ፡ ወቀናተኛ ።
ሙጋት ። ወቀሥርጥማት ። ተያያጀ ። ወበሽታ ፡ ናሁ ፡
ትማኅፀንኩ ፡ በኖኅት ፡ ስምከ ፡ ወበቀዳማይ ፡ የው
ጠ ፡ ዘዋንት ፡ ፈደሉ ። አሌፍ ፡ ከመ ፡ ተድኅነኒ ፡ ክ
ርስቶስ ። እምትንሣኤ ። ልሳን ። ወአፍ ፡ እስመ ፡ ል
ሳን ፡ ቀተሎሙ ። ለማህበረ ። ሰማዕታት ። አዕላፍ ፡
በነገረ ። ውዴት ። ጽኑዕ ፡ ዘይባልህ ። እምሰይፍ ፡
ተማ ፡ በፀአትከ ፡ እምማህበረ ፡ አብ ፡ ወላዱ ፡ ወለን
ብረትከ ፡ እምቅድም ። ለዓለመ ፡ ዓለም ። ወአሜ ።
ከመ ። ታድኅነኒ ። ክርስቶ ። እማዕንተ ። ልሳን ። ረ
ዋዴ ። ለዳንኤል ፡ ዘአድኃንከ ፡ እምናቡ ። ከደነ ፡
ያር ። ከሐዲ ። አመ ። አህዊኑ ። ተወድዩ ። በአሳ

[1] Erased in the Ms.

ት ፡ ነዳዲ ፡ ተማ ፡ በሥጋዊከ ፡ እምዘርአ ፡ አበው ፡ እለ ፡ ተበርዩ ፡ ወእመንሲሰ(?) ፡ ቅዱስ ፡ ዘይሴኒ ። እም ውሉደ ። ሰብእ ፡ ለህዩ ። አድኅነኒ ፡ ክርስቶስ ፡ እግዚአብሔር ። ወልደ ፡ ባህርዩ ። እምልሳነ ፡ ዓማዊ ። ዘእክለ ። ዓመፃ ፡ ሰሳዩ ። እስመ ፡ ልሳን ። ይቅትል ፡ ወልሳን ። የሐዩ ። ተማ ፡ በልደትከ ፡ ፪ቲ ፡ እምእም ላክና ፡ አብ ፡ ፩ ፡ ወእምሰብናየ ። አሐቲ ። ከመ ። ተድኅነኒ ። ክርስቶስ ፡ መላከ ። ሕይወትየ ። ኢመዋቲ ። እምልሳነ ። ብእሲ ። ወእምልሳንየ ። ዛቲ ። እስመ ፡ ሞት ፡ ጽንዕት ። ወድርክት ፡ ይእቲ ፡ ተማ ፡ በተጠብልሎትከ ፡ በአጽርቅተ ፡ ንጹት ፡ ወውሃቢ ፡ ወበሰከበትከ ፡ ካዕበ ። ውስተ ። ጎለ ፡ ለህመ ፡ አመ ። ሕዋፄ ። አድኅ (sic) ፡ ክርስ (sic) ። እምናዕሠ ። ልሳን ፡ ክልዕተ ፡ ዕፄ ። ሊተሰ ፡ እምቃል ። ኢያሰጥመኒ ። ድንጋፄ ፡ ገዛሚተ ። ዓበይት ። ዓዕዋም ፡ እስመ ፡ ይእቲ ፡ መጎፄ ፡ ተማ ፡ በሰጾትከ ፡ ወበጕይዮትከ ፡ ፍጡነ ፡ እስከ ፡ ድበር ፡ ቀኍስጳም ፡ አመቀትለ ፡ ደቂቀ ፡ ወጠነ ። አድኅነ ። ክርስ ፡ እምቅኔ ። ልሳን ፡ ግዕዛነ ፡ ሰዋቱ ። ለባሕቲቱ ። እስመ ፡ ተቀይኩ ፡ አነ ፡ ፱ዓመተ ፡ ዘአልበ ። ጸኒነ ፡ ተማ ፡ በግዝርትከ ፡ ወበቀዊ ፡ ሞትከ ፡ ዕራቀ ፡ ቅድመ ፡ ዐይነ (?) ፡ ልደት ። ገዘር ፡ በሰሙነ ፡ ልደት ። ጥየቀ ፡ አመክረነ ፡ ክርስቶስ ። ምክረ ። አድኅኖ ። እሙቀ ። አይቄ ፡ እጕይይ ፡ እምልሳን ፡ እስመ ። የፈርሃኒ ፡ ጥቂ ። ወይትከለኒ ፡ ዕንበር ፡ ምስሌሁ ። ልፁቀ ፡ ተማ ፡ በበአትከ ፡ እምልድትከ ፡ በ፱ዓ ፡ ውስተ ፡ ቤተ ፡ መቅደሰ ፡ ትቀምጥ ፡ ቅድመ ። አቡከ ፡ ርቱአ ፡ አድኅነ ፡ ክርስቶ ፡ እምሐሜተ ፡ ልሳን ፡ በአፍአ ። እስመ ፡ ልሳነ ፡ ሰብእ ፡ ቀተለ ፡ ብዙኃን ፡ ሰብአ ። ተማ ፡ በተመይጦትከ ፡ ኃበ ፡ ምድረ ፡ ናዝሬት ፡ እምድረ ፡ ግብጽ ፡ ወበተሐጽናትከ ፡ ካዕበ ፡ በተወክፎ ፡ ብዙኅ ። ተግሣጽ ፡ መጠነ ፡ ፵ክረምት ። በቤተ ፡ ዮሴፍ ፡ ኅኑጽ ፡ አድኅነኒ ፡ ክርስ ፡ በተወክፎ ፡ እምልሳነ ፡ እኩይ ፡ ቢጽ ። ዘየሐሜ ፡ በጽሚት ፡ ወአኮ ፡ በገጽ ። ተማ ፡ በጥምቀትከ ፡ ወበቃለ ፡ አብ ፡ ዳግመ ፡ ወእመንፈሰ ፡ ቅዱስ ፡ ርእሰ ፡ ለዕለ ፡ ርእስከ ፡ ዘሴመ ፡ አድኅ ፡ ክርስ ፡ ወበልሐኒ ፡ ፍጹመ ፡ እምልሳነ ፡ ሰብእ ፡ ዘአፍአ ፡ ዘይትናገሩ ፡ ሰላመ ፡ እስመ ፡ በልቡሙ ፡ ይቆጽሩ ፡ ቂመ ። ተማ ፡ በጸምከ ፡ ወበቋንድረት ፡ ገዳመ ፡ ፵ዕለተ ፡ እስመ ፡ መሐርከኒ ፡ ጸመ ፡ አድኅነ ፡ ክርስ ፡ ወትኩነኒ ፡ ቃውመ ፡ ፱ዓመተ ፡ ዘ ፡ እምትንሣኤ ፡ ልሳን ፡ ድክምት ፡ ዘትሠብረ ፡ አጽመ ፡ ወአሳት ፡ ንስቲት ፡ ዘታውኢ ፡ ፻ዖመ ። ተማ ፡ በእሰ ሰወትከ ፡ እንዘ ፡ ለዓለም ፡ ያስተርኢ ፡ ፫ዓመተ ፡ ለሰባኬ ፡ ወንጌል ፡ ቅድመ ፡ ገፍኤ ፡ አድኅነ ፡ ክርስቶ ፡ እምልሳነ ፡ ሰብእ ፡ ሰማሚ ፡ እምጉኅወት (?) ። አርከ ። አፍዊ ፡ እንዘ ፡ እንተ ፡ እምኔሁ ፡ ቀናዒ ፡ እስመ ፡ እምኔሁ ፡ ይሄይሰ ፡ ጸላዒ ። ተማ ፡ በብክይከ ፡ ወበአንበእ ፡ ኃባቤ ፡ ገጽ ፡ በሞት ፡ ፍቁርከ ፡ ለዛር ። ቅድመ ፡ ሰቆቃውያን ፡ አብያጽ ፡ አድኅነ ፡ ክርስ ፡ እምልሳነ ፡ በእሴ ፡ ሕፁፅ ፡ ወእምአፈ ፡ ፈርዖን ፡ በላዒ ፡ እሳት ፡ ታሕታዊ ፡ ግብጽ ፡ ከመ ፡ አድኅንክ ፡ በባሕር ፡ ለያዕቆብ ፡ ዕፀ ። ተማ ፡ በብዝኃ ፡ ኀትናከ ፡ እስከ ፡ ሀፁብከ ፡ በዕሩይ ፡ አስጋረ ፡ ክርዳድ ፡ ይሁዳ ፡ ዘምስለ ፡ ጴጥሮስ ፡ ሠርናይ ፡ ንጉሠ ፡ ነገሥት ፡ ክርስ ፡ ዘመንበርከ ፡ ሰማይ ፡ አጽርየኒ ፡ በብሩርከ ፡ እምዛህለ ፡ ልሳን ፡ እኩይ ፡ በእሳተ ፡ ንሰህ ፡ ወአክ ፡ በማይ ። ተማ ፡ በኅብሶተ ፡ ሥጋክ ፡ ወበጽዋ ፡ አደም ፡ ማህየዊ ፡ ዘወሀብከሙ ፡ ለአርድዕት ፡ በሞሴተ ፡ ሐሙሰ ፡ ቀደማዊ ፡ መልክጼዴቅ ፡ ክርስቶስ ፡ ካህነ ፡ ካህናነ ፡ ፈሌካዊ ፡ አሰሬተ ፡ ንሣዕ ፡ እንዘ ፡ ወልዳ ፡ አብርሃም ፡ ሌዊወከ ፡ ታድኅነኒ ፡ ሥመር ፡ እምልሳን ፡ ሐሣዊ ። እድኅኖ ፡ እምልሳነ ፡ ሰብእ ፡ ባርያ ፡ ወኬጸዋን ፡ ለገብርከ ፡ ገብረ ፡ ሥላሴ ፡ ትዛዙ ። ተማ ፡ በጽፍተ ፡ ገጽከ ፡ ወበኰርዓተ ፡ ርእሰከ ፡ ዘውስተ ፡ አውድ ፡ ወበዘወረቀኍ ፡ ብከ ፡ ምሬቀ ፡ ርኩሣ ፡ አይሁድ ፡ አድኅ ፡ ክርስ ፡ እምልሳነ ፡ ዛቲ ፡ ትውልድ ፡ ወአብሀ ፡ ገጸ ፡ ነፍስየ ፡ በብርሃንከ ፡ ብኡድ ፡ እንዘ ፡ አርአያ ፡ ንብር ፡ ነሳዕከ ፡ በዕድ ። ተማ ፡ በሀፈ ፡ ገጽከ ፡ በአንጸፍጸፈ ፡ ከመ ፡ ያም ፡ እምብዝኃ ፡ ጸልዮ ፡ ወሰጊድ ፡ በውሳጤ ፡ ኅቡዕ ፡ ገዳም ። አድኅ ፡ እምነገረ ፡ ልሳን ፡ መስጥም ፡ እስመ ፡ ፃማ ፡ መስቀል ፡ ይፀንዕ ፡ እምሁሉ ፡ ሕማም ። ት ፡ በተኀዝ ፡ ትከ ፡ ወበዘአሰሩከ ፡ ድኅርተ ፡ ዘምስለ ፡ መጠብህ ። ወአብትር ፡ እለ ፡ ሮዱክ ፡ ሴሊተ ። እስመ ፡ በህታዊ ፡ ክርሰ ፡ ወነዳይ ፡ አንተ ፡ አመ ፡ ድኅነኒ ፡ እምልሳን ፡ ዘይቀትሉ ፡ ነፍስተ ፡ እስመ ፡ ተደደቅኒ ፡ ግብተ ፡ ወጸብኡኒ ፡ ሊተ ።

ተማ ፡ በሐርትከ ፡ እስከ ፡ ቀያት ፡ ወሐና ፡ ወእምቀ
ያፍ ፡ ዳግመ ፡ ብእሲ ፡ ምስፍና ፡ እስመ ፡ ሰብእ ፡ መ
ጽኡከ ፡ ሌሊተ ፡ በሀማኑተወ ፡ ጹግ ፡ ወጋና ፡ አድኅ
ነኒ ፡ ክርስ ፡ በመዝራእትከ ፡ ትእኅትና ፡ እምልሳን ፡
ጣሁረ ፡ ልብ ፡ ወዕቡይ ፡ ሕሊና ። ተ ፡ በቀዊሞትከ ፡
ቅድመ ፡ ጴንዋናዊ ፡ እንግዳ ፡ ወበበእትከ ፡ አፍአ ፡
ወአልበሱከ ፡ ከለሜደ ፡ አድኅነ ፡ ክርስቶስ ፡ እምል
ሳን ፡ ዚያየ ፡ እኪተ ፡ ፍዳ ፡ ከኮና (?) ፡ በልሳን ፡ ሶበ ፡ አ
ዳንገያ ፡ እበደ ፡ በኃብለ ፡ ተሐንቀ ፡ እዴሁ ፡ ወሞተ ፡
ይሁዳ ። ተ ፡ በዘባንከ ፡ ዘተአገሠከ ፡ ጥብጠቤ ፡ ወበ
ዙለንታከ ፡ ጥብሉል ፡ በጽንአ ፡ አቢዶ ፡ ምንዳቤ ፡
ክርስቶ ። አቡየ ፡ ዘወለድከኒ ፡ በኢሩካቤ ፡ ጸግወኒ ፡
ሀብተ ። ወልድና ፡ አመጠነ ፡ ልሳን ፡ ይቤ ፡ እስመ ፡
በሰማያት ፡ በእንቲአ ፡ ይከውኑ ፡ ግልባቤ ። ተ ፡ በብ
ዝኃ ፡ ግፍዕከ ፡ ወበጉኃ ፡ ሥቃይከ ፡ ማዕዘኒ ፡ እም
ሴተ ፡ አርብ ፡ ምስለ ፡ ቃለ ፡ ትእይርት ፡ ኢተወሰኒ ፡
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THE

MIRACLES OF THE BLESSED VIRGIN MARY,

AND

THE LIFE OF HANNÂ (SAINT ANNE),

AND

THE MAGICAL PRAYERS OF 'AHĔTA MÎKÂĂL.

Three hundred copies only, printed for private circulation,

of which this is No..234..



Our Lady, "the Holy Virgin Mary, who gave birth to God," holding her Son Jesus Christ in her arms. On her right and left are the Archangels Michael and Gabriel. The words written in red on the margin read, "O my Lady Mary, preserve thy servant Takla Hâymânôt," and were probably added by a possessor of the volume.

[*Frontispiece*]

LADY MEUX MANUSCRIPTS Nos. 2—5.

THE MIRACLES OF THE BLESSED VIRGIN MARY,

AND

THE LIFE OF HANNÂ (SAINT ANNE),

AND

THE MAGICAL PRAYERS OF 'AHĔTA MÎKÂĔL.

THE ETHIOPIC TEXTS EDITED WITH ENGLISH TRANSLATIONS, Etc.,

BY

E. A. WALLIS BUDGE, M.A., Litt.D., D.Lit., F.S.A.

SOMETIME SCHOLAR OF CHRIST'S COLLEGE, CAMBRIDGE, AND TYRWHITT HEBREW SCHOLAR,
KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM.

WITH ONE HUNDRED AND ELEVEN COLOURED PLATES.

W. GRIGGS,

CHROMO-LITHOGRAPHER TO HER MAJESTY THE QUEEN.

London:

1900

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PREFACE.

The present volume contains the Ethiopic texts, and translations of them into English, which are found in the manuscripts of the Lady Meux Collection, numbers 2, 3, 4 and 5. Three of these manuscripts are illustrated by series of coloured pictures which represent three distinct periods of Ethiopian art, and in the coloured plates, which are interleaved throughout the work, very careful reproductions of them, both as regards form and colour, have been given. It is, perhaps, hardly necessary to say that the texts and their coloured illustrations are now published for the first time.

The oldest manuscript of the group contains a selection of the Miracles of our Lady, the Blessed Virgin Mary, with coloured illustrations, many of them being full-page. It was, in the first instance, written for a king of Ethiopia who, judging from the large size of the writing, intended to present it to some monastery or public church in his capital wherein it was to be read from on certain occasions either before the assembled monks or before a congregation of the laity. The name of the royal personage who had the manuscript written was mentioned, according to immemorial usage in Ethiopia, at the beginning and end of each Miracle, with the view of obtaining a blessing from heaven as a reward for his pious work. In the process of time, however, the king died, and the volume passed into the hands of another king, who caused the name of his predecessor to be erased throughout, and his own written in its place, so that he also might obtain a blessing. The name of the first royal

owner cannot be recovered, but the name which stands in its place is David; how many owners the volume may have had between David and the king whose name he caused to be erased cannot be said. Now three kings called David reigned over Ethiopia; David I. reigned from A.D. 1382 to A.D. 1411; David II. from A.D. 1508 to A.D. 1540; and David III. from A.D. 1716 to A.D. 1721. But the only one of these three periods which agrees tolerably well with the archaeological evidence supplied by the volume is the first, and we shall probably be correct in assuming the manuscript to be a product of the end of the XIVth or beginning of the XVth century. The evidence derived from the binding is of no value in deciding this question, for it belongs to a much later period than that of the oldest leaves of the volume. It was in the reign of David I. that the wood of the Cross of Christ was brought into Ethiopia, amid great rejoicings, and to this king such a handsome manuscript of the Miracles of the Blessed Virgin Mary would have been a peculiarly pleasing possession. After David the manuscript passed into the hands of another owner called Takla Haymânôt, but whether he was of royal blood or not there is no evidence to shew. The last owner of the manuscript in Ethiopia was Theodore, the late king of Abyssinia, who by some means obtained possession of it, intending to place it in the library of the church which he had determined to build in honour of the Holy Redeemer of the World at Maḳdalâ (Magdala). It is well known that for several years before his death he caused the whole country to be carefully searched for manuscripts, and all that were found were brought to his capital, where he caused the words, "Belonging to the [Church of] the Holy Redeemer of the World", to be written in Ethiopic upon the first page of each, ተአምረ ፡ ማርያም ፡ ዘቅዱስ ፡ መድኃኔ ፡ ዓለም ።

The selection of Miracles given in the manuscript is certainly old, and is probably canonical, and at least it was considered to embrace all the most important of the Miracles of the Blessed Virgin Mary, accounts

of which were preserved by the Ethiopian Church. It is not easy to see what principle guided the scribe in making the selection of miracles in the first instance, especially as many of them are merely versions made from Arabic translations of stories of miracles written in some European language; though a large number are native compositions which record marvellous events which took place in Ethiopia. The MSS. rarely agree in the number of the Miracles which they record. Thus among British Museum MSS. Or. 651 contains 30; Orr. 520, 653, and Add. 24,188 contain 33; Or. 641 contains 40; Or. 635 contains 42; Or. 650 contains 51; Or. 648 contains 54; Or. 647 contains 59; Or. 634 contains 76; Or. 654 contains 125; Orr. 640, 644, and 655 contain 154; Or. 652 contains 160; Or. 642 contains 200; Orr. 636 and 638 contain 202; Or. 637 contains 303; and Or. 643 contains 316. The selection, however, once fixed, was perpetuated by the scribes, and the artists, having in the first case copied European illustrations, continued to reproduce them to the best of their ability, the modifications which crept into them being the result of incapacity and carelessness rather than a desire for variety.

The second MS. of the Miracles of the Blessed Virgin Mary in the Lady Meux Collection belongs to a much later date, and is probably not older than the third quarter of the XVIIIth century. This is tolerably certain from the fact that king Takla Haymânôt and his wife Abâla Dengel are mentioned on fol. 5*b* col. 1, and the archaeological evidence indicates that the second king of this name, who reigned from A. D. 1769 to A. D. 1777, is here referred to. While the earlier MS. contains fifty-one pictures, the later has only forty-eight, notwithstanding the fact that the number of Miracles in it is larger, and has some introductory compositions relating to the time, and manner, and order, and seasons of the reading of the Miracles. The pictures in the manuscript are most interesting from a comparative point of view, because they enable us to note the modifications in the method of treatment which have crept in between the periods

in which the earlier and the later MSS. were written. They prove, too, that there was a traditional manner of illustrating the Miracles of the Virgin, and also that the artist considered himself free to make small modifications which did not interfere with the *motif* of the old design. It is to be noted also that at the time they were painted the artist felt obliged to fill up the background of his illustrations and to enclose them also within borders which had the effect of giving an air of greater finish to his work. That the reader of the following pages may have the opportunity of comparing the artists' work of both periods throughout, Lady Meux decided to give coloured reproductions of every picture in each volume, and they have been interleaved in the English text as nearly as possible with the Miracles which they illustrate, the oldest naturally coming first.

It will be noticed that besides a selection of Miracles the manuscripts among other things contain two accounts of the Assumption of the Blessed Virgin Mary[1]; and the history of the travels of the Virgin and Child in Egypt which the Archbishop Theophilus received from Mary herself; and the Salutations to the Members of the Body of the Blessed Virgin Mary. The last composition is as interesting as remarkable, for in it the name, and virtues, and members of the body of the Virgin are lauded in forty-two verses, each containing five lines. In them the Virgin is likened unto a "flower of springtime", the "Zion of God", the "Ark of the Law", the "Two Tables of the Law", etc., and for some of his epithets, similes, and allusions the writer drew inspiration from the Song of Solomon. It is not easy to explain why the Salutations should be forty-two in number, or why they were directed to be said forty-two times; that some special significance was attached to this number by Biblical writers seems clear from such passages as Numbers xxxv. 6, and Revelation xi. 2; xiii. 5. It will be also remembered that the Negative Confession of the

[1] For the translation of the text in the earlier MS. see p. 15, and for that of the later MS. see p. 145.

Book of the Dead of the ancient Egyptians contained forty-two addresses, i. e., one to each of the forty-two gods in the Hall of Maâti, wherein the soul of the deceased was weighed.

Of the apocryphal literature given in this volume the most important example is the text of the "History of Ḥannâ, the Mother of the Blessed Virgin Mary"; it is edited from a small octavo manuscript in the Lady Meux Collection, which I believe to be unique. The work is divided into seven sections, each of which was intended to be read on a certain day of the week. The author seems to have drawn upon certain ancient traditions concerning Ḥannâ, but his commentary upon them is an independent work. According to him Ḥannâ's maternal ancestress was called Faustina, who was a lady of noble birth, and who prophesied that her seventh granddaughter would bring forth the "blessed moon", i. e., Ḥannâ. The statement which he makes with reference to the origin of the Virgin Mary is very remarkable. According to it the seed from which she sprang was placed by the Almighty in the body of Adam in the form of a white pearl, one half of which was formed of dust, when He created him. From the body of Adam it passed into Seth, and from Seth to Enos, and so into the bodies of all the Patriarchs, one after the other, from Abraham to David, and from David to Joachim Ḥannâ's husband. During this long period the seed remained in a quiescent state; it "neither perished nor made itself manifest", and it did not pass into the body of any one of the wives of the Patriarchs from Eve downwards. When Ḥannâ had been married to Joachim nine years, during which period they had suffered much tribulation at the hands of their kinsfolk and acquaintances in Israel, both husband and wife went into the temple of God and prayed in great bitterness of spirit. That same night God appeared unto Ḥannâ in a vision, in the form of a white bird which came down from heaven; in days of old it had overshadowed the Cherubim who guarded the Ark of the Covenant, and it had beneath its wings the hand

of a man, which grasped within it the cord of life. This bird was the spirit of life, and it took up its abode by Divine agency in Ḥannâ's body. Now when Ḥannâ and Joachim were together, and the seed in the form of a white pearl, which was to form the flesh of the Virgin Mary, was transferred to her body, it united with the spirit of life, and germinated forthwith, and the Mother of our Lord began her material existence. This, in brief, is the remarkable account of the conception of the Virgin Mary by Ḥannâ, which is given by our author, and which the artist has tried, not very successfully, to represent pictorially. (See Plate cii).

A perusal of this History of Ḥannâ proves that at the time when it was written the mother of Mary had been endowed by her adorers with many of the attributes which belonged to her daughter, and that the honour paid to her was, in many respects, little inferior to that paid to the Virgin Mary. Ḥannâ and her husband Joachim are mentioned as being the father and mother of the Virgin Mary before the end of the IVth century, and before the close of the VIIIth century Ḥannâ was revered as a saint in the Eastern Church. In the following centuries legends of many kinds clustered round her memory, and a series of miracles, which were declared to have been wrought in her name, or by means of her relics, appeared in Christian apocryphal literature. But whatever form her history may assume, or whatever variations may occur in it, the principal statements of every writer are based upon traditions which are as old as the early centuries of the Christian Era. The remarkable position which she held in the Ethiopian Church is proved by the fact that after the narrative of her life given in the following pages we have a series of "Salutations" to her name and memory, and to the various members of her body, which have been drawn up in imitation of those addressed to the Virgin Mary. From these we may learn the greatness of the power which she was believed to possess in heaven and upon earth.

The last document of the Lady Meux Collection printed in this volume contains a series of magical prayers which were drawn up and inscribed upon a long, narrow strip of parchment, and which were intended to serve as an amulet to protect the wearer against the attacks of unclean or evil spirits, and sicknesses of every kind. This document, like all others of the class, is very badly written, and is full of strange spellings and mistakes; but the contents are of considerable interest to all students of Oriental magic. The wearer of an amulet of the kind relied for exemption from calamities of every class, both spiritual and material, upon the knowledge of the names of the archangels and other celestial beings; by calling upon or pronouncing such names he or she caused the attacks of devils and fiends to be without effect. With a view of illustrating this class of literature, and the general contents of rolls of magical prayers, three supplementary texts have been added.

The group of Ethiopic texts of the works printed in this volume will be found at the end of the English translations, and they have been printed on one side of the paper for the convenience of the student. I have followed the originals as closely as I could, believing it far better to reproduce the text before me than to make an eclectic edition of the works. The variant readings and the additional texts found in the later manuscript of the Miracles of the Blessed Virgin Mary are given in their proper places, but the former only shew that the greater number of the variations which are found in different copies of the same work really belong to different versions, and that they are not variants in the true sense of the word. The translations have been made tolerably literal, and a Biblical style has been adopted here, as elsewhere, because, as the late Professor William Wright often said, it suits the style and subject matter of the works. In a few places the text has been paraphrased. Interleaved with the translations are the long series of coloured plates, so that the reader may follow the narratives both by word and by picture.

The translations have been printed on one side of the paper only, for only by this means could the group of pictures which sometimes illustrate a miracle be brought near the text to which they relate. The binding of the volume is a careful copy of that of the original manuscripts, and the pattern on the covers has been stamped from a brass block which has been specially cut for the purpose. The printing has been carefully executed by the firm of W. Drugulin of Leipzig, and Dr. Chamizer, their manager, has superintended the work; the coloured plates form yet another example of Mr. Griggs' skill in reproducing with fidelity the illuminations and illustrations with which pious folk in all generations have delighted to ornament their sacred books.

The works printed in the following pages are of singular interest to those who study the history of the Church of Ethiopia and Abyssinia, and to the student of religion generally, and to the philologist; to these and many others they afford new material for investigating the development of Christian religious thought among Eastern nations. By publishing in a manner so thorough and comprehensive the valuable manuscripts which Lady Meux has in her possession, she is rendering a great service to Oriental research, and my most grateful thanks are due to her for permitting me to assist her in her public-spirited work.

E. A. WALLIS BUDGE.

LONDON, June 1st, 1900.

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INTRODUCTION.

I. DESCRIPTION OF THE MANUSCRIPTS.

1. The Ethiopic text of the Miracles of our Lady, the Blessed Virgin Mary, printed in the following pages is edited from the Lady Meux Manuscripts Nos. 2 and 3. The earlier of the two manuscripts (No. 2), which is called A throughout this volume, is a venerable vellum book which measures about 14 in. by 13 in., and consists of 105 leaves. The number of pictures in the volume is fifty-one. Each page, except one, when not occupied by a picture, contains two columns of writing, but the number of lines to a column varies. The oldest leaves of the book have usually seventeen or eighteen lines to the column, but a few, which seem to have been written by another hand, contain twenty-five. The unnumbered leaf which has been inserted between folios 1 and 2 has three columns to the page, and each complete column contains twenty-seven lines. The title, and the first few lines of each Miracle or composition, and the names of the Virgin Mary and of David the king are written in red. The MS. is bound in stout wooden boards, covered with purple leather stamped with a cross and with borders made of laced work patterns and scrolls, and the insides of the covers are lined with brightly coloured, flowered silk, the work probably of some Persian or Indian loom. It was originally written for a royal personage, for at the beginning and end of every Miracle we find the words, "May her prayer deliver our king", written in the ordinary hand found in the manuscript. But who the royal personage was cannot be said, for everywhere his name has been deleted, and that of "David" written by a later hand in its stead. Now, the Ethiopian Kings' Lists prove that three of the kings of Ethiopia were called David. The first reigned from A. D. 1382 to 1411; the second from A. D.

1508 to 1540; and the third from A. D. 1716 to 1721. Now the last of these cannot have been the king who is referred to in our manuscript, for the archaeological and palaeographical evidence derived from the volume makes it impossible; the first or the second king of the name must therefore be intended. It is generally thought that the Ethiopian scribes did not illustrate their books with coloured pictures before the end of the XIVth or the beginning of the XVth century, and this view is probably correct; admitting that it is, I believe that we shall be right in assigning our manuscript to the latter period, and in regarding it as one of the earliest examples of its class. Both text and pictures seem to have been produced before the first half of the XVIth century, in which period king David II reigned. The pictures which illustrate the Miracles are of neither equal merit nor value, but they are of the greatest importance as specimens of Ethiopian art of the earliest period. They belong to the time when the artist had attained considerable skill in drawing conventional representations of the Virgin Mary, and angels, and the like, but he did not know how to make a finished picture. He had not yet learned how to fill up the background, and he made some of his pictures so large that he left no room for a border. His paintings are mixtures of crude designs, which are filled up in places with painful attention to minute details of colouring in garments having variegated patterns made up of stripes and dots, and of pictorial hints of artistic conceptions which the artist or scribe was unable to carry out. With this manuscript, as with many others, it is impossible to make general deductions, for there is no standard with which the student may compare it. In some particulars the pictures resemble those found in Ethiopic MSS. of the XVIIth century, while in others they resemble those of a later date; but an examination of many illustrated Ethiopian manuscripts convinces me that the present example belongs to the period when the custom of illustrating books was not firmly established in Ethiopia, i. e., some time between A. D. 1400 and A. D. 1500. The artist seems to have been influenced by the pictures or illuminated manuscripts which were the work of Spanish or Italian artists, most probably of the former, for the faces of our Lord and the Virgin Mary are distinctly those of Spanish men and women. On the other hand, for many pictures he appears to have had no copies from which to borrow subjects, but to have drawn upon his own imagination for many of the scenes which he intended to illustrate the text before him. This

portion of the work is of peculiar interest, for it reproduces for us the dress of the people among whom the artist lived, and the furniture of their houses, such as water pots, drinking vessels, *anḳarîbs* or bedsteads, trays from which guests ate their meals, etc. The devils with black, animal bodies, and human faces with protruding red tongues are, of course, the product of the native imagination, and represent pictorially ideas connected with demonology which had been current in the Eastern Sûdân and Ethiopia for centuries.

The manuscript was, in all probability, originally bound in plain, hard wooden boards, and the purple leather binding in which it now appears belongs to a period much later than that in which the oldest part of the volume was written. From the worn and greasy state of the bottom right hand corners of the leaves it is clear that it was much used in ancient days during services which were held either in a monastery or in a church, and the grease stains indicate that it was read in the night time. The following are the contents in the order in which they occur in the manuscript:—

1 Discourse between Christ and the Virgin Mary concerning her five great sorrows. Fol. 1*b*.

2 The address of the Reader of the Miracles of the Blessed Virgin Mary to the congregation of monks or laity. (Written on a small parchment leaf which was inserted between foll. 1 and 2.)

3 Picture of the Virgin and Child. Fol. 2*b*.

4 The story of Bishop Dexius and the Virgin Mary. Fol. 3*a*. With two pictures on Foll. 5*b* and 6*a*.

5 The story of the Virgin Mary and the Artificer. Fol. 6*b*. With a picture on Fol. 7*b*.

6 The story of the Virgin Mary and the Jew of Akhmîm. Fol. 8*a*. With a picture on Fol. 9*a*.

7 The story of the Virgin Mary and the scribe Damianus of the city of Philippi. Fol. 9*b*. With a picture on Fol. 10*b*.

8 The story of the Virgin Mary and Bishop Abbâs of Rome. Fol. 11*a*. With a picture on Fol. 12*a*.

9 The story of the Virgin Mary and the monk Isaac. Fol. 13*a*. With a picture on Fol. 14*b*.

10 The story of the Virgin Mary and the child Mary. Fol. 15*a*. With a picture on Fol. 16*b*.

11 The story of the Virgin Mary and the French painter whose scaffold was overturned by a devil. Fol. 17*a*. With a picture on Fol. 18*b*.

12 The story of the Virgin Mary and the sick man who was taken to Jerusalem. Fol. 19*a*. With two pictures on Foll. 19*b* and 20*a*.

13 The story of the Virgin Mary and the Roman nobleman Zacharias. Fol. 20*b*. With two pictures on Fol. 22*a* and *b*.

14 The story of the Virgin Mary and the women Juliana and Barbara. Fol. 23*a*. With a picture on Fol. 24*a*.

15 The story of the Virgin Mary and the three shipwrecked Arabs. Fol. 24*b*. With a picture on Fol. 26*a*.

16 The story of the Virgin Mary and the removal of the Monastery of ʿAḳônâ. Fol. 26*b*. With two pictures on Fol. 27*a* and *b*.

17 The story of the Virgin Mary and the Egyptian priest John Bakansî. Fol. 28*a*. With two pictures on Fol. 29*a* and *b*.

18 The story of the Virgin Mary and the Greek merchant who was shot in the eye by an arrow. Fol. 30*a*. With two pictures on Fol. 31*a* and *b*.

19 The story of the Virgin Mary and the blind girl of Dalgâ. Fol. 32*a*. With two pictures on Fol. 33*b* and Fol. 34*a*.

20 The story of the Virgin Mary and the three poor sisters. Fol. 35*a*. With a picture on Fol. 36*b*.

21 The story of the Virgin Mary and the two scribes who fell into sin. Fol. 37*a*. With a picture on Fol. 38*a*.

22 The story of the Virgin Mary and the poor prisoner. Fol. 38*b*. With a picture on Fol. 39*a*.

23 The story of the Virgin Mary and the old man Ḳaṭîr. Fol. 40*a*. With a picture on Fol. 41*b*.

24 The story of the Virgin Mary and the two brothers who were dyers. Fol. 42*a*. With two pictures on Fol. 43*b* and 44*a*.

25 The story of the Virgin Mary and the lame man. Fol. 44*b*. With a picture on Fol. 46*a*.

26 The story of the Virgin Mary and Mercurius the bishop who was a leper. Fol. 46*b*. With a picture on Fol. 47*b*.

27 The story of the Virgin Mary and the woman with a broken foot. Fol. 48*a*. With two pictures on Fol. 49*a* and *b*.

28 The story of the Virgin Mary and the Abbess of Mount Carmel. Fol. 50*a*. With two pictures on Fol. 52*b* and Fol. 53*a*.

29 The story of the Virgin Mary and the man Bârôk. Fol. 53*b*. With two pictures on Fol. 54*b* and Fol. 55*a*.

30 The story of the Virgin Mary and Anastasius the Roman. Fol. 56*a*. With a picture on Fol. 57*b*.

31 The story of the Virgin Mary and the monk of the Monastery of Abbâ Samuel. Fol. 58*a*. With a picture on Fol. 63*a*.

32 The story of the Virgin Mary and the cannibal of the city of Ḳemer. Fol. 63*b*. With two pictures on Fol. 65*a* and *b*.

33 The story of the Virgin Mary and the widow's son who became a thief. Fol. 66*a*.

34 The story of the Virgin Mary and the son of Euphemia who became a thief. Fol. 67*a*. With two pictures on Fol. 69*b* and 70*a*.

35 The story of the Virgin Mary and the woman who brought forth a child in the sea. Fol. 70*b*. With two pictures on Fol. 72*a* and *b*.

36 The story of the Virgin Mary and the thirsty dog. Fol. 73*a*. With a picture on Fol. 74*a*.

37 The story of how the Virgin Mary received the Covenant of Mercy from her Son Jesus Christ. With four plates on Foll. 78*a* and *b*, 79*a* and 80*a*.

38 The story of the Virgin Mary and the Khalîfa of Athribis. Fol. 81*a*.

39 The story of how the Virgin Mary appeared unto the Archbishop Theophilus, and the narrative of her wanderings in Egypt which she related unto him. Fol. 90*b*.

40 Salutations to the name, and virtues, and members of the body of the Blessed Virgin Mary. Fol. 101*b*.

On Fol. 105*b* is the following text which, through stains on the leaf, is almost illegible in places:—

ያልባቢ ፡ ልጃቺ ፡ ሲታረቁ ፡ በመሪ ፡ ምድር ፡ ምስማክ ፡ መክሊት ፡ አድኸ ፡ ክርኩብያ ፡ ነጨ ፡ አብሮኮሮስ ፡ ስድስ ተኛ ፡ እፃ ፡ ላአብሮኮሮስ ፡ ስለዘመተ ፡ ስላገለገለ ፡ ሰጥተ(?)ነዋል ፡ እንግዴጎ ፡ ግንዘመቻም ፡ ከስድስት ፡ ፈረቃም ፡

ክስድስት ፡ አስታራቆቹ ፡ የሸማግሌ ፡ ዳኛው ፡ በዣሮንድ ፡ ዮሐንስ ፡ በዣሮንድ ፡ ኖላይ ፡ አቢቶ ፡ ገብረ ፡ ሕይወ ት ፡ ተክለ ፡ ሃይማኖት ፡ የጉራንዲኑ ፡ ኪሮስ ፡ አክሉ ፡ ዳኛ ፡ ሊቀ ፡ ማእምራን ፡ ንዋይ ፡ ይጎን ፡ ያፈረሰ ፡ ሁለት ፡ ወቀት ፡ ድንጅ ፡ ዘፈሐቆ ፡ በሥልጣኑ ፡ ኤጥሮስ ፡ ወጳውሎስ ፡ ውጉዝ ፡ ለይኩን ።

2. The later of the two manuscripts (No. 3) containing the Ethiopic text of the Miracles of our Lady, the Blessed Virgin Mary, which is called B throughout this volume, is a vellum book which measures 12¾ in., by 11¼ in., and consists of 79 leaves. The number of the pictures which illustrate the text is forty-eight. Each page of the work, when not occupied by a picture, contains two columns of writing, and twenty-two lines form a complete column. The text is written in a fine, regular hand of the XVIIIth century. The title, and the first line or two of each Miracle or composition, and the name of the Virgin Mary and of the man who had the book written, are in red. The MS. is bound in stout, wooden boards, covered with brown leather stamped with a cross and with borders made of laced work patterns and scrolls; the insides of the covers are lined with brightly coloured, flowered silk. It was originally written for a man called Ḫayla Mâryâm, ኀይለ ፡ ማርያም ፡ whose name occurs at the beginning and end of all the compositions and Miracles written in the book except the last five, where for some reason Herakles ኤራቅሊስ ። is found. The probable explanation is that the last part of the manuscript was written at the expense of Herakles; but the names of the scribe and artist are not mentioned. The text throughout is the work of one scribe. The following are the contents in the order in which they should occur in the manuscript, but several of the leaves have been misplaced in the process of binding.

1 Introductory discourse to be read before the Miracles of the blessed Virgin Mary, followed by the rules which are to be observed in the reading of the same. Fol. 2*a*.

2 Further introductory discourse in which mention is made of Takla Haymânôt, and his Queen Abâla Dengel, ንጉሥነ ፡ ተክለ ፡ሃይማኖት ፡ ... ንግሥትነ ፡ አባለ ፡ ድንግል ። who reigned from A.D. 1769 to A.D. 1777. Fol. 5*b*.

3 Address to the congregation. Fol. 6*b*.

4 Salutation to the Virgin Mary. Fol. 6*b*.

5 Prayer to the Virgin Mary and curses on the Jews. Fol. 7*a*.

6 Adoration to the Virgin Mary. Fol. 7*b*.

7 The story of the Virgin Mary and the poor monk. Fol. 11*b*.

8 The story of Bishop Dexius and the Virgin Mary. Fol. 9*a*. With a picture on Fol. 12*a*.

9 The story of the Virgin Mary and the Artificer. Fol. 12*b*. With a picture on Fol. 13*a*.

10 The story of the Virgin Mary and the Jew of Akhmîm. Fol. 13*b*. With a picture on Fol. 14*b*.

11 The story of the Virgin Mary and the scribe Damianus of the city of Philippi. Fol. 15*a*. With two pictures on Fol. 15*b* and Fol. 16*a*.

12 The story of the Virgin Mary and Bishop Abbâs of Rome. Fol. 16*b*. With two pictures on Fol. 17*a* and *b*.

13 The story of the Virgin Mary and the monk Isaac. Fol. 18*a*. With a picture on Fol. 19*a*.

14 The story of the Virgin Mary and the child Mary. Fol. 19*b*. With a picture on Fol. 20*b*.

15 The story of the Virgin Mary and the French painter whose scaffold was overturned by a devil. Fol. 21*a*. With a picture on Fol. 22*a*.

16 The story of the Virgin Mary and the sick man who was taken to Jerusalem, and baptized in the Jordan. Fol. 22*b*. With a picture on Fol. 23*a*.

17 Picture in four divisions, only one of which was completed by the artist. Fol. 23*b*.

18 The story of the Virgin Mary and Zacharias, the Roman nobleman. Fol. 24*a* and *b*, and Fol. 49*a*. With a picture on Fol. 49*b*.

19 The story of the Virgin Mary and the women Juliana and Barbara. Fol. 50*a*. With two pictures on Fol. 50*b* und Fol. 51*a*.

20 The story of the Virgin Mary and the shipwrecked Arabs. Fol. 51*b*. With two pictures on Fol. 52*b* and Fol. 53*a*.

21 The story of the Virgin Mary and the removal of the Monastery of Aḳônâ. Fol. 54*a*. With two pictures on Fol. 54*b* and Fol. 55*a*.

22 The story of the Virgin Mary and the Egyptian priest John Bakansî. Fol. 55*b*. With a picture on Fol. 56*b*.

23 The story of the Virgin Mary and the Greek merchant who was shot in the eye by an arrow. Fol. 57*a*. With two pictures on Fol. 57*b* and Fol. 33*a*.

24 The story of the Virgin Mary and the blind girl of Dalgâ. Fol. 33*b*. With two pictures on Fol. 24*b* and Fol. 25*a*.

25 The story of the Virgin Mary and the three poor sisters. Fol. 35*b*. With a picture on Fol. 36*b*.

26 The story of the Virgin Mary and the two scribes who fell into sin. Fol. 37*a*. With two pictures on Fol. 37*b* and Fol. 38*a*.

27 The story of the Virgin Mary and the poor prisoner. Fol. 38*b*. With a picture on Fol. 39*a*.

28 The story of the Virgin Mary and the old man Ḳaṭîr. Fol. 39*b*. With two pictures on Fol. 40*a* and *b*.

29 The story of the Virgin Mary and the two brothers who were dyers. Fol. 41*a*. With two pictures on Fol. 42*a* and *b*.

30 The story of the Virgin Mary and the lame man. Fol. 43*a*. With a picture on Fol. 44*a*.

31 The story of the Virgin Mary and Bishop Mercurius who was a leper. Fol. 44*b*. With two pictures on Fol. 45*a* and *b*.

32 The story of the Virgin Mary and the woman with a broken foot. Fol. 46*a*. With a picture on Fol. 47*a*.

33 The story of the Virgin Mary and the Abbess of Mount Carmel. Foll. 47*b*, 48*a* and *b*, and 25*a*. With two pictures on Fol. 25*b* and Fol. 26*a*.

34 The story of the Virgin Mary and the man Bârôs. Fol. 26*b*. With a picture on Fol. 27*a*.

35 The story of the Virgin Mary and Anastasius the Roman. Fol. 27*b*. With a picture on Fol. 28*a*.

36 The story of the Virgin Mary and the monk of the Monastery of Abbâ Samuel. Fol. 28*a*. With two pictures on Fol. 29*a* and *b*.

37 The story of the Virgin Mary and the cannibal of the city of Ḳemer. Fol. 30*a*. With two pictures on Fol. 31*a* and *b*.

38 The story of the Virgin Mary and the thief. Fol. 32*a*. With a picture on Fol. 32*b*.

39 The story of the Virgin Mary and the woman who brought forth a child in the sea. Fol. 58*a*. With a picture on Fol. 58*b*.
40 The story of the Virgin Mary and the thirsty dog. Fol. 59*a*. With two pictures on Fol. 59*b* and Fol. 60*a*.
41 The story of the Virgin Mary and the Khalîfa of Athribis. Fol. 60*b*.
42 The story of the Virgin Mary and the Syrian potter. Fol. 69*b*.
43 The story of the Virgin Mary and the man who was washing his clothes. Fol. 71*b*.
44 The story of the Virgin Mary and the drunken monk. Fol. 72*a*.
45 The story of the Virgin Mary and Nicodemus the horseman. Fol. 73*a*.
46 The story of the Virgin Mary and the Greek Magistrate in Jerusalem. Fol. 73*b*.
47 The story of the Virgin Mary and Bishop Philotheus who wore sackcloth next his skin. Fol. 74*b*.
48 The story of the Miracle which the Virgin Mary and her Son wrought on the eighth day of Sanê. Fol. 75*a*.
49 The story of the Virgin Mary and John Kamâ. Fol. 75*b*.
50 The Life of the Virgin Mary after the death of our Lord. Fol. 76*b*.

3. The Life of Ḥannâ, the mother of the Blessed Virgin Mary, is edited from a small octavo volume (Lady Meux manuscript No. 4) which was probably written in the XVIIIth century. It measures 7¹/₄ in. by 5¹/₄ in., and contains 81 leaves. The quires, which are signed with letters on the top left hand corners, are eight in number, and each contains ten leaves. Each page of text contains two columns, and usually the number of lines to a column is 16. The first few lines of each section are written in red, as well as the names of our Lord, and those of Ḥannâ, Mary, and Joachim; and the manuscript is bound in stout, wooden boards, which seem to belong to the period in which it was written. Ornamental head pieces consisting of designs in plaited work, painted in red and yellow, will be found on foll. 11*a*, 12*a*, 72*b* and 76*b*. The scribe's name was Gabra Krestôs ገብረ ፡ ክርስቶስ ፡ (see fol. 53*b*, col. 2), and he seems to have written for Gabra Maryâm ገብረ ፡ ማርያም ፡ (see fol. 53*a*, col. 2), who prays that in return his name may be inscribed by God upon a pillar of gold in letters of bright and shining light. The name of the artist

who painted the pictures was Ḥabta Gabrăêl ሐብተ ፡ ገብርኤል ፡ (see fol. 10*b*, line 14). Here and there is a prayer on behalf of Tasfâ Mîkâêl ተስፋ ፡ ሚካኤል ፡ (see fol. 50*a*, col. 2, and fol. 54*b*, col. 1), but it is not clear why this man's name appears. From the note on fol. 10*a* we learn that the manuscript was written in the famous Dabra Lîbânôs in the country of Shoa. The contents are as follows:—

I. A series of pictures of saints, etc., painted in yellow and red upon a black ground, or in black and red upon a yellow ground, or traced in outline (Foll. 1—9).

1 Saint George on horseback. In his right hand he grasps a spear, the handle of which terminates in a cross, and in the left a long lance. In black outline.

2 Saint George on horseback, piercing through the neck a scaly dragon with a forked tongue. In black outline. Written in black near his head are the words አቅዱስ ፡ ጊዮርጊስ ፡ አውጽኦኒ ፡ እምከራ ፡ ሥጋ ፡ ወነፍስ ፡ ለፍቁርከ ፡ ቢሰዉረዉ ። "O Saint George, put away from the temptation of the flesh and the spirit me thy beloved one, Bîsawurawu."

3 Ḥannâ and Joachim standing in prayer. In red and yellow on a black ground. Above the picture are the words ሐና ፡ ወኢያቄም ፡ ዘከመ ፡ ጸለዩ ፡ በጎጠ (sic) ፡

4 Ḥannâ and Joachim begetting the Virgin Mary. In red and yellow on a black ground. Below the picture are the words ሐና ፡ ወኢያቄም ፡ ዘከመ ፡ ወለድዋ ፡ ለማርያም ፡ በጸሎሙ ፡

5 Saint George on horseback spearing the dragon. Red and white on a yellow ground.

6 Ḥannâ with the Virgin Mary seated in her lap; on her right hand is the archangel Michael, and on the left the archangel Gabriel, each holding a drawn sword. Above are the words [ሐና ፡] ምስለ ፡ ፍቁር ፡ ወልዳ ፡ ["Ḥannâ] with her beloved child". At her feet the man who had the book written, Gabrâ Maryâm, lies prostrate, he holds a rosary in his left hand. The scene is described by the words ዘተማኅፀነ ፡ አባ ፡ ገብረ ፡ ማርያም ፡ Black and red on a yellow ground.

7 The Crucifixion. On the right arm of the Cross are the words ኢየሱስ ፡ ናዝራዊ ፡ ንጉሠ ፡ አይሁድ ፡ The Virgin Mary stands weeping on one side of the Cross, and Saint John on the other. Red and black on a yellow ground. Above the picture are the words ስእለ ፡ ስቅለት ፡ ብካየ ፡ ዮሐንስ ፡ ብካየ ፡ ማርያም ፡

8 Saints Takla Haymânôt and Gabra Manfas Ḳĕdûs. አቡነ ፡ ተክለ ፡ ሃይማኖት ። አቡነ ፡ ገብረ ፡ መንፈስ ፡ ቅዱስ ። Red and black on a yellow ground.

9 Saints Stephen and Abkarazûn. አቡነ ፡ ኤስጢፋኖስ ። አቡነ ፡ አበከረዙን ። Red and black on a yellow ground.

10 Saints Mazgaba Salâshâ and Samuel. አቡነ ፡ መዝገበ ፡ ሰላሣ ። አቡነ ፡ ሰሙኤል ፡ ፬ ዘ ጉድጉዴ ። Red and black on a yellow ground.

11 Saints Ezra and 'Amda Salâshê. አቡነ ፡ እዝራ ። አቡነ ፡ አምደ ፡ ስላሴ ፡ ዘጉንጉዴ ። Red and black on a yellow ground.

12 Saint Theodore the Eastern on horseback spearing a winged, human-headed monster who is attempting to defend himself with a shield and is called ሰበድአት ፡ "viper". Red and black on a yellow ground.

II. 1 Introduction. Fol. 11*a*.

2 The History of Ḥannâ, the mother of the Blessed Virgin Mary. [Section to be read on the second day of the week]. Fol. 12*a*.

3 Section to be read on the third day of the week (ዘሠሉስ ፡) Fol. 26*a*.

4 Section to be read on the fourth day of the week (ዘጊቡዕ ፡) Fol. 35*a*.

5 Section to be read on the fifth day of the week (ዘሐሙስ ፡) Fol. 45*a*.

6 Section to be read on the sixth day of the week (ዘቀዳማት ፡) Fol. 60*b*.

7 Section to be read on the first day of the week (ዘአሐድ ፡) Fol. 65*b*.

III. A Miracle wrought by the Blessed Ḥannâ. Fol. 69*a*.

IV. Salutations to the Blessed Ḥannâ. Fol. 72*b*.

V. Miracles of Ḥannâ and Joachim. Fol. 76*b*.

VI. A Miracle which was wrought by Jesus Christ. Fol. 79.

On fol. 10*a* is the following:— ዘተጽሕፈት ፡ በምድረ ፡ ሸዋ ፡ በድብረ ፡ ሊባኖስ ፡ በምድረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ አልቦ ፡ ዘየዓቢ ፡ እምክብራ ፡ ለደብረ ፡ ሊባኖስ ፡ ዘእንበለ ፡ ኢየሩሰሌም ፡ መቃብረ ፡ መድኅን ። አባ ፡ ወልደ ፡ ገሪማ ፡ አባ ፡ እናኒቆስ ፡ እንዴት ፡ አላቸው ፡ አባ ፡ ገብረ ፡ ማርያም ፡ ወተስፋ ፡ ሚክኤል ። ራስ ፡ ወልደ ፡ ሥላሴ ፡ ለእሱስም ፡ አድርስ ፡ ታቦት ፡ ጠባቂ ፡ ይድኅማት ፡ ይህቸን ፡ መጽሐፍ ፡ ላመጣ ፡ ራስ ፡ ወልደ ፡ ሥላሴ ፡ ወቄት ፡ ይስጡ ፡ ስለ ፡ ጽላት ፡ ሙሴ ።

On fol. 10*b* is the following:—

ም ፡ ሳይሆን ፡ እግዚአብሔር ፡ ይፍታችሁ ፡
ከመ ፡ ትርከቡ ፡ እሴት ፡ በወለታ ፡ ፍቃዳችሁ ፡

ሰላም ፡ ለኪ ፡ እመ ፡ ማርያም ፡ ሐና ፡ ዘወለ
ድኪ ፡ ከፈ ፡ ብርሃና ። ሰአራት ፡ መርገ
ም ፡ ሰዕረት ፡ ሙስና ። ሰላም ፡ ለኪ ። ።

. . . . . .

ሰላም ፡ ለከ ፡ ኢያቄም ፡ አረጋዊ ። ወላዲ ፡
ማርያም ፡ ወለተ ፡ ዳዊት ፡ ስንቃቂ ። ሰላ ፡
. . . . . .
ዝመጽሐፍ ፡ ዘኢያቄም ፡ ወሐና ፡ ትብጻ
ሕ ፡ ኀበ ፡ ገበዘ ፡ አኩስም ፡ ርእሰ ፡ ኵሉ ፡ ታ
ቦታት ። ኵሉ ፡ የሐልፍ ፡ ዘኢተሐልፍ ።
ዘአጽሐፉ ፡ አባ ፡ ገብረ ፡ ማርያም ፡ ዘወ
ለድዎ ፡ ዲያቆን ፡ አምደ ፡ ጽዮን ። የመም
ሕር ፡ ተጠምቀ ፡ መድኀን ፡ ዘደንገለት ፡ ልጅ ። ዘጸሐ
ፋ ፡ ገብረ ፡ ክርስቶስ ፡ ዘሰአላ ፡ ሐብተ ፡
ገብርኤል ፡ ዘእስላ ፡ ወዘአጽሐፉ ፡ ገብር ፡ ማር
ያም ፡ ወዘፃራ ፡ አባ ፡ ወልደ ፡ ሥላሴ ፡ ጥ
በዕ ፡ መናኒ ። መዘምራን ፡ አኩስም ፡
ማኅሌት ፡ ኢታኅጕሉ ፡ ሰዓመታ ፡

4. Lady Meux Manuscript No. 5 is an amulet which consists of three narrow strips of parchment measuring together 6 ft. 4½ in. by 3¾ in. It is inscribed with a series of magical prayers on behalf of 'Ahĕta Mikâêl, and is ornamented at the top with a figure of the archangel Michael, and at the bottom with a rectangular design having eyes. The text is badly written, and is very difficult in places, to make out, and at the edges several letters have been rubbed away; the document was probably written about the middle of the XVIIIth century. The contents of this manuscript are of considerable interest, and are of a very comprehensive character from the point of view of magic; but the text is so corrupt that it is not easy to understand the writer's meaning in many places. The prayers are nine in number. In the first are enumerated the angels whose names will guard the man or woman who repeats them from the missile or weapon of any enemy, and from the attacks of the devils who bring internal diseases of every kind upon human beings. These names were also to be pronounced whenever a man or woman went into or near an old or unclean house, for in such places devils and fiends were supposed to dwell. One of the most powerful devils was Bôryâ, or Bâryâ, who seems to have been chief of a legion of devils, and to have had the power to smite a man with pleurisy, pneumonia, fever, colic, cholera, rheumatism, and the like. In the second prayer we have the story of a woman fiend whom our Lord and His disciples met as they were journeying through the country

of Tiberias. She is said to have had the power to destroy travellers by land and sea, and to kill children; lightnings went forth from her eyes, and flame from her mouth, and her feet were like a wheel of fire. By our Lord's command she was burnt in the fire, and her ashes were scattered to the four winds of heaven. She was supposed to live in desert places and in unclean houses, and to have the power to smite people with inflammation of the stomach and bowels when visiting the latter. The third prayer is directed against bronchitis, pleurisy, the evil eye of an enemy, and the evil eye of Bâryâ, and contains a petition for merciful consideration at the Judgment. The fourth prayer consists of words which are supposed to have been written by Jeremiah the Prophet when he was bound hand and foot and cast into the pit. By the gift of prophecy he was enabled to declare the power of the "five-nailed Cross" of Christ, and to proclaim his own resurrection which should take place through it. This prayer is of rare occurrence. The fifth prayer is directed against the pains caused by wounds; it is not clear whether the Walda Karrâsḳî mentioned in it was a husband, father, son, or brother of 'Aḥĕta Mîkâêl. The sixth prayer is directed against Bâryâ, Masrayâ, and Ḍalwâgî, and the legions of devils under their rule, and is intended "to put them under a ban, and to fetter "them, and to break their power"; the names by which this was to be effected are Solomon, Shradrach, Meshach, Abednego, etc. The seventh prayer is directed against the diseases caused by cold aud chill, cholera, fistula, rheumatism, epilepsy, worms, and infectious skin diseases. It is ordered to be written down and worn by the woman who is bearing children, to whom and to whose children it shall be of "great advantage" when they are being suckled by her. Following the prayer comes the curious story of Socinius, who married a wife and begot a male child; soon after the birth of the child a female devil called Ursula came and killed him and went away. On this Socinius took his spear, and mounted his horse, and rode off to seek and to slay her. On the way he found an old woman sitting under a tree, and she told him that Ursula was to be found in a certain garden; and when he entered this garden he found her seated in the company of devils. Socinius rode at her and drove his spear into her right side, and killed her, but before she died she swore by the Archangels of God, and by the three Holy Children that she would never contend against the name of Socinius, that she would never enter into any church where his name was being commemorated, nor approach any house,

or place, where the prayer was to be found. Hence the woman who wore an amulet inscribed with the name of Socinius was protected against the attacks of Ursula, the slayer of children, and against the sicknesses and diseases which her companion devils might attempt to bring upon her. The eighth prayer is directed against the fiends Zâr and Ṣalâwâgî, and contained a number of names the recital of which would enable the wearer of the amulet to fetter and break their power. The ninth prayer is directed against miscarriage, and contains an entreaty that God will stablish the blood of 'Ahĕta Mîkâêl and give her progeny; the names invoked by her are those of the powers which control the hail and the winds. Finally she beseeches God, "to Whom nothing is impossible", not to slay the child in her body, and to destroy utterly the names of Bôryâ and of the devils and fiends who smite men with diseases.

With the view of illustrating the contents of Ethiopian amulets I have appended the texts and translations of three good examples of the principal varieties; the translations will be found at the end of the Introduction, and the texts at the end of the volume.

II. THE CONTENTS OF THE MANUSCRIPTS.

THE MIRACLES OF THE BLESSED VIRGIN MARY.

The Miracles of the Virgin Mary preserved in Ethiopic are, for the most part, translations of Arabic versions which were made from originals written either in Coptic or in one of the languages of Southern Europe, such originals forming parts of one or more of the great Collections of Legends of the Virgin which were current in Europe during the XIth and XIIth centuries of our era. The Ethiopic translations were made, I believe, in the XIVth or XVth century, and in spite of their passage through Arabic into Ethiopic, the narratives of the miracles exhibit Western influence and treatment to a remarkable degree.

The original home of the Miracles of the Virgin was Jerusalem and its immediate neighbourhood, and there is good reason to believe that a large number of them were in circulation in Syria and Egypt long before the end of the IVth

century, and as about a century later (A.D. 494) Bishop Gelasius and the Council condemned at Rome the "Transitus, i. e., Assumptio sanctae Mariae", we may assume that compositions which recorded miracles wrought by her were included among the miscellaneous apocryphal works which were condemned at the same time. But no condemnation, even by the highest ecclesiastical authorities, could stop the spread of literature dealing with the miraculous, and the Christians who were both pious and superstitious caused copies of the Miracles of the Virgin to be multiplied everywhere. It is doubtful if the clergy would declare such works to be harmful to the soul, for the writer and reader of them understood each other, and both felt that the real purpose of books of miracles was to amuse as well as to edify. Between the Vth and the XIth centuries works which dealt with the life and miracles of the Virgin became exceedingly popular, and before the end of the XIth century it had become the fashion in Europe to form "Collections" or "Cycles" of miracles, which were issued, as it were, under authority, and were copied in monasteries and other places as authentic and standard works. Wherever a church was built in honour of the Virgin Mary the pious hastened to provide the clergy with a copy of the Book of her Miracles, and each church thus became a new centre for the propagation of stories of her power, and of the love and mercy which she was ever ready to shew to men, women, and children. During the XIIth, XIIIth and XIVth centuries further "Collections" of miracles were formed, and when the printing press superseded the scribes devout men reproduced by its means numberless copies of the narratives of the miraculous, which had been collected by the pious of by-gone generations. In the course of collecting and editing many of the miracles assumed new forms, and many additions were made to the original stories; parallels were collected and, together with variant narratives, were incorporated into the great mass of legends of the Virgin which sprang up in the East. As time went on, manuscript copies of such "Collections" were carried into the East and were translated into Arabic, and, probably by way of Egypt, they entered Ethiopia, where they were received joyfully. In a very short time Ethiopic translations or versions were made, and native scribes and artists devoted their time and energies to the production of manuscripts which were similar to those that are reproduced in this volume. The earliest works of this kind would probably contain only "foreign" miracles, but in

process of time "native" miracles would be added to them. In the Lady Meux Manuscripts Nos. 2 and 3 we have numerous examples of both classes of miracles, and it is not difficult to find the sources of most of those which may be described as "foreign". Among those for which equivalents in European languages have been identified may be mentioned the following:—

I. The Virgin Mary and Bishop Dexius (see page 20). According to the Ethiopic text the Virgin Mary received from the bishop a copy of a collection of her miracles which he had made, and she was so pleased with him that she gave him an episcopal throne and a garment which she had obtained from heaven, and at the same time she told him that none of his successors should occupy the former or wear the latter. After his death a presumptous successor took his seat upon the throne, and arrayed himself in the apparel, in spite of the warnings of the clergy; but he was suddenly smitten by the angel Râguêl, and he fell from the throne and died immediately. In this story we at once recognize the miracle which the Virgin Mary wrought for Hildefonsus of Toledo, to whom she gave an alb; his successor Siagrius tried to put it on, but died in the act of doing so (see H. L. D. Ward, *Catalogue of Romances*, vol. ii, p. 604). The story of the gift of the alb is told in the life of Hildefonsus by Cixila, Bishop of Toledo, in the following words:— Et elevatis oculis suis suspexit in circuitu ejus, et vidit omnem absidem ecclesiae repletam Virginum turmis de canticis David admodulata suavitate aliquid decantantes. Aspiciensque in eam (ut ipse sibi bene conciis et bene charissimis referebat) sic eum allocuta est voce: "Propera in occursum, serve "Dei charissime, accipe munusculum de manu mea, quod de thesauro Filii mei tibi "attuli; sic enim tibi opus est, ut benedictione tegminis quae tibi delata est, in meo "tantum die utaris; et quia oculis fidei fixis in meo semper servitio permansisti, "et in laudem meam diffusa in labiis tuis gratia tam dulciter in cordibus fidelium "depinxisti, et vestimentis gloriae jam in hac vita orneris, et in futuro in promp- "tuariis meis cum aliis servis Filii mei laeteris" (Migne, *Patrologiae*, Tom. xcvi. col. 48). The same story occurs in connexion with St. Bonet, Bishop of Clermont, in Auvergne, A.D. 689—699. To him also the Virgin gave a garment, and when he proclaimed what had been done for him, another ecclesiastic went to the Church of St. Michael, hoping that the same favour would be shewn to him, and began to put on St. Bonet's apparel; as he was doing this he was struck dead.

See G. F. Warner, *Miracles de Nostre Dame collected by Jean Mielot*, London, 1885, p. 19.

II. The Virgin Mary and the scribe who wrote her name in gold (see page 28). In the Ethiopic text the name of the scribe is given as Damianus, and he is said to have written the Virgin's name in gold, and silver, and ናዝወርድ፡ *nazward*, which word I have rendered by "rose-coloured paint", believing the word to be connected with the Arabic نسرين "rose". In return for this devotion to her the Virgin takes him to heaven. Of this story we have two versions in Latin, and one in French; see A. Lecoy de la Marche, *Anecdotes Historiques, Légendes, et Apologues, tirés du Recueil inédit d'Étienne de Bourbon*, p. 119; and Mussafia, *Marienlegenden*, Heft V. pp. 36, 37. In all three the monk is nameless, and besides writing Mary's name in colours he is said to have kissed it wherever he found it; when he falls sick the Virgin visits him, and at his death takes his soul to heaven. The following will be useful for purposes of comparison.

Étienne de Bourbon.

De monacho qui nomen beate Virginis consueverat vel consuetus erat scribere tribus coloribus, auro, minio, croco, quando in libris occurrebat, conscribebat, et ejus horas devote dicere solitus erat, et nomen ejus osculabatur inventum inscriptum devote. Cum autem sacramenta omnia recepisset et graviter laboraret, cuidam fratri, longe a domo infirmorum jacenti invigilanti, visum est quod Beata Virgo de celo descenderet at dictum infirmum, et juxta lectum ejus diceret ei: "Ne timeas, fili; te enim "oportet gaudere cum celicolis, quia fuit "tibi cure nomen meum honorare; nominis "signacionem accipiens, in libro vite as-"criptus, in celo mecum vive. Surge ergo "hinc et sequere me." Et in celo con-

Mussafia's text.

Tranquillitatis amator monachus quidam mente et corpore castus, ut creditur, gloriosissime virgini intimo cordis affectu deserviebat et horas illius specialiter et devotius stando cantabat. Hic itaque artibus utilioribus deditus sacras scripturas scribere consueverat, in quibus sacratissime virginis nomen triplici colore pingebat. Quod scriptum auro, aduro, croceo vel tyro, et absque colore nigro, suppliciter adorabat et sepe deosculans corde semper et ore et opere illud gerebat. Tandem iuvenis pius et quietus infirmatus est et crescente dolore a fratrum consortio remotus est. Quid moror? Pater monasterii mox advocatur et, si quid erat sinistrum, eger humiliter confitetur. Tunc

scendens, sibi familiarem secum duxit. Frater autem, currens ad domum infirmorum, invenit fratrem de quo viderat morientem, et retulit qui viderat super eum laudantibus Deum.

unus ex fratribus, in dormitorio longe a domibus infirmorum semivigil jacens, mestorum consolatricem e celo venientem prospexit. Que juxta lectum egroti stans hylari vultu talia dicere cepit: "O "bone fili, ne paveas! Te enim cum "celicolis gaudere oportet. Et quoniam "tibi non fuit honerosum meum nomen "purpureum scribere, nominis sanctum "omen accipies et in libro viventium "scriptus super celos mecum amodo vives. "Surge igitur, dilectissime, et sequere me! "Ero enim perenniter tecum ad solamen, "que olim tecum eram, dum scribebas et "honorabas meum celebre nomen." Tunc imperatrix celorum Maria a terris discessit et sibi famulantem secum deduxit.

The description in the French version of the manner in which the scribe painted Mary's name and kissed it is as follows:—

Acostume avoit a lire
sainte escriture et escrire;
le nun nostre Dame peignoit
de trois colors et escrioit,
et d'or et d'azur et de blans;
de vermeillon et de safran
le nun nostre Dame peignit,
ja noire color n'i meist,
quant ere escriz, si l'auroit,
apres mout sovent lo baisoit;
en cuer, en boche et en ovre
le nun nostre Dame porte. (ll. 9—20).

III. The Virgin Mary and Bishop Abbas (see page 29). According to the Ethiopic text the name of the ecclesiastic who cut his hand off because of the

carnal desire which was stirred up in him through the kiss of a woman upon it, was Abbas, and he is called "Bishop of Rome" therein. But from Add. 33,956 (see WARD, *Catalogue of Romances*, vol. II. p. 674), he was called Caesarius, and he is said to have become Pope. In the *Legenda Aurea*, (ed. T. GRAESSE, Dresden and Leipzig, 1846, p. 367) the story is told of Pope Leo I., who died A.D. 461, in the following words:— Leo papa, ut in miraculis beatae virginis legitur, dum in ecclesia sanctae Mariae majoris missam celebraret, et dum fideles per ordinem communicaret et quaedam matrona manum ejus osculata fuisset, ex hoc in eum vehemens carnis tentatio insurrexit, at vir Dei in semet ipsum saevissimus ultor insurgit et eadem die manum se scandalizantem occulte penitus amputavit et a se rejecit. Interea murmur oriebatur in populo, cur summus pontifex divina more solito non celebraret. Tunc Leo ad beatam virginem se convertit et ejus providentiae totaliter se commisit. Tunc illa continuo sibi adstitit et manum illi suis sanctissimis manibus restituit et conformavit jubens, ut procederet et filio suo sacrificium immolaret. Leo igitur omni populo, quid sibi contigerit, praedicavit et manum restitutam omnibus evidenter ostendit. Probably as a result of what had happened, we read that Leo Chalcedonense concilium celebravit, solas virgines ibidem velari instituit. See also MUSSAFIA, *Studien zu den mittelalterlichen Marienlegenden*, Heft I. p. 75; and Heft II. pp. 4 and 88.

IV. THE VIRGIN MARY AND ISAAC THE MONK (see page 31). The Ethiopic text relates that the Virgin promised Isaac, a monk, to whom she shewed herself in all her beauty, that he should be with her in heaven in three days. As a parallel may be quoted the story given by WARNER from Mielot (*Miracles de Nostre Dame*, No. 66, p. xxxv) in which we are told that a child prebend offered some cake to a wooden image of the child Jesus, and that Mary told him that, as a reward, he should be with herself and her Son in Paradise in three days; the child took to his bed and died on the third day. Mary begged the boon from Christ, Who said, "Belle mere, lenfant sera dedens trois jours auecques "moy et papera; car il sera couronne en mon paradis. Il ne fist pieca si bon "papin." See also HEROLT, *Discipuli Promptuarium*, No. 652.

V. THE VIRGIN MARY AND THE CHILD MARY (see page 33). In the Ethiopic text the Virgin is made to promise the child Mary that she shall be with her in three days because she had such a strong love for the festival of the Virgin.

The story, however, seems only to be a variant of that given by Mr. WARNER, *Miracles de Nostre Dame*, No. XXI. p. xvii, wherein the Virgin promised a girl called Muse, or Musa, that if she forsook the follies of the world she should be with her in thirty days. On the twenty-fifth day the girl fell sick, and on the thirtieth she died. For the Latin and French versions of the story see MIGNE, *Patrologiae*, tom. LXXVII, col. 348; NEUHAUS, ADGAR's *Marienlegenden*, p. 42; WARD, *Catalogue of Romances*, vol. ii. p. 620. In the Latin text the Abbot Probus tells the story of his sister Musa.

VI. THE VIRGIN MARY AND THE PAINTER (see page 34). The Ethiopic text merely reproduces a well known legend of which several versions are known in Latin and French; see WARNER's *Miracles*, No. LXIV, p. xxxiv; and Mr. WARD's *Catalogue of Romances*, vol. ii. p. 628. The shorter form of the story in Latin is as follows:— Quidam pictor diabolum cum cornibus, et caeteris membris, ut turpius poterat, et magis horribilem pinxit. Idem vero imaginem Beatae Mariae Virginis ita decentem, et ita pulchram, ut potuit, depinxit diversis coloribus. De hoc vero diabolus iratus, et invidens, festinanter accedens ad pictorem, quaesivit dicens: Cur se tam horribilem, et deformem, et Beatam Virginis Mariam tam pulchram, et decentem depingeret? Qui respondit, quod ita se res in veritate haberet, sicut facta pictura ostendit. Diabolus vero iratus pictorem ab alto, ubi depinxit imaginem B. Mariae Virginis quadam die voluit praecipitate, confregitque ligna in quibus stabat pictor, qui et casum periit: mox imago piissime Virginis pictori manum porrexit, et eum ne caderet firmiter retinuit, sicque eum a daemone custodivit. See HEROLT, *Discipuli Fromptuarium de Miraculis B. Mariae Virginis*, No. 718. (In *Discipulis Redivivus*, Augsburg, 1728, p. 897.) The longer form is as follows:— Pictor quidam pro vitae suae merito Dominae nostrae familiaris, in partibus Flandriae fecerat sibi nomen doctae manus artificio. Hic quoque quotiescumque pingere diabolum necesse habebat, turpem turpiter sicut ars ei suggerere poterat, expressius figurabat: Cui ille in visione noctis apparuit, et cur eum sic irritaret, cum furore, et ira quaesivit. Pictor respondit bene hoc ago, quia semper te passus sum omnium, quae feci malorum incentorem, et adhuc turpium cogitationum moliris insidias, quibus emollitam animae meae demoliaris constantiam. Et Sathan graves minas intentans, monebat ut a sua laesione cessaret. Sed ille ex hoc ipso animatus est, et magis quam ante paratus suscitare Leviathan. Post-

modum vero una dierum, ipse in porticu cujusdam Ecclesiae Beatae Mariae Virginis imaginem pinxit, et juxta possibilitatem artificii, sicut decebat operae vario picturae eidem gloriam, et honorem dedit. Sed et juxta illud, quod serpenti dictum est: *Ipsa conteret caput tuum*, subtus pedes imaginis diabolum figuravit, nigris coloribus turpem, et tenebrosum, sicut decebat amatorem turpitudinis, et Principem tenebrarum. Quod ille non aequis oculis aspiciens, malignandi potestatem a Deo expetiit, et accepit, sed sibi ad contumeliam, Christo, et Matri ejus ad gloriam: adhuc enim suspensis trocleis, et supposito firmiter tabulato, monstrum illud pingebatur, et ecce turbo vehemens omnes illas artis pictoriae machinas concussit, et in terram excussit. Quod ut persensit homo stupidus ad imaginem Domini levavit cor pariter, et manum; quae, mirum dictu, donec venirent, et qui ei subvenirent, manu injecta ipsum retinuit, et servavit illaesum. See Vincent of Beauvais, *Speculum Historiale*, Lib. VII. cap. ciiii. p. 259 (Vol. IV of *Bibliotheca Mundi*, Douay, 1624). See also Wright, *Latin Stories*, No. XXXI. p. 34.

VII. The Virgin Mary and Zacharias (see page 38). In the Ethiopic text the young Roman makes a chaplet of fifty roses daily, and presents it to the Virgin, and when the season of roses is over he offers salutation instead of roses. This version is, however, probably a variant of the story of a certain boy who, with his playmates, made garlands, but while his companions placed theirs upon their own heads, he offered his to the Virgin Mary. When he grows up he becomes a monk, and is eventually promoted to the rank of abbot; as a monk he said one hundred Aves to the Virgin daily. Once, when on a journey through a wood, he knelt down to say his Aves, which he had forgotten, and a thief, who was going to stab him, saw the prayers that fell from his mouth turn into roses, etc. The story in the Latin runs:— Erat quidam nobilis habens uxorem Deo, et B. Mariae devotam, sed cum non haberent filium, rogabant Deum, ut eis prolem daret, quod et factum est. Quam cum omni, qua poterant, diligentia nutrierunt. Cum autem filius ad annos discretionis pervenisset, et videret alios pueros crinalia de rosis, et floribus habere, similiter faciebat, et ad Ecclesiam deportabat, ubi imaginem gloriosae Virginis invenit, et ei crinalia offerebat, et ejus capiti devote imponebat, et sic quotidie faciebat, cum ei tempus aderat oportunum. Venit ergo tempus, cum parentes ejus eum nuptiis tradere vellent, eis pro viribus restitit, sed virginitatem suam Deo, et Beatae Mariae Virgini obtulit, dicens,

se Deo et Beatae Mariae Virgini Matri ejus velle perpetuo famulari. Post vero factus est Monachus, et in bona vita de die in diem in melius proficiens, sed cum videret, quod priorem consuetudinem et devotionem ulterius facere non posset, quia rosas et flores non habebat, eo quod erat Monachus, non ei licebat floribus occupari, ne alios scandalizaret, cogitans tamen, quod quotidie centum Ave Maria diceret, et inde crinale B. Mariae faceret, sicque faciebat quotidie cum lachrymis, et puro corde. Factum est una dierum, ut pro negociis Monasterii sui (quia factus erat Abbas) viam procixam ire deberet, oblitus est sui promissi, et equum cum suis famulis ascendens per silvam magnam perrexerunt, et cum eum omnes praecessissent, et solus esset, coepit cogitare, quod illo die laudes folitas B. Virgini non solvisset. Statim descendens de equo, consuetas orationes devote persolvit. Et cum sic statet in oratione, venit quidam latro post tergum volens eum occidere, et equum suum, et alias res auferre. Et cum a tergo eo ignorante, lanceam vibraret, vidit puerum pulcherrimum de ore ipsius quasi singulas rosas recipere, et inde crinale cum centum rosis compositum sibi puer imposuit. Quod videns latro, ad pedes ejus procidit, et veniam ab eo petiit, narrans omnem rei seriem, et totius facti integram veritatem. Factusque est bonus Monachus, et vitam bonam usque ad diem mortis suae laudabiliter, et feliciter consumavit, et in pace quievit. HEROLT, *Promptuarium de Miraculis B. Mariae Virginis*, No. 704. See WARNER, *op. cit.*, No. XLV, p. XXVIII; WARD, *Catalogue*, p. 668; and MUSSAFIA, *Marienlegenden*, Heft I. p. 71. There is a German version which agrees with the Ethiopic in making the Virgin herself take the roses from the lips of Zacharias; see F. H. VON DER HAGEN, *Gesammtabenteuer*, vol. iii, p. 595.

VIII. THE VIRGIN MARY AND THE BLIND GIRL (see page 50). According to the Ethiopic text Elisabeth, the daughter of Badramân and Gêrâ Anest, was cured of her blindness by a few drops of the Virgin's milk applied to her eyes. Several examples of cures effected by the Virgin's milk are mentioned in Books of Miracles, and among them may be noted the case of the monk who was cured of cancer in the lips; and of Fulbert, Bishop of Chartres, A.D. 1007—1029, who was visited on his sick-bed by the Virgin, and restored to health by three drops of her milk. See WARD, *Catalogue*, p. 637, Nos. 1 and 2.

IX. THE VIRGIN MARY AND THE TWO BROTHERS WHO WERE SCRIBES (see page 55). The text of this miracle seems to be corrupt, and it is difficult to

translate. We perhaps find its equivalent or parallel in the story of the Two Brothers of Rome, who were called Peter and Stephen. The former was sent to purgatory for avarice, and the letter was "damned for wrongs done against "St. Lawrence and St. Agnes"; Stephen was, however, rescued out of hell itself, and restored to life, for thirty days' penance. See WARD, *Catalogue*, p. 607; and MUSSAFIA, *Marienlegenden*, Heft I. p. 25.

X. THE VIRGIN MARY AND THE LAME MAN (see page 62). The Ethiopic text speaks of a "man in a certain country of the Franks, who had a lame foot", and this at once proclaims the European source of the miracle. Jean Mielot (ed. WARNER, *Miracles*, No. LXV. p. XXXV) tells how a man who was suffering from "mal des ardents" had his foot amputated, in despair of cure; and how, after praying in the cathedral, he fell asleep, when his foot was restored to him whole by the Virgin, so that he walked away on his two feet. The "mal des ardents", or "feu sacré", seems to have been a disease of a cancerous nature which was of terrible virulence, and the ravages of which in the north of France in 1128 and 1129 are often described by writers of the time. The name of the city in which the miracle took place is given as Viviers; see WARD, *Catalogue*, p. 619. Another miracle mentions how Robert of Joüy was turned out of the Cathedral at Soissons because of the horrible smell of his putrefying foot, and how he was cured by the Virgin. See WARD, *Catalogue*, p. 727; and GAUTIER DE COINCY, *Les Miracles de la Sainte Vierge* (ed. POQUET, Paris, 1857), coll. 177—190.

XI. THE VIRGIN MARY AND THE BISHOP WHO WAS A LEPER (see page 64). As parallels of this miracle may be mentioned the case of the leprous woman at Soissons, and of the Cistercian monk who was afflicted with "rosea gutta" in his face, both of whom were cured by the Virgin Mary by wiping away the disease with her sleeve. See WARD, *Catalogue*, p. 630, No. 23; and p. 645, No. 8; and MUSSAFIA, *Marienlegenden*, Heft I. p. 26.

XII. THE VIRGIN MARY AND SOPHIA THE ABBESS OF MOUNT CARMEL (see page 68). This story of the abbess who was guilty of unchastity is found in many collections of Miracles of the Virgin Mary, and it seems to have been very popular. The Ethiopic text is characterized by several peculiarities, and for purposes of comparison the two oldest Latin versions of the story are here appended.

1. Fuit quaedam sanctimonialium, nomine et actione Abbatissa, strenue sancti

regiminis curam exequens, et spirituali zelo subjectam sibi congregationem ad sacri ordinis custodiam pro rigore constringens: sed quia bonorum profectus pravis animis livoris ingerit poenas, coeperunt ei Moniales pro bonis mala rependere: et pro impensa mirifici cura regiminis, odiorum studia exercere: sociavit quoque se livori earum insidiatoris antiqui semper infesta malignitas: nam ejus supplantata fraudibus, illa pia Mater cum Dapifero suo incesti crimen incurrit, et concepit: nec tamen destitit regulari rigore subjectum sibi gregem, ad observantiam ordinis coarctare, et inutiles vagandi licentias singulis denegare. Instante autem tempore partus, tam per incessum, quam per cibum a Monialium muliebri sagacitate impraegnata deprehenditur: resque singularum relatu in noticiam omnium perducitur: omnesque se in ea causam accusationis invenisse exultant, quam suis voluptatibus adversam iudicabant. Scribuntur literae accusatrices criminis deprehensi Episcopo, in cujus ille locus erat dioecesi. Imminebat, illa nesciente, Pontificis adventus, et ipsa onere suo, quod studiose celaverat, jam gravis sibimet quid ageret, ignorabat. Erat autem privata capella, ubi quotidiano usu solebat horas Beatae Virginis dulciori, quo poterat affectu, decantare, hanc ingrediens, laudes solitas devotissime persolvit. Finitis horis toto corde, et corpore se in oratione prosternens, precibus lachrymosis, ac profundis suspiriis, piissimam Dei genitricem Mariam obnixius orabat, ejus interventu, et reatus sui veniam obtinere, et horrenda opprobria imminentis sibi confusionis evadere. Inter hoc subitaneo depressa somno, in silentium commutatis clamoribus obdormivit, cui dormienti pia virgo duobus commitantibus Angelis apparuit, et moestam clementer alloquens, ait: Audivi orationem tuam, noveris me tibi a dulcissimo filio meo impetrasse, et peccati veniam, et a confusione quam times, liberationem plenissimam: tunc duobus Angelis astantibus: praecepit eam prolis onere, quo gravabatur, exonerare, et quidam eremitae in vicino posito deferre. Cui, et mandavit, ejus curam per septem annos gerere, quod et fecerunt. Denique Abbatissa evigilans, omni quo prius cruciabatur onere carere se sensit, et Deo, et liberatrici suae incessabiles gratias egit. Interim invitatus Antistes veniens, capitulum intravit, Abbatissam vocari fecit, quae ingressa, in loco sibi solito praesuli sedere festinavit, quam accedentem, Antistes opprobriis aggreditur, et injuriis fatigatam citius exire compellit, duos quoque clericos, qui divulgatum crimen explorent post eam mitti, qui accedentes, et attendentes, nullumque in ea signum uteri praegnantis deprehendentes, innocentiam ejus praesuli renunciant: sed illos

ipse pecuniis corruptos existimans, per semetipsum rei veritatem curiosus explorat, nullumque in ea criminis objecti signum inveniens, ad pedes ejus corruit, veniamque de illatis injuriis exposcit: omnibus, qui ei crimen injecerant, vehementer iratus praecepit, ut de monasterio citius exirent. Abbatissa vero eas licet malevolo animo, tamen vera dixisse perpendens: ad honorem liberatricis suae, maluit peccatum, quod fecerat, Episcopo revelare, quam criminatrices suas adversa pati permittere. Itaque coram eo se humiliter prosternit, eique omnem rei ordinem pandit. Miratur ille, et Deum in immensa gloriosae genetricis suae pietate benedicens, duos ex clericis ad eremitam pro causa pueri solicitus inquirenda transmittit: qui euntes, et de puero sciscitantes, edocti sunt ab homine puerum ea die natum, et a duobus iuvenibus ad eum paulo ante delatum, et ex parte Beatae Mariae sibi ab eis commendatum. Et revertentes, omnia Pontifici referunt. Laetus igitur, puerum, ut Mater Dei praeceperat, cum homine Dei septem annis nutriendum permisit, quem post in sui curam susceptum ad literas posuit, ac religione, et scientia clarum educavit. Ipso quoque tandem in Domino requiescente in Episcopatu ei successit, et Beatae Dei genetricis Mariae gloriam vita et verbis magnifice praedicavit. VINCENT DE BEAUVAIS, *Spec. Hist.*, Lib. VII. cap. 86, p. 252.

2. Item aliud fidelium narracione comparatum est, quod quaedam abbatissa, beate Virgini devote serviens, sub arta custodia servabat sibi subditas moniales, licencias inutiles negans; ex qua causa eis est odio habita. Cum autem, eis procurantibus, esset impregnata et seducta, facti penitens et graviter dolens, non cessabat eas arte custodire et beatam Virginem rogare. Appropinquante partu et utero intumescente, accusatur episcopo suo, qui descendit ad factum inquirendum. Cum autem in mane esset facienda inquisicio, tota nocte se contulit ad rogandam beatam Virginem, facta prius cum lacrimis confessione. Apparuit ei dormienti beata Virgo, dicens ejus preces a filio suo exauditas pro venia obtinenda et confusione vitanda, et dixit duobus angelis, qui eam comitabantur, ut eam liberarent ab onere pueri et eum cuidam incluso vicino deportarent alendum ex parte ipsius, monens eam ut de cetero sibi caveret et invigilaret in custodia suî et suarum. Que evigilans invenit se ab omni onere et dolore liberatam. In mane in capitulo accusatur: negat se esse pregnantem; inquiritur: invenitur vacua et sana et integra; quod noscens episcopus, prostravit se ad pedes ejus, veniam petens pro illatis injuriis et conviciis et imposito crimine, volens de abbacia emittere omnes qui eam

infamaverant. Illa autem hoc non ferens, apertam episcopo veritatem fatetur, et invenit per inclusum quod duo juvenes ei puerum deportaverant ex parte beate Marie alendum usque ad septennium. Episcopus autem, pueri curam agens, instrui eum fecit et imbui litteris et moribus, et cum instructum reliquit suî in episcopatu successorem et egregium beate Marie predicatorem. ÉTIENNE DE BOURBON (ed. Lecoy de la Marche), *Anecdotes Historiques*, p. 114. See also WRIGHT, *Latin Stories*, No. XXXVIII. p. 38; and HEROLT, *Promptuarium*, No. 659, p. 866. For French versions see WARNER, *Miracles*, No. LXX; and GAUTIER DE COINCY (ed. MÉON) *Nouveau Recueil de Fabliaux*, tom. II. p. 314; for an old English version see SMALL, *English Metrical Homilies*, 1862, p. 164; and compare WARD, *Catalogue*, p. 626; and MUSSAFIA, *Marienlegenden*, Heft I. p. 29.

XIII. THE VIRGIN MARY AND THE THIEF (see page 85). The story given in the Ethiopic text is clearly a version of the well-known legend of Ebbo, or Elbo, the thief who was sustained on the gallows for two days by the Virgin Mary. A common Latin version[1] is as follows:— Fuit latro quidam nomine Elbo; cum multociens res alienas raperet, unde et suos miserrime pasceret, sanctam Dei genitricem venerabatur ex corde, et etiam dum ad latrocinamdum pergeret, exorando eam devotissime salutabat. Cum ergo quadam vice ad latrocinandum pergeret, exorando ipsam, deprehenditur atque sine ulla miseratione suspenditur. Cumque elevatus de terra perbidium penderet, ecce in illo iduo beata Virgo suis manibus ipsum vivum et illaesum sustentavit. Illi vero qui illum suspenderant, cum ad ipsum redissent, et eum vultu hilari nihil mali patientem vidissent, dum guttur ejus transfigere volent, beata Virgo non permisit, sed manus suas gutturi anteposuit. Cognoscentes igitur illi quod gloriosa Virgo auxiliaretur ei, valde miriati dimiserunt eum. Qui abiens, factus est monachus, atque Deo et gloriosae ejus genetrici servivit devotissime omnibus diebus vitae suae. See WRIGHT, *Latin Stories*, No. CIX. p. 98.

The narrative of ÉTIENNE DE BOURBON (ed. Lecoy de la Marche, p. 103) is shorter, and contains variations; it reads:— Item legitur quod quidam fur habebat boni quod vigilias beate Marie in pane et aqua jejunabat, et, cum iret furari, semper

[1] A tolerably full account of this miracle is given by VINCENT DE BEAUVAIS, *Hist. Spec.*, Lib. VII. cap. 116, p. 264.

Ave, Maria dicebat, rogans eam ne dimitteret eum mori in peccato illo. Cum autem captus suspenderetur, per triduum pependit, nec potuit mori. Cum autem vocaret transeuntes ut advocarent ei sacerdotem, adveniente eo et præposito cum aliis, removetur a patibulo, dicens quod virgo pulcherrima sustentaverat eum per pedes per triduum; promittens emendacionem, liber dimittitur. Still another Latin version is found in the *Legenda Aurea* (ed. GRAESSE, Cap. CXXXI. No. 5, p. 592), which reads:— Erat quidam fur, qui saepe latrocinia exercebat, sed beatam Mariam plurimum in devotione habebat et eam crebrius salutabat. Quadam igitur vice fur quaedam rapiens capitur et suspendio adjudicatur. Cum autem suspenderetur, continuo beata virgo ei affuit et suspensum tribus diebus, ut sibi videbatur, suis manibus sustentavit ita, quod nullam laesionem persensit. Illi vero, qui eum suspenderunt, casu inde transeuntes cum viventem et vultu hilari repererunt et arbitrantes, quod non bene fuisset laqueo adstrictus, gladio ipsum jugulare volebant, sed beata Maria ferentium gladio manum opponebat et illi sibi nil nocere poterant. Cognoscentes ergo referente illo, quod beata Maria sic eum juvabat, mirantes eum deposuerunt et amore virginis abire liberum dimiserunt. Qui abiens monasterium intravit et, quoad vixit, in servitio Dei genitricis permansit. See also WARD, *Catalogue*, p. 606; and MUSSAFIA, *Marienlegenden*, Heft I. p. 24.

XIV. THE VIRGIN MARY AND PHILEMON, THE SON OF EUPHEMIA, WHO BECAME A ROBBER (see page 88). A Latin version of this story will be found in the *Legenda Aurea* (ed. GRAESSE, Cap. CXXXI. No. 4, p. 591), but in it the mother is made to go to the church, to seize the Virgin's Child, and to carry Him home and lock Him up, having wrapped Him in a clean linen cloth, as a hostage for the safety of her son. To the Virgin the distracted mother says, "Igitur, sicut filius "meus mihi ablatus est, sic et ego filium tuum tibi auferam et obsidem pro filio "meo in custodiam ponam". Thus saying, Propius accessit et imaginem pueri, quam virgo in gremio bajulabat, auferens domum abiit accipiensque imaginem pueri ipsam in linteo mundissimo involvit et in archa recondens ipsam cum clave diligentius obfirmavit, bonum obsidem pro filio suo habere gaudens et ipsum diligenter custodiens. Et ecce sequenti nocte beata virgo juveni apparuit et januam carceris aperiens, inde ut exeat, praecepit eique dixit: matri tuae, fili dices, ut meum reddat filium, ex quo reddidi sibi suum. Qui exiens ad matrem venit et, qualiter beata virgo eum liberaverit, enarravit. Illa autem plurimum exsultans imaginem

pueri accepit et ad ecclesiam vadens beatae Mariae reddidit filium dicens: gratias vobis, domina, refero, quia mihi meum unicum filium reddidistis, et nunc vobis filium vestrum reddo, quia meum me recepisse profiteor.

XV. THE VIRGIN MARY AND THE WOMAN WHO BROUGHT FORTH A CHILD IN THE SEA (see page 91). The Ethiopic text follows the old Latin versions in attributing the miracle to the Virgin, and not to Saint Michael; the event is said to have happened when a number of pilgrims were on their way to the shrine of Mont St. Michel, and when Hildebert I. was the Abbot, A.D. 1011. See WARNER, *Miracles,* No. XXX. p. XXI; WARD, *Catalogue,* p. 602; and MUSSAFIA, *Marienlegenden,* Heft I. p. 26. The two oldest Latin versions read thus:—

I. In loco qui dicitur Tumba est Ecclesia sancti Michaelis Archangeli honorifice constructa, qui locus oceano cinctus, ipsius aestu terribilis est propter accessum et recessum maris advenientibus omnibus: et limina sancti Michaelis Archangeli petere desiderantibus, bis in die sinum praetendit, non autem ut caetera maria gradatim, verum praecipiti cursu, ac terrifico sonitu accurrens saepe intercepit iter agentes. Quadam igitur festivitate ipsius Archangeli, turbis ad ejus limina properantibus, ecce jam in medio arenae positis (erat autem inter eos mulier quaedam paupercula vicino portu omnino jam gravida) sonitus terribilis maris subito intonuit, et cunctis praepeti cursu amentium more fugientibus, illa mulier sola remansit: usu etiam pedum prae nimio dolore, et terrore, atque labore destituta (irruerant enim in eam dolores subiti), clamabat cum eiulatu, miserabiliter auxilium petens, sed unusquisque seipsum tueri cupiens, audire dissimulabat. Igitur humano deficiente auxilio, recurrit ad divinum: Deum lachrymabili voce invocans, et ejus genitricem Mariam, sanctumque Archangelum Michaelem. Populus quoque omnis ad hoc spectaculum consistens manus ad sidera tendens, Dei et Matris ejus auxilium flebiliter invocabat. Universis ergo Christi auxilium implorantibus advenit pia Dei genetrix, et ut ipsi mulieri videbatur, manica super eam projecta: ita intactam a terrisono impetu maris reddidit, ut nec minima etiam gutta totius abyssi vestimenta illius contigeret. Ibi vero quasi in tutissimo habitaculo posita, filium peperit, sine timore ullo permanens, donec iterum mare fluctus suos in se retrahens liberum iter eundi mulieri praeberet. Itaque cum puero ad littus venit, et quae sola in mari relicta erat, exiens jam non sola, miraculi spectaculum omni populo praebuit. See VINCENT DE BEAUVAIS, *Spec. Hist.,* Lib. VII. Cap. 84, p. 252; and HEROLT, *Promptuarium,* p. 854.

II. Cum in festo Sancti Michaelis, ubi mare fluit et refluit bis in die, multi convenirent undique ad ecclesiam Beati Michaelis de Tumba, et quedam mulier vicina partui cum aliis ibi veniret, cum alii, audientes et videntes fluctum venientem, fugerent ut effugerent, dicta mulier, timore percussa, irruentibus in eam doloribus partus, cum invocaret beatam Virginem voce flebili, et illi qui erant in littore orarent pro ea, non valentes subvenire, affuit ei beata Virgo, manica sua ab ea undas maris et fluctus longe abigens, ita quod nec eam nec vestes ejus tangeret gutta aque. Que illesa, cum filio quem peperit, ad littus recipitur, omnibus astantibus gracias ei referentibus, qui eam sub mari illesam conservavit. See ETIENNE DE BOURBON (ed. LECOY DE LA MARCHE), *Anecdotes Historiques,* p. 99.

XVI. THE VIRGIN MARY AND THE DRUNKEN MONK (see page 136). This story is well-known, and copies of it are found in many manuscripts; see WARD, *Catalogue,* p. 612; and MUSSAFIA, *Marienlegenden,* Heft I. p. 27. HEROLT's Latin version (*Fromptuarium,* p. 856) is as follows:— Maria Virgo quemdam Monachum sibi devotum a diabolo liberavit, et etiam a consuetudine inebriandi revocavit: Unde legitur, quod cum quidam Monachus devotus Beatae Virginis Mariae cellarium Abbatiae intrasset, forti vino adeo se ingurgitavit, quod factus est quasi sine sensu. Ubi cum mansisset, post paululum a vino excitatus tentabat ire ad Ecclesiam per claustrum, occurrit ei diabolus in specie tauri maximi, volens ipsum cornibus transfodere. Tunc affuit ei quaedam Virgo speciosissima, diffusa caesarie super humeros suos, tenens in dextera ejus mappulam lineam, et increpans diabolum, et jubens eum a familia Dei discedere, statim utraque visio disparuit. Cum autem idem Monachus inceptum perageret iter, et Ecclesiae appropinquaret, affuit diabolus in specie canis horribilis, et ex impetu in eum exiliens, affuit et praedicta puella eum abire compellens, et eum iterum libertum faciens, et sic visio disparuit, et Ecclesiam intranti affuit diabolus in specie leonis immanissimi rugiens, et in eum impetum faciens, quasi eum devoraturus: sed apparuit statim Beata Virgo virgam in manu tenens contra diabolum, et comminans ei alia acriora supplicia sustinere, qui statim ut fumus disparuit. Puella autem praedictum Monachum per manum accipiens, fecit eum statim mente sanum ac sobrium, ac si nihil bibisset, et ad lectum suum reclinans, ei signum Crucis in fronte ejus imprimens, et monens, ne de caetero talia facere praesumetur, sed in mane peccatum suum confiteretur tali Monacho familiari suo, et quicquid imponeret adimpleret. Cum autem Monachus quaereret,

quaenam esset, respondit: Ego sum Maria Mater Christi. Quod audiens, et procidens ad pedes ejus, ipsam tenere cupiens illa caelos ascendit.

XVII. The Virgin Mary and Nicodemus (see page 137). This story as given in the Ethiopic text agrees substantially with the versions which are known to exist in Latin (*Legenda Aurea*, ed. Graesse, cap. LI. No. 4, p. 221), French (see Warner, *Miracles*, No. VII. p. x), and English (see Small, *English Metrical Homilies*, p. 160). According to one narrator the monk was a "Chancelier de Chartres", and according to another he was a wealthy knight who became a monk of Cîteaux; see Ward, *Catalogue*, p. 605; and Jehan Le Marchant (ed. Duplessis), *Miracles de Notre-Dame de Chartres*, Chartres, 1855, p. 184. The Latin version reads:—

Miles quidam dives ac nobilis saeculo abrenuntiavit et ordinem Cisterciensium introivit et quia litteras nesciebat, erubescentes monachi tam nobilem personam inter laicos deputari dederunt ei magistrum, si forte modicum addiscere posset et sub hac occasione inter monachos permaneret. Sed cum diu cum magistro fuisset et nihil omnino praeter haec duo vocabula: ave Maria, discere potuisset, haec tam avide retinuit, ut quocumque deambularet, quidquid ageret, ea incessanter ruminaret. Tandem moritur et in cimiterio cum aliis fratribus sepelitur, et ecce super ejus tumulum speciosum excrescit lilium et quodlibet folium: ave Maria litteris aureis habebat inscriptum. Currentes omnes ad tam grande spectaculum terram de tumulo effoderunt et radicem lilii de ore defuncto procedere repererunt. Intellexerunt ergo, quanta devotione illa duo verba dixerat, quem dominus tanti honore prodigii illustravit.

From the facts set forth above it is quite clear that a large proportion of the Ethiopian Miracles of the Virgin Mary printed in this volume are derived from Western sources, and a comparison of the Latin versions with the Ethiopic texts will shew that, as a whole, the general sense of the narratives has been well preserved. Proper names have suffered at the hands of the Arabic and Ethiopian translators, but this, after all, is only what is to be expected.

Among the selection of miracles here given are many which have no special characteristics, and which might as well have been written in the south of Europe as in Western Asia, or in North-east Africa, and for these numerous parallels might be found. Miracles in which the Virgin Mary gives food and clothing to

the poor, both clergy and laity, or heals the sick, or mends a broken bone, or restores sight to the blind, or sets a prisoner free, or appears to the dying and supports and comforts them, are common in all Christian countries, and the only things in connexion with them which vary are the time, place, and circumstances. In the Collection before us, however, are a number which can hardly have been written anywhere outside Egypt or Ethiopia, or Syria. Thus the story of the two women who were robbed of their food on their way to Jerusalem (see page 39) is consistent with what is known of the condition of Syria in early times; the story of the Khalîfa of Athribis and the monk (see page 96) is Egyptian in every particular; the story of the Cannibal of Kemer (see page 83) is one which could only be written, at least in its present form, in a barbarous country, bordering on the Sûdân; and the story of the two dyers (see page 60) is such a true picture of Muḥammadan trickery that it can hardly have been written in Europe. The story of the wounded Greek (see page 48) is one of considerable interest, for it introduces the use of a magical figure made of wax. It seems that a Greek was wounded in the eye by an arrow, and that because his friends could not carry him to the shrine of the Virgin, they carried a wax figure in his stead. The wax figure was, of course, made to resemble the Greek, and a dart was stuck in one eye; the Virgin drew the dart from the eye of the wax figure, and immediately the eye of the Greek, who was some considerable distance away, became sound and well. The story of the Monk and his skull-cap (see page 75) is of course the product of some monastery; but it is hard to account for that of the Virgin and the thirsty dog (see page 95). In the story of the Virgin Mary and the three Arabs (see page 40) we have, probably, a reminiscence of the stories in which the Virgin appears to those who are in danger on the sea[1], and brings them safely to land. For the story of the removal of a monastery from its old site to that of the bank of a stream[2] (see page 44), and that of the three poor sisters (see page 52), I have been able to find neither parallel nor equivalent.

[1] Compare HEROLT, *Promptuarium*, No. 674, p. 877; and No. 675, p. 878. See also my *History of the Blessed Virgin Mary*, p. 153 (translation).

[2] The reader should note that the word Jericho is a mistranslation for "stream", or "river", (the Ethiopic ጅፈፅ: = the Syriac ܢܗܪܐ), and for "Jericho" should read "stream" everywhere in the miracle.

An examination of the group of Ethiopic miracles of the Virgin Mary here given proves that the examples were chosen unsystematically, and that the chief object of the scribe was to put before the reader a selection which would fairly well illustrate all the principal varieties of miracles. The moral tone of all the miracles save one is very high, and their contents appeal to the best instincts and emotions of men and women; but it is as hard to see what useful purpose is served by repeating the story of the Unchaste Abbess of Mount Carmel (see page 68), as it is to understand how the scandalous story of the Provost of Aqualeia[1] and the Monk could ever have been incorporated into a collection of miracles. The editor of the group would probably quiet his scruples by thinking that narratives of human depravity which also displayed the saving power of God, and His longsuffering towards the erring, could not be out of place in works of the kind. The matter of the credibility of the miracles is one which need not concern us, for the measure of acceptance given to them must always have depended upon the education and constitution of the readers. It is interesting to note that most of the miracles, of which versions can be found in Latin and other texts, are of very respectable antiquity, and that in some cases they are as old as the VIIth or VIIIth century. An excellent example of this class is the story of the alb which the Virgin gave to one of her chosen followers. According to one version the recipient was Saint Bonet, Bishop of Auvergne, A.D. 689—699, but according to another it was Hildefonsus of Toledo[2], who died A.D. 783.

Throughout the Miracles the Virgin Mary is called the "two-fold Virgin", but nowhere in them is the title explained. It may be that the Ethiopians attributed to Mary a two-fold nature, one human and one divine, and that they, in consequence, ascribed to her a two-fold virginity. Or the appellation may refer to her own virginity and to that of her mother, who conceived her immaculately. At the end of most of the miracle a five-lined verse of poetry is added in which reference is made to the exalted character of the descent of the Virgin Mary, and a prayer is added on behalf of the man or woman who paid the scribe to copy the book. These verses are substantially the same in all manuscripts, and

[1] See WARNER, *Miracles de Nostre Dame*, p. 76.

[2] The name Ṭeltelyà (see p. 20) is probably a corruption of Toledo.

thus it is clear that at an early period they became an integral portion of collections of miracles. Among the epithets applied to the Virgin are, "Book of the Law and Covenant", the "Shining East", "Morning", "Sweet-tasting vine-cluster", "Life of the sick", Fountain of help", "Bloom of every flower", "Queen of heaven", "Sanctuary of the Law", "Evangelist", "Abode of the Paraclete", "Ark of God", "Pearl", "Flower of Ḥ annâ", "Covenant of God", "Covenant of mercy", "Shining bow in the cloud", "Zion of God", "Ark of the Law", "Pillar of cloud", "Ark and Two Tables of stone of the New Covenant", etc.

Of the miscellaneous compositions added in the Lady Meux MSS. Nos. 2 and 3 the vision of Archbishop Theophilus, or Philotheus (see page 114), is the most noteworthy. In it the Virgin appears to the Archbishop in the church at Ḳučsḳuâm and relates to him a tolerably full account of the birth of Christ, and of her wanderings through Egypt with the Child. This apocryphal work is one of many which are attributed to Theophilus, and it is interesting because it contains a number of details of the Infancy which are not to be found in the ordinary Apocryphal Gospels. It appears to have been written several centuries after the greater number of the miracles here given, and to have been intended to supply pious but credulous readers with stories about events in the life of Christ which were of a devotional rather than historical character. The Ethiopic text seems to have been made from an Arabic version, which was probably not older than the XIIth century. The two versions of the "Transitus" or "Assumption of the Virgin" (see pp. 15, 145) also seem to have been translated from the Arabic, and in many details they resemble the Syriac version[1]. The "Covenant of Christ with the Virgin" (see page 19), and the narrative of the five sorrows of Mary are attributed to Dexius, who may be identified with Bishop Bonet or Hildefonsus, and may be early works. The Latin version printed by HEROLT (*Promptuarium*, p. 860) is useful for purposes of comparison, and I append it here. It reads:— Quidam sanctus Pater in spiritu audivit Jesum Christum quaerentem a Matre misericordiae: qui fuissent dolores sui majores in mundo? Et illa: quinque fuerunt majores caeteris. Primus cum Simeon te occidendum prophetavit: Secundus fuit, cum te perdidi per triduum: Tertius, cum te ligatum audivi: Quartus,

[1] See my *History of the Blessed Virgin Mary*, p. 114ff. (translation).

cum te Crucifixum vidi: Quintus, cum te vidi poni in sepulchro. Cui Christus ait: Qui me ad primum tuum dolorem cum uno *Pater noster* et *Ave, Maria* salutaverit, dabo ei cognitionem, et contributionem peccatorum. Si ad secundum idem fecerit, dabo ei remissionem omnium peccatorum. Si ad tertium idem fecerit, virtutes quas per peccatum perdidit, dabo. Et ad quartum dabo ei donum gratiae, et cibabo eum ante mortem Corpore meo. Si ad quintum, apparebo eo in monte, et recipiam eum in vitam aeternam.

THE HISTORY OF HANNÂ, THE MOTHER OF THE VIRGIN MARY.

The manuscript which contains this remarkable work is, apparently, unique, and is of considerable interest both artistically and linguistically. The work itself is of an unusual character, and its origin is difficult to trace. Much of the information contained in it is derived from the well-known Apocryphal Gospels which deal with the birth and history of the Virgin and Child, but there is much in it which is peculiar to itself. The composition is divided into seven sections, which were intended to be read one each day for a week, but no directions are given as to the week which is to be chosen for the purpose. The first section[1] mentions the parentage of Ḥannâ, or Saint Anne, who was of noble birth, and whose mother's name was Faustina[2], and describes her good works; she fed and clothed the poor, and made garments of byssus and purple for her husband. In it we are told that the Virgin Mary was the offspring of the union of the seed which had been deposited in Adam when he was created by God, and had passed from body to body until it entered into that of Joachim, and of the spirit of life, which descended from heaven in the form of a white bird, and took up

[1] I. e., that which was to be read on Monday.

[2] Compare *Acta SS.*, July XXVI. (July, Tom. VI. p. 215). "Anna, Stolonis (alii Stollanum "appellant) et Emerentianae filia, ex Bethleem, desponsata est Joachim a Nazareth, qui et vixerunt", etc.

its abode in the body of Ḥannâ. In the second section Ḥannâ is declared to be more highly esteemed than precious stones, and her joy at the birth of Mary is described; her answers to the Jews, who treated Ḥannâ with contempt, are also given, and in a final paragraph her last illness and her death, which took place on November 7, are mentioned. In the third section we find an encomium on Ḥannâ, and a description of the grief of the Virgin Mary. In the fourth section are a hymn of praise to Ḥannâ and an account of her genealogy. According to this her father was called Mâṭâṭ, and was the son of Levi, the son of Mêlkâ, of the tribe of Judah. He had three daughters, who were called Mary, Sophia, and Ḥannâ, and these married and became the mothers of Salome, who was with the Virgin at the birth of Christ, Elizabeth, the mother of John the Baptist, and the Lady Mary respectively. These statements are followed by a version of the story of Hannâ's barrenness which seems to be based on the *Protevangelium* of James. In the fifth section we find an allusion to the five and a half days mentioned in the Book of Adam and Eve, a short account of the childhood of Mary, and the narrative of the vision of a certain holy man who saw Joachim and Hannâ standing before the throne of God, and entreating Him to shew mercy unto those who should celebrate their festival upon earth. In the sixth section the writer discusses the birth of the Virgin Mary once more, and in the seventh section and its preface are beatifications of Joachim and Ḥannâ, a miracle of Ḥannâ, a series of Salutations (*Aves*) to Ḥannâ, a miracle of Ḥannâ, and a miracle of Christ. Throughout the work Ḥannâ is assumed to have married once only, and to have had only one child — the Virgin Mary.[1]

[1] According to some writers Mary was born when Ḥannâ was thirty-six years old and Joachim forty-five years old; after the death of Joachim she married Cleophas, and after the death of Cleophas she married Salome. The whole subject is discussed in the *Acta SS.* for July, tom. VI., p. 216ff.

MAGICAL PRAYERS.

The Magical Prayers translated in the following pages belong to a class of Ethiopian literature of which little has been published, and they illustrate an interesting phase in the history of Christian religious belief in Ethiopia. They are written upon long, narrow strips of parchment sewn together, and were rolled up tightly and fastened by a parchment string to some part of the body, usually the arm or the neck; the greasy condition of many of them proves that they were worn next to the skin. A few were placed in skin or metal cases which were worn outside the dress as ornaments; sometimes the cases were fastened up, the amulet being thus placed out of the reach of the wearer, and sometimes they were left open so that he or she might take out the parchment and read from it when in trouble or difficulty. The Ethiopians, in common with all Eastern nations, always attached great importance to the possession of amulets, and they believed that devils and fiends were powerless to harm them as long as they wore them on their persons; their acceptance of Christianity in the early centuries of our era in nowise affected this belief. Outwardly they became Christians, and they built churches, and read the Christian Scriptures, and adopted Christian ceremonies and institutions, and proclaimed Christ to be the Son of God. Inwardly, however, they retained their belief in the power of evil spirits, and they never succeeded in freeing themselves from the fear of the attacks which the demons of the mountains, and the deserts, and the forests, and the earth, and the sea, and the sky, were able to make upon them. Only in one way could they successfully resist them, and that was by making devil fight against devil, and fiend against fiend. To resist one devil a man must obtain the protection of another who had greater power; and to control or to avoid the attacks of a legion of devils, he must obtain influence with their prince. Such influence could best be obtained by knowing the names of the princes of darkness, and to such knowledge great importance was attached. The Ethiopians also believed that if a man's name perished he could have neither lot nor portion in the world to come; hence all amulets contain the names of men and women who sought to place themselves under the protection of supernatural beings. A man must be, so to

speak, introduced by name to the invisible power or powers whose help and protection he sought, and for any petition to such to be effectual it must contain the name of the power or powers. Before the advent of Christianity in Ethiopia it was believed that human beings could compel supernatural beings or powers to do what they willed by addressing them by their names, but when the Ethiopians adopted Christianity this view became modified somewhat, and they sought to control the powers of darkness by means of the names of the Jewish Archangels and Angels, which they believed to be of greater might than those of their native demons and spirits. In the one case they sought to threaten or coax the demons because they knew their names, in the other they attempted to vanquish them by the knowledge of names of greater power. And demons of inferior power avoided any place where the name of any being of greater power was either mentioned or written, as we see from the story of the demon Ursula and Sûsenyôs who swore by the Archangels that she would never enter the church wherein the name of Socinius was being commemorated, or approach any place where it was to be found. In fact wherever the name of a good or evil spirit, or of a man existed, there also was the presence of that spirit or man; in this aspect the presence of the name of any being was equivalent to the presence of the being.

When God wished to give Solomon, the great magician of antiquity, power over the "children of Kedar", who are said to have been "workers in metal", and cannibals, and eaters of filth, He gave him a number of His own names whereby to adjure them. With these names Solomon destroyed their power, and because he was able to do so the Ethiopians thought that they also could protect themselves against the "children of Kedar" by the same means. It is worthy of note in passing that the knowledge of working in metals has at various periods of the world's history been associated with magical powers, for ignorant people in many countries have believed that metal could only be made to melt by the agency of devils. Ethiopian amulets contain large numbers of magical names, many of which can be traced to Bible sources, but many are clearly corruptions of names and are no longer recognizable. These names are usually arranged in groups of three or more, and many have to be repeated three, four, or seven times. The number three has, probably, reference to the Persons of the Trinity, the number four to the four cardinal points, or divisions of the earth, and the number

seven to the seven souls of man. Magical prayers are usually directed against the influence of the evil spirits which were, and are, believed to cause sickness and disease, and although it is not possible to identify all the diseases enumerated it is clear that they are those which are commonly met with in Egypt, Ethiopia, and North-East Africa to this day. Skin diseases caused by dirt and want of sufficient and proper nourishment, internal diseases caused by drinking polluted water and eating insufficiently cooked food, fever of various kinds, ague, rheumatism, cholera, epilepsy, ophthalmia, worms, fistula, and diseases of the pulmonary organs are among the most common afflictions met with, and women always pray fervently against miscarriage and barrenness.

It is not clear by what means hostile supernatural beings were believed to effect their sinister ends in human beings, but it seems that they did so by merely looking upon the man, woman, or child who came in their way. Each sickness or disease was personified, and given a name, and the Ethiopian seems to have thought that when he was suffering from any ailment his pains arose from the actual presence of the personification of the disease in his body. To prevent the entrance of any such into his body was his chief aim and care, and he spared no pains in avoiding places where the demons of sickness were supposed to dwell. Mountains, deserts, woods, forests, caves, holes in the ground, ruins, old houses, and the like were supposed to be the favourite haunts of demons, and special care was thought to be necessary in latrines. In these last demons were thought to lurk waiting their opportunity to pass into the uncovered bodies of those who came there. When once a demon had entered the body he could only be expelled by means of the name, or presence, of a being of greater power. Magical names were thought to be efficacious in warding off the attacks of wild animals and reptiles, for these creatures were also held to be personifications of demons of evil. But besides demons and wild animals the magical powers of the people of certain nations had to be guarded against, and as a result we find in amulets prayers which are directed against the sorceries and spells of the Indians, Egyptians, Arabs, Greeks, Ethiopians, etc. In short, the world, according to the Ethiopian's ideas, must have been filled with hostile beings, both material and immaterial, who were ever on the watch to do him an injury.

The amulet written for Za-Walda Ḥawâryât contains six sections. The

first describes the conversation between Solomon and the children of Kedar, and contains a prayer directed against the sword, dagger, epilepsy and kindred diseases, wild animals and reptiles, and the spells of sorcerers of different nations. The second contains a prayer against the "spell of the bear and of noxious beasts", and the spells of the magicians and sorcerers who work evil by means of the juices of certain plants and instruments of various kinds. The third contains a prayer against the lion, panther, hyaena, and wolf, and refers to the four beasts which support the throne of God. The fourth contains a prayer against liars, slanderers, calumniators, and enemies of every kind, and those who would oppose the owner of the amulet in judgment. The fifth contains a prayer against terror or fright of every kind, and refers to the "seventy-seven lamps which were given to Enoch"; and the sixth declares that the man who wears this amulet on his breast shall be delivered from the spear of any who would attack him.

The amulet written for Sebḥat Le'ab contains nine sections. In the first reference is made to Enoch and Elijah; in the second the three and a half years' famine which Elijah brought upon the earth is mentioned; and in the third Nabal, the fool, who opposed David, and Uzza, who dared to look into the ark, are alluded to. The owner of the amulet prays that as God worked for the Patriarchs, and delivered them, even so He will deliver him from out of his troubles. The fourth section is a prayer directed against wounding by "spear, sword, bow, naphtha, stick, or stone". The fifth section records the magical names which God gave to Moses, and contains a prayer that He will cause the owner of the amulet to find favour in the sight of kings and governors, and that his words may be sweet like honey and sugar, and [savoury like] salt. The sixth section is a prayer directed against words of calumny, and the seventh is a prayer that the owner of the amulet may be delivered from Bâryâ and Bûdâ, the princes of sorcerers and of those who work magic, by the might of the piercing Word of God, and by the sharp sword of Michael, and by the names of Jesus Christ, the Son of God. The eighth section contains a remarkable list of magical names, and the ninth is a concluding prayer for deliverance from the disease caused by worms, and a fourfold address to a being called Nâzer.

The amulet written for Shalâsê Tezâzû introduces us to an entirely different class of magical prayers, and the text may probably be more correctly described

as a litany. It begins by mentioning the Names of the Three Persons of the Trinity, and then describes what follows as a prayer against the tongue of Bâryâ, and against the "tongues of men, both of those who are kinsfolk and those who are strangers", and against fever, rheumatism, and other diseases. The addresses are made to Christ under the name of Tamâ, and a number of events in His life are enumerated, such as His proceeding from the Father, His existence before all worlds, His two-fold birth, His flight to Dabra Ḳuĕsḳuâm near Thebes, His circumcision, His appearance in the Temple, His living in the house of Joseph for thirty years, His baptism, fasting, and temptation, His weeping at the grave of Lazarus, His humility, His Body and Blood, His priesthood, His buffeting, scourging, and crown of thorns, His sweat, His trial before Caiaphas and Pontius Pilate, His agony, cross, and crucifixion, His bearing of the cross, His pierced hands and feet, His mouth which drank wormwood and gall, His death, His descent into the place whereunto the "souls of Adam and Abel went down", His dead body, His grave, and His Resurrection. The amulet concludes with a prayer for deliverance from "the tongue of kinsfolk and of strangers".

TRANSLATIONS.

I. The Magical Prayers which were written for Za-Walda Ḥawâryât[1] and Tasfâ Mâryâm are found in a manuscript in the possession of the Rev. R. W. Fawkes. This document consists of three narrow strips of parchment measuring together 6 ft. 2 in. by 3½ in. The handwriting is bold and usually fairly good, and the manuscript probably belongs to the first half of the XVIIIth century. At the top is a Coptic cross, the arms of which are ornamented with scroll work; in the middle is a rectangular design which is divided into nine sections and enclosed within borders; at the end, which tapers somewhat, are two crosses with

[1] Besides this and the following name we have mentioned lower down Walatta Gabriel, who is described as "Baratâvit".

human eyes. All four ornaments are painted in red, yellow, and black. The texts read:—

1. In the Name of the Father, and the Son, and the Holy Ghost, One God. [These are] the Names of our God (*or* Lord) which will deliver [a man, *or* the wearer of the roll] from the sword, and from the knife (*or* razor) which is brighter than the lightning(?). [These are] the Name of God and the hidden Names which He spake unto Solomon concerning the 'Aḳuĕyâsât and the children of Ḳĕdâr, who are workers in metal, and He declared them unto him so that he might bind them in fetters and carry them off. And by means of the three names he bound them in fetters, and destroyed their power, and brought them low. Then Solomon said unto them, "Declare ye unto me [the source of] your power, and "by what means ye devour the flesh of men, and draw the soul out [from the "body], and paralyse the hearts of men, and change a soul from one form into "another; tell me, I pray you, what are the magical arts [whereby] ye [do these "things?]" And they said unto him, "We have no magical arts whatsoever". Then Solomon said [unto them], "By Dayâbâwî, and by Nabalbâlâwî, and by Mabraḳ "Dâdâ, and by Ḳĕrbĕdâdâ, the hidden Names of God, declare ye unto me what "are your magical arts, and what is your power, and by what means ye devour "the flesh of men, and by what means ye drink the blood of the 'Aḳuĕyâsât and "of the children of Ḳĕdâr who are workers in metal and eaters of filth." [And they said unto him, "We have no magical arts whatsoever]". Then Solomon spake unto them, and poured out curses upon them, saying, "By Darḳâs, and by "Zarḳâ[s], and by Daḳâs, and by Admâs, the [hidden] Names of God, shall ye be "accursed, and your power shall be destroyed. And by 'Êêfḥam His Name, and by "'Alfâhamsa, and by Lêḳâs, and by B'alfâs Za'aênâwôs, His hidden Names, shall "ye be accursed." And by Yôsẓâ, and by 'Alfâzâ, and by Hêzâ, and this Thy Name, he bound in fetters the 'Aḳuĕyâsât who devour human flesh without first slaying [the men]. Now at that time, which was the seventh, the 'Aḳuĕyâsât held converse with Solomon, and they said unto him, "We devour human flesh "without first killing [the men], and we drink [their] blood without [pouring it into] "a cup, and we drive out unborn children from women, for we are able to look "inside their wombs, and we make men and women to appear in other forms, "and we stir up enmity between man and wife." Thus did they speak unto

Solomon at that time. Then Solomon said, "Deliver me, O Lord, from infirmities, "and from every thing [like unto them], and from epilepsy and from the diseases "which are like unto them, and from wrath and anger, and from what resembleth "them; and from the hyaena, and from the panther, and from the tiger, and from "the dragon, and from the serpent, and from snakes, and from the scorpion, and "from scorpions, and from creatures which are like unto them; and from *saḥaḳ*, "and *ḳaḥar*, and from what resembleth them. Let the heavens look upon them [in anger], and the earth spurn them, and the ark smite them, and the dust scatter "them, for what they do by magical arts, and let the earth quake and swallow "up those who make themselves masters of their sorceries". O loose the spell of the man of Guôndar and Lastâ. O loose the spell of the Amḫarâ and Wagrâ. O loose the spell of Dâmô and Dâmôt. O loose the spell of Ararâ and Wayrât. O loose the spell of Dâba'â and Ṣagû'â. O loose the spell of Manbaratâ and Gar'altâ. O loose the spell of Henṭâlô and Ṣalâlô. O loose the spell from Thy servant Za-Walda Ḥawâryât! [Here follows the rectangular design enclosed within borders].

2. In the Name of the Father, and the Son, and the Holy Ghost, One God. O loose the spell of the bear and of the noxious beast. O loose the spell of the Gâla, and the Negro, and the Bălăwă and the 'Agăwă. O loose the spell of the Xîrê and Tegre. O loose the spell of Ḳuĕhyan and Walḳâyat. O loose the spell of Dâbtarâ and Faḳûrâ. O loose the spell of 'Aṣbî and Xîn'apê. O loose the spell of Xîrkûxa. O loose the spell of Gôrabît (*or* Sârabît). O loose the spell of 'Agamê and 'Agû'ĕda. O loose the spell of Harâmât and Warâhôt. O loose the spell of 'Ĕglâ and Yabân. O loose the spell of Gûlâmâkâd. O loose the spell of Sara'ê and Sam'â. O loose the spell of Sarâvê and Ḥamâxên. O loose the spell of India and Kêtânyâ (*or* Bêtânyâ). O loose the spell of Ethiopia and Malakî. O loose the spell of the sorcerer and sorceress and the [doer of their] work. O loose the spell of Afraje and Sĕryâ. O loose the spell of the Arab, and Egyptian, and Greek. O loose the spell of the devils and fiends. O loose the spell of the Ḥasîrân and the Nawiḥân. O loose the spell of the Ṣâlîmân (i. e., the black) and the Ḥawîhan. O loose the spells of all those who perform cures, and the spells of every kind which are cast by means of the plants *maṣleḳuat*, and *'ar'ar*, and *ṭĕḳûr kalb*, and *ṭĕḳûr xinbarâ*, and *ṭĕḳûr gabas*, and the spells

of those who work magic by means of instruments of various kinds outside and inside, and let not healing be performed by means of any of these things upon Thine handmaiden, Tasfâ Mâryâm.

3. In [the Name of] God the Father. Fire! In [the Name of] God the Son. Fire! In [the Name of] God the Holy Ghost. Fire! I have sealed you, and I have bound you, O lion, and panther, and hyaena, and wolf, and jackal, and vulture, both openly and in secret. O 'Adnâêl! O 'Aûdûêl! O invisible throne of God, the Most High! O Strength of the four and twenty priests of heaven! O ye four beasts which bear up His throne..... the throne of the Most High, ye [four beasts] who bear up the throne of the Most High upon their bodies, one having the face of a lion, and another the face of an eagle, and another the face of a man, and another the face of an ox! By these names I.. you that ye neither devour, nor bite, nor rend the possessions of your servants Za-Walda Ḥawâryât and Tasfâ Mâryâm, by the command of the Father, and the Son, and the Holy Ghost. [Here follows the design of a cross with human eyes].

4. In the Name of the Father, and the Son, and the Holy Spirit, One God. The [above] names shall enable a man to guard himself against evil men, and liars, and calumniators, and men of wrath, and the hand of him that would attack him, and the feet of those who would rush upon him by means of magical powers. Let not those who would speak against this man words of hostility, or words of magical power, or those who would beat him with a rod, and with bitter words, draw nigh unto him at any time whatsoever, and let them not approach me, and let them not slay either the soul or the body of me, Thy servant, Za-Walda Ḥawâryât..... And deliver me from the man of incantations and sorcery, and set me at the head of the people, and grant graciously that they may not set themselves in opposition to me in the time of judgment, and deliver me from the attack of the enemy, and from hostile folk, and from him that lieth in wait to despoil me on the highway, and let them not draw nigh unto Za-Walda Ḥawâryât, [and] Walatta[1] Gabriel "Baratâwît".

5. The terror of the destroyer, the terror of the destroyer, the terror of the destroyer, the terror of the lynx (*or* bear), the terror of the lion, the terror of the

[1] This name appears to have been added to the MS. by a later hand.

panther, the terror of him that maketh afraid, the terror of him that striketh terror, the terror of the dragon, the terror of the king, the terror of the bishop, the terror of the governors, the terror of Yârêd, and [the terror of] their soul, may the judges and the magistrates set under my feet, and may they bow down in homage [unto me]. As the seventy-seven lamps of heaven were given unto Enoch, the son of Yared, even so give Thou unto me love, and rectitude, and grace of voice (*or* speech) unto Thy servant Za-Walda Ḥawâryât. [Here follows the design of a second cross with human eyes.]

6. In the Name of the Father, and the Son, and the Holy Ghost, One God. "Our soul is escaped as a bird out of the snare of the fowlers[1]: the snare is "broken, and we are escaped. Our help is in the name of the Lord [Who made "heaven and earth]". If any man wisheth to thrust a spear into thee, and thou repeatest these names, his spear shall be turned back; and if thou wilt not utter them firmly with thy voice, but dost wear them upon thy breast, they shall deliver thee from thine enemy, and thou shalt escape [from him] by the will of God. If any man wisheth to thrust a spear into thee, and thou repeatest these names, his spear shall be turned back; and if thou wilt not utter them firmly with thy voice, but dost wear them upon thy breast, they shall deliver thee from thine enemy, and thou shalt escape [from him] by the will of God. Even so deliver me, Thy servant, Za-Walda Ḥawâryât.

II. The Magical Prayers that were written for Sebḥat Le'ab are found in Brit. Mus. MS. 18, 996, which consists of two narrow strips of parchment measuring together 5 ft. 4½ in. by 2¾ in. The handwriting is fairly good, and the document probably belongs to the XVIIIth century. At the top is a rude figure of Saint Michael, who holds a drawn sword in his right hand and a dagger in his left; the handle of each weapon terminates in a cross. In the middle is a cross-shaped object with pendent ornaments, and where one portion rests on the other are the two eyes and nose of a human face; at the end of the document is a cross. The text is full of words to the meaning of which I have no clue,

[1] Psalm cxxiv. 7, 8.

and I have, therefore, thought it better to summarize some of its contents rather than to attempt to translate the whole of it. The text reads:—

1. Names of awe and terror unto men. Wenâêl, and Wenâêl, and Mash-wernâêl. O thou who takest away the strength, and who makest feeble, and who makest to be afraid, as thou didst hide Enoch and Elijah from the face of death, even so do thou hide me from the face of death, and [from] the wrath of the governors and judges, both male and female. And as thou didst shew thyself gracious unto Daniel [when he was] with the lions, even so do thou shew thyself gracious unto me, and make me to approach boldly unto the governors, and judges, and the chief, and the councillor, and man, and woman, and let them give unto me the desire of my mind, me thy servant Sebḥat Le'ab.

2. Dîdîḳôn, Alêf, Dîdîḳôn, Dîdîḳôn, Dalken! As Elijah put a bridle on the heavens for three years and six months by means of those names, even so do thou set a bridle upon the mouths and tongues and make feeble the power of mine enemy and of those who hate me, so that they may not speak against me words of shameful lies and disgrace, and without love and peace of me, thy servant, Sebḥat Le'ab.

3. Matêḳêxâ, Kêfêmôn, Kêfîdêgen. By means of these names let the people and the nations tremble when they see me, and let them not speak [against] me thy servant, Sebḥat Le'ab. And as Nâbâl was smitten with terror when David arrived with his soldiers, even so let mine enemy and those who hate me tremble when they see thy servant Sebḥat Le'ab. And as Uzza was smitten with terror when he touched the ark of Zion, even so let the people, and the nations, and mine enemy, and those who hate me, tremble when they see me, and let them not speak [against] me, thy servant Sebḥat Le'ab.

4. By Seḳâ, Sêḳâ, Ṭâḳâ, by Alaḳâ, and Ṭabaḳâ, bury thou the hearts and seize and carry away the minds of mine enemy and of those who hate me, Semûn, Bûkmûn, Fayâkûn, Fayâkûmân, reduce the strength utterly, bring to nought the power, and terrify mine enemy and those who hate me, so that they may never be able to touch either my soul or my body with spear, or sword, or bow, or naphtha, or stick, or stone. O deliver me, and hide me, thy servant Sebḥat Le'ab.

5. The names which God Almighty gave unto the man Moses. Safarṭes, Anôrôs, Desêmûn, Masfen. In thy name Serôs I take refuge. Let my face shine

like the Sun and like the Moon before kings and governors. Let my speech be sweet like honey and sugar, and [seasonable like] salt, and especially in the city of the Nagâxi Sea. O Germâged, Germâged, Germâṣyô, who makest to be afraid and who makest to be in terror, by the voice of wrath which goeth forth from Israel into my spirit, let the devils tremble, and fall down, and be driven away from thy servant Sebḥat Le'ab. O thou of the thousand names which are like unto the name of Christ, grant thou graciously unto me the desire of my mind when tribulation seizeth me as I stand before kings. Ra'eslâya, Salalâya, Kôlalâya, as ye did stablish the heavens, even so do ye make weak kings and governors, and male and female, so that they may love me and may set me like rings upon their fingers and like seals upon their arms. O Akder, and Aḳder, and Ṭerṭerâs who....., who descend from the land of the aether, as ye shewed yourselves loving unto the names of all those [who love you], even so let be regarded lovingly by kings and governors the name of me, thy servant Sebḥat Le'ab. O Nemderôs, Kemderôs, Guôgûsh, who make to go out the heart of kings, close up [as] with a key the heart of my enemy, and may the.... of his way be blotted out. Safôlḳâêl Emmanuel are thy names. [Here follows a figure in the form of a cross.]

6. By the might of these thy names let me fetter the tongues of mine enemies which speak, and let them not declare words of calumny, without love and peace, concerning thy servant Sebḥat Le'ab. O Barhânâel, let thy light enshroud me like a shadow and stablish it in the heart of me thy servant Sebḥat Le'ab. O Xarbûr Dôr, who didst make the heart of Moses to be enlightened, even so do thou lighten the eyes of the heart of me thy servant.

7. [In] the Name of God the Father. [In] the Name of God the Son. [In] the Name of [God] the Holy Spirit. Abyater, Tâ'âs, Ozyâ[s], and Melîkîyâs, Aḳsâfer. [In] the name of Ḥarâxên, Ḥarâxûn, Ḥarâfeker, Ṭaṭajîn, Zaḥajûn, Ḥeflemâêl. In the name of Dôr, Alâdôr, Nât, Dânât, Rôdôs, Tâ'âs, Absâter of hosts, Ḥefrerwâḳ, Ḥefrerwâḳ, Ḥefrerwâḳ. By these names, and by thy piercing word, and by the sharp sword of Michael may be cursed . . . .; by these names and by Thy Word, Jesus Christ, the Son of the Living God, and the Son of Mary the Virgin, and by the sword of Michael may the unclean spirit be driven away and cut down. And wheresoever this prayer may come may it drive out and expel Bûdâ

and Bâryâ from the man whom they have seized, and may it set free the servant of God, Sebḥat Le'ab, from the [evil] work of man and from magic.

8. Alfâ, Alfâ, Alfâ! Get thee out! And when thou hast gone out thou shalt not return, saith God, and the memorial of thy name shall perish for ever and for ever. Amen. Yâḳua, and Yâḳî. O Thou Bûdâ, and thou Bâryâ! Thou Gânên, and thou Satan, and thou Pêrâ, and thou Nadâd, who take upon yourselves multitudes of forms! O Ahyâ Xîrâhyâ Yamrâêl, thou mighty one, God Almighty, Adonai, the Holy One, Thou Holy Spirit, Xuḥalâ, the son of One, Balofḥam, Bamyôn, I speak unto you. Iyâel, extinguisheth the fire of the Lord God. Ĕrûḥal, Ĕrûḥal, Ĕrûḥal, Samtâêl, Pelmâêl, Yaxakût, Gadên, Pillar of light, garment of light, shine brightly before the face of the mighty one, the foe of Bâryâ, Pelmâ, and shew me the power and awe of the king of glory, Pêmâ. Let him neither appear unto nor touch the soul of thy servant Sebḥat Le'ab. [Here follows a cross.]

9. In the Name of the Father, and the Son, and the Holy Ghost, One God. Nâzer, Nâzer, Nâzer, Nâzer, four [times] Azerzer. These are the magical [names] of healing which shall be performed for Thy servant Sebḥat Le'ab. Admetĕrôs, Gâyaṣṭô, Batuʿag! Let deliverance from the disease caused by worms be given to Thy servant Sebhat Le'ab.

III. The Magical Prayers that were written for Gabra Shelâsê Tezâzû are found in Brit. Mus. Oriental 4,716, which consists of two long, narrow strips of parchment measuring together 4 ft. 7½ in. by 2¾ in. The handwriting is peculiar, and, though apparently plain, is difficult to make out in many places; the document probably belongs to the last half of the XVIIIth century. At the top are two human figures, one being probably that of a bishop, and the other a member of the laity; they are painted in red, brown, black, and yellow colours. In the middle is another painted scene in which a priest is addressing a cock-headed demon or deity. The text, which is addressed to a being called Tamâ, reads:—

In the Name of the Father, and of the Son, and of the Holy Spirit, One God. A prayer against the tongue, and the tongue of Bâryâ, and of men — both those who are kinsfolk and those who are strangers — [and against] fever, and rheu-

matism, and inflammation of the lungs, and bowels, and diarrhoea, and dysentery, and cholera. Behold, I take refuge in the exaltation of thy name, and in thy pre-eminence which was in the beginning, [and is expressed by] the letter *alêph*, so that Thou mayest deliver me, O Christ, from the insurrection of the tongue and mouth, for the tongue slew the company of the martyrs in thousands; one word of calumny is mightier than the sharpest sword. [Deliver me, O] TAMÂ, by Thy going forth from the company of the Father and His Son, and by Thy state of being which was before all worlds. And moreover, I would that Thou didst deliver me, O Christ, from the ambush (*or* wiles) of the tongue, the persecutor of Daniel, whom Thou didst deliver from Nebuchadnezzar, the wicked one, when the people were moved and cast him into the blazing fire. O TAMÂ, by Thy bodily form which sprang from the seed of the fathers who succeeded each other, and from the Holy Spirit, and which was more beautiful than the forms of the children of men who are beautiful, deliver Thou me, O Christ God, the Son of His substance, from the unjust tongue, which consumeth injustice for its food, for the tongue slayeth and maketh alive. O TAMÂ, by Thy two-fold birth, the one being of the Father, and divine, and the other of man, [I entreat Thee], O Christ, Thou God Who art alive and not dead, to deliver me from the tongue of man and from mine own tongue, for death is strong and cruel. O TAMÂ, because Thou wast wrapped in poor and miserable swaddling-bands, and again, because Thou didst lie in the stall whilst the ox looked on, deliver me, O Christ, from littleness of the tongue; for there is another worm to me through speech, and let not terror at the cutting down of great trees overwhelm me, for it is the axe. O TAMÂ, by Thy persecution, and by Thy rapid flight to Dabra Ḳuĕsḳuâm during the slaughter of the children of [Thy] native country, deliver me, O Christ, from the service (?) of the tongue, by which alone we can be free, for I have lived (?) fifty years without turning aside therefrom. O TAMÂ, by Thy circumcision, and by Thy standing naked before the people at Thy circumcision, [which took place] on the eighth day after Thy birth, give me counsel, O Christ, and deliver me from the ..... that I may flee from the tongue, for it terrifieth me greatly, and the whale which is joined therewith will thrust me forth. O TAMÂ, by Thy coming into the house of the sanctuary forty days after Thy birth, and Thy standing up before Thy true Father, deliver me, O Christ from the calumny of the tongue,

which is outward, for the tongue of man slayeth .... O TAMÂ, by Thy return to the country of Nazareth from the land of Egypt, and by Thy rearing, and by Thy receiving of abundant rebukes in the house which was built by Joseph for a space of forty (sic) years, graciously deliver me, O Christ, from the evil tongue which slandereth its neighbour in secret and not openly. O TAMÂ, by Thy baptism, and by the voice of the Father, and by the Holy Spirit which descended upon Thy head from heaven, deliver me, O Christ, and save me wholly from the tongue of the men who outwardly speak words of peace, but whose hearts are full of guile. O TAMÂ, by Thy fasting, and by Thy temptation in the desert for forty days — for Thou hast taught me to fast, and hast been with me for these fifty years — deliver me from the rising up of the feeble tongue which breaketh the bones, and kindleth a fire which will burn for a hundred years. O TAMÂ, by Thy journeyings when Thou wast in the world, and by Thine appearance as preacher of the Gospel for three years before Thy death, deliver me, O Christ, from the tongue of the man who listeneth with deceit, being openly a friend, but from whom there cometh envy, for a viper is better than he. O TAMÂ, by Thy weeping, and by the tears which were on Thy face at the death of Thy beloved Lazarus in the presence of his companions who mourned him, deliver me, O Christ, from the tongue of the man who is of no account, and from the mouth of Pharaoh, the devourer of the lowermost fire of Egypt, even as Thou didst deliver Jacob in the sea. O TAMÂ, by Thine exceedingly great humility when Thou didst wash alike the feet of Judas, the tare, and those of Peter, the wheat; O King of kings, Christ, Whose throne is in the heavens, purify me with Thy silver from the dross of the tongue of the evil man by means of the fire of repentance and not by water. O TAMÂ, by the bread of Thy body, and by the cup of Thy vivifying blood which Thou didst give unto Thy disciples on the first feast of unleavened bread, O Melchisedek Christ, Priest of the priesthood, take tithe [of me] being the son of Abraham and Levi, and deliver me from a false tongue [Here follows the second picture.] Deliver from the tongue of the man of Bâryâ and ... thy servant Gabra Shelâsê Tĕzâzû. O TAMÂ, by the smiting of Thy face, and by the blows upon Thy head which was enclosed with thorns, and by the unclean spittle which the Jews spat upon Thee, deliver me, O Christ, from this generation, and illumine my body and my spirit with Thy

light ..... when I see the habitation which Thou hast received. O TAMÂ, by the sweat of Thy face which fell in drops like blood by reason of Thine exceedingly earnest prayer and worship in the hidden place in the desert, deliver me from the tongue which overthroweth, for the labour of the cross is mightier than all pain. O TAMÂ, by Thy being seized and bound, and by the coming out of men after Thee by night with knives and staves — now Thou wast alone and poor — deliver Thou me from the tongue which killeth souls, for it cometh upon me suddenly, and wageth war against me. O TAMÂ, by Thy going to Caiaphas and Hannâ, and again from Caiaphas [unto] the judge, for men came unto Thee by night with lamps, and torches, and lanterns, deliver me, O Christ, by Thy brotherly arms from the tongue of the man of savage heart and haughty mind. O TAMÂ, by Thy standing up before Pontius Pilate, and by Thy coming outside when they dressed Thee in a tunic, deliver me, O Christ, from the tongue of the wicked.... for to his tongue was an evil reward, and Judas, the senseless man, became terror-stricken, and he hanged himself with a rope, and died. O TAMÂ, by Thy back, and by Thy patient endurance of the scourging when Thou wast wholly shrouded in great and severe tribulation, deliver me, O Christ, my Father, Who didst beget me without carnal intercourse, and grant unto me the gift of sonship, as long as the tongue can speak, for through Thee there shall be in the heavens a covering [for me]. O TAMÂ, by Thine abundant suffering, and by Thy prolonged agony..... deliver me, O Christ, from the sharp point of the tongue, and deliver me, O Thou who didst stand like a slave before Pilate the Greek, and didst bear the punishment with which thieves are punished. O TAMÂ, by Thy cross, and by Thy crucifixion, O Thou Who wast nailed between the two thieves, deliver me, O Christ, from the combat of Diabolos, and from his hosts, and from the counsel of the tongue of Caiaphas — now he was the high priest — and may the years of my body [not] come under his time of power. O TAMÂ, by Thy hands, and by the nails of death by which they were pierced, O fruit of the tree of error, a man in the place of that which was plucked by Eve, feed me, O Christ, with the tree of life for which I hope. The softness of speech in the heat of the sun drieth up; let not the speech of error which must be cut down go forth from me. O TAMÂ, by Thy feet whereon Thou didst walk about with the cross and the sharp nails to which the Jews fixed Thee, deliver me, O Christ, from the calumny of the

tongue especially, O Thou Who didst go to Golgotha bearing the heavy cross, and didst take upon Thyself the form of a servant, although Thou wast the Son [of God]. O TAMÂ, by Thy mother who was inflamed with the heat of tenderness for Thee when Thou wast on the cross, and who went with John unto the foot thereof, bring me out, O Christ, from the place of temptation and from the pit which children [of men] have dug for the tongue. O TAMÂ, by Thy mouth which drank wormwood and gall, and also by Thy tongue, for Thou hast taught me the wisdom of seven years when Thou wast on the cross, deliver me, O Christ, and defend me from the cursed tongue of a child who hateth [his] father. O TAMÂ, by the departure of Thy soul [from the body], and by Thy descent unto the place whereto the souls of Adam and Abel went down, even unto the sea of fire, lead me, O Christ, and guide me as Thou didst guide the ark of Noah unto Mount Ḳĕdû (Ḳardô?), and direct me and bring me into a safe haven; for the sea of fire seetheth and the waves thereof are boiling. O TAMÂ, by Thy violent death, the death of the wood of the cross, through the greatness of the unwonted hatred for Thee of [the Jews], who stirred themselves up against the Man because He was good, and were moved on behalf of another (i. e., Barabbas), deliver me, O Christ, from the ..... who are kinsfolk, for their tongues are coals, and their words flames of fire. O TAMÂ, by Thy dead body, and by the bringing down of the same from the cross by the men of Thy religion, the Gospel, Jesus Christ, Whom the Highest delivered by [His] arms, deliver me, and save me from the tongue of the mighty man, for it is a sharp knife, and not a member of the body. O TAMÂ, by Thy grave, which was the grave of a stranger and of a sojourner like unto that of Thy fathers, and was not like that of David, the royal son, deliver me, O Christ, from the evil tongue of the man that is like unto a man who hath a serpent within him, for Satan is a helper of him that is his son and heir. O TAMÂ, by Thy Resurrection, when the world shook by reason of Thy light, and the guardians of the sepulchres were terrified, and the dead bodies rose up, deliver, O Christ, the people of the world from the tongue. Unto Thee it belongeth to kiss him that slew Thee. Who is the man of the peace of Judas? O deliver from the tongue of kinsfolk and of stranger Thy servant Gabra Shalâsê Tezâzû.

THE INTRODUCTION TO LADY MEUX MANUSCRIPT NO. 2 (A).

IN[1] THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD.

[Col. 1] We will declare unto you, O beloved brethren, ye children of this church, and may [God] make bright the eyes of your hearts to hear [them], the Miracles of our Lady, the holy Virgin MARY, which [name] is in Hebrew MÂRÎHÂM, (a sweet name!) the life of the world, and the God-bearer, whose great praise and honour neither the beings of heaven nor the beings of earth will ever be able to bring to an end. May her prayer and her blessing be with her servant[2] . . . . . for ever and ever!

Before the Miracles shall be read let the people hearken with the ear of understanding! Hear ye with your ears, and lay up in your hearts the majesty and the praise of our holy Lady, [Col. 2] the two-fold Virgin, MARY who is called in Hebrew MÂRÎHÂM,[3] that is to say MARY, the guide unto the kingdom of heaven. Our Lady MARY existed before the world [was created] in the mind of God. For the sake

[1] The following text is written on a leaf which has been inserted between foll. 1 and 2; it is, substantially, the text which is given in the manuscript B after the "Salutations" to the Virgin; see the Ethiopic text, pp. 5 and 6.

[2] The name is omitted. [3] See LUDOLF, *Commentarius*, pp. 346 and 350.

of MARY Adam and Eve were made, and Adam called his wife "Life" because he knew that MARY would go forth from his loins and from the womb of his wife. What book can contain the [story of the] majesty of MARY? For the sake of MARY the whole world was made. And if everything [concerning MARY] were to be written down the world would not be able to contain it. What ear could listen unto it? What tongue could declare it? What voice could declaim it? What brain could comprehend it? And what mind could [Col. 3] think it out and understand it? Nevertheless we will declare a little thereof unto you, in proportion as our Lady MARY shall shew compassion unto us.

Now MARY was declared from Adam unto Abraham, and from Abraham unto Moses, and from Moses unto David, the son of Jesse; and our Lady MARY appeared under many forms. The generation of our Lady, the holy Virgin MARY, sprang from the house of David the king, and from the house of Aaron the priest, with reference to her mother; and the name of her father was Îyâḳêm[1] (Joachim), and the name of her who gave birth unto our Queen MARY was Ḥannâ. Unto whom hath the power to comprehend her state of virginity been given? The angels were unable to comprehend the state of virginity, for they transgressed through the lust of the flesh, and they went down to the earth in days of old.[2] Who is like unto our Lady MARY [Col. 4] who

[1] Compare Ἐν ταῖς ἱστορίαις τῶν δώδεκα φυλῶν τοῦ Ἰσραὴλ ἦν Ἰωακείμ: see TISCHENDORF, *Evangelia Apocrypha*, Leipzig, 1876, p. 1.

[2] This seems to be an allusion to Genesis vi. 2:—"the sons of God saw the daughters of men "that they were fair; and they took them wives of all which they chose." In the Book of Adam and Eve (Malan's translation, p. 137), the "sons of God" are identified with the children of Seth, and the "daughters of men" with the descendants of Cain. The sons of Seth were warned by Enoch not to leave the holy mountain whereon they lived, but they rose up against him, and refused to hearken unto his words, and went down to the plain. "And when they looked at the daughters of Cain, at their beautiful figure, and "at their hands and feet dyed with colour, and tattooed in ornaments on their faces, the fire of sin was "kindled in them. Then Satan made them look most beautiful before the sons of Seth, as he also made "the sons of Seth appear of the fairest in the eyes of the daughters of Cain, so the daughters of Cain "lusted after the sons of Seth like ravenous beasts, and the sons of Seth after the daughters of Cain, until "they committed abomination with them."

was the place of abode of the Father? And who is like unto our Lady MARY who became the habitation of the Son? And who is like unto our Lady MARY who became a house for the Holy Spirit? Can any man abide without sin? Nay, for no man hath carried fire [without being burned], and there is no one who hath not committed sin except our Lady MARY. Our Lady MARY is more pure than the angels. Our Lady MARY is greater than all the generations of women. The mind of our Lady MARY is wholly the mind of God. The character of our Lady MARY is the character of God. Our Lady MARY beckoned unto God with her purity. Our Lady MARY gave birth unto God with her virginity. Our Lady MARY became [Col. 5] a dwelling of joy unto God. Our Lady MARY spake by the Prophets. Our Lady MARY preached by the Apostles. Our Lady MARY giveth praise with the mouth of all creation. Honour ye our Lady MARY, O children of this church, for our Lady MARY is the redemption for sinners, and our Lady MARY giveth gracious gifts unto those who minister unto her with good service. Put your confidence in our Lady MARY with all your hearts, and have no doubt whatsoever but that it is she who bringeth you salvation. And prostrate ye yourselves before her image (*or* picture); for whosoever boweth not down before her his name shall be blotted out of existence, and the memorial of his name shall be unknown, and the angels [Col. 6] of heaven shall say, "Amen".

THE INTRODUCTION TO LADY MEUX MANUSCRIPT NO. 3 (B).

[B fol. 2*a*. 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD.

Here beginneth the book which shall be read before [the priests] recite the Miracles of our Lady MARY, that is to say, the Book of Rules that came forth from the throne of Mark the Apostle out of the Church of Mu'allaḳah[1] of Maṣr (i. e., Cairo) where the teachers, the honourable Archbishops who were the orthodox treasurers of the Mysteries, laid it up. Our Lady, the holy Virgin Mary, declared these rules unto them [at intervals] during a long period of time; unto some of them she spake in dreams, unto others she spake in visions, and unto others she spake openly. Now these men were Abbâ Abraham, and Abbâ Mark, and Abbâ Matthew, and they were the workers of wonderful things; and the story of their words was written down in the Book of the Miracles of our Lady, the holy Virgin [B fol. 2*a*. 2] MARY, [telling] how she spake unto them, and how she wrought for them wonderful deeds and miracles. And this Book of their Rules was translated from the Arabic into the Gĕ'ĕz, [the language of] the country of Ethiopia, in the days of John, the Archbishop of Alexandria, and in the days of our Archbishops Abbâ Michael and Abbâ Gabriel,[2] and the Bishop Abbâ John, when they went forth

[1] I. e., the famous church dedicated to the Virgin, more commonly known as "El-Mu'allaḳah," or the "hanging", from the fact that it is suspended between two bastions, and must be entered by a staircase. The church was probably founded in the VIth century of our era. "It is a double-aisled church, and as such is remarkable in having no transepts" (BUTLER, *Coptic Churches*, vol. 1. p. 208). In the list of the Churches of Cairo given by Ibn Dûḳmâḳ (ed. Vollers, Cairo, 1893, p. 1. v) the position of this church is thus described:—

(الكنيسة المعلقة) هذه الكنيسة داخل مصر بباب القصر وهو قصر الروم المعروف بقصر الشمع فى علو بابه

[2] Michael and Gabriel were contemporaries, the former having been ordained in 1454. On the death of Michael he was succeeded by Gabriel; both were buried in Dabra Arârâ. See GUIDI, *Le Liste dei Metropoliti d'Abissinia*, Rome, 1899, p. 9.

into Ethiopia in the third year, in the days of our king Zarʿa Jâʿḳôb,[1] who was surnamed Constantine, after he had reigned seven years. And the Book of their Rules saith thus:—"On every Sunday, that is on every first "day of the week, and on every festival day of our Lady MARY, they "shall not fail to recite the Miracles of our Lady MARY in all the churches "[B fol. 2*b*. 1] with great honour and with great gladness, for MARY is "honourable, and beneath God Almighty there is no one who is more "honourable". And they anathematized [those who would not do this] so that [the priests] might not cease to recite the Miracles of our Lady MARY on every Sunday, that is, on every first day of the week, and on each of her days of festival.

Now her days of festival are these:—on the sixth day of Nuḥasê[2] they celebrate her Conception; from the sixteenth day [of Nuḥasê] to the twenty-first day, that is to say for six days, the festival of her Assumption similar to that which they celebrate for the Resurrection of her Son; on the tenth day of Maskarram, the coming of the Image of our Lady[3] into the city of Ṣêdênyâ,[4] the shrine of Marînâ—now this is the Image which put on flesh and from which drops of sweat fell; on the twenty-first day of Maskarram, and on the twenty-first day of Ṭĕḳemt, and on the sixth day of Ḥĕdâr, her advent into Dabra Ḳuesḳâm;[5] on the twenty-first

[1] This king was the fourth son of David (he reigned from A. D. 1380 to A. D. 1409) and reigned thirty-four years and two months, i. e., from A. D. 1434 to A. D. 1468. Under his rule Ethiopian literature flourished, and Zarʿa Jâʿḳôb was himself an author; the "Miracles of the Virgin" was one of the many books which were translated from Arabic into Ethiopic during his reign. See BASSET, *Études sur L'Histoire d'Éthiopie*, Paris, 1882, pp. 102, 243—246; LUDOLF, *Commentarius*, p. 301—340; and the history of Zarʿa Jâʿḳôb and his son Baʿeda Mâryâm published and translated by PERRUCHON under the title, *Les Chroniques Zarʿa Yâʿeqôb et de Baʿeda Mâryâm*, Paris, 1893.

[2] The names of the months in Ethiopic are:—Maskarram (September), Ṭĕḳĕmt (October), Ḥedâr (November), Tâḥshâsh (December), Ṭên (January), Yakâtît (February), Magâbît (March), Miyâzyâ (April), Genbôt (May), Sanê (June), Ḥamlê (July), Naḥasê (August), Pâgwĕmên (intercalary). The Ethiopian year began on August 29th.

[3] I. e., the Image of the Virgin which was painted by Saint Luke.

[4] A city of Egypt. See CONTI ROSSINI, *Catalogo dei Nomi Propri*, Genoa, 1894, p. 46, col. 1.

[5] A very famous convent which was situated to the north-west of Gondar; see CONTI ROSSINI, *op. cit.*, p. 42, col. 2.

day, the stablishing of the lamp; [B fol. 2*b*. 2] on the third day of Tâḫshâsh, her advent into the sanctuary (i. e., the Temple at Jerusalem); on the twenty-first day of the same month, and on the twenty-second day, [they] celebrate the commemoration of Bishop Dexius—now when he was keeping the festival on this day [the Lady Mary] gave him apparel which had not been made by the hand of man, and a throne whereon no other man had ever sat; on the twenty-eighth day of Tâḫshâsh, which is the festival *Gênâ*, and on the twenty-ninth day, her giving birth to our Redeemer; on the twenty-first day of Ṭêr, her death; on the sixteenth day of Yakâtît, her gift of the "Kîdâna Mĕḫrĕt",[1] and on the twenty-first day of this month her commemoration is also celebrated; on the twenty-first day of Magâbît, and on the twenty-ninth day also, her Conception of our Redeemer; on the twenty-first day of Mîyâzyâ and on the first day of Genbôt, her birth (now there are some who say that her birth took place on the tenth day of Maskarram, but we say what is certain about it, even as our Patriarchs have taught us).

And on the twenty-first of this [B fol. 3*a*. 1] month the people shall be gathered together in the land of Egypt, in the church which is called Dabra Maṭmâḳ, and they shall be gathered together from the East, and from the West, from the South, and from the North, and from every country whatsoever. And they shall encamp in booths, and in tents, and in tabernacles, and in companies, and they shall celebrate the festival of the Virgin from the twenty-fifth day unto the twenty-ninth (?) day with great honour, and joy, and gladness, and jubilation unceasingly for five days, together with the angels, and the martyrs, and the righteous, and those who make intercession. And the Christians shall see her openly, and they shall celebrate a festival with gladness, and honour, and joy on the twenty-first, twenty-second, twenty-third, and twenty-fourth days [of the

[1] I. e., the "Covenant of Mercy"; see within, Chapter I.

month. And they shall celebrate] a great festival on the twenty-fifth day because her Son planted dry rods and made them to become trees [B fol. 3*a*. 2]; and on the eighth day of the month Sanê because her Son made water to flow from the rock and healed those who were sick; and on the twentieth day of this month because the Apostles were assembled, and her Son came down to build her house; and on the twenty-first day [to commemorate] the sanctification of her house; and also on the twenty-first day of the month Ḥamlê. Now all the festivals of our Lady MARY are thirty-two in number.

And they shall honour these days of festival like the first day of the week (Sunday), and the people shall do no work of any kind whatsoever in them, from year to year and for ever as far as these festivals of our Lady, the holy Virgin Mary, are concerned. And those who do not come on every first day of the week to church to hear the Miracles of the Virgin, the Patriarchs whose names we have already mentioned above shall anathematize them whether they be male or whether they be female, except in such cases as when they are prevented from coming by sickness, or by some serious cause, or by some physical infirmity [B fol. 3*b*. 1], or some piece of work which preventeth a man from coming to church. Now every one who shall hear the reading of the Book of the Miracles of the Virgin, our Lady MARY the God-bearer shall bless, whether they be men or whether they be women, on these festivals of our Lady Mary. And on every first day of the week both men and women shall be gathered together in the church, and after the conclusion of the song of peace they shall put off their ornaments, that is, their ornaments of gold and silver, from their hands, and from their fingers, and from their necks, and from their ears, and from their heads; but the women must have their heads shorn even as Paul said.[1] And it is meet for them to compose their minds to listen unto the

[1] See 1. Corinthians xi. 6. Saint Paul's words are:—"For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."

[reading of the] Miracles of our holy Lady, the Virgin MARY; and there shall be great silence [B fol. 3*b*. 2] and no man shall speak. Whosoever is strong shall stand up to listen, and whosoever is weak shall sit down. And before they read the Miracles of our Lady MARY the Patriarch shall bless [the people]; and if there be no Patriarch there, the Metropolitan shall bless [them]; and if there be no Metropolitan there, the Bishop shall bless [them]; and if there be no Bishop there, the priest who is of the highest rank shall bless [them], on the East, and on the West, on the South, and on the North.

Then shall the Bishop or priest set the crown upon his head, and prostrate himself three times before the ark; and he shall offer up incense, and he shall cense [the place] three times, saying, "Glory and honour "be unto the Holy Trinity, the Father, and the Son, and the Holy Spirit, "henceforth and for ever and ever! Amen." And he shall go to the Image of our Lady MARY, the God-bearer, and he shall cense [it] [B fol. 4*a*. 1] three times, and shall say, "Rejoice, O thou that art full "of grace, God is with thee! Blessed art thou among women, and bless- "ed is the fruit of thy womb. Do thou make supplication and intercede "with thy beloved Son, so that He may pardon unto us our sins." And if there be a Metropolitan there he shall then cense [the place] three times, and after him all the priests, according to their grades, shall do [likewise], until all those who have been appointed priests shall have finished the censing. And after this they shall read the Book of the Miracles of our Lady three at a time; those who know the Book shall each read three of the miracles from [the Book of] the Miracles of our Lady MARY, but those who are not able to read the Book in its integrity shall each read one of the lesser miracles, so that the blessing of the Virgin may not be destroyed. And during the reading three priests shall burn incense without ceasing; one towards the ark, and one towards the Image of our Lady MARY, and one towards the reader of the miracle [B fol. 4*a*. 2].

And let not any Christian imagine that it is a light matter to hear read the Miracles of our Lady MARY, the God-bearer, for it is a great and an honourable thing; and let neither man nor woman fail to listen unto them, lest they fall into carelessness. And he that is able to hear her Miracles let him take an offering on that day, provided that he is not prevented [from so doing] by some serious cause as we have already said. And he that is unable to take an offering when he heareth [the reading] of the Miracles shall go unto the church, and he himself shall be in the place of an offering, provided that he listeneth unto the Miracles in faith. And those who neglect (*or* treat with contempt) the Book of her Miracles, and the Covenant with our Lady, the holy Virgin MARY, who gave birth unto God, are outside the faith in the Incarnation of the Son of God, and cannot be numbered among the sheep of the fold of Christ. And they shall be under a ban, and excommunicated, and [B fol. 4*b*. 1] cut off by the swords of Peter and of Paul, and by the sword of the words of Abbâ Michael, and Abbâ Gabriel; and they shall be cut off and excommunicated by us also because we have received the power of these [saints], and therefore we can cut off and bind fast with a fetter which cannot be opened until her Son shall come in glory him that will not do honour unto the festivals of our Lady, the holy Virgin MARY, who gave birth unto God, even as unto the first day of the week. Amen. But upon those who wish to honour, and to exalt, and to love her with all their hearts and with all their might shall dwell the prayer and the blessing of our Lady, the holy Virgin MARY, who gave birth unto God, and they shall sanctify them for ever and ever and ever. Amen.

[B fol. 4*b*. 2] And the priests shall say twice in the tone [called] '*Azel*,'[1] "Hallelujah! Hallelujah! We worship the Father of Light, and "His Only Son, and the Holy Spirit, the Paraclete, three equal Persons."

[1] I. e., the tone used in the churches in Lent, and on fast days, and on the Eves of festivals, and for funeral ceremonies; see DILLMANN, *Lexicon*, col. 1002.

[Then shall they] say thrice, "Salutation unto MARY the Queen, the true "vine, on which, although it hath never been cultivated, thou shalt find "blessed fruit. The Son of God in truth came and became man from "her, and she gave birth unto Him and He hath saved us and hath par- "doned unto us our sins. Thou hast found grace, O Virgin. Many shall "hold converse concerning thy honour, for the Word of the Father came "and took upon Himself human nature from thee; Hallelujah! Come ye "and look upon this Bride, this Woman who is adorned, the mother of "the Lamb, who is enveloped in such great glory, even as saith the son "of thunder, John the pure virgin, who cried out, saying, 'He hath made "'this bride to shine exceedingly, yea, [B fol. 5*a*. 1] more than the star of "'the morning'. This is the New Zion, the city of our God, wherein "dwelleth the joy [of] all the holy prophets."

"Rejoice thou, O MARY, in the pleasure of its passover"; and thou shalt recite this passage unto the end thereof in the tone [called] '*Azel*. Then shall they read the Miracles of our Lady, the holy Virgin MARY, who gave birth to God, each man [reading] three at a time. And after the reading of the Miracles they shall all sing a hymn together, and shall say thus:—"Blessings be upon this our Lady, the holy MARY, who gave "birth to our Salvation! Hallelujah! Hallelujah! Hallelujah! upon all of "us, the people [here]. Unto Thy Cross, O Lord, we will ascribe glory; "Hallelujah! Hallelujah! Hallelujah! Salutation unto thee, O John, the "son of thunder (Boanerges). Salutation unto thee, O John, who didst "write the Apocalypse. Salutation unto thee, O John Theologos. Salut- "ation unto thee, O John, the beloved of the Lord. [B fol. 5*a*. 2] Salut- "ation unto thee, O John, the virgin. Salutation unto thee, O John the "Evangelist. Salutation unto thee, O John, who didst lie in the bosom "of God. Salutation unto you, O Peter, and Paul, and James, and John, "and Andrew, and Matthew, and Philip, and Bartholomew, and Thomas, "and James the son of Alphaeus, and Thaddeus, and Nathaniel, and

"Matthias, and Luke, and Mark, and James the Bishop. Bless ye us, "your children by the command of the Spirit.

"Salutation unto thee, MARY, thou Door of the East, which brought "forth the Light. Salutation unto thee, thou Vine of Eskêdêrê. Salutation "unto thee, thou Splendour that can be seen. Salutation unto thee, O "thou that art ornamented with rays of light (?). Salutation unto thee, for "thou hast given birth unto the Creator. Salutation unto thee, thou Rod "of Aaron which bore fruit. Salutation unto thee whom we worship with "a psalm. Let each one read [B fol. 5*b*. 1] the Book of thy Miracles in "peace! Bless thou us!

[The text which follows (see page 5, l. 16—p. 6, l. 8) the above in the manuscript B is similar to that which forms the Introduction to the manuscript A; it contains a few variants, as will be seen from a perusal of it, but they are not sufficiently important to make it necessary to give a rendering of the whole section here. It will be noticed that king Takla Haymânôt and his queen Abâla Dengel are mentioned; this king is, no doubt, the second of the name, who reigned from A. D. 1769 to A. D. 1777.]

THE ADDRESS OF THE READER OF THE MIRACLES OF THE BLESSED VIRGIN MARY TO THE CONGREGATION.

Hear, O ye my fathers, and my brethren, and my sisters, who are in this church hoping to hear the Miracles of our Lady, the holy Virgin, the two-fold MARY, who gave birth unto God, and let those who are upon high seats come down, and do ye who are seated rise and stand up; and gird about you your apparel [B fol. 6*b*. 2], let down coverings of your heads and [put off from] you your ornaments. Have ye not heard that it is said, "If a man be able to offer up an offering [let him do so], and

"if he cannot, let him hearken unto the Miracles of the Lady of us all, "MARY, who gave birth unto God, and it shall be unto him for an offer- "ing; and our Lady shall love him that listeneth thereunto, and she will "bless quickly him that prayeth and listeneth with all his heart." Do ye then stand up and make yourselves worthy to receive your reward for ever and ever. Amen.

Salutation unto thee, O my Lady MARY, thou Mother of our Lord Jesus Christ! When the Book of thy Miracles is being read overshadow [us] with thy wings. Whatsoever words thereof we hear make thou to put forth roots, and make the stalk and branches to grow up, and make them to bring forth fruit thirtyfold, and sixtyfold, and an hundredfold. And daily do thou make intercession on our behalf, and according to the power which hath been given [B fol. 7*a*. 1] unto thee by the Father and the Son and the Holy Spirit make thou our sins to be lightly esteemed. Depart not thou from us in this world, and in that which is to come let not our soul separate itself from thy soul, for ever and ever! Amen.

O my Lady, thou Mother of salvation, Mother of light, Mother of incense, Mother of offering, Mother of fire, thou only Mother, Mother of the King, Mother of Christ the Messiah, O Mother divine and awe-inspiring through the compassion of thy Son, look thou [favourably] upon our supplication, and be thou graciously pleased with our entreaties, and by thy prayer do thou cool the wrath of thy Son! Amen. May the Jews who are doomed to perdition and whose name exciteth to wrath go down and have their habitation in the lowermost depths of the place of judgment! Amen. May the wicked Jews who wish not [to hear] thy name and who deny thy virginity be mown down by the sword of Michael, may they be burnt in the torment of fire, and may they descend and have their habitation [B fol. 7*a*. 2] in the lowermost depths of the place of judgment! Amen. May the lying Jews who hold thy virginity in abomination be fettered and bound in chains of fire, and may they dwell [in the lowermost

depths] of the place of judgment and corruption! Amen. May the evil-doing Jews who curse thy virginity be cut down by the sword of Michael, may they suffer pain in the torture of the fire, and may they be sealed down in the depths of the place of judgment whence there is no place of escape! Amen. May the leprous and filthy Jews who blaspheme thy virginity be punished by the hand of Michael, may they become involved in the Gehenna of fire, and may they be hurled down headlong and cast into the depths of the place of judgment! Amen. May the faces of those who follow Christ, and who follow the Gospel, and who read thy miracles, be clothed by the light of thy grace, and may they be preserved by thy covenant! Amen. May those blessed and good men who esteem holy thy virginity, and those who take refuge at thine image clothe themselves in the light of thy grace! May they be permitted by grace to enter into thy bridal chamber, may they be [B fol. 7*b*. 1] sanctified by the Blood of thy Son, may they inherit life and may they have as their lot a portion and an inheritance with the saints! Amen. And may the holy, and the elect, and the pure who sing praises unto thy virginity, and who cry out before thine image, array themselves in the light of thy grace, and may they exult and rejoice in the bridal chamber of thy Son! [Amen].

I bow down before thee and I give praise unto thee, O my Lady MARY, thou couch of the heavenly Bridegroom. I bow down before thee and I give praise unto thee, O my Lady MARY, thou chariot of the Sun of righteousness. I bow down before thee and I give praise unto thee, even as John of the golden mouth (Chrysostom) gave praise unto thee, saying, "In the sweetness of his lips rejoice thou, O my Lady MARY, for of thee "God the Word became incarnate, and He went forth from thee [B fol. 7*b*. 2] "like a bridegroom who goeth forth from his chamber. Rejoice, O my "Lady MARY, because there went forth from thee the truly Good Shepherd, "Who seeketh for the lamb which hath been cast away, and when He "hath found it He beareth it upon His shoulders. Rejoice, O my Lady

"MARY, for through thee have been broken the fetters of the monster which "causeth suffering, and which God did cast into judgment. Rejoice, O "my Lady MARY, thou holy land, whereunto God came riding upon a "cloud of light and entered into thee. Rejoice, O my Lady MARY, from "whom God, Who maketh His saints to rest, appeared. Rejoice, O my "Lady MARY, in whom God was well pleased, and from whom it was "[ordained] before the world that the Word should be born of thee, the "Word Whom, together with His Father and the [B fol. 8*a*. 1] Holy "Spirit, we adore. Rejoice, O my Lady MARY, the Mother of Him "Whose Apostle I am. Rejoice, O my Lady MARY, on whose virginity "Him to Whom thou didst give birth set a seal after He had been born, "and whose virginity was not destroyed."

Salutation unto thee, O my Lady MARY, who didst give birth to God without the foundation of thy womb being rent asunder. Salutation unto thee, O my Lady MARY, who didst give birth to the Word without the seal of thy virginity being opened and changed, and who art called Mother through the birth of our holy Redeemer. Salutation unto thee, O my Lady MARY, for thou hast found grace, and God is with thee. Entreat thou and make intercession with thy beloved Son that He may pardon unto us our sins.

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I. Mary stands in prayer at the grave of her Son, Jesus Christ.
II. The sleeping watchmen at the grave of Christ.
III. Jesus Christ, Who has risen from the dead, addressing His Mother.

(*See page 15*).

[A fol 75*a*. 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD.

On the sixteenth day of the month Yakâtit[1] there shall be celebrated the commemoration of our holy Lady, the Virgin two-fold MARY, who gave birth to God, because she received therein the Covenant of Mercy from her Son, our Redeemer Jesus Christ. Whosoever shall celebrate her commemoration, and shall call upon her name, and shall give alms unto the poor and needy, even if it be a cup of cold water only, [shall receive his reward.]

Now when the Son of this holy woman MARY [A fol. 75*a*. 2], whose pure flesh He had taken upon Himself, went up into heaven, He sat on the right hand of His Father, having fulfilled all the Law, and taken upon Himself human nature, but without sin, and gained dominion over the pains of the Cross by His good pleasure and will which He exercised for our redemption. And He left his mother MARY in the house of John His disciple, whom He loved, and whom He committed unto her protection, saying, "Behold thy son", and to that disciple also He said, "Behold thy mother"; and our Lady Mary dwelt [there], and she was wont to go unto the grave of her Son, that is to say, to Golgotha, [A fol. 75*b*. 1] to pray there. And it came to pass that when the Jews saw her they were filled with wrath and jealousy, and they wished to stone her, but God made her to disappear from their sight. Then they took counsel together and appointed guards over His grave, so that she might not be able to come and pray there again; but she ceased not to

[1] I. e., February 10.



I. The Virgin Mary's prayer to her Son, Jesus Christ.
II. The Assumption of the Virgin Mary.
III. Jesus Christ, in the presence of all the angelic hosts, makes His mother to sit upon the throne with Him.
IV. David singing Psalms to the accompanyment of his ten-stringed lute.

(*See page 16*).

go there each day. Now the guards never saw her, for the mantle of the glory of her Son made her to be invisible, and angels came unto her at all times to minister unto her, and her Son, our Lord Jesus Christ, watched over her [A fol. 75*b*. 2] continually, and fulfilled for her all her desires. And after this He made her to ascend into heaven, and He shewed her the place where the righteous rest and where dwell Abraham, Isaac, and Jacob, and the spirits of all the fathers who had died from Adam until Christ(?) received her. And they bowed down before her and said, "Glory be unto God Who hath created thee for us, flesh of "our flesh, and bone of our bone; in thee we have found redemption, and "thou hast become the gate of life [leading] from destruction through the "Incarnation of the Son of God of thee" [A fol. 76*a*. 1]. Then the angels transported her and brought her unto her beloved Son [Who was seated upon] His throne; and flames of fire covered Him round about on the right hand and on the left. Then our Lord took her hand, and He kissed her mouth and said unto her, "Hast thou come, O My Mother?" Then He made her to ascend His glorious throne and He made her to sit [there] with Him, and He told her the story of the joy and gladness which eye had never seen, and ear had never heard, and the heart of man had never imagined, that He had prepared for her. And below the throne she saw David [A fol. 76*a*. 2]. her father, the king of Israel, together with all the company of the Prophets, and the angels, and the souls of the righteous were standing round about them, and he was singing psalms to his harp and saying, "Hearken, O my daughter, see, and "incline thine ear, forget thy people in thy father's house, for the King "hath desired thy beauty, and He is thy Lord."

And again the angels set her so that she might see the place of judgment, and they brought her unto the place which was the boundary of the darkness that had been prepared for Satan and his angels, and for all those who walked in his ways [A fol. 76*b*. 1]. Then our Lady MARY



I. The Virgin Mary arrives in heaven, and all the orders of angelic beings bow down before her.
II. The Virgin Mary looks upon the abode of Satan and his angels.

(*See page 17*).

said, "Woe is me! Who could announce unto the children of men that "they would come here?" And an angel said unto her, "Fear thou not, "O Mary, God is with thee. He is with thee, and with those who [shall "come] after thee". Then the angels bore her along and brought her back to the [former] place, and straightway our Lady Mary sat down, being exceedingly sorrowful for all the sinners. And inasmuch as that day was the sixteenth day of the month Yakâtît, she stood up at the place of the skull (i. e., Golgotha), and [A fol. 76 *b*. 2] she made supplication unto her Son, saying, "I adjure Thee, O my Son, by God Almighty "Thy Father, and by Thy Name Christ, and by the Paraclete Thy Spirit, "and by my womb which bore Thee, Whom earth is not able to bear, "and Whom even the angels are not able to approach, for nine months "and five days; I adjure Thee, O my Son, by Thy going forth from "me, without pain, and by Thy birth; I adjure Thee by my breasts "which gave Thee suck, and by my lips which kissed Thee, and by my "arms which embraced Thee, and by my feet [A fol. 77 *a*. 1] which walk- "ed about with Thee; I adjure Thee by the cradle wherein Thou didst "lie, and by the swaddling bands wherein Thou wast swathed; O my "Son, my beloved one, I entreat and make supplication unto Thee that "Thou mayest hearken unto the voice of my petition, and mayest come "unto me, and mayest fulfil everything which is in my heart."

And it came to pass that when our Lady, the holy Virgin MARY, the mother of the Light, had thus spoken, our Lord and Redeemer Jesus Christ came down, and with Him and round about Him were thousands of thousands and tens of thousands of thousands of angels. And He said [A fol. 77 *a*. 2] unto her, "What shall I do for thee, O Mary My mother? "And what wish is it that thou desirest that I shall fulfil for thee?" Then our Lady, the holy Virgin MARY, made answer unto her beloved Son, and said unto Him, "O my Son, my beloved One, my Lord and my "Redeemer, my Hope and my Refuge, my trust is in Thee. In Thee



Jesus Christ, in the presence of all the angelic hosts, makes an everlasting covenant of mercy with His mother.

(*See page 18*).

"have I my strength, and in Thy safe place do Thou protect me; Thou "art He Whom I remember always. And now, hearken Thou unto my "prayer and unto my entreaty, and incline Thine ear unto the words of "my mouth. I who speak unto Thee am Thy mother MARY, and I am "Thine handmaiden [A fol. 77*b*. 1]. Whosoever shall celebrate the festival "of my commemoration, or shall build a church in my name, or shall "clothe the naked, or shall visit the sick, or shall feed the hungry, or shall "give to drink him that is thirsty, or shall comfort him that is sorrowful, "or shall make to rejoice him that is sorrowful, or shall write a book of "my praises, or shall meditate upon the hymns to me on [the day of] my "festival, reward Thou him, O Lord, with a good reward from Thyself "the which eye hath not seen, nor ear hath heard of, nor mind of man hath "conceived. I beseech Thee, and I make supplication unto Thee, O Lord, "on behalf of all those who shall believe on me, and do Thou make them "to be free from Sheol [A fol. 77*b*. 2]; and remember Thou him that is "an hungered, and him that is athirst, and all the trials which came upon "me with Thee". And our Lord Jesus Christ answered and said unto her, "It shall be even as thou sayest, and I will fulfil for thee all thy peti- "tion. Did I not become man through thee? I swear by Myself that I "will not break My covenant with thee". May her blessing be with our king David for ever and ever! Amen.

Salutation unto thee, O Book of the Law and Covenant like unto the Table of stone

For each and every one who shall call upon thy name!

Let the hearts of sinners [A fol. 78*a*. 1] be softened, let the hearts of the violent be softened,

Let the hearts of those who are afflicted with sorrow be softened, O MARY! Amen.

THE COVENANT OF CHRIST WITH THE BLESSED VIRGIN MARY.

[A fol. 1*b*. 1] THE MIRACLES OF OUR LADY MARY, THE HOLY WOMAN, THE TWOFOLD VIRGIN, THE GOD-BEARER; MAY HER PRAYER AND BLESSING BE WITH US FOR EVER AND EVER! AMEN.

One day our Lord Jesus Christ said unto MARY, "What sorrow "can be greater than that which came upon thee for My sake?" And our Lady MARY said unto Him, "O my Lord and God, there were the "five sorrows which came upon me for Thy sake, and they had exceed-"ingly great power over me. The first of them was the sorrow which I "endured[1] when Simeon prophesied concerning Thee in the Sanctuary, "how that the Jews would slay Thee. [A fol. 1*b*. 2] The second sorrow "which I endured was when I missed Thee in the Sanctuary and I was "seeking for Thee three days. The third sorrow which I endured was "when I remembered how they bound Thee hand and foot, and how the "men of Pilate scurged Thy back. The fourth sorrow which I endured was "when they crucified Thee between two thieves on the day of the Eve "of the Sabbath, and Thou wert naked, and they drove five nails through "Thy body. And the fifth sorrow which I endured was when I remember-"ed how Joseph and Nicodemus[2] took Thee down from the Cross and "swathed Thee in fine linen, and laid Thee in the tomb." And our Lord said unto her who had given Him birth, "Thus saith our Father Who "is in heaven, 'Whosoever shall keep in remembrance the sorrows and

[1] Literally, "my sorrow when Simeon". [2] See St. John xix. 39.

"'[A fol. 2*a*. 1] sufferings which have come upon thee for My sake, and "'the salutation of Gabriel, I will remit to him his sins. And whosoever "'shall give an offering for thy name's sake I will remit to him his sins, "'and I will make him to inherit the kingdom of heaven. And I will "'come to him with thee, O thou Who didst give Me birth, and I will "'appear to him three days before his death'". This was the covenant which He made with His Mother, and she told it unto Dexius, who wrote it down together with [the account of] her Miracles, so that [all] believers might read it. May her prayer and blessing be with us for ever and ever! Amen.

What sorrow can be greater than the sorrows which came upon thee, O Virgin?
For thou didst give a cry when He cried unto thee a cry
On the day of the Eve of the Sabbath [A fol. 2*a*. 2] in which He was upon the holy wood, the Cross.
By thy five sorrows, O deliver me from perdition,
And from mighty terror of the awful Sheol (i. e., Hell).

BISHOP DEXIUS AND THE VIRGIN MARY.

[A fol. 3*a*. 1, B fol. 9*a*. 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD, WE WILL WRITE THE BOOK OF THE MIRACLES OF OUR LADY, THE VIRGIN MARY, WHO GAVE BIRTH UNTO GOD. MAY HER PRAYER AND BLESSING BE WITH OUR KING DAVID! [AMEN].

Now there was a certain bishop in the church of Ṭelṭelyâ whose name was Dexius, and he was a righteous man, and a fearer of God, and he loved our Lady MARY exceedingly; his mouth declared her praise [B fol. 9*a*. 2], and his heart abounded [with thoughts of her], and he ministered unto her with exceedingly great diligence and care, and he



I. The Virgin Mary receiving from Bishop Dexius the Book of her Miracles which he had compiled. At the feet of the bishop is an inkstand with two jars.

II. Bishop Dexius receiving from the Virgin Mary apparel which had been woven by the command of Christ, and an episcopal throne upon which no other bishop was to sit.

(*See page 21*).

wrote the Book of her Miracles and History, and he ceased [A fol. 3*a*. 2] not to meditate upon the same at eventide and at morn. And it came to pass that when he came nigh to finishing the writing of her praises, our Lady the Virgin MARY, the majesty of Christian people, brought unto him glad tidings openly, and she said unto him, "Give me the Book of "my History and Miracles, which my beloved son hath made, into my "hands"; and she took the Book of her Miracles, and she opened it and read therein, and she was exceedingly pleased therewith. And she said unto him, "Behold, O my beloved, thou hast toiled for me. Behold now, "I am well pleased with thee, and I give thanks unto thee. And the "blessing of [B fol. 9*b*. 1] my beloved Son shall be upon thee and shall "dwell in thy house, and He shall bless thy children and those that shall "be descended from thee with the blessing of heaven [A fol. 3*b*. 1] because "thou hast written this Book for me"; and having said these words she disappeared from him. And the bishop rejoiced with an exceeding great joy because MARY had brought him glad tidings, and had shown herself unto him openly, and had spoken unto him mouth to mouth; and he loved her the more, and his heart was smitten with deep love for her. Then he meditated in his heart and said, "Behold, I will exalt her honour and "majesty, and I will add thereunto very much more than I have been "wont to do aforetime". And he made a great festival, the like of which man had never made, in commemoration of [B fol. 9*b*. 2] MARY, not on the day of her glorious nativity, but before it, and he chose one day of all [A fol. 3*b*. 2] the days and established the celebration of the festival upon it, and he made regulations concerning it and confirmed it. And all the people of the city celebrate the festival unto this day according to the ordinance of the bishop, and they keep the feast of the commemoration of MARY with joy and gladness.

And our Lady MARY, the worker of good and the giver of [B fol. 10*a*. 1] grace, appeared a second time unto the bishop, and she had in

her hand glorious, and beautiful, and splendid, and holy apparel. And Mâryâm (MARY), that is, Mârîhâm, answered and said unto him, "O "Dexius my beloved chosen one, my good and faithful servant, I praise "thee, and I extol thee, and I rejoice in thee, and [A fol. 4*a*. 1] I am well-"pleased with thy work. And inasmuch as thou hast rejoiced in me, and "hast ordained and established a festival in mine honour—now the Arch-"angel Gabriel, who brought unto me the glad tidings of the advent of "my beloved Son, hath related this unto me, and an angel hath told me "that thou hast published abroad the commemoration of my festival unto "all the people of the world each year, and hast made the poor, and the "[B fol. 10*a*. 2] needy, and all the people of the city to rejoice and be glad "for my name's sake—I will increase the reward of thine abundant toil in "this world, and I will exalt thine episcopal throne among [those of other "bishops] in proportion as thou hast shewn honour unto [A fol. 4*a*. 2] "me. And behold now, I have brought unto thee from heaven apparel "which hath been woven by the command of my beloved Son. [Take it,] "and put it on when thou art about to minister at the service or at the "consecration of the Eucharist, and no man shall have the power to array "himself therein except thyself, and none besides thee shall dare to sit "upon thy throne; and if there be any man who shall set himself in op-"position to the word of my commandment I will take vengeance upon "him with a mighty vengeance." And it came to pass that when the bishop had become old he brought his days to an end at a ripe old age, and he [B fol. 10*b*. 1] departed this world in peace and entered into life. And the apparel which MARY had given unto him remained among the treasures of the church [A fol. 4*b*. 1], and it was radiantly white and exceedingly splendid.

And after Dexius another bishop was appointed, and he yearned for that apparel and was exceedingly anxious to put it on; and he wished to sit upon [his] throne and to go up thereupon without the permission of



The angel Râguêl strips off the apparel which the Virgin Mary had given to Dexius from the presumptuous bishop who had dared to put it on, and by the command of the Virgin smites him in such wise that he dies.

(*See page 23*).



I. Bishop Dexius receiving from the Virgin Mary apparel which had been woven by the command of Christ, and an episcopal throne on which no other bishop was to sit.

II. The successor of Bishop Dexius, in spite of the remonstrances of his clergy, arrays himself in the apparel which the Virgin Mary had given to Dexius, and takes his seat upon the episcopal throne which she had also given to him.

III. The presumptuous bishop is thrust from his seat by the angel Râguêl, who hurls him to the ground, and slays him.

(*See pages 21-23*).

MARY. And the priests of the church and the elders of the city said unto him, "Put not on this apparel before thou hast asked MARY [B fol. 10*b*. 2] "if she will be pleased to give it unto thee even as she gave it unto bishop "Dexius". And he said unto them, "I am the bishop even as he was, and "I have been appointed to [this] rank in the church; [A fol. 4*b*. 2] and "behold, I will put on this apparel, and I will take my seat upon his throne." So he did according to the desire of his heart, and they were not able to restrain him; and of his own will he put on the apparel and he was so bold as to go up upon the throne and to take his seat thereupon. And it came to pass at that time that he fell down from the throne and was dashed in pieces, and there was great dismay and quaking in the church; and Mâryâm (MARY), that is, Mârîhâm, [B fol. 11*a*. 1] smote him by the hand of the angel called Râguĕêl, and he perished and died. And violent grief, and fear, and dismay laid hold upon the people, and the priests, and deacons, who were gathered together in that place, and [A fol. 5*a*. 1] after they had come to themselves they marvelled and were silent by reason of the miracle which Mâryâm, that is, Mârîhâm, had wrought. And they ascribed glory unto God, and they exalted the greatness of the honour of Mâryâm, that is, Mârîhâm, and they worshipped with great humility kneeling upon their knees in the little chapel, and they offered up their praisings of MARY [B fol. 11*a*. 2] in fear and in trembling. And they brought forward as offerings for her service thousands [of pieces] of gold and silver, because they had seen the awful and terrifying wonder concerning the bishop [which had been wrought] in the church; and they exalted her and paid honour unto her. May her prayer and supplication redeem our king David from a cruel [A fol. 5*a*. 2] death and from the punishment of the judgment for ever.

[The two following texts are wanting in A.]

[B fol. 11*a*. 2] O my Lady MARY, who without the seed of man didst give birth unto God, and who when Dexius had written the blessed Book of

thy Miracles didst lay a ban upon another man that he should not put on his apparel nor seat himself upon his throne, and who, when a certain violent bishop opposed thy command and took his seat upon the throne of Dexius without being [B fol. 11*b*. 1] blessed by thee, didst smite him speedily by the hand of the angel Râguĕêl, so likewise do thou smite the enemies of the life of thy servant Khâyla Mâryâm at morn and at eve, so that he may proclaim the story of [thy greatness] for ever and ever. Amen. Dexius having gathered together and written down the Miracles of her who, being in a state of virginity, conceived and brought forth a child, the angel Gabriel having announced to her a message of glad tidings of great joy, and had published abroad the day of her commemoration, she gave him apparel and a throne.

THE VIRGIN MARY AND THE POOR MONK.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY WHO GAVE BIRTH TO GOD.

May her prayer and blessing be with her servant Khâyla Mâryâm for ever and ever! Amen.

Now there was a certain poor monk who possessed neither raiment nor food, but he believed on our Lady MARY, who gave birth to God, and he said unto her, "O give thou the command [B fol. 11*b*. 2] concerning "me that I may eat, and drink, and clothe myself withal"; and having said these words he fell asleep. And it came to pass that our Lady MARY, who gave birth to God, came at the time of midnight, and she appeared unto him in a vision, and said unto him, "What sayest thou, O monk? "Take this raiment and it shall be thine." And when he awoke from his sleep he found apparel [there], and he rejoiced with an exceedingly great joy, and all the people who saw this miracle which our Lady



The Virgin Mary appears to one of her servants from out of her image, and addresses him, and in answer to his words "Blessed art thou among women," says," And blessed art thou also among men."

(*See page 25*).

MARY, who gave birth to God, had wrought marvelled. May her prayer and blessing be with her servant Khâyla Mâryâm for ever and ever! Amen.

PRAYER BY THE COMPILER OF THE MIRACLES OF THE VIRGIN.

[A fol. 6*b*. 1] When a man desireth to build a house doth he not first of all make ready everything which he will require therefor? O MARY, I beseech thee to give unto me the spirit of knowledge, and since I desire to relate thy wonderful deeds make me to understand them, and make me to follow in a straight path thy gracious acts.

CHAPTER I.

THE VIRGIN MARY AND THE ARTIFICER.

[B fol. 12*b*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY, WHO GAVE BIRTH UNTO GOD. May her prayer and the mercy of her beloved Son be with the soul of our king David for ever and ever! Amen.

Now there was a certain artificer who loved our holy Lady, the two-fold Virgin MARY, who gave birth to God, with all his heart, and he was wont to read salutations unto her day by day [A fol. 6*b*. 2] continually, both evening and morning; and he continued to salute her for many days. And it came to pass one day that he said unto her, "O my "gracious Lady, I pay salutations unto thee continually, but thou dost "never return my salutation unto me"; and after he had said these words unto her he began to read the salutation of our Lady MARY, standing

before her image. [B fol. 12*b*. 2] And when he came to the passage where he should say, "Blessed art thou among women", our Lady MARY, who gave birth unto God, answered him from out of the image, and said unto him, "And blessed art thou among men"; and thus she spake unto him thrice. Now when the artificer heard these words from the [A fol. 7*a*. 1] image of our Lady MARY, he bowed down before her and repented himself that he had dared to speak unto her; but he rejoiced because of the words which she had spoken unto him. And he loved her much more than formerly, and he devoted himself the more to her service until he passed away from this fleeting world. May the prayer and blessing of our Lady MARY [B fol. 13*a*. 1] be with our king David for ever and ever! Amen.

Inasmuch as the angel who announced glad tidings [unto thee] gave thee an everlasting salutation,
The artificer was dear unto thee.
Since thou, O MARY, wert blessed by the Book of Ḥâwî[1],
Bless me, O my Lady, and [may] thy Son [A fol. 7*a*. 2] the Nazarene [bless me]
With the blessings of Judah and Levi!

CHAPTER II.

THE JEW OF THE CITY OF AKHMÎM.

[A fol. 8*a*. 1; B fol. 13*b*. 1] A MIRACLE OF OUR HOLY LADY THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH UNTO GOD; may her prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[1] The Book of Ḥâwî is a large theological work which was written in Greek by one Antiochus of the Monastery of Siḳ, which lay on the east of Jerusalem. It was translated into Arabic by Gabriel ibn Batrak A. H. 665 = A. D. 1266—67, and into Ethiopic by Salîk A. M. 7074 = A. D. 1582. See WRIGHT, *Catalogue of Ethiopic MSS.* p. 235.



I. A Priest who had grown old in the service of the Virgin Mary, falls down one day in the church when bowing before her, and breaks his back.

II. The Virgin Mary appears, and seizing his hand, touches the broken bones and makes him whole.

III. By the Virgin Mary's command the priest comes to her right hand side, and he marvels at her great beauty.

(*See page 27*).



II I.

I. An aged priest while bowing before the Virgin Mary falls down and breaks his back.
II. The Virgin Mary touches the broken bones, and makes him whole, and commands him to come and stand by her side.

(*See page 27*).

Now there was a certain Hebrew in the city of Akhmîm[1] who loved our holy Lady, the two-fold Virgin MARY, who gave birth to God, from the depth (*literally* root) of his heart, and the mention of her name with fear and trembling was never absent from his tongue; and when he bowed down before her he was wont to embrace the ground in honour of her name. And the man was a priest, and he ministered holily [A fol. 8*a*. 2] in the church at the time of [burning] incense and [of offering up] the Offering. And it came to pass that when the days of his youth had passed he lacked strength and he was [B fol. 13*b*. 1] unable to stand up. And when the archbishop knew that he had become feeble and was not able to stand up, he associated two deacons with him that they might give him assistance. Now one day as he was praising the name of our holy Lady, the two-fold Virgin MARY, who gave birth to God, and was bowing down [to her] to the ground, he fell forwards upon his breast and his backbone was broken. And he cried out with a loud voice, and said, "O my Lady MARY, come thou and help me in my [A fol. 8*b*. 1] "fall". Then straightway our holy Lady the Virgin MARY appeared unto him standing on the right of the altar; and she stretched out her hand to him and touched his backbone which was broken, and made it whole, and she gave him a sign to come and stand on the [B fol. 14*a*. 1] right of the altar by her side. And immediately he saw this he rejoiced greatly, and he marvelled and was astonished at the beauty of her form and at the splendour (*or* light) which was upon her; and his old age was renewed, and he became a vigorous young man [again]. And he continued to minister in the church unto our holy Lady the Virgin MARY all his days, and she added unto the years of his life one hundred and thirty [A fol. 8*b*. 2] years; and all his days were two hundred and thirty

[1] A town situated on the right or east bank of the Nile about 320 miles south of Cairo; the ancient Egyptians called it Àpu  , the Greeks Panopolis, and the Copts ϫⲙⲓⲙ or ⲁⲡⲟⲙⲓ. It was always famous for its linen weavers and stone cutters.



The Virgin Mary addressing the aged priest in the presence of the angels who are waiting to carry his soal to Paradise.

(*See page 28*).



I. Damianus the scribe writing the name of the Virgin Mary with gold and silver instead of with common black ink.

II. The Virgin Mary appears to Damianus on his death bed and promises to write his name upon a pillar of gold in the kingdom of heaven.

(*See page 28*).

years, and then he died in peace and departed unto everlasting life. May her prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[B fol. 14*a*. 2] The blessed Hebrew in the land of Akhmîm, who had grown old
Whilst praising thy name and bowing before thee, fell down.
As thou didst appear unto him aforetime and didst speak with him what was right,
O MARY, appear thou unto me where I have set [my] couch,
For upon this thing is my mind set with great anxiety.

CHAPTER III.

THE VIRGIN MARY AND THE SCRIBE DAMIANUS.

[A fol. 9*b*. 1; B fol. 15*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer and the mercy of her beloved Son be with our king David [for ever and ever! Amen].

Now there was a certain monk called Damianus who dwelt in the city of Philippi,[1] and he loved our holy Lady, the Virgin MARY, from the depth (*literally* root) of his heart, and he served her with all his power and strength, and he kept vigil by day and by night in her church. And that monk was a scribe, and it came to pass as he was copying the books that every time he had to make mention of our holy [A fol. 9*b*. 2] Lady MARY [B fol. 15*a*. 2] he magnified her and paid honour unto her. Now, he did not write her name with common black ink,[2] but he

[1] I. e., Φιλιππησίους. [2] Literally "water of soot".

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The scribe Damianus writing the name of the Virgin Mary with gold and silver instead of with common, black ink.

(*See page 29*).



The Virgin Mary appears to Damianus on his death bed and promises to write his name upon a pillar of gold in the kingdom of heaven.

(*See page 29*).

wrote it with ink of gold and silver, and with rose-coloured paint, and with divers splendid colours which were like unto them in beauty and value. And when that scribe fell ill, and was nigh unto death, before his soul went forth [from his body] our holy Lady, the Virgin MARY, appeared unto him, and said unto him, "O my faithful servant, art not thou he who "instead of writing my name in common black ink has done so with ink "of gold and silver, and with divers splendid colours which are like unto "them in beauty and value, and has decorated it and made it glorious "with all thy might? Come now [A fol. 10 *a*. 1; B fol. 15 *b*. 1] with me that "thou mayest see thy name inscribed with ornamental letters upon a pillar "of gold in the kingdom of heaven; fear thou not to die in this fleeting "world, for behold, I will give thee everlasting life, and the joy which "never cometh to an end". And it came to pass that when she had spoken these words unto him his soul went forth from his body without pain and without suffering; and this miracle became known in all the country. May her prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[A fol. 10 *a*. 2] For Damianus who served thee on a high [B fol. 10 *a*. 2] mountain with deep devotion
Thou didst write his name upon a pillar of red gold.
O shining East, O MARY, O thou Morning,
Write thou my name upon thy holy garments
And upon the apparel of thy Son which is sprinkled with blood.

CHAPTER IV.

THE VIRGIN MARY AND BISHOP ABBÂS OF ROME.

[A fol. 11 *a*. 1; B fol. 16 *b*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY. May her prayer and blessing and the mercy of her beloved Son be with our king David for ever and ever! Amen.

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I. The Virgin Mary embracing the hand and arm of Abbâs. Bishop of Rome.
II. Abbâs stretching out his hand to be embraced by a woman before administering the Holy Mysteries.
III. After the offering Abbâs retires to the vestry and cuts off his right hand.

(*See page 30*).



I. Abbâs falls down before a picture or image of the Virgin Mary, and entreats forgiveness.
II. The Virgin Mary forgives him, and rejoins his hand to his arm, and he is made whole.

(*See page 30*).

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ንክራት፡ጸሎታ፡ወበረከ
ታ፡የሀሉ፡ምስለ፡ገብሬ፡ኃጥ

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Abbâs, Bishop of Rome, in administering the Holy Mysteries to a woman, touches her face.

(See page 30).

Now there was a certain bishop of Rome who was called Abbâs; and he was a good and holy man, and he feared God Almighty and kept himself from unchastity and from meditation upon evil. And it came to pass that one day during the festival when he was saying the prayer of consecration so that he might administer the Holy Mysteries to the people—now the people, both men and women, were in the habit at the time when they were about to receive the Holy [A fol. 11*a*. 2] Mysteries, before they prostrated themselves, of embracing the hands and the feet of the priest who was going to minister unto them—he smelt [B fol. 16*b*. 2] the smell of a certain woman as she was embracing his hands, and the unclean desire of the flesh entered into his heart, and he burned with the flame of lust. And after he had ended the Offering, he departed and went quickly into the house of the treasures belonging to the church, and he took a knife and cut off his hand, and he began to weep. And it came to pass that when he tarried the people in the sanctuary were very sad, and the priests and deacons went to him, and said unto him, "O master "and governor of the people, we have [A fol. 11*b*. 1] waited long [for thee], "and we are greatly grieved at thy tarrying"; and when they spake these words to him he wept the more, and then he rose up and went with them. And he came before the picture of our holy Lady the Virgin MARY, [B fol. 17*a*. 1] and fell down on his face before it, and he worshipped her and made supplication unto her and entreated her to have mercy upon him, and to help him, and to pardon him his sin. Then straightway our holy Lady the Virgin MARY appeared unto him, and she took his hand in her holy hands, and re-joined [it] to the place from which it had been cut off, and it became whole even as it was aforetime, and no mark [A fol. 11*b*. 2] whatever of the cut could be found; then she disappeared from him. And when the priests and deacons saw this they marvelled and were silent, and they related this miracle to the people; and they ascribed praise unto the glorious and Most High God, and gave



I. Abbâs, Bishop of Rome, cutting off his hand over a bowl which he has set to catch the blood.
II. The Virgin Mary forgives him, and rejoins his hand to his arm in the sight of all the congregation.

(*See page 31*).



The Virgin Mary appearing to the monk Isaac who prayed each night in her church that he might see the Mother of God, and prostrated himself three hundred times before her image.

(*See page 31*).

thanks to our holy Lady, the two-fold Virgin MARY, who is able to perform all things and who worketh miracles and doeth wonderful deeds. May her prayer and blessing, and the mercy of her beloved Son be [B fol. 17*a*. 2] with our king David for ever and for ever! Amen.

Now Abbâs, a priest of Rome,
Having taken a knife which caused pain, cut off his hand.
As thou, O MARY, the [A fol. 12*a*. 1] sister of Salome, didst heal him aforetime,
Even so heal thou the wound of my soul, and grant me rest
Whensoever I invoke thy name which giveth protection.

CHAPTER V.

[wanting.]

CHAPTER VI.

THE VIRGIN MARY AND THE MONK ISAAC.

[A fol. 13*a*. 1; B fol. 18*a*. 1] A MIRACLE OF OUR HOLY LADY THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and blessing be with our king David for ever and ever! Amen.

Now there was in this holy monastery, which was famous in the days of the Abbûna Abbâ Gabriel, Archbishop of Alexandria, a certain holy monk who had lived here from his youth, and his name was Isaac; and he loved our Lady with all his might. And he prepared for himself certain work to do without any man knowing thereof, and he was the guardian of the church, and the key [thereof] was in his hand. And after the prayer which was said before [A fol. 13*a*. 2] sleep was ended,



Isaac, a monk, having prayed to Christ that he might see His mother, the Virgin Mary appears to him from her shrine. At the sight of her Isaac falls prostrate as one dead, but the Virgin raises him up, and speaks words of comfort to him.

(*See page 32*).

and when the monks had gone into their cells to sleep, Isaac used to go to the church, and having opened the door [B fol. 18*a*. 2] he would go inside it, and stand up before the image of our Lady, the holy Virgin MARY, which was in the western wall, the whole night long. And he would begin to say the prayer of the Gospel, and he would prostrate himself before her three hundred times[1], and say at each prostration, "O "my Lord Jesus Christ, make me to see Thy Mother"; and he continued to do this for seven years and no man whatever knew thereof. And it came to pass, at the end of the seven years, on a certain night of the festival of our Lady the Virgin which falleth on the twenty-first day of the month Tâkhshâsh[2], when Isaac [A fol. 13*b*. 1] was bowing down before the image of our holy Lady, the Virgin MARY, that she came forth from her image and she shone with an exceedingly great splendour which was seven times brighter than lightning. [B fol. 18*b*. 1] And she said unto him, "Why hast thou wearied thyself [in entreating] my beloved Son to "shew thee her who gave Him birth? Behold, I am the Mother of Life, "and the woman who gave birth to Jesus Christ; command me and I "will come to thee, and whatsoever thou desirest that will I do for thee". And he said unto her, "O my Lady, I beseech thee to make supplication "on my behalf to thy beloved Son". And she said unto him, "Behold, "God Almighty hath received thy petition, and He hath commanded me "to come to thee and to fulfil thy desire; and three days [A fol. 13*b*. 2] "hence thou shalt be with me where I am". And it came to pass that when he heard her words and saw her beauty and that she was crowned with light, he fell down upon the ground and became like a dead man. Then did she take hold of him with her hand and lift him [B fol. 18*b*. 2] up, and she disappeared from him into the image which was before him.

[1] Literally "he made three hundred prostrations of adoration".
[2] December 17.

Then straightway Isaac went into [his] cell, and the sickness of fever fell upon him, and in the morning he called for the bishop of the city, whose name was Abraham, and who chanced to be dwelling in the monastery that day, and when he came to him he made known to him all that he had seen. And Isaac said unto him, "O my father, "release me from all the bonds of [my] sin, for I dared to beseech "God to shew me her who [A fol. 14*a*. 1] gave Him birth, a thing for "which I was unfit"; and he released him, and said unto him, "O my son, "if thou goest to God make thou mention of me, so that I may find mercy "[with Him] on the day of the great judgment". And at the end of the third day Isaac died, and he inherited life everlasting, even as our holy Lady, the Virgin MARY, had promised him. May her blessing and prayer be with our king David for ever and ever! Amen.

Isaac the monk, having wished and desired greatly,
Saw thy beautiful face [O MARY] on a certain day.
As thou didst speak unto him until he rejoiced exceedingly,
So, O my Lady, say thou unto me, "Rejoice, O my servant,
"After three [A fol. 14*a*. 2] days thou shalt be with me."

CHAPTER VII.

THE VIRGIN MARY AND THE CHILD MARY.

[A fol. 15*a*. 1; B fol. 19*b*. 1] A MIRACLE OF OUR LADY, THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing, and the mercy of her beloved Son be with our King David for ever and ever! Amen.

There was a certain God-fearing man who loved our holy Lady, the two-fold Virgin MARY, and his country was Dafrâ; and he was married



I. The men of a certain house go to church on the day of the Nativity, and leave behind them a child called Mary, who is very wishful to go with them and to partake of the Offering.

II. The child Mary prays to the Virgin, who appears and takes her to the church, and when three days later the child dies she receives her soul in heaven.

(*See page 34*).

to a woman by whom he had had three children, two boys and one girl. Now the girl was young, and she was called Mary. And the mother of the children died, and they mourned for her. And it came to pass on a day, which was the festival of the glorious [A fol. 15*a*. 2] Nativity[1], that they wished to go to the church, and they left the little girl [in the house] and fastened the door upon her [B fol. 19*b*. 2], so that she might not go out, for it was night. But she wept and cried out, saying, "Take me with "you, and let me participate in the offering up of the Offering"; but they refused [to take] her, and they went on their way. Then she went to the image of our holy Lady, the two-fold Virgin MARY, and she cried out with tears, saying, "O my Lady, have compassion upon me, and "give me consolation". And straightway our holy Lady, the Virgin MARY, who maketh to rejoice and giveth consolation to those who make supplication unto her, appeared unto the girl, and said unto her, "What aileth "thee, O my daughter?" And our holy [A fol. 15*b*. 1] Lady MARY [B fol. 20*a*. 1] embraced the child, who said unto her, "They would not let me "go to church to partake of the Offering on the holy festival [of the day] "on which our Redeemer was born". And our holy Lady, the two-fold Virgin MARY, said unto her, "Be not grieved, and come [with me]"; and she carried the child to the church, and she partook of the Offering with the folk who were enlightened. Then our Lady MARY said unto her, "Three days hence I will take thee, and thou shalt be with me"; and three days later the child departed this life, and the Virgin MARY made her like unto herself. And a certain good, and righteous, and [A fol. 15*b*. 2] God-fearing man saw the child arrayed in purple and following our holy Lady, the two-fold Virgin MARY, the Mother of life, who redeemeth us, and he marvelled greatly, and he told the people [concerning her]. And those who heard this praised the glorious and Most High

[1] Either the 10th day of Maskarram (September 7), or the 1st day of Genbôt (May 1).



I. The skilful painter seated at his work on a high scaffolding in a church.
II. His picture of the blessed in Paradise. III. His picture of the devils in Hell.
IV. The devils overthrow the painter's scaffolding, hoping to cause him to be dashed to pieces on the ground.
V. The Virgin Mary stretches out her hand from her picture, and grasps the painter as he is falling, and holds him in the air.

(*See page 35*).

God, and gave thanks unto our holy Lady the Virgin MARY. May her prayer and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [B fol. 20*a*. 2.]

O MARY, thou who didst make to follow thee and didst take away in secret
A certain maiden and didst array her in purple;
Thy sandals are bound on, and the staff with thee is life,
[A fol. 16*a*. 1] Wheresoever thou goest, O my Lady, make thou me, even me, to follow.
Blessed is the man who followeth the Lady [MARY]!

CHAPTER VIII.

THE VIRGIN MARY AND THE PAINTER.

[A fol. 17*a*. 1; B fol. 21*a*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was in days of old a certain man who was a painter, and there was no one who could be compared with him in the work of painting; and he loved our holy Lady the Virgin MARY with his whole heart. And whensoever he painted a portrait of her he did so with the most extreme care, and he employed his greatest skill in the performance of the work. And it came to pass that he painted a likeness of our holy Lady, the two-fold Virgin MARY, who gave birth to God, in a certain church in the country of France on [A fol. 17*a*. 2] a stone wall; and the picture was a most wonderful and marvellous piece of work, and every one who saw it was [B fol. 21*a*. 2] astonished at the beauty of her form,



I. The skilful painter painting the blessed in Paradise and the Devil in Hell.
II. The Devil upsetting the painter's scaffolding.
III. The painter falling headlong to the ground.
IV. The Virgin Mary grasps the painter as he falls by the hand and holds him in the air.

(*See page 36*).

and was led to believe that she was speaking unto him. And he painted another picture of Paradise [shewing] how [the blessed] dwelt therein; and this picture was [painted] by the side of the likeness of our holy Lady, the two-fold Virgin MARY. And he painted yet another picture of hell and of the Devil who had been cast therein, and of his wicked fiends. And Satan saw him and was filled with rage against him, and he threw down the scaffolding on which he was painting, and both the painter and his scaffolding were falling [B fol. 21*b*. 1] to the ground—now the French church was a very lofty one. And the painter cried out, "O my Lady "MARY, [A fol. 17*b*. 1] help me and deliver me from destruction". And straightway a hand of light came forth from the likeness of the Virgin, and she stretched forth her arm and laid hold of the man who was suspended in mid-air with her hand from out of the picture, and he remained suspended at a height of ten cubits from the ground; and the painter remained suspended from the hand out of the picture and uttering cries for the space of one hour. And when the people heard his outcry they came to him and saw what a wonderful thing had been wrought by our holy Lady, the two-fold Virgin MARY; then, little by little, she let the painter come down, and she handed him over to the men that they might [A fol. 17*b*. 2] deliver him one to the other. And the people who saw this wonderful thing gave glory unto God Almighty [B fol. 21*b*. 2], and praised our holy Lady, the two-fold Virgin MARY, who gave birth to God, and they said, "Blessed art thou among women, and blessed is the fruit of thy "womb"; and they celebrated a great festival for seven days. And they called that picture, "The picture which delivered him and raised him up "out of the dust"; and the hand hath remained stretched out from the picture, just as it was when it laid hold on the painter, even unto this day, so that it may be a memorial of the event unto him that shall come after. May her prayer and blessing, and the mercy of her beloved Son be with [A fol. 18*a*. 1] our king David for ever and ever! Amen.

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The man who was sick standing in the room where was the picture of the Virgin Mary which faced the East.

(*See page 37*).



I. The Virgin Mary appears to the sick man by night, and transports him to the river Jordan.
II. The sick man being baptized in the Jordan.
III. The Virgin Mary conversing with the sick man after his baptism.

(*See page 37*).

The painter was dashed to the ground along with his wooden scaffold:
As thou didst help him of old, and didst straightway deliver him
When he made entreaty, and [didst give him] gladness in the place of weeping,
Deliver thou me, O my Lady, O thou who art ornamented with splendour,
And let the proud one yearn for my destruction in vain.

CHAPTER IX.

THE VIRGIN MARY AND THE SICK MAN.

[A fol. 19*a*. 1; B fol. 22*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a picture of our holy Lady, the two-fold Virgin MARY, in the Monastery of Nagâdyân; and it was in the room where the sick lay and it faced the East, and every morning those who were sick therein committed themselves to its protection and care. And it came to pass that there was in that room a certain man who had lain there sick for many days, and each day he used to speak unto our holy Lady, the two-fold Virgin MARY, saying, "O my [A fol. 19*a*. 2] Lady, thou wilt "never raise me up [from my bed of sickness] unless I come to the city "of Jerusalem and worship at the place whereon the foot of our Lord "stood." And as he was making entreaty in this wise our holy Lady, the two-fold Virgin Mary, appeared unto him [B fol. 22*b*. 2] by night, and said unto him, "Be not sad, but come [with me], so that I may trans-

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The sick man whom the Virgin Mary had transported to the river Jordan being baptized in its waters.

(*See page 38*).

"port thee to the place where thou hast longed and desired [to be]". And straightway she transported him to Jerusalem where our Lord was buried, and to Bethlehem where He was born, and to the Jordan where He was baptized; and straightway she dipped the sick man in the water, and she made him to go up to the Mount of Olives and to Mount Zion, where our Lord abode with His disciples. And she said unto him, "Rejoice, and be glad, for I have fulfilled for thee every thing which thou "hast asked of me; and after [A fol. 19*b*. 1] the Feast of the Nativity I "will take thee unto myself." And at that moment the sick man rejoiced greatly, and he died in peace [B fol. 23*a*. 1], even as our holy Lady the Virgin MARY promised him. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

A vine-cluster is MARY, the taste of the fruit of which is sweet,
And the beauty of her flower is tender.
To the place where thy Son was [B fol. 23*a*. 2] buried in Jerusalem,
As thou didst transport the sick pilgrim who made entreaty
Unto thee in firm faith to kiss him [there], even so bring me thither this day.

CHAPTER X.

THE VIRGIN MARY AND THE YOUTH ZACHARIAS.

[A fol. 20*b*. 1; B fol. 24*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain youth in the city of Rome who was of

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I. The young Roman noble called Zacharias placing a crown containing fifty roses upon the head of an image of the Virgin Mary.

II. When the season of roses is over Zacharias prostrates himself before the image of the Virgin, and recites fifty salutations before her each day.

(*See page 39*).



I. Zacharias standing before the blessed Virgin Mary, who comes down to him in the wilderness from heaven.

II. The thieves see Zacharias conversing with her, and roses coming forth from him when he speaks; these the Virgin receives from him.

III. The gang of thieves repent and become monks.

(*See page 40*).

and knelt down upon his knees on the ground [A fol. 21*a*. 2]. Now when he knelt down, the captain of the thieves saw a lady come down from heaven with great glory, and there were beautiful virgins with her; and they set a seat for her, and she sat [B fol. 24*b*. 2] down in front of Zacharias, from whose mouth, every time he spake, there came forth a rose. And our holy Lady the Virgin MARY rose up and took him to her bosom until she had received fifty roses from him; now the captain of the thieves counted them and he saw them with his own eyes. And it came to pass that when Zacharias had finished his prayer, our holy Lady, the [A fol. 21*b*. 1] two-fold Virgin MARY, laid her hand upon his head, and having blessed him she went up into heaven with the virgins; and the captain of the thieves marvelled at what he had seen, and he turned away into the wilderness. Then Zacharias returned to set out again on his [B fol. 49*a*. 1] journey, and immediately the thieves rose up against him and seized him. And the captain of the thieves said unto him, "Tell me how thou couldst send away [those] beautiful women and "what thou hast done with them." And Zacharias said unto him, "I am "a sinful man, and I know nothing whatever of beautiful women. But I "used to offer as a gift each day to our holy Lady, the Virgin MARY, "who gave birth to God, [A fol. 21*b*. 2] fifty salutations, saying, Rejoice, "O thou who art full of grace, [for] God is with thee." Then the captain of the thieves made known unto Zacharias everything [which he had seen], and he said, "From this day I will turn to repentance, and I will "serve the Lady of us all, the holy woman, the two-fold Virgin MARY, "all [B fol. 49*a*. 2] the days of my life"; and thus also spake all the thieves. And they sent Zacharias away on his journey and he departed in peace; and afterwards the thieves repented and became monks, and they served our holy Lady, the two-fold Virgin MARY, all the days of their life. May her prayer, and her blessing, and the mercy of her beloved [A fol. 22*a*. 1] Son be with our king David for ever and ever! Amen.



Zacharias, the Roman nobleman, praying to the Virgin Mary.

(*See page 41*).

(*N B.—The Ethiopian artist omitted to finish this plate*).



I. Zacharias placing a wreath of roses on the head of the Virgin Mary.
II. The thieves see him conversing with the Virgin Mary, and roses falling from his mouth as he speaks.
III. The gang of thieves repent and become monks. (*See page 41*).



I. Two thieves, armed with spears and bucklers, steal the food of Barbara and Juliana as they are journeying to Jerusalem; but when they attempt to eat thereof it turns into stones, and the men's teeth are broken thereby.

II. The Virgin appears and the thieves repent, and (III) become monks.

(*See page 41*).

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Two thieves having robbed Barbara and Juliana of their food begin to eat it, but it turns to stone and their teeth break and fall out.

(*See page 41*).

The young man Zacharias instead of fifty roses
Presented words of praise when he made an offering unto thee.
As thou didst deliver him in olden time from slaughter by thieves
in the wilderness,
Even so deliver thou me, O my Lady, and save me from condemnation,
When neither gold nor white pearls [can do so].

CHAPTER XI.

THE VIRGIN MARY AND THE WOMEN JULIANA AND BARBARA.

[A fol. 23*a*. 1; B fol. 50*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there were two handmaidens of our holy Lady the Virgin MARY, who gave birth to God in Bethlehem of the children of Judah; the name of one was Juliana, and the name of the other was Barbara. And one day, as they were going to Jerusalem to worship at the Feast of the Departure of our holy Lady the Virgin MARY in the city of Rôsmâdûk, they were surrounded by thieves who took away their food from them. And it came to pass that when the thieves had divided [A fol. 23*a*. 2] the bread which they had taken from them, they began to eat it among themselves. And as each one of them put a [B fol. 50*a*. 2] morsel of it into his mouth and began to eat, straightway their front teeth and their grinders became broken, and their mouths were filled with pieces of broken teeth, and the insides of their mouths and throats were deeply cut by them; and they could not speak and were nigh unto



Juliana and Barbara, and the two thieves who stole their food, standing in the presence of the Virgin Mary.

(*See page 42*).



I. A boat in which are three men is wrecked, and they are cast into the water.
II. The two who cried to the Virgin Mary reach a rock, climb on to it, and are saved.
III. The third man who scoffed at the Virgin is swallowed up alive by a crocodile.
IV. One of those who were saved vows a camel and a load of dates to the Virgin's shrine.
V. He takes the camel to the shrine, and so pays his vow. (*See page 42*).

death. And those who saw and heard this miracle marvelled greatly and were astonished, and by reason of their terror and awe of our holy Lady, the Virgin MARY, fear and trembling entered into their hearts. Then the thieves went and repented, and they forsook their evil deeds, and they entreated forgiveness of their sins from our holy Lady the [A fol. 23*b*. 1] Virgin MARY, and they gave unto Juliana and [B fol. 50*b*. 1] Barbara each a double portion of goods in return for their food which they had carried off. And our Lady, the storehouse of mercy, spared them, and restored their teeth to the condition in which they were aforetime; for she is able to do all things, and there is nothing which she cannot do, and she is a worker of miracles and wonders. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[B fol. 50*b*. 2] Thy power, O MARY, hath broken the tooth of our sin.
When [the thieves] ate together morsels of the bread of the two daughters
Thy power made manifest a wonderful thing,
And thou, O my Lady, didst perform a work unknown [before];
[A fol. 23*b*. 2] In thy sanctuary I desire to dwell.

CHAPTER XII.

THE VIRGIN MARY AND THE THREE ARABS.

[A fol. 24*b*. 1; B fol. 51*b*. 1] A MIRACLE OF OUR HOLY LADY THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.



Three men are wrecked. Two of them having cried to the Virgin Mary, are cast up on a rock and are saved; the third, who mocked at them is swallowed up alive by a crocodile.

(*See page 43*).

And it came to pass on a day that three Arabs set out [to sail] to the country of Rîf when the sea was very rough[1] and troubled, and the waves thereof ran high, and they came into tribulation; and in order to fulfil their desire they [tried to] sail across it, but the waves were too strong for them and they were unable to sail [against them], and [the sea] wished to drown them. And the men, according to the custom of their fathers, prayed to their false Prophet, but they did not [A fol. 24*b*. 2] find deliverance. And it came to pass, when they were in despair of their lives, that one of them who had gone to the Monastery of Ḳalmôn and had seen the miracles [B fol. 51*b*. 2] [which were wrought there] cried out, "O MARY of the Monastery of Ḳalmôn, who didst at one time make "intercession for me, deliver me. And if thou dost deliver me from drown-"ing in this sea I will give to thy church a camel load of dates for the "food of the monks, and the camel also shall belong to the Monastery, "so that it shall carry whatsoever the monks desire." And his companion said, "Yea verily, thou hast done well to mention this great name". But when their companion heard this speech he laughed at them, and said, "O dogs, why do ye forsake your faith and make entreaty [A fol. 25*a*. 1] "for mercy to Mary?" And at that very moment he was overwhelmed in the sea, and a crocodile swallowed him, but so that the man's companions might see him and the miracle might be made manifest unto them the beast brought him up [again], and held him in his mouth. Then the two men made supplication unto our [B fol. 52*a*. 1] holy Lady, the Virgin MARY, and they found a mighty rock, and they climbed up upon it and stood in the midst of the raging water. And a ship which was passing that way came, and they embarked therein, and they arrived in the port thereof.

Then straightway the Arab took a camel, which was the finest of

[1] Literally, "the sea was very full of troubled water".



One of the Arabs who were saved offers a bale of wool to the monks of the Monastery dedicated to the Virgin Mary, and the other a camel and a load of dates.

(*See page 44*).

all his camels, and having laden it with dates he brought it to Solomon the Abbot of the [A fol. 25*a*. 2] Monastery of Ḳalmôn, and to all the monks, and he related unto them everything which had taken place. Now this Arab's companion possessed many sheep, and he sheared their wool and brought it to the monks, and said, "Take this wool and make of it "clothing for yourselves, for the sake of our Lady MARY who delivered "me from drowning." And when the monks [B fol. 52*a*. 2] heard his speech they gave praise unto the glorious and Most High God, and they praised our holy Lady, the Virgin MARY, who is gracious and full of mercy. May her prayer and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[A fol. 25*b*. 1] Of the Arab men in the raging water their strength
Was thy name, O MARY, when they remembered [it] aforetime.
Like the man who made a mock of them
Thine enemy, O my Lady, at every time and season,
Shall become the food of the crocodile, and of the crusher of their bones.

CHAPTER XIII.

THE VIRGIN MARY AND THE MONASTERY OF AḲÔNÂ.

[A fol. 26*b*. 1; B fol. 54*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was in the country of the Greeks a certain Monastery which was situated at a distance of about half a stade from Jericho, and here there was a church which had been built in the name of our holy

ዘእንበለ፡በሳኒታሁ፡ሶበ፡ይወ
ፅኡ፡እምቤቶሙ፡ወነጺሮ፡ሙ፡
ለኢያሪኮ፡በደዴሆሙ፡ወገብ
ሩ፡አውያተ፡ሎሙ፡መነኮሳ
ት።ወደንገፁ፡ዓቢየ፡ድንጋፄ፡
ወለአኩ፡ኀበ፡ዐበይተ፡ሀገር፡ወ
መጽኡ፡ሎሙ፡ተባዕቶሙ፡
ወአንስቶሙ፡ወእንከሩ፡ርእ
የሙ፡ዘንተ፡ተአምረ፡ዘኢገብ
ረ፡ወኢኮነ፡እምቅድመዝ፡ወ
እምድኅረዝ።ወገብሩ፡በዓለ፡
ዐቢየ፡በግቢረ፡ቍርባን፡ወበው
ሂበ፡ምጽዋት፡በበዓመት፡እመ፡
ዕሥራ፡ወሠሉሱ፡ለነሐሴ፡ወ
ስመ፡ደብሩ፡ዕቆና።ጸሎታ፡ወ
በረከታ፡ወምሕረተ፡ፍቁር፡ወ
ልዳ፡የሀሉ፡ምስለ፡ንጉሥነ፡
ዳዊት ፡ ለዓለመ፡ዓለም፡

አሜን።ጋይለኪ፡ጽኑዓ፡ወመ
ንክረኪ፡ትክሥቲ።ከመ፡አ
ፍለስኪያ፡ቅድመ፡ለደብረ፡
ዕቆና፡እንታክቲ።መንገለ፡
ኃማር፡ወወይሌ፡ማርያም፡
ወለተ፡ማቲ።አፍልሲ፡ክብ
ረ፡ፀርየ፡በጽንዓ፡እዴኪ፡ዛቲ፡
አኮኑ፡ምክሕየ፡ወዝክርየ፡አ
ንቲ።



The Virgin appears from out of her picture and converses with a priest in his dream, and orders him to build a monastery in her name by the side of a pool, or stream of water.

(*See page 45*).

ባ፤ወበው ሂበ፡ምሳጭዋቲ፡
ወይገብሩ፡በዓለ፡በበዓመ
ት፡አመ፡ፀወደ፡ለነሐሴ፡ወ
ስመ፡ደብሩ፡ዕቁናፅሎ
ታ፡ወበረከታ፡የሀሉ፡ምክለ፡
ገብሩ ፡ኃይለ፡ማርያም፡፡ ለዓለ
መ፡ዓለም፡አሜን፠ ፠
ኃይለ ኪ ፡ ጽኑዓ፡ወመነ
ክረኪ፡ተክሥቲ፠ካመ፡እ

ፍለስኪደ፡ቅድመ፡ለደብረ፡
ዕቁና፡እንተ ክቲ፠መንገለ፡
ኃሣር፡ወወይሲ፡ማርያም፡
ወለተ፡ማቲ፠አፍልሲ፡ክ
ብረ፡በርየ፡በጽንዓ፡እዴኪ፡
ዛቲ፠አኮኑ፡ምክህየ፡ወዝ
ክርየ፡አንቲ፠ ፠ ፠ ፠



The Virgin appears from out of her picture and converses with a priest in his dream, and orders him to build a monastery in her name by the side of a pool, or stream of water.

(*See page 45*).



The Church and Monastery which the Blessed Virgin Mary transferred bodily to the side of a pool or stream from a place half a league away.

(*See page 45*).



The Monastery of 'Akônâ is transferred bodily to the side of a lake or stream by the might of the Virgin Mary.

(*See page 45*).

Lady, the Virgin MARY. And our holy Lady MARY was wont to converse with a certain priest in [his] dreams, and she said unto him, "Build "me a church on the border of Jericho"; and she continued to speak [A fol. 26*b*. 2] to him in this wise for many years, and he spake to the monks and to all the people, but they would not do as he wished. And it came to pass that when they had refused to build a church to the Virgin in the place where she wished, the [old] church, and the wall thereof, and the cells of the monks, split asunder. Then the [whole] building went down to the border of Jericho [B fol. 54*a*. 2]. And by the might of our holy Lady the Virgin MARY the inner part thereof was made strong, and the church and the walls, and the cells of the monks became firm and stable even as they were aforetime, and the fair appearance of the church, and of its wall, and of the cells of the monks was unchanged. Now the monks who dwelt in that monastery were exceedingly numerous, and they were asleep on the night in which the church moved out of its place, and they knew nothing whatever about it [A fol. 27*a*. 1] until the following morning, when they went out from their cells and saw Jericho in their courtyard; and all the monks uttered loud outcries and were astonished with a mighty astonishment. And they sent to the great folk of the city, and they all came, both male and female, and they marvelled when they saw this miracle, the like of which hath never been done neither before nor since. And they made a great feast, and they offered up [B fol. 54*b*. 1] offerings and gave alms and oblations each year on the thirteenth day of the month Nahassê. Now the name of the monastery was ʿAḳônâ. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! [A fol. 27*a*. 2] Amen.

Thy power was mighty and thou didst make manifest thy wonderful act.

As thou didst aforetime [B fol. 5*b*. 1] remove that Monastery of ʿAḳônâ

ነኪሳት፡ወለሕዝብ፟ወኮነ፡ሎ
ቱ፡ዕሥራ፡ዓመት፡እምድኅረ
ዝ፡እንዘ፡ይትለአክ፡ለቤተ፡ክር
ስቲያን፡እስከ፡አመ፡አዕረፈ፡በ
ሰላም፟ጸሎታ፡ወበረከታ፡ወ
ምሕረተ፡ፍቁር፡ወልዳ፡የሀሉ፡
ምስለ፡ንጉሥነ፡ ዳ ዊ ት ፡
፡ለዓለመ፡ዓለም፡አሜን፟
ተወኪፈኪ፡ስእለቶ፡እምሐሊ
በኪ፡መንፈሳዊ፟ዘቀባዕኪ፡ዓ
ይኖ፡ለዮሐንስ፡አረጋዊ፟ማር
ያም፡ድንግል፡ወለተ፡ንጉሥ፡
ሐሴቦናዊ፟ተወከፌ፡ቃለ፡አ
ፉየ፡ወጽራኅየ፡ለብዊ፟ወኅበ፡
ስእለትየ፡ካዕበ፡እዝነኪ፡ጽል
ዊ፟



The blind priest John Bakanst praying before the picture of the Blessed Virgin Mary in the church of Mercurius the Martyr at Cairo after midnight.

(*See page 46*).

From its wretched estate and calamity, O MARY, the daughter of Mâtî,
Even so remove the glory of mine adversary by the might of thy hand,
For art not thou my boast, and the object of my commemoration?

CHAPTER XIV.

THE VIRGIN MARY AND THE EGYPTIAN PRIEST JOHN.

[A fol. 28*a*. 1; B fol. 55*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain priest in the city of Cairo called John Bakansî, and he dwelt in a church which had been built in the name of the martyr Marḳôryôs (Mercurius)[1]; and the days of this man were a

[1] I. e., the Dêr of Abû's Sefên, in which are situated the churches of the Virgin, Shenûti, and Abû's Sefên. The last named church was built, or rebuilt, in the tenth century, and is dedicated to Saint Mercurius, who is called "Abû's Sefên", or "Father of the two swords", because in Coptic pictures he is represented brandishing a sword in each hand over his fallen foe, the heathen king Julianus. The church measures 90 feet × 50 feet, and is built chiefly of brick; there are no pillars in it. It contains a fine ebony partition dating from A. D. 927, some pictures, an altar casket dating from A. D. 1280, and a marble pulpit. In the church are chapels dedicated to Saints Gabriel, John the Baptist, James, Mâr Buḳṭôr, Antony, Abbâ Nûb, Michael and George. There is a legend connected with the church of Mercurius. The great Mu'izz asked the patriarch Ephraim if it was true that it was written in the Christian Scriptures that a man could by faith remove a mountain, and when he answered in the affirmative, Sulṭân Mu'izz told him that unless he proved these words to him he would wipe out the very name of Christian. In great grief the patriarch and all his notables fasted and prayed for three days, when the Virgin appeared to him and told him to go into the street and look for a one-eyed man. The patriarch did so and found the man who, on hearing what the Sulṭân had threatened to do, told Ephraim to have no fear, but to go before him and prove the words of Scripture boldly. At a given time Ephraim appeared before Mu'izz with a large company of ecclesiastics and people, and when they all cried out with loud voices "Kyrie Eleëson" the mountain near moved itself away out of its place. See BUTLER, *Coptic Churches*, Oxford, 1884, vol. 1. p. 76, &c.



John Bakanst's eyes, having been anointed with milk from the breast of the Blessed Virgin Mary, recover their sight.

(*See page 47*).

hundred years, and both his eyes were blind, and he remained for the whole of the past year seeing nothing at all. And when [A fol. 28*a*. 2] the light of [B fol. 55*b*. 1] his eyes failed he began to take an oath[1] without any man knowing thereof. Now there was in that church a picture of our holy Lady, the two-fold Virgin MARY, [which looked] towards the east, and after the concluding prayer [had been said] at midnight, when the monks had departed unto their cells, that priest was wont to go to the picture and to bow down before her a great number of times, and he used to salute her with the salutation of the angel three hundred times; and then he made entreaty unto her that she would restore the sight of his eyes. Now he continued to act in this wise for a whole year, and it came to pass that at the end of a full year, on a certain night, as he was singing [A fol. 28*b*. 1] the salutation of the angel according to his wont, and was standing before the picture of our holy Lady, the two-fold Virgin MARY, drowsiness [B fol. 56*a*. 1] came [upon him] and he fell asleep immediately. And he saw in his dream that there came forth from the picture a most beautiful woman who shone with light which was seven times brighter than that of the sun, and she drew nigh unto him and took out her breasts from inside her apparel and pressed milk out of them upon his eyes; then she made the sign of the cross over him with her holy hands and disappeared into the picture. And straightway his eyes were opened and he saw the *eikôn* burning with fire, and he found in his eyes milk which sent forth sweet [A fol. 28*b*. 2] fragrance. And he cried out, saying, "Hail to thee, O thou that art full of grace, [for] God "is with thee"; and when the monks heard his outcry they came unto him quickly, so that they might know what had happened. And the priest told them everything which he had seen, and they looked at his eyes, and they perceived the traces of the milk [B fol. 56*a*. 2] in them, and they laid

[1] I. e., he began to do what he had taken an oath to do.



I. The blind priest praying to the Virgin Mary.
II. The Virgin Mary anoints his eyes with milk from her breast and restores to him his eyesight.

(*See page 48*).



I. A certain merchant sets out in a ship to fight with pirates.
II. He is wounded in the eye by an arrow shot from the bow of a pirate.

(*See page 48*).

ለ፡ሰምዕ፡በእርእደ፡ርግዘቱ፡
ወይበፅዑ፡ለእግዝእ ት
ነ፡ቅድስት፡ማርያም፡ወታድ
ሳኖሙ፡ለውእቱ፡ኒ፡ባዕል፡
አብጽሕም፡ኀበ፡ቤተ፡ክርስ
ቲያን፡ለእግዝእትነ፡ድን
ግል፡በ፪ ማርያም፡ወላዲቱ፡
አምላክ።ወገብረ፡ምጽዋ
ተ፡ብዙኃ፡ለነዳያን፡ወለመ
ነኮሳት፡ወለቤተ፡ክርስቲያ
ንሂ፡ወኀበ፡ዘይደሉ፡ወሶበ፡
ርእየት፡እግዝእትነ፡ቅድስ
ት፡ድንግል፡በ፪ ማርያም፡ወ
ላዲቱ፡አምላክ፡ጥብዓተ ፡
ልቡ፡ተመልሐ፡ሐፅ፡እም
ዓይኑ፡ወእምዓይነ፡ምስል፡
ዘሰምሰ፡በአሐቲ፡ሌሊት፡ወ
ገብአት፡ዓይኑ፡ከመ፡ካልእ
ታ፡ወሶበ፡ርእዩ፡ሕዝብ፡ዓ
ይነ፡ብእሲ፡ወዓይነ፡ሥዕል፡
አንከሩ፡ተ አምሪሃ፡ለእግዝ
እትነ፡ቅድስት፡ድንግል፡በ፪

ማርያም፡ወላዲተ፡አምላክ
ጸሎታ፡ወበረከታ፡ወምሕረ
ተ፡ፍቁር፡ወልዳ፡የሀሉ፡ምስ
ለ፡ገብራ፡ኀጼ፡ማርያም፡ ለዓለ
መ፡ዓለም፡አሜን
ሕያዉተ፡ሐመ፡ማን፡ማርያም፡
ዘፈወስኪየ፡እምቍሰሉ
ለ ባዕል፡ፀራ ዊ፡እንተ፡ተን
ድፈ፡አባሉ፡ከመ፡ተአምረ
ኪ፡እስብ ከ፡ወመንከረኪ፡
ዘይተሉ፡ስሕትኒ፡ምስለ፡
ተፍሥሕት፡ወምስለ፡ጥዒ
ና፡አሀሉ፡እስከ፡አመ፡እግ
ል፡ድኅረ፡ተፈጸመ፡ኵሉ



The Greek merchant is wounded in the eye by an arrow.

See page 48).

their hands upon his eyes and they saluted him. Then they went to the picture of our holy Lady, the two-fold Virgin MARY, and each one of them bowed down before her and prostrated himself before her as long as they were able to do so. And the priest John performed the service of the consecration of the Eucharist on that day, and he administered the holy Mysteries unto [A fol. 29*a*. 1] the monks and unto the people; and he lived twenty years after this, and he continued to minister in the church until he died in peace. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Thou didst receive his request, [and didst give him] of thy spiritual milk
Wherewith thou didst seal the eye of John the aged.
O MARY, the Virgin, daughter of the king of Heshbon(?),
Receive the words of my mouth, and pay good heed to my cry,
And moreover incline thine ear to my petition!

CHAPTER XV.

THE VIRGIN MARY AND THE GREEK WHO HAD A DART IN HIS EYE.

[A fol. 30*a*. 1; B fol. 57*a*. 1] A MIRACLE OF OUR HOLY LADY THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her blessing, and her prayer, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the Island of Ḳualâsyas who was exceedingly rich, and he set out in a ship with certain Turks(?) to fight against pirates who fell in with him on the sea-coast, and the crew of the pirates shot eleven darts at him, and one of these smote him in the eye,

ል፡ፅርዓዊ፡እንተ፡ተነድፈ፡አባ
ሉ፡ከመ፡ተአምረኪ፡እከብክ፡
ወመንክረኪ፡ዘይተሉ፡ስሕት
ኒ፡ምስለ፡ትፍሥሕት፡ወምስ
ለ፡ጥዒና፡አሀሉ፡እከከ፡አመ፡
እብል፡ድኅረ፡ተፈጸመ፡ሙሉ፤



The merchant is brought to the shrine of the Virgin who plucks the arrow-head from his eye, and heals him.

(*See page 49*).

and he became grievously sick and was nigh unto death. Then he said unto his men, "Bring me to my house", and they brought him to his house. [A fol. 30*a*. 2] Now the ten darts which were in his body came out, but the one which was in his eye would not come out, and when they broke it, it left its iron [point] in his eye. And there was in this place a [B fol. 57*a*. 2] certain church which was built in the name of our holy Lady, the two-fold Virgin MARY, and she used to work miracles and wonders [therein] and to heal those who were sick; and those who were travelling by sea or by land she was wont to deliver immediately they made entreaty unto her. And the man said, "Carry me to the "house of our Lady MARY, for there is no one that can cure me except "her"; and they carried him thither straightway. And they made an image of wax which resembled him in appearance, and they brought eleven [A fol. 30*b*. 1] darts, and stuck them into it, ten in the members of his body and one in his eye, for thus is the custom of the Greeks. And when a man was wounded either by a spear or [by an arrow from] a bow, they used to bring the spear and make a wound in the wax figure [B fol. 57*b*. 1] similar to that which had been made in the man; and then when they made vows to our holy Lady the Virgin MARY, she used to heal him. So they brought the rich man to the church of our holy Lady, the two-fold Virgin MARY, and he made numerous offerings for the poor and needy, and he gave that which was meet for the church itself. And it came to pass that when our [A fol. 30*b*. 2] holy Lady, the two-fold Virgin MARY, saw that the confidence of his heart was in her, she plucked the dart out of his eye and out of the eye of the waxen image in one night; and the eye of the man became once more like its fellow. And it came to pass that when the people saw the eye of the man and that of the figure they marvelled at the greatness of this miracle which our holy Lady, the two-fold [B fol. 57*b*. 2] Virgin MARY, who gave birth to God, had wrought, and they praised her exceedingly.



A wax figure of the Greek merchant, with an arrow-head stuck in its eye, is brought into the shrine of the Virgin Mary; when the arrow-head has been withdrawn from the eye of the wax figure, the arrow-head falls out of the eye of the merchant, who is lying prostrate before the shrine, and he stands up.

(*See page 50*).

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Gêrâ Anest, the wife of Abraham of Dalgâ, takes her daughter, who had lost her sight through small pox, to the church of the Virgin Mary, and prays that her sight may be restored to her.

(*See page 50*).

May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

O MARY, the life of those who are sick, who didst heal the wound of
The rich [B fol. 31*a*. 1] Greek whose eye had been pierced by a dart,
As I proclaim thy wondrous deed so that [men] may follow thy marvellous act,
Make [my heart] to expand with joy, and let me have health,
So that after everything hath come to an end, I may speak [with thee].

CHAPTER XVI.

THE VIRGIN MARY AND THE BLIND GIRL OF DALGÂ.

[A fol. 32*a*. 1; B fol. 33*b*. 1] A MIRACLE OF OUR HOLY LADY, THE [TWOFOLD] VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the country of Upper Egypt who was surnamed Badramân, and whose name was Abraham, and the name of his wife was Gêrâ Anest; and they were exceedingly rich in possessions, and they were perfect in every good work. And they had a daughter whose name was Elisabeth, and besides her they had no other child; and this daughter fell ill of a most loathsome disease in her [A fol. 32*a*. 2] body, that is to say, small-pox, and both her eyes became blind. And when her father and her mother saw the blindness of their daughter's eyes they were bitterly grieved, and they took her round to all [B fol. 33*b*. 2] the physicians and to all those that dealt in magic, but they were not

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The blind girl and her mother pray to the Virgin Mary in her church at Dalgâ.

(*See page 51*).



I. The mother and daughter fall asleep in the church of the Virgin Mary.
II. The Virgin Mary anoints the girl's eyes with milk from her breast, and makes her to receive her sight.

(*See page 51*).

able to cure her. And it came to pass that when the day of the festival of our holy Lady, the two-fold Virgin MARY, that is to say, the twenty-first day of the month Ṭeḳemt[1], had come, her father and her mother took the girl, together with many gifts, and carried her to the church of our holy Lady, the two-fold Virgin MARY, which was in the country called [A fol. 32*b*. 1] Dalgâ, for the people of that country were wont to celebrate on that day a great festival in honour of our holy Lady, the two-fold Virgin MARY. Now the mother took her daughter [there] on the twentieth day of the month Ṭeḳemt, and she came into the church and shut the door upon herself, and she stood up before the picture of our holy Lady, the two-fold Virgin MARY, and she stretched out her hands in the [B fol. 34*a*. 1] fervour of her heart, and said with bitter tears, "O my Lady, thou mother of mercy, thou gracious intercessor, I take "refuge in thee, and I entreat thee to save my daughter and to open her "eyes." And it came to pass immediately after she had made an end of her [A fol. 32*b*. 2] prayer, that she fell asleep with her daughter under the picture [of the Virgin]. And as the daughter was sleeping with her mother our holy Lady, the two-fold Virgin MARY, appeared unto the daughter and woke her up without the knowledge of her mother. Then our holy Lady, the two-fold Virgin MARY, who is full of mercy, said unto her, "Open thine eyes", and when she had opened them she blew into them a breath with her pure mouth, and sprinkled upon her from her breasts some drops of her milk of healing and mercy; and straightway her eyes [B fol. 34*a*. 2] were opened. Now our holy Lady, the two-fold Virgin [A fol. 33*a*. 1] MARY, appeared unto her apparelled in light which was brighter than that of the Sun, and then she disappeared into the picture. Then the girl woke her mother and told her everything that had happened, and how our holy Lady the Virgin MARY had appeared unto her, and

[1] I. e., October 18.



I. When mother and daughter fall asleep in the church, the Virgin Mary appears and anoints the eyes of the daughter with milk from her breast, and restores her sight to her.

II. The daughter explains to her mother how she has recovered her sight.

(*See page 52*).

how she had opened her eyes and had disappeared into the picture; and when her mother saw her she rejoiced exceedingly, and she uttered cries in a loud voice. And the overseer of the church heard her as he was baking the bread of the Offering, and he came out to see what had happened, and he found the young woman along with her mother, and she could see; and straightway he marvelled and was astonished, and he gave [A fol. 33*a*. 2] thanks to God Almighty and to the Virgin, the merciful intercessor who gave Him birth. And it came to pass in the morning that all the people were gathered together to the church [B fol. 34*b*. 1], and when they saw this miracle they gave praise unto the glorious and Most High God, and they glorified our holy Lady, the two-fold Virgin MARY, who gave birth to God; and they made a great feast, and they glorified her name exceedingly. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

For the daughter of the rich man who had become blind through small-pox
Thou didst make her eyes [A fol. 33*b*. 1] to have light when she made entreaty unto thee, [B fol. 34*b*. 2] having journeyed to thee.
O Mary, thou fountain of help, who art called Maggêdô,
Let the king on the day of the marriage eat,
Having washed his hand in the water of thy purity.

CHAPTER XVII.

THE VIRGIN MARY AND THE THREE POOR SISTERS.

[A fol. 35*a*. 1; B fol. 35*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her



I The mother of three poor daughters called Mary, Martha, and Yawâhîta prays to the Virgin to find them husbands. II The eldest daughter, Mary, dies and is buried

III Tëwôg the blacksmith, comes from Makuas and marries the two remaining daughters.

(*See page 53*).

blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain poor woman [whose husband had died[1]] and had left three daughters; the name of the first was Mary, and that of the second Marthâ, and that of the third Yawâhîta. And their mother was [exceedingly] poor, and lacked even daily bread unless people gave it unto her; and it came to pass that when her three daughters had grown up and were of the proper age to marry no man of that city thought of marrying them because [A fol. 35*a*. 2] of their poverty. Now their mother was exceedingly grieved because of this thing, and she went unto the church of our holy Lady, [B fol. 35*b*. 2] the two-fold Virgin MARY, which was in Ṣenʿâ and is surnamed Tâyadâ, and she wept bitterly and stood up before the picture of our holy Lady, the two-fold Virgin MARY, and said, "O Lady, I have brought up these my children until this day, but "behold, I now lack by reason of my poverty the means for giving them "in marriage, and I have no power to do anything whatsoever. O thou "mother of orphans, remove my sorrow." And in that same night [A fol. 35*b*. 1] our holy Lady, the two-fold Virgin MARY, appeared unto her, and said unto her, "This night I will take thine eldest daughter unto myself "so that she may be with me, for she is a pledge committed unto me. "And as concerning thy other two daughters I will send them unto "Tĕwôg, the blacksmith of the city of Maḳmas, who shall receive them "from thee and shall marry them to his sons". And when the woman had awoke from her sleep [B fol. 36*a*. 1] she believed the words of our holy Lady, the two-fold Virgin MARY. And after three days the eldest daughter, whose name was Mary, died. And when the people heard that she was dead they [A fol. 35*b*. 2] came to make her ready for burial and to bury her, and they saw that her mother was rejoicing and was

[1] The words in brackets are from B.



I. The mother of three poor daughters prays to the Virgin to find them husbands.
II. The eldest daughter dies, and is buried.
III. Tĕwôg, the blacksmith, marries the two remaining daughters. (*See page 54*).

not weeping at all. Then one of those who had come to comfort her said unto her, "Why dost thou make strong thine heart and dost not "weep for thy daughter?" And she made known unto them what our holy Lady, the two-fold Virgin MARY, had said unto her in the vision, and they ascribed praise unto the glorious and Most High God, and unto the Virgin who had given Him birth, the merciful intercessor for the sons of men. And they buried the damsel with great honour. And after a few days Têwôg the blacksmith came from the city of Maḳmas, and took the [A fol. 36*a*. 1] two daughters and gave them in marriage [B fol. 36*b*. 2] unto his sons, and he himself made them his guests for the sake of our holy Lady, the two-fold Virgin MARY, and her Son, our Lord Jesus Christ, who were with Joseph and Salome when they went to the land of Egypt. Now the history of the blacksmith is written in the homily of our holy Lady, the two-fold Virgin MARY, which is read on the sixth day of the month Ḥadâr at the feast of Ḳuesquâm. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

O Mary, thou Queen, together with [A fol. 36*a*. 2] all thy children
Who make their boast in thee, the mother of Israel, Rebecca,
The barren woman, being in sore straits, thou didst make to conceive a heavy burden;
As thou didst give her consolation, and didst perform her most earnest desire, [even so]
Console thou me, and let not my prayer return unto me empty.



The Virgin Mary rescues from devils the souls of certain scribes who had committed sin whilst they were engaged in writing a copy of the Book of the Miracles of the Virgin Mary.

(*See page 55*).

CHAPTER XVIII.

THE VIRGIN MARY AND THE TWO BROTHERS WHO WERE SCRIBES.

[A fol. 37*a*. 1; B fol. 37*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there were in a certain city[1] two beloved brethren who loved each other dearly, and they were acquainted with the art of writing[2]. And a certain man came unto one of them and asked him to write for him [a copy of] the "Book of the Miracles" of our holy Lady, the two-fold Virgin MARY, [and the brother said, 'I consent', and he began to write].[3] And whilst the two[4] of them were writing the book they fell into some sinful act, and [devils came and] snatched up [A fol. 37*a*. 2] into the heavens him that was writing the [B fol. 37*a*. 2] Miracles of our holy Lady the Virgin. Now those devils which seized upon him did not know their companion, and one of them cried out and said, "Throw this man into perdition"; and the man was dismayed exceedingly and trembled, for he imagined that he was going to be destroyed. And our holy Lady, the two-fold Virgin MARY, came, and she was arrayed in apparel which was like unto the colour[5] of heaven, and she said unto the devils which were carrying away the man, "Why are ye carrying away this man to perdition, for both he "and his brother were writing the Book of my miracles?" And having

[1] B "A city of the cities of the Christians".

[2] B "Two beloved brethren, who could work skilfully with the hand, and engrave precious stones; now one could write beautifully, but the other was not skilful in writing".

[3] The words in brackets are from B.

[4] B "and whilst he was writing".

[5] B "apparel a little darker than the colour of heaven, and she cried out with a loud voice and said unto those who were carrying him away".

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Two scribes while engaged in writing a copy of the Book of the Miracles of the Virgin Mary fall into sin.

(*See page 56*).



The devils come and carry off their souls, which are straightway delivered by the Virgin Mary.

(*See page 56.*)



I. The Virgin Mary, in the form of a dove, enters the prison and heals the wounds of George the Younger.

II. She then lifts him up out of the prison, and carries him away on her wings.

(*See page 56*).

said these words unto them she delivered[1] the man from their hands, and he came down little [A fol. 37*b*. 1] by little from heaven and returned unto the place where he was formerly. And it came to pass that when the man awoke [B fol. 37*b*. 1] from his sleep he marvelled at the vision which he had seen, and he told his companion everything which had happened unto him and how the devils had come upon him, and how our holy Lady, the two-fold Virgin MARY, who gave birth to God, had delivered him. Then the man repented with a great repentance and saved himself from perdition. May her blessing, and her prayer, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Unto thee from the unseemly path of error turned
The two brethren who were wont to write thy name,
O MARY, [A fol. 37*b*. 2] of tender kindness in deeds, thou bloom of every flower,
Before thy beauty and thy lovely graciousness
The rejected one became acceptable and he that was false pleasant.

CHAPTER XIX.

THE VIRGIN MARY AND THE PRISONER.

[A fol. 38*b*. 1; B fol. 38*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her blessing, and her prayer, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man who was striving strenuously to be-

[1] B "She plucked him from their hands, and then he came down from heaven little by little".

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The Virgin Mary, in the form of a dove, enters a prison and carries out George the Younger.

(*See page 57*).

come a martyr for the sake of Christ, whose name was George the Younger[1], and one day having been condemned to suffer severe punishment [in prison] he fell asleep suddenly. And it came to pass at the eleventh hour of the night, on the twenty-fifth day of the month Genbôt, our holy Lady, the two-fold Virgin MARY, came in the form of a dove into the prison house [A fol. 38*b*. 2] and spread out her shining wings over the place of the wound which was in his head. Then straightway [B fol. 38*b*. 2] he awoke and lifted up his hand in the air and took hold of her wings, and she flew out and departed from the prison house. Now she was shining with splendour like the sun, and as soon as she had laid her hand upon his head[2] he knew that he had been made whole. And a mighty strength came into his body, and he rejoiced greatly and was exceedingly glad, because she had graciously bestowed upon him health and healing. And he remained without eating and drinking for four days, because of the exceedingly great joy which had filled his heart through the pleasantness and sweet odour of our holy Lady the [two-fold] Virgin, [A fol. 39*a*. 1] who gave birth to God. May her prayer and her blessing be with our king David for ever and ever! Amen.

When George was evilly entreated through cruel punishment in prison,
As thou didst appear unto him of old in the form of a white dove,
O MARY, thou daughter of a king, thou wise one, who surroundest [all things],
And didst spread out thy wings over [B fol. 39*a*. 1] the wound(?) like a cherub,
Even so, O my Lady, overshadow thou me with thy healing of fire.

[1] B "Whose name was George the Younger, who was striving strenuously to become a martyr for the Name of our Lord Jesus Christ; now the company of the judges had condemned him to suffer a severe punishment for many days. And one day", &c.

[2] B "And when he had laid his hand on the sick place which was in his head, he found that he was made whole".

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ይትለአክ፡ለመርጡላ፡ወዓ
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ፀርየ፡ፈንዊ፡ተዕናሰ



A guardian of a church abuses and beats the infirm and aged priest called Katîr.

(*See page 58*).

CHAPTER XX.

THE VIRGIN MARY AND THE OLD MAN ḲAṬÎR.

[A fol. 40*a*. 1; B fol. 39*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was in a certain city called Elksûs a priest who was an old man, and his name was Ḳaṭîr; and he dwelt in the church of our holy Lady the two-fold Virgin MARY, who gave birth to God. And in the church was a certain guardian of evil nature who said unto the priest in the church, "Thou dwellest here and yet thou offerest not up the offer-"ing of incense, [A fol. 40*a*. 2] and whatsoever possessions come to the "church thou dost consume; get thee gone and remove thyself from this "place". And the priest said unto him, "O my brother, I am a poor old "man. Canst thou not see my infirmity? Behold, I have ministered in "the church for forty years, and now my [B fol. 39*b*. 1] strength hath "failed me. O my lord, bear thou [with] me by reason of mine infirmity." Now the keeper was exceedingly angry with him. Then the priest answered and said unto him, "Have patience with me for three days, "[after which] the monks of the Monastery of Victor, the son of Hermânôs "(Germanus?), will come, and I will ask them to take me away with "them". Now these monks were in the habit of coming to [the church of] [A fol. 40*b*. 1] Elksûs on the night of the first day of the week with incense and lanterns. And when the priest had said these words he wept exceedingly, and said, "O my holy Lady, thou two-fold Virgin MARY, "it is now a period of forty years during which I have ministered in "thy church, and wilt thou forsake me this day?" And by reason of his



I. Katîr prays to the Virgin Mary with tears, and she renews his strength.
II. Mary rebukes the guardian, and an archangel smites him with paralysis.

(*See page 59*).



I. The guardian of a church abuses the infirm and aged priest Katîr.
II. The Virgin Mary rebukes the guardian, and smites him with paralysis.
III. The Virgin Mary appears at midnight in the church, and renews the strength of the priest.

(*See page 59*)

abundant weeping he fell asleep. And at midnight our holy Lady the Virgin MARY appeared [B fol. 40*a*. 1] unto the guardian of the church and, according to the word of the man himself, with her were two men who shone with light. And she said unto him, "Hast thou no mercy? "What hath this poor priest done unto thee that thou shouldst wish to "drive him out of the church, and [A fol. 40*b*. 2] to send him away?" Then straightway she commanded one of [the two men] who stood before her to beat his feet[1], and he did so; and she said unto the guardian, "From this time forward thou shalt be a paralytic, and the priest shall be "healed". And it came to pass that when the morning had come the guardian of the church was powerless [to move], and he was unable to stand up upon his feet; but the aged priest had renewed his health and become strong. Now this thing which had come to pass through our Lady MARY was not known until the guardian himself declared the matter with his own words. And all the people who saw it marvelled exceedingly, and they ascribed blessings unto our holy Lady, the Virgin MARY, who gave birth to God. So the priest continued to minister [B fol. 40*a*. 2] in the sanctuary [A fol. 41*a*. 1], and the guardian continued to be a paralytic until he died. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

When the brutal keeper of the church entreated evilly Kalâṭûr
Thou didst make powerless his feet until he died.
O MARY, thou Queen of heaven, who didst give birth to the King,
Make thou to be feeble the feet of mine adversaries,
And send thou misery upon my Foe!

[1] I. e., he bastinadoed him. The beating is, in the East, usually inflicted with a whip made of a rounded strip of hippopotamus hide, or with a stick, and generally on the soles of the feet. The feet are confined by a chain or rope attached at each end to a staff (in Arabic فَلَقَة) which is turned round to tighten it. Two persons stand on each side and strike alternately. See LANE, *Thousand and One Nights*, vol. I. p. 273.

III.

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II.

I.

I. The brethren Tâg and Nazîb making ready garments for dyeing.
II. Nazîb is stripped, and beaten, and fettered, and cast into prison by the Kâdî of Dalgâ.
III. Nazîb and the Muhammadan disputing about the Prophet.

(*See page 60*).

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ሉ፡ምስለ፡ገብሩ፡ኃይለ፡ማርያ
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ትቀይ፡ለኪ፡አምሳለ፡አኃው፡
ዘብሔረ፡ደልጋ፨ማርያም፡
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፨ ፨ ፨



I.

II

III

I. The brethren Tâg and Nazîb dyeing apparel for a Muhammadan.
II. The Muhammadan complains to the Kâdî of Nazîb's remarks.
III. The Kâdî throws Nazîb into prison.

(*See page 60*).

CHAPTER XXI.

THE VIRGIN MARY AND THE BRETHREN TÂG AND NAZÎB OF DALGÂ.

[A fol. 42*a*. 1; B fol. 41*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there were two brethren in a certain city which was called Dalgâ; one of them was a priest, and his name was Tâg, and the other was a deacon, and his name was Nazîb. And their handicraft was to dye apparel with indigo colour, and they were good men and kept mercy [in their hearts]. Everyone who came [to visit] the church of our holy Lady, the two-fold Virgin MARY, who gave birth to God, which was in that city [A fol. 42*a*. 2], did they bring to pass the night with them in their home, and they gave him the evening meal. And on a certain day a man of evil nature, a Muḥammadan whose name was Akyâtâr, came unto them, and said, "Dye for [B fol. 41*a*. 2] me [these] garments, and I "will give you payment for the same"; and Nazîb took the apparel from the Muḥammadan and dyed it for him, but he took no payment from him. Then the Muslim said unto him, "Ye are good Christians, but ye "will not hearken unto our Prophet". And Nazîb answered and said unto him, "Your Prophet (i. e., Muḥammad) did not come unto us that "we should listen unto him, but our Prophet (i. e., Jesus) did come unto "the Arabs". Then straightway the Muslim rose up and kissed the head of [A fol. 42*b*. 1] Nazîb, and said unto him, "Your testimony is true; our "Prophet only came to the Arabs". And the Muslim departed and made an accusation against him to the Ḳâdî[1], and said unto him, "The Christian

[1] The chief judge of the city, Arab. قاضي.



I. The Muhammadan lays information against Nazîb before the Kâdî.
II. Tâg petitions the Virgin Mary on behalf of his brother, whom the Kâdî has cast into prison.
III. Saint George of Lydda appears to the Kâdî of Dalgâ and orders him to release Nazîb.

(*See pages 61 and 62*).



I. Nazîb's brother Tâg prays to the Virgin Mary for his deliverance.
II. Saint George of Lydda appears by night to the Kâdî, who releases Nazîb.
III. The Kâdî writes a paper of release for Nazîb.
IV. Nazîb's friends reading the paper of release.

(*See pages 61 and 62*).

"[Nazîb] hath borne testimony that our Prophet came [only] to the Arabs." Now this he said that he (i. e., Nazîb) might be [made to] become a Muslim. And straightway the Ḳâdî sent messengers and brought [B fol. 41*b*. 2] Nazîb to him, and he beat him with many stripes and he shut him up in prison.

Then his brother Tâg the priest entered into the church and stood up before the image (*or* picture) of our holy Lady, the two-fold Virgin MARY, and wept before her, and said, "Behold, O my Lady, I have served "thee for a very long [A fol. 42*b*. 2] time, and if thou wilt not deliver "my brother then take away my life in death, so that I may not be a "laughing-stock unto men." And he slept that night beneath the image of our holy Lady, the two-fold Virgin MARY, who gave birth to God, and our holy Lady appeared unto him, and said unto him, "Fear not, "neither be thou distressed, for to-morrow morning thy brother shall come "unto thee being still a Christian; and I will deliver him into the care of "Mâr Gîyôrgîs[1] (i. e., Saint George) of Lydda[2]." And in that same night Mâr George [B fol. 41*b*. 2] appeared unto the Ḳâdî with a sharp sword in his hand, and he said unto him, "If thou dost not send back the "Christian this day unto his brother, [A fol. 43*a*. 1] I will cut off thy head." Then straightway the Ḳâdî awoke from sleep in fear and terror, and he made Nazîb to come forth from the prison house quickly by night, and he said unto him, "Get thee gone to thy brother for the sake of this "horseman[3], who appeared unto me holding a sword wherewith to slay "me". And Nazîb said unto him, "O my lord, since thou wilt send me "away, give me a paper [of release for him] written with thine own hand,

[1] I. e., Saint George of Cappadocia.

[2] A city situated in the great Sharon plain in Palestine near Ramleh; it is also known as Diospolis. Lydda, or Lydd as it is commonly called, is famous as the burial place of the head of Saint George, and traces of the ruins of the cathedral which the Crusaders built in his honour are still visible.

[3] This is an allusion to the conventional representation of Saint George, which usually depicts him riding upon a horse.

"that the Muḥammadans may not fight against me, and it shall be a "witness for me to them"; and the Ḳâdî gave him a paper of release even as he had said. Now when the morning had come Nazîb arrived at the church of our holy Lady, the Virgin MARY, of which we have already spoken, with the paper of release, [B fol. 42*a*. 1; A fol. 43*a*. 2] and he read it to those who were there. And they ascribed praise unto the glorious and Most High God, and they gave thanks unto our holy Lady, the Virgin MARY, who gave birth to God, because she had delivered him from the Muḥammadan. [And his brother Tâg celebrated a great] festival that day to the name of our holy Lady, the Virgin MARY who gave birth to God. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [B fol. 42*a*. 2].

I being thy servant blamelessly and unceasingly
Render service unto thee, like the brethren of the country of Dalgâ,
O MARY the Virgin, O MARY who art full of grace.
Shall I be cast away from before thy sight
When there shall come upon me suddenly the reason of tribulation?

CHAPTER XXII.

THE VIRGIN MARY AND THE LAME MAN.

[A fol. 44*b*. 1; B fol. 43*a*. 1] A MIRACLE OF OUR HOLY LADY, THE [TWOFOLD] VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a man in a certain country (*or* city) of the Franks (i. e., of Europe) who had a lame foot, and he used to cover up his foot



I. The man, who had been born lame, prays before the shrine of the Virgin Mary.
II. The lame man shows the Archbishop his leg, and explains how he had been made whole.

(*See page 63*).

with cloth so that people might not know [that he was lame]; and he continued to weep and lament by day and by night without ceasing. And he loved to betake himself early in the morning to the church of our holy Lady, the two-fold Virgin MARY, [A fol. 44*b*. 2] who gave birth to God, which was in that city, and was decorated with gold, and silver, and precious stones, and hyacinth stone. And it came to pass one day that a great multitude of people were gathered together [B fol. 43*a*. 2] in that church, and the man who had a lame foot came also with them. Now as they were all going out, the Archbishop came and found [him] near the entrance (?) of the church, and he was angry and said, "Who "hath been into this church?" And he said unto the people, "Come "back, all of you, and do not depart"; and they all returned [to the church]. Then again the Archbishop said unto them, "Get ye out, one "at a time", and the [A fol. 45*a*. 1] people did as he had commanded them. And it came to pass that when the people had gone out one by one the man with the lame foot was [the only one] left [there]. And he bowed down before the picture (*or* image) of our holy Lady, the two-fold Virgin MARY, and tears flowed from his eyes, and he wept with a bitter weeping; and straightway his lame foot was loosed and he became whole like [other] men. Now when [B fol. 43*b*. 1] the people saw him they were terrified and held their peace. And the Archbishop beckoned the man [to come to him], and said unto him, "How long hadst thou "been in this state?" And the man replied, "From the time that I came "forth from my mother's womb my foot was in that state, and I used to "wrap it up in linen that the people might [A fol. 45*a*. 2] not know; and "I used to weep by day and by night, and I was always making supplica-"tion unto our holy Lady, the two-fold Virgin MARY. When I came into "the church to-day thou wast angry with all [the people] because of my "sin, and thou didst say unto them, 'Come back one by one', and they "came back; and the lot went forth for me, and I alone was left [there].



I. The man with a lame foot praying to the Virgin Mary to heal him.
II. The Archbishop finding him near the church is angry with him.
III. The man who had once been lame explains to the Archbishop how he was healed.

(*See page 64*).



I. The Archbishop Zacharias discovers that Mercurius the bishop is a leper.
II. Zacharias pointing to the leprosy on the face of Mercurius declares him to be unfit for the priesthood.
III. The Virgin Mary touches the body of Mercurius and heals him.

(*See page 64*).

"Then straightway I bowed down before the picture of our Lady, and "I wept much, and at that time my foot was loosed." [B fol. 43*b*. 2] Now when the Archbishop had heard him it was hard for him [to understand], and he went with all the people and bowed down before the picture of our holy Lady, the Virgin MARY, who gave birth to God, [A fol. 45*b*. 1] and he ascribed praise unto God the Glorious and Most High God, and gave thanksgiving unto our holy Lady, the Virgin MARY, who gave birth to God, who hath the power to do all things, to whom nothing is impossible, who worketh wonderful things and miracles. May her power and her help be with our king David!

When the man of the Franks committed himself to thy protection,
Thou didst make whole his foot which was lame.
O MARY, when I offer up unto thee the offering
In my joy, mingle thou not sorrow therewith,
As they mingle water with the wine.

CHAPTER XXIII.

THE VIRGIN MARY AND BISHOP MERCURIUS.

[A fol. 46*b*. 1; B fol. 44*b*. 1] A MIRACLE OF OUR HOLY LADY, THE [TWOFOLD] VIRGIN MARY. May her blessing, and prayer, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain Bishop whose name was Mercurius, and his whole body was covered with leprosy. And one day he went unto the Archbishop Zacharias, and when the Archbishop saw him, he touched him, and said unto him gently and graciously, "O my brother, it is not "seemly for thee to minister as a priest with this disease upon thee (un-"less our Lord Jesus Christ remove it from thee), [A fol. 46*b*. 2] for the

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I. The Archbishop Zacharias tells bishop Mercurius, who is a leper, that he must not minister at the altar.

II. Mercurius goes to the shrine of the Virgin Mary, and prays to her, and is made whole.

(*See page 65*).



Zacharias or Mercurius administering the Holy Mysteries.

(*See page 65*).

"Book calleth a man with leprosy unclean."[1] And when Bishop Mercurius heard him he wept much, and said unto him, "O my father, help me with thy prayers." Then he departed from him and went and entered into [B fol. 44*b*. 2] the church unto which he had been appointed, and he stood up before the picture (*or* image) of our holy Lady, the Virgin MARY, who gave birth to God, and he wept and made supplication unto her that she would cleanse him of his leprosy; and this he continued to do from the morning of the second day of the week until the ninth hour of the fourth day of the week, and he prayed many prayers unceasingly. Now at the time of the ninth hour of the fourth day of the week he became wearied, and he placed his head in a position wherein he might [A fol. 47*a*. 1] rest himself, and as he was resting he fell asleep straightway; and he saw in a dream that the hand of the picture [*or* image) of our holy Lady, the Virgin MARY, touched (*or* felt) his flesh, and he awoke immediately. And he found that his body had been cleansed from his leprosy, and he rejoiced with a great joy, and praised God, the Glorious and Most High God, and made thanksgiving unto our Lady, the two-fold Virgin MARY, who gave birth to God, because she had graciously vouchsafed unto him mercy. [B fol. 45*a*. 1] May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [A fol. 47*a*. 2]

Thou didst cleanse Mercurius the priest from his leprosy,
And didst heal him completely of the [B fol. 45*a*. 2] disease which consumed him.
O MARY, fill thou my feeble mind with thyself

[1] "He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague "is in his head. And the leper in whom the plague is, his clothes shall be rent, and his head bare, "and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean". Leviticus xiii. 44, 45.



I. The woman is brought into the church on a couch

II. She is lifted on to the ground at the foot of the picture of the Virgin Mary. The Virgin makes a sign over her with her foot, and tells her to "Rise up."

III. She stands up before the Virgin, and is healed.

(*See page 66*).

That I may not forget the admonition of thy Son, the Teacher of the Law,
Even as one who looketh [at himself] in a mirror.

CHAPTER XXIV.

THE VIRGIN MARY AND THE WOMAN WITH A BROKEN FOOT.

[A fol. 48*a*. 1; B fol. 46*a*. 1] A MIRACLE OF OUR LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her intercession be with our king David for ever and ever! Amen.

Now there was a certain church in the city of Harlôm (Haarlem), and in it was a painted picture of our holy Lady, the two-fold Virgin MARY, who gave birth to God, which people called the "Helper". And there was among the inhabitants of the city a certain poor woman who had broken her foot, and she had nothing whatever of this world's goods to give to a physician to heal her. Then her kinsfolk [A fol. 48*a*. 2] took her up and brought her to that church, and they laid her down before the picture of [B fol. 48*a*. 2] our holy Lady, the two-fold Virgin MARY, who gave birth to God, and they left her there by herself and departed; and the guardian of the church locked the doors upon her and she remained inside. Now our holy Lady, the two-fold Virgin MARY, used to come constantly to that church, and to wander up and down therein, and to walk about in it the whole night long; and when the guardians of the church opened the doors about the season of midnight they would find her there in visible form. And it came to pass that, on the night [of the day] whereon they had left [A fol. 48*b*. 1] the woman with the broken [foot] in the church, our holy Lady, the two-fold Virgin MARY, came there according to her wont, and found her lying before [B fol. 46*b*. 1] her pic-

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The woman with a broken foot lying before the picture of the Virgin Mary.

(*See page 67*).



I. The woman with the broken foot is laid before a picture of the Virgin Mary in a church.
II. The Virgin appears in the church at night, and makes a sign over her with her foot and heals her.

(*See pages 66 and 67*).

ture (*or* image), and she made a sign over her with her foot and said unto her, "Rise up". Then straightway the woman rose up and stood upon her feet, and she was sound and whole. And at the season of midnight the guardian of the church opened the doors and entered in, and he found the woman standing [therein]; and he said unto her, "What "hath happened unto thee? And who hath made thee whole?" Then "she said unto him, "Our holy Lady, the two-fold Virgin MARY, [A fol. "48*b*. 2] came with her face shining with light which was brighter than "that of the Sun, and her garments were perfumed with the odours of "sweet incense, and she made a sign over me with her foot and said to "me, "Rise up", and straightway I rose up and stood upon my feet." And all those who saw the woman who had been healed of her sickness [B fol. 46*b*. 2] gave thanks unto God, Who is to be thanked and praised, and they sang hymns in honour of our holy Lady the Virgin MARY, who gave birth to God, and who doeth wonderful deeds and worketh miracles, for she hath the power to do everything and there is nothing which is impossible unto her. May her prayer and her blessing be with our king David for ever and ever! Amen. [A fol. 49*a*. 1]

Thou didst heal the infirmity of the woman with a broken [foot]
When she with anxious care and thought made supplication unto thee.
As the king of Israel, thy father, unto those who were in Gath and Nôbâmâ
Gave rewards at the time of the taking of Sichem[1],
Even so give unto me, O MARY of Râmâ, the gracious gift of the Holy Spirit.

[1] I. e., Shechem. The allusion seems to be to Judges ix. 41; compare also Joshua xvii. 7, and Psalm lx. 6.

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Sophia, the Abbess of the Monastery of Mount Carmel, having become with child, the Virgin Mary appears to her, and commands one of the two angels who are with her to deliver her, and the other to give the child to a certain man called Felix to rear.

(*See page 68*).

CHAPTER XXV.

THE VIRGIN MARY AND SOPHIA THE ABBESS OF MOUNT CARMEL.

[A fol. 50*a*. 1; B fol. 47*b*. 1] A MIRACLE OF OUR HOLY LADY THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain Abbess in the Monastery of Mount Carmel whose name was Sôfyâ (Sophia), who was a God-fearing woman and who was very beautiful in form; and she loved our holy Lady, the two-fold Virgin MARY, with her whole heart. And she had under her in that monastery a large number of virgins and women who were devoted to the ascetic life, and the Abbess taught them the rules and ordinances of nuns, [A fol. 50*a*. 2] and strictly admonished them continually not to speak words of lightness and not to be slothful in observing the season[s] of prayer. Now for this reason they used to hate her, [B fol. 47*b*. 2] and they awaited some scandal which should happen in her time so that they might remove her from her position. And there was in the monastery a certain young man who was a servant and who attended to the food and the clothing of the virgins, and Satan was envious of the Abbess and he cast into her heart the desire of the flesh, and she committed fornication with that serving-man and became with child by him. And this thing became manifest unto the nuns and they knew that the Abbess had conceived; and they went and made an accusation against her to the Bishop, whose name was Abbâ Severus, [A fol. 50*b*. 1] and informed him that the Abbess had become with child. Now when the Bishop had heard [this] he sent messengers unto the Abbess, [saying] that the virgins were to be gathered together on a certain day, [and that he would come] to



I. Sophia, the Abbess, having become with child, the Virgin Mary appears to her, and commands one of the two angels who are with her to deliver her.

II. The two angels hand the child over to a man called Felix to rear.

(*See page 69*)

inspect them; and when the Abbess heard the words of the messenger she was [B fol. 48*a*. 1] terrified, and she knew that the virgins had laid an accusation against her. Then she went quickly into the church and bowed down before the picture (*or* image) of our holy Lady, the two-fold Virgin MARY, who gave birth to God. And she wept with a bitter weeping and with a burning heart, and she said, "O thou who lovest "mercy and compassion, make soft thine heart [A fol. 50*b*. 2] towards thy "sinful handmaiden who hath been entrapped in a snare, and shew loving-"kindness unto her; and do away with the wickedness which I bear in "my womb, and put me not to open shame, O my Lady." Now through the abundance of her weeping [she became weary] and fell asleep, and she saw in her sleep that our holy Lady, the two-fold Virgin MARY, came unto her, and that with her there were two angels. And she said unto the Abbess, "Be not thou sorrowful, for behold, I have made supplication "to my Son to forgive thee thy sin [B fol. 48*a*. 2]; only thou must never "repeat the sin." Then our holy Lady the Virgin MARY said unto those angels, "Take ye away the child which is in her womb, and give it unto "[A fol. 51*a*. 1] a man whose name is Pilkes (Felix), so that he may take "it under his protection and suckle it, for he possesseth much cattle." And the angels did as our Lady had commanded them. Then the Abbess awoke from her sleep, and felt her womb, and did not find the child there; and she gave thanks unto our Lady MARY, the two-fold Virgin, who gave birth to God, with her whole heart because of the miracle which she had wrought for her, and she went forth to her work according to her wont.

And it came to pass that the Bishop arrived in his appointed season, [B fol. 48*b*. 1] and he entered into the abode of the virgins, and the Abbess met him, having with her [A fol. 51*a*. 2] one of those who had made an accusation against her. Then the Bishop asked the Abbess how it was that she had become with child by fornication, and she



I. The Bishop conversing with the Abbess.
II. The Bishop rebukes the nuns who reported her unchastity to him.
III. The Abbess confesses her sin to the Bishop, and describes how the Virgin Mary helped her.
IV. Felix showing the child to the Bishop.

(*See page 70*).

denied it, saying, "I have not done this thing". And the Bishop commanded the oldest of the women to examine the Abbess and to find out whether she was with child or not; and when they had done so they did not find a trace of conception in her womb, and they thought that she was a virgin who had never known man. Then they told the Bishop this thing and he did not believe them, but thought that, having taken a bribe from the Abbess, they were concealing her transgression for her. And the Bishop rose up, [A fol. 51*b*. 1; B fol. 48*b*. 2] and with him there were priests, and deacons, and women who were devoted to the ascetic life, and they examined the womb of the Abbess, but they did not find a child therein. Then straightway the Bishop repented with a great repentance because he had reproached the Abbess without just cause, and he turned to those virgins who had made the accusation against the Abbess, and was wroth with them because they had accused her of shameful conduct.

Now when the Abbess saw that the Bishop was angry she was afraid lest those virgins would be dismissed and sent away and led into captivity by Satan through her. And straightway she rose up [A fol. 51*b*. 2] and said unto all the people, "Depart ye for a season from the "Bishop"; and she told him all her transgression, and confessed openly unto him what she had done in secret. And besides this she told him how our holy Lady the two-fold Virgin MARY, [B fol. 25*a*. 1] who gave birth to God, had appeared unto her, and how the two angels had taken the child from her womb, and how they had given him unto a certain man to be suckled and reared. Now when the Bishop had heard these things from the Abbess he marvelled exceedingly, and he sent a message unto the man, whose name was Felix and who was concerned in the miracle, to come and bring the child with him; and Felix [A fol. 52*a*. 1] came and brought the child with him. And it came to pass when he had arrived that the Bishop questioned him closely about the child, and Felix told

II I.



III. IV.

I. The Bishop conversing with the Abbess. II. The Bishop rebukes the nuns.
III. The child is brought by Felix before the Bishop.
IV. The Bishop giving orders concerning the education of the child.

(*See page 71*).



Bâr̂ôk makes a feast and celebrates a festival in commemoration of the burial and Ascension of the Virgin Mary.

(*See page 71*).

him, saying, "Two young men of most beautiful appearance came unto "me and said, 'Our Lady MARY saith unto thee, Take this child, and "'keep him with thee, and suckle him and rear him'; then they gave me "the child and disappeared from me, [B fol. 25*a*. 2] and behold, this is the "child." And when the Bishop had heard him he marvelled greatly, and he took the child and kept him in his own house, and he provided him with everything which was required by a child of his age. And when the boy had grown up he taught him the Psalms [A fol. 52*a*. 2] of David, and read to him the books of the saints; and the Holy Spirit came upon him in abundance, and the love of our holy Lady, the Virgin MARY, was with him in full measure. Now after the death of Abbâ Severus the Bishop they appointed the young man bishop in his stead, and seated him upon [his] throne; and he was a good shepherd all the days of his life until he died in peace. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [B fol. 25*b*. 2]

The Sanctuary of the Law [is] MARY, and she is the Evangelist,
[and] the abode
Of the Paraclete [A fol. 52*b*. 1] Who visited her.
Quickly didst thou remove from the womb of Sophia [B fol. 25*b*. 2]
the child of her sin.
By the sound of thy supplication let my sin be done away
Even as the foam (?) of the sea is done away by the sand.

CHAPTER XXVI.

THE VIRGIN MARY AND THE MAN BÂRÔK.

[A fol. 53*b*. 1; B fol. 26*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May the blessing of her



Bârôk is attacked by a number of his enemies who buffet and stone him, and cut him with a sword.

(*See page 72*).

prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the country of Fenḳê whose name was Bârôk; and he was a depraved man and did no good work of any kind whatsoever, and all the people hated him. But he loved our holy Lady the Virgin MARY with a ready heart and a determined mind, and he used to keep the fast of Naḥasse[1] because of his love for her, and on the festival of her departure [from this world] he rejoiced exceedingly. And he was wont to make a feast for [A fol. 53*b*. 2] the poor, and the needy, and the old, and the young, both male and female. Now one day certain men who hated him found him on the highway, and [bruised him with stones], and beat him and wounded him with sticks, until his body [B fol. 26*b*. 2] was a mass of bruised and bleeding flesh, but they were not able to drive his soul out of him, and then they smote him sorely with swords, but he did not die. Then Bârôk said unto them, "Even though "ye cut my flesh into little pieces I shall not die, for my Lady MARY will "keep guard over me, and she will be watching over me at all times, and "will deliver me out of your hands"; and when they had heard his words they all took to flight. Then Bârôk made his way to the priest and received the Holy Mysteries, and at that moment the light of life rose [A fol. 54*a*. 1] upon him and he died. And our Lady, the holy Virgin MARY, received his soul and placed it in the [Garden of] joy, and those who had beaten him repented with tears and sorrow [and turned] to our Lady, the holy Virgin MARY, who gave birth to God. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

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[1] The festival of the preparation of the body of Mary for burial is celebrated on the 15th day of this month; the ascension of her body into heaven is commemorated on the 16th, and an ordinary festival was kept on the 21st.

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I. Bârôk makes a feast in honour of the burial and Ascension of the Virgin Mary.
II. He is attacked by a number of his foes who buffet and stone him, and cut him with a sword.
III. He dies, and the Virgin Mary receives his soul.

(*See page 73*).



I. Anastasius, the Roman deacon, praying to the Virgin Mary.
II. He dies, and the Virgin Mary receives his soul.

(*See page 73*).

As thou, O MARY, didst deliver from swords and spears unto repentance and obedience
[B fol. 27*a*. 1] Bârôk, who was called depraved, and didst preserve him,
Even so at all times [A fol. 54*a*. 2] in safe condition
Preserve me, [B fol. 27*a*. 2] O my Lady, so that I commit not sin,
And even if I commit sin let thy mercy [come] to me.

CHAPTER XXVII.

THE VIRGIN MARY AND ANASTASIUS THE ROMAN.

[A fol. 56*a*. 1; B fol. 27*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the city of Rome whose name was Anastasius, and he feared God and loved our holy Lady, the twofold Virgin MARY, who gave birth to God. And he used to visit the church of our Lady, the Mother of mercy, and make pure first-fruit offerings unto her, and pay honour unto her with gifts and salutations, saying, "Rejoice, O thou Virgin undefiled who hast [A fol. 56*a*. 2] given "birth unto Emmanuel! Hail to thee, O thou who art full of grace, for "thou hast given birth unto the Light which is before all others! Rejoice, "O thou who hast given birth unto our Redeemer! Rejoice, O holy "Virgin, O thou who hast given birth to Christ, who didst bring Him into "the world without union with man! Therefore shall the nations bow "down and adore thee, O thou who didst give birth to our Light! I be"seech thee to be for me a mediator between me and thy Son." And in



Anastasius, the Roman deacon, receiving words of consolation from the Virgin Mary before his death.

(*See page 74*).

this wise used he to pray in the church at the time when the heavenly Offering was being made, and at the time of the five joys of our Lady MARY.

And it came to pass a short time after these things that the deacon fell sick, and was nigh unto death, and the angel of death [A fol. 56*b*. 1] struck fear into his soul. Then our Lady [B fol. 27*b*. 2] MARY, the storehouse of mercy, the blessed Virgin, the joy of Christian folk, who sheweth favour unto kings, the mistress of the angels, and the crown of the martyrs, appeared unto the deacon, and said unto him, "Why fearest thou with so "great a fear? And why art thou dismayed? For when thou wast in good "health thou didst greet me joyfully each and every day. And now, fear "not, O my beloved, and let not thine heart be terrified, for no evil thing "shall draw nigh unto thy body, and thou shalt not be dismayed at [the "coming of] the angel of death; and as thou didst not cease [to praise "me] with thy mouth, and didst greet me with joy, so likewise [A fol. "56*b*. 2] thou shalt find joy [with me], and shalt be with me in Paradise "for ever". And when the deacon heard these words he found peace, and he thought that he would recover from his sickness. Then he awoke from his sleep and found his soul in great joy and gladness; and immediately he awoke he died, and his soul went forth from his body. And our pure Lady MARY received it in her hands, and it entered with her into the Garden of joy and unto the place of delight and pleasure, where it would neither perish nor come to an end for ever. May the prayer of our Lady give him help and make him to be girded about with power; and may it make him to be free [A fol. 57*a*. 1] from the opposition of the wicked and from the hosts of the enemy, and from the pointed [arrow of] the bow, and from the sharp spear! O storehouse of mercy, take thou under the protection of thy prayer the soul of thy beloved one, our king David, for ever and ever! Amen.

O MARY, thou ark of God, who dost protect me continually,
Thou refined gold of holiness unalloyed with silver,

Thy servant Anastasius was lying grievously tormented by his sickness;
As thou didst announce unto him glad tidings and didst make him to rejoice by [thy] words,
Make thou me to hear continually the glad tidings of peace.

CHAPTER XXVIII.

THE VIRGIN MARY AND THE MONK OF THE MONASTERY OF ABBÂ SAMUEL OF ḲALMÂN.

[A fol. 58*a*. 1; B fol. 28*b*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was in the great and holy Monastery of Abbâ Samuel of Ḳalmân a beautiful church [which had been built] in the name of our pure and holy Lady MARY, and in this holy church, in the west wall thereof, was a great and wonderful statue [of her]. And in this famous Monastery there lived a certain holy man who had stablished in his heart and mind the salutation [A fol. 58*a*. 2] of the angel Gabriel unto our holy Lady, the Virgin MARY, and it never ceased to be in his mouth and on his tongue. And he rested neither by night nor by day from reciting salutations to the holy Virgin MARY, and he placed his confidence in her, [and believed] that she would save him [when he should enter] into the presence of her beloved Son. He neither fasted nor prayed, and he made himself to appear to be foolish and weak of understanding, so that the [other] monks might not know concerning his strivings and labours; and he used to act in such a way that the monks treated him with contempt—

now this was an unseemly thing for monks to do—when they went out from the church. In the morning, at the time when the sun was rising, he ate a few [wild] herbs and beans, and to every one [A fol. 58*b*. 1] who spake with this monk he appeared to be mad. And he ate nothing from this time until the same hour of the morrow of that day when he again ate in the presence of the monks; and this he was wont to do daily. Now when the monks saw him acting in this wise, the matter was hard unto them, and they were exceedingly sorry for him. And this monk, who hath been mentioned above, did not receive the Holy Mysteries except on three days in each year, that is to say, on the Festival of the blessed Nativity, on the Festival of the holy Epiphany, and on the Festival of the precious Passover. Now our honourable and holy fathers, the teachers of the Church, have commanded [A fol. 58*b*. 2] that the Offering shall be [offered up] on these days of festivals of the Son at the sound of cock-crow in the night. And it came to pass that, when the monks saw him eating each day in the morning before the prayer of the third hour of the day, and knew nothing of his fasting and of how he was wont to fast until the morrow of the day when at the time of the same hour he ate [again], they imagined that he ate at the ordinary times throughout the day, and did not keep the ordinance of the monks, and they murmured greatly against him among themselves. And when the day of the festival of the nativity of our pure Lady, the Virgin MARY, which is on the first day of the month Genbôt[1], had come—now the day of the nativity of the woman who saved the whole world [fell that year] upon [A fol. 59*a*. 1] the day of the blessed First day of the week—the monks were gathered together in the church to be present at the honourable consecration of the Offering for the celebration of the festival. And there sat with them the holy father who was called Abbâ Isaac, and he was

[1] I. e., the twenty-sixth of April.



The monks in the monastery of Kâlman persecute one of their brethren, and treat him roughly and beat him. He prays to the Virgin Mary, and casts his skull cap at the wall of the church, which opens straightway, and he passes out into the desert.

(*See page 77*).

the Abbot of the monastery, and the father confessor and prior, and he saw the monk of whom we have already spoken with a few lupin seeds which had been soaked in water, in his hand, and he wished to eat them. Then the Abbot said unto the monks, "Seize ye this monk and take from "him these lupin seeds which he hath in his hand, and let two [A fol. "59*a*. 2] of the brethren bring him into the church and keep guard over "him until the service of consecration be ended—if it be possible for us "to offer up the Holy Offering. Peradventure this evil habit shall be re-"moved from him by the prayer of our Lady, the holy Virgin MARY, "and he shall walk in the way of the monks with the keeping of fasts "and prayer." Then the monks did according as the Abbot had commanded them, and they took the lupin seeds from his hand with rude violence; and straightway the monk was enraged with those who had laid hold upon him, and he became like a madman. And when they had brought him to the church he said unto the monks who were to keep guard over him, "O my brethren, [A fol. 59*b*. 1] will ye not hearken unto "the voice of your father concerning me? I am a poor and wretched "man, take me unto the picture of our Lady so that I may entreat her "to accept the prayer of our Abbot, and so that all my hunger may be re-"moved from me little by little." And they told him they would consent to do so, and they went with him to the *eikôn* of the Virgin, and he performed bowings of adoration before her, and said, "O thou who dost "save the penitent, O thou who art the hope of the poor and needy, O "thou who art the helper of the oppressed, deliver thou me from these "monks, for I cannot fast until the time of the Offering." And it came to pass when the [two brethren] heard these words from him they laughed within themselves, and heaped derision upon him. Now when our compassionate Lady [A fol. 59*b*. 2] knew that the whole body of the monks were murmuring against him, and that they were laughing at him and treating him with contempt, she put into his heart the good thought that

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The monks in the monastery of Kâlman persecute one of their brethren, and treat him roughly and beat him. He prays to the Virgin Mary, and casts his skull cap at the wall of the church, which opens straightway, and he passes out into the desert.

(*See page 78*).

she would make manifest unto the other monks her mighty and marvellous acts, and the faith of the monk, and the confidence which he had placed in her.

Now at the time when the service of consecration was half through, when every man had brought his mind into a fit state and collected his thoughts to hear the holy prayer of sanctification, the monk drew nigh unto the west wall of the church, wherein was [placed] the picture of the Virgin, and stood up before it, and lifted up his eyes and said unto her, "O my Lady, peradventure thou dost receive [my] prayer, [A fol. 60*a*. 1] "and dost accept [my] supplication and the salutation of the angel "[Gabriel], wherewith I have saluted thee without ceasing by day and by "night. I am a poor and wretched man and a sinner, and only God and "thou thyself have any knowledge of me. I have thought that thou wouldst "deliver me on the Day of Judgment before thy Son, and if thou wilt "deliver me before thy Son, then deliver me from these monks; for [all "men] know that whosoever putteth his trust in thee shall neither be put "to shame nor perish before thy beloved Son." Then with power and faith he girded himself about, and he took off his skull cap from his head and smote therewith [A fol. 60*a*. 2] the western wall [of the church], and said, "O might of the Virgin MARY, deliver me." And it came to pass that when he had spoken in this wise, in that same hour the wall was rent asunder, and having cast his skull cap from his hand into the middle of the church he passed out quickly through the opening in the wall. Now when he had gone out the wall closed up again, with the exception of a small opening which was large enough for a man to put his hand into, and this remained as a memorial and a testimony of the miracle which the pure Virgin MARY had wrought; and when the monks saw what had taken place they marvelled with a great astonishment. Then the monks went out to look for the man in all the desert places round about, and in the caves and hollows of the ground, [A fol. 60*b*. 1] but



The monk of Kalmân praying to the Virgin Mary, who is accompanied by two angels.

(*See page* 79).

they found no trace of him. And straightway they sorrowed with a great sorrow and their hearts were pained, and their Abbot was exceedingly harsh [towards them] because of the things which they had been accustomed to do unto him. For, when in times past they had been in the habit of seeing him every day at dawn, some of them cursed him, and some buffeted him, and some spat in his face, and some laughed, and some derided him. Now when they saw this wonderful thing they recognized the righteousness, and the strivings of the monk, and how he had loved our Lady the Virgin MARY in his heart, and how he had put his confidence in her, even as they had heard from him [A fol. 60*b*. 2] when he departed through the opening in the wall. And they knew also of a certainty that the heartfelt prayer of a pure and sincere mind is better and more honourable than the prayer of the tongue, even as our Lord saith in the Holy Gospel[1], "When thou risest up to pray enter into "thy chamber, and shut thy door, and pray unto thy Father in secret." Now the interpretation of this [verse] is "Collect thy mind in thy heart"[2], and in that it saith, "Shut thy door", thou must shut thy mouth and pray with thine heart. For the prayer of the heart in a mind which is sincere and collected is better than the prayer of the tongue when the mind is wandering about and going unto another place. It is meet for a man to pray with his heart, [A fol. 61*a*. 1] and not with his tongue [only], even as this monk was wont to do at all times, although no one knew about it.

And it came to pass that when the monks saw what had happened, they went to the Bishop, and told him all these things. Now when the Father, the Bishop, had heard thereof, he sent and informed the Archbishop concerning what he had heard and seen in the matter of the skull cap, which the monk had thrown into the church, and concerning the miracle which had taken place through it. Now when the Archbishop

[1] St. Matthew VI. 6. [2] I. e., "collect thy mind within thyself".

had heard these things he rejoiced greatly, and he sent to the holy monastery of Abbâ Samuel asking for the skull cap of the monk, so that he might obtain [A fol. 61*a*. 2] a blessing therefrom: but the monks would not send it to him, for they thought that he would lay it up in his own house as a thing to be kept there for safety. So they placed the skull cap in the chest of the church as a memorial of the miracle which the Lady of us all, the Virgin MARY, had wrought. Now that the Bishop might prepare the way the Archbishop sent a message unto him [telling him] to go to the Monastery of Ḳalmân and to bring the skull cap [to him], that he might be blessed thereby. And the Bishop obeyed the command of the Archbishop, and went to the Monastery, and he took the skull cap of the monk from out of the chest [which held] the property of the church, and he obtained a blessing therefrom. Then he went to the wall which [A fol. 61*b*. 1] had been rent asunder, and he obtained a blessing also from the opening which was left [there]; and he bowed down in adoration before the picture of our Lady MARY three times, and received a blessing therefrom. Then the Bishop anointed himself with the oil of the lamp which was kept burning before the picture, and departed from the Monastery. Now when he had journeyed a little way on his road, and had arrived in the desert, he sought for the skull cap and found it not; and having turned back forthwith and come to the Monastery a second time, he found it in the place wherein it had been formerly and whence he had taken it. Then he took the skull cap a second time, and laid it between the folds of his apparel, and he tied it securely thereto with leather thongs (?). And when he had journeyed a little way he untied the thongs (?), and unfastened his apparel, [A fol. 61*b*. 2] and found it not; then he turned back to the Monastery a third time and found the skull cap [there]. And he took it out of the chest and fastened it inside the covering of his cross; and having taken it in his hand, he went a little way on his road, but when he opened the covering he found

it not. Now when he had turned back to the Monastery a fourth time and found the skull cap there, he knew that God did not wish it to go forth from the holy Monastery of Abbâ Samuel. And the report of this thing was heard in all the borders, and in all the countries and cities round about. Glory be to God Who chose MARY the Virgin to be the mother of His Son Jesus Christ; and thanks be [A fol. 62*a*. 1] unto His Only Son Who put on flesh of her in becoming the new man; and adoration be unto the Holy Spirit who purified her from all unchastity. May her blessing be with our king David, and may she make him to have an inheritance in the prayers of Jerusalem the holy place, the city of his fathers, of the prophets, and of David the Psalmist, and of Solomon the king! And may she make him to see Bethlehem wherein she bowed herself to bring forth the Child of the Spirit Who was conceived without the seed of man! And may she then baptize him in the waters of the Jordan, wherein the Fire of the Godhead was baptized by the hand of the son of the barren woman, John! And may she make him to salute the mountains of Quarantania[1], [A fol. 62*a*. 2] wherein our Lord fasted and vanquished the Devil! And may she cause his royal tabernacle to be planted on the Mount of Olives, where our Lord went up and blessed [His disciples] with His holy hands! And may she make his habitation to rest on Mount Zion, where the disciples drank of the flood of fire, the Paraclete! And may He establish him in such wise that he shall stand on his feet, and make vows and pay adoration, and pray, and make supplication at Gethsemane, the grave of His beloved one, the Virgin MARY, the merciful intercessor, the green thorn-bush, for ever and ever! Amen and Amen.

O MARY, who without stroke of hammer, or blow of chisel,
Didst cleave a wall of dry stone when there passed out into the desert
The man with whom thou wast well pleased, who was called Shâlûsa,

[1] I. e., the desert where our Lord fasted forty days.

Cleave thou the back of mine enemy, and the belly of him that hateth me,
And take thou [in thine hand] a new sword.

The following is the version of this miracle according to the MS. B:—

[B fol. 28*b*. 1] Now there was a certain man in the Monastery of Ḳalmân who had stablished in his mouth and heart the salutation of the angel [Gabriel, and who recited it always] before the picture of our holy Lady, the two-fold Virgin MARY, who gave birth to God. And this man did not receive the Offering except [during the festivals of] the Epiphany, and the Nativity, and Easter, and on the day of the festival of our Lady MARY, who gave birth to God. Now the monks saw him holding [in his hands] some beans which had been soaked in water and which he wished to eat; and straightway they laid hold upon him and took him into the church [B fol. 28*b*. 2]. And he came in before the picture of our Lady, and said unto her, "Deliver thou me from the wick-"edness of these monks"; now he was unable to fast, and they were making a laughing-stock of him. And he said, "I have taken refuge be-"fore thy picture, surely thou wilt deliver me". Then he took his skull cap, and smote therewith the west wall, and said, "O my holy Lady, "thou two-fold Virgin MARY, who gave birth to God, deliver me". And immediately the wall was rent asunder, and he went out [through it], and [as he was going] he cast his skull cap [back into the church]; then the wall which had been rent asunder closed up, and became as it was formerly, with the exception of a small opening which was wide enough for the hand to enter, and which was left as a memorial [of what had happened]. Now when the monks saw this they marvelled, for when they sought for the monk they could not find him; and they and their Abbot Isaac sorrowed with a great sorrow [B fol. 29*a*. 1]. And when the Bishop heard this, he rejoiced and went to the wall which had been rent asunder, and



I. The cannibal of Kemer devouring human flesh.
II. He offers his bow and arrows to a farmer in exchange for an ox.
III. He offers an additional arrow to the owners (?) of the ox.

(*See page 83*).



I. The cannibal of Kemer devouring human flesh.
II. He offers his bow and arrows to a farmer in exchange for an ox.
III. He gives a drink of water from his skin bottle to a leprous beggar.

(*See page 83*).

he bowed down before it; and he anointed himself with the oil of the lamp which was burning [before the picture]. Now this thing was heard of throughout all the borders of Egypt. May her prayer and her blessing be with her servant Ḥâyla Maryâm for ever and ever! Amen.

CHAPTER XXIX.

THE VIRGIN AND THE CANNIBAL OF THE CITY OF ḴĔMER.

[A fol. 63*b*. 1; B fol. 30*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the city of Ḳĕmer, and he was of noble race and was, in name, a Christian. And his sin was very great, and indeed, it exceeded that of all other men, for he did not eat [ordinary] food and the flesh of oxen, but he lived upon human flesh. Now when this cannibal had devoured eight and seventy people, his friends, and his acquaintances, and his kinsfolk, and the people who were in his service [A fol. 63*b*. 2] began to come to an end, and the men who remained fled from him so that he might not be able to devour them; and he was left alone with his wife and his two children, and them also he ate. And it came to pass one day as he was walking along that he found a certain husbandman on the road, and he lay in wait [B fol. 30*a*. 2] for him and followed him; and when he knew that he would be too strong for him he left him and departed. And as he was going away he said unto him, "Sell me "an ox, and behold, I will give thee my bow which is ornamented with gold; "take [it]". And the husbandman said unto him, "I refuse it wholly, for "money and food are more useful to me; I will not give thee [the ox]".



I. The cannibal gives a drink of water from an earthenware bottle to a leprous beggar.

II. The cannibal dies, and the Devil tries to carry off his soul to hell, but it is grasped tightly by the Virgin Mary.

III. An archangel weighs the drink of water which he gave to the beggar against the eight and seventy souls whose bodies he had devoured, and the souls are outweighed thereby.

IV. The soul of the cannibal in the protection of the Virgin Mary.

(*See page 84*).

Then the cannibal spake unto him a second time and said, "I will give "thee in addition arrows"; but the husbandman refused [to accept them] [A fol. 64*a*. 2]. And again the cannibal said unto him, "Shew me, I pray, "thy cave wherein thou dwellest". Then the husbandman said unto him, "Behold [it] close by thee. Dost not thou thyself dwell in the habitations "of men?" And he refused [to shew him his dwelling], and departed. Then again the husbandman said unto him; "Thou art of noble family, "but thy heart is depraved, and full of guile, and thou appearest to be "like unto a rich man who hath his abode in the city of Ḳĕmer". And the cannibal said unto him, "Why dost thou compare me with such an "one, O my brother?"

Then the cannibal took some water in a vessel, and as he was going along the road he found a certain poor beggar whose whole body [B fol. 30*b*. 1] was covered with the sores and scabs of leprosy; and he wished he could eat the poor man, but he did not like him because of his sores which were putrefying and which stank exceedingly. Now the beggar was thirsty, and he begged some water from the cannibal, and said unto him, "Give me some water to drink, for God's sake"; but the cannibal became greatly enraged, and heaped abuse upon him. Then the beggar begged again for water from him for the sake of heaven and earth, and for the sake of the martyrs and the righteous men; and the cannibal refused [to give him any]. And the beggar begged from him a third time, and said unto him, "In the name of MARY, give me water to drink "before my soul depart". Then the cannibal said unto him, "Verily, from "my youth up, I have heard that she saveth [men] by her prayers, there-"fore I myself will take refuge in her". And he said to the beggar, "Take, "and drink, [A fol. 64*b*. 1] for MARY's sake"; but when only a little water had gone down his throat, that is to say about a handful, the cannibal seized him and stopped him from drinking before he was able to satisfy his thirst. Then the cannibal died, and the angels of darkness [B fol. 55*b*. 2]



I. The cannibal's soul carried off to hell by the Devil.

II. An archangel weighs the drink of water which he gave to the beggar against the eight and seventy souls whose bodies he had devoured, and the souls are outweighed thereby.

III. Our Lord Jesus Christ in glory.

IV. The soul of the cannibal in the protection of the Virgin Mary.

(*See page 85*).

took his soul, and cast it into Sheol. And our holy Lady, the Virgin MARY, who gave birth to God, came unto the Son of God and said, "Have compassion upon me, O my Son". And He said unto her, "What "good thing hath he done for thee?" And she said unto him, "He gave "a thirsty man water to drink in my name". Then the Lord said, [A fol. 64*b*. 2] "Bring forth the scales and weigh the souls which he hath de-"voured against the water which he gave the thirsty man to drink"; and they weighed them, and the little drop of water outweighed the eight and seventy souls. And the angels of light who were looking on marvelled, and they gave shouts of joy because the cannibal had been saved and was made to live through the entreaty of our holy Lady, the two-fold Virgin MARY, who gave birth to God, through Whom all things come to pass. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! [A fol. 65*a*. 1] Amen.

Thy love did save the evil-doing cannibal,
Because the handful of water [given to] the beggar stood on his side.
Vain and useless beneath the heavens [are all things];
What can [B fol. 32*a*. 2] benefit the children of men
Without thy love, O MARY, thou Pearl?

CHAPTER XXX.

THE VIRGIN MARY AND THE WIDOW'S SON WHO BECAME A THIEF.

[A fol. 66*a*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her intercession be with our king David for ever and ever! Amen.



I. The son of a pious widow falls into bad company, and steals goods from a house.
II. He is caught in the act, and hanged by order of the magistrates of the city
III. His mother appeals to the Virgin Mary for help.
IV. The Virgin Mary appears and releases the young man from the gallows.

(*See page 86*).

Now there was a certain poor widow who had one son, and besides him she had no other child. And every day she used to come to the church and stand up before the picture (*or* image) of our holy Lady, the two-fold Virgin MARY, and say, "O my Lady, I commit this my son "unto thy safe keeping, so that thou mayest guard him, for I have no "other child besides him"; [A fol. 66 *a*. 2] and thus she used to pray daily. And it came to pass that when her son had grown up, and had become a young man, he fell into the company of thieves and became a robber. Now after a little time [the watchmen] seized that young man, together with the other thieves who were with him, and brought them before the magistrate of the city; and he passed the sentence of doom upon them, and they crucified them according to the law of their city. And the mother of the young man did not know that all this had happened unto her son, and as she was going into the gates of the church the people told her, and said unto her, "Knowest thou not that they have crucified "thy son together with the other thieves?" And she said unto them, [A fol. 66 *b*. 1] "I did not know it". And forthwith she cried out with a loud cry and wept bitterly, and [she went and] stood up before the picture of our holy Lady, the two-fold Virgin MARY, who gave birth to God, and she lifted up her eyes, and said, "Where is he whom I com- "mitted into thy safe keeping? Where is the pledge which I deposited "with thee, O my Lady? Behold, they have seized my son, together with "the other thieves, and they have crucified him. So now, if thou wilt not "deliver my son and save him, I will snatch thy Son out of thy bosom". And at that moment there was a great outcry [A fol. 66 *b*. 2], and many people came thronging into the church through the gates. Now when the woman heard the outcry, she turned and [looked] behind her, and she saw her son coming in with the people, and she ran and embraced him. Then the people who were gathered together said unto him, "What "hath happened unto thee? And how wast thou saved?" And the young

man said unto them, "When they had suspended me upon the wood, "and were about to drive the nails into me, there came unto me a certain "woman, who was most beautiful in form, and who was shining with light "that was brighter than that of the sun, and she held back the nails so "that they did not touch my flesh. Then she took me down from upon "the wood, and said unto me, 'Get thee to the church, and to thy mother, "'for she wisheth to snatch my Son from my bosom in thy stead'". Then the people ascribed praise and glory unto God, the Glorious and Most High, and they gave thanks unto our holy Lady, the [two-fold] Virgin MARY, who gave birth to God. And the woman and her son ministered in the church of our holy Lady, the [two-fold] Virgin MARY, who gave birth to God, until their death. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

In the MS. B. the narrative of this Miracle is much shorter and runs thus:—

[fol. 32*a*. 1 and 2]. It is said that there was a certain man who was a thief and a robber of churches, and that inasmuch as he was a man of evil habit and life he stole things from them daily; and all the people were lying in wait [to catch him]. And it came to pass one day that he carried off some of the possessions of our Lady MARY according to his wont, and the people caught that thief, and beat him, and bound him in fetters and chains, and then they thought that they would take away his life(?). And he said, "I place my trust in our holy Lady, the two-fold "Virgin MARY, for whosoever believeth in her prayers shall be saved "from all sorrow". Then she appeared openly unto the men who had beaten him, and had laid hands upon him that they might take away his life, and she said unto them, "Release him"; and they released him by the command of our holy Lady, the two-fold Virgin MARY, and set

him free from his fetters; and all the people marvelled at her mercy. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant Ḫayla Mâryâm, for ever and ever! Amen.

CHAPTER XXXI.

THE VIRGIN MARY AND THE LADY EUPHEMIA.

[A fol. 67*a*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY. May the blessing of her prayer, and the gift of her help be with our king David for ever and ever! Amen.

Now there was a certain woman in the city of Sâměr whose name was Euphemia, and she was stricken in years and lived in deep poverty. And she had one son, and besides him she had no other child, either son or daughter; and she loved this son exceedingly, and with her very soul. Each day, without fail, she was wont to go to the church of our Lady MARY with her son, whose name was Philemon, and pray to her [A fol. 67*b*. 1] for him, that she would take his soul under her protection, and would keep him from all evil, and would deliver him from all the distress which is planted in this world. And she used to pray continually in the church, and she never failed to go there, and to pray on behalf of her son and to make supplication [for him] with a ready heart. And it came to pass that when Philemon, the son of the poor old woman, was moved by hunger and want of apparel[1], and poverty found him, and he came to be in want, he joined himself unto a company of thieves and robbers. And one day when he was plundering the house of a certain rich man in the

[1] Literally, "hunger and nakedness".



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Philemon, the son of the pious woman Euphemia, becomes a thief, and steals apparel from a house in Alexandria.

(*See page 89*).

city of Alexandria, together with the thieves who were his companions, the menservants of the house of the rich man heard the noise of [A fol. 67*b*. 2] their feet on the third floor above, and they made an outcry. Then the people of the city [came] to their help, and they seized Philemon, and the thieves, and they brought an accusation against him, and then they hanged him upon a fig tree; and he remained hanging there for three days and three nights, without eating food or drinking water. Now at the end of the three days they told his mother. And it came to pass that when she heard this she cried out with a loud voice, and she [went] to the church, and called upon the name of our Lady MARY, and said unto her, "Behold, my son whom I committed to thy care hath been "cast away, [A fol. 68*a*. 1] and he hath been destroyed for nought. Now "therefore, give me back my son and redeem thou him by the might of "thy Son; now if thou lovest my son thou canst deliver him, for thou hast "the power to do whatsoever thou wishest. Thou art the mother of the "Word of God Who became man through thee, and He hath delivered "us from our enemy Satan, and He will consent to that which thou sayest, "and will grant thee thy command, for there is none who can resist thee. "Of His own will, and by the good pleasure of His Father, He came and "took up His abode in thy womb, and whatsoever thou askest Him He "will give unto thee, O thou who art the boast of the [A fol. 68*a*. 2] race "of the children of men, O thou who art the Bridge of the sons of men! "O thou who art full of grace, God, in Whom there is neither division "nor diminution, is with thee, and by the power of Jesus Christ thy beloved "Son our Lord thou hast the power and might [so to do]. Now there- "fore, O my Lady, if thou wilt not make my son Philemon to come back, "and wilt not bring him to me here, where shall I be able to find him? "And in that I have committed him unto thy care I shall have destroyed "mine own son, in mine own lifetime. And behold, I will take thy Son out "of thy bosom in the place of mine own son Philemon". And having said



I. Philemon is caught in the act of thieving, and is hanged by order of the magistrates of the city.

II. Philemon's mother, accompanied by an angel, sets out for the shrine of the Virgin.

III. Philemon's mother entreating help for her son from the Virgin Mary.

(*See page 90*).

these words, [A fol. 68*b*. 1] she set out to go to the image of our Lady MARY and perform that which she had imagined in her mind.

And straightway, on that same day, MARY took a strong rod in the form of a pole, on the top whereof was a curved knife (or scythe), and cut off the branch of the fig tree upon which the son of the widow was hanging, and she released him from his fetters. Then the young man rose up forthwith, and went and journeyed on among the crowd of people, and arrived speedily at the church. Now his mother heard the noise of the multitudes of people as they were coming in through the door of the church, and when she turned [A fol. 68*b*. 2] and saw her son among the people who were crowding each other to enter in through the door of the church, she ran unto him, like a woman who had gone mad by reason of her exceedingly great joy at the sight of her son. And she grasped him with her hands, like a savage lioness, and she embraced his neck, and kissed his mouth, and said unto him, "O my son, tell me "where thou hast been. Behold, for three days and three nights I have "been dying for a sight of thy face; oh, I beseech thee to tell me where "thou hast been. Who hath given thee bread to eat? Who hath given "thee water to drink? O my son, tell me". Then [A fol. 69*a*. 1] her son cried out with a loud voice before the people, and said, "Behold, I have "been hanging for three days and three nights upon a fig tree, but our "Lady MARY fed me with heavenly food, and gave me to drink of the "water of life. And moreover, she brought me down from the fig tree, "and sent me away, and said unto me, Go unto thy mother in peace". And it came to pass that when the people who were there, that is to say men, and women, and children, and old men, and young men, and children, and old women, heard this, they glorified God and [A fol. 69*a*. 2] ascribed unto Him great praise. And they praised our Lady MARY exceedingly, and likewise gave thanks unto her, and they sang unto the Word of God hymns and praises, and they cried unto Him joyfully, and

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The shrine of the Archangel Michael which was situated near the sea-coast.

(*See page 91*)

shouted with gladness in honour of our Lady MARY, because of the wonderful and miraculous thing which she had wrought.

And it came to pass that when the Bishop, Abbâ Benyâmî, heard these praises and glorifyings of MARY, he called unto all the people and made them come unto him, and then he enquired concerning the youth and his mother, and concerning the miracle which our Lady MARY had made manifest that day. Then he took the youth and his mother and established them [A fol. 69*b*. 1] in his own house, and because of the honour in which he held the pure Virgin MARY he appointed unto them their daily food, and their apparel, until he died. May the blessing of her prayer be with our king David, both in this world and in that which is to come, for ever and ever! Amen.

O thou beautiful mother of the King Who redeemed us,
As thou didst aforetime deliver the widow's son who was a thief,
So, O MARY the Virgin, mayest thou earnestly desire my deliverance!
May mine enemy [be turned away] until he gnasheth with his teeth,
And send thou against him a devil which shall torture him.

CHAPTER XXXII.

THE VIRGIN MARY AND THE WOMAN WHO WAS ABOUT TO BRING FORTH.

[A fol. 70*b*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY. May the blessing of her prayer be with her beloved one, our king David, for ever and ever! Amen.

Now there was a certain city wherein a church had been built, and this church was built in the name of the Archangel Michael, and each year, on the twelfth day of the month Ḫadâr, which is the day of the



A poor woman, who was about to give birth to a child, travels with a number of pilgrims to visit the shrine of Saint Michael, which was near the sea-coast. On their way along the shore they are overtaken by the tide, and the woman is deserted by her companions, who take to flight. The Virgin Mary appears and protects her, and the woman brings forth her child in safety.

(*See page 92*).

festival of the Archangel Michael, great numbers of the people [of the city] did not fail to visit his church (May his intercession and his supplication keep our king David [A fol. 70*b*. 2] from the evil Enemy!). And behold, it came to pass one day when the people were travelling along the road to come to that church, that a mighty roaring rush of waters [came] from the sea, which burst upon the people and terrified and alarmed them exceedingly, and drove their senses[1] out of them; and the waves thereof surrounded that place and rose to a height of about two measures, and the people were wellnigh drowned. Then each and every one among them made supplication unto God, and every man sought out a means whereby he might save himself, and they took to flight and ran away from before the billows of the sea, so that they might not be drowned by the waves, according to that which was wont to happen. And behold, there was [A fol. 71*a*. 1] a certain woman travelling with them who was with child, and her time for bringing forth was nigh, and she was unable to run away with them; and she cried out unto those who had forsaken her and fled, but no man turned back to have regard unto her, and she found none to help her and despaired utterly of obtaining any help from man. Then she cried out with tears unto God, the Most High, and unto our Lady MARY, the storehouse of compassion and mercy, who calleth every one unto the love of her beloved Son, the Redeemer of the world. And it came to pass that when those who had taken to flight arrived at the seashore, they stretched out their hands, [A fol. 71*a*. 2] and turned their eyes upwards unto God in heaven, and they made supplication unto our Lady MARY with great outcry, and with much weeping, and with lamentation. And the waves of the sea stood [still] by the power of the billows thereof, and our Lady MARY brought tidings of hope and joy unto the woman, and covered her with

[1] The text is corrupt here; read ዘይሰልብ : አልባቡ:



I. A poor woman, who was about to give birth to a child, travels with a number of pilgrims to visit the shrine of Saint Michael, which was near the sea-coast. On their way along the shore they are overtaken by the tide, and the woman is deserted by her companions, who take to flight. The Virgin Mary appears and protects her, and the woman brings forth her child in safety. II. The companions of the woman looking on.

III. The woman describes the miracle to them.

(*See page 93*).

her garments, and hid her from the sight of the sea; and it seemed to the woman that she was in a house which was [well] built and furnished. Then, whilst she was in the midst of the sea, the pains of childbirth laid hold upon her, and our Lady MARY took the child from her womb; and she gave birth to a fine boy. And his mother called the boy [A fol. 71*b*. 1] "Abrâskîrôspâs", [a name which means] in Greek and in Hebrew, "The hand of MARY hath touched him and blessed him in the womb of his "mother". Now neither pain nor blood came to his mother [when she brought him forth]. And it came to pass that, when the sea returned into its wonted place, and the waters thereof became quiet, and the waves went down, the woman went forth from it carrying her child in her arms. Now when the people saw her many of them marvelled and were made speechless, by reason of the greatness of the wonderful and miraculous thing [which had happened]; and they all ran and followed after her. And when they had come up with her, they asked her questions, and she related unto them this great and wonderful miracle which [A fol. 71*b*. 2] MARY, the mother of life, the vessel of prophecy, had wrought, and she told them how she had hidden her beneath the dark masses of water so that she should not suffer death. And those who heard this story, men, and women, and children, and old folk, and young men, and babes, and Jew and Gentile, and all the people of the world, marvelled exceedingly, and they gave thanks unto the God of righteousness, and they multiplied the praises of our Lady MARY, who worketh miracles without number, whose beauty of goodness is without measure, and whose rule is beneficent and hard to explain. May her prayer deliver our king David [A fol. 72*a*. 1] from the wrath of her Son for ever and ever! Amen.

As thou didst cover over with [thy] garments the woman who was with child, and who was among
The terrible waves of the sea, at the hour of her bringing forth and bearing a son,

Even so cover thou me over, and let not my need be too hard for me,
O my Lady MARY, who didst receive me into thy care from the womb,
With vestments of light and not of skin.

In the MS. B the story is much shorter, and reads:—[fol. 58 *a*. 1 and 2].

Now there was a certain woman who was with child, and whose hour for bringing forth had well-nigh come. And as she was journeying [along the road to go] to the church of Saint Michael, to keep the feast together with many other people, they heard the roar of the waves of the sea as it came rushing when it was as yet a distance of three measures away. And the people were afraid and fled, and the woman was left alone because she was unable to run away with them, and none of them turned back to her. Then she cried out to our Lady MARY, and said, "O my Lady, [save me] from being drowned in this "flood of waters". And our Lady MARY came, and hid her with her mantle, and she gave birth to her child, without pain and without suffering, and not one drop of the water of the sea touched her; and the waters went back within their bounds, and the woman came forth, together with her son, [unhurt]. Then those who had forsaken her enquired of her, and she related unto them how this thing had happened unto her; and they rejoiced with great joy and glorified God, and gave thanks unto our Lady MARY, who doeth wondrous things and worketh miracles. And [his mother] called the child "Abreskîrôspôs", that is to say, "The "hand of MARY hath touched him". May her prayer, etc.



I. The Virgin Mary gives a thirsty dog a drink of water from one of her shoes.
II. The companions of Mary guarding the water pots to prevent the dog from drinking out of them.

(*See page 95*).

ሮ፡ሠናየ፡ወወይነ፡ጥበብ፡እ ትየ፡በርሓራ፡ኄኪ፡ዕፀ፡ብ፡
መኒ፡ፈ ድፈደ፡ኃጢአትየ፡እ ከመ፡አስተይኪዮ፡ማየ፡ለ
ምሕዝብ፡ተዘከረ፡እግዚእ ጽሙዕ፡ከልብ፡ ፡



The Virgin Mary gives a thirsty dog a drink of water from one of her shoes.

(*See page 95*).



I. One of the two companions of the Virgin Mary drawing water from a cistern.
II. Another driving away the thirsty dog from the water pots.

(*See page 95*)

CHAPTER XXXIII.

THE VIRGIN MARY AND THE THIRSTY DOG.

[A fol. 73*a*. 1; B fol. 59*b*. 1] A MIRACLE OF OUR HOLY LADY, WHOSE NAME IS SWEET, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant our king David for ever and ever! Amen.

Now [one day] there were two women with our Lady MARY, and a thirsty dog came to them, and they drove him away; but our Lady MARY was exceeding grieved when she saw how thirsty he was, and she wept. And the women said unto her, "Wilt thou be more merciful unto "this dog than we? Shall not Christ, [A fol. 73*a*. 2] Who is called the "Messiah, be born of thee?" Now when our holy Lady heard these words great joy entered into her heart. Then, taking up her water pitcher, she went [B fol. 59*a*. 2] to a place some distance away, and having put off her shoes from her feet, she poured water into one of them and gave it to the thirsty dog to drink. And one of the women said unto her, "Why hast thou drawn water [for him] from thy pitcher? And if thy jar "be broken thou wilt not find water [elsewhere]". Then our Lady MARY answered and said unto her, "The water [which I have given the dog] "is not that which cometh forth from a well, but from heaven, and God, "Who hath given this thirsty dog water to drink, [A fol. 73*b*. 1] gave it "unto me from above". Now after she had spoken these words the Word of the Father took up His abode in her. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Feed thou me, O MARY, thy servant, who is held in honour [by thee],

With bread of [B fol. 59*b*. 1] beautiful knowledge, and with wine of wisdom.
Even though my sin exceedeth computation (?),
Remember, O my Lady, [B fol. 59*b*. 2] in thy gracious kindness, him that is in sore straits,
Even as thou didst give the thirsty dog water to drink.

CHAPTER XXXIV.

THE VIRGIN MARY AND THE KHALÎFA OF ATHRIBIS.

[A fol. 81*a*. 1; B fol. 60*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, [and the mercy of her beloved Son,] be with our king David for ever and ever! Amen.

There was[1] a certain king whose title was "Kalîfâ"[2], and he reigned after his father Rashîd (now the interpretation of this title is "cruel" (*or* "savage"), and before he had received the kingdom he set himself in opposition to the Christians, and persecuted them[3], and made violent attacks upon the churches. And his disposition was like unto that of [A fol. 81*a*. 2; B fol. 60*b*. 2] Paul before his conversion[4] to the faith of Jesus Christ, when he was a Jew. Now this king chose a certain man from among his soldiers, and having appointed him general over one hundred horseman, he commanded him to journey through all the cities and provinces of the

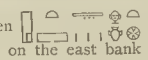
[1] B begins:— "O my brethren, ye Christian people, we will relate unto you this great miracle "and wonderful deed which our holy Lady.... wrought in the city of Athribis".

[2] This is the Ethiopic form of the Arabic title Khalîfa خَلِيفَة.

[3] These, and other words, are added from the variants given by the MS. B.

[4] Compare "As for Saul, he made havock of the church, entering into every house, and haling "men and women committed *them* to prison". Acts VIII. 3.

country of Egypt, and to go round about in all the borders thereof, and to pull down and destroy the churches, and everything which was therein [A fol. 81*b*. 1]. And this man came unto the city of Athribis[1], that is to say to that portion of the boundary of its territory which is opposite to the building wherein they make honey[2]. Now there was in the city an exceedingly large church[3] which had been built in the name of our holy Lady [B fol. 61*a*. 1] the Virgin MARY, who gave birth to God, and it was the first and oldest of the churches which had been built in the name of our holy Lady MARY in all the monasteries of Egypt. And in this church there were four doors, and in these four doors were four [A fol. 81*b*. 2] shrines, and above the four shrines were four canopies, [and between each of these] was a distance of forty cubits; and one hundred and six[ty] pillars, which had been hewn out of white stone, supported them. Each of the pillars was carved all over with vine branches, and the hollow parts of them were sculptured and ornamented with cunning work in stone, and they were encircled with bands of gold and silver. And there were in the church four and twenty saints' chapels, and in them were placed [B fol. 61*a*. 2] four and twenty tabernacles of the Law. And among these was an image of our holy Lady, the Virgin MARY, who gave birth

[1] I. e., the capital of the tenth nome of Lower Egypt, the name of which is written  *Ḥet-ta-ḥer-dbt*, the Αδριβις of the Greeks, and the ⲁⲑⲣⲓⲃⲓ of the Copts; the city lay on the east bank of the Damietta branch of the Nile.

[2] The allusion here is to Benha al-'Asal, i. e., "Benha of the honey", a large village or town to the north-east of which Athribis was situated. Benha has been famous for its honey for centuries, and it is said that the words "al-'Asal" were added to its name because the Copt Maḳawḳas sent a jar of its honey to Muḥammad the Prophet as a gift.

[3] M. Amélineau, quoting from an Arabic MS. in the Bibliothèque Nationale at Paris, thus describes the Church of the Virgin at Athribis. "Dans cette ville était une église au nom de la Vierge avec "quatre portes et quatre piliers. Entre chaque pilier, il y avait 40 coudées d'intervalle, ce qui donnait "une longueur de plus de 80 mètres à l'église entière. Elle était tout entière bâtie de pierres et ne com- "prenait pas moins de 160 colonnes. Le sanctuaire et l'autel étaient sculptés, ornés d'or et d'argent. "Il y avait en outre une image de la Vierge incrustée de pierreries, revêtue d'une robe de soie, provenant "de Constantin, avec des portraits de Michel, de Gabriel et des autres anges. Des chandeliers d'or et "d'argent y étaient continuellement allumés". *La Géographie de l'Égypte*, pp. 67, 68.

to God, [A fol. 82*a*. 1] which was sculptured and inlaid with mother-of-pearl, and this image was apparelled in a garment which was made of the purple of Constantinople. And near the image of the Virgin MARY were sculptured the figures of two angels[1] which stood one on each side of it. And the lamps which were hanging before the image were made of gold and of silver, and they ceased not to burn by day or by night, for [the servants of the church] kept them supplied and filled with the holy oil. And there lived in that church a certain monk who was the chief priest, and his name was John. He was a virgin, and a righteous man, and he kept diligently the laws of the church in respect of the times for prayer, and for the consecration of the Eucharist, [A fol. 82*a*. 2] both by night and by day, without ceasing. And God was well pleased with him by reason of the beauty of his righteousness, and his gentleness, and his humility. But let us return to the beginning of the story.

Now when the general [B fol. 61*b*. 1] of the king's host had arrived at the church, he took up his abode on the bank of the Nile[2], and they pitched his tents there so that he might rest a few days. And the people of the city were greatly moved because they heard that the general had come to pull down the church, and to destroy the fair beauty of the building which had been built in the name of our holy Lady, the two-fold Virgin MARY, who gave birth to God, [A fol. 82*b*. 1] and that he was about to make an end of the words of the priests thereof who used to proclaim the true faith therein. And the people informed the holy man John concerning this thing, and when he had heard it he became sad, and was exceedingly sorrowful. Then he girded himself about with strength in the Holy Spirit which dwelt in him, and he rose up and prayed unto God [B fol. 61*b*. 2] in bitterness of heart. And after he had

[1] I. e., the archangels Michael and Gabriel.
[2] I. e., the Damietta branch of it; on the right or east bank of which the city of Athribis lay.

made an end of his prayer and of the supplication which he offered up with much crying, he left his house and departed unto the place where the general was [sitting] in his tent. Now when the servants of the general saw him they said unto the holy man John [A fol. 82*b*. 2], "Why hast thou come here, O monk, and what dost thou desire?" And John answered and said unto them, "Behold, I have the wish that ye should "announce me quickly to the general, for there is a word which I would "speak with him, and it must be spoken between us two in private"; so the servants departed and made known to the governor concerning him, and he made [them] bring John into his presence. Then John gave him the salutation of "peace" with modesty and humility of spirit. And the general received him, and said unto him, "And to thee also be peace "with the mercy of God!" And again the general said unto him, "O monk, "[A fol. 83*a*. 1; B fol. 62*a*. 1] hast thou a desire to seek ought from me?" Then John the monk said unto him, "Yea, my lord. I wish thee to take "me unto some place, where there is no man except thyself, so that I may "speak unto thee in private the word which I have to say". And the general commanded those who were round about him to withdraw, and there remained no one [with them] except the friend who was first counsellor, and who lay in his bosom. Then the general said unto him, "O "monk, declare what thine heart desireth." And John said unto him, "O "my lord and master, behold now! I have heard that thou hast come "hither to pull down the church, and to destroy the fair beauty [A fol. "83*a*. 2] of the edifice thereof, which hath been built in the name of our "holy Lady, the Virgin MARY, who gave birth to God, the church which "is the first and oldest [B fol. 62*a*. 2] of all the churches [in Egypt]. "And behold, I entreat [the favour of] God, and I make supplication "unto thee also that thou wilt rise up [and come] and walk about a "little in the courtyard and in the broad aisles of the church, so that "thou mayest be able to see the building thereof, and its foundations,

"and the paving of its courtyard, and the boundary of its walls, and the "roof of the building which is over the shrines, and its pillars and its "vaulted roofs which are inlaid with gold, and silver, and shining mother-"of-pearl. Come now, that thou mayest look upon the church before the "order for the destruction thereof goeth forth from [A fol. 83*b*. 1] thy "mouth". Then he who was the first counsellor and friend of [B fol. 62*b*. 1] the general said unto him, "O master, the words of this old man are "weighty, and to them attacheth a meaning; it will do thee no harm to "look upon the church, on the contrary, it will do thee good. Rise up, "then, that thou mayest see the church — for the way [thither] is short — "even though the beauty of the building may not please thee".

And it came to pass that when the general had heard what his first counsellor, who lay in his bosom, said unto him, he rose up quickly and walked round about through the courts and aisles of the church in doubt of mind, whilst the old man John waited in the path before him. [Now when the general and his counsellor] had come into the church, and had looked about it [A fol. 83*b*. 2], they marvelled at the beauty of its disposition and arrangement, and at the majesty of each and all of its splendid decorations, and at its venerable appearance, and at its doors. Then the general said unto [B fol. 62*b*. 2] John, "O monk, how exceedingly "beautiful is this church! The foundations thereof are pleasing, and the "building thereof is glorious and of most marvellous beauty. But what "shall we say concerning it? For the king Kalîfâ hath commanded us to "pull down the churches and to overthrow the houses of idols, and for "this reason we dare not transgress by the least jot or tittle the words of "his command". And the old man John answered and said unto the general [A fol. 84*a*. 1] in a humble voice, "O master, thy word is true; "but I pray thee to hearken unto the words which I would speak before "thee, for the words which I would speak unto thee are good and not "bad". Then the general said unto him, "What good words are there

"[which thou couldst speak] that would please me? But speak, I pray "thee". And the old man John said unto him, "O my lord, grant me a "boon and wait in patience for a space of three days [B fol. 63*a*. 1] before "thou destroyest this church — and for each day I will give thee one "hundred dînârs — until a letter with commands from the king shall reach "thee; and after the three days are ended then shall it be as God Almighty "wisheth. And if a letter with commands reach thee [good and well]; "and if not, then do according as thou shalt desire". Now when the general and his friend and counsellor had heard these words from John the priest, he laughed at him, and derided him, and said unto him, "O "aged man, between us and between the country of Macedonia is it not "a journey which would require a space of two months to perform by "those who would travel thither? And to return hither would also require "two months, that is to say, added together the number of the months is "four, and yet thou sayest unto me, 'Wait patiently for three days until a "'letter with commands from the king shall reach thee'!" And the counsellor said unto the general, [A fol. 84*b*. 1; B fol. 63*a*. 2] "As [these] "Christians grow old their brains dry up in the years of their old age, "and their understanding waxeth little, and they become stupid through "overmuch fasting and prayer, and they destroy their minds with food "made of garden herbs, and lentiles, and pulse. But now, I will give thee "counsel which shall be pleasing unto thee. Take from this old man the "three hundred dînârs, for they will pay that which thou owest; a letter "with commands from the king cannot reach thee in three days, and after "that period thou canst do as thou wishest".

Then straightway the general said unto the blessed [A fol. 84*b*. 1] old man, "I consent, and I will wait patiently for thee until three days are "ended, and in accordance with what thou sayest I will not pull down "the church". And John the priest said unto him, "Now therefore, establish "a covenant with me, and swear an oath before our holy Lady, [B fol. 83*b*. 1]

"the Virgin MARY, who gave birth to God, that thou wilt not change "these thy words, and that thou wilt not deceive me". Then they made a covenant together and they established an agreement, and the general took an oath before God at the shrine of our holy Lady, the Virgin MARY. And straightway the governor went forth [from the church] with his counsellor, and he tarried in the [A fol. 85*a*. 1] place where he was living for three days; and the general and the counsellor together derided the blessed old man, and they laughed his folly to scorn. Then John the priest said unto his companions, "Shut ye fast the doors of the church "upon me, and bolt them with the bolts thereof, so that none of you may "be able to draw nigh unto me and to visit me for three days and three "nights". And having said these words he went into the sanctuary of the church, and stood up before the image of our holy Lady, the Virgin MARY, who gave birth to God; and his mind was carried away into heaven, and he began to pray with exceedingly great watchfulness, and he made abundant supplication with [A fol. 85*a*. 2] discretion and with understanding. He wept with a bitter weeping, and scalding tears flowed from his eyes and covered his cheeks, and he bathed himself in the flood of tears which rolled down from his weeping upon the place where his holy feet stood; and he grieved and mourned with sore lamentation lest he should see the destruction of the church. Then, standing up before the figure of our Lady, he said, "O my holy Lady, thou two-fold "Virgin MARY, who didst give birth to God, thou deliverer of those who "commit themselves unto thee, who dost receive into thy safe keeping "those who flee unto thee for refuge, O my Lady, thou Queen of heaven "and of earth [A fol. 85*b*. 1], behold [B fol. 64*a*. 1] the time hath arrived "for thee to pray and to make supplication unto thy beloved Son, our "Lord and Redeemer, Jesus Christ. O my Lady, He Who was brought "forth by thee is holy, and He is called the Son of God the Most High, "and the Lord God hath given unto Him the throne of David His father.

"He shall rule the house of Jacob for ever, and His kingdom shall have "no end, and He shall perform for thee everything which thou shalt ask "from Him. Now hath the time drawn nigh for the manifestation of thy "power over thine enemies who wish to overthrow thy holy place. Arise, "do battle with thine enemies and let them not escape; destroy thou their "counsel [A fol. 85*b*. 2], and let them not say, 'Ha, ha, we have seen with "'our eyes [B fol. 64*a*. 2] the disgrace, and the destruction, and the misery "'of the place' wherein thou dwellest. O my Lady, I entreat thee and "I adjure thee by the Holy Word Whom thou didst bear [in thy womb] "for nine months and five days — that is, until the time when He was "brought forth by thee — and Whom thou didst suckle at thy breast; "and I entreat and adjure thee by God, His Father, [B fol. 64*b*. 1] not to "punish always, and not to be angry for ever, O thou who art tender of "heart and whose mercies towards the children of men are abundant; "and I entreat and adjure thee by thy prayer which is received before the "eyes of thy Son, to make manifest this day the might of thy miraculous "power, O my Lady, thou Lady of angels and of men!"

With these words, and with others like unto them, did John make supplication [unto our Lady MARY], and he wept by day and by night, and he ceased not [A fol. 86*a*. 1] to keep watch, and to pray, and to prostrate himself before her, with words and deeds of service; and he neither ate, nor drank, nor tasted food with his lips until the end of the three days. And it came to pass on the third day, at the eleventh hour of the night, after cockcrow [B fol. 64*b*. 2] but before the daybreak had come, that behold, our holy Lady, the Virgin MARY, who gave birth to God, and who is tender of heart unto those who make supplication unto her with abundance of tears and with a broken spirit, appeared unto him in visible form from out of her image, and she poured forth upon John grace from her lips. And she said unto him, "O priest John, behold, God hath re- "ceived all thy petition [A fol. 86*a*. 2] which thou hast made unto Him

"concerning the destruction of the house of my sanctuary, and from this "time forward thou shalt not be sorrowful, neither shall thy soul weary "itself with toil. For this night I have commanded the king Kalîfâ to "write a letter and to send it unto this general, [ordering him] not to over-"throw the house of my sanctuary. And behold, this letter which containeth "the royal commands shall arrive quickly from the country of Macedonia, "yea, it shall come in this same hour, as it were in the twinkling of "an eye, and it shall be written with his own hand and bear his own "words, ordering the general neither to plunder nor to overthrow this "church. And now, fear not, and let not thine heart be dismayed, but "be strong in the strength of God and cease thou to afflict thyself griev-"ously, [A fol. 86*b*. 1; B fol. 65*a*. 1] and weary not thy soul with toil, for "no man hath power [to harm] the house of my sanctuary. For the Father "of my beloved Son is the pillar thereof, and my Only Son is the ground "upon which it standeth, and the Holy Spirit is the foundation and base "thereof". And having said these words and given him the salutation of peace she disappeared from him. Now when the priest John had heard her gracious words and the utterances of the mouth of our holy Lady, the Virgin MARY, who gave birth to God, at that moment I say the gracious gift of joy and gladness came upon him, and he exulted and found rest through the Holy Spirit. And he put on strength and bowed down before the image [B Fol. 65*a*. 2] of our holy Lady, the Virgin MARY, who gave birth to God, and he sang praises unto her name with sweet songs. [A Fol. 86*b*. 2] See now, O my beloved brethren, how exceedingly mighty was the prayer of this good, and pure, and righteous man! It was even as the Apostle said, "The prayer of the righteous "man hath power[1], and it giveth help, and maketh a man to have do-minion".

[1] "The effectual fervent prayer of a righteous man availeth much." St. James V. 16.

Meanwhile, the general was in his tent and was lying fast asleep upon his bed; now his tent was firmly closed and a lamp was burning before him. And at that moment[1] he awoke from his sleep, and saw there by the light of the lamp a white dove which had dropped a sealed letter from her beak. [A fol. 65*b*. 1] Then marvelling greatly at this thing he enquired of his servant, and said unto him, "Whence did she come? "And how hath this white dove entered into the tent, seeing that the "tent is firmly closed, and the wings thereof are fastened with pegs?" [A fol. 87*a*. 1] And his servant said unto him, "I know neither whence "she hath come, nor by what means she hath entered into [the tent], but "only that I saw her dropping a sealed letter from her beak, and that the "letter was sealed with the seal of the king". Then straightway the white dove vanished before their eyes. And the general said, "Behold, my "soul is moved, and my heart is confused by reason of this thing". Then he rose up quickly and took the letter in his hand, and he opened and read it by the light of the lamp; and he found that the letter was in the handwriting of the king himself, and that the ink wherewith the king's own words had been written was wet as if they had just been written. And the letter spake thus: — "Letter from the king Kalîfâ unto a certain "general in command of one [A Fol. 87*a*. 2] hundred soldiers mounted "on horses, whom I commanded to go and travel about through the bor- "ders of Egypt, and to overthrow the churches of the Christians. Know "now and understand, O general, concerning the people whom God "[B Fol. 66*b*. 2] the Most High loveth, for thou shalt do harm neither "unto them nor unto the church which is in the city of Athribis, nor unto "the [other] churches which are within the borders of Egypt. But when "thou hast read this letter which containeth mine own words and is "written by mine own hand, thou shalt rise up straightway, and quickly

[1] I. e., the monent when the Virgin MARY was speaking to John.

"and in all haste thou shalt come unto me. And furthermore, as con-
"cerning the church in the city of Athribis which hath been built in the
"name of our holy Lady, the Virgin MARY, who gave birth to God,
"[A Fol. 87*b*. 1.] I desire that it shall neither be desecrated, nor harmed,
"nor destroyed in any way whatsoever. And behold, I have written this
"letter at the eleventh hour of the night, [B Fol. 66*a*. 1] and in testimony
"thereof I set my seal"; and thereafter followed the seal which the king had set to the letter, and was understood between him and the general.

And it came to pass when the general had seen the letter and had read [it] he marvelled exceedingly, and he found the matter very hard to understand; and trembling and dismay laid hold upon him. Then he said unto his chief counsellor, "Take with thee four young men and go
"and bring quickly [unto me] the old man the monk, who was in the
"church;" and the young men went quickly and sought him with much toil, and they found him standing [in the church] praying; [A fol. 87*b*. 2] and they took him and brought him to the general [B fol. 66*a*. 2]. And it came to pass when the general saw him afar off, [he went out] to meet him with a bright, and glad, and joyful countenance, and he said unto him, "O servant of God, sit thee down, and tell me where thou hast been
"from the day when we parted until this day." Then John the priest said unto him, "I remained in the church praying unto God Almighty that
"He would look upon my lowly estate, and that He would not let me
"see the destruction of the church. And at a certain time our Lady, who
"is in the image, appeared unto me, and she told me how a letter had
"come unto thee which contained the royal commands, bidding thee to
"desist from the attempt to destroy the church. Then straightway I as-
"cribed praise unto God Almighty [A fol. 88*a*. 1] the Most High, Who
"is to be praised, and I gave thanks unto the holy Lady, the Virgin
"MARY, for the deliverance of the church from destruction." And the governor said unto him [B fol. 66*b*. 1], "Yea, what thou hast said is true,

"and thy words are right. Behold, a letter containing the royal commands "of my lord the king hath just reached me from the beak of a white "dove, and I could not understand by what means there reached me the "dove that dropped from her beak into my tent the letter which contained "the royal commands of my lord the king, and was written by his own "hand. And the king hath commanded me to desist from the attempt to "destroy the church, and to go [back] to him. And now, O priest, I know "the intercession and the power of the help of our Lady MARY, and that "her Son [A fol. 88*a*. 2] doeth for her everything which she asketh Him "[to do]. Therefore, rise up, and let us go to the church, and let us pray "before the picture (*or* image) of our holy Lady, the twofold Virgin "MARY, that she will help me and make prosperous my way." Then straightway they rose up and went together to the church, and John the priest prayed the prayer which was fitting, and the general himself prayed unto our holy Lady, the Virgin MARY; and he gave unto the church one hundred dînârs, and the three hundred dînârs of gold, concerning which he made three days before a covenant that John the priest should give him, he remitted unto him. Then the general bade farewell unto John the priest and departed from him [B fol. 66*b*. 2] in peace; and he set out on his journey to Macedonia, giving thanks unto God Almighty and marvelling at the wonderful and and miraculous thing which he had seen.

And it came to pass that at the end of two months the general arrived in the country of Macedonia, and when he entered into the presence of the king he saluted him, and he and his soldiers bowed down before him; and the king was exceedingly glad to see him, and he gave him the salutation of peace. Then the king made those who were standing round about him to withdraw, and he said unto the general, "Did the letter containing my royal commands which I sent unto thee in "the beak of a white dove reach thee?" And the general said unto him, "Yea, it reached me in the night, just before daybreak, and I have come,

"even as thou didst command me to come, and here is the letter with me "now" [A fol. 88*b*. 2]; and he shewed the letter unto the king. Then the king marvelled and said unto him, "Is this thing indeed true?" And the general said unto him, "O my lord, I swear unto thee by the living God "that this great mystery, which hath never been imagined in the heart "[B fol. 67*a*. 1] of man, hath been made manifest unto me. Tell me by "what means thou didst send it unto me, for I have never heard of a "thing like unto this." Then the king said unto him, "Behold, I will tell "thee. Three days before I wrote this letter unto thee a great and mar-"vellous thing happened. At the first hour of the night, whilst I was "asleep, I saw a fire burning brightly in my palace, in the hall of my "kingdom, and the light thereof illumined the whole earth. And I said, "unto [A Fol. 89*a*. 1] my soul, 'What is this which hath happened unto "'me this day?' And [when] I had come into my palace, a man who "shone with light said unto me, 'Behold, knowest thou not that our holy "'Lady, the two-fold Virgin MARY, who gave birth to God, hath come "'and hath entered into thy palace? Rise up and do homage unto her.' "And again, I heard a mighty noise which was [B fol. 67*a*. 2] greater "than the roars and crashings of thunders and lightnings, and there were "other [beings] who uttered loud cries of joy and exultation and the sweet "sounds of the singing of praises which were like unto the sound of an "organ. Then there went forth from her a voice which said unto me, "'Who commanded thee to make thyself a foe unto the house of my "'sanctuary which is in the city of Athribis? And why hast thou given "'orders to destroy it?' And I spake unto her with words of fear, saying, "'Forgive me this thing, O my Lady,' for I have given no command to "'do this thing, and I have no knowledge of the matter whatsoever'. "And she said unto me, 'If thou dost not write a letter ordering that the "'house of my sanctuary shall not be overthrown thou shalt die an evil "'death'. And again on the night of the following day that voice appeared

"unto me in the same manner, and spake unto me from the place where "our Lady MARY was, [B fol. 67*b*. 1] saying, 'Didst thou not say unto me "'yesterday that thou wast not a foe unto the house of my sanctuary "'which is in the city of Athribis?' And I said unto her in great trepidation, "'Behold, I have heard thy command, and I have received the voice of "'thy words, and I will write unto [my] general, even as thou hast com-"'manded me [to do], O my Lady'. And it came to pass when the "morning had come that I again neglected to do the command of my "Lady, [A fol. 89*b*. 1] and in the folly of my heart I forgot the vision. "Now on the night of the third day I saw for the third time the form and "appearance of that voice, though I know not how. But it lifted me up from "my bed and set me upright upon my feet; then a mighty dread, which "tore me asunder and made all my members to tremble, fell upon me. "And that voice spake once again, and said unto me, 'I will not have "'compassion upon thee in my mercy, [B fol. 67*b*. 2] but I will destroy "'thee quickly, both soul and body, and I will wipe out the memorial of "'thee from off the earth, because thou hast transgressed the word of my "'command. Behold, I have appeared unto thee three times [in] three "'nights, and I have told thee not to make thyself a foe unto the house "'[A fol. 89*b*. 1] of my sanctuary which is in the city of Athribis, and not "'to overthrow the building thereof. But now, write a letter of com-"'mand, and send it quickly unto the general whom thou hast despatched "'to overthrow the churches; do then according to what I say unto "'thee'. Then I bowed low before her, and said unto her, 'O my Lady, "'if I write a letter of command, who shall take and bring it unto the "'general? for the country wherein he is is afar off.' And she said unto "me, 'Do thou write according as I have commanded thee, and God "'Almighty shall decree who shall take it to him'. Then straightway I "wrote the letter with great and anxious care, for she was holding my "hand. And there came unto me a white dove, and when he had drawn

"nigh [B fol. 68*a*. 1] he took the letter, which was sealed, from my hand "[A fol. 90*a*. 1] with his beak at the eleventh hour of the night, and he "departed from me, and winged his flight upwards in the air; and I "watched him until he disappeared from my sight. And thou didst say "unto me, 'A white dove came unto me at the twelfth hour of the night, "'and dropped the letter from his beak into my tent'. This hard and "astonishing matter, the like of which I have neither heard of nor seen "before, our holy Lady, the Virgin MARY, who gave birth to God, hath "wrought. Behold, from now and henceforth we shall understand and "know well the helpfulness and greatness of her marvellous acts. From "this day onwards we will abide in the hope of our [A fol. 90*a*. 2] holy "Lady, the Virgin MARY, who gave birth to God, and by the good "pleasure of God, the Most High, let us persevere in the love of her, and "let us study diligently to strive and attain unto the salvation of our souls, "and let us build a house in her name."

Then the king commanded them to build a church of beautiful appearance and graceful form, and they built a church [B fol. 68*a*. 2] nigh unto his palace; and they made the building thereof exceedingly beautiful. And the king made supplication, and worshipped, and celebrated the Eucharist therein each year on the festivals of the commemoration of the Virgin MARY, and he caused to be painted a picture of our holy Lady, the two-fold Virgin MARY, who gave birth to God, whose name is sweet, the life of all the world, at the mention of whose [A fol. 90*b*. 1] name worship is fitting; and he continued [to worship] therein with rejoicing all the days of his life. Now that picture wrought many miracles and wonderful things for him until he departed from this world and entered into the kingdom of the heavens. And all the people and the officers who were under his authority gathered themselves together in that church on the day of the festival of our Lady, and they paid honour unto her and loved her exceedingly; and it existeth even unto this day. May

her prayer, and her blessing, and the mercy of her beloved Son be with our king David and with all the children of baptism (i. e., Christians); and may we all love her together, and [A fol. 90*b*. 2] may He have mercy upon us for ever and ever! Amen.[1]

A miracle of thy love, O flower of Ḥannâ, was made known before the Kalîfâ.
A bird bearing a parchment letter with royal commands flew away,
And at thy behest brought it unto a land which was afar off.
Let the Fish of the sea which beareth gold
Swim through the abysses and go up on the shore.

CHAPTER XXXV.

HOW THE VIRGIN MARY APPEARED UNTO THE ARCHBISHOP THEOPHILUS.[2]

A Miracle of our holy Lady, the Virgin Mary. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[1] In B the story ends thus:—

"And the church which was built [standeth] unto this day, and the building thereof is uninjured. "Behold, O ye who love Christ, ye have heard this mighty miracle which was wrought by our holy "Lady, the two-fold Virgin Mary, who gave birth to God. Let us now make supplication unto Him "Who was born of her, and Who became the salvation of Adam and his seed, that He may pardon us "our sins and wipe out our transgressions, and help us in the time of our tribulation, and make to prosper "the fruit of our land, and nourish the children who are born, [B Fol. 68*b*. 1], and give strength unto "the aged. May He lengthen the days of His servant Ḫâyla Mâryâm, and may He strengthen in the "true faith, through the intercession of this pure Virgin, us her servants and her hand-maidens, and me "also her sinful servant, Ḫâyla Mâryâm, for ever and ever! Amen."

[2] I. e., the twenty-third Patriarch of Alexandria, who sat from about A. D. 385 to A. D. 412; see Renaudot, *Hist. Pat.*, pp. 103—108. This Patriarch is often called Philotheus; we owe several apocryphal legends to his pen.

[HERE BEGINNETH THE STORY OF] HOW OUR LADY APPEARED UNTO THE ARCHBISHOP THEOPHILUS, AND HOW SHE SPAKE WITH HIM AND STRENGTHENED HIM AFTER THE WEARINESS OF THE WAY. He said:—

O my fathers and brethren, hearken unto what I shall say unto you with fear, and with true faith, how our holy Lady, the two-fold Virgin MARY, who gave birth unto God, [A fol. 91*a*. 1] appeared unto me. On the Sunday which hath just passed by we had brought to an end our prayers for the night, and the fathers who were bishops had gone to sleep by themselves. And I went up upon the raised platform wherein abideth our holy Lady, the two-fold Virgin MARY, who gave birth to God, and I stood up and stretched out my hands, and I made supplication unto God, and said, "Hearken unto me, O my Lord and "Saviour Jesus Christ, Who didst hearken unto those who were gathered "together at [the Council of] Nicæa until at length they established the "creed (*literally* the Law) of God. Hearken unto me, O Thou who didst "hearken unto Abbâ Athanasius the apostle, and Who didst help him "out of all his tribulation. I am prepared [A fol. 91*a*. 2] to do service for "Thee, and I know always that Thou wilt hearken unto me, and that "Thou art for ever nigh unto those who love Thy Name, O my Lord "and God. Have compassion upon me and turn Thou me not backwards, "for I have yoked myself unto Thee from my youth up, even unto this "hour. I beseech Thee to shew me how Thou didst come into this world, "and how Thou didst dwell in this house in the wilderness. And help "Thou me to build this house in such wise that it may become a great "church wherein [men] shall praise Thy holy Name, which shall be ex-"alted and glorified. Unto Thee belong power and forgiveness, and "Thou art the Good One, together with Thy Father and the Holy Spirit, "now, henceforth, and for ever and ever. Amen."

And it came to pass when I had prayed [A fol. 91*b*. 1] in this wise a mighty light appeared unto me, and I thought that the sun had risen;

and I saw a marvellously great light whereon sat the Queen of women, our holy Lady, the two-fold Virgin MARY, who gave birth to God. Her face shone like the sun by reason of the light which was upon her, and she was clothed with light of such splendour that at length I said, "There "is no being in [this] world who is able to look upon such great glory"; and Michael, and Gabriel, and thousands of angels were going round about her. And it came to pass when I saw them that I fell upon the ground, and I became like a dead man, but Michael raised me up and removed from me fear and dread. Then [our holy Lady] herself spake unto me, [A fol. 91*b*. 2] and said, "I am the holy two-fold Virgin MARY, "who gave birth to God; rise up and be not afraid. Salutation unto thee, "O thou horseman and warrior who doest battle for the faith! Salutation "unto thee, O thou strong corner [stone] in the churches of God! Rise up, "be strong, and know that I am the Mother of the King of the heavens "and of the earth. He Whom the heavens and the earth cannot contain "did I bear in my womb for nine months, and by His will I suckled with "the milk of my breasts Him that giveth food unto all flesh. I, MARY, "the daughter of Joachim and Ḥannâ, of the tribe of Judah, and of the "seed of David, have appeared unto thee by the desire [A fol. 92*a*. 1] "of my beloved Son; and I will shew thee that which thou hast asked "and sought from me concerning this house and concerning my coming "into the country of Egypt from Jerusalem. Now as concerning this house "He desireth to leave [it] in this state[1], so that it may be a testimony unto "all the generations that shall come into the world concerning the lowly "estate which came upon us; for my beloved Son did not desire to be

[1] The church of Ḳuesḳuâm is here referred to; compare:— "Pilgrimages have been made by "many multitudes from all districts to this church from ancient times, because it has been celebrated on "account of signs and wonders and the healing of various diseases; and the time of pilgrimage is at Easter, "every year. The Lord Christ commanded that the original size of this church should not be added to; "but that it should remain as it was. The mark of the hand of the Lord is on the eastern and on the "western mountain." See EVETTS, *Churches and Monasteries of Egypt*, p. 227.

"exalted on the earth. He rode upon the clouds, and not upon horses "whereon men ride, which is a sign of the earth; but He was carried in "my arms from Jerusalem unto this house. And we dwelt in a lowly "condition in those days, but I remembered [A fol. 92*a*. 2] the word of "Elizabeth, who said, 'Who am I that the mother of my Lord Jesus "'Christ should come unto me?'[1] Thou hast honoured me more than my "station [requireth]."

And she answered and said unto me, "Theophilus, uncover the "ear of thine heart and understand that which I shall say unto thee in this "hour, and write it down upon paper, and cause it to come into [all] "cities and regions for the commemoration of me until the end of the "world. Now as concerning the manner in which I brought forth Jesus "Christ. A star from out of the East appeared [unto me], and in its "great light was hidden the light of [all the other] stars. Now I was "abiding in my house and I was afraid of everything, and there was none "to minister unto me. I was a virgin, and I knew nothing whatsoever, "[A fol. 92*b*. 1] and was the firstborn of my mother. I had never at any "time dwelt with women who had given birth to children except Elizabeth, "the barren woman, who when she was nigh to bring forth had every-"thing which was necessary made ready for her by her neighbours. As "for me, I had no clothing, and I sought therefor, but found nothing ex-"cept swathings of sackcloth, and in these swathings I wrapped His holy "Body. Nigh at hand was a stable wherein they fed the oxen, and herein "was [laid] my pillow, and I laid the Child to sleep therein. And there "were there an ass and an ox which bowed down in homage unto Him, "and they kept him warm with their breath, for at that season the days "were cold. (Now it was the twenty-ninth day of the month Tâḫshâsh.[2])

[1] "And whence *is* this to me, that the mother of my Lord should come to me?" Luke i. 43.
[2] I. e., December 25.

"And straightway I looked, [A fol. 92*b*. 2] and behold, the angels, and "the archangels, and the Seraphim, and the Cherubim came in their com- "panies, and they bowed down in adoration before Him, and they ascribed "praise unto Him, each according to His tongue, and said, 'This is the "'day which God hath made and blessed'. Then they came unto me, "and they paid honour unto me, for honour had been given unto me by "the Father. And they said, 'Blessed art thou above women, and blessed "'is the fruit of thy womb which hath gone forth to do good unto its "'nation which sin hath destroyed. Thou art the spotless Bride, and in "'thee there is no guile. Thou art the blessed Dove, the Mother of God, "'the Queen, the Mother of the living King, Who hath appeared from "'thee, and Who shall become the life of the world. [A fol. 93*a*. 1] "'Blessed are we, moreover, for we have seen our Lord born in the "'flesh.'

"Then Saint Gabriel drew nigh unto me with his shining and joyful "countenance, and he bowed down before me, and said unto me, 'This "'is He of Whom I told thee, and concerning Whom I brought thee glad "'tidings in the times that are past, saying, that He would appear through "'thee, and that He would give mercy and strength unto all the peoples "'who shall believe in His Name and render service unto His glory.' "Then Joseph came and with him were Salômê and the midwife[1], and "when they had seen what had happened they rejoiced with a great "joy. And when the midwife saw the Child in the stable she bowed "down unto Him, and she lifted Him up in her arms, and said, 'Blessed "'am I whose eyes have seenThy joy this day, O Thou Who hast come "'into the world to forgive the sins [A fol. 93*a*. 2] of sinners of whom "'am I.' And she turned to me and said unto me, 'Blessed art thou, O "'mother of God, concerning Whom the Prophets have cried, saying,

[1] Read ወወልዲት፡

"'Our God shall appear from a virgin. As for me, I am thine hand-
"'maiden, and I will never separate myself from thee, and I will minister
"'unto thee until I die.' Then came the shepherds unto whom He had
"appeared in the light, and they bowed down in adoration before Him
"in the stable, and they cried out and said, 'Thou art the Saviour of the
"'world, even as they have told us, and Thou art indeed the Son of God.
"'Blessed are we who have seen the glory of thy Divinity, and because we
"'were ready [to come hither] as we heard.' And they drew nigh unto
"me, and bowed low before me, and they said unto me, 'Blessed art thou
"'above all the women that are upon the earth [A fol. 94*b*. 1]! And
"'blessed is thy womb which bare Him, and blessed are thy breasts which
"'suckled Him, for thou hast given birth for us Him that is the Life of
"'the world.' And the whole number of the angels that were there
"declared what they had seen and heard, saying, 'Glory to God in the
"'heavens, [let there be] peace on the earth unto the children of men of
"'His good pleasure'; and everyone who heard [these words] marvelled,
"and I said, 'What shall I become?'

"And after these things, on the eighth day, He came that they might
"circumcise Him according to the Law of the Jews; and they called His
"Name 'Jesus', according to what the angel had said unto me before
"I had conceived Him. And in those days there came certain men who
"were Magians from the country of the East, and they were making en-
"quiries in the cities and districts round about, saying, 'Where is Christ
"'born? [A fol. 93*b*. 1] for we have seen His star in the East, and we
"'have come to worship Him.' When Herod heard this he was greatly
"moved, together with [the people] of all the borders of Jerusalem. Then
"Herod gathered together all the nobles, and the priests, and the scribes,
"and the elders of the people, and he asked them, saying, 'Where is Christ
"born? And when was His appointed time?' And they said unto him,
"He hath been born in these [last] days, in Bethlehem of Judea, even as

"the prophet Milkĕyâs (Micah)[1] saith, 'And thou, Bethlehem of the country
"'of Ephratah, art not the least of the provinces of Judah, for from thee
"'shall go forth the King who shall rule my people Israel'. Then Herod
"said unto the Magians, 'Go ye and seek out the Child, and when ye
"have found Him come and tell me, [A fol. 94*a*. 1] that I may worship
"Him!' [Now he said this] not because [he wanted] to worship Him but in
"order that he might kill Him, for he thought that [the Child was] an
"earthly being, and that His kingdom was of earth. And when the Ma-
"gians had heard those things from the king, they went forth to seek for
"the Child. Now that same star which guided them from their own
"country, until it brought them unto the place where my beloved Son
"was, left them, and was no more seen. And when they had entered into
"[the stable] they saw the Child in my arms, and they worshipped Him,
"and with joy and gladness they brought forth gifts of gold, frankincense,
"and myrrh; and they cried out, saying, 'Blessed be the Great King Who
"'shall destroy the kingdoms of the earth. And moreover, Thou shalt
"'descend into the earth, and Thou shalt bind in chains Satan, even
"'according to what we have found in [A fol. 94*a*. 2] the Book of the
"'Prophets and wise Fathers'. And that night they slept [there], thinking
"that on the morrow they would go to Herod and tell him that they had
"found the Child and His mother. But the angel of the Lord appeared
"and said unto them, 'Get ye to your own country in peace'; and they
"went there according as the angel of God had said unto them.

"Now when forty days were ended we brought Him up to the
"Temple that they might do unto Him [according to] the Law of Moses,
"and according as they are wont to do unto the children of Israel. And
"when we had brought Him into the house of the sanctuary [we found]
"there a priest whose name was Simeon, and he was expecting to see

[1] See Micah V. 2.

"the Saviour before he died; and I gave him the Child and he took Him "and carried Him in his arms, and he blessed Him and bore Him round "in the tabernacle [A fol. 94*b*. 1]. Now when my beloved Son saw Simeon "He opened his eyes, for he was a blind man. And Simeon opened his "mouth and said, 'Now straightway let Thy servant depart in peace, O "'Lord, according as Thou hast commanded; for mine eyes have seen "'Thy salvation which Thou hast prepared before all Thy people. [To "'be a light to lighten the Gentiles, and to be] the glory of Thy people "'Israel.'[1] And when he had ended those words he gave me the Child, "and we came [back] in peace with joy and gladness; and the old man "Simeon the priest died on that same day.

"And Herod continued to wait two years for the Magians to return "unto him, but they came not back, for they had gone to the country of "their abode; and Herod was greatly moved, and he and all his servants "were afraid. Then Satan appeared unto him [A fol. 94*b*. 2] by night "in the form of a wise man, and said unto him, 'Wherefore remainest thou [thus idle]? For thou and all thy kingdom shall be destroyed.' And "Herod answered and said, 'What shall I do?' Then Satan said unto "him, 'On the morrow, in the morning, send thy servants and command them "'not to leave [alive] in Bethlehem any which is two years old and under, "'and let them slay them; and as the Child [Jesus] shall be found among "'those who shall be slain He shall not grow up and shall not take thy "'kingdom [from thee].' Now on that day the angel of God appeared "unto Joseph, and said unto him, 'Rise up, and take the Child and His "'mother, and depart unto the country of Egypt until I give thee His "'word; for Herod seeketh the Child to slay Him.' [A fol. 95*a*. 1] Then "straightway we rose up and departed unto the country of Egypt, and "Salome was with us.

[1] See St. Luke ii. 29 ff.

"And it came to pass when the morrow had come that Herod "commanded them to slay the children in Bethlehem and in all the borders "thereof and in all the districts thereof, according to what he had been "informed by the Magians, and according to the word of Satan, the father "of all iniquity. So we rose up [and went] on our way, and Joseph was "in front of me. And I carried my Child sometimes on my shoulders, "and sometimes on my back, and sometimes in my arms, and by reason "of the length of the way, and the weariness of the journey, Salome "[carried Him] for me in turn. Then, sometimes, I set Him down upon "the ground that He might follow me, even as do women when they "teach their children to walk, for I was a little (*or* weak) woman, and it "had not been my wont to toil hard. And He would walk along a little "way at a time, holding on to the hem of my skirt, and then, like all "children who cry out to their mothers to carry them, He expected [A fol. "95*a*. 2] me to carry Him, and I did so immediately on my back. Then "I would embrace Him, and would rejoice in His walking, and at the "same time I cast imprecations upon Herod, and cursed him and all "his kingdom because he had treated innocent and sinless children in "such a cruel manner, and had slain them, and had put sorrow into "the breasts of their mothers and fathers. Now when Joseph saw "Salome carrying the Child upon her shoulders he would take our food "for the way.

"And it came to pass that when we arrived in the country of Egypt, "we sat down outside a city, under the shadow of a tree, that we might rest "from the heat of the sun, for the season was summer and the day was "the twenty-seventh of the month Genbôt[1], and Joseph and Salome slept "by reason of the weariness of the way, [A fol. 95*b*. 1] but I suckled my "Child. Now His apparel was like unto wine, being the same as mine

[1] I. e., May 22.

"own wherein my father and my mother arrayed me when they brought
"me into the house of the sanctuary, and since the time when I first put it
"on I had never taken it off, and the sandals which were on the feet of my
"Son were like unto gold. And behold, on that road [we met] two thieves,
"one of whom belonged to the country of Egypt, and the other to the coun-
"try of the Hebrews. And the Hebrew said unto the Egyptian, 'I desire to
"'carry off the apparel of this woman and that of her Son, for it is like unto
"'royal raiment. If I could meet them in the desert I would take it, but
"'they are nigh unto a city.' Then the Egyptian said unto his fellow,
"'Let them alone and let us depart, for I have not seen such a Child as
"'this [A fol. 95*b*. 2] since I was born'. Now whilst they were talking in
"this wise I took out my breast and suckled the Child, for I wished to
"give Him milk to drink. Then I looked round about me and found
"them not, and I rose up and took the Child into the city and asked the
"women thereof to give Him some water to drink; but there was none
"who gave me any, for the people of that city were without mercy. Now
"when the thieves saw that I had gone away they came back, and going
"unto the place where Joseph was sleeping, they carried off the shoes of
"my Son. And when I returned I woke up Joseph and Salome, and
"I said unto them, 'Rise up, and let us depart from this city, for the people
"'thereof have no mercy'; and I sought for water and there was none who
"gave me any, but I lost nothing except the sandals of my Son which the
"thieves had taken [A fol. 96*a*. 1]. Now as I said these words I wept, and
"when my beloved Son saw my weeping He sought [to wipe away] my
"tears with His hand; and He put His fingers down into the ground a
"little way, and forthwith beautiful water welled up[1], and we drank there-

[1] "Opposite the door of the church [i. e., the church at Ḳuĕsḳuâm] there is a well of running water..... After [his stay here], our Lord Christ blessed the water of the aforesaid well, because He and His mother and their companions had drunk of it; so that every one who went to it in faith and drank

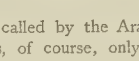
"from. Now the water was as sweet as honey, and as white as milk. "Then He made the sign of the cross over the water, and said, 'Let this "'water be unto every one who wisheth to drink therefrom healing and "'pleasant, except unto the people of this city; unto them let it be as "'gall in their mouths, and let not any one of them have benefit therefrom'. "Then when we had eaten a little food I took my beloved Child upon "my back, and we rose up to depart.

"And straightway their temples fell down in the twinkling of an eye, "and not one of them was left [standing], and the idols thereof were "broken [A fol. 96*a*. 2] and dashed to pieces; and in like manner the "gods thereof were thrown down, one upon the other, and were broken. "Now, as we were making our way up into Egypt the mountains and "the wild beasts came and worshipped my Son, and when we journeyed "onwards they also journeyed with us. Then my Son turned towards "them, and placing His right hand upon the mountain which was towards "the East, and His left hand upon the mountain which was towards the "West, said unto them, 'Stand ye still, and behold, make firm your roots "'(*literally* hand) deep in the rock like things fastened therein'; and thus "do they appear unto us until this day. And He said unto them, 'Be ye "'a sign unto those who shall not believe in Me and unto those who shall "'deny My coming, and unto the sinful Jews, and unto Herod the accursed "'and his kingdom, [A fol. 96*b*. 1] and unto all those who shall not believe "'in My holy Name'. And He said unto those mountains, 'Ye have recog- "'nized Me and ye have believed in Me, O things which have neither "'soul nor body, but the kings whom I have created in Mine own form "'and likeness believe not in Me and they will not render homage unto "'My glory. Those for whose sake I have come into the world will

of it or bathed in it, was healed of his pains; and many were cured of their diseases; and the water became, in the mouth of those who drank of it, sweet like the water of the Jihon; I mean the Nile of Egypt." EVETTS, *The Churches and Monasteries of Egypt*, p. 226.

"'neither pay honour unto Me nor receive Me; nay, they seek to slay Me,
"'and at length I have been [obliged to] come and arrive in this country.
"'But My Name and that of My pure mother shall be magnified and
"'glorified from generation unto generation.'

"And next we arrived in the city of Eshmûnên[1], where in the fore-
"part of the gate was a huge building which, with its four towers[2], reared
"itself above the city, and it, too, fell down and was broken, [A fol. 96*b*. 2]
"because they worshipped idols therein. Then our Lord Jesus said,
"'Thou shalt be the sign (*or* memorial) of this city and of the people
"'[thereof] for ever'; and this took place even as He said, for the fortress
"became a ruin unto this day. Now there was a tree in that place, and
"it bowed down at the feet of my Son and said unto Him, 'Prosperous
"'be Thy coming, O Jesus, Thou Son of God'[3]; and the Lord answered
"and said unto it, 'No worm shall ever enter into thee, and thou shalt
"'keep in memory My coming into this city to-day'. And all the people,

[1] I. e., the famous city called by the Arabs أُشْمُون, or الأُشْمُونين, (see Yâḳût, tom. I. p. 283), by the Copts ⲡⲓⲙⲛϩⲏⲛⲓ, which is, of course, only a form of the ancient Egyptian name of the city  , or  *Khemennu*, i. e., the city of the "Eight" great gods. The Greeks gave to the city the name Hermopolis Magna, because the Egyptians there worshipped Thoth, the scribe of the gods, who was called by the Greeks Hermes; it was the capital of the fifteenth nome of Upper Egypt. A little distance from the town is the spot where large numbers of the mummified ibis, a bird sacred to Thoth, were buried. The ancient city lay on the western bank of the Nile, inland, a little to the south-west of the modern Rôḍa, about one hundred and eighty-two miles south of Cairo. In the times of classical writers the city consisted of two parts, each of which bore the same name; hence the dual form of the name in Arabic, and the Coptic form ⲡⲓⲙⲛϩⲏⲛⲓ ⲛ̀ⲟⲩ. The district in which the city was situated was commonly called the 'Island', because it was almost surrounded by the waters of the Nile and of the canals which flowed from it; it was famous for its gardens and for its abundant palm trees (ذات بساتين ونخل كثير). See AMÉLINEAU, *Géographie de l'Égypte*, p. 167; Quatremère, *Mémoires Géographiques et Historiques sur L'Égypte*, tom. I. p. 492 ff.; 'Abd al-Laṭîf, (ed. Sacy) pp. 66, 67.

[2] It is probable that the writer here refers to the pylons of one of the temples of the god Thoth; the ruins of such a temple existed in the time of Abû Ṣâliḥ the Armenian (ed. Evetts and Butler, p. 221).

[3] "Outside the church there is a Syrian tree bearing [the fruit called] sebestan, which is of a red colour. The tree stands near the ancient temple; and when the Lord with the Lady passed by it, it bowed its head in adoration to him. The governor of the town wished to cut it down; but the patriarch Agatho was standing under the tree, and when the woodman struck it with his axe, the axe flew back into his face." Abû Ṣâliḥ, *op. cit.*, p. 222.

"from the greatest to the least, marvelled at the glory which was on my "Son, and said, 'We have never at any time seen a child like unto this'. "Now as we were passing on through one of the squares of the city, "behold five camels [A fol. 97*a*. 1] crowded us on the road, and when "my Son saw them He said unto them, 'Stand still', and they became "stones even unto this day.[1] And there was a certain man whose name "was Teflem, upon whom was the mercy of God, and he received us "and made us to abide in his house; and all the idols [therein] fell down "and were broken in pieces. Then all the ministrants of the gods were "afraid, and they hid themselves in their houses. Now when the morning "had come all the people gathered themselves together to the place "wherein we were, and [among them] were many who were dumb, and "deaf, and sick of every kind of disease. And my Son laid His hand "upon them and healed them of all their sicknesses, and He wrought "in that city many miracles, the which if I were to tell thee no paper "[A fol. 97*a*. 2] would be sufficient to contain [the story of] them. Then "multitudes of people came to us and pressed upon us, by reason of the "miracles which He wrought that day.

"And we departed from that place and came unto a city the name "of which is Pantôs[2], and the inhabitants thereof were lovers of men and "we abode there; and my Son wrought miracles without number therein. "And He said, 'My Name, and the name of My mother MARY, shall be

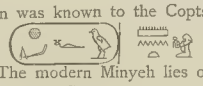
[1] "It is said that there was on the highest point of the town a cock, and beneath it a row of dromedaries. When a stranger approached the town the cock crowed, and the dromedaries came out to destroy that stranger. But when our Lord Christ, to whom be glory! came to this town, the cock crowed and the dromedaries went out, according to their custom; and when they saw the Lord Christ and the Lady, and Joseph the carpenter, they worshipped them; and on the spot they were changed into stone; and their number was five. On this island there are three hundred villages. Our Lord Christ entered [the town] by the eastern gate. Here the dromedaries worshipped him." Abû Ṣâliḥ, *op. cit*, pp. 220, 221.

[2] Abû Ṣâliḥ (ed. Evetts and Butler, p. 222) mentions a place called "Funkus", where there was a church dedicated to one of the martyrs; it is possible that the Ethiopic ፋንቱስ and the Arabic فنكس represent one and the same place.

"'in this city even unto the most remote days'; and they brought those "who were suffering from sickness and diseases unto Him, and in His "abundant mercy He healed them. And a certain artificer (*or* black-"smith), whose name was Joseph, heard [of these things], and he came unto "us — now he belonged to [one of] the greatest families in Jerusalem — and "he made the old man Joseph and us also to take up our abode in his "house; and he had a son who was possessed of a mighty devil. And "it came to pass on that day that his devil returned unto him, and as "soon as he saw Him, he cried out to the Child, and said, 'What have I "'to do with Thee, O Jesus, [A fol. 97*b*. 1] the Nazarene? Hast Thou "'come unto us to judge us? We left Jerusalem through Thee and fled "'unto this city, and Thou hast followed after us to judge us, for indeed "'Thou art the Son of God.' Then Jesus said unto him, 'Make an end "'[of thy words] and go forth out of him'; and straightway the young "man recovered from his sickness. And he and his father and his mother "rose up and worshipped [Jesus], saying, 'Blessed are we, in that we have "'been considered worthy of this act of grace above all [other] folk, for "'although we are sinners Thou hast come into our house'; for when we "had entered the blessing of God came unto them. And when they saw "the miracle which the Lord Jesus had wrought many people in that "place believed. Then the nobles of the city enquired of the [A fol. 97*b*. 1] "priests of the gods, and said unto them, 'Wherefore do ye hide your-"'selves and forsake your gods?' And they said, 'From the time when "'this woman and her Child came into [the city] the idols have been "'broken in pieces and the temples of the gods have fallen down; and "'although we visit them at night [and find them whole], yet in the morning "'are they dashed to pieces.' And they sent for us to take us to them, "but we went up into the uppermost story of the house. Then they seized "the master of the house, and took him before the nobles of the city, who "said unto him, 'Where are the people who were living in thy house?'

"And he said unto them, 'It is three days this day since they departed "'from my house, and I know not where they are'; then they chastised "him, but he said nothing whatever except, 'I know not where they are'. "Now when he had come forth he told me what had taken place before "the [A fol. 98*a*. 1] elders of the city.

"And in the morning we departed from them and we arrived at a "city the name of which was Ḳuesyâ[1], and therein was a temple whereon "stood a statue [which was approached] by seven steps. Now those "who ministered [unto this statue] allowed no man except the nobles of "the city to enter into [the temple], and the statue was wont to go forth "and to bow before those who gave possessions [unto the priests]. And "it came to pass that when we had arrived at the gates of the city the "seven steps of the pedestal and the statue above them fell down to the "ground, and were broken in pieces. Then the devil which was in the "statue cried out and said unto the priests, 'If ye do not go unto this "'woman and her Son, and the old man who travelleth with her, and the "'woman [Salome], and drive them away whensoever they would enter "'into this city, [A fol. 98*a*. 2] your calling shall be destroyed, and in three "'days' time they will make you to go forth [from your temple]. And I "'tell you that they will come into your country, for [the Christians] seek "'[to enter into] all the countries of Egypt, and when they have [once] "'entered into this city the temple of the gods shall be overthrown, and "'the work of our city shall be destroyed, and our enemies shall rise up "'against us and make an end of our city, and our glory shall be cast to

[1] The town here referred to is probably the Munyatu ibn al-Khuṣêb مُنْيَةُ ابن الخُصَيْب (see Yâḳût, tom. IV. p. ٦٧٥), which, according to Abû Ṣâliḥ (*op. cit.*, p. ٩٧), was formerly called Munyatu bû Ḳais (تعرف قديمًا بمنية بو قيس). It contained several churches, two dedicated to the Virgin MARY, one to Saint George, one to Saint Michael, etc. The town was known to the Copts by the name ТШѠNH, which is a form of its ancient name in hieroglyphic  *Khufu-ment;* it was the metropolis of the sixteenth nome of Upper Egypt. The modern Minyeh lies on the west bank of the Nile, and is about one hundred and fifty-seven miles south of Cairo.

"'the ground.' Then when the priests of the gods had heard these things, "they counted one hundred men [who] came against us with sticks and "staves, and they cursed and abused us exceedingly, and said, 'What "'want ye here with us? Get ye gone, lest our soldiers come and slay "'you, for our gods have told us that our city shall be destroyed through "'you'; and their women and children [A fol. 98*b*. 1] came forth and "reviled and cursed us. Then I took my Son in my arms and departed, "being sorrowful, and I wept, and my heart was sad because the people "would neither receive us nor let us dwell [in their city].

"And it came to pass that when we had departed from the city my "Son turned and cursed that city, the name of which was Ḳuĕsyâ, and "He said unto the inhabitants thereof, 'Ye shall be the fewest in number, "'and the most feeble, and the most despised of all the peoples of Egypt; "'and nothing shall flourish in your land except labour, and the works "'of the sorcerer; and your country shall not be fertile; and your priests shall "'not multiply in numbers, but shall follow each other only one by one; "'and the blessing of My mother shall not be upon you, and according to "'that which hath gone forth from My mouth even so shall your land be.' "Then, having said these words, He went on His way. And we passed "onwards and sat down to rest ourselves a little [A fol. 98*b*. 2]. Now "there was a stick of olive wood in the hand of Joseph, and Jesus took "it in His holy hand, and planted it in the ground in that place, and said, "'It shall be a blessing unto the people of this place for ever, and a "'memorial of My journeying along this road'. Then straightway the "twigs on the stick budded, and became green, and it bore fruit even as "it had done upon the tree in times past. And we wished to go forward "on our way. Now there were many fields round about that place, and "Joseph, pointing with his finger, said, 'Unto what city shall we go? For "'the day hath waned into evening, and the night hath come'. And I said "unto him, 'Let us not journey on among the fields, but let us depart into

"'the desert'. Then as we were going along by the side of a mountain "at the time of sunset, behold, the two thieves, [A fol. 99*a*. 1] whom we "had met before outside the city, who had followed us from thence "to this place, as soon as they saw us rushed upon us, with their swords, "which were drawn, in their hand. And they said, 'For many days ye "'have given us great trouble, for we have followed you, and we could not "'find where ye had gone until this day; and behold ye have now fallen "'into our hands'. And thus saying they snatched my beloved Son from "my hands, and they took off His raiment and mine also, and they carried "away the covering of my head; and they turned to Joseph, who was "[standing] like an innocent sheep, and snatched away his apparel also. "And it came to pass when Salome saw all those things that she cast "away her garments. [A fol. 99*a*. 2] Then having taken away our garments "the two thieves stood afar off, and held converse, the one with the other; "and when I saw them taking counsel together I was afraid with a great "fear, and I said in my heart, 'They will come to me next and will kill "'my Son'. And I lifted Him up in my hands, and as I wept I laid my "face upon His face, and said, 'Woe is me, O my beloved Son! Whi-"'ther shall I escape from this hour? Whither shall I run? I fled with "'Thee from Jerusalem through fear of the enemy Herod, lest they should "'kill Thee, O my beloved Son. O my Son, beloved one of my soul, it "'is better for me to go down into mine own country and to die than to "'see all [this] suffering. And behold, I am afraid lest those who are "'more wicked than Herod lay hands upon Thee. It is better for me to "'be in [A fol. 99*b*. 1] Bethlehem with those who know Joseph than to "'be making supplication unto them (i. e., the thieves) on Thy behalf that "'they slay thee not. O my beloved Son, it is a calamity unto me that "'I am a virgin and of no account, and that I know nothing of all these "'things. O Light of mine eyes, whom do I know in this country? And "'behold, I am in the wilderness, and I know neither place nor city whither

"'I can go. Where are all those who know me? All women who have
"'borne children would weep with me if they saw this day the sorrow
"'and the tribulation which have come upon me, and the fear which hath
"'entered into my heart and mind this day. O my beloved Son, did not
"'I endure hardship with Thee when I was fleeing lest evil should befall
"'Thee, O Thou Light of mine eyes, and when they drove me from one
"'place unto another and cast me forth from the city and from the fields
"'[round about]? [A fol. 99*b*. 2] O my Son, what shall I do if I see them
"'kill Thee in this place? Great would be the sorrow which I should feel
"'should I see it, and if they slay Thee here I shall kill myself with mine
"'own hand. And what should I do for the sweet and lovely words which
"'Thou dost speak unto us every day? What shall I do, O Thou Light
"'of mine eyes, Thou Life of my soul and body? And when I see the
"'women who are suckling their children at their breasts, I wish that the
"'women, whose children Herod slaughtered, [taking them] from their
"'very breasts [to do so], could weep for them this day with me. It would
"'be better for me to be in Jerusalem or in Bethlehem, but then I should
"'not find many to lament their children with me. Where are my holy
"'fathers [A fol. 100*a*. 1] and the prophets, that they may weep with me
"'this day? I would that the angel who announced to me concerning Thy
"'birth could see my lamentation, and that Elizabeth, who belongeth to
"'my family, and her son John could be with me and see the sorrow of
"'my heart. O Lord, have mercy upon me in the matter of my death,
"'and be not silent concerning my sorrow.'

"Now whilst I was pouring out lamentation in this wise, and was
"weeping, and my tears were streaming down my own cheeks and those of
"my Son, one of the thieves saw me weeping, and his bowels were moved,
"and he spake unto the Jew, and said unto him, 'I beseech thee, O
"'my brother and companion, not to carry off the apparel of these way-
"'farers, for I see on their faces light which is greater than that on the faces

"'of all other people; and as for this Child He is like unto the son of a "'king, and I have never seen any other child [A fol. 100*a*. 2] that resem- "'bled Him'. And the Jew said, 'I will not hearken unto thee this day; "'but I will take their apparel, for it is the raiment of kings, and [the "'merchants] will give me much money for it.' And it came to pass that "when the Jew refused him [this request] and his companion was unable "to turn him, he said unto him, 'From the time when we were in Beth- "'lehem until this day we have robbed together, and last night we found "'much spoil; the portion which is my share shall be thine, and let me "'have the apparel of these wayfarers as my portion, so that I may give "'it back to them, for it is hard for me [to see] this Child standing more "'naked than any other child of man'. And when he had spoken in this "wise the Jew said, 'Take the apparel'; and he took it from him and gave "'it unto us, and I dressed my Son therein joyfully. Now when my beloved "Son saw him do this He made the sign of a seal over him with His "fingers, and the two [A fol. 100*b*. 1] thieves departed together. Then "Jesus said unto me, 'Seest thou these two thieves? They shall be crucified "'with Me, one on My right hand and one on My left, in Jerusalem by the "'Jews. And the thief on whom it hath been in My heart [to shew] the "'mercy of My Good Father is he who shall believe on Me on the wood "'of the cross, and he shall enter into the Garden (i. e., Paradise) at the "'head of Adam and his seed. And as for this place where they stripped "'Me naked, and where thou hast wept over My body with the sweet "'[tears] of thine eyes, it shall be a healing of every person who is sick "'and ill that washeth therein, and I will give them life because of the green "'grass and herbs which are in this [place]; and thy tears which have "'fallen upon My body and dropped upon the ground shall give them life, "'and they shall come to their own countries with joy and gladness.'

"And having said these words [A fol. 100*b*. 2] the night became dark, and Joseph admonished me and said unto me, 'I wish that we

"'journey on into this city, for because thou wouldst not listen unto me "'we have come into this desert, and darkness hath fallen upon us, and "'I do not know where we are going; but God hath delivered His people, "'for if He had not the thieves would have killed us.' Now at this moment "my beloved Son looked into Joseph's face, and said unto him, 'Speak "'not in this wise to My mother, O father. It was the wish of the Good "'[God] that I should perform the act of becoming man; it is not you "'who must give commands unto Me, for it is I Who give commandments "'unto the whole world. But I will go whithersoever thou wishest.' And "having said these words we went up into a mountain, and we entered "into this house, and I stood in the midst thereof, and I put my Son down "upon the ground from my bosom. And it came to pass when He stood "up upon His holy feet upon the ground, He lifted up His hands, [A fol. "101 *a*. 1] and at that moment the house shone with light as if the sun had "risen therein, and I gave thanks unto God Who had delivered us and "brought us to this place, and had delivered us from the doers of iniquity "and violence. And we abode therein joyfully and blessed God the whole "night long. Then in the morning we found a cistern of water, and we "rejoiced because we could drink and wash the Child, and I took Him "to the cistern, and He put forth His fingers and blessed it, and it became "full of water. And straightway He opened His mouth and blessed it, "and said, 'Be thou sweet in the mouth of everyone, and be thou like "'unto a stream [that floweth from] the river of the country of Egypt (i. e., "'the Nile). And it shall heal everyone who shall be a believer in the "'true faith and in it of [his] sickness or disease when they gather them-"'selves together in [this] house.' [A fol. 101 *a*. 2] And we dwelt with the "Child and Joseph, and Salome went round about the house and found "a bowl and a bucket which they had prepared for us; and she was "washing the Child continually, and I suckled Him at my breasts. Now "they brought me my food from God, and continually I saw the angels

"and the hosts of heaven worshipping at the feet of my beloved Son, "whilst my breast was in His mouth. And they said in their own lan- "guages, 'Blessed be Thou, O God, Who hast come in this lowly state to "'give life unto Adam and unto his seed, because they are the work of "'Thy hand and Thou hast fashioned therein Thine own image and "'likeness. And blessed be He Who hath the preeminence, the Word "'Who hath proceeded from the mouth of the Father, the Upholder of "'the universe. And honour be unto the Holy Virgin who was in labour "'with Thee in giving Thee birth.' So we tarried there, and we rested "from the toil which had come upon us, [A fol. 101*b*. 1] and the angels "came and ministered unto us and made supplication unto us."

O my holy Lady, thou two-fold Virgin MARY, who didst give birth to God, whose testimony is sweet, may thy prayer and thy supplication be with our king David for ever and ever! Amen.

CHAPTER XXXVI.

THE VIRGIN MARY AND THE POTTER.

[B fol. 69*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

Hearken, O ye my fathers and brethren, that we may declare unto you the great miracle which took place through our holy Lady, the two-fold Virgin MARY, who gave birth to God, and which the holy fathers have narrated unto me, and God is my witness that I add nothing thereunto, and that I take nothing therefrom. And they told us: — In the country of Syria there dwelt a certain man who was a potter, and he feared God, and loved our holy Lady, the two-fold Virgin MARY, who gave birth to

God, and he gave praise unto her from the depth of his heart. And our holy Lady [B fol. 69*b*. 2], the two-fold Virgin MARY, who gave birth to God, appeared unto that potter at dawn, on the second day of the week, in great majesty, and she was arrayed in light, and angels were following her. And she said unto him, "Peace be unto thee, O my beloved one, "thou beloved one [of my Son], I have come unto thee that thou mayest "multiply thy praises of me, and that they may become for me an ever-"lasting memorial". Then he said unto her, "O my Lady, I am a worn "out man and a castaway, how can I praise thee [adequately]? but bless "thou me with thy holy hand, O thou storehouse of blessing". Then she said unto him, "The blessing of my Son, and the blessing of His Father, "and the blessing of the Holy Spirit be with thee! Amen."

And it came to pass that when she had thus spoken unto him the Holy Spirit [B fol. 70*a*. 1] came upon him in full measure, and he opened his mouth, and said, "God wished to set Adam free from grief and sor-"row of heart, and He brought him back to the position which he held "aforetime"; and he recited the canticle of MARY for the second day of the week unto the end thereof, and the Holy Spirit spake by his lips. And when he had finished praising her, our holy Lady, the two-fold Virgin MARY, who gave birth to God, blessed him, and saluted him, and gave him the salutation of peace, and went up into heaven with great glory. Then again on the third day she came unto him, and she said unto him, "Peace be unto thee, O my beloved, thou shalt sing my praises "this day even as the Holy Spirit shall teach thee". And he said unto her, "Bless me"; and she blessed him, and he opened his mouth [B fol. 70*a*. 2] and said, "O thou crown in which we exult, thou woman who hath the "preeminence, our salvation, the foundation [on which we build], is our "holy Lady, the two-fold Virgin MARY, who gave birth to God"; and he recited the canticle [for the third day] unto the end thereof. And she rejoiced, and blessed him, and gave him the salutation of peace, and went

up into heaven with great glory. Then again on the fourth day our holy Lady, the two-fold Virgin MARY, who gave birth to God, came unto him, and she said unto him, "Peace be unto thee, O thou man "of God". And she blessed him and said unto him, "Sing thou my "praises according to thy wont". Then he opened his mouth, and said, "All the hosts of heaven say, 'Blessed art thou, O thou second heaven "'Who art upon earth, our holy Lady the two-fold Virgin [B fol. 70*b*. 1] "'MARY who gavest birth to God, thou second heaven"'; and he sang the canticle [of the fourth day] unto the end thereof. And similarly on the fifth day she came unto him, and he praised her, saying, "The tree which "Moses saw in a flame of fire in the wilderness, the branches whereof "were not consumed, doth resemble our holy Lady, the two-fold Virgin MARY, who gave birth to God", and he sang the canticle [of the fifth day] unto the end thereof. Then again on the Eve of the Sabbath our holy Lady, the two-fold Virgin MARY, who gave birth to God, appeared unto him, and she sat upon a shining throne, and said unto him, "Peace be unto thee, O my beloved, sing thou my praise with thy "sweet songs". And he said unto her, "Blessed art thou above women, "and blessed is the fruit of thy womb, O Virgin who didst give birth to "God" [B fol. 70*b*. 2]; and he sang the canticle [for the sixth day] unto the end thereof, and she blessed him, and made him to rejoice, and went up to heaven with great glory. Then in like manner on the first day of the week, the Sabbath, our holy Lady, the two-fold Virgin MARY, who gave birth to God, came and said unto him, "Joy be unto thee, O my "beloved, and peace"; and rising up he bowed down in adoration unto her. Then she said unto him, "Sing thou my praises this day also, even "as the Holy Spirit shall give thee understanding [how to do]". And he said unto her, "Bless me"; and she blessed him, and he opened his mouth, and said, "The woman who is pure, and radiant, and holy in everything "did clasp God in her hand, and all created things do rejoice with her,

"and cry out and say, 'Rejoice, O thou that art full of grace, rejoice, for "'thou hast found favour, rejoice, for God is with thee'". [B fol. 71*a*. 1] And it came to pass that when he had made an end of praising her, she saluted him and went up into heaven with great glory. Now when the evening of the Sabbath had come he drank wine and fell asleep. And when it was midnight our holy Lady, the two-fold Virgin MARY, who gave birth to God, appeared unto him, and said, "Why didst thou not "praise me to-day with praises more than those of the other days? For "the praises thereof should be more than all the praises [of the other days]." And he said unto her, "O my Lady, this day is the Sabbath "of rest, and men do no work therein". Then she said unto him, "Rise "up, and fear not, and stand in the place of thy labour, and whatsoever "the Holy Spirit shall give thee understanding to say, that say". Then rising up he received a blessing from her, and he kissed [B fol. 71*a*. 2] the cross which was in her hand, and he stood up in the place of his labour where he was wont to fashion his vessels of clay. And he opened his mouth and said, "Thou hast been called 'love', O most blessed "of women, and thou art the second moon who art called 'holy of holies' "wherein are the Tables of the Covenant". Then he sang three canticles unto her and continued so to do until the morning. And when the morning had come she blessed him and said unto him, "Joy be unto thee, "O my beloved one; as thou hast caused me to rejoice and hast sung "praises unto me upon earth, even so will I make thee to rejoice in the "kingdom of heaven. As thou hast commemorated me by singing my "praise upon earth, even so will I give unto thee as the reward of thy "labour the joy which never endeth in the kingdom of heaven," [and this she did] according as she had led him to hope. And now, [B fol. 71*b*. 1] O my beloved brethren, see how great is the love which God hath and how great is the love which our holy Lady, the two-fold Virgin MARY, who gave birth to God, hath towards the sons of men for the sake of a

little praise; and see, too, that by reason of a few good works our Lady will come down from heaven to him that loveth her and celebrateth her memorial. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant Ḫâyla Mâryâm for ever and ever! Amen.

Unto thee are meet praising and glorifying
In the mouth of the angels and of men who dwell everywhere,
O MARY the Virgin, O MARY of the sweet-smelling mouth!
Like the potter who was beloved by thee I offer unto thee salutation,
And the commemoration of thy name [B fol. 71*b*. 2] which is more pleasant than sweet odours.

CHAPTER XXXVII.

THE VIRGIN MARY AND THE MAN WHO WAS WASHING HIS GARMENTS.

A MIRACLE OF OUR LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Ḫâyla Mâryâm for ever and ever! Amen.

Now there was a certain man who was washing his garments [in a stream], and another man came and turned aside the water thereof into another channel. And the man who was washing his garments said unto him, "By the prayer of our holy Lady, the two-fold Virgin MARY, Who gave birth to God, let this water alone"; but the other man took it away by force, and he cursed him that was washing twice and thrice, and refused [to let the water alone]. And at that moment the water turned backwards, and flowed up the hill; and all the people gathered together [to see it], and they marvelled at what had taken place. Now the water remained thus [B fol. 72*a*. 1] for many days, and then, by the

will of God, the river returned to its former bed. May the supplication of the Lady of us all and the might of her help be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

CHAPTER XXXVIII.

THE VIRGIN MARY AND TIMOTHY THE MONK.

A Miracle of our holy Lady, the two-fold Virgin Mary, who gave birth to God. May her prayer and her blessing be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

Now there was a certain monk whose name was Timothy, and he was a steward of the church, and he loved our holy Lady, the two-fold Virgin Mary, who gave birth to God. And it fell out on a day that he drank some sweet wine, and he fell asleep and was unable to rise up [B fol. 72*a*. 2] at midnight for prayer. And when he awoke from his wine in the morning he rose up to go to the church, and as he was on his way thither there came against him a lion, which roared at the monk and wished to rend him. Then straightway a lady shining with exceedingly brilliant light came, and admonished the lion, and she drove him away from the monk, who went on his way to the church, marvelling at the lady who had delivered him from the lion. And when he had finished his prayer, he went to his work until the evening; and when the darkness had come he wished to go to the place where his bed was, and rest. Then straightway a mad dog rose up against him from the door of his house, and he sprang upon him to bite him; and again [B fol. 72*b*. 1] that shining lady came, and she drove away the dog. Then she brought the monk into his sleeping room, and laid him upon his bed, and placed his pillow under his head; and she covered him over with

his blanket and made the sign of the cross over him. Then the monk said unto her, "O my Lady, I beseech thee to tell me, Who art thou?" And she said unto him, "I am MARY, the mother of Jesus Christ"; and when he heard her words he wished to bow down before her, and to embrace her feet, but she straightway disappeared from him. And he rose up in the morning and meditated in his heart concerning what he had seen, and he knew that the lion and the dog were of the deceits of Satan, and he became certain that it was our holy Lady, [B fol. 72*b*. 2] the two-fold Virgin MARY, who gave birth to God, the compassionate one who extendeth help unto those who serve her, who had delivered him. Then he repented that he had been drunken with wine, and he never again turned to strong drink. And he yoked himself unto God and performed [his] ministrations in the church of our holy Lady, the two-fold Virgin MARY, who gave birth to God, all the days of his life. May her prayer and her blessing be with her servant Ḫâyla Mâryâm for ever and ever! Amen.

CHAPTER XXXIX.

THE VIRGIN MARY AND NICODEMUS THE HORSEMAN.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant [B fol. 73*a*. 1] Ḫâyla Mâryâm for ever and ever! Amen.

Now there was a certain man who was an envoy of the king, and he was a Persian and belonged to the company of the horsemen, and his name was Nicodemus; now he sinned abundantly, and his offences were without number, and he committed fornication with lewd women beyond

measure, and he was evil in all his ways. But through the intercession of our holy Lady, the two-fold Virgin MARY, who gave birth to God, the mercy of God visited him, and she had compassion upon him and delivered his soul, and he repented of his sins, and forsook all the evil of his works, and turned unto God with a ready heart; and he cast away the lust of the flesh, and became a monk in a certain monastery. [B fol. 73*a*. 2] And the good and gentle prior undertook to train him himself, and he wished to teach him the Psalms of David, so that he might pray them at the seasons of prayer, but the monk was unable to learn [them]. Then again the prior wished to teach him [the prayer], "Our Father which art in heaven", and he was unable to master it. And it was only by means of abundant toil and trouble that he learned to say, "Salutation to our holy Lady, the two-fold Virgin MARY, who gave birth to God". Now he loved this prayer, and he recited it always and continually, both by day and by night, in his sitting down and in his rising up, in his coming in and in his going out, and he repeated it incessantly. And it came to pass that after he had died and had departed from this fleeting world, a great miracle was made manifest [B fol. 73*b*. 1] at his grave. A splendid tree, which was more beautiful [than any other tree], and unto which no other could be compared, took root and grew up over his grave, and on the leaves thereof were written words in gold ink which said, "Salutation unto thee, O my Lady MARY". And those who saw this miracle marvelled greatly at the beauty of the tree in every part of it, and they found that it was planted in the heart of the man, and that it had put forth its shoot through his tongue and through his mouth. Then they knew that he had lived with a pure heart and sincere mind whilst he prayed the prayer of Salutation unto our Lady MARY. And forthwith they all cried out together with a loud voice, and they glorified God and gave praise unto our Lady MARY, the storehouse of compassion, and they multiplied their ministrations unto her [B fol. 73*b*. 2] and paid greater

honour unto her than before. May her prayer and her blessing be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

O my Lady MARY, as thou didst choose Nicodemus the envoy,
A man who had committed multitudes of sins and offences,
To praise thee with a pure heart and with a sincere mind,
Even so choose thou me to perform good deeds of every kind,
I, thy servant, Ḥâyla Mâryâm, for ever and ever! Amen.

CHAPTER XL.

THE VIRGIN MARY AND THE ROMAN PREFECT.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

Now there was a certain man in the city of Jerusalem who was a Roman prefect, and he came [B fol. 74*a*. 1] to pray at the grave of our Lord Jesus Christ; and when he wished to go in, there came a horned animal in the form of a ram to butt him with his horns, and he was afraid to turn behind him. Then the priest who was in charge of the grave, and those who were with him, said unto him, "What hath happened unto "thee, O master, that thou goest not in?" And he said unto him, "Where-"fore dost thou bring a ram in here?" And when those who were there had gone in they told the priest not to bring in the ram. And it came to pass that when the prefect drew nigh to enter in the ram came [against him] a second time; but no one saw him except the prefect. Then the priest said unto him, "O master, tell me if there be aught concerning thee "which should prevent thee from entering into this holy place. If thou "wilt believe in God thou shalt go onwards. But peradventure He Who

"hath shewn thee this miracle [B fol. 74*a*. 2] desireth thy salvation." And the prefect told him concerning his sins, and he wept and wished to enter in, but the ram restrained him. Then the priest of the grave said unto him, "Is there some matter in connexion with thee which holdeth thee "back?" And the prefect said unto him, "Peradventure it is because I am "one of the council of judges". And when the prefect had believed he went in and partook of the Body and Blood of our Lord Jesus Christ, and he forsook the habits of a former time, and accepted in confidence the holy faith of the Church, and he believed on our holy Lady, the two-fold Virgin MARY, who gave birth to God, who is the mother of the Ram of mystery, whose Son in the form of the Ram (*or* Lamb) of God, the Merciful One, Who provideth means for the salvation of men, kept him back when he would have entered in to the grave [of our Lord]. O my Lady, He hath set thee for the salvation [B fol. 74*b*. 1] of the whole world, for God the Lord put on the flesh of man through thee in the land of mortal beings, and He sent forth life, and pursued after sin, and drove away the darkness. O my Lady, I adjure thee by the Might of the Most High which overshadowed thee, and by the Son Who became incarnate by thee, and by the Holy Spirit Who came upon thee and sanctified thee, and Who placed Himself on thine heart like a ring, and like a seal upon thine arm, to protect me thy servant Herakles for ever and ever! Amen.

CHAPTER XLI.

THE VIRGIN MARY AND PHILOTHEUS THE BISHOP.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Herakles for ever and ever! Amen.

Now there was a certain Bishop, whose name was Philotheus, in the country of Sa'îd, that is to say, in Upper Egypt, and he was a good man, and his whole disposition was good, and he did good works, and he was right in the faith of Christ, and he judged righteously and accepted not the face of [any] man. Now he loved our holy Lady, the two-fold Virgin MARY, who gave birth to God, from the depth of his heart, and he served her with all his might; and by reason of his love for her he was wont to put sackcloth on his body beneath his apparel. And it came to pass when the sackcloth had become old that he wished to make another garment of sackcloth [to wear] in its stead, and he took the unsewn sackcloth and went into his cave that he might cut out the garment from it, and sew it up, and put it on himself in secret without any man knowing what he did. [B fol. 75*a*. 1] Now when he had sat down in his cave he wondered how he could by any means make the garment, for he knew not either how to cut it or how to sew it up. And whilst he was troubling himself about this matter our holy Lady, the two-fold Virgin MARY, who gave birth to God, appeared unto him, and she said unto him, "Be not thou troubled, for thou hast made me to "rejoice by thy good works, and thy toil and labour have been accepted "by me; I will cut this sackcloth into a garment for thee". Then she took the sackcloth from him and cut out a garment therefrom, and she sewed it up for him, and put it on him. And the Bishop rejoiced with great joy and gave thanks unto our holy Lady, the two-fold Virgin MARY, who gave birth to God, with his whole heart, and he glorified her Son Jesus Christ our Redeemer. May her prayer, and her blessing be with her servant Herakles [B fol. 75*a*. 2] for ever and ever! Amen.

CHAPTER XLII.

THE VIRGIN MARY AND THE FOUNTAIN OF WATER.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Herakles for ever and ever! Amen.

[Here beginneth the history of the] miracle which our Lady MARY wrought with her Son on the eighth day of the month Sanê in the bath which is nigh unto the blessed water, and of how our Lord Jesus Christ made a fountain of water to spring up on their departure from the country of Egypt. Now when the angel of God had appeared unto Joseph in a dream, saying, "Arise, and take the Child and His mother, and depart "unto the country of Egypt", he rose up and took our holy Lady, the two-fold [B fol. 75*b*. 1] Virgin MARY, who gave birth to God, and they came unto the country of Egypt, and unto Mount Ḳuĕsḳuâm[1], and unto other places. And they took up their abode with the daughter of the sister of the mother of our holy Lady, the two-fold Virgin MARY, who gave birth to God. And it came to pass that, when they had dwelt in the country of Egypt for three years and seven months, Herod died, and the angel of the Lord commanded Joseph to return to Jerusalem. And when he had arrived at the city of Maḥarraḳâ[2], he came from thence to

[1] I. e., the city called Ḳûṣaḳum by Yâḳût (tom. iv. p. ٢٠١), who says that it was situated in Upper Egypt, on the western bank of the Nile; it probably marks the site of the ancient Egyptian city *Qesqeset*, Coptic ⲕⲱⲥ, or ⲕⲟⲟⲥ, the name of which survives in the modern Arabic قوص *Kûs*. The Arab town is, however, situated on the right or east bank of the Nile about sixteen miles north of Thebes. Some have thought that Al-Muḥarraḳ and Ḳuĕsḳuâm are names of one and the same place, but this is a mistake, for the two cities were quite distinct, though situated close together.

[2] The city is chiefly famous in Christian annals for being near the Monastery of Al-Muḥarraḳ, which, however, was built on Mount Ḳuĕsḳuâm. Yâḳût says (tom. ii. p. ٦٩٢) that it was situated on the western bank of the Nile on the top of a hill, that no building was finer than that of the monastery,

Maṭaryâ[1], and from thence to the city of the bath; and whilst our Lord Jesus Christ was with His mother the Virgin MARY He made a fountain of water to spring up, and this fountain of water endureth until this day. And all people come thereunto, from every country and from every nation, and make intercession with our holy Lady, the two-fold Virgin MARY, who gave birth to God, and they receive a blessing from the church and from the fountain of blessed water. May the prayer and the blessing of our holy Lady, the two-fold Virgin MARY, who gave birth to God, be with her servant Herakles for ever and ever! Amen.

CHAPTER XLIII.

THE VIRGIN MARY AND JOHN KAMÂ.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Herakles for ever and ever! Amen.

Now there was a certain holy man whose name was John Kamâ, who from his youth up had sought after the love of Christ with great strivings; [A fol. 76 *a*. 1] and when he had grown up they betrothed unto him a young woman who was a virgin that he might marry her. But he made an agreement with her that they should preserve their virginity

دَيْرٌ مُحَرَّق and no people more learned than those who dwelt in it; he also mentions that the Christians believe that Christ dwelt there after He had come down into Egypt. On the modern monastery and its inhabitants, see AMÉLINEAU, *Géographie de l'Egypte*, p. 264.

[1] I. e., the المَطَرِيَّة of Yâḳûṭ (tom. iv. p. ٥١٢), a village which lies about five miles to the north-east of Cairo, and is built upon a part of the site of the ancient Egyptian city of *Annu*, or Heliopolis. Here grew the famous balsam trees, شجر البَلَسَان, from which the oil used in certain solemn ceremonies was obtained, and here, too, was the renowned عين شمس, or "Fountain of the Sun". See 'Abd al-Laṭîf (ed. de Sacy), p. 88; WANSLEBEN, *L'Histoire de l'Église d'Alexandrie*, pp. 88—93; and AMÉLINEAU, *Géographie*, p. 246.

until the day of their death, and they fulfilled their covenant. And it came to pass on a certain day, which was the night of the first day of the week, that our holy Lady, the two-fold Virgin MARY, who gave birth to God, appeared unto John Kamâ in great glory, and the angels were going about with her. Now by reason of [his] fear he fell upon his face, but she raised him up, and said unto him, "Peace be unto thee, O John Kamâ, who art beloved of my Son, and of His Father, and of the Holy Ghost! "Rejoice and be strong, for through thy patient endurance thou shalt "become a mighty man, and thou shalt vanquish the unclean spiritual "beings of might who set themselves against thee. And I will be with "thee [B fol. 76*a*. 2] until the will of God shall be fulfilled, and I will give "thee my protection, and my mercy shall preserve thee, and shall be with "thee for multitudes of generations. And they shall build a church in thy "name, and it shall be called by the name of myself and of my Son; and "no hostile person or foe shall enter into thy shrine; and the walls thereof "shall never be dug up; and thy sons shall walk in thy commandment, "and in thy teaching, and thy law, and they shall shew themselves loving, "the one to the other, and they shall live in purity and shall make offerings "unto thee. I will be with them for ever, and I will bless their service and "the work of their hands, and they shall inherit everlasting life with the "kingdom of heaven." Then she gave him three *dînârs* which were stamped with the sign of the Cross, [B fol. 76*b*. 1] saying, "Take these, "and put them in the chest of the church that they may be a blessing for "ever" (now they are there unto this day); and having said these words, she gave him the salutation of peace, and passed away and departed from him. Then John Kamâ rejoiced, and he sang the words of a Psalm, saying, "I have sought Thy face, Thy face, O Lord, I seek. Turn not "away from me Thy face, and be Thou a helper unto me; and cast me "not away so that I may do Thy will, O my Lord and God." Observe then, O my brethren, that our Lady MARY doth make herself a pro-

tector and a teacher of sinners, and she doth become the helper of the righteous, and it is by means of her intercession that they fulfil their strivings, and even the sinful she doth help and protect and deliver from out of the hand of Satan their enemy. [B fol. 76 *b*. 2] May thy prayer, and thy blessing, and the mercy of thy beloved Son be with her servant Herakles for ever and ever! Amen.

CHAPTER XLIV.

THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

And on this day also all the peoples of the Christians shall celebrate a festival in honour of our holy Lady, the two-fold Virgin Mary, who gave birth to God, for in it she received the Covenant of Mercy from her Son, our Saviour Jesus Christ. Whosoever shall celebrate her commemoration, and shall call upon her name, and shall give alms unto the poor, even [a cup of] cold water, [shall in no wise lose his reward].

Now after her Son had gone up into heaven, having taken upon Himself her pure flesh, he sat at the right hand of His Father, for He had fulfilled all the law of humanity, sin alone excepted, [B fol. 77 *a*. 1] and He had gained dominion over the pains of the cross by His own good will and pleasure which He performed for our salvation. He left the holy woman His mother in the house of John, the disciple whom He loved, as a precious charge which He committed to his care, saying, "Behold thy son", and to that disciple He said, "Behold thy mother". Then the Lady Mary dwelt [there], and she used to go unto the grave of her Son, that is to say Golgotha, to pray there. And when the Jews saw her they were filled with wrath and anger, and they wished to stone her, but God removed her from their sight. Then they took counsel together and set watchmen by His grave, so that she might not come there to pray, but

she ceased not to go there each day, [B fol. 77*a*. 2] and the watchmen never saw her, for the brilliant covering of the glory of her Son enshrouded her, and every time [she went] angels came there to minister unto her. And her Son, our Lord Jesus Christ, visited her continually, and He fulfilled for her everything which she asked [from Him. And He] took her up into heaven and shewed her the place where the righteous rest, and the abode of Abraham, Isaac, and Jacob. And all the souls of the Fathers who had gone to their rest, from Adam even unto this present, received her, and they bowed down before her, saying, "Glory be to God Who "hath created thee for us flesh of our flesh, and bone of our bone! Through "thee we have found salvation, and thou hast become a haven of life [and "refuge] from destruction through the incarnation [B fol. 77*b*. 1] of the Son "of God, [which took place] through thee." And from this place the angels took her and brought her unto her beloved Son, and unto His throne, and the brilliant covering of the flame of fire went up on the right hand and on the left. Then our Lord took her hand, and kissed her mouth, and said unto her, "Hast thou come, O thou who didst give Me birth?" And He raised her up upon the throne of His glory and made her to sit with Him. Then He told her of the joy and gladness which the eye hath not seen, nor the ear hath heard, nor the heart of man hath conceived, which He had prepared for her. And below the throne of glory she saw David her father, the king of Israel, together with the companies of the angels, and the prophets, and the souls of the righteous [standing like] walls and encircling them round about, and he was singing a psalm to his harp, and saying, [B fol. 77*b*. 2] "Hearken, O my daughter, "and behold, and incline thine ear; forget thou thy people and thy father's "house, for the King, Who is thy God, hath desired thy beauty[1]." And again, from this place the angels took her to shew her the place of doom, and they brought her to the border of the region of darkness which is

[1] See Psalm xlv. 10, 11.

prepared for Satan and his hosts, and for all those who walk in his ways. Then our Lady MARY said, "Woe be unto me! Who will tell the children "of men so that they may not come hither?" And the angel said unto her, "Fear not, O MARY, God is with thee, and shall be with those who "shall come after thee". Then the angels carried her and brought her back to her place, and from that time our Lady MARY remained [B fol. 78*a*. 1] exceedingly sorrowful on behalf of all sinners.

[And men shall celebrate a festival in honour of our Lady] because on this day, which is the seventeenth day of the month Yakâtît, she stood at the place of the skull (i. e., Golgotha), and made supplication unto her Son, saying, "I adjure Thee, O my Son, by God Thy Father, and by "Thy Name Christ, and by the Paraclete Thy Spirit, and by my womb "wherein I bore for nine months and five days Thee Whom the earth is "not able to contain and Whom to approach the angels are not able; I "adjure Thee, O my Son, by Thy going forth from me without weariness "and by Thy bringing forth which was without pain; I adjure Thee by "my breasts which suckled Thee and by my lips which kissed Thee; I "adjure Thee by my arms which embraced Thee, and by my feet which "walked about with Thee; I adjure [B fol. 78*a*. 2] Thee by the stable in "which Thou didst lie and by the swaddling bands wherein Thou wast "wrapped; O my Son and beloved one, I entreat Thee and I make sup- "plication unto Thee to hear the voice of my petition, and to come to me "and fulfil for me everything which is in my heart." And it came to pass that when our holy Lady, the two-fold Virgin MARY, who gave birth to God, the mother of the Light, had spoken in this wise, our Lord and Redeemer Jesus Christ came down to her; and with Him were thousands of thousands, and tens of thousands of angels that surrounded Him. Then He said unto her, "What shall I do for thee, O MARY, My mother? And "what wish hast thou which thou wouldst that I should fulfil?" And our holy Lady the Virgin MARY answered and spake unto her beloved Son,

[B fol. 78*b*. 1] saying, "O my Son, my beloved One, my Saviour, my Hope, "my Refuge, my confidence is placed in Thee, and in Thee have I become "strong from my mother's womb, Thou didst cover me in the womb, and "Thou art my memorial at all times. And now, hearken Thou unto my "prayer, and incline Thine ear unto the voice of the entreaty of my mouth "which I shall speak unto Thee. I am Thy mother MARY, and I am "Thine handmaiden. Whosoever then shall celebrate the commemoration "of me, or shall build a church in my name, or shall clothe the naked, "or visit the sick, or feed the hungry, or give the thirsty to drink, or com- "fort the sorrowful, or make him that is sad to rejoice, or write a hymn "in praise of me, or call his child after my name, or sing a song of praise "on [the day of] my festival, reward Thou him, O God, [B fol. 78*b*. 2] "with a fair reward from Thyself the which eye hath not seen, nor ear "heard, nor hath it entered into the heart of man to conceive. I beseech "Thee, O Lord, and I make supplication unto Thee for all those who shall "believe in me, and set Thou them free from Sheol. Remember Thou the "hunger, and the thirst, and all the trials which came upon me with Thee." Then our Lord Jesus Christ answered and said unto her, "It shall be "even as thou sayest unto Me, and I will fulfil for thee all thy petition. "Did not I become man for thy sake? I swear unto thee by Myself that "thou shalt not find My covenant which I made with thee to fail." May her blessing be with her servant Herakles for ever and ever! Amen.

Salutation unto thee, O Book of the Law and Covenant, [MARY,]
Thou type of the [B fol. 79*a*. 1] Tables of Stone!
Unto those who call upon thy name in every place, O MARY,
Be tender of heart unto sinners,
Be tender of heart unto those who are sorrowful,
Be tender of heart unto those who are cast away. Amen.
Save thou thy servant Herakles for ever and ever! Amen.

CHAPTER XLV.

SALUTATIONS TO THE MEMBERS OF THE BODY OF THE BLESSED VIRGIN MARY.

1 MAY GOD THE FATHER, THE GIVER OF LIGHT, WHO BEING ONE IS YET THREE IN PERSON, WHO SHEWETH MIGHT IN HIS DIVINITY AND POWER, illumine the eye of mine understanding with the lamp of wisdom and the beauty of His splendour that it may see the face of the word of thy covenant as is meet, O MARY, the lady of all those who are below and above.

2 SALUTATION unto the memorial of thy name, O thou who dost resemble a star which is seen by the people, even when dark clouds have enveloped the light thereof. O thou covenant of God, MARY, [A fol. 101*b*. 2] thou hope of salvation, did not the mind of the first father find consolation in thee when he was driven forth from his garden (i. e., Paradise) in bitter sorrow?

3 SALUTATION unto the hair of thy head which is [like unto] a two-fold thread of purple filled with the dew of the things which are good and which is without blemish. O thou who art the covenant of mercy, MARY, which thou didst stablish before the congregation, entreat Him (i. e., God) to bestow the life of the soul as a gift of grace upon me after the manner of Elijah, for doth not He make me to live in the body?

4 SALUTATION unto thy head is meet from every created being, O MARY, because thou didst stablish a covenant with Him Who is and Who shall be. Now we have made a covenant with death and we have sworn an oath unto those who say: "They have spoken in vain and have destroyed their own souls".

5 SALUTATION unto thy face, O holy and glorious face, the splendour of which is sweeter than the splendour of the sun and moon. Thou wast the token of the covenant, MARY, and wast the shining bow in the cloud from God, the Merciful, when thou didst remove Noah from the destruction of the earth [and didst promise him that] there should be no more a flood.

6 SALUTATION unto thine eyelashes, which are set to guard the eyes, and to take the place of veils and coverings for them. O MARY, say thou unto Him to Whom thou didst give birth without carnal union with man, "Where is Thy word, O Lord, which said, 'For thy sake "I will have compassion upon sinners when they shall call upon thy "'name, which shall be proclaimed?'"

7 SALUTATION unto thine eyes which are like unto two lamps that have been suspended by a cunning workman in the exalted palace of [thy] body. O MARY, thou art the fountain of loving-kindness and compassion, save me, then, by thy word, and deliver me from destruction, for without thy help no one is able to save himself.

8 SALUTATION unto thine ears whereinto were announced the glad tidings by the mouth of the Creator, thy Son, that thy pearl should be protected. I adjure thee, [A fol. 102*a*. 2] O MARY, make thou me not to see the judgment without having done deed[s], for without them I cannot justify myself. Shall thy covenant have been made for nought?

9 SALUTATION unto thy cheeks which are like unto roses and pomegranates, the languor thereof is fire, and the tears thereof are mingled with flame; by thy covenant, O MARY, lift thou me up unto the Field of Delight. Woe be unto us, woe be unto us if the spirits (*or* minds) shall say in the judgment, "One is Aholibah and the other Aholah"[1].

[1] See Ezekiel xxiii. 4.

10 SALUTATION unto thy nostrils which are the double window of life, and which God fashioned in cunning beauty with His wise and understanding fingers. O MARY, hedge me round about with the power of thy covenant against temptation, and bruise thou his head with the rods of pain and disease when the Serpent yawneth with his mouth to swallow me up.

11 SALUTATION unto thy lips which have asked from God, the Merciful, on behalf of sinners, the Covenant of Mercy [A fol. 102*b*. 1] and a solemn oath on Golgotha, O MARY, when thou didst withdraw thyself from Galilee. The righteousness of thy covenant shall be a cause of festival unto each and every one. Lay thou upon the head of the sinner, thy servant, a crown.

12 SALUTATION unto thy mouth, the mouth of abundant blessing and the holy gate, the Book. I have taken refuge, O MARY, in thy covenant which hath been accepted, therefore let me be not put to shame before thy Son, and before His thousands of angels, when the root of the tongue shall be cut through and the mouth be sealed.

13 SALUTATION unto thy teeth which are like unto a flock of sheep which have been shorn and have gone forth from the bath[1] brilliantly white; take thou, O MARY, a tithe of thy covenant in the place of a gift from me. And let the arms of thy prayer do evil unto mine Egyptian adversary, which is the lust of his heart, and [let them bury him even as] Moses buried him in the sand[2].

14 SALUTATION unto thy tongue, O thou whom the priests of heaven, the Seraphim who stand before the [A fol. 102*b*. 2] Trinity, proclaim holy with continual songs of sanctification. Make thou me to remember, O MARY, the commemoration of thy covenant at the time of destruction, even as Joshua made Israel when in the desert to remember the

[1] See Song of Solomon, iv. 2. [2] Exodus ii. 12.

covenant of Abraham, Isaac, and Jacob, and the righteousness of Moses.

15 SALUTATION unto thy voice which returned speech unto the word of the angel of mystery, Gabriel, whose apparel shone with splendour, O MARY, thou holy woman of God, thou place of His power! Hail! Hail! For unto thee the Covenant of Mercy and His compassion were given that by means thereof sinners might be able to become righteous.

16 SALUTATION unto thy breathings, the breathings of health, which heal the souls of sinners, and those who have become wounded by the poison of the Serpent. By thy covenant, O MARY, do away my sins, for without thy covenant and the Cross of Christ, the Heir, there is no one who can deliver a man from Sheol.

17 SALUTATION unto thy sweet and beautiful throat, wherein are separated the [words] which are [A fol. 103*a*. 1] bitter and [those which are] sweet. What shall I do, O MARY? For my strength is worn out, and matters are hard for me on every side, and the world putteth me in sore straits; but comfort thou me, O mother, by means of thy covenant.

18 SALUTATION unto thy neck, the appearance of which is [like unto] the tower of David, and the foundation of which hath been laid by the wise on a lofty place[1]. O MARY, speak thou into the ear of my soul the words which will give her comfort. Wherefore then, doth the soul of Martha[2] weary itself overmuch? for it hath the power to find out only a little among what is very great.

19 SALUTATION unto thy noble shoulders which have received a blessing instead of a curse, and it abideth. O MARY, bear thou me with the

[1] The LXX has ὁ ᾠκοδομημένος εἰς θαλπιόθ, which is intended to be the equivalent of the Hebrew בְּנוּי לְתַלְפִּיּוֹת; see Song of Solomon iv. 4. ተለፍዮት: is the Ethiopic transcription of the תַּלְפִּיּוֹת.

[2] See Luke x. 41.

righteousness of thy covenant upon thy shoulders, and take a tithe [on my behalf] from the flock of thy Son Alpha, for thou art my faith, and the hope of my heart.

20 SALUTATION unto thy back which was, in days of old, the resting place of God, in His weariness, on the road to Ḳuĕsḳuâm in the month wherein He was driven forth. O MARY, whosoever beareth thy name in addition to his own in the day of the Last Judgment, if His blood have not dominion, receive thou him [with] a tithe of [thy mercy], O thou merciful one, His mother.

21 SALUTATION unto thy breast, and unto thy bosom, and unto the twin arms thereof. I adjure thee, O MARY, by the blood which fell drop by drop at Golgotha, that thou make my soul [A fol. 103*a*. 2] to be worthy, with thine own soul, of a portion thereof, and let the dust of my earthly body be protected thereby.

22 SALUTATION unto thine arms, and unto thy fore-arms, and unto thy bosom wherewith thou hast embraced Christ, the pearl of divinity, the Hidden One. O MARY, thou chosen one, our mother of angels and men, if the sinner shall celebrate the commemoration of thee in firm faith let him reign with thee in the kingdom of heaven.

23 SALUTATION unto thy arms and wrists which wrought woven work, and made it beautiful with gold and purple threads, for the sanctuary of the God Who endureth for ever. O MARY, fulfil thou the Covenant of Mercy on me, and slay thou the enemy of my soul, for he is accursed, even as Solomon by his wisdom slew Sâmî (Shimei)[1].

24 SALUTATION unto the palms of thy hands which received the bread and the water which the angels of heaven brought unto thee when thou, O MARY, wast living in the great Sanctuary of the Law. If I give a handful of cold water to a poor and thirsty man to drink may

[1] See I Kings ii. 46. "So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died".

it be received by thee, [through] thy covenant, as the sacrifice of a chosen evening.

25 SALUTATION unto thy fingers, and unto thy white nails, and unto thy two breasts which are the doors of the milk that is to be desired. O MARY, thou spring flower of thy time, I, the feeble one, have taken refuge in thy bosom, and by the might of thy covenant let me be delivered from the fire which is prepared.

26 SALUTATION unto thy flanks, which have been placed one on each side of thy body [A fol. 103*b*. 1], and whereon hath been set the brightness of gold which never passeth away. O MARY, embrace me and graciously set me at the side of thy covenant, whilst the sinners, who in their lifetime hated him that was a companion of the righteous, go down into the land of outer darkness.

27 SALUTATION unto thy belly, thy belly which is like unto that of the angels, and which is ever fed upon the bread of heaven according to its station and degree. O MARY, thou Zion of God, thou Ark of His Law, let the water of the lake of thy covenant cleanse me from the love of gold, for the love of riches is said to be the fore-father of Satan.

28 SALUTATION unto thy heart, whereunto shall be joined the reins, and unto thy power of feeling; and SALUTATION unto thy bowels, and likewise unto whatsoever is in thee. O MARY, thou pillar of cloud, bring me into the land of promise, and lead thou me on the way by the light of the fire of thy covenant, and in thy love feed me upon manna.

29 SALUTATION unto thy navel which is like unto a round goblet[1] in the midst of thy body; and SALUTATION unto thy pure belly, and unto thy blessed loins. O MARY, thou holy woman, who didst give birth

[1] See Song of Solomon, vii. 2.

to Christ-God, set thou a guard round about my soul until [it reach] the third heaven, when there standeth in the air a hostile angel who would become the adversary thereof.

30 SALUTATION unto thy virginity, wherein are included the five senses of the body, [A fol. 103*b*. 2] and unto thy two thighs, which are the pillars of the roof of the sanctuary. O MARY, thou Ark and Two Tables of stone of the New Covenant, anoint thou me with the balsam of fasting, from the head even unto the sole of the foot, for fasting healeth the pain of the soul.

31 SALUTATION unto thy knees when they are making propitiation and intercession, and SALUTATION unto thy feet which bow in adoration ceaselessly. O MARY, who hast become the companion of the Word of the Father, entreat thou Him to graciously bestow upon me the life of [my] soul, when all sinners shall be cast into the fire.

32 SALUTATION unto the soles of thy feet, and unto the insteps thereof, which walked to the Monastery of Ḳuěsḳuâm when the soldiers slew the children. O MARY, say thou unto the God of heaven, thou daughter of Ezra, Wilt Thou condemn in judgment the soul that loveth Thee in all its works because of thirty words?

33 SALUTATION unto the toes of thy two feet, and unto the nail which belongeth unto each of them. With the Covenant of Mercy, O MARY, hide thou that which should be hidden concerning me, and by the invitation of the tongue let another man who is mortal like unto myself drink my blood from a vessel.

34 SALUTATION unto thy stature which nourished the air of the virtues, and which bowed not itself before the storm of sin. O MARY, cover thou me over with the wing of thy covenant when the judgment shall take place; for if thy covenant be not a means [A fol. 104*a*. 1] of salvation for the soul of him that devoured men, who shall be able to deliver him?

35 SALUTATION unto thy person, more than unto the persons of Ḥannâ and Elisabeth, for the beauty thereof is of divers kinds, and its tender freshness is a thing apart [from that of other women]. O MARY, thou holy woman, who wast virgin within and without, let thy covenant be my redemption in the face of the Almighty Creator when He putteth an end to time, and when buying and selling cease in the market.

36 SALUTATION unto the going forth of thy soul, the fiery light [whereof] terrified the black angel when he saw it, and he was not able to frighten thee by his blackness. I adjure thee, O MARY, by the divinity of God, to deliver me by thy covenant from the threefold terror when death shall separate my soul from this my body.

37 SALUTATION unto thy body of flesh which did not remain on the bier, for the Spirit of Life of the Father raised it up quickly. O MARY, the salvation of righteous folk shall not be accounted a marvellous thing for thee to perform [A fol. 104*a*. 2] since thou dost save sinners by thy wise covenant; the saving of the righteous is a wonderful thing, but the saving of sinners is a hard thing.

38 SALUTATION unto the making ready for burial of thy body with linen swathings and myrrh by the hands of Peter, the man who uttered cries of joy. Be thou merciful unto me, O MARY, and say not unto me in the time of tribulation, "Wherefore dost thou give thanks for "my covenant, and for my help which keepeth in safety, and is the "anointing of sinners?" And I say, "Shall not I be anointed?"

39 SALUTATION unto thy grave, whereunto are gathered together all the nations and peoples of the earth whose boast thou art. O MARY, at the hour of death of that which is mortal in me come thou unto me; and when any Christian soul dieth wilt not thou thyself come quickly to give it consolation?

40 SALUTATION unto thy resurrection which was like unto the resurrection of Christ, for the gates of the tomb had been shut fast and they remained unopened. O MARY, thou art the beginning of the hope of Adam, and if thy covenant and prayer be not with him he must [A fol. 104*b*. 1] fall into the depth of perdition, both soul and body.

41 SALUTATION unto the departure of thy body unto the house of life, and the making thereof anew, whereunto the Body of thy Son had already departed. O thou who dost redeem the world, MARY, I entreat thee to redeem my soul by thy covenant, and let my wound be anointed with the medicine which shall heal it.

42 LET US GIVE THANKS unto God Who hath cried unto us with a cry, and let us celebrate the commemoration of thy covenant among the congregation of the afflicted ones. Whosoever shall recite this discourse two and forty times accept thou him, O MARY, at the Resurrection, and lay thou upon the head of his soul the sevenfold crown of the kingdom.

1 SALUTATION unto thee, O thou Covenant of Mercy, my hope, who dost justify the sinner, and dost seek after the one sheep of the ninety [and nine] which hath become cast away.

2 SALUTATION unto thee, [A fol. 104*b*. 2] O thou Covenant of Mercy, thou pillar which God hath planted; be thou a sign of salvation unto all sinners, O thou whose love giveth strength.

3 SALUTATION unto thee, O thou Covenant of Mercy, thou gold which comprehendeth all riches; thou art the storehouse of him that is poor and needy, and thou art the wealth of him that is in heaven.

4 SALUTATION unto thee, O thou Covenant of Mercy, who weighest the heavens in a balance, my trust is in thee; grant thou unto me both the strife and the overcoming thereof.

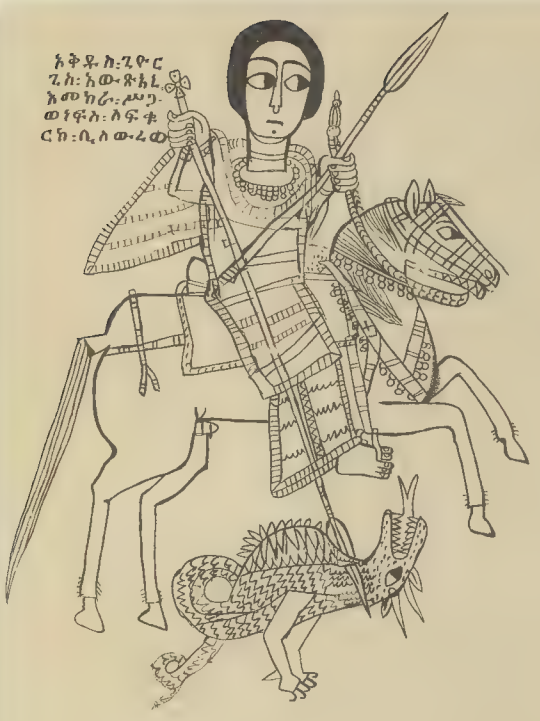
5 SALUTATION unto thee, O thou Covenant of Mercy, who art the

pledge of the kingdom which is above; whosoever loveth thee shall live in hope until the resurrection of all shall take place.

6 SALUTATION unto thee. If I am unable to justify myself by good works and strivings, let me support myself in thee, O Virgin Covenant, who dost save my soul from perdition.

7 SALUTATION unto thee. Upon whatsoever servant of thine who shall build a temple in the name of thy covenant, and upon those of us who pray in thy name, O MARY, bestow a portion of thy blessing, and make supplication unto thy Good Son [on our behalf].

PLATE C.



Saint George spearing the Dragon. The text in the upper left hand corner contains a prayer that the saint will deliver his servant Bîswûrâwe from temptations of the soul and body.

PLATE CI.

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Facsimile of a page of text, with ornamental heading, from the Life of Ḥannâ.

LADY MEUX MANUSCRIPT NO. 4.

THE HISTORY OF ḤANNÂ, THE MOTHER OF THE BLESSED VIRGIN MARY.

[TO BE SAID ON THE SECOND DAY OF THE WEEK].

[Fol. 11*a*] IN THE NAME OF GOD THE FATHER, the Maker of the heavens and the earth, Whose Being cannot be comprehended by the heart of mortal man, the hidden One Whom it is impossible [for man] to describe, since He was the Word in the beginning, but He Himself comprehended His own Being; AND IN THE NAME OF GOD THE SON, Whose Being was mingled with [that of] His Father before the world was created, Who begot Him in a mystery before the universe was set in order, Who is equal in counsel unto God the Father and of like position; AND IN THE NAME OF GOD THE HOLY SPIRIT, Who sprang into being before [fol. 11*b*] the fountains of water went forth from the womb of the ocean, and before the light went forth from the great temple in the form of a spark to keep alive all created beings and things, both those which are visible and those which are invisible: To Him be praise and thanksgiving from the mouths of men and angels, and from the tongue of every created being and thing both on the earth and in the heavens, without silence and without ceasing, for ever and ever! Amen.

Open thou, O my Lord, the doors of my tongue, O Thou Who didst open the doors of the tongue of Ezra Sûtûêl[1] so that he might declare Thy greatness, and the greatness of our father Adam, whom Thou didst create in Thine own image and likeness, and didst bring into the Garden which Thy right hand did plant, [fol. 12*a*] when as yet the earth had not been stablished. Now I have the desire to declare the majesty of that Garden and of the earth, the earth because of Ḥannâ, and the Garden because of our Lady MARY, and the fruit thereof because of her Son, our Lord and Saviour, Jesus Christ, to Whom be praise! May the prayer of Saint Ḥannâ save Gabra Maryâm for ever and ever! Amen.

IN THE NAME OF THE FATHER, AND THE SON, AND THE HOLY SPIRIT, ONE GOD: (may He redeem Gabra Maryâm by the prayer of Saint Ḥannâ!) I begin [to write the History of Ḥannâ] by the help of God, and by the gift of His grace, which is given unto each and every one according to the measure of the gift of Christ. Now it was He Who ascended [into heaven], and it was He Who descended [into hell], and [fol. 12*b*] it was He Who lived above the heavens that He might fulfill every thing, first for the Prophets, and secondly for the Apostles, and thirdly for the elders, and then grace and mercy were given unto us through Ḥannâ and Iyâḳêm (Joachim) who brought forth fruit for us, that is to say, the blessed, and pure, and holy woman MARY, like unto whom there is none in the heavens, nor on the earth.

Incline then your ears unto me with understanding, and I will declare unto you concerning the honourable estate of Ḥannâ. Now she was the daughter of noble parents who offered up offerings before God Almighty, and were Levites who belonged to the priesthood. Her mother was Faustina, who was of the house of Israel, and who before seven [fol. 13*a*]

[1] Sûtûêl is an appellation of Ezra the Prophet, who edited the Books of the Old Testament, after the Jews had been carried off to Babylon. He is commemorated on the sixth day of February, and on the sixth day of July; see LUDOLF, *Commentarius*, p. 430, note X.

generations of daughters were born unto her, saw her descendants in a dream, and said, "The seventh daughter of my daughter shall bring forth "the blessed moon", that is to say, Ḥannâ, the wife of Joachim. Now the tabernacle of testimony which abode with our fathers in the desert God commanded Moses to make, according to the pattern which He shewed unto him when He said, "The Exalted One cannot dwell in the work of "the hand of man. Now the heavens are My throne, and the earth is My "footstool; where then is the house which ye can build for My habitation, "saith the Lord?"[1] And the temple which was builded and the tabernacle which was made in the days of Moses and of Solomon were intended for the abiding place of the Tables of the Law, on the sides of which the Law [fol. 13*b*] and the Covenant, that is to say the Ten Words, had been written by the fingers of God. Now the cuttings of the letters were like unto the foot [prints] of a man, and in appearance they were like unto sapphire, and they resembled the strength of heaven. In these (i. e., the tabernacle and the temple) did God make His feet to stand, and He hid His glory, and His voice only could be heard, even as He spake unto Moses, "No living man shall see My face[2], but I will hold converse with "him whom I love from out of the cloud". Because of this I say that the tabernacle of testimony is Ḥannâ, who made beautiful her works on the twenty[3] pillars thereof, on the right hand and on the left, on the west and on the east, and the things which were to come forth from each of these were to exist in order to complete [fol. 14*a*] the work which was to be wrought, so that it might be a memorial from generation unto generation, and for ever and ever. These are the gardens whence sprang Joachim and Ḥannâ. In the double [name] of Ḥannâ were many nations [included],

[1] See Isaiah lxvi. 1.

[2] See Exodus xxxiii. 20, and compare Leviticus xvi. 2.

[3] "And thou shalt make the court of the tabernacle": "and the twenty pillars thereof and their twenty sockets"... Exodus xxvii. 9, 10.

for the peoples of Israel, in their various families and tribes, were linked unto her, and honour and majesty were ascribed unto them because of her. And thus was it with Joachim also, for all the peoples of Israel, in their various families and tribes, were reckoned in him for a testimony and a memorial, even as they were reckoned in the courtyard of the tabernacle of the sanctuary when they slaughtered the bull (*or* ox) and sang praises, and the blood [was sprinkled] on the sides of the courtyard, and when Aaron and Moses went into the tabernacle to make atonement [fol. 14*b*] for the sins of the people.

Blessings be upon thee, O Ḥannâ! All the world shall proclaim thee blessed in return for thy sorrow and tears because thou hadst neither son nor daughter, and thy Son shall be the joy wherewith all the world shall rejoice in thy name. So therefore thou shalt be consoled for Mĕrâsâ, the son of Ṭâlêḳ, who died in the house of Dâyĕḳ — now he was thy father's brother — and at the time of his death, because thou hadst no children, thou didst multiply weeping for him, saying, "Woe is me! Woe "is me! I have neither son nor daughter. He who hath died is thine, O "my Father, and I greatly desire, [O dead one,] that thou shouldst come back to me." Then straightway the dead man spake unto thee, saying, "Why weepest thou for me? For thou shalt [fol. 15*a*] give birth to the "sun". Now that sun is our Lady MARY, the mother of the Sun of Righteousness. All these things have I heard from the angels, and [I have learnt them also] from the ancient Scriptures.

Rejoice thou, O Ḥannâ, for all the world shall rejoice because of thee, and we ourselves rejoice when we hear concerning thee. Thou hast given fruit unto us, that is to say, MARY, who prayeth for life for all the world. This blessed woman Ḥannâ was God-fearing, and she shall be praised in the assembly of the people and in the gates, and the people shall give thanks unto Joachim her husband. She put on strength and beauty, and she rejoiced during the days of her life in the end thereof.

Her mouth did not eat the grain (i. e., bread) of idleness. [fol. 15*b*] She judged according to wisdom, she made manifest the Law, and she established rules for her tongue; and her husband Joachim praised her when she made a coat(?) and a cloak of byssus cloth, and purple for his apparel. And moreover, when he saw in her hand the garments made of good cloth and of fine Canaanitish linen which she gave to the poor and needy, she became to her husband Joachim a crown of honour with which he was well pleased. And she set up seven pillars, and she killed animals and made ready a splendid feast, and the blessed woman Ḥannâ sent out [her] servants, saying [unto those who passed by], "Come ye, "and eat of the bread which I have prepared for you, that is to say, bread "which is not the bread of wickedness that may not be [fol. 16*a*] spoken "of at the time of consecration. Come ye and drink of the wine which I "have poured out for you, that is to say, the wine of joy and gladness, "and not the wine of sugar the taste whereof is bitter in the mouth as "soon as its season is past, for the wine which I give you to drink shall "last for ever, and it shall neither come to an end nor cease from "generation unto generation." This word of prophecy which was uttered by Solomon was fulfilled in Ḥannâ, for Ḥannâ was a good and beautiful woman. And our Lord saith in the Gospel of the Kingdom[1], "A good tree bringeth forth good fruit, and a tree shall be known "by its fruit". And how shall a good tree be distinguished from a bad tree? Of the good tree there is hope, even after it hath become withered and decayed, for if rain fall upon it, [fol. 16*b*] and the winds blow upon it, that tree will clothe itself with bark, and will send forth shoots which will bear fruit from its branches and from the top thereof; and of its branches some will bear fruit thirtyfold, some sixtyfold, and some an hundredfold. And now leave the tree concerning which the voice of this word spake.

[1] See St. Matthew vii. 17, 20.

And again He spake concerning the twelve dry bones, which were the twelve sons of Israel[1], concerning whom Ezekiel prophesied when he saw that they were dry bones. And straightway God said unto Ezekiel[2], "Prophesy over these dry bones". And he prophesied over them, and the spirit of life breathed upon them, and threw skin upon them, until at length they rose up because of [fol. 17*a*] the blessed woman Ḥannâ; and when Ḥannâ put forth a bud from them, life came unto them through her giving birth to MARY, the Lady of us all. A good name is better than the anointing with oil and sweet scents; and one child is better than thousands of children. Now these words did the prophet speak concerning Ḥannâ. Verily she is the best and most lovely of all the created things which are in the heavens or upon the earth, that is to say, our Lady, the blessed MARY, the Pearl of renown. She was in the belly of Adam, who cleansed it from its impurity, in the form of a white pearl, and from him she was given to Seth, and from Seth to Hênôs, and from Hênôs unto Abraham that pearl passed from [fol. 17*b*] body to body, even as saith Solomon the wise man, "It shall pass into the souls of the righteous, and "it shall be sent from the holy ones in the heavens so that it may live "again." And this pearl passed from Abraham unto the royal father, David, and from David to Ḥannâ, being one half dust and the other half white pearl, until, at length, it entered into the womb of Ḥannâ in the appointed season and after long delay. Now from the time when Adam was born from the dust of the earth, although it neither came to an end nor made itself manifest, this pearl did not enter into the womb of any one of the women to whom a name hath been given, howsoever many they may have been, from [the time of] Eve until [the time of] the blessed Ḥannâ. Now the pearl fulfilled its advent into her nine [fol. 18*a*] years after her husband Joachim had taken her to wife, and it did so when she

[1] ጽሕል: — እስራኤል: [2] See Ezekiel xxxvii. 1—14.

was shedding burning tears and weeping abundantly because she had given birth neither to son nor to daughter. And all the people of Israel thrust her away and said unto her, "Thou art a barren woman, and "thou hast neither offspring nor progeny in Israel which will stand up for "Joachim and his house, and thou wilt bring his house to an end. Get "thee out from among us from this time forth. Thou shalt depart from "our city and shalt not dwell with us; and when it is our duty to offer "up offerings we will have neither lot nor part with thee. For we have "a certain law that those who have no children, whether they be men or "women, shall be driven forth from the house of sacrifice, and be made "to take their stand outside [fol. 18*b*] it and to be separated from their "fellow-worshippers; therefore get thee out from our congregation. What "canst thou do for us, O Ḥannâ? For thy womb is closed, and God "will not open it for thee". In this wise did they speak to her husband Joachim also.

Then Ḥannâ prayed before God, and her soul took refuge with Him, saying, "O Lord God of Israel, Thou God of our fathers Abraham, "and Isaac, and Jacob, Who didst exist before the world and Who shalt "endure for ever and for ever, Whose Name is sweet unto every being, "[fol. 19*a*] to Whom nothing is impossible, Whose existence never had "beginning, and to Whose kingdom there shall never be an end, unto "Whom everything belongeth, and before Whom everything standeth "revealed, Who killest and makest alive, Who shuttest up and makest "to be open, open Thou for me my womb, and give unto me a fair off-"spring which shall be well pleasing unto Thee, and it shall be Thine, and "I will make it an oblation and a pure offering, according to the command "which Thou hast given [us]. Hearken unto my prayer and unto my "petition, even as Thou didst unto the prayer of Ḥannâ, the wife of Elkanah, "the mother of Samuel. If Thou wilt not hearken unto me, and wilt not "give unto me offspring, then destroy me and blot me out, so that I may

"depart unto the everlasting inheritance of my fathers. Of what benefit "is it to me to live upon the earth, if I am [to see] evil days, and be sor- "rowful in spirit, whilst all the [other] daughters [fol. 19*b*] of Israel, who "can bear children and are able to be glad and rejoice in them, point the "finger of scorn at me when they see me and laugh at me? Look, O "Lord, and behold the suffering of Thine handmaiden Ḥannâ who is cast "away and rejected among the daughters of Israel."

And Joachim her husband also spake thus, and keeping his eyes [fixed] upon the ground and his thoughts and mind directed upwards into the heavens, he said, "O my Lord, Thou Lord God of Israel, Who "knowest everything before it cometh to pass, and Who hast good under- "standing of everything before men can declare it unto Thee, why hast "Thou made me a laughing-stock and a derision unto mine enemies? "Look Thou upon my suffering and upon the tribulation of my soul, O "Thou Who hast made the world to come forth out [fol. 20*a*] of nothing, "and hast created the Sun and the Moon without an effort of thought! "Hearken Thou unto my prayer, and incline Thine ear unto my voice, "and lighten the grief of my heart, O Spirit of wisdom and knowledge "which is in Thee, and give me a son of whom I can make an offering "unto Thee, and make me not to be cast away from among all [the "children of] Israel; for Thou art able to take away from him that hath "much, and to give increase unto him that hath a little only." Then after they had finished their prayer, and God had seen Ḥannâ's sorrow, He appeared unto her that day in a vision of the night, in the form of a white bird which came down from heaven; now, the bird had its being in days of old, for it overshadowed the Cherubim of glory [fol. 20*b*]. And there was the hand of a man beneath the wing thereof, and it held in it the cord of life. Now this was the spirit of life, in the form of a white bird, and it took up its abode in the person of Ḥannâ, and became incarnate in her womb, at the time when the pearl went forth from the

PLATE CII.



Ḥannâ and Joachim standing in prayer.

PLATE CIII.



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ለማርያም፡በጸሎሙ፡

How Ḥannâ and Joachim begot Mary by their prayers.

loins of Joachim, and when, according to the ordinance of carnal union, Ḥannâ received the pearl which was the body (*or* flesh) of our Lady MARY. Now the white pearl is mentioned because of its purity, and the white bird because her soul [existed] aforetime [with] the Ancient of Days, and it was with Him on the right hand of His Father; thus the white bird and the white pearl are like and equal. And when [fol. 21*a*] it (i. e., the pearl) took up its abode in the womb of Ḥannâ, her womb was moved even like the water of the sea, for it was unaccustomed to this thing. See now how greatly blessed our Lady MARY is, for who hath been born of woman [in this wise]? God Who alone is alone created her; He Who alone is holy alone sanctified her; He Who alone is honourable alone made her honourable; He Who alone is pure alone made her pure.

Who among men is like unto our Lady MARY in her virginity? Among men there is none to be found who is like unto our Lady MARY in her heavenly virginity; none can attain unto the abundant measure of her purity before God and His angels, [fol. 21*b*] and none can become pure in mind and body like unto our Lady MARY. And her soul was with His soul, so that she might cleave closely unto His knowledge. He guarded her and treasured her more than gold and silver, and esteemed her more highly than glorious apparel; and He prepared her, and gave her unto Ḥannâ so that she might be a benefit and an advantage [unto her], even as it is said, "It is better to bring forth no children than to bear "those which are without profit". Blessed be God Who did not give her children when her husband Joachim [first] took her from the house of her father! For if she had given birth unto children speedily, as other women are wont to do, she would then have brought forth children which were without profit. But although it appeared strange in the language of man, God shut up Ḥannâ's womb until His own [good] time, [fol. 22*a*] and He opened Ḥannâ's womb in His own [good] time so that she might

give birth unto a good, and noble, and beautiful daughter, ornamented [with virtue] and beloved by all. In the place of her weeping and sorrow Ḥannâ found joy; in the place of her lamentation and cries of grief she found gladness without measure; in the place of her contumely and disgrace she found majesty and honour. Our Lady MARY rejoiced in her Son Jesus Christ our Redeemer, and Ḥannâ rejoiced in her daughter, our Lady MARY, the Mother of our Lord. But forsake, O Ḥannâ, the joy which is in this fleeting world, for it speedily passeth away, for the joy which befitteth thee is in heaven, and it never cometh to an end. Now Eve brought forth many [children], thirty male children, and [fol. 22*b*] thirty female children, but of what advantage were they unto her? For she found no happiness, and there was nothing for her except suffering, and sickness, and the breaking of bones. And she was obliged to wait for thy coming, and she bowed down before thee when she found resurrection in the Son of thy daughter. O blessed Ḥannâ, who can praise thee overmuch? For of all the women who were before thee and who have been after thee Grace alighted upon none save thee. Now Bârkâ, the wife of Yârêd, who gave birth to Enoch, did not find happiness and did not escape death, for her bones were scattered abroad in Sheol; but Enoch did escape death by mounting while still alive upon a whirlwind and passing to the place of life where he liveth until this present. And why [fol. 23*a*] should she give birth to one who performed not an act of graciousness to her? For he dwelleth in the place of joy which abideth for ever, whilst she is crying out and groaning in a place of misery until this day.

Now when Ḥannâ had given birth to a daughter she was not able to see death a second time, for her flesh was the flesh of the Deity. O Ḥannâ, thou art greater than Ḥaykal, who gave birth to Noah, who was saved from the waters of the flood, and who alone left behind him a plant of righteousness which shall endure for ever. And thou art very much

more honourable than Ednâ, the mother of Abraham, who received the seal of circumcision, and God established a covenant between Himself and his seed for ever. O Ḥannâ, the blessed women Sarah and Rebecca together could not form the price of one of the nails of thy feet, for [fol. 23*b*] thou art the mother of life, and that life was MARY, in whom the heavens and the earth rejoice, and in whom God became incarnate. The persecution which thou didst suffer was as great as are the heavens, O thou blessed woman Ḥannâ, and it covered thee even as a cloud covereth the face of the earth. And thou didst find the joy which was boundless, and which was as great as the persecution which thou didst endure because of thy daughter MARY, our mother. It is customary for the word of God to be hard [to understand], and for His handiwork to be marvellous; and He first of all maketh a trial of man. As a man trieth gold in the fire, even so doth God try His chosen ones by suffering and by misery. Now Ḥannâ was born in sin, and in sin [she ate her] food, and God tried her first of all so that she might [at length] remove oppression from [fol. 24*a*] all the tribes of Israel; He knew the patience of her mind in abundant sorrow and suffering, and He gave unto her a beautiful and two-fold reward which no man can take away from her. Even as the prophets said, "Through much labour and suffering we must enter into the king-"dom of heaven".[1] And this prophecy is fulfilled in Ḥannâ, for she endured patiently all her burden and all the heat of the day; and because of this she inherited the kingdom of heaven. Now the kingdom of heaven of which I speak is the Son of Ḥannâ's daughter [MARY], that is to say, our Lord and Redeemer Jesus Christ, for many have desired to receive the majesty and honour of Ḥannâ by calling their daughters ['MARY'], even as Jochebed called her first daughter by that name [fol. 24*b*], and he [the Law] calleth her 'Miriam', (i. e., MARY), which was unsuitable for

[1] Acts xiv. 22.

her. And for this reason she fell sick and the scab of leprosy took hold upon her, and she went forth outside the camp[1]; for in the Law it is said that she was seized with leprosy in the passage wherein it blameth Moses. Now I say that when God wished to destroy Miriam because of His jealousy for His mother, He sought out those means of doing it, and He did not wish her to be called by the name of His mother. And many of those who have been called by the name of MARY, the daughter of Ḥannâ, have not found life, for some of them have become possessed of devils and some have been taken in adultery, all which things have happened through jealousy for God's mother. Therefore, from the earliest times, God hath neither caused nor wished that other women should be [fol. 25*a*] called by the name of His mother.

Hearken now unto Moses, who when he spake concerning jealousy for a name[2] said unto the house of Israel, "God shall take for you from "among your brethren [one] who shall be like unto me, and He shall "call his name Lord". And by that same prophet who magnified His command was this spirit rooted out from among the people. For when a certain Egyptian woman[3] of the tribe of Dan heard this, she gave birth to a son and called his name 'Lord'[4]. Now when the children of Israel heard thereof, they murmured against her, and they brought the young man unto Moses, and he put him into prison. And Moses went to enquire [concerning him] before God, and he took his [fol. 25*b*] shoes from off his feet, and said, "Wilt Thou send this young man, whose name is "'Lord' to be a prophet in my days? Or wilt Thou send another? I "enquire of Thee concerning the blaspheming of Thy name; tell me what "I shall do with this young man, and whether I shall set him before Thee."

[1] "And Miriam was shut out from the camp seven days". Numbers xii. 15.

[2] I. e., blasphemy.

[3] I. e., Shelomith, the daughter of Dibri, of the tribe of Dan; see the whole passage in Leviticus xxiv. 10—23.

[4] Our author adopts the Ethiopic version of the story.

And straightway God answered, and said unto Moses, "Am not I He? "But Satan shall lie in wait for Dan from his roots even unto his branches "Iscariot. Whosoever curseth the Name of God shall surely die, and they "shall curse him with stones." And when all the companies of Israel had gathered themselves together they stoned that young man with stones outside the camp, and he died an evil death. And I say likewise that whosoever curseth the Name of the [fol. 26*a*] Virgin MARY, the blessed woman, the daughter of Ḥannâ and Joachim, the mother of Emmanuel our God, shall die the death, and his soul and his body shall die, and he shall not find happiness for ever and ever! Amen.

[TO BE SAID ON THE] THIRD DAY OF THE WEEK.

Therefore, come ye and let us ascribe praise unto Ḥannâ, for God hath ascribed praise unto her, and in His praise of her He took up His abode in the womb of her daughter. Come ye and let us magnify Ḥannâ, for God hath magnified her, for she is His Mother according to the flesh. Ḥannâ is to be more highly esteemed than gold and silver, and she is better by far than the twelve precious stones[1], whether taken one by one or all together; she is more beautiful than the Sun, and Moon, and all created beings and things which are in the heavens and on the earth. There is no [woman] that can be compared with her for beauty, and grace, and majesty, [fol. 26*b*] and honour, although she is inferior to our Lady MARY, and she is more honourable than all other women because she gave birth to the Virgin MARY. Her odour is more fragrant than that of every kind of flower, yea, sweeter than that of sweet-smelling plants and galbanum, and the odour of cinnamon oil and cassia cannot be compared unto her sweet smell. Inasmuch as she was pure her odour was the sweeter when

[1] The allusion seems to be to the twelve precious stones — a sardius, a topaz, a carbuncle, an emerald, a sapphire, a diamond, a ligure, an agate, an amethyst, a beryl, an onyx, and a jasper — which were arranged in four rows in the "breast plate of judgment". See Exodus xxviii. 16—21.

the blessed MARY was in her womb, and in sweetness nothing could be like unto her odour and smell. She had no desire to adorn herself after the manner of [other] women, for she said in her heart and with her tongue, "My adornment and my joy, both in my life and in my death, "for my soul and for my body, is my Lady, the blessed MARY, and she "is the anointing of my face; I have no desire [fol. 27*a*] to anoint myself "after the manner of other women, for my anointing is the blessed MARY." And straightway she rejoiced in her heart, and said, "Henceforth I will "rejoice and be glad, for my weeping hath departed from me; and all "mine enemies shall be confounded and put to shame. O ye daughters "of Israel, come ye and hearken unto my voice, and behold ye me with "my child on my shoulders sucking milk from my breasts! Behold, I am "the woman whom in times past ye did drive forth from your houses "because of your contempt for me, and ye lifted up your voices against "me. Look ye and see that my daughter is more excellent than your "daughters. The heavens, and the earth, and all the creations of men and "angels, are not sufficient to pay the price of one hair of the head [fol. "27*b*] of my daughter." After this manner did Ḥannâ speak.

And again Ḥannâ said, "Let everything which belongeth unto me "rejoice, for God hath opened my womb, and my husband Joachim who "in time past hated me, now loveth me. Whenever I saw him he would "speak words of mockery unto me, saying, 'I have good reason to rejoice', "and I used to sit down, and my limbs melted like wax; and when he "held his peace I was sorrowful, and my heart suffered pain. But from this "time onwards whether he laugh at me, or whether he hold his peace, "my mind shall not cease from rejoicing, and I shall not suffer sorrow "through him, because I have a daughter who shall be adorned with "praise. Come, O all ye peoples of the earth, and call my daughter "blessed! And offer ye salutations unto her, [fol. 28*a*] for God hath given "her unto me. Who among all women hath given birth unto a child as

"I have done? The Prophets prophesied concerning me and my daughter, "and my father Aaron, the son of Levi, shall be praised through my "daughter for ever and ever, and his priesthood shall never be done "away. What doth it profit you to give birth unto sons and daughters? "For the kings and royal people who shall be begotten by you shall do "no manner of good for you, and although they roar like lions they shall "neither save themselves, nor have the power to save others, and the "tigers which rend and tear cattle and sheep shall become a vain thing "and shall nevermore appear to the sight; but the Son of my daughter "hath become life unto Abraham and his seed for ever. Concerning my "daughter MARY the prophet [fol. 28*b*] spake, saying, 'The barren "'woman hath brought forth seven children, and she who is the mother "'of children is unable to bring forth [again].'"[1]

Now the barren woman of whom he spake is Ḥannâ, who gave birth to one daughter instead of seven sons; and through her first bringing forth she shall judge and bring into subjection those who shall be born in seven thousand years. They shall wait for her coming, and afterwards they shall rejoice because of her, saying, "Come ye, let us rejoice "and be glad in her. Come ye, let us give praise and sing psalms unto "her"; now this woman is the prophetess Ḥannâ. She was the daughter of the prophets, and her own daughter [MARY] prophesied and said, "Behold from henceforth all generations shall call me blessed, for He "that is mighty hath done great things for me, and holy is His Name. "He hath magnified those who are of no account, and He hath filled [fol. 29*a*] the hungry with His blessing."[2] Now Ḥannâ was hungry and had been brought exceedingly low in the house of Israel, and afterwards she became filled, and being satisfied she was moved to tenderness; but she had no wish either to eat or to drink like the people of [this] world

[1] I Samuel ii. 5. [2] St. Luke i. 46—55.

when she had given birth for us to MARY, the door of joy and gladness. And she said, "The prophecy of David my father hath been fulfilled in "me; but I am filled (*or* satisfied) with the sight of the glory of God".

Now the body (*or* flesh) of MARY and the glorious adoption [thereof] by God can be interpreted in two ways, that is to say, either as adoption, or as a reward; and His Trinity is to be interpreted as a hidden thing. And again the Prophet saith, "Who maketh the barren woman "to dwell in His house, and Who maketh to rejoice the mother of "children."[1] Verily Ḥannâ [fol. 29*b*] kept house and God tried her mind in every way possible in this world, until at length He gave her the power to bring forth for Him His Mother MARY; and Ḥannâ rejoiced exceedingly in embracing her daughter, and in suckling her at her breasts. And because of this thing when the [children of] Israel heard that Christ was born of the daughter of Ḥannâ, they rose up against Ḥannâ in wrath, and spake unto her with words of contempt, saying, "Is it true that thou "sayest, 'My daughter hath given birth to God?' Wouldst thou call her "the 'Mother of God?' Wouldst thou that all the people of the world "should bow down at thy feet? Why thinkest thou in this wise, and why "dost thou utter falsehood with thy tongue? Put away this thought from "thine heart, for thou art a woman of poor estate, and thou hast neither "[fol. 30*a*] goods, nor possessions, nor clean raiment, and thou imaginest "this thing only from thine exceeding boldness." This was the beginning of the wickedness of the Jews.

Then did the blessed Ḥannâ say unto the elders of Israel, "Come "ye and hearken unto me with [your] hearts. Is there anything too exalted "for God [to do]? Do not the Scriptures say that when David offered up "his offerings unto God with a sincere spirit, and with a lowly and innocent "heart that God did not reject them? And by the mouth of Elijah the

[1] Psalm cxiii. 9.

"prophet God spake, and said, 'Unto whom shall I look except to him
"'that is sincere and lowly, who hearkeneth unto My voice, and who
"'doeth My commandments? Upon such shall My spirit rest, for I am
"'lowly and humble in heart.' God desireth [fol. 30*b*] not the rich man,
"neither seeketh He anything from the great, but He looketh unto those
"who are humble, and for this reason His compassion shall not be remote
"from me." Now this is the woman whom the Prophets have named
'compassionate'. "Have ye never heard aforetime what they spake con-
"cerning my daughter, and how even a dead man spake before you and
"said that she should be born even before I had conceived her? And
"shall I restrain you? Why are ye envious of me because of what God
"hath now given unto me because He closed my womb? And He said
"unto me, 'I give thee this daughter instead of thousands of children', and
"He is my hope. What have ye against me, seeing that I have not com-
"mitted an offence against you? For [fol. 31*a*] I have done unto you no
"injury like unto that which ye have done unto me. When I was living
"shut up in my house during the period wherein my womb was closed
"ye hated me, and ye thrust me away utterly from you; and now that
"God hath opened for me my womb, and I have given birth unto a
"daughter ye still reject me. O men of Israel, how long will ye reject me?
"How long must I bear with you? And how long must I flee from before
"your face? Is not my flesh your flesh? Are not my bones your bones?
"Why do ye treat me as if I had not been born of your people? My tears
"shall come back upon you, and your daughters shall be stricken with
"sorrow, and your wives shall not rejoice, for your wombs shall be shut
"up, and they shall not be able to bring forth children. They shall never
"give birth [fol. 31*b*] to vigorous sons who shall be helpful unto the city and
"country, and no wise and understanding king shall go forth from among
"you. Are there none among you who will shew mercy? Why treat ye
"me in this wise? And why do ye heap insult upon my daughter, seeing

"that she shall conceive and bring forth the Christ? How great is the "oppression with which ye oppress my daughter! And how greatly "do ye disgrace her! I could wish that my soul had gone forth [from "my body] before I had seen the sorrow, and the weeping, and the cry "of lamentation in the highway and in the desert, and all the persecution "which shall come [upon her]."

Then all the companies of Israel said, "Wherefore doth this woman "abuse us? In times past she was a barren woman, but now that she "hath gotten a daughter she doth magnify herself over us, [fol. 32a] and "doth say, 'My daughter shall become the mother of the heavenly King'. "Come now, let us weave a plot against her, and let us make a firm "compact to stone both her and her daughter with stones, so that the "report of these things may not wax great after her [death]." But one half of the people said, "What have we to do with this woman? If this report be true we shall know it". And all Israel rose up and departed unto their houses. Then Ḥannâ went into her house praising God, and giving thanks unto Him because she had found grace and favour which could not be brought into judgment by other women. No women are to be praised like unto her for noble deeds and gracious goodness except Judith and Esther, who [fol. 32*b*] through zeal for their houses vanquished strong men; the one slew Holophernes[1], and the other slew Haman by hanging upon the gallows.[2] Now these women are not to be praised like unto Ḥannâ, but only in their proper measure, for each of them rose in her appointed time, and they only came into being when Israel was without a kingdom and without a judge. For if it were otherwise why, when they tell the story and declare the generations of the patriarchs from Adam and Eve until Joachim and Ḥannâ, do they place their names at the beginning of the Scriptures for a testimony? And the prophet said,

[1] See the Book of Judith, Chap. viii. ff. [2] See the Book of Esther, vii. 10.

PLATE CIV.



St. George spearing the Dragon.

PLATE CV.



Hannâ nursing her child the Blessed Virgin Mary. On her right stands Michael, and on her left Gabriel. At her feet Abbâ Gabra Mâryâm lies prostrate.

"The stone which the builders rejected hath become the head of the "corner of the house"[3]; and Ḥannâ, the honourable ones and the shepherds having rejected her, hath become the corner stone [fol. 33*a*] of the house. Now the house of which I speak is our Lady MARY, who was the house of God and the habitation of the Most High. For she became a mediator between the heavens and the earth, and through her all the world became united in peace, and she slew hatred and whatsoever was hateful was destroyed, and she wrought peace for those who were afar off, and salvation for those who were near.

But let us return to the beginning of the matter. Now whilst Ḥannâ was in her house she meditated in her heart, and said, concerning her daughter, 'What can I do for this my daughter?' For if that which "hath been said be true, and if God shall take up His abode in her womb, "where shall I put her [so that she may avoid] the envy of all the people "of [fol. 33*b*] Israel? When they hear the sound of the report of her Son, "my Lord Jesus Christ, [they will call Him] a righteous man [only], but "her they will persecute and drive from city to city, and as for her Son "they will crucify Him and slay Him outside Jerusalem. What shall I do "for my daughter? For she is my only [child], and she hath neither "brother nor sister. It grieveth me sorely, and I suffer pain on her account "when I think that she shall be held up to disgrace by Israel; never-"theless, afterwards there shall blossom the peace of compassion and "righteousness for all the peoples of the earth. And those who shall hate "her shall become hateful creatures unto angels and men, and moreover "wild beasts shall consume them, and only Sheol shall rejoice [fol. 34*a*] "when it findeth that they have become its food. But those who love my "daughter, and shall pay honour unto her, shall become beloved and "shall be held in honour by every one, and by her Son, our Lord Jesus

[3] Psalm cxviii. 22; St. Matthew xxi. 42; St. Mark. xii. 10.

"Christ. O Lord God of Israel, judge Thou my cause, and deliver me, "and for Thy word's sake make me to live; but let my life be remote "from sinners. Thy compassion is exceedingly abundant, O make Thou "me to live according to Thy judgment. Those who persecute me and "inflict pain upon me are many, but I have never withdrawn myself from "Thy testimony; O God, deliver Thou my soul. God is Merciful and "Righteous, and our Lord is Compassionate. Thou, O God, art the "guardian of children, O keep Thou in safety my child, my [fol. 34*b*] "daughter, and I will give her unto Thee as a pledge. Be Thou her "defender, and do Thou be unto her a helper for ever and ever. And "as for me, my soul desireth to go forth [from my body] rather than to "look upon the tears and the sorrow of mine only daughter. What can "I do for her? Thou knowest how feeble I am and how my strength "hath become worn out. O God, receive my soul and destroy me, so that "I may depart unto my everlasting fathers."

And it came to pass that when Ḥannâ had made an end of this her prayer, pain laid hold upon her, and she became ill for a short space of time; and then she went to her rest and departed this life on the eleventh day of the month Ḥadâr[1], which is Tâsrîn[2], the second month of the Hebrews, and the November of the Romans, at the sixth [hour of the day]. And they buried [fol. 35*a*] her in the grave of her fathers, according to the law of the children of Aaron, with Mâtât, her father. May her prayer and her blessing be with her servant Gabra Mâryâm for ever and ever! Amen.

[TO BE SAID ON THE] FOURTH DAY OF THE WEEK.

Now all these things concerning the death of Ḥannâ took place whilst our Lady MARY was in the sanctuary. And they told her that

[1] I. e., November 7. [2] I. e., ትሒዳ.

PLATE CVI.

PLATE CVII.



The Crucifixion. The figure on the right of Our Lord is the Virgin Mary, and that on the left is St. John.

Abbâ Takla Hâymânôt.

Abbâ Gabra Manfas Kĕdûs.

Ḥannâ her mother had died, and when our Lady MARY heard it, she wept and said, "Woe is me! Woe is me! My mother hath left me a sorrow-"ful woman. Woe is me! Woe is me! O mother, who will be unto me "like thee? Unto whom hast [thou] left me? Woe is me! O my mother! "O daughters of Israel, come ye and weep for me and cast ye me not away; "for I am an only daughter, [fol. 35*b*] and I have none [to take her place]. "Come, O Jeremiah, and make a lamentation for my mother Ḥannâ, for she "hath forsaken me, and I am alone in the house of brass. Who will pour "water upon my hands?[1] And the tears start into mine eyes." Now whilst our Lady MARY was weeping in this wise she remained by herself in the house of the sanctuary, and there was none to give her consolation. And it came to pass that twelve years after she had left her mother's breast, Gabriel came and said unto her, "Rejoice, O thou that art full "of grace, God is with thee. And behold, thou shalt conceive and bring "forth a Son, and thou shalt call His Name Jesus; He shall be great, and He shall be called the Son of God Most High." Then our Lady MARY said unto [fol. 36*a*] Gabriel, "Let it be unto me even as thou sayest"; and the angel departed from her. Then straightway our Lady MARY said unto him, "Can it be true what my mother Ḥannâ spake unto me? For "she said unto me, 'The Son of God shall be born of thee'".

Now God made her a handmaiden unto Him. Verily the Holy Spirit spake by the mouth of Rebecca when she said, 'The elder shall 'serve the younger'.[2] And through Him Ḥannâ became great and exceedingly honourable beyond all gainsaying, for she became blessed above all women, and whosoever believeth on her shall be blessed. Blessed is he that shall celebrate her commemoration with incense and with offering[s]! Blessed is he that shall give a loaf of bread or a cup [of water] for the sake of the holy woman Ḥannâ! And he shall receive [them in return]

[1] Literally, "who will give me water for my hands?"

[2] Genesis xxv. 23.

a hundredfold [fol. 36*b*], together with salvation of body in this world, and in the world which is to come a fair reward and the life which never passeth away. And her Son, our Lord Jesus Christ, saith[1], "Whosoever "receiveth a prophet shall receive the reward of a prophet; and whosoever "receiveth a righteous man shall receive the reward of a righteous man "and the wages of a righteous man; and whosoever shall give one of these "little ones a cup of cold water [to drink] in My Name, or in the name "of a disciple of Mine, shall not lose his reward." For this reason I, the poor and miserable one, say, Celebrate ye the commemoration of the blessed Ḥannâ as far as [it lieth] in your power, and forget not her memorial. Pray ye unto her with ready hearts, and she will pray for you unto God, the Son of her [fol. 37*a*] daughter, our Lord Jesus Christ, that ye may find forgiveness of your sins. And celebrate ye, from the bottom of your heart, the commemoration of Ḥannâ with greater zeal, and glory, and honour, than the commemorations of all the companies of those who have the pre-eminence and rejoice, and than the commemorations of the martyrs and righteous men who have endured with patience and quietness a cruel death for the sake of her daughter's Son, our Lord Jesus Christ, and who dwell in righteousness. Can ye pay honour unto the Son without paying honour unto the Father? Can ye pay honour unto the daughter without paying honour unto the mother? Honour ye then the mother, even as ye honour her daughter, and celebrate a festival in her honour. And neglect ye not her a second time, even as the children of Israel neglected her because she had not gotten a child, [fol. 37*b*] for her oppression was remembered before God because of those who had neglected her. Now all those who neglected and oppressed the blessed woman Ḥannâ shall weep when they see her in honour and in majesty, standing at the right hand of her blessed daughter. And I, the poor and miserable one, who am unworthy to call myself a priest, before you

[1] St. Matthew x. 41, 42.

say that when a brother is made to be a partaker in the love of Ḥannâ, his existence is more beautiful than that of all those who are called. And the Holy Spirit hath proclaimed concerning me that I shall be a witness on behalf of Ḥannâ, the wife of Joachim, and the mother of the mother of our Lord Jesus Christ. God be with you, O ye my fathers and brethren who have gathered yourselves together here to celebrate the commemoration of the blessed Ḥannâ [fol. 38*a*] for ever and ever. Amen.

IN THE NAME OF THE TRIUNE GOD, INDIVISIBLE, HIDDEN, INVISIBLE, PERFECT, IMPASSIBLE, THE ROOT OF THE FAITH WHICH CANNOT BE CUT ASUNDER, THE TREASURY OF THE BLESSING WHICH IS PUT INTO THE HEART OF THOSE WHO BELIEVE, UNTO WHOM EACH AND EVERY ONE MUST BOW DOWN IN ADORATION, AND EACH AND EVERY ONE ASCRIBE PRAISE, AND EACH AND EVERY ONE PRAY, To Him be praise on earth, and in heaven, in the sea, and in the abyss for ever and ever! Amen. And praise, and words of salutation and homage, be unto Ḥannâ, the mother of the mother of Adônây[1], who made to rise a second Sun. May the great might of her prayers keep us and all the children of the Church from all evil for ever and ever! Amen.

WORDS OF JOY be unto thee, O my Lady Ḥannâ, thou [fol. 38*b*] bride of the heavenly Father, thou habitation of the mother of the Son Who hath the pre-eminence, thou ark of the vivifying Holy Spirit.

WORDS OF JOY be unto thee, O my Lady Ḥannâ, thou saviour of Adam the sorrowful one, thou foundation of the offering of Abel who was slain.

WORDS OF JOY be unto thee, thou Queen of all women.

WORDS OF JOY be unto thee, O my Lady Ḥannâ, thou goddess of Sârâ and Kêtûrâ.[2]

[1] I. e., אֲדֹנָי.

[2] See Genesis xxv. 1.

WORDS OF JOY be unto thee, O my Lady Ḥannâ, thou life of the happiness of Rebḳâ (Rebecca), and Sârâ, and Rachel, and Leah.

WORDS OF JOY be unto thee, O my Lady Ḥannâ, thou majesty of the Seraphim when they cry out(?), thou who art the burnt offerings at the offering up of the sacrifice, thou who art the wings of the Cherubim at the spreading out thereof, thou prophecy of the prophets [fol. 39*a*] when light burst forth, thou preaching of the Apostles at the time of morning. O my lady Ḥannâ, at the majesty of thy sovereignty there is exultation [among] our mothers Mêlkâ[1], and Têrsâ[2], and Ḥêglâ[3], and Nûḥâ[4], and Mahalâ[5], the five children of Salapad.[6] On the day wherein died the righteous woman Ḥannâ, the mother of our Lady MARY, who gave birth to our Lord, the Word of the Living God, honour and purity were ascribed unto her by the glorious beings as unto the ancient fathers.

Now this righteous woman [came] from the city of Jerusalem, and she was the daughter of Mâṭâṭ, the son of Levi, the son of Mêlkâ, of the tribe of Levi. Now Mâṭâṭ had three daughters. The name of the eldest was Mary, the second [was called] Sophia, [fol. 39*b*] and the third Ḥannâ, Mary married and gave birth to Salômê, and she it was who became the helper of our Lady MARY when she brought forth our Lord and Saviour Jesus Christ. And Sophia married, and gave birth to Elizabeth, the mother of John the Baptist; and the holy woman Ḥannâ married Joachim, who was of the tribe of Judah, and gave birth to our Lady MARY. Now Elizabeth, and Salômê, and Ḥannâ were the daughters of one wife, but the holy woman Ḥannâ became more honourable than all the [other] women of the world, and at length she was worthy to give birth to the mother of God in the flesh, and that her righteousness [fol. 40*a*] and honour are greater than [those of] all [other] women is well known.

[1] I. e., Milcah. [2] I. e., Tirzah. [3] I. e., Hoglah. [4] I. e., Noah.
[5] I. e., Mahlah. [6] I. e., Zelophehad, the son of Hepher. See Numbers xxvi. 33; xxvii. 1; xxxvi. 11.

Now Ḥannâ was a barren woman, and because of her exceedingly great strenuousness in fasting, and in prayer, and in making supplication unto God, He gave her this daughter [MARY]; and having seen her sorrow and her weeping God made her to rejoice, and in her all the sons of the children of men rejoiced also. For this reason it is meet for us to magnify her, and henceforth we must not revile Ḥannâ as did Reuben[1], who said unto Ḥannâ and Joachim, "It is not right for you to offer up your offerings "before the Lord your God, because ye have no seed according to the "commandment of the Law". O how these words [fol. 40*b*] would break the bones, and make the heart to burn, and set the bowels on fire! And when Joachim heard [them] he was exceedingly sorrowful, and he began to pray, saying, "O my Lord, and God, and King, behold all the children "of Israel have seed and offspring, but I have none". Then he thought of the righteous, and of the chosen men, and how they all had children and offspring; and how God remembered Abraham when he was an hundred years old, and how he begot a son in his old age and called him Isaac, and again the blessed Joachim remembered many of the fathers, and Manoah, [the father of Samson], and Ḥannâ, the wife of Elkanah. And he did not tell this sorrow unto his wife, nor how Reuben had reviled him and had spoken words of insult unto him [fol. 41*a*]. Then he withdrew into the desert and went afar off, and he fasted forty days and forty nights, and made supplication unto the Lord his God, saying, "No food "shall enter into my mouth until God shall look upon my sorrow and my "weeping, and shall hear my petition. My prayer shall be my food, and "the tears which go forth from mine eyes shall be my prayer." And his wife Ḥannâ began to weep and lament, and her bosom heaved with sobs,

[1] Καὶ ἔστη κατενώπιον αὐτοῦ Ῥουβὶμ λέγων· οὐκ ἔξεστίν σοι πρῶτον προσενεγκεῖν τὰ δῶρά σου, καθότι σπέρμα οὐκ ἐποίησας ἐν τῷ Ἰσραηλ. *Protevangelium Jacobi* (ed. TISCHENDORF, Leipzig, 1876) I. 2.

and she lifted up her eyes to God and [besought] Him to give her a child, and to take away her reproach from her.

And it came to pass that when the festival of the Jews had come, [fol. 40*b*] a certain woman from among her neighbours came and said unto Ḥannâ, "How long wilt thou continue to be sorrowful, without eating, "and without drinking, and without sleeping? How long wilt thou punish "thyself with this severe grief? Since thou hast declared it [unto God] "let Him make thee to forget it. Behold, the appointed festival hath come, "the day wherein six hundred thousand of [the children of] Israel went "out from Egypt on foot; rejoice thou, therefore, together with those "women who are like unto thee, and who also rejoice. And behold, I "have brought rich apparel unto thee, take it, and put it on, and adorn "thyself therewith, for thou art of a noble family, and it is meet that thou "shouldst array thyself in this glorious apparel." Then Ḥannâ answered and said unto her, "O my sister, leave me to weep [fol. 41*a*] over my "misery until God shall look upon my sorrow, for unto me shall be sorrow, "and grief, and bitter tears; and I will [not] put off my garb of mourning "until the day of my death. I will not array myself [in fine apparel] like "a woman who is joyful of heart. Unto what am I to be likened? Is it "not a tree which hath neither leaves nor fruit? Am I not like one who "hath been killed and destroyed in the city? I am sad of soul, and "sorrowful of heart, and I will not put on this apparel concerning which "I know not whence it hath come. It may have been stolen, or it may "be the hire of fornication, concerning which God gave a law unto Moses, "and said unto him, Speak unto the children of Israel [saying], 'Go not "'unto the wicked woman, [fol. 41*b*] and commit not fornication', *et cetera*. "I will not put on [this apparel], for it may be of the hire of the fornicators." Then the woman answered her with wrath and anger, and, with her heart burning like fire, said unto Ḥannâ, "In that God shut up thy womb, "and did withhold from thee the fruit of blessing, and did not give unto

"thee children like all the daughters of Israel, He did well, and verily "He did rightly. I was wishing to do good unto thee, and thou didst "reward me with abuse, and didst bring upon me words of reviling." And when the blessed woman heard these words she was sorrowful with a great sorrow.

Then Ḥannâ rose up quickly, and put off her wretched apparel, and she washed herself, and beautified herself [fol. 42*a*], and adorned herself; then she put on fine apparel, and went into the house of the sanctuary of God Almighty to pray. And as she was going along the road she saw a high tree wherein were certain birds with their young ones, and Ḥannâ said, "God hath blessed them, and hath multiplied them "exceedingly. Hearken Thou unto the prayer of me, Thine handmaiden, "and grant unto me the petition of my lips, and bless me, O Thou Who "didst bless the womb of Sarah, and didst give unto her a child in her "old age." And Ḥannâ lifted up her eyes to heaven, and she began to weep and to say unto God, "Woe is me! Woe is me! Unto what can "I be compared? [fol. 42*b*] Can I be likened unto a bird? [Nay, for] "the birds have young ones. Woe then is me! Unto what can I be "compared? Can [I be likened] unto the beasts of the field and forest? "[Nay, for] they also have young ones." And whilst she was weeping and lamenting in this wise, and was looking up unto heaven, behold, the angel of God came down from heaven to the place where she was in the house of the sanctuary. Then he stood up before her, and said unto her, "Behold, God hath heard thy petition, and hath received thy prayer, "and behold, thou shalt conceive, and shalt bear a child". And the blessed Ḥannâ said unto Gabriel, who was the teller of joyful news and the bearer of the glad tidings, "O my Lord and God, if I get either a son or a "daughter, I will give the child to be a servant unto God, and I will "dedicate him unto the house of His sanctuary, and he shall not depart "therefrom all the days of his life." Then the angel, who was one of the

seven archangels, said unto her, "Behold, Joachim thy husband hath come "from the desert; tell him what I have said unto thee. And let him take "a kid of the goats and a young lamb, and carry them into the tabernacle, "and offer them up as offerings unto God." And the angel departed also unto Joachim, and said unto him, "Hail to thee! Behold, God hath "heard thy petition, and hath received thy offering. Thy wife Ḥannâ "shall conceive, and shall bear unto thee a lovely and beautiful daughter, "whose Son shall rule over the house of Jacob for ever, [fol. 43*b*] and "His kingdom shall have no end." Now when Joachim had heard him, he rejoiced and gave thanks unto God, and said, "Blessed be the Lord "God of Israel, Who hath not rejected my petition and hath received my "prayer, even as it saith in the Psalm[1], 'Blessed is the man unto whom "'God hath not imputed his iniquity'". Verily not untrue is the word of "the prophet who said, God is nigh unto those that are meek of heart, "and He helpeth those who are lowly in spirit."[2]

Then Joachim cried out unto the shepherds of his sheep and herds, and said unto them, "Bring me two[3] sheep as an offering for God"; and they brought unto him oxen [fol. 44*a*] and sheep, and he made an offering unto God; then he came into his house and made a feast for the poor and needy and for all his kinsfolk. And on the third day the noble Joachim meditated in his heart, and said, "If it indeed be true what the "angel hath said in the vision I will again offer up offerings unto God, a "ram without spot and a calf without blemish, and I will bring them [unto "the tabernacle] that they shall offer them up, and then I shall see my "face in the crown of the house of the sanctuary." Now there was a crown made of precious stones and [mother-of-] pearl which was set in the altar, and when one of the children of Israel brought [fol. 44*b*] offerings,

[1] Psalm xxxii. 2. [2] Psalm xxxiv. 18. [3] We should probably read "twelve", and add ፲ወ to the Ethiopic text.

PLATE CVIII.

PLATE CIX.



Abbâ Stephen. Abbâ Abkarazûn. Abbâ Mazgaba Salâshâ. Abbâ Samuel.

whether according to obligation, or freewill, or whether because sin had appeared in him, and offered them up, if God accepted his offerings from him, the face of him that had brought the offering used to appear in the crown of mother-of-pearl as in a mirror[1]. And if God had not accepted his offerings his face did not appear in the crown which was made of mother-of-pearl. Then straightway the blessed Joachim took sheep and oxen and offered [them] up before God, saying, "If Thou art pleased, O "God, with the offering which I have offered up upon Thine altar, let Thy "face appear in the crown of mother-of-pearl." And he saw forthwith His face in [fol. 45*a*] the crown, and the blessed Joachim said, "Behold, I know "that God hath had mercy on me and hath received me, and that the "vision which He shewed me is true." Then Joachim returned unto his house, and with joy and gladness he praised God, unto Whom glory and praise are meet for ever and ever. Amen.

[TO BE SAID ON] THE FIFTH DAY.

We will now make known [unto you] the statement of the prophets who are witnesses that God said unto our father Adam, "I Myself shall "come in five days and half a day, and I shall be born of thy daughter; "then I will have mercy upon thee and shew compassion unto thee with "the abundance of My mercy[2]." He made the five thousand years to be

[1] This legend seems to be peculiar to the Ethiopic, and to be due to a misunderstanding of the Greek, which reads:— Τῇ δὲ ἐπαύριον προσέφερε τὰ δῶρα αὐτοῦ λέγων ἐν ἑαυτῷ· ἐὰν κύριος ὁ θεὸς ἱλασθῇ μοι, τὸ πέταλον τοῦ ἱερέως φανερόν μοι ποιήσει. καὶ προσέφερεν τὰ δῶρα αὐτοῦ Ἰωακεὶμ καὶ προσείχεν τῷ πετάλῳ τοῦ ἱερέως ὡς ἐπέβη ἐπὶ τὸ θυσιαστήριον κυρίου, καὶ οὐκ εἶδεν ἁμαρτίαν ἐν ἑαυτῷ. TISCHENDORF, *Protevangelium Jacobi*, p. 11.

[2] The explanation of this passage is found in the *Book of Adam and Eve* (Malan's translation), Chapter ii. 1 ff. "God said to Adam, I have ordained on this earth days and years, and thou and thy "seed shall dwell and walk in it until the days and years are fulfilled; when I shall send the Word that "created thee, and against which thou hast transgressed, the Word that made thee come out of the "garden, and that raised thee when thou wast fallen. Yea, the Word that will again save thee when "the five days and a half are fulfilled! But when Adam heard these words from God, and [of] the great "five days and a half, he did not understand the meaning of them. For Adam was thinking that there "would be but five days and a half for him, to the end of the world. And Adam wept, and prayed

as five days, and He made the five hundred years to be as six hours of a day. And [fol. 45*b*] moreover, our Lord and Redeemer Jesus Christ saith in the Book of the Covenant, "In one hundred and fifty years, at the "end thereof, at Pentecost and Easter, the coming of My Father shall "take place;" that is to say, He [considered] one hundred to be as one thousand, and five hundred as five. And Îsâyayâs (Isaiah?) said, "He "shall dwell in the world five hundred and forty-five days." Behold, we have established [our] testimony from the Holy Scriptures, both Old and New, as concerning the coming of our Lord unto the Lady Ḥannâ. Now when the holy woman Ḥannâ had conceived, she dwelt and gave thanks unto God for nine months; and it came to pass that when nine months [had passed over] her, she gave birth to a daughter. Then Ḥannâ said unto the midwife, "To what have I given birth"? [fol. 46*a*] and the midwife said unto her, "Thou hast given birth unto a daughter". And Ḥannâ said, "My soul doth magnify God"; and she called the name of the child "MARY". And when forty days had passed, Ḥannâ purified herself, and put on her apparel, and suckled the child. Now she was the "only" child of her mother; the Book calleth MARY, the "only" child just as aforetime it called Ḥannâ, her mother, the "only" child. And it came to pass that when six months were ended to our Lady MARY, she walked five steps[1] on her feet, and then she returned unto her mother's bosom. Then Ḥannâ said, "As God Almighty liveth I will not let this "child walk about [fol. 46*b*] on the ground until I have taken her into the "house of the sanctuary of God". And she built a habitation (*or* chamber) for MARY, to live in alone, and she made her to dwell therein until she was one year old.

"God to explain it to him. Then God in His mercy for Adam [who was made after] His own image "and similitude, explained to him, that those were five thousand and five hundred years; and how One "would then come and save him and his seed." See TRUMPP, *Der Kampf Adams*, p. 5.

[1] The Greek has καὶ ἑπτὰ βήματα περιπατήσασα ἦλθεν εἰς τὸν κόλπον αὐτῆς. *Protevangelium Jacobi*, vi. 1 (ed. TISCHENDORF, p. 12).

Then did Joachim make a great feast in honour of MARY, and he invited the priests, and the princes of Israel, and their nobles, and the elders of the people, and he made ready a feast and filled them all. And her father brought MARY unto the priests, and they all blessed her, saying, "May God our God, Who hath the dominion over all things, the God "of our fathers Abraham, Isaac, and Jacob, bless this child, and grant "unto her fair offspring [fol. 47*a*] which shall set us free from destruction; "and may He grant unto her power and strength, and may He magnify "her for ever and ever! Amen." And all the people said, "Amen, and "Amen". Then Joachim took her unto all the chief priests and elders of the people, and they all blessed her, each one according to his rank and birth, and said unto her, "May God, Who sustaineth the worlds, the "God of Abraham, the God of Isaac, and the God of Jacob, Who "dwelleth in the heights, bless her outwardly and inwardly, both her soul "and her body." And when they had blessed her in this wise, her mother took her and brought her into the habitation which she had built for her. Then Ḥannâ said, "I praise God Almighty with the praises of "the saints, I bless Him, I laud Him, I proclaim Him holy, I give thanks "unto Him, I exalt Him, I magnify Him, I love Him, and I offer gratitude "unto Him, because He hath removed the word of reproach and the "word of shame in the matter of me from the nation of Israel; for they "said unto me, 'We will not receive thine offering and oblation because "'thou hast neither seed nor offspring of blessing'. Therefore I sat down "forty days and forty nights and ate nothing whatsoever, and I cast away "care for my apparel. And my heart was full of grief and sorrow, and "I took no pleasure in my life. All these things came upon me through "the people of my nation, at the hands of themselves and their women, "yea, even at the hands of [mine own] maidservants and menservants, "[fol. 48*a*] who reviled me; and my meat and my drink became bitter "unto me. And my brother, and my sister, and my father, and my mother,

"and my kinsfolk persecuted me, and reproached me and offered me no "comfort. The tribe of Reuben, with its various peoples and women, "according to their families (*literally* houses), and all the tribes of Israel, "even unto the tribe of Benjamin, and each and every one of their women "on her own behalf reviled me without ceasing, and they stood up together "and heaped insults upon me. Praise be unto God Adônây.[1] Praise be "unto God Ṣabâʿôt[2]. Praise be unto God Êlôhê.[3] O praise God in His "holiness. Praise Him in the strength of His might. Praise Him [fol. 48*b*] "in His power. Praise Him according to the abundance of His greatness. "Praise Him with the sound of the horn. Praise Him with the singing of "psalms and the harp. Praise Him with the drum and with joy. Praise "Him with the strings and pipes. Praise Him with cymbals of sweet "sound. Praise Him with cymbals of loud sound. Let every soul praise "God Almighty.[4] Through me Moses and Joshua shall rejoice and be "glad; and through my giving birth to a child David, the Son of Jesse, "shall rejoice, and through this I shall not be a stranger and a sojourner. "Henceforth it is meet for me to say, 'My ascent is in my mountain'. "Praise be unto Thee, O Lord, my God, Who hath forgiven her trans- "gression. Praise be unto Thee, O Lord, my God, Who hath [fol. 49*a*] "become unto me one who doeth good, for Thou hast holpen my "misery."

And whilst Ḥannâ was praying in this wise, she saw the ten Archangels singing psalms and hymns in sweet and beautiful tones, and each of them overshadowed her with his six fiery wings; and these are they:—Michael, Gabriel, the Seraphim and Cherubim, Raphael, Uriel, Salathiel, Saḳûêl, Râmûêl, Sadâkyâl, and Anânyâl, and they were veiled in a flame of fire. And Ḥannâ heard them saying, "Praise be unto thee, O

[1] I. e., אֲדוֹנָי.

[2] I. e., God of Hosts, = יי צְבָאוֹת.

[3] I. e., אֱלֹהֵי.

[4] See Psalm cl.

"MARY, thou bride of the Father, thou blessed woman who art most "holy. Rejoice, O MARY, thou mistress of the assemblies of the Christians. "Rejoice, O MARY, thou mistress of the happiness of the Nazarenes. "[fol. 49*b*] Rejoice, O MARY, for thou hast become the key of the king- "dom of heaven. Rejoice, O MARY, because thou hast become the "mistress of the freedom of the children of Adam. Rejoice, O MARY, "because thou hast been held worthy to become a mediator between the "beings of heaven and the beings of earth. Rejoice, O MARY, for thou "shalt become the mother of our Creator. And it is meet that thou also, "O Ḥannâ, should be called blessed. Thou didst remain a barren woman "long, but when thou didst bring forth thou didst give birth unto the "mistress of celestial and terrestrial beings. Blessed art thou, O Ḥannâ, "for thou hast become the Mother of God. Blessed art thou, O Ḥannâ, "for [fol. 50*a*] thou hast become the goddess of David and of all the "kings of Israel. Blessed art thou, O Ḥannâ, for we have been bidden "to receive thee into the congregation of heaven." And having said those things the Archangels were hidden from her. And when Ḥannâ had heard these words of mystery concerning what should come to pass, she wondered and gave praise unto God; and she marvelled within herself exceedingly. Praise be unto God Who graciously bestowed upon the blessed woman Ḥannâ more honour and exaltation than upon all the daughters of Israel. May her prayer and her blessing deliver Tasfâ Mîkâêl from the wrath of Christ, and from His condemnation in the Judgment for ever and ever! Amen.

HEARKEN NOW, O MY CHRISTIAN BRETHREN, unto the story which we have found after [making] much [fol. 50*b*] search. There was a certain God-fearing man who prayed without ceasing, and he kept vigil both by day and by night like the angels, and he celebrated the festival of the angels and holy men, and the festival of the martyrs and of those who fought for the Faith, and the festival of the virgins and monks, and he

was wont to see hidden things. And he spake thus:—"I saw Joachim "and Ḥannâ arrayed in shining apparel, and with crowns of light upon "their head, and they were standing before the throne of the Father and "the Son and the Holy Ghost, and they were praising [the Trinity], saying, "'O Lord God, our King, our Messiah, and our Creator, we are endowed "'with honour because Thou hast made us honourable, and Thou hast "'exalted us because we begot Thee. [fol. 51*a*] Of whom then wilt Thou "'not make our names to be heard and known throughout all the world? "'For if Thou wilt make our names to be thus heard of men will then "'celebrate our commemoration and festival, even as we see them cele- "'brating the commemorations and festivals of the Martyrs, and of the "'Angels, and of the Righteous, and of the Virgins, and of all those "'who have found favour before Thee. O God, grant Thou favour unto "'him that shall celebrate the commemoration of us, and shall give alms "'in our name. And what shall be the reward from Thee of him that "'shall do this?' And God said unto them, 'Whosoever shall celebrate the "'commemoration of you, or shall build a church in your names, or shall "'write your history, I will make him to rejoice in the world which is to "'come, and I will forgive him all his sins, and I will destroy the writing "'of his debt.'" So [fol. 51*b*] then, O beloved brethren in Christ, pay ye honour unto Joachim and Ḥannâ, and magnify them, and love them, for it was they who begot our Lady MARY, who gave birth to God. Celebrate ye their festivals[1] so that they may become your helpers in heaven on the day of retribution and judgment, when the mother shall not be able to save her children, and when the pearl shall have no power. Verily I say unto you that they shall make intercession for you with our Lord and Redeemer Jesus Christ that He may shew compassion upon you. Amen.

[1] The festival of Joachim is celebrated by the Ethiopians on the 7th of Miyâzyâ, or April 2: and that of Ḥannâ on the 11th day of Ḥadar, or November 7.

For He Himself said, "Whosoever shall give unto those who believe on "Me a cup of cold water in [My] Name shall not lose his reward with "Me"[1]; and blessed is he who honoureth them, [fol. 52*a*] for unto him shall they pay honour. Blessed is he who loveth them, for Thou wilt love him. Blessed is he who giveth thanks unto them, for they will give thanks unto him in the heavens. Blessed is he who shall proclaim them holy, for they shall proclaim him holy. Blessed and holy is Ḥannâ, and blessed and pure is Joachim. They shall make supplication unto our Lady, the mother of our Redeemer, Jesus Christ, on behalf of him that celebrateth their commemoration when judgment is about to be passed upon him, and our holy Lady, the Virgin MARY, shall stand before her beloved Son, our Redeemer, and shall make intercession on behalf of those who celebrate the commemoration of her father and mother, Joachim and Ḥannâ, and she will cause all their sins to be forgiven, and will lead them [fol. 52*b*] into the life which is everlasting. So likewise may she guide into the way of the kingdom of heaven Gabra Mâryâm by her prayers wherein he putteth [his] confidence, and may she deliver him from the death of perdition for ever and ever! Amen.

O blessed Ḥannâ, daughter of mercy; O blessed Ḥannâ, daughter of salvation; O blessed Ḥannâ, daughter of compassion; O blessed Ḥannâ, daughter of majesty; O blessed Ḥannâ, daughter of righteousness; O blessed Ḥannâ, daughter of glory; O blessed Ḥannâ, daughter of Adam and Eve; O blessed Ḥannâ, the new lamb; O blessed Ḥannâ, I say unto thee, O our Lady, "Here am I"; I say unto thee, "Thou art the ship of "life for my soul, [which shall deliver it] from the sea of fire that would "engulf it." O Lady, [fol. 53*a*] O glorious one, O exalted one, let the gift of thine enduring blessing descend like the rain upon the heads of us (because of thy special covenant which Thine only Son gave unto

[1] St. Matthew x. 42; St. Mark ix. 41.

thee), who are gathered together this day, which is the day of thy festival in this country. Through thy prayers let not the fruit of our trafficking be diminished; and save us from death by pestilence, and from locusts, and from hail; and let the darkness of sin be removed from over us; and may our Adversary be trodden under foot throughout all generations for ever and ever! Amen. May our Lord Jesus Christ write upon the pillar of gold, which shall never be moved out of its place and shall never be thrown down, with a pen of light which emitteth brilliant splendour and radiance, the name of Gabra Mâryâm who had written this Book of the History of the holy and pious woman Ḥannâ, the mother of our Lady, the Holy Virgin MARY, who gave birth to God, for he had it written with watchfulness and with exceedingly great care. [fol. 53*b*] And when the doers of the good pleasure of the God of righteousness are gathered together, may Gabra Mâryâm be among them, and may he sit down [with them at the feast] with joy and gladness, being through her prayers clothed in shining wedding apparel. And through the prayer of Ḥannâ, the smell of whose raiment is like unto that of myrrh and balsam, may the Son of her daughter, our Lord Jesus Christ, destroy and do away the book of sins of the scribe Gabra Krestôs, who was swallowed up in the working of sin, but whose nature became changed into that of a monk, and may He allot unto him a place [fol. 54*a*] with her on the right hand in His kingdom which shall never be destroyed or pass away for ever and ever! Amen. And Amen. May it be! May it be!

PLATE CX.



Abbâ Ezrâ.

PLATE CXI.



Abbâ 'Amda Salâshê.

Saint Theodore the Eastern spearing a demon.

[TO BE SAID ON] THE SIXTH DAY OF THE WEEK.

IN THE NAME OF GOD ALMIGHTY WHO POSSESSED THE HEAVENS; AND IN THE NAME OF GOD THE SON, THE ONLY ONE, WHO BROUGHT THE WORLD OUT OF NOTHING; AND IN THE NAME OF GOD THE HOLY SPIRIT, THE PARACLETE, THE SPIRIT WHICH GAVE HIM WISDOM AND UNDERSTANDING, WE WILL BEGIN TO RECITE THE FOLLOWING DISCOURSE ON JOACHIM, OF GLORIOUS NAME, AND OF EXALTED MEMORY, THE FATHER OF OUR LADY, WHO GAVE BIRTH TO GOD, THE VIRGIN MARY. UNTO HIM WHO SHALL PROCLAIM IT SHALL BE BENEFIT, UNTO HIM WHO SHALL HEARKEN THEREUNTO AND OBSERVE IT SHALL COME ADVANTAGE, AND HIS PRAYER SHALL GUARD HIM IN THIS WORLD FROM THE CRAFT AND WILES OF THE DEVIL, WHO WILL ATTACK HIM CEASELESSLY, [FOL. 54*b*] AND IN THE WORLD TO COME GOD SHALL ALLOT UNTO HIM A PLACE WITH THE SAINTS, AMONG WHOM MAY BE FOUND HIS BELOVED ONE TASFÂ MIKÂÊL FOR EVER AND EVER! AMEN.

O Lord God, open for me my mouth for a little space that I may speak with my halting tongue, and with my feeble voice, and may preach and declare the history of the birth of our Lady MARY from the loins of Joachim, who is the staff of the kingdom, and from the womb of Ḥannâ, who is the staff of the priesthood. Now the Lord God chose this man Joachim, who was of exalted position, from among all the families of Judah, and from among all the men of the house of David the king, who was chosen to rule over the house of Israel from among the seven sons of Jesse[x], who were well grown and of fine stature, and who had been reared with careful admonitions; [fol. 55*a*] now David was the least among all his brethren. And it came to pass that God sent Samuel the prophet unto the house of Jesse, and into the house of Ephratah of Bethlehem, and when Samuel the prophet had arrived there, he said unto Jesse, "Call thy children, and bring them hither unto me that I may declare

[x] See I Samuel, Chapter xvi.

"unto them the word which God hath spoken unto me". Then Jesse sent and called Eliab his firstborn; now he was the oldest of David's brethren, and he was fine of stature and handsome in person. And Samuel said, "God hath not chosen him". And again Jesse called unto his second son, and of this one Samuel said, "The Lord hath not chosen "him". Then Jesse called unto each and all his sons and brought them unto Samuel, and [fol. 55*b*] when Samuel saw them, he said unto him, "God hath not chosen them, and He hath no pleasure in them". And after these things Samuel said unto Jesse, "Hast thou not another son "besides these whom I have seen?" Then Jesse said unto him, "There "is yet a little son who is among the flocks, and he watcheth the sheep"; and Samuel said unto him, "Call him unto me"; and he called David. And when he had come, Samuel saw that his face was joyful, and his eyes were blue in colour, and his stature was as that of a cedar of Lebanon, and his teeth were like white milk, and he was altogether ruddy like a rose, and his arms were like unto the limbs of young lions. Then God said unto Samuel the [fol. 56*a*] prophet, "Behold, this is he "whom I have chosen to reign over the house of Israel. Rise up and "anoint him, and make the horn to increase for him, and make ready a "lamp for Mine anointed, David; and I will make a staff to sprout from "his roots, and a flower which shall never perish from his stem." Then straightway Samuel rose up from where he was sitting, and he took the horn of oil and poured it out upon his head, and said unto him, "God "hath anointed thee, and He hath appointed thee to rule Israel His in-"heritance"; and after he had anointed David, Samuel came into the house of Jesse to eat meat. And in that same night God appeared unto Samuel, and said unto him, "I have made a covenant with My chosen "one, [fol. 56*b*] and I have sworn an oath unto David My servant that "I will preserve unto him seed for ever and ever, and that I will build "his throne from generation unto generation."

And when Samuel the prophet rose up in the morning, he called unto David, and said unto him, "Thus saith the Lord. Behold, I have "exalted My chosen one from among My people, and I have anointed "him with holy oil. His seed shall stand fast for ever and ever, and his "throne shall be like unto the days of heaven." Now the seed of which He spake is our Lord Jesus Christ, and his throne is our Lady MARY, who blossomed from the loins of Joachim her father, the holy son of David, and who was sown in the womb of Ḥannâ, the barren woman, even as the angel [Gabriel] had announced unto her father the mention of her being sown in the womb of his pure [fol. 57*a*] wife, who became a nurse from being a barren woman. How greatly then shall Abraham rejoice because there was born unto him MARY, his daughter, our mother, [from] his son Joachim, that she might reign over the wide extent of the whole world, and not in Hebron and Heshbon [only]. And how great is the rejoicing of Isaac, who was offered up as an offering unto God by the hand of his father Abraham, from whose seed was born our Lord and Redeemer Christ, Who offered up Himself as a sacrifice which was well pleasing unto God! Blessed art thou, O Jacob, thou stem of Joachim, for the ladder of thy prophecy shall be found in the city of the Book that it may be a support unto God. And thou, O Judah, thy bride Tamar[1] shall not be called "harlot", because she was [fol. 57*b*] saved from being stoned with stones by the daughter of thy son Joachim, that is to say, MARY. And again, let us pass on and give consolation unto Naomi, and say unto her, "Henceforth weep thou not for thy sons, and call not thyself "'Marâra'[2], for thy daughter-in-law (*literally* bride) Ruth the Moabitess "hath given birth unto a son by Boaz who shall be seven times better "than thy sons [for thee], because from his seed the salvation of Israel

[1] See Genesis xxxviii. 6.

[2] "And she said unto them, Call me not Naomi (i. e., Pleasant), call me Mara (i. e., Bitter), for "the Almighty hath dealt very bitterly with me." Ruth i. 20.

"hath been found this day." And thou, O David, sing thou thy psalms to [thy] harp of strings because of the glory of thy daughter who hath sprung from Joachim thy son, and declare all the glory of the daughter of the king of Heshbon, inasmuch as she is clothed in raiment of many colours and is girt about with fringes of gold.[1] And again it is [fol. 58*a*] said, "Wing[2] made of silver, [like that] of the dove whose sides are [cov-"ered with] green gold".[3] And yet a third time, "Her foundations are in "the holy mountains; God loveth the gates of Zion more than all the "habitations (*or* camps) of Jacob".[4] And thou also, O Solomon, sing [thy] song, and say unto her, "Come, O my beautiful dove, thy speech "is pleasant"; and say unto her, "Turn back, turn back in peace, O thou "who dost possess pleasant things, and in thee we shall see peace".

And now let us return to the praising of Ḥannâ and Joachim, whose marriage was pure, whose marriage was holy, for in it was mingled the Holy Ghost. Their marriage was better than musk and aspalathus, yea, their marriage was better than the marriage of the good ancestors who were before them, [fol. 58*b*] for in their old age, after they were crowned they begat MARY, the candlestick, the mother of the Great Light, who was likened unto the ark (*or* tabernacle) of Moses and Aaron, the priests and Levites, and who hath become unto us the means of our freedom from the works of sin. Blessed art thou, O Joachim, thou beautiful old man, thou boast of holy men, for the hidden God made Himself manifest in the flesh of thy daughter. O blessed Joachim, O Joachim who wast beautiful in thine old age, thy blessedness exceedeth that of the chosen ones who were of olden time. O blessed Joachim, who wast beautiful in thine old age, thy blessedness is more to be desired than precious stones. Unto whom shall we liken thee? Shall it be unto our father Adam, who

[1] See Psalm xlv. 9.
[2] The MS. actually reads ሸፈ፡ርግብ፡ instead of ክፈ፡ርግብ፡
[3] The allusion is to Psalm lxviii. 13.
[4] See Psâlm lxxxvii. 2.

was created in the form of God, or unto Abel, whose offering was accepted? O blessed Joachim, unto whom shall we liken thee? [fol. 59*a*] Shall it be unto Seth or unto Hênôs, who first called upon the Name of God? O blessed Joachim, unto whom shall we liken thee? Shall it be unto Enoch who pleased God, and whom God removed from the face of death, and he continueth alive until this present? O blessed Joachim, unto whom shall we liken thee? Unto Noah, or unto his three sons who were saved from the waters of the Flood, together with their wives? O blessed Joachim, thou beauty of the blessed, behold, there have been found in thy house the riches of the rich, that is to say, the queen of all the kingdoms of the world; she it is whom those who keep watch praise, and the armies of light proclaim her holy as they stand before her in sixty [companies of] mighty ones. Of her the armies of the house of David and Solomon [fol. 59*b*] make their boast, from Dan even unto Beersheba. She is the Tables of the Law of Moses, and the almond rod of Aaron, and the inheritance of the priests of the Levites, and the breeches of fine linen, and the mitre, and the tunic. Her fruit is the food of those who hunger, and the blood of her grape clusters is the drink of those who thirst. She is the refuge of those who are cast away, and is the freedom of those who are enslaved.

O blessed Joachim, O blessed Ḥannâ, ye beautiful aged ones, ye are as exalted as the heavens, and as firm as the earth, and as shining as the pearl, and ye are like unto gold which hath been tried [in the fire]; and God hath chosen your flesh wherewith to cover Himself. O blessed Joachim, thy memorial is greater than the glory of all the world, yea, it is more to be desired than sardonyx stone, and it is more beautiful than the gold of Taprobane. Thy memorial shall be praised [fol. 60*a*] until the end of the world, yea, even until the heavenly Jerusalem, the citadel of the heights, shall appear, which shall come down from above, together with the foundation and its twelve gates. Now each of its gates shall be

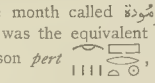
made of a pearl. None shall enter therein who putteth on cursing, neither shall there be within it any who utter revilings. O blessed Joachim, thou art the father of our Lady MARY, who was the mother of awful Divinity according to the annunciation of Gabriel in Bethlehem, when He was born the breathing of the ass and the ox became hot because the prophecy of the prophet Habakkuk[1] was fulfilled. O glorious one, O exalted one, O thou who art to be praised, O righteous one, O chosen one, O man of virtue, O good one of all the good (i. e., O best of all), Joachim, [fol. 60*b*] make prayer and supplication that the most miserable Gabra Mâryâm, who loveth thee exceedingly, may do the works of goodness and righteousness, and that upon him, the faint and weary one, thy blessing may be poured out like rain henceforth and for ever and ever! Amen.

PREFACE TO [THAT WHICH IS TO BE SAID ON THE DAY BEFORE THE] FIRST DAY OF THE WEEK.

Let us return and again praise the daughter of Joachim and Ḥannâ, the Virgin [MARY], the seat of the Flame Whose Name is 'Emmanuel', and let us tell the story of the glory of her begetting by an honourable and righteous old man, whose works were pure and who kept watch like the angels. It is a good thing, then, to tell the story of the begetting of our Lady MARY, who gave birth to God being a virgin, for it is sweeter by far than honey and sugar. It is like sweet wine to the taste, and like ointment to the bones, and like the hearing of a word of wisdom by [fol. 61*a*] the ear of the man of understanding, and like purple wherewith a man decketh himself, and like a crown of gold to the head, and like eye-paint to the eyes, and like earrings to the ears, and like a collar to the neck, and like seals to the wrists (*or* forearms), and like rings to the hands, and like a tunic which reacheth from the loins to the thighs.

[1] See Micah v. 2.

Exalted then is the memorial of the praise of the Virgin who became like a plant in the house of God, and like the cedar tree on Libanus, and like the cypress tree on the mountains of Hermon, and like a palm tree on the river bank, and like a rose on the margin of a pool, and like a beautiful olive tree in the sanctuary of God. The odour of her mouth is like unto that of the cinnamon tree and of cinnamon oil, and it resembleth the smell of the incense in the house of the sanctuary, and her branches are branches of glory and grace. The memorial of the praise of the Virgin overfloweth like the flow of the river[s] Pison and Euphrates, and is like the flood of Gihon and Tigris, it is like unto the moon when full, it is like unto the sun in [the month of] Marmûdâ[1] in splendour, and it is like unto a lamp which is set upon a stand. Who hath such praise, who hath such glorifying, who hath such sweetness as the woman whom Joachim begot? I desire greatly to be her servant, for I know that she will become unto me a counsellor for good, and that she will console me in my sorrow and affliction, and that through her I shall find gratitude with many and honour with the elders [fol. 62*a*]. Before the face of the mighty I shall make myself be considered marvellous even though I hold my peace, and they shall wait until I speak. They shall draw nigh unto me, and among the congregation I shall appear as a good man; for in sorrow and weeping there is nought but joy and gladness. The will of the Virgin is deathless, and her love for man is abundant, happiness and goodness are in her hands and never-ending riches, in her speech are doctrine, and knowledge, and honour, and in her words are peace and love. For this reason I preach and I tell the story of the birth of our Lady MARY from the loins of Joachim, the staff of the kingdom, and from the womb of Ḥannâ, the staff of the priesthood. Come then, O

[1] I. e., the month called بَرْمُودَة by the Arabs, and ⲫⲁⲣⲙⲟⲩⲧⲉ by the Copts, and ማኒያዝያ: by the Ethiopians; it was the equivalent of the eighth month of the ancient Egyptian year, i. e., the fourth month of the season *pert*  , or April.

prophets of the Good [God], and be ye my helpers [fol. 62*b*] that I may declare the sweetness of the glory of your daughter, the mother of light. We will ask you, and you shall inform us, for thus is it written in the Book, which saith, "Ask thy father, and he shall tell thee; and thine elders, "and they shall relate it unto thee".[1] And again it is written in the Book, which saith, "With Thy hidden things they have filled full their bellies; "they have filled full their children, and have left their superabundance to "their children".[2] It is you whose bellies are filled full with the mystery of the hidden things of God, and your children who have been filled full are the Apostles, according to my belief. And again the prophet saith, "Instead of thy fathers shall be born unto thee children, whom thou mayest establish as angels for all the earth.[3] Verily they have become filled full [fol. 63*a*] with the hidden things of the mystery of Divinity, for they have stablished in all the earth the new ordinances of the prophecy of the Prophets and of none others, and they have left their superabundance unto their babes, of whom the Book saith, "These are the peoples "whose offspring and children are [occupied] in the ordinances thereof". Some of them have become archbishops, and metropolitans, and bishops; and some of them have become priests, and deacons, and sub-deacons, and readers, and singers; and unto some of them hath been given the power to prophesy; and unto some of them hath it been given to know the interpretation of the word which is hidden.

Come then, and gather yourselves together, O all ye nations, [fol. 63*b*] and peoples, and congregations of Jacob in the house of Joachim, the pure man, wherein ye will find a holy marriage feast, without blemish and without grief, which is like unto the drinking of wine which maketh glad the heart of man, and unto ointment which maketh to shine the face, wherein is neither trouble nor labour. When the daughter of Joachim

[1] Deuteronomy xxxii. 7. [2] Psalm xvii. 14. [3] Psalm xlv. 16.

and Ḥannâ, the Virgin MARY *Sôlyânâ* gave birth unto Christ the King, the mountains became the bread of life, and the hills produced grapes of blessing, and the waters of the sea became milk and honey. In this house there are none of the many spirits of sickness which have been smitten with the sharp arrows of sin, and we declare that it is meet that we should gather ourselves together in the marriage chamber, that is to say, in [fol. 64 *a*] the house of Joachim, the father of MARY, [and of Ḥannâ], who bore the mother of our Redeemer Jesus Christ. In the beginning God made the heavens which are above, and all that is therein, and He created this [earth], and after that the garden of life. And again [He created] the Sun, and the Moon, and the stars, and the sea, and the abysses, and the fish, and the birds of the heavens which fly, and beasts great and small, and the winds, and the clouds [which bring] rains and dew, and He created everything, and ordered it well. And when He had made an end of creating His creation, He created our father Adam in His own form and likeness, and He breathed upon him the spirit of life, and he became a living man by reason of [fol. 64 *b*] the spirit of life. At that time MARY, the daughter of Joachim, stood (i. e., existed) in the belly of Adam in the form of a white pearl, which shone in his right side, and was a perfect likeness [of her]; and the similitude of her flew up into the heights of heaven. And again God shewed it unto Moses in the desert when He was telling him how to make the building of her tabernacle. And God commanded him to make an ark of wood which could never be eaten by worms, and to cover it over with gold, both the inside and the outside thereof. In that holy ark God commanded him to place the two Tables of stone, whereon were written the Ten Words, the writing whereof was the writing of God. And above that ark was the mercy-seat of gold, and above [fol. 65 *a*] the mercy-seat were the Cherubim which were made of carved gold; and from the ark God was wont to appear unto Moses, and unto Aaron, and unto many of the

priests to whom He wished [to shew Himself]. And again, Solomon built a sanctuary in the form of this tabernacle of cedar wood and pine wood, and he covered the floor, and the roof, and the walls thereof with plates of gold, and on the doors thereof were engraved figures of palm branches and of animals which were like unto cherubs in fine gold. And inside the Holy of Holies, at the place where the holy ark rested, was a figure of MARY, the daughter of Joachim. And Solomon made two Cherubim of red gold which overshadowed her with their wings, and [here] God was wont to appear, sometimes openly, and sometimes [fol. 65*b*] in a dream, and sometimes in a vision, unto those to whom He wished to appear from Moses unto Zacharias. Then, after a few days, God spake unto the children of Israel, when they provoked Him to wrath, saying, "Where is the house which ye can build for My resting place?[1] Where "is the place which [is fit for] My habitation? Behold, the habitation "whereunto I will come is that which the hand of man hath not made, "and which shall be the salvation of Adam and his posterity."

[TO BE SAID ON] THE FIRST DAY OF THE WEEK.

HERE BEGINNETH THE BOOK OF THE HISTORY OF THE GENERATIONS OF OUR LADY MARY, THE DAUGHTER OF JOACHIM, THE SON OF DAVID.

Solomon begat Nathan, Nathan begat Levi, Levi begat Mattatha and Ḳesrâhâ, and Ḳesrâ [fol. 66*a*] begat Joachim, the father of our Lady MARY, the holy Virgin. Now Matthat begat three daughters. The name of the oldest was Mary, the name of the second was Sophia, and [the name of] the third was Ḥannâ. And Mary bore Salome, and Sophia bore Elizabeth, the mother of John, and Ḥannâ bore MARY [the Virgin]. Similarly, Joseph was descended from David the king, for when Nathan, the brother of James, died, Matthat married his widow, so that he might raise

[1] Isaiah lxvi. 1.

up seed to his brother. And he begat Eli, (now Eli and James were brothers), and Eli begat Joseph; behold, then, [Joseph and Mary] were alike related each to the other. And the daughter of Joachim became the child of Ḳesrâ, [fol. 66*b*] the brother of Matthat, and Joseph was the son of the brother of Joachim her father; therefore Joachim is said to be of the tribe of Judah, and of the family of David. Now Nathan begat two sons, that is to say James and Joachim, and when Nathan died, Mattatthias, the son of Levi, married his widow, who was of the family of Solomon of the tribe of Judah, and he begat by her a son and called his name Eli. So, then, he became the brother of James and of Joachim. And Eli married a wife, and he died without begetting a son; then James took his widow to wife and begat by her Joseph, the spouse of our Lady MARY.

And again we will declare unto you how our Lady MARY was descended [fol. 67*a*] from Adam. [From Adam] she came down into the body of Seth, shining like a white pearl; and from Seth she came into the body of Enos; and from Enos to Cainan, and from Cainan to Mahalaleel, and from Mahalaleel to Jared, and from Jared to Enoch, and from Enoch to Methuselah, and from Methuselah to Lamech, and from Lamech to Noah, and in this wise she dwelt in their bodies, passing from the body of one into the body of the other. And again, she dwelt in the bodies of Abraham, Isaac, and Jacob, and from Jacob she came to Judah. Then she came to David and Solomon, and passing from one to the other she came to Joachim. And Joachim [fol. 67*b*] said unto Ḥannâ his wife, "I saw the heavens opened, and a white bird went forth therefrom "and hovered over my head". And likewise Ḥannâ said unto him, "I had "a dream this day, and I saw a dove sitting upon my head, and it entered "into my belly"; and thirty days after they had told each other these things, that is, on the seventh day of the month Naḥassê[1], Ḥannâ conceived our

[1] August 31.

Lady MARY, on the day which God blessed. Blessed is he who shall clothe the naked. Blessed is he who shall feed the hungry. Blessed is he who shall set free him that is in prison. Blessed is he who shall visit the sick on that day, for he shall obtain a portion in the kingdom of heaven [fol. 68*a*] with Joachim and Ḥannâ, and with MARY the Virgin for ever and ever. Amen.

And six months after it became known that the blessed Ḥannâ had conceived the kinsfolk of Joachim her husband and those of herself heard [thereof], and they came unto her, and said, "Is the matter which we "hear concerning thee [true]? What is this thing which hath come upon "thee after thy days [for child-bearing] are passed?" Now there was a certain woman among the kinsfolk of Ḥannâ who was blind in one eye, and she touched the belly of Ḥannâ, saying, "Is it true, what I have "heard? My sister, how canst thou conceive being an old woman?" And afterwards she touched her eye which was blind, and straightway [fol. 68*b*] it was opened for her, and she saw the light. Then she said unto Ḥannâ, "O Ḥannâ, blessed art thou because thou hast in thy womb a "child who whilst yet unborn can heal the sick; and when he hath made "himself manifest and hath come forth from thee, how many will be the "people whom he shall heal!" And many sick folk came and touched Ḥannâ, even as the woman had done, and they were made whole and recovered from their sicknesses; and this matter became a hard one unto all the elders of Israel. May the prayer of Ḥannâ, and the prayer of Joachim, her husband, protect as a thing well pleasing unto her daughter her servant Gabra Mâryâm for ever and ever. Amen. And Amen. May it be! May it be!

May our Lord Jesus Christ write down the name of Gabra Mâryâm, the poor and miserable sinner who, at his own expense, paid to have written this Book of the History of the blessed Ḥannâ, [fol. 69*a*] and the History [and] Praise of the begetting of the honourable Joachim, with a

pen of light which shall never be destroyed. And may the intercession of Joachim and Ḥannâ on the day of retribution and rebuke deliver both Gabra Mâryâm and the scribe who wrote this book, Gabra Krestôs, the defiled one, who is unfit to be touched, from the path of sin for ever and ever! Amen. And Amen. May it be! May it be!

A MIRACLE OF THE HOLY AND BLESSED WOMAN ḤANNÂ, THE MOTHER OF MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing [fol. 69*b*] be with her servant Gabra Mâryâm, for ever and ever. Amen.

Now there was a certain man of the tribe of Judah who was called Joachim, and he married a wife from among the daughters of the priesthood and her name was Ḥannâ; and both were good and well pleasing [unto God], and they observed the Law of God. And Joachim's wife was barren, and they dwelt in grief and sorrow because they had no children. And they went daily to the church and offered up prayers to God with weeping and groaning, and besought Him to give them children; and they gave of their possessions unto the poor and needy, and unto the church, and they continued to hope [fol. 70*a*] and believe that their petition would be accepted by God, and that He would give them children. Now one day Joachim and Ḥannâ his wife went forth and entered into the house of the sanctuary, and as they were standing up in prayer they saw the doves rejoicing with their young; and as they looked they were sorry and grieved because they themselves had no children, and by reason of their abundant sorrow they fell into a slumber and slept. And Ḥannâ saw in her dream that the staff which Joachim had in his hand blossomed and bore fruit, and it seemed as if that fruit was in the body of Ḥannâ; and when they had awakened, they rejoiced and held converse together concerning what they had seen. Then they glorified God and gave thanks unto Him, and they came to their house, [fol. 70*b*] saying, "God's will be

"done!" And after these things Ḥannâ conceived, and her conception became known, and she blessed God, saying, "If He hath given me a "child I will give it as an offering unto God". And she dwelt [in her house] and added unto her prayers and supplications, and she gave her possessions unto the poor and needy with joy and gladness, saying, "How "can I reward God for all which He hath done unto me?" And she refrained from eating every kind of unclean food, and she made supplications to God and bowings [before Him] in great abundance, and prayed that He would preserve that which He had given unto her. And it came to pass when the days of her conception were ended, on the first day of Genbôt she brought forth a daughter, who was brighter than the sun, the beauty of whose [fol. 71*a*] face was sweeter than honey and sugar, and the smell of whose odour was more lovely than that of any flower. Now when her kinsfolk and neighbours heard [thereof] they rejoiced with a great joy, and they gathered themselves together and came unto her, and when they saw her daughter they marvelled exceedingly, and held their peace. Then they held converse among themselves, and said, "We have never seen a child like unto this, for the grace of God in its "fullest measure is upon her, and the light of God filleth all her members"; and they continued seven days with Joachim and Ḥannâ his wife, and they rejoiced and proclaimed the mighty deeds of God, that is to say the grace of God. [fol. 71*b*] And they called the child "MARY", and when the seven days were ended, they came into their houses in peace.

And Joachim and Ḥannâ dwelt [in their house] for three years and brought up their daughter MARY, and they glorified God, and gave thanks unto Him for their daughter and for all which He had done for them. And they performed good deeds in abundance with fasting and with prayer, and they gave alms unto the poor and needy. Now when three years were ended, during which time they had brought up their daughter MARY in purity, Ḥannâ said unto Joachim her husband, "O

"my brother, remember that we made an agreement in God's Name that "we would give our daughter as an offering [fol. 72*a*] unto God, and that "my daughter should not tread upon any ground except that which is in "the house of God." And when Joachim heard these words from his wife Ḥannâ, he rejoiced with great joy, and he made ready everything which would be [necessary] for the way and presents for the house of God. Then they invited their kinsfolk, and their friends, and all the men of their house, and they took their daughter and brought her into the house of the sanctuary. And when the priests and all those who were in the house of the sanctuary heard [this], they went out to receive her, and they embraced them with a spiritual embrace. And they proclaimed Joachim, and Ḥannâ his wife, and their daughter blessed, and they laid their hands [fol. 72*b*] upon them, and blessed them with a great blessing. And they said unto them, "Verily God hath looked upon your sorrow "by [giving you] this excellent maiden"; and unto MARY they said, "Salu- "tation unto thee, O thou blessed and chosen one of God!" Then they took her, and brought her into the house of the sanctuary on the third day of the month Tâḫshash[1], in the peace of God. May her prayer and her blessing be with her servant Gabra Mâryâm for ever and ever! Amen.

[SALUTATIONS UNTO THE MEMBERS OF THE BODY OF ḤANNÂ, HE MOTHER OF THE BLESSED VIRGIN MARY.]

SALUTATION unto the mention of thy name, which is more pleasant than the singing of a song. SALUTATION unto thy members, and unto the black hair of thy head, O mother of MARY, Ḥannâ, [fol. 73*a*] thou life of all the world; in thee are established both the beings who are [made] of flesh and blood, and the angels which are in the heights of

[1] I. e., December 3. The purification of Ḥannâ in the Temple is celebrated on the 20th of Ḥamlê, i. e., July 14.

heaven above. SALUTATION unto thy head, and unto thy face [which is like unto] the morning, and SALUTATION unto thine eyebrows, and unto thy shining eyes. Deliver me, O Ḥannâ, from sorrow, and woe, and lamentation, even as Noah, the righteous man, who was faithful with his children, was delivered through thee from the abyss of transgression, and from the flood. SALUTATION unto thine ears and unto thy cheeks with words of salutation, and SALUTATION unto thy nostrils and unto thy lips with words of praise. O Ḥannâ, mother of MARY, let not the sword of the flood come unto me, and if my enemy build his palace in heaven, let the sword of death quickly purify him. SALUTATION unto thy mouth, and unto thy crystal teeth, and [fol. 73*b*] unto thine awful voice, and unto thy breathings, and unto thy throat, and unto whatsoever appertaineth unto thy neck. That thou mayest shew me, O Ḥannâ, the passing away of my foolish enemy, behold, I wait for thee in this place. SALUTATION unto thy shoulders, which are the curtains of the back, and are joined unto thy delicate breast, and unto thy tender bosom. O book of life, Ḥannâ, thou mother of MARY, Sâyadâ, let mine enemies be destroyed and let them not be left for a reward, even as thou didst destroy Judas, the son of perdition. SALUTATION unto thy hands and arms, and SALUTATION unto thy fore-arms, and unto thine elbows, and unto the palms of thine hands. O Ḥannâ, mother of MARY, mother of Christ God, let mine enemies be destroyed by the spear of the hidden God, [fol. 74*a*] even as aforetime Eglon was destroyed.[1] SALUTATION unto thy white fingers, and unto thy nails which are covered [with *ḥenna*], and SALUTATION unto thy breasts, and unto whatsoever belongeth unto thy side. O Ḥannâ, thy majesty is hard to describe. Let mine enemy receive as his reward punishment and affliction, and let the back of the serpent be

[1] I. e., Eglon, the king of Moab. The manner in which he was murdered by Ehud, the son of Gera, a Benjamite, a man left-handed, is described in Judges iii. 21, 22.

pronounced accursed. SALUTATION unto thy belly and unto thy heart, and SALUTATION is meet for thy bowels and for everything which is in thee, and for thy mind, the like of which cannot be found, O Ḥannâ. The created beings which are below and the created beings which are above make their boast in thee, and they make their prayers unto thee. SALUTATION unto thy navel and unto thy blessed womb, and SALUTATION unto thy thighs and unto thy knees, O Ḥannâ, mother of MARY [fol. 74*b*], the mother of Christ God, if mine enemies would fight against me at morn or eventide, let the path of mine adversary be choked with thorns. SALUTATION unto thy feet, and unto the heels thereof, and unto the sinews, and SALUTATION unto the soles of thy feet, and unto the toes which are decorated with nails. O Ḥannâ, mother of MARY, let me ask thee one thing: How long, O my Lady, shall I live together with those who hate men, and peace, and love? SALUTATION unto thy stature which neither diminisheth nor shrinketh, and SALUTATION unto thy person, and unto the going forth of thy soul, and unto thy body of flesh. O Ḥannâ, mother of MARY, the mother of Christ, Who is the Firstfruit of grace, let the tongue of mine enemy be tied in the time of temptation and trial with a strong chain, and with [fol. 75*a*] a rough shackle. SALUTATION unto the burial of thy body in purple apparel which was indestructible, and SALUTATION unto thy grave which was in the inheritance of thy father, the field of Yophônî. O Ḥannâ, mother of MARY, the mother of Christ the Redeemer, let not one send me unto [my] death in [this] world [suddenly], but let me wait until I can repent a little, not, I say, not with the multiplying of words and much speech, but let me sing thy praise for a brief space, and not keep silence concerning it; O Ḥannâ, make my heart to please Him. If mine enemy put forth branches, and if he increase his stature, then let the sword of death cut down his trunk. Praise is meet for MARY, and worship, and the singing of psalms, [and for] the mother of MARY, Ḥannâ, and these together are like unto the precious stones onyx and to-

paz. May mine enemies be destroyed [fol. 75*b*] and be left without posterity, even as the children of Korah[1] were destroyed!

SALUTATION unto thee, whose name is sweet, whose memorial is salted with the salt of Divinity, Ḥannâ, thou holy woman, thou mother of MARY, whose King is in the heights. SALUTATION unto thee, O Ḥannâ, thou who art the morning, and unto thee, O MARY, who art the heaven which gave birth unto Christ, the Sun, Who burneth up the thorns of error. SALUTATION unto thee, O thou stone of chalcedony, Ḥannâ, thou brilliant pearl, wherefrom went forth MARY the Virgin, who bore the Flame. SALUTATION unto thee with the salutation of the martyrs Fâsîladas[2] (Basilades?) and Galâwdêwôs[3] (Claudius). O Ḥannâ, may thy people, the people who gather together in thy name, receive the fruit of righteousness. SALUTATION unto thee. When I heard the [fol. 76*a*] rumour of thy wisdom, which is as high as the heavens, my mind said, "Let Ḥannâ "perform the saving of my soul". SALUTATION unto thee, O thou innocent woman Ḥannâ, thou spiritual dove, from whom went forth MARY the wise one, who bore the Word of the Father. SALUTATION unto thee, O Ḥannâ, thou pure one, and unto MARY, the thorn bush, who gave birth to Christ the King, who destroyeth sin. SALUTATION unto thee. When the angel of death, who plucketh away, cometh unto me, O Ḥannâ, separate not thyself from me; and tear thou in pieces the writing of my debt, and turn [my] lamentation into gladness.

[Fol. 76*b*] A MIRACLE OF ḤANNÂ AND JOACHIM WHO BEGAT MARY, WHO GAVE BIRTH TO HIM THAT IS [BOTH] HEAVENLY AND EARTHLY. May their prayer and their blessing be with their beloved Gabra Mâryâm for ever and ever! Amen.

Behold, it is related that the blessed Ḥannâ, the wife of Joachim,

[1] See Numbers, Chapter xvi.
[2] Probably the martyr whose festival is celebrated on the 7th of Maskarram, i. e., September 4.
[3] Probably the martyr whose festival is celebrated on the 11th of Sanê, i. e., June 5.

continued in frequent prayer, and that God gave unto her a seed of blessing. And after seven months it was known that Ḥannâ had conceived, and the kinsfolk of Ḥannâ, and the kinsfolk of her husband came unto her, and said, "What is this report which hath reached [us]? [Hast thou "conceived] after [fol. 77*a*] thy days have passed?" And they felt her body to see whether she had conceived. Now there was a certain woman, the daughter of Arsabân, who was of the kin of Ḥannâ's mother, and who was blind in [one] eye; and she touched Ḥannâ's body unknowingly, and straightway she was healed. Then she said unto Ḥannâ, "Blessed "art thou, O Ḥannâ, for among [all] the creatures of the world there is "none like unto thee, who can with her body heal the eyes of the blind"; and her kinsfolk worshipped her, and she was glorious unto them, even like the sun, which is more glorious than the morning star. And the fame of her was heard throughout all the ends of the world, and they brought unto her all those who were sick and diseased [fol. 77*b*], and they touched her body and were healed. Then they all said, "If the Child can heal "[the sick] whilst He is in the womb, what will He [not be able to do] "when He hath been born?" And when the children of Israel heard [this], they gathered themselves together, and said, "What shall we say "concerning this matter? For behold, Joachim and Ḥannâ have rent the "kingdom, and Ḥannâ hath conceived, and by her womb shall she be "healed, and she shall reign over us". Then a certain man said unto them, "This shall be a stumbling-block unto you: Come, let us kill them "by stoning them to death, even as it is written"; and they all held their peace. And at midnight an angel [fol. 78*a*] of the Lord, whose name was Gabriel, came down from heaven, and said unto Ḥannâ and Joachim, "Rise up, O ye of noble race, and betake yourselves to the mountain "and hide, and Ḥannâ shall bring forth there her child MARY, who shall "be full of grace and majesty". O may she deliver me from the snares of the serpent Satan! May the prayer and the blessing of Joachim and

Ḥannâ be with their beloved Gabra Mâryâm for ever and ever! Amen. O friends of Ḥannâ and Joachim, who begat our Lady MARY, [pray that] He may deliver us from the snares of the cursed serpent for ever and ever! Amen. Hallelujah by reason of the abundance of our excellence of Joachim and [fol. 78*b*] Ḥannâ, and hide ye us from Satan. And forget Thou not me, O our Father, which art in heaven, who had this book examined, and who caused it to be recited, and who had it translated, and who read it.

O miracle which our Lord and God, Jesus Christ, wrought by His life-giving death; may He have compassion upon His servant Gabra Mâryâm! Now there was a certain sick man who for twelve years groaned and cried out with pain which had come upon him through his abundant sin, and he was tried in the fire even as gold and silver [are tried]. And by day and by night [fol. 79*a*] he used to cry out, "O "Saviour of the world, deliver me. O Saviour of the world, have mercy "upon me". Then our Lord Jesus Christ said unto him, "Get thee out, "O thou evil one, who workest evil, from the body and soul of the man who believeth on Me". And this devil went forth from him in fear, and in trembling, and with cries of grief before the awful majesty of the Redeemer of the world, at the request of her who gave Him birth, the woman who redeemeth the world. O all ye sons of Christians, believe readily and have no doubt in your minds that He can heal your sicknesses, since He hath anointed my body (May He have compassion upon the sinner [fol. 79*b*] Gabra Mâryâm with the compassion of His mercy for ever and ever! Amen). O Thou Who didst come down [from heaven] for the redemption of the world, and didst deliver it with the children of Adam, deliver Thou me, the sinful and feeble transgressor. Praise be unto Thee, O Thou Saviour of the world, Who didst come down [from heaven] for our sake. Praise be unto Thee, O Thou Saviour of the world, Who wast brought into this world by MARY, our mother.

Praise be unto Thee, O Saviour of the world, Who wast crucified for our salvation; we all believe in Thy perpetual manifestation. Since Thou didst come to bear the doom of the judge, and [the shedding of] the blood of Thy side and feet I commit my soul for protection into Thy glorious hand, O Jesus Christ, Thou God. [fol. 80*a*] Heaven and earth shall be brought into judgment because of Thy scourging with rods, and because of Thy being sold for a few pieces of silver like a slave. The Jews laid upon a young man the yoke of the cross of Jesus Christ, Whom they crucified in the field of Golgotha, driving nails into His feet and hands. I take refuge in Thy sufferings, O Thou Son of MARY, Thou only One, for Whose cross worship is meet. Hallelujah by reason of the abundance of Thy compassion! O Saviour of the world, Thou King, deliver us, we beseech Thee, from the punishment of body and soul.

LADY MEUX MANUSCRIPT NO. 5.

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR 'AHĔTA MÎKÂÊL.

I. In the Name of the Father, and of the Son, and of the Holy Ghost, One God. A PRAYER FOR KEEPING THE DEVILS IN RESTRAINT. Wakîr, Kîryâk, Awkyâyaêl, Adnâêl, Ṣaf, Malnâtâ, Mar'âtâ, Anânyâêl, Kîrûbyâêl, Mahâlenâ, Salatyâyaêl, Malnâ, Malyânôs, Agâzetyânôs zaîya'arb Ḍaḥâya waîyas'ĕr nĕg[1], Berhânâêl, 'Ukûêl, Fĕnûêl, Akâkyâêl, Ibônâêl, Kĕtêl, Aḳte'êl, Aḳtenânôs, Amîs, Êwĕshâêl, Târôs, Êwĕshâêl, A'ĕtyânôs, Saryâêl, Fĕlnâtâ, Yûlnâtâ, Parânyûs, Êrnîwâs, Êṭḥayayû, Ṭĕrlêl, Awkĕyûs, Sarânyûs, A'awânăs, Asîmâs, Agalyûs, Lôs, Ḍanûs. These are the glorious names which [thou shalt recite(?)] at the front and at the doors if thou wouldst enter into a house which is old, or in ruins, or unclean. [To him that knoweth these] no [devil] shall draw nigh; and he shall neither be smitten by the arrows (*or* darts) of his adversary, nor by the stone which may be hurled at him, nor by the spear; for the angels shall protect him, and they shall keep him in safety under their wings for the sake of these names, which are the names of their God. O Lord our Redeemer, protect and deliver Thine handmaiden 'Ahĕta Mikâêl from Bôryâ and the devils, and save and heal her [if she become afflicted with] pneumonia, pleurisy, fever (*or* inflammation of the bowels), and stomach-ache and colic.

II. In the Name of the Father, and the Son, and the Holy Spirit, [One God.] A PRAYER AGAINST THE EVIL EYE [IN] THE LATRINE, AND A PRAYER AGAINST THE DISEASE CAUSED THEREBY. As our Lord Jesus Christ was journeying in the country of Ṭĕbĕr-yâdas [Tiberias(?)], and His disciples with Him, they saw the figure of an old woman sitting upon the ground; and she was one who caused trouble, and was terrifying [in her appearance], and, if a man came [to her], was exceedingly [harmful]. And her eyes shot out lightnings, and her[2]

[1] These words refer to sunset and dawn.
[2] This seems to be the sense of the passage.

feet were like unto a wheel of fire; and there came forth from the mouth of the woman flames of fire nine cubits long. And the disciples of our Lord Jesus who followed Him, said unto her, "What is the matter with this cursed woman? If she looketh upon a ship "wherein a man saileth upon the sea, it goeth straightway and overturneth. And if she "looketh upon a horse, or a camel, she maketh the animal and him that rideth thereon "to fall down through having seen her, as soon as it setteth out on its way. And if she "seeth a leprous [child] sucking milk she doth not drive it away from the breast; and if "she seeth a man with children through the evil eye and through her works of every "kind this cursed woman destroyeth them, and bringeth them to an end." Now when our Lord and Redeemer Jesus Christ had heard these things, He said unto His disciples, "Take "this woman of the evil eye, and make up a fire, and carry her thereto, and throw her into "it and burn her, and the East wind, and the West wind, and the South wind, and the North wind shall scatter her [dust] abroad". Let the memorial of His name make to depart and remove the suffering of the evil eye, and the curse, and Bârya, and the evil eye, and bronchitis, and pleurisy, and inflammation of the lungs, and the like, from thine handmaiden 'Ahĕta Mikâêl.

III. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER AGAINST BRONCHITIS AND PLEURISY, AND THE EVIL EYE OF A HOSTILE MAN, AND THE EVIL EYE OF BÂRYÂ. Salutation unto thee, O thou who drivest away devils, Fânûêl, through whose cry God will not permit those men who repent of their sins to suffer punishment. Salutation unto thee, O thou who drivest away devils, Fânûêl! By the might (?) of the exalted Creator men have knowledge concerning the speech of destruction, for Thou art God, the merciful One. Salutation unto thee, Fânûêl, drive thou away the devils from me, my lord. Keep thou vigil to help [me], for the constitution of man is in me. O Fânûêl, keep vigil to help me. Salutation unto thee, O Fânûêl. Work thou a miracle of good upon me. Through the black art let not the worker in metals who would work against me pierce my habitation (*or* cave). O Lord, draw Thy sword upon mine enemy Mastêmâ (i. e., Satan), and smite thou with sickness him that would make trouble [for me], O Fânûêl Malakôfîmî. O Fânûêl Petrôs, priest within and without, on the day wherein I commit sin of any kind judge thou me in such wise that I may be forgiven. And deliver from bronchitis and pleurisy Thine handmaiden 'Ahĕta Mikâêl.

IV. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER WHICH JEREMIAH THE PROPHET WROTE CONCERNING THE CROSS WHEN HE HAD BEEN BOUND [HAND] AND FOOT AND [CAST INTO] A PIT. The cross is our strength. The cross is our sun. The cross is our redemption. The cross is the salvation of our soul and body. The cross is our sword. The cross is [our] helper. The cross is the lord of our enemy. The cross is the hope of the Jews who shall deny ..... those who believe in His cross,

den sadôr 'aldôr dântet 'adirâ 'Arôdyâs, Mâsyâs, 'Azyâyas, Yârôs. By the might of this cross I shall be sealed and I shall rise at the resurrection in the Name of the Father, and the Son, and the Holy Ghost, One God. Let me be sealed with the sign of the cross with five nails which Thou didst carry for Bĕ'êl, the cross of our Lord Jesus Christ, wherewith Thou didst put to shame Bĕ'êl and Bôryâ, and wherewith the black devils were scattered, and the memorial of the name of Ḍalwâgî was blotted out, and deliver Thine handmaiden 'Ahĕta Mikâêl.

V. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER AGAINST THE PAIN CAUSED BY WOUNDS. Mĕdmĕyâs, Mĕdmĕdyâs, Mĕdmĕdyâs, Mĕdmĕdyâs, Mĕdmĕdyâs, Mĕdmĕdyâs, Yahâḳî, Yahâḳî, Yahâḳî, Yahâḳî, Yahâḳî, Yahâḳî, Yahâḳî, deliver Walda Karrâsḳî from the pain of wounds, and deliver and heal Thine handmaiden Ahĕta Mikâêl.

VI. In the Name of the Father, and the Son, and the Holy Spirit, One God. A PRAYER AGAINST THE MAṬEM. O Breaker of devils, as thou didst break the armies of Diabolos, Lonyûn, Sîwâwĕyûn, Ḳahâfmelyûn, Nemleyûs, Lofhâm, Salomon, Râbî, Kîryâk, Xabrâḳ, Shadrach, Meshach, [and] Abednego — by the might of these thy names whereby thou didst fetter Bâryâ and the black devils, even so fetter thou Maṭem so that they may not draw nigh unto the soul and body of thine handmaiden Ahĕta Mikâêl. In the name of Sarôs, and in the name of Sarôs, and in the name of Sakartyânâs, and in the name of Xamyâ who driveth away devils, and the fiends of Satan, and Xamî, Xakânâ, and Xanan, ... who keep in terror Bôryâ and the fiends of Satan....., by the might of these thy names I adjure theę thou by [this] adjuration that ye fetter, and put under a ban, and bring to nought Bôryâ, [and] Masrayâ, and Ḍalwâgî, and keep them from thine handmaiden 'Ahĕta Mikâêl, and deliver her from them.

VII. In the Name of God, the Living One, Who giveth [man] power to speak. [A PRAYER OF] SAINT SÛKYÛS (SÙSENYS) FOR THE REMOVAL OF DISEASE OF EVERY KIND FROM THOSE WHO SUCK AT THEIR MOTHER'S BREASTS. It is of great advantage to the woman who hath children to suckle and bring up, and it must be written down and worn by her with the help (?) of God, the Glorious and Most High, until the years of childbearing are ended. Preserve and protect from the disease caused by the evil eye of Bâryâ; and from coughs, and bronchitis, and pleurisy, and inflammation of the lungs and bowels; and from diarrhoea, colic, and dysentery; and from the disease caused by worms, and fistula; and from the evil eye of the *zar*, and from the cracking of the skin; and from the evil eye of the sorcerer and enchanter; and from the evil eye of Ḥ ûmanna and Ḍalâwâgî; from the evil eye of Gâlâ, from the evil eye of Xaḳlâ, from the evil eye of 'Eslâm and 'Amhârâ; from the evil eye of Tabôt and 'Ans; and from the evil eye of Maḳâwĕzî Fĕrḳĕḳât, and Sashasaḳât Tĕkûsât..... deliver thine handmaiden 'Ahĕta Mikâêl.

There[1] was a certain man whose name was Sûsenyûs (Socinius), and he married a wife and begat a male child. And in the matter of the first child Wĕrzĕ[wĕ]lĕyâ (Ursula) came, and killed him, and went away; and his mother cried out and mourned for him. And when Saint Sûsenyûs heard her weeping, he mounted upon his horse Cherubim, and took a spear in [his] right hand, and went to [seek] her. And he found an old woman sitting under a tree, and he asked her questions, and spake unto her. Then he turned his face towards the East, and he knelt down upon his knees, and he prayed, saying, "O Lord Jesus Christ, "Thou God of the Christians, Thou King of kings, let me slay Wĕrzĕwĕlyâ.... so that she "may not slay children who suck, and may not do harm [to women and] their husbands. "Then will I become a martyr for Thy Name's sake, I Saint Sûsenyûs." And as he continued to pray in this wise to God, he rose up, and a voice came from heaven, saying, "Behold, "power shall be given unto thee from God to slay her". And he saw an old woman sitting under a tree, and he asked her, saying, "Where hath Wĕrzĕwĕlyâ gone?" And the woman said unto him, "Into the garden which is in front of thee". Now when Saint Sûsenyûs heard [these things], he rejoiced, and he mounted his horse, and took a spear in his right hand and went to her, and he slew her and pierced her right side. And Wĕrzĕ[wĕ]lĕyâ said unto him, "O Lord Jesus Christ, I swear to Thee by the seven ranks of the Archangels "Michael and Gabriel, Seraphim and Cherubim, Uriel, Raphael, Fânûêl, Saḳêl, Sadakôêl, and "Îktenâêl — these are they [who stand] before the throne of the Sustainer of all the world, "the God of Ananias, Azarias, and Misael — that I will not contend against Thy Name, and "I will never journey along the path where It is to be met with, or enter into any church "wherein Thy Name is commemorated, or into any house or place whatsoever, and this "prayer shall be placed either upon children, or upon young men, or upon those who are full "grown, unto the end of the world. Amen." O deliver from the pains and diseases caused by the evil eye of Baryâ, and from coughs, and bronchitis, and pleurisy, and inflammation of the lungs and bowels; and from diarrhoea, and colic, and dysentery; and from the disease caused by worms, and fistula; from cracking of the skin; from the sorcerer, and Ḳûmanna, and Dalâwâgî; from the evil eye of Xaḳla; and from the evil eye of 'Eslâm and 'Amḥarâ, thine handmaiden 'Ahĕta Mîkâêl.

VIII. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER. O Masṭĕma, Markebyûn, Maḥafrĕkîn, Fêfrân, Magôma-'esât, Dĕlfĕlêl, Ẓardâêl, Gashâḍâêl, Mendânâêl, Afṭĕtatâ-mawa'î-ḍara, Êlêlê, Ṣarâêl, Ṣarâêl, Ṣarâêl, Henâêl, Henâêl, Kesbâêl, Êlêf, Baḥîl, Bĕrhânâêl, Salâtâêl, Azyâs, Masayâ, Kûkûêl, Abnâdî, Gâmîêl, Bĕhîl, Fĕlfĕl, Ḥûrḳûryûn, Mahâbîl, and Kîftâhî, fetter ye with a fetter the devils, and overwhelm them, and deliver Thine handmaiden Ahĕta Mîkâêl from the evil eye of Ṣalâwâgî, and Zâr, etc.

[1] The translation of an Ethiopian version of this story was published by Dr. KARL FRIES in the "*Actes*" of the VIIIth Oriental Congress, held at Stockholm in 1889, Semitic Section (B), p. 55 ff.

IX. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER FOR THE BLOOD. O Santam, Wântam, Ḳarnawŭ, Lîsa, Lasîsa, Alĕyûs, Malzazîn..... as thou dost collect the power of the hail and the winds, even so collect, and make strong, and stablish the blood of thine handmaiden Ahĕta Mikâêl. Now the barren woman gave birth to seven [sons] in Thy fear, O God; therefore by these Thy names let Thine handmaiden Ahĕta Mikâêl have progeny. O Delxatâ, Titixar, Xarêxiren; by these names, O Thou Who dost collect the power of the hail and the winds, collect, and make strong, and stablish the seed of man in the body of Thine handmaiden Ahĕta Mikâêl. O Enlit, Madjîr, Madjîr, Madjîr, Diḳôrôn, Bazyâs, Bĕtâêl! By the power of these Thy names slay not the child in the body of Thine handmaiden 'Aheta Mikâêl.

The text concludes with a short petition in which God, "to Whom nothing is im-"possible", is besought to destroy utterly the names of Bóryâ, and of the devils, and of the demons who cause fever, pleurisy, inflammation of the lungs, rheumatism, and cholera to 'Ahĕta Mikâêl.

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(Col. 1.) በስመ[1] ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩አምላክ ፡ ንነግረክሙ ፡ አኃዊነ ፡ ፍቁራን ፡ ውሉዳ ፡ ዛቲ ፡ ቤተ ፡ ክርስቲያን ፡ ወያብርኅ ፡ አዕይንተ ፡ አልባቢክሙ ፡ ለሰሚዓ ፡ ተአምሪሃ ፡ ለእግዚእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ዘበአብራይስጢ ፡ ማሪሃም ፡ ዋዕምት ፡ ስም ፡ ሕይወት ፡ ዓለም ፡ ወላዲተ ፡ አምላክ ፡ ዘኢይክሉ ፡ ፈጽሞ ፡ ውዳሴሃ ፡ ዕበያ ፡ ወክብራ ፡ ኢሰማያውያን ፡ ወኢምድራውያን ፡ ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ። ..... ለዓለመ ፡ ዓለም ። እምቅድመ ፡ ተአምር ፡ ይትነበብ ፡ ወይስምዑ ፡ ሕዝብ ፡ በእዝነ ፡ ልቡና ፡ ስምዑ ፡ በአዕዛኒክሙ ፡ ወአንብርዎ ፡ በልብክሙ ፡ ዕበያ ፡ ወውደሴሃ ፡ ለእግዚእትነ ፡ ቅድስት ፡ ድን (Col. 2.) ግል ፡ በፀኄ ፡ ማርያም ፡ ዘበእብራይስጢ ፡ ማሪሃም ፡ ይብልዋ ፡ ማርያም ፡ ብሂል ፡ መርሕ ፡ ለመንግሥት ፡ ሰማያት ። እግዝእትነ ፡ ማርያም ፡ ነበረት ፡ እምቅድመ ፡ ዓለም ፡ በሕሊና ፡ አምላክ ፡ በእንተ ፡ ማርያም ፡ ተገብሩ ፡ አዳም ፡ ወሔዋን ፡ ሕይወት ፡ ይቤላ ፡ አዳም ፡ ለብእሲቱ ፡ አእሚሮ ፡ ከመ ፡ ትወጽእ ፡ ማርያም ፡ እምሐቁሁ ፡ ወእምከርሠ ፡ ብእሲቱ ፡ ሚክርታስ ፡ ዘይፀውሮ ፡ ለዕበየ ፡ ማርያም ፡ በእንተ ፡ ማርያም ፡ ተገብረ ፡ ኵሉ ፡ ዓለመ ። ወሰበ ፡ ተጽሕፈ ፡ ኵሉ ፡ እምኢያግመሮ ፡ ዓለም ፡ አይ ፡ ዕዝን ፡ ዘይክል ፡ ሰሚዓቶ ፡ ወአይ ፡ ልሳን ፡ ዘይክል ፡ ነቢቦቶ ፡ ወአይ ፡ ቃል ፡ ዘይክል ፡ ፈጽሞቶ ፡ ወአይ ፡ ሪብ ፡ ዘይክል ፡ አግምሮቶ ፡ ወአይ ፡ ልብ ፡ ዘይክ (Col. 3.) ል ፡ ሐልዮቶ ፡ ወአብጽሖቶ ፡ ወባሕቱ ፡ ንስቲተ ፡ ንነግረክሙ ፡ መጠነ ፡ ተስህላነ ፡ እግዝእትነ ፡ ማርያም ፡ ተነግረት ፡ እምአዳም ፡ እስከ ፡ አብርሃም ፡ ወእምአብርሃም ፡ እስከ ፡ ሙሴ ፡ ወእሙሴ ፡ እስከ ፡ ዳዊት ፡ ወልደ ፡ ዕሴይ ፡ በብዙኅ ፡ አምሳል ፡ አስተርአየት ፡ እግዝእትነ ፡ ማርያም ፡ ሥርወ ፡ ልደታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ እምቤተ ፡ ዳዊት ፡ ንጉሥ ፡ ወእምቤተ ፡ አሮን ፡ ክህን ፡ መንገለ ፡ እማ ፡ ስመ ፡ አቡሃ ፡ ኢያቄም ፡ ወስመ ፡ መ ፡ ወላዲታ ፡ ሐና ፡ ለንግሥትነ ፡ ማርያም ፡ ለመኑ ፡ ተውህበ ፡ ተደንግሎ ፡ ሕሊና ፡ ለመላእክትኒ ፡ ኢተክህሎሙ ፡ ድንጋሌ ፡ ሕሊና ፡ እስመ ፡ አበሱ ፡ በፍትወት ፡ ወወረዱ ፡ ምድረ ፡ በመዋዕል ፡ ዘቀዲሙ ፡ መኑ ፡ ከመ ፡ እግዝእትነ ፡ (Col. 4.) ማርያም ፡ ዘከነ ፡ ምዕራፈ ፡ አብ ፡ ወመኑ ፡ ከመ ፡ እግዝእትነ ፡ ማርያም ፡ ዘከነ ፡ ማኅደረ ፡ ወልድ ፡ ወመኑ ፡ ከመ ፡ እግዝእትነ ፡ ማርያም ፡ ዘከነ ፡ ቤተ ፡ ለመንፈስ ፡ ቅዱስ ፡ ይትከህልኑ ፡ ለሰብእ ፡ ነቢር ፡ እንበለ ፡ ኃጢአት ፡ አልቦ ፡ ዘጸረ ፡ እሳት ፡ ወአልቦ ፡ ዘኢገቢረ ፡ ኃጢአተ ፡ ዘእንበለ ፡ እግዚእትነ ፡ ማርያም ፡ እግዚእትነ ፡ ማርያም ፡ ትነጽሕ ፡ እመለእክት ፡ እግዝእትነ ፡ ማርያም ፡ ተዓ

[1] The following text is written on a leaf which has been inserted between foll. 1 and 2; it is, substantially, the text which is given in the manuscript B after the "Salutations" to the Virgin. See pp. 5 and 6.

ቢ ፡ እምኵሉ ፡ ትውልደ ፡ አንስት ፡ ሕሊናሃ ፡ ለእግ
ዝእትነ ፡ ማርያም ፡ ሕሊና ፡ አምላክ ፡ ኵሉ ፡ መልከ
ዓ ፡ ለእግዝእትነ ፡ ማርያም ፡ መልከዓ ፡ አምላክ ፡ እግ
ዝእትነ ፡ ማርያም ፡ ቀጸበቶ ፡ ለአምላክ ፡ በንጽሕናሃ ፡
እግዝእትነ ፡ ማርያም ፡ ወለደቶ ፡ ለአምላክ ፡ በድንግ
ልናሃ ፡ እግዝእትነ ፡ ማርያም ፡ (Col. 5.) ክነቶ ፡ ለአም
ላክ ፡ ማኅደረ ፡ ፍሥሐ ፡ እግዝእትነ ፡ ማርያም ፡ ንግ
ርት ፡ በነቢያት ፡ እግዝእትነ ፡ ማርያም ፡ ስብከት ፡ በ
ሐዋርያት ፡ እግዝእትነ ፡ ማርያም ፡ ውድስት ፡ በአፈ ፡
ኵሉ ፡ ፍጥረት ፡ እግዝእትነ ፡ ማርያም ፡ አክብርዋ ፡
ለእግዝእትነ ፡ ማርያም ፡ ውሉደ ፡ ዛቲ ፡ ቤተ ፡ ክርስ
ቲያን ፡ እስመ ፡ ቤዛክሙ ፡ ይእቲ ፡ ለኵሎአን ፡ ወወሀ
ቢተ ፡ ጸጋ ፡ ይእቲ ፡ እግዝእትነ ፡ ማርያም ፡ ለዘተል
እካ ፡ በሠናይ ፡ መልእክት ፡ ተአመንዋ ፡ ለእግዝእት
ነ ፡ ማርያም ፡ በኵሉ ፡ ልብክሙ ፡ ወኢትናፍቁ ፡ እስ
መ ፡ ይእቲ ፡ መድኃኒትክሙ ፡ ቅድመ ፡ ሥዕላ ፡ ሰግ
ዱ ፡ ዘኢይሰግድ ፡ ላቲ ፡ ይደምሰስ ፡ ስሙ ፡ እምቀዋ
ሙ ፡ ወኢይትዓወቅ ፡ ዝክረ ፡ ስሙ ፡ ወይበሉ ፡ መላ
እ (Col. 6.) ክተ ፡ ሰማይ ፡ አሜን ። ። ።

THE INTRODUCTION TO LADY MEUX MANUSCRIPT No. 3(B).

(B. fol. 2a. 1.) በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡
ቅዱስ ፡ ፩አምላክ ፡ ዝንቱ ፡ መጽሐፍ ፡ ዘይትነበብ ፡
አምቅድመ ፡ ያንብቡ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡
ማርያም ፡ መጽሐፈ ፡ ሥርዓት ፡ ውእቱ ፡ ዘውጽአ ፡
እመንበረ ፡ ማርቆስ ፡ ሐዋርያ ፡ እመካነ ፡ መዓልቃ ፡
ዘምስር ፡ ዘእንበሩ ፡ መምሕራን ፡ ሊቃነ ፡ ጳጳሳት ፡ ክ
ቡራን ፡ መጋብያነ ፡ ምሥጢር ፡ ርቱዓነ ፡ ሃይማኖት ፡
ዘትትናገሮሙ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማ
ርያም ፡ ዘልፈ ፡ በ ፡ አመ ፡ ትትናገሮሙ ፡ በሕልም ፤
ወበ ፡ አመ ፡ ትትናገሮሙ ፡ በራዕይ ፤ ወበ ፡ አመ ፡ ት
ትናገሮሙ ፡ በገሃድ ፤ እሉ ፡ እሙንቱ ፡ አባ ፡ አብርሃ
ም ፤ ወአበ ፡ ማርቆስ ፤ ወአበ ፡ ማቴዎስ ፡ ገባርይነ ፡
መንክራት ፡ ወዜና ፡ ነገሮሙ ፡ ሀሎ ፡ ጽሑፈ ፡ ው
ስተ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡
ድንግል ። (B. fol. 2a. 2.) ማርያም ፡ ዘከመ ፡ ተናገረቶ
ሙ ፡ ወዘከመ ፡ ገብረት ፡ ሎሙ ፡ ተአምራት ፡ ወመ
ንክራተ ፡ ወመጽሐፈ ፡ ሥርዓቶሙሰ ፡ ተተርጕመት ፡
አምዓረቢ ፡ ለግዕዝ ፡ ለብሔረ ፡ ኢትዮጵያ ፡ በመዋዕ
ለ ፡ አባ ፡ ዮሐንስ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘአለ ፡ አስክንድ
ርያ ፡ ወበመዋዕለ ፡ ሊቃነ ፡ ጳጳሳቲነ ፡ አባ ፡ ሚካኤ
ል ፡ ወአባ ፡ ገብርኤል ፡ ወኤጲስቆጶስነ ፡ አባ ፡ ዮሐን
ስ ፡ እምአመ ፡ ወጽኡ ፡ ኢትዮጵያ ፡ በ፫ዓመት ፡ በ
መ[ዋ]ዕሊሁ ፡ ለንጉሥነ ፡ ዘርአ ፡ ያዕቆብ ፡ ዘተሰም
የ ፡ ቈስጠንጢኖስ ፡ እምአመ ፡ ነግሠ ፡ በ፮ዓመት ፡
ወመጽሐፈ ፡ ሥርዓቶሙሰ ፡ ከመዝ ፡ ይብል ፡ በዙ
ሉ ፡ እጉድ ፡ ሰንበት ፡ ለለሰሙኑ ፡ ወበዙሉ ፡ በዓላ
ተ ፡ እግዝእትነ ፡ ማርያም ፡ ኢያጽርዐ ፡ አንብቦ ፡ ተ
አምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ውስተ ፡ ዙሉ ፡ አ
ብያተ ፡ ክርስቲያና (B. fol. 2b. 1.) ት ፡ በዓቢይ ፡ ክብር ፡
ወበዓቢይ ፡ ፍሥሐ ፡ እስመ ፡ ይእቲ ፡ ክብርት ፡ ማር
ያም ፡ ወአልቦ ፡ ዘይክብር ፡ እምታሕተ ፡ እግዚአብ
ሔር ፡ ወአውግዙ ፡ ከመ ፡ ኢያብጥሉ ፡ አንብቦ ፡ ተአ
ምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ በዙሉ ፡ እጉድ ፡ ሰ
ንበት ፡ ወበዙሉ ፡ በዓላቲሃ ፡ ወበዓላቲሃሰ ። ዝ ፡ ው
እቱ ፡ አመ ፡ ፯ለነሐሴ ፡ ዕንሰታ ፡ አመ ፲ወ፯ፍልሰተ ፡
ሥጋሃ ፡ እስከ ፡ ፲ወ፩ ፡ ሰዱስ ፡ መዋዕል ፡ ይግበሩ ፡
በዓለ ፡ ከመ ፡ ትንሣኤ ፡ ወልዳ ፡ አመ ፡ ፲ለመስከረ
ም ፡ በዓተ ፡ ሰዕላ ፡ ለእግዝእትነ ፤ ውስተ ፡ ሀገረ ፡ ጼ
ዮንያ ፡ ጎበ ፡ መካነ ፡ መሪና ፡ ወይእቲ ፡ ስዕል ፡ ልብ
ሰተ ፡ ሥጋ ፡ ወያንጸፈጽፍ ፡ ሐፍ ፡ እምኔሃ ፡ ወአመ ፡
፲ወ፩ ፡ ለዝ ፡ ወርኀ ፡ አመ ፡ ፲ወ፩ለጥቅምት ፡ ወአ
መ ፡ ፯ለኅዳር ፡ በዓታ ፡ ውስተ ፡ ደብረ ፡ ቍስቋም ፡
አመ ፡ ፲ወ፩ ፡ ተቅዋም ፡ ማኅቶት ፡ ወአመ ፡ (B. fol. 2b. 2.)
፫ለታኅሣሥ ፡ በዓታ ፡ ውስተ ፡ ቤተ ፡ መቅደስ ፡ አ

መ ፡ ፳ወ፩ለዝ ፡ ወርኀ ፡ ወአመ ፡ ፳ወ፪ ፡ ዘገብረ ፡ ተ
ገክራ ፡ ዶቅስዮስ ፡ ኤጲስ ፡ ቆጶስ ፡ ወሰበ ፡ አብዓላ ፡
በዛቲ ፡ ዕለት ፡ ወሀበቶ ፡ ልብሰ ፡ ዘኢተገብረ ፡ በእደ ፡
ሰብእ ፡ ወመንበረ ፡ ዘኢይነብር ፡ ዲቤሁ ፡ ካልዕ ፡ አ
መ ፡ ፳ወ፳፭ና ፡ ወአመ ፡ ፳ወ፱ ፡ ዘወለደቶ ፡ ለመድ
ኅኒነ ፡ በዝ ፡ ወርኀ ፡ አመ ፡ ፳ወ፩ለጥር ፡ ዕረፍታ ፡ አ
መ ፡ ፲ወ፯ለየካቲት ፡ በዘወሀባ ፡ ኪዳነ ፡ ምሕረት ።
ለዘገብረ ፡ ተገክራ ፡ ወአመ ፡ ፳ወ፩ ፡ ለዝ ፡ ወርኀ ።
አመ ፡ ፳ወ፩ለመጋቢት ። ወአመ ፡ ፳ወ፱ ፡ በዘ ፡ ፀን
ሠቶ ፡ ለመድኅኒነ ፡ ወአመ ፡ ፳ወ፩ለሚያዝያ ። ወአ
መ ፡ ፩ለግንቦት ፡ ልደታ ፡ ቦ ፡ እለ ፡ ይቤሉ ፡ አመ ፡
፲ለመስከረም ፡ ልደታ ፡ ወንሕነሰ ፡ ንብል ፡ ጥየቀ ፡
በከመ ፡ መሐሩነ ፡ አበዊነ ፡ ሊቃውንት ፡ ወአመ ፡
፳ወ፩ለዝ (B. fol. 3a. 1.) ወርኀ ፡ ይትጋብኡ ፡ በምድረ ፡
ግብጽ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ እንተ ፡ ትሰመ
ይ ፡ ደብረ ፡ ምጥማቅ ። ወይትጋብኡ ፡ እምሥራቅ ፡
ወእምዕራብ ፡ እምሰሜን ፡ ወእምደቡብ ፤ ወእምኵ
ሉ ፡ አኀጉር ፡ ወይትዓየኑ ፡ በዳባትር ፡ ወበሐይመታ
ት ፡ ወበሰቃልው ፤ ወበአኀበር ፡ ወይእኀዙ ፡ ገቢረ ፡
በዓላ ፡ ለድንግል ፡ እምኗ ፡ ወጌ ፡ እስከ ፡ ፳ወ፱ ፡ ዕለ
ት ፡ በዓቢይ ፡ ክብር ፡ በፍሥሐ ፡ ወበኃሢት ፤ ወበይ
ባቤ ፡ በዝንቱ ፡ ሐሙስ ፡ መዋዕል ፤ ዘእንበለ ፡ ጽርዓ
ት ፡ ምስለ ፡ መላእክት ፡ ወሰማዕት ፤ ወጻድቃን ፡ ም
ስልሃ ፤ ወተንባላትሂ ፡ ወክርስቲያን ፡ ይሬእይዋ ፡ ገሀ
ደ ፡ ግበሩ ፡ በዓለ ፡ በትፍሥሕት ፡ ወበክብር ፡ ወበፍ
ሥሐ ፡ አመ ፡ ፳ወ፭ ፡ አመ ፡ ፳ወ፱ ፡ አመ ፡ ፳ወ፫ ፡ አ
መ ፡ ፳ወ፬ ፡ ወሰተ ፡ ግብጽ ፡ ዓቢይ ፡ በዓል ፡ አመ ፡
፳ወ፭ በዘተክለ ፡ ወልዳ ፡ አብትረ ፡ ይቡሳን ፡ ወረ
(B. fol. 3a. 2) ስዮመ ፡ አዕዋመ ፡ አመ ፡ ፳ለሰኔ ፡ በዘአ
ንትሣ ፡ ወልዳ ፡ ማየ ፡ እምኬነሕሕ ፤ ወከነ ፡ ፈውሰ ፡
ለድውያን ። ወአመ ፡ ፳ሁ ፡ ለዝ ፡ ወርኀ ፡ ተጋብ
ኡ ፡ ሐዋርያት ፤ ወወረደ ፡ ወልዳ ፡ ለጎንፀተ ፡ ቤታ ።
ወአመ ፡ ፳ወ፭ቅዳሌ ፡ ቤታ ፡ አመ ፡ ፳ወ፭ ፡ ለሐምሌ ፡
ወከነ ፡ ኵሉ ፡ በዓላቲሃ ፡ ለእግዝእትነ ፡ ማርያም ፡
፴ወ፫ ፡ ወያከብርዎን ፡ ለእላንቱ ፡ በዓላት ፡ ከመ ፡ እ
ኁድ ፡ ሰንበት ፡ ወኢይግበሩ ፡ ቦዱን ፡ ወኢምንተኒ ፡
ዓመት ፡ እስከ ፡ ዓመት ፡ ወእስከ ፡ ለዓለም ፡ በእላን
ቱ ፡ በዓላተ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማር
ያም ፡ ወበዙሉ ፡ እሑድ ፡ ሳንበት ፡ ዘኢበጽሐ ፡ ኀበ ፡
ቤተ ፡ ክርስቲያን ፡ ለሰሚዓ ፡ ተአምሪሃ ፡ ለድንግል ፡
አውገዙ ፡ ሊቃነ ፡ ጳጳሳት ፡ እለ ፡ አቅደምነ ፡ ዘክሮ
ተ ፡ ስሞሙ ፡ እመሂ ፡ እድ ፡ ወእመሂ ፡ አንስት ፡ ለአ
መ ፡ ሊከልአሙ ፡ ደዌ ፡ ወምክንያት ፡ ዕውቅ ። ወዙ
ሉ ፡ ነው (B. fol. 3b. 1.) ረ ፡ ሥጋ ፡ ወዙሉ ፡ ግብር ፡ ዘ
ይክልዕ ፡ በዊአ ፡ ቤተ ፡ ክርስቲያን ። እስመ ፡ ዙሉ ፡
ዘይሰምዕ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ጊዜ ፡ ይትነቡበ ፡
ትባርክሙ ፡ እግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላ
ክ ። አመሂ ፡ ለእድ ፡ ወእመሂ ፡ ለአንስት ፡ በእላንቱ ፡
በዓላተ ፡ እግዝእትነ ፡ ማርያም ፡ ወበዙሉ ፡ እሑድ ፡
ሰንበት ፡ ይትጋብኡ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ እ
ድ ፡ ወአንስት ፡ ወአምደ-ጎረ ፡ ፍጻሜ ፡ ቅኔ ፡ ሰላም ፡
ያውዕኡ ፡ ሠርጓቲሆሙ ፡ ሠርገሙ ፡ ወርቅ ፡ ወብሩር ፡
አምእደዊሆሙ ፤ ወእምአፃብሚሆሙ ፡ ወእምክሣው
ዲሆሙ ፤ ወእምአእዛኒኆሙ ። ወእምአርእስቲሆ
ሙ ። ወባሕቱ ፡ አንስትሰ ፡ ይትገልባባ ፡ ርእሶን ፡ በ
ከመ ፡ ነገረ ፡ ጳውሎስ ። ወይደልው ፡ አስተጋቢአሙ ፡
ህሊናሆሙ ፡ ለሰሚዓ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅ
ድስት ፡ ወድንግልት ፡ ማርያም ፡ ወይኩን ፡ ዐቢይ ፡
(B. fol. 3b. 2.) አርምሞ ፡ ወአልቦ ፡ ዘይትናገር ፡ ዘጸን
ዓ ፡ ቀዊሞ ፡ ይስማዕ ፡ ወዘደኽመ ፡ ነቢሮ ፡ ወእምቅድ
መ ፡ ያንብቡ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡
ይባርክ ፡ ሊቀ ፡ ጳጳሳት ፡ ወለእመ ፡ ኢሀሎ ፡ ሊቀ ፡ ጳ
ጳስ ፡ ይባርክ ፡ ጳጳስ ፡ ወለእመ ፡ ኢሀሎ ፡ ጳጳስ ፡ ይባ
ርክ ፡ ኤጲስቆጶስ ፡ ወለእመ ፡ ኢሀሎ ፡ ኤጲስቆጶስ ፡
ይባርክ ፡ ቀሲስ ፡ ዘየዓቢ ፡ ምሥራቅ ፡ ወምዕራብ ፡ ሰ
ሜነ ፡ ወደቡበ ። ። ።

ወአምዝ ፡ ያውርድ ፡ አክሊሉ ፡ እምዲበ ፡ ርእሱ ፡
ወይሰግድ ፡ ቅድመ ፡ ታቦት ፡ ሥልሰ ፡ እመሂ ፡ ኤጲ
ስቆጶስ ፡ ወእመሂ ፡ ቀሲስ ፡ ወያዕርግ ፡ ዕጣነ ፡ ወይዕ
ጥን ፡ ፫ጊዜ ፡ እንዘ ፡ ይብል ፡ ስብሐት ፡ ወክብር ፡ ለ
ሥሉስ ፡ ቅዱስ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱ
ስ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ።
ወይሑር ፡ ኀበ ፡ ስዕለ ፡ እግዝእትነ ፡ ማርያም ፡ ወላ
ዲተ ፡ አምላክ ፡ ወይዕዎን ፡ (B. fol. 4a. 1.) ፫ጊዜ ፡ እን
ዘ ፡ ይብል ፡ ተፈሥሒ ፡ አምልእት ፡ ጸጋ ፡ እግዚአብ
ሔር ፡ ምስሌኪ ፡ ቡርክት ፡ አንቲ ፡ እምአንስት ፡ ወ

በሩክ ፡ ፍሬ ፡ ከርሥኪ ፡ ሰአሊ ፡ ወተንብሊ ፡ ኀበ ፡ ፍቁር ፡ ወልድኪ ፡ ከመ ፡ ይሰረይ ፡ ለነ ፡ ኃጣውኢነ ፡ ለእመ ፡ ሀሎ ፡ ጳጳስ ፡ ይዕጥን ፡ ፫ ፡ ወእምድኅሬሁ ፡ ይግበሩ ፡ ዅሎሙ ፡ ካህናት ፡ በበመዓርጊሆሙ ፡ እስከ ፡ ይፈጽሙ ፡ ዓጢኑ ፡ ዅሎሙ ፡ ሰዩማን ፡ ካህናት ። ወእምድኅሬሁ ፡ ያንብቡ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ለእግዝእትነ ። ፫ጊዜ ፡ በበ፫ ፡ ተአምር ፡ እምተአምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ እለ ፡ የአምሩ ፡ መጽሐፈ ፡ ወእለሰ ፡ ኢይክሉ ፡ አንብቦ ፡ በአርትዖ ፡ ያንብቡ ፡ በበተአምር ፡ ንዑሳን ። ከመ ፡ ኢይጎድሉ ፡ በረከታ ፡ ለድንግል ፡ ወኢያጽርዑ ፡ ዐጢኑ ፡ ፫ቀሳውስት ፡ ፩ኅብ ፡ ታቦት ፡ ወ፩ኅብ ፡ ሰዕለ ፡ እግዝእትነ ፡ ማርያም ፡ ወ፩ኅብ ፡ ይትነበብ ፡ ተአምር ፤ (B. fol. 4a. 2.)

ወኢይምሰሎ ፡ ለዅሉ ፡ ክርስቲያናዊ ፡ ቀሊለ ፡ ሰሚዓ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እስመ ፡ ዓቢይ ፡ ወክቡር ፡ ውእቱ ፡ ወኢያጽርዑ ፡ ሰሚዓታ ፡ እድ ፡ ወአንስት ፡ ከመ ፡ ኢይባኡ ፡ ውስተ ፡ ግዘት ፡ ወዘተክህሎ ፡ ሰሚዓ ፡ ተአምሪሃ ፡ ይንግእ ፡ ቍርባን ፡ በይእቲ ፡ ዕለት ፡ ወለእመ ፡ ኢክልአ ፡ ምክንያት ፡ ዕውቅ ፡ በከመ ፡ ንቤ ፡ ቀዳሚ ፡ ወዘኢተክህሎ ፡ ነሚአ ፡ ቍርባን ፡ ሰሚዓ ፡ ተአምረ ፡ ይሑር ፡ ኀበ ፡ ቤተ ፡ ወይከውኖ ፡ ህየንተ ፡ ቍርባን ፡ ለእመ ፡ ሰምዓ ፡ በአሚን ፡ ወእለሰ ፡ ያሰትቱ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ወኪዳና ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ውፁዓን ፡ እሙንቱ ፡ እምአሚነ ፡ ትስብእቱ ፡ ለወልደ ፡ እግዚአብሔር ፡ ወኢይትጐለቁ ፡ ምስለ ፡ በግዓን ፡ መርዔቱ ፡ ለክርስቶስ ፡ ርጉማነ ፡ ወውጉዛነ ፡ ወው (B. fol. 4b. 1.) ቁያነ ፡ በሰይፈ ፡ ቃሎሙ ፡ ለጴዋሮስ ፡ ወጳውሎስ ፡ ወለነሂ ፡ በሰይፈ ፡ ቃልነ ፡ ለአባ ፡ ሚካኤል ፡ ወአባ ፡ ገብርኤል ፡ ውቁያነ ፡ ለይኩኑ ፡ ወውጉዛነ ፡ እስመ ፡ ንሕነሂ ፡ ነግእነ ፡ ሥልጣነ ፡ ዚአሆሙ ፡ ወበእንተዝ ፡ እውገዝነ ፡ ወዓሠርነ ፡ በማዕሠር ፡ ዘኢይትፈታሕ ፡ ለዝ ፡ ኢያከብር ፡ በዓላቲሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ከመ ፡ እሑድ ፡ ሰንበት ፡ እስከ ፡ አመ ፡ ይምጽእ ፡ ወልዳ ፡ በሰብሐት ፡ አሜን ። ።

ወእለሰ ፡ ይፈቅዱ ፡ አክብሮታ ፡ ወአልዕሎታ ፡ ወአፍቅሮታ ፡ በዅሉ ፡ ልቦሙ ፡ ወበዅሉ ፡ ኃይሎሙ ፡ ጸሎታ ፡ ወበረከታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ይኅድር ፡ ላዕሌሆሙ ፡ ወይቀድሶሙ ፡ እስከ ፡ ለዓለመ ፡ ለዓመ ፡ ዓለም ፡ አሜን ። ። ።

(B. fol. 4b. 2.) ወይብሉ ፡ ካህናት ፡ በዜማ ፡ ዕዝል ፡ በ፪ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉያ ፡ ንስግድ ፡ ለአበ ፡ ብርሃናት ፡ ወለወልዱ ፡ ዋሕድ ፡ ወለመንፈስ ፡ ቅዱስ ፡ ጻራቅሊጦስ ፡ ሥሉስ ፡ ዕሩይ ። ፫ጊዜ ፡ በል ። ሰላም ፡ ለማርያም ፡ ንግሥት ፡ ወዓፀድ ፡ ዘበአማን ፡ ዘኢተገበርዋ ፡ ተረክበ ፡ አስካለ ፡ በረከት ፡ ህየ ፡ ወልደ ፡ እግዚአብሔር ፡ ዘበአማን ፡ መጽአ ፡ ወተሰብአ ፡ እምኔሃ ፡ ወወለደቶ ፡ ወአድኅነነ ፡ ወሰረየ ፡ ለነ ፡ ኃጣውኢነ ። ረኪብኪ ፡ ጸጋ ፡ አድንግል ። እስመ ፡ ብዙኃን ፡ ተናገሩ ፡ ለክብርኪ ፡ እስመ ፡ ቃለ ፡ አብ ፡ መጽአ ፡ ወተሰብአ ፡ እምኔኪ ። ሃሌ ፡ ሉያ ። ንዑ ፡ ትኑጽሩ ፡ ኀበ ፡ ዛቲ ፡ መርዓት ፡ ወሥርጉት ፡ እመ ፡ በግዑ ፡ ወ ዐዕፍት ፡ በዝንቱ ፡ ስብሐት ፡ ዐቢይ ፡ በከመ ፡ ይቤ ፡ ወልደ ፡ ነጐድጓድ ። ዮሐንስ ፡ ድንግል ፡ ወንጹሕ ፡ ይጸርኅ ፡ እንዘ ፡ ይብል ፡ እስመ ፡ አብርሃ ፡ ለዛቲ ፡ መርዓት ፡ ፈድፋደ ፡ እ (B. fol 5a. 1.) ምኮከበ ፡ ጽባሕ ። ዛቲ ፡ ይእቲ ፡ ጽዮን ፡ ሐዳስ ፡ ሀገረ ፡ አምላክነ ፡ ዘኃደረ ፡ ላዕሌሃ ፡ ፍሥሐ ፡ ዅሎሙ ፡ ነቢያት ፡ ቅዱሳን ።

ተፈሥሒ ፡ ማርያም ፡ ለአዳም ፡ ፋሲካሁ ፡ በል ፡ እስከ ፡ ተፍጻሜቱ ፡ በዜማ ፡ ዕዝል ። ወእምዝ ፡ ያንብቡ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በበ፫ ሰብእ ። ወእምድኅረ ፡ ፍጻሜ ፡ ተአምር ፡ ይትቀነዩ ፡ ዅሎሙ ፡ በጎበር ፡ እንዘ ፡ ይብሉ ፡ ከመዝ ። በረከታቲሃ ፡ ለዛቲ ፡ እግዝእትነ ፡ ቅድስት ፡ ማርያም ፡ ወላዲተ ፡ መድኀኒትነ ፡ ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉያ ፡ የሃሉ ፡ ላዕለ ፡ ዅልነ ፡ ሕዝብ ፡ ለመስቀልከ ፡ እግዚኦ ፡ ንፈኑ ፡ ሰብሐት ፡ ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉያ ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ ወልደ ፡ ነጐድጓድ ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ አቡ ፡ ቀሎምሲሰ ፡ ሰላም ፡ ዮሐንስ ፡ ቴዎሎስ ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ ፍቁረ ፡ እግ (B. fol. 5a. 2.) ዚአ ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ ድንግል ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ ወንጌላዊ ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ ዘረፈቀ ፡ ው

ስተ ፡ ሕፅነ ፡ እግዚአብሔር ፡ ሰላም ፡ ለክሙ ፡ ጴጥሮ
ስ ፡ ወጳውሎስ ፡ ያዕቆብ ፡ ወዮሐንስ ፡ ወእንድርያስ ፡
ሜቴዎስ ፡ ወፊልጶስ ፡ ወበርተሎሜዎስ ። ቶማስ ፡ ወ
ያዕቆብ ፡ ወልደ ፡ እልፍዮስ ። ታዴዎስ ፡ ወናትናኤ
ል ፡ ወማትያስ ። ሉቃስ ፡ ወማርቆስ ፡ ወያዕቆብ ፡ ኤ
ጲስቆጶስ ፡ ለደቂቅክሙ ፡ በርኩነ ፡ በአዚገ ፡ መን
ፈስ ። ። ።

ሰላም ፡ ለኪ ፡ ማርያም ፡ ኖኅት ፡ ምሥራቅ ፡ ዘወ
ልደ ፡ ኖፊ ፡ ሰላም ፡ ለኪ ፡ ወፀድ ፡ ዘኤስኬዶሬ ፡ ሰላ
ም ፡ ለኪ ፡ ዕድልተ ፡ ንጻሬ ፡ ሰላም ፡ ለኪ ፡ ሥርጉት ፡
በወራውሬ ፡ ሰላም ፡ ለኪ ፡ እስመ ፡ ወለድኪ ፡ ፈጣ
ሬ ፡ ሰላም ፡ ለኪ ፡ በትረ ፡ አሮን ፡ ፀዋሪተ ፡ ፍሬ ፡ ሰ
ላም ፡ ለኪ ፡ ዘምስለ ፡ ዝማሬ ፡ ንሰግድ ፡ ለኪ ፡ ለለይ
ትነበብ ፡ (B. fol. 5b. 1) መጽሐፈ ፡ ተአምርኪ ፡ በሰላ
መ ፡ ኪያነ ፡ ባርኪ ።

በስመ[1] ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩
አምላክ ፡ እነግረክሙ ፡ አኃውየ ፡ ውሉደ ፡ ቤተ ፡ ክ
ርስቲያን ፡ እግዚአብሔር ፡ ይባርክሙ ፡ ወያብርህ ፡
አዕይንተ ፡ አልባቢክሙ ፡ ለሰማዓ ፡ ተአምሪሃ ፡ ለእ
ግዝእትነ ፡ ማርያም ፡ ዘበዕብራይስጢ ፡ ማሪሃም ፡ ጥዕ
ምት ፡ ስም ፡ ሕይወት ፡ ኵሉ ፡ ዓለም ፡ ዘኢይክሉ ፡
ፈጽሞ ፡ ውዳሴሃ ፡ ኢሰማያውያን ፡ ወኢምድራውያ
ን ፡ ጸሎታ ፡ ወበረከታ ፡ የሃሉ ፡ ምስለ ፡ ነፍሰ ፡ ንጉ
ሥነ ፡ ተክለ ፡ ሃይማኖት ፡ ወምስለ ፡ ነፍሰ ፡ ንግሥት
ነ ፡ አባለ ፡ ድንግል ፡ ለዓለም ፡ ዓለም ፡ አሜን ። እም
ቅድመ ፡ ተአምር ፡ ይትነበብ ፡ ወይስምዑ ፡ ሕዝብ ፡
በእዝነ ፡ ልቡና ፡ ስምዑ ፡ በአእዛኒክሙ ፡ ዕበያ ፡ ወክ
ብራ ፡ ወውዳሴሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ዘበዕብራ
ይስጢ ፡ ማ (B. fol. 5b. 2) ሪሃም ፡ ይብልዋ ፡ ማርያም ፡
ብሂል ፡ መርህ ፡ ለመንግሥተ ፡ ሰማያት ፡ በእንተ ፡ እ
ግዝእትነ ፡ ማርያም ፡ ተገብረ ፡ ኵሉ ፡ ዓለም ፡ በእን
ተ ፡ እግዝእትነ ፡ ማርያም ፡ ተፈጥሩ ፡ አዳም ፡ ወሔ
ዋን ፡ ሕይወት ፡ ይቤላ ፡ ይቤላ ፡ አዳም ፡ ለብእሲቱ ፡
አእሚሮ ፡ ከመ ፡ ትወፅዕ ፡ እግዝእትነ ፡ ማርያም ፡ እ
ምሐዙሁ ፡ ወአምከርሠ ፡ ብእሲቱ ። ሚክርታሰ ፡ ዘይ
ፀውሮ ፡ ለዕበየ ፡ እግዝእትነ ፡ ማርያም ፡ ሶበ ፡ ተጽሕ
ፈ ፡ ኵሉ ፡ በበ፩እምኢያግመሮ ፡ ዓለም ፡ አይ ፡ እዝ
ን ፡ ዘይክል ፡ ሰሚዓቶ ፡ ወአይ ፡ ልሳን ፡ ዘይክል ፡ አ
ንብቦቶ ፡ ወአይ ፡ ቃል ፡ ዘይክል ፡ ፈጽሞቶ ፡ ወአይ ፡
ልብ ፡ ዘይክል ፡ አግምሮቶ ። ወአይ ፡ ሕሊና ፡ ዘይክ
ል ፡ ሐልዮቶ ፡ ወአብጽሐቶ ፡ ወባሕቱ ፡ ንስቲተ ፡ ን
ነግረክሙ ፡ መጠነ ፡ ተክህለነ ፡ እግዝእትነ ፡ ማርያ
ም ፡ ተነግረት ፡ እምአዳም ፡ (B. fol. 6a. 1.) እስከ ፡ አብ
ርሃም ፡ ወእምአብርሃም ፡ እስክ ፡ ሙሴ ፡ ወእሙሴ ፡
እስከ ፡ ዳዊት ፡ ወልደ ፡ ዕሴይ ፡ በብዙኅ ፡ አምሳል ፡
አስተርአየት ፡ እግዝእትነ ፡ ማርያም ፡ ሥርወ ፡ ልደ
ታ ፡ ለእግዝእትነ ፡ ማርያም ፡ እምቤተ ፡ ዳዊት ፡ ንጉ
ሥ ፡ መንገለ ፡ እማ ፡ ሃና ፡ ስመ ፡ አቡሃ ፡ ኢያቄም ።
ለንግሥትነ ፡ ማርያም ፡ ለመኑ ፡ ተውህቦ ፡ ተደንግ
ሎ ፡ ህሊና ፡ ለመለእክትሂ ፡ ድንጋሌ ፡ ህሊና ። እስ
መ ፡ አበሱ ፡ በፍትወት ፡ ወወረዱ ፡ ምድረ ፡ በመዋ
ዕል ፡ ዘቀዲሙ ። መኑ ፡ ከመ ፡ እግዝእትነ ፡ ማርያ
ም ፡ ዘከነ ፡ ምዕራፈ ፡ አብ ። መኑ ፡ ከመ ፡ እግዝእት
ነ ፡ ማርያም ፡ ዘኮነ ፡ ማኅደረ ፡ ወልድ ። መኑ ፡ ከመ ፡
እግዝእትነ ፡ ማርያም ፡ ዘኮነ ፡ ቤተ ፡ ለመንፈስ ፡ ቅዱ
ስ ፡ ይትህልኑ ፡ ነቢር ፡ ሰብእ ፡ እንበለ ፡ ኃጢአት ፡ አ
ልቦ ፡ ዘፃረ ፡ እሳተ ፡ ወአልቦ ፡ ዘኢገብረ ፡ ኃጢአተ ፡
(B. fol. 6a. 2.) ዘእንበለ ፡ እግዝእትነ ፡ ማርያም ፡ እግዝ
እትነ ፡ ማርያም ፡ ትንጽሕ ፡ እመላእክት ፡ እግዝእት
ነ ፡ ማርያም ፡ ተዓቢ ፡ እመ ፡ ኵሉ ፡ ትውልደ ፡ አንስ
ት ። ህሊናሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ሕሊና ፡ አም
ላክ ፡ ኵሉ ፡ መልክዓ ፡ ለእግዝእትነ ፡ ማርያም ፡ መ
ልክዓ ፡ አምላክ ፡ እግዝእትነ ፡ ማርያም ፡ ቀጸቡቶ ፡ ለ
አምላክ ፡ በንጽሕናሃ ፡ እግዝእትነ ፡ ማርያም ፡ ወልደ
ቶ ፡ ለአምላክ ፡ በድንግልናሃ ፡ እግዝእትነ ፡ ማርያም ፡
ኮነቶ ፡ ለአምላክ ፡ ማኅደረ ፡ ፍሥሐ ፡ እግዝእትነ ፡
ማርያም ፡ ንግርት ፡ በነቢያት ፡ እግዝእትነ ፡ ማርያም ፡
ሰብሕት ፡ በሐዋርያት ፡ እግዝእትነ ፡ ማርያም ፡ ውድ
ስት ፡ በልሳነ ፡ ኵሉ ፡ ፍጥረት ፡ አክብርዋ ፡ ለእግዝ
እትነ ፡ ማርያም ፡ ውሉደ ፡ ዛቲ ፡ ቤተ ፡ ክርስቲያን ፡
እስመ ፡ ቤዛክሙ ፡ ይእቲ ፡ ለኃጥኣን ፡ ወሀቢተ ፡ ጸ

[1] The following is, substantially, the text which forms the Introduction to the Manuscript A.
b

ጋ ። (B. fol. 6b. 1.) ለዘተልእክ ፡ በሠናይ ፡ መልእክት ፡ ተአመንዋ ፡ ለእግዝእትነ ፡ ማርያም ፡ በሁሉ ፡ ልብ ክሙ ፡ ወኢትናፍቁ ፡ እስመ ፡ ይእቲ ፡ መድኀኒትክ ሙ ፡ ቅድመ ፡ ስዕላ ፡ ስግዱ ፡ ዘኢይሰግድ ፡ ላቲ ፡ ይ ደምሰስ ፡ እምቅዋሙ ፡ ወኢይትዓወቅ ፡ ዝክረ ፡ ሰ ሙ ፡ ወይበሉ ፡ መላእክተ ፡ ሰማይ ፡ አሜን ፡ ወአ ሜን ።

ስምዑ ፡ አበውየ ፡ ወአኀውየ ፡ ወአኃትየ ፡ እለ ፡ ሀሎክሙ ፡ ውስተ ፡ ዝቲ ፡ ቤተ ፡ ክርስቲያን ፡ እንዘ ፡ ትሴፈው ፡ ከመ ፡ ትስምዑ ፡ ተአምሪሃ ፡ ለእግዝእት ነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አም ላክ ፡ ረዱ ፡ እምቅዋም ፡ ልዑል ፡ ወእለሂ ፡ ትነብሩ ፡ ተንሥኡ ፡ ወቁሙ ፡ ወቅንቱ ፡ አልባሲክሙ ፡ (B. fol. 6b. 2.) ወአውርዱ ፡ ሰበነ ፡ ወሠርጐ ፡ እምላዕሌክሙ ። ኢሰማዕክሙኑ ፡ ዘይቤ ፡ ለእመ ፡ ተክሎ ፡ ይንሣእ ፡ ቀሪበነ ፡ ወለእመ ፡ ኢተክህሎ ፡ ይሰማዕ ፡ ተአምሪ ሃ ፡ ለእግዝእት ፡ ሠልነ ፡ ማርያም ፡ ወላዲተ ፡ አምላ ክ ፡ ወይከውኖ ፡ ከመ ፡ ቀሪባን ፡ ወእግዝእትነሰ ፡ ታ ፈቅሮ ፡ ለሰማኅ ፡ ወለዘይገኒ ፡ ወለዘይሰምዕ ፡ በልቡ ሰ ፡ ልብ ፡ ወትባርክ ፡ ፍጡነ ፡ አንትሙኒ ፡ ቁሙ ፡ ድ ልዋኒክሙ ፡ ከመ ፡ ትንሥኡ ፡ ዓስበክሙ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ። ።

ሰላም ፡ ለኪ ፡ አእግዝእትየ ፡ ማርያም ፡ እሙ ፡ ለ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዕበ ፡ ይትነበብ ፡ መ ጽሐፈ ፡ ተአምርኪ ፡ በአክናፍኪ ፡ ጸልሊ ። ወዘሰማ ዕነ ፡ ቃላቲሁ ፡ በልብነ ፡ አብቍሊ ። ወአዕፁቂሁ ፡ አ ልዕሊ ። ህየንተ ፡ ፩፬ወ፮ወ፱ በላዕሌነ ፡ አብስሊ ። ኵ ሎ ፡ አሚረ ፡ በእንቲአነ ፡ ተንብሊ ። በከመ ፡ ተበው ሀ ፡ ለ (B. fol. 7a. 1.) ኪ ፡ እምአብ ፡ ወወልድ ፡ ወመን ፈስ ፡ ቅዱስ ፡ ኃጢአተነ ፡ አቅልሊ ። በዝዓለም ፡ እ ምነነ ፡ ኢትሴስሊ ። ወበዘ ፡ ይመጽእ ፡ ዓለም ፡ ነፍሰ ነ ፡ እምነፍስኪ ፡ ኢይሴሊ ። ለዓለመ ፡ ዓለም ፡ አ ሜን ።

አእግዝእትየ ፡ እመ ፡ መድኀን ፡ እመ ፡ ብርሃን ፡ እመ ፡ ዕጣን ፡ ወእመ ፡ ቀሪባን ፡ እመ ፡ ነድ ፡ ወእ መ ፡ ዋሕድ ። እመ ፡ ንጉሥ ፡ ወእመ ፡ ክርስቶስ ፡ መ ሢሕ ። ወእመ ፡ መለከታዊ ፡ መፍርሀ ። በሣህለ ፡ ወ ልድኪ ፡ ስዕለትነ ፡ ነጽሪ ። ለሐውያትነ ፡ ሥመሪ ፡ መዓተ ፡ ወልድኪ ፡ በጸሎትኪ ፡ አቀሥሪ ። አሜን ። አይሁድ ፡ ምዝቡራን ፡ ስመ ፡ መሬራን ፡ ለኀዲር ፡ ይ ረዱ ፡ ታሕተ ፡ ዕመቀ ፡ ደይን ፡ አሜን ። አይሁድ ፡ እኩያን ፡ ስመ ፡ ዚአኪ ፡ እለ ፡ ኢይፈቅዱ ። ድንግል ናኪ ፡ እለ ፡ ይክህዱ ። በሰይፈ ፡ ሚካኤል ፡ ይትዓፀ ዱ ። በሥቃየ ፡ እሳት ፡ ይንድዱ ። ታሕተ ፡ ዕመቀ ፡ ደይን ፡ ለኀዲር ። (B. fol. 7a. 2.) ይረዱ ። አሜን ። አይ ሁድ ፡ ሐሳውያን ፡ ድንግልናኪ ፡ እለ ፡ ያሰቁርሩ ። በ ሰናስለ ፡ እሳት ፡ ይትዓሠሩ ። ታሕተ ፡ ደይን ፡ ወፃዕ ፡ ይንበሩ ። አሜን ። አይሁድ ፡ ዓማፅያን ፡ ድንግልና ኪ ፡ እለ ፡ ይረግሙ ። በሰይፈ ፡ ሚካኤል ፡ ይትግዘ ሙ ፡ በሥቃየ ፡ እሳት ፡ ይሕምሙ ። ታሕተ ፡ ደይን ፡ ዘአልበ ፡ ሙፃዕ ፡ ይትሐተሙ ። አሜን ። አይሁድ ፡ ዝልጉሳን ፡ ወጽዮዓን ፡ ድንግልናኪ ፡ እለ ፡ ይፀርፉ ። በእደ ፡ ሚካኤል ፡ ይትቀሰፉ ፡ ገሀነመ ፡ እሳት ፡ ይት ዓፀፉ ። ታሕተ ፡ ደይን ፡ ይትወረዉ ፡ ወይፅደፉ ። አ ሜን ። ክርስቶሳውያን ፡ ወወንጌላውያን ፡ ተአምራተ ኪ ፡ እለ ፡ ይነብቡ ፡ ብርሃነ ፡ ጸጋኪ ፡ ይትገልበቡ ። በ ኪዳንኪ ፡ ይትዓቀቡ ። አሜን ። ቡራክን ፡ ወኅሩያን ፡ ድንግልናኪ ፡ እለ ፡ ይቁድሲ ። ወኅበ ፡ ስዕልኪ ፡ እ ለ ፡ ይገይሱ ። ብርሃነ ፡ ጸጋኪ ፡ ይልበሱ ፡ በቤተ ፡ መ ርዓኪ ፡ ይትሞገሱ ። ወበደመ ፡ ወ (B. fol. 7b. 1.) ልድ ኪ ፡ ይትቀደሱ ። ሀገረ ፡ ሕይወት ፡ ይረሱ ። ምስለ ፡ ቅዱሳን ፡ መክፈልተ ፡ ወርስተ ፡ ይትፋሰሱ ፡ አሜን ። ቅዱሳን ፡ ወኅሩያን ፡ ወንጹሓን ፡ ድንግልናኪ ፡ እለ ፡ ይሴብሑ ፡ ኀበ ፡ ስዕልኪ ፡ እንዘ ፡ ይጸርሑ ። ብርሃነ ፡ ጸጋኪ ፡ ይትሞጥሑ ። በቤተ ፡ መርዓሁ ፡ ለወልድኪ ። ያንፈርዕፁ ፡ ወይትፌሥሑ ።

አስግድ ፡ ለኪ ፡ ወእዌድስኪ ፡ ኦእግዝእትየ ፡ ማር ያም ፡ ለመርዓዊ ፡ ሰማይ ፡ ጽርሑ ። አስግድ ፡ ለኪ ፡ ወ እዌድሰኪ ፡ ኦእግዝእትየ ፡ ማርያም ፡ ለፀሐየ ፡ ጽድ ቅ ፡ ስረገላሁ ። አስግድ ፡ ለኪ ፡ ወእዌድሰኪ ፡ ኦእግ ዝእትየ ፡ ማርያም ፡ በከመ ፡ ወደሰኪ ፡ ዮሐንስ ፡ አ ፈ ፡ ወርቅ ፡ በውዳሴሁ ፡ እንዘ ፡ ይብል ፡ በጥዑም ፡ ከ ናፍሪሁ ፡ ተፈሥሒ ፡ ኦእግዝእትየ ፡ ማርያም ፡ ዘተ ሠገወ ፡ እምኔኪ ፡ እግዚአብሔር ፡ ቃል ፡ ወወፅዓ ፡ እምኔኪ ፡ (B. fol. 7b. 2.) ከመ ፡ መርዓዊ ፡ ዘይወፅዕ ፡ እ ምጽርሑ ። ተፈሥሒ ፡ ኦእግዝእትየ ፡ ማርያም ፡ ዘ

ወፅአ ፡ እምኔኪ ፡ ኖላዊ ፡ ኄር ፡ ዘበአማን ፡ ዘኃሠሦ ፡ ለበግዕ ፡ ግዱፍ ፡ ወሰበ ፡ ረከቦ ፡ ፃሮ ፡ ዲበ ፡ መትከፍቱ ። ተፈሥሒ ፡ አእግዝእትየ ፡ ማርያም ፡ እንተ ፡ ብኪ ፡ ተበትከ ፡ ማዕሠረ ፡ ሔዋን ፡ ማሕመሚ ፡ እንተ ፡ ገደፋ ፡ እግዚአብሔር ፡ ውስተ ፡ ደይን ። ተፈሥሒ ፡ አእግዝእትየ ፡ ማርያም ፡ ምድር ፡ ቅድስት ፡ እንተ ፡ በጽሐኪ ፡ እግዚአብሔር ፡ እንዘ ፡ ይዜንን ፡ ዲበ ፡ ደመና ፡ ብሩህ ፡ ወቦአ ፡ ውስቴትኪ ። ተፈሥሒ ፡ አእግዝእትየ ፡ ማርያም ፡ ዘአስተርአየ ፡ እምኔኪ ፡ እግዚአብሔር ፡ ዘየዓርፍ ፡ በቅዱሳኒሁ ። ተፈሥሒ ፡ አእግዝእትየ ፡ ማርያም ፡ ዘሠምረ ፡ ብኪ ፡ እግዚአብሔር ፡ ዘሀሎ ፡ እምቅድመ ፡ ዓለም ፡ ይትወለድ ፡ እምኔኪ ፡ ቃል ፡ ዘንስግድ ፡ ለቴ ፡ ምስለ ፡ አቡሁ ፡ ወምስ
(B. fol. 8a, 1.) ለ ፡ መንፈሱ ፡ ቅዱስ ። ተፈሥሒ ፡ አእግዝእትየ ፡ ማርያም ፡ እሙ ፡ ለዘሐዋርያሁ ፡ አነ ። ተፈሥሒ ፡ አእግዝእትየ ፡ ማርያም ፡ ዘወለድኪዩ ፡ ለዘ ፡ ዓቀመ ፡ ማኅተመ ፡ ድንግልናኪ ፡ እምድኅረ ፡ ልደቱ ፡ እንበለ ፡ ሙስና ። ሰላም ፡ ለኪ ፡ አእግዝእትየ ፡ ማርያም ፡ እንተ ፡ ወለድኪ ፡ አምላክ ፡ እንዘ ፡ ኢይትነሰት ፡ መሠረተ ፡ ማኅፀንኪ ፡ ሰላም ፡ ለኪ ፡ አእግዝእትየ ፡ ማርያም ፡ እንተ ፡ ወለድኪ ፡ ቃለ ። እንዘ ፡ ኢይትረኃው ፡ ወእንዘ ፡ ኢይትዌለጥ ፡ ማኅተመ ፡ ድንግልናኪ ፡ ወተሰመይኪ ፡ እመ ፡ ወዓመተ ፡ በልደት ፡ መድኀኒነ ፡ ቅዱስ ። ሰላም ፡ ለኪ ፡ አእግዝእትየ ፡ ማርያም ፡ እስመ ፡ ረክብኪ ፡ ሞገሰ ፡ እግዚአብሔር ፡ ምስሌኪ ፡ ሰዓሊ ፡ ወተንብሊ ፡ ኀበ ፡ ፍቁር ፡ ወልድኪ ፡ ከመ ፡ ይስረይ ፡ ለነ ፡ ኃጣውኢነ ። ። ።

THE COVENANT OF MERCY WHICH CHRIST MADE WITH THE VIRGIN MARY AFTER HIS DEATH.

(A. fol. 75a. 1.) በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ አሐዱ ፡ አምላክ ። አመ ፡ ፲ወሰዱሱ ፡ ለየካቲት ፡ በዛቲ ፡ ዕለት ፡ ኮነ ፡ ተዝከራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፤ በዘነሥአት ፡ ቦቱ ፡ ኪዳነ ፡ ምሕረት ፡ እም ወልዳ ፡ መድኀኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለዘይገብር ፡ ተዝክራ ፡ ወለዘይጼውዕ ፡ ስማ ፡ ወለዘይሁብ ፡ ምጽዋተ ፡ ለነዳይ ፡ እስከ ፡ ማይ ፡ ቄሪር ፤ ወዛቲ ፡ ቅድስት ፡ ማርያም ፡ እምድኅረ ፡ ዓርገ ፡ ወልዳ ፡ ውስተ ፡ ሰማይ ፡ (A. fol. 75a. 2.) ነሚአ ፡ ሥጋሃ ፡ ንጹሐ ፡ ወነበረ ፡ በየማነ ፡ አቡሁ ፡ ፈጺሞ ፡ ዅሎ ፡ ሕገ ፡ ትስብእት ፡ ዘእንበለ ፡ ኃጢአት ፡ በሕቲታ ፡ ወሠሊጦ ፡ ሕማማተ ፡ መስቀል ፡ በሥምረቱ ፡ ወበፈቃዱ ፡ ዘገብሮ ፡ በእጎተ ፡ መድኀኒትነ ፤ ኃደጋ ፡ ለእሙ ፡ ማርያም ፡ ውስተ ፡ ቤተ ፡ ዮሐንስ ፡ ረድኡ ፡ ዘያፈቅር ፤ በከመ ፡ አማኅፀና ፡ ለሊሁ ፡ እንዘ ፡ ይብል ፡ ነዋ ፡ ወልድኪ ፡ ወይቤሎ ፡ ለውእቱኒ ፡ ረድኡ ፡ ነያ ፡ እምኪ ፤ ወእም አሜሃ ፡ ነበረት ፡ እግዝእትነ ፡ ማርያም ፡ እንዘ ፡ ተሐውር ፡ ኀበ ፡ መቃብረ ፡ ወልዳ ፡ ዘውእቱ ፡ ጎልጎታ ፡ ከመ ፡ ትጸ (A. fol. 75b. 1.) ሊ ፡ ህየ ፡ ወሰበ ፡ ርእይዋ ፡ አይሁድ ፡ ተመልው ፡ መዓተ ፡ ወቅንዓተ ፡ ወፈቀዱ ፡ ከመ ፡ ይውግርዋ ፡ ወሰወራ ፡ እግዚአብሔር ፡ እምአዕይንቲሆሙ ። ወእምዝ ፡ ተማከሩ ፡ ከመ ፡ ይሚሙ ፡ ዓቀብተ ፡ ውስተ ፡ መቃብሩ ፡ ከመ ፡ ኢትብጻሕ ፡ ኃግመ ፡ ትጸሊ ፡ በህየ ። ወይእቲሰ ፡ ኢታጸርዕ ፡ ሐዊረ ፡ ለለ ፡ ዕለቱ ። ወዓቀብትሰ ፡ ኢይሬእይዋ ፡ እስመ ፡ ሰወራ ፡ መንጦላዕተ ፡ ስብሐቲሁ ፡ ለወልዳ ፡ ወበዅሉ ፡ ጊዜ ፡ ይመጽኡ ፡ ኀቤሃ ፡ መላእክት ፡ ከመ ፡ ይትለአክዋ ፡ ወወልዳ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ይሔው (A. fol. 75b. 2.) ጻ ፡ ዘልፈ ፡ ወይፈጽም ፡ ላቲ ፡ ዅሎ ፡ ዘኃሠሠት ። ቦአመ ፡ ያዓርግዋ ፡ ውስተ ፡ ሰማይ ፡ ወያርእይዋ ፡ መክነ ፡ ዕረፍቶሙ ፡ ለጻድቃን ፡ ኀበ ፡ ሀለዉ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ወተቀበልዋ ፡ ዅሎሙ ፡ ነፍሳተ ፡ አበው ፡ እለ ፡ አዕረፉ ፡ እምአዳም ፡ እስከ(?)ሁ ። ወሰገዱ ፡ ላቲ ፡ እንዘ ፡ ይብሉ ፡ ስብሐት ፡ ለእግዚአብሔር ፡ ዘፈጠረ ፡ ለነ ፡ ኪያኪ ፡ ሥጋ ፡ እምሥጋ ፡ ወዓፅመ ፡ እምዓፅመነ ፤ ወብኪ ፡ ረከብነ ፡ መድኀኒተ ፡ ወኮንከነ ፡ መርሶ ፡ ሕይወተ ፡ እሙስና ፡ በተሠግዎቱ ፡ ለወልዶ ፡ አምላክ ፡ እም (A. fol. 76a. 1.) ኔኪ ። ወእምዝ ፡ ወሰድዋ ፡ መላእክት ፡ ወአብጽሕዋ ፡ ኀበ ፡ ፍቁር ፡ ወልዳ ፡ ኀበ ፡ መንበሩ ። ወተቀልው ፡ መንጦላዕት ፡ ዘነደ ፡ እሳት ፡ ይምነ ፡ ወዕግመ ፡ ወአኀዝ ፡ እዴሃ ፡ እግዚእነ ፡ ወሰዓመ ፡ አፉሃ ፡ ወይቤላ ፡ መጻእኪኑ ፡ አወላዲትየ ። ወአዕረጋ ፡ ዲበ ፡ መንበረ ፡ ስብሐቲሁ ፡ ወአንበራ ፡ ምስሌሁ ፡ ወዘናዋ ፡ ዅሉ ፡ ትፍሥሕት ፡ ወኃሤት ፡ ዘዓይን ፡ ኢርእየ ፡ ወእዝን ፡ ኢሰምዓ ፡ ውስተ ፡ ልበ ፡ ሰብእ ፡ ዘኢተሐለየ ፡ ዘአስተዳለወ ፡ ላቲ ፡ ወእምታሕተ ፡ መንበረ ፡ ስብሐት ፡ ርእየቶ ፡ ለዳዊት ፡ (A. fol. 76a. 2.) አቡሃ ፡ ንጉሠ ፡ እስራኤል ፡ ምስለ ፡ ዅሎሙ ፡ ማኅበረ ፡ ነቢያት ፡ ወመላእክት ፡ ወነፍሳተ ፡ ጻድቃን ፡ ከኪቦሙ ፡ ከመ ፡ ይዜምር ፡ በመሰንቆ ፡ ወይብ

ል ፡ ስምዒ ፡ ወለትየ ፡ ርእዩ ፡ ወአጽምኡ ፡ እግዝኪ ፡ ርስኢ ፡ ሕዝበኪ ፡ በቤተ ፡ አቡኪ ፡ እስመ ፡ ፈተወ ፡ ንጉሥ ፡ ሥነኪ ፡ እስመ ፡ ውእቱ ፡ እግዚእኪ ። ወእምህየ ፡ ካዕበ ፡ ወሰድዋ ፡ መላእክት ፡ ከመ ፡ ያርእይዋ ፡ መክነ ፡ ነዋኔ ፡ ወአብጽሕዋ ፡ ኀበ ፡ ሀሎ ፡ ጸናፊ ፡ ጽልመት ፡ ዘድልው ፡ ለሰይጣን ፡ ወለሠራዊቱ ፡ ወለ ነዾሙ ፡ እለ ፡ የሐው (A. fol. 76b. 1.) ሩ ፡ በፍናዊሁ ። ወትቤ ፡ እግዝእትነ ፡ ማርያም ፡ ወይ ፡ ሊተ ፡ መኑ ፡ እምዜነዎሙ ፡ ለውሉደ ፡ ሰብእ ፡ ከመ ፡ ይምጽኡ ፡ ዝየ ። ወይቤላ ፡ መልአክ ፡ ኢትፍርሂ ፡ አማርያም ፡ እግዚአብሔር ፡ ምስሌኪ ፡ ለለኪሂ ፡ ወለእለ ፡ እም ድኀሬኪኒ ። ወእምዝ ፡ ጸርዋ ፡ መላእክት ፡ ወአግብእዋ ፡ ውስተ ፡ መካና ፡ ወእምአሜሃ ፡ ነበረት ፡ እግዝእትነ ፡ ማርያም ፡ እንዘ ፡ ተኀዝን ፡ ጥቀ ፡ በእንተ ፡ ነዾሙ ፡ ኀጥአን ። ወበከመ ፡ ዛቲ ፡ ዕለት ፡ አመ ፡ ፲ወ፮ ለየካቲት ፡ ቆመት ፡ መካን ፡ ቀራንዮ ፡ ወሰ (A. fol. 76b. 2.) አለት ፡ ኀበ ፡ ወልዳ ፡ እንዘ ፡ ትብል ፡ አምሕለክ ፡ አወልድየ ፡ በእግዚአብሔር ፡ አቡከ ፡ ወከርስቶስ ፡ ስምከ ፡ ወጸራቅሊጦስ ፡ መንፈስከ ። ወበማኅፀንየ ፡ ዘጸረከ ፡ ፲አውራኅ ፡ ወ፷ዕለተ ፡ እንዘ ፡ ምድር ፡ ኢትክል ፡ ጸዋሮተከ ፡ ወመላእክትኒ ፡ ኢይትከሀሉ ፡ ቀሪቦተከ ። አምሕለክ ፡ አወልድየ ፡ በፀአትከ ፡ እምኔየ ፡ ዘእንበለ ፡ ድክም ፡ ወበተወልዶትከ ። አምሕለክ ፡ በአጥባትየ ፡ እለ ፡ ሐፀናከ ፡ ወበከናፍርየ ፡ እለ ፡ ሰዓማከ ። አምሕለክ ፡ በአዕዳውየ ፡ እለ ፡ ሐቀፋከ ፡ ወበአዕጋርየ ፡ እለ ፡ አ (A. fol. 77a. 1.) ንሶሰዋ ፡ ምስሌከ ። አምሕለክ ፡ በሳል ፡ ዘሰከብኩ ፡ ውስቴቱ ፡ ወበአጽርቅት ፡ ዘተጠብለልከ ፡ ቦቱ ፡ አወልድየ ፡ ወፍቁርየ ፡ እስእለክ ፡ ወአስተበቍዕ ፡ ኀቤክ ፡ ከመ ፡ ትስማዕ ፡ ቃለ ፡ ስእለትየ ፡ ወከመ ፡ ትምጻእ ፡ ኀቤየ ፡ ወትፈጽም ፡ ነዾሙ ፡ ዘውስተ ፡ ልብየ ። ወሶበ ፡ ትቤ ፡ ከመዝ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ እሙ ፡ ለብርሃን ፡ ወረደ ፡ እግዚእነ ፡ ወመድኀኒኒ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወምስሌሁ ፡ እልፍ ፡ አእላፋት ፡ ወትእልፊት ፡ አእላፋት ፡ መላእክት ፡ እንዘ ፡ የዓውድዎ ፡ ወይ (A. fol. 77a. 2.) ቤላ ፡ ምንተ ፡ እግበር ፡ ለኪ ፡ አማርያም ፡ እምየ ፡ ወምንተ ፡ ትፈቅዲ ፡ ከመ ፡ እግበር ፡ ፈቃደኪ ። ወአውሥአቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ለፍቁር ፡ ወልዳ ። ወትቤሎ ፡ አወልድየ ፡ ወፍቁርየ ፡ እግዚእየ ፡ ወመድኀንየ ። ተስፋየ ፡ ወፀወንየ ፡ ወላዕሌከ ፡ ትውክልትየ ። ወበከ ፡ ጸናዕኩ ፡ በውስተ ፡ ማኅፀን ፡ አንተ ፡ ክደንከኒ ። ወአንተ ፡ ገክርየ ፡ በዙሉ ፡ ጊዜ ፡ ይእዜኒ ፡ ስማዕ ፡ ጸሎትየ ፡ ወስእለትየ ። ወአጽምእ ፡ ቃለ ፡ አፋየ ። ዘእነግረከ ፡ እነ ፡ እምከ ፡ ማርያም ፡ ወእነ ፡ አመ (A. fol. 77b. 1.) ትከ ፡ በእንተ ፡ ዘይገብር ፡ ተገዝከርየ ፡ ወዘየሐንጽ ፡ ቤተ ፡ ክርስቲያን ፡ በስምየ ፡ አው ፡ ዘያላብስ ፡ ዕሩቀ ፡ ወዘይሔውጽ ፡ ድውየ ፡ አው ፡ ዘያበልዕ ፡ ርኁበ ፡ ወዘያስቲ ፡ ጽሙአ ፡ አው ፡ ዘይናዝዝ ፡ ጎዙነ ፡ ወዘያስተፈሥሕ ፡ ትኩዘ ፡ አው ፡ ዘጸሐፈ ፡ ውዳሴየ ፡ ወዘኃለየ ፡ ማኅሌተ ፡ አመ ፡ በዓልየ ፡ ዕሥዮ ፡ እግዚአ ፡ ዕሜተ ፡ ሠናየ ፡ ዘእምጎበኪከ ፡ ዘዓይን ፡ ኢርእየ ፡ ወእዝን ፡ ኢሰምዓ ፡ ውስተ ፡ ልበ ፡ ሰብእ ፡ ዘኢተሐለየ ፡ እስእለከ ፡ እግዚአ ፡ ወአስተበቍዓከ ፡ በእንተ ፡ ነዾሁ ፡ ዘየአምን ፡ ብየ ፡ ረስዮ ፡ ግዑዘ ፡ እምሲኡ (A. fol. 77b. 2.) ል ፡ ተዘኪረከ ፡ ረኃበ ፡ ወጽምአ ፡ ወነዾሁ ፡ መከራ ፡ ዘረከበኒ ፡ ምስሌከ ። ወአውሥአ ፡ እግዚእ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወይቤላ ፡ ይኩን ፡ በከመ ፡ ትቤሊ ፡ ወእፈጽም ፡ ለኪ ፡ ነዾ ፡ ስእለተኪ ፡ አኮኑ ፡ ተስባእኩ ፡ በእንቲአኪ ፡ መሐልኩ ፡ በርእስየ ፡ ከመ ፡ ኢይሐስወኪ ፡ ኪዳንየ ፡ በረከታ ፡ ይኩን ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ሰላም ፡ ለኪ ፡ መጽሐፈ ፡ ሕግ ፡ ወኪዳን ፡ አምሳለ ፡ ጽላት ፡ ዘእብን ።

ለለ ፡ ጸውዑ ፡ ስመኪ ፡ በውስተ ፡ መክን ።

ርኀርኀ (A. fol. 78a. 1.) ተ ፡ ልብ ፡ ለኃጥአን ፡ ርኀር ኀተ ፡ ልበ ፡ ለግፉዓን ።

ርኀርኀተ ፡ ልብ ፡ ለኀዙናን ፡ ማርያም ፡ አሜን ።

I. THE COVENANT OF CHRIST WITH THE BLESSED VIRGIN MARY.

(A. fol. 1b. 1.) ተአምሪሃ ፡ ለእግዚእትነ ፡ ማርያም ፡ ቅድስት ፡ ድንግል ፡ በ፪ኤ ። ወላዲተ ፡ አምላክ ፡ ጸሎታ ፡ ወበረከታ ፡ የሃሉ ፡ ምስሌነ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወአሐተ ፡ ዕለተ ፡ ይቤላ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለማርያም ፡ አይ ፡ ኃዘን ፡ የዓቢ ፡ እምነ ፡ ኃዘናት ፡ ዘረከበኪ ፡ በእንቲአየ ። ወትቤሎ ፡ እግዚእትነ ፡ ማርያም ፡ አእግዚአየ ፡ ወአምላኪየ ፡ እሉ ፡ እሙንቱ ፡ ፭ኃዘናት ፡ ዘረከቡነ ፡ በእንቲአክ ፡ ጥቀ ፡ የዓብዩ ፡ በጎቤየ ። ፭እምኔሆሙ ፡ ኃዘንየ ፡ ሶበ ፡ ተነበየ ፡ ስምዖን ፡ በእንቲአክ ፡ በቤተ ፡ መቅደስ ፡ ከመ ፡ ይቀትሉከ ፡ አይሁድ ። (A. fol. 1b. 2.) ወከልኤ ፡ ኃዘንየ ፡ ሶበ ፡ ኃጣእኩከ ፡ በቤተ ፡ መቅደስ ፡ እንዘ ፡ አኃሥሠክ ፡ ፫ተ ፡ ዕለታተ ። ወሣልስ ፡ ኃዘንየ ፡ ሶበ ፡ እዜክር ፡ ዘከመ ፡ አሰሩከ ፡ እደዊክ ፡ ወእገሪክ ፡ ወአመ ፡ ቀሠፉክ ፡ ዘባነክ ፡ በዐውደ ። ጲላጦስ ። ወራብዕ ፡ ኃዘንየ ፡ ዘከመ ፡ ሰቀሉክ ፡ ማዕከለ ፡ ፪ፈያት ፡ በዕለተ ፡ ዓርብ ፡ ዕሩቀከ ፡ ወቅንወክ ፡ በቅንዋት ፡ ሐምስ ። ወሐምስ ፡ ኃዘንየ ፡ ሶበ ፡ እዜክር ፡ ዘከመ ፡ አውረዱከ ፡ እመስቀል ፡ ዮሴፍ ፡ ወኒቆዲሞስ ፡ ወገነዙከ ፡ በሰንዱናት ፡ ወወደዩክ ፡ ውስተ ፡ መቃብር ። ወይቤላ ፡ እግዚእነ ፡ ለወላዲቱ ፡ ተዘኪሮ ፡ ዘንተ ፡ ሕማማተ ፡ ወኃ (A. fol. 2a. 1.) ዘናቶ ፡ ዘረከበኪ ፡ በእንቲአየ ፡ እንዘ ፡ ይብል ፡ አቡነ ፡ ዘበሰማያት ፡ ወሰላመ ፡ ገብርኤል ፡ አነ ፡ እሰሪ ፡ ሎቱ ፡ ኃጢአቶ ። ወዘወሀበ ፡ ምጽዋተ ፡ በእንተ ፡ ስምኪ ፡ አነ ፡ እሰሪ ፡ ሎቱ ፡ ኃጢአቶ ፡ ወአወርሶ ፡ መንግሥተ ፡ ሰማያዊተ ። ወአነ ፡ እምጽእ ፡ ኀቤሁ ፡ ምስሌኪ ፡ አወላዲትየ ፡ ወአስተርእዮ ፡ እም ቅድመ ፡ ሞቱ ፡ ፫ቱ ፡ ዕለታተ ። ወዘንተ ፡ ኪዳነ ፡ ወሀባ ፡ ለእሙ ፡ ይእቲኒ ፡ ነገረቶ ፡ ለደቅስዮስ ፡ ውእቱኒ ፡ ጸሐፋ ፡ ምስለ ፡ ተአምሪሃ ፡ ከመ ፡ ያንብብዋ ፡ መሃይምናን ። ጸሎታ ፡ ወበረከታ ፡ የሃሉ ፡ ምስሌነ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ኦይ ፡ ኃዘን ፡ የዓቢ ፡ እምኃዘናት ፡ ዘረከቡኪ ፡ ድንግል ።

እስመ ፡ ወሀበኪ ፡ ቃለ ፡ አመ ፡ ይቤለኪ ፡ ቃል ።

በዕለተ ፡ ዓርብ ፡ (A. fol. 2a. 2.) ዘከነ ፡ ዲቤ ፡ ዕፀ ፡ ቅዱስ ፡ መስቀል ።

በኃዘንኪ ፡ ፭አድኅንኒ ፡ እምኀጕል ።

ወአምግርማሃ ፡ ጽኑዕ ፡ ለግርምት ፡ ሲኦል ። ። ።

II. BISHOP DEXIUS AND THE VIRGIN MARY.

(A. fol. 3a. 1.; B. fol. 9a. 1.) በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ አሐዱ ፡ አምላክ ። ንጽሕፍ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት[1] ።

ወሀሎ ፡ አሐዱ ፡ ኤጲስ ፡ ቆጶስ ፡ ውስተ ፡ ቤተ ፡ ክ

[1] B. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፭አምላክ ፡ ንቀድም ፡ በረድኤተ ፡ ሀብቱ ፡ ጽሑፈ ፡ ተአምራቲሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ዘኢይክሉ ፡ ፈጽሞ ፡ ነጊረ ፡ ዕበያ ፡ ወክብራ ፡ ወውዳሴሃ ፡ ኢሰማያውያን ፡ ወኢምድራውያን ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ርስቲያን ፡ ዘዋልዋልያ ፡ ዘስሙ ፡ ደቅስዮስ ፡ እስመ[1] ፡ ጻድቅ ፡ ብእሲ ፡ ወፈራሄ ፡ እግዚአብሔር ፡ ወያፈቅራ ፡ ለእግዝእትነ ፡ ማርያም[2] ፡ ፈድፋደ ፡ ወበ (B. fol. 9a. 2.) ውዳሴሃ ፡ አፋው ፡ ይነብብ ፡ ወልቡ ፡ ይጉሥዕ ፡ ወይትቀነይ ፡ በወቢይ ፡ ጻሕቅ ። ወእጽሐፈ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ወዜናሃ ፡ ወኢ (A. fol. 3a. 2.) ያጸርዕ ፡ አንብቦታ ፡ ሰርክ ፡ ወነግህ ። ወሶበ ፡ አልጸቀ ፡ ከመ ፡ ይፈጽም ፡ ጽሑፈ ፡ ውዳሴሃ ፡ አብሰረቶ ፡ ገሃደ ፡ እግዝእትነ ፡ ድንግል[2] ። ማርያም ፡ ዕባዮ-ሙ ፡ ለሕዝበ ፡ ክርስቲያን ። ወትቤሎ ፡ ሀበኒ ፡ መጽሐፈ ፡ ዜናየ ፡ ወተአምር ፡ ዘገብረ ፡ ወልድየ ፡ ፍቁር ፡ በዲበ ፡ እደዊየ ፡ ወተመጠወት ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ወከሠተቶ ፡ ወእንበየት ፡ ወእደማ ፡ ፈድፋደ ። ወትቤሎ ፡ እፍቁርየ ፡ ናሁ ፡ ጸመውከ ፡ በእንቲአየ ፡ ነየ[3] ፡ እነ ፡ ሠመርኩ ፡ ብከ ፡ ወእእኰትኩከ ፡ ወበረከተ ፡ ወ (B. fol. 9b. 1.) ልድየ ፡ ፍቁር ፡ የሀሉ ፡ ላዕሌከ ፡ ወይጎድር ፡ ውስተ ፡ ቤትከ ፡ ወይባርከ ፡ ደቂቀከ ፡ ወአዋልዲከ ፡ በበረከተ ፡ ሰማይ[4] ፡ (A. fol. 3b. 1.) ዘጸሐፍከ ፡ ሊተ ፡ ዘንተ ፡ መጽሐፈ ። ወዘንተ ፡ ብሂላ ፡ ተሰወረቶ ፡ ወኤጴስ ፡ ቆጶስ ፡ ተፈሥሐ ፡ ወቢየ ፡ ፍሥሐ ፡ በእንተ ፡ ዘአብሰረቶ ፡ ማርያም[5] ፡ በራእየ ፡ ወተናበቡቶ ፡ አፈ ፡ በአፍ ፡ አብደረ ፡ ኪያሃ ፡ ወተነድፈ ፡ ልቡ ፡ በዕሙቅ ፡ ፍቅራ[6] ። ወእምዝ ፡ ሐለየ ፡ በልቡ ፡ ወይቤ ፡ ናሁ ፡ እነ ፡ እሌዕል ፡ ክብራ ፡ ወዕበያ ፡ ወእዌስክ ፡ ፈድፋደ ፡ እምዘ ፡ አኃዝኩ[7] ፡ እግበር ፡ ቀዳሚ ። ወገብረ ፡ ዐቢየ ፡ በዓለ[8] ፡ ዘኢገብሮ ፡ ሰብእ[9] ፡ ዘከማሁ ፡ በእንተ ፡ ተዝካራ ፡ (B. fol. 9b. 2.) ለማርያም ፡ እክ ፡ በዕለተ ፡ ልደት ፡ ስቡሕ ። እላ ፡ ዓቅዲሞ ፡ እምነ ፡ ልደት[10] ፡ ኃረየ ፡ አሐተ ፡ ዕለተ ፡ እምኵ (A. fol. 3b. 2.) ሎን ፡ መዋዕላት ። ወዓቀመ ፡ ባቲ ፡ ተዝካረ ፡ በዓለ ፡ ሠርዓ ፡ ወአጽንዓ ፡ ወሀለዉ ፡ ይገብሩ ፡ እስከ ፡ ዮም ፡ በከመ ፡ ሠርዓ ፡ ኤጲስ ፡ ቆጶስ ፡ አኃዙ[11] ፡ ኵሉ ፡ ሰብአ ፡ ሀገር ፡ ያብዕሉ ፡ ተዝካራ ፡ ለማርያም ፡ በፍሥሐ ፡ ወበኃሤት[12] ። ወዳግመ ፡ እንከ ፡ አስተርአየቶ ፡ ለኤጲስ ፡ ቆጶስ ፡ እግዝእትነ ፡ ማርያም ፡ ገባሪተ ፡ ሠናይ ፡ ወሀቢተ ፡ (B. fol. 10a. 1.) ጸጋ ። ወሀለሙ ፡ ውስተ ፡ እዴሃ ፡ ልብሰ ፡ ክብር ፡ ሠናይ ፡ ንጹሕ ፡ ወቅዱስ ። አውሥአቶ ፡ ማርያም ፡ ማሪሃም[5] ፡ ወትቤሎ ፡ አኅሩይየ ፡ ፍቁር ፡ ደቅስዮስ ፡ ንብር ፡ ኀር ፡ ወምእመንየ[13] ፡ እነ ፡ ሰባሕኩከ ፡ ወንእድኩ ፡ ኪያከ ፡ ወተፈሣሕኩ ፡ ብከ ፡ ወ (A. fol. 4a. 1.) ሠመርኩ ፡ በምግባርከ[14] ። ወበከመ ፡ አንተ ፡ ተፈሣሕከ ፡ ብየ ፡ ወሠራዕከ ፡ ወዓቀምከ ፡ ሊተ ፡ በዓለ ፡ በዘ ፡ ዜነወኒ ፡ ገብርኤል ፡ መልአክ ፡ እመላእክት ፡ ቀደምት ፡ ወአብሰረኒ ፡ በምጽአተ ፡ ወልድየ ፡ ፍቁር[15] ። ወአግሃደኩ ፡ ለዙሉ ፡ ሰብእ ፡ ዓለም ፡ ትዝክርየ ፡ በዘ ፡ ዜነወኒ ፡ መልአክ ፡ ለለ ፡ ኵሉ[16] ፡ ዓመት ፡ ወረሰይኩሙ ፡ ለነዳያን ፡ ወለምስኪና (B. fol. 10a. 2.) ን ፡ ምስለ ፡ ኵሉ ፡ ሰብእ ፡ ሀገር ፡ ይትፈሥሑ ፡ ወይትኃሠዩ ፡ በእንተ ፡ ስምየ ፡ ወእነ ፡ አፈደፍድ ፡ ዓስበ ፡ ፃማከ ፡ ብዙኃ ፡ በውስተ ፡ ገዳኑ ፡ ዓለም ፡ ወአልዕል ፡ መንበረከ ፡ ማእከሌሙ ። በከመ ፡ አክበርኩ (A. fol. 4a. 2.) ኒ ። ወይእዜኒ ፡ ናሁ ፡ እነ ፡ አምጻእኩ ፡ ለከ ፡ ልብሰ ፡ እምሰማይ ፡ ዘተአንመ ፡ በትእዝዘ ፡ ወልድየ ፡ ፍቁር[15] ። ወልበስ ፡ ዘንተ ፡ በጊዜ ፡ ተክህኖ ፡ ወቅዳሴ ፡ ወኢይትከሀሎ ፡ ለካልኡ ፡ ለቢሶታ[17] ፡ ዘእንበለ ፡ አንተ ። ወአልቦ ፡ ባዕድ ፡ ዘይደፍር ፡ ነቢረ ፡ ዲበ ፡ መንበርከ ። እመኒ ፡ ቦ ፡ ብእሲ ፡ ዘይትዓደው ፡ ቃለ ፡ ትእዛዝየ ፡ አነ ፡ እትቤቀል ፡ እምኔሁ ፡ ዓቢየ ፡ በቀለ ። ወሶበ ፡ ልህቀ ፡ ኤጲስ ፡ ቆጶስ ፡ ወፈጸመ ፡ መዋዕሊሁ ፡ በርስኡ ፡ ሠናይ ። ወአዕረፈ (B. fol. 10b. 1.) ፈ ፡ በስላም ፡ ወቦአ ፡ ውስተ ፡ ሕይወት ። ወሀለ ፡ ልብስ ፡ ዘወሀቦቶ ፡ ማርያም ፡ ውስተ ፡

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[1] B. omits እስመ ፡ [2] B. ቅድስት ፡ ወድንግልት ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ [3] B. omits ነየ ፡ [4] B. ሰማይ ፡ ወምድር ፡ [5] B. እግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ [6] B. ኪያሃ ፡ ወነደ ፡ በዕሙቅ ፡ ፈቅራ ። [7] B. አኃዝኩ ፡ [8] B. በዓለ ፡ ዓቢየ ፡ [9] B. እደ ፡ ሰብእ ፡ [10] B. ልደት ፡ በጅዕለት ፡ ኀረየ ፡ አሐተ ፡ ዕለተ ፡ [11] B. አኃዙ ፡ [12] B. ወበሐሤት ፡ [13] B. ወምእመን ፡ [14] B. በምግባሪከ ፡ [15] B. ፍቁር ፡ ወልድየ ። [16] B. ለኵሉ ፡ [17] B. ለቢሳታ ፡ ለካልኡ ፡

መዝግብተ ፡ ቤተ ፡ ክርስቲ (A. fol. 4b. 1.) ያን ፡ ዘጎብ
ረ ፡ በረድ ፡ ፀዓዳ ፡ ወጥቀ ፡ ንጹሕ ። ወእምድኅሬሁ ፡
ተሠይመ ፡ ካልእ ፡ ኤጲስ ፡ ቆጶስ ፡ ወፈተወ ፡ ለይእ
ቲ ፡ ልብስ ፡ ከመ ፡ ይልበሳ ፡ በፈቃዱ ። ወለመንበር
ሂ ፡ ፈቀደ ፡ ከመ ፡ ይንበር ፡ ወይዕረግ ፡ ዲቤሁ ፡ ዘእ
ንበለ ፡ መበሐት ፡ ማርያም ፡ ወይቤልዎ ፡ ካህናተ ፡
ቤተ ፡ ክርስቲያን ፡ ወሊቃናት ፡ ሀገር ፡ ኢትልበስ ፡
ዘንተ ፡ ልብስ ፡ እምቅድመ ፡ ትስአላ ፡ ማርያም ፡
(B. fol. 10b. 2.) እመ ፡ አፍቀረተከ ፡ ትሁበከ ፡ ዘንተ ፡
ልብስ ፡ በከመ ፡ ወሀበቶ ፡ ለኤጲስ ፡ ቆጶስ ፡ ይቅስዮ
ስ ። ወይቤሎሙ ፡ እነ ፡ ዘከማሁ ፡ ኤጲስ ፡ ቆጶስ ፡ ወ
ሥዩም ፡ ዲበ ፡ መንርገ ፡ ቤተ ፡ ክርስ (A. fol. 4b. 2.) ቲ
ያን ። ወናሁ ፡ እለብስ ፡ ዘንተ ፡ ልብስ ፡ ወእነብር ፡ ዲ
በ ፡ መንበረ ፡ ዚአሁ ። ወገብረ ፡ ፍትወተ ፡ ልቡ ፡ ወ
ኢከህሉ ፡ ይክልእዎ ፡ ወበፈቃዱ ፡ ለብሳ ፡ ለልብስ ፡
ወደፈረ ፡ ወንርገ ፡ ዲበ ፡ መንበር ፡ ወነበረ ፡ ዲቤሁ ።
ወውእተ ፡ ጊዜ ፡ ወድቀ ፡ ወተቀጥቀጠ ፡ እምዲበ ፡
አትራኖስ[1] ። ወኮነ ፡ ወቢየ ፡ ድንጋፄ ፡ ወረዳድ ፡ ውስ
ተ ፡ ቤተ ፡ ክርስቲያን ። ወቀሠፈቶ ፡ ማርያም ፡ ማረሃ
ም ፡ (B. fol. 11a. 1.) በእደ ፡ መልአክ ፡ ዘስሙ ፡ ራጉኤ
ል ። ተሐጕለ ፡ ወሞተ ፡ ወእለ ፡ ሀለዉ ፡ ጉባኤ[2] ፡ ሕ
ዝብ ፡ ውስተ ፡ ይእቲ ፡ መካን ፡ ካህናት ፡ ወዲያቆና
ት ፡ አኃዝሙ[3] ፡ ነያራር ፡ ፍርሃት[4] ፡ ወድንጋፄ ። ወ
(A. fol. 5a. 1.) እምድኅረ ፡ ተመይጠ ፡ ልበሙ ፡ አንከ
ሩ ፡ ወተደመሙ ፡ በእንተ ፡ ተአምር ፡ ዘገብረት ፡ ማር
ያም ፡ ማረሃም ፡ ወወሀቡ ፡ ስብሐት ፡ ለእግዚአብሔ
ር ፡ ወአልዓሉ ፡ ዕበየ ፡ ክብራ ፡ ለማርያም ፡ ለማረሃ
ም ፡ ገነዩ ፡ ወሰገዱ ፡ በብረኪሆሙ ፡ ውስተ ፡ መርጡ
ላ ፡ ወአልዓሉ ፡ ስብሐሆሙ ፡ ለማርያም ፡ (B. fol. 11a. 2.)
በፍርሃት ፡ ወበረዓድ ። ወአብደሩ ፡ ተቀንዮታ ፡ እም
አእላፍ ፡ ወርቅ ፡ ወብራር ፡ በእንተ ፡ ዘርአዩ ፡ መንክ
ረ ፡ ግርማ ፡ ወመደንግፀ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡
በላዕለ ፡ ኤጲስ ፡ ቆጶስ ፡ አልዓልዋ[5] ፡ ወአክበርዋ ።
ጸሎታ ፡ ወአስተብቍዖታ ፡ ይትቤዘዎ ፡ እሞ (A. fol.
5a. 2.) ት ፡ መሪር ፡ ወአምኑነኔ ፡ ይይን ፡ ለንጉሥነ ፡
ጻዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን[6] ።

(The two following texts are wanting in A.).

1. PRAYER TO THE VIRGIN MARY.

(B. fol. 11a. 2.) አእግዝእትየ ፡ ማርያም ፡ እንበለ ፡
ዘርኢ ፡ ብእሲ ፡ ዘወለድኪዮ ፡ ለእምላክ ። ዕበ ፡ አጽ
ሐፈ ፡ ደቅስዮስ ፡ መጽሐፈ ፡ ተአምርኪ ፡ በሩክ ።
ዘአኅረምኪ ፡ ካልኤ ፡ ብእሴ ፡ ከመ ፡ ኢይልበስ ፡ አ
ልባሲሁ ፡ ወዲበ ፡ መንበሩ ፡ ኢያስምክ ። ዕበኒ ፡ ተ
ዓደወ ፡ ትእዛዘኪ ፡ ፩ኤጲስ ፡ ቆጶስ ፡ ድሩክ ። ወነበ
ረ ፡ ላዕለ ፡ መንበሩ ፡ እንበለ ፡ እምኔኪ ፡ (B. fol. 11b. 1.)
ይትባረክ ። ቀሠፍኪዮ ፡ ፍጡነ ፡ በእደ ፡ ራጉኤል ፡
መልአክ ፡ ከማሁ ፡ ቀሥፈ ፡ አፅራረ ፡ ሕይወቱ ፡ ጊዜ ፡ አ
ፈ ፡ ጽባሕ ፡ ወሠርክ ፡ ለገብርኪ ፡ ኃይለ ፡ ማርያም ፡ ዜ
ና ፡ ትሩትኪ ፡ ዘይስብክ ። ለዓለመ ፡ ዓለም ፡ አሜን ።
ዕበ ፡ አጽሐፈ ፡ ደቅስዮስ ፡ ተአምሪሃ ፡ ዕሡድ ።
ወዮ ፡ ምኪ ፡ ተዝከራ ፡ አግሃደ ፡ ወሀበቶ ፡ ልብሰ ፡
ወመንበረ ፡ ፩ ።
ገብርኤል ፡ አብሰራ ፡ ብስራተ ፡ ፍሥሐ ፡ ብውደ ።
በድንግልና ፡ ፀነሰ ፡ ወወሊዶ ፡ ወልደ ።

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[1] B. አትሮንስ ፡ [2] B. ጉባኤ ፡ [3] B. አኀዝሙ ፡ [4] B. ነጸራረ ፡ ፍርሃት ፡ [5] B. omits አልዓልዋ ፡ [6] B. ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ኃጥአ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

2. THE VIRGIN MARY AND THE POOR MONK.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ ፩መነኮስ ፡ ነዳይ ፡ ወአልቦቱ ፡ ልብስ ፡ ወሲሳይ ። ወይትአመና ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወይቤላ ፡ አዝዚ ፡ (B. fol. 11 b. 2.) ሊተ ፡ ዘአበልዕ ፡ ወአስቲ ፡ ወአለብስ ። ወዘንተ ፡ ብሂሎ ፡ ኖመ ፡ ወመጽአት ፡ እግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወአምጽአ ፡ ሎሊት ፡ ወአስተርአየቶ ፡ በራእይ ፡ ወትቤሎ ፡ ምንት ፡ ትብል ፡ አመነኮስ ፡ ንግእ ፡ ዘንተ ፡ ልብሰ ፡ ከመ ፡ ይኩንከ ። ወነቂሆ ፡ እምነዋሙ ፡ ረከበ ፡ ልብሰ ፡ ወተፈሥሐ ፡ ፀቢያ ፡ ፍሥሐ ። ወአንክሩ ፡ ነሊሙ ፡ ሕዝብ ፡ እለ ፡ ርእዩ ፡ ዘንተ ፡ ተአምረ ፡ ዘገብረት ፡ እግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ።

CHAPTER I.

THE VIRGIN MARY AND THE ARTIFICER.

(A. fol. 6 b. 1.) እኩኑ ፡ ብእሲ ፡ ሶበ ፡ ሐነፀ ፡ ቤት ፡ አፍትዎ ። ነሎ ፡ የዕየዖ ፡ ያቀድም ፡ አስተዳልዎ ። እስለኪ ፡ ሀብኒ ፡ መንፈሰ ፡ ጥበብ ፡ ወአለብዎ ። መንክራተኪ ፡ ማርያም ፡ ሶበ ፡ ፈቀድኩ ፡ ዜንዎ ። ወለሠናይትኪ ፡ ረትዓኒ ፡ እትልዎ ።

(B. fol. 12 b. 1.) ክፍል ፡ ፩ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ነፍሰ ፡ ንጉሥነ ፡ ዳዊት ። ለዓለመ ፡ ዓለም ፡ አሜን ። ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ ገባራዊ ፡ ዘያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በከልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በሁሉ ፡ ልቡ ፡ ወያወት (A. fol. 6 b. 2.) ር ፡ አንብቦ ፡ ሰላማ ፡ ለለዕለቱ ፡ ሰርክ ፡ ወነግሀ ። ወነበረ ፡ እንዘ ፡ ይኤምን ፡ ብዙኃ ፡ መዋዕለ[1] ። ወአሐተ ፡ ዕለተ ፡ ይቤላ ፡ አእግዝእትየ ፡ መስተሣህልት ፡ አንሰ[2] ፡ እሁበኪ ፡ ሰላመ ፡ ወትረ ። አንቲሰ[3] ፡ ኢታገብኢ ፡ ሊተ ፡ ሰላምየ ፡ ወእምድኅረ ፡ ይቤላ ፡ ዘንተ ፡ ወጠነ[4] ፡ ያንብብ ፡ ሰላመ ፡ እግዝእትነ ፡ ማርያም ፡ ቀዊሞ ፡ ቅድመ ፡ ሥዕላ ። (B. fol. 12 b. 2.) ወሶበ ፡ በጽሐ[5] ፡ ኀበ ፡ ይብል ፡ ቡርክት ፡ አንቲ ፡ እምአንስት[6] ፡ ተሠጥወቶ[7] ፡ እግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እምውስተ ፡ ሥዕል ። ወትቤሎ[8] ፡ ቡሩክ ፡ አንተኒ ፡ እምዕደው ፡ ወከመዝ ፡ ትቤሎ[9] ፡ ሠለስተ ፡ ጊዜ ። ወሶበ ፡ ሰምዓ ፡ ውእቱ ፡ ገባራዊ ፡ ዘንተ ፡ ቃለ ፡ እም (A. fol. 7 a. 1.) ሥዕለ ፡ እግዝእትነ ፡ ማርያም ፡ ሰገደ ፡ ቅድሜሃ ፡ ወነስሐ ፡ በእንተ ፡ ዘተሀበለ ፡ ተናግሮታ ። ወባሕቱ ፡ ተፈሥሐ ፡ በእንተ ፡ ቃል[10] ፡ ዘነበበቶ ። ወአፈድፈደ ፡ አፍቅሮታ ፡ እምቀዲሙ ።

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[1] B. ለለዕለቱ ፡ ነግሃ ፡ ወቀትረ ፡ ወምሴተ ፡ ወነበረ ፡ ከመዝ ፡ ብዙኃ ፡ መዋዕለ ። [2] B. ናሀ ፡ አንሰ ፡ ወትረ ፡ [3] B. ወአንቲሰ ፡ [4] B. ሶበ ፡ ወጠነ ፡ [5] B. እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወበጽሐ ፡ [6] B. adds ወቡሩክ ፡ ፍሬ ፡ ክርሥኪ ። [7] B. ወተሠጥወቶ ፡ [8] B. እንዘ ፡ ትብል ፡ [9] B. ወእምዝ ፡ ትቤሎ ፡ [10] B. በበይነ ፡ ቃል ፡

ሙ ፡ ወወሰከ[1] ፡ ተልእኮታ ፡ እስከ[2] ፡ አመ ፡ ፈለሰ ፡ እምዝንቱ ፡ ዓለም ፡ ኃላፊ ። ጸሎታ ፡ ወበረከታ[3] ፡ ለ እግዝእትነ ፡ ማርያም ፡ (B. fol. 13a. 1.) የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። . . . . . ሶበ ፡ ወሀበኪ ፡ ዘልፈ ፡ ሰላመ ፡ መልአክ ፡ ብስራ ታዊ ።

ፍቁርኪ ፡ ገብራዊ ።

ከመ ፡ ባረኪዮ ፡ ቅድመ ፡ ማርያም ፡ መጽሐፈ ፡ ሐዊ[4] ።

ባርክኒ ፡ እግዝእትየ ፡ ምስለ ፡ ወልድኪ ፡ (A. fol. 7a. 2.) ናዝራዊ ።

በበረኮቶሙ ፡ ለይሁዳ ፡ ወሌዊ ። ። ።

CHAPTER II.

THE JEW OF THE CITY OF AKHMÎM.

(A. fol. 8a. 1.; B. fol. 13b. 1.) ክፍል ፡ ፪ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በክል ኤ ፡ ወላዲት ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕ ረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊ ት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ ዕብራዊ ፡ በሀገረ ፡ አክ ሚም ፡ ዘያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እምሥርወ ፡ ልቡ ፡ ወኢያፀርዕ ፡ እምልሳኑ[5] ፡ ዝክረ ፡ ስማ ፡ በፍር ሃት ፡ ወበርዓድ ። ወበጊዜ ፡ ይሰግድ ፡ ላቲ ፡ ይኤም ኅ ፡ መድረ ፡ በእንተ ፡ ክብረ ፡ ስማ ። ወክህን ፡ ብእሲ ሁ ፡ ወይት (A. fol. 8a. 2.) ለእክ ፡ ለቤተ ፡ ክርስቲያን ፡ በንጹሕ ፡ ጊዜ ፡ ዕጣን ፡ ወቍርባን ፡ ወሰበ ፡ ኃለፈ ፡ መዋዕል ፡ ውርዙቱ[6] ፡ ወኃጥአ ፡ ኃይለ ፡ ወስእ (B. fol. 13b. 1.) ኑ ፡ ቀዊመ ። ወሰበ ፡ አእመረ ፡ ሊቀ ፡ ጳጳሳት ፡ ከመ ፡ ደክመ ፡ ወስእነ[7] ፡ ቀዊመ ፡ ደመረ ፡ ሎቱ ፡ ክ ልኤተ ፡ ዲያቆናት ፡ ከመ ፡ ይትራድእዎ ። ወአሐተ ፡ ዕለተ ፡ እንዘ ፡ ይሰብሕ ፡ ስማ ፡ ለእግዝእትነ ፡ ቅድስ ት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላ ክ ። ሰገደ[8] ፡ ዲበ ፡ ምድር ፡ ወወድቀ ፡ በእንግድዓሁ ፡ ወተስብረ ፡ ዓፅመ ፡ ዘበኑ ፡ ወጸርሐ ፡ በልዑል ፡ ቃል ። ወይቤ ፡ አእግዝእትየ ፡ ማርያም ፡ ንዒ ፡ ርድእኒ ፡ እ ምድቀትየ ። ወበጊዜሃ ፡ ተርእየ (A. fol. 8b. 1.) ቆ ፡ እ ግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ቀዊማ ፡ በ የማነ ፡ ምሥዋዕ ። ወመጠወቶ ፡ እዴሃ ፡ ወገሠሠቶ ፡ ስቡረ ፡ ዓፅመ ፡ ዘበኑ ፡ ወአሕየወቶ ፡ ወቀጸበቶ ፡ ከ መ ፡ ይሑር ፡ ወይቀም ፡ መንገለ ፡ የማ (B. fol. 14a. 1.) ነ ፡ ምሥዋዕ ፡ ቅሩብ ፡ ኀቤሃ ፡ ወሶበሃ ፡ ተፈሥሐ[9] ፡ ጥቀ ፡ ወርእዮ ፡ አንከረ ፡ ወተደመ ፡ እምሥነ ፡ ላሕያ ፡ ወእምብርሃን ፡ ዘላዕሌሃ ፡ ወተሐደሰ ፡ ርሥዕናሁ ፡ ወ ኮነ ፡ ወሬዛ ፡ ኃያል ። ወነበረ ፡ እንዘ ፡ ይትለአክ ፡ ለቤ ተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በኵሉ ፡ መዋዕሊሁ[10] ። ወወሰክቶ ፡ እምዲ በ[11] ፡ ዓመታቲሁ ፡ ምእተ ፡ ወሠላሳ ፡ ዓመ (A. fol. 8b. 2.) ተ ። ወክነ ፡ ኵሉ ፡ መዋዕሊሁ ፡ ክልኤ ፡ ምእተ ፡ ወሠ ላሳ ፡ ዓመተ ፡ ወእምዝ ፡ አዕረፈ ፡ በሰላም[12] ፡ ወፈለሰ ፡ ውስተ ፡ ሕይወት ፡ ዘለዓለም ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥ ነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

(B. fol. 14a. 2.) ዕብራዊ ፡ ብፁዕ ፡ ውስተ ፡ ምድረ ፡ አክሚም ፡ ዘልህቀ ።

እንዘ ፡ ይሰብሕ ፡ ስመኪ ፡ ሶበ ፡ ሰገደ ፡ ወወድቀ ።

ከመ ፡ አስተርአይኪዮ ፡ ቅድመ ፡ ወተናበብኪዮ ፡ ጸድቀ ።

ማርያም ፡ አስተርአይኒ ፡ ኀበ ፡ ረሰይኩ ፡ ምርፋቀ ።

አስመ ፡ ሕሊናየ ፡ ዘንተ ፡ ያስተሐምም ፡ ጥቀ ።

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[1] B. adds ዓዲ ፡ [2] B. እስከነ ፡ ፈለሰ ፡ [3] B. adds ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ [4] B. መ ጸሐፍዊ ፡ [5] B. እምአፉሁ ፡ [6] B. ወርዙቱ ፡ ረስዓ ፡ ወክነ ፡ ጕሕቤ ፡ ወኃጥአ ፡ [7] B. ወስእነ ፡ ተል እኮ ፡ ደመረ ፡ ሎቱ ፡ ክልኤተ ፡ [8] B. ሰገደ ፡ በገጹ ፡ ዲበ ፡ [9] B. ወርእዮ ፡ ውእቱ ፡ ብእሲ ፡ ተፈሥሐ ፡ ጥቀ ፡ አንከረ ፡ [10] B. መዋዕለ ፡ ሕይወቱ ፡ [11] B. ዲበ ፡ [12] B. omits በሰላም ፡

CHAPTER III.

THE VIRGIN MARY AND THE SCRIBE DAMIANUS.

(A. fol. 9b. 1.; B. fol. 15a. 1.) ክፍል ፡ ፫ ። ተአምረ፱ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረ ተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ።

ወሀሎ ፡ አሐዱ ፡ መነኮስ ፡ ዘስሙ ፡ ድምያኖስ ፡ ዘ ይነብር ፡ በሀገረ ፡ ፊልጵስዩስ[1] ፡ ወያፈቅራ ፡ ለእግዚ እትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ እምሥርወ ፡ ልቡ ፡ ወይትለአክ ፡ በኵሉ ፡ ከሂሎቱ ። ወይተግህ ፡ መዓልት ፡ ወሌሊት ፡ ውስተ ፡ ቤተ ፡ ክርስቲያና ፡ ወ ጸሐፈ ፡ መጻሕፍት ፡ ውእቱ ፡ መነኮስ ። ወከነ ፡ በኵ ሉ ፡ ጊዜ ፡ እንዘ ፡ ይጽሕፍ ፡ ዕበ ፡ ይዜኮር ፡ ስማ ፡ ለ እግዚእትነ ፡ ቅድ (A. fol. 9b. 2.) ስት ፡ ማርያም ፡ (B. fol. 15a. 2.) ያዓብያ ፡ ወያከብራ ። ወኢይጽሕፍ ፡ ስማ ፡ በ ማየ ፡ ሕመት ፡ አላ ፡ ይጽሕፍ ፡ በቀለመ ፡ ወርቅ ፡ ወ በብሩር ፡ ወበናዝወርድ[2] ፡ ወበክልኤት ፡ ቀለማት ፡ ክ ቡራት ፡ ዘዘ ፡ ዚአሁ ፡ ጎብሮሙ ። ወእምዝ[3] ፡ ሐመ ፡ ውእቱ ፡ ጸሐፈ ፡ ወአልጸቀ ፡ ለመዊት ። ወእምቅድ መ ፡ ትፃእ ፡ ነፍሱ ፡ አስተርአየቶ ፡ እግዝእትነ ፡ ቅድ ስት ፡ ድንግል ፡ ማርያም ፡ ወትቤሎ ፡ አላእክየ ፡ ምእ መን ፡ አከ ፡ አንተ ፡ ዘጸሐፍከ ፡ ስምየ ፡ በማየ ፡ ሕመ ት ፡ ጸሊም ። አላ ፡ በቀለመ ፡ ወርቅ[4] ፡ ወብሩር ፡ ወበ ክልኤት ፡ ቀለማት ፡ ዘዘ ፡ ዚአሁ ፡ ጎብሮሙ[5] ፡ እንዘ ፡ ታሠረግዎሙ ፡ ወታከብሮሙ ፡ በኵሉ ፡ ኀይልከ ። ወ (A. fol. 10a. 1.) ይእዜኒ ፡ ነዓ ፡ ምስሌየ ፡ ከመ ፡ ትርአ ይ[6] ፡ ስመከ ፡ ዘልኩዕ ፡ ወሥርግው ፡ (B. fol. 15b. 1.) ኀ በ ፡ ዓምደ ፡ ወርቅ ፡ ውስተ ፡ መንግሥተ ፡ ስማያት ። ወኢትፍራህ ፡ መዊተ ፡ በዝ ፡ ዓለም ፡ ኀላፊ ፡ ናሁ ፡ አነ ፡ እሁቦከ ፡ ሕይወተ ፡ ዘለዓለም ፡ ወፍሥሐ ፡ ዘኢ የኀልቅ ። ወሶበ ፡ ትቤሎ ፡ ዝንተ ፡ ነገረ ፡ ወፅአት ፡ ነ ፍሱ ፡ እምሥጋሁ ፡ ዘእንበለ ፡ ፃዕር ፡ ወሕማም[7] ። ወ ተከሥተ ፡ ዝንቱ ፡ ተአምር ፡ ውስተ ፡ ኵሉ ፡ ምድ ር[8] ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር[9] ፡ ወል ዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለ ም ፡ አሜን ።

(B. fol. 15b. 2.) ለድምያኖስ ፡ ዘተጸምደኪ ፡ ዲበ ፡ መ ልዕልተ ፡ ደብ (A. fol. 10a. 2.) ር ፡ ነዋኅ ።
ዘጸሐፍኪ ፡ ስሞ ፡ ጎበ ፡ ዓምደ ፡ ወርቅ ፡ ቀይሕ ።
ምሥራቀ ፡ ፀሐይ ፡ ብሩህ ፡ ማርያም ፡ ጽባሕ ።
ጸሐፊ ፡ ስመ ፡ ዚአየ ፡ ዲበ ፡ ልብስኪ ፡ ንጹሕ ።
ወበልብሰ ፡ ወልድኪ ፡ ካዕበ ፡ ዘበደም ፡ ንዑኀ ።

CHAPTER IV.

THE VIRGIN MARY AND BISHOP ABBÂS OF ROME.

(A. fol. 11a. 1.; B. fol. 16b. 1.) ክፍል ፡ ፬ ። ተአምረ፱ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ጸሎ ታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀ ሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አ ሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ እምጳጳሳት ፡ ሮሜ ፡ ዘይ

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[1] B. ዘይነብር ፡ በሀገረ ፡ ፊልጵስዩስ ፡ ዘስሙ ፡ ድምያኖስ ፡ [2] B. ወናዝወርድ ፡ [3] B. ወእም ድኅረዝ ፡ [4] B. አላ ፡ በወርቅ ፡ ወበብሩር ፡ [5] B. ጎብሩ ፡ ታሠረግዎ ፡ ወታከብሮ ፡ በኵሉ ፡ ክሂሎት ከ ፡ [6] B. አርኢከ ፡ [7] B. ፃዕር ፡ ወአዕረፈ ፡ በሰላም ። [8] B. omits this sentence. [9] B. omits ወምሕረት ፡ ፍቁር ፡ ወልዳ ።

ብልዎ ፡ አባስ ። ወውእቱ ፡ ብእሲ ፡ ጎር ፡ ወቅዱስ ፡ ወይፈርሆ[1] ፡ ለእግዚአብሔር ፡ ወየዓቅብ ፡ ነፍሶ ፡ እ ምዝመ·ቱ ፡ ወእምሕሊና ፡ እኩይ ። ወአሐተ ፡ ዕለ ት ፡ እምበዓላት ፡ ቀደሰ ፡ ቅዳሴ ፡ ከመ ፡ ይመጡ ፡ ለ ሕዝብ ፡ እምሥጢር ፡ ቅዱስ ። ወልማዶሙ·[2] ፡ ለሕዝ ብ ፡ አድ[3] ፡ ወአንስት ፡ ጊዜ ፡ ይትሜጠዉ[4] ፡ እምሥ ጢር ፡ ቅዱ (A. fol. 11a. 2.) ስ ፡ ቅድመ ፡ ይስግዱ ፡ ይኤ ምኑ·[5] ፡ እደዊሁ ፡ ወእገሪሁ ፡ ለክህን ፡ ዘያቁርቦሙ ። ወአሜሃ ፡ አሐቲ ፡ ብእሲት ፡ እንዘ ፡ ትኤምኖ[6] ፡ እደ ዊሁ ፡ አዴ (B. fol. 16b. 2.) ነወ ፡ ዴናሃ ። ወበአ ፡ ውስ ት ፡ ልቡ ፡ ፍትወት ፡ ሥጋ ፡ ርኩስ ፡ ወነደ ፡ እምላህ ብ ፡ ዝንየት[7] ። ወእምድኅረ ፡ ፍጻሜ[8] ፡ ቀርበን ፡ ሐ ረ ፡ ፍጡነ ፡ ወበአ ፡ ውስተ ፡ ቤተ ፡ መዛግብት ፡ ዘቤ ተ ፡ ክርስቲያን ። ወነሥአ ፡ መጥባሕተ ፡ ወመተረ ፡ እዴሁ ፡ ወአኃዘ[9] ፡ ይብኪ ። ወሶበ ፡ ጐንደየ ፡ ውስ ተ ፡ ቤተ ፡ መቅደስ[10] ፡ ተከዘ ፡ ሕዝብ ፡ ጥቂ ። ወበ አ ፡ ኀቤሁ ፡ ቀሳውስት ፡ ወዲያቆናት ፡ ወይቤልዎ ፡ ኦሊቅነ ፡ መጋቤ ፡ ሕዝብ ፡ እስመ ፡ ንሕ (A. fol. 11b. 1.) ነ ፡ አንከርነ ፡ ወተከዝነ ፡ ጥቀ ፡ በእንተ ፡ ዘጐንደይከ ። ወሶበ[11] ፡ ይቤልዎ ፡ ዘንተ ፡ አፈድፈደ ፡ ብካየ ። ወእ ምዝ ፡ ተንሥአ ፡ ወአንሶሰወ ፡ ምስሌሆሙ ። ወበጽ ሐ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግ ል ፡ ማርያም ፡ (B. fol. 17a. 1.) ወድቀ[12] ፡ በገጹ ፡ ዲበ ፡ ምድር ፡ ወሰገደ ፡ እንዘ ፡ ይስእል ፡ ወያስተበቍዕ ፡ ከ መ ፡ ትምሐሮ[13] ፡ ወትርድኦ ፡ ወትስረይ ፡ ኃጢአቶ ፡ ወሶቤሃ ፡ አስተርአየቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድን ግል ፡ ማርያም ፡ ወነሥአት ፡ እዴሁ ፡ በእደዊሃ[14] ፡ ቅ ድሳት ፡ ወአስተጣግዓት ፡ ኀበ ፡ ተመትረ ። ወከነ ፡ ሕ ያወ ፡ ከመ ፡ ቀዳሚ ፡ ወኢተረክበ ፡ አሰረ ፡ (A. fol. 11b. 2.) ምትረቱ ፡ ወአምዝ ፡ ተስፈረት ፡ እምኔሁ ፡ ወሶበ ፡ ርእዩ ፡ ቀሳውስት ፡ ወዲያቆናት ፡ አንከሩ ፡ ወተደ መ·፡ ወዜነዉ ፡ ለሰብእ[15] ፡ ዘንተ ፡ ተአምረ ። ሰብሕ ዎ ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልዑል ፡ ወአእኰት ዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ ርያም ፡ ከሃሊት ፡ ላዕለ ፡ ኵሉ ፡ ግብር ፡ ገባሪተ ፡ ተአ ምራት[16] ፡ ወመንክራት ። ጸሎታ ፡ ወበረከታ ፡ ወም ሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ (B. fol. 17a. 2.) ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

አመ ፡ እዴሁ ፡ መተረ ፡ ነሢአ ፡ መጥባሕተ ፡ ማሕ መሚ ።

አባስ ፡ ካህነ ፡ ሮሜ ።

ከመ ፡ ፈወስኪዮ ፡ ቅድመ ፡ ማርያም ፡ (A. fol. 12a. 1.) እኅተ ፡ ሰሎሜ ።

ፈውሲ ፡ ቍስለ ፡ ነፍስየ ፡ ወጸግውኒ ፡ ሱላሜ ።

ጊዜ ፡ ተዘመርኩ ፡ ስመኪ ፡ ቀዋሚ ።

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[1] B. አባስ ፡ ወኔር ፡ ብእሲ ፡ ውእቱ ፡ ወይፈርሆ ፡ [2] B. ልማዶሙ ፡ [3] B. በአድ ፡ [4] B. ይ ትመጠው ፡ [5] B. ቅዱስ ፡ ይሰግዱ ፡ ወይኤምኑ ፡ [6] B. ትኤምኑ ፡ [7] B. ዝኒቶ ። [8] B. ፈጸ መ ፡ [9] B. ወአኀዘ ፡ [10] B. ቤተ ፡ መዛግብት ፡ [11] B. ወዘንተ ፡ ሶበ ፡ ይቤልዎ ፡ [12] B. ወወድ ቀ ፡ [13] B. ትሠሃሎ ፡ [14] B. ወነሥአት ፡ ምቱረ ፡ እዴሁ ፡ በእዴሃ ፡ [15] B. ለሕዝብ ፡ [16] B. ተአምረ ፡ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ወአእኰትዎ ፡ ለእግዝእትነ ፡ ማርያም ፡ እመ ፡ ክሃሊ ፡ ላዕለ ፡ ገቢረ ፡ ተ አምራት ፡

CHAPTER V.

[wanting.]

CHAPTER VI.

THE VIRGIN MARY AND THE MONK ISAAC.

(A. fol. 13a. 1.; B. fol. 18a. 1.) ክፍል ፡ ፮ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወከነ ፡ በዝንቱ ፡ ደብር ፡ ቅዱስ ፡ ዘዝኩር ፡ በመዋዕሊሁ ፡ ለአቡነ ፡ አባ ፡ ገብርኤል ፡ ሊቀ ፡ ጳጳሳት ፡ ዘእለእስክንድርያ ፡ ብእሲ ፡ መነኮስ ፡ ቅዱስ ፡ እምንእሱ ፡ ነበረ ፡ ሀየ ፡ ወስሙ ፡ ይስሐቅ ፡ ወያፈቅራ ፡ ለእግዝእትነ ፡ በሁሉ ፡ ኃይሉ ። ወአጥረየ ፡ ለነፍሱ ፡ ግብረ ፡ ዘይገብሮ ፡ ዘእንበለ ፡ ያእምሮ ፡ ሰብእ ፡ ወውእቱ ፡ ዓቃቤ ፡ ቤተ ፡ ክርስቲያን ፡ መራኁትኒ ፡ ሀሎ ፡ ውስተ ፡ እዴሁ[1] ፡ ወአምድኅረ ፡ ፍጻሜ ፡ ጸሎተ ፡ ን (A. fol. 13a. 2.) ዋም ፡ ሶበ ፡ የሐውሩ ፡ መነኮሳት ፡ ውስተ ፡ በዓቶሙ ፡ ይኑሙ ፡ የሐውር ፡ ይስሐቅ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወይበውእ ፡ ውስቴታ ፡ እር ኀያ ፡ እንቀ (B. fol. 18a. 2.) ጸ ፡ ወይቀውም ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ድንግል ፡ ቅድስት ፡ ማርያም ፡ ዘሀለወት ፡ በንድቅ ፡ ዓረባዊ ፡ ሱላ ፡ ሌሊተ[2] ፡ ወይዌጥን ፡ ጸሎተ ፡ ወንጌል ፡ ወይሰግድ ፡ ቅድሜሃ ፡ ፫፻ስ ግደተ ። ወለለ ፡ ስግደቱ ፡ ይብል ፡ አእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አርእየኒ ፡ እመከ ፡ ወነበረ ፡ በዝ ፡ ግብር ፡ ፯ዓመተ ፡ እንዘ ፡ ኢየአምሮ ፡ ፩ ፡ ወበተፍጻሜ ፡ ፯ዓመት ፡ በ፩ ፡ ሌሊት[3] ፡ እምለያልይ ፡ በዓላ ፡ ለእግዝእትነ[4] ፡ ድንግል ፡ አመ ፡ ፳ወ፩ ፡ ለወርኃ ፡ ታኅሣሥ ፡ ሶበ ፡ ሰገደ ፡ (A. fol. 13b. 1.) ይስሐቅ ፡ ቅድመ[5] ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወፅአት ፡ እምአይቄናሃ[6] ፡ እንዘ ፡ ትጸድል ፡ ጥቀ ፡ እምጸዳለ ፡ መብረቅ ፡ ምስብሚ (B. fol. 18b. 1.) ት[7] ፡ ወትቤሎ ፡ ለምንት ፡ አጻመውከ ፡ ነፍስከ ፡ ኀበ ፡ ወልድየ ፡ ፍቁር ፡ ከመ ፡ ያርኢክ ፡ ወላዲቶ ። ናሁ ፡ አነ ፡ እመ ፡ ሕይወት ፡ ወላዲተ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አዘዘኒ[8] ፡ እምጻእ ፡ ኀቤከ ፡ ምንተ[9] ፡ ትፈቅድ ፡ እግበር ፡ ለከ ። ወይቤላ ፡ አእግዝእትየ ፡ እስእለኪ ፡ ከመ ፡ ትተንብሊ ፡ በእንቲአየ ፡ ኀበ ፡ ወልድኪ ፡ ፍቁር ። ወትቤሎ ፡ ናሁ ፡ እግዚአብሔር ፡ ተወክፈ ፡ ስእለተከ ፡ ወአዘዘኒ ፡ እምጻእ ፡ ኀቤከ ፡ ወእፈጽም ፡ ተምኔትከ[10] ። አምዮም ፡ እስከ ፡ ፫ዕ (A. fol. 13b. 2.) ለት ፡ ትሄሉ ፡ ምስሌየ ፡ ኀበ ፡ ሀሎኩ ፡ አነ ። ወሶበ ፡ ሰምዓ ፡ ቃላ ፡ ወርእየ ፡ ሥና ፡ ዘክልልት ፡ በብርሃን[11] ፡ ወድቀ ፡ ዲበ ፡ ምድር ፡ ወከነ ፡ ከመ ፡ በድን ። ወይእቲሰ ፡ አኀዝቶ[12] ፡ በእዴሃ ፡ ወአ (B. fol. 18b. 2.) ንሥአቶ ፡ ወተሠወረት ፡ እምኔሁ ፡ ውስተ ፡ ሥዕል ፡ ዘሀለወት ፡ ቅድሜሁ ። ወበጊዜሃ ፡ ሖረ ፡ ውስተ ፡ በዓት ፡ ወአኀዘ[13] ፡ ሕማመ ፡ ፈጸንት ፡ [ወጸቢሖ ፡ ጸውዖ ፡ ለኤጲስ ፡ ቆጶስ ፡ ዘሀገር ፡ ዘስሙ ፡ አባ ፡ አብርሃም ፡ ወውእተ ፡ አሚረ ፡ ነበረ ፡ ውስተ ፡ ደብር ። ወሶበ ፡ በጽሐ ፡ ኀቤሁ ፡ አይድዖ ፡ ኵሉ ፡ ዘርእየ ። ወይቤሎ ፡ አቡየ ፡ ፍትሐኒ ፡ እምኵሉ ፡ መዓሥረ ፡ ኃጢአት ፡ ዘዳፈርኩ ፡ ወሰአልኩ ፡ ኀበ ፡ እግዚአብሔር ፡ ከመ ፡ ይርአየኒ ፡ ወሳ (A. fol. 14a. 1.) ዲቶ ፡ ዘኢድልወትየ ። ወውእቱሰ ፡ ፈተሖ ፡ ወይቤሎ ፡ አወልድየ ፡ ለእመ ፡ ሖርከ ፡ ኀበ ፡ እግዚአብሔር ፡ ተዘከረኒ ፡ ከመ ፡ እርከብ ፡ ምሕረተ ፡ በዕ

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[1] B. ወሀሎ ፡ ፩መነኮስ ፡ ኄር ፡ ዘስሙ ፡ ይስሐቅ ፡ ወያፈቅራ ፡ ለእግዝእትነ ፡ ማርያም ፡ በሁሉ ፡ ኃይሉ ፡ ወእምንእሰ ፡ ነበረ ፡ ውስተ ፡ አሐቲ ፡ ደብር ፡ በመዋዕሊሁ ፡ ለአቡ ፡ ገብርኤል ፡ ሊቀ ፡ ጳጳሳት ፡ ዘለእስክንድርያ ፡ ወውእቱ ፡ ዓቃቤ ፡ ቤተ ፡ ክርስቲያን ፡ ወመራኁትኒ ፡ ሀሎ ፡ ውስተ ፡ እዴሁ ። [2] B. omits ኵላ ፡ ሌሊተ ፡ [3] B. በሌሊት ፡ [4] B. እግዝእትነ ፡ [5] B. ቅድመ ፡ ሥዕላ ፡ ወተንሢአ ፡ ርእያ ፡ ለእግዝእትነ ፡ . . . . . ወፅአት ፡ [6] B. እምአይቆናሃ ፡ [7] B. ትጸድል ፡ እምፀዳለ ፡ መብረቅ ፡ ምስብዓት ። [8] B. ውእቱ ፡ አዘዘኒ ፡ [9] B. ወምንተ ፡ [10] B. ስእለተከ ፡ [11] B. ዘክልልት ፡ በግርማ ፡ ወበብርሃን ። [12] B. አኀዘቶ ፡ [13] B. በዓቱ ፡ ወአኀዘ ፡

ለተ ፡ ፍትሕ ፡ ወቢይ][1] ። ወበተፍጸሜት ፡ ፫ዕለት ፡ አዕረፈ ፡ ወወረሰ ፡ ሕይወተ ፡ ዘለዓለም[2] ፡ በክመ ፡ አ ሰፈወቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በረከተ ፡ ጸሎታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡

ይስሐቅ ፡ መነኮስ ፡ እምድኅረ ፡ ጽሕቀ ፡ ወተመነየ ። ገጸኪ ፡ ልሑየ ፡ በዕለተ ፡ ርእየ ። ከመ ፡ ትቤልዮ ፡ ሎቱ ፡ እስከ ፡ ፈድፋደ ፡ ተኃ ሥየ[3] ። በልኂ ፡ እግዝእትየ ፡ ተፈሣሕ ፡ ቍልዔየ ። እምድኅረ ፡ ዕ (A. fol. 14 a. 2.) ለታት ፡ ሠላስ ፡ ትሄ ሉ ፡ ምስሌየ ። ። ።

CHAPTER VII.

THE VIRGIN MARY AND THE CHILD MARY.

(A. fol. 15 a. 1.; B. fol. 19 b. 1.) ክፍል ፡ ፯ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲ ተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁ ር ፡ ወልዳ ፡ የሀሉ ፡ ምስላ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ ፈራኄ ፡ እግዚአብሔር ፡ ዘያፈቅራ[4] ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክ ልኤ ፡ ማርያም ፡ ወህገሩሰ ፡ ድፍራ ። ወአውሰበ ፡ ብ እሲተ ፡ ወወለደ ፡ እምኔሃ ፡ ሠለስተ ፡ ውሉደ ፡ ክል ኤት[5] ፡ ተባዕተ ፡ ወአሐተ ፡ አንስተ ፡ ወይእቲ ፡ ትን እስ[6] ፡ ወስማ ፡ ማርያም ፡ ወሞተት ፡ እሞሙ ፡ ወነበ ሩ ፡ እንዘ ፡ የኃዝኑ[7] ፡ ወበአሐቲ ፡ ዕለት ፡ ዘውእቱ ፡ በዓለ ፡ ልደት[8] ፡ ስቡ (A. fol. 15 a. 2.) ሐ ። ፈቀዱ ፡ ይ ሑሩ[9] ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወኃደግዋ ፡ ለይእ ቲ ፡ ወለት ፡ ወዓፀው ፡ ላዕሌሃ ፡ አንቀጸ ፡ (B. fol 19 b. 2.) ከመ ፡ ኢትፃእ ፡ እስመ ፡ ሌሊት ፡ ውእቱ ። ወይእቲ ሰ[10] ፡ ትበኪ ፡ ወተጸርኅ ፡ እንዘ ፡ ትብል ፡ ንሥኡኒ ፡ ምስሌክሙ ፡ ዕቅረብ ፡ ቍርባነ[11] ፡ ወዓበይዋ ፡ ወሖ ሩ ። ወጎብኦት ፡ ኀበ ፡ ሥዕለ ፡ ለእግዝእትነ ፡ ቅድስ ት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ እንዘ ፡ ትግዕር ፡ ወትብኪ ፡ ወትቤ ፡ ኦእግዝእትየ[12] ፡ ተሠሃልኒ ፡ ወና ዝዝኒ ። ወዖቤሃ ፡ አስተርኢየኒ ፡ እግዝእትነ ፡ ቅድስ ት ፡ ድንግል ፡ ማርያም ፡ መስተፍሥሒት ፡ ወናዛዚ ት ፡ ለዘሰአለ ፡ ኀቤሃ ። ወትቤላ ፡ ምንት ፡ ኮንኪ ፡ ወ ለትየ ። ወሐቀረታ ፡ እ (A. fol. 15 b. 1.) ግዝእትነ ፡ ቅድ ስት ፡ ማርያም ፡ (B. fol. 20 a. 1.) ለይእቲ ፡ ወለት ። ወት ቤላ[13] ፡ ከልኡኒ ፡ ሐዊረ ፡ ቤተ ፡ ክርስቲያን ፡ ለተመ ጥዎ[14] ፡ ቍርባን ፡ በዘባቲ ፡ በዓል ፡ ቅድስት ፡ እንተ ፡ ባቲ ፡ ተወልደ ፡ መድኃኒነ ። ወትቤላ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ኢትኀዝኒ ፡ ንዒ ። ወወሰደታ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወተመ ጠወት ፡ ቍርባነ[15] ፡ ምስለ ፡ ብርሃናውያን ። ወእም ዝ ፡ ትቤላ ፡ እግዝእትነ ፡ ማርያም ፡ እስከ ፡ ሠለስቱ ፡ ዕለት[16] ፡ እነሥአኪ ፡ ኀቤየ ፡ ወተሀልዊ ፡ ምስሌየ[17] ። [ወእመ ፡ ሣልስት ፡ ዕለት ፡ አዕረፈት ፡ ወረሰየት ፡ ኀ ቡረ ፡ ምስለ ፡ ህላዌሃ][1] ። ወአሐዱ ፡ ብእሲ ፡ ኀር ፡

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[1] B. omits the passage in brackets. [2] B. omits ወወረሰ ፡ ሕይወተ ፡ ዘለዓለም ፡ [3] B. ተሐሥየ ፡ [4] B. ወያፈቅራ ፡ [5] B. ክልኤ ፡ [6] B. ወለት ፡ እንተ ፡ ትንዕስ ፡ [7] B. የኃዝኑ ፡ ውሉደ ። [8] B. ልደቱ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ [9] B. ከመ ፡ ይሑሩ ፡ [10] B. ይእቲሰ ፡ [11] B. ከመ ፡ እቅረብ ፡ ቍርባነ ፡ [12] B. ኦእግዝእትየ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። መስተሣህልት ፡ ወናዘ ዝት ፡ ናዝዝኒ ። [13] B. ወትቤላ ፡ ይእቲ ፡ ወለት ፡ ኦእግዝእትየ ፡ ከልኡኒ ፡ ሐዊረ ፡ [14] B. ወተመጥዎ ፡ ቍርባን ፡ በዛቲ ፡ በዓል ፡ ቅድስት ፡ እንተ ፡ ባቲ ፡ ወለድኪዮ ፡ ለመድኃኔ ፡ [15] B. ቍርባነ ፡ [16] B. ወትቤላ ፡ እስከ ፡ ፫ዕለት ፡ [17] B. ኀቤየ ፡ ወትነብሪ ፡ ወትረ ፡ ምስሌየ ፡ ውስተ ፡ መንግሥተ ፡ ሰማያት ።

ጻድቅ ፡ ወፈራኄ ፡ እግዚእ (A. fol. 15b. 2.) ብሔር ፡ ር
እያ[1] ፡ ለይእቲ ፡ ወለት ፡ እንዘ ፡ ትለብስ ፡ ሜላተ ።
ወትትልዋ ፡ ለእግዚእትነ ፡ ቅድስት ፡ ድንግል ፡ በክ
ልኤ ፡ ማርያም ፡ [እመ ፡ ሕይወት ፡ ወመድኃኒት ፡ አ
ንከረ ፡ ፈድፋደ ፡ ወዜነወ ፡ ለሰብእ ፡ ወእለ ፡ ሰምዑ ፡
ዘንተ ፡ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልዑ
ል ፡ ወአእኰትዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡
ማርያም][2] ፡ ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡
ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ ሰአሊ ፡ ወአልቦ ፡ ዘይት
ማሰሎ[4] ፡ በገቢረ ፡ ሥዕል ፡ በውእቱ ፡ መዋዕል[5] ። ወ
ያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያ
ም ፡ በኵሉ ፡ ልቡ[6] ። ወሶበ ፡ ይገብር ፡ ሥዕላ ፡ ይስእ
ል ፡ በተጠናቅቆ ፡ ወበብዙኅ ፡ ጻህቅ[7] ። ወበአሐቲ ፡
ቤተ ፡ ክርስቲያን ፡ ዘሀገረ ፡ አፍራንሳ[8] ፡ ገብረ ፡ ሥዕ
ላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በከልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ፡ በ (A. fol. 17a. 2.) ውስተ[9] ፡
ንድቀ ፡ ዕብን ፡ መንክረ ፡ ወመድምመ ። ወነሶሱ ፡ ዘ
ርእያ ፡ ይ (B. fol. 21a. 2.) ደንግፅ ፡ እምሥነ ፡ ላህያ[10] ፡
ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ። ለዓለመ ፡
ዓለመ ፡ አሜን ። (B. fol. 20a. 2.)

ዘእትለውኪያ ፡ ማርያም ፡ ወነሣእኪያ ፡ ጽሚተ ።
ለወለት ፡ አሐቲ ፡ እንተ ፡ ትለብስ ፡ ሜላተ ።
ከመ ፡ አሣዕነኪ ፡ ዕፁር[3] ፡ ወምርኮዘኪ ፡ ሕይወ
ት ። (A. fol. 16a. 1.)
ኀበ ፡ ሖርኪ ፡ እግዝእትየ ፡ አትልውኒ ፡ ሊተ ።
ብፁዕ ፡ ገብር ፡ ዘይተሉ ፡ እግዝእት ።

CHAPTER VIII.

THE VIRGIN MARY AND THE PAINTER.

(A. fol. 17a. 1.; B. fol. 21a. 1.) ክፍል ፡ ፰ ። ተአምሪሃ ፡
ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲ
ተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁ
ር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ ሰአሊ ፡ ወአልቦ ፡ ዘይት
ማሰሎ[4] ፡ በገቢረ ፡ ሥዕል ፡ በውእቱ ፡ መዋዕል[5] ። ወ
ያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያ
ም ፡ በኵሉ ፡ ልቡ[6] ። ወሶበ ፡ ይገብር ፡ ሥዕላ ፡ ይስእ
ል ፡ በተጠናቅቆ ፡ ወበብዙኅ ፡ ጻህቅ[7] ። ወበአሐቲ ፡
ቤተ ፡ ክርስቲያን ፡ ዘሀገረ ፡ አፍራንሳ[8] ፡ ገብረ ፡ ሥዕ
ላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በከልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። በ (A. fol. 17a. 2.) ውስተ[9] ፡
ንድቀ ፡ ዕብን ፡ መንክረ ፡ ወመድምመ ። ወነሶሱ ፡ ዘ
ርእያ ፡ ይ (B. fol. 21a. 2.) ደንግፅ ፡ እምሥነ ፡ ላህያ[10] ፡
ወይመስሎ ፡ ዘትትናገሮ[11] ። ወካዕበ[12] ፡ ሰአለ ፡ እም
ሳለ ፡ ገነት[13] ፡ ወዘከመ ፡ የኃድሩ ፡ ውስቴቱ[14] ። ወዘ
ንተ ፡ ሠዓል[15] ፡ በገቦ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወእንዘ ፡ ይሥዕ
ል ፡ አምሳለ ፡ ገሃነም ፡ ወአምሳለ ፡ ውድየተ ፡ ዲያብ
ሎስ ፡ ወአጋንንቲሁ ፡ እኩያን ። ወርእዮ ፡ ሰይጣን ፡
ቀንዓ ፡ ላዕሌሁ ፡ ወወገራ ፡ ለዓራት ፡ ዘሀሉ ፡ ዲቤሃ ፡
እንዘ ፡ ይሥዕል ፡ ወነዊኅ ፡ ጥቀ ፡ ቤተ ፡ ክርስቲያን ፡
አፍርንጊ ። ወተነ (B. fol. 21b. 1.) ጽሐ ፡ ውእቱ ፡ ምስ
ለ ፡ ዓራቱ[16] ፡ ወጸርጎ ፡ እንዘ ፡ ይብል ፡ አእግዝእትየ ፡
ማርያም ፡ (A. fol. 17b. 1.) ርድእኒ ፡ ወአድኅንኒ ፡ እም
ዝንቱ ፡ ሐጕል ። ወበጊዜሃ ፡ ወፅአ ፡ እደ ፡ ብርሃን ፡
እምውስተ[17] ፡ ይእቲ ፡ ሥዕል ፡ ወሰፍሐት ፡ መዝራዕ
ታ ፡ ወአኀዘቶ ፡ ለውእቱ ፡ ብእሲ ፡ ዘተሰቀለ ፡ በእደ
ሃ[18] ፡ ለይእቲ ፡ ሥዕል ። ወመጠነ ፡ ስቅለቱ ፡ እምድ

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[1] B. ወአሐዱ ፡ መምህር ፡ ርእያ ። [2] B. omits the passage in brackets. [3] B. እጹር ፡
[4] B. ዘይትማሰሎ ፡ በውእቱ ፡ አዝማን ፡ በገቢረ ፡ [5] B. omits በውእቱ ፡ መዋዕል ። [6] B. ለእግዝእ
ትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ፈድፋደ ፡ እምዕምቀ ፡ ልቡ ። [7] B. ፃሕቅ ። [8] B. omits ዘሀገረ ፡
አፍራንሳ ። [9] B. አምላክ ። በሀገረ ፡ አፍርንሳ ። [10] B. ርእዮታ ፡ ወላህያ ፡ ወይመስሎ ። [11] B. ዘ
ትትናገር ። [12] B. ወእምዝ ፡ ካዕበ ። [13] B. ገሃነም ። [14] B. ወዘከመ ፡ ይትወደዩ ፡ ሰይጣናት ፡ ውስ
ቴቱ ፡ ወዓዲ ፡ ሠዓለ ፡ አምሳለ ፡ ገነት ፡ ዘከመ ፡ የኃድሩ ፡ ነፍሳተ ፡ ጻድቃን ፡ ውስቴቱ ፡ እንዘ ፡ ይጌይስ ፡ ክብረ ፡
ፅእምካልኡ ፡ በከመ ፡ ጽሑፍ ፡ እስመ ፡ ሥርዓቶሙ ፡ ለሰብእ ፡ አፍራንግ ፡ ከመዝ ። [15] B. ወሠዓለ ፡ ዘንተ ፡
በገቦሃ ፡ ለሥዕል ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘአቅደምነ ፡ ነጊረ ። ወእንዘ ፡ [16] B. ዓራቱ ፡ ዘዲቤሁ ። ወእ
ምቅድመ ፡ ይብጻሕ ፡ ዲበ ፡ ምድር ፡ ወፅአ ፡ እደ ፡ [17] B. እምውእቱ ፡ ሥዕል ፡ [18] B. መዝራዕታ ፡ ወ
ተሰቅለ ፡ በእዴሁ ። ወጸርሐ ፡ እንዘ ፡ ይብል ፡ አእግዝእትየ ፡ ማርያም ፡ ርድእኒ ፡ ወአድኅንኒ ፡ እምዝንቱ ፡ ሐጕል ።

ር ፡ ይከውን ፡ ዓሠርተ ፡ እመተ[1] ። ወነበረ[2] ፡ ነዋኃ ፡ ሰዓተ ፡ ተሰቂሎ[3] ፡ በእደ፱[4] ፡ ለሥዕል ፡ እንዘ ፡ ይጸር ሕ ። ወሶበ ፡ ስምዑ ፡ ጽራሐ ፡ በጽሑ[5] ፡ ኀቤሁ ፡ ወነ ጸሩ ፡ ዘንተ ፡ መድምመ[6] ፡ ዘክነ ፡ እምእግዝእትነ[7] ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወእምገ[8] ፡ አውረደቶ ፡ በበንስቲት ፡ ለውእቱ ፡ ብእሲ ፡ ሠዓሊ ፡ ወመጠወቶሙ ፡ ለሕገብ ፡ ከመ ፡ (A. fol. 17b. 2.) ዘይ ሜጡ ፡ ክልኤ ፡ ለክልኤ ። ወርእዮሙ ፡ ሕገብ ፡ ዘን ተ[9] ፡ መንክረ ። ሰብሕዎ ፡ ለእግዚአብሔ (B. fol. 21b. 2.) ር ፡ ወወደስዎ ፡ ለእግዝእትን ፡ ቅድስት ፡ ድንግል ፡ በ ክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወይቤሉ ፡ ቡ ርክት ፡ አንቲ ፡ እምአንስት ፡ ወበሩክ ፡ ፍሬ ፡ ከርሥ ኪ ። ወገብሩ[10] ፡ ሰቡዓ ፡ መዋዕለ ፡ ወቢያ ፡ በዓለ ። ወ ሰመይዋ ፡ ለይእቲ ፡ ሥዕል ፡ ሥዕለ ፡ አድኅኖ ፡ ወአ ልዕሎ ፡ እምድቀት ። ወይእቲ ፡ ሥዕል ፡ ሀለወት ፡ እ ስክ ፡ ዮም ፡ ስፍሕተ ፡ እድ ። በከመ ፡ አሜሃ ፡ አኃዝ ቶ[11] ፡ ለውእቱ ፡ ሠዓሊ ፡ ከመ ፡ ይኩን ፡ ቲዝካረ[12] ፡ ለዘይመጽእ ፡ ትውልድ ። ጸሎታ ፡ ወበረከታ ፡ ወም ሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስ (A. fol. 18a. 1.) ለ ፡ ንጉሥን ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ምስለ ፡ ዓራቱ ፡ ዘፅዕ ፡ ጊዜ ፡ ኀቡረ ፡ ተነጽሐ ። ከመ ፡ ረዳእኪዮ ፡ ቅድመ ፡ ወባላህኪዮ ፡ አሜሃ ። ለዘሰአለ ፡ ብእሲ ፡ መክነ ፡ ብክይ ፡ ወፍሥሐ ። አድኅንኒ ፡ እግዝእትየ ፡ እንዘ ፡ ትሠረገዊ ፡ ን ጽሐ ።

ሶበ ፡ አህጉሎትየ ፡ ጽሕቀ ፡ ለሐሳት ፡ አቡሃ ።

CHAPTER IX.

THE VIRGIN MARY AND THE SICK MAN.

(A. fol. 19a. 1.; B. fol. 22b. 1.) ክፍል ፡ ፱ ። ተአምሪሃ ፡ ለእግዝእትን ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረ ት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥን ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ ሥዕል ፡ እግዝእትን ፡ ቅድስት ፡ ድንግ ል ፡ በክልኤ ፡ ማርያም ፡ በደብረ ፡ ኒጋድያን ፡ በቤተ ፡ ሕሙማን ፡ መንገለ ፡ ምሥራቅ ፡ ወለለ ፡ ጽባሑ[13] ፡ ይትመጎዩ ፡ በቲ ፡ ሕሙማን ። ወሀሎ ፡ አሐዱ ፡ ሕ ሙም ፡ ዘነበረ ፡ ጉንዱየ ፡ መዋዕለ ፡ በሕማሙ[14] ። ወ ኮሎ[15] ፡ ዕለተ ፡ ይቤላ ፡ ለእግዝእትን ፡ ቅድስት ፡ ድ ንግል ፡ በክልኤ ፡ ማርያም ፡ እንዘ ፡ ይብል ፡ ኦእግዝ እት (A. fol. 19a. 2.) የ ፡ ኢትንሥኢ ፡ ዘእንበለ ፡ እብ ጻሕ ፡ ሀገረ[16] ፡ ኢየሩሳሌም ፡ ወእስግድ ፡ ኀበ ፡ ቆመ ፡ እግረ ፡ እግዚእነ ። ወእንዘ ፡ ይስእል ፡ ከመዝ ፡ አስተ ርአየቶ ፡ (B. fol. 22b. 2.) እግዝእትን ፡ ቅድስት ፡ ድንግ ል ፡ በክልኤ ፡ ማርያም ፡ በሌሊት[17] ፡ ወትቤሎ ፡ ኢት ኅዝን ፡ ነዓ ፡ ከመ ፡ አብጽሕከ ፡ ኀበ[18] ፡ ዘፈቀድከ ፡ ወ ተመነይከ ። ወሶቤሃ ፡ አብጽሐቶ ፡ ኢየሩሳሌም ፡ ኀ በ[19] ፡ መቃብረ ፡ እግዚእነ[20] ፡ ወቤተ ፡ ልሔም ፡ ኀበ ፡

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[1] B. ፲እመተ ፡ አወ ፡ ይበዝኀ ። [2] B. ወነበረ ፡ ከመዝ ፡ [3] B. ተሰቅሎ ፡ [4] B. በእደዊ ሃ ፡ ለሥዕል ፡ እስክ ፡ ሶበ ፡ ሰምዑ ፡ ጽራሐ ። [5] B. ወበጽሐ ፡ [6] B. መድምመ ፡ ተአምረ ፡ [7] B. ለእግዝእትን ፡ [8] B. ወመጠወቶ ፡ ኪያሁ ፡ ወአውረደቶ ፡ በበንስቲት ፡ ከመ ፡ ዘይሜጡ ፡ ክልኤ ፡ ለክልኤ ። [9] B. ወሶበ ፡ ሰምዑ ፡ ዘንተ ፡ ተአምረ ፡ [10] B. ወገብሩ ፡ በዓለ ፡ ሰቡዓ ፡ መዋዕለ ፡ ወሰመይዋ ፡ [11] B. አኀዝቶ ፡ [12] B. ሠዓሊ ፡ ሰፈሐ ፡ እዳ ፡ ተዝካረ ፡ [13] B. ዘለለጽባሕ ፡ [14] B. በሕማም ፡ [15] B. ወዘልፈ ፡ ይሥዕላ ፡ ለእግዝእትን ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። እንዘ ፡ ይብል ፡ ኦእግዝእትየ ፡ [16] B. እብ ጻሕ ፡ ኀበ ፡ ኢየሩሳሌም ፡ [17] B. በአሐቲ ፡ ሌሊት ፡ [18] B. ኀበ ፡ ኢየሩሳሌም ፡ ወአብጽሐቶ ፡ ሶቤሃ ፡ [19] B. ወኀበ ፡ [20] B. እግዚእነ ፡ ወኀበ ፡ ተሰቅለ ። ወኀበ ፡ ተወልደ ፡ ውስተ ፡ ቤተ ፡ ልሔም ።

ተወልደ ። ውነበ ፡ ዮርዳኖስ[1] ፡ ወሶቤሃ ፡ አጥመቀቶ ፡ ወአዕረገቶ ፡ ኀበ ፡ ደብረ ፡ ዘይት ፡ ወደብረ ፡ ጽዮን ፡ ኀበ ፡ ኃዳረ ፡ እግዚእነ ፡ ምስለ ፡ አርዳኢሁ ። ወትቤ ሎ ፡ ተፈሣሕ ፡ ወተኃሠይ ፡ ፈጸምኩ[2] ፡ ለከ ፡ ኵሎ ፡ ዘሰአልከኒ ። ወእምድ (A. fol. 19 b. 1.) ኀረ ፡ በዓለ ፡ ልደት ፡ እነሥአከ ፡ ኀቤየ[3] ። ውእተ ፡ ጊዜ ፡ ተፈሥሐ ፡ ጥቀ ፡ ውእቱ ፡ ሕሙም ፡ ወአዕረፈ ፡ በሰላም[4] ፡ (B. fol. 23 a. 1.) [በከመ ፡ አሰፈወቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም[5] ፡] ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ዓፀዳ ፡ ወይን ፡ ማርያም ፡ ዘጣዕመ ፡ ፍሬሃ ፡ አጻም ። ወሥነ ፡ ጽጌሃ ፡ ልምሉም ።

ኀበ ፡ (B. fol. 23 a. 2.) ተቀብረ ፡ ወልድኪ ፡ ኢየሩሳሌም ። ለዘሰአለከ[6] ፡ በተአምኖ ፡ ነጋዲ ፡ ሕሙም ።

ከመ ፡ አብጻሕኪዮ ፡ ለስሚም ፡ አብጽሕኒ ፡ ዮም ።

CHAPTER X.

THE VIRGIN MARY AND THE YOUTH ZACHARIAS.

(A. fol. 20 b. 1.; B. fol. 24 a. 1.) [ክፍል ፡] ፲ ። ተአምረ ፱ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለም ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ወሬዛ ፡ በሀገረ ፡ ሮሜ ። እምዘመደ ፡ ነገሥት ፡ ዘስሙ ፡ ዘካርያስ ፡ ወሠናይ ፡ አርአያሁ[7] ። ወአሐተ ፡ ዕለት ፡ ቦአ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ከመ ፡ ይጸሊ ። ወነጸረ ፡ ሥዕለ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ አደመቶ[8] ፡ ፈድፋደ ፡ ወውዕየ ፡ ልቡ[9] ፡ ከመ ፡ እሳት ፡ እምላህበ ፡ ፍቅራ ። ወሐለየ ፡ ወይቤ ፡ ምንት[10] ፡ እሁብ ፡ ላቲ ፡ አምኃ ፡ ዘይኤድግ[11] ። ወከነ ፡ በውእቱ ፡ ጊዜ ፡ ይኅሥእ ፡ (A. fol. 20 b. 2.) ኃምሳ ፡ ጽጌ ፡ ረዳ[12] ፡ ወይገብሮ ፡ አምሳለ ፡ አክሊላት[13] ፡ ወ (B. fol. 24 a. 2.) ያስተቀጽላ ፡ ለሥዕል ፡ ዲበ ፡ ርእሳ ። ወሶበ ፡ ኃለፈ[14] ፡ መዋዕል ፡ ጽጌ ፡ ረዳ ፡ ተከዘ ፡ ጥቀ ፡ ወኃጥአ ፡ ዘይገብር ፡ ወዘይሁባ ፡ አምኃ ። ወእምዝ ፡ ሖረ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወቆመ ፡ ቅድመ ፡ ሥዕለ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወይቤላ ፡ አእግዝእትየ ፡ ፍቅርት ፡ አንቲ ፡ ተአምሪ ፡ ዘከመ ፡ ኃለፈ ፡ መዋዕለ ፡ ጽጌ ፡ ረዳ ። ወባሕቱ ፡ አነ ፡ እኤምኃኪ ፡ ኵሎ ፡ አሚረ ፡ ወእሁበኪ ፡ ሰላመ ፡ ኃምሳ ፡ ጊዜ ፡ ሀየንተ ፡ ኃምሳ ፡ ጽጌ ፡ ረዳ ። ወከነ ፡ ኵሎ ፡ አሚረ ፡ ይብል ፡ ኃምሳ ፡ ጊዜ ፡ ሰላም ፡ ለኪ ፡ አእግዝእትየ[15] ፡ ተፈሥሒ ፡ ፍሥሕት ፡ እግዚአብሔር ፡ ምስሌኪ ። ወነበረ ፡ (A. fol. 21 a. 1.) ከመዝ ፡ እንዘ[16] ፡ ይብል ፡ ኵሎ ፡ ዕለተ ፡ እስከ ፡ አመ ፡ ልህቀ ፡ ወእምዝ[17] ፡ ነገደ ፡ (B. fol. 24 b. 1.) ኀበ ፡ ካልእ ፡ ሀገር[18] ። ወእንዘ ፡ ሀሎ ፡ በፍኖት ፡ ውስተ ፡ ገዳም ፡ መፍርህ ፡ እስመ ፡ ሀየ ፡ ይነብሩ ፡ ፈያት[19] ፡ ወይጸንሑ ፡ ወይፈርህ ፡ ከመ ፡ ይኅልፍ ፡ እንተ ፡ ማእከሎሙ ፡ ወተዘከረ ፡ ከመ ፡ ኢጸለ

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[1] B. ወአብጽሐቶ ፡ ኀበ ፡ ዮርዳኖስ ፡ ወአጥመቀቶ ፡ [2] B. ወትቤሎ ፡ ኢትኀዝን ፡ ነዋ ፡ ፈጸምኩ ፡ [3] B. ኀቤየ ፡ ወተፈሥሐ ፡ ውእቱ ፡ ሕሙም ፡ [4] B. በሠናይ ። [5] B. omits the words in brackets. [6] B. ዕበ ፡ ሰአለኪ ፡ [7] B. ወሀሎ ፡ ፩ወሬዛ ፡ ዘሠናይ ፡ አርአያሁ ፡ ዘስሙ ፡ ዘካርያስ ፡ እምዘመደ ፡ ነገሥት ፡ ዘሀገረ ፡ ሮሜ ። [8] B. ወአደመቶ ፡ [9] B. ልቡ ፡ በፍቅረ ፡ ዚአሃ ፡ ወሐለየ ፡ [10] B. ምንት ፡ አምኃ ፡ [11] B. ላቲ ፡ ዘያሠምራ ። [12] B. ወከነ ፡ በውእቱ ፡ ጊዜ ፡ አዝማን ፡ ጽጌ ፡ ረዳ ፡ ወኵሎ ፡ አሚረ ፡ ይኅሥእ ፡ ፶ጽጌ ፡ ረዳ ፡ [13] B. ወይገብሮን ፡ አክሊላት ፡ [14] B. ሐልቀ ፡ [15] B. omits አእግዝእትየ ፡ [16] B. እንዘ ፡ ከመዝ ፡ ኵሎ ፡ ዕለተ ፡ [17] B. ወእምድኅረዝ ፡ [18] B. አሐቲ ፡ ሀገር ፡ [19] B. ፈያት ፡ ወፈያት ፡ ወፈርሃ ፡ ከመ ፡

የ ፡ በይእቲ ፡ ሴሊት ፡ ሰላመ ፡ መልአክ ። ወወፅአ ፡ አፍአ ፡ እምገዳም ፡ ከመ ፡ ይጸሊ ፡ ወሶበ ፡ ርእዮ ፡ ሊቀ ፡ ፈያት ፡ ተለወ[1] ፡ ድኅሬሁ ፡ ከመ ፡ ይርአይ ፡ እመ ፡ ዘይገብር ። ወሶበ ፡ በጽሐ[2] ፡ ዘካርያስ ፡ እምነ ፡ ገዳም ፡ ወሜጠ[3] ፡ ገጸ ፡ መንገለ ፡ ምሥራቅ ፡ አንሥአ[4] ፡ አዕይንቲሁ ፡ ውስተ ፡ ሰማይ ፡ ወሰገደ ፡ በብረኪሁ[5] ፡ ዲበ ፡ ም (A. fol. 21a. 2.) ድር ። ወሶበ ፡ ሰገደ[6] ፡ ርእየ ፡ ሊቀ ፡ ፈያት ፡ ከመ ፡ አሐቲ ፡ እግዝእት ፡ ወረደት ፡ እምሰማይ ፡ በወቢይ ፡ ክብር ። ወምስሌሃ ፡ ደናግል ፡ ሠናይት ፡ ወአንበሩ ፡ ላቲ ፡ መንበረ ፡ ወነ (B. fol. 24b. 2.) በረት ፡ በቅድመ ፡ ገጹ[7] ፡ ለዘካርያስ ። ወለለ ፡ ዅሉ ፡ ጊዜ ፡ ሶበ ፡ ይብል[8] ፡ ይወፅእ[9] ፡ እምአራሁ ፡ ጽጌ ፡ ረዳ ። ወእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ትነሥእ ፡ እምኔሁ ፡ ወታነብሮ ፡ ውስተ ፡ ሕፅና ፡ እስከ ፡ አመ ፡ ነሥአት ፡ ኃምሳ ፡ ጽጌ ፡ ረዳ ። ወውእቱሰ ፡ ሊቀ ፡ ፈያት ፡ ከነ ፡ ይኅልቆሙ[10] ፡ ወይኔጽሮሙ ፡ በአዕይንቲሁ ። ወሶበ ፡ ፈጸመ ፡ ጸሎቶ[11] ፡ ውእቱ ፡ ብእሲ ፡ አንበረት ፡ እዴሃ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግ (A. fol. 21b. 1.) ል ፡ በክልኤ ፡ ማርያም ፡ ዲቤ ፡ ርእሱ ፡ ወበረከቶ ፡ ወኅርገት ፡ ውስተ ፡ ሰማይ[12] ፡ ምስለ ፡ እማንቱ ፡ ደንግል ፡ ወአንከረ ፡ ሊቀ ፡ ፈያት ፡ እምዘ ፡ ርእየ[13] ፡ ወተመይጠ ፡ ውስተ ፡ ገዳም ። ወእምዝ ፡ ተመይጠ ፡ ዘካርያስኒ ፡ ውስተ ፡ (B. fol. 49a. 1.) ፍኖቱ[14] ፡ ከመ ፡ ይሑር[15] ። ወሶቤሃ ፡ ተንሥኡ ፡ ላዕሌሁ ፡ ፈያት ፡ የአኀዝዎ[16] ። ወይቤሎ ፡ ሊቀ ፡ ፈያት ፡ ንግረኒ ፡ ዘከመ ፡ እፎ ፡ ግዕዝከ ፡ ወምንት ፡ ዘገበርከ[17] ፡ እምሥናይት ። ወይቤሎ ፡ ዘካርያስ ፡ አንሰ ፡ ብእሲ ፡ ኃጥእ ፡ ወኢየአምር ፡ ምንተኒ ፡ እምሥናያት[18] ፡ ወባሕቱ ፡ እኤምኃ[19] ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ዙ (A. fol. 21b. 2.) ሎ ፡ እሚረ ፡ ኃምሳ ፡ ጊዜ ፡ እንዘ ፡ እብል ፡ ተፈሥሒ ፡ አምልእት ፡ ጸጋ ፡ እግዚአብሔር ፡ ምስሌኪ ። ወሊቀ[20] ፡ ፈያትኒ ፡ አይድዖ ፡ ዙሎ ፡ ዘርእየ ፡ ወይቤ ፡ እምዮም ፡ እትመየጥ ፡ ኀበ ፡ ንስሐ ፡ ወእትለአካ ፡ ለእግዝእት[21] ፡ ዙልን ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ በዙ (B. fol. 49a. 2.) ሉ ፡ መዋዕል ፡ ሕይወትየ ፡ ወከማሁ ፡ ይቤሉ ፡ ዙሉመ ፡ ፈያት ። ወአስተፋነዉዎ ፡ ለዘካርያስ ፡ ወሖረ ፡ በሰላም ፡ ወእምድኅረዝ ፡ ነስሐ ፡ እመንቱ ፡ ፈያት ፡ ወከኑ ፡ መነኮሳተ ፡ ወተልእክዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ በዙሉ ፡ መዋዕል ፡ ሕይወቶመ[22] ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁ (A. fol. 22a. 1.) ር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ዘካርያስ ፡ ወሬዛ ፡ ህየንተ ፡ ኃምሳ ፡ ጽጌ ፡ ረዳ ።
አስትዓ ፡ ማኅሌት ፡ ለኪ ፡ ሶበ ፡ አወፈየኪ ፡ ጋዳ ።
ከመ ፡ አድኅንኪዮ ፡ ቅድመ ፡ እምቀትለ ፡ ፈያት ፡
ማእከለ ፡ በዳ ።
አድኅንኒ ፡ እግዝእትየ ፡ ወባልሀኒ ፡ እምዕዳ ።
አመ ፡ ኢያሠልጥ ፡ ወርቅ ፡ ወባሕርይ ፡ ዐዳ ። ። ።

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[1] ሖረ ፡ ድኅሬሁ ፡ [2] B. ወፅአ ፡ [3] B. ሜጠ ፡ [4] B. ወአንሥአ ፡ [5] B. omits በብረኪሁ ፡ [6] B. ወሶበ ፡ ሰገደ ፡ ውእቱ ፡ ብእሲ ፡ [7] B. ወነበረት ፡ ዲቤሁ ፡ ቅድመ ፡ ገጹ ፡ [8] B. ይብል ፡ ሰላመ ፡ መልአክ ፡ [9] B. ትወፅእ ፡ [10] B. ይኅልቆሙ ፡ [11] B. ውእቱ ፡ ብእሲ ፡ ጸሎቶ ፡ [12] B. ሰማይ ፡ በዓቢይ ፡ ስብሐት ፡ [13] B. ወተመይጠ ፡ ውስተ ፡ ገዳም ። [14] B. ገዳም ፡ [15] B. ይሑር ፡ መንገለ ፡ ፍኖት ። [16] B. ወአኀዝዎ ፡ [17] B. ወምንት ፡ ሠናየ ። ወይቤሎ ፡ [18] B. adds ዘገበርኩ ፡ [19] B. እነ ፡ እኤምኃ ፡ [20] B. ወእምዝ ፡ አይድዖ ፡ ሊቀ ፡ ፈያት ፡ [21] B. ለእግዝእትነ ፡ በዙሉ ፡ መዋዕል ፡ [22] B. እስከ ፡ አመ ፡ ሞቶሙ ፡

CHAPTER XI.

THE VIRGIN MARY AND THE WOMEN JULIANA AND BARBARA.

(A. fol. 23a. 1.; B. fol. 50a. 1.) [ክፍል ፣] ፲፩ ። ተአምሪሃ ፣ ለእግዝእትነ ፣ ቅድስት ፣ ድንግል ፣ በክልኤ ፣ ማርያም ፣ ወላዲተ ፣ አምላክ ። ጸሎታ ፣ ወበረከታ ፣ ወምሕረተ ፣ ፍቁር ፣ ወልዳ ፣ የሀሉ ፣ ምስለ ፣ ንጉሥነ ፣ ዳዊት ፣ ለዓለመ ፣ ዓለመ ፣ አሜን ።

ወሀለዋ ፣ ክልኤ[1] ፣ አንስተ ፣ አዕማተ ፣ እግዝእትነ ፣ ቅድስት ፣ ድንግል ፣ ማርያም ፣ ወላዲተ ፣ አምላክ ። በሴት ፣ ልሔም ፣ እምአዋልደ ፣ ይሁዳ ፣ ስማ ፣ ለአሐቲ ፣ ዮልያና[2] ። ወስመ ፣ ካልእታ[3] ፣ በርባራ ፣ ወአሐተ ፣ ዕለተ ፣ እንዘ ፣ የሐውራ ፣ ኢየሩሳሌም ፣ ይስግዳ ፣ በበዓል ፣ ፍልስታ ፣ ለእግዝእትነ ፣ ቅድስት ፣ ድንግል ፣ ማርያም ፣ በሀገረ ፣ ሮስማዱስ[4] ፣ ዓገትዎን ፣ ፈያት ፣ ወነሥእዎን[5] ፣ ስንቆን ። ወሶበ ፣ ተከፈሉ ፣ (A. fol. 23a. 2.) ፈያት ፣ ጎብስተ ፣ ዘነሥኡ[6] ፣ እምኔሆን ፣ አኃዙ ፣ ይብልዎ ፣ በበይናቲሆሙ ። (B. fol. 50a. 2.) ወተፍዕመ[7] ፣ ኵሉ[8] ፣ አሐዱ ፣ አሐዱ[9] ፣ ወበጊዜሃ ፣ ተስብረ ፣ አስናኒሆሙ ፣ ዘምስለ ፣ ጥረሲሆሙ ፣ ወመልኢ ፣ ስባራት ፣ አስናን ፣ ውስተ ፣ አፉሆሙ[10] ፣ ወተለክዓ ፣ በአንቃሮሙ ፣ ወአልጸቁ ፣ ለመዊት ፣ ወሥእኑ[11] ፣ ነቢበ ። ወእለ ፣ ርእዩ ፣ ወሰምዑ[12] ፣ ዘንተ ፣ ትእምርት ፣ አንከሩ ፣ ጥቀ ፣ ወተደመ ። ወበእ ፣ ፍርሃት ፣ ወረዓድ ፣ ውስተ ፣ አልባቢሆሙ ፣ እምድንጋፄ ፣ ግርማሃ ፣ ለእግዝእትነ ፣ ቅድስት ፣ ድንግል ፣ ማርያም ። ወእምዝ ፣ ሖሩ ፣ እልክቱ ፣ ፈያት ፣ ነስሑ[13] ፣ ወኃደጉ ፣ እክየ ፣ ምግባሮሙ ። ወአስተስረዩ ፣ ኃጣውኢሆሙ ፣ ለእግዝእትነ ፣ ቅድስት ፣ ድን (A. fol. 23b. 1.) ግል ፣ ማርያም ። ወወሀብዎን ፣ ለዮልያና ፣ ወለበር (B. fol 50b. 1.) በራ ፣ ንዋየ ፣ ፍዶ ፣ ምክዕቢት ፣ ህየንተ ፣ ዘነሥኡ ፣ ስንቆን ። ወመሀክቶሙ ፣ እግዝእትነ[14] ፣ መዝገበ ፣ ምሕረት ፣ ወሜጠት ፣ አስናኒሆሙ ፣ ከመ[15] ፣ ህላዌሆሙ ፣ [እስመ ፣ ኵሉ ፣ ይትከህላ ፣ ወአልቦ ፣ ዘይሰአና ፣ ገባሪተ ፣ ተአምራት ፣ ወመንክራት ፣ ይእቲ][16] ። ጸሎታ ፣ ወበረከታ ፣ ወምሕረተ ፣ ፍቁር ፣ ወልዳ[17] ፣ የሀሉ ፣ ምስለ ፣ ንጉሥነ ፣ ዳዊት ፣ ለዓለመ ፣ ዓለም ፣ አሜን ።

(B. fol. 50b. 2.) ኃይልኪ ፣ ማርያም ፣ ስነኒ ፣ ኃጥአን ፣ ሰበረ ።

ጎበስተ ፣ አዋልድ ፣ ክልኤቲ ፣ ሶበ ፣ ተፍዕሙ ፣ ጎቡረ ።

በኃይልኪ ፣ ዝንቱ ፣ እንተ ፣ እርአየ ፣ መንክረ ።

ገብርኪ ፣ እግዝእትየ ፣ ዘኢየአምር ፣ ተግባረ ።

(A. fol. 23b. 2.) ውስተ ፣ መቅደስኪ ፣ እፈቱ ፣ ኃጺረ ።

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[1] B. ክልኤቱ ፣ [2] B. ዮልዮና ። [3] B. ለካልእታ ፣ [4] B. ሮማስዱር ፣ [5] B. ወነሥኡ ፣ [6] B. ዘነሥኡ ፣ እምዘ ፣ አኀዙ ፣ [7] B. ሶበ ፣ ተፍዕሙ ፣ [8] B. ኵሎሙ ፣ [9] B. ለለአሐዱ ፣ አሐዱ ፣ [10] B. ወመልአ ፣ ውስተ ፣ አፉሆሙ ፣ ስባራት ፣ አስናን ፣ [11] B. ወስእነ ፣ [12] B. ወኵሉ ፣ ሕዝብ ፣ እለ ፣ ስምዑ ፣ ወርእዩ ፣ [13] B. omits ነስሑ ፣ [14] B. ቅድስት ፣ [15] B. በከመ ፣ [16] B. omits the words in brackets. [17] Here, as elsewhere B. omits ወምሕረተ ፣ ፍቁር ፣ ወልዳ ፣

CHAPTER XII.

THE VIRGIN MARY AND THE THREE ARABS.

(A. fol. 24 b. 1.; B. fol. 51b. 1.) [ክፍል ፲፪ ። ተአም ፡ ፩ሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ ርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወ ምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለመ ፡ አሜን ።

ወበአሐዱ ፡ እመዋዕል ፡ ሖሩ[1] ፡ ምድረ ፡ ሪፍ ፡ ሠ ላስቱ ፡ ዕደው[2] ፡ ዓረብዊያን ፡ እንዘ ፡ ምሉእ ፡ ጥቀ ፡ ማየ ፡ ተክዜ ፡ ወመዋግዲሁ[3] ፡ ያመዓብል ። ወቦኡ ፡ ውስተ ፡ ተክዜ ፡ ይፅብቱ ፡ ለዓዲው ፡ ከመ ፡ ይፈጽ ሙ ፡ መፍቅዶሙ ። ወፀንዓ ፡ ላዕሌሆሙ ፡ ማዕበል ፡ ወስእኑ ፡ ጸቢተ ፡ ወፈቀደ ፡ ያሥጥሞሙ ። ወእሙን ቱሰ ፡ ሰእሉ ፡ ኀበ ፡ ነቢዮሙ ፡ ሐሳዊ ፡ በከመ ፡ ሥር ዓተ ፡ አበዊሆሙ ፡ ወ (A. fol. 24b. 2.) ኢረክቡ ፡ ድኂ ነ ። ወሶበ ፡ ቀብፁ ፡ ሕይወቶሙ ፡ ይቤ ፡ አሐዱ ፡ እ ምኔሆሙ ፡ ዘከነ ፡ የሐውር ፡ ኀበ ፡ ደብረ ፡ ቀልሞን ፡ ወይኔጽር ፡ ተአም (B. fol. 51b. 2.) ራት ፡ አማርያም ፡ ዘደብረ ፡ ቀልሞን ፡ ዝውእቱ ፡ ጊዜ ፡ ትንብልናኪ ፡ አድኅንኒ ። ወለእመ ፡ አድኀንክኒ ፡ እምተሠጥሞ[4] ፡ ዝንቱ ፡ ባሕር ፡ እሁብ ፡ ለቤተ ፡ ክርስቲያንኪ ፡ ገመ ለ ፡ ፅኑን ፡ ተምረ ፡ ለሲሳየ[5] ፡ መንኮሳት ። ወገመሉ ሂ ፡ ይኩን ፡ ለደብር ፡ ከመ ፡ ይፁር ፡ ነሎ[6] ፡ መፍቅ ዶሙ ። ወይቤ ፡ ካልኡ ፡ እወ ፡ አማን ፡ ዘዘከርክ[7] ፡ ዘ ንተ ፡ ወቢየ ፡ ስመ ። ወሶበ ፡ ሰምዓ ፡ ቢጸሙ ፡ ዘንተ ፡ ነገረ ፡ ተሣለቀ ፡ ቦሙ ፡ ወይቤ ፡ አአክላብ ፡ ለምንት ፡ ተኃድጉ ፡ ሃይማኖተክሙ ፡ (A. fol. 25a. 1.) ወትስእሉ ፡ ምሕረተ ፡ እማርያም ። ውእተ ፡ ጊዜ ፡ ተሠጥመ[8] ፡ ውስተ ፡ ባሕር ፡ ወውኀጡ ፡ ሖርገጽ ፡ ወአውፅኦ ፡ ለ ከሚተ ፡ ተአምራት ፡ እኂዘ ፡ በአፋሁ ፡ እንዘ ፡ ይኔጽ ርዎ ፡ አብያጺሁ[9] ። ወእሙንቱሰ ፡ በጊዜ ፡ ሰአሉ ፡ ኀበ ፡ (B. fol. 52a. 1.) እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ረከቡ ፡ ኰኵሐ ፡ ዐቢየ ፡ ወቆሙ ፡ መልዕ ልቱሁ ፡ በማእከለ ፡ ውሒዝ ። ወበጽሐት ፡ ሐመር ፡ እንተ ፡ ተኀልፍ ፡ እምህየ ፡ ወተፅዕኑ ፡ ዲቤሃ ፡ ወበጽ ሑ[10] ፡ ውስተ ፡ መርሶ ። ወሶቤሃ ፡ ነሥአ ፡ ውእቱ ፡ ዓ ርባዊ ፡ አሐደ ፡ ገመለ ፡ ዘይሜኒ ፡ እምኵሉ ፡ አግማ ሊሁ ፡ ጽሚኖ[11] ፡ ተምረ ፡ አብጽሖ ፡ ኀበ ፡ ሰሎሞን[12] ፡ አበ ፡ ምኔት ፡ ዘደብረ ፡ ምኔት ፡ ወ (A. fol. 25a. 2.) ዘደ ብረ ፡ ቀልሞን ፡ ወኀበ ፡ ኵሎሙ ፡ መነኮሳት ፡ ወነገ ሮሙ ፡ ኵሎ ፡ ዘከነ ። ወለካልኡኒ[13] ፡ ቦቱ ፡ ብዙኃ ፡ አባግዕ ፡ ወቀረጸ ፡ ጸጕሮሙ ፡ ወአብጽሖ ፡ ኀበ ፡ መነ ኮሳት ፡ ወይቤ ፡ ንሥኡ ፡ ዘንተ ፡ ጸጕረ ፡ ወግበሩ ፡ ለ ክሙ ፡ አልባስ ፡ በእንተ ፡ እግዝእትነ ፡ ማርያም ፡ ዘ አድኀንተኒ ፡ እምተሠጥሞ ። ወሶበ ፡ ሰምዑ ፡ መ (B. fol. 52a 2.) ነኮሳት ፡ ነገሮ ፡ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ስ ቡሕ ፡ ወልዑል[14] ። ወወደስዋ ፡ ለእግዝእትነ ፡ ቅድስ ት ፡ ድንግል ፡ ማርያም ፡ መስተሣህልት ፡ ምልእተ ፡ ምሕረት ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። (A. fol. 25b. 1.)

ዓረብዊያን ፡ ዕደው ፡ አመ ፡ ውሒዝ ፡ ማይ ፡ ኀየ ለሙ[15] ።
ማርያም ፡ ስመኪ ፡ ሶበ ፡ ዘከሩ ፡ ቀዲሙ ።
ከመ ፡ ኮነ ፡ ብእሲ ፡ እንተ ፡ ተሣለቀ ፡ ቦመ ።
ፀርኪ ፡ እግዝእትየ ፡ ለለጌሠሙ ፡ ወእመ[16] ።
ሲሳየ ፡ ሐርገጽ ፡ ለይኩን ፡ ወየዘርዘር ፡ ዓፅ ሙ ። ። ።

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[1] B. ሖሩ ፡ ኀበ ፡ [2] B. ፫ሰብእ ፡ [3] B. ወመግዲሁ ፡ [4] B. እምዝንቱ ፡ ተሠጥሞ ፡ እሁ ብ ፡ [5] B. ሲሳየ ፡ [6] B. omits ነሎ ፡ [7] B. ዘዘከርከ ፡ ዓቢየ ፡ ኃይለ ። [8] B. ወበጊዜ ፡ ብ ሂሎቱ ፡ ከመዝ ፡ ተሠጥመ ፡ [9] B. ወነጸርዎ ፡ ፪እብያጺሁ ። [10] B. ወሶበ ፡ በጽሑ ፡ ኀበ ፡ መርሶ ፡ ነሥ አ ፡ ውእቱ ፡ [11] B. ወፅሚኖ ፡ [12] B. ሰሎሞን ፡ አበ ፡ ምኔት ፡ ወኀበ ፡ ኵሎሙ ፡ መነኮሳት ፡ ወነገሮሙ ፡ ኵሎ ፡ ዘከነ ፡ [13] B. ወቢጹሰ ፡ [14] B. omits ስቡሕ ፡ ወልዑል ፡ [15] B. ኀየሎሙ ፡ [16] ወዓሙ ፡

CHAPTER XIII.

THE VIRGIN MARY AND THE MONASTERY OF ʿAḲÔNÂ.

(A. fol. 26b. 1.; B. fol. 54a. 1.) [ክፍል ፡] ፲፫ ። ተአም
ሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወ
ምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ነጉሥነ ፡
ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ ደብር ፡ በሀገረ ፡ ፅርዕ ፡ ወኑኁ ፡ መንፈቀ[1] ፡
ምዕራፍ ፡ እምኢያሪክ ። ወሀለወት ፡ ህየ ፡ ቤተ ፡ ክር
ስቲያን ፡ ዘተሐንፀት[2] ፡ በስመ ፡ እግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ ማርያም ፡ ወነበረት ፡ እግዝእትነ ፡ ቅድ
ስት ፡ ማርያም ፡ እንዘ ፡ ትነግሮ ፡ ለአሐዱ ፡ ቀሲስ ፡ በ
ሕልም[3] ። ወትቤሎ ፡ ሕንፁ ፡ ሊተ ፡ ቤተ ፡ ክርስቲያ
ን[4] ፡ በጽንፈ ፡ ኢያሪክ ። ወነበረት ፡ ከመዝ ፡ ብዙኃ ፡
ዓመታተ ፡ እንዘ ፡ ትነግ (A. fol. 26b. 2.) ሮ ፡ ውእቱኒ ፡
እንዘ ፡ ይነግሮሙ ፡ ለመነኮሳት ፡ ወለኵሉ ፡ ሕዝብ ፡
ወዓበይም[5] ። ወሶበ ፡ ዐበዩ ፡ ሐኒፀ ፡ ቤታ ፡ ኀበ ፡ መነ
ን[6] ፡ ዘፈቀዶት ፡ ተበትከ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡
ወቅጽራ ፡ ምስለ ፡ ቤተ ፡ መነኮሳት ። ወወረደት ፡ ታ
ሕተ ፡ ጽንፈ ፡ ኢያሪክ ፡ (B. fol. 54a. 2.) ወጸንዓት ፡ ው
ስተቱ ፡ በኃይላ ፡ ለእግዝእትነ[7] ፡ ቅድስት ፡ ድንግል ፡
ማርያም ፡ ወከነት ፡ ከመ ፡ ቀዳሚት ፡ ሱርርት[8] ፡ ወሕ
ንፅተ ፡ ወኢተወለጠት ፡ ሥነ ፡ ሕንፃሃ ፡ ኢቅጽራ ፡
ወኢ ፡ አብያተ ፡ መነኮሳት ፡ ወመነኮሳተ ፡ ደብርሂ ፡
ብዙኃን ፡ እሙንቱ ፡ ዘይነብሩ ፡ ውስቲታ ፤ ወንውማ
ን ፡ እሙንቱ ፡ በይእቲ ፡ ሌሊት ፡ አመ ፡ ፍልሰታ ፡ ለ
ይእቲ ፡ ቤተ ፡ ክርስቲያን[9] ። ወኢያእምሩ ፡ (A. fol. 27a. 1.)
ዘእንበለ ፡ በሳኒታሁ[10] ፡ ሶበ[11] ፡ ይወፅኡ ፡ እምቤቶሙ ፡
ወነጸርዎ ፡ ለኢያሪክ ፡ በያዕሌሆሙ ፡ ወገብሩ ፡ አውያ
ተ[12] ፡ ኵሎሙ ፡ መነኮሳት ። ወደንገፁ ፡ ዓቢየ ፡ ድን
ጋጼ[13] ፡ ወለአኩ ፡ ኀበ ፡ ወበይት ፡ ህገር ፡ ወመጽኡ ፡
ኵሎሙ ፡ ተባዕቶሙ ፡ ወአንስቶሙ[14] ፡ ወአንከሩ ፡
ርእዮሙ ፡ ዘንተ ፡ ተአምረ ፡ ዘኢገብረ ፡ ወኢኮነ ፡ እ
ምቅድመዝ ፡ ወእምድኅረዝ[15] ። ወገብሩ ፡ በዓለ ፡ ዐ
ቢየ ፡ በገቢረ ፡ ቍር (B. fol 54b. 1.) ባን ፡ ወበዉሂበ ፡
ምጽዋት ፡ በበዓመት ፡ አመ ፡ ዕሥራ ፡ ወሠሉስ ፡ ለ
ነሐሴ[16] ፡ ወስመ ፡ ደብሩ[17] ፡ ዕቆና ። ጸሎታ ፡ ወበረከ
ታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ን
ጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ (A. fol. 27a. 2.) አ
ሜን ።

ኀይለኪ ፡ ጸኑዓ ፡ ወመንክረኪ ፡ ትክሥቲ ።
ከመ ፡ አ (B. fol. 54b. 1.) ፍለስኪያ ፡ ቅድመ ፡ ለደብ
ረ ፡ ዕቆና ፡ እንታክቲ ።
መንገለ ፡ ኃሣር ፡ ወወይሴ ፡ ማርያም ፡ ወለተ ፡ ማቲ ።
አፍልሲ ፡ ክብረ ፡ ፀርየ ፡ በጽንዓ ፡ እዴኪ ፡ ዛቲ ።
አኮኑ ፡ ምክሕየ[18] ፡ ወዝክርየ ፡ አንቲ ።

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[1] B. ወኑኁ ፡ መጠነ ፡ መንፈቀ ፡ [2] B. omits ዘተሐንፀት ፡ [3] B. ማርያም ፡ ወነገረቶ ፡ ለቅ
ዲስ ፡ በሕልም ፡ ወትቤሎ ፡ [4] B. omits ክርስቲያን ፡ [5] B. ወነበረት ፡ ከመዝ ፡ እንዘ ፡ ትትናገሮ ፡
ለቀሲስ ፡ ብዙኃ ፡ ዓመታተ ። [6] B. መኑን ፡ ዘትቤሎሙ ፡ ተበትከ ፡ ውእቱ ፡ ቤተ ፡ ክርስቲያን ፡ ወቤተ ፡
መነኮሳትሂ ፡ ወቅጽራሂ ፡ ወወረደት ፡ [7] B. ወጸንዓት ፡ በኃይል ፡ ጸሎታ ፡ ለእግዝእትነ ፡ ማርያም ፡
[8] B. ሱርርት ። ወኢተገድዓት ፡ ቤተ ፡ ክርስቲያን ፡ ኢቅጽራ ፡ ወኢአብያተ ፡ መነኮሳት ። ወመነኮሳትሂ ፡ ብ
ዙኃን ፡ በውስተ ፡ ውእቱ ፡ ደብር ፡ ይነብሩ ። [9] B. omits ለይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ [10] B. በሳ
ኒታ ፡ [11] B. ሶበ ፡ ወፅኡ ፡ ገዳመ ፡ ነጸርዎ ፡ ለኢያሪክ ፡ [12] B. አሜሃ ፡ ኵሎሙ ፡ ቅዱሳን ፡ [13] B.
omits ድንጋጼ ፡ [14] B. adds ወደቂቆሙ ፡ [15] B. ተአምረ ፡ ዘኢሰምዑ ፡ ወኢርእዩ ፡ ወገብሩ ፡
በዓለ ፡ ዓቢየ ፡ በቀርብን ፡ [16] B. ወይገብሩ ፡ በዓለ ፡ በበዓመት ፡ አመ ፡ ፲ወ፫ለነሐሴ ፡ [17] B. ደብ
ሩስ ፡ [18] B. ምክህየ ፡

CHAPTER XIV.

THE VIRGIN MARY AND THE EGYPTIAN PRIEST JOHN.

(A. fol. 28 a. 1.; B. fol. 55 b. 1.) [ክፍል ፡] ፲፬ ። ተአምረ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ ለዓለመ ፡ ዓለም ።

ወሀለ[1] ፡ አሐዱ ፡ ቀሲስ ፡ በሀገረ ፡ ምስር ፡ ዘስሙ ፡ ዮሐንስ ፡ በከንሲ ። ወይነብር ፡ ውስተ ፡ አሐቲ ፡ ቤተ ፡ ክርስቲያን ፡ ዘተሐንፀት ፡ በስመ ፡ ሰማዕት ፡ መርቆርዮስ ። ወዝንቱሰ[2] ፡ ብእሲ ፡ ኮነ ፡ መዋዕሊሁ ፡ ምእት ፡ ዓመት ፡ ወያራ ፡ ክልኤሆን ፡ አዕይንቲሁ ። ወነበረ ፡ ዓመተ ፡ ፍጹመ ፡ እንዘ ፡ ኢይራኢ[3] ። ወሶበ ፡ ኃጥ (A. fol. 28 a. 2.) እ ፡ ብርሃነ ፡ ለአዕይንቲሁ ፡ ወጠነ ፡ ከመ ፡ ይግበ (B. fol. 55 b. 2.) ር ፡ መሐላ ፡ እንበለ ፡ ያእምሮ ፡ አሐዱ ፡ ሰብእ ፡ ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ሥዕል ፡ ዘእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ መንገለ ፡ ምሥራቅ ። ወእምድኅረ ፡ ጸሎተ[4] ፡ ፍጻሜ ፡ መንፈቀ ፡ ሌሊት ፡ ሶበ ፡ የሐውሩ ፡ መነኮሳት ፡ ውስተ ፡ በዓቶሙ[5] ፡ የሐውር ፡ ውእቱ ፡ ቀሲስ ፡ ኀበ ፡ ይእቲ ፡ ሥዕል ፡ ወይሰግድ ፡ ብዙኃ ፡ ስግደታተ[6] ፡ ወይኤምኃ ፡ በሰላመ ፡ መልአክ ፡ ሠለስተ ፡ ምእተ ፡ ጊዜ ። ወእምዝ[7] ፡ ይስእላ ፡ ከመ ፡ ታብርህ ፡ አዕይንቲሁ ። ወነበረ ፡ እንዘ ፡ ይገብር ፡ ከመዝ ፡ ዓመተ[8] ፡ ፍጹመ ፡ ወበተፍጻሜት ፡ አሐዱ[9] ፡ ዓመት ፡ በአሐቲ ፡ ሌሊት[10] ፡ እንዘ ፡ ይዜምር ፡ (A. fol. 28 b. 1.) ሰላመ ፡ መልአክ ፡ በከመ ፡ ልማዱ ፡ ቀዊሞ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ መጽአ ፡ ድኃ (B. fol 56 a. 1.) ስ ፡ ወኖመ ፡ ግብተ[11] ፡ ወርእየ ፡ በሕልሙ ፡ ከመ ፡ መጽአት ፡ እምይእቲ ፡ ሥዕል ፡ ሠናይት ፡ ላሕይ ፡ ብእሲ ፡ ተ[12] ፡ ዘትበርህ ፡ ምስብሂተ ፡ እምፀሐይ ። ወቀርበት ፡ ኀቤሁ ፡ ወአውዕአት ፡ አጥባቲሃ ፡ እምውሣጤ ፡ ልብሳ ፡ ወሐለበቶን ፡ ዲበ ፡ አዕይንቲሁ ። ወፃዕተበት[13] ፡ ላዕሌሁ ፡ በእደዊሃ ፡ ቅዱሳት[14] ፡ ወተሠወረት ፡ ውስተ ፡ ሥዕለ ። ወሶቤሃ ፡ ተከሥታ ፡ አዕይንቲሁ ፡ ወርእያ ፡ ለአይቆና ፡ እንዘ ፡ ታንበለብል ። ወረከበ ፡ ውስተ ፡ አዕይንቲሁ ፡ ሐሊበ ፡ ዘምዑዝ ፡ (A. fol. 28 b. 2.) ጼናሁ[15] ። ወከልሐ[16] ፡ እንዘ ፡ ይብል ፡ ሰላም ፡ ለኪ ፡ ኦ ምልእት ፡ ጸጋ ፡ እግዚአብሔር ፡ ምስሌኪ ፡ ወሰማያ ሙ ፡ መነኮሳት ፡ ክላሑ ፡ በጽሑ ፡ ፍጡነ ፡ ኀቤሁ[17] ፡ ከመ ፡ ያእምሩ ፡ ዘከነ ። ወነገሮሙ ፡ ውእቱ ፡ ቀሲስ[18] ፡ ኵሎ ፡ ዘርእየ ፡ ወነጸርዎን ፡ ለአዕይንቲሁ ፡ እንዘ ፡ ይሬእያ ፡ ወአስረ ፡ ሐሊብኒ ፡ (B. fol. 56 a. 2.) ውስቴቶ

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[1] B. ወሀለወት ፡ ቤተ ፡ ክርስቲያን ፡ በሀገረ ፡ ምስር ፡ በስመ ፡ ሰማዕት ፡ መርቆራዎስ ። ወነበረ ፡ ውስቴታ ፡ ብእሲ ፡ ቀሲስ ፡ ዘስሙ ፡ ዮሐንስ ፡ በከኒስ ። [2] B. ወዝንቱ ፡ ብእሲ ፡ መንኩስ ፡ እምንእሱ ፡ በድንግልና ። ወሶበ ፡ ኮነ ፡ መዋዕሊሁ ፡ ፮ዓመተ ፡ ዖሩ ፡ ፪አዕይንቲሁ ። [3] B. ፍጹመ ፡ ኢይራኢ ፡ ግሙራ ። ወሀለወት ፡ ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ሥዕል ፡ በስመ ፡ እግዝእትነ ፡ ንጽሕት ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወስቅልት ፡ ውስተ ፡ ሠረቃ ፡ ለቤተ ፡ ክርስቲያን ፡ በገቦ ፡ የማነ ፡ ምሥዋዕ ። ወሶበ ፡ ኃጥአ ፡ ውእቱ ፡ ቀሲስ ፡ ብርሃነ ፡ አዕይንቲሁ ፡ ሐለየ ፡ በልቡ ፡ ከመ ፡ ይግበር ፡ ግብረ ፡ እንዘ ፡ ኢየአምር ፡ ፩ ። [4] B. ፍጻሜ ፡ ጸሎተ ፡ [5] B. በዓቶሙ ፡ ይትመየጥ ፡ ውእቱኒ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወይቀውም ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወይሰግድ ። [6] B. omits ስግደታተ ። [7] B. ወእምድኅረዝ ። [8] B. ወነበረ ፡ ከመዝ ፡ ዓመተ ። [9] B. omits አሐዱ ። [10] B. በሌሊት ። [11] B. omits ወኖመ ፡ ግብተ ። [12] B. ሥዕል ፡ ብእሲት ፡ ለሕይወት ። [13] B. ወአተበት ። [14] B. omits ቅዱሳት ፡ ወተሠወረት ፡ አዕይንቲሁ ፡ ወርእያ ፡ ለአይቁና ፡ እንዘ ፡ ታንበለብል ። [15] B. ዘምዑዝ ፡ ጥቀ ፡ ፄናሁ ። [16] B. ወከልሐ ፡ በጊዜሃ ። [17] B. ኀቤሁ ፡ ፍጡነ ። [18] B. omits ቀሲስ ።

ን ፡ ወአንበሩ ፡ እደዊሆሙ ፡ ላዕለ ፡ አዕይንቲሁ ፤ ወ
ተአምኑ ፤ ወሖሩ ፡ ኀበ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድ
ስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወሰገዱ ፡ ላቲ ፡
አሐዱ ፡ አሐዱ ፡ በአምጣነ[1] ፡ ክሂሎቶሙ ። ወቀደሰ ፡
ቅዳሴ ፡ ቍርባን[2] ፡ ውእቱ ፡ ቀሲስ ፡ ዮሐንስ ፡ በይእ
ቲ ፡ ዕለት ፡ ወመጠዎሙ ፡ እምሥጢር ፡ ቅዱስ ፡ ለ
መ (A. fol. 29a. 2.) ነክሳት[3] ፡ ወለሕዝብ ። ወከነ ፡ ሎቱ ፡
ዕሥራ ፡ ዓመት ፡ እምድኅረዝ ፡ እንዘ ፡ ይትለአክ ፡ ለቤ
ተ ፡ ክርስቲያን ፡ እስከ ፡ አመ ፡ አዕረፈ ፡ በሰላም ። ጸሎ
ታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡
ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።
ተወኪፈኪ ፡ ስእለቶ ፡ እምሐሊበኪ ፡ መንፈሳዊ ።
ዘቀባዕኪ ፡ ዓይኖ ፡ ለዮሐንስ ፡ አረጋዊ ።
ማርያም ፡ ድንግል ፡ ወለተ ፡ ንጉሥ ፡ ሐፁቦናዊ ።
ተወክፊ ፡ ቃለ ፡ አፉየ ፡ ወጽራኅየ ፡ ለብዊ ።
ወኀበ ፡ ስእለትየ ፡ ካዕበ ፡ እዝነኪ ፡ ጽልዊ ።

CHAPTER XV.

THE VIRGIN MARY AND THE GREEK WHO HAD A DART IN HIS EYE.

(A. fol. 30a. 1.; B. fol. 57a 1) [ክፍል ፡] ፲፭ ። ተአም
ሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። በረከተ ፡ ጸሎታ ፡ ወም
ሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳ
ዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ በደሴት ፡ ቄላስይስ ፡ ባዕ
ል ፡ ጥቅ ። ወሖረ ፡ ትርሶ ፡ በሐመር ፡ ከመ ፡ ይጸብ
ዖሙ ፡ ለቍኅዝ ፡ ወተራከቦ ፡ በጽንረ ፡ ባሕር ። ወነ
ደፍዎ ፡ ሰብአ ፡ ቍኅዝ ፡ በአኅጎ ፡ ዓሦርቱ ፡ ወአሐዱ ።
ወአሐዱሰ ፡ እምአኅጎ ፡ ነደፎ ፡ ዓይኖ ፡ ወከነ ፡ ዕው
ረ ፡ ወአልጸቀ ፡ ለመዊት ። ወእምዝ ፡ ይቤሎሙ ፡ ለ
ሰብኡ ፡ አእትዉኒ ፡ ቤትየ ፡ ወአእተውዎ ፡ ቤቶ ፡
(A. fol. 30a. 2.) ወዓሦርቱ ፡ አኅጎ ፡ ዘውስተ ፡ ሥጋሁ ፡
ወዕኡ ። ወአሐዱሰ ፡ ዘውስተ ፡ ዓይኑ ፡ ኢወዕአ ፡ ወ
ዖበ ፡ በተክዖ ፡ ተረፈ ፡ ሐፂኑ ፡ ውስተ ፡ ዓይኑ ። ወሀ
ለወት ፡ ህየ ፡ (B. fol. 57a. 2.) ቤተ ፡ ክርስቲያን ፡ ዘተሐ
ንፀት ፡ በስማ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ
ክልኤ ፡ ማርያም ፡ ወትገብር ፡ ተአምረ ፡ ወመንክረ ፡
ወትፈውስ ፡ ድውያነ ፡ ወለእለሂ ፡ ይነግዱ ፡ በባሕ
ር ፡ ወበየብስ ፡ ታድኅኖሙ ፡ ዖበ ፡ ሰአሉ ፡ ኀቤሃ ።
ውእቱኒ ፡ ይቤ ፡ ሰዱኒ ፡ ውስተ ፡ ቤታ ፡ ለእግዝእት
ነ ፡ ማርያም ፡ እስመ ፡ አልቦ ፡ ዘይፈውሰኒ ፡ ዘእንበሌ
ሃ ፡ ወወሰድዎ ፡ ዖቤሃ ። ወገብሩ ፡ ሎቱ ፡ ምስለ ፡ ዘሰ
ምዕ ፡ በአርአያሁ ፡ ወአምጽኡ ፡ ዓሦርቱ ፡ (A. fol. 30b. 1.)
ወአሐደ ፡ አኅፃ ፡ ወገብሩ ፡ ኀበ ፡ ውእቱ ፡ ሥዕል ፡
ዓሦርተ ፡ ውስተ ፡ አባሉ ፡ ወአሐደ ፡ ውስተ ፡ ዓይኑ ፡
እስመ ፡ ከመዝ ፡ ሕጎሙ ፡ ለሰብእ ፡ ዕርዕ ። ወሶበ ፡
ይትረገዝ ፡ ሰብእ ፡ በዙናት ፡ ወእመሂ ፡ በቀስት ፡ ያ
መጽኡ ፡ ዙናተ ፡ ወይገብሩ ፡ ኀበ ፡ ውእቱ ፡ ሥዕ
(B. fol. 57b. 1.) ል ፡ ስምዕ ፡ በአርአያ ፡ ርግዘቱ ፡ ወይበ
ዕው ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡
ወታድኅኖሙ ፡ ወለውእቱ ፡ ባዕል ፡ አብጽሕዎ ፡ ኀ
በ ፡ ቤተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድ
ንግል ፡ በክልኤ ፡ ማርያም ፡ ወገብረ ፡ ብዙኃ ፡ ምጽ
ዋተ ፡ ለነዳያን ፡ ወለምስኪናን ፡ ወለቤተ ፡ ክርስቲያ
ንሂ ፡ ወሀበ ፡ ዘይደሉ ። ወሶበ ፡ ርእየት ፡ እግዝ
(A. fol. 30b. 2.) እትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡
ማርያም ፡ ጥብዓተ ፡ ልቡ ፡ እምኔሃ ፡ ተመልሐ ፡ ሐ
ፅ ፡ እምዓይኑ ፡ ወእምዓይነ ፡ ምስል ፡ ዘሰምዕ ፡ በአ
ሐቲ ፡ ሌሊት ። ወገብአት ፡ ዓይኑ ፡ ከመ ፡ ክልኤታ ፡
ወሶበ ፡ ርእዩ ፡ ሕዝብ ፡ ዓይነ ፡ ብእሲ ፡ ወዓይነ ፡ ምስ
ለ ፡ አንከሩ ፡ እምዕበየ ፡ ገንቱ ፡ ቱአምር ፡ ዘገብረ

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[1] B. ፩፩አምጣነ ፡ [2] B. omits ቅዳሴ ፡ ቍርባን ፡ [3] B. ለመነኮሳት ። ወነበረ ፡ ወእምድኅ
ገዝ ፡ ፯ዓመተ ፡ እንዘ ፡ ይትለአክ ፡ ለቤተ ፡ ክርስቲያን ። ወእምዝ ፡ አዕረፈ ፡

ት ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ (B. fol. 57b. 2.) ማርያም ፡ ወላዲተ ፡ አምላክ ። ወሰብሕዋ ፡ ዓቢየ ፡ ስብሐተ ፤ ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ሕይወት ፡ ሕሙማን ፡ ማርያም ፡ ዘፈወስኪዮ ፡ እምቀኍስሉ ።

ለባዕ (B. fol. 31a. 1.) ል ፡ ዕርግዊ ፡ እንተ ፡ ተነድፈ ፡ አባሉ ።

ከመ ፡ ተአምረኪ ፡ እስብክ ፡ ወመንክረኪ ፡ ዘይተሉ ።

ስሕትኒ ፡ ምስለ ፡ ትፍሥሕት ፡ ወምስለ ፡ ጥዒና ፡ አሀሉ ።

እስከ ፡ አመ ፡ እብል ፡ ድኅረ ፡ ተፈጸመ ፡ ኵሉ ።

CHAPTER XVI.

THE VIRGIN MARY AND THE BLIND GIRL OF DALGÂ.

(A. fol. 32a. 1.; B. fol. 33b. 1.) [ክፍል ፡] ፲፯ ። ተአምረሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ[1] ፡ በሀገረ ፡ ጽዊድ ፡ ዘትሰመይ ፡ በድርማን ፡ ዘስሙ ፡ አብርሃም ፡ ወስመ ፡ ብእሲቱ ፡ ጌራ ። አንስት ። ወብዕሳን[2] ፡ ጥቀ ፡ በንዋይ ፡ ወፍጹማን ፡ በዅሉ[3] ፡ ምግባረ ፡ ሠናይ ፤ ወበሙ ፡ አሐቲ ፡ ወለት ፡ እንተ ፡ ስማ ፡ ኤልሳቤጥ ፡ ወአልቦሙ ፡ ካልእ ፡ ውሉድ ፡ ዘእንበሌሃ[4] ። ወይእቲ ፡ ወለት ፡ ሐሙት ፡ ሕማመ[5] ፡ በደ (A. fol. 32a. 2.) ዶ ፡ ዘውእቱ ፡ ፈንፃ ። ወየዲ ፡ ክልኤሆን ፡ አዕይንቲሃ ፡ ወሶበ ፡ ርእዩ ፡ አቡሃ ፡ ወእማ ፡ ውረት ፡ አዕይንቲሃ ፡ ለወለቶሙ ፡ ኀዘኑ[6] ፡ መሪረ ። ወኮኑ ፡ የዓውድዋ ፡ ኀበ ፡ ዅሎ (B. fol. 33b. 2.) ሙ ፡ ጠቢባን ፡ ወዓቀብተ ፡ ሥራይ ፡ ወስእኑ[7] ፡ ፈውሶታ ። ወሶበ ፡ በጽሐ ፡ ዕለተ ፡ በዓለ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ አመ ፡ ዕሥራ ፡ ወአሚሩ ፡ ለጥቅምት[8] ። ነሥእ ፡ ዋ ፡ አቡሃ ፡ ወእማ ፡ ለይእቲ ፡ ወለት ፡ ምስለ ፡ ብዙኅ ፡ አምኃ[9] ። ወወሰድዋ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ዘእግዝእትነ[10] ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ዘሀለወት ፡ በሀገር ፡ እንተ ፡ ትሰመይ[11] ፡ ደል (A. fol. 32b. 1.) ጋ ፡ እስመ ፡ ሰብአ ፡ ውእቱ[12] ፡ ብሔር ፡ ያብዕሉ ፡ በይእቲ ፡ ዕለት[13] ፡ በዓለ ፡ ዓቢየ[14] ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወእማስ[15] ፡ ነሥአታ ፡ ለወለታ ፡ አመ ፡ ዕሥራሁ[16] ፡ ለጥቅምት ። ቦአት[17] ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወዓፀወት ፡ ላዕሌሃ ፡ አንቀጸ ፡ ወቆመት ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወሰፍሐት ፡ እደዊሃ ፡ በ (B. fol. 34a. 1.) ውዕየተ ፡ ልባ ፡ ወበብካይ[18] ፡ መሪር ። ወትቤ ፡ ኦእግዝእትየ ፡ እመ ፡ ምሕረት ፡ ወተንባሊተ ፡ ሣህል ፡ ተማኅፀንኩ ፡ ብኪ ፡ ከመ ፡ ታድኅንያ[19] ፡ ለወልትየ ፡ ወትክሥቲ ፡ አዕይንቲሃ ። ወሶበ ፡ ፈጸመት ፡ ጸ (A. fol. 32b. 2.) ልዮ ፡ ኖመት ፡ ታሕተ ፡ ሥዕል ፡ ምስለ ፡ ወለታ ። ወእንዘ ፡ ትነውም ፡ ይእቲ ፡ ወለት[20] ፡ ምስለ ፡ እማ ፡ ተርእየታ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡

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[1] B. ፩ብእሲ ፡ [2] B. ብዑሳን ፡ [3] B. omits በዅሉ ፡ [4] B. ወዘእንበሌሃ ፡ አልቦሙ ፡ ውሉድ ። [5] B. ብሕማመ ፡ [6] B. ኀዘኑ ። [7] B. ወኢክህሉ ፡ [8] B. አመ ፡ ፳ወ፭ ፡ ለወር ኃ ፡ ጥቅምት ፡ [9] B. ምስለ ፡ አምኃ ፡ ብዙኅ ። [10] B. እግዝእትነ ፡ [11] B. በሀገር ፡ ዘትሰመይ ፡ [12] B. ዛቲ ፡ [13] B. ውእተ ፡ ዕለተ ፡ [14] B. omits ዓቢየ ፡ [15] B. እማሰ ፡ [16] B. ለወልታ ፡ በምሴተ ፡ በዓል ፡ አመ ፡ ፳ሁ ፡ [17] B. ወቦአት ፡ ውስተ ፡ [18] B. ወብካይ ፡ [19] B. ታድኅኒያ ፡ [20] B. ብእሲት ፡

ወአንቅሀታ ፡ እንበለ ፡ ታእምር[1] ፡ እማ ፤ ወእምዝ ፡ ትቤላ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ምልእተ ፡ ምሕረት ፡ ክሥቲ ፡ አዕይንተ ኪ[2] ፡ ወሶበ ፡ ከሠተት ፡ አዕይንቲሃ ፡ ነፍሐት ፡ ውስቴቶን ፡ በአፉሃ ፡ ንጽሕት ፡ ወአንጠብጠበት ፡ ላዕሌሃ[3] ፡ እምአጥባቲሃ ፡ ሐሊበ ፡ ፈውስ ፡ ወምሕረት ። ወበዚሃ (B. fol. 34a. 2.) ተከሥተ ፡ አዕይንቲሃ ፡ ወተርአየታ[4] ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ (A. fol. 33a. 1.) ማርያም ፡ ለቢሳ ፡ ብርሃነ ፡ ዘይጸድል[5] ፡ እምብርሃነ ፡ ፀሐይ ፡ ወተሠወረት ፡ ውስተ ፡ ይእቲ ፡ ሥዕል ። ወአንቅሀታ[6] ፡ ሶቤሃ ፡ ለእማ ፡ ይእቲ ፡ ወለት ፡ ወነገረታ ፡ ኵሎ ፡ ዘከነ ። ወዘከመ ፡ ተርአየታ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወዘከመ ፡ ከሠተት[7] ፡ አዕይንቲሃ ፡ ወተሠወረት ፡ ውስተ ፡ ሥዕል ። ወርኢያ[8] ፡ እማ ፡ ተፈሥሐት ፡ ፈድፋደ[9] ፡ ወከልሐት ፡ በልውል ፡ ቃል ። ወሰሚያ ፡ ቀይም ፡ ዐቢየ[10] ፡ ጽራሐ ፡ እንዘ ፡ የሐብዝ ፡ ጎብስተ ፡ ቍርባን[11] ፡ ወወፅአ ፡ ከመ ፡ ይርአይ ፡ ዘከነ[12] ። ወረከባ ፡ ለወለት ፡ ምስለ ፡ እማ ፡ እንዘ ፡ ትፌሲ ። ወሶቤሃ ፡ አንከረ ፡ ወተደመ ፡ ወአ (A. fol. 33a. 2.) እኰቶ ፡ ለእግዚአብሔር[13] ፡ ወለወላዲቱ ፡ ድንግል ፡ ተንባሊተ ፡ ምሕረት ። ወጸቢሖ ፡ ተጋብኡ ፡ ኵሉ[14] ፡ ሰብእ ፡ ጎበ ፡ ቤተ ፡ ክርስቲ (B. fol. 34b. 1.) ያን ፡ ወነጸሩ ፡ ዘንተ ፡ ተአምረ[15] ፡ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልውል ፡ ወወደስዎ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወገብሩ ፡ በዓለ ፡ ዐቢየ ፡ [ወአፈድፈዱ ፡ አክብሮተ ፡ ስማ][16] ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ለወለተ ፡ ብእሲ ፡ ባዕል ፡ እንተ ፡ አየፈ ፡ በደዶ ።

ዘአብራሀኪ ፡ (A. fol. 33b. 1.) ዓይና ፡ ሶበ ፡ ሰአለተኪ ፡ በተ (B. fol. 34b. 2.) አንግዶ ።

ፈለገ ፡ ረድኤት ፡ ማርያም ፡ ዘትሰመዪ ፡ መጌዶ ።

ለንጉሥ ፡ በዕለተ ፡ መርዓ ፡ ይበልዕ ፡ ማዕዶ ።

በማየ ፡ ንጽሕኪ ፡ ዘሐፀበ ፡ እዶ ። = ። = ።

CHAPTER XVII.

THE VIRGIN MARY AND THE THREE POOR SISTERS.

(A. fol. 35a. 1.; B. fol. 35b. 1.) [ክፍል ፡] ፲፯ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ አሐቲ[17] ፡ ብእሲት[18] ፡ ነዳይት ፡ ወኃደገ ፡ ሠላሰ ፡ አዋልደ ፡ ስማ ፡ ለአሐቲ[19] ፡ ማርያም ፡ ወካልእታ[20] ፡ ማርታ ፡ ወሣልሲት ፡ የዋሂት[21] ። ወእሞንሰ ፡ ነዳይት[22] ፡ ወአልባ ፡ ሲሳየ ፡ ዕለት ፡ ዘእንበለ ፡ ትትመጸወት ፡ እምሰብእ ። ወሶበ ፡ ልህቃ[23] ፡ ለተወ

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[1] B. እንዘ ፡ ኢተአምር ፡ [2] B. ወሶበ ፡ ነቅሀት ፡ እምንዋማ ፡ [3] B. ላዕሌሆን ፡ [4] B. ወርእየታ ፡ ለእግዝእትነ ፡ [5] B. ዘይፀድል ፡ እምፀሐይ ፡ [6] B. ወሶበ ፡ አንቅሐታ ፡ ለእማ ፡ ነገረታ ፡ ኵሎ ፡ ዘከነ ፡ [7] B. ወከሠተት ፡ [8] B. ወርእያ ፡ [9] B. omits ፈድፋደ ፡ [10] B. omits ዐቢየ ፡ [11] B. ቁርባን ፡ [12] B. ወመጽአ ፡ ጎቤሃ ፡ ይነጽር ፡ ዘከነ ፡ [13] B. ትፌሲ ፡ አንከረ ፡ ወአእኰቶ ፡ ለእግዚአብሔር ፡ [14] B. ኵሎሙ ፡ [15] B. ተአምረ ፡ ወአእኰትዎ ፡ ለእግዚአብሔር ፡ ወወደስዎ ፡ ለድንግል ፡ ወገብሩ ፡ በዓለ ፡ ዐቢየ ፡ [16] B. omits the words in brackets. [17] B. omits አሐቲ ፡ [18] B. ብእሲት ፡ ነዳይት ፡ ወሞተ ፡ ምታ ፡ ወጎደገ ፡ ፫አዋልደ ፡ [19] B. ለአሐቲ ፡ ስማ ፡ [20] B. ወለካል እታ ፡ ስማ ፡ መርታ ፡ ወለሣልሲት ፡ [21] B. የዋሒት ፡ [22] B. adds ጥቂ ፡ [23] B. ልህቃ ፡ አዋልዲሃ ፡ ወበጽሐ ፡ ለተዋስቦ ፡ ወኢፈቀደ ፡ ፩እምሰብእ ፡ ሀገር ፡ ያውስቦን ፡ በእንተ ፡ ንጹሕቶን ።

ስበ ፡ ሠላስ ፡ አዋልዲሃ ፡ ኢሐለየ ፡ አሐዱሂ ፡ እምሰ
ብአ ፡ ይእቲ ፡ ሀገር ፡ ያውስበን ፡ (A. fol. 35a. 2.) በእን
ተ ፡ ንጼቶን ። ወእሞን ፡ ተጎዝን ፡ ፈድፋደ ፡ በእን
ተ[1] ፡ ዝንቱ ፡ ነገር ። ወሖረት ፡ ጎበ ፡ ቤተ ፡ ክርስቲያ
ን ፡ ዘእግዝእትነ ፡ ቅድስት ፡ (B. fol. 35 b. 2.) ድንግል ፡
በክልኤ ፡ ማርያም ፡ ዘሀለወት ፡ በጽንዓ ፡ ወትሰመይ ፡
ታይዳ ። ወበከየት[2] ፡ ብከየ ፡ መሪረ ፡ ወቆመት ፡ ቅድ
መ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክ
ልኤ ፡ ማርያም ፡ እንዘ ፡ ትብል ፡ ኦእግዝእትነ ፡ እነ ፡
ዓቀብክዎን ፡ ለእማንቱ ፡ አዋልድየ[3] ፡ እስከ ፡ ዮም ።
ወኃጣእኩ ፡ ናሁ ፡ ዘያስተዋስበን[4] ፡ በእንተ ፡ ንጼት
የ ፡ ወአልብየ ፡ ክሂል ፡ በምንትኒ ። ወአንቲኒ ፡ እመ ፡
ደክትም[5] ፡ አሳስሊ ፡ ኃዘንየ ። ወበይእቲ ፡ ሌሊት ፡
አስተርአ (A. fol. 35 b. 1.) የሱ[6] ፡ እግዝእትነ ፡ ቅድስት ፡
ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወትቤላ ፡ ወለትኪሰ ፡
ዘተወፀኢ ፡ በይእቲ ፡ ሌሊት ፡ አነ[7] ፡ እነሥአ ፡ ጎቤየ ፡
ከመ ፡ ተሀሉ ፡ ምስሌየ ፡ እስመ ፡ ምዕቅብናየ ፡ ይእ
ቲ ። ወበእንተ ፡ ክልኤ ፡ አዋልድኪ ፡ አነ ፡ አፈንዎ ፡
ለትዌግ ፡ ፀራቢ ፡ ዘሀገረ[8] ፡ መቅመስ ፡ ይነሥኦን ፡ እ
ምኔኪ ፡ ወያስተዋስበን ፡ ለውሉዱ ። ወሶበ ፡ ነቅሀት ፡
እምንዋማ ፡ አምነ (B. fol. 36a. 1.) ት ፡ ነገረ ፡ እግዝእት
ነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወእምድ
ኅረ ፡ ሠለስቱ ፡ ዕለት ፡ አዕረፈት ፡ ይእቲ ፡ ወለት ፡ ዘ
ተዓቢ ፡ እንተ ፡ ስማ ፡ ማርያም ። ወሰሚያመ-[9] ፡ ሰብ
እ ፡ ከመ ፡ ሞተት[10] ፡ በ (A. fol. 35 b. 2.) ጽሑ ፡ ለኀኒዘ
ታ ፡ ከመ ፡ ይቅብርዋ ። ወለእማሰ[11] ፡ ርእይዋ ፡ እንዘ ፡
ትትፈሣሕ ፡ ወኢትበኪ ፡ ወይቤላ ፡ አሐዱ ፡ እምእ
ለ ፡ መጽኡ ፡ ይናዝዝዋ ፡ ለምንት ፡ ታጸንዒ ፡ ልበኪ ፡
ወኢትበክዩ ፡ ላዕለ ፡ ወለትኪ ። ወአይድዓቶሙ ፡ ዝ
ሎ ፡ ዘከመ ፡ ትቤላ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግ
ል ፡ በክልኤ ፡ ማርያም ፡ በራእይ[12] ። ወሰብሕዎ ፡ ለእ
ግዚአብሔር ፡ ስቡሕ ፡ ወልዑል ፡ ወለወላዲቱ ፡ ድን
ግል ፡ ተንባሊተ ፡ ምሕረት ፡ ለውሉደ ፡ ሰብእ ። ወቀ
በርዋ ፡ ለይእቲ ፡ ወለት ፡ በዓቢይ ፡ ክብር[13] ። ወእም
ድኅረ ፡ ጎዳጥ[14] ፡ መዋዕል ፡ መጽአ ፡ ቴዎግ[15] ፡ ጸራ
ቢ ፡ እምሀገረ ፡ መቅመስ ። ወነሥአ (A. fol. 36a. 1.) ን ፡
ለእላንቱ ፡ ክልኤ ፡ አዋልድ ፡ ወአስተዋሰ (B. fol.
36b. 2.) ቦን ፡ ለውሉዱ ፡ ወውእቱ ፡ ፀራቢ[16] ፡ ዘእንገ
ዶን ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡
ማርያም[17] ፡ ወለወለዳ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶ
ስ ፡ ምስለ ፡ ዮሴፍ ፡ ወሰሎሜ ፡ አመ ፡ ነገዱ ፡ ምድ
ረ ፡ ግብጽ ። ወዜናሁ ፡ ጽሑፍ ፡ ውስተ ፡ ድርሳነ ፡ እ
ግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡
ዘይትነበብ ፡ አመ ፡ ሰዱሱ ፡ ለጎዳር ፡ በበዓለ ፡ ቍስቋ
ም[18] ። ጸሎታ ፡ ወበረከታ ፡ [ወምሕረተ ፡ ፍቁር ፡ ወ
ልዳ][19] ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡
ዓለም ፡ አሜን ።

ማርያም ፡ ንግሥት ፡ ምስለ ፡ ኵ (A. fol. 36a. 2.) ሎ
ሙ ፡ ደቂቃ ።

ዘትትሜክሐ[20] ፡ ብኪ ፡ እመ ፡ እስራኤል ፡ ርብቃ ።
ለዕቤራዊት ፡ አሐቲ ፡ ክበደ ፡ ተዕናስ ፡ እንተ ፡ ዓ
ዕአቃ ።
ከመ ፡ ናዘዝኪያ ፡ ወፈጸምኪ ፡ ጻሕቃ ።
ናዝዝያ[21] ፡ ጸሎትየ ፡ ኢትግበእ ፡ ዕራቃ ። ═ ። ═ ።

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[1] B. ተጎዝን ፡ ዐቢየ ፡ ጎዘን ፡ በእንተ ፡ [2] B. ወበከየት ፡ ቅድመ ፡ ሥዕላ ፡ እንዘ ፡ ትብል ፡ [3] B. አዋልድ ፡ [4] B. ወኃጣእኩ ፡ ዘያወስበን ፡ [5] B. ደክታም ፡ [6] B. ተርእየት ፡ በሕልም ፡ [7] B. ይእቲ ፡ ሊተ ፡ ወእነ ፡ እነሥአ ፡ ጎቤየ ። ወበእንተ ፡ ፪ሰ ፡ አዋልድኪ ፡ [8] B. ዘሀሎ ፡ በሀገረ ፡ [9] B. ወሶበ ፡ ሰምዑ ፡ [10] B. omits ከመ ፡ ሞተት ፡ [11] B. ወእማሰ ፡ ነበረት ፡ በፍሥሐ ፡ ወኢትበኪ ፡ [12] B. በራእይ ፡ እእኰትዎ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወለወላዲቱ ፡ ድንግል ፡ ተንባሊተ ፡ ምሕረት ፡ ለ
ውሉደ ፡ ሰብእ ። ወቀበርዋ ፡ [13] B. omits በዓቢይ ፡ ክብር ፡ [14] B. ንስቲት ፡ [15] B. ትዌግ ፡ ፀ
ራቢ ፡ ወነሥአን ፡ [16] B. ወዝንቱ ፡ ፀራቢ ፡ አንገዶሙ ፡ [17] B. ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ምስለ ፡
ወልዳ ፡ ወለዮሴፍ ፡ ወለሰሎሜ ፡ አመ ፡ ፀኡ ፡ [18] B. ዘይትነበብ ፡ በበዓለ ፡ ቍስቋም ። [19] B. omits
the words in brackets. [20] B. ዘትትሜክህ ፡ [21] B. ናዝዚ ፡

CHAPTER XVIII.

THE VIRGIN MARY AND THE TWO BROTHERS WHO WERE SCRIBES.

(A. fol. 37 a. 1.; B. fol. 37 a. 1.) [ክፍል] ፲፰ ። ተአምረ ማርያም ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለዉ ፡ በአሐቲ ፡ ሀገር[1] ፡ ክልኤቱ ፡ ፍቁራን[2] ፡ አኀው ፡ ወይትፋቀሩ ፡ በበይናቲሆሙ ፡ ወየአምሩ ፡ ጽሑፈ ፤ ወመጽአ ፡ አሐዱ ፡ ብእሲ ፡ ጎበ ፡ አሐዱ ፡ እምኔሆሙ ፡ ወሰአሎ ፡ ከመ ፡ ይጽሐፍ ፡ ሎቱ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም[3] ፡ ወእንዘ ፡ ሀለዉ[4] ፡ ክልኤሆሙ ፡ ውስተ ፡ ጽሐፍ ፡ ወድቁ ፡ በገቢረ ፡ ኃጢአት ። ወመሠጥዎ ፡ (A. fol. 37 a. 2.) ለዘይጽሕፍ ፡ ተአምሪ (B. fol. 37 a. 2.) ሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ውስተ ፡ ሰማይ ። ወአለሰ ፡ መሠጥዎሰ ፡ ኢይትዓወቅ ፡ ኀብሮሙ ፡ ወአሐዱ ፡ እምኔሆሙ ፡ ይጸርሕ ፡ ወይብል ፡ ስድዎ ፡ ለዝብእሲ[5] ፡ ውስተ ፡ ኃጕል[6] ። ወደንገፀ ፡ ጥቀ ፡ ወርዕደ ፡ እስመ ፡ መሰሎ ፡ ዘተኃጕለ ። ወመጽአት ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ እንዘ ፡ ትለብስ ፡ ልብሰ[7] ፡ ዘይመስል ፡ ኀብረ ፡ ሰማይ ፤ ወትቤሎሙ ፡ ለእለ ፡ ይወስድዎ ፡ ለምንት ፡ ትወስድዎ ፡ ለዝብእሲ[8] ፡ ውስተ ፡ ኃጕል ፡ እስመ ፡ ነበረ ፡ ይፃሙ ፡ በጽሒፈ ፡ ተአምርየ ። ወዘንተ ፡ ብሂላ ፡ አድኀንቶ[9] ፡ እምእደዊሆሙ ፡ ወወረደ ፡ በበ ንስቲ (A. fol. 37 b. 1.) ት ፡ እምሰማይ ፡ ወገብአ ፡ ኀበ ፡ ዘትካት ፡ ሀላዌሁ[10] ። ወሶበ ፡ ነቅ (B. fol. 37 b. 1.) ሀ[11] ፡ እምንዋሙ ፡ አንከረ ፡ እምራእይ ፡ ዘርእየ ፡ ወነገሮ ፡ ለካልኤ ፡ ኵሎ ፡ ዘኮነ ፡ ወዘከመ ፡ በጽሐ[12] ፡ ላዕሌሁ[13] ። ወዘከመ ፡ አድኀንቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወእምዝ ፡ ነሰሐ ፡ ውእቱ ፡ ብእሲ ፡ ዓቢየ ፡ ንስሐ ፡ ወድኀነ ፡ እምኃጕል[14] ። በረከተ ፡ ጸሎታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። = ። = ።

ብኪ ፡ ተመይጡ ፡ እምፍኖት ፡ ጌጋይ ፡ ዘኢመፍትው ።

እለ ፡ ጸሐፉ ፡ ስመኪ ፡ ክልኤቱ ፡ አኀው ።

ር (A. fol. 37 b. 2.) ኀርኀት[15] ፡ ምግባር ፡ ማርያም ፡ ወፀበለ ፡ ኵሉ ፡ አፈው ።

ቅድመ ፡ ሠናይትኪ ፡ ወርኀራኄኪ ፡ ቅድው ።

አሥምሮ[16] ፡ ምኑን ፡ ወላሕይ ፡ ሕስው ። = ። = ።

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[1] B. ሀገር ፡ እምአህጉረ ፡ ክርስቲያን ፡ [2] B. አኀው ፡ ፍቁራን ፡ ወየአምሩ ፡ ግብረ ፡ እድ ፡ ወግብረ ፡ እደሙሰ ፡ ጽሑፍ ፡ ይሠናየ ፡ ይጽሕፍ ፡ ወክልኤ ፡ ኢያጠንቀቀ ፡ ጽሑፈ ። [3] B. ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወይቤሎ ፡ አሆ ፡ ወወጠነ ፡ ከመ ፡ ይጽሐፍ ፡ [4] B. ሀሎ ፡ ውስተ ፡ ጽሒፍ ፡ ወድቁ ፡ ፪ሆሙ ፡ አኀው ፡ ውስተ ፡ ኃጢአት ፡ ወመሠጥዎ ፡ ውስተ ፡ ሰማይ ፡ ለዘነበረ ፡ ይጽሕፍ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እለ ፡ መሠጥዎሰ ፡ [5] B. ለዝንቱ ፡ ብእሲ ፡ [6] B. ሐጕል ፡ ወውእቱሰ ፡ ብእሲ ፡ ይፈርህ ፡ ወይርዕድ ፡ ወይመስሎ ፡ ከመ ፡ ዘተሐጕለ ። [7] B. ልብሰ ፡ ዘንስቲት ፡ ይጸልም ፡ እምኀበረ ፡ ሰማይ ። ወደርሐት ፡ በዓቢይ ፡ ቃል ፡ ወትቤሎሙ ፡ ለእለ ፡ ይወስድዎ ፡ [8] B. ለዝንቱ ፡ ብእሲ ፡ [9] B. እንገፈቶ ፡ እምእደዊሆሙ ፡ ወእምዝ ፡ ወረደ ፡ እምሰማይ ፡ በበንስቲት ፡ [10] B. ሀላዌሁ ፡ ዘትካት ፡ [11] B. ነቅሐ ፡ እምራእይ ፡ ነገሮ ፡ [12] B. omits ወዘከመ ፡ በጽሐ ፡ [13] B. ላዕሌሁ ፡ ወነሰሐ ፡ ዓቢየ ፡ ንስሐ ፡ ወድኀነ ፡ [14] B. እምሐጕል ፡ በጸሎታ ፡ [15] B. ኀሪተ ፡ [16] B. አፍቅሮ ፡

CHAPTER XIX.

THE VIRGIN MARY AND THE PRISONER.

(A. fol. 38b. 1.; B. fol. 38b. 1.) [ክፍል ፡] ፲፱ ። ተአም
ሪሃ ፡ ለእግዝእትን ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። በረከተ ፡ ጸሎታ ፡ ወም
ሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳ
ዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ[1] ፡ መስተጋድል ፡ ፈድፋ
ደ ፡ በከዊነ ፡ ስምዕ ፡ በእንተ ፡ ክርስቶስ ፡ ዘስሙ ፡ ጊ
ዮርጊስ ፡ ሐዲስ ፡ ወአሐተ ፡ ዕለተ ፡ እንዘ ፡ ሀሎ ፡ ተ
ዕሢኖ[2] ፡ እምብዝኃ ፡ ነዮኔ ፡ ግብተ ፡ ኖመ ። ወበዓሠ
ርቱ ፡ ወአሐዱ ፡ ሰዓት[3] ፡ ሌሊት ፡ አመ ፡ ዕሥራ ፡ ወ
ሐመሱ ፡ ለግንቦት ፡ መጽአት ፡ እግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ በርእየተ ፡ ርግብ[4] ፡
ፀዓዳ ፡ ውስተ[5] ፡ ቤተ ፡ ሞቅ (A. fol. 38b. 2.) ሕ ። ወሰ
ፍሐት ፡ ክነፈሃ ፡ ብርሀተ ፡ ላዕለ ፡ መካነ ፡ ሕማም ፡ ዘ
ሀሎ ፡ በርእሱ[6] ። ወሶቤሃ ፡ (B. fol. 38b. 2.) ነቅሀ ፡ ወአ
ንሥአ ፡ እደዉ ፡ ኀበ[7] ፡ መልዕልት ፡ ወአንዘ ፡ ክነፈ
ሃ ፡ ወሠረረት ፡ ወወዕአት ፡ እምቤተ ፡ ሞቅሕ ። ወብ
ርሀት ፡ ይእቲ[8] ፡ ከመ ፡ ፀሐይ ፡ ወሶበ[9] ፡ አንበረ ፡ እ
ዴሁ ፡ ላዕለ ፡ ርእሱ ፡ አእመረ ፡ በዘሐይወ ። ወከነ ፡
ውስተ ፡ ሥጋሁ ፡ ዓቢይ ፡ ኃይል[10] ፡ ወተፈሥሐ ፡ ጥ
ቀ ፡ [ወተኃሥየ ፡ ፈድፋደ ፡ በእንተ ፡ ዘጸገወቶ ፡ ጥሚ
ና ፡ ወፈውሶ][11] ። ወእምዝ[12] ፡ ነበረ ፡ አርባዕተ ፡ መዋ
ዕል ፡ እንዘ ፡ ኢይበልዕ ፡ ወኢይሰቲ ፡ እምብዝኃ ፡ ፍ
ሥሐ ፡ ዘመልአ ፡ ውስተ ፡ ልቡ ፡ እምጣዕመ ፡ መዓዝ
ሃ ፡ ለእግዚእትነ ፡ ቅድስተ ፡ ድንግል ። (A. fol. 39a. 1.)
ማርያም ፡ ወላዳተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀ
ሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ሶበ ፡ ጊዮርጊስ[13] ፡ እምጽንዓ ፡ ነዮኔ ፡ ዕፁብ ።
ከመ[14] ፡ አስተርአየኪዮ ፡ ቅድመ ፡ በአርአያ ፡ ጽ
ዕዱት ፡ ርግብ ።
ወለተ ፡ ንጉሥ ፡ መክብብ ፡ ማርያም ፡ ጠባብ ።
መል (B. fol. 39a. 1) ዕለተ ፡ ምስሐል ፡ ከመ ፡ ይጼ
ልል[15] ፡ ኪሩብ ።
ጸልልኒ ፡ እግዝእትየ ፡ ክንፈኪ ፡ ዘላህብ ።

CHAPTER XX.

THE VIRGIN MARY AND THE OLD MAN KAṬÎR.

(A. fol. 40a. 1.; B. fol. 39b. 1.) [ክፍል ፡] ፳ ። ተአ
ምሪሃ ፡ ለእግዝእትን ፡ ቅድስት ፡ ድንግል ፡ በክል
ኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ን
ጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።
ወሀሎ ፡ በአሐቲ ፡ ሀገር ፡ ዘትሰመይ ፡ አልክሱስ ፡

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[1] B. ዘስሙ ፡ ጊዮርጊስ ፡ ሐዲስ ፡ መስተጋድል ፡ ፈድፋደ ፡ ለከዊነ ፡ ስምዕ ፡ በእንተ ፡ ስመ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወዝንቱ ፡ ጻድቅ ፡ ኮነ ፡ ማኅበረ ፡ ምዑናን ፡ ወተኰነነ ፡ ብዙኃ ፡ መዋዕለ ፡ ጽኑዓ ፡ ነዮኔ ፡ ወአሐተ ፡ [2] B. ሀሎ ፡ ዕፁረ ፡ [3] B. ኖመ ፡ ሕቀ ፡ በ፲ወ፭ሰዓት ፡ ሌሊት ፡ [4] B. ክነት ፡ ከመ ፡ ርግብ ፡ [5] B. ወቦአት ፡ ኀቤሁ ፡ ውስተ ፡ [6] B. ዘሀለወት ፡ ውስተ ፡ ርእሱ ፡ [7] B. ውስተ ፡ [8] B. ወይእቲ ፡ ብርሀት ፡ [9] B. ወሶበ ፡ አንበረ ፡ እዴሁ ፡ ውስተ ፡ መካነ ፡ ደዌ ፡ ዘሀለወ ፡ ውስተ ፡ ርእሱ ፡ ረከበ ፡ በዘሐይወ ፡ [10] B. ወኃይል ፡ ዓቢይ ፡ ወትፍሥሕት ፡ [11] B. omits the words in brackets. [12] B. ወነበረ ፡ [13] B. ጊዮርጊስ ፡ ኖመ ፡ [14] B. ዘአስተርአይኪዮ ፡ [15] B. ይጸልል ፡

ብእሲ[1] ፡ አረጋዊ ፡ ቀሲስ ፡ ዘስሙ ፡ ቀጢር[2] ። ወይነ
ብር ፡ ውስተ ፡ ቤተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ቅድ
ስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አም
ላክ ። ወባቲ ፡ ለቤተ[3] ፡ ክርስቲያን ፡ ዓቃቢ ፡ ዘእኩ
ይ ፡ ግዕዙ ። ወይቤሎ ፡ በቤተ ፡ ክርስቲያን[4] ፡ ለቀሲ
ስ ፡ አንተ ፡ ትንብር ፡ ዝየ ፡ ወኢታዓርግ ፡ ዕጣነ ፡
(A. fol. 40a. 2.) ወዘመጽአ ፡ ንዋየ ፡ ለቤተ ፡ ክርስቲያ
ን ፡ ትበልዕ ፡ ሐር[5] ፡ ተገኝሥ ፡ እምዝየ ፤ ወይቤሎ ፡
ቀሲስ ፡ አእኑየ ፡ እስመ ፡ አንሰ ፡ ምስኪን ፡ አረጋዊ ፡
ኢትፌኢኑ ፡ ድካምየ ፡ እምዘ ፡ ተልእኩ ፡ ለቤተ ፡ ክ
ርስቲያን ፡ ናሁ[6] ፡ አርባዓ ፡ ዓመት ፡ ሊተ[7] ፡ እምይእ
ዜሰ ፡ (B. fol. 39b. 1.) ደክመ ፡ ኃይልየ ። አእግዚእየ ፡
ፀረረኒ ፡ በእንተ ፡ ድካምየ[8] ፡ ወዓቃቢሰ ፡ ተምዕዓ ፡ ፈ
ድፋደ ፡ ላዕሌሁ ፤ ወአውሥአ ፡ ውእቱ ፡ ቀሲስ ፡ ወ
ይቤሎ ፡ ጽንሐኒ ፡ እስከ ፡ ሠሉስ ፡ መዋዕል ፡ ይመጽ
ኡ ፡ መነኮሳተ ፡ ፈቅጦር[9] ፡ ወልደ ፡ ሀርማኖስ[10] ፡ ወ
አነ ፡ እስእሎሙ ፡ ከመ ፡ ይሰዱኒ ፡ ምስሌሆሙ ። ወ
ልማዶሙ ፡ ለእሙንቱ ፡ መነኮሳት[11] ፡ ይበጽ (A. fol.
40b. 1.) ሑ ፡ እልክሱስ ፡ በሌሊተ ፡ እሑድ ፡ ምስለ ፡
ዕጣን ፡ ወመባርህት[12] ፤ ወዘንተ ፡ ብሂሎ ፡ በከየ ፡ ጥ
ቀ ፡ ወይቤ ፡ አእግዝእትየ ፡ ቅድስት ፡ ድንግል ፡ በክ
ልኤ ፡ ማርያም ፡ መጠነ ፡ አርባዓ ፡ ዓመት[13] ፡ እምዘ ፡
ተልእኩ ፡ ለቤተ ፡ ክርስቲያንኪ ፡ ዮምኒ[14] ፡ ተኃድግ
ኒ ፡ ወእምብዝኃ ፡ ብካዩ ፡ ኖመ ፡ ወበጊዜ ፡ መንፈቀ ፡
ሌሊት ፡ ተርእየቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡
ማርያም ፡ (B. fol. 40a. 1.) ለውእቱ ፡ ዓቃቢ ፡ ወምስሌ
ሃ ፡ ክልኤቱ ፡ ዕደው ፡ ብሩህን[15] ፡ በከመ ፡ ነገረ ፡ ው
እቱ ። ወትቤሎ ፡ አልብከኑ ፡ ምሕረት ፡ ምንተ ፡ ገብ
ረ ፡ ላዕሌከ ፡ ዝንቱ ፡ ቀሲስ ፡ ምስኪን ፡ ዘፈቀድከ ፡
ትስድዶ[16] ፡ ወታውዕአ ፡ እም (A. fol. 40b. 2.) ቤተ ፡ ክ
ርስቲያን ። ወዕቤሃ ፡ አዘዘቶ ፡ ለአሐዱ ፡ እምእለ ፡
ይቀውሙ ፡ ቅድሜሃ[17] ፡ ከመ ፡ ይዝብጦ ፡ እገሪሁ ፡ ወ
ዘበጦ ። ወትቤሎ ፡ እምይእዜሰ ፡ ኩን ፡ መፃጉዓ ፡ ወ
ቀሲስ ፡ ይትፈወስ ። ወዕበ ፡ ጸብሐ ፡ ኢክህላ ፡ ዓቃ
ቢ[18] ፡ ወስእነ ፡ ቀዊመ ፡ በእገሪሁ ። ወቀሲስሰ ፡ አረ
ጋዊ ፡ ጥዕየ ፡ ወጸንዓ ፡ ወኢተዓውቀ ፡ ዝንቱ ፡ ነገር ፡
ዘከነ ፡ እምእግዝእትነ ፡ ማርያም ፡ እስከ ፡ ተናገረ ፡ ው
እቱ[19] ፡ ዓቃቢ ፡ በቃሉ[20] ። ወሶሉ ፡ ሕዝብ ፡ አለ ፡ ር
እዩ ፡ ፈድፋደ ፡ አንከሩ ፡ አስተብፅዕዋ ፡ ለእግዝእት
ነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላ
ክ ። ውእቱሰ ፡ ቀሲስ ፡ ነበረ ፡ እንዘ ፡ (B. fol. 40a. 2.) ይ
ትለ (A. fol. 41a. 1.) አክ ፡ ለመርጡላ ። ወዓቃቢኒ ፡ ከ
ነ ፡ መፃጉዓ ፡ እስከ ፡ አመ ፡ ሞተ ። ጸሎታ ፡ ወበረከ
ታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ን
ጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ዓቃቢ ፡ ምዑክ ፡ አመ ፡ ምስለ ፡ ቀላጢር[21] ፡ ተበ
አሰ ።
ዘአዕበስኪ ፡ እግሮ ፡ እስከነ ፡ ፈለሰ ።
ንግሥተ ፡ ሰማይ ፡ ማርያም ፡ እንተ ፡ ወለድኪ ፡
ንጉሠ ።
እግረ ፡ ዕድዋንየ ፡ ረስዩ ፡ ዕውሰ[22] ።
ወዲበ ፡ ፀርየ ፡ ፈንዊ ፡ ተዕናሰ ።

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[1] B. ብእሲ ፡ ቀሲስ ፡ አረጋዊ ፡ [2] B. ከጢር ፡ [3] B. ወባቲ ፡ ለይእቲ ፡ ቤተ ፡ [4] B. omits በቤተ ፡ ክርስቲያን ፡ [5] B. ሑር ፡ እምኔነ ። ወይቤሎ ፡ ውእቱ ፡ ቀሲስ ፡ ምስኪን ፡ አእኑየ ፡ ኢትፌ
ኢኑ ፡ ድካምየ ፡ አንሰ ፡ እምዘ ፡ [6] B. omits ናሁ ፡ [7] B. ሊተ ፡ ወዮም ፡ ደክመ ፡ [8] B. ድ
ክምየ ፡ ወተምዓ ፡ ላዕሌሁ ፡ [9] B. ደብረ ፡ ፈቅጦር ፡ [10] B. ጎርማኖስ ፡ [11] B. ለመነኮሳት ፡
[12] B. መባርህት ፡ ወዕጣን ። [13] B. ዓመት ፡ ዘተልእኩ ፡ [14] B. ወዮምኑ ፡ ተኃድግኒ ፡ ወኖመ ፡ ይእ
ቲ ፡ ሌሊተ ፡ በጎዘን ፡ ወጊዜ ፡ [15] B. ብሩሃን ፡ [16] B. omits ትስድዶ ፡ [17] B. እምእለ ፡
ምስሌሃ ፡ [18] B. ዓቃበ ፡ ቀዊመ ፡ [19] B. omits ውእቱ ፡ [20] B. በቃሉ ፡ ወእምነ ፡ ዘበጽሐ ።
ወውእቱሰ ፡ ቀሲስ ፡ [21] B. ከጢር ፡ [22] B. ዕቡሰ ።

CHAPTER XXI.

THE VIRGIN MARY AND THE BRETHREN TÂG AND NAZÎB OF DALGÂ.

(A. fol. 42a. 1.; B. fol. 41a. 1.) [ክፍል ፭፩ ። ተአምረ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወላዲተ፡ አምላክ ። ጸሎታ፡ ወበረከታ፡ ወምሕረተ፡ ፍቁር፡ ወልደ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡ ዳዊት፡ ለዓለመ፡ ዓለመ፡ አሜን ።

ወሀለዉ፡ ክልኤቱ፡ አኀው፡ በአሐቲ[1]፡ ሀገር፡ ዘትሰመይ፡ ደልጋ[2] ። አሐዱ፡ ቀሲስ፡ ዘስሙ[3]፡ ታግ፡ ወካልኡ[4]፡ ዲያቆን፡ ወስሙ፡ ነዚብ ። ወየአልሉ፡ አልባሰ፡ በቀለመ፡ ኂል፡ ውኔራን፡ እሙንቱ፡ ወቦሙ፡ ምሕረት ። ወኮሉ፡ ዘበጽሐ፡ ኀበ፡ ቤተ፡ ክርስቲያን፡ ለእግዝእትነ[5]፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወላዲተ፡ አምላክ ። ዘሀለወት፡ በይ (A. fol. 42a. 2.) እቲ[6]፡ ሀገር፡ ያበይትዎ፡ ኀቤሆሙ፡ ወይሁብዎ፡ ድራረ ። ወአሐተ፡ ዕለት፡ መጽአ፡ ኀቤሆሙ፡ ብእሲ፡ እኩይ፡ ተንባላታዊ፡ ዘስሙ፡ አክያታር ። ወይቤሎሙ፡ አልሉ፡ (B. fol. 41a. 2.) ሊተ፡ ልብሰ፡ [ወእሁበክሙ፡ ዓስበክሙ][7] ። ወነሥአ፡ ነዚብ፡ ልብሰ፡ ውእቱ፡ ተንባላታዊ፡ ወአለለ፡ ሎቱ[8] ። ወኢነሥአ፡ ዓስበ፡ እምኔሁ[9] ። ወእምዝ[10]፡ ይቤሎ፡ ውእቱ[11]፡ መስልም፡ አንትሙ፡ ክርስቲያን፡ ሠናያን፡ ኢትሰምዕዎ[12]፡ ለነቢይነ፡ ወአውሥአ፡ ነዚብ፡ ወይቤሎ፡ ነቢይክሙ፡ ኢመጽአ፡ ኀቤነ፡ ከመ፡ ንሰምዖ፡ ነቢይነሰ፡ መጽአ[13]፡ ለዓረብ ። ውእተ፡ ጊዜ[14]፡ ተንሥአ፡ ውእቱ፡ መስልም፡ ወሰዓመ፡ ርእ (A. fol. 42b. 1.) ሶ፡ ለነዚብ፡ ወይቤሎ፡ ጽድቅ፡ ውእቱ፡ ስምዕከ[15]፡ ነቢይነ፡ ኢመጽአ፡ ዘእንበለ፡ ለዓረብ ። ወሖረ፡ ወአስተዋደዮ፡ ኀበ፡ ቃዲ፡ ወይቤሎ፡ ንስራኒ፡ ስምዓ፡ ከነ[16]፡ ከመ፡ መጽአ፡ ለዓረብ፡ ነቢይነ[17] ። ዘንተ[18]፡ ዘይቤ፡ ከመ፡ ይኩን፡ መስልመ ። ወሶቤሃ[19]፡ ፈነወ፡ ቃዲ፡ ላእካነ፡ ወአብጽ (B. fol. 41b. 1.) ሐ፡ ኀቤሁ፡ ወዘበጦ፡ ብዙኃ፡ ዝብጠተ[20]፡ ወሞቅሖ፡ ውስተ፡ ቤተ[21]፡ ሐብስ ። ወእኁሁሰ፡ ቀሲስ፡ ታግ፡ በአ፡ ውስተ[22]፡ ቤተ፡ ክርስቲያን፡ ወቆመ፡ ቅድመ፡ ሥዕላ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወበከየ፡ ቅድሜሃ ። ወይቤ፡ አእግዝእትየ፡ ናሁ፡ አነ፡ እምጕንዱይ፡ ዘመ (A. fol. 42b. 2.) ን፡ ሀሎኩ፡ እትለአከኪ፡ ወለእመ፡ ኢያደኃንኪ፡ እኁየ፡ ንሥኢ፡ ነፍስየ፡ በሞት፡ ከመ፡ ኢይኩን፡ ሥላቀ፡ ለሰብእ ። ወኖመ፡ ይእተ፡ ሌሊተ፡ ታሕተ፡ ሥዕለ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወላዲተ፡ አምላክ ። ወአስተርአየቶ፡ እግዝእትነ፡ ቅድስት፡ ወትቤሎ፡ ኢትፍራህ፡ ወኢትኀዝን[23]፡ እኁከሰ፡ ጌሠመ፡ ይመጽእ፡ ኀቤከ፡ በክርስትናሁ ። ወእነ፡ አዕቀብክዎ፡ ለማር፡ ጊዮርጊስ፡ ዘልዳ ። ወበይእቲ፡ ሌሊት፡ ተርእዮ፡ (B. fol. 41b. 2.) ማር፡ ጊዮርጊስ፡ ለቃዲ፡ እንዘ፡ ውስተ፡ እደሁ፡ ሰይፍ፡ ስሑል፡ ወይቤሎ፡ ለእመ፡ ኢፈነውኮ፡ ዮም፡ ለክርስቲያናዊ፡ ኀበ፡ እኁሁ[24] (A. fol. 43a. 1.) እመትር፡ ርእሰክ ። ወሶቤሃ፡ ነቅሀ፡ ቃዲ፡ እምንዋሙ፡ በፍርሃት[25]፡ ወበድንጋፄ ። ወአውዕአ[26]፡ ለነዚብ፡ እ

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[1] B. ውስተ፡ አሐቲ፡ [2] B. ደልጋ፡ ወየአልሉ፡ አልባሰ፡ በቀለመ፡ ኂል፡ [3] B. ወስሙ፡ [4] B. ወካልኡ፡ [5] B. ለእግዝእትነ፡ [6] B. ውስተ፡ ይእቲ፡ [7] B. omits the words in brackets. [8] B. ሎሙ፡ [9] B. እምኔሁ፡ ዓስበ ። [10] B. ወእምድኅረዝ፡ [11] B. omits ውእቱ፡ . [12] B. ወበሕቱ፡ ኢትሰምዕዎ፡ [13] B. ከመ፡ ንሰምዖ፡ ነቢይክሙሰ፡ [14] B. ወበጊዜ ሃ፡ ተንሥአ፡ [15] B. ስምዕከ፡ ጽድቅ፡ ነቢይነሰ፡ [16] B. ንስራኒ፡ ከነ፡ [17] B. ነቢይነ፡ ለዓረብ ። [18] B. ወዘንተ፡ [19] B. ወበጊዜሃ፡ [20] B. omits ዝብጠተ፡ [21] B. omits ቤተ፡ [22] B. ኀበ፡ [23] B. omits ወኢትኀዝን፡ [24] B. omits እኁሁ፡ [25] B. በረዓድ፡ [26] B. ወአምጽአ፡

ምቤተ ፡ ሐብስ ፡ ፍጡነ[1] ፡ በሌሊት ። ወይቤሎ ፡ ሑር[2] ፡ ኀበ ፡ እኁከ ፡ በእንተ ፡ ዝንቱ ፡ ፈረሳዊ ፡ ዘተር አየኒ ፡ እንዘ ፡ ሰይፈ ፡ ከመ ፡ ይቅትለኒ ። ወይቤሎ ፡ ነዚብ ፡ አእግዚአየ ፡ እመሰ ፡ ፈነውከኒ ፡ ሀበኒ ፡ ክርታሰ ፡ ዘጽሕፍት ፡ በእዴከ[3] ፡ ከመ ፡ ኢይትበአሱኒ ፡ ተንባላት ፡ ወትኑነኒ ፡ ስምየ ፡ ላዕሌሆሙ ፡ ወወሀበ ፡ በከመ ፡ ይቤ ። ወጸቢሖ ፡ በጽሐ ፡ ቤተ ፡ ክርስቲያን ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ዘአቅድምነ ፡ ነጊረ ፡ በእንቲአሃ ፡ ምስለ ፡ (B. fol. 42a. 1.) ውእቱ ፡ ክር (A. fol. 43a. 2.) ታስ ። ወአንበብዋ[4] ፡ ለይእቲ ፡ ክርታስ ፡ እለ ፡ ሀለዉ ፡ ህየ ። ሰብሕዎ[5] ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልውል[6] ፡ ወአእኰትዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። እስመ[7] ፡ አድኃነቶ ፡ እምዝንቱ ፡ ተንባላዊ ፡ በበዓላ ፡ በይእቲ ፡ ዕለት ፡ [በእንተ ፡ ስማ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ][8] ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። = ። = ።

(B. fol. 42a. 2.) እንዘ ፡ ገበረ ፡ ዚአኪ ፡ አነ ፡ እንበለ ፡ ሕፀፅ ፡ ወንትጋ ።

ዘንትቀነይ[9] ። (A. fol. 43b. 1.) ለኪ ፡ አምሰለ ፡ አኃው ፡ ዘብሔረ ፡ ደልጋ ።

ማርያም ፡ ድንግል ፡ ማርያም ፡ ምልእተ ፡ ጸጋ ።

ተገደፍኩኑ ፡ ቅድመ[10] ፡ አዕይንትኪ ፡ እንጋ ።

ሶበ ፡ ተዳደቀኒ[11] ፡ ግብተ ፡ ለዘመን ፡ ጹጋ ።

CHAPTER XXII.

THE VIRGIN MARY AND THE LAME MAN.

(A. fol. 44b. 1.; B. fol. 43a. 1.) [ክፍል ፡] ፳፪ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ በብሔረ[12] ፡ አፍርንጊ ፡ ዘዕብን ፡ እግሩ ። ውእቱሰ[13] ፡ ብእሲ ፡ ይክድን ፡ እግሮ ፡ በልብስ ፡ ከመ ፡ ኢያእምሮ ፡ ሰብእ ። ወነበረ ፡ እንዘ ፡ ይበኪ[14] ፡ ወያስቆቁ ፡ መዓልተ ፡ ወሌሊተ ፡ ዘእንበለ ፡ ዕረፍት ። ወያፈቅር ፡ ገይሰ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ዘእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክሌ ፡ ማርያም ፡ ወላዲተ ፡ አምላ (A. fol. 44b. 2.) ክ ። ዘ ሀለወት ፡ በይእቲ ፡ ሀገር ፡ ወይእቲሰ ፡ ቤተ ፡ ክርስቲያን ፡ ሥርጉት ፡ በወርቅ ፡ ወብሩር ፡ በዕንቁ[15] ፡ ወበያክንት ። ወአሐተ ፡ ዕለት ፡ ተጋብኡ ፡ ሕዝብ ፡ ብዙኃን ፡ ውስተ ፡ ይእ (B. fol. 43a. 2.) ቲ ፡ ቤተ ፡ ክርስቲያን ፡ ውእቱኒ[16] ፡ ብእሲ ፡ ዘዕብን ፡ እግሩ ፡ ቦአ ፡ ምስሌሆሙ ። ወወዲአሙ ፡ ኵሎሙ ፡ ሕዝብ ፡ ቦአ ፡ ሊቀ ፡ ጳጳሳት ፡ ወረከቦ ፡ ኀበ ፡ ተጐድኅት ፡ ቤተ ፡ ክርስቲያን ። ወተምዕዓ ፡ ወይቤ ፡ መኑ ፡ ገዐዓ ፡ ለዛቲ[17] ፡ ቤተ ፡ ክርስቲያን ። ወይቤሎሙ ፡ ግብኡ ፡ ኵልክሙ ፡ ሕዝብ ፡ ወኢትሑሩ[18] ፡ ወገብኡ ፡ ኵሎሙ ። ወአምዝ ፡ ካዕበ[19] ፡ ይቤሎሙ ፡ ሊቀ ፡ ጳጳሳት ፡ ፃኡ ፡ በበአሐዱ ፡ ወገብሩ ፡ (A. fol. 45a. 1.) ሕዝብ[20] ፡ በከ

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[1] B. omits ፍጡነ ፡ [2] B. ሑር ፡ ቤተከ ፡ ኀበ ፡ [3] B. በእዴከ ፡ ከመ ፡ ይኩንኒ ፡ ስምዓ ፡ ወኢይትበአሱኒ ፡ ተንባላት ፡ ወወሀበ ፡ በከመ ፡ [4] B. ወአንበብዋ ፡ ኵሎሙ ፡ እለ ፡ ሀለዉ ፡ ህየ ፡ [5] B. ወሰብሕዎ ፡ [6] B. omits ስቡሕ ፡ ወልውል ፡ [7] B. ዘአድኃነቶ ፡ እምክሕደት ፡ ወገበረ ፡ እኁሁ ፡ በዓለ ፡ ዓቢየ ፡ በውእቱ ፡ ዕለት ፡ [8] B. omits the words in brackets. [9] B. ዘእትቀይ ፡ [10] B. እምቅድመ ፡ [11] B. እስመ ፡ ተዳደቀኒ ፡ [12] B. ዘብሔረ ፡ [13] B. ወውእቱ ፡ [14] B. ወይበኪ ፡ [15] B. ወበዕንቁ ፡ [16] B. ወውእቱኒ ፡ [17] B. ዛቲ ፡ [18] B. ወይቤሎሙ ፡ ለሕዝብ ፡ ግብኡ ፡ ወኢትግብኡ ፡ ወኢትሑሩ ፡ ወገብኡ ፡ [19] B. omits ካዕበ ፡ [20] B. omits ወገብሩ ፡ ሕዝብ ፡

መ ፡ አዘዘሙ[1] ። ወሶበ ፡ ወፅኡ ፡ ሕዝብ ፡ በበአሐዱ ፡ ተርፈ ፡ ውእቱ ፡ ብእሲ ፡ ዘዕብን ፡ እግሩ ። ወሰገደ ፡ ቅድመ[2] ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወነገሮ ፡ አንብዖ ፡ ወበከየ ፡ ብካዮ[3] ፡ መሪረ ፡ ወበጊዜሃ ፡ ተበትከ ፡ እግሩ ፡ ዘዕብን ፡ ወከነ ፡ ሕያወ ፡ ከመ ፡ ሰብእ ፡ ወሶበ ፡ ርእ (B. fol. 43b. 1.) ዩ ፡ ሕዝብ ፡ ደንገፁ ፡ ወተደመ ፡ ወቀፀቦ ፡ ሊቀ ፡ ጳጳሳት ፡ ለውእቱ ፡ ብእሲ ፡ ወይቤሎ ፡ እምአይ ፡ መዋዕል ፡ ዘከንከ ፡ ከመዝ ። ወይቤሎ ፡ ውእቱ[4] ፡ እምአመ ፡ ወፃእኩ ፡ እምከርሠ ፡ እምየ ፡ ውእቱ[5] ፡ እግርየ ፡ ወእስድን ፡ በልብስ ፡ ከመ ፡ ኢያእ (A. fol. 45a. 2.) ምረኒ ፡ ሰብእ ። ወእበኪ[6] ፡ መዓልተ ፡ ወሌሊተ ፡ ኵሎ ፡ ጊዜ ፡ እንዘ ፡ አስእል ፡ ጎበ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወሶበ ፡ በእኩ ፡ ዮም ፡ ጎበ ፡ ቤተ ፡ ክርስቲያን ፡ ተምዓዕከ ፡ ላዕለ ፡ ኵሉ ፡ በእንተ ፡ ኃጢአትየ ። ወትቤሎሙ ፡ ግብኡ ፡ በበአሐዱ ፡ ወገብኡ ፡ ወወፅአ ፡ ዕፃ ፡ ጎቤየ ፡ ወተረፍኩ ፡ በሕቲትየ ። ወሶቤሃ ፡ ሰገድኩ ፡ ቅድመ ፡ ሥዕለ ፡ ለእግዝእትየ ፡ ወበከይኩ[7] ፡ ጥቀ ። ውእተ ፡ ጊዜ ፡ ተበትከ ፡ እግርየ ፡ (B. fol. 43b. 2.) ዘዕብን ፡ ወሰሚያ ፡ ሊቀ ፡ ጳጳሳት ፡ አስተዓፀበ ፡ ወሖረ ፡ ምስለ ፡ ኵሉ ፡ ሕዝብ ፡ ወሰገደ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲ (A. fol. 45b. 1.) ት ፡ አምላክ ። ሰብሖ[8] ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልዑል[9] ፡ ወአእኰትዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። [እስመ ፡ ኵሉ ፡ ይትክሀላ ፡ ወአልቦ ፡ ዘይሰአና[10] ።] ገብራተ ፡ ተአምራት ፡ ወመንክራት ፡ ይእቲ ፡ ኃይለ ፡ ረድኤታ ፡ የሀሉ ፡ ምስለ[11] ፡ ንጉሥነ ። ዳዊት ።

ለአፍርንጋዊ ፡ ብእሲ ፡ ሶበ ፡ ጎቤኪ ፡ ተማኅፀነ ።
ዘአሕየውኪ ፡ እግር ፡ እንተ ፡ ኮነ ፡ ዕብነ ።
ማርያም ፡ ለኪ ፡ ጊዜ ፡ አዳርግ ፡ ቍርባነ ።
ውስተ ፡ ትፍሥሕትየ ፡ ኢትቶስሒ ፡ ኃዘነ[12] ።
ከመ ፡ ይቶስሑ ፡ ምስለ ፡ ማይ ፡ ወይነ ። = ። = ።

CHAPTER XXIII.

THE VIRGIN MARY AND BISHOP MERCURIUS.

(A. fol. 46b. 1.; B. fol. 44b. 1.) [ክፍል ፡] ፳፫ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። በረከተ ፡ ጸሎታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ኤጲስቆጶስ ፡ ዘስሙ ፡ መርቆሬዎስ ፡ ዘከነ ፡ ኵሉ ፡ ሥጋሁ ፡ ለምጽ ፡ ወአሐተ ፡ ዕለተ ፡ ሖረ ፡ ጎበ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘካርያስ ። ወሶበ ፡ ርእዮ ፡ ሊቀ ፡ ጳጳሳት ፡ ገሠጾ ፡ ወይቤሎ ፡ በትሕትና ፡ ወበየ ውሃት ። አእኵየ ፡ ኢይደልወከ ፡ ክህነት ፡ እንዘ ፡ ሀሎ ፡ ላዕሌከ ፡ ዝንቱ ፡ ደዌ ፡ ዘእንበለ ፡ ያእትቶ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እምኔ (A. fol. 46b. 2.) ከ ፡ እስመ ፡ መጽሐፍ ፡ ሰመዮ ፡ ርኩሰ ። ወሰሚያ ፡ ኤጲስ ፡ ቆጶስ ፡ መርቆሬዎስ[13] ፡ በከየ ፡ ጥቀ[14] ። ወይቤሎ ፡ አአበየ ፡ በጸሎትከ ፡ ርድአኒ[15] ። ወወፅአ ፡ እምኔሁ ፡ ወሖረ ፡ ወቦአ ፡ ውስ (B. fol. 44b. 2.) ተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሚመቱ ። ወቆመ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እንዘ ፡ ይበኪ ፡ ወይስእል ፡ ከመ ፡ ታንጽሖ ፡ እምለምጹ ፡ ወነበረ ፡ እንዘ ፡ ይገብር ፡ ከመዝ ፡ እም

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[1] B. ይቤሎሙ ፡ [2] B. ጎበ ፡ [3] B. ወበከየ ፡ ቅድሜሃ ፡ ወነገሮ ፡ አንብዖ ። ወሶቤሃ ፡ [4] B. omits ውእቱ ፡ [5] B. ከመ ፡ ውእቱ ፡ [6] B. ወእንሰ ፡ እበኪ ፡ [7] B. ወበከይኩ ፡ ወበ ጊዜሃ ፡ [8] B. ወሰብሖ ፡ [9] B. omits ስቡሕ ፡ ወልዑል ፡ [10] B. omits the words in brackets. [11] B. ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ etc. [12] B. ኀዘን ፡ [13] B. መርቆሬዎስ ፡ ኤጲስ ፡ ቆጶስ ፡ [14] B. omits ጥቀ ፡ [15] B. ርድአኒ ፡ በጸሎትከ ።

ጽባሕ ፡ ዕለተ ፡ ሰኑይ ፡ እስከ ፡ ተስዓቱ ፡ ስዓት ፡ ዘዕለተ ፡ ረቡዕ ፡ ወጸለየ ፡ ፈድፋዶ ፡ እንበለ ፡ ያጽርዕ[1] ፡ ወበጊዜ ፡ ተስዓቱ ፡ ሰዓት ፡ ዘዕለተ[2] ፡ ረቡዕ ፡ ደክመ ፡ ወአስመ (A. fol. 47a. 1.) ከ ፡ ርእሶ ፡ በዓረፍት[3] ፡ ወዘውስቲታ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ኖመ ፡ ግብተ[4] ፡ ወርእየ ፡ በሕልሙ ፡ ከመ ፡ እይ ፡ ለሥዕል ፡ ገሠሠት ፡ ሥጋሁ ፡ ። ወሶቤሃ ፡ ነቅሀ[5] ፡ ወረከበ ፡ ሥጋሁ ፡ ንጹሐ ፡ እምለምጹ ፡ ወተፈሥሐ ፡ ዐቢየ ፡ ፍሥሐ ፡ ወሰብሐ ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልዑል[6] ፡ ወአእኰታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። በእንተ ፡ ዘጸገወቶ ፡ ምሕረት[7] ፡ (B. fol. 45a. 1.) ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። (A. fol. 47a. 2.)

ለመርቆሬዎስ ፡ ክህን ፡ ዘአንጻሕኪ ፡ ለምጸ ።

ወአሕየውኪዮ ፡ ፍጹመ ፡ እምነ ፡ (B. fol. 45a. 2.) ሕማም ፡ ዘታረምዖ ።

ማርያም ፡ ምልኢ ፡ ለሕሊናየ ፡ ሕፀያ ።

ለወልድኪ ፡ መምህረ ፡ ሕግ ፡ ከመ ፡ ኢይርሣእ ፡ ተግሣጸ ።

ከመ ፡ ዘይሬኢ ፡ በመጽሔት ፡ ገጸ ።

CHAPTER XXIV.

THE VIRGIN MARY AND THE WOMAN WITH A BROKEN FOOT.

(A. fol. 48a. 1.; B. fol. 46a. 1.) [ክፍል ፡] ፳፬ ። ተአምረ ፡ ዘ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ትንብልናሃ ፡ የሀሎ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ አሐቲ ፡ ቤተ ፡ ክርስቲያን ፡ በሀገረ ፡ ሀርሎም[8] ። ወውስቲታ ፡ ሥዑል ፡ ሥዕለ[9] ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ዘይሰምይዋ ፡ ረዳኢት ። ወአሐቲ ፡ ብእሲት ፡ ነዳይት ፡ እምሰብአ ፡ ይእቲ ፡ ሀገር ፡ ዘተሰብረት ፡ እግራ ፡ ወአልባ ፡ ምንትኒ ፡ እምንዋየ ፡ ዓለም[10] ፡ ከመ ፡ ትሀብ ፡ ለዓቃቤ ፡ ሥራይ ፡ ይፈውሳ ። ወእምዝ ፡ ያርዋ ፡ አዝ (A. fol. 48a. 2.) ማዲሃ ፡ ወአብጽሕዋ ፡ ኀበ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ። ወገደፍዋ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝ (B. fol. 46a. 2.) እትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ[11] ፡ ወኀደግዋ ፡ ባሕቲታ ፡ ወሖሩ ። ወዓፀወ ፡ ዓቃቤ ፡ ቤተ ፡ ክርስቲያን ፡ ላዕሌሃ ፡ አንቀጸ ፡ ወተርፈት ፡ ውሥጠ ። ወኮነት ፡ ትመጽእ ፡ ወትረ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ [ኀበ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን[12] ፡] ወተዓውድ ፡ ዝየ ፡ ወለዝየ ፡ ወታንሶሱ ፡ ውሥጠ[13] ፡ ኵላ ፡ ሌሊተ ፤ ወሶበ ፡ ያርኀዉ ፡ አንቀጸ ፡ [ዓቃብያን ፡ ቤተ ፡ ክርስቲያን[12] ፡] ጊዜ ፡ መንፈቀ ፡ ሌሊት ፡ ይረክብዋ[14] ፡ ገኃደ ። ወበይእቲ ፡ ሌሊት ፡ እንተ ፡ ኀደግዋ ፡ ለ (A. fol. 48b. 1.) እን[ታ]ክቲ ፡ ብእሲት ፡ ስብርት[15] ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ መጽአት[16] ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ በከመ ፡ ልማዳ ። ወረከበታ ፡ ለይእቲ ፡ ወለት[17] ፡ እንዘ ፡ ትሰክብ ፡ ቅድ (B. fol. 46b. 1.)

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[1] B. ረቡዕ ፡ ወይጹሊ ፡ መዓልተ ፡ ወሌሊተ ፡ [2] B. በዕለተ ፡ [3] B. በአረፍት ፡ [4] B. omits ግብተ ፡ [5] B. ወነቅሀ ፡ ሶቤሃ ፡ [6] B. omits ስቡሕ ፡ ወልዑል ፡ [7] B. ዘጸገወቶ ፡ ጸጋ ፡ [8] B. ሀርትሎም ፡ [9] B. ወሀለወት ፡ ውስቲታ ፡ ሥዕለ ፡ [10] B. ዝንቱ ፡ ዓለም ፡ [11] B. አምላክ ፡ ወሖሩ ፡ ወዓፀዉ ፡ ዓቃቤ ፡ ቤተ ፡ ክርስቲያን ፡ ላዕሌሃ ፡ አንቀጸ ፡ ወኀደግዋ ፡ እንተ ፡ ውሥጥ ፡ ወከነ ፡ ትመጽእ ፡ [12] B. omits the words in brackets. [13] B. omits ውሥጠ ፡ [14] B. ይረክብዋ ፡ ዓቃብያነ ፡ ቤተ ፡ ክርስቲያን ፡ ወጀቀሲስ ፡ አረጋዊ ፡ [15] B. ክብርት ፡ [16] B. ወመጽአት ፡ [17] B. ብእሲት ፡

መ ፡ ሥዕላ ፡ ወቀጸበታ ፡ በእገሪሃ ፡ ወትቤላ ፡ ተንሥ
ኢ ። ወሶቤሃ ፡ ተንሥአት ፡ ወቆመት ፡ በእገሪሃ ፡ ርቱ
ዓ[1] ፡ ወሐይወት ። ወበጊዜ[2] ፡ መንፈቀ ፡ ሌሊት ፡ አር
ኃወ ፡ ዓቃቤ ፡ ቤተ ፡ ክርስቲያን ፡ አንቀጸ ፡ ወቦአ ፡
ውስቴታ ፤ ወረከባ ፡ ለይእቲ ፡ ብእሲት ፡ እንዘ ፡ ትቀ
ውም ፡ ወይቤላ ፡ ምንተ ፡ ከንኪ ፡ ወመኑ ፡ አሕየወ
ኪ ። ወትቤሎ ፡ መጽአት ፡ እግዝእትነ ፡ ቅድስት ፡ ድ
ንግል ፡ በክልኤ ፡ ማር (A. fol. 48b. 2.) ያም ፡ እንዘ ፡ ይ
በርህ ፡ ገጻ ፡ እምፀሐይ ፡ ወፂና ፡ ምውዝ ፡ ዕጣን[3] ፡ ይ
ፄኑ ፡ አልባሲሃ ። ወቀጸበተኒ ፡ በእገሪሃ ፡ ወትቤለኒ ፡
ተንሥኢ ፤ ወሶቤሃ ፡ ተንሣእኩ ፡ ወቆምኩ[4] ፡ በእገር
የ ። ወኮሎሙ ፡ እለ ፡ ርእይዋ ፡ ለይእቲ ፡ ብእሲት ፡
ዘሐይወት ፡ እምደዌሃ ። (B. fol. 46b. 2.) አእኰትዎ ፡ ለ
እግዚአብሔር ፡ እዮት ፡ ወስቡሕ[5] ፡ ወወደስዋ ፡ ለእ
ግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዳተ ፡
አምላክ ፡ [ገባሪተ ፡ ተአምራት ፡ ወመንክራት ፡ እስ
መ ፡ ኵሉ ፡ ይትከሀላ ፡ ወአልቦ ፡ ዘይሰአና[6]] ። ጸሎ
ታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ ለ
ዓለመ ፡ ዓለም ፡ አሜን ።

(A. fol. 49a. 1.) ለብእሲት ፡ ስብርት ፡ ዘአሕየውኪያ ፡
እምፃማ ።

ሶበ ፡ ሰአለተኪ ፡ አስተሐሚማ ።

ንጉሠ ፡ እስራኤል ፡ አቡኪ ፡ ለእለ[7] ፡ ውስተ ፡ ጌ
ት ፡ ወኖባማ ።

ከመ ፡ ወሀበ ፡ አስትጎ ፡ በጊዜ ፡ ነሥአ ፡ ሰቂማ ።

ጸጋ ፡ መንፈስ ፡ ቅዱስ ፡ ሀብኒ[8] ፡ ማርያም ፡ ራማ ፤

CHAPTER XXV.

THE VIRGIN MARY AND SOPHIA THE ABBESS OF MOUNT CARMEL.

(A. fol. 50a. 1.; B. fol. 47b. 1.) [ክፍል ፡] ፳፭ ። ተአምሪ
ሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያ
ም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወም
ሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡
ጻዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ አሐቲ ፡ እመ ፡ ምኔት ፡ በደብረ ፡ ቀር
ሜሎስ ፡ ዘስማ ፡ ሶፍያ[9] ፡ ፈራሂት ፡ እግዚአብሔር ፡
ወሠናይ ፡ ግዕዛ ። ወታረቀራ ፡ ለእግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ በኵሉ ፡ ልባ ። ወ
ሀለዋ ፡ ውስተ ፡ ውእቱ ፡ ደብር ፡ ብዙኃት ፡ ደናግል ፡
ወመነኮሳይያት ፡ ወትሜህሮን ፡ ይእቲ ፡ እመ ፡ ምኔ
ት ፡ ሥርዓተ ፡ ቀኖና ፡ ዘመነነ (A. fol. 50a. 2.) ሳት ፡ ወ
ትኤዝዞን ፡ ወትረ ፡ ኢይትናገራ[10] ፡ ነገረ ፡ ከንቱ ፡ ኢ
ይትሀከያ[11] ፡ ለጊዜ[12] ፡ ጸሎት ። ወበእንተዝ ፡ ኮና ፡
ይጸልአሃ ፡ ወይ (B. fol. 47b. 2.) ጸንሐ ፡ ዕቅፍተ ፡ ጊዜ
ሃ[13] ፡ ከመ ፡ ያእትዋ ፡ እምኲለታ ። ወሀሎ ፡ ውስ
ቲ ፡ ውእቱ ፡ ደብር ፡ አሐዱ ፡ ወሬዛ ፡ ዘይትለአኮን[14] ፡
በእንተ ፡ ሲሳዮን ፡ ወዓራዘን ፡ ለደናግል[15] ፡ ወቀንዓ ፡
ላዕሌሃ[16] ፡ ሰይጣን ፡ ለእመ ፡ ምኔት ፡ ወደየ[17] ፡ ውስ
ቲ ፡ ልባ ፡ ፍትወተ ፡ ሥጋ ፡ ወዘመወት ፡ ምስለ ፡ ው
እቱ ፡ ላእኩ ፡ ወፀንሰት ፡ እምኔሁ ። ወተከሥተ ፡ ዝን
ቱ ፡ ነገር ፡ በጎበ ፡ መነኮሳይያት ፡ ወአእመራሃ[18] ፡ ከ
መ ፡ ፀንሰት ። ወእምዝ ፡ ሖራ ፡ ከመ[19] ፡ ይስክያ ፡
ጎበ ፡ ኤጲስ ፡ ቆጶስ ፡ ዘስሙ[20] ፡ አባ ፡ ሳዊ (A. fol. 50b. 1.)

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[1] B. omits ርቱዓ ፡ [2] B. ወሶበ ፡ ኮነ ፡ ጊዜ ፡ [3] B. ዕጣን ፡ ምውዝ ፡ ይወፅእ ፡ እምአልባ
ሲሃ ፡ [4] B. omits ወቆምኩ ፡ [5] B. omits እዮት ፡ ወስቡሕ ፡ [6] B. omits the words in
brackets. [7] B. እለ ፡ [8] B. ሀበኒ ፡ [9] B. ሶፍያ ፡ ወሠናይ ፡ ግዕዛ ፡ ወትፈርሆ ፡ ለእግዚአ
ብሔር ፡ ወታረቀራ ፡ [10] B. ኢትትናገራ ፡ [11] B. ወከመ ፡ ኢይትሀከያ ፡ [12] B. ለጊዜ ፡
[13] B. ዚአሃ ፡ [14] B. ዘይትለኮን ፡ ለደናግል ፡ [15] B. omits this word in this place. [16] B.
ሰይጣን ፡ ላዕለ ፡ እመ ፡ [17] B. ወወደየ ፡ [18] B. ወአእመራ ፡ [19] B. omits ከመ ፡ [20] B.
omits ዘስሙ ፡

ሮስ ፡ ወአይድዓሁ ፡ ዘከመ ፡ ፀንሰት ፡ እመ ፡ ምኔት[1] ። ወሶበ ፡ ሰምዓ ፡ ኤጲስ ፡ ቆጶስ ፡ ፈነወ ፡ ሐዋርያት ፡ ኀበ ፡ እመ ፡ ምኔት ። ከመ ፡ ያስተጋብኦን ፡ ለደናግል ፡ በዕለት[2] ፡ ይሔውጸን ፡ ወሰሚዓ ፡ እመ ፡ ምኔት ፡ ነገረ ፡ ውእቱ[3] ፡ ላእክ ፡ ደንገፀት ፡ (B. fol. 48a. 1.) ወአእመረት ፡ ዘከመ ፡ ሰክያሃ ፡ ደዳግል ። ወበአት ፡ ፍጡነ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወሰገደት ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወበከየት ፡ ብካየ ፡ መሪረ ፡ በውዑይ ፡ ልብ ፡ ወትቤ ፡ አመፍቀሪተ ፡ ምሕረት ፡ ወሣህል[4] ፡ አራኁርኂ ፡ ልበኪ ፡ (A. fol. 50b. 2.) ላዕለ ፡ አመትኪ[5] ፡ ኃጥኣት ፡ ዘተሠግረት ፡ ተሠሃሊ[6] ፡ ላዕሌሃ ፡ ወሠዓሪ ፡ ዓመፃ ፡ ዘተጸውረ ፡ ውስተ ፡ ክርሥየ ፡ ኢታስተኃፍርኂ[7] ፡ እግዝእትየ ። ወእምብዝኃ ፡ ብካያ ፡ ኖመት ፡ ወርእየት ፡ በንዋማ ፡ ከመ ፡ መጽአት ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም[8] ፡ ወምስሌሃ ፡ ክልኤቱ ፡ መላእክት ፡ ወትቤላ ፡ ኢትኀዝኒ ፡ ናሁ ፡ ሰአልክዎ ፡ ለወልድየ ፡ ከመ ፡ ይስረይ ፡ ለኪ ፡ ኃጢአትኪ ፤ (B. fol. 48a. 2.) ባሕቱ[9] ፡ ኢትድግሚ ፡ እንከ ፡ አብሶ ፡ ወእምዝ ፡ ትቤሎሙ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ለእሙንቱ ፡ መላእክት ፡ ንሥኡ ፡ ሕፃነ ፡ እምውስተ ፡ ከርሣ[10] ። ወ (A. fol. 51a. 1.) ሰዱ ፡ ኀበ ፡ ብእሲ ፡ ዘስሙ ፡ ፊልክስ ፡ ከመ ፡ ይሕፅኖ ፡ ሐሊበ[11] ፡ እስመ ፡ ቦቱ ፡ ብዙኀ ፡ አልሀምት[12] ። ወገብሩ ፡ መላእክት ፡ በከመ ፡ አዘዘቶሙ ፡ እግዝእትነ ፤ ወነቅሃት ፡ እመ ፡ ምኔት ፡ እምንዋማ ፡ ወገሠሠት ፡ ከርሣ ፡ ወኢረከበት ፡ ፅንሰ[13] ፡ ወአእኰተታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በኵሉ ፡ ልባ ። በእንተ ፡ ተአምር ፡ ዘገብረት ፡ ላቲ ፡ ወወፅአት ፡ ኀበ ፡ ግብራ ፡ በከመ ፡ ልማዳ ። ወእምዝ[14] ፡ መጽአ ፡ ኤጲስ ፡ ቆጶስ ፡ በዕለተ ፡ ዕ (B. fol. 48b. 1.) ድሜሁ ። ወበእ ፡ ውስተ ፡ ደብረ ፡ ደናግል ፡ ወተራከበቶ ፡ እመ ፡ ምኔት ፡ ወምስሌሃ ፡ (A. fol. 51a. 2.) አሐት ፡ እለ ፡ ሰክያሃ ። ወተስእላ ፡ ኤጲስ ፡ ቆጶስ ፡ ለእመ ፡ ምኔት[15] ፡ ዘከመ ፡ እፎ ፡ ፀንሰት ፡ በዝሙት ፡ ወክሕደት ፡ እመ ፡ ምኔት ፡ ወትቤ ፡ አንሰ ፡ ኢገበርኩ ፡ ዘንተ ። ወአዘዘን ፡ ኤጲስ ፡ ቆጶስ ፡ ለልሂቃት ፡ አንስት ፡ ከመ ፡ ይርአያ ፡ ለእመ[16] ፡ ፅንስት ፡ ይእቲ ፡ እመ ፡ ምኔት ። ወሶበ ፡ ርእያ ፡ ኢረከባ ፡ አሰረ ፡ ፅንስ ፡ ውስተ ፡ ከርሣ ፡ አላ ፡ መሰለቶን ፡ ከመ ፡ ድንግል ፡ ዘኢያእመረት ፡ ብእሴ ። ወነገራሁ[17] ፡ ለኤጲስ ፡ ቆጶስ ፡ ዘንተ ፡ ነገረ ፡ [ኤጲስ ፡ ቆጶስኒ ፡][18] ኢአምኖን ፡ አላ ፡ ተሐዘቦን ፡ ከመ ፡ በነ ሚአ[19] ፡ ህልያን ፡ የኀብእ ፡ ላቲ ፡ አበሳሃ ። ወእምዝ[20] ፡ ተንሥአ ፡ ኤጲስ ፡ ቆጶስ ፡ (A. fol. 51b. 1.) ወምስሌሁ ፡ (B. fol. 48b. 2.) ቀሳውስት ፡ ወዲያቆናት ፡ ወአንስት ፡ መነኮሳይያት ፡ ወርእይዎ ፡ ከርሣ[21] ፡ ለእመ ፡ ምኔት[22] ፡ ወኢረከቡ ፡ ፅንሰ ፡ በውስተ ፡ ከርሣ ። ውእተ ፡ ጊዜ ፡ ነስሐ ፡ ኤጲስ ፡ ቆጶስ ፡ ዐቢየ ፡ ንስሐ ፡ በእንተ ፡ ዘተዛለፋ ፡ ለእመ ፡ ምኔት ፡ በሐሰት[23] ። ወተመይጠ ፡ ኀበ ፡ እማንቱ ፡ ደናግል ፡ ዘአስተዋደያ ፡ ወተምዕዓ ፡ ላዕሌሆን ፡ በእንተ ፡ ዘአኀሰማ ፡ ላዕለ ፡ እመ ፡ ምኔት ። ወርእያ ፡ እመ ፡ ምኔት ፡ ከመ[24] ፡ ተምዕዓ ፡ ኤጲስ ፡ ቆጶስ ፡ ፈርሃት ፡ ከመ ፡ ኢይዘረዎ ፡ ወኢይዴውዎን ፡ ሰይጣን ፡ ለእማንቱ ፡ ደናግል ፡ በምክንያት ፡ ዚአሃ ። ወሶቤሃ ፡ ተንሥአት ፡ እመ ፡ ምኔት ፡ ወ (A. fol. 51b. 2.) ትቤሎሙ ፡ ለኵሎሙ ፡ ሰብእ ፡ ተገኀሡ ፡ ምዕረ ፡ እምኀበ ፡ ኤጲስ ፡ ቆጶስ ፡ ወነገረ

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[1] B. omits እመ ፡ ምኔት ፡ [2] B. በዕለት ፡ ዘይመጽእ ፡ የሐውጸን ። ወሶበ ፡ ሰምዓት ፡ [3] B. omits ላእክ ፡ [4] B. ወሰላም ። [5] B. ዓመትኪ ፡ [6] B. ዘተሠግረት ፡ በዝሙት ፡ ወተሠሃሊ ፡ [7] B. ወኢታስተኃፍርኂ ፡ አእግዝእትየ ፡ [8] B. adds ዖቤሃ ፡ [9] B. ወበሕቱ ፡ [10] B. እምከርሣ ፡ [11] B. omits ሐሊበ ፡ [12] B. adds ሐሊብ ፡ [13] B. adds ወተፈሥሐት ፡ ዓቢየ ፡ ፍሥሐ ፡ [14] B. ወእምድኅረዝ ፡ [15] B. ምኔት ፡ በእንተ ፡ ፅንሰ ፡ ዘከመ ፡ እፎ ፡ [16] B. ለእመ ፡ ምኔት ፡ እመ ፡ [17] B. ወሶበ ፡ ነገራሁ ፡ [18] B. omits the words in brackets. [19] B. ኢአምኖን ፡ ወተአኀዝን ፡ ከመ ፡ ነሢአ ፡ ኅልያን ፡ [20] B. ወሶቤሃ ፡ [21] B. omits ከርሣ ፡ [22] B. ምኔት ፡ ወረከብዋ ፡ ከመ ፡ ድንግል ፡ [23] B. ወነስሐ ፡ ኤጲስ ፡ ቆጶስ ፡ በእንተ ፡ ዘተዛላፋ ፡ በሐሰት ። ወእምዝ ፡ ተመይጠ ፡ [24] B. ወሶበ ፡ ርእየት ፡ ከመ ፡ ተምዓ ፡

ት ፡ ኵሎ ፡ አበሳሃ[1] ፡ ወተአመነት ፡ ዘገብረት ፡ [በኅ
ቡአ ፡ ክሡተ ፡][2] ወዓዲ ፡ ነገረት ፡ ዘከመ ፡ አስተርአ
የታ ፡ (B. fol. 25a. 1.) እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡
በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወዘከመ ፡
ነሥኡ ፡ መላእክት ፡ ሕፃን ፡ እምውስተ ፡ ክርሣ[3] ፡ ወ
ዘከመ ፡ ወሀብዎ ፡ ለብእሲ ፡ ዘየሐፅኖ ። ወሶበ ፡ ሰም
ዓ ፡ ኤጲስ ፡ ቆጶስ ፡ እምነ ፡ እመ ፡ ምኔት[4] ፡ አንከረ ፡
ፈድፋደ ። ወፈነወ[5] ፡ መልእክተ ፡ ኀበ ፡ ብእሲ ፡ ዘስ
ሙ[6] ፡ ፊልንክስ ፡ ዘምስለ ፡ ትእምርት ፡ ከመ ፡ ይም
ጻእ ፡ ወያምጽኦ ፡ ለሕፃን ፡ ምስሌሁ ። ወመጽ (A. fol.
52a. 1.) እ ፡ ፊልንክስ ፡ ወለሕፃንኒ ፡ አምጽኦ ፡ ምስሌ
ሁ[7] ። ወሶበ ፡ በጽሐ ፡ ሐተቶ ፡ ኤጲስ ፡ ቆጶስ ፡ በእን
ተ ፡ ውእቱ ፡ ሕፃን ። ወይቤሎ ፡ ፊልንክስ ፡ ክልኤ
ቱ ፡ ወራዙት ፡ ዘሥናይ ፡ ራእዮሙ ፡ መጽኡ ፡ ኀቤየ ፡
ወይቤሉኒ ፡ ትቤለክ ፡ እግዝእትነ ፡ ማርያም ፡ ንሥአ ፡
ለዝንቱ ፡ ሕፃን ፡ ወአንብሮ ፡ ኀቤክ ፡ ወሕፅኖ ፡ ወሀቡ
ኒ[8] ፡ ኪያሁ ፡ ወተሰ (B. fol. 25a. 2.) ወሩ ፡ እምኔየ ፡ ወ
ናሁ ፡ ዝንቱ ፡ ሕፃን ። ወሶበ ፡ ሰምዓ[9] ፡ ኤጲስ ፡ ቆጶ
ስ ፡ አንከረ ፡ ጥቀ[10] ፡ ወተመጠም ፡ ለሕፃን[11] ፡ ወአን
በሮ ፡ ውስተ ፡ ቤቱ ። ወሠርዓ ፡ ሎቱ ፡ ኵሎ ፡ ዘይት
ፈቀድ[12] ፡ ለሕፃናቱ ። ወሶበ ፡ ልህቀ ፡ ውእቱ ፡ ሕፃ
ን ፡ መህርዎ ፡ መዝሙሪ ፡ (A. fol. 52a. 2.) ዳዊት ፡ ወአ
ንብቦ ፡ መጻሕፍት ፡ ቅዱሳን ። ወመልአ[13] ፡ መንፈስ ፡
ቅድስ ፡ ላዕሌሁ ፡ ወፍቅረ ፡ እግዝእትነ[14] ፡ ቅድስት ፡
ድንግል ፡ ማርያም ፡ ፈድፋደ ። ወእምዝ ፡ አዕረፈ[15] ፡
አባ ፡ ሳዊሮስ ፡ ውእቱ ፡ ኤጲስ ፡ ቆጶስ ፡ ወሚምዎ ፡
ህየንቴሁ ፡ ለውእቱ ፡ ወልድ ፡ ወአንበርዎ[16] ፡ ዲበ ፡
መንበር[17] ። ወኮነ ፡ ኄረ ፡ ኖላዊ ፡ በኵሎ ፡ መዋዕል ፡
ሕይወቱ ፡ እስከ[18] ፡ አዕረፈ ፡ በሰላም ። ጸሎታ ፡ ወበረ
ከታ ፡ [ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡][2] የሀሉ ፡ ምስለ ፡
ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

(B. fol. 25b. 1.) መቅደሰ ፡ አረት ፡ ማርያም ፡ ወወን
ጌላዊት ፡ ሕንፃ ።

ጸራቅሊጦስ ፡ (A. fol 52b. 1.) እንተ ፡ ይሔውጻ ።
እምከርሠ ፡ ሶፍያ ፡ ፍጡነ ፡ ዘሠዓርኪ ፡ (B. fol. 25b. 2.)
ፅንሰ ፡ ዓመፃ ።
ይሠዓር ፡ ኃጢኣትየ ፡ በስእለትኪ[19] ፡ በድምፃ ።
ከመ ፡ ምክረ ፡ ባሕር ፡ ተሥዕረ ፡ በኖፃ ፤

CHAPTER XXVI.

THE VIRGIN MARY AND THE MAN BÂRÔK.

(A. fol. 53b. 1.; B. fol. 26b. 1.) [ክፍል ፡] ፳፮ ። ተእም
ረነ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። በረከተ ፡ ጸሎታ ፡ ወም
ሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡
ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ በሀገረ ፡ ፍንቄ[20] ፡ ዘስ
ሙ ፡ ባሮክ[21] ፡ ጠዋይ ፡ ዘአልቦቱ ፡ ምግባር ፡ ሠናይ ፡
ወኵሉ ፡ ሰብእ ፡ ይጸልእዎ ። ወባሕቱ ፡ ያፈቅራ[22] ፡ ለ
እግዚእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በጥቡዕ ፡
ልብ ፡ ወበርትዕት ፡ ሕሊና ፡ ወይጸውም ፡ ጸመ ፡ ነሐ

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[1] B. ኵሎ ፡ ዘገብረት ፡ ወተአመነት ፡ አበሳሃ ። [2] B. omits the words in brackets. [3] B. እምከርሣ ፡ [4] B. ዘንተ ፡ ነገረ ፡ እምነ ፡ ይእቲ ፡ እመ ፡ ምኔት ፡ [5] B. adds መጽሐፈ ፡ [6] B. omits ዘስሙ ፡ ፊልክስ ፡ [7] B. ወአምጽአ ፡ ለሕፃንኒ ፡ [8] B. ወወሀቡኒ ፡ [9] B. ወሰሚዖ ፡ [10] B. ፈድፋደ ፡ [11] B. ለዝንቱ ፡ ሕፃን ፡ [12] B. ዘይፈቅድ ፡ [13] B. ወመልኦ ፡ ላዕሌሁ ፡ [14] B. ወአፍቀራ ፡ ለእግዝእትነ ፡ [15] B. ወሶበ ፡ አዕረፈ ፡ ውእቱ ፡ ኤጲስ ፡ ቆጶስ ፡ አባ ፡ ሳዊሮስ ፡ ሚምዎ ፡ [16] B. ወነበረ ፡ [17] B. ዲበ ፡ ኤጲስ ፡ ቆጶስ ፡ [18] B. ወእምዝ ፡ [19] B. ለስእለትኪ ፡ [20] B. ፍንቂስ ፡ [21] B. በርክ ፡ [22] B. ወኮነ ፡ ያፈቅራ ፡

ሴ ፡ በእንተ ፡ ፍቅራ[1] ፡ ወአመ ፡ በዓለ ፡ [ፍልሰታ ፡ ይ
ትፈሣሕ ፡ ፈድፋዶ][2] ። ወይገብር[3] ፡ ከ (A. fol. 53b. 2.)
ብካበ ፡ ለነዳያን ፡ ወለምስኪናን ፡ ለአዕሩግ ፡ ወለ
ሕፃናት ፡ ለእድ ፡ ወለአንስት ። ወአሐተ ፡ ዕለተ ፡ ረ
ኩብዎ ፡ ጸላእያኒሁ ፡ በፍኖት[4] ፡ ዘበጥዎ ፡ በአብትር ፡
ወአቍስልዎ ፡ እስከ ፡ ሄዓ ፡ (B. fol. 26b. 2.) ሥጋሁ ፡ ወ
ኢክህሉ ፡ ያውፅኡ ፡ ነፍሶ ። ወከዕበ ፡ ቀሠፍዎ ፡ በአ
ስይፍት ፡ ወኢሞተ[5] ። ወይቤሎሙ ፡ ባሮክ[6] ፡ ለእመ ፡
መተርክሙ ፡ ሥጋየ ፡ በበግማድ ፡ ኢይመውት ። እ
ስመ ፡ እግዝእትየ ፡ ማርያም ፡ ተዓቅበኒ ፡ ኵሎ ፡ ጊ
ዜ[7] ፡ ትሐውጸኒ ፡ ወታድኅነኒ ፡ እምእዴክሙ ። ወሶ
በ ፡ ሰምዑ ፡ ቃሎ ፡ ተርዘዉ ፡ ወእምዝ ፡ አፍተነ ፡ ር
እሶ ፡ ለካህን[8] ፡ ወተመጠወ ፡ እምሥጢር ፡ ቅዱስ ፡
ወሠረቀ ፡ (A. fol. 54a. 1.) ላዕሌሁ ፡ ብርሃነ ፡ ሕይወት ፡
ውእተ ፡ ጊዜ ፡ አዕረፈ ። ወተመጠወት ፡ ነፍሶ ፡ እግ
ዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወአንበረቶ ፡
ውስተ ፡ ትፍሥሕት[9] ፡ ወእለሰ ፡ ቀሠፍዎ ፡ ነስሑ ፡
[በአንብዕ ፡ ወሰቆቃው ፡][2] ኀበ ፡ እግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ን
ጉሥነ ፡ ጸዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

እምብልሐ ፡ አስይፍት ፡ ወኵያንው ፡ እስከ[10] ፡ ነ
ስሐ ፡ ወተጋነየ ።

(B. fol. 27a. 1.) ዘዓቀብኪዮ ፡ ለባሮክ ፡ እንተ ፡ ይሰ
መይ ፡ ጠዋየ ።

ኵሎ ፡ ዘመነ ፡ እን (A. fol. 54a. 2.) በለ ፡ ጸእሙ ፡
ሠናየ ።

ዕቀብ (B. fol. 27a. 2.) ኒ ፡ እግዝእትየ ፡ ከመ ፡ ኢይ
ግበር ፡ ጌጋየ ።

እመኒ[11] ፡ ጌገይኩ ፡ ምሕረተኪ ፡ ብየ ። = ። = ።

CHAPTER XXVII.

THE VIRGIN MARY AND ANASTASIUS THE ROMAN.

(A. fol. 56a. 1.; B. fol. 27b. 1.) ክፍል ። ፳፯ ። ተእም
ሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወ
ምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡
ዳዊት ፡ ለዓለም ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ በሀገረ ፡ ሮሜ ፡ ዘስሙ ፡
አንስጣስዮስ ፡ ፈራኄ ፡ እግዚአብሔር ፡ ወያፈቅራ ፡
ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያ
ም ፡ ወላዲተ ፡ አምላክ ። ወይገይስ ፡ ኀበ[12] ፡ ቤተ ፡ ክ
ርስቲያና ፡ [ለእግዝእትነ ፡ እመ ፡ ምሕረት ፡][2] ወያቄ
ርብ ፡ ላቲ ፡ አጽርጌ ፡ ንጹሐ ፡ ወይኤምኃ[13] ፡ እንዘ ፡
ይብል ፡ ተፈሥሒ ፡ ኦድንግል ፡ ንጽሕት ፡ ዘ (A. fol.
56a. 2.) ወለድኪዮ[14] ፡ ለእማኑኤል ። በሐኪ ፡ አምል
እተ ፡ ጸጋ ፡ ዘወለድኪዮ ፡ ለብርሃን ፡ ቀዳማዊ ። ተፈ
ሥሒ ፡ አወላዲቱ ፡ ለመድኃኒነ ፡ ተፈሥሒ ፡ ኦድን
ግል ፡ ቅድስት ፡ አወላዲቱ ፡ ለክርስቶስ ፡ ዘወለድኪ
ዮ ፡ ዘእንበለ ፡ ሩካቤ ። [ወበእንተዝ ፡ ገንዩ ፡ ለኪ ፡
አሕዛብ ፡ አወላዲቱ ፡ ለብርሃን ።][2] እስእለኪ[15] ፡ ከ

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[1] B. ልብ ። ወይጸውም ፡ በእንቲአሃ ፡ ጾመ ፡ ነሐሴ ፡ እስከ ፡ ፍጻሜሁ ። ወአመ ፡ [2] B. omits the words in brackets. [3] B. ይገብር ፡ [4] B. omits በፍኖት ፡ and reads ወዘበጥዎ ፡ በአዕባ ን ፡ ወቀሠፍዎ ፡ በአብትር ፡ ወአቍሰልዎ ፡ እስከ ፡ ሄዓ ፡ ወኢክህሉ ፡ ያውፅኡ ፡ ነፍሶ ፡ እምሥጋሁ ፡ [5] B. omits ወኢሞተ ፡ [6] B. omits ባሮክ ፡ [7] B. ተዓቅበኒ ፡ ወትሐውጸኒ ፡ [8] B. ለካህን ፡ ር እሶ ፡ ወሠረቀ ፡ ላዕሌሁ ፡ ብርሃነ ፡ ሕይወት ። ወተመጠወ ፡ ወአዕረፈ ። [9] B. ገነተ ፡ ትፍሥሕት ፡ [10] B. ሶበ ፡ [11] B. ወለእመኒ ፡ [12] B. omits ኀበ ፡ [13] B. ወይኤምኃ ፡ [14] B. ዘወለ ድኪዮ ፡ ለመድኃኔነ ፡ ኵሉ ፡ ዓለም ፡ ዘእንበለ ፡ ሩካቤ ፡ [15] B. እስእለኪ ፡ ከመ ፡ ትኵንኒ ፡ ዓራቂተ ፡ ምስ ለ ፡ ወልድኪ ፡ ሰላማዊ ፡

መ ፡ ትኩንኒ ፡ ዓራቂተ ፡ ማእከሌየ ፡ ወማእከለ ፡ ወልድኪ ። ወከመዝ ፡ ኮነ ፡ ይጼሊ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያና ፡ ጎበ ፡ ሀሎ ፡ ምሥዋዕ ፡ ሰማያዊ ፡ ወጀ ፡ ትፍሥሕታት ፡ ዘእግዝእትነ ፡ ማርያም ፡ ወአምድጎረ ፡ ህቀ ፡ ሐመ ፡ [ውእቱ ፡ ዲያቆን ፡ ወአልጸቀ ፡ ለመዊት ፡]¹ ወአባሕረረ ፡ ነፍሰ ፡ መል (A. fol. 56 b. 1.) አከ ፡ ሞት ። ወአስተርአየቶ ፡ ማርያም ፡ (B. fol. 27 b. 2.) እግዝእትነ ፡ [መዝገበ ፡ ምሕረት ፡ ድንግል ፡ ብፅዕት ፡ ፍሥሐሆሙ ፡ ለሕዝበ ፡ ክርስቲያን ፡ ሞገሶሙ ፡ ለነገሥት ፡ መጋቢቶሙ ፡ ለመላእክት ፡ አክሊሎሙ ፡ ለሰማዕት ።]¹ ወትቤሎ² ፡ ለዲያቆን ፡ ለምንት ፡ ሀሎክ ፡ ትፈርህ ፡ ዘከመዝ ፡ ዐቢየ ፡ ፍርሃት ፡ ወድንጋፄ ፡ እስመ ፡ ነበርክ ፡ በሕይወትክ ፡ ትዜንወኒ ፡ ፍሥሐ ፡ ለለኵሉ ፡ ዕለት ፡ ወይእዜኒ ፡ ኢትፍራህ ፡ ፍቁርየ ፡ ወኢትደንግፅክ ፡ ልብክ ፡ ወኢይቀርቦ ፡ ለሥጋክ ፡ እኩይ ፡ ወኢትደንግፅ ፡ እመልአክ ፡ ሞት ። እስመ ፡ ነበርክ ፡ ኢታጸርዕ ፡ እምአፉክ ፡ ወትዜንወኒ ፡ ፍሥሐ ። ወከማ (A. fol. 56 b. 2.) ሁ ፡ ትረክብ ፡ ፍሥሐ ፡ ወተሀሉ ፡ ምስሌየ ፡ ውስተ ፡ ገነት ፡ ዘለዓለም³ ። ወሶበ ፡ ሰምዓ ፡ ዲያቆን ፡ ዘንተ ፡ ነገረ ፡ ረከበ ፡ ናህየ ፡ ወመሰሎ ፡ ዘ ሐይወ ፡ እምሕማሙ ። ወነቅሀ⁴ ፡ እምንዋሙ ፡ ወረረባ ፡ ለነፍሱ ፡ በዐቢይ ፡ ፍሥሐ ፡ ወኃሤት ። ወነቂሆ ፡ ዕቤሃ ፡ ወድኡ ፡ ሞተ ፡ ወወፅአት ፡ መንፈሱ ፡ እምሥጋሁ ፡ ወተመጠወት ፡ ነፍሶ ፡ በእደዊሃ ፡ እግዝእትነ ፡ ንጽሕት ፡ ማርያም ፡ ወቦአት ፡ ምስሌሃ ፡ ይእቲ ፡ ነፍስ ፡ ውስተ ፡ ገነተ ፡ ትፍሥሕት ፡ ጎበ ፡ መካን ፡ ፍጋኅ ፡ ወተድላ ፡ ጎበ ፡ ዘኢይኃልቅ ፡ ወኢየኃልፍ ፡ ለዝሉፉ ። ስእለታ ፡ ለእግዝእትነ ፡ ማርያም ፡ ትርድኦ ፡ ወታቅንዶ ፡ ኃይለ ። ወት (A. fol. 57 a. 1.) ሠውሮ ፡ እምተቃውሞት ፡ ዓላዊያን ፡ ወእምጸብአ ፡ ጸላኢ ። እምቀሠት ፡ ቅፋር ፡ ወእምሰናት ፡ ስሑል ። ተማኅፀኒ ፡ ነፍሰ ፡ አመዝገበ ፡ ምሕረት ፡ በጸሎትኪ ፡ ለፍቁርኪ ። ንጉሥነ ፡ ጻዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ታበተ ፡ አምላክ ፡ ማርያም ፡ ዘትትከደኒ ፡ ውቱረ ።
ወርቀ ፡ ቅድስና ፡ ጽሩየ ፡ ወአክ ፡ ብሩረ ።
አንስጣስዮስ ፡ ገብርኪ ፡ አመ ፡ በደዌሁ ፡ ተዕዕረ ።
ከመ ፡ አብሰርኪዮ ፡ ዘያስተፈሥሕ ፡ ነገረ ።
ብስራተ ፡ ሰላም ፡ አስምዕኒ ፡ ወትረ ።

CHAPTER XXVIII.

THE VIRGIN MARY AND THE MONK OF THE MONASTERY OF ABBÂ SAMUEL OF ḲALMÂN.⁵

(A. fol. 58 a. 1.; B. fol. 28 b. 1.) ክፍል ፡ ፷፰ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ ለዓለመ ፡ ዓለመ ፡ አሜን ።

ወሀለወት ፡ በደብረ ፡ ቅዱስ ፡ ዐቢይ ፡ አባ ፡ ሳሙኤል ፡ ዘቀልሞን ፡ ቤተ ፡ ክርስቲያን ፡ ሠናይት ፡ በስመ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ንጽሕት ፡ ማርያም ፡ ወከነ ፡ ውስተ ፡ ዛቲ ፡ ቅድስት ፡ ቤተ ፡ ክርስቲያን ፡ ሥዕል ፡ ዐቢይ ፡ ወመንክር ፡ በንድቀ ፡ ዓረ

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¹ B. omits the words in brackets. ² B. ወትቤሎ ፡ ኢትፍራህ ፡ ወኢትደንግፅ ፡ ³ B. omits this speech. ⁴ B. ወነቅሐ ፡ እምንዋሙ ፡ ወእምዝ ፡ አዕረፈ ፡ ወተመጠወት ፡ ነፍሰ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ and ends as usual. ⁵ B. The following story is much abbreviated in B.; the abbreviated version is given after the text of A.

ባዊ ፡ ዘቤተ ፡ ክርስቲያን ፤ ወኮነ ፡ ውስተ ፡ ዝንቱ ፡ ደብር ፡ ዘዝኩር ፡ ብእሲ ፡ ቅዱስ ። ወሚመ ፡ ውስተ ፡ ልቡ ፡ ወሕሊናሁ ፡ አምኖተ ፡ (A. fol. 58a. 2.) መልአክ ፡ ገብርኤል ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ እንበለ ፡ አጽርዖ ፡ በአፉሁ ፡ ወበልሳኑ ። ወኢያዳርፍ ፡ ሌሊተ ፡ ወመዓልተ ፡ እምአምኖታ ፡ ለቅድስት ፡ ድንግል ፡ ማርያም ፡ ወረሰየ ፡ ትወክልቶ ፡ ላዕሌሃ ፡ ከመ ፡ ታድኅኖ ፡ ቅድመ ፡ ፍቁር ፡ ወልዳ ፤ ኢያጸውም ፡ ወኢይጹሲ ፡ ወይትሜሰል ፡ ከመ ፡ አብድ ፡ ወእንቡዝ ፡ ከመ ፡ ኢያእምሩ ፡ መነኮሳት ፡ ግድሎ ፡ ወምግባሮ ፤ ወይገብር ፡ ግበረ ፡ ዘከመ ፡ የሐምይዖ ፡ ዘኢይደሉ ፡ ለመነኮሳት ፡ ሶበ ፡ ይወዕኡ ፡ እምቤተ ፡ ክርስቲያን ፤ በጽባሕ ፡ ጊዜ ፡ ሥርቀተ ፡ ፀሐይ ፡ ይበልዕ ፡ ቀድሜሆሙ ፡ ንስቲተ ፡ እምፍርያተ ፡ ዓተር ፡ ወኮ (A. fol. 58b. 1.) ሉ ፡ ዘይመስሎ ፡ ከመ ፡ ይበልዎ ፡ አብድ ፡ ዝንቱ ፡ መነኮስ ፤ ወይጸውም ፡ እምይእቲ ፡ ጊዜ ፡ እስከ ፡ ሳኒታሃ ፡ ለይእቲ ፡ ሰዓት ፤ ይበልዕ ፡ ቀድሜሆሙ ፡ ወይገብር ፡ ዘንተ ፡ በኵሉ ፡ ዕለት ። ወሶበ ፡ ይፈእይዎ ፡ መነኮሳት ፡ እንዘ ፡ ይገብር ፡ ከመዝ ፡ ዓፀበሙ ፡ ዝንቱ ፡ ግብር ፡ ወየኃዝኑ ፡ ላዕሌሁ ፡ ብዙኃ ። ወኮነ ፡ ዝንቱ ፡ መነኮስ ፡ ዘዝኩር ፡ ኢይትሜጦ ፡ እምሥጠር ፡ ቅዱስ ፡ ዘእንበለ ፡ በሠለስ ፡ ዕለታት ፡ ለለ ፡ ዓመት ፤ ዘውእቶሙ ፡ በዓለ ፡ ልደት ፡ ቡሩክ ፤ ወበዓለ ፡ ኤጲፋንያ ፡ ቅዱስ ፤ ወበዓለ ፡ ፋሲካ ፡ ክቡር ። እስመ ፡ አበዊነ ፡ ክቡራን ፡ ቅዱሳን ፡ መምህራን ፡ ቤተ ፡ ክርስቲያን ፡ አዘዙ ፡ (A. fol. 58b. 2.) ከመ ፡ ይኩን ፡ ቍርባን ፡ በእሉ ። ፲በዓላተ ፡ ወልድ ፡ ጊዜ ፡ ንቅወት ፡ ዶርሆ ፡ በሌሊት ። ወሶበ ፡ ርእይዎ ፡ መነኮሳት ፡ እንዘ ፡ ይበልዕ ፡ በኵሉ ፡ ዕለት ፡ በጽባሕ ፡ እምቅድመ ፡ ጸሎት ፤ ፲ሰዓት ፡ ዘመዓልት ፤ ወኢያእምሩ ፡ ጸሞ ፡ ዘከመ ፡ ይጸውም ፡ እስከ ፡ ሳኒታሁ ፡ እንተ ፡ ጊዜ ፡ ይበልዕ ፡ በይእቲ ፡ ሰዓት ። ወባሕቱ ፡ ኮኑ ፡ ይሔልዩ ፡ ከመ ፡ ይበልዕ ፡ ኵላ ፡ ዕለተ ፡ ወኢየዓቅብ ፡ ቀኖና ፡ መነኮሳት ፡ ኮኑ ፡ ያንኰረጕሩ ፡ በላዕሌሁ ፡ ብዙኃ ፡ በበይናቲሆሙ ፤ ወእምዝ ፡ በጽሐ ፡ ዕለተ ፡ በዓለ ፡ ልደታ ፡ ለእግዝእትነ ፡ ንጽሕት ፡ ድንግል ፡ ማርያም ፡ አመ ፡ ፭ለወርኃ ፡ ግንቦት ፤ ወኮነ ፡ ውእቱ ፡ ዕለት ፡ (A. fol. 59a. 1.) ዕለተ ፡ እሑድ ፡ ቡሩክ ፡ ዘኮነ ፡ ልደታ ፡ ለመድኃኒት ፡ ኵሉ ፡ ዓለም ፤ ወሀለዉ ፡ መነኮሳት ፡ ጉቡኣን ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ በእንተ ፡ ቅዳሴ ፡ ክቡር ፡ ለገቢረ ፡ በዓል ። ወነበረ ፡ ምስሌሆሙ ፡ አብ ፡ ቅዱስ ፡ ዘይሰመይ ፡ አባ ፡ ይስሐቅ ፡ አበ ፡ ምኔት ፡ ወአባ ፡ ኑዛዜ ፡ ወመምህር ። ወነጸሮ ፡ ለመነኮስ ፡ ዘአቅደምነ ፡ ነጊረ ፡ በእንቲአሁ ፡ ወበ ፡ ውስተ ፡ እዴሁ ፡ ንስቲት ፡ ተርሙስ ፡ ርሑስ ፡ በማይ ፡ ወውእቱ ፡ ይፈቅድ ፡ ይብልዖ ። ወይቤሎሙ ፡ አበ ፡ ምኔት ፡ ለመነኮሳት ፡ አኃዝዎ ፡ ለዝንቱ ፡ መነኮስ ፡ ወንሥኡ ፡ እምኔሁ ፡ ዘንተ ፡ ተርሙስ ፡ ዘሀሎ ፡ ውስተ ፡ እዴሁ ፤ ወረ (A. fol. 59a. 2.) ስዩ ፡ ፪እምአኃው ፡ ያብእዎ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወይዕቀብዎ ፡ እስከ ፡ ፍጻሜ ፡ ቅዳሴ ፡ ለእመ ፡ ንክል ፡ ዮም ፡ ናቅር ቦ ፡ እምሥጠር ፡ ቅዱስ ። ለእመ ፡ በጸሎተ ፡ እግዝእትነ ፡ ማርያም ፡ ቅድስት ፡ ድንግል ፡ ይትገኃሥ ፡ እምኔሁ ፡ ዝንቱ ፡ ልማድ ፡ እኩይ ፤ ወይሑር ፡ በፍኖተ ፡ መነኮሳት ፡ በገቢረ ፡ ጸም ፡ ወጸሎት ። ወእሙንቱሰ ፡ ገብሩ ፡ በከመ ፡ አዘዘሙ ፡ አበ ፡ ምኔት ፡ ወነሥኡ ፡ ተርሙሰ ፡ እምእዴሁ ፡ በዕፁብ ፡ ግብር ። ወሶቤሃ ፡ ተምዖሙ ፡ ለእለ ፡ አኃዝዎ ፡ ወኮነ ፡ ከመ ፡ አብድ ፤ ወሶበ ፡ አብእዎ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ይቤሎሙ ፡ ለመነኮሳት ፡ ለእለ ፡ የዓቅብዎ ። አአኃው (A. fol. 59b. 1.) የ ፡ ኢሰማዕክሙኑ ፡ ቃለ ፡ አቡክሙ ፡ በእንቲአየ ፡ አነ ፡ ነዳይ ፡ ሰዱኒ ፡ ኀበ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ከመ ፡ እስአል ፡ ትትወከፍ ፡ ጸሎተ ፡ አቡነ ፡ ይትአተት ፡ እምኔየ ፡ ኵሉ ፡ ረኃብ ፡ ንስቲተ ፤ ወኦሆ ፡ ይቤልዎ ፡ ወሖሩ ፡ ምስሌሁ ፡ ኀበ ፡ አይቄናሃ ፡ ለድንግል ፡ ገብረ ፡ ስግደተ ፡ ወይቤ ፡ አመድኃኒቶሙ ፡ ለነሳሕያን ። አተስፋሆሙ ፡ ለነዳያን ፤ አረድኤቶሙ ፡ ለግፉዓን ፤ አድኅንኒ ፡ እምእሉ ፡ መነኮሳት ፡ እስመ ፡ አነ ፡ ኢይክል ፡ ጸዊመ ፡ እስከ ፡ ጊዜ ፡ ቍርባን ። ወሶበ ፡ ሰምዑ ፡ እምኔሁ ፡ ዘንተ ፡ ተሣለቅዎ ፡ በልቦሙ ፡ ወሰሐቁ ፡ ላዕሌሁ ፡ ብዙኃ ። ወሶበ ፡ አእመረት ፡ እግዝ (A. fol 59b. 2.) እትነ ፡ መስተሣህልት ፡ ከመ ፡ መነኮሳት ፡ ኀቢሮሙ ፡ ያንኰረጕሩ ፡ ወይሣለቁ ፡ ላዕሌሁ ፡ ወየሕምይዎ ፡ ወደየት ፡ ውስተ ፡ ልቡ ፡ ሕሊና ፡ ሠናየ ፤ ከመ ፡ ትክሥት ፡ ሎሙ ፡ ኃይላቲሃ ፡ ወመንክራቲሃ ፡ ወሃይማኖት ፡ መነኮስ ፡ ወተአምኖ

ቶ ፡ ባቲ ። ወውእቱሰ ፡ በጊዜ ፡ መንፈቅ ፡ ቅዳሴ ፡ እ
ምድኅረ ፡ እሠነየ ፡ ኵሉ ፡ ፩፩ሕሊናሁ ፡ ወአስተጋብ
አ ፡ ልቡናሁ ፡ ለሰሚዓ ፡ ቅዳሴ ፡ ንጹሕ ፤ ቀርበ ፡ መ
ነኮስ ፡ ጎበ ፡ ንድቅ ፡ ዓረባዊ ፡ ዘቤተ ፡ ክርስቲያን ፡ ዘ
ሥዕለ ፡ ድንግል ፡ ሀሎ ፡ ውስቴታ ፤ ቆመ ፡ ቅድሜሃ ፡
አንቃዕዲዎ ፤ ወይቤላ ፡ ኦእግዝእትየ ፡ ለእመ ፡ እን
ቲ ፡ ኮንኪ ፡ ተወክፊተ ፡ ስእለ (A. fol. 60a. 1.) ት ፡ ወ
ተመጣዊተ ፡ ጸሎት ፡ ወተአምኖተ ፡ መልአክ ፡ ዘአ
ማኅኩኪ ፡ ቦቱ ፡ እንበለ ፡ አጽርዖ ፡ መዓልተ ፡ ወሌ
ሊተ ፡ አነ ፡ ምስኪን ፡ ወኃጥአ ፤ ወኢያእመረኒ ፡ ቦቱ
ሂ ፡ ፩ ፡ ዘእንበለ ፡ እግዚአብሔር ፡ ወአንተ ። ወኮን
ኩ ፡ እሊኢ ፡ ከመ ፡ ታድኅንኒ ፡ ቦቱ ፡ ቅድመ ፡ ወልድ
ኪ ፡ ፍቁር ፡ በዕለተ ፡ ደይን ። እመሰ ፡ ታድኅንኒ ፡ ቅ
ድመ ፡ ወልድኪ ፡ አድኅንኒ ፡ እምእሉ ፡ መነኮሳት ፡
ከመ ፡ ያእምሩ ፡ ዘረሰየ ፡ ትውክልቶ ፡ ላዕሌኪ ፡ ኢ
ይትኃፈር ፡ ወኢይትኃሣል ፡ በቅድመ ፡ ፍቁር ፡ ወል
ድኪ ፡ ወእምዝ ፡ ቀንተ ፡ ኃይለ ፡ ወሃይማኖተ ፡ ወነሥ
አ ፡ ቆብዖ ፡ እምዲቤ ፡ ርእሱ ፡ ወዘበጠ ፡ (A. fol. 60a. 2.)
ባቲ ፡ ንድቅ ፡ ዓረባዊ ፤ ወይቤ ፡ አኃይለ ፡ ድንግል ፡
ማርያም ፡ እድኅነኒ ። ወሶበ ፡ ይቤ ፡ ከመዝ ፡ ተሠጥ
ቀ ፡ ንድቅ ፡ በይእቲ ፡ ሰዓት ፤ ወእምዝ ፡ ወገረ ፡ ቆብ
ዖ ፡ እምእዴሁ ፡ ውሣጤ ፡ ቤተ ፡ ክርስቲያን ፡ ወወፅ
አ ፡ እምውእቱ ፡ ሥጣቅ ፡ ፍጡነ ። ወሶበ ፡ ወፅአ ፡
ተላጸቀ ፡ ንድቅ ፤ ወተርፈ ፡ እምኔሁ ፡ ንስቲት ፡ ስቀ
ረት ፡ መጠነ ፡ ሙበአ ፡ እድ ፡ ለተዝካር ፡ ወለስምዓ ፡
ተአምሪሃ ፡ ዘገብረት ፡ ድንግል ፡ ንጹሕት ፡ ማርያም ፤
ወሶበ ፡ ርእዩ ፡ መነኮሳት ፡ ዘኮነ ፡ አንከሩ ፡ አንክሮ ፡
ዓቢየ ። ወእምዝ ፡ ወፅኡ ፡ ይጎሥሥዎ ፡ ውስተ ፡ ኵ
ላ ፡ ይእቲ ፡ ገዳማት ፡ ወበዓታት ፡ ወግበበ ፡ ም (A. fol.
60b. 1.) ድር ፡ ወኢረከቡ ፡ አሰሮ ። ወሶቤሃ ፡ ኃዘኑ ፡ ዐ
ቢየ ፡ ኃዘነ ፡ ወሐመ ፡ ልቦሙ ። ወፈድፋደሰ ፡ አቡሆ
ሙ ፡ ይስሐቅ ፡ በእንተ ፡ ዘኮነ ፡ ይገብሩ ፡ ላዕሌሁ ።
እስመ ፡ እሙን ፡ በጊዜ ፡ ይፌእይዎ ፡ እንዘ ፡ ይበልዕ ፡
ኵሎ ፡ ዕለተ ፡ በጽባሕ ፡ ቦ ፡ እምኔሆሙ ፡ ዘይረግሞ ፡
ወቦ ፡ ዘይዘብጦ ፡ ወቦ ፡ ዘይዌርቅ ፡ ምራቀ ፡ ውስተ ፡
ገጹ ፡ ወቦ ፡ ዘይስሕቅ ፡ ወይሣለቅ ፡ ላዕሌሁ ፡ ወሶበ ፡
ርእዩ ፡ ዘንተ ፡ መንክረ ፡ አእመሩ ፡ ጽድቆ ፡ ወገድ
ሎ ፡ ለመነኮስ ፤ ወዘከመ ፡ አፍቀሬ ፡ በልቡ ፡ ለእግዝ
እትነ ፡ ድንግል ፡ ማርያም ፡ ወተውክልተ ፡ ላዕሌሃ ፤
በከመ ፡ ሰምዑ ፡ እምኔሁ ፡ ጊ (A. fol. 60b. 2.) ዜ ፡ ፀአ
ቱ ፡ እምሥጥቀተ ፡ ንድቅ ፤ ወጠየቁ ፡ እስመ ፡ ጸሎ
ተ ፡ ልብ ፡ በሕሊና ፡ ንጹሕ ፡ ወጽሩይ ፡ ይፈደፍድ ፡
ወይከብር ፡ እምጸሎተ ፡ ልሳን ። በከመ ፡ ይቤ ፡ እግ
ዚእነ ፡ በወንጌል ፡ ቅዱስ ፡ ለእመ ፡ ተንሣእከ ፡ ትጸ
ሊ ፡ በእ ፡ ቤተከ ፡ ወዕፁ ፡ ኖኅተከ ፡ ወጸሊ ፡ ለአቡ
ከ ፡ በኅቡእ ፤ ወትርጓሜሁ ፡ ለዝንቱ ፡ አስተጋብአ ፡
ሕሊናከ ፡ ውስተ ፡ ልብከ ፤ ወዘሰ ፡ ይቤ ፡ ዕፁ ፡ ኖኅ
ተከ ፡ ዕፁ ፡ አፋከ ፡ ወጸሊ ፡ በልብከ ፡ ብሂል ። እስ
መ ፡ ጸሎተ ፡ ልብ ፡ በአስተጋብኦ ፡ ሕሊና ፡ ጽሩይ ፡
ይኄይስ ፡ እምጸሎተ ፡ ልሳን ፡ ወዝርወተ ፡ ሕሊና ፡
ኅበ ፡ ክልኤ ፡ መካን ። ይደልዎ ፡ ከመ ፡ ይጸሊ ፡ ለብ
እሲ ፡ በል (A. fol. 61a. 1.) በ ፡ ወአከ ፡ በልሳኑ ፡ በከመ ፡
ኮነ ፡ ዝንቱ ፡ መነኮስ ፡ ይገብር ፡ ኵሎ ፡ ጊዜ ፡ ወኢያ
እመረ ፡ ቦቱ ፡ ፩ ፡ ወሶበ ፡ ርእዩ ፡ መነኮሳት ፡ ዘኮነ ፡
ሐሩ ፡ ኅበ ፡ ኤጲስ ፡ ቆጶስ ፡ ወነገርዎ ፡ ዘንተ ፡ ኵሎ ።
ወሶበ ፡ ሰምዓ ፡ አብ ፡ ኤጲስ ፡ ቆጶስ ፡ ዘንተ ፡ ፈነወ ፡
ወአይድዮ ፡ ለሊቀ ፡ ጳጳሳት ፡ በዘሰምዓ ፡ ወርእየ ፡ እ
ምነገረ ፡ ቆብዑ ፡ ዘወገራ ፡ ውሣጤ ፡ ቤተ ፡ ክርስቲያ
ን ፡ ውእቱ ፡ መነኮስ ፤ ወእምገቢረ ፡ ተአምራት ፡ ዘ
ይከውን ፡ ባቲ ። ወሶበ ፡ ሰምዓ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘን
ተ ፡ ተፈሥሐ ፡ ዐቢየ ፤ ወፈነወ ፡ ኅበ ፡ ደብረ ፡ ቅዱ
ስ ፡ አባ ፡ ሳሙኤል ፡ እንዘ ፡ ይስእል ፡ ቆብዖ ፡ ለመነ
ኮስ ፡ ከመ ፡ ይትባረክ ፡ እም (A. fol. 61a. 2.) ኔሃ ፤ ወኢ
ፈነውዎ ፡ መነኮሳት ፡ ሎቱ ፡ ሐሊዮሙ ፡ ከመ ፡ በተ
አምኖ ፡ ያነብራ ፡ ውስተ ፡ ቤቱ ። ወባሕቱ ፡ ወደይዋ ፡
ውስተ ፡ ሣዕን ፡ ቤተ ፡ ክርስቲያን ፡ ተገዝረ ፡ ለተአ
ምር ፡ ዘገብረታ ፡ እግዝእት ፡ ኵልነ ፡ ድንግል ፡ ማር
ያም ፤ ወፈነወ ፡ ዘይመርሖ ፡ ፍኖተ ፡ ለኤጲስ ፡ ቆጶ
ስ ፡ ከመ ፡ ይሑር ፡ ኅበ ፡ ደብረ ፡ ቀልሞን ፡ ወያብጽ
ሐ ፡ ለይእቲ ፡ ቆብዕ ፡ ከመ ፡ ይትባረክ ፡ ባቲ ። ወኤ
ጲስ ፡ ቆጶስ ፡ ሰምዓ ፡ ትእዛዘ ፡ ለሊቀ ፡ ጳጳሳት ፡ ወሖ
ረ ፡ ኅበ ፡ ውእቱ ፡ ደብር ፤ ወነሥአ ፡ ቆብዓ ፡ ውእቱ ፡
መነኮስ ፡ እምሣዕን ፡ ንዋየ ፡ ቤተ ፡ ክርስቲያን ፡ ወተ
ባረከ ፡ እምኔሃ ፤ ወእምዝ ፡ ሖረ ፡ ኅበ ፡ ውእቱ ፡ ንድ
(A. fol. 61b. 1.) ቅ ፡ ዘተሠጥቀ ፡ ወተባረከ ፡ እምስቍረ
ት ፡ ዘተርፈ ፤ ወሰገደ ፡ ለሥዕለ ፡ እግዝእትነ ፡ ማር

ያም ፡ ፫ ፡ ጊዜ ፡ ወተባረከ ፡ እምኔሃ ፤ ወተቀብዓ ፡ እ
ምዘይተ ፡ ቀንዲል ፡ ዘየኃቱ ፡ ቅድሜሃ ፤ ወወፅአ ፡ እ
ምደብር ፡ ወሖረ ፡ ንስቲተ ፡ ወበጽሐ ፡ ውሣጤ ፡ ገዳ
ም ፡ ወኃሠሣ ፡ ለቆብዕ ፡ ወኢረከባ ፤ ወተመይጠ ፡ ኀ
በ ፡ ደብር ፡ ምዕረ ፡ ዳግመ ፡ ወረከባ ፡ ውስተ ፡ መክ
ና ፡ ዘቀዳሚ ፡ ዘነሥአ ፡ እምኔሁ ። ወነሥአ ፡ ካዕበ ፡
ዳግመ ፡ ወአንበራ ፡ ማእከለ ፡ አልባሲሁ ፡ ወአሰራ ፡
በብቍስ ፡ እስረተ ፡ ጽኑዓ ፤ ወሖረ ፡ ንስቲተ ፡ ወፈት
ሐ ፡ ለብቍስ ፡ ወአንገፈ ፡ አልባሲሁ ፡ (A. fol. 61b. 2.)
ወኢረከባ ። ወተመይጠ ፡ ኀበ ፡ ደብር ፡ ሥልሰ ፡ ወረ
ከባ ፡ ወነሥአ ፡ እምውእቱ ፡ ሣፅን ፡ ወአሰራ ፡ ውስ
ተ ፡ መንዲለ ፡ መስቀሉ ፡ ወአኃዝ ፡ በእዴሁ ፡ ወሖረ ፡
ንስቲተ ። ወእምዝ ፡ ፈትሖ ፡ ለመነዲል ፡ ወኢረከባ ፡
ወሶቤሃ ፡ ተመይጠ ፡ ኀበ ፡ ደብር ፡ ርብዓ ፡ ወረከባ ፤
ወእምዝ ፡ አእመረ ፡ ከመ ፡ እግዚአብሔር ፡ ኢፈቀ
ደ ፡ ፀአታ ፡ እምደብረ ፡ ቅዱስ ፡ አባ ፡ ሳሙኤል ፤ ወ
ተሰምዓ ፡ ዝንቱ ፡ ነገር ፡ በኀበ ፡ ኵሉ ፡ አድያም ፡ ወ
በሐውርት ፡ ወአህጉር ፤ ስብሐት ፡ ለእግዚአብሔር ፡
ለዘኃረያ ፡ ለማርያም ፡ ድንግል ፡ ከመ ፡ ትኩኖ ፡ እ
መ ፡ ለወልዱ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አኰ (A. fol. 62a. 1.)
ቴት ፡ ለወልዱ ፡ ዋሕድ ፡ ዘለብሰ ፡ ሥጋሃ ፡ በትስብእ
ት ፡ ሐዳስ ፤ ወሰጊድ ፡ ለመንፈስ ፡ ቅዱስ ፡ ዘእንጽ
ሓ ፡ እምኵሉ ፡ ደነስ ። በረከታ ፡ የሀሉ ፡ ምስለ ፡ ንጉ
ሥነ ፡ ጻዊት ፡ ወታውርሶ ፡ በስኢል ፡ ዘኢየሩሳሌም ፡
መቅደስ ። ሀገረ ፡ አበዊሁ ፡ ነቢያት ፡ ጻዊት ፡ መዘም
ር ፡ ወሰሎሞን ፡ ንጉሥ ። ወታርአዮ ፡ ቤተ ፡ ልሔም
ሃ ፡ ኀበ ፡ አስተብረከት ፡ ለወሊድ ፡ ዘእንበለ ፡ ዘርአ ፡
ብእሲ ፡ ፅንሰ ፡ መንፈስ ። ወእምዝ ፡ ታዋምቆ ፡ በማ
የ ፡ ዮርዳኖስ ፡ በኀበ ፡ ተጠምቀ ፡ እሳተ ፡ መለኮት ፡
በእደ ፡ ወልደ ፡ መክን ፡ ዮሐንስ ፤ ወታስተሳልሞ ፡
እምአድባረ ፡ (A. fol 62a. 2.) ቆሮንቶስ ፡ ኀበ ፡ ጸመ ፡
እግዝእነ ፡ ወሞኦ ፡ ለዲያብሎስ ። ወታትክል ፡ ደብ
ተራ ፡ ንግሡ ፡ ኀበ ፡ ደብረ ፡ ዘይት ፡ ኀበ ፡ ተለዓለ ፡
እግዚእነ ፡ ወባረከሙ ፡ በእደዊሁ ፡ ቅዱስ ። ወታንብ
ር ፡ መንበሮ ፡ ኀበ ፡ ደብረ ፡ ጽዮን ፡ ኀበ ፡ ሰትዩ ፡ አር
ድእት ፡ ውሒዛ ፡ እሳት ፡ ጸራቅሊጦስ ። ወያቀም ፡ እ
ገሪሁ ፡ ለቀዊም ፡ ወለጸልዮ ፡ ለሰጊድ ፡ ወለስኢል ፡
ወለአስተብቍዖ ፡ ኀበ ፡ ጌቱሴማን ፡ መቃብረ ፡ ፍቅ
ርቱ ፡ ድንግል ፡ ማርያም ፡ ተንባሊተ ፡ ምሕረት ፡ ሐ
መልሚል ፡ ጳጦስ ፤ ለዓለመ ፡ ዓለም ፡ አሜን ፡ ወአ
ሜን ። = ። = ።

(A. fol. 62b. 1.) እንበለ ፡ ማሕፀነ ፡ ወመፍጽሕ ፡ አመ ፡
ገዳመ ፡ ፈለሰ ።

ዘሰቈርኪ ፡ ሎቱ ፡ አረፍተ ፡ እብን ፡ ይቡሰ ።

ዘአሥመረኪ ፡ ብእሲ ፡ እንተ ፡ ይሰመይ ፡ ማ
ሉሰ ።

ስቍሪ ፡ ገቦ ፡ ፀርየ ፡ ወዘጸላእትየ ፡ ከርሠ ።

ነሢአኪ ፡ ማርያም ፡ መጥባሕተ ፡ ሐዲሰ ።

The following is the text according to B.:—

(B. fol. 28b. 1.) ወሀሎ ፡ ፭ብእሲ ፡ በደብረ ፡ ቀልሞ
ን ፡ ዘሚመ ፡ ውስተ ፡ አፋሁ ፡ ወልቡ ፡ ተአምኖተ ፡
መልአክ ፡ በቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ወ
ውእቱሰ ፡ ብእሲ ፡ ኢይትሜጦ ፡ ቍርበን ፡ ዘእንበለ ፡
በኤጲፋንያ ፡ ወበልደት ፡ ወበፋሲካ ፡ ወአመ ፡ ዕለ
ተ ፡ በዓለ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አም
ላክ ። ነጸርዎ ፡ መነክሳት ፡ እጊዞ ፡ ተርሙሰ ፡ ርሑ
ሰ ፡ በማይ ፡ እስመ ፡ ፈቀደ ፡ ይብላዕ ። ወሶቤሃ ፡ እኅ
ዝዎ ፡ ወወሰድዎ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ። ወቦአ ፡
(B. fol. 28b. 2.) ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ . . . . .
አድኅንኒ ፡ እምእከየ ፡ እሉ ፡ መነክሳት ፡ እስመ ፡ ኢ
ይክል ፡ ጸዊመ ፡ ወሰሐቅዎ ። ወይቤ ፡ እመሰ ፡ ታድ
ኅንኒ ፡ እትመኃፀን ፡ እንሰ ፡ ቅድመ ፡ ሥዕልኪ ። ወ
ነሥአ ፡ ቆብዓ ፡ ርእሱ ፡ ወዘበጦ ፡ ባቲ ፡ ንጽቀ ፡ ዓረ
ባዊ ። ወይቤ ፡ ኦእግዝእትየ ፡ ቅድስት ፡ . . . . አድ
ኅንኒ ። ወሶቤሃ ፡ ተሠጥቀ ፡ ንድቀ ፡ ወወፅአ ፡ ወወገ
ረ ፡ ቆብያ ። ወንድቀ ፡ ዘተሠጥቀ ፡ ተላጸቀ ፡ ወከነ ፡
ቀዳሚ ፡ ወባሕቱ ፡ ንስቲተ ፡ መጠነ ፡ ሙባእ ፡ እድ ፡
ተርፈ ፡ ለተዝካር ። ወዘንተ ፡ ርእዮሙ ፡ መነኮሳት ፡
አንከሩ ፡ እስመ ፡ ኢረከብዎ ፡ ሶበ ፡ ኃሠሥዎ ። ወ
ኀዘኑ ፡ ምስለ ፡ አቡሆሙ ፡ ይስሐቅ ፡ ዓቢየ ፡ ኀዘ

(B. fol. 29 a. 1.) ኀ ። ወሰሚዖ ፡ ሊቀ ፡ ጳጳሳት ፡ ተፈሥሐ ፡ ወሖረ ፡ ኀበ ፡ ንድቅ ፡ ዘተሠጥቀ ፡ ወሰገደ ፡ ላቲ ፡ ወተቀብዓ ፡ እምዘይት ፡ ቀንዲል ፡ ዘየሐቱ ፡ ወተሰምዓ ፡ ዝንቱ ፡ ነገር ፡ ኀበ ፡ ኵሉ ፡ አድያም ፡ ግብጽ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XXIX.

THE VIRGIN MARY AND THE CANNIBAL OF THE CITY OF KĔMER.

(A. fol. 63 b. 1.; B. fol. 30 a. 1.) [ክፍል ፡] ፴፱ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለመ ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ በሀገረ ፡ ቅምር ፡ ክቡረ ፡ ዘመድ ። በስም ፡ ክርስቲያናዊ[1] ፡ ወኀጢአቱ ፡ የዐቢ[2] ፡ ወይፈደፍድ ፡ እምኀጢአተ ፡ ኵሉ ፡ ሰብእ ። ኢይበልዕ[3] ፡ እክል ፡ ወኢሥጋ ፡ ላህም ፡ ይበልዕ[4] ፡ ሥጋ ፡ ሰብእ ። ወዘበልዓ ፡ ሰብእ ፡ የአክሉ ፡ ሰብእ ፡ ወስመንት[5] ፡ ወኀልቁ ፡ ፍቁራኒሁ ፡ ወአዕርክቲሁ ፡ ወአዝማዲሁ ፡ ወመገብቱ ። ወ (A. fol. 63 b. 2.) አል[6] ፡ ተርፉ ፡ ሰብእ[7] ፡ ገዩ ፡ እምኔሁ[8] ፡ ከመ ፡ ኢይብልዖሙ ። ወተርፈ ፡ ባሕቲቱ ፡ ምስለ[9] ፡ ብእሲቱ ፡ ወደቂቁ[10] ፡ ወኪያሆሙኒ ፡ በልዖሙ ። ወአሐተ ፡ ዕለት ፡ እንዘ ፡ የሐውር ፡ ረከበ ፡ በፍኖት[11] ፡ አሐደ ፡ ሐረሳዊ ፡ ወጸንሐ ፡ ወ (B. fol. 30 a. 2.) ዲጎኖ ። ወሶበ ፡ አአመረ ፡ ከመ ፡ ይኄይሎ[12] ፡ ኀደጎ ፡ ወሖረ ፡ ወእንዘ ፡ የሐውር ፡ ይቤሎ ፡ አሠይጠኒ ፡ አሐደ ፡ ብዕራየ[13] ፡ ወናሁ ፡ ቀስትየ ፡ ዘሥርግው ፡ በወርቅ ፡ አሁበከ ፡ ንሣእ ። ወይቤ ሎ ፡ ሐረሳዊ[14] ፡ አበይኩከ ፡ እምኵሉ ፡ ንዋየ ፡ እክል[15] ፡ ይኄይሰኒ ፡ አንሰ ፡ ኢይሁበከ[16] ። [ወይቤሎ ፡ ክልኤተ ፡ አጎፃ ፡ እዋስከከ ፡ ወአበዮ ።][17] ወ (A. fol. 64 a. 1.) ክዕበ ፡ ይቤሎ[18] ፡ አርአየኒ ፡ እስኩ ፡ በዓተክ ፡ ኀበ ፡ ተኀድር ፡ ቦቱ ። ወይቤሎ ፡ ኃረሳዊ ፡ ነዋ ፡ ዋቃከ ፡ ኢተኀድርኩ ፡ ውስተ ፡ አብያተ ፡ ሰብእ[19] ፡ ወአበዮ ፡ ወሖረ ። ወክዕበ ፡ ይቤሎ ፡ ሐረሳዊ ፡ አንተ ፡ ክቡረ ፡ ዘመድ ፡ ወልብክሰ ፡ ጸዋግ ፡ ወጕሕልያ ፡ ወትመስል ፡ ከመ[20] ፡ ብእሴ ፡ ባዕል ፡ ዘይነብር ፡ በሀገረ ፡ ቅምር ። ወይቤሎ[21] ፡ ለምንት ፡ ታስተማስለኒ ፡ ኪያሁ ፡ አእኵየ ። ወነሥአ ፡ ማየ ፡ በግባር ፡ ወእንዘ ፡ የሐውር ፡ በፍኖት ፡ ረከበ ፡ [አሐደ ፡ ብእሴ ፡][17] ነዳየ ፡ ዘሰ ለንታ (B. fol. 30 b. 1.) ሁ ፡ አበቅ ። ወዝልጉስ[22] ፡ ወፈቀደ ፡ ከመ ፡ ይብልዖ ። ወበሕቲቱ ፡ (A. fol. 64 a. 2.) ጸልአ ፡ በእንተ ፡ ቍሰሊሁ[23] ። ውእቱሰ ፡ ነዳይ[24] ፡ ጽዩእ ፡ ፈድፋደ ፡ ወጽሙአ ፡ ማይ ፡ ወሰአሎ ፡ ወይቤሎ ፡ አስትየኒ ፡ ማየ ፡ በእንተ ፡ እግዚአብሔር ፡ ወገንሐ ፡ ወተቄጥዖ ። ወይቤሎ ፡ ክዕበ ፡ በእንተ ፡ ሰማያት ፡ ወም ድር[25] ፡ ወበእንተ ፡ ሰማዕታት ፡ ወጸድቃን ፡ ወአበዮ ። ወይቤሎ ፡ ሥልሰ ፡ በእንተ ፡ ስማ ፡ ለማርያም ፡

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[1] B. ወበስምሰ ፡ ክርስቲያናዊ ፡ ውእቱ ፡ [2] B. ዓቢይ ፡ ወፍዱል ፡ እምኀጢአት ፡ [3] B. ወኢይበልዕ ፡ [4] B. አላ ፡ ይበልዕ ፡ [5] B. ወዘበልዓ ፡ የአክል ፡ ሮወኟነፍስ ። [6] B. እስኒ ፡ [7] B. omits ሰብእ ፡ [8] B. omits እምኔሁ ፡ [9] B. omits ምስለ ፡ [10] B. ወፀደቁቱ ፡ [11] B. omits በፍኖት ፡ [12] B. ይሄይሎ ፡ [13] B. ብዕራየ ፡ ወናሁ ፡ ቀስትየ ፡ ዘሥርግው ፡ በወርቅ ። ወይቤሎ ፡ [14] B. omits ሐረሳዊ ፡ [15] B. omits እክል ፡ [16] B. እክል ፡ ይኄይሰኒ ፡ ወይቤሎ ፡ እዊስከከ ፡ ፀአሐየ ፡ ወዓበየ ፡ [17] B. omits the words in brackets. [18] B. ይቤሎ ፡ እስኩ ፡ [19] B. omits ሰብእ ፡ [20] B. omits ከመ ፡ [21] B. adds አእኵየ ፡ [22] B. ወዝልጉስ ፡ ውእቱ ፡ [23] B. ቍስሊሁ ፡ ወኢአቱ ። ወውእቱሰ ፡ [24] B. ነዳይ ፡ ጽሙእ ፡ ፈድፋደ ፡ ወይቤሎ ፡ አስትየኒ ፡ [25] B. ወበእንተ ፡ ጸድቃን ፡ ወሰማዕት ፡ ወአበዮ ።

ሰቀልዎ ፡ ለወልድኪ ፡ ምስለ ፡ ሰረቅት ። ወትቤሎ
ሙ ፡ (A. fol. 66b. 1.) ኢያእመርኩ ። ውእተ ፡ ጊዜ ፡ ጸ
ርኃት ፡ በዓቢይ ፡ ቃል ፡ ወበከየት ፡ ብካየ ፡ መሪረ ፡ ወ
ቆመት ፡ ቅድመ ፡ ሥዕለ ፡ ለእግዝእትነ ፡ ቅድስት ፡
ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ።
ወአንቃዕደወት ፡ ወትቤ ፡ አይቴ ፡ ሀሎ ፡ ዘአማኅፀን
ኩኪ ፡ አይቴ ፡ ሀሎ ፡ ምዕቅብና ፡ ዘወሀብኩኪ ፡ አእ
ግዝእትየ ፤ እ[ስ]መ ፡ ናሁ ፡ አኃዝዎ ፡ ለወልድየ ፡ ም
ስለ ፡ ሰረቅት ፡ ወሰቀልዎ ። ወይእዜኒ ፡ እመ ፡ ኢባላ
ሕኪዮ ፡ ለወልድየ ፡ ወኢያድኃንኪዮ ፡ እነ ፡ እንሥ
አ ፡ ለወልድኪ ፡ እምሕፅንኪ ። ወይእተ ፡ ጊዜ ፡ ኮነ ፡
ዐቢይ ፡ ጽሬ (A. fol. 66b. 2.) ኀ ፡ እንዘ ፡ ይበውኡ ፡ ብ
ዙኃን ፡ እምአንቀጸ ፡ ቤተ ፡ ክርስቲየን ፡ ወይእቲ ፡ ሰ
ሚዓ ፡ ተመይጠት ፡ ድኅሬሃ ፡ ወርእየቶ ፡ ለወልዳ ፡
እንዘ ፡ ይበውእ ፡ ምስሌሆሙ ፡ ወሮጻት ፡ ወሐቀፈቶ ፡
ተስእልዎ ፡ ጉቡአን ፡ ወይቤልዎ ፡ ምንተ ፡ ኮንከ ፡ ወ
እፎ ፡ ድኅንከ ። ወይቤሎሙ ፡ ሶበ ፡ ሰቀሉኒ ፡ ዲበ ፡
ዕፅ ፡ ወቀነዉኒ ፡ መጽአት ፡ ኀቤየ ፡ አሐቲ ፡ ብእሲት ፡
ሠናይት ፡ ላሕይ ፡ ዘትበርህ ፡ እምፀሐይ ፡ ወከልአቶ ፡
ለቅንዋት ፡ ወኢለክፎ ፡ ለሥጋየ ። አውረደተኒ ፡ እም
ዲበ ፡ ዕፅ ፡ ወትቤለኒ ፡ ሖር ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡
ኀበ ፡ እምኩ ፡ እስመ ፡ ፈቀደት ፡ ትን (A. fol. 67a. 1.) ሣ
እ ፡ ወልድየ ፡ ሀየንቲከ ። ወሰብሕዎ ፡ ለእግዚአብሔ
ር ፡ ስቡሕ ፡ ወልውል ፡ ወአእኰትዋ ፡ ለእግዝእትነ ፡
ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወ
ይእቲ ፡ ብእሲት ፡ ምስለ ፡ ወልዳ ፡ ነበሩ ፡ እንዘ ፡ ይት
ለአኩ ፡ ለቤተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ቅድስት ፡
ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እስከ ፡ ዕለ
ተ ፡ ሞቶሙ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁ
ር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ።

CHAPTER XXXI.

THE VIRGIN MARY AND THE LADY EUPHEMIA.[1]

(A. fol. 67a. 2.) [ክፍል] ፡ ፴፩ ። ተአምሪሃ ፡ ለእግ
ዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በረከተ ፡ ጸ
ሎታ ፡ ወሀብተ ፡ ረድኤታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡
ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ አሐቲ ፡ ብእሲት ፡ ዘሀገረ ፡ ሳምር ፡ ዘ
ስማ ፡ አፎምያ ፡ ወዕቤር ፡ ይእቲ ፡ ወፅንስት ፡ በንዴ
ት ። ወሀለዋ ፡ አሐዱ ፡ ወልድ ፡ ወአልባቲ ፡ ካልአ ፡
ኢወልድ ፡ ወኢወለት ፡ ዘእንበሌሁ ፡ ወታፈቅሮ ፡ ፈ
ድፋደ ፡ ለወልዳ ፡ እምነፍሳ ። ወነሶ ፡ ዕለተ ፡ ታዘል
ፍ ፡ ገይሰ ፡ ቤተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ማርያ
ም ፡ ምስለ ፡ ወልዳ ፡ ዘስሙ ፡ ፈልሞን ፡ ወትጼሊ ፡ በ
እ (A. fol. 67b. 1.) ንቲአሁ ፡ ከመ ፡ ትትማኅፀን ፡ ነፍሰ ፡

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[1] B. This story is much shorter in B., and reads:—(Fol. 32a. 1 and 2) ተብህለ ፡ ከመ ፡ ሀሎ ፡ ብእሲ ፡ ሠራቂ ፡ ወቀሚጨ ፡ ቤተ ፡ ክርስቲያን ። ዅሎ ፡ እሚረ ፡ ነበረ ፡ እንዘ ፡ ይቀሥጥ ፡ እስመ ፡ እከየ ፡ ልማድ ፡ ውእቱ ፡ ወይጸንሕዎ ፡ ዅሉ ፡ ሰብእ ። ወአሐተ ፡ ዕለተ ፡ ኄደ ፡ ንዋያ ፡ ለእግዝእትነ ፡ ማርያም ፡ በከመ ፡ ልማዱ ። ወአኅዝዎ ፡ ለውእቱ ፡ ሠራቂ ፡ ወዘበጥዎ ፡ ወአሰርዎ ፡ በጋጋ ፡ ወበሰናስል ። ወእምዝ ፡ ሐለዩ ፡ ከመ ፡ ይንሥኡ ፡ መልክዖ ። ወይቤ ፡ አንሰ ፡ እትአመና ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ እስመ ፡ ዘአምነ ፡ በጸሎ ታ ፡ ይድኅን ፡ እምኵሉ ፡ ኅዘን ። ወአስተርአየቶሙ ፡ ገሃደ ፡ ለእለ ፡ ዘበጥዎ ፡ ወአኅዝዎ ፡ ከመ ፡ ይንሥኡ ፡ መል ክዖ ። ወትቤሎሙ ፡ ኀድግዎ ፡ ወኃደግዎ ። በትእዛዘ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወፈትሕ ዎ ፡ እማእሰሩ ፡ ወእንከሩ ፡ ዅሉ ፡ ሰብእ ፡ ምሕረተ ፡ ዚአሃ ። ጸሎታ ፡ etc. The five lines of poetry are the same.

እግዝእትነ ፡ ማርያም ፡ ወትዕቀበ ፡ እምኵሉ ፡ እኩይ ፡ ወታድኅኖ ፡ እምቃዕን ፡ ዘትኩል ፡ ውስተ ፡ ዓለም ። ወወትረ ፡ ትጼሊ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወኢታኅትግ ፡ ገይሳ ፡ ወጸልዮ ፡ በእንተ ፡ ወልዳ ፡ ወትስእል ፡ በጥቡዕ ፡ ልብ ። ወሶበ ፡ ሆከ ፡ ረኃብ ፡ ወዕርቃን ፡ ለፈልሞን ፡ ወልደ ፡ መበለት ፡ አረጊት ። ወረከቦ ፡ ንዬት ፡ ወተጽናስ ፡ ተቤጸዎሙ ፡ ለፈያት ፡ ሠረቅት ። ወአሐተ ፡ ዕለተ ፡ እንዘ ፡ ሀሎ ፡ ይሠርቅ ፡ ቤተ ፡ አሐዱ ፡ ባዕል ፡ በሀገረ ፡ አለ ፡ እስከንድርያ ፡ ምስለ ፡ አብ ያጲሁ ፡ ፈያት ። ተሰምዓ ፡ ድምፀ ፡ (A. fol. 67b. 2.) እ ገሪሆሙ ፡ በመልዕልተ ፡ ተሥላስ ፡ ደቂቀ ፡ ቤተ ፡ ባዕል ፡ ገብሩ ፡ አውያተ ፡ ወተንሥኡ ፡ ይርድእዎሙ ፡ ሰብአ ፡ ሀገር ፡ ወአኀዝዎ ፡ ለፈልሞን ፡ ምስለ ፡ ሠረቅት ፡ ሐመይዎ ፡ ወሰቀልዎ ፡ ዲበ ፡ ሰግላ ፡ ቀ-ልቀ-ሊተ ። ወነበረ ፡ ስቁለ ፡ ሠለስቱ ፡ ዕለተ ፡ ወሠለስተ ፡ ሌሊተ ። ኢበልዓ ፡ እክል ፡ ወኢሰትየ ፡ ማየ ፡ ወአመ ፡ ተፍጻሜት ፡ ፫ መዋዕል ፡ ዘነውዋ ፡ ለእሙ ። ወሶበ ፡ ሰምዓት ፡ ዘንተ ፡ ጸርኃት ፡ በልዑል ፡ ቃል ፡ ኀበ ፡ ቤተ ፡ ክርስቲያና ፡ ወጸውዓት ፡ ስማ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወትቤላ ፡ ናሁ ፡ ወልድየ ፡ ዘአማኅፀንኩኪ ፡ ኪያሁ ፡ ናሁ ፡ ተገድፈ ፡ (A. fol. 68a. 1.) ውተሐኵለ ፡ በክንቱ ። ወይእዜኒ ፡ አግብአ ፡ ሊተ ፡ ወልድየ ፡ ወተቤዘዊኮ ፡ በሥልጣነ ፡ ወልድኪ ፡ እመ ፡ አፍቀርኪዮ ፡ ለወልድየ ፡ እምአድኃንኪዮ ፡ ወትክለኪ ፡ ላዕለ ፡ ዅሉ ፡ ግብር ፡ ዘትፈቅዲ ። እስመ ፡ እሙ ፡ ለ ቃለ ፡ እግዚአብሔር ፡ አንቲ ፡ ዘተሰብአ ፡ እምኔኪ ፡ ወአድኀነነ ፡ እምጸላኢነ ፡ ሰይጣን ፡ ወአሆ ፡ ይብለኪ ፡ ወይሠጠወኪ ፡ ለትእዛዘ ፡ ዚአኪ ፡ ወአልቦ ፡ ዘይትቃወመኪ ። እስመ ፡ በፈቃዱ ፡ ወበሥምረት ፡ አቡሁ ፡ መጽአ ፡ ወኃደረ ፡ ውስተ ፡ ከርሥኪ ። ወዘሰአልኪዮ ፡ ኪያሁ ፡ ይሁበኪ ፡ አምክሐ ፡ ዘመ (A. fol. 68a. 2.) ደ ፡ እጓለ ፡ እመሕያው ። ዘኮንኪ ፡ አንቲ ፡ ተንከተመ ፡ ለውሉደ ፡ ሰብእ ፡ አምልእት ፡ ጸጋ ፡ እግዚአብሔር ፡ ምስሌኪ ፡ ዘአልቦ ፡ ኑፋቄ ፡ ወኢሕፀት ፡ ብኪ ፡ ክሂል ፡ ወሥልጣን ፡ በኃይል ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወልድኪ ፡ ፍቁርኪ ፡ እግዝእነ ። ወይእዜኒ ፡ አ እግዝእትየ ፡ እመ ፡ እኩ ፡ አንቲ ፡ አምጻእኪዮ ፡ ለወልድየ ፡ ፊልሞን ፡ ወአብጻሕኪዮ ፡ ዝየ ፡ እምአይቴ ፡ ሊተ ፡ ተራክቦቱ ፡ አስመ ፡ ሐሦልኩ ፡ ወልድየ ፡ በሕይወትየ ፡ ዘአማኅፀንኩኪ ፡ ኪያሁ ። ወናሁ ፡ አነ ፡ እነሥአ ፡ ለወልድኪ ፡ እምሕፅንኪ ፡ ሀየንተ ፡ ወልድየ ፡ ፊልሞን ። ወዘንተ ፡ ብሂላ ፡ አኃ (A. fol. 68b. 1.) ዘት ፡ ትሑር ፡ ኀበ ፡ ሥዕለ ፡ እግዝእትነ ፡ ማርያም ፡ ከመ ፡ ትግበር ፡ ዘሐለየት ። ወውእተ ፡ አሚረ ፡ ሶቤሃ ፡ ነሥአት ፡ ማርያም ፡ በትረ ፡ ኃይል ፡ በአምሳለ ፡ ሕለት ። ወዲበ ፡ ርእሱ ፡ ከመ ፡ ማዕፀድ ፡ ፅንጽው ፡ መተረት ፡ በውእቱ ፡ አጽቀ ፡ ሰግላ ፡ ዘሀሎ ፡ ስቁል ፡ ዲቤሁ ፡ ወልደ ፡ ዕቤር ፡ ወፈትሐቶ ፡ እማእሰሩ ። ወውእተ ፡ ጊዜ ፡ ተንሥአ ፡ ወሖረ ፡ ወተደመረ ፡ ምስለ ፡ ብዙኀ ፡ ሰብእ ፡ ወፍጡነ ፡ በጽሐ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ። ወሰምዓት ፡ እሙ ፡ ድምፀ ፡ ብዙኃን ፡ ሰብእ ፡ እንዘ ፡ ይበውኡ ፡ ውስተ ፡ አንቀጸ ፡ ቤተ ፡ ክርስቲያን ። ወሶበ ፡ ተመይጠ (A. fol. 68b. 2.) ት ፡ መንገሌሃ ፡ ርእየቶ ፡ ለወልዳ ፡ ማእከለ ፡ ሰብእ ፡ እንዘ ፡ ይጸአቅ ፡ ለበዊእ ፡ ውስተ ፡ ኖኀተ ፡ ቤተ ፡ ክርስቲያን ። ወእምዝ ፡ ሮጸት ፡ ከመ ፡ ዘተዓብድ ፡ እምብዝኃ ፡ ፍሥሐ ፡ ዘርእየቶ ፡ ለወልዳ ፡ መሠጠቶ ፡ በእደዊሃ ፡ ከመ ፡ ዘአንበሳ ፡ ድሩክ ፡ ወሐቀፈቶ ፡ ክሳዶ ፡ ወሰዓመቶ ፡ አፉሁ ። ወትቤሎ ፡ አወልድየ ፡ ንግረኒ ፡ አይቴ ፡ ነበርከ ። ወናሁ ፡ ሠለስቱ ፡ ዕለት ፡ ወሠለስቱ ፡ ለያልይ ፡ እምዘ ፡ ኃሦልኩ ፡ ርእዮተ ፡ ገጽከ ። እስኩ ፡ ንግረኒ ፡ አይቴ ፡ ነበርከ ። መኑ ፡ ዘሴሰየከ ፡ ኀበስተ ። ወመነ ፡ ዘአስተየከ ፡ ማየ ፡ አወልድየ ፡ ዜንወኒ ። ወጸር (A. fol. 69a. 1.) ኃ ፡ ወልዳ ፡ በልዑል ፡ ቃል ፡ በቅድመ ፡ ሰብእ ፡ ወይቤላ ። ናሁ ፡ አነ ፡ ነበርኩ ፡ ሠሉሰ ፡ መዋዕል ፡ ወሠሉሰ ፡ ለያልየ ፡ ስቁልየ ፡ ዲበ ፡ ዕፀ ፡ ሰግላ ። ወእግዝእትነ ፡ ማርያም ፡ ነበረት ፡ እንዘ ፡ ትሴስየኒ ፡ ኀብስተ ፡ ሰማያዌ ። ወታስትየኒ ፡ ስቴ ፡ ሕይወት ። ወካዕበ ፡ አውረደተኒ ፡ እምዲበ ፡ ሰግላ ፡ ወፈነወተኒ ፡ ወትቤለኒ ፡ ሑር ፡ ኀበ ፡ እምከ ፡ በሰላም ። ወሶበ ፡ ሰምዑ ፡ ሕዝብ ፡ እለ ፡ ሀለዉ ፡ ህየ ፡ ዕድ ፡ ወእንስት ፡ ደቂቅ ፡ ወእአሩግ ፡ ወራዙት ፡ ወሕፃናት ፡ ዕቤር ፤ ሰብሕዎ ፡ ለእግዚአብሔር ፡ በ (A. fol. 69a. 2.) ፀቢይ ፡ ስብሐት ። ወአፈድፈዱ ፡ ውዳሴሃ ፡ ዘምስለ ፡ አኰቴት ፡ ለእግዝእትነ ፡ ማርያም ፡ በውሳዔ ፡ በቃለ ፡ እግዚአብሔር ፡ በዘምሮ ፡ ወይባቤ ፡ ለእግዝእትነ ፡

ማርያም ፡ በእንተ ፡ ተአምር ፡ ወመንክረ ፡ ዘገብረት ፡ ወውዑ ፡ በቃለ ፡ ትፍሥሕት ። ወሶበ ፡ ሰምዓ ፡ ኤጲስ ፡ ቆጶስ ፡ አበ ፡ ብንያሚ ፡ ዘንተ ፡ ውዳሴ ፡ ወስባሔ ፡ ዘማርያም ፡ ጽውዖሙ ፡ ለኵሎሙ ፡ ወአቅረቦሙ ፡ ኀቤሁ ፡ ወሐተተ ፡ በእንተ ፡ ሕፃን ፡ ወእሙ ። ወዘንተ ፡ ተአምረ ፡ ዘአርአየት ፡ ላዕሌሆሙ ፡ ውእተ ፡ አሚረ ፡ ነሥአሙ ፡ ኀቤሁ ፡ ወአንበሮሙ ፡ ው (A. fol. 69b. 1.) ስተ ፡ ቤቱ ፡ ለሕፃን ፡ ምስለ ፡ እሙ ። ወሠርዓ ፡ ሲሳዮሙ ፡ ወዓራዘሙ ፡ እስከ ፡ አመ ፡ አዕረፈ ፡ በእንተ ፡ ክብረ ፡ ለማርያም ፡ ድንግል ፡ ንጽሕት ። በረከተ ፡ ጸሎታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ በዝ ፡ ዓለም ፡ ወበዘይመጽእ ፡ ዓለም ። ወእስከ ፡ ለዓለመ ፡ ዓለም ። አሥናይት ፡ ወላዲተ ፡ ንጉሥ ፡ ፈራቂ ። ከመ ፡ አድኃንኪዮ ፡ ቅድመ ፡ ለወልደ ፡ መበለት ፡ ሰራቂ ። ማርያም ፡ ድንግል ፡ አድኅኖተየ ፡ ጸሐቂ ። ለዐርየኒ ፡ እስከ ፡ አስናኒሁ ፡ የሐቂ ። ላዕሌሁ ፡ ፈንዊ ፡ ጋኔነ ፡ ዘይሣቂ ።

CHAPTER XXXII.

THE VIRGIN MARY AND THE WOMAN WHO WAS ABOUT TO BRING FORTH.[1]

(A. fol. 70b. 1.) ክፍል ፡ ፴፪ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በረከተ ፡ ጸሎታ ፡ የሀሉ ፡ ምስለ ፡ ፍቁራ ፡ ንጉሥነ ፡ ጻዊት ፡ እስከ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ አሐቲ ፡ ሀገር ፡ ወውስቴታ ፡ ሕንጽት ፡ ቤተ ፡ ክርስቲያን ፡ ዘተሐንጸት ፡ በስሙ ፡ ለሊቀ ፡ መላእክት ፡ ሚካኤል ። ውብዙኃ ፡ ሰብእ ፡ ብፁዓዊያን ፡ ኢያነትጉ ፡ ገዱሰ ፡ አመ ፡ በዓሉ ፡ ለሊቀ ፡ መላእክት ፡ ሚካኤል ፡ ለለኵሉ ፡ ዓመት ፡ ፲ወ፪ለወርኃ ፡ ኀዳር ። ትንብልናሁ ፡ ወአስተብቊዖቱ ፡ ይዕቀቦ ፡ እምጸራዊ ፡ እኩይ ፡ ለንጉሥነ ፡ ጻዊት ፡ (A. fol. 70b. 2.) አሜን ። ወአሐቲ ፡ ዕለት ፡ ሶበ ፡ ሀለዉ ፡ የሐውሩ ፡ ውስተ ፡ ፍኖት ፡ ለበጺሕ ፡ ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ። ወናሁ ፡ መጽአ ፡ ድምፀ ፡ ማይ ፡ እምባሕር ፡ ዘይሠጥቅ ፡ ድንጻዌ ፡ ሰብእ ፡ ወመፍርህ ፡ ጥቀ ፡ ዘይስእል ፡ አልባበ ፡ አዳ ፡ ለይእቲ ፡ መካን ፡ ወተለዓለ ፡ ሞገዳ ፡ በአምጣነ ፡ ክልኤ ፡ ምሕዋር ። ወአልጸቀ ፡ ለአስጥሞታ ፡ ወተሰአሉ ፡ ኀበ ፡ እግዚአብሔር ፡ በበ ይናቲሆሙ ፡ ለለ ፡ ፩፩ ፡ ኃሠሠ ፡ መድኃኒተ ፡ ነፍሱ ፡ ጐዩ ፡ ወተድህሉ ፡ እሞገደ ፡ ባሕር ፡ ከመ ፡ ኢያሥጥሞሙ ፡ ማዕበል ፡ በከመ ፡ ልማዱ ። ወናሁ ፡ ሀለወት ፡ (A. fol. 71a. 1.) አሐቲ ፡ ብእሲት ፡ ፅንስት ፡ ዘአልጸቀ

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[1] B. This story is much shorter in B., and reads:—(Fol. 58a. 1 and 2) ወሀለወት ፡ አሐቲ ፡ ብእሲት ፡ ፅንስት ፡ ዘአልጸቀት ፡ ለወሊድ ። ወእንዘ ፡ ተሐውር ፡ ውስተ ፡ ቤተ ፡ ክርስቲያኑ ፡ ለቅዱስ ፡ ሚካኤል ፡ ለገቢረ ፡ በዓል ፡ ምስለ ፡ ብዙኃ ፡ ሰብእ ። ሰምዐ ፡ ድምፀ ፡ ማዕበለ ፡ ባሕር ፡ እምርኁቅ ፡ እንዘ ፡ የሐውር ፡ መጠነ ፡ ፫ምዕራፍ ። ወፈርዩ ፡ ወገዩ ፡ ወተረፈት ፡ በሕቲታ ፡ እስመ ፡ ስእነት ፡ ምስሌሆሙ ፡ ረዊጸ ፡ ወኢተመይጡ ፡ ኀቤሃ ። ወጸርሐት ፡ ኀበ ፡ እግዝእትነ ፡ ማርያም ፡ ወትቤ ፡ አእግዝእትየ ፡ እምዝንቱ ፡ ተሠጥሞ ። ወመጽአት ፡ እግዝእትነ ፡ ማርያም ፡ ወሰወረታ ፡ በዓጽፋ ፡ ወለደታ ፡ ዘእንበለ ፡ የፅር ፡ ወሕማም ፡ ወኢለስፋ ፡ ነጠብጣበ ፡ ማየ ፡ ባሕር ። ወተመይጠ ፡ ማየ ፡ ኀበ ፡ ምዕላዲሁ ፡ ወመጽአት ፡ ይእቲ ፡ ብእሲት ፡ ምስለ ፡ ወልዳ ። ወተስእልዋ ፡ እለ ፡ ኃደግዋ ፡ ወዜነወቶሙ ፡ ዘከመ ፡ ኮነ ፡ ባቲ ። ወተፈሥሐ ፡ ዓቢየ ፡ ፍሥሐ ፡ ወሰብሕዎ ፡ ለእግዚአብሔር ፡ ወእኅትዋ ፡ ለእግዝእትነ ፡ ማርያም ፡ ገብራ ፡ ተአምራት ፡ ወመንክራት ። ወሰመየቶ ፡ ለውእቱ ፡ ሕፃን ፡ አብርስኪ ፡ ሮስፋስ ፡ ዘውእቱ ፡ እደ ፡ ማርያም ፡ ገስሰቶ ፡ ብሂል ። ጸሎታ ፡ etc. The five lines of poetry are the same.

ት ፡ ለወሊድ ፡ እንዘ ፡ ተሐውር ፡ ምስሌሆሙ ፡ ወስ
እነት ፡ ረዊጸ ፡ ምስሌሆሙ ። ወጸርኃት ፡ ኀበ ፡ እለ ፡
ኀደግዋ ፡ ወጐዩ ፡ ወአልቦ ፡ ሰብእ ፡ ዘተመይጠ ፡ ይር
አያ ። ወኢረከበት ፡ ዘይረድኦ ፡ ወቀብጸት ፡ ተስፋሃ ፡
እምረድኤተ ፡ ሰብእ ። ወእምዝ ፡ ጸርሐት ፡ ወበክየ
ት ፡ ኀበ ፡ እግዚኦብሔር ፡ ልዑል ፡ ወኀበ ፡ እግዝእት
ነ ፡ ማርያም ፡ መዝገበ ፡ ሣህል ፡ ወምሕረት ፡ ጸዋሚተ ፡
ኵሉ ፡ ኀበ ፡ ፍቅረ ፡ ወልዳ ፡ መድኀኔ ፡ ዓለም ። ወሰ
ብእ ፡ እለ ፡ ገዮ ፡ ሶበ ፡ በጽሑ ፡ ኀበ ፡ ሐይቀ ፡ ባሕር ፡
ሰፍሑ ፡ እደዊሆ (A. fol. 71a. 2.) ሙ ፡ ወአንቃዕደዉ ፡
ሰማየ ፡ ኀበ ፡ እግዚኦብሔር ። ወሰአሉ ፡ ኀበ ፡ እግዝ
እትነ ፡ ማርያም ፡ በወቢይ ፡ ገዓር ፡ ወበብዙኀ ፡ ብካይ ፡
ወሰቆቃው ። ወቆመ ፡ ማእበለ ፡ ባሕር ፡ በኀይለ ፡ መ
ዋግዲሁ ፡ ወእግዝእትነ ፡ ማርያም ፡ አብሰረታ ፡ ለእ
ንታክቲ ፡ ብእሲት ፡ ወከደንታ ፡ በአልባሲሃ ። ወሰወ
ረታ ፡ እምርእዮት ፡ ባሕር ፡ ወመሰላ ፡ ላቲስ ፡ ከመ ፡
ዘሀለወት ፡ ውስተ ፡ ሕኑፅ ፡ ቤት ፡ ወሥርግው ። ወእ
ምዝ ፡ አኀዝ ፡ ማሕምም ፡ ለወሊድ ፡ እንዘ ፡ ሀለወት ፡
ውስተ ፡ ባሕር ። ወእግዝእትነ ፡ አኀዘታ ፡ እማኅፅን ፡
ለወሊድ ፡ ወወለደት ፡ ወልዲ ፡ ሠናየ ። ወሰመየቶ ፡
(A. fol. 71b. 1.) እሙ ፡ ለሕፃን ፡ አብራስኪሮስፋስ ፡ በ
ጽርዕ ፡ ወበዕብራይስጢ ፡ እደ ፡ ማርያም ፡ ገሰሰቶ ፡ ወ
ባረከቶ ፡ በውስተ ፡ ማኅፅን ፡ እሙ ። ኢለከፋ ፡ ለእ
ሙ ፡ ኢሕማም ፡ ወኢደም ። ወሶበ ፡ ተመይጠ ፡ ባሕ
ር ፡ ውስተ ፡ ሀላዌሁ ፡ ወቆመ ፡ መክኖ ፡ ወዝሕነ ፡ እ
ማዕበሉ ። ውእተ ፡ ጊዜ ፡ ወዕእት ፡ እምነ ፡ ባሕር ፡
እንዘ ፡ ትጸውር ፡ ወልዳ ። ወሶበ ፡ ነጸሩ ፡ ኪያሃ ፡ ብዙ
ኀን ፡ አንከሩ ፡ ተደሙ ፡ እምዕበየ ፡ ተአምር ፡ ወመ
ንክር ፡ ሮጹ ፡ ኵሎሙ ፡ ወዲገንዋ ። ወሶበ ፡ ረከብዋ ፡
ተስእልዋ ፡ ወዜነወቶሙ ፡ ዘንተ ፡ ወቢየ ፡ ተአምረ ፡
ወመንክረ ፡ ዘገብረት ፡ ወላ (A. fol. 71b. 2.) ዲተ ፡ እም
ላክ ፡ እመ ፡ ሕይወት ፡ ማርያም ፡ ሙዳየ ፡ ትንቢት ።
ወነገረቶሙ ፡ ዘከመ ፡ እፎ ፡ ሰወረታ ፡ ታሕተ ፡ ጽላሎ
ታ ፡ እማይ ፡ ከመ ፡ ኢትሙት ። ወእለ ፡ ሰምዕዎ ፡ ለ
ዝ ፡ ነገር ፡ ዕድ ፡ ወአንስተ ፡ ደቂቅ ፡ ወአእሩግ ። ወ
ራዙት ፡ ወሕፃናት ፡ አይሁድ ፡ ወአረሚ ፡ ወኵሉ ፡ ሰብ
እ ፡ ዓለም ፡ አንከሩ ፡ ጥቀ ፡ ወአእኰትዎ ፡ ለአምላክ ፡
ጽድቅ ። ወፈድፈዱ ፡ ውዳሴሃ ፡ ለእግዝእትነ ፡ ማር
ያም ፡ ገባሪተ ፡ ተአምር ፡ ዘአልቦ ፡ ጐልቍ ፡ ወኢመ
ስፈርት ፡ ሥነ ፡ ኀሩታ ፡ ዘሠናይ ፡ ንግሣ ፡ ወዕፁብ ፡
ለፈክሮ ። ጸሎታ ፡ ታድኅኖ ፡ ለንጉሥነ ፡ ዳዊት ፡
(A. fol. 72a. 1.) እመዓት ፡ ወልዳ ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ።

ለብእቲት ፡ ዕንስት ፡ በሰዓተ ፡ ወሊድ ፡ ወሐረስ ።
ማእከለ ፡ መፍርህ ፡ ሞገድ ፡ ዘከደንኪያ ፡ በልብስ ።
ከማሃ ፡ ክድንኒ ፡ ኢያዕዕበኒ ፡ ተዕናስ ።
ማርያም ፡ እግዝእትየ ፡ ዘአጥረይክኒ ፡ እምከርሥ ።
አዕዳለ ፡ ብርሃን ፡ ወአከ ፡ ዘማዕስ ።

CHAPTER XXXIII.

THE VIRGIN MARY AND THE THIRSTY DOG.

(A. fol. 73a. 1.; B. fol. 59a. 1.) ክፍል ፡ ፴፫ ። ተአም
ሪሃ ፡ ለእግዝእትነ ፡ ጥዕምተ ፡ ስም ፡ ቅድስት ፡ ድን
ግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸ
ሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀ
ሉ ፡ ምስለ ፡ ገብራ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለ
ም ፡ አሜን ።

ወሀለዋ ፡ አንስት ፡ ምስለ ፡ እግዝእትነ ፡ ማርያም ፡
ወመጽአ ፡ ክልብ ፡ ጽሙእ ፡ ወሰደዳሁ ፡ ውእቶን ፡
አንስተ ። ወእግዝእትነሂ ፡ አስተዓፀበት ፡ ወበከየት ፡
ሶበ ፡ ርእየቶ ፡ ጽምአ ፡ ዚአሁ ፤ ወይቤላሃ ፡ አንስት ፡
አንቲኑ ፡ ትምሕረዮ ፡ እምኔነ ። አኮኑ ፡ ይትወለድ ፡
እምኔኪ ፡ ክርስ (A. fol. 73a. 2.) ቶስ ፡ ዘይብልዎ ፡ መሢ
ሕ ። ወሰሚዓ ፡ እግዝእትነ ፡ ቅድስት ፡ ዘንተ ፡ ነገረ ፡
ቦአ ፡ ውስተ ፡ ልባ ፡ ዓቢይ ፡ ፍሥሐ ። ወነሢአ ፡ ግም
ዔሃ ፡ ሐረት ፡ ርኁ (B. fol. 59a. 2.) ቀ ፡ ወአውዕአት ፡
አሣዕነ ፡ እግሪሃ ፡ ወወደየት ፡ ውስቴቱ ፡ ማየ ፡ ወአስ

ተየቶ ፡ ለውእቱ ፡ ከልብ ፡ ጽሙእ ፡ ወትቤላ ፡ አሐ
ቲ ፡ እምአንስት ፡ ለምንት ፡ አንተኒ ፡ ግምዒኪ ፡ እ
ስመ ፡ ተበትከ ፡ ማሕየብ ፡ ወኢትረክቢ ፡ ማየ ። ወአ
ውሥአታ ፡ እግዝእትነ ፡ ማርያም ፡ ወትቤላ ፡ ማይሰ ፡
አኮ ፡ ዘይወፅእ ፡ እማዕምቅ ፡ አላ ፡ እምሰማይ ። ወአ
ምላክ ፡ ዘአስተዮ ፡ ለዝ ፡ ከልብ ፡ ጽሙእ ፡ (A. fol. 73b. 1.) ይሁቢኒ ፡ እምላዕሉ ። ወዘንተ ፡ ነገረ ፡ እምድ
ኅረ ፡ ተናገረት ፡ ኃደረ ፡ ላዕሌሃ ፡ ቃለ ፡ አብ ፡ ጸሎ
ታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀ
ሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ።

ሴስይኒ ፡ ማርያም ፡ ለጸማድኪ ፡ ኃሳብ ።
ኅብስተ ፡ አእም (B. fol. 59b. 1.) ሮ ፡ ሥናይ ፡ ወወይ
ነ ፡ ጥበብ ።
እመኒ ፡ ፈድፋደ ፡ ኃጢአትየ ፡ እምሕብ ።
ተዘክሪ ፡ እግዝእ (B. fol. 59b. 2.) ትየ ፡ በርኅራኄ
ኪ ፡ ዕፀብ ።
በከመ ፡ አስተይኪዮ ፡ ማየ ፡ ለጽሙእ ፡ ከልብ ።

CHAPTER XXXIV.

THE VIRGIN MARY AND THE KHALÎFA OF ATHRIBIS.

(A. fol. 81a. 1.; B. fol. 60b. 1.) ተአምሪሃ ፡ ለእግዝእ
ትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲ
ት ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ን
ጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ[1] ፡ አሐዱ ፡ ንጉሥ ፡ ዘስሙ ፡ ክሊፋ ፡ ዘነግ
ሠ ፡ ድኅረ ፡ አቡሁ ፡ ረሲድ ። ወትርጓሜ ፡ ስሙ ፡ ድ
ሩክ[2] ፡ ብእሲ ፡ ብሂል ። ወክነ ፡ እምቅድመ ፡ ይትወፈ
ይ ፡ መንግሥተ ፡ ወይትቁየሞሙ ፡ ለክርስቲያን ፡ ወ
ይዳቢ[3] ፡ አብያተ ፡ ክርስቲያናት ። ወክነ ፡ ግዕዙ ፡ ከ
መ ፡ ግዕዘ ፡ (A. fol. 81a. 2.; B. fol. 60b. 2.) ጳውሎስ ፡ ሐ
ዋርያ ፡ እምቅድመ ፡ ግብኣቱ ፡ ኀበ[4] ፡ ኢየሱስ ፡ ክር
ስቶስ ፡ እንዘ ፡ ሀሎ ፡ አሁዳዌ[5] ። ወዝንቱ[6] ፡ ንጉሥ ፡
ኀረየ ፡ አሐደ ፡ እምወዓልያኒሁ[7] ፡ ወሚሞ ፡ መስፍነ ፡
ላዕለ ፡ ምእት ፡ ሐራ ፡ መስተዕዕናነ ፡ አፍራስ[8] ። ወአ
ዘዘ ፡ ከመ ፡ ይሐር ፡ ኀበ ፡ ኵሉ ፡ አህጉር ፡ ወበሐው
ርተ ፡ ግብጽ[9] ፡ ወውስተ ፡ ኵሉ ፡ አድያሚሃ ፡ ከመ ፡
ይንሥት ፡ ወያንህል ፡ ኵሎ[10] ፡ አብያተ ፡ ክርስቲያና
ት ። ወበጽሐ[11] ፡ ኀበ ፡ (A. fol. 81b. 1.) ሀገረ ፡ አትሪብ ፡
በጽንፈ ፡ ዓፀዳ[12] ፡ አንተ ፡ መንገሌሃ ፡ ሕንጻ ፡ ዘአም
ውስቴቱ[13] ፡ ያንጸፈጽፍ ፡ መዓር ። ወሀለወት[14] ፡ በማ
እከሌሃ ፡ አሐቲ ፡ ቤተ ፡ ክርስቲያን ፡ ዓባይ ፡ ጥቀ ፡ ዘ
ተሐንጸት ፡ በስመ ፡ እግዝእትነ ፡ ቅድስት ፡ (B. fol. 61a. 1.) ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወይ
አቲ ፡ ቀዳሚት ፡ በኵር[15] ፡ እምእለ ፡ ተሐንጻ ፡ አብያ
ተ ፡ ክርስቲያናት ፡ በስመ[16] ፡ እግዝእትነ ፡ ቅድስት ፡
ማርያም ፡ እለ ፡ ሀለዋ[15] ፡ ውስተ ፡ ኵሉ[17] ፡ ምኔታት ፡
ግብጽ ። ወሀለዉ ፡ ውስተ ፡ ይእቲ[18] ፡ ቤተ ፡ ክርስቲ
ያን ፡ አርባዕቱ ፡ አናቅጽ ። ወውስቴቶሙ ፡ አርባዕ

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[1] B. begins:— ንዜንወክሙ ፡ ኦአኃውየ ፡ ሕዝበ ፡ ክርስቲያን ፡ ዘንተ ፡ ዓቢየ ፡ ተአምረ ፡ ወመንክረ ፡ ዘገብረቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በሀገረ ፡ አትሪብ ፡ ወሀሎ ፡ ፭ብእ
ሲ ፡ በውእቱ ፡ መዋዕል ፡ ዘስሙ ፡ ክሊፋ ። ወዝንቱሂል ፡ ዘነግሠ ፡ ድኅረ ፡ [2] B. ዘበትርጓሜሁ ፡ ድሩክ ፡
[3] B. ወይሰድዶሙ ፡ ወይደቢ ፡ [4] B. ኀበ ፡ አሚነ ፡ [5] B. አይሁዳዊ ፡ [6] B. ወዝንቱሂ ፡
[7] B. ፭ወዓሊ ፡ እምወዓልያኒሁ ፡ ዐቢየ ፡ መስፍነ ፡ ዘርኡስ ፡ ላዕለ ፡ ፻ሐራ ፡ [8] B. አፍራሳት ፡ [9] B. ግብጽ ፡ ወአድያሚሃ ። ወውስተ ፡ ክልኤት ፡ መራኅበት ፡ [10] B. ኵሎ ፡ ዘሀሎ ፡ ውስቴቶን ፡ አብያተ ፡
[11] B. ወከማሁ ፡ ዖበ ፡ በጽሐ ፡ ኀበ ፡ [12] B. ዓፀዳ ። ወሀሎ ፡ እንተ ፡ [13] B. እንተ ፡ እምውስቴቶን ፡
[14] B. ወእንተ ፡ መንገሌሃ ፡ ሕኑፅ ፡ ቤተ ፡ ክርስቲያን ፡ በስማ ፡ ለእግዝእትነ ፡ [15] B. omits this word.
[16] B. በስመ ፡ ለ[17] B. ኵሉ ፡ በሐውርት ፡ ወምኔታተ ፡ [18] B. ውእቱ ፡

(A. fol. 81b. 2.) ቱ ፡ ዳቤር ፡ ወዲቤሆን ፡ አርባዕቱ ፡ ተ
ድባብ ። ወለለ ፡ ኵሉ ፡ ተድባብ ፡ አርብዓ ፡ በእመት ፡
ኑ[1] ። ወይሰውቆን ፡ ምእት ፡ ወስድስቱ ፡ አዕማድ ፡
ዘውቁር ፡ እምእብን ፡ ፀዓዳ ፡ ወኵሎን ፡ ኀቡረ ፡ ፍሑ
ቃት ፡ ከመ ፡ ጎንባባት ፡ ወይን ፡ ምስሃሎን[2] ፡ ወቀመ
ሮን ፡ ፍሑቃት ፡ በፊካር ፡ ሥርግዋን ፡ ወልኩአን ፡
በባዝግና ፡ ወርቀ[3] ፡ ወብሩር ። ወሀለዋ[4] ፡ ውስታ ፡ ዕ
ሥራ ፡ ወእርባዕቱ ፡ መርጡል ። ወውስቶን ፡ ን (B. fol.
61a. 2.) ቡር ፡ ዕሥራ ፡ ወእርባዕቱ ፡ ታቦተ ፡ ሕግ ። ወ
ማእከሌሆን ፡ ሥዕለ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግ
ል ፡ ማርያም ፡ ወላዲተ ፡ አምላ (A. fol. 82a. 1.) ክ[5] ፡ ዘ
ግሉፍ ፡ ወግልው ፡ በዕንቈ ፡ ባሕርይ ። ወዲቤሃ ፡ ስ
ግላጥ ፡ ዘእኑም ፡ በሚላት ፡ ዘቁስጠንጢኖስ ። ወም
ስለ ፡ ውእቱ ፡ ሥዕል ፡ ክልኤቱ ፡ መላእክት ፡ ሥዑ
ለን ፡ በዓውዳ ፡ እምለፈ ፡ ወእምለፈ ። ወቀናዲል ፡
ስቁላን ፡ ዘሀለዉ ፡ ቅድመ[6] ፡ ሥዕል ፡ ዘወርቅ ፡ ወብሩ
ር[7] ፡ ወኢያፀርው ፡ እንዘ ፡ የኀትዉ ፡ መዓልተ ፡ ወሌ
ሊተ ። እስመ ፡ ይሰቀዩ ፡ ወይጠለሉ ፡ በቅብዕ ፡ ቅዱ
ስ[8] ። ወሀሎ ፡ ውስቴታ ፡ አሐዱ ፡ ብእሲ[9] ፡ መነኮስ ፡
ሊቀ ፡ ካህናት ፡ ዘስሙ ፡ ዮሐንስ[10] ፡ ድንግል ፡ ወጸድ
ቅ ። ወጽሑቅ ፡ ለሕገ ፡ ቤተ ፡ ክርስቲያን ፡ በጊዜ ፡
ጸሎት ፡ ወቅዳሴ ፡ ሌሊት ፡ (A. fol. 82a. 2.) ወመዓልተ ፡
ዘእንበለ ፡ አርምሙ[11] ። ወሠምረ ፡ ቦቱ ፡ እግዚአብሔ
ር ፡ በእንተ ፡ ሥነ ፡ ጽድቁ ፡ ወየዉሀቱ ፡ ወትሕትና
ሁ[12] ። ንግባኬ[13] ፡ ጎበ ፡ ጥንተ ፡ ነገር ፡ ወሶበ[14] ፡ በጽ
ሐ ፡ ዝኩ[15] ፡ መስ (B. fol. 61b. 1.) ፍን ፡ ጎበ ፡ ይእቲ ፡
ቤተ ፡ ክርስቲያን ፡ ጎደረ ፡ በጽንፈ ፡ ባሕር ። ወበሀ
የ ፡ ተከሉ ፡ ሎቱ ፡ ሐይመታት ፡ ከመ ፡ ያዕርፍ ፡ ጎዳ
ጣ ፡ መዋዕል ። ወሰሚያሙ ፡ ሰብአ ፡ ይእቲ ፡ ሀገር ፡
ወክሐ ፡ በእንተ[16] ፡ ዘክነ ፡ ምጽአቱ ፡ ከመ[17] ፡ ያንስ
ታ ፡ ለቤተ ፡ ክርስቲያን ፡ ወያማስን ፡ ሥነ ፡ ሕንጼሃ ፡
ዘተሐንጸት ፡ በስማ[18] ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድን
ግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምክ (sic) ፡ ወ
(A. fol. 82b. 1.) ወላዲተ ፡ አምላክ ። ወከመ ፡ ይፈጽም ፡
አፋሆሙ ፡ ለካህናቲሃ[2] ፡ እለ ፡ ሀለዉ ፡ ይነብቡ[19] ፡ ሃ
ይማኖተ ፡ ርትዕተ ፡ በውስቴታ[20] ፡ ወአይድዕዎ ፡ ለ
ቅዱስ ፡ ዮሐንስ ፡ ዘንተ ። ወሰሚያ ፡ ጎዘነ ፡ ወተከዘ ፡
ፈድፋዲ ፡ ወእምዝ ፡ ቀነተ ፡ ኃይለ ፡ በመንፈስ ፡ ቅዱ
ስ ፡ ዘጎዱር ፡ ውስቴቱ ። ተንሥአ ፡ ይጸሊ ፡ (B. fol.
61b. 2.) ጎበ ፡ እግዚአብሔር ፡ በሥምረት[21] ፡ ልብ ።
ወእምድኅረ ፡ ፈጸመ ፡ ጸልዮ[22] ፡ ወአስተብቊዖ ፡ በ
ዓቢይ ፡ ገዓር ፡ ተግኅሠ ፡ እምህየ ፡ ወሖረ ፡ ጎበ ፡ ሀ
ሎ[2] ፡ መስፍን ፡ ውስተ ፡ ሐይመቱ ። ወሶበ ፡ ርእይ
ዎ ፡ አግብርቲሁ ፡ ይቤልዎ ፡ ለቅዱስ ፡ ዮሐንስ ፡
(A. fol. 82b. 2.) በእንተ ፡ ምንት ፡ መጻእከ[23] ፡ ዝየ ፡ አ
መነኮስ ፡ ወምንተ ፡ ትፈቅድ[24] ። እሙሥአሙ ፡ ወይ
ቤሎሙ ፡ ናሁ ፡ ብየ ፡ ጻሕቀ ፡ ከመ[25] ፡ ትዘክሩኒ ፡ ፍ
ጡነ[2] ፡ ጎበ ፡ መስፍን ። እስመ ፡ ብየ[26] ፡ አሐተ ፡ ቃ
ለ ፡ ዘእትናገር[27] ፡ ምስሌሁ ፡ በበይናቲነ ፡ ጽምወ[28] ።
ወሖሩ ፡ እሙንቱ[2] ፡ አግብርት ፡ ወአይድዕዎ ፡ ለመ

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[1] B. ፴በእመት ፡ ኑ ፡ [2] B. omits this word. [3] B. ጽሩይ ፡ ወርቅ ፡ ወብሩር ፡
[4] B. ወሀሎ ፡ ውስተ ፡ ውእቱ ፡ ቤተ ፡ [5] B. አምላክ ። ወ፪መላእክት ፡ ዓውዳ ፡ በለፈ ፡ ወለፈ ፡
[6] B. ወቀናዲል ፡ ዘሀለው ፡ ንዑረ ፡ ቅድመ ፡ [7] B. ወዘብሩር ። [8] B. ወሌሊተ ፡ ወቅብዓ ፡ ዘይ
ት ፡ ጥሉል ፡ [9] B. ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ብእሲ ፡ [10] B. ዮሐንስ ፡ እስመ ፡ ድንግ
ል ፡ ውእቱ ። [11] B. በጊዜ ፡ ቅዳሴ ፡ ወበጊዜ ፡ ጸሎት ፡ መዓልተ ፡ ወሌሊተ ። [12] B. በእንተ ፡ ም
ሕኩቱ ፡ ወየውሃቱ ፡ ወትሕትናሁ ። [13] B. ንግባእኬ ፡ [14] B. ሶበ ፡ [15] B. ዝንቱ ፡ መስፍ
ን ፡ ሠርዌሁ ፡ ለንጉሥ ፡ ጎበ ፡ ይእቲ ፡ ቤተ ፡ ክ/ ፡ ኃደረ ፡ ጎበ ፡ ጽንፈ ፡ ባሕር ፡ [16] B. ወሰምው ፡ ሁከተ ፡
ሰብእ ፡ በእንተ ፡ [17] B. ይቤሎሙ ፡ ከመ ፡ [18] B. ወያማስን ፡ ሱራፌ ፡ ሕንፃሃ ፡ ዘተሣረረት ፡ በስ
ማ ፡ [19] B. ለእለ ፡ ሀለዉ ፡ ይነቡ ፡ ካህናቲሃ ፡ [20] B. ውስቴታ ፡ ወዘንተ ፡ አእሚሮ ፡ ጥዩቀ ። ወእ
ምዝ ፡ ቀነተ ፡ ኃይለ ፡ መንፈስ ፡ ቅዱስ ፡ ዘጎዱር ፡ ውስቴቱ ፡ ወሶቤሃ ፡ ተንሥአ ፡ ወጸለየ ፡ [21] B. በምረተ ፡
[22] B. ጸሎቶ ፡ ወ/ ፡ [23] B. ወይቤልዎ ፡ እግብርቲሁ ፡ መኑ ፡ አምጽአከ ፡ ዝየ ፡ [24] B. ትፈቱ ። ወ/ ፡
[25] B. ሊተሰ ፡ ያጽሕቀኒ ፡ ከመ ፡ [26] B. ወብየ ፡ [27] B. እትናበብ ፡ [28] B. በባሕቲትነ ፡
ፃመወ ።

ስፍን ፡ በእንቲአሁ ። ውእቱኒ ፡ አግብአ ፡ ፍጡነ ፡ በእንቲአሁ ። ዝወሀቦ[1] ፡ ሰላመ ፡ በጎድዓት ፡ ወበት ሕትና ፡ መንፈስ ። [ወተሠጥዎ ፡ መስፍን ፡][2] ፡ ወይ ቤሎ ፡ ለክኒ ፡ ዓዲ ፡ ሰላም ፡ በምሕረተ ፡ እግዚአብሔ ር[3] ። ወይቤሎ ፡ ክዕበ ፡ መነኮስ[4] ፡ ቦኑ ፡ እንጋ ፡ (A. fol. 83a. 1.) ሀለወ (B. fol. 62a. 1.) ከ ፡ ጻሕቀ ፡ ዘተንሥሥ ፡ እምኀቤየ ። ወይቤሎ[5] ፡ ዮሐንስ ፡ መነኮስ ፡ አሊቅየ ፡ እወ ፡ እፈቅድ[6] ፡ ታጽምኦኒ ፡ ቃልየ[7] ፡ ኀበ ፡ አልቦ ፡ ሰብእ ፡ ጽሚተ ፡ በሕቲትከ ። ወአዘዘ[8] ፡ መስፍን ፡ ከ መ ፡ ይትገኃሥ[9] ፡ ሎሙ ፡ ሰብእ ። ወተግኅሡ ፡ ወኢ ተርፈ ፡ አሐዱሂ[10] ፡ ዘእንበለ ፡ መልአከ ፡ ምክሩ ፡ ለ መስፍን[10] ፡ ዘይረፍቅ ፡ ውስተ ፡ ሕፅኑ ። ወይቤሎ[11] ፡ መስፍን ፡ አመንነኮስ ፡ ንብብ ፡ ከመ ፡ ፈተወ ፡ ልብ ከ[10] ። ወይቤ[12] ፡ ዮሐንስ ፡ አሊቅየ ፡ ወእግዚእየ ፡ ና ሁኬ ፡ እንከ[10] ፡ ሰማዕኩ ፡ በእንተ ፡ ዘከነ ፡ ምጽአትከ ፡ ዝየ ፡ ከመ ፡ ትንሥኦ ፡ ለቤተ ፡ ክርስቲያን ፡ ወታማ ስን ፡ ሥነ ፡ ሕንጼ (A. fol. 83a. 2.) ሃ ፡ ዘተሐንጸት ፡ በ ስማ[13] ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። እንተ ፡ ይእቲ ፡ ቀዳሚተ ፡ በሰ ር ፡ (B. fol. 62a. 2.) ለነሶን ፡ አብያተ[14] ፡ ክርስቲያና ት ። ወናሁ ፡ እስእሎ ፡ ለእግዚአብሔር ፡ ወለከኒ[10] ፡ አስተበቍዓከ[15] ፡ ተንሥእ ፡ ታንሶሱ[16] ፡ ንስቲተ ፡ ዲ በ ፡ ምድር ፡ ወውስተ[17] ፡ መርጎባ ፡ ለቤተ ፡ ክርስቲያ ን ፡ ከመ ፡ ትርአይ ፡ ቅጽራ ። መሠረተ[18] ፡ ድዳ ፡ ወሱ ራሬሃ ። ዋቅመ[19] ፡ ዓረፍታ ፡ ወጠፈረ ፡ ተድባባ ። ወ አዕማዲሃ[20] ፡ ወአቅማሪሃ ፡ ዘግሉፋን ፡ በወርቅ[21] ፡ ወ በብሩር ፡ ወበዕንቁ ፡ ባሕርይ ፡ ዘየኀቱ ። ነዓ[22] ፡ ከመ ፡ ትርአይ ፡ ኪያሃ ፡ እምቅድመ[23] ፡ ይፃእ ፡ ትእዛዝ ፡ እ (A. fol. 83b. 1.) ምአፉከ ፡ በእንተ ፡ ንስተታ[24] ። ወይቤ ሎ ፡ መልአከ ፡ ምክሩ ፡ (B. fol. 62b. 1.) ለመስፍን ፡ አ ሊቅነ ፡ ቃለ ፡ ዝንቱ ፡ አረጋዊ ፡ ክቡድ ፡ ውእቱ ፡ ወ በቲ[25] ፡ ትርጓሜ ። አኮ ፡ ዘይብአሰከ ፡ ነጽሮታ[10] ፡ አላ ፡ ይኄይሰከ ፡ ትንሥኦ[26] ፡ ከመ ፡ ትርአይ ፡ ዛተ ፡ ቤተ ፡ ክርስቲያን ፡ ከመ ፡ ኃላፌ ፡ ፍኖት ፡ እመ ፡ ኢይኤድ መከ ፡ ሥነ ፡ ሕንጻ ፡ ወሶበ ፡ ሰምዓ ፡ መስፍን[27] ፡ ዘይ ቤሎ ፡ መልአከ ፡ ምክሩ ፡ ዘይረፍቅ ፡ ውስተ ፡ ሕፅኑ ፡ ተንሥአ ፡ ፍጡነ ፡ በጕዮዓ ፡ ወአንሰሰወ[28] ፡ ውስተ ፡ መርጎባ ፡ ለቤተ ፡ ክርስቲያን ። ወዝኩ ፡ አረጋዊ ፡ ዮ ሐንስ[29] ፡ እንዘ ፡ ይጸንሕ[30] ፡ ፍኖተ ፡ በቅድሜሁ ። በኡ ፡ ውስቴታ ፡ ወነጺ (A. fol. 83b. 2.) ሮሙ ፡ እንከ ሩ ፡ እምሥነ ፡ ሥርዓተ ፡ ሕገጊሃ ፡ ሠርገ[31] ፡ ክብራ ፡ ወዕበየ ፡ ዘዘዚአሁ ፡ አርአያሃ ፡ ወዘዘዚአሁ ፡ ዖታ ሃ[32] ። ወይቤል (B. fol. 62b. 2.) ዎ ፡ አመነኮስ ፡ ሚመጠ ነ ፡ ዕበየ[10] ፡ ክብራ ፡ ለዛቲ ፡ ቤተ ፡ ክርስቲያን[33] ። አዳ

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[1] B. ወአብእዎ ፡ ፍጡነ ፡ ኀቤሁ ፡ ወእምዝ ፡ ወሀቦ ፡ . [2] B. omits the words in brackets. [3] B. ወምሕረት ፡ እምኀበ ፡ እ ፡ [4] B. አመነኮስ ፡ [5] B. ወይቤሎ ፡ ዝኩ ፡ መነኮስ ፡ እወ ፡ አሊቅ የ ፡ [6] B. adds ከመ ፡ [7] B. ቃልየ ፡ ዘእንብብ ፡ ቅድሜከ ፡ ኀበ ፡ አልቦ ፡ ሰብእ ፡ በባሕቲት ፡ [8] B. ወውእተ ፡ አሚረ ፡ አዘዘ ፡ [9] B. ይትገኃሥ ፡ ኵሉ ፡ እለ ፡ ሀለዉ ፡ ኀቤሁ ፡ [10] B. omits this word. [11] B. ወሶቤሃ ፡ ይቤሎ ፡ መስፍን ፡ ንብብ ፡ አመነኮስ ፡ ዘከመ ፡ [12] B. ወይቤሎ ፡ አሊ ቅየ ፡ [13] B. ወታማስን ፡ ሱራፌ ፡ ሕንፄሃ ፡ ዘሐንጸት ፡ [14] B. ወይእቲ ፡ በኵር ፡ ለአብያተ ፡ [15] B. adds ብቍዓኒ ፡ [16] B. ወአንሶሱ ፡ [17] B. ዲበ ፡ ገጸ ፡ ምድር ። ውስተ ፡ [18] B. ወመ ሠረተ ፡ [19] B. ወጥቅመ ፡ [20] B. adds ወመሳውረ ፡ ዘዲቤሃ ፡ [21] B. በወርቅ ፡ ወበዕንቁ ፡ ባሕርይ ፡ ዘየሐቱ ። [22] B. ዘንተኬ ፡ ነዓ ፡ [23] B. ትንጽር ፡ እምቅድመ ፡ [24] B. adds ወይእ ቲ ፡ ቀዳሚት ፡ ዘተሐንጸት ፡ በስማ ፡ ለእግዝእትነ ፡ . . . . እምኔታተ ፡ ግብጽ ። [25] B. ወላቲ ፡ [26] B. እመ ፡ ተንግእከ ፡ ወአንሰሰውከ ፡ ከመ ፡ ትንጽር ፡ ዛተ ፡ ቤተ ፡ ክርስቲያን ፡ ይኤድመከ ፡ ስና ። [27] B. መስ ፍን ፡ ዘንተ ፡ ነገረ ፡ አመልአከ ፡ ዘይረፍቅ ፡ [28] B. ከመ ፡ ያንሶሱ ፡ [29] B. adds ቡሩክ ፡ [30] B. ይጸይሕ ፡ ፍኖተ ፡ ቅድሜሁ ። ወሶበ ፡ በጽሐ ፡ መስፍን ፡ መልአከ ፡ ምክሩ ፡ ኀቡረ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያ ን ፡ ነጸሩ ፡ ኪያሃ ፡ ወአንከሩ ፡ [31] B. ሕገጊሃ ፡ ወሰራፌ ፡ ሕንፄሃ ፡ ወሠርጐ ፡ [32] B. ወዕበየ ፡ ግር ማሃ ፡ ዘዘ ፡ ዚአሁ ፡ ዖታ ። [33] B. ቤተ ፡ ክ ፡ ወሠናይ ፡ ስና ። ወባሕቱ ፡ ለሊከ ፡ አንተ ፡ ተአምር ፡ እስመ ፡ ንጉሥ ፡ ክሊፋ ፡ አዘዘነ ፡

ም ፡ ሰራፊሃ ፡ ወሠናይ ፡ ሕንፂሃ ፡ ወመንክር ፡ ሥና ፡ ወበሕቱ ፡ ምንተ ፡ ንብል ፡ በእንቲአሃ ፡ እስመ ፡ አዘዘነ ፡ ንጉሥ ፡ ከሊፋ ፡ ከመ ፡ ንንስት ፡ አብያተ ፡ ክርስቲያናት ፡ ወናቅም ፡ አብያተ ፡ ጣዖት ። ወበእንተ ዝ[1] ፡ አልብነ ፡ ደፊር ፡ ወኢንትዓደው[2] ፡ ለቃለ ፡ ትእዘዘ ፡ ግሙራ ። ወአውሥአ[3] ፡ ዝኩ ፡ አርጋዊ ፡ ዮሐንስ ፡ በቃለ ፡ ትሕትና ፡ ወይቤሎ ፡ ለመስ (A. fol. 84a. 1.) ፍን ፡ አሊቅየ ፡ ጽድቅ[4] ፡ ውእቱ ፡ ቃልከ ። ወበሕቱ ፡ አጽምአኒ ፡ ነገርየ ፡ ዘእነብብ ፡ በቅድሜከ ፡ ሠናየ ፡ ነገረ ፡ ወአከ ፡ እኩየ ፡ ዘአብለከ ። ወይቤሎሙ ፡ መስፍን ፡ ምንት ፡ ውእቱ ፡ ዘይኤድመኒ ፡ ሠናየ ፡ ነገረ ፡ እስኩ ፡ በል ። ወይቤሎ ፡ ዝኩ ፡ አረጋዊ ፡ አእግዚአየ ፡ ሀበኒ[5] ፡ ዕድሜ ፡ ወጽንሐኒ ፡ በትዕግሥት ፡ መጠነ ፡ ሠለስቱ ፡ ዕለት ፡ እም (B. fol. 63a. 1.) ቅድመ ፡ ታማስና ፡ ለዛቲ ፡ ቤተ[6] ፡ ክርስቲያን ፡ ወለለ ፡ ኵሉ ፡ ዕለት ፡ እሁበከ ፡ በበምእት ፡ ዲናር[7] ፡ እስከ[8] ፡ ይበጽሐከ ፡ መጽሐፈ ፡ መልእክቱ ፡ ለንጉሥ ። ወእምድኅረ[9] ፡ ሠለስቱ ፡ ዕለት ፡ ይከውን ፡ በከመ[10] ፡ ፈቀደ ፡ (A. fol. 84a. 2.) እግዚአብሔር ። ወይበጽሐ ፡ መጽሐፈ ፡ መልእክት ፡ ወአመ ፡ አከ ፡ ግበር ፡ ዘፈቀድከ ። ወሶበ ፡ ሰምዓ ፡ መስፍን ፡ ምስለ ፡ መልአከ ፡ ምክሩ ፡ ዘንተ ፡ ነገረ[11] ፡ ሰሐቅዎ ፡ ወተሐብዎ[12] ። ወይቤልዎ ፡ ኦአረጋዊ[13] ፡ አኮኑ ፡ ማእከሌነ ፡ ወማእከለ ፡ መቄዶንያ ፡ የ

አክል ፡ መጠነ[14] ፡ ክልኤቱ ፡ ምኅዋረ ፡ ወርኀ ፡ እንዘ ፡ የሐውሩ ፡ ሀየ ። ወእንዘ ፡ ይመጽኡሂ[15] ፡ ዝየ ፡ ከማሁ ፡ ክልኤቱ ፡ ወርኀ ፡ ወድሙር ፡ ጎልቆሙ ፡ አርባዕቱ ፡ አውራኅ ፡ አንተሰ ፡ ትብል ፡ ተዓገሠኒ ፡ እስከ ፡ ይበጽሐከ ፡ መጽሐፈ ፡ መልእክቱ ፡ ለንጉሥ ፡ በሠለስቱ ፡ ዕለት ፤ ወይቤ ፡ መልአከ[16] ፡ ምክሩ ፡ ለመ (A. fol. 84b. 1.) ስፍን ፡ አኮኑ ፡ (B. fol. 63a. 2.) ሶበ ፡ ልህቁ ፡ ክርስቲያን ፡ በዓመተ[17] ፡ ርስዓኖሙ ፡ ትየብስ ፡ ናላሆሙ ፡ ወተውሕድ ፡ አእምሮቶሙ ፡ ወይዘነግፁ ፡ እምብዝኃ ፡ ጸም ፡ ወጸሎት[18] ። ወይሰልቦሙ ፡ ልቦሙ[18] ፡ መብልዓ ፡ አተር ፡ ወበሕሩስ ፡ ወብርስን ። ወይእዜኒ ፡ አየድዓከ ፡ ምክረ ፡ ዘይኤድመከ[19] ፡ ንሣእ ፡ ወእምዝኩ[20] ፡ አረጋዊ ፡ ሠለስተ ፡ ምእት ፡ ዲናረ ፤ ዘይሠልጥ ፡ ለከ ፡ ዕዳ ። ወአበጽሐከ (sic) ፡ መጽሐከ (sic) ፡ መጽሐፈ[21] ፡ መልእክቱ ፡ ለንጉሥ[22] ፡ በሠለስቱ ፡ ዕለት ፡ ወእምድኅሬሁ ፡ ትሬሲ ፡ ዘፈቀድከ ። ውእቱ ፡ ጊዜ ፡ ይቤሎ ፡ መስፍን ፡ ለአረጋዊ ፡ ቡሩ (A. fol. 84b. 1.) ክ ፡ አሆ ፡ እጸንሐከ ፡ ወእትዓገሠከ ፡ እስከ ፡ ሠሉስ ፡ ዕለት ። ወኢይነስታ ፡ ለቤተ ፡ ክርስቲያን ፡ በከመ ፡ ትቤ ። ወይቤሎ ፡ ቀሲስ ፡ ዮሐንስ[23] ፡ በእንተዝ ፡ አቅም ፡ ሊተ ፡ ኪዳነ ፡ ወመሐላ ፡ በቅድሜሃ ፡ ለእግዚእትነ[24] ፡ ቅድስት ፡ (B. fol. 83b. 1.) ድንግል ፡ ወላዲተ ፡ አምላክ ፡ ከመ[25] ፡ ኢትወልጦ ፡ ለዝ ፡ ቃልከ ፡ ወኢ

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[1] B. adds ኬ ፡ [2] B. ከመ ፡ ንትዓደው ፡ [3] B. ወአዕበ ፡ አውሥአ ፡ ዝኩ ፡ ቀሲስ ፡ ክቡር ። ወይቤሎ ፡ [4] B. እስመ ፡ ጽድቅ ፡ ውእቱ ፡ ቃለ ፡ ነገርከ ። ወእንሰ ፡ እብለከ ፡ አስምዓኒ ፡ ቃለ ፡ ነገርየ ፡ ዘእነብብ ፡ ቅድመ ፡ ገጽከ ። ወይቤ ፡ ዝኩ ፡ መስፍን ፡ እስኩኬ ፡ ምንተ ፡ ውእተ ፡ ዘይኤድመከ ፡ አስምዓኒ ፡ ቃለከ ። [5] B. ዝኩ ፡ መነኮስ ፡ ሀበኒ ፡ [6] B. ለቤተ ፡ [7] B. እፈድየከ ፡ እምኅቤየ ፤ ዲናረ ፡ [8] B. እስከ ፡ አመ ፡ [9] B. adds ተፍጻሜት ፡ [10] B. በከመ ፡ ትቤ ፡ አንተ ፡ ወትገብር ፡ ዘትፈቅድ ፡ ገቢረ ። [11] B. adds እምኅበ ፡ ቀሲስ ፡ ዮሐንስ ፡ [12] B. ወተሐዘብዎ ። [13] B. አረጋዊ ፡ and omits አኮኑ ፡ in this place. [14] B. መቄዶንያ ፡ አኮኑ ፡ እንዘ ፡ የሐውሩ ፡ ሀየ ፡ መጠነ ፡ ፪አውራኅ ። [15] B. omits ሂ ፡ and reads ዝየ ፡ መጠነ ፡ ፪ወርኀ ፡ ወምንተ ፡ እንከ ፡ ሀለወከ ፡ ትትናገር ፡ ዘከመዝ ፡ ነገር ። [16] B. ወይቤሎ ፡ ለመስፍን ፡ መልአከ ፡ አንሰ ፡ እነግረከ ፡ ግብረ ፡ አሉ ፡ ክርስቲያን ። [17] B. ይልህቁ ፡ በዓመተ ፡ [18] B. omits this word. [19] B. adds እብለከ ። [20] B. እምዝንቱ ። [21] B. ወኢይወዕእ ፡ መጽሐፈ ፡ [22] B. ለንጉሥ ፡ ወኢእምኅልኡ ፡ ውእተ ፡ አሚረ ፡ ይቤሎ ፡ መስፍን ፡ ለአረጋዊ ፡ ቡሩክ ። እስመ ፡ እገብሮ ፡ ለከ ፡ ዘፈተውከ ፡ ወኢይነስታ ፡ ለዛቲ ፡ ቤተ ፡ ክ′ ፡ ወእጸንሐከ ፡ እስከ ፡ ፫ዕለት ። [23] B. ዮሐንስ ፡ ዓቅምኬ ፡ ሊተ ፡ [24] B. ቅድመ ፡ አዕይንቲሃ ፡ ለእግዝእትነ ፡ [25] B. ከመ ፡ ኢተሐሰወኒ ፡ ወተሰንዓው ፡ በዝግብር ፡ ወዓቀሙ ፡ ኪዳነ ፡ መሐላ ፡ ማእከሌሆሙ ፡ ቅድመ ፡ አዕይንቲሁ ፡ ለእግ′ ፡

ተሐስወኒ ። ወእምዝ ፡ ተሰነአዉ ፡ ወዓቀሙ ፡ ኪዳ
ን ፡ ወመሐላ ፡ በቅድመ ፡ እግዚአብሔር ፡ በውስተ[1] ፡
መርጡላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማር
ያም ፡ ወሶቤሃ ፡ ወፅአ[2] ፡ መስፍን ፡ ምስለ ፡ መልአ
ከ ፡ ምክሩ ። ወተግኀሠ ፡ ኀ (A. fol. 85a. 1.) በ ፡ መክ
ነ[3] ፡ ህላዌሁ ፡ እንዘ ፡ ይትሐዘበ[4] ፡ ወይትዔየሩ ፡ ላዕ
ለ ፡ አረጋዊ[5] ፡ ዑሩክ ። ወይቤሎሙ ፡ ቀሲስ ፡ ዮሐን
ስ ፡ ለአብያጺሁ ፡ ዕፀው ፡ ላዕሌየ[3] ፡ ኃዋኅዊሃ ፡ ለቤ
ተ ፡ ክርስቲያን ፡ ወንስጉ ፡ መናስግቲሃ ፡ ከመ ፡ ኢይ
ቀረብ[6] ፡ አሐዳሂ ፡ እምኔክሙ ፡ ዘይሔውጸኒ ፡ እስ
ከ[7] ፡ ሠለስቱ ፡ ዕለት[8] ። ወዘንተ ፡ ብሂሎ ፡ ቦአ[9] ፡ ው
(B. fol. 63b. 2.) ስተ ፡ መርጡላ ፡ ለቤተ ፡ ክርስቲያን ፡
ወቆመ ፡ ቅድመ[10] ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡
ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ[11] ። ወተመ
ሥጠ ፡ ሕሊናሁ ፡ ውስተ ፡ ሰማይ ፡ ወጠነ ፡ ጸሎተ ፡
በዓቢይ ፡ ትጋህ ፡ ወተጋንዮ ፡ (A. fol. 85a. 2.) ብዙኀ ፡
ምስለ ፡ ትምህርት ። በከየ ፡ ብካየ ፡ መሪረ ፡ እንዘ ፡ ያ
ውኀዝ ፡ አንብዓ ፡ ውዑየ ፡ እምአዕይንቲሁ ፡ ወይሰ
ትር ፡ መላትሒሁ ። ወየሐፅብ ፡ ሥጋሁ ፡ በውኂዘ ፡
ብካይ ፡ ዘያንጸፈጽፍ ፡ ኀበ ፡ [ቆማ ፡ ቅዱሰት[12] ፡] እገ
ሪሁ ። አስቆቀወ ፡ ወለሀወ ፡ ጥቂ ፡ ከመ[13] ፡ ኢይርአ
ይ ፡ ሙስናሃ ፡ ለቤተ ፡ ክርስቲያን[14] ። ወይቤ[15] ፡ አአ
ግዝእትየ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡
ወላዲተ ፡ አምላክ ። መድኀኒቶሙ ፡ ለእለ ፡ ይትመ
ሐፀኑ ፡ ኀቤኪ[16] ፡ ወፀወኖሙ ፡ ለእለ ፡ ይጮይዩ[17] ፡ እ
መንገሌኪ ፤ አእግዝእትየ[18] ፡ ንግሥት ፡ ሰማያት ፡ ወ
ምድር ። (A. fol. 85b. 1.) ወናሁ[19] ፡ በጽ (B. fol. 64a. 1.)
ሐ ፡ ጊዜ ፡ ጸልዮትከ ፡ ወአስተብቊዖትከ ፡ ኀበ ፡ ፍ
ቁር ፡ ወልድኪ ፡ እግዚእነ ፡ ወመድኀኒነ ፡ ኢየሱስ ፡
ክርስቶስ ፤ አእግዝእትየ[20] ፡ እስመ ፡ ዘተወልደ ፡ እም
ኔኪ ፡ ቅዱስ ፡ ውእቱ ። ወይሰመይ ፡ ወልደ ፡ እግዚ
አብሔር[3] ፡ ልዑል ። ወይሁቦ ፡ እግዚአብሔር ፡ አም
ላክ ፡ መንበረ ፡ ዳዊት ፡ አቡሁ ። ወይነግሥ ፡ ለቤተ ፡
ያዕቆብ ፡ ለዓለም ፡ ወአልቦ ፡ ማኅለቅት ፡ ለመንግሥ
ቱ ፡ ይገብር ፡ ለኪ ፡ ኵሎ ፡ ዘሰአልኪዮ ። እምይእዜ
ሰ ፡ አልጸቀ[21] ፡ አስተርእዮት ፡ ኃይልኪ ። [ላዕለ ፡ አ
ዕራርኪ ፡ ዘይፈቅዱ ፡ ነሢቶታ ፡ ለቤተ ፡ መቅደስ
ኪ ።][12] ፡ ተንሥኢ ፡ ወዕዕዮሙ[22] ፡ ለጸላእትኪ ። ኢታ
ኅልፍዮሙ ፡ ሰዓሪ ፡ ምክሮሙ ፡ (A. fol. 85b. 2.) ወኢ
ይበሉ ፡ እንቋዕ ፡ እንቋዕ ፡ ርኢነ ፡ በአዕይንቲ (B. fol.
64a. 2.) ነ ፡ ኃሣራ[23] ፡ መስናሃ ፡ ወጎርትምናሃ ፡ ለመክ
ነ ፡ ህላዌኪ ። አአግዝእትየ[3] ፡ እስእለኪ ፡ ወአምሕለ
ኪ[24] ፡ በቃል ፡ ቅዱስ ፡ ዘጸርከኪዮ[25] ፡ ተስዓተ ፡ አው
ራኃ ፡ [ወኃምስተ ፡ ዕለተ ፡ እስከ ፡ ተወልደ ፡ እምኔ

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[1] B. ወወስተ ፡ [2] B. ወወፅአ ፡ ዝኩ ፡ [3] B. omits this word. [4] B. ይትሐብዖ ፡
[5] B. ቃለ ፡ ነገሩ ፡ ለአረጋዊ ፡ ወውእቱሰ ፡ ሶቤሃ ፡ ይቤሎሙ ፡ ለአብያጺሁ ፡ [6] B. ወኢይቅረብ ፡
[7] B. adds ተርጻሜት ፡ [8] B. adds ወ፫ለያልይ ። [9] B. ተሠውጠ ፡ [10] B. መንገለ ፡ ሥ
ዕላ ፡ [11] B. ለገቢረ ፡ ጸሎት ፡ በዓቢይ ፡ ትጋህ ፡ ወአስተብቍዖ ፡ በተጋንዮ ፡ ወሥዒል ፡ ዘምስለ ፡ ትምህር
ት ፡ ወውዑይ ፡ ዘይሰትር ፡ መላትሒሁ ፡ ወያረሰን ፡ ሥጋሁ ፡ እምውኂዝ ፡ ብካዩ ፡ [12] B. omits the words
in brackets. [13] B. በሰቆቃው ፡ ወላህ ፡ ከመ ፡ [14] B. እግዚአብሔር ፡ [15] B. ወቀዊሞ ፡
ቅድመ ፡ ሥዕላ ፡ ለእግ ፡ [16] B. ኀቤሆሙ ፡ [17] B. ይጮዩ ፡ መንገሌሃ ፡ እንዘ ፡ ይቤላ ፡ [18] B.
ወእግዝእት ፡ ኵሉ ፡ ዓለመ ፡ [19] B. ናሁ ፡ [20] B. ጸለየ-ቱኪ ፡ ቅድመ ፡ ወልድኪ ፡ ፍቁር ፡ አእግዝ
እትየ ፡ ድንግል ፡ እስመ ፡ [21] B. ለመንግሥቱ ፡ ኢትጎድጊያ ፡ ዕራቃ ፡ ለቤተ ፡ ክርስቲያንኪ ። ናሁ ፡ በጽ
ሐ ፡ ወአልጸቀ ፡ ጊዜ ፡ አስተርእዮት ፡ ኃይልኪ ፡ [22] B. ከመ ፡ ትዕብዒዮሙ ፡ ለእለ ፡ ይትቃረኑኪ ። ኢይ
ሂዱኪ ፡ ወኢታኅልፊዮሙ ፡ እም ፡ ወሰንኪ ፡ ሠዓሪ ፡ ወአብዋሊ ፡ ሰሐቆሙ ፡ ወስላቆሙ ፡ ለእለ ፡ ይፃረሩኪ ፡ ዕ
ድዋንኪ ፡ ወኢይበሉ ፡ [23] B. በአዕይንቲነ ፡ ሙስናሃ ፡ ለቤተ ፡ መቅደስኪ ። ናሁ ፡ አስተብቍዓኪ ፡ ወአ
ጼውዓኪ ፡ ወአምሕላኪ ፡ ወእስብከኪ ፡ በእግዚአብሔር ፡ ርኅሩኃ ፡ ልብ ፡ ወብዙኃ ፡ ምሕረት ፡ ላዕለ ፡ ተግባሩ ፡
ወበጸሎትኪ ፡ ውክፍት ፡ በቅድሜሁ ፡ አስተርእዩ ፡ ትእምርተ ፡ ተአምርኪ ። አአግዝእትየ ፡ ኢትሰስለ ፡ እምቤ
ተ ፡ ክርስቲያንኪ ፡ ናሁ ፡ በጽሐ ፡ አስተርእዮተ ፡ ኃይልኪ ። አብዋሊ ፡ ስላት ፡ ጸላእትኪ ፡ ከመ ፡ ኢይበሉ ፡ እን
ቋዕ ፡ እንቋዕ ፡ ርኢነ ፡ ኃሣራ ፡ ወጎርትምናሃ ፡ [24] B. እስእለኪ ፡ ወእስተብቍዓኪ ። አምሕለኪ ፡ ወእሰብ
ከኪ ፡ [25] B. adds በከርሥኪ ፡

ኪ ።][1] ወአጥበውኪዮ ፡ ሐሊበ ፡ እምአጥባትኪ ። ወ
በእግዚአብሔር ፡ (B. fol. 64b. 1.) አቡሁ ፡ ኢይቀሥ
ፍ[2] ፡ ወትረ ፡ ወኢይትመአዕ ፡ ዘልፈ ። ርኅሩኃ ፡ ል
ብ ፡ ውብዙኃ ፡ ምሕረት[3] ፡ ላዕለ[4] ፡ እጓለ ፡ እመሕያ
ው ፡ ወበጸሎትኪ ፡ ዘውክፍት[5] ፡ ቅድመ ፡ አዕይንቲ
ሁ ፡ ለወልድኪ[6] ። አስተርአዩ ፡ [ዮም ፡ ኃይለ ።][7] ተ
አምርኪ ፡ አእግዝእትየ ፡ እግዝእተ ፡ መላእክት ፡ ወ
ሰብእ ። ዘንተ ፡ ብካየ ፡ ወዘይመስሎ ፡ ኢያንትግ[7] ፡
(A. fol. 86a. 1.) ተጊህ ፡ በመዓልት ፡ ወበሌሊት ፡ በስ
ኢል ፡ ወሰጊድ ፡ በተጋንዮ ፡ ወበኅርመት ። ኢበል
ዓ ፡ ወኢሰትየ ፡ ወኢጥዕመ ፡ በአፉሁ ፡ እስከ ፡ ተፍ
ጻሜተ ፡ ሠለስቱ ፡ ዕለት ። ወአመ ፡ ሠለስቱ ፡ ዕለት ፡
በዓሠርቱ ፡ ወአሐዱ ፡ ሰዓተ ፡ ሌሊት[8] ፡ እምድኅረ ፡
ንቅወተ ፡ ዶር (B. fol. 64b. 2.) ሆ ፡ እምቅድመ ፡ ይኩ
ን ፡ ኀሐ ፡ ጽባሕ ፡ ናሁ ፡ እግዝእትነ ፡ ቅድስት ፡ ድን
ግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ርኅርት[9] ፡ ል
ብ ፡ ለእለ ፡ ይስእሉ ፡ ኀቤሃ ፡ በእንብዕ ፡ ጽፋቅ ፡ ወበ
ስብረተ[10] ፡ ልብ ፡ አስተርእየቶ ፡ ገሀደ ፡ እምውስተ ፡
ሥዕል[11] ። ወተክዕወ ፡ ሞገስ ፡ እምከናፍሪሃ[12] ። ወት
ቤሎ ፡ አቀሲስ ፡ [ዮሐንስ ፡ ናሁ ፡ እግዚአብሔር ፡ ተ
ወክፈ ፡ ዅሎ ፡ ስእለ (A. fol. 86a. 2.) ተከ ፡ ወሰእልከ ፡
በእንተ ፡ ንስተታ ፡ ለቤተ ፡ መቅደስየ ። ኢትኅዝን ፡
ወኢታጸሙ ፡ ነፍሰከ ፡ እምይእዜ ። ወእነ ፡ አዘዝክ
ዎ ፡ በዛቲ ፡ ሌሊት ፡ ለንጉሥ ፡ ከሊፋ ፡ ከመ ፡ ይጽሐ
ፍ ፡ ጠማረ ፡ ወይፈኑ ፡ ኅበ ፡ ዝንቱ ፡ መስፍን ፡ ከመ ፡
ኢይንስታ ፡ ለቤተ ፡ መቅደስየ ።][13] ወናሁ ፡ በጽሐ
ት[14] ፡ ጠማረ ፡ መልእክቱ ፡ ለንጉሥ ፡ ፍጡነ ፡ እም
ሀገረ ፡ መቄዶንያ ፡ በዛቲ ፡ ሰዓት ፡ ከመ ፡ ቅጽበተ ፡
ዓይን ፡ ኅበዝ ፡ መስፍን ፡ ዘእልምት ፡ ወቅልምት ፡
በእደ ፡ ዚአሁ ፡ ከመ ፡ ኢይሂድ ፡ ወኢያማስን ፡ ለዛ
ቲ ፡ ቤተ ፡ ክርስቲያን[15] ። ኢትፍራህ ፡ ይእዜኒ ፡ ወኢ
ይደንግፅክ ፡ ልበክ ፡ አላ ፡ ጽናዕ ፡ በኃይለ ፡ እግዚአ
ብሔር ፡ ወጎዳእ ፡ እምተዕዕሮ ፡ (A. fol. 86b. 1.) ወኢ
ታጸሙ[16] ፡ (B. fol. 65a. 1.) ነፍስከ ፡ እስመ ፡ አልቦ ፡ ዘ
ይክል ፡ ለቤተ ፡ መቅዱስየ ። እስመ ፡ አቡሁ ፡ ለወል
ድየ ፡ ፍቁር ፡ አምዳ ። አወልድየ ፡ ዋሕድ ፡ አፀዳ ።
ወመንፈስ ፡ ቅዱስ ፡ መሠረታ ፡ ወድዳ[17] ። ወዘንተ ፡
ብሂላ ፡ ተሰወረት ፡ እምኔሁ ፡ ድኅረ ፡ ወሀበቶ ፡ ሰላ
መ[18] ። ወሰማያ ፡ ቀሲስ ፡ ዮሐንስ ፡ ሞገሰ ፡ ቃላ ፡ ወ
ሳዕሳዓ ፡ አፉሃ[19] ፡ ዘእግዚእትነ ፡ ቅድስት ፡ ድንግል ፡
ማርያም ፡ ወላዲተ ፡ አምላክ ። ይእተ ፡ ጊዜ[20] ፡ አድ
ምዓ ፡ ለርእሱ[3] ፡ ጸጋ ፡ ዘበቲ ፡ ፍሥሐ ፡ ወሐሤት[3] ፡
አንፈርዓፀ[21] ፡ ወኃድአ ፡ በመንፈስ ፡ ቅዱስ ፡ ቀነተ[22] ፡
ኃይለ[23] ፡ ወሰገደ ፡ ቅድመ ፡ ሥዕላ ፡ (B. fol. 65a. 2.) ለ

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[1] B. omits the words in brackets. [2] B. ዘኢይቀሥፍ ፡ [3] B. omits this word.
[4] B. ላዕለ ፡ ፍጥረተ ፡ [5] B. ውክፍት ፡ [6] B. ለእምላክ ፡ እስራኤል ፡ [7] B. ተአምርኪ ፡
ኢታስተሐቅሪያ ፡ በስሳሌ ፡ ቤተ ፡ ክርስቲያንኪ ፡ ዘውእቱ ፡ ዮም ፡ ዕለተ ፡ ተዝክርኪ ። ወኢያንተግ ፡ ተጊሃ ፡ መ
ዓልተ ፡ ወሌሊተ ፡ እንዘ ፡ ይስእል ፡ ወያስተበቍዕ ፡ በተጋንዮ ፡ ወበሰጊድ ፡ በዓቢይ ፡ ኀዘን ፡ ወምሕላ ፡ ወበትኅር
ምት ፡ እንዘ ፡ ኢይጥዕም ፡ ምንተኒ ፡ ግሙራ ፡ እስከ ፡ ተፍጻሜት ፡ ፫ዕለት ፡ [8] B. በ፲ወ፪ዘሌሊተ ፡ ሰዓ
ት ፡ እምቅድመ ፡ ክሕበ ፡ ጽባሕ ፡ ወንቅወተ ፡ ዶርሆ ። እስመ ፡ እግዝእትነ ፡ [9] B. ርኅርኅተ ፡ [10] B.
ወበቅዋቋዋ ፡ ልብ ። [11] B. አሜሃ ፡ ይእተ ፡ አሚረ ፡ አስተርእየቶ ፡ እምነ ፡ ሥዕል ፡ [12] B. adds
ላዕለ ፡ ዮሐንስ ። [13] B. omits the passage in brackets. [14] B. ነዋ ፡ በጽሐት ፡ [15] B.
ጠማር ፡ እምኅበ ፡ ንጉሥ ፡ ክሊፋ ፡ ዘእልምት ፡ በነገረ ፡ መልእክት ፡ ዘተጽሕፈ ፡ በእደዊሁ ፡ በማየ ፡ ሕመት ፡
በዛቲ ፡ ሰዓት ፡ ከመ ፡ ቅጽበተ ፡ ዓይን ፡ እምሀገረ ፡ መቄዶንያ ። ከመ ፡ ኢይሂዳ ፡ ለቤተ ፡ ክርስቲያን ፡ ለአማስኖ ፡
ኢትፍሬሀ ፡ ወኢይደንግፅ ፡ ልብከ ፡ ጽናዕ ፡ [16] B. ወገዳር ፡ ኢትፃሙ ፡ በዙርሀ ፡ ዘእንበለ ፡ መስፈርት ፡
ወአልቦ ፡ ሰብእ ፡ ዘኢይክል ፡ አማስኖታ ፡ ለመክነ ፡ ዕረፍትየ ፡ ወቤተ ፡ መቅደስየ ፡ [17] B. ለወልድየ ፡ ፀ
ዳዳ ፡ ወመንፈስ ፡ ቅዱስ ፡ መሠረታ ፡ ወድዳ ። [18] B. ወሀበቶ ፡ ስላመ ፡ ወተሰወረት ፡ እምኔሁ ። [19] B.
ወዘንተ ፡ ነገረ ፡ ሶበ ፡ ሰምዓ ፡ ቀሲስ ፡ ዮሐንስ ፡ እሞገሰ ፡ ቃለ ፡ ወሳዕሳዓ ፡ አፉሃ ፡ ለእግ[illegible] ፡ [20] B. አሚረ ፡
[21] B. ወአንፈርዓፀ ፡ ወእምዝ ፡ ኃድአ ፡ [22] B. ወቀነተ ፡ [23] B. ኃይለ ። ወእንኁ ፡ መንፈስ ፡ ሰጊ
ድ ፡ ቅድመ ፡ አዕይንቲሁ ፡ ለእግዚአብሔር ፡ ወቅድመ ፡ ሥዕላ ፡

እግዝአትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። እንዘ ፡ ይሴብሕ ፡ ስማ ፡ በሐዋዝ ፡ (A. fol. 86b. 2.) ማኅሌት ፡ አአኃው ፡ ፍቁራን ፡ ርእዩ[1] ፡ ሚመጠን ፡ ዕበየ ፡ ጸሎቱ ፡ ለዝንቱ ፡ ጻድቅ ፡ ንጹሕ ፡ ውኔር[2] ። በከመ ፡ ይቤ ፡ ሐዋርያ ፡ ጸሌት ፡ ጻድቅ ፡ ትክል ፡ ወትረድእ[1] ፡ ወታሠልጥ ። ወዝንቱሰ[3] ፡ መስፍን ፡ እንዘ ፡ ሀሎ ፡ ውስተ ፡ ሐይመቱ ፡ ሰኪቦ ፡ ዲበ[4] ፡ አራቱ ፡ ወንሱግ ፡ ሐይመቱ[5] ፡ ወመንገሌሁ ፡ መኃትወ ፡ ጽጕ ፡ የኃቱ ። ውእተ ፡ ጊዜ ፡ ነቅሀ ፡ እምንዋሙ[6] ፡ ወርእየ ፡ ዖፌ ፡ ርግብ ፡ ፀዓዳ ፡ በብርሃነ ፡ ማኅቶት ፡ ወ ወገረ ፡ በአፋሁ[7] ፡ ጦማረ ፡ ኅትምተ[8] ። ወተስእሎ ፡ (B. fol. 65b. 1.) ለገብሩ ፡ ዘንተ ፡ እንዘ ፡ ያነክር ፡ ጥቀ ። ወይቤሎ[9] ፡ እምአይቴ ፡ መጽአ ፡ ወእንተ ፡ አይ ፡ በ አ ፡ ዝንቱ[10] ፡ ዖፌ ፡ ርግብ ፡ እንዘ ፡ ሐይመቱ[11] ፡ ቀ ልፍት ፡ በአውታረ ፡ መናስግት ። ወይቤሎ ፡ ገ (A. fol. 87a. 1.) ብሩ ፡ ኢያእመርኩ ፡ እምኅበ ፡ መጽአ ፡ ወእ ንተ ፡ ኅበ ፡ ቦአ ፡ እንበለ ፡ ዘእሬኢ ፡ እንዘ ፡ ይዌግር ፡ እምአፋሁ ፡ ጦማረ ፡ ኅትምት ፡ ዘተኃትመት ፡ በማኅ ተመ ፡ ንጉሥ ። ወሶበሃ ፡ ተኃጥአ ፡ እምአዕይንቲሆ ሙ ፡ ውእቱ ፡ ዖፌ ፡ ርግብ ። ወይቤ ፡ መስፍን ፡ ሊተ ሰ ፡ ናሁ ፡ ተህውከኒ ፡ መንፈስየ ፡ ወተከውሰኒ ፡ ልብ የ ፡ በእንተዝ ፡ ነገር ። ወእምዝ[12] ፡ ተንሥአ ፡ ፍጡነ ፡ ወነሥአ ፡ ለጦማር ፡ በእዴሁ ፡ ከሠተ ፡ ወእንበባ ፡ በ ብርሃነ ፡ ማኅቶት ። ወረከበ ፡ ቅልምተ ፡ ወእልምተ[1] ፡ በእዴ ፡ ንጉሥ ። ወርጡብ ፡ ቅልመታ ፡ ከመ ፡ ዘተጽ ሕፈት ፡ ይእቲ ፡ ጊዜ ፡ ወትብል ፡ ከመዝ ። መልእክ ት ፡ እምኅበ ፡ ንጉሥ ፡ ከሊፋ ፡ ኅበ ፡ አሐዱ ፡ መስፍ ን ፡ ሊቀ ፡ ም (A. fol. 87a. 2.) እት ፡ ሐራ ፡ መስተፅዕና ነ ፡ አፍራስ ። ዘእዘዝክዎ ፡ ከመ ፡ ይሖር ፡ ወይውድ ፡ አድያማተ ፡ ግብጽ ፡ ወይንሥት ፡ አብያት ፡ ክርስቲ ያናት ። አእምርአ[13] ፡ ወለቡ[14] ፡ አመስፍን ፡ በእንተ ፡ እገሌአ ፡ ዘአፍቀሮ[15] ፡ እግዚአብሔር ፡ ልዑ (B. fol. 66b. 2.) ል ፤ [ኢታሕስምኣ ፡ ላዕሌሁ ፡ ወላዕለ ፡ ቤተ ፡ ክርስቲያን ፡ በሀገረ ፡ አትሪብ ። ወላዕለ ፡ ኵሎን ፡ አ ብያተ ፡ ክርስቲያናት ፡ እለ ፡ ሀለዋ ፡ በአድያመ ፡ ግብ ጽ ። አላአ ፡][16] በጊዜ[17] ፡ ታንብባ ፡ ለዛቲ ፡ መጽሐ ፍ[18] ፡ ዘተቀልመት ፡ ወተአልመት[1] ፡ በእዴየ ፡ ኢት ጐንዲ ፡ ተንሥአ ፡ ፍጡነ[1] ፡ በጉጉዓ ፡ ወነዓ[19] ፡ ኅቤ የ ። ወላዕለ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሀገረ ፡ አትሪብ ፡ [ዘተሐንጸት ፡ በስማ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድን ግል ፡ ማርያም ፡ ወላዲተ ፡ አ (A. fol. 87b. 1.) ምላክ ፡][16] ኢትኅልፍአ ፡ ወኢትትዓደዉ ፡ ወኢትፍቅድ ፡ አማ ስኖታ ፡ ለኵሎንሂ ፡ ከማሃ ። ናሁአ[20] ፡ ጸሐፍኩ ፡ ለ ክ[21] ፡ ዛቲ ፡ ጦማረ ፡ ዘዓሠርቱ ፡ ወአሐዱ ፡ ሰዓተ ፡ ሌ ሊት ፡ ከመዝአ ፡ ወከመዝአ ፡ (B. fol. 66a. 1.) ትእምር ትየአ ። ወዓቀመ ፡ ሎቱ ፡ ትእምርተ ፡ ዘከነ ፡ ማእከ

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[1] B. omits this word. [2] B. ጸሎቱ ፡ ለኄር ፡ ብእሲ ፡ ርእዩ ፡ በከመ ፡ [3] B. ወዝኩሰ ፡ [4] B. ውስተ ፡ ዓራቱ ፡ [5] B. adds በአውታር ፡ [6] B. adds እስመ ፡ አልጸቀ ፡ ጊዜሁ ፡ ለነግሀ ። ወበይእቲ ፡ ጊዜ ፡ ርእየ ፡ [7] B. እምአፋሁ ፡ [8] B. adds ወሶበ ፡ ርእየ ፡ መስፍን ፡ ዘንተ ፡ አንከረ ፡ ጥቀ ። [9] B. ለገብሩ ፡ ወይቤሎ ፡ [10] B. በአይቴ ፡ ቦአ ፡ ዝንቱ ፡ [11] B. ሀለወት ፡ ሐይመት ፡ ቀልፍት ፡ በአቅፋሊሃ ፡ ዘወገረ ፡ እምአፋሁ ፡ ጦማረ ፡ ወኢያእመረ ፡ ዘከመ ፡ እሮ ፡ ወፅአ ። ወእምአይቴ ፡ መጽአ ፡ ወጎበ ፡ አይቴ ፡ የሐውር ፡ ወይቤ ፡ መስፍን ፡ ተሐውክተኒ ፡ ሕሊናየ ፡ ወትከውስ ፡ ልብየ ፡ በእንተ ፡ ዝን ቱ ፡ ነገር ። [12] B. ወእምድኅረዝ ፡ ነሥአ ፡ ለጦማር ፡ ወከሠታ ፡ ወእንበባ ፡ በብርሃነ ፡ ማኅቶት ፡ [13] B. ርዋበተ ። ዘከመ ፡ ተጽሕፈት ፡ በይእቲ ፡ ሰዓት ፡ ዘእልምት ፡ ነገረ ፡ መልእክት ፡ ዘይብል ፡ ከመዝ ። [14] B. adds አ, the sign of quotation, to each words of the letter. [15] B. እገሌአ ፡ ዘኃረዩአ ፡ ወ አፍቀሮአ ፡ [16] B. omits the words in brackets. [17] B. ጊዜ ፡ [18] B. ጦማርአ ፡ [19] B. ወነዓ ፡ ፍጡነጸ ፡ ለበጺሕአ ፡ ኅቤየአ ፡ ወቤተ ፡ [20] B. ኢትኅልፍአ ፡ እምኔየአ ፡ ወኢትፈቅድአ ። አማስኖታጸ ። ወኢትንሥት ፡ ሕንፂሃጸ ። ዘተሐንጸት ፡ በስመ ፡ ማርያም ፡ ወለኵሎንአ ፡ አብያተ ፡ ክርስቲያናት አ ። በእንቲአሆንአ ፡ አዘዝኩክ ፡ ከመ ፡ ትንሥቶአ ፡ ወናሁአ ፡ [21] B. አንአ ፡ ንጉሥአ ፡ በዛቲአ ፡ ጊዜአ ፡ ወከመዝአ ፡ ትእምርትአ ፡ ጸሐፍኩአ ፡ ለክ ፡ ዘንተአ ፡ በ፲ወ፩ሰዓተ ፡ ሌሊት ። ወከመዝአ ፡ ዓውደ ፡ ዓመቱጸ ፡ አ እምርአ ፡ ወለቡአ ፡ መስፍንአ ። ወወሀቦ ፡ ትእምርተ ፡ ዘከነ ፡ ማእ[ከ]ሌሆሙ ፡

እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። እንዘ ፡ ይሴብሕ ፡ ስማ ፡ በሐዋዝ ፡ (A. fol. 86b. 2.) ማኅሌት ፡ አእኃው ፡ ፍቁራን ፡ ርእዩ[1] ፡ ሚመጠን ፡ ዕበየ ፡ ጸሎቱ ፡ ለዝንቱ ፡ ጻድቅ ፡ ንጹሕ ፡ ውኔር[2] ። በከመ ፡ ይቤ ፡ ሐዋርያ ፡ ጸሌት ፡ ጻድቅ ፡ ትክል ፡ ወትረድእ[1] ፡ ወታሠልጥ ። ወዝንቱሰ[3] ፡ መስፍን ፡ እንዘ ፡ ሀሎ ፡ ውስተ ፡ ሐይመቱ ፡ ሰኪቦ ፡ ዲበ[4] ፡ አራቱ ፡ ወንሱግ ፡ ሐይመቱ[5] ፡ ወመንገሌሁ ፡ መኃትወ ፡ ጽጕ ፡ የኃቱ ። ውእተ ፡ ጊዜ ፡ ነቅሀ ፡ እምንዋሙ[6] ፡ ወርእየ ፡ ዖፌ ፡ ርግብ ፡ ፀዓዳ ፡ በብርሃነ ፡ ማኅቶት ፡ ወ ወገረ ፡ በአፋሁ[7] ፡ ጦማረ ፡ ኅትምተ[8] ። ወተስእሎ ፡ (B. fol. 65b. 1.) ለገብሩ ፡ ዘንተ ፡ እንዘ ፡ ያነክር ፡ ጥቀ ። ወይቤሎ[9] ፡ እምአይቴ ፡ መጽአ ፡ ወእንተ ፡ አይ ፡ ቦ አ ፡ ዝንቱ[10] ፡ ዖፌ ፡ ርግብ ፡ እንዘ ፡ ሐይመቱ[11] ፡ ቀ-ልፍት ፡ በአውታረ ፡ መናስግት ። ወይቤሎ ፡ ገ (A. fol. 87a. 1.) ብሩ ፡ ኢያእመርኩ ፡ እምኅበ ፡ መጽአ ፡ ወእንተ ፡ ኅበ ፡ ቦአ ፡ እንበለ ፡ ዘእፌኢ ፡ እንዘ ፡ ይዌግር ፡ እምአፋሁ ፡ ጦማረ ፡ ኅትምተ ፡ ዘተኃትመት ፡ በማኅተመ ፡ ንጉሥ ። ወሶበሂ ፡ ተኃጥአ ፡ እምአዕይንቲሆሙ ፡ ውእቱ ፡ ዖፌ ፡ ርግብ ። ወይቤ ፡ መስፍን ፡ ሊተ ሰ ፡ ናሁ ፡ ተህውከኒ ፡ መንፈስየ ፡ ወተከውሰኒ ፡ ልብየ ፡ በእንተዝ ፡ ነገር ። ወእምዝ[12] ፡ ተንሥአ ፡ ፍጡነ ፡ ወነሥአ ፡ ለጦማር ፡ በእዴሁ ፡ ከሠተ ፡ ወአንበባ ፡ በ ብርሃነ ፡ ማኅቶት ። ወረከበ ፡ ቅልምተ ፡ ወአልምተ[1] ፡ በእዴ ፡ ንጉሥ ። ወርጡብ ፡ ቅልመታ ፡ ከመ ፡ ዘተጽሕፈት ፡ ይእቲ ፡ ጊዜ ፡ ወትብል ፡ ከመዝ ። መልእክት ፡ እምኅበ ፡ ንጉሥ ፡ ክሊፋ ፡ ኅበ ፡ አሐዱ ፡ መስፍን ፡ ሊቀ ፡ ም (A. fol. 87a. 2.) እት ፡ ሐራ ፡ መስተዕዳና ፡ አፍራስ ። ዘአዘዝክዎ ፡ ከመ ፡ ይሖር ፡ ወይውድ ፡ አድያማተ ፡ ግብጽ ፡ ወይንሥት ፡ አብያት ፡ ክርስቲያናት ። አእምርአ[13] ፡ ወለቡ[14] ፡ አመስፍን ፡ በእንተ ፡ እገሌአ ፡ ዘአፍቀሮ[15] ፡ እግዚአብሔር ፡ ልዑ (B. fol. 66b. 2.) ል ፤ [ኢታሕስምኣ ፡ ላዕሌሁ ፡ ወላዕለ ፡ ቤተ ፡ ክርስቲያን ፡ በሀገረ ፡ አትሪብ ። ወላዕለ ፡ ኵሎን ፡ አብያተ ፡ ክርስቲያናት ፡ እለ ፡ ሀለዋ ፡ በአድያመ ፡ ግብጽ ። አላአ ፡]16 በጊዜ[17] ፡ ታንብባ ፡ ለዛቲ ፡ መጽሐፍ[18] ፡ ዘተቀልመት ፡ ወተአልመት[1] ፡ በእዴየ ፡ ኢተጐንዲ ፡ ተንሥአ ፡ ፍጡነ[1] ፡ በጉጕዓ ፡ ወነዓ[19] ፡ ኅቤየ ። ወላዕለ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሀገረ ፡ አትሪብ ፡ [ዘተሐንጸት ፡ በስማ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አ (A. fol. 87b. 1.) ምላክ ፡]16 ኢትኅልፍአ ፡ ወኢትትዓደዉ ፡ ወኢትፍቅድ ፡ አማስኖታ ፡ ለዙሎንሂ ፡ ከማሃ ። ናሁአ[20] ፡ ጸሐፍኩ ፡ ለክ[21] ፡ ዛቲ ፡ ጦማረ ፡ ዘዓሠርቱ ፡ ወእሐዱ ፡ ሰዓተ ፡ ሌሊት ፡ ከመዝአ ፡ ወከመዝአ ፡ (B. fol. 66a. 1.) ትእምር ትየአ ። ወዓቀመ ፡ ሎቱ ፡ ትእምርተ ፡ ዘከነ ፡ ማእከ

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[1] B. omits this word. [2] B. ጸሎቱ ፡ ለኄር ፡ ብእሲ ፡ ርእዩ ፡ በከመ ፡ [3] B. ወዝኩሰ ፡ [4] B. ውስተ ፡ ዓራቱ ፡ [5] B. adds በአውታር ፡ [6] B. adds እስመ ፡ አልጸቀ ፡ ጊዜሁ ፡ ለነግሀ ። ወበይእቲ ፡ ጊዜ ፡ ርእየ ፡ [7] B. እምአፋሁ ፡ [8] B. adds ወሶበ ፡ ርእየ ፡ መስፍን ፡ ዘንተ ፡ አንከረ ፡ ጥቀ ። [9] B. ለገብሩ ፡ ወይቤሎ ፡ [10] B. በአይቴ ፡ ቦአ ፡ ዝንቱ ፡ [11] B. ሀለወት ፡ ሐይመት ፡ ቀ-ልፍት ፡ በአቅፋሊሃ ፡ ዘወገረ ፡ እምአፋሁ ፡ ጦማረ ፡ ወኢያእመረ ፡ ዘከመ ፡ እፎ ፡ ወፅአ ። ወእምአይቴ ፡ መጽአ ፡ ወጎበ ፡ አይቴ ፡ የሐውር ፡ ወይቤ ፡ መስፍን ፡ ተሐውክተኒ ፡ ሕሊናየ ፡ ወትከውስ ፡ ልብየ ፡ በእንተ ፡ ዝንቱ ፡ ነገር ። [12] B. ወእምድኅረዝ ፡ ነሥአ ፡ ለጦማር ፡ ወከሠታ ፡ ወአንበባ ፡ በብርሃነ ፡ ማኅቶት ፡ [13] B. ርዋበተ ። ዘከመ ፡ ተጽሕፈት ፡ በይእቲ ፡ ሰዓት ፡ ዘእልምት ፡ ነገረ ፡ መልእክት ፡ ዘይብል ፡ ከመዝ ። [14] B. adds አ, the sign of quotation, to each words of the letter. [15] B. እገሌአ ፡ ዘኃረዩአ ፡ ወአፍቀሮአ ፡ [16] B. omits the words in brackets. [17] B. ጊዜ ፡ [18] B. ጦማርአ ፡ [19] B. ወነዓ ፡ ፍጡነጸ ፡ ለበጺሕአ ፡ ኅቤየአ ፡ ወቤተ ፡ [20] B. ኢትኅልፍአ ፡ እምኔየአ ፡ ወኢትፈቅድአ ። አማስኖታጸ ። ወኢትንሥት ፡ ሕንፂሃጸ ። ዘተሐንጸት ፡ በስመ ፡ ማርያም ፡ ወለሰሎንአ ፡ አብያተ ፡ ክርስቲያናት አ ። በእንቲአሆንአ ፡ አዘዝኩከ ፡ ከመ ፡ ትንሥቶአ ፡ ወናሁአ ፡ [21] B. አንአ ፡ ንጉሥአ ፡ በዛቲአ ፡ ጊዜአ ፡ ወከመዝአ ፡ ትእምርትአ ፡ ጸሐፍኩአ ፡ ለከ ፡ ዘንተአ ፡ በ፲ወ፪ሰዓተ ፡ ሌሊት ። ወከመዝአ ፡ ዓውደ ፡ ዓመቱጸ ፡ አእምርአ ፡ ወለቡአ ፡ መስፍንአ ። ወወሀቦ ፡ ትእምርተ ፡ ዘከነ ፡ ማእ[ከ]ሌሆሙ ፡

ሴሆሙ ። ወሶበ ፡ ርእያ ፡ ለይእቲ ፡ ጦማር ፡ አንበበ ፡ አንከረ ፡ ጥቀ ፡ ወአስተዳፀበ ፡ ፈድፋደ[1] ። ወአኃዝ ፡ ረዳድ ፡ ወድንጋፄ ፡ ወይቤሎ ፡ ለመልአክ ፡ ምክሩ ፡ ንግእ[2] ፡ ምስሌክ ፡ አርባዕተ ፡ ወራዙተ ፡ ወሑር ፡ ከመ ፡ ታምጽኦ ፡ ፍጡነ ፡ ለአርጋዊ ፡ መነክስ ፡ ዘሀሎ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ። ወእሉ ፡ ወራዙት ፡ ሖሩ ፡ ፍጡነ ፡ ወኀሠሥዎ ፡ በብዙኀ ፡ ጻማ[3] ፡ ወረከብዎ ፡ ቀዊሞ ፡ እንዘ ፡ ይጼሊ[4] ። (A. fol. 87b. 2.) ወሰድዎ[5] ፡ ወአብጽሕዎ ፡ ኀበ ፡ መስፍ (B. fol. 66a. 2.) ንፀ ወሶበ ፡ ርእዮ[6] ፡ መስፍን ፡ እምርኁቅ ፡ ተቀበሎ ፡ በብሩህ ፡ ገጽ ፡ በፍሥሐ ፡ ወበሐሤት[7] ፡ ወይቤሎ ፡ አግብረ ፡ እግዚአብሔር[8] ፡ ንበር ፡ ወዜንወኒ ፡ አይቴ ፡ ነበርከ ፡ እስከ ፡ ዮም ፡ እምዕለተ ፡ ተሴለይነ[9] ። ወይቤሎ ፡ ቀሲስ ፡ ዮሐንስ ፡ ነበርኩ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ እንዘ ፡ እጼሊ ፡ ኀበ ፡ እግዚአብሔር ፡ ከመ ፡ ይነጽር ፡ ድካምየ[10] ፡ ወኢያርእየኒ ፡ መ-ስናሃ ፡ ለቤተ ፡ ክርስቲያን[11] ። ውእቱ ፡ ጊዜ ፡ ተርእየተነ[12] ፡ እግዝእትየ ፡ ውስተ[13] ፡ ሥዕል ። ወነገረተነ[14] ፡ ዘከመ ፡ በጽሐ ፡ ኀቤከ[15] ፡ መጽሐፈ ፡ መልእክቱ ፡ ለንጉሥ ፡ ከመ ፡ ትኅድግ[16] ፡ አማስኖታ ፡ ለቤተ ፡ ክርስቲያን[17] ። ወሶቤሃ ፡ ሰባሕክዎ ፡ ለእግዚአብ (A. fol. 88a. 1.) ሔር ፡ ስቡሕ ፡ ወልዑል ፡ አእኰትዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በእንተ ፡ ድኅነታ ፡ ለቤተ ፡ ክርስቲያን ፡ እሙስና ። ወይቤሎ ፡ መስፍ (B. fol. 66b. 1.) ን ፡ እወ ፡ እሙን ፡ ነገርከ ፡ ወጸድቅ ፡ ቃልከ ፡ ናሁ ፡ በጽሐ[18] ፡ ኀቤየ ፡ በዝንቱ ፡ ጊዜ[19] ፡ መጽሐፈ ፡ መልእክቱ ፡ [ለእግዚእየ ፡ ንጉሥ ፡][20] በአፈ ፡ ሥፍ ፡ ርግብ ፡ ፀዓዳ ። ወኢያእመርኩ ፡ እንተ ፡ ኀበ ፡ ዐእ ፡ ኀቤየ[21] ፡ ውእቱ ፡ ርግብ[22] ፡ [ወወገረ ፡ እምአፉሁ ፡ ውስተ ፡ ሐይመትየ ፡ ጦማረ ፡ መልእክቱ ፡ ለእግዚእየ ፡ ንጉሥ ፡ ዘእልምት ፡ በእዴሁ ። ወእዘዘኒ ፡ ከመ ፡ እኅድግ ፡ አማስኖተ ፡ ቤተ ፡ ክርስቲያን ፡ ወእሐር ፡ ፍጡነ ፡ ኀቤሁ ።][20] ወይእዜኒ ፡ አቀሲስ ፡ አእመርኩ ፡ ትንብልናሃ ፡ [ወኃይለ ፡ ረድኤታ ፡][23] ለእግዝእትነ ፡ ማርያም[24] ፡ ወልዳኒ ፡ (A. fol. 88a. 2.) ይግብር ፡ ላቲ ፡ ዅሎ ፡ ዘሰአለት ፡ ኀቤሁ ፤ ወባሕቱ ፡ ተንሥእ ፡ ንሑር ፡ ንጸሊ ፡ ኀበ ፡ ዛቲ ፡ ቤተ ፡ ክርስቲያን ። ወኀበ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ከመ ፡ ትርድኦኒ ፡ ወትጸሕ ፡ ፍኖትየ ። ወሶቤሃ[25] ፡ ተንሥኡ ፡ ወሐሩ ፡ ኀቡረ ፡ ኀበ[26] ፡ ቤተ ፡ ክርስቲያን ። [ወጸለየ ፡ ጸሎተ ፡ ቀሲስ ፡ ዮሐንስ ፡ በከመ ፡ ይደሉ ።][20] ውእቱኒ ፡ መስፍን[27] ፡ ጸለየ ፡ ኀበ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወወሀበ ፡ ለቤተ ፡ ክርስቲያን ፡ ምእት ፡ ዲናር ። [ውእቱኒ ፡ ሠለስተ ፡ ምእት ፡ ዲናረ ፡ ወርቅ ፡ ዘተሰነአወ ፡ ቅድመ ፡ ምስለ ፡ ቀሲስ ፡ ዮሐንስ ፡ ከመ ፡ የሀቦ ፡ በሠለስቱ ፡

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[1] B. ወመስፍን ፡ ሶበ ፡ ርእያ ፡ ለጦማር ፡ ዘተቀልመት ፡ በእድ ፡ ንጉሥ ፡ ከሊፋ ፡ ዘአልቦ ፡ ነፋቄ ፡ ዕለቱ ፡ ወዓውደ ፡ ዓመቱ ። ወጊዜ ፡ ስዓቱ ፡ አንከረ ፡ ጥቀ ፡ ወተሀውከ ፡ በልቡ ፡ ወአስተዳፀበ ፡ ፈድፋደ ። [2] B. ለ ንብሩ ፡ ንግእ ፡ ምስሌከ ፡ እምአብያጺከ ፡ ፫አው ፡ ፬ወራዙት ፡ ወሑሩ ፡ አምጽእዎ ፡ ለአረጋዊ ፡ መነኮስ ፡ እምኀበ ፡ መካን ፡ ዘሀሎ ፡ ውስቴቱ ፡ ፍጡነ ። [3] B. ወሖሩ ፡ አግብርት ፡ ወኀሠሥዎ ፡ ለቀሲስ ፡ ዮሐንስ ፡ በዓመ ፡ ወበተዕዕሮ ። [4] B. ይጼሊ ፡ ቀዊሞ ። [5] B. ወእሙንቱ ፡ አግብርት ፡ ነሥእዎ ፡ [6] B. እም ርኁቅ ፡ ነጸሮ ፡ [7] B. ወቆመ ፡ ለቀበላሁ ። [8] B. omits these words. [9] B. ዘተሴለ ይነ ። [10] B. ዲበ ፡ ድካምነ ፡ [11] B. መቅደሱ ፡ ወይእተ ፡ [12] B. ነገረተኒ ፡ [13] B. እ ምቅድመ ፡ [14] B. omits this word here. [15] B. ኀበ ፡ ሊቅነ ፡ መስፍን ፡ [16] B. ይኅድግ ፡ [17] B. ለቤተ ፡ እግዚአብሔር ፡ ወለቤተ ፡ ክርስቲያን ፡ ወእእኰትዎ ፡ ለእግዚአብሔር ፡ ልዑል ፡ በእንተዝ ። [18] B. እሙን ፡ ቃልከ ፡ በጽሐ ፡ ኀቤየ ፡ [19] B. adds በዝንቱ ፡ ጊዜ ፡ after ለንጉሥ ፡ [20] B. omits the words in brackets. [21] B. ዘከመ ፡ በጽሐ ፡ ኀቤየ ፡ [22] B. ዖፍ ፡ [23] B. omits the words in brackets and reads ወጸለዮታ ፡ [24] B. adds ኃይል ፡ ወጽኑዕ ። and continues ወሊተ ኒ ፡ አዘዘኒ ፡ ንጉሥ ፡ ከመ ፡ እሖር ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ከመ ፡ ትተንብል ፡ ሊተ ፡ እግዝእትየ ፡ ወትርድኦኒ ፡ ወትጸሐ ፡ ፍኖትየ ። [25] B. omits ወሶቤሃ ፡ [26] B. ኀቡረ ፡ ወቦኡ ፡ ውስተ ፡ ቤተ ፡ [27] B. ወጸለየ ፡ መስፍን ፡

ዕለት ፡ ኃደገ ፡ ሶቱ ።]¹ ወእምዝ ፡ ተሰነአሎ ፡ መስ
ፍን ፡ ለቀሲስ² ፡ ዮሐንስ ፡ ወሖረ ፡ እምኀቤ (A. fol.
88b. 1) ሁ ፡ በሰላም³ ። (B. fol. 66b. 2.) ወነገደ ፡ መንገ
ለ ፡ ሀገረ⁴ ፡ መቄዶንያ ፡ እንዘ ፡ የአኵቶ ፡ ለእግዚአ
ብሔር ፡ ወያነክር ፡ በዘርአየ ፡ ተአምረ ፡ ወመንክረ³ ።
ወበተፍጻሜት ፡ ክልኤቱ ፡ ወርኀ ፡ በጽሐ ፡ ሀገረ ፡
መቄዶንያ ፡ ወበዊአ ፡ ኀበ ፡ ንጉሥ ፡ ተአምኖ ፡ ወሰ
ገዱ ፡ ሶቱ ። ወሶበ ፡ ርእዮ ፡ ውእቱ ፡ ተፈሥሐ ፡ ፈ
ድፋደ ፡ ወሀበ ፡ ሰላም ፡ ወአግዕሦሙ ፡ ለእለ ፡ ይቀ
ውሙ ፡ ዓውዶ ፡ ወይቤሎ ፡ ለመስፍን ፡ በጽሐክኑ ፡
መጽሐፈ ፡ መልእክትየ ፡ ዘፈነውኩ ፡ ለከ ፡ በአፈ ፡ ዶ
ፈ ፡ ርግብ ፡ ፀዓዳ⁵ ። ወይቤሎ⁶ ፡ መስፍን ፡ እወ ፡ በጽ
ሐ ፡ ኀበየ ፡ እምቅድመ ፡ ኀሐ ፡ ጽባሕ ፡ ዘሌሊት ፡ ወ
መጻእኩ ፡ በከመ ፡ አዘዘከኒ ፡ ወነዋ ፡ ይእዜ ፡ ሀለወ
ት⁷ ፡ ምስሌየ ፡ [ይእቲ ፡ ጦ (A. fol 88b. 2.) ማር ፡ ወአ
ርአዮ ፡ ኪያሃ ፡ ወአንክረ ፡ ንጉሥ ።]¹ ወይቤ⁸ ፡ አማ
ን ፡ ኮነ ፡ ዝንቱ ። ወይቤሎ⁹ ፡ መስፍን ፡ ኦእግዚአ
የ¹⁰ ፡ አምሕለክ ፡ [በእግዚአብሔር ፡ ሕያው ፡]¹ ከመ ፡
ትክሥት ፡ ሊተ ፡ ዘንተ ፡ ምሥጢረ ፡ [ዓቢየ ፡]¹ ዘኢ
ይትሐለየ ፡ (B. fol. 67a. 1.) ውስተ ፡ ልበ ፡ ሰብእ ። ወከ
መ ፡ ትነግረኒ ፡ ዘከመ ፡ እፎ ፡ ፈነውክ ፡ ኀቤየ ፡ ዘኢሰ
ማዕኩ ፡ ዘከመዝ ፡ ነገር ። ወይቤሎ ፡ ንጉሥ ፡ ናሁ ፡
እነግረከ ፡ ዘኮነ ፡ ዓቢየ ፡ መንክረ ፡ እምቅድመ¹¹ ፡ እ
ጽሐፍ ፡ ለከ ፡ ዝተ¹² ፡ ጦማረ ፡ እንዘ ፡ ሠለስቱ ፡ ዕለ
ት ፡ ቅድመ ፡ በአሐዱ ፡ ሰዓተ ፡ ሌሊት¹³ ፡ እንዘ ፡ ሀ
ለውኩ ፡ ነዊምየ ፡ ርኢኩ ፡ እሳት¹⁴ ፡ ይነድድ ፡ እማ
እከለ ፡ ቅጽርየ ፡ ውስተ ፡ ታዕካ¹⁵ ፡ መንግሥትየ ።
ወአብርሃ ፡ ብርሃኑ ፡ ኵሎ ፡ ምድረ ። ወእቤላ¹⁶ ፡ ለ
(A. fol. 89a. 1.) ነፍስየ ፡ ምንትኑ¹⁷ ፡ ዝንቱ ፡ ዘበጽሐ
ኒ¹⁸ ፡ ዮም ፡ ወቦአ ፡ ውስተ ፡ ቅጽርየ ። ወይቤለኒ ፡ ብ
እሲ ፡ ብርሃናዊ ፡ ኢያእመርክኑ¹⁹ ፡ ከመ ፡ እግዝእት
ነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲ
ት ፡ አምላክ ፡ ናሁ²⁰ ፡ መጽአት ፡ ወበአት ፡ ውስተ ፡
ቅጽርክ²¹ ፡ ተንሥእ ፡ ስግድ ፡ ላቲ ። ወክዕበ ፡ ሰማዕ
ኩ ፡ ድምፀ ፡ ዘየዓ (B. fol. 67a. 2.) ቢ ፡ እምድምፀ ፡ መ
በርቅት ፡ ወነጐድጓድ ። ወክልእን ፡ ይገብሩ²² ፡ ይባ
ቤ ፡ ወሐዋዝ ፡ ስባሔ²³ ፡ ከመ ፡ ቃለ ፡ አርጋኖን ። ወ
ዕእ ፡ ቃል ፡ እምኔሃ²⁴ ፡ ወይቤለኒ ፡ መኑ ፡ አዘዘከ ፡ ከ
መ ፡ ትትዓደዋ ፡ ለቤተ ፡ መቅደስየ²⁵ ፡ ዘሀለወት ፡ በ
ሀገረ ፡ አትራብ ፡ ወለምንት ፡ አዘዝከ ፡ አማስኖታ ።
ወእቤ ፡ በቃለ ፡ ፍርኃት ፡ ሐሰ ፡ ሊተ ፡ እግዝ (A. fol
89a. 2) እትየ ፡ ዝንቱ ፡ ነገር ፡ ወአልቦ ፡ ዘአዘዝኩ ፡
ምንተኒ ፡ ወኢያእመርኩ²⁶ ፡ ግሙራ ። ወትቤለኒ ፡
ናሁ ፡ ለእመ ፡ ኢጸሐፍከ ፡ መልእክተ ፡ ከመ ፡ ኢይ
ንስትዋ²⁷ ፡ ለቤተ ፡ መቅድስየ ፡ ትመውት ፡ እኩየ ፡
ሞት ። ወበሳኒታ²⁸ ፡ ዕለት ፡ በይእቲ ፡ ሌሊት ፡ ዘከ

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¹ B. omits the words in brackets. ² B. ወተሰነአሎ ፡ ለቀሲስ ፡ ³ B. omits this word. ⁴ B. ወነገደ ፡ በጊዜሃ ፡ መንገደ ፡ ሀገረ ፡ መቄዶንያ ፡ እንዘ ፡ ያነክር ፡ ወያአኵቶ ፡ ለእግ/ ፡ ⁵ B. ወነበረ ፡ ውስተ ፡ ፍኖት ፡ ሐቀ ፡ እስከ ፡ በጽሐ ፡ መቄዶንያ ፡ ወበዊአ ፡ አምኖ ፡ ለንገሥ ፡ ወተፈሥሐ ፡ እስ
መ ፡ በጽሐ ፡ በሰላም ። ወሶበ ፡ ተአተተ ፡ ሰብእ ፡ ይቤሎ ፡ ንጉሥ ፡ በጽሐክኑ ፡ መልእክትየ ፡ ⁶ B. ወይ
ቤሎ ፡ እወ ፡ እግዚአየ ። ወይቤሎ ፡ ምስለ ፡ መኑ ፡ ወይቤ ፡ ምስለ ፡ ያፈ ፡ ርግብ ፡ ፀዓዳ ፡ በጽሐ ፡ ኀቤየ ፡ እምቅድ
መ ፡ ኀሐ ፡ ጽባሕ ፡ በይእቲ ፡ ሌሊት ። ⁷ B. ሀለወ ፡ ⁸ B. ወይቤሎ ፡ አማን ፡ ኮነ ፡ ⁹ B. ወ
ይቤ ፡ ¹⁰ B. አምሕለክ ፡ ኦእግዚአየ ። ¹¹ B. ልብ ፡ ወኢሰማዕኩ ፡ ዘከማሁ ። ወክዕበ ፡ ይቤሎ ፡ ን
ጉሥ ፡ አንሰ ፡ እነግረከ ፡ እምቅድመ ፡ ¹² B. ዘንተ ፡ ¹³ B. እንዘ ፡ ሀሎ ፡ ፫ዕለት ፡ በቀዳሚሁ ፡ ዕ
ለተ ፡ ሌሊት ። እንዘ ፡ ሀሎ ፡ ነዊምየ ፡ ¹⁴ B. እንዘ ፡ ይነድድ ፡ እሳት ፡ ውስተ ፡ ኵሉ ፡ ቅጽርየ ።
¹⁵ ወታዕካ ፡ ¹⁶ B. ወእብላ ፡ ¹⁷ B. ምንትኬ ፡ ¹⁸ B. ዘቦአ ፡ ¹⁹ B. ወአውሥእኒ ፡
ብርሃናዊ ፡ ወይቤለኒ ፡ ኢያእመርኩኑ ። እስመ ፡ እግ/ ፡ ²⁰ B. መጽአት ፡ ኀቤከ ፡ ²¹ B. ቅጽር ፡ ተ
ንሥእ ፡ ወስግድ ፡ ²² B. እንዘ ፡ ይገብሩ ፡ ²³ B. ስብሐት ፡ ²⁴ B. ወክዕበ ፡ መጽአ ፡ ቃል ፡
እመንገሌሃ ፡ ²⁵ B. ክርስቲያንየ ፡ ²⁶ B. ወእቤ ፡ አንሰ ፡ ሊተ ፡ አእግዝእትየ ። ወአልብየ ፡ ምን
ትኒ ፡ እምዝንቱ ፡ ነገር ፡ ወኢያእመርኩ ፡ ግሙራ ። ወይቤለኒ ፡ ዳግመ ፡ ውእቱ ፡ ቃል ፡ ለእመ ፡ ²⁷ B. ከ
መ ፡ ኢያማስና ፡ ለቤተ ፡ ክርስቲያንየ ፡ ኢይከውነከ ፡ ሠናየ ። ²⁸ B. ወሶበ ፡ ኮነ ፡ ሳኒታሁ ፡

መ[1] ፣ አስተርአየኒ ፣ ከማሁ[2] ፣ ነበበኒ ፣ ውእቱ ፣ ቃል ፣ እመንገለ ፣ መንበራ ፣ ለ (B. fol. 67 b. 1.) እግዝእትነ ፣ ማርያም ፣ ወይቤለኒ ፣ ኢይቤለከኑ ፣ ትማልም[3] ፣ ኢትትዓደዋ ፣ ለቤተ ፣ መቅደስየ[4] ፣ ዘሀለውት ፣ በሀገረ ፣ አትራብ ። ወእቤላ ፣ [በዓቢይ ፣ ድንጋፄ ፣ ናሁ ፣][5] ሰማዕኩ ፣ ትእዛዘኪ ፣ ወእሰጠዎ ፣ ለቃለ ፣ ነገርኪ[6] ፣ ወእጽሕፍ ፣ ጎበ ፣ መስፍን ፣ በከመ ፣ አዘዝክኒ ፣ እግዝእትየ ። ወሶበ ፣ ጸብሐ ፣ ተሐየይኩ ፣ ካዕበ ፣ ትእዛዘ ፣ እግዝእትየ ፣ ወ (A. fol. 89 b. 1.) ረሳዕኩ ፣ ውእተ ፣ ራእየ ፣ በዝንጋዔ ፣ ልብየ ። ወአመ ፣ ሣልስት ፣ ዕለት[7] ፣ በይእቲ ፣ ሌሊት ፣ ርኢስ ፣ ሥልሰ ፣ በአርእያየሁ ፣ ወበአምሳሊሁ ፣ ወኢያእመርኩ ፣ ዘአንሥኣኒ ፣ እም ዲበ ፣ ዓራትየ ፣ ወዓቀመኒ ፣ ርቱዓ[8] ። በእገርየ ፤ ወረከበኒ ፣ ድንጋፄ ፣ ዓቢይ ፣ [ዘያንሰጥጥ ፣ ወያርዕድ ፣ ዙሉ ፣ አባለ ።][5] ወነበበኒ ፣ ውእቱ ፣ ቃል ፣ ምዕረ ፣ ዳግመ ። ወይቤለኒ ፣ ለእመ ፣ ኢተሠሃልኩከ ፣ በምሕረትየ ፣ (B. fol. 67 b. 2.) እምአሕሎልኩ ፣ ነፍስከ ፣ ወሥጋከ ፣ ፍጡነ[9] ፣ ወእምይምሰስ[ኩ]ከ ፣ እምድር ፣ ዝክረከ[10] ፣ እስመ ፣ ተዓይውከ ፣ ቃለ[11] ፣ ትእዛዝየ ። ወናሁ ፣ ክነ ፣ ሠለስት ፣ ጊዜ ፣ ወሠለስተ ፣ ሌሊተ ፣ እም ዘ ፣ አስተርአይኩከ[12] ፣ ወእቤለከ ፣ ኢትትዓደዋ ፣ ለቤተ ፣ መ (A. fol. 89 b. 1) ቅድስየ[13] ፣ ዘሀገረ ፣ አትራብ ፣ ወኢታማስን ፣ ሕንጻታ[14] ። ጸሐፍኩ ፣ ይእዜኒ[15] ፣ መጽሐፈ ፣ መልእክት ፣ ፍጡነ[16] ፣ ወፈኑ ፣ ጎበ ፣ መስፍን ፣ ዘለአከ ፣ ከመ ፣ ይንስት[17] ፣ አብያተ ፣ ክርስቲያናት ፣ [በከመ ፣ እቤለከ ።][5] ወእቤላ ፣ [አሰግድ ፣ ላቲ ፣][5] አእግዝእትየ ፣ ሶበ ፣ ጸሐፍኩ[18] ፣ መጽሐፈ ፣ መልእክት ፣ መኑ ፣ ይወስዶ ፣ ወያበጽሐ[16] ፣ ጎበ ፣ መስፍን ፣ [እስመ ፣ ርኁቅ ፣ ውእቱ ፣ ብሔሩ ።][5] ወትቤለኒ ፣ እንተሰ[19] ፣ ጸሐፍ ፣ በከመ ፣ አዘዝኩከ ፣ ወእግዚአብሔር ፣ የአዝዝ ፣ ሊተ ፣ ዘይወስዶ ። ወበጊዜሃ ፣ ጸሐፍክዋ ፣ ለይእቲ ፣ ጦማር ፣ [በዓቢይ ፣ ስራኅ ፣ ወአኃዝዋ ፣ በእዴየ ።][5] ወእምዝ ፣ መጽአ ፣ ጎቤየ[20] ። ያፈ ፣ ርግብ ፣ ፀዓዳ ፣ ወቀሪበ[21] ፣ (B. fol. 68 a. 1.) ተመጠዋ ፣ እም እዴየ ፣ በ (A. fol. 90 a. 1.) አፉሁ ፣ ለይእቲ ፣ ጦማር ፣ ጎትምት ፣ [በዓሠርቱ ፣ ወአሐዱ ፣ ሰዓት ፣ ሌሊት ፣][5] ወሖረ ፣ [እምጎቤየ ፣][5] እንዘ ፣ ይሰርር ፣ መልዕልተ ፣ ዓየራት[22] ፣ ወነጸርክዎ[23] ፣ እስከ ፣ ተሰወረ ፣ እምአዕይንትየ ። [አንተኒ ፣ ትብል ፣ በጽሐ ፣ ጎቤየ ፣ ያፈ ፣ ርግብ ፣ ፀዓዳ ፣ በዓሠርቱ ፣ ወክልኤቱ ፣ ሰዓት ፣ ሌሊት ። ወወገረ ፣ እምአፉሁ ፣ ዛት ፣ ጦማረ ፣ ውስተ ፣ ሐይመ ትየ ። ዕፀብ ፣ ወመድምም ፣ ዝንቱ ፣ ነገር ፣ ዘኢሰማዕነ ፣ ወኢርኢነ ፣ እምቅድመ ፣ ዝ ፣ ገብረት ፣ እግዝእትነ ፣ ቅድስት ፣ ድንግል ፣ ማርያም ፣ ወላዲተ ፣ አምላክ ፣][5] ናሁ ፣ እምይእዜሰ[24] ፣ ለበውነ ፣ ወጠየቅነ ፣ ኃይለ ፣ ረድኤታ ፣ ወዕበየ ፣ ተአምሪሃ ። እምዮም ፣ ነኃድር ፣ በተስፋሃ ፣ ለእግ (A. fol. 90 a. 2.) ዝእትነ ፣ ቅድስት ፣ ድንግል ፣ ማርያም ፣ ወላዲተ ፣ አምላክ[25] ። ወበሥምረቱ ፣ ለእግዚአብሔር ፣ ልዑል[26] ፣ ንጥባዕ ፣ በፍቅረ ፣ ዚአሃ ፣ ወናስተሐምም ፣ ለገድል ፣ [ከመ ፣ ንርከብ ፣ መድኅኒተ ፣ ነፍስነ ።][5] ወንሕንጽ ፣ ቤተ ፣ ክርስቲያን ፣ በስማ[27] ። ውእተ ፣ ጊዜ ፣ አዘዘ[28] ፣ ንጉሥ ፣

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[1] B. omits ዘከመ ፣ [2] B. ዘከማሁ ፣ አምሳሊሁ ፣ ወነበበኒ ፣ [3] B. ትማልም ፣ ኢይቤለከኑ ፣ [4] B. ክርስቲያንየ ፣ [5] B. omits the words in brackets [6] B. continues እግዝእትየ ፣ ወጊዜ ፣ ጽባሕ ፣ ውእቱ ፣ ዕለት ፣ ተሐየይኩ ፣ ትእዛዘ ፣ እግዝእትየ ፣ በፍርዛዜ ፣ ወገደፍኩ ፣ ራእየ ፣ በዝንጋዔ ፣ ልብ ። [7] B. ዕለት ፣ አስተርአየተኒ ፣ ከማሁ ፣ በአርእያሁ ፣ ወኢያእመርኩ ፣ [8] B. omits ር ቱዓ ፣ [9] B. ፍጡነ ፣ ሥጋከ ፣ ወነፍስከ ፣ [10] B. ዝክረከ ። ለምንት ፣ ትትዓደው ፣ [11] B. omits ቃለ ፣ [12] B. ወናሁ ፣ ጊዜ ፣ አስተርአይኩከ ፣ [13] B. ክርስቲያንየ ፣ [14] B. ሕንፃሃ ፣ [15] B. ወጸሐፍ ፣ ይእዜ ፣ [16] B. omits this word. [17] B. ያማስን ፣ [18] B. እጽሕፍ ፣ [19] B. እስኩ ፣ ጸሐፍ ፣ እግዚአብሔር ፣ የኃሥሥ ፣ ሊተ ፣ ወበጊዜሃ ፣ [20] B. ወእምዝ ፣ ርኢክዎ ፣ [21] B. ወቀርበ ፣ ጎቤየ ፣ ወተመጠዋ ፣ በአፋሁ ፣ ለጦማረ ፣ [22] B. ዓየር ፣ [23] B. ወርኢክዎ ፣ [24] B. ናሁ ፣ አንሰ ፣ እምይእዜ ፣ [25] B. ወጠየቁ ፣ ኃይለ ፣ ጸሎታ ፣ ወትንብልናሃ ፣ ለዛቲ ፣ ድንግል ፣ ወእምዮም ፣ ነኃድር ፣ በተስፋሃ ፣ ለንግሥት ፣ ዙሉ ፣ ዓለም ፣ ማርያም ፣ ድንግል ፣ [26] B. ልዑል ፣ ንጸንር ፣ ወናስተሐምም ፣ [27] B. ለእግዝእትነ ፣ ቅ/ ፣ etc. [28] B. አዘዘ ፣ ከመ ፣

ይሕንጹ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሠናይ[1] ፡ ራእያ ፡ ወአ
ዳም ፡ ላህየ ። ወሐንጹ ፡ (B. fol. 68 a. 2.) ቅሩበ ፡ መንገ
ለ ፡ ጽርሑ[2] ፡ ወአሠነዩ ፡ ፈድፋዶ ፡ ስነ ፡ ሕንጼሃ ። ወ
ገብረ ፡ ንጉሥ ፡ ስኢለ ፡ ወሰጊደ ፡ ወቅዳሴ ፡ ውስቴ
ታ ፡ ለለ ፡ ዅሉ[3] ፡ ዓመት ፡ ተዝከራ ፡ ወበዓላ ። ወከዕ
በ[4] ፡ አስአለ ፡ ሥዕለ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግ
ል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ጥዕም
ት ፡ ስም ፡ ሕይወተ ፡ ዅሉ ፡ ዓለመ ፡ ለ (A. fol. 90 b. 1.)
ዝክረ ፡ ስማ ፡ ይደሉ ፡ ሰጊድ ፡ ወነበረ ፡ ቦቱ ፡ እንዘ ፡
ይትፌሣሕ ፡ በዅሉ ፡ መዋዕለ ፡ ሕይወቱ ። ወይእቲ ፡
ሥዕል ፡ ገብረት ፡ ሎቱ ፡ ተአምራት ፡ ወመንክራት ፡
ብዙኃ ። እስከ ፡ ፈለሰ ፡ እምዝንቱ ፡ ዓለም ፡ ወቦአ ፡
ውስተ ፡ መንግሥተ ፡ ሰማያት ፡ ወዅሉ ፡ ሕዝብ ፡ ወ
መኳንንት ፡ እለ ፡ ታሕተ ፡ መንግሥቱ ፡ ይትጋብኡ ፡
ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ በዕለት ፡ በዓለ ፡
ለእግዝእትነ ፡ ያከብርዋ ፡ ወያፈቅርዋ ፡ ፈድፋደ ፡ ወ
ሀለወት ፡ እስከ ፡ ዮም ። ጸሎታ ፡ ወበረከታ ፡ ወምሕ
ረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊ
ት ፡ ወምስለ ፡ ዅልነ ፡ ውሉደ ፡ ጥምቀት ፡ ዘናፈቅራ ፡
ኀቡረ ፡ ይ (A. fol. 90 b. 2.) ምሐረነ ፡ ለዓለመ ፡ ዓለም ፡
አሜን ። ። ።

The following lines are added from B.

ተአምረ ፡ ፍቅርኪ ፡ ጽጌ ፡ ሐና ፡ በገጸ ፡ ከሊፋ ፡
አመ ፡ ተዓውቀ ።
ሰረረ ፡ ዖፍ ፡ ነሚአ ፡ ዘመጽሐፈ ፡ መልእክት ፡ ረቀ ።
በትእዛዘ ፡ ዚአኪ ፡ ያብጽሕ ፡ ብሔረ ፡ ርጉቀ ።
ዓሣ ፡ ባሕርኒ ፡ እንዘ ፡ ይጸውር ፡ ወርቀ ።
ይጸብት ፡ ቀላያት ፡ ወየዓርግ ፡ ሐይቀ ።

CHAPTER XXXV.

HOW THE VIRGIN MARY APPEARED UNTO THE ARCHBISHOP THEOPHILUS.

ተአምረሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማ
ርያም ፡ ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወ
ልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓ
ለም ፡ አሜን ። በእንተ ፡ ዘከመ ፡ አስተርአየቶ ፡ እግ
ዝእትነ ፡ ለቴዎፍሎስ ፡ ሊቀ ፡ ጳጳሳት ። ወዘከመ ፡ ተ
ናገረቶ ፡ ወአጽንዓቶ ፡ እምድኅመ ፡ ፍኖት ፤ ይቤ ፡
ቴዎፍሎስ ፡ ሊቀ ፡ ጳጳሳት ፤ ስምዑ ፡ አበውየ ፡ ወአ
ኀውየ ፡ ዘእነግረክሙ ፡ በፍርሀት ፡ ወበሃይማኖት ፡
ርትዕት ፡ ዘአስተርአየተኒ ፡ እግዝእትነ ፡ ቅድስት ፡ ድ
ንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ (A. fol. 91 a. 1.)
አምላክ ። በይእቲ ፡ ሰንበት ፡ እንተ ፡ ኀለፈት ፡ ፈጺ
መን ፡ ጸሎቶ ፡ ሴሊት ። ወኖመ ፡ አኀው ፡ ኤጲስ ፡ ቆ
ጳሳት ፡ እንተ ፡ ባሕቲቶሙ ። ወነረጉ ፡ አነ ፡ ኀበ ፡
ውእቱ ፡ ተሥላስ ። ዘነበረት ፡ ውስቴቱ ፡ እግዝእት

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[1] B. ዘሠናይ ፡ ስና ፡ በስማ ፡ ለእግ ፡ etc. ቅሩበ ፡ [2] B. ጽርሑ ፡ ከመ ፡ ይግበር ፡ ሥዒለ ፡ ወሰ
ጊደ ፡ [3] B. ዅሉ ፡ ዕለት ፡ [4] B. ends thus ወይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሀለወት ፡ እስከ ፡ ዮ
ም ፡ ወኢየማን ፡ ሕንፅታ ፡ ናሁ ፡ ሰማዕክሙ ፡ አፍቀራኒሁ ፡ ለክርስቶስ ። ዘንተ ፡ ተአምረ ፡ ዐቢየ ፡ ዘገብረት ፡ እ
ግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በቈማርያም ፡ ወላዲተ ፡ አምላክ ። ወንሕነ ፡ ዓዲ ፡ ንስአሎ ፡ ለዘተወልደ ፡ አምኔ
ሃ ። ወኮነ ፡ መድኀኒተ ፡ ለአዳም ፡ ወዘርኡ ፡ ከመ ፡ ይስረይ ፡ ለነ ፡ ኃጣውኢነ ፡ ወይደምስስ ፡ አበሳነ ። ወይርድአ
ነ ፡ በጊዜ ፡ ምንዳቤነ ፡ ወያሥምር ፡ ፍሬሃ ፡ ለምድርነ ፡ ወይሕሰኖሙ ፡ ለእለ ፡ ተወልዱ ፡ (B. fol. 68 b. 1.) ሕፃናት ፡
ወሀብ ፡ ኃይለ ፡ ለአዕሩግ ። ወያንጎ ፡ መዋዕሊሁ ፡ ለገብራ ፡ ኃይለ ፡ ማርያም ። ወያጽንዓነ ፡ ዲበ ፡ ሃይማኖት ፡ ር
ትዕት ፡ በትንብልናሃ ፡ ለዛቲ ፡ ድንግል ፡ ንጽሕት ፡ ለእግብርቲሃ ፡ ወለአዕማቲሃ ። ወሊቲኒ ፡ ለኃጥእ ፡ ገበርኪ ፡
ኃይለ ፡ ማርያም ። ለዓለመ ፡ ዓለም ፡ አሜን ።

ነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲ
ተ ፡ አምላክ ። ወቆምኩ ፡ ወሰፍሐኩ ፡ እደውየ ። ወ
ጸለየኩ ፡ ወሰአልክም ፡ ለእግዚአብሔር ። ወእቤ ፡ ስ
ምዓኒ ፡ እግዚእየ ፡ ወመድኀንየ ፡ ኢየሱስ ፡ ክርስቶ
ስ ፡ ዘሰማዕኩሙ ፡ ለጉሁን ፡ በኂቅያ ፡ እስከ ፡ ዓቀ
ሙ ፡ ሕገ ፡ እግዚአብሔር ። ወሊተኒ ፡ ስምዓኒ ፡ ዘሰ
ማዕኮ ፡ ለአባ ፡ አትናቴዎስ ፡ ሐዋርያ ፡ ወረዳእክ ፡ እ
ምሁሉ ፡ ምንዳቤሁ ። ወእ (A. fol. 91 a. 2.) ነ ፡ ድልው ፡
ለመልእክትክ ። ወአአምር ፡ ዘልፈ ፡ ከመ ፡ ትስምዓ
ኒ ፡ ወቅሩብ ፡ አንተ ፡ ለዓለም ፡ ለእለ ፡ ያፈቅሩ ፡ ስ
መክ ፡ እግዚአየ ፡ ወእምላኪየ ፤ ተሠሃለኒ ፡ ወኢትግ
ብአኒ ፡ ድኅሬየ ፡ ዘተጸመድኩ ፡ ለክ ፡ እምንእስየ ፡
እስክ ፡ ዛቲ ፡ ሰዓት ፡ እስእለክ ፡ ከመ ፡ ታርእየኒ ፡ ም
ጽአትክ ፡ ውስተዝ ፡ ዓለም ፡ ወኀድረተከ ፡ ውስተ ፡
ዝንቱ ፡ ቤተ ፡ በገጸም ። ወርድአኒ ፡ ከመ ፡ እሕንጸ ፡
ለዝንቱ ፡ ቤት ፡ ወይኩን ፡ ዓቢየ ፡ ቤተ ፡ ክርስቲያን ፡
ኅበ ፡ ይሰብሑ ፡ ስመክ ፡ ቅዱስ ። ወታልዕሎ ፡ ወታ
ክብሮ ፡ ለክ ፡ ክሂሎት ፡ ወሥርየት ። ወእንተ ፡ ኄር ፡
ምስለ ፡ አቡክ ፡ ወመንፈስ ፡ ቅዱስ ። ይእዜኒ ፡ ወዘል
ፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ። ወዖበ ፡ ጸለይ ፡
(A. fol. 91 b. 1.) ኩ ፡ ከመዝ ፡ አስተርእየኒ ፡ ብርሃን ፡ ዓ
ቢይ ፡ ወመሰለኒ ፤ ዘሠረቀ ፡ ፀሐይ ። ወርኢኩ ፡ መን
ክረ ፡ ብርሃነ ፡ ዓቢየ ፡ ወዲቤሁ ፡ ትኑብር ፡ ንግሥቶ
ን ፡ ለአንስት ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክ
ልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወገጸ ፡ ይበር
ሀ ፡ ከመ ፡ ፀሐይ ፡ እምብርሃን ፡ ዘላዕሌሃ ። ወትትአ
ጸፍ ፡ ብርሃነ ፡ እስክ ፡ እቤ ፡ አልቦ ፡ በውስተ ፡ ዓለም ፡
ዘኢይክል ፡ ርእዮቶ ፡ ለዝንቱ ፡ ዓቢይ ፡ ስብሐት ።
ሚካኤል ፡ ወገብርኤል ፡ አእላፍ ፡ መላእክት ፡ የሐ
ውሩ ፡ ዓውዳ ። ወሶበ ፡ ርኢክምሙ ፡ ወድቁ ፡ ዲበ ፡
ምድር ። ወከነኩ ፡ ከመ ፡ በድን ። ወአንሥአኒ ፡ ሚ
ካኤል ፡ ወአእተተ ፡ እምኔየ ፡ ፍርሀተ ፡ ወድንጋፄ ።
ወተናገረተኒ ፡ ለሊሃ ፡ (A. fol. 91 b. 2.) ወትቤለኒ ፡ አነ ፡
ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡
አምላክ ፡ ተንሥእ ፡ ወኢትፍራህ ። ሰላም ፡ ለከ ፡ ፈ
ረሳዊ ፡ ወመስተቃትል ፡ ዘይፀብዕ ፡ በእንተ ፡ ሃይማ
ኖት ። ሰላም ፡ ለከ ፡ ማእዘንት ፡ ፅኑዕ ፡ በውስተ ፡ አ
ብያት ፡ ክርስቲያናት ፡ ዘእግዚአብሔር ፡ ተንሥእ ፡
ዕናዕ ፡ ወጠይቅ ፡ ከመ ፡ አነ ፡ እሙ ፡ ለንጉሥ ፡ ሰማያ
ት ፡ ወምድር ። ዘሰማያት ፡ ወምድር ፡ ኢያገምር ፡ ያ
ርክም ፡ በክርሥየ ፡ ተስዓተ ፡ አውራኃ ፡ ወአጥበውክ
ዎ ፡ ሐሊበ ፡ እምአጥባትየ ፡ ለዘይሲሲ ፡ ለሁሉ ፡ ዘሥ
ጋ ፡ በፈቃዳ ፡ አነ ፡ ማርያም ፡ ወለተ ፡ ኢያቄም ፡ ወ
ሐና ። ወእምዘመደ ፡ ይሁዳ ፡ ወእምዘርአ ፡ ዳዊት ፡
አስተርአይኩክ ፡ በፈቃ (A. fol. 92 a. 1.) ዱ ፡ ለፍቁር ፡
ወልድየ ። ወአርአየከ ፡ ዘሰአልክ ፡ ወኃሠሥክ ፡ እም
ኔየ ። በእንተ ፡ ዝንቱ ፡ ቤት ፡ ወምጽአትየ ፡ ውስተ ፡
ብሔረ ፡ ግብጽ ፡ እምኢየሩሳሌም ። ወለዝንቱ ፡ ቤ
ተ ፡ ፈቀደ ፡ ይኅድግ ፡ ከመዝ ፡ ስምዓ ፡ ይኩን ፡ ለዙ
ሉ ፡ ትውልድ ፡ እለ ፡ ሀለዉ ፡ ውስተ ፡ ዓለመ ፡ በእን
ተ ፡ ትሕትናሁ ፡ ዘረከበኒ ፡ እስመ ፡ ፍቁር ፡ ወልድየ ፡
ኢፈቀደ ፡ ይትለዓል ፡ ዲበ ፡ ምድር ፤ ወይፀንዓን ፡ ላዕ
ለ ፡ ደመናት ፡ ወኢላዕለ ፡ አፍራስ ፡ ዘይሴንኖ ፡ ሰብ
እ ። ዘውእቱ ፡ ትእምርተ ፡ ምድር ፡ አላ ፡ ዲበ ፡ እደ
ውየ ፡ ተጸውረ ፡ እምኢየሩሳሌም ፡ እስክ ፡ ዝንቱ ፡
ቤት ። ወነበርኒ ፡ ውስቴቱ ፡ በውእቱ ፡ መዋዕል ፡ አ
ንሰ ፡ በትሕትና ፡ ተዘክርኩ ፡ (A. fol. 92 a. 2.) ቃለ ፡ ኤ
ልሳቤጥ ፡ ዘትቤ ። መኑ ፡ አነ ፡ ትመጽኢ ፡ ኀቤየ ፡ እ
ሙ ፡ ለእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ። ዘአክበርክ
ኒ ፡ እምዓቅምየ ። ወአውሥአትኒ ፡ ወትቤለኒ ፡ ቃአ
ፊሰ ፡ ክሥት ፡ እዝነ ፡ ልብክ ፡ ወአአምር ፡ ዘእነግ
ረክ ፡ በዛቲ ፡ ሰዓት ። ወጸሐፍ ፡ ውስተ ፡ ክርታስ ፡ ወ
አብጽሕ ፡ ውስተ ፡ አህጉር ፡ ወአአፃዳት ፡ ለተዝካር
የ ፡ እስክ ፡ ተፍጻሜተ ፡ ዓለም ። ወአመ ፡ ወለድክም ፡
ለኢየሱስ ፡ ክርስቶስ ። አስተርአየ ፡ ኮከብ ፡ እመንገ
ለ ፡ ጽባሕ ። ወእምዕበየ ፡ ብርሃኑ ፡ ኀብኡ ፡ ብርሃኖ
ሙ ፡ ክዋክብት ፡ ወእንሰ ፡ ውስተ ፡ ማኅደርየ ፡ ሀሎ
ኩ ፡ ወእፈርህ ፡ እምኮለሄ ። ወአልቦ ፡ ዘይትለአክኒ ፡
እስመ ፡ ድንግል ፡ አነ ፡ ወኢየአምር ፡ ምንተ (A. fol.
92 b. 1.) ኒ ፡ ወበዅራ ፡ ለእምየ ፡ እነ ፤ ግሙራ ፡ ኢነበ
ርኩ ፡ ምስለ ፡ አንስት ፡ እለ ፡ ይወልዳ ፡ እንበለ ፡ ኤል
ሳቤጥ ፡ መክን ፡ ለእመ ፡ አልፀቆት ፡ ትለድ ፡ አስተዳለ
ዋ ፡ ላቲ ፡ ኵሎ ፡ መፍቅደ ፡ አግዋሪሃ ፡ ወእንሰ ፡ አልባ
ስ ፡ አልብየ ። ወኃሠሥኩ ፡ ወኢረከብኩ ፡ ዘእንበለ ፡
አጽርቅት ፡ ዘሠቅ ። ወጠብለልክም ፡ በአጽርቅት ፡ ለ
ቅዱስ ፡ ሥጋሁ ፤ ወሀሎ ፡ ጎል ፡ ጥቃ ፡ ተርአስየ ፡ ኀ

በ ፡ ይቀምሑ ፡ አልሀምት ፡ ወአስከብክዎ ፡ ለሕፃን ፡ ውስቴቱ ። ወሀለዉ ፡ አድግ ፡ ወላህም ፡ ወሰገዱ ፡ ሎቱ ፡ ወአስተማወቅዎ ፡ በእስትንፋሰ· ፡ እስመ ፡ መዋዕል ፡ ቀሩ ፡ አሜሃ ። አመ ፡ ዕሥራ ፡ ወተሡዑ ፡ ለወርኃ ፡ ታኅሣሥ ፡ ወነጸርኩ ፡ ሶቤሃ ፡ (A. fol. 92b. 2.) ወናሁ ፡ መላእክት ፡ ወሊቃነ ፡ መላእክት ፡ ሱራፌል ፡ ወኪሩቤል ፡ ይመጽኡ ፡ በበንዶሙ ፡ ወይሰግዱ ፡ ወ ይሴብሕም ፡ በበ ፡ ልሳናቲሆሙ ፡ ወይብሉ ፡ ዛቲ ፡ ዕለት ፡ እንተ ፡ ገብረ ፡ እግዚአብሔር ፡ ወባረከ ። ወይ መጽኡ ፡ ኀቤየ ፡ ወያከብሩኒ ፡ እስመ ፡ ክብር ፡ ተውህበ ፡ ሊተ ፡ እምኀበ ፡ አብ ፡ ወይቤሉ ፡ ቡርክት ፡ አንቲ ፡ እምአንስት ፡ ወቡሩክ ፡ ፍሬ ፡ ክርሥኪ ፡ ዘወዕአ ፡ ከመ ፡ ያሠኒ ፡ ሕዝቦ ፡ ዘማሰነ ፡ በኃጢአት ፤ አንቲ ፡ መርዓት ፡ እንበለ ፡ ነውር ፡ ወአልብኪ ፡ ጽልሑት ። አንቲ ፡ ርግብ ፡ ክብርት ፡ እሙ ፡ ለእግዚእ ፡ ንግሥት ፤ እሙ ፡ ለንጉሥ ፡ ሕያው ፡ ዘአስተርአየ ፡ እምኔኪ ፡ ወክነ ፡ ሕይወተ ፡ ዓለም ፡ ወ (A. fol. 93a. 1.) ብፅዓን ፡ ንሕነ ፡ ዘርኢናሁ ፡ ለእግዚእ ፡ እንዘ ፡ ይትወለድ ፡ በሥጋ ፤ ወቀርበ ፡ ኀቤየ ፡ ቅዱስ ፡ ገብርኤል ፡ በገጹ ፡ ብሩህ ፡ ወፍሡሕ ፡ ወሰገደ ፡ ሊተ ፡ ወይቤለኒ ፡ ዝኬ ፡ ውእቱ ፡ ዘዜነውኩኪ ፡ ወአብሰርኩኪ ፡ በእንቲአሁ ፡ እምትክት ፡ ከመ ፡ ያስተርኢ ፡ በሳዕልኪ ። ወይሁብ ፡ ምሕረተ ፡ ወኃይለ ፡ ለኵሉ ፡ ሕዝብ ፡ ዘየአምን ፡ በስሙ ፡ ወይገንዩ ፡ ለስብሐቲሁ ። ወእምዝ ፡ መጽአ ፡ ዮሴፍ ፡ ወምስሌሁ ፡ ሰሎሜ ፡ ወ ወልዲት ። ወርእያ ፡ ተፈሥሐት ፡ ዓቢየ ፡ ፍሥሐ ። ዖበ ፡ ርእየቶ ፡ ለሕፃን ፡ በውስተ ፡ ጎል ፡ ወሰገደ ፡ ሎቱ ፡ ወጸረቶ ፡ በእደዊሃ ፡ ወትቤ ፡ ብፅዕት ፡ አነ ፡ ዘርእያ ፡ አዕይንትየ ፡ ፍሥሐከ ፡ ዮም ፡ ዘመጸእ ፡ ብውስተ ፡ ዓለም ፡ ከመ ፡ ትሥረይ ፡ አበሳሆሙ ፡ ለ (A. fol. 93a. 2.) ኃጥኣን ፡ ወአነሂ ፡ እምኔሆሙ ። ወተመይጠ ፡ ኀቤየ ፡ ወትቤለኒ ፡ ብፅዕት ፡ አንቲ ፡ እሙ ፡ ለእግዚእ ፡ ኵሉ ፡ ዘይኬልሑ ፡ ነቢያት ፡ በእንቲአሁ ፡ ወይቤሉ ፡ እግዚእነሰ ፡ ያስተርኢ ፡ እምድንግል ። ወአነሂ ፡ አመትኪ ፡ ኢይትፈለጥ ፡ አምኔኪ ። ወእት ለአከኪ ፡ አነ ፡ እስከ ፡ እምውት ። ወእምዝ ፡ መጽኡ ፡ ኖሎት ፡ እምብርሃን ፡ ዘአስተርአዮሙ ፡ ወሰገዱ ፡ ሎቱ ፡ በውስተ ፡ ጎል ፡ እንዘ ፡ ይኬልሑ ፡ ወይብሉ ፡ አንተ ፡ ውእቱ ፡ መድኀኔ ፡ ዓለም ፡ በከመ ፡ ነገሩነ ፡ ከመ ፡ አንተ ፡ ውእቱ ፡ ወልደ ፡ እግዚአብሔር ፡ በአማን ። ብፁዓን ፡ ንሕነ ፡ ዘርኢነ ፡ ስብሐተ ፡ መለኮትከ ፡ ወክነ ፡ ድልዋነ ፡ በከመ ፡ ሰማዕነ ፡ ወቀርቡ ፡ ወሰገዱ ፡ ሊተ ፤ ወይቤሉኒ ፡ ብፅዕት ፡ አንቲ ፡ እምኵሎን ፡ አንስት ፡ ዘዲበ ፡ ምድር ፡ (A. fol. 94b. 1.) ወብፅዕት ፡ ክርሥኪ ፡ እንተ ፡ ጸረቶ ፡ ወአጥባትኪ ፡ እለ ፡ ሐጸናሁ ፡ እስመ ፡ ወለድኪ ፡ ለነ ፡ ሕይወተ ፡ ዓለም ። ወነገሩ ፡ ጎልቄ ፡ መላእክት ፡ ዘኮነ ፡ ኵሎ ፡ ዘርእዩ ፡ ወዘሰምዑ ፡ በኀቤሆሙ ፡ እንዘ ፡ ይብሉ ፤ ስብሐት ፡ ለእግዚአብሔር ፡ በሰማያት ፡ ወሰላም ፡ በምድር ፡ ለእጓለ ፡ እመሕያው ፡ ሥምረቱ ፡ ወኵሉ ፡ ዘሰምዓ ፡ አንክረ ፤ ወአንሰ ፡ እቤ ፡ ምንተ ፡ እከውን ። ወእምድኅረዝ ፡ አመ ፡ ስሙን ፡ መጽአ ፡ ከመ ፡ ይግዝርዎ ፡ በከመ ፡ ሕገ ፡ አይሁድ ። ወሰመይዎ ፡ ስሞ ፡ ኢየሱስ ፡ በከመ ፡ ይቤለኒ ፡ መልአክ ፡ እምቅድመ ፡ እፅንሶ ። ወበውእቱ ፡ መዋዕል ፡ መጽኡ ፡ ሰብአ ፡ ሰገል ፡ እምብሔረ ፡ ጽባሕ ፡ እንዘ ፡ የኀሥሡ ፡ ውስተ ፡ አህጉር ፡ ወአዕፃዳት ። ወይቤሉ ፡ በአይቴ ፡ ተወልደ ፡ ክርስ (A. fol. 93b. 1.) ቶስ ፡ እስመ ፡ ርኢን ፡ ኮከበ ፡ ዚአሁ ፡ በምሥራቅ ፡ ወመጻእነ ፡ ከመ ፡ ንስግድ ፡ ሎቱ ። ወሰማዖ ፡ ሄሮድስ ፡ ተሀውከ ፡ ምስለ ፡ ኵሉ ፡ አድያሚሃ ፡ ለኢየሩሳሌም ፡ ወአስተጋብኦ ፡ ኵሎ ፡ ዓበይተ ፡ ወክህናት ፡ ወጸሐፍተ ፡ ወሊቃውንት ፡ ሕዝበኒ ፡ ወተስእሎሙ ፡ ወይቤሎሙ ፡ በአይቴ ፡ ይትወለድ ፡ ክርስቶስ ፡ ወማእዜ ፡ ዕድሜሁ ። ወይቤልዎ ፡ በዝ ፡ መዋዕል ፡ በቤተ ፡ ልሔም ፡ ዘይሁዳ ። በከመ ፡ ይቤ ፡ ሚልክያስ ፡ ነቢይ ። አንቲኒ ፡ ቤተ ፡ ልሔም ፡ ምድረ ፡ ኤፍራታ ፡ ኢኮንኪ ፡ ሕፅፅተ ፡ እምአዕፃዳት ፡ ይሁዳ ፡ እስመ ፡ እምኔኪ ፡ ይወፅእ ፡ ንጉሥ ። ወይሬእዮሙ ፡ ለሕዝብየ ፡ እስራኤል ። ወይቤሎሙ ፡ ሄሮድስ ፡ ለሰብአ ፡ ሰገል ፡ ሑሩ ፡ ወጎሥዎ ፡ ለሕፃን ። ወዖበ ፡ ረከብክምዎ ፡ ንዑ ፡ ወንግሩኒ ፡ (A. fol. 94a. 1.) ከመ ፡ እስግድ ፡ ሎቱ ፤ ወአከ ፡ ይስግድ ፡ ሎቱ ፡ አላ ፡ ከመ ፡ ይቅትሎ ። ወመሰሎሙ ፡ ከመ ፡ ምድራዊ ፡ ውእቱ ፡ ወዘበምድር ፡ መንግሥቱ ። ወሰሚዖሙ ፡ ሰብአ ፡ ሰገል ፡ ዘንተ ፡ በጎበ ፡ ንጉሥ ፡ ወፅኡ ፡ እንዘ ፡ የኀሥሥዎ ። ወውእቱ ፡ ኮከብ ፡ ይመርሖሙ ፡

እምብሔሮሙ ፡ እስከ ፡ አብጽሖሙ ፡ ኀበ ፡ ሀሎኩ ፡ መካን ፡ ምስለ ፡ ፍቁር ፡ ወልድየ ። ወኀደንሙ ፡ ክክ ብ ፡ ወተጎዋአ ፡ ወበዊአሙ ፡ ርእይዎ ፡ ለሕፃን ፡ በዲ በ ፡ እደውየ ፡ ወሰገዱ ፡ ሎቱ ፡ ወአምጽኡ ፡ በፍሥ ሐ ፡ ወበሐሤት ፡ አምጎ ፡ ወርቀ ፡ ከርቤ ፡ ወስሒነ ። ወከልሑ ፡ እንዘ ፡ ይብሉ ፡ ቡሩክ ፡ ንጉሥ ፡ ዓቢይ ፡ ዘተሥእር ፡ መንግሥታት ፡ ምድር ። ወዓዲ ፡ ወረድ ከ ፡ ውስተ ፡ ምድር ፤ ወአሰርከ ፡ ለሰይጣን ፡ እምከ መ ፡ ረከብኑ ፡ ውስተ ፡ (A. fol. 94a. 2.) መጽሐፈ ፡ ነቢ ያት ፡ አበው ፡ ጠቢባን ፤ ወመስዮ ፡ ኖመ ፡ እንዘ ፡ ይ ሔልዩ ፡ ከመ ፡ በሳኒታ ፡ ሖረ ፡ ኀበ ፡ ሄሮድስ ፡ ወይን ግርዎ ፡ ከመ ፡ ረከብዎ ፡ ለሕፃን ፡ ወለእሙ ። ወአስ ተርአዮሙ ፡ መልአከ ፡ እግዚአብሔር ፡ ወይቤሎሙ ፡ እትዉ ፡ ብሔረክሙ ፡ ፀሰላም ፡ ወአትዉ ፡ ብሔሮ ሙ ፡ በከመ ፡ ይቤሎሙ ፡ መልአከ ፡ እግዚአብሔር ። ወአመ ፡ ተፈጸመ ፡ አርብዓ ፡ ዕለት ፡ አዕረግናሁ ፡ ው ስተ ፡ ምኵራብ ፡ ከመ ፡ ይግበሩ ፡ ሎቱ ፡ ሕገ ፡ ሙሴ ። በከመ ፡ ይገብሩ ፡ ሎሙ ፡ ለደቂቀ ፡ እስራኤል ። ወሶ በ ፡ አባእናሁ ፡ ቤተ ፡ መቅደስ ፡ ሀሎ ፡ ካህን ፡ ዘስሙ ፡ ስምዖን ። ወይሴፎ ፡ ከመ ፡ ይርአዮ ፡ ለመድኀን ፡ እ ምቅድመ ፡ ይሙት ፡ ወመጠውክዎ ፡ ኪያሁ ፡ ወነሥ ኦ ፡ ወጸሮ ፡ ዲበ ፡ እደዊሁ ። ወባረከ ፡ ወአየደ ፡ በው (A. fol. 94b. 1.) ስተ ፡ ታቦት ። ወሶበ ፡ ርእዮ ፡ ፍቁር ፡ ወልድየ ፡ ለስምዓን ፡ ተከሥታ ፡ አዕይንቲሁ ፡ እስ መ ፡ ዕውር ፡ ብእሲ ፡ ውእቱ ፤ ወከሠተ ፡ አፉሁ ፡ ወ ይቤ ። ሴቤሃ ፡ ይእዜ ፡ ትስእሮ ፡ ለገብርከ ። በሰላም ፡ እግዚኦ ፡ በከመ ፡ አዘዝከ ። እስመ ፡ ርእያ ፡ አዕይን ትየ ፡ አድኅኖተከ ። ዘአስተዳሎከ ፡ ቅድመ ፡ ኵሉ ፡ ሕዝብከ ። ወክብረ ፡ ለሕዝብከ ፡ እስራኤል ። ወዘን ተ ፡ ፈጺሞ ፡ ወወሀበኒ ፡ ሕፃነ ፡ ወአተውኑ ፡ በሰላም ፡ ምስለ ፡ ፍሥሐ ፡ ወሐሤት ። ወበይእቲ ፡ ዕለት ፡ ሞ ተ ፡ ስምዓን ፡ ካህን ፡ አረጋዊ ። ወነበረ ፡ ሄሮድስ ፡ ክ ልኤተ ፡ ዓመተ ፡ እንዘ ፡ ይጸንሐሙ ፡ ለሰብእ ፡ ሰገ ል ፡ ከመ ፡ ይምጽኡ ፡ ኀቤሁ ፡ ወኢገብኡ ፡ እስመ ፡ አተዉ ፡ ማኅደሮሙ ። ወተሀውከ ፡ ወፈርሀ ፡ ሄሮድ ስ ፡ በዙሪል ፡ ግብሩ ። ወእስተርእዮ ፡ ሰይጣን ፡ (A. fol. 94b. 2.) በሌሊት ፡ በአምሳለ ፡ ብእሲ ፡ ማእምር ፡ ወይ ቤሎ ፡ ምንት ፡ ንብረትከ ፡ ይእዜ ፡ ትትኃንል ፡ አን ተ ፡ ወዙሉ ፡ መንግሥተከ ። ወአውሥአ ፡ ሄሮድስ ፡ ወይቤ ፡ ምንተ ፡ እግበር ። ወይቤሎ ፡ ሰይጣን ፡ ጌሠ መ ፡ በጽባሕ ። ፈኑ ፡ አግብርቲከ ፡ ወአዝዘሙ ፡ ከመ ፡ ኢይኅድጉ ፡ በቤተ ፡ ልሔም ፡ ሕፃነ ፡ ዘክልኤ ፡ ዓመ ት ። ወዘይቴሐት ፡ እንዘ ፡ ይቀትልዎሙ ። ወከመ ፡ ይትረከብ ፡ ሕፃን ፡ ምስለ ፡ እለ ፡ ይትቀተሉ ፡ ከመ ፡ ኢይልሀቅ ፡ ወኢይንሣእ ፡ መንግሥተከ ፡ ወበይእ ቲ ፡ ዕለት ፡ አስተርአዮ ፡ መልአከ ፡ እግዚአብሔር ፡ ለዮሴፍ ። ወይቤሎ ፡ ተንሥእ ፡ ንሣእ ፡ ሕፃነ ፡ ወእ ሞ ፡ ወሑር ፡ ብሔረ ፡ ግብጽ ፡ እስከ ፡ እነግረከ ፡ እስ መ ፡ ሄሮድስ ፡ የኀሥሥ ፡ ከመ ፡ ይቅትሎ ፡ ለሕፃን ። ወሶ (A. fol. 95a. 1.) ቤሃ ፡ ተንሣእነ ፡ ወሐርነ ፡ ብሔረ ፡ ግብጽ ፡ ወሰሎሜ ፡ ምስሌነ ። ወጸቢሑ ፡ እዘዘ ፡ ሄሮ ድስ ፡ ይቅትሎሙ ፡ እለ ፡ ቤተ ፡ ልሔም ። ወዘዙሉ ፡ አድያሚሃ ፡ ወአፀዳ ፡ በከመ ፡ ተጠየቀ ፡ እምሰብአ ፡ ሰግል ። ወበከመ ፡ ነገሮ ፡ ሰይጣን ፡ አበ ፡ ኵሉ ፡ መዓ ት ። ወንሕነሰ ፡ ተንሣእነ ፡ ወዮሴፍ ፡ ቅድሜየ ። ወ እፀውሮ ፡ ለወልድየ ፡ አሐተ ፡ ጊዜ ፡ ዲበ ፡ መትከፍ ትየ ፡ ወአሐተ ፡ ጊዜ ፡ ዲበ ፡ ገቦየ ። ወአሐተ ፡ ጊዜ ፡ ዲበ ፡ እድውየ ። ወሰሎሜ ፡ ታስተባርየኒ ፡ እምርኅ ቅተ ፡ ፍኖት ፡ ወእምድኅመ ፡ ሑረት ። ወአወረዶ ፡ ከመ ፡ ይትልወኒ ፡ ከመ ፡ አንስት ፡ እለ ፡ ይሜህራ ፡ ደቂቆን ፡ ሐዊረ ፡ እስመ ፡ ንእስት ፡ አነ ፡ ወኢለመድ ኩ ፡ ምንዳቤ ። ወውእቱኒ ፡ የሐውር ፡ በበ ፡ ንስቲት ፡ ወይእኅዝ ፡ ጽንፈ ፡ ልብስየ ፡ ወይኔጽር ፡ (A. fol. 95a. 2.) ከመ ፡ ኵሉ ፡ ሕፃናት ፡ እለ ፡ ይበክዩ ፡ ለእሞሙ ። ከ መ ፡ ይጸራሆሙ ፡ ወሶቤሃ ፡ እፀውሮ ፡ በገቦየ ። ወእ ኢምኖ ፡ ወእትፈሣሕ ፡ በእንስዮቱ ፡ እንዘ ፡ አወግ ዞ ፡ ለሄሮድስ ፡ ወእረግሞ ። ወኵሎ ፡ መንግሥቶ ፡ በእንተ ፡ ዘአሕሰመ ፡ ላዕለ ፡ ሕፃናት ፡ እለ ፡ አልቦ ሙ ፡ እከይ ፡ ወኃጢአት ፡ እስመ ፡ ቀተሎሙ ፡ ወወ ደየ ፡ ኃዘነ ፡ ውስተ ፡ ከርሠ ፡ እሞሙ ፡ ወአቡሆሙ ። ወዮሴፍ ፡ እንዘ ፡ ይጸውር ፡ ስንቀነ ፡ ሶበ ፡ ርእየ ፡ ሰ ሎሜ ፡ እንዘ ፡ ትነሥአ ፡ ለሕፃን ፡ ዲበ ፡ መታክፍ ታ ፤ ወሶበ ፡ በጻሕነ ፡ ብሔረ ፡ ግብጽ ፡ ነበርነ ፡ አፍአ ፡ ሀገር ፡ ታሕተ ፡ ጽላሎተ ፡ ዕፅ ፤ ከመ ፡ ናዕርፍ ፡ እም ዋዕየ ፡ ፀሐይ ፡ እስመ ፡ ሐጋይ ፡ ውእቱ ፡ እመ ፡ ዕሥ ራ ፡ ወሰበው ፡ ለግንበት ። ዮሴፍ ፡ ወሰሎሜ ፡ ኖሙ ፡

እምድከመ ፡ ፍኖት ። ወአንሰ ፡ (A. fol. 95 b. 1.) አጥበ ውክም ፡ ሐሊበ ፡ ለሕፃንየ ፡ ወአልባሲሁኒ ፡ አምሳለ ፡ ወይን ። በከመ ፡ አልባስየ ፡ ዘአልበሱኒ ፡ አበውየ ፡ አመ ፡ አብኡኒ ፡ ቤተ ፡ መቅደስ ። ወእምአመ ፡ ለበስኩ ፡ ኢያሰስልኩ ፡ እምላዕሌየ ። ወአግእኒሁኒ ፡ በአምሳለ ፡ ወርቅ ፡ ውስተ ፡ እገሪሁ ፡ ለወልድየ ። ወናሁ ፡ ክልኤቱ ፡ ፈያት ፡ እንተ ፡ ይእቲ ፡ ፍኖት ፡ አሐዱ ፡ እምብሔረ ፡ ግብጽ ፡ ወከልኤ ፡ እምብሔረ ፡ ዕብራዊያን ፡ ወይቤሎ ፡ ዕብራዊ ፡ ለግብጻዊ ፤ አንሰ ፡ አፈቅር ፡ እንግእ ፡ አልባሲሃ ፡ ለዛቲ ፡ ብእሲት ፡ ወአልባሰ ፡ ወልዳ ፡ እስመ ፡ ይመስል ፡ አልባሰ ፡ ነገሥት ። ወሶበ ፡ ረከብክዎሙ ፡ በገጸም ፡ እምነግእኩ ። ወባሕቱ ፡ ጥቃ ፡ ሀገር ፡ ሀለዉ ። ወይቤሎ ፡ ግብጻዊ ፡ ለክልኤ ፡ ጎድግ ፡ ንሑር ። እስመ ፡ ኢርኢኩ ፡ ዘከመ ገዝ ፡ ሕፃ (A. fol. 95 b. 2.) ነ ፡ እምአመ ፡ ተፈጠርኩ ። ወእንዘ ፡ ከመዝ ፡ ይትናገሩ ፡ አውዕአ ፡ ጥበ ፡ እምአጥባትየ ፡ ለሕፃን ፡ ወፈቀድኩ ፡ አስትዮ ። ወነጸርኩ ፡ ዓውድየ ፡ ወኢረከብኩ ፡ ወተንሣእኩ ፡ ወወሰድክዎ ፡ ውስተ ፡ ሀገር ፡ ወሰአልክዎን ፡ ለአንስት ፡ ያስትያሁ ፡ ማየ ፡ ወአልቦ ፡ ዘወሀበኒ ፡ እስመ ፡ አልቦሙ ፡ ምሕረት ፡ ለሰብአ ፡ ይእቲ ፡ ሀገር ። ወርእዮሙ ፡ ፈያት ፡ ከመ ፡ ሐርኩ ፡ ውስተ ፡ ሀገር ። ገብኡ ፡ ድኅሬሆሙ ፡ ወሖሩ ፡ ኀበ ፡ ዮሴፍ ፡ እንዘ ፡ ይነውም ፡ መሰጡ ፡ አሣዕነ ፡ ወልድየ ፡ ወገባእኩ ፡ ወአንቃህክዎሙ ። ወእቤሎሙ ፡ ተንሥኡ ፡ ንሑር ፡ እምዛቲ ፡ ሀገር ፡ እስመ ፡ ውሑዳን ፡ ምሕረት ፡ እሙንቱ ፡ ወኃሠሥኩ ፡ ማየ ፡ ወአልቦ ፡ ዘወሀበኒ ፡ ወኢረባሕኩ ፡ ዘእንበለ ፡ አሣዕነ ፡ ወልድየ ፡ ዘነሥኡ ፡ ፈያት ። ወ (A. fol. 96 a. 1.) ዘንተ ፡ ብሂልየ ፡ በከይኩ ፤ ወርእዮ ፡ ፍቁር ፡ ወልድየ ፡ ብካይየ ፡ ኃሠሠ ፡ እንብዕየ ፡ በእደሁ ፡ ወአውረደ ፡ ንስቲተ ፡ አጽባዕቶ ፡ ውስተ ፡ ምድር ። ወነቅዓ ፡ ማየ ፡ ዘይውኀዝ ፡ ወሰተይነ ፡ እምኔሁ ፡ ጥዑመ ፡ ከመ ፡ መዓር ፡ ወፀዓዳ ፡ ከመ ፡ ሐሊብ ። ወአተበ ፡ ለውእቱ ፡ እንዘ ፡ ይብል ፡ ለይኩን ፡ ዝንቱ ፡ ማይ ፡ ለነሱ ፡ ዘይሰትዮ ። ፈውሰ ፡ ወጥዒና ፡ ዘእንበለ ፡ ለሰብአ ፡ ሀገር ፡ ይኩን ፡ መሪረ ፡ ውስተ ፡ አፉሆሙ ። ወኢይሕየው ፡ አሐዱ ፡ እምኔሆሙ ። ወእምዝ ፡ በላዕነ ፡ ንስቲተ ፡ ወጸርክዎ ፡ ለፍቁር ፡ ወልድየ ፡ ወተንሥእነ ፡ ከመ ፡ ንሑር ። ወበጊዜሃ ፡ ወድቁ ፡ በቅጽበት ፡ ወመኳርብቲሆሙ ። ወኢተርፈ ፡ አሐዱ ፡ እምኔሆሙ ፡ ወተሰብሩ ፡ ጣ (A. fol. 96 a. 2.) ዖቶሙ ፡ ለለ ፡ ክፍሎሙ ። ወኮኑ ፡ ከማሁ ፡ እማልክቲሆሙ ፡ ውዱቀ ፡ ፩፩ ላዕለ ፡ ክልኡ ፡ ወተሰብሩ ። ወእንዘ ፡ ነሐውር ፡ መልዕልተ ፡ ግብጽ ፡ መጽኡ ፡ አድባር ፡ ወጸላዕት ፡ ወአራዊት ፡ ወሰገዱ ፡ ወሰብሕዎ ፡ ለወልድየ ። ወሶበ ፡ ነሐውር ፡ የሐውሩ ፡ ምስሌነ ። ወተመይጠ ፡ ወልድየ ፡ መንገሌሆሙ ፡ ወወደየ ፡ እዴሁ ፡ ዘየማን ፡ መንገለ ፡ ደብር ፡ ዘመንገለ ፡ ጽባሕ ። ወእዴሁ ፡ ዘፀጋም ፡ ውስተ ፡ ደብር ፡ ዘመንገለ ፡ ምዕራብ ፤ ወይቤሎሙ ፡ ቁሙ ፡ ወናሁ ፡ አሠረ ፡ እዴክሙ ፡ ውስተ ፡ ኰኵሕ ፡ ከመ ፡ ዘጽቡር ፡ ያስተርእዩ ፡ እስከ ፡ ዮም ፡ ለሰብእ ። ወይቤሎሙ ፡ ኩኑ ፡ ትእምርተ ፡ ለእለ ፡ ኢየአምኑ ፡ ብየ ፡ ወይክሕዱ ፡ ምጽአትየ ። ወለረሲእን ፡ አይሁድ ፡ ወለሄሮድስ ፡ ርጉም ፡ ወለመንግሥቱ ፤ (A. fol. 96 b. 1.) ወለነሱ ፡ ዘኢየአምን ፡ በስምየ ፡ ቅዱስ ። ወይቤሎሙ ፡ እሙንቱ ፡ አድባር ፡ አእመርክሙኒ ፡ ወአመንክሙ ፡ ብየ ፡ እለ ፡ አልብክሙ ፡ ነፍስ ፡ ወሥጋ ፡ ወኢአምኑኒ ። ነገሥትኒ ፡ እለ ፡ ፈጠርክዎሙ ፡ በአርአያየ ፡ ወበአምሳልየ ፡ ወኢገነዩ ፡ ለስብሐትየ ። ወእለሂ ፡ መጻእኩ ፡ በእንቲአሆሙ ፡ ውስተ ፡ ዓለም ። ወኢያክበሩኒ ፡ ወኢተወክፉኒ ፡ ዳእሙ ፡ ኃሠሡኒ ፡ ይቅትሉኒ ፡ እስከ ፡ መጻእኩ ፡ ወበጻሕኩ ፡ ውእቱ ፡ ዝ ፡ ብሔር ። ወከመዝ ፡ የሀሉ ፡ ስምየ ፡ ወስመ ፡ እም የ ፡ ንጽሕት ፡ በዕበይ ፡ ወስብሐት ፡ እስከ ፡ ትውልደ ፡ ትወልድ ። ወእምዝ ፡ በጸሐነ ፡ ሀገረ ፡ እስሙናይን ፡ ውስተ ፡ ቀዳሚ ፡ አንቀጸ ፡ ማኅፈድ ፡ ዘአርባዕቱ ፡ ማዕዝነሂሃ ፡ ወይትሌዓል ፡ እምሀገር ፡ ወድቀ ፡ ሀገረ ፡ ወተሰብረ ፡ (A. fol. 96 b. 2.) እስመ ፡ ያጣዕዉ ፡ ሎቱ ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ኩን ፡ ትእምርተ ፡ ለዛቲ ፡ ሀገር ፡ ወለሰብእ ፡ እስከ ፡ ለዓለም ። ወኮነ ፡ በከመ ፡ ይቤሎ ፡ ወኮነ ፡ መዝበረ ፡ እስከ ፡ ዮም ። ወሀሎ ፡ ዕፀ ፡ ውስተ ፡ ውእቱ ፡ መካን ። ወሰገደ ፡ ታሕተ ፡ አገሪሁ ፡ ለወልድየ ። ወይቤሎ ፡ ሐዊሳ ፡ ለምጽአትከ ፡ ኢየሱስ ፡ ወልዶ ፡ እግዚአብሔር ። ወተናገሮ ፡ እግዚእ ፡ ወይቤሎ ፡ ኢይኩን ፡ ውስቴትከ ፡ ነቀዝ ፡ እስከ ፡ ለዓለም ። ወትሄሉ ፡ ለተዝካረ ፡ በዓትየ ፡

ዮም ፡ ውስተ ፡ ዝንቱ ፡ ሀገር ። ወአንከሩ ፡ ኵሎሙ ፡ ንኡሰሙ ፡ ወዓቢዮሙ ፡ እምስብሐት ፡ ዘላዕለ ፡ ወልድየ ። ወይቤሉ ፡ ግሙራ ፡ ዘከመዝ ፡ ሕፃን ፡ ኢርኢ ነ ። ወእንዘ ፡ ነሐውር ፡ ውስተ ፡ ጽጌ ፡ ሀገር ፡ ናሁ ፡ ኃምስቱ ፡ እ (A. fol. 97 a. 1.) ግማል ፡ አጽአቁነ ፡ በፍኖት ፡ ወርእዮሙ ፡ ወልድየ ፡ ወይቤሎሙ ፡ ቁሙ ፡ ወ ኩኑ ፡ አእባነ ፡ እስከ ፡ ዮም ። ወሀሎ ፡ ብእሲ ፡ ዘስሙ ፡ ትፍልም ፡ ወምሕረተ ፡ እግዚአብሔር ፡ ላዕሌሁ ። ወውእቱ ፡ ተወክፈነ ፡ ወአጎደርነ ፡ ውስተ ፡ ቤቱ ፡ ወኵሉ ፡ ጣዖታት ፡ ወድቁ ፡ ወተሰብሩ ። ወፈርሀ ፡ ኵሎሙ ፡ ገነውተ ፡ አማልክት ፡ ወተጎብኡ ፡ ውስ ተ ፡ አብያቲሆሙ ። ወበጺሑ ፡ ተጋብኡ ፡ ኵሉ ፡ ሰብ እ ፡ ጎበ ፡ ሀሎነ ፡ ብዙኃን ፡ ሕመ-ማን ፡ ወድውያን ፡ በሐማን ፡ ወጽመ-ማን ፡ ወዘዘኢሁ ፡ ደዌሆሙ ። ወ ወደየ ፡ ወልድየ ፡ እዴሁ ፡ ዲቤሆሙ ። ወፈወሶሙ ፡ እምኵሉ ፡ ደዌያቲሆሙ ። ወገብረ ፡ ተአምረ ፡ ብዙ ኃ ፡ በይእቲ ፡ ሀገር ። ወሶበ ፡ ነገርኩከ ፡ ኵሎ ፡ እም ፡ ኢያግመ (A. fol. 97 a. 2.) ሮ ፡ ክርታስ ፡ ወበዝኑ ፡ ሰብ እ ፡ ጎቤነ ፡ ወተጋፍዑነ ፡ እምብዝኃ ፡ ተአምር ፡ ዘገ ብረ ፡ በይእቲ ፡ ዕለት ። ወወፃእነ ፡ እምህየ ፡ ወበጸሕ ነ ፡ ሀገረ ፡ እንተ ፡ ስማ ፡ ፍንቶስ ፤ ወሰብእ ፡ መፍቀር ያን ፡ ሰብእ ፡ ወነበርነ ፡ ህየ ፡ ወገብረ ፡ ተአምረ ፡ ዘአ ልቦ ፡ ጕልቍ ፡ ወይቤ ፡ ስምየ ፡ ወስመ ፡ እምየ ፡ ማርያም ፡ ይኩን ፡ ውስተ ፡ ዝንቱ ፡ መካን ፡ እስከ ፡ ደኃሪት ፡ ዕለት ፡ ወያመጽኡ ፡ ድውያነ ፡ ወሕመ-ማ ነ ፡ በሃይማኖት ። ወይፈውሶሙ ፡ በብዝኃ ፡ ምሕረ ቱ ። ወሰምዓ ፡ ብእሲ ፡ ፀራቢ ፡ ዘስሙ ፡ ዮሴፍ ፡ ወ መጽአ ፡ ጎቤነ ፡ እስመ ፡ ቀዳሚ ፡ ነገደ ፡ ኢየሩሳሌ ም ፡ ወአጎደሮ ፡ ዮሴፍ ፡ አረጋዊ ፡ ወአጎደርነ ፡ ውስ ተ ፡ ቤቱ ። ወቦቱ ፡ ወልድ ፡ ጋኔን ፡ ዓቢይ ፡ ቦቱ ። ወበይእቲ ፡ ዕለት ፡ ገብአ ፡ ጋኔኑ ፡ ወርእዮ ፡ ከልሐ ፡ እምሕፃን ፡ ወይቤ ፡ ምንት ፡ ሊተ ፡ ወለከ ፡ ኢየ (B. fol. 97 b. 1.) ሱስ ፡ ናዝራዊ ፡ ወመጻእከ ፡ ጎቤነ ፡ ከ መ ፡ ትኩንነነ ፤ ጎደግኑ ፡ ለከ ፡ ኢየሩሳልም ፡ ወጦየ ይነ ፡ እስከ ፡ ዛቲ ፡ ሀገር ። ወመጻእከ ፡ ድኅረነ ፡ ከመ ፡ ትኩንነነ ፡ እስመ ፡ ወልደ ፡ እግዚአብሔር ፡ አንተ ፡ ዘበአማን ። ወይቤሎ ፡ ኢየሱስ ፡ ተፈጸም ፡ ወፃእ ፡ እምኔሁ ። ወበጊዜሃ ፡ ሐይወ ፡ እምደዌሁ ፡ ወፈዛ ፡ ወተንሥአ ፡ ምስለ ፡ አቡሁ ፡ ወእሙ ፡ ወሰገዱ ፡ እን ዘ ፡ ይብሉ ፡ ብፁዓን ፡ ንሕነ ፡ እስመ ፡ ይደልወነ ፡ ዝ ንቱ ፡ አኰቴት ፡ እምኵሉ ፡ አሕዛብ ፡ እስመ ፡ ቦአክ ሙ ፡ ቤተነ ፡ እንዘ ፡ ኃጥአን ፡ ንሕነ ፤ ወሶበ ፡ ቦእነ ፡ ቦአ ፡ በረከተ ፡ እግዚአብሔር ፡ ጎቤሆሙ ። ወሶበ ፡ ርእዩ ፡ ተአምረ ፡ ዘገብረ ፡ እግዚእ ፡ ኢየሱስ ፡ አም ኑ ፡ ሰበእ ፡ ብዙኃን ፡ በውእቱ ፡ መካን ። ወተስእል ዎሙ ፡ ዓበይተ ፡ ሀገር ፡ ለ (A. fol. 97 b. 1.) ገነውተ ፡ አ ማልክት ፡ ወይቤልዎሙ ፡ ለምንት ፡ ተጎብእክሙ ፡ ወጎደግሙ ፡ አማልክቲክሙ ፡ ወይቤሉ ፡ እምአመ ፡ ቦአት ፡ ዛቲ ፡ ብእሲት ፡ ምስለ ፡ ሕፃና ፡ ተሰብሩ ፡ ጣ ዖታት ፡ ወወድቁ ፡ አብያተ ፡ አማልክት ። ወሶበ ፡ ነ ሐውጸሙ ፡ በሌሊት ፡ ንረክበሙ ፡ በጽባሕ ፡ ስቡራኒ ሆሙ ፡ ወለአኩ ፡ ጎቤነ ፡ ከመ ፡ ይሰዱነ ፡ ጎቤሆሙ ። ወበእነ ፡ ውስተ ፡ ተስላስ ፡ ወአጎዝዞ ፡ ለበዓለ ፡ ቤ ት ፡ ወወሰድዎ ፡ ጎበ ፡ ዓበይት ፡ ሀገር ፡ ወይቤልዎ ፡ አይቴ ፡ ሀለዉ ፡ እለ ፡ ጎደሩ ፡ ቤተከ ፡ ወይቤሎሙ ፡ ሠሉስ ፡ መዋዕል ፡ ዮም ፡ እምዘ ፡ ወፅኡ ፡ እምጎቤየ ፡ ወኢየአምር ፡ መካኖሙ ። ወኰነንዎ ፡ ወአልቦ ፡ ዘይ ቤ ፡ ዘእንበለ ፡ ኢየአምር ፡ መካኖሙ ። ወወፂአ ፡ ነገ ረኒ ፡ በጎበ ፡ እ (A. fol. 98 a. 1.) በይቱ ፡ ሀገር ፡ ሊቃው ንት ፡ ዘኮነ ። ወበጽባሕ ፡ ወፃእነ ፡ በጎቤሆሙ ፡ ወበጸ ሕነ ፡ ሀገረ ፡ እንተ ፡ ስማ ፡ ቍስያ ። ወሀሎ ፡ ውስቴ ታ ፡ ማኅፈድ ፡ ወዲቤሁ ፡ ሥእል ፡ በላዕሌሁ ፡ ሰብዓ ቱ ፡ መንጦላዕት ። ወገነውት ፡ እለ ፡ ይትለአኩ ፡ ኢ ያበውኡ ፡ ሰብእ ፡ ዘእንበለ ፡ ዓበይተ ፡ ሀገር ። ወዘወ ሀቦሙ ፡ ንዋየ ፡ ይወፅኡ ፡ ወይሰግድ ። ወሶበ ፡ በጸሕ ነ ፡ ጎበ ፡ አንቀጸ ፡ ሀገር ፡ ተሠጡ ፡ ሰብዓቱ ፡ መንጦ ላዕት ፡ ወወድቀ ፡ ሥዕል ፡ እስከ ፡ ታሕቱ ፡ ወተሰብ ረ ፡ ለለ ፡ ክፍሉ ። ወከልሐ ፡ ጋኔን ፡ ዘውስቴቱ ፡ እን ዘ ፡ ይብሎሙ ፡ ለገነውት ፡ ለእመ ፡ ኢመጻእክሙ ፡ ጎበ ፡ ዛቲ ፡ ብእሲት ፡ ወወልዳ ፡ ወአረጋዊ ፡ ዘየሐው ር ፡ ምስሌሃ ፡ ወብእሲት ፡ ወእመ ፡ ኢሰደድክዎሙ ፡ እም ፡ ዘይበውኡ ፡ ውስተ ፡ (A. fol. 98 a. 2.) ሀገር ፡ ይ ሠወር ፡ ቅኔክሙ ፡ ወያወፅኡክሙ ፡ እስከ ፡ ሠሉስ ፡ መዋዕል ፡ ወነገርኩክሙ ፡ ከመ ፡ ይመጽኡ ፡ ብሔረ ክሙ ፡ እስመ ፡ ኃሠሡ ፡ ኵሎ ፡ በሐውርት ፡ ዘግብ ጽ ። ወለእመ ፡ ቦኡ ፡ ውስተዝ ፡ ሀገር ፡ ወጎበ ፡ ቤተ ፡

አማልክት ፡ ይትነሠት ፡ ወይሰዓር ፡ ግብረ ፡ ሀገርነ ። ወይትነሥኡ ፡ ላዕሌነ ፡ ጸላዕትነ ፡ ወያማስኑ ፡ ሀገረነ ፡ ወይትነሠት ፡ ክብርነ ። ወሰሚያሙ ፡ ገነውተ ፡ አማልክት ፡ ወጎልቆሙ ፡ ምእት ፡ መጽኡ ፡ ጎቤነ ፡ ምስለ ፡ አብትር ፡ ወዕፀው ። ወአፈድፈዱ ፡ ላዕሌነ ፡ ጽዕለተ ፡ ወይቤሉ ፡ ምንተ ፡ ትፈቅዱ ፡ በጎቤነ ፡ ሑሩ ፡ ከመ ፡ ኢይምጽኡ ፡ ወራዙት ፡ ወኢይቅትሉክሙ ፡ እስመ ፡ ነገሩነ ፡ አማልክቲነ ፡ ከመ ፡ ይተመዝብር ፡ ሀገረነ ፡ በእንቲአክሙ ። ወወፅኡ ፡ አንስቲያሆሙ ፡ ወደ (A. fol. 98b. 1.) ቂቆሙ ፡ ወይጸርፉ ፡ ላዕሌነ ። ወጸርክዎ ፡ ለወልድየ ፡ ወሖርኩ ፡ እንዘ ፡ አኃዝን ፡ ወእበኪ ፡ ወእቲክዝ ፡ በልብየ ፡ እስመ ፡ ኢተወክፉነ ፡ ወኢያኅደሩነ ። ወሶበ ፡ ሰሰልነ ፡ እምሀገር ፡ ተመይጠ ፡ ወልድየ ፡ ወእውገዛ ፡ ለይእቲ ፡ ሀገር ፡ እንተ ፡ ስማ ፡ ቀኍያ ። ወይቤሎሙ ፡ ኩኑ ፡ ውሑዳነ ፡ ወድኩማነ ፡ ወምኑናነ ፡ እምዙሉ ፡ አሕዛበ ፡ ግብጽ ፡ ወኢይብቀኍል ፡ ውስተ ፡ ምድርክሙ ፡ ዘእንበለ ፡ ፃማ ፡ ወጕዕተያ ፡ ወኢይኩን ፡ ሥውረ ፡ ምድርክሙ ፡ ወኢይብዝኁ ፡ ካህናቲክሙ ፡ ዘእንበለ ፡ አሐዱ ። ድኅረ ፡ አሐዱ ፡ ወኢይኩን ፡ በረከተ ፡ እምየ ፡ ላዕሌክሙ ፡ ወኢይኩን ፡ ምድርክሙ ፡ በክመ ፡ ወፅአ ፡ እምአፉየ ። ወዘንተ ፡ ብሂለ ፡ ሖረ ፡ ወእምዝ ፡ ነበርነ ፡ ወኃለፍነ ፡ ከመ ፡ ናዕርፍ ፡ በላዕሌነ ፡ ኀስ (A. fol. 98b. 2.) ቲተ ። ወሀሎ ፡ በትረ ፡ ዘይት ፡ ውስተ ፡ እዴሁ ፡ ለዮሴፍ ፡ ወነሥአ ፡ ኢየሱስ ፡ በእዴሁ ፡ ቅዱስ ። ወተከለ ፡ ውስተ ፡ ውእቱ ፡ መካን ፡ ወይቤ ፡ ይኩን ፡ በረከት ፡ ለሰብአ ፡ ዝንቱ ፡ መካን ፡ እስከ ፡ ለዓለም ። ወተዝካረ ፡ ሐረትየ ፡ ውስተ ፡ ዝንቱ ፡ ፍኖት ። ወሶቤሃ ፡ በቁል ፡ ወለምለመ ፡ አእፀቂሁ ፡ ወፈረየ ፡ ከመ ፡ ዘእምትክት ፡ ዕፀ ፡ ወፈቅድነ ፡ ንሖር ፡ ወሀሎ ፡ አእፃዳት ፡ ዓውደ ፡ ውእቱ ፡ መካን ። ወእንጸረ ፡ ዮሴፍ ፡ በእዕባዕቱ ፡ ወይቤ ፡ ጎበ ፡ አይ ፡ ሀገር ፡ ንሖር ፡ እስመ ፡ መስየ ፡ መዓልት ፡ ወመጽአ ፡ ሌሊት ። ወእቤሎ ፡ ኢንሐውር ፡ ጎበ ፡ አእፃዳት ፡ አላ ፡ ነሐውር ፡ ውስተ ፡ ገዳም ፡ ወእንዘ ፡ ነሐውር ፡ በገቦ ፡ ደብር ፡ ጊዜ ፡ የዓርብ ፡ ፀሐይ ። ወናሁ ፡ ክልኤት ፡ ፈያ (A. fol. 99a. 1.) ት ፡ እለ ፡ ረከብናሆሙ ፡ ቀዳሚ ፡ አፍአ ፡ ሀገር ፡ ተለዉነ ፡ እምሀየ ፡ ውስተ ፡ ዝንቱ ፡ መካን ። ወሶበ ፡ ርእዩን ፡ ዓገቱነ ፡ ወሰይሮሙ ፡ ምሉሐ ፡ ውስተ ፡ እደዊሆሙ ። ወይቤሎሙ ፡ አሕመምክሙነ ፡ ብዙኃ ፡ መዋዕል ፡ እንዘ ፡ ንተልወክሙ ፡ ወኢረከብነ ፡ በጎበ ፡ ንነሥአክሙ ፡ ዘእንበለ ፡ ዮም ፡ ወናሁ ፡ ወደቅሙ ፡ ውስተ ፡ እደዊነ ። ወዘንተ ፡ ብሂሎ ፡ መሠጥዎ ፡ ለፍቁር ፡ ወልድየ ፡ እምእደውየ ፡ ወነሥእዎ ፡ አልባሲሁ ፡ ወከማሁ ፡ ነሥኡ ፡ አልባስየ ። ወዓዲ ፡ ሞጣሕተ ፡ ዘዲበ ፡ ርእስየ ። ወተሠውጠ ፡ ጎበ ፡ ዮሴፍ ። ወውእቱሰ ፡ ከመ ፡ በግዕ ፡ ዘአልቦ ፡ ጕሕሉት ፡ ወመሠጥዎ ፡ ልብስ ። ወሶበ ፡ ርእየት ፡ ሰሎሜ ፡ ዘንተ ፡ ኵሎ ፡ ገደፈት ፡ ልብሳ ፡ (A. fol. 99a. 2) ወነሢአሙ ፡ አልባሲን ፡ ቆሙ ፡ እምርኁቅ ፡ ወተናገረ ፡ አሐዱ ፡ አምሳለ ፡ ካልእ ፡ ወሶበ ፡ ርኢክዎሙ ፡ ቀዊሞሙ ፡ እንዘ ፡ ይትማከሩ ፡ ፈራህኩ ፡ ዓቢየ ፡ ፍርሀት ። ወእቤ ፡ በልብየ ፡ ይመጽኡኒ ፡ እንጋ ፡ ወይቀትልዎ ፡ ለወልድየ ። ወነሣእክዎ ፡ ዲበ ፡ እደውየ ፡ ወእንበርኩ ፡ ገጽየ ፡ ዲበ ፡ ገጹ ፡ እንዘ ፡ እበኪ ፡ ወእብል ፡ አሌ ፡ ሊተ ፡ ኦ ፍቁር ፡ ወልድየ ፡ አይቴ ፡ አሐውር ፡ እምዛቲ ፡ ሰዓት ። ወኢይቴ ፡ አመሥጥ ፡ ገይይኩ ፡ ምስሌክ ፡ እም ኢየሩሳሌም ፡ በፍርሀተ ፡ ጸላዒ ፡ ሄሮድስ ፡ ከመ ፡ ኢይቅትልክ ፡ ወልድየ ፡ ፍቁር ፡ ወልድየ ፡ ወፍቁረ ፡ ነፍስየ ፡ እምጎየሰኒ ፡ ሶበ ፡ ወረድኩ ፡ ውስተ ፡ ምድርየ ፡ ወእም ፡ ሞትኩ ፡ እም ፡ አርአይ ፡ ዘንተ ፡ ኵሎ ፡ ሕማመ ። ወናሁ ፡ እፈርሀ ፡ ከመ ፡ ኢይንሥኡክ ፡ እለ ፡ የአክዩ ፡ እምሄሮድስ ፡ እምጎየሰኒ ፡ ሶበ ፡ ሐለውኩ ፡ ው (A. fol. 99b. 1.) ስተ ፡ ቤተ ፡ ልሔም ፡ ጎበ ፡ እለ ፡ የአምርም ፡ ለዮሴፍ ፡ እምሰአሎሙ ፡ በእንቲአክ ፡ ከመ ፡ ኢይቅትሉክ ። ወይልየ ፡ ፍቁር ፡ ወልድየ ፡ እስመ ፡ ንእስት ፡ አነ ፡ ድንግል ። ወኢየአምር ፡ ዘንተ ፡ ኵሎ ። ኦብርሃነ ፡ አዕይንትየ ፡ መነ ፡ አአምር ፡ በዝ ፡ ምድር ። ወናሁ ፡ ሀሎኩ ፡ ውስተ ፡ በድው ፡ ወኢየአምር ፡ መክነ ፡ ወኢሀገረ ፡ ጎበ ፡ አሐውር ፤ አይይቴ ፡ ሀለዉ ፡ እለ ፡ የአምርዮ ፡ ለአምላክየ ፡ እስመ ፡ ኢይሰአለኒ ፡ ዘንተ ፡ ኵሎ ። ወናሁ ፡ ሶበ ፡ ሐለውኩ ፡ ውስተ ፡ ቤተ ፡ ልሔም ፡ ጎበ ፡ እለ ፡ የአምርዮ ፡ ለዮሴፍ ፡ እምሰአሎሙ ፡ በእንቲአክ ፡ ከመ ፡ ኢይቅትሉክ ። ወይልየ ፡ ፍቁር ፡ ወልድየ ፡ እስመ ፡ ንእስት ፡ አነ ፡ ድንግል ። ወኢየአምር ፡ ዘንተ ፡ ኵሎ ። ኦብርሃነ ፡ አዕይንትየ ፡ መነ ፡ አአምር ፡ በዝ ፡ ምድር ። ወናሁ ፡ ሀሎኩ ፡ ውስተ ፡ በድው ፡ ወኢየአምር ፡ መክነ ፡ ወኢሀገረ ፡ ጎበ ፡ አሐውር ፤ አይይቴ ፡ ሀለዉ ፡ እለ ፡ የአምሩኒ ፡ ይብክዩ ፡ ዮም ፡ ምስሌየ ፡ ወኵሎን ፡ አንስት ፡ እለ ፡ ወለዳ ፡ ደቂቀ ፡ ይርአያ ፡ ጎዝንየ ፡ ወምንዳቤየ ። ዘረከበኒ ፡ ወፍርሀተ ። ዘውስተ ፡ ልብየ ፡ ወዘውስተ ፡ ሕሊናየ ። ዘበጽሐኒ ፡ ዮም ፡ አፍቁር ፡ ወልድየ ፡ ኢጸመውኩ ፡ ምስሌክ ፡ እንዘ ፡ እገይይ ፡ ከመ ፡ ኢይርከብከ ፡ እኩይ ። አብር

ሃነ ፡ አዕይንትየ ፡ እንዘ ፡ ይሰድደኒ ፡ እመክን ፡ ውስ
ተ ፡ መካን ። ወያወጽኡኒ ፡ አምሀገር ፡ ወአዕፃዳት ።
(A. fol. 99b. 2.) ወልድየ ፡ እፎ ፡ እግብር ፡ ሶበ ፡ እሬእ
ዮሙ ፡ እንዘ ፡ ይቀትሉከ ፡ በውስተ ፡ ዝንቱ ፡ መካን ፡
እምእርአይ ፡ ዓቢየ ፡ ኀዘነ ፤ ወእመሰ ፡ ቀተሉ ፡ በዝ
የ ፡ ለልየ ፡ እቅትል ፡ ርእስየ ፡ በእዴየ ፡ ወምንተ ፡ እ
ገብር ፡ ፍቁር ፡ ጥዑም ፡ ነገረ ፡ ዘተናገርኮነ ፡ ኵሉ ፡
ዕለተ ። ወምንተ ፡ እገብር ፡ አብርሃነ ፡ አዕይንትየ ፡
ወሕይወተ ፡ ነፍስየ ፡ ወሥጋየ ፤ ወሶበ ፡ እሬእዮን ፡
ለእንስት ፡ እንዘ ፡ ያጠብዋ ፡ ደቂቆን ፡ እምአጥባቲ
ሆን ። አነ ፡ እፈቅድ ፡ እንስተ ፡ እለ ፡ ቀተለ ፡ ሄሮድ
ስ ፡ ደቂቆን ፡ እምአጥባቲሆን ፡ አነ ፡ እፈቅድ ፡ እንስ
ተ ፡ እለ ፡ ቀተለ ፡ ሄሮድስ ፡ ደቂቆን ፡ እምአጥባቲሆ
ን ፡ ከመ ፡ ይብክያ ፡ ምስሌየ ፡ ዮም ፡ እምኅየሰኒ ፡ ሶ
በ ፡ ሀለውኩ ፡ ኢየሩሳሌም ፡ አው ፡ በቤተ ፡ ልሔም ።
ወኢረከቦን ፡ ለብዙኃት ፡ እለ ፡ ይበክያ ፡ ምስሌየ ።
አይቴ ፡ ሀለዉ ፡ አበው (A. fol. 100a. 1.) የ ፡ ቅዱሳን ፡
ወነቢያት ፡ ይበክዩ ፡ ዮም ፡ ምስሌየ ፡ ወእፈቅድ ፡ መ
ልአከ ፡ ዘአብሰረኒ ፡ ልደተከ ፡ ይርአይ ፡ ሰቆቃውየ ፡
ወኤልሳቤጥ ፡ እንተ ፡ እምአዝማድየ ፡ ወወልዳ ፡ ዮ
ሐንስ ፡ የሀልዉ ፡ ምስሌየ ። ወይርአዩ ፡ ኀዘነ ፡ ልብ
የ ፡ እግዚኦ ፡ መሀረኒ ፡ በፍልሰትየ ፡ ወኢታርምም ፡
እምኀዘንየ ። ወእንዘ ፡ ከመዝ ፡ እቴክዝ ፡ ወእበኪ ፡
ወአንብዕየ ፡ ይውኀዝ ፡ ዲበ ፡ መላትሕየ ፡ ወመላት
ሐ ፡ ወልድየ ፡ ወርእየ ፡ ፩እምፈያት ፡ እንዘ ፡ እበኪ ፡
ወተሀውክ ፡ መለያልዩ ፡ ወነገሮ ፡ ለውእቱ ፡ አይሁዳ
ዊ ፤ ወይቤሎ ፡ አስተበቍዓከ ፡ እኁየ ፡ ወቢጽየ ፡ ከ
መ ፡ ኢይንሣእ ፡ አልባሲሆሙ ፡ ለእሉ ፡ ፈላሲያን ፡
እስመ ፡ እሬኢ ፡ ዲበ ፡ ገጾሙ ፡ ዓቢየ ፡ ብርሃነ ፡ እም
ኵሉ ፡ ሰብእ ፡ ወዝኒ ፡ ሕፃን ፡ ይመስል ፡ ወልደ ፡ ንጉ
ሥ ፡ ወኢርኢኩ ፡ ዘከማሁ ፡ ዘ (A. fol. 100a. 2.) ይመ
ስል ። ወይቤ ፡ አይሁዳዊ ፡ ኢይሰምዓከ ፡ ዮም ። አ
ላ ፡ አነሥአሙ ፡ እስመ ፡ አልባሰ ፡ ነገሥት ፡ እሙን
ቱ ፡ ይሁቡኒ ፡ ንዋየ ፡ ብዙኃ ፡ በእንቲአሁ ። ወሶበ ፡
ተስእኖ ፡ ወኢክህለ ፡ መይጠቶ ፡ ወይቤሎ ፡ እምቤ
ተ ፡ ልሔም ፡ ንሠርቅ ፡ እስከ ፡ ዮም ። ወእንተ ፡ ኃለ
ፈት ፡ ሌሊት ፡ ረከብነ ፡ ብዙኃ ፡ ንዋየ ፡ ወክፍልየ ።
ውእቱ ፡ ዚአየ ፡ ይኩን ፡ ዚአከ ፡ ወጎደግ ፡ ሊተ ፡ አ
ልባሲሆሙ ፡ ለእሉ ፡ ፈላስያን ፡ ይኩንኒ ፡ ክፍልየ ፡
እስከ ፡ አገብእ ፡ ሎሙ ፡ እስመ ፡ ዓፀበኒ ፡ ቀዊሞ ፡ ዕ
ራቁ ፡ ለዝንቱ ፡ ሕፃን ፡ እምኵሉ ፡ ሰብእ ። ወሶበ ፡ ይ
ቤሎ ፡ ከመዝ ፡ ይቤ ፡ ንሣእ ፤ ወነሥአ ፡ እምኔሁ ።
ወወሀበኒ ፡ አልባሲነ ፡ ወአልበስክዎ ፡ ለወልድየ ፡ በ
ፍሥሐ ። ወርእዮ ፡ ፍቁር ፡ ወልድየ ፡ ለፈያታይ ፡ ኃ
ተሞ ፡ በአጽባዕቱ ፡ ወሖሩ ፡ ክል (A. fol. 100b. 1.) ኤሆ
ሙ ። ወይቤለኒ ፡ ኢየሱስ ፡ ትሬእዩ ፡ እሉ ፡ ክልኤ
ቱ ፡ ፈያት ፡ ሀለምሙ ፡ ይስቅልዎሙ ፡ ምስሌየ ፡ አሐ
ደ ፡ በየማንየ ፡ ወአሐደ ፡ በፀጋምየ ፡ በኢየሩሳሌም ፡
በጎበ ፡ አይሁድ ። ወዝንቱ ፡ ዘውስተ ፡ ልብየ ፡ ምሕ
ረት ፡ ዘእቡየ ፡ ኄር ፡ ውእቱ ፡ ዘየአምኒኒ ፡ በዲበ ፡ ዕ
ፀ ፡ መስቀል ፤ ወውእቱ ፡ ይቀድም ፡ በዊአ ፡ ውስተ ፡
ገነት ፡ እምአዳም ፡ ወእምዘርኡ ። ወዝኒ ፡ መካን ፡ ኅ
በ ፡ አዕረቀኒ ፡ ወበክይኪ ፡ ላዕለ ፡ ሥጋየ ፡ በጥዑም ፡
ዓይንከ ፡ ይኩን ፡ ፈውሰ ፡ ለኵሉ ፡ ድውይ ፡ ወሕሙ
ም ፡ ለእለ ፡ ዘሐፀቡ ፡ እሁበሙ ፡ ሕይወተ ፡ በእንተ ፡
ሣዕረ ፡ ቅኔ ፡ በዝንቱ ፡ ወአንብዕከኢ ፡ ዘወረደ ፡ ዲበ ፡
ሥጋየ ። ወውድቁ ፡ ውስተ ፡ ምድር ፡ ያሕይዎሙ ፡
ወይእትው ፡ ብሔሮሙ ፡ በፍሥሐ ፡ ወበሐሤት ። ወ
ዘንተ ፡ ብሂሎ ፡ ጸልመ ፡ ሊ (A. fol. 100b. 2.) ሴት ፡ ወ
ገሠፀኒ ፡ ዮሴፍ ፡ ወይቤለኒ ፡ አነ ፡ ፈቀድኩ ፡ ንሐር ፡
ውስተ ፡ ሀገር ፡ ወኢሰማዕከኒ ፡ ወመጻእነ ፡ ውስተዝ ፡
ገዳም ፡ ወኮነ ፡ ጽልመት ፡ ወኢየአምር ፡ ጎበ ፡ ነሐው
ር ። ወባሕቱ ፡ እግዚአብሔር ፡ አድኅነ ፡ ሕዝቦ ። ወ
እመ ፡ አከሰ ፡ እምቀተሉነ ፡ ፈያት ፡ ወእምከመሰ ፡ ፍ
ቁር ፡ ወልድየ ፡ ውስተ ፡ ገጸ ፡ ዮሴፍ ። ወይቤሎ ፡ ኢ
ትትናገራ ፡ ለእምየ ፡ አባ ፡ ዝንቱ ፡ ፈቃደ ፡ ኄር ፡ ከ
መ ፡ እፈጽም ፡ ኵሎ ፡ ትእዝእተ ፡ ወአከ ፡ አንትሙ ፡
ዘትኤዝዙኒ ፡ እነ ፡ እኤዝዝ ፡ ኵሎ ፡ ዓለመ ፡ ወእነ ፡
እወስድ ፡ ኀበ ፡ ዘፈቀድከ ። ወዝንተ ፡ ብሂሎ ፡ ዓረግ
ነ ፡ ውስተ ፡ ደብር ፡ ወቦእነ ፡ ውስተ ፡ ዝንቱ ፡ ቤት ፡
ወቆምኩ ፡ ማእከለ ፡ ወአውረድክዎ ፡ ለወልድየ ፡ እ
ምሕፅንየ ። ወሶበ ፡ ቆመ ፡ በእገሪሁ ፡ ቅዱሳት ፡ ዲበ ፡
ምድር ። ወእንሥአ ፡ (A. fol. 101a. 1.) እደዊሁ ። ወይ
እተ ፡ ጊዜ ፡ አብርሃ ፡ ቤት ፡ ከመ ፡ ዘሠረቀ ፡ ፀሐይ ፡
ወአእኰትናሁ ፡ ለእግዚአብሔር ፡ ዘአድኅነነ ፡ ወአ
ብጽሐነ ፡ እስክ ፡ ዝንቱ ፡ መካን ፡ ወአድኅነነ ፡ እም

ዓማፅያን ፡ ወኃደርን ፡ ውስቴቱ ፡ በፍሥሐ ፡ እንዘ ፡ ንባርክ ፡ ለእግዚአብሔር ፡ ኵሎ ፡ ኑኃ ፡ ሌሊት ። ወ በጽባሕ ፡ ረክብነ ፡ ዓዘቅተ ፡ ማይ ፡ ወተፈሣሕነ ፡ ከ መ ፡ ንስተይ ፡ ወንሕፅብ ፡ ሕፃን ፡ ወወሰድክዎ ፡ ኀበ ፡ ዓዘቅት ። ወአውፅአ ፡ አፅባዕቶ ፡ ወባረኮ ፡ ወመልአ ት ፡ ማይ ። ወበጊዜሃ ፡ ከሠተ ፡ አፉሁ ፡ ወባረከ ፡ እን ዘ ፡ ይብል ፡ ኵን ፡ ጥዑመ ፡ ውስተ ፡ አፈ ፡ ኵሉ ፡ ወ ኩን ፡ ከመ ፡ ፈለግ ፡ ዘፈለገ ፡ ብሔረ ፡ ግብጽ ፡ ወይሕ የው ፡ ኵሉ ፡ ዘይትአመን ፡ እምኔሁ ፡ በርትዕት ፡ ሃይ ማኖት ፡ እምኵሉ ፡ ደዌ ፡ ወሕማም ፡ ወገባእነ ፡ ውስ ተ ፡ ቤቶ ። ወነ (A. fol. 101a. 2.) በርነ ፡ ምስለ ፡ ሕፃን ፡ ወዮሴፍ ፡ ወዓዶት ፡ ሰሎሜ ፡ ውስተ ፡ ቤት ። ወረከበ ት ፡ ጻሕለ ፡ ወጽዋዓ ፡ ዘከመ ፡ አስተዳለው ፡ ለነ ። ወ ሰሎሜ ፡ ዘልፈ ፡ ተሐፅበ ፡ ለሕፃን ፡ ወእነ ፡ ዓጠብዎ ፡ ሐሊበ ፡ እምአጥባትየ ። ወሲሳየኒ ፡ እምእግዚአብሔ ር ፡ ያመጽኡ ፡ ወዘልፈ ፡ እፈአዮሙ ፡ ለመላእክት ፡ ወሰራዊተ ፡ ሰማይ ፡ ይሰግዱ ፡ ኀበ ፡ እገሪሁ ፡ ለፍቁ ር ፡ ወልድየ ፡ እንዘ ፡ አጥባትየ ፡ ውስተ ፡ አፋሁ ። ወ ይቤሉ ፡ በልሳኖሙ ፡ ቡሩክ ፡ እግዚአ ፡ ዘመጻእከ ፡ በ ዝንቱ ፡ ትሕትና ፡ ከመ ፡ ታሕይዎ ፡ ለአዳም ፡ ወለዘ ርኡ ፡ እለ ፡ ገብረቶሙ ፡ እዴከ ፡ በአርአያከ ፡ ወበአ ምሳሊከ ። ቡሩክ ፡ ቀዳማዊ ፡ ቃል ፡ ዘወፅአ ፡ እምአ ፋሁ ፡ ለአብ ፡ አኀዜ ፡ ኵሉ ፡ ክብር ፡ ለቅድስት ፡ ድ ንግል ፡ እንተ ፡ ፃመወት ፡ ምስሌከ ፡ በልደትከ ፤ ወእ ምዝ ፡ ነበርነ ፡ ወአዕረፍነ ፡ እምፃማ ፡ ዘረ (A. fol. 101b. 1.) ከበነ ፡ ወይመጽኡ ፡ ኀቤነ ፡ መላእክት ፡ ወይ ትለአኩነ ፡ ወይሴአሉነ ፡ አእዝእትየ ፡ ቅድስት ፡ ድ ንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ጥዕ ምት ፡ ስምዕ ። ጸሎትኪ ፡ ወስእለትኪ ፡ የሀሉ ፡ ምስ ለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ። ።

CHAPTER XXXVI.

THE VIRGIN MARY AND THE POTTER.

(B. fol. 69b. 1.) ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ስምዐ ፡ አበውየ ፡ ወአኃውየ ፡ ከመ ፡ ንንግርከ ሙ ፡ ዘንተ ፡ ተአምረ ፡ ዓበየ ። ዘከነ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ዘነገሩኒ ፡ አበው ፡ ቅዱሳን ፡ ስማዕትየ ፡ እግዝአ ብሔር ፡ ከመ ፡ ኢይዌስክ ፡ ወኢያንትግ ። ወይቤሉ ን ፡ ነበረ ፡ በምድረ ፡ ሶርያ ፡ ፩ብእሲ ፡ ለብሐዊ ፡ ፈራ ሂ ፡ እግዚአብሔር ፡ ወያፈቅራ ፡ ለእግዝእትነ ፡ ቅድ ስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ወ ያዌድሳ ፡ እማዕምቀ ፡ ልቡ ። ወአስተርአ (B. fol. 69b. 2.) የቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ለውእቱ ፡ ለብሐዊ ፡ በዕለተ ፡ ሰ ኑይ ፡ ጊዜ ፡ ንግህ ፡ በዓቢይ ፡ ግርማ ፡ እንዘ ፡ ትለብስ ፡ ብርሃነ ፡ መላእክት ፡ ይተልውዋ ። ወትቤሎ ፡ ሰላም ፡ ለከ ፡ አፍቁርየ ፡ ወፍቁረ ። ወይእዜኒ ፡ መጻእኩ ፡ ኀ ቤከ ፡ ከመ ፡ ትዌድሰኒ ፡ በአብዝኖ ፡ ከመ ፡ ይኩን ፡ ሊተ ፡ ተዝካረ ፡ እስክ ፡ ለዓለም ። ወይቤላ ፡ አእግዝ እትየ ፡ እንሰ ፡ ድኩም ፡ ወምኑን ፡ እፎ ፡ እክል ፡ ወ ድሶተኪ ። ወባሕቱ ፡ ባርክኒ ፡ በእይኪ ፡ ቅድስት ፡ አ መዝገበ ፡ በረከት ፡ ወትቤሎ ፡ በረከተ ፡ ወልድየ ፡ ወ በረከተ ፡ አቡሁ ፡ ወበረከተ ፡ መንፈስ ፡ ቅዱስ ፡ የሀ ሉ ፡ ምስሌከ ፡ አሜን ። ወሶበ ፡ ትቤሎ ፡ ከመዝ ፡ መ ልእ ፡ (B. fol. 70a. 1.) ላዕሌሁ ፡ ጸጋ ፡ ምንፈስ ፡ ቅዱስ ። ወከሠተ ፡ አፉሁ ፡ ወይቤ ፡ ፈቀደ ፡ እግዚእ ፡ ያግዕዘ ፡ ለአዳም ። ኀዘነ ፡ ወትከዘ ፡ ልበ ፡ ወያግብኦ ፡ ኀበ ፡ ዘተካት ፡ መንበሩ ። ወነበበ ፡ እስክ ፡ ተፍጸሜቱ ፡ ው ዳሴ ። ማርያም ፡ ዘሰኑይ ፡ እንዘ ፡ ይትናገር ፡ መንፈ ስ ፡ ቅዱስ ፡ በአፋሁ ። ወሶበ ፡ ፈጸመ ፡ ወድሶታ ፡ ባረ ከቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወአምኃቶ ፡ ወወሀበቶ ፡ ሰላመ ፡ ወዓርገት ፡ ውስተ ፡ ሰማይ ፡ በዓቢይ ፡ ስብሐት ። ወ

በሠሉስ ፡ ዕለት ፡ ካዕበ ፡ መጽአት ፡ ኀቤሁ ። ወትቤ
ሎ ፡ ሰላም ፡ ለከ ፡ አፍቁርየ ፡ ወድሰኒ ፡ ዮም ፡ በከመ ፡
አለበወከ ፡ መንፈስ ፡ ቅዱስ ። ወይቤላ ፡ ባርከኒ ፡ ወባ
ረክቶ ፡ ወከሠተ ፡ እ (B. fol. 70 a. 2.) ፋሁ ። ወይቤ ፡ አ
ክሊለ ፡ ምክህነ ፡ ወቀዳሚተ ፡ መድኃኒትነ ፡ ወመሠ
ረተ ፡ ንጽሕነ ፡ ኮነ ፡ በእግዝእትነ ፡ ቅድስት ፡ ድንግ
ል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። እስከ ፡ ተፍጻ
ሜቱ ። ወተፈሥሐት ፡ ወበረከቶ ፡ ላዕሌሁ ፡ ወወሀበ
ቶ ፡ ሰላመ ። ወዓርገት ፡ ውስተ ፡ ሰማይ ፡ በዓቢይ ፡ ስ
ብሐት ። ወበረቡዕ ፡ ዕለት ፡ መጽአት ፡ ኀቤሁ ፡ ካዕ
በ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወ
ላዲተ ፡ አምላክ ። ወትቤሎ ፡ ሰላመ ፡ ለከ ፡ አብአሴ ፡
እግዚአብሔር ። ወበረከቶ ፡ ወትቤሎ ፡ ወድሰኒ ፡ በከ
መ ፡ ልማድከ ፡ ወከሠተ ፡ አፋሁ ፡ ወይቤ ፡ ኵሎሙ ፡
ሠራዊተ ፡ ሰማያት ፡ ይብሉ ፡ ብፅዕት ፡ አንቲ ፡ ሰማ
ይ ፡ ዳግማት ፡ ዲበ ፡ ምድር ፡ እግዝእትነ ፡ ቅድስት ፡
ድ (B. fol. 70 b. 1.) ንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አም
ላክ ፡ ሰማይ ፡ ዳግሚት ፡ እስከ ፡ ተፍጻሜቱ ። ወከማ
ሁ ፡ በዕለተ ፡ ሐሙስ ፡ መጽአት ፡ ኀቤሁ ፡ ወወደሳ ፡
እንዘ ፡ ይብል ፡ ዕፀ ፡ እንተ ፡ ርእየ ፡ ሙሴ ፡ በነደ ፡ እ
ሳት ፡ ውስተ ፡ ገዳም ። ወአዕፁቂሃ ፡ ኢትውዒ ፡ ት
መስል ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያ
ም ፡ ወላዲተ ፡ አምላክ ፡ እስከ ፡ ተፍጻሜቱ ። ወበዕ
ለተ ፡ ዓርብኒ ፡ ካዕበ ፡ አስተርአየቶ ፡ እግዝእትነ ፡ ቅ
ድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ።
ወነበረት ፡ ዲበ ፡ መንበር ፡ ብሩህ ፡ ወትቤሎ ፡ ሰላም ፡
ለከ ፡ አፍቁርየ ፡ ወድሰኒ ፡ በጥዑም ፡ ዜማከ ። ወይቤ
ላ ፡ ቡርክት ፡ አንቲ ፡ እምአንስት ፡ ወቡሩክ ፡ ፍሬ ፡
ክርሥኪ ። አድንግል ፡ ወላዲተ ፡ አምላክ ፡ (B. fol.
70 b. 2.) እስከ ፡ ተፍጻሜቱ ። ወባረከቶ ፡ ወአስተፍሥ
ሐቶ ፡ ወዓርገት ፡ ውስተ ፡ ሰማይ ፡ በዓቢይ ፡ ስብሐ
ት ። ወከማሁ ፡ በቀዳሚት ፡ ሰንበት ፡ መጽአት ፡ እግ
ዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡
አምላክ ። ወትቤሎ ፡ ፍሥሐ ፡ ለከ ፡ አፍቁርየ ፡ ወሰ
ላም ፡ ወተንሢአ ፡ ሰገደ ፡ ላቲ ፡ ወትቤሎ ፡ ወድሰኒ ፡
ዮም ፡ በከመ ፡ አለበወከ ፡ መንፈስ ፡ ቅዱስ ። ወይቤ ፡
ባርከኒ ፡ ወባረከቶ ፡ ወከሠተ ፡ አፋሁ ። ወይቤ ፡ ንጽ
ሕት ፡ ወብርህት ፡ ወቅድስት ፡ በኵሉ ፡ እንተ ፡ ሐቀ
ፈቶ ፡ ለእግዚእ ፡ በእራኃ ። ወኵሉ ፡ ፍጥረት ፡ ይት
ፈሥሑ ፡ ምስሌሃ ፡ እንዘ ፡ ይጸርሑ ፡ ወይብሉ ። ተ
ፈሥሒ ፡ ኦምልእተ ፡ ጸጋ ፡ ተፈሥሒ ፡ እስመ ፡ ረከ
ብኪ ፡ ሞገሰ ፡ ተፈሥሒ ፡ እግዚእ (B. fol. 71 a. 1.) ብ
ሔር ፡ ምስሌኪ ። ወሶበ ፡ ፈጸመ ፡ ወድሶታ ፡ አምኃ
ቶ ፡ ወዓርገት ፡ ውስተ ፡ ሰማይ ፡ በዓቢይ ፡ ስብሐት ።
ወሶበ ፡ ኮነ ፡ ሰርክ ፡ ሰንበት ፡ ሰትየ ፡ ወይነ ፡ ወኖመ ።
ወከዊኖ ፡ መንፈቀ ፡ ሌሊት ፡ አስተርአየቶ ፡ እግዝእ
ትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አ
ምላክ ። ወትቤሎ ፡ ለምንት ፡ ኢወደስከኒ ፡ በዛቲ ፡ ዕ
ለት ፡ ዓባይ ፡ እምኵሎን ፡ ዕለታት ። ወውዳሴሃ ፡ የዐ
ቢ ፡ እምኵሎን ፡ ውዳሴያት ። ወይቤላ ፡ ኦእግዝእት
የ ፡ ዛቲ ፡ ዕለት ፡ ሰንበት ፡ ዕረፍት ፡ ወኢይገብሩ ፡ ባ
ቲ ፡ ግብረ ። ወትቤሎ ፡ ተንሥእ ፡ ወኢትፍራህ ፡ ወ
ቀም ፡ መክነ ፡ ግብርከ ፡ ወዘአለበወክ ፡ መንፈስ ፡ ቅዱ
ስ ፡ ተናገር ። ወተንሢአ ፡ ተባረከ ፡ እምኔሃ ፡ ወሰዓ
መ ፡ መስቀለ ፡ (B. fol. 71 a. 2.) ዘውስተ ፡ እዴሃ ፡ ወቆ
መ ፡ መክነ ፡ ግብሩ ፡ ኀበ ፡ ይገብር ፡ ልሕኵተ ። ወከ
ሠተ ፡ አፋሁ ፡ ወይቤ ፡ ተሰመይኪ ፡ ፍቅርተ ፡ አቡር
ክት ፡ እምአንስት ፡ አንቲ ፡ ውእቱ ፡ ዳግሚት ፡ ቀመ
ር ፡ እንተ ፡ ትሰመይ ፡ ቅድስት ፡ ቅዱሳን ፡ ዘውስቱ
ታ ፡ ጽላተ ፡ ኪዳን ። ወአኀዝ ፡ ይትቀነይ ፡ በ፫ዜማ ፡
እስከ ፡ ይጸብሕ ። ወሶበ ፡ ጸብሐ ፡ ባረከቶ ፡ ወትቤሎ ፡
ፍሥሐ ፡ ለከ ፡ አፍቁርየ ፡ በከመ ፡ አስተፍሣሕኪ ፡
ወወድስከኒ ፡ ዲበ ፡ ምድር ። ወከማሁ ፡ አነኒ ፡ አስ
ተፈሥሐከ ፡ በመንግሥተ ፡ ሰማያት ፡ በከመ ፡ ገበር
ከ ፡ ሊተ ፡ ተዝካረ ፡ ውዳሴየ ፡ በዲበ ፡ ምድር ። አነ
ኒ ፡ ከማሁ ፡ እሁበከ ፡ ዓስበ ፡ ፃማከ ፡ ፍሥሐ ፡ ዘኢየ
ኃልቅ ፡ በመንግሥተ ፡ ሰማያት ፡ በከመ ፡ አሰፈወቶ ።
ወይእዜ (B. fol. 71 b. 1.) ኂ ፡ አእኃውየ ፡ ፍቁራን ፡ ርእ
ዩ ፡ መጠነ ፡ ፍቅሩ ፡ ለእግዚአብሔር ፡ ወፈቅራ ፡ ለ
እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላ
ዲተ ፡ አምላክ ፡ ለውሉዶ ፡ ሰብእ ፡ በእንተ ፡ ንስቲ
ት ፡ ውዳሴ ። ወበእንተ ፡ ንስቲት ፡ ምግባረ ፡ ሠናይ ፡
ትወርድ ፡ እግዝእትነ ፡ እምሰማይ ፡ ለዘአፍቀራ ፡ ወ
ገብረ ፡ ተዝክራ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡
ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይለ ፡ ማር
ያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ለኪ ፡ ይደሉ ፡ ውዳሴ ፡ ወስባሔ ።
በአፈ ፡ መላእክት ፡ ወሰብእ ፡ እለ ፡ ይነብሩ ፡ ውስ
ተ ፡ ዅለሄ ።
ማርያም ፡ ድንግል ፡ ማርያም ፡ አፈወ ፡ ርኄ ።
ከመ ፡ ለብሐዊ ፡ ፍቁርኪ ፡ አቅርብኩ ፡ እግኄ ።
ለዝክረ ፡ ስምኪ ፡ ዘይም (B. fol. 71b. 2.) ዕዝ ፡ እምርኄ ።

CHAPTER XXXVII.

THE VIRGIN MARY AND THE MAN WHO WAS WASHING HIS GARMENTS.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግልት ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይል ፡ ማርያም ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ። ።
ወሀሎ ፡ ፩ብእሲ ፡ እንዘ ፡ የሐፅብ ፡ አልባሲሁ ፡ ወ
መጽአ ፡ ኀልእ ፡ ብእሲ ፡ ወሜጠ ፡ ውእተ ፡ ማየ ፡ ኀ
በ ፡ ኀልእ ፡ ፍኖት ። ወይቤሎ ፡ ውእቱ ፡ ሐፃቢ ፡ በጸ
ሎታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያ
ም ፡ ወላዲቱ ፡ አምላክ ፡ ኀድግ ፡ ዘንተ ፡ ማየ ፡ ወሄ
ደ ፡ ውእቱ ፡ ብእሲ ፡ ወአውገዘ ፡ ካዕበ ፡ ወሥልሰ ።
ወዓበየ ፡ ውእቱ ፡ ብእሲ ፡ ወውእተ ፡ ጊዜ ፡ ተመይ
ጠ ፡ ማይ ፡ መንገለ ፡ ዓቀብ ። ወተጋብኡ ፡ ዅሉ ፡ ሰብ
እ ፡ ወአንክሩ ፡ ዘኮነ ፡ ወነበ (B. fol. 72a. 1.) ረ ፡ ብዙ
ኃ ፡ መዋዕለ ። ወካዕበ ፡ ተመይጠ ፡ ማይ ፡ ኀበ ፡ ማ
ኀደሩ ፡ በፈቃደ ፡ እግዚአብሔር ። ወበስእለታ ፡ ለ
እግዝእት ፡ ዅልነ ። ወኃይል ፡ ረድኤታ ፡ የሀሉ ፡ ም
ስለ ፡ ገብራ ፡ ኃይል ፡ ማርያም ። ለዓለመ ፡ ዓለም ፡
አሜን ።

CHAPTER XXXVIII.

THE VIRGIN MARY AND TIMOTHY THE MONK.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡
በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይል ፡ ማርያም ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ።
ወሀሎ ፡ ፩መነኮስ ፡ ዘስሙ ፡ ጢሞቴዎስ ፡ መጋቤ ፡
ቤተ ፡ ክርስቲያን ። ወያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲ ፡ አምላክ ። ወአ
ሐተ ፡ ዕለተ ፡ ሰዋየ ፡ ወይነ ፡ ሰክረ ፡ ወኖመ ፡ ወኢተክ
ህሎ ፡ ከመ ፡ ይ (B. fol. 72a. 2.) ትነሣእ ፡ ጊዜ ፡ መንፈ
ቀ ፡ ሌሊት ፡ ለጸሎት ። ወሶበ ፡ ጽሕወ ፡ እምሰክሩ ፡
ተንሥአ ፡ በጽባሕ ፡ ለገይስ ፡ ውስተ ፡ ቤተ ፡ ክርስቲ
ያን ። ወእንዘ ፡ የሐውር ፡ መጽአ ፡ ኀቤሁ ፡ አንበሳ ፡
ወጥህረ ፡ ከመ ፡ ይምሥጦ ። ወሶቤሃ ፡ መጽአት ፡ ወ
ለት ፡ ብርሀት ፡ ጥቀ ፡ ወገሠጸቶ ፡ ለአንበሳ ፡ ወሰደደ
ቶ ፡ እምኔሁ ፡ ወሖረ ፡ ውእቱ ፡ መነኮስ ፡ ኀበ ፡ ቤተ ፡
ክርስቲያን ፡ እንዘ ፡ ያነክር ፡ በእንተ ፡ ይእቲ ፡ ወለት ፡
ዘአድኃነቶ ፡ እምአንበሳ ፡ ወፈጸሞ ። ወሖ
ረ ፡ ኀበ ፡ ግብሩ ፡ እስከ ፡ ምሴት ። ወመሲዮ ፡ ፈቀደ ፡
ከመ ፡ ይባእ ፡ ውስተ ፡ ምስካቢሁ ፡ ወያዕርፍ ። ወሶ
ቤሃ ፡ ተንሥአ ፡ ላዕሌሁ ፡ ከልብ ፡ ዕቡድ ፡ እምአንቀ
ጸ ፡ ቤቱ ። ወሰረረ ፡ ከመ ፡ ይንስክ ። ወመጽአት ፡ ዳ
ግ (B. fol. 72b. 1.) መ ፡ ይእቲ ፡ ወለት ፡ ብርሀት ፡ ወሰደ
ደቶ ፡ ለከልብ ፡ ወአብአቶ ፡ ለውእቱ ፡ መነኮስ ፡ ው
ስተ ፡ ምስካቡ ፡ ወአስከበቶ ፡ ወእንበረት ፡ ትርአሰ ፡
ታሕተ ፡ ርእሱ ። ወከደነቶ ፡ ዓፅፎ ፡ ወዓተበት ፡ ላዕ
ሌሁ ፡ በትእምርተ ፡ መስቀል ። ወይቤላ ፡ ውእቱ ፡

መነኮስ ፡ አእግዝእትየ ፡ እስእለኪ ፡ ከመ ፡ ትንግርኒ ፡ መኑ ፡ አንቲ ። ወትቤሎ ፡ አነ ፡ ማርያም ፡ እሙ ፡ ለ ኢየሱስ ፡ ክርስቶስ ፡ ወሶበ ፡ ሰምዓ ፡ ነገራ ፡ ፈቀደ ፡ ከመ ፡ ይስግድ ፡ ላቲ ፡ ወየአምኅ ፡ እገሪሃ ። ወሶቤሃ ፡ ተሰወረት ፡ እምኔሁ ፡ ወተንሥአ ፡ በጽባሕ ፡ ሐለየ ፡ በልቡ ፡ በእንተ ፡ ዘርአየ ፡ ወአእመረ ፡ አመ ፡ እልክ ቱ ፡ አንበሳ ፡ ወክልብ ፡ እምትምይንት ፡ ሰይጣን ፡ ው አቱ ፡ ወአጠየቀ ፡ ከመ ፡ አድኅንዶ ፡ እግ (B. fol. 72b. 2.) ዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በፄማርያም ፡ ወላዲተ ፡ አምላክ ፡ መስተሣህልት ፡ ዘትትራድኦሙ ፡ ለእለ ፡ ይትለአክዋ ። ወእምዝ ፡ ነስሐ ፡ በእንተ ፡ ዘሰከረ ፡ ወ ኢተመይጠ ፡ ኀበ ፡ ስክር ፡ ግሙራ ። ወነበረ ፡ እንዘ ፡ ይጸመዶ ፡ ለእግዚአብሔር ፡ ወይትለአክ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግ ል ፡ በፄማርያም ፡ ወላዲተ ፡ አምላክ ፡ በዙሉ ፡ መዋ ዕል ፡ ሕይወቱ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስ ለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አ ሜን ። ። ።

CHAPTER XXXIX.

THE VIRGIN MARY AND NICODEMUS THE PERSIAN KNIGHT.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግልት ፡ በፄማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ ታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ገ (B. fol. 73a. 1.) ብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለ ም ፡ አሜን ። ። ።

ወሀሎ ፡ ፩ብእሲ ፡ ሐራዊ ፡ ዘንጉሥ ፡ ወፈረሳዊ ፡ ውእቱ ፡ እምሰብአ ፡ አፍራስ ፡ ወስሙ ፡ ኒቆዲሞስ ፡ ወይገብር ፡ ብዙኃ ፡ ኃጢአተ ፡ ዘአልቦ ፡ ጕልቍ ። ወያፈደፍድ ፡ ቀሪበ ፡ አንስት ፡ በዝሙት ፡ ወኮነ ፡ እ ኩየ ፡ በኵሉ ፡ ፍናዊሁ ። ወእምዝ ፡ ሐወጸቶ ፡ ምሕ ረተ ፡ እግዚአብሔር ፡ በትንብልናሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በፄማርያም ፡ ወላዲተ ፡ አምላ ክ ። ወመሐረቶ ፡ ወአድኅንዶ ፡ ለነፍሱ ፡ ወነስሐ ፡ በ እንተ ፡ ኃጣውኢሁ ፡ ወኀደገ ፡ ዅሎ ፡ እከየ ፡ ምግባ ሩ ፡ ወተመይጠ ፡ ኀበ ፡ እግዚአብሔር ፡ በጥቡዕ ፡ ል ብ ፡ ወመነነ ፡ ፍትወተ ፡ ሥጋ ፡ ወመንኰሰ ፡ ውስተ ፡ አሐቲ ፡ ደብር ፡ እምአድ (B. fol. 73a 2.) ባራት ። ወአ ጥረየ ፡ መምህረ ፡ ኄረ ፡ ወየዋኃ ፡ ዘያፈትን ፡ ሎቱ ፡ ርእሶ ፡ ወፈቀደ ፡ ውእቱ ፡ መምህር ፡ ከመ ፡ ይምህሮ ፡ መዝሙረ ፡ ዳዊት ፡ ለጸልዮ ፡ በጊዜ ፡ ሰዓታት ፡ ጸሎ ት ፡ ወኢተክህሎ ፡ ከመ ፡ ይትመህር ። ወካዕበ ፡ ፈቀ ደ ፡ ከመ ፡ ይምሐሮ ፡ አቡነ ፡ ዘበሰማያት ፡ ወስእነ ፡ አጽንዖቶ ። ወባሕቱ ፡ በብዙኅ ፡ ፃም ፡ ወድካም ፡ ተ ምህረ ፡ ሰላመ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በፄ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወአፍቀራ ፡ ለዛቲ ፡ ጸ ሎት ። ወነበረ ፡ እንዘ ፡ ኢያበጥል ፡ እምአፉሁ ፡ ሴ ሊት ፡ ወመዓልተ ፡ በንብረቱ ፡ ወበተንሥኦቱ ፡ በበ ዓቱ ፡ ወበፀአቱ ፡ ወያንብብ ፡ ዘእንበለ ፡ ሐኬት ። ወ እምድኅረ ፡ አዕረፈ ፡ ወፈለሰ ፡ እምዝንቱ ፡ ዓለም ፡ ኃላፊ ። ወአስተርአየ ፡ ተአም (B. fol. 73b. 1.) ር ፡ ዓቢ ይ ፡ በውስተ ፡ መቃብሪሁ ፡ ዕፅ ፡ ሠናይት ፡ ዘትኄይ ስ ፡ እምኵሉ ፡ ወአልቦ ፡ ካልኣ ፡ ዘይትማሰላ ፡ በቁለ ት ፡ ወልህቀት ፡ ላዕለ ፡ መቃብሪሁ ፡ ወቁጽኅኒ ፡ ጽሑ ፋት ፡ በቀለመ ፡ ወርቅ ፡ ዘይብል ። ሰላም ፡ ለኪ ፡ አእ ግዝእትየ ፡ ማርያም ፡ ወርአዮሙ ፡ ዘንተ ፡ ተአምረ ፡ አንከሩ ፡ ጥቀ ፡ እምስነ ፡ ኀብራ ፡ ለይእቲ ፡ ዕፅ ፡ ወረ ከብዋ ፡ ትክልት ፡ ውስተ ፡ ልቡ ፡ ወሠረፀት ፡ በማእ ከለ ፡ አፉሁ ፡ ወልሳኑ ። ወአእመሩ ፡ ከመ ፡ በልብ ፡ ን ጹሕ ፡ ወበሕሊና ፡ ጽሩይ ፡ ነበረ ፡ እንዘ ፡ ይጼሊ ፡ ሰላ መ ፡ እግዝእትነ ፡ ማርያም ፡ ወሶቤሃ ፡ ጸርሑ ፡ በልዑ ል ፡ ቃል ፡ ኀቡረ ፡ ሰብሕዎ ፡ ለእግዚአብሔር ። ወ ወደስዋ ፡ ለእግዝእትነ ፡ ማርያም ፡ መዝገበ ፡ ሣህ ል ፡ ወአፈድፈዱ ፡ ተል (B. fol. 73b. 2.) እኮታ ፡ ወወሰ ኩ ፡ አክብሮታ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስ

ለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ። ። ።

አእግዝእትየ ፡ ማርያም ፡ ለኂቆዲሞስ ፡ ሐራዊ ፡
ብዙኃ ፡ ኃጣውኤ ፡ ወጌጋይ ።

ከመ ፡ ኀረይኪዮ ፡ ይሰብሕኪ ፡ በልብ ፡ ንጹሕ ፡
ወበሕሊና ፡ ጽሩይ ።
ከመሁ ፡ ኀረይኒ ፡ ለገቢረ ፡ ዅሉ ፡ ሠናይ ።
ሊተ ፡ ለገብርኪ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለ
ም ፡ አሜን ።

CHAPTER XL.

THE VIRGIN MARY AND THE ROMAN PREFECT.

ተአምረሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡
በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ [ኃይለ ፡ ማርያም ፡] ለዓ
ለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ ፩ብእሲ ፡ በሀገረ ፡ ኢየሩሳሌም ፡ እመሳፍ
ንተ ፡ ሮሜ ፡ ወመጽ (B. fol. 74a. 1.) እ ፡ ከመ ፡ ይጸሊ ፡
ኀበ ፡ መቃብረ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወ
ሶበ ፡ ፈቀደ ፡ ይባእ ፡ መጽአ ፡ ኃይል ፡ በአምሳለ ፡ በ
ግዕ ፡ ከመ ፡ ይውግዖ ፡ ወፈረሆ ፡ ገብአ ፡ ድኅሬሁ ።
ወይቤሎ ፡ ቀሲስ ፡ ኀበ ፡ መቃብር ፡ ወእለ ፡ ምስሌሁ ፡
ምንተ ፡ ኮንከ ፡ አሊቅ ፡ ዘኢትበውእ ። ወይቤሎ ፡ ለ
ምንት ፡ አባእክዎ ፡ ለበግዕ ፡ ዝየ ፡ ወበዊአሙ ፡ ዘረ
ክቡ ፡ ወነገርዎ ፡ ከመ ፡ ኢያብእዎ ፡ ለበግዕ ። ወሶበ ፡
ቀርበ ፡ ከመ ፡ ይባእ ፡ መጽአ ፡ ካልእ ፡ ዝኩ ፡ በግዕ ፡
ወአልቦ ፡ ዘይሬእዮ ፡ ዘእንበሌሁ ። ወይቤሎ ፡ ቀሲስ ፡
አሊቅ ፡ ንግረኒ ፡ እስመ ፡ ብከ ፡ ዘይክልአከ ፡ ከመ ፡
ትባእ ፡ ውስተ ፡ ዝንቱ ፡ መካን ፡ ቅዱስ ። ለእመ ፡ አ
መንከ ፡ ለእግዚአብሔር ፡ ወሖረ ፡ ይፈቅድ ፡ መድኃ
ኒተከ ፡ ዘአር (B. fol. 74a. 2.) እየከ ፡ ተአምረ ፡ ወነገሮ ፡
ኃጣውኢሁ ። ወበከየ ፡ ወፈቀደ ፡ ይባእ ፡ ወከልኦ ፡
በግዕ ፡ ወይቤ ፡ ቀሲስ ፡ መቃብር ፡ እመን ፡ ብከ ፡ ግ
ብረ ፡ ዘይክልአከ ። ወይቤሎ ፡ መስፍን ፡ በእንተ ፡ ዘ
ኮንኩ ፡ ከነናዊ ። ወሶበ ፡ አምነ ፡ ቦአ ፡ ወተመጠወ ፡
ሥጋሁ ፡ ወደሙ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡
ወኀደገ ፡ ዘትካት ፡ ልማዶ ፡ ተአመነ ፡ ሃይማኖተ ፡ ቅ
ድስት ፡ ዘቤተ ፡ ክርስቲያን ፡ ወአምነ ፡ በእንተ ፡ እግ
ዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ ፡ ማርያም ፡ ወላዲ
ተ ፡ አምላክ ፡ እመ ፡ በግዓ ፡ ምሥጢር ፡ ይእቲ ። ሶ
በ ፡ ከልአ ፡ ኃይል ፡ በዊአ ፡ ኀበ ፡ መቃብረ ፡ ወልዳ ፡
በአምሳለ ፡ በግዕ ፡ ለእግዚአብሔር ፡ መሐሪ ፡ ዘይሁ
ብ ፡ ምክንያተ ፡ ለመድኃኒተ ፡ ሰብእ ። አእግዝእት
የ ፡ ኪያኪ ፡ ረስየ ፡ መድኃኒ (B. fol. 74b. 1.) ት ፡ ለዅ
ሉ ፡ ዓለም ። እስመ ፡ እግዝአብሔር ፡ እግዚእ ፡ እን
ተ ፡ እምኔኪ ፡ ለብሰ ፡ ትስብእተ ፡ ለብሔረ ፡ ምውታ
ን ፡ አፈልፈለ ፡ ሕይወተ ፡ ወኀሠሠ ፡ ኃጢአተ ፡ ወሰ
ደደ ፡ ጽልመተ ፡ አእግዝእትየ ፡ አምሕለኪ ፡ በኃይ
ለ ፡ ልዑል ፡ ጸለለኪ ፡ ወበወልድ ፡ ዘተሠገወ ፡ እምኔ
ኪ ፡ ወበመንፈስ ፡ ቅዱስ ፡ ዘመጽአ ፡ ላዕሌኪ ፡ ወቀ
ደሰኪ ፡ አንበሮ ፡ ከመ ፡ ኀልቀት ፡ ውስተ ፡ ልብኪ ፡
ወከመ ፡ ማዕተብ ፡ በመዝራዕትኪ ፡ ከመ ፡ ትዕቀቢ
ዮ ፡ ሊተ ፡ ለገብርኪ ፡ ኤራቅሴስ ፡ ለዓለመ ፡ ዓለም ፡
አሜን ። ። ።

CHAPTER XLI.

THE VIRGIN MARY AND PHILOTHEUS THE BISHOP.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊስ ፡ ለዓለመ ፡ ዓለ (B. fol. 74b. 2.) ም ፡ አሜን ።

ወሀሎ ፡ ፩ኤጲስ ፡ ቆጶስ ፡ ዘስሙ ፡ ፊላታዎስ ፡ ዘሀገረ ፡ ስኪድ ፡ ዘላዕለይ ፡ ግብጽ ። ውኔር ፡ ውእቱ ፡ በዙሉ ፡ ግዕዙ ፡ ወሠናይ ፡ በምግባሩ ፡ ወርቱዕ ፡ በሃይማኖት ፡ ክርስቶስ ፡ ወይፈትሕ ፡ በርትዕ ፡ ወኢያደሉ ፡ ለገጸ ፡ ሰብእ ። ወያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ አማዕምቀ ፡ ልቡ ፡ ወይትቀነይ ፡ ላቲ ፡ በኵሉ ፡ ኃይሉ ፡ ወበእንተ ፡ ፍቅረ ፡ ዚአሃ ፡ ለብሰ ፡ ሠቀ ፡ ላዕለ ፡ ሥጋሁ ፡ እምታሕተ ፡ አልባሲሁ ። ወሶበ ፡ በልየ ፡ ውእቱ ፡ ሠቅ ፡ ፈቀደ ፡ ይግበር ፡ ካልአ ፡ ሠቀ ፡ ህየንቱሁ ። ወነሥአ ፡ ሠቀ ፡ ዘኢተሰፍየ ፡ ወቦአ ፡ ውስተ ፡ በአቱ ፡ ከመ ፡ ይቅጸዕ ፡ ወይስፈይ ፡ ወይልበስ ፡ በጎቡእ ፡ ከመ ፡ ኢያእምሮ ፡ መነሂ ፡ ግብሮ ። ወሶበ ፡ ነበረ ፡ (B. fol. 75 a. 1.) ውስተ ፡ በዓቱ ፡ ክነ ፡ ይሄሊ ፡ ዘከመ ፡ እፎ ፡ ይገብር ፡ እስመ ፡ ውእቱ ፡ ኢየአምር ፡ ቀጸአ ፡ ወኢሰፈየ ። ወእንዘ ፡ ይቴክዝ ፡ በዝግብር ፡ አስተርአየቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወትቤሎ ፡ ኢትጎዝን ፡ እስመ ፡ አስተፍግሕከኒ ፡ በምግባሪከ ፡ ሠናይ ፡ ወፃማከኒ ፡ ውኩፍ ፡ በጎቤየ ፡ አነ ፡ እቀጽእ ፡ ለከ ፡ ዘንተ ፡ ሠቀ ፡ ወነሥእት ፡ እምኔሁ ፡ ውእተ ፡ ሠቀ ፡ ቀጽዓት ፡ ወሰፈየት ፡ ሎቱ ፡ ወአልበሰቶ ፡ ኪያሁ ፡ ወተፈሥሐ ፡ ኤጲስ ፡ ቆጶስ ፡ ዓቢየ ፡ ፍሥሐ ። ወአእኰታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። በኵሉ ፡ ልቡ ፡ ወሰበሐ ፡ ለወልዳ ፡ ኢየሱስ ፡ ክርስቶስ ፡ መድኃኒነ ። ጸሎታ ፡ ወበረከታ ፡ የሀሁ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊ (B. fol. 75a. 2.) ስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XLII.

THE VIRGIN MARY AND THE FOUNTAIN OF WATER.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ተአምር ፡ ዘገብረቶ ፡ ምስለ ፡ ፍቁር ፡ ወልዳ ፡ አመ ፡ ስሙኑ ፡ ለወርኃ ፡ ሰኔ ፡ ውስተ ፡ ቤተ ፡ ምሕፃብ ፡ ዘዕውቅት ፡ በጎበ ፡ ማይ ፡ በሩኩክ ። ዘእንቅዓ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ምስለ ፡ ወላዲቱ ፡ ድንግል ፡ በጊዜ ፡ ተመይጠቶሙ ፡ በብሔረ ፡ ግብጽ ፡ እስመ ፡ የሴፍ ፡ ጻድቅ ፡ ዕበ ፡ አስተርአየ ፡ ሎቱ ፡ መልአከ ፡ እግዝአብሔር ፡ በሕልም ፡ እንዘ ፡ ይብል ፡ ተንሥእ ፡ ወንሥኦ ፡ ለሕፃን ፡ ወለእሙ ፡ ወሑር ፡ ኀበ ፡ ምድረ ፡ ግብጽ ። ወተንሥአ ፡ ወነሥአ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድን (B. fol. 75b. 1.) ግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ወበጽሑ ፡ ኀበ ፡ ብሔረ ፡ ግብጽ ፡ ወኀበ ፡ ደብረ ፡ ቍስቋም ፡ ወኀበ ፡ ካልአ ፡ ምክናት ። ወዕበ ፡ ነበሩ ፡ ምስለ ፡ ወለተ ፡ እኅተ ፡ እኅተ ፡ እማ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ወሶበ ፡ ነበሩ ፡ ውስተ ፡ ብሔረ ፡ ግብጽ ፡ ፮ዓመተ ፡ ወ፯አውራኃ ፡ ወሞተ ፡ ሄሮድስ ፡ አስተርአዮ ፡ መልአከ ፡ እግዚአብሔር ፡ ለዮሴፍ ፡ ወአዘዘ ፡ ከመ ፡ ይትመየጥ ፡ ኀበ ፡ ኢየሩሳሌ

ም ። ወሶበ ፡ በጽሐ ፡ ጎበ ፡ ሀገረ ፡ መሐርቃ ። ወእም ዝ ፡ ጎበ ፡ መጥርያ ፡ ወእምህየ ፡ ጎበ ፡ ሀገረ ፡ ምሕፃ ብ ፡ ወአንቅዓ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዛቲ ፡ ነቅዓ ፡ ማይ ፡ እንዘ ፡ ሀሎ ፡ ምስለ ፡ እሙ ፡ ድንግል ፡ ማርያም ፡ ወይእቲ ፡ ትነብር ፡ እስከ ፡ ዛቲ ፡ ዕለት ፡ ወ ይመ (A. fol. 75b. 2.) ጽእ ፡ ጎቤሃ ፡ ኵሉ ፡ ሰብእ ፡ እም ኵሉ ፡ አህጉር ፡ ወእምኵሉ ፡ ዘመድ ። ወይተነብለ ፡ ጎበ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ወይትባረኩ ፡ እምቤተ ፡ ክርስ ቲያና ፡ ወእምነቅዓ ፡ ማይ ፡ ቡሩክ ። ጸሎታ ፡ ወበረከ ታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊ ስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ። ።

CHAPTER XLIII.

THE VIRGIN MARY AND JOHN KAMÂ.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በ፪ማርያም ፡ ወላዲት ፡ አምላክ ። ጸሎታ ፡ ወበረከ ታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊስ ፡ ለዓለመ ፡ ዓ ለም ፡ አሜን ።

ወሀሎ ፡ ፭ብእሲ ፡ ቅዱስ ፡ ዘስሙ ፡ ዮሐንስ ፡ ከማ ፡ ዘኃሠሠ ፡ እምንእሱ ፡ አፍቅሮቶ ፡ ለክ (A. fol. 76a. 1.) ርስቶስ ፡ በዓቢይ ፡ ገድል ። ወአመ ፡ ልህቀ ፡ ፈጸሩ ፡ ሎቱ ፡ ወለተ ፡ ድንግለ ፡ ከመ ፡ ያስተዋስብዎ ፡ ወው እቱ ፡ ተካየዶ ፡ ምስሌሃ ። ከመ ፡ ይዕቀቡ ፡ ድንግልና ሆሙ ፡ እስከ ፡ ዕለተ ፡ ሞቶሙ ፡ ወፈጸሙ ፡ ኪዳኖ ሙ ። ወአሐተ ፡ ዕለት ፡ እንዘ ፡ ይጼሊ ፡ በሌሊተ ፡ እዱድ ፡ አስተርአየቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድን ግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በዓቢይ ፡ ስ ብሐት ፡ ወመላእክት ፡ የሐውሩ ፡ ምስሌሃ ። ወእም ፍርሃት ፡ ወድቀ ፡ በገጹ ፡ አንሥኦቶ ፡ ወትቤሎ ፡ ሰላ ም ፡ ለክ ፡ ዮሐንስ ፡ ከማ ፡ ፍቁሩ ፡ ለወልድየ ፡ ወለአ ቡሁ ፡ ወለመንፈስ ፡ ቅዱስ ፡ ተፈሣሕ ፡ ወጽናዕ ። ወ ትከውን ፡ ኃያለ ፡ በትዕግሥትከ ። ወትመውኦሙ ፡ ለኃያላን ፡ መናፍስት ፡ ርኩሳን ፡ እለ ፡ ይትቃረኑኒ ፡ ወእነ ፡ ሀሎ (B. fol. 76a. 2.) ኩ ፡ ምስሌክ ፡ እስከ ፡ ይት ፈጸም ፡ ፈቃደ ፡ እግዚአብሔር ፡ ወእሁበከ ፡ ኪዳን የ ፡ ወምሕረትየ ፡ የዓቅበከ ፡ ወይከውን ፡ ለከ ፡ ብዙ ኃ ፡ ትውልድ ፡ ወየሐንጹ ፡ ቤተ ፡ ክርስቲያን ፡ በስ ምከ ፡ ወይጼውዑ ፡ ስምየ ፡ ወስመ ፡ ወልድየ ፡ በላዕ ሌሃ ። ወኢይበውእ ፡ ውስተ ፡ መካንከ ፡ ፀራዊ ፡ ወጸ ላኢ ፡ ወኢይክርዩ ፡ አረፋቲሃ ፡ ለዓለም ፡ ወየሐው ሩ ፡ ውሉድከ ፡ በትእዛዝከ ። በትምህርትከ ፡ ወበሥ ርዓትከ ፡ ወይትፋቀሩ ፡ በበይናቲሆሙ ፡ ወይሄልዉ ፡ በንጽሕ ፡ ወበምጽዋትከ ። ወእነ ፡ እሄሉ ፡ ምስሌሆ ሙ ፡ ለዓለም ። ወእባርክ ፡ ቅኔሆሙ ፡ ወግብረ ፡ እደ ዊሆሙ ፡ ወይወርሱ ፡ ሕይወተ ፡ ዘለዓለም ። ምስሌ ክ ፡ በመንግሥተ ፡ ሰማያት ። ወወህበቶ ፡ ፫ዲናረ ፡ ጎቱመ ፡ በትእምርተ ፡ መስቀል ፡ ወ (B. fol. 76b. 1.) ት ቤሎ ፡ ንግእ ፡ ዘንተ ፡ ወደዮ ፡ ውስተ ፡ እስከሬን ፡ ቤ ተ ፡ ክርስቲያን ፡ ከመ ፡ ይኩን ፡ በረከተ ፡ እስከ ፡ ለዓ ለመ ። ወሀሎ ፡ ውስተ ፡ መካን ፡ እስከ ፡ ዮም ። ወዘ ንተ ፡ ብሂላ ፡ ወወህበቶ ፡ ሰላመ ፡ ወመልአቶ ፡ ወተ ሠወረቶ ፡ ወውእቱሰ ፡ ተፈሥሐ ፡ ወዘመረ ፡ ወይቤ ፡ ኃሠሠኩ ፡ ገጸከ ፡ ገጸ ፡ ዚአከ ፡ አኃሥሥ ፡ እግዚአ ። ወኢትሚጥ ፡ ገጸከ ፡ እምኔየ ፡ ረዳኤ ፡ ኩንኒ ፡ ወኢት ግድፈኒ ፡ ከመ ፡ እግበር ፡ ፈቃደከ ፡ እግዚእየ ፡ ወአ ምላኪዮ ። ርእዩኬ ፡ ፍቁራንየ ፡ አከ ፡ ለኃጥአን ፡ በ ላሕቲቶሙ ፡ ዘታስተምህር ፡ ሎሙ ። አላ ፡ ሎሙ ፡ ለጻድቃን ፡ ይእቲ ፡ ረዳኢቶሙ ፡ ወበትንብልናሃ ፡ ይፈጽሙ ፡ ገድሎሙ ። ለኃጥአንሂ ፡ ይእቲ ፡ ረድ ኤቶሙ ፡ ወበላሐቶሙ ። እምእደ ፡ ሰይጣን ፡ ጸላ ኢ (B. fol. 76b. 2.) ሆሙ ። ጸሎትኪ ፡ ወበረከትኪ ፡ ወምሕረቱ ፡ ለፍቁር ፡ ወልድኪ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊስ ። ለዓለመ ፡ ዓለም ፡ አሜን ። ። ።

CHAPTER XLIV.

THE ASSUMPTION OF THE BLESSED VIRGIN.

ወበዛቲ ፡ ዕለት ፡ ካዕበ ፡ ይገብሩ ፡ በዓለ ፡ ኵሎሙ ፡ ዘመደ ፡ ክርስቲያን ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። በዘነሥአት ፡ ቦቱ ፡ ኪዳን ፡ ምሕረት ፡ እምወልዳ ፡ መድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለዘይገብር ፡ ተዝካራ ፡ ወለዘይጼውዕ ፡ ስማ ፡ ወለዘይሁብ ፡ ምጽዋት ፡ ለነዳይ ፡ ከመ ፡ ማይ ፡ ቄሪር ። ወዛቲ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ እምድኅረ ፡ ዓርገ ፡ ወልዳ ፡ ውስተ ፡ ሰማይ ፡ ነሢአ ፡ ሥጋሃ ፡ ንጹሐ ። ወነበረ ፡ በየማነ ፡ አቡሁ ፡ ፈጺሞ ፡ ኵሎ ፡ ሕገ ፡ ትስብእት ፡ ዘእ (B. fol. 77a. 1.) ንበለ ፡ ኃጢአት ፡ ባሕቲታ ፡ ወሠሊጦ ፡ ሕማማተ ፡ መስቀል ፡ በሥምረቱ ፡ ወበፈቃዱ ፡ ዘገብሮ ፡ በእንተ ፡ መድኃኒትነ ፡ ኃደጋ ፡ ለእሙ ፡ ውስተ ፡ ቤተ ፡ ዮሐንስ ፡ ረድኡ ፡ ዘያፈቅር ፡ በከመ ፡ አማኅፀና ፡ ለሊሁ ፡ እንዘ ፡ ይብል ፡ ነዋ ፡ ወልድኪ ። ወይቤሎ ፡ ለውእቱ ፡ ረድእ ፡ ነያ ፡ እምከ ። ወእምአሜሃ ፡ ነበረት ፡ እግዝእት ፡ ማርያም ፡ እንዘ ፡ ተሐውር ፡ ኀበ ፡ መቃብረ ፡ ወልዳ ፡ ዘውእቱ ፡ ጎልጎታ ፡ ከመ ፡ ትጼሊ ፡ በህየ ። ወሶበ ፡ ር እይዋ ፡ አይሁድ ፡ መልኡ ፡ መዓተ ፡ ወቅንዓተ ፡ ወፈቀዱ ፡ ከመ ፡ ይውግርዋ ፡ ወሰወራ ፡ እግዚአብሔር ፡ እምአዕይንቲሆሙ ። ወእምዝ ፡ ተማከሩ ፡ ከመ ፡ ይሚሙ ፡ ዓቀብተ ፡ መቃብሩ ፡ ከመ ፡ ኢትብጻሕ ፡ ዳግመ ፡ ከመ ፡ ትጼሊ ፡ ህየ ። ወይእቲሰ ፡ ኢታጽርዕ ፡ ለ ለ (B. fol. 77 a. 2.) ዕለቱ ፡ ሐዊረ ። ወዓቀብትሰ ፡ ኢይሬእይዋ ፡ እስመ ፡ ሰወራ ፡ መንጦላዕተ ፡ ስብሐቲሁ ፡ ለወልዳ ፡ ወበዅሉ ፡ ጊዜ ፡ ይመጽኡ ፡ ኀቤሃ ፡ መላእክት ፡ ከመ ፡ ይትለአክዋ ። ወወልዳ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ይሔውጻ ፡ ዘልፈ ፡ ወይሬጽም ፡ ላቲ ፡ ዅሎ ፡ ዘኃሠሠት ፡ ከመ ፡ የዓርግዋ ፡ ውስተ ፡ ሰማይ ። ወያርእይዋ ፡ መክነ ፡ ዕረፍቶሙ ፡ ለጻድቃን ፡ ኀበ ፡ ሀለዉ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ወተቀበልዋ ፡ ዅሎሙ ፡ ነፍሳተ ፡ አበው ፡ እለ ፡ አዕረፉ ፡ እምአዳም ፡ እስከነሁ ። ወሰገዱ ፡ ላቲ ፡ እንዘ ፡ ይብሉ ፡ ስብሐት ፡ ለእግዚአብሔር ፡ ዘፈጠረ ፡ ለነ ፡ ኪያኪ ፡ ሥጋ ፡ እምሥጋነ ፡ ወዓፅም ፡ እምዓፅምነ ። ወበኪ ፡ ረከብነ ፡ መድኃኒት ፡ ወኮንኪነ ፡ መርሰ ፡ ሕይወት ፡ አሙስና ፡ በተሠግዎቱ ፡ (B. fol. 77b. 1.) ለወልደ ፡ አምላክ ፡ እምኔኪ ። ወእምህየ ፡ ወሰድዋ ፡ መላእክት ፡ ወአብጽሕዋ ፡ ኀበ ፡ ፍቁር ፡ ወልዳ ፡ ወኀበ ፡ መንበሩ ፡ ወተቀልዑ ፡ መንጠዋልዕ ፡ ዘነደ ፡ እሳት ፡ ይምነ ፡ ወጽግመ ፡ ወአኅዘ ፡ እደ፞ሃ ፡ እግዚእነ ፡ ወሰዓመ ፡ አፉሃ ። ወይቤላ ፡ መጻእኪኑ ፡ አመላዲትየ ፡ ወአዕረጋ ፡ ዲበ ፡ መንበረ ፡ ስብሐቲሁ ፡ ወአንበራ ፡ ምስሌሁ ። ወዜነዋ ፡ ዅሎ ፡ ትፍሥሕት ፡ ወኃሤት ፡ ዘዓይን ፡ ኢርእያ ፡ ወእዝን ፡ ኢሰምዓ ፡ ውስተ ፡ ልበ ፡ ሰብእ ፡ ዘኢተሐለየ ፡ ዘአስተዳለወ ፡ ላቲ ፡ ወእምታሕተ ፡ መንበረ ፡ ስብሐት ፡ ርእየቶ ፡ ለዳዊት ፡ አቡሃ ፡ ንጉሠ ፡ እስራኤል ፡ ምስለ ፡ ዅሎሙ ፡ ማኅበረ ፡ መላእክት ፡ ወነቢያት ፡ ወነፍሳት ፡ ጻድቃን ፡ ከመ ፡ አረፍት ፡ ክቢዶሙ ፡ ይዜምር ፡ በመንስቆ ፡ ወይብ (B. fol. 77b. 2.) ል ፡ ስምዒ ፡ ወስተየ ፡ ወርእዪ ፡ ወአጽምዒ ፡ እዝንኪ ፡ ርስዒ ፡ ሕዝበኪ ፡ ወቤተ ፡ አቡኪ ። እስመ ፡ ፈተወ ፡ ንጉሥ ፡ ስነኪ ። እስመ ፡ ውእቱ ፡ እግዚእኪ ። ወእምህየ ፡ ካዕበ ፡ ወሰድዋ ፡ መላእክት ፡ ከመ ፡ ያርእይዋ ፡ መክን ፡ ዅነኔ ፡ ወአብጽሕዋ ፡ ኀበ ፡ ሀሎ ፡ ጽናፈ ፡ ጽልመት ። ዘድልው ፡ ለሰይጣን ፡ ወልሠራዊቱ ፡ ወለዅሉሙ ፡ እለ ፡ የሐውሩ ፡ በፍናዊሁ ። ወትቤ ፡ እግዝእትነ ፡ ማርያም ፡ ወይ ፡ ሊተ ፡ መኑ ፡ እምዜነምሙ ፡ ለውሉደ ፡ ሰብእ ፡ ከመ ፡ ኢይምጽኡ ፡ ዝየ ። ወይቤላ ፡ መልአክ ፡ ኢትፍርሂ ፡ አማርያም ፡ እግዚአብሔር ፡ ምስሌኪ ፡ ለኪኒ ፡ ወእምድኅሬኪኒ ። ወእምዝ ፡ ጸርዋ ፡ መላእክት ፡ ወእግብእዋ ፡ ውስተ ፡ መክና ፡ ወእምአሜሃ ፡ ነበረት ፡ እግዝእትነ ፡ ማርያም ፡ (B. fol. 78a. 1.) እንዘ ፡ ተኃዝን ፡ ጥቀ ፡ በእንተ ፡ ዅሉ ፡ ኃጥኣን ። ወበከመ ፡ ዛቲ ፡ ዕለት ፡ አመ ፡ ፲ወ፯ ለየካቲት ፡ ቆመት ፡ መክነ ፡ ቀራንዮ ፡ ወሰአለት ፡ ኀ

በ ፡ ወልዳ ፡ እንዘ ፡ ትብል ። አምሕለከ ፡ አወልድየ ፡ በእግዚአብሔር ፡ አቡከ ፡ ወበክርስቶስ ፡ ስምከ ። ወ በጰራቅሊጦስ ፡ መንፈስከ ፡ ወበማኅፀንየ ፡ ዘጸርኩከ ፡ ፱አውራኃ ፡ ወ፩ዕለተ ። እንዘ ፡ ምድር ፡ ኢትክል ፡ ጻዊሮተከ ፡ ወመላእክትኒ ፡ ኢይተክሎሙ ፡ ቀሪበት ከ ፡ አምሕለከ ፡ አወልድየ ፡ በጸአትከ ፡ እምኔየ ፡ ዘእንበለ ፡ ድካም ። ወበተወልዶትከ ፡ ዘእንበለ ፡ ሕማም ፡ አምሕለከ ፡ በአጥባትየ ፡ እለ ፡ ሐፀናከ ፡ ወበከናፍርየ ፡ እለ ፡ ሰዕዓግከ ። አምሕለከ ፡ በአዕዳውየ ፡ እለ ፡ ሐቀፋከ ፡ ወበአዕጋርየ ፡ እለ ፡ አንሶሳዋ ፡ ምስሌከ ። አምሕ (B. fol. 78a. 2.) ለከ ፡ በኀል ፡ ለከብከ ፡ ውስቴቱ ፡ ወበአጽርቅት ፡ ዘተጠብለልከ ፡ ቦቱ ። አወልድየ ፡ ወፍቁርየ ፡ እስእለከ ፡ ወአስተበቍዕ ፡ ኀቤከ ፡ ከመ ፡ ትስማዕ ፡ ቃለ ፡ ስእለትየ ፡ ወከመ ፡ ትምጻእ ፡ ኀቤየ ፡ ወትፈጽም ፡ ሊተ ፡ ኵሎ ፡ ዘውስተ ፡ ልብየ ። ወሶበ ፡ ትቤ ፡ ከመዝ ፡ እግዝእትኒ ፡ ቅድስት ፡ ድንግል ፡ በ፪ግርያም ፡ ወላዲተ ፡ አምላክ ። ወእሙ ፡ ለብርሃን ፡ ወረደ ፡ ኀቤሃ ፡ እግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወምስሌሁ ፡ እልፍ ፡ አእላፋት ፡ ወትእልፊት ፡ አእላፋት ፡ መላእክት ፡ እንዘ ፡ የዓውድዎ ። ወይቤላ ፡ ምንት ፡ እግበር ፡ ለኪ ፡ አማርንም ፡ እምየ ፡ ወምንተ ፡ ትፈቅዲ ፡ ከመ ፡ እግበር ፡ ፈቃደኪ ። ወአውሥአቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ለፍቁር ፡ ወል (B. fol. 78b. 1.) ዳ ። ወትቤሎ ፡ አወልድየ ፡ ወፍቁርየ ፡ ወመድኃንየ ፡ ወተስፋየ ፡ ወፀወንየ ፡ ወላዕሌከ ፡ ትውክልትየ ። ወብከ ፡ ጸናዕኩ ፡ እምከርሠ ፡ እምየ ። ወበውስተ ፡ ማኅፀን ፡ አንተ ፡ ከደንከኒ ፡ ወአንተ ፡ ገክርየ ፡ በኵሉ ፡ ጊዜ ። ወይእዜኒ ፡ ስምዓኒ ፡ ጸሎትየ ፡ ወአጽምዕ ፡ ቃለ ፡ ስእለትየ ፡ አፋየ ፡ ዘእነግረከ ፡ አነ ፡ እምከ ፡ ማርያም ፡ ወአነ ፡ አመትከ ፡ በእንተ ፡ ዘይገብር ፡ ተዝካርየ ፡ ወዘየሐንፅ ፡ ቤተ ፡ ክርስቲያነ ፡ በስምየ ። አው ፡ ዘያለብስ ፡ ዕሩቀ ፡ ወዘይሔውጽ ፡ ድውየ ፡ ዘያበልዕ ፡ ርኁበ ፡ ወዘያስተ ፡ ጽሙዓ ። አው ፡ ዘይናዝዝ ፡ ኀዙነ ። ወዘያስተፈሥሕ ፡ ትኩዘ ። አው ፡ ዘጸሐፈ ፡ ውዳሴየ ፡ ወሰመየ ፡ ወልዶ ፡ በስምየ ፡ ወዘሐለየ ፡ ማኅሌተ ፡ አመ ፡ በዓልየ ። ዕሥዮ ፡ እግዚ (B. fol. 78b. 2.) አ ፡ ዕሜተ ፡ ሠናየ ፡ ዘእምኀቤከ ፡ ዘዓይን ፡ ኢርእየ ፡ ወእዝን ፡ ኢሰምዓ ፡ ውስተ ፡ ልበ ፡ ሰብእ ፡ ዘኢተሐለየ ። እስእለከ ፡ እግዚአ ፡ ወአስተበቍዓከ ፡ በእንተ ፡ ኵሉ ፡ ዘየአምን ፡ ብየ ፡ ረስዮ ፡ ግሁዘ ፡ እምሲኦል ፡ ተዘኪረከ ፡ ረኃበ ፡ ወጽምዓ ። ወኵሎ ፡ መከራ ፡ ዘረከበኒ ፡ ምስሌከ ። ወአውሥአ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወይቤላ ፡ ይኩን ፡ በከመ ፡ ትቤልኒ ፡ ወእፈጽም ፡ ለኪ ፡ ኵሎ ፡ ስእለተኪ ፡ አኮኑ ፡ ተሰብእኩ ፡ በእንቲአኪ ፡ መሐልኩ ፡ በርእስየ ፡ ከመ ፡ ኢይሔስ ወኪ ፡ ኪዳንየ ፡ ወሀብኩከ ፡ በረከታ ፡ ትኩን ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊስ ። ለዓለመ ፡ ዓለም ፡ አሜን ። ።

ሰላም ፡ ለኪ ፡ መጽሐፈ ፡ ሕግ ፡ ወኪዳን ።
አምላለ ፡ ጽላት ፡ (B. fol. 79a. 1.) ዘእብን ።
ለእለ ፡ ይጼውዑ ፡ ስመኪ ፡ በውስተ ፡ ኵሉ ፡ መካን ።
ርኁርኅተ ፡ ልብ ፡ ለኃጥአን ።
ርኁርኅተ ፡ ልብ ፡ ለኀዙናን ።
ርኁርኅተ ፡ ልብ ፡ ለግፉዓን ፡ ማርያም ፡ አማን ።
አድኅኒዮ ፡ ለገብርኪ ፡ ኤራቅሊስ ።
ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XLV.

SALUTATIONS TO THE MEMBERS OF THE BODY OF THE BLESSED VIRGIN MARY.

1 እግዚአብሔር ፡ አብ ፡ ወሀቤ ፡ ብርሃን ፡ ዘይሜለስ ፡ በአካሉ ።
እንዘ ፡ ተዋሕዶ ፡ ያጸንዕ ፡ በመለኮቱ ፡ ወኃይሉ ።
ዓይነ ፡ ልቡናየ ፡ ያብርህ ፡ በማኅቶተ ፡ ጥበብ ፡ ሥነ ፡ ፀዳሉ ።
ከመ ፡ ይርአይ ፡ ገጸ ፡ ነገር ፡ ለኪዳንኪ ፡ ዘይደሉ ።

ማርያም ፡ እግዝእቶ ፡ ኵሉ ፡ ዘታሕቱ ፡ ወላ
ዕሉ ።

2 ሰላም፡ለገዝክረ፡ስምኪ፡ዘአስተማሰልዎ፡በኵከብ።
ሶበ ፡ ብርሃኖ ፡ ተከድኑ ፡ ጽልሙታን ፡ ራእይ ፡
ሕዝብ ።
ኪዳን ፡ አምላክ ፡ ማርያም ፡ ወተስፋ ፡ (A. fol. 102b. 2.)
መድኀኒት ፡ ዘዓርብ ።
ተናዘዘ ፡ ብኪ ፡ አኮኑ ፡ ሕሊና ፡ ቀዳማይ ፡ አብ ።
አመ ፡ እምገነቱ ፡ ተሰደ ፡ እምኀዘን ፡ ዕፁብ ።

3 ሰላም ፡ ለሥእርተ ፡ ርእስኪ ፡ ዘፈትለ ፡ ሚላት ፡
ዘውጋ ።
ወምልእት ፡ ይእቲ ፡ እምጠለ ፡ ሠናያት ፡ እንበ
ለ ፡ ንትጋ ።
ኪዳን ፡ ምሕረት ፡ ማርያም ፡ ለዘተካይደኪ ፡ ቅድ
መ ፡ እንግልጋ ።
ሰአሊዮ ፡ ሕይወት ፡ ነፍስ ፡ ይጸግወኒ ፡ በጸጋ ።
አምሳለ ፡ ኤልያስ ፡ አኮ ፡ ያሕይወነ ፡ በሥጋ ።

4 ሰላም ፡ ለርእስኪ ፡ ዘሀሎ ፡ ወይሄሉ ።
ዲበ ፡ ጣባይዓት ፡ ኵሉ ።
ለዘተካየደኪ ፡ ማርያም ፡ ኪዳን ፡ ምሕረት ፡ ዘ
ይደሉ ።
ምስለ ፡ ሞትሰ ፡ ተካየድነ ፡ ወተመሐልነ ፡ ዘይብሉ ።
ከንቶ ፡ ነበቡ ፡ ወነፍሶሙ ፡ ኃጕሉ ።

5 ሰላም ፡ ለገጽኪ ፡ ገጸ ፡ ቅድስና ፡ ስቡሕ ።
ዘይኤድም ፡ ሥኑ ፡ እምፀጸለ ፡ ፀሐይ ፡ ወወርኀ ።
ትእምርተ ፡ ኪዳን ፡ ማር (A. fol. 102a. 1.) ያም ፡ ወ
ቀሥተ ፡ ደመና ፡ ብሩህ ።
እምኀበ ፡ አምላክ ፡ መሐሪ ፡ እምአመ ፡ ነሥአ
ከ ፡ ኖኅ ።
አማስኖታ ፡ ለምድር ፡ ኢደገመ ፡ አይኅ ።

6 ሰላም፡ለቀራንብትኪ፡ንጻሬ፡አዕይንት፡ለውቃቤ።
እለ ፡ ሥዩማን ፡ እማንቱ ፡ ህየንተ ፡ ምስዋር ፡
ወግልባቤ ።

ማርያም ፡ በሊዮ ፡ ለዘወለድኪዮ ፡ በኢሩክቤ ።
አይቱ ፡ ቃልከ ፡ እግዚኦ ፡ እምሕር ፡ ለኪ ፡ ዘይቤ ።
እመ ፡ ኃዋእን ፡ ጸውዑ ፡ ስመኪ ፡ ነባቤ ።

7 ሰላም ፡ ለአዕይንትኪ ፡ አምሳለ ፡ ክልኤቲ ፡ ቀና
ዲል ።
እንተ ፡ ሰቀሎን ፡ ኬንያ ፡ በማኅፈደ ፡ ሥጋ ፡ ል
ውል ።
ማርያም ፡ አንቲ ፡ ነቅዓ ፡ ተራኅርኖ ፡ ወሣህል ።
አድኅንኒ ፡ በንባብከ ፡ ወባልሕኒ ፡ እምሐኮል ።
እስመ ፡ ዘእንበሌኪ ፡ አልበ ፡ አድኅኖ ፡ ዘይክል ።

8 ሰላም ፡ ለአእዛንኪ ፡ እለ ፡ ተበስራ ፡ ኪያነ ።
እምአፈ ፡ ፈጣሪ ፡ ወልድኪ ፡ ዘባሕርያኪ ፡ ተከድነ ።
አ (A. fol. 102a. 2.) ምሕለከ ፡ ማርያም ፡ ከመ ፡ ኢ
ታርእይኒ ፡ ደይነ ።
እንበለ ፡ ምግባር ፡ ባሕቲቱ ፡ እመ ፡ ኢይጸድቅ ፡ አነ ።
ቦኑ ፡ ለከንቱ ፡ ኪዳንኪ ፡ ከነ ።

9 ሰላም ፡ ለመላትሕኪ ፡ ጽጌያተ ፡ ሮማን ፡ እለ ፡
ይመስላ ።
ባሕቱ ፡ መጽለዋ ፡ ለእሳተ ፡ አንብዕ ፡ በነበልባላ ።
በኪዳንኪ ፡ ማርያም ፡ አዕርግኒ ፡ አፀደ ፡ ተድላ ።
ወይ ፡ ለነ ፡ አሌ ፡ ለነ ፡ አመ ፡ ውስተ ፡ ደይን ፡
ይቤላ ።
ነፍሳተ ፡ ክልኤቲ ፡ አሐት ፡ ሐሊባ ፡ ወሐላ ።

10 ሰላም ፡ ለአእናፍኪ ፡ መሳክወ ፡ ሕይወት ፡ ምን
ታዌ ።
ዘአስተዋደዶን ፡ አምላክ ፡ በአዕባዕተ ፡ ጥበብ ፡
ወልባዌ ።
ማርያም ፡ ሕዕርኒ ፡ በኃይለ ፡ ኪዳንኪ ፡ እምንሳዌ ።
ወቀጥቅጢ ፡ ርእሶ ፡ በአብትረ ፡ ሕማም ፡ ወደዌ ።
ለእመ ፡ አፋሁ ፡ አብቀወ ፡ የኃጠኒ ፡ አርዌ ።

11 ሰላም፡ለከናፍርኪ፡በእንተ፡ኃጥአን፡እለ፡ሰአላ።
እምኀበ ፡ አምላክ ፡ መሐሪ ፡ ኪዳነ ፡ ምሕረት ፡
(A. fol. 102b. 1.) ወመሐላ ።

ውስተ ፡ ጎልጎታ ፡ ማርያም ፡ አመ ፡ ገይሦትኪ ፡ እምገሊላ ።
ለጽድቀ ፡ ዛቲ ፡ ኪዳንኪ ፡ ለለ ፡ ይከውን ፡ በዓላ ።
ዲበ ፡ ርእሶ ፡ ኃጥእ ፡ አግብርትኪ ፡ አንብሪ ፡ አ
ክሊላ ።

12 ሰላም ፡ ለአፉኪ ፡ አፈ ፡ በረከት ፡ ትሩፍ ።
ወአንቀጸ ፡ ቅዱስ ፡ መጽሐፍ ።
ተማሕፀንኩ ፡ ማርያም ፡ በኪዳንኪ ፡ ውኩፍ ።
ኢይትኃፈር ፡ ቅድመ ፡ ወልድኪ ፡ ወመላእክቲ
ሁ ፡ እለሳፍ ።
አመ ፡ ሥርወ ፡ ልሳን ፡ ይትመተር ፡ ወይትኃት
ም ፡ አፍ ።

13 ሰላም ፡ ለአስናንኪ ፡ ከመ ፡ መራእይ ፡ እለ ፡ ተ
ቀርጸ ።
እለ ፡ ወፅአ ፡ እምሕፃብ ፡ እንዘ ፡ ይትባየጻ ።
ንሥእኒ ፡ ማርያም ፡ ዓሥራተ ፡ ኪዳንኪ ፡ ህየን
ተ ፡ ሞጻ ።
ወለዕድውየ ፡ ግብጻዊ ፡ ዘፍትወተ ፡ ልቡ ፡ ዓ
መፃ ።
መዝራዕተ ፡ ጸሎትኪ ፡ ሙሴ ፡ ይድፍኖ ፡ በኖፃ ።

14 ሰላም ፡ ልልሳንኪ ፡ ዘአፈድፈዳ ፡ ቅዳሴ ።
እምከህናት ፡ ሰማይ ፡ ሱራፌል ፡ እለ ፡ ይቀው
ሙ ፡ (A. fol. 102 b. 2.) ሥላሴ ።
አዘክሪ ፡ ሊተ ፡ ማርያም ፡ ተዝካረ ፡ ኪዳንከ ፡ አ
መ ፡ ድምሳሴ ።
በእንተ ፡ እስራኤል ፡ ዘገዳም ፡ ከመ ፡ አዘከረ ፡
አውሴ ።
ኪዳን ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ወጽድ
ቆ ፡ ለሙሴ ።

15 ሰላም ፡ ለቃልከ ፡ ተሠጣዊ ፡ ቃል ፡ በቃሉ ።
ለመልአከ ፡ ምሥጢር ፡ ገብርኤል ፡ ዘፀዳለ ፡ ብ
ርሃን ፡ መንዲሉ ።
ማርያም ፡ ቅድስት ፡ ለእግዚአብሔር ፡ መክነ ፡ ኃ
ይሉ ።

እንቋዕ ፡ እንቋዕ ፡ ወሀበኪ ፡ ኪዳን ፡ ምሕረት ፡
ወኅሀሉ ።
በዘቦቱ ፡ ጸዲቅ ፡ ኃጥአን ፡ ይክሉ ።

16 ሰላም ፡ ለእስትንፋስኪ ፡ እስትንፋሰ ፡ ጥዒና ፡ ፈ
ዋሲ ።
ነፍሳተ ፡ ኃጥአን ፡ ሰብእ ፡ እለ ፡ ቄስሉ ፡ በጎም
ዘ ፡ ከይሲ ።
በኪዳንኪ ፡ ማርያም ፡ ኃጣውኦየ ፡ ይምስሲ ።
እንበለ ፡ ኪዳንኪ ፡ ወመስቀለ ፡ ክርስቶስ ፡ ወራሲ ።
አልቦ ፡ እምሲኦል ፡ ዘይድኅን ፡ ብእሲ ።

17 ሰላም ፡ ለጉርዔኪ ፡ ሠናይ ፡ ወአዳም ።
እንተ ፡ ይትፈለጡ ፡ ቦቱ ፡ ጸዋትወ ፡ (A. fol. 103 a. 1.)
ምረር ፡ ወጣዕም ።
ምንተ ፡ እግበር ፡ ማርያም ፡ እስመ ፡ ኃይልየ ፡
ድኩም ።
ዓፀበኒ ፡ ግብር ፡ እምኵለሄ ፡ ወጸበበኒ ፡ ዓለም ።
ባሕቱ ፡ በኪዳንኪ ፡ ናዝዝኒ ፡ እም ።

18 ሰላም ፡ ለክሳድኪ ፡ ዘማኅፈደ ፡ ዳዊት ፡ ርእዮታ ።
ዲበ ፡ ተልፍዮስ ፡ ጠቢባን ፡ ዘአስተናደፋ ፡ መ
ሠረታ ።
ማርያም ፡ በሊ ፡ ውስተ ፡ እገሃ ፡ ነፍስየ ፡ ለናዝዘታ ።
ለምንት ፡ ብዙኃ ፡ ትሰርሐ ፡ ነፍሰ ፡ እገሌ ፡ ማ
ርታ ።
እስመ ፡ ጎዳጥ ፡ የአክል ፡ እምብዙኅ ፡ ሐተታ ።

19 ሰላም ፡ ለመታክፍትኪ ፡ ግዕዛነ ፡ በረከት ፡ እለ ፡
ተወክፋ ።
ህየንተ ፡ መርገም ፡ ወዘለፋ ።
ማርያም ፡ ጹርኒ ፡ ለጽድቀ ፡ ኪዳንኪ ፡ ዲበ ፡ መ
ትከፋ ።
ወንሥኢ ፡ ዓሥራተ ፡ እድ ፡ እመርዔት ፡ ወል
ድኪ ፡ አልፋ ።
እስመ ፡ ሃይማኖትየ ፡ አንቲ ፡ ወልብየ ፡ ተስፋ ።

20 ሰላም ፡ ለዘባንኪ ፡ በወርኃ ፡ ተሰዶ ፡ ቀዲሙ ።

ምዕራፈ ፡ አምላክ ፡ ዘኮነ ፡ ውስተ ፡ ፍኖተ ፡ ቀ
ስቋም ፡ ጊዜ ፡ ድካሙ ። ።
ማርያም ፡ ስመኪ ፡ ለዘጸረ ፡ መልዕልተ ፡ ስሙ ። ።
ዘዕለተ ፡ ዅነኔ ፡ ደኃሪ ፡ እመ ፡ ኢያሥለጠ ፡ ደሙ ። ።
ዓሥራተ ፡ ምሕረት ፡ ነሥኢዮ ፡ መሐሪት ፡ እሙ ። ።

21 ሰላም ፡ ለእንግድኣኪ ፡ ወለሕፅንኪ ፡ ክልኣታ ። ።
ወለአእዳውኪ ፡ መንታ ። ።
አምሕለኪ ፡ ማርያም ፡ ዘነጸፍጻፈ ፡ ደም ፡ ዘነ
ልጎታ ። ።
ለነፍስየ ፡ ምስለ ፡ ነፍስኪ ፡ አስታ (A. fol. 103 a. 2.)
ዳልዊ ፡ መክፈልታ ። ።
አመ ፡ መሬታዊት ፡ ሥጋየ ፡ ትትከደን ፡ መሬታ ። ።

22 ሰላም ፡ ለመዛርእኪ ፡ ወለሉርናዕኪ ፡ ምጽንጋእ ። ።
ዘሐቀፋሁ ፡ ለክርስቶስ ፡ ባሕርየ ፡ መለኮት ፡ ኀቡእ ። ።
ማርያም ፡ ጎረት ፡ እምነ ፡ መላእክት ፡ ወሰብእ ። ።
ተዝካረኪ ፡ ለእመ ፡ ገብረ ፡ በተአምኖ ፡ ጽኑዕ ። ።
በመንግሥተ ፡ ሰማይ ፡ ምስሌኪ ፡ ይነግሥ ፡ ዋኃእ ። ።

23 ሰላም ፡ ለእመታትኪ ፡ ዘመቅደሰ ፡ አምላክ ፡ ቀ
ዋሚ ። ።
እለ ፡ አሠነያ ፡ ወርቀ ፡ ምስለ ፡ ፈትለ ፡ ሜላት ፡
ግብረ ፡ አናሚ ። ።
ማርያም ፡ ላዕሌየ ፡ ኪዳነ ፡ ምሕረት ፡ ፈጽሚ ። ።
ወቅትሊ ፡ ፀረ ፡ ነፍስየ ፡ እስመ ፡ ውእቱ ፡ ረጋሚ ። ።
እመ ፡ በጥበቡ ፡ ሰሎሞን ፡ ቀተሎ ፡ ለሳሚ ። ።

24 ሰላም ፡ ለእራኁኪ ፡ ተመጣዌ ፡ ጎብስት ፡ ወማይ ። ።
ሶበ ፡ ያመጽኡ ፡ ለኪ ፡ መላእክት ፡ ሰማይ ። ።
እንዘ ፡ ሀሎኪ ፡ ማርያም ፡ በመቅደሰ ፡ አሪት ፡
ዓባይ ። ።
ይትወከፍ ፡ ለኪ ፡ ኪዳንኪ ፡ ከመ ፡ መሥዋዕተ ፡
ሰርክ ፡ ኀሩይ ። ።
እመ ፡ ኀፍነ ፡ ማይ ፡ አስተይኩ ፡ ለጽሙዕ ፡ ነዳይ ። ።

25 ሰላም ፡ ለአፃብዕኪ ፡ ወለአዕፋርኪ ፡ ፀዓድው ። ።
ወለአጥባትኪ ፡ ክልኤ ፡ አንቅዕተ ፡ ሐሊብ ፡ ፍትው ። ።
ማርያም ፡ ጽጌ ፡ ዘዘመንኪ ፡ መጸው ። ።
ተማኅፀንኩ ፡ በአጥባትኪ ፡ ወበሥንኪ ፡ ምጽ
ልው ። ።
በኃይለ ፡ ኪዳንኪ ፡ እድኅን ፡ እምእሳት ፡ ድልው ። ።

26 ሰላም ፡ ለገበዋትኪ ፡ እመንገለ ፡ ለፈ ፡ ወለፈ ። ።
እ (A. fol. 103 b. 1.) ለ ፡ ተረሰያ ፡ ደርገ ፡ ሐመልማ
ለ ፡ ወርቅ ፡ ኢኃላፈ ። ።
ማርያም ፡ ምጥቅኒ ፡ በገቦ ፡ ኪዳንከ ፡ ምስለ ፡ ሕ
ቃፈ ። ።
አመ ፡ ይወርዱ ፡ ኃጥአን ፡ ብሔረ ፡ ጽልመት ፡
ጽልመት ፡ (sic) ጸናፈ ። ።
እለ ፡ በሕይወቶሙ ፡ ጸልዑ ፡ ዘጻድቃን ፡ ሱታፈ ። ።

27 ሰላም ፡ ለክርሥኪ ፡ ለክርሠ ፡ መላእክት ፡ ዘውጉ ። ።
ወኀብስተ ፡ ሰማይ ፡ ወትረ ፡ ዘይሴሰይ ፡ አቅመ ፡
ምዕራጉ ። ።
ማርያም ፡ ጽዮን ፡ ለእግዚአብሔር ፡ ታቦተ ፡ ሕጉ ። ።
ያንጽሐኒ ፡ እም ፡ ፍቅረ ፡ ወርቅ ፡ ለማየ ፡ ኪዳን
ኪ ፡ አይጉ ። ።
እስመ ፡ ፍቅረ ፡ ንዋይ ፡ ተብህለ ፡ ለሰይጣን ፡ ኤ
ረጉ ። ።

28 ሰላም ፡ ለልብኪ ፡ ስንዕወ ፡ ዅልያት ፡ ወሕሊና ። ።
ለአማዑትኪ ፡ ሰላም ፡ ምስለ ፡ ንዋየ ፡ ውስጥኪ ፡
በዕሪና ። ።
ውስተ ፡ ምድረ ፡ ርስት ፡ አብአኒ ፡ ማርያም ፡ አ
ምደ ፡ ደመና ። ።
በብርሃነ ፡ እሳት ፡ ኪዳንኪ ፡ እንዘ ፡ ትመርሀኒ ፡ ፍና ። ።
ወትሴስደኒ ፡ እምፍቅርኪ ፡ መና ። ።

29 ሰላም ፡ ለጎንብርትኪ ፡ ምሳሌ ፡ ፍሑቅ ፡ ማእከክ ። ።
ወለማኅፀንኪ ፡ ንጹሕ ፡ ምስለ ፡ ሐቂኪ ፡ ቡሩክ ። ።
ማርያም ፡ ቅድስት ፡ ወላዲት ፡ ክርስቶስ ፡ አም
ላክ ። ።
ተዓየኒ ፡ ዓውደ ፡ ነፍስየ ፡ እስከ ፡ ማልሳዊ ፡ ፈ
ለክ ። ።
አመ ፡ ተቃወምዋ ፡ በዓየር ፡ ቀናሚ ፡ መልእክ ። ።

30 ሰላም ፡ ለድንግልናኪ ፡ መክብበ ፡ ሐዋሳት ፡ ኃምስ ። (A. fol. 103b. 2.)
ወአቀ·ያጽኪ ፡ ክልኤ ፡ አዕማደ ፡ ነባቢት ፡ መቅደስ ።
ማርያም ፡ ታቦት ፡ ወጽላተ ፡ ኪዳን ፡ ሐዲስ ።
ቅብዕኒ ፡ ርጢን ፡ ጸም ፡ እስከ ፡ ሰኰና ፡ እግር ፡ እምርእስ ።
እስመ ፡ ጸም ፡ ትፌውስ ፡ ሕማማ ፡ ለነፍስ ።

31 ሰላም ፡ ለአብራክኪ ፡ ጊዜ ፡ አስተሥርዮ ፡ ወተንብሎ ።
ምስለ ፡ አእጋርኪ ፡ ደርገ ፡ እለ ፡ ይስግዳ ፡ በአኢያብጥሎ ።
ማርያም ፡ ለአብ ፡ እንተ ፡ ተሳተፍኪ ፡ ቃሎ ።
ሰአሊዮ ፡ ሕይወተ ፡ ነፍስ ፡ ይጸግወኒ ፡ ሣሕሎ ።
እመ ፡ ውስተ ፡ እሳት ፡ ይወዲ ፡ ኃጥአን ፡ ኵሎ ።

32 ሰላም ፡ ለሰኰናኪ ፡ ወለመከየድኪ ፡ እለ ፡ ሐራ ።
እስከ ፡ ደብረ ፡ ቍስቋም ፡ ለደቂቅ ፡ እመ ፡ ቀተልዎሙ ፡ ሐራ ።
ለእምላከ ፡ ሰማይ ፡ በሊዮ ፡ ማርያም ፡ ወለተ ፡ ዕዝራ ።
አማንኑ ፡ ትኬንና ፡ በእንተ ፡ ሠላስ ፡ ነገራ ።
ለዘታፈቅረኪ ፡ ነፍስ ፡ በኵሉ ፡ ምግባራ ።

33 ሰላም ፡ ለአየብዕኪ ፡ አቅርንተ ፡ አእጋር ፡ ክልኤቲ ።
ወለአጽፋሪሆን ፡ ለለ ፡ አሐቲ ።
በኪዳነ ፡ ምሕረት ፡ ማርያም ፡ ኀቡኣትየ ፡ ክብቲ ።
ሰብእሰ ፡ ካልእየ ፡ እንዘ ፡ ከማየ ፡ መዋቲ ።
በጽዋዓ ፡ ልሳን ፡ ደምየ ፡ ቀዲሑ ፡ ይሰቲ ።

34 ሰላም ፡ ለቆምኪ ፡ ዓየረ ፡ ትሩፋት ፡ ዘሐጸና ።
ወዓውሎ ፡ ኃጢኣት ፡ (sic) ዘኢያጽነኖ ።
ማርያም ፡ ክድንኒ ፡ በክንፈ ፡ ኪዳንኪ ፡ እምተኰንኖ ።
ሶበሰ ፡ (A. fol. 104a. 1.) ኪዳንኪ ፡ ምክንያተ ፡ ድኂን ፡ ኢኮኖ ።
ነፍስ ፡ በላዔ ፡ ሰብእ ፡ መኑ ፡ እምክህለ ፡ አድኅኖ ።

35 ሰላም ፡ ለመልከዕኪ ፡ እመልክዓ ፡ ሐና ፡ ወኤል ሳቤጥ ።
ዘብውድ ፡ ስኑ ፡ ወልምላሜሁ ፡ ፍሉጥ ።
ማርያም ፡ ቅድስት ፡ ድንግልተ ፡ አፍአ ፡ ወውስጥ ።
ቤዛ ፡ ይኩነኒ ፡ ኪዳንኪ ፡ በገጸ ፡ ፈጣሪ ፡ ሥሉጥ ።
አመ ፡ ወርኃ ፡ ነጊድ ፡ የሐልቅ ፡ ወይጸራዕ ፡ ሚጥ ።

36 ሰላም ፡ ለዐአተ ፡ ነፍስኪ ፡ በነጽሮ ፡ ብርሃን ፡ ዘየኀቱ ።
መልአከ ፡ አፍርሆ ፡ ጸለም ፡ እንበለ ፡ ያደንግፅኪ ፡ ጽላሎቱ ።
እምሕለኪ ፡ ማርያም ፡ ለእግዚአብሔር ፡ በመለከቱ ።
ከመ ፡ ታድኅንኒ ፡ በኪዳንኪ ፡ እመደንግፃን ፡ ሠለስቱ ።
አመ ፡ ይፈልጠኒ ፡ ሞት ፡ እምሥጋየ ፡ ዝንቱ ።

37 ሰላም ፡ ለበድነ ፡ ሥጋኪ ፡ ዘኢጐንደየ ፡ በምስክብ ።
እስመ ፡ አንሥአ ፡ ፍጡነ ፡ መንፈሰ ፡ ሕይወቱ ፡ ለአብ ።
ኢይትነከር ፡ ለኪ ፡ ማርያም ፡ አድኅኖተ ፡ ጸደቃን ፡ ሕዝብ ።
እመሰ ፡ (A. fol. 104a. 2.) አድኃንኪ ፡ ኃጥአን ፡ በኪዳንኪ ፡ ጥበብ ።
ዝኬ ፡ መንክር ፡ ወዝኬ ፡ ዕፁብ ።

38 ሰላም ፡ ለግንዘተ ፡ ሥጋኪ ፡ በመዋጥሐ ፡ ክታን ፡ ወከርቤ ።
ላዕለ ፡ እደ ፡ ጴጥሮስ ፡ ብእሴ ፡ ይባቤ ።
ተሠሃልኒ ፡ ማርያም ፡ ወኢትበልኒ ፡ አመ ፡ ምንጸቤ ።
ለምንት ፡ ተአዙት ፡ ኪዳንየ ፡ ወረድኤትየ ፡ ዑቃቤ ።
ቅብዓ ፡ ኃጥአን ፡ አኮኑ ፡ ኢይትቀባዕ ፡ እቤ ።

39 ሰላም ፡ ለመቃብርኪ ፡ እንተ ፡ ይትጋብኡ ፡ ባቲ ።
ለአሕዛበ ፡ ምድር ፡ ወሕዝብ ፡ እስመ ፡ ምክሑሙ ፡ አንቲ ።

ማርያም ፡ ብጽሕኒ ፡ በሰዓተ ፡ ሞትየ ፡ ለመዋቲ ።
እምነፍሰ ፡ ክርስቲያን ፡ አኮኑ ፡ ዕበ ፡ ትመውት ፡ አሐቲ ።
ለናዝዘታ ፡ ፍጡነ ፡ ትበጽሐ ፡ አንቲ ።

40 ሰላም ፡ ለትንሣኤኪ ፡ ለትንሣኤ ፡ ክርስቶስ ፡ አ ምሳሊሁ ።
አንቀጸ ፡ መቃብር ፡ ዝጉሐ ፡ እንዘ ፡ ኢያርኑ ።
ማርያም ፡ አንቲ ፡ ለአዳም ፡ ጥንተ ፡ ተስፋሁ ።
ዕበ ፡ አክ ፡ ኪዳንኪ ፡ ወጸሎትኪ ፡ ምስሌሁ ።
ውስተ ፡ ዕመቀ ፡ (A. fol. 104b. 1.) ሐጕል ፡ እምከ ነ ፡ በነፍሱ ፡ ወሥጋሁ ።

41 ሰላም ፡ ለፍልሰተ ፡ ሥጋኪ ፡ ኀበ ፡ ሕንፃ ፡ ሕይ ወት ፡ ተሐደሰ ።
እምቅድመ ፡ ዝኒ ፡ ኀቤሁ ፡ ሥጋ ፡ ወልድኪ ፡ ፈለሰ ።
ቤዛዊተ ፡ ዓለም ፡ ማርያም ፡ አስተበቍዓኪ ፡ አንሰ ።
ትቤዝዊ ፡ በኪዳንኪ ፡ ዘዚአየ ፡ ነፍሰ ።
እስመ ፡ ለቍስልየ ፡ በሥራያ ፡ ቀበዕተኒ ፡ ፈውሰ ።

42 እኅቱኖ ፡ ለእግዚአብሔር ፡ ለዘጸውዓን ፡ በጽ ዋዔ ።
ተዝካረ ፡ ኪዳንኪ ፡ ንግበር ፡ ማእከለ ፡ ምንዱባ ን ፡ ጉብኤ ።
ተመጠዊየ ፡ በሕቱ ፡ ማርያም ፡ አመ ፡ ትንሣኤ ።
ወአንብሪ ፡ በርእሰ ፡ ነፍሱ ፡ አክሊላተ ፡ መንግ ሥት ፡ ሱባዔ ።
ለነባቤ ፡ ዝንቱ ፡ ድርሳን ፡ አርብዓ ፡ ወክልኤ ።

1 ሰላም ፡ ለኪ ፡ ኪዳን ፡ ምሕረት ፡ ተስፋየ ፡ ዘታጸ ድቂ ፡ ኃጥአ ።
ወዘተኃሥሢ ፡ አሐደ ፡ በግዓ ።
ዘተገድፈ ፡ እምነ ፡ ተስፋ ።

2 ሰላም ፡ ለኪ ፡ (A. fol. 104b. 2.) ኪዳን ፡ ምሕረት ፡ ሐውልት ፡ ዘተከለኪ ፡ እግዚእ ።
ትእምርተ ፡ አድኅኖ ፡ ትኩኒ ፡ ለኵሉ ፡ ኃጥእ ።
ፍቅርኪ ፡ ዘያጸንዕ ።

3 ሰላም ፡ ለኪ ፡ ኪዳን ፡ ምሕረት ፡ ወርቅ ፡ መክብ በ ፡ ኵሉ ፡ ንዋይ ።
አንቲ ፡ ውእቱ ፡ መዝገበ ፡ ነዳይ ።
ወብዕል ፡ ወዘበሰማይ ።

4 ሰላም ፡ ለኪ ፡ ኪዳን ፡ ምሕረት ፡ በማይ ፡ (sic) ዘ ታጸንኒ ፡ መድሎት ።
ተአምኖትየ ፡ ብኪ ፡ ረስዩ ፡ ሊተ ።
ገድል ፡ ወትሩፋት ።

5 ሰላም ፡ ለኪ ፡ ኪዳን ፡ ምሕረት ፡ አንቲ ፡ አረቦን ፡ መንግሥት ፡ ዘላዕሉ ።
ዘያፈቅረኪ ፡ በተስፋ ፡ ይሄሉ ።
እስከ ፡ አመ ፡ ይከውን ፡ ትንሣኤ ፡ ኵሉ ።

6 ሰላም ፡ ለኪ ። ዕበ ፡ ስእኩ ፡ ጸዲቀ ፡ በምግባረ ፡ ሠናይ ፡ ወገድል ።
አስመ ፡ ኩ (sic) ፡ ብኪ ፡ ኪዳን ፡ ድንግል ።
መድኀኒተ ፡ ነፍስየ ፡ እምነ ፡ ኃጕል ።

7 ሰላም ፡ ለኪ ። በስመ ፡ ኪዳንኪ ፡ ቤተ ፡ ለዘሐነጸ ፡ ገብርኪ ።
ወለአለ ፡ ጸለይነ ፡ በስምኪ ።
ማርያም ፡ ፈትቲ ፡ እምበረከትኪ ።
ወሰአሊ ፡ ኀበ ፡ ጌር ፡ ወልድኪ ።

LADY MEUX MANUSCRIPT No. 4.

THE HISTORY OF ḤANNÂ, THE MOTHER OF THE BLESSED VIRGIN MARY.

(fol. 11a.) በስመ ፡ እግዚአብሔር ፡ አብ ፡ ገቢሬ ፡ ሰማያት ፡ ወምድር ፡ ህላዌሁ ፡ ዘኢይትአመር ፡ እምል በ ፡ መዋቲ ፡ ስውር ፡ ወዘኢይትከህል ፡ ይበልዎ ፡ እ ምዝ ፡ ለዝ ፡ ውስተ ፡ ዝ ፡ በጥንተ ፡ ነገር ። ጸዕሙ ፡ ውእቱ ፡ ህላዌሁ ፡ የአመር ። ወበስመ ፡ እግዚአብሔ ር ፡ ወልድ ፡ ምስለ ፡ አቡሁ ፡ ጎቡር ፡ ህላዌሁ ፡ እም ቅድመ ፡ ዓለም ፡ ይትፈጠር ፡ ዘወለዶ ፡ በምሥጢር ፡ እምቅድመ ፡ ይጠዓጣዕ ፡ ግብር ፡ ዕሩየ ፡ ምክር ፡ ወ ጎቡረ ፡ መንበር ። ወበስመ ፡ እግዚአብሔር ፡ መንፈ ስ ፡ ቅዱስ ፡ ዘሠረፀ ፡ እምአብ ፡ እምቅድ (fol. 11b.) መ ፡ ይጸኩ ፡ አንቅዕተ ፡ ማያት ፡ እምከርሠ ፡ በሕር ። ወእምቅድመ ፡ ይጸእ ፡ ብርሃን ፡ እምጽርሐ ፡ ዓቢይ ፡ በአምሳለ ፡ ንጥር ፡ ለአጥዕዮ ፡ ሦሉ ፡ ፍጡር ፡ ጎበ ፡ ዘያ ስተርኢ ፡ ወኢያስተርኢ ፡ በምዕር ። ዘለሙቱ ፡ ስብሐት ፡ ወአኰቴት ፡ በአፈ ፡ ሰብእ ፡ ወመላእክት ፡ ወበልሳነ ፡ ሦሉ ፡ ፍዋረት ፡ አምድር ፡ እስከ ፡ ሰማያት ፡ እንበ ለ ፡ አርምሞ ፡ ወጽርዓተ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

አርጉ ፡ እግዚአ ፡ አንቀጸ ፡ ልሳንየ ፡ ዘአርታው ከ ፡ አንቀጸ ፡ ልሳኑ ፡ ለሱቱኤል ፡ ዕዝራ ፡ ከመ ፡ ይ ትናገር ፡ ዕበየ ፡ ዚአከ ፡ ወዕበዮ ፡ ለአቡነ ፡ አዳም ፡ ዘፈጠርከ ፡ በአርአያከ ፡ ወበአምሳሊከ ፡ ወአባዕከ ፡ ውስተ ፡ ገነት ፡ እንተ ፡ ተክለት ፡ የማን (fol 12a.) ከ ፡ እንበለ ፡ ትቁም ፡ ምድር ። ሊተኒ ፡ ያፈትወኒ ፡ ከመ ፡ እንግር ፡ ዕበያ ፡ ለይእቲ ፡ ገነት ፡ ወምድር ። ምድር ሂ ፡ በእንተ ፡ ሐና ፡ ወገነትሂ ፡ በእንተ ፡ እግዝእትነ ፡ ማርያም ፡ ወፍሬሃኒ ፡ በእንተ ፡ ወልዳ ፡ እግዚእነ ፡ ወ መድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ሎቱ ፡ ስብሐት ፡ ጸ ሎታ ፡ ለቅድስት ፡ ሐና ፡ ያድኅኖ ፡ ለገብረ ፡ ማርያ ም ፡ ለዓ ፡ ዓ ፡ አ ።

። = ። = ። = ። = ። ¬ ። = ። ¯ ። ¯ ። ። ።

በስመ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩አ ምላክ ። በጸሎታ ፡ ለቅድስት ፡ ሐና ፡ ያድኅኖ ፡ ለገብ ረ ፡ ማርያም ፡ እዊጥን ፡ በረድኤት ፡ እግዚአብሔር ፡ ወበጸጋሁ ፡ ዘተውህበ ፡ ለለ፩፩ ፡ ለለኵሉ ፡ በበመሥ ፈርተ ፡ ህብቱ ፡ ለክርስቶስ ፡ ዘዓርገሂ ፡ ውእቱ ፡ ወዘ ወረደሂ ፡ ው (fol. 12b.) እቱ ፡ ወዘሀሎ ፡ መልዕልተ ፡ ሰማያት ፡ ውእቱ ፡ ከመ ፡ ይፈጽም ፡ ሦሎ ፡ በቀዳሚ ፡ ዘነቢያት ፡ ወበዳግም ፡ ዘሐዋርያት ፡ ወበሣልስ ፡ ዘሊ ቃውንት ። ወእምዝ ፡ ጸጋ ፡ ወአሦት ፡ ተውህበ ፡ ለ ነ ፡ እምሐና ፡ ወኢያቁም ፡ እለ ፡ አፍረዩ ፡ ለነ ፡ ማር ያምሃ ፡ ቡርክት ፡ ወንጽሕት ፡ ወቅድስት ። አልቦ ፡ ከማሃ ፡ ኢበሰማይ ፡ ወኢበምድር ። አጽምዑኒ ፡ በ ለብዎ ፡ እንግርክሙ ፡ በእንተ ፡ ክብራ ፡ ለሐና ፡ እስ መ ፡ ወለተ ፡ ክቡራን ፡ ይእቲ ፡ እለ ፡ ያዓርጉ ፡ ምው ቀ ፡ ቊርባነ ፡ ቅድመ ፡ እግዚአብሔር ፡ ሌዋውያን ፡ ካህናት ፡ እሙንቱ ። ወእማኒ ፡ ፋስቲና ፡ ይእቲ ፡ እ ምቤተ ፡ እስራኤል ፡ እምቅድመ ፡ ፯ (fol. 13a.) ትው ልደ ፡ ወለታት ፡ እንተ ፡ ርእየታ ፡ ቴክላታ ፡ በህል ማ ፡ ወትቤ ፡ ሳብዓተሰ ፡ ወለተ ፡ ወለትየ ፡ ወለደት ፡ ወርሀ ፡ ቡርክት ፡ ሐና ፡ ብእሲት ፡ ኢያቁም ፡ ይእቲ ፡ ወደብተራ ፡ ስምዕኒ ፡ እንተ ፡ ነበረት ፡ ጎበ ፡ አበዊነ ፡

በገዳም ፡ በከመ ፡ አዘዘ ፡ ለሙሴ ፡ ይግበራ ፡ በአርአያ ፡ ዘአርአዮ ፡ ወይቤ ፡ አኮሰ ፡ ዘየኀድር ፡ ልውል ፡ ውስተ ፡ ግብረ ፡ እደ ፡ ሰብእ ፡ ሰማይኒ ፡ መንበርየ ፡ ወምድርኒ ፡ መከየደ ፡ እገርየ ፡ አየኑ ፡ ቤተ ፡ ተሐንፁ ፡ ሊተ ፡ ለምዕራፍየ ፡ ይቤ ፡ እግዚአብሔር ። ቤተ ፡ ዘተሐንፀ ፡ ወድብተራ ፡ ዘተገብረ ፡ በመዋዕል ፡ ሙሴ ፡ ወሰሎሞን ፡ ኀበ ፡ ተኀድር ፡ ጽላተ ፡ ሕግ ፡ እንተ ፡ በገቦዋቲሃ ፡ ዘሕግ ፡ (fol. 13b.) ወዘኪዳን ፡ በአሃብዐ ፡ እግዚአብሔር ፡ ጽሕፍት ፡ እንተ ፡ ይእቲ ፡ ፲ ቃላት ፡ ወገልፍት ፡ ከመ ፡ እግረ ፡ ብእሲ ፡ በአርአያ ፡ ሰንፔር ፡ ወከመ ፡ ጽንዐ ፡ ሰማይ ። ህየ ፡ ኀበ ፡ ይቀውማ ፡ እገሪሁ ፡ እንዘ ፡ በስብሐቲሁ ፡ ይሴወር ፡ ወቃሎ ፡ ይሰምዕ ፡ ባሕቲቱ ፡ አመ ፡ ይቤሎ ፡ ለሙሴ ፡ አልቦ ፡ ዘየሐዩ ፡ ነጺሮ ፡ ገጽየ ፡ ዳዕሙ ፡ እትናገሮ ፡ ለዘአፍቀርክዎ ፡ አምውስተ ፡ ደመና ። በእንተ ፡ ዝንቱ ፡ እቤ ፡ ደብተራ ፡ ስምዕሰ ፡ ይእቲ ፡ ሐና ፡ ዘሠናይ ፡ ግብረታ ፡ እንተ ፡ ውስጥ ፡ ፮ አዕማዲሃ ፡ ዘየማና ፡ ወበፀጋማሂ ፡ ከማሁ ፡ ዘዓረብሰ ፡ ወዘሠርቅ ፡ ህልዋን ፡ በበያታሆሙ ፡ እንዘ ፡ ይቅውሙ ፡ ከመ ፡ ይፈ (fol. 14a.) ጽሙ ፡ ዘተገብረ ፡ ግብረ ፡ ከመ ፡ ይኩን ፡ ተገዝረ ፡ ለትውልደ ፡ ትውልድ ፡ እስከ ፡ መዋዕል ። እሉ ፡ እሙንቱ ፡ አዕፃድ ፡ ዘኢያቄም ፡ ወሐና ። አንጋድ ፡ ባቲ ፡ በምንታው ፡ ለሐና ፡ አስማተ ፡ እስራኤል ፡ በበ ነገዶሙ ፡ ወበሕዝቢሆሙ ፡ ይሰናሰሉ ፡ ባቲ ፡ እስመ ፡ ክብር ፡ ወዕበይ ፡ ተውህቦሙ ፡ በእንቲሃ ፡ ወለ ኢያቄምኒ ፡ ከማሃ ፡ በበሕዝቢሆሙ ፡ ወበነገዶሙ ፡ ኵሉ ፡ እስራኤል ፡ ይትኦለቅ ፡ ቦቱ ፡ ለስምዕ ፡ ወለተ ዝክር ፡ በከመ ፡ ተኖለቁ ፡ በዓፀደ ፡ ደብተራ ፡ ዘመርጡል ፡ አመ ፡ ይጠብሑ ፡ ላህመ ፡ ወያወይሱ ፡ ስብሐ ፡ ወደመሂ ፡ በፅንፈ ፡ ዓፀድ ፡ በጽንፍ ። አሮንሰ ፡ ወሙሴ ፡ ይበውዑ ፡ ውስጠ ፡ ወያስተሰርዩ ፡ ኃጢአት ፡ በእ (fol. 14b.) ንተ ፡ ሕዝብ ። ብፅዓን ፡ ለኪ ፡ አሐና ፡ ያስተበፅዑኪ ፡ ኵሉ ፡ ዓለም ፡ ህየንተ ፡ ኀዘንኪ ፡ ወብካይኪ ፡ በእንተ ፡ ዘአልብኪ ፡ ወልድ ፡ ወኢወለት ። ወለድኪ ፡ ፍሥሐ ፡ ዘታስተፈሥሕ ፡ ኵሎ ፡ ዓለመ ፡ በስማ ። እመኒ ፡ ታላቅሰዮ ፡ ለምራሳ ፡ ወልደ ፡ ጣሴቅ ፡ አመ ፡ ሞት ፡ በቤተ ፡ ዶይቅ ፡ እስመ ፡ ውእቱ ፡ እኅወ ፡ አቡኪ ፡ በእንቲአሁ ፡ ወበእንተ ፡ ዘአልብኪ ፡ ውሉድ ፡ ወአብዛኀኪ ፡ ብካየ ፡ ላዕሌሁ ፡ እንዘ ፡ ትብሊ ፡ ወይ ፡ ሊተ ፡ አሌ ፡ [ሊ]ት ፡ ወልድ ፡ ወወለት ፡ አልብየ ። ዝሰ ፡ ሞት ፡ ዚአክ ፡ አቡየ ፡ እምፈተውኩ ፡ ትግበአ ፡ ላዕሌየ ። ዕቤሃ ፡ ነበበ ፡ ውእቱ ፡ በድን ፡ ላዕሌኪ ፡ እንዘ ፡ ይብል ፡ ለምንት ፡ ትበክዩ ፡ ላዕሌየ ፡ እስመ ፡ ሀለወኪ ፡ (fol. 15a.) ትለዲ ፡ ፀሐየ ። ይእቲኬ ፡ ፀሐይ ፡ እግዝእትነ ፡ ማርያም ፡ ይእቲ ፡ እሙ ፡ ለፀሐየ ፡ ጽድቅ ። ዘንተ ፡ ኵሎ ፡ ዘሰማዕኩ ፡ እምኀበ ፡ መላእክት ፡ ወእምነ ፡ መጻሕፍት ፡ ቀደምት ። ተፈሥሒ ፡ አሐና ፡ ይትፈሥሑ ፡ በእንቲአኪ ፡ ኵሉ ፡ ዓለም ፡ ወንሕነኒ ፡ ሰሚዐነ ፡ ንትፈሣሕ ፡ በእንቲአኪ ፡ እንተ ፡ አፍረይኪ ፡ ለነ ፡ ማርያምሃ ፡ እንተ ፡ ትስእል ፡ ሕይወተ ፡ ለኵሉ ፡ ዓለመ ፡ ዘቲሰ ፡ ብዕፅት ፡ ሐና ፡ ፈራሂት ፡ እግዚአብሔር ፡ ይእቲ ፡ ትሴብሕ ፡ በማኅበረ ፡ አሕዛብ ፡ ወበአናቅጽ ፡ የአኩትዎ ፡ ለኢያቄም ፡ ምታ ፡ ኃይለ ፡ ወላህየ ፡ ለብስተ ፡ ወተፈሥሐት ፡ በመዋዕሊሃ ፡ ወበደኃሪታ ፡ ስርናየ ፡ ሐኬት ፡ ኢበልዐት ፡ (fol. 15b.) እፉሃ ፡ ትፈትሕ ፡ ለዋበብ ፡ ወከሠተት ፡ በሕግ ፡ ወአቅመ ፡ ሠርዐት ፡ ለልሳና ፡ ወምታ ፡ ኢያቄም ፡ ወደሳ ፡ ሶበ ፡ ገብረት ፡ ሎቱ ፡ ክዐበ ፡ ወከለሜዳ ፡ ቢዖስ ፡ ወሚላት ፡ ለአልባሲሁ ። ወዓዲ ፡ ሶበ ፡ ርእየ ፡ ዕሩዛነ ፡ በንቁበት ፡ ወበስንዱናት ፡ ከነናውያን ፡ እለ ፡ ይኑሩ ፡ በውስተ ፡ ቤታ ፡ እራኃ ፡ እዴሃ ፡ ሰፍሐት ፡ ለነዳያን ፡ አክሊለ ፡ ክብር ፡ ዘአደመት ፡ ለእኢያቄም ፡ ምታ ፡ ወአቀመት ፡ ፯ቱ ፡ አዕማደ ። ዘብሐት ፡ ዘወለተ ፡ ወልዳ ፡ ጥብሐ ፡ ወአስተዳለወት ፡ ሠናየ ፡ ማዕደ ፡ ወፈነወት ፡ አግብርት ፡ እንዘ ፡ ትብል ፡ ቡርክት ፡ ሐና ፡ ንዑ ፡ ብልዑ ፡ እምኀብስትየ ፡ ዘአስተዳለውኩ ፡ ለክሙ ፡ አኮ ፡ ኀብስተ ፡ እክይ ፡ ዘኢይትኪ (fol. 16a.) ሀል ፡ ይትናገርዎ ፡ በጊዜ ፡ ቅዳሴ ። ንዑ ፡ ስትዩ ፡ እምወይንየ ፡ ዘቀዳሕኩ ፡ ለክሙ ፡ ወይነ ፡ ትፍሥሕት ፡ ወሐሤት ፡ አኮ ፡ ወይነ ፡ ስካር ፡ ዘያመርር ፡ ጕርዔ ፡ ምዕረ ፡ ለጊዜሁ ፡ ወይነ ፡ ስቴየሰ ፡ ይነብር ፡ ለዓለም ። ወኢይጠፍዕ ፡ ወኢይነጽፍ ፡ ለትውልደ ፡ ትውልድ ፡ ዝትንቢት ፡ ቃለ ፡ ንብቡ ፡ ለሰሎሞን ፡ ኀበ ፡ ሐና ፡ ተፈጸመ ፡ እስመ ፡ ኀሪት ፡ ወሠናይት ፡ ሐና ፡ ይእቲ ፡ ዘይቤ ፡ እግዚእነ ፡ በወንጌል ፡ መንግሥት ፡ ሠናይ ፡ ዕፅ ፡ ሠናይ ፡ ይፈ

ሪ ። ወእምፍሬሁ ፡ ይትዐወቅ ፡ ዕፅ ፡ በምንትኑ ፡ ይት
ዐወቅ ፡ ሠናይ ፡ ዕፅ ፡ ወዕፅ ፡ እኩይ ። ለዕፅሰ ፡ ሠናይ ፡
ቦ ፡ ተስፋ ፡ እምድኅረ ፡ የብስ ፡ ወበኑሉኁ ፡ ለእመ ፡
ዘንመ ፡ ላዕሌ (fol. 16 b.) ሁ ፡ ዝናም ፡ ወነፍሐ ፡ ዲቤ
ሁ ፡ ነፋስ ፡ ይለብስ ፡ ማዕስ ፡ ወያወጽእ ፡ ሠርፀ ፡ ከ
መ ፡ የሀብ ፡ ፍሬ ፡ እምአዕጹቂሁ ፡ ወከተማሁ ፡ ወበ
ከትማ ፡ አእጹቅ ፡ ዘሰሎቱ ፡ ቦ ፡ ኀበ ፡ ፬ ፡ ወቦ ፡ ኀበ ፡
፮ ፡ ወቦ ፡ ኀበ ፡ ፪ ፡ ኀድግዎሰ ፡ ለዝ ፡ ዕፅ ፡ ዘይብል ፡
ቃለ ፡ ነገሩ ፡ አላ ፡ ዳዕሙ ፡ ይቤ ፡ በእንተ ፡ ፲ወ፪እአ
ጽምት ፡ ይቡሳን ፡ እሙንቱ ፡ ፲ወ፪ ፡ ደቂቀ ፡ ፳ኤል ፡
ዘተነበየ ፡ ሎሙ ፡ ሕዝቅኤል ፡ ሶበ ፡ ነጸርሙ ፡ ከመ ፡
አእጽምት ፡ ይቡሳን ፡ ይቤሎ ፡ እግዚአብሔር ፡ አሜ
ሃ ፡ ለሕዝቅኤል ፡ ተነበይ ፡ ላዕለዝ ፡ አእጽምት ፡ ይ
ቡሳን ። ወተነበየ ፡ ላዕሌሆሙ ፡ ወነፍሐ ፡ ዲቤሆሙ ፡
መንፈስ ፡ ሕይወት ፡ ወወደየ ፡ ቦሙ ፡ ማዕስ ፡ እስከ ፡
ይነቅሁ ፡ በ (fol. 17 a.) እንተ ፡ ሐና ፡ ቡርክት ። ወሶበ ፡
ሠረፀት ፡ ሐና ፡ እምኔሆሙ ፡ ሕይወት ፡ ክነት ፡ ሎ
ሙ ፡ በወሊዶታ ፡ ማርያምሃ ፡ እግዝእተ ፡ ዅልነ ፡ ይ
ሄይስ ፡ ስም ፡ ሠናይ ፡ እምቅብዐ ፡ መዓዛ ። ይሄይስ ፡
፭ ፡ ወልድ ፡ እምነ ፡ አእላፍ ፡ ውሉድ ። ዘንተ ፡ ይቤ ፡
ነቢይ ፡ በእንተ ፡ ሐና ፡ አማን ፡ ትሄይስ ፡ ወትሜኒ ፡
እምዅሉ ፡ ፍጥረት ፡ ዘእለ ፡ ሰማያት ፡ ወምድር ፡ እን
ተ ፡ ይእቲ ፡ እግዝእትነ ፡ ማርያም ፡ ቡርክት ፡ ባሕር
የ ፡ ስም ፡ ይእቲ ፡ ውስተ ፡ ከርሠ ፡ አዳም ፡ ዘተኃት ፡
እምተከት ፡ ከመ ፡ ባሕርይ ፡ ፀዓዳ ፡ ወእምኔሁ ፡ ተው
ህበት ፡ ለሴት ፡ ወእምነ ፡ ሴተ ፡ ለሄኖስ ፡ ወእምነ ፡ ሄ
ኖስ ፡ እስከ ፡ አብርሃም ፡ ትትፋለስ ፡ ይእቲ ፡ ባሕርይ ፡
(fol. 17 b.) እምሐቋ ፡ ለሐቋ ፡ በከመ ፡ ይቤ ፡ ሰሎሞን ፡
ጥበብ ፡ ትትፋለስ ፡ ውስተ ፡ ነፍሳተ ፡ ጻድቃን ፡ ተፈ
ኒዋ ፡ እምቅዱሳን ፡ ሰማያት ፡ ከመ ፡ ተሀሉ ፡ ዳግመ
ኒ ፡ እምአብርሃም ፡ እስከ ፡ አበ ፡ ነጋሢ ፡ ዳዊተ ፡ ወእ
ምዳዊት ፡ እስከ ፡ ሐና ፡ እንዘ ፡ መንፈቃ ፡ መሬት ፡
ወእንዘ ፡ መንፈቃ ፡ ባሕርይ ፡ ፀዓዳ ፡ እስከ ፡ ይከው
ን ፡ ገሐሃ ፡ ለባሕርይ ፡ ውስተ ፡ ክርሣ ፡ ለሐና ፡ በጊ
ዜሁ ፡ ወበጕንዱይ ፡ ዘመን ፡ እምአመ ፡ ተወልደ ፡ አ
ዳም ፡ እመሬተ ፡ ምድር ፡ ኢበልዐ ፡ ወኢያስተርአየ ፡
ገሐሃ ፡ ለባሕርይ ፡ በክርሠ ፡ ዅሎን ፡ አንስት ፡ አለ ፡
ተሰምያ ፡ ስመ ፡ በበአምጣኒሆን ፡ እምነ ፡ ሔዋ ፡ እስ
ከ ፡ ብፅዕት ፡ ሐና ፡ መልዐ ፡ ላዕሌሃ ፡ ገሐሀ ፡ ባሕርይ ፡
በ፱ዓመ (fol. 18 a.) ት ፡ እምአመ ፡ ነሥአ ፡ ኢያቄም ፡
ምታ ፡ እንዘ ፡ ሀለወት ፡ በብዙኅ ፡ ብከይ ፡ ወበአንብ
ዕ ፡ ውዑይ ፡ በእንተ ፡ ዘኢወለደት ፡ ወልደ ፡ ወኢወ
ለተ ። ወመነንዋ ፡ ዅሎሙ ፡ ሰብእ ፡ እስራኤል ፡ ወ
ይብልዋ ፡ አንቲሰ ፡ መክን ፡ ዘአልብኪ ፡ ውሉድ ፡ ወ
ኢዘርእ ፡ በውስተ ፡ እስራኤል ፡ ዘይቀውም ፡ ለኢያ
ቄም ፡ ወለቤቱ ። ወአጥፋዕኪ ፡ ቤቶ ፡ እምይእዜሰ ፡
ጻኢ ፡ እማዕከሌነ ፡ ወሑሪ ፡ እምህገርነ ፡ ወኢትነበ
ሪ ፡ ምስሌነ ። ወኀበኒ ፡ ናቁርብ ፡ ቍርባነ ፡ አልብነ ፡
ሱታፌ ፡ ምስሌኪ ። እስመ ፡ ሕግ ፡ ውእቱ ፡ ለነ ፡ እ
መቦ ፡ ብእሲ ፡ ወብእሲት ፡ እለ ፡ አልቦሙ ፡ ውሉድ ፡
ይሰድድዎሙ ፡ እምቤተ ፡ ምሥዋዕ ፡ ወያቀውምዎ
ሙ ፡ አፍ (fol. 18 b.) አ ፡ ወይፈልጥዎሙ ፡ እማኀበሮ
ሙ ፡ ወእንቲኒ ፡ ጻኢ ፡ እማኀበርነ ፡ ምንተ ፡ ትገብ
ሪ ፡ ለነ ፡ አሐና ፡ እስመ ፡ ማኀፀንኪ ፡ ተዐፅወ ፡ ኢያ
ርኃወ ፡ ለኪ ፡ እግዚአብሔር ። ወከመዝ ፡ ይቤልዎ ፡
ለኢያቄምኒ ፡ ምታ ። ወእምዝ ፡ ጸለየት ፡ ሐና ፡ ቅድ
መ ፡ እግዚአብሔር ፡ ወሰከየት ፡ ነፍሳ ፡ እንዘ ፡ ትብ
ል ፡ ዘከመ ፡ ሐና ፡ ብእሲተ ፡ ሕልቃና ፡ እመ ፡ ሳሙ
ኤል ። ስምዓኒ ፡ ጸሎትየ ፡ ወስእለትየ ፡ ኦእግዚእየ ፡
አምላክ ፡ እስራኤል ፡ እምላኮሙ ፡ ለአበዊነ ፡ ለአብ
ርሃም ፡ ወለይስሐቅ ፡ ወለያዕቆብ ፡ ዘሀለኮ ፡ እምቅ
ድመ ፡ ዓለም ፡ ወትሄሉ ፡ ዓዲ ፡ እስከ ፡ ለዓለመ ፡ ዓ
ለም ፡ ዘጥዑም ፡ ስምከ ፡ ዅሎ ፡ ዘትክ (fol. 19 a.) ል ፡
ወአልቦ ፡ ዘይስዓነከ ፡ አልቦቱ ፡ ዋንት ፡ ለህላዌከ ፡
ወአልቦቱ ፡ ተፍጻሜት ፡ ለመንግሥትከ ፡ ዅሉ ፡ ለ
ከ ፡ ወዅሉ ፡ ክሡት ፡ በቅድሜከ ፡ አንተ ፡ ትቀትል ፡
ወታሐዩ ፡ አንተ ፡ ተዓፁ ፡ ወአንተ ፡ ትፈትሕ ፡ ፍታ
ሕ ፡ ሊተ ፡ ማኀፀንየ ፡ ወሀበኒ ፡ ፍሬ ፡ ሠናየ ፡ ዘያሠ
ምረከ ፡ ከመ ፡ ይኩን ፡ ለከ ፡ ወእፈስዮ ፡ መባዕ ፡ ወ
ቍርባነ ፡ ንጹሐ ፡ በከመ ፡ ትእዛዝ ፡ ዘእዘዝከ ። እመ
ሰ ፡ ኢሰማዕከኒ ፡ ወኢወሀብከኒ ፡ ፍሬ ፡ ጠስየኒ ፡ ወ
ሠዓረኒ ፡ ከመ ፡ እሑር ፡ ውስተ ፡ ርስተ ፡ አበውየ ፡
ዘለዓለም ። ለምንት ፡ ሊተ ፡ አሐዩ ፡ ሕይወት ፡ በዲ
በ ፡ ምድር ፡ እንዘ ፡ እኪተ ፡ መዋዕል ፡ አነ ፡ ወትክዝ
ተ ፡ ነፍስ ፡ እንዘ ፡ ዅሎን ፡ አዋ (fol 19 b.) ልዲ ፡ እስ
ራኤል ፡ ሀለዋ ፡ ፀዊሮን ፡ ሕፃናት ፡ ይትፈሥሑ ፡ ወ

ይትኃሠያ ፡ ወኪያየኒ ፡ ይትቃጸባ ፡ ሶበ ፡ ይኔጽራኒ ፡ ወይስሕቃ ፡ ላዕሌየ ፡ ርኢ ፡ እግዚአ ፡ ሕማማ ፡ ለአ
ምትከ ፡ ግድፍት ፡ ወምንንት ፡ ሐና ፡ እምአዋልዲ ፡
አስራኤል ። ወእ<u>ያቄም</u>ኒ ፡ ብእሲሃ ፡ ከመዝ ፡ ይቤ ፡
እንዘ ፡ አዕይንቲሁ ፡ ውስተ ፡ ምድር ፡ ወህሊናሁ ፡ ያ
ንቀዓዱ ፡ ውስተ ፡ ሰማይ ፡ ኦእግዚአ ፡ እግዚአብሔ
ር ፡ አምላከ ፡ እስራኤል ፡ ዘተአምር ፡ ኵሎ ፡ እምቅ
ድመ ፡ ይኩን ፡ ወትጠይቅ ፡ ኵሎ ፡ እምቅድመ ፡ ይ
ንግሩከ ። ለምንት ፡ ሰሐቀ ፡ ወስላቀ ፡ ረሰይኪኒ ፡ ለጸ
ላዕትየ ። ነጽር ፡ ሕማምየ ፡ ወሕማማ ፡ ለነፍስየ ፡ ዘአ
ምጻእ (fol. 20a.) ከ ፡ ዓለመ ፡ እምጎበ ፡ አልቦ ፡ ወፈጠ
ረከ ፡ ፀሐየ ፡ ወወርሀ ፡ በኢተሐዝቦ ። ወሊተኒ ፡ ስም
ዓኒ ፡ ጸሎትየ ፡ ወአጽምዓኒ ፡ ቃልየ ፡ ወአቅልል ፡ ዕ
በዮ ፡ ለልብየ ፡ መንፈሰ ፡ ጥበብ ፡ ወአእምሮ ፡ ዘቦ ።
ሀበኒ ፡ ወልደ ፡ ቅድሜከ ፡ ዘአቁርቦ ። ወኢትረስየኒ ፡
ምኑን ፡ እምን ፡ ኵሎሙ ፡ እስራኤል ፡ አስመ ፡ አንተ ፡
ትክል ፡ ለዘቦ ፡ ብዙኀ ፡ አሕፅዮ ፡ ወለዘኒ ፡ ውሑድ ፡
አብዝኖ ። ወእምዝ ፡ እምድኅረ ፡ ፈጸሙ ፡ ጸሎቶ
ሙ ። ወርእየ ፡ እግዚአብሔር ፡ ጎዛና ፡ ለ<u>ሐና</u> ፡ ወአ
ስተርአያ ፡ በይእቲ ፡ ዕለት ፡ በራእየ ፡ ሌሊት ፡ በአም
ሳለ ፡ ዖፍ ፡ ፀዓዳ ፡ እንተ ፡ ትወርድ ፡ እምሰማይ ፡ እ
ምህላዊሃ ፡ እምትክት ፡ መዋዕል ። እ (fol. 20b.) ንዘ ፡
ይጼልላ ፡ ኪሩቤል ፡ ዘስብሐት ። እደ ፡ ሰብእ ፡ ታሕ
ተ ፡ ክነፈሁ ፡ ወእኁዝ ፡ ውስቴቱ ፡ ሀብለ ፡ ሕይወት ፡
ውእቱ ፡ ዝንቱ ፡ መንፈስ ፡ ሕይወት ፡ በአምሳለ ፡ ዖ
ፍ ፡ ፀዓዳ ፡ ነበረ ፡ ውስተ ፡ ርእሰ ፡ <u>ሐና</u> ፡ አመ ፡ ተሠ
ገወት ፡ በማኅፀና ፡ ሶቦ ፡ ወጽአ ፡ ባሕርያ ። እምቃ ፡
<u>እ</u>ያቄም ፡ በከመ ፡ ሕገ ፡ ሰብሳብ ፡ ተወክፈታ ፡ <u>ሐና</u> ፡
ለይእቲ ፡ ባሕርይ ፡ ሥጋሃ ፡ ውእቱ ፡ ለእግዝእትነ ፡
ማርያም ። ባሕርይሰ ፡ ፀዓዳ ፡ ይትበህል ፡ በእንተ ፡ ን
ጽሕናሃ ፡ ወየፍኒ ፡ ፀዓዳ ፡ በእንተ ፡ ነፍሰ ፡ እምቅድ
መ ፡ ቀዳሚ ፡ መዋዕል ፡ ዘሀለወት ፡ ምስሌሁ ፡ በየማ
ነ ፡ አቡሁ ፡ ዖፍ ፡ ፀዓዳ ፡ ወባሕርይ ፡ ፀዓዳ ፡ በጽዕረና ።
(fol. 21a.) ሶበ ፡ ኃደረት ፡ ውስተ ፡ ከርሠ ፡ <u>ሐና</u> ፡ ከመ ፡
ማየ ፡ ባሕር ፡ ተሐውከ ፡ ማኅፀና ፡ ዘኢልማድ ፡ ውእ
ቱ ፡ ዝ ፡ ነገር ። ርኢ ፡ እስኩ ፡ ከመ ፡ እግዝእትነ ፡
ማርያም ፡ ቡርክት ፡ ይእቲ ፡ መኑ ፡ ተወልደ ፡ እምአ
ንስት ፡ ባሕቲቱ ፡ እግዚአብሔር ፡ ለባሕቲቱ ፡ ፈጠ
ራ ። ባሕቲቱ ፡ ቅዱስ ፡ ለባሕቲቱ ፡ ቀደሳ ። ባሕቲቱ ፡
ክቡር ፡ ለባሕቲቱ ፡ አክበራ ። ባሕቲቱ ፡ ንጹሕ ፡ ለባ
ሕቲቱ ፡ አንጽሓ ። መኑ ፡ እምሰብእ ፡ ከመ ፡ እግዝእ
ትነ ፡ <u>ማርያም</u> ፡ በንጽሕና ፡ ወአልቦ ፡ ዘይትረከብ ፡
እምሰብእ ፡ ከመ ፡ እግዝእትነ ፡ <u>ማርያም</u> ፡ በድንግል
ና ፡ ሰማይኒ ፡ ኢይከውን ፡ በመጠና ፡ ንጹሐ ፡ በቅድ
መ ፡ እግዚአብሔር ፡ ወመላእክቲሁኒ ፡ ጥቀ ፡ ኢይክ
ውኑ ፡ ከመ ፡ እግዝእትነ ፡ <u>ማርያም</u> ፡ ንጽሕት ፡ በህሊ
ናሃ ፡ ወበሥጋሃ ፡ ወነፍሳኒ ፡ ምስለ ፡ ነፍሰ ፡ ዚአሁ ፡
ከመ ፡ ትከውን ፡ ልጽቅት ፡ አእሚሮ ፡ ዓቀባ ፡ ወዘገ
ባ ፡ እምነ ፡ ወርቅ ፡ ውብሩር ፡ ወእምነ ፡ አልባስ ፡ ክቡ
ር ፡ አጥረያ ፡ ላቲ ፡ ወወህባ ፡ ለ<u>ሐና</u> ፡ ከመ ፡ ትኩና ፡
በቀኡት ፡ በከመ ፡ ይቤ ፡ ይኄይስ ፡ ኢወሊድ ፡ እም
ነ ፡ ውሉድ ፡ እለ ፡ አልቦሙ ፡ በቀኡት ። ይትባረክ ፡
እግዚአብሔር ፡ ዘኢወሀባ ፡ ውሉደ ፡ አመ ፡ ነሥአ ፡
<u>እ</u>ያቄም ፡ ምታ ፡ እምቤተ ፡ አቡሃ ። ሶበሰ ፡ ወለደት ፡
ፍጡነ ፡ በከመ ፡ ይወልዳ ፡ አንስት ፡ እምወለደት ፡ እ
ለ ፡ አልቦሙ ፡ በቀኡት ። ውእቱሰ ፡ ከመ ፡ ይትነ
ከር ፡ በልሳነ ፡ ሰብእ ፡ ዐፀወ ፡ መኑፀና ፡ ለ<u>ሐና</u> ፡ እስ
ከ ፡ ዘመ (fol. 22a.) ኑ ፡ ወእርኃወ ፡ ማኅፀና ፡ ለ<u>ሐና</u> ፡
በዘመኑ ፡ ከመ ፡ ትለድ ፡ ወለተ ፡ ጎፊተ ፡ ወክብርተ ፡
ሠናይተ ፡ ወሥርጉተ ፡ ወፍቅርተ ፡ በጎበ ፡ ኵሉ ፡ ህ
የንተ ፡ ብክያ ፡ ወኃዘና ፡ ረከበት ፡ ፍሥሓ ፡ ህየንተ ፡
ሰቆቃዋ ፡ ወገዓራ ፡ ረከበት ፡ ኃሜተ ፡ ዘአልቦ ፡ መሥ
ፈርት ፡ ህየንተ ፡ ጽዕለታ ፡ ወኃሣራ ፡ ረከበት ፡ ዕበየ ፡
ወክብረ ። እግዝእትነ ፡ <u>ማርያም</u> ፡ ትትፈሣሕ ፡ በወል
ዳ ፡ <u>እ</u>የሱስ ፡ ክርስቶስ ፡ መድኃኒነ ፡ ወሐናሂ ፡ ትት
ፈሣሕ ፡ በወለታ ፡ እግዝእትነ ፡ <u>ማርያም</u> ፡ እሙ ፡ ለ
እግዚእነ ። ጎድጊሰ ፡ <u>ሐና</u> ፡ ፍሥሐ ፡ ዘበምድር ፡ ኃ
ላፊ ፡ ፍጡነ ፡ ዘይከውን ፡ ጎልፈቱ ። ፍሥሐሰ ፡ ይደ
ልወኪ ፡ ዘበሰማያት ፡ ዘኢየኃልቅ ፡ ለዝሉፉ ። ሔዋ
ንሰ ፡ ወለደት ፡ ብዙኃ ፡ ፱ተባዕተ ፡ (fol. 22b.) ወ፴እ
ንስት ፡ ምንትኒ ፡ ኢተርፋ ፡ ወኢረከበት ፡ እምሠና
ያት ፡ ዘእንበለ ፡ ሕማም ፡ ወደዌ ፡ ወስብረት ፡ ዓጽም ።
ወይእቲኒ ፡ ትጸንሕ ፡ ምጽአተ ፡ ዚአኪ ፡ ወትሰግድ ፡
ለኪ ፡ ሶበ ፡ ረከበት ፡ ትንሣኤ ፡ በወልደ ፡ ወለትኪ ።
አብፅዕት ፡ <u>ሐና</u> ፡ ሚይበዝሕ ፡ ውዳሴ ፡ ዚአኪ ፡ እም
ኵሎን ፡ አንስት ፡ ዘቅድሜኪ ፡ ወዘድኅሬኪ ፡ ኢረከ

ባ ፡ ሞገሰ ። ወባረከሂ ፡ ብእሲተ ፡ ያሬድ ፡ ዘወለዶ ፡ ለኄኖክ ፡ ኢረክበት ፡ ጥዒና ፡ ወኢያምሠጠቶ ፡ ለሞት ፡ ወተዘርዉ ፡ አእጽምቲሃ ፡ በጎበ ፡ ሲኦል ። ውእቱሰ ፡ አምስጠ ፡ እምእደ ፡ ሞት ፡ ተፅዒኖ ፡ በነኰር ኂረ ፡ ነፋሳት ። ወኃለፈ ፡ መካነ ፡ ሕይወት ፡ እንዘ ፡ ሕያው ፡ ሀለወ ፡ እስከ ፡ ይእዜ ። ለምን (fol. 23a.) ትኩ ፡ ወለደቶ ፡ ዘኢገብረ ፡ ላቲ ፡ እምሠናያት ፡ ውእቱሰ ፡ በመካነ ፡ ፍሥሐ ፡ ዘይነብር ፡ ለዘልፋ ፡ ወይእቲኒ ፡ በመካነ ፡ ንዴት ፡ ትግዕር ፡ እስከ ፡ ዮም ። ወሐናሰ ፡ ሶበ ፡ ወለደት ፡ አሐተ ፡ ወለት ፡ ኢርእየቶ ፡ ለሞት ፡ ዳግመ ፡ እንዘ ፡ ሥጋሃ ፡ ሥጋ ፡ መለኮት ፡ ውእቱ ። አንቲ ፡ ተንብዪ ፡ እምሐይከል ፡ ዘወለደቶ ፡ ለናኅ ፡ እስመ ፡ ውእቱ ፡ ድኅነ ፡ እማየ ፡ አይኅ ። ወተረፈ ፡ ባሕቲቱ ፡ ተክለ ፡ ጽድቅ ፡ ዘለዓለም ። ወፈድፋደ ፡ ትከብሪ ፡ እምነ ፡ እድና ፡ እሙ ፡ ለአብርሃም ፡ ዘነሥአ ፡ ማዕተበ ፡ ግዝረት ፡ ወአቀመ ፡ ኪዳነ ፡ ሎቱ ፡ ወለዘርኡ ፡ እስከ ፡ ለዓለም ፡ ኦሐና ፡ ብፁዓት ፡ ሳራ ፡ ወርብቃ ፡ ኢይከውና ፡ ሜጠ ፡ ጽፍረ ፡ አእጋርኪ ፡ አሐቲ ፡ እ (fol. 23b.) ስመ ፡ እመ ፡ ሕይወት ፡ አንቲ ፡ ሕይወትሰ ፡ ማርያም ፡ ዛቲ ፡ ሰማያት ፡ ወምድር ፡ ይት ፈሥሑ ፡ ላቲ ፡ እግዚአብሔር ፡ ተሠገወ ፡ ባቲ ። አ ብፅዕት ፡ ሐና ፡ ግፍዕኪሰ ፡ መጠነ ፡ ሰማይ ፡ ኮነ ፡ ወ ከመ ፡ ደመና ፡ ገጸ ፡ ምድር ፡ ከደነ ። መጠነ ፡ ግፍዕ ኪ ፡ ረከብኪ ፡ ፍሥሐ ፡ ዘአልቦ ፡ ወስን ፡ በእንተ ፡ ወ ለትኪ ፡ ማርያም ፡ እምነ ። ዘልማዱ ፡ ዕፁብ ፡ ነገሩ ፡ ወመንክር ፡ ተኬንዎቱ ። ይቀድም ፡ እግዚአብሔር ፡ አመክሮቶ ፡ ለሰብእ ፡ በከመ ፡ ይፈትንዎ ፡ ለወርቅ ፡ በእሳት ፡ ከማሁ ፡ ይፈትኖሙ ፡ እግዚአብሔር ፡ ለኅሩያኑ ፡ በሕማም ፡ ወተዕናስ ። ወለሐናሂ ፡ በኃጢአ ፡ ውሉድ ፡ ወበኃጢአ ፡ ሲሰይ ፡ ቀደመ ፡ አመክሮ ታ ፡ ከመ ፡ ትንሣእ ፡ ግፍዐ ፡ እም (fol. 24a.) ነ ፡ ኵሉ ፡ ዘመደ ፡ እስራኤል ፡ አእሚሮ ፡ ትዕግሥተ ፡ ሀሊናሃ ፡ በብዙኅ ፡ ኀዘን ፡ ወሕማም ፡ ወሀባ ፡ ሠናየ ፡ ረባሒ ፡ ወመክፈልተ ፡ ላቲ ፡ አልቦ ፡ ዘየሐይዳ ። በከመ ፡ ይቤሉ ፡ ነቢያት ፡ በብዙኅ ፡ ፃማ ፡ ወሕማም ፡ ሀለወን ፡ ንባዕ ፡ ውስተ ፡ መንግሥተ ፡ ሰማያት ። ወይእቲመ (sic) ፡ ሐና ፡ ዘንተ ፡ ትንቢተ ፡ ለፈጽሞ ፡ ተዓገሠት ፡ ኵሎ ፡ ክበዳ ፡ ወላህባ ፡ ለዕለት ። ወበእንተዝ ፡ ወረሰት ፡ መ ንግሥተ ፡ ሰማያት ። መንግሥተ ፡ ሰማያሰትሰ ፡ ዘእቤ ፡ ወልደ ፡ ወለታ ፡ ውእቱ ፡ እግዚእነ ፡ ወመድኃኒ ነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እስመ ፡ ብዙኃን ፡ ፈተዉ ፡ ከመ ፡ ይንሥኡ ፡ ዕበያ ፡ ወክብራ ፡ ለሐና ፡ እንዘ ፡ ይሰምዩ ፡ ወለቶሙ ፡ ከመ ፡ ወለታ ፡ ቀዳሚ ፡ ሰመየ ት ፡ ዮክብድ ፡ (fol. 24b.) ወለታ ፡ ወትቤ ፡ ማርያም ፡ ዘኢኮነ ፡ ላቲ ፡ ድልወታ ። ወበእንተዝ ፡ ደወየት ፡ ወ ተእኅዝት ፡ ለምጻ ፡ ዝልጋሴ ፡ ወወጽአት ፡ አፍአ ፡ እ ምትዕይንት ። አሪትሰ ፡ ትቤ ፡ ሶበ ፡ ሐመየቶ ፡ ለሙ ሴ ፡ ተብህለ ፡ ተእኅዘት ፡ በለምጽ ። አንሰ ፡ እቤ ፡ ወ ሶበ ፡ ፈቀደ ፡ እግዚአብሔር ፡ ከመ ፡ ያማስና ፡ በእን ተ ፡ ቅንዓት ፡ እሙ ፡ ኃሠሠ ፡ ላቲ ፡ ምክንያተ ። ወኢ ፈቀደ ፡ ከመ ፡ ትስመይ ፡ ይእቲ ፡ በስመ ፡ እሙ ፡ እስ መ ፡ ብዙኃት ፡ እለ ፡ ተሰምያ ፡ በስመ ፡ ማርያም ፡ ወለተ ፡ ሐና ፡ ወኢረክባ ፡ ሕይወተ ፡ ቦ ፡ እለ ፡ አኃ ዘን ፡ ጋኔን ፡ ወቦ ፡ እለ ፡ ተእኅዝ ፡ በገሙት ፡ ዘንተ ፡ ኵሎ ፡ በእንተ ፡ ቅንዓተ ፡ እሙ ፡ ኀብረ ፡ እግዚአብሔር ፡ ወኢፈቀደ ፡ ይትወሀብ ፡ ለክልዓት ፡ እን (fol. 25a.) ስተ ፡ ስመ ፡ እሙ ፡ እምቅድመ ፡ ቀዳሚ ፡ መዋዕል ። ስምዕዎ ፡ ለሙሴ ፡ ዘይብል ፡ በእንተ ፡ ቅ ንዐ ፡ ስም ፡ አመ ፡ ይቤሎሙ ፡ ለቤተ ፡ እስራኤል ፡ ያነሥእ ፡ ለክሙ ፡ እግዚአብሔር ፡ እምአኀዊክሙ ፡ ዘከማየ ፡ ወይሰመይ ፡ ስሙ ፡ እግዚአብሔር ። ወለው እቱ ፡ ነቢይ ፡ ዘያዓቢ ፡ ትእዛዘ ፡ ትሰረው ፡ ይእቲ ፡ ነ ፍስ ፡ እምሕዝባ ፡ ወዘንተ ፡ ሰሚዓ ፡ አሐቲ ፡ ግብፃዊ ት ፡ እምነገደ ፡ ዳን ፡ ወወለደት ። ወልደ ፡ ወሰመየ ቶ ፡ ስሞ ፡ እግዚአብሔር ፡ ወሰሚዖሙ ፡ ደቂቀ ፡ እስ ራኤል ፡ አንትሮርጮሩ ፡ በእንቲአሃ ፡ ወአምጽእዎ ፡ ለ ውእቱ ፡ ወልድ ፡ ኀበ ፡ ሙሴ ፡ ወአብዕዎ ፡ ውስተ ፡ ሙዳል ፡ ወሰአለ ፡ ሙሴ ፡ ቅድመ ፡ እግዚአብሔር ፡ ወአውጽአ ፡ አሣዕኒ (fol. 25b.) ሁ ፡ እምእገሪሁ ፡ ወ ይቤ ፡ በመዋዕልየኑ ፡ ፈነውኮ ፡ ለዝንቱ ፡ ነቢይ ፡ እግዚአብሔር ፡ ስሙ ፡ ወሚመ ፡ ካልዕኑ ፡ ዝንቱ ፡ ወልድ ፡ በእንተ ፡ ቅንዐ ፡ ስምከ ፡ እሰአለከ ፡ ንግ ረኒ ፡ ዘእገብሮ ፡ ለዝንቱ ፡ ወልድ ፡ ወዘእፈስዮ ፡ በ ቅድሜከ ። ወሶቤሃ ፡ ነበቦ ፡ እግዚአብሔር ፡ ለሙሴ ፡ ወይቤሎ ፡ ኢኮንኩ ፡ እነ ፡ አላ ፡ ዳዕሙ ፡ እምስረዊ ሁ ፡ ለዳን ፡ እስከ ፡ አእጹቂሁ ፡ አስቆሮታዊ ፡ ይጸን

ሉ ፡ ሰይጣን ። ወበሕቱ ፡ ኵሉ ፡ ዘአርኰስ ፡ ስመ ፡ እ
ግዚአብሔር ፡ ሞተ ፡ ለይሙተ ፡ ወይውግርዎ ፡ በዕ
ብን ፡ ወተጋቢኦሙ ፡ ሶቤሃ ፡ ኵሎሙ ፡ ማኅበረ ፡ እ
ስራኤል ፡ ወገርዎ ፡ በዕብን ፡ በአፍአ ፡ ትዕይንት ፡ ለ
ውእቱ ፡ ወልድ ፡ ወሞት ፡ በእኩይ ፡ ሞት ። አነኒ ፡
እቤ ፡ ከማሁ ፡ ኵሉ ፡ ዘአርኰስ ፡ ስመ ፡ ማር (fol. 26 a.)
ያም ፡ ድንግል ፡ ወቡርክት ፡ ወለተ ፡ ሐና ፡ ወኢያቄ
ም ፡ እሙ ፡ ለአማኑኤል ፡ አምላክነ ፡ ለይሙት ፡ ሞ
ት ፡ በነፍሱ ፡ ወሥጋሁ ፡ ወኢይርከብ ፡ ጥዒና ፡ ለዓ
ለመ ፡ ዓለም ፡ አሜን ። ። ።

ዘሠሉስ ።

በእንተ ፡ ዝንቱ ፡ ነገር ፡ ንሁ ፡ ንወድሳ ፡ ለሐና ፡
እስመ ፡ እግዚአብሔር ፡ ወደሳ ፡ ወበውዳሴሁ ፡ ኃደ
ረ ፡ ለወለት ፡ ሐና ፡ በከርሣ ። ንሁ ፡ ናዕብያ ፡ ለሐና ፡
እስመ ፡ እግዚአብሔር ፡ አዕበያ ፡ እምሔውቱ ፡ ይእ
ቲ ፡ እመንገለ ፡ ሥጋ ። ይእቲ ፡ ትትበደር ፡ እምነ ፡
ወርቅ ፡ ወብሩር ፡ ወትኄይስ ፡ ፈድፋደ ፡ እምነ ፡ ፲ወ፪
አዕናቀ ፡ ዘዘኢሁ ፡ ኀብሮን ። ወትሜኒ ፡ እምፀሐ
ይ ፡ ወወርህ ፡ ወእምነ ፡ ኵሉ ፡ ፍጡር ፡ እለ ፡ ሀለዉ ፡
በሰማይ ፡ ወበምድር ። አልቦ ፡ ዘይትዔረያ ፡ በስን ፡
ወበሞገስ ፡ በዕበ (fol. 26 b.) ይ ፡ ወክብር ፡ እምታሕቲ
ሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወይእቲ ፡ ትክብር ፡ እም
ነ ፡ ኵሎን ፡ አንስት ፡ በወሊዶታ ፡ ማርያምሂ ፡ ድንግ
ል ። ወትሜኑ ፡ ሠናይ ፡ እምነ ፡ ኵሉ ፡ አፈዋት ፡ ቀስ
ጥኒ ፡ ወከልበኔሂ ። ኢይመሰሉ ፡ መዓዛሃ ፡ ሱጡቃ
ጤ ፡ ወሰሊኽ ። ኢይክውኑ ፡ መዓዛሃ ፡ ወሜናሃ ፡ ዘክ
መ ፡ ከነ ፡ ቅድወ ፡ ወበሕቱ ፡ ጥቂ ፡ ይምዕዝ ፡ ዕበ ፡
የሐፉ ፡ ገጸ ፡ ከመ ፡ ሀለወት ፡ በውስተ ፡ ከርሣ ፡ ማር
ያም ፡ ቡርክት ። ወኢፈቀደት ፡ ተሠርግዎ ፡ በከመ ፡
ይሠረገዋ ፡ አንስት ፡ እስመ ፡ ትቤ ፡ በልባ ፡ ወበልሳ
ና ፡ ሊተሰ ፡ ሠርጕየ ፡ ወፍሥሐየ ፡ በሕይወትየ ፡ ወ
በሞትየ ፡ ለነፍስየ ፡ ወሥጋየ ፡ ሀለወተኒ ፡ ማርያም ፡
ቡርክት ፡ እግዝእትየ ፡ ወቅብዓኒ ፡ ለገጽየ ፡ (fol. 27 a.)
ኢይፈቅድ ፡ በከመ ፡ ይትቀብዓ ፡ አንስት ፡ ቅብዕየሰ ፡
ማርያም ፡ ቡርክት ። ወሶቤሃ ፡ ተፈሥሐት ፡ በልባ ፡
ወትቤ ፡ እምይእዜሰ ፡ እትፌሣሕ ፡ ወእትኃሠይ ፡ እ
ነ ። ብክይየኒ ፡ ኀደገኒ ፡ ይትኀፈሩ ፡ ወይጎሠሩ ፡ ኵ
ሎሙ ፡ ጸላዕትየ ። ኦአዋልደ ፡ እስራኤል ፡ ነዓ ፡ ስም
ዓኒ ፡ ቃልየ ፡ ወነጽራኒ ፡ እንዘ ፡ ሕፃንየ ፡ በመታክፍ
ትየ ፡ ወእጠብዋ ፡ እምአጥባትየ ፤ ነየ ፡ አነ ፡ ዘእንታ
ክቲ ፡ ብእሲተ ፡ እለ ፡ ትሰድኒ ፡ እምአብያትክን ፡
በእንተ ፡ ዕበድየ ፡ ወታልዕላ ፡ ቃለክን ፡ በላዕሌየ ።
ነጽራ ፡ ወለትየ ፡ ዘትኄይስ ፡ እምወለትክን ፡ ኢኒ ፡
ሰማይ ፡ ወምድር ፡ ወኵሉ ፡ ፍጥረተ ፡ ሰብእ ፡ ወመላ
እክት ፡ ኢይከውኑ ፡ ሜጠ ፡ አሐቲ ፡ ስእርተ ፡ ር
(fol. 27 b.) እሳ ፡ ለወለትየ ። ከመዝ ፡ ትቤ ፡ ሐና ። ወ
ካዕበ ፡ ትቤ ፡ ተፈሥሐ ፡ ሊተ ፡ ኵሉ ፡ ዘዚአየ ፡ እግ
ዚአብሔር ፡ ፈትሐ ፡ ሊተ ፡ ማኅፀንየ ፡ ወምትየኒ ፡
ኢያቄም ፡ ያፈቅረኒ ፡ ትካትሰ ፡ ነበረ ፡ እንዘ ፡ ይጸል
ዓኒ ፡ ወአነኒ ፡ ነበርኩ ፡ ሶበ ፡ ነጸርክዎ ፡ ይትመሰው ፡
አባልየ ፡ ከመ ፡ ሰምዕ ፡ እመ ፡ ጊዜ ፡ ይትናገረኒ ፡ ወ
ይስሕቀኒ ፡ ሠናየ ፡ እትፈሣሕ ። ወእመ ፡ ጊዜ ፡ ያረ
ምም ፡ እቴክዝ ፡ ወአሐምም ፡ ልብየ ፡ እምይእዜሰ ፡
ሶበኒ ፡ ይስሕቀኒ ፡ ወሶበኒ ፡ ያረምም ፡ ኢያረምም ፡
ሀሊናየ ፡ እምትፍሥሕት ፡ ወኢየኃዝን ፡ በእንቲአ
ሁ ፡ እንዘ ፡ ሀለወተኒ ፡ አሐቲ ፡ ወለት ፡ ዘሥርጉት ፡
በስብሐት ። ንሁ ፡ ኵልክሙ ፡ አሕዛበ ፡ ምድር ፡ እ
ስተብፅዕዋ ፡ ለወለትየ ፡ ወአምጎዋ ፡ ላ (fol. 28 a.) ቲ ፡
እስመ ፡ እግዚአብሔር ፡ ወሀበኒ ፡ ኪያሃ ፡ እምኵሎ
ን ፡ አንስት ፡ መኑ ፡ ወለደ ፡ ከማየ ። ነቢያትኒ ፡ ተነበ
ዩ ፡ በእንቲአየ ፡ ወበእንተ ፡ ወለትየ ፤ አቡየኒ ፡ አሮ
ን ፡ ወልደ ፡ ሌዊ ፡ ተንዕደ ፡ በእንተ ፡ ወለትየ ፡ ለዓለ
መ ፡ ዓለም ። ኢይጠፍዕ ፡ ክህነቱ ። ለምንት ፡ ለክ
ሙ ፡ ወሊደ ፡ ውሉድ ፡ ወአዋልድ ፡ ምንተኒ ፡ እም
ሠናያተ ፡ ዘኢይገብሩ ፡ ለክሙ ፡ ነገሥታትኒ ፡ እለ ፡
ተወልዱ ፡ እምኔክሙ ፡ እለ ፡ ይጥሩ ፡ ከመ ፡ አናብ
ስት ፡ ኢድኅኑ ፡ ወኢያድኍኑ ፡ ካልአነ ። ወአናምር
ትኒ ፡ እለ ፡ ይመስጡ ፡ እንስሳ ፡ ወአባግዐ ፡ ከንቶ ፡ ክ
ኑ ፡ ወኢያስተርእዩ ፡ ለዓይን ። ወልደ ፡ ወለትየሰ ፡
ከነ ፡ ሕይወት ፡ ለአብርሃም ፡ ወለዘርኡ ፡ እስከ ፡ ለዓ
ለም ። በእንተ ፡ ወለትየ ፡ ማርያም ፡ (fol. 28 b.) ነቢይ

ኒ ፡ ይቤ ፡ እስመ ፡ መካን ፡ ወለደት ፡ ፯ት ፡ ወወላድ
ሰ ፡ ስዕንት ፡ ወሊዶ ። መካንሰ ፡ ዘይቤ ፡ ሐና ፡ ይእቲ ፡
ዘወለደት ፡ አሐተ ፡ ወለተ ፡ ህየንተ ፡ ፯ውሉድ ። ወ
ለእለሂ ፡ ተወልዱ ፡ በ፸፯ ፡ ዓመት ፡ ትኬንኖሙ ፡ ይ
እቲ ፡ ወትቀንዮሙ ፡ በወለታ ፡ ቀደምትኒ ፡ ይጸንሑ ፡
ምጽአተ ፡ ዚአሃ ። ወደኃርትኒ ፡ ይትፈሥሑ ፡ በእን
ቲአሃ ፡ እንዘ ፡ ይብሉ ፡ ንዑ ፡ ንትፈሣሕ ፡ ወንትኃሠ
ይ ፡ ባቲ ፡ ንዑ ፡ ንሰብሕ ፡ ወንዘምር ፡ ላቲ ። ዛቲ ፡ ይ
እቲ ፡ ነቢይት ፡ ሐና ፡ ወለተ ፡ ነቢያት ፡ ይእቲ ፡ ወወ
ለታኒ ፡ ተነበየት ፡ ወትቤ ፡ ናሁ ፡ እምይእዜሰ ፡ ያስተ
በፅዑኒ ፡ ኵሉ ፡ ትውልድ ። እስመ ፡ ገብረ ፡ ሊተ ፡ ኃ
ይለ ፡ ዓቢያተ ። ወቅዱስ ፡ ስሙ ፡ አዕበዮሙ ፡ ለት
ሑታን ። ወአዕገቦሙ ፡ (fol. 29a.) እምበረከቱ ፡ ለር
ኁባን ። ርህበት ፡ ወትሕት ፡ ጥቀ ፡ ኮነት ፡ ሐና ፡ በቤ
ተ ፡ እስራኤል ። ወእምዝ ፡ ፀገበት ፡ ወከረያ ፡ ፅጋብ ፡
ለምንዝናት ። ወኢፈቀደት ፡ ትብላዕ ፡ ወትስተይ ፡
ከመ ፡ ሰብአ ፡ ዓለም ፡ እምአመ ፡ ወለደት ፡ ለን ፡ ማ
ርያም ፡ እንቀጸ ፡ ፍሥሐ ፡ ወሐሜት ፡ ትንቢተ ፡ ዳዊ
ት ፡ አቡየ ፡ ተፈጸመ ፡ በላዕሴየ ፡ ወትቤ ፡ ባሕቱ ፡ እ
ን ፡ እዐግብ ፡ በርእየ ፡ ስብሐቲሁ ፡ ለእግዚአብሔር ።
አላ ፡ ውእቱ ፡ ሥጋ ፡ ማርያም ፡ ወትርሢቱ ፡ ስብሐ
ት ፡ እግዚአብሔር ፡ በ፪ ፡ ዖታ ፡ ይተረጐም ፡ ጎበ ፡ ትር
ሲትኒ ፡ ወጎበ ፡ ምዝጋናኒ ፡ ወለትሥልስቱኒ ፡ ይተረ
ጐም ፡ ጎበ ፡ ምስዋር ። ወከዕበ ፡ ይቤ ፡ ዘያነብራ ፡ ለ
መካን ፡ ውስተ ፡ ቤቱ ። ወያስተፈሥሓ ፡ ለእመ ፡ ው
ሉድ ። አማን ፡ ነበ (fol. 29b.) ረት ፡ ሐና ፡ ወሀሊና ፡
እግዚአብሔር ፡ እንዘ ፡ ይፈትና ፡ በኵሉ ፡ መከራ ፡ ዘ
ሀሎ ፡ ውስተ ፡ ዓለም ፡ እስከ ፡ ወሀባ ፡ ከመ ፡ ተለድ ፡
ሎቱ ፡ ማርያምሃ ፡ እሞ ፡ ወተፈሥሐት ፡ ጥቀ ፡ ሐቂ
ፋ ፡ ወለታ ፡ እንዘ ፡ ታጠቡ ፡ ሀሊበ ፡ እምአጥባቲሃ ።
ወበእንተ ፡ ዝንቱ ፡ ነገር ፡ ዖበ ፡ ሰምዑ ፡ እስራኤል ፡
ከመ ፡ ትወለድ ፡ ክርስቶስ ፡ እምወለተ ፡ ሐና ፡ ተን
ሥኡ ፡ ላዕለ ፡ ሐና ፡ በመዓተ ፡ ወይቤልዋ ፡ በእስተ
ሐቅሮ ፡ እሙነኑ ፡ ትቤሊ ፡ ትወልዶ ፡ ወለትየ ፡ ለእ
ግዚአብሔር ። ወእንቲ ፡ ትሰመዪ ፡ እምሔውተ ፡ እ
ግዚአብሔር ። ወዝሎ ፡ ዓለመ ፡ ታሰግዲ ፡ ታሕተ ፡
እግርኪ ። ለምንትኑ ፡ ትሄልዪ ፡ ከመዝ ፡ ትሔስዊ ፡
በልሳንኪ ፡ አዕትቲ ፡ ዘንተ ፡ ህሊና ፡ እምልብኪ ፡ እ
ንዘ ፡ ነዳይት ፡ እ (fol. 30a.) ስመ ፡ አልብኪ ፡ ንዋይ ፡
ወአልባስ ፡ ንጹሕ ፡ አልብኪ ። ባዝኑ ፡ ግዕዝኪ ፡ ትሄ
ልዩ ፡ ዘንተ ፡ ነገረ ። ዝንቱ ፡ ውእቱ ፡ ጥንተ ፡ እከዮ
ሙ ፡ ለአይሁድ ። ወይእተ ፡ ጊዜ ፡ ትቤሎሙ ፡ ለሊ
ቃውንተ ፡ እስራኤል ፡ ብፅዕት ፡ ሐና ፡ ንዑ ፡ ስምዑኒ ፡
በለብዎ ፡ ዐኑ ፡ ነገር ፡ ዘይለዓኖ ፡ ለእግዚአብሔር ፡ ኢ
ይቤሁ ፡ ዳዊት ፡ መሥዋዕቱ ፡ ለእግዚአብሔር ፡ መን
ፈስ ፡ የዋህ ። ልበ ፡ ትሑት ፡ ወየዋህ ፡ ኢይሜንን ፡
እግዚአብሔር ። ወበአፈ ፡ ኢላይያስኒ ፡ ነቢይ ፡ ይቤ ፡
እግዚአብሔር ፡ ጎበ ፡ መኑ ፡ እኔጽር ፡ ዘእንበለ ፡ ጎ
በ ፡ የዋህ ፡ ወትሑት ፡ ዘይስምዕ ፡ ቃልየ ፡ ወይገብር ፡
ትእዛዝየ ። የዓርፍ ፡ መንፈስየ ፡ ላዕሌሁ ፡ እስመ ፡ አ
ነ ፡ ነዳይት ፡ ወትሑት ፡ ልብየ ። እግዚአብ (fol. 30b.)
ሔር ፡ ኢይፈቅድ ፡ ባዕለ ፡ ወኢያኃሥሥ ፡ ነገረ ፡ ዕ
ቡያን ። ዳዕሙ ፡ ይኔጽር ፡ ጎበ ፡ ትሑታን ። ወበእን
ተዝ ፡ ኢያርኃቀ ፡ ሣህሎ ፡ እምኔየ ። ወለዛቲኒ ፡ ወለ
ት ፡ ሣህለ ፡ ሰመይዋ ፡ ነቢያት ። ኢሰማዕክሙኑ ፡ እ
ምቅድሜክሙ ፡ ዘተናገሩ ፡ በእንተ ፡ ወለትየ ፡ እስከ ፡
ይትናገር ፡ በድን ፡ በቅድሜክሙ ፡ ከመ ፡ ሀለዋ ፡ ት
ትወለድ ፡ እምቅድመ ፡ አዕንሳ ። አነኑ ፡ ከላዕኩክ
ሙ ፡ ለምንትኑ ፡ ትቀንው ፡ ብየ ፡ ዘወሀበኒ ፡ እግዚአ
ብሔር ፡ ህየንተ ፡ ዘዓፀወኒ ፡ እግዚአብሔር ፡ ማኅፀን
የ ። ወይቤለኒ ፡ እሬስያ ፡ ለኪ ፡ ህየንተ ፡ አእላፍ ፡ ው
ሉድ ፡ ለዛቲ ፡ ወለት ። ዝንቱ ፡ ውእቱ ፡ ተስፋየ ፡ ለ
ምንት ፡ ላዕሌየ ፡ እንዘ ፡ አልብየ ፡ ዘአበስኩ ፡ ላዕሌ
ክሙ ፡ (fol. 31a.) ወኢገፋዕኩክሙ ፡ በከመ ፡ ገፋዕክ
ሙኒ ። እመኒ ፡ አንብር ፡ በዕዕወትየ ፡ ጸላዕክሙኒ ፡ ወ
መነንክሙኒ ፡ ፈድፋደ ፡ ወአመኒ ፡ ተርኅወ ፡ ሊተ ፡
ማኅፀንየ ፡ ወወለድኩ ፡ አሐተ ፡ ወለተ ፡ መንኖ ፡ መ
ነንክሙኒ ፡ አሰብእ ፡ እስራኤል ። ሚመጠነ ፡ ትገፍ
ዑኒ ፡ እስከ ፡ ማእዜኑ ፡ እትዴገሥክሙ ፡ ወእስከ ፡ ማ
እዜኑ ፡ እጐይይ ፡ እምቅድመ ፡ ገጽክሙ ። ኢኮነሁ ፡
ሥጋየ ፡ እምሥጋክሙ ፡ ወአጽምየ ፡ እምአጽምክ
ሙ ፡ ለምንትኑ ፡ ትሬስዩኒ ፡ ከመ ፡ ዘኢተወለድኩ ፡
እምኔክሙ ። እንብዕየ ፡ ይግባእ ፡ ላዕሌክሙ ። ወጎ
ዙናተ ፡ ይኩና ፡ አዋልዲክሙ ፡ ወኢይትፈሥሑ ፡ አ
ንስቲያክሙ ፡ ወይኩን ፡ ዕዕወ ፡ ማኅፀንክሙ ፡ እመ
ኒ ፡ ወለዳ ፡ ኢይ (fol. 31b.) ለዳ ፡ ሠናያን ፡ ውሉደ ፡ ዘ

ይበቅዑ ፡ ለሀገር ፡ ወለብሔር ፡ ወኢይጸእ ፡ ንጉሥ ፡ እምኔክሙ ፡ ጠቢብ ፡ ወማእምር ። አልቦኑ ፡ እምኔክ ሙ ፡ ፩ኄር ፡ ዘይገብራ ፡ ለምሕረት ። ለምንት ፡ ትሬ ስዩኒ ፡ ከመዝ ፡ ወታኅሥርዋ ፡ ለወለትየ ፡ እመሰ ፡ ት ፀንሶ ፡ ወትወልዶ ፡ ለክርስቶስ ፡ ሚመጠነ ፡ ትገፍዕ ዋ ፡ ለወለትየ ፡ ወታኅሥርዋ ። እምፈተውኩ ፡ ተጸ እ ፡ ነፍስየ ፡ እምቅድመ ፡ አርአይ ፡ ጎዘና ፡ ወብካያ ፡ ወገዐራ ፡ በፍኖት ፡ ወበድው ፡ ወኵሎ ፡ ስደቶ ፡ ዘይ በጽሐ ። ወይቤሉ ፡ ፭ኤል ፡ ኵሎሙ ፡ በምልየሙ ፡ ለምንት ፡ ታሠርኃነ ፡ ዛቲ ፡ ብእሲት ፡ ቀዳሚኒ ፡ ነበረ ት ፡ መካነ ፡ ወዳግመኒ ፡ ሶበ ፡ ረከበት ፡ አሐተ ፡ ወለ ተ ፡ ትትጌበይ ፡ ላዕሌነ ፡ (fol. 32a.) ወትብል ፡ ትከው ን ፡ እሞ ፡ ለሰማያዊ ፡ ንጉሥ ፡ ዛቲ ፡ ወለትየ ። ንው ፡ ንሰክተይ ፡ ላዕሌሃ ፡ ወንትካየድ ፡ ኪዳነ ፡ ጹዑ ፡ ከ መ ፡ ንውግራ ፡ በዕብን ፡ ላቲ ፡ ወለወለታ ። ወኢይ ኩን ፡ ዝነገር ፡ ዓቢየ ፡ ደኃራዊ ። ወመንፈቆሙ ፡ ይ ቤሉ ፡ ምንት ፡ ብነ ፡ ምስለ ፡ ዛቲ ፡ ብእሲት ፡ እመ ፡ ኮነ ፡ እሙነ ፡ ዝነገር ፡ ነአምሮ ። ወተንሥኡ ፡ ኵሎ ሙ ፡ እስራኤል ፡ ወሖሩ ፡ ውስተ ፡ አብያቲሆሙ ። ወሐናኒ ፡ አተወት ፡ ቤታ ፡ እንዘ ፡ ትሴብሖ ፡ ለእግዚ አብሔር ፡ ወተአኩቶ ፡ በእንተ ፡ ዘረከበት ፡ ጸጋ ፡ ወ ሞገሰ ፡ ዘአልዐ ፡ ላዕሌሃ ፡ ሙቃስ ፡ እምክልኣን ። አ ልዐ ፡ ከማሃ ፡ ዘተንዕደት ፡ በምግባራ ፡ ውናይ ፡ ወበ ጎሩታ ፡ እዳም ፡ ዘእንበለ ፡ እከይ ፡ ዮዲትስ ፡ ወአስቴ ር ፡ (fol. 32b.) በእንተ ፡ ቅንዐ ፡ ቤቶን ፡ ኃየላ ፡ እምወራ ዙት ፡ አሐቲ ፡ ለሐማ ፡ ላዕለ ፡ ፀልዖ ፡ ለቀተለቶ ። ወአሐ ቲ ፡ ለሐማ ፡ ላዕለ ፡ ፀልዖ ፡ ለቀተለቶ ። እማንቱኒ ፡ ኢ ተንዕዳ ፡ ከመ ፡ ሐና ፡ ጸዕመ ፡ በአቅሞን ፡ ወበበዘመ ኖን ፡ ተንሥአ ፡ አመ ፡ እስራኤል ፡ እንበለ ፡ መንግ ሥት ፡ ወእንበለ ፡ መስፍን ፡ አሜሃ ፡ ሀለዉ ። በእን ተ ፡ ምንት ፡ ነገር ፡ ይዜንዉ ፡ ወይነግሩ ፡ ልዶቶሙ ፡ ለአበው ፡ እምአዳም ፡ ወሔዋን ፡ እስከ ፡ ኢያቄም ፡ ወሐና ፡ በርእሰ ፡ መጻሕፍት ፡ ከመ ፡ ይኩን ፡ ስምዐ ። ነቢይኒ ፡ ይቤ ፡ ዕብን ፡ ዘመነንዋ ፡ ነደቅት ፡ ወይእቲ ፡ ኮነት ፡ ርእሰ ፡ መዕዘንተ ፡ ቤተ ። ወለሐናኒ ፡ ሶበ ፡ መ ነንዋ ፡ ክቡራን ፡ ኖሎት ፡ ወይእቲ ፡ ኮነት ፡ ርእሰ ፡ መዓ (fol. 33a.) ዝን ፡ ለቤት ። ቤትኒ ፡ ዘእቤ ፡ እግዝእ ትነ ፡ ማርያም ፡ ይእቲ ፡ ቤተ ፡ እግዚአብሔር ፡ ወማ ኀደሩ ፡ ለልውል ፡ እስመ ፡ ኮነት ፡ ዓራቂተ ፡ ማዕከለ ፡ ሰማይ ፡ ወምድር ፡ ባቲ ፡ ተሰንዓወ ፡ ኵሉ ፡ ዓለም ፡ ወ ቀተለቶ ፡ ለጽልዕ ፡ ወተነስተ ፡ ማዕከል ፡ እንተ ፡ ጽ ልዕ ፡ ወገብረት ፡ ሰላመ ፡ ለርኁቃን ፡ ወጸጎና ፡ ለቅ ሩባን ። ንግባእኬ ፡ ኀበ ፡ ጥንተ ፡ ነገር ፡ ወእንዘ ፡ ሀለ ወት ፡ ሐና ፡ በውስተ ፡ ቤታ ፡ ሀለየት ፡ በልባ ፡ ወተ ቤ ፡ በእንተ ፡ ወለታ ፡ ምንተ ፡ እግበር ፡ በእንተ ፡ ወ ለትየ ፡ ዛቲ ፡ እመ ፡ ኮነ ፡ እሙነ ፡ ዝነገር ፡ ወእመ ፡ አ ምላክ ፡ ኃደረ ፡ ላዕሌሃ ፡ በከርሣ ፡ እፎኑ ፡ ይፌስይዋ ፡ በእንተ ፡ ቅንያሙ ፡ ኵሎሙ ፡ ሕዝበ ፡ እስ (fol. 33b.) ራኤል ። ወሶበ ፡ ሰምዑ ፡ ድምፀ ፡ ነገሩ ፡ ለወልዳ ፡ እ ግዚየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ጸድቅ ፡ ኪያሃሰ ፡ ይሰድ ድዋ ፡ እምህገር ፡ ለሀገር ። ወለወልዳኒ ፡ ይሰቅልዎ ፡ ወይቀትልዎ ፡ አፍአ ፡ እምኢየሩሳሌም ። ምንት ፡ እ ግበር ፡ በእንተ ፡ ወለትየ ፡ እስመ ፡ አሐቲ ፡ ሊተ ፡ ይ እቲ ፡ እጎውኒ ፡ ወእጎትኒ ፡ አልባቲ ፡ ጥቂ ፡ የሐምመ ኒ ፡ ወእቴክዝ ፡ በእንቲአሃ ፡ ሶበ ፡ እሂሊ ፡ ዘይከውን ፡ ላዕሌሃ ፡ ትዕይርቶሙ ፡ ለእስራኤል ፡ ጸዕመ ፡ ድኅረ ሰ ፡ ትፈሪ ፡ ሰላመ ፡ ሣህለ ፡ ወርትዐ ፡ ለኵሎሙ ፡ አ ሕዛበ ፡ ምድር ። እስኒ ፡ ይጸልዕዋ ፡ ይከውኑ ፡ ጽሉዓ ነ ፡ በጎበ ፡ መላእክት ፡ ወሰብእ ፡ ባሕቱ ፡ አላ ፡ አራዊ ትኒ ፡ ይበልዕዎሙ ፡ ወሲኦል ፡ ባሕቲታ ፡ ት (fol. 34a.) ትፈሣሕ ፡ ሶበ ፡ ረከበት ፡ ኪያሆሙ ፡ ለሲሳያ ። እስ ኒ ፡ ያፈቅርዋ ፡ ለወለትየ ፡ ወያከብርዋ ፡ ይከውኑ ፡ ፍ ቁራነ ፡ ወክቡራነ ፡ በጎበ ፡ ኵሉ ፡ ወበጎበ ፡ ወልዳ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ኦእግዚኦ ፡ አምላ ከ ፡ እስራኤል ፡ ፍታሕ ፡ ፍትሕየ ፡ ወባልሀኒ ፡ ወበአ ንተ ፡ ቃልከ ፡ አሕይወኒ ። ሕይወትየሰ ፡ ርኁቅ ፡ እ ምኃጥአን ። ብዙኀ ፡ ሣህልከ ፡ ፈድፋደ ። ወአሕይ ወኒ ፡ በከመ ፡ ፍትሕከ ። ብዙኀን ፡ እለ ፡ ሮዱኒ ፡ ወ አመንደቡኒ ። ወኢተግኅሥኩ ፡ እምስምዕከ ። እግ ዚኦ ፡ ባልሃ ፡ ለነፍስየ ። መሀሪ ፡ እግዚአብሔር ፡ ወ ጻድቅ ። ወአምላክነሂ ፡ መስተሣህል ። የዓቅብ ፡ ሕፃ ናተ ፡ እግዚአብሔር ። ወለዛቲ ፡ ሕፃንየ ፡ ወወለ (fol. 34b.) ትየ ፡ እንት ፡ ዕቀባ ፡ ወለክ ፡ አሁበክ ፡ መም ሕፃን ፡ እንተ ፡ መግባ ፡ ወአንተ ፡ ኩና ፡ ረዳኤ ፡ ለዓ ለመ ፡ ዓለም ። ወሊተሰ ፡ ትፈቱ ፡ ትጸእ ፡ ነፍስየ ፡ እ ምቅድመ ፡ እርአይ ፡ ብካያ ፡ ወጎዘና ፡ ለዋሕዲት ፡ ወ

ለትየ ። ምንተ ፡ እገብር ፡ ላቲ ፡ እስመ ፡ አንተ ፡ ተአ
ምር ፡ ድኅምየ ፡ ወፅበሰ ፡ ኃይልየ ። አእግዚእ ፡ ንሥ
አ ፡ ለነፍስየ ፡ ወሥጋረኒ ፡ ከመ ፡ እሑር ፡ ውስተ ፡ አ
በውየ ፡ ዘለዓለም ። ወሶበ ፡ ፈጸመት ፡ ዘንተ ፡ ጸሎ
ታ ፡ ሐና ፡ አኀዛ ፡ ሕማም ፡ ወደወየት ፡ ደዌ ፡ ንስቲ
ተ ፡ ወአዕረፈት ፡ ወፈለሰት ፡ በወርኃ ፡ ግዕዝ ፡ አመ ፡
፲ወ፭ ፡ ለኀዳር ። በወርኃ ፡ ዕብራውያን ፡ ዳግማይ ፡ ታ
ስሪን ። ወበሮሜ ፡ ናኡቤሮስ ፡ አመ ፡ ፭ዕረፍታ ፡ ወ
(fol. 35a.) ቀበርዋ ፡ ውስተ ፡ መቃብረ ፡ አበዊሃ ፡ በከ
መ ፡ ሕጎሙ ፡ ለውሉዶ ፡ አሮን ፡ እስክ ፡ ማኅት ፡ አ
ቡሃ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ንብራ ።
ንብረ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፤

ዘረቡዕ ።

ወዝንቱ ፡ ኵሉ ፡ ከነ ፡ ዕረፍታ ፡ ለሐና ፡ እንዘ ፡ ሀ
ለወት ፡ እግዝእትነ ፡ ማርያም ፡ ውስተ ፡ ቤተ ፡ መቅ
ደስ ፡ ወነገርዋ ፡ ከመ ፡ አዕረፈት ፡ ሐና ፡ እማ ፡ ወሰ
ሚዓ ፡ እግዝእትነ ፡ ማርያም ፡ በከየት ፡ እንዘ ፡ ትብ
ል ፡ ወይ ፡ ሊተ ፡ አሌ ፡ ሊተ ፡ እምየ ፡ ኃደገትኒ ፡ ት
ክዝተ ፡ ወይ ፡ ሊተ ፡ አሌ ፡ ሊተ ፡ እመ ፡ መኑ ፡ ይከ
ውነኒ ፡ ሊተ ፡ ከማኪ ፡ ወለመኑ ፡ ኃደግኒ ፡ ወይ ፡ ሊ
ተ ፡ አሌ ፡ ሊተ ፡ እምየ ፡ አዋልደ ፡ እስራኤል ፡ ነኅ ፡
ብክያኒ ፡ ወኢትመንናኒ ፡ እስመ ፡ አሐቲ ፡ ወለ
(fol. 35b.) ት ፡ እነ ፡ ወአልብየ ፡ ካልእት ። ነወ ፡ ኤር
ምያስ ፡ አስቆቁ ፡ በእንተ ፡ እምየ ፡ ሐና ፡ እስመ ፡ ኃ
ደገትኒ ፡ ወኮንኩ ፡ ባሕታዊተ ፡ ውስተ ፡ ቤተ ፡ ናሕ
ስ ። መኑ ፡ የሀበኒ ፡ ማየ ፡ ለአእዳውየ ፡ ወፈልፈለ ፡
አንብዕ ፡ ለአዕይንትየ ፡ ወእንዘ ፡ ከመዝ ፡ ትበኪ ፡ እ
ግዝእትነ ፡ ማርያም ፡ በሕቲታ ፡ በቤተ ፡ መቅደስ ፡ እ
ንዘ ፡ አልዐ ፡ ዘይናገዘ ። ወሶበ ፡ ኮና ፡ ፲ተ ፡ ወ፪ተ ፡
ዓመተ ፡ እምአመ ፡ ኃደገተ ፡ ጥበ ፡ እማ ፡ መጽአ ፡ ገ
ብርኤል ፡ ኀቤሃ ፡ ወይቤላ ፡ ተፈሥሒ ፡ ኦምልዕተ ፡
ጸጋ ፡ እግዚአብሔር ፡ ምስሌኪ ። ወናሁ ፡ ትፀንሲ ፡
ወትወልዲ ፡ ወልደ ፡ ወትሰምይዮ ፡ ስሞ ፡ ኢየሱስ ፡
ውእቱ ፡ ዓቢይ ፡ ወይሰመይ ፡ ወልደ ፡ እግዚአብሔር ፡
ልውል ፡ ወትቤሎ ፡ እግዝእ (fol. 36a.) ትነ ፡ ማርያም ፡
ለለገብርኤል (sic) ፡ ይኩንኒ ፡ በከመ ፡ ትቤለኒ ። ወሖ
ረ ፡ መልአክ ፡ እምኀቤሃ ፡ ወሶቤሃ ፡ ትቤሎ ፡ እግዝእ
ትነ ፡ ማርያም ፡ እሙንኑ ፡ ከነ ፡ ዘነገረትኒ ፡ ሐና ፡ እ
ምየ ፡ ወትቤለኒ ፡ ይትወለድ ፡ እምኔኪ ፡ ወልደ ፡ እግ
ዚአብሔር ። እስመ ፡ እግዚአብሔር ፡ ረሰያ ፡ እመ
ት ፡ ለሙቱ ። አማን ፡ ነበበ ፡ መንፈስ ፡ ቅዱስ ፡ በአፈ ፡
ርብቃ ፡ እመ ፡ ትቤ ፡ ዘየዓቢ ፡ ይትቀነይ ፡ ለዘይንዕስ ፡
ወእምኔሁ ፡ ተወቢ ፡ ሐና ፡ ወትከብር ፡ ፈድፋደ ፡ እን
በለ ፡ ሕሳዌ ፡ እስመ ፡ ብፅዕት ፡ ይእቲ ፡ እምኵሎን ፡
አንስት ፡ ወብፁዕ ፡ ዘይትአመና ። ብፁዕ ፡ ዘይገብር ፡
ተዝካራ ፡ በዕጣን ፡ ወበቀዳርባን ። ብፁዕ ፡ ዘይሁብ ፡
ኀብስት ፡ አው ፡ ጽዋዐ ፡ በእንቲኣሃ ፡ ለቅድስት ፡ ሐ
ና ፡ ይ (fol. 36b.) ነሥእ ፡ ፻ምክዕቢት ፡ በዝ ፡ ዓለም ፡
ዳኅነ ፡ ለሥጋሁ ። ወበዘይመጽእኒ ፡ ዓለም ፡ ዕሤት ፡
ሠናየ ፡ ወሕይወት ፡ ዘኢየኃልፍ ። ወወልዳ ፡ እግዚ
እነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ይቤ ፡ ዘተወክፈ ፡ ነቢየ ፡
ዓስበ ፡ ነቢይ ፡ ይነሥእ ። ወዘተወክፈ ፡ ጻድቀ ፡ ዓስ
በ ፡ ጻድቅ ፡ ወእሜት ፡ ጻድቅ ፡ ይነሥእ ። ወዘአስተ
ዮሙ ፡ ለ፩እምእሉ ፡ ንኡሳን ፡ ጽዋዐ ፡ ማይ ፡ ቄሪረ ፡
በስምየ ፡ ወበስመ ፡ ረድእየ ፡ ኢያኃጉል ፡ እሜቶ ።
ወበእንተዝ ፡ እቤ ፡ እነ ፡ ነዳይ ፡ ወምስኪን ፡ ግበሩ ፡
ተዝክራ ፡ ለብዕዕት ፡ ሐና ፡ መጠነ ፡ ብክሙ ፡ ወኢት
ርስዑ ፡ ዘክሮታ ። ወበዋቡዕ ፡ ልብ ፡ ሰአሉ ፡ ኀቤሃ ፡
ወይእቲ ፡ ትስእል ፡ ለክሙ ፡ ኀበ ፡ እግዚአብሔር ፡
ወ (fol. 37a.) ልዲ ፡ ወለታ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክር
ስቶስ ፡ ከመ ፡ ትርከቡ ፡ ስርየተ ፡ ኃጣውኦክሙ ። ግ
በሩ ፡ ተዝክራ ፡ መቅድመ ፡ ወፈድፋደ ፡ እምኵሎ
ሙ ፡ ማኅበረ ፡ በሰር ፡ ፍሡሓን ፡ ወእማኅበረ ፡ ሰማ
ዕት ፡ ወጻድቃን ። እሉሰ ፡ ፃመው ፡ ወተዓጐሥ ፡ ሞ
ተ ፡ መሪረ ፡ በእንተ ፡ ወልደ ፡ ወለታ ፡ እግዚእነ ፡ ኢ
የሱስ ፡ ክርስቶስ ፡ ሀልይዋኬ ፡ በጽድቅ ፡ እምስርወ ፡
ልብክሙ ። እንበለ ፡ አብኑ ፡ ይከብር ፡ ወልድ ፡ ወዘ
እንበለ ፡ እምኑ ፡ ትከብር ፡ ወለት ። እንትሙኒ ፡ አክ
ብርዋ ፡ ለእም ፡ ከመ ፡ ወለታ ፡ ወግበሩ ፡ ላቲ ፡ በዐ
ለ ፡ ወኢትትኃየይዋ ፡ ዳግመ ፡ ከመ ፡ ተኃየይዋ ፡ ደ
ቂቀ ፡ እስራኤል ፡ በእንተ ፡ ዘኢረከበት ፡ ወልደ ፤

(fol. 37b.) ወክነት ፡ ታዜክር ፡ ግፍዓ ፡ በጎበ ፡ እግዚአ ብሔር ፡ በእንተ ፡ እለ ፡ ተጎየይዋ ፡ እለሰ ፡ ተጎየይ ዋ ፡ ወገፍዕዋ ፡ ለብዕዕት ፡ ሐና ፡ ይበክዩ ፡ ሁሎሙ ፡ ሶበ ፡ ይሬይዋ ፡ በክብር ፡ ወበዕበይ ፡ እንዘ ፡ ትቀው ም ፡ በየማነ ፡ ወለታ ፡ ቡርክት ። እቤ ፡ እነ ፡ ነዳይ ፡ ወምስኪን ፡ ዘኢይደልወኒ ፡ እሰመይ ፡ ክህነ ፡ በጎቤ ክሙ ፡ ሶበ ፡ አኀበረኒ ፡ ፩እጉ ፡ በፍቅረ ፡ ሐና ፡ ሥር ግወ ፡ ከዊኖ ፡ እምነ ፡ ሁሎሙ ፡ ጽውዓን ። መንፈስ ፡ ቅዱስሂ ፡ ነበበ ፡ በላዕሌየ ፡ ከመ ፡ ይኩን ፡ ስምዐ ፡ በ እንተ ፡ ሐና ፡ ብእሲት ፡ ኢያቄም ፡ እማ ፡ ለእመ ፡ እ ግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወለክሙኒ ፡ አበውየ ፡ ወእኀውየ ፡ እለ ፡ ተጋባእክሙ ፡ ዝየ ፡ ከመ ፡ ትግበ ሩ ፡ ተዝክሪ ፡ ለብዕዕት ፡ ሐና ፡ እግዚእ (fol. 38a.) ብ ሔር ፡ ምስሌክሙ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

በስመ ፡ እግዚአብሔር ፡ ሥሉስ ፡ ዘኢይትሌለይ ። ኀቡዕ ፡ ዘኢይትረአይ ። ምሉዕ ፡ ዘኢይትነከይ ። ጕ ንደ ፡ ሃይማኖት ፡ ዘኢይትወቀይ ። መዝገበ ፡ በረከ ት ፡ ውስተ ፡ ልበ ፡ መሐይምናን ፡ ዘይትወደይ ። ዘበ በ፩ ፡ ይስገድ ፡ ወበበ፩ ፡ ይሴባሕ ፡ ወበበ፩ ፡ ይጼለይ ፤ ሎቱ ፡ ስብሐት ፡ በምድር ፡ ወበሰማይ ፡ በባሕር ፡ ወ በቀላይ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ውዳሴ ፡ ወቃ ል ፡ አምኃ ፡ ወግናይ ፡ ጎበ ፡ ሐና ፡ እመ ፡ እመ ፡ ለአ ዶናይ ። ሙዳአ ፡ ዳግሚት ፡ ፀሐይ ። ኀይለ ፡ ጸሎታ ፡ ዓባይ ። ይዕቀበነ ፡ እምኵሉ ፡ እኩይ ። ለኵሉን ፡ ደቂ ቀ ፡ ቤተ ፡ ክርስቲያን ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ብስራት ፡ ለኪ ፡ ኦእግዝእትየ ፡ (fol. 38b.) ሐና ፡ መር ዓተ ፡ አብ ፡ ሰማያዊ ። ወማኅደረ ፡ እመ ፡ ወልድ ፡ ቀ ዳማዊ ። ወታቦተ ፡ መንፈስ ፡ ቅዱስ ፡ ማሕየዊ ። ብስ ራት ፡ ለኪ ፡ ኦእግዝእትየ ፡ ሐና ፡ መድኃኒቱ ፡ ለአዳ ም ፡ ኀዙን ፡ መሠረተ ፡ መበውኡ ፡ ለአቤል ፡ ቅቱል ። ብስራት ፡ ለኪ ፡ ኦእግዝእትየ ፡ ሐና ፡ ንግሥተ ፡ ኵ ሉን ፡ አንስት ። ብስራት ፡ ለኪ ፡ ኦእግዝእትየ ፡ ሐ ና ፡ እግዝእቶን ፡ ለሳራ ፡ ወለኬጡራ ። ብስራት ፡ ለ ኪ ፡ ኦእግዝእትየ ፡ ሐና ፡ ሕይወት ፡ ተድላሆን ፡ ለር ብቃ ፡ ወለሳራ ፡ ለራሔል ፡ ወልያ ። ብስራት ፡ ለኪ ፡ ኦእግዝእትየ ፡ ሐና ፡ ዕበየ ፡ ሱራፌል ፡ ጎበ ፡ ተወክ ሐ ፡ ወጽንሐሂሆሙ ፡ ጎበ ፡ ተጸንሐሐ ። ወአክናፈ ፡ ኪሩቤል ፡ ጎበ ፡ ተሰፍሐ ። ትንቢተ ፡ ነቢ (fol. 39a.) ያ ት ፡ ጎበ ፡ ጎሐ ። ወስብከተ ፡ ሐዋርያት ፡ ጎበ ፡ ጸብ ሐ ። እግዝእትየ ፡ ሐና ፡ ጎበ ፡ ዕበየ ፡ ንግሥኪ ፡ ተመ ክህ ። እምነ ፡ ሜልካ ፤ ወቱርሳ ፤ ወሔግላ ፤ ወኑኃ ፤ ወመሀላ ፡ አዋልደ ፡ ሰለጳአድ ፡ ሐምስ ። ሐና ፡ ጸድ ቀት ፡ ዮም ፡ ዘአዕረፈት ፡ በአምሳለ ፡ አበዊ ፡ ቀደም ት ፡ እምክቡራን ፡ ክብርት ፡ ወንጽሕት ፡ እማ ፡ ለእግ ዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ እግዚእነ ፡ ቃሉ ፡ ለእ ግዚአብሔር ፡ ሕያው ። ዛቲሰ ፡ ጸድቅት ፡ እምሀገረ ፡ ኢየሩሳሌም ፡ ወለተ ፡ ማጣት ፤ ወልደ ፡ ሌዊ ። ወል ደ ፡ ሜልኪ ፤ ዘእምዘመደ ፡ ሌዊ ። እስመ ፡ ለማጣት ሳ ፡ ኮና ፡ ሰቱ ፡ ሠላስ ፡ አዋልድ ፡ ስማ ፡ ለአሐቲ ፡ እንተ ፡ ትልሀቅ ፡ ማርያም ፡ ወለክልእታ ፡ ሶፍ (fol. 39b.) ያ ፡ ወለሣልሲት ፡ ሐና ፡ ወተወስበት ፡ ማርያም ፡ ወ ወለደታ ፡ ለሰሎሜ ፡ ወይእቲ ፡ ዘረድአታ ፡ ለእግዚ እትነ ፡ ማርያም ፡ እመ ፡ ወለደቶ ፡ ለእግዚእነ ፡ ወመ ድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወተወስበት ፡ ሶፍያ ፡ ወወለደታ ፡ ለኤልሳቤጥ ፡ እመ ፡ ለዮሐንስ ፡ መጥም ቅ ። ወተወስበት ፡ ዛቲ ፡ ቅድስት ፡ ሐና ፡ ለኢያቄም ፡ ዘእምዘመደ ፡ ይሁዳ ። ወወለዶታ ፡ ለእግዝእትነ ፡ ማ ርያም ። ወኮና ፡ ኤልሳቤጥ ፡ ወሰሎሜ ፡ ወሐና ፡ አዋ ልደ ፡ አሐቲ ፡ ብእሲት ፡ ወዛቲሰ ፡ ቅድስት ፡ ሐና ፡ እስመ ፡ ኮነት ፡ ክብርተ ፡ እምኔሆን ፡ ሁሎን ፡ አንስ ት ፡ ዓለም ፡ እስከ ፡ ኮነት ፡ ድሉተ ፡ ከመ ፡ ትለዳ ፡ ለ ወላዲተ ፡ አምላክ ፡ በሥጋ ። ወአአምር ፡ ጽ (fol. 40a.) ድቃ ፡ ወክብራ ፡ ዘየዓቢ ፡ እምኵሉ ፡ አንስት ። ወኮ ነት ፡ ይእቲ ፡ መክነ ፡ ወእምብዝኃ ፡ ተፀምዶታ ፡ ለጸ ም ፡ ወለጸሎት ። ወታስተበቍዕ ፡ ጎበ ፡ እግዚአብሔ ር ፡ ወወህባ ፡ ዛቲ ፡ ወለተ ፡ ወአፍሥሓ ፡ እግዚአብ ሔር ፡ ልባ ፡ ነጺሮ ፡ ኃዘና ፡ ወብካያ ፡ ወተፈሥሑ ፡ ባቲ ፡ ሁሎሙ ፡ ደቂቀ ፡ እጓለ ፡ እመሕያው ። በእን ተ ፡ ዝንቱ ፡ ይደልወነ ፡ ናዕብያ ፡ ወኢንሕምያ ፡ እም ይእዜሰ ፡ ከመ ፡ ሮቤል ፡ ለሐና ፡ ወይቤሎሙ ፡ ለሐ ና ፡ ወኢያቄም ፡ ኢመፍትው ፡ ለክሙ ፡ ታቅርቡ ፡ መሥዋዕተክሙ ፡ ቅድመ ፡ እግዚአብሔር ፡ አምላክ ክሙ ፡ በእንተ ፡ ዘእልብክሙ ፡ ዘርእ ፡ በከመ ፡ ትእዛ ዘ ፡ አሪት ። ዝንቱ ፡ ነገር ፡ ሚይ (fol. 40b.) ሰብር ፡ አ እጽምት ፡ ወያነድድ ፡ ልበ ፡ ወያውጺ ፡ አማውት ። ወሰሚያ ፡ ኢያቄም ፡ ጎዘነ ፡ ዓቢየ ፡ ወአኀዘ ፡ ይጸሊ ፡

እንዘ ፡ ይብል ፡ ኦእግዚእየ ፡ ወአምላኪየ ፡ ወንጉሥ
የ ፡ ናሁ ፡ ዅሎሙ ፡ ደቂቀ ፡ እስራኤል ፡ ዐሙ ፡ ዘር
እ ፡ ወውሉድ ፡ ወሊተሰ ፡ አልብየ ። ወእምዝ ፡ ሀለ
የ ፡ በእን[ተ] ፡ ጸድቃን ፡ ውኔራን ፡ ከመ ፡ ኮኑ ፡ ሎ
ሙ ፡ ደቂቅ ፡ ወአዋልድ ፡ ለአብርሃምኒ ፡ ተዘክሮ ፡ እ
ግዚአብሔር ፡ እንዘ ፡ ፪ክረምቱ ፡ ወወለደ ፡ በርስዕና
ሁ ፡ ወሰመዮ ፡ ይስሐቅ ። ወዓዲ ፡ ተዘከረ ፡ ብፁዕ ፡
ኢያቄም ፡ ብዙኃን ፡ አበወ ፡ ጎበ ፡ ማኑሄ ፡ ወሐና ፡
ብክሲት ፡ ሕልቃና ። ወኢነገራ ፡ ለብእሲቱ ፡ ዘንተ ፡
ኃዘነ ፡ ወዘተዓየረ ፡ ላዕሌሁ ፡ ሮቤል ፡ ነገረ ፡ ጽርፈ
ት ። ወ (fol. 41a.) ውእተ ፡ ጊዜ ፡ ተግኀሠ ፡ ውስተ ፡
ገጸም ፡ ወሖረ ፡ ርኁቀ ፡ ወጸመ ፡ ፵መዓልተ ፡ ወ፵ሌ
ሊተ ፡ እንዘ ፡ ይትመሀለል ፡ ጎበ ፡ እግዚአብሔር ፡ አ
ምላኩ ። ወይቤ ፡ ኢይበውዕ ፡ ውስተ ፡ አፉየ ፡ ሲሲ
ት ፡ እስከ ፡ ይሬኢ ፡ ጎዘንየ ፡ ወብካይየ ፤ ወእስከ ፡ ይ
ሰምዓኒ ፡ እግዚአብሔር ፡ ስእለትየ ። ወመብልዕየሰ ፡
ይኩንኒ ፡ ጸሎትየ ። ወስእለትየኒ ፡ አንብዕየ ፡ ዘወጽእ ፡
እምአዕይንትየ ። ወብእሲቱኒ ፡ ሐና ፡ አኃዘት ፡ ትብ
ኪ ፡ ወትላሁ ፡ እንዘ ፡ ትጐድዕ ፡ እንግድዓቲሃ ፡ ወታ
ንቀንዱ ፡ ጎበ ፡ እግዚአብሔር ፡ አዕይንቲሃ ፡ ከመ ፡
የሀባ ፡ ወልደ ፡ ወያዕትት ፡ እምኔሃ ፡ ጽዕለት ። ወሶበ ፡
ኮነ ፡ በዐሙ ፡ ለአይሁድ ፡ (fol. 40b.) መጽአት ፡ አ
ሐቲ ፡ ብእሲት ፡ እምአግዋሪሃ ፡ ወትቤላ ፡ ለሐና ፡ እ
ስከ ፡ ማእዜኑ ፡ ትነብሪ ፡ በጎዘን ፡ ኢትበልዒ ፡ ወኢ
ትሰትዪ ፡ ወኢትነውሚ ። እስከ ፡ ማእዜኑ ፡ ትኴንኒ ፡
ርእሰኪ ፡ በዝንቱ ፡ ጎዘን ፡ ዕፁብ ፡ ለተናግሮ ፡ ወያረ
ስዕ ፡ አእምሮ ፡ ናሁ ፡ በጽሐ ፡ በወል ፡ ዘተሠርዐ ፡ በ
ዕለት ፡ አመ ፡ ይወጽኡ ፡ እምግብዕ ፡ እስራኤል ፡
ጀፀ ፡ አጋር ፡ ወተፈሥሒ ፡ ምስለ ፡ እለ ፡ ይትፈሥ
ሓ ፡ እለ ፡ ከማኪ ፡ አንስተ ። ወናሁ ፡ አምጻእኩ ፡ ለ
ኪ ፡ ልብሰ ፡ ዘዕፁብ ፡ ሜጡ ፡ ልበሲ ፡ ወተሠርገዊ ፡
እስመ ፡ ክብርት ፡ ዘመድ ፡ አንቲ ። ወለኪ ፡ ይደሉ ፡
ከመ ፡ ትሠርገዊኑ ፡ ለዝንቱ ፡ ክቡር ፡ ልብስ ። ወአ
ውሥአታ ፡ ሐና ፡ ወትቤላ ፡ እኅትየ ፡ ጎደ (fol. 41a.)
ሚኒ ፡ እበኪ ፡ ላዕለ ፡ ጎርትምናየ ፡ እስከ ፡ ይሬኢ ፡ ጎ
ዘንየ ፡ እግዚአብሔር ። ሊተሰ ፡ ይኩንኒ ፡ ጎዘን ፡ ወ
ትካዝ ፡ ወአንብዕ ፡ መሪር ። አዕትተ ፡ እስከ ፡ ዕለተ ፡
ሞትየ ፡ ልማድየ ፡ ዛቲ ፡ አንብዕ ። ኢይለብስ ፡ አን
ሰ ፡ ከመ ፡ ፍሥሐተ ፡ ልብ ፡ አንስት ። በምንትኑ ፡ እ
ትሜሰል ፡ አነ ፡ በዕፅኑ ፡ ይቡስ ፡ ዘአልቦ ፡ ቄጽል ፡
ወፍሬ ። ወበሀገርኑ ፡ ቅትልት ፡ ወድምስስት ፡ አንስ ፡
ትክዝተ ፡ ነፍስ ፡ ወጎዝንተ ፡ ልብ ፡ ኢይለብስ ፡ እን
ከ ፡ ዘንተ ፡ ዘኢያእመርኩ ፡ እምጎበ ፡ ኮነ ፡ አመኒ ፡
እምስርቅ ፡ ወእመኒ ፡ እምደነሰ ፡ ዝሙት ፡ ዘሠርዐ ፡
እግዚአብሔር ፡ ወይቤሎ ፡ ለሙሴ ፡ በሶሙ ፡ ለደቂ
ቀ ፡ እስራኤል ፡ ኢትሑር ፡ ጎበ ፡ ብእሲተ ፡ ብእሲ ፡
ኢትዝ (fol. 41b.) ሙ ። ወመትሎሁ ፡ ለዝንቱ ። አነ
ኒ ፡ ኢይለብስ ፡ እመ ፡ ኮነ ፡ እምደነሰ ፡ ዘማውያን ።
ወአውሥአታ ፡ ይእቲ ፡ ብእሲት ፡ በመዓት ፡ ወበቀ
ጥዓ ። ወነደ ፡ ከመ ፡ እሳት ፡ ልባ ። ወትቤላ ፡ ለሐና ፡
በአማን ፡ በርቱዕ ፡ ዐፀዋ ፡ እግዚአብሔር ፡ ለማኅፀን
ኪ ፡ ሠናይ ፡ ገብረ ፡ እግዚአብሔር ፡ ዘከልዐኪ ፡ ፍ
ሬ ፡ በረከት ። ወኢወሀበኪ ፡ ከመ ፡ ኮኑን ፡ አዋል
ደ ፡ እስራኤል ። አንሰ ፡ ፈቀድኩ ፡ አሠኒ ፡ ለኪ ፡ አ
ንቲሰ ፡ ፈጸይኪኒ ፡ ጽርፈት ፡ ወአግባእኪ ፡ ሊተ ፡ ቃ
ለ ፡ ሕሡመ ። ወሰሚዓ ፡ ብፅዕት ፡ ሐና ፡ ዘንት ፡ ኀዘ
ነ ፡ ልባ ፡ ዓቢየ ፡ ኀዘነ ። ወእምዝ ፡ ተንሥአት ፡ ፍጡ
ነ ፡ ወአዕተት ፡ አልባሲሃ ፡ እምላዕሌሃ ፡ ኀሡረ ፡ ወ
ተሐፀበት ፡ ወተሠነ (fol. 42a.) የት ፡ ወተሠርገወት ፡
ሠርጐሃ ፡ ወለብሰት ፡ አልባስ ፡ ምኩሀ ። ወሖረት ፡
ውስተ ፡ ቤተ ፡ መቅደሱ ፡ ለእግዚአብሔር ፡ ከመ ፡ ት
ጸሊ ፡ ወእንዘ ፡ ተሐውር ፡ ውስተ ፡ ፍኖት ፡ ርእየት ፡
ዕፀ ፡ ነዊኃ ፡ ወውስቴቱ ፡ አዕዋፍ ፡ ምስለ ፡ እጓላቲሆ
ሙ ። ወትቤ ፡ ሐና ፡ ባረከ ፡ እግዚአ ፡ ላዕሌሆሙ ፡ ወ
አብዘኀከሙ ፡ ፈድፋደ ፡ ሊተኒ ፡ ለአመትከ ፡ ስማዕ ፡
ጸሎትየ ፡ ወህበኒ ፡ ስእለተ ፡ ከናፍርየ ፡ ወባርክ ፡ ላዕ
ሌየ ፡ ዘባረከ ፡ ማኅፀና ፡ ለሳራ ፡ ወወህበክ ፡ ወልደ ፡
በልሕቃቲሃ ። ወእንሥአት ፡ አዕይንቲሃ ፡ ውስተ ፡ ሰ
ማይ ፡ ወአኃዘት ፡ ትብኪ ፡ ጎበ ፡ እግዚአብሔር ፡ እን
ዘ ፡ ትብል ፡ ወይ ፡ ሊተ ፡ አሌ ፡ ሊተ ፡ በእለ ፡ መኑ ፡
እትሜሰል ፡ እንክ ፡ (fol. 42b.) እትሜሰልኑ ፡ በየፍ ።
ለአዕዋፍኒ ፡ ቦሙ ፡ ውሉድ ፡ ወይኬ ፡ አነ ፡ በመኑ ፡
እትሜሰል ፡ በእንስሳኑ ፡ አው ፡ በአራዊትኑ ። ወበሕ
ቱ ፡ ለእንስሳኒ ፡ ወለአራዊትኒ ፡ ቦሙ ፡ እጓላት ። ወ
እንዘ ፡ ከመዝ ፡ ትበኪ ፡ ወተላሁ ፡ ወታንቀዓዱ ፡ ው
ስተ ፡ ሰማይ ፡ ናሁ ፡ ወረደ ፡ መልአክ ፡ እግዚአብሔ

ር ፡ እምሰማይ ፡ ጎበ ፡ ሀለወት ፡ ውስተ ፡ ቤተ ፡ መቅ
ደስ ። ቆመ ፡ ቅድሜሃ ፡ ወይቤላ ፡ ናሁ ፡ ሰምዐ ፡ እግ
ዚአብሔር ፡ ስእለትኪ ፡ ወተወክፈ ፡ ጸሎተኪ ። ወና
ሁ ፡ ትፀንሲ ፡ ወትወልዲ ፡ ወትቤሎ ፡ ብዕዕት ፡ ሐና ፡
ለዜናዌ ፡ ትፍሥሕት ፡ ገብርኤል ፡ ፀዋሬ ፡ ብስራተ ፡
እግዚእየ ፡ ወአምላኪየ ። እመሰ ፡ ረከብኩ ፡ ወልደ ፡
አው ፡ ወለተ ፡ እሁቦ ፡ ይት (fol. 43 a.) ለእክ ፡ ለእግዚ
አብሔር ፡ ወእሬስዮ ፡ ኢይጸእ ፡ እምቤተ ፡ መቅደሱ ፡
በኵሉ ፡ መዋዕል ፡ ሕይወቱ ። ወአምዝ ፡ ይቤላ ፡ ው
እቱ ፡ መልአክ ፡ ፭እም፯ሊቃን ፡ መላእክት ፡ ናሁ ፡
ኢያቄም ፡ ምትኪ ፡ መጽአ ፡ እምገዳም ፡ ወንግሪዮ ፡
ዘነገርኩኪ ፡ ወይንሣእ ፡ መሐስዐ ፡ ጠሊ ፡ ወመሐስ
ዐ ፡ በግዕ ፡ ወሰዱ ፡ ውስተ ፡ ደብተራ ፡ ወሠውዑ ፡ መ
ሥዋዕተ ፡ ለእግዚአብሔር ። ወሖር ፡ ካዕበ ፡ ውእቱ ፡
መልአክ ፡ ጎበ ፡ ኢያቄም ፡ ወይቤሎ ፡ በህከ ፡ ናሁ ፡
ሰምዐ ፡ እግዚአብሔር ፡ ስእለተከ ፡ ወተወክፈ ፡ ቀር
ባነከ ። ብእሲትከ ፡ ሐና ፡ ትፀንስ ፡ ወትወልድ ፡ ለከ ፡
ወለተ ፡ ኄርተ ፡ ወሠናይተ ፡ ዘይነግሥ ፡ ወልዳ ፡ ለቤ
ተ ፡ ያዕቆብ ፡ ለዓለም ። (fol. 43 b.) ወአልበ ፡ ማኅለቅ
ት ፡ ለመንግሥቱ ። ወሰሚዖ ፡ ኢያቄም ፡ ተፈሥሐ ፡
ወአእኰቶ ፡ ለእግዚአብሔር ። ወይቤ ፡ ይትባረክ ፡
እግዚአብሔር ፡ አምላክ ፡ እስራኤል ። ዘኢመነነ ፡ ስ
እለትየ ፡ ወተወክፈ ፡ ጸሎትየ ፡ በከመ ፡ ይቤ ፡ በመገ
ሙር ፡ ብፁዕ ፡ ብእሲ ፡ ዘኢኖለቈ ፡ ሎቱ ፡ እግዚአብ
ሔር ፡ ኃጢአቶ ። በእማን ፡ ኢተሐ[ሰ]ወ ፡ ቃለ ፡ ነቢ
ይ ፡ ወንዲ ፡ ይቤ ፡ ቅሩብ ፡ እግዚአብሔር ፡ ለየዋሃነ ፡
ልብ ፤ ወይረድኦሙ ፡ ለትሑታን ፡ መንፈስ ። ወእም
ዝ ፡ ጸውዖሙ ፡ ኢኢያቄም ፡ ለናሎት ፡ አባግዒሁ ፡ ወ
መራዕዩሁ ፡ ወይቤሎሙ ፡ አምጽኡ ፡ ሊተ ፡ ፪ተ ፡
አባግዐ ፡ ቀሩበን ፡ ለእግዚአብሔር ። ወአምጽኡ ፡
ሎቱ ፡ (fol. 44 a.) አልበምት ፡ ወአባግዐ ፡ ወገብረ ፡ መ
ሥዋዕተ ፡ ለእግዚአብሔር ። ወቦዐ ፡ ውስተ ፡ ቤቱ ፡
ወገበረ ፡ ምሳሐ ፡ ለነዳያንኒ ፡ ወለአዝማዲሁኒ ፡ ነሶ
ሙ ። ወአምዝ ፡ አመ ፡ ሣልስት ፡ ዕለት ፡ ሀለየ ፡ ክቡ
ር ፡ ኢያቄም ፡ በልቡ ፡ ወይቤ ፡ እመሰ ፡ ክነ ፡ እሙነ ፡
ዘይቤለኒ ፡ መልአክ ፡ በራእይ ፡ እወስድ ፡ ካዕበ ፡ ለእ
ግዚአብሔር ፡ መሥዋዕተ ፡ ሐርጌ ፡ ንጹሐ ፡ ወዕጣል
ተ ፡ ንጽሕተ ፡ ወአቁርቦሙ ፡ ይሡዕዎሙ ። ወሶቤሃ ፡
እሬኢ ፡ ገጽየ ፡ ውስተ ፡ አክሊል ፡ ዘቤተ ፡ መቅደስ ፡
ወሀሎ ፡ አክሊል ፡ ዘግቡር ፡ በዕንቄ ፡ ባሕርይ ፡ ወይ
ነብር ፡ ውስተ ፡ ምሥዋዕ ። ወሶበ ፡ ያበውዕ ፡ ፭እም
ደቂቀ ፡ እስራኤል ፡ መ (fol. 44 b.) ሥዋዕተ ። እመሂ ፡
ብዕዓት ፡ ወእመሂ ፡ ዘፈቃድ ፡ እመሂ ፡ ዘበእንተ ፡ አ
ስተስርዮ ፡ ኃጢአት ። ወይሠውዕ ፡ ለእግዚአብሔ
ር ። እመሰ ፡ ተወክፈ ፡ እግዚአብሔር ፡ እምኔሁ ፡ ቀ
ርባኖ ፡ ያስተርኢ ፡ ውስተ ፡ አክሊለ ፡ ባሕርይ ፡ ገጹ ፡
ከመ ፡ መጽሔት ፡ ለውእቱ ፡ ብእሲ ፡ ዘአብዐ ። ወእ
መሰ ፡ ኢተወክፎ ፡ እግዚአብሔር ፡ ለመሥዋዕቱ ፡
ኢያስተርኢ ፡ ገጹ ፡ ውስተ ፡ ባሕርይ ፡ ግቡረ ፡ አክ
ሊል ። ወሶቤሃ ፡ ነሥአ ፡ ኢያቄም ፡ ቡሩክ ፡ አባግዐ ፡
ወአልህምት ፡ ወሦዐ ፡ ቅድመ ፡ እግዚአብሔር ፡ እን
ዘ ፡ ይብል ፡ እመሰ ፡ ሠመርኩ ፡ እግዚአ ፡ ቅሩባንየ ፡
ዘአቅረብኩ ፡ ውስተ ፡ ምሥዋዒከ ፡ ያስተርኢ ፡ ገጽ
የ ፡ ውስተ ፡ አክሊለ ፡ ባሕርይ ፡ ወሶቤሃ ፡ ነጸረ ፡ ገጸ ፡
(fol. 45 a.) ውስተ ፡ ውእቱ ፡ አክሊል ፡ ወይቤ ፡ ብፁዕ ፡
ኢያቄም ፡ ናሁ ፡ አእመርኩ ፡ ከመ ፡ መሀረኒ ፡ እግዚ
አብሔር ፡ ወተወክፈኒ ፡ ወራእይኒ ፡ ዘአስተርአየኒ ፡
እሙን ፡ ውእቱ ። ወተመይጠ ፡ ኢያቄም ፡ ውስተ ፡
ቤቱ ፡ እንዘ ፡ ይሴብሖ ፡ ለእግዚአብሔር ፡ በፍሥሓ ፡
ወበሐሤት ፡ ለዘለሎቱ ፡ ይደሉ ፡ ክብር ፡ ወስብሓት ፡
ለዓለመ ፡ ዓለም ፡ አሜን ።

ዘሐሙስ ።

ናይድዕ ፡ ባህለ ፡ ነቢያት ፡ ስማዕ ፡ ዘይቤሎ ፡ እግ
ዚአብሔር ፡ ለአቡነ ፡ አዳም ፡ እመጽእ ፡ አነ ፡ ለልየ ፡
በ፩ዕለት ፡ ወመንፈቀ ፡ ዕለት ፡ እትወለድ ፡ እምወለ
ትከ ። አሜሃ ፡ እምህረከ ፡ ወእግሃለከ ፡ በብዝኃ ፡ ም
ሕረትየ ፡ ለ፶፱ዓመታት ፡ ረሰዮን ፡ ከመ ፡ ፫ዕለታት ፡
ወለ፷፱ዓመታት ፡ ረሰዮን ፡ ከመ ፡ ፯ሰዓተ ፡ ዕለት ፡
ወ (fol. 45 b.) ዓዲ ፡ ይቤ ፡ እግዚእነ ፡ ወመድኃኒነ ፡ ኢ
የሱስ ፡ ክርስቶስ ፡ በመጽሐፈ ፡ ኪዳን ፡ አመ ፡ ፲ወ፱ ፡

ዓመት ፡ አመ ፡ ፍጻሜሃ ፡ ለጸንጠቈስጤ ፡ ወጸሲካ ፡ ይከውን ፡ ምጽአቱ ፡ ለአቡየ ፡ ለ፲፪ ፡ ረሰዮ ፡ ከመ ፡ ፩፪ ፡ ወለ፩፪ ፡ ከመ ፡ ሃ ። ኢሳይያስኒ ፡ ይቤ ፡ ወይነብር ፡ ውስተ ፡ ዝንቱ ፡ ዓለመ ፡ ፩ተ ፡ ፲፬ወ፩መዋዕል ። ናሁ ፡ አቀምነ ፡ ለክሙ ፡ ስምዐ ፡ እመጻሕፍት ፡ ቅዱሳት ፡ እምሐዲስ ፡ ወብሉይ ። በእንተ ፡ ምጽአቶ ፡ እግዚእነ ፡ ጎበ ፡ እግዝእትነ ፡ ሐና ፡ ወእምዝ ፡ ፀንስት ፡ ቅድስት ፡ ሐና ፡ ወነበረት ፡ እንዘ ፡ ተአኩቶ ፡ ለእግዚአብሔር ፡ ፱ተ ፡ አውራኃ ። ወሶበ ፡ ኮና ፡ ላቲ ፡ ፱አውራኁ ፡ ወለደት ፡ ወለተ ፡ ወትቤላ ፡ ሐና ፡ ለመ ወልዳት ፡ ምንትኑ ፡ (fol. 46a.) ዘወለድኩ ፡ ወትቤላ ፡ መወልዲት ፡ ወለተ ፡ ወለድኪ ፡ ወትቤ ፡ ሐና ፡ ታዓብዮ ፡ ነፍስየ ፡ ለእግዚአብሔር ። ወሰመየታ ፡ ስማ ፡ ማርያም ፡ ወሶበ ፡ ኮና ፡ ለሐና ፡ ፵መዋዕል ፡ ተሐፅበት ፡ ወለብሰት ፡ አልባሲሃ ፡ ወአጥበወታ ፡ ለይእቲ ፡ ወለት ፡ እስመ ፡ ክነት ፡ ለእማ ፡ አሐተ ፡ ወለእንተ ፡ ወለደታ ፡ ጎረት ፡ ይእቲ ፡ ዛቲ ። አሐቲ ፡ ዘይቤ ፡ ማርያም ፡ እንታክቲ ፡ እማ ፡ ዘይቤ ፡ ሐና ፡ ይእቲ ። ወሶበ ፡ ተፈጸመ ፡ ላቲ ፡ ለእግዝእትነ ፡ ማርያም ፡ ፮አውራኁ ፡ ሖረት ፡ ምሥጋረ ፡ እግር ፡ ፩ተ ፡ ወገብዐት ፡ ውስተ ፡ ሕጽና ፡ ለእማ ። ወእምዝ ፡ ትቤ ፡ ሐና ፡ ሕያው ፡ ውእቱ ፡ እግዚአብሔር ፡ ከመ ፡ ኢየኃድጋ ፡ ለዛቲ ፡ ወለት ፡ ታ (fol. 46b.) ንሶሱ ፡ ውስተ ፡ ምድር ፡ እስከ ፡ እወስዳ ፡ ውስተ ፡ ቤተ ፡ መቅደስ ፡ ዘእግዚአብሔር ። ወእምዝ ፡ ሐነፀት ፡ ላቲ ፡ ማኅደረ ፡ ለባሕቲታ ። ወአንበረታ ፡ ውስቴታ ፡ እስከ ፡ ሶበ ፡ ኮና ፡ ፭ዓመት ፡ ወውእተ ፡ ጊዜ ፡ ገብረ ፡ ኢያቄም ፡ በዓለ ፡ ዓቢየ ፡ ለማርያም ፡ ወጸውዖሙ ፡ ለክህናት ፡ ወለረበናተ ፡ እስራኤል ፡ ወለዓበይቶሙ ፡ ወለመላሕቅተ ፡ ሕዝብ ። ወጠብሐ ፡ መግዝወ ፡ ወአፅገበሙ ፡ ለዙሎሙ ፡ ወእምድኅ ፡ ለይእቲ ፡ ማርያም ፡ አቡሃ ፡ ጎበ ፡ ካህናት ፡ ወባረክዋ ፡ ዙሎሙ ፡ እንዘ ፡ ይብሉ ፡ እግዚአብሔር ፡ አምላክነ ፡ ዘዙሎ ፡ ይመልክ ፡ ወአምላኮሙ ፡ ለአበዊነ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ይባርክ ፡ ለዛቲ ፡ ወለት ፡ ወይረስያ ፡ ፍሬ ፡ ሠ (fol. 47a.) ናየ ፡ ከመ ፡ ታግዕዘነ ፡ እሙስና ፡ ወየሀባ ፡ ኃይለ ፡ ወጽንዐ ፡ ወይዕበይ ፡ ስማ ፡ እስክ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡ ወይቤሉ ፡ ዙሎሙ ፡ አሜን ፡ ወአሜን ። ወእምዝ ፡ ወሰድዋ ፡ ጎበ ፡ ዙሎሙ ፡ ሊቃን ፡ ጳጳሳት ፡ ወመላህቅቲሆሙ ፡ ለሕዝብ ፡ ወባረክዋ ፡ ዙሎሙ ፡ በበማዕርጊሆሙ ፡ ወበበውሉዶሙ ። ወይቤልዋ ፡ እግዚአብሔር ፡ አኃዜ ፡ ዓለማት ፡ አምላክ ፡ አብርሃም ፡ አምላክ ፡ ይስሐቅ ፡ ወአምላከ ፡ ያዕቆብ ፡ ዘይነብር ፡ ውስተ ፡ አርያም ፡ ይባርክ ፡ አፍአሃ ፡ ወውሳጤሃ ፡ ነፍሳ ፡ ወሥጋሃ ። ወባረክዋ ፡ ከመዝ ፡ ወእምዝ ፡ ነሥአታ ፡ እማ ፡ ወአብዓታ ፡ ውስተ ፡ ውእቱ ፡ ማኅደር ፡ እንተ ፡ ሐነፀት ፡ ላቲ ። ወትቤ ፡ ሐና ፡ እሴብሖ ፡ ለእግዚአብሔ (fol. 47b.) ር ፡ በስብሐተ ፡ ቅዱሳን ፡ እባርኮ ፤ እቄድሶ ፤ እቄድሶ ፤ አአኩቶ ፤ አሴዕሎ ፤ አዓብዮ ፤ እፈቅሮ ፤ አሠምሮ ። እስመ ፡ አሰሳለ ፡ እምኔየ ፡ ነገረ ፡ ጽዕለት ፡ ወነገረ ፡ ኃፍረት ፡ እምነገደ ፡ እስራኤል ፡ አመ ፡ ጊዜ ፡ ይቤሉኒ ፡ ኢንትዊከፍ ፡ መባዐኪ ፡ ወቀርበነኪ ፡ ዘአልብኪ ፡ ዘርእ ፡ ወፍሬ ፡ በርክት ። ወበእንተዝ ፡ ነበርኩ ፡ ፵መዓልተ ፡ ወ፵ሌሊተ ፡ እንዘ ፡ ኢይጥዕም ፡ ምንተኒ ፡ ወነበርኩ ፡ ኃዲግየ ፡ አራዘ ፡ ወመልዐ ፡ ልብየ ፡ እንባዜ ፡ ወትካዘ ፡ ወኢያስተሐወዝኩ ፡ ሕይወትየ ። ዝንቱ ፡ ዙሎ ፡ ዘረከበኒ ፡ እምነገደ ፡ ሕዝብየ ፡ እምእደዊሆሙ ፡ ወአንስቲያሆሙ ። እምአእማትኒ ፡ ወእምአግብርትኒ ፡ (fol. 48a.) እንዘ ፡ ይጼዕሉኒ ፡ መብልዕየኒ ፡ ወስቴየኒ ፡ መሪረ ፡ ኮነኒ ። እኅውኒ ፡ ወእኅትኒ ፡ አብኒ ፡ ወእምኒ ፡ ወአዝማድየኒ ፡ ሮዱኒ ፡ ወጸዓሉኒ ፡ እምይናዝዙኒ ። ነገደ ፡ ሮቤል ፡ በበሕዘቢሆሙ ፡ ወአንስቲያሆሙኒ ፡ በበአብያቲሆን ፡ ወዙሎሙ ፡ ነገደ ፡ እስራኤል ፡ እስከ ፡ ነገደ ፡ ብንያም ፡ በበአብያቲሆሙ ። ወእንስቲያሆሙኒ ፡ በበባሕቲቶን ፡ እንዘ ፡ የሐምዩኒ ፡ ኢያክሙ ፡ ወእንዘ ፡ ይጼዕሉኒ ፡ ኅቡረ ፡ ላዕሌየ ፡ ቆሙ ። ስብሐት ፡ ለእግዚአብሔር ፡ አዶናይ ። ስብሐት ፡ ለእግዚአብሔር ፡ ጸባዖት ። ስብሐት ፡ ለእግዚአብሔር ፡ ኤሎሄ ። ሰብሕዎ ፡ ለእግዚአብሔር ፡ በቅዱሳኑ ። ሰብሕዎ ፡ በጽንዐ ፡ ኃይሉ ። ሰብሕዎ ፡ በክ (fol. 48b.) ሊሎቱ ። ሰብሕዎ ፡ በከመ ፡ ብዝኃ ፡ ዕበዩ ። ሰብሕዎ ፡ በቃለ ፡ ቀርን ። ሰብሕዎ ፡ በመዝሙር ፡ ወበመሰንቆ ። ሰብሕዎ ፡ በከበሮ ፡ ወበትፍሥሕት ። ሰብሕዎ ፡ በአውታር ፡ ወበእንዚራ ። ሰብሕዎ ፡ በጸናጽል ፡ ዘሠናይ ፡ ቃሉ ። ሰብሕዎ ፡ በጸናጽል ፡ ወበይባቤ ። ዙሉ ፡

ነፍስ ፡ ይሴብሖ ፡ ለእግዚአብሔር ። በእንቲአየ ፡ ይት ፌሥሑ ፡ ወይትኃሠዩ ፡ ሙሴ ፡ ወአውሴ ፡ ወበእን ተ ፡ ወሊዶትየ ፡ ይሴብሕ ፡ ዳዊት ፡ ወልደ ፡ እሴ ። በ እንተዝ ፡ ኢኮንኩ ፡ ነግደ ፡ ወፈላሴ ። እምይእዜሰ ፡ ደለወኒ ፡ እበል ፡ ዓሪግየ ፡ ውስተ ፡ ደብርየ ፡ ወለም ሕሳ ፡ ስብሐት ፡ ለከ ፡ እግዚአብሔር ፡ አምላኪየ ፡ ዘ ትሰሪ ፡ አበሳ ፡ ስብሐት ፡ ለከ ፡ እግዚአብሔር ፡ አም ላ (fol. 49a.) ኪያ ፡ ዘከንከኒ ፡ በቋዔ ። ወከንከ ፡ ለጎር ትምናየ ፡ ረዳኤ ። ወእንዘ ፡ ከመዝ ፡ ትጼሊ ፡ ሐና ፡ ርእየት ፡ ፲ቱ ፡ ሊቃን ፡ መላእክተ ፡ እንዘ ፡ ይዜምሩ ፡ በቃለ ፡ ቃና ፡ ጥዑም ፡ ወይጼልልዋ ፡ በበስሱ ፡ አከ ናፍ ፡ ዘነበልባል ፡ ዘውእቶሙ ፡ ሚካኤል ፡ ወገብር ኤል ፡ ሱራፌል ፡ ወኪሩቤል ፡ ሩፋኤል ፡ ወኡራኤ ል ፡ ሱርያል ፡ ወሰላትያል ፡ ሰቄኤል ፡ ወራሙኤል ፡ ሰዳክያል ፡ ወአናንያል ፡ እለ ፡ ግልቡባን ፡ በነደ ፡ እሳ ት ፡ ወሰምዓቶሙ ፡ እንዘ ፡ ይብሉ ፡ ስብሐት ፡ ለኪ ፡ አማርያም ፡ መርአተ ፡ አብ ፡ አብፅዖት ፡ ማርያም ፡ ቅ ድስተ ፡ ቅዱሳን ። ተፈሥሒ ፡ አማርያም ፡ በዐለ ፡ ከብካቦሙ ፡ ለክርስቲያን ፤ ተፈሥሒ ፡ አማርያም ፡ በዐለ ፡ ተድላሆሙ ፡ ለናዝራውያ (fol. 49b.) ን ። ተፈ ሥሒ ፡ አማርያም ፡ ዘክንኪ ፡ መራኁተ ፡ መንግሥ ተ ፡ ሰማያት ። ተፈሥሒ ፡ አማርያም ፡ ዘይደልወኪ ፡ ትኩኒ ፡ በዐለ ፡ ግዕዝኖሙ ፡ ለደቂቀ ፡ አዳም ። ተፈሥ ሒ ፡ አማርያም ፡ ዘይደልወኪ ፡ ትኩኒ ፡ አራቂተ ፡ ማ ዕከለ ፡ ሰማያውያን ፡ ወምድራውያን ፡ ተፈሥሒ ፡ አ ማርያም ፡ ዘሀለወኪ ፡ ትኩኒ ፡ ወላዲቶ ፡ ለፈጣሪ ። ወእንቲኒ ፡ አሐና ፡ ይደልወኪ ፡ ብፅዓን ፡ እስመ ፡ ነ በርኪ ፡ መክነ ፡ መጠነገዘ ፡ መዋዕል ። ወሶበኒ ፡ ወለድ ኪ ፡ ናሁ ፡ ወለድኪ ፡ እግዝእተ ፡ ሰማያውያን ፡ ወም ድራውያን ። ብፅዕት ፡ እንቲ ፡ አሐና ፡ እስመ ፡ ከንኪ ፡ እምሔወተ ፡ ለእግዚአብሔር ። ብፅዓን ፡ ለከ ፡ አሐ ና ፡ ዘከ (fol. 50a.) ንኪ ፡ እግዝእቶሙ ፡ ለዳዊት ፡ ወለ ኵሎሙ ፡ ነገሥተ ፡ እስራኤል ። ብፅዕት ፡ እንቲ ፡ አ ሐና ፡ ዘንሕነ ፡ ተዓሠርነ ፡ ለተቀብሎተኪ ፡ ኀበ ፡ ከብ ካበ ፡ ሰማይ ። ወዘንተ ፡ ብሂሎሙ ፡ ተሰወሩ ፡ እምኔ ሃ ። ወሰሚዓ ፡ ምሥጢረ ፡ ነገር ፡ ዘሀለወ ፡ ይኩን ፡ እንከረት ፡ ወሰብሐቶ ፡ ለእግዚአብሔር ፡ ወእንከረ ተ ፡ በርእሳ ፡ ፈድፋዶ ። ስብሐት ፡ ለእግዚአብሔር ፡ ዘጸገዋ ፡ ለብፅዕት ፡ ሐና ፡ ክብረ ፡ ወልዕልና ፡ እምኵ ሎሙ ፡ አዋልዶ ፡ እስራኤል ። ጸሎታ ፡ ወበረከታ ፡ ያድኅኖ ፡ ለተስፋ ፡ ሚካኤል ፡ እመዓተ ፡ ክርስቶስ ፡ ወእምተዋቅሶቱ ፡ በዓውዶ ፡ ፍትሕ ፡ ለዓለመ ፡ ዓለ ም ፡ አሜን ።

ስምዐ ፡ አኃውየ ፡ ክርስቲያን ፡ ዘረከብነ ፡ ነገረ ፡ በ (fol. 50b.) ብዙኃ ፡ ሐተታ ። ወሀሎ ፡ ፩ብእሲ ፡ ፈራ ጄ ፡ እግዚአብሔር ፡ ወኮነ ፡ ይጼሊ ፡ ወትረ ፡ ወይትግ ሀ ፡ መዓልተ ፡ ወሌሊተ ፡ ከመ ፡ መላ[እ]ክት ፡ ወይገብ ር ፡ በዐለ ፡ መላእክት ፡ ወሰብእ ፡ ቅዱሳን ። ወበዐለ ፡ ሰማዕት ፡ መስተጋድላን ፡ በዐለ ፡ ደናግል ፡ ወመነኮ ሳት ፡ ይቤ ፡ ከመዝ ፡ ወይራኢ ፡ ስውረ ፡ ነገረ ፡ ወይ ቤ ፡ ርኢክዎሙ ፡ ለኢያቄም ፡ ወለሐና ፡ ለቢሶሙ ፡ አልባሰ ፡ ብሩህ ፡ ወአክሊለ ፡ ብርሃን ፡ ዲበ ፡ ርእሶ ሙ ፡ ወቆሙ ፡ ቅድመ ፡ መንበረ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ወሰገዱ ፡ እንዘ ፡ ይብሉ ፡ አእግ ዚእነ ፡ ወአምላክነ ፡ ንጉሥነ ፡ ወመሲሕነ ፡ ወፈጣሪ ነ ፡ እስመ ፡ ንሕነ ፡ ክቡራን ፡ ዘእንተ ፡ አክበርከነ ፡ ወ አልዓልከነ ፡ በእንተ ፡ ዘወለድነ ፡ ኪያ (fol. 51a.) ከ ፡ ለምንት ፡ ኢረስይከ ፡ ስመነ ፡ ስመ፱ ፡ ወዕውቀ ፡ በ ኵሉ ፡ ዓለም ። ሶበሰ ፡ ረሰይከነ ፡ ስመ-ዓነ ፡ እምገብ ሩ ፡ ለነ ፡ ተዝካረነ ፡ ወበዐለነ ፡ ናሁ ፡ ንሬኡ ፡ ይገብ ሩ ፡ ለሰማዕት ፡ ወለመላእክት ፡ ለጻድቃን ፡ ወለደና ግል ፡ ወለኵሎሙ ፡ እለ ፡ ረከቡ ፡ ሞገሰ ፡ በቅድሜ ከ ። ኦእግዚኦ ፡ ሀበ ፡ ሞገሰ ፡ ለዘይገብር ፡ ተዝካረነ ፡ ወይሁብ ፡ ምጽዋተ ፡ በስምነ ፡ ምንት ፡ አስቡ ፡ በጎቤ ከ ፡ ወይቤሎሙ ፡ ኵሉ ፡ ዘይገብር ፡ ተዝክረክሙ ፡ ወየሐንፅ ፡ ቤተ ፡ ክርስቲያን ፡ በስምክሙ ፡ ወይጽሕ ፍ ፡ መጽሐፈ ፡ ዜናነክሙ ፡ አነ ፡ አስተፈሥሖ ፡ በዓለ ም ፡ ዘይመጽእ ፡ ወእሰሪ ፡ ሎቱ ፡ ኵሎ ፡ ኃጣውኢ ሁ ፡ ወእደመስስ ፡ መጽሐፈ ፡ ዕዳሁ ። ወይእዜኒ ፡ (fol. 51b.) አኃውየ ፡ ፍቁራን ፡ በክርስቶስ ፡ አክብርዎ ሙ ፡ ለኢያቄም ፡ ወሐና ፡ ወአዕብይዎሙ ፡ ወአፍቅ ርዎሙ ፡ እስመ ፡ ወላድያኒሃ ፡ ለእግዝእትነ ፡ ማርያ ም ፡ ወላዲተ ፡ አምላክ ፡ እሙንቱ ፡ ግበሩ ፡ በዐለሙ ፡ ከመ ፡ ለክሙኒ ፡ ይኩንክሙ ፡ ረዳእያነ ፡ በሰማያት ፡ አመ ፡ ዕለተ ፡ ፍዳ ፡ ወፍትሕ ፡ አመ ፡ ኢታድኅንን ፡ እ ም ፡ ውሉዳ ፡ ወአመ ፡ ኢያሠልጥ ፡ ባሕርይ ። አሜን ፡

አብለክሙ ፡ ከመ ፡ ይተነብሉ ፡ ጎበ ፡ እግዚእነ ፡ ወመ
ድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ከመ ፡ ይሣሃልክሙ ፡
አሜሃ ። እስመ ፡ ይቤ ፡ ለሊሁ ፡ ዘእስተየ ፡ ጽዋዐ ፡
ማይ ፡ ቈሪር ፡ በስመ[የ] ፡ አለ ፡ የአምኑ ፡ ብየ ፡ ኢያኃ
ጕል ፡ አስቦ ፡ በጎቤየ ፡ ብፁዕ ፡ ዘያከብሮ (fol. 52a.) ሙ ፡
እስመ ፡ እሙንቱኒ ፡ ያከብርዎ ። ብፁዕ ፡ ዘያፈቅሮ
ሙ ፡ እሙንቱኒ ፡ ያፈቅርዎ ። ብፁዕ ፡ ዘየአኩት ፡ ኪ
ያሆሙ ፡ ውእቶሙኒ ፡ የአኩትዎ ፡ በሰማያት ። ብፁ
ዕ ፡ ዘይቄድሶሙ ፡ እሙንቱኒ ፡ ይቄድስዎ ። ብፅዕት ፡
ወቅድስት ፡ ሐና ፡ ብፁዕ ፡ ወንጹሕ ፡ ኢያቁም ፡ ይስ
እሉ ፡ ጎበ ፡ እግዝእትነ ፡ ወወላዲተ ፡ መድኃኒነ ፡ ኢ
የሱስ ፡ ክርስቶስ ፡ ለዘይገብር ፡ ተዝካሮሙ ፡ ዕበ ፡ ይ
ትፈታሕ ፡ ላዕሌሁ ፡ ኵነኔ ፡ ወእግዝእትነሂ ፡ ቅድስ
ት ፡ ድንግል ፡ ማርያም ፡ ትቀውም ፡ ቅድመ ፡ ፍቁር ፡
ወልዳ ፡ መድኃኒነ ። ወትትነብል ፡ በእንተ ፡ እለ ፡ ይ
ገብሩ ፡ ተዝክረ ፡ አቡሃ ፡ ወእማ ፡ ኢያቁም ፡ ወሐና ፡
ወታስተሪ ፡ ኵሎ ፡ ኃጢአቶሙ ፡ ወትመ (fol. 52b.) ር
ሆሙ ፡ ውስተ ፡ ሕይወት ፡ ዘለዓለም ፡ ከማሁ ፡ ትም
ርሆ ፡ ፍኖተ ፡ መንግሥተ ፡ ሰማያት ፡ ለዘያፈቅራ ፡
ገብረ ፡ ማርያም ፡ በጸሎታ ፡ ዘይትዌከል ፡ ታድኅኖ ፡
እሞተ ፡ ኃጕል ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። አብፅዕ
ት ፡ ሐና ፡ ወለተ ፡ ምሕረት ። አብፅዕት ፡ ሐና ፡ ወለ
ተ ፡ መድኃኒት ። አብፅዕት ፡ ሐና ፡ ወለተ ፡ ሣህል ።
አብፅዕት ፡ ሐና ፡ ወለተ ፡ ዕበይ ። አብፅዕት ፡ ሐና ፡
ወለተ ፡ ጽድቅ ። አብፅዕት ፡ ሐና ፡ ወለተ ፡ ክብር ።
አብ ዕት ፡ ሐና ፡ ወለተ ፡ አዳም ፡ ወሔዋ ። አብፅዕ
ት ፡ ሐና ፡ ሐዳስ ፡ ጣዕዋ ። አብፅዕት ፡ ሐና ፡ እብለ
ኪ ፡ እግዝእትን ፡ ነያ ። እብለኪ ፡ ሐመረ ፡ ሕይወት ፡
አንቲ ፡ ለነፍስየ ፡ እምባሕረ ፡ እሳት ፡ ዘታዓድዊያ ።
አእግዝእ (fol. 53a.) ት ፡ አክብርት ፡ አልዕልት ፡ ሀብ
ተ ፡ በረከትኪ ፡ ውዱድ ፡ ከመ ፡ ዝናም ፡ ዲበ ፡ ርእስ
ን ፡ ይረድ ፡ በእንተ ፡ ኪደንኪ ፡ ፍድፋድ ፡ ዘወሀበኪ ፡
ወልድኪ ፡ ዋሀድ ፡ ለእለ ፡ ተጋባእነ ፡ ዮም ፡ በዕለተ ፡
በዐልኪ ፡ ውስተ ፡ ዛቲ ፡ ዓፀድ ፤ ወፍሬ ፡ ገራውሂነኒ ፡
በጸሎትኪ ፡ ኢይውህደ ፡ ወአድኅንን ፡ እሞተ ፡ ብድ
ብድ ፡ ወእምን ፡ አንበጣ ፡ ወበረደ ፡ ጽልመተ ፡ ኃጢ
አት ፡ እምላዕሌን ፡ ይዕደድ ፤ ወጸላዒን ፡ ይትከየድ ፡
በኵሉ ፡ ትውልደ ፡ ትውልድ ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ። ለዛቲ ፡ መጽሐፈ ፡ ዜናሃ ፡ ለቅድስት ፡ ወጎሪ
ት ፡ ሐና ፡ ወላዲተ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡
ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ዘአጽሐፈ ፡ ገብረ ፡ ማ
ርያም ፡ በትጋህ ፡ ወበብዙኅ ፡ ጽሑቅ ። ይ (fol. 53b.)
ጽሐፍ ፡ ስሞ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ጎበ ፡
ዓምደ ፡ ወርቅ ፡ ዘኢያንቀለቅል ፡ ወኢይወድቅ ። በ
ቀለመ ፡ ብርሃን ፡ ያበርህ ፡ ወያንጸባርቅ ። ጎበኒ ፡ ተ
ጋብኡ ፡ ገባርያነ ፡ ሥምረቱ ፡ ለእግዚአ ፡ ጽድቅ ።
ማዕከሌሆሙ ፡ ይትጋባዕ ፡ ወይርፍቅ ። በፍሥሐ ፡ እ
ንዘ ፡ ይስሕቅ ። ከዊኖ ፡ በጸሎታ ፡ በአልባሰ ፡ ከብ
ካብ ፡ ዘይበርቅ ። ወለጸሐፈሁኒ ፡ ገብረ ፡ ክርስቶ
ስ ፡ በገቢረ ፡ ኃጢአት ፡ ውኑጥ ፤ ወግዕዙ ፡ እምግ
ዕዝ ፡ መነክሳት ፡ ውሉጥ ። በጸሎተ ፡ ዛቲ ፡ ሐና ፡
ዘዜና ፡ አልባሲሃ ፡ ዜና ፡ አንክሶ ፡ ወቀሶስ ። መጽ
ሐፈ ፡ ኃጢአቱ ፡ ወልደ ፡ ወለታ ፡ እግዚእነ ፡ ኢ
የሱስ ፡ ክርስቶስ ፡ ይደምስስ ፡ ወይስጥዋ ፡ ወይክ
ፍሎ ፡ ቁመት ፡ (fol. 54a.) ምስሌሃ ፡ በየማነ ፡ መ
ንግሥቱ ፡ ዘኢይሠዓር ፡ ወኢይትዋለጥ ። ለዓለ
መ ፡ ዓለም ፡ አሜን ፡ ወአሜን ፡ ለይኩን ፡ ለይ
ኩን ። ። ።

ዘዓርብ ።

በስመ ፡ እግዚአብሔር ፡ አብ ፡ ለሰማይ ፡ ዘረከበ ።
ወበስመ ፡ እግዚአብሔር ፡ ወልድ ፡ ዋሕድ ፡ ዘአምጽ
አ ፡ ዓለመ ፡ እምጎበ ፡ አልቦ ። ወበስመ ፡ እግዚአብ
ሔር ፡ መንፈስ ፡ ቅዱስ ፡ ጸራቅሊጦስ ፡ መንፈሰ ፡ አ
ለብዎ ፡ ወአጥብቦ ። ናንብብ ፡ ዘንተ ፡ ድርሳነ ፡ ዘክቡ
ረ ፡ ስም ፡ ወልዑል ፡ ዝክር ፡ ኢያቁም ፡ አቡሃ ፡ ለእ
ግዝእትነ ፡ ወላዲተ ፡ አምላክ ፡ ማርያም ፡ ድንግል ፡
በቍሚት ፡ ለዘያነብቦ ። ወረባሕ ፡ ለዘይሰምዖ ፡ ወየዓ
ቅቦ ። ጸሎቱ ፡ ትዕቀቦ ፡ በዝ ፡ ዓለም ፡ እምትምይን
ተ ፡ ዲያብሎስ ፡ ዘያጽሕቦ ። ወበዓልም (fol. 54b.) ኒ ፡

ዘይመጽእ ፡ ይክፍሎ ፡ ቊመት ፡ ምስለ ፡ ቅዱሳን ፡ ል ዑል ፡ በአስተርእዮ ። ለፍቁሩ ፡ ተስፋ ፡ ሚካኤል ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ክሥት ፡ ሊተ ፡ እግዚእ ፡ እግዚአብሔር ፡ ንስቲ ተ ፡ ከመ ፡ እንግር ፡ በልሳንየ ፡ ላዕላዕ ፡ ወበቃልየ ፡ ሕጹር ፡ እንዘ ፡ እስብክ ፡ ወአዜኑ ፡ ዜና ፡ ልደታ ፡ ለ እግዝእትነ ፡ ማርያም ፡ እምሐቌ ፡ ኢያቄም ፡ በትረ ፡ መንግሥት ፡ ወአምክርሠ ፡ ሐና ፡ በትረ ፡ ክህነት ። ወኀረዮ ፡ እግዚአብሔር ፡ አምላክ ፡ ለዝንቱ ፡ ልዑ ለ ፡ መንበር ፡ ኢያቄም ፡ እምኵሎሙ ፡ ነገደ ፡ ይሁ ዳ ፡ ወእምሰብአ ፡ ቤተ ፡ ዳዊት ፡ ንጉሥ ፡ ዘተኀርየ ፡ ከመ ፡ ይንግሥ ፡ ላዕለ ፡ ቤተ ፡ እስራኤል ፡ እምነ ፡ ፯ ደቂቁ ፡ ለእሴይ ፡ እለ ፡ ሠናያነ ፡ ተወልዱ ፡ ወእለ ፡ በተግሣጽ ፡ ተሐፅ (fol. 55a.) ኑ ፡ ወውእቱ ፡ ይንዕስ ፡ እምኵሎሙ ፡ እኁዊሁ ። ወከነ ፡ ዕበ ፡ ፈነዎ ፡ እግዚ አብሔር ፡ ለሳሙኤል ፡ ነቢይ ፡ ውስተ ፡ ቤተ ፡ እሴ ይ ፡ ወውስተ ፡ ሀገረ ፡ ኤፍራታ ፡ ቤተ ፡ ልሔም ። ወ መጺእ ፡ ሳሙኤል ፡ ነቢይ ፡ ይቤሎ ፡ ለእሴይ ፡ ጸው ዕ ፡ ደቂቀከ ፡ ወአምጽኦሙ ፡ ኀቤየ ፡ ከመ ፡ እንግሮ ሙ ፡ ነገረ ፡ ዘይቤለኒ ፡ እግዚአብሔር ። ወለአከ ፡ እ ሴይ ፡ ወጸውዖ ፡ ለኤልያብ ፡ በኵሩ ። ወውእቱ ፡ ይ ልህቅ ፡ እምኣኁዊሁ ፡ አዳም ፡ ቆሙ ፡ ወላህይ ፡ መል ክዐ ። ወይቤ ፡ ሳሙኤል ፡ ኢኀረዮ ፡ እግዚአብሔር ። ወጸውዖ ፡ ካዕበ ፡ በካልዑ ፡ ወይቤ ፡ ሳሙኤል ፡ ለዝ ኒ ፡ ኢኀረዮ ፡ እግዚአብሔር ። ወእምዝ ፡ ጸውዖሙ ፡ እሴይ ፡ ለኵሎሙ ፡ በበ፩፩ ፡ ወአምጽኦሙ ፡ ኀበ ፡ ሳ ሙኤል ፡ (fol. 55b.) ወሶበ ፡ ርእዮሙ ፡ ሳሙኤል ፡ ይ ቤሎ ፡ ኢኀረዮሙ ፡ እግዚአብሔር ፡ ወኢሠምረ ፡ እ ግዚአብሔር ። ወእምድኅረዝ ፡ ይቤሎ ፡ ሳሙኤል ፡ ነቢይ ፡ ለእሴይ ፡ አልቦኑ ፡ ካልእ ፡ ዘእንበለ ፡ እሉ ፡ እለ ፡ ርኢክዎሙ ። ወይቤሎ ፡ እሴይ ፡ ሀሎ ፡ ፩ወል ድ ፡ ንዑስ ፡ ውስተ ፡ መራእይ ፡ ዘይሬኢ ፡ አባግዐ ፡ ወይቤሎ ፡ ሳሙኤል ፡ ጸውዖ ፡ ሊተ ፡ ወጸውዖ ፡ ለዳ ዊት ። ወሶበ ፡ መጽአ ፡ ርእዮ ፡ ፍሡሕ ፡ ገጹ ፡ ወአዕ ይንቲሁ ፡ ከመ ፡ ኤዝረቅ ፡ ወቆሙ ፡ ከመ ፡ አርዘ ፡ ሊ በኖስ ፡ ወአስናኒሁ ፡ ከመ ፡ ሀሊብ ፡ ፀዐዳ ፡ ወሰለን ታሁ ፡ ቀይህ ፡ ከመ ፡ ጽጌ ፡ ረዳ ። ወይመስል ፡ ሠርና ዓቲሁ ፡ ከመ ፡ ሠርናዐ ፡ እጓለ ፡ አናብስት ፡ ወይቤሎ ፡ እግዚአብሔር ፡ ለሳሙኤል ፡ (fol. 56a.) ነቢይ ፡ ነዋ ፡ ዝንቱ ፡ ውእቱ ፡ ዘኀረይክዎ ፡ አነ ፡ ከመ ፡ ይንግሥ ፡ ለቤተ ፡ እስራኤል ፡ ተንሥእ ፡ ወቅብዖ ፡ ወአበቍኤል ፡ ሎቱ ፡ ቀርነ ፡ ወአስተዳሉ ፡ ማኅቶተ ፡ ለመሲሕየ ፡ ዳዊት ። ወአሠርፅ ፡ በትረ ፡ እምስርዉ ፡ ወጽጌ ፡ ዘ ኢይጸመሂ ፡ እምኀንዱ ። ወሶቤሃ ፡ ተንሥአ ፡ ሳሙ ኤል ፡ እምኀበ ፡ ይነብር ፡ ወነሥአ ፡ ቀርነ ፡ ቅብዕ ፡ ወ ሦጠ ፡ ዲበ ፡ ርእሱ ፡ ወይቤሎ ፡ ቀብዐከ ፡ እግዚአብ ሔር ፡ ወሚመከ ፡ ትንግሥ ፡ ሎሙ ፡ ለእስራኤል ፡ ርስ ቱ ። ወእምድኅረ ፡ ቀብዖ ፡ ለዳዊት ፡ በዐ ፡ ሳሙኤል ፡ ቤቶ ፡ ለእሴይ ፡ ከመ ፡ ይብላዕ ፡ እክለ ። ወበይእቲ ፡ ሌሊት ፡ አስተርአዮ ፡ እግዚአብሔር ፡ ለሳሙኤል ፡ ወይቤሎ ፡ ኪዳነ ፡ ተካየድኩ ፡ ምስለ ፡ ኀሩይየ ፡ (fol. 56b.) ወመሀልኩ ፡ ለዳዊት ፡ ገበርየ ፡ ከመ ፡ አስ ተዴሉ ፡ ዘርኡ ፡ ለዓለመ ፡ ዓለም ። ወኢሐንጽ ፡ ለት ውልደ ፡ ትውልድ ፡ መንበሮ ። ወተንሢኡ ፡ ሳሙኤ ል ፡ ነቢይ ፡ በጽባሕ ፡ ጸውዖ ፡ ለዳዊት ፡ ወይቤሎ ፡ ከ መዝ ፡ ይቤ ፡ እግዚአብሔር ፡ ናሁ ፡ አልዓልኩ ፡ ኀሩ ይየ ፡ እምሕዝብየ ፡ ወቀባዕኩዎ ፡ ቅብዐ ፡ ቅዱስ ። ወ ዘርኡሂ ፡ ለዓለመ ፡ ዓለም ፡ ይጸንዕ ፡ ወመንበሩሂ ፡ ከመ ፡ መዋዕለ ፡ ሰማይ ፡ ዘርኡሰ ፡ ዘይቤ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወመንበሩሂ ፡ እግዝእትነ ፡ ማር ያም ፡ ይእቲ ፡ ዘሠረፀት ፡ እምሐቌ ፡ ኢያቄም ፡ አቡ ሃ ፡ ወልደ ፡ ቅዱስ ፡ ዳዊት ፡ ወተዘርአት ፡ ውስተ ፡ ከርሠ ፡ ሐና ፡ መክን ፡ በከመ ፡ አብሰሮ ፡ መልአክ ፡ ለአቡሃ ፡ ገዝረ ፡ ተዘርኦታ ፡ ውስተ ፡ ከርሠ ፡ ብእ (fol. 57a.) ሲቱ ፡ ንጽሕት ፡ ዘኮነት ፡ ሐፃኒተ ፡ መክን ። እፎኬ ፡ ይትፌሣሕ ፡ አብርሃም ፡ ዘተወልደት ፡ ሎቱ ፡ ማርያም ፡ ወለቱ ፡ እምነ ፡ ወልዱ ፡ ኢያቄም ፡ ዘትነ ግሥ ፡ ውስተ ፡ ስፍሐ ፡ ኵሉ ፡ ዓለም ። አክ ፡ በኬብ ሮን ፡ ወበሐሴቦን ። ሚመጠነ ፡ ይትኀሠይ ፡ ይስሐቅ ፡ ዘቀርበ ፡ ቍርባነ ፡ ለእግዚአብሔር ፡ በእደ ፡ አቡሁ ፡ አብርሃም ፡ ወተወልደ ፡ እምዘርኡ ፡ እግዚእ ፡ ወመ ድኀን ፡ ክርስቶስ ፡ ዘአዕረገ ፡ ርእሶ ፡ መሥዋዕተ ፡ ሥ ሙረ ፡ ለእግዚአብሔር ። ብፅዓን ፡ ለከ ፡ አያዕቆብ ፡ ጕንደ ፡ ኢያቄም ፡ እስመ ፡ ሰዋስወ ፡ ትንቢትከ ፡ ተረ ክበት ፡ በሀገረ ፡ መጽሐፍ ፡ ከመ ፡ ትኩን ፡ ምስማከ ፡ ለእግዚአብሔር ። ወእንተኒ ፡ ይሁዳ ፡ ኢትስምያ ፡

ዘማዊት ፡ ለትእማር ፡ መርዓትከ ፡ እስመ ፡ (fol. 57b.) ድኅነት ፡ ባቲ ፡ እምተወግሮ ፡ አዕበን ፡ በወለተ ፡ ወ ልድከ ፡ ኢያቄም ፡ እንተ ፡ ይእቲ ፡ ማርያም ። ንረድ ፡ ካዕበ ፡ ወንናገዝ ፡ ለኑሐሚን ፡ ወንበላ ፡ ኢትብክዩ ፡ እምይእዜሰ ፡ እንበይነ ፡ ደቂቀኪ ፡ ወኢትስምዩ ፡ ር እስኪ ፡ መራረ ። ናሁ ፡ ወለደት ፡ መርዓትኪ ፡ ሩት ፡ ሞዓባዊት ፡ እምነ ፡ ባኦስ ፡ ወልደ ፡ ዘይሴይስ ፡ እም ደቂቀኪ ፡ ምስብዒተ ፡ እምነ ፡ ዘርአ ፡ ዚአሁ ፡ ተረክ በ ፡ ዮም ፡ መድኃኒቶሙ ፡ ለእስራኤል ። ወእንተኒ ፡ ዳዊት ፡ ንጉሠ ፡ እስራኤል ፡ ቅኒ ፡ አውታረ ፡ መሰን ቆ ፡ እንበይነ ፡ ክብረ ፡ ወለትከ ፡ ዘሠረፀት ፡ እም ፡ ኢ ያቄም ፡ ወልድከ ፡ ወበል ፡ ዝሉ ፡ ኦብራ ፡ ለወለተ ፡ ንጉሥ ፡ ሐሴበኝ ። በዘአዝፋረ ፡ ወርቅ ፡ ውጽፍት ፡ ወ ሕብርት ። ወድግም ፡ ዓዲ ፡ ብሂ (fol. 58a.) ለ ፡ ግኔፈ ፡ (sic) ርግብ ፡ በብሩር ፡ ዘግበጥ ፡ ወገበዋቲሃኒ ፡ በሐመ ልማለ ፡ ወርቅ ። ሠልስ ፡ ዓዲ ፡ ወበል ፡ መሠረታቲ ሃ ፡ ውስተ ፡ አድባር ፡ ቅዱሳን ። ይበድሮን ፡ እግዚአ ብሔር ፡ ለአናቅጸ ፡ ጽዮን ። እምሶሎ ፡ ተሳይኒሁ ፡ ለያዕቆብ ። ወእንተኒ ፡ ሰሎሞን ፡ ጎሊ ፡ ማኅሌተ ፡ ወ በላ ፡ ንዒ ፡ ርግብየ ፡ ሠናይት ፡ ንባብኪ ፡ አዳም ። ወ በላ ፡ ዓዲ ፡ ተመየጢ ፡ ተመየጢ ፡ ሰላመ ፡ ሰማዊት ። ወንርአይ ፡ ብኪ ፡ ሰላመ ። ንትመየጥ ፡ ካዕበ ፡ ኀበ ፡ ውዳሴሆሙ ፡ ለሐና ፡ ወኢያቄም ፡ ሰብሳበሙ ፡ ንጹሕ ፡ ወሰብሳበሙ ፡ ቅዱስ ፡ ዘቦቱ ፡ መዓዘ ፡ መንፈስ ፡ ቅዱስ ፡ ዘይሴይስ ፡ እምስክ ፡ ወአስጸዳቶስ ። ዘይሴይ ስ ፡ ሰብሳበሙ ፡ እምሰብሳበ ፡ ቀደምቶሙ ፡ አዕሩግ ፡ ኄራ (fol. 58b.) ን ፡ ዘወለድዋ ፡ እምድኅረ ፡ ተክለሉ ፡ በርስዓን ፡ ለማርያም ፡ መራን ፡ ወላዲተ ፡ ዓቢይ ፡ ብ ርሃን ፡ ዘተመስለት ፡ በታቦተ ፡ ሙሴ ፡ ወአሮን ፡ ክህ ናት ፡ ሌዋውያን ፡ ዘክኅነኑ ፡ ለእግብርተ ፡ ኃጢአት ፡ ግዕዛን ። ኢያቄም ፡ ብፁዕ ፡ ወናየ ፡ ርስዕ ፡ ትምክህ ት ፡ ቅዱሳን ፡ ሰብእ ፡ እስመ ፡ አስተርአየ ፡ በሥጋ ፡ ወልትከ ፡ እግዚአብሔር ፡ ኀቡዕ ፡ አኢያቄም ፡ ብፁ ዕ ፡ አኢያቄም ፡ ወናየ ፡ ርስዓን ፡ ዘይፈደፍድ ፡ ብዕዓ ንከ ፡ እምቀደምት ፡ ኀሩያን ። አኢያቄም ፡ ብፁዕ ፡ ሠናየ ፡ ርስዓን ፡ ይትበደር ፡ ብዕዓንከ ፡ እምዕንቊ ፡ ክቡር ። በመኑ ፡ ናስተማስለከ ፡ በአቡነሁ ፡ አዳም ፡ በአርአያ ፡ እግዚአብሔር ፡ ዘተፈጥረ ። ወሚመ ፡ በ አቤልኑ ፡ ዘከነ ፡ ቊርባኑ ፡ ውኩፈ ። አኢያቄም ፡ ብ ፁዕ ፡ በመ (fol. 59a.) ኑ ፡ ናስተማስለከ ፡ በሴትኑ ፡ ወ ሚመ ፡ በሄኖስ ፡ ዘቀደመ ፡ ጸውዖ ፡ ስመ ፡ እግዚአብ ሔር ። አኢያቄም ፡ ብፁዕ ፡ በመኑ ፡ ናስተማስለከ ፡ በሄኖክኑ ፡ ዘአስመሮ ፡ ለእግዚአብሔር ፡ ውኅብያ ፡ እምገጸ ፡ ሞት ። ወሀለወ ፡ ሕያወ ፡ እስከ ፡ ይእዜ ። አ ኢያቄም ፡ ብፁዕ ፡ በመኑ ፡ ናስተማስለከ ፡ በኖኅኑ ፡ ወሚመ ፡ በሠለስቱ ፡ ውሉዱ ፡ እለ ፡ ድኅኑ ፡ እማየ ፡ አይኅ ፡ ምስለ ፡ አንስቲያሆሙ ። አኢያቄም ፡ ብፁ ዕ ፡ ሠናየ ፡ ብዕዓን ፡ ናሁ ፡ ተረክበ ፡ ውስተ ፡ ቤትከ ፡ ብዕሎሙ ፡ ለብውላን ፡ እንተ ፡ ይእቲ ፡ ንግሥቶን ፡ ለኦሎን ፡ ንግሥታት ፡ ዓለም ። እንተ ፡ ባቲ ፡ ይዌድ ስዋ ፡ ትጉሃን ፡ ወይቁድስዋ ፡ ሠራዊተ ፡ ብርሃን ፡ ይ ቀውሙ ፡ ቅድሜሃ ፡ ፰ ፡ ኃያላን ። ወባቲ ፡ ይትሜክ ሁ ፡ ሠራዊተ ፡ ቤተ ፡ ዳዊት ፡ ወሰሎሞን ፡ (fol. 59b.) እምቤርሳቤሕ ፡ እስከ ፡ ጸን ። ጽላተ ፡ ሕጉ ፡ ለሙሴ ፡ ወበትረ ፡ ክርካዕ ፡ ዘአሮን ፡ ትርሲቱ ፡ ክህነቶሙ ፡ ለ ሌዋውያን ። ልብሰ ፡ ቃስ ፡ ወሜዋራ ፡ ወሐጼዴጤ ን ። ፍራሃኒ ፡ ሲሳየ ፡ ርኁበን ፡ ወደመ ፡ አስክላ ፡ ስ ቴ ፡ ጽሙዓን ። ምስክዮሙ ፡ ለግፉዓን ፡ ወግዕዝኖ ሙ ፡ ለቅኑያን ። አኢያቄም ፡ ብፁዕ ፡ ወብፅዕት ፡ ሐ ና ፡ አዕሩግ ፡ ሠናያን ፡ ከመ ፡ ሰማይ ፡ ልዑላን ፡ ወከ መ ፡ ምድር ፡ ርጉዓን ፡ ከመ ፡ በሕርይ ፡ ፅዱላን ፡ ወከ መ ፡ ወርቅ ፡ ፍቱናን ። ኪያክሙ ፡ ኃረየ ፡ እግዚአብ ሔር ፡ ሥጋክሙ ፡ ከመ ፡ ይትከደን ። አኢያቄም ፡ ብ ፁዕ ፡ የዓቢ ፡ ዝክርከ ፡ እምክብረ ፡ ኦሎ ፡ ዓለም ። ወ ይትበደር ፡ እምዕንቄ ፡ ሶም ፡ ወይሜኒ ፡ እምወርቀ ፡ ፖሩሄም ። ውዱስ ፡ ዝክርከ ፡ እስ (fol. 60a.) ከ ፡ ተፍ ጻሜተ ፡ ዓለም ፡ ወእስከ ፡ ታስተርኢ ፡ ኢየሩሳሌም ፡ ሰማያዊት ፡ ዘትወርድ ፡ እምላዕሉ ፡ ጽርሐ ፡ አርያ ም ። ወሥሩ ፡ [፲]ወ፪ኤ ፡ አናቅጺሃ ፡ ወለለአናቅጺሃ ፡ ዘዘዚአሆሙ ፡ ባሕርያት ፡ ዲቤሃ ፡ ሥይም ። ወኢይበ ውዕ ፡ ውስቴታ ፡ ዘይለብሳ ፡ ለመርገም ፡ ወአልቦ ፡ ኀቤሃ ፡ ዘየሐስም ። አብፁዕ ፡ ኢያቄም ፡ አቡሃ ፡ ለእ ግዝእትነ ፡ ማርያም ፡ ወላዲቱ ፡ ይእቲ ፡ ለመለኮት ፡ ግራም ፡ በብስራተ ፡ ገብርኤል ፡ በቤተ ፡ ልሔም ። ወ አመ ፡ ተወልደ ፡ አስተማወቅዎ ፡ በእስትንፋሰሙ ፡ አድግ ፡ ወላህም ፡ ከመ ፡ ይትፈጸም ፡ ትንቢተ ፡ ነቢ

ይ ፡ ዕንበቆም ። አክቡር ፡ አልዑል ፡ አስቡሕ ፡ አጸድ
ቅ ፡ አጎሩይ ፡ አትሩፍ ፡ አጌር ፡ እምኄራን ፡ ኢያቄ
(fol. 60b.) ም ፡ ሰአል ፡ ወጸሊ ፡ ዘያፈቅረክ ፡ ፈድፋደ ፡
ገብረ ፡ ማርያም ፡ ጎርቱም ፡ ለገቢረ ፡ ሠናይ ፡ ወጽድ
ቅ ፡ ድኩም ፡ ይትከዐው ፡ በረከትክ ፡ ላዕሌሁ ፡ ከመ ፡
ዝናም ፡ እምይእዜ ፡ ወእስከ ፡ ለዓለመ ፡ ዓለም ። አ ።

። ዘቀዳሚት ።

ንትመየጥ ፡ ካዕበ ፡ ንወድሳ ፡ ለወለተ ፡ ኢያቄም ፡
ወሐና ፡ ድንግል ፡ መየረ ፡ ነበልባል ፡ ዘስሙ ፡ አማ
ኑኤል ። ወንዜኑ ፡ ክብረ ፡ ልደታ ፡ እምነ ፡ ክቡር ፡ አ
ረጋዊ ፡ ጻድቅ ፡ ወንጹሐ ፡ ምግባር ፡ ወትጉህ ፡ ከመ ፡
መላእክት ። ሠናይኬ ፡ ተዜያንዎ ፡ ልደታ ፡ ለእግዝ
እትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ድንግል ፡ ዘይ
ጥዕም ፡ ጥቀ ፡ እመዐር ፡ ወሥከር ፡ ወከመ ፡ ወይን ፡ መ
ዓርኂር ። ከመ ፡ ቅብዕ ፡ ለአእጽምት ፡ ወከመ ፡ ሰሚ
ዐ ፡ ነገረ ፡ ጥበብ ፡ ውስ (fol. 61a.) ተ ፡ እዝነ ፡ ማእም
ር ፡ ከመ ፡ ሜላት ፡ ለተሠርግዎ ፡ ወከመ ፡ ቀጸላ ፡ ወ
ርቅ ፡ ለርእስ ፡ ከመ ፡ ዙሕል ፡ ለእዕይንት ፡ ወከመ ፡
አዕኑግ ፡ ለአእዛን ፡ ከመ ፡ ቃማ ፡ ለክሣድ ፡ ወከመ ፡
ማዕተብ ፡ ለመዝራእት ፡ ወከመ ፡ ድልጉማ ፡ ለአእዳ
ው ፡ ወከመ ፡ ድርማንቅ ፡ እምሐቋ ፡ እስከ ፡ መናቅዕ
ት ። ልዑልኬ ፡ ዝክረ ፡ ውዳሴሃ ፡ ለድንግል ፡ ዘከነ
ት ፡ ትክልት ፡ ውስተ ፡ ቤተ ፡ እግዚአብሔር ፡ ወከ
መ ፡ ዕፀ ፡ ቄድሮስ ፡ ውስተ ፡ ሊባኖስ ፡ ከመ ፡ ዕፀ ፡ ቄ
ጳሮስ ፡ ውስተ ፡ አድባረ ፡ ኤርሞን ። ከመ ፡ በቀልት ፡
ጎበ ፡ ድንጋገ ፡ ማይ ፡ ወከመ ፡ ጽጌ ፡ ረዳ ፡ ዘውስተ ፡
ሐይቀ ፡ ኢያሪኮ ። ከመ ፡ ዕፀ ፡ ዘይት ፡ ሥሙር ፡ ው
ስተ ፡ መቅደሰ ፡ እግዚአብሔር ። መዐዛ ፡ አፉሃ ፡ ከ
መ ፡ ቀንሞሰ ፡ ወቀናን (fol. 61b.) ሞስ ፡ ወከመ ፡ ሠር
ፀ ፡ ጢስ ፡ ዘውስተ ፡ ቤተ ፡ መቅደስ ። አዕጹቂሃኒ ፡
አዕጹቀ ፡ ክብር ፡ ወሞገስ ። ምሉዕ ፡ ጥቀ ፡ ዝክረ ፡
ውዳሴሃ ፡ ለድንግል ፡ ከመ ፡ ተከዜ ፡ እፈሶን ፡ ወኤፍ
ራጥስ ፡ ከመ ፡ ተከዜ ፡ ግዮን ፡ ወጢግሮስ ፡ ከመ ፡ ገ
ሀሀ ፡ ወርህ ፡ ምሉዕ ፡ ወከመ ፡ ፀሐየ ፡ መርሙዳ ፡ ብ
ሩህ ፡ ወከመ ፡ ማኅቶት ፡ ዘውስተ ፡ ተቅዋማ ። ለእን
ተ ፡ ከመዝ ፡ ውድስት ፡ ለእንተ ፡ ከመዝ ፡ ስብሕት ፡
ለእንተ ፡ ከመዝ ፡ ዑርክት ፡ ኢያቄም ፡ ወለዳ ። ወአ
ነ ፡ አብደርኩ ፡ እኩን ፡ ገብራ ፡ አእሚርየ ፡ ከመ ፡ ት
ከውን ፡ ሊተ ፡ መማክርተ ፡ ለሠናይ ፡ ወናዝዚተ ፡ ለ
ኀዘንየ ፡ ወለትካዝየ ፡ ወእረክብ ፡ በእንቲአሃ ፡ አኰ
ቲተ ፡ በኀበ ፡ ብዙኃን ፡ ክብረ ፡ በኀበ ፡ ሊ (fol. 62a.)
ቃናት ። ወበገጸ ፡ ኃያላንሂ ፡ እትነከር ፡ እንዘ ፡ አረም
ም ፡ ወይጸንሑኒ ፡ እስከ ፡ እነብብ ፡ ይቀርቡኒ ፡ ወበ
ማዕከለ ፡ ማኅበር ፡ አስተርኢ ፡ ኄረ ፡ እስመ ፡ አልዐ ፡
በውስተ ፡ ኀዝን ፡ ወብካይ ፡ ዘእንበለ ፡ ዳዕሙ ፡ ፍሥ
ሐ ፡ ወኃሤት ፡ ኢመዊት ፡ ውእቱ ፡ ፈቃዳ ፡ ለድንግ
ል ፡ ወውስተ ፡ አፍቅሮታ ፡ ሰብእ ፡ ብዙኅ ፡ ጣዕም ፡
ወሠናይ ፡ ውስተ ፡ እደዊሃ ፡ ብዕል ፡ ዘኢየኃልቅ ፡ ወ
ውስተ ፡ ነገራ ፡ ትምህርት ፡ አእምሮ ፡ ወክብር ፡ ወው
ስተ ፡ ንባባ ፡ ሰላም ፡ ወፍቅር ። ወበእንተዝ ፡ እዜኑ ፡
ወእሰብክ ፡ ልደታ ፡ ለእግዝእትነ ፡ ማርያም ፡ እምሐ
ቋ ፡ ኢያቄም ፡ በትረ ፡ መንግሥት ፡ ወእምክርሠ ፡ ሐ
ና ፡ በትረ ፡ ክህነት ። ንዑኬ ፡ ነቢያቲሁ ፡ ለኄር ፡ ዅ
ኑኢ ፡ ረድኤ (fol. 62b.) ት ፡ ከመ ፡ ንንግር ፡ ምጥቀተ ፡
ክብራ ፡ ለወለትክሙ ፡ እመ ፡ ብርሃን ። ንሕነ ፡ ንሴእ
ለክሙ ፡ ወእንትሙ ፡ አይድዑን ፡ እስመ ፡ ከማሁ ፡
ጽሑፍ ፡ ዘይብል ፡ ተሰአሎ ፡ ለአቡክ ፡ ወይነግረክ ።
ወለሊቃውንቲክ ፡ ይዜንውክ ። ወካዕበ ፡ ዓዲ ፡ ጽሑ
ፍ ፡ ዘይብል ፡ እምጎቡዓቲክ ፡ ፀግበት ፡ ከርሥሙ ።
ፀግቡ ፡ ደቂቆሙ ፡ ወኃደጉ ፡ ትራፋቲሆሙ ፡ ለሕፃና
ቲሆሙ ። እንትሙ ፡ ውእቱ ፡ ዘፀግበት ፡ ከርሥክሙ ፡
ምሥጢረ ፡ ጎቡዓቲሁ ፡ ለእግዚአብሔር ፡ ወዘፀግቡ
ሂ ፡ ደቂቆሙ ፡ ሐዋርያት ፡ በከመ ፡ አትለወ ፡ ካዕበ ፡
ውእቱ ፡ ነቢይ ፡ እንዘ ፡ ይብል ፡ ህየንተ ፡ አበውኪ ፡
ተወልዱ ፡ ለኪ ፡ ደቂቅ ። ወትሠይሞሙ ፡ መላእክተ ፡
ለኵሉ ፡ ምድር ። አማን ፡ ፀ (fol. 63a.) ግቡ ፡ እሙን
ቱ ፡ እምጎቡዓት ፡ ምሥጢረ ፡ መለኮት ። እስመ ፡ አ
ቀሙ ፡ ውስተ ፡ ኵሉ ፡ ምድር ፡ ሥርዓተ ፡ ሐዲሰ ፡
ዘትንቢተ ፡ ነቢያት ፡ ወአከ ፡ ዘከልዕ ፡ ወኃደጉ ፡ ትራ
ፋቲሆሙ ፡ ለሕፃናቲሆሙ ፡ ዘይቤ ፡ እሉ ፡ እሙንቱ ፡
አሕዛብ ፡ እለ ፡ ፈረየቶሙ ፡ ወሐፀነቶሙ ፡ በሥርዓ

ታቲሃ ። በ ። እለ ፡ ኮኑ ፡ እምኔሆሙ ፡ ሊቃን ፡ ጳጳሳ
ት ፡ ወጳጳሳት ፡ ወኤጲስ ፡ ቆጶሳት ። ወበ ፡ እምኔሆ
ሙ ፡ ቀሳውስት ፡ ወዲያቆናት ፡ ወንፍቀ ፡ ዲያቆናት ፡
አናጉንስጢስ ፡ ወመዘምራን ። ወበ ፡ እምኔሆሙ ፡ እ
ለ ፡ ተውህቦሙ ፡ አሥት ፡ ዘተነብዮ ። ወበ ፡ እምኔሆ
ሙ ፡ ዘተውህቦሙ ፡ ያአምሩ ፡ ፍካሬ ፡ ነገር ፡ ስውር ።
ንውኔ ፡ ተጋብዑ ፡ አሕዛብ ፡ ወ (fol. 63b.) ሕዝብ ፡ ወ
ተግይኢሁ ፡ ለያዕቆብ ፡ በቤተ ፡ ኢያቄም ፡ ንጹሕ ፡ ተ
ረክበ ፡ ከብካብ ፡ ንጹሕ ፡ ዘእንበለ ፡ ጥልቅት ፡ ዘአል
በ ፡ ላህ ፡ ከመ ፡ ስቴ ፡ ወይን ፡ ዘያስተፈሥሕ ፡ ልበ ፡
ወከመ ፡ ቅብዕ ፡ ዘያበርህ ፡ ገጸ ፡ ዘአልበ ፡ ሥራኅ ፡ ወ
ኢተቀንዮ ። ወለተ ፡ ኢያቄም ፡ ወሐና ፡ ድንግል ፡
ማርያም ፡ ሶልያና ፡ አመ ፡ ወለደቶ ፡ ለክርስቶስ ፡ ን
ጉሥ ፡ አድባር ፡ ኮኑ ፡ ጎብስተ ፡ ሕይወት ፡ ወአውግ
ርኢ ፡ ፈረዩ ፡ አስክለ ፡ በረከት ፡ ወማየ ፡ ባሕርኢ ፡ ኮነ
ት ፡ ሀሊበ ፡ ወመዐረ ። አልበ ፡ ውስተ ፡ እንታክቲ ፡
ቤት ፡ መናፍስት ፡ ደዌ ፡ ብዙኃን ፡ እለ ፡ ይነድፉ ፡ በ
አሕፃ ፡ ኃጢአት ፡ በሊህ ። ወንንግር ፡ ይደልወነ ፡ ተ
ጋቢኦነ ፡ ውስተ ፡ ቤተ ፡ ከብካብ ፡ አን (fol. 64a.) ተ ፡
ይእቲ ፡ ቤተ ፡ ኢያቄም ፡ አቡሃ ፡ ለማርያም ፡ ልደታ ፡
ለወላዲተ ፡ መድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በቀዳ
ሚ ፡ ገብረ ፡ እግዚአብሔር ፡ ሰማያት ፡ ዘመልዕልት ፡
ወዅሎ ፡ ዘውስቴታ ፡ ወዛተ ፡ ጠፈረ ። ወእምዝ ፡ ገነ
ተ ፡ ሕይወት ። ወክበ ፡ ፀሐየ ፡ ወወርሀ ፡ ወከዋክብ
ተ ፡ ወባሕረኒ ፡ ወቀላያተ ፡ ዓሣተ ፡ ወአዕዋፈ ፡ ሰማ
ይ ፡ እለ ፡ ይስርሩ ፡ እንስሳ ፡ ዐበይተ ፡ ወደቃቅተ ፡ ነ
ፍሳተ ፡ ወደመናተ ፡ ዝናማተ ፡ ወጠላተ ፡ ወዅሎ ፡
ረጢሮ ፡ ወአስተናቢሮ ፡ ወፈጸሞ ፡ ፈጢረ ፡ ፍጥረ
ታቲሁ ፡ ፈጠሮ ፡ ለአቡነ ፡ አዳም ፡ በአምሳሊሁ ፡ ወ
አርአያሁ ፡ ወነፍሐ ፡ ላዕሌሁ ፡ መንፈሰ ፡ ሕይወት ፡
ወኮነ ፡ እጓለ ፡ እመሕያው ፡ በመንፈስ ፡ (fol. 64b.) ሕ
ይወት ። አሜሃ ፡ ቆመት ፡ ማርያም ፡ ወለቱ ፡ ለኢያ
ቄም ፡ ውስተ ፡ ከርሡ ፡ ለአዳም ፡ ከመ ፡ ባሕርይ ፡ ፀ
ዐዳ ፡ እንዘ ፡ ተጎቱ ፡ ውስተ ፡ ገቦሁ ፡ የማናዊ ፡ ምስ
ለ ፡ መልክዕ ፡ ፍጹም ። ወአምሳሊሃ ፡ ሣረረ ፡ በአር
ያም ፡ ወበዳግም ፡ አርአዮ ፡ ለሙሴ ፡ በገዳም ፡ ዘከመ ፡
ይገብር ፡ ግብራ ፡ ለደብተራ ። ወአዘዘ ፡ ይግበር ፡ ታ
ቦት ፡ እምዕፅ ፡ ዘኢይነቅዝ ፡ ወይቅፍላ ፡ ወርቀ ፡ ንጹ
ሐ ፡ እንተ ፡ አፍአሃ ፡ ወእንተ ፡ ውሣጤሃ ፡ ወውስተ ፡
ይእቲ ፡ ታቦት ፡ ቅድስት ፡ አዘዘ ፡ ያንብር ፡ ፪ት ፡ ጸላ
ተ ፡ ዘዕብን ፡ ወጽሑፍ ፡ ዲቤሆን ፡ ፲ ቃላት ፡ ጽሕፈ
ቶንሂ ፡ ጽሕፈት ፡ እግዚእ ፡ ወመልዕልተ ፡ ይእቲ ፡
ታቦት ፡ ምስሐል ፡ ዘወርቅ ፡ ወመል (fol. 65a.) ዕልቲ
ሃ ፡ ለምስሐል ፡ ፪ኪሩቤል ፡ እምፍሕቆ ፡ ወርቅ ፡ ወ
እምነ ፡ ይእቲ ፡ ታቦት ፡ ከነ ፡ ያስተርኢ ፡ እግዚአብ
ሔር ፡ ለሙሴ ፡ ወለአሮን ፡ ወለብዙኃን ፡ ካህናት ፡ ለ
እለ ፡ ፈቀደ ። ወከዕቦ ፡ ሐነፀ ፡ ሰሎሞን ፡ መቅደሰ ፡
በአምሳለ ፡ እንታክቲ ፡ ደብተራ ፡ እምዕፀ ፡ አርዝ ፡
ወቁድሮስ ፡ ወጳውቄና ፡ ወለበጠ ፡ ወርቀ ፡ ምድራ ፡
ወጠፈራ ፡ ወአረፍታ ፡ ወበአናቅጺሃ ፡ ገለፈ ፡ ፀበራ
ት ፡ ወኪሩብት ፡ እምወርቅ ፡ ጽሩይ ። ወበውሣጤ ፡
ቅድስተ ፡ ቅዱሳን ፡ ጎበ ፡ ትነብር ፡ ታቦት ፡ ቅድስት ፡
አምሳሊሃ ፡ ለማርያም ፡ ወለተ ፡ ኢያቄም ፡ ገብረ ፡
፪ት ፡ ኪሩብ ፡ እምወርቅ ፡ ቀይህ ፡ እለ ፡ ይጼልልዋ ፡
ወከነ ፡ ባቲ ፡ ያስተርኢ ፡ እግዚአብሔር ፡ በ ፡ ዕልተ ፡
ገሀደ ፡ ወበ ፡ ዕለተ ፡ በህልም ፡ ወበ ፡ ዕለተ ፡ በራእይ ፡
ለነቢያት ፡ ወለሰብእ ፡ ለእለ ፡ ይፈቅድ ፡ እሙሴ ፡ እ
ስከ ፡ ዘክርያስ ። ወእምድኅረ ፡ ጎዳጥ ፡ መዋዕል ፡ ይ
ቤሎሙ ፡ እግዚአብሔር ፡ ለደቂቀ ፡ እስራኤል ፡ ሰበ ፡
አምዕዕዎ ፡ አየኑ ፡ ቤተ ፡ ተሐንፀ ፡ ለምዕራፍየ ፡ ወ
አየኑ ፡ መክነ ፡ ለማጎደርየ ። ነያ ፡ ማዳደርየሰ ፡ እን
ተ ፡ አምጽአ ፡ ዘእድ ፡ ኢገብራ ፡ ዘትከውን ፡ መድኃ
ኒት ፡ ለአዳም ፡ ወለደቂቁ ። ። ።

። ዘአሐዱ ።

ዝንቱ ፡ ውእቱ ፡ መጽሐፈ ፡ ዜና ፡ ልደታ ፡ ለእግ
ዝእትነ ፡ ማርያም ፡ ወለተ ፡ ኢያቄም ፡ ወልደ ፡ ዳዊ
ት ፡ ንጉሥ ። ሰሎሞን ፡ ወለደ ፡ ለናታን ፡ ወናታን ፡
ወለደ ፡ ለሌዊ ፡ ወሌዊ ፡ ወለደ ፡ ማጣትሃ ፡ ወቅስራ
ሃ ፡ ወቅ (fol. 66a.) ስራ ፡ ወለደ ፡ ኢያቄምሃ ፡ አቡሃ ፡
ለእግዝእትነ ፡ ማርያም ፡ ድንግል ፡ ቅድስት ፡ ወማጣ

ት ፡ ወልደ ፡ ፫ት ፡ አዋልደ ፡ ስማ ፡ ለእንተ ፡ ተልሕ
ቅ ፡ ማርያም ፡ ወለዳግሚት ፡ ሶፍያ ፡ ወለሣልሲት ፡
ሐና ፡ ወማርያም ፡ ወለደታ ፡ ለሰሎሜ ፡ ወሰፍያ ፡ ወ
ለደታ ፡ ለኤልሳቤጥ ፡ እሙ ፡ ለዮሐንስ ፡ ወሐና ፡ ወ
ለደታ ፡ ለማርያም ፡ ወለዮሴፍኒ ፡ ከመዝ ፡ ውእቱ ፡
ልደቱ ፡ እምዳዊት ፡ ንጉሥ ፡ ወሶበ ፡ ሞተ ፡ ናታን ፡
እጉሁ ፡ ለያዕቆብ ፡ አውሰበ ፡ ብእሲቶ ፡ ማጣት ፡ ከ
መ ፡ ያቅም ፡ ዘርአ ፡ ለእጉሁ ፡ ወወለዶ ፡ ለኤሊ ፡ ኤ
ሌሰ ፡ ወያዕቆብ ፡ አኃው ፡ እሙንቱ ፡ ወለዶ ፡ ለዮሴ
ፍ ፡ ናሁ ፡ ዓረዩ ፡ ተዘምዶት ፡ ዘመድ ። ወከነት ፡ ወ
ለተ ፡ ኢያቄም ፡ ወልደ ፡ ቅስራ ፡ (fol. 66b.) እጉሁ ፡
ለማጣተ ፡ ወዮሴፍኒ ፡ ወልደ ፡ እጉሁ ፡ ውእቱ ፡ ለኢ
ያቄም ፡ አቡሃ ፡ ወበእንተዝ ፡ ተሰምየ ፡ ኢያቄም ፡ እ
ምዘመደ ፡ ይሁዳ ፡ ወእምጕንደ ፡ ዳዊት ፡ ወወለደ ፡
ናታን ፡ ፪ት ፡ ደቂቀ ፡ ያዕቆብሃ ፡ ወኢያቄምሃ ፡ ወሞ
ት ፡ ናታን ፡ ወአውሰብ ፡ ብእሲቶ ፡ ዘእምነገደ ፡ ናታ
ን ፡ እጉሁ ፡ ለሰልሞን ፡ እምነገደ ፡ ይሁዳ ፡ ዘስሙ ፡
ማጣትዩ ፡ ወልደ ፡ ሌዊ ፡ ወወለደ ፡ እምኔሃ ፡ ወልደ ፡
ወሰመዮ ፡ ኤሊ ። ኮነኬ ፡ እጉሆሙ ፡ ለያዕቆብ ፡ ወለ
ኢያቄም ፡ ወአውሰበ ፡ ኤሊ ፡ ብእሲተ ፡ ወሞተ ፡ እ
ንዘ ፡ ኢይወልድ ፡ ወልደ ፡ ወነሥአ ፡ ያዕቆብ ፡ ብእ
ሲቶ ፡ ወወለደ ፡ እምኔሃ ፡ ዮሴፍሃ ፡ ፈኃሪሃ ፡ ለእግ
ዝእትነ ፡ ማርያም ። ወከዕበ ፡ ንነግረክሙ ፡ ዘከመ ፡ ተ
ወልደት ፡ (fol. 67a.) እምአዳም ፤ ወወረደት ፡ ውስተ ፡
ከርሠ ፡ ሴት ፡ እንዘ ፡ ተኃቱ ፡ ከመ ፡ ባሕርይ ፡ ፀዐዳ ።
ወእምሴት ፡ ውስተ ፡ ከርሠ ፡ ሄኖስ ፡ ወእምሄኖስ ፡
ጎበ ፡ ቃይናን ፡ ወእምቃይናን ፡ ጎበ ፡ መላልኤል ፡ ወ
እመላልኤል ፡ ጎበ ፡ ያሬድ ፤ ወእምያሬድ ፡ ጎበ ፡ ኄ
ኖክ ፡ ወእምኄኖክ ፡ ጎበ ፡ ማቱሳላ ፡ ወእማቱሳላ ።
ጎበ ፡ ላሜህ ፡ ወእምላሜህ ፡ ጎበ ፡ ኖኅ ፡ ወከመዝ ፡
ኃደረት ፡ ውስተ ፡ ከርሦሙ ፡ እንዘ ፡ ትትፋለስ ፡ እም
ከርሠ ፡ ፩ ፡ ውስተ ፡ ፩ ። ወከዕበ ፡ ኃደረት ፡ ውስተ ፡
ከርሠ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ወእምያዕ
ቆብ ፡ ጎበ ፡ ይሁዳ ። ወበጽሐት ፡ ጎበ ፡ ዳዊት ፡ ወሰ
ሎሞን ፡ ወወረደት ፡ እንዘ ፡ ትትፋለስ ፡ ወበጽሐት ፡
ጎበ ፡ ኢያቄም ፡ ወይ (fol. 67b.) ቤላ ፡ ኢያቄም ፡ ለሐ
ና ፡ ብእሲቱ ፡ ርኢኩ ፡ እንዘ ፡ ይትረኃው ፡ ሰማያት ፡
ወወጽአ ፡ ዖፍ ፡ ፀዐዳ ፡ ወጸለለ ፡ መልዕልተ ፡ ርእስ
የ ። ወከማሁ ፡ ትቤሎ ፡ ሐና ፡ ሀለምኩ ፡ ዮም ፡ ወር
ኢኩ ፡ ርግብ ፡ እንዘ ፡ ትነብር ፡ መልዕልተ ፡ ርእስየ ፡
ወቦዐት ፡ ውስተ ፡ ከርሥየ ። ወእምዝ ፡ እምድኅረ ፡
ተናገሩ ፡ ዘንተ ፡ በ፴ ፡ መዋዕል ፡ አመ ፡ ሰቡዑ ፡ ለነ
ሐሴ ፡ ፀንሰታ ፡ ለእግዝእትነ ፡ ማርያም ፡ በዕለት ፡ እ
ንተ ፡ ባረከ ፡ እግዚአብሔር ። ብፁዕ ፡ ዘያለብስ ፡ ዕሩ
ቀ ። ብፁዕ ፡ ዘያበልዕ ፡ ርኁብ ። ብፁዕ ፡ ዘይናዝዝ ፡
ኀዙናን ። ብፁዕ ፡ ዘይትለአክ ፡ ለሙቁሕ ። ብፁዕ ፡ ዘ
ይሔውጽ ፡ ድውየ ፡ በይእቲ ፡ ዕለት ፡ ወይረክብ ፡ ክ
ፍለ ፡ በመንግሥ (fol. 68a.) ተ ፡ ሰማያት ፡ ምስለ ፡ ኢ
ያቄም ፡ ወሐና ፡ ወምስለ ፡ ማርያም ፡ ድንግል ፡ ለዓ
ለመ ፡ ዓለም ፡ አሜን ። ወእምድኅረ ፡ ፯አውራኁ ፡
ተወውቀ ፡ ፅንሳ ፡ ለብዕዕት ፡ ሐና ፡ ወሰምዑ ፡ አዝማ
ዲሃ ፡ ወአዝማዲሁ ፡ ለኢያቄም ፡ ምታ ፡ ወመጽኡ ፡
ኀቤሃ ፡ ወይቤልዋ ፡ እሙንኑ ፡ ዝንቱ ፡ ነገር ፡ ዘንሰ
ምዕ ፡ ምንትኑ ፡ ነገር ፡ ዘመጽአ ፡ ላዕሌኪ ፡ እምድኅ
ረ ፡ ኃለፈ ፡ መዋዕልኪ ። ወሀለወት ፡ አሐቲ ፡ ብእሲ
ት ፡ እንተ ፡ እምአዝማዲሃ ፡ ለሐና ፡ ዕውርት ፡ አሐ
ቲ ፡ ዓይና ፡ ወገሠሠት ፡ ከርሣ ፡ ለሐና ፡ እንዘ ፡ ትብ
ል ፡ እሙንኑ ፡ ዘሰማዕኩ ፡ እፎ ፡ ፀነስኪ ፡ እኅትየ ፡ እ
ንዘ ፡ አረጋይት ፡ አንቲ ። ወከዕበ ፡ ገሠሠት ፡ ዐይና ፡
ዕውረ ፡ ወበጊዜሃ ፡ ተከሥተ ፡ (fol. 68b.) ላቲ ፡ ወርእ
የት ፡ ብርሃነ ፡ ወትቤላ ፡ ለሐና ፡ ኦሐና ፡ ብፅዓን ፡ ለ
ኪ ፡ እንዘ ፡ ሀሎ ፡ እጓል ፡ ውስተ ፡ ከርሠኪ ፡ እንበለ ፡
ይትወለድ ፡ ይፈውስ ፡ ድውያነ ፡ አመሰ ፡ ተከሥተ ፡
ገሀዳ ፡ ወወጽአ ፡ እምከርሠኪ ፡ ሚመጠነ ፡ ይፈው
ስ ። ወከማሃ ፡ ከመ ፡ መጽኡ ፡ ብዙኃን ፡ ሕሙማን ፡
ወገሠሥዋ ፡ ወተፈውሱ ፡ ወሐይዉ ፡ እምደዌሆሙ ፡
ወከነ ፡ ዕፁብ ፡ ዝ ፡ ግብር ፡ በጎበ ፡ ኵሉሙ ፡ ሊቃና
ተ ፡ እስራኤል ። ጸሎታ ፡ ወስእለታ ፡ ወጸሎት ፡ ኢ
ያቄም ፡ ምታ ፡ ይክድኖ ፡ ከመ ፡ ሥሙር ፡ ወልታ ፡
ለገብራ ፡ ገብረ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜ
ን ፡ ወአሜን ፡ ለይኩን ፡ ለይኩን ። ። ። ።

ለዛቲ ፡ መጽሐፈ ፡ ዜናሃ ፡ ለብዕዕት ፡ ሐና ፡ (fol.
69a.) ወዜና ፡ ውዳሴ ፡ ልደቱ ፡ ለክቡር ፡ ኢያቄም ፡
ዘእጽሐፉ ፡ ገብረ ፡ ማርያም ፡ ነዳይ ፡ ወምስኪን ፡ እ
ንዘ ፡ ያስተዋጽኦ ፡ እምጥሪቱ ፡ ይጽሐፍ ፡ ስሞ ፡ እግ
ዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በቀለመ ፡ ብርሃን ፡ ዘኢ

ይደመሰስ ፡ ወለጸሐፈሁኒ ፡ ገብረ ፡ ክርስቶስ ፡ ኃጥእ ፡ ወእቡስ ። እምፍኖተ ፡ ኃጢአት ፡ ርኩስ ፡ ዘኢይትገ
ሠሥ ፡ ያድኅኖሙ ፡ ትንብልናሆሙ ፡ ለፀ፪ሆሙ ፡ አ
መ ፡ ዕለት ፡ ፍዳ ፡ ወኂስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡
ወአሜን ፡ ለይኩን ፡ ለይኩን ። ። ። ።

ተአምሪሃ ፡ ለቅድስት ፡ ወብፅዕት ፡ ሐና ፡ እመ ፡
ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ጸሎታ ፡ ወበረከታ ፡
(fol. 69 b.) የሀሉ ፡ ምስለ ፡ ገብራ ፡ ገብረ ፡ ማርያም ፡
ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ ፩ ፡ ብእሲ ፡ እመ ፡ ዘመደ ፡ ይሁዳ ፡ ወይሰ
መይ ፡ ኢያቄም ፡ ወእውሰበ ፡ ብእሲቱ ፡ እምአዋል
ደ ፡ ካህናት ፡ ወትሰመይ ፡ ሐና ፡ ወክልዔሆሙ ፡ ኄራ
ን ፡ ወሥሙራን ፡ ወይሄልዉ ፡ በሕገ ፡ እግዚአብሔ
ር ። ወብእሲቱሰ ፡ መካን ፡ ወነበሩ ፡ እንዘ ፡ የጎብኙ ፡
ወይቴክዙ ፡ በእንተ ፡ ዘአልቦሙ ፡ ውሉድ ። ወኵሎ ፡
አሚረ ፡ የሐውሩ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወያቁር
ቡ ፡ ጸሎተ ፡ ለእግዚአብሔር ፡ በብካይ ፡ ወገባር ፡ ከ
መ ፡ የሀበሙ ፡ ውሉደ ፡ ወይከፍሉ ፡ እምንዋዮሙ ፡
ለነዳያን ፡ ወለምስኪናን ፡ ወለቤተ ፡ ክርስቲያን ። ወ
ነበሩ ፡ እንዘ ፡ ይሴፈ (fol. 70 a.) ው ፡ ተአሚናሙ ፡ ከ
መ ፡ ይትዌከፍ ፡ እግዚአብሔር ፡ ስእለቶሙ ፡ ወይሁ
በሙ ፡ ውሉደ ። ወእሐተ ፡ ዕለተ ፡ ወጹኡ ፡ ኢያቄ
ም ፡ ወሐና ፡ ብእሲቱ ፡ ወቦው ፡ ውስተ ፡ ቤተ ፡ መቅ
ደስ ፡ ወእንዘ ፡ ይቀውሙ ፡ ለጸሎት ፡ ነጸሩ ፡ አርጋበ ፡
እንዘ ፡ ይትፈሥሑ ፡ ምስለ ፡ ውሉዶሙ ። ወርእዮ
ሙ ፡ ኀዘኑ ፡ ወተከዙ ፡ በእንተ ፡ ዘአልቦሙ ፡ ውሉ
ድ ፡ ወእምብዝኃ ፡ ኀዘናሙ ፡ ደቀሱ ፡ ወኖሙ ። ወር
እየት ፡ ሐና ፡ በንዋማ ፡ ከመ ፡ ለብእሲሃ ፡ አያቄም ፡
ዘውስተ ፡ እደሁ ፡ በትር ፡ ጸገየት ፡ ወፈረየት ፡ ወይ
እቲኒ ፡ ፍሬ ፡ ከመ ፡ ውስተ ፡ ሕጽና ፡ ለሐና ፡ ወነቂሆ
ሙ ፡ ተፈሥሑ ፡ ወተናገሩ ፡ በበይናቲሆሙ ፡ በእን
ተ ፡ ዘርእዩ ። ወሰብሕዎ ፡ ወአእኩትዎ ፡ ለእግዚአብ
ሔር ፡ ወአተዉ ፡ ቤቶሙ ፡ (fol. 70 b.) እንዘ ፡ ይብሉ ፡
ፈቃዶ ፡ እግዚአብሔር ፡ ለይኩን ። ወእምድኅሬሁ ፡
ፀንሰት ፡ ሐና ፡ ወተዓውቀ ፡ ፅንሳ ፡ ወበፅዓት ፡ ለእግ
ዚአብሔር ፡ ወትቤ ፡ ለእመ ፡ ወሀበኒ ፡ ወልደ ፡ እሁ
ብ ፡ ቊርባነ ፡ ለእግዚአብሔር ። ወነበረት ፡ እንዘ ፡ ት
ዌስክ ፡ ጸሎተ ፡ ወስእለተ ፡ ወትሁብ ፡ ንዋየ ፡ ለነዳያ
ን ፡ ወለምስኪናን ፡ በፍሥሐ ፡ ወበሐሤት ። ወትቤ ፡
በልባ ፡ ምንተኑ ፡ አዓሥዮ ፡ ለእግዚአብሔር ፡ በእን
ተ ፡ ኵሉ ፡ ዘገብረ ፡ ሊተ ። ወትትኤረም ፡ እምኵሉ ፡
መብልዕ ፡ ርኩስ ፡ ወታፈድፍድ ፡ ስኢለ ፡ ወሰጊደ ፡
ወትስእል ፡ ኀበ ፡ እግዚአብሔር ፡ ከመ ፡ ይዕቀብ ፡ ላ
ቲ ፡ ዘወሀባ ፡ ወሶበ ፡ ተፈጸመ ፡ መዋዕል ፡ ፅንሳ ፡ ወለ
ደት ፡ ወለተ ፡ አመ ፡ አሚሩ ፡ ለግንበት ፡ እንተ ፡ ት
በርህ ፡ እምነ ፡ ፀሐይ ። ወስነ ፡ (fol. 71 a.) ፌእያ ፡ ይጥ
ዕም ፡ እምነ ፡ መዓር ፡ ወሦከር ፡ ወፂና ፡ መዓዛሃ ፡ ይ
ሤኒ ፡ እምኵሉ ፡ አፈው ። ወሶበ ፡ ሰምዐ ፡ አዝማዲ
ሃ ፡ ወአግዋሪሃ ፡ ተፈሥሑ ፡ ዐቢየ ፡ ፍሥሐ ፡ ወተጋ
ብኡ ፡ ወመጽኡ ፡ ኀቤሃ ። ወሶበ ፡ ርእዩ ፡ ወለቶሙ ፡
አንከሩ ፡ ወተደመ ፡ ፈድፋደ ፡ ወተባሃሉ ፡ በበይናቲ
ሆሙ ፡ ወይቤሉ ፡ አልቦ ፡ ዘርኢኒ ፡ ግሙራ ፡ ዘከመ
ዝ ፡ ወለተ ፡ እስመ ፡ ጸጋ ፡ እግዚአብሔር ፡ ምሉዕ ፡
ላዕሌሃ ፡ ወብርሃነ ፡ እግዚአብሔር ፡ መልዐ ፡ ኵሎ ፡
አባላ ። ወነበሩ ፡ ሰቡዕ ፡ መዋዕለ ፡ እንዘ ፡ ይትፌሥ
ሑ ፡ ምስለ ፡ ኢያቄም ፡ ወሐና ፡ ብእሲቱ ፡ ወይነግሩ ፡
ዕበያቲሁ ፡ ለእግዚአብሔር ፡ ዘውእቱ ፡ ጸጋ ፡ እግዚ
አብሔር ፡ (fol. 71 b.) ብሂል ፡ ወሰመይዋ ፡ ለወለት ፡ ማ
ርያም ፡ ወሶበ ፡ ፈጸሙ ፡ ስቡዐ ፡ መዋዕለ ፡ አተዉ ፡
ውስተ ፡ አብያቲሆሙ ፡ በሰላም ። ወነበሩ ፡ ኢያቄ
ም ፡ ወሐና ፡ እንዘ ፡ የሐፅኑ ፡ ወለቶሙ ፡ ማርያምሃ ፡
፫ት ፡ ዓመት ፡ እንዘ ፡ ይሴብሕዎ ፡ ወየአኩትዎ ፡ ለእ
ግዚአብሔር ፡ በእንተ ፡ ወለቶሙ ፡ ኵሎ ፡ ዘገብረ ፡
ሎሙ ። ወአፈድፈዱ ፡ ገቢረ ፡ ሠናይ ፡ በጸም ፡ ወበ
ጸሎት ፡ ወይሁቡ ፡ ምጽዋት ፡ ለነዳያን ፡ ወለምስኪና
ን ፡ ወሶበ ፡ ተፈጸመ ፡ ፫ዓመት ፡ እንዘ ፡ የሐፅኑ ፡ ማ
ርያም ፡ ወለቶሙ ፡ በንጽሕ ፡ ወትቤሎ ፡ ሐና ፡ ለኢ
ያቄም ፡ ምዕ ፡ ተዘክር ፡ አእጉየ ፡ ዘተካየድነ ፡ ለእግ
ዚአብሔር ፡ ወነሀብ ፡ ወለተነ ፡ ቊ (fol. 72 a.) ርባነ ፡
ለእግዚአብሔር ፡ ከመ ፡ ኢትኪድ ፡ ወለትየ ፡ በዲበ ፡
ምድር ፡ ዘእንበለ ፡ በቤተ ፡ እግዚአብሔር ። ወሶበ ፡
ሰምዐ ፡ ኢያቄም ፡ ዘንተ ፡ ነገረ ፡ እምብእሲቱ ፡ ሐ
ና ፡ ተፈሥሐ ፡ ዓቢየ ፡ ፍሥሐ ፡ ወአስተዳለወ ፡ ኵ
ሎ ፡ ዘይከውን ፡ ለፍኖት ፡ ወአምፃ ፡ ለቤተ ፡ እግዚ
አብሔር ፡ ወጸውዐ ፡ አዝማዲሆሙ ፡ ወአርከሂሆሙ ፡
ወኵሎ ፡ ሰብአ ፡ ቤቶሙ ፡ ወነሥኡ ፡ ወለቶሙ ፡ ወ

አብዕዋ ፡ ኀበ ፡ ቤተ ፡ መቅደስ ። ወሶበ ፡ ሰምዑ ፡ ካህ
ናት ፡ ወሶሎሙ ፡ እለ ፡ ሀለዉ ፡ ውስተ ፡ ቤተ ፡ መቅ
ደስ ፡ ወጽኡ ፡ ለቀበላሃ ፡ ወተአምኅዎሙ ፡ በአምኃ ፡
መንፈሳዊት ፡ ወአስተብዕዎሙ ፡ ለኢያቄም ፡ ወለሐ
ና ፡ ብእሲቱ ፡ ወለወለቶሙ ፡ ወአንበሩ ። (fol. 72b.)
እደዊሆሙ ፡ ላዕሌሆሙ ፡ ወባረክዎሙ ፡ ዓቢየ ፡ ቡ
ራኬ ፡ ወይቤልዎሙ ፡ በአማን ፡ ነጸረ ፡ እግዚአብሔ
ር ፡ ላዕለ ፡ ኀዘንክሙ ፡ በዛቲ ፡ ወለት ። ኄርት ፡ ወይ
ቤልዋ ፡ ማርያም ፡ ሰላም ፡ ለኪ ፡ አብዕዕት ፡ ወጎሪት ፡
ለእግዚአብሔር ፡ ወነሥእዋ ፡ ወሐቀፍዋ ፡ ወአብዕ
ዋ ፡ ውስተ ፡ ቤተ ፡ መቅደስ ፡ እመ ፡ ሠሉሱ ፡ ለታሪ
ሣሥ ፡ በሰላም ፡ እግዚአብሔር ። ጸሎታ ፡ ወበረከ
ታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ገብረ ፡ ማርያም ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ። ። ።

ሰላም ፡ ለዝክረ ፡ ስምኪ ፡ እምዝክረ ፡ ማኅሌት ፤
አዳም ፤ ለመግባርኪ ፡ ሰላም ፤ ወለስእርት ፡ ርእስኪ ፡
ጸሊም ፡ እመ ፡ ማርያም ፡ ሐና ፡ ወ (fol. 73a.) ሕይወ
ት ፡ ኵሉ ፡ ዓለም ። ብኪ ፡ ተሣረሩ ፡ እለ ፡ ዘሥጋ ፡
ወደም ። ወመላእክት ፡ ዘልውል ፡ አርያም ። ሰላም ፡
ለርእስኪ ፡ ወለገጽኪ ፡ ጎህ ። ለቀራንብትኪ ፡ ሰላም ፡
ወለአዕይንትኪ ፡ ብሩህ ። አድጎንኒ ፡ ሐና ፡ እምኀዘ
ን ፡ ወወይሌ ፡ ወላህ ፤ ከመ ፡ ድኅነ ፡ በእንቲአኪ ። እ
ምሰርመ ፡ አበሳ ፡ ወአይኅ ። ምእመን ፡ ምስለ ፡ ደቂ
ቁ ፡ ወጻድቅ ፡ ኖኅ ። ሰላም ፡ ለአእዝንኪ ፡ ወለመላት
ሕኪ ፡ በአምኖ ። ለአእናፍኪ ፡ ሰላም ፡ ወለከናፍር
ኪ ፡ በስብሐ ። እመ ፡ ማርያም ፡ ሐና ፡ ኢይምጽእኒ ፡
ሰይፈ ፡ አይኖ ። ፀርየሰ ፡ ለእመ ፡ ሐነፀ ፡ በሰማይ ፡
ጽርሑ ። በህየ ፡ ፍጡነ ፡ ሰይፈ ፡ ሞት ፡ ይንጽሖ ። ሰ
ላም ፡ ለአፋኪ ፡ ወለአስናንኪ ፡ ዕብነ ፡ በረድ ። ለል
ሳንኪ ፡ ሰላም ፡ (fol. 73b.) ወለቃልኪ ፡ መርዕድ ። ለአ
ስትንፋስኪ ፡ ወለጕርዔኪ ፡ ወለዘዚአኪ ፡ ከሣድ ። ከ
መ ፡ ታርእዩኒ ፡ ሐና ፡ ጎልፈተ ፡ ፀርየ ፡ አብድ ። ና
ሁ ፡ እፀንሐኪ ፡ በዝንቱ ፡ ዓፀድ ። ሰላም ፡ ለመታክ
ፍትኪ ፡ መንጦላዕተ ፡ ዘባን ፡ ዘተዋሐዳ ። ለእንግድ
ዓኪ ፡ ረቅ ፡ ወለሕጽንኪ ፡ ሰሌዳ ። መጽሐፈ ፡ ሕይወ
ት ፡ ሐና ፡ ወእመ ፡ ማርያም ፡ ሳይዳ ። ይደምሰሱ ፡ ፀ
ረ ፡ ዚአየ ፡ ወኢይትርፉ ፡ ለፍዳ ፤ ከመ ፡ ተደምሰሰ ፡
ወልዳ ፡ ጎጕል ፡ ይሁዳ ። ሰላም ፡ ለእእዳውኪ ፡ ዘም
ስለ ፡ መዘርእ ፡ ወዅርናዕ ፤ ለእመታትኪ ፡ ሰላም ፡ ወ
ለእራኀትኪ ፡ አርባዕ ፡ እመ ፡ ማርያም ፡ ሐና ፡ ወእም
ሔውት ፡ ክርስቶስ ፡ እግዚእ ። ይትኀሎሉ ፡ ፀረ ፡ ዚ
አየ ፡ በዅናት ፡ አምላ (fol. 74a.) ክ ፡ ኅቡዕ ፤ በከመ ፡
ተኀጕለ ፡ ቅድመ ፡ ኤግሎም ፡ ረሲዕ ። ሰላም ፡ ለአፃ
ብዕኪ ፡ ፅዕዳዌ ፡ አጽፋር ፡ ዘገልበቦ ። ለአጥባትኪ ፡
ሰላም ፡ ወለዘዚአኪ ፡ ገቦ ። ዕበያትኪ ፡ ሐና ፡ ዕፁብ ፡
ለተናብቦ ። መቅሠፍተ ፡ ምንዳቤ ፡ ይንሣእ ፡ ፀረ ፡
ዚአየ ፡ አስቦ ፤ ለአርዌ ፡ ርጉም ፡ ይትበሀል ፡ ዘነበ ።
ሰላም ፡ ለከርሥኪ ፡ ወለልብኪ ፡ ይደሉ ፡ ለአማዑት
ኪ ፡ ሰላም ፡ ወለንዋየ ፡ ውስጥኪ ፡ ኵሉ ። ለህሊናኪ ፡
ሐና ፡ ዘኢይትረከብ ፡ አምሳሉ ። ብኪ ፡ ይትሜክሑ ፡
ወብኪ ፡ ያጸሉ ። ፍጥረታት ፡ ዘታሕቱ ፡ ወፍጥረታ
ት ፡ ዘላዕሉ ። ሰላም ፡ ለጎንብርትኪ ፡ ወለማኅፀንኪ ፡
ቡሩክ ። ለአቀ·ያጽኪ ፡ ሰላም ፡ ዘምስለ ፡ አብራክ ።
እመ ፡ ማርያም ፡ ሐና ፡ (fol. 74b.) ወእምሔውት ፡ ክ
ርስቶስ ፡ አምላክ ። ለእመ ፡ ይፀብዑኒ ፡ በጽባሕ ፡ ወ
ሠርክ ። ፍኖተ ፡ ፀርየ ፡ ዕዕዊ ፡ በሶክ ። ሰላም ፡ ለአ
እጋርኪ ፡ ወለሰከናኪ ፡ ወትረ ። ለመክየድኪ ፡ ሰላ
ም ፡ ወለአፃብዕኪ ፡ ዘተሠርገዋ ፡ አጽፋረ ። እመ ፡
ማርያም ፡ ሐና ፡ እስእለኪ ፡ ነገረ ። እስክ ፡ ማእዜኑ ፡
እግዚእትየ ፡ እሄሉ ፡ ኅቡረ ፡ ምስለ ፡ እለ ፡ ይጸልዑ ፡
ሰብእ ፡ ሰላም ፡ ወፍቅረ ። ሰላም ፡ ለቆምኪ ፡ እንበለ ፡
ሕፀፅ ፡ ወንትጋ ። ለመልክዕኪ ፡ ሰላም ፡ ወለጸአት ፡
ነፍስኪ ፡ ምስለ ፡ በድነ ፡ ሥጋ ። እመ ፡ ማርያም ፡ ሐ
ና ፡ ወእምሔውት ፡ ክርስቶስ ፡ ቀዳሜ ፡ ጸጋ ። ይትዓ
ሠር ፡ ልሳነ ፡ ፀርየ ፡ ዘከመነ ፡ መንሱት ፡ ወጸጋ ። በ
ሰናስል ፡ ጽኑዕ ፡ (fol. 75a.) ወበድሩክ ፡ ጋጋ ። ሰላም ፡
ለግንዘተ ፡ ሥጋኪ ፡ ብእልባስ ፡ ሚላት ፡ ኢ.ማሳኒ ፡ ለ
መቃብርኪ ፡ ሰላም ፡ ውስተ ፡ ርስተ ፡ አቡኪ ፡ ምድ
ረ ፡ ዮፎኒ ። እመ ፡ ማርያም ፡ ሐና ፡ ወእምሔውት ፡
ክርስቶስ ፡ መድኃኒ ። ባሕቱ ፡ ለንስሐ ፡ ንስቲተ ፡ አ
ጽንሕኒ ። አኮ ፡ አኮ ፡ በአብዝኖ ፡ ነገር ፡ ወተርጕሞ ።
አላ ፡ ጎዳጠ ፡ ወደስኩኪ ፡ በኢ.ያርምሞ ፤ ሐና ፡ ግበ
ሪ ፡ ለልብየ ፡ ዘይኤድሞ ፤ እመ ፡ ሰፍሐ ፡ አዕፁቂሁ ፡
ወለእመ ፡ አጓጎ ፡ ቆሞ ። ለጕንደ ፡ ፀርየ ፡ ሰይፈ ፡ ሞ
ት ፡ ይግዝሞ ። ስብሐት ፡ ይደሉ ፡ ለማርያም ፡ በሰጊ
ድ ፡ ወገሠግሬ ። ዘምስለ ፡ ፪ ፡ ሆን ፡ በጎብሬ ። እመ ፡

ማርያም ፡ ሐና ፡ ዕንቄ ፡ ሶም ፡ ወወራውሬ ። ይደ
(fol. 75 b.) ምሰሱ ፡ ፀረ ፡ ዚአየ ፡ ወኢይትርፉ ፡ ለፍ
ሬ ። ከመ ፡ ተይምሰሱ ፡ ደቂቁ ፡ ለቆሬ ። ። ።

ሰላም ፡ ለኪ ፡ ጥዕምተ ፡ ስም ፡ ወዝክር ፡ በዜወ ፡
መለከት ፡ ቅሱም ። ሐና ፡ ቅድስት ፡ እመ ፡ ማርያም ፡
ዘነገሥኪ ፡ በአርያም ። ሰላም ፡ ለኪ ፡ ሐና ፡ ጽባሕ ፡
ወማርያም ፡ ሰማይ ፡ እንተ ፡ ወለደቶ ፡ ለክርስቶስ ፡
ፀሐይ ። ዘያውዲ ፡ ሦክ ፡ ጌጋይ ። ሰላም ፡ ለኪ ፡ ዘኪ
ልቂዶን ፡ ሐና ፡ ወዘባሕርይ ፡ ዕዱል ። እንተ ፡ እምኔ
ኪ ፡ ወጽአት ፡ ማርያም ፡ ድንግል ። ዘያረቶ ፡ ለነበል
ባል ። ሰላም ፡ ለኪ ፡ ከመ ፡ ፋሲለደስ ፡ ሰማዕት ፡ ወገ
ላውዴዎስ ፡ ካልው ። ሕዝብኪ ፡ ሐና ፡ ፍሬ ፡ ጽድቅ ፡
ይንሥኡ ። በስምኪ ፡ አለ ፡ ተጋብው ። ሰላም ፡ ለኪ ፡
ሶበ ፡ ሰማዕኩ ፡ (fol. 76 a.) በዜና ፡ ለጥበበ ፡ ሰማይ ፡ መ
ጠና ። ህሊናየ ፡ ትቤ ፡ ህለወት ፡ ሐና ። ለነፍስየ ፡ ዘ
ታድጎና ። ሰላም ፡ ለኪ ፡ የዋሂት ፡ ሐና ፡ ወመንፈሳ
ዊት ፡ ርግብ ። እንተ ፡ እምኔኪ ፡ ወጽአት ፡ ማርያም ፡
ጠባብ ። ዘያረቶ ፡ ለቃለ ፡ እብ ። ሰላም ፡ ለኪ ፡ ሐና ፡
ንጽሕት ፡ ወማርያም ፡ ጳጦስ ። እንተ ፡ ወለዶቶ ፡ ለክ
ርስቶስ ፡ ንጉሥ ። ኃጢአተ ፡ ዘይደመስስ ። ሰላም ፡
ለኪ ፡ አመኒ ፡ መጽአኒ ፡ መልአክ ፡ ሞት ፡ መስጢ ፤
እምኔየ ፡ ሐና ፡ ኢትትፈለጢ ። መጽሐፈ ፡ ዕጸየ ፡ እ
ንዘ ፡ ትሠጥጢ ። ወላህየ ፡ በሐሚት ፡ ወልጢ ። ። ።
(fol. 76 b.) ተአምራቲሆሙ ፡ ለሐና ፡ ወኢያቄም ፡
ዘወለድዋ ፡ ለማርያም ፡ ወላዲተ ፡ ሰማያዊ ፡ ወምድ
ራዊ ፡ ጸሎቶሙ ፡ ወበረከቶሙ ፡ የሀሉ ። ምስለ ፡ ፍ
ቁሮሙ ፡ ገበረ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።
ናሁ ፡ ተብህለት ፡ ከመ ፡ ነበረት ፡ ሐና ፡ ብፅዕት ፡ ብ
እሲተ ፡ ኢያቄም ፡ በብዙኅ ፡ ጸሎት ፡ ወወህባ ፡ እግ
ዚአብሔር ፡ ዘርዓ ፡ ቡርክተ ፡ ወእምድኅረ ፡ ፮ወርህ ፡
ተዓውቀ ፡ ፅንሳ ፡ ለሐና ፡ ወሰምው ፡ አዝማዲሁ ፡ ወ

ፀረከታቲሆሙ ፡ ለሐና ፡ ወኢያቄም ፡ ዘወለድዋ ፡ ለ
ማርያም ፡ መራን ፡ ከመ ፡ ያድኅነነ ፡ እመሥገርት ፡ አ
ርዌ ፡ ርጉም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ሃሌሉያ ፡
በብዝሐ ፡ ኀሩትክም ፡ ኢያቄም ፡ ወሐና ። (fol. 78 b.)
ሶውሩኒ ፡ እምሰይጣን ፡ መከራ ፡ ለዛቲ ፡ መጽሐፍ ፡
ዘአንበባ ፡ ወዘተርጐማ ፡ ኢትርስኡኒ ፡ አቡነ ፡ ዘበሰ

አዝማደ ፡ ምታ ፡ ወመጽኡ ፡ ኀቤሃ ፡ ወይቤልዋ ፡ ም
ንትኑ ፡ ዝነገር ፡ ዘመጽአ ፡ እምድኅረ ፡ (fol. 77 a.) ኃለ
ፈ ፡ መዋዕልኪ ፡ ወገሰሱ ፡ ከርሣ ፡ ከመ ፡ ይርአዩ ፡ ዕ
ንሳ ። ወህለወት ፡ አሐቲ ፡ ብእሲት ፡ ወለት ፡ አርሰባ
ን ፡ እምአዝማደ ፡ እማ ፡ ለሐና ፡ ዕውርት ፡ ዓይና ፡
ወገሰሰት ፡ እንዘ ፡ ኢተአምር ፡ ወኢምንተኒ ፡ ወበጊ
ዜሃ ፡ ሐይወት ፡ ወትቤላ ፡ ሐና ፡ ብፅዓን ፡ ለኪ ፡ ሐ
ና ፡ እስመ ፡ እምፍጥረተ ፡ ዓለም ፡ አልቦ ፡ ዘከማኪ ፡
ዘይፈውስ ፡ በከርሡ ፡ አዕይንተ ፡ ዕውራን ፡ ወሰገዱ ፡
ላቲ ፡ አዝማዲሃ ፡ ወከብረት ፡ ላዕሌሆሙ ፡ ሐና ፡ ከ
መ ፡ ፀሐይ ፡ ዘይከብር ፡ እምነ ፡ ኮከበ ፡ ጽባሕ ፡ ወተ
ሰምዓ ፡ ዜናሃ ፡ ውስተ ፡ ኵሉ ፡ አጽናፈ ፡ ዓለም ። ወ
አምጽኡ ፡ ላቲ ፡ ኵሉ ፡ ድውያነ ፡ ወሕሙ (fol. 77 b.)
ማን ፡ ወይገስሱ ፡ ክርሣ ፡ ወይተፈወሱ ፡ ወይቤሉ ፡
ኵሎሙ ፡ እንዘ ፡ ሀሎ ፡ በከርሣ ፡ ዘይፈውስ ፡ እፎኑ ፡
ይከውን ፡ ሶበ ፡ ይትወለድ ። ወሰሚዖሙ ፡ ደቂቀ ፡ እ
ስራኤል ፡ አንገለጉ ፡ ወይቤሉ ፡ ምንተ ፡ ንብል ፡ በእ
ንተ ፡ ዝንቱ ፡ ግብር ፡ እስመ ፡ ናሁ ፡ ሰጠጡ ፡ መንግ
ሥተ ፡ ኢያቄም ፡ ወሐና ፡ ፀንሰት ፡ ሐና ፡ ወበከርሣ ፡
ትፈውስ ፡ ወትነግሥ ፡ ላዕሌነ ፡ ወይቤሎሙ ፡ ብእ
ሲ ፡ ዝኑ ፡ የዓቅፈክሙ ፡ ንዑኬ ፡ ንቅትሎሙ ፡ በውግ
ረተ ፡ ዕብን ፡ በከመ ፡ ጽሑፍ ፡ ወተደሙ ፡ ኵሎሙ ፡
ወበጊዜ ፡ መንፈቀ ፡ ሌሊት ፡ ወረደ ፡ እምሰማይ ፡
(fol. 78 a.) ምልአክ ፡ ዘስሙ ፡ ገብርኤል ። ወይቤሎ
ሙ ፡ ለሐና ፡ ወኢያቄም ፡ ተንሥኡ ፡ ክቡራን ፡ ዘመ
ድ ፡ ወወሰዶሙ ፡ ደብረ ፡ ወሰወሮሙ ፡ ወተወልደት ፡
በህየ ፡ ማርያም ፡ ስማ ፡ ምልዕተ ፡ ሞገስ ፡ ወግርማ ፡
ወለነኒ ፡ ታድጎነነ ፡ እመሥገርተ ፡ አርዌ ፡ መስቲ
ማ ። ጸሎቶሙ ፡ ወበረከቶሙ ፡ ለሐና ፡ ወኢያቄም ፡
የሃሉ ፡ ምስለ ፡ ፍቁሮሙ ፡ ገብረ ፡ ማርያም ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ። ። ።

ማያት ፡ ዘአንበብክዋ ። ሐሰበፎክሬፁለጻዊትሰሞአ
ሞተምሕረትወንጌላዊወርህንበመቶታ፱ግደፎ ፡ ደግ
ሞሞሐበርንሰምን፱፱ግደፎ ፡ የወጸውንየደዊቱን

ተአምር ፡ ዘገ[በ]ረ ፡ እግዚእነ ፡ ወአምላክነ ፡ ኢየ
ሱስ ፡ ክርስቶ ፡ በኃይለ ፡ ሞቱ ፡ ማኅየዊ ፡ ይምሐሮ ፡
ለገብሩ ፡ ገብረ ፡ ማርያም ። ወሀሎ ፡ ፩ ፡ ድውይ ፡ እን

ዘ ፡ ይግዕር ፡ ወየአውዩ ፡ ፲፪ ፡ ዓመተ ፡ ወዘረከቦ ፡ በ
ብዝኃ ፡ ኃጢአቱ ፡ ወተፈትነ ፡ በእሳት ፡ ከመ ፡ ወር
ቅ ፡ ወብሩር ፡ መዓልተ ፡ ወሌሊተ ፡ (fol. 79a.) እንዘ ፡
ይብል ፡ አምድኅኒ ፡ ዓለም ፡ አድኅነኒ ፡ አመድኅኒ ፡
ዓለም ፡ ተሣሃለኒ ። ወይቤሎ ፡ እግዚእነ ፡ ኢየሱስ ፡
ክርስቶስ ፡ ፃዕ ፡ አንተ ፡ እኩይ ፡ ወገባሬ ፡ እከይ ፡ እ
ምሥጋሁ ፡ ወነፍሱ ፡ ለዘተአመነ ፡ ኃቤየ ፡ ወወጽአ ፡
ዝንቱ ፡ ጋኔን ፡ በፍርሃት ፡ ወበረአድ ፡ ወበሰቆቃው ፡
በግርማሁ ፡ ለመድኅኒ ፡ ዓለም ፡ ውእቱ ፡ ወበእለ
ታ ፡ ለቤዛዊተ ፡ ዓለም ፡ ወላዲቱ ፡ አውሉዶ ፡ ክርስ
ቲያን ፡ ክልክሙ ፡ እመኑ ፡ ጥብዑ ፡ ወኢትናፍቁ ፡ ከ
መ ፡ ይትፈወሳ ፡ ደወያተኽሙ ፡ ወይሰረይ ፡ ኃጢአት
ክሙ ፡ በዘ ፡ ተቀብዓ ፡ ሥጋ ፡ ዚአነ ፡ በሣህለ ፡ ምሕረ
ቱ ፡ ይምሐሮ ፡ (fol. 79b.) ለኃጥኢ ፡ ገብረ ፡ ማርያም ፡
ለዓለመ ፡ አሜን ። አዘወረድከ ፡ ለቤዘ ፡ ዓለም ፡ ወዘ
አድኅንከ ፡ ምስለ ፡ ደቂቁ ፡ ለአዳም ፡ አድኅነኒ ፡ ሊ
ተ ፡ ለኃጥኢ ፡ አባሲ ፡ ድኩም ። ስብሐት ፡ ለከ ፡ መድ
ኅኒ ፡ ዓለም ፡ ዘወረድከ ፡ በእንቲአነ ፡ ስብሐት ፡ ለከ ፡
መድኅኒ ፡ ዓለም ፡ ዘተወለድከ ፡ እማርያም ፡ እምነ ፡
ስብሐት ፡ ለከ ፡ መድኅኒ ፡ ዓለም ፡ ዘተስቀልከ ፡ ለመ
ድኅኒትነ ፡ ስብሐተ ፡ ግጻዊከ ፡ ወትረ ፡ ነአምን ፡ ዙ
ልነ ። አመ ፡ ትመጽእ ፡ ለኩንኖ ፡ ምስለ ፡ ደመ ፡ ገቦ ፡
ወአእጋር ፡ አማኅፀንኩ ፡ ነፍስየ ፡ ውስተ ፡ እድከ ፡ ክ
ቡር ፡ ኢየሱስ ፡ ክርስቶስ ፡ እግዚአ ፡ (fol. 80a.) ሰማ
ያት ፡ ወምድር ፡ ይትዋቀሱ ፡ በእንቲአከ ፡ ተኮርአት
ከ ፡ በበትር ፡ ወተሰይጦትከ ፡ ከመ ፡ ገብር ፡ ለጎዳጥ ፡
ብሩር ። እመ ፡ ስቀል ፡ አርዑተ ፡ መስቀሉ ፡ ለወል
ድ ፡ ዘሰቀሉ ፡ አይሁድ ፡ በቀራንዮ ፡ ዓፀድ ፡ ኢየሱ
ስ ፡ ክርስቶስ ፡ ቅንወ ፡ አዕጋር ፡ ወእድ ፡ ተማኅፀን
ኩ ፡ በሕማምክ ፡ ወልደ ፡ መርያም ፡ ዋህድ ። ለዝመ
ስቀል ፡ ይደሉ ፡ ሰጊድ ። ሃሌ ፡ ሉያ ፡ በብዝኃ ፡ ሣህል
ከ ፡ መድኅኔ ፡ ዓለም ፡ ንጉሥ ፡ አድኅነነ ፡ ነዓ ፡ እም
ሥቃየ ፡ ሥጋ ፡ ወነፍስ ።

⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂

LADY MEUX MANUSCRIPT No. 5.

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR AHĔTA MÎKÂÊL.

I. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ።

ጸሎት ፡ በእንተ ፡ ማዕሰር ፡ አጋንን ፡ ወኪር ፡ ኪር ያቅ ፡ አውክያየኤል ፡ አድናኤል ፡ ጸፍ ፡ መልናታ ፡ መ ርዖታ ፡ አናንያኤል ፡ ኪሩብያኤል ፡ መሃልና ፡ ሰላት ያየኤል ፡ መልና ፡ መልያኖስ ፡ አጋዝትያኖስ ፡ ዘለየከ ርብዕሃይ ፡ ወኢየሰአር ፡ ንግብርሃናኤል ፡ ዑኩኤል ፡ ፍኑኤል ፡ አኮክያኤል ፡ ኤሎ(?)ናኤል ፡ ክትኤል ፡ አ ቅትኤል ፡ አቅትናኖስ ፡ አሚስ ፡ ኤውሣኤኤል ፡ ታ ሮስ ፡ ኤውሣኤል ፡ አእጥያኖስ ፡ ሰርያል ፡ ፍልናታ ፡ ዩልኖታ ፡ ጸራንዩስ ፡ ኤርኒዋስ ፡ ኤተሐየዩ ፡ ጥርልኤ ል ፡ አውክዩስ ፡ ስራንዩስ ፡ አዕዋንስ ፡ አሲማሰ ፡ አጋ ልዩስ ፡ ሎስ ፡ ፅኑስ ፡ ዝንቱ ፡ አስማት ፡ ክቡራት ፡ ዘ ር (?) ፡ ዲበ ፡ እንግዳሁ ፡ ወዲበ ፡ ሐውቂን ፡ ለእመ ፡ ትበውእ ፡ እቤተ ፡ ትክት ፡ ወሐራሰ ፡ ወርኩስ ፡ ወአ ልቦ ፡ ዘኢይቀርቦ ፡ ኃቤሁ ፡ ኢይትነደፍ ፡ በአሐፀ ፡ ፀላኢሁ ፡ ወውግርተ ፡ እብን ፡ ወሙናት ፡ እስመ ፡ መ ለእክት ፡ የአቅብእወ ፡ ወበክነፋሉሙ ፡ ኢኪልል ዋ ፡ በእንተ ፡ ዝንቱ ፡ አስማት ፡ እመላከሙ ፡ ለእ ግዚእነ ፡ ወመድሃኒነ ፡ እቀበ ፡ ወአድህኖ ፡ ለበርያ ፡ ወለአጋንንት ፡ ምኪ ፡ ወጉስምት ፡ አይነት ፡ ወፍልጸ ት ፡ ወቀርፀት ፡ አድህና ፡ ወፈውሰ ፡ ለአመትከ ።

II. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ።

ጸሎት ፡ በዕንተ ፡ አይነት ፡ አይነ ፡ ምድር ፡ ጸሎተ ፡ ንድራ ፡ እንዘ ፡ የሀውር ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስ ቶስ ፡ ውስተ ፡ ምድር ፡ ጥብርያደሰ ፡ ወከልሁ ፡ አርዳ ኢሁ ፡ ርእዩ ፡ መልክአ ፡ ብእሲት ፡ አርጋኔት ፡ እን ዘ ፡ ትነብር ፡ ዲበ ፡ ምድር ፡ ወይእቲ ፡ መፍእት ፡ ወ መደንገፅት ፡ ወይመጽእ ፡ እስመ ፡ ኮነት ፡ ጥቀ ፡ ይበ ርዋ ፡ አእይንቲሁ ፡ ወለእጋሪሁ ፡ ከመ ፡ ሰረገለ ፡ ዕሣ ት ፡ ወይመጽዕ ፡ እምፋሃ ፡ ነበልቦላ ፡ እሳት ፡ መጠነ ፡ ፱በአመት ፡ ወይቤልዋ ፡ ወተለውዋ ፡ አርዳኢሁ ፡ ለ እግዚእነ ፡ ኢየሱስ ፡ ምንትኑ ፡ ለዛቲ ፡ ብእሲት ፡ እግዚእ ፡ ወርግመት ፡ ወሶበ ፡ ርየታ ፡ ለሃመር ፡ እን ተ ፡ ዘወረደ ፡ ዲበ ፡ በህር ፡ ተሐውር ፡ ፍቡነ ፡ ትገነ ጽላ ፡ ወሶበ ፡ ትኔጸር ፡ ለፈረስ ፡ ወበቀል ፡ ወታወድ ቆ ፡ ምስለ ፡ ዘይጼእኖ ፡ እምርየቶ ፡ ጊዜሁ ፡ ርፀቱ ፡ ወለእመኒ ፡ ርየታ ፡ ለፀለም (?) ፡ እንዘ ፡ ትታለብ ፡ ሐ ሊቦ ፡ ኢትነደፋ ፡ እምአጥባቲሃ ፡ ወሶበ ፡ ርየት ፡ ብ እሰ (sic) ፡ ምስለ ፡ ውሉድ ፡ ትፈጥሙ ፡ ወትግሎሙ ፡ ለአይንት ፡ ብእሲት ፡ ወርግመት ፡ ወእምሑሎሙ ፡ ምግበራቲሃ ፡ ወዘንተ ፡ ሰሚአ ፡ እግዚእነ ፡ ወመድሃ ኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወይቤሎሙ ፡ ለአርዳኢ ሁ ፡ ንስእዋ ፡ ለዛቲ ፡ ነፈስ ፡ ወለህማመ ፡ አይነት ፡ አስልዋ ፡ ወስድድዋ ፡ ወአወይዋ ፡ በእሣት ፡ ወዘረ ውዋ ፡ በነፈስ ፡ ምስራቀ ፡ ወምአራበ ፡ ሰሚነ ፡ ወ ደቡብ ፡ ወይጥፋ ፡ ዝክረ ፡ ስሙ ፡ ትእፃዕ ፡ ወትስእ ል ፡ ሐማመ ፡ አይነት ፡ ወርግመት ፡ ባርያ ፡ አይነት ፡ መጋኛ ፡ ወጉስምት ፡ ክነረር ፡ ዘአር ፡ ወትግራዳ ፡ ለ አመትከ ፡ አህተ ፡ ሚኮኤል ፡

III. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈ[ስ] ፡ ቅዱስ ፡ ፩ ፡ አምላክ ።

ጸሎት ፡ በእንተ ፡ መጋኛ ፡ ወጉስማት ፡ አደነፀላሊ ፡ ወአደነቦርያ ። ሰላም ፡ ለከ ፡ ሰዳዴ ፡ አጋንንት ፡ ፋኑኤል ፡ ለእግዚአብሔር ፡ ዕምፅርሁ ፡ ከመ ፡ ኢከክድ ፡ ሰብአ ፡ እለ ፡ ይነሰሁ ፡ ለጊጋይ ፡ ዘዘጊአሁ ።

ሰላም ፡ ለከ ፡ ሰዳዴ ፡ አጋንንት ፡ ፋኑኤል ፡ እምንፃ ፡ ፈጣሬ ፡ ልዑል ፡ ያስተኢድው ፡ ሰብአ ፡ በነገር ፡ ዘሃጉል ፡ እስመ ፡ አንተ ፡ አምላክ ፡ ሳሕል ።

ሰላም ፡ ለከ ፡ ሰይጦናተ ፡ ስድድ ፡ እምለእሌየ ። እግዚአ ፡ ፋኑኤል ፡ ትጉህ ፡ ለተራድአ ፡ እስመ ፡ ብየ ፡ ግብርተ ፡ ሰበአ ፡ ፋኑኤል ፡ ትጉሕ ፡ ለትራድአ ።

ሰላም ፡ ለከ ፡ ፋኑኤል ፡ ገበር ፡ ትምርተሰናይ ፡ ላእሌየ ፡ በኪናት ፡ ፅሊም ፡ ኢደርግዝ ፡ ገቦበየ ፡ ዘአንሃበ ፡ በእንቲአየ ፡ ዘአንሃበ ፡ በእንቲአየ ፡ ሰይፈክ ፡ ምለህ ፡ እግዚአ ፡ ዲበ ፡ ፀ[ር]የ ፡ መሶቴማ ፡ በደዌ ፡ ትእዝ ፡ ዘይፈጥር ፡ ፃማ ፡ ፋኑኤል ፡ መለከፈሚ ፡ ፋኑኤል ፡ ፋጥሮስ ፡ ክህነ ፡ ውስጤ ፡ ወአፈአ ፡ እመ ፡ በእለት ፡ አበስኩ ፡ በበሰፅብ ፡ ሰአብአ ፡ ፍቲሃኒ ፡ ከመ ፡ ተሰራእ ፡ አድህና ፡ ለመጋኛ ፡ ወለጉሰምት ፡ ለአመትከ ፡ እህተ ፡ ሚኮኤል ።

IV. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ። ፩ ፡ አምላክ ።

ጸሎት ፡ አፁረ ፡ መስቀል ፡ ዘፀሃፈ ፡ ኢርምያስ ፡ ነቢይ ፡ ሃደብ ፡ ወአውግር ፡ ወበአታት ፡ መስቀል ፡ ሃይልነ ፡ መስቀል ፡ ፅህየነ ፡ መስቀል ፡ ቤዘ ። መስቀል ፡ መድሃኒተ ፡ ነፍስነ ፡ ወሰጋነ ፡ መስቀል ፡ ሰይፍነ ፡ መስቀል ፡ ርድኤ ፡ መስቀል ፡ መግረፈ ፡ ፀርነ ፡ መስቀል ፡ ተስፋ ፡ አይሁድ ፡ ክህዱንህነሰአበነ ፡ ለእለ ፡ አመነ ፡ በመስቀሉ ፡ ድን ፡ ሶዶር ፡ አለዶር ፡ ዳናትት ፡ አዲራ ፡ እሮድያስ ፡ ማሰያሰ ፡ አዝያየሰ ፡ ያሮስ ፡ በሃይለዝንቱ ፡ መስቀል ፡ አእትትብ ፡ ወእትነሰአ ፡ በስመ ፡ [አ]ብ ፡ [ወወልድ ፡] ወመንፈሰ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ፡ አትብ ፡ በመስቀሉ ፡ ዘአፀርክ ፡ ለብኤል ፡ ፩ ፡ ቅንዋተ ፡ መስቀሉ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘሃሰርክ ፡ ለብኤል ፡ ለቦርያ ፡ ወለጋንንት ፡ ጸሊማን ፡ ይዘርዘሩ ፡ ወይጥፋአ ፡ ዘክረ ፡ ሰሙ ፡ ለፀላዋጊ ። አድህና ፡ ለአመትከ ፡ እህተ ፡ ሚኮኤል ።

V. በስመ ፡ አ[ብ] ፡ ወወልድ ፡ ወመንፈ[ስ] ፡ ቅ[ዱ]ስ ፡ ፩ ፡ አምላክ ።

ጸሎት ፡ በእንተ ፡ ሐማመ ፡ ውጋት ፡ ምድምያሰ ፡ ምድምድያሰ ፡ ምድምድየሰ ፡ ምድምድያሰ ፡ ምድምድያሰ ፡ ምድምድያሰ ፡ የሃቂ ፡ የሃቂ ፡ የሃቂ ፡ የሃቂ ፡ የሃቂ ፡ የሃቂ ፡ የሃቂ ፡ አድህኖ ፡ ለወልደ ፡ ክሃርራስቂ ፡ አምሕማመ ፡ ውጋት ፡ አ[ድ]ህና ፡ ወፈውሶ ፡ ለአመትከ ፡ እ[ህ]ተ ፡ ሚኮኤል ።

VI. በስመ ፡ አ[ብ] ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ።

ጸሎት ፡ በእንተ ፡ መዋም ፡ መሸብረ ፡ አ[ጋ]ንንት ፡ ወበከመ ፡ ኣሸብሮሙ ፡ ለሰራዊተ ፡ ዲብሎስ ፡ ሎንዩን ፡ ሲዋውዩን ፡ ቀሃፍ ፡ ምልዩን ፡ ንምልዩስ ፡ ሎፍሃም ፡ ሰሎሞን ፡ ራቢ ፡ ኪርያቅ ፡ ሸብራቅ ፡ ሸድራቅ ፡ ሚሰቅ ፡ አብናኅ ፡ በሃይለ ፡ ዝንቱ ፡ አስማቲክ ፡ ዘአሰርክ ፡ ለቦርያ ፡ ወለእጋንንት ፡ ፀሊማን ፡ ከመ ፡ ኢይቅረቡ ፡ ሃበ ፡ ነፍሱ ፡ ወሥጋሃ ፡ ለአመትከ ፡ [እህተ ፡] ሚኮኤል ፡ በስ[መ] ፡ ሰሮስ ፡ ወበስመ ፡ ሰሮስ ፡ ወበስመ ፡ ሰክርትያናስ ፡ በስመ ፡ ሸምያ ፡ ይሰደድ ፡ አጋንንት ፡ ወሰይጦናሙ ፡ ዘየደነግፅክሙ ፡ ለቦርያ ፡ ወሰይጦናት ፡ ለከ ፡ ወሸውር ፡ ውሹጠ ፡ ብሔር ፡ አመጦነ ፡ ይቤሎ ፡ አምዋሸ ፡ በሕይለ ፡ ዝንቱ ፡ አስማቲክ ፡ አመሐልኩክሙ ፡ መሐሉ ፡ ወእገዝኩክሙ ፡ ተወገዙ ፡ አሰርኩክሙ ፡ ተስሩ ፡ አቀዘዝኩክሙ ፡ ተቀዘዙ ፡ በርያ ፡ መርያ ፡ ፀለዋጊ ፡ እለ ፡ አለ ፡ አስመትከ ፡ እለ ፡ ፀረ ፡ የርዐለ ፡ ወለጊው ፡ ፅለዋጊ ፡ ወን ፡ አድህና ፡ ለአመትከ ፡ [እህተ ፡ ሚኮኤል ፡]

VI. በስመ ፡ እግዚአብሔር ፡ ህያው ፡ ነዐቢ ፡ ወተናጋፊ ፡ ለቅዱስ ፡ ሰስዩስ ፡ በእንተ ፡ አሰሰሎ ፡ ደዌ ፡ እምህኅናት ፡ እለ ፡ ይጠብዑ ፡ ጥበ ፡ እሞሙ ፡ እምኩሎሙ ፡ ዳዊያት ፡ ወይበቁዕ ፡ አዲ ፡ ለብእሲት ፡ ዘይየሃይዉ ፡ ላቲ ፡ ውሉዳ ፡ ወትጸሐፍ ፡ ወትስቀል ፡ ላእሌሃ ፡ ከረድየተ ፡ እግዚአብሔር ፡ ክቡር ፡ ወልውል ፡ እስከ ፡ ለስለመአምም ፡ አሚ ፡ እቀቦ ፡ ወእድህና ፡ እምሐማ ፡ አይነት ፡ በርያ ፡ ወለጊዋን ፡ ወመጋኛ ፡ ወጉሰምት ፡ ወተለኛሽ ፡ ፍልፀት ፡ ወቀሩፀት ፡ ውጋት ፡ ወቁርጥማት ፡ ፋራ ፡ ወክነፉር ፡ አይነ ፡ ዘር ፡ ወትግራዳ ፡ አይነ ፡ ጠቤብ ፡ ወቡደ ። አይነ ፡ ቀመኛ ፡ ወ

ፀላዋጊ ፡ አይነ ፡ ጋላ ፡ ወሸቅለ ፡ አይነ ፡ እሰላም ፡ ወ አምሃረ ፡ አይነትቦት ፡ ወአንስ ፡ አይነ ፡ መቃውዚ ፡ ፍርቀቃት ፡ ወሰሥሰዎት ፡ ትኩሳት ፡ ወልብ ፡ ግምሰ ት ፡ ደመ ፡ ወባርያ ፡ አደሀና ፡ ለአመትከ ፡ እህተ ፡ ሚ ኮኤል ።

VII. ወሃሎ ፡ ፩ ፡ ብእሲ ፡ ዘስሙ ፡ ሱስንዩስ ፡ ወ አው[ሰ]በ ፡ ብእሲት ፡ ወወለደ ፡ ወልደ ፡ ተበፅት ፡ ወበቀዳሚ ፡ ወልድ ፡ መጸአት ፡ ውርዝልያ ፡ ወቀተ ለቶ ፡ ለወልድየ ፡ ወሖርት ፡ ወከልሐት ፡ እሙ ፡ ወአ አይተቦ ፡ ወ[ሰ]በ ፡ ሰምአት ፡ ቅዱስ ፡ ሱስንዩሳ ፡ እንዘ ፡ ትበኪ ፡ ተፅእነ ፡ ዲበ ፡ ኪሩቤል ፡ ፈረሱ ፡ ወነሰ ፡ ኪ ናት ፡ በየማነ ፡ ወሖር ፡ መንገሌሃ ፡ ወረከበ ፡ ለአረጊ ት ፡ እንዘ ፡ ተነብር ፡ ተህተ ፡ አም ፡ ወተሰአላ ፡ ወይ ቤላ ፡ ወሚጠ ፡ ገጸ ፡ መንገለ ፡ ምስቅ ፡ ወሰገደ ፡ በብ ረኪሁ ፡ ወጸለየ ፡ ወይቤ ፡ እግ[ዚ]እነ ፡ ኢየሱስ ፡ ክ ርስቶስ ፡ አምላከሙ ፡ ለክርስቲአን ፡ ወንጉሶሙ ፡ ለ ነገሰት ፡ ኢትቅትል ፡ ለውርዝውልያአም ፡ ከመ ፡ ቀ ተልክመዋ ፡ ወድት ፡ በቅሚሃ ፡ ኢትቀትል ፡ ሕፀና ት ፡ ወኢትቅረብ ፡ ሃበ ፡ ብእሲሑን ፡ ወእከውን ፡ ሰማ ፅት ፡ በእንቲአክ ፡ ቅዱስ ፡ ሱስንዩስ ፡ ስመክ ፡ እንዘ ፡ የሐወሩ ፡ ወይፅል ፡ ከመዝ ፡ ጎበ ፡ እግዚአብሔር ፡ ከመ ፡ ተንስአ ፡ ወመጻ ፡ ቃል ፡ እመ ፡ ሰማይ ፡ ናሁ ፡ ቲውህበ ፡ ለከ ፡ ሥልጦን ፡ እምሃበ ፡ እግዚአብሔር ፡ ከመ ፡ ተንስአ ፡ ለአራጊት ፡ እንዘ ፡ ትነብር ፡ ታህተ ፡ አም ፡ ወተሰአለ ፡ ወይቤላ ፡ ወይፅቲ ፡ ሖረት ፡ ውር ዝ ፡ ውልያ ፡ ወትቤሎ ፡ ብእሲት ፡ ወስተ ፡ ገነት ፡ ዘሃ ሎ ፡ በቅድሚከ ። ወሶበ ፡ ሰምአት ፡ በቅድሚ ፡ ቅዱ ስ ፡ ሱስንዩስ ፡ ረከበሙ ፡ ለውርዝ ፡ ልያ ፡ ወትገብር ፡ ወትቅት ፡ ኩሎ ፡ ዘፈቀድክ ። ወሶበ ፡ ሰምኣ ፡ ቅ[ዱ] ስ ፡ ሱስንዩስ ፡ ዘፈሰሐ ፡ ወተፅነ ፡ ዲበ ፡ ፈረሱ ፡ ወነ ሰ ፡ ሩናት ፡ በየማነ ፡ ወሆረ ፡ መንገሌሃ ፡ ወከመ ፡ ይ ቅትላ ፡ ወረገዘ ፡ ገቦሃ ፡ ወይቤላ ፡ ለውርዝ ፡ ልያ ፡ አ እግዚ[እ]ነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አምህለክ ፡ ፯፻ተ ፡ ማእርገ ፡ ሊቀነ ፡ መላእክት ፡ ሚኮኤል ፡ ወገብርኤል ፡ ሰረፋኤል ፡ ወኪሩቤኤል ፡ ኡሩኤል ፡ ወሩፋኤል ፡ ፋኑኤል ፡ ወሰቁኤል ፡ ሰዳኮኤል ፡ ወኢክትናኤል ፡ እሉ ፡ እሙንቱ ፡ ቅድመ ፡ መንበሩ ፡ ለአሐዜ ፡ ሩሉ ፡ አለም ፡ አምላክ ፡ አናንያ ፡ ወአዘርያ ፡ ወማሢኤል ፡ ኢ ይቀርብ ፡ ኀይለ ፡ ስምክ ፡ አንስ ፡ ኢየሃውር ፡ በፍኖ ፡ እይሰድ ፡ ወኢይትረከብ ፡ ወውስተ ፡ ቤተ ፡ ክርስቲ አን ፡ ዘይዜክሩ ፡ ስመ ፡ ባቲ ፡ እሙ ፡ ውስት ፡ ቤት ፡ ዘይዜው ፡ መክን ፡ ስመክ ፡ ወሀበ ፡ ዛቲ ፡ ፀሎት ፡ አ ው ፡ ጎበ ፡ ሐፃናት ፡ አው ፡ ውሬዛ ፡ አው ፡ ልሒቀ ፡ አ ው ፡ እስክ ፡ ለም ፡ አለመ ፡ አሜን ፡ እቀበ ፡ ወአድህ ፡ ና ፡ እምሐማመ ፡ አይነት ፡ በርያ ፡ ወጉስምት ፡ መጋ ኛ ፡ ምቶ ፡ ወተለዋሸ ፡ ፍልፅት ፡ ወቁርፀት ፡ ወውጋ ት ፡ ፈራ ፡ ወከቸነፈና (?) ፡ ወትግሬደ ፡ ቡደ ፡ ወቁመ ኛ ፡ ወጽላዋጊ ፡ አይነ ፡ ጋለ ፡ ወሸቅለ ፡ አይነ ፡ እስ [ክ ፡ ዓ]ለም ፡ ወአ[ለም ፡ ሐር ፡ አይሐና ፡ ለአመትከ ፡ አህተ ፡ ሚኮኤል ።

VIII. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱ ስ ፡ ፩ ፡ አምላክ ።

ጸሎት ፡ መሰጥመ ፡ መርክብዩን ፡ መሐፍርኪን ፡ ፈፍራን ፡ መጎመ ፡ እሳት ፡ ድልፍልኤል ፡ ዘራዳኤ ል ፡ ገሣፃኤል ፡ ምንዳናኤል ፡ አፍዋተታ ፡ መዋኢ ፡ ፀረ ፡ ኤልኤልኤ ፡ ጽራኤል ፡ ጽራኤል ፡ ጽራኤል ፡ ጽራኤል ፡ ሀናኤል ፡ ክሰብኤል ፡ ኤሴፍ ፡ ብሒል ፡ ብ ርሃናኤል ፡ ሰላተኤል ፡ አዝያስ ፡ መሰያ ፡ ኩኩኤል ፡ አብናዲ ፡ ጋመኤል ፡ ብሂል ፡ ፍልፍል ፡ ቁርቊርዩን ፡ መሃቢል ፡ ኪፍታሂ ፡ ተአሰር ፡ ማፅሰረ ፡ አጋንንት ፡ አስዋሞሙ ፡ አይነ ፡ ጽላዋጊ ፡ ዛእር ፡ ወመኛ ፡ ወቁ ራኛ ፡ አድህና ፡ ለአመትከ ፡ እህተ ፡ ሚኮኤል ።

IX. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱ ስ ፡ ፩ ፡ አ[ም]ላክ ።

ጸሎት ፡ በእንተ ፡ ደም ፡ ሰንተም ፡ ዋንተም ፡ ቀር ነዉ ፡ ሊሰ ፡ ላሰሰ ፡ አልፍዩስ ፡ መለዘዚን ፡ ወለዘአ ድ ፡ ወዘልሞ ፡ ነሃ(?)ም ፡ አመ ፡ ዘአርጋይከ ፡ ሃይለ ፡ በረድ ፡ ወነፋስ ፡ ከማሁ ፡ አርግፅ ፡ ወአጽንኡ ፡ ወአቁ ም ፡ ደመ ፡ ትክቶሃ ፡ ለአመትከ ፡ አህተ ፡ ሚኮኤል ፡ አስመ ፡ መክን ፡ ወለደት ፡ ፯ተ ፡ በእንተ ፡ ፈሬህት ክ ፡ እግዚአ ፡ ሐመተ ፡ ምነሃ ፡ ወወልድነ ፡ በዝንቱ ፡ አስማቲክ ፡ ጎበ ፡ ለዘርአ ፡ ለአመትከ ፡ አህተ ፡ ሚኮ ኤል ፡ ድልሸታ ፡ ቴቴሸር ፡ ሸሬሸፈን ፡ ለዝንቱ ፡ አስማቲክ ፡ ሃ[ይ]ለ ፡ በረደ ፡ ወነፋስ ፡ አርግፅ ፡ ወአ ጽንፅ ፡ ወአአቁም ፡ ለዘረአ ፡ ሰጋ ፡ ውስተ ፡ ማህፅ ና ፡ ለአመትከ ፡ አህተ ፡ ሚኮኤል ፡ አንሊት ፡ መገ

ር ፡ መዣር ፡ መዣር ፡ ዳቆሮን ፡ በዘያሰ ፡ ብታኤል ፡ በሃይል ፡ ዝንቱ ፡ አስማቲከ ። ኢትቅትል ፡ ህፃና ፡ በ ውስተ ፡ ከርሣ ፡ ለ[አ]መትከ ፡ እህተ ፡ ሚክኤል ፡ ወ ገፀ ፡ ዘፍፁም ፡ በፅልት ፡ ፈርሐ ፡ ወደንገፀ ፡ ደብሎ ፡ እስመ ፡ አልባ ፡ ነገር ፡ ዘይሰአና ፡ ለእግዚአብሔር ፡ ይደምሰስ ፡ ስሞሙ ፡ ለዐርያ ፡ ወለአጋንንት ፡ መጋ ኛ ፡ ወጉሰምት ፡ አይነፅላ ። ወፍርቃቃዶ ፡ ወሰስቃ ት ፡ ለአመትከ ፡ እህተ ፡ ሚክኤል ።

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR ZA-WALDA ḤAWÂRYÂT AND TASFÂ MÂRYÂM.

I. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ። አስማተ ፡ እግዚእነ ፡ ዘይበልጎ ፡ እም ስይፍ ፡ ወእመላዔ ፡ ወይፀድል ፡ እምብረቅ ፡ ስሙ ፡ ለእግዚአብሔር ፡ ጎቡአት ፡ አስማት ፡ ዘነገሮ ፡ ለስ ሎሞን ፡ በእንተ ፡ አቀጵያጻት ፡ ወደቂቀ ፡ ቂዳር ፡ ነህ ብት ፡ ዘነገሮ ፡ ከመ ፡ ይአስሮሙ ፡ ወሂድ ፡ በ ፡ ፫ ፡ አ ስማት ፡ እስርሙ ፡ አቅዝዘሙ ፡ ወአፍዝዘሙ ፡ ወይ ቤሎሙ ፡ ንግሩኒ ፡ ስልጣንክሙ ፡ በምንት ፡ ትበል ው ፡ ሥጋ ፡ ሰብዕ ፡ ወትቅፍሉ ፡ ነፍስ ፡ ወትስልቡ ፡ አልባበ ፡ ሰብዕ ፡ ወታስተዋልጡ ፡ ነፍስ ፡ በነፍስ ፡ ን ግሩኒ ፡ ሥራይክሙ ፡ እስኩ ፡ ወይቤልዎሙ ፡ አልብ ነ ፡ ሥራየ ፡ እወ ፡ እወ ፡ ወይቤ ፡ ሰሎሞን ፡ በድያባ ዊ ፡ በነበልባላዊ ፡ በመብረቀ ፡ ዳዳ ፡ በቅርብዳዳ ፡ ስ ሙ ፡ ለእግዚአብሔር ፡ ጎቡአት ፡ ንግሩኒ ፡ ሰራ ይክሙ ፡ ወስልጣንክሙ ፡ ብምንት ፡ ትበልው ፡ ሰ ጋ ፡ ሰብዕ ፡ ሥልጣንክሙ ፡ ሥራይክሙ ፡ ወለምን ት ፡ ትሰትዩ ፡ ደመ ፡ አቀጵያጻት ፡ ወዳቂቀ ፡ ቂዳር ፡ ነ ህብት ፡ ወአዝብት ፡ ወይቤለሙ ፡ ሰሎሞን ፡ ወይ ቤሎሙ ፡ ሣረገሞሙ ፡ ወደርቃስ ፡ በዘረቃ ፡ በድቃ ስ ፡ በአድማስ ፡ ስሙ ፡ ለእግዚአብሔር ፡ ኩሉ ፡ ርጉ ማን ፡ ወፍዙዝን ፡ በኤኤፍጎም ፡ ስሙ ፡ በኤልፋህም ሰ ፡ በበሌቃሰ ፡ በበአልፋስ ፡ ዘአኤናዎስ ፡ ስሙ ፡ ጎ ቡዕ ፡ ኩን ፡ ርጉማን ፡ በዮድዛ ፡ በአልፋዛ ፡ ሄዛ ፡ ኤ ዛ ፡ ወዝንቱ ፡ ስምከ ፡ እስሮሙ ፡ ለአቀጵያጻት ፡ እለ ፡ ይበልው ፡ ሥጋ ፡ ዘእንበለ ፡ መጥባህት ፡ ወውእቱሰ ፡ ፯ ፡ ጊዜ ፡ ተናገሩ ፡ አቀጵያጻት ፡ ጎበ ፡ ስሎሞን ፡ ወይ ቤልዎ ፡ ንበልዕ ፡ ሥጋ ፡ ዘእንበለ ፡ መጥበጎት ፡ ወንስ ቲ ፡ ደመ ፡ ዘእንበለ ፡ ጽዋዕ ፡ ወናውጽእ ፡ ህየ ፡ እም ብዕሲታት ፡ በዙሎን ፡ ንፈኢ ፡ በውስተ ፡ ከርሰን ፡ ወ ናስተ ፡ ዋልዋ ፡ ብዕሲ ፡ ወብዕሲት ፡ ወናስተ ፡ ፃልአ ሙ ፡ ለብዕሲ ፡ ወለብዕሲት ፡ ወይቤልዎ ፡ ለሰሎሞን ፡ ውእተ ፡ ጊዜ ፡ ይቤ ፡ ሰሎሞን ፡ አድጎነኒ ፡ እግዚአ ፡ እምእደሆሙ ፡ ለጉድሎት ፡ ወእምዙሉ ፡ ገገር ፡ ወ ነገርጋር ፡ ይትሜሰሉ ፡ ቀጥዓ ፡ ወመዓት ፡ ወይት ሜሰሉ ፡ ዝዕብ ፡ ወአዝብዕት ፡ ነምር ፡ ወአናብርት ፡ ከይሲ ፡ ወአክይስቲ ፡ ዓቅራብ ፡ ወአቃርብት ፡ ወአ ለ ፡ ይትሜሰሉ ፡ ሰሐቅ ፡ ወቀሐር ፡ ወይትሜሰሉ ፡ ሰማየ ፡ ነጹሮሙ ፡ ምድረ ፡ ረጊጸሙ ፡ ታቦት ፡ ገሲሰ ሙ ፡ ጎመደ ፡ ነሥኒሦሙ ፡ ሥራየ ፡ ገቢሮሙ ፡ ምድ ረ ፡ ጐድጕዶሙ ፡ እለ ፡ ያመልኩ ፡ በሰራዩሙ ፡ ፍታ ህ ፡ ሥራየ ፡ ጐንደር ፡ ወላስታ ፡ ፍታህ ፡ ሥራየ ፡ እ ምጎረ ፡ ወወገረ ፡ ፍታህ ፡ ሥራየ ፡ ጻሞ ፡ ወጻሞት ፡ ፍተህ ፡ ሥራየ ፡ አረራ ፡ ወወዣራት ፡ ፍታህ ፡ ሥራ የ ፡ ጸብዓ ፡ ወጸጉዓ ፡ ፍታህ ፡ ሰራየ ፡ መንበርታ ፡ ወ ገርአልታ ፡ ፍታህ ፡ ሥራየ ፡ ህንጣሎ ፡ ወጽለሎ ፡ ፍ ታህ ፡ ሥራየ ፡ በላእለ ፡ ገብርከ ፡ ዘወልደ ፡ ሐዋርያት ።

II. በስመ ፡ አብ ፡ ወወልድ ፡ ወምንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ። ፍታህ ፡ ሥራየ ፡ ድብ ፡ ወጉጽ ፡ ፍታ ህ ፡ ሥራየ ፡ ጋላ ፡ ወሾንቅለ ፡ በለው ፡ ወአገው ፡ ፍ ታህ ፡ ሥራየ ፡ ሺራ ፡ ወትግሬ ፡ ፍታህ ፡ ስራየ ፡ ቀህ ይን ፡ ወወልቃይት ፡ ፍታህ ፡ ሥራየ ፡ ጻብተራ ፡ ወፍ ቁራ ፡ ፍታህ ፡ ሥራየ ፡ አጽቢ ፡ ወሺንአፌ ፡ ፍታህ ፡ ሥራየ ፡ ሺርኩሻ ፡ ፍታህ ፡ ሥራየ ፡ ሳረቢት ፡ ፍታህ ፡ ሥራየ ፡ አጋሜ ፡ ወአጉዕድ ፡ ፍታህ ፡ ሥራየ ፡ ህራ ማት ፡ ወውራሆት ፡ ፍታህ ፡ ስራየ ፡ እገለ ፡ ወዣባን ፡ ጴ(?)ላ ፡ ፍታህ ፡ ሥራየ ፡ ጉላማክያ ፡ ፍታህ ፡ ስራየ ፡

ሰርጌ ፡ ወጸምዓ ፡ ፍታህ ፡ ሥራየ ፡ ስራዊ ፡ ወጎማሼን ፡ ፍታህ ፡ ሥራየ ፡ ህንድ ፡ ወቤታንያ ፡ ፍታህ ፡ ሥራየ ፡ ግዕዝ ፡ ወመላኪ ፡ ፍታህ ፡ ሥራየ ፡ ጠቢብ ፡ ወጠቢት ፡ ወበአለ ፡ ግብር ፡ ፍታህ ፡ ሥራየ ፡ አፍርጂ ፡ ወሰርያ ፡ ፍታህ ፡ ሥራየ ፡ ዓረቢ ፡ ወግብጻዊ ፡ ወኖማዊ ፡ ፍታህ ፡ ሥራየ ፡ አጋንንት ፡ ፍታህ ፡ ሥራየ ፡ ሐፌራን ፡ ወነዊሐን ፡ ፍታህ ፡ ሥራየ ፡ ጻሊማን ፡ ወነዊህን ፡ ፍታህ ፡ ሥራየ ፡ ዅሎሙ ፡ እለ ፡ ይገብሩ ፡ ፈውሰ ፡ ወዅሉ ፡ ሥራየ ፡ በምጽልቋቅ ፡ በአርአር ፡ በጥቁር ፡ ክልብ ፡ ወበንቁር ፡ ሽንብራ ፡ ወበጥቁር ፡ ገብስ ፡ ወእለ ፡ ይገብሩ ፡ ሰራየ ፡ በመቱርዓሰ ፡ በመንጸፍ ፡ በድርኳት ፡ በማእያ ፡ በአፍአ ፡ ወበውስጥ ፡ በዅሳኁ ፡ ወበስንት ፡ ወእለ ፡ ትገብሩ ፡ ፈውስ ፡ በላእለ ፡ አመትከ ፡ ተስፋ ፡ ማርያም ።

III. በእግዚአብሔር ፡ አብ ፡ እሳት ፡ በእግዚአብሔር ፡ ወልደ ፡ እሳት ፡ በእግዚአብሔር ፡ መንፈስ ፡ ቅዱስ ፡ እሳት ፡ ሐተምኩክሙ ፡ ወአስርኩክሙ ፡ አንበሰ ፡ ወነብር ፡ ዝዕብ ፡ ወዋልጋ ፡ ወቀበሮ ፡ ወአሞራ ፡ በገሃድ ፡ በሰውር ፡ አድናኤል ፡ ኡዱኤል ፡ መንበሩ ፡ ዘኢይሬእይዎ ፡ ለእግዚአብሔር ፡ ልዑላነ ፡ ኃይል ፡ ፳ወ፪ክህናተ ፡ ሰማይ ፡ ፬እንስስ ፡ ጸዋርያነ ፡ መንበሩ ፡ እለዐዮኑ ፡ መንበሮ ፡ ልልዑል ፡ ወእለ ፡ ይጸውርዎ ፡ መንበሮ ፡ ለልዑል ፡ መልክዖሙ ፡ ገጻ ፡ አንበስ ፡ ወገጻ ፡ ንስር ፡ ገጻ ፡ ሰብእ ፡ ገጻ ፡ ላህመ ፡ በዝንቱ ፡ ስሞሙ ፡ አንሰ ፡ ሐጸርኩ ፡ መላተ ፡ ጎድራት ፡ ኢትብልዑ ፡ ወኢትንስኩ ፡ ወኢታሰናሰኩ ፡ ይቤሉ ፡ ኩሙ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ንዋየ ፡ ገብርክሙ ፡ ዘወልደ ፡ ሐዋርያት ፡ ተስፋ ፡ ማርያም ።

IV. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ። አስማተ ፡ መሥጥ ፡ ዓግሥ ፡ በእንተ ፡ እኩያን ፡ ጎሰውያን ፡ መስተዋድያን ፡ ወተግጋትያን ፡ በእድ ፡ ገሰሰያ ፡ በእግር ፡ ረዋጽያን ፡ በሰራይ ፡ መምላክያን ፡ ወእለ ፡ ይትናገሩኒ ፡ በነገር ፡ ፀብእ ፡ ወወነገር ፡ ሥራይ ፡ ወእለ ፡ ይዘብጡኒ ፡ በበትር ፡ ወበነገር ፡ መሪር ፡ ወበኵሉ ፡ ጊዜ ፡ ከመ ፡ ኢይቅርብዎ ፡ ወኢይቅርቡኒ ፡ ጎቤየ ፡ ወኢይቅትሉኒ ፡ ነፍስየ ፡ ወሥጋየ ፡ ለገብርከ ፡ ዘወልደ ፡ ሐዋርያት ፡ ኪድ ፡ መራኪድ ፡ እድህነኒ ፡ እምነቢበ ፡ አህዛብ ፡ ወትሰይመኒ ፡ ውስተ ፡ ርእሰ ፡ ህዝብ ፡ አሮህር (?) ረሚህ ፡ ከመ ፡ ኢይትቃወሙኒ ፡ በጊዜ ፡ ፍርድ ፡ ወርትዕ ፡ ጸር ፡ ወጸላእት ፡ ቀመኛ ፡ ወጸናሂ ፡ ፍኖት ፡ ከመ ፡ ኢይቅርብዎ ፡ ለገብረ ፯እግዚአብሔር ፡ ዘወልደ ፡ ሐዋርያት ፡ ብረታዊት ፡ ወልተ ፡ ገብርኤል ፡ ግርማ ፡ ግድ ፡ ግርማ ፡ ግድ ፡ ግርማ ፡ ግድ ፡ ግርማ ፡ ድብ ፡ ግርማ ፡ አንበሳ ፡ ግርማ ፡ ነምር ፡ ግርማ ፡ መፍርህ ፡ ግርማ ፡ መደንግጽ ፡ ግርማ ፡ ተመን ፡ ግርማ ፡ ንጉሥ ፡ ግርማ ፡ ጳጳስ ፡ ግርማ ፡ መኵንንት ፡ ግርማ ፡ ዘያፌድ ፡ ምስለ ፡ ነፍሰሙ ፡ ይውድዱ ፡ መሰፍንት ፡ ወመኳንንት ፡ ታህተ ፡ እገሪየ ፡ ይስግዱ ፡ ይቤ ፡ ሄኖክ ፡ ወልደ ፡ ያሬድ ፡ ዘተውህበ ፡ ፳ወ፯መህትወ ፡ ሰማይ ፡ ከማሁ ፡ ህበኒ ፡ ፍቅር ፡ ወርትዕ ፡ ወሞገሰ ፡ ቃል ፡ ለገብርከ ፡ ዘወልደ ፡ ሐዋርያት ።

V. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ። ነፍጸትሰ ፡ አምሰጠት ፡ ከመ ፡ ያፍ ፡ እመሰገርተ ፡ ነአዊት ፡ መስገርትሰ ፡ ተቀዋቅጠት ፡ ወንህን ፡ ድጎነ ፡ ረድአተነ ፡ በስመ ፡ እግዚአብሔር ፡ ወለእመ ፡ ዳገምከ ፡ ዘንተ ፡ አስማተ ፡ ወፈቀደ ፡ ይጋዕከ ፡ ይትአጸፍ ፡ ሑናቴ ፡ ወለእመ ፡ ኢያጽናእከ ፡ በቃልከ ፡ ወጸርከ ፡ በእንግድዓከ ፡ ንፍጽ ፡ ውእቱ ፡ ጸላኤከ ፡ ወትድጎን ፡ በፈቃደ ፡ እግዚአብሔር ፡ ወላእመ ፡ ደገምከ ፡ ዘንተ ፡ አስማተ ፡ ወፈቀደ ፡ ይጋእከ ፡ ይትአጸፍ ፡ ሑናቴ ፡ ወለእመ ፡ ኢያጽናእከ ፡ በቃልከ ፡ ወጸርከ ፡ በእንግድኣከ ፡ ይነፍጽ ፡ ውእቱ ፡ ጸላኤከ ፡ ወትድጎን ፡ በፈቃደ ፡ እግዚአብሔር ፡ ከማሁ ፡ አድጎነኒ ፡ ገብርከ ፡ ዘወለደ ፡ ሐዋርያት ።

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR SEBHAT LE'AB.

[Brit. Mus. MS. Add. 18,996].

አስማት ፡ ሞገሥ ፡ ወግርማ ፡ ለሰብእ ፡ ውናኤል ፡ ወውናኤል ፡ ወመሠውርናኤል ፡ መፍዝዘ ፡ መቅዝዝ ፡ መደንግዝ ፡ በከመ ፡ ሀበዕከሙ ፡ ለሄኖክ ፡ ወለኤልያስ ፡ እምገጸ ፡ ሞት ፡ ከማሁ ፡ ጎብሚኒ ፡ እምገጸ ፡ ሞት ፡ ወቍጥዓሆሙ ፡ ለመኳንንት ፡ ወለመሳፍንት ። ለእድ ፡ ወለዓንስት ፡ ወበከመ ፡ አስተሣነይከሙ ፡ ለዳንኤል ፡ ምስለ ፡ አናብስት ፡ ከማሁ ፡ አስተ ፡ ሣንየኒ ። ወአስተቃርበኒ ፡ ምስለ ፡ መኳንንት ፡ ወመሳፍንት ፡ ወምስለ ፡ ዓኖ ፡ ወነባሪ ፡ ወምስለ ፡ እድ ፡ ወአንስት ፡ ወየሐቡኒ ፡ መፍቅደ ፡ ሐሊናየ ፡ ሊተ ፡ ለገብርከ ፡ [ስብሐት ፡ ለአብ ፡][1] ዲዲቆር ፡ አሌፍ ፡ ዲዲቆር ፡ ዲዲቆር ፡ ዲዲቆር ፡ ደለክን ፡ በዝ ፡ አስማት ፡ በዘለገመ ፡ ሰማየ ፡ ኤልያስ ፡ ፫ ፡ ዓመት ፡ ወኀ ፡ አውራኦ ፡ ከማሁ ፡ ልጉሞ ፡ አፋሆሙ ፡ ወአሥር ፡ ልሳኖሙ ፡ ወአድክም ፡ ኃይሎሙ ፡ ለፀርየ ፡ ወለፀላዕትየ ፡ ከመ ፡ ኢይትናገሩኒ ፡ ነገረ ፡ ሕሡም ፡ ወነገረ ፡ ክርክር ፡ ዘእንበለ ፡ ፍቅር ፡ ወሰላም ፡ ለገብርከ ፡ ስብሐት ፡ ለአብ ፡ ለመቱቁሻ ፡ ኬፌሞን ፡ ኬፈያግን ፡ በዝ ፡ አስማቲከ ፡ ይርአዱ ፡ ሕዝብ ፡ ወአሕዛብ ፡ በጊዜ ፡ ርእዩኒ ፡ ኢይትናገሩኒ ፡ ለገብርከ ፡ ስብሐት ፡ ለአብ ፡ ወበከመ ፡ ደንገጸ ፡ ናባል ፡ ዕበ ፡ በጽሐ ፡ ዳዊት ፡ ምስለ ፡ ሠራዊቱ ፡ ከማሁ ፡ ይርአዱ ፡ ፀርየ ፡ ወፀላዕትየ ፡ በጊዜ ፡ ርዕዩኒ ፡ ለገብርከ ፡ ስብሐት ፡[1] ለአብ ፡ ወከመ ፡ ደንገጸ ፡ ዖዝ ፡ ዕበ ፡ ገሰሳ ፡ ለታቦት ፡ የጽዮን ፡ ከማሁ ፡ ይርዓዱ ፡ ሕዝብ ፡ ወዓሕዛብ ፡ ፀርየ ፡ ወጸላዕትየ ፡ በጊዜ ፡ ርዕዩኒ ፡ ኢይትናገሩኒ ፡ ለገብርከ ፡ ስብሐት ፡ ለአብ ፡ ሴቃ ፡ ወሴቃ ፡ ጣቃ ፡ ለአለቃ ፡ ወለጠበቃ ፡ መድፍን ፡ ድፍን ፡ ልበሙ ፡ አሙሕው ፡ አዝሕል ፡ ጎሊናሆሙ ፡ ለፀርየ ፡ ወለጸላዕትየ ፡ ስሙን ፡ ቡክሙን ፡ ፈያኩን ፡ ፈያኩማን ፡ መፍዝዝ ፡ አፍዝዘሙ ፡ መቅዝዝ ፡ አቅዝዘሙ ፡ መደንግዝ ፡ አደንግዘሙ ፡ ለፀርየ ፡ ወለፀላዕትየ ፡ ከመ ፡ ኢይልክፉኒ ፡ ነፍስየ ፡ ወሥጋየ ፡ በሁናት ፡ ወሰይፍ ፡ ወቀሥት ፡ ነፍጥ ፡ ወበትር ፡ ዕብን ፡ አድኅኒ ፡ ወሠውረኒ ፡ ለገብር[ከ] ፡ ስብሐት ፡ ለአብ[1] ፡ አስማተ ፡ ብእሲ ፡ ዘወሀበ ፡ እግዚአብሔር ፡ ለሙሴ ፡ ሰፈርዋስ ፡ አኖሮስ ፡ ድሴሙን ፡ መስፍን ፡ በስሮስ ፡ ስምከ ፡ ተማኅፀንኩ ፡ ይብራህ ፡ ገጽየ ፡ ከመ ፡ ፀሐይ ፡ ወወርኅ ፡ በቅድመ ፡ ነገሥት ፡ ወመኳንንት ፡ ይኩን ፡ ነገርየ ፡ ጥዕመ ፡ ከመ ፡ መዓር ፡ ወሥኮር ፡ ወፂው ፡ ወፈድፋደሰ ፡ በሀገረ ፡ ባሕር ፡ ነጋሺ ፡ ግርማግድ ፡ ግርማግድ ፡ ግርማግድ ፡ ግርማጽዮ ፡ መፍርሕ ፡ ወመደንግጽ ። ቃለ ፡ ቍጥዓ ፡ ዘይወጽዕ ፡ እምእሥራኤል ፡ በመንፈስ ፡ ዚአየ ፡ ይውድቁ ፡ ወይርዓዱ ፡ ኢጋንንት ፡ ይሰደዱ ፡ ሊተ ። እምላዕለ ፡ ገብርከ ፡ ስብሐት ፡ ለአብ ፡ እልፍ ፡ አስማት ፡ አክርስ ፡ በከመ ፡ ስሙ ፡ ለክርስቶስ ፡ ሀበኒ ፡ ሞገሰ ፡ አጋዝኒ ፡ ተፅናስ ፡ እንዘ ፡ እቀውም ፡ በቅድመ ፡ ነገሥት ፡ መፍቅደ ፡ ሀሊናየ ፡ ወርእሰላይ ፡ ሰላላይ ፡ ከለላይ ፡ ዘያቀልጦ ፡ ለሰማይ ፡ ከማሁ ፡ አፍዝዘሙ ፡ ለንጉሥ ፡ ወለመኳንንት ፡ ለእድ ፡ ወለዓንስት ፡ ከመ ፡ ያፍቅሩኒ ፡ ወያንብሩኒ ፡ ከመ ፡ ህልቀት ፡ በአጽባዕቶሙ ፡ ወበከመ ፡ ማዕተብ ፡ በመዝራዕቶሙ ፡ አክድር ፡ ወአቅድር ፡ ጥርጥራስ ፡ ዘትፀውር ፡ ዘወረድከ ፡ እምድረ ፡ ኢዮር ፡ አስማተ ፡ ኩሉ ፡ ዘአስተፋቀርከ ፡ ከማሁ ፡ አስተፋቅረኒ ፡ ጎበ ፡ ነገሥት ፡ ወመኳንንት ፡ ለገብርከ ፡ ስብሐት ፡ ለአብ[1] ፡ ንምድሮስ ፡ ክምድሮስ ፡ ጉስጉሥ ፡ ዘአውጸዕከ ፡ ልበ ፡ ነገሥት ፡ ዕፅ ፡ መራሁተ ፡ ልቡ ፡ ለፀርየ ፡ ወይጥፋዕ ፡ በሸን ፡ ፍኖቱ ፡ ጸርፈልቃኤል ። አማኑኤል ፡ አስማቲከ ።

በኃይለ ፡ ዝንቱ ፡ አስማቲከ ፡ እሥር ፡ ንባበ ፡ ልሳነ ፡ ጸለዕትየ ፡ ከመ ፡ ኢይንብቡ ፡ ነገረ ፡ ሕሡም ። ዘእንዘበለ (sic) ፡ ፍቅር ፡ ወሰላም ፡ ለገብርከ ፡ ስብሐት ፡ ለአብ[1] ። ከጼል ፡ ያጼል ፡ ብርሃናኤል ፡ ብርሃነከ ፡ አ

[1] Erased in the Ms.

ቁም ፡ ውስተ ፡ ልብየ ፡ ሊተ ፡ ለገብርከ ፡ ስብሕት ፡ ለ
አብ[1] ፡ ድግም ፡ ሽርቡር ፡ ዶር ፡ ዘአአብራህከ ፡ ልቡ ፡
ለሙሴ ፡ ከማሁ ፡ ይብራህ ። አእይንተ ፡ ልብየ ፡ ለገ
ብርከ ፡ ስብሕት ፡ ለአብ[1] ። ። ። ።

ስሙ ፡ ለእግዚአብሔር ፡ አብ ፡ ስሙ ፡ ለእግዚአ
ብሔር ፡ ወልድ ፡ ስሙ ፡ ለመንፈስ ፡ ቅዱስ ፡ አብያቴ
ር ፡ ታዖስ ፡ አዝያስ ፡ ወምሊኪያስ ፡ አቅጻፍር ፡ ስሙ ፡
ለሐራሽን ፡ ሐራሹን ፡ ሐራፈክር ፡ ጠጠኚን ፡ ዘሑኚ
ን ፡ ሕፍልማኤል ፡ በስሙ ፡ ዶር ፡ አላዶር ፡ ናት ፡ ዳ
ናት ፡ ሮዳስ ፡ ታግስ ፡ አብሳቴር ፡ ፀባዖት ፡ ሕፍርርዋ
ቅ ፡ ሕፍርርዋቅ ፡ ሕፍርርዋቅ ፡ በዝንቱ ፡ አስማት ፡
ቃልከ ፡ ሰሑል ፡ ውጉዝ ፡ ወበሰይፈ ፡ ሚካኤል ፡ ስ
ሑል ፡ አሳተ ፡ መለኮት ፡ ምንአያም ፡ አምር ፡ አሰር
ፈያኩን ፡ ወለከ ፡ ወጺአ ፡ ረፍሕ ፡ አንጼልል ፡ መል
አክ ፡ ወአንሐሊ ፡ ያፎጥን ፡ ወያጥን ፡ አልሂሱን ፡ ተ
ሌአላ ፡ በዝ ፡ አስማተ ፡ ቃልከ ፡ ኢየሱስ ፡ ክርስቶስ ፡
ወልደ ፡ እግዚአብሔር ፡ ሕያው ፡ ወወልደ ፡ ማርያም ፡
ድንግል ፡ በሰይፈ ፡ ሚካኤል ፡ ይትገዘም ፡ ወይባዕ ፡
መንፈስ ፡ ርኩስ ፡ ወዘአሐዘ ፡ ዑዳ ፡ ወባርያ ፡ ወተግ
ባረ ፡ ሰብእ ፡ ወሥራይ ፡ ይሰደድ ፡ ጎበ ፡ ዘቦአ ፡ ዝን
ቱ ፡ ጸሎት ፡ እምላዕለ ፡ ገብረ ፡ እግዚአብሔር ፡ ስብ
ሕት ፡ ለአብ[1] ፡ አልፋ ፡ አልፋ ፡ አልፋ ፡ ፃዕ ፡ ወጺአ
ከ ፡ ኢትግባዕ ፡ ይቤለከ ፡ እግዚአብሔር ፡ ወገሠረ ፡
ስምከ ፡ ይደምሰስ ፡ ለዓለመ ፡ አለም ፡ አሜን ። ያቋ ፡
ወያቂ ፡ አንተ ፡ ዑዳ ፡ ወአንተ ፡ ባርያ ፡ አንተ ፡ ጋኔ
ን ፡ ወአንተ ፡ ሰይጣን ፡ አንተ ፡ ፈራ ፡ ወአንተ ፡ ነዳ
ድ ፡ ዘትትሜሰሉ ፡ በብዙኅ ፡ ጸታ ፡ አህያ ፡ ሺራህያ ፡
ይምራኤል ፡ ኃያል ፡ እግዚአብሔር ፡ አዶናይ ፡ ቅዱ
ስ ፡ መንፈስ ፡ ቅዱስ ። ሹሐላ ፡ ወልድ ፡ ዋህድ ፡ በሎ
ፍሐም ፡ በምዮን ፡ ነገርኩሙ ፡ ኢያኤል ፡ ያዋፍዕ ፡
እሳተ ፡ እግዚአብሔር ፡ እግዚኦ ፡ እሩሐል ፡ እሩሐ
ል ፡ እሩሐል ፡ ሳምታኤል ፡ ጵልማኤል ፡ ያሸኩት ፡
ጋዴን ፡ አምደ ፡ ብርሃን ፡ ልብሰ ፡ ብርሃን ። ይበርቅ ፡
ቅድመ ፡ ገጹ ፡ ኃያል ፡ ጸባሚ ፡ ባርያ ፡ ፔልማ ፡ አርአ
የኒ ፡ ኃይለ ፡ ግርማ ፡ ንጉሥሰ ፡ ሥብሐት ፡ ፈማ ፡ ኡ
ይርአይ ፡ ወኢይልክፍዋ ፡ ለነፍሰ ፡ ለገብርከ ፡ ስብሐ
ት ፡ ለአብ[1] ። በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅ
ዱስ ። ፩ ፡ አምላክ ፡ ናዝር ፡ ናዝር ፡ ናዝር ፡ ናዝር ፡
፩ ፡ አዘርዝር ፡ ዝንተ ፡ ሥራይ ፡ ዘተገብረ ፡ በላዕለ ፡
ገብርከ ፡ ስብሐት ፡ ለአብ[1] ፡ ድሜጥሮስ ፡ ጋይስጦ ፡
በቱወገ ፡ ተውህበ ፡ አድኖ ፡ አቀሩጸት ፡ ለገብርከ ፡
ስብሐት ፡ ለአብ[1] ። ። ።

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR GABRA SHALÂSÊ TEZÂZÛ.

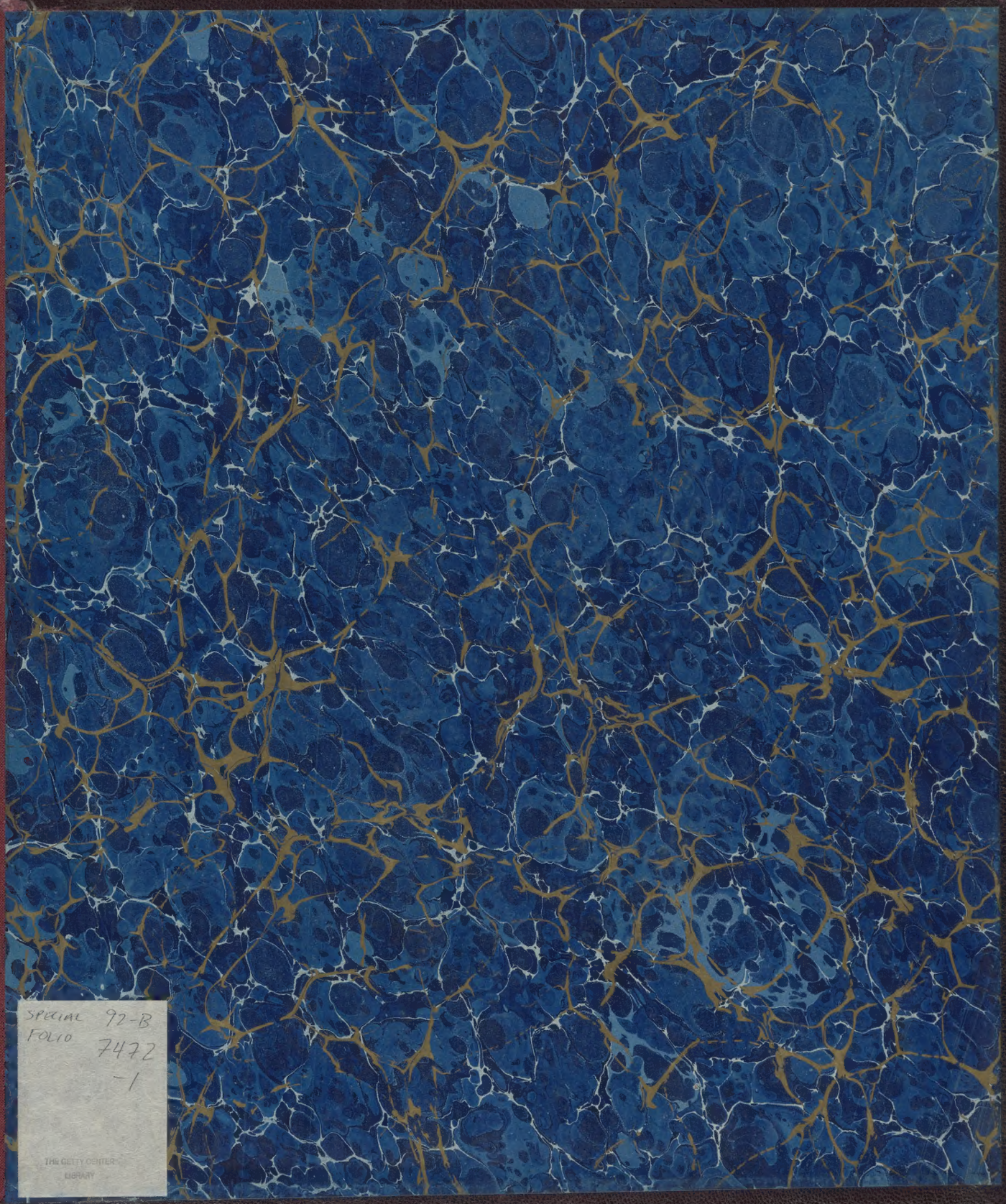
[Brit. Mus. Ms. Or. 4716].

በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡
አምላክ ። ጸሎት ፡ በእንተ ፡ ልሳን ፡ ወልሳን ። በርያ ።
ወሰብእ ። ዘመድ ። ወባዕድ ። ሞቀኛ ፡ ወቀናተኛ ።
ሙጋት ። ወቀሥርጥማት ። ተያያጀ ። ወበሽታ ፡ ናሁ ፡
ትማኅፀንኩ ፡ በኖኅት ፡ ስምከ ፡ ወበቀዳማይ ፡ የው
ጠ ፡ ዘዋንት ፡ ፈደሉ ። አሌፍ ፡ ከመ ፡ ተድኅነኒ ፡ ክ
ርስቶስ ። እምትንሣኤ ። ልሳን ። ወአፍ ፡ እስመ ፡ ል
ሳን ፡ ቀተሎሙ ። ለማህበረ ። ሰማዕታት ። አዕላፍ ፡
በነገረ ። ውዴት ። ጽኑዕ ፡ ዘይባልህ ። እምሰይፍ ፡
ተማ ፡ በፀአትከ ፡ እምማህበረ ፡ አብ ፡ ወላዱ ፡ ወለን
ብረትከ ፡ እምቅድም ። ለዓለመ ፡ ዓለም ። ወአሜ ።
ከመ ። ታድኅነኒ ። ክርስቶ ። እማዕንተ ። ልሳን ። ረ
ዋዴ ። ለዳንኤል ፡ ዘአድኃንከ ፡ እምናቡ ። ከደነ ፡
ያር ። ከሐዲ ። አመ ። አህዊኑ ። ተወድዩ ። በአሳ

[1] Erased in the Ms.

ት ፡ ነዳዲ ፡ ተማ ፡ በሥጋዊከ ፡ እምዘርአ ፡ አበው ፡ እለ ፡ ተበርዩ ፡ ወእመንሲሰ(?) ፡ ቅዱስ ፡ ዘይሴኒ ። እም ውሉደ ። ሰብእ ፡ ለህዩ ። አድኅነኒ ፡ ክርስቶስ ፡ እግዚአብሔር ። ወልደ ፡ ባህርዩ ። እምልሳነ ፡ ዓማዊ ። ዘእክለ ። ዓመፃ ፡ ሰሳዩ ። እስመ ፡ ልሳን ። ይቅትል ፡ ወልሳን ። የሐዩ ። ተማ ፡ በልደትከ ፡ ፪ቲ ፡ እምእም ላክና ፡ አብ ፡ ፩ ፡ ወእምሰብናየ ። አሐቲ ። ከመ ። ተድኅነኒ ። ክርስቶስ ፡ መላከ ። ሕይወትየ ። ኢመዋቲ ። እምልሳነ ። ብእሲ ። ወእምልሳንየ ። ዛቲ ። እስመ ፡ ሞት ፡ ጽንዕት ። ወድርክት ፡ ይእቲ ፡ ተማ ፡ በተጠብልሎትከ ፡ በአጽርቅተ ፡ ንጹት ፡ ወውሃቢ ፡ ወበሰከበትከ ፡ ካዕበ ። ውስተ ። ጎለ ፡ ለህመ ፡ አመ ። ሕዋፄ ። አድኅ (sic) ፡ ክርስ (sic) ። እምናዕሠ ። ልሳን ፡ ክልዕተ ፡ ዕፄ ። ሊተሰ ፡ እምቃል ። ኢያሰጥመኒ ። ድንጋፄ ፡ ገዛሚተ ። ዓበይት ። ዓዕዋም ፡ እስመ ፡ ይእቲ ፡ መጎፄ ፡ ተማ ፡ በሰጾትከ ፡ ወበጕይዮትከ ፡ ፍጡነ ፡ እስከ ፡ ድበር ፡ ቀኍስጳም ፡ አመቀትለ ፡ ደቂቀ ፡ ወጠነ ። አድኅነ ። ክርስ ፡ እምቅኔ ። ልሳን ፡ ግዕዛነ ፡ ሰዋቱ ። ለባሕቲቱ ። እስመ ፡ ተቀይኩ ፡ አነ ፡ ፱ዓመተ ፡ ዘአልበ ። ጸኒነ ፡ ተማ ፡ በግዝርትከ ፡ ወበቀዊ ፡ ሞትከ ፡ ዕራቀ ፡ ቅድመ ፡ ዐይነ (?) ፡ ልደት ። ገዘር ፡ በሰሙነ ፡ ልደት ። ጥየቀ ፡ አመክረነ ፡ ክርስቶስ ። ምክረ ። አድኅኖ ። እሙቀ ። አይቄ ፡ እጕይይ ፡ እምልሳን ፡ እስመ ። የፈርሃኒ ፡ ጥቂ ። ወይትከለኒ ፡ ዕንበር ፡ ምስሌሁ ። ልፁቀ ፡ ተማ ፡ በበአትከ ፡ እምልድትከ ፡ በ፱ዓ ፡ ውስተ ፡ ቤተ ፡ መቅደሰ ፡ ትቀምጥ ፡ ቅድመ ። አቡከ ፡ ርቱአ ፡ አድኅነ ፡ ክርስቶ ፡ እምሐሜተ ፡ ልሳን ፡ በአፍአ ። እስመ ፡ ልሳነ ፡ ሰብእ ፡ ቀተለ ፡ ብዙኃን ፡ ሰብአ ። ተማ ፡ በተመይጦትከ ፡ ኃበ ፡ ምድረ ፡ ናዝሬት ፡ እምድረ ፡ ግብጽ ፡ ወበተሐጽናትከ ፡ ካዕበ ፡ በተወክፎ ፡ ብዙኅ ። ተግሣጽ ፡ መጠነ ፡ ፵ክረምት ። በቤተ ፡ ዮሴፍ ፡ ኅኑጽ ፡ አድኅነኒ ፡ ክርስ ፡ በተወክፎ ፡ እምልሳነ ፡ እኩይ ፡ ቢጽ ። ዘየሐሜ ፡ በጽሚት ፡ ወአኮ ፡ በገጽ ። ተማ ፡ በጥምቀትከ ፡ ወበቃለ ፡ አብ ፡ ዳግመ ፡ ወእመንፈሰ ፡ ቅዱስ ፡ ርእሰ ፡ ለዕለ ፡ ርእስከ ፡ ዘሴመ ፡ አድኅ ፡ ክርስ ፡ ወበልሐኒ ፡ ፍጹመ ፡ እምልሳነ ፡ ሰብእ ፡ ዘአፍአ ፡ ዘይትናገሩ ፡ ሰላመ ፡ እስመ ፡ በልቡሙ ፡ ይቆጽሩ ፡ ቂመ ። ተማ ፡ በጸምከ ፡ ወበቋንድረት ፡ ገዳመ ፡ ፵ዕለተ ፡ እስመ ፡ መሐርከኒ ፡ ጸመ ፡ አድኅነ ፡ ክርስ ፡ ወትኩነኒ ፡ ቃውመ ፡ ፱ዓመተ ፡ ዘ ፡ እምትንሣኤ ፡ ልሳን ፡ ድክምት ፡ ዘትሠብረ ፡ አጽመ ፡ ወአሳት ፡ ንስቲት ፡ ዘታውኢ ፡ ፻ዖመ ። ተማ ፡ በእሰ ሰወትከ ፡ እንዘ ፡ ለዓለም ፡ ያስተርኢ ፡ ፫ዓመተ ፡ ለሰባኬ ፡ ወንጌል ፡ ቅድመ ፡ ገፍኤ ፡ አድኅነ ፡ ክርስቶ ፡ እምልሳነ ፡ ሰብእ ፡ ሰማሚ ፡ እምጉኅወት (?) ። አርከ ። አፍዊ ፡ እንዘ ፡ እንተ ፡ እምኔሁ ፡ ቀናዒ ፡ እስመ ፡ እምኔሁ ፡ ይሄይሰ ፡ ጸላዒ ። ተማ ፡ በብክይከ ፡ ወበአንበእ ፡ ኃባቤ ፡ ገጽ ፡ በሞት ፡ ፍቁርከ ፡ ለዛር ። ቅድመ ፡ ሰቆቃውያን ፡ አብያጽ ፡ አድኅነ ፡ ክርስ ፡ እምልሳነ ፡ በእሴ ፡ ሕፁፅ ፡ ወእምአፈ ፡ ፈርዖን ፡ በላዒ ፡ እሳት ፡ ታሕታዊ ፡ ግብጽ ፡ ከመ ፡ አድኅንክ ፡ በባሕር ፡ ለያዕቆብ ፡ ዕፀ ። ተማ ፡ በብዝኃ ፡ ኀትናከ ፡ እስከ ፡ ሀፁብከ ፡ በዕሩይ ፡ አስጋረ ፡ ክርዳድ ፡ ይሁዳ ፡ ዘምስለ ፡ ጴጥሮስ ፡ ሠርናይ ፡ ንጉሠ ፡ ነገሥት ፡ ክርስ ፡ ዘመንበርከ ፡ ሰማይ ፡ አጽርየኒ ፡ በብሩርከ ፡ እምዛህለ ፡ ልሳን ፡ እኩይ ፡ በእሳተ ፡ ንሰህ ፡ ወአክ ፡ በማይ ። ተማ ፡ በኅብሶተ ፡ ሥጋክ ፡ ወበጽዋ ፡ አደም ፡ ማህየዊ ፡ ዘወሀብከሙ ፡ ለአርድዕት ፡ በሞሴተ ፡ ሐሙሰ ፡ ቀደማዊ ፡ መልክጼዴቅ ፡ ክርስቶስ ፡ ካህነ ፡ ካህናነ ፡ ፈሌካዊ ፡ አሰሬተ ፡ ንሣዕ ፡ እንዘ ፡ ወልዳ ፡ አብርሃም ፡ ሌዊወከ ፡ ታድኅነኒ ፡ ሥመር ፡ እምልሳን ፡ ሐሣዊ ። እድኅኖ ፡ እምልሳነ ፡ ሰብእ ፡ ባርያ ፡ ወኬጸዋን ፡ ለገብርከ ፡ ገብረ ፡ ሥላሴ ፡ ትዛዙ ። ተማ ፡ በጽፍተ ፡ ገጽከ ፡ ወበኰርዓተ ፡ ርእሰከ ፡ ዘውስተ ፡ አውድ ፡ ወበዘወረቀኍ ፡ ብከ ፡ ምሬቀ ፡ ርኩሣ ፡ አይሁድ ፡ አድኅ ፡ ክርስ ፡ እምልሳነ ፡ ዛቲ ፡ ትውልድ ፡ ወአብሀ ፡ ገጸ ፡ ነፍስየ ፡ በብርሃንከ ፡ ብኡድ ፡ እንዘ ፡ አርአያ ፡ ንብር ፡ ነሳዕከ ፡ በዕድ ። ተማ ፡ በሀፈ ፡ ገጽከ ፡ በአንጸፍጸፈ ፡ ከመ ፡ ያም ፡ እምብዝኃ ፡ ጸልዮ ፡ ወሰጊድ ፡ በውሳጤ ፡ ኅቡዕ ፡ ገዳም ። አድኅ ፡ እምነገረ ፡ ልሳን ፡ መስጥም ፡ እስመ ፡ ፃማ ፡ መስቀል ፡ ይፀንዕ ፡ እምሁሉ ፡ ሕማም ። ት ፡ በተኀዝ ፡ ትከ ፡ ወበዘአሰሩከ ፡ ድኅርተ ፡ ዘምስለ ፡ መጠብህ ። ወአብትር ፡ እለ ፡ ሮዱክ ፡ ሴሊተ ። እስመ ፡ በህታዊ ፡ ክርሰ ፡ ወነዳይ ፡ አንተ ፡ አመ ፡ ድኅነኒ ፡ እምልሳን ፡ ዘይቀትሉ ፡ ነፍስተ ፡ እስመ ፡ ተደደቅኒ ፡ ግብተ ፡ ወጸብኡኒ ፡ ሊተ ።

ተማ ፡ በሐርትከ ፡ እስከ ፡ ቀያት ፡ ወሐና ፡ ወእምቀ
ያፍ ፡ ዳግመ ፡ ብእሲ ፡ ምስፍና ፡ እስመ ፡ ሰብእ ፡ መ
ጽኡከ ፡ ሌሊተ ፡ በሀማኑተወ ፡ ጹግ ፡ ወጋና ፡ አድኅ
ነኒ ፡ ክርስ ፡ በመዝራእትከ ፡ ትእኅትና ፡ እምልሳን ፡
ጣሁረ ፡ ልብ ፡ ወዕቡይ ፡ ሕሊና ። ተ ፡ በቀዊሞትከ ፡
ቅድመ ፡ ጴንዋናዊ ፡ እንግዳ ፡ ወበበእትከ ፡ አፍአ ፡
ወአልበሱከ ፡ ከለሜደ ፡ አድኅነ ፡ ክርስቶስ ፡ እምል
ሳን ፡ ዚያየ ፡ እኪተ ፡ ፍዳ ፡ ከኮና (?) ፡ በልሳን ፡ ሶበ ፡ አ
ዳንገያ ፡ እበደ ፡ በኃብለ ፡ ተሐንቀ ፡ እዴሁ ፡ ወሞተ ፡
ይሁዳ ። ተ ፡ በዘባንከ ፡ ዘተአገሠከ ፡ ጥብጠቤ ፡ ወበ
ዙለንታከ ፡ ጥብሉል ፡ በጽንአ ፡ አቢዶ ፡ ምንዳቤ ፡
ክርስቶ ። አቡየ ፡ ዘወለድከኒ ፡ በኢሩካቤ ፡ ጸግወኒ ፡
ሀብተ ። ወልድና ፡ አመጠነ ፡ ልሳን ፡ ይቤ ፡ እስመ ፡
በሰማያት ፡ በእንቲአ ፡ ይከውኑ ፡ ግልባቤ ። ተ ፡ በብ
ዝኃ ፡ ግፍዕከ ፡ ወበጉኃ ፡ ሥቃይከ ፡ ማዕዘኒ ፡ እም
ሴተ ፡ አርብ ፡ ምስለ ፡ ቃለ ፡ ትእይርት ፡ ኢተወሰኒ ፡
ወልታ ፡ አድኅኖ ፡ ክርስቶ ፡ አምኑናተ ፡ ልሳን ፡ በ
ልሒኒ ፡ ኦዘቆምከ ፡ ከመ ፡ ገብር ፡ በገጸ ፡ ጲላጦስ ፡ ዮ
ናኒ ፡ ወሰኑኔ ፡ ፈያት ፡ ዘያርክ ፡ ኰናኔ ። ት ፡ በመስቀ
ልከ ፡ ወበተሰቅሎትከ ፡ ቦቱ ፡ እንዘ ፡ በቅንዋት ፡ ት
ትለከዕ ፡ ማዕከለ ፡ ፈያት ፡ ፪ቱ ፡ አድኅነኒ ፡ ክርስቶ ፡
እምጸብአ ፡ ዲያብሎስ ፡ ወሰራዊቱ ፡ እምክረ ፡ ልሳ
ን ፡ ቀያፋ ፡ እስመ ፡ ሊቀ ፡ ክህናት ፡ ውእቱ ፡ ወዓመ
ተ ፡ ሥጋየ ፡ ዛቲ ፡ እብሬቱ ። ት ፡ በአዕደዊከ ፡ በቅን
ዋተ ፡ ሞት ፡ ዘተቀነዋ ፡ ፍሬ ፡ ዕፀ ፡ ሰሀተት ፡ በእድ
ኅየንተ ፡ ቀሰሚተ ፡ ሔዋ ፡ ሴሰየኒ ፡ ክርስ ፡ እምዕፀ ፡
ሕይት ፡ ዘእሴፈዎ ፡ በልምላሜ ፡ ልሳንሰ ፡ በኃሩረ ፡ ፀሐ
ይ ፡ መጽላዋ ፡ ነገረ ፡ ጌጋይ ፡ ለዕሌየ ፡ ኢትአውጽእ ፡
ለምስርዋ ። ተማኅ ፡ በአዕጋርከ ፡ ድኅረ ፡ እንሰሰዋ ፡ ለ
አዊድ ፡ በብልሐ ፡ ቀንዋት ፡ ምስለ ፡ ዕፅ ፡ ዘለክዕዋ ፡ አ
ይሁድ ፡ አድኅነኒ ፡ ክርስቶስ ፡ እምውዴተ ፡ ልሳን ፡ ፍ
ድፋድ ፡ አዘሖርከ ፡ ቀራንዮን ፡ በፀዊረ ፡ መስቀል ፡ ክ
ቡድ ፡ እስመ ፡ አርአያ ፡ ገብር ፡ ነሰዕከ ፡ እንዘ ፡ አንተ ፡
ወልድ ። ተ ፡ በወላዲትከ ፡ እሳተ ፡ ርህራሄ ፡ ዘአንደዳ ፡
እንዘ ፡ ዲበ ፡ መስቀል ፡ ትእርግ ፡ ዮሐንስ ፡ እስከ ፡ ወሰ
ዳ ፡ እውጽአኒ ፡ ክርስቶ ፡ ወእምግበ ፡ ምንሳዊ ፡ ወእዳ ፡
እንተ ፡ ከረይዋ ፡ ለልሳን ፡ ውሉዳ ። ተማ ፡ በአፉከ ፡ ም
ረረ ፡ ሀሞት ፡ ዘሰረበ ፡ ወለልሳንከ ፡ አዲ ፡ በእንተ ፡ መ
ሐርከኒ ፡ ጥበበ ፡ ጌዓመተ ፡ ዲበ ፡ መስቀል ፡ ነበበ ፡ አድ
ኅነኒ ፡ ክርስ ፡ እንዘ ፡ ትሜግበኒ ፡ ምግበ ፡ እምልሳን ፡
ርጉም ፡ ወልድ ፡ ዘይጸልእ ፡ አበ ። ተ ፡ በፀዓት ፡ ነፍ
ስከ ፡ ወበወርዶትከ ፡ ኃበ ፡ ወረዱ ፡ ነፍሳተ ፡ አዳም ፡
ወአቤል ፡ እስከ ፡ በህረ ፡ እሳት ፡ ተአዱ ፡ እንዘ ፡ ትዐ
ውረኒ ፡ ክርስቶ ፡ ከመ ፡ ሐመረ ፡ ኖኅ ፡ ዘደብረ ፡ ቅ
ዱ ፡ አዕድወኒ ፡ ወአብጽሐኒ ፡ ከመ ፡ መርሰ ፡ አሜን ፡
፩ ፡ እስመ ፡ ባሕረ ፡ እሳት ፡ ተሐውከ ፡ ወፈልሐ ፡ ሞገ
ዱ ። ተ ፡ በጽንአተ ፡ ሞትከ ፡ ሞተ ፡ ዕፀ ፡ መስቀል ፡
በኢልማድ ፡ እምዝኃ ፡ ቅንአቶሙ ፡ ብከ ፡ ዘተሐወ
ሱ ፡ በእድ ፡ በእንተ ፡ ሰናያቲ ፡ አዬ ፡ ዘተሐወሱ ፡ ባ
ዕድ ፡ አድኅ ፡ ክርስ ፡ እመሰተቀያን ፡ አዝማድ ፡ እ
ስመ ፡ ልሳኖሙ ። ፍሀም ፡ ወቃሎ ፡ ነድ ። ት ፡ ዘበድ
ን ፡ ሥጋክ ፡ ዘእውረድዎ ፡ እመስቀል ፡ ሰብእ ፡ ሕግ
ከ ፡ ወንጌል ፡ ኢየሱስ ፡ ክርስቶ ፡ መዝራዕተ ፡ አድኅ
ኖ ፡ ልውል ፡ አድኅነኒ ፡ ወባልሐኒ ፡ እምልሳን ፡ ብእ
ሲ ፡ ኃያል ፡ እስመ ፡ መጥባሕት ፡ ወአከ ፡ አባል ።
ት ፡ በመቃብርከ ፡ መቃብር ፡ ነግድ ፡ ወፈላሲ ፡ አም
ላለ ፡ አበዊከ ፡ አከ ፡ መቃብረ ፡ ዳዊት ፡ ወልደ ፡ ነጋ
ሚ ፡ አድኅነ ፡ ክርስ ፡ እምልሳን ፡ እኩይ ፡ ብእሲ ፡ ዘ
ይመሰል ፡ ሰብእ ፡ ወእንተ ፡ ውስጡ ፡ ከይሲ ፡ እስ
መ ፡ ረድኦ ፡ ወልዱ ፡ ሰይጣን ፡ ወራሲ ። ተ ፡ ባተን
ሣኢከ ፡ አድለቅለቀ ፡ ዓለመ ፡ በብርሃኑ ፡ እስከ ፡ አ
ቀብተ ፡ ዝኅር ፡ ደንገጼ ፡ ወከመ ፡ አብድንተ ፡ ኮኑ ፡
አድኅነ ፡ ክርስ ፡ ለብእሲ ፡ ዓለም ፡ እምልሳኑ ፡ ለክኒ ፡
ለሰኢም ፡ ዘአቅለተከ ፡ መኑ ፡ ብእሲ ፡ ሰላመ ፡ ይሁ
ዳ ፡ አኮኑ ፡ አድኅኖ ፡ እምልሳነ ፡ ሰብእ ፡ ዘመድ ፡ ወ
ባዕድ ፡ ለገብርከ ፡ ገብር ፡ ሥላሴ ፡ ትዛዙ ።



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ድቅ፡ጸሎታ፡ወበረከታ፡ይ
ኩኖሙ፡ወልታ፡ወለዑላኒኡ
ግብርታ፡ሰዓለመ፡ዓለም፡አ
ሜን።

ተአምረ፡ለእግዝእትነ፡ቅዱ
ስት፡ድንግል፡በ፬ማርያም፡ወ
ላዲተ፡አምላክ።ጸሎታ፡ወበረ
ከታ፡ወምሕረተ፡ፍቁር፡ወ
ልዱ፡የሃሉ፡ምስለ፡ኩልነ፡ሰ
ማዕያን፡ለዓለመ፡ዓለም፡አ
ሜን።ወሀሎ፡ፈቂረ፡ሳዊ፡በሀ
ገረ፡ገለዓድ፡ዘስመ፡ኒፎንወ
ዝኑር፡ውእቱ፡ወይትሚካሂ
በብዝኃ፡ጥዕሶ፡ወአሐተ፡ዕ
ለተ፡እግዘ፡ያንሶሱ፡ውስቱመ
ራኅብት፡ነሄራ፡ለአሐቲ፡በአ
ሲት፡በዓይን፡ፍትወት፡ወኃሠ
ሠ፡ዘየሐይጣ፡ሎቱ፡ከመ፡ይ
ዘሙ፡ባተ።ወአምዝ፡አስተ
ብጽሐ፡ለአሐቲ፡ሚረጊት፡ወነ
ገራ፡ሶምወ፡ከመ፡ትሐጣ፡ሎ
ቱ፡ለይእቲ፡ብአሲት፡ወወሀ
ቦንዋ፡የ፡ላቲ፡ወለይእቲኒ፡ብ
አሲት፡ዘትሁባ።ወሐረት፡ይ
እቲ፡እረጊት፡ኅበ፡ይእቲ፡ብአ
ሲት፡ወሐጠታ፡ቦውሂበንዋ
ይ።ወኢክህለት፡መይጠታ፡ወ
ዘነወቶ፡አረጊት፡ለፈረሳዊ፡
ወዘከመ፡ዓበየታ፡ይእቲ፡ብ
እሲት፡ወፈረሳዊሰ፡ውዕየ፡
ልዑ፡በፍቅረ፡ይእቲ፡ብአሲ
ት፡ወኢረከበ፡ዕፍረተ፡በአን
ቲአሃ።ወሶበ፡ኃጥአ፡ዘይግ
ብር፡ዓርገ፡ውስተ፡ደብረመ

በ፡ያበ፡ከመ፡ዝ፡ተሰማቀ፡ዓረ
ባዊ።ወአምዝ፡ወገረ፡ቆብየ፡
አምአዴሁ፡ውስተ፡ውሣጤ፡
ቤተ፡ክርስቲያን፡ወወፅአ፡በ
ውእቱ፡ስጣቅ፡ፍጡነ።ወሶበ፡
ተሳጸቀ፡ንድቅ፡ወተረፈ፡አም
ኔሁ፡ንስቲት፡ስቀረት፡መጠ
ነ፡ምጣኔ፡ኦድ፡ለተዝካረ፡ተአ
ምር፡ዘገብረት፡እግዝእትነ
ቅድስት፡ድንግል፡በ፬ማርያ
ም፡አመ፡ሕይወት፡ወሶበ፡ር
አዩ፡መነኮስት፡ዘንተ፡እንከሬ
ዋቂ።ወአምዝ፡ወፅአ፡ይጎ
ሥሥዎ፡ውስተ፡ዙሉ፡ግዳማ
ት፡ወበሚታት፡ወግበበ፡ምድ
ር፡ወኢረከቡ፡አሰሮ።ወሶበ
ሃ፡ሐዘኑ፡ዐቢየ፡ሐዘነ፡ወሐመ
ልበሙ፡በእንተ፡ዘከኑ፡ይግ
ብሩ፡ላፅሊሁ፡አስመ፡እመን
ቱ፡በጊዜ፡ኤር፡አይዎ፡እግዜ
በሰፅ፡ዙሎ፡ዕለተ፡በሯሃ፡
በአምኤሙ፡ዘይረግሞ፡ወ
በዝይዘብጠ።ወቦ፡ዘይወርት፡
ምሬቀ፡ውስተ፡ገጹ።ወቦ፡ዘ
ይ ስሕቅ፡ይሣለቅ፡ላዕሊሁ።
ወሶበ፡ር አዩ፡ዘንተ፡መንከረ፡
አእመሩ፡ጽድቆ፡ወገድሎ፡
ሰውእቱ፡መነኮስ፡ዘከመ፡ነበ
ረ፡ያፈቅራ፡ለእግዝእትነ፡ቅ
ድስት፡ድንግል፡በ፬ማርያም፡
እመ፡ሰመደኅን፡በዙሉ፡ል
ቡ፡ወይእምኃ፡ላቲ፡በዙሉ፡
ጊዜ፡በከመ፡ሰምዐ፡እምኒህ፡
ጊዜ፡ፀእቲ፡እምአጥቀቱ፡ግ

ት፡ድንግል፡በ፬ማርያም፡ጥላ
ስ፡መለኮት፡ከመ፡መነኮስት፡
ያንገረገሩ፡ወይሰለቹ፡ለዕሲ
ሁ፡ወየሐምደው፡ወፈቀዳት፡
ለቱ፡ከመ፡ትክሥት፡ሎቱ፡ሃ
ይማኖቱ፡ዝኩ፡መነኮስ፡ወተአ
ምኖተ፡ባቲ።ወበጊዜ፡መን
ፈቀ፡ቅዳሴ፡ቀርበ፡ውእቱ፡መ
ነኮስ፡ኅበ፡ንድቅ፡ሚረጣዊ፡ዘቤ
ተ፡ክርስቲያን፡ዘሀሎ፡ወ፡ስቲ
ት፡ሥዕለ፡እግዝእትነ፡ቅድስ
ት፡ድንግል፡በ፬ማርያም፡እመ
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ይቤ፡አእግዝእትየ፡ለእመ፡
ኮንኪ፡አንቲ፡ተወካፌተ፡ስእ
ለትየ፡ወተመጣዊተ፡አምኃ
የ፡ዘአማኅኩኪ፡ዘእንበለ፡እ
ጽርያ፡መጣልተ፡ወለሊቲ፬ወ
ኢያእመሩ፡መኑሂ፡ዘእንበለ፡
እግዚአብሔር፡ወአንቲ።ወ
ኮንኩ፡ከመ፡እሐሊ፡ከመ፡ታድ
ኅንኒ፡ቅድመ፡ወልድኪ፡ፍቁ
ር፡በዕለተ፡ደይን።እመሰ፡ታ
ድኅንኒ፡ቅድመ፡ወልድኪ፡እድ
ኅንኒ፡አምእሉ፡መነኮሳት፡ከ
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ር፡ወኢይትሐጐል፡በቅድመ፡
ወልድኪ፡ፍቁር።ወዘንተ፡ብሂ
ሎ፡ነሥአ፡ቆብያ፡አምዲበ፡ር
እሱ።ወዘበጠ፡ባቲ፡ንድቁ፡ዓ
ረባዊ።ወይቤ፡አእግዝእትየ፡
ቅድስት፡ድንግል፡በ፬ማርያም፡
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THE TWELVETH MONTH

Nehasse 01
(August 07)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the blessed Saint Abba ʻAboli, the son of Justus, became a martyr. To this holy man belonged the kingdom of Rome. When he had fought in the war, and returned to the city of Antioch, he found that Diocletian had denied Christ, and had set up the worship of idols. He was able to destroy Diocletian and to take his kingdom from him, but he meditated upon a heavenly kingdom, which never passeth away; and Diocletian urged him, with many persuasive words, [to worship idols,] but he would not hearken unto him. And after this Justus urged the saint, until Diocletian wrote the order, and sent it to Justus, and his wife Theoklera, and his son ʻAboli, who is commemorated this day, and he sent them to the country of Egypt, to Herminius, governor of the city of Alexandria, and he said in his letter, "When Justus, and his wife, and his son ʻAboli arrive, persuade them to offer sacrifice to the gods, and if they will not do so, separate them from each other, and send them each alone into the city." And that night our Lord Jesus Christ appeared unto Justus and his wife, and his son, and comforted them and encouraged them, and He told them what was going to happen to them, and He promised [to receive] them in His heavenly abode. And when they arrived in the city of Alexandria, and Herminius the governor saw them, he marveled greatly at them, and wondered why they had forsaken their royal position. And the governor did not dare to speak abusive words to them, but he addressed them with words of courtesy, and persuaded them earnestly to return to their honorable estate; but they would not hearken unto him. And straightway he became filled with wrath at Justus, and he separated them from each other; Justus he sent to the city of Antinoe, and his wife to the city of Sa, and his son ʻAboli to the city of Basta; and he gave to each of them one of their servants to minister unto them. And when Abba ʻAboli had arrived in the city of Basta, he confessed our Lord Jesus Christ before the governor, who tortured him severely, and burnt him with fire, and put him on the wheel, and cut off his limbs, and cast him to the lions. And God gave him strength, and delivered him, and raised him up whole and uninjured from the tortures. And when many of the men who were there saw what happened to Saint ʻAboli, after the torturing, they marveled exceedingly, and they believed on our Lord Jesus Christ and became martyrs. And the governor was wroth with the saint, and he commanded his soldiers to flay off his skin, and to dip rags of sackcloth in vinegar and salt, and to rub all his wounds therewith; [and they did so,] and then they laid his skin upon his shoulders, and took him round through all the city. And the saint prayed and said, "O my Lord Jesus Christ, Thou Son of the Living God, help me and deliver me from this tribulation"; and forthwith the angel Michael came to him, and touched his body, and healed his wounds; and the governor commanded the soldiers to take him into the prison house until he could decide what he should do with him. And the saint stood up and prayed in prison, and whilst he was praying our Lord Jesus Christ appeared unto him, and He said unto him, "Peace be unto thee, O My chosen one ʻAboli, be strong and fear not, for I will be with thee until the end of thy fight"; and when He had said this unto him He went up into heaven in great glory. And Saint ʻAboli rejoiced with a great joy when he saw our Lord Jesus Christ. And there was a certain rich man whose name was ʻAbskiron,

and who had two sons, and he brought some workmen to pull down the wall of his house and to rebuild it; and he commanded his two sons to stand by them until they finished their work. And when the workmen went up on the wall it fell down and killed twelve of the workmen, and the two sons of the rich man; and when the rich man heard what had happened he rent his garments, and cried out and wept. And he went to Saint Abba ʻAboli, and bowed low at his feet and said unto him, "Have compassion upon me, for my two sons are dead with the seventeen (sic) workmen, if thou wilt raise them up from the dead I will believe on thy God." And when he had said this unto him, the holy man rose up and prayed, saying, "O my Lord Jesus Christ, Who hast chosen me to suffer for Thy holy Name's sake, do Thou make manifest Thy power over the men who are dead, and raise them up from the dead, so that all men may believe, and that all men may know that there is no other God beside Thee; for Thine is the glory for ever and ever. Amen." And he took his skin and spread it out over those men, saying, "In the Name of my Lord Jesus Christ, the Son of the Living God, do ye all rise up alive"; and he took them by their hands, and raised them up, and all the people were looking on. And straightway they all cried out, saying, "One is the God of the Christians, Jesus Christ, the God of Saint ʻAboli." And straightway ʻAbskiron bowed down before the saint, saying, "Now do I know that Jesus Christ is the Great God: I believe on Him": and all the men of his house believed with him, and the governor was put to shame. And our Lord Jesus Christ appeared unto the saint and made him a promise, saying, "O My chosen one ʻAboli, whosoever shall ask Me for help in thy name when tribulation cometh upon him, I will hear his prayer and will fulfill all his petition and desire. And I will make to dwell in My kingdom whosoever shall build a church in thy name. And I will write upon the lips of the four beasts, and I will make to rest in the bosom of Abraham, Isaac, and Jacob, and will make to eat of the dainty things of the Garden of Delight, every one who shall write down the story of thy fight, or shall read it, or shall make someone else to hear it. And even if he hath committed many sins, but doth repent, I will forgive him his sins. And I will forgive the sins of every one who shall feed the hungry in thy name, and I will make him to eat of the fruits of the Garden; and My peace shall be with thee. Amen." And when our Redeemer had said these things unto him, He gave him the salutation "Peace," and went up into heaven with great glory. And when the governor became tired of torturing him he commanded the soldiers to cut off his head with the sword, and they cut off his holy head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And his body resteth in the monastery of Handak, outside the city of Mesr (Cairo), and many signs and wonders take place through it, and great healings. Salutation to ʻAboli. Salutation to you, O ye company of two hundred and forty men and women who were tortured and beheaded with Saint ʻAboli.

And on this day also are commemorated Saint Hannah, the mother of our Lady Mary, and Hannah the prophetess, the daughter of Panuel.

Salutation to the three virgins Pistis (Faith), ʻAlapis (Hope), and ʻAgapis (Charity), who suffered martyrdom, but whose beauty was unspoiled by the smoke, and whose bodies were unconsumed by the fire.

And the fathers have commanded that on this day the people shall celebrate the commemoration of the honorable men Joseph and Nicodemus, who were held to be worthy to become ministers of the Divine Mystery. And they brought down from the Cross the Body of our Lord Jesus Christ, the Son of the Living God, when He had fulfilled the Law

of the Incarnation in every respect, with the exception of sin, and He had accepted suffering and death for the sake of the salvation of the [world]. So little did the terror of the Jews frighten them that they asked Pilate to give them His Body, and when Pilate gave them permission to carry Him away, they took Him down from the Cross, having withdrawn the nails from out of His hands, and His feet, and they bore Him away on their shoulders. And they heard a voice which came forth from His dead Body, saying, "Holy is the Lord, Holy is the Power, Holy is the Life Which dieth not, and which the holy Virgin Mary bore! Have compassion upon us, O Lord. Holy is the Lord, Holy is the Power, Holy is the Life Which dieth not, which was baptized in the Jordan, and was hung upon the wood of the Cross. Have compassion upon us, O Lord. Holy is the Lord, Holy is the Power, Holy is the Life Which dieth not, Which was raised up from the dead on the third day, Who went up into heaven with praise and sat down on the right hand of His Father, Who shall come again to judge the living and the dead. Have compassion upon us, O Lord. Glory be to the Father. Glory be to the Son. Glory be to the Holy Spirit, now and henceforth and forever. Amen. So be it! So be it!" And when they heard this their Faith in Christ was strengthened. And Joseph brought linen cloths, and Nicodemus brought perfumed unguents, and they wrapped our Lord in them, and buried Him in a new grave. And this Joseph was kinsman to Nicodemus, the brother of Cleophas, the kinsman of Stephen the martyr. And Nicodemus was the Phrisee, and the legate of the Jews, who went by night to our Lord Jesus Christ, and . . . His coming from heaven. And our Lord told him that it was impossible for a man to enter into the kingdom of the heavens, who was not born of water and of the Holy Spirit; and Nicodemus used frequently to rebuke the Jews when they derided the words of our Lord. And after His Resurrection, as they were travelling along the road to Emmaus, it was these two, Cleophas and Nicodemus, whom our Lord met; and they told Him everything which had happened in Jerusalem, without recognizing Him. And He told them that the prophets had prophesied concerning His Death and Resurrection; and then when they recognized Him, He disappeared from them. And they brought His words to His disciples. And Joseph the Jews bound fast in prison, and they wanted to kill him, because he had buried our Lord. And although the door of the prison was sealed with the seal of Pilate, and with the seals of the high priests, our Lord Jesus came to the place where Joseph was, and He was mounted on the chariot of the Cherubim, and with Him there were thousands of thousands, and tens of thousands of tens of thousands of angels, and Seraphim standing round about Him, and burning incense before Him. And the thief who was on His right hand stood on the right of Him wearing shining raiment, and he was making intercession for sinners, because he had found favor before Him; and the keepers of the house were terrified, and trembling seized them. And then our Lord cried out to Joseph and said unto him, "Be not afraid of the terrors of the Jews. Behold I have come to unloose thy bonds. I am that Jesus, the Nazarene, in Whose suffering thou didst participate. Look at the nail [marks] in My hands and feet, and the mark of the spear in My side, so that thou mayest know that of a truth I am He." Then He caught up Joseph from that place, and took him to the city of 'Armatyas. And the keepers of the prison house, having gone to Pilate, told him everything, which they had seen, and what they had heard from the mouth of our Lord, and how He had set free Joseph and taken him away with Him. And when the high priests went [there] they found the doors of the prison open and their seals unbroken. And these saints continued to preach the Gospel with the Disciples, and very much tribulation came upon them; and then they died in peace. Salutation to Joseph the rich man who begged the Body of Jesus from Pilate. Salutation to Nicodemus who believed on the Son of Mary.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 02
(August 08)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint Athanasia. This holy woman was a native of the city of Manuf, and her parents were rich. When they died she arrived in her mind at the wise decision to make her house a dwelling place for monks and pilgrims, and this she carried into effect. And she used to receive all those who came to her, and she gave them whatsoever they needed, and at length she came to the end of her money. And certain evil men, whose actions were abominable, gathered together, and they corrupted her mind and induced her to commit sin, which she used to do continually, instead of doing what was good. And the holy elders of the desert of Scete heard the story of her, and they sorrowed for her with very great sorrow. And they called Abba John the Short and informed him of what had happened to her, and they asked him to go to her, and to show her affection in return for the many kind acts, which she had done to them, and to save her soul. And he submitted unto them in this matter, and asked them to help him by their prayers. And Saint Abba John rose up and departed, and came to the place where Athanasia was, and he said unto the woman who kept the door of her house, "Inform thy mistress of my arrival." And when the woman had informed her about the arrival of the saint, she thought that he had come to her for the purpose of committing sin, and she adorned herself and sat upon her couch. Then she called him, and he came unto her singing these words, "Even if I have to go amid the shadows of death I will fear [no] evil, for Thou art with me" (Psalm xxii, 4). And when the saint came to her she made him to sit by her side upon her bed, and he looked at her and said unto her, "Why dost thou belittle our Lord Jesus Christ? Why hast thou forsaken thy good deeds and turned thyself to this evil course of life?" And when she heard his words she trembled, and she knew that her heart was melting; and the saint bowed his head and wept. And she asked him, saying, "Why dost thou weep?" And he answered and said unto her, "Because I see the Satans playing on thy face, and therefore I weep for thee." And she answered and said unto him, "Is it necessary for me to repent?" And the saint said unto her, "Yea." And she said unto him, "Take me away, and carry me whithersoever thou wishest": and he said unto her, "Come," and she followed him, and they departed and came into the desert. And when the eventide was come he said unto her, "Sleep by thyself," and after he had finished his prayer he lay down at a distance from her. And when he rose up at midnight to pray he saw pillar of light shining upon her, and the pillar reached from earth to heaven, and he saw the angel of God bearing away her soul. And he rose up and went to her, and he found that she was dead, and he cast himself upon the ground and prayed to God to give him information concerning her. And there came unto him a voice, saying, "God accepted her repentance when she repented more readily than He did the repentance of those who were in a state of repentance for many years, and who repented even like her." And Saint John went and told the holy elders everything, which had happened unto her, and the saints came and made her ready for burial and buried her. Salutation to Athanasia.

And on this day also are commemorated Saint Demiana and her brother.

And on this day also died Saint Eupraxia. This holy woman belonged to a race of kings. Then name of her father, who was a royal councilor, was "'Atekhanos," and the name of her mother was "Eupraxia," and they fasted, and prayed to God that He would give them a

son; and when they had gotten this saint, they called her by her mother's name "Eupraxia." And after a few days her father died, and the king and queen mourned for him, and her mother took Saint Eupraxia to a house of virgins when she was six years old. And when she saw the beauty of the excellence of the virgins, she said unto them, "Why do ye lead this life of service?" And they told her, saying, "It is for Christ's sake." And she said unto them, "Where is Christ?" And they showed her a picture of Christ, and she came up to it, and bowed low before it, and kissed its feet. And she went to the deacons, and asked [them] to received her as a nun, and they told her mother, and her mother gave her to the deaconess; and her mother, having handed her over to the care of all the virgins, left her and departed. And after a few days Eupraxia, her mother, died, and the saint assumed the garb of the monastic life; and she fought the spiritual fight continually and fasted every eighth day. And Satans was envious of her, and tempted her, and sometimes he threw her into the water, and sometimes he wounded her with the axe when she was cutting up wood, and sometimes he poured boiling water over her, but nothing harmed her. And she continued to minister unto the virgins, to each in her turn. Sometimes they commanded her to tend the furnace, and sometimes to bake the bread, and sometimes to draw water, and she never hesitated to perform these works. She never lay down upon the ground, but stood upright for forty days at a time, until at length the virgins marveled at the severity of her fight. And God made manifest by her hands signs and wonders, and the sick were healed, and the devils went out, and the lame walked, and the blind saw, when she prayed over them. And there was a certain virgin whose name was Iyalya, and it was she who taught Eupraxis to read and to write, and the duties of the ascetic life; she was her companion in every work, and they loved each other very much. And when she was thirty years of age she saw a vision wherein the deacons were taking up Eupraxia into the royal palace, wherein was the heavenly Bridegroom and never-ending joy; and when she woke up she knew that the death of Eupraxia was nigh. And on the following day she told the virgins, and when they went to Eupraxia they found that she was in a high fever. And they wept over her, and asked her to pray over them, and she blessed them, and died, and she was buried in the tomb of her mother, at whose tomb she had prayed three days before. Salutation to Eupraxia.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 03
(August 09)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the glorious holy father, the ascetic and fighter, Abba Simon of the Pillar. This saint came from the island of Sorya. When his days were three years, his father set him to tend his sheep. And he used to go to church frequently and hear the Holy Scriptures, and the grace of God moved him, and he went to a certain monastery and became a monk, and devoted himself to the ascetic life and fought the spiritual fight for many years. And he used to carry loads of dust and ashes upon his head, and he afflicted his soul with fasting and much prayer, and with prolonged periods of thirst. And then he tied a cord so tightly about his waist that is sank into his body, and very stinking worms used to issue from the wound. And his brother monks were distressed at his filthy smell,

and at his dirtiness, and they all gathered together and came to the abbot, and said unto him, "If thou dost not expel this monk Simon from among us, we shall all forsake thee and depart." And the abbot said unto them, "What hath he done?" And they said unto him, "Call him, and see what he hath done"; and the abbot called Saint Abba Simon. And when Simon stood before him the abbot saw blood, mixed with pus, flowing down upon his feet, and it was an exceedingly hard matter for the abbot. And he opened Simon's apparel and saw the rope, which had cut, into his flesh, and the abbot was wroth with him, and said unto him, "Why hast thou dared to do this thing, which thou wishest to do with such toil?" And the abbot had the rope taken off the saint's body. And they continued to treat him in this saving manner for a space of fifty days, until his wound was healed. And the abbot said unto him, "O my son Simon, depart whithersoever thou wishest." And he went forth from them, and departed, and came unto a dry pit, and he dwelt therein with serpents and scorpions. And the abbot saw a vision by night wherein it seemed that one said unto him, "Why dost thou send away My servant Simon? Seek him, and bring him back, for it shall be better for him than for thee in the Day of Judgment"; and the voice rebuked him very severely because of the going forth of Abba Simon from the monastery. And when the morning had come, the abbot told all the brethren what he had seen, and how the voice had rebuked him because of Saint Simon; and the brethren were frightened, and were exceedingly sorry. And the abbot said unto them, "Depart ye and search for him in every place, and come not back to me until ye have found him." And they departed and searched for him in many places, but they found him not. And after this they went to that pit, and they lighted a lamp, and they saw him seated with the serpents and scorpions, without food and without drink; and they let down a rope to him, and they drew him up out of the pit, and they bowed low before him and said unto him, "Forgive us our sin." And Saint Abba Simon said unto them, "Forgive ye me for having caused you all sorrow, for I have transgressed the command of my teacher the abbot." And from the time when he took up his abode in the pit until they took him out he had neither eaten bread nor drunken water; and they took him to the monastery, and he lived there a life of stern self-denial, and he fought many spiritual fights. And when they had set him in the monastery, he craved not for the glory of this fleeting world, and he left the brethren and fled from them, and departed secretly, and came to a certain rock, and stood up before it for sixty days without sleeping. And after this the angel of the Lord came unto him, and comforted him, and made him to know that Gad had called him for the salvation of many souls. And then he stood for fifteen years upon a pillar, the height whereof was thirty cubits, and he performed signs and many wonders, and great healings; and he used to teach all those who came unto him. And his father sought him but found him not, and he died before he could see him. And after many years his mother heard the report of him, and she came to him whilst he was standing on the pillar, and she wept greatly; and then she used to sleep under the pillar of the saint. And the saint asked God to deal graciously with her, and she died whilst she was sleeping, and they buried her under the pillar of the saint. And Satan became envious of the saint; and smote him a severe blow in one foot, and it became diseased, but he stood upon the other foot for many years, until the diseased foot rotted, and worms dropped on the ground from it. And the captain of a gang of thieves came to him and repented under his direction, and he lived a few days [there] and died. And the saint asked our Lord Jesus Christ, and a spring of water sprang up at the foot of the pillar, for the use of those people who used to come to him to drink water for their troubles. And after this he departed to another high pillar and he stood upon it for thirty years. And when he had completed eight and forty years, during which time he lived the ascetic life and fought the spiritual fight, he

departed to the God Whom he loved, having converted many infidels and pagans, and brought them into the Faith of our Lord Jesus Christ. And he taught many men, and arrayed them in the garb of the monastic life, and they became like angels of God; and he died in peace and inherited the kingdom of heaven. And when the Archbishop of Antioch heard that Saint Abba Simon was dead, he came, bringing with him priests, and deacons, and officers, and they took away the body of Saint Simon with great honor, and brought it to the city of Alexandria, with spiritual songs and psalms. And they laid it in a church there, and many signs, and wonders, and great healings took place through it. Salutation to Simon of the Pillar.

And on this day also died Saint Sophia. This saint was a kinswoman of a race of kings, and she had riches and possessions, and she crossed the Sea of Rome with her three daughters to received the seal of Christ. And the Emperor Andrianus, knowing that she was a Christian, had her and her daughters brought before him, and questioned her about her country and her name; and she said unto him, "The name which comes first with me is that of 'Christian'; as for what my kinsfolk call me, it is 'Sophia,' and I am of a noble family of Italy. And the Lord Jesus Christ hath in His mercy brought me into thy city, that I may offer myself and my daughters as an offering." And she encouraged her daughters, and bade them not to fear the tortures. And after this her three daughters finished their testimony, and she wrapped them in shrouds and buried them outside the city. And she went out to celebrate the commemoration of her three daughters with many other women of the city, and when she arrived at their graves, she bowed down and prayed, saying, "O my perfect daughters who are crowned with crowns incorruptible, may I too receive a crown with you!" And having said thee words she died in peace, and was buried with her daughters. Salutation to Sophia.

Salutation to the translation of the body of Mercurius, the fighter, which was taken to a new grave on the backs of three oxen.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 04
(August 10)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died King Hezekiah, son of Ahaz, of the seed of David, of the tribe of Judah. After David, the prophet, there was never appointed any king over the children of Israel like unto this saint, for all the kings of Israel worshipped idols, and built altars to them, with the exception of this king. When he reigned he broke the idols, and laid waste their altars, and broke in pieces the serpent of brass because the children of Israel worshipped it; and because he had done the things which were good God rewarded him by adding greatly to his days. In the fourteenth year of his kingdom Sanakrem (Sennacherib), the King of Fars (Persia), came and besieged Jerusalem. Now Sanakrem (Sennacherib) was a very great and most powerful king, and there was no king as strong and mighty in his days, and all the [other] kings were afraid, and were subject unto him. And Hezekiah was afraid of him, and sent to him much money and tribute; but Sanakrem (Sennacherib) was not

pleased with him, and would receive nothing whatsoever from him. And Sanakrem (Sennacherib) sent an angry message to Hezekiah, and he uttered many threats against him, and promised that he would destroy him, and blot out his city. And he reviled God, the Glorious and Most High, with his foul tongue, saying, "God is not able to deliver thee out of my hand"; and then he sent to Hezekiah two letters, wherein were written wrathful blasphemies. And Hezekiah wept, and rent his garments, and he put on hair sackcloth, and sent into the house of God and prayed before Him, saying, "Thou O God knowest what Sanakrem (Sennacherib) the king and his messengers are saying, this king worshipeth the gods of the land which are of wood and stone, but Thou, O God, alone art the Lord God, the Sustainer of the Universe." And then Hezekiah sent a letter to Isaiah the prophet, and made him to know what Sanakrem (Sennacherib) the King of Fars (Persia), was saying; and he asked him to pray for him. And Isaiah answered him with the word of God, saying, "Be of good courage and fear not, for God is about to do unto Sanakrem (Sennacherib) an awful thing, the like whereof hath never been heard of in all the earth." And that night Michael, the angel of God, came down from heaven, and slew in the camp of Sanakrem (Sennacherib) one hundred and fourscore and five thousand men in a moment. And when [the Persians] woke up and found that their hosts were slain, those who were left of the slaughter fled to the country of Fars (Persia), together with the king. And Sanakrem (Sennacherib) came into [the temple of] his gods to pray, and his sons rose up against him and slew him, and Hezekiah escaped from his hand and praised God. And when the time drew nigh for Hezekiah to die, Isaiah the prophet came unto him, and found him lying sick of a most serious sickness, and he said unto him, "Give commands to thy sons, for behold, thou shalt die." And Hezekiah prayed before God, and God sent Isaiah unto him a second time, and made known to him that God had added to his days another fifteen years; and when he required from Isaiah a sign, he made the sun to go back for him on the sun-dial. And all the kings of the earth were afraid of Hezekiah, and they brought tribute unto him, because they knew that God was with him; and he continued in his kingdom nine and twenty years, and all the days of his life were four and fifty years, and he pleased God [and died] in peace. And the prayer of the saint, which he uttered through the Holy Spirit when he was healed of his sickness, is written in the Psalms of David. Salutation to Hezekiah.

And on this day also the saints David and his brethren, and Philip, became martyrs in the city of Sengera, in the north of Egypt. Salutation to David and his brethren who became martyrs in the land of Sengar.

And on this day also died Abba Matthew, the anchorite. This saint dwelt in the desert, and wore hair sackcloth, like a sheep, and he taught Marmehnam to believe on Christ, and he cleansed Sara of her leprosy. Salutation to Matthew.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 05
(August 11)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Abba Abraham, the second. The parents of this saint were exceedingly rich, and they brought him up in the admonition and fear of God. And when he was grown up, they brought in a wife for him against his will, and on the seventh day, when he was sitting on his couch, the grace of God moved him, and he went forth from his marriage-chamber, the light guiding him, and he found an empty house, and he took up his abode therein. And he built up the door thereof, leaving only a small opening through which his food might be handed in to him. Ten years after he had left the world his father and his mother died, leaving him many possessions, which he distributed among the poor and needy. And he lived a life of fasting and prayer, and he possessed nothing except a head cloth, a tunic, a sackcloth coat, a bowl for water, and a coarse carpet for his bed; and in such circumstances he fought the fight for fifty years. The men in a certain city, from little to great, were pagans, and there was no man who was able to convert them to the True Faith. One day when the bishop remembered the faith and the wisdom of Abba Abraham, he urged him to become a priest, and to make the pagans believe; and with difficulty he appointed him a priest, and sent him thither. And having come into their city, he built a church, and made prayer therein, and he entreated God to convert them to the knowledge of Himself. And one day he came into the house of their idols, and cast them down from their seats. And when the men of the city saw this, they were filled with wrath, and beat him, and cast him out of the city, but when the night came they found him in the church praying. And they also bound him with a rope, and dragged him outside the city, and they cast stones at him, and left him well-nigh dead, and went away. And having risen up, by the might of God, they found him praying for their conversion; and being bound with ropes and dragged about by them he lived for three years. And when God saw his patience He turned their hearts to believe on Him, and they were baptized in the Name of the Father, and the Son, and the Holy Spirit, from the least of them to the greatest; and they became strong in the Faith of Christ. And when Abba Abraham saw the strength of their Faith, he was afraid lest they should bring upon him the pleasure of idleness, and he prayed to God, and made the sign of the Cross over the city. And he went forth, not knowing where to go, and he departed to another city. And Satan, the hater of good, set himself in opposition to him and frightened him with many infernal devices, but the saint conquered him by the power of his prayer. And he continued to fight many strenuous fights, and practiced severe abstinence, and not a day passed without his shedding tears; he never laughed with his teeth, he never smiled with his lips, he never anointed his face, he never washed his face and feet with water; and he thought each day that he might die that day. And when his brother, according to the flesh, died, he left a daughter, seven years old, whose name was Marta, and her kinsfolk took her to Abba Abraham, and she was brought up under his direction. And he taught her the fear of God, and how to pray, and to fast, and to weep, and she was under his authority until she was twenty years of age. And then Satan envied him, and he made her to be on such intimate terms with a certain monk that at length he destroyed her virginity; and she changed her apparel, and her nun's garb, and departed to another city. And that night the saint saw in a vision a huge serpent swallowing a dove, and there remained a little vomit under his feet. And on the following day when Mary (sic) was missing from her place, Abraham was frightened, and he prayed to God, with

tears, that He would enable him to find her. And after a few days he heard where she was, and he changed his apparel, and wrapped his face in cloth, so that [none] might know him, and he mounted a horse, and arrayed himself and departed to that city; and when he arrived there, he went to the place where she was. And when he saw her dressed like a serving woman in a tavern, he was very sorry that she had left her seclusion, but he did no know how he could have prevented her flight. And then he gave the master of the house one dinar, which he had brought with him, so that he might prepare for him food and drink wherewith to make merry with Mary (sic), and he pretended to her that he wished to commit sin with her. And after supper he had her brought inside the house, and he took her hand and looked her in the face, and when she recognized him she became like a dead body. And he said unto her, "Fear not, O my daughter, for thy sin lieth upon me. There is no man without sin, except God. Come, return to thy old life and habit"; and she said unto him, "I will." And on the following day he took her with him, and he set her on a horse, which he led by the bridle, and he marched along rejoicing, because he had snatched his daughter (sic) out of the hand of Satan. And when he had come to his house, he shut her up in a chamber, and she repented in sackcloth and seclusion, and she submitted so completely to his authority that all those who heard about her marveled. And God made manifest through her signs and wonders in connection with the casting out of devils and the healing of the sick. And when Abba Abraham had watched her repentance for ten years, he died at the age of seventy winters, praising God. And Mary (sic) lived fine years longer, and devoted herself more and more to the ascetic life, and to weeping by day and by night, and then she died; and those who saw her ascribed glory to God because of the great light which was on her face. Salutation to Abraham.

And on this day also died Saint John, the fighter of the spiritual fight, the soldier. This saint had Christian parents. He was a soldier in the army of Julian, and with him were other soldiers, and [Julian] commanded them to afflict the Christian people wheresoever they went. And he was the soldier at the head of his companions, and pretended outwardly to them that he hated the Christians, and wished to make war upon them, but in secret he fought on their behalf, and did good unto them, and gave them whatsoever they wanted. And he used to fast and pray continually, and give alms. And he lived a life like unto the lives of the saints, and he pleased God, and died in peace, and many miracles were seen at his grave. Salutation to John, the soldier.

And on this day also died Abba Philip of Debre Bizen. Salutation to Philip.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 06
(August 12)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Justa (Iyalota) became a martyr. This spiritual fighter came from the country of Caesarea in Cappadocia, and she inherited from her parents many possessions; but a certain oppressor robbed her and took away all her money, and possessions, and slaves, and handmaidens by bribery. And when that robber knew that the saint wished to

inform against him, and expose his sins, and his lying words, he informed the governor of Caesarea that she was a Christian. And she said within herself, "The possessions of this world are fleeting things; are they anything at all? And behold, they have robbed me, and taken them away by force; but if I gain possession of the habitation which is in heaven, no one will be able to take it from me." And when she came to the governor and stood up before him, she confessed boldly, saying, "I am a Christian, I believe on the Lord Jesus Christ, the Son of the Living God, and Creator of the heavens and the earth and of all that in them is." And the governor was wroth, and he commanded the soldiers, and they cast her into the fire, and she delivered up her soul into the hand of God. And the fire neither touched her, nor harmed her in the least degree, and they took her body out of the fire as if it had come forth from water. And instead of her money and possessions, she received an everlasting and never ending kingdom; and Saint Basil praised her greatly. Salutation to Justa.

And on this day also died the holy father and spiritual fighter Abba Wisa, the disciple of Abba Sinoda, and he lived under his authority for many years. And Saint Abba Sinoda revealed unto him many of the mysteries, which he had heard from our Lord Jesus Christ; and Abba Wisa wrote the history of the fight of Abba Sinoda, according to what he saw and what he heard from him. And having finished his good course, and pleased God, he died in peace. Salutation to Abba Wisa.

And on this day also died Saint Mary Magdalene. This saint followed our Lord Jesus Christ, and He cast seven devils out of her, and she ministered unto our Lord and followed Him, and she also followed the Apostles; and she was present at the time of the Passion, and the Crucifixion, and Death and Burial of our Lord. And on the following day, at early dawn, she saw the stone rolled away, and the angel sitting upon it, and she and Mary, the mother of our Lord, being afraid, the angel said unto them, "Be not afraid, behold I know that ye are seeking Jesus, Who was crucified. Behold He hath risen, He is not here." And our Lord also appeared unto this Mary and said unto her, "Go ye and tell My brethren, that I have ascended to My Father, and your Father, and My God and your God." And this saint came and told the Apostles about the Resurrection of our Lord and Redeemer, and she told them how she had seen our Lord, and she told them how He had spoken to her; and she boasted over them how she had seen our Lord and told them how He had spoken unto her. And after the Ascension of our Lord, she continued to minister unto the Apostles, and the grace of the Holy Spirit Paraclete descended upon her together with them, even as Joel saith in his prophecy, "Your sons and your daughters shall prophesy, and I will pour out my Spirit upon My menservants and maidservants" (Joel ii, 28). And she preached with the Apostles, and she converted many free women, and many slave women, to the Faith of our Lord Jesus Christ. And the Apostles made her a deaconess because of her teaching of women, and she baptized them; and great tribulation came upon her, and opprobrium, and scourging, and much disgrace through the Jews. And she continued to minister to the Apostles until she died. Salutation to Mary Magdalene.

Salutation to Tekle Michael, the singer of hymns and psalms from his youth up. Salutation to the dedication of thy house and to the translation of thy body; neither the teeth nor the claws of wild beasts, or lions, or leopards could harm thee.

Salutation to Tekle Iyesus.
Salutation to Julia.
Glory be to God Who is glorified in His Saints. Amen.

Nehasse 07
(August 13)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day God sent the great angel Gabriel, and he spoke unto Joachim the righteous man, saying, "Behold, thy wife Hannah shall conceive, and she shall bear thee a daughter, and in her shall be joy and salvation for all the world"; which actually took place through Mary, the bearer of God in the flesh. This righteous man Joachim, and his wife Hannah, were very old in days, and they had produced no child, for Hannah was barren, and they were exceedingly sorrowful because of this, for the children of Israel used to thrust aside him that had not begotten a son, and would say unto him, "O thou who lackest the blessing of God." Because of this the hearts of this righteous man and his wife were sad, and they fasted, and prayed, and entreated God frequently by day and by night [for a child]; and they had reached old age and had become old. And they begged and entreated God frequently, and they vowed a vow to Him that if they got a child they would make him a ministrant in the Temple of God. And Joachim was in the sanctuary praying frequently and making supplication, and behold, slumber descended upon him and he slept, and Gabriel, the angel of God, appeared unto him, and told him that Hannah his wife would certainly conceive, and bear a daughter wherein he would rejoice, and because of whom his eyes would sparkle; and likewise all the world would rejoice, and be glad and would be saved through her. And when he woke from his dream he came to his house, and told his wife the vision which he had seen during sleep; and she conceived forthwith, and brought forth our holy Lady, the Virgin Mary, the God-bearer, the object of boasting of all the world. Salutation to thy spiritual conception, O Mary.

Salutation to Aaron, the brother of Moses.

And on this day also is celebrated the festival of the honorable Apostle Peter, the head of the Apostles, for in it he confessed among the Disciples, saying, "Christ is the Son of God." And when our Lord had brought them outside the city of Caesarea of Philippi, even as the Holy Gospel saith, He asked them what men said about Him. He knew all the thoughts and hearts of men, but He took them outside the city by themselves, so that they might talk out what they were thinking in their hearts about Him. Now the Apostles were divided among themselves. Some of them said that He was Elias, and some said that He was one of the early prophets. And Peter was wroth with them, and said unto them, "Nay, He is Christ, the Son of the Living God." And when our Lord knew this He brought them outside the city by themselves, and He asked them, saying, "What do men say about Me?" And they said what was in their hearts, and some of them said, "One of the prophets." And our Lord said unto Peter, "And thou, what dost thou say and confess?" And he said, "The Apostles have talked when they were by themselves, and they say, 'Thou art Christ, the Son of the Living God.'" And because of this our Lord entreated him kindly, and gave him the keys of the kingdom of heaven, that he might loose and bind; and from that hour Peter became the head of all the Apostles. And he took the place of our Lord in the city of Rome, and his position was above that of the chiefs of the world, and of Archbishops, and Bishops, and Priests, and Deacons, and every other order of the priesthood. Glory be to our Lord Jesus Christ. Salutation to Peter, the chief of the Apostles and of all the priesthood of the world.

And on this day also died the holy father, Abba Timothy, the twenty-sixth Archbishop of the city of Alexandria. God chose this saint, and appointed him Archbishop of the city of Alexandria, after the holy father and spiritual fighter Dioscoros died. And great tribulation came upon him, and they drove him out into exile in the island of Gagra, whither they had driven Dioscoros the Archbishop, who had lived there before Abba Timothy for six years. And then the Emperor Leo sent and brought him back from exile with great honor. And after Marcian had become emperor, he appointed an Archbishop of Alexandria. And after Marcian died, the men of Alexandria rose up against the archbishop whom Marcian had appointed, and killed him; and [they] appointed Timothy archbishop according to the command of Abba Dioscoros. When Leo, the son of Marcian, became emperor he appointed Archbishop of the city of Alexandria one who was called Timothy, and ‘Abbas, the Archbishop, he exiled to the island of Gagra, the place where he exiled Dioscoros; and he lived there for ten years, till Leo died and Zeno reigned. And Timothy the wicked one fled from Alexandria, and Abba Timothy returned to the city by the emperor’s command with great honor. And he taught the people continually, and rebuked them, and encouraged those who believed in the True Faith. He lived in peace and quietness all the days of his office, and he sat upon the throne of Mark the evangelist for two and twenty years; and he pleased God and died in peace. Salutation to Timothy.

And on this day was born Joseph, the son of Rachel.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 08
(August 14)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day nine saints became martyrs, that is to say, Lazarus an aged man, and his wife Salome, which is being interpreted “Weeper,” and their seven children, whose names are ‘An’imo, Antonitus, and ‘Ozya, and Lazarus, and ‘Astibam and Semuna, and Marcolus. And this elder Lazarus was one of the teachers of the Law of Moses in his days, and his father was one of the Seventy-two translators who translated the Book of the Law and the Prophets for Ptolemy, King of Egypt. And this just man taught his children the Law of Moses. And when Antiochus, King of Rome, reigned over the country of Asia, and the land of Judah, he besieged Jerusalem, and reigned over it, and he afflicted the people of Judah, and he punished them with many punishments. And he compelled them to break the Law of Moses and to eat what was forbidden to eat by the Law of Moses, that is to say the flesh of swine and such like; and there were many who broke the Law of Moses, and who set themselves under his authority. But these saints kept the Law of Moses, which had been given to them by God, and Antiochus tortured them severely, and he beat them, and sawed their bodies with an iron saw, and cut off their limbs; and the righteous woman Salome, their mother, encouraged them and made them to endure until they had finished their martyrdom. And after all of them [were dead], she cast herself into the fire of her own free will, and did not wait for them to throw her into it; and they received crowns of martyrdom in the kingdom of the heavens. And it is right that thou shouldst know, O thou who readest this, that our fathers and doctors of the Church have commanded us to

celebrate a festival in honor of the saints of the Old Dispensation, in their divers degrees, and to pay far more honor to them than to the fathers of the New Dispensation, because they did far more than the later fathers. Salutation to the God of the martyrs Lazarus and his wife.

And on this day also Ammon became a martyr.

And on this day also died the ascetic and father Abba John, Abbot of Debre Libanos, and he was the sixth from our father Takla Haymanot. Because of his great righteousness, and his strenuous spiritual fight, [the monks] chose him and set him upon the throne of Abba Takla Haymanot; and it is said of him that our Lady Mary, in the form of a dove, used to appear to him and wave her wing over him. And after pleasing God with his abundant labors, he died on the eighth day of Nahasse and departed to everlasting joy.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 09
(August 15)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Abba ‘Ori became a martyr. This saint was priest of Satanuf, and he was of an exceedingly merciful and compassionate disposition, and was pure in mind and in body, and he saw divine visions frequently. And our Lord Jesus Christ appeared unto him upon the altar, and revealed unto him the hidden things, which he wished [to know about]. And the report of Abba ‘Ori reached the ears of the governor of the city of Nakyus, and he had the saint brought before him, and said unto him, “Offer incense to the gods and idols”; and the saint refused to do so, and he was unafraid of the governor; and although the governor was wroth with him he did not fear his wrath. And the governor tortured him severely, and after that sent him to the city of Alexandria, where the governor also tortured him severely, and cast him into prison. And he used to work signs and perform many wonderful things, and he healed the sick; and the report of him was noised abroad, and many men came unto him from all the cities. And when the governor heard this he commanded the soldiers to cut off his head with the sword, and they cut off the head of the saint with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And Saint Julius came and took his body, and wrapped it in cloths, and sent it to the city of Satanuf, and after the end of the days of persecution they built a beautiful church for him, and laid his body therein, and great signs and miracles took place through it. And his body resteth there at the present time and it performeth great healings for all the sick folk who come unto him in faith. Salutation to ‘Ori.

And on this day also is commemorated Pilate, the Archbishop.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 10
(August 16)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Matra became a martyr in the days of Demetrius, Archbishop of the city of Alexandria, and in the days of the Emperor Decius, who denied Christ. When this saint had read the Edict which order [all men] to deny Christ, and to worship idols, he went and stole the arm of the idol Apollo, which was of gold, and he broke it into little pieces, and gave them to the poor and needy; and when they (the priests) searched for the idol's arm, and could not find it, they seized many men because of the theft. And at that time this saint came to the governor and confessed before him, saying, "I am he who stole the arm of the unclean idol, and I gave it to the poor"; and when the governor heard this he punished him with great severity, and tortured him. And then he cast him into a red-hot oven, but God delivered him there from, and brought him out sound and uninjured. And then they cut off his hands and his feet, and they roasted his body with fire, and they hanged him upon a tree, head downwards, until much blood ran down from his mouth upon the ground. And at that moment the angel of God came down from heaven, and released Saint Matra from hanging, and touched his body with his hand, and healed his wounds. And a certain man who was blind came and took some of the blood which was flowing from the nose and mouth of Saint Matra, and he smeared his eyes therewith, and he saw forthwith. And when the governor was tired of punishing him, he commanded the soldiers to cut off his head with the sword, and they cut off his head and he received the crown of martyrdom in the kingdom of the heavens; and his body became a means of great healings for the sick. Salutation to Matra.

And on this day also Saint Christopher became a martyr in the days of Maximianus, the wicked emperor. And when the emperor had him set before him, he said unto him, "Offer sacrifice to the gods," and Christopher said unto him, "I worship my Lord Jesus Christ and to Him I offer up sacrifice." And Maximianus was wroth with him, and commanded the soldiers to beat him with rods until his flesh dropped on the ground, and then they cast him into prison. And then he sent unto him two women to lead him astray with their beauty, but the saint taught them the Faith of Christ and made them believers. And when they came back Maximianus said unto them, "What did ye do?" And they said unto him, "We believe in Christ, the God of Saint Christopher." And when the governor heard this he commanded the soldiers to hang one of them on a tree and to burn her with fire, and to tie a stone to the neck of the other and to hang her, head downwards; and thus they finished their martyrdom. And then he called Christopher, and they gathered together old, dry wood, and set it on fire, and they cast the saint into the flames, his hands and his feet being bound, but the fire did not touch him. And when the people saw this, they all believed, and ten thousand men were slain. And they also brought plates of iron made red-hot, and they made the saint to stand upon them, but it injured him not. And when the men of Rome saw [this] they believed on our Lord Jesus Christ, and twenty-thousand and two hundred of them, and forty children, believed and became martyrs. And when Maximianus saw that all the people believed, he was wroth with Christopher and commanded the soldiers to cut off his head with the sword. And having gone forth from the emperor's presence, the saint made a prayer, and sealed his face with the sign of the Cross, and then the soldiers cut off his head with the sword and he finished his martyrdom. Salutation to Christopher.

And on this day also Saint Bikabos and John became martyrs. Bikabos was from the city of ‘Esmutenakha, and he was a soldier; he was a Christian in secret, and one told Antiochus the governor about him and about the Bishop Abba ‘Aklog, and about Abba Nakharew, who was from the city of Tarsa, and about Abba Philip. And when one informed the governor that they were Christians, he had them brought before him, and he said unto them, “Are ye Christians?” And they confessed our Lord before him and said, boldly, “Indeed we are Christians, and we believe on our Lord and Redeemer Jesus Christ, the Son of the Living God.” And the governor said unto them, “Put away this thing from you, and offer sacrifice to the gods.” And the saints answered and said unto him, “We will not sacrifice to unclean idols, which are to be rejected, we will only sacrifice to our Lord Jesus Christ, the Creator of the heavens and the earth.” And when the governor heard this he was exceedingly angry, and he tortured them very severely. And he tortured Saint Bikabos severely, and often, and he bound him in iron fetters, and threw him on the wheel, and hanged him, head downwards, and cut off his limbs; and God strengthened him to endure, and He raised him up whole and uninjured. And after this the governor sent the saint, with many other martyrs, to the city of Baramun in a ship, and for sixteen days he neither ate bread nor drank water. And when they came to the city of Baramun the soldiers tortured the saint very severely, and then they hacked his body in pieces, and he finished his martyrdom, and received his crown in the kingdom of heaven. And a certain rich official of the city of Baramun took the body of the saint and wrapped it up in costly cloths, and sent it to the city of ‘Esmunatekha. And in the days of his torturing an innumerable multitude of people became martyrs, and through his finishing his martyrdom five and ninety souls became martyrs. And they built a beautiful church for Saint Bikabos, and they laid his body therein, and many signs and wonders took place through it. Salutation to Abba Bikabos.

Salutation to the ancient Lawgivers and to the Evangelists who followed after them.

Salutation to the three thousand, two hundred, and twenty men and two women, who suffered martyrdom through Christopher.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 11
(August 17)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day three hundred people became martyrs with Basilides the martyr, general of the city of Antioch.

And on this day also died the holy father Abba Mysis (Modosis), Bishop of the city of ‘Awsim. This father was holy and chaste, and a virgin from his youth up, and learned all the doctrine of the Church, and was made a deacon; and then he went up to the desert of Hebayeb of Scete, and became a monk under the direction of a righteous man, and he lived with him and ministered unto him for eighteen years; and he devoted himself to the ascetic life, and fought the fight in the narrow way in respect of eating, and drinking, and sleeping, and he fasted, and prayed, and kept vigil constantly in his great humility and love. When

the report of him, and his virtues, and his righteousness became noised abroad, God chose him to be Bishop of the city of ʻAwsim, after Saint Abba Gamel. When this father had been made bishop he fought a good fight, and he performed far more strenuous ascetic labors then he had performed as a monk. And he protected the Christian flock from the wolves of the Devil, and he watched unto prayer on their behalf, and he never made any money of this fleeting [world] all the days of his life. When Abba Michael was appointed Archbishop of the city of Alexandria, he became a martyr, without the shedding of blood. And this father was with those who were in prison, and great tribulation came upon him, and they beat him with many cruel stripes, and they shut him up in prison, with irons on his legs, for a long time. And God performed by the hands of this father many signs and wonders, and because of his miracles, those who knew nothing of his righteousness and virtues learned about him. And the gift of prophecy was bestowed upon him, and he declared many things before they came to pass; and they did happen, even as he prophesied. He prophesied to Abba Theodore, Bishop of the city of Mesr (Cairo), that the king would not come back in his splendor, and his prophecy was fulfilled; and he prophesied as to what would happen to the governor of Egypt, and his prophecy was fulfilled. And he healed many sick and suffering persons by his prayer. And having finished his fight at a good old age, and pleased God, he fell sick of a slight fever, and he knew that the time of his death [had come]. And he called the people, and blessed them, and absolved them, and asked them to pray to him, and they all wept and entreated him to pray for them. And he prayed over them and said unto them, "Take good heed to yourselves and be strong in the True Faith"; and when he had said this he died. And they wept over him with a great weeping, and they wrapped him [in costly cloths] and buried him with great honor and with the singing of psalms and hymns in the manner which befitteth bishops; and many miracles and great cures took place through him. And all the days of his life were twenty years and more. Salutation to Mysis, Bishop of ʻAwsim.

And on this day also Saint Ptolemy, of the city of Upper Manuf, became a martyr. And one informed the governor that this saint was a Christian, and he had him brought before him, and Ptolemy confessed our Lord Jesus Christ; and the governor tortured him severely, and cut off his head with a sword, and the saint received the crown of martyrdom in the kingdom of the heavens. Salutation to Ptolemy.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 12
(August 18)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated the festival of the glorious Archangel Michael, for on this day he appeared unto the righteous Constantine above the city of Rome, and gave him power over all his enemies, and the emperor conquered them, and his kingdom became strong. And he destroyed the houses of idols, and built churches, and decorated them with every kind of decoration. For this reason our Fathers, the doctors of the Church, have commanded us to celebrate the festival of the glorious angel, Michael the archangel, on the twenty-second (?)

day of this month. Salutation to thee, O Michael, angel of the covenant and counsel of God.

And on this day also the righteous Emperor Constantine began to reign over the city of Rome, and over all the kingdoms of the countries, and the country of Syria, and Jerusalem, and the country of Egypt, and the Christian kingdoms. He reigned with his father Konesta in the city of Baranteya (Byzantium) and all the borders thereof for twelve years, and his father died, and he reigned in Baranteya (Byzantium) and the districts thereof. And he blotted out oppressors and the workers of iniquity in his kingdom, and his righteousness and justice were famous in all the ends of the world. And the chiefs of the city of Rome sent to him asking him to deliver them from the oppression of the Emperor Maximianus, who denied Christ, and to save them from his slavery. When Constantine read their letter he was very sorry, because the oppression of that infidel had come upon them, and he pondered in what way he could deliver them. And the honorable Cross appeared unto him, and he was helped thereby. He departed to fight against Maximianus, and he crushed him and conquered him, and Maximianus fled from him; and the bridge which was over the river split asunder and he died an evil death, and his soldiers were drowned in the river. Now this took place in the seventh year of his reign. And straightway the elders of the city of Rome, and all the men thereof, received Constantine with great honor, and with joy and gladness, and he made a festival to celebrate his victory for seven days. And all the learned men of the city of Rome, and the poets (?) thereof, whose words were sweet and who were skilful in declaiming them, pronounced encomiums on the Honorable Cross, and called it the "Savior of their city"; and they pronounced encomiums on Constantine, and called him, "Conqueror," and "Conqueror by the might of the Cross." And in the eleventh year of his reign Constantine was baptized with Christian baptism by the hand of Sal Peter (sic), Archbishop of the city of Rome. And his name was mentioned at the altar, as at this day, and how the Honorable Cross appeared unto him, and how he waged war on Maximianus, and how that infidel was drowned. And behold we have written the description of all this in the section for the eighteenth day of the month of Megabit, the day of the death of this righteous king. Salutation to the day when Constantine began to reign in Rome.

And on this day twenty hundred men became martyrs with Basilides.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 13
(August 19)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated the festival of our Lord Jesus Christ, and how His appearance was changed on Mount Tabor, when there were with Him three of His disciples, that is to say, Peter, and James, and John. And our Lord said concerning them, "There stand here those who shall not taste death until they see the Son of God and of man coming in His glory." This is the glory wherein the Apostles saw Him. His apparel was white as snow, and His countenance was changed and became like lightning, emitting light. And behold Moses

and Elias came to Him, and they talked with Him that all men might know that He was the God of Moses, whom He had raised from the dead, and the God of Elias, whom He had brought down from heaven (sic). And because of this Peter said unto our Lord, "Dost Thou wish, O Lord, that we should make here three tabernacles, one for Thee, and one for Moses, and one for Elias?" In these words, which Peter spoke, there is a sign of lowliness and humility. He saw our Lord, and thought that He would live on the mountain . . . and he wished to make for Him a place where He could hide from the sun. Peter did not wish for himself, and for his fellow-apostles, as he wished for our Lord, and for Moses, and for Elias; but he made himself and his fellow-apostles like slaves of those lords. And marvel not at the little knowledge of the apostles, for they were not perfect in knowledge at that time. And when Peter said this, a cloud overshadowed them, so as to make it clear to Peter that He did not want a habitation made by the hand of man. And a voice came forth from the cloud which confirmed the belief in the Godhead of our Lord in the minds of the apostles, saying, "This is My Son, Whom I love, in Whom I am well pleased; hear ye Him." And Moses and Elias talked with Him, and they confessed His grace and His goodness, for by the coming of our Lord and by His going up upon the mountain [the truth] of the prophecy of the prophets was made known of a certainty. And the apostles and the prophets rejoiced, for they saw His Incarnation which they had known not of, and the apostles rejoiced also when they heard the voice of the Father, which they had never before heard. They heard it at that time, and by the voice of the Father they became certain of the Incarnation of our God the Son, which was hidden from them; and when they heard the voice of the Father the glory of the kingdom appeared, and the apostles knew that it was our Lord Jesus Christ Who had raised up the soul of Moses, and that it was He Who had brought up Elias, for verily none save God Who buried him knew where the grave of Moses was, and none save He Who had brought him up to heaven knew where Elias was. And none was able to make the dead to live save Almighty God, Who hath dominion over the heavens and the earth. And Mount Tabor is a similitude of the Church, and our Lord gathered together therein the Two Laws, the New and the Old. And when the disciples heard the voice of the Father, they fell down and became like dead men; and Moses returned to his grave, and Elias went up to heaven. And our Lord Jesus Christ stood alone, for the voice came because of Him, and the prophets were frightened and the apostles fell down upon their faces, for the Father revealed the Name of His son, and that He existed for ever with His Father. Because of that voice the Apostles preached that He was God indeed, and also that the flesh (or, body), which He had put on, was of the race of the children of man. And in the Gospel our Redeemer preached saying . . .. If He was not flesh, why did the angel Gabriel say unto Mary, "God be with thee!" And if He was not flesh, Whom did they lay in the manger? And if He was not God, Whom did the angels praise when He went down from heaven on the day of His birth, saying, "Glory to God in the heights, and peace on earth, His goodwill to man." If He was not flesh, Whom did John baptize in the Jordan? And if He was not God, Who was it that raised up Lazarus from his grave? It was Christ, the Only Son, the Word of God. We confess that He is perfect God and perfect man, One Person without separation. And when the apostles fell down upon the earth, and became like dead men, our Lord touched them with His Life-giving hand, and He said unto them, "Rise up, and fear not." And they rose up straightway, and they lifted up their eyes and saw no one except our Lord Jesus Christ, Who was alone. Salutation to Debre Tabor, which is called Debre Telul.

And on this day also was the martyrdom of Saint Safrira, the daughter of Moses the prophet.

And on this day also died Abba Galyon, the spiritual fighter. This saint was a spiritual fighter, and he ceased from prayer neither by day nor by night. He used to eat one meal only during the whole week, and from the time, when, as a young man, he became a monk until he became an old man, he never went outside the court of the monastery; and none of the brethren ever saw him except at prayers. And when Satan saw his spiritual fight, he took the forms of monks and they came to him at the time of midnight, and said unto him, "We are dwellers in the desert and recluses; one of us having died, we want to take thee with us, and we have come to thee." And Abba Galyon thought that their words were true, and he went with them until they brought him to the top of a desert mountain, where there was no food; and when he saw that they were making a mock of him, he made the sign of the Cross over his face, and they disappeared from him. And having turned to this side and to that, he lost the road whereon he should go, and he prayed a long prayer, and then there appeared unto him some holy monks from the monastery of Abba Sinoda, who were going about from one monastery to another singing the Psalms of David, and they asked him questions about his actions. And when he told them his story they took him with them, and he dwelt a full year with them, and ate fish dried in the sun. And Abba Isaac, his teacher, who had made him a monk, lacking news of him, asked God to be allowed to see his face [again]; and Abba Galyon knew this by the spirit, and went to him. And when Abba Isaac saw him, he rejoiced and said unto him, "Where hast thou been?" And Abba Galyon told him everything, from the beginning to the end. And then at the time of his death the brethren came, and wrapped him in cloths and buried him. Salutation to Abba Galyon.

Salutation to Benjamin, who by reason of his spiritual excellence was caught up in the body [to heaven].

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 14
(August 20)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Simon Shalusi and John his friend. These saints were in the kingdom of Yostos (Justus), the believing emperor, and their parents were rich and honorable; they wished to keep the festival of the Cross, and they departed to Jerusalem to worship at the holy places. And when they had finished celebrating the festival, as they were riding back to their own city on their horses, they drew nigh to Jericho, and John saw on the plain of the Jordan certain monasteries wherein monks dwelt. And he said unto Simon, "O my brother, these are the monasteries wherein live the angels of God." And Simon said unto him, "Can we see them?" And John said unto him, "If we were with them (i.e. the monks) we could see them." Then they got down from their horses, which they handed over to their servants, and they told them to go on slowly in front until they overtook them; now they pretended to them that they wanted to fulfill the law of the body. And when they had drawn nigh to the road of the Jordan they both said, "Come, let us make a prayer. Let one of us stand on the road to our city, and let one of us stand on the road which will bring [us] to the monastery of the monks; and let us cast lots, and where it pleaseth God [for us to go], let us go." And then Simon stood up on the road to the Jordan, and John stood up on

the road whereon their men had departed; and when they had cast lots, the lot went forth for the road of Simon. And they embraced each other and kissed, and they went along the road to the Jordan rejoicing. And one admonished the other to be vigilant in the doing of good works, and each feared that his companion would not attain to his end. John feared for Simon, that he would not attain to his end, [because of his] love for his parents, and Simon feared for John, because of love for his parents, and because he had married in those days a beautiful and rich wife. And then they prayed and said, "O Lord our God, if we find a monastery, the doors of which are open, let this be a sign unto us that it is the monastery wherein we are to become monks." And there was a certain archimandrite, who was called Nikon, and he used to work many miracles, and the gift of prophecy had been given to him. That night he saw, as it were a man, who said unto him, "Open the doors of the monastery in order that sheep may come in." And when Simon and John came to him, he said unto them, "Welcome to you, O ye sheep of Christ"; and then he received them to himself as men who had been sent by God. And they asked the archimandrite to give them the tonsure, and to array them in the garb of the monk, for they had seen a monk, with a crown of light on his head, surrounded by angels, and therefore they longed to become monks quickly. And on the following day when the archimandrite put the holy garb upon them, their faces were shining with the grace of the Holy Spirit, and even in the night they could see each other's faces as they did by day; and they saw crowns of light upon their heads, like unto those they saw upon the head[s] of the monks. And then there came to them the spiritual thought that they should be separated from among the monks, and should go forth into the desert. That night a shining man appeared to the archimandrite, and said unto him, "Open the gates that the sheep of Christ may go forth." And when he woke up he went down straightway, and found the doors of the monastery open, and whilst [he stood] sad and sorrowing, behold the servants of Christ came, wishing to go forth. And he saw in front of them figures of eunuchs carrying lamps, and some of them were carrying staves of kings, and when he saw them he rejoiced greatly, and he joined them and they told him what was in their hearts, and they asked him to pray for them. And then he wept for a long time, and he turned his face towards the East, and he set Simon on his right hand and John on his left. Then stretching out his hands to heaven, he made a prayer, and committed them to the care of God, and he entreated Him to protect them from all evil; and he sent them away in peace. Then they departed by the road to the Dead Sea, and they came to a river which was called 'Arnon. And the found a cave wherein an old desert monk used to live, now he had recently died, and in it there was what they needed, that is to say, a store of grain and food from which the elder had eaten; and they rejoiced in God exceedingly Who had prepared this for them. And they lived there, and fought the spiritual fight for many days, and they lived apart from each other, the distance between them being a stone's throw. And Satan set himself in opposition to them, and he fought against them, and Saint Nikyos, their father, used to come to them in a vision, and pray on their behalf, and teach them psalms whilst they were asleep; and when they woke up they would recite everything which he had taught them during sleep, and they rejoiced exceedingly. And heavenly visions were granted unto them, and the power to perform miracles. And they dwelt in that desert nineteen years, and endured the cold of the night and the heat of the day, until they had vanquished Satan by the might of Christ, And then Simon said unto his brother John, "What doth it profit us to live by ourselves in the desert? Come let us go into the desert, that we may be profitable to others and deliver them." And John said unto him, "O my brother, this thought appeareth to me to be due to the envy of Satan." And Simon said unto him, "God hath commanded me to become the mockery of the world; come, let

us pray a prayer." And then they prayed, and they embraced each other, and they wept until they spoiled their apparel. And Simon went to Jerusalem, and he continued to pray for three days to God that He would keep hidden his work until he died. And then he went into the city, and pretended to be mad, and sometimes he healed those who were mad, and sometimes he carried fire in his hands. And he found by the gate a dead dog, and he dragged it about by his girdle like people who amuse themselves, and at last the people reviled him and cried out, "The mad monk"; and they used to run after him and buffet him. One day, now it was the First Day of the week, he took a branch (?) of a nut-tree, and went into the church at the time of the Offering, and he broke the lamps, and beat the women until he drove them out of the church. And sometimes he seized women as if he were going to lie with them, and [he kept them fast] until their husbands beat them. And when the time of his death had drawn nigh God commanded His angel to tell him the day of his death, and of the death of John his brother. And he went in under a vine, and he and John his brother delivered up their souls into the hand of God. Salutation to Simon and John.

And on this day God worked a great miracle in the city of Alexandria, (by reason of which many Jews believed,) by the hand of Saint Abba Theophilus, Archbishop of the city of Alexandria, brother of Saint Cyril. Now the miracle was this: There was in the city of 'Esmadreya a very rich Jew whose name was Falskinos, who feared God and performed the Law of Moses, according to his ability. And there were in the city of Alexandria two men who were Christians, and they were poor and earned their living with their hands. And Satan brought into the heart of one of them a blasphemous thought, and he said unto his companion, "O my brother, why do we serve Christ and [remain] poor, whilst this Falaksinos who is a Jew, is exceedingly rich?" And his companion answered and said unto him, "O my brother, know that the possessions of this world are nothing before God. For if He had power over them, He would not give them to the worshippers of idols, and to whoremongers, and to thieves, and to murderers. The prophets were poor men and lived in tribulation, and also the Apostles, and our Lord saith, 'The poor are My brethren.'" And Satan, the hater of good things, would not permit that man to receive any of these words, but he stirred him up, and he went to that Jew Falaksinos, and he asked him and said unto him, "Let me be thy servant." And the Jew answered and said unto him, "It is not convenient to me for thee to serve me. I only want a servant who believeth my Faith, and who is my own man. If thou dost want alms, I will give thee money, and [then] depart." And that wretched man answered and said unto him, "Take me into thy house, and I will do whatsoever thou commandest me." And the Jew Falaksinos answered and said unto him, "Wait until I take counsel with my teacher." And the Jew departed and he told his teacher how the man was a Christian. And his teacher said unto him, "If he hath denied Christ his Messiah, take him and circumcise him." And the Jew returned, and told the Christian what his teacher had said to him, and the wretched man accepted this condition, and the Jew took him a carried him to their synagogue. And the chief of the Jews questioned that wretched Christian before all the Jews, and he said unto him, "Is it true that thou wishest to deny thy Messiah, and become a Jew?" And the Christian said unto him, "Yea"; and that debased and contemptible man denied our Lord Jesus Christ, our God, before the Jews. Thus to poverty in money he added poverty in Faith. And the chief of the Jews commanded them to make for him a cross of wood, and they made one for him as the chief of the Jews commanded, and they gave him a reed, on the top of which was a sponge full of vinegar, and a spear. And he said unto the Christian, "Spit upon this cross." And he offered to him the vinegar and said, "Pierce [the cross] with this spear, [saying,] 'I have

pierced Thee, O Christ.'" And that debased man took the cross and the spear from them and did as he commanded him. And when he pierced the honorable cross with his cursed hand, much blood and water flowed forth, and ran down on the ground, and it continued to flow for a long time. And straightway that apostate fell down and died, and dried up like a stone. And great fear fell upon all those Jews, and they cried out, saying, "One is the Lord God of the Christians, and we believe on Him." And then the chief of the Jews took some of that blood, and made a sign therewith over the eyes of a girl who was blind, and she saw straightway. And that Jew and all the men of his house believed, and very many of the [other] Jews believed. And then one went and told Abba Theophilus, the Archbishop, what had happened, and he rose up, and took with him Abba Cyril, and many of the priests, and many of the people, and went to the synagogue of the Jews. And the archbishop saw the cross with blood and water running down from it, and the saint blessed himself, and made the sign of the Cross with the blood on his forehead, and on the foreheads of all the people. And he commanded, and they took up that cross with great honor and brought it with the singing of hymns to the church, and laid it therein; and they gathered up the blood from the ground and laid it in a vessel for "blessing," and it healed the sick. And after this Falaksinos and all the men of his house, and many other Jews, followed the archbishop, and they confessed before him our Lord Jesus Christ, Whom their fathers in times of old had crucified, and then he baptized them with Christian baptism in the Name of the Father, and the Son, and the Holy Ghost. And he associated them with him in prayer, and he administered to them the Holy Mysteries, and they departed to their houses rejoicing, and praising, and thanking God. Salutation to the conversion of the Jews.

And on this day also died Damiates, the martyr, who worked a miracles at the time when he, together with his servants, were stoned to death. Salutation to the great miracle of making a blind man to see, and raising up to life a dead man on his bier.

And on this day also Saint Basilicus became a martyr. To this saint our Lord Jesus Christ appeared when he was in prison, and He said unto him, "Depart, say farewell to thy kinsfolk, behold the time of thy martyrdom hath come." [The text is corrupt here.] And he passed the night in saying farewell to his mother and to his kinsfolk. And on the following day they brought Saint Basilicus, and tied him to two pillars, and beat him, and they made for him pegs of brass, and they fastened them to his feet like shoes so tightly that they pierced his feet, and the blood ran out on the ground; and all those who saw him wept for him. And then they tied him to a dry tree, and men struggled with each other to touch the hem of his garment, when they saw the miracles, which he performed on many sick folk. And then they took him to the city of Terlinos in a ship, and the soldiers said unto him, "Eat, that thou mayest not die." And the blessed Basilicus said unto them, "I am filled with heavenly food, and I do not choose [to eat] the food which perisheth." And on the following day they brought him to the governor, who said unto him, "Sacrifice to the gods." And Basilicus said unto him, "I offer offerings of praise to the Father, and the Son, and the Holy Spirit." And then the governor commanded the soldiers to bring him into the house of his idols, and the saint stood up and prayed to God and at length fire came down from heaven, and burnt up the idols. And the governor being afraid took to flight, and went outside the city, and he was wroth and commanded the soldiers to hang him [on a tree]. And the saint prayed, and gave thanks to God, and they cut off his head, and we saw his soul with many angels who were taking it up [to heaven], and our Lord Jesus Christ called to him and said unto him, "Come, ascend, Basilicus, for I am not a liar, and I fulfill all that I say." And thus he finished his martyrdom. Salutation to Basilicus.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 15
(August 21)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Christina, the daughter of Rubanos, became a martyr. Her parents worshipped idols, and she herself offered incense to them according as her father had taught her. And one day the fear of God entered her heart, and she turned herself towards the East, and she asked Him to teach her the path of the kingdom of heaven; and the Holy Spirit taught her the Faith of the Trinity. And when her father came he said unto her, "What hath happened unto thee, O my daughter?" And she said, "I am going to live the life of Christ." And her father was dismayed, and he said unto her, "What hath changed thy heart?" And she said unto him, "I am instructed by the God of heaven"; and then her father departed, being very sad and sorrowful. And Saint Christina rose up, and prayed to God, and straightway the angel of God came unto her, and he said unto her, "Be strong, for thou shalt be tortured by three governors." And then the angel of God sealed her with the seal of the Cross of our Lord Jesus Christ, and he gave her the Holy Mysteries. And [she] went into the house of the idols, and broke the idols in pieces, and when her father saw her he commanded them to beat his daughter, until there went forth from her body honey instead of blood. And they also laid her upon an iron bed, and they lighted a fire under her, but the fire did not harm her and it consumed ten thousand pagans [who were there]. And then her father commanded his servants to cast her adrift on the sea on a raft. When she had prayed, our Lord Jesus Christ came with His angels, and baptized her, and Michael gave her, on a trident of fire, the Body and Blood of Christ, and cleansed her from the uncleanness of idols. And that night Rubanos her father died. And another governor, whose name was Dios, came, and he commanded the soldiers to bring Saint Christina, and to hang her on a tree, and to beat her, and to light a fire under her; and when the women saw her stripped naked they cursed the governor, and he cut off their heads with a sword. And Christina they cast into the prison house. And when the people saw her three thousand of them believed, and the wicked Dios died. And there came a third governor, whose name was Julius, and he seized Saint Christina, and forced her to sacrifice to the gods, and when she cursed him he cast her into a vessel filled with boiling pitch, and lead, and wax, but this did not harm her. And he also commanded the soldiers to cast her to the serpents, but they licked the dust at her feet, and bit the keeper of the serpents, who died. And they also slit open and cut her breasts, and cut out her tongue, and she took the piece of her tongue, which was cut off, and cast it into the eyes of the governor, and blinded him. And he was filled with wrath, and commanded the soldiers to cast her to the serpents; and one bit her in her heart, and one in her side, and thus she died by the Will of God; and innumerable miracles and wonders were made manifest at her grave. Salutation to Christina, whom God baptized. Salutation to the three thousand companions of Christina who were martyred.

Salutation to God Who helped the Apostles to be present at the burial of the Virgin.

And on this day also died Saint Marina. This saint was the daughter of a man, who was very rich indeed, and he was a Christian; and the name of her mother was Mary. And Marina's mother died when she was a little girl, and her father brought her up with good teaching until she became a woman, and then he wanted to give her in marriage, and to go himself and become a monk in one of the monasteries of the desert of Scete. And she said

unto her father, "Why wouldst thou save thine own soul, and destroy mine?" And he answered and said unto her, "What shall I do with thee, seeing that thou art a woman?" And she said unto him, "O my father, I will take off my woman's dress, and will put on the garb of a man"; and she rose up straightway, and shaved off the hair of her head and put on the garb of a man. And when her father saw the strength of her will, and the earnestness wherewith she fought to carry out her will, he gave all his possessions to the poor and needy, keeping only a very little for himself, and he changed his daughter's name from Marina to ʻAnba Marina; and then he took her with him and carried her to the desert of Scete. And he went into a certain monastery, and dwelt in a cave with his daughter for ten years, fighting the spiritual fight, and then her father, who was an old man, died; and Saint ʻAnba Marina was left by herself, and she doubled her fasting, and prayers, and vigil. And the abbot sent the saint, together with three monks, to the city on certain business of the monastery, and he did not know that she was a woman, but by reason of the low sound of her voice, which was due to her manifold ascetic labors, he thought that she was a young man. And having departed with the monks, she and they lodged in a guesthouse. And that same night there came one of the king's soldiers and lodged in that guest house, and he saw the daughter of the master of the house, and he destroyed her virginity, and he said unto her, "When thy father shall say unto thee, 'What hath happened unto thee?' do thou say unto him, 'It is the young monk ʻAnba Marina who hath destroyed my virginity.'" And when she had conceived, and her father knew that she had done so, he asked her saying, "What hath happened unto thee, O my daughter? Who hath destroyed thy virginity?" And she answered and said unto him, "It is Anba Marina who hath destroyed my virginity." And her father rose up, and went to the monastery and began to curse the monks. And when the abbot heard him he asked him, saying, "Who dost thou curse the monks, and dost not fear God?" And the man told him what had happened to his daughter, and he said unto him, "Anba Marina the monk is he who hath destroyed the virginity of my daughter." And when the abbot heard this, he asked him questions, and the man answered believing that what he said was true. And the abbot asked the master of the guesthouse, and said unto him, "Hide this matter, and do not bring disgrace upon the monks in the eyes of the laity." And then the abbot summoned ʻAnba Marina the monk, and rebuked him, and cursed him, and Saint ʻAnba Marina did not know why the abbot cursed her. And when she knew what had happened, she wept and bowed down at the feet of the abbot, and she besought him, saying, "I am young, I have sinned, forgive me my sin"; and the abbot was furious with her, and cast her out from the monastery. And she sat outside the door of the monastery until the daughter of the master of the guest house had brought forth her child; and the parents of the girl took the child, and brought it to ʻAnba Marina and set it down by her. And she took the child and went over to some shepherds, who were pasturing cattle and sheep, and she begged from them, and they gave her milk, and she made the child drink it. And she increased her fasting, and prayers, and spiritual fight, and she lived outside the gate of the monastery for three years. Then the monks gathered together, and asked the abbot to have mercy upon ʻAnba Marina, and to bring her into the monastery; and he brought her in, and having laid heavy penalties upon her, she mingled with the monks. And the saint used to perform very hard labors, and she boiled the lentils, and cleaned the cells, and took up the dust and ashes and carried them away and cast them outside the monastery, and fetched water; and she gave the boy to drink. And he grew up and became a monk. And when four (?) days were fulfilled for Saint ʻAnba Marina in that monastery, she was sick for three days, and then died in peace. And when the abbot knew that ʻAnba Marina was dead, he commanded the monks to blow a trumpet before they

buried her. And when they removed her clothing, and found that she was a woman, all the monks cried out, saying, "God have mercy upon us"; and they marveled exceedingly and glorified God, and informed the abbot what had happened. And the abbot came and looked upon her and marveled, and he wept because of what he had done to her. And then he sent and had the master of the guest house brought, and told him that ʻAnba Marina was a woman, and he took him in, and the master of the guest house saw and wondered; then the abbot prayed over her and they wrapped her up, weeping, and singing psalms and hymns; and when they had prayed for her blessing they buried her. Behold now, see what happened. God commanded a certain Satan, and he took the daughter of the master of the guesthouse, and the young man who had destroyed her virginity, and he tormented them until he brought them to her grave, where they confessed their sin before all the people. And innumerable miracles and wonders were made manifest at her grave. Salutation to Marina.

And on this day also Saint Laurentius became a martyr in the days of Decius Caesar. This saint was a man in whom great confidence was placed, and he was appointed an archdeacon, and he had charge of the revenues of the archbishop. And when the emperor had killed the archbishop because of his Christian Faith, he commanded his soldiers to bring Saint Laurentius before him, and when they had brought him, they took him into the prison house. And the saint found there, a blind man, and he said unto him, "Wilt thou believe in the Son of the Living God? And wilt thou be baptized in His Name, so that thine eyes may be opened?" And the blind man said unto him, "Yes, my lord." Then the saint prayed over some water in the Name of the Father, and the Son, and the Holy Spirit, and washed his eyes therewith, and his eyes were opened, and he cried out with a loud voice, saying, "Blessed be our Lord Jesus Christ Who hath given light to mine eyes, through the prayer of His servant Laurentius." And when the emperor heard this, he commanded his soldiers to bring Saint Laurentius before him, and he urged him to bow down to the idols; and when he refused to do so they broke his teeth with a stone, and tore off his garments, and laid him upon an iron bed, and kept a fire burning under him until his body melted. And the saint continued to pray to his God until he delivered up his soul into the hand of God, and the angels came to meet it, saying, "Hallelujah," and they brought it into the heavenly Jerusalem. Salutation to Laurentius.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 16
(August 22)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day took place the Ascension of the body of our Lady Mary, the God-bearer, into heaven. After her death the Apostles continued to be sad and sorrowful, because of her separation from them, and because they were left orphans by her; for our Lord had given them the hope that they would see her in the flesh. Whilst John the evangelist was preaching in the country of Asia, on the sixteenth day of the month of Nahasse, he was caught up in the spirit to the Garden of Delight, and he saw our Lord Jesus Christ sitting by the Tree of Life, where was the body of our Lady Mary, and He commanded His Seven

Angels to summon her from earth. And they said unto her, "God, our Lord Jesus Christ, commandeth that the body of His pure mother shall go forth." And straightway the body of our Lady Mary went forth from the grave at the foot of the Tree of Life, and our Lord Jesus Christ comforted her, and He said unto her, "Come to Me, O My beloved mother, that thou mayest ascend to the kingdom of heaven, to the joy which is everlasting." And straightway all the trees of the Garden bowed their heads, and the angels and archangels took her up, and the righteous bowed low to her. And David, the prophet, sang a hymn of praise, saying, "And the Queen shall stand at Thy right hand, and her apparel shall be of fine needlework with gold woven through it" (Psalm xlv, 9). And she sat down at the right hand of the Son of God, with great glory, and she went up into the heavens sitting upon the chariot of the Cherubim. And John the evangelist was blessed by her, and he bowed low before her, and he turned and came down from heaven, and found the Apostles gathered together and sorrowing for the body of our holy Lady, Mary the Virgin. And John told them what he had seen, and how they had taken the body of our Lady Mary up into heaven, with great joy, and praise, and songs, and hymns. And when the Apostles heard this they were exceedingly sad and sorrowful because they had neither heard nor seen what John had heard and seen. And whilst the Apostles were sorrowing behold our Lord Jesus Christ appeared unto them, and said unto them, "Peace be unto you, O My children! Why are ye sad about the body of My mother Mary? Behold, I shall show her to you, and your hearts shall rejoice"; and having said these words He went up into heaven with great glory. And the Apostles continued [to wait] there for a full year. And on the first day of Nahasse John said unto the Apostles, "Come, let us fast for two weeks and let us entreat God, and make supplication unto Him, that He will consider us worthy and will show unto us the body of our holy Lady, the Virgin Mary, sitting on the right hand of her beloved Son, that we may rejoice in her." And they fasted as John had said unto them, and it came to pass that when the sixteenth day of Nahasse had come, as it were to-day, our Lord Jesus Christ caught all the Apostles up to heaven, and they saw in her flesh our holy Lady, the Virgin Mary, sitting on the right hand of her beloved Son and God in great glory. And she stretched out her hands, and blessed each one of the Apostles, and the souls of the Disciples rejoiced exceedingly. And our Lord Jesus Christ served as priest in His holy Body, and Stephen the archdeacon ministered with Him, and John with Him, saying, "Stand up in fear"; and all the Apostles stood up around the altar. And there was great joy at that time, the like whereof before never was. And when our Lord had finished, He gave them the Holy Mysteries. And then [Mary] went up before them sitting upon the chariot of the Cherubim. And our Lord Jesus Christ said unto our Lady Mary, "Tell thy children, the Apostles, to preach in all the world the commemoration of thy Ascension into heaven," as it were on this day. "Whosoever shall celebrate thy commemoration, I will destroy his sins, and he shall never see the fire at all, for mercy shall find every soul who shall take heed and shall receive the Holy Mysteries on this day, which is the day of thy Ascension into heaven." And our Lady Mary said unto Him, "Behold, my sons, behold, they have seen with their eyes, and they have heard with their ears, and they have received with their hands, and they shall see other wonders greater than these"; and as the Virgin was saying these words she gave the salutation of "Peace" to the Apostles, and they returned to the Mount of Olives. And it is meet for us, O beloved brethren, to celebrate the commemoration of the Ascension of our Lady Mary into heaven with joy and gladness, so that she may make intercession for us, at all times, with her beloved Son, our Lord Jesus Christ. Salutation to the Ascension of Mary into heaven, and to Mary as the tree of knowledge, and to her body.

And on this day also took place the translation of the body of Saint George, the chief of the martyrs, from the country of Persia to the church of Lydda, with great splendor. The translation of his body took place at the same time as the translation of the body of our Lady Mary, and therefore those who know how to love her, paint his picture with her picture, so that it may be a port of salvation for those who pray in his name. Salutation to George.

And on this day also Gegar, governor of Syria, [became a martyr]; and this was the reason for his martyrdom. When our Lord was with His mother Mary in the mountains of Libanos, and Gegar heard that Herod wanted to seize them and kill them, he sent horsemen to them to bring them away from the mountains. And because of this Herod seized him, and tortured him with every kind of torture, and he cut off all his limbs. And then our Lord Jesus Christ appeared unto him, and gave him a promise concerning everyone who should call upon his name, and celebrate his commemoration, and write the history of his strife. And then the soldiers cut off the head of Gegar, and he was crowned with three crowns. Salutation to Gegar, the governor of the martyrs.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 17
(August 23)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day ‘Entawos (Entaeus), the ‘Amorawi, became a martyr. Originally this saint was a wicked man, and knew not Christ, and he devoted all his toil and thought to heap up money. And having arrived in the city of Damascus, he went into the church of Saint Theodore, the man from the East, whilst the congregation was assembled there, now it was the day of their festival, and having entered the church, he set fire to the furniture thereof, and broke the cross. And when he went up into the upper part of the church, he saw with his own eyes fire coming down from heaven in the form of arrows, which transfixed all his soldiers, and one of the arrows pierced his right eye, and he suffered great agony, and the sweat dropped from him. And he cried out from the depth of his heart, and, shedding tears, said, “I believe in Thee, Jesus Christ, Son of the Living God, the God of Saint Theodore, and in the Holy Trinity”; and he pledged himself never again to worship any other [god]. Now the Christians, who were celebrating the Offering, did not know what had happened, and when they heard they marveled, and their Faith was increased. And when Saint ‘Entawos (Entaeus) had gone to the bishop, whose name was Elias, he told him everything that had happened, and he asked him to baptize him with Christian baptism. And when the bishop prayed over the water in the vessel for baptism, a pillar of light, like unto the rainbow came down, and all the people saw it. And Saint ‘Entawos (Entaeus) and those who were with him, both Jews and pagans, sixteen hundred and ninety-eight in number, were baptized, and received the Body and Blood of Christ. And Saint ‘Entawos (Entaeus) said, as he marveled at this, “I saw in a dream a shining Lady, and she took me by the hand and led me to the altar, and she brought me near with her hand. And then I went to Jerusalem and I received the Body of Christ. And again I saw on the altar a White Lamb, and having been slain with the knife (?) of the cross, its blood ran into the cup. And when



Synaxarium

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The Ethiopian Orthodox Tewahedo Church

Translation of
Sir E. A. Wallis Budge

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THE FIRST MONTH

Meskerem 01
(September 11)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

This blessed month of Maskaram is the first of the circle of the years of Egypt and Ethiopia. The [first] day and the night of this month are equal--twelve hours. Then the day during this month Maskaram diminisheth because this month is the first of the circle of the years of Egypt and Ethiopia. Now it is meet that we should make therein a great feast in all purity, because this day is holy and blessed, and we should remove ourselves from evil works. And we should begin [to do] good works and new, whereby God is pleased, even as Paul the apostle saith: "Behold, every work is made new in Christ. Behold old works have passed away, and behold new works are known, and every work is from God" (2 Corinthians 5:17). Thus hath God had pleasure over us in Christ, and He hath given us the ministration of His mercy and compassion. And Isaiah the prophet saith: "The Spirit of God is upon me; therefore hath He appointed me and sent me to preach to those who are in captivity, and to those who are in prison, and to set them free, and to the blind that they may see the light, and to those who are bound that they be set free, and to preach the year of the mercy of God" (Isaiah 61:1-2). And David saith: "Thou hast blessed the crown of the year [with] mercy, and the desert is satisfied with dew by Thy blessing" (Psalm 65:11).

On this day also Job the righteous man washed in the water of the Tekaze and was healed of all his sickness. And the people were in the habit, when the river Tekaze was full of water, of dipping themselves in the new water, whereby they were blessed for all the rest of the year.

On this day died the holy Apostle Bartholomew, who was one of the Twelve Apostles. To this apostle the lot fell that he was to go to the city of El-wah (the great Oasis, Al-Hargah). He and Peter went together to the people there, and they preached to them, and called them to the knowledge of God. After that they performed before them signs and great wonders, which terrified their hearts. After this Peter contrived to go into the city, and there he sold Bartholomew to be a slave, and Bartholomew worked in the vineyard with his master. And when he was preparing the young plants for planting out, they burst into flower and bore fruit immediately. When the son of the governor of that city died, Bartholomew the apostle raised him up from the dead. And all the people believed, and Bartholomew strengthened them in the knowledge of God. After this our Lord Jesus Christ commanded him to go to the city of Barbar (i.e. the city of the Barbarians), and He sent to him Andrew the apostle with his helper to help him. And the people of that city were exceedingly wicked, and they would not receive the apostles who were working before them signs and wonders. And God commanded one of the Dog-faced cannibals to submit to the apostles, and not to resist them in anything, which they ordered him to do, and they took him with them to that city. And the men of that city brought out wild beasts against the apostles to eat them up, and straightway that Dogface rose up against those wild beasts, and rent them asunder, and he also slew a great many of the men of that city. Because of this all the people were afraid and they turned, and did homage at the feet of the apostles, and they submitted to them, and they entered the faith of our Lord Jesus Christ--to Him be glory!

And he appointed priests over them, and built churches for them, and the apostles left them praising God.

And Bartholomew the apostle departed to the cities, which were on the seacoast, whereof the people knew not God, and he preached unto them and converted them to the knowledge of God. And they believed on our Lord Jesus Christ. And Bartholomew the apostle commanded the men to be pure, and to be remote from fornication. When Agrippa the king heard of him he was exceedingly angry with him, and he commanded his servants to put the Apostle Bartholomew in a hair sack and to fill the sack up with sand, and to cast him into the sea; and they did so. And thus Bartholomew consummated his martyrdom.

On this day died the holy father Abba Melyos, Archbishop of the great city of Alexandria, the third from Mark, the apostle and evangelist, and this archbishop was appointed in the twelfth year of the reign of Vespasian the Emperor of Rome, fifty-four years after the Ascension of our Lord Jesus Christ. He pastured and guarded the flock of our Lord Jesus Christ nobly, and he sat on the Episcopal throne twelve years. And he pleased God and died in peace.

And on this day died the righteous and excellent Abba Melki. The fathers of this righteous man were among the nobles of Kuelzem (Kolsum, i.e. Clysma), which city is on the borders of Egypt; they were rich in gold and silver, and they gave alms to the poor and needy. His father loved God exceedingly, and he had no son. One day he saw the children learning their lessons, and in their hands were tablets whereon were written, "Let us remember our fathers who have taught us by their lives so that we may become children of God. O God, make their souls to have rest in the heavens with the righteous and the martyrs." And when the father of Abba Melki heard these words from the mouths of the children he was very sorrowful saying, "Woe to me, for I have no son. Who will remember me when I die?" And he and his wife gave themselves up with zeal to fasting, and prayer and the giving of offerings. And God heard their petition and He gave them two children at once, a boy and a girl; and they rejoiced greatly in them. And the father brought them up as Christians, and he called the boy Melki, and his sister Sefna, which is being interpreted "Dove." And he had them reared very carefully. And when the boy was seven years old his father took Melki to a teacher, and he taught him all the Books of the New and Old Testaments. And the Holy Spirit came upon him in full measure, and he did not play with the other children or indulge in games with them, but he read the Scriptures day and night. And when the boy was twelve years old, the parents of the children called him and spoke with him about their wish to take a wife for him, so that they might have a memorial; but Melki was not pleased with this, and pretending to agree with them he said, "I consent to your words, and that which ye order me to do I will do." Now his soul wished to flee from the world. Then Abba Melki said unto his father, "I wish to make a festival for the children who are at school with me"; and his father gave him ten hundred dinars in gold so that he might make a feast according to his desire, and he ordered the servants and the waiting men to minister unto him according to his wish. Then Abba Melki mounted his horse, and went out before his father and said unto his serving men, "Take ye one hundred dinars in gold and make haste and prepare a feast for us; I will go alone and invite my companions thereto." And his serving men hearkened to his voice, and turned away, and he departed by himself. The money, which he had, he distributed among the poor and needy, and his horse he gave to a certain poor man, and he had nothing left except the clothes, which were on him. And as his return was delayed his

serving men sought for him, but they could not find him, and they turned back weeping; and they told his father and mother and they wept a bitter weeping. His sister's eyes by reason of her excessive weeping went blind and she died. And Abba Melki went to Debra Tur, which was the monastery of his mother's brother Mar 'Awgin. And this 'Awgin was a righteous man and he worked many signs, and under his authority there were seventy-two chosen monks. And Abba Melki prostrated himself at his feet, and he said unto him, "I wish to dwell under thy shadow, and I wish thee to array me in the garb of the monk." And Abba 'Awgin said unto him, "From what city comest thou?" And he told him that Kuelzem was his city, and that he was the son of 'Awgin's sister; and when 'Awgin heard this he rejoiced with a great joy, and he permitted him to be a probationer for three years, and he arrayed him in the garb of monasticism. And he contended with such great vigor in the ascetic life and kept such strict vigil always, that his fame was heard of in all the country of Persia. And when he had been a monk for three years God gave unto him the gift of healing and he was able to drive out devils by his word. One day whilst he was walking about by himself reciting the Psalms he came to a place where there was a hollow, and in the hollow was a fig tree, and there were a great many shepherds weeping there. And Abba Melki said unto them, "Why do ye weep?" And they said unto him, "The son of the governor of the city was eating figs here, and whilst he was doing so a great snake came out and swallowed him up, and the boy hath gone into its belly." And whilst they were telling him this, the father of the boy with the people of the city arrived, and their clothes were rent and they were beating their faces; and he made entreaty to Mar Melki on behalf of his son. And Mar Melki said unto him, "Fear not, O my son, believe in God and thou shalt see a wonderful thing," and he turned his face towards the east and stretched out his hands and prayed for a long time. And when he had finished his prayer he summoned the serpent in the Name of our Lord Jesus Christ, and commanded to cast up the boy from inside him; and he cast up the boy who had suffered no pain whatsoever. And Satan, who was inside the serpent, cried out and said, "Whither can I go from thee, O Melki, thou man of Kuelzem?" And having said these words he dissolved himself into smoke. And when the father of the boy saw that his son was alive he brought gold and silver to the holy man. And Melki refused to accept it from him, but he said unto him, "Let us become partners in the building of a monastery for me." And the father of the boy rejoiced and he built him a monastery, which contained 300 cells for the monks, and he enclosed the building with a wall and provided iron gates therefore. Whilst they were building the church they found in one corner a huge stone, which could not be raised by 300 men, but by the prayer of this righteous man the church was built out of that stone even as the builder wished. Then there assembled there 500 souls and they were chosen monks. And the report of the holy man was heard throughout the country, and the people used to bring unto him the sick folk who were suffering from sicknesses of every kind, and those who were possessed of devils, and they were all healed of their diseases through his prayer, and the men of Persia and Rome were saved through the intercession of this righteous man. And when Satan, who is the enemy of good, saw this righteous man, he was jealous of him, and he went to the daughter of the King of Rome and drove her silly, and she dried out and said, "There is no healing for me except through Melki of Kuelzem." And the king her father hearkened unto her, and sent 400 men from his army out unto all directions so that they might bring Abba Melki with care to him, and he took an oath that if they did not do so he would cut off their heads with the sword. And the soldiers who had been sent out found the holy man with difficulty, and they bowed down at his feet, and they told him the king's message, and about the illness of his daughter, [and said,] "Tell us what thou sayest." And Abba Melki

said unto him, "I am an old man, and I cannot travel to Rome." And the soldiers said unto him, "If thou wilt not go with us the king hath promised to put us to death." When the holy man heard this he was very sorry, and he said unto them, "O my children, go ye your way, I and you will meet at the gates of Rome"; and when they heard his words they departed. And at the end of the year, on the day when he knew through the Holy Spirit that they would arrive in Rome, he prayed a prayer to God, and the Holy Spirit lifted him up and bore him to the gates of Rome. And when the envoys found the holy man there they rejoiced greatly and they told the king of his arrival; and the king rejoiced greatly and went out and received him and brought him into his palace and seated him upon his throne, and told him concerning his daughter's sickness. And Abba Melki ordered that she be brought, and when they had brought her, the devil hurled her down and rent her until they thought that she was dead. And straightway Abba Melki rose up and prayed a long time, and he sprinkled water over her face and anointed her with oil, and he commanded Satan in the Name of our Lord Jesus Christ to go forth from her. And Satan went forth from her in the form of a black man, and the holy men seized him, and shut him up in the house, and marked him with the sign of the Cross so that he should not go out. And when the king saw this, he bowed down at Abba Melki's feet, and he brought to him many possessions for the needs of his monastery, and the holy man refused them. And the king said unto him, "O my father, dwell here and I will build thee a monastery"; and the holy man said, "I cannot forsake my children." And the holy man dwelt in Rome for a few days, and healed their demoniacs. And when he went out to return to his city, the king rose up and set him on his way with [an escort of] soldiers, and he came to the gates of the palace. And the holy man saw a great mass of stone, which had been hollowed out and had been placed at the mouth of a fountain of running water, and a stone bowl so that horses might drink out of it. And he said unto the king, "Give me these stones for the use of my monastery." And the king said unto him, "Who will carry for thee the stones which twelve men could not lift and carry them outside the city. If however, thou hast the strength [to carry them] do thou what thou pleasest." Then the holy man brought the Satan forth from the place wherein he had bound him, and he suspended the hollow stone from his neck, and he bound the bowl on the top of his head, and he ordered him to go before him. When the king saw this he marveled exceedingly, and he turned and glorified God. And Saint Abba Melki made the Satan to come into his monastery carrying these stones, and the ordered him to set them down at the gates, and they are there to this day. And he shut up the Satan in a cave and sealed him with the sign of the Cross so that he should not go forth again and tempt men. And when this holy man had been a monk for forty and five years, a voice came unto him from heaven saying, "Behold the day of thy death hath drawn nigh, and there remains unto thee three days only before thou shalt enter into everlasting joy." Then the holy man summoned his children and he commanded them to serve God and to keep themselves away from the error of Satan. After three days there came unto him the fathers of the monks, Abba Antony, and Abba Macarius, and Abba Sinoda, and Abba Besya, and Abba Pachomius, and they said unto him, "Come, O our brother, and rejoice with us in the kingdom of the heavens." And when they had said this unto him, his soul went forth from his body and the angels took it up into glory singing as they went, and they said, "He hath toiled in the world and he shall live for ever"; and they brought him into the Garden of Delight. And the archbishops, and the bishops and the priests assembled and they buried him in the church, and innumerable signs and wonders took place at his grave.

And on this day is celebrated the festival of Raguel, the angel, one of the nine archangels, who informed Enoch concerning the fire which burneth, and the destruction of the world; and he is the angel of lights. May the intercession of this angel be with us all.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 02
(September 12)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint John the Baptist, son of Zacharias the priest, became a martyr by the hand of Herod the wicked king. This John the prophet rebuked Herod because of Herodias, the wife of Philip, for he had married her and taken her to be his wife, and John said unto him, "It is not right for thee to take thy brother's wife." And Herod took Saint John and cast him into prison, and he kept him there because he was afraid of him. And when his birthday came Herod made a feast for the nobles of his kingdom and for the magistrates of the city of Galilee. And his brother's daughter came and stood up among the festal company and she danced and pleased the king, and he swore an oath that he would give her anything which she might ask from him, even if it were as much as the half of his kingdom. And she went out to her mother, and she said unto her, "What shall I ask the king to give me?" And her mother said unto her, "Ask him to give thee the head of John the Baptist lying in a bowl." And when Herod heard this he was exceedingly sorry, but because of his oath and also because of those who were sitting at meat with him, and because he did not wish to be put to shame, he straightway commanded his servants to cut off the head of Saint John, and to give it to the maiden. And they cut off the head of John in the prison house and gave it to the daughter of Herodias in a bowl and she gave it to her mother. And there was great consternation that day, and their joy was turned to sorrow. And when the holy head of Saint John was cut off, it flew up into the air out of the hands of the soldiers, and it cried out, saying, "It is not right for thee to take thy brother's wife"; and it is said that the head is at the present time in the country of Arabia. And the disciples of the holy man came and took his body and carried it away and laid it in a grave [where it lay] until the days of Saint Athanasius, Archbishop of the city of Alexandria. And God commanded him to uncover the body of Saint John, and Saint Athanasius did so and laid it up by him until he could build a church for it. May his intercession be with us.

And on this day died Dasya the soldier, a native of the city of Tayda of Egypt. Arianus, the governor of the city of Antinoe, inflicted great tortures on this saint, and he cut off his head with a sword, and Dasya received the crown of martyrdom in the kingdom of heaven.

And on this day also Didymus and the holy woman Marina became martyrs.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 03
(September 13)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the General Council of Bishops took place in the city of Alexandria in the second year of the rule of the glorious father Abba Dionysius the archbishop. This assembly took place because of certain evil men who had appeared in the country of Arabia, and who believed that the soul dieth with the body, and that on the day of the Resurrection it shall be raised up with it. And they composed a discourse on the wicked belief and sent it to the men who were living in the city of Alexandria. And when the Abuna, the Archbishop Abba Dionysius heard this thing he was exceedingly sorry about it, and he admonished them and commanded them to turn from this evil affair, but they would not hearken unto him. Therefore the Council assembled to discuss them, and he debated the matter with them, and made manifest their error, but they neither repented nor turned away from their evil counsel; and the archbishop and the whole Council anathematized them and cursed them. And he wrote a discourse on them wherein he said, "the love of God for the children is exceedingly great and mighty." And he explained in that discourse that the soul neither dieth, nor perisheth, nor decayeth, but that it abideth even as the angels abide, for it is a spiritual thing and is immutable and incorruptible. When it goeth forth from the body it is taken to the place for which it is suitable. And on the day of the Resurrection, when the trumpet soundeth, and dead bodies of men shall rise up by the command of their Creator. And all the souls of men shall go each into the body whereto it belongeth, and it shall rise with it, and according to its work it will either rejoice for ever, or suffer punishment for ever. And the two (i.e. soul and body) will remain in the state in which they have risen forever and forever and ever. May the prayer of this Council be with us. Amen.

And on this day also a great earthquake took place in the country of Egypt and in all its borders, and the church of Dasya fell down at the time of the third hour of the day. And this church was in the name of Michael the archangel. And it is said that a certain ungodly man asked the Christians to pay tax to him, but they would not give him anything; and when it was evening this man came with his followers and pulled down the church. This happened in the ninth year of Archbishop Abba Macarius, in the eight hundred and twenty-eighth year of the Holy Martyrs [A.D. 1112]. May their prayers and blessing be with us. Amen.

And on this day are commemorated Dioscoros the martyr, and Archbishop Dionysius, and the martyrs who were in Tensel Yakoton, and many martyrs in Persia. May their prayer and blessing, etc.

And on this day died Abba ʻAnbes (Father Lion) of the country of Ethiopia.

And on this day died Abba Muse (Moses) of the desert of Scete.

When this man became a monk he forsook the world, and departed into the desert, and he put himself under the yoke of fasting and prayer until God lightened his eyes to see a garden of olive trees and palm trees. At the beginning of each month he took what fell of the fruit of these trees, and ate it, and the amount of food which he was in the habit of

eating was like that of a small bird. And his apparel was made of the fiber and bark of the palm. And the heat of summer and the cold of winter attacked him, but in spite of these he devoted himself to his prayer and fasting. And he had no knowledge of letters and writing. And all the various kinds of wild animals of the desert used to visit him, and he made friends with them and when the time of prayer drew nigh he made a sign to them with his hand and they departed. And when there was a time of want they would come and stand before him as if they wished to speak to him, and he knew through the Holy Spirit what they were seeking after, and he would bring down rain for them; and he lived in this manner for thirty and five years. And Satan was jealous of him, and he disguised himself and took the form of a very aged monk, and appeared in front of the cave of Muse (Moses) and walked along limping. When the holy man saw him he thought that he was a dweller in the desert. And he went to him and took him into his cave and he continued in prayer for three days. And when the wild animals that used to visit the holy man saw these old men, they withdrew from him. Then that old man asked the holy man concerning his country and his belief, and Abba Muse (Moses) told him all his work, and asked the old man in return concerning his city and belief. And the old man said unto Abba Muse (Moses), "As for me I have lived in the world and have committed sin for many years, and I have begotten a daughter. Then when I remembered the transitoriness of the world, I came out into the desert and have lived herein for forty years. I have remembered my daughter and I can find no one to whom to marry her except thyself, and it is for this purpose that I have come hither. When I die thou shalt bury me; I have orchards and gardens and thou shalt inherit them all." When Abba Muse (Moses) heard these words he was terrified, and he said unto the old man, "How can I who am a monk do this?" And this old man brought unto him testimony from the Scriptures how Abraham, and Moses, and David, though they were righteous men, had married wives. And through this the old man made the heart of Abba Muse (Moses) to yield. And he showed him a beautiful palace, and in it there was a beautiful maiden, and there came before Abba Muse (Moses) a vision wherein the old man was dead, and the holy man was weeping over him, and was preparing his body for the tomb and then burying him. And when he went to consort with the maiden a mighty wind arose and he was driven backwards. When his senses returned the palace had disappeared, and the garden, and the maiden, and he was forced to go back to his dwelling. And he wished to eat a meal of the fruit of the tree from which he ate formerly, and the fruit was bitter in his mouth. And when famine compelled him he went forth into the desert, and again he met Satan under the form of an aged pilgrim who was going to Alexandria, and he was riding an ass, and was provided with meat and drink, and he took him with him and brought him into the city and left him there. And Satan appeared unto him in the form of a woman who was carrying water. And seeing him in the garb of the men of the desert she asked him about himself, and he told her everything which Satan had told him; and she laughed at him in her heart, and she took him to her house and gave him meat and drink. And she told him the affair of her marriage, and how she was the daughter of a king who was dead, and how she possessed much property. When she saw that his heart inclined to her, she said to him also, "I am a Jewess and we are many"; and then she seduced him with many crafty arts until he denied his Faith. And again she said unto him, "Come, let us take possession of my property in the place where I deposited it"; and she took him to an empty desert wherein there was no water. And she took him up to the top of a mountain, and she transformed herself before him, and she said unto him, "I am that Satan who leadeth very many into error. I seduced thee from the desert, and I enticed thee away from thy Faith. Behold, thou shalt die in this desert, and

thy soul shall go into Gehenna"; and having said these things he disappeared from him. And the holy man turned to his right hand and to his left, and there was no way to escape and no water to drink. And as the matter pressed sorely upon him he fell down on the ground and scattered dust on his face and he became dizzy and wept until his soul wished to be set free from him. And God heard his cry, and He sent an angel unto him to console him, and he said unto him, "Thy sin is remitted unto thee. In three days thou shalt die and my servant Samuel, the dweller in the desert, shall bury thee." And straightway Abba Samuel came to him, and gave him peace, and comforted him, and took him with him into the church which 'Agabos the king had built in the desert which was hidden from the eye of man, and it was the cemetery for the company of monks. And when they offered up the Offering, and received the Holy Mysteries. And there, being a press of people Abba Samuel departed to obtain a blessing at the grave of the saints. And when [Abba Muse (Moses)] arrived there, he knelt down on his knees and died straightway; and Abba Samuel buried him and wrote the history of him.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 04
(September 14)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father, Abba Macarius, Archbishop of Alexandria; now he was the sixty-ninth archbishop of the city. This father was an ascetic and practiced strenuous self-denial from his earliest years, and he craved for the garb of monasticism. He went up to the desert of Scete and became a monk in the church of Abba Macarius, and he performed great and severe ascetic labors. He illumined his soul by reading the Holy Scriptures and translations of (or commentaries on) them, and he learned the explanations of them. He excelled in the working of righteousness, and he was appointed priest in the desert of Scete. And when Abba Michael the Archbishop, his predecessor, died, the bishops and many priests and doctors of the Orthodox Faith went to the monastery of Abba Macarius, and they assembled in the church with the elder monks of Scete, and sat there with them for many days debating and discussing the question of who would best fill this honorable position. And they found that this Abba Macarius was the best man, and they agreed unanimously to appoint him, because very many of the holy men of Scete testified that he would best fill this position because of his righteousness, and his strenuousness and self-abnegation, and devotion to the ascetic life. And they took him and bound him with cords against his will, and he cried out and begged them to release him, and he said unto them, "I am not qualified to be raised to the dignity of archbishop, for my mother married two men." Now they knew that he said this so that they might let him go. And many came and bore witness concerning him, showing that his mother was a virgin and that she had only married one man. Then they took him against his will, and they brought him to the city of Alexandria, and they appointed him archbishop. Then they brought him to Mesr (Cairo) and the deed of his appointment was read in the church of our Lady, the holy Virgin Mary, of Mu'allakah in the Greek, Coptic and Arabic languages. And during the whole time in which he sat he added to his works of righteousness daily, and he contended most strenuously. Every day he taught the people and admonished them in the fear of

God. He gave alms and did works of mercy for the poor and needy. During the whole of the period of his rule he never took anything from the Church, on the contrary he used to give God Most High a large portion of the dues, which were paid to him. He sat as archbishop for twenty and seven years, and he pleased God and died in peace.

And on this day also are commemorated Simon the anchorite, and Joshua the son of Nun, the disciple of Moses, and ‘Ardase the archbishop, and 150 martyrs who suffered in Antioch, and ‘Enteya, one of the Seventy, of the people of ‘Ensena, and Theodore the bishop, from Debra ‘Eldanu, and theologian.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 05
(September 15)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Sophia and her two daughters whose names were ‘Aksosya and Barnaba became martyrs; now this woman was a pagan and her parents worshipped idols. After this she came to the Bishop of Manufe (i.e. Manuf Al-’Alia, or Panouf Res, capital of the province of Manufiayyah) and believed in Christ, and said unto him, “I have believed in thy God.” And after this he taught her all the Law of the Church, and he baptized her and her daughters in the Name of the Father and the Son and the Holy Ghost. Thereupon they laid an accusation against her before Kaldeyanos (Claudianus), the governor of the city, saying that she had become a Christian and had forsaken the worship of idols. And the governor questioned her closely and she did not deny it, and he condemned her and her daughters to be punished severely. And she exhorted them to be patient and said unto them, “Be strong, my daughters, and endure like the daughters of Sophia, my lady ‘Angabenayt. I am her kinswoman and ye are as her daughters Pistis, ‘Alapis and ‘Agapis.” And they answered and said unto her, “Fear thou not, we will follow thy steps”; and when they had said these things she kissed them devotedly. And when the governor saw them embracing her, he ordered his men to scourge the mother with whips in order to terrify the virgins. Then her daughters saw an angel of God come down and hide the body of the holy woman, for the wicked men had striped her naked to beat her, and they rejoiced and were glad. And whilst the men were beating their mother she never ceased to cry out, “I am a Christian.” Then the governor commanded them to cut out her tongue down to the root, and they did so, and even after this she ceased not to cry out and to shout at him. After this the governor commanded them to take her into the prison, and he sent his wife unto her to persuade her; and when she would not be persuaded he commanded them to cut off her head with a sword, and they did so. And a certain woman took her body and hid it in her house, and she lighted a lamp before it and burnt incense to it. Then the governor summoned her daughters, and threatened them so that they might consent to obey him, but when they refused him he cut off their heads one after the other; and thus they consummated their martyrdom. And that believing woman took their bodies and laid them side-by-side by the body of their mother. And many signs appeared at their graves. And people with every kind of sickness were healed there. When Constantine was reigning he heard the history of Saint Sophia and he took up her body and translated it to

Constantinople. Before [he heard] her history his people built a church, and wrote upon a tablet, “This is the house of Constantine”; and an angel of God came down and destroyed it. And he wrote, “This is the house of Sophia", and although the workmen wanted to cut it they left it written. One day whilst the son of the king was playing with his friends there, the angel of God whose name was Rafael appeared unto them and said unto them, “What is the name of this house?” And the youth said, “I do not know.” And the angel said unto him, “Tell thy father to call it the house of Sophia." And the youth said unto him, “Wilt thou wait here until I come back?” And the angel said, “I will.” And when his father heard this he knew that it was an angel, and he killed his son, and said, “The angel will not depart from that place because he must waif for the youth.” And that angel is there to this day waiting for the youth. The length of that church is 709 cubits, its breadth is 309 cubits, its pillars are in number 366, its doors are 4, its altars are 8, its pools of water are 4, and the cherubim which are above the mercy seat have each two wings which overshadow the ark of the Law of God. And they brought here the coffer of Saint Sophia, and the coffers of her daughters with great honor and glory. And they buried that woman who had gathered together their bodies with them. May the prayer of these holy women be with us. Amen.

And on this day also Saint Mamas became a martyr. His father was called Theodotus and his mother was called Theophila. This man lived in the days of the reign of Yolyanos (Julian) the emperor, and his position was that of governor of the city of ‘Awlatos. The parents of this holy man were Christians, and because of their belief in Christ he had shut them up in prison, and the mother of this holy man gave birth to him in prison. After his father and his mother had died in prison, a certain Christian woman took the blessed child and brought him up as her own son, and she called his name “Mamas,” the interpretation of which is “orphan,” for he had neither father nor mother. And when he was fifteen years old the people brought an accusation against him before the governor saying that he was a Christian. And they took him and beat him with rods, and they hung him up head downwards with a heavy lump of lead tied to him, and they cast him into the sea, but he was saved from the sea by the might of God. And he hid himself under a cave and he fed himself on the milk of the gamus, (i.e. buffalo), those great black animals of the desert. Then the governor seized him again and cast him into the fire, but he was saved from the fire by the power of God. After this, the governor’s men let loose lions upon him so that they might rend him asunder, but by the power of God he leaped upon the back of a lion. Then the governor tortured him, and his men dragged him on the ground, and tore out his intestines with a three-pronged iron fork. By this torture the blessed Mamas consummated his martyrdom, and received a crown of martyrdom in the kingdom of the heavens. May his prayer and blessing be with us. Amen.

[On this day also is commemorated Lebna Dengel, or Dawit (David) II Wanag Sagad, King of Ethiopia from Aug. 15, 1508, to Sept. 2, 1540.]

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 06
(September 16)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the great Prophet Isaiah, the son of ‘Amos, Manasseh having sawn him in twain with a wood saw. This prophet prophesied in the days of the reigns of five kings, that is to say Uziah, and Jotham, and Ahaz, and Hezekiah his son, and Manasseh the son of Hezekiah. And he prophesied to Ahaz, saying, “A virgin shall conceive, and she shall bear a son, and his name shall be called ‘Emanuel, the interpretation of which is, ‘God with us.’ And it shall come to pass that he shall teach the nations, and shall bring them into his kingdom and into his faith, and he shall destroy the altars of the Jews and their priests. And offerings of praise, bread and wine, shall be received from priests who shall be from among the people” (Isaiah vii, 13 ff.). And he prophesied to Hezekiah and encouraged him when Sanakrem (Sennacherib) the King of Persia (sic) besieged Jerusalem, and informed him that God would blot him out because of his blasphemy against Him (Isaiah xxxvi). And that night God sent Michael the archangel to the camp of Sanakrem (Sennacherib), and slew of the soldiers 180,000 and 5000 men, and those who remained [alive] left the camp and fled. And when Hezekiah the king was sick, God commanded him by the tongue of this prophet to set his house in order for he was to die. And when Hezekiah prayed to God, He sent unto him Isaiah the prophet who made known to him that God added to his days fifteen years. And God showed him a sign so that he might be sure that what the prophet had told him was true (Isaiah 38). And Isaiah prophesied concerning the blotting out of the children of Israel, and he made manifest that only a few of them would believe him. And God made rain to fall by reason of his prayer, when the people obeyed. And on one occasion when he was thirsty God made to flow the spring of water of Siloam. And Isaiah prophesied also to Manasseh the king, the son of Hezekiah, who established the worship of idols, and he rebuked him because of his evil deeds. For this reason Manasseh the king was wroth with him, and he sawed him in twain with a wood saw from his head to his feet. And all the days of the prophesying of this prophet were seventy years, and more than that. And he prophesied in the nine hundred and thirteenth year before the coming of Christ our Lord.

Salutation to ‘Ebnodi.

And on this day also the holy woman Baslantya in the days of Diocletian, the emperor who denied [Christ]. This holy woman was a Christian, and when she was nine years old the deniers of our Lord seized her and bound her hands and her feet, and cast her into the fire; but she was saved from the fire by the might of God. When she was thirsty she made a petition to God for water, and He caused water to come down and she drank. Then she committed her soul to the hand of God and cast herself into the fire, and she finished her testimony.

And on this day also are commemorated James the monk, and ‘Atimos the bishop, and Baslis, and ‘Arontos, and Rawrewo, and Sawlwas, and Sawa, martyrs of God.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 07
(September 17)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy and blessed father Abba Dioscoros, Archbishop of Alexandria; now he was the twenty-fifth archbishop of that city. His death took place on the island of Gagra after a great debate about the Orthodox Faith at the Council, which the Emperor Marcianus (A.D. 450-457), the denier of Christ, had convened and to which he had summoned him. And when he arrived there he saw a great assembly containing six hundred and thirty bishops. And Saint Dioscoros said, "In what is the Faith lacking that it is necessary to gather this great assembly because of the Faith?" And they said unto him, "This assembly hath been convened by the emperor's command." And Dioscoros said unto them, "If this assembly hath been convened by the command of our Lord Jesus Christ, to Whom be praise! I will remain, and I will utter with my tongue what Gad hath given me to say; but if this assembly hath been convened by the emperor's command, let the emperor manage his assembly as he pleaseth." Then the blessed Dioscoros tore up the document wherein Leyon (Leo the Great, A.D. 440-461), Archbishop of Rome, had written the wicked creed wherein he had assigned to Christ two Natures, and two Wills after His Unity. And Saint Dioscoros spoke by the Holy Ghost before the assembly and showed that our Lord Jesus Christ was One--He Who was invited to the marriage-feast in Cana of Galilee as a man, and also He Who changed the water and made it sweet wine, for He is God Almighty, and He is not separated in His works. And Abba Cyril, Archbishop of the city of Alexandria, sent forth his testimony concerning the Word, and he said, "The union of the Word of God with the flesh is like the union of the spirit with the body, and like the union of fire with iron. And if there are two different Natures, and they are one in their unity, similarly our Lord Christ is one Messiah and one Lord, and one Nature, and one Will"; and none of those who were gathered together at that assembly dared to contradict him. And some among them had gathered together at the Council of Ephesus, which had been convened because of Nestorius, that infidel and enemy of our Lord Christ. And they informed the Emperor Marcianus the infidel, and the Empress Belkarya, saying unto them, "There is no one who resisteth your commands concerning the Faith except Dioscoros, Archbishop of the city of Alexandria." And they brought Dioscoros to the emperor, and there were with him the senior bishops of the city and Council, and they debated the matter among them from morning until evening, but Saint Dioscoros would not change his Orthodox belief. And the emperor and the empress were irritated at this, and the empress commanded them to smite Saint Dioscoros on his mouth, and to pluck out the hair of his beard, and they did so. Then he took the hair of his beard, which they had pulled out, and his teeth, which had dropped out, and sent them to the city of Alexandria, and he said unto the people, "Behold, this is the fruit of the Orthodox Faith." And when the bishops saw what great tribulation had fallen upon Dioscoros, they became afraid for themselves lest there should come upon them what had come upon Dioscoros. Therefore the bishops came to an agreement with the Emperor Marcianus, the infidel, and they wrote with their hands on his roll, saying as they did so with their tongues--may they be cut in pieces in Sheol! And declaring that Christ hath two distinct Natures. And when Dioscoros returned, he sent to them and ordered them to bring to him the roll whereon they had written. And they sent it to him thinking that he would write on it even as they had done. And Saint Dioscoros wrote at the foot of the roll and excommunicated them all. And he also excommunicated

every one who departed from the Orthodox Faith, which our fathers the Apostles, and our holy fathers the Three Hundred and Eighteen Orthodox bishops who assembled in Nicea laid down. And the emperor was wroth, and he commanded that Dioscoros should be banished to the island of Gagra. And they took him there, and with him was Abba Macarius, bishop of the city of Kaw, and four others fled. And those six hundred and six bishops were sitting in Chalcedon. And when they had taken Saint Dioscoros to that place, there came upon him great tribulation through the bishop of that district, for he was a Nestorian. And he treated him with great contempt until God performed by the hands of Saint Abba Dioscoros signs and mighty wonders, and all [the people] bowed down at his feet, and were subject unto him, and they magnified his greatness. Thus God honors His chosen ones in every place. And Abba Dioscoros said unto Abba Macarius, "Thou shalt receive the crown of martyrdom in the city of Alexandria"; and he sent him with certain believing pilgrims to the city of Alexandria, and there he ended his testimony according as Dioscoros prophesied concerning him. And Saint Dioscoros having ended his good fight and pleased God, departed from this transitory world, and received the crown of his fidelity and entered into everlasting life. He died in the island of Gagra, and they laid his body there.

And on this day also died the holy father Abba Sawiros (Severianus), Bishop of the city of Gabla (Byblos). The name of the father of this holy man was ʻAblaryanos (Apollinaris), and he studied foreign wisdom in the city of Athens. He went to the city of Caesarea and studied [Greek] philosophy and literature, and he returned to Rome and studied the doctrine of the Church, and he learned by heart the Books of the Old and the New Testaments in a few years. After this his parents died and they left him exceedingly great wealth and endless possessions, and he wished to give them all to Christ so that he might receive it back a hundredfold. He built a great house wherein might be received travelers, and pilgrims and strangers, and the poor, and the afflicted. And he planted gardens and made for them storehouses whereto the fruits of the earth might be carried, and those places, which he made for the poor, and the needy, are called by his name to this day. His brother was a magistrate of that city and he laid an accusation against him before Honorius, Emperor of Rome (A.D. 395-423), and said unto him, "Sawiros (Severianus) hath scattered all his possessions and he saith, I give it to Christ, and I shall received a return therefore from Him as it is promised in the Holy Gospel." And these words pleased the emperor, and he rejoiced in Saint Sawiros (Severianus) and loved him exceedingly. And Honorius the emperor commanded that Sawiros (Severianus) should neither be separated from him nor leave the royal palace, and he used to go with him to church always and stand all night in prayer [with him]. Moreover the righteous Emperor Honorius used to practice the works of the monks in secret, and to wear next to his body a hair shirt under his royal apparel. In those days the Archbishop of the city of Rome was Saint Yonakendinos, and it was revealed unto him by God that Sawiros (Severianus) should be appointed bishop over many peoples. And he loved him and he honored him exceedingly, and he wished never to be separated from him; everyone loved him, and Theodosius (II), Emperor of Constantinople (A.D. 408-450), heard of his fame. And when Sawiros (Severianus) saw that everyone honored him, he was afraid that his labor would be wasted, and he wanted to leave that place secretly. And the angel of the Lord appeared unto him and commanded him to go to Debra Gabla and to become the father of the monastery and of many souls. And having put on the monkish garb he went forth by night, and with him was his disciple Theodore. And God sent forth a light like unto a wheel, which went before him until he came to Debra Gabla. And there was there a certain righteous man who was the abbot of

that monastery, and he learned in a vision concerning the coming of Saint Sawiros (Severianus). And he went out to him, and welcomed him and embraced him, and told him how a vision concerning him had appeared unto him, and he marveled greatly. And his fame arrived in every region, and all the people came to him, and the number of the men who thronged to him could not be counted. And the Emperor Theodosius sent forth from him men of position to build monasteries for Saint Sawiros (Severianus). And the angel of the Lord marked out for them the places wherein they were to build monasteries for him. And he was the comforter of many souls, and God performed many signs by his hands and wonders innumerable, and among them was the wonder concerning the daughter of the governor of Gabla, in whom Satan used to dwell. And Satan said to her father, "If thou wilt drive away Sawiros (Severianus) from this place I will go out of thy daughter." And when the father of the girl heard this word, he rose up and went to Saint Sawiros (Severianus), and told him what Satan had said to him and asked him to heal his daughter. And the holy man wrote upon a paper for him these words: "In the Name of the Lord Jesus Christ get thee out of her"; and her father took that paper and carried it to his daughter, and straightway Satan went forth from her. And again there were gathered together many people, the Samrawiyan and others. Now they formed a large company, and they wished to come into the monastery of Saint Sawiros (Severianus) and to pillage it. And God brought darkness upon them, and they remained for three days and three nights without seeing anything at all; and they made supplication with many tears to Saint Sawiros (Severianus), and he dismissed them and they departed. And when any of those monks who were under his authority fell sick, he prayed over them and healed them, and he comforted them all and taught them the fear of God until they all became like unto the angels of God. And there was a bishop of that city whose name was Philotheus, and he learned from a vision of God that Saint Sawiros (Severianus) would succeed him as bishop, and he sent letters to all the peoples and commanded them to take Saint Sawiros (Severianus) and to appoint him bishop, because God had chosen him for this dignity. Then straightway the righteous Emperors Honorius and Arcadius and their governors, took Saint Sawiros (Severianus) and appointed him bishop of the city of Gabla, and he fought a great and strenuous fight for the preservation of his flock and of the peoples. And there was in that city a certain Jew whose name was Sektor, and he was very learned and boasted himself of his knowledge of the Law of Moses. This man came to Saint Sawiros (Severianus) and disputed with him, and he would not listen to one word, which came out of the mouth of Saint Sawiros (Severianus). After this God appeared unto the holy man in a vision and informed him that the Jew would become one of the holy and blessed people of Christ. And when the Jew went to his house he saw during a sleep the places of severe punishment, and it seemed as if one said unto him, "Look upon these unbelieving Jews, thy kinsmen, and observe how they and all those who have not believed in Christ, dwell in severe punishment which shall be for ever." And on the following day that Jew came to Saint Sawiros (Severianus) and fell down and did homage at his feet, and asked him to make him a Christian. And straightway he baptized him with Christian baptism, and his house and all the men of his city. When all the other Jews heard that their chief had become a Christian, they believed and were baptized and became Christians, and they became even as those who were born in the Christian Faith. And Saint Sawiros (Severianus) entreated some other men who were called Nimontos, now they were magicians, to enter the Christian Faith, but they would not hearken unto him because they were puffed up by their magic. Now when a man was coming to them they would scatter dust in his face, and he would not be able to see anything. And Saint Sawiros (Severianus)

entreated our Lord Jesus Christ with tears, to bring those men into the Christian Faith. And God brought upon those men a severe disease, which did not affect anyone among the Christians, even as He did in the land of Egypt when He brought a plague upon Pharaoh, and his army, and the Egyptians in the days of old. And the magicians perceived their error, and that this disease had come upon them because they had not hearkened to Saint Sawiros (Severianus). And they rose up and came to the saint and became Christians, and all that city became one pasture. And Satan groaned and cried out like an old man who has rent his garments, and he said, "Behold, I am in distress in every part of the world. Holy monks have filled all the country of Egypt from one end to the other, the Archbishop Yonakendinos dwelleth in the country of Rome, John of the Golden Mouth (Chrysostom) dwelleth in Constantinople, and this place only was left unto me, and behold Sawiros (Severianus) hath taken it from me." And the men of Persia sent a despatch to the Emperors Honorius and Arcadius, seeking to be their allies in battle, and these righteous emperors sent the Persian dispatch to Saint Sawiros (Severianus). And when he had read it he wrote a dispatch to the Emperors Honorius and Arcadius to instruct them [in his views], and he said unto them, "If we belong to Christ, and if our kingdom belongeth to Christ, we have no need of armor, or spears, or troops." And he began to remind them of the signs which God had wrought for the righteous kings of olden time, and how he had made them strong and how they had vanquished their enemies. And before the great fast came the Persians being ashamed departed from them. As concerning John Chrysostom. Having brought Saint Sawiros (Severianus) with the bishops, the holy man admonished with great severity the Empress Eudoxia, because of John Chrysostom, for he had done nothing whatsoever worthy of banishment. And when the empress would not hearken unto him, he returned to his city and wrote discourses in which he admonished her severely, and these discourses are read in Orthodox churches unto this day. And Saint Sawiros (Severianus) waxed old, and his days were one hundred years. Before his departure from the body, at the tenth [hour] of the day the angel of God appeared unto him, and summoned him to go forth from this world and from toil into rest. And the holy man ordered his people to continue to keep the Law of God; then he died and delivered his soul into the hand of his Creator. His death took place two years after John Chrysostom died, and one year after Saint Epiphanius, Bishop of Cyprus, died (A.D. 394). When Saint Sawiros (Severianus) was dead, they prepared his pure body for burial as was meet, and they sang spiritual songs and laudatory sentences and buried him in a grave.

And on this day also Agathon, Peter, John, Ammon, and Ammona and their mother Rapika (Rebecca) became holy martyrs. This holy man came from the city of Konya, on the borders of the district of Kus in Upper Egypt. And our Lord Christ appeared unto them and informed them what would happen unto them, how they would receive the crown of martyrdom in the city of Sebra which is near the city of Alexandria, and that they would take their bodies to the city of Nikreha to the north of the land of Egypt. And the holy men rejoiced at this vision, and they rose up early in the morning and gave all their possessions to the poor. Now Agathon their eldest brother was a man of high position in his city, and everyone loved him, and Rapika (Rebecca) their mother encouraged them and incited them to bear patiently punishment for the Name of Christ. Then they came to the city of Kus and confessed Christ before Dionysius the governor, who condemned them to a severe punishment; and he tortured their mother before them, and she bore the torture bravely and rejoiced, and then he tortured her five sons. And when he was weary of torturing them they advised him to send them to the city of Alexandria so that they might not lead astray the people, for they were held in great affection by all, and many men through them

believed in Christ and received a crown of martyrdom. And when they had brought the holy men to Armenius, the governor of the city of Alexandria, now he was in the city called Sabra, and he learned about their fight, he tortured them very severely. He hacked their bodies with knives, he cast them into a large vessel and kindled a fire on top of them, he threw them on to the wheel, and hung them up head downwards. And in all these tortures our Lord Christ supported them against death until the governor and all his people were ashamed. Then the governor commanded his men to cut off their heads with a sword, and to sink their bodies in the sea. And straightway they cut off their heads with a sword, and they laid their bodies in a small boat so that they might cast them into the sea. And God sent forthwith an angel to a certain rich man of the city of Nekraha to the north of Egypt, on the borders of Masil, and commanded him to take the bodies of the saints. And that rich man went and gave much money to the soldiers, and took the bodies of the holy saints, and he heard a voice, which said, "This is the abode of the saints." And he laid them in the church until the time of tribulation passed by, and then he revealed their existence; and they built a fine church and laid their bodies therein. And God made manifest from their bones many great signs and wonders, and recently they translated their bodies to the city of Samnutya (Samhud in the province of Farshut).

And on this day also Fasiladas and two thousand [of his companions] were martyred.

And on this day also are to be commemorated Das, Gagra, Nawla, Bishop of Antioch, and Peter the monk.

And on this day also is commemorated the birth of Hanna the mother of our Lady.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 08
(September 18)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Zacharias the priest, the son of Berachiah, was martyred by the hand of Herod the king. When the angel Gabriel announced to this priest the birth of John his son, he did not believe his word. Because of this Gabriel said, "Thou shalt be dumb until the child is born," and he was dumb until the child was born; but when he was born, he spoke and he glorified God, and he wrote and said, "His name is John." And the Holy Gospel beareth testimony concerning him, and shows that he and his wife were righteous, and that they walked in the Law of God without blemish. When our Lord Christ was born, and the men who were soothsayers came to worship Him, Herod was troubled and feared for his kingdom. For this reason he sent and slew all the children of Bethlehem of Judah whose days were two years and less than two years, and Herod thought that among their number he would kill Christ. And the angel of God appeared unto Joseph in a dream, and he took our Lord and Mary His mother and they came to the land of Egypt. And the mother of John took him, and went out into the fields, and fled into the desert of Sina, and she dwelt there bringing up her child for seven years. Then the mother of the boy died and left her child alone in the desert, and there he stayed until his showing himself to Israel. When Herod killed the children he thought in his heart that John was Christ, and he sent his

lictors to seek for him with his father Zacharias. And Zacharias said unto him, "I know neither where the boy is nor his mother." And Herod said unto him, "If thou dost not bring thy son unto me I myself will slay thee"; but Zacharias was not afraid of him. And Herod told his soldiers to slay Zacharias, and they slew him between the sanctuary and the altar; and God hid his body and his blood became like unto stone. And when the priests and the people were coming to prayer according to their wont, one of the priests arrived and went into the sanctuary, and he found the blood and he heard a voice which cried out in the altar, saying, "Zacharias the son of Berachiah hath been slain"; and his blood continued to cry out until it was avenged. Now this Zacharias, the son of Berachiah, was not one of the twelve sons of the prophets, for that Zacharias was not killed, but died in the country of Urati where his body was found in a perfect state and undecayed, and they built a church for it. As for this holy man Zacharias, [the father of John,] his body was never found, but his blood became a witness of his slaughter. And it is also said that when Herod slew the children a certain Jew said unto him, "Behold, a son hath been born unto Zacharias even as the angel of God told him, peradventure he is Christ." And Herod sent his lictors to slay the child John. And Zacharias said unto them, "I have taken the child to a certain place; come ye with me and take him from that place." And the lictors went with him until he brought them into the sanctuary. And he set his son John on the wing of the altar, where the angel of God had announced [his birth], and immediately the angel of God snatched away the child, and carried him off to the desert Zifata. And when the lictors could not find the child they slew Zacharias his father. Therefore did our Lord say unto the Jews, "The blood of Zacharias whom ye slew shall come upon you," for it was the Jews who were the cause of his slaughter.

And on this day also died Moses the prophet and righteous man, and head of the Prophets. This prophet labored with the people of God, and he suffered tribulation with them until [his] death and he delivered up his soul. This man it was who worked signs and wonders in Egypt and in the sea ʻEritrea (Red Sea), and he was not well pleased to be called the "son of Pharaoh's daughter," who brought him up, when his parents had cast him into the river of Egypt because of the decree of Pharaoh who commanded that all the male children of the Hebrews should be destroyed. When the daughter of Pharaoh the king found him she took him and reared him as if he had been her own son. And when he was fully forty years old he saw an Egyptian slay one of the Hebrews, and straightway he avenged the Hebrew and slew the Egyptian. On the following day he saw two other men fighting together, and he attempted to make peace between them. And he who was in the wrong rose up and said unto him, "Dost thou wish to slay me as thou didst slay the Egyptian yesterday?" And because of this Moses fled to the land of Midian and there he married a wife and begot two sons. When he was eighty years old there appeared unto him a vision and a fire in the Patos tree, and when he came to look and to learn [what it was], God spoke unto him from out of the tree, and commanded him to depart to Egypt, and to bring out the Children of Israel from there. Then God worked ten plagues with His own hands upon the Egyptians; the first was the river, which became blood, and the last was the slaughter of the first born of the Egyptians. After this He brought the people out of the land of Egypt, and He divided the sea ʻEritrea (Red Sea) and made them to pass through it, and He brought back the water of the sea over their enemies, Pharaoh and his host, and drowned them in the sea ʻEritrea (Red Sea). And He brought down for them "Manna" in the Arabian Desert forty years, and He made water to flow forth from a rock; all these beautiful things did Moses the prophet perform for them. And they used to curse him, and many times they wished to stone him, but he was longsuffering with them, and he prayed

to God for them, and because he loved them greatly he said unto God, "If Thou wilt not forgive this people their transgression, then blot out my name from Thy book" (Exodus xxxii, 32). And the Book is a witness concerning him - that he spoke with God five hundred [times], and the words testify [that God talked with him] as a man talketh with his friend. And his face shone with the light of the glory of God, and he was obliged to veil his face so that the children of Israel might not die when they looked upon it. When he was fully one hundred and twenty years old God commanded him to deliver the people over into the hand of Joshua, the son of Nun, his disciple, that he might shepherd them. And he called Joshua and commanded him with the command of God and the Law, and he delivered the people into his hand, and informed him that he was to bring the people into the land of [their] inheritance. And after Moses had made the Tabernacle of Witness and everything which was in it by the command of God, he died in the mountain and was buried there, and God hid his body so that the children of Israel should not take it and worship it. And the Book testifieth among the children of Israel there never rose up a prophet who was like unto Moses. When Satan wished to uncover (or reveal) the body of Moses, Michael the archangel rebuked him, and prevented him from doing so, even as Jude the apostle testifieth in the book of the apostle (verse 9). And the children of Israel mourned for Moses three days.

And on this day also Dimasyos (Dimasius) became a martyr. This holy man was from the city of Derseba on the borders of Dantu to the north of the land of Egypt, he loved the Church, and the poor, and he visited the sick. And a man who was shining with light appeared unto him and commanded him to go and receive the crown of martyrdom, and he made covenants with heaven and rejoiced greatly. And he forsook his father and went forth from his city, and he prayed to God to give him help during the torture for His holy Name's sake. And he came into the city of Athribis and confessed Christ before the governor, who tortured him severely and sent him to Lucianus the governor of the city of Alexandria. And whilst he was in the boat, our Lord Christ appeared unto him, and comforted him, and encouraged him, and promised him everlasting happiness; and his soul rejoiced and was exceedingly glad. And Lucianus tortured him very severely and then cut off his head with a sword; thus Dimasius received the crown of martyrdom in the kingdom of heaven. And the people of his city came and took away his body, and paid great honors to it, and through it signs and mighty wonders took place.

And on this day also are commemorated: Lucianus the martyr, 'Ermeyas (Jeremiah), and the nobles 'Andewa and 'Elyanos, and 'Ammon the monk.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 09
(September 19)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the holy father Abba Bishora (Pisoura), Bishop of the city of Masil (the Meledj of the Copts and Metelis of the Greeks), became a martyr. This holy man became Bishop of the city of Masil, which is beloved of God, of the country of Egypt. When Diocletian

was reigning and was persecuting the Christians, this holy man wished to pour out his blood for Christ's sake. And he gathered together all the people, and set them before the Holy Offering, and taught them many righteous ordinances, and after this he informed them that he wished to pour out his blood for Christ's sake. And they all, both great and small, wept, and said unto him, "What aileth thee that thou wouldst leave us? We are thy pupils; we will not permit thee to depart." And they wished to prevent him, but they could not prevail upon him [to stay], and they allowed him [to depart]. And he committed them to Christ, and he embraced them, and he went out from them, and they set him on his way weeping bitterly as they went. And three bishops went with him, who were Baskos and Fenabikos and Theodore. And they went together to the city of the governor, and they confessed Christ before him, and he tortured them cruelly and multiplied their punishments. And when he knew that those bishops were the parents of Christians, now the bishops were bold and endured the tortures with great fortitude, for our Lord Christ confirmed them, the governor ordered [his men] to cut off the heads of the three bishops. And they cut off their heads with a sword, and they received their crowns of life in the kingdom of the heavens. And the holy body of Bishora (Pisoura) resteth to this day in the city of Nasel on the other side of the river.

And on this day Fasiledes and 14,730 men and 7 women were martyred [with Fasiledes].

And on this day also is commemorated the miracle which took place in the city of Frumya in the country of Rome. This man, like the people from the country of the Greeks, was fired excessively with devilish envy of the signs and wonders, which used to appear in the church of the glorious angel Michael, the captain of the hosts of heaven. And they wished to turn the stream of water from the Nile, which flowed through the district on to the church, so that they might submerge it, and destroy the sacristan who had it in charge. And straightway Michael the captain of the heavenly hosts, the divine angel, appeared unto Nartinos, the sacristan of the church, and he drew nigh unto him, and said unto him, "Be strong, and fear not." And he smote a rock with the staff, which was in his hand, and the rock was split open like a window, and the stream of water flowed out through it. And those who saw this marveled and praised God, and paid honor to Michael the archangel. And from that day to this that stream of water can be seen flowing through the rock, and not approaching in any way the church of the Archangel Michael.

And on this day also died King Yasay (Yusyas, who lived in the eighteenth century) who finished his fight on a tree, and pleased God.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 10
(September 20)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day was revealed the miracle of our Lady Mary in the city of Sedenya when oil dropped from the tablet with her portrait [painted] upon it as if it had been clothed with flesh. Now, it is said that Luke the evangelist painted this portrait. And the cause of its coming to Sedenya was a certain widow whose name was Martha, and who turned her

house into a habitation for pilgrims; and she loved our Lady Mary exceedingly, and ministered unto her with all her power. One day there lodged with her a certain righteous monk whose name was Theodore, and she received him with joy. And on the following day when she was bidding him farewell, she said unto him, "Whither goest thou, O father?" And he said unto her, "I go to worship in the Sanctuary in Jerusalem." And she said unto him, "Take a little money from me to buy me a picture of our Lady Mary, and bring it to me when thou returnest to me"; and he said unto her, "I will buy [a picture] with my own money, and bring it to thee." And when he had arrived in Jerusalem he knelt and prayed in the holy places, and he set out on his return journey without having bought the picture. And immediately he heard a voice, which said unto him, "Why hast thou forgotten to buy the picture?" And being troubled by the voice he turned back into the marketplace, and found a picture of our Lady Mary, which had sweet features and a beautiful form. Having bought it he wrapped it up in cotton and in fine linen. And as he was traveling along a terrible road in the desert thieves rose up against him, and when he was wishing to take to flight, a voice came forth from that picture which said, "Fear not: complete thy journey"; and he went on his way and none challenged him. Another time a savage lion rose up against him and wanted to rend him, and straightway an awful voice came forth from that picture and drove away the lion. And when Theodore saw all these signs and wonders, he wanted to carry that picture and drove away the lion. And when Theodore saw all these signs and wonders, he wanted to carry that picture to his own city, and he did not wish to give it to the widow. And as he was traveling by boat on another journey, the wind rose up against him and carried him towards Damascus. And having disembarked he went into the house of that widow with several other pilgrims, and he did not discover himself to her, and she did not know him. And on the following day when he wished to go forth secretly and to depart to his city, the gates of the house failed to work and they remained jammed throughout the day; in the evening the monk returned to his abode, and when the widow saw him she wondered. And he continued to do this for three days, returning each evening; he saw the gate, but when he wished to go through it, he was unable to go on his way. Then the widow took him and said unto him, "O my father, what aileth thee? Is thine heart troubled that I see thee thus disturbed?" And then he told her everything that had come upon him in the matter of the picture. And straightway she brought him into her house, and she opened the wrappings of the picture and found that drops of sweat were falling from it; and by reason of her joy she kissed the hands and feet of the monk. Then she took the picture into her prayer-chamber, and laid it upon a stand in a recess with great honors. And she made for it a brass grating, so that no one could touch it, and she hung before it lamps which burned by day and by night, and outside these she hung silken curtains. Beneath the picture she set a marble bowl into which the drops of oil, which sweated out from it, might be collected. And that monk dwelt with the widow, and ministered to the picture of our Lady Mary until they both died. And when the archbishop of that city heard the report of the picture, he, and the bishops and the priests and all the people came [to the house], and when they looked at the tablet with the picture they found that it was in the condition of being covered with flesh; and they marveled at this divine work. And having emptied out the oil from the bowl, and divided it among themselves as a blessed thing, the bowl filled up [again] immediately. When they attempted to remove the picture to another spot a great earthquake took place, and many people died; and the picture remaineth there until this day.

And on this day died Judith the prophetess, who delivered Israel from the hand of Holophernes, the evil one, through the wisdom and counsel which she employed until at length she cut off his head by the might of God which was upon her.

And on this day also the birth of our holy Lady, the Virgin Mary, took place according to what is written in the Book of Exposition of Saint Abba Macarius of Debra Skete (the monastery of Scete). And it is also written in the Holy Scriptures. On the thirteenth day of the month Tahsas (Dec. 7), the righteous woman Hanna, the mother of our holy Lady, the Virgin Mary, conceived, and her bringing forth took place on the first day of Maskaram (Sept. 8--Oct. 7). And it is found in other books that on the seventh day of the month of Nehase (August), God sent the angel Gabriel to the righteous Joachim and told him, saying, "Thy wife Hanna shall be with child." And immediately she had union with her husband Joachim she conceived, and she brought forth on the first day of the month Genbot (May 9 - June 7). And it is meet that we should commemorate the festival of the birth of our holy Lady the Virgin Mary on both of them, because she maketh intercession for us to her beloved Son at all times, and behold, we will write the commemoration of her birth on the first day of the month Genbot. May her intercession be with us. Amen.

And on this day also the Matronya became a martyr. This holy woman was handmaiden to a Jewish woman, and she was a Christian even as her parents were Christians. And that Jewish woman her mistress hated [Christianity], and she wished to make her maid abandon the Christian Religion, and to bring her over to the Jewish Faith, which she would not embrace. For this reason she reviled Matronya and made her service heavy upon her. One day Matronya followed her mistress the Jewish lady until she brought her to the Jewish synagogue, and Matronya turned aside and went into the holy church. And when her mistress asked her, saying, "Why didst thou not come into my synagogue?" The holy Matronya answered and said unto her, "God is very remote from thy synagogue, and how would it be seemly for me to enter therein? But the place which is seemly for me to enter is the holy church, which our Lord Jesus Christ purchased with his precious blood." When he mistress heard these words she was wroth with her and beat her severely, and shut her up in a dark place wherein she remained for four days without food and drink; then the Jewess had her brought out from her prison and beat her cruelly with many, many stripes, and once again she sent her back into the prison, where she died. And after her death her mistress took her body, and carried it up to the roof of her house, and according to what the men say who saw her, she cast it out, and it fell down by itself. Now the mistress of Matronya was afraid of the Government, and alarmed lest they should examine her about her murder. And the wrath of God fell upon that Jewish woman, and as she was coming down from the roof of her house, she fell down headlong, and died, and departed into fire forever. And this holy woman Matronya went to joy everlasting.

And on this day also are commemorated Saint Athanasia and her three children.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 11
(September 21)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Fasiladas (Basilides), the father of the kings of Antioch and their counselor, became a martyr. This holy man was a general of the kings of Rom, and the whole kingdom stood by reason of his counsel; and he had many slaves and handmaidens. There was a certain prince in Rom in those days whose name was Numerianus [son of the Emperor Carus], and he married a sister of Saint Fasiladas (Basilides), a lady of high rank, the mother of Theodore Banadelewos. And by him she became the mother of Justus, and Claudius, and ʻAbadir. These were the sons of the sister of Saint Fasiladas (Basilides), who was the sister of the mother of Victor. And Fasiladas (Basilides) begot by her two sons, one whose name was ʻAwsabyos (Eusebius) and the other was [called] Macarius. And at that time the men of Kuez and Persia were at war with Rom [about A.D. 283], and they sent Justus, the son of the king, and ʻAwsabyos (Eusebius), the son of Fasiladas (Basilides), with their armies, and they went to the war. And Numerianus the prince went to fight against the other [enemies], who slew that king in that war. Thus the kingdom of Rom was without a king to rule it and to administer the affairs thereof. At that time the men of Rom gathered together large numbers of mighty men of war from every city into their army. And among them was a certain man whose name was ʻAgripada, and who was a native of Upper Egypt, and a goat-herd. And the Government took him and set him over the royal horses, and he was bold in character and a mighty man in action. And one of the daughters of prince Numerianus saw him from a window of the royal palace, and she loved him and lusted for that ʻAgripada, and she took him and married him, and made him king, and called him "Diocletian." And after a few days he forsook the Lord God, the God of heaven, and worshipped idols. And when Fasiladas (Basilides) heard this thing, he was very sorry, and he did not return to reign in his kingdom. And Justus, the son of Numerianus, and ʻAwsabyos (Eusebius), the son of Fasiladas (Basilides), returned from the war with great joy, for they had slain all their enemies, and had lain waste their countries. When they arrived in the city of Antioch and found that Diocletian, the denier of Christ, and the worshipper of idols was king, they were exceedingly sorry. And they drew their swords and wished to slay Diocletian the king, and to appoint king Justus, the son of Numerianus, but Fasiladas (Basilides) kept them from this act. After this Saint Fasiladas (Basilides) gathered together all his kinsfolk, and his soldiers, and his slaves, and informed them that he wished to pour out his blood for the sake of Christ's Name; and they all said unto him, "The death which thou diest we also will die with thee." And they all agreed together and stood before King Diocletian, who feared them with a very great fear, for they belonged to the kingdom (i.e. the royal family). And Herminius the father of Victor advised him to banish them to the country of Egypt, and to punish them there. And he sent them all away, each to a different city, namely ʻAbadir, and ʻIra'I, the sister of ʻAwsabyos (Eusebius), and Macarius, the brother of Claudius, and Victor. Theodore Banadelewos he hung upon a komol tree, and drove one hundred and fifty-three nails through his body, and thus Theodore consummated his martyrdom. Fasiladas (Basilides) he sent to a city of ʻAfrakya, of Five Cities (Pentopolis) to Masrus the governor; and when Masrus saw him he marveled exceedingly why he had left his kingdom and his glory. And our Lord Christ sent His angel and lifted him up by the spirit into heaven and showed him the spiritual habitation; and his soul rejoiced exceedingly. Of his slaves, some he set free,

and some received the crown of martyrdom with him; now the number of the latter was 7033. And [Diocletian] tortured the holy man on the rack, and they cut his body into pieces with sharpened rods of iron, and he died; but our Lord Jesus Christ, to Whom be glory, raised him up from the dead whole and uninjured. And when all the people who dwelt there saw this, they marveled exceedingly, and they believed in our Lord Jesus Christ, to whom be glory, and they cursed the governor. And the governor was wroth with them, and he commanded his soldiers to cut off their heads, and they cut off their heads with the sword, and they received crowns of martyrdom in the kingdom of heaven; and the number of these was 5700 men and 37 women. Then they threw Fasiladas (Basilides) into a frying pan and roasted him, and he became like water, and his whole body was melted. And the governor commanded them to dig a deep pit on the mountaintop, and to bury him therein, and they did so; and straightway our Lord Christ, to Whom be glory, raised him up from the dead a second time. And Fasiladas (Basilides) came once again before the governor, and he cried out and said, "Be ashamed, O governor Masrus, thou infidel king, and let thy idols be ashamed with thee! For behold, my Lord Jesus Christ hath raised me up from the dead, whole and uninjured." And when the people who were there saw this miracle, they believed on our Lord Jesus Christ and became martyrs, and they were in number 2300. Then the king made Saint Fasiladas (Basilides) to go up upon a machine with wheels and a saw inside it, and he inflicted severe tortures upon him, and then he made him to lie on his liver upon an iron bed, and had a fire lighted under him. And straightway our Lord Jesus Christ, to Whom be glory, appeared unto him, and raised him up from the torture, and made him whole and uninjured. He made him a promise, and said unto him, "O my chosen one Fasiladas (Basilides), know thou that everyone who shall celebrate thy commemoration, or shall give alms to the poor for thy name's sake, or shall give clothing to the naked, or shall give incense to the church for thy commemoration, and everyone who shall celebrate thy commemoration, whether in little or whether in much, to all these will I give remission of sins, and I will make their habitation to be with Me in the kingdom of heaven." And having said this unto him, our Lord went up into heaven in great glory. When Saint Fasiladas (Basilides) heard this from our Lord he rejoiced with great joy. Then Masrus the governor took counsel with his advisers, and said unto them, "What shall I do about this man whose name is Fasiladas (Basilides)? I have no other torture left which I can apply to him, and he will not turn from his opinion." And they counseled him and said unto him, "Cut off his head with the sword, and be quit of him, for behold, all the men of the city were being corrupted through him." And straightway the governor commanded his men to cut off the head of Saint Fasiladas (Basilides), and they cut off his head, and he received a crown of martyrdom in the kingdom of heaven in the place of the earthly kingdom, which he had cast aside and forsaken. And signs and great wonders were made manifest through his body. Now the number of all those who became martyrs with him was 5793. May their blessing and prayer be with us. Amen.

And on this day also the holy woman Banafzez [literally "violet"], the interpretation whereof is, "Whose odor is sweet," became a martyr. This holy woman was old and very far advanced in years, and she fought her fight in the days of Sabor, King of Persia; they carried her away bound into captivity together with nine thousand Christians whom they had captured. The general of the army first tortured her very severely and then cut off her head, the blood, which flowed from her neck, spurted out a very long way. And the strength of [her] enemies, that is to say the soldiers who dwelt there, drooped, and the light of the sun was turned to darkness, and the odor of a very sweet smell filled the place.

And on this day also three husbandmen of the city of ‘Asni [in Upper Egypt], whose names were Sures and ‘Ankityos and Mashadra, were martyred. When Arianus was returning towards the north he slew all the people everywhere and spared no one, and at length his soldiers were exhausted and they put back their swords into their sheaths. And these three holy husbandmen met him on the bridge (ferry) on their way back from the field, and they cried out and said unto him boldly, “We are Christians.” And when Arianus heard them, he said unto his officers, “Hear ye these men? Do ye wish to kill them?” And his soldiers said unto him, “We are weary, and we have put back our swords into their sheaths.” And when the holy men heard them they said unto him, “Behold, here are our digging tools, kill us with them.” Then they laid their heads down on a stone, and the soldiers hacked through their necks.

And on this day also is the commemoration of the blessed Cornelius, a general and righteous man. He lived in the days of the holy Apostles, and he fought the good fight strenuously, and was well pleasing unto God. And an angel appeared unto him and commanded him to send men to invite Peter the apostle to come to him, so that he might hear from him what was right. And when Peter the apostle came to him he told him, and all those who were with him, the word of our Lord Jesus Christ; and Cornelius believed, and he and all his house were baptized; and Peter the apostle appointed him to the Church of Alexandria. And when he arrived there he found [the city] filled with the worship of idols, and he baptized many of the men thereof and baptized them with Christian baptism. And Demetrius the governor believed, and Cornelius baptized him and all the people of his house with Christian baptism. And he passed his whole life in fighting like the Apostles, and he was the first of the Gentiles who believed [on Christ].

And on this day also died Saint Theodora. This holy woman was a native of Alexandria, and she lived in the days of Zeno the emperor; a strange man forced her, and also took her handmaiden and defiled her. And straightway she sorrowed with a bitter sorrow, and wept bitter tears. And she put on male attire secretly, and went forth from the city of Alexandria in the guise of a man, and she called herself Theodore. Then she went to a monastery of monks, and arrayed herself in the garb of the monks, which is the garb of angels, and all those who saw her thought that she was a eunuch. And she devoted herself to the ascetic life, and fought a most strenuous fight, and she endured thirst, and hunger, and the weariness of night vigil, and the standing up by day; and she continued to lead this life for many years. Now a certain man committed fornication with a certain woman, and she conceived by him and brought forth a child; and her parents said unto her, “Who is it that hath defiled thy virginity?” And she uttered a lie against this holy woman Theodora, and said, “It is Theodore the monk who liveth in the monastery that hath defiled me, and I am with child by him.” And when her parents heard these words they were exceedingly sorry, and they took the child and carried him to the abbot of the monastery, and said unto him, “Take this child, for he is the son of Theodore the monk, thy son.” And the abbot summoned this holy woman, and said unto him (sic), “Why hast thou done this abominable thing, and brought shame and disgrace upon the whole community of monks?” Now he did not know that it was a woman to whom he spoke. And the holy woman Theodora said unto him, “I have sinned. Have mercy upon me, O my father.” And straightway the abbot was wroth, and he gave her the child, and expelled her from the monastery; and she dwelt in the desert seven years, and the child was with her. And she endured many trials and tribulations caused by devils, and Satan tortured her cruelly. After this she was received, and one brought her into the monastery again, where she lingered a few days and then died,

and delivered her soul into the hand of God. And she received life everlasting with all the saints, and she finished a good fight.

And on this day also are commemorated Saint Basil the martyr, Theodore, Bishop of Jerusalem, Kawestos, the chief of the martyrs of the city of Alexandria, and those who were martyred with him.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 12
(September 22)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is commemorated the glorious angel Michael the archangel. On this day God, to Whom be glory, sent him to Isaiah the prophet, the son of Amos, and He had mercy upon him, and showed compassion unto him after He had been wroth with him for twenty-eight years. And God commanded him to go to Hezekiah the king, and to tell him that God would heal him of his sickness, and had added fifteen years to his days, so that he might marry and beget Manasseh.

And on this day took place the General Council of the Saints, two hundred bishops, in the city of Ephesus. This was the third of the great General Councils, and its bishops assembled in the twentieth year of the reign of Theodosius the Less, and son of Arcadius, the son of Thodosius the Great. They assembled because of the error of Nestor (Nestorius) who was Archbishop of Constantinople, and who said, "Our Lady, the Virgin Mary, did not give birth to God in the flesh, but to a mere man, and that afterwards the Son of God dwelt in him, and not that He dwelt and was one with him, but that He dwelt [in him] according to his desire and pleasure only; therefore Christ had Two Natures and Two Existences." This is the wicked belief of Nestorius the infidel. Because of him these fathers, two hundred bishops, were convened, and they debated the matter with him, and they urged strongly and showed him that He Who was born of our holy Lady Mary the Virgin, was God Who had become man. And they brought before him the testimony of the words of the angel Gabriel when he said unto our Lady Mary in the holy Gospel of Saint Luke (1:28), "God be with thee! He Who shall be born of thee is holy and shall be called the son of the Most High." And they brought before him also the words of Isaiah (vii, 14) the prophet in his prophecy, "Behold a virgin shall conceive, and she shall bear a son, and his name shall be called Emmanuel." And again he saith, "There shall go forth from Jesse a root, and he who shall arise from it shall be the hope of the Gentiles" (Isaiah xi, 1, 10). And moreover, our father Saint Cyril, Archbishop of the city of Alexandria, rebuked him, and admonished him, and said unto him, "Natures cannot be separated after they have become one in their unity, on the contrary, and we believe and declare that the Word of God that became man is One Nature only." And Nestorius the unbeliever would not believe this, and he would not turn from his unbelief, and the whole General Council rebuked him and threatened him that they would cut him off from his priesthood and office unless he turned from his evil counsel. And he would neither hearken now accept the words of the whole Council, and they therefore cut him off from his priesthood, and they

anathematized him, and excommunicated him, and drove him forth from the Council into Upper Egypt, where he died an evil death and departed into Sheol for ever. And these fathers, the two hundred bishops, confirmed the belief and made known in writing the declaration of this Council, and they said, "Our Lady Mary, the holy Virgin, the God-bearer, brought forth the Word of God made flesh." And they drew up the Canon and laid down the Law, and they signed it with their own hands, and gave it to the faithful unto this day. And if it be said that in these days the Nestorians do not believe in the faith of Nestorius, the unbeliever, we reply that this is due to the fact that the Nestorians have mingled with the Jacobites who are in Syria, and in the country of the East generally, and that some of them have turned from their evil counsel. And we will beseech God to guide us in the way of salvation - to Whom be praise and glory forever and ever! Amen.

Salutation to ʻAflahos the martyr, and to those who were martyred with him.

And on this day also is commemorated the translation of the bodies of Saint ʻAflahos the martyr and his companions in the city of Alexandria.

And on this day also are commemorated Luras (Luyuras) and Galanicus (Calanicus) the martyrs, and Joachim and Hanna, and on it a festival is held in Rome in honor of Stephen (protomartyr).

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 13
(September 23)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is commemorated the miracle which the great Saint Abba Basil, Bishop of Caesarea and Cappadocia, wrought in connection with the young man who lusted for his master's daughter, and whose heart was inflamed with love and desire for her. And that young man went to Satan, the enemy of our race, by the help of an unbeliever and magician. And that denier of Christ wrote a paper and gave it to him, and commanded him to go to the cemetery of the Pagans and to stand up by one of the graves therein at the time of midnight, and to lift up on high his [right] hand with that paper in it. And this vile man having received these words from him, went and stood up among the graves of the Pagans, with the paper in his hand, according as the magician had directed him. And straightway there came to him one of the Satans who seized his hand and brought him to Satan, the chief of the Satans, and he took that paper out of his hand. And Satan asked him, saying, "Dost thou believe on me, O young man? And wilt thou deny thy Messiah and not turn again to Him after I have fulfilled for thee thy desire?" And the poor slave answered and said unto him, "Yea, my lord, I will do as thou commandest me." And Diabolos, the crafty deceiver, said unto him, "Write with thine own hand on a piece of paper that thou wilt do this." And the young man wrote for him on the paper, and denied Christ our God, and he believed on Satan our enemy, and he separated himself from Christ in the body after he had been one with Him in heart and soul. And then Satan kindled lust in the heart of the daughter of the slave's master, and she loved the young man exceedingly. And she could not bear to be away from him for a moment, but she cried out boldly to her father, saying,

"If thou wilt not give me in marriage to thy servant, then assuredly I will kill myself." And her father was sorrowful and wept bitterly because of this thing, and he tried to make her to be patient, but she could not be patient, and moreover, her love for the man was increasing continually in her heart. And she overcame her father, because he was afraid that she would kill herself, being ashamed before the people. And her father gave her to the young man, and he received the maiden from her father, and he took her into his house, and he satisfied his desire of her. And after she had dwelt with him many days, her father and her mother multiplied their weeping and lamentation for her, and her father cried out to God beseeching Him to have compassion upon them, and to remove their sorrow. And our Lord Jesus Christ heard their cry, and accepted their petition, and He made their daughter to know, and made it clear to her that the young man whom she loved was not a Christian. And on the one occasion during the whole of the time which he had lived with her, when he went into the church, she saw that he did not partake of the Holy Mysteries and that he did not make the sign of the life-giving Cross over himself; and the maiden wept, and repented and was exceedingly sorry. And when the young man knew that his matter was revealed unto her plainly, he said unto her, "I have not done any evil whatsoever." And she answered and said unto him, "If thou art a Christian, and if what thou sayest is true, come with me and we will go and enter the church together, and we will received the Holy Mysteries." And having forced him he told her of all that he had done for her sake, and how he had gone to that magician and written that paper for him with his own hand, and how he had denied Christ and believed on Satan, and had written that paper for him with his own hand, and had given it to Satan. When the maiden heard this thing from him she was exceedingly sorry and rebuked herself. And straightway she rose up and made haste to go to that pillar and light of the church, Saint Basil, bishop of her city, and she told him what had happened unto her, and she wept and did homage at his feet, and entreated him to deliver and save her. And Saint Basil sent and had the young man brought to him, and he learned from him his affair, and the young man revealed unto him what he had done. Then Saint Basil asked him, saying, "Dost thou wish to return and to be a Christian once more?" And the young man answered and said unto him with tears, "Is it possible for this to happen unto me, my lord?" And the saint said unto him, "Be of good cheer, and fear not," and he made the sign of the Cross over him, and he shut him up in a chamber near him, and commanded him to pray until the third day; and Basil went and prayed for him. And after the third day Basil visited him, and he said unto him, "What hath happened unto thee during the past three days?" And the young man made known unto him that he had been in very great tribulation, which was caused by the cries of Satans, who showed him the paper, which he had written and were very wroth with him. And Saint Basil said unto him, "Be not afraid of them, for God will help thee, and strengthen thee, and preserve thee." And Saint Basil gave him bread and water, and took him back into the place of his confinement, and prayed over him again. Later he visited him again, and he said unto him, "What hath happened unto thee?" And the young man said, "I hear their cry, but I see them not." And again Saint Basil gave him bread and water, and admonished him and rebuked him, and said unto him, "Be not afraid"; then Basil took him back again into his place of confinement, and went away and prayed for him. Now Saint Basil shut him up in this way for three days at a time, and visited him every third day for forty days. And when the saint visited him at the completion of the forty days he asked the young man what had happened to him. And the young man said unto him, "O my holy father, last night I saw thee waging war against Satan on my behalf, and thou didst vanquish him straightway"; and when Saint Basil heard these words from him he rejoiced exceedingly. And he

summoned all the monks from the monasteries, and the priests, and they prayed for that young man all that night. On the following day he brought the young man to the church, and the people of that city came there also, and Saint Basil commanded them all to lift up their hands to heaven, and to pray and to make entreaty to God and say, "Have mercy upon us"; and they did as he commanded them. And they continued to cry out and to say, "Lord have mercy upon us," until that writing which the young man had written with his own hand for Satan fell down; and it fell down in the presence of all the people. And Saint Basil unrolled the paper and read it before all the people, and he blessed the young man and gave him the Holy Mysteries. And he took the woman and blessed them together, and they departed to their house rejoicing and exulting in their salvation, and in the remission of their sins. And they praised God and ascribed thanks to Saint Basil who by his prayer had saved them from the error of Satan.

And on this day also Abba Isaac the anchorite became a martyr.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 14
(September 24)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father, Abba Agathon of the pillar. This holy man came from the city of Tenis (Tanis, or the Field of Zoan, i.e. San Al-Hagar) in the north of the land of Egypt. His parents were righteous folk, and fearers of God, and they loved to give alms and gifts to the poor and needy. The thoughts of his mind tended to monasticism, and they moved in his heart continually. The name of his father was Matra, and the name of his mother was Marya. When he was thirty-five years old he was appointed priest, and straightway he devoted himself continually to the Church. And he entreated God by day and by night to make straight for him his departure from this world, and he departed to the desert and became a monk. And the Lord Christ prepared the means for him, and he went out from his city, and came to the city of Mareotis, and thence he departed to the Scete desert. And the angel of God appeared unto him in the form of a monk who journeyed about with him everywhere in the desert and brought him to the monastery of Saint Abba Macarius in Scete. And Saint Abba Agathon came to the holy elders Abba Abraham and Abba Ga'Argi, and he became their disciple and lived with them for three years. After this they set him before the sanctuary and before the abbot, Abba John, and they remained three days in prayer over his garb of monasticism, and they arrayed him in the garb of angels. From that hour he became a devotee of God, and he fought a great fight with fasting and prayer, continually, day and night; and he slept on the ground without a mattress, and at length the skin of his body clave to his bones. And he read continually the history of the striving of Abba Simon of the pillar (Simon Stylites), and he was always envious of his striving. And he meditated in his heart, shutting himself up, and he took counsel with the holy fathers concerning it, and they said this counsel is good; and he was blessed by them and they prayed over him. And he went out of the desert, and came nigh unto the world, to the city of Saka (i.e. Sakha, in the province of Gharbiyah), and he dwelt in a little church. And the believers built him a pillar there, and he went up on it and stood

on it, and labored strenuously in the ascetic life for a space of fifty years. In his days there appeared a man in whom was a filthy Satan and who led many people astray. And that man dwelt in a church, and the people used to throng about him to hear his doctrine, and with them they carried branches of trees. And Abba Agathon sent and had him brought to him, and he prayed over him, and drove out from him the devil who used to address the people through him. Similarly, a certain woman used to say, "Minas the martyr holdeth converse with me." And she commanded her followers, and they dug a pool of water in the name of Abba Minas the martyr, and [pretended that] all those who bathed therein were healed. And Saint Abba Agathon prayed over that woman until he cast out from her that unclean spirit. And Saint Abba Agathon commanded the men of that city to fill up that pool. And there was also another man who used to raise up those who were mad and who were possessed of the devil, and when he beat them the devil used to leave them for a short time; and very many of those who were possessed of devils gathered together to him. And Saint Abba Agathon sent messages to him very often bidding him to come to him, and he would not obey him and neither came to him nor forsook his error. And when the governor of that city passed by, those who were possessed of devils cursed him, and for this reason the governor took that man, and punished him with exceedingly great severity, and he died straightway during his punishment. And another man, a priest, fell into fornication with a woman in the church, and polluted (or destroyed) his portion of it; and the people took him and brought him to Saint Abba Agathon, and he prayed over him and God healed him. And the holy man commanded that priest to take good heed that he did not minister in the priesthood during all the remaining days of his life. And the holy man Agathon worked many miracles, and he healed very many sick people. And there appeared unto him in the forms of angels very many Satans who sang unto him very sweet songs, and ascribed blessing to him, but by the might of Christ, to Whom be praise, he knew their guile, and he made over them the sign of the Glorious Cross, and they fled from before him speedily. And when God wished to make him to rest from the toil of this world, Agathon fell sick of a slight illness, and he delivered up his soul into the hand of God. Now very many people used to gather together to him, and he would teach them the way of God and would heal them of their sicknesses through his prayers. When they found out that he was dead they wept bitterly because they had lost their father who was wont to comfort them, and because they were the orphans of this glorious father. Now all the days of the life of this holy man Abba Agathon were one hundred years. He dwelt in the world forty years, and in the desert ten years, and he toiled in ascetic labors and lived upon a pillar for fifty years.

And on this day also are commemorated Makari (Macarius) the martyr, and Bartholomew, and ʻAwedra, and Nasen (Naso), and Degana the priest.

And on this day also died Abba Degana the priest.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 15
(September 25)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the translation of the body of Saint Stephen the archdeacon and protomartyr took place. And how did the translation take place? It took place after very many years had passed since his death, and more than three hundred years after the reign of the righteous Emperor Constantine who worshipped God nobly, and after the revelation of the Right Faith. There was a certain man who lived in the garden, which was nigh unto the place where the body of Saint Stephen was, and that garden was called the "garden of Gamaliel," and was nigh unto Jerusalem; and the name of that man was Lucianus. And Saint Stephen the fighter appeared unto him several times in dreams, and said unto him, "I am Stephen," and he informed him that his body was buried in that place; and that man Lucianus went and told the bishop of the city of Jerusalem, and when the bishop heard this thing he rejoiced exceedingly. And he rose up straightway and took with him two bishops, and certain men of the church, and they came to the place wherein the body of the saint lay, and they dug into the ground there. And a mighty earthquake took place, and the coffin wherein was the body of the holy man was revealed. And there ascended from it an odor, which was exceedingly sweet, and they heard the voices of angels praising God and saying, "Glory to God in the heavens, and peace upon earth, His good pleasure to men." And they praised and sang in this wise three times. And the bishops and the priests bowed down before the coffin containing the body of the holy man, and then they bore it away with songs and hymns and many brightly shining lamps until they brought it into the citadel of Zion. And after this, a certain man whose name was Alexander, and who was a native of Constantinople, and who lived in Jerusalem, built a beautiful church of Saint Stephen, and he removed the body of Saint Stephen into it. Five years after this Alexander died, and his wife buried him by the side of the coffin of Saint Stephen. And when eight yeas more had passed the wife of Alexander decided to go to the city of Constantinople and to take the body of her husband with her. And she came to the place wherein she had buried his body by the side of Saint Stephen, so that she might take her husband's body and bury it in the church, which Alexander had built in Constantinople in honor of Saint Stephen. Now her husband's coffin was like unto the coffin containing the body of Saint Stephen--and by the will of God she took the coffin wherein was the body of Saint Stephen, and carried it away to the city of Ascalon, and there she embarked with it in a ship to go to the city of Constantinople. As they were sailing over the sea she heard singing and many praises coming from the coffin, and she marveled exceedingly. And she rose up that she might look at that coffin, and she knew that it was the coffin wherein was the body of Saint Stephen, and she understood that this had happened through the Will of God, to Whom be praise! She was unable to return to Jerusalem, and she gave thanks unto God the Most High, because of what He had done unto her. When that woman arrived in the city of Constantinople, she went to the emperor and made known unto him the history of Saint Stephen, and how signs had taken place, and how he had arrived at the port of the city of Constantinople. And the emperor and the archbishop, and priests, and the people of the city went forth and they came to the body of the saint, and they carried it upon their heads with singing and many hymns, and with joy and gladness until they brought it to the royal palace. And both in the ship and in the royal palace God made manifest many signs. And they laid the body of the holy man upon a wheeled cart drawn by two oxen, and when

they came to the place which is called Constantinople, wherein the holy man wished them to lay his body, the oxen stood still and would not go any further and they stood there. And when they beat the oxen they heard a voice, which came from one of the oxen, saying, "It is meet for them to deposit the body of Saint Stephen in this place." And all those who saw and heard this praised God, and they knew that He Who had made the unclean she-ass of Balaam to speak was He Who had made to speak the oxen which were carrying the body of Saint Stephen. And the emperor commanded his people to build a beautiful church for him. And they built a beautiful church, and they laid therein a gem, a pearl of great price, a holy thing, that is to say the body of that holy and blessed man Stephen the apostle, the archdeacon and protomartyr.

And on this day is commemorated the righteous father, Abba Peter of the town of Taraw (Daraw in Upper Egypt?). This holy man was blessed before God from his mother's womb. When he grew up to man's estate he was perfect in heart, and he labored strenuously in ascetic works, and he served God with fasting and prayer day and night continually. He never ate the food, which is usually eaten by men, but he lived upon the small quantity of grass, which he found in the desert, and because of his lack of human food he resembled the angels in his strife. Moreover, his food was the repetition of the Name of our Lord Jesus Christ by night and by day ceaselessly. And it was meet for him to walk on his feet into the stream which is called 'Alon without wetting them, for his body had become exceedingly dry (or hard) through the great tribulation caused by the heaviness of the iron which he wore on his body all the days of his life; for he was like unto a beast and not a man. And he pleased God with this manner of striving, and God healed him.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 16
(September 26)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day took place the consecration of the Church, and the Sanctuary, and the grave of our Lord Jesus Christ, to Whom be praise, in the holy city of Jerusalem, and of all the holy places which 'Eleni (Helena), the empress, laid bare. And this took place in the twentieth year of the reign of her son Constantine, after he had gathered together the Council of Three Hundred and Eighteen Saints in the city of Nicea. And the blessed woman 'Eleni (Helena) took a large sum of his money, and she said unto her son Constantine, "I wish to be blessed by God, and I will go to the holy city of Jerusalem, and I will seek for and discover the Wood of the Life-giving Cross." And Constantine rejoiced at these words, and he sent soldiers with her; and he gave her much money and apparel made of costly silks threaded with gold. When she arrived in the city of Jerusalem, and had knelt in prayer in certain of the holy places, she made enquiries about the Wood of the honorable and Life-giving Cross. And with much toil and tribulation she found the Wood of the Cross, and she praised it with great praises, and she paid unto it very great reverence and honor. Then she commanded her men to build the altar of the sanctuary, and [shrines at] Golgotha, and Bethlehem, and the cave wherein our Lord Jesus Christ was born, and the fortress of Zion, and Gethsemane wherein was buried the body of our Lady the holy Virgin

Mary, and the Mount of Olives, and all the holy places; and she commanded [the builders] to decorate them with pearl, and with gold, and with silver. Now there was in Jerusalem a certain bishop whose name was Abba Macarius, and he gave her counsel, saying, "Do not thus, for after a few days [foreign] peoples will come and will rule over this country, and they will take possession of this place, and will lay it waste, and will seize whatsoever is made of gold and silver and precious stones. But it is meet that you should build a good, strong building which can neither be overthrown nor torn up from the foundations. And the remainder of this money give unto the poor and the needy." And the Empress "Eleni (Helena) accepted his words and delivered much money into his hand, and she commanded all the nobles to build [a building of this kind], and to obey Abba Macarius the bishop in everything which he ordered them to do in the matter of the building. When the Empress 'Eleni (Helena) returned to her son Constantine and told him what she had done in Jerusalem, he rejoiced exceedingly, and he sent a further large sum of money, and overseers were appointed over the building. And the emperor commanded them to pay the workmen and all those who served in the work of building their wages daily at eventide without fail, for the emperor feared lest they should suffer and lest they should complain if their wages were not paid to them, and lest God should be angry with him because of their complaint. And when the building of the holy places was finished in the third year of the reign of the righteous Emperor Constantine he sent holy vessels and apparel made of silk and gold which was exceedingly costly. And he sent messages to the Archbishop of the city of Constantinople to take his bishops, and to Athanasius, the Archbishop of the city of Alexandria, to take the bishops of his diocese, and also to the Archbishop of the city of Antioch, and he commanded them all to gather together in the city of Jerusalem and to consecrate the sanctuary and all the altars of the places which had been built [by 'Eleni (Helena)]. And they all assembled in the city of Jerusalem, and they tarried there until the seventeenth day of the month Meskerem, by which day they had consecrated the sanctuary and all the altars of the places (i.e. shrines), which had been built. On that day there was joy, the like of which had never before existed. They performed the appointed service, and they consecrated the Holy Offerings, and they partook of the Holy Mysteries, and a great light appeared, and many signs [were wrought] on that day, the sixteenth of Meskerem. And they marched round into all the holy places with the Honorable Cross, and they worshipped God therein, and they received the Holy Mysteries, and they adored the Honorable Cross and sang litanies thereto, and [then] they departed to their countries in peace.

And on this day also died Obit, the son of Gabael of the seed of 'Asael, of the tribe of Naphtali, who was carried off into captivity in the days of 'Anemesor, the King of Persia (sic), he was a native of Tabes, on the right hand of Kades, which is Naphtali in Galilee, which is above 'Aser. Tobit walked the path of righteousness and integrity all the days of his life. And the alms were many which he made to his brethren, and to his kinsfolk who went to the country of Persia, and all the people who had apostatized and who offered sacrifice to Baal and the Calf. And Tobit went frequently to Jerusalem, and he took the wool of his flock with him, and the tenth of his crop, and he gave one-third to the poor. When all his brethren were taken captives to Nineveh they ate with the Gentiles, but he restrained himself from eating because he remembered God with all his heart. One day he found the dead body of a man in the market place, and he rose up although fasting and brought it into a house until the sunset, and when the sun had set he dug a hole in the ground and buried him. That night he lay down to sleep against the wall of his garden, and he did not know that there were birds [nesting] in the wall. And when he uncovered his

face these birds voided warm dung into his eyes, and a smoke went forth through his eyes and there was no man who could give him relief. And Tobit entreated God, saying, "Remember me, O Lord, and look upon my miserable estate, and remember not my sins nor the sins of my fathers, for Thou hast made us to be led away into captivity and to be scattered. And now, even according as it pleaseth Thee deal with me before Thee, and command that my earth may return so that I may dissolve and become dust; for it is better for me to die than to live." And on that day the evil spirit Asmodeus found Sara, the daughter of Raguel, for he had married her to seven men, and when these men approached her he slew them. At length the handmaidens of her father reviled and abused her, and she continued to weep and pray to God that He would save her from their abuse; and her prayer and the prayer of Tobit were heard before the Majesty, praise [be unto Him], and Rafael [was sent to heal them both]. And Tobit remembered the silver, which he had committed to the care of Gabael, and he called his son Tobias, and he said unto him, "Seek out for thyself a hireling who shall go with thee to Gabael that he may bring back the money which I committed to his care before I die." And Tobias found Rafael, who was in the form of a hired servant, and he went with Tobias, who named him "Azarias." And they journeyed along the road, and they arrived in the evening at the Tigris, and Tobias went down to the river to wash, and a fish leaped out upon him. And Rafael said unto Tobias, "Seize him, and take out his heart, and his liver, and his gall"; and Tobias did as Rafael had commanded him. And when they arrived in the house of Raguel, Sara received them, and Tobias desired her, and he spoke unto her father so that he might give her to him; and Raguel said unto him, "I have married her to seven men, and all of them have died"; and Tobias said, "The Lord's will be done." And when they brought Tobias and Sara into the marriage-chamber, Tobias remembered the words of Rafael, and he burned away in smoke the heart and the gall of the fish, and the devil fled from Sara. And he returned with her to the house of his father, and when Tobit had received him Tobias smeared his father's eyes with the gall of the fish. And when Tobit rubbed his eyes and there removed itself from his eyes as it were smoke, and he saw his son, he rejoiced and he prophesied concerning the sufferings of Christ, saying, "Blessed be all those who sorrow for Thy suffering, for they shall rejoice in Thee when they see all Thy glory." And again he said, "The walls of the Jerusalem which is in the heavens shall be built of sapphire, and emerald, and precious stones, and its tower and its gates shall be of pure gold. And the court thereof shall be made of beryl and carbuncle and sapphire, and all its paths shall say 'Hallelujah.'" And he also prophesied that the Israelites who were captives in Babylon should return, and should build Jerusalem with glorious mason's work. And Tobit commanded his son Tobias to depart from Nineveh, for he knew that the spoliation thereof which Jonah the prophet had prophesied would take place. And he said unto his son, "See my son that thine alms do save thee and justify thee"; and with these words his soul went forth into its rest in the one hundred and fifty-eighth year of his age; and Tobias buried him with honor.

And on this day also are commemorated Warkela, and Simeon, and Markenos (Marcianus) [and 'Azyanos, and Hali, and Ronikos], and Lucianus, and 'Azremanos, and Peter, and Hannah, and Abba Agathon who stopped his mouth with a stone.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 17
(September 27)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated the festival of the Honorable Cross of our Lord Jesus Christ, to Whom be praise, for this is the day on which the holy woman, the Empress Helena, beloved of God, mother of the righteous Emperor Constantine, revealed the Cross, for having cleared away the hill of Golgotha she found [there] the Honorable Cross. And why did this great hill come into being? It was because of the many signs and wonders, which were made manifest at the holy tomb of our Lord Jesus Christ; for the dead were raised, and the paralytics were healed, and the sick were made whole. And because of these things the Jews were furiously angry, and they sent forth a decree throughout all the country of Judea and Jerusalem ordering that every man should cast the sweepings of his house, and the ashes, and offal of every kind on the grave of our Lord Jesus Christ. And the Jews did this for more than two hundred years, and the ashes and the offal formed a very great heap, and they did so until the Empress Helena came to Jerusalem. And Helena seized certain Jews and shut them up in prison until they told her where the grave of our Lord Jesus Christ was, and she forced them to remove that hill, and the Honorable Cross was discovered. And she built a beautiful church for it, and she consecrated it, and she made a great festival in honor thereof on the seventeenth day of Mesekerem, which is this day. And all the Christian people came from all their countries to Jerusalem, and they made a great festival in honor of the Honorable Cross, similar to the festival of the Resurrection of our Lord Jesus Christ. Now as certain Christians were journeying along the road, there was with them a certain man, a Samaritan, whose name was Isaac, and there were many Samaritans with him. And that Isaac the Samaritan was jibing at the Christians and reviling them and saying unto them, "Why do ye trouble yourselves in vain? Why do ye go and bow down before a mere log of wood?" And among the Christians was a certain righteous man, a priest whose name was 'Odokis (Eudoxius), and as they were traveling along the road some of the Christians became thirsty, and they could not find water to drink. And they arrived at a certain well, and they found in it foul and bitter water, and they were suffering greatly from thirst. And Isaac the Samaritan began to laugh at them, and he said unto them, "If your faith was the True Faith this foul and bitter water would change itself and would become sweet water." And when 'Okokis (Eudoxius) the priest heard these words from him, he became moved with a divine zeal, and he debated with Isaac the Samaritan. And Isaac the Samaritan said unto him, "If I saw any power in the Name of the Cross then I myself would believe in Christ." Then the holy man 'Odokis (Eudoxius) prayed over that foul water, and it became sweet immediately, and all the people and their animals drank there from. When Isaac the Samaritan was athirst and wished to drink of the water which was in his own water-skin, he found that it was stinking and that there were worms in it. And he wept very bitterly, and he came to Saint 'Odokis (Eudoxius) the priest, and he bowed down at his feet, and he believed on the Name of our Lord Jesus Christ. And he drank of that water which had become sweet, through the prayer of the holy man 'Odokis (Eudoxius). Now there was in that water such great power that it became sweet to those who were believers and bitter to the infidels and pagan folk. And there appeared in that water a cross of light, and they built over that water a beautiful church. When Isaac the Samaritan came to the city of Jerusalem, he went to the bishop, who baptized him with Christian baptism, him and all the men of his house, and they

entered the Christian faith and became believers. Now the Honorable Cross appeared unto them on the tenth day of Megabit, but as they were unable to celebrate a festival in its honor during a fast, they celebrated its festival on the day of the consecration of the church, which was the seventeenth day of Mesekerem, the day of its appearance in the holy tomb.

And on this day also the blessed Theognosta died. The holy woman lived in the days of the righteous Emperors Honorius and Arcadius. In those days an envoy came with gifts from the King of India to the righteous Emperors Honorius and Arcadius. And when the envoys of the King of India were returning, they found this virgin Theognosta with a book in her hand, which she was reading, and they seized her and carried her back with them to their country. And she became the head of the harim, and she had charge of the wives of the King of India, and of all the people of his house. And in those days the son of the king fell sick of a grievous sickness, and Saint Theognosta took him into her bosom and made over him the sign of the Cross, and he recovered straightway. And the report of this virgin was heard throughout the land by reason of the wonderful thing which took place through her, and from that day onward she was no longer regarded as a handmaiden but as a great lady. When the King of India went to war there came upon him clouds, and storm winds, and fog and darkness, and the king knowing of the wonder which the holy woman Theognosta had wrought by means of the Cross, made the sign of the Cross against the clouds, and the storm winds, and the fog and the darkness, and the sun appeared and there was joy and great gladness, and through the sign of the Cross the king vanquished his enemies. And as soon as the king returned from the war, he bowed down at the feet of Saint Theognosta, and asked her to give him holy Christian baptism, him, and the men of his house, and all the men of his city. And she said unto the king and unto all those who were with him, "It is not seemly for me to do this thing, but send ye to the Emperor Honorius and ask him to send you a priest, for I am unable to baptize anyone." And straightway the king sent a letter to the Emperor Honorius, and told him that they had withdrawn [from Paganism] to the Faith of Christ, and he asked him to send to them a priest to baptize them with Christian baptism. And Honorius sent unto them a priest who was a righteous anchorite, and he baptized them with Christian baptism, and consecrated for them the Offering, and gave them the Holy Body and Honorable Blood of our Lord Jesus Christ. And the virgin Theognosta, the beloved of God, rejoiced exceedingly, and she knew that priestly anchorite, and they each blessed the other. And she built for him a house for the religious, and very many virgins gathered together there, and they loved the nun's garb of Theognosta and became like unto her. When that priestly anchorite had baptized them with Christian baptism, he returned to the Emperor Honorius, and related unto him how he had baptized the men of India, and how they had entered into the Faith of Christ. And the emperor Honorius rejoiced exceedingly, and he commanded the Archbishop of the city of Rome to consecrate that anchorite bishop of the Indians; and the archbishop consecrated him bishop, and he returned to the Indians and they rejoiced greatly. Whilst they were building a church they wanted pillars, but there were none to be found; now there was in that place a house of idols wherein were some very fine pillars. And the virgin Theognosta prayed to our Lord Jesus Christ with tears, and the pillars, which were in the house of idols removed themselves, and came to the church, and the believers glorified our Lord Jesus Christ, to Whom be praise! And those who were worshippers of idols smashed their idols, and turned and entered the Faith of our Lord Jesus Christ; and there was great joy in that city. And Saint Theognosta the virgin ended her days, and she was well pleasing unto God, and she died in peace in that nunnery among the virgins.

And on this day also died the holy father Abba Dionysius, Archbishop of the city of Alexandria; of the number of the archbishops he is the fourteenth. The infidel Emperor Decius wished to kill this holy man, but God hid him from him. This father was a wise and learned man, and he translated many of the Books of the Church. In his days Saint Mercurius became a martyr by the hand of Decius, the Emperor of Rome, and in his days also the Seven Youths went to sleep for three hundred and seventy and two years. These Youths were among the sons of the elders of the city of Ephesus, and they fled from the Emperor Decius when he sought for them to make them worship idols. And in the days of this father lived our great and holy father Anthony the Egyptian, the head of the monks, who built monasteries. And this holy father Abba Dionysius sat as archbishop for nineteen years, and he guarded his flock and the Gentiles in right and in peace; and he was well pleasing unto God and he died.

And on this day also are commemorated Labiba (Liba), and ‘Akiryanos (Cirianus), and Justin, and Tekaseltes (Tekaleltes).

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 18
(September 28)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Eustathius, a teacher of the faith and a preacher of the Gospel. The name of the father of this holy man was Christos Mo’A, and the name of his mother was Sena Haywat; and they were both righteous and fearers of God, and they walked in all His judgments. And when Christos Mo’A, after the glad tidings of an angel, begat this child he called him Ma’Akara ‘Egzi’E. When he grew up he taught him the Psalms of David and the Books of the Church. Then he took him to the monastery of Abba Zacharias, his mother’s brother, who when he saw him knew that the grace of God was dwelling upon him, and he taught him all the rules of monasticism, and he arrayed him in the apparel of the angels. And the young man fasted and prayed with such intense devotion that the elders of the monastery marveled at the sternness of his strife; and he was girded with wisdom and knowledge. After a short time he was made a deacon, and he ministered in the church like Stephen the archdeacon. And our Lord Jesus Christ appeared unto him with Michael and Gabriel, and He embraced him and breathed into his face the Holy Spirit. And He said unto him, “O my beloved Eustathius, I have chosen thee from thy mother’s womb, and heave appointed thee to become a teacher of many nations from Ethiopia to Armenia. And thou shalt preach the Gospel without fear and trepidation. He who heareth thee heareth Me; he who rejecteth thee rejecteth Me.” When our Lord Jesus Christ had said this unto him He went up into heaven. And Saint Eustathius went to the bishop and was appointed priest, and he began to preach the faith of the Gospel. At length very many men gathered together to him, and they became monks through him and they became disciples [of him], now the greatest of them was Abba ‘Absadi, and he turned many from their iniquity, and at length they forsook their evil works. And his doctrine filled the whole earth, and in his days the honoring of Sabbaths and days of festival was established, and he turned not aside from [the ordinances of] the Apostles, neither to the

right hand nor to the left. And he made two pilgrimages to Jerusalem, and God made manifest through him signs and wonders which were innumerable in opening the eyes of the blind, and in healing the paralytics, and in casting out devils. Then he decided that he would go to Jerusalem by the will of God, and he gathered together his sons, and he laid upon them the charge of keeping all the canon of the monks, and of keeping themselves from mingling with the pagans; and he appointed his son ʻAbsadi chief over them. And he went to Jerusalem and kept the Sabbath as he went, and he taught the faith of Christ. And he came to the Archbishop ʻAbba Benyamin and was blessed by him, and they conversed together on matters of the Faith. Then he went down to Jerusalem and was blessed in the holy places, and was baptized in the Jordan. Thence he departed to Armenia, and having arrived at the sea of Jericho he asked the sailors to allow him to embark in a ship. And when they prevented him from doing so, he cast his head-fillet into the sea, and said a blessing over it in the Name of the Trinity, and made over it the sign of the Cross. Then he got up upon the fillet as upon a ship, and two angels acted as sailors, and our Lord acted as captain, and they carried over his sons who had no fear of the terror of the sea. And Eustathius said unto his sons, "Only take heed that ye do not lay up revenge and malice in your hearts; it seemeth to me however that one of you is about to perish." And before he had finished uttering these words one of his sons dropped into the sea and was drowned because he was treasuring revenge and malice in his heart. And by God's will they crossed over the sea and came to the country of Armenia, and he held converse with the archbishop, and did homage to him, and was blessed by him. When the archbishop saw him he rejoiced with exceeding great joy, and he received him gladly. And our father Eustathius continued to teach the men of Armenia the canons of the apostles, which are in the ordinance of the Synod until they were all one brotherhood in doctrine. When the time for his departure from this world had drawn nigh, our Lord Jesus Christ appeared unto him, and made a covenant with him in respect of those who should invoke his name, and those who should celebrate his commemoration, and those who should do into writing the story of his fight. And when he died the bishops and priests prepared him for burial with great honor, and they buried him in the church of Mar Mehnam (i.e. Behnam) the martyr, and many miracles happened through his body.

Salutation to Eustathius and to his fillet whereon he crossed the sea.

And on this day also is commemorated Saint Helena, the mother of Constantine the righteous emperor. In the days of this holy woman the Cross of our Lord Jesus Christ, to whom be praise, was found.

And on this day also died Saint Abba ʻOnorewos (Honorius) the teacher [in the monastery] of Segadj.

And on this day also Saint Mercurius became a martyr. This holy man was a Persian jester and musician; originally he was a Christian. When Constantine, the son of Constantine the Great, died, there reined after him Julian the infidel, who slew Saint Mercurius. Now Julian was the son of Constantine's sister. This denier of God worshipped idols, and he afflicted the Christian peoples grievously, and by his means very many became martyrs. When he was born there were gathered together those who jested and played music, and those who made men laugh, and this holy man Mercurius was among their number. And the infidel Julian ordered the holy man to show him what the system of Christianity was, and what they did in church. And Mercurius did according to what the infidel emperor had commanded him, and he made a jest and mockery of all the ordinances of the Church.

And there was very great merriment. And when he was making a mockery of the ordinance of holy Christian baptism, and was making the sign of the Cross over the water in the Name of the Father and the Son and the Holy Ghost, One God, the Lord illumined the heart of Mercurius, and he saw the Divine Grace of God through heaven, and an exceedingly great light enveloped him. And straightway Mercurius stripped off his apparel, and went down into the water, and was dipped in the water three times in the Name of the Father and the Son and the Holy Ghost, One God. Then he went up out of the water, and put on his raiment and confessed that he was a Christian. And the emperor was wroth with him and he threatened him, saying, "Unless thou doest as I command thee, and unless thou castest incense to the gods, I will torture thee with the greatest severity. On the other hand, if thou wilt hearken to my command I will give thee very much money and I will honor thee exceedingly." And Saint Mercurius answered and said unto him, "If thou wert to give me all the money in this world and the kingdom thereof, I would not deny my Lord Jesus Christ." Then straightway the infidel emperor commanded his soldiers to cut off his holy head, and Mercurius received an incorruptible crown in the kingdom of the heavens.

And on this day it is meet that we should celebrate also the festival of the Honorable and Life-giving Cross of our Lord and God Jesus Christ.

And on this day also died the warrior Mar Jacob, the Egyptian. This holy man had righteous and believing parents, and they gave him as a votive offering to God. When he had finished his instruction in the school house his parents took him into the mountains of Alexandria, and they gave him to the Archimandrite Abba Gabriel, and he made him a monk when he was a boy twelve years of age. When he was twenty years of age he went forth with his teacher into the desert in order to strive in the ascetic life. And they found there a high tower, and at the bottom was a spring of water, and Abba Gabriel and Mar Jacob went up to the top of the tower; and they used to draw water from the stream and pour it out into hollows which were like troughs in the ground, and every day the wild animals of the desert used to come there and drink there from. And the holy man Mar Jacob used to milk them, and make cheese from the milk, and he and his teacher lived thereon. When Abba Gabriel died, Mar Jacob went up to the top of the tower, and by the Will of God there came to him twelve desert monks, and they dwelt with him in fasting and prayer, and they lived upon the milk of the animals, and the want of wheat for the monastery was supplied by the pilgrims who came from afar. One day they said, "It is our desire to see Abba Moses the Black (i.e. the Ethiopian), and to be blessed by him." And Satan because he coveted to be loved by them, took the form of Abba Moses the Black, and he came flying on his wings and said unto them, "Why do ye trouble me to drag myself from mine own place, seeing that I am an old man?" And they said unto him, "We wish to hear the word of life from thy lips, and we wish thee to bless us." And he said unto them, "How do ye live?" And they said that they poured out water for the wild animals of the desert, and that when they came to drink, they milked them and lived upon their milk each evening. And Satan said unto them, "Will ye not listen unto what I shall command you?" And they said unto him, "Yea." And Satan said unto them, "Take ye not the milk of the beasts and ye shall not do violence unto them, for ye are monks. And fast ye forty days at a time, and do not pray the Psalms of David, for David took the wife of Uriah by violence and slew him." And he addressed a very large number of profitless exhortations to them so that he might ensnare them by his wiles, and they received his words imagining that they were the words of Abba Moses the Black. Then the Holy Ghost made Mar Jacob

to understand that his words were the teaching of Satan, and he commanded his disciples to consecrate the Offering on the first day of the week, and afterwards he showed his sons that the words that had been said to them were of Satan. And Satan came unto him again disguised as the Archbishop of Alexandria, and there were bishops with him, and when he came he cursed them and anathematized them, saying, "Why are ye living here without my permission?" And Saint Abba Jacob saw the extent of his power with his disciples, and he made a prayer, and straightway Satan disappeared and his counsel did not remain. Sometimes Satan came unto him in the form of a serpent, and sometimes in the form of a king, and sometimes in the forms of beautiful virgins, and sometimes he took the forms of eagles and ravens that tore [his] face with their claws. And he was tempted for seven years. Then when God saw his weariness and his prayer, He sent lightning from heaven, and it rent Satan in pieces, and scattered him like smoke. And Satan cried out, saying, "Woe is me by reason of thee, O Jacob, for thy prayer hath burned me up." And then God commanded Mar Jacob to go to the monastery of 'Abdin, and he told his sons this, and having laid upon them the charge that they were to dwell in the tower, he departed alone to the shore of Jericho. And as there was no ship there, he blessed a wave of the sea, and he embarked upon it, and traveled upon it as upon dry land until he crossed the sea and arrived at Tarsus. And as he passed through a market-place in the city, he found a wounded man with worms devouring him. And the holy man said unto him, "What is thy name?" And the man said unto him, "My name is 'Anthony'; my father gave me money for the physicians, and they have not healed me." And Mar Jacob saw that the man was grieving because of his disease, and he made a prayer, and laid his hands on every part of his body, and said unto him, "In the Name of our Lord Jesus Christ be made whole," and straightway the man was healed. And forthwith Anthony followed him and became his disciple. Then the holy man and his disciple went on their way, and when they arrived at the city of 'Amid they found the son of King Anestus mad, and he was beating his head on the stones, and no one could restrain him. And Mar Jacob commanded his disciple Anthony to seize him, and to bring him to him; and when he arrived he made over him the sign of the Honorable Cross, and he commanded Satan in the Name of our Lord Jesus Christ to go forth from him. And Satan went forth from him in the form of a black slave, and the young man recovered and followed the holy man; and when his father and the people saw him they rejoiced with very great joy. Now the king wished to give Mar Jacob much money, but the holy man refused it and would not take it. And by the commandment of God he departed with Abba Barsabo, a teacher of the monastery of the city of 'Abdin, and as he was traveling on the road Anthony fell sick of the smallpox, and on the third day he died. And when Mar Jacob came to a city, the name of which is 'Awersa, he found that the son of the governor was sick, and through the prayer of the holy man Mar Jacob he recovered. When his father saw that he had recovered he rejoiced with very great joy, and he handed him over to the holy man to be his disciple until the day of his death. Now the name of the young man was Fekur. And when they drew nigh unto the monastery of Barsabo, the monks welcomed them and brought them in with much singing. Now there was built by the side of this city a certain temple, and the King of Persia, who was called Samer, used to come there every year and celebrate a festival in honor of his idols. And Mar Jacob said unto the monks, "Behold, we have heard that the King of Persia hath come, let us go to him and shed out blood for the sake of the Name of Christ, to Whom be praise!" And whilst the monks were considering this advice the soldiers of the king arrived in the monastery, and they saw that the monks were wearing black apparel, and they said unto them, "What are ye? Which of the gods do ye worship?" And the holy men

said, "We worship the Lord Jesus Christ, the Son of the Living God, Who came down from heaven, and became man through the Holy Ghost by Mary the holy Virgin, to Him do we bow down and Him do we worship." When the soldiers heard them they carried them away to the king, and when they arrived before the king they confessed the faith of our Lord Jesus Christ. And the king enquired what their country was, and Abba Barsabo said, "I and my brethren are Romans," and Saint Abba Jacob saith, "I am by myself; I am an Egyptian." When the king heard his words he commanded his soldiers to remove Jacob against his will, for he did not wish to kill him because he had a treaty with the men of Egypt. And the king ordered his soldiers to beat the monks, and they beat them until their blood flowed from their bodies like water, and he then had them cast into the prison house [where] the angel of the Lord healed them; on the following day when the soldiers found them alive, the king [promised to] bestow many gifts upon them. But when they treated his word with contempt he commanded his soldiers to torture them by crushing their feet into [iron] boots, and by beating them, and drawing out their front teeth, and grinders, and by drawing out of the nails of the hands and feet, and by cutting off their noses, and lips, and ears; this they did for a period of six days; but our Lord Jesus Christ gave them strength [to endure]. On the eighth day he commanded the soldiers to cut off their heads, and Mar Barsabo addressed them, and after he had exhorted them, he delivered them one by one into the hand of the swordsman, and ten monks were crowned. And the captain of the horse of the king on seeing the crowning of the saints stripped off his apparel and confessed our Lord Jesus Christ, and his head also did they cut off with the sword. After the sons of Mar Barsabo were dead he himself stretched out his neck, and said unto the swordsman, "Finish what thou hast been commanded [to do]," and straightway he gave him his neck. And the martyrdoms of the saints were finished on the twenty-eighth day of the month Nehasse (Aug. 7 - Sept. 5). Then the king ordered his soldiers to burn their bodies with fire, but the earth opened her mouth and covered them. And the king being ashamed wanted to depart to his own country. Thereupon Mar Jacob prayed to God and He rained upon him fire [mingled] with black clouds, and hail and snow, and he and all his soldiers perished, and not one of them remained [alive]. When the men on the frontiers heard this they all went out and took their horses and all their goods, and they carried them to Mar Jacob and said unto him, "Take all these goods for thy needs," but he refused to do so, and commanded them to build a little church over the grave of the holy martyrs; [and they did so] and there it remaineth unto this day. One day there was a plague (or smallpox) in a certain city, and the people sent to Mar Jacob asking him to help them by his prayers; and when Mar Jacob heard of the plague he was very sorry. And having taken the censer he went into the church, and he prayed a long time, and having gone forth from the church he said unto the messengers, "Be not afraid, neither grieve ye; depart ye in peace." When the messengers arrived they found the city in a healthy state, and they praised the God of Saint Jacob. And there was a certain maiden who came with her father to the holy man, and she lusted for the holy disciple whose name we have mentioned, and she wanted to cast him down in sin. When he refused her she became with child by a certain servant of her father, and she acted craftily in the matter. When her father heard of this he set out to kill Mar Jacob and his disciple, and as he was going along the road [to do so] lightning fell upon him and blinded his eyes. After a few days his daughter brought forth her child, and she carried the child to saint Mar Jacob in the midst of the congregation. And Mar Jacob said unto the child, "In the Name of the Lord Jesus Christ I command thee to declare the name of thy father." And the child said, "My father is so-and-so, the servant of my mother's father"; and when the people heard this they marveled and praised God. When

the time of Mar Jacob's departure from the world drew nigh, he commanded his disciple Daniel, saying, "Behold my departure draweth nigh. When I am dead bury me with Mar Barsabo and his sons." Three days after this he died in peace, and the angels took his soul up into Jerusalem.

Salutation to Jacob the strenuous ascetic!

Salutation to Jacob the priest!

And on this day also is commemorated Saint Stephen the priest, and Niceta the martyr.

And on this day also were found the bones of Thomas and of Archbishop Athanasius; and on this day are commemorated our father the admirable Philotheus [the Thaumaturge], and Abba Nob the anchorite, and the martyrs who were with 'Aboli - forty men and twenty women.

And on this day also are commemorated 'Efomya (Euphemia) the martyr, and Abba Finomis, and Selhan, and 'Akalaeles, and Isaac.

And on this day also took place the miracle which Thomas the apostle wrought when he went to preach the Gospel in the country of India. Now he was afraid, and he said, "How can I go to India, the country of which I know not?" Then our Lord Jesus Christ appeared unto him and said unto him, "Fear thou not, for My grace is with thee." And whilst he was with our Lord there came a merchant from India. And our Lord said unto him, "What dost thou want?" And the merchant said, "I want a carpenter"; and he sold him for three letra of silver. And he wrote a paper which testified, saying, "I have sold my servant, the son of Joseph the carpenter, to 'Abenes, a merchant of Gona"; and Thomas's [new] master took him to the city of the king. When they drew nigh unto the city they heard [the sound of] organs and pipes, and they said, "What is this?" And the people said unto them, "The king has made a marriage-feast for his daughter, and he has ordered that whosoever doth not come to the wedding shall be punished." And 'Abenes and Thomas went into the room of the feast, and while the guests ate and drank Thomas the apostle ate nothing at all. And there he found a Hebrew singing maiden who was singing songs in the Hebrew language. And whilst the apostle was praying in the Hebrew language one of those who were at the feast struck him; and the apostle said, "I see a hand with the dogs tearing at it"; and the singing woman alone heard him because he spoke in the Hebrew Language. And the man who smote Thomas went down to the lake (or well) to draw water, and a lion sprang out and slew him and left him lying in pieces. And a dog seized the right hand and carried it in among the people at the feast, and one said unto Thomas, "Who is dead?" And he said unto them, "This is the hand of him who struck one who serveth." When the singing maiden heard this, she cast sway her tambourine and went and sat at the feet of the apostle, and she said, "I heard thee say unto him, 'The gods shall tear the hand which smote me.'" When the people heard this some believed and some did not. When the king heard this he said unto Thomas, "Come and pray over my daughter, for this day have I given her in marriage." And when the apostle had entered the marriage-chamber he prayed to the Lord in the form of Thomas, on behalf of the bride and bridegroom, and admonished them with the words of faith, and they believed the words of the apostle, and abandoned their marriage.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 19
(September 29)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is commemorated Saint Gregory, Archbishop of the country of Armenia, who became a martyr without the shedding of his blood. This man established himself in the country of Armenia in the days of Dertades the king. Now that king was an infidel, and when he came into his temple to offer up incense to the gods, he summoned Gregory to offer up incense to his gods likewise; but Gregory would not obey the king's command, and he tortured him with exceedingly severe tortures, and had him burned with fire. After this he cast him into a pit naked, and he lived therein for fifteen years. And there was a certain old woman a widow, near the king's palace, and she saw a vision wherein one said unto her, "Make bread regularly, and cast it into the pit wherein the holy man is." And the old woman continued to act in this wise, and she cast bread into the pit until the fifteen years were ended. In those days that king killed the virgins, namely Saint 'Arsima, and the virgins who were with her, and their bodies were thrown out upon the mountain. And Satan made himself master of King Dertades, and the Lord changed his appearance, and he became like unto a wild boar, and Satan also made himself master of very many of the royal officers, and there was very great sorrow in the royal house. And the king's sister saw a vision one night wherein it seemed that a man said unto her, "Unless ye bring up Gregory out of the pit thou wilt never be able to cure him (i.e. the king)." And straightway they went into the pit and brought Saint Gregory out there from, and he healed the king forthwith and all those who were in his house. And he made the bodies of the virgins ready for burial, and laid them in a beautiful tomb. Now the whole history of him is written in the section for the fifteenth day of Tahsas, which is the day whereon he died.

And on this day also is celebrated the festival of the Holy and Honorable Cross, for when it was found the people made a festival for three days with joy and gladness. Similarly it is meet that we ourselves should celebrate a festival of commemoration in its honor with great joy, for in it there is the joy of our salvation from our enemy Satan, and praise to our Lord Jesus Christ.

Salutation to the Tree of Life, the bed of the Son of Mary!

Salutation to the Tree of Life, which was sprinkled with the Divine Blood!

And on this day also died Kirkos (Cyriacus), the dweller in the desert. This holy man lived in the days of Abba Benyamin, and he fled from the Emperor Marcianus, the evil one, and established himself as an anchorite on the top of a high mountain. He lived in a cave wherein wild animals lived, and he begged his food from God. And God commanded a she-buffalo to go to him every third day, and he drank milk from her, and he lived in this manner for ten years. And Satan, the accursed one, having become jealous of his strenuous ascetic labors, began to tempt him in all the ways and means, which he hath. At one time he would come to him in the form of a black man to terrify him, an at another he would come to him in the form of a company of soldiers, who threatened him with dire threats. And horsemen seized him, and bound him with fetters, and beat him with whips, and

dragged him along the road by his feet. When he knew that these men were Satans he made the sign of the Cross over himself, and they disappeared from before him. Once when he was kneeling down at night praying, a thing, which was like unto a huge serpent, coiled itself about his neck and wished to shoot venom into his face, and again he entreated the help of God Who sent His angel and delivered him. When the time for his death drew nigh, he went to the father Archbishop Abba Benyamin, and told him everything, and he sent to him three archbishops to undertake the preparation of his body for burial. When they had gone into his cave they found him very ill, and at the moment when his spirit went forth from his body they saw great and indescribable splendor; and then they buried him in his abode.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 20
(September 30)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father Abba Athanasius, the twenty-eighth Archbishop of the city of Alexandria. This father was the steward of the church of the city of Alexandria. When Peter the archbishop, his predecessor, died, all the bishops, and the governors (or nobles), and the elders, and the people, with one consent agreed to appoint Saint Athanasius archbishop, for the holiness of his life was proverbial, and he contended splendidly in the way of God, and the Holy Spirit dwelt in him. And they took him against his will and appointed him archbishop, and he protected the flock of our Lord Jesus Christ well and carefully against the wolves of the devil, who are wicked Satans, by means of his admonitions, and teachings and prayers. He sat as archbishop seven years, and he was well pleasing to God, and he died in peace.

And on this day also the holy virgin Malidama became a martyr.

And on this day also are commemorated the virgin Athena, and Marena, and Pila, and Abraham the monk, and Rade'e, and Sades, and Thaddeus, and Epiphanius, and the righteous man 'Armanyos (Armenius), and Simeon, the head of the bishops of Jerusalem, the martyr.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 21
(October 01)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the holy honourable Cyprianus and the virgin Justina became martyrs. This holy man Cyprianus was at one time a magician, and an infidel, and a teacher of sorcery in a city of the West, and in knowledge of magic he excelled every other man in the city of

the West. And because of his excessive impudence, and his arrogance, and his infidelity, and his sorcery, he rose up and went to the city of Antioch in order that he might find out whether there existed among the people of that city any other kind of magic; if there was, and if it was superior to his own knowledge, he intended to learn it, and if there was not he intended to triumph over them through his knowledge of sorcery. When he arrived in the city of Antioch the report of him was heard therein, and a certain young man, the son of one of the elders of the city of Antioch, heard of him. Now the young man lusted for a certain Christian virgin who was called Justina, whom he had seen going to church; and his heart was hot like the fire which blazeth because of his longing and his love for her. And he was unable to obtain her either by the gift of money, or by the threat of death, or by the operation of sorcery. When the young man heard of the arrival of Saint Cyprianus in the city of Antioch, and knew that he was reported to be superior to every man in Antioch through his sorcery, straightway he went to him, and told him about the sorrow in his heart, caused by the virgin Justina, and how he longed for her, and how he loved her exceedingly, but could not obtain possession of her. And Saint Cyprianus promised him, saying, "Fear thou not, I will fulfill for thee all thy desire." And he directed against her all the works of his sorcery, but failed to obtain possession of her. Every time when he sent against her any of the powers of Satan, he found her praying, and they were unable to stand before her, and they were powerless to fight against her. When Cyprianus was tired and was unable to gain the mastery over her, he called the Satans, and said unto them, "If ye are not able to bring Justina the virgin to me, I shall turn and become a Christian." And the chief of the Satans meditated and thought out one device whereby he might seduce her, and that was by making one of his Satans to disguise himself and to take the form of Justina, and then to make him to appear to Cyprianus as if he were showing him Justina. And that Satan did as Satan his master commanded him, and he hastened and made him known to Cyprianus. And he said unto him, "Behold Justina is coming to thee"; and Cyprianus rejoiced exceedingly, and he imagined that it was true, and he sat down and waited. And behold, Satan disguised as Justina came unto him, and Cyprianus rejoiced, and rose up straightway to embrace her by reason of his great joy in her, and he said unto her, "Good is thy coming, O Justina, queen of women." And as soon as he had uttered her name only, that Satan who had disguised himself as Justina melted away and disappeared like smoke, and there was a fetid smell [there]. And Cyprianus knew that this thing was a debased and deceitful trick of Satan; and if Satan did not dare to stand before her face, and could not endure the mention of her name, how could he have the power to seduce her? And Cyprianus rose up straightway and burnt and destroyed his books of magic, and was baptized with Christian baptism by the Archbishop of Antioch. Then he became a monk, and after a few days he was made a deacon, and a little later a priest. And when he had grown old in doing good works and in the doctrine of the Church, he became fit to be bishop of the city of Cartagena in the country of the West. And he took Saint Justina and made her the abbess of a house of virgins. When a General Council of the saints assembled in the city of ... this holy man was one of those who were assembled there. And after many days Decius the infidel emperor heard of Cyprinaus and Justina, and he had them brought before him, and he demanded from them a denial of Christ, and he endeavored to make them worship idols. When they would not obey his command, he tortured them with very great severity. After this he ordered his soldiers to cut off their heads with the sword, and they cut off their heads and Cyprianus and Justina received incorruptible crowns of martyrdom in the kingdom of heaven.

And on this day it is meet for us to celebrate a festival of commemoration of our Lady, the holy Virgin Mary. [A note in the Bodleian MS. says that this festival must be kept on the 21st of every month of the year.]

And on this day also there took place the death of Saint Tiberius the apostle, one of the Seventy-two disciples.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 22
(October 02)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the Saints Kotolos (Cotylus) and his brother ‘Aksu became martyrs. These holy men were the sons of Sapor, King of Persia, and they had a companion whose name was Tatos. Now Sapor, King of Persia, worshipped fire and the sun, and he afflicted and tortured many believing men, and no man throughout his country dared to mention the Name of Christ. And his son Kotolos (Cotylus) had a friend whose name was Tatos, and he was governor of the country of the Maydaswiyan; and certain people laid information against him before Sapor the king, and told him that he was a Christian. And the king sent to him a certain noble whose name was Tumager to find out whether that which was said about Tatos was true or not, and he commanded that noble, if he found that Tatos was a Christian, to inflict heavy punishment upon him. When Kotolos (Cotylus), the son of the King of Persia, heard these words, he rose up and went to that country where his friend Tatos was. When the noble arrived in that country and found that Tatos was a Christian, even as the king had been informed, straightway he ordered his men to make an oven red-hot and to roast him to death in it. And Saint Tatos made the sign of the Cross over his face against the fire, and the fire died down and was extinguished. When Kotolos (Cotylus), the son of the king, saw this miracle, he marveled exceedingly, and he said to Tatos his friend, “How didst thou learn this magic, O my brother?” And Tatos answered and said unto him, “This is not magic, O my brother, but it is through faith in our Lord Jesus Christ that signs and wonders like this are performed.” And Kotolos (Cotylus) believed on our Lord Jesus Christ. And they lighted a fire and made it to burn until the flames thereof reached a great height, and Kotolos (Cotylus) drew nigh unto the fire, and he made the sign of the Cross over it, and the fire turned backwards a distance of twelve cubits. And the noble wrote his dispatch and sent it to Sapor the king, and in it he informed him what had happened to Tatos and to Kotolos (Cotylus), the son of the King of Persia. And the king sent messengers and had them brought to him, and his men cut off the head of Tatos with the sword, and he received the crown of martyrdom in the kingdom of heaven. His son Kotolos (Cotylus) he tortured with great severity, and he delivered him over to another noble who was to torture him, and when this noble had tortured him cruelly he shut him up in prison. And ‘Aksu, his sister came unto him in the prison house, for the king had sent her a message that she must persuade him to return to his former relations with him. And Saint Kotolos (Cotylus) admonished his sister, and he taught her the Right Faith, and straightway she turned from her error, and believed on our Lord Jesus Christ. Then Kotolos (Cotylus) sent his sister to a certain priest and he baptized her secretly with

Christian baptism, and she returned to her father the king and said unto him, "It would be a good thing for thee if there happened to thee what hath happened to me and to my brother Kotolos (Cotylus). For there is no God but Jesus Christ, the Son of the Living God, Who hath made the heavens, and the earth, and the sea, and all that is therein." And when the king her father heard these words from her he was exceedingly wroth with her, and he commanded his men to torture her very severely, and they did so until she yielded up her soul unto the hand of the Lord, and she received the crown of martyrdom in the kingdom of heaven. And he tied her brother Saint Kotolos (Cotylus) to the tails of horses and he made him to run behind them over the mountains until he yielded up his soul into the hand of His Creator. Then he had his body cut into three parts, and his men cast them out on the tops of the hills so that the birds of heaven might consume them. Thus Saint Kotolos (Cotylus) finished his strife, and received the crown of martyrdom in the kingdom of heaven. When the king's soldiers had departed the Lord commanded the priests and the holy deacons to take the bodies of the martyrs, and they went by night and took the bodies of the martyrs, and they went by night and took the bodies of the saints, and they found that they had become as white as snow. And they prepared them for burial with honour, and they laid them in a beautiful tomb until the end of the days of persecution. After the days of the persecution they built a beautiful church for them, and laid the bodies of the saints therein, and through them very many signs and wonders were wrought.

On this day also Saint Julius became a martyr. This holy man came from the city of ʻAkfehas, and our Lord set him up to care for the bodies of the holy martyrs, and to write the history of their contending and to prepare their bodies for burial, and to dispatch each body to its native city. And the Lord brought blindness into the hearts of the governors, and they never held converse with Saint Julius about any matter whatsoever, and they never forced him to worship idols, for the Lord protected him for the sake of His servants the martyrs. And there were three hundred men who knew how to write, and they used to write the histories of the contending of the holy martyrs. And Julius used to minister to the holy martyrs, and dress their wounds with healing medicines with his own hand, and the martyrs used to bless him and declare unto him, saying, "Thou art as if thou hadst poured out thine own blood for the Name of our Lord Jesus Christ, and thou shalt be reckoned among the number of the martyrs." When the days of the reign of Diocletian the infidel emperor were ended, Constantine the righteous emperor reigned. And our Lord wished to place and to associate Saint Julius with the number of the holy martyrs and all the righteous saints. And our Lord Christ commanded Saint Julius to go to the city of Gamnudi in the northern part of the country of Egypt, to Armenius the governor, and to confess before him his belief on the Name of our Lord Jesus Christ. And Saint Julius went, as our Lord Jesus Christ had commanded him, to Armenius the governor, and he confessed before him that he believed on the Name of our Lord Jesus Christ; and the governor tortured him many times, and God raised him up whole and unharmed. Then Saint Julius prayed to God and entreated Him to let the earth open her mouth and swallow up the idols. And straightway the earth opened her mouth and swallowed up the seventy idols, and their one hundred and forty priests. Now the governor had commended his men to bring Saint Julius to him so that he might bow down to the idols; and straightway they and their priests were destroyed and they went down into Sheol forever. And very many of the people who were there when they saw this miracle marveled exceedingly, and they believed on our Lord Jesus Christ and became martyrs. When Armenius the governor saw that his gods and their priests were destroyed he believed on our Lord Jesus Christ, and went with Saint Julius to the governor of Athribis and confessed before him his belief on

the Name of our Lord Jesus Christ. And the governor of Athribis tortured Saint Julius with very great severity, but our Lord Christ raised him up safely and unharmed; Julius died thrice, and our Lord Jesus Christ raised him up from the dead thrice. One day there was to be a festival in honour of the idols, and the people were decorating the temple with all kinds of ornaments and lamps, and with palm branches, and branches of other trees, and they closed the gates of the temple; and the people expected to come on the following day and to celebrate the festival. And Saint Julius entreated God to blot out their idols, and straightway God sent an angel who smashed the heads of the idols, and blackened their faces with charcoal and ashes, and burnt up all the palm branches, and destroyed all the other decorations of the temple. On the following day when the people dressed in apparel of great price came to do according to their custom, and saw how their idols had been destroyed, they recognized the impotence of their idols, and thy conversed among themselves and said, "If our idols are not able to save themselves, how will they have the power to save us?" And straightway the governor of Athribis believed on our Lord Jesus Christ, and very many men, the number whereof could not be counted, did the same. From this place also Saint Julius departed to the city of Tuwa, and with him were the governor of the city of Gamnudi and the governor of the city of Athribis. And Saint Julius spoke unto Iskander the governor of Tuwa, and said unto him, "Finish my strife for me, and command thy men to cut off my head and let me receive the crown of martyrdom, and depart to my Lord Jesus Christ." And Iskander said unto him, "I will not torture thee, and I will do nothing evil unto thee whatsoever." And Saint Julius commanded his five hundred slaves to sharpen their swords, and to rise up against Iskander. And they said [unto him], "If thou dost not command [his soldiers] to cut off the heads of all of us, so that we may become martyrs of Christ, we will kill thee." Then Julius commanded an unclean spirit to ride Iskander, and straightway the unclean spirit did so, and Iskander wrote a decree ordering his servants to cut off the heads of the slaves of Julius with the sword. And straightway the soldiers cut off the heads of all the saints, that is to say, of Saint Julius, and Saint Theodore his son, and Saint Ionias his brother, and his five hundred slaves, and the governor of Gamnudi, and the governor of Athribis, and a great many [other] people. Now the number of those who became martyrs on the day of the martyrdom of Saint Julius was fifteen hundred, and they all received their crowns of martyrdom in the kingdom of heaven. And they took the bodies of Saint Julius and his son and his brother, and carried them to the city of Alexandria, for there he used to live, although he was born in the city of ʻAkfehas, and they laid them in a beautiful tomb. Afterwards they built over them a beautiful church wherein many signs and wonders took place.

Three salutation to Julius, Theodore and Ionias.

And on this day is commemorated Balan.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 23
(October 03)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the righteous Saints Eunabius and Andreas became martyrs. These holy men were sons of elders of the city of Zalda, and from their youth up they were friends in good counsel, and they went and became monks in one of the monasteries of a city in Syria. Afterwards they went to the holy and honorable Abba Macarius and they became his disciples, and they dwelt with him, and were in submission to him, and they followed his counsel, and they continued to devote themselves to a life of prayer for three years, and they fasted and prayed by day and by night continually, in love and humility. And the report of their fair strife and of their strenuous ascetic labors was heard [everywhere], and the people chose Eunabius and made him a bishop, and Andreas they made a priest, and they protected the flock of Christ well and carefully. And they fought a great fight, and they afflicted their souls and bodies with toil and tribulation, and they continued to do so for some years. And Julian, the infidel emperor, heard the report of them, and he sent messengers and had them brought to him, and he commanded them to deny Christ, and to enter the foul and wicked faith, that is to say, the worship of idols; and they would not obey his command, and they cursed him and they cursed his filthy idols. And Julian was wroth with them, and he tortured them severely and broke their bodies up each into several pieces; and they yielded up their souls into the hand of God, and they received their crowns of martyrdom in the kingdom of the heavens, as a reward for their monastic life, and for their fair worship, and for their strenuous fighting and their stern asceticism, and for the shedding of their blood, and for their faith in our Lord Jesus Christ.

And on this day also Eustathius and his son and his wife became martyrs.

Salutation to Eustathius who saw our Lord Jesus Christ between the horns of a stag.

And on this day also are commemorated Thecla the virgin, the bride of Christ, and forty-four martyrs, and the admirable Gregory [the Thaumaturge], and ‘Ensina, and Belina, and Abba Selama the lamp of the world.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 24
(October 04)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father, Abba Gregory the monk. This holy and blessed man was a native of Upper Egypt, and his parents were holy and righteous Christians, and they were exceedingly rich, and their possessions were very great. And they taught their son every kind of sacred and profane learning, and then they taught him the doctrine of wisdom and the art of speaking, and the Books of the Holy Church. Next they sent him to Father Isaac, bishop of their city, and he laid his hand upon him and made him a reader; then they

required from him that he should marry a wife, but this thing he refused [to do]. After this they brought him to the bishop, and he appointed him a full deacon. And Gregory used to go continually to Abba Pachomius, and learn from him the way of God, and took very much money from his parents and brought it to the Holy Father Abba Pachomius. And he made many petitions unto him, beseeching him to give this money to those who built monasteries, but Saint Abba Pachomius devoted it to the building of a church, and a lodging for the monks and for his own meetings. And after this he renounced the whole world, and all the goods and possessions thereof, and he went to Abba Pachomius, who arrayed him in the garb of the monastic life. And Gregory dwelt with him, and labored both in soul and body, and he fought a great fight with fasting and prayer, in lowliness, and humility and submission, and gentleness and love. Even the fornicators when they saw him learned from his appearance and example the fear of God, and they forsook their evil deeds and repented, and became men of clean lives. And he dwelt with Abba Pachomius for thirteen years. When Saint Abba Macarius came to Abba Pachomius, and dwelt with him for a few days (now he wanted to return to the desert of Scete), this holy man Gregory entreated Saint Abba Pachomius, saying, "O my father, permit me to go with Saint Abba Macarius to the desert of Scete," and he commanded him to go with him, and Saint Gregory went with Saint Abba Macarius, and he dwelt with him for many years. Then he asked Saint Abba Macarius to allow him to live the life of an anchorite in the desert for a little; and he said, "Do what thou wishest." And he departed into the mountain and dug out a small cave for himself, and he dwelt there for seven years. And he used to come to Saint Abba Macarius twice each year, once at the time of the festival of the birth of the Glorious One, and once on the day of the festival of the resurrection of our Lord Jesus Christ; and he partook of the Holy Mysteries [on each occasion] and returned to his cave. And Abba Macarius questioned him about all his work each year, and he revealed unto him everything, which he saw, and Abba Macarius used to lay down for him the ascetic labors of the monastic life, which he had to perform. When he had completed two and twenty years of strife God wished to give him rest from this world. And He sent to him an angel who said unto him, "After three days thou shalt depart from this fleeting world, and shalt enter everlasting life." And Saint Gregory called the elders of the desert of Scete, and embraced them, and asked them to remember him, and they also asked him to remember them before God; and after three days he died and went into everlasting life.

And on this day also died Saint Bedratos (Quadratus), one of the two and seventy disciples whom our Lord Jesus Christ chose. This holy apostle was one of the sons of the elders of Athens, and he was one of their learned nobles; he believed on our Lord Jesus Christ, to whom be praise, and served Him. And having received the grace of the Holy Spirit, the Paraclete, on the day of the festival of Pentecost, he departed into many cities, and preached the Holy and Life-giving Gospel. And he went into the city of Magnis and preached the Holy Gospel therein, and he illumined the hearts of the men of that city with the Faith of our Lord Jesus Christ, and he baptized them with Christian baptism. And he taught them the life-giving commandments of the Gospel, and he appointed priests and deacons for them. Then he went forth from them and entered the city of Athens and preached therein; and they stoned him and tortured him very severely. After they had tortured him they cast him into the fire, and he yielded up his soul, and received the crown of martyrdom in the kingdom of heaven.

And on this day also are commemorated Betrewa and Latayn the martyrs, and the death of Gabriel the archbishop, and Theodore, and Netrolomes, and the strife of Saint Eusanius

(Ausanius), and Nestius, and Zianus, and Justus, and his brother ‘Elsarey, and Fratus (Phratus), and Cosmas, and Damianus.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 25
(October 05)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the great and righteous prophet Jonah. This holy man was the son of the widow of Beth-Sarapta of Sidon whom Elijah the prophet raised from the dead. And he followed Elijah the prophet and ministered unto him, and he toiled with him and he was held to be worthy of the grace of prophecy by his command to him. And God, blessed and exalted be His Name, said unto him, “Get thee to the city of Nineveh, and preach unto the people thereof, and tell them, ‘after three days your city shall be overthrown.’” And when God said this unto him Jonah pondered in his heart, and said, “If God wished to destroy them He would not have commanded me to go and preach unto them. If I go and preach unto them, and say unto them, ‘God wisheth to destroy you, I am afraid that God, Who is merciful, will have mercy upon them, and that I shall be unto them as a lying prophet, and that they will never listen to my preaching at all. Now especially I am afraid that they will kill me if I am sent unto them with a false message from God, I will arise and flee and I will not go to that city, and I will not preach to them.” O my brethren, is there any man whatsoever who hath the power to flee from God, the Most High? If the heart of this prophet of the prophets of the children of Israel was thus, how could their hearts be to the people? Now, I think that God, blessed be His Name, by the operation of His wisdom worked in such a way that this prophet fled so that there might be made manifest the miracle of his remaining in the belly of the whale for three days and three nights, and then going forth from him whole and uninjured. Now this was a sign of the remaining of our Lord Christ in the grave for three days and three nights, and of His rising from the dead unchanged. And the Prophet Jonah rose up and fled. Now he wanted to go to the city of Tarsus, but when he had embarked in a ship and they had put out to sea a little way, stormy winds, and the waves and the billows of the sea, rose up against them, and they were within a very little of sinking into the sea, and being drowned. And God put understanding into the heart of the captain, and he said unto those who had embarked on the ship, “Cast lots among yourselves so that we may know because of whom it is that this tribulation hath come upon us”; and when they had cast lots among themselves the lot fell upon Jonah the prophet. And the captain said unto him, “What hast thou done that through thee such an affliction should come upon us?” And Jonah said unto them, “Cast me into the sea and ye shall be saved.” And the captain and the crew entreated God, saying, “O God, demand Thou not from us the blood of this man”; and they took him and cast him into the sea, and a great whale swallowed him. And he remained in the belly of the whale for three days and three nights, and then the whale cast him up on the seashore. And Jonah rose up straightway and came into the city of Nineveh, and he preached unto the people thereof even as God the Most High had commanded him, and he said unto them, “Know ye that three days from this day, your city shall be overthrown, and ye shall all be destroyed”; and he went round about the city of Nineveh for a space of three days. When the men of

Nineveh heard the preaching of Jonah the prophet they were exceedingly afraid, and they believed on God and they repented and fasted and put on sackcloth made of hair and sat in the ashes. Then the king commanded that a herald should go round about proclaiming thus: "The king hath commanded that his nobles, and all the people, great and small, and women and children, and sheep and oxen and goats shall fast, and that they shall neither eat nor drink any water whatsoever, and they shall put on sackcloth made of hair; and similarly, even the beasts shall not eat grass. And let all men forsake their evil works, that is to say, oppression, and fornication, and lying, and theft, and fraud, and blasphemy, in order that God may, peradventure, have mercy upon you, and remove His wrath from you." And straightway all the people repented, and they fasted, and begged for mercy from God, blessed be His Name, and God had mercy on them. And the prophet Jonah was sad with a very great sadness, and he said, "O God, take my life, for death is more preferable to me than life." And Jonah went outside the city and sat down there and fell asleep. And God commanded a root of the cucumber plant, and it sprouted and grew into a large plant, and it had offshoots and it became very leafy, and very high, and it cast its shadow over Jonah as he was sleeping. And Jonah woke up from his sleep and saw the cucumber plant, and he rejoiced with great joy. And on the following day God brought slumber upon Jonah, and he fell asleep, and God commanded a worm to gnaw the cucumber plant, and the root thereof was cut through; and God commanded a wind-storm and it withered the cucumber plant, and the sun scorched Jonah's head, and he woke from his dream. When he saw that the cucumber plant had withered he was exceedingly sorry, and he demanded for himself death. And God said unto Jonah, "Art thou exceedingly sorry that the cucumber plant hath withered?" And Jonah said, "Yea, O Lord, I am exceedingly sorry, even unto death." And God said unto him, "If thou art sorry for a cucumber plant which thou didst neither sow nor plant, and for which thou hast in no way labored, but which flourished in a day, and withered in a day, why should I not spare Nineveh, the great city wherein dwell more than ten hundred thousand men who know not their right hands from their left hands, besides very many beasts? For I am the Merciful and the Compassionate God, Who shows mercy upon every one, who turneth from his sins and repenteth." And Jonah rose up and returned to the land of Israel and he died there. And the prophecy of Jonah [was made] two hundred years and more before the advent of our Lord Jesus Christ, and he prophesied in the days of 'Amos the king and his son 'Ozyan. And all the days of his life were one hundred years, seventy years as a prophet, and thirty years before he prophesied. Salutation to Jonah who slept in the belly of the whale.

Salutation to Barbarah, and to Juliana, who appeared to two men when they came to steal the book containing her history, and slew one and blinded the other. [This paragraph is wanting in the Bodleian MS.]

Salutation to those who are saturated with the Law and the Gospel. [This paragraph is wanting in the Bodleian MS.]

And on this day also are commemorated Roka (Foka), and John, and Andrew, and Peter, and Antonius.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 26
(October 06)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day God sent the angel Gabriel to Zacharias the priest, the son of Barachias, and told him concerning John the Baptist, his son. Now Zacharias was a righteous man, and he was exceedingly old, and his period for begetting children had passed; moreover, his wife Elisabeth was childless, and her period for conceiving and bringing forth children was passed. And Zacharias was praying and beseeching God continually to give him a child, for the sake of the children of Israel who reviled him because a son had not been born unto him, and they treated him with ignominy and contempt, and because of it they said unto him, "He hath lost the blessing which God promised to give to our father Adam, 'Be fruitful and multiply, and fill the earth'"'; therefore he entreated God to give him a son. And God, blessed be His Name, had compassion upon him, and He hearkened unto his petition, and He sent the angel Gabriel unto him, and the angel told him about the birth of John his son. And this angel came to Zacharias when he was standing and praying in the sanctuary, even as the Holy Gospel saith. And he preached to him the great prophet John, that he should precede Christ, and that he should prepare for Him His way, even as it is said concerning the prophet, that he shall become a preacher before Him. Now Zacharias knew his own weakness, and how far advanced his days were, and his old age, and that his wife was barren, and for this reason he contradicted the angel and said unto him, "How can this thing possibly happen to me, seeing that I have become old, and am a very aged man, and my wife is barren, and she also is very old, and her days [for childbearing] are passed." And the angel rebuked him, and told him, saying, "I am sent unto thee from God to speak to thee and to tell thee this thing, and it is not seemly for thee to doubt; but thou shalt be dumb until this thing shall be fulfilled in its appointed time." And Zacharias was dumb until John, the preparer of the way of the Lord, was born. When they were circumcising the child they asked his father and said unto him, "What shall he be called?" And he wrote upon tablets saying, "His name is John." And straightway his mouth and his tongue were opened, and he spoke and praised God--blessed be His Name! And Zacharias prophesied concerning his son that he should become a prophet and should go before the face of the Messiah of God, and he prophesied concerning our Lord Jesus Christ.

Salutation to Elisabeth.

And on this day also is commemorated the translation of the body of 'Aboli the martyr, the son of Justus. Salutation to the translation of the body of Aboli.

And on this day also are commemorated ten thousand martyrs and 'Agati of Egypt, and our father, George the martyr.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 27
(October 07)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Eustathius and his two sons and his wife became martyrs. This man was one of the chief generals of the Imperial Army of Rome, and he knew not God. His own original name was Kudos, and he gave alms in abundance, and expended much charity on the poor and needy, and God did not wish that his toil should be in vain. And Eustathius was in the desert hunting wild animals, and one day there appeared unto him the figure of a cross between the horns of a stag, and the cross-reached up to the clouds. And Eustathius chased the stag into the mountains, and he pursued it that he might kill it. And the Lord spoke unto him from between the horns of the stag, and told him His Name, and He commanded him to go with his sons and his wife to the bishop of that city, and be baptized with Christian baptism. And our Lord Jesus Christ informed him that poverty should come upon him speedily. When Eustathius heard these words, he went down from the mountain, and departed to the bishop, and he and his wife and his sons were baptized with Christian baptism; and he abandoned his former name and called himself "Eustathius." And straightway all his property disappeared, and his slaves, and his handmaidens, and his horses; and he took his wife and his sons, and he went forth from the city of Rome and embarked in a ship. Now he took with him neither any money to pay for their passage, nor anything else which he could give the captain [in its stead]. When they arrived in port the captain took his wife instead of passage money, and Eustathius took his two sons and departed. And he came to another stream which he had to cross, and he took up one of his sons on his back to take him over the river, and he passed over; and he returned to his other son to carry him across the river, but he found him not, because a wolf had seized him. Now a lion had seized and carried off his other son. And Eustathius sorrowed with a very great sorrow because of the loss of his wife and his sons, but God, great in counsel, in Whom there is power, protected both of them unharmed. And Eustathius went on to a certain city, and he became a guard of the village and remained one for many days. After those days the Emperor of Rome died, and there reigned in his stead another emperor who enquired for Eustathius and found him not. And he sent messengers out into all the district to seek for him, and one of those messengers who had been sent out by the emperor to seek for Eustathius came to the village wherein he dwelt. And the two men recognized each other, and they embraced, and the messenger carried Eustathius to the emperor in great honour. When Eustathius arrived the emperor honored him exceedingly, and appointed him to the position in which he was formerly. And the emperor commanded that two men should be recruited from every city for use in war. Now the two sons of Eustathius were brought up in the same city, neither knowing the other. One day, when the two sons of Eustathius, who had been placed in that city, were talking together, they discovered that they were brothers; and then [the messengers] took them to the city of Rome and God was please to set them in the house of business of their father who did not know them. As concerning their mother whom the pagan captain of the ship seized, God protected her and delivered her uninjured from his hand; now she was a keeper of the gardens of the city of Rome. And the two young men came to the village where their mother was, and whilst they were holding converse together, the younger brother spoke, and their mother recognized that they were her sons, and she embraced them, and rejoiced in them, and they rejoiced in her exceedingly. And the three of them met together and they went to

Eustathius and informed him what had happened to them, and he knew that the woman was his wife, and that the young men were his sons, and they embraced each other and rejoiced together greatly. Thus they were all gathered together [again] in one place, even as God had promised them. And they dwelt together, and whilst marveling they praised God, blessed be His Name, because He had done good things for them. After this the emperor who loved Eustathius died, and there reigned another emperor who worshipped idols; and he summoned Eustathius and his wife and his sons, and had them brought unto him. And he said unto them, "Cast incense to my gods." And the holy men said, "We will not worship idols, and we will not bow down to them, for we bow down to our Lord Jesus Christ, the Son of the Living God." And straightway the emperor was wroth with them, and he commanded his soldiers to torture them, and they tortured them very severely, but God raised them up whole and unharmed. Then he commanded his soldiers to cast them into a brazen cauldron, and [when] they had done so he commanded to light a fire on top of them, and thus they delivered their souls into the hand of God, and they received crowns of martyrdom from our Lord Jesus Christ.

And on this day also died the holy woman Tekla (Thecla) who was a martyr without the shedding of blood. This holy woman had parents, who were rich and honorable Macedonians, and they brought her up strictly according to the custom of their country; now they worshipped idols. When Paul arrived in the country of Macedonia, he began to preach in the Name of our Lord Jesus Christ, saying, "Blessed are those who are poor for righteousness' sake, for theirs is the kingdom of heaven. Blessed are those who have a wife and who are as if they had not one, for they shall inherit everlasting life"--these and such like words. When Saint Thecla heard these words, she remained in the upper floor of her house and only came down for food and drink. And her mother said unto her, "Why dost thou not come down form the upper floor of thy house, and why dost thou not eat?" And she came down from the upper floor of her house, and went to Paul secretly, and she bribed the doorkeeper of her house with her hair-comb of gold not to talk about her [leaving the house]. When Paul saw her he received her gladly and taught her the Faith of Christ. On the following day when her mother came to Paul she found Thecla sitting with him, and she went to the governor and reported to him that her daughter was a Christian. And the governor commanded his soldiers to bring Thecla with Paul, and when they had brought her he was wroth with Paul and ordered them to cast him into the fire; [and they did so] but God delivered him. And the governor commanded them to cast Thecla into the fire, and all the children of the city assembled to look upon her torture. And without the use of force on the part of the soldiers she threw herself into the flames after having made over herself the sign of the Cross; and she went forth from the midst of the fire, which had not touched her. And she went to Paul, and shaved off her hair, and girded herself with a belt and followed Paul. When another governor heard this he seized her and pressed her to abandon the Christian Faith, and when she refused he cast her into a den of lions and bears, and these animals bowed down before her and licked the dust off her feet. When the governor and those who were with him saw that life was hers, they believed and were baptized in the Name of the Father and the Son and the Holy Ghost. And Thecla continued to follow Paul, and to preach in the Name of our Lord Jesus Christ; and having worked many miracles she died in peace.

On this day also died Saint Antilarius. This holy man was an officer of the tax-gatherers, and he had no mercy on anyone. One day certain poor folk were sitting in the sun, and they began to mention the names of the charitable and the avaricious, and they mentioned

the name of Antilarius as that of a man who had never bestowed any alms on any one of them. And one of the poor said, "What will ye give me if I succeed in drawing a gift from him?" And they promised to give him something. And the needy man went to Antilarius and begged for alms from him, and Antilarius wanted to throw a stone at him in great wrath, but as he had no stone he threw at him the piece of bread-crust, which was left, in his hand. And taking this the beggar went to his companions, and told them that he had received alms from Antilarius. And Antilarius had a dream, and in it he saw himself at the Judgment, and certain black men were disputing concerning him, and there were other men there who were white; now their faces were austere, and they said, "We cannot find attributed to him any alms except the piece of bread-crust"; and when the speaker cast the bread into the scales it balanced exactly all his sins. When he awoke from his sleep he distributed all his possessions among the poor and he departed to Jerusalem where he sold himself for three dinars, and [he gave away] in alms the price of his sale, and he lived and served like a slave. And when the slaves of his lord caused him sorrow, a shining man appeared unto him, and said unto him, "Sorrow not, for I have received the price of thy sale, and behold it is here in my hand." When certain men who had come from his city revealed what he had done, he fled secretly and came to the gates of the city, the keeper of which was deaf and dumb. When Antilarius said unto him, "Open the gates to me," there went forth from his mouth something which was like unto fire, and the ears of the gate-keeper were opened, and he spoke with his mouth, and he opened the gates to Antilarius who went forth into the desert and died there. When the people missed him, the gatekeeper told them all that had happened, and they marveled at his holiness and at his admirable behavior.

And on this day also died Abba John of Debra Tsege. This holy man by means of excessive fasting, and prayers, and vigil made his body emaciated, and he became like a dried clod of earth. One day when certain men poured over him a cupful of water, because of the excessive dryness of his skin he left only unabsorbed a very small portion of it.

Glory to God Who is glorified in His Saints. Amen.

Meskerem 28
(October 08)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Abadir and his sister Ira became martyrs. This holy man was a son of the brother of Basilides, commander-in-chief of the royal army of Antioch. Now 'Abadir succeeded his father as commander-in-chief, and he had a mansion wherein he used to pray. And our Lord Jesus Christ appeared unto him at midnight, and He said unto him, "Rise up, and take thy sister 'Ira'Iand get thee into the land of Egypt so that thou mayest receive a crown of martyrdom. And I will command a certain man whose name is Samuel to take care about your bodies, and he shall prepare them for burial"; and He gave him a benediction and went up into heaven with great glory. And our Lord Jesus Christ appeared unto his sister "Ira'I also, and He said unto her, "Hearken unto the voice of thy brother, and do not transgress his command." When she woke from her sleep she trembled exceedingly, and she went to her brother and told him how our Lord Jesus Christ had

appeared unto her, and how He had spoken unto her, and she rejoiced exceedingly; and she agree with her brother not to transgress that command. And they swore to each other that they would go to the land of Egypt, and that they would pour out their blood for the Name of our Lord Jesus Christ, to Whom be praise! When the mother of the blessed ʻAbadir knew this thing, she rent her garments, she and her handmaidens, and they came to ʻAbadir and wept before him, and she adjured him not to become a martyr. And he swore unto her that he would not speak to Diocletian concerning martyrdom, and her heart became quiet, and she ceased from sorrow, and she did not think that he would go to another place to become a martyr. And Saint ʻAbadir changed his apparel that night, and he went forth from his house, and he drew water secretly for those who were shut up in the prison house, until the dawn came. And he commanded the keeper of the gate of the city not to tell this matter to anyone whatsoever, and he said unto him, "If thou revealest this matter to anyone I will cut off your hand with the sword." After this [our Lord Christ] appeared unto him again, and He commanded him to go to Egypt and to become a martyr; and straightway saint ʻAbadir rose up, and took his sister ʻIra'I and they departed to the land of Egypt, and they arrived in the city of Alexandria. And some of the soldiers knew him, and they said unto him, "Thou art our Lord ʻAbadir, the commander-in-chief." And ʻAbadir smiled and said unto them, "Many people tell me this, and I say unto them, I am not ʻAbadir, but only someone like unto him." And again in another place some soldiers recognized him, and they said unto him, "Thou art ʻAbadir," and ʻAbadir said unto them, "I certainly am not ʻAbadir." Then they went forth from the city of Alexandria and came to the city of Great Mesr (Grand Cairo), and they found Saint ʻAbkarazun there, and ʻAbadir knew ʻAbkarazun and blessed him. Then he came to the city of Eshmunen, and foregathered with Samuel the deacon. And on the following day Samuel went with them to the city of ʻEnsena, and they confessed our Lord Jesus Christ before Arianus, governor of Antinoe, and he tortured them severely. And the holy man ʻAbadir prayed and entreated God to strengthen his faith and the faith of his sister ʻIra'I during the torturing. And God took the soul of his sister and carried it to the Jerusalem, which is in the heavens, and she saw the habitation of the martyrs and of the righteous; then He brought her soul back into her body. When the governor was tired of torturing them, he commanded his soldiers to cut off their heads with the sword. And before they cut off their heads Arianus the governor said unto Saint ʻAbadir, "I adjure thee by thy God to inform me whom thou art, and what is thy name, and whence comest thou." And ʻAbadir said unto him, "Swear unto me that thou wilt not change the decree which thou hast decreed in respect of cutting off my head"; and the governor swore unto him even as the holy man had said. And the holy man answered and said unto him, "I am ʻAbadir, the commander-in-chief of the army." And Arianus the governor cried out, saying, "Woe is me, O my lord, it is meet that I should die before thee. Why didst thou not make me to know that thou wast my lord, instead of hiding thyself from me and permitting me to go so far as to condemn thee to all these severe tortures?" And Saint ʻAbadir answered and said unto him, "Fear not, for thou art about to receive a crown of martyrdom. The emperor will seek for me and will not find me, and he will hear that thou hast killed me, and he will punish thee with very great severity, and thou wilt die for the sake of the Name of our Lord Jesus Christ. And now, make speed to finish our martyrdoms." And straightway the governor commanded his soldiers to cut off the heads of ʻAbadir and his sister, and they cut off their heads; and the saints received crowns of martyrdom in the kingdom of the heavens. And [the believers] spread out fine apparel, and wrapped up their bodies therein, and Samuel the deacon took

them and laid them in his house until the days of the persecution were ended; and he built a fine church for them, and many signs and wonders took place through their bodies.

Three salutations to ‘Abadir and his sister.

And on this day also died Sosena. The father of this holy woman was Chelcias (Helkiah), and she was the wife of Joachim, a Jewish nobleman, and one of those who had been carried away captive into Babylon; and all his kinsmen used to come to him to judge their causes. Now Sosena was exceedingly beautiful and she feared God, and her righteous parents taught their daughter the Law of Moses. And she had a fruit-garden (orchard), which belonged to her husband, and she used to go at noon and walk about therein. And in those days there appeared two Rabbans who were hypocrites, such as God spoke of [when He said] “Sin went forth from Babylon through hypocritical Rabbans who said, Let us protect the people”; and these men frequented the house of Joachim. When they saw Sosena walking in the garden they lusted for her, and their hearts went astray and they turned their eyes perversely to her, and they remembered not the judgment of God. Both loved her and both wished to lie with her, but neither told to the other what was in his heart, for they were afraid to declare their lust. And they waited the whole day long to find her, and one of them acting craftily towards his fellow said, “Let us go to our houses for it is the time of evening.” And they passed out [of the garden] and separated from each other and told each other of their desire, and they agreed together upon a time when each would find her [alone], and then they waited for her. And on a day according to her wont, she came with two of her handmaidens, and she wished to bathe in the garden because she was heated and there was no one in the garden. Now the two old men had hidden themselves and they were awaiting her. And she said unto her handmaidens, “Let them bring to me the oil and the soap wherewith to wash myself, and let them shut the doors.” And when her handmaidens were departed, the two Rabbans rose up, and seized her, and they said unto her, “We wish to lie with thee, and if thou refusest we will be witnesses against thee that we found a man with thee.” And Sosena wept, and said, “I am in affliction in every way: If I do [what ye want] I shall die, and if I do not I cannot be saved. It is better for me to fall into the hand of God than to sin before Him.” And Sosena uttered a cry at the top of her voice, and the Rabbans cried out at her, and one of them ran and opened the doors of the garden. When the cries were heard by the members of her house they all ran out and came by way of a side door, and they saw what had happened. And when the Rabbans had told them this matter, all the servants of her house were ashamed, for such a thing had never been heard in connection with Sosena. On the following day all the people gathered together to Joachim, and these two Rabbans came with their hearts of violence, and they declared before all the people, laying their hands upon her head as they did so, “We were walking alone in the garden, and this woman came with two of her handmaidens, and they shut the doors of the garden; and she sent her handmaidens away, and there came out a young man from the place in which he had hidden, and lay with her. And when we ran after him we could not catch him, for the door was open and he had gone out; we seized Sosena, but when we asked her she would not tell us his name.” And the bystanders believed them because they were Rabbans of the people. And Sosena who was weeping, and whose heart trusted in God, looked up to heaven, and cried out with a loud voice, saying, “O God of the world, Thou knowest that they have laid false information against me, and I, behold, I must die, although I have not committed [the sin].” And God heard her petition, and whilst they were carrying her away to kill her, the Spirit of God moved a certain young man called Daniel, and he cried out, saying, “I am innocent of this woman’s

blood." And they said unto him, "What is the meaning of these words?" And he said unto them, "Are ye fools that ye condemn a daughter of Israel to death without making any investigation [of the charge against her]?" And when the council had come back unto the synagogue, they had the two Rabbans brought, and set each at a distance from the other. And Daniel said unto one of them, "By what kind of a tree didst thou see her?" And he said "under a sakinon tree," and the other Rabban said "under a perwon tree." And Daniel condemned them by their own words, and the people blessed God Who had saved Sosena, the daughter of Chelcias (Helkiah); and they slew those two Rabbans according to the Law of Moses.

And on this day also are commemorated 'Erani (Irene) the martyr, and 'Ankuo Maryam, and Stephen his son, and Hannah, and Porphyrina, and Luke the monk.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 29
(October 09)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is commemorated the festival of the birth of our Lord Redeemer Jesus Christ by Mary, the Holy Virgin.

Salutation to the birth of the Flower, Jesus Christ.

And on this day also took place the translation of the body of Saint John the evangelist and apostle, the proclaimer of the Deity.

Salutation to the translation of the body of Saint John the evangelist.

And on this day also became martyrs the holy virgin 'Arsima, and Agatha, and the two virgins who followed them, and many men; and the number of them all was two and seventy souls. Now when Diocletian the infidel was reigning he sought out a maiden of beautiful appearance to marry her. And he commanded certain painters to depart into every country, and to choose for him a maiden of beautiful form and appearance, and they were to paint a picture of her on a tablet for him, and show him all her limb and her movements. When those painters arrived in the city of Rome they discovered a certain nunnery, and they found therein this virgin 'Arsima; and there was in the nunnery none like unto her in her appearance, and there was none who resembled her. And the painters painted a portrait of her and sent it to the Emperor Diocletian. When the emperor saw her portrait he rejoiced exceedingly. And he sent to the kings and governors and bade them come to him for the marriage. When the virgins knew this thing, they wept, and they rose up and went forth from that nunnery entreating God to help them, and to keep them in their virginity; and they came to the country of Armenia, and entered the royal city of Dertades the king. And they dwelt in a certain village camp of nomads in a plain, and their number was five and seventy men and women, besides the nine and thirty virgins. And they dwelt in great tribulation, and they could not find food, and one of them made a . . . and used to feed them by means of the work thereof. When Diocletian sought after 'Arsima he found

her not. And he heard that she was in the country of Armenia, "Take care of her and send her to me." When the virgins heard these words they hid themselves in another city, but certain men went and gave information to the king about them, and Dertades commanded his soldiers to bring the virgin ʻArsima to him with great honor; and when she did not wish to go to him, they dragged her and forced her to come to him. When Dertades saw the beauty of the holy woman he wanted to defile her virginity, but he was not able to do so. And he brought her mother Agatha to her to persuade her to be submissive to the king's command. And when her mother came to her she besought her to endure patiently, and she comforted her, and she exhorted her, and told her and taught her that she must not forsake her true Bridegroom, Who is the Lord Jesus Christ, the Son of the Living God, and that she must not defile her virginity with a filthy pagan and a stranger. When Dertades heard that she had persuaded her daughter to endure patiently, he commanded his soldiers to break the teeth of Agatha her mother. And God gave to the holy woman ʻArsima power and strength over Dertades, the king, and she hurled him backwards, and dragged him along. Now Dertades was well known in battle, for he was exceedingly strong, and the king was put to shame having been vanquished by the virgin ʻArsima; and he commanded his soldiers to cut off the head of Saint ʻArsima. And the soldiers came and dragged her away with ropes, and they cut off her head, and tore out her tongue, and put out her eyes, and they cut off her limbs and hacked her body to pieces. When the king awoke from his fall, and his senses returned to him, he repented the killing of Saint ʻArsima; and when he knew that she was dead he commanded his soldiers to slay all the [other] virgins. And the soldiers came and bored holes in the soles of their feet, and they flayed them, and cast them out [to the beasts]. Now there was one of them who was sick and was lying on her bed, and she cried out to the soldiers and they came to her, and cut off her head with one blow. Thus they all received crowns of martyrdom in the kingdom of the heavens. And they slew all the men who had come with them from the city of Rome, and the number thereof was two and seventy souls; and their bodies were cast out into the desert. After the death of these martyrs a certain devil took possession of the king, and he continued to punish him until Saint Gregory came to him, and prayed over him, and he was healed of his pain immediately, and he believed in Christ. And they took the bodies of the holy martyrs, and laid them in a holy place until the days of the persecution were ended; and a beautiful church was [then] built for them, and signs and great wonders took place through them.

Salutation to Arsima.

Salutation to John the Baptist.

Glory be to God Who is glorified in His Saints. Amen.

Meskerem 30
(October 10)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated the festival of the great commemoration which our Lord and Redeemer Jesus Christ made for the holy and honorable Abba Atnatewos (Athanasius) the apostle, Archbishop of the city of Alexandria. Now at that time the emperor was Constantine the Less, son of Constantine the Great, who denied the One Son, and separated the Godhead of His Father; and he believed in the faith of Arius, the accursed one, and supported his views. And the emperor sent a certain man whose name was Gergewos to the country of Egypt, and he gave him five hundred horsemen; and he wrote for him a letter [to take] with him authorizing him to become Archbishop of Alexandria, and the head of all the country of Egypt, and of all archbishops and bishops. And he ordered Gergewos to support the faith of Arius, and to slay all those who believed in Christ, and those who were obedient unto Him. When Gergewos, the accursed, had arrived in the city of Alexandria he preached his infidelity, but only a very few of the men of Alexandria accepted his words and his polluted preaching. Therefore he killed all the believing men of the city of Alexandria, that is to say a large and innumerable collection of people; and Saint ‘Atnatewos (Athanasius) fled and hid himself for a period of six years. At the end of this time he came forth and went to the city of Constantinople, to the Emperor Constantine the Less, who denied the Son of God, Whose Name be blessed! And he said unto him, “Either restore me to my see, or slay me and let me receive the crown of life of martyrdom.” When the emperor heard these words from him he commanded his soldiers to place the archbishop in a small boat, and to supply him neither with bread nor water, nor with a captain for the boat, and to drive him forth to sea. Now the emperor thought within himself that Saint ‘Atnatewos (Athanasius) would die at sea, either through the foundering of his boat or through hunger and thirst; and the emperor was afraid of him, and [he did this] so that the saint might not rebuke him according as the emperor had commanded. Now although the emperor had not given him bread and water, behold the saint had with him the bread of God, which was from heaven, and the water of life, which flowed down from Him. And although he had no captain in the ship with him, behold, he had with him in the ship He, Who directeth the heaven and the earth by His Word. And the boat wherein Saint ‘Atnatewos (Athanasius) was seated traveled along smoothly and in peace, and the angels bore it along on their wings, and on the third day he arrived in the city of Alexandria. When the believing folk heard that their good shepherd had arrived, they went out to meet him and they welcomed him with lighted lamps, and songs of joy and instruments of music, and they praised God and brought him into the church; and Gergewos the infidel and those who were with him went forth there from. And on that day Saint ‘Atnatewos (Athanasius) made a great festival to God--blessed be His Name! And it was then as now, and they celebrated the festival regularly. Praise be unto God, Who honoureth His chosen one with this honor.

And on this day also they commemorate Saint Gregory, Archbishop of the country of Armenia.

And on this day also took place the calling of James and John, the sons of Zebedee, and on it the martyrs Abba Bula (Pawle), and Maryu, and Petros (Peter), and ‘Asotares [are commemorated].

Salutation to the great teachers of Debra Maryam, ‘Absadi and ‘Aaron of Galilee. [This paragraph is wanting in the Bodleian MS.]

And on this day also died Abba Shalusi. This holy man was an athlete, and pretended to be mad, and his fasting and his praying were in secret, and before men he neither prayed nor fasted. Each morning he used to prepare for himself a small amount of food made of herbs of the desert, and at eventide he ate nothing with the brethren. Now the Archimandrite was Abba Isaac. And all the monks used to marvel at him, but Abba Isaac did not wish him to continue this habit so that he might not cause himself to fall sick. One day there was about to be a festival in the monastery, and Abba Isaac said unto the monks, “Watch him this day and see that he doth not eat before he receiveth the Offering.” When the time for the meal arrived Abba Shalusi wished to separate himself from them, and the monks prevented him from doing so; and he cried out and said unto them, “Let me alone, that I may not die of hunger, and that my transgression may not be on your heads.” And when they would not pay any heed to his cry, he brought out his skull-cap and beat the wall of the church with it, saying, “Mary, my Lady, deliver me from these monks.” And the wall split asunder, and he passed out through the opening, and then the wall joined itself again and became as it was before it split open. And when those who were assembled there saw this wonder they cried out, saying, “Kiryalayson” (Kyrie eleeson) three hundred times. And they found the skullcap that had been thrown out, and they placed it in the church with great honor, and it remained there and worked miracles and healed the sick. When the archbishop heard about it he wished to take away the skullcap so that he might be blessed thereby, and each time he took it away it returned to the monastery. Now this happened three times. And this monk after many days like this day died in the desert.

Glory be to God Who is glorified in His Saints. Amen.

THE SECOND MONTH

TEKEMT 01
(October 11)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the holy woman Anastasia became a martyr. This woman was a fighter; she was a native of Rome and her parents were Christians. They brought her up in all honor, and trained her in a manner befitting her noble rank, and they taught her everything, which was beneficial for her soul and body, and also the doctrine of the Church. When she arrived at woman's estate her parents wanted to give her in marriage, but she did not desire this thing, for from her youth up she had craved for the garb of the ascetic life; and she chose the spiritual fight which is the garb of the holy ascetic life. And she entered one of the nunneries where virgins were received in the city of Rome, and she put on the nun's garb, which is the garb of angels. And she made her body to toil with the labor of constant prayer, and with strenuous contending, and with hunger, and with thirst, and with cutting out from her heart and soul every thought concerning this world. In those days she used to fast the whole of every second day throughout the whole year. And during the great fast of the Forty Days she did not eat except on the first Sabbath (Saturday) and on the first day of the week (Sunday) after the mid-day prayer. In those days her food was dry bread and salt, and during all the days of her life as a nun she never ate any food, which had been cooked by fire. Now there was another nunnery of virgins near her nunnery, and the day of the festival in the nunnery approached. On that day the abbess took certain virgins from the nunnery, and among them was this virgin Anastasia, and they went to celebrate the festival in the neighboring nunnery. As they were going along the road this holy virgin saw some soldiers of the Emperor Decius, and with them were certain Christians whom they were dragging along. And her heart became inflamed with spiritual love, and she cursed them, saying, "O men of sluggish hearts, and infidels, why do ye act thus towards those whom God hath created in His own form and image, and for whom He hath given Himself?" Having said these words the soldiers were wroth with her, and they seized her, and brought her before the governor. And the governor asked her, saying, "Is it true that thou art a Christian, and that thou worshippest Him that was crucified?" And she confessed Christ before the governor and did not deny Him. Then the governor tortured her with severe tortures; he heaped fire on her body, and then he hung her up head downwards, and had a fire lighted under her; but although she was suffering great torture she did not turn from her faith. And after this the governor commanded his soldiers to cut off her head with the sword; and those who were there marveled at the fortitude of her soul. And she prayed a long prayer, and she stretched out her head to the sword, and they cut off the head of Saint Anastasia, and she received a crown of martyrdom in the kingdom of the heavens.

And on this day also are commemorated Saint Haritan (Cheriton), and Susannah the virgin, and Mary the sister of Lazarus.

Glory be to God forever. Amen.

TEKEMT 02
(October 12)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the great Saint Abba Severus, Archbishop of Antioch, came to the country of Egypt; now this took place in the days of the Emperor Eustathius, who was a wicked emperor. And the empress was a woman holding the right Faith, and she loved Abba Severus, and she placed in him very great confidence; but the emperor did not turn from his evil counsel and he wanted to kill Abba Severus. When the God-loving empress knew that the king wished to kill Abba Severus secretly, she besought the holy man to save himself, but he did not want to go away, and he said unto her, "I am ready to die for the sake of my Lord Jesus Christ." And the empress urged him with many fervent entreaties, and certain God-loving brethren entreated him also, and he went forth from that city; and certain of the brethren who were with him fled to Lower Egypt. When the emperor had sought for him and had found him not, he sent soldiers to seek him out and to bring him to him. And God hid him from them, and they found him not, and yet he was nigh unto them, and he walked about in their midst and they did not see him when he was in that place wherein the soldiers of the emperor lived. When Abba Severus came to Egypt he went about secretly from place to place and from monastery to monastery, and God wrought by him great signs and wonders. One day he arrived in the desert of Scete, and he entered into the church of Saint Abba Macarius in the guise of a traveling monk, and at that moment the priest was offering the incense of sacrifice at the altar, and he was censing the people. Afterwards he read the Book of the Gospel, and then he lifted off the covering and looked for the Offering on the paten, but it was hidden from him and he could not find it. And he wept, "O my brethren, I know not whether this thing hath happened because of some sin of mine, or because of some sin of yours, but I cannot find the Offering on the paten, and It is hidden from me"; and the people wept because of this. And straightway the angel of the Lord appeared unto the priest, and said unto him, "This hath not happened because of thy sin, and this Offering hath not disappeared because of the sin of the people, but because thou hast acted stupidly, for thou hast dared to offer up incense and our Offering whilst the Archbishop Abba Severus is standing outside the sanctuary in a corner of the church." And the priest said unto the angel, "Where is he?" And the angel pointed with his hand towards him, and he knew Abba Severus by the grace of the Holy Spirit. When the priest came to him Abba Severus commanded him to finish the service of the Offering. After this the priest brought Abba Severus to the sanctuary with great honor. And when the priest had gone up to the altar he found the Offering on the paten as before, and the priests marveled and praised God. After this Abba Severus went forth from that place and came to the city of Seha, and he dwelt there with a certain rich man who was a lover of God, and whose name was Dorotheus; and he lived with him until he died on the twenty-fourth day of the month of Yakatit.

And on this day are commemorated Takla Sama'et and Heriacus (Cyriacus?).

Glory be to God Who is wonderous in His Saints. Amen.

TEKEMT 03
(October 13)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father Abba Simeon, the fifty-first archbishop of the city of Alexandria. This father was the son of one of the elders of the city of Alexandria, and his parents were Orthodox Christians. From his earliest childhood he sucked the milk of the Orthodox Faith, and he learned the doctrine of the Church. And he determined within himself to assume the monastic garb, and he went out from the city of Alexandria and departed to the desert of Scete, and he became a monk in the monastery of Abba Jacob, who was archbishop before him. And he dwelt with him many days, and he made his body to be emaciated through the strenuousness of his ascetic exercises, and by his excessive contending. And when Abba Macarius, the second of the name, was appointed archbishop, he received from Abba Jacob the story of his bold strife, and of the strenuousness of his ascetic practices, and he dwelt with him until Abba Jacob his father died. And he chose many priests, and the bishops and priests and deacons assembled together, and all the elders, and Divine Love moved them, and they made this holy father Abba Simeon archbishop because they saw the excellences of his natural disposition and character. When they saw that he had dwelt with the two archbishops who preceded him, they seized him, and they made him archbishop on the throne of Saint Mark, apostle and evangelist. In administering his see he followed the Divine path, and he was well pleasing unto God, and he protected his people in the keeping of the Law of the Right Faith. During the days of his rule the Church was quiet and at peace. And this father fell sick of a grievous disease in his foot, and he entreated God to give him rest from the pain thereof; he only remained in his office for five months and a half, and he died in peace.

And on this day the new Saint George became a martyr.

And on this day also are commemorated Nineveh and its people and its tribes, and Macarius, and Theophilus, and Eumara, and Gregory, bishop of Armenia, and Saint Theodora, the daughter of the Emperor Arcadius, the son of Theodosius the Great.

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 04
(October 14)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Bacchus and his companion Saint Sergius became martyrs by the hands of the wicked Antiochus, governor of Syria. Now this took place when the Emperor Maximianus seized these saints, and tortured them with sever tortures after he had cast off their belts, for they were soldiers. After this he sent them to the country of Syria, to Antiochus the governor, who shut Saint Bacchus and Saint Sergius up in prison. And he commanded his soldiers to hang him up and to hack him with knives, and to hang stones about his neck, and to cast him into the River Euphrates; and they did to him according as

the king commanded. And God protected the body of Saint Bacchus, and brought it through the sea to the coast. And there were near him two anchorites and ascetics, the name of the one being Mama, and that of the other Baba, and unto those brethren the angel of the Lord appeared and commanded them to go and carry away the body of Saint Bacchus. And they went according as the angel of the Lord commanded them, and they found the body of Saint Bacchus, and by the side of it were a lion and wolves protecting it. And these animals which were wont to eat only the flesh of men and animals had sat by it for one day and one night, and they had been commanded by God Most High to protect the body of Saint Bacchus. And these holy men took up the body of the saint with great honor, and they sang hymns before it until they came to their cave where they buried it.

Salutation to Bacchus, and Baba, and Mama.

And on this day Saint Ananias, the preacher, one of the two and seventy disciples, became a martyr. This holy man was Bishop of Damascus, and it was he who baptized the Apostle Paul, our Lord having appeared to him on the road to Damascus, and it was he whom the Apostles appointed bishop, and who was sent by them to the city of Damascus. He had at first dwelt and preached in the house of Gabriel. And he healed very many sick people, and converted many to the Faith of our Lord Jesus Christ. After he had baptized Paul the Apostle Lucianus the governor seized him and flogged him with leather whips until his blood flowed down to the ground. And they beat his temples with iron rods, and they burnt his breast with torches of fire. After this they took him outside the city, and the governor ordered his soldiers to stone him, and they stoned him, and he delivered up his soul into the hand of God.

And on this day also are commemorated the righteous saints Romanus, and Gabra Krestos, and John the eunuch, and the consecration of the church of Senhar.

Salutation to Gabra Krestos.

And on this day also is commemorated the death of the kings ‘Abreha and ‘Asbeha who reigned together over ‘Aksum in Ethiopia. Salutation to kings ‘Abreha and ‘Asbeha.

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 05
(October 15)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father Abba Paul, Archbishop of Constantinople. This holy man was a disciple of Abba Alexander, Archbishop of Constantinople, his predecessor, and when Abba Alexander died this father was appointed in his stead. When he had taken his seat on the archiepiscopal throne, he excommunicated the Arians and expelled them from Constantinople and from the whole district. When the Emperor Constantine died, his son Constantine reigned over Constantinople, and his brother reigned over the city of Rome; now this Constantine loved Arius, and he believed his polluted belief. When the emperor heard that Saint Abba Paul had excommunicated the Arians, and had exiled them from the

city of Constantinople, he was exceedingly sorry, and he said unto Saint Paul, "Henceforward let the Arians alone, and excommunicate them not." And the archbishop did not obey his words, and therefore Constantine was wroth with him, and he exiled him from the city of Constantinople, just as he had exiled Abba Athanasius from the city of Alexandria before him. And the two archbishops Paul and Athanasius foregathered in the city of Rome with Saint Abba Julius, the Archbishop of the city of Rome, who accorded them a splendid and a loving reception. And he wrote for them a letter to the Emperor Constantine, and he said concerning them, "They are learned, and righteous and Orthodox men, and it is meet for thee to receive them and to honor them." When the Archbishops Abba Paul and Abba Athanasius had arrived in the city of Constantinople, and the emperor had read the letter of the Archbishop of the city of Rome, he was afraid of them, and he received them and placed them in their offices, and waited to deal with them for a few days, and after this he exiled them. And they returned to the city of Rome, to the Archbishop Abba Julius, and they told him how Constantine had treated them, and how he had exiled them a second time. And Julius took them and brought them to the Emperor Kuenseta (Constans), the brother of Constantine, and told him how his brother had treated them. And Kuenseta (Constans) wrote a letter to his brother, and commanded him to receive them, and he said unto him, "If thou dost not receive them there will be no peace betwixt thee and me, henceforward." And the archbishop also wrote unto him a second letter, and Constantine accepted the letter of his brother Kuenseta (Constans) and the letter of the archbishop, and he set the two archbishops in their offices. When certain men slew the Emperor Kuenseta (Constans) in the city of Rome, his brother Constantine turned, and he exiled Saint Paul to the country of Armenia, and shut him up in prison there for a few days. Then the Emperor Constantine sent a letter to one of the followers of Arius, and he said unto him, "Kill Paul in the prison house." And that man who was an infidel came to the holy man by night, and strangled him, and he died in peace; and all the days of his life were forty years.

And on this day died Saint Cyriacus the martyr and Hannah his mother; now he was condemned to death by Elianus (the Emperor Julian according to the Bodleian ms.) because he was a bishop. When he confessed Christ, Elianus commanded his soldiers to cut off his right hand, saying, "This is thy hand wherewith thou writest, and wherewith thou dost prevent men from worshipping idols"; and Saint Cyriacus said, "Thou hast done well, O thou dog lacking understanding." When Elianus heard this he commanded his soldiers to boil some lead and to pour it into his mouth, and he made them lay him upon a red-hot iron bed. And they strewed over him red-hot burning coals, and they rubbed salted fat into him, and they beat his belly and his back with rods until his bones broke. And the righteous man endured these tortures patiently, and he prayed in the Hebrew tongue, saying. [Here follows a transcript into Ethiopic letter of fifteen words in which the saint beseeches Adonai, the God of Death, to keep death from him.] Then Elianus commanded them to release him, and he lay him down in the prison house. And Elianus made them bring Hannah, the mother of Cyriacus, and he commanded them to suspend her by her hair, and to scrape her with shards for three hours. And he also commanded them to burn her body with fiery torches, and whilst praying she delivered up her soul. Then Elianus commanded them to bring Saint Cyriacus, and to cast him into a large pit wherein were serpent and vipers, but none of them injured him. And when 'Admon (Admonius), whom Hannah had saved for Christ, saw this he cursed the king and reviled his gods; and forthwith Elianus commanded them to cut off his head with the sword. And the holy man stretched out his neck, saying, "O God of Cyriacus, receive my soul"; and he finished his

martyrdom. And Elianus commanded his soldiers to cast Saint Cyriacus into a vessel of boiling oil, and he also commanded them to drive a spear through his breast, and thus he ended his testimony and died in peace on the day of the Sabbath.

Salutation of Cyriacus, who informed the Empress Helena concerning the place where the Cross was to be found; the knowledge of this place he had obtained from his father.

Salutation to Hannah the martyr, and salutation to ‘Admon (Admonius).

And on this day are commemorated James the apostle, the son of Alphaeus, and “Adrawos, and ‘Awaras, and ‘Aldrakwos the martyrs, and ‘Endronos (‘Adronos?).

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 06
(October 16)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy and righteous woman Hannah, the prophetess - mother of Samuel the prophet. This holy woman was of the tribe of Levi, and Elkanah, the son of Tarhem (Jeroham) married her, now he had another wife whose name was Penana (Peninnah), but Hannah could not bear children because she was barren. And Peninnah was always reviling Hannah because of her failure to have children, and because she was barren. And Hannah wept and would neither eat nor drink, and Elkanah her husband tried to comfort her, but she would not receive comfort from him. And she went up into the house of God in the days of Eli the priest, and prayed and wept before God, and vowed a vow to God, saying, “O God, if thou wilt give me a son, I will dedicate him to Thee.” And Eli the priest was watching her as she stood praying, and making supplication silently, for she was praying in her heart; and Eli the priest thought that she was drunk with wine, and he was wroth with her, and he rebuked her and said unto her, “Why dost thou drink wine, and come hither to the house of God?” And she said unto him, “I have not been drinking wine at all, I am suffering, but in my heart, because I have no son.” And Eli the priest comforted her, and blessed her, saying, “Go in peace; the God of Israel shall grant thee thy petition”; and she believed his word, and she went to her husband, and she conceived and brought forth a son, and she called his name “Samuel,” which is, being interpreted, “God hath heard me.” And when she had taken him from the breasts, she took him up to the house of the Lord, even as she had vowed, and she brought him to Eli the priest, and made him to know that she was the woman who had prayed to God and entreated Him to give her a son. And she said, “Behold, God hath heard my petition and hath given me this son; and behold, I have brought him to God so that he may minister in His house all the days of his life.” Then she praised God in that well-known hymn of praise, which is the third of the hymns that are written at the end of the Psalms of David the prophet. And she lived after this and was well pleasing unto God, and she died in peace.

Salutation to Hannah.

And on this day died Saint Abba Pantaleon of the cell. This holy man was the son of noble folk, who were among the great ones of Rome, and who sat on the right hand of the emperor. When his mother had weaned him she took him to a monastery where he grew up in wisdom and exhortation, and fasting and prayer. Then he traveled to the country of Ethiopia with Nine Saints in the days of 'Al'ameda the king, the son of Sal'Adab the king, and they lived in Bet Katin. Then they separated, and Abba Pantaleon went up to the top of a little mountain, and he made himself a cell which was five cubits long, and two cubits wide, and three cubits deep; its roof was a single stone, and it had no door, but only a small opening. And he stood on his feet for a period of five and forty years, without sitting down, and without lying down to sleep. He ate and drank so little that his skin cleaved to his bones, and his eyelashes were worn away by his tears. And he continued to work innumerable miracles in healing the sick and in opening the eyes of the blind. One day he planted a tree at dawn and by the time the evening came it had grown very tall, and had dried up, and his disciple had prepared (?) it and burned it, and tied up the charcoal in his garment and taken it for the censer. When Caleb was going forth to wage war against another king, he came to Abba Pantaleon and embraced his cell, and told him his trouble. And Abba Pantaleon said, "Go in peace, for God is able to do all things, and He shall give thee victory over thy enemy"; and to return safely and in peace. When Caleb the king had come to the country of Saba, he made war on the people thereof, and he slew them all and conquered them, and there were not left any who were not scattered like leaves. And all those who saw Saint Abba Pantaleon testified concerning him, saying, "We saw Abba Pantaleon standing with us in battle, and he was overthrowing our enemies." When Caleb the king returned, having conquered the King of Judah, he forsook his kingdom, and became a monk with Abba Pantaleon. When Saint Abba Pantaleon had finished his strife, our Lord Jesus Christ came to him and made a covenant with him concerning him that should call upon his name, and celebrate his commemoration, and write an account of his contending; and He said unto him, "It is now sufficient for thee; go to thy rest." And straightway his bones broke and he died in peace and was buried in his cell.

Salutation to Abba Pantaleon as the perfect man.

Salutation, twofold, to Abba Pantaleon who caused the death of 5050 warriors in the battle.

Salutation to Abba Pantaleon in his cell.

And on this day also the saints Rewak and Antonius, Bishop of Bana, became martyrs. Salutation to the same.

And on this day also is commemorated Habakkuk the prophet, the interpretation of which name is "Teacher." This holy man was of the tribe of Simeon. Joseph begat Yosafet. He saw and prophesied before the Captivity that the King of Babylon and his soldiers would surround Jerusalem and destroy the Temple; and he wept much and groaned greatly because thereof. When Nebuchadnezzar the King of Babylon came to Jerusalem and besieged it, this righteous man fled to the country of Mestirakina, and he departed seeking for the land of Ishmael. And when the captives returned from the city of the Chaldeans, that is to say, those who had gone thither from the city of Jerusalem and from Egypt, this righteous man was living in his own habitation, and was ministering unto those who were gathering in the harvest from the fields. When he had taken food to carry to the reapers, he spake unto the men of his house, saying, "I am obliged to go to a city which is afar, but I will return speedily. If I tarry, take some food for the reapers and carry it to them." And

as he was going along having with him the food which he was to carry to the reapers, straightway the angel of God seized him by the hair of his head, whilst the food was still with him, and brought him to the cave of the city of Babylon wherein Daniel the prophet lived, now he was lying down before the lions, and Habakkuk brought the food to him and he ate. Then the angel took him by his hand and brought him back to the land of Israel, and straightway he stood up by the side of the reapers who were still eating their meal. And he never told any man what had happened to him. He thought that the people would return speedily from the city of Babylon, but he died and was buried in the tomb of his fathers many years before the return of the people. This prophet prophesied to the men of the country of Judah, saying, "Ye will most certainly see the Gentiles despoiling the sanctuary." and it came to pass even as he said. And he also prophesied and said unto them, "Ye shall afterwards see the glory of God." And he also prophesied and said, "The sanctuary shall be rooted up, and shall be given unto an alien people." And he said, "The covenant of the altar shall be rent and shall be split up into small fragments, and the top of two pillars shall be carried away, and none shall know whither they have gone. And the angel must take them into the place wherein is planted the wood of the Cross of their Lord, so that God may be known in the desert, and He shall judge those who war against them, the Serpent of olden time." And everything has been fulfilled even as he prophesied. [See Habakkuk 2, 3.]

And on this day also Saint Dionysius, Bishop of the city of Athens, became a martyr. This holy man was a native of Athens, and he excelled all the men thereof in honor (or glory), and in understanding, and in wisdom, and in learning; now he was one of the counselors in the Council of learned judges in the city of Athens. Paul the apostle taught him, and baptized him with Christian baptism, and made him Bishop of the city of Athens. And he composed many discourses, and among these was one for the eve of the Sabbath (Friday), which treated of the Crucifixion of our Lord Jesus Christ. One day this holy man was sitting in the House of Wisdom of the city of Athens (now it was the day whereon the learned were to hold a meeting therein), and he was sitting upon the throne of state, for he was the chief of all the wise men, and the other wise men were assembling, and at the moment of noon the sun became dark, and the earth quaked, and all the people were terrified and feared greatly. And they asked Saint Dionysius and said unto him, "Master, make us to know what hath happened in the world." And he took up a book about the world of nature, and he looked at the balance in his mind and understanding, and he enquired concerning the rising of the sun, and the moon, and the stars, and he found that they were all in a settled state, and that they had not moved from their courses. Similarly he looked at the great sea and saw that it was surrounding all the ends of the world, and he found that it too was in a state of peace and quietness. Then he took up an astrolabe and looked into it, and behold God, 'El-Maknun, that is to say, the "Hidden," the Creator of the heavens and the earth, came down from the heavens upon earth. And His own people rose up against Him, and crucified Him. And straightway he rent his garments and sorrowed with a great sorrow. And the councilors and the wise and learned noblemen asked him to reveal unto them what had appeared unto him in respect of the darkness which had taken place at noon, and concerning the earthquake; and he told them everything which had taken place; and when they heard this they feared with a great fear. And he commanded his disciple Josephus to write down everything that had happened during that hour, and the name of that day, and the name of that month, and the name of that year; and Josephus wrote down everything that happened according to the command of Dionysius. And he also wrote upon all the gates of their idols which were in their houses, "God 'El-Maknun,

that is to say, the 'Hidden,' hath come down from heaven." After fourteen years the Apostle Paul came to the city of Athens, and he preached therein, by the help of our Lord Jesus Christ, the Son of the Living God - blessed be His Name! [And he preached how He came down] from heaven, and His Incarnation by our Lady Saint Mary the Virgin, and His Passion, and His Crucifixion, and His Resurrection, and His Ascension into heaven, and His second coming to judge the living and the dead. When the men of Athens heard the preaching of Saint Paul the Apostle, they marveled exceedingly and they ran and told Saint Dionysius about it. And they said unto him, "A certain man came into our city this day, and preached unto us a new god whom we do not know, and whom our fathers before us did not know." And Dionysius sent a messenger who brought the Apostle Paul to him, and he said unto him, "Who is this new god whom thou hast preached in our city?" And the Apostle Paul answered and said unto him, "Whilst I was passing through the open spaces of your city I found written upon the doors of the houses of your idols the words, 'God 'El-Maknun,' that is to say, the 'Hidden God,' hath come down from heaven; this is He of Whom I have preached unto you." And straightway Saint Dionysius commanded his disciple [Josephus] to bring unto him that document which he had written fourteen years ago; and he brought it to him. And Dionysius asked the Apostle Paul, saying, "When was the sign of Him Whom thou preachest [made known]?' And Saint Paul the Apostle answered and said unto him, "On Friday, in the month of Adar, which is the seventeenth day of the month Megabit, at noon, our Lord Jesus Christ was crucified, and the sun became dark, and the earth quaked at that moment." When they heard this they all believed on our Lord Jesus Christ, and they bowed down at the feet of the Apostle Paul, and he baptized them with Christian baptism, and he made Saint Dionysius bishop over them. Now this Saint Dionysius is he who translated the Ordinances of the Church. After this he went to the borders of the West in the days of the Apostles, and he performed many signs and wonders. And the Emperor Domitian, the infidel, seized him and inflicted severe tortures upon him, and then he cut off his holy head with the sword; and Dionysius received the crown of martyrdom in the kingdom of heaven. After they had cut off his head he walked to stadium holding his head in his hands. And the Emperor Domitian also cut off the heads of Josephus and Urianus, the disciples of Saint Dionysius.

Salutation to Dionysius, the friend of 'Entona (Antonius), Bishop of the city of Bana.

Salutation to Josephus and Urianus.

On this day also 'Entona (Antonius), Bishop of the city of Bana, became a martyr.

And on this day also is commemorated Enos, the son of Seth, who was the first to call upon God. He lived 190 years and begat Cainan; and all the days of his life were 620 years, and he died at the beginning of the Sabbath.

Salutation to Hermolaus the priest, and to his brother Heracletus, and to his brother, the bishop, and to Pantaleon who, when he prayed whilst the king was cutting off their heads, caused an earthquake.

Salutation to father Bestalota Mika'el, the blood of whose body was found to be liquid when it was translated to a second tomb.

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 07
(October 17)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father ***Abba Pawli*** of the city of Tamaw. This holy man became a monk and a fighter in his early years, and he dwelt in Debra 'Ensena [near Asna] in Upper Egypt, and his disciple Ezekiel was with him, and this man became a witness to the excellences of his master, and to his ascetic combats. This holy man Abba Pawli contended strenuously because of his love for Christ, and he killed himself seven times. The first time he hung himself upon a tree head downwards, and he remained hanging there for forty days and forty nights until his blood flowed from his nose, and he yielded up his soul. And God raised him up from death by His power. The second time he cast himself into the waves of the sea, thinking that the large fish and the tiger-fish would assuredly devour him. Now the tiger-fish would not touch him at all, and he remained submerged in the water for many years and he died. And our Lord Jesus Christ raised him up from the dead a second time. The third time he cast himself into the sand and died, and our Lord raised him up. The fourth time he threw himself down from the top of a high hill and rolled down it, and the side of the hill was covered with stones as sharp as knives, and they pierced his temples and every part of his body, and he died straightway; and Ezekiel his disciple wept over him, and our Lord Jesus Christ came and comforted him. The fifth time he threw himself from the top of a high tree on to a large stone, which was as sharp as a sword, and he was split up into two pieces and died; and the Lord raised him up. The sixth time he tied his head to his feet and he remained in this position for forty days and forty nights, and died; and the Lord sent unto him an angel who raised him up and comforted him. In this manner this holy man tortured himself six times and died six times, and each time he died our Lord raised him up. The seventh time he stretched out his legs over a deep well, and stood there for forty days and forty nights and died there. And our Lord Jesus Christ appeared unto him, and raised him up from the dead, and strengthened him, and said unto him, "O my beloved Pawli, hast thou not toiled enough and killed thyself often enough?" And Pawli said unto Him, "Leave me, O my Lord, to toil for Thy holy name's sake, even as Thou Thyself hast toiled for the race of the children of men. Thou art God, and the Son of God, and Thou didst die for our sins; as for us we are not worthy that Thou shouldst toil for us"; and our Lord comforted him, and strengthened him, and went up into heaven. When the holy father Abba Besoy went to Debra 'Ensena, he met Abba Pawli. And our Lord Jesus Christ appeared unto Pawli and said unto him, "Thy body shall be with the body of Abba Besoy"; and when Saint Abba Pawli died, they placed his body with that of Abba Besoy, even as our Lord Jesus Christ had told him. When they wanted to carry the body of Saint Abba Besoy to Debra Scete, that is to say Debra Abba Mararius, they took the body and laid it in a ship, and left behind the body of Abba Pawli. And the ship stood still and would not move, but when they took the body of Abba Pawli and laid it with that of Abba Besoy in the ship. straightway the ship moved and brought them to Debra Scete, where the body of Saint Pawli and the body of Abba Besoy remain until this day in the Church of Abba Besoy.

And on this day also Minas, and Hasina [and Cyprian, and Justina] became martyrs.

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 08
(October 18)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Metra the old man became a martyr, and many others were martyred with him. This saint was a native of Alexandria, and he was a believing Christian. When Decius the infidel reigned he established the worship of idols, and afflicted all Christian people, and his Edict came to the city of Alexandria, and he afflicted all the people thereof and poured out their blood. And Saint Metra was accused of being a Christian before the governor, and the governor had Saint Metra brought before him, and he held the matter to be serious. And Saint Metra confessed our Lord Jesus Christ, and proclaimed that He was God. And the governor said unto him, "Worship the gods and the idols, and I will give thee much money"; and Saint Metra did not trust his promise greatly, and he said unto him, "May thy promise and thy money go with thee to Sheol!" And the governor was wroth with him, and he said unto him, "I will punish thee with great severity"; but the saint was not afraid of his tortures, and he did not turn from his good counsel. On the contrary he said unto him, "I worship my Lord Jesus Christ, the Creator of the heavens and the earth, and how could it be right for me to forsake Him and to worship idols which are made of stones and woods? They see not, and smell not, and walk not." And the governor was wroth with him, and he commanded his soldiers to beat him very severely. Then he hung him up by his arms, and the soldiers slit his face and his temples with dry reeds, but our Lord Jesus Christ healed his wounds, and raised him up whole and unharmed. When the governor was tired of torturing him he commanded his soldiers to cut off his head, and they cut off his head with a sword outside the city, and he received the crown of martyrdom in the kingdom of heaven; and many people suffered martyrdom at the same time. Salutation to Metra.

And on this day Saint Bacchus and Saint Pelagia became martyrs.

And on this day also is commemorated Abba Hor the martyr.

And on this day also are commemorated Abba Bula, and Susannah, and her children the martyrs in the city of Semwah, and Saint Agathon the anchorite. Salutation to the brothers of Susannah, and to Hor, and to Agathon.

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 09
(October 19)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father Abba Liwaryos (Liberius), Archbishop of the city of Rome. This holy man was righteous, and excellent, and pure, and a monk from his earliest

years, and he grew old in the Ordinances of the Church, in which he was learned; and he fulfilled all the Law and Doctrines of the Church. And the people chose him and appointed him Archbishop of the city of Rome, and he sat on the throne of Peter the Apostle. And having sat on the throne of Peter the Apostle, the chief of the Apostles, he followed a righteous course and was well pleasing unto God, the Most High. And he taught the people at all times, and he admonished those who transgressed the commandments of God, and turned them into the way of God. When Constantine the Less was dead the wicked Julian reigned after him, and this wicked Julian denied Christ and afflicted the Christian people. And he threatened Saint Basil, saying, "I am going to lay waste the churches of the Christians and destroy them," but God destroyed Julian the infidel through the prayer of Saint Basil. It was then that God sent the honorable Saint Mercurius, the martyr, and he destroyed that serpent. Now Saint Basil stood before a picture of Saint Mercurius, and he said unto him, "This infidel told me that he would destroy the churches, therefore I beseech thee to kill him in the war"; and Saint Mercurius in the picture nodded his head as if to say, "Yea, I will." This Julian the infidel was the son of the sister of his father Constantine, and he opened the temples of the idols and afflicted the Christian people, and tortured very many of them. And this Saint Liwaryos (Liberius) came from the city of Rome to the city of Caesarea, and he visited Saint Basil, and the two agreed together to go to the city of Antioch, and they visited Julian the infidel and turned him from his apostasy and error. Now these two men had known him from their youth, when they were fellow-learners in school with him; and they rose up and journeyed and arrived in the city of Antioch where the Emperor Julian was. And having stood up before him they wanted to speak to him and to turn him from his error. And he said to them, in mockery of our Lord Jesus Christ, "Where did ye leave the son of the carpenter?" And Saint Basil answered and said unto him, "We left Him making a coffin for thee, and when thou art dead they will bury thee therein in hell." And Julian was wroth with them, and he commanded his soldiers to shut them up in prison; and they shut Saint Basil and Saint Liwaryos (Liberius) up in prison. And Saint Liwaryos (Liberius) saw a vision in his sleep, and in it he was in prison, and Saint Mercurius said unto him, "Verily I will not permit this infidel to utter blasphemies against my God." And Saint Liwaryos (Liberius) woke from his sleep and told Saint Basil of the vision, which he had seen; and Saint Basil had also seen the same vision. Afterwards came the news of the killing of Julian the infidel, and after him Womanyos reigned, and he believed on our Lord Jesus Christ. And he brought the saints out of prison, and they departed, each of them, to his see. Now it was Saint Mercurius who killed Julian the infidel at the entreaty of Saint Basil. And Saint Liwaryos (Liberius) departed to the city of Rome, and he debated fiercely with the followers of Arius, and he excommunicated them and exiled them from his see. And he followed a righteous course, and was well pleasing unto God, and he died in peace, after ruling his see for six years. Salutation to Liwaryos (Liberius).

And on this day died Abba Athanasius, Archbishop of Antioch. This holy man was a monk, and anchorite, and one who served the Lord his God strenuously, and he was sincere and humble and perfect in all good works. And all the bishops came to him to make him archbishop, and they sent to the Maphrian (i.e., the head of the Jacobite Church), the Bishop of the city of Seleucia, saying, "Behold, our father the archbishop, Abba Michael, is dead, come quickly and speedily so that we may appoint an archbishop. We have chosen a righteous man who is suitable for this holy office, and we are all waiting for thee, for there is none save thee who can appoint him, according to the Ordinances of our Fathers." And having waited for the arrival of the Maphrian, the bishop, now they had

waited for a period of fifty days, they appointed Abba Athanasius, and they departed each to his seat. And the Maphrian came according as the bishops sent to him, and when he arrived at the city of 'Amid (Diarbakr) on the frontiers of Syria, he met the bishops of Antioch, and they told him that having waited for his arrival fifty days they had appointed an archbishop. When the Maphrian heard this he was exceedingly wroth and said, "Is it thus that ye violate the law which is between us and you?" Having thus said he anathematized everyone who should mention the name of Abba Athanasius, whether at the service of the Offering or at the beginning of incense; having thus spoken he returned to his city. When Athanasius heard this thing he was exceedingly sorry, and he said unto his disciple, "O my son, be obedient unto me, and do what I say unto thee so that my soul may be blessed, I am going afar off for one year, and if my people seek for me tell them, 'He is in his cell'; and do thou command them with my voice, bind and loose"; and his disciple said unto him, "I will." And Abba Athanasius arrayed himself in poor raiment, and he traveled on foot until he came to the city of Seleucia, and he knocked at the gates of the bishop, and the gatekeeper said unto him, "What dost thou want?" And Athanasius said unto him, "I wish to receive the blessing of my father the bishop." When the gatekeeper had told the bishop he brought Abba Athanasius, and the bishop said unto him, "Whence art thou?" And he said unto him, "I have come from the country of Syria, lacking daily bread and raiment, so that I may die under the shadow of thy prayer." And the bishop said unto him, "Art thou a priest or a deacon?" And he said, "Neither." Then the bishop called the steward and commanded him to place him with the monks. And Abba Athanasius performed every kind of household work, even to the drawing of water, and the carrying away of the dung of the horses and the mules, and the lighting of the fire, and there was no kind of work for the brethren which he did not perform. When he had finished the work in the bishop's house he used to go to the houses of the monks, and draw water for them, and light fires, and clean the houses, and at length the brethren loved him dearly and regarded him as a heavenly angel, and then they entreated the bishop to make him a deacon. And on the first day of the week the bishop went into the church and called Abba Athanasius in order that he might appoint him a deacon, but Athanasius wept bitterly and said unto him, "Leave me, Father, I am a poor man, and I am not fit for this grade." When the bishop seized him with vigor, Athanasius said unto him, "Forgive me, Father, for I am a deacon, but on account of my many sins I have abandoned ministration." When the bishop heard this he marveled at his patient endurance; and for six months Athanasius continued to perform the duties of a deacon. When the bishop saw his great intelligence (or knowledge) he wished to appoint him to the work of a priest. And the first day of the week the bishop came into the church, and he called Athanasius and said unto him, "The Holy Ghost hath called thee this day; I am going to appoint thee a priest." When Abba Athanasius heard him, he fell down at the feet of the Father in tears, and he entreated him to let him alone. When he knew that the bishop would not excuse him, he said unto him, "Have mercy upon me; I am a priest." When the father and the monks heard this they rejoiced in him and honored him exceedingly. When the bishop saw the wisdom of his words and the zealousness of his ministration, he wished to make him a bishop of a city the bishop whereof was dead. And he summoned the archbishops, and the bishops, and the priests, and the deacons, and the monks, in order that they might appoint him on the first day of the week. And he called Abba Athanasius and said unto him, " This day God hath called thee to the grade of the episcopate of such and such a see." And when Athanasius knew that he would not excuse him, he wept bitterly and told them that he was Athanasius Archbishop of Antioch, and he related to them the history of his coming in secret. When the father

heard these words from him he put off his crown and fell down upon the earth and became as one dead for a long time. Having raised himself up, he cried out to the bishops and the people, and said unto them, "O my brethren, tell me what I shall do, for at this moment I am afraid that fire will come down from heaven and consume me, and that the earth will open her mouth and swallow me up. Is it a desirable thing that Athanasius Archbishop of Antioch should serve the dung of horses like a slave?" When the bishops and the people heard these words they bowed low before him and kissed his hands and his feet. Then the bishop commanded the bishops to bring fine apparel of the priesthood, and the cross and the staff of the priesthood, and they seated him upon the throne, and the bishops carried him and his throne upon their shoulders, and they brought him into the church, and they carried him round about it thrice, saying, "Akseyos, Akseyos, Akseyos," that is to say, "He is worthy, He is worthy, He is worthy." Then he put on the vestments for the consecration of the Offering, and he consecrated the Offering, and administered it to them and he blessed their city. How great was the joy of the Persians! And on the following day the father brought a mule, and everything which was necessary for the journey, and he mounted Abba Athanasius upon it, and he departed to the city of Antioch with archbishop and bishops who traveled on foot. And Abba Athanasius said unto the Maphrian, "Do thou mount and let us travel together." And the Maphrian said unto him, "Far be it from me, O Lord! Inasmuch as thou didst come on thy feet to my city I will go on my feet to thy city." When the Bishops of Antioch heard that the Archbishop Abba Athanasius had arrived, they welcomed him and the Maphrian, the Bishop of Seleucia, and they restored Athanasius to his throne and they rejoiced with great joy. Then they set on their way the metropolitans and bishops, and they returned to their city in peace. And this father lived a beautiful life, and he tended his flock with righteousness and integrity, and he died in peace. Amen. Salutation to Athanasius, Archbishop of Antioch.

And on this day also died Stephen, the son of Nikomion and brother of Basilides. This blessed man Stephen belonged to an honorable family, and his parents were among the nobles of Antioch; they were exceedingly rich in gold, and silver, and glorious apparel, and their slaves and handmaidens were innumerable. And Nikomion loved Christ exceedingly, and he gave alms to the poor and needy, and he was beloved by all men. And having begotten this holy man, he had him brought up carefully, and he taught him the Psalms of David, and the Books of the Old and New Testaments, and finally he was filled with the knowledge of the Holy Ghost. He learned to ride the horse, to hurl the spear, and to draw the bow with Victor and Claudius in the house of Saint Basilides, whose brother's son he was, and because of this he was called the son of Basilides. All his kinsfolk were fearers of God, and they walked in all His commandments and judgments, and among them was none whose heart was not warmed by the flame of the love of Christ, and there was none who turned from His way either to the right hand or to the left. When God saw the strength of their love for Him, He wished to make them to inherit His kingdom and His righteousness, which He hath prepared for them before the world was created. Then Satan brought a man, a certain swineherd from the land of Egypt, and he belonged to men who occupy themselves with devices for war, and his name was 'Agripada, and from his earliest youth the spirit of Satan dwelt in him. When he came to Antioch they made him master of the horse, and when the King of Antioch died the throne was empty. One day when the daughter of the king was walking about on the roof of her house, she saw him leaping about with his horse whilst the musicians played music on their instruments. Thereupon she lusted for him, and she married him, and finally she caused him to be made king, and she called him Diocletian. And O what violence, and O what wickedness were committed

in his days after he had denied Christ! He worshipped idols and killed everyone who believed on Christ. He was an eater of the flesh of men, and a drinker of human blood, like the wild animals. He seized and scattered all the chosen people of the kingdom like rams who have no shepherd. Some of them were killed by means of stakes driven through them, and some of them he drove into exile, even to districts in Egypt, and they were fettered with iron chains, and gags were in their mouths. At length the whole country of Antioch was filled with weeping and lamentation, a man mourning for his wife, and a wife for her husband, a father mourning for his son or a son for his father, or brother for brother and friend for friend. At length the whole earth was filled with the blood of the saints, and their bodies were cast out into the streets of the city, and there was none to bury them except the watchmen of the city, to whom bribes had to be given secretly to bury them. And this Saint Stephen continued in prayer to God by day and by night that He would give him a crown of martyrdom. Now as a beginning to his iniquity Diocletian wrote an Edict which he sent into every part of his dominions, saying, "I Diocletian the Emperor, Lord of the World, hereby command that in every country of my dominions they close the churches, and open the houses of idols (i.e., temples), and worship my gods, for it is they who have given me victory in battle. Whosoever shall not worship them and bow down before them, his house shall be plundered and laid waste, and he shall be punished with every kind of punishment; none shall be spared, neither rich nor poor, nor great nor small." Then the emperor assembled all his soldiers and all the nobles of his kingdom, and he commanded that this Edict should be proclaimed before the multitude. When Saint Stephen had heard the foul Edict his whole body burned with the fire of zeal, and he accounted Diocletian as nothing, and poured out blasphemies upon him, and he was greatly moved in his spirit and said, "What is this new act of violence which thou hast made manifest, O king, in this city, by writing this unclean and accursed Edict of Apollo (?)? For our Lord Jesus Christ shall defend everyone who believeth on Him." Then Saint Stephen waxed strong and bold and he leaped upon the soldier who had the filthy Edict in his hand, and tore it out of it, now the emperor and all his nobles were looking on at him, and Stephen tore the Edict in pieces. And the emperor said unto him, "O Stephen, what hast thou done? Dost thou wish to bring destruction upon thyself?" Then the emperor drew the sword, which he had in his hand, and he hacked him down the middle, and he became two parts. And the head of Saint Stephen remained for a long time before the emperor, and it reviled him and told him what would come upon him in the later time, and how he would received alms in the gates of Antioch, and how his eyes would be made wholly blind, and how after this he would be destroyed. And the head cried out with a loud voice and repeated the names of all the saints of the city of Antioch who became martyrs. And the story of the head of Saint Stephen was heard in all the cities of Antioch, and many multitudes of people gathered together to see the head, which reviled the emperor and told him of his ruin. When the emperor saw that the head of the saint spoke of his destruction before the assembled multitude he was greatly ashamed, and he commanded his soldiers to take it away, and whilst they were doing so it continued to talk and would not be silent; and when they buried it in the earth it still uttered many words. And this head remained buried in the earth for three days, and all the people heard it talking to the emperor and reviling him, even as the head of John the Baptist reviled Herod in days of old; for Herod and Diocletian were alike in nature and disposition. Herod was led astray through fornication, and the drinking of wine, and at length he killed the Prophet John greater than whom there was none born of woman. Through the murder of the righteous man he acquired disgrace, and as for his wife, the earth swallowed her up; her daughter perished

and he himself bred worms in his body, and he putrefied and he died in shame, wishing to hide his fornication. The head of Saint John reviled Herod boldly, and the head of Saint Stephen reviled Diocletian, who was wishing to prove boldly the greatness of his idols and their gods, and proclaimed boldly that there were devils in his gods. And the head prophesied to him that his kingdom should be broken and his eyes blinded, and that he should receive alms in the gates of the city, and that he should die in disgrace. When Diocletian saw that the head of Saint Stephen would not keep silent, he ordered them to cast it into a lead box and to seal the mouth thereof, and to throw it into the sea by night; and by this act the martyrdom of Saint Stephen was finished. Then the angel of God came down from heaven, and brought out the box of lead and laid it on the seashore. Whilst his mother was searching for his body by the will go God she came to the place where the box of lead was, and she took it from there and laid it up in her house until the days of persecution were passed; and she lighted a lamp at his grave which burned by day and by night. After the days of persecution were passed she built a fine church for him, and innumerable signs and miracles were wrought therein. Salutation to Stephen, the son of Basilides.

And on this day also, in the nine hundred and eighty-fifth year of the holy martyrs [(A.D. 1269) the Bodleian ms. has A.M. 388], in the reign of Iyob Kher, and in the days when Abba Cyril held office, a stupendous and marvelous thing happened in the world, which terrified those who beheld it, and those who heard thereof on that day. The sun became dark, and it became darker and darker until the day was like night, and the stars appeared, and men lighted lamps. And they feared with a great fear, and they begged for His compassion and mercy, which He promised them, and He multiplied His mercy on them. And He removed fear from them, and the light re-appeared, and the sun came forth according to its custom, and it lighted up the whole world, and men extinguished their lamps. And the period of the darkness of the sun was one hour, that is to say, from the half of the eighth hour to the half of the ninth. And additional praise must be given to God because He did not hasten to harm men for their sins, but He made haste to show His compassion and long-suffering towards them; and praise be also to our Lord Jesus Christ forever and ever. Amen.

And on this day also is commemorated Abba Simeon the Archbishop [or Bishop].

And on this day also Thomas the Apostle began to work like an artisan, and to preach in the country of India where-unto he went with ‘Abnes the merchant. And ‘Abnes went to salute Guendefor the king, and he told him concerning Thomas the carpenter whom he had brought with him. And the king rejoiced and said unto him, “What is thy trade?” And the apostle said, “I am a carpenter and an architect. And I can make walls of houses, and beds, and scales, and wheels (carts?), and ships, and oars, and royal palaces.” And the king rejoiced, and he took Thomas to a place where he was going to build a palace, and he said unto him, “When wilt thou have built [the house]” And the apostle said, “After two months, [I will begin on] the new moon of the month Khedar, and I will finish in the month of Miyazya”. And the king marveled and said unto him, “Every house is built in the summer, then how can this house be built in the winter?” Then the king gave him much money both for himself and for those who were to work with him, and having taken it, he gave it to the poor and needy, saying, “I give what belongs to the king to another king.” Then the king sent his minister to the apostle to learn if the palace was finished, and the apostle said unto him, “Thy palace is finished, but there remaineth the roof to put on.”

And the king sent him money a second time, and he said unto him, "Finish quickly." then when the king came and asked for the palace which Thomas had built, the apostle said unto him, "No palace hath been built; there are only the alms given to the poor of thy goods." And the king was wroth, and he shut the apostle and the merchant up in prison until he could think out in what way he should kill them. That night Gadon the king's brother fell sick and died, and the angels showed him the palace, which Thomas had built for Guendefor his brother. He said unto them, "Who is this palace for?" And the angels said unto him, "This is for the king, and the Apostle Thomas who is in the prison house hath built it for him." When his soul returned to him Gadon told his brother this, and then they all vied with each other, and they went to the prison house and brought out the apostle and the merchant. And they believed on our Lord Christ, and were all baptized, both men and women, in the Name of the Father and the Son and the Holy Ghost, and they received His Holy Body and His Honorable Blood. Then Thomas laid his hands upon them, and gave them the benediction, and departed from them.

Salutation to India and salutation to the Merciful One.

On this day is commemorated David King of Ethiopia, who was called the "fan of the wicked and the wall of adamant."

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 10
(October 20)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day fifty nuns, who were pure and holy virgins, together with their mother Sofia, became martyrs. These pure and holy women came from widely separated cities and districts, and they were gathered together by divine and spiritual love, and the desire to assume the garb of the ascetic life, which is the garb of the angels. They dwelt in one of the houses for virgins, which were in the city of Roha (Edessa), and they had as superior the holy Abbess Sofia who was filled with every kind of grace and with wisdom. And she trained them so perfectly in the duties and exercises of the spiritual life that they became like angels upon earth, and they fasted and prayed continually, and read the histories of the spiritual fighting of the monks. Among them were some who had dwelt in the nunnery for seven years. And some of them were novices. The infidel Emperor Julian passed by their house in the city of Roha (Edessa) on his way to make war on Sapor, the son of Sapor, the King of Persia, for he had heard that Sapor was coming to make war upon him. And Julian having gone against him and come back, he went to that nunnery wherein the virgins lived, and he asked [an officer] what the building was. And [the officer] said unto him, "This is a nunnery." and Julian commanded his soldiers to go into that nunnery, and to kill everyone in it, and to carry off all the goods which were therein. And the soldiers of the infidel emperor went into the nunnery, and they beat the virgins with whips and cut off their heads with swords, and they plundered everything which was there. And because of this thing the Lord took vengeance upon him with the vengeance of His wrath, that is to say, Saint Mercurius the martyr speared him with his spear whilst he was engaged in fighting, and he

cast him from his horse, and killed him. And Julian died an evil death, and he departed to the Sheol which is forever. And these holy virgins went into everlasting joy, and inherited the kingdom of heaven. Salutation to the virgins whose blood Mercurius avenged.

And on this day also a General Council of the Saints took place in the days of Victor, Archbishop of the city of Rome, and in the days of Demetrius, Archbishop of the city of Alexandria. Now the cause for the assembling of this Council was this: Christian people were baptized on the festival of baptism, on the twenty-first day of the month Ter (Jan. - Feb.), and from the following day they fasted until the twenty-second day of the month Yakatit (Feb. - March), that is to say, for forty days, and then they ate. And after thirty days they began, on the twenty-third day of Magabit (March - April), and kept the Octave of the Passion of our Lord Jesus Christ, and the festival of His Resurrection, for the Crucifixion of our Lord took place on the twenty-ninth day of Magabit. After Demetrius, Archbishop of the city of Alexandria, had been enthroned, God illumined the heart of a certain artisan, who knew not how to read or to write, with Divine grace, and he learned all the Laws of the Church, and he knew them by heart, and he interpreted them. Then by the Holy Spirit he compiled a table for reckoning the Epact, wherefrom men might know [the days of] the Fast, and the Resurrection; and he wrote in the Coptic and Greek (Rom) tongues. Then he made a copy of this table of Epact and sent it to Victor, Archbishop of the city of Rome, he read it and found it good and rejoiced therein exceedingly. And he sent and gathered together a large assembly containing fourteen bishops of his diocese, and many learned priests, and he read to them the calculation of the Epact, and they found it very good, and they rejoiced in it, and accepted it, and they wrote many copies of it and sent them into all countries. And the Holy Fast and the Festival of Easter have been regulated by that circulation from that day to this. And they departed to their countries praising the Father and the Son and the Holy Ghost, to Whom be glory and honor. Salutation to Demetrius and to the priests who made haste to assemble in order to make rules for times for keeping Lent and Easter.

On this day Paul and his three companions became martyrs.

Salutation to Gabra Maryam.

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 11
(October 20)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the pure and righteous woman Hannah, the mother of our Lady, the holy Virgin Mary, the God-bearer. This holy woman was a native of the city of Jerusalem, and she was the daughter of Matat, the son of Levi, the son of Melki, of the sons of Aaron the priest, and of the tribe of Levi. Matat had three children, and the name of the eldest was Mary; the name of the second was Sofia, and the name of the third was Hannah. And Mary married and brought forth Salome, the midwife who received our Lady Mary when she brought forth Christ our God. And Sofia married and brought forth Elisabeth, the mother of John the Baptist, and this holy woman Hannah married the righteous man

Joachim, who was of the tribe of Judah, and she brought forth our Lady Mary. Our Lady Mary and Salome and Elisabeth were sisters. Now the history of the strife of this holy woman Hannah we know of nothing whatsoever which we can record, but we know and we are convinced that she was the most honored of women because she was held to be worthy to become the mother of the mother of God in the flesh. And had she not possessed many virtues, and great righteousness, which was superior to the righteousness of every other woman, she would never have been worthy of this act of grace. Now this righteous woman was barren, and she used to pray and to entreat God continually to give her children, and God gave her a beautiful daughter, one to be revered, and she and all her people rejoiced, that is to say our Lady Mary. Therefore it is meet for us to honor her, and to celebrate a festival to her, because of the exalted gift, which God gave her. Salutation to thee O Hannah, thou ladder of the prayers of the righteous.

And on this day also are commemorated Saint Archelaus the martyr, and Elisa the abbot, and Saint Pachomius, and Minas the martyr, and his mother Urania, Salutation to Archelaus, Elisa, and Pachomius. Salutation to Minas a saint of the Church. Salutation to Urania whose apparel they stripped off and then they beat her on her back and belly.

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 12
(October 22)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated the commemorative feast of the glorious angel, Michael the archangel. On this day God sent Michael to Samuel the prophet whilst he was in the sanctuary, and commanded him to go to the house of Jesse, the father of David, in Bethlehem to anoint his son David king over the children of Israel. And Samuel went to Jesse, and he said unto him, "Bring hither all thy sons": and Jesse brought them [all] with the exception of David, who was tending the sheep in the fields. When Samuel raised the horn of oil of kings over the heads of the sons of Jesse, [he saw that] God was not pleased with them. And Samuel said unto Jesse, "Doth there not remain unto thee some other son?" And Jesse said unto him, "There remaineth the youth, the youngest of them, who is herding the sheep in the fields." And Samuel said unto him, "Bring him hither"; and Jesse brought him. And straightway Samuel took up the horn of oil of kings, and anointed him, and God was pleased with him, and he reigned over the children of Israel. And on this day also God sent Saint Michael the archangel to David the prophet, and he helped him and gave him strength to slay Goliath, the giant of the Philistines, and deliver the children of Israel. For this reason the doctors of the Church have commanded and ordained that the people shall keep a festival in honor of Saint Michael on the (twenty-second?) day of this month. Salutation to Saint Michael.

And on this day Saint Matthew the apostle and evangelist, one of the Twelve Apostles, became a martyr, after he had preached in the cities of the priests, and converted them to the knowledge of God. Now it happened that when he wished to go into the city of priests, he found a certain young man who said unto him, "Thou wilt not be able to go into this

city unless thou shavest off the hair of thy head and thy beard, and carriest palm branches in thy hand." And he did even as the young man commanded him, and as he was sorrowing because of this, straightway our Lord Jesus Christ appeared unto him under a form, which he knew, that is to say, the form of the young man who had spoken unto him; and He encouraged and consoled him and then disappeared from him. When Saint Matthew had entered into the city, he made himself unseen by the people, like one of the priests. And he went to the temple of Apollo, and found the high priest, and talked with him concerning the gods, and Saint Matthew made him to know that they were not gods; and he wrought miracles and wonders before him, and light rose upon them, and a table came down to them from heaven. When Hermes the priest saw this wonderful thing he said unto Saint Matthew, "What is the name of your god?" And he said, "The Name of my God is Christ," and straightway Hermes the priest believed on our Lord Jesus Christ, and many people believed with him. When the king of this city heard this thing he commanded his soldiers to burn them in the fire. And at the moment the son of the king died, and Saint Matthew made supplication to our Lord Christ, and he raised the king's son from the dead; and straightway the king and all the men of the city believed. Then Saint Matthew appointed a bishop and priests over them, and he built a church for them, and he went forth from the city to the cities, which were outside, and he converted them and brought them to the knowledge of God. Before this Saint Thomas had been to the City of the Blessed, and he saw our Lord coming to them at all times, having with Him the souls of babes, which were in number eighteen thousand. And on the first day of every feast our Lord Christ cometh to them, and with Him are His angels. And these blessed ones are they to whom Simas the desert priest went, and he was witness of their strives, and of their marvelous works. After this Saint Matthew the apostle and evangelist went to the city of Jerusalem, and the land of Judah, and he wrote his Gospel in the Hebrew language. Then he went to the city, which is outside, and he found therein a certain man who was in prison; now Saint Matthew used to visit those who were shut up in prison. And the man had to pay back to his lord the money, which he had given him to trade therewith, together with a profit thereon, but he dropped it into the sea and lost it. And Saint Matthew the apostle said unto that man, "Go thou to such and such a place, and what thou findest therein take, and give to thy lord." And the man went and he found a bag full of gold, and he took it and gave it to his master and was saved. And the story of Saint Matthew's [act] was heard throughout the city, and many men believed on our Lord Jesus Christ. When Justus the governor of that city heard that many men believed on our Lord Christ, he was exceedingly wroth, and he ordered his soldiers to cut off the head of Saint Matthew, and to cast his body to the fowls of the air. And they cut off his head with a sword, and certain believing men came and took his holy body and laid it in a holy place. Salutation to Matthew whose voice compelled the deep to restore from its depths a certain man, the gold, which had sunk in it.

And on this day also died the holy father, the pure virgin, the fighter of lusts, the vanquisher of natural appetites, Abba Demetrius the twelfth Archbishop of the city of Alexandria. This holy man was a man of the people (i.e., of lowly origin) and he knew not letters, and he used to work in a vineyard. His parents gave him a wife in his youth, and he lived with her until he was appointed archbishop--forty-eight years. Both husband and wife remained virgins, and no one knew about them except God, Who knoweth souls and hearts. When the time drew nigh for the death of Saint Julian the archbishop, the predecessor of Demetrius, the angel of the Lord appeared unto this holy man and told him that Demetrius was to be archbishop after him. And he gave him a sign concerning him, and said unto him, "Tomorrow a man shall come unto thee having a cluster of grapes with

him; seize and pray over him, and appoint him archbishop." When Saint Julian woke up from his sleep, he told the bishops and the priests who lived with him what he had seen, and what the angel of the Lord had said unto him concerning Demetrius the archbishop. When the morning had come this Saint Demetrius, the archbishop, found in the vineyard a cluster of grapes, which had ripened before their time, and he took it to Abba Julian the archbishop, so that he might be blessed by him. And Saint Julian took him by the hand, and said unto the bishops and priests, "This is he who shall be archbishop after me." And they prayed over him, and they took him and bound him until Abba Julian died, whereupon they finished the prayers over him and made him archbishop. And he was full of heavenly grace, and he was versed in many kinds of learning, and he knew by heart all the Books of the Church and the interpretations thereof, and he read many abstruse works. It was he who regulated the reckoning of the Epact, for the Christians used to keep the festival of the Baptism, and on the following day [began] the fast of Forty Days. And at the octave of His Passion they celebrated the festival of the Passion of our Lord by itself, and this they did from the days of the Apostles until the days of this father. And this father proclaimed the reckoning of the Epact by the Holy Spirit, and he regulated the reckoning of the Holy Fast. And he sent out letters [concerning it] to the Archbishops of the city of Rome, and of the city of Ephesus, and of the city of Antioch, and of the city of Jerusalem, and they rejoiced thereat, and they ordered [the Holy Fast] even as it is at this day. And God was with this Father Demetrius because of his sincerity (or purity). He used always to look for our Lord Jesus Christ at the time of the consecration of the Offering as he was administering the Holy Mysteries to those who were meet for them; and he drove away sinners, and said unto them, "Go ye and repent, and afterwards come and ye shall receive the Holy Mysteries; ye shall not receive them whilst ye are in sin so that ye may not go into Gahanna." And Saint Demetrius used to reveal their sins to the people, those that they committed in secret, and he would rebuke each one of them for the sins, which they committed. Because of this believers were afraid of him, and the members of his congregation did not commit sin because of their exceedingly great fear of him, and because they did not wish him to put them to shame before the congregation. And some of the people whom he used to rebuke for their sins would say among themselves, "This man is married, and his wife is with him at this present, why should he rebuke us especially? None but a virgin should be appointed to the throne of Mark the evangelist." One night an angel of the Lord came to him and said unto him, "Demetrius, permit not thyself only to do as thou pleases, and permit not thy neighbor to be destroyed. Remember that our Lord Christ saith in the Holy Gospel, 'The good shepherd giveth his life for his flock.'" And Demetrius said unto him, "What is it that thou wouldst say unto me, my lord?" And the angel said unto him, "Reveal the mystery which is between thyself and thy wife to the people." On the following day the festival of Pentecost was celebrated, and this holy Father Demetrius consecrated the Offering, and he commanded the archdeacons to tell the priests and all the people who were there that they were not to leave the church, but to stay together therein; and the archdeacons did as the archbishop had commanded. When the priests and the people were assembled he commanded that much wood should be brought and that a fire should be made of it, and [when] they had done so, this Abba archbishop rose and stood up in the midst of the fire whilst all the people were looking on. And he prayed for a long time, and then he spread out his garment and took some of the fire with his hand and placed it in it. Then he called his wife, and she came unto him, and he said unto her, "Spread out thy woolen head-cloth," and he cast some red-hot charcoal into it, and then he said unto her, "Stand up that we may pray." And the red-hot charcoal

continued to burn in the woolen head-cloth, and the cloth was not burned; and they remained in this position and prayed for a long time. After this the priests and the people asked him, saying, "We require thy holiness, O our father, to make us know what this mystery is." And he said unto them, "I have not done this seeking for the vain praise of this world, but behold, I have lived with this woman for eight and forty years, until this day. Now this woman whom thou seest was the daughter of my father's brother. Her relatives died and they left her, then a little girl in my father's house, and I was brought up with her. When I was fifteen years of age my father gave her unto me in marriage. When we entered the marriage-chamber in our house, she said unto me, 'Why have they given me in marriage to thee, seeing that I am thy sister?' And I said unto her, 'Dost thou wish us to live together in one house, and never to separate from each other, and to preserve our virginity undefiled, and that there shall be nothing between us?' And she said, 'Yea.' And I have lived with her in one place for eight and forty years, and we have lain in the same bed on one bedstead. And the Lord God Who is judge between us, and Who knoweth what is hidden and the thoughts of hearts, He knoweth that I have never known her as a woman, and on her part she doth not know me as a man, but we have passed all these days just lying side by side. When we lift ourselves up we see as it were a face, which resembleth that of an eagle in our bed, between me and between her. And he layeth his left wing over her and his right wing over me, and this he doeth from the time we lie down until the morning, and then he disappeareth. Now do not think, O Christian people, that I have revealed this matter unto you because I am seeking the praise which men desire in this world, but God hath commanded me to reveal unto you this mystery, for He wisheth what is good for all men--the Christ, the Redeemer of all the world." And in the days of this father certain evil men appeared whose names were Kalemos and 'Aganos, and others with them, and they wrote a lying book; and Demetrius anathematized them and excommunicated them. And during the days of his office he taught and encouraged the Christian people, and all believers, every day regularly. When he was grown old and feeble they used to carry him on a litter, and set him down in the church, and he taught the people all day long from sunrise to sunset, and all the people pressed eagerly to hear his doctrine. And all the days of his life were one hundred and five (six?) years. Of these were fifteen during which he was unmarried, and eight and forty years passed before he was appointed archbishop, and he held office of archbishop for three and forty years; and he died in peace. Salutation to Demetrius.

And on this day also are commemorated the righteous men Peter, and Dionymus (or Diyonas), and the strife of Ya'ekob, and Abu Tefa, and Theodore.

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 13
(October 23)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Ptolemachus and his brethren became martyrs.

Salutation to Ptolemachus and his brethren.

Salutation to Paul, the new Tawrasi.

And on this day also died the holy father Abba Zachariah the monk. The name of the father of this holy man was ‘Akaryos. And ‘Akaryos wished for the garb of the monk, and when he told his wife this thought, she agreed with what he said unto her. And he had two children, one boy and one little girl. And ‘Akaryos left the children with their mother, and he went to the desert of Scete, and he became a monk there under the direction of a certain holy old man who was a monk. After a few days there was a great famine in the city, and his wife took the two children and came to the desert of Scete to their father ‘Akaryos, and she told him of the tribulation which had come upon her through the famine. And she said unto her two children, “Go to your father,” and the two children wandered about for a little, and the girl returned to her mother. And ‘Akaryos said unto her, “Behold, God hath done what is right, and hath divided the two children between us; take thou the girl and I will take the boy.” And the woman took her daughter and departed, and ‘Akaryos took his son, who was this father Zachariah, and brought him to the holy old men, and they prayed over him, and they prophesied that he would become a perfect monk. And Zachariah was brought up with every kind of good work in the desert of Scete, and with every kind of virtue and righteous work. And his form was exceedingly handsome, and there were many murmurings in the desert because of him, and the monks said among themselves, “How is it possible for such an exceedingly handsome young man to dwell in the desert of Scete among monks?” And when Zachariah heard that the monks were murmuring because of him, he departed to the lake of Dabra Natrun, which is like unto salt. And none of the people knew him, and he stripped off his apparel, and plunged his body into the lake, and he remained under the salt water for many hours. And his body swelled and became discolored, and his flesh became full of sores like unto that of a man who is sick. Then he went forth from the lake and put on his apparel and came to his father ‘Akaryos; and when his father saw him he did not know him, but after a few days he recognized him and knew that he was his son. And he asked him and said unto him, “What is it that hath changed thine appearance?” And he told him everything that had happened and how he had submerged himself in the lake of Natrun, which is hambo (salt). And when the First Day of the week came, he went to the church to receive the Holy Mysteries with the brethren. And God shewed to Abba Isidore, priest of Scete, what Abba Zachariah had done, and when Abba Zachariah came to Abba Isidore to receive the Offering he looked at him and marveled at him, and he said unto the monks, “Zachariah received the Offering on the last First Day of the week like every other man, and now he hath become an angel of God.” And when the other monks knew what Zachariah had done they marveled exceedingly, and they ascribed blessing and praise to him. And this Father Zachariah possessed together with other excellences the virtue of humility, and his humility was so perfect that his father spake of it to the monks, and said unto them, “I have labored greatly, but I have never attained to the rule of this my son Zachariah.” This Zachariah lived a strenuous life and

strove exceedingly for five and forty years; now when he came to the desert of Scete he was seven years of age. And all the days of his life were two and fifty years, and he was well pleasing unto God and he died in peace. Salutation to Zachariah.

And on this day also are commemorated ‘Eulana, and Eulacius (Eulochius?), and Theodore, and ‘Ablas and his brethren, and Nitolaus, and ‘Abela.

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 14
(October 24)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy Apostle Philip who was one of the seventy-two disciples. This holy man was a native of the city of Caesarea of the Philistines, and when our Lord Jesus Christ passed through the city of Caesarea He taught therein. And when the holy man heard His doctrine, he believed in Him, and submitted to His commands, and followed Him straightway. And of those who followed Him our Lord chose seventy-two disciples, and sent them out to preach, and to heal the sick, and this man was among their number; and He chose [also] Twelve Apostles, [and] of their number were the seven deacons whom He appointed for them. And this holy man preached in the cities of Samaria and baptized [men therein] with Christian baptism. And he baptized Simon the magician, who perished when he wished to buy with money the gift of the Holy Spirit. And the angel of the Lord appeared unto this disciple Philip, and he commanded him to go by the way of the country of Gazu. And he rose up and went there, and he found the eunuch, the steward of Hendake (Candace), the Queen of Ethiopia, and he was reading in the Book of Isaiah the Prophet. And the words which he was reading said, “Like a sheep he came to his slaughter, and like a sheep that bleats not before him that will shear him” (Isaiah, 7 (53:7)); and this disciple Philip explained to him the meaning of the words which he was reading. And he said unto him, “This is a prophecy concerning our Lord Jesus Christ, Who suffered of His own free will for the salvation of man.” And the eunuch believed through Philip the disciple, and he asked him to baptize him, and Philip did so. After he had baptized him the angel of the Lord carried Philip the disciple to the city of ‘Azdad and he preached therein. And he departed to Asia, and there he preached the Gospel, and there were four sons who preached with him. And having converted many of the Jews and Samaritans, and other peoples, and brought them into the Faith of our Lord Jesus Christ, he died in peace. Salutation to Philip and to his four sons who prophesied.

And on this day also died the holy Father Moses, the man of God. This holy man was a native of the city of Byzantium; his father’s name was Euphemianus, and his mother’s name was Aglaias. And they were exceedingly rich, and their possessions were very many, and their slaves were more numerous than those of any others of their family, and they were arrayed in rich apparel, which was embroidered in gold, and they wore girdles of gold. And they feared God and performed His commandments, and they fasted every day until the ninth hour, and they only ate once in the day, and then it was with the poor and the needy. And they had no children, and they used to entreat God the Most High to give

them a son, blessed and good, who should do God's good pleasure. And God heard their petition and gave them a son who was very handsome in person, and the grace of God was upon him. And they rejoiced in him with a great joy, and they made great festival for the poor and needy, and they multiplied their well doing. And they called that son Moses, which being interpreted is "man of God"; for God heard their petition for him. And they brought him up very piously, and they taught him all kinds of learning and spiritual wisdom. When the child had grown up, his father Euphemianus said unto his wife Aglaias, "Behold our son Moses hath arrived at man's estate, and it is meet that we should give him in marriage to a wife." And his mother rejoiced at these words, and they betrothed him to a daughter of one of the nobles of the city of Byzantium, whose person was exceedingly beautiful. And they made a great feast to celebrate his marriage, and they decorated the church of God, that is to say Hagia Sofia in the city of Byzantium. And they made Moses to stand with his wife before the Tabernacle, and they crowned him with the holy crown of matrimony, and they received the Holy Mysteries and they came to their house in peace. And Euphemianus said unto his friend, "Tell the bridegroom to come into the marriage-chamber to his bride, and let him rejoice in her after the manner of men." When Moses the man of God heard this word, he came into the marriage-chamber, and he saw the maiden, and he marveled at her person exceedingly, and he praised God, and blessed Him, and he thought within himself, saying, "Will not all this beauty of person pass away and decay and become dust?" And he entreated God to guide him into the path of the kingdom of the heavens. And he said unto the maiden, "Peace be unto thee, O my sister, thou noble maiden!" And he stripped himself of his glorious apparel and gave it unto her, and said unto her, "Have me in remembrance, O my noble sister, until we meet again before our Lord Jesus Christ." And having said this unto her he went forth from her and he departed by road until he came to a city, which is on the seashore. And he went into the city, and sold all his raiment, and gave the price thereof to the poor and needy, and he dressed himself in rags like the beggars and he went from one place to another begging bread and eating it, until he came to the city of Roha (Edessa). And he went into the church in the city wherein is the picture of our Lord Jesus Christ which our Lord sent unto Eugyanos, the King of Roha (Edessa), and he prayed before the picture of our Lady Mariyam and was blessed by her. And he gave thanks unto God, the Most High, and he went out of the church and sat down with the poor and needy, and he lived upon the bread of charity. He fasted always until the evening, and he prayed by day and by night, and wept without ceasing. When his father and his mother came into the marriage-chamber, and did not find their son Moses, their joy was changed to sorrow. Then Euphemianus called his servants, and gave them much gold, and he said unto them, "Go ye into every city and country, two of you into each city, and give alms to the poor from that gold for the sake of my son Moses." And two of his father's servants came to Moses, and gave him alms with the [other] beggars. Now Saint Moses knew these servants, but they did not know him, and he said, "I give thanks unto Thee, O my Lord God, that Thou hast esteemed me fit for this great honor, that is for me to receive alms from the hands of my father's servants for the love of Thy Name." Now his father's servants continued to go round about through many cities for many days [seeking him]. After they had returned to Euphemianus their lord, the father of Saint Moses, the man of God, they said unto him, "We have come into every city and we have not found thy son." And Saint Moses, the man of God, was fasting two days at a time, and then three days at a time, until at length he did not eat at all except on the First Day of the week. After this our Lady Mariyam appeared unto one of the righteous elders among the priests of that church, and she said

unto him, "Go outside the church, and say unto that man who is standing by the pillar, 'Come, O man of God,' and bring him into the sanctuary for his fasting, and his prayer, and his righteousness have ascended like the sweet-smelling incense into heaven." And on the following day that priest came to him at the moment when they were offering up the Offering upon the altar, and asked him to come into the sanctuary. And Moses wept and entreated him, saying, "Forgive me, O my father! I am a sinner, and I am not worthy to stand in the holy place." And the priest said unto him, "O man of God, come into the sanctuary, for I am sent unto thee"; and he told him how our Holy Lady the Virgin Mariyam had appeared unto him, and how she had spoken unto him concerning him. And Moses said unto him, "I am a sinful man, and the greatest sinner in all the world." After this he rose up to go to the city of Tarses, which is the city of Paul the Apostle, and he said, "I will dwell herein until the day of my death." Then he thought in his heart and said, "Verily this is the Will of our Lord Jesus Christ; the Name of the Lord is living. I will not hide myself from any man, and I will not separate myself from the gates of my father's house, for who is there among the people here who will know me?" So he went to his father's house. And as he was going along he saw his father and very many men following him, and Moses, the man of God, went and laid hold of the bridle of his father's horse as he was sitting on it, and he said unto him, "O good and blessed man, may God forgive thee thy sins, and grant thee the petition of thy heart. Know now that I am a pilgrim and a stranger, if thou wishest to feed me with the broken meats of thy table, God the Merciful will magnify thy reward, if thou wilt have mercy upon my poverty and my wandering." When Euphemianus heard these words he thought of the wandering of his son Moses, the man of God, and tears burst from his eyes and he groaned within himself. And he took Moses with him into the house, and he commanded his servants to give him a seat before the door of the house, and they did for him even as he had commanded, and he commanded one of his slaves to serve him. And Moses, the man of God, said unto that slave, "I entreat thee, O my brother, to bring me food and drink only on the First Day of the week, and then only bring me a part of a loaf of bread and a cup of water, after I have received the Holy Mysteries." And he continued to lead this life of self-abnegation and strife for a period of twelve years, sitting at the door of his father's house. And God wished to remove him from the toil of this world, and our Lord Jesus Christ appeared unto him, and said unto him, "Blessed art thou, O Moses, My chosen one, for thou hast done My good pleasure, and thou hast loved sorrow far more than joy, and thou hast forsaken riches and sought after poverty. I, even I, say unto thee, that everyone who hath called upon thy name, or hath celebrated thy commemoration, or hath fed the hungry on the day of thy commemoration, or hath given the thirsty to drink, or hath clothed the naked, or hath written the book of thy strife, I will reward them with a splendid reward in the kingdom of the heavens; and in this world I will protect them from all evil, and I will not permit them to lack any good thing. And now, O my beloved Moses, thou man of God, after four days I will take thy soul from thy body, and I will set thee with the souls of the righteous, and of the prophets, and apostles, and martyrs." And having said these words He gave him "peace," and went up into heaven. When the holy man saw this vision he rejoiced and was exceedingly glad. And he said unto that slave who ministered unto him, "Bring hither to me paper and ink, and henceforward thou wilt have rest from labor for me"; and the slave marveled at his words and brought him the paper and ink. And Moses, the man of God, wrote the full history of his strife, from the beginning even unto the end thereof. On the fourth day he took the paper, which he had written in his hand, and he died on the First Day of the week, and his soul went up into the heavens, and the angels and the righteous,

and the martyrs, and the prophets, and the apostles welcomed it, saying, "Hallelujah! Redeemer our God", and they came into the heavens. And all the people were gathered together in the church at the time of the consecration [of the Offering], and they heard a voice above the altar crying out, and saying, "Blessed are the good servants who have performed the commandments and the ordinances of their Lord, for they are in joy for ever." When the archbishops, and priests, and deacons, and bishops, and all the people heard this voice, great fear, and severe quaking fell upon them until the end of the consecration; and they received the Holy Mysteries. And afterwards the archbishops, and all the priests, and the people entreated our Lord Jesus Christ to reveal unto them this mystery. And straightway a voice was heard which said, "Rejoice with Moses, the man of God, in the house of Euphemianus, for behold, he hath delivered up his soul into the hand of God." And when the archbishop heard this, he called Euphemianus and said unto him, "This great joy which dwelt in thy house; Why didst thou not inform me about him so that we might have visited him during his life and been blessed by him." And Euphemianus answered and said unto him, "Thy holy prayer is certain. Thou must know, O holy father, that I did not know that the like of this man existed in my house." And straightway the archbishops, and the priests, and all the people went to the house of Euphemianus, and they found Moses, the man of God, where he died with the paper in his hand. And the archbishop took the paper out of his hand, and he read it before all the people until he came to his name, which was Moses, the man of God, the son of Euphemianus and his mother Aglaias. When his father and his mother heard this they wept bitterly. Then the archbishop wrapped him in silk cloths, and they took him and carried him into the church and laid him in the sanctuary until all the people and the priests had been blessed by him. And immediately very many sick people came, the deaf and the blind, and they all received a blessing from his holy body, and they were all healed of their sicknesses. When the people became very many his father was afraid that they would overturn the body of the saint from his bier, and he commanded his servants to scatter money among the people. And the servants scattered much gold in order that they might leave the body of the saint, but they would not go after the gold, and no man ever returned afterwards to the gold. After this they laid the body of the saint in the great church of the Apostles Peter and Paul. And many miracles took place through his body, the blind were made to see, and the dumb became able to speak, and the sick were healed, and the lame walked, and the deaf heard, and the lepers were cleansed, and from those who were possessed of devils the devils went out. [Salutation to] Moses, whose name is written on a pillar of gold in the Jerusalem of the heavens.

And on this day also died Saint Gabra Krestos, the son of Theodosius, Emperor of Constantine. Now Theodosius was a God-loving man and one who feared God, and his wife was a good and God-fearing woman, and her name was Markiza; and they were sorrowful because they had no son. And they went to Jerusalem, and they made vows, and they made supplication to God, and He heard them and gave them a son, and they called his name ʻAbd Almasih, that is to say, Gabra Krestos. And they taught him every kind of learning on the earth, and there was nothing, which he did not learn. Afterwards they married him to a princess of Rome, and they brought to him the bride, and they performed for him all the ceremonies, which are wont to be performed for the bridegroom and bride. And at midnight Gabra Krestos took the bride by the hand, and they made a covenant together, and then they recited the prayer of belief--"We believe in one God"--to the end thereof. Then he stripped off himself the marriage-garments, and dressed himself in coarse apparel, and he went to the bride and kissed her head, and he bade her farewell, saying

unto her, "God be with thee, and deliver thee from every evil work of Satan." And she wept and said unto him, "Whither goest thou? And to whom wilt thou leave me?" And he said unto her, "I have thee to God, and I am going to follow Christ, for my father's kingdom is a transitory thing. Remember thou thine oath"; and straightway she was silent and remembered her oath. And he went forth by night whilst those who belonged to the marriage-chamber were sleeping, and he came to the sea-shore where he found certain men who were about to sail, and they took him with them. And when his father and his mother went into the marriage-chamber, and found only the bride and not the bridegroom, they said unto her, "Where is our son?" And she said unto them, "He came in to me in the night, and made me swear an oath, and made a covenant with me, and he kissed my head, and went away from me, and I have passed the night weeping." When they heard her words, they fell down upon the ground, on their faces, and they groaned, and uttered loud cries of grief and lamentation. And the Emperor Theodosius sent out five hundred of his servants to seek his son, and he gave them much gold to distribute among the poor in alms. Now Gabra Krestos arrived in the country of Armenia after a journey of one year. And there was a church built in the name of our Lady Mariyam, and he lived there for five years fasting and keeping vigil. And two envoys, servants of his father, arrived there, and they searched for him but were unable to hear any news of him; and they gave alms to the poor, and Gabra Krestos himself received some of them. After he had dwelt there for five and twenty years, our holy Lady the Virgin Mariyam appeared unto certain priest, and she said unto him, "Take the man of God with thee, and let his habitation be inside [the church]"; and he did as she had commanded him. And Gabra Krestos said, "My Lady, why dost thou reveal my secret?" And he bade farewell to her picture (or image) and he departed by night and came to the seashore, where he found a ship in which he embarked. Now he wished to depart to another country, but by the Will of God he arrived at his father's city, and he dwelt there of fifteen years and no man recognized him. And his father's servants used to make sport of him; but Saint Gabra Krestos said, "[O God] punish not my father's servants for their offence, but take me to Thyself"; and thus saying he died, and they buried him with honor. As they were burying him they found a paper grasped tightly in his hand and they were unable to remove it, and they prayed together to the God of heaven; and when they had prayed the paper was released from his hand, and they read it, and they knew that he was their son. Then they wept bitterly, and they buried him, and his tomb became a place where the sick were healed, and where the blind [were made to see], and where many miracles were wrought, and where countless acts of grace were performed. Salutation to Gabra Krestos, whose sores the dogs licked in the courtyard of his father's house.

And on this day also is commemorated our holy Father Aragawi, who is surnamed Za-Mikael. This holy man became a guide to the servants of God on the road. And he went up to the holy Dabra Damo holding the tail of a serpent, and there he fought countless noble fights. And God graciously made a covenant with him concerning the man who should call upon his name, and the man who should celebrate his commemoration, and then he was hidden from the face of death by the grace of God. He established among his children the Rules for the Monastic Life, which he had learned in the house of his father Pachomius. Salutation to Za-Mikael who was surnamed "'Aragawi."

And on this day also are commemorated Tarakwa the martyr, and those who were with him, and Damatius, and Emraya the martyr, and the four hundred and thirty-one martyrs who were with her. Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 15
(October 25)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the holy and honorable Bilamon became a martyr. This holy man was a native of Nicomedia; his father worshipped idols and his mother was a Christian. They taught him philosophy and he was well educated, and he passed under the care of a certain priest whose name was ‘Armalus (Harmalus?), and he taught him the true Faith of our Lord Jesus Christ and he baptized him with Christian baptism. And he fought a strenuous fight, and God wrought by his hand great miracles and wonders. And there came unto him a certain blind man so that he might work by his skill some salvation for his eyes, and Saint Bilamon made the sign of the Cross over the eyes of the blind man, saying, “In the Name of the Father and the Son and the Holy Spirit,” and his eyes were relieved straightway, and he could see with them as in former times, and he was healed. When the king heard the story of the blind man who was healed of his sickness, he had him brought into his presence, and he said unto him, “Who was it that healed thine eyes?” And he said unto the king, “Saint Bilamon healed me by laying his hand upon my eyes, and making the sign of the Cross, and saying, ‘In the Name of the Father and the Son and the Holy Spirit,’ and straightway I saw the light.” And the man who had been blind and had been healed cried out before the king and said boldly, “I am a Christian.” And the king ordered his soldiers to cut off the head of the blind man, who had been healed, and straightway they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of heaven. Then the king sent and had Saint Bilamon brought to him, and enquired of him concerning his Faith, and he confessed boldly before him and said unto him, “I am a Christian.” And the king tried to seduce him by means of much persuasion, and he promised him very many things, but the saint had no desire for any of the things, which he promised him. Then was the king wroth with him, and [he cried out] with a loud voice, saying, “If thou wilt not hearken unto my voice I will inflict upon thee severe torture.” And Saint Bilamon answered and said unto him, “I am not afraid of thy torture.” And straightway the king tortured him with severe tortures for many days, by applying one torture at a time, by beating, by suspension (i.e., crucifixion), by casting him into the sea, and into the fire. Whilst he was suffering these great tortures our Lord Jesus Christ appeared unto him in the form of ‘Armalus (Harmalus?) the priest who baptized him, and he heard His voice, which was full of joy, saying, “O My chosen one Bilamon, I have made ready for thee and the heavenly joy which is for ever.” When the king’s soldiers heard this word of joy, they believed on our Lord Jesus Christ, to Whom be praise and glory! And they drew nigh unto the king, and they cried out, saying, “We believe on our Lord Jesus Christ, the Son of the Living God.” And straightway the king commanded his soldiers to cut off their heads with the sword, and they did so, and at the same time they cut off the head of Saint Bilamon, and they all received the crown of martyrdom in the kingdom of the heavens.

Salutation to Askir and Cyriacus.

Salutation to Silas the disciple of Paul.

Twofold salutation to the Apostles of the Father.

And on this day also five hundred and sixty people who formed the company of Saint Pantaleon became martyrs.

And on this day also died Salation, and ‘Atrakius, and Abba Yarpes (Iphrasius), and Andronicus, and Armolius (Hermolius), and Hermes, and Harmoktis, and the holy women Admania and Samata, and Father Isaiah, and Silas the disciple of Paul.

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 16
(October 26)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father, Abba Agathon, the thirty-ninth Archbishop of the city of Alexandria. And they chose this father to be archbishop, and they took him and bound him, and they appointed him Archbishop of the city of Alexandria, when Abba Benjamin, the archbishop who preceded him, died. And great tribulation came because of the Orthodox Faith. In his days there was a certain man whose name was Theodosius, a Melchite, and he went and came to the city of Damascus, to King Yazed, and he gave him presents and much money, and Yazed appointed him governor of Alexandria, and the North, and Mareotis. When he came to the city of Alexandria he afflicted our father Archbishop Agathon, and he levied tax upon him, and he took from [each of] his disciple's thirty-six gold dinars. And he compelled Agathon to give him money for the service of the emperor’s ships each year, and the archbishop gave seven hundred gold dinars each year. Now because of the evil of this man Theodosius, his fellow Melchite did not associate with him, for he hated him because of the evil, which he did to the Archbishop Abba Agathon. And our father the archbishop was not able to go out of his cell until God had destroyed that evil man. And in the days of this father the building of the holy church of the blessed Abba Macarius was completed. One night the angel of the Lord appeared unto this father, and he made known to him that in the country of the Fayyum there was a certain righteous monk whose name was John, and he belonged to the church of Saint Abba Macarius. And the angel commanded him to send and bring him to him so that he might help him in admonishing the people and in teaching them; and the angel said also unto him, “He shall be archbishop after thee.” And straightway Abba Agathon sent and brought the monk, and he delivered to him the work of the churches, and the ordering and teaching and admonishing of the people. And this Father Agathon died through overwork, and he held his office for fully nineteen years and he died in peace. Salutation to Abba Agathon.

And on this day also are commemorated Saint Abba Macrobius, and Saint Abba ‘Eblo (or Apollo), and Saint Abba Peter the disciple of Abba Isaiah the anchorite. Salutation to Macrobius, ‘Eblo, and Peter.

And on this day also are commemorated Paracu, and the five and forty righteous men of El-Derke, and Aaron the fighter, and Karbu, and ‘Analyu, and Abba Pawli, and Mark, and Gadel.

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 17
(October 27)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Filias the martyr, bishop the country of Tamias, in the days of Kuelkuelianus. They brought Saint Filias in before the company of the governors, and Kuelkuelianus said unto him, "Sacrifice to the gods"; and Filias said, "I will not offer up sacrifice except to God, and to Him alone." Kuelkuelianus said, "What kind of sacrifice doth God wish?" And Filias answered and said, "A pure heart and righteous judgment, and the word which is true; such are the sacrifices wherewith God is well pleased." Kuelkuelianus said, "Did not Paul sacrifice?" and Filias said, "God forbid!" Kuelkuelianus said unto him, "Did not Moses sacrifice?" And Filias said, "Unto the Jews only was the command given that they should sacrifice in Jerusalem." Kuelkuelianus said, "Dost thou strive on behalf of the soul or the body?" And Filias said, "On behalf of soul and body." Kuelkuelianus said, "Will this body rise?" And Filias said, "Yea." Kuelkuelianus said, "Hast thou no love for wife or brethren?" And Filias said, "The love of God is greater than every other love." Kuelkuelianus said, "Who is God?" Filias raised his hand to heaven, and said, "God is He Who made the heavens and the earth and everything which is therein," and he told him the story of His Birth, and His Crucifixion, and His Death, and His Resurrection and Ascension. Kuelkuelianus said, "Can God be crucified?" And Filias said, "Because of love for us He came into the world, and redeemed us by His Passion." Kuelkuelianus said, "Dost thou not know that I would honor thee, and that I do not wish to harm thee, for I know concerning the abundance of thy wealth, and the honor of thy family. Now, sacrifice thou to the gods so that thou mayest not die an evil death." And Filias said, "If thou dost wish to give me pleasure, give the order for my torturing and slaughter"; and Kuelkuelianus gave the order for him to be killed. As they were taking him away his brother came with the magnates of the city, and he besought him with many entreaties, grasping at his feet and kissing his hands as he did so, to submit to the governor and to offer up sacrifice. And Filias cursed them, saying, "Leave me, O ye who would lead me into error, I m going to bear the Cross of my God." And when he arrived at the place where he was to receive his doom, he stretched out his hands towards the East, and he prayed unto our Lord Jesus Christ for a long time. And he committed himself to his people, and bade them farewell in peace, and then he was crowned. Salutation to Filias, who feared not the governor.

And on this day also is commemorated Saint Gregory, the brother of the blessed Basil.

And on this day also died Saint Dioscorus, the thirty-first Archbishop of the city of Alesancria, who was appointed after Abba John. This father was gentle in disposition, and his knowledge was glorious, and his work was good, and he was perfect in his days, but his family did not resemble him, and he was appointed archbishop by the Holy Ghost. And he wrote a General Epistle and sent it to the holy father and doctor of the Church, Abba Severus, Archbishop of the city of Antioch; and he wrote in that Epistle the Orthodox Faith of the Holy Three Who are equal in Godhead. Then he went on to speak about the Incarnation of the Son of God, and he said, "The Word of God took a body, perfect in all its operations, with a rational and understanding soul from our holy Lady the Virgin Mariyam. And He became therein One Son, and One Person, in inseparable unity, and He did not become two, but One, for the Holy Three were One God, before the Incarnation of

the Son, and after the Incarnation of the Son there came not upon Him any addition to His Incarnation." When his Epistle reached Saint Abba Severus, and he had read it, he rejoiced and was glad therein with an exceedingly great gladness. And he preached about it before the people of the city of Antioch, and they all rejoiced therein. Then Saint Abba Severus wrote to him, and accepted his Epistle, saying, in his letter, "I give thanks unto God Who hath chosen thee for this glorious and Orthodox Christian office," and he commanded him not to turn aside from it neither to the right hand nor to the left, and that all his words and works should be performed according to the Orthodox Faith which our holy fathers had formulated, that is to say the Three Hundred and Eighteen bishops who assembled in Nicea, and according to what they had commanded in the Canon and the Law. And then he said in his letter, "Teach thy people continually, so that they may be strong in the Orthodox Faith, and let them discuss this matter very much." And when the letter of Abba Severus reached Dioscorus, he rejoiced therein greatly, and he commanded that it should be read from the pulpit. And this father taught the people continually, and read to them the Holy Scriptures, and commanded all the priests in the cities to shepherd their flocks, and to protect the sheep, which had been committed to their charge. Having ended his good course, and pleased God, he died in peace. Salutation to Dioscorus the writer.

And on this day also died Stephen, Archdeacon and Protomartyr. Salutation to Stephen.

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 18
(October 28)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father, Theophilus, the twenty-third Archbishop of the city of Alexandria. He was appointed in the sixth year of the reign of Theodosius the Great. In his days lived John of the Golden Mouth (Chrysostom), of the city of Antioch, who translated the Gospel of John, the son of Zebedee, and he also translated the Book of Paul the apostle. He was appointed Archbishop of the city of Constantinople, when the days of this father were twenty-eight years, and he died in exile. And in the days of this father there lived also Epipahanius, Bishop of Cyprus; and in his days also died Abba Cyril, Bishop of Jerusalem; and in his days also rose up (i.e., awoke) the seven children after they had been asleep for three hundred and seventy-two years. And this holy father was a disciple of Athanasius, the apostolic Archbishop of the city of Alexandria, and this Saint Theophilus was brought up in the cell of Saint Athanasius, and he learned from him all spiritual doctrine. When Abba Timothy the archbishop died, this father was appointed in his place. And he was prudent, and observant, and he learned the Books of the Church by heart, and he understood the interpretation of the same. During the days of his office he wrote great discourses, and many works of exhortation concerning love (i.e., charity), and concerning the Resurrection and the punishment, which is prepared for sinners, and other treatises, which tend to edification. And Saint Abba Cyril was the son of the sister of this father, and he brought him up most carefully and piously. And he sent him to Abba

Serapion so that he might instruct him carefully and thoroughly in spiritual matters, and father Abba Serapion taught him every kind of spiritual learning, and he learned by heart all the Books of the Church. When his education was complete Abba Theophilus sent and brought him to his cell. And used to make him read before him continually books concerning the people. When this father Abba Theophilus was with Abba Athanasius, he one day saw him lifting up his eyes to a hill, now he was [standing] before his cell, and he heard him say, "If I find good days I will clear away this hill, and I will build on the site thereof a church to Saint John the Baptist and Elias the prophet." And when this Father Abba Theophilus was appointed Archbishop of Alexandria he remembered that hill concerning which he heard Abba Athanasius speak, and determined that he would do and carry out what he had heard Abba Athanasius say he would do. And in those days there was in the city of Rome a certain woman who was exceedingly rich; now her husband was dead, and he had left her much property, and she had two sons. And she took her two sons, and the money, which she had with her, and a picture of the angel Raphael, and she departed from the city of Rome to the city of Alexandria. And when she heard Abba Theophilus speaking about that hill, straightway she became moved by the zeal of the Spirit, and she spent much money and cleared away that hill, and there appeared underneath it a coffer which was covered over with a slab of stone whereon were written (or engraved) three characters which were O O O. As soon as Theophilus saw them he knew their mystery through the Holy Spirit, and he said, "Behold, the time hath arrived wherein this coffer should be brought to light, for the three characters upon it are O O O, and behold, they were gathered together at the same time. One O standeth for Theos, that is God; the second O standeth for the Emperor Theodosius, and the third O standeth for Theophilus the archbishop, that is to say a holy three (?)." And having said this he opened the coffer and found written inside it the date according to the Era of King Alexander, the son of Philip, the Macedonian, and it was seven hundred years, from the time when they closed [the coffer]. And the Archbishop Abba Theophilus sent to the Emperor Theodosius the Less, the son of the Emperor Arcadius, the son of Theodosius the Great, and he informed him about the coffer, and how he had opened it, and he said, "Come, that thou mayest see it." And the emperor came to the city of Alexandria, and he looked at the coffer, and he gave half of the treasure inside it to the blessed Theophilus, and a half of it he placed in a ship and took to the city of Constantinople. And the blessed Theophilus built churches with the gold, which the emperor had given him. And he began to build first of all a church in the names of John the Baptist and Saint Elijah, and he translated their bodies and laid them in it, and this church is well known to this day in Demas. And at that time he also built a church in the name of our holy Lady the Virgin Mariyam, by the hands of the Melchites in the east of the city. And thirdly, he built a church in the name of the angel Raphael in Daset, and he built seven other churches; and then he appointed the sons of that widow bishops. When the emperor saw the love of the archbishop for building churches, he gave him all the houses of idols which were in the whole country of Egypt, and Theophilus pulled them down and built on their sites churches and lodging houses for strangers and pilgrims, and he endowed them with land and other property. And having followed in this good course of action, and pleased God, he departed to God and went to his rest from the toil of this world, after sitting upon the throne of Mark the evangelist eight and twenty years. When this father administered Christian baptism he used to see a rod of light before him making the sign of the Cross over the place of baptism. And this father and the Emperor Theodosius were cutting wood, and each of the two saw a vision on the same night wherein it seemed that one of them was to become emperor and the other

archbishop; and it came to pass to them even as they had seen in the vision. In the first year wherein this father was made archbishop, the Emperor Theodosius commanded that each of them should write down their belief in books, and that they should bring them to the emperor, and they did as he had commanded and brought the books to the emperor. When they had drawn nigh unto him, the emperor rose up and prayed, and then he laid the books on the altar. And God revealed unto him that there was nothing in them about the Orthodox Faith except that they said and believed that "the Son with the Father and with the Holy Spirit is One God." And the emperor commanded [his servants] to cast forth all the books wherein evil belief and words of doubt (or hypocritical words) were written, and the emperor expelled all those who were in doubt about their belief from his kingdom. And John of the Mouth of Gold multiplied his reading in the Books of ʻAwgaryos (Abgarus), and this father Theophilus sent a message to Epiphanius, Bishop of Cyprus, and to all his own bishops, ordering them to anathematize the Books of ʻAwgaryos (Abgarus), and they anathematized them even as did Theophilus the archbishop. When John of the Mouth of Gold heard that Abba Theophilus the Archbishop of the city of Alexandria had anathematized the Books of ʻAwgaryos (Abgrus), he abandoned them and never read them again. And [he died] the seven hundred and twenty-first year of King Alexander, the Two-horned (A.D. 410). Salutation to Theophilus who was worthy to sit upon the throne of Mark the evangelist.

And on this day also died Romanus the martyr in the days of Asclepianus, the governor who persecuted the Christians. This Romanus had been a monk from his earliest years, and he devoted himself strenuously to fasting and prayer. When he heard that the governor was persecuting the Christians, he came into the church, and he gathered together the priests and the deacons, and admonished them in the Faith of Christ, and strengthened them with his own confidence. When Asclepianus heard this he commanded that Romanus should be summoned, and when Romanus stood before him, he said unto him, "Is it true that thou art the son of Feyum?" Romanus said unto him, "What doth glory of kin profit me? My glory is Jesus Christ." When Asclepianus heard this he commanded his soldiers to hang him up and to scrape his limbs piecemeal [and they did so], and when the governor saw his patient endurance, he commanded them to slit his cheeks so that he might not be able to talk. And Romanus said, "Behold, my God hath uncovered my mouth so that I may admonish thy madness. If thou wouldst know the truth of the matter, command thy servants to bring hither a child, and he will tell us whether it is right for us to worship God or the gods." And the governor commanded them to bring a little child, and he said unto him, "Tell me is it right for us to worship God or the gods." And the child said, "It is right for us to worship God Who created all the world with one word"; and having heard him the governor commanded them to hang up the child. When they had hung up the child his mother came to look at him, and the child said unto his mother, "Give me water, for I am thirsty." And his mother said unto him, "Nay, O my son, thou must not drink water [here], but go to the water of life." When the governor heard her words he commanded them to cut off the head of the child; [and they did so], and his mother came and took away his body. And the governor commanded them to cut out the tongue of Romanus at its roots so that he might not be able to argue with him. And Romanus having received by the grace of God a tongue of the Spirit, he wrote with his blood, saying, "Blessed are those who do not deny our Lord, for the Son will confess them before His Father." When Asclepianus heard this he imagined that the tongue of Romanus had not been cut out, and he called to the prefect, and said unto him, "Why didst thou not cut out his tongue at its roots?" And the soldier said, "Command them to bring the soldiers and I will cut out his

tongue before thee, and thou shalt say if he speaketh." And straightway they brought the soldiers and they cut out his tongue, and he died forthwith. When the governor saw him he commanded the soldiers to bring him into the prison house, and there they hanged (or strangled) him; thus he finished his martyrdom. Salutation to Romanus the martyr.

And on this day also are commemorated John the martyr, and ʻAdrani, and ʻArtematewos, and Hephaestus, and Luderius, and ʻAsmanit, and his seven children.

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 19
(October 29)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint Bartholomew and his wife. These saints were natives of the country of Fayyum, to the west of Egypt, and they were accused before the governor of being Christians. And the governor sent and had them brought to him, and he questioned them about their belief and they confessed our Lord Christ before him. And he commanded his soldiers to dig a deep pit and to throw the two into it, and to cast stones in on them; and the soldiers did as the governor had commanded them, and Bartholomew and his wife finished their strife; and received crowns of martyrdom in the kingdom of the heavens. Salutation to Bartholomew and his wife who were buried alive [in the days of the Emperor Diocletian].

On this day also the holy General Council assembled in the church of the city of Antioch because of Paul of Samosata. This wretched man was a native of the city of Samidat, and was made Archbishop of Antioch. And Satan sowed bad seed in his heart, and he used to believe that Christ was a mere man whom God created, and that God chose Him so that by Him He might redeem the children of men, and that the source of Christ was Mariyam entirely, and that His Godhead was not one with His manhood, but that it descended upon Him, and that He dwelt therein by the Will of God, One Nature; and he would confess neither the Son nor the Holy Spirit. And this Council assembled in the city of Antioch because of him, and this assembling took place in the reign of the Emperor Valerius, when Dionysius was Archbishop of the city of Alexandria, and Dionysius was Archbishop of the city of Rome; and this Council assembled before the Council of Nicea five and forty years. Now Abba Dionysius, Archbishop of the city of Alexandria, was old, and he was not able to come with them into the Council, but he wrote a letter to the Council, saying, "Christ is the Word of God, and is His Son, and is equal with Him in Godhead and Nature. And the Trinity [containeth] Three distinct Persons, and one God and one Lord. And One [Person] of the Trinity, that is to say, the Son, became incarnate in the substance of a complete man, and there was with Him One Nature." Then Dionysius testified concerning these things and adduced many testimonies from the Old and New Testaments. And Dionysius sent this letter with two priests and thirteen bishops assembled and they debated the matter with Paul the infidel. And they read out before him the letter of Dionysius, and they rebuked him with the words of Paul the apostle, who said, "Christ is the Word of God, and He is His Son, and the splendor of His glory, and the likeness of His glory, and the Substance of

Godhead." But he would not accept their words, and he would not turn from his infidelity, and they cut him off, and anathematized him and excommunicated him, and they excommunicated all those who believed his words, and drove them from their thrones. And the Council formulated Canons, and they are in the hands of the believers who perform their Laws and Precepts. Salutation to the two priests and thirteen bishops.

On this day also died Saint John of Dailam. The parents of this holy man belonged to the nobles of the city; his father's name was Abraham, and his mother's name was Sara, and they continued to pray fervently for many days because they had no children. One day two monks came to visit him, and they sojourned in his house, and they said unto him, "O Abraham, hast thou no children?" And he said unto them with tears, "O my fathers, I have not gotten a son. And now I have grown old, and as for my wife her days are past"; when the monks heard this they prayed over them, and blessed them and departed. After a few days Sara, the wife of Abraham, conceived and she brought forth a child of joy, and Abraham called his name John. When fourteen years had passed, and when the boy had finished all his instruction in the Books of the Church, those two same monks came into the school, and when John saw them he asked them to take him away with them. And they said, "We are afraid of thy father and we cannot take thee." Whilst those monks were departing to their abode John prayed to God that He would direct the path which he had chosen, and he went out of the school and followed the monks, and whilst wishing to overtake them he came to a great river which he was afraid [to try] to cross by himself. Whilst he was there certain Arabs came with their camels, and John asked them to take him across the river, and they took him over with them; and by the Will of God he arrived in the monastery of these monks. Now the name of one of these monks was Abba Simon, and when he saw John he knew him, and he received him, and made him his disciple and Abba Simon had two other disciples besides John, but he loved John more than them. When Abba Simon knew that his departure was nigh, he said unto his children, "O my children, I will tell you what God hath shown me in respect of what shall happen unto you after my death. One of you a hyena shall seize, another of you shall be scattered in the earth, and of my third disciple the report shall go forth into all the world." Then the old man looked in the face of John, and he said unto him, "Be strong, O my son, for the love of Christ, for He hath chosen thee to be a father unto many"; and thus saying the old man died. After three days one disciple went out into the world and married a wife, and where the second went is not known. And Saint John was sorrowful in his soul and he said, "I will go down and see what hath happened to my companion." As he was going down a company of soldiers of Dailam met him, and they made him prisoner, and fettered him with two beautiful women, one on his right hand and one on his left. Whilst they were journeying along the road the men of Dailam lacked water both for themselves and for their beasts. And Saint John said unto them, "Masters, if I make water to spring forth for you will ye let me go?" And they said unto him, "Yea." Then Saint John knelt upon the ground in the Name of the Father and the Son and the Holy Ghost, and water gushed out upon them and they drank. And Saint John said unto them, "Perform to me what ye have covenanted," and they said, "We will not let thee go; who shall we find like unto thee?" So they brought him to their city. And in those days a heavy plague descended upon Dailam, and the master of Saint John died, and his children, and all the men of his house, and there remained only his wife and her daughter. And the wife of Saint John's master thought that he was a magician, and she shut up Saint John in his room, and set fire to the house so that she might burn him alive, but God delivered him. When the men of Dailam saw this they all believed through him, and they were baptized, men and women. Then

John departed thence by another road. When he found that the men there worshipped trees, he exhorted them to turn from iniquity, and when they refused to do so he came by night among their trees, and prayed to God, and taking an axe [in his hand], he said, "In the Name of the Father and the Son and the Holy Ghost I will cut you down"; and straightway one thousand trees fell down at one stroke of the axe. When the men of the city saw this they believed, and were baptized together with their women and children. And once again he went to another city, and he found that the people there were worshippers in fire-temples. When John rebuked them, they were wroth, and they cast him into the fire three times, but he came forth unharmed. And he turned their water into blood, and they lacked water to drink, and they all believed in the God of Saint John, and forty thousand men were baptized. Then he built a church and performed countless signs and wonders, and he died in the country of Der'Eyan. Salutation to John of Dailam.

Salutation to Abba Simon, who was enveloped by the Holy Ghost.

And on this day also are commemorated the righteous men of Al-Matra, who were slain with violence by the hands of evil men. [The Bodleian MS. says they were slain by King Yemraha.]

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 20
(October 30)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the great father of light, Abba John the Short. This holy man was a native of the city, which is called Tansa and is in Upper Egypt, and he had one brother. His parents were righteous people, and they feared God; they were not rich in the goods and possessions of this world, but they were rich in good works. When this holy man was eighteen years of age, the grace of God moved him to go to the desert of Scete, which [name] being interpreted means, "Balance of hearts." And he wished to put on the garb of the monk. And he found a certain tried and strong old man, whose name was Abba Bamoy, of the city of Seha, dwelling in Scete, and Saint John bowed low before him and entreated him that he might dwell with him in Scete. And Saint Abba Bamoy wished to try him, and he said unto him, "O my son, it is not right for thee to live here, for this is a very hard desert, and those who dwell therein have to work with their hands, and they can only feed themselves by hard toil. And also over and above this there are very many fasts to be kept, and many prayers, both by day and by night, to be said, and a man must sleep on the bare ground naked without a bed (or cushion), and there is very great hardship in this desert. Nay, my son, go back into the world and live a life of comfort and ease like unto that of all other men." And Abba John said unto him, "O my father, for God's sake do not turn me back for I have come to be under thy authority and under the shadow of thy prayer. And if thou wilt accept me I believe that God will make thy heart will-disposed towards me." Now Saint Abba Bamoy was wont never to do anything hastily, and he entreated God concerning Abba John so that He might reveal to him His works. And the angel of the Lord appeared and said unto him, "God saith unto thee; accept this brother, for he shall

become a chosen vessel." And when Abba Bamoy heard these words from the angel of God, he brought Abba John into the church, and he shaved off the hair of his head. Then he laid out the garb of the monk, and he stood and prayed over it for three days and three nights. Then the angel of the Lord appeared, and made the sign of the Cross over the raiment of monkhood, and Abba Bamoy put it upon Abba John. And Abba John devoted himself with the greatest zeal and diligence to the splendid works of the ascetic life. One day Abba Bamoy wished to try him, and he sent Abba John away from him, saying, "I cannot live with thee"; and Abba John stood for seven days outside the gates of the monastery, and every day Abba Bamoy went out to Abba John, and smote him with a stick, and Abba John bowed down before him and said, "Forgive me, O my father." On the seventh day the old man Abba Bamoy went forth to go to the church, and he saw seven angels, and they had with them seven crowns which they were placing on the head of Abba John. And straightway Abba Bamoy took Abba John and brought him into his cell, and from that day onward he was held by him in honor and reverence. One day Abba Bamoy found a piece of dry wood and he gave it to Abba John and he said unto him, "Take this wood and plant it in the ground, and water it until it sprouteth and bringeth forth fruit." And Abba John obeyed Abba Bamoy, and he took that piece of wood, and planted it, and watered it each day twice; now the water was far off, a distance of twelve stadia. And after three years that piece of wood sprouted, and grew into a large tree, and bore fruit, and the old man Abba Bamoy took some of the fruit thereof and carried it to all the aged monks, and he said unto them, "Take ye and eat of the fruit of obedience and humility." When the monks saw this miracle they marveled exceedingly, and they praised God Who gives this virtue unto those who make themselves subject to His teachers. And Abba Bamoy fill sick of a very severe sickness, and he continued to suffer from this sickness for eighteen years, and though Abba John ministered unto him [all this time] he never once said unto him, "Thou hast done well," for the old man Abba Bamoy had grown very old, and he used to try him exceedingly. And God tried him with such a severe sickness until at length he became like a piece of dry wood, so that he might become a chosen offering unto God. When Abba Bamoy was about to die, he gathered together the aged monks, and he seized the hand of Abba John and gave it unto them, saying, "Take him, and take care of this man, for he is an angel and not a man." Then he said unto Abba John, "After I am dead I will live in the place wherein thou didst plant the tree which sprouted and bore fruit, for thou in that place didst become a holy and acceptable sacrifice before God. And many men shall be saved by thy hand, and thy memorial shall be there in that place before God for ever." When Abba Bamoy had said this unto him, he opened his mouth and delivered up his soul into the hand of God. After this Abba John departed to that place [where the tree was] according as the old man Abba Bamoy had told him. And he strove boldly in the working of righteousness, for his name was exalted exceedingly; and after this he was appointed abbot over his church. And whilst the archbishop was laying his hand upon him at the time of his appointment, a voice came from heaven, and all the people heard it, saying, "Axios, Axios, Axios," that is to say, "He is worthy, He is worthy, He is worthy." And every time when Saint John consecrated the Offering, he would watch for those who were worthy to partake and those who were not worthy. Now Abba Theophilus, the archbishop, built a church to the Three Holy Children in the city of Alexandria, and he wished to bring thereto the bodies of the Three Children from the city of Babylon. And he asked Saint Abba John to go to the city of Babylon, and to bring the bodies of the Three Children from the city of Babylon, and after many requests Abba John went forth on behalf of the archbishop. And a cloud straightway carried him away and brought him to

the city of Babylon, and he saw that city, and the rivers and the palaces thereof, and he saw the bodies of the Saints, the Three Children, and the body of King Nebuchadnezzar lying in their tombs. And Saint Abba John bowed low, and embraced the bodies of the saints with tears, and he cried out saying, "O my holy fathers, bless me!" And straightway he heard a voice from their bodies, saying, "The God of Israel hath blessed thee." When Abba John had heard this voice he was filled with the Holy Spirit, and rejoiced in the spiritual blessing. And he said unto them (i.e., the bodies), "O my fathers, ye martyrs of Christ God, I tell you that our father the archbishop, Abba Theophilus, has built a church in your names in the city of Alexandria, and he hath sent me unto you and he beseeches you and your holy bodies to come and dwell in your church, so that there may be healing and salvation unto all those who believe in Christ in all the country of Egypt." And the saints answered with one voice and said unto him, "God shall give thee the reward of thy labor in the life everlasting! But tell the archbishops that God hath commanded [us] not to remove our bodies from this place until the day of the Resurrection. Nevertheless because of his contendings, and his labor, and his perfect faith, let them suspend lamps, on the night of the day of the consecration of the church, whilst all the people and the priests are assembled therein, and we ourselves will come and we will make manifest the power of God and their blessing." And Saint Abba John bowed low, and went forth from their presence rejoicing in God. When he had departed a short distance from them, a cloud took him up and brought him to the outskirts of the city of Alexandria, and he came in to the archbishop and told him what the saints had said; and the archbishop did even as the saints had told him. And when midnight had come on the night of the day of the consecration of the church, the Three Holy Children appeared in the church surrounded by brilliant light, and they lighted all the lamps, and they sent forth from themselves an exceedingly sweet odor. After this Abba John returned to Scete, and he contended in the working of righteousness by night and by day. One day a certain monk came into the cave of Abba John, and he found him lying down, and the angels of God were waving their wings over him, and each of them was saying to the other, "Let me lay my wing upon him." After this the pagan Barbarians came to the desert of Scete to plunder the houses of the monks, and to slay the monks. After this Saint Abba John went to the monastery of Saint Abba Anthony in the desert of Kuelzem [by the Red Sea], not that he was afraid of death, but he said, "I go that a pagan may not come and kill me, and go to Sheol because of me; I do not wish to be in a state of ease and for that pagan to suffer punishment on my account. For he might testify against me before the Lord God, though he is my brother in nature, and form, and likeness." And Abba John dwelt by the side of a village, and God brought him from it a certain man who was a believer, and he ministered unto him until the time of his death. When God wished to give him rest from the labor of this world, He sent unto him His righteous saints, Abba Anthony, and Abba Macarius, and Abba Pachomius, to comfort him and to inform him concerning his departure, and there was with them Abba Bamoy, his spiritual father. And they comforted him and said unto him, "Be strong in the Lord, and rejoice in the everlasting joy which God hath prepared. Be thou ready, for we will come to thee at dawn on the First Day of the week, and we will take thee with us into everlasting life, even as God hath commanded"; and they blessed him and disappeared. On the day of the Eve of the Sabbath Saint Abba John sent his attendant to the village, for he was sick with a little sickness. And when it was the time of cock-crow on the night of the holy First Day of the week, behold there came unto him many hosts of angels, and all the company of the saints, and when he saw them he rejoiced and bowed low and delivered up his soul into the hand of God. And the holy angels received the soul of the blessed Abba John, and they

took it up with them into heaven. And at that moment his attendant came, and he saw his soul as they were carrying it up into heaven, and the holy angels were surrounding it, and were singing before it. And before all these, as it was shining brightly like the sun, one sang and praised the blessed man Abba John. And he stood still for the space of an hour as he marveled at what he saw. And straightway the angel of the Lord came unto him and told him the names of each one of the saints, and pointing with his finger at the saints he said unto [the attendant of] Abba John, "This is Abba Pachomius, this is Abba Macarius, this is Abba Bamoy, and this is Abba So-and-so." And the attendant said unto the angel, "Who is this in front of them who is shining like the sun?" And the angel said unto him, "This is Abba Anthony, the father of all the monks." When the attendant came to the cell he found Abba John on his knees, and he wept over him with a great weeping. And he made haste and went to the village, and told the men how that the saint was dead. Then the brethren came and made him ready for burial, and they bore away his body with great honor, and when they had brought him into the village, great wonders and miracles happened through his body. And then his sons, the monks, came and took up his body and they carried it to the desert of Scete and laid it in the church thereof, and it became a haven for everyone who took refuge therein. Salutation to Abba John.

And on this day also died Saint Elisa the prophet, whose name being interpreted is "Savior, protector and king." This holy man was native of a village the name of which was Be'Elamon, of the tribe of Isaachar, and he prophesied many prophecies concerning the children of Israel. And he also prophesied saying, "God shall come down upon the earth and shall walk with men." And he gave a sign of this, saying, "The sun shall set in Selom (Silo), and one of its two halves shall be separated from the other, and twelve oak trees shall be useful to the Lord, and submissive to the holy God, Who shall come down upon the earth, and by it the whole earth shall be saved." When he finished his prophecy he died in peace and was buried in his own land. Salutation to Elisa the prophet who made the bitter water sweet and raised the axe out of the water by means of a splinter of wood.

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 21
(October 31)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated a festival of commemoration of our holy Lady the Virgin Mariyam. Salutation to thee, O Mariyam, on whom the Sun of Righteousness rose. Salutation unto thee, O garden of stacte and cassia.

And on this day also is commemorated the translation of the body of Saint Lazarus, whom our Lord raised from the dead. And one of the Christian emperors, having heard the history of the saint whilst he was in the island of Cyprus, translated his body to the city of Constantinople. When they wanted to translate it [the workmen] found the saint's body buried under the earth and laid in a stone sarcophagus. And there was cut upon it in [letters of] gold the following: "This is the body of Saint Lazarus, the friend of our Lord Jesus Christ, whom He raised from the dead, after [he had lain] in the grave four days."

When they found the body they rejoiced with great joy, and they carried it to Constantinople, and the priest went out and received it with great honor, and with psalms, and hymns, and prayers, and incense; and they laid it in the sanctuary until they could build a church for it, and translated the body thither. And they made a great festival in honor thereof on this day. Salutation to the emperor who translated the body of Lazarus to Antioch (sic) from Cyprus.

And on this day also died the holy father Abba John, Archbishop of the holy city of Jerusalem in the days of the God-loving King David, (A.D. 1411-1413) the grandson of the King Sayf'Ar'Ad. Now this father was the son of Christian parents, who feared God, and they belonged to the city of Mesr (Cairo); and they reared the holy man [piously] and called him John. When he grew up they taught him Christian doctrine, and when he was fit to serve in the grade of deacon he was appointed a deacon. And having performed the duties of a deacon well and carefully, and was fit for the grade of priest, he was appointed priest. And he devoted himself strenuously to fasting and to prayer, and above all he gave himself to the fear of God and to the love of pilgrims; thereupon he became fit for the grade of apostleship. By the Will of God he was appointed bishop in the holy city of Jerusalem, and he fought a good fight therein, and he taught the people in humility and in the fear of God. And they loved him exceedingly because of his holiness, and his goodly figure, and his open countenance which was as that of an angel of God. After he had been seated on his throne for a few years. Satan brought a trial upon him and removed him from his people and from his city. And this was in the days when Abba Mark was archbishop of Alexandria. And the King of Mesr (Cairo), a Hanafite, forced him to send an embassy to the King of Ethiopia, who was in submission to him, concerning the Muslims who dwelt under his rule. Now there was in his days a king, whose name was Sayf'Ar'Ad, and he was also named Constantine, and he slew many of the Muslims who rebelled against him, and some of them he drove out of his country and they went to the King of Mesr (Cairo) and took refuge with him. And they said, "The King of Ethiopia hath made an end of the Muslims; some of them he hath slain, and some of them he hath made Christians." When the King of Mesr (Cairo) heard thee words, his zeal for his religion rose up, and he compelled the archbishop to dispatch elders to [Ethiopia], and he told him that he held him as hostage for the obedience of the King of Ethiopia and the safety of the other Muslims who were in his kingdom. And our father the archbishop and his bishops agreed with the Government of Mesr (Cairo) concerning those who were to be sent to the King of Ethiopia, and they chose those fathers, those shining stars, because of their holiness, and learning, and wisdom, that is to say the honorable father Abba John, and the learned and prudent father Abba Cyril, Bishop of 'Akhnas, and he forced them to go to the frontier of Ethiopia, and God-loving King Sayf'Ar'Ad, may God rest his soul! Amen, heard concerning them, and he rejoiced with exceeding great joy; and he sent his soldiers to them with presents and mules to receive them, and when they had come to the king he paid them exceedingly great honor. And after they had read to him the letter of our father the archbishop, they wished to return to their thrones, and to their peoples, and to their churches, but the lord king prevented them from departing because he loved their holiness, and because he loved their persons, and their priestly service, and their faces which were full of grace, for they were like unto [those of] the angels of God, and they shone like the sun; and the lord king loved them with a great love because of their holiness and their prayers. After a short time God wished, in His mercy, to remove this father Abba John from the labor of this transitory world, and He brought upon him a slight illness, and he died at a good old age, now his

work was well-pleasing unto God, in the eleven hundred and sixth year of the Era of the Righteous Martyrs (A.D. 1390).

And on this day died the great [prophet] Joel. This righteous man prophesied in the days of ʻAbya (Abijah) the son of Jeroboam, the son of Solomon the king. He taught the people, and admonished them, and prophesied concerning the dwelling of God of Zion, and concerning His Passion, and concerning the descent of the Holy Spirit, the Paraclete, upon the holy Apostles on the day of the festival of Pentecost. And he revealed that they would prophesy, their daughters, and their sons, and their old men, and their young men, and the women who dwelt with them. "And if there be a prophet who prophesies, I will pour out My Spirit upon all men" (Joel ii. 28); and I will not pour except [on] the Apostles. Now of this passage there are two interpretations; I, Because the holy Apostles were perfect in working righteousness he called them "men," for he who is not perfect among men in doing the good pleasure of God is not called a "man"; II, From the Apostles the Holy Spirit was poured out upon all the believing saints from the time of their preaching to the day of the Resurrection. And this prophet prophesied also concerning the going forth of the Law of the Gospel from Zion, when he said, "A stream of water shall flow forth from the house of God, and it shall water the valley of Shittim" (Joel iii.18). And he made known that after the coming of our Lord Jesus Christ war should break out on the earth, and he spoke also concerning the day of the Resurrection. And he said, "The sun shall become dark, and the moon shall become like blood, and the light of the stars shall be hidden" (Joel ii. 31). Now this prophet prophesied more than a thousand years before the coming of our Lord Jesus Christ. This righteous man belonged to the tribe of Reuben, and he arrived at a good old age, and he pleased God and died in peace, and was buried in the fields. Salutation to Joel the prophet, the son of Batuel, whose tongue was sharper than a razor.

And on this day our Lady Mariyam wrought a miracle and delivered Matthias from the prison house.

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 22
(November 01)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Luke the evangelist, the physician, became a martyr. This holy man was one of the number of the seventy-two disciples whom the Holy Gospel mentioned; he ministered to the Apostles Peter and Paul and he wrote the histories of them. After the death of Peter and Paul, Luke preached in the country of Rome. And those who worshipped idols came to an agreement with the Jews, and they stood up before the Emperor Nero and they cried out concerning Luke the disciple, and they made accusations against him; and said, "He brings very many men under his teaching by means of his sorcery"; and the Emperor Nero commanded that they should bring Luke before him. And when the apostle knew that he was about to depart from this world, he found an old man who was a fisherman, and he gave him the books and the volumes which were with him,

and he said unto him, "Take good care of these books, for they will be of benefit to thee, and will make thee to arrive on the road of God." And when he had come to Nero, Emperor of Rome, he stood up before him. And the emperor said unto him, "How much longer wilt thou lead men into error by thy sorcery?" And Saint Luke answered and said unto him, "I am not a magician, but an Apostle of our Lord Christ, the Son of the Living God." And the emperor commanded [his soldiers] to cut off his right hand, saying, "I cut off this hand which wrote books"; and straightway they cut off his hand. And Saint Luke said unto him, "Verily we do not fear the death of this world, but behold thou shalt at this moment see the power of my God Jesus Christ, to Whom be praise!" And the saint reached out his left hand, and took up in it the right hand, which had been cut off, and made it to cleave to its proper place, and it remained there firmly and became like unto the other; then he separated it from the wrist and it remained thus. And those who were there marveled, and the chief officer, and his wife and very many men believed in our Lord Christ; and they were in number two hundred and seven and seventy souls. And the emperor commanded his soldiers to cut off their heads, and the head of Saint Luke the apostle, and the soldiers cut them off and the saints received crowns of martyrdom in the kingdom of the heavens. And they placed the body of Saint Luke the apostle in a hair sack. And they cast it into the sea, and by the Will of God the waves of the sea brought it to an island, and a certain man who was a believer found it, and he gave it honorable burial. This holy man wrote his Gospel for Theophilus, who was a Gentile, and he also wrote for him the "Acts of the Apostles." Salutation to Luke whose tongue was true, and who wrote the Divine Gospel.

Salutation to the company of martyrs who died with Saint Luke.

Salutation to the old man Silas, who received Saint Luke's books and preserved them in purity.

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 23
(November 02)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint Abba Joseph, the fifty-second Archbishop of Alexandria. This man was the son of one of the elders of the city of Manuf, and he had very many possessions. When his parents died and left him an orphan a certain God-fearing man brought him up, and when he arrived at man's estate he took his goods and gave them to the poor and the beggars. Then he went up into the desert of Scete, to the monastery of Saint Abba Macarius, and he became a monk under the direction of a certain holy old man. When Abba Mark the second was appointed archbishop, and he heard that the natural disposition and intelligence of this Saint Abba Joseph were good, he sent and had him brought unto him, and established him in his house. After many days Abba Joseph asked Abba Mark the archbishop, saying, "Let me depart to the desert of Scete," and straightway Abba Mark made him a priest and sent him away to the desert of Scete. And he remained there many years, until the holy father Abba Simon the archbishop died, and the country of Egypt

remained without an archbishop for many years. After the death of Abba Jacob, the bishops, made an agreement with a certain scribe in the king's house, who had married and whose wife had died, now he had never been a monk, and the bishops took bribes from him, and they made an agreement with one-half of the men of the city of Alexandria, to appoint that scribe archbishop. And all the bishops rose up against him, and they said unto him, "This scheme which thou hast planned is not good, but bad, for the holy Canon saith that all those who shall either take or receive bribes in respect of appointments to the priesthood, are to be excommunicated. And more especially shall it be so in this case, for this man hath married twice, and he is wholly unsuited for the office of archbishop; and besides, up to the present none but a virgin hath been appointed to sit on the throne of Mark the evangelist." And these men then joined with them in this good counsel, and they rose up and came into the church, and prayed to God and entreated Him to make clear unto them who were the best man for this office. And straightway God heard their petition, and He made them to remember this Abba Joseph, and they sent a letter ordering the monks to bring him from the desert of Scete. And those who had been sent prayed unto God and said, "We beseech Thee to reveal the matter unto us clearly; if Thou hast chosen this father Abba Joseph to be the archbishop, give us the following sign, that is to say, let us find the door of his cell open." And when they came to his cell they found the door of his cell open, and they found Abba Joseph bidding farewell to a certain monk, and he was wishing to go into his cell and to shut the door. When he saw them he embraced them with a holy embrace, and received them with joy, and brought them into his house. When they came into his house they seized him and bound him, saying, "He is worthy, He is worthy, Abba Joseph is worthy of the archiepiscopate." And he cried out and wept, and he said unto them, "I have committed very many sins, far more than any other man"; but they would not accept this excuse from him, but they took him to the city of Alexandria and appointed him archbishop. Having taken his seat upon the throne of Mark the apostle, he thought about the Church exceedingly, and with what remained of his own stipend he bought plots of ground, which had been dedicated to pious works, and endowed the churches with them. And he taught the people at all times, and he never neglected any one of them. Now, Satan was jealous of him, and he schemed schemes and brought sorrow upon him, and the immediate cause was that the Bishop of the city of Tenes (Tanis), and the Bishop of the city of Mesr (Cairo), behaved wrongly towards the people and oppressed them in the matter of dues and afflicted them, and Abba Joseph said unto them, "Forbear and do not afflict them." And on several occasions he had entreated them to look upon their flocks with the eye of mercy, but they would not accept his behests, and they set them aside. And these holy bishops having afflicted their people [to excess], all the people came to the Archbishop Abba Joseph, and they all cried out before him, and said unto him, "If thou wilt not remove these bishops from over us we shall embrace another Faith." And Abba Joseph fought very, very hard to make peace between them, but he was not able to do so. Then he brought all the bishops from all the land of Egypt, and when they were assembled, he told them how these two bishops had afflicted their people. And the archbishop sent and had those two bishops brought before him, and he wished to make peace between them and their people; but they would listen neither to his commands nor to those of his brother bishops. And straightway the archbishop said unto them before all the bishops, "I am innocent of your sins," and the bishops were witnesses against the two bishops that they had transgressed the command of the Archbishop Abba Joseph. And they all wrote with their own hands to this effect; "It is meet for these two bishops to be cut off from their sees" and straightway the archbishop cut them from their sees. And when he had cut them

off from their sees, these two bishops went to the King of Egypt, and made false accusations against this father Abba Joseph before him, and the king sent his brother and a company of soldiers to bring the archbishop to him. When he had come to him the king's brother drew his sword and wanted to kill him, and when he was about to smite the archbishop with the sword, God thrust aside the hand of that nobleman, and his sword struck a pillar, and broke, and he was furiously angry. And another man drew his dagger and drove it into the side of the archbishop with all his might, and his apparel and his girdle were cut through, but the dagger did not enter the flesh of the archbishop. Then that nobleman knew that the archbishop was a righteous man, and that there was in him divine grace, which would preserve him from every evil, and from murder. And he brought him to the king his brother with great honor, and he told him what he had done to the archbishop, and how he had been smitten twice with the sword and had escaped unhurt. When the king heard this he marveled, and he was afraid of the archbishop and paid him honor, and then he asked him questions about the two bishops who had made accusations against him before him. And the archbishop told him what had happened in the matter of the bishops, and he proved to him that the accusations, which they had made against him, were falsehoods. And the king knew that those bishops were liars, and evil men, and accursed oppressors, and straightway he commanded [his soldiers] to slay them. And the archbishop said unto him, "Our Lord Christ in the Holy Gospel commanded us to do good in return for evil. These bishops made false accusations against me, but behold, God hath established it in thy heart that I am innocent of the false charges which they laid against me to thee; I therefore beseech thee to have mercy upon them, and to forgive them for God's sake." When the king saw the piety of the archbishop, he marveled exceedingly, and he paid him honor, and he had mercy upon those two bishops for his sake. And he wrote for him an authorization and gave it to him, and in it he ordered: "Neither officials nor bishops shall resist the archbishop, and they shall not disobey his command, and whatsoever he is pleased to do in his see he shall do, whether it be to remove a man from his office or to appoint a new one." And in the days of this father the King of Ethiopia sent him a letter, saying, "I do homage to the throne of Mark the evangelist, whereon to sit thou art worthy, and by his grace my kingdom hath waxed strong. I beseech thee to have compassion upon me and to send unto us as bishop Abba John. There are certain men of our city who have gone astray from the light of the throne of Saint Mark the evangelist, and who have set their feet on the road, which is full of thorns, and they have driven out Abba John our bishop. Because of this great tribulation hath come upon our land and all our men are dying of the plague, and our beasts and cattle have perished, and God hath restrained the heavens so that they cannot rain upon our land, and our enemies have risen up against us and have conquered us, because we have not obeyed the commandments of God. And now, O holy Abuna, have mercy upon us and upon our folly. Send us our Bishop John so that he may entreat God, and pray for us, and deliver us from this tribulation through thy prayer and his own. And I will inform thee, O my father, what hath been the cause of this. I thy son was blessed by my father Abba John the bishop, and he bade me farewell as he set me on my way with my soldiers, and he blessed me and then returned and dwelt in his diocese. And we departed to the war, and we continued to fight for very many days, and our enemies conquered us, and they destroyed our soldiers, and we took to flight and returned to our own country, and we missed Abba John our bishop. And I enquired for him, and they told me that my wife, the queen, had driven him into exile because certain evil men had counseled her to do so, even as Queen Eudoxia had in days of old driven John of the Golden Mouth (Chrysostom) into exile, and that they had

appointed another bishop who was their choice; they have transgressed the command of the holy Canon, and therefore our country is destroyed. And now have pity upon us and send Abba John to pray for us." Now when they drove that bishop out of Ethiopia he went and dwelt in the monastery wherein he had become a monk, and that was the monastery of Saint Abba Moses of the desert of Scete. When Abba Joseph the archbishop had read the letter of the King of Ethiopia, he rejoiced exceedingly because of his confidence, and he sent quickly to the desert of Scete and brought back Abba John, and he comforted him, and encouraged him, and sent brave men with him to the country of Ethiopia. As soon as he arrived, the plague ceased, and rain fell from heaven, and the king rejoiced with very great joy at his arrival; and this father rebuked the wicked sinners and converted them to the Orthodox Faith. And he likewise encouraged all Christian people in the right and good Faith, which they had received from their fathers. And he used to interpret for them obscure passages in the Holy Scriptures, and declare their meaning unto them, and he preserved them by his teachings and prayers. And God made manifest through this holy father Abba Joseph great signs and wonders, and having finished his good and divine fight, and pleased God, he died in peace, having sat upon the throne of Mark the evangelist nineteen years. He lived the life of a monk for nine and thirty years, and he had lived ten years before he adopted the life of a monk; and all the days of his life were eight and sixty years.

And on this day also Saint Dionysius, Bishop of the city of Corinth, became a martyr in the days of Diocletian and Maximianus, the wicked emperors. They condemned this holy man to be tortured very severely, and when they were tired of torturing him they cut off his head with a sword, and he received the crown of martyrdom in the kingdom of the heavens.

Salutation to Archbishop Joseph of the city of Manuf, unto whom was given the knowledge of Letters. Salutation to Dionysius the Bishop of Corinth whose head was cut off.

And on this day also [are commemorated] the deaths of Tenkeyake (or Tayanke), and Theodosius, the Laos (Talawos), Taxis, and Josab (or Joseph), and the strife of Andrew, the martyrs.

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 24
(November 03)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the fighter Abba Ablarius (Hilarius?) the monk and anchorite. This holy man was a native of the city of Gaza, and his parents were pagans, and they taught him all the various kinds of learning of the Greeks, and their philosophy, and he was very far superior in knowledge to many of his companions, and wisdom had a dwelling place in his soul. And he wished to make himself very strong in the learning of foreign peoples, but there was no one in his city who could teach him that learning, and who could fulfill for him all that he desired. And he rose up and went to the city of Alexandria, and he went

into the place where all the doctors sat, and he learned from them many kinds of learning. And a divine zeal moved within him to learn the doctrine of the Church, and he enquired for the Books of the Church, and certain men gave them to him, and he read them and understood them. And Abba Iskander, Archbishop of the city of Alexandria, revealed and explained to him the meaning of what was obscure in the Books, and he made him to understand the belief on our Lord Jesus Christ. And Iskander baptized him with Christian baptism, and he fought a great fight, and he became a monk and devoted himself diligently to the path of the monastic life. Then he went to Saint Abba Anthony, and he dwelt with him for many days, learning from him the path of righteousness. When he heard that his parents according to the flesh were dead, he went to his city, and took the goods, which his parents had left him, and gave them to the poor and needy, and to the women who were with child. Then he entered one of the monasteries in the country of Syria, and he fought a great fight, and he devoted himself strenuously to fasting, and prayer, and bowings, and vigils, and he used to fast for six days and six nights at a time, and he used to feed himself on the grass of the desert. And his heart shone brightly, and God gave him the gift of prophecy and of working signs and wonders. After this he dwelt in that same monastery for many years, and it was in that monastery that Epiphanius became a monk. And the abbot received this Saint Ablarius (Hilarius?) and he taught him the rule of the ascetic life and the Law of the Church, and he prophesied of him that he would become the Bishop of Cyprus, which came to pass even as he had prophesied. Now the days of this father were eighty years; ten years he lived in the house of his father, and seven years in the city of Alexandria, and for three and sixty years he led the life of a monk and fought a great fight. And he pleased God and died at a good old age. And Saint John of the Golden Mouth (Chrysostom) praised this holy man, and Saint Basil in his writings also praised him. Salutation to Ablarius (Hilarius?) who drank seawater and ate grass.

Salutation to Sabla Mariyam, who was famed for her fasting and self-abnegation.

And on this day also Saint Paul and his companion [Longinus], and the holy woman Zaina became martyrs. Salutation to Paul, Longinus, and Zaina.

And on this day also are commemorated Eusia (Ausia), and Constantine.

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 25
(November 04)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Abba Bula, who was surnamed ‘Abib. The name of the father of this holy man was Abraham, and that of his mother was Harik, and they were natives of the country of Rome, and came from the borders of Lupi; and since there was a persecution in the days of the Emperor Maximianus they continued to fly from city to city. As they lacked a son they entreated God, with fasting and prayer, to give them a son. And the angel of the Lord appeared unto them in a dream, and gave them a vine cluster which was full of grapes, and when the blessed woman conceived, a large tree which was near their house blossomed, and on the leaves thereof were written in the language of Rome the following words:

"Bula servant of God, and the saint of the God of Jacob, Who dwelleth in Zion." And when the child was born they left him for some time without making him a Christian. Then our Lady Mariyam appeared unto the Archbishop of Rome, and commanded him to go to the house of Abraham and baptize the child; and when he arrived there he made him a Christian and called his name "Bula." When the father and the mother of the child heard [this] they marveled because he had called the child by that name without their having told him the name. When the archbishop had prayed, bread for the Offering and a cup of wine came down from heaven, and he consecrated them and administered unto them the Holy Mysteries. When the boy was one year old he spoke plainly and said, "One is the Holy Father, One is the Holy Son, One is the Holy Ghost." After a little [time] his father and his mother died, on the sixteenth day of the month of Hedar (Nov-Dec). When the boy was ten years of age there arrived a wicked governor who ordered [the people] to worship idols, and when Abba Bula heard about it, he went to the governor and cursed his filthy idols. When the governor saw the small stature of the boy he marveled greatly. And he commanded [his soldiers] to drive nails into him, and to scrape his body, and to strip off his skin, and to saw off his hands and his feet, and to beat his back with whips, and to cast him on the wheel among the sharp knives and spikes, and to drag him along the road of the city; [and they did so]. And Saint Michael came and saved him, and healed him. Then Bula went to another wicked governor and reviled him, and the governor was wroth with him and cut off his head with the sword, and he was crowned on the eighteenth day of the month of Miyazya (April-May). And Saint Michael came down from heaven and raised him up unharmed, and he took him into the desert, and he arrayed him in the garb of the monk, and put upon him a mark in appearance like the sign of the Cross, and he said unto him, "God hath commanded thee to be a companion of the Saints." And Abba Bula went up into a dry (i.e., withered) tree, and he dwelt therein fighting incessantly, and whenever he remembered the Crucifixion of our Lord Jesus Christ and His Passion, he always cast himself down from the top of the tree. One day having cast himself down Satan was strong to kill him, and he died, but our Redeemer came straightway and raised him up, and he said unto him, "Thy name shall not be 'Bula' only, but ' 'Abibha,' for thou shalt become many fathers." And Bula loved Christ more and more, and he was always beating his face, and cutting his flesh with knives, every member of him, and he beat his back with seven hundred stripes; through these acts he died three times and our Redeemer raised him up again. And on each occasion He showed him how he had been born of a virgin, and on other days He showed him how he was seized by the Jews and His Passion. And for this reason Bula lived without eating and without drinking for two and forty years, and he never lay on his side for six and sixty years. And he also kept his head fixed for twelve years and six months, until his brains perished. One day when he saw the Passion of our Lord, he place a sword upright before him and then fell upon it and died. And our Lady Mariyam came with angels to the place where his body was, and she said unto him, "Peace be unto thee, O my beloved"; and his body spoke and said unto her, "Peace be unto thee, O Queen of the world." And she laid her hands upon his body and healed him. And when his days were ended, and it was time for him to depart from this world, our Lord Jesus Christ appeared unto him having in His hands shining crowns set with gems of various kinds, and shining raiment. And He said unto him, "Come unto Me, O My beloved 'Abib, so that thou mayest enjoy never-ending pleasure. I swear unto thee by Myself that whosoever calleth upon thy name I will forgive him his sins. And whosoever commemorates thee, or show mercy on the poor, or clothes the naked, or feedeth the hungry, or gives drink to the thirsty man, or buildeth a shrine for thee, or writes the story of

thy strife, or readeth it or heareth it, I will forgive his sins even to the tenth generation." Having said this He kissed his mouth, and bearing him upon His breast carried him up into the air. And when he heard the praise of the angels, his soul tore itself away from his body, and entered the heavenly Jerusalem. Salutation to ʻAbib.

Salutation to the twelve handmaidens, and to the three and forty men, and to the three hundred and sixty women, who under the influence of ʻAbib became martyrs.

And on this day also died Abba ʻEbloy (Apollo?), who was like the angels. The name of the father of this holy man Abba ʻEbloy (Apollo?) was ʻAmone, and he was a native of the city of Akhmim; the name of his mother was Musya. And both of them were righteous before God, and they walked in His way; and they were very charitable towards pilgrims and strangers. Now they had no son at all. And his mother Musya saw a vision one night, and she saw in it a shining man who had with him a tree, and he planted the tree in her house, and it took root and blossomed and bore fruit. And the shining being said unto her, "Whosoever shall eat of this tree shall live for ever." And the mother of the holy man took some of the fruit thereof and ate it, and it was sweet in her mouth, and she said in her heart, "Shall I, I wonder, have fruit." When she awoke from her sleep she told her husband what she had seen. And he told her that he had seen in his vision what his wife had seen in her vision, and they praised God many times. And they added to their works of righteousness and to their strivings, and they fasted for two days at a time and their food was bread and salt. When the mother of the holy man Abba ʻEbloy (Apollo?) conceived, she prayed many prayers and vanquished enemies. And every night she prostrated herself to the ground one thousand times, and every day five hundred times for a period of nine months, until she brought forth her son; and she called him " ʻEbloy (Apollo?)." After this she added to her works of goodness and righteousness. When Abba ʻEbloy (Apollo?) arrived at man's estate he wished to assume the garb of the monk, and he continued to feel this wish until he found the mans of gratifying it. Now he had a friend whose name was ʻAbib, and taking him with him they went forth by night, and they departed and became monks in one of the monasteries of Upper Egypt; and they devoted themselves to the ascetic life and fought strenuously. After a few days ʻAbib died, on the twenty-fifth day of the month Tekemt (Oct-Nov). Thereupon Saint Abba ʻEbloy (Apollo?) departed to the monastery of Ablug, and many men were gathered together [there], and he taught them the fear of God and right worship. And on the day of the death of Abba ʻAbib, whilst they were performing the service of commemoration, Abba ʻEbloy (Apollo?) said unto them, "O brethren, whosoever shall pray this day in the name of Abba ʻAbib God will forgive him his sin, even as Christ promised him with this promise, in the following words: ʻO My chosen one ʻAbib, whosoever shall pray one prayer on the day of thy commemoration (now Saint ʻAbib had said to God, Forgive me all my sin), I will forgive him his sin for thy name's sake.' " And it came to pass in that hour that one of the monks died, and whilst they were standing and were burying him, one of the brethren who were monks felt doubts about what Abba ʻEbloy (Apollo?) said. And straightway that dead man rose up, and he began to speak and to say unto them, "Why do ye doubt the words of Abba ʻEbloy (Apollo?)? God did covenant this covenant with our father Abba ʻAbib on the day of his commemoration"; when the dead man had said these words he turned and lay down again. And the brethren, the monks, marveled and praised God. Now Abba ʻEbloy (Apollo?) lived very many years, and he built many monasteries, and had many children; and in his days lived Abba Macarius the Great. When Abba Macarius heard the report of him he rejoiced therein exceedingly, and he wrote to him letters comforting him and his sons, the

monks, and encouraging him to continue in the work, which was well pleasing to God. Now whilst Abba Macarius was writing those letters in the desert of Scete, Abba ‘Ebloy (Apollo?), being in Upper Egypt, knew by the Holy Spirit that he was doing so. And he said unto the monks who were round about him, speaking unto them with the voice of God, “Be silent, O my brethren, for behold Abba Macarius is writing to us a letter of encouragement.” Having spoken these words in this manner, behold, straightway a certain monk came having with him the letter of Abba Macarius. And the monks went out and they received him with joy, and he read the letter before all the monks with joy and they rejoiced with a great joy. This holy man Abba ‘Ebloy (Apollo?) went to the holy father Abba Ammonius, and he saw that holy woman, whose name was Yawahit, dwelling with him. And Christ having wished to give him rest from the labor of this world, he died straightway in peace on the fifth day of the month of Yakatit (Feb-Mar). Now we have written the history of Abba ‘Ebloy (Apollo?) side by side with that of his friend Abba ‘Abib.

And on this day also took place the consecration of the church of Saint Julius the martyr, of the city of ‘Akpahos (Acfaha). Now the saint became a martyr in the city of Tewa, according to what is written in the account of his strife. And this took place after the destruction of Diocletian the infidel, when Constantine was reigning, and a few days before he was baptized with Christian baptism. And when he had been baptized the horn of the Christian kingdom was exalted, and churches were built in the names of the holy martyrs whom the infidel emperors had slain. When the Emperor Constantine heard the report of this holy man Julius, and how God had raised him up and preserved him so that he might care for the bodies of the holy martyrs, both him and his servants, and carry their bodies and bury them, and write the history of their strifes, and how he became a martyr afterwards, he praised [God] for this holy man, for his fight was good. And the emperor sent very much money to Egypt, and he commanded [the people] to build a fine church in his honor, and to carry his body thither and to lay it therein; and they built a fine church in his honor even as the emperor commanded, and they translated the body of Saint Julius and laid it therein. And the Archbishop of Alexandria and his bishops consecrated it, and celebrated a festival even as do we this day. And many great signs and wonders were wrought by the body of Saint Julius. Salutation to the consecration of thy church, O Julius.

And on this day also are commemorated Abba ‘Abel and Dalila (Delilah), the virgin.

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 26
(November 05)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint Timon, apostle and martyr. Out Lord chose this disciple and he was of the number of the Seventy-two disciples whom He chose and made known and sent forth; and He gave them power to heal the sick and to cast out Satan. And this holy man received the heavenly gift and the divine grace, and with it he healed the sick, and the

Satan submitted unto him; and he ministered unto our Lord Jesus Christ as long as He dwelt in the body upon earth. After our Lord had ascended into heaven this holy man ministered unto the apostles continually, and until the gift of the Holy Spirit descended upon him and upon them on the day of the feast of Pentecost. After this the apostles elected him into the number of the seventy deacons whom they appointed; and the Book is a witness concerning them that they were filled with the Holy Spirit and wisdom. After he had served the office of deacon for a few days, the apostles appointed him a priest, and then they laid hands upon him and appointed him Bishop in the city of Besra of the West, of the country of Belka. And he preached the Faith of our Lord Jesus Christ therein, and he baptized very many Greeks and Jews. When the governor of the city heard this he seized Saint Timon, and tortured him severely and burnt him in the fire, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to Timon.

And on this day also are commemorated Saint James, the brother of our Lord, and Huras the martyr.

And on this day also died Philip and Sawgenas.

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 27
(November 06)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy and blessed father Abba Macarius, Bishop of the city of Kaw. In this holy man were fulfilled the words of David the prophet, saying, "Blessed is the man who hath not walked in the counsel of the ungodly, who hath not stood in the way of sinners, and who hath not sat in the seat of the scoffers, but whose pleasure is in the Law of God, and in that Law he doth meditate (or speak) day and night" (Psalm I). This holy man kept the commandment of God, and he traded with [his] talent and gained profit thereby. How many were the signs and great wonders, which God wrought by the hands of this holy man! Concerning him it is said that when he was in the city of Kaw, every time he took his seat upon the throne to teach the people he would weep continuously. And one of his disciples whom he loved exceedingly adjured him, saying, "Why dost thou weep continuously, my father?" And because of his disciple's adjuration he answered and said, "I weep when I see the sins of the people and the evil of their works; even as oil is seen upon glass." And on another occasion he saw our Lord Christ sitting upon the altar, and the angels bringing unto Him the works of each and every man. And he heard a voice, which said, "Bishop, why dost thou keep thyself invisible to the people? Why dost thou not rebuke them and teach them?" And the bishop said, "My Lord, they will not accept my words." And He said unto him, "It is meet for a bishop to admonish the people and to teach them; and if they will not receive his words then their blood be upon their own heads." For this reason the holy man was always weeping. Then [this father] was summoned to go with Saint Abba Dioscorus to the Council, which had been assembled by the Emperor Marcianus. And when he arrived at the royal palace the guard would not allow him to enter because of his mean attire, and the soldiers told Abba Dioscorus, who

said unto them, "Bring him in, for he is a bishop." When he had gone in and had heard their words concerning our Lord in their evil faith, how they separated His Godhead and assigned to Him Two Natures, this holy man became wroth with them, and he cursed the Emperor Marcianus in the Council. And he spoke to the emperor fearlessly, for he had delivered himself over to death for the True Faith; and [the emperor] exiled him and Dioscorus to the island of Gagra. And from this place Dioscorus sent him with a certain believing man to the city of Alexandria, and he prophesied to him, saying, "Needs must that thou shalt receive the crown of martyrdom." When Saint Abba Macarius had arrived in the city of Alexandria, there reached him at this time a letter from the infidel Emperor Marcianus, and with it was a roll containing a copy of the wicked creed, which assigned to Christ Two Natures. Now Marcianus, the infidel emperor, had commanded his envoy and said unto him, "He who shall first write [his name] on this roll, and doth believe our belief, make him Archbishop of the city of Alexandria." And there was in the city of Alexandria a certain man, an infidel, a high priest, whose name was 'Abrotari, and he took that filthy roll and wished to write [his name] first on it. And Saint Abba Macarius said unto 'Abrotari, "Remember the word which Abba Dioscorus spoke unto thee when he went from the city of Alexandria, saying, 'Thou shalt have dominion over the Church after me'"; and 'Abrotari remembered that word and did not wish to write [his name] on that filthy roll. And the envoy of the emperor made known to him that Bishop Abba Macarius did not believe in the faith of the Emperor Marcianus, and that he would not write [his name] on that filthy roll. When the emperor heard this, he rose up in wrath, and he sent and had Saint Abba Macarius beaten on his members secretly, and straightway Abba Macarius died, and received the crown of martyrdom in the kingdom of heaven. And believers carried away the saint's body, and they placed it with the bodies of Saint John the Baptist and Elisa the prophet. Now Saint Abba Macarius had seen vision wherein these saints, John and Elisa, had said unto him, "Thy body shall be with ours." And the body of Saint Abba Macarius was with the bodies of Abba Macarius the Great, and Abba Macarius the Alexandrian in the monastery of Scete. And this father Macarius went to Christ Whom he loved, and crowned himself with the crown of endurance. Many salutations to Macarius, who hated false belief. When the wife of the governor laid her hand on the face of this holy man she was cleansed of her leprosy and made whole.

On this day also are commemorated Paul of the Cell, and Julianus and his companions who became martyrs.

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 28
(November 07)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the great saints Marcianus and Mercurius became martyrs. These holy men were disciples of Saint Paul the martyr, Archbishop of the city of Constantine. When the Emperor Constantine, the son of Constantine the Great, reigned, the belief of the infidel Arius waxed strong and he made himself the enemy of Abba Paul, Archbishop of the city of Constantine, and he banished him to the country of Armenia, and strangled him and

killed him there. And saints Marcianus and Mercurius wrote jointly on the day of the death of Saint Paul, and cursed the emperor, and they said of him that he believed the faith of Arius the infidel, and they anathematized Arius and the emperor. And a certain wicked man went and made accusations against them to the emperor, and said unto him, "They have cursed thee and they have cursed Arius." Now the emperor was dwelling in a certain village, and he sent and had the saints brought to him, and he commanded [his soldiers] to slay them with the sword, and they slew them and buried them where they had been slain, and their bodies remained in that place until the days of John of the Golden Mouth (Chrysostom). And when John heard the history of them he sent and brought their honorable bodies into the city of Constantine; and he built a beautiful church for them, and he translated their bodies and laid them in it, and the people made a great feast as at this day. Salutation to Marcianus and Mercurius, disciples of Paul the archbishop.

And on this day also are commemorated Abba Maksu, and Macarius, and the death of Japheth the son of Noah, whom his father blessed, saying, "God shall make broad the land of Japheth."

And on this day also died Saint Abba Yam'ata, who was one of the Nine Saints. Salutation to Yam'ata, whose body was buried in a rock on the top of a mountain.

Salutation to Abraham, who separated himself from the Gentiles, and to Jacob, and to Isaac. [This paragraph is not in the Bodleian MS.]

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 29
(November 08)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated the festival of the Birth of our Lord and Redeemer Jesus Christ, by the Lady of us all, the holy two-fold virgin Mary, the God-bearer, for ever and ever, Amen. Salutation to Thy birth O Flower Who blossomed without water.

And on this day also the great Saint Demetrius became a martyr. This holy man lived in the days of Maximianus the infidel, and he was a native of the city of Thessalonica; he was a Christian, and he learned various kinds of learning, but he held in more esteem than all of them the doctrine of the Church, the Holy Orthodox Faith. And he taught and preached continually in the Name of our Lord Jesus Christ, and he converted many pagans, and brought them into the Faith of our Lord Jesus Christ. And certain men made accusations against Saint Demetrius to the infidel emperor, who commanded [his soldiers] to bring him to him. And there came to the place where the emperor was a man who was strong in his body, and thick in his bones, and who vanquished every man by his strength, and he was a skilled fighting man and no one was able to vanquish him. And the emperor loved this man exceedingly, and boasted of his superiority over every other man, and said, "I will give much money to the man who shall vanquish him"; but there was no man who was able to do so. At that moment there rose up from among those who were there a certain man, a Christian, whose name was Bastius, and he came to Saint Demetrius and asked him

to pray for him, and to make the sign of the Cross with his hand on his body. And Saint Demetrius prayed over him, and he made upon the body of that man the sign of the Cross, which makes invincible him that believed thereon. And that man went to the emperor and asked him to let him fight with that fighter of whom the emperor boasted. And the emperor commanded that Bastius should fight with him, and he thought that the mighty man would vanquish him just as he had vanquished every other man. When Bastius joined in fight with that mighty man, he vanquished him and threw him on the ground, and the emperor was very sorry for this and was ashamed, and he marveled, and said, "By what means did Bastius vanquish that mighty man?" And the emperor asked his soldiers concerning this, and they told him that the holy man Demetrius had prayed over him and had made the sign of the Cross upon his body. When the emperor heard this he was exceedingly wroth with Saint Demetrius, and he commanded his soldiers to beat him until he offered incense to the gods, and worshipped them, and they did as he commanded. And when Demetrius would not obey his command the emperor commanded the soldiers to thrust at him with spears until he died. And the soldiers told Demetrius about this command, and they thought that he would deny and abandon the Faith of Christ, and worship idols. And Saint Demetrius said unto them, "Do whatsoever ye please, for I will neither offer incense to nor worship the filthy gods; I will worship only our Lord [Jesus Christ], the Son of the Living God, Who is God in truth." And straightway the soldiers drove spears into him until he died, and he delivered up his pure soul into the hands of Christ. And when they threw out the body of the saint certain believing Christians took it and laid it in a sarcophagus in their house, and it remained hidden among them until the end of the days of persecution. And God revealed it to the Christians, who brought out his body, which was with them, and they built a great church for him in the city of Thessalonica, and they laid the body of the saint therein, and to this day it works great signs and miracles. And each day there distills from it oil and unguent having an exceedingly sweet odor, and when those who are sick anoint themselves therewith in firm faith they become healed, especially on the day of his commemoration. On that day he distills the unguent in a larger quantity than on any other day, and it drips from the walls of the church and the pillars thereof, and the people collect it and pour it into their scent bottles. And this sign shall continue, and shall be found to exist until the end of the world; now the priests and the righteous men who have seen this wonderful thing testify concerning [the truth thereof]. Salutation to Demetrius who was stabbed to death with spears.

Salutation to Sakter the martyr, the friend of Mar Demetrius (?), and salutation to his servant who was cut to pieces after him.

Glory be to God Who is glorified in His Saints. Amen.

TEKEMT 30
(November 09)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father, the fighter who prayed always, Abraham the anchorite. This holy man was a native of the city of Manuf, and his parents feared God, and served

Christ, and they were exceedingly rich in the possessions of this world. When he had grown to man's estate, this holy man wished to put on the garb of the ascetic life. And he departed to the city of Akhmim in Upper Egypt, and he came to the saint and great man Abba Pachomius, who arrayed him in the garb of the monk, and he subjected his body to strenuous work and continuous ascetic practices, and he fought incessantly and served God. And he dwelt with Abba Pachomius in his own company for three and twenty years, and then Saint Abraham asked Abba Pachomius to allow him to dwell by himself in a cell (or cave); and Abba Pachomius having commanded, Abraham departed and went into a cell, and he made with his own hands curved hooks wherewith men caught fish. And our Lord Jesus Christ brought unto him a certain layman who used to take what his hands made and go and buy for him dried beans, which he would carry to him, and what was left of the payment for his handiwork he gave to the poor and needy. The food of this holy man Abraham each day in the evening was a handful of beans soaked in water with a little salt thrown upon them; and he dwelt in this cell and lived this life or self-abnegation for thirteen years. And the apparel, which he used to put on, was that in which he went forth from the monastery, and it was worn out in these days, for he had had it a very long time, and he covered his body with rags. After [each] two or three years he used to go up to the brethren the monks, and partake of the Holy Mysteries and then return to his cell. At the beginning of his dwelling in the cell the devils used to come to him and terrify him, and make him hear voices, and they made themselves like [beings of] the underworld; and Abraham used to drive them away just as a man drives away dogs. When his death drew nigh he sent that layman to the monastery of Saint Abba Pachomius, and he summoned Saint Theodore his disciple, and when he came to him [he bowed down] at his feet, and he embraced him and asked him to remember him and to pray over him. Then Saint Abraham rose up and prayed with Saint Theodore and he lay down with his face to the east, and he delivered up his soul into the hand of God. And Saint Theodore sent to the monastery, and the monks came and carried his body thereto, and they all prayed over him and were blessed by him, and they laid him with the bodies of the saints. Salutation to Abraham who dressed in rags and ate beans soaked in water.

And on this day also are commemorated Falibun, and Kayna, and the appearance of the head of John the Baptist, and Martes, and Mars, and Isaac [the king]. Salutation to Isaac the King.

Here ends the blessed month of Tekemt by the good pleasure of God Most High, and by the Will of His Son Jesus Christ, and by the help of our holy Lady, the two-fold Virgin, Mary, the God-bearer. May the blessing of her prayers and the gift of her help, and the mercy of her beloved Son be with our King John, and with the Queen Sabla Wangel, and with his scribe Walda Haymanot, and may God have mercy upon us in the kingdom of the heavens, with all the martyrs, forever and ever! Amen and Amen.

Glory be to God Who is glorified in His Saints. Amen.

THE THIRD MONTH

HEDAR 01
(November 10)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

Month of Hedar the blessed. In this month the length of the [first] day is ten hours, and then it diminishes.

On this day the fighters and saints Maximus, and Manfius, and Victorius, and Philip [of Africa] became martyrs. These holy fighters were natives of the country of Phrygia, and they were brethren in the Holy Spirit though not according to the flesh, and they gathered together and became companions for the sake of the love of Christ. And in the days of Decius, the infidel emperor, the Seven Children fled and hid themselves in a cave in the top of a mountain. And when these fighters [and] martyrs Maximus and his companions saw the infidel emperor denying Christ, and torturing the Christians, they rose up and gathered themselves together, and they agreed together with one consent that they would declare publicly their faith. And they drew nigh unto that infidel emperor, and they cried out, saying, "We are Christians openly, and we believe on Christ, the Son of the Living God, and we bow down before Him and we serve Him." When that infidel heard these words he was wroth with them, and he commanded [the soldiers] to beat them and they beat them very severely for a long time with whips made of leather. And they beat them again with iron rods, which had been made red-hot in the fire, and then they rubbed their wounds with bits of rag made of hair, which had been soaked in vinegar and salt. When they would not obey his commends, and were not afraid of his tortures, and would not turn from their good counsel, the emperor waxed exceedingly wroth, and he commanded the soldiers to torture them very severely, and [the soldiers] did unto them even as he commanded. And when those who were there saw the patient endurance of the holy martyrs, many of them believed on our Lord Jesus Christ. Then straightway the emperor commanded the soldiers to cut off their heads, and to hack each of them in twain with a single blow of their swords, and thereupon they all received crowns of martyrdom in the kingdom of the heavens. Salutation to Maximus and his brethren.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 02
(November 11)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Abba Sanitius, the sixty-third Archbishop of the city of Alexandria. This father used to teach the people, and he sat for fifteen years and died in peace.

And on this day also died the holy father Abba Peter, the twenty-seventh Archbishop of the city of Alexandria, who was appointed after Saint Timothy. After God had chosen this

holy father for the office of archbishop, and he had taken his seat upon the Apostolic Throne, Akkaeus (Akakios), Archbishop of the city of Constantine, wrote to him a letter wherein he spoke and confessed the Holy Trinity, One God, according to the Faith of Saints Cyril and Dioscurus, and he also spoke clearly in it, saying, "It is not right to separate His Divine Nature from His Incarnation, and after their union the benefit of the union must not be cut off." And Abba Peter wrote an answer to his letter wherein he accepted [what he had said] concerning the True Faith, and he sent the letter to him with three learned bishops. When they came to the Archbishop of the city of Constantine he accepted those bishops and the letter, which they had with them, and he associated them with him in the consecration of the Offering, and in the Offering; and he read the letter before the people who believed his word. Then Akkaeus (Akakios) wrote a second letter and sent it to Abba Peter wherein were explanations of many passages from the Holy Scriptures; and Abba Peter assembled the bishops who were under his authority, and he read that letter before them, and rejoiced exceedingly, and they admired the words and the explanations therein, and they believed in their participation with him in the True Faith. And there came upon this father great tribulation, which was caused, by the Jews, and evil men, and pagans, because of the Faith, and they drove him from his archiepiscopal throne; but after a few days he returned to the throne of his office. And he used to teach his flock continually, and strengthen them in the True Faith. When he was far away from them in exile he used to teach them to be strong by his letters, and when he was with them he used to teach them by his words; and he sat upon his throne for ten years, and died in peace.

Salutation to the blessed Sanitius and to his great companion.

And on this day also are commemorated Satenwa (Setenna), the prophetess of Alexandria, and Saint Anastasia, and Abba Libanos.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 03
(November 12)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the great Saint Cyriacus. This holy man was born in the city of Corinth, and his parents were Orthodox Christians, and they taught him the doctrine of the Orthodox Church. They brought him to Abba Peter, Bishop of the city of Corinth, and they prayed over him and appointed him a reader; now he was the son of this father's brother. And he used to read the Scriptures continually, and enquire into the meaning of phrases, and ordinances of the Law of the Church, and he was superior to many in his learning and wisdom. And the bishop commanded him not to abandon the reading of the Scriptures, and Cyriacus used to read continually to the people in church and in the bishop's house; and the bishop rejoiced in his reading of the Scriptures. When the days of Cyriacus were eighteen years, his parents asked him to take unto himself a wife, but he did not want to do this. After this he begged his parents to allow him to depart to a monastery, and they permitted him, and he was always going to the monasteries and returning to his parents. And having visited the monasteries very often [at length he wished] to assume to

holy garb of the monk. And he departed to holy Jerusalem, and he visited Saint Abba Cyril, Bishop of Jerusalem, and he told him his mind in respect of the life of the monk. And Cyril said unto him, "Thou hast wrought a good work, and thou hast loved [it]"; and he prophesied of him that he would become a great father, and that he would fight a great fight, and that the souls of many would shine through him. And Abba Cyril the bishop blessed him and sent him away to the honorable father Abba Romanus, father of the monks of Palestine. And this father accepted him, and rejoiced in him, and he arrayed him in the garb of the monk, and he gave him one of the old men of that monastery to admonish him, and to teach him the Rule of the monks, and to make him to know the artifices and crafts of Satan. And this saint gave himself wholly to fasting, and prayer, and bowings to the ground, and vigils, and severe labors both by night and by day, in patient endurance, and the deepest abasement, and humility. And God bestowed upon him the gift of healing, and he used to heal all the sick people who came unto him; and the report of him, and of his virtues and of his holiness was noised everywhere. When the holy father Abba Cyril, Bishop of Jerusalem, went to the holy Council of One Hundred and Fifty Bishops who were gathered together in the city of Constantine because of Macedonius, the enemy of the Holy Ghost, he took this holy man with him. And Cyriacus opposed the arguments of Macedonius, the infidel, and he vanquished him by the word (or voice) of the Holy Spirit, which dwelt in him. And having grown old and attained to a good age, and pleased God, he died in peace; and after his death God made manifest great signs and miracles through his body, one of which was the following. Now his body hath remained in one of the monasteries of the city of Jerusalem from the time of his death until the present day, and it hath not suffered any corruption. All those who go to the city of Jerusalem and look upon his body, think that he died only a few days ago, whereas he has been dead for a period of six hundred years. Now, he lived in the days of Theodosius the Great, and father of Arcadius and Honorius. Salutation to Cyriacus.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 04
(November 13)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saints Epimachus and Azarianus became martyrs. These men were from Rome, and certain men accused them before the governor who had been appointed by Maximianus of being believers in Christ. When they had come before him he questioned them about their Faith, and they confessed that they were Christians, and then they abused the governor because he had forsaken the God Who created the heavens and the earth and all that therein is, and because he worshipped idols which were the work of men's hands, and which could neither see nor hear, and wherein dwelt Satan and led men astray. And the governor marveled at their audacity and commanded the soldiers to cut off their heads, and [the saints] received crowns of martyrdom in the kingdom of heaven. Salutation to Epimachus and to Azarianus.

And on this day also James and John, Bishops of the country of Persia, became martyrs by the hand of Sapor, the son of Hermaz (Hormizd) the King of Persia. The king ordered

them to worship the sun and the moon and the fire, and to offer sacrifice to them, and when they would not obey his order, he commanded the soldiers to torture them severely, and they did so. And whilst [the saints] were undergoing the torture, they were teaching the multitude, and strengthening them in the Faith of our Lord Jesus Christ. When the king saw the boldness of their hearts, and their patience under the torture, and that they would not turn from their Faith, and would not cease from the teaching of the people, he commanded the soldiers to cast them into the fire, and they did so. And having delivered up their souls into the hand of our Lord Jesus Christ they received crowns of martyrdom with all the saints. Salutation to James and John, Bishops of the country of Persia.

And on this day also Saint Thomas, Bishop of the city of Damascus, became a martyr by the hand of an Arab king who was a Muslim. When the Muslims were reigning in the country of Syria and in the country of Egypt, this holy man held a debate with one of their learned men, and he vanquished him, and forced him and compelled him [to admit] that our Lord Christ was God, the Creator of the heavens and the earth, and of all that therein is. The Muslim having been worsted in argument went to the governor, his fellow-countryman, and made an accusation to him against Thomas, saying, "This Christian hath cursed our religion." And the governor had this holy man brought, and he asked him, saying, "Is it true that thou hast cursed our religion even as this man says of thee?" And the holy man said unto him, "No curse hath ever gone forth from my mouth, but I have forced him [to admit] that Christ is God in truth, and that after the Law of Christ there cometh no other Law." And the governor was wroth with him, and he commanded the soldiers to cut off the head of the holy man with the sword; and they cut off his holy head, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to Thomas, the companion of Zachariah the teacher, Bishop of Damascus.

And on this day also is commemorated the great father Zachariah.

And on this day also are commemorated Abba ʻAbaydo (Abaidus) the perfect monk, who rejected the life of this world, and Abba John his disciple, and a company of martyrs, and Peter, Archbishop of Alexandria. Salutation to ʻAbaydo (Abaidus) and to John.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 05
(November 14)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day appeared the head of Saint Longinus, master of the spear, who pierced the side of our Lord Jesus Christ, when He was hanging on the wood of the Cross. Now the Emperor Tiberius Caesar sent [soldiers] to the country of Cappadocia, and they cut off the head of Saint Longinus on the twenty-third day of the month Hamle (July-Aug.). And the head of the holy man and his body were cast out on the ground, and the soldier who had come from the emperor to cut off his head took it and carried the head away with him to Jerusalem and gave it to Pilate the Pontinian. And Pilate the governor showed the head to the Jews, who rejoiced and were glad at his death. And Pilate commanded his soldiers to bury the head of the holy man in a certain hill, which was outside the city of Jerusalem,

and they went and buried the head there. And after many days there [came] a certain woman from the country of Cappadocia, and she had become a believer through Saint Longinus when he preached in the country of Cappadocia; and when they cut off his head with a sword she was standing by looking on and weeping. Now by the Will of God the eyes of the woman became blind, and she took her son and departed to Jerusalem so that she might be blessed [through visiting] the holy places, and to pray and prostrate herself to the ground in them and at the tomb of our Lord Jesus Christ, that peradventure her eyes might be opened. When she came to Jerusalem her son died, and her sorrow was increased by the death of her son, and by her blindness, and by the impossibility of her returning to her native country. And she wept bitterly, and as she was weeping she fell asleep in her sorrow, and in her sleep she saw Saint Longinus, and with him was her son who was dead, and he said unto her, "Go to such and such a place and take my head from there." When she awoke from her sleep she enquired concerning that place, and certain men brought her to it, and when she dug there a sweet odor, which was exceedingly fragrant, rose up to her. When she came to the place where the head of the saint was a great light was revealed to her, and straightway her eyes were opened and she saw clearly, and she praised God. And she removed the head of the saint, and laid scented unguent upon it, and she placed it by the body of her son. And she departed to her own country glorifying God and praising Saint Longinus. Salutation to Longinus who was crowned in Rome.

And on this day also are commemorated Timothy the martyr; and the translation of the body of Saint Theodore the martyr, a captain of soldiers of the city of Setb, in the province of Asyut in Upper Egypt; and the dedication of a church to him wherein great signs and wonders took place through his body; and Abba Yohanni. Salutation to Timothy the martyr. Salutation to Yohanni, who was a companion of those who traveled to the country of the healthy ones. Salutation to the translation of thy body, O Theodore, who when God wished to destroy the earth with a flood, didst command the sea, and its waters withdrew.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 06
(November 15)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father Felix, Archbishop of the city of Rome. The parents of this holy man were Christians, and they taught him all the doctrine of the Church, and Anastasius, Archbishop of the city of Rome, made him a deacon. When Justus was appointed Archbishop of the city of Rome, he perceived the intelligence and good disposition of this man, and his fair righteousness, and he made him a priest. When Dionysius, Archbishop of the city of Rome, died now he lived in the days of Theonasius, Archbishop of the city of Alexandria, they chose Saint Felix to be Archbishop of the city of Rome, and by the Will of God he was appointed, and he guarded and protected the flock of Christ well. After the death of Tures (sic) Caesar, Theodore Caesar reigned, and he made those who believed in Christ to suffer great tribulation, and he tortured them with exceedingly cruel tortures, and very many of them suffered martyrdom at his hands. Through him very great tribulation and sorrow came upon this father, and he entreated God

concerning it, and God destroyed the emperor in the second year of his reign. When Diocletian the infidel reigned he afflicted the Christians and tortured them, and this father Abba Felix prayed to God that he might not live to see the tortures of the Christians, and he died in the early days of the year in which Diocletian ascended the throne. All the days, which this father sat upon the Apostolic throne, were five years and a half. He composed discourses and admonitions and exhortations, and in some of these he discussed excommunication and the Orthodox Faith; these are exceedingly good works and are profitable to Christians. Salutation to Felix who was chosen for the archiepiscopate, the interpreter of the New and the Old Testaments.

And on this day also our Lord and Redeemer Jesus Christ and His disciples were gathered together on Mount Kueskuam, and He consecrated His Tabernacle and Church, and performed the consecration of the Offering with His disciples on that day. This was the first consecration [of the Offering] on Mount Kueskuam, according to what Saint Theophilus and Saint Cyril, Archbishop of the city of Alexandria, testify concerning this matter. Salutation to those who have taken refuge at thy feet, O Mount Kueskuam, namely to Mary and her Child Christ.

Salutation, salutation to Josa, son of Joseph.

And on this day also are commemorated Afros, and Adinius, and Justus, and Marterus, and Lucirius (Lucinius), and Suninus, and Bandicorus (Labandicorus), and Eulasius, and Cornelius, and eight thousand (or seventeen thousand) martyrs of the congregation of Isidore.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 07
(November 16)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint George the Great, the Alexandrian, became a martyr. The father of this holy man was a foreigner, and he was of the men of Alexandria, and he had no son. And the festival of the dedication of the church of Saint George the Martyr in the city of Lydda arrived, now it was celebrated on the seventh day of Khedar, and he entreated Saint George to intercede on his behalf with God so that He might give him a son, and he called his name George. And the mother of this holy man was the sister of Armenius, governor of the city of Alexandria, and when his parents died, he lived with his mother's brother; and his days were fifteen years. And George loved the Church. Now Armenius had an only daughter, and [one day] she went out with her friends to divert herself, and she found a monastery outside the city of Alexandria wherein monks were gathered together, and they were singing sweet hymns. And the sound of their hymns and their praises came and penetrated the heart of the maiden, and she began to ask George, the son of her father's sister, to tell her the meaning of the words of the hymns which the monks were singing. And as he was explaining to her the meaning of the hymns and making her to understand them, he told her of the punishment which would come upon sinners, and of the peace and joy which would come upon the righteous and the virtuous. When she returned to her

father Armenius she confessed our Lord Jesus Christ before him. And Armenius began to persuade her, and he said unto her, "O my daughter, do not this thing"; but she would neither listen to his words nor obey him; and he commanded the soldiers to cut off her head, and they cut it off with the sword, and she received the crown of martyrdom in the kingdom of the heavens. And certain men told the governor, saying, "It is George, thy sister's son, who hath led astray thy daughter." And the governor seized Saint George, and after he had tortured him very severely he sent him to the city of 'Ensena, where they tortured him very severely, and afterwards cut off his holy head with a sword; and George received the crown of martyrdom in the kingdom of the heavens. Now there was there a certain deacon whose name was Samuel, and he took his holy body and carried it to the city of Manuf. And when the wife of Armenius, the brother of the mother of Saint George, knew that George had become a martyr, she sent and took his body and placed it with the body of her daughter in the city of Alexandria. Salutation to George.

On this day also the holy man Abba Nahrew became a martyr. This holy man [came] from the district of the Fayyum in the country of Egypt, and he feared God exceedingly. And when he heard the stories about the martyrs, he went to the city of Alexandria, and wished to die for the sake of the Name of our Lord Jesus Christ. And [our Lord] said unto him in a vision, "Needs must that thou go and die in the city of Antioch." And he pondered in his heart and said, "How can I possibly get there?" And he sought out a ship in which he could embark. And God sent unto him the angel Michael who carried him on his wings from the city of Alexandria, and brought him to the city of Antioch, and set him down near Diocletian; and Nahrew confessed the Living God. And the emperor asked him his name, and the name of his city, and Nahrew told him that he was from the country of Egypt, and the emperor wondered about [the manner of] his coming. And the emperor tried to persuade him [to deny Christ], and he promised him that he would give him much money, and costly raiment, if he would submit to him and offer sacrifice to his idols, but he would not hearken to what he said unto him. And the emperor spoke a second time, saying, "I will torture thee with very severe tortures," but Nahrew was neither afraid of him nor did he obey his command. And the emperor commanded his soldiers to torture him with many different kinds of tortures. On the first occasion he drove savage lions to attack him, on the second he burnt him in the fire, on the third he tortured him on the wheel, and on the fourth he boiled him in a large cauldron. When the emperor was tired to torturing him he commanded his soldiers to cut off his head, and they cut it off and he received the crown of martyrdom in the kingdom of the heavens. And it came to pass that instead of being martyred in the city of Antioch, all the martyrs who ought to have been martyred in the city of Antioch, were martyred in the land of Egypt; and similarly this holy man Abba Nahrew, who was from the country of Egypt, and should have been martyred in Egypt, received the crown of martyrdom in Antioch. At that time Saint Julian dwelt in Antioch, and he took the body of Nahrew the martyr and sent it away in charge of two of his servants to his country with great honor. Salutation to the man who was borne on the wings of Michael.

And on this day also died Abba Minas, Bishop of the city of Tamai. This holy man was from the city of Gamnudi and he was the only child of his father. His parents were God-fearing folk, and they labored in the works of the monks in respect of their fasts, and prayers, and their devotion to the ascetic life, and their fighting, and at length the report of them was heard by all men, and by all the fathers. And they made their son to marry a wife against his will. And when the bridegroom came into his marriage-chamber with the

maiden who called herself his wife, he made an agreement with her that they were to keep their bodies pure and that they were not to pollute them and their virginity; and they fought a great fight. Then Saint Minas wanted to assume the garb of the monk, and he said unto his wife, "It is undesirable for us to do the works of the ascetic life whilst we are still living in the world." Now they used to wear sackcloth made of hair beneath their apparel, and they used to stand up all night long keeping vigil, and praying, and reading the Books of God. After this she embraced him and bade him farewell, and he departed to the monastery of Abba Anthony, wishing, by so doing, to be far away from his parents, for they were seeking him everywhere, and they had with them an order from the emperor bidding him to return to his wife; but God protected him and they did not find him at all. And Saint Minas dwelt in the monastery of Anthony for many days, and he devoted himself to ascetic labors and fought strenuously. Now there was there with him living like a monk Abba Michael, Archbishop of the city of Alexandria. After this he left the monastery of Saint Abba Anthony, and he departed to the monastery of Saint Abba Macarius of Scete. In their days lived the two bright stars, Abba Abraham and Abba Ga'argi, and Saint Abba Minas was a beloved son unto them, and he dwelt with them in their cell. And he multiplied his labors in the angelic toil of the ascetic life, and he learned their doctrine, and the way in which they fought, and in his fighting and piety he excelled many of the fathers, and Abba Abraham and Abba Ga'argi, and other fathers marveled at him. And Satan was jealous of him, and he beat him with a great beating internally, and he lay prostrate on the ground for two months; but after this our Lord Jesus Christ raised him up whole and unharmed, and he roared like a lion against Satan. After this our Lord Jesus Christ summoned him to become a bishop, and the envoys of the archbishop came to him; and he was exceedingly sorrowful and he wept because of his separation from the desert of Scete. And the holy fathers said unto him, "Be not sorrowful, for this is from God"; and he bowed to the Will of God, and he departed with the envoys of the archbishop, and the archbishop made him Bishop of the city of Tamai. Now God gave him the gift of healing the sick, and all those who were sick used to come to him, and he would pray to God for them and they were healed straightway. And God also gave him gift of the knowledge of hidden things, and he knew what was in the minds of men. All the bishops whose sees were in the districts near him used to come to him from all parts, and take counsel with him, and accept his advice, and bow to his decision; and the laity also used to come to him from all parts of the country to hear his wise doctrine. He was the father of four archbishops, and he laid his hand upon them when they were enthroned; now these were, Iskander, and Cosmas, and Theodore, and Michael, Archbishop of the city of Alexandria. When our Lord Christ wished him to depart from this transitory world this father knew by the Holy Spirit that day of his departure. And he sent messengers and they brought all the people who were in his diocese, and he commanded them to be strong in the Orthodox Faith, and to keep the precepts of the Holy Gospel. Then he committed them to their True Shepherd, our Lord and Savior Jesus Christ Whom he loved. And all the people wept and mourned the departure from them of their good shepherd and father who protected them upon earth in the place of God, and they buried him in a fitting manner, and laid him in the place where he had directed he should be laid. Salutation to Minas, Bishop of the city of Tamai.

And on this day also was consecrated the church of the holy and honorable, the great one among martyrs, George of the city of Lydda. And God wrought therein signs and great wonders which made the hearts of men to rejoice, and at length the history [of the holy man] and his wonderful acts were heard on sea and on land. When the Emperor

Diocletian, the infidel, heard the report of the church of Saint George, and the signs and great wonders which took place therein, he sent a captain whose name was Eukheius together with a large company of soldiers to destroy the church. And that captain came there with arrogance, and he went up into the tower wherein was the image (or picture) of Saint George, and he began to scoff at the church, and at Saint George. And he had a staff in his hand, and he struck with it the lamp which was burning before the picture (or image) of Saint George, and he broke it, and straightway a fragment of the glass fell from it and dropped on the head of the infidel without his knowledge. And fear and great trembling fell upon him, and his head became filled with fever, and he fell and lay prostrate on the ground. And his companions took him up to carry him to their own country, for they knew well that all this which had come upon him was caused by Saint George the mighty and victorious martyr; and whilst they were carrying him on the road that captain died in disgrace and misery, and the soldiers took him up and cast him into the sea. When Diocletian, the infidel emperor, heard this thing he was furiously angry, and he determined in his heart to go himself and destroy the church of Mar Saint George; but God bore no longer with him, and He smote him swiftly and made his eyes blind. And the men in the palace rose up against him, and God removed him from his kingdom, and made the righteous man Constantine emperor; and he opened the churches and closed the houses of idols, and all the ends of the world rejoiced. And the churches rejoiced, and the church of the holy and honorable star of the morning, George, rejoiced and was exceedingly glad. Salutation to George the Martyr.

And on this day also Saints Zenobius and his mother Zenobia became martyrs. These saints were from the city of Tabais, and they were elders therein, and certain men accused them of being Christians before the emperor. And the emperor commanded his soldiers to bring them to him, and [when they had done so] he said unto them, "What is the object of your worship, and where is your country?" And they said unto him, "We believe in Christ, and our city is Tabais." And the emperor said unto them, "Sacrifice ye to the gods"; and the saints said unto him, "We sacrifice to our God Jesus Christ and not to devils." And the emperor was wroth with them, and he commanded his soldiers to strip off their apparel, and to hang them up by the hair of their heads, and to beat them with rods; and the saints prayed to God, and straightway their fetters were unloosed. And the people saw the saints putting on garments of light, and the governor carrying his throne and following them, and when they saw this they cried out, saying, "Holy, Holy, Holy, God of Hosts, our Lord Jesus Christ." And the governor marveled and said, "The God of the Christians is great." Then the governor was wroth and he commanded his soldiers to hang them up on two crosses, so that each could see the other, [and they did so,] and straightway a cloud came from heaven, and enveloped them, and gave them manna. On the following day the governor found them teaching the word of God, and when the people saw them they cried out with one voice, saying, "We believe that the God of the Christians is great." And the governor also commanded his soldiers to make two seats and to fasten in them in an upright position two-iron stakes, and to cast them into a red-hot oven; but God delivered them, and the governor found them teaching the people as they were sitting upon those seats. When the governor saw this he was filled with fury, and he commanded his servants to dig a pit twenty cubits deep, and twenty cubits broad, and to light a fire therein and to cast them into it; but when the saints prayed to God the fire was extinguished, and every part of the pit became like a place swept and garnished. And the governor called the keeper of the bath, who was carrying a vessel full of water. When the people saw this sign they gave thanks unto God, saying, "A miracle [worked by] God for His saints." When the

governor failed to make them submit, he commanded his soldiers to slay them, and to take care of their bodies until the following day so that they might burn them with fire and scatter their ashes to the winds. And when they killed them there were crashes of thunder, and lightning, and torrents of rain, and there died through that thunderstorm fifty-four men. During the night the believers stole the bodies of the saints and buried them, and on the following day when the governor searched for their bodies, everyone told him that a miracle had taken place; and the governor believed and became a Christian. Salutation to Zenobia and to her first-born son Zenobius.

Salutation to the multitude of martyrs who suffered with Zenobius and Zenobia whilst the heavens thundered and lightened.

And on this day also died Saint Mercurius and his brother John. These saints were the children of Christian and God-fearing folk, and the name of the elder of them was Shanay, but when he adopted the garb of the monk they called him "Mercurius." The name of the younger was Abu Farz, and him, when he adopted the garb of a monk, they called "John." When these saints arrived at man's estate they departed to the monastery of Saint Theodore the general, and they dwelt [there] under the direction of a righteous old man who served God. And they obeyed him and did work of every kind, and they ministered to the work of the brethren, and they did whatsoever was required in the monastery, and they endured the cold of winter and the days of summer, and they used to gather in very many of the fruits of the earth, and take them to the monastery. They acquired no possessions whatsoever in the world, and they were remote from all the appetites of the world for meat, and drink, and riches; and they used to fast two and three days at a time. And they also learned to read and to write Coptic and Arabic without a teacher, and they fulfilled all the demands of the Rule of the ascetic life. Whilst they were living thus one day the angel of the Lord came and told them that they would attain to the fight of martyrdom; and then they became strong by the Holy Spirit, and they rose up in glad haste and rejoiced. Then they came into their own city, where accusations against them were made to the governor of the city, and he had them taken to the governor of Behnesa. And that governor asked them questions and said unto them, "Is it true that ye are idolaters?" And the saints said unto him, "We confess openly that we are Christians, and we have no other God except Jesus Christ." When the governor heard this he was filled with wrath, and he ordered his soldiers to throw chains about their necks and to march them round about the whole city; [and they did so,] and then they shut them up in the prison house. Whilst they were there the angel of the Lord visited them many times, and when they had been in prison five months the governor had them brought out and set before him, and he said unto them, "Abandon your Faith"; and they refused. And the governor [tried to] frighten them and said unto them, "I will burn your bodies," but they were not frightened by his words, and when the governor saw the firmness of their minds, he sent them back into prison. After many days there came another governor, and he wished to save them and to set them at liberty, and straightway certain men reviled him and said unto him, "If thou dost not kill them we will accuse thee to the emperor." So against his will he commanded his soldiers to light a fire, and they were summoned to come, but he only did this to frighten them for he wanted to imprison them, and then he cast them into the prison house. And he commanded his soldiers to bring them out again, and to frighten them with fierce swords, but the hearts of the holy men did not quail, and they were unable to alter their words. Then, fearing the people, the governor commanded his soldiers to cut off their heads. They cut off the head of John first, and his head leaped up from his body, and there went forth from it a voice

like unto a shout of joy, and it was so loud that all the people who heard it wondered; then they cut off the head of Saint Mercurius, and thus they finished their holy martyrdom. And they cast their bodies in the fire, and straightway the fire was extinguished, and it did not touch their bodies, and their raiment was not scorched. When the governor saw this he commanded them to keep guard over their bodies so that the Christians might not steal them. And on the following day when they looked they found a fountain of water under the place where they had cast their bodies, and afterwards many signs and miracles were made manifest through it. Salutation to Mercurius, whose body the fire would not burn. Salutation to John, from whose head after it had been cut off a voice was heard.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 08
(November 17)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated the festival of the Four Beasts, who have no bodies, and which are the Wheels of God that bear His Divine Throne according to the testimony concerning them by John the evangelist in his Vision, who says, "I saw a throne in heaven, and He Who sat thereon was brighter than the sun, and more brilliant then the lightning. And I saw in the midst four beasts, full of eyes; the first had the likeness of the face of a lion, the second had the likeness of the face of a bull, the third had the likeness of the face of a man, and the fourth had the likeness of the face of an eagle; and each of them had six wings. And they cried out by day and by night, saying, "Holy, Holy, Holy, God of Hosts. All the heavens and the earth are filled with the holiness of Thy glory" (Rev. iv, 6). And Isaiah the prophet also said, "I saw the Lord of Hosts sitting upon a high throne, and the whole place was filled with His glory. Seraphim and Cherubim surrounded Him, and His awe and majesty were exceedingly great. Each of these had six wings; with two of their wings they covered their faces, with two of their wings they covered their feet, and with two of their wings they did fly in the greatest glory by day and by night, saying, Holy, Holy, Holy, Lord God of Hosts. All the heavens and the earth are filled with the holiness of Thy glory" (Isaiah vi, 2). And David the prophet said, "He rode upon the Cherubim and did fly" (Psalm xviii, 10), and he also said, "He Who sitteth upon the Cherubim maketh the earth to quake," And Ezekiel said concerning these wheels, "I saw a wind blow from heaven, and in it there was a cloud surrounded by fire, and brightness, and lightning, and four beasts supported Him. Each face (or person) had six wings, and they went before them. And the first beast had the likeness of the face of a man, and they ceased not to praise God by day and by night, and they said, Holy, Holy, Holy, Lord God of Hosts, all the heavens and the earth are filled with the holiness of Thy glory" (Ezekiel I). And John the evangelist said, "I heard a voice saying, Hallelujah! Salvation and power and blessing to our God. And the four beasts and the four and twenty elders of heaven worshipped God, saying, Hallelujah! God the Sustainer of the universe is King (Rev. xix, 4). After this I heard a voice saying, Praise our God with harp and psalms, Hallelujah! And I heard the voice of a multitude of peoples like unto the thunder, saying, God, the Sustainer of the universe, is King." And many of the Books of the Old and the New Testaments testify concerning the honor of these Four Beasts which God hath set near Him to make

supplication on behalf of all creation. He with the man's form maketh supplication on behalf of the children of men, he with the lion's form maketh supplication on behalf of the beasts, he with the bull's form maketh supplication on behalf of the cattle, and he with the eagle's form maketh supplication on behalf of the birds. Now these beasts are very much nearer God than all the other powers of heaven. For this reason the doctors of the Church have confirmed the commemoration of them, and have built churches to them in every place, even as at this day, because they make supplication for the race of man. Salutation to the Four Beasts and to the horses of the Cherubim.

And on this day also is commemorated the festival of Afnin the Archangel, one of the nine and ninety archangels, who together with Surafel guard the throne of glory. Of him Enoch said that he goeth round that house; and Surafel, and Kirubel, and Afnin, "These are the [angels] who never sleep, and who guard the throne of His glory," Salutation to this Trinity of Angels who guard the throne of God.

And on this day also is commemorated John the high priest, and on this day the Cross appeared unto Constantine.

And on this day also died Saint Kefrenya (Copronius). This holy man was a pagan, and the son of a nobleman. One day there arrived in his city a monk from the monastery of Abba Pachomius, whose name was Mercurius, and he foretold that Kefrenya (Copronius) would become a Christian. And after a few days Kefrenya (Copronius) assembled his soldiers, and set out for the land of Egypt, to take prisoners and to destroy monasteries and religious houses. When he arrived at the monastery of Abba Pachomius the abbot went forth to him, and said unto him, "What dost thou want?" And Kefrenya (Copronius) said unto him, "I want the abbot," and the abbot said, "I am he." When Kefrenya (Copronius) heard this he took the abbot aside privately, and asked him if he would array him in the garb of the monk. When the abbot heard him he said, "I will." And when the soldiers had returned to their city and Kefrenya (Copronius) was left by himself, he arrayed him in the garb of the monk, and Kefrenya (Copronius) devoted himself to fasting and prayer. And Satan was envious of him, and he stirred up against him the rulers of the city until they wished to attack the monastery, saying, "There is a royal son (i.e. prince) here who hath destroyed our city; if we take him by the help of God we will kill the calumniator." And this holy man continued to fast for a week at a time, and he ate nothing except bitter lupines. In those days a wild beast of the desert ravaged the [lands of the] monastery and killed all the cattle of the monks. And Abba Kefrenya (Copronius) went to him, and laid hold of him by his ear like a sheep, and tied him up with a cord, and he lived [there] twelve years and died. And Saint Kefrenya (Copronius) went to Jerusalem, led by an angel of God, and he arrived there in one night; and he saw their great mysteries and was blessed by the holy places, and he returned to his habitation and died in peace. Salutation to Kefrenya (Copronius), the son of a pagan, who bound in fetters a wild beast that slew the cattle.

And on this day also four hundred and eighty-four souls who belonged to the company of Isidore became martyrs.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 09
(November 18)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father Abba Isaac, the forty-first Archbishop of Alexandria. This father was one of the men of the city of Burles (Borlos), and his parents were exceedingly rich, and they feared God. After very many days they begot this holy man, and they rejoiced over him with very great joy. And having brought him to the bishop that he might lay his hand upon him, and baptize him with Christian baptism, the bishop saw upon his head at the time of baptism a cross of light. And the bishop took his hand and laid it upon his head, and he prophesied concerning him, saying, "This boy shall be set over the Church of God"; and the bishop said unto his father, "Take care of this boy, for he shall be a chosen vessel of God." And when the boy had grown a little he taught him to read and to write, and he learned spiritual doctrine, and he used to read the histories of the saints. And he left his parents and departed to the monastery of Abba Macarius, and he became a monk under the direction of father Abba Zachariah the abbot. Now the angel of the Lord had informed the abbot of the coming of this holy man, and the abbot received him and rejoiced in him. One day the righteous man saw him in the church, and he prophesied concerning him, saying, "Needs must that this Isaac shall be set over the Church of Christ." And in those days Abba John the archbishop was seeking for a learned man to be his disciple and his scribe, and the honorable father Abba Isaac was recommended to him; and the archbishop sent for him and had him brought to him, and he gave him a roll whereon to write. And Abba Isaac made mistakes in his writing wittingly and wrote badly in order that the archbishop might send him away and that he might be free to go to the desert of Scete, for he hated the pomp of this world of men. And when the Archbishop Abba John knew that Isaac had made mistakes and written badly purposely so that he might dismiss him, Saint Abba John said unto him, "Thou hast written well, and I shall not let thee go from here." When Abba Isaac knew that the archbishop would not let him go, he displayed to him all his learning and all his wisdom, and he wrote as beautifully as he could, and the archbishop rejoiced in him exceedingly; and after a few days he returned to the desert of Scete. When the death of the Archbishop Abba John drew nigh, he asked our Lord Jesus Christ to tell him whom he should appoint to be archbishop in his stead after him. And He said unto him in a vision, "Thy disciple Isaac shall protect this office after thee"; and Saint Abba John commanded the people, and told them that his disciple Isaac was to be appointed archbishop after him. When Abba John was dead they seized this Saint Abba Isaac, and enthroned him Archbishop over the city of Alexandria. And he made the Church to shine in his days, and he restored many churches, and especially the church of Mark the evangelist and apostle, and the archbishop's house. And great tribulation and many trials came upon this holy father, and he sat upon the throne of Mark the evangelist three years and a half. And it is written in the history of the fight of this holy father that he commanded that he was not to be enthroned archbishop except on the First Day of the week. Salutation to Isaac on whom the bishop saw a cross of light when he dipped his hand in the water to baptize him.

And on this day also the Three Hundred and Eighteen fathers and bishops assembled in the city of Nicea in the days of Constantine the righteous man, among them being four archbishops, namely, Abba Alexander, Archbishop of the city of Alexandria, and

Yunakendinos (Innocent), Archbishop of the city of Rome, Sol Peter (sic), Archbishop of the city of Constantinia, and the Archbishop of the city of Antioch. And the cause of their assembling was Arius, who was priest of the men of Alexandria and had fallen into error. He said: "The Son is a created being in all His Person." These saints were honorable fathers and fighters, and some of them had, like the apostles, raised the dead, and healed the sick, and worked great signs and wonders. Some of them had suffered tortures for the sake of the Orthodox Faith of Christ, some of them had suffered torture and had their eyes dug out; of some of them the torturers had cut off their hands and their feet, of some the torturers had smashed their teeth, and of some they had torn out the nails and scraped their bodies. Among those who had suffered tortures there was a certain bishop of the city of Mar'ash whose name was Thomas. Him certain vile and evil men cast into prison for two (?) years, where they tortured him mercilessly. Each year they had cut off from him one of his limbs, and they had cut off his hands and his feet, and smashed his teeth, both those in front and those in the sides of his jaws, and his nose and lips had been cut off, and his body was as black as the ashes of a fire. Many people thought that he was dead, and had performed memorial services for him as for the martyrs and apostles. When these fathers and bishops arrived in the city of Nicea, Constantine the emperor prepared for them a large and spacious hall, and he placed therein thrones whereon the holy fathers and bishops could sit, and he set therein his own throne, which was smaller than [any one] of theirs. And he began with Thomas, Bishop of the city of Mar'ash, and he bowed low before him, and embraced every part of him, including the [places of] the members which had been cut off his body. Then he gave to the fathers and bishops his royal scepter, and his sword, and his ring, and he said unto them, "Behold, I have this day given you power over the priesthood and over the kingdom. According to what ye wish let [every man] remain, provided that he is Orthodox; he who is not Orthodox separate from your flock; and ye shall formulate the Canon and the Law." And our Lord Jesus Christ tarried among them, and there were many [of them] whose hearts were illumined by the Holy Spirit. And certain men counted the thrones whereon sitters were seated and they found them to be in number three hundred and nineteen, and they counted the fathers and bishops and found them to be in number three hundred and eighteen. And they formulated a Canon for the priests, and for the laity, and for the emperors, and for the countries, and for pilgrims, and for those who sold, and for those who bought, and they made ordinances for every matter. Then they proclaimed the Orthodox Faith, and they made known that the Son was the equal of the Father in Godhead, and they excommunicated Arius and him that believed in his filthy belief. This is the Orthodox Faith, which they formulated, saying, "We believe in One God, the Lord, the Father, the Sustainer of Creation, Maker of heaven and of earth, and of all things visible and invisible. And we believe in One Lord Jesus Christ, the Only Son of the Father, Whose being was with Him before the world was created, Light Who proceedeth from Light, God Who proceedeth from God in truth, Who was begotten and not made, Who is equal with the Father in Godhead, in Whom is everything that is, and without Whom there would be nothing whatsoever which is in heaven and upon earth, Who for the sake of us men and for our salvation came down from heaven, and was made man by the Holy Ghost of Mariyam, the holy Virgin. He became man, and was crucified for our sakes in the days of Pontius Pilate.He suffred and died and was buried and rose from the dead on the third day, as it is written in the Holy Scriptures. He ascended in glory into heaven, and sat down at the right hand of His Father. He shall come again in glory. He shall judge the living and the dead, and there shall be no end to His kingdom." After this, when one hundred and fifty bishops were assembled in the city of Constantinia, they

formulated the remainder of the Orthodox Faith, saying, "And we believe in the Holy Spirit, the Lord the Vivifier, Who sprang from the Father. We worship Him and we praise Him, with the Father and the Son, Who spoke by the prophets"--to the end of the [words of] the Faith (i.e. And we believe in One, Holy, Catholic and Apostolic Church. And we believe in one Baptism for the remission of sin and wait for the resurrection from the dead. Life to come. World without end. Amen.). And they excommunicated anyone who should add anything to it or take anything away from it. And they commanded that every priest should recite it, and all the laity, both old and young, men and women, slaves and handmaidens. And they were to recite it at the time of at the night prayer, and at the time of the day prayer, and at the time of the consecration of the Offering, and they were to teach it to all the people. And the fathers and bishops made ordinances of every kind for the Church and the Orthodox Faith. They established the light of the Faith and then they departed to their own countries.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 10
(November 19)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day fifty nuns, who were pure and holy virgins, together with their mother Sofia, became martyrs. These pure and holy women came from widely separated cities and districts, and they were gathered together by divine and spiritual love, and the desire to assume the garb of the ascetic life, which is the garb of the angels. They dwelt in one of the houses for virgins, which were in the city of Roha (Edessa), and they had as superior the holy Abbess Sofia who was filled with every kind of grace and with wisdom. And she trained them so perfectly in the duties and exercises of the spiritual life that they became like angels upon earth, and they fasted and prayed continually, and read the histories of the spiritual fighting of the monks. Among them were some who had dwelt in the nunnery for seven years. And some of them were novices. The infidel Emperor Julian passed by their house in the city of Roha (Edessa) on his way to make war on Sapor, the son of Sapor, the King of Persia, for he had heard that Sapor was coming to make war upon him. And Julian having gone against him and come back, he went to that nunnery wherein the virgins lived, and he asked [an officer] what the building was. And [the officer] said unto him, "This is a nunnery." and Julian commanded his soldiers to go into that nunnery, and to kill everyone in it, and to carry off all the goods which were therein. And the soldiers of the infidel emperor went into the nunnery, and they beat the virgins with whips and cut off their heads with swords, and they plundered everything which was there. And because of this thing the Lord took vengeance upon him with the vengeance of His wrath, that is to say, Saint Mercurius the martyr speared him with his spear whilst he was engaged in fighting, and he cast him from his horse, and killed him. And Julian died an evil death, and he departed to the Sheol which is forever. And these holy virgins went into everlasting joy, and inherited the kingdom of heaven. Salutation to the virgins whose blood Mercurius avenged.

And on this day also a General Council of the Saints took place in the days of Victor, Archbishop of the city of Rome, and in the days of Demetrius, Archbishop of the city of

Alexandria. Now the cause for the assembling of this Council was this: Christian people were baptized on the festival of baptism, on the twenty-first day of the month Ter (Jan. - Feb.), and from the following day they fasted until the twenty-second day of the month Yakatit (Feb. - March), that is to say, for forty days, and then they ate. And after thirty days they began, on the twenty-third day of Magabit (March - April), and kept the Octave of the Passion of our Lord Jesus Christ, and the festival of His Resurrection, for the Crucifixion of our Lord took place on the twenty-ninth day of Magabit. After Demetrius, Archbishop of the city of Alexandria, had been enthroned, God illumined the heart of a certain artisan, who knew not how to read or to write, with Divine grace, and he learned all the Laws of the Church, and he knew them by heart, and he interpreted them. Then by the Holy Spirit he compiled a table for reckoning the Epact, wherefrom men might know [the days of] the Fast, and the Resurrection; and he wrote in the Coptic and Greek (Rom) tongues. Then he made a copy of this table of Epact and sent it to Victor, Archbishop of the city of Rome, he read it and found it good and rejoiced therein exceedingly. And he sent and gathered together a large assembly containing fourteen bishops of his diocese, and many learned priests, and he read to them the calculation of the Epact, and they found it very good, and they rejoiced in it, and accepted it, and they wrote many copies of it and sent them into all countries. And the Holy Fast and the Festival of Easter have been regulated by that circulation from that day to this. And they departed to their countries praising the Father and the Son and the Holy Ghost, to Whom be glory and honor. Salutation to Demetrius and to the priests who made haste to assemble in order to make rules for times for keeping Lent and Easter.

On this day Paul and his three companions became martyrs.

Salutation to Gabra Maryam.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 11
(November 20)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day fifty nuns, who were pure and holy virgins, together with their mother Sofia, became martyrs. These pure and holy women came from widely separated cities and districts, and they were gathered together by divine and spiritual love, and the desire to assume the garb of the ascetic life, which is the garb of the angels. They dwelt in one of the houses for virgins, which were in the city of Roha (Edessa), and they had as superior the holy Abbess Sofia who was filled with every kind of grace and with wisdom. And she trained them so perfectly in the duties and exercises of the spiritual life that they became like angels upon earth, and they fasted and prayed continually, and read the histories of the spiritual fighting of the monks. Among them were some who had dwelt in the nunnery for seven years. And some of them were novices. The infidel Emperor Julian passed by their house in the city of Roha (Edessa) on his way to make war on Sapor, the son of Sapor, the King of Persia, for he had heard that Sapor was coming to make war upon him. And Julian having gone against him and come back, he went to that nunnery wherein the virgins lived,

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On this day Paul and his three companions became martyrs.

Salutation to Gabra Maryam.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 12
(November 21)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated the festival of the honored angel, Michael the archangel, the head of the hosts of heaven, the angel who is merciful to the children of men, who standeth at all times before the great throne of God speaking on behalf of the children of man. Joshua the son of Nun saw him in great glory like unto that of a general of the king's army, and he was frightened at him and fell down and made obeisance unto him, and said unto him, "O my lord, art thou on our side or on the side of the enemy?" And Michael said unto him, "I am the tenth of the Chiefs of the mighty armies of heaven, and this day I will give Amalek into thy hand, and I will make thee king in the city of Jericho." This angel it was who was with all the saints and martyrs, and he made them strong and enabled them to endure patiently until they finished their strife, [and it is meet] that festivals of commemoration should be held, and gifts offered in his name on the twelfth day of each month, for he beseecheth God for the fruits of the earth, and the descent of the rains, and the [flooding of the] rivers, and for good souls so that God may make perfect all of them in integrity. Now, there was a certain God-fearing man whose name was Dorotheus, and [he had a] wife whose name was Theopista, and they were wont to make festivals of commemoration for the honored angel Michael. And all the money of these righteous folk came to an end, and they had nothing wherewith to celebrate the commemoration of the honored Michael. And because they were exceedingly sorrowful about this they took their apparel to sell so that they might make a feast. And Michael the archangel appeared unto Dorotheus and commanded him to go to a sheep-master and to take from him a sheep worth one-third of a dinar. And he was also to go to a fisherman and to take from him a fish worth one-third of a dinar, and he was not to slit the belly thereof except inside the house. And he was also to go to a flour merchant, and to take from him as much flour as he wanted. And the angel said, "Do this, and do not sell thy raiment"; and Dorotheus did as the angel commanded him. And he summoned all the people according to his custom, and he made a feast in honor of the angel Michael. When he had gone into his store-chamber to see if, peradventure, he could find a jar of wine for the Offering, he found the interior of his chamber filled with wine, and much flour; and Dorotheus was frightened and he marveled exceedingly. When he had ministered unto all the company, and they had finished the feast, and all the people had departed to their houses, the honored angel appeared unto the blessed Dorotheus in the garb wherein he had appeared unto him before, and commanded him to cut open the belly of the fish. When he had cut open the belly of the fish he found therein three hundred dinars of gold, and three third parts of a dinar. And the archangel Michael said unto Dorotheus and his wife, "Set aside these three third parts of a dinar for the sheep, the fish, and the flour, and these three hundred dinars shall be for your own needs. God hath remembered you and the alms and oblations which ye have been wont to make, and hath rewarded you for the same here in this world, and at the last day He will make you to inherit the kingdom of heaven." And as they were frightened at this matter he said unto them, "I am Michael the archangel who hath delivered you from all your tribulation, and it is I who have loved your alms and oblations, and have taken them up to God. Henceforward ye shall lack no good thing whatsoever in this world." And they prostrated themselves before him, and he disappeared and went up into heaven. And the angel Michael worked so many miracles that they are innumerable. Salutation to thee, O

merciful angel Michael whom I have feared from my youth up; hide me under thy prayers at dawn and at eve.

And on this day also died the holy father Philotheus, the sixty-third Archbishop of the city of Alexandria. In the days of his archiepiscopate the King of Ethiopia sent a letter to George, King of Noba, and he said unto him: "God is wroth with us because of what the kings who were before us have done. For they transgressed the commandment of God, concerning Abba Peter, the bishop, whom they drove out of his diocese, and they appointed in his stead Minas the liar, in the days of Cosmas the archbishop; and, behold, six archbishops have [not] appointed a bishop to our country. And because of this our country is destroyed, and all our men and beasts have perished through famine and plague. Our enemies have risen up against us and have carried away captive many men from our country and have plundered our cities. The rain hath been withheld and it falls not, and the earth will not give her fruit, and our enemies have burnt our cities, and plundered the churches, and driven us from place to place. I beseech thee to show friendship to me in this trouble, for God's sake, and for the sake of the Orthodox Faith. And do thou write a letter to our father the Archbishop Abba Philotheus of Egypt, and entreat him for God's sake to absolve us, and to open up our country, and to pray for us so that God may remove from us and from our country the tribulation and trial which have come upon us, and may have compassion upon us and may appoint us a bishop, and may send him to us according to what was always done for our fathers, so that the bishop may pray to God on our behalf to remove His wrath from us. And this which I am saying unto thee I say, O my brother king, because I fear [that if a bishop be not sent] the Christian Faith will perish from among us. And behold, from that time unto this day six archbishops have been enthroned, and they have neither remembered our country nor appointed us a bishop. And we have become like unto sheep which have been turned out, and have no shepherd. Our bishops, and priests, and kings have died, and our churches have been pulled down; but we acknowledge that this tribulation hath come upon us rightly in return for what we did to our Bishop Abba Peter." And when the letter of the King of Ethiopia came to King George in Noba, and he had read it, he was exceedingly sorry that trials and tribulation had come upon the country of Ethiopia. And straightway George, King of Noba, wrote a letter and sent it to Archbishop Abba Philotheus, and in it described to him all the trials and tribulation which had come upon the country of Ethiopia, and he besought him to have compassion upon the Christian people of the country of Ethiopia and to appoint them a bishop. When the archbishop heard this he sent straightway to the desert of Scete, to a certain righteous monk, and that monk, whose name was Abba Daniel, came forthwith to him from the monastery of Abba Macarius, and he appointed him bishop of the Ethiopians and sent him to them. And when Abba Daniel arrived in Ethiopia the people received him with great honor, and he removed the wrath [of God] from them, and he made them to conquer their enemies who had rebelled against them in times past. And all his work was right during the days of this Archbishop, Abba Philotheus, and he made manifest many signs and wonders. Salutation to Philotheus the apostle.

Salutation to 'Admas. [Omitted in the Bodleian MS.]

[On this day died Ba'eda Maryam I, King of Ethiopia, who died on Nov. 8, A.D. 1478.]

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 13
(November 22)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

The doctors of the Law command us on this day to make a feast in honor of the thousands of thousands of spirit beings who have no bodies, and who make intercessions for all the world, and of whom Enoch speaks, saying, "I was in the waters, and the winds and the clouds carried me up and brought me into a house which was built with a tongue of fire, and I saw there thousands of thousands." And he also says, "I saw the children of the angels standing upon flames of fire and their apparel was as white as snow." And Jacob says, "I saw in the mount of Bethel a ladder on the earth which reached even to the heavens, and the angels of God were ascending and descending on it." And Jacob also says, when he returned from Syria, "I saw hosts of angels." And Moses says, "Arrange the people each [tribe] on its own border, and the number of each was as the angels of God." And Moses also says, "God came from Sinai, He appeared unto me in Seir, and with Him were His angels." And David says, "Who makes His angels spirits, and those who minister unto Him a flame of fire." And he also says, "The chariots of God are thousands, and the tens of thousands who rejoice." Elijah also saw the chariots of fire and the horses of fire surrounding him like a wall. And Daniel says, "And the Ancient of Days sat, and His apparel was as white as snow, and the hair of His head was as wool. His throne was a blazing fire, and the wheels thereof were red-hot coals, and a river of fire flowed out there from. Thousands of thousands ministered unto Him, and tens of thousands stood before Him." And Luke says, "Suddenly there came with that angel multitudes of the hosts of heaven, and they praised God, saying, Glory [be] to God in the heavens, and peace upon earth, [and] His goodwill to the children of men. Then the angels passed from them, and went up into the heavens." And Matthew says, "And behold, angels came and ministered unto Him." And he also says, "Then shall the Son of man come in His glory, and all His angels with Him." And John says in the words of Jesus Christ, "Verily, verily, I say unto you, ye would see the heavens opening, and the angels of God ascending and descending to the Son of man." And Judah says, "Behold, God shall come with His thousands of saints." And the heads of the Church have enumerated the various kinds of angels thus: Angels, Archangels, Lords (Virtues), Dominions, Powers, Thrones and Principalities. Salutation to the tens of thousands of tens of thousands of angels and to the Cherubim and to the Seraphim.

And on this day also died Saint ʻAskanafer, the chief of the thirteen thieves who became Christians of His Faith. This ʻAskanafer was one of the nobles of Rome, and he gave alms to the poor and needy. Now, in those days there was a gang of thirteen robbers who destroyed the travelers whom they found on the road. When they heard the story of ʻAskanafer, and that he succored the monks, they went to him to kill him by an ambush, and to take his money. Then they dressed themselves in the garb of monks, and stood by the gate of his courtyard, and when ʻAskanafer saw them he thought that they were the Twelve Apostles, and that one of them was Christ. And he bowed low before them, and took them into his house, and he brought a table of food to them, and then he washed their feet, and he sprinkled the water on his son who was paralyzed, and had been ill for five and thirty years, and he was healed immediately. When the thieves saw this they were greatly frightened. And ʻAskanafer said unto them, "Tell me, O my fathers, which of you is

Christ? Show Him to me that I may worship Him." And when the men of the city heard that the son of the nobleman was healed, they came to him, and they bowed low before [the thieves], and they said unto them, "O saints of God, bless us and heal our sick folk." Then the thieves took out their daggers and gave them to the nobleman, [and their chief] said unto him, "Take these knives so that thou mayest kill us even as we wished to kill thee." And 'Askanafer said unto them, "Ye say this that ye may abase yourselves." And they said unto him, "God would have trodden us in the dust if we could not have boasted ourselves of thy prayer"; and after they had spoken thus they embraced him. And each of them took a few lentils in a bag, and they departed [on a journey] of twenty-five days, and they sowed the lentils in the sand, and at the time of sunset they ate three (sic) lentils. And they lived thus for thirty years, and then the Arami (i.e., desert robbers) came and killed them. Salutations to 'Askanafer who raised a paralytic from his couch and healed him. Salutation also to the thieves who fought a fight for thirty years as the result of seeing this miracle.

And on this day also died the holy father Abba Timothy, Bishop of the city of Ensena. This holy man was righteous and chaste from his youth, and he fought a great fight in working righteousness. And the governor of the city seized him because of his faith in our Lord Jesus Christ, and because he taught His own True Faith to men, and he tortured him with severe tortures for many days, and he shut him up in the prison house, and he tortured him continually during a period of three years. And there were with him in the prison house many saints who were bound in fetters for the Faith. And that infidel governor had them brought out of the prison house, and he tortured them, and he poured out their holy blood until at length only a very few prisoners remained in the prison house, and among these was this holy man Timothy. At that time God blotted out the Emperor Diocletian, the infidel, and the God-loving Emperor Constantine reigned. And an Edict came from him into every country ordering that those who were believers on Christ should be brought out of the prisons, and they brought out from the prison house this holy man among those who were released. And this holy man departed to his house, and he gathered together the monks and the priests who were in his diocese, and he made a long prayer [which lasted] from evening to daybreak wherein he entreated God for the salvation of the soul of that governor who had tortured him, and he prayed thus: "O Lord, have mercy upon that governor, for it is he who hath brought me great good, and who hath been the means of bringing me nigh unto Thee, O my Lord. In the same manner, O Lord, do Thou work upon him so that he may believe in Thee, and may come to Thee," And the people marveled at the simplicity (or innocence) of heart of this father, and they told the governor, saying, "Abba Timothy is praying to God for thee that He may have mercy upon thee, and may deliver thy soul." When the governor heard this thing he marveled exceedingly, and he said, "I should have thought that he would curse me rather because of the punishments which I have inflicted upon him, and he obtained from him knowledge of the Law of the Christians, and this father revealed to him the causes of the Incarnation of the Son of God, and how the prophets spoke concerning Him in the beginning, many years ago, and how their prophecies were fulfilled, and how the matter concerning Him is written in the Holy Gospel. And the governor believed on our Lord and Redeemer Jesus Christ through this holy man, and he baptized him with holy Christian Baptism. And the governor forsook his office, and became a monk, and was numbered among the folk of this father. And during the remainder of his days this father continued to teach his flock at all times, and to confirm them in the Orthodox Faith, and he died in the peace of God. Salutation to Timothy.

And on this day died the holy father Zachariah, the sixty-fourth Archbishop of the city of Alexandria. He was a native of the city of Alexandria, and was a priest therein, and he was steward of all the property of the Church. And he was chaste in his striving, and a virgin in body, and gentle in disposition, and an old man in his days. When Archbishop Philotheus died, the bishops assembled in order to elect with the counsel of God the man who was fit for this office. And as they were all gathered together in the church of Saint Mark, the evangelist and apostle, and discussing together who was the most suitable man for this office, behold, they heard that a certain man had obtained from the emperor a letter by bribery, and that he had with him slaves and soldiers from the emperor who were going to appoint him archbishop against the wishes of the bishops. And the bishops were sorry that an archbishop should be appointed by bribery, and by the transgression of the Canon and commandment of the Apostles, and they prayed continually and entreated God, the Glorious and Most High, to appoint him whom they had chosen. And as they were praying to God behold this father came down the stairs of the roof of the church, and he had in his hand a vessel of acid (vinegar ?), and as he was coming down his foot slipped, and he fell from the top of the roof-stairs to the bottom. And he lifted himself up still holding in his hand the vessel, which was unbroken, and the acid was unspilled. When the bishops and the priests saw this they marveled exceedingly. And the people of the city of Alexandria enquired concerning this holy man Abba Zachariah, and they talked about his virtues and his righteousness, and all the men of the city of Alexandria agreed with the bishops about the appointment of this holy man as archbishop, and they enthroned him. And during the days of his rule great tribulation came upon him, and he sorrowed greatly through the King of Egypt, Hakam, that is to say the governor. In those days there came unto him a certain monk from the monastery of Abba Macarius, and he said unto him, "Make me a bishop." And Abba Zachariah said unto him, "Have patience, O my son, and do not transgress the command of the Canon of the Apostles, but return to thy monastery, and fight for the salvation of thy soul, and God's Will shall be done." When the monk heard these words he became full of rage, and Satan entered into his heart, and he went to the King of Egypt, that is to say the governor, and made to him false accusations against Saint Abba Zachariah. And the king seized the holy man and shut him up in prison, and then he cast him to the lions so that they might rend him, but the lions would not go near him at all. And the king was wroth with the keeper of the lions, and he thought that he had taken a bribe from the archbishop. Then the king starved the lions, and took some of the blood of an ox and smeared the archbishop therewith, and threw him to the lions to eat; but they would not go near him at all; and the king marveled at this thing, and he took the archbishop from among the lions. Then he shut him up in prison for three months, and he was always saying unto him, "If thou dost not forsake the Christian Faith, and if thou dost not enter my own faith, I will punish thee, and will kill thee with the sword, and will cast thee again to the lions, and if I do not that I will cast thee into the fire." But Saint Abba Zachariah was strong in the True Faith, and he was not in any way afraid of him. Then the king made him many promises, and said unto him, "If thou wilt hearken unto my command, and wilt enter my faith, I will give thee much money, and I will appoint thee judge over every judge." But he did not listen to him in the least degree, and he did not turn aside from the least of the good works, which he was wont to do, and he answered and said unto him, "If thou wert to give me all the kingdom of this world, I would not forsake the True Faith." After this the king shut him up in prison for a few days, and then he released him from the prison house. And when Saint Zachariah came forth from the prison house he departed to the desert of Scete, and very many bishops went with him through

fear of the governor. And in those days the king commanded [his people] to destroy all the churches in the countries under his dominion. And he made very many Christians to forsake their Faith after he had tortured them with very severe tortures; and the Christian peoples lived in this state of tribulation of nine years, and during this period of nine years [the Muslims] destroyed the churches. At the end of nine years Christ had compassion on his people, and He turned away his wrath from them, and He removed from them all this tribulation. And the king, that is to say, governor, commanded [the Christians] to build churches everywhere in the countries under his dominion, and he gave back to them all the goods and money which he had taken from them, and the lands which were endowments of the Church; and all the churches were built, or rebuilt and restored with more than their former splendor. And this father Abba Zachariah built many churches, and the king, that is to say, governor, commanded the Christians to blow a trumpet in the churches, and to rejoice at their times of prayer and when they celebrated the Holy Eucharist. And the Christians lived in great happiness under the right observance of the Law of the Church and of believers, and this father continued to build and to endow churches for twelve years. One day a bishop whose name was Mercurius came to him, and his body was leprous. And Abba Zachariah said unto him gently and with kindliness of heart, "O my brother, Abba Mercurius, I will help thee because of this disease which hath come upon thee. And thou knowest that God said unto Moses, 'Thou shalt accept the person of no man in respect of right judgment.' The priesthood is not fitting for thee whilst this disease is upon thee, unless God shall remove this disease from thee, for the Book calls it unclean." And Mercurius the bishop wept and said unto him, "O my father, help me by thy prayer"; and he went away from him, and departed and went into the church of our Lady, the holy Virgin Mary, which was in his diocese, and he stood up before the picture of our Lady Mary, and he wept, and prayed and entreated and made supplication to her to cleanse him from this disease. And he did this from the morning of the Second Day until the ninth hour of the Fourth Day of the week; he invoked [the Virgin] and he prayed by day and by night. And at the ninth hour, being weary, he rested his head against the wall whereon was the image of our Lady Mary, and he saw the hand of the image rubbing his body. And he awoke straightway, and he found that his body was cleansed of the leprosy, and he rejoiced with a great joy; and he praised our Lord Jesus Christ, and gave thanks to our Lady, the holy Virgin Mary. And straightway his disciple came to him, and he said unto him, "Come, O my son, and look at my body, for behold our Lady Mary hath healed me of my disease by her prayers, and it befits me to stay in this place for three days in order to thank my Lord Christ for the gracious gift which He hath bestowed upon me." Then he ate a little bread, and drank a little water, and he remained in that church until the beginning of the Sabbath. Then he rose up and went to the Archbishop Abba Zachariah when he was in the church on the First Day of the week and informed him of what had happened to him, and he said unto him, "It hath all happened through thy prayer." And Saint Abba Zachariah answered and said unto him, "God hath looked upon thy pure heart and thy humility, and hath cleansed thee from thy disease, and hath received thy prayer, and thy tears. And now it is meet for thee to consecrate the Holy Mysteries, and to administer them to us so that we may be blessed by the grace which thou hast received." And when the Holy Eucharist had been administered, all those who were in the church were blessed thereby, and they marveled exceedingly at this miracle, and they glorified God the Worker of wonders. On another occasion a certain deacon came to Saint Abba Zachariah the archbishop, and he bowed down before him weeping abundantly, and he kissed his feet and said unto him, "Have compassion upon me, O my lord, for I have gone astray and have

fallen into sin, and straightway all my body hath become leprous." And Abba Zachariah said unto him, "O my son, art thou able to persevere in fasting before our Lord Jesus Christ?" And the deacon said unto him, "Yea, O my father, command me to do whatsoever thou wishes, and I will do (it)." And straightway the archbishop brought him into a dark chamber, by him, and he stood there and turned his face to the east, and he said unto the deacon, "O my son, pray to God, and entreat Him with tears by day and by night without ceasing, and repent, and return not to [thy] sins." And after three days and three nights Abba Zachariah gave him a little bread by measure and a little water, and Abba Zachariah ate and drank in the same manner. And after fifteen days Abba Zachariah visited him and said unto him, "Be not afraid." And after one month was ended Abba Zachariah visited him, and uncovered his body, and he saw that the leprosy was diminishing on his body; and he said unto him, "Be not afraid." And after four days he visited him again, and he found that his body was free from leprosy, and he washed him with water and anointed him with oil. And he prayed over him and said unto him, "O my son, know thyself. Behold, thou art healed of thy disease; commit sin no more." And the archbishop sent him away to his house rejoicing and praising God. And God wrought very many signs and wonders by the hand of this Saint, Archbishop Abba Zachariah. Now he [lived] in the sixth hundred and ninety-first year of the Holy Martyrs (i.e. A.D. 975). He sat as archbishop eight and twenty years; of that period he passed seven years in rest and peace, nine years in tribulation, and twelve years in joy and in building churches. And he departed to God and died in peace, and entered into the kingdom of heaven. Salutation to Abba Zachariah who succeeded Philotheus, and whom the lions refused to eat.

And on this day also are commemorated Lestelia, and Mekrona, and Mariana, and Philopator, and ʻAbrani, and the Emperor Honorius.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 14
(November 23)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father Canitus, that is to say Marcius (Martianus), Bishop of the country of Thrace. This holy man was a native of the city of Sorpeia, and his parents were Christians; he was an ascetic, and a fighter, and he was gentle and good. He persecuted the followers of Arius continually, and he rebuked them, and cursed them, and called them "infidels"; because of this and through them a very great tribulation came upon him. And they used to lie in wait for him in the market places, and when he passed they seized him on many occasions, and punished him and beat him, and very often they dragged him about through the city by his feet. And he fled from them to a city, which was afar off, and he came to the shore of the Red Sea and he dwelt there in a cave for many years, and he lived upon what grew out of the ground. And when the history of him was noised abroad, and his spiritual contending and his excellence, God chose him to be a bishop. When he had been made Bishop of the country of Thrace, he adopted in his diocese the course of life which was followed by the Apostles, and he was superior to many men in love (or charity) and mercy, and God made manifest through him many miracles. Once when he was

passing by he saw a dead man whom a wicked man had seized [for debt]; he was an obstinate and a stupid man by nature, and he would not allow the kinsfolk of the dead to bury the body, saying, "He owes me four hundred dinars of gold, and they shall not bury him unless they give me this [sum of money]." And this holy man entreated him, and rebuked him seriously, and said unto him, "Release this dead body so that [his kinfolk] may bury him"; and the man would not hearken unto him. And the holy man prayed and entreated God, and he raised up the dead man, and rebuked the man who had seized him, before the people, saying, "Why dost thou utter lies over him and hast no fear of God?" Then he prayed to God and that avaricious man died, and he who had been dead went alive to his house, and he lived for many years after this. And this holy man finished his good course, and he pleased God, and he died in peace. Salutation to Marcius (Martianus), who was full of grace and goodness, and who raised a man from the dead.

And on this day also died Abba Daniel, who worked miracles for the King of Persia, and made him to believe on the Name of Jesus Christ. Now the cause of his believing was this: The King of Persia was sick of a grievous sickness in his belly, and the physicians who dealt in magic could not heal him; and the King of Persia had a very wise magician, but he was unable to heal him. And when the king wished to kill the magician because of his failure to heal him, the magician spoke unto him with cunning words, saying, "O King, seek out a child, and let his mother bind him with fetters, and let his father cut his throat and bring to thee his heart, and when thou hast eaten it thou wilt recover." Now the magician said this because he believed that the king would be afraid to do this thing, but the king gave one thousand dinars in gold to the captain of his guard and told him to go and search in the city for such a child and to buy him. Now there were in the city two poor people, a man and his wife, and they had a little son, and when they heard the voice of the herald, the love of money led them astray, and weeping they took their son to the king; and the child said, "I have confidence in God Who created me, and He will save me." Then his mother bound him with fetters, and his father drew his knife to cut the throat of his son before the king and his nobles, and the child lifted up his eyes to heaven and he spoke with his lips but uttered no sound. And God put compassion in the heart of the king, and he commanded [the father] to release the boy and to bring him to him. And the king said, "What didst thou say when thou didst lift thine eyes up to heaven?" And the boy said, "O my lord, if a man is oppressed his father and his mother ought to deliver him, and if the mother is serious the king and his nobles ought to deliver him. As for me, seeing that there was no salvation for me from all of you, I prayed to God Who created me." When the king heard his words of instruction he gave him one thousand dinars of gold. And because of this God wished to have compassion on the king, and He sent unto him Daniel to heal him, and when Daniel came to him he worked many miracles, and the king believed on the Name of Jesus Christ. And Daniel baptized him and all his men with Christian baptism, and the king was cured of his disease. Then Abba Daniel departed to his own city, and he continued to strive strenuously, and he died in peace. Salutation to Daniel the monk who healed the King of Persia.

And on this day also died Abba John of the monastery of Bizan. And on this day are commemorated Garses and Balaten. Salutation to him that rebuked the foolish peoples by withholding the rain and dew for a period of three years, that is to say, to John the priest.

And on this day also are commemorated Laurestus, and Andreas, and the consecration of the church of the monastery of Kalmon, and Mabranus, and Tratina, and Justina.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 15
(November 24)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Minas became a martyr; now the interpretation of his name is "believing" and "faithful." The father of this holy man was a native of the city of Nakiyos and his name was Eudoxius, and he was a governor and a nobleman. And his brother was envious of him, and he made accusations against his brother Eudoxius to the king; and the king sent him to 'Afrakya (Phrygia?) and made him governor over that country; and the men of that country rejoiced in him, for he was a merciful man, and he feared God. Now the mother of Saint Minas had no son. One day she went into the church on the festival of our Lady, the holy Virgin Mary, and she saw the children of the church wearing beautiful apparel and going into the church. And she moaned and wept before the image (or picture) of our Lady, the holy Virgin Mary, and she entreated her to pray on her behalf to God so that He might give her a son; and a voice came forth from the image of our Lady, the holy Virgin Mary, saying, "Amen." And straightway that woman went to her house and she told her husband about the voice which she had heard from the image of our Lady Mary, and her husband said unto her, "God's Will be done!" And after a certain number of days God gave unto her this holy son, and she called his name "Minas," according to the word, which she had heard from the image of the Virgin Mary. And when the child had grown up a little, [his father] taught him the Scriptures and the doctrine of the spirit. And when he was eleven years old his father died at a good old age, and three years later his mother died. And Saint Minas remained by himself, fasting and praying, and because of the greatness of the affection, which the governors of the city had for his father and for himself, he did abandon the worship of Christ. And when Diocletian had denied Christ, he commanded all men to worship idols, and very many suffered martyrdom for the sake of our Lord Jesus Christ. Then Minas abandoned the place where he lived and departed to the desert, and he dwelt there very many days and fought a great fight there. One day he saw the heavens open and the martyrs crowned with beautiful crowns, and he heard a voice, which said, "He who toileth for the Name of our Lord Jesus Christ shall receive this crown." And he returned to the city and believed on the Name of Jesus Christ. And many men knowing that he belonged to a noble and honorable family tried to dissuade him from this, and the governor also promised him honors and many other things, but he would neither obey his behest nor turn from his own good counsel. Then straightway the governor commanded his soldiers to torture him with severe tortures, and when he was tired of torturing him he commanded them to cut off his head with the sword; and they cut off his head straightway, and he received the crown of martyrdom in the kingdom of the heavens; and very many men heard of his martyrdom for the sake of the Name of our Lord Jesus Christ. And the governor commanded his soldiers to cast the body of the holy man into the fire, [and they did so,] but certain believing men took his body out of the fire; now the flames had neither scorched it nor burnt it and no harm whatsoever had befallen it. And they swathed it in beautiful grave clothes and laid it in a certain place until the days of persecution were ended. In those days the men of the district of Mareotis wished to collect an army from Pentapolis, and they took the body of Saint Minas with them so that it might be a help unto them, and might protect them on the way. And when they were in the ship, and the body of Saint Minas was with them, beasts came up out of the sea with faces like the faces of serpents and necks like the necks of camels, and they stretched out their necks

towards the body of the saint and licked it; and the crew of the ship were afraid with a great fear. And fire went forth from the body of the saint, and burned the faces of the beasts. And having arrived at the city of Alexandria and the men having finished their work, they wished to return to their country, and they sought to take the body of Saint Minas with them. Having lifted it upon a camel, the camel would not get up from his place; and when they had lifted it on to a second camel, that camel also would not get up, and although they beat it with many stripes it would not move at all. Then they knew that this was the Will of God, and they built a shrine over him, and buried him therein and departed. And God wished to reveal the body of Saint Minas. Now there was in that desert a certain shepherd, and one day a sheep that was sick of a disease and had running sores went into the shrine, and slipped down into the water of the well which was by the side of the shrine, and having rolled about in it the sheep was healed straightway. When the shepherd saw this thing and this miracle, he marveled exceedingly and was frightened. And he used to take some dust from the shrine, and wet it with water, and smear it over the sheep when they were sick, and straightway they were healed thereby. And he used to do this always, and he healed all the sick persons who came to him by this thing. And the Emperor Constantine heard of the report of this--now he had an only daughter who was sick through running sores--and he sent her to this place, but she could not strip herself naked because there were men there. And the princess asked the shepherd what he did when he healed the sick sheep, and the shepherd told her what he did. And she took dust from that place, and moistened it with water from that well, and she smeared her whole body therewith, and she slept that night in the shrine. And Saint Minas appeared and said unto her. "When thou risest up in the morning, dig, and thou shalt find my body"; and straightway she was healed of her disease. And when she rose up [and found that] she was healed of her disease, she commanded [her servants] to dig in that place, and straightway she found the body of Saint Minas. And she rejoiced with an exceeding great joy, and she sent [a letter] to her father, and told him of this matter, and the emperor built a church over his body. And a beautiful church was built in his honor in the days of Arcadius and Honorius, the righteous emperors, and they commanded the people to build a great city there. And a great city was built there, as the righteous emperors commanded, and they laid the body of Saint Minas in the church, and miracles and great wonders took place through his body. And sick people of all nations used to come into that church, and they were healed, and signs and wonders used to appear in that church. And Satan was envious, and he stirred up certain wicked men and they pulled down the church, and the city was plundered, and they removed the body of Saint Minas. And they built another church for him there, and laid his body therein, and signs and wonders took place therein which were far greater than those, which had taken place in the former church. Salutation to thee, O Minas, officer and nobleman, for whom thy mother prayed to the image of the Virgin Mary.

And on this day also died the holy father Abba Minas the Second, the sixty-first Archbishop of the city of Alexandria. The parents of this holy man made him marry a wife when he was young, against his will, but he did not wish to transgress the command of his parents, and he fulfilled all the duty of marriage according to the Law of the Church, and the whole of this matter was to him as a dream. When they brought him with his wife into the marriage-chamber, he sat down and talked to her, saying, "O my sister, what shall it profit a man if he gain the whole world and lose his own soul? The world passeth away and the lust thereof passeth away, but, as it is written, 'He who doeth the Will of God shall endure for ever.' Come now, let us make a covenant of God, and let us preserve our bodies and our virginity in purity." And his wife accepted his words and she agreed with

him that they should keep their bodies in purity. Then he left her and went to the desert of Scete, and he became a monk in the monastery of Abba Macarius, and he dwelt there for many years as an ascetic and fighter. When the archbishop his predecessor died, they took Abba Minas against his will, and made him archbishop; and he sat on the throne of Mark the evangelist for eighteen years, and he protected his flock rightly and justly and he died in peace. Salutation to Minas the Second who renounced the world and regarded it as a shadow and as a thirst during which a man drinketh as in a dream.

Salutation to thee, Victor, in whose admonitions the children rejoiced. [Wanting in the Bodleian MS.]

And on this day beginneth the preaching of the fasting service of Soma Gena, for the birth of our Lord Jesus Christ, which the Jacobite Christians established.

Salutation to the House of Pachomus, which was consecrated by the holy, father Timothy. [Wanting in the Bodleian MS.]

And on this day also died the holy Maccabaeus of Kasbar, who fought until he fed with his body the birds of heaven.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 16
(November 25)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day was consecrated the church of the blessed Saint ‘Abunafer, the dweller in the desert, [which is built] outside the city of Mesr (Cairo). Salutation to the consecration of thy house outside the city of Mesr (Cairo), which thou protect from heat and from cold by the hair of thy head and thy flowing beard.

And on this day also died the holy father, Abba John, the forty-eighth Archbishop of the city of Alexandria. This father was from the country of Cyprus, and he was exceedingly rich, and he lived in the city of Alexandria; and his father was governor of the city and he had married a wife and begotten children. After this his wife died and his children, and forthwith he gave all his possessions to the poor and needy. And he became a monk and he fought strenuously and became an ascetic, and he multiplied greatly his ascetic labors. And he pleased God by his works, and his faith, and the beauty of his singing, and his righteousness, and his excellence. And all the bishops of the country of Egypt agreed together, and they took him against his will and they made him Archbishop of the city of Alexandria, and he took his seat upon the throne of Mark the evangelist. And he read the Holy Gospel and his light appeared in the manner wherein he fulfilled the duties of his position and his office, and he worked many miracles and wonders. And he used to give to the poor and needy each day regularly whatsoever they lacked, and because of this Abba John, Archbishop of the city of Alexandria, used to be called “the merciful.” And the Jews and pagans held him in great reverence, and they feared him and honored him, even as it is written in the history of his strife; and he shepherded his flock wisely and well, and he

pleased God, and he died in peace. Salutation to Archbishop Kiri, who was called "John the Merciful."

And on this day also Saint Xystus the bishop became a martyr by the hand of Maximus the governor, who tortured the holy man with severe tortures and then cut off his head with the sword. And Xystus received the crown of martyrdom in the kingdom of the heavens. Salutation to Xystus the martyr.

And on this day also Saint Tatus (Tatia) became a martyr in the city of Rome, under Alexander the governor. Having had her brought before him he said unto her, "Sacrifice to my gods"; and she said, "I will only sacrifice to Jesus Christ my God." And the governor commanded [his soldiers] to strip off the veil of her face, and when he saw her he marveled at her beauty. Her eyes were like the stars of the heavens, her figure was like the palm, and her beauty was like that of the rose; and there was none who could be compared with her at that time. When the governor saw her his heart was carried away by love for her, and he said unto her, "Obey me. Offer sacrifice to the great god Apollo, and I will make thee mistress of the palace." And Saint Tatus (Tatia) said unto him, "I am the bride of Jesus Christ, and I will worship none but He. Permit me to go into the shrines of thy gods for I would see their power"; and the governor took her into the house of his gods. And when Saint Tatus (Tatia) had gone in she prayed and entreated God to destroy the idols, and straightway there was an earthquake, and the idols fell down from their thrones, and Apollo, their greatest idol, fell down and was broken in pieces, and many of the priests of the temple died. And the foul spirit who was in Apollo cried out, saying, "What hast thou to do with me, O holy woman of God? Behold thou hast broken in pieces my abode, and thou hast cast me out from it." When the emperor saw this he commanded his soldiers to throw her down on her face and to beat her with whips until the blood flowed from her body, now her blood was as white as milk, and they beat her until their muscles were tired. And the angels of God inflicted pains on those who were beating her, but their torturing affected Saint Tatus (Tatia) in no way. And the emperor also commanded the soldiers to give her to a famished lion, but when the lion came to her he crouched at her feet and licked them; and a voice came from heaven, saying, "Rejoice, O pure one, for I am with thee." And when the emperor saw that there was no way of touching her he commanded the soldiers to cut off her head with the sword, and the soldiers did so, and she finished her fight. And the Bishop of Rome came by night, and he wrapped her body up in costly cloths, and laid it in a chest inlaid with gold and silver, and innumerable miracles took place through her body. Salutation to Tatus (Tatia), perfect within and without, the dust at whose feet the lion licked.

And on this day also are commemorated Daniel the monk, and the Emperor Honorius. This Abba Daniel was a fighter in the desert of Scete, in the monastery of Abba Mararius, and he lived for forty years and a half without tasting bread, or fish, or honey, or oil, for he ate nothing except herbs and water. And after he had done this for [many] days, a boastful idea came to him, and he said in his heart, "Who is there among the dwellers in the desert of Scete that can fast as long as I do?" When God saw the pride of his heart He sent unto him a shining angel who said unto him, "Why, O Daniel, dost thou boast thyself thus arrogantly, which is not good? Our Lord Jesus Christ desires not pride but lowliness, and fear, and trembling." And Daniel said unto the angel, "Tell me, my lord, if there is anyone better than myself so that I may go and see him and I will confess to my God that I have sinned." And the angel said unto him, "Honorius, Emperor of Rome (Constantinia), is a

pure and holy man, and a fearer of God, he shall be thy companion in the kingdom of the heavens." When Abba Daniel heard this he bowed and knelt down on the ground, and threw dust on his head, and he asked God to bring him to the City of Rome (Constantinia) in His wisdom and power and to show him the emperor. And whilst he was praying thus a cloud came by the command of God and brought him to the gates of Constantinia, and he found there a servant of the Emperor Honorius. When the servant saw Abba Daniel, he was blessed by him, and he said unto him, "O my father, what is thy wish? For what hast thou come hither?" And Abba Daniel said unto him, "If thou art able to lead me to one of the nobles of the city so that he may take me to the emperor, [do so]." And the servant said unto him, "If I myself could take thee to the emperor wouldst thou come?" And Abba Daniel said unto him, "If thou hast power to bring me to him God be blessed." And the servant said unto him, "O my father, what wouldst thou do with the sight of an earthly and mortal emperor? Would it not be better for thee to see the kingdom of the heavens?" And Abba Daniel said unto him, "If my God had not commanded me I should not have come hither." And the servant said unto him, "Wait, O my father, until I buy what my master requires"; and straightway he bought bread, and salt, and vegetables, and vinegar. And the servant took him to the place where Honorius was with a fellow monk, whose name was Eulogius, according to his custom. After Honorius returned from the place of [giving] judgment, he put on sackcloth and clean raiment and sat down. And the servant leaving Abba Daniel outside the door went in, and when Honorius saw him he said unto him, "Art thou mad that thou makest Abba Daniel to stand outside the door?" And Honorius went out with his companion, and he received Abba Daniel, and bowed down at his feet, and they saluted each other with greetings of peace, and they went into the chamber and sat down; and at the ninth hour the servant brought them food to eat, and they rose up and prayed. Now Abba Daniel was afraid to eat bread lest he should fall ill, and he said unto Honorius and his companion, "O my lords, murmur not against me because I do not eat bread; it is not through pride that I refrain but through fear of sickness." Then they gave him a few herbs and he ate according to his wont. When they had finished the prayer of the table Honorius enquired of Abba Daniel about his coming. And Abba Daniel said unto him, "If thou art able I wish thee to bring me to the Emperor, for I have come [to see him] at the command of Christ." And on the following day Honorius put on royal apparel, which bewitched the sight, and he sat upon his throne, and he made [his servant] bring in Abba Daniel. And when Daniel saw the emperor he was afraid and trembled, and the servant seeing his fear took him from there and brought him to his abode. When the judging was ended Honorius threw off his [royal] apparel, and put on the garb of the monk, and went back to his dwelling. And when Abba Daniel saw him, he said, "Why didst thou not take me to the king, so that I might tell him what is in my heart and return to my place?" And Honorius said unto him, "Why didst thou come?" And Abba Daniel said unto him, "Thy servant brought me"; and when Honorius heard this he marveled and said unto him, "I am Honorius whom men call 'Emperor of the Earth,' and thou hast seen me sitting on my transitory throne." When Abba Daniel heard this he bowed down at his feet, and adjured him to tell him the story of all his life. And the Emperor Honorius told him that for forty years he had neither eaten food nor worn raiment which he had not earned by the labor of his hands, that is to say the weaving of palm fiber, that what was left of his daily food he gave to the poor, that his food was bread, and herbs, and vinegar and salt, that he never cursed any man, that he never craved for the goods of any man, and that he had kept himself a virgin. When Abba Daniel heard this he said unto him, "Forgive me for boasting myself over thee"; and Abba Daniel departed to his place sorrowfully, and in

tears. After two months had passed Honorius and his teacher Eulogius agreed together, and he departed from the palace, and God sent an angel who carried him to Abba Daniel, and they finished their strife and they both died on the same day; and Eulogius and his disciple also died on that day. Salutation to Honorius and to Abba Daniel his companion. Salutation to Eulogius and to his servant who dwell together in heaven.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 17
(November 26)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is commemorated the translation of the body of the saint who is honored in all the ends of the world, John the Mouth of Gold (Chrysostom), Archbishop of the city of Constantinia (Constantinople). Now Saint John excommunicated the Empress Eudoxia because of the property of a widow, which she had taken from her by violence. And the empress made an excuse for herself, saying, "Kings have always been in the habit, if when they have been going about among estates they have seen any property which they wanted, of taking it, and giving the owner the value thereof, and I will give this widow the value of her estate"; now the widow did not wish to part with her estate. For this reason Saint John excommunicated the Empress Eudoxia, and he forbade her to enter the church, because she had not obeyed his command and let the property of the widow alone. And Satan came upon her, and she swelled with pride, and became furiously angry, and she gathered together to her the bishops whom Saint John had excommunicated because of their evil works and wicked faith. And they conspired together against him, and the empress drove him into exile to the island of the mountains ʻAdrakes. After a few years (days?) he returned to his office, and then the bishops gathered together and drove him into exile in the country of Armenia; and from there [he went] to a far city in the desert where he died. When Theodosius the Less, the son of Arcadius, reigned, he sent messengers and had the body of Saint John the Mouth of Gold (Chrysostom) brought to the city of Constantinia with great honor, and much singing, and music, five and thirty years after he was exiled, and it arrived on the twenty-second day of the month Genbot (May-June), according to what is said in the second volume of the Coptic Synopsis, and on the twenty-second day of the month Yakatit (Feb-March), according to the Greek books. And it is said that they laid the body in a coffer of afras stone, that is to say, marble, in the sanctuary, and great signs and wonders were made manifest through his body. Salutation to the translation of thy body, O John the Mouth of Gold (Chrysostom).

Now the Book of the Exposition of Alexandria, and the Exposition which Abba John, Bishop of the city of Keft, wrote, and the Exposition of the Melchites agree together in stating that the death of John the Mouth of Gold (Chrysostom) took place on the seventeenth day of the month Khedar. The Exposition of the Jacobites saith that he died on the fourteenth day of the month Elul, that is to say, the seventeenth day of the month of Maskaram, and that, because of the festival of the Cross they changed it to the seventeenth day of Khedar. The old books record that his death took place on the twelfth day of the month Genbot, but I think that it was the carrying of his body up to the city of Constantinia

which took place on that day, and behold it is [here] written on the seventeenth day of the month of Khedar.

And on this day also are commemorated that blessed Abraham and his wife Harik, and the righteous men [who suffered martyrdom in the desert of] Wasif, and Abba Sinoda the abbot. Salutation to Abraham, and his wife Harik, and their child Kedus ‘Amlak. Salutation to the martyrs of the desert of Wasif. Salutation to Abba Sinoda the abbot. [And on this day is commemorated Walatta Petros the Ethiopian woman.]

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 18
(November 27)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the holy virgins Atrasis and Yona became martyrs. This Saint Atrasis was the daughter of King Iskandrianus who worshipped idols; and he made her a palace, and he established her therein by herself so that she might never see a man. And she used to think about the end of this world, and she asked God by day and by night to teach her the path of righteousness and integrity. And she saw a vision one night and it was as if one said unto her, “Send to the virgin Yona, the daughter of Philaspheron and she shall teach thee the way of God.” When she awoke from her dream her soul rejoiced and she sent a message to the virgin Yona who made haste to come unto her; and Atrasis embraced her, and bowed down at her feet, and she entreated her to teach her and make manifest to her the path of God. And Yona the virgin told her the reason why the Son of God became a man, and she began to tell her [the history of the world] from the time when God created our father Adam, and how He expelled him from the Garden; and she told her about the days of Noah, and how the water of the Flood came and destroyed all mankind, and how only eight men were left [alive], and how the earth was renewed once more, and how men worshipped idols, and how God appeared to our father Abraham, and how the Israelites went out from Egypt, and how the prophets proclaimed the coming of the Son of God, and how Satan was master of the world through the worship of idols, and how the Son of God came down from heaven, and took flesh of Mary so that He might save the children of men from the dominion of Satan. And Yona the virgin told her and made her to know about heavenly grace, and the kingdom which is for ever, which God gives unto those who labor for His holy Name’s sake. When Atrasis the virgin heard the words of Yona she rejoiced exceedingly; and the words of Yona the virgin were unto her sweeter than honey and sugar, and straightway she believed on God. And the two virgins lived together and they fasted and they prayed by day and by night; and the king, the father of Atrasis, knew nothing of this matter. One day they saw our Lord Jesus Christ, and His mother Mary the pure and holy Virgin, and she took the two virgins and brought them to her Son as an offering, and He blessed them. And the king, the father of Atrasis, departed to fight a battle, and when he came back he came to his daughter and said unto her, “Come, my daughter, cast incense to the god Apollo before thou comest to thy marriage (?).” And Atrasis the virgin said unto her father, “Why dost thou forsake the God of heaven and worship foul idols? Turn, O my father, to the God Who created thee and in Whose hand is

thy soul and body." When the king her father heard these words, the like of which he had never heard from her before, he marveled, and asked what had come to his daughter and what had changed her mind. And [his servants] told him, "It is Yona the virgin, the daughter of Philaspheron, who hath corrupted thy daughter's heart." And the king commanded [his soldiers] to burn them in the fire, and they dragged them out arrayed, as they were in costly raiment wherein gold and silver were woven in cunning devices, and they did not strip them naked because they were daughters of kings. And there were many of their slaves, and their handmaidens, both small and great, who wept for them, and the men of the city also wept and were sorry for those virgins, and they begged them to submit to the king so that he might not kill them; but they would not turn from their good counsel, and their divine love. And straightway the soldiers dug pits in the ground and they lighted fires therein and the flames thereof rose to a great height. And the two virgins took each other's hand and they cast themselves into the fire, and the people saw them standing up in the fire with their faces turned towards the east, and they were praying, and after that they died. Now the fire was unto them as cool water. And certain believing men took away their bodies, and their countenances were unchanged, and their apparel was unscorched, and the fire had not touched the hair of their head; and they laid them in a good place with great honor until the end of the days of persecution. And they built a fine church and laid their bodies therein, and great signs and wonders were wrought there through them. Salutation to the virgins Atrasis and Yona who died in the fire holding each other's hand.

And on this day also died Philip the apostle, one of the Twelve Apostles. Now the lot fell upon this apostle to go to the country of 'Afrakya (Phrygia), and all the region round about, and he preached to the people thereof the Name of our Lord Jesus Christ, our God and Redeemer; and he worked miracles there which astonished the hearts [of men]. And when Peter and Philip drew nigh to the city a certain man in whom was an evil spirit received them, and he cried out, saying, "O Apostles of Christ, I will not let you go into the city." And Peter knew that [he was possessed of] a spirit of devils, and then and there he rebuked him, and Satan went out of him, and the man was healed and he followed the apostles into the city. Now there was above the gate of the city an exceedingly high pillar, and when they came to that gate Peter entreated God, saying, "I beseech Thee, O my Lord Jesus Christ, that this gate, and this high pillar and the things which are on it may fall down upon the earth in such a manner that the hand of a man may touch them." And at that moment the gate, and the pillar, and the things, which were on it, fell down upon the earth, and they appeared to be like the face of the earth. And Peter said unto the man from whom the foul spirit had gone forth, "Go up and cry out," and he cried out, saying, "Apostle of Christ, I will cry out as thou commandest me." And similarly he commanded him to speak with his mouth so that awe might fall upon the men of that city. And that man went up from the ground upon the pillar which had stood over the gate, and Peter said unto him, "In the Name of my Lord Jesus Christ let it be raised up," and at that very moment the gate raised itself up, and the pillar which was upon it, and the doors resumed the place which they had formerly. And the man cried out with a loud voice, saying, "O men who live in this city, assemble ye in the place where are the Apostles of Christ, our Lord, that they may bless you and may entreat Him to forgive you your sins." And whilst the man was standing upon the top of the pillar and saying these words, there was an earthquake and lightning, and the men of the city were frightened, and they feared exceedingly, and they went into the houses, and caverns, and islands (sic), and the lightning pursued them wherever they went; and many men, and women also, died of fright at the noise of the thunder and the lightening. And because of this groups of people came to the apostles, and

they looked at them, their hands being stretched out, and they made supplication to God, and they fell on the ground and bowed low before them, saying, "O servants of God, we beseech thee to have mercy upon us." And the apostles made entreaty to God on their behalf, and the thunder ceased and there was no more lightning; and they all believed on our Lord Jesus Christ, and the apostles brought them to the knowledge of God, and after this they made them to enter the True Faith. And [Philip] went outside the city and turned the people to the knowledge of God, but those who did not believe on the Lord Jesus Christ took counsel together against Philip so that they might seize him and kill him. Now they enjoyed the favor of the king, and he would not allow them to enter into their alien city. When Philip came to them they rose up against him, and seized him, and shut him up in prison. And he used to laugh before them, and say unto them, "Why do ye go away from everlasting life, and why do ye not think about the salvation of your souls?" And they rose up against him, and seized him, and shut him up in prison; and they tortured him with severe tortures, and they suspended him head downwards, and he delivered up his soul whilst still under torture. And when they wanted to burn his body in the fire, an angel of God snatched it out of their hands whilst they stood looking at him, and he carried it to a place outside the city of Jerusalem. And when they saw this great miracle they all cried out with a loud voice, saying, "One is the Lord God of Saint Philip the apostle." And they were sorry and repented that they had tortured him, and they entreated God by day and by night until the body of Saint Philip returned. And when they saw it they rejoiced exceedingly, and they came back to the Faith of our Lord Christ, and through the body of Philip God made manifest signs and miracles. Salutation to Philip and Eleutherus.

And on this day also Eleutherus, and his mother Entia, who belonged to a noble family of the city of Rome, became martyrs. This holy man was brought up by a God-fearing bishop whose name was Anicetus. When he was sixteen years of age he was made a deacon, when he was eighteen he was made a priest, and at the age of twenty years he was made bishop of the country of 'Elerikos. In those days Andrianus the emperor came to the city of Rome, and when he heard about Eleutherus he commanded Pilkes to bring him to him; and Pilkes found him in the church teaching the Word of God. When Pilkes heard the Faith of Eleutherus, he believed and was baptized in the Name of Jesus Christ. When he had brought Eleutherus to Andrianus the emperor, he said unto him, "Offer sacrifice to the gods. Thou art a free man, why dost thou worship a man who was crucified?" And Eleutherus said, "My freedom is the Cross of Jesus Christ, Who is the Creator of the heavens and of the earth." When the emperor heard this he commanded [his soldiers] to throw him into a red-hot oven and to shut him in; and they did so, and straightway the fiery oven was cooled; and [they threw him on the wheel, and] the wheel was broken. When the emperor saw this he marveled greatly, and not knowing what to do he commanded the soldiers to throw him into prison. And a raven brought him food from the Garden (i.e. Paradise) and he ate and was satisfied. And when Illyricus (?) the governor saw him, he believed in the God of Saint Eleutherus, and they cut off his head with a sword. And Andrianus commanded his soldiers to bring small horses, and to harness them to a chariot, and they tied Eleutherus to the middle of the chariot, and they dragged him about until is limbs were cut to pieces. And straightway an angel of God came down and released him from his fetters, and he took him into a high place, and he sat down with the wild beasts glorifying God. And straightway Andrianus ordered his soldiers to hunt down the wild beasts that were in the mountain in which they had found Eleutherus, and they took Eleutherus to Andrianus the emperor. When they had brought him to him the emperor commanded them to give him to the lions, and when the lions came they licked the

moisture from his face and feet; and all the men of Rome wondered. Now the lions had slain fifty hundred pagans. When the emperor saw this he was filled with wrath, and he commanded two soldiers to spear him [and they did so]. And his mother Entia also--after they had tortured her greatly, they speared her with him, and whilst she was embracing the neck of her son they delivered up their souls to God. Salutation to Eleutherus.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 19
(November 28)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day took place the consecration of the church of Saint Sergius and Saint Bacchus in the city of Rusafa. Now, Saint Sergius having been martyred in the city of Rusafa certain believing men took his body and prepared it for burial [and kept it] with them, and they lighted lamps before it; and it remained hidden with them until the end of the days of persecution when they brought it out and built a fine church for it. And there gathered together about him in the church fifteen bishops, and they consecrated it on this day, and many signs and wonders took place through it. And when they removed his body and laid it in the church there flowed forth from it scented unguent, the perfume whereof was exceedingly sweet, and it healed all the sick folk who received some of it in faith and in True Faith; and to this day a sweet odor floweth forth from his body. Salutation to the bishops who consecrated the shrine of Sergius.

And on this day also is the beginning of the fasting service of the birth of our Lord and Redeemer Jesus Christ for all the Christians of Rome and ʻAfrangi (Europe?), and Syria and Armenia, with the exception of the men of Egypt and Ethiopia and Noba.

And on this day also is commemorated Saint Bartholomew the apostle, one of the Twelve Apostles. And his preaching took place in the country of Al-Khargah (the Great Oasis), and at length he turned many to the knowledge of God. His martyrdom took place on the first day of Maskaram. Salutation to the fighting apostle who was tied up in a hair sack and cast into the sea.

And on this day also became martyrs Saints Theophilus, and his wife Patricia, and their son Damalis. This holy man was brought up in the fear of God and in the service of Christ. And certain men went and told ʻAntihipotos, the governor, that he was a Christian, and the governor, who was in the temple of Jupiter, ordered his soldiers to bring him to him. When they had brought him the governor said unto him, "Whence art thou? What is thy faith?" And Theophilus said unto him, "I am a Christian and I believe on my Lord Jesus Christ." And the governor said unto him, "Offer sacrifice to the gods so that thou mayest not die an evil death"; and Theophilus said unto him, "I will only sacrifice to my Lord Jesus Christ." And the governor commanded his soldiers to hang him up and to scrape his body until his bowels appeared, [and they did so], but he was protected and did not suffer. Then the governor ordered them to light a fire and to cast him into it, [and they did so], but when the saint had prayed in the midst of the fire, the fire was scattered and the saint came forth from it untouched thereby. And the governor seeing this ordered them to cast him

into prison and to keep him under very strict restraint so that he might died of hunger, [and they did so]. Eight days after this his wife Patricia came to him carrying her boy, and she encouraged him to become a martyr and to die for the Name of Christ. And the governor went into the prison house to enquire if anyone had given any food to Saint Theophilus. When he opened the door of the prison house the sweet smell of incense met him, and he found Saint Theophilus sitting upon a cushion, which had been spread out, and three angels were with him, and they were eating milk and honey. When the governor saw this he was terrified and withdrew. On the following day the governor commanded the soldiers to bring Theophilus to him, and he went, his wife accompanying him. And the governor said unto him, "Sacrifice to the god Jupiter." And Theophilus said unto him, "I will only sacrifice to my Lord Jesus Christ." And the governor commanded the soldiers to throw him to the lions, [and they did so], and the lions rushed at him and kissed his feet, but in doing this by the Will of God they wounded him slightly, and he delivered up his soul to God. And Saint Patricia took his body and put it into a chest, and the governor ordered his soldiers to take her into the amphitheatre and to give her to the lions, [and they did so]. When the boy Damalis saw this he laughed, and said, "I believe in the Father and the Son and the Holy Ghost"; now the child spoke being only five months old, and he was crowned by the lion. Salutation to Theophilus and his wife Patricia, and Salutation to their son Damalis, who though ignorant of the names of his father and mother shed his blood for Christ.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 20
(November 29)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father Anianus, Archbishop of the city of Alexandria, the second from Mark the evangelist. This holy man was a native of Alexandria and his parents were infidel pagans, and his trade was that of a sandal maker. When Saint Mark the evangelist and apostle came into the city of Alexandria, by the Will and wisdom of God he struck his foot against a stone and broke the latchet of his sandals, and he gave the sandal to this Saint Anianus to sew for him. And when he took the sandal to sew it, he thrust his awl into it, and it passed right through it and pierced his finger; and he said in the Greek tongue, "Istaos (Eis Theos)," which being interpreted is "One God." When Saint Mark the evangelist heard him mention the Name of God, he took up some dust from the ground and spat spittle upon it, and laid it upon the finger of Anianus and healed it immediately; and Anianus marveled at this, and he took Saint Mark and brought him into his house, and he asked him about his name and Faith, and from what place he had come. Then Saint Mark began to tell him from the Old and the New Testaments concerning the Godhead of our Lord Christ, and His wisdom, and His being made man, and His Death and Resurrection, and the working of miracles in His holy Name. And he illumined the heart of Saint Anianus, and he believed in the Lord Christ, and the men of his house also, and they were baptized in the Name of our Lord Jesus Christ; and the Divine Grace of the Holy Spirit came down upon them. And they became devoted hearers of the doctrine of Saint Mark the apostle, and Anianus learned all the doctrine of the Church, and her ordinances and her

Law. When Saint Mark the apostle wished to go to Pentapolis to preach, he laid his hand upon the head of Saint Anianus and made him Archbishop of the city of Alexandria. And he used to preach to the men thereof, and baptize them secretly, and help the believers and strengthen them in the True Faith. And he set apart his own house for a church, and it is said, that this church, which is outside the city of Alexandria on the west, was known to Saint George the martyr. And this Saint Anianus sat upon the throne of Mark the evangelist twelve years, and he died in peace. Salutation to Anianus who protected his flock against the jaws of the ravening wolf, and received the reward of the shepherd in heaven.

And on this day also took place the consecration of the church of Saint Theodore the general. Salutation to the consecration of thy church, O Saint Theodore the martyr! Save me even as thou didst save the son of the Hebrew woman.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 21
(November 30)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

And on this day also died Saint Gregory, the worker of signs and wonders. This holy man came from the country of Rome, and from his earliest years he was taught philosophy and the True Faith. He was a true Christian, and he remembered the end of this world, and the never-ending abidingness of the kingdom of the heavens, and he devoted all his mind to the salvation of his soul. And the bishop of that city asked him to help him in the work of his episcopate, but he did not wish for this for he used to flee from the praises of men; after this he fled to the desert where he fought a good fight. When the bishop of that city died [the priests] tried to make him bishop, but they could not find him; and when the people were gathered together, and Gregory, the preacher of Divinity, was with them, a voice came unto them saying, "Seek for Gregory, the dweller in the desert, and set him over you." And they sought for him but found him not, and they continued [to seek for him] for many days. And whilst they were seeking for him in the desert and mountains, he was nigh unto them though they knew it not. And when they found him not they all with one accord agreed and took a Book of the Gospels and set it over them, and this Book which they set over them they named "Gregory, the preacher of Godhead." And the angel of the Lord appeared unto this Saint Gregory, and said unto him, "Rise up and get thee gone, for they have made thee bishop over them; and refuse not this thing, for it is from God." And he was unable to resist the Divine command, and he descended from the mountain, and went to them, and they went forth to meet him with great honor, and they carried out his enthronement. And God made manifest through him signs and wonders innumerable, and because of this he was called "Gregory, the worker of signs and miracles," because of the multitude of his signs and wonders. Now there was a certain small lake wherein two brethren used to catch many fish, which they sold for much money, and they disputed between themselves about the lake, each one saying, "This Lake belongs to me only." When they were unable to agree about it they came to Bishop Gregory to make a decision about that lake for them, and he decided that they should divide the lake between them.

And when they refused to agree together as he commanded them, and they would not do as the saint told them, but each continued to say, "I will take it for myself," straightway Saint Gregory asked God concerning that lake. And the earth swallowed up the lake, and the water became dry land, and it remains so to this day. And the report of the signs and wonders, which he used to work, was heard in all the earth; and having finished his good fight he died in peace [and departed] from this fleeting world and entered into everlasting joy. Salutation to Gregory whose odor is sweeter then cinnamon, and who dried up a lake about which two brethren quarreled.

And on this day also died the holy father Abba Cosmas, the fifty-first Archbishop of the city of Alexandria. On this holy man came tribulation and much sorrow, and in his days great tribulation came upon the Christians. And about that time also the King of the Muslims put them to shame, for he commanded that the Christians and the Jews should not wear white apparel, and that they should distinguish themselves by wearing apparel the color of indigo. And in the days of this holy father many signs and wonders appeared, and among them was the wonder of the figure of our holy Lady the Virgin Mary, which was in the church of Saint Severus in the desert of Scete; this figure opened itself down on one side, and from it much blood flowed. And there were many figures [of the Virgin] in the country of Egypt from the eyes of which tears flowed in abundance, and those who have understanding and wisdom will know that this took place because of the tribulation, and trials and sorrow which came upon the bishops and the believers. And after this God gave good days in the place of those days which were bad. And this father taught the believers continually, and he strengthened them in the True Faith; and he sat upon the throne of Mark for seven years and five months. He died on the twenty-first day of the month of Khedar in the five hundred and seventy-fifth year of the martyrs (A.D. 859), and he was buried in a cave near Donosor. Salutation to thy upright episcopacy, thou on account of whose sorrow the figure of the Virgin shed tears.

And on this day also are commemorated the holy martyrs Alphaeus, and Zacchaeus, and Romanus, and John, and Thomas, and Victor, and Isaac from the city of Eshmunen. Salutation to you, O ye bright stars of Eshmunen.

And on this day also died Abba John of the city of Asyut. The parents of this holy man were glassmakers, and when this saint was born they brought him up under good admonitions and teaching; after he grew up they taught him the craft of the carpenter, and after a few days, when his father and his mother were dead, he departed to the saints Abba Isidore and Abba Bayman and adopted the garb of the monk; and he devoted himself so strenuously to fasting and prayer that his name was heard of in remote monasteries. Then the angel of the Lord appeared unto him and commanded him to go to his own country and to teach the people thereof the way of righteousness. Now he never left his cell except to receive the Offering. And one day two holy old men came to him, Abba Abzel and Abba Besoy, and before they had come near him he cried out from a distance, saying, "Peace to your visit, O my fathers," and he addressed them by their names though he knew them not. And they marveled greatly. And Saint Sinoda, the pillar of Egypt, used to visit him often and embrace him. When the wicked pagans attacked the land of Egypt and war broke out, the Emperor Theodosius sent the governor of Egypt who marched against them. And he sent Saint John and took his cross, and the saint said unto the governor, "Fear not. Thou shalt conquer," and so it came to pass according to his word. And war broke out a second time against Theodosius, and he sent [to enquire of] Saint John [how it would end, and the

saint said unto him], "Be not sad. Thou shalt conquer," and the Emperor Maximianus conquered them (i.e. the enemy). One day the Emperor Theodosius commanded [his soldiers] to kill the men of Asyut and to plunder their city because of the great work of foulness, which they had done. Now the angel of God made Abba John to know this before the governor arrived. When the men of the city heard of the emperor's command they went up the mountain to Abba John [and he said unto them], "Be not sad, for God will save you." When the governor arrived, he came into the cell of this holy man John in order to be blessed by him, and Abba John told the governor everything which the emperor had commanded; and when the governor heard this he was amazed and he prostrated himself before his holiness. And the governor had a son who was eighteen years old and who was possessed by the spirit of a devil, and he asked the holy man to heal him. And the holy may prayed over some oil and water, and having anointed him therewith he was healed straightway. Then the saint asked the governor to write to the emperor, and to abandon the slaughter of the men of Asyut, and the governor wrote a letter to him and gave it to Abba John. And having taken the letter and gone into his cell, he prayed, and a cloud of light came and it took up Abba John and brought him to the emperor, and when the emperor had a table prepared Saint John threw the letter upon it. And the emperor took it and read it, and he found that it was the letter, which the governor had written for Father John. And having lifted up his eyes he saw a cloud of light above him, and he was terrified. Then he wrote a letter to the governor in his own handwriting and under his own secret sign, [telling him] to abandon the destruction of the city through the prayer of Abba John. And the emperor threw his letter on the cloud, and those who were assembled there saw a hand receive it, and it went inside the cloud; and during that night the saint returned to the mountain; and on the following day he gave the letter with the emperor's seal upon it to the governor. When the governor saw it he was amazed, and he praised God for the saving of the city, and he departed to his own country. And the fame of Saint John being noised abroad a certain noble lady, a kinswoman of the emperor, went to him to be healed of her disease, and by his prayer she was healed. Then the Emperor Theodosius died and the wicked Marcian reigned, and he brought tribulation upon our father Dioscurus. And Abba John sent him a letter abusing him and cursing him because he had changed the Faith, and after a few days God killed him. When Abba John was one hundred and twenty-five years old he knew that his [time of] rest had come, and as he was praying to God he fell forward on his face on the ground, and delivered up his soul into the hand of his Creator. And innumerable signs and wonders appeared at his grave. Salutation to John who was arrayed in holiness.

And on this day took place the translation of the body of Saint Deborah, who is also called "Tchebare," of the city of Dalbat; her story is written in the book of her strife.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 22
(December 01)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day became martyrs Cosmas, and Damianus, and the brethren ‘Antimos (Arithimus), and Londius (Leontius), and Abranius, and their mother Theodata. These saints were natives of the city of Deyoma, in the country of Arabia, and came from the temple, which was built in the Name of the Son of God. Their mother was a woman who feared God, and she was compassionate and gave large gifts to the pilgrims. After the death of their father this widow brought them up and taught them the fear of God. Now Cosmas and Damianus having learned practical philosophy (i.e. medicine) used to heal all those who were sick without fees and without gifts, and especially those who were poor; and their three brothers departed to the desert and became monks. Now Diocletian denied Christ because of [the son of] the King of Kuez (Khuzistan), whom he had committed for safe keeping to a bishop whose name was Gagyos. Abba Gagyos took an oath to the Emperor Diocletian that the son of the King of Kuez (Khuzistan?) had died in his house, and that he had buried him with his own hands, [whereas the bishop had connived at the prince’s escape]. For this reason Diocletian worshipped foul and brutish idols, and commanded all the people who were in his kingdom to worship idols. And certain men accused Cosmas and Damianus of preaching in the Name of Christ in every city, and of ordering the people not to worship idols. And Diocletian sent letters commanding his soldiers to bring them to him, and they did so, and they handed them over to Lasius the governor of the city, who tortured them severely with fire, and beat them cruelly with whips. Then he asked them questions about their three brothers, and when he knew the place where they were, he sent men and they brought them and their mother also with them. Then he commanded the soldiers to torture the five of them on the wheel, and they did as he commanded. And after this they cast them into a red-hot fiery furnace, and they remained therein for three days and three nights and were unharmed. And they also cast them into the blazing furnace of the baths, and burned them upon [a red-hot] iron bed, but in spite of all these tortures they were not able to overcome them, and God raised them up whole and unharmed. When the governor was weary of torturing them, he handed them over to the emperor who also tortured them cruelly. And their mother encouraged them to endure, and she comforted them and she cursed the emperor to his face and his filthy idols. And straightway the emperor commanded the soldiers to cut off her head with the sword, and they cut off her head, and she received the crown of martyrdom in the kingdom of the heavens. And her body was cast out on the earth and no man dared to bury it. Then Cosmas cried out, saying, “O men of this city, is there not among you one man who hath in him sufficient mercy to hide the body of this poor old widow and bury it?” And straightway Victor, the son of Romanus, came, and he was bold enough to take her body and prepare it for the grave and bury it. When the emperor heard that Victor had buried her body he was wroth and he commanded his soldiers to drive him into exile in the land of Egypt where he received the crown of martyrdom. And as concerning Cosmas and Damianus and their brethren the emperor commanded his soldiers to cut off their heads with the sword, [and they did so], and they received crowns of martyrdom and life everlasting in the kingdom of the heavens. After the days of persecution were ended a church was built for them, and God made manifest many signs and wonders [through their bodies]. Salutation to the children of Theodata, who are to be praised.

And on this day also became martyrs two hundred and ninety-two men, and nine and forty women who were companions of Saint Cosmas. Salutation to these martyrs.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 23
(December 02)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the great Saint Cornelius. This holy man was the captain of one hundred men in Caesarea of Palestine and he worshipped the stars. And when he heard the preaching of the apostles and saw the signs and wonders which God wrought by their hands, not one of which other men could do, and not one of which the gods whom they worshipped could do, his heart fell into despair and doubt concerning the gods whom he worshipped. And straightway he abandoned the worship of idols, and he fasted and he prayed by day and by night. And when he prayed he said also, "O God, since I am terrified at Thy knowledge, have mercy upon me, and guide me into Thy way." And he gave alms to the poor continually, and love towards all men was in his heart, and God had compassion upon him, and sent to him an angel who comforted him and told him that his prayers and his alms had ascended before God and had been accepted by Him. And the angel of the Lord commanded him to send to the city of Joppa, and to summon Peter the Apostle from the house of Simon the sewer, so that he might have mercy upon him and show him the way of God; and he sent and brought him. And when Peter the Apostle came to him Cornelius bowed down before him at his feet, and Peter the Apostle raised him up, and said unto him, "I am a man even as thou art." And Peter found with him many of the people, and he instructed them and said unto them, "The Law of the Torah (Pentateuch) prohibiteth us from mingling with the uncircumcised, but God hath shown me in a vision and hath made me to know that it is not desirable for me to say who I am among men and that any man is unclean. For this reason I came to you when ye called me; what do ye want?" And Cornelius answered and said unto him, "Three days ago I was praying at the time of the ninth hour, and behold a man stood before me in white apparel, and he shone brightly. And he commanded me to call thee and behold thou hast come and we are all before thee to listen to whatsoever thou commandest, and what thou shalt command us to do from God." And Peter the Apostle opened his mouth, and told him about Christ, and he informed him concerning the mystery of the working of His wisdom, and His being made man, and His Crucifixion and His Resurrection, and His Ascension into heaven, and the working of miracles in His Name. And Cornelius believed on our Lord Jesus Christ, and all his men, and his slaves, and many of the people who were with him, and they were baptized in the Name of the Father and the Son and the Holy Ghost. And straightway the Holy Spirit descended upon them, according to the testimony concerning this matter in the Book of the Acts of the Apostles. Then Cornelius abandoned his business and rank in this world, and Peter gave him the position of a servant of Christ, and appointed him Bishop of the city of Alexandria. And Cornelius went there and preached in the Name of our Lord Jesus Christ, and he showed their error to those who worshipped idols, and he illumined their hearts with the knowledge of God, and he strengthened their hearts by working signs and miracles before them. And having baptized Demetrius, the governor, he baptized all

the men of the city; and he died in peace and received a crown like the apostles who preached. Salutation to Cornelius, one of the Seventy-two disciples.

And on this day also died Abadiah the prophet, whose name being interpreted is "servant of God," and "he gives thanks to God." This righteous man was a native of the city of Susem (Shechem) in the district of Bet-Kherum (Beth-Ephraim). He was the disciple of Elijah the prophet, and he endured many trials, which came upon him, and he was saved from them (?) by patient endurance. He was the captain of the third fifty whom Elijah the prophet spared, and he went down and departed with him to Ahaz the king. After this he forsook the service of the king in the country and prophesied; and when he died he was buried with his fathers in peace. Salutation to Obadiah who was clothed with the spirit of knowledge.

And on this day also was consecrated the church of Marina. [This paragraph is wanting in the Bodleian MS].

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 24
(December 03)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is commemorated the festival of the Four and Twenty Priests of heaven, who are round about the throne of God, who are priests indeed, and who are beings of the spirit and have no bodies. They are exalted above all the saints and the spiritual hosts. They are saints with God and they make intercession on behalf of the race of men, and they bring unto Him the prayers of the saints like incense in the censers, which they have, in their hands. And alms and oblations cannot ascend to God except through them even as Saint John the evangelist says in the Vision of the Apocalypse, "I saw the place of Four and Twenty elders round about Him, and they were sitting on four and twenty thrones; and on their heads were four and twenty crowns, and in their hands were four and twenty censers containing sweet-smelling incense, which is the prayers of the saints who dwell upon earth, and which they make to rise up before God, the Sustainer of the Universe." And he also says, "And I heard Four Beasts praising and saying, Holy, Holy, Holy, Lord [God] of Hosts, the heavens and the earth are filled full of the holiness of Thy glory. And straightway the four and twenty priests of heaven fell down with their faces to the ground, and they took off their crowns, and they said unto Him, Glory, and honor, and thanks are fitting for Thee. And when a command went forth from God they fell down again with their faces to the ground, saying, Glory, and power, and judgment, and righteousness belong to our God" (Rev. iv and v). And because the doctors of the Church have found statements about these Four and Twenty Priests of heaven in the Holy Scriptures, and have seen stories told of them by the Apostles and in their Canon, saying that they are nigh unto God, they have ordered and ruled, saying, "The name of him that celebrates their commemoration shall be revealed upon earth. And they shall entreat God on his behalf to forgive him all his sins." Therefore the doctors of the Church tell the people to honor the

festival of the commemoration of the Four and Twenty Priests of heaven. Salutation to you, O priests of the Law.

And on this day Azkir, the priest of Nagran, and eight and thirty men who were with him became martyrs in the days of the kingdom of Sarabhel, the King of Hamir. And he commanded his soldiers to bring ‘Azkir to him, and they brought him into the prison house and shut the door on him, and he commanded the keepers of the prison that no man was to be taken to him. And when Saint ‘Azkir had prayed, the doors of the prison house were opened, and fifty men came in, and he made a cistern of water there, and he baptized them therein in the Name of the Father and the Son and the Holy Ghost. When Sarabhel the king heard this he commanded his soldiers to bring ‘Azkir out of the prison house and to take him to another place; and the holy man met a man whose name was Cyriacus, who said unto him, “Good news for thee, O ‘Azkir; they are taking thee to martyrdom.” When the king’s guards heard this they bound Cyriacus with ‘Azkir in fetters. And on the road they met two men, and they said unto him, “Baptize us for Christ’s sake”; and ‘Azkir prayed to God, and water sprang up in the desert, and he baptized the two men and Cyriacus. When they reached the desert the guards and their beasts lacked water, and they besought Saint ‘Azkir to entreat God on their behalf because they were short of water. And ‘Azkir prayed to God and straightway a cloud came and poured down rain into the waterholes to the depth of the hand, and seven hundred men and their beasts drank of that water and were satisfied. And they brought ‘Azkir to the King of Hamir, and he said unto him, “What is this new doctrine which thou hast brought into my country?” And Saint ‘Azkir said unto him, “It is not a new doctrine, but one which the prophets have preached in the Book of the Law, and it hath been heard that the King of the Jews was crucified in the Christian Faith.” And one of the Rabbanat rose up and said unto the king, “O my lord, command [thy soldiers] to take him into the city, and let them hang him upon a tree, and burn him alive”; and the king commanded according to his words. And when they had brought ‘Azkir to the city of Nagran they hung him upon a tree and lighted a fire [under him]. And when Saint ‘Azkir had prayed, his fetters were loosed and he went forth alive from the fire. And the Jews said also, “Come, let us stone him”; and the greater number of the Jews killed him by stoning, and the rest took swords and cut off his head. Thus Saint ‘Azkir finished his martyrdom and departed to everlasting life. Salutation to ‘Azkir.

And on this day also are commemorated Claudius, and Gayyos, and Artyo, and Dioscurus the martyr, who died on this day.

And on this day also died Abba Yosef (Joseph) of the city of Sana. The parents of this holy man were rich in faith, and they had no son except Yosef (Joseph); and they brought him up very carefully and piously, and they taught him the Books of the Church. Now his form and appearance resembled those of Joseph, the son of Jacob. When he had grown up there entered into his heart the remembrance of death and the transitoriness of the world, and he went into a monastery and became a monk, and a fighter in the spirit; he devoted himself to fasting and to prayer, and he shut himself in his cell, and never went out except on the day of the Sabbath, at the time of the Offering. And the report of him was noised abroad, and the men of Adyam came to him to receive his blessing. And his father and his mother had no news of him, and they continued to make supplication to God that He would enable them to find him; and when they heard the report of him they went to him so that he might pray for the discovery of their son. When they came to him he knew them, but they did not know him, and after the men had removed themselves he made himself known unto

them, and commanded them to tell no man; and he comforted them and sent them away in peace. And God bestowed upon him the power to work signs and wonders, and at length Satan was envious of him. And he went to the governor of the city and told him that this holy man had much money, and the governor sent soldiers who bound the holy man in fetters and brought him to the prison house. On the following day when they looked for him they found the fetters thrown about on the ground; and the governor was terrified and bowed down at his feet and did reverence to him and sent him into his own house. After much strenuous fighting he died in peace, and signs and wonders, which were innumerable, appeared at his grave.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 25
(December 04)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day became a martyr Philopator (which is being interpreted "lover of the Father") Mercurius, and this name also being interpreted is "servant of Jesus Christ." This holy man was a native of the city of 'Asletes, which was also the city of his father, and his grandfather who were born therein, and he was brought up in the city of Rome. Now the occupation of his father, and grandfather, and his kinsmen was that of hunters of wild beasts. One day they went out hunting, according to their custom, and they found two men with the faces of dogs, and they ate his grandfather, and they also wanted to eat his father, but the angel of the Lord prevented them from doing so. And the angel said unto them, "Touch him not, for from him shall go forth good fruit." Then the angel of the Lord surrounded them with fire, and being in tribulation, the two Dog-faces came to the father of Saint Mercurius, and they bowed low before him. And straightway God changed their [savage] nature to one of gentleness, and they became like sheep and went with him to the city. And after he had begotten the holy man Mercurius, and called his name "Philopator," the Dog-faces lived with them for many days, and then they became Christians; now the ancestors of the holy man had been in days of old pagans. And when they received the gift of Christian baptism, they called the father of the holy man "Noah," and his mother "Tabot," and Philopator "Mercurius." And the Dog-faces, according to what the angel of the Lord said unto them when he appeared unto them, were in subjection to the holy man Mercurius, and his father. And when the king heard the story of the Dog-faces and how God had changed their savage natures, [he ordered his soldiers to bring in wild beasts] before the king, and the Dog-faces destroyed all the wild beasts, which the king brought before them. When the king saw this he was afraid of them exceedingly, and he asked the father of Saint Mercurius to entreat God to remove from them their savage nature, and to make them to possess the nature of men; and he asked God, and God changed their nature and they became like men. Then the king took the holy father Mercurius and appointed him governor and captain of the army, and these Dog-faces were subject unto him, and all the people were afraid of them. After this a certain wicked king rose up and he wished to make war upon another king, and the king sent his soldiers to entice those Dog-faces and to bring them to him. And that wicked king, who wished to make war on the king of the city wherein the father of Saint Mercurius lived, enticed them. And straightway he was

angry at the Dog-faces, and he punished one of them, who became a martyr thereby, and the other fled. When the father of Saint Mercurius returned to the city he sought for his son and his mother and found them not. Now the king, having heard that the father of Saint Mercurius was killed in battle, decided to take the mother of Saint Mercurius and marry her. And one of the soldiers of the king knowing what the king intended to do, went and told the mother of Saint Mercurius what the king had decided concerning her. When she heard this she asked him to take [her] out secretly, and she went out with her son the blessed Mercurius. And his father having sought for his wife and his son, and found them not, knew not in the least what had become of them. And the king was afraid because he thought that the Dog-faces lived with him, and that he would become angry and would turn them loose, and they would destroy all the city. And the king commanded his servants not to tell him that he intended to marry his wife. After this war broke out against the king, and the father of Saint Mercurius went out to fight, and the king took him prisoner. Now by the Will of God the king of Rome was a Christian. And when he knew that the father of Saint Mercurius was a Christian, he spared him and did not kill him, and he made him governor of all the city of the Mardosaweyan. And by the Will of God Saint Mercurius and his mother were in the city of Rome, and when his father came into the church the mother of Saint Mercurius saw him and knew that he was her husband. One day when they were sitting in the guest house the father of Mercurius and his soldiers rode out, and the mother of the blessed Mercurius dressed her son in the fine raiment which he used to wear in the royal city, and commanded him to go and mount the horse of the governor, that is to say of his father. And having mounted the governor's horse, the soldiers seized him and brought him before the governor, that is to say his father, who did not know that he was his son, and he was angry with him. And the mother of Mercurius came to her husband, now he did not know that she was his wife, and she said unto him, "We are strangers, and when I knew that thou was a stranger I thought that my son might be with thee"; and when he asked her questions and enquired concerning her journey she told him that she was his wife. And straightway he knew her and he knew his son Mercurius, and he placed [him] in the church, and they lived there together. When the father and mother of Saint Mercurius died, the king took him and made him governor of the city of the Mardosaweyan in his father's stead; and the one Dog-face that had remained with him up to the time he was appointed governor, used to go forth with Mercurius in battle. When they wanted to fight God used to restore to the Dog-face his original savage nature, and there was none who could stand before him. And there were given to this Saint Mercurius power, and great strength, and he was more renowned and more exalted than all the other officers of the kingdom. Now the Emperor of Rome in those days was called Decius and he worshipped idols. And his enemies the Barbarians rose up against him, and he assembled his armies and went forth to fight against them; and they were an many as the sand of the sea, and the emperor was dismayed and was afraid. And Saint Mercurius said unto him, "Fear not, for God shall assuredly destroy our enemies and bring them into our hand." Now Mercurius saw before him in the battle the angel of the Lord, and he had a drawn sword in his hand, and he said unto them, "Conquer and fear not, O Mercurius." And after this a shining man in white apparel appeared unto him, and he had in his hand a drawn sword, which he gave to Mercurius, saying, "When thou hast overcome thine enemies remember the Lord thy God." And straightway Mercurius conquered his enemies and returned in great joy. Then the angel of the Lord appeared, and said unto him, "Why hast thou forgotten and hast not remembered the Name of the Lord thy God?" And the period of the war being ended the Emperor Decius want to offer up incense to the gods on

behalf of himself and his army. And Saint Mercurius tarried behind, and did not go forth with the emperor to the festival in the temple. And a certain man informed the Emperor Decius and said unto him, "Saint Mercurius hath not come with thy army, and he hath not associated himself with the offering of incense to the gods." And the emperor sent straightway and had Mercurius brought to him, and he marveled at him, the love for him having forsaken his heart. And the emperor said unto him, "Why hast thou forgotten thy love for me and hast not come with me to offer incense to the gods?" And straightway Saint Mercurius cast his girdle and his military attire down before the Emperor Decius, and he said unto him, "I will not deny my Lord Jesus Christ, and I will not bow down to filthy idols." And when the Emperor Decius heard this he was exceedingly wroth, and he commanded his soldiers to beat him with rods made of green palm wood, and with ox-hide whips; and they did as the emperor commanded. And straightway the emperor was afraid lest the people of the city should rise up against him, and he bound him in irons and sent him to Caesarea in Cappadocia, and he commanded the soldiers there to torture him severely and to cut off his head with the sword. And they tortured him there, even as the emperor commanded, and they cut off his head with the sword, and he finished his fight and received the crown of martyrdom in the kingdom of heaven. And after he had received an incorruptible and heavenly crown, and had entered into life everlasting, churches were built to him in all the ends of the earth, and God made manifest in them signs and great wonders. And some of his miracles took place when Julian, who denied our Lord Jesus Christ, was reigning, and in the days of Saint Basil, Bishop of the country of Caesarea and Cappadocia, even as it is written in one of the works of Saint Basil. Now Julian the infidel had inflicted very great tribulation upon those who believed in our Lord Jesus Christ, and he was wroth with Saint Basil and shut him up in prison, and he multiplied his works against the believers. And Saint Basil gathered together the believers and he prayed and made entreaty unto God concerning Julian the infidel, and he made intercession with Saint Mercurius. And God heard his prayer and sent His great and holy martyr Mercurius, and he came riding upon a horse and he speared Julian the infidel with his spear in his head, and the emperor died an evil death during the war in the land of Persia. And when Saint Basil had seen this vision in the picture of Saint Mercurius he rejoiced with very great joy. And he came into the place wherein was the body of the great martyr Saint Mercurius, and whilst he was sitting down there and thinking about what he had seen, straightway the sword and the spear of Saint Mercurius returned to their places, and from them there dropped so much blood that the whole space beneath the picture of Saint Mercurius was full of it. And straightway Saint Basil cried out and said, "O martyr of Christ, to Whom be glory! Hast thou indeed killed Julian the enemy of righteousness?" And Saint Mercurius in the picture bowed his head before the face of Saint Basil as much as to say, "Yea, I have killed him." And Saint Basil multiplied his praises to God, and he paid Him honor and gave thanks unto Him. And Saint Mercurius wrought very many signs and wonders. And there was a certain young Muslim who was a son of one of the officers of the city of Mesr (Cairo), and he was learned in the Law of the Muslims but had since been baptized with Christian baptism. Then one of the king's guards seized him, and he made ready a deep pit and lighted a great fire therein in order that he might burn him in it; and many men gathered together to see him [burnt]. And that young Muslim drew nigh unto the martyr whom the royal guard had seized, and he said unto him, "O infidel, why dost thou run to enter into Sheol? At thine end thou wilt sit in the fire of Gahannam, because thou dost attribute a Son to God, and dost confess Three Persons. Hearken unto me and abandon thy blasphemy and thine abominable words." And the Christian answered

and said unto him, "We Christians are not infidels, but we worship One God, and He is Father, and Son, and Holy Ghost. The Son is not alien to God His Father, for He is His Word. Likewise the Holy Spirit, the mystery of our Faith, is wonderful, and is hidden from you, because your heart is not able to bear Him, and thy heart at this moment is dark and the light of the Faith illumineth it not. But I can see that after a few days the light shall draw nigh unto thee, and that the light of Christ shall shine in thine heart. And thou shalt fight spiritually even as do I for His Name, and thou shalt feel the same pain which I am now suffering." When the Muslim heard his words he was exceedingly worth with him, and he put off his sandals from his feet and buffeted the face and mouth and head of the Christian and punished him severely, and he said unto him, "What thou sayest shall never happen to me, O thou infidel." And the blessed man answered and said unto him, "Needs must that thou remember what I say unto thee." And straightway they cut off his head with the sword, and they threw his body into the pit of fire, and the flames of that fire mounted upwards and became like a great wall. And the body of the Christian remained in that fire three days and three nights, and the royal guard watched him by day and by night, and afterwards they found the body and it was tried like gold and the fire had not touched it all; and they told this to the king, and he commanded the soldiers to bury the body. And the young Muslim went into his house being sorrowful, and he neither ate nor drank. And his father, and mother, and brethren gathered about him, and they said unto him, "What hath happened to thee? Why dost thou neither eat nor drink?" And he told them what the martyr of our Lord Jesus Christ had said unto him, and they comforted him, and they said unto him, "Put aside the word which this erring man spoke unto thee, and dismiss his prediction from thy heart"; but he was in no wise comforted. And in those days that young Muslim saw many Muslims, and they were wishing to go to the tomb of their lying prophet, and he said unto his father, "I should like to go with them"; and his father rejoiced exceedingly at these words, and he gave him one hundred dinars, and committed him to the care of his friend, and the young man departed. And as the young man was journeying with his friend, he saw a vision one night, and it seemed that an aged monk, shining with light, stood up by his side, and that he said unto him, "Come, follow me that thou mayest be saved"; and the monk appeared again on the second night, and again on the third night, and each time he spoke unto him as above. When they had finished their business, having arrived at their destination, they turned back, and journeyed for a period of six days in the desert. And as they were traveling by night the young man got down from his camel because of a bodily need, and his companions left him and departed; and he remained by himself lost in the desert, and he wept, being afraid lest the wild beasts should eat him. Then he remembered the church of Saint Mercurius the martyr in the city of Mesr (Cairo), which was near his father's house, and he said in his heart, "Every man makes vows to him, and he fulfils for them everything which they ask him." And straightway the young man said, as he wept, "O Mercurius, martyr of Christ, if thou wilt deliver me from the wild beasts of the desert, and wilt bring me out safe from the desert, I will become a Christian." And having said this, behold there came unto him a young man riding upon a horse, and his appearance was exceedingly goodly, and he was wearing glorious apparel, and his loins were girt with a girdle of gold, and he stood before him and said unto him, "Whence comest thou? Why art thou alone and lost in this desert?" And he said unto him, "I got down [from my camel] because of a bodily need, and they left me and departed." And the man on the horse said unto him, "Come, get up behind me on this horse," and he mounted the horse with him, and the horse flew through the air, and brought them quickly to the church of Mercurius the martyr in the city of Mesr (Cairo). And the doors of the church

flew open to him, and he went in with him on the horse, and he brought him to the martyrium of the sanctuary, and then disappeared from him and was no more seen. And the young Muslim stood up in the church frightened, and he said in his heart, "Is this one of the churches of the Christians?" And he saw the lamps burning before the picture [of the saint], and this seemed to him to be a dream, and he said, "Am I not still sitting down in the desert?" And he remained in the sanctuary until the dawn. And the steward of the church came and found him standing in the sanctuary, and he thought that he was a thief, and the steward wanted to cry out, but the young Muslim made a sign to him with his hand, and he said unto him, "Come to me"; and the steward went to him. And the young man said unto him, "What is this place?" And the steward said unto him, "This is the church of Saint Mercurius of Mesr (Cairo)." And the young man said unto him, "Is this the city of Mesr (Cairo)?" And the steward said unto him, "Yea," and he added, "It seems that thou art too stupefied to talk to me; but now, O my brother, make me to know what hath happened to thee." Then straightway courage returned to the young man, and he said unto him, "How can I help being stupefied? Seeing that during the past night I was in such and such a desert. And I have no knowledge whatsoever of how I came here; only God knows." When the steward heard the name of that desert he marveled, and said unto the young man, "Did I not say rightly that thou art stupefied, and that thou dost not know what thou art saying? The journey from that desert to this place occupies twelve days. Verily thou art a thief, and it is the might of the blessed martyr Mercurius that hath seized thee and bound thee here without ropes and fettering irons. This Mercurius the blessed martyr forsook the glory of this world and thrust it away, and the infidels tortured him with severe tortures for the Name of Christ, and the martyr died and God received him into His kingdom, and churches are built in his name everywhere; and in them the saint praises God, and makes intercession for all men. And for all those who commit themselves to him in prayer he makes intercession, and he makes manifest miracles." And the young man said unto the steward, "What are his form and features like?" and the steward said unto him, "He resembles thee in stature"; and then he showed him the picture of the saint. When the young man saw the picture of Saint Mercurius the martyr, he said unto the steward, "Verily this is the holy man who appeared unto me in the desert, and who bore me on his horse, and brought me hither. And behold, this is the girdle of gold wherewith I saw his loins girt." And he said unto the steward, "Behold, I tell thee that I am a Muslim, I belong to this city, and the name of my father is Raga, the judge; this miracle is sufficient to make me become a Christian. And now hide me, and do not reveal my business to any man. And also bring me a aged priest that he may teach me the way of God, and may strengthen me in the True Faith, and may bring me . . . " And the steward put him in a place by himself, and brought to him a priest, even as he said, and the priest baptized him with Christian baptism, and brought to him the Books of the Church and the Gospel; and he remained thus. And about one month after this those men who had journeyed to Mecca arrived, and all the Muslims who were their kinsmen went out to meet them. And the judge, the father of the young man, met the friend, who wept bitterly, and he told the judge how his son had stayed behind in the desert, and how they had left him and come on. When his father heard this he rent his garments, and his brethren and the young men also rent their garments, and they sat down and mourned for three days. After this a certain Muslim woman saw the young man who had become a Christian coming out of the church of Saint Mercurius. And a Muslim (sic) went and told his father and his brethren [this], and said unto them, "If it were not that your son died in the desert on the Mecca road, I should be inclined to say that the young man whom I saw this day by the church of Saint

Mercurius the martyr was he; he was wearing the white apparel which the monks wear, and in truth he was like your son." When the father and mother and brethren of the young man heard this they rose up, and went [there] and found him, and they seized him, and said unto him, "What hast thou done? And why hast thou put me to shame among the Muslim nobles?" And he said unto them, "I am a Christian, and I believe in our Lord Jesus Christ, the Son of the Living God, the Most High; blessed be His Name!" Immediately he had said this they punished him very severely, and they cast him into a dark pit, and he remained there for seven days and seven nights without food and drink, and they poured urine upon him and cast the filth from their houses on him. And his mother wept over him day and night, and by reason of her excessive weeping they drove away the young man, and he departed to the desert of Scete, and he dwelt in the desert of Abba Macarius for a period of two years, and he fought a strenuous fight, and devoted himself to the ascetic life. After this a certain monk said unto him, "Would it not be profitable to thee without [delay] to go to the city of Mesr (Cairo) and proclaim thy Faith openly?" And he rose up and went to Mesr (Cairo), and his father seized him and took him to King Hakem, who is called "Governor" (i.e. Khalifah), and he said unto him, "Our son hath forsaken the Muslim faith, and hath entered the Christian Faith." And the Khalifah said unto the young man, "Is this true what they say about thee?" And he told the Khalifah what had happened to him in Mecca, and how Saint Mercurius had appeared unto him, and how he had seated him with himself on his horse, and how he had brought him into his shrine in the twinkling of an eye and had taken him into the church of Mesr (Cairo), and how he had seen the picture of the saint in the church, and how he knew that it was he who had appeared unto him in the desert. And when Hakem the Khalifa, the infidel, heard this he spoke many words and he feared with a great fear. And he said unto the young man, "What dost thou want?" And he said unto him, "I ask thee to give me authority to build a church in the name of Saint Mercurius the martyr"; and the Khalifah gave him authority to build a church there in the name of Michael the archangel, and he built a second church--in the name of Mercurius the martyr, and great signs and wonders took place therein. And he composed two books, one on the Grace of God and the gift of the Holy Spirit, and the other on the True Faith. And he vanquished in debate the wicked, and the pagans, and the Muslims, and he pleased God and died in peace. Now the name of this young man was "John," which was given to him when they baptized him. All this took place through the prayer of Saint Mercurius the martyr, and the multitude of his miracles. Salutation to Mercurius of Rome, who rode a black horse.

And on this day also are commemorated Acarius and Romanus.

And on this day died Sabla Wangel, Queen of Ethiopia.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 26
(December 05)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Pelarianus (or Balaryanos, i.e. Valerianus) and his sister Tatbusya became martyrs. This holy man Pelarianus was a native of Rome, and his parents were infidels. They married him to a maiden, who was the daughter of one of the rich nobles of Rome, and the name of that maiden was Kilkeya, and she was a Christian and worshipped the Lord Christ. And when he went to her in the marriage-chamber he loved her dearly, and as soon as she saw that he loved her dearly she began to reveal to him the Faith of Christ, and he believe through her, and was baptized with Christian baptism. And when he shone brightly and became strong in the Divine Grace he taught his sister Tatbusya, and she was baptized with Christian baptism. And Saint Pelarianus fought a great spiritual fight, and at length the angels would come and visit him always, and they would reveal unto him everything, which he wanted [to know], and they would teach him concerning hidden things before they came to pass. When Diocletian the infidel reigned he inflicted persecution upon the Christians, and tortured them, and he slew many of them and they became martyrs. Now this holy man and his sister used to go round and take up the bodies of the martyrs and prepare them for burial, and bury them. And a certain evil man having learned concerning them went and accused them to Masius, the emperor's friend, and the emperor commanded his soldiers to bring them to him. When they arrived they stood up and he questioned them concerning their Faith, and they confessed that they were Christians and did not deny it. And he promised them very many things if they would deny our Lord Jesus Christ, and worship idols, but they would not listen to his commands, and they did not want his promised gifts. And the emperor loved them and he said unto them, "If ye will not hearken unto me, and will not sacrifice to my gods, I will torture you with very many kinds of torture"; and they were not afraid of his tortures. When the governor saw their endurance and fortitude, he delivered them over to the headsman to cut off their heads. And when they had cut off their heads, those who were standing there saw shining angels meeting their souls with great joy. When the emperor saw this he believed in our Lord Christ. And the emperor shut the governor up in prison for three days, and on the fourth day he had him brought out from the prison house and ordered the headsman to cut off his head; and [he did so] and the saint received the crown of martyrdom in the kingdom of the heavens with Pelarianus, and his wife Kilkeya, and his sister Tatbusya. Salutation to Pelarianus who buried the bodies of the martyrs, and to his wife Kilkeya and his sister Tatbusya.

And on this day also is commemorated Gregory, Bishop of the island of Nusis (Nyssa). Salutation to Gregory, Bishop of the city (sic) of Nusis (Nyssa).

And on this day also the men of Nagran and Saint Khirut their father were martyred in the fifth year of the reign of the Emperor Justinus, when Abba John was Archbishop of Jerusalem, and Abba Timothy was Archbishop of Alexandria, and Abba Timothy was Archbishop of Constantinople, and Euphrasius was Archbishop of Antioch, and Caleb the righteous was King of Ethiopia. And in those days there reigned in Saba a Jew whose name was Phinehas, and he was an infidel and a man of iniquity, and one who shed the blood of men. In ancient times the country of Saba was under the rule of the Kings of Ethiopia, and the Roman Emperors Vespasian and Titus having driven out the Jews

subsequently inherited it. And by the side of the country of Saba was a very great city wherein lived very many believers and men who confessed Jesus Christ. And there came that Jewish king to destroy the holy and Christ-loving city, and to plunder the houses of the Christians. When he came to the city he saw the sign of the Cross all round on the walls thereof, and upon the gates and ramparts thereof were standing large numbers of mighty men of war, and the heart of the Jewish king was filled with rage. And he wished to go into the city but was unable to find any means of so doing, because God had strengthened it, but he slew the slaves who were working the ground, and whom he found outside the city, and he carried off their children into captivity, and gave them over to forced labors. And that Jew who was as foul as Diablos, the Adversary, sent a message to the men [in the city] saying, "I swear unto you by the Name of the Lord God, and by the Torah, and by the prophets, that I do not wish to do you any harm, and I do not wish to ill-treat any man of this city, and I do not wish to shed one drop of blood. But I want to see the buildings of the city, and the broad spaces thereof, and the marketplaces"; and the people of the city believed his word. Then Khirut, and son of Ka'ab, said, "Do not believe the word of this infidel Jew, for he is a man of iniquity, and do not open the gates"; and the people refused to listen to him and they opened the gates. As soon as the Jew had entered the city he commanded [his men] first of all to plunder the goods of the men of the city, and to light a fire so large that its flame reached unto heaven. Then he commanded them to bring to him Abba Paul, Bishop of the city, and when they told him that he was dead, he made them bring the bishop's bones out of the grave and had them burned in the fire. Then he assembled the priests, and the deacons, and the monks, and the widows and those who were being taught, who passed day and night in reading the Holy Scriptures. [All] these he cast into the fire, and they were in number four hundred and twenty-six souls. Now he wanted to frighten the Christians by this act. Then he commanded his men to put a collar round the neck of Saint Khirut, and to load his hands and feet with fetters; and he fettered also all the nobles and chief men of the city. And he commanded a crier to go through all the city, crying, "Whosoever will not deny Christ shall die an evil death." When the holy Christians heard this they cried out, saying, "Far be it from us! We will not do this thing. We will not deny Christ our God; in Whom we have believed, and in Whose Name we have been baptized." When that filthy Jew heard this he killed men and women, young men and maidens, and babes and old men, in all four thousand four hundred and fifty-two souls. And as for the remaining women he commanded his soldiers to cut off their heads with the sword; now they were in number two hundred and twenty-seven souls. And then he seized Saint Demaha, the daughter of Rabe'a, the wife of Saint Khirut. Now this woman was very beautiful, as were her two daughters, and the sun had never touched them except when they sat in the verandah of their house. And they stood before the [Jew] king, and he was unable to persuade them by means of his crafty promises to deny their Faith; and when they refused he commanded his soldiers to strip off their veils, and the women of the city wept for them. And one of her two daughters, the younger, a maiden of twelve winters, spat in the face of the king; and a soldier who saw her drew his sword and cut off her head and the head of her sister. Then the filthy Jew commanded his soldiers to make Saint Demaha to drink the blood of her daughters, and as she tasted it she said, "I thank Thee, O my Lord Jesus Christ, Son of the Living God, that Thou hast made Thine handmaiden taste the blood of the Offering of her daughters." And the king commanded them to cut off her head with the sword, and she finished her martyrdom there. Then the king commanded them to bring to him Saint Khirut, and those who were with him in the prison house; and they were in number three hundred and forty men. And the Jew tried to

force Saint Khirut to abandon his Faith, but the saint answered and said, "Eight and seventy years have I served my Lord Jesus Christ, and I have come to the fourth generation. And this day I shall rejoice if I become a martyr and if I die for His holy Name. I did tell the people not to put any confidence in thine oath, and that thou wast a liar, but they would not believe my words. Moreover, it is the good pleasure of Christ that hath brought me into this fight." When the Jew king heard this he was furiously angry, and he commanded his soldiers to take him into the valley and to cut off his head there. When Saint Khirut heard this he prayed to God to strengthen the empire of Rome and the kingdom of Ethiopia so that they might destroy the kingdom of the filthy Jew. And he blessed the people and embraced them, and then the soldiers cut off the head of the saints. And there was there a certain woman, who was a Christian, and she had a child of five winters, and she took some of the blood of the saints and smeared herself and her son therewith. And when the soldiers saw this they carried them bound to the king, and he threw the woman into the fire, but the Jew took the boy and he said unto him, "Dost thou love me or Him that is called Christ?" And the boy said, "I love Christ, and I am the slave of Him only; let me go that I may depart to my mother." And when the Jew held him fast the child bit his foot, and the king snatched him up and cast him into the fire and he became a martyr. And they also brought a woman who was carrying a child ten months old, and his mother said unto him, "I cannot give thee to this fire"; and the child said unto her, "O my mother, let us depart quickly into everlasting life; we shall only see this fire to-day," and they cast the woman into the fire with her son. And [the king] saw his soldiers fighting against the Christians and destroying them, some by means of fire, and others with the edge of the sword until at length all companions of the Jews were exhausted. Then there appeared in the heavens a fire, which filled the whole sky for forty days and forty nights. And when the Jew king had entered into his city he sent messengers unto the [neighboring] kings boasting of his valor. When Justinus, Emperor of Rome, heard this, he sent a letter to Timothy, Archbishop of Alexandria, calling upon him to send instructions to Caleb, King of Ethiopia, to make war on that Jew, and to avenge the blood of the people of Nagran. When Caleb, the King of Ethiopia, heard this, he departed into the country of the Jew king with many soldiers, and many ships, having received the blessing of Abba Pantaleon of the Cell. Having arrived in the country he destroyed all the city of the King of Saba, and he left nothing therein, neither man nor beast. And he rebuilt the city of Nagran, and established the commemoration of the martyrs thereof. And he sent glad tidings to Justinus, Emperor of Rome, and to Timothy, the Archbishop, and there was great joy, and they gave thanks unto Christ. Salutation to the bright Stars of Nagran who have illumined all the world.

And on this day also died Saint Iyasus Mo'a, and on it Gelyos, and Mayen, Mekwas, and Maryales are commemorated. Salutation to Iyasus Mo'a, who for forty years never slept on his side.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 27
(December 06)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint James the "chopped" became a martyr. This holy man was one of the soldiers of Sakrad, the son of Sapor, King of Persia, and he was a friend of the prince, who loved him exceedingly, and took counsel with him about all his affairs; and for this reason his heart inclined towards Saint James, and he made him worship the sun and fire. When his mother and his wife and his sister heard that he had become one with the king in his acts and in his faith, they wrote him a letter, saying, "Why hast thou forsaken the Faith of our Lord Jesus Christ, and dost worship natural objects which have been created, that is to say, the sun, and the moon, and fire? Know that if thou dost continue to hold the faith of the King of Persia, we shall become strangers to thee." When he had read their letter he wept bitterly, and he said, "If I continue to be of this opinion I shall become a stranger to my mother, and to my household and kinsfolk. But, however, how can I approach my Lord Jesus Christ?" And he began to read Christian books, and he wept and forsook the service of the king. And certain men told the king and spoke unto him, saying, "Behold thy friend James hath forsaken thy service and thy love, and the worship of the gods." And the king sent a messenger to bring him to him, and when he had come he set him before the king, and the king said unto him, "Why hast thou forsaken my service?" And Saint James said unto him, "Our Lord Christ says in the gospel, 'whosoever confesses Me before men, him I will confess before my Father Who is in heaven. Whosoever denies Me before the face of men, him will I deny before the angels of God' (Matthew x, 32). Therefore have I left thy service, and thy love, and the worship of thy gods, and I worship my Lord Jesus Christ, the Son of the Living God, the Creator of the heavens, and the earth, and the sun, and the moon, and the stars, and the seas." When the king heard this he was exceedingly wroth, and he commanded his guards to beat him very severely, and they did so until his blood ran down on the ground like water; but he could not turn from his good counsel. And the king commanded them to cut off his members with knives, and they cut off the ten fingers of his hands and the ten toes of his feet, and his arms. And they cut him up into thirty-two separate pieces, and as each piece was chopped off, he sang and glorified God, saying, "O God of the Christians, my Lord and King Jesus Christ, receive Thou the branches of the tree according to the greatness of Thy compassion. When the master of the vineyard prunes the vines he leaves slips behind him, and these sprout in the month of Nesan, that is to say Miyazya (April-May), and the vine puts forth [new] roots and spreads abroad." When only the head, and breast, and loins of the holy man were left, and he knew he was nigh to the giving up of his soul, at that moment he prayed to God for the world, and for the people therein, and that He would teach them and have compassion upon them. And he said, "There is left to me neither limb nor hand which I can lift up to Thee, O Lord; behold my limbs have been cast away before me, O Lord receive my soul." And straightway our Lord Jesus Christ appeared unto him and comforted him, and strengthened him, and immediately his soul rejoiced and was glad. And before he delivered up his soul one of the guards made haste, and cut of his head with a sharp sword, and Saint James received the crown of martyrdom in the kingdom of the heavens, and he depart to the habitation of light, to Christ Who loved him. And certain God-fearing men took his body and made it ready for burial and wrapped it in costly cloths, and they laid it in a pure place. When his mother and his wife and his sister heard that he had become a martyr they

rejoiced with great joy, and they came to the place where his body was, and they embraced it and wept over it, and laid splendid cloths over it and sweet scents and unguents. When the days of Saints Honorius and Arcadius and other kings arrived, they built in his honor churches, and monasteries and nunneries. When the King of Persia heard the report of those monasteries, and the stories of the martyrs and their bodies, and what great signs and wonders had appeared through them in every place, he commanded his soldiers to burn the martyrs' bodies in every place with fire, and not to allow anything of them to remain in the country of his dominion. And certain believing men came and carried away the body of the saint, and they carried it and brought it to Jerusalem, and deposited it there. And then they brought it to Peter, Bishop of the city of Roha (Edessa), and it remained with him until Marcianus reigned, and then Saint Peter took it and brought it to the country of Egypt, and deposited it in the city of Behensa, where it remained for a few days with certain brethren. And whilst these men were praying at mid-day, and the body of Saint James was in their midst, straightway Saint James appeared with many of the martyrs of Persia, arrayed in Persian apparel; and they sang with them, and they blessed them, and then they disappeared. And before they disappeared from their sight Saint James said unto them, "My body shall stay here even as God commanded." After this Saint Peter the bishop wished to return to his own country, and he took the body of Saint James with him, and he carried it to the sea and laid it in a ship, but the voice of Saint James went round about, saying, "My body shall stay here." And straightway the body of Saint James was snatched out of their hands, and returned to the place wherein it had been, even as God commanded; and great signs and wonders took place through the body of Saint James. Salutation to Saint James who was cut up into thirty-two pieces.

And on this day also Saint Timothy, a native of Banhor, became a martyr. This holy man was a fearer of God from his youth, and he devoted himself to fasting and prayer. He had a wife whose name was Mora, the daughter of his father's brother, and she was very beautiful, and she gave him pleasure by all her works and they lived together for many days in love and happiness. Whilst they were living in this state of quietness the Imperial Edict of the wicked Diocletian went forth into all the countries of his Empire ordering the heathen temples to be opened and the churches to be closed. When Saint Timothy heard this he rejoiced exceedingly, for he had been waiting for this time, and he told his wife what he was going to do; and she said, "God's Will be done." Then he rose up and prayed to God to prosper his way, and as he was sleeping that night our Lord Jesus Christ appeared unto him, and He said, "Peace be unto thee, O My beloved Timothy, behold I have numbered thee among the number of the righteous. Rise up now, and take thy wife, and go to the city of Behensa, and confess the Name of Christ before all the people who worship idols." When he awoke he told his wife what he had seen, and she told him that she had dreamed even so. Then they rose up together and came to Quilquilianus, the governor, and they found him celebrating a festival with singers and dancers who were performing before him. Then the soldiers seized Timothy and set him before him, and his wife was following him. And the governor spoke unto him with gentle and persuasive words and tried to make him worship idols, but the saint reviled him and his foul faith; therefore was the governor angry and he commanded them to cast him into prison. After a few days the governor had him and his wife brought out and beaten with whips until their blood ran down on the ground like water; and his wife finished her strife under this torture. And Saint Timothy he treated with gentleness because he wished to make him agree to worship idols. And when he refused to do so the governor had the saint's body smeared with oil and grease, and cast him into a red-hot fiery furnace. And whilst the holy man

was in the fire Gabriel, an angel of God, came down to him from heaven, and delivered him from this torture. Then the governor cast the saint into the prison house a second time, where he wrought many signs and wonders. One day whilst he was praying there our Lord Jesus Christ came to him, and made a covenant with him and gave him peace. And on the following day the governor had him brought out of the prison house, and they took him to the city of Zanhus, and they cut off his holy head. Thereupon an earthquake took place, and the air was filled with angels, and the men of the city came and prepared him for burial in a splendid manner and buried him. When the time of persecution had passed they built a church for him, and consecrated it on the seven and twentieth day of the month of Sane (June-July), and they laid his holy body in it. Salutation to Timothy and to his wife Mora.

And on this day also is commemorated Saint Philemon the apostle, who was one of the Seventy-two disciples. Salutation to thy tongue with its eloquent words and pleasant speech, thou father of the city (or country) of Lydia.

And on this day also are commemorated ‘Al’are, and Abba Takla Hawaryat of Gabrema, and Clement the martyr of ‘Endabergoy of Rebotch (or Zarbatch). Salutation to Takla Hawaryat.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 28
(December 07)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Sarapamon, Bishop of the city of Nakiyos (or Lukyos), became a martyr. This holy man was a kinsman of Stephen, of the tribe of Levi, from the city of Jerusalem. His father’s name was Abraham, and he was a son of Levi, the son of Joseph, brother of Simon, and brother of the mother of Stephen, and at the time of his birth he called his name Simon. When his father died he wished to become a Christian. And the angel of the Lord appeared unto him and commanded him go to Abba John, bishop of the city, and he went to him and the bishop revealed to him the mystery of Christ our God becoming man. And it is not said that he baptized him with Christian baptism in the city of Jerusalem, because of the fear of the Jews, his kinsmen. Now the bishop of the city was pondering what he should do about him, and our Lady Mary appeared unto him and told him to depart to the city of Alexandria, to the Archbishop Abba Theonas. And as he was going thither, the angel of the Lord was in the form of a prince, and he informed the archbishop about Sarapamon. When he had come to him the archbishop taught him the path of God, and he baptized him with holy Christian baptism. Then Sarapamon became a monk in the monastery of Abba Severus, which is outside the city of Alexandria. When the Archbishop Theonas died, and Abba Peter was appointed to succeed him, he sent and brought this holy man Sarapamon to him, to help him in the work of the archiepiscopate. After this he appointed him Bishop of the city of Nakyanos, and the churches rejoiced in him greatly, and God wrought very many signs and wonders by his hands. And nigh unto his city there were idols, which certain of the people therein used to worship, and he used to ask God to destroy them. And God accepted his petition, for the earth swallowed them

up and the waters of the sea rose up over them and covered them; and through his prayer God destroyed the idols that were in his diocese, and He crushed the blasphemy of Sibellius who made the Father and the Son, and the Holy Spirit one Person (or Substance). And when Diocletian denied Christ certain people told him, saying, "Sarapamon is destroying the worship of the idols which are the king's gods"; and having heard very many complaints he commanded his soldiers to bring Sarapamon to him, and they did so. When Saint Sarapamon arrived in the city of Alexandria with the messengers of the emperor, Abba Peter the archbishop came to him, and there were many clergy with him, and embraced him, and he saw his face as it were the face of an angel of God. And when he came to the Emperor Diocletian had him tortured with various tortures, and our Lord Jesus Christ raised him up sound and whole, and uninjured and without suffering; and many people believed because of him. Now the emperor was afraid to add to his tortures lest the multitudes should believe through him. And he sent him away into Upper Egypt, to Arianus, the governor of Antinoe, so that he might torture him there and cut off his head with the sword. Now at that time Arianus was governor of the city of Alexandria. And Arianus took Saint Sarapamon with him in a ship to go to Upper Egypt, and when the ship reached Nakyos his city, it ran aground and it was impossible to remove it from where it stood. And Arianus had Saint Sarapamon brought up from inside the ship, and carried him to the north of the city, and they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And the people took his body with great honor, and carried it to the church and laid it therein, and through it very many signs and miracles were wrought there. Salutation to Sarapamon before whom the lions bowed when they saw thy face, which was the image of that of the Creator.

And on this day is commemorated Abba Likanos the priest, who fought a spiritual fight in the monastery of Kuonasel, in the country of Ethiopia. Salutation to Abba Likanos, from whose fingers burning lamps shot forth.

Salutation to Abraham the faithful man, and to Isaac the offering, and to Jacob who anointed the stone with oil, in whose bosoms live the righteous, like dates on the palm tree and clusters of grapes on the vine.

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 29
(December 08)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day became a martyr Saint Peter, the seventeenth Archbishop of the city of Alexandria; and he was the last of the martyrs. The father of this holy man was the high priest of the city of Alexandria, and his name was Theodore; the name of his mother was Sophia. And they were fearers of God and they had no children at all. And on the fifth day of the month Hamle (July-Aug.), the day of the festival of Peter and Paul the apostles, the mother of the holy man saw many Christians with their children, and they wore festal apparel with decorations, and they were going to church; and she was exceedingly sorrowful. And she went into the church and stood up before the altar of the saint, and she besought our Lord Christ with many tears to give her a son. And that night Peter and Paul the apostles appeared unto her, and they said unto her, "Behold God hath accepted thy petition, and He will assuredly give thee a son, and thou shall call his name 'Peter'"; and they commanded her to go to the Archbishop Theonas that the people might pray for her. And after certain days she brought forth this holy man, and she called his name "Peter". When his days were seven years she gave him to the archbishop even as [Hannah gave] Samuel the prophet to Eli, and he became to him like a beloved son; and the archbishop made him a reader, and after that he made him a deacon, and after that he made him a priest. And he used to help the archbishop in all his divers good works and in his administration of the churches. When Abba Theonas was dying he commanded the bishops and priests to appoint Abba Peter archbishop in his place, and they appointed him Archbishop of the city of Alexandria; and when he was appointed all the people and all the churches rejoiced. And it came to pass in the days of Diocletian, the infidel emperor, that there lived in the city of Alexandria a certain judge who was of the same opinion as the emperor, and who worshipped idols with him, and he had two sons. And his wife was a Christian, but she was unable to have her sons baptized with Christian baptism in the city of Antioch, and she therefore took them and embarked on a ship in order to come to Alexandria. As they were journeying over the sea, a violent storm rose up against them, and she was afraid that her two sons would die without baptism. And she cut her breasts, and made the sign of the Cross with her blood, which she smeared over the foreheads of her sons, and she dipped them in the sea three times in the Name of the Father and the Son and the Holy Ghost. Then a great calm came, and they were saved from drowning and arrived in the city of Alexandria. And she brought her sons to the Archbishop Abba Peter so that he might baptize them with Christian baptism, together with the sons of the men of Alexandria. And when the archbishop wished to immerse her boys, the water congealed and became as hard as a stone; and he tried to immerse them three times, and each time the water became like a stone. And the archbishop marveled and asked her what had happened, and she related to him how a wind storm had risen up at sea, and how she had cut her breasts, and how she had signed the foreheads of her sons with the sign of the Cross with her blood, and how she had immersed them in the sea three times in the Name of the Father and the Son and the Holy Ghost. When the archbishop heard this he marveled exceedingly and praised God, saying, "Thus says the Church; as one is baptism even so one is the Church." And in the days of this father Archbishop Abba Peter one Arius, a heretic, rose up, and the saint rebuked him but he would not hearken to his words; and having rebuked him many times and Arius having refused to turn from his wicked opinion,

Abba Peter anathematized him and excommunicated him. And when the Emperor Diocletian heard the report of this Saint Peter, and that he was teaching the multitudes everywhere not to worship the gods, he sent messengers to him to seize Saint Peter and to shut him up in prison. And when the men of the city knew this straightway they took their weapons of war with them and they came to the prison house to fight the messengers of the emperor. And when Saint Peter saw that there was going to be a great tumult on his account, he wished to yield up his soul to death for his people, and he wanted to be released from this world and to be with Christ. And he made all the people come to him, and he comforted them and commended them to be strong in the True Faith. When Arius knew that the blessed Peter was departing to God and leaving him under the ban of excommunication, he went to the great high priests, and told them to beseech the blessed Peter on his behalf, so that he might release him from the ban of excommunication; but when the chief priests entreated the blessed Peter on behalf of Arius, he added to the ban of excommunication which he had laid upon him. And he said unto them, "I have seen a vision this night, and behold our Lord Jesus Christ was standing with His rent raiment. And I said unto Him, My Lord, 'Who hath rent Thy raiment?' And He said unto me, 'Arius hath rent My raiment; he separated Me from My Father. Beware of him.'" Then Saint Peter commanded Arkilas (Archelaus) and Alexander, and said unto them, "Ye will have to appoint an archbishop after me; beware of Arius, and have no fellowship with him in the work of the priesthood, and release him not from the ban of excommunication, for he is the enemy of Christ. And thou 'Arkilas (Archelaus) shall be archbishop after me and before Alexander, and thou shalt meet Arius and shalt die speedily." After this the blessed Peter took counsel with the messengers of the emperor (sic) in secret that they might bring him out from the inside of the prison house, and they dug opposite to it and took him out and finished the emperor's command. And they did as he commanded them, and they took him and brought him outside the city, [to the place] where was the grave of the blessed Mark the evangelist. [The text of this passage is corrupt.] And Saint Peter prayed and committed his people to the care of God, and he prayed again, saying, "O my Lord Christ, let the shedding of my blood be the end of the worship of idols, and may they be brought to naught and perish throughout the world." And a voice came from heaven, saying, "Amen! It shall be according as thou sayest", and a certain virgin who was near that place heard these words. And Saint Peter said unto the soldiers of the emperor, "Finish what ye have been commanded to do"; and straightway they cut off his holy head with the sword and he received the crown of martyrdom in the kingdom of the heavens. And his body stood upright for a space of two hours. And the people made haste and went out from the city, for they were by the prison house and they did not know what had become of the saint until one told them what had happened. And they took the body of their shepherd and their chief and made it ready for burial, and they brought it to the city and took it into the church, and laid it upon his seat on which no one had ever once seen him sit, even as he told them. And when they asked him, saying, "Why dost thou not sit upon thy throne?" he answered and said unto them, "I see the power of God sitting upon it, and therefore I do not dare to sit upon it." Then they finished making him ready for the grave, and they laid his body with the bodies of the chosen saints, the archbishops. And he sat upon the throne of Mark the evangelist fourteen years, and he was appointed archbishop in the tenth year of the reign of Diocletian. And many signs and mighty wonders took place through his body. Salutation to Peter, the preacher of the Faith, the counterpart of Paul.

And on this day also is commemorated the Birth of our Lord and God and Redeemer, Jesus Christ, of the holy two-fold Virgin Mary, our Lady. Salutation to Thy Birth, O Thou Who didst show to Peter Thy raiment, which Arius had rent.

And on this day also are commemorated the forty-seven thousand martyrs who suffered in the time of the Emperor Diocletian. Salutation to the righteous men who fought against Diocletian. [This paragraph is wanting in the Bodleian MS.]

And on this day also became a martyr the great Saint Clement, Archbishop of the city of Rome. This holy man was a royal kinsman, and was the son of Caustus, the captain of the army of the Emperor of Rome; his excellent and honorable parents taught him all the various kinds of learning and the philosophy of the Greeks. And when Peter the apostle preached in Rome the preaching of the Gospel, Caustus the father of Clement believed through this holy man that our Lord Jesus Christ was truly [God], and he gave all his goods to the poor and needy. And when his father went to the emperor he remained many days, and the brother of the holy man Caustus thought that he would marry his wife. When the mother of the holy man knew this, she took Clement and his younger brother and embarked on a ship, to go to Athens, and to have her sons taught philosophy and learning until their father returned from the emperor. And straightway a violent storm rose up against them, and the ship was smashed, and one after another clung to one of the timbers, and the waves of the sea washed this holy Clement to the city of Alexandria, where he remained a few days. And God called Peter the apostle and said unto him, "Get thee to the city of Alexandria so that thou mayest find the servants who are fit for mercy." And when Peter the apostle came to the city of Alexandria, and preached the preaching of the Gospel therein, no man in the city of Alexandria believed except this holy man Clement. When, however, he heard the preaching of Peter the apostle he believed on our Lord Jesus Christ, and Peter baptized him with Christian baptism, and explained to him the Godhead of our Lord Jesus Christ, and the riches and glory of those who worship Him, and how signs and wonders are wrought [in His Name]. And from that day Clement followed Peter the apostle, and he became his disciple, and he wrote the "Contendings of the Apostles," and what happened to them with infidel kings. Then he preached in many cities, and the apostles gave unto him the Books of the Canon to proclaim, and then he was appointed Archbishop of the city of Rome. And he preached therein, and converted very many people thereof to the knowledge of God. And the Emperor Trajan, the infidel, heard of him, and he sent his guards to seize him and bring him before him, and the emperor said unto him, "Worship the idols and deny Christ." And when Clement would not hearken unto his command he sent him away to a certain city to be tortured, for he was afraid of the men of the city of his kinsfolk, and he did not want to torture him where he was lest the people should rise up against him. So he sent him away to the governor of that city and ordered him to torture him with many tortures. And that governor hung round the neck of the holy man Clement a heavy iron implement with four feet (anchor), which is placed in ships, and he cast him into the sea. And he delivered up his soul into the hand of God, and he received the crown of martyrdom like the apostles who preached. And it came to pass that when a full year had passed he was seen in the sea, and the body of Saint Clement appeared, and he was preaching in the depths of the sea just as if he were alive. And the people came and were blessed by him, and they wished to carry him off, and they brought a splendid stone coffer, and laid him in it, and they wished to take him up and bring him out of the sea, but they were unable to move him from his place. And they knew that he was unwilling to come out of the sea and they left him there, and departed. And each year,

on the day of his festival, an opening appears in the box above his body, and the people come and are blessed by him. And many believing men who have seen this have described and written down accounts of some of his miracles, such as the following. One year certain men came to be blessed by him, and when they went forth from him they forgot a little child who was behind the coffer of Saint Clement. This happened by the Will of our Lord Jesus Christ, so that He might reveal their work to His saints and friends, and the grace, which they receive from Him. And when they had gathered together above the sea, they sought for the father [of the child] and found him not. And they thought that he was dead and that the beasts, which are in the sea, had devoured him, and they wept for him, and they celebrated his commemoration, and they consecrated the Offering and offered up incense according to their custom. And when the second year had arrived and the time had come for the sea to open itself again, certain men who came according to their custom, found the child alive and standing up by the side of the coffer of Clement. And they asked him, saying, "How didst thou exist and on what didst thou live?" And he said unto them, "Saint Clement gave me food to eat and drink, and God preserved me from the wild beasts of the sea." And when they heard this they marveled exceedingly and they praised God Who is to be praised and glorified above all His saints and martyrs who have contended for His holy Name's sake. Salutation to Clement the author of the "Contendings of the Apostles".

Glory be to God Who is glorified in His Saints. Amen.

HEDAR 30
(December 09)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Acadius, Archbishop of the city of Contantinople. This holy man was learned, and excellent, and good, and he translated books of theology, and he was appointed priest in the church of the city of Constantinople. Now a General Council was held in the city of Chalcedon, and this father was not pleased with all that took place thereat. When they searched for him to come because of his knowledge, he made a pretence to them that he was sick. When he heard of the tribulation which they had inflicted upon Saint Dioscurus, Archbishop of the city of Alexandria, he was exceedingly sorry, and he began to curse their Council before his companions, and friends, and the principal military officers of the Government whom he knew to be Orthodox, and whose works he knew to be good. And he said, "I thank God that I did not mix myself up with these evil members of the Council." When Anatolius, Archbishop of the city of Constantinople, died, the members of the Government, and the military officers and the believers chose this father Acacius to be Archbishop of Constantinople, because they knew he was Orthodox. And they appointed him archbishop because they had hope in him and thought that he would be able to remove from the Church division and enmity. When he was appointed he found the disease of division and enmity therein, and he strove diligently and in every way possible to remove it, but could not do so in the least degree; only God Himself could do it. And he thought in his heart and said, "It will be best for me to save myself." First of all he sent a letter to Abba Peter, Archbishop of the city of Alexandria, confessing therein to him the True Faith of the Holy Trinity, which he had learned and

received from the divine fathers Abba Cyril and Abba Dioscurus; and then he continued to write very many letters asking him to support him in priestly fellowship. When Peter received his letters he wrote a letter of acceptance and [another] letter dealing with general matters, and sent them off in charge of three bishops. And the bishops came to the city of Constantinople secretly, and they gathered together this father Acacius, and they gave him the letter of Abba Peter; and Acacius treated them with great honor, and received the letters from them with great joy. And he read the letter before his friends, and the Orthodox nobles of the city, and they all confessed with him the True Faith as it was written in the letter of Saint Abba Peter. Then he wrote a letter with his own hand before them accepting [the Faith] of Abba Dioscurus and Abba Timothy, and Abba Peter, and he confessed that they were of the True Faith, and he excommunicated all those who were opposed to them. Then he took the three bishops and carried them away with him to a certain monastery which was outside the city of Constantinople, and he prepared the Eucharist and they took part with him in the Liturgy and in the Offering, and they took from him the letter which he had written and they were blessed by him and he by them, and then he set them on their way and bade them farewell in peace. When they came to Abba Peter they told him everything, which had happened, and also how they had taken part together with Abba Acacius in the Liturgy and the Offering, and how he had accepted his letter; and he preached in his name at the time of the Offering and the consecrations and the prayers. And the report of him was heard by the Bishop of Rome, and he drove Abba Acacius from the throne of Constantinople, and he died in exile, being strong in the True Faith. Salutation to Acacius the successor of Anatolius.

And on this day also are commemorated Mercurius the martyr, and the consecration of the church of Cosmas and Damianus, and their brethren, and the death of Gabra Maskal, King of Ethiopia, the Orthodox [died A.D. 1344]. Salutation to Gabra Maskal, who hath passed to the city of light. Salutation to Gabra Maskal who rejoiced in the power of God.

And on this day also Anianus of Amid [the Stylite], and Peter became [martyrs].

Here endeth what shall be read during the blessed month of Khedar. [Here follows in the Bodleian MS, the following . . . God, the Most High. Who is to be praised? Blessed be His Name. Praise to Him [is due] from us. May there be to us mercy from Him. For every eye awaiteth Him. It is He Who beginneth, it is He Who finisheth. Everything is ruled by Him. Let us worship Him. And He is our help for ever and ever, Amen and Amen; so be it, so be it!]

Glory be to God Who is glorified in His Saints. Amen.

THE FOURTH MONTH

TAHISAS 01
(December 10)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Elias, that is Elias Zelotes, appeared before Israel. He was of the tribe of Levi. His father's name was Iyasenyu and that of his mother Tona. Concerning him it is said that on the day of his birth his father saw two men shining with light bowing down before him, and they wrapped the boy in fire instead of the rags in which they wrap children. And after his birth his father came to Jerusalem and told the priests this, and they said, "Is it that his abode shall be in light, and that he shall cut (i.e. decide) with his words, and shall judge Israel with the sword and with fire?" Now the story of the miracles, which he wrought in the days of Ahab, the king and his wife Jezebel, and the story of his ascension into heaven, are written in the section for the sixth day of the month of Ter (Jan.-Feb.), and concerning his death also. The Vision of John Abukalamsis (i.e. John of the Apocalypse) saith that he will come with Enoch and will rebuke the False Christ, and they shall perform miracles before him. And he shall call them the two olive trees, and the two lamps, which are before God. And having conquered them, and slain them, and cast out their dead bodies for three days, the Spirit of God shall come and shall enter into them, and they shall rise up alive and all those who see them shall be afraid. And when a voice shall call them they shall go up to heaven upon a cloud, and then there shall be a great earthquake, and men shall die, one hundred souls. Salutation to Elias who shut up the heaven that there should be no rain.

And on this day also died Naboth the Jezreelite. This Naboth was the possessor of a vineyard near the threshing floor of Ahab, the king in Samaria; and Ahab said unto Naboth, "Give me this thy vineyard so that it may become the place of an oil press, for it is nigh unto my house, and I will give thee gold, the price of thy vineyard." And Naboth said unto Ahab, "God forbid that I should give thee the inheritance of my fathers"; and Ahab was very sorry and he went and lay down upon his bed, and he covered his face and refused to eat. And Jezebel his wife came unto him and said, "What maketh thee so sorry that thou dost not eat?" And he said unto her, "I talked with Naboth and I said unto him, 'Give me thy vineyard at a price'; and he said, 'I will not give my father's inheritance for gold.'" And Jezebel said unto him, "Dost thou thus act the king for Israel? Rise up and eat and I will give thee the vineyard of Naboth the Jezreelite." And she wrote a letter in Ahab's name, and she sealed it with his seal, and she sent that letter to the elders of the city who lived with Naboth, and in it she spoke thus, "Proclaim ye a fast, and place Naboth before the people, and set up two men, sons of inequity, who shall say, 'He cursed God and the king'; then take him outside [the city] and stone him to death." And the men of the city did according to the message which Jezebel sent to them, and they proclaimed a fast and they set Naboth before the people, and two men, sons of iniquity, came, and they testified against Naboth, saying, "He cursed God and the king"; and then they took him outside the city and stoned him and he died. Salutation to Naboth who was killed by King Ahab for the sake of his vineyard.

And on this day also died the holy father Abba Peter of the city of Gaza. This holy man was a native of the city of Roha (Edessa) and belonged to a noble family, and his parents

gave him to the Emperor Theodosius so that he might appoint him a governor, and he made him a governor. And he renounced rank and glory, and fought spiritually and devoted himself to the worship of God in the palace of the emperor, and he had with him some of the bodies of the holy martyrs from the country of Persia; now at that time his days were twenty years. Then he went out and became a monk in a certain monastery, and he fought a great spiritual fight. When the bishops heard of his holiness, and his spiritual strife, they took him and against his will made him Bishop of Gaza and all the neighboring district. And it is said of him that when he read the Office for the consecration of the Offering, so much blood flowed from the Offering that [the vessel] was filled with His Blood. And when they brought the body of Saint James the "dismembered" he took it and dwelt in one of the monasteries of Jerusalem. And it came to pass in the days of Marcion the heretic that he fled to the land of Egypt, and with him was the body of James the "dismembered"; and he dwelt in a monastery for some days. Once when he was preparing to consecrate the Offering certain men who were standing there talked together at the time of the preparation, but Saint Peter did not rebuke them. And he saw the angel of the Lord holding him back from them, and he wished to cast himself down on the ground for he honored them and was afraid to rebuke them. When the days of Marcion the infidel were ended, Saint Peter returned to the land of Palestine. And he strengthened the churches, and the people foregathered with him, and they assembled about Isaiah the Egyptian. And the report of him was heard by Zeno the emperor, and he wished to see him, but Peter neither wished it nor desired it, because he fled from the affairs of this fleeting world. Then he came to the shore of the lake (or sea) of Gawer and dwelt there. And there came the feast of Saint Peter, Archbishop of the city of Alexandria, and he made arrangements to consecrate the church on the day of his festival. And Saint Peter appeared unto him and said, "Behold, our Lord Christ will call thee to come to us," and from that day Saint Peter knew the time of his death. And he summoned the people to him, and he commanded them to be strong in the True Faith; then he stretched out his hand, and delivered up his soul into the hand of God. Salutation to Peter, for when he broke the bread of the Offering blood distilled there from until the whole of the paten was filled therewith.

And on this day died the holy father Abba John, the thirtieth (sic) Archbishop of the city of Alexandria. This holy man was a priest, and he was a native of the city of Gamnudi. And in the days of this father the church of Sergius and Bacchus, the holy martyrs, was built, and also the church of 'Abukir and the church of John in the inner wall of Mesr (Cairo). And a certain God-fearing man, an Egyptian, a Jacobite, whose name was Andrias, and who was a scribe of Abdal-Aziz, and son of Merwan, took care of them. And it was this father Abba John who was building the church of Saint Mark the evangelist in the city of Alexandria, which is known as "Kamos" for a period of three years in the days of King Adel. And during the days of this father a great famine, [which lasted] for three years, took place. And he was careful for the poor, and the needy, and those who were in misery, and he used to give them silver and bread twice a week, and he gave many alms and gifts to the poor, and was a doer of good works. In his days the Khalifah Yazid died, and Merwan reigned in his stead. This father sat upon the throne of Mark the evangelist for nine years, and he died in peace. Salutation to Archbishop John with whom, on the day of his death, is associated the Patriarch Athanasius.

And on this day also died the holy father Athanasius, the seventy-third (or seventy-sixth) Archbishop of the city of Alexandria, who was known as Paul, the son of the priest

Makram, the son of Kalil, and Peter, and James the Persian, and Elijah the monk, and Barsabeh (Bathsabeh), the mother of Solomon.

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 02
(December 11)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day God performed an act of power for the Three Children, that is to say, Ananias, Azarias and Misael, and sons of Eliakim, the King of Judah, whom Nebuchadnezzar carried off into captivity with their father, and he reared them in his house and sold them in the country of Babylon. When Nebuchadnezzar had made the image of gold he commanded his officers and the people of his kingdom to worship it. And when certain men informed against them and told the king that the saints had refused to worship it, he commanded his soldiers to cast them into a fiery furnace which they had heated seven times hotter than usual; and they prayed for a long time with their hands stretched out. Then the angel of the Lord went down and made the fire to become like a cool wind, and he brought them out, and the fire had neither touched them nor singed the hair of their heads. When Nebuchadnezzar saw this he bowed down and worshipped God, and he honored the Three Children exceedingly. Salutation to Shadrach, Meshach and Abdenego, who were preserved by God in a fiery furnace, which was heated with pitch and asphalt.

And on this day also seven hundred and thirty-three (or seven thousand and three) souls were martyred by Diocletian and they died in the city of Antioch; these were the slaves of Fasiladas and his kinsfolk.

And on this day also [are commemorated] the deaths of Abtesfen, and Anbas, from the West; and Nathaniel the monk, the worker of miracles; [and Abba Hor the Monk].

Salutation to Eutychianus who finished his course and kept his Faith.

And on this day also died Saint Abba Hor the monk. This holy man was a native of the city of Gawrah in Upper Egypt. And he became a chosen monk, and he fought the fight and he was superior to very many of the saints in his piety and spiritual strife; and he loved to live by himself, and he went out into the desert, and he dwelt there, a devoted ascetic, for many years. And Satan, the enemy of good things, appeared unto him openly and said unto him, "In the desert thou canst conquer us, because there are no men here; but if thou wouldst [show thy self] to be mighty and strong [go] to the city of Alexandria." When Saint Abba Hor heard this he rose up and went to Alexandria, and he drew water for those who were in prison and for the poor. And at that time three horses used to pass through the city galloping, and one of them kicked a child and he died immediately. And Satan entered into the hearts of the men of the city, and they meditated in their hearts and said, "No one killed this child except this old monk." And Abba Hor came and took the child in his arms, and he prayed in his heart and made entreaty to God, and he made the sign of the Cross over him, and the soul of the child returned to him, and he rose up alive, and Abba Hor gave him to his mother. And Abba Hor fled out of the city and they sought for him,

but could not find him; and he went to the desert and lived there for many years, and he fought the spiritual fight continually, and he devoted himself to righteousness and doing works of excellence. When the time for his departure drew night he saw many saints calling him, and he rejoiced exceedingly. And he sent and gathered together his sons, and he commanded them to be strong in the path of the ascetic life, and in working righteousness, and he told them that he was about to depart to our Lord Jesus Christ; and they were exceedingly sorry. Then he became sick a little and he delivered up his soul into the hand of God. Salutation to Abba Hor, whose prayer restored the dead to life.

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 03
(December 12)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day took place the entrance of our holy Lady the Virgin Mary, the God-bearer, into the Sanctuary (i.e. Temple) of Jerusalem, when she was three years old, and she was the daughter of a vow to God. Because her mother Hannah was childless the [other] women who were in the House of God kept themselves away from her, and she was exceedingly sorry about this; now Joachim her husband was an old man. And God heard their cry. And the blessed Hannah vowed a vow to God, saying, "The fruit which He shall give me I will devote to God." And having brought forth our Lady Mary she reared her for three years in her house, and after this she took her to live with the virgins in the Sanctuary of God. And Mary dwelt in the Sanctuary for twelve years, and received her sustenance from the hands of angels, until the time when our Lord Christ came into the world, and took flesh from her, the elect of all women. And when she had completed twelve years in the Sanctuary, the priests took counsel together about her so that they might give her unto one who would protect her, for she was vowed to God, and it was not right in their sight that she should blossom in the Sanctuary and become after the manner of women therein. Then they called her by a name of honor for him that should be worthy to see her. And Zachariah, the high priest, answered and said, "Bring Mary hither so that I may find out what is in her heart"; and they called her and she came and stood before him. And Zachariah said, "Know, O Mary, that thou hast grown up and that thou art mature like any other woman. Dost thou wish to be married? [If so] we will seek out for thee a good, and blessed, and God-fearing young man, and we will marry thee to him. Or, wouldst thou rather remain in the Sanctuary and minister unto God all the days of thy life? [If so] we will lay upon thee the prohibition which is written in the Torah that thou salt not approach the gates of the Sanctuary during the days wherein there happeneth to thee what happeneth to women." And our Lady Mary answered and said unto him, "Behold, I am the handmaiden of the Lord before you; I have neither father nor mother. Ye are to me in the place of my father and my mother before God, holy and blessed be His Name! What ye know to be the command of God in respect of me that do for me." And the priests and all the Sanhedrim said unto Zachariah the priest, "Go to the Sanctuary and pray to God, and God shall make it clear to thee concerning Mary." And Zachariah put on his priestly vestments, and went into the Sanctuary, and prayed to God concerning Mary. And the angel of the Lord appeared unto him and said unto him, "Zachariah, go forth and gather

together all the men and old men, and take their staffs, and write the name of each man upon his staff. Then gather together all the staffs into the Sanctuary, and pray to God; and after this go forth and give unto each man his staff. And the man on whose staff the Lord God shall make a sign to appear is he who is worthy that Mary shall be given unto him to protect." And Zachariah the priest went forth and told the assembly what the angel of God had said unto him. And straightway he sent criers out into every land of Israel and into the cites and villages, and they cried out, saying, "Let every man of the House of David, whether he be young or old, whose wife is dead, go to Jerusalem." When Joseph of the House of David heard this he took his staff and went from Nazareth to Jerusalem, where he found very many men gathered together. And Zachariah the priest took all their staffs and wrote their names upon them and the staffs were in number seventeen hundred and eighty-five. And he prayed to God inside the Sanctuary, and all the men who were standing outside the Sanctuary prayed likewise. And when Zachariah had finished his prayer he brought out the staffs, and gave unto every man the staff, which belonged to him. When Joseph, the carpenter, drew nigh to take his staff, there appeared from out of it the form of a white dove and it flew up and stood upon his head. And when the priests and all the people saw this they marveled exceedingly and they glorified God greatly. And Zachariah said unto Joseph, "Take Mary the Virgin and keep her in thy house, even as the angel of the Lord saith"; and Joseph took our holy Lady, the Virgin Mary, and she dwelt with him until Gabriel, the angel of the Lord came to her, and told her that the Son of God was to take flesh from her. Salutation to the coming of Mary, according to the Law of Moses.

And on this day also is celebrate the festival of the glorious angel, Fanuel the archangel.

Salutation to thy office in the court of God, O Fanuel, thou ladder of prayer, and expeller of Satan.

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 04
(December 13)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the holy Apostle Andrew, the brother of Simon Peter, became a martyr. The lot of this holy man went forth that he should preach in the city of Leda, and in the cities of Akorakod. When he came into the city of Leda, many of the people thereof believed through Peter his brother; and he had with him Philemon, his disciple, who had a sweet voice, and he was wise, and a good reader, and pious. And Andrew the apostle commanded him to go up on the top of certain steps and to read (or sing) in a sweet voice, and he went up and read in a sweet voice. And when the priests of the idols heard of the coming of Andrew the apostle, they rose up and took their weapons of war and went to the church so that they might hear whether [the Christians] cursed their gods [or not]. And when they heard Philemon reading and saying, "The gods of the nations are gold and silver, the work of men's hands. They have mouths and speak not, they have eyes and see not, they have ears and hear not, they have noses and smell not, they have hands and handle not, they have feet and walk not, they cry not out with their throats, and there is no

breath in their mouths. May those who make them and those who put their trust in them become like unto them!" (Psalm cxv). And through his beautiful voice and the sweetness of his words their hearts were opened, and they came into the church, and bowed down at the feet of Andrew the apostle, and they believed on our Lord Jesus Christ. And the apostle taught them the doctrine of the Church and baptized them with Christian baptism; and many of those who worshipped idols believed with them. After this Satan came into the city and he found playing together two youths, one of whom was the son of John, the priest of the city, and the other the son of one of the great men of the city. And whilst one of them was amusing himself with the other he smote the other a blow, and he died. And the father [of the dead boy] made a charge against [the father of the living boy] and he said unto him, "Bring me thy son so that I may kill him in the place of my son whom he killed." When John heard this he was very sorry, and he said unto the men of the city, "Be surety for me whilst I go to my father Andrew who shall come and raise up the boy who is dead" and they became surety for him. And John the priest came to Saint Andrew and he found him baptizing all the people. And Andrew answered and said unto him, "I cannot go with thee at this moment because of the people whom I have to baptize, but take Philemon with thee, and he shall raise for thee the boy who is dead." So Philemon and John the priest departed from Andrew, and when he came to the city of Nawa [he found] Koros the governor searching for the murderer, for Satan had told him all that had happened, and he imagined that a grown up man [had been killed]. And the people said unto Philemon, "Go not into the city lest the governor kill thee"; and Philemon said, "I cannot transgress the command of my lord and teacher, but I must go and raise him up; and if they kill me my teacher will come and raise me up and him that is dead likewise." So Philemon came into the city, and he met Koros the governor who commanded his guards to kill him. And the governor said, "Who knoweth whether this man killed the boy who is dead [or not]?" And the guards went to kill Philemon, and they seized him and hung him up. And Philemon answered and said unto Koros the governor, "Why dost thou scourge me? I am a little person who hath done no sin, and torturing ought not to be inflicted upon me. Where is Andrew my teacher that he may see what they are doing to his disciple?" And he turned his face to the guards, and said unto them, "Is there anyone among you who is merciful and will take compassion upon me, and will go to my teacher Andrew and will tell him in what state I am, how I am scourged and hung up [upon a tree]?" When the guards heard this they wept because of the sweetness of his voice. And straightway certain birds came and talked with him as they talked to Noah in days of old, and they said unto him, "Behold, whatsoever thou wishest from us we will send unto thee." And a small bird came nigh unto him, and she said unto him, "I am lighter in body than these [other] birds, and I will go to thy teacher to bring him to thee." And Philemon said unto her, "Thou art a whore, and thou shalt not tempt me. Get thee gone from me, and if thou canst find anyone of thy kin dwell with her, and return not in a hurry speedily." And a raven drew nigh unto him and said unto him, "I will go to him." And Philemon said unto the raven, "In days of old when thou wast sent [from the ark] thou didst not return to report to Noah who sent thee forth, and shall I send thee?" And Philemon called the dove and said unto her, "O excellent pilgrim, whom God hath named as the gentlest of all the birds who brought news to Noah, when he was in the ark during the days of the Flood, and whom our father Noah, the righteous man, blessed, get thee to the country of Leda (Leda) to my teacher Andrew and tell him to come hither and see his disciple Philemon, whom they have hung upon a tree to scourge him." And the dove went and told Andrew and she returned and answered and said unto Philemon, "Be strong and fear not; behold Andrew is coming and he will

hear thy word." When Koros the governor heard this, he rose up quickly and he released Philemon with his own hands from the scourging, and he believed on our Lord. And Satan was jealous, and he entered into the heart of the governor's wife and she killed her sons, and her slaves returned and seized her, and they told the governor and Philemon. And Philemon called the dove and sent many messages into the house of the governor [by her]. And when the people heard the dove talking, they were amazed, and they all thronged to the place where Philemon was. And behold Andrew came and commanded Philemon his disciple to raise the dead youth, and he prayed to our Lord Christ and raised the young man from the dead. And they went also into the house of the governor, and Saint Andrew prayed and made his wife and his sons, who were dead, to live. And the youth who came to life told everything that had happened [to him] and what he had seen in heaven. And behold whilst the dove was flying about Andrew's head and in front of him, the apostle said unto her, "How many are thy days?" and the dove said unto him, "Sixty years are my days." And the blessed Andrew said unto her, "Because thou didst hearken to the voice of Philemon, my disciple, get thee into the desert, and thou shalt be free from the work of the men of this world, and no man shall have any authority over thee"; and the dove went forth into the desert as Andrew commanded. And when the people who were gathered together saw this, they all believed and were baptized in the Name of the Father and the Son and the Holy Ghost. Then he went forth from them and departed to the cities of Akrad, and Aksis, and Akseyas, and Henefores, and after this he departed with Bartholomew to Azri-Gazrinos; and what happened to him [from the time when he met] the Dog-faces until he returned is in the knowledge of God [only]. When Saint Andrew had entered that city and preached to the people thereof, now these men were exceedingly evil, and they would neither submit nor obey, some of them believed because of the signs and wonders which they saw [worked] by Saint Andrew. And those who did not believe took counsel with evil intent against Saint Andrew, and they sent a message to him with deceit asking him to come, meaning to rise up against him and to kill him. When their messengers came to Saint Andrew, and heard his good doctrine, and saw his shining face, they believed on our Lord Christ, and returned to those who had sent them. And there were some who tortured them, and these belonged to those evil men who had taken counsel together, saying, "We will rise up and burn him in the fire." And there gathered together about him many evil men, and they came to Saint Andrew to kill him. And the blessed man asked Christ that fire might come down from heaven and consume them, and straightway fire came down from heaven and burnt them up; and those who were left were exceedingly afraid. And the report of the blessed Andrew the apostle was heard throughout all that country and many people believed on our Lord Christ. And the priests of idols saw all these signs and wonders and did not believe, but they sought out Saint Andrew the apostle in all that country that they might kill him. Afterwards they gathered together and came and took the holy Apostle Andrew, and they beat him severely and dragged him round about the city naked, and they cast him into the prison house, so that they might kill him on the following day. Now the custom of these people was when they wanted to kill a man to take him and hang him up on a tree, and stone him until he died. That day Andrew the apostle asked our Lord Christ that fire might come down upon them from heaven and consume them as it did before. And our Lord Christ appeared and said unto him, "Be not afraid, be not sorrowful, be not dismayed, for thy departure from this world is nigh"; and He gave him "Peace," and disappeared from him; and the soul of the blessed Andrew the apostle rejoiced. When the morning came they hung him up upon a tree and stoned him with stones until he died. And certain believing men came and took the body of the saint and laid it in a grave, and great

signs and wonders were made manifest. Salutation to thee, O disciple of Jesus, who preached the Gospel and taught in Nicomedia, and who roused up the country of Leda (Leda) from the dead.

On this day are commemorated Abba ‘Os and the Virgins, and James, and Zachariah, and Simon, and Theodora, and Theophana.

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 05
(December 14)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Nahum the prophet. This holy and righteous man was of the tribe of Simeon, and he was in prophecy the seventeenth from Moses the prophet. This righteous prophet prophesied in the days of Amos, the son of Yodae and he was also named Iyoas in the days of Uzza his son. And he rebuked the children of Israel because of their backsliding and because of their worship of idols, and he revealed in his prophecy that although God the Most High is merciful and compassionate, and abundant in mercy, yet will He take vengeance upon His adversaries, and upon those who are His enemies and heap up judgment for them. And he prophesied concerning the preaching of the Holy Gospel, and concerning the apostles who should preach it, and he called them “heralds of good things” and “preachers of peace.” And he prophesied concerning Nineveh and how waters and fire would destroy it and lay it waste. And it came to pass even as he prophesied, for God made a great earthquake to take place in it, and a fire broke out in it and burnt up the half of it, and those who had turned from the path of righteousness and worked iniquity died. Now upon those who continued steadfast in their repentance before God no evil whatsoever came. And having finished his prophecy and pleased God by his work he died in peace. Salutation to him that preached the coming of the God Whose path from Sina (Sinai) was in the earthquake.

And on this day also Saint Isidore became a martyr. Salutation to Isidore the blessed martyr.

And on this day also the blessed Eugenia became a martyr. This holy woman came from Rome, and her father’s name was Philip. there was an emperor in the city of Rome who was an infidel and worshipped idols, and whose name was Mamdeyanos, and her father was a worshipper of idols. This holy woman was born in the city of Alexandria and her mother was a Christian, and taught her the Christian Faith, and when she was grown up [her father] betrothed her to a great nobleman. When her father told her this she said unto him, “Permit me first of all to go forth into the desert of Alexandria, and let me open my eyes, and rejoice in the sight of the monasteries.” When her father heard this he assigned two eunuchs to her, and permitted her to do what she wished. And she went out into the desert and traveled about to the monasteries of the monks, and she came to a church where there was a holy and righteous bishop whose name was Theodore. And when she had come in to him she told him everything, which was in her heart, and she and her eunuchs were baptized. And she became a monk there and the abbot called her name “Eugenius,”

not knowing that she was a woman. When she did not return to her father he searched for her everywhere, and when he did not find her he made an image in her likeness, and he continued to worship it evening and morning. After she had dwelt there one year, the abbot of that religious house died, and the monks chose Eugenius, and appointed her in his place. And God gave her the gift of healing, and she could cast out devils, and open the eyes of the blind; and a certain woman who had a devil in her came to her, and Saint Eugenius healed her. After this Satan cast an evil lust into the heart of a certain woman so that she spoke to Saint Eugenius, and asked him to abandon his ascetic life and marry her. And Saint Eugenius hearkened unto her voice and said unto her, "Get thee from me, O my mother, for Satan hath afflicted thee." And having been put to shame the woman departed to the governor of Alexandria, and she said unto him, "When I visited a certain religious house a young man came unto me by night, a monk, and he wished to put me to shame, and when I cried out to my slaves and to my handmaidens, he departed from me." When the governor, the father of Eugenia, heard this he commanded the soldiers to bring the monks before him bound in fetters. and when they arrived he handed them over to another governor to punish in his house, and some of them died. And when Saint Eugenius saw the miserable condition of the monks she said unto the governor, her father, "O my lord, swear unto me that if I tell thee the mystery which concerns me that thou wilt not hold me back from my desire." And when he had sworn to her she took him into a secret place and showed him her mystery, and told him her desire and that she was his daughter Eugenia. When the governor heard this he said unto her, "Art thou indeed Eugenia my daughter? I will believe in thy God." And straightway he commanded them to set free the monks and to bury those who were dead. And her father and her mother and all the men of her house were baptized in the Name of the Father and the Son and the Holy Ghost, One God, and became Christians. When the men of Alexandria saw the Faith of Philip, they enthroned him archbishop on the throne of Mark, and he sat for many years, and taught the Faith of Christ. And another governor, an evil man (or heretic), sent his soldiers to kill Philip secretly whilst he was praying in church; and they killed him and he became a martyr. And when the Archbishop of Rome heard the story of Saint Eugenia, he received her into his house and made her abbess of the religious house which he had built, and which contained three thousand women, and three hundred nuns who were virgins; and the two eunuchs who were with her he made bishops of the cities. And the governor seized Saint Eugenia and tortured her with divers kinds of tortures, and at length she delivered up her soul and became a martyr, for the Name of our Lord Jesus Christ, to Whom be praise! Salutation to Theodore and to Eugenia.

And on this day also Saint Victor of the city of Shaw, in the district of Asyut, became a martyr. The name of the father of this holy man was Marmar, and the name of his mother was Martha, and they were righteous folk and they served God without fear. Now they had no son, and they prayed for one continually, and gave large alms to the poor and needy. And God heard their petition, and that year the blessed woman conceived this blessed Victor, and she brought him forth on the ninth day of Genbot (May-June); and she brought him up most carefully and piously in the fear of God. When he was twenty years old his father took him to the emperor, and the emperor made him a judge in his father's stead; now his father was far advanced in years. Then after a few days there arrived the Edict of the Emperor Diocletian to the governor of Ansna (Asna or Esneh), ordering him to kill the Christians who would not worship the gods; and the governor himself came to the city of Shaw, seeking for Christians. And certain men informed against Saint Victor, and told the governor that he worshipped Christ . . . in sincerity, and the governor forthwith

ordered his soldiers to bring him to him; and they did so and set him before him. And the governor tried to force Saint Victor to sacrifice to the gods, and when he refused to do so, he commanded his soldiers to bind him in fetters in the prison house. And as he was praying there the angel of the Lord, Saint Michael, came down to him and carried him up into heaven; and when the keeper of the prison house missed him he was exceedingly disturbed. And after three days he found him, and took him to the governor who took him to the Emperor Diocletian, he himself being pitiful and tender-hearted concerning him, so that he might turn him from the worship of God. And having become weary and being unable to make Saint Victor consent, he sent him and deposited him with the governor Eutychianus, saying, "I have sent him to thee. If he offers sacrifice to the gods [good and well], and if he will not, hesitate not to kill him." Then the soldiers tied his hands and his feet, and put an iron gag in his mouth, and he commanded them to put him in the hold of a ship; and they took him away. Whilst he was there the angel of the Lord came down and released him from his fetters. Then they brought him before the governor, and the saint kept silent before the governor as before the wicked emperor; and straightway the governor was wroth and condemned him to be tortured severely, and chained him in the prison house. Whilst he was there our Redeemer appeared in a chariot of light, and made a covenant with him. And from that day the saint performed many signs and miracles, and healed all the sick. When the governor heard this he was wroth, and commanded his soldiers to bring him to him, and he treated him kindly and urged him [to worship the gods]; but the saint reviled him and cursed his filthy gods. And straightway he commanded them to tie him to a horse's tail and drag him about for one day, and after that they threw him into the furnace which heated the baths, and he finished his strife nobly. Now they could not bring his body out from the bath furnace, so they went down the steps, and wrapped it up in costly cloths and anointed it with scented unguents and they built a church over it. Salutation two-fold to Saint Victor.

And on this day also are commemorated Philip, and Ananias, and Barachus, and John, and Philip, the father of Eugenia the martyr.

Salutation to Eugenia who pretended that she was a eunuch for the sake of Christ, and who appeared to be like the monks her fellows.

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 06
(December 15)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is commemorated Saint Anatolius the priest and martyr. Salutation to Anatolius.

And on this day also died the holy father Abba Abraham the Syrian, the sixty-second Archbishop of the city of Alexandria. This father was a Christian from the country of the East, and he was a merchant and had many possessions. He came to Mesr (Cairo) many times when traveling, and he dwelt there, and there appeared in him many virtues, and he was merciful to the poor. And the report of his excellence and understanding was noised

abroad, and the fathers, the bishops, and the elders, and the doctors agreed concerning him, and they determined to make him Archbishop of the city of Alexandria. And when he had been enthroned by the Will of God, he gave all his goods to the poor and needy, and he suppressed every evil custom from his office, and he threatened to excommunicate all the bishops if they took any bribes whatsoever in making appointments to the priesthood; and he excommunicated those who took concubines, and he was wroth with those who had them. And when those who had concubines heard the excommunication which he pronounced against them, they feared the banning of the archbishop very greatly, and they feared God the Most High, and they cast out all their concubines from their houses, and came to Abba Abraham the archbishop, and bowed down at his feet and repented; and he accepted their repentance and remitted unto them all their sins. And no man dared to gainsay the archbishop except a certain man who was a scribe in Mesr (Cairo), and he feared neither God Most High nor this father. And this father rebuked him many times, and he bore with him for many days, but although he bowed low before him many times he would not accept his rebuke, nor turn from his evil way, and he was not afraid lest God Most High should destroy him. And although he saw a pure and holy old man lying prone on the ground at his feet, (which ought to have been cut off!), beseeching him to turn from his evil, and to cast out that concubine from his house, he neither listened to his command nor turned and forsook his counsel. And even after this the archbishop considered neither his own learning (?), nor his rebuke, but he humbled himself like Christ his Creator, and he went to the house of that man. And when that infidel heard of the coming of this father to his house, he shut the door, and this father remained for two hours standing at the door of that evil man and knocking at it; and the man neither opened the door to him nor spoke one word. And when this father heard that the wretched man had separated himself from the community, and was alone, and that of his own free will he had perished from the flock of Christ, and that all his members were rotten, than and then only, not because of the sin which he had committed against this father, but in order that the rest of the members of his flock might not be corrupted, this father rightly decided to cut him away from his congregation, and to set his blood on his own head, and he excommunicated him, and shook off the dust from the sandals on his feet at the door of the house of that unclean man. And God made manifest at that moment a sign in the presence of the men who were there, for the framework of the door and the large stone were split asunder and became two parts. What an awful and marvelous thing was this! When the massive, solid stone heard the excommunication of this father it split asunder. And the fate, which came upon this man who was full of sin, was not tender, for God worked grievous signs upon that man, and he became the poorest of the poor. And He removed him from his position in disgrace, and of all his possessions he had not left to him one sarik (i.e. farthing); and God afflicted his body with serious illness, and [the soldiers] cut off his hands in the days of Hakim the Khalifah. And he became a spectacle unto all men, and many sinners were afraid when they saw an evil death come upon him, and they repented. And in the days of this holy father, Me'ez (Al-Mu'izz) the Khalifah of Mesr (Cairo), the captain of his host was a certain Jew who embraced with him the Muslim Faith, and he became like unto the Muslims; and that captain had a friend, a Jew, who used to come with him frequently and hold converse with the khalifah. And when that Jew found favor with the khalifah, because of his friendship with the captain of the host of the khalifah, he made a request to the khalifah, and he said unto him, "I very much wish that thou wouldst bring the archbishop to me so that I might have an argument with him." And the khalifah sent and brought this father, and with him was Severus, the son of Makfue, Bishop of the city of

Eshmunen. And they disputed with that Jew, and vanquished him in argument and put him to shame. When the khalifah saw this he rejoiced, and he was pleased with the archbishop and those who were with him, and paid them honor and they departed to their houses in peace. And the captain of the host and that Jew friend were ashamed, and they were seeking to kill the archbishop and all the Christians. One day the captain of the host came to the khalifah and said unto him, "I would have thee to know, O my lord, that the Christians have no Faith, for it saith in their Gospel, 'If there be in you faith as large as a mustard-seed, and ye say to this mountain, Depart and fall into the sea, it shall depart from this world.'" And when the khalifah heard this he sent and brought the Archbishop Abba Abraham, and he said unto him, "What hast thou to say to the words in your Gospel which saith, 'If there be in you faith as large as a mustard-seed, and ye say to this mountain Depart, and it shall depart'?" And the Archbishop said unto him, "Yea, it is true, the Gospel doth say this" (Matthew xvii, 20). And the khalifah said unto him, "Behold, there are thousands and tens of thousands of thousands of you Christians in whom there is faith. I wish you to bring to me one of your number to make manifest this sign to me with his own hand, not thyself who art the head of the Christian people, though it would be seemly for thee to make manifest this sign unto me with thine own hand." When the archbishop heard these words he was dismayed and feared exceedingly, and he said unto the khalifah, "Wait three days," and he replied, "Let it be according as thou sayest." And the archbishop went out from before the khalifah, and he gathered together the archbishops, and the bishops and the priests, and the monks who lived near him, and they sat in the church of the holy Lady of us all, the Virgin Mary, in Mu'Allakah in Mesr (Cairo) for three days and three nights, fasting, and praying, and making supplication to God. On the third night, at dawn, our holy Lady, the Virgin Mary, the God-bearer, appeared unto Abba Abraham with a bright and joyful face, and she said unto the archbishop, "What is it that hath come upon thee?" And she said unto him, "Fear not, I have accepted all thy tears which thou hast shed in my church, and now rise up, and get thee out into the 'street of iron' which leads into the market, and there thou shalt find a one-eyed man bearing a pot of water on his shoulders, lay hold upon him, for he shall make manifest this sign unto thee. And the name of this man is Simon, and he is a shoe-maker, and he put out his eye through the command of my Beloved Son Jesus Christ." And the archbishop rose up and went quickly, and he found the man, and laid hold upon him, and he said unto him, "Have mercy on the Christian folk." And he told him how our holy Lady the Virgin Mary had appeared unto him, and how she had told him about him. And Simon bowed down before him and said unto him, "Forgive me, O my father, I am a sinful man and a transgressor, and I cannot do what thou tellest me, but God's Will be done. By the prayer of our holy Lady the Virgin Mary and by thine own prayer thou shalt help the Christian people. But I beseech thee, O my father, not to reveal my work unto any man, for I have not strength enough to bear this world's honor; but what I say unto thee do. Get thee out to the mountain about which the khalifah spoke unto thee, with thy priests, and let thy people be with thee, and take with thee the Gospels, and the crosses, and the censers, and candles. And let the khalifah and his soldiers and all the people stand on one side, and do thou and thy people stand on the other side. And I will stand behind thee among the people and none will know me, and let them entreat God, and say, and cry out, 'Kiryalayson,' that is to say, 'God have mercy upon us, Christ,' one and forty times, and then command thy people to hold their peace. Then do thou bow down, and let all the people bow down, and I myself will bow down with thee. And do this three times, at the same time making the sign of the Life-giving Cross before that mountain." When the archbishop heard this, he

took the bishops, and the priests, and the monks, and the believing people, and came to the khalifah. And the khalifah and his soldiers went out, and with them were all the people of Mesr (Cairo) and Kahera (Cairo), and they made haste to that mountain, and the Archbishop Abba Abraham and the believing men stood on one side, and the khalifah and his soldiers and all his men on the other side. Then the archbishop and the believing men prayed, and Simon with them, and they cried out, saying, "Lord have mercy upon us" one and forty times. And when they had bowed down three times, now at each time the archbishop lifted up his eyes to heaven, and made the sign of the Cross, the mountain moved itself and rose up in the air before all the people. And when the archbishop and all the believing people bowed down, the mountain descended to its place [again]; and thus he did three times. And when the khalifah and his soldiers and all the Muslims saw this sign and wonder, they marveled exceedingly, and they cried out loudly and were afraid with a great fear. And the Khalifah brought the archbishop Abba Abraham, and honored him greatly, and asked him to demand from him whatsoever he wished, but he had no need to ask him for anything whatsoever. And when the khalifah pressed the archbishop, the archbishop said unto him, "I wish to build some churches, and especially a church [in honor of] Saint Mercurius in Mesr (Cairo)." And the khalifah commanded him to build what churches he wanted, and besides this he gave him money from his palace, and paid him reverence. And the archbishop said unto him, "May God lengthen thy days upon earth, and make strong thy kingdom; for myself I do not want money." And when he said this to him the khalifah loved him exceedingly, for he saw his righteousness proceeding from him in his rejection of the goods of this world. Then the khalifah leaped upon his horse and [departed] with his soldiers and he stood by the side of the archbishop at the building of the church of Saint Mercurius, when certain evil men would have prevented him building the church, and he stayed with him until he had finished building the church of Saint Mercurius, and many other churches in the country of Egypt. And having fought a good fight, and pleased God, he died in peace, having sat upon the throne of Mark the evangelist for three years and six months. And one saith in the story of the life of this father that the scribe whom he excommunicated because of his concubines concocted poison and poisoned himself and he died. And this saint departed to God Whom he loved, and all the people mourned for him. Salutation to Abraham the merchant and archbishop. Salutation to Simon who was instructed by the mouth of Mary.

And on this day also is commemorated the consecration of the church of Saint ʻArsima, the virgin and martyr, and the translation of her body, and of the bodies of the holy martyrs who were with her; now these were six and twenty holy martyrs. And King Tiridates said unto her, "Hath thy heart no desire to live as long as thou canst with us?" And she said unto him, "My desire for heaven, which is better, is greater." And he commanded his soldiers to take her to the fore part of the tent and to strip her naked there, and to cut off her head; and they cut off her head and she received the crown of martyrdom in the kingdom of the heavens. Salutation to the translation of the body of ʻArsima.

And on this day also are commemorated Batelsis the priest, and Abraham Soreyawi, the second, who was a carpenter, and a Christian, and Ta'Amani, and Sufit, and Meryan, and Michael, and Yolsawis and Ptolemy.

Salutation to Elyab a pagan on whom God showed compassion. [This salutation is omitted in the Bodleian MS.]

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 07
(December 16)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Abba Daniel of Dabra Sihat (monastery of Scete?), the monastery of Abba Macarius. This holy man buried the Empress Patricia, who called herself ‘Anteyos, and it was not known that she was woman until after her death. One day he was going with his disciple to Alexandria, and when the turn of the evening had come, he found a fool (or madman) whose name was Marka, and many idiots (?) were following him; now the men of the city thought they were madmen. And Abba Daniel took his hand and brought him to the archbishop, and described to him his virtues, and when they had made him take an oath he told them that he had fled from the war of fornication, and that he had feigned to be a madman; and when they heard this they glorified God. One day he came into a certain city and he found an old man whose name was Eulogius, and who was a worker in stone; and he bought bread and welcomed the poor. And he brought Abba Daniel into his house, and welcomed him with joy, and when Daniel saw his goodness, he asked God to give money to Eulogius, so that he might be able to welcome the poor. And our Lord appeared unto Daniel in the form of a child, and said unto him, “Wilt thou undertake his duties, and let him change his mode of life, or shall I undertake them?” And then Eulogius found a pot of gold, and he went to the emperor and was appointed a governor, and he abandoned his old habit of life. And Abba Daniel heard in the city of the emperor that he (i.e. the emperor) had rebuked him, and that his soldiers had beaten Eulogius and brought him nigh unto death; [and the emperor ordered them to crucify him]. And whilst he was sorrowing over this matter that child appeared unto him in a dream, and said unto him, “Why hast thou entered into the affair of another?” Then our Lady Mary came and kissed the feet of the child and delivered Eulogius. As for Eulogius, when another emperor reigned he wished to kill him, and Eulogius took to flight, and having arrived in the city, he returned to his former work. And one day when they were journeying along the road by the light of the moon, he found a woman on a hill, and her hair covered her whole body, and she had dwelt there for eight and thirty years, carrying on the spiritual fight, and she told him all her secret history and died. And one day they brought the Book of the Letters of Leo and read it before all the people, and Abba Daniel leaped up and rent the book and cursed the Faith of Chalcedon; and when the soldiers heard of this they beat him severely, and drove him away from his monastery. One day he was going to visit some virgins, and he knocked at the door, and they knew that he was Abba Daniel, and they opened the door to him and welcomed him with joy; and among them was one who made herself out to be mad, and she lay by the door [and moved not]. And Abba Daniel asked about her, and the abbess said, “She is mad”; and Abba Daniel told her that she was a holy woman and a spiritual fighter. And during the night she wrote a letter, saying, “Forgive me because I made you angry”; and having said this she disappeared; and when the [other] virgins heard of this they were exceeding sorry and repented. And there was a nunnery wherein very many virgins dwelt, and its gates were strong, and Satan raised up against them certain thieves to plunder their goods. And the captain of the thieves said, “I will disguise myself as Abba Daniel, and they will open the door to me forthwith”; and he did even as he had thought. And he said unto the virgins, “I am Abba Daniel,” and when the nuns heard him they welcomed him with joy, and uncovered their faces. And as soon as one of the nuns, who was blind, washed her face in

water her eyes were opened; and when the nuns saw this they said, "Blessed art thou, O Abba Daniel!" When the captain of the thieves saw this he repented, and became a monk with Abba Daniel. And Abba Daniel continued to fight strenuously, and when the time for his departure drew nigh the angel of the Lord told him, and he fell sick a little; and he prayed to Christ and died in peace. Salutation to Daniel, the head of the blessed priesthood of Dabra Sihat (monastery of Scete ?).

And on this day also is commemorated the blessed woman Diyonteres (Diontyras). Salutation to Diyonteres (Diontyras).

And on this day also died the holy and glorious father and fighter Abba Matewos (Matthew) of 'Asfoni, Archimandrite of Dabra 'Aswan. And this holy man was reared from his youth up in the fear of God, and he became a monk in a certain monastery, and he fought with fasting and with prayer. And he built himself an abode in the desert, and he worked with his hands and made good nets, and the price he received for the same he gave in alms to the poor, according to what his disciples have said about his work, and his fighting, and his miracles. Now these disciples Abba Serapion, and Abba Khadra relate as follows: One day when we were sitting outside his abode in the desert, we heard a voice like that of a man who is speaking to his friend inside the abode; and when we went inside we found no one there except our father, who was alone. And we said, "O our father, we outside heard someone talking with thee, but having come inside we find no one but thee." And he said unto us with very great humility and exceedingly great sweetness, "O my children, I remember my sins, and I talk to myself, and remind my soul of the punishments which are not transient, and the pain of the death which shall find me. Woe be unto poor Matewos (Matthew) when they strip off the apparel which is on him, and set him before the throne of the Living God, in the midst of the ladder of the heavenly angels, and all the company of the righteous, who keep purity, which they put on as if it were a garment." With words such as these did he exhort his children and he reminded them of the punishment of sinners and the reward of the righteous. And Saint Abuna Abba Matewos (Matthew) made his prayers, and carried on his fight, and his service in the monastery which he had built and dedicated to our father Abba Pachomius, and the monastery of Dabra Bakalt. And Satans and unclean spirits used to [try to] terrify him by day and by night, and he saw them face to face, and they would run in front of him and follow behind him everywhere, and each one of them would change his appearance, but our father was not afraid of them. And when he stretched out his hands, and made the sign of the Cross with them, at that very moment the devils would melt away and be dispersed like smoke before the wind. One day he commanded Serapion his disciple to take from the monastery to his cell a skin of water and a little bread and to wait there until the following day whilst he went on a certain business into the desert. When his disciple came to the cell and opened the door to go in he saw two wild beasts that were larger than hyenas, and very terrifying, lying in the middle of the dwelling, and being afraid he shut the door of brass. And behold our father came walking through the desert, and when he saw his disciple he laughed and he said unto him, "O Serapion, why didst thou not go into the dwelling [and wait there] until I came to thee?" And Serapion said unto him, "O my father, I found inside the dwelling two [wild beasts] lying, and I was afraid of them, and I did not go in." And the old man who was gentle and pure in deed and soul, answered and said unto him, "Believe me, O my son, for twelve years I have lived with them, and I myself have served them, and this bread and water which I commanded thee to bring here is for them." And when he opened the door the two wild beasts came to him, and they licked the soles of the

feet of the holy man, and they treated him with the greatest friendliness and were in submission to him; and the saint poured out some water for them from the skin, and they lapped it up and went out through the door and departed into the desert. And this Abba Matewos (Matthew) continued to work miracles until the report of him was in every place. And the people used to bring unto him sick folk who were suffering from divers kinds of sicknesses, and he healed them by means of the great power of God, which was with him. Here is the First Miracle. One day they brought unto him a dumb man who was possessed of a devil, and as soon as he saw the saint, the devil cried out with a loud voice and cast the man upon the ground. And the saint prayed over some oil, and made the sign of the Holy Cross over him, in the Name of the Father, and the Son, and the Holy Ghost, One God; and straightway the man was delivered from this Satan, and his heart returned to him, and he heard the words of the saint, and he departed rejoicing. And when certain of the laity came to Abba Matewos (Matthew) and offered him a table (i.e. a meal), he sent them away in peace. And having taken a little of that "blessing" into their houses, when they laid it upon those who were sick, they were healed immediately, and they glorified God. The Second Miracle. One day they brought unto him a very beautiful maiden who was possessed of the devil, and very often she rent her garments, and no man could approach her, and her parents were in sore trouble about her. And Abba Matewos (Matthew) cried out and prayed over the oil of the lamp, and he anointed the maiden therewith in the Name of Christ, and she was healed. Third Miracle. One day they brought unto him a sinful woman who had fallen into great sin, and who was very wicked, and being with child, and the day of her delivery having arrived, her labor was hard, and she suffered tribulation by day and by night. And the saint said unto her, "My daughter, confess thy sin unto me, and lie not before God." And she said unto him, "I was in the habit of lying with two brothers without knowing which of them was with me; and having conceived, by means of my drugs I made myself to abort the child, and I gave him to the dogs." When the saint heard this he prayed to God, and the earth opened her mouth and swallowed her up, and she became an example to other women. This saint worked very many miracles, but if one tried to recount them he would never come to an end. One day as he was walking in the desert, a hyena tugged at his garment with her teeth, and she showed him her cub, which had fallen into a hole; and when the saint had drawn it out for her she crouched and licked the soles of his feet and departed. And when the time of his death drew nigh he saw a vision on the second day of the month of Takhshash, and it seemed that they invited him to the assembly at the feast of the Holy Fathers, Abba Anthony, and Abba Macarius, and Abba Pachomius, and Abba Theodore, and Abba Moses the Black, and Saint Abba Sinoda, and they said unto him, "Good is thy coming unto us to dwell with us in the Jerusalem of the heavens." And they brought him to the door of the Great Hall wherein are gardens and seats, and he heard a voice, saying, "Open the door so that Matewos (Matthew) may come in." And then he died and received three crowns. Salutation to Matewos (Matthew).

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 08
(December 17)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father Abba Yarokla (Hieroclis), the thirteenth Archbishop of the city of Alexandria. The parents of this holy man were deniers of Christ, but after his birth they believed and were baptized with Christian baptism; before they believed they taught their son every kind of pagan philosophy and learning, and all their books, and after they believed they taught him Christian learning, and he learned by heart the Books of the Church and of the Apostles. After this Demetrius the archbishop made him a deacon, and then he made him a priest in the church of the city of Alexandria, and he protected and cared well for his flock, and fulfilled the work and the Law of the Church. When Abba Demetrius died [the bishops] chose this father, and made him Archbishop of the city of Alexandria, and he shepherded the flock of Christ well, and made them strong in the True Faith; and he converted many pagans and brought them into the Faith of Christ, and baptized them with Christian baptism; but he committed to Saint Dionysius the work of judging between believers. And Saint Yarokla (Hieroclis) taught them, and rebuked them, and converted the heretics and guided them until he brought them back and made them to enter the True Faith. And he sat upon the throne of Saint Mark the evangelist for thirteen years, and he died in peace. Salutation to the blessed Yarokla (Hieroclis).

And on this day also became martyrs the holy women Barbara and Juliana, and ‘Anba Merena (Abba Marina), the righteous man. This holy woman Barbara was the daughter of a judge, who was exceedingly great in the palace, and he lived in the days of the infidel Diocletian; he came from the country of the East and his name was Dioscurus. And Dioscurus made for his daughter a strong palace so that no one should ever see her; and he commanded [the builders] to make two windows, which would open in the bathhouse, and they did so. And when Saint Barbara saw the two windows she commanded the builders to make a third window, [and they did so] and then she made over the bath, with the water in it, the sign of the Life-giving Cross of our Lord Jesus Christ. When her father came into the dwelling he saw what the builders had done, and that they had transgressed his command. And he asked them about this, and they said unto him, “Thy daughter Barbara commanded us [to do] this and we did it.” When he asked her, “Why hast thou done this?” she said unto him, “Know, O my father, that everything is completed in the Holy Trinity, and I have made three windows in the Name of the Holy Trinity. And this cross is a copy of the Cross-of our Lord Jesus Christ, wherein was the salvation of the whole world. Turn, O my father, from thy error, and worship thy God Who created thee,” When her father heard these words he was wroth, he drew his sword and ran after her, but she fled from him; and there was a rock in front of her, and that rock split and she entered into it and was protected. And after this she returned and her father took her and handed her over to the governor, who tortured her severely. And there was there a certain woman whose name was Juliana, and she was looking at Saint Barbara when she was being tortured, and she wept for her. And our Lord Jesus Christ appeared to Saint Barbara and strengthened and comforted her. And after this her father commanded his men to cut off her head, and the head of Juliana, and they cut off the heads of both of them with the sword, and the two women received crowns of martyrdom in the kingdom of the heavens; and fire came down from heaven and burnt up her father and Marcianus, the governor. And the bath which

Saint Barbara had made for herself in the bathhouse, and on which was the sign of the Cross, became a means of healing unto the sick, for all those who bathed therein were healed of their diseases. Then [certain believers] took the bodies of the holy martyrs and laid them in the church outside the city which is called Galalya; and the bodies of these holy women and martyrs are this day in the church of Saints ʻAbuker and John the martyr in the city of Mesr (Cairo). Salutation to Barbara. Salutation to him that made strong her mind, namely ʻAnba Merena.

And on this day also died the holy father Abba Samuel, Abbot of the monastery of Kalmon. This holy man was one of the men of the city of Dakreluba, in the country of Masil, in the north of Egypt; his parents were holy and pure, and they had no child except Samuel. His father was a priest called Silas, and he saw a vision one night. And a man with a shining face said unto him, "Needs must; and thy son shall become a true and excellent teacher of God all the days of his life." Now this Samuel was pure from his youth up, like Samuel the Prophet, and he was always thinking in his heart about the garb of the monastic life. One day he found the opportunity and went forth from his father to go to the desert of Scete, and as he was journeying along the road, the angel of the Lord, disguised as a monk, said unto him, "Whither goest thou?" And Abba Samuel said unto him, "I want to go to the monastery of Scete." And the angel who had appeared unto him in the form of a monk said unto him, "I am going there," and they traveled together until they arrived in the desert of Scete. And the angel of the Lord delivered him to a certain elder monk whose name was Agathon, and who dwelt in a cave, and was a very righteous man. And the angel of the Lord told Saint Abba Agathon about Abba Samuel, and he said unto him, "Receive Samuel with joy, and array him in the garb of the monastic life; for he shall be thy son in truth, and he shall strengthen thine old age, and thou shalt teach him all the rules of the monastic life." And when the angel had said this to Abba Agathon, he disappeared from him. And when Abba Samuel came Abba Agathon received him with great joy, and said unto him, "Good is thy coming to me, O Samuel, thou man of God, for God hath sent thee to me in mine old age." And forthwith he took him into the church with him, and he blessed the cloak made of cloth of hair, and the girdle, and the cap, and the garment of the monk, and put them on him, saying, "The God of the holy fathers, Abba Anthony and Abba Macarius, be with thee, my son Samuel, and be a helper unto thee in all thy tribulation." And Saint Abba Agathon taught Abba Samuel humility and silence, and he was saying always, "Forgive me, O my father, show me kindness and guide me." And he bowed before Abba Agathon and said unto him, "Remember me, O my holy and blessed father, so that God may make me to do His Will"; and Saint Abba Samuel learned from Abba Agathon all the path of spiritual monasticism, and Saint Abba Agathon assisted him in everything. And Abba Samuel lived with the elder Abba Agathon for three years, and he did everything, which he commanded him to do. Then Abba Agathon died, and Abba Samuel continued to fast for a week at a time, and to fight a great fight. And he was appointed priest in the church of Saint Abba Macarius in Scete. After a few days they brought the volume of Letters of Leo of Chalcedon to the desert, and one read them to him. And when the elder monks heard this they were exceedingly sorry, and Abba Samuel became zealous, with a great zeal of the Holy Spirit, and he rose up among all the men and seized that unclean volume, and rent it in pieces, saying, "Cursed is every one who shall change the Faith of the holy Fathers." And when the imperial envoy saw this he was filled with fury, and was exceedingly angry, and he commanded his men to beat the saint with rods of iron, and to hang him up by his arms, and to smite his face; and they did all these things and smote his face even as the envoy commanded. And whilst they were smiting

his face one of his eyes was torn out, and then the emperor commanded them to drive him away from the monastery of Scete. And the angel of the Lord appeared unto Saint Abba Samuel and commanded him to depart and to dwell in the monastery of Kalmon; and he departed straightway and dwelt there, and he lived there a few days teaching all the men to be strong in the True Faith. And Makakaz, who was governor and Archbishop of the city of Alexandria, and of all the land of Egypt, heard the report of him, and he came to Saint Abba Samuel, and he beat him very severely and drove him out of the monastery, and the saint went and dwelt in the church in the desert of Kalmon. And in those days the pagan Barbarians came and took him away in order to send him to their own country, and he besought our Lord Jesus Christ to deliver him from them. And straightway they set him upon a camel, but that camel was unable to move at all, and then they beat him very severely; and they agreed to together to leave him, and they departed to their country. And Abba Samuel returned to Kalmon his monastery, and he lived there and devoted himself to asceticism and to the spiritual strife of the path of the monastic life. Then the Barbarians came a second time, and he was afraid of them, and he heard a voice, saying, "Fear not, O Samuel, but go into the church and hold no converse with them, and I will cause them not to see thee," and he remained thus. Then the pagan Barbarians arrived and went into the church with their swords drawn and grasped tightly in their hands, and they had their [other] weapons of war with them; and they cried out with outcries which were exceedingly terrifying. And the saint saw them committing sacrilege in the sanctuary, and he was unable to bear the sight of their audacity in the sanctuary, and spoke unto them, saying, "What are ye doing, O ye wicked heretics who have no Lord God to redeem you, according to the evil of your deeds?" And those pagans said unto him, "Dost thou remain here [and think] we cannot see thee?" And they seized him and tied him firmly to a pillar in the church, and they beat him very severely until he was will nigh dead; and when he was about to die they released him from his bonds and he fell upon his face on the ground and lay there like a dead man. Then the pagans dragged him out, and brought him to the place where the camels were, and they beat him on his head with their sandals, and they fastened him tightly on the back of a camel, but the camel would not move although they beat it severely; and Saint Abba Samuel wept bitter tears because of his pain. And the camel turned to him and said unto him with the voice of a man who talketh, "It is well that they beat thee. It was meet for thee to die because thou didst transgress the command of the Lord thy God Who told thee to hold thy peace and to speak not." When Saint Abba Samuel heard these words he wept bitter tears and said, "Verily I have sinned, but God is able to put away my transgression." And then the Barbarians took him to their own country. Now they had already carried away into captivity Abba John, Abbot of the desert of Scete, and Abba John and Abba Samuel met there and they comforted each other. And the master of Abba Samuel wished to force him to worship the sun, but he would not obey his command in any way. Then he tied the leg of Abba Samuel to the leg of a maiden with Satanic intent, and sent them out into the desert to attend to the camels. Now his master thought that Saint Abba Samuel would fall into sin with her, and that he would submit to everything which he told him; and Diabolus was the counselor of this man. And in all these things strength was increased in Saint Abba Samuel, and his heart was strong, and he remained thus until his master fell ill and was nigh to die; and Abba Samuel prayed over him and healed him of his sickness. And the report of him was noised abroad in that country, and whosoever was sick came to him, and he prayed over him, and anointed him with oil, and the sick man was healed of his sickness. When Abba Samuel's master saw this he marveled exceedingly, and bowed before him and said unto him, "Forgive me my

sin which I committed against thee"; and he loved him greatly and he asked him, saying, "Tell me everything thou wishest, and I will perform it for thee." And Abba Samuel said unto him, "I wish to go back to my own country"; and straightway the pagan made ready many gifts, and he set him on his way in peace, and he departed, and the pagan sent messengers to go with him until he arrived at his monastery. And his sons gathered together about him, and they increased in number exceedingly until they became thousands. And our holy Lady Mary, the Virgin two-fold, the God-bearer, appeared unto him, and she said unto him, "This place shall be my abode for ever"; and from that day the pagans never came to the monastery of Saint Abba Samuel. And this father composed many discourses, and he prophesied concerning the coming of the Muslims, who are the children of Hagar, and their kingdom, and the tribulation which thou would inflict upon Christian folk in all countries. When the time for his departure from this fleeting world drew nigh, he gathered together his sons and he commanded them to be strong in the fear of God, and to perform His behests, and to fight for Him and for the True Faith until the last breath. Then he fell sick of a slight sickness, and he died in peace, and inherited the kingdom of the heavens. It is said concerning him that one of his sons died, and that when Saint Abba Samuel came to him, his soul returned to him and he rose up, and he told Abba Samuel and all the brethren how he had seen the punishment of sinners, and the repose of the righteous; and that brother turned and lay down, and died in peace. Salutation to Abba Samuel of Kalmon.

And on this day Saint Abba 'Esi and his sister Thecla became martyrs. This holy man was on of the men of the city Bedir in the West, in the district of 'Eshmunayn; and he had many goods and possessions in abundance, and estates and flocks and herds. He gave the hair of his flocks to the poor and needy, and he gave large alms to those who were in want; he feared God exceedingly, and his goods multiplied very greatly. His sister Thecla also feared God. The name of his father was Elias and the name of his mother was Mary. And they asked their son 'Esi, saying, "O our son, we want to have thee married during our lifetime, and to rejoice in thee before our death"; but he did not wish this by any means, and he said unto them, "Pray ye for me, O my blessed father and mother. Everything else which ye command me to do I will undertake gladly, but this thing I cannot do, and do not speak to me about it." And they left him alone and spoke no more to him about marriage, for they loved him very much. And then his father died, being eighty years of age, and in that same year Diocletian the infidel commanded that all the Christians should worship idols. And Saint Abba 'Esi went to the city of Alexandria to buy goods, and he had in that city a friend whose name was Paul, who was grievously sick, and Abba 'Esi remained with him until he recovered from his sickness. And in those days the Christian peoples suffered very great tribulation, and Abba 'Esi and Paul his friend used to buy good food and provisions and take them to the saints who were in the city of Alexandria, and they used likewise to visit frequently those who were shut up in prison in great tribulation for the sake of the Name of our Lord Jesus Christ, and comfort them. And these men used to minister unto them like slaves, and the saints prophesied to them, saying, "Assuredly ye shall received the crown of martyrdom." And in those days they brought Saint Victor, the son of Romanus, to the city of Alexandria. And when Abba 'Esi and Thecla his sister saw the jealousy of him which existed, now he had rejected the royalty of this fleeting world, Abba 'Esi drew nigh unto the governor. And confessed our Lord Jesus Christ. And the governor commanded his soldiers to torture him with severe tortures, and to beat him many times with whips. And they hacked off his limbs with hatchets, and they set lighted torches on his body, and they wound red-hot chains about his body, and they lighted a

huge fire in the furnace of an oven, the flames whereof rose to a great height, and they cast Abba ‘Esi into that fire. And he prayed, saying, “Thou didst deliver the Three Children from the fiery furnace, and Daniel from the jaws of the lions, O my Lord Jesus Christ, and thy martyr Victor from the flame in the furnace of the baths, O my Lord, help me and deliver me, and send thine angel to deliver me from this torture, for Thine is the glory for ever and ever Amen.” And when he had said these words, behold Suri’el, the angel, came down from heaven, and he stood by the right hand of Abba ‘Esi the virgin, and he said unto him, “Peace be unto thee, O righteous man, Abba ‘Esi, fear not, for God is with thee, and He shall deliver thee from all thy tribulation.” And straightway the fiery furnace became like cool dew, and the angel split asunder the walls of the furnace, and he seized the hand of Saint Abba ‘Esi and brought him out there from, safe and uninjured. And straightway Saint Abba ‘Esi went to the governor and cried out, saying, “Be ashamed, O governor, thou and thy infidel emperor, and thy filthy idols.” And when the people saw Saint Abba ‘Esi alive and uninjured they marveled exceedingly and cried out with one voice, saying, “We are Christians, and we believe in the God of Abba ‘Esi,” and the soldiers cut off their heads and they received crowns of martyrdom. Then the governor commanded them to take Saint Abba ‘Esi to the prison house, and they did as the governor commanded. And the angel of the Lord appeared unto his sister Thecla, and commanded her to go to the city of Alexandria to visit her brother. And she rose up in the city of Antinoe and came to the river, and searched for a boat but could not find one, but a spirit boat appeared, and she embarked in it, and our holy Lady Mary, the two-fold Virgin, the God-bearer, was in that boat, and Elisabeth her kinswoman, and they comforted the sister of Abba ‘Esi. And Elisabeth said unto her, “I had an only son, and they cut off his head wrongfully,” and the other said unto her, “I had an only Son, and they crucified and slew Him through envy.” Now Thecla did not know who they were, and she did not think that what had appeared unto her was merely a vision. And straightway she arrived in Alexandria, and then she knew that what had appeared unto her was a vision. And she asked questions about her brother Abba ‘Esi, and they brought her to the prison, and she entered therein. And when she saw [him] she and he rejoiced with very great joy, and they agreed together to become martyrs. And when it was midnight Suri’el, the angel of the Lord, appeared unto Saint Abba ‘Esi, and took him on his shining wings by the command of God and carried him up into heaven, and showed him the city of God, Jerusalem, which is in the heavens, and all the saints went forth to meet him and to salute him. And the angel also showed him the habitation of the righteous and the martyrs, who labored for the Name of Christ, and he saw Jerusalem, the Great City, whereof the greatness, and glory, and beauty, and the appearances of its spaces the tongue of man is unable to describe. The decorations thereof are of gold and silver and precious stones; in it is a light which is brighter than the sun a million times. And the angel of God took him and showed him an exceedingly great chamber wherein were three hundred pillars of marble, and the decorations of the chamber were of gold, and silver, and precious stones. And in that chamber were one hundred guards, and they were decorated and girded with girdles of gold, and each of them was five cubits in height, and the like of them existed not in the world. And he said unto the angel, “Who [built] this great chamber? For there is no man in the world who could build a chamber like unto this.” And the angel said unto him, “O my brother, Abba ‘Esi, if all the kings of the earth were to gather together, with all their wealth, they could not buy one of the pillars which is in this chamber”, and as I looked, I marveled and I praised God. And I said unto the angel, “O my lord, unto whom doth this great, and beautiful, and glorious chamber belong?: And the angel said unto me, “All this

hath been given unto Victor, the son of Romanus, the general, who rejected the sovereignty of this fleeting world, and all its delights, and who bore the cross of his death and who followed his Lord. Therefore did our Lord Jesus Christ give unto him this great and never-ending sovereignty instead of the sovereignty of this fleeting world." And I said unto him, "My lord, I wish thee to inform me what these thrones are, and what are these trees with the beautiful fruit, and what are these shining crowns?" And the angel answered and said unto me, "All this place is the rest and joy which God hath prepared for those who celebrate the commemoration of the holy martyrs upon the earth; hearken now that I may tell thee--Whosoever shall build a church in the names of the holy martyrs, or shall bury their bodies, or make an offering of the fruits of his labor on the day of their commemoration, or light a lamp, or feed the poor, or buy a book for their church, or write a book of the fight and martyrdom, or do good deeds on the day of the commemoration according to his ability, and even if a man cannot do these things and can only give a cup of cold water he shall not lose his reward, and his reward shall be in heaven, saith our Lord in the Holy Gospel. And when the man who hath been wont to celebrate the commemoration of one of the martyrs, or one of the righteous, dieth, that martyr or that righteous man shall come before our Lord Christ, and he shall say unto Him, 'O my Lord and God, give me this soul, for it was wont to celebrate my commemoration when upon earth'; and He will give that soul unto him straightway. And if that soul be that of a great sinner, a voice shall go forth from God, the Sustainer of the Universe, in the face of Michael, the archangel, saying, 'God, the Sustainer of the Universe, hath commanded, saying, "Let alone this soul, cast it to the martyr that he may make intercession for it, and let it be given unto him as a gift from the Lord God."' And they shall do unto that soul as God commanded, and it shall be given unto the martyr or unto the righteous man, and the martyr shall take it and carry it to his abode. And He will command that that soul shall be washed and arrayed in beautiful apparel, and made to sit upon one of the thrones which ye see, and crowned with an incorruptible crown; and it shall rejoice with all the saints and live for ever." After he had told me these things, that angel of light took me upon his wings and brought me into the prison house, and he saluted me and went up into heaven; and I marveled greatly at the great gift which God giveth unto those who fight for His holy Name. And in the morning the governor commanded his soldiers to bring him out of the prison house, and they brought him out, and his sister was with them. And he tortured them severely on the wheel, and with burnings with fire, and with iron nails, and they flayed their heads; but the Lord raised them up whole and uninjured. When the executioners were weary of torturing them, the governor handed them on to the governor of the city of Antinoe in Upper Egypt, so that he might send them away thither. When they had sailed for a period of twenty days, the boat stopped by the river bank, and the governor commanded his men to cut off the heads of the saints Abba 'Esi and Thecla his sister. And the saints rejoiced exceedingly, and they prayed, and after they had finished their prayer the soldiers cut off their heads with a sword, and they received crowns of martyrdom in the kingdom of the heavens. And God commanded a certain priest whose name was Abba 'Ori, from the city of Satnuf, to take their bodies, and to prepare them for burial with costly cloths and pure unguents, and to lay them in a pure place; and he hid them until the end of the persecution, and until a church could be built for them. Then they laid their bodies in it, and great signs and wonders took place through them; now the number of those who were martyred with them was four hundred and seven souls. Salutation to Abba 'Esi and to Thecla, and to the company of people who suffered with them.

And on this day also died Saint John of Damascus. This holy man was the son of Mansur, and he belonged to a great and honorable family in Damascus, and he was reared in the knowledge and fear of God. He studied and learned philosophy under his teacher Kuezma, a monk and a philosopher of Karili. When he had finished his studies Kuezma and Mansur, the father of John, agreed together, and he went to the monastery of Saint Mar Saba the martyr. When his father died he became scribe to the governor of the city, and he did not conceal from him his secret. In those days rose up Constantine, the son of Leo, the heretic and maker of war against pictures of the Godhead, and he troubled the churches. And this Saint John, although he held no office in the Church, sent letters to all the believers to strengthen them in the True Faith, and [he urged them] to bow down before holy pictures, and brought testimony from the Divine Books. And when the heretic emperor heard this he gnashed his teeth upon him, and he had a scribe brought, and he made him write a letter, copying the handwriting of John, and sent it to the governor of Damascus. And he made accusations against John, saying, "John who was with thee hath sent me this letter [urging me] to go to war with thee. and to lay waste and plunder thy city." And having heard these words the governor believed [them], and he cut off the right hand of Saint John wherewith he used to write. And taking his hand Saint John went to the picture (or image) of our Lady, the holy Virgin Mary, and he entreated her with many tears, saying, "O my Lady, hath not this thing happened unto me through contending for the worship of thy picture? Heal thou me now by thy prayer and by thy knowledge." And after he had slept a little our holy Lady the Virgin Mary, the Mother of God, appeared unto him, and she made his hand to be as it had been formerly; and when he awoke he gave thanks to our holy Lady the Virgin Mary. And he went to the monastery of Mar Saba, and became a monk under the abbot, and the abbot handed him over to a spiritual elder to teach him the rules of the monastic life. And the elder said unto him, "O my son, do nothing with the learning which thou hast from outside, but learn to be silent"; and through the abundance of his humility John overcame his Satanic pride. And one day one of the elder monks died and he had a brother who asked John to write a funeral discourse and to weep for his brother. And John said unto him, "I am afraid of the command of the elder my teacher." And the brother said unto him, "It will not be known to anyone." And when the brother had made many entreaties to John, he wrote a funeral discourse for him, which made very sorrowful him that heard it. When his teacher heard of it he was wroth with John, and he drove him out of his abode, and John took refuge with the other elders. And when they had pressed the elder [to forgive John] he said unto them, "Can the latrine of the monks be purged of his doctrine?" When John heard this he did as he commanded, and that elder seeing the excellence of John received him with joy and brought him into his house. The our holy Lady, the Virgin Mary, the God-bearer, commanded the elder to forgive him. And John composed many Discourses, and these Discourses [are extant] to this day. And the Archbishop of Jerusalem made John a priest against his will, and he continued to fight for the retention of sacred pictures, and for the True Faith; and he reviled kings and governors until [he reached] a green old age. And when the time for his removal from this world arrived, he departed to Christ Whom he loved. Salutation to John of Damascus.

And on this day also died Yeres Kela, and 'Elkolonitos, and Eugenius the father of 'Anba Merina (Abba Marina).

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 09
(December 18)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint Abba Ba'Amin the faithful, who became a martyr although he did not shed his blood. This holy man was from the monastery of the sons of Khadhib, to the north of the province of 'Eshmunayn, in the country of Egypt, and from the city of Tersa; he was the steward of a certain rich man, and was beloved by everybody because of his sincerity and justice. And the rich man had a wife who loved Abba Ba'Amin, and she trusted him greatly. And Saint Abba Ba'Amin pondered about the end of the world, and he left the service of that rich man, and he went to a monastery in that [place] and became a monk therein. When the rich man heard that Saint Ba'Amin had left him, and departed, he was exceedingly sorry. And taking his wife with him he went unto him, "We cannot part from thee by any means, and we will not let thee go." And the saint said unto them, "I cannot [return], I have vowed myself to God"; and they departed from him sorrowing greatly because of their parting from him. And this holy man fought a great and a good fight, and he lived a life of strenuous devotion to God for many years with fasting, and prayer, and vigil. And this was not enough for him, for he wished to become a martyr and to pour out his blood for the Name of our Lord Jesus Christ. And he went to the city of Antinoe where he found many Christians suffering torture, and he confessed our Lord Jesus Christ, and they inflicted severe tortures upon him, and they scourged him, and they burnt his body with fire, and they chopped off his limbs, and threw him on the wheel, and they made iron rods red-hot and burnt his flesh with them. And under all these tortures our Lord Christ strengthened him, and raised him up whole and uninjured. And whilst he was suffering in this wise the worship of idols came to an end, for Constantine the Just became emperor, and he commanded the keepers of the prisons to set free the Christians who had been shut up in the prison houses by the infidel Diocletian for the sake of Christ's Name. And our Lord Jesus Christ appeared unto Saint Abba Ba'Amin and commanded him to go unto all those saints who were in prison, and to make them to know that our lord Christ reckoned among the martyrs those who were called "Confessors"; and the Emperor Constantine commanded [his servants] to bring seventy-two of them. And there was there with them Abba Nob, the confessor, and they went to him. And Saint Abba Ba'Amin dwelt in a monastery which was outside the city of 'Eshmunayn, and God give him a great gift, and he healed the sick, and the report of him was noised abroad in all countries. Now a very severe illness came upon the empress, the wife of the Emperor of Rome, and it happened because of a certain God-fearing deacon who was near her, and who used to read to her every day the Book of the Vision of John the Evangelist, that is to say, "Abukalamsis (i.e. the Apocalypse)." And one of the emperor's stewards was jealous of him and he went to the emperor and said unto him, "Know, O my lord, that John the deacon lieth with our lady the empress, thy wife, and maketh the pretence of reading to her the Book of the Vision of John every day." When the emperor heard this he was very sorry, and he rose up straightway and went into his palace where the empress was, and he found the deacon standing before the empress and reading the Book of the Vision of John. And the emperor commanded [his soldiers] to take the deacon and his book and to sink them both in the river; and two men saw the form of a shining man descending, and he came and snatched the deacon out of the river together with his book, and he took him and placed him on an island; and when the two men saw this they marveled exceedingly, and

they went to their houses and told no one connected with the emperor what they had seen. When the empress saw what they had done to that deacon she was exceedingly sorry, and her illness increased, and the disease attacked her belly; and she continued to suffer from this disease for five and twenty years. And many physicians came to her but they were unable to heal her of her sickness. And a certain learned man counseled her, saying, "If thou wert to go to the holy men who are in the land of Egypt, then thou wouldst be healed of thy sickness and tribulation." And straightway she rose up, and there were many soldiers with her, and she arrived in the land of Egypt, and she went about and visited many monasteries and churches, but she was not healed of her sickness. When she came to the city of Antinoe the nobles who saw her marveled exceedingly concerning her coming, and she told them everything about her sickness, and they counseled her to go to Saint Abba Ba'Amin; and she embarked in a ship for the monastery of Saint Abba Ba'Amin. And one told the saint, saying, "Behold, the empress hath come to thee, and wishes to be blessed by thee." And he said unto him, "What have I to do with the empress of the earth and her greatness?" And the brethren besought him earnestly to go out to her, and he did so; and when the empress saw him she bowed low at his feet. And Saint Abba Bawmin prayed concerning her sickness over some oil, and he anointed her therewith, and she was healed of her sickness. And Saint Abba Ba'Amin said unto her, "Knew thou that this sickness which hath come upon thee is caused by the deacon whom the emperor drowned in the river, but he is alive at this day and dwells on this island in the river, and the Book of the Vision of John Abukalamsis is with him"; and when the empress heard these words she marveled exceedingly, and she praised God and rejoiced with very great joy because the deacon was alive. And she offered to Saint Ba'Amin much money and many gifts, but he took nothing from her except money [sufficient to buy] sacred vessels for the church, a paten, a chalice, and a cross of gold; then she returned to the city of Rome praising God. And when she met the emperor she told him all that had happened to her, and how Saint Abba Ba'Amin had told her that the deacon whom he had drowned was alive at that time; and when the emperor heard this he marveled exceedingly and sent messengers to the island, and they found the deacon alive, and the Book of the Vision of John was with him; and they returned and reported this to the emperor. And the emperor sent a messenger to him a second time to entreat him to come to him; and they brought him to the emperor; and when the emperor saw him he rejoiced with very great joy, and bowed down at his feet, and he said unto him, "Forgive me my sin which I committed against thee." And the saint said unto him, "May God forgive both of us our sins." And after this that deacon was appointed Archbishop of the city of Rome, and he translated the Vision of John Abukalamsis. And Saint Abba Ba'Amin fought by day and by night, ceaselessly, the spiritual fight. And there was near him a certain holy bishop who made a festival of the martyrs, with several believers, in a certain monastery; and the Arian heretics took to themselves a false bishop and led astray very many of the people, and the bishop of the city came to Saint Ba'Amin and told him of his sorrow [which was caused] by those heretics. When the festival of the martyrs arrived Abba Ba'Amin prayed and entreated God, and prostrated himself with his people that He would make the counsel of the heretics void. Then he took a palm rod in his hand, and all the monks who were with him took each his palm rod in his hand, and they went to the place where the heretics were, and drove them away, and God, the Glorious and Most High, made void their counsel, and they have not returned to this day. And Saint Ba'Amin, being an aged man, fell sick of a mortal disease. And he gathered together the brethren and commanded them, and comforted them, and told them that [the end of] his days was near, and that he was going to God, and

the fathers and the brethren sorrowed because of his [approaching] separation from them, and then he delivered up his soul to God his Creator. And the brethren swathed him for burial in costly cloths and they sang psalms, and hymns, and dirges over him, as was meet. And his body was a help unto all those who came to it, or to the church, in the True Faith, and what they asked for came to them. Salutation to Abba Ba'Amin who lay on a red-hot iron bed.

And this day also is the day of the deaths of Badlamo, and Yawaremya, and Zachariah the monk.

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 10
(December 19)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day they brought the body of Saint Abba Severus, Archbishop of the city of Antioch, to Dabra Zegag, which is outside the city of Alexandria. This holy man having died in the city of Seha in the house of a certain rich man whose name was Dorotheus, a Christian and a lover of God, this man sent the body away in a ship under the charge of certain believing and trustworthy men to Debra Zegag, which is outside the city of Alexandria; and he commanded them not to travel by the chief stream of the river, and not to land on the quayside. And when they came to the stream Kartas, facing the north, having the body of the saint with them, they sailed a little towards the west, but they did not find water enough to float their ship, and the crew labored very hard to force the ship along. And they wished greatly to tow it, but were unable to do so, and they became sad and sorry, and dismayed, and their courage failed them. And God, Who loves man, and Who made the children of Israel to disappear before their enemies, and opened out a way for them in the Red Sea and made them to pass over, this same God made the body of Saint Severus to disappear from the heretic Melchites who had hated him during his lifetime; now even after his death his words cut their hearts like a sword, and made manifest His miracles. And He made the ship to sail slowly for a distance of seven stadia, until they arrived at the place where they were to disembark. Then they took up the body of the saint and brought it to Dabra Zegag and laid it in the shrine, which that rich man Dorotheus had built for it. And there was great joy throughout all the land of Egypt, and especially in the city of Alexandria, and God worked great signs and wonders through the body of the saint. And one of the teeth of the saint fell out in his chamber during his lifetime, and one of the monks of Dabra Zegag took it and wrapped it up in a silk rag, and it healed everyone who was sick. And the monks used to take it to the city of Alexandria and lay it on the sick, and they would walk. And God magnified Saint Abba Severus after his death more than during his life. Salutation to Severus whose tooth, which fell out during his life, heals those who are smitten with fever to this day.

On this day also died the holy father Abba Theophanius, the sixth Archbishop of the city of Alexandria, having sat on the throne of Mark the evangelist four years and six months; and after this he died by murder. Salutation to Theophanius, and a petition for his prayers.

And on this day also died the holy father Abba Nicolaus, the Archbishop, whose name being interpreted is "Conqueror of the people." This just and holy man was one of the men of the city of Mira, and his father's name was Epiphanius, and the name of his mother was Yona; these were rich, God-fearing folk of the city of Mira and they had no children. And they continued thus in great sorrow because they had no son, and they prayed to God with great frequency and made supplication to Him that He would give them a good son in whom they might rejoice and who would inherit their riches. And they remained without a son until they grew old and their time for begetting children had passed, and having failed to have children they fell into despair, and knowing that they were barren, and that their days had passed, and that they had become very old, they ceased to ask for a son. And from the day when they did this God the Most High took pity upon them, and gave them this holy man Nicolaus, and He made him holy, and blessed, and perfect, and He revealed with him the beginning of the working of righteousness. When he was born he rose up and stood among men for a space of two hours, and one knew by this concerning his being raised up to work righteousness. When he sucked the breast of his mother, he only sucked the right breast, and by this he showed that during all the days of his life he would only drink of the fountain of the work of the right hand. And he completed the Canon of the Apostles from his youth up, for on the day of the Eve of the Sabbath (Friday) and on the Fourth Day of the week, he never sucked his mother's breast except at the time of the ninth hour of the day. When he was a little boy and his parents handed him over to the teacher he sat and learned far more from the Holy Ghost than he did from his teacher. And in a few days he learned all the doctrine and Law of the Holy Church, and was appointed deacon, and he added to his spiritual labors. Then he became a monk in the monastery wherein the son of this father was the brother of the abbot, and this saint fought a great fight therein, and men who were born were unable to do as he did. And because he performed many righteous deeds he was made a priest when the days [of his life] were nineteen years. And God gave him great grace and the power to work signs and wonders and to heal the sick. Who is able to declare his signs and wonders, the which he added to everywhere daily throughout his life? And since he hath departed (i.e. died), it is meet for us to mention a few of the things, which he did during his life. Now there was a very rich man in his native city, and after many days his riches came to an end, and he became so poor that he had not the wherewithal to get his daily food. And he had four daughters who had grown old and had passed the period for marriage, and besides this no man would marry them because of their poverty. And Satan caused the man to think a filthy thought, namely, that he should make a house for whoremongers, and put his four daughters in it, so that they might play the whore for hire and he and his daughters might get their food from fornication. And God revealed unto Saint Nicolaus the thought, which this man was thinking. And Saint Nicolaus rose up by night, and he took one hundred dinars in gold of his father's money, and tied it up in a cloth, and before the morning dawned he threw [them] into the house of that man. When the man awoke from his sleep he found the gold, and he rejoiced therein with a great joy, and he gave his eldest daughter away in marriage. And the saint threw another hundred dinars of god into the man's house, and he gave his second daughter away in marriage. And on the third occasion when the saint threw gold into his house the man woke up, and would not take the gold but went out of his house to see who it was that threw the gold to him. And having gone out he found Saint Nicolaus and he knew that it was he who had thrown the gold three times. And straightway that man bowed down at his feet, and paid him great homage, and he said unto him, "Thy reward will be great in the kingdom of the heavens, for thou hast saved me from want

caused by poverty, and from falling into sin; for I have thought that I shall be able to get may third and fourth daughters married." And then Saint Nicolaus drove out the Satans, which were many, from the man, and from the trees wherein they dwell and lead men astray. And this saint healed many sick people, and he pronounced a blessing over a little bread, and satisfied very many people therewith. And they took what was left of that bread, and they found that it was far more than it was originally. Before he was made a bishop he saw a vision wherein he himself seemed to be seated on a great throne, having with him the vestments of the honorable priesthood, and a shining man said unto him, "Put on these vestments and sit upon this throne." And on another night he saw our Lady Mary giving unto him the vestments of the priesthood, and our Lord Jesus Christ gave him the Gospel. When the Bishop of the city of Mira died, the angel of the Lord appeared unto the Archbishop of the city of Rome, and spoke to him about Saint Nicolaus, and told him his name, and described what manner of man his was. When the archbishop woke up he told the bishops what he had seen, and they all believed that vision, and knew that it was from the Lord Jesus Christ. And he took Saint Nicolaus and made him Bishop of the city of Mira. After a few days Diocletian the infidel and idolater began to reign, and he arrested many believing men. When he heard the report of this saint, he seized him and tortured him severely for many years; and our Lord Christ strengthen him, and enable him to endure, and He protected him against the torture, and raised him up sound and unharmed. When Diocletian was tired of torturing him he cast him into the prison house, and God gave him strength and protected him so that he might become a mighty branch of the tree of the Faith. And he remained in prison until God destroyed Diocletian and made Constantine the Just to reign. And Constantine brought out all the confessors from the prison houses, and with them was Saint Nicolaus, and he returned to his country in peace. And he continued to teach the True Faith to all the people, and he urged them to be strong, until the assembling of the General Council of the Three Hundred and Eighteen Bishops in the city of Nicea; and this father was one of them, and he rebuked Arius and cast him out. And having finished his fight and guarded his flock Saint Nicolaus departed to God, having sat on his Episcopal throne for more than forty years; and all the days of his life were eighty years. Salutation to Saint Nicolaus.

And on this day Talases and 'Al'Azar (Lazarus) became martyrs. This Talases was a man of Babylon, of the province of Nineveh. And Sapor, the King of Persia, said unto him, "Worship fire and sacrifice to idols." And Talases said, "I worship the Lord my God, and to Him I offer up sacrifice." And Sapor commanded his soldiers to bring all the instruments of torture in order to frighten Talases, and when he was not afraid of his terror Sapor commanded them to beat him with one hundred strips, and for a long time, and he said unto him, "Offer sacrifice, Taslas, so that thou mayest have rest from the torture"; and Taslas said unto him, "I do not know (i.e. feel) thy torturing, for my God delivers me [from it]." And Sapor commanded them to beat him with another hundred stripes, and they fixed bandages over his eyes and they beat him with seventy stripes--until he made no answer, and then they cut off his head with the sword. Then they brought out 'Al'Azar (Lazarus), and Sapor, King of Persia, said unto him, "Sacrifice to the gods"; and when he refused to worship and to offer sacrifice to the gods, they cast him into the fire forthwith. Thus they finished their martyrdom nobly. Salutation to Taslas (sic) and to 'Al'Azar (Lazarus).

And on this day also died Saint Surset. This holy woman was daughter of one of the nobles of Constantinia, and they betrothed her to the son of a nobleman. When she heard this she said unto her father, "Permit me first to go and worship in the sanctuary, the place

of my conversion; God's Will be done!" And her father said unto her, "Go first to thy bridal bed, and when thy marriage is consummated go with him (i.e. thy husband) and fulfill thy vows." And she said unto him, "I made a covenant with God that I would pray in that holy place as long as I was a virgin, and if I falsify my words a punishment from God will come upon me." When her father heard this he sent her away with guards, and handmaidens to minister to her, and he gave her the sum of three hundred dinars in gold to give away in alms. When she arrived there she went round to all the holy places, and when she came to the monastery of the Egyptians she found an elder monk dressed in sackcloth, and she told him everything, which was in her heart; and he said unto her, "God's Will be done!" And when her attendants were ready to go, she went into a secret place and wrote a letter to her father, saying, "I have offered myself to God. Seek me not for thou wilt not find me." And she tied up the letter with her clothes, and placed it with her baggage, and she made her attendants think that she was going with them. And whilst they were going on in front bearing her baggage, she said to a slave, "I wish to pray in the shrine of Golgotha before our departure." And he said unto her, "[The others] have gone on before us, how canst thou travel alone?" And she said unto him, "What hath it to do with thee? I will go by myself and come back." Then she took her handmaid and went into the shrine of Golgotha, and she said unto her slave, "Wait here for me a little"; and then she went away by herself. And she came to that elder monk, and when he saw her he rejoiced, and she cast herself down at his feet, and she gave him the three hundred dinars for the poor, and she asked him to make her a nun. Then he rose up and prayed, and he arrayed her in the garb of the nun, that is to say sackcloth, and he prayed over her, and he helped her to follow the way of God. And she entered [her] cell when she was eighteen years of age, and she dwelt therein for seven and twenty years, without seeing the face of a man. Now it happened that there was a certain monk, whose name was Silas, who was a fighter, from the country of Caesarea, who had a friend who was a pilgrim and a man of the desert, and he lived in the caves of Kalmon. And at each festival Silas used to visit him, taking a little food [with him], and he was blessed by him. And when Easter came Silas took a few loaves of bread, and went to seek his friend according to his custom, and he could not find him. And when he was tired of searching for him, and was wandering about over the mountains and hills, he found the footprint of a man, and he followed the footprints and found a small cave, and he said, "Bless me, O saint!" And there was none who answered. And he went inside the cave and found a monk fasting, and each bowed to the other and asked for his prayer. And the monk of the cave said unto him, "It is meet that thou shouldst pray for me, for thou art a priest." When Silas heard this he was astonished [and he wondered] how the man knew his secret. And he meditated in his heart, saying, "Is it a woman or a eunuch?" Then she revealed unto him all her story, and he brought her food, but she would not eat, and she died, and he buried her in her cell. Salutation to the lady Surset.

And on this day also died Abba Tewashi. This holy man was a eunuch from his youth, and he became a monk in a certain monastery and he fought the spiritual fight therein for many days. One day as he was going to Alexandria he found a woman weeping, and when he asked her [why she was weeping] she said unto him, "I am a Jewess and I wish to become a Christian." And he took her with him, wishing to do good to himself, and not to receive punishment from God, and he baptized her with Christian baptism. And he began to go about with her in the bazaars and received alms, and the men of Alexandria were scandalized, for they thought that she was his wife. And they seized him and brought him before Abba John, the merciful, and they said unto him, "Behold here is a man who is

disgracing the monks. Order [thy servants] to beat them and to separate them, and let the monk be put in fetters." And Abba John dreamed a dream, and he saw in his dream that monk who was showing him his lacerated back, and the monk said unto him, "Why dost thou lacerate my back without any offence on my part?" When Abba John awoke he commanded them to bring the monk to him, [and they did so], and he commanded them to strip off his tunic so that they might see his back, and by the Will of God his raiment dropped down and he found that he was a eunuch. And Abba John wept and removed from their offices those men who had brought him and beaten him, and he prohibited them the Eucharist for three years. And he wished to give the eunuch one hundred dinars, but he would not accept them from him; and Abba Tewashi departed to his monastery and died fighting strenuously as it were to-day.

And on this day also are commemorated the deaths of Milases and Tawfya.

Salutation to Paul who lived in the desert and despised earthly riches. [This and the preceding paragraph are wanting in the Bodleian MS.]

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 11
(December 20)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father Abba Bakimos. This holy man was a man of the city of Fas, in the province of Masil, in the north of Egypt; and when his days were twelve years he guarded and shepherded his father's sheep. And the angel of the Lord appeared unto him in the form of a young man, and said unto him, "Wilt thou come and go with me, and become a monk?" And he said, "Yea"; and the two agreed together, and they rose up and went to the desert of Scete. And they found three elder monks [there], and Abba Bakimos dwelt with them for four and twenty years, when the elder monks died. And after this Abba Bakimos went a long journey into the desert, a distance of three days. And Satan appeared unto him in the forms of wild beasts, and pigs, and serpents, and they opened their mouths to seize him, and they surrounded him, and he knew by the Holy Spirit their intent; and he blew out breaths at them in the might of God, and they were scattered. Then again he found a valley and he lived in it for three years fasting a week at a time, and at the end of the week he would fill his hand with dates from that valley and eat them, and drink a little water. And he prayed two thousand four hundred prayers during the night and two thousand during the day; and his prayer was "Our Father, Who art in heaven." And for a period of four and twenty years he fasted forty days at a time, and at the end of the forty days he would eat. On one occasion he fasted eighty days, and at length his skin became stretched tightly over his bones; and straightway the angel of the Lord brought him bread to eat, and water to drink. And he lived for many years, and that bread and that water did not come to an end until he died. And the angel of the Lord God appeared in a vision of the night to Saint Abba Bakimos, and commanded him to return to his city. And he rose up and departed and came to the outskirts of his city, and he built himself a small cell there, and he dwelt therein alone; and he was a refuge and a harbor unto everyone who came to

him, and the good hope of all men. And they dwelt there and were comforted by him and his doctrine, and they emulated his service, and his righteousness, and his spiritual fightings. And one day the angel of the Lord lifted him up and brought him to the land of the Euphrates (?), for the people had transgressed and had gone out of the way of righteousness, and he converted them all to the True Faith, and returned to his cell. And one day as he was going through the city carrying some baskets to sell in order to obtain food, the weariness of the road overcame him, and he set down the baskets and sat down himself to rest a little; and the power of the Lord lifted up him and his baskets and carried them where he wished to be. And at that time Abba Sinoda saw an exceedingly high pillar made of pearl-stone, and he was astonished, and said, "What is this great pillar?" And the angle of the Lord appeared unto Abba Sinoda and said unto him, "This is Abba Bakimos." And straightway Abba Sinoda rose up, and walked on his feet until he came to the city of Abba Bakimos--now up to that time he had never seen him--and when the two men met they embraced each other. And Abba Bakimos wished to cook a little [food] for the morning, and he said to Abba Sinoda, "Take this pot and go, and draw water, and fill it, and bring it to me." And straightway Abba Sinoda rose up, and lifted the pot upon his shoulder, and he drew water, and filled it, and brought it to him, and he found the food boiling and cooked. Then he knew that the man was Abba Bakimos, and he saluted him a second time, and embraced him, and then he told Abba Bakimos that he had seen a vision concerning him; and he abode with him for a few days. One day when the two of them were walking together, they found the head of a dead man, and Abba Sinoda tapped it with his staff, saying, "Rise up, O dead man, that thou mayest tell me and make me to know what thou hast seen." And God commanded the soul of the dead man, and the soul returned to the skull, and became a body, and the man rose up from the dead. And the dead man did homage to them and told them everything about Sheol, and about those who are punished therein, each in their degree, and he told them about himself and that he was a pagan. And he said unto them, "Below with us there are some men who were Christians and who believed in the Name of Christ, but who did not perform His commandments, and who walked in the ways of the Gentiles, and who dwelt in the uncleanness of the pagans." And the saint said unto him, "Lie down now and sleep"; and the dead man turned and lay down as he was at first. Then Abba Sinoda embraced the blessed Abba Bakimos, and they returned to his mountain. And when the time of the departure of Saint Abba Bakimos drew nigh, and he was about to leave this world, he called his ministrant who was with him, and informed him about the time of his death; and he commanded him to bury his body in the place wherein he then was. And he became a little sick with the sickness of fever, and he saw the companies of the saints coming to him, and straightway he delivered up his soul into the hand of God; and the angels took it, and they sang as they went before it until they brought it to the Jerusalem, which is in the heavens. And all the days of the life of Abba Bakimos were seventy years; twelve years he lived in the world, and eight and fifty years he passed in the strenuous spiritual fight of the ascetic life. Salutation to Bakimos.

And on this day also is commemorated Saint Bartholomew the bishop, and Batlan the martyr. Salutation to our father Bartholomew.

Salutation to thy birth, O Theodore of the joyful face, who was like a good fruit springing from a good tree. [This paragraph is wanting in the Bodleian MS.]

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 12
(December 21)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated the festival of the glorious angel, Michael the Archangel. On this day God sent him to the city of Babylon, and he was the fourth person with the Three Children, Ananias, Azarias, and Misael, in the fiery furnace, when Nebuchadnezzar, the King of Babylon, threw them into it. And the flames rose up to a height of nine and forty cubits and consumed those who attended to the fire. And Michael beat out the fire with his staff, and extinguished it round about the Three Children and delivered them, and [the fire] did not touch them. And he made the inside of the furnace to be as cool as the dew at the dawn of day, and in it they praised God, saying, "Blessed be the Lord God of our fathers! Praised and exalted is He for ever." And Michael prophesied seven times that after seven hundred years Christ should be born; and after this the Three Children praised God, saying, "Let every servant of God praise God." And he prophesied seven and thirty times that Christ should live upon the earth three and thirty years, and for this reason our Fathers the Apostles ordained that people should celebrate the festival of Michael the Archangel. Salutation to Michael.

And on this day also died Abba Samuel of Waldebba. Then name of the father of this holy man was Stephen, and the name of his mother was 'Ammata Maryam; they were people of good family and they took this holy man to the country of 'Aksum, and when he grew up they taught him the Books of the Church. Then when his father and mother died he went to Dabra Bankol, to Abba Madhanina Egzi'e, and he put on the garb of the monastic life, and he dwelt there and fought the fight with fasting and with prayer. He ate nothing except withered and decayed herbs, and his drink was water, and he became the servant of the monks, in the grinding of corn, and the drawing of water. And as he found it irksome when his kinfolk came to visit him, he departed to another place. And he devoted himself to fasting, and to standing up, and to prostrating himself so strenuously that at length he crushed his feet (i.e. became flat-footed). Thence he departed to the desert, and he ate no food whatsoever for forty days and forty nights. And the lions, and the leopards, and all kinds of terrifying wild beasts came to him, and bowed down before him, and licked the dust at his feet. One day as he was going along the road he arrived at a valley (or river), which was full of water. Now he had with him a book and some fire, and making a prayer he entered the water, and although it engulfed him and the current dragged him down, yet by the power of God having forced himself across to the opposite bank, he found that the fire was not extinguished, and the book uninjured. And Satan used to try him with phantoms of every kind of wild beast, but he was not frightened because his mind was bound up with confidence in his God. And as Abba Samuel was praying our Lord Jesus Christ came to him, and sealed his whole body and each limb thereof with His spittle, and he became filled with power. And from that day he bound his feet with fetters, and wore sackcloth. And he thrust all his limbs into water, and he recited the Psalms of David five times [each day], and he scourged his back with strips innumerable. And the lions used to peer into his cave like sheep, and of some he used to stroke their bodies, and of others he used to dress their wounds, and pluck out the thorns from [their paws]. And then many disciples attached themselves to him, and of these the first was Abba Zarufael. One day Abba Samuel met Abba Gabra Maskal, of Dabra Laggaso, (now they had never seen each

other before,) and they passed the day in describing the great works of God. And at the time for supper, when they were making their prayers, a table came down to them from heaven, and they ate and gave thanks to God. Then one day he met a certain monk from the desert, and when they began to talk about the Mysteries which God had made for them, Abuna Samuel said, "Behold, for twelve years I have been standing in the heights and censing the throne of God with the Four and Twenty Priests of Heaven." And when he went in and was consecrating the Offering, there came down to him bread and a chalice from heaven; and when he was reading the Praises of our Lady Maryam, he was lifted up off the ground to the height of a cubit, and our Holy Lady, the Virgin Maryam, came and gave him a precious stone which shot out light from it, and some pure incense. And when the time of his departure drew nigh Michael the Archangel came unto him, and he caught him up on his wings and showed him all the delights of the heavenly Jerusalem. And he brought him before the throne of God, and Abba Samuel received from him the promise concerning the man who should invoke his name or celebrate his commemoration. And when he returned to his bed he told his disciples everything, which he had seen, and then he died in peace. Salutation to Abba Samuel.

Salutation to the gathering together in one place of the Sixty Bishops who were against Benates (or Betnas).

And on this day also are commemorated Abba Khadre (Hydra) of Dabra 'Aswan, and Saint John the Confessor. Salutation to Khadre.

And on this day also took place the assembling of the General Council of the Holy Bishops, and priests, and deacons in the city of Rome in the first year of the reign of Decius, the infidel, when Cornelius held the office of Archbishop of the city of Rome, and Dionysius was Archbishop of Alexandria, and Bandeyos (Flavianus) was Archbishop of Antioch, and Germanus was Archbishop of Jerusalem. And this Council was assembled because of Benates (or Betnas, Novatus), a priest of Sehet (Scete) who said, "He Who denies Christ in the time of persecution shall not be accepted when he repents; and he who hath fallen into fornication shall not be accepted when he repents." And Cornelius rebuked him for this, once, and a second time, and a third time, but he would not accept the rebuke. And there gathered together against him sixty bishops, and eighteen learned priests, and scribes, and forty learned deacons of the city of Rome, and they disputed with Benates (Novatus?) concerning this matter. And the pretext which he put forward for his views were the words of Paul the Apostle in his Epistle to the Hebrews (vi, 4-6), "If they have received the light, and have tasted heavenly grace, and have received the grace of the Holy Spirit, and if they have fallen into sin they cannot be renewed by repentance a second time." And the Fathers replied to him, and explained the matter to him, saying, "Paul the Apostle doth not say this concerning the man who repented, but concerning the man who is baptized with Christian baptism each time he falls into sin. And concerning such a man the apostle goes on to say, 'Shall their head, the Son of God, be crucified a second time, and put to shame by them?' The apostle makes known that the Cross could only be [found] once, but that repentance can be found at all times. And if a men hath fallen through denying Christ, or through sin, is he not to be accepted through repentance? --As thou sayest, was not the repentance of David accepted? And was not the repentance of Peter, who denied our Lord Jesus Christ, accepted? And did not God give him the grace of the Holy Spirit, the Paraclete? And did He not set him over His rational flock? And shall everyone who hath been baptized by his hand be not baptized again, but, according to what

thou sayest, perish? This is great folly. Our Lord Jesus Christ hath placed repentance so that it may be found by everyone who hath denied the Faith, or who hath fallen into sin. Depart from this unclean opinion, O Benates (Novatus?), and repent of it, and be not the enemy of God and of thyself, and the enemy of all mankind." But he would not turn from his evil opinion, and he would not accept the words of the whole Council of holy Bishops; and the bishops anathematized and excommunicated all those who believed in his words.

Salutation to Anicetus and his company who finished their martyrdom by fire.

And on this day also Saint Anicetus became a martyr in the days of Diocletian, the infidel emperor. When this martyr Anicetus saw the tortures, which the emperor inflicted on the believers in order to terrify them, he rose up from among them with a bold heart, and reviled the emperor. When the emperor heard him, he commanded his soldiers to bind him with fetters, and to keep him under guard in the theatre, and to let loose a fierce lion upon him; and when the lion came up to him he stretched out his right hand, and the lion licked the face and cheeks of Saint Anicetus. When Diocletian saw this he commanded them to cut off his head with the sword, but when the executioner had drawn his sword, he trembled and was unable to wield it. And they threw Anicetus on to the wheel under which was spread out a layer of red-hot coals, and they placed him under the wheel so that his soul might be broken quickly; but God delivered him from these tortures uninjured. And then they threw him into a cauldron in which lead was boiling, and whilst the people were looking on, the angel of the Lord came and plucked him out of the cauldron, and set him before Diocletian. And when Photinus saw this miracle, he rose up naked and embraced his brother Anicetus, and he cursed the tyrant, saying, "O disgraceful one, how wilt thou conquer my brother?" When Diocletian heard this he commanded his soldiers to put collars of iron on their necks, and fetters on their feet and to carry them off to the prison house. Then he commanded them to bring them out and to scrape their bodies with iron combs until their flesh was torn into strips. And he also commanded them to take them into the theatre and stone them with stones, but the saints remained uninjured, and they also beat their sides and backs with whips, and threw salt on their wounds; and they also cast them into the furnace of the baths which had been heated for three days, but it was to them like unto cool dew, and when they opened the bath chamber they found them in converse concerning the great things of God. When the tyrant saw this he was exceedingly wroth, and he commanded them to heat a furnace until the flames came out of the top of it, and therein they cast the righteous martyrs. And standing up in the furnace they prayed for a long time, and they made the sign of the Cross over their faces in the Name of the Father and the Son and the Holy Ghost, One God, and they delivered up their souls into the hand of God. And their bodies lay upon the burning coals from the second until the seventh (or sixth) hour of the day, but they were unharmed, and the hair of their heads was not singed. When it was night certain believing men took the bodies and swathed them for burial in a manner befitting their honorable rank, and they buried them in a beautiful tomb, and signs and wonders appeared through them. Salutation to Anicetus and Photinus.

And on this day also are commemorated 'Eusis (Ausis) the martyr, and Abba Antonius, and John the Confessor and teacher from Rome.

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 13
(December 22)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Basofreyos (Parsnuphis) became a martyr in the days of the Muslims. This blessed man became a monk in the church of Gabriel the Archangel, in the city of Mesr (Cairo), on the banks of the river [Nile], and he fought a great fight therein, and he disputed with the Muslim Shekhs concerning the True Faith, and he made manifest to them the Godhead of our Lord Christ. And because of this the Muslims were wroth with him, and they tortured him severely, and cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to Befsufyos.

And on this day also died Saint Abracius. This saint was a man of Upper Egypt, and he put on the garb of the monastic life when he was twenty years of age, and he fought a great and a good fight. And when Satan grew tired of setting himself in opposition to him [secretly], and of being overcome when he fought him, being unable to effect anything against him, he came to him openly, face to face, and said unto him, "There are left unto thee of thy days fifty more years," wishing by these words to cast the saint into despair. And the holy elder answered and said unto him, "Thou hast made me sorrowful; I was thinking that I had another hundred years to live, and therefore I was weary. But if it be truly as thou sayest, it behooves me to fight before I die." And then he fought strenuously and increased the strictness of his ascetic life, but he died that same year and departed to God; and he ended, the seventieth year of his life still fighting. Salutation to Abracius.

And on this day also Saint Hannah conceived our holy Lady the Virgin Maryam, the God-bearer. Salutation O blessed Hannah to thy conception!

And on this day also died the holy father Michael, the desert monk, of Dabra Kalmon. Salutation to Michael, the desert monk and priest.

And on this day also is commemorated Abba Makari (Macarius), who fed upon partridges. This father Makari (Macarius) sought from his youth to follow the Living God, and he learned the Books of the Church, and he knew that this fleeting world would come to an end, and that there was a reward for the just and a punishment for sinners. Therefore he forsook the world and became a monk in a monastery. Thence he went forth into the desert, a journey of ten days, and he came to a monastery about which there was nothing except roots and partridges; and water in abundance was there. And straightway he pondered and said, "If I go out into the fields after the partridges my labor and my prayers would be in vain, for I have, since I am alone by myself, no one to come to my help. And as for him who saith, 'Thou shalt not eat flesh,' is it not the flesh of thy neighbor [to which he refers] in derision? And God knows that I have nothing else to eat except these [partridges and roots]." And from that day he began to net the partridges, and each day he netted one and cooked it with herbs, and thus fed himself with what God had given him, and he drank of the water there and gave thanks; and he prayed, and made supplication to God, and kept vigil all the night. And he continued to do this for many years, and he never heard the voice of a man, and he never saw the face of a man, and he never spoke to a man, and he neither reviled nor abused anyone; and he used to say, "Satan only makes his appearance with man." And after this a certain monk from Constantinople came to the

place where Saint Makari (Macarius) was living, seeking [in] the desert [for him]. And when he was Abba Makari (Macarius) netting the birds he could not contain himself, but he made haste to slay his brother with calumny. And the [monk from] Constantinople came to the archbishop, and he went in to tell him everything which he had seen, [saying], "I went into the desert to look for the caves [of the monks], and there I saw a monk living by himself and netting birds so that he might eat flesh, and so disgrace us when the people saw what he was doing." When the archbishop heard these words he sent away that monk with a messenger so that he might know all that had happened, and find out if what the monk who had gone to him had told him was true. And before the two men had arrived, and whilst they were still on the road, Abba Makari (Macarius) went to net partridges according to his wont, and he netted three birds in one net. And he thought, saying, "Hath God given me these [three] birds to try me? Hath not my belly been satisfied (or filled) up to this day? [They must be] for others, but I have never seen any man in this desert." Whilst he was thus thinking the two monks who had been sent by the archbishop arrived, and when he saw them, he rejoiced, saying, "I thank Thee, O God Who hast given me food for Thy servants, Thou knowing well my poverty." And they nodded to him as he brought the table towards them, and he said unto them, "Take, O my brethren, and sit down." And he seized his vessel and ate silently and without a word until he had finished, according to his wont, and he finished without a word. And the two monks refused to eat, and they said unto him, "We do not eat flesh for we are monks, and there is laid upon us the prohibition to eat flesh." And Abba Makari (Macarius) left them and did not force them, and he took the birds which he had cooked and blew upon them three times, and they flew up into the air and went back to their nests as if they had never been netted. When the two monks saw this miracle they bowed down before him and said unto him, "Forgive us, O holy one of God; we have sinned and gone astray concerning thee." And he said unto them, "It is God Who shall forgive you your sins, for I am sinner"; and when they saw this they marveled and went back to their country and related all the miracles of the saint, which they had seen. And the archbishop heard this, and, wondering, he went to the emperor and said unto him, "Behold, a righteous monk hath been found in our days, come, let us go to him so that we may receive his blessing." And the emperor rose up with his soldiers, and with him were the archbishop, and bishops, and priests, and deacons, and when he came nigh unto him, an angel took the saint and lifted him up to carry him to the Country of the Living; and when the emperor saw him going up he said unto him, "Bless us, O saint of God, and speak one word unto us." And the saint said unto them, "Let your tongues fast from the words of calumny. If a priest doth not learn from books, overmuch pride and boasting will not come upon him; and if a monk doth not learn too much, arrogance will not come to him. Love ye one another, and God be with you all." And thus saying he ascended before them. Salutation to Makari (Macarius).

And on this day also are commemorated Abranicus the martyr, and Horasafon, and Cornelius the governor, and Warktepos (or Wartepala), and ʻArfra (or Fefra).

Salutation to Rufa'el, the healer-angel. [This salutation is wanting in the Bodleian MS.]

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 14
(December 23)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Simon, who was from the city of Upper Manuf, in the north of Egypt, became a martyr in the days of the Muslims. This holy man used to dispute with a certain Muslim Shekh, and he overcame him in argument. And that Shekh went and laid information against him before the Chief Shekh, and he said unto him, "This man hath cursed the Muslim Faith." And the Muslims seized Simon and tortured him severely, and then they cut off his head with the sword and he received the crown of martyrdom in the kingdom of the heavens. Salutation to Simon.

And on this day also Saint Abba Behur and Abba Minas, the elder, became martyrs.

And on this day also Saint Marhamnam, and his sister Sara, and his twelve slaves became martyrs. The father of this saint was the King of Athor (Assyria), and he worshipped graven images, the names of which were Bel and Babel (sic); and his mother was a Christian. And this Saint Marhamnam asked his father for permission to go out into the desert and hunt wild beasts, and his father having given him permission he [made ready to] set out with his forty slaves, and mounted on horses, and he came to his mother [before he departed] and said unto her, "I am going to hunt wild beasts"; and his mother said, "May the Lord God of heaven and earth bless thee." And as he journeyed along he came to Mount Maklub, and he sojourned there. And during the night the angel of the Lord called to him and said unto him, "Marhamnam, Marhamnam, rise up and ascend this mountain, and thou shalt see a man whose name is Matthew, and he hall speak unto thee the word of life." And on the following day, when he had gone up into the mountain, he found Abba Matthew who was dressed in a hairy skin like a sheep; and when Marhamnam saw him he was afraid. And Saint Matthew said unto him, "Draw nigh unto me, O my son, for I am a man like thyself and the property of God." And Marhamnam said unto him, "My father, is there any other god besides the gods?" And Abba Matthew taught him the whole of the Faith of God, down to the Birth of Christ, and His Death, and His Resurrection, and the reward of the righteous and recompense of sinners. And Marhamnam said unto him, "O my father, my sister is a leper from the crown of her head to the sole of her foot, and if thou canst heal her in the Name of thy God I will believe in Him." And Abba Matthew said unto him, "Come, get thee down and I will heal her." And Saint Marhamnam in going down from the mountain left Abba Matthew on the road, and when he came to his mother he told her everything; then he took his sister and carried her to Abba Matthew. And when the saint saw them [coming] he made a long prayer to God, and smote the earth and made a mark in the form of the Cross-upon it whereupon a spring of water bubbled up, abundant as a river. And he made the brother and sister to go down into the water, and he laid his hand on their heads, and baptized them in the Name of the Father and the Son and the Holy Ghost, and their forty men who were with him; and he administered to them the Holy Mysteries, and straightway his sister was healed of her leprosy. And he admonished them and strengthened them in the Faith of our Lord Jesus Christ, and showed them how that He had accepted for their sakes all the pain and the buffeting which should have come to them, and found them, and dismissed them in peace. And when Saint Marhamnam arrived home he went to his mother, but he neither went to his father, nor to the house of the gods. When the king heard this he was wroth, and he commanded [his soldiers] to beat him, and

Saint Marhamnam departed with his sister, and his soldiers, and went up into the mountain, the name of which is "Kasr" and sat down there. When his father heard this he sent his chamberlain to them with glorious apparel, and the royal crowns, and [commanded them] to say unto his son, "Take my kingdom." When Saint Marhamnam saw them he was furious with them, and he said unto them, "I am seeking the kingdom of my Lord Jesus Christ which neither grows old nor perishes." When his father heard this he was very wroth, and he commanded his soldiers to slay his son's slaves first of all so that he might frighten his son, and make him come back to him; and if he was not afraid, and did not come back, they were to kill him and his sister. When Saint Marhamnam heard this he prayed and entreated God to give him all his desire; and a voice came, saying, "I have heard thy prayer and I have given thee thy heart's desire." And straightway the officer cut off the heads of the saints with the sword, and cast them into a pit. And they brought much wood so that they might burn the bodies of the saints with fire, but they could not find them because God had hidden them. And when the soldiers saw that the sun became dark, and the earth quaked, they were afraid and fled. And Satan entered into the heart of Sanakrem, the King of Athor (Assyria), and he cried out like the swine. When the mother of Saint Marhamnam heard that her husband was mad, she sent for Abba Matthew, and made him come, and she told him about the king. And when Abba Matthew had prayed over some oil and anointed him therewith, Satan went out of him in the form of a pig. And the king believed in the Faith of our Lord Jesus Christ, and Abba Matthew baptized him, and his wife, and all the men of his royal city. And he commanded his people to build a church in the name of our holy Lady, the Virgin Maryam, the God-bearer, and to distribute money in alms among the poor and needy, and they did as he commanded. Then the mother of Saint Marhamnam made forty coffins of costly stone, and she collected the bones of those forty soldier-martyrs, and put each [group of bones to its coffin]. And she also made two coffins of crystal for her children, and she put [their bodies] in them, and laid the coffins in the church, which she had built. And through their bodies innumerable signs and miracles took place. Salutation to Marhamnam who traversed the desert in search of the Faith of Christ. Salutation to the Forty Soldiers who suffered with Marhamnam, and to Sara his sister. Salutation to the Seventeen Thousand men of Marhamnam who fought the fight.

And on this day also are commemorated the one hundred and ninety thousand martyrs who were soldiers of the King of Athor (Assyria), the father of Saint Marhamnam. And after Senakrem, the King of Athor (Assyria), whom Abba Matthew baptized, there reigned another king who knew not God. And whilst he was in the country of the Chaldeans he heard that the King of Athor (Assyria) was dead, and that his son reigned in his stead, and that his son was not able to rule the kingdom, and that he had stewards (or administrators), who had lived in his father's days, and that they ruled his kingdom, and that his mother ruled instead of him, and that the stewards held her in subjection. Therefore he gathered together his soldiers and departed to rule over the country of Athor (Assyria). And when the men of the kingdom [of Athor (Assyria)] heard that there had come to reign over them a king who worshipped idols, they gathered together their soldiers and went out to fight [them]. And the servants of the house of Senakrem, and the servants of Marhamnam who guarded his grave, went out by themselves to fight, and when they fought the King of the Chaldeans conquered them and they fled before him. And the Chaldeans captured the city, and seized the young king and killed him, and his mother also. Than all the men of the kingdom submitted to him, and he reigned over them. And after a few days he gathered together all the men of the country of Athor (Assyria), and he questioned them concerning

their Faith, and they said unto him, "We are Christians." And he commanded them to worship idols, and all the people abandoned their Faith and worshipped idols. And the servants of Saint Marhamnam and the servants of his father came, and they said boldly, "We are Christians, and the servants of Christians, and guardians of the tomb of Saint Marhamnam, a work which hath been committed to us, and we will not deny the Faith which our Lord taught us." And the king was wroth, and he commanded his soldiers to slay them all with the sword, and they slew them, and they were in number one hundred and seventy thousand, and were called the "Companions of Marhamnam".

And on this day also died Abba Gabra Krestos, the sixty-sixth Archbishop of Alexandria. In his days very many signs and wonders [took place]. And behold, he heard concerning a certain church which was built in the name of our holy Lady the Virgin Maryam, in the country of 'Andal, and that there was a withered olive tree beyond the doors thereof. And it was said that on the day of the festival of our holy Lady the Virgin Maryam, this tree used to put forth leaves, and bear fruit, and that when the festival was ended the tree returned to its former withered state. And because of this Abba Gabra Krestos the archbishop lifted up his eyes to God, and prayed to Him to explain this miracle to him. And that night the angel of the Lord caught him up and brought him to that church, and he saw that withered tree, and after it had put forth leaves and borne fruit it returned to its former state forthwith; and he told the people what had taken place and they doubted it. And after a few days came the governor of Andalusia, a man whose name was John, and the holy father, the archbishop Abba Krestos, asked him before all the priest and people, saying, "Is it true according to what I have heard, that there is a withered olive tree by the doors of the church of our holy Lady, the Virgin Maryam, this tree puts forth leaves and bears fruit?" And the governor listened and said unto him, "It is true, my father, for I have been there on the day of the festival of our holy Lady the Virgin Maryam, and I have seen its withered state with mine own eyes. And as soon as the sun rose on the day of the festival of our Lady Mary that tree burst into leaf, and blossomed, and bore fruit, and the olives which it produced up to midday were so many that they could not be counted. And straightway the steward of the church went out and took of the fruit, and made olive oil there from, and filled the lamps of the church therewith. And the people prayed and finished the office of the Eucharist, and partook of the Holy Mysteries and departed to their districts. And after this the steward of the church and the priests went out and gathered all the fruit on the tree, and afterwards the people took some of the fruit as a 'blessing'. And the steward and the priests made the olives into oil, and there was sufficient to supply the lamps of the church and for their own consumption until the end of the year. And that same day the tree withered and its leaves dropped off." And when the people heard this they marveled at the miracle exceedingly, and they glorified God and gave thanks to our holy Lady the Virgin Maryam. And in the days of this father a certain man whose name was Cyril went to the country of Ethiopia, and made pretence to be a bishop. And he sent much money to the King of Egypt, saying, "Command thou the Archbishop, Abba Gabra Krestos, to send a messenger to appoint me bishop whilst I am in my country Ethiopia, and each year I will send thee much gold as a present." And the King of Egypt summoned Abba Gabra Krestos to him, and he said unto him, "Send a man on thy behalf to the country of Ethiopia to appoint Cyril bishop." And the archbishop answered and said unto him, "This is undesirable, unless he cometh here." And the king said unto him, "Do as I have commanded thee," and the archbishop said unto him, "Thy will shall be done." And the archbishop went forth from the king sorrowfully, and he grieved exceedingly about the matter, and he gathered together all the bishops and told them what the king had said unto

him; and when they heard it they were exceedingly sorry. And the archbishop prayed and entreated God to deliver him from brotherhood with Cyril, the Liar. And Cyril took much money and fled from the country of Ethiopia and came to the country of Dahluka, and the King of Dahluka seized him and took away all [his money], and bound him in fetters and sent him to King of Egypt, who shut him up in prison for seven months and after this period cut off his head with the sword. Thus Cyril died an evil death, and God accepted the prayer of this father. And Abba Gabra Krestos sat upon the throne of Mark the Evangelist thirty years, and he pleased God and died in peace. Salutation to Gabra Krestos.

And on this day also Abba Ammonius, the Glorious, Bishop of the city of ‘Asna (‘Esna), became a martyr. And when Arianus [the governor] came to the city of ‘Asna (‘Esna) he found all the men of the city gathered together to Abba Ammonius and learning the word of the Faith; and straightway he killed them all. And he seized Abba Ammonius, and bound him, and took him to the city of ‘Asna (‘Esna), and he pressed him strongly to offer incense of the gods, and to worship them. And Ammonius said unto him, “It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. I take no pleasure in your vain and silly fables, and I will not hearken to your words, and I will not look upon your unclean gods, and I will not walk in your ruined temple, and I will neither touch your stinking incense nor your foul offerings.” And when Arianus the governor saw that the mind of the saint would neither abandon [his belief] nor change, he commanded his soldiers to burn him alive. And Abba Ammonius asked the soldiers to wait a little whilst he prayed. And he stood up with his hands and feet bound, and he prayed the prayer of the Gospel, and he blessed his city and the men thereof, and all the people who believed on Christ. And he prayed for Arianus the governor, and prophesied that he would become a martyr, and he prayed also for the release of his soul; and when he had finished his prayer they threw him into the mouth of the fire, and he finished his good contest. When the fire was extinguished they found his pure body untouched, and they swathed it for burial in costly cloths, and they buried him on the west side of the city of ‘Ensna, in the fortress which Queen ‘Akalu-ubaters (Cleopatra), the daughter of Ptolemy, had built, and mighty deeds and miracles innumerable were wrought through him there. Salutation to Ammonius.

And on this day also died the daughter of the Emperor of Rome, whose name was Nasahit, according to what James, Bishop of Wasim, saith concerning her: “And it came to pass one day whilst I was sitting in the church of our holy Lady, the Virgin Maryam, the God-bearer, that I heard a monk knocking at the door of the monastery, and I rose up to see who he was. And I saw that he had on an old cloak, and that his body was dried up; and his face was muffled up and covered over. And I said unto him, ‘Whence comest thou, and whither goest thou?’ And he said unto me, ‘I have come from the monastery of Abba Macarius and I wish to pass this night in this monastery, so that I may receive the Offering’; now it was one day from the Sabbath. And I said unto him, ‘I cannot open the doors to thee unless thou wilt show me thy face.’ And he said unto me, ‘Seek not the sight of my face, for my face is detestable like my sins, and whosoever sees my face shall see at the same time all my evil works’; and because I refused to [admit] him he wanted to go back into the desert. And then I thought within myself that he might be hungry, or thirsty, and for this reason I opened the doors to him, and I brought him into my abode; and I brought him food, but he refused it, and he said unto me, ‘I will not eat before to-morrow, after the Offering.’ Then he went into the church, and he stood up in a dark place, and I

heard a sound, as it were the sound of angels, repeating the Psalms; and the brethren who were there marveled. And in the morning the monk sat down on his feet, and did not want to say anything. And we drew nigh unto him that we might ask him to pray for us, and he said unto us, 'How can I possibly pray for you seeing that I am blackened of face and [am laden] with many transgressions?' And when we offered up the Offering he stood up upon his feet, and began to recite the Gospel of John, and he drew back his cowl from his face, and it was impossible to look upon him by reason of the great light, which was upon it. And after we had received the Offering, he received, [and we thought that he must be one of] the children of the emperor. And we brought him food, but he would not take it, and he exhorted us to turn away from the lust for women whereby Satan leads monks astray. And there was there a certain good elder monk who was a Roman by birth, and he said unto me, 'O my father James, this is a woman, and a daughter of emperors, and therefore she hides her face so that we may not recognize her.' Then I went to her to adjure her in the Name of Christ not to hide her history from us, and straightway I lost her and could not find her. Five months later there arrived many men, who had been sent by the emperor to search for her, and they told us her history, and how she had escaped by night from Rome, and how they had been searching for her for twelve years and had not found her. And then by the Will of God certain pilgrims told us that she had died on this day [of the month Takhshash]." Salutation to princess Nasahit. Salutation to the light, which illumined the darkness. Salutation to the Light, which was before the world.

Salutation to Arianus the priest, and to 'Arkisos, his God-fearing brother, the sons of Gregory. [This salutation is wanting in the Bodleian MS.]

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 15
(December 24)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Gregory, Archbishop of Armenia, who became a martyr, without the shedding of his blood. Tiridates, the King of Armenia, as we have already said, tortured this saint severely because he would not worship his idols, and after he had tortured him he cast him into a dry pit where he remained for fifteen years; and God was with him. And God caused a certain old woman to bring him food every [week], and no one knew how he lived. And the emperor having slain the virgins of 'Arsima, and herself also, because he wished to marry her, the bodies of the virgins were cast out on the hills. And when seventy days had passed since they died, the emperor sorrowed for what he had done to them, and more especially for what he had done to 'Arsima. Then his friends asked him and said unto him, "Mount thy horse and go forth into the desert and hunt the wild animals, and so remove sorrow from thy heart." And having mounted his horse, he went out into the desert with all his soldiers, and at that same moment Satan mounted the horse and cast the emperor from it; and the king bit his own body, and the bodies of his attendants. And God changed his appearance and he became like unto the wild boar of the desert, and he continued to go round about in the desert, and he bit everyone he met. And thus also was it with the men of his palace, for Satan mounted upon their horses and there was great

dismay and outcry in the palace. All this took place because of the [slaughter of the] holy virgins and of those who were with them. And the sister of the king saw a vision in the night and it seemed as if a man said unto her, "If thou dost not bring up Saint Gregory from the pit, ye shall never have relief, and never be healed of your sickness." And she told this to every man in the royal palace, and they were in a state of dismay because of this, and they trembled because they thought that he was already dead in the pit. Then they rose up straightway and went to the pit, and they let down a rope into the pit to see if he was still alive, and they cried out to him to hang on to the rope which they had thrown to him. And he seized the rope, which they had thrown down to him, and grasped it tightly with his hands, and straightway they pulled him up, and lifted him up out of the pit; and they washed him, and arrayed him in new apparel and they mounted him on a mule, and brought him into the royal palace. And Gregory asked them questions concerning the bodies of the holy virgins, and they guided him and brought him to the place where the virgins were, and he found that they had been preserved from the wild beasts of the desert and fowl of the heavens. And he commanded [the king's servants] to build for them a beautiful tomb, which should be worthy of them, and he laid them therein with great honor. Then the people asked him to heal the king, and to drive out from him the Satan of which he was possessed. And the saint had the king brought, and he said unto him, "Wilt thou turn from thy evil works?" And the king made a sign of consent with his head. And the saint prayed over him, and he cast out the Satan from him, and his heart (i.e. senses) returned, and his appearance became what it had been originally; but God allowed some traces of the claws of the wild boar to remain in the nails of his hands and feet, so that he should not become haughty again, and he was submissive and humble. And the saint also healed all the men of the royal palace, and cast out Satans from them. And then he commanded them to gather together all the men of Armenia, and he gave them a Canon, and commanded them to fast every eighth day; and they did as he commanded them. And he continued to exhort them, and to teach them the way of God, and concerning the Incarnation of our Lord Jesus Christ. And they all hearkened unto him, small and great, and this is the origin of the belief of the Armenians in Christ. And they asked Saint Gregory to baptized them with Christian baptism, and he said unto them, "It is not seemly for me to do this, for I am not a priest." And they sent messengers to the country of Lunya, and they wrote letters to the Emperor Honorius, and informed him that they had turned to God, and asked him to appoint Gregory their Archbishop; and they asked the Archbishop of Rome also, who was in those days Saint Lawendeyos. And with their letters they sent many gifts for the Emperor Honorius, and Saint Gregory also was with them. And their messengers came to the emperor and to the archbishop, and they read their letters to the emperor and to the archbishop, and the emperor and the archbishop rejoiced because the men of Armenia had turned to God, and they appointed Gregory Archbishop in the country of Caesarea, and they sent him back with great honor to Tiridates, and King of Armenia. And when Saint Gregory arrived in the country of Armenia the people rejoiced with a very great joy because of his coming to them. Then he built them a beautiful church in the name of our Lady Mary, and corrected the Faith of all their churches. And then the blessed Gregory finished his course nobly, and he died in peace. Salutation to Gregory who lived in a pit for three (sic) years, and suffered torture through the cold of the night, and the heat of the day.

And on this day also died Saint Luke of the pillar. Salutation to him who fought the spiritual fights in iron fetters, and slew Mastema (i.e. Satan), and who fated six days in each week.

And on this day also Yemsah became a martyr. Salutation to Abba Yemsah.

And on this day also became holy martyrs Herwag, Ananias, Kazi from the city of Akhmim; and Sansaradin and ‘Awganyos (Eugenius) from the city of Gawer; and on this day Miriam, the sister of Aaron, is commemorated. [This paragraph is given under Day XVI in the Bodleian MS.]

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 16
(December 25)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Gideon, one of the judges of Israel. This just man Gideon was of the tribe of Menasseh and his father’s name was Joas; and the angel of the Lord appeared and helped him, and strengthened him, and made him judge over the children of Israel. And he commanded him to destroy the altar of idols, and to build an altar to God, and to offer up burnt offerings upon it; and Gideon burnt with fire the wooden idols, which were broken in pieces, and he did as the Lord commanded. And God also commanded him to make war upon the men of Midian, and he asked God to show him a sign, so that his heart might be strengthened thereby. And this was the sign: [He said] “Let me lay the carded woolly fleece of a sheep among the grass of the field; if the fleece be wetted by the dew and the grass of the field is not wetted, then shall I know that Thou art with me.” And he laid the fleece among the grass, and it was wetted, but the grass was not wetted. And on the following day he said, “O my Lord, behold I will lay the fleece among the grass again; if the grass be wetted and the ground, and the fleece is not wetted, then I shall know that Thou art with me and that Thou wilt fight for me.” And he did this on the following day, and it happened even as he wished. Then his heart waxed strong, and the spirit of power descended upon him from God, and he blew a horn and all the children of Israel gathered together to him. And God said unto him, “The people are too many, for when they conquer their enemies they will say that they themselves have conquered them by their own power. But let a herald go round about among them and say, ‘If there be anyone here who is timid or afraid, let him depart’”; and when the herald had been among these there turned back twenty-two thousand of the children of Israel. And then God said unto Gideon, “Even now those who are left are too many. Send them to the water and command them to drink water, and he who drinks water with his tongue like a dog, take all these, and set them apart from those who remain.” And straightway Gideon took them to the river, and they drank water as God commanded, and the number of those who drank water with their tongues like dogs were three hundred men. And God said unto him, “With these I will deliver thee, and I will give the men of Midian into thy hand.” And that night they blew trumpets among them, and they said, “The army of God and of Gideon.” And when the men of Midian heard the sound of the trumpets, God set fear in their hearts, and they were terrified and took to flight. And each man killed his neighbor next to him, and they slew their princes Oreb and Zeeb, and they slew two of their kings Zebhel and Zalmunna, and they slew of the men of Midian one hundred thousand, and twenty thousand horsemen; and the children of Israel rejoiced that day. And they said unto

Gideon, "Be thou king over us, and thy children after thee." And he answered and said unto them with lowliness of heart, "Neither am I worthy to be king nor are my children worthy to be kings over you, but it is God Who shall rule over you [as] king. But let each one of you give me the torque of gold which is on the head of every camel which ye have carried off as spoil"; and they brought them to him. And the amount of gold and silver which they gave him was one hundred thousand seven hundred dinars, besides the ornaments of the women, and the rich trappings which were on the camels. And Gideon, the just, continued to rule the children of Israel for forty years, and God was with him in all his work; and then he died in peace and was buried in the grave of his father.

Salutation to Gideon, the mighty man. By the miracle of the wetted fleece mentioned above is made manifest the Birth of Christ of Mary.

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 17
(December 26)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day took place the translation of the body of Saint Luke of the pillar, who came from the country of Persia. He was the captain of one hundred soldiers, but he gave up his appointment, and assumed the garb of the monastic life, and took up his abode in one of the monasteries of the country of the East; and he dwelt therein many days. And when he had finished his ascetic training and his spiritual fight showed his excellences, he was made a priest in that monastery. And at the time of his appointment he dressed himself in iron, and he wore this dress as long as he dwelt in that monastery; and he devoted himself to fasting, and from that day he fasted seven days and seven nights at a time. On the Seventh Day he consecrated the Offering, and partook of the Holy Mysteries, and then he ate a small bread cake and some herbs. After this he went up on the top of a pillar, and stood thereon for three years, and he heard the voice of an angel calling him by name, and commanding him to get down from the pillar. And the angel showed him a cross of light, and Luke descended and followed the voice, which he heard. And the cross (of light) guided him until it brought him to a certain monastery, and he dwelt therein many days, and all the men came to him and were comforted by his doctrine. Then he became a devotee of silence, and he put a stone in his mouth so that he might not talk at all with any man. Then God commanded him to go to the borders of the city of Constantinople, and he went to a certain village which was near it, and he went up on the top of a pillar, and he dwelt thereon for five and forty years and fought a great spiritual fight. And God gave him the gift of prophecy, and he performed signs and wonders, and he healed all the sick folk who came to him. And God willing that he should leave the toil of this world, Luke died on the fifteenth day of the month of Takhshash; and he who ministered unto him went and told the archbishop and the priests concerning his death. And the archbishop and the priests rose up, and carrying crosses and censers they came to his abode, and they prayed over him, and they took him up and carried him to the city of Constantinople, three days after he died. And they brought him thither on the seventeenth day of the month of Takhshash, and laid him in the sanctuary, and they finished the prayer for the third hour

over his holy body; and all those who were gathered together were blessed by him. Then they put him in a sarcophagus wherein were the bodies of the saints who were his predecessors, and God made manifest from his body many signs and wonders, and [many derived] very great benefit there from, and it healed all the sick who came to it in faith. Salutation to Luke, the pillar-saint.

And on this day also are commemorated the holy martyrs ‘Eusoryays (Aularianus), and ‘Euthyos, and Suryan, and Mark, and Bartelel, and Nathaniel, the monk and toiler in the ascetic life.

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 18
(December 27)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is commemorated Abba Salama, the revealer of the light, for he was the light of Ethiopia; and behold the story of his strife is written in the section for the twenty-seventh day of the month Hamle. Salutation to Abba Salama.

And on this day also took place the translation of the body of the great Saint Titus, the Apostle, the disciple of Paul the Apostle. Constantine the Just, the great emperor of emperors, translated the body from ‘Akrates (Crete) to the city of Constantinople. When by the Will of God, Constantine reigned, he took very careful thought for the churches and the works thereof, and he beautified with fine decorations all the churches, which were in his kingdom, and especially those in the city of Constantinople, for, that was the seat of his sovereignty. And he inspected every work, and he wished [the builders] to beautify them with every kind of decoration, and with pearl-stone (mother-of-pearl), and costly stones; and he also made them glorious with spiritual stones and celestial gems. And the bodies of the apostles were gathered together to him, and such of the bodies of the honorable martyrs as he could find. And when he heard that the body of Saint Titus the apostle was in the city of ‘Akrates (Crete) he sent the chief priests, and with them much money, and they took the body of Saint Titus with great honor, and brought it to the city of Constantinople. And he built a beautiful church, and he placed the body in a coffer of very precious stone, and laid it in the church. And God made manifest many exceedingly great signs and miracles through it. And as they were carrying Saint Titus to bring him into the sanctuary, the end of the stone coffer dropped upon the foot of one of its carriers, and crushed it, and the bones thereof. And that man took some of the oil of the lamp which was hanging before the picture of Saint Titus in faith, and he smeared his foot therewith and tied it up, crying out by reason of the pain as he did so; and as he could not walk home to his house, he passed the night by the side of the coffer containing the saint. And on the following day he unbandaged his foot to look at it, and to apply the means of healing to it, and he found that it was sound and well like the other, and there was no pain in it whatsoever, and he found on it only traces of the marks of blood; and all those who saw this miracle marveled exceedingly, and they glorified God. And the man rose up and washed away the blood, and he walked about as usual without any pain, and he glorified God. And the miracles of

this holy Apostle Titus were many. Salutation to the translation of the body of Titus the disciple of Paul.

And on this day also died Arkila, and Philemon, the priest and anchorite who became a martyr. Salutation to Arkila, and Philemon.

And on this day also are commemorated Farkayon, and Silikion, and Galinicus, and ‘Eunas, and their companion who were martyred; and the translation of the bodies of ‘Arsis, and Dacia, and Dimon; [‘Arsis, Dacia and Dimon are not mentioned in the Bodleian MS.] and the translation of the body of Thomas the Apostle. And countless signs appeared through his body, and they built a beautiful church for him on the river, and they laid the body of the saint therein.

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 19
(December 28)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the honorable father, Abba John, Bishop of the city of Burles. This holy man was a member of a priestly family, and his parents were people of high rank, and they gave of their goods to the poor and needy. When his parents died he took the money which they had left him and he built therewith a church, and he also built a guest house wherein pilgrims and sick folk gathered together; and he himself ministered unto them, and brought to them whatsoever they wanted. And at that time there came to him a certain monk, and he saw what he was doing, and this monk praised the ascetic life to him and made manifest to him the honor thereof; and after that monk had departed, he gave all his goods to the poor, and he went into the desert of Scete in the days of Abba Daniel, Abbot of the desert of Scete, and he became a monk with him and fought a great fight. And then he dwelt alone in his cell, and the Satans envied him because of his good fight, and they beat him very severely, and finally he was obliged to lie prostrate for many days because of the beatings wherewith the Satans beat him. After this our Lord Christ healed him, and he became strong in His power and overcame the Satans and, after this, by the Will of God, he was made Bishop of the city of Burles; now in his days there was much dissension (or schism) in the cities. And he toiled with great labor to pluck out the tares from among the wheat, and he turned many people from their schism and brought them into the True Faith. And in those days there was a certain monk from Upper Egypt, who talked much, and he used to say, “Michael revealeth it to me”; and he led astray many men. And when the saint knew that his work was evil, and that he was of Satan, he commanded [his servants] to seize him and to beat him; and when they had beaten him the man confessed his error, and they removed him from the city. And there was another [monk] who used to say, “Anthony the prophet appeared unto me and told me many mysteries”; and very many men followed him. And the saint took that man, and put an end to his teaching, and he destroyed and tore in pieces all the books whereby he introduced schisms into the church. And every time when John went up into the sanctuary to consecrate the Offering, his face used to become like fire, and his body like fire, and he seemed to be like one who was

issuing from a fiery furnace. And when he began to recite the Liturgy tears used to roll down his face like rain, for he could see clearly the hosts of the angels on the altar; and again [he saw them] when he said, "Holy" thrice. And when he laid his fingers upon the cup to sign the Offering with the Cross, at the moment of breaking the bread he would find that it was like burning fire. And in his days there were evil men and heretics, whom Satan led into error, who offered up the Offering twice a day, after they had eaten; and he anathematized them and excommunicated them so that [men] might not do this evil thing. And when they would not hearken to his voice, he prayed to God concerning them, and his petition was accepted, and God sent down fire from heaven and consumed their leader; and when those who remained saw this they feared exceedingly and entered the True Faith. And then God wished to give John rest from the labor of this fleeting world, and He sent unto him the Saints Abba Anthony and Abba Macarius to inform him of the time of his death. Then John gathered together the people and commanded them to love each other, and to be strong in the True Faith, and then he lay down upon his bed and died in peace. Salutation to John who at the time of the Eucharist found the cup red-hot.

And on this day also [the Babylonians] threw Ananias, Azarias, and Misael into the furnace.

And on this day also is celebrated the great Festival of the Annunciation of Gabriel the angel [to our Lady Mary].

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 20
(December 29)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the honorable father, Abba John, Bishop of the city of Burles. This holy man was a member of a priestly family, and his parents were people of high rank, and they gave of their goods to the poor and needy. When his parents died he took the money which they had left him and he built therewith a church, and he also built a guest house wherein pilgrims and sick folk gathered together; and he himself ministered unto them, and brought to them whatsoever they wanted. And at that time there came to him a certain monk, and he saw what he was doing, and this monk praised the ascetic life to him and made manifest to him the honor thereof; and after that monk had departed, he gave all his goods to the poor, and he went into the desert of Scete in the days of Abba Daniel, Abbot of the desert of Scete, and he became a monk with him and fought a great fight. And then he dwelt alone in his cell, and the Satans envied him because of his good fight, and they beat him very severely, and finally he was obliged to lie prostrate for many days because of the beatings wherewith the Satans beat him. After this our Lord Christ healed him, and he became strong in His power and overcame the Satans and, after this, by the Will of God, he was made Bishop of the city of Burles; now in his days there was much dissension (or schism) in the cities. And he toiled with great labor to pluck out the tares from among the wheat, and he turned many people from their schism and brought them into the True Faith. And in those days there was a certain monk from Upper Egypt, who talked much,

and he used to say, "Michael revealeth it to me"; and he led astray many men. And when the saint knew that his work was evil, and that he was of Satan, he commanded [his servants] to seize him and to beat him; and when they had beaten him the man confessed his error, and they removed him from the city. And there was another [monk] who used to say, "Anthony the prophet appeared unto me and told me many mysteries"; and very many men followed him. And the saint took that man, and put an end to his teaching, and he destroyed and tore in pieces all the books whereby he introduced schisms into the church. And every time when John went up into the sanctuary to consecrate the Offering, his face used to become like fire, and his body like fire, and he seemed to be like one who was issuing from a fiery furnace. And when he began to recite the Liturgy tears used to roll down his face like rain, for he could see clearly the hosts of the angels on the altar; and again [he saw them] when he said, "Holy" thrice. And when he laid his fingers upon the cup to sign the Offering with the Cross, at the moment of breaking the bread he would find that it was like burning fire. And in his days there were evil men and heretics, whom Satan led into error, who offered up the Offering twice a day, after they had eaten; and he anathematized them and excommunicated them so that [men] might not do this evil thing. And when they would not hearken to his voice, he prayed to God concerning them, and his petition was accepted, and God sent down fire from heaven and consumed their leader; and when those who remained saw this they feared exceedingly and entered the True Faith. And then God wished to give John rest from the labor of this fleeting world, and He sent unto him the Saints Abba Anthony and Abba Macarius to inform him of the time of his death. Then John gathered together the people and commanded them to love each other, and to be strong in the True Faith, and then he lay down upon his bed and died in peace. Salutation to John who at the time of the Eucharist found the cup red-hot.

And on this day also [the Babylonians] threw Ananias, Azarias, and Misael into the furnace.

And on this day also is celebrated the great Festival of the Annunciation of Gabriel the angel [to our Lady Mary].

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 21
(December 30)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated a commemorative festival of our holy Lady the Virgin Maryam, the God-bearer. Salutation to Maryam, who found seed without drinking the dew, and without drinking from the fountain, and who appeared unto Isaac from out of her icon.

And on this day became a martyr the holy apostle and great prophet Barnabas, which name, being interpreted, means "son of consolation." This blessed and holy man was from the country of Cyprus, and was of the tribe of Levi, and his original name was Joseph. And the Lord chose him to be of the number of the Seventy-two disciples, whom He sent out to preach before His Passion, and He called his name Barnabas. Then the Holy Spirit Paraclete descended upon him when he was in the chamber of Zion with the Apostles, and

he preached the Name of our Lord Jesus Christ. And he owned a garden, and he sold it and brought the price thereof and gave it to the Apostles. And when Paul the Apostle believed, and our Lord Christ was mingling with the Apostles, and many of them did [not] believe that Paul was a disciple of Christ, this Barnabas came to the Apostles and brought Paul unto them. And he became a witness to them on his behalf that Paul was a disciple of our Lord Christ, and he told them how our Lord Christ had appeared unto him and talked with him. And Barnabas went with Paul to many cities, and they preached in the Name of our Lord Christ. And the Holy Spirit said unto the Apostles, "Separate ye for Me Barnabas and Saul for the work." And when they came into the city of Lystra and preached, and Paul healed the paralytic who was therein, this Barnabas was with him. And when the men of the city wished to offer sacrifices to them, and called them "gods," they would not accept the honoring of me, but they rent their garments and confessed that they were men even as they were. And after Barnabas had gone with Paul to many cities, he separated from him, and he took Mark with him to Cyprus, and they preached there, and converted very many of the men thereof to the True Faith of Christ, and baptized them with Christian baptism. And the Jews of the country of Cyprus became envious of him, and they made accusations against him before the governor, and before those who were in authority. And they seized him and gave him a severe and painful beating, and then they stoned him with stones, and then they dragged his body out from under the stones, and they burnt him with fire and he finished his martyrdom. And the Apostle Mark the evangelist was with him, and God kept him and preserved him to preach in the city of Alexandria and in all the regions round about it. And they took out [the body] of Saint Barnabas from the fire, and he was whole and uninjured, and the fire had not touched him at all, and they carried him out, and swathed him in costly cloths, and laid him in a cave outside the city of Cyprus. Salutation to Barnabas and salutation to Mark. Salutation to our Shepherd like Whom there never hath been any and never shall be any.

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 22
(December 31)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated the festival of the glorious angel, Gabriel the Archangel, who made the Annunciation [to our Lady Mary]. And on this day is celebrated the building of the church in the city of Danah, wherein the angel showed forth his miracles, and also the dedication thereof; and of what took place Archelaus, bishop of this city is witness. It was this glorious angel who was sent by God to the holy Virgin Mary, and he was by far the most glorious of all the angels, and most to be trusted to make the Annunciation to her. When he came unto the Virgin he said unto her, "Peace be unto thee! Rejoice, O thou who art full of grace! The Lord is with thee." And it was Gabriel who announced the glad tidings of the birth of his son John to Zachariah; exceedingly great honor do they pay to this angel Gabriel, and great is the honor of him that is chosen as an announcer of glad tidings. And it is meet for us now to gather together at this great and holy festival in the True Faith, and let us put away hatred, and make peace among ourselves, and agree with our neighbor, and love each other, and let us crucify our minds (or thoughts) with God the Merciful, so that He may look upon us and have compassion upon us. And with all our hearts let us make supplication to this glorious angel Gabriel, and his companion Michael,

who are glorious and exalted in their offices to pray to God on our behalf that He may deliver us and protect us against the nets of Satan; for without the help of God and the intercession of His chosen ones we can in no wise be saved. Now the meaning of the name Gabriel is "God and man," and it was Gabriel who made the announcement [to the shepherds], and said, "This day is born unto you a Savior, Who is Christ God." Salutation to thy house in the city of Danoh (sic), O Gabriel, which Archelaus, bishop of the city, consecrated.

Salutation to Dekesius, Bishop of Telteya, to whom Mary gave heavenly apparel, because he wrote the account of the miracle of her Annunciation.

And on this day died the holy father Abba Anastasius, the thirty-sixth Archbishop of the city of Alexandria. This holy man was the son of a nobleman of the city of Alexandria, and he was a judge in the royal palace; he was next made a priest of the Alexandrian Church, and by the Will of God he was appointed archbishop. And having been appointed this father took thought for the churches, and he built several churches, and he set in them places for the bishops and priests. And he took many churches from the Melchites, now he knew not their number, and some churches of the Jacobites, because he was held in honor among them for his learning, and faith, and virtues; and he converted many of them to the True Faith. In those days the Emperor Constantine died, and he was succeeded by another emperor whose faith was corrupt. And one of the evil men sent a letter, and made an accusation against this holy father to him, saying, "When Anastasius, Archbishop of the Jacobites, goeth through the church, the people anathematize the emperor and his faith, and this father Anastasius (Antonius?) doeth nothing in the matter." When the emperor had read the letter of this evil man, he was exceedingly angry, and he sent to the governor of Alexandria and commanded him to take from this holy father Anastasius the church of Saints Cosmas and Damianus, and all his possessions, and to give them to Eusegnius, Archbishop of Rome. And this father sorrowed greatly by reason of this, but God, Who searches hearts, comforted him, and destroyed Peter the heretic, Archbishop of Antioch, and He appointed to succeed him a righteous and learned monk whose name was Atesius. And this father sent to him an epistle concerning the True Faith, and he rejoiced at its coming to him, and he gathered together the bishops and the priests and read this epistle before them, and they rejoiced therein, and they marveled at the words which were written there, and at the knowledge of the writer. And Athenasius, Archbishop of the city of Antioch, rose up, and taking with him bishops, and priests, and deacons, he came to the city of Alexandria. And this father Anastasius went out and met Abba Athanasius, now he had with him bishops, and priests, and deacons and monks, and the chief of the Jews, and then Abba Athanasius said, "O my beloved ones, it is meet that we should take up the harp of David, the prophet, and sing the words of the Psalm, 'Compassion and truth have met together, righteousness and peace have kissed each other'. Athanasius and Anastasius have embraced each other, righteousness hath appeared in the land of Egypt, and truth hath sprung up out of the East. Egypt and Syria have become one Faith, and the cities of Alexandria and Antioch one church, and there is one virgin to one holy man, our Lord Christ, the Only Son, the Word of God the Father." And Saint Athanasius lived with Saint Anastasius in the same monastery for a period of thirty days, and they taught each other, and discussed together, and searched out the roots of the Faith; and then Abba Athanasius returned in peace to this own country. And the country of Alexandria and the country of Antioch were at one in one True Faith. And this father Anastasius taught his flock things, which were profitable for their souls from the Book of Life. And because of the greatness

of his wisdom, and his knowledge, he used to put at the beginning of each of his writings and letters each year one letter of the alphabet; thus at the beginning of all his writings and letters written during the first year he wrote the letter A, and at the beginning of all those written during the second year the letter B, and at the beginning of all those written during the third year the letter '? ' and so on to the end of the alphabet. [Oriental 667 says that he wrote 12,000 letters during the twelve years in which he held office.] And when the fast of the Birth of Christ came he became a little sick, and died in peace in the thirty-first (sic) year of the Holy Martyrs (A.D. 315?). Salutation to Anastasius.

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 23
(January 01)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the saint and fighter Abba Timothy, the desert monk. This holy man had God-loving parents who brought him up piously, and taught him the doctrine of the Church; and he wished to adopt the garb of the monastic life, and he went forth from his father and dwelt in a monastery and became a monk therein. And he determined in his mind to live by himself in a place near the monastery, so that he might receive pilgrims and poor people, and feed them. And he went forth from the monastery and built himself a house near it, and he dwelt therein for a period of five years; and he fought the spiritual fight and worked with his hands and lived by the labor thereof. And the Enemy of good laid a plot against him, and he brought to him a certain widow to buy from him the work of his hands. And because of this business her coming to him was frequent, and sinful love sprang up between them, and they sat together at the time of eating their meals. Then the monk burned with the fever of fornication, and they fell into sin, and they continued to do the work of sin for seven months. But God neither abandoned them, nor cast them away, neither the woman nor Saint Timothy, but He made them to remember the time of death, and that they would have to stand before the King of kings, our Lord Jesus Christ, on that fearful and terrible day. And straightway Abba Timothy began to reproach himself and to revile himself, and he rose up from that place and came into the desert, and God the Most High guided him to a little oasis in the desert, wherein there were a tree and a spring of sweet running water. And he went into it and found a date palm there, and he dwelt in that place for many days. And then Satan became jealous of him because he had saved himself, and he brought upon him a serious disease in his belly, and by reason of the intensity of his pain he had fallen face downwards on the earth. And as he lay bowed there he prayed, and he said unto his soul, "This pain is the fruit of the sin which thou hast committed, O soul. Thou must endure the tribulation of this pain in order to become healed of thy sickness"; and he continued to suffer the pain for four years. And after this God looked upon him, and he sent to him an angel who rubbed the belly of Timothy with his hand, and he was healed of the pain which was in his belly. And then the angel made a slit in his side with his fingers [and took out his liver] and cleaned it and restored it to its place in his bowels, and he fastened it to his body and Timothy recovered and became as he was before his sickness. And the angel said unto him, "Behold thou art sound; take good heed not to offend a second time lest worse befall thee." He lived in the desert fighting the fight and

was a strict ascetic for forty years, and before this he lived in a monastery seventeen years, and he also lived in a cave for ten years. And during all the years wherein he dwelt in the desert he went naked and had no clothing, but God, the Most High, made his hair long, and it covered him before and behind. And by his strict asceticism, and strenuous fighting, and worship of God, grace came upon him in such an abundant measure that the wild beasts used to visit him, and lick the dust of his feet; and he pleased God and he died in peace wearing the crown of his fight. Salutation to Timothy.

And on this day also died David the Just, King and Prophet, and son of Jesse. This [saint] became king over Israel after Saul, the King, the son of Kish, of the tribe of Benjamin. And before he was king he followed a good course of life, and he fought the fight, and he performed righteousness and judgment more than any other king of Israel. And he was of the tribe of Judah from Bethlehem, and God chose him to be king over Israel. And God sent Samuel the prophet to anoint one of the sons of Jesse with the oil of sovereignty, so that he might be king over Israel. And Samuel the prophet chose the eldest son of Jesse, because he was goodly in appearance, and robust in body, but God did not choose him, and said unto him, "O Samuel, look not upon him that is of goodly appearance, and consider not the height of his stature, for I am not like men who look at the external goodly appearance; I try the heart and the reins, and I know the things that are secret." And after this Samuel chose David to reign over Israel, and God was with him in all his work. And by reason of his excessive innocence of heart and gentleness he found Saul his enemy on several occasions, and he did no evil whatsoever to him; and he allowed him to escape when Saul himself was wishing to kill David. One day Saul went forth seeking for David to kill him, and when the evening came Saul lay down and slept, and all his soldiers slept round about him. And David the prophet came to Saul whilst he was asleep, and he cut off the fringed hem of his garment to make Saul to know in secret that he (David) could have killed him, and boasted himself over him, but he did no harm to him whatsoever. And then David repented and was sorry that he had cut off the hem of Saul's tunic. And David found him a second time asleep, and he carried off his spear and the water-pot by his head, but did him no harm. And when his men said unto him, "Kill thine enemy Saul," David answered and said unto them, "Far be it from me to put out my hand against the anointed one of God." And when a man told him the story of the killing of Saul his enemy, he said unto him, "Who killed him?" And the man said unto him, "I killed him." And David's heart was exceedingly sad, and he rent his garments and said unto that men, "Is it true that thou didst kill him?" And the man said unto him, "Yea." And David killed that man who said, "I killed Saul." Now God gathered together in this prophet many virtues, and of them all the greatest was humility. And though he was king and prophet, and righteous, and perfect, he called himself a "dead dog," a "miserable wolf," a "worm," and a "beast," and with all this humility he was more glorious and exalted than all [other] kings. And God praised him in many passages of Scripture, saying, "I have found David, the son of Jesse, a man after My own heart, who will perform all I wish"; and God protected the children of Israel and Jerusalem with good protection for David's sake, both during his lifetime and after his death. And God honored David by the mouth of His prophet, and He set over the people kings from his seed, and He called David His son. And it is said in the Book of the Psalms that he was well known to be a shield against Satans, and was full of every kind of good work, and of every kind of glorious doctrine. And his complexion was pure red, like the pomegranate; he was of a medium stature; and he was exceedingly strong and powerful, for he was in the prime of youth, and God was his helper. And [once] when he was keeping his father's sheep there came to him a wolf, and a lion also came at the same

time to carry off some of his father's sheep, and he killed the wolf, and snatched sway the beard of the lion (I Sam. xvii, 34, 35). And when Saul was fighting against the Philistines, an alien people, there went forth Golyad (Goliath), the giant, who was six cubits and a span in height, and his whole body was covered with amour, and in his hand was a spear, the shaft of which was as thick as a weaver's beam, and the spear-head was of iron and the weight thereof was six hundred shekels. And the helmet upon his head and all the covering of him was of brass, and the weight of the iron covering which was on him was five thousand shekels. And his legs had coverings of brass on them, and he had as it were serpents between his shoulders and a covering of brass upon his breast; and an amour bearer went before him. And he stood up and cried out to the children of Israel and said unto them, "Why have ye come out to fight against us, and to do battle with us? Am I not the Philistine, and are ye not Hebrews of Saul? Choose out from you a man who shall come down to me. If he is able to fight against me and to slay me we will be [your] servants; and if I am able to slay him, ye shall be our servants, and shall minister unto us." And he spoke thus, and he continued to revile the people of Israel, and to boast himself over them for a space of forty days; and no one from among the armies of Israel dared to go forth to him. And when Saul heard his voice he was dismayed and was afraid of that Philistine. And in those days David came to visit his brethren, and when he saw that Philistine, and heard his voice, he became full of divine zeal forthwith, and he said unto Saul, "I will go and will slay this uncircumcised Philistine." And Saul said unto David, "Go, and God be with thee." And David took in his hand a sling, and he chose three stones from the brook and put them into his scrip, so that he might have them in addition to those in the sling, which was in his hand; and he went out against that Philistine. And when Golyad (Goliath), the Philistine, saw David, he scorned him, for he was a youth, and ruddy like the pomegranate flower, and his eyes were beautiful. And this Philistine said unto David, "Am I a dog that thou shouldst come out against me with a stick and with stones?" And David said unto him, "Yea, thou art worse than a dog"; and this Philistine cursed David by his gods. And he said unto him, "Come to me and I will give thy flesh to the dogs, and to the birds of heaven, and to the beasts of the earth." And David said unto him, "Thou comest out against me with sword and a spear, and I come against thee in the Name of the God of the armies which thou revilest this day, the armies of Israel, and I will take thee and kill thee, and I will cut off thy head with the sword, and I will give thy carcass, and the carcasses of thy followers, to the birds of the heavens and to the wild beasts of the earth, and all the earth shall know that God is with Israel, and all the army of Israel shall know that it is not by a sword and a spear that He delivereth, but that it is God Himself Who hath slain [thee]." And David put his hand into his scrip, and took a stone from there, and he slung it, and it smote the Philistine in his forehead, [and entered] his brain, and he fell down upon his face on the earth. And David ran and took his sword, and slew him, and cut off his head, and removed the reproach from the children of Israel. And all the days of the life of David were seventy years; he was thirty years old before he was anointed with the oil of sovereignty, and before he reigned over Israel, and he dwelt in his sovereignty forty years. He prophesied eleven hundred and twenty years before the Incarnation of our Lord Christ, and he died in peace and entered into the kingdom of heaven, and he was buried in the sepulcher of his fathers. Salutation to David, the servant of God.

And on this day also died Abba Samuel, and Abba Gabriel, and Abba Simon. This Abba Samuel became a monk and anchorite, and dwelt by the side of a city, the name of which was Kartamen. And there was there the funerary chest of a certain martyr whose name

was ‘Akrapos, and he used to invoke his blessing at the beginning and end of his prayer. And there was a certain governor whose name was Saliba, and he had a son called Simon who was sick with a fatal sickness, and he sent and fetched Abba Samuel to pray over his son; and he prayed and raised him up after he was dead. And that young man followed Abba Samuel, and became his disciple and a monk at the same time. One day that disciple went out taking with him a pot to draw water, and Satan broke it; and when he told Abba Samuel he gave him a wine-skin to fill with water, and the disciple used the skin for fetching water for ten years, and the water did not spill over from it. And they departed thence and went to another place where they built a little prayer house, and they dwelt [there]. And one [night] the angel of the Lord showed them in a dream where they were to build a church, and King ‘Anestos came and built them a large church, and five hundred cells for monks. And having become profitable, Abba Samuel labored exceedingly, and through excessive fighting in the spiritual fight, he departed to God Whom he loved, leaving his children in the hand of his son Simon; and the monks multiplied and became twelve thousand in number. In the days of this father there rose up a certain heretic who did not believe in the resurrection of the dead, and Abba Simon prayed over a dead man, and raised him up before him; and when the heretic would not turn his mind away from doubt, the saint prayed to God, and brought down fire from heaven and consumed him. And after this Abba Simon waxed old and died; and he died in peace and honor, and was buried in the sepulcher of his master, and Abba Gabriel was appointed abbot after him. He was humble and meek, and wore sackcloth and iron under his clothing, but he wore no sandals on his feet. In the winter time he never entered a house, and in the summer time he fasted from Saturday to Saturday, and he ate nothing except salt and bread; and he used to work signs and miracles. One day his disciples wished to bring a large stone into the monastery so that they might make yeast for the bread thereon, and they had no men to carry it, and when Abba Gabriel heard of it he cursed because there was no one left in the monastery to come and fetch the stone, and when the dead heard his voice they rose up to the number of ten thousand and thirty souls. And when Abba Gabriel saw them he said unto them, “It is not you whom I cursed, but the living,” and straightway they returned to their sepulchers. One day a certain man deposited some gold with a monk, and departed on a long journey, and when he came back he found that the monk was dead, and that he had not told his disciple about the gold; and he questioned the disciple about the gold, but he knew not where his master had put it. And Abba Gabriel went to the grave of the dead monk and asked him about the money, and he told him where he had put it, and the owner of the money having taken the money went away marveling. And he had a friend whose name was Salib, and he died without meeting him again. When Abba Gabriel heard of this, he went to his grave, and wept, and prayed and said, “In the Name of our Lord Jesus Christ rise up, and let us talk together,” and Salib rose up alive and lived for fourteen years [after]. And in the days of this father a great persecution came upon the churches and the Christians through the Roman emperors, and a countless number of people were slain; but after a few days Islam reigned, and the Christians were delivered from the persecution. And having fought the spiritual fight strenuously for twenty years Gabriel died in peace. Salutation to Samuel, and Simon, and Gabriel.

And on this day also are commemorated Macarius, and Antedrius (Andreas), and Philip, and Eiteltas (or ‘Ay-Taltas), and Cornelius, and Mercurius.

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 24
(January 02)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the righteous woman Esther (Aster), the daughter of the brother of Mardochaeus (Mordecai), the daughter of the brother of Jeremiah the prophet. And there was a man, a Jew, in the city of Sus, whose name was Aminadab, the son of Iyaeru, of the tribe of Benjamin, whom Nebuchadnezzar the king carried off into captivity; and he had a beautiful daughter whose name was Esther (Aster). When her father died she was brought up in the house of Mardochaeus (Mordecai) her father's brother. One day Arkaskesis (Ahasuerus) the king made ready a great feast, and gathered together with great pomp his governors, and the chief governor Hama (Haman), the Amalekite, who was the most honorable of all his officers. And having summoned Queen Vashti to his table, she refused to come, and sent back to him a message of derision; and because of this he was angry with her, and he remove her from her royal rank. Then the king ordered his officers to choose out for him one thousand women from all the cities of his kingdom, whereof of the number was one hundred and seven. And out of the thousand they chose one hundred, and out of the hundred ten, and out of the ten three, and of the three Esther (Aster) was found to excel them all by far in beauty and wisdom. And the king made her the queen and he loved her exceedingly; and Mardochaeus (Mordecai) continued to devote himself to the court of the king, and he was not under the authority of Hama (Haman). Esther (Aster) went in to the king in the twelfth month, in the month Hedar, in the seventh year of the king's reign, and she found very great favor before him. And Mardochaeus (Mordecai) having learned of a conspiracy between two of the king's messengers who wished to kill the king, came in to the king and told him secretly; and when the king enquired into the matter, and found out their guilt, he commanded [his soldiers] to kill them, and wrote down the good deed of Mardochaeus (Mordecai). Now Hama (Haman) hated Mardochaeus (Mordecai) and all the people of Israel, for he was an Amalekite, and he wished to destroy all the Jews, and to create a tumult in all the city. When Mardochaeus (Mordecai) knew what was happening, he rent his garments and put on sackcloth. And Esther (Aster) called a eunuch and sent him to obtain news of Mardochaeus (Mordecai), and to hear what had become of him. And Esther (Aster) made the man who had come to her [with news] from Mardochaeus (Mordecai), to go back, and she commanded him, saying, "Go and gather together the Jews who are in Susan and tell them to fast and eat not, and I and my maidens will fast." And one night God drove slumber away from the king, and he made them fetch the Book of the Prophets to read, and he read the praise of Mardochaeus (Mordecai). And he commanded Hama (Haman) to pay honor to Mardochaeus (Mordecai). And he commanded Hama (Haman) to make the king's sons to array him in purple, and to set him upon a horse, and to make a herald to go before him and proclaim that he was the friend of the king. And for this reason Hama (Haman) was jealous of Mardochaeus (Mordecai), and he prepared for him a tree whereon to hang him. And after three days, having finished her prayers, Esther (Aster) put off the garments of mourning, and put on glorious apparel, and came to the king, and she did homage to him, and stood up facing him. And the king said unto her, "What dost thou want, O Esther (Aster)?" And she said unto him, "If I have found favor before the king, let my petition be granted unto me, for I and my people are sold to death and destruction." And the king said unto her, "Who hath dared to do this thing?" And Esther (Aster) said unto him, "The enemy is Hama (Haman)." And when Hama (Haman)

heard this he feared the king. And when the king turned aside into the garden Hama (Haman) bowed down at the feet of Esther (Aster) to pay homage to her, and when the king found him with her he was filled with wrath, and he said unto him, "Wouldst thou force my wife in my own house?" Then he commanded his soldiers to hang Hama (Haman) upon the tree, which he had prepared for Mardochaeus (Mordecai), and thus he performed the prayer of Esther (Aster). Salutation to Esther (Aster).

Salutation to Aboli, whose head was cut off in a tank of water. Salutation to Felhasius, the ascetic, Basil, who was hacked in pieces, and Arius, who was sent into exile. Salutation to the righteous fathers of the city of Kadih Aswan, who enriched the poor.

Salutation to thy birth, seeing that thy mother had long remained barren, O Takla Haymanot, the sun who conquereth time, with whose praise the earth is filled from one boundary to the other, and with whose righteousness heaven is covered. [The above salutations are wanting in the Bodleian MS.]

And on this day also died Abba Pawli who disputed with Satan in the city of Samer, which is called Salonkeya (Thessalonica). Now the men thereof were kinsmen of Herod, and they were wicked; and they had the custom of going into the bath the men and the women together. And Abba Pawli came to that city, now he had a young deacon with him, and he found the people, both men and women, going into the baths together on the Fourth Day of the week. And when Abba Pawli saw [this] he marveled exceedingly, and he said unto one of them, "Why do ye do this abominable thing?" And the man said unto him, "As we consort with our wives on our couches even so we consort with them in the bath." And when the night was come, and men were asleep, Abba Pawli began to pray to God with anguish of heart to smite the people a severe blow. And when he had finished his prayer he saw a black man coming from the bathhouse carrying a sword, which was like fire. And Abba Pawli said unto him, "Who art thou and what dost thou seek?" And the black man said unto him, "I am Satan. God hath sent me, since thou didst ask Him for me." And Abba Pawli said unto him, "I beseech thee to tell me all thine error"; and Satan said unto him, "Ask me what thou willest." And Abba Pawli said unto him, "How dost thou find the means of entering into man against God's Will?" And Satan said unto him, "We have no power to enter into man as long as he walketh in the path of God, nor into him that invoketh the Name of the Father and the Son and the Holy Ghost, nor into those who receive the Body and Blood of Christ in holiness"; and then Satan told him all his error. And when Abba Pawli looked about so that he might remove himself from Satan, there was, as it were, a flash of fire; and Abba Pawli was terrified, but an angel of God appeared and strengthened him. And on that day a stroke of God descended and destroyed those who were in the bathhouse, and all that were left [alive] were one man and five women. And Abba Pawli said unto them, "Why do ye do this?" And they said unto him, "Our fathers commanded us to go into the bath house, and to enjoy ourselves one day each month with our women. We shut the doors, and extinguish the lamps, and lie with the woman on whom our hand happeneth to fall." And Abba Pawli said unto them, "Doth anyone of you know his daughter or his sister?" And they said unto him, "Certainly not, one doeth like the irrational beast." And Abba Pawli taught them the Faith of Christ, and baptized them in the Name of the Father and the Son and the Holy Spirit, and administered to them the Holy Mysteries. And he went into his cell, and finished his fight, and departed to his God at a good old age. Salutation to Pawli, who made Satan to reveal to him the crafty and deceitful means, which he used in seducing the children of men.

And on this day also the holy and honorable Ignatius, Archbishop of Antioch, became a martyr. This saint was the disciple of the blessed John the evangelist, and he followed him in preaching, and he went with him to many cities; and after this, John made him Archbishop of Antioch, and he preached the doctrine, which maketh alive therein. And he converted many to the knowledge of God, and he baptized them with Christian baptism, and he illumined them with knowledge, and revealed unto them the error of those who worship idols. And the pagans were wroth with him, and they accused him before the Emperor Trajan the Caesar, a heretic, and they said unto him, "Ignatius destroyeth the worship of thy gods, and he teacheth the people and bringeth them into the Christian Faith of Christ." And straightway Trajan sent and had him brought into his presence, and the emperor said unto him, "Why hast thou done this, Ignatius? And why hast thou destroyed the worship of my gods, and hath brought all men to worship Christ?" And Ignatius said unto him, "If thou wilt allow me, O emperor, I will bring thee also to the worship of Christ, the God of all men, and I will make thee His friend." And the emperor said unto him, "Cease this talk, and offer sacrifice to the gods, and if thou dost not do so I will torture thee very severely." And Saint Ignatius said unto him, "O emperor, do whatsoever thou wishest to me, for I will not worship thine unclean gods, and I am not afraid of thy tortures, neither by thy fire nor by thy lions, and thou canst not separate me from the love of Christ, the Living King." When the emperor heard this he was exceedingly wroth, and he commanded his soldiers to torture him severely. And they tortured him with divers kinds of tortures: they put burning coals of fire upon his hands, they pinched him with tongs the claws of which had been made red-hot in the fire, and they burnt his sides with red-hot pitch and oil; and after this they sliced all his body into pieces with butchers' knives made of iron. When those who were torturing him were weary of inflicting tortures upon him, they cast him into the prison house until they were able to do with him what they wished; and he remained in the prison house for many days. And then they remembered him and brought him out and set him before the emperor, and the emperor said unto him, "O Ignatius, if thou couldst see the gods thou wouldst be pleased with their beauty." And the saint said unto him, "If thou didst believe on Christ I could make thee to raise the dead, and to heal the sick." And the emperor said unto him, "There is no worship better than the worship of the sun." And the saint said unto him, "How is it good to worship the sun, which was created, and to forsake the Creator, Whose kingdom shall never end?" And the emperor said unto him, "What thou sayest is good, but thy transgression is not good, for thou hast drawn all the people of Syria to the worship of Christ." And the saint was wroth, and he said unto the emperor, "Because I have drawn men away from the worship of idols, and have brought them into the worship of Christ, the Creator of the heavens and the earth, Who existed before the world, thou art wroth with me, and dost command me to worship thy gods and thine unclean idols! I will not accept thy words, and I will not sacrifice to Satans, but I will worship my God, Who is indeed God, the Father, and the Son, and the Holy Spirit." And straightway the emperor was wroth with him, and he commanded his soldiers to make two famished lions to attack him so that nothing whatsoever of his body might remain. And when Saint Ignatius saw the lions drawing towards him, he cried out with a loud voice and said unto the people, "Hear my voice, O ye men of the city of Rome, who are gathered together here, know ye that I do not suffer this torture for the sake of pride and arrogant boasting, but I suffer it patiently for the sake of Jesus Christ, my Lord God. And behold, my soul desireth that these lions shall chew me up like grain, for my soul desireth to depart to my Lord Jesus Christ." And when the emperor heard this he marveled, and was frightened, and said, "How great is the patient endurance of these

Christians under these tortures! What pagan is there who would have been able to endure such punishment as this for the sake of the gods?" And when all the lions had come to the saint they looked at him, and they stood still being frightened [of him]. Then one of them smote with his paw the head of the saint and clawed him, and straightway the saint delivered up his soul into the hand of Christ his God, with joy, and his petition was fulfilled. And those lions were not able to touch his body, for it was laid up in the city of Rome until the second coming of our Lord Jesus Christ; and they took it to a grave which was outside the city, with praise and singing. Thus he finished nobly his martyrdom for the Name of our Lord Christ, and the story of his fight hath been written so that it may be profitable to him that readeth it. And those who shall remember his name, and shall celebrate a festival in his honor, in any place, he shall make intercession when they are suffering tribulation, for he is the enemy of the life of this world. Salutation to Ignatius.

And on this day also died the Holy Father Fulgosius, Archbishop of the city of Antioch. This holy man married a wife and begot a daughter, and then his wife died and he assumed the garb of the monk; and because of his virtues, and his goodness, and his pleasing manners, and his asceticism, and his gentleness God chose him to be Archbishop of the city of Antioch. And having been appointed he tended the flock of Christ carefully and well, and he protected it against the Arian wolves, and the followers of Macedonius, and the Sabellian heretics. He lived the life of an angel in his archiepiscopal office, and he did not possess a change of apparel, and he had no money. And he finished his fight and pleased God, and died in peace. And Saint John of the Golden Mouth (i.e. Chrysostom) praised him in his [Book of] Praisings and Discourses, and made manifest therein his virtues and his righteousness. Salutation to Fulgosius, the devotee of God.

And on this day also died ... in one day, even as the angel told them. [Wanting in the Bodleian MS.]

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 25
(January 03)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died John Kama (John, the Black). This holy man was from the city of Sabra, of the country of Mansis (Mansurah) in the north of Egypt, and his parents were God-fearing believers; and they had no other son, ad they wished to rejoice in him in this world. And they married him to a certain maiden against his will, and when he entered the bridal bed-chamber he stood up as one who prayed frequently, and he drew nigh to the maiden and said unto her, "O my sister, thou knowest that this world is a fleeting thing, and all the lust thereof; wilt thou that we agree together to preserve our bodies in purity?" And she answered and said unto him, "God is my witness that I have never for a moment thought of desire in my heart. I do not love marriage. May parents forced me to marry thee against my will. And now, behold, God hath fulfilled my petition." And they agreed together to preserve their virginity unsullied, and they lived together many days and they slept together, but kept their virginity undefiled. And it came to pass that when they lay down

together the angel of God descended like a bird, and covered them over with his wings. And because of their exceedingly great righteousness God made a vine to grow in their house, which no man had planted, and it grew and mounted up and overshadowed their heads, and their children (sic). And it was a sign of their virginity and of their holiness, for this their action was above the nature of the children of men--two young people sleeping together and the desire of the flesh never rising in their thoughts! Who can go into the fire without burning himself? They would not have done this unless the help of God had protected them. And when their parents saw that they had lived together for many days, and had begotten no children, they thought that they had had no children because they were too young. And after this John Kama said unto his wife, "O my sister, I want to go to the desert of Scete and become a monk, but I will do nothing without thy consent." And she answered and said unto him, "Do what thou wishest, and may God cause thee to be right, so far as I am concerned." When she had said this John took her and placed her in a house of virgin nuns, and she became abbess, and she performed signs and wonders and pleased God. And when the saint went out to depart and to labor in the desert of Scete, a man with a shining face appeared unto him and asked him concerning his going forth. And Saint John Kama said unto him, "If God be willing I wish to become a monk." And the man with a shining face advised him and said unto him, "Go to the cell of Saint Abba Darudi of the monastery of Abba Macarius, and live with the elder Abba Darudi, who will make thee a monk and teach thee the path of the ascetic life." And the shining man walked with John Kama, and comforted him until he came to the house of Abba Darudi; and when he entered the house Abba Darudi received him into it, and arrayed him in the garb of the monk, and Abba John learned from him the Monastic Rule and the way of righteousness until Abba Darudi died. When Abba Darudi died the angel of God commanded Abba John Kama to go to the west, to the city of Saint Abba John, the Short, and to build a habitation for himself there. And he departed thither, and three hundred brethren gathered together to him, and he arrayed them in the garb of the monk, and they built a church and a tower (or, fortress), and he taught them to pray and to sing hymns and psalms, and the Liturgy, and the Praises of our Lady Mary. One night when they were standing in prayer at the time of midnight, at the praising of our Lady Mary, the apostolic Saint Athanasius appeared unto him, and revealed unto him spiritual mysteries; and from that day they have mentioned the name of Saint Athanasius at the end of the prayer of the Three Children. Once our Lady Mary appeared unto John Kama, and said unto him, "This place shall be my house for ever. And I will be with thy sons as I have been with thee, and my name shall be given to this monastery"; and the church was dedicated in the name of our Lady Mary, the God-bearer. Now there were certain monasteries in Upper Egypt the monks of which wished to be under the shadow of Saint Abba John Kama, and they sent a message to him asking him to come to them, so that he might strengthen them in his Rule and Ordinances. And Abba John called one of his disciples whose name was Sinoda, and he said unto him, "Stand over the brethren until I return"; and that holy brother whose name was Sinoda stood on his feet, and he slumbered not, nor lay on the ground, until Saint Abba John Kama returned from Upper Egypt; and he found him standing on his feet, which had broken out in ulcers wherefrom the worms were crawling. And Abba John Kama said unto him, "O my son Sinoda, why hast thou done this thing? I commanded thee to stand over the brethren in my place, and to inspect their works and their obedience." And Sinoda bowed down at his feet and said unto him, "Forgive me, O my father, I have not done anything good." Then the days drew nigh when God wished to give Abba John Kama rest from the toil of this fleeting world, and the saint wished to depart to his everlasting habitation, which changeth

not; and he became a little sick and delivered up his soul into the hand of God. Salutation to Abba John Kama. Salutation to Abba Darudi.

And on this day also died the Maccabees in the kingdom of the Midianites and Moabites. There was a king whose name was Sirusadin who was devoted to evil, and he boasted himself in the multitude of his horses, and the might of the soldiers who were under his authority. And he had many gods whom he worshipped and served, fifty of whom were in the form of men and twenty in the form of women; and he used to sacrifice to them morning and evening, and compel [other] men to sacrifice to them. And there was a man of the tribe of Benjamin whose name was "Maccabeus," and he had three good, strong sons; one of them used to choke bears, and kill them like chickens, and one of them used to kill a bear with a single blow. And their names were "Abya" and "Sila" and "Pantos." And they possessed beauty of their hearts, for they worshipped God, and feared not death. And the king said unto them, "Ye are heretics; why do ye not offer sacrifice to my gods and worship them?" And they answered him with one voice, and said unto him, "We will neither offer sacrifice to thy gods, now worship them, but we will worship the Lord God, Who is thy Creator, and Who made thee, and made thee to reign over all His work so that thou mightest see His people in integrity and righteousness. When He shall say unto thee, 'Leave this world,' wilt not thou have to leave it? And will He not give thy glory to another, because thou hast made thyself blind to the duties of governing, which He hath committed to thee? For suddenly death shall come upon thee. And at the Resurrection there shall be judgment, and the deeds of men and of kings shall be enquired into. There is nothing, which shall give them honor, for at the punishment and the judgment riches and poverty shall be alike. The Judge is just, and the punishment is prepared, and the Books shall be opened, and the deeds of men shall be made manifest, and there shall be nothing, which shall remain, concealed and unrevealed at the resurrection of the dead. Even the earth shall give back what hath been committed to its care, and what hath been laid upon it, even as a woman when her time for bringing forth hath arrived cannot shut her womb when that which is in her belly is about to go forth. Can any man compel the clouds to gather up water when their Lord hath commanded them to drop down rain? And they will shut up the souls of sinners in houses of darkness, the darkness where there is weeping and gnashing of teeth. And the souls of the righteous they will take into the houses of light, wherein there is pleasure and never-ending joy. And at the resurrection of the dead [souls] will be gathered from the four winds, and they shall be brought by water, and by the dew, and by the sun, and by the heat, and by the dust of the earth, and by the breath of the winds; and God will bring from His habitation the Spirit. And when He summoneth them with one word they will all be gathered together, and the resurrection will take place. And the Living God, the Spirit of Life, will give the space of seven hands to one grain, according to His Will, and it shall shoot out its roots into the earth, and sprout and bust into leaf above ground. See that it be not dead, and unable to live at all." And when the king heard this he commanded [his soldiers] to cast them into a red-hot oven, and they did as the king commanded; and these blessed and holy men entered it and delivered up their souls into the hand of God, their Lord. And the angels met them with joy and gladness, and they took them into the bosoms of Abraham, Isaac and Jacob, in the Garden of Delight. And the king also commanded the soldiers to cast their bodies into the sea, and they did so, but the sea would not swallow them, because the Spirit of God was with them. And he also commanded them to cast their bodies to the wild beasts, and they did so, but neither the wild beasts nor the birds would touch them; and the eagles and other birds hovered over them and protected the bodies for fourteen days. And their bodies sparkled

like the foot (i.e. rays) of the sun, and like a tabernacle of light. Salutation to the five (sic) Maccabees.

And on this day also are commemorated Nicolaus, the governor, and his believing wife, and Daniel, the Less, the monk and spiritual fighter.

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 26
(January 04)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Anastasia became a martyr. This spiritual fighter was from the city of Rome; her father was a worshipper of idols, and her mother was a Christian, who as soon as the child was born, had her baptized secretly with Christian baptism and without her father's knowledge; for had he known it would have been impossible to baptize her. And her mother reared her piously, and each day and each night she suckled her on Christian doctrine, and at length she brought her into the True Faith, and no one was able to change her belief. When she had grown up and had reached the age for marriage her father gave her in marriage to a man who was an infidel like himself, and she hated him exceedingly, and had no wish whatsoever to consort with him. And she pretended to be ill, and she was always putting forward the pretexts which women are wont to use when they want to avoid union with their husbands. She would frequently dress herself in soiled and wretched apparel, wishing by these means to make him to hate the sight of her, so that he might not have the desire to have union with her, and that, perhaps, he might separate from her altogether. And she prayed and entreated our Lord Jesus Christ very often to remove her from him quickly. And when her husband would leave his house to go to his work, she used to go out likewise, and pass into the streets and visit the believers of the True Faith who were shut up in prison, and minister unto them, and give them what they needed. When her husband knew this he made her prisoner in his house, and he shut the door upon her that she could not go out, and she prayed to God often with tears, and sorrow, and groans, to release her from her husband's hand; and God heard her petition, and received her groaning, and destroyed her husband straightway; and when her husband died she rejoiced in his death exceedingly. Then she rose up forthwith and gave all her goods to the poor and the needy, and the prisoners, and the confessors, and those who fought the spiritual fight. And the governor of the city heard the report of her, and sent a messenger to her to bring her to him, and he brought her; and the governor questioned her concerning her Faith, and she confessed before him that she was a Christian. And the governor spoke many words unto her; and made her many promises in order to make her abandon her good counsel, but she refused [so to do]. When she would not obey him, the governor tortured her very severely, and when he was weary of torturing her he ordered his soldiers to sink her in the sea, and they drowned her; but straightway God raised her up out of the sea alive and uninjured. When the governor heard that she was alive, he commanded the soldiers to lay her down on the ground between four pegs, and to tie her to the pegs, and to beat her with stripes, which caused agonizing pains, and they did to her even as he commanded; but no harm whatsoever came to her. Then he commanded them to cast her into a pit of fire,

which was prepared for her, and she delivered up her soul into the hand of God, and entered the kingdom of the heavens. Salutation to Anastasia who rejected idols.

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 27
(January 05)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Absadi the bishop became a martyr. When the Emperor Diocletian heard the report of the great Bishops Abba ‘Absadi and Abba Hellanicus, of Upper Egypt, and that they were confirming the Christians in the True Faith of our Lord Christ, and were destroying the worship of idols, he sent messengers and had them brought to him, and he tortured them very severely. And Saint Abba ‘Absadi asked the imperial messenger to wait for him one day. Then he prepared the Eucharist, and administered to the people the Holy Mysteries, and he commanded them to hold fast to the True Faith, and he embraced them and went forth from them, and delivered his soul into the hand of God. And the messenger took him to Arianus, the governor of the city of Antinoe. And when the messenger saw the face of Abba ‘Absadi, he marveled at his appearance and his dignity, and he was sorry [for him], and said unto him, “Thou art a man of dignity; take pity on thyself and hearken to the voice of the emperor.” And the saint answered and said unto him, “I will not hearken to the command of the emperor, the infidel, and I will not exchange the kingdom of heaven for life in this transitory world”; and there were many words between them, but Saint ‘Absadi would not turn from his good counsel. And then the governor commanded the soldiers to torture him on the wheel, [and they did so]; and they cast him into a red-hot oven, and also into the furnace which heated the baths; and Saint Abba ‘Absadi endured all these tortures patiently, and God raised him up uninjured. Then the governor commanded them to cut off his head with the sword. And when the saint heard this he rejoiced with a great joy, and he put on his priestly vestments, and he stretched out his neck and they cut off his glorious head, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to ‘Absadi and Hellanicus, Bishops of Upper Egypt.

Salutation to the endurance of Abba Bag’u, who laid a ban upon water or seventy years.

Salutation to Philip the virgin, who by fasting and the spiritual fight reduced himself to skin and bone.

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 28
(January 06)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is commemorated the festival of the Nativity of our Lord and Redeemer Jesus Christ in the flesh, of our holy Lady the Virgin Mary. Now our God by the operation of His Wisdom commanded that a decree should go forth from Augustus Caesar, the emperor, that all the people should be numbered, and their names written down; and because of this Joseph went up from Nazareth, and the Virgin Mary was with him, to Jerusalem so that his name and her name might be written down. And he was of the tribe of Judah, and of the house of David, for the home of David was in Bethlehem, even as the Holy Gospel saith. And when they had arrived there, the day of her bringing forth came, and she brought forth her first-born Son, and she wrapped Him up in His swathing, and laid Him in a manger, because there was no room in their abode. And there were shepherds in that place keeping vigil, and tending their flocks. And the angel of God stood by them, and the glory of God rose upon them, and they feared with a great fear. And the angel said unto them, "Fear not, for behold I tell you tidings of great joy which shall be for you and all nations. Behold, there is born unto you this day a Savior, Who is Christ God the Blessed, in the city of David. And the sign of this is that ye shall find the Child tied up in His swathing and lying in a manger." And forthwith there came with that angel multitudes of the hosts of heaven, and they praised God, saying, "Glory (or praise) to God in the heavens, and peace on the earth to the children of men [is] His pleasure." And the angels passed way from them and went up into the heavens. And the shepherds said among themselves, "Let us depart and go to Bethlehem, so that we may know this thing which God hath made known unto us." And they departed quickly, and they found Mary and Joseph, and the Child lying in a manger, and the place where he was shone with light. When they saw they knew that the words, which [the angel] had spoken unto them concerning the Child were true, and they worshipped the Child, and returned to their places praising God and giving thanks unto Him. And they related to everyone what they had seen and heard, according to what had been told to them. Glory to our Lord God and Redeemer Jesus Christ forever and ever. Amen.

And on this day also one hundred and fifty men and four and twenty women became martyrs. These people came from the city of Antinoe and they were infidels. When the governor of Antinoe tortured Saint Paul the Syrian, the martyr, these people watched Saint Paul the Syrian whilst he was being martyred. And straightway the governor commanded the soldiers to make iron nails red-hot in the fire, and to gouge out the eyes of Saint Paul therewith; and when they had done this they gouged out his eyes, and cast him into the prison house. And the people came to him to see him again, and his eyes could see, for our Lord Christ had healed them, and he appeared as one who had not suffered any pain whatsoever, even as they themselves could testify. And when those men and women saw this miracle, they marveled exceedingly, and they knew that their idols could not perform such a miracle as this, and that God Who had created them, the Creator of creation, was the God Who had healed the two eyes of Paul. And they all cried out with one voice, saying, "We are Christians, and we openly confess the God of Saint Paul." Then they drew nigh unto Saint Paul and bowed down at his feet, and besought him to pray on their behalf. And he lifted them up, and blessed them, and said unto them, "God shall accept your trust, and

shall number you among the martyrs"; and they went to the governor and confessed our Lord Christ before him. And he commanded the soldiers to cut off their heads with the sword, and they cut them off, and these men and women received crowns of martyrdom in the kingdom of the heavens. Salutation to the festival whereon Christ was born.

Salutation to Abraham, Isaac and Jacob.

Salutation to the men and women who were of the company of Paul the martyr.

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 29
(January 07)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

And on this day is celebrated the greatest of all festivals, the honorable, and great, and holy festival of the Birth of our Lord Christ, of the holy Virgin Mary. Now our fathers, the doctors of the Church, are at one in their opinion that the festival of the Holy Nativity should be celebrated on two days, for the Nativity took place in the last part of the night of the twenty-eighth day, and in the first part of the night of the twenty-ninth day. When Paguemen (i.e. the intercalary month) hath six [days], in that year the festival of the Nativity shall be on the eight and twentieth day; but if Paguemen hath five [days] the festival of the Nativity shall be on the nine and twentieth day. And the [doctors] have ordained and commanded that the festival of the Nativity shall be celebrated two days, for it is the chief of the holy festivals. And the Holy Gospel saith, "And our Lord Jesus was born in Bethlehem of Judea in the days of Herod. And behold there came wise men from the country of the East, and they came into Jerusalem, saying, 'Where is He who is born King of the Jews? For we have seen His star, and have come to worship Him'" (Matthew ii, 1,2). Now these wise men were of the family of Balaam, and they were diviners, and astrologers, and they watched the stars, and held converse with them. And it was written in their books and in the books of Balaam, that Christ, the King of the Jews, was to be born, for he saith, "A star shall rise from Jacob and a king from Israel" (Numbers xxiv, 17). And God in the operation of His wisdom made these diviners to understand, and he made those who were astrologers to believe in Him. And He showed them this star, and when they saw it they rejoiced, for its appearance was different in very many respects from that of the other stars. Now its appearance was this: That star had the form of a virgin embracing a child in her bosom, and it traveled from left to right, and it traveled by day, and disappeared by night. When the wise men traveled, the star traveled; and when they stood still it stood still. And it was visible to them in one place, and was hidden from them in another. When they came into Jerusalem it became hidden, and when it was hidden from them they were exceedingly sorry, and did not know what to do. And then they came into Jerusalem and asked for Him that had been born. And the number of those diviners was three thousand, and their kings were three, and each of them had one thousand and seventy horses. And when Herod heard about the diviners who had come to Jerusalem on account of the King Who had been born, he was dismayed and was afraid for his kingdom, for he heard from the Jews about him, that the Messiah would be born in the flesh. And he

gathered together all the chief priests, and the scribes of the people, and he said unto them, "Where is the Messiah to be born?" And they said unto him, "In Bethlehem of Judea, for even thus is it written in the prophet: 'And thou Bethlehem, in the land of Ephrata, thou shalt not be for ever the least important and smallest of the principalities of Judah, for in thee shall be born and go forth a king and a governor who shall supervise My people Israel'" (Matthew ii, 6). Then Herod summoned unto him the diviners by themselves in secret, and he enquired carefully of them the day when the star appeared unto them. And he sent them to Bethlehem, saying, "When ye have departed enquire carefully about the Child and where He is born, and when ye have found Him come back to me, and tell me so that I may come and worship Him." Now these words came from him with deceit, for when the wise men had found Him, he determined to kill Him. And when the wise men heard these words from the king, they departed, and that star which they had seen in the East guided them until it brought them to the cave, and it stood over the cave where the Child was; and when they saw Him they rejoiced with great joy. And by the Will of God Joseph and Mary and the Child our Lord Jesus, went out that day to the cave, and at length the diviners found them, for our Lord Christ was reared only at Nazareth. And it was two years after He was born when the diviners came to Him, and when they entered the cave they found the Child with Mary His mother, and they fell down and worshipped Him, and they embraced Him, and they opened their treasures and brought and gave Him the gold which was His tribute, for He was a king, and incense because He was God, and myrrh, which was a symbol of His life-giving death. And [the angel] appeared unto them again and told them in a dream not to go back to Herod, but to depart by another road and journey to their own country. And they departed and became preachers and announcers of the appearance of God in the flesh. Concerning this day Isaiah the prophet prophesied, saying, "Behold, a virgin shall conceive, and bear a son, and she shall call his name Emmanuel which is, being interpreted, God with us" (Isaiah vii, 14). And concerning this virgin the prophet Ezekiel prophesied, saying, "I saw the door of the East. And God said unto me: This shall be a means of exit. None shall enter through it, and none besides the Lord God of Israel shall go out there from" (Ezekiel x, 19). And concerning this virgin Daniel the prophet saith, "I saw as it were the Son of man, and a cloud came until it reached the Ancient of Days. And it drew nigh unto Him and ascribed to Him dominion, and sovereignty, and honor, and it made all the people and all he nations worship Him, and His dominion was an everlasting dominion, and there was no end to His kingdom" (Daniel vii). And Isaiah the prophet also saith, "God appeared unto me from Zion, having covered Himself with a covering of flesh like unto myself, and He said unto me, Behold the flesh which I will take from the seed of David, the son of Jesse." And Isaiah the prophet also saith, "Behold, I will assuredly make a new heaven and a new earth, and I will dwell in them with those I love, and they shall rejoice for ever." And also, "God will make a rod from the root of Jesse to bud, and He will put wisdom, and knowledge, and power therein, and he shall do justice to the poor, and he shall smite the earth with the word of his mouth, and he shall slay the perverse with the spirit of his lips." And Isaiah the prophet also saith, "I will set my son to be a sign for the nations, and he shall rule over them, and they shall believe on Him and put their trust in Him, and He shall be for rest and glory, and the earth shall be full of the knowledge of God." And Isaiah also saith, "For unto us a Child is born, unto us a Son is given. His dominion shall be upon His swathing, and His name shall be called, Great, Counselor, Almighty God, Governor, King of Peace, Everlasting Father who shall come." And Jeremiah the prophet saith, "Thus saith the Lord: In those days great light shall rise up for David, and he shall set judgment and integrity in the earth. And God

shall deliver those who believe on Him, from Judah and Israel." And Elisa the prophet saith, "God shall come down from heaven, and shall walk about in the market-places of the children of Israel, and He shall teach the people righteousness, and all nations shall be in submission unto Him, except the nation of the alien sons of Abraham." And Nehemiah prophesied, saying, "God shall come in my own appearance, and His raiment shall be as is my raiment." And Joel the prophet prophesied, saying, "I see the virgin daughter of the tribe of Judah and of the seed of David become a seat for God, and she shall burn like fire. And I asked the Cherubim concerning her, and I said unto him, 'Who is this [virgin]?' And he said unto me, 'This is the virgin, the seat of God, chosen from among the sons of Adam, and by her He shall redeem the abominable nations, and she shall be a helper and a support of him that shall believe on her.'" And David saith in the Psalms, "The Great God said unto me: Thou art My Son, this day have I begotten Thee. Ask Me, I will give Thee the nations for an inheritance, and Thy rule shall be to the ends of the earth. Thou shalt rule them with a rod of iron, and like the vessel of the potter Thou shalt smash them. And now, O kings, get ye understanding, and be admonished all ye who judge the earth. Serve ye God with fear, and rejoice in Him with trembling; strengthen wisdom so that God may not be wroth, and that ye may not perish from the way of righteousness. Blessed be all those who put their trust in Him" (Psalm 2). And the prophet also saith in the 110th Psalm, "I begot Thee in the womb before the Morning Star. God hath sworn, and He will not repent. Thou art a priest for ever according to the order of Melchisedek" (Psalm 110:3&4). As he revealed unto Abraham a ram in the thicket, and as water poured out of the rock in the desert, and as the dry rod of Aaron sprouted and blossomed, and as the ass of Balaam spoke, and as water poured out from the jawbone of an ass into the hands of Samson the giant, and water and honey from the bones of a lion, and as the fire burned in the bush before Moses, and the bush was not consumed, even so did our Lady, the holy Virgin Mary, bring froth our Lord Jesus Christ. And the fire of His Godhead did not consume the Virgin Mary. Salutation to Thy Birth, O Lamp of the darkness.

And on this day also was born Joshua, the judge, of the house of Ephraim, who became the salvation of the children of Israel against the attacks of their enemies, just as the Birth of our Lord became the salvation of Adam and his children. Now formerly the name of Joshua was "Hose'a" but when God delivered the children of Israel from Amalek by his help, he was called "Iyasus" that is to say, "Savior" (or "Redeemer"). After the death of Moses God chose him to be judge over Israel, and he delivered them from slaughter by alien nations, and made them to inherit their land; then he died in peace and inherited the kingdom of heaven.

"The kings of Saba and Arabia shall bring gifts with entreaty, and the kings of the Islands and of Tarshish shall bring in presents" (Psalm 72:10). Hath come, hath come David, the king, was said of old by the little virgin who brought him forth. [Omitted in the Bodleian MS.]

Salutation to Thy Birth, O consuming Fire.

Salutation to your blood which was shed, O ye martyrs of 'Akmim. [Omitted in the Bodleian MS.]

Salutation to the blessed Kuoril, master of three camels [Kuoril the camel man, of the city of Samanud,] and Abba Gize.

And on this day also are commemorated Jacob (James) and Piles (Pilses), and Theodore, the martyrs.

And on this day also died ʻAkaryos (Abgar), King of Roha (Edessa). The kingdom of this saint was in the country of Syria, which is called "Saranin," and in the city of Roha (Edessa), and he was a worshipper of idols, and a paralytic, and [although] he had given [much] money to the physicians they would not heal him. And when he heard of the works of our Lord, and the miracles which He performed, and how He healed the sick, and cast out devils, and opened the eyes of the blind, and raised the dead, he sent a letter to Him, saying, "Peace be unto Thee, O God, Who hast appeared in Jerusalem, in the flesh of men. And peace be unto Thy Father Who hast sent Thee down without Thy being separated from Him. And peace be unto the Holy Spirit, Who hath whispered in my mind that Thou art His Messiah, and His equal. Peace be unto Thee, O Thou Who wast begotten in virginity, without the seed of man. And peace be unto those who have believed on Thee. I believe on Thee, and I have turned from the worship of idols to the worship of Thee. Come to me that Thou mayest be King over me, and make my city Thy home (?), and heal my sickness, and cleanse my impurity. What matter the Jews to Thee? They spit upon Thy Name, and they hurt Thee; they are a nation of men of perverted counsel. If in times of old they did not believe on Thee when Thou didst bring them out of Egypt, by working miracles, and didst feed them with manna for forty years (?), and they murmured against Thee so much that Thou didst deliver them over to destruction, how much less will they believe on Thee when they see Thee clothed in the flesh of earth, which hungereth and thirsteth? Dost Thou imagine that their evil disposition will show itself differently because Thou art learned in hidden things?" And these and such like things did the King of Roha (Edessa) send to Him in writing. And when the messengers came to our Lord, He knew what was in their hearts, and He told them what was in the letter before they spoke to Him. And then He took a piece of white cloth and wiped His face thereon, and the exact form and features of His face remained impressed on that cloth, and He sent it with Thaddeus, His disciple, [to the King of Roha (Edessa),] saying, "Take this picture of My Person, and it shall fulfill for thee all thy wants, and it shall heal thee of thy sickness, and shall bless thy city, and direct thy kingdom rightly. I have tested this picture in fire and in water to see if it would change, [but it did not]." And when the messengers came to ʻAkaryos (Abgar) they gave him the picture, and he put it in the fire and in water, and neither harmed it. And the city of Roha (Edessa) believed in it, and in its divine authority, and it worked miracles innumerable. And the king was healed of his sickness and died in peace that day. Salutation to ʻAkaryos (Abgar), to whom our Lord sent an indestructible portrait of Himself.

And on this day also died Kuoril, the camel man. This holy man was from the city of Samnud, and he devoted himself to fasting and to prayers, and God gave him the knowledge of mysteries, and of things that were hidden. And he had three camels, which he worked according to his needs, and he used to load them with what he required from the flax fields, which he possessed. And he had a certain man, who was one of the men of Faragun, and who was a chief priest of the shrine of our Lady Mary of that city, and his father had held the [same] office before him; and this church possessed much money which had been given thereto by kings and governors. And he used to have charge of the treasury, which was hidden, and the bishop and he, who was under him, that is to say, this chief priest, knew the amount of treasure therein; and then, suddenly, without uttering a word to his son, he died. When the bishop heard of his death he came to the church and

demanded the money from his son, who said, "I do not know where the treasury is, and my father, whom the hand of death hath snatched sway suddenly, hath never told me." When the bishop heard this he was wroth and he wished to torture him, and the man said to the bishop, "Wait until I have looked for the place where the treasure is, and if I do not find it do with me what thou wilt"; and to this the bishop agreed, and fixed a time. And the young man went into his house and told his wife all the trouble. And she said unto him, "Put thy trust in God, and go to the monks, the fathers of Dabra Abba Makara, and ask them and their neighbors for they will tell thee." And when he had arrived there he asked the monks with tears to make themselves masters of [his] sorrow; and not one of them could tell him anything. Then a certain solitary made a sign to him, and said unto him, "Go to Samnud, and enquire for Kuoril an owner of camels, and tarry with him, and he will tell thee [where it is]." And when he had come into the city of Samnud, and enquired for Kuoril, the people told him [where he was]; and when he arrived there he found him in his house and his three camels were with him. As soon as Kuoril saw him, he knew by the Spirit everything, and what he wanted, and then he brought him into his dwelling and offered him food. And the young man said unto him, "O my father, I cannot eat until I have finished my errand"; and Kuoril said unto him, "Thine errand shall be fulfilled." And after supper each man went to sleep in his abode. And at midnight Kuoril the camel man saw a vision of that man standing by his camels, and when he bowed the man bowed with him, and when he prayed the man prayed with him. And on the morrow he took his camels into the desert to load them with the flax, which he needed, and that man [of the dream] went with him to help him. When they arrived in the fields Kuoril took one camel to load him with flax, and that man took the second camel to load him, but he put a load on the camel's back which was beyond his capacity to carry, and overloaded him very much indeed; and when the animal wanted to raise his load he was unable to move. And that man took a stick to beat him, but the camel cried out in human speech, saying, "O my father Kuoril, do not let this man ill-treat me; he hath loaded me beyond what is right for me." And Kuoril came and lightened the weight of the camel's load, and he said unto that man, "O my son, why didst thou load him with a weight heavier than he could carry? Wouldst not thou be sorry if one laid a heavy load upon thee, and a labor which thou couldst not perform?" And then when they came into their abode he asked him about his sorrow so that he might tell him and reveal to him the place of the treasure; and having made him to swear that he would not repeat his words to anyone else, he said unto him, "There is at the east end of the church a little box, and therein is the treasure." And when the young man went into his house, he told his wife, and they went together to that place and found there a treasure the like whereof in quantity doth not exist in the treasuries of kings; and he told the bishop, who took charge of it. Salutation to the blessed Kuoril.

And on this day also the men of Akmim became martyrs. They were gathered together in the church on the festival of the Nativity, which is to be praised! And they were performing the service of the consecration of the Offering, and they saw our Lord sitting upon the Tabot (tabernacle) administering the Holy Mysteries to the people. And whilst they were enjoying this happiness Arianus came and attacked them, and he entered the church and seized the two prefects of the city whose names were Behwafa and Wenin, and cut off their heads with the sword. After that he slew the deacons, and the sub-deacons, and those who sang (i.e. the choir), and the steward of the church, and he left not alive neither woman nor child; and he slew so many that the blood ran out of the door of the church and along the road for a distance of twenty cubits. And Abba Venudius, the bishop, and Dioscurus, and Saclabius and his brethren who were with them, Arianus took with him

bound in fetters. And behold the memorial of their martyrdom is written in the section for the First Day of the month of Ter. Salutation to your blood, O ye martyrs of Akmim, which was shed mercilessly.

Glory be to God Who is glorified in His Saints. Amen.

TAHISAS 30
(January 08)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

And on this day is celebrated the greatest of all festivals, the honorable, and great, and holy festival of the Birth of our Lord Christ, of the holy Virgin Mary. Now our fathers, the doctors of the Church, are at one in their opinion that the festival of the Holy Nativity should be celebrated on two days, for the Nativity took place in the last part of the night of the twenty-eighth day, and in the first part of the night of the twenty-ninth day. When Paguemen (i.e. the intercalary month) hath six [days], in that year the festival of the Nativity shall be on the eight and twentieth day; but if Paguemen hath five [days] the festival of the Nativity shall be on the nine and twentieth day. And the [doctors] have ordained and commanded that the festival of the Nativity shall be celebrated two days, for it is the chief of the holy festivals. And the Holy Gospel saith, "And our Lord Jesus was born in Bethlehem of Judea in the days of Herod. And behold there came wise men from the country of the East, and they came into Jerusalem, saying, 'Where is He who is born King of the Jews? For we have seen His star, and have come to worship Him'" (Matthew ii, 1,2). Now these wise men were of the family of Balaam, and they were diviners, and astrologers, and they watched the stars, and held converse with them. And it was written in their books and in the books of Balaam, that Christ, the King of the Jews, was to be born, for he saith, "A star shall rise from Jacob and a king from Israel" (Numbers xxiv, 17). And God in the operation of His wisdom made these diviners to understand, and he made those who were astrologers to believe in Him. And He showed them this star, and when they saw it they rejoiced, for its appearance was different in very many respects from that of the other stars. Now its appearance was this: That star had the form of a virgin embracing a child in her bosom, and it traveled from left to right, and it traveled by day, and disappeared by night. When the wise men traveled, the star traveled; and when they stood still it stood still. And it was visible to them in one place, and was hidden from them in another. When they came into Jerusalem it became hidden, and when it was hidden from them they were exceedingly sorry, and did not know what to do. And then they came into Jerusalem and asked for Him that had been born. And the number of those diviners was three thousand, and their kings were three, and each of them had one thousand and seventy horses. And when Herod heard about the diviners who had come to Jerusalem on account of the King Who had been born, he was dismayed and was afraid for his kingdom, for he heard from the Jews about him, that the Messiah would be born in the flesh. And he gathered together all the chief priests, and the scribes of the people, and he said unto them, "Where is the Messiah to be born?" And they said unto him, "In Bethlehem of Judea, for even thus is it written in the prophet: 'And thou Bethlehem, in the land of Ephrata, thou shalt not be for ever the least important and smallest of the principalities of Judah, for in thee shall be born and go forth a king and a governor who shall supervise My people

Israel'" (Matthew ii, 6). Then Herod summoned unto him the diviners by themselves in secret, and he enquired carefully of them the day when the star appeared unto them. And he sent them to Bethlehem, saying, "When ye have departed enquire carefully about the Child and where He is born, and when ye have found Him come back to me, and tell me so that I may come and worship Him." Now these words came from him with deceit, for when the wise men had found Him, he determined to kill Him. And when the wise men heard these words from the king, they departed, and that star which they had seen in the East guided them until it brought them to the cave, and it stood over the cave where the Child was; and when they saw Him they rejoiced with great joy. And by the Will of God Joseph and Mary and the Child our Lord Jesus, went out that day to the cave, and at length the diviners found them, for our Lord Christ was reared only at Nazareth. And it was two years after He was born when the diviners came to Him, and when they entered the cave they found the Child with Mary His mother, and they fell down and worshipped Him, and they embraced Him, and they opened their treasures and brought and gave Him the gold which was His tribute, for He was a king, and incense because He was God, and myrrh, which was a symbol of His life-giving death. And [the angel] appeared unto them again and told them in a dream not to go back to Herod, but to depart by another road and journey to their own country. And they departed and became preachers and announcers of the appearance of God in the flesh. Concerning this day Isaiah the prophet prophesied, saying, "Behold, a virgin shall conceive, and bear a son, and she shall call his name Emmanuel which is, being interpreted, God with us" (Isaiah vii, 14). And concerning this virgin the prophet Ezekiel prophesied, saying, "I saw the door of the East. And God said unto me: This shall be a means of exit. None shall enter through it, and none besides the Lord God of Israel shall go out there from" (Ezekiel x, 19). And concerning this virgin Daniel the prophet saith, "I saw as it were the Son of man, and a cloud came until it reached the Ancient of Days. And it drew nigh unto Him and ascribed to Him dominion, and sovereignty, and honor, and it made all the people and all he nations worship Him, and His dominion was an everlasting dominion, and there was no end to His kingdom" (Daniel vii). And Isaiah the prophet also saith, "God appeared unto me from Zion, having covered Himself with a covering of flesh like unto myself, and He said unto me, Behold the flesh which I will take from the seed of David, the son of Jesse." And Isaiah the prophet also saith, "Behold, I will assuredly make a new heaven and a new earth, and I will dwell in them with those I love, and they shall rejoice for ever." And also, "God will make a rod from the root of Jesse to bud, and He will put wisdom, and knowledge, and power therein, and he shall do justice to the poor, and he shall smite the earth with the word of his mouth, and he shall slay the perverse with the spirit of his lips." And Isaiah the prophet also saith, "I will set my son to be a sign for the nations, and he shall rule over them, and they shall believe on Him and put their trust in Him, and He shall be for rest and glory, and the earth shall be full of the knowledge of God." And Isaiah also saith, "For unto us a Child is born, unto us a Son is given. His dominion shall be upon His swathing, and His name shall be called, Great, Counselor, Almighty God, Governor, King of Peace, Everlasting Father who shall come." And Jeremiah the prophet saith, "Thus saith the Lord: In those days great light shall rise up for David, and he shall set judgment and integrity in the earth. And God shall deliver those who believe on Him, from Judah and Israel." And Elisa the prophet saith, "God shall come down from heaven, and shall walk about in the market-places of the children of Israel, and He shall teach the people righteousness, and all nations shall be in submission unto Him, except the nation of the alien sons of Abraham." And Nehemiah prophesied, saying, "God shall come in my own appearance, and His raiment shall be as is

my raiment." And Joel the prophet prophesied, saying, "I see the virgin daughter of the tribe of Judah and of the seed of David become a seat for God, and she shall burn like fire. And I asked the Cherubim concerning her, and I said unto him, 'Who is this [virgin]?' And he said unto me, 'This is the virgin, the seat of God, chosen from among the sons of Adam, and by her He shall redeem the abominable nations, and she shall be a helper and a support of him that shall believe on her.'" And David saith in the Psalms, "The Great God said unto me: Thou art My Son, this day have I begotten Thee. Ask Me, I will give Thee the nations for an inheritance, and Thy rule shall be to the ends of the earth. Thou shalt rule them with a rod of iron, and like the vessel of the potter Thou shalt smash them. And now, O kings, get ye understanding, and be admonished all ye who judge the earth. Serve ye God with fear, and rejoice in Him with trembling; strengthen wisdom so that God may not be wroth, and that ye may not perish from the way of righteousness. Blessed be all those who put their trust in Him" (Psalm 2). And the prophet also saith in the 110th Psalm, "I begot Thee in the womb before the Morning Star. God hath sworn, and He will not repent. Thou art a priest for ever according to the order of Melchisedek" (Psalm 110:3&4). As he revealed unto Abraham a ram in the thicket, and as water poured out of the rock in the desert, and as the dry rod of Aaron sprouted and blossomed, and as the ass of Balaam spoke, and as water poured out from the jawbone of an ass into the hands of Samson the giant, and water and honey from the bones of a lion, and as the fire burned in the bush before Moses, and the bush was not consumed, even so did our Lady, the holy Virgin Mary, bring froth our Lord Jesus Christ. And the fire of His Godhead did not consume the Virgin Mary. Salutation to Thy Birth, O Lamp of the darkness.

And on this day also was born Joshua, the judge, of the house of Ephraim, who became the salvation of the children of Israel against the attacks of their enemies, just as the Birth of our Lord became the salvation of Adam and his children. Now formerly the name of Joshua was "Hose'a" but when God delivered the children of Israel from Amalek by his help, he was called "Iyasus" that is to say, "Savior" (or "Redeemer"). After the death of Moses God chose him to be judge over Israel, and he delivered them from slaughter by alien nations, and made them to inherit their land; then he died in peace and inherited the kingdom of heaven.

"The kings of Saba and Arabia shall bring gifts with entreaty, and the kings of the Islands and of Tarshish shall bring in presents" (Psalm 72:10). Hath come, hath come David, the king, was said of old by the little virgin who brought him forth. [Omitted in the Bodleian MS.]

Salutation to Thy Birth, O consuming Fire.

Salutation to your blood which was shed, O ye martyrs of 'Akmim. [Omitted in the Bodleian MS.]

Salutation to the blessed Kuoril, master of three camels [Kuoril the camel man, of the city of Samanud,] and Abba Gize.

And on this day also are commemorated Jacob (James) and Piles (Pilses), and Theodore, the martyrs.

And on this day also died 'Akaryos (Abgar), King of Roha (Edessa). The kingdom of this saint was in the country of Syria, which is called "Saranin," and in the city of Roha

(Edessa), and he was a worshipper of idols, and a paralytic, and [although] he had given [much] money to the physicians they would not heal him. And when he heard of the works of our Lord, and the miracles which He performed, and how He healed the sick, and cast out devils, and opened the eyes of the blind, and raised the dead, he sent a letter to Him, saying, "Peace be unto Thee, O God, Who hast appeared in Jerusalem, in the flesh of men. And peace be unto Thy Father Who hast sent Thee down without Thy being separated from Him. And peace be unto the Holy Spirit, Who hath whispered in my mind that Thou art His Messiah, and His equal. Peace be unto Thee, O Thou Who wast begotten in virginity, without the seed of man. And peace be unto those who have believed on Thee. I believe on Thee, and I have turned from the worship of idols to the worship of Thee. Come to me that Thou mayest be King over me, and make my city Thy home (?), and heal my sickness, and cleanse my impurity. What matter the Jews to Thee? They spit upon Thy Name, and they hurt Thee; they are a nation of men of perverted counsel. If in times of old they did not believe on Thee when Thou didst bring them out of Egypt, by working miracles, and didst feed them with manna for forty years (?), and they murmured against Thee so much that Thou didst deliver them over to destruction, how much less will they believe on Thee when they see Thee clothed in the flesh of earth, which hungereth and thirsteth? Dost Thou imagine that their evil disposition will show itself differently because Thou art learned in hidden things?" And these and such like things did the King of Roha (Edessa) send to Him in writing. And when the messengers came to our Lord, He knew what was in their hearts, and He told them what was in the letter before they spoke to Him. And then He took a piece of white cloth and wiped His face thereon, and the exact form and features of His face remained impressed on that cloth, and He sent it with Thaddeus, His disciple, [to the King of Roha (Edessa),] saying, "Take this picture of My Person, and it shall fulfill for thee all thy wants, and it shall heal thee of thy sickness, and shall bless thy city, and direct thy kingdom rightly. I have tested this picture in fire and in water to see if it would change, [but it did not]." And when the messengers came to 'Akaryos (Abgar) they gave him the picture, and he put it in the fire and in water, and neither harmed it. And the city of Roha (Edessa) believed in it, and in its divine authority, and it worked miracles innumerable. And the king was healed of his sickness and died in peace that day. Salutation to 'Akaryos (Abgar), to whom our Lord sent an indestructible portrait of Himself.

And on this day also died Kuoril, the camel man. This holy man was from the city of Samnud, and he devoted himself to fasting and to prayers, and God gave him the knowledge of mysteries, and of things that were hidden. And he had three camels, which he worked according to his needs, and he used to load them with what he required from the flax fields, which he possessed. And he had a certain man, who was one of the men of Faragun, and who was a chief priest of the shrine of our Lady Mary of that city, and his father had held the [same] office before him; and this church possessed much money which had been given thereto by kings and governors. And he used to have charge of the treasury, which was hidden, and the bishop and he, who was under him, that is to say, this chief priest, knew the amount of treasure therein; and then, suddenly, without uttering a word to his son, he died. When the bishop heard of his death he came to the church and demanded the money from his son, who said, "I do not know where the treasury is, and my father, whom the hand of death hath snatched sway suddenly, hath never told me." When the bishop heard this he was wroth and he wished to torture him, and the man said to the bishop, "Wait until I have looked for the place where the treasure is, and if I do not find it do with me what thou wilt"; and to this the bishop agreed, and fixed a time. And the

young man went into his house and told his wife all the trouble. And she said unto him, "Put thy trust in God, and go to the monks, the fathers of Dabra Abba Makara, and ask them and their neighbors for they will tell thee." And when he had arrived there he asked the monks with tears to make themselves masters of [his] sorrow; and not one of them could tell him anything. Then a certain solitary made a sign to him, and said unto him, "Go to Samnud, and enquire for Kuoril an owner of camels, and tarry with him, and he will tell thee [where it is]." And when he had come into the city of Samnud, and enquired for Kuoril, the people told him [where he was]; and when he arrived there he found him in his house and his three camels were with him. As soon as Kuoril saw him, he knew by the Spirit everything, and what he wanted, and then he brought him into his dwelling and offered him food. And the young man said unto him, "O my father, I cannot eat until I have finished my errand"; and Kuoril said unto him, "Thine errand shall be fulfilled." And after supper each man went to sleep in his abode. And at midnight Kuoril the camel man saw a vision of that man standing by his camels, and when he bowed the man bowed with him, and when he prayed the man prayed with him. And on the morrow he took his camels into the desert to load them with the flax, which he needed, and that man [of the dream] went with him to help him. When they arrived in the fields Kuoril took one camel to load him with flax, and that man took the second camel to load him, but he put a load on the camel's back which was beyond his capacity to carry, and overloaded him very much indeed; and when the animal wanted to raise his load he was unable to move. And that man took a stick to beat him, but the camel cried out in human speech, saying, "O my father Kuoril, do not let this man ill-treat me; he hath loaded me beyond what is right for me." And Kuoril came and lightened the weight of the camel's load, and he said unto that man, "O my son, why didst thou load him with a weight heavier than he could carry? Wouldst not thou be sorry if one laid a heavy load upon thee, and a labor which thou couldst not perform?" And then when they came into their abode he asked him about his sorrow so that he might tell him and reveal to him the place of the treasure; and having made him to swear that he would not repeat his words to anyone else, he said unto him, "There is at the east end of the church a little box, and therein is the treasure." And when the young man went into his house, he told his wife, and they went together to that place and found there a treasure the like whereof in quantity doth not exist in the treasuries of kings; and he told the bishop, who took charge of it. Salutation to the blessed Kuoril.

And on this day also the men of Akmim became martyrs. They were gathered together in the church on the festival of the Nativity, which is to be praised! And they were performing the service of the consecration of the Offering, and they saw our Lord sitting upon the Tabot (tabernacle) administering the Holy Mysteries to the people. And whilst they were enjoying this happiness Arianus came and attacked them, and he entered the church and seized the two prefects of the city whose names were Behwafa and Wenin, and cut off their heads with the sword. After that he slew the deacons, and the sub-deacons, and those who sang (i.e. the choir), and the steward of the church, and he left not alive neither woman nor child; and he slew so many that the blood ran out of the door of the church and along the road for a distance of twenty cubits. And Abba Venudius, the bishop, and Dioscurus, and Saclabius and his brethren who were with them, Arianus took with him bound in fetters. And behold the memorial of their martyrdom is written in the section for the First Day of the month of Ter. Salutation to your blood, O ye martyrs of Akmim, which was shed mercilessly.

Glory be to God Who is glorified in His Saints. Amen.

THE FIFTH MONTH

TIR 01
(January 09)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Stephen, the Apostle, Archdeacon and Protomartyr, became a martyr. This holy man, as the Book of the Acts of the Apostles testifieth, was full of grace, and of the Holy Spirit, and of power, and he used to perform signs and miracles among the people. And the Jews were envious of him, and they seized him and brought him into their synagogue, and they said, "We found him blaspheming God and Moses, and saying that Jesus shall change the Law of Moses, and shall overthrow this holy place." And those who were sitting round in the Sanhedrin looked at the face of the blessed Stephen, and saw that it was like unto the face of an angel of God. And they said unto him, "Is this thing true which is said concerning thee?" And the saint answered and said unto them in a loud voice, "Hear ye, O our fathers and brethren. The God of praise appeared unto our father Abraham in the country between the rivers (Mesopotamia), before he had left Harran, and He said unto him, Get thee out from thy country and from thy kindred, and come into the land which I will show thee; and he went forth from Harran as God commanded." And again God commanded him to speak, and then Stephen talked to them about the birth of Isaac, and concerning Jacob and his sons, how they sold Joseph, and how Joseph knew his brethren when he was chief. And Saint Stephen talked with them until [he came to] the building of the sanctuary. And then he lifted up his voice and said unto them, "O ye stiff-necked men, ye dense of heart, at all time do ye resist the Holy Spirit, even as did your fathers who persecuted the prophets who prophesied, and who preached concerning Christ, Whom ye killed, and Who hath risen from the dead." And when they heard this they gnashed their teeth upon him. And Saint Stephen being full of faith, and of the Holy Spirit, looked up to heaven, and he saw the glory of god, and Jesus Christ at the right hand of God His Father, and he said unto them, "Behold, I see heaven open, and Jesus standing on the right hand of God His Father." And when they heard [this] they shut their ears, and took him that they might stone him with stones, and they deposited their apparel with Saul, that is to say Paul. And they took Stephen outside the city, and stoned him, and he prayed to God on their behalf, and he knelt down on his knees and said, "Receive my soul unto Thyself, O God." And he said, "Let not this sin be reckoned unto them"; and he was like unto his Lord. And when he had said this he died, and certain believing men came and carried away the body of the saint, and they lamented for him with a great lamentation, and buried him. Salutation to Stephen.

And on this day also Saint Lavendius (Leontius) became a martyr. This saint lived in the days of the Emperor Maximianus, the infidel, in the country of Syria. When the Emperor heard about him, and knew that he was a fighter of the spiritual fight, and that he worshipped God, he sent and had him brought before him. And he offered him very much money, and tried to persuade him to forsake the worship of God, and to serve his idols. And Saint Lavendius (Leontius) laughed at him and spurned his gifts, and his money, and his honors, and despised his punishments, and cursed his unclean gods. And straightway the Emperor was wroth exceedingly, and he commanded his soldiers to hang him up on the wheel, and to torture him severely; and they did to him as the emperor commanded, but

God brought him out sound and uninjured. Then the emperor commanded them to beat him with clubs, and to boil oil and fat in a large cauldron, and to cast the saint into it; and they did this to him. And the saint endured all these tortures, for our Lord Christ make him strong, and enabled him to endure, and He raised him up whole and uninjured. When the emperor was tired of torturing him, he commanded them to cut off his head with the sword, and thus he received a crown of martyrdom in the kingdom of the heavens. And many signs and wonders were made manifest through his body, and the fame of him was heard throughout Syria; and they built churches and monasteries in his honor. In one of his monasteries Saint Severus, Archbishop of the city of Antioch, was baptized when he was a child. Salutation to Lavendius (Leontius).

And on this day also died Saint Macarius, the sixty-first Archbishop of the city of Alexandria. When Abba Michael, the Archbishop, his predecessor, died, the bishops, and chief priests, and elders of Egypt, gathered together, and they all went up to the desert of Scete, and they took up their abode in the monastery of Saint Abba Macarius, and they enquired carefully of the desert monks, and the righteous men who dwelt in cells and caves, and asked them who was fit for the honorable office of archbishop; and one of the righteous men told them about this saint. And the priest Macarius, who dwelt in the monastery of Saint Abba Macarius, said, "He is better than all others for this office"; and they searched for him, and seized him against his will, and as they bound him, he cried out "I am a sinner and am not fit for this work"; but they did not hearken to his words, and they made him archbishop against his will. And he appointed bishops and priests in every district of Egypt, and he restored many churches, and in his days all Christians lived in peace and safety, for twenty-seven years and thirty-one days, and he was well pleasing to God, and died in peace. Salutation to Macarius.

And on this day the saints of Akmim became martyrs, and their history is as follows: There was a certain man of the men of Akmim who was a judge, and he was rich in gold and silver, and his name was El-Sidmalyos, and he begot two sons whose names were Dioscurus and Saklabius (Aesculapius), and they were reared in the fear of God, with fasting and prayer. And when their father died they wished to adopt the monastic life; and the angel of God appeared unto them and [commanded] them to go to the monastery of Abba Moses, the desert monk; and having gone to him they put on the garb of the monk, and they fought the spiritual fight strenuously, and performed signs and wonders. And after a few [days] Dioscurus was made a deacon [and] priest, and Saklabius a deacon, and then it happened that Diocletian denied the God of heaven, and commanded Arianus, the governor of Ensena (Esneh) to slay [all] the Christians who would not sacrifice to his gods. And Arianus arrived in Akmim and he seized Peter, the bishop, Abba Bunudyas, and he bound him, and came into his city. And Michael, the angel of God, appeared unto Dioscurus and Saklabius, and told them that they were to receive the crown of martyrdom in the kingdom of the heavens, and on the twenty-eighth day of the month of Tahsas they and twenty-four monks went to Arianus. And when they arrived in the city of 'Akmim they found the Christians, together with their wives and children, in the church of Christ our Redeemer, ready to celebrate the festival of the Glorious Birth and to die for His Name; and Abba Benudyas (sic) the bishop came with them. And on the following morning Abba Benudyas read the Liturgy, and when he came to the passage wherein is said "Holy," the angels cried out, saying, "Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy glory." And the saints saw our Redeemer sitting upon the Tabot (tabernacle) and the angels standing round Him raising the Offering, and He placed the

Offering in the hand of the priest that he might present it to those assembled there. When Arianus heard [this] he was filled with great wrath, and he came into the church, and seized the two elders of the city whose names were Behwafa and Wenin, and cut off their heads with the sword. And after that he killed the deacons, and the sub deacons, and the singers, and the steward of the church, and he left neither woman nor child alive; and at length their blood ran out of the door of the church, and flowed down the road for a distance of twenty cubits. Then [the officer] took Abba Bunudyas (sic) the bishop, and Dioscurus and Saklabius, and the brethren who were with them, and carried them before Arianus, who persuaded them to worship idols. And when they refused to do so, he commanded soldiers to beat Dioscurus and Saklabius until their bones were shattered, [and they did so], but the angel of God appeared unto the saints, and healed them. And Karyon and Philemon, the chief officers of the guard of Arianus, and the forty soldiers who were with them, saw this miracle, and they believed on Jesus Christ. And the governor commanded his soldiers to cast them into a red-hot oven, and they finished their martyrdom on the thirtieth day of the month of Tahsas. And several of those who were gathered together there cast themselves into the oven, without any man compelling them to do so, and they finished their martyrdom. And on the first day of the month Ter, whilst Dioscurus and Saklabius were shut up in prison, Michael the Archangel appeared unto them and made them strong to finish their martyrdom. And on the following day Arianus held converse with them concerning their worshipping idols, and when they refused to do so, he commanded the soldiers to gouge out the eyes of Dioscurus, and the saint took up his eyes and put them back in their sockets, and they were as they had been before [they were gouged out]. And Lucius, an officer, and his company of soldiers believed in Christ, and the governor cast them into a pit, and they completed their martyrdom. And then Arianus commanded the soldiers to kill the saints, and whilst they were praying the Lord Jesus Christ appeared unto them and gave them the covenant that whosoever invoked their names, and commemorated them, and wrote a history of their strife should be numbered with the company of the righteous. Then the soldiers came and cut off the head of Saint Dioscurus with the sword, and Saklabius they cut in halves, and the four and twenty monks they split in twain, from their heads to their feet, and they were crowned on the first day of the month Ter. And Samuel, who was a kinsman of theirs, swathed their bodies for burial, and he buried them in the church, which was consecrated in the Name of the Father and the Son and the Holy Ghost. And the number of the martyrs who were slain is eight thousand one hundred and forty. Salutation to Dioscurus and Saklabius.

And on this day also became martyrs, excepting those who died the day before, whom Diocletian killed, sixty priests, one hundred and thirty deacons, fifty-three singers, eighty stewards (i.e. vergers) of churches, forty-two judges, one hundred and fifty sub deacons, eight thousand four hundred and ninety members of the laity, and their elders Ledianus (Lydianus), and Tadres (Theodore), and Paul.

Glory be to God Who is glorified in His Saints. Amen.

TIR 02
(January 10)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Abel, the righteous man, whose blood was shed by violence; and he was the first-born of the dead, whom Cain his brother slew. And the cause of this was the fact that Adam transgressed the command of God, and ate of the tree, although he was commanded not to eat of the tree, and death obtained dominion over him, and over his sons, and he became a slave of sin, and Satan was given permission to lead him astray forever. Then when he went out from the Garden, and descended into the low- [lying] land, he continued for one hundred years to weep and to lament, because he was stripped of the glory of his honor, and was driven out from his inheritance. When his lamentation was ended, he knew his wife Eve, and she conceived by him and she bore him Cain and Elyud his sister. And then he knew Eve again, and she bore him Abel and ‘Aklima his sister. And when the children were become young men Adam said unto Eve, “Behold thy children have grown up, let Cain marry ‘Aklima, who was born with Abel, and let Abel marry ‘Elyud, who was born with Cain.” And Cain said unto Eve his mother, “It is right that I should take my sister, who was born with me, and that Abel should take his sister, who was born with him”; now this [he wanted] because ‘Elyud who was born with Cain was more beautiful than ‘Aklima the sister of Abel, and she was like Eve her mother. And when Adam heard this, it was exceedingly grievous unto him, and he said, “This is against the Law, and it is not right for thee to do this thing, and to take to wife thy sister who was born with thee.” At that moment envy (or jealousy) entered into the heart of Cain, and he wanted to kill Abel. Then Adam said unto Cain and Abel, “Get ye forth and offer up an offering to God, and whichever He pleases let it be to Him.” When they had offered their offerings God looked upon the altar of Abel, and accepted his offering, and He rejected the offering of Cain. Then the jealousy and anger of Cain were increased, and Satan came upon him, seeking a pretext for killing him. And when he had gone down into the valley Satan visited Cain, and he said unto him, “Why art thou sorrowful?” And Cain said unto him, “Because my father hath commanded me to give my beautiful sister to my brother Abel.” And Satan said unto him, “Hear my voice, O my friend, and listen to my admonition. Rise up and follow thy brother, and thou wilt find him drinking water; smite him on his head with a stone, and when he dieth thou canst marry both thy sisters.” And the advice of Satan was good in Cain’s sight, and he burned with the lust for fornication, for he was the son of perdition. And then he took up a stone and smote the head of Abel, who died by the hand of his brother through jealousy of a woman. This was the beginning of sorrow, and the cause of death in the world. And concerning this God said unto Adam and Eve when they were in the Garden, “Ye shall not eat of this tree, for in the day wherein ye eat thereof ye shall surely die” (Gen. ii, 17); and these words referred to Abel before [he was born]. And God said unto Cain, “Where is thy brother Abel?” And Cain said unto Him, “Am I my brother Abel’s keeper?” And God said unto him, “The blood of thy brother hath come to Me. Cursed shall the earth be because she hath opened her mouth to drink the blood of thy brother; and do thou tremble, and be terrified all the days of thy life.” And this curse was exceedingly heavy upon Cain, and at length his seed was destroyed from off the face of the earth by the waters of the Flood, because of Abel. And Enoch saith, “I heard the blood of Abel crying out, and accusing his brother.” And our parents, the children of Adam, before the waters of the Flood, used to swear by the blood

of Abel, and our Lord said unto the scribes and Pharisees, "Which of the prophets did not your fathers kill? Therefore there cometh upon you the blood of all the righteous which hath been poured out upon the ground from the blood of Abel the Just to the blood of Zachariah the priest, the son of Berachiah, whom they slew in the midst of the sanctuary" (Matthew xxiii, 35). And Paul saith, "The sacrifice of Abel was better than [that of] Cain, by reason of the faith which he brought to God, and it became a witness concerning him that he was a righteous man, and the sacrifice which he offered to God also testified concerning him; and [although] he is dead it yet speaketh." And he saith also, "Jesus, the lamp and guide of the new covenant, and the sprinkling of the blood of the prophet, which speaketh better than that of Abel" (Hebrews xi, 4; xii, 24). And then, when Adam missed Abel, his son, he said unto Cain, "Where is thy brother?" And Cain answered him angrily, saying, "How should I know where by brother is?" And Adam ran into the valley and found Abel, and he took Abel's head in his arms, and said unto him, "Who killed thee?" and Abel said, "Cain killed me." And Adam and his wife wept for Abel for four weeks of years. And as soon as Abel was dead angels came to Adam and said unto him, "Good tidings for thee, O father of the world! Thy son Abel reposeth in peace among the trees of thy Garden, and his soul hath ascended to God as a sacrifice, which hath been accepted. As thou wast the first to [bring in] death, so he is the first to enter into the holy place." When Adam heard this he was comforted and he buried Abel in the Cave of Treasures. Salutation to Abel the accepted sacrifice.

And on this day also Hellanicus, the bishop [of Weshim], became a martyr. When the Emperor Diocletian, the infidel, heard the report that Saint Hellanicus was teaching the people to reject his gods, he sent envoys to seize him, and to torture him severely. And when the blessed Hellanicus heard of the arrival of the envoys of the emperor, he gathered together the people who were in his city Weshim, and he consecrated the Offering, and administered unto them the Holy Mysteries, the Body and Blood of Christ, and then he said unto them, "After this time ye will never again see my face." And they all wept with a bitter weeping, and they were unable to hold him back against his will. Then he went out and delivered himself up to the envoys of the emperor, and they took him and gave him to the governor of Antinoe to torture. And the governor tortured him severely, and God gave him strength and enabled him to endure the torture; and then the governor took him with him to the city of Edku and there also he tortured him severely. And when he was tired of torturing him he commanded the soldiers to cut off his head with the sword, and to cut through his body to the shoulders; and they cut through his head down to the shoulders; and the governor took him with him to carry him to the city of Tukh. And as they were traveling in the boat, the saint, knowing that his death was near, commanded one of the sailors, who was a believer, saying, "When we arrive at the port (or quay) and I am dead, cast out my body on a hill"; and having said this he died. And they arrived in port, and straightway the sailor took the body of the saint and cast it out on a hill. And immediately certain believers, who had been commanded to do so by the angel of God, came and took his holy body, and swathed it for burial, and hid it among them until the end of the days of persecution. And they built a church, and laid his body therein, and great signs and miracles took place [therein] through it. Salutation to Hellanicus whose shoulders were cut through.

And on this day also died the holy father Theonas, the sixteenth Archbishop of the city of Alexandria. This saint was learned, and wise, and strong in the True Faith, and good in every action of his life; and all men loved him because of his learning and wisdom. And

he built in the city of Alexandria the church of our holy Lady the Virgin Mary; [until that time] the Christians and the believers were only able to pray and to receive the Eucharist in cells (or caves) secretly because of their fear of the infidels. And this saint persuaded the people until they let him build beautiful churches, and he converted many of them, and baptized them with Christian baptism. At the end of the [last] year of his office he baptized the blessed Peter, who became archbishop after him; in the fifth year of his office he made him a reader, in the twelfth year of his office he made him a deacon, and in the sixteenth year of his office he made him a priest. In the days of this saint there appeared in the city of Alexandria the infidel Sabelus, who believed and said that Father, Son and Holy Spirit are one Person; and this father anathematized him and brought his evil faith to naught. And in his days Cosmas, and Damianus, and their mother suffered martyrdom. And this father finished a good life, and pleased God, and having sat for eight and twenty years he died in peace. Salutation to Theonas, who baptized Peter.

And on this day was consecrated the church of our holy Lady the Virgin Mary, in the monastery of Abba Sinoda. Salutation to the consecration of thy church, O Mary.

And on this day also nine thousand seven hundred souls became martyrs with Philotheus, and Sabela the daughter of Hercules, the interpreter of dreams.

Glory be to God Who is glorified in His Saints. Amen.

TIR 03
(January 11)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day were slain the innocent, the holy and righteous children and martyrs, [who were in number] eighteen thousand. [In the Bodleian MS. 144,000.] When Herod, the wicked, had waited for the diviners to return to him, and they did not do so, he became exceedingly angry, and he sent his soldiers and they killed the children in Bethlehem, and in Judea, and in all the region round about, whose days were two years and less, according to the time when he enquired of the diviners. The Holy Gospel saith that when the diviners departed the angel of God appeared unto Joseph in a dream, saying, "Rise up, take the Child and His mother and depart to the land of Egypt, and remain there until I tell thee to return, for behold, Herod is seeking for the Child to kill Him." And Joseph rose up and took the Child and His mother by night, and departed to the land of Egypt, in order that might be fulfilled the words of the prophet, saying, "Out of Egypt have I called My Son" (Matthew ii, 13; Hosea xi, I). And Herod, the accursed, was wroth, and he wished in his mind to kill the children, thinking that our Lord Christ might be one of them, and that he would kill Him. And our Lord Christ, Who performed every human act, the committal of sin alone excepted, fled from the face of Herod, in the operation of His wisdom, and if Herod had found Him and killed Him, according to what was meet for the might of His Godhead He could not have died, or men might have thought that His Incarnation was an inferior thing. Therefore our Lord fled to the land of Egypt so that prophecy might be fulfilled, and that He might teach us also to flee from evil, and might destroy the idols of the country of Egypt. And how was Herod able to kill these very many children? He

invented pretexts, and he sent messengers into all the cities, saying, "An Imperial Edict hath reached me from Caesar, who hath commanded to be counted all the little children whose days are two years and less, so that he may give unto them money and apparel and they may belong to his army." And because of this many children were gathered together with their mothers, and Herod sent out ten hundred soldiers to them and they murdered them on the hills in one day. And then was fulfilled the prophecy of the prophet who saith, "A voice is heard in Rama, weeping and lamentation. Rachael weepeth for her children, and refuseth to be comforted, because her children are wanting" (Jeremiah xxxi, 15; Matthew ii, 18). Now Bethlehem is named after Rachael. And Saint John the evangelist, 'Abukalamsis, saith that he saw the souls of these holy children, and that they cried out, saying, "How long shall we remain unavenged for the violence done unto us? And Saint John saith, "I saw a vision, and behold there was given unto each one of them white apparel, and one said unto them, 'Rest now until your brethren the martyrs who are in the world shall finish their martyrdom.'" And he saith also, "The praise wherewith the Four Beasts and the priests of heaven praise [God] none knoweth except these eighteen thousand little children who have not defiled their bodies with lust; and they shall dwell with God always. Blessed are they and blessed are the wombs that bare them." Salutation to the children whom Herod killed, thinking that he would kill Christ among them. Salutation to Isaiah who foretold clearly the birth of Christ.

And on this day also died Saint Libanos, who is [called] "Mata'a." The name of the father of this holy man was Abraham, and the name of his mother was Negest, and they were rich in gold and silver. And on the day when they brought a wife to this saint, the angel of God, Gabriel, called him in the night, and brought him out from the house of his father, and took him to the monastery of Abba Pachomius, where he became a monk. And then he departed to the country of Ethiopia, and he dwelt there and fought the spiritual fight for many days. And he brought water out of a rock, and performed many miracles; and he died in peace. Salutation to Libanos.

And on this day also is commemorated Abba Ammon, who was always cursing the hair of women, and who could never abase the instrument of sin. Salutation to Ammon. [Omitted in the Bodleian MS.]

Glory be to God Who is glorified in His Saints. Amen.

TIR 04
(January 12)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the departure of John the apostle and evangelist took place. When the lot went forth that this saint should go to the country of Asia, he was sad and wept, for he knew that the people there were wicked, and heretics, and stiff-necked; but then he received from our Lord power and consolation. And he went forth to the country, which was his lot, and with him was his disciple Prochorus. They embarked in a ship, and intended to go to the city of the Ephesians, but the ship was wrecked, and each man clung to a plank of wood from the ship. And the waves of the sea washed Prochorus, his disciple, to an island, but Saint John

remained among the waves of the sea for forty days and forty nights. At length God commanded, and the sea carried him to the place where his disciple Prochorus was living, and he gave thanks to God that they had met again. And they rose up and went into the city of the Ephesians, but they were unable to preach in the Name of our Lord Christ, because the men there were wicked, and perverse, and invented pretexts [to harm them]. And John became the furnace-man, and tended the fire of the bath of a woman whose name was Romna, and Prochorus, his disciple, became a washer of clothes. And the mistress of the bath afflicted them sorely, and treated them with cruelty, and contumely, and she used to beat them with sticks and curse them with many, many curses because of their alien origin and poverty. And she treated them as her slaves, and she wrote labels whereon their prices for sale were written, and attached them to their persons. And they remained with her in great wretchedness until the son of the governor of the city came into the bath to wash. Now there had been in the bathhouse a power of the Satans from the time when it was built, and this power strangled the son of the governor, and he died straightway. And when the men of the city gathered together to see the young man who had died, Saint John came with them, and he stood still and looked on like everyone else. And when Romna saw him, she cursed him and said, "Hast thou come hither to laugh at me, and to rejoice thyself over the death of the son of my lord?" And the saint answered her gently, and said unto her, "Fear not, neither be thou sorrowful"; and he drew nigh unto the dead man, and made the sign of the Life-giving Cross over him, and he breathed on his face, and the young man came to life again straightway. And the men of the city cried out, and came to worship Saint John, and first and foremost among them was his mistress Romna; and she was weeping, and beseeching him to forgive her all the faults, which she had committed against him. And when Dioscorides the governor heard that his son was dead, he was smitten with fear and died; and when they told John this, he made the sign of the Cross over him, and raised him up from the dead. And he believed on Jesus Christ, and was baptized with all the men of his house in the Name of the Father and the Son and the Holy Spirit. And when John reviled the men of the Ephesians because of their worship of idols, anger seized them, and they stoned him with stones, but the stones came back and broke their idols. And when they prayed to their god there was a noise, and an earthquake took place, and three hundred men died; but Saint John prayed and raised them up from the dead. And the men of the city believed, and were baptized in the Name of the Father and the Son and the Holy Spirit. And a certain woman whose son had been seized by an unclean spirit, came to him, and asked him [to help her], and he took the right hand of the young man and made the sign of the Cross over him, and he rose up, being freed from the unclean spirit, and he glorified God. And there was another man who had lain upon a bed for twelve years, and when he saw John he cried out with a loud voice, saying, "Have mercy upon me, O apostle of the Lord Jesus Christ." And when John saw his confidence, he said unto him, "In the Name of the Lord Jesus Christ rise up"; and the man rose up quickly, and believed on Christ. And when Satan saw all these signs and wonders he was filled with craftiness and envy, and he took the form of a soldier of the emperor, and came into the city weeping. And two men who were passing by found him, and they said unto him, "Why dost thou weep?" And he said unto them, "The emperor hath given me two men who are magicians, and whose names are John and Prochorus; if ye can seize them for me I will give you gold." And straightway the two men seized John and Prochorus, and wanted to kill them secretly, but when Dioscorides the governor heard of this he delivered them. And John performed many signs and wonders before them, and all the men of the city believed on our Lord Jesus Christ, except the priests of the idols, and they did not

believe and they wanted to kill Saint John. And Satan stirred them up against him to kill him, but God Who protecteth His chosen ones [saved him]. And Saint John labored hard and suffered great tribulation until at length he converted them all to the knowledge of God. And the apostle Saint Paul is a witness concerning them, and concerning the denseness of heart of the men of Ephesus, and concerning their excessive love for idols. And with great toil Saint John brought them all into the True Faith, and he set over them a bishop, and priests, and deacons. And he went forth to all the cities, and traveled through all the country of Asia, and he converted all the people and brought them into the knowledge of God. And the blessed John lived ninety years, and grew very old, and he did not taste death by the sword like all the [other] apostles, but because of his virginity and purity they are all equally to be praised. And he wrote a Gospel and ‘Abukalamsis (the Apocalypse) which he saw in the island of Patmo (Patmos), which is full of mysteries. And he wrote three Letters, which are written in the Book of the Apostle, and it was he who reclined on the breast of our Lord at the time of the Supper, and he said unto Him, “My Lord, who is he that shall betray Thee?” And it is he who, at the time of the Crucifixion of our Redeemer, stood with our holy Lady, the Virgin Mary; and our Lord said unto the Virgin, “Behold thy son,” and to that disciple He said, “Behold thy mother.” And he it was of whom Peter spoke when he said, “And this one, what of him?” And our Lord said unto him, “If it be that I wish him to be [here] until I come, what is that to thee?” And when the blessed John knew that the time of his departure from this world was nigh, he summoned the people, and he brake bread, which is the Body and Blood of Christ, and gave it to them so that they might be strong in the True Faith; and he comforted them and blessed them. And he then commanded his disciple Prochorus, and some of the other brethren to take digging tools, and to follow him. And he went a short distance outside the city of Ephesus, and he commanded them to dig a pit, [and they did so], and he went down into it and stripped off his apparel, leaving upon him only a tunic and a napkin; and he lifted up his hands and prayed. And he bade the brethren farewell, and sent them away to return to the city, and he told the brethren to be strong in the Faith of Christ, and to do good works, because God would assuredly reward each and every man according to his work. And he also said unto them, “I am innocent of your blood, for I have never omitted to tell you of the least of God’s commandments, and there is no ordinance of His which I have not told you. After this time ye shall never again see my face.” And when he said this they wept and they kissed his hands and his feet, and left him in the pit and departed; and the saint knelt down upon his knees and prayed. When the people knew of this their hearts burned and they were exceedingly sorry, and they all went out, but they could not find his grave, only his sandals and a garment; and they glorified God Who had made His disciple to rest in this splendid manner, and they marveled at His work. Salutation to John.

And on this day also are commemorated George, and Matena the Archbishop, and Theodora the martyr, and Abba Likanos, and Abba Nardos of Dabra Bizan, who killed a serpent by means of his prayer and did not smite it with a stick, and who stood up in prayer until his feet decayed.

Salutation to Sabela (Sybil), the interpretress of the dreams of the nine wise men of Rome, when they made them known unto her. [Wanting in the Bodleian MS.]

Glory be to God Who is glorified in His Saints. Amen.

TIR 05
(January 13)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint Eusegnius, the martyr. This holy man was a soldier in the days of the Emperor Constantine, and he served God, and his charities and alms to the poor and the needy were very many. When the fighters of the Cross-among the stars of heaven appeared unto Constantine, before he believed in our Lord Christ, he did not know what the sign portended. And this Saint Eusegnius went to him, and said unto him, "This is the sign of our Lord Christ"; for there was no one else in Constantine's army who dared to mention the Name of Christ except this holy man. And when Constantine had conquered his enemies by the sign of the Honorable Cross, he became a Christian in truth, and he lifted up the horn of the Christians and of their Faith. And this soldier lived on after Constantine, and after the son of Constantine, until the days of Julian the infidel, and at that time his days were one hundred and ten years. And one day when he was walking about in the open places of the city of Antioch, he found two men fighting together, and he wanted to separate them and to make peace between them; now he was an old man who was held in honor, and he made joy and peace to be between them. And a certain man went to the emperor and made an accusation against this holy man, and he said unto him, "Eusegnius hath become a judge and governor of his own free will." And the emperor had this saint brought before him; and he rebuked him and said unto him, "Who hath appointed thee [a judge and governor?" And Saint Eusegnius answered and said unto him], "Why hast thou forsaken the worship of God, the God of heaven, in Whose hand is thy soul, and dost bow down to unclean idols, and dost not follow the kings who were before thee? I was a soldier under Constantine like thee, for twenty years, and also under his son, and neither of them had the evil habit which thou hast; for thou hast forsaken God and dost worship unclean idols." And the emperor was exceedingly worth with him, and he commanded his soldiers to hang him up, and to apply lighted torches to his sides; and they did all these things, but the saint endured them all through the Name of the Lord Jesus Christ. And when the emperor was tired of torturing him, he commanded them to cut off his head with the sword. And when the soldiers arrived to cut off his head, he begged them to wait whilst he prayed, and when he had finished his prayer they cut off his honorable head, and he received the crown of martyrdom in the kingdom of the heavens together with all the saints. Salutation to Eusegnius, who interpreted the mystery of the Cross to the Emperor Constantine.

And on this day also died Abba Matthew, the eighty-eighth Archbishop of the city of Alexandria. This father Matthew had parents of the race of Israel, who believed in Christ and were perfect in good works. The name of his father was Simon and the name of his mother was Barbara, and God gave them two children, and the name of the elder was Jacob and the name of the younger was Matthew. And whilst this Abba Matthew was in his mother's womb, Abba Peter, Bishop of the city of Abures, met her, and when he saw her he got off his donkey and kissed her belly, and said unto her, "Blessed art thou, O woman, and blessed is the fruit of thy belly. Behold there shall go forth from thee a bright star who shall shine in his preaching like Mark the evangelist." When Abba Matthew was fifteen years old his father died, and then he went to Abba 'Abrem, and Komos of the monastery of Saint 'Abufana, and he asked him to array him in the garb of the ascetic life; and the

abbot said unto him, "Obtain the consent of thy brother, who is older than thou art, and come back." When Abba Matthew heard this he went back in sorrow of heart, and on the way the angel Michael, who was in the form of a monk, met him, and told him that he should become Archbishop [of Alexandria], and that signs and wonders should be wrought through him. And having come to his brother, he urged him to let him become a monk, and when he refused Abba Matthew went to the monastery of Saint Abba ʻAmoni, of the monastery of Tona, and took refuge in the church. And when the brethren had entreated his brother, he allowed him [to become a monk], and he went to the monastery of Saint Abba ʻAbufana, and Abba ʻAbrem made him a monk; and he fought the spiritual fight with fasting and prayer until he attained the power of the monks. And after a year Abba Peter went out to Abba ʻAbrem, and he saw Abba Matthew, and his patience and his prudence, and he asked Abba ʻAbrem to give him to him so that he might be his disciple. And the bishop took him with him against his will, and he dwelt with him, and he kept vigil all night long from the time of sunset to sunrise. And when it was eighteen years since he was born, the bishop took him and made him a priest against his will. And when Satan observed his vigils he entered into the heart of a certain beautiful woman, who showed him her person, and solicited him with evil desire; and Abba Matthew seeing her prayed to God with tears, and even asked for death. Then he went in to the bishop and entreated him to send him away to his monastery. And when the bishop prevented him he came into the Episcopal treasury and took a priestly vestment of great price, which belonged to the bishop, and he slit it into strips, every part of it, with a razor, and then he restored it to its former place. And on the following day the bishop said unto Abba Matthew, "Bring me the priestly vestment, for I must officiate at the Eucharist this day"; and when he brought it to him, it fell down before him like wooden shavings. When the bishop saw this he was very wroth, and he said, "Who hath done this thing?" And Abba Matthew said, "I did it, because thou didst prevent me from going away. Is doing this a greater sin than falling into fornication?" And the bishop sent him away in wrath, and he wrote an order of excommunication concerning him to the men of the monastery, ordering that he should perform two hundred prostrations each night and day, and that he should dwell neither in a cell nor in a house, but in the church at the time of prayer; and Abba Matthew fought this spiritual fight for two years. When the bishop heard of his patient endurance he sent him his blessing and removed the ban of excommunication. And then his brother Jacob came to him, and became a monk, and he fought until he had conquered Satan. And then Abba Matthew went to the monastery of Abba Anthony, and he dwelt there, fighting strenuously. And there was there a certain righteous monk whose name was Jacob, and he saw a vision in which it seemed that a shining angel came unto Abba Matthew, and embraced him, and gave keys into his hands. And when Abba Jacob awoke he told this to Abba Matthew who straightway, because he hated empty praise, wandered round the country from city to city. One day whilst Abba Matthew was officiating in the office of the Eucharist, he saw our Lord Christ sitting upon the altar, and He lay in the paten like a little child. And at the time when he broke the Offering, he stood up for a long time with his hands stretched out and covered with blood, and he continued to weep abundantly, and he was afraid: and he told this vision to no man. And his teacher saw him and he marveled at his standing still so long a time, and then he prayed to God to reveal to him this matter. One day when they were consecrating the Offering as usual, our Lord Jesus Christ appeared unto them, lying upon the paten in the form of a child, and He was broken up by the hand of Abba Matthew like bread. And straightway he marveled and said, "Glory be to Thee, O God, Who hast given unto us sons of men this great gift." When

Abba Matthew saw this he fetched some iron nails, and drove them into his knee every Friday until a worm came out there from. Thence he departed to Dabra Kueskuam, and he dwelt there, and he fought so strenuously that at length when he gazed upwards he could see our Lord Jesus Christ sitting on the right hand of His Father; and when he looked downwards he saw Him in the abysses in great glory. When Abba Gabriel the archbishop died they (i.e. the bishops and priests) appointed Abba Matthew to succeed him as archbishop against his will, and when he refused they set guards over him, and the following day all the bishops told him that they had seen a vision and that he was suitable for the office of archbishop. When Abba Matthew heard this he knew that they would not let him go, and he took a razor secretly and drew it across his tongue and cut if off. And that night our Lady Mary came to him, and anointed his tongue with oil, and healed it, and it became as it was before [he cut it]. And they took him to the city of Alexandria, and when they were enthroning him on the sixteenth day of the month Nahase (Aug.-Sept.), the day of the festival of the death of our Lady Mary, a voice was heard from heaven, saying, "He is worthy, He is worthy, He is worthy." And they brought the head of Mark the evangelist that they might lay it in his breast, and the head flew up and kissed his mouth. And from that time he never sat upon his throne at the time of the Offering, and he never entered into the house of any man on the Fourth and Sixth Days of the week. And he prophesied that David (i.e. David I, who was abdicated A.D. 1411, and died 6th Oct. 1413) would reign as King of Ethiopia though his brother Wedem ʻAsfare (or Germa ʻAsfare, who reigned till 1382) was reigning. And this father performed many miracles in his days, and he healed the sick, and raised the dead by the bandlet, which was on his head. And in his days there was appointed a deputy governor over Mesr (Cairo) who was a wicked man, and he imposed a tax on the archbishop to which he had never been submitted before; and when he refused to pay it he beat the archbishop severely, and carried him into his habitation. That night Abba Matthew entreated our Lady Mary to received his soul from the torment of this world, and she appeared unto him, and held converse with him, saying, "Be not sorrowful; after eight days thou shalt rest." And on the following day Abba Matthew called the bishops, and priests, and deacons, and all the people, and he told them about his [coming] death, and he exhorted them about the word of the Faith and blessed them. And when his sickness increased he took a picture of our Lady Mary, and prayed a long time, and he kissed the picture and made the sign of the Cross over his face, and he blessed all the people of the city who believed in Christ, and he died on the First Day of the week. Salutation to Abba Matthew, the doubly blessed.

And on this day also became martyrs Yarewenyos, and many men and women, and Negirus (Longinus) of Rome, Alexandra who visited Arsenius, and ʻAwshia.

Glory be to God Who is glorified in His Saints. Amen.

TIR 06
(January 14)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day our Lord Christ came into the place of circumcision and fulfilled the Law of the Torah, even as the Apostle Paul, the perfumed tongue, saith, "Christ received the

circumcision of His flesh so that He might fulfill the covenant of the fathers"; now many have imagined that our Lord Christ did not enter the chamber of circumcision, and that He was not circumcised. If it was as these people thought, would not the Jews have found in [His uncircumcision] a greater pretext than that which they put forward [for attacking Him]. And the Holy Gospel saith, "The Jews searched for men who would bear false witness against Him, and they found them not." Our Lord Christ fulfilled all the Laws of Moses, and came into the chamber of circumcision according to the Laws of the Torah. And for us He hath ordained in its place Christian baptism and the eating of unleavened bread, and for us He hath ordained in its place His Holy Body and Honorable Blood, and the abrogation of the Sabbath of the Jews, and for us He hath ordained in its place the First Day of the week, which is the Day of His Holy Resurrection. And when eight days had passed since our Lord Christ was born, that is to say when it was the sixth day of the month of Ter, Mary the pure Virgin said unto Joseph, the just man, "Go and bring me a skilful circumciser that he may circumcise my Son according to the Law of Moses, and let us give Him the Name of 'Jesus'"; and Joseph went and brought a skilful circumciser. And when the skilful circumciser came he found our Lord Christ in the bosom of the pure Virgin Mary, and he said unto them, "Hold the Child; I shall be able to circumcise Him without wounding Him." And the Child Jesus answered and said unto him, "O skilful man, I wish to see thy skill, and thy power, and thy work, for how wilt thou circumcise Me? No blood shall flow from Me in this world, except the blood, which shall flow from My right side. When one shall pierce Me with a spear in the place of the skull (Golgotha). When I am on the wood of the Cross, blood shall flow from Me, and shall run down upon the earth, and it shall be for the salvation of Adam and all the world." And when the skilful circumciser heard the words of the Child Jesus, he gathered together his razors and the iron instruments, and brought them into their house; and he rose up and bowed down at the feet of the Child Jesus. And straightway his razors melted and became like water, and he said unto our Lady Mary, "Pure and blessed art thou more than [all other] women, and blessed is the fruit of thy womb. This thy Son is not of the seed of Adam, but He is the Son of God. If He worketh a miracle like this when He is a child, what will happen when He attaineth the age of manhood? Peradventure He is the Messiah, Who is called Christ, about Whom the prophets prophesied, saying, 'Behold a virgin shall conceive, and shall bear a son, and His name shall be called "Emmanuel," which is, being interpreted, "God with us."'" And our Lord Christ answered and said unto him, "Behold, I am He. Wilt thou circumcise Me or not? If thou wilt not I will do as My fathers and My grandfathers did." And the circumciser said unto Him, "Who was Thy father? Who was Thy grandfather?" And our Lord Christ said unto him, "They were Abraham, Isaac and Jacob, the fathers of the nation, and they lived before God gave them circumcision"; and the circumciser said unto Him, "I am not able to talk with Thee, for the Holy Spirit is upon Thee." And straightway our Lord Christ lifted up His eyes to heaven, and He said, "O Father, give me the circumcision which Thou didst give to Abraham, Isaac and Jacob in the earliest times, without the hand of man"; and straightway there appeared in Him circumcision without the hand of man. And the circumcision of our Lord was an incomprehensible mystery, even as was His going forth from the belly of Mary without destroying her virginity, and like His entrance to the Apostles in the Hall of Zion, through doors which were shut, and like the revelation of His power when in the operation of His wisdom He wished that not the smallest portion of His Body should be cut off in circumcision. But it was not so when the blood and water flowed from His side on the wood of the Cross, so that He might save Adam, and the blood flowed from Him, without

addition or diminution of its substance, but by His wish so that He might fulfill the Law which He commanded in olden time. And when the circumciser saw this miracle and heard His words he marveled exceedingly, and he bowed down thrice at the feet of our Lord Christ and said unto Him, "Thou art the Son of God and the King of Israel." And the circumciser went to his home, and he began to tell the children of Israel what he had seen and heard. And to our Lord and God and Redeemer Jesus Christ, be honor and worship with His Good Father and the Holy and Life-giving Spirit, now and for ever and ever. Amen.

And on this day also died our father Noah who belonged to the tenth generation from Adam. This Noah from his earliest years used to contemplate divine mysteries, and to observe that sin was increasing, and evil growing to the full, and the righteous diminishing, and that all that was flesh would be destroyed by the waters of the Flood. Because of this he lamented, and wept, and his face became furrowed, and he preserved his virginity for five hundred years; and he continued to minister to the body of our father Adam, and to keep the commands of his God. And then God commanded him to marry a wife and He told him that He was going to destroy all flesh by the waters of the Flood, and that there would be left upon this earth none except his own seed. And Noah married a wife whose name was Haykol, the daughter of Abu Zir, and he went in to her three times, and she brought forth Shem, Ham and Japhet. And then God said unto him, "Cut down trees on this holy mountain, and make an ark three hundred cubits long, and five hundred cubits broad, and thirty cubits high; and make inside it three stages. The first stage shall be for the beasts, and the second for the birds and for everything that creepeth, and the third stage for Noah, and his sons and their wives. And he made inside it a cistern for water, and a store-chamber (or pantry) for their food. And he made a trumpet of Kashyan wood, the length of which was three cubits, and the breadth one cubit and a half, which was to be blown three times a day. The first time was at dawn to gather together the workmen for their work, the second was to assemble the people for their meal, and the third time was to send the people to bed. When the children of Cain saw Noah making an ark for the water of the Flood, they mocked at him and began to say, "Behold this old man is mad, or why would he say that the waters will rise above the tops of the mountains?" Then Noah took the body of our father Adam and embraced it. And Shem his son took gold, and Ham took myrrh, and Japhet took incense, and carried them into the ark with the body of our father Adam. And [Noah] took in with him clean beasts, and animals, and birds, seven of each kind, and of the unclean beasts, and animals, and birds, two of each kind. And Noah placed the body of our father Adam facing the east side, and he laid the three offerings upon his breast; and Noah, and his sons, and his wife, and their wives occupied the west side. And then God, by His power, shut the door of the ark on Noah, and He commanded the doors of heaven to be opened, and the storehouses of the deep, and the cataracts of the winds, and there went forth storm, and mist, and fog, and darkness, and the sun and the moon and the stars withheld their light, and never before was there such a terrible day. When the children of Seth, who had committed fornication with the children of Cain, saw this, they knew that God was angry with them, and that the words which Noah had said unto them were true. And they all ran to the ark to ask Noah to open its door to them, but they were unable to ascend the holy mountain, because the stones thereof were like fire; and the ark was closed and sealed by the power of God. And the angel of God used to dwell in the ark, and he became a chief to Noah and his sons. And the waters of the Flood increased and they began to overpower the children of Cain, who were drowned. By the force of the water the ark was lifted up above the earth, and every being of flesh that lived

on the earth perished. And the waters rose above the tops of the mountains for a space of fifteen cubits, and they bore the ark and carried it down to the Garden; and Noah and his sons and all who were in the ark worshipped in the holy Garden. Then the ark sailed over the waters, by the force of the winds, and it continued to go onwards for one hundred and fifty days, and it appeared on Mount Ararat, on the twenty-seventh day of the month of Tekemt (Oct.-Nov.). And the waters being assuaged on the twenty-seventh day of the month of Genbot (May-June), on that day, the day on which he went into the ark, Noah came out from the ark; and this day was the First Day of the week. And God sent His voice to Noah telling him to take large beasts and to offer up an offering on the altar before Him. And Noah sent out the animals from inside the ark, and God promised Noah that He would not destroy the earth again, and as a mark of His promise He set a bow in the heavens so that all people might see it. And God blessed Noah and his sons, saying, "Increase and multiply and fill the earth"; and He commanded the earth to bring forth grass according to its custom, and the beasts and cattle, and the fowl of the heavens, and everything which moveth [to bring forth young]. And after Noah had gone out from the ark he planted a vine, and drank of the wine thereof, and he became drunk and stripped himself naked. When Ham has son saw him he made a mock of him, and told his brethren, but they turned their faces from him, and covered him with his apparel. And when Noah recovered himself, and knew what his son Ham had done he cursed him. And after he had divided the whole earth among his sons, the day of his death arrived, and he died in his nine hundred and fiftieth year, and was buried on Mount Ararat.

And on this day also is commemorated the ascension of Elijah the prophet into heaven, being alive in the body. This zealous prophet lived in the days of Ahab the king, and his soul was in travail each day, and all day, because of the deeds of the king and his abominable wife. Then his soul became angry, and he stood up before the king and said unto him, "Why hast thou forsaken the God of heaven, thou and thy wife Elzabel (Jezebel), in Whose hand is thy soul, and [why] do ye worship the idol Baal? And why have ye taken the vineyard of Naboth the Jezreelite? By the life of the Lord God of Israel, I swear that no rain shall descend upon the earth from heaven except at my word." And straightway, whilst yet the words were in his mouth, the rivers dried up, and the green herb withered, and there was a famine in all the land. And when God saw that Elijah the prophet by reason of his jealously for His honor afflicted himself concerning the famine, He commanded him to go to Dabra Karen (?), and a raven used to bring him food every day; and God willed to perform the wish of the prophet, and He did not permit his word to be made a lie. And God willed and sent to him a raven with food, but Elijah would not receive the food from the bird, because, according to the Law of the Old Testament, the raven was an unclean bird. Did he perchance spare himself because of the famine, and command rain to fall? And the prophet took the food from the raven and it defiled him not. And God commanded the stream from which he used to drink to dry up, so that, peradventure, when he was thirsty he might have compassion upon men, and command rain to fall. And in this matter the prophet did not spare himself, and moreover, he came nigh to die through hunger and thirst. And God commanded him to go to Sarepta of Sidona where he was fed by widow woman. And God thought that by [making him do] this he would journey through the cities, and see the bodies of the dead cast out on the road side, and would have compassion on the people in his heart, and command the rain to fall. And when Elijah went to Sarepta of Sidona, he found that widow woman gathering firewood, and he asked for bread from her that he might eat. And she said unto him, "As God liveth and as thy soul liveth I have only a handful of flour in my house, and I am

going to make it [into bread] for my son, and we shall eat it and die; and also I have a little fat in a pot." And the prophet said unto her, "Bring me a little water that I may drink, and a little bread that I may eat, and afterwards do thou eat." And the woman said in her heart, "Even if I am to die it is better for me to make it [into bread] for this pilgrim as he wisheth, and I will make merry and think that I have eaten it myself." When the prophet knew the beauty of her mind and the integrity of her nature, he had compassion in his heart, and he asked God for rain. And God accepted the word of the prophet because he had done this on account of his jealously for Him. And Elijah said unto her, "Believe me, and go and do as thou thinkest, but make for me first a cake baked on the ashes, (then make one for thyself afterwards,) and bring it to me, and afterwards thou shalt make one for thyself and thy son, for thus saith God, "Thy flour barrel shall never become empty, and the fat in thy pot shall never finish until [the day] when God shall send rain upon the earth'"; and it came to pass even as the prophet said. And the woman went and made [the cake], even as the prophet commanded her, and he dwelt with her until the days of the famine had ended. And the woman had a son who fell sick and died, and she rent her garments and made lamentation, and took the child and carried him to Elijah into the upper chamber, and she wept and entreated Elijah, in God's Name, on behalf of the child. And Elijah laid his face upon him, and the child came to life straightway; and it is said that this child was Jonah the prophet. Then Elijah sent his disciple to Ahab, King of Israel, and he said unto him, "Behold the descent of rain from heaven is nigh." And the king searched for Elijah and wanted to kill him, because he had shut up the heavens so that no rain fell for three years and seven months. And then Elijah took the prophets of Baal and slaughtered them with his own hand. When Elzabel (Jezebel), the wife of Ahab the king, heard this she was wroth, and she sent messengers after Elijah and she wished to kill him because he had killed the prophets of Baal. And Elijah was very sorry because of this, and he said, "O God, they have slain Thy prophets, and have overthrown Thy altars, and I only am left, and they wish to kill my soul." And God said unto him, "Fear thou not, for I have left unto Me seventy men who have not worshipped the idol Baal. As for thyself, who can take away thy soul? I will take thee up into heaven whilst thou art living in the body." When Ahab the king was dead, his son reigned in his stead, and he did evil before God. And he fell sick of a disease, and he sent messengers to the idol Afron to ask him whether he would recover from his illness or not. And Elijah the prophet met the messengers of the king, and he said unto them, "Say ye to the king: Thou shalt died of this disease." And when they told the king this, he knew that the man [who spoke this] was Elijah, the prophet, and he sent him a captain, and fifty soldiers with him. And Elijah was sitting on the top of a mountain, and the captain said unto him, "O prophet of God, descend and come to the king." And Elijah the prophet said unto him, "If I be a prophet of God, let fire come down form heaven and consume thee"; and fire came down from heaven and consumed him, and those who were with him. And the king sent unto him a second captain, and there were fifty soldiers with him. And he said unto him, "O prophet of God, descend and come to the king." And Elijah said unto him, "If I be a prophet of God, let fire come down from heaven and consume thee"; and straightway fire came down from heaven and consumed that captain and those who were with him. And the king sent a third captain to him, and that captain came to him humbly, and he bowed down before the prophet, when still some distance from him, and he asked him, saying, "Have mercy on my soul"; and Elijah came down and went with him to the king, even as God commanded. And he rebuked the king for his evil deeds, and the king died on his bed. Then Elijah went to the River Jordan, and with him was Elisa his disciple, and he threw his garment on the River Jordan and divided

it into two parts, and passed over. And behold there came a mist, and an earthquake, and flashes of lightning, and horses of fire, and they carried off Elijah the prophet, and bore him up into heaven. And then his disciple Elisa wept and said, "O my father Elijah, [behold] the chariots of Israel! Let a double portion of thy spirit rest upon me." And Elijah rent his garment into two parts, and threw [them] on Elisa, and the spirit was doubled upon him. And all the miracles which Elijah performed Elisa his disciple performed also. Elijah passed over the River Jordan once, and Elisa passed over it twice; Elijah raised from the dead one dead man, and Elisa raised two. And Elisa his disciple performed many miracles, for the Holy Spirit which was on Elijah was doubled on him. And Elijah the prophet and Enoch shall come together in the last days, and they shall rebuke the false Christ, and they shall kill his people, and their bodies shall be cast out for three days and a half, and then they shall be raised up, and the resurrection of the dead shall take place. This prophet Elijah was a righteous man, and he was the first to live in the Garden in the days of the Old Testament.

And on this day also died the holy father Abba Makaryanu (Marcianus), the eighth Archbishop of the city of Alexandria. This saint was appointed Archbishop after the Ascension of our Lord Jesus Christ; and one hundred years after the second destruction and pillage of Jerusalem, in the ninth year [of his office]. And he remained in his office for nine years, teaching the people and confirming them in the True Faith; and he converted very many of the infidels and pagans, and brought them into the Faith of our Lord Jesus Christ. And he baptized them with Christian baptism, and illumined them with the knowledge of our Lord Jesus Christ in the Law of Christianity. And this father pursued a good course life, and walked prudently, and he pleased God and died in peace.

And on this day also died the holy father Abba Basil, Bishop of Caesarea. The name of the father of this saint was Esderos, and he was a priest, holy and pure, and was a man of the city of Antioch. And he begot four sons, Basil, and Gregory Peter, and Cherion, and Macrinus; and they were all holy and perfect men. And this saint was filled with the Holy Ghost, and he composed the well-known Liturgy which beareth his name. And God performed very many signs and wonders by his hands, which are written down in the history of his strife, and of them are the seven following. FIRST MIRACLE: The story of Peter, the brother of the Bishop of the city of Sebastia, and how he had a wife, and how the people reviled him because of this wife, and how Basil came to him, and revealed his spiritual fight to the people, and the mystery of his relations with his wife, and how Peter and his wife were virgins, and had no knowledge whatsoever of the operation of sin. And Basil informed the people how he saw the angel of God overshadowing them [in bed], and how the people saw Saint Peter, and the blessed woman his wife, with the angel of God overshadowing them, and how the people marveled and glorified God, and bowed down at the feet of the blessed Peter, and asked him to forgive them their transgression, and how he forgave all those who had slandered him. SECOND MIRACLE: Concerned the church which the heretics and schismatics seized by violence, but were unable to open the doors thereof; but when the believers prayed the doors were opened through the prayer of Basil. THIRD MIRACLE: The story of Saint Abba Ephraim, who saw a pillar of light which reached from the earth to heaven; and he heard a voice, saying, "This is Basil." And Saint Ephraim came to the city of Caesarea, and he saw the virtues and the righteousness of the blessed Basil. And Saint Basil appointed Ephraim a deacon, and prayed over him, and he made him to speak in the Greek tongue. FOURTH MIRACLE: The story of the wise astrologer, who never made a mistake in his computations. When Saint Basil was sick,

and he knew that the time of his death [was nigh], he summoned that astrologer and said unto him, "When am I going to die?" And the astrologer said unto him, "Thou wilt die in the evening, and thy soul shall go forth from thy body [at the time]." And Saint Basil said unto him, "If I remain [alive], and do not die until the morning, wilt thou became a Christian?" And the astrologer said unto him, "Yea." And Saint Basil entreated God, and God added three days to his days, and that wise and learned Jewish astrologer, who was the greatest of his class, believed, and Saint Basil baptized him and all the men of his house with Christian baptism, and then he died in peace. FIFTH MIRACLE: The story of the man who denied Christ, and who wrote his denial of Christ with his own hand upon a paper, and gave it to Satan. And Saint Basil shut up that man in a certain place, and he prayed to God so earnestly that at length Satan brought back that paper which the man had written; and thus Saint Basil saved him. SIXTH MIRACLE: The story of the priest who was a virgin, and his wife, who had with them a man who was sick of dire disease, and how Basil knew of the integrity of the priest and his wife, and how he slept with the sick man that night, and how he prayed to God on his behalf, and how the man was healed of his sickness straightway. SEVENTH MIRACLE: The story of the honorable lady who wrote down a list of all her sins on a piece of paper, and sealed it and gave it to Saint Basil, and asked him to pray on her behalf to God until all her sins, which were written down on that sealed paper, were blotted out. And Saint Basil prayed on her behalf until all the sins, with the exception of one, were blotted out; and the blessed Basil commanded her to go to Saint Abba Ephraim, so that he might pray for that sin to be blotted out. And when she went to Saint Abba Ephraim, he spoke to her, saying, "Hasten and get thee back to the blessed Basil before he dieth, and he will forgive thee, for he is the chief of priests." And when she returned she found that Saint Basil was dead, and the bearers had lifted him up and were carrying him on his bier to bury him. And the woman wept with a bitter weeping, and she laid that paper upon his body, and that sin which was written on the paper was blotted out from it. When all the people who were there saw this miracle they marveled exceedingly, and glorified God, Who giveth such grace to those who fear Him. And Saint Basil performed many signs and miracles besides those which we have written here in this book. And he composed many beautiful Homilies and Instructions for monks, and he translated many Books of the Old and New Testaments, and he drew up Canons which are to be found in the hands of believers unto this day.

Salutation to Noah and his wife and sons. Salutation to Basil. Salutation to Abba Moses, who dwelt in the desert sixty winters. He gazed at the hearts of the saints until he became stupefied, and his face changed and became coals of fire. Salutation to Makaryanu (Marcianus), the eighth Archbishop of Alexandria. Salutation to the circumcision of our Lord.

Glory be to God Who is glorified in His Saints. Amen.

TIR 07
(January 15)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint Abba Sol-Petros (Silvester), Archbishop of the city of Rome. Because of the strenuousness of his spiritual fight, and his virtues, and his devotion to the ascetic life, and his knowledge, and his righteousness, they appointed him Archbishop of the city of Rome, after the death of Meletianus, Archbishop of Rome, his predecessor. He was appointed in the eleventh year of the reign of the Emperor Constantine the Great. And being seated on the throne of Peter, the chief of the Apostles, he baptized Constantine with Christian baptism. Now Constantine did not repent, and was not baptized until the eleventh year of his reign, because up till that time he was occupied in working and fighting against unbelievers, and in killing them. And he pulled down the houses of idols, and built churches to the honor of God. And the striving of this father Sol-Petros (Silvester) shone exceeding brightly, and he taught the people frequently, and he removed the doubt and the evil thought of the Satans from their hearts, and he explained things which were obscure to them, and made them to understand them; and he disputed frequently with the Jews and the Greeks. And he converted many of them and brought them into the Faith of our Lord Jesus Christ, and he baptized them with Christian baptism, and his name was respected and feared by believers. And he composed many discourses and vanquished [his opponents], and he wrote books on the knowledge of God and on the Incarnation of the Son, and through them he gave drink to the soul of the man who was thirsting for the knowledge of God. In the seventh year of his archiepiscopate the assembling of the General Council of the Three Hundred and Eighteen Holy Fathers in the city of Nicea took place. This holy father Sol-Petros (Silvester) anathematized Arius, and he excommunicated him and all those who believed his words. He sat for eleven years, and finished his strife nobly, and he pleased God and died in peace. Salutation to Sol-Petros (Silvester), who baptized Constantine, the Inventor of the Cross.

And on this day also is commemorated Saint Abba Ephraim. Salutation to Ephraim, the father was filled with wisdom.

And on this day also are commemorated Mosolon (Salomon), and Gregory, and Mark, and Antianus, and Luya, and Maylen, and Sosyas, and Marteya

Glory be to God Who is glorified in His Saints. Amen.

TIR 08
(January 16)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day was consecrated the church of Saint Abba Macarius, of the desert of Scete, by the hand of the honorable saint Abba Benjamin, the thirty-eighth Archbishop of the city of Alexandria. This took place after great tribulation had come upon him through Makokaz (Makawkas), the heretic, the Melchite; and Abba Benjamin fled into Upper Egypt, [and

stayed there] till the end of ten years. When God had destroyed that heretic Makokas (Makawkas), and the churches and the Christians were at rest and in peace, Abba Benjamin returned to his throne, and lived in his own house. And the chief monks of the holy desert of Scete came to him, and they asked him to go with them and consecrate the new church, that is to say, the church of Abba Macarius; and he rose up and went with them in great joy, and he consecrated the church. And when he began to anoint the table of the altar with the holy Meron oil, the saint saw the hand of God anointing it with him, and he fell upon his face in great fear. And one of the Cherubim raised him up and said unto him, "Rise up, be not afraid, and write for this place a holy rule, for it is God's mystery. And no man shall enter it in pride of heart, nor by bribery, but only him that is appointed thereto; and no man shall dare to speak a vain word therein, for it is a house of the holy things of God. This Canon shall be the rule in this sanctuary for ever. For behold the days shall come when they shall destroy the commandments which their fathers ordained, and they shall not discharge their obligations, and the holy place shall become a place of scoffing." And Abba Benjamin said, "Verily this is the house of God, and this is the door of heaven." And as he was holding converse with the Cherub, he looked towards the west of the church and saw an aged man with a beautiful face, and a long beard, and his countenance was shining like that of an angel. And Abba Benjamin was pleased when he saw that [old man], and he said within himself, "If one of the bishops were to die, I should make this old man bishop in his stead." And the Cherub said unto him, "O Benjamin, whouldst thou make this old man bishop? This is Abba Macarius, the father of all archbishops, and bishops, and monks, and he hath come in the spirit this day to rejoice with his sons; and not an archbishop who was appointed by him, and not one of his sons, will be absent, neither will the spiritual fruits of his monasteries be wanting." And the Cherub said unto him, "If his sons have kept his commandments, and have followed in his steps, they will be with him where he is in glory; but if they have transgressed his commandments they shall not share [his] inheritance with him." And Abba Macarius said unto the angel, the Cherub, "My lord, do not decide about my sons in these words; but if there be left in the bunch only a single grape, the blessing of God shall be on it. If there be left in them love for each other I believe that God will not drive them away from His kingdom." And the Archbishop Abba Benjamin marveled at the mercy of Abba Macarius; and Abba Benjamin wrote a Canon and placed it in the church for a perpetual memorial. And he asked our Lord Jesus Christ that his death might take place as it were to-day, and in consequence he died on the eighth day of the month of Ter.

And on this day also died the holy father Abba Andronicus, the thirty-seventh Archbishop of the city of Alexandria. This holy man was a deacon, and a son of one of the elders of the city of Alexandria, and he was a wise and a merciful man, and he was learned in the Books of the Church. The son of his father's brother was governor of Alexandria, and because of his office, and the size of his house, this saint did not live in monasteries as did all the archbishops his predecessors, but he lived in his nephew's house in the city of Alexandria all the days of his life and archiepiscopate. And this father was appointed archbishop in the tenth year of the reign of Heraclius, Emperor of Rome, in the nine hundred and thirty-third year of the kingdom of King Alexander (A.D. 621-2). And in the days of his father Kesra (Khusrau), King of Persia, rose up, and he was an infidel and worshipped the sun. And he gathered together his armies, now they were many, and he invaded the country of Rome, and the countries of Syria and Palestine, and he laid waste these countries, and carried off their goods. Then he attacked the country of Egypt and came to the city of Alexandria, [round about which] there were two hundred monasteries,

which were full of monks, and also full of goods and possessions wherewith the monks lived lives of pleasure. And because of this God gave the King of Persia a dominion over them, and he plundered the monasteries, and slew all the monks who were in them, and only the few were left alive who hid themselves from him and escaped; and to this day these monasteries have neither been [re]-built nor [re]-consecrated. And when the men of Alexandria heard what the Persians had done, they opened to them the gates of the city. And Kesra (Khusrau) the king saw in a dream and it seemed as if one said unto him, "Behold, I have given this city into thy hand. Thou shalt not lay it waste, but slay the strong men who are therein, for they are men of violence. And take the king of the city, and bind him in fetters, and send him away." And he ordered the men of the city to bring unto him the strong young men, the days of whose years were from eighteen years up to forty or fifty years, so that he might give each of them twenty dinars in gold, and might enroll them as soldiers to serve in his regiments and armies, and protect the city. And the people imagined that what he said was the truth, and eighty hundred men went out to him. And when he began to count all their numbers, they imagined that they were going to receive gold; but as soon as he had finished counting them all, he slew them with the sword. And then he went up into Upper Egypt, and came to the city Nikyus (Pshati, in the province of Menu). and he heard that in the cells, and in the monasteries and religious houses, there were seven hundred monks whose works were evil, and he killed them all with the sword. And when Heraclius, the Emperor of Rome, heard of what the King of Persia had done, he gathered together his army, and marched against him, and slew all his army, and plundered all his country. And the spiritual fight of this Abba Andronicus was exceedingly good, and he sat for seven years, and he pleased God, and he died in peace in the three hundred and forty-seventh year of the martyrs (A.D. 631), before the kingdom of the Arabs [was established] in the country of Egypt.

And on this day also died the holy father Abba Benjamin, the thirty-eighth Archbishop of the city of Alexandria. This was a man of the city of Barset, and the son of one of the wealthy men thereof, and he became a monk, in his early years, with a certain holy man whose name was Tewenas (Theonas), in a monastery to the west of the city of Alexandria. And he grew continually in good works, and he became very learned in the Scriptures, and in the Books of the Church. One night he saw a vision and it seemed as if one said unto him, "Rejoice, O Benjamin, for thou shalt pasture the flock of Christ." And he told his teacher that he had seen a vision, and his teacher said unto him, "Beware of Satans, lest they lead thee astray by pride." And he added to his virtues and to his righteousness, and then his teacher took him with him, and carried him to Abba Andronicus, and told him of the vision which his son Benjamin had seen; and Abba Andronicus made him a priest, and delivered to him the charge of the church, and he continued to administer the church rightly and well until Abba Adronicus died, and then he was appointed archbishop. And great tribulation fell upon him while he held office. And before the great tribulation came upon him, the angel of God appeared unto him, and told him what would happen unto him, and commanded him to flee, and to take his bishops with him. And this father consecrated the Offering and administered to the people the Holy Mysteries, and he commanded them to be strong in the True Faith, and he made them to know what was going to happen. And then he sent letters to all the bishops, and to all the heads of the monasteries, and commanded them to take to flight. Then he departed into the desert of Scete, to the monastery of Abba Macarius, and from there he departed into Upper Egypt. And Heraclius, Emperor of Rome, had dominion over the churches, and over the believers, and he punished very many of them. And he seized the brother of Abba Benjamin, whose

name was Minas, and he tortured him, and burnt his sides with fire, and afterwards he had him drowned in the river. And in those days the Emperor Heraclius saw in his sleep that one said unto him, "Behold there shall come upon thee many people who are circumcised, and they shall overcome thee, and shall rule over the country." Now he imagined that these people would be Jews, and that he would baptize many of them, but the vision which he saw referred to the kingdom of the Muslims. And they were Muslims, and they came to him from the land of Yatreb which is a district and a kingdom in the land of Syria. And in those days 'Amr, the son of As, came to the land of Egypt, and he ruled over it, and dwelt therein for three years. In the one hundred and nineteenth year (sic) of the martyrs 'Amr came to the city of Alexandria, and he destroyed the fortress thereof, and he burned many churches, and he burned the church of Saint Mark the Evangelist, on the sea-shore, which is known to be now under the earth (i.e. submerged). And he likewise burned the monasteries and the churches which were round about the city of Alexandria, and he carried off as spoil all the goods which were in them. Then the captain of the soldiers brought ships to the church of the Blessed Mark, and he thrust his hand into the sarcophagus and found the body of Saint Mark and carried it to this ship. And when 'Amr, the son of As, learned the story of Abba Benjamin, and why he had fled, he wrote his letter and sent it into every district in Egypt, saying, "Come, be not afraid, and govern thy people and thy churches." And Abba Benjamin came forth from the place whither he had fled in the tenth (?) year of the reign of the Emperor Heraclius, and in the third year of the kingdom of the Muslims. And 'Amr, the son of As, honored Abba Benjamin with great honor, and he commanded his soldiers to give back the churches, and all their possessions, and all their lands to his priests. And he said unto him, "Pray for me, for I am going to the country of the West, and I will become the king over the Five Cities, and when I come back I will do whatsoever thou desirest." And Abba Benjamin said unto him, "God shall make straight thy path"; and he told him everything that would happen unto him. And when 'Amr wished to go away, they brought nigh the ships so that the soldiers might depart, and outside the port they took all the ships, except the ship in which was the head of Saint Mark the Evangelist, for that would not go out of the port. And all the sailors gathered together, and tied ropes to that ship, and to these they tied other ropes and hauled, but the ship would not leave the port. And 'Amr, the governor, said, "Burn this ship," but the captain was afraid to do so, and he told 'Amr that he was afraid, because of the head of Saint Mark the Evangelist which was in it, and he revealed the matter to him. And the governor sent to Abba Benjamin and told him about the head of Saint Mark the Evangelist, and that night Abba Benjamin saw a vision, and in it Saint Mark said unto him, "Prepare for me a place with thee." And when Abba Benjamin heard these words he rose up, and went to the governor, and told him [about the vision], and he said unto him, "This is the head of Saint Mark the Evangelist." And as soon as Abba Benjamin had taken from the ship the head of Saint Mark, that ship left the port immediately. When the governor saw this he marveled exceedingly, and he gave Abba Benjamin much money, and commanded him to build a church for Saint Mark; and Abba Benjamin built a beautiful church for him, and laid the head and body of the saint in it. And this father fought strenuously with the pagans, and he converted many of them, and brought them into the True Faith and confirmed them. And in the days of this saint God brought a great and severe famine upon all countries, and no famine which had ever been before it was so dire. And countless people died of this famine, and their bodies were cast into the highways and market-places of the cities. And Abba Benjamin suffered from a disease in his foot for twenty years, and he died in peace; and all the days of his archiepiscopate were nine and thirty years.

And on this day also [died] Melkeyas (Malachi) the prophet and righteous man, whom they call "Malak." This prophet was born after the people returned from the Captivity, in a place which is called Sufas. When he was a young man he followed a good course of life, and all the people honored him for his righteousness, and for this reason they called him "Melkeyas" (Malachi), which is, being interpreted, "angel" (or "prince"), because his appearance was exceeding goodly; and he described in his prophecy everything which was to come to pass. And the angel of God used to appear unto him by night, and hold converse with him, but the people never saw the angel, and they only heard his voice; now some of them were worthy to see his face openly, even as it is written in the Book of Judges. And being still a young man he died and was buried with his fathers in his own field. Salutation to Melkeyas (Malachi).

Salutation to Andronicus, who after living on the top of a pillar for seventy years died before the coming of the Muslim kings into Egypt.

Salutation to Abba Benjamin who was so learned in the Scriptures that he was made Archbishop of Alexandria.

Salutation to the consecration of thy house [O Mark the Evangelist], by Abba Benjamin. [These salutations are omitted in the Bodleian MS.]

Glory be to God Who is glorified in His Saints. Amen.

TIR 09
(January 17)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father Abba Abraham. The father of this saint was a merciful man, and he loved the poor. And in his days there was a great famine in the land of Egypt, and he gave all his money to the poor; now he was a very rich man. And because of his integrity and his trustworthiness, all the crops of all the fields of every village which were round about his city, and all the crops of his own fields were entrusted to his care, and they were all in his hands. When the famine came he gave all the grain which he had by him to the poor and needy. And God placed compassion in the hearts of the rulers and noblemen, who sent to him and demanded from him the grain which they had deposited with him. And he went to them, and they said nothing whatsoever to him about the grain, and they wrote him a paper to the effect that he had brought to each of them their grain. Now his mother was a God-fearing woman, and Satan was jealous of her, and he brought great tribulation upon her. And he entered into the heart of a certain evil man, and he gave information against her to the men of Persia, and they made her captive and carried her off to Persia. And one night she saw a vision wherein the man who had laid information against her was bound with a chain of fire in Sheol, and one said unto her, "Dost thou see what God hath done, and how I have taken vengeance on the man who laid information against thee?" And she said unto him who was showing her this, "My lord, I do not wish suffering and tribulation to come upon him, for he died, and went to Sheol." And he who was showing her this vision said unto her, "As for thee, thou shalt certainly return to thy country, and dwell in thy house"; and this actually came to pass. And when her husband

died, and Saint Abraham was an orphan, his mother wished to get him married, but he did not wish this to happen at all; and she rejoiced in him exceedingly. And when he sought to go and become a monk, she went with him outside the city to set him on his way and to bid him farewell, and she lifted up her hands to heaven, and prayed, and she committed her son to God, and said, "O my Lord, accept from me this offering." And Abba Abraham departed and traveled through the desert of Scete, and came to the monastery of Saint Abba Macarius, in the days of Abba John, the Abbot of the desert of Scete; and he came to him and was to him as a beloved son, and he fought a great and a good fight. And one day the roof split open, and he saw our Lord Christ, Who came down to him sitting upon the throne of the chariot of the Cherubim, who were singing his praises. And he was afraid and trembled, and made haste and bowed down to Him and our Lord blessed him, and went up into heaven with great glory. And the miracle of the split roof of the house through which our Lord Jesus Christ came down is remembered unto this day. And Abraham's abode was near that of his spiritual father, Abba John, the abbot, and it is called to-day "Begbig." And the angel of God used to summon him frequently, and he would reveal unto him many mysteries. And then Abba Abraham, and he continued in that illness for eighteen years. And when his death drew nigh he asked them to administer to him the Holy Body and Honorable Blood of our Lord Christ, and they administered to him in the spirit, and told him, saying, "Behold, God inviteth thee to the great marriage-feast"; and then he died in peace, his days being eighty years. And their house existeth to this day, and their tombs are known to this day. Salutation to Abraham.

Salutation to thee, O thou who dost hide in the city of Nazareth.

And on this day also are commemorated the holy fathers George, and Nosmes, and Diskres (Dioscurus).

Glory be to God Who is glorified in His Saints. Amen.

TIR 10
(January 18)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

Our learned fathers of the Church who were before us, the chiefs of the Councils, have laid down the law that believers should fast on this day until the evening, and that they should eat no kind of moist (or, fatty) food whatsoever, and only that kind which is eaten during the Great Fast of Lent. And the reason why the fathers ordained that believers should fast on this day until the evening is this: The holy Apostles commanded in the Canon, saying, "If the festival of the Birth or the festival of the Baptism fall on the Fourth Day of the week, or on the Sixth Day of the week, let them eat in the morning every kind of food which is eaten at Pentecost, for these two festivals are to God, so that men may not imagine that we regale ourselves with the luxuries of this fleeting world. And let us not make our feasts with meats and drink like the festivals of the Jews and pagans." Therefore our learned fathers of the Church, who were before us, have commanded us to fast these two days, namely, before the festival of the Birth and the festival of the Baptism. And these two days shall take the place of the Fourth Day of the week and the Sixth Day of the

week when the festival of the Birth and the festival of the Baptism fall on them, and two matters shall be fulfilled by us, the matter of fasting and the matter of the festival; and this is ordained in the churches of the Egyptians. And if the day of Bayramum fall on the First Day of the week, or on the Sabbath of the Jews, one shall fast on the Fourth Day of the week preceding it until the evening, and shall only eat what it is meet to eat during the Great Fast. And if the festival of the Birth and the festival of the Baptism fall on the Sabbath, or on the First Day of the week, or on the second day, it is impossible to fast on the day preceding the Sabbath and the First Day of the week, but they shall eat what is eaten during the Great Fast. And on the night of the festival of the Baptism they shall rise up before midnight, and pray over the water and dip themselves in it. And the reason why they must rise up before midnight is that the young may not be cast away in the water when they are baptized. And they shall consecrate the Offering before the day dawneth, and they shall come into the church very early, even as the Apostles commanded in the holy Canon. And the Melchites, if the festival of the Birth and the festival of the Baptism fall on the day before the Sabbath, on the First Day of the week, fast on the sixth day of the week preceding the festival until the ninth hour, according to their frequent custom. And on the day before the Sabbath; and before the First Day of the week, they ordain the consecration (of the Eucharist), at the third hour or earlier, they eat a young . . . and drink if they wish. And then the priests sit in the church, and pray the prayer of the hours, and read the prophecy which is suitable for the festival. And they pray over the water at the time of evening on that day, which is the tenth day of the month of Ter. But this is not according to what the Apostles commanded in the holy Canon, for the pure Apostles commanded them to keep the festival of the Epiphany, which is, being interpreted, the "appearance of our God" on the seventh day of the month of Ter. And the Melchites transgress the command of the holy fathers, the doctors of the Church, and they eat on the day of the festival, in the morning if it fall on the Fourth or the Sixth Day of the week, and they do not fast on the day before it instead of it. As for us, we ask our Lord Christ to cleanse us from all our sins, and to reveal the glory of His Godhead in our hearts even as He revealed it in the River Jordan--to Him be glory, etc.

And on this day died Abba Tawbentos (Theopantus). This saint was brought up from his youth in the house of Abba Tauna (Theonas), Archbishop of Romya, and it was he who arrayed him in the garb of the monastic life. And when the archbishop saw that he was endowed with wisdom and strength he made him a bishop, and the head of a monastery outside the city of Alexandria in a place which is called Tinadiran; and the number of the monks who were subject to his rule was seven hundred. And after this when Tawbentos (Theopantus?), the bishop and preacher and the brethren who were with him, heard of the commotion which was taking place through the Emperor Diocletian, the heretic, and worshipper of idols, he fled and departed to Dabra Sihat, and took up his abode with a God-fearing virgin, and he lived hidden in her house for a long time. At the beginning of his stay he found that she worshipped idols through fear of the emperor, but he converted her from error to the Faith of Christ. And from there he went to Dabra Tarnut and Dabra Marmus, wishing to hear the histories of the churches of Egypt, and he lived in each monastery hidden for two or three days (?), submitting himself to fasting, and prayer, and many vigils. And all the brethren testified that the gift of the Holy Spirit had descended upon him, and God wrought signs and miracles by his hands, and he even converted many thieves and robbers to the service of Christ, and made them monks. And having grown very old and grey, and knowing that the day of his departure was nigh, he exhorted his

children to be strong in the True Faith, and to keep his commandments, and he died in peace.

And on this day also are commemorated Abba Kinaria (Cynarius), and Batrika (Patricia) the queen, and Tomiani the martyr.

Glory be to God Who is glorified in His Saints. Amen.

TIR 11
(January 19)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day our Lord Jesus Christ was baptized in the River Jordan by John the Baptist. And the festival which is kept on this day is called in the tongue of the Greeks "Ipiphany," which is, being interpreted, "the appearance of the Godhead," because on this day appeared the mystery of the Holy Trinity--the Father, saying from heaven, "This is my Son Whom I love, in Whom I am well pleased. Hear Him." And the Son was standing in the Jordan, and the Holy Spirit, in the form of a dove, was standing on Him, even as John the Baptist was a witness of this, saying, "Our Lord Christ, having been baptized, went up out of the water; and straightway the heavens were rent, and the Holy Spirit came down upon Him like a dove. And a voice came from heaven, saying, This is My Son Whom I love, with Whom I am well pleased. Hear Him." And on this day our Lord revealed Himself, (now, for a period of thirty years He had not revealed Himself to anyone), and on this day He revealed Himself to the children of Israel. And John the Evangelist was a witness, and John the Baptist was a witness to Him before the people, and he openly said unto them, "This is the Lamb of God Who taketh away the sin of the world." And His pronouncement I do not understand, and only that He appeared unto Israel, and because of this I came out to baptize Him with water. And at this festival the glory of Christ appeared, as that of the Son of God, and His own glory as the Lamb of God, Who taketh away the sins of the world. Because of this the festival this day is a great festival among all Christian peoples, and they cleanse themselves with holy water in imitation of the Baptism of our Lord Christ; and they received during this festival remission of their sins, provided that they continue in the purity which they have received. Therefore it is meet for us to keep, and serve, and glorify the abundant grace of our God and Redeemer Jesus Christ, Who became man for our sakes, and delivered us from our sins.

And on this day also Saint Anatolius became a martyr. This saint was one of the men of Persia, and he was made a general of the army of Rome, and he continued in his office for fifteen years. When the Emperor Diocletian denied Christ, this saint chose the kingdom of heaven, and rejected the honor of this fleeting world. And he came and stood up before the Emperor Diocletian, and he unfastened his belt [and cast it away from him], and he cursed the emperor and his idols; and the emperor was amazed at his daring. And when the emperor learned that he was a Persian nobleman, he spoke to him fair and persuaded him [to reject Christ], and he then handed him over to Khermanos, the general, that peradventure he might be able to convert him from the Faith of Christ. And when Khermanos was unable to change his thoughts from the Godhead of Christ, he brought him

back to the emperor who condemned him to be tortured with every kind of torture. And our Lord Christ sent His angel to him, and he comforted him in every tribulation. And the emperor tortured him for many days, and doubled his tortures, and he hung him up on the wheel, and beat him several times; and the soldiers flayed him, and cut out his tongue, and they threw him to the ravening beasts, and then they cast him into a dark place. And he delivered up his soul thrice, but God raised him up. And when Diocletian the infidel was wearied with torturing him, he commanded them to cut off his head with the sword, [and they did so], and he received the crown of martyrdom in the kingdom of the heavens.

And on this day also died Saint Abba John, the seventy-fourth Archbishop of the city of Alexandria. This father was a merchant before he was made Archbishop of Alexandria, and he traded with the country of India, and he was always traveling on the sea. First of all he became a deacon in the church of Saint Mercurius, the martyr, in Mesr (Cairo). And he became a scribe, but he abandoned the scribe's profession and became a merchant. And [the bishops] elected him archbishop, and they enthroned him on Sunday, the fourth day of the month of Yakatit (Feb.-March) in the nine hundred and fifth year of the martyrs (A.D. 1189); and he protected his flock well. And he had very much money before he was made archbishop, that is to say, a sum of twenty thousand dinars in gold. And he gave all his money in his lifetime to the poor Christians, and to the churches and monasteries, and all his money came to an end before his death, and he died in debt to his brother's son. During the days of his archiepiscopate he never ate bread at the expense of any Christian person, or at the expense of any nobleman, or any poor man; and he never accepted a present (or fee) from any of them. He held his office for eight and twenty years, and he died on the day of the festival of the Baptism (i.e. Epiphany), on the eleventh day of the month of Ter in the nine hundred and thirty-second year of the martyrs (A.D. 1216).

And on this day also died Saint Justus, and Saint Fayos.

And on this day also died the holy father and fighter Abba Wakris. This saint was brought up with Basil the Great, and he made him a priest; and he was of goodly appearance, and his face was very pleasing. As a young man his first act was to desire the governor's wife, for he loved her dearly, and she loved him, and they made a plan together to go to another place where they could fulfill their desires. And whilst they were taking pains to arrange this matter Wakris saw himself in a dream bound in fetters, and standing up before the governor's tribune, and there were many bound in fetters with him, and each one of them was being questioned concerning his sins. And he said in his heart, "What is the meaning of my being fettered? Can it possibly be because of this woman, with whom I wish to defraud her husband, who will lay information against me and have me brought to this serious state?" And whilst he was feeling disturbed over this matter there came unto him a man in the form of an old friend, and he said unto him, "What is the meaning of this thy being fettered?" And Wakris wished to hide himself, and was ashamed of his sin. And when his friend pressed him, he said unto him, "O my friend, thus and thus have I done. It seemeth to me that so and so hath laid an information against me, because of his wife, and because of this I am afraid and am troubled." And the angel who had come unto him in the form of his friend, said unto him, "O my beloved, swear unto me by the Gospel that thou wilt not do this thing, and [then] thou shalt not go back to it a second time; I will be surety for thee." And Wakris swore to him by the Gospel. And when he woke up from his sleep he knew that the vision which he had seen was true, and he therefore left his city and departed to Alexandria, where he found a certain God-fearing woman, whose name was

Helani; and when they were holding converse together he told her everything which was in his heart. And she said unto him, "Abandon thy splendid apparel, and dress thyself in a humble garb, and make thyself a close follower of God." And from there he went into the desert, and he dwelt there and lived upon the herbs thereof until his belly became dried up, like a stone, and exhaustion seized him, and at length our Lord came and healed him. And the devils used to tempt him and afflict him severely, but he fought strenuously with fasting and with prayer. And in the winter time he used to stand naked under the falling rain, and in the summer he was afflicted by the burning heat of the sun, and by the cold at night, and at length the gift of the Holy Spirit was given unto him. And the angels used to come unto him and feed him with the bread of heaven, and give him to drink out of the heavenly cup, and he was worthy of divine vision so that he might know hidden things. And he composed three homilies, one on those who dwell in the desert, and one on the company of the brethren, and one on the priesthood. One day there came unto him a certain dweller in the desert whose name was Bula, and they embraced each other, and Bula said unto him, "O my brother Wakris, do not live alone. Make a few of the brethren to come and live with thee, to comfort thee, and thou shalt be delivered from the war of Satan"; and he did so. And one day there came to him three Satans who had taken the forms of the heretics of Arius, and Nestorius, and Mani, and he disputed with them about their faiths, and he vanquished them by the words of the Holy Scriptures, and by the doctrine of the Orthodox Fathers; and he worked many miracles, and his miracles were innumerable. One day having arrived at the church he wished to go in, but found it closed, and the brethren searched for the keys and could not find them; and having made the sign of the Cross over the gates they opened to him by his will. And this Wakris is he of whom it is said, that when the brethren said unto him, "Thy father is dead," he replied to them, "Ye lie; my father is a heavenly being and cannot die." And behold his history is written in the narrative of his strife, and in the Book of the Histories of the Holy Fathers. And having grown very old and grey, he departed to God Whom he loved.

Salutation to Thy Baptism by which every man is cleansed of his sins.

Salutation to Thy Baptism which took place at the end of thirty winters.

Salutation to Justus, and to Guedet. Salutation to John, who gave twenty thousand dinars in silver and gold to the poor and needy.

Glory be to God Who is glorified in His Saints. Amen.

TIR 12
(January 20)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated the festival of the glorious angel, Michael the Archangel. On this day God sent Michael the Archangel to Jacob-Israel when he was afraid of his brother Esau, and he delivered him from him, and brought him over the River Jordan. And Jacob went to Laban his mother's brother, and married two of his daughters Leah and Rachel. And Michael brought him back, and smoothed his way to safety, and to peace with his

brother, together with his possessions and his children. And his brother Esau welcomed him with peace and love. Therefore is celebrated the festival of Michael the Archangel.

And on this day also Theodore Banadlewos (the Anatolian?), the strong and mighty man from the East (?), became a martyr. This great fighter was of the men of the city of Antioch, and he was a kinsman of the royal family. His father's name was 'Adrakos, who was a general in the emperor's army in the days of Numarnos, the pagan, the Emperor of Rome; and the name of his mother was Patricia, that is to say, "free born lady," who was the sister of Basilides the general. When the Emperor Numerianus died in the was against the Persians, (now his son Justus was engaged in war), the empire remained without an emperor. And 'Adrakos, the father of Theodore, and Basilides, administered the kingdom until Diocletian the infidel reigned. Now Diocletian was formerly ruler over Egypt, and he married the daughter of the Emperor Numerianus, who was a sister of Saint Justus, and she made him emperor. And Saint Theodore having arrived at man's estate was strong and mighty in the wars in which he engaged, and he conquered his enemies, and they fled before him; [and he was so greatly feared] that when the Persians said [to their fellows] "Behold Theodore hath come," their hearts (i.e. courage) would break, and they would flee. And some of the men who were there said, "Theodore is the god of the men of Rome, and it is he who raised up twice Nigomidos (Nicomedes), the son of the King of Kuez (Khuzistan), because of whom Diocletian denied Christ, and worshipped idols. Now Diocletian had deposited Nigomidos (Nicomedes) with the Archbishop [of Antioch], to be kept in safety, and the archbishop took from his father gold weighed in a balance, as much as the young man weighed, and he sent it back to his father. And Saint Theodore was fighting on the river which is called Bunabesi; and he had a friend who was called Lavendius. And one night he saw, as it were, a ladder which reached from earth to heaven, and at the head of the ladder was our Lord sitting upon a great throne, and there were round about Him thousands of thousands [of angels], and tens of thousands of angels were standing before Him. And he saw under the ladder a great serpent, which was Satan. And he who was sitting upon the throne said unto him, "O Theodore, the Anatolian, Dost thou wish to become a son to Me?" And Theodore the Anatolian said unto Him, "Who art Thou, my Lord?" And He said unto him, "I am Jesus the Word of God, and, as for thee, needs must that thou shalt shed thy blood for My Name's sake." And then Theodore saw one of those who were standing there take him and dip him in the Lake of Fire three times, and his whole person became like fire, and he was like unto those who were standing round the throne. And Theodore the Anatolian said unto our Lord, "My Lord, I do [not] wish to be separated from my friend Lavendius." And our Lord answered and said unto him, "Not Lavendius only, but Banikoros, the captain of the army of Kuez (Khuzistan) also." Then Theodore the Anatolian saw those angels seize Lavendius and [Ba]Nikoros, and dip them into the Lake of Fire; and they gave them to Theodore the Anatolian, and he rejoiced with great joy, and they embraced each other. Then the might of God carried them to the place where was [Ba]Nikoros, the captain of the army of Kuez (Khuzistan), and he welcomed them, and embraced them, as if he knew them; now they had never seen him [before]. Then Banikoros described to them that vision, even as they had seen it, and they marveled exceedingly. And Banikoros said to Theodore the Anatolian, "Know, O my brother, that they have given me and my brother into thy hand." Then they rose up straightway, and came to their soldiers, and they all rose up and made an agreement together to shed their blood for the Name of our Lord Christ. And it came to pass that at this time the emperor sent and summoned Theodore the Anatolian to him, and he informed him that he had made peace with the King of Kuez (Khuzistan). When the Emperor

Diocletian denied our Lord Christ and worshipped idols, the King of Kuez (Khuzistan) rejoiced exceedingly. And Saint Theodore the Anatolian said unto them, "He who wisheth to save his soul from the sword, let him depart; and he who wisheth to fight for the Name of Christ our Lord, let him dwell with us." And they all cried out with a loud voice, saying, "The death which thou diest we will die with thee, and thy God is our God." And the blessed Theodore the Anatolian said unto them, "If that which ye say be true, get ye all down into the river and dip yourselves in the water thereof, in the Name of the Father and the Son and the Holy Spirit." And straightway they stripped off their raiment, and went down into the river, and they dipped themselves therein thrice, even as he told them. And as they were coming up out of the water they heard a voice from heaven saying, "Be ye strong, O My martyrs, and be ye conquerors, for I will be with you." And when Theodore the Anatolian drew nigh unto the city of Antioch, he left the soldiers outside, and he went in with his two friends Lavendius and Banikoros, and the emperor welcomed Theodore the Anatolian with gladness, and he asked him questions about the war and about the army; and Theodore told him everything that had happened. And after this the emperor reminded him to worship Apollo in his presence, and Saint Theodore the Anatolian rebuked the emperor; and the emperor cursed him and his friend Lavendius and his companion Banikoros, and they cursed the emperor. And Sidrakos, the father of Saint Theodore the Anatolian, died. And the emperor was wroth, and he commanded his soldiers to carry away the saints Lavendius and Banikoros to the country of the Menadaweyan, so that they might be tortured there; now Diocletian was afraid of the Persians, because Banikoros was captain of the Persians. And they tortured Lavendius and his friend Banikoros, and they received crowns of martyrdom on the twelfth day of the month of Ter. And as for the Anatolian, the emperor commanded the soldiers to drive one hundred and fifty-three great long nails into his body, and they laid him upon a komol tree, and drove those nails into his body. And God sent His angel Michael the Archangel to him, and he comforted him and strengthened him in his tribulation. And at that time our Lord Christ appeared unto Saint Theodore the Anatolian, and He said unto him, "Peace be unto thee, O My chosen one, Theodore the Anatolian! Bear thou patiently all this suffering. And now, dost thou wish Me to take out all these nails from thy body, and to heal thee, and to put to shame this perverse emperor?" And Theodore the Anatolian said unto our Lord Jesus Christ, "Behold, it is better for me to die for Thy Name's sake." And our Lord Jesus said unto Theodore the Anatolian, "Behold, I have prepared three crowns for thee: one for thy virginity, and one because thou hast labored for My beloved, and one for thy death for My Name's sake. If a man be in grief and sorrow which is very grievous, and tribulation hath fallen upon him, and he pray to Me in thy name, I will relieve him, and will deliver him, and will make him glad and will bless him. And if a man be in tribulation at sea in respect of his ship, and he pray to Me in thy name, I will deliver him. And if a man go into the battle, or go into a fight, and he call upon thy name, I will deliver him, and will be his helper. And if a man build a shrine for thee, or write a book of thy strife, or commemorate thee, or bring a gift in thy name, I will receive him and make him to be glad in the kingdom of the heavens. And if a man give alms to the poor and needy, or to the orphans, or to the prisoner, or to the pilgrim, I will forgive him his sin, and I will reward him in the kingdom of the heavens. And him that doeth a good deed on the day of thy commemoration and for thy name's sake, I will receive." And after this our Lord Jesus Christ gave Theodore the benediction of peace, and went up into heaven. And Theodore saw three angels who gave him three crowns, and then he died, and he delivered up his soul into the hand of God, and he received the crown of martyrdom in the kingdom of the

heavens. And after his death the Emperor Diocletian sent to the soldiers of Theodore heathen priests carrying idols, and a herald went round proclaiming thus: "Whosoever loveth the emperor let him worship the glorious gods." And all the soldiers cried out, saying, "There is no king except our Lord Jesus Christ, the King of kings and Lord of lords." And when the emperor heard this he sent his soldiers and they cut off the heads of these men with the sword, and they were in number two hundred and fifty thousand. And the air was filled with beings of light who placed crowns upon their heads.

Salutation to Thy loving going, O Lord, into the house of the marriage-feast to make water into wine.

Salutation to Michael the Archangel who went to help Theodore.

Salutation to thee, O Theodore, thou shoot from the country of the East.

Salutation to the two hundred and fifty thousand men who suffered with Theodore. Salutation to Lavendius and to his companion Banikoros.

And on this day also are commemorated Julian the martyr, and Daniel the monk, the son of Isaac. [Omitted in the Bodleian MS.]

Glory be to God Who is glorified in His Saints. Amen.

TIR 13
(January 21)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is commemorated the miracle which our Lord wrought at the marriage at Cana of Galilee, even as saith the Holy Gospel; this miracle was the first which the Lord wrought in Galilee. And by His Divine command He changed water and made it into sweet wine, and not thin wine, but wine sound and good to the taste, and of pleasant perfume. To this fact the master of the feast testified, when he called the bridegroom, and said unto him, "Every man maketh the wine which is good to be drunk first of all, and when [the priests] have drunk freely, he giveth them wine which is inferior to drink; but thou hast kept back the good till the last, even unto this moment." And in that place His glory appeared, and His disciples believed on Him.

And on this day the Seven Children whose names are 'Arsalidas, Duamedos (Diomedis), Eugenius, Demetrius, Bernatius, Stephen and Irakos (Cyriacus); these men were sons of nobles of the city who were strong in the Faith of Christ. And it was reported unto the wicked Emperor Decius that they were Christians, and he had them brought to him, and he pressed them to worship his idols; and when they refused to do so he appointed them a time wherein they could take counsel together about the matter, and Decius went to his palace. And these Seven blessed Children went to their houses, and they distributed all their goods among the poor and needy, and the dinars which were left they took with them for their necessities, and they [went and] hid themselves in a cave to the east of the city. And Duameyosis, a young man of wisdom and understanding, used to go on errands for

them in the city, and buy their food for them, and he told them the talk which he heard. When the Emperor Decius returned to the city he sought the Seven Children, and when the people told him that they were in a cave, he commanded the soldiers to block up the mouth of the cave with stones. And when these holy Children fell asleep in the evening God took their souls and made them to rest in the Garden, and they slept for three hundred and seventy-two years. And there were two faithful servants of the emperor whose names were Therodore and Macedonius, and they took two tablets of lead and wrote upon them the memorial of the saints, and placed them at the mouth of the cave. And after the Emperor Decius died, many emperors reigned. And in the days of Theodosius, the spiritual emperor, there rose up certain heretical men who denied the resurrection of the dead. And there was a certain nobleman whose name was Aldius, and he wanted to build a pen for his sheep, and he commanded the workmen to bring stones for this purpose. And they opened the cave, and those saints woke up, and they sent Duamedos (Diomedis) to buy food for them. And when the men of the city saw that the dinar was inscribed with the name of Decius, they seized Duamedos (Diomedis), thinking that he had found a buried treasure. And they brought him before the magistrates and the bishop, and when they examined him he told them about the young men; and when they had gone there they found them seated and sending forth rays of light like the sun. And the bishop took the lead tablets and read their history which was written upon them, and when [the magistrates] heard that they had fallen asleep in the days of Decius they marveled and glorified God. And they sent a message to Theodosius the emperor, and when he arrived he saluted the saints, and was blessed by them. And having conversed with him, and blessed him, they fell asleep on the ground and delivered up their souls to God; and the Emperor Theodosius wept over them and buried them in that place. Salutation to the Seven Sleepers.

And on this day also are commemorated Karnos (Carinus) the martyr, and Minas of the cell (i.e. the anchorite).

And on this day also died Abba Nakaro. This holy man was a spiritual fighter, but no man knew it. He used to put thorns under his shirt so that he might not sleep soundly, and he kept vigil by day and by night, and because of his excessive humility they made him a doorkeeper. And there was in that monastery a certain monk, an anchorite, who was able to see hidden things by the spirit. One night in his sleep he saw that he was standing on a high place, and below him was a garden [filled with] fruits of all kinds, and streams of water ran round about through it, and in the midst of them was Abba Nakaro, watering this plot and that. And that monk said unto him, "O my brother Nakaro, Unto whom belongeth this garden?" And Nakaro said unto him, "I planted it." And the monk said unto Nakaro, "I wish thee to give me some of the fruits thereof." Then Nakaro cut off three pomegranates, and gave them to him, and he tied them up in his garment; and when he awoke from his sleep he found the fruit. And he went to Abba Nakaro and he found him standing in the doorway, and he said unto him, "O my brother, hast thou seen me this [past] night?" And Nakaro said unto him, "Yea, I saw thee, and I gave thee three pomegranates." And when the monk went into the monastery he told the monks and the abbot everything which had happened, and he showed them the pomegranates, and the brethren marveled at the holiness of Abba Nakaro, for it was then summer time, and not the season for pomegranates. And the monks were sorry that they had appointed Abba Nakaro to such a lowly position as that of doorkeeper, and they wanted to give him a higher position; but when they went to him they could not find him, and they sorrowed for

him with a great sorrow. And the pilgrims told them that he died as on this day. Salutation to the blessed Abba Nakaro.

Glory be to God Who is glorified in His Saints. Amen.

TIR 14
(January 22)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the most excellent Mehrael, the virgin, became a martyr. She was a native of Tomawiha, and she had God-fearing and Christian parents; her father was a priest and his name was John, and [the name of] her mother was Hilaria. They had no children, and because of this were very sad, and they prayed to God, and after they had waited some days, Hilaria was rewarded with a beautiful daughter, whom she named "Mehrael." And when the maiden was twelve years old she began to work many signs and wonders, by the grace of the Holy Spirit, which dwelt upon her. And then when the wicked Diocletian was reigning she went out one day to the river bank, and she found a ship and she embarked in it, and she departed with those who were going to martyrdom. When she arrived at the city of 'Ensna (Esnah), they set her before the governor, whose name was Philipianus. And when he saw her, he had pity on her for her tender body, and he wanted to set her free; but as soon as she knew that he was going to release her, she cursed him with great boldness, and reviled his unclean gods. Therefore was the governor wroth, and he commanded her to be tortured severely. When he could not persuade her to abandon the True Faith, he commanded the hunters to collect all kinds of serpents, and scorpions, and vipers, and reptiles which sting, and to throw them into a corn sack and to put the saint into the sack with them; and the soldiers did so. Thereupon the angel of God appeared, and gave her a promise; and after this she delivered up her soul, and finished her martyrdom, and received her heavenly crown. Then they took her out of the corn sack and buried her in that place. When her father and mother heard of it, they set out with very many natives of their city, and when they arrived at the place where her body was, they took it up, and made it ready for burial with great honor, and they built over her a shrine, inside the house, in a secret place, and many miracles were made manifest there.

And on this day also four and forty soldiers of the company of Saint Cyriacus [and Julitta] became martyrs. [The Bodleian MS. has five thousand four hundred and thirty-four.]

And on this day also died the holy father and spiritual fighter Archilides. This holy man was one of the patricians of Rome; the name of his father was John, and that of his mother Sandalika. And they both were righteous before God, and they walked in the commandments of God without blemish. And when the days of Saint Archilides were twelve years, his father died, and his mother wanted to marry him to a wife, but he did not wish this. And his mother advised him to go to the emperor, so that he might receive the office which his father had held, and she sent two of his servants with him, and also many gifts to give to the emperor. And when they were on the sea a mighty storm of wind broke on them, and the waves rose high, and the ship was broken in pieces, but Saint Archilides hung on to one of the planks of the ship and it carried him to dry land. And when he was

going up from the sea he found the dead body of a man which had been cast into the sea, and he sat down and wept over it and remembered the transience of the world. And he rebuked his soul, and said unto it, "What have you and I to do with the goods of this fleeting world? After I am dead I shall return to dust." And straightway he rose up and prayed, and entreated the Lord Christ that he might go in the right way, and then he walked on and arrived at a monastery of the country of Syria, which was built in the name of Saint Romanus. And he gave to the abbot the two hundred dinars in gold which he had left, and he begged him to array him in the garb of the monastic life; now the Holy Spirit had told the abbot about Archilides before his arrival, and when he came he rejoiced in him with a great joy. And he gathered together all the holy brethren and monks in the church, and the abbot prayed over Saint Archilides, and he arrayed him in the garb of the monk, and the brethren rejoiced in him with a great joy, because, manifestly, the grace of God was upon him. And Saint Archilides, having become a monk, devoted himself to the narrow way, and he fought a great fight. And he always fasted seven days at a time, and he prayed day and night, and God gave him the gift of healing the sick; and the people brought unto him all those that were sick, [and he prayed] over them and healed them. And he made a covenant with our Lord Christ that he would never look upon the face of a woman. And being without information concerning him for a period of twelve years, and not knowing what had become of him, his mother sorrowed for him, and thought that he was dead; and she mourned for him greatly. And she built a fine house for receiving strangers, and she added to it a house wherein the pilgrims, and the poor, and the needy, might lodge; and she herself lived in an upper room of the house for strangers (i.e. her guest house). And one day she heard certain travelers talking among themselves about the fame of Saint Archilides, and his holiness, and his spiritual fight, and the grace of God which was upon him, and they also described his miracles and the beauty of his appearance. And when she heard them talking, her heart burned like fire, and she knew that they were talking about her son, and they told her all about him, and she knew that her beloved son was alive. And she rose up straightway and traveled until she came to the monastery of Saint Romanus, and she sent a message to her son Archilides and said, "Behold, I have arrived, and I wish to see thy face; I am thy mother." And he sent a message unto her, saying, "I have made a covenant with my Lord Jesus Christ that I will never look upon the face of a woman again, and I cannot break the covenant which I have made with my Lord Jesus Christ." Then she sent a second message unto him wherein she begged and entreated him that she might see his face, and she said unto him, "If thou dost not show me thy face I will go into the desert, and the wild beasts shall devour me." And when Saint Archilides knew that she would not leave him, and he, on his part, was unable to break his covenant with God, straightway he prayed to God and asked Him to receive his soul. And he said unto the gatekeeper, "Go to my mother, and let her come in to me"; now God had accepted his prayer and heard his petition, and had taken his holy soul. And when his mother came in she found that he had delivered up his soul, and she cried out with a loud voice and wept; then she asked God to take her soul, and He heard her petition also and took her soul. And when the monks wanted to make them ready for burial they tried to separate the body of Saint Archilides from the body of his mother, but a voice came from the body of Saint Archilides, saying, "Bury my body with the body of my mother in one grave; I did not give her heart's desire; let her see me." When they heard this voice they marveled exceedingly and glorified God, and they buried the two of them in one grave. And God made manifest from his body a great power for the healing of all sick folk.

And on this day also Saint ‘Emrais became a martyr. This blessed maiden had honorable parents who held firmly the Faith of Christ, and she was brought up in the fear of God. And one day when she was going down to the river to draw water, she saw the bishops, priests, and deacons who were bound in fetters for Christ’s sake. And she asked the scribe to write her name down with theirs, and they brought her to Quilquilianus the wicked governor, and he persuaded her with many words to worship idols. And when she refused to do so he commanded the soldiers to cut off her head, [and they did so,] and she finished her martyrdom with all those who were her companions.

And on this day also died Maximus, the brother of Saint Damatheus. And behold we have written the account of his strife with that of his brother in the section for the seventeenth day of the month of Ter.

Salutation to the blessed Mehrael who finished her martyrdom in a corn sack; and salutation to her brother.

Salutation to Archilides who was buried with his mother.

Salutation to ‘Emrais, who left her water-jar, and joined the company of fettered men who were to become martyrs.

Salutation to Maximus who fought the spiritual fight from his youth up.

Salutation to ‘Abdeyu, the follower of Elijah.

Salutation to the four thousand and thirty and four soldiers who asked that they might be beheaded outside the city.

Glory be to God Who is glorified in His Saints. Amen.

TIR 15
(January 23)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died ‘Abdeyu (Obadiah), the prophet and righteous man. This prophet was the son of Hananya, and he prophesied in the days of Jehoshaphat. And God spoke by the voice of this prophet concerning His Resurrection, and concerning the day of retribution, and what would happen to the children of Israel, and to those who remained among the Gentiles; and he made strong the people of Israel, and rebuked them often. And he was the third captain whom Ahab sent with fifty men to summon Elijah to him. Now, fire having come down from heaven, and burnt up the two captains who preceded him, and the men who were with them, at the word of Elijah the prophet, when ‘Abdeyu (Obadiah) came to him he did not behave with arrogance or show himself proud like the two captains who came before him. But he was humble, and he came to Elijah the prophet, and knelt down upon his knees before him, and he asked him not to destroy him, like the two captains and the men who came before him, and those who were with him. And when he said this Elijah the prophet had compassion upon him, and he came down and went to Ahab with him. And after Elijah came down and went with him [to Ahab], this just man knew within himself that the service of Elijah was greater and more honourable than the service of the kings of the earth, and that the service of Elijah appertained to the service of the King of

heaven; and he forsook the service of King Ahab and followed Elijah the prophet, and ministered unto him. And the grace of God descended upon him, and prophecy, and the power to prophesy; and all the days of his prophesying were twenty years and more, and he prophesied nine hundred years before the coming of our Lord. And he died in peace and was buried in the tomb of his fathers in the field which was known as Bet Kherum.

And on this day also the Christians of the country of Syria celebrate the festival of the death of Saint Gregory. This father Gregory was perfect with his fathers in every virtue, both of mind and body. He learned all science and doctrine, and he was very wise, and he was well acquainted with the language and writings of the Greeks, and he was exceedingly zealous in the True Faith. And all these things being perfect in him, and being of a good disposition, [the bishops and priests] elected him against his will, and made him Bishop of the city of Naksesa, which is Daset. And he protected the flock of God over which he was set, and he illumined their souls and minds with his discourses, and his wise exhortations, and his rebukes; and he translated (or, interpreted) the Old and New Testaments. And when the Emperor Theodosius assembled the Council of One Hundred and Fifty Bishops in the city of Constantinople because of Macedonius, the infidel, who was Archbishop of the city of Constantinople, this father was one of those who gathered together to the Council. And he put to shame the infidels Sabellius, and Macedonius, and Apollinarius; and behold their denial is written in the section for the first day of the month of Yakatit. And this father destroyed the schism of those infidels, and he cut through with the sword of his eloquence the devices of the heretics. And he departed in peace with the General Council, and with those vanquished men and those infidels who had been put to shame. And he arrived at a good old age and he pleased God and died in peace. And behold, we have written the rest of his history in the section for the twenty-first day of the month, which is the day of his death according to the Egyptians.

And on this day also died Peter, and Sophia, and ‘Admira, and Isaac.

And on this day also were martyred Saint Cyriacus and Julitta his mother, and eleven thousand four hundred and thirty-four men in the days of Alexander, the governor. And Julitta was a God-fearing woman from her youth, and hearing that a persecution had broken out, she took to flight through fear of the governor, and she came to the country of Terses, in Celicia, and she dwelt there. And the governor came into that city seeking for Christians, and the guards seized her and took her to the governor, and told him that she was a Christian. And the governor, said unto her, “Offer sacrifice to the gods.” And she said unto him, “I will not offer sacrifice to unclean gods, but only to my Lord Jesus Christ.” And the governor said unto her, “O woman, tell me of what nation thou art, and where thy city is, and what thy name is.” And Saint Julitta said unto him, “As for my nation (or, people) [my father was] Isawiros, the chief of the people of the city of Nikyos, I am a rich and noble woman, and my name is ‘Julitta.’ Behold I am in thy power now, but assuredly I will not sacrifice to unclean [gods].” And the governor said unto her, “Offer sacrifice so that thou mayest not die under severe torture.” And she said unto him, “If thou art pleased to do this, send men into the city, and let them search there for a boy three years old, and let them bring him to thee, and he shall tell us whom we are to serve and worship.” And the governor sent men to search for a boy three years old, and they found the boy Cyriacus, who was three years old, less three months. And they took him to the governor, saying, “We think that this boy will not fail to speak, for his is of Christian origin.” And when the governor saw that the boy was handsome, and of goodly

appearance, he said unto him, "O handsome boy, rejoice!" And the boy said unto him, "Joy is with me, but joy is not with thee. God saith, There is no joy for the wicked." And the governor said unto him, "What is thy name? Tell me that thou mayest not die." And the boy said unto him, "I am a Christian, and my baptismal name is Cyriacus." And the governor said unto him, "Sacrifice to the gods, so that I may honor thee, and give thee money." And the boy said unto him, "Get thee far from me, O messenger of Satan, and enemy of Righteousness." And when the governor heard this he became exceedingly angry, and he commanded the soldiers to carry him away and to beat him with fifty stripes; [and they did so] until his blood flowed like water. And when Saint Julitta saw the endurance of her son she gave thanks to God. Then the governor commanded them to bring salt and mustard, and to open the nostrils of the boy and thrust these things into them. Then the boy cried out and said, "Thy word is sweeter to my throat than honey and sugar, yea, sweet to my mouth." And the governor then commanded them to bring fourteen sharp, red-hot rods, and to thrust seven of them into the body of his mother, and seven into the body of Cyriacus, two in his ears, two in his eyes, two in his nostrils and one in his heart; but by the Will of God the fire was extinguished and the rods became like frozen snow. Then the governor commanded them to shut him up in the prison house and to be bound with fetters. And as Cyriacus was praying there, Satan came unto him in the form of an angel to lead him astray; but when the boy made the sign of the Cross over him Satan disappeared like smoke. Then the governor commanded a blacksmith to make terrifying instruments of torture wherewith to torture the boy and his mother. When Satan knew that Cyriacus was eager to receive the crown [of martyrdom], he entered into the heart of the governor and made him dumb. Then the boy said unto the blacksmith, "Couldst thou make for me some instruments of torture which are more hurtful than those wherewith they have been torturing me?" And the blacksmith said unto him, "I can." And the boy said, "Make me two knives as sharp as razors, each a cubit long, and make me instruments to break the head, and twist the neck, and pierce the ears, and [separate] the members, and scrape the sides; and [make me] a brass crusher, and an instrument for pulling out the sinews and muscles; and make me three pointed stakes, as long as I am high, and write on them, saying, 'The Holy Trinity, which is neither divided nor separated from those who call upon it.' And make me an instrument for twisting [the neck], and a saw, and a frying-pan, and a cauldron, and a wheel, and a roller, and a bender of the neck; and an iron hook wherewith to draw out what is in the belly. These are the instruments wherewith I would be tortured." And when the blacksmith heard these things he marveled, and was silent, and he and his disciples (i.e. workmen), the blacksmiths of the city, finished them in forty days (?). And the governor commanded his servants to shave the head of Cyriacus with a razor, and to pour red-hot coals upon it, and they did so. And they drove four rods through his shoulders and straight down his body, to the soles of his feet. And the angel of God came and removed from him the pains of the tortures. And they also cast him into a [boiling] cauldron and kept him there from dawn to the seventh hour, but they were unable to cause him pain; and then our Lord appeared unto him, and comforted him. And the governor said unto the boy, "If thou wouldst perform a miracle take up my sandal, and make it to live." And when the boy had prayed, the sandal turned into a great bull, out of the neck of which went forth a kid, and they killed it, and eleven thousand and four men ate of it. And the governor was wroth, and he ordered the soldiers to cut out the boy's tongue, [and they did so] and brought back to him the tongue. And the governor commanded them to bring a red-hot cauldron and to cast him into it; and when Julitta saw this she was afraid. And her son prayed, and God gave him divine power to such a degree

that she and her son went into it and came out there from alive and uninjured. And the governor also commanded the soldiers to cast them into a machine, and to drag them about with ropes so that the flesh might be torn off their bodies, [and they did so], until the angel of God came and delivered them. And when the governor found that he was unable [to vanquish] them, he commanded the soldiers to cut off their heads with the sword. And our Lord Jesus Christ came down from heaven, and said unto the boy, "[Tell me] the things which ye wish for." And Cyriacus said unto Him, "Let not my body be buried on earth. And whosoever shall call upon my name, or celebrate my commemoration, or build a martyrium for me, or write the book of my strife, or read it, or bring an offering into my church, or shall pray therein, grant such their desires and forgive them their sins." And our Redeemer said unto him, "Everything which thou hast asked of Me I will give thee, and thou shalt be with Me on My right hand, and I will set thy body in the chariot of Elijah." And when the boy heard this he rejoiced greatly, and he gave thanks to God and was crowned with his mother during the night, and our Redeemer crowned him with incorruptible crowns, and took his soul up with Him, in glory which is indescribable and inexplicable. Salutation to Cyriacus.

Salutation to Gregorius who was present at the Council of One Hundred and Fifty Bishops in Constantinople.

Glory be to God Who is glorified in His Saints. Amen.

TIR 16
(January 24)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Philotheus, which name being interpreted is "lover of God," became a martyr. This saint was a man of Antioch, and his parents worshipped a bull which was called "Maraged." And they fed the bull on fine flour, which was boiled and mixed with fat, and seed-oil, and the honey of bees, and they anointed him with scented unguents thrice daily, and gave him wine and seed-oil to drink; and they built one house for him to live in during the winter and another for the summer. And they placed a collar of gold round his neck, and rings of gold on his fore legs and hind legs. Now this saint was of very goodly appearance. And when he was ten years old his parents talked to him, and told him that he must worship the bull, but he would neither listen to their words nor do this thing, and because of their love for him, and because they did not wish to annoy him, they let him alone. Now Saint Philotheus did not know Christ, and he thought that the sun was God. And he stood up before the sun, saying, "I beseech thee, O sun, if thou art God, to tell me so"; and a voice came unto him from above, saying, "I am not God, but I am the servant and messenger of God Whom thou knowest, and thy blood shall be shed for the Name of God--Glory be to Him!" And when God saw the integrity of heart of the boy Philotheus, He sent His angel to him at that moment, and the angel informed him about the mystery of God, and opened his heart so that he might understand what he said unto him; and when he had told him everything, beginning with the creation of the world, and ending with the Incarnation of our Lord Christ, the heart of the boy rejoiced and his spirit was glad. From that day he fasted, and prayed many prayers frequently, and he ate bread and

salt only, and he gave alms to the poor and needy. And when a year had passed his parents determined to give a feast to his friends and companions, and they required of their son to offer incense in honor of the bull, before they ate and drank. And the boy Philotheus stood up before the bull, and said unto him, "Is it true that thou art a god whom men worship?" And a voice came forth from the bull which said, "I am not a god, but Satan hath entered my heart and I have become a deceiver of men." Then the bull rose up and attacked the parents of the saint, and he gored them with his horns, and killed them. And the saint commanded his slaves to kill the bull [and they did so], and they burnt him in the fire, and scattered [his ashes] to the winds. And the parents of the saint were lying there dead, and God gave grace to Saint Philotheus, and he prayed over them, and their souls returned to them, and they rose up straightway and told him how they had seen the punishments which were [inflicted] in Sheol. And after this Saint Philotheus and his parents were baptized with Christian baptism in the Name of the Father and the Son and the Holy Ghost. And God gave him grace and power and he healed many sick folk by his prayer. And the report of him reached Diocletian the emperor, who sent and had him brought to him. And he said unto Saint Philotheus, "Cast incense to Apollo"; and he promised to give him many things if he would do so; and the saint rejected his promised things and his words. And the emperor commanded the soldiers to punish him with every kind of torture, [and they did so]. They first beat him with whips, and then they laid stones on his belly, and they did everything they could; but he was strong in the strength of God our Lord Jesus Christ. And he cursed the infidel emperor, and his unclean gods, until they smote him on the mouth, and cut out his tongue and broke his teeth; and when they had done all these things to him he would not hearken to the voice of the emperor. Then the emperor began to persuade him, and to use words of blandishment and flattery to him, but Saint Philotheus laughed at him, and promised that he would worship that idol; and the emperor rejoiced at this and imagined that he would really do so. And he commanded his servants to bring Apollo, and the men and priests of the idols, and a herald went through the city who cried out, saying, "Come, O all ye people, so that ye may see Philotheus worshipping Apollo": and all the people gathered together about the tribune. And as they were bringing the idols along the road, Saint Philotheus asked our Lord Christ that the earth might open her mouth, and swallow up the idols and their priests. And straightway the earth opened her mouth and swallowed up the idols and their priests, and there was a great outcry round about; and when the people saw this, many of them believed on our Lord Christ. And the emperor was wroth, and he commanded the soldiers to cut off the heads of them all with the sword, [and they did so,] and they received the crown of martyrdom in the kingdom of the heavens, and entered into life everlasting. As for Saint Philotheus, when the emperor was tired of torturing him he commanded them to cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens.

And on this day died the holy father Palladius, the fighter. This saint lived for fifty years in his cell without going outside of it, and he never looked upon the face of a woman. And the gift of prophecy and the power to work signs and wonders were given unto him in such a remarkable degree, that his fame was heard all through the country. And there was a certain merchant in the city of Mesr (Cairo), and he departed to make a journey in a ship, and the waves rose up and were about to sink the ship. And when hope failed, this merchant cried out, saying, "I take refuge in the prayer of Abba Palladius; if ever I escape from this death I will give him one hundred dinars"; and straightway he saw Saint Palladius steering the ship with his cross, and he brought it into port. And when the merchant arrived in the city he took one hundred dinars, and hired a horse and set out to go

to Abba Palladius. And when evening fell upon him he arrived at a certain city, and he took up his abode in the guest house, and he found there a man whose name was Morik, and he told him everything which was in his heart. And Morik said unto him, "I know his place, and I will bring thee to him." And on the following day the two of them set out, and they came to Abba Palladius, and saluted him, and the merchant gave him the gold which he had brought with him, and spread it out before him. And Abba Palladius looked at it and blessed him; and said unto him, "I have no need of this gold. Go and distribute it among the poor and needy so that thou mayest gain usury from it before God." When the merchant heard this he fell down at his feet and begged and entreated him to accept it as a gift. When Saint Palladius saw that he made most earnest entreaty to him, he took one dinar, and said unto him, "I will accept this from thee as a blessing; as for the rest, do as I command thee, and distribute it among the poor." And having taken the gold the merchant buried it in the ground. And when he came to the river, Satan entered into the heart of Morik, and he wanted to take the merchant's money; and he leaped upon the merchant in anger and killed him. Then he carried away the dead body by night, and cast it down at the door of Abba Palladius. And on the following day he went to the governor and told him about the murder. When the governor came, he bound Abba Palladius in strong fetters, and he questioned him about the dead man, and Palladius said, "I did not kill him." And when they brought him to the coffin containing the body, he took hold of the body and prayed for a long time, and he said, "I command thee, O dead body, in the Name of God to rise up and to declare who it was that killed thee." And the dead man rose up and said that Morik had killed him for his money. When the governor saw this miracle he bowed down before Abba Palladius, and he was dismayed because he had entreated him evilly; and intending to kill Morik he released Palladius. And having fought strenuously Palladius died at a good old age.

And on this day also fifteen hundred soldiers [or, ten thousand five hundred] and their three prefects who were companions of Saint Philotheus became martyrs.

And on this day also two thousand and four soldiers [or, ten thousand four hundred] who were companions of Saint Cyriacus, and his mother Julitta became martyrs.

And on this day also is commemorated the blessed Saint Sahma, one of the Nine Saints, who fought a good fight, and pleased God.

And on this day also died the holy father, the pure virgin, John, the forty-eighth Archbishop of the city of Alexandria. This father became a monk in his early years in the church of Saint Abba Macarius, in the desert of Scete; and he fought a great fight and devoted himself to fasting, and prayer, and vigil, and God elected him, and the Archbishop Abba Michael made him a priest in the church of Saint Minas the martyr, and he gave to him all his money and his land as a gift, and the votive offerings which the people brought to the church, and he followed peacefully a right course in that church. When Abba Minas, the archbishop who preceded him, died, the bishops, and priests, and learned men gathered together in the city of Alexandria to elect an archbishop, and they wrote down on pieces of paper the names of several men. And a certain righteous man said, "Why did ye make Saint John administrator of the church of Saint Minas?" And they all said, "Verily he is worthy of this office." And one wrote his name on a piece of paper, which was thrust in among the other pieces of paper, and they laid them on the altar; and they continued in prayer and the singing of hymns for three days and three nights. And they brought a child from the church, and he drew a paper from among the papers, and they found that the name

of this saint was written upon it. Then thy took that paper and thrust it in again among the other papers, and they brought another child, and he also drew that paper; and when a third child was brought he drew that same paper, and the name of this saint was found to be written upon it. Then straightway they knew that God had chosen him for his office, and they seized him and against his will they made him Archbishop of the city of Alexandria. And having been appointed he protected his flock, and he read to them frequently the Books of God, and he confirmed them in the doing of good in the True Faith, and his charities and alms to all men were very many. In his days a great famine took place in the land of Egypt, and they sold one measure of grain for two dinars in gold, and each day many poor folk of every nationality gathered together at the door of his house, asking for food. And he put his disciple Mark in charge of the money of the church, and he gave to all the poor what they needed both morning and evening, until God removed His wrath from men. And this father built many churches, and adorned them with suitable adornments. And because of the numerous works of charity which he carried out, and his alms and his gifts, this father was called "John the Merciful." and indeed he was merciful to the poor, and the wretched, and the widows and the orphans. When the day of his death drew nigh, he told the priests the day whereon he would die. And he said unto them, "I was born on the sixteenth of Ter, and I was named archbishop on that day, and on that day I shall die"; and when he told the bishops this they wept, and they said unto him, "Our father, who will be appointed archbishop over us after thee?" And he said unto them, "Mark the priest, my servant, for our Lord Jesus Christ hath elected him to this office." And on the sixteenth day of the month of Ter this father died, having sat as archbishop for twenty-three years. In his days died David who had been made Archbishop of the city of Antioch by force, and his predecessor George, having passed ten years in prison, was appointed. When this father was appointed Abba John wrote to him an Epistle on the True Faith, and when Abba George died a certain just man whose name was Yarikos was appointed in his stead. And he wrote a letter and sent it to Abba John, who received him in the Holy Spirit, and rejoiced in his letter, and sent to him an answer to the same.

And on this day also died Mar Daniel, the Syrian, of the city of ʻAmed. The father of this saint was rich in gold and silver, and when his father died Abba Dionysius, Bishop of the city of ʻAmed, brought him up, and taught him the Books of the Church, and then made him a deacon and priest, and arrayed him in the garb of the monastic life. And Mar Daniel continued in fasting and prayer, and he never ate food between one Sabbath and the next, and at length the gift of healing was bestowed upon him; and he made a vow to himself that he would never look upon a woman. When his mother heard of the report of him she came to him, and wished to see him, and when she sent a message to him he said unto her, "I have made a vow that I will never look upon a woman." And she said unto him, "I am thy mother. Why dost thou treat me like other women?" When he refused [to see] her, she pulled off her veil and cursed him, saying, "God maketh me to see thee laughing, and two women wrapped up in a single garment shall look upon thee." After a few days a certain man took three hundred dinars of gold to give them to Mar Daniel, and in the evening, when he arrived at the gate of the cell of the saint, his companion rose up against him, and slew him through his love of money. When the King of ʻAmed heard the story about a dead man being found at the door of Mar Daniel, he commanded [his soldiers] to bring the saint before him. And when the women who were bathing in the bath-house heard the story about Mar Daniel, two of them rushed out to see him, and because of their great haste they had only a single garment to cover them both. And Abba Daniel laughed when he knew that his mother's curse had come upon him. When the king questioned him about

the dead man Saint Daniel said unto him, "I did not kill him"; and through the prayer of Abba Daniel the dead man rose up and declared who had killed him. When the king and all the people saw this, they worshipped the God of Saint Daniel and they killed the murderer. Then the king gave unto Abba Daniel much money, and when he refused to accept it he built a monastery for him, and many monks gathered together therein. And then growing old and fighting strenuously, he became a little sick, and he died in peace. Salutation to Daniel who vowed that he would never look upon a woman.

Salutation to Julitta, the mother of Cyriacus. Salutation to the five thousand martyrs who suffered with Cyriacus.

Salutation to Philotheus. Salutation to the fifteen hundred soldiers and their three prefects, the companions of Philotheus, who suffered martyrdom.

Salutation to Palladius, and two-fold salutation to his disciple Theophilus.

Salutation to John, the revealer of mysteries.

Glory be to God Who is glorified in His Saints. Amen.

TIR 17
(January 25)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day are commemorated the honourable Saints Maximus and Dumatheus, his brother, the sons of Lavendius, who was King of the country of Rome. And this king held the True Faith, and feared God, and he executed righteousness and judgement; and because of this God gave him these two saints, and from their youth up, by reason of their purity, and their humility, and their fear of God, they were like unto the angels of God. And they prayed and read the Books of the Old and New Testaments by night and by day. And they decided in their minds to reject this world, and to assume the garb of the angels, that is to say the garb of the monastic life. And they worked upon their father to allow them to go to the city of Nicea to pray in the place, wherein the Three Hundred and Eighteen Bishops who formed the Council assembled; and when they told him he rejoiced greatly, and sent them away with slaves and soldiers. And when they arrived in the city of Nicea, and had received a blessing in the holy place, they sent back the soldiers to their father, and they sent with them letters to him wherein they said, "O our lord the king, we wish to dwell here for a few days." Then they opened their minds, and held converse with a holy and righteous monk, and they said unto him, "We wish to assume the monastic garb under thy direction." And he said unto the, "I am afraid of the emperor your father. But go ye to the country of Syria, for there liveth there a righteous monk, a priest of the True Faith, whose name is 'Agabius." Having said these things unto them they accepted the counsel of that monk, and they departed to the country of Syria. And they came to Saint 'Agabius, and revealed to him their minds, and he arrayed them in the garb of the monastic life, and they lived with him until he died. Before his death he spoke unto them, and told them that he had seen a vision wherein Saint Abba Macarius the Great came to him, and said unto him, "Command these two young men Maximus and Dumatheus to come to me in the desert of

Scete, and they shall be my sons before thy death." And Abba 'Agabius told them what he had seen, and he said unto them, "O my sons, I have long had the desire to see this father Macarius in the flesh, and behold, I have seen him in the spirit." And he said, "After my death go ye to him." And when he was dead they dwelt in the land of Syria, and God gave unto them the gift of healing the sick. And the report of them was heard in all countries through the merchants who traveled by sea and by land. And the saints learned to make the roofs (i.e. awnings) of ships, and they lived upon a small part of what they earned by the labor of their hands, and the rest they gave away to the poor and the needy. And by reason of the multitude of the signs and wonders which God performed by their hands, many of those who were possessed by many [evil] spirits, were cured immediately they heard the names of Saints Maximus and Dumatheus, by the might of our Lord Jesus Christ. And there was a very large snake which lived near the high road, and it destroyed very many men, and some of the men of the city came to Saints Maximus and Dumatheus, and asked them to deliver them from that venomous serpent. And Abba Maximus took a sheet of paper and wrote upon it as follows: "In the Name of Jesus Christ, our Lord, the Word of the Father, God of hosts, the God of Abba Macarius, the blessed, and our honourable father 'Agabius, who was indued with the Spirit, the holy priest, when this paper cometh to the door of thy cave, thou shalt go forth and shalt die, and the fowls of heaven shall devour thee." And a certain man took that paper and laid it at the door of the den of that serpent, and straightway it came forth and died; and all the people marveled exceedingly and they glorified God. And God performed very many signs and wonders by the hands of Maximus and Dumatheus. One day a certain nobleman went out to his father, who was near the sea-shore, and looking up at the awning of one of the ships, he saw written thereon the names of Maximus and Dumatheus, and he asked the captain of the ship, saying, "What are these names?" And the captain answered and said unto him, "These are [the name of] two holy monks and brothers, and because of my confidence in them I have written their names upon the awning of my ship, so that God may save me from sinking in the sea through their prayers." And the nobleman said unto him, "What are they like in person?" And the captain said unto him, "One is perfect, and the other hath no beard"; and then the nobleman knew that the young men were the sons of the emperor. And he took that merchant and brought him to the emperor, the father of the saints, and he asked him about his sons; and the captain told them what they were like, and everyone knew that they were indeed his sons. And he sent their mother and their sister to them, and when they came to them, with many soldiers, and saw them, they cried out and wept freely and embraced them; and their mother asked them to come to her and to their father the emperor. And they said unto her, "We cannot destroy [our] covenant with God, for we have vowed ourselves to God, and we pray for thee and for our father, by night and by day, that God will deliver you from all harm." And with these words they consoled her, and she left them and returned sad and sorrowful, and she wept because she was to be separated from them; and she told the emperor and the soldiers what had happened to them. And the emperor said unto his wife and his soldiers, "Let them alone so that they may become treasure with our God and Lord Jesus Christ, and may make entreaty to Him for us in their prayers; for everything which is in this world, and the glory thereof, passeth away like a dream, and they will gain a kingdom which doth not pass away." And in those days the Archbishop of the city of Rome died, and the bishops and all the priests gathered together so that they might take counsel and appoint an archbishop. And they remembered the blessed Maximus, and they said, "Verily this man is well fitted for this office, for God hath given unto him the great gift of healing the sick, and God hath wrought many signs and

wonders by his hands. And although he is young in days, still Christ dwelleth in him, and he is perfect in knowledge and in good works, and in all the Law of the Church." When his father and mother heard this they rejoiced exceedingly, and they sent certain officers together with their troops, and they sent with them a letter which they had written to the governor of the country of Syria commanding him to send Maximus and Dumatheus to the city of Rome. When the saints heard this they were exceedingly sorry, and they remembered what their father, the monk Abba ʻAgabius, had commanded them. And they rose up straightway, and they changed their apparel, and they departed, not knowing where they were going, and they wandered to the shore of the Red Sea. And being athirst God changed that bitter water and made it sweet for them, and He sent forth power from Him, and it carried them from the country of Syria and brought them to the desert of Scete; and they came to Saint Abba Macarius, and told him that they wished to dwell with him. And when he saw that they were sons of grace, he thought that they would not be able to live in the desert, and he told them about the difficulty of the desert, saying, "Ye will not be able to dwell here." And they answered and said unto him, "O our father, if we cannot live here we will go away." Then he taught them how to plait palm fiber, and he showed them a valley wherefrom they could obtain the palm leaves, and he helped them until they had built a cell for themselves. And he brought to them a certain native to buy from them the objects which they made with their hands, and he brought them bread. And they lived in this way in the desert for three years, and they held converse with none, for they would go into the church holding their peace, and received the Holy Mysteries, and return to their cell. And our father Saint Macarius wondered at their behavior and why they had neither come to him nor visited him during this period of three years; and he asked God to reveal the matter of them to him. And he rose up and went to them, and they rejoiced in him exceedingly, and he dwelt with them that night. And when he rose up to pray he saw Saints Maximus and Dumatheus rise up to pray, and when they prayed he saw as it were a rope of fire which went up from their mouths to heaven. And Satans thronged about them like flies, and the angel of God drove them away from them with a sword of fire. When the morning had come he arrayed them in the garb of the angels, and he departed from them, saying, "Pray for me"; and they bowed low before him, saying, "Bless us, O our father, and pray for us." And when they had finished their fight, and God wished to give them rest from the labor and sorrow of this world, Maximus fell sick of fever and his body became like fire. And he sent a message to Abba Macarius asking him to come and see him, and when Macarius arrived he found him sick. And Maximus said unto him, "Bless me, O my father"; and he blessed him, and said unto him, "Fear not, for this illness shall depart from thee." And Maximus said unto him, "O my father, I know that this day I shall depart from this poor body of mine; I ask thee to pray for me, and I shall find help"; and having said these words he wept bitterly. And at that moment Abba Macarius saw the Company of the Saints, Prophets and Apostles, and John the Baptist, and the Emperor Constantine, and they came and surrounded Saint Maximus, until his soul went forth in honor and glory. And Abba Macarius wept and said, "Blessed art thou, Maximus." And Dumatheus wept bitterly for his brother, and he asked Abba Macarius, saying, "Pray for me that God may take my soul and bring me to my brother." And three days after Saint Maximus was buried, Dumatheus fell sick, and one told Saint Macarius about him, and he rose up to go to him. And as he was journeying along the road, he saw the saints, and he saw the Company, who came and received the soul of Saint Maximus, take the soul of his brother Dumatheus, and carry it up to heaven. And when Abba Macarius arrived at their cell he found Dumatheus dead, and he took him and buried him with his brother Maximus,

in the same grave. The death of Maximus took place on the fourteenth day of the month of Ter, and that of his brother on the sixteenth day of the month of Ter. And Saint Abba Macarius commanded that monastery to be called by their names, and similarly that monastery is called to this day Dabra Barmos (Baramas). And they have everlasting remembrance in the kingdom of heaven, and in all the ends of the world. Salutation to Dumatheus and his brother Maximus.

Glory be to God Who is glorified in His Saints. Amen.

TIR 18
(January 26)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day took place the burning of the bones of the blessed Saint George (Gregory), the fighter, and chief of the martyrs.

And on this day also died the holy father, the fighter and ascetic, Abba Jacob, Bishop of the city of Nisibis, the teacher of Saint Ephraim. The saint and fighter was born and brought up in the city of Nisibis, and he was a Syrian; from his early years he adopted the garb of the monastic life. He wore sackcloth made of hair, and he fought the fight by night and by day, with fasting, and prayer, and prostrations, and vigils, and the heat of summer, and the cold of winter, and he never took off his apparel of hairy sackcloth. His food was the herbs of the earth, and his drink was rain-water only, and for this reason his body shone, and his soul sent forth much light, and God gave him the gift of prophecy, and the power to work signs and miracles. And he used to tell people what was going to happen before it happened, and this power he possessed to a remarkable degree. One day he saw a number of women laughing and playing together in a lewd manner by a fountain of water, and he dried up the fountain of water and made the hair of their heads turn white. And having repented and made entreaty to him, and bowed low before him, they begged him to restore to them that fountain of water, and he restored it to its former state; but the hair of their heads remained white, so that they might be patient and not magnify themselves [in future]. One day whilst he was journeying along the road he found a number of men who were laying out and covering for burial a man who was not dead, and they asked the saint to give them cloths wherewith to swathe him, but the saint by his prayer made the dying man to live. When the men came back and found the dead man [alive], they entreated him, and repented, and he healed them. And the virtues and the righteousness of this saint becoming known, the priests chose him to be Bishop of the city of Nisibis. And having been appointed he protected the flock of the Lord Christ, and he ruled them well, and he guarded them well against the Arian wolves. When the Emperor Constantine gathered together the Council of the Saints in the city of Nicea this father was with them, and he excommunicated Arius and drove him out of the church; and he drew up the Prayer of the True and Holy Faith with the holy Fathers, and it is the Sign to all believers and Christian people. And he raised a man from the dead at the coming of the Emperor Constantine, even as the Book of the Council testifieth. And when the King of Persia came to the city of Nisibis and attacked it, this holy man brought a dense and smoky cloud over their horses and buffaloes, and it caused them pain, and they backed and broke the ropes which held

them, and stampeded. When the King of Persia saw this he was afraid with a great fear, and he rose up and fled and departed as far away as possible from the city of Nisibis. And this saint having finished his strife, and illumined his own soul, and the souls of his flock, he died in peace, and went to God Whom he loved, and inherited everlasting life. Salutation to Jacob of Nisibis.

Salutation to the burning of the bones of Saint George (Gregory).

Glory be to God Who is glorified in His Saints. Amen.

TIR 19
(January 27)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day were found the bodies of the saints Abba Behura and Abba Basora, his brother, and ‘Enira their mother. These saints and fighters were man of the city of Sobes, ad they became martyrs in the days when idols were worshipped, and their bodies were laid in the church of the city of Sobes. In the nine hundred and thirty-seventh year of the pure martyrs (A.D. 1221), in that year [I say], Frankish soldiers attacked the country of Egypt, and they captured the city of Damietta, and ruled there. And they also captured many of the large cities, which were round about Damietta. And King Komel (Kamil), that is to say, the King of Egypt, gathered together very many soldiers from all the land of Egypt, and he went forth to fight against the Frankish soldiers, and as they marched they destroyed many churches. Among such churches was a church of the city of Sobes, wherein were the bodies of the holy martyrs. And one of his soldiers took the coffer wherein where the bodies of the saints, and he opened it thinking that he should find therein money of this world wherewith to enjoy himself. And he found precious pearl-stones of great price, that is to say, the bones of the holy martyrs, but he did not know their value, and he scattered them by the walls of the church, and carried away the coffer, which had contained their bodies and sold it. And God, the Most High, Who is patient and most merciful, forbore with that man until he came to the Frankish army. And the Franks and Egyptians fought and that man was killed at the very beginning of the fight, according to the testimony of his companions who were looking at him when he was killed, and who on their return to their country proclaimed the glory of God, and declared and spoke to every man, saying, “This man was the first to be killed. A sword pierced his neck and cut off his head, and destroyed its sides and he died an evil death.” Now when that man cast away the bones of the saints there was a certain believing woman, the wife of a priest, who stood watching him, and straightway she gathered them up and rolled them in her head-cloth with joy. And because of her fear of the Muslims, she went into the church, and laid them down in a corner of the church, tied up in her head-cloth, and she covered them over with tiles; and they remained covered over with the tiles in the corner of the church for a period of twenty years, and the woman forgot their history. And God having willed to reveal them for the benefit of the Christian people, two men mentioned them before the woman, and the woman remembered them, and straightway she told the priests and the believing folk about the place where the bones were. And the priests went into the church, and they took the bodies (sic) of the holy martyrs, and bore them with great honor, and they made a

beautiful coffer for them, and laid them in it; and they made a great festival, with prayers and psalms, and hymns, as it might be at this day, and they laid them in the church. And Abba Gabriel, Bishop of this city, commanded the people to make a festival for them, and to hold this day in honor, and to write their names down in each Egyptian city for the festival; and they did as the bishop commanded. And many signs and miracles appeared through these bones, among them being the following: There was a certain woman who had a blind daughter, and she had lost all hope of her daughter ever being able to see; and the blessed woman prayed to the bones of the saints, and straightway her daughter rejoiced, and she was able to see with her eyes as well as formerly. And she glorified our Lord Jesus Christ Who honored the martyrs with so great honor. Salutation to the woman who found the bodies (sic) of the martyrs.

Salutation to Abba Yafkerna ‘Egzi’E, who finished his fight.

Salutation to the consecration of your church, [O Abba Behura and Abba Basora].

Glory be to God Who is glorified in His Saints. Amen.

TIR 20
(January 28)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint ‘Abrokoros (Prochorus) the Apostle, whom the Lord chose to be of the number of the Seventy-two Apostles, whom our Lord chose and sent forth to preach, and to whom He gave power to heal the sick and to cast out devils. This saint was with the Apostles in the upper room of Zion, and was filled with the gift of the Holy Spirit Paraclete. And he it was whom the Apostles chose to be among the number of the Seven Deacons concerning whom the Book of the Acts of the Apostles testifieth that they were filled with the Holy Spirit and wisdom. And he was the disciple of Saint John the evangelist, the apostle who proclaimed the Godhead, and he went with him to many cities, and Saint John laid his hand upon him and appointed him Bishop of the city of Nicomedia, of the country of Betania (Bithynia). And he preached the Faith of our Lord Christ therein, and he converted many of the Greeks and those who worshipped idols, and he brought them into the True Faith, and baptized them in the Name of the Father and the Son and the Holy Ghost, and taught them to keep the commandments of the Holy Gospel. And he built a fine church for them in that city, and appointed priests and deacons for them, and then he went out to the cities which were round about that city, and preached in them the preaching of the Holy Gospel and baptized many of the people. And he taught even many Jews, and turned them from their error, and baptized them with Christian baptism; and great tribulation came [upon him] and persecution for the Name of Christ. And having finished his fight he died at a good old age, and he pleased God and inherited the kingdom of heaven and everlasting joy.

And on this day ‘Aklog (Eclogius) the priest became a martyr. This saint was a man of the city called “El-Neft,” in the country of Egypt, and his father’s name was Dioscorus, and his mother’s name was Euphemia; they belonged to a noble family and were very rich in gold, and silver, and cattle, and sheep, and horses, and camels, and lands. And they had no

son, and were therefore very sad, and they prayed to God continually to give them a son; and God heard their prayer and gave them this holy son, and they called him "'Aklog" (Eclogius), which is, being interpreted, "pleasant to God." When he was eight years old his parents gave him to a teacher so that he might instruct him in the Law of God, and each day he went to the church, and heard the praises and prayers before he went to his teacher. One day he left is teacher to ride his horse, and two servants followed him. As he was riding along he saw many men and women gathered together, and uttering cries, and he went up to them to see [what the matter was], and he found that a child whom a serpent had bitten had fallen down in their midst, and was night unto death. And Abba 'Aklog (Eclogius) cried out, and he remembered the words of the Holy Gospel which said that those who believed on our Lord should make miracles manifest, that they should cast out devils in His Name, that they should take up vipers in their hands and that they should not harm them in any way, and that they should lay their hands on the sick and heal them. And straightway he took hold of the child's hands, and made over him the sign of the Cross in the Name of the Father and the Son [and the Holy Spirit], and said, "O child, I tell thee to be healed of the bite of this wicked, lying reptile. For our Lord saith with His pure and righteous mouth, 'Behold, I have given you power to tread upon serpents and scorpions, and every power of the Enemy, and they shall in no wise injure you.'" And straightway the child recovered and became like one on whom no evil whatsoever had come. When the people saw this miracle they marveled exceedingly, and they praised God, the Worker of miracles, by His saints; and the report of this miracle was heard in every city. And when Abba 'Aklog (Eclogius) had arrived at his twelfth year and was still under his teacher's care, he knew by heart the Four Gospels, and the Fourteen Epistles of Paul, and the Seven Apostolic Epistles, and the Book of the Acts of the Apostles, and the One Hundred and Fifty Psalms of David. And he read each of these every night of the First Day of the week, and he devoted himself strenuously to fasting and prayer. When the men of his city saw his spiritual fight, after his parents' death, they asked the bishop to appoint him their priest so that he might pray for them. He fasted two, or three, or seven days at a time, all the days of his life; and he prayed day and night; and he wore hairy sackcloth under his apparel next to his flesh. And the grace of God called the blessed 'Aklog (Eclogius) to be a priest. And the bishop seized him against his will, and made him a priest. And when he was being appointed the people heard a voice crying out and saying, "Abba 'Aklog (Eclogius) is worthy, is worthy, is worthy of the office of the priesthood"; and the people glorified God. And after those days a great persecution of the Christians broke out in all the land of Egypt under Diocletian the infidel, who destroyed the churches; and many people became martyrs. And God summoned Abba 'Aklog (Eclogius) to become a martyr, and he stood up and looked up into heaven, and cried out, saying, "My Lord, and my God, and my Redeemer, Jesus Christ, the Sustainer of the Universe, let Thy mercy and peace be over the people who are in my city everywhere, and bless them and deliver them from Satans, and send an angel unto me to strengthen me until I have finished my fight for Thy Name's sake; for Thine is the glory and the power for ever and ever, Amen." When Saint 'Aklog (Eclogius) had said this he turned to the people who were round about him, and said unto them, "Whosoever loveth [me] let him come and go with me"; and there followed him his own family, and slaves, and people of the city, three hundred and forty men; and they stood upon a high place and they cried out loudly and boldly, saying, "We are Christians." When the captain of the emperor's soldiers heard this he was sorry, and he bound Abba 'Aklog (Eclogius) in fetters and sent him to Arianus the governor. And Arianus said unto him, "Worship the gods of the emperor so that thou

mayest received great honor"; and ‘Aklog (Eclogius) said unto him, "I will never worship unclean idols, and I will only worship my Lord Jesus Christ, to Whom belongeth glory, and power, and majesty." When Arianus heard this he condemned Saint Abba ‘Aklog (Eclogius) to severe torture in a red-hot oven, but God sent His angel and made the fire [as cool] as dew; and the saint stood up in the red-hot oven and prayed. Then Arianus the governor said unto the hundred and forty men, "Come ye and worship the gods." And they answered and said unto him, "We will not worship the gods, but only Jesus Christ." And Arianus commanded the soldiers to cut off their heads with the sword, and they did so, and the saints received the crown of martyrdom in the kingdom of the heavens. And in those days the son of Arianus the governor died, and he mourned for him greatly. And Abba ‘Aklog (Eclogius) said unto him, "If I do good for thee, and pray to the Lord my God on thy behalf that He may raise up thy son alive, what honor wilt thou bestow upon me?" And Arianus said unto him, "I will make thee captain over one hundred soldiers, and I will send thee to thy city with great honor." And Saint Abba ‘Aklog (Eclogius) said unto him, "I do not wish for this thing, but I want thee, when thou hast tortured me, to send my body to my city; if thou wilt do this for me I will raise up thy son for thee." And the governor swore to him that he would do all that he wished. And Saint ‘Aklog (Eclogius) prayed unto God, saying, "I beseech Thee, O my Lord Jesus Christ, to hear my petition this day, and to raise up this boy from the dead, that he may glorify Thy Name for ever and ever, Amen." And having said this, he made the sign of the Cross over him in the Name of the Father and the Son and the Holy Spirit, and straightway the child rose up alive. And when the people saw this they all cried out together, saying, "We are all Christians, and we believe in the God of Saint Abba ‘Aklog (Eclogius)." When the governor heard this he was exceedingly wroth, and he commanded the soldiers to take them outside the city, and to dig a large pit, and to light a large fire therein, and when the flames reached to a great height, to cast them into it; and the soldiers did so, and the men finished their martyrdom in the peace of God. Now they were in number eight hundred and nine souls. And Arianus the governor commanded the soldiers to torture Abba ‘Aklog (Eclogius) severely, and to send to his own country his head [after it was cut off with] the sword. When the saint heard this he rejoiced greatly, and he stood up and prayed, saying, "How [long], O my Lord Jesus Christ, wilt Thou hearken unto the petition of me, Thy servant? Let Thy mercy come upon my city, and upon all the men who dwell therein. Bless the work of their hands, and bless their women, and their children, and their cattle, and their fields, and deliver them from all trials and tribulations, by Thy Divine Power, O my Lord Jesus Christ. Give Thou grace to my body, and grant that every sick person who shall come to my church, and shall intercede before my body in Thy Name shall be healed of his sickness. And he who writeth the book of my strife and celebrateth my commemoration, do Thou write his name in the Book of Life. When a man giveth an offering on the day of my commemoration, or incense, or unguent, or oil, or wine, give Thou him his reward in the kingdom of the heavens. Whosoever shall swathe my body for burial in clean cloth, do Thou array him in the apparel of light, for Thine is the glory and the power for ever and ever, Amen." And when he had said this, behold our Lord appeared unto him and said unto him, "Peace be unto thee, O my elect and beloved, and beloved of the Father and of the Holy Spirit, Abba ‘Aklog (Eclogius), I have come unto thee, and I will give thee the reward of thy labor, and I will make thee to rest in My kingdom. Three crowns have been prepared for thee: one for thy virginity, one for thy torture, and one because thou hast rejected the world for My Name's sake. Come unto Me, O My beloved Abba ‘Aklog (Eclogius), so that I may give thee the reward of thy labor, and that I may take thee up into

My kingdom, and that I may do for thee everything which thou hast asked of Me this day, in return for what they have made thee to suffer for My Name's sake. I will give thee an abode in the kingdom of the heavens. I will make the angel hosts to serve thee, and thou shalt rejoice with all the saints at My table in the life, which is forever. Verily I say unto thee, O My chosen one Abba 'Aklog (Eclogius), whosoever shall make intercession by thy body, and shall seek for thine intercession because of the labor which thou hast performed for My sake, if he be in tribulation, or in sickness, or in any trial and sorrow, I will deliver him. And whosoever shall call his son by thy name, that child will I bless, and rear happily, and preserve from evil. Whosoever shall give an offering to the church on the day of thy commemoration in thy name, to him will I bring the Bread of Life in the kingdom of the heavens. Whosoever shall give a cup of cold water to a thirsty man, him will I make to drink from the cup of the Water of Life. Whosoever shall plant a vineyard or sow fields with grain, and pray to Me for them in thy name, I will make him grow old, and multiply him, and bless him." And when our Lord Christ had finished His converse with the blessed Abba 'Aklog (Eclogius), He made the sign of the Cross over his body, and delivered it from all his toil, and He embraced him, and blessed him, and went up into heaven in great glory, whilst the saint was looking at Him. After this the saint turned to the soldiers, and said unto them, "O my brethren, finish that which the governor hath commanded you to do." And the soldiers, seeing that his face was shining like the sun, feared greatly his majesty and his light, and they were unable to approach him. But one of them, a man dense of heart and unmerciful, stretched out his hand to the saint, and smote him on the neck with the sword and cut off his holy head; and the saint finished his martyrdom on the twentieth day of the month of Ter. And the angels took his soul and carried it up into heaven singing as they went. And the soldiers left the body of the saint on the riverbank, and they embarked in their ship and departed. And certain young men were there, and they went into the city and told the people why, and how, the martyrdom of Saint Abba 'Aklog (Eclogius) took place. And the people and the priests gathered together, and went and carried his body, with great honor and with singing of psalms and dirges, until they brought it to the city and laid it in a good resting place. And great signs, and miracles, and healings of the sick took place through it.

And on this day also are commemorated Saint Behnu, the martyr; and the consecration of the church of John, the possessor of the Golden Gospel, in the city of Rome, and the translation of his body thereto. Salutation to John.

And on this day the strife and martyrdom of Abba Noha (Noah) took place, and the manifestation of his miracles. And on this day also are celebrated the consecration of the church of Mar Mehnam, and also 'Alvanus (Silvanus), and Abba Nabyud (or Nabdeyu) of Sihat (Scete), and Anna Benwah, the martyr.

Salutation to 'Abrokoros (Prochorus).

Salutation to Abba Kaluz, the martyr, of the city of Fant.

Salutation to Abba Nabyud.

Glory be to God Who is glorified in His Saints. Amen.

TIR 21
(January 29)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day took place the assumption of the body of our pure, and holy, and honorable Lady, the Virgin Mariyam, the God-bearer, who is indeed the Lady of all the women of this world. And our Lady prayed continually at the holy grave of our Lord Christ; the Holy Spirit made known to her that she was to depart from this fleeting world, and then told the virgins who were with her from Dabra Zayt, even as our Lord told them. Then our Lady Mary prayed, saying, "O my Lord Jesus Christ, hearken Thou unto me, and unto my prayer at this time, and unto my petition, and bring unto me thy disciple, John the evangelist, and likewise all Thy disciples, both those who are living and those whose souls Thou hast taken, for Thou art the God of the living and of the dead, and unto Thee belongeth glory for ever and ever, Amen." and behold a cloud straightway took up John in the spirit from the city of Ephesus, and brought him to our Lady the holy Virgin Mariyam; and when he stood before her she glorified our Lord Jesus Christ. And John said unto her, "Rejoice, O thou who art full of grace, who didst bear our Lord Jesus Christ." And the Holy Spirit spoke by his mouth, saying, "Thou shalt go forth from this world with great honor and glory, and after many great signs and wonders which our Lord and God shall make manifest by thee." When our holy Lady the Virgin Mariyam heard these words, she rejoiced exceedingly, and she prayed, saying, "Glory unto Thee, O my Lord and God Jesus Christ, Who hast granted unto me what I asked. And now, honor me by Thy coming with Thine angels, so that they may take my soul and bear it up with Thee into the heavens." And straightway the voice of the Holy Spirit from heaven was heard, saying, "At this time all the angels shall come from heaven, and the Apostles from all the ends of the earth, riding upon the clouds, and they shall come to Bethlehem, for the sake of the holy and blessed Virgin Mariyam, the mother of our Lord Jesus Christ." And straightway all the Apostles came, for those who were dead rose up from their graves, and they stood before our holy Lady the Virgin Mariyam, and said unto her, "Rejoice, O thou who art full of grace, for our God was born of thee. He shall take thee out of this fleeting world with great glory even as He promised thee." And straightway our Lady Mariyam sat down upon her bed, and said unto the Apostles, "Now do I know that my God and your God, Jesus Christ, will come to me, and that I shall see Him as I see you, and then I shall depart from this world. And now I desire you to tell me whence ye knew that I was to depart from this world, and so hastened your coming to me." And Peter and all the Apostles said unto her, "The Holy Spirit commanded us to come unto thee, and straightway we mounted upon a cloud of light, and we arrived where thou art in the twinkling of an eye." When our Lady Mariyam heard this from the Apostles, she lifted up her voice and said, "I praise and hymn Thy Holy Name, O my Lord Jesus Christ, my God, because Thou hast seen my suffering, and hast revealed unto me wonders, for Thou art Almighty; henceforth all generations shall hold me blessed." And when the Virgin had finished her prayer and supplications, she said unto the Apostles, "Bring me incense and a censer, and summon our Lord Jesus," and they did as she commanded them; and straightway our Lord Jesus Christ came. And thousands of thousands, and tens of thousands of tens of thousands of angels, surrounded Him, and archangels, and our Lord Jesus Christ comforted her, and told her of the rest and joy which were prepared for her. At that moment many miracles took place; the blind received their sight, and the dumb spoke, and the lame stood up straight and

walked, and the lepers were cleansed, and from those who were possessed of devils the evil spirits went forth quickly. And all those who were suffering from sicknesses of divers kinds, as soon as ever they came to the place where was our holy Lady the Virgin Mariyam, were healed straightway of their sicknesses, no matter of whatever kinds they were. Then our holy Lady the Virgin Mariyam said unto her beloved Son, "O my Lord Jesus Christ, I am afraid of the awful and terrifying angels who are in the air of the Land of Fire." And our Lord said unto her, "Which of them can have dominion over thee?" When the time for her to depart from her body drew nigh, the Apostles and the virgins who were there weeping asked her to bless them, and she laid her hands upon them, and blessed them. And straightway our Lord Christ took her pure soul in His Divine Hands, and He wrapped it up in a cloth of light, and took it up with Him to the habitation above. And her Son, our Lord, commanded the Apostles to bury her body in a fitting manner, and they carried it to Gethsemane. And before her soul departed, our Lady looked and saw a great light, which it is impossible for the tongue of man to describe. And our Lord Christ said unto her, "Henceforth thy body shall depart to the Garden of Delight, and thy soul shall dwell in the abode of joy, wherein the angels shall praise [God] before thee." And our Lady said unto Him, "I beseech Thee, in the operation of Thy wisdom, to hearken unto my petition. Whosoever shall pray unto Thee in my name do Thou in Thy mercy receive his petition. Whosoever is in tribulation and shall pray to Thee in my name, deliver Thou him from all his tribulation, for Thou art Almighty in heaven and on earth. Bless everywhere those who shall celebrate the commemoration of my name, and accept the offerings of all those who shall offer gifts in my name." And our Lord Jesus answered and said unto her, "Behold, I have done for thee all which thou didst ask of Me. Rejoice, for every gift and every honor I will give thee from my holy Father. And everyone who shall pray unto Me in thy name henceforward shall never perish, neither in this world nor in that which is to come, for I will be to him a kindly intercessor with My heavenly Father." After our holy Lady the Virgin Mariyam was dead the Apostles prepared her for burial, and they carried her on a bier so that they might take her to Gethsemane, as our Lord commanded. When the Jews heard of this and they knew that it was our Lady Mariyam [on the bier], they went out to her, and one of them seized her bier with his hand in order to throw her off from it on the ground; and the angel of God smote him with a sword of fire, and cut off his hands, and they remained hanging on the bier. And then the Jew believed on our Lord Christ, and he entreated our Lady Mariyam with tears and repentance for what he had done, and he wept bitterly, saying, "Verily, O pure Virgin, thou art the mother of our Lord Jesus Christ, Thou God in truth, I beseech Thee to have compassion upon me." And through the prayers of the holy Apostles his hands were restored to their former positions. When the Apostles had buried her they remained there three days; now her death took place on Sunday, the twenty-first day of the month of Ter. And our Lord Jesus sent angels of light, and they carried her body away from the grave, and laid it under the Tree of Life, which is in the Garden of Delight. Now Thomas the Apostle was not present at the time of her death, but as he was coming on the cloud, he found her body with the angels. And one of the angels said unto him, "Make haste and salute the body of the mother of our Lord Jesus Christ, the Virgin Mariyam"; and he made haste and saluted her. And when he came to the Apostles they told him how our Lady Mariyam was dead, and he said unto them, "I did not know it until I saw her body, even as ye made me to know when I doubted the Resurrection of our Lord Jesus Christ. And when he came to the grave to see the body of our Lady Mariyam, and they opened the grave, they could not find her body; and they were amazed and marveled exceedingly. And straightway Thomas told them how he had saluted her holy

body as the angels were carrying her up [to heaven]. And the Holy Spirit said unto them, "God doth not wish her body to lie in the earth." And God made a covenant with the Apostles that even as He had shown Himself, so He would show her to His servants a second time, and He bade them wait until the seventeenth day of the month Nahase (Aug.-Sept.); and He fulfilled the covenant. And all the days of her life were sixty years; twelve years she lived in the Temple, three and thirty years she lived with Joseph, and after the Resurrection of our Lord Christ she lived for fifteen years in the house of John the evangelist, even as our Lord commanded her when He said unto her, "Behold thy son," and to John, "Behold thy mother." Salutation to the going forth of thy soul from the body without fear of death. Salutation to the going forth of thy soul, and to thy death, which was like unto a marriage.

And on this day also died the righteous woman Hilaria, the daughter of the Emperor Zeno. Her father was of the True Faith, and he loved the Church. He begot two daughters, namely this saint, and another, but he had no son. This saint, from her earliest years, used to love to sit by herself, and she determined in her heart to adopt the ascetic life and to wear the garb of the angels. And she went forth from the palace, and changed her apparel, and put on a man's attire, and departed to the land of Egypt, and thence to the desert of Scete. And she found there a certain righteous elder whose name was Abba Bamu, and she told him her mind, and informed him that she was a woman, and he hid her secret, and brought her into a cell, and he visited her frequently for twelve years. And she dwelt in her cell, and as no beard appeared upon her face, the holy elders thought that she was a eunuch, and they called her "Hilarion (sic) the eunuch." And an unclean Satan took possession of her sister, whom she had left with her father, and her father gave much money to the physicians, but they were unable to cure her of her sickness. And his fellow-nobles advised her father to send her to the desert of Scete, to the holy elders, for the report of their holiness had reached the country of Rome. And her father sent her off with nobles, and officers, and slaves, and handmaidens, and he wrote a letter to the holy elders, saying, "O my holy fathers, I will tell you what hath happened to me. God gave me two daughters, and one of them hath fled and I know not whither she hath gone, and of this one, her sister, an unclean Satan hath taken possession. I have always thought that she would be a comforter to me. I beseech your holinesses to pray on her behalf so that God may heal her of her sickness." And when the saints had read the emperor's letter, they prayed that God would heal her of her sickness; and the holy elders continued to pray on her behalf for many days, but she was not healed of her sickness. Then they called "Hilaria the eunuch." who was her sister, and said unto her, "Take this daughter of the emperor and pray over her." And Saint Hilaria said unto them, "I am a sinner and I am not able to do this difficult thing," but they urged her until she took her. And Hilaria carried her off to her cell, and prayed for her, and she was healed in a few days and that unclean Satan fled. Now Saint Hilaria knew that the maiden was her sister, but the maiden did not recognize Hilaria, and she embraced her, and kissed her. And Hilaria went outside [her cell] and wept, and then she brought the maiden to the holy elders, and said unto them, "Behold, through your prayers I have healed her sickness." And the saints rejoiced, and they sent her to her father in peace; and when she arrived and stood up by him he rejoiced in her greatly; and all the people in the palace rejoiced, and gave thanks to Christ. And the emperor asked her, saying, "What manner of life didst thou lead with the holy elders of the desert of Scete?" And she told him about Saint Hilarion (sic), who healed her of her sickness, and she said unto him, "He loved me very much and kissed (?) me." when the emperor heard this his mind was greatly disturbed, and he said unto her, "Is it seemly for a monk to kiss a

woman?" And straightway he sent a letter to the holy elders in the desert of Scete, saying, "Send hither to me Saint Hilarion, who healed my daughter, so that I may be blessed by him." And the saints called Hilaria and commanded her to go to the emperor, and she wept bitterly and prostrated herself at the feet of the desert monks, and said unto them, "I am unable to go there." And they said unto her, "This righteous emperor is a lover of the Church, and it is not seemly for us to transgress his commandment, even as the Holy Scriptures command us"; and they urged her, and she departed to the emperor her father against her will. And when she arrived he saluted her, and all those who were with her. When the people had gone, and the emperor was left alone with Saint Hilaria, he asked her, saying, "I have been disturbed in my mind because I heard that thou didst kiss my daughter, and I wish thee to explain the matter to me"; now only the emperor and empress were there with Hilaria. And she said unto them,, "Bring me the Holy Gospel, and swear unto me that if I tell you ye will not prevent me from departing to the desert of Scete"; and they swore to her even as she asked. Then she spoke unto them, saying, "I am your daughter Hilaria." And she told them how her going forth took place, and how she had changed her apparel, and put on a man's attire, and she showed them the marks on her body. And straightway they cried out loudly, and all wept [bitterly], and there was a very great outcry in the palace, and [her parents] said unto her, "We will never let thee go." And Hilaria said unto them, "Remember the oath which ye swear to me on the Holy Gospel"; and she passed the Great Fast of forty days with them, and [then] went to the desert of Scete. And from that day the Emperor Zeno, her father, commanded the [governors] to give to the holy men who dwelt in the desert of Scete the tax of the land of Egypt for one year, and after this they gave the monks what they needed according to the emperor's command. And the monks rejoiced, and they became numerous, and they built nine hundred churches near the monastery of Abba Macarius, and seven hundred churches near the monastery of Abba John, and five hundred churches near the monastery of Abba Besoy (‘Ebsoy). And Saint Hilaria lived in the mountain of Scete for five years after she came from her father, and she died [in peace], and none knew that she was a woman until she died. Salutation to thy going into the desert of Scete, O Hilaria.

And on this day also died the holy father Saint Gregory, the brother of Basil, Bishop of Dasyat. Now behold we have mentioned the commemoration of his father and of his brother in the section for the seventh day of the month of Ter. This blessed man Gregory was appointed Bishop of the city of Dasyat, and he was a most honorable and learned man; and behold, we have written a little about his strife in the section for the fifth day of this month Ter. It is said of him that when he was consecrating the Offering, he used to see the Holy Spirit descending from heaven upon the altar, and then he saw one of the Cherubim embrace his head, and clasp him to his bosom; and then Gregory would come out of this sleep, and rest himself on the altar; and all the people used to think that this was merely the sleep of the body. When he had completed three and thirty years in his Episcopal office, Saint Basil his brother came to him to visit him, for he was sick of a grievous sickness which was caused by excessive fasting; and Gregory welcomed him and rejoiced in him. And when Saint Gregory welcomed him and rejoiced in him. And when Saint Gregory went up to the altar to consecrate the Offering, according to his wont, our holy Lady the Virgin Mariyam appeared unto him, and she said unto him, "This day thou shalt come with me." After he had finished the Liturgy, he asked his brother Basil to admonish the people to keep fast hold upon the True Faith. And he became like one who was asleep, and when [they tried] to rouse him they found that he was dead. And Basil commanded them to

make a coffin for him, and they did so, and he buried him with many prayers, and psalms and dirges. Salutation to Gregory.

And on this day also are commemorated Nicolaus the martyr, and Abba Victor the bishop.

And on this day also Paul the governor, and Silas the priest became martyrs in the days of Marcion, the Emperor of Rome, the Melchite heretic. When all the faithful were gathered together at Gethsemane, on the festival of the death of our Lady, Julian the infidel came and surrounded them, and killed them, leaving not one of them alive.

On this day also Bakhayla Maryam became a martyr in Dabra Matmak.

Salutation to Jeremiah, who prophesied and was rebuked, when Israel loved to worship gods of wood and stone. He destroyed wild beasts and fierce lions by the power of his prayer, and therefore his festival is celebrated in Egypt.

Salutation to Paul the governor, and to Silas the priest. Salutation to John, whom the Virgin Mariyam promised should depart from this world without seeing the terrors of death.

Salutation to Kawestos.

Glory be to God Who is glorified in His Saints. Amen.

TIR 22
(January 30)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the great and holy father Abba Anthony, the father of all the monks. This holy father Abba Anthony was a man of the city of Keman, in the land of Egypt, to the south of Mesr (Cairo). His parents were Christians, and from his youth up there was no impiety in him. He went, without hesitation, to the church with his parents, and they partook of the Holy Mysteries, and he did not laugh and play with the [other] boys, and he never danced; and when he was a little older, he bowed before his parents, and obeyed them, and when he was seven years old he learned the Books of the Church. Now at that time the office of Archbishop of Alexandria was held by Abba Theonas, and when he heard the report of Abba Anthony's childhood, he sent a messenger and had him brought to him, and he blessed him and prophesied concerning him, saying, "This child shall become great before God, and the report of him shall go up into all countries"; and he laid his hand upon him and made him a deacon. Then his parents died and they left him a little sister. Six months after his parents died he went to the church according to his custom, and the love of the Holy Spirit entered his heart, and he said, "Consider how the Apostles forsook their business and followed our Lord and Redeemer Christ. They sold their possessions, even as it is written in the Acts of the Apostles, and they brought the price thereof and placed it at the feet of the Apostles, so that they might give it to those who were needy, and that the hoped-for things which God had prepared for them in the heavens might be doubled." And he was always meditating upon this in his heart. And then he

went to the church and heard our Lord saying to the rich man in the Holy Gospel, "If thou wishest to be perfect, go and sell all thy possessions, and give [their price] to the poor, and lay up for thyself treasure in heaven, and come, follow Me." And Anthony derived his holy mind from the Lord, for he thought that those words had gone forth for him; and forthwith he went out from the church. Now his father possessed good broad lands, and these he gave to the men of the city, and the goods which his parents had left him he gave to the poor and needy, and he took his sister and deposited her with the virgins. And he loved fasting and prayer, and the life of self-abnegation, and the spiritual fight. Now the word "monasticism" had not appeared in those days, and if any man desired to devote himself to God he went a little way outside the city, and dwelt by himself, and lived an ascetic life. Even thus did the great saint Abba Anthony. And Satan, who fighteth by means of the [sinful] impulse of the flesh, and the committal of sin, used to bring a woman's person to Anthony in a dream, in such a way that she seemed to be sleeping with him; but he overcame all these things by the help of God, which was with him. Then he departed to a tomb on the seashore, and he dwelt therein and closed the doors of the tomb on himself, and fought a great fight [therein]. And his kinsfolk and acquaintances used to visit him and bring him food. When the Satans saw Saint Anthony fighting in this way, they were jealous of him, and they came to him and beat him with very severe beatings, which caused him great pain, and then they would leave him prostrate. When his kinsfolk came to visit him they would find him lying on the ground like a dead man, and they would lift him up and carry him to the church, and God would heal him of his sickness. When his soul awoke he would command them to lift him up, and take him to his own place, and they would do so. And when Abba Anthony had conquered the Satans there came to him from below a multitude [of fiends] in the form of wild beasts, and lions, and wolves, and serpents, and scorpions, and each one of them would rear itself up against him to terrify him. But Abba Anthony would laugh at them, and say unto them, "If there be any among you that hath dominion over me, let him conquer me"; and straightway they would be scattered before him like smoke. And God gave him victory over the Satans, and He gave him rest from the suffering and temptations, which they caused him. Twice a year he made bread for their (i.e. the monks') food, and the sun dried it. He allowed no one to come into his cell to him, but [his visitors] stood outside, and he hearkened to their words; and he continued to devote himself to the ascetic life and the spiritual fight for a period of twenty years. Then God commanded him to comfort the people, and to teach them the perfect fear of God and His holiness. And he departed to the district of the Fayyum, and made monks of many of the brethren who were there, and he confirmed them in the Law of God (now there were there many religious houses that were [full of] monks and spiritual fighters), and then he returned to his mountain. At that time the days of persecution came, and many men received crowns of martyrdom. And he wished to become [a martyr], and he forsook his mountain and departed to the city of Alexandria, and confessed the Lord Christ; but no man seized him; and he used to visit the believers who were in prison for the Name of Christ, and comfort them. When the governor saw that Anthony was not afraid of him, he commanded that no monk should ever be allowed to approach the governor's tribunal. But Anthony appeared there continually, and spoke to him often so that he might exasperate him, and make him angry, and cause him to beat him and torture him, so that he (i.e. Anthony) might become a martyr. But the governor would not talk to him, and he did no harm to him whatsoever, for God preserved Anthony for the benefit of many. And when the time of persecution was ended, the blessed Peter, Archbishop of the city of Alexandria, the perfection of the martyr, became a martyr, and Abba Anthony returned to

his mountain, according to the Will of God. Now the apparel, which he wore, was made of hairy sackcloth, and he never washed himself with water all the days of his life. And many sick folk came to him, and he prayed over them and healed them. And when the many people who came to him heard his doctrine, they would not let him live by himself as he wished, and he feared that he would become arrogant of heart because of what God performed through him. And he determined in his heart to go to Upper Egypt, and live in a place where none knew him; and he took a little bread from the brethren, and he sat down by the side of a stream of water to wait for a ship on which to embark and depart. And whilst he was thinking thus, a voice came to him from heaven, saying, "Anthony, whither wilt thou go? What dost thou wish for here?" And he answered and said, "Many people come here, and they prevent me from living in solitude, and therefore I wish to go to Upper Egypt." And the voice answered and said unto him, "If thou wishest to go to Upper Egypt, [go, and thou wilt find] that thy annoyance will be doubled. But if thou dost indeed wish to live alone, go a journey of three days into the Inner Desert." And having seen certain Arabs who themselves wanted to travel that road, Anthony went to them, and asked them that he might go with them into the desert, and they welcomed him with joy. And he journeyed with them for three days, until they came to a very high mountain, where there was clear, sweet, and very cold water, and palms, and date-palms, and fruit trees in abundance; and Anthony loved the place which God had prepared for him, and to which He had called him from the sea-shore. And he dwelt in that place, and the Arabs used to bring him bread. And there were in that place many noxious beasts, but through the prayer of Anthony God drove them away, and they returned not again to that desert. And he used to go to his mountain, which was beyond the seashore from time to time, and visit the brethren who were there, and comfort them, and then he would return to his mountain in the desert. And the report of Anthony was heard of by Constantine the righteous emperor, and he wrote to him a letter praising him, and asking him to remember him at the time of prayer; and the brethren rejoiced at the emperor's letter. Now Saint Anthony did not send back a written answer to the emperor's letter, but he said unto the brethren, "Behold, the letter of the King of kings is read to us every day, but we neither submit to its commands nor hearken to it." And the brethren answered and said unto him, "This righteous emperor is a lover of the Church, and it is meet for thee to comfort him." And he wrote a letter to him, and comforted him, and blessed him, and his kingdom, and all his soldiers. And the report of Anthony was also heard by a Frankish king, namely the King of the country of Barkinon, which was situated at a distance of seven months' journey from the country of Egypt. And the Frankish king sent unto Saint Abba Anthony, saying, "I beseech and entreat thee, by the Passion of our Lord Christ, to come to us, and bless us, and all our city, and our army." When Anthony heard these words he was exceedingly sorry because the king said, "by the Passion of our Lord Christ." And Anthony stood up and prayed, saying, "I beseech Thee, O my Lord Jesus Christ, to do Thy Will in me. If Thou wishest me to go to the Frankish country of Barkinon, give me a sign of Thy Will." Whilst he was saying these words, behold a cloud of light appeared, and it carried him and brought him during the night to the Frankish country. And the king rejoiced in him with a great joy, and all his soldiers and people likewise rejoiced, and they brought to him those who were sick and the blind and the lame, and he healed them by his prayer forthwith. And he dwelt with them for seven months, teaching them the way of righteousness and life, and he arrayed many thousands in the garb of the monastic life. And each Sunday the cloud of light bore him away and brought him to his monastery, and he went among his sons and comforted them, for on the following day that cloud would bear him away, and take him back to the

Frankish land. After this, by the Will of God, he returned to his monastery, riding upon the cloud. One day laziness (or inertness) came upon him and there came unto him a voice which said, "Get thee outside the city so that thou mayest see." And he went outside [the city] and he found there the similitude of an angel who wore the garb of the monastic life, and the girdle, and the cord of the cross, and on his head was a skullcap like a helmet; and he was sitting down plaiting palm leaves. Then he rose up and prayed and sat down again, and continued to plait palm leaves. And a voice came unto Anthony, saying, "O Anthony, act in this wise, and thou shalt have rest from war against Satans." And Anthony took the angel who was dressed as a monk as an example, and from that day neither inertness, nor the war of the Satans attacked him. And our Lord Christ appeared unto him many times, and comforted him and strengthened him, and said unto him, "Verily, I say unto thee, O My chosen one Anthony, because of thy labor, and thy fighting, and thy devotion to God alone by thyself in this desert, and because of thy love for Me, I will magnify thy name, and will exalt thy horn in all the ends of the earth. And I will make the desert places and the monasteries like the habitations of doves, and they shall be full of monks, especially thine own monasteries, which shall endure until the end of the world. Whosoever shall celebrate thy commemoration, and shall give alms or incense, or an offering in thy name, I will blot out all his sins and he shall never see punishment. And I will exalt exceedingly the monastery wherein thy body shall be buried, and I will place therein-righteous monks like angels. and they shall never lack a head until the end of the world. And I will make the kings, and judges, and rulers of the earth to bring gifts, and to give them to thy monastery, and to thy children the monks who shall keep thy commandments." And when our Lord had said this He went up into heaven with great glory. And Abba Anthony rejoiced with great joy. And he prophesied concerning the spoliation of the Church, saying, "Those who doubt the Faith (i.e. heretics) shall have dominion over it, and then it shall return to its former state." And he prophesied concerning the monks, how they would be many, and would become exceedingly numerous, and how they would abandon the houses and monasteries in the desert, and would dwell in the towns and villages among those who were in the world. It was Anthony who arrayed Abba Macarius in the garb of the monk, for he was his disciple and son, and he comforted him and confirmed him, and made him to know what would happen unto him. And he went to Abba Bula (Paule) the Great, the first of the dwellers in the desert, and it was he who buried him in the garment of Athanasius the Apostle. When Saint Abba Anthony knew that the time of his death had drawn nigh, he commanded his sons to hide his body, and to give his staff to Abba Macarius his son, and his head cloth to Abba Athanasius, and his sheep-skin cloak to Abba Serapion the Bishop, his son. And he lay down on the ground and delivered up his soul into the hand of God. And all the companies of the holy angels came to it, and they met it with great joy, and they took it up to everlasting rest in the heavens. And Anthony's children hid his body as he commanded, for he used to rebuke those who showed the bodies of the holy martyrs with the object of getting much money and possessions thereby, and of keeping these possessions for themselves. This holy and blessed Anthony lived to a good old age and became very old indeed, but his body, and strength, and power remained unchanged, and nothing fell from his shoes(?). And he never washed in water all the days of his life. And he departed to Christ, Whom he loved, and all the days of his life were one hundred and twenty years. Salutation to Anthony the solitary.

Glory be to God Who is glorified in His Saints. Amen.

TIR 23
(January 31)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Timothy the Apostle became a martyr. This saint was born and brought up in the city of Lystra; his father was a Greek and worshipped the stars, and his mother was a Jewess, under the shadow of the Law of Moses. When Paul the Apostle preached in the city of Lystra, this saint Timothy heard his preaching, and his teaching, and he saw the signs and miracles which God wrought by his (i.e. Paul's) hands (now the learned men and philosophers among the people of Lystra were amazed at these wonders, and were unable to do any one of them); he came to Paul the Apostle and believed on our Lord Jesus Christ, and was baptized in the Name of the Holy Trinity. And he rejected the gods of his father, and abandoned the observance of the Law of his mother also, and he became a disciple of Paul the Apostle; and he followed him into many cities, and labored with him. And the Apostle Paul made Timothy Bishop of the city of Ephesus, and having entered therein he preached to the men thereof in the Name of our Lord Jesus Christ, and he converted very many of them to the True Faith, and baptized them with Christian baptism. And he preached in many cities, both in those, which were round about Ephesus, and those, which were far off. The Apostle Paul wrote two Epistles to him, teaching and exhorting him to teach the people continually, [so that] they might received the way whereby he became bishop, and priest, and deacon, and. . . .And he said unto him, "Beware of lying prophets," and he commanded him not to lay his hand upon any person unworthy of the office of the priesthood, or before he had tried him. And he called him "son," and his "beloved Timothy," and he sent four epistles by his hand. And observing and protecting the flock of Christ over which he had been appointed, he illumined their hearts by his frequent teachings, and admonitions, and discourses. And he rebuked and cursed the Jews and the Greeks, who were all jealous of him, and they gathered together against him in the city of Ephesus and killed him. And some of the believers among the Ephesians buried his body as it might be on this day. And when the Emperor Constantine reigned he determined to translate the body of the saint from the city of Ephesus, and he brought it to the city of Constantinople, on the twenty-third day of the month of Ter; and they celebrated a great festival in his honor on that day.

Salutation to Paul (sic) who was appointed deputy by the Epistle of Paul, of the country of Rome.

And on this day are commemorated Athanasius, and Kerlos (Cyril), and Theodosius, the righteous emperor. Salutation to Theodosius.

Glory be to God Who is glorified in His Saints. Amen.

TIR 24
(February 01)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Maria, and sainted woman and spiritual fighter. The parents of this saint were Christians of the city of Alexandria, and though certain noblemen of the city of Alexandria desired her, she did not wish [to give herself]. When her father and mother died, all the possessions, which her father had left her, she gave to the poor and needy, with the exception of a very little money. And she entered one of the houses for women, which were outside the city of Alexandria, and she assumed the holy garb of the nun, and she fought a great fight. For twelve years she fought against sleep, and at length having killed [the desire for] it she never slept during the day; and during the whole of that period of twelve years she fasted continually until the evening, according to the Rule of that nunnery. Then she asked the abbess to allow her to shut herself in a cell to try whether she could endure it or not. And the abbess said unto her, "Shut thyself up in thy cell." And she went into the cell and shut her door, and she dug a little hole in it through which she could take in her food, and also receive the Holy Mysteries, and she dwelt in the lower part of the cell for two and twenty years. And during all those days she stood up and prayed continually, and ceaselessly from morning till night. During the night she slept a little, and the rest of the night, until dawn, she passed in prayer. She fasted two days at a time, and ate bread soaked in water. During the days of the Great Fast she never are bread at all--until the forty holy days of our Lord were ended--but she fasted three days [at a time] and then ate beans soaked in water. When the festival of the Holy Baptism [of our Lord] arrived on the eleventh day of the month of Ter she would ask them to bring her some of the holy water. When they brought it to her she washed her hands and her face therein, and [then] received the Holy Mysteries, and drank that holy water. And she fell sick, and laid herself down on her bed until the twenty-first day of Ter, when she received the Holy Mysteries for the second time that day. And she called the abbess and besought her, with many entreaties, to put her feet near her, and when the abbess did so, she embraced them and laid her face upon them and said, "I bow to thy feet which have brought thee to our Lord Christ." Then she called all the virgins, and asked them to come and visit her after three days; but when the three days had passed, and it was the twenty-fourth day of Ter, they visited her and found that she was dead. And they lifted her up and took her to the church, and they prayed over her, and they made her ready for burial and laid her with the bodies of the [other] holy virgins. Salutation to Maria.

And on this day also is commemorated Abba Absadi, of whom it is said that he had in him the virtues of purity, and that because of this God protected him, and caused the memorial of him to live in all the world.

And on this day also became a martyr the great Saint Abba Bifa, of the city of Seft, in the country of Egypt, in the district of Teha. And on this day also are commemorated the righteous men who pleased (?) God. Salutation to Bifa. [Wanting in the Bodleian MS.]

Glory be to God Who is glorified in His Saints. Amen.

TIR 25
(February 02)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the blessed Peter, the ascetic. This saint was a tax-gatherer, and as he sat in the office of the tax-gatherer he was a man who was dense of heart (i.e. understanding), and without any compassion, and he lacked the quality of mercy to such a degree that the people used to apply to him the evil epithet of "merciless." And He Who desireth not the death of a sinner had compassion upon him, and sent to him a certain poor man to ask alms of him. And at that moment his servant came carrying bread, and he took one of the bread-cakes from his servant and threw it to the poor man, not as an act of mercy, but in order that he might drive him away from him and that the poor man might never come back to him; and the man having taken the bread-cake departed to his house. That night, whilst this Peter was sleeping he saw in his sleep as if there were many beings who wished to weigh him and as if they had a pair of scales in their hands, and many of the beings were black, and they had exceedingly foul faces, and they stood on the left of the scales. And there were many shining angels of beautiful appearance, who were wearing glorious white apparel, standing on the right of the scales; and they were sorrowful and were thinking what they could lay in the right pan of the scales. When they found nothing at all, one of them brought that bread-cake which Peter had thrown to the poor man, and the angel who brought the bread-cake said, "We have not found one good thing about him except this." And his fellow-angels answered and said unto him, "What good will this be when set against his multitude of sins?" And as he was looking on at this he awoke from his sleep, and he was afraid, and trembled, and was dismayed. And he reproached himself and was sorry for his soul because he had done what was evil; and from that day onwards he became very merciful, and he gave his house and his goods to the poor and needy, and he changed his character. When he learned that many praised him and honored him for the good deeds, which he had done, he fled from the world and went into the desert of Scete, and entered the monastery of Saint Abba Macarius and became a monk therein. And he devoted himself to the ascetic life with great strenuousness, and he fought a good fight and pleased God with his deeds. And on the day of his death he called the aged monks, and embraced them, and he died straightway and departed to God. Salutation to Peter.

And on this day also Saint Sebastianus became a martyr. The father of this saint was Emperor of Rome, and he was brought up in the admonition and fear of God. When his father died Diocletian and Maximianus reigned, and they appointed this saint to be their deputy-governor, and they honored him as they honored his father. And he walked with wisdom and knowledge, and he healed many sick by means of his prayers, and he opened the eyes of the blind. When Diocletian denied the God of heaven he tried to force Saint Sebastianus to worship idols. When he refused to do so he commanded the soldiers to tie him to a withered tree, and to shoot at him with countless arrows; [and they did so] and thought that he was dead. That night certain believing men found him alive, and they untied him and carried him away into the midst of an island, and set him down there. When Diocletian heard this he had Sebastianus brought to him, and he commanded the soldiers to beat him with rods of iron, and they beat him for many days, and he delivered up his soul. And he appeared in a dream to Saint Ludsena and told her where his body was; and she took it and buried it in the grave of Peter. And God made a covenant with

him that whosoever called upon his name or celebrated his commemoration should never be attacked by the plague. Salutation to Sebastianus.

On this day also Saint ‘Askel became a martyr.

Glory be to God Who is glorified in His Saints. Amen.

TIR 26
(February 03)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day nine and forty holy fathers, the elders of the desert, became martyrs, and they sent to the emperor and his sons the reasons for their martyrdom which took place in the days of the Emperor Theodosius, the son of the Emperor Arcadius, the Just. Now Theodosius had no son, and he sent unto the holy elders of the desert of Scete, asking them to beseech God to give him a son. And among them was a certain elder, who was very great, and his name was Bisudura, and he wrote to the emperor and said unto him, “God doth not wish a son to be begotten by thee, so that he may not associate with the doubters in an unclean Faith.” And it came to pass that when the king had read the letter of the saints he thanked God, and held his peace. And certain wicked men advised him to marry a second wife so that by her he might beget a son to inherit his kingdom after him. And the emperor answered and said unto them, “I will do nothing whatsoever except by the command of the holy elders of the desert of Scete in the country of Egypt.” Now their fame had reached all the ends of the world. And the emperor sent a second messenger to enquire of the saints concerning this matter. And that messenger had a son who asked his father to take him with him, and he took the boy with him, so that he might be blessed by the holy elders. And when the messenger and his son came to the elders, and they read the emperor’s letter, they took the messenger of the emperor, (now Abba Bisudura was dead,) and brought him to the body of Abba Bisudura, and they said unto the body, “O our father, behold a letter from the emperor hath arrived and we know not how to answer it.” And straightway Abba Bisudura, the elder, rose up, and said, “Did I not say unto thee, Tell the emperor that God will not give him a son, so that he may not defile himself by associating with those who doubt. And if he marrieth ten more wives God will not give him a son?” And having said these words the blessed Bisudura turned and lay down. And the holy elders wrote a message to the emperor according to what Saint Bisudura had said, and they gave the paper to the emperor’s messenger. And when the messenger had gone forth to depart, the pagan barbarians arrived. And a certain great elder, whose name was John, stood up and said unto the brethren, “Behold the barbarians have come and they wish to kill us. He who wisheth to become a martyr let him stand up with me, and he who is afraid, let him go up to the fortress.” And some of the monks fled, and those who were left with Abba John were nine and forty elder monks; and the barbarians came and slaughtered all the nine and forth elder monks. And the son of the messenger of the emperor turned back from the road, and he saw the angels laying crowns upon the heads of the elder martyrs; now the name of that young man was Deyas. And he said unto his father, “Behold, I see the angels of the spiritual beings laying crowns on the heads of the elders. And now, I myself will go and receive a crown like them.” And his father answered and

said unto him, "I will go with thee, O my son," and they went back and revealed themselves to the pagan barbarians, who slew them, and they received crowns of martyrdom. After the barbarians had departed the monks came down from the fortress, and they collected the bodies of the saints, and they made them ready for burial and laid them in a cave. And they prayed before them each night, and sang psalms and hymns, and were blessed by them. And certain men came and stole the body of Saint Abba John, and took it to the city of Bitanun; and the saints waited a few days, and then took him and brought him into his place, and the others [they took] to the Fayyum. And they stole the body of the young man, [the son of the emperor's messenger,] and when they brought it to the Fayyum, the angel of God snatched it up, and brought it back to the body of his father. Many times did the monks try [by night] to separate the body of the young man from that of his father, but in the morning they found the two bodies together again. At length one of the elders saw the messenger in a vision, who said unto him, "Glory be to God! When we were in the flesh we were never separated, and why should we be separated when we are with our Lord Christ?" From that day none separated them. When the barbarians pillaged the desert of Scete the monks were afraid for the bodies of the holy elders, and they removed them from their places to the pit of the church of Saint Macarius. And they made for them a large shrine there [in the form of] a cave, and they built over it a church in their names in the days of Theodosius the archbishop. And when Abba Benjamin came to the desert of Scete he established for them a festival on the fifth day of the month of Yakatit, the day when his body and theirs appeared. And the church, which existeth to this day, is well known, and its name in Coptic is "Behama Bakasit," that is to say, "nine and forty martyrs." Salutation to the nine and forty martyrs.

And on this day also died Saint Anastasia. This holy woman was a daughter of the palace of the city of Constantinople, and she was exceedingly beautiful. The Emperor Bastianus wished to marry her, but she did not wish this, and she never imagined it in her heart, for the emperor already had a wife living; on the contrary she made known to the wife of the emperor that the emperor wanted to marry her. And the wife of the emperor sent this holy woman out of the palace secretly, and she caused her to be taken by ship to the country of Egypt, and she built her a religious house outside the city of Alexandria, and that house was called by her name. And when the emperor knew that Saint Anastasia had departed to the land of Egypt, he sent after her and searched for her. And when Anastasia knew this, she put on a man's dress, and disguised herself as a judge (or officer), and fled to the desert of Scete, and took refuge with Abba Daniel, the abbot, to whom she revealed her secret. And he took her and placed her in a cell by herself and no one knew that she was a woman, but Saint Daniel commanded a righteous elder to draw a vessel of water for her once a week, and to set it down by the door of that cell. And she lived there for eight and twenty years, fighting the fight, and leading the ascetic life with fasting, and prayer, and prostrations, and vigil. And when the elder died who used to draw water for her, Abba Daniel commanded his disciple to do as the elder used to do. And the holy woman used to write her will on a tile and set it down by the door of her cell, and the disciple of Abba Daniel would take the tile to his teacher knowing nothing whatsoever about what was written upon it. One day he brought the tile to his teacher, and when Abba Daniel had read it, he wept, and said unto his disciple, "Rise up, O my son, let us go and bury the body of this saint, for he wished to be free from his body." And they went and came to the cell, and they received a blessing from Anastasia, and she said unto Abba Daniel, "For God's sake do not wrap me up for burial in anything except this garment which is on me"; then she prayed and said, "I commit myself to the keeping of God," and she lay down on the

ground and died. And they wept over her, and took thought for burying her. When the disciple of Abba Daniel drew near to her to swathe her, he saw that her breasts were like unto dried fig leaves; (now they became like this through excessive ascetic practices,) and Abba Daniel marveled, and was silent. When they had buried her they returned to their cell, and his disciple fell down at the feet of Abba Daniel, and he entreated him, saying, "For God's sake, tell me the story of this saint, for I saw that she was a woman." And Abba Daniel began to tell him how she belonged to a noble and royal family of the city of Constantinople. And how she gave herself to Christ, and how she abandoned the glory of this fleeting world, and how this woman fought the great fight which she fought against Satan, and how she cast aside a woman's weakness, and overcame the might of strong men, and pleased God, should serve as admonitions to us who are men.

Salutation to the nine and forty monks who became martyrs, and the emperor's messenger and his son, and to Anastasia.

And on this day also are commemorated Mesratius (Masterius), and Sernius (Sorenus), the martyrs, and Joseph, who loved the poor. Salutation to Joseph, who was like unto Tabitha, and gave away all his possessions.

Glory be to God Who is glorified in His Saints. Amen.

TIR 27
(February 04)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Sarabyos (Serapion) became a martyr. This saint was a man from the city of Bebnusi, in the north of Egypt, in the district of Lower Mesr (Cairo). He had much money and possessions, and flocks, and he loved to give alms, and was very charitable. When the day of persecution came, he heard that the governor Romanus was going about seeking for Christians to torture, and this saint went forth from his city seeking the governor. And he had a friend whose name was Theodore, and a certain shepherd, who tended his flocks, and whose name was Sorma, and these followed the saint, and they drew nigh unto Romanus, governor of the city of Alexandria, and confessed before him the Lord Jesus Christ; and the governor shut Sarabyos (Serapion) up in prison. When the men of the city heard of this, they gathered together with the soldiers, and they came to the governor, bringing their weapons of war with them, and they wanted to kill the governor and to take the saint from him. And the saint prevented them, and said unto them, "I came of my own free will to shed my blood for the Name of Christ, our Lord." And the governor embarked on a ship and departed, and the saint went with him, and when they arrived at the city of Alexandria the governor commanded the soldiers to torture the saint severely on the wheel, [and they did so]. And they cast him into a red-hot furnace, and boiled him in a cauldron of pitch and bitumen, and they cut the tendons of his body, and they laid him on a [red-hot] iron bed, and they drove iron nails through his body. And the saint bore all these tortures patiently, for the angel of God sustaineth him that is tortured. Then they hung him upon a tree, and shot at him with arrows, but the angel of God brought him down, and he bound the governor with fetters, and hung him up in the place of the saint and shot at him with

arrows, whilst the governor cried out, "I am Romanus the governor." And Saint Sarabyos (Serapion) said unto him, "As God liveth I will not bring thee down from this tree until thou hast set free all those who are in prison; and thou shalt write an account of their strifes, and thou shalt command the soldiers to cut off their heads." [And the governor did so,] and they received crowns of martyrdom in the kingdom of the heavens; now they were in number five hundred and thirty souls. And Romanus commanded a certain nobleman, whose name was Harneus to take the saint with him to his city, and to torture him there and, if he would not turn from his unclean opinion, to kill him; and the nobleman took the saint with him in the ship. When night came they arrived in port, and they slept, (now, by the Will of God the ship came to the native city of the saint,) and when the sailors woke up in the morning and found that the place where they arrived had been changed, they marveled exceedingly. And a voice came to Sarabyos (Serapion), saying, "Behold, this is thy city." And they brought him out of the ship, and tortured him severely, and they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And Romanus brought down his apparel, and swathed him for burial, and gave him to his kinsfolk. Salutation to Sarabyos (Serapion) the martyr.

And on this day also is commemorated the translation of the body of Saint Timothy, the Apostle, from the city of Ephesus to the city of Constantinople; it was translated by the righteous Emperor Constantine who translated many of the bodies of the holy apostles and martyrs to the city of Constantinople. When he heard that the body of Saint Timothy was in the city of Ephesus, he sent certain faithful priests, and they translated it to the city of Constantinople, and they laid it in the Sanctuary of the Holy Apostles. Salutation to the translation of thy body, O Timothy.

And on this day also is celebrated the festival of Suriel, who is called "Safori," who was with the righteous man Ezra, and told him hidden mysteries. He prayeth always on behalf of sinners. Salutation to Suriel.

And on this day also Saint Abba Bifamon became a martyr. This saint was a virgin from his youth, and he loved God, and he was merciful to the poor and the needy; and he abandoned this fleeting world. His father, whose name was Anastasius, belonged to a noble family, and his mother's name was Sosna (Susannah); and they were Christians, and they loved almsgiving, and they kept the festivals of our Lord Christ, and of our Lady Mary, and of the holy martyrs; and they gave to the poor whatsoever they needed. And they lived in the city of Wesim in the district of Mesr (Cairo). And God gave them this saint, whose form was exceeding goodly, and they rejoiced and added to their good works and benevolence. When he was grown up, and his days were nine years, they handed him over to a certain God-fearing priest that he might teach him; and the priest took him and taught him literature, and philosophy; and he admonished him, and made him strong in the knowledge of the Books of the Holy Church. And he attended church devotedly, and fasted, and prayed, and kept vigil, and made prostrations; and God wrought many signs and wonders by his hands, of which the following are examples: There was a certain poor man who was sick of a disease in his hands and feet, and he begged the saint to give him alms, and the saint stretched out his holy hands to give the beggar money, and straightway he was healed of his disease, and he became whole and without a blemish, and all his limbs became sound. And on another occasion when he was reciting the Psalms of David, a certain man there, whom an unclean spirit had thrown down, cried out, saying, "O saint of God, let me destroy him, for his parents oppress men"; and the saint prayed, and made

entreaty to God, and the man whom the Satan cast down was healed. And the angel of God appeared unto the teacher of the saint, (now he was a righteous man,) and he informed him about all that would happen to the young man Bifamon, and said unto him, "He shall become a martyr"; and the priest and his mother Sosna (Susannah) paid him greater honor than before. And as he grew up he continued to do the works of excellence, and works of the spirit, without ceasing, and at length the report of him was heard in all countries. And our Lord Jesus Christ used to appear unto him with His holy angels, and our Lady Mary used to comfort him. And he lived with his teacher for eight years. And he used to remain without eating for seven days and seven nights at a time, and he ate once a week only. And his parents spoke to him about marrying a wife, and he said unto them, "What is the good of a wife to me in this fleeting world, for it shall pass away and all the desire thereof?" And his parent rejoiced in him, and they added to their good works from that day onwards. Six months after this his parents died, and the saint gave alms to the poor, and he devoted himself to the Church, and strove to fulfill all the commandments of the Holy Gospel. And in those days certain men of the Persians rose up against Rome and they slew Numerianus, the king, in battle, and the empire of Rome remained without an emperor; now Numerianus left only two daughters and one son, whose name was Justus, and who became a martyr. And the chiefs of the palace gathered together, and they took counsel together, and they sent messengers into every country to collect for them strong men for the war. And when the messengers came to Upper Egypt, they found a strong and powerful young man, with a bold heart, pasturing sheep, and his name was "'Agripada"; and he had been a habitation for Satan from his youth up. And the messengers rejoiced exceedingly, and they took him with them to the city of Antioch, and when 'Agripada arrived the officer, who was captain of the royal horses, rejoiced in him. One day 'Agripada took a couple of reeds tied together and played upon them like a flute, and Satan entered into the horses, and they capered about and cried out with loud cries. And the daughter of the king who had arrived at woman's estate, heard the noise, and she looked out of her window in the upper room of the palace, and 'Agripada pleased her with his playing. And Satan thrust into her heart the desire for fornication, and she summoned him to her, and she married him, and arrayed him in [royal] apparel, and called him "Diocletian," for they used to change the names of men when they became kings. And when the younger daughter of the king saw what the elder had done, she became jealous, and she married an officer whose name was Maximianus, and she arrayed him in royal apparel, and made him a king; and Maximianus and Diocletian were equals in the kingdom of the city of Antioch. And Satan appeared unto them and said, "I am he who set the idea of fornication in the hearts of the king's daughters, who have made you kings. If ye will obey my commandment, I will make all men on the earth to submit to you. Henceforward bow down, and worship me. Make models [of men and women] in gold and silver, and call them gods, Apollo, Artemis, and the like, and command all men to perform the ceremony of incense before them. Shut the churches, and open the houses of idols, and command ye all the men who are in the palace to do this. Whosoever will not obey you and worship the gods shall die an evil death; cut off his head with a sharp sword." And they answered and said unto Satan, "We will obey thee, and will do as thou tellest us." And they worshipped him straightway, and they did all that Satan commanded them to do in every country of their kingdom. And they appointed a certain nobleman, whose name was Romans, governor over the city of Alexandria, and all the region round about, and they made Arianus governor over the city of Antinoe and Egypt, and they commanded them to carry out these orders in all the towns and villages. When Abba Bifamon heard

this report, he was exceedingly sorry, and he hid himself until he knew what was going to happen. And he called his friend Theodore, and they talked together for a day about what they had heard, and they were exceedingly sad. And they multiplied their prayers, and entreated God to save them from evil. And Saint Bifamon increased his good works, and report of him was made to the infidel king, and to Maximianus, by the deniers of Christ. And they told them, saying, "A certain man whose name is Bifamon, of the city of Wesim, on the border of Mesr (Cairo), is a Christian magician, and he trangresseth the commands of the kings, and he curseth the gods." And straightway the king wrote a letter and sent it to Arianus, and commanded him to take the saint and to torture him until he worshipped Apollo and Artemis, and if he would not obey, to cut off his head with the sword. And the angel of God appeared unto Saint Bifamon and told him what had taken place, and he informed him that he and his mother would become martyrs. And he showed him the crowns, which were prepared for himself and his mother, and he commanded him to depart, and to take with him his slave Diganes. And straightway Saint Abba Bifamon rose up and came to his mother, and told her all that he had seen, and she told him how she had seen the same vision; and the saints Abba Bifamon and his mother rejoiced together. And the saint went to his abode and prayed until the morning. When the morning had come he sent again to his friend Theodore, who came to him, and Bifamon told him what he had seen. And he said unto him, "After the days of the persecution have passed by thou shalt be appointed bishop of this city"; and he commanded to build a church for him, and then they embraced and bade each other farewell. After a few days Arianus the governor came to the city of Wesim, and he had the head men of the city brought to him, and he questioned them concerning Bifamon, the judge, and said unto him, "This man curseth the gods"; and the head men of the city were sorry on account of Saint Abba Bifamon, for he was beloved by them. At that time Abba Bifamon rose up, and put on beautiful apparel, and prayed for a long time, and then he embraced all the men of his house, and mounted his white horse, and he went to the place where all the head men of the city were gathered together; and when they saw him they paid him honor and went with him to Arianus the governor. And when Arianus saw Abba Bifamon, he rejoiced in him, and he rose up and embraced him and said unto him, "Peace be unto thee." And the saint answered, "Why dost thou say 'peace' to me? for the interpretation of 'peace' is 'joy.' Verily I rejoice, and am glad, because I am going to the Lord my God and Redeemer, Jesus Christ." As for thee, however, the Book saith of [such as] thee, "There is no joy for the wicked" (Isaiah xlviii, 22). And Arianus said unto him, "I did not come for thee to speak words of insult to me, but I came to thee with an order from the emperor commanding thee to offer sacrifice to the gods." And the saint said unto him, "God forbid! But it is right that I should worship the True God, and not the work of the hand of man, as the prophet saith: 'The gods of the nations are of gold and silver, the work of the hands of the children of men. Mouths they have and they speak not, hands have they and they handle not, feet have they and they walk not, eyes have they and they see not, ears have they and they hear not, noses have they and they smell not; they speak not with their throats, and there is no breath in their mouths' (Psalm cxv, 4 ff.). May all those who make them become like unto them. I will worship none save my Lord Jesus Christ." When Arianus heard these words from him he was exceedingly angry with him, and he tortured him with every kind of torture; and he tied him to the back (tail ?) of a horse, which he made to gallop through all the city. And when his mother and his servants heard of this they all came [to him], (now his servants were five hundred [in number,]) and the saint rebuked them and spoke unto them, and his mother with them, many words from the Holy Gospel. But they all cried out, saying,

boldly, "We are Christians," and they overturned the throne of Arianus the infidel. And the governor commanded the soldiers to dig a large pit, and to fill it with fire, and to cast them all into it alive; and they did as he commanded them; and Saint Abba Bifamon encouraged them, and exhorted them, and made them to endure [their sufferings] until they finished their martyrdom. And the mother of the saint asked him to pray for her, and he made the sign of the Cross over her, and said unto her, "Depart in peace"; and straightway they cast her body into the fire, and she received the crown of martyrdom with those martyrs. And Arianus sent the saint to Maximianus the emperor, and straightway the emperor said unto him, "Art thou Bifamon the sorcerer? Thou hast transgressed our command, and hast not worshipped the gods." And the saint said unto him, "I will not worship thy gods. Only Jesus Christ our Lord will I worship; as for thee, thou canst go to Ghannum." And the emperor was wroth, and tortured him severely, and when he was tired of torturing him he sent him to Romanus, who sent him to Arianus. Now the saint neither ate nor drank the whole time he was on the journey. And Arianua took the saint, and drove sharp nails through his hands and his feet, and he said unto him, "If thou wilt not worship the gods I will destroy thee"; and the saint reviled him and his gods, and cursed them. And Arianus commanded the soldiers to drag him through the city, and to burn him outside the city of Antinoe, and they did so, but our Lord Jesus Christ took him out of the fire uninjured. Now when the saint was standing in the fire much blood flowed from his feet. And there was standing there among the people a certain blind leper, and he took some of the blood and smeared it on his eyes and on his body, and straightway he became able to see, and his body was cleansed from his leprosy. And he cried out, and confessed our Lord Jesus Christ, and said boldly, "I am a Christian, I believe on my Lord Jesus Christ." And Arianus commanded them to cut off his head with the sword, and they did so, and he received the crown of martyrdom. And Saint Bifamon called his servant Diyoganos (Diogenes) and commanded him secretly to anoint his body and to swathe it with fine linen, and to relate the story of his fight to the believers who were in the city of Wesim, and to tell them that the days of persecution would pass; and he made over his body the sign of the Cross, saying, "In the Name of the Father, and the Son, and the Holy Ghost, One God." And the saint approached the soldiers and said unto them, "Do ye what the governor hath commanded you [to do]." And the soldiers took him away from the governor to a place where they would be with him alone, and they cut off his head, and he received the incorruptible crown of martyrdom. And much blood flowed from his neck, and his servant Diyoganos (Diogenes ?) spread out the fine linen napkin which he had laid up by him, and caught the holy blood therein, and so sweet a perfume filled that place that the soldiers marveled, and were dismayed, and great fear fell upon them. And when the soldiers departed many believers came, and they and his servant prepared the body of the saint for burial in a splendid manner, and they brought sweet-smelling unguents ad anointed it, and sang many psalms and dirges over it. And straightway they carried it outside the city to the west, and they buried it there, and many miracles were made manifest at his grave. And the servant of the saint took that napkin and laid it upon him. And when he wished to depart to his city he fell into doubt and wondered what he should do. And Saint Bifamon appeared unto him, and told him to make known his story to his friend Theodore, and to the men of his city. And God sent unto him certain believers who carried him with them in the ship, and whilst he was with them in the ship God made manifest many miracles through that napkin. And his servant Diyoganos (Diogenes ?) told them all that had happened to Saint Bifamon, and they marveled exceedingly and glorified God. Then he came to his city Wesim, and he told his friend Theodore everything, which

had happened to Saint Bifamon, and he gave him the napkin through which very many signs and wonders took place. And this napkin was kept by them until the infidel Diocletian died, and Constantine the righteous reigned. And the days of persecution came to an end, when the Christian people enjoyed rest and peace in [all] the cities. And God wished to reveal the body of Saint Bifamon, so that it might be a hope to the believers, and a consolation, and strength. Now he became a martyr in the city of Kaw, in Upper Egypt, in the district of Tema, on the twenty-seventh day of the month of Ter. And God made manifest from his body signs and wonders, and great healings, and especially in the church in the city of Demonu, on the twenty-seventh day of the month of Ter. On that day many people assemble therein, and God maketh manifest in them great healing through the martyrdom of Bifamon. Salutation to Abba Bifamon.

And on this day also are commemorated Theophilantus and Sarnis (or Sosa), the martyrs.

And on this day they [angels] carried away Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Henok (Enos), the son of Seth, the son o Adam, with the rushing of stars, and of lightening and of winds, and they took him up above the heavens and seated him between two spiritual beings. And he is called the scribe of the commandments of God. And he said, "I will answer on behalf of the righteous, and of him that goeth forth, holy and great, from the habitation of God." And thence he treadeth upon Mount Sina, and appeareth with the armies and mighty powers from heaven, and everyone feareth him when he is on the waters. He judgeth Dan, which is on the right hand of the Arabs, and he reciteth the memorials of their petitions until the sleep of a dream calleth him, and visions of all are upon him; and they revile the watchers of heaven. And he drew nigh a house which was built upon a stone of crystal, and the walls whereof were inlaid with slabs of stone. And he saw another house which was larger than this, and all its doors were open, and it was built on a tongue of fire, which uttered praise and glory. And he looked and saw a high throne, and the appearance thereof was that of ice, and the circle thereof was like the sun; and the voice of a cherub was going forth under the throne. And he saw seven mountains, three facing the east and three facing the south, and the middle one projected upwards into the heavens. And he saw one hundred and forty wings, and the lord of the winds, and he saw four other faces. And he prophesied concerning Christ, saying, "With the Head of Days was going another, and His face was like the face of a man, and it was fitted with grace like one of the holy angels." And he also saith concerning Christ, "And in that day the Son of man shall be called before the Head of Days, when as yet the sun shall not have been created, nor the stars made." And he also saith, "He shall be a staff to the righteous, and a lights of heaven and described them, one by one, each to its people, each to its dominion, and each by its name. And he spoke concerning the doors of heavens; one in the west, one on the right hand, and one on the left." And he spoke concerning Adam, "Behold, a bull went forth from the earth, and this [bull] was white." And he spoke concerning Eve, saying, "There went forth a calf, a female." And he saith concerning the Temple: "I saw them overturning this ancient house, and they brought out all the pillars, and all the plants (?) and beauty of this house." And concerning the Church he saith: "God brought sheep into a new house, which was larger and higher than the one before it, and He set them in the front one, which was veiled, and all the pillars thereof were new, and the beauty thereof was new, and greater than that of the former house which was rejected, and all the sheep were in the midst thereof." And he speaketh concerning the believers: "These sheep were all white, and their wool was abundant and pure, and all those who were scattered and the wild beasts of

the desert, and the fowl of the heavens, were gathered together into this house, for they were all chosen, and they returned to his house." Salutation to Enoch, who was caught up into heaven.

Glory be to God Who is glorified in His Saints. Amen.

TIR 28
(February 05)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Clement became a martyr. This saint was the son of a widow who was a believer whose name was Akrosia, and who lived in the city of Kiras, in the days of Aranius and Lucius, Kings of the Galatians. And the boy grew up, and his mother taught him all the law and doctrine of the Church. When his days were twelve years, he fought a great fight with fasting, and many prayers, and he devoted himself to the ascetic life. He ate nothing which had been cooked by fire, and he never ate meat, but he lived on the produce of the earth, like the Three Children. When he was appointed deacon he increased in knowledge and wisdom, and the grace of God was upon him. When the report of him reached Diocletian he had him brought to him, and he persuaded him earnestly, and promised him to make him his son, if he would obey his commandment and sacrifice to his idols. When he would not hearken to his commands, he tortured him with every kind of torture, but God gave him strength under the torture, and He raised him up unharmed, and He put the wicked ones to shame. Thus was reckoned to him the first of the seven martyrdoms which he suffered at the hands of the tribunes, namely that suffered at the hands of Diocletian, who tortured him to death a second time. When Diocletian wearied [of him] he sent him to the Emperor of Rome, and he wrote to him, saying, "This is a sorcerer, whose like I have never seen, and the like of whose sorcery I have never seen. And behold I have sent him to thee that, peradventure, thou mayest be able to persuade his heart to sacrifice to our gods." When he came to the governor of Rome, they brought to him apparel of gold, but he would neither take the garments nor look at them. And the governor was wroth with him, but the saint was not afraid, and the emperor tortured him severely on the wheel, and he beat him and cut off his limbs; but God raised him up whole and uninjured, even as he was at first. Third martyrdom: And when the governor was tired of torturing him, he sent him to Maximianus in the city of Nicomedia, and he tortured him severely, but God put him and all his enemies to shame, and raised him up whole and uninjured. Fourth martyrdom: When Maximianus was tired to torturing him he sent him back to the governor of Kiras, the city in which he had been reared, and the governor tortured him very severely. Fifth martyrdom: The governor of Kiras sent him to the Emperor Tatianus, and the saint found many confessors there, and he comforted them, for the saint was perfect in his speech, and the grace of God was upon him; and the emperor tortured him severely. Sixth martyrdom, by the hand of Maximianus: And when they took him there, the saint found Ganikalawos, and many martyrs, and Maximianus tortured him severely. Seventh martyrdom by the hand of Lucian the governor, who tortured him severely, and then cut off his head; thus the saint received the crown of martyrdom. And a certain believing woman whose name was Sophia came and took his body, and prepared it for burial and buried it. Salutation to Clement.

And on this day also Saint Abba ‘Akaweh became a martyr. This holy man came from the country of the Fayyum, from a city the name of which is Bamay, and he fought a great fight in the ascetic life. And Satan appeared unto him boldly, and the saint seized him by the hair of his head, and punished him very severely; and Satan adjured the saint, saying, “By the Passion of Christ, release me.” And the saint sent him away and he disappeared in the form of smoke. Then the saint went to the governor’s house during the time of the persecution, and he cried out boldly, saying, “I am a Christian,” and the governor tortured him severely, and after this he cut off his head with a sword; and the saint received the crown of martyrdom in the kingdom of the heavens. And his body is at the present day in the monastery of Naklon, and many signs and miracles appear through it. Salutation to Abba ‘Akaweh.

And on this day eight hundred (sic) men of the company of Saint ‘Akaweh became martyrs. Salutation to you, O ye eight hundred martyrs.

Salutation to you, O ye company of men who pleased God, from among whom sprang Clement.

Salutation to Abraham, the servant of God, and Isaac, His friend, and Israel, His beloved.

And on this day also died Saint Joseph, son of the Jew Mahawe, This saint was an Israelite, and he grew up in the Jewish Faith, and learned the Books of the Jews. One day he saw the Christian children learning from a book, and he asked his mother to let him join them, and she permitted him to do so, and he learned all the Christian Books, and the Faith of Christ entered his heart. One day he met a young man who was a Christian, who loved him greatly and taught him the Christian Law at the time of the Eucharist, and Joseph received the Holy Mysteries. And on the following day [the children of] the readers, and the psalm-singers gathered together to Joseph, and they made with their apparel the similitude of a tabernacle and a shrine, and they brought bread from their parents’ houses, and they appointed an archbishop and bishops from among their number. Then they amused themselves, and celebrated the sacrament of the Offering, and then they went and ate and drank in the house of the priest, and he taught them and they remained thus. When the father of Joseph heard of this he was filled with wrath, and he bound the arms of his son behind him, and he took him into the tavern, and cast him into the red-hot oven which was there, and shut the door upon him; but the angel of God extinguished the fire and cooled [the oven]. And the mother of Joseph missed her son, and she wept and lamented and she did not know what to do. And after seven days and seven nights had passed, a certain John heard the story of Joseph, and how he was in the oven, and he went with his companions, and they wept for him, and cried out to him by his name. And Joseph said unto them, “Weep ye not, O my brethren, I am alive by the help of our Lady Mary, the mother of our Lord Jesus Christ, for it was she who hid me in her apparel in the red-hot oven.” When they heard this, they told the archbishop, and he went with the priests, and a Book of the Gospel, and a Cross, and censers, and he came into the oven, and made a prayer, and brought out Joseph unscathed from the midst of the fire, and untied his bonds. And Joseph asked him for Christian baptism. And when his father Mahawe heard of this, he fell down at the feet of the archbishop, and he believed on Christ, together with the men of his house. And Joseph continued to fast seven days at a time until he was eight and twenty years old, when he entered his cell. When he knew that his departure was nigh, he came into the church of Saint George the martyr, and he stood before the picture of our holy Lady, the Virgin Mary, and entreated her to make intercession for him with her Son.

And she spoke to him from out of the picture, saying, "Rejoice, O Joseph, on the third day, at the third hour of the day, thou shalt die." Salutation to Joseph.

And on this day also are commemorated Tabela and her three sons.

And on this day also God blessed seven (sic) loaves, and a few fish, even as it is said in the Gospel [Matthew xiv, 19].

Glory be to God Who is glorified in His Saints. Amen.

TIR 29
(February 06)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint 'Aksani (Xenae), which is, being interpreted, "stranger." This holy woman was the daughter of rich and noble parents of the city of Rome, and she was their only child. And she fought the spiritual fight from her youth up, and she fasted and prayed frequently by day and by night, and she went to a certain house of virgins in the city of Rome, and devoted herself to them. What food the servants used to bring her from her father's house she gave to the poor and needy, and she ate the food, which the virgins ate. And she was always reading the histories of nuns, and she made many petitions to God that He would made her a companion to them. And her father betrothed her to a certain nobleman of the city of Rome, and they arrayed her in glorious apparel, and adorned her with jewels of gold and silver. And when the day of the marriage-feast and the marriage arrived, he said unto her mother, "O my mother, when ye have given me in marriage, for some time I shall not be able to go to the nunnery. I wish to go to visit them now, and to embrace and salute them, and I will return quickly." And her mother said unto her, "Go, my daughter, and tarry not." When her mother said this to her, 'Aksani (Xenae) took all her ornaments of gold and silver, and her royal apparel, and with her two handmaidens she departed and went to the sea, where she found a ship which was sailing for the island of Cyprus, and she with her handmaidens embarked in the ship and arrived in the island of Cyprus. And she called herself 'Aksani (Xenae), which is being interpreted, "stranger." And she went to Saint Epiphanius, and told him all her business, and he sent her to the city of Alexandria. And when she arrived there the Apostle Paul appeared unto her in a dream and told her everything, which she was to do, and called her by her name. And on the following day she visited Saint Theophilus, the archbishop, and she shaved off the hair of her head, and he arrayed her in the garb of the men. And she sold all she had with her, both her silver ornaments and her apparel, and she built a church in the name of Saint Stephen the Protomartyr. And she and certain of the principal virgins and nuns all lived in that church, and this holy woman fought a great spiritual fight. She ate nothing else except herbs. She slept upon the bare ground and had no mattress, and she lived in this way, and carried on her good fight, and the working of righteousness for a period of more than eight years. Then she fell sick a little and died, and on the day of her death God, the Most High, revealed that she was blessed by the grace of heaven in the following manner: At the time of her death, at noon, the people saw a cross of light, and the brilliancy thereof exceeded that of the sun, and brilliant stars surrounded the cross like a crown, and it continued to

shine in this wise until they had laid the body of the saint with the bodies of the virgins, and then it disappeared. And the people who were there knew that the cross and the stars had appeared because of the holy woman. And straightway the two handmaidens told the archbishop and all the people about the strife of this saint, from the beginning until the day of her death, and how she changed her name and called herself ‘Aksani (Xenae), and how she conjured them to conceal her and her secret, and how she always behaved towards them as their sister and not as their mistress. And the archbishop and all the people marveled at this, and they wrote an account of her strife from the beginning unto the end thereof.

And on this day also is commemorated Cyriacus, the martyr and fighter.

And on this day also are commemorated the pure women of Rome, and Philemunma, and Juliana, and Sarabamon, and Abba Gabra Nazrawi of Kawat, and the righteous men of Dabra Dagi (Degua Me’Elaa).

And on this day also is commemorated the festival of the Birth of our Lord Jesus Christ by our Lady Mary, the holy Virgin.

And on this day also is commemorated Abba Stephen Falasi (the “stranger”) of the desert of the Fayyum. This holy man was a fighter, and he sought after the manner of the saints who were in the desert. One day whilst he was wandering about in the desert, he found a skull, which had been cast out, and this lay by itself, and it had no flesh on it. When Saint Stephen saw it he asked God to make it to inform him concerning the history of the man to whom it belonged, and what kind of faith he had. And straightway there came forth a voice from the skull, saying, “I was a merchant, but did not travel to make money, I knew nothing about alms, and I was satisfied with the multitude of possessions which I had. One day as I was traveling on a journey to a far country I came to a desert place wherein there was no water, and as the heat of the place became very great the camels died, and the servants fled, and I was left alone. On the third day mine eyes became heavy, and I heard as it were a whistling sound, and my spirit went forth from me, and took me into a place of punishment to be rewarded according to my works. And I said unto the judges ‘grant me permission to tell you of my doings,’ but they would not listen to me. And now I pray that thou wilt pray to God to have mercy upon me for thy sake.” And the saint prayed to God for him, and that he might not return to the place of torment. And he heard a voice, which said unto him, “I have spared him for thy sake.” When Abba Stephen heard this he went into his cell weeping, and beating his breast, and he continued his fight until he died. [This text is faulty in several places.]

Salutation to Thy Birth, O Lamp of the Darkness.

Salutation to ‘Aksani (Xenae) the stranger.

Salutation to Stephen, of the desert of the Fayyum.

Salutation to Cyriacus the fighter.

Salutation to you, ye white ears of wheat of Dabra Dagi (Degua Me’Elaa).

Salutation to Gabra Nazrawi.

Glory be to God Who is glorified in His Saints. Amen.

TIR 30
(February 07)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day became martyrs the holy and blessed virgins Pistis, Elpis, ‘Agapis, and their mother Sophia. This blessed mother belonged to the people of the city of Antioch, and was of noble family, and she brought forth these three daughters and called them by the three above names, the interpretations of which are, “Faith, Hope, and Charity (i.e. Love)”; and the interpretation of the name of their mother is “Wisdom.” And when the maidens had grown a little, she took them to the city of Rome, and taught them goodness, and piety, and the fear of God, and the doctrine of the Church. And when the report of her came to the Emperor of Rome, Arianus, the wicked, he commanded [the soldiers] to fetch them and to drag them to him by the hair of their heads; and the soldiers did as the emperor commanded. And their mother exhorted them, and taught them, and urged them to endure patiently, and she encouraged them in the Faith of Christ, and said unto them, “Take good heed to yourselves, O my daughters, that your hearts become not weary through considering the honor of this fleeting world, so that ye may not be far from the glory which is everlasting. Endure, O my daughters, so that ye may be with your Bridegroom Christ, and may enter with Him to the heavenly marriage-feast.” Now the days of Pistis, the eldest daughter, were twelve years, and the days of Elpis were ten years, and the days of ‘Agapis were nine years. And when they had brought the maidens before the emperor, he commanded them to make Pistis the eldest come near to him, and he said unto her, “Hearken unto me and I will give thee in marriage to one of the nobles of my empire, and I will show thee much favor; worship Apollo.” And Pistis reviled him and cursed him. And he commanded the soldiers to beat her with rods, and to cut off her breasts, and to boil pitch and bitumen in a cauldron and to cast her into it; and they did this to her. And she stood up praying in the cauldron, and the fire never touched her, and the interior of the cauldron became like the dew in the mouth of the morning. And the people who were there marveled, and many of them believed on our Lord Jesus Christ, and the soldiers cut off their heads as they praised God. Then the governor commanded them to cut off the head of Pistis with the sword, [and they did so,] and she received the crown of martyrdom in the kingdom of the heavens. And her mother took away her body. Then they brought forward the second daughter whose name was Elpis, and the soldiers scourged her and beat her very severely, and cast her into the boiling cauldron, but the heart of the flame became like snow. Then the emperor commanded them to take her out, and to cut off her head, and they did this to her, and she received the crown of martyrdom in the kingdom of the heavens; and her mother took away her body. And Sophia was afraid for her youngest daughter lest she should become terrified at the torture, and she encouraged her to endure. And the governor commanded them to torture her on the wheel, and they did so, and she cried out to our Lord Jesus Christ to strengthen her and enable her to endure; and God sent an angel, and he smashed the wheel. And the emperor also commanded them to cast her into a red-hot oven, and she made the sign of the Cross over her face, and she threw herself into the oven, and straightway it became as cool dew. And those who were there saw two men in white apparel going about her, and they marveled exceedingly; and many of them believed on our Lord Jesus Christ, and the soldiers cut off their heads and they became martyrs. Then the governor commanded then to make iron rods red-hot in a furnace and to lay them upon her, and God strengthened her to endure and the fire did not touch her.

Then he commanded them to cut off her head, and they did so, and she received the crown of martyrdom in the kingdom of the heavens. And their mother took the bodies of her three daughters, and made them ready for burial, and brought them to a place outside the city, and she sat down and wept over them; and she besought them to ask God to take away her soul, and God received her petition and took it. And certain believers came and made her ready for burial, and they took her body, and the bodies of her three daughters, and buried them. And as for the wicked emperor, God sent upon him a disease, and his eyes protruded, and his flesh split open, and his bones appeared, and his hands dropped off, amid blood and pus, and worms fell [from him], and all his body rotted, and he died an evil death, for God slew (?) him because of the virgins.

And on this day died Abba Minas, the forty-seventh Archbishop of the city of Alexandria. Great tribulation came upon this holy man during the period of his office. He finished a good fight, and he endured many tribulations, and he pleased God, and he protected his flock for nine years and died in peace. Salutation to Minas.

And on this day also Saint Thecla, and the four virgins who were with her, became martyrs. And with them there was a certain sinful man, a priest, whose name was Pola, and one reported to the governor that he was a rich man, and he commanded [the soldiers] to seize his riches. And Pola came to the governor, and entreated him to restore to him his possessions, but he refused. And he brought the holy virgins to the governor who ordered them to worship the sun, and when they refused the governor said unto Pola the priest, "If thou wilt eat a dead body, and drink blood, I will give back to thee thy possessions." And Pola did as the governor commanded him, and he denied Christ. And when pretexts to kill Pola were wanted by the governor he said unto him, "If thou wilt make the virgins deny their Faith I will give back to thee thy possessions." And Pola talked to the virgins, and told them what the governor said unto him, and they reviled Pola, saying, "Thou son of Satan, thou enemy of righteousness, seeing that thou art out teacher, how canst thou advise us to deny Christ?" When the governor heard their words he commanded the soldiers to beat them with whips, but they neither made answer to the governor, nor did they fear his tortures. And the governor spoke again unto Pola, saying, "If thou wilt kill the virgins I will give back to thee thy possessions." When Pola heard this, he worked up his courage and he went to kill the virgins, for his heart was filled with love for gold, like that of Judas Iscariot. And the virgins said unto him, "O wicked shepherd, how canst thou destroy thy sheep because of thy love of money? We have received from thy hand the Body and Blood of Christ." And whilst they were saying these words, he cut off their heads with the sword, after the manner of a man who is killed in war. And the governor saw madness of Pola, and he slew him with the sword and he died, having lost his money and his Faith. Now the names of the virgins were Thecla, and Maria, and Martha and her handmaiden, and Abeya. Salutation to Thecla and to the four virgins who were with her.

And on this day also Saint Irene became a martyr. The father of this saint was Emperor of Rome, and his name was Marcianus, and he worshipped idols; and her mother was a Christian woman. And having begotten this holy woman her parents built a tower for her, and they brought her there with twelve virgins, who wore ornaments of gold and silver; and they sent up with her ninety-seven idols for her to worship, and they sealed the door upon her, and she remained inside for seven years and seven months. One day when she lifted up her eyes towards the east she saw a dove with an olive branch in her mouth, and she threw the branch on the table; and the saint lifted up her eyes again towards the west,

and she saw a raven with a serpent in his mouth, which he threw on the table; and she also saw a hawk with a crown in his mouth, which he threw on the table. And the vision being finished she marveled. And when her teacher, whom her father the emperor had given her, came and she had related to him the vision, he said unto her, "The dove is the wisdom of Rome, and the olive branch is the seal of baptism; and the hawk is a strong king, and the crown is good works, and the raven is a weak king; needs must that thou shalt suffer for the Name of Christ." When the saint had grown up her father and mother went up to her, and they talked with her concerning the matter of her marriage; and Saint Irene said unto them, "Wait for me [to answer] seven days." And then she prayed to God that He would direct her into the way, which was right. And the angel of God came and said unto her, "Be strong, and of good courage, and put on strength, for Timothy, the apostle of Paul, shall come unto thee, and he shall baptize thee with Christian baptism, and thou shalt become a martyr. And Timothy came, and having rent the walls of the house, entered her presence, and taught her all the commandments of the Gospel. Then he brought water, and prayed over her, and baptized her in the Name of the Father and the Son and the Holy Spirit; and he departed from her. And having risen up Saint Irene smashed all the idols of her father. After seven days her father and her mother came unto her and talked to her as before, and Saint Irene answered and said, "I have been called by the heavenly King, Jesus Christ, and I have been baptized in His Name." When her father heard his daughter's words he was wroth, and he took her down from her upper room and dragged her away, and her mother followed her, scattering ashes upon her head as she went. And he commanded his servants to bring four houses that were bound in chains, and to tie her to them by the hair of her head. And one of the horses shied because one of the chains cut him, and he cut off the right hand of the emperor, who fell down and died. And Irene having risen up and prayed, lifted up the dead, and she made his hand to be as it had been formerly. And when the people saw this they and her father believed on the Lord Jesus Christ, and three thousand souls were baptized by her hands. When the Emperor Decius heard of her he came into that city and seized Saint Irene, and he commanded the soldiers to hang her up by her hair, and they did so. Then he commanded them to cast her into a deep pit filled with serpents and scorpions; and by the power of God they all died. And he also commanded them to saw her in halves with a saw, but the saw broke and the wicked emperor died. And when the son of the emperor heard this he attacked the city, and he seized Saint Irene, and he commanded the soldiers to drive sharp nails through her hands and her feet, and to heap up a great quantity of sand on her back, and to tie her to the tails of four horses, in order to destroy her body; but they were unable to vanquish her with all these tortures. As for that wicked man, the angel of God killed him with a spear of fire. And Saint Irene healed the sick, and even raised the dead. And a fourth emperor who heard about her, had her brought into his presence, and he pressed her to offer to the gods; and when she refused to do so he commanded them to cast her into the fire, and she came out of the fire and cursed the emperor. And when he saw the miracle he himself believed on Christ. And the King of Persia came to the city, and he seized Saint Irene, and drove his spear into her with his own hands, and she died; and the angel of God came and raised her up, and she came into the city preaching in the Name of Christ. And after a few days she was caught up into the Garden of Delight. Salutation to Irene.

And on this day also died Gregory the Theologian.

And on this day also died Abba 'Akresteros (Christopher) the fighter. This saint lived in the desert of the Jordan, and one of the monks bowed before him and entreated him,

saying, "O my father 'Akresteros (Christopher), do me an act of grace, and describe to me all thy manner of life and work so that I may profit thereby." And the elder said unto him, "O my son, when I became a monk I was a young man, and I used to go by night to the sanctuary (or, church) of Saint Theodosius to pray there. In it were eighteen steps, and on each step I used to make one hundred prostrations until they blew the horn. Then straightway I would go into the church, and finish my Rule with the brethren, and I continued to do this for ten years. One day after I had finished my usual prayers, my mind was carried away captive, and I saw two men in white raiment trimming the lamps; one half of them they left lighted and the other half they extinguished. And I said unto them, 'What is this thing?' And these fathers said unto me, 'The lamp of the man who loveth his brother burneth.' And I said unto them, 'Of which kind is my lamp?' And they said unto me, 'Thou lovest thy brethren, and we keep thy lamp alight.'" Then 'Akresteros (Christopher) went into the monastery of Sina by himself, and he dwelt there for fifty years, the whole time fighting the spiritual fight. And a voice came unto him, saying, "Return to thy monastery so that thou mayest be with thy fathers"; then he returned to his monastery, and died in peace.

And on this day also are commemorated the righteous who fled.

Salutation to 'Akresteros (Christopher).

Salutation to the many thousands of souls who looking on at Irene believed on the Lord Jesus Christ. [The Bodleian MS. gives the number as 130,030.]

Here endeth that which is to be read during the month of Ter in the peace of God, to Whom be glory forever and ever. Amen.

Glory be to God Who is glorified in His Saints. Amen.

THE SIXTH MONTH

YEKATIT 01
(February 08)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day took place and General Council of One Hundred and Fifty holy fathers and bishops, who assembled in the city of Constantinople, in the day of the Emperor Theodosius the Great. The assembling of them took place because of Macedonius, Archbishop of the city of Constantinople, and his denial [of the existence] of the Holy Spirit, for he said in the wickedness of his heart, "The Holy Spirit is a created thing, like all other created things." And another reason for the assembling of the Council was Basilius, Bishop of the city of Benya, who said, "The Father, and the Son, and the Holy Spirit are One Person, and One Being"; and another reason was Apollinarius, the infidel, who said, "The only flesh which the Son took was the flesh which appertaineth absolutely to the animal, and which is without a rational and understanding soul, and His Godhead was to Him instead of soul and heart (understanding)." And these three having made this shameful denial, the fathers gathered together to the emperor, and asked him to convene a Council to consider the denial of these three infidels, and he assented to their words. And straightway he sent a letter to Damalis, Archbishop of the city of Rome, and Meliton, Archbishop of the city of Antioch, and to Cyril, Bishop of the city of Jerusalem, and he commanded them to bring with them the bishops who were associated with them in their countries. And these fathers, namely One Hundred and Fifty bishops, came and their assembly took place in the city of Constantinople. Now the Archbishop of the city of Rome did not come, but certain learned men came in his stead, and they brought with them a letter written with his own hand. The head and chief of this Council was Timothy, Archbishop of the city of Alexandria, and he called Macedonius, and commanded him to expound his unclean Faith. And that infidel said, "The Holy Spirit is a created thing, like all other created things." And Timothy answered him and said, "With us the Holy Spirit is the Spirit of God, and is uncreated, and we do not consider the life of God to be a created thing; he who saith this hath no life in him. And thou sayest that He is created. Now, it is better for thee to turn from this shameful denial, before thou art punished in Gahannum and everlasting fire." But Macedonius would neither hearken nor repent, and Timothy anathematized him and excommunicated him, and he cut him off from his office, and drove him forth. Then Timothy said unto Basilius, "Declare thy opinion, O evil and unclean man!" And he said, "The Father, and the Son, and the Holy Spirit are One Person, and One Being." And Abba Timothy answered and said unto him, "If it be that the Three Holy Ones are One Being, as thou sayest in thy madness, behold the mention of the Three is destroyed, and thy Christian baptism is destroyed, for thou wast baptized in the Name of the Father and the Son and the Holy Spirit, and thou hast denied the Holy Three, as thou sayest in thy madness. Did the Holy Three become incarnate, and suffer and die? Are the words which are in the Holy Gospel to have no effect which say, The Son stood in the Jordan, and the Spirit descended upon Him overshadowing Him, and the Father cried out from heaven, saying, This is My Son, Whom I love, hear ye Him? It is best for thee to repent of thy evil denial. Arius denieth the Son, and Macedonius denieth the Holy Spirit, and thou art a partner with them, for thou deniest both the Son and the Holy Spirit." But

Sables would not repent, neither would he hearken unto him, and Timothy anathematized him and excommunicated him, and cut him off [from his office], and drove him forth. Then Timothy said unto Apollinarius, "Expound thy evil and shameful opinion." And he said in his madness, "The only flesh which the Son took was the flesh which appertaineth absolutely to the animal, and which is without a rational and understanding soul, and [His Godhead] was to Him in the place of a heart and soul [understanding]." And Timothy answered and said unto him, "God the Word took flesh of our nature, and He became one with us, so that He might deliver us; and if it be that the only flesh He took was that which appertaineth absolutely to the animal, and is without a rational and understanding soul, then it followeth that He cannot save the children of men, but only animals, according to what thou sayest in thy madness. For the children of men shall not rise up in the day of the resurrection, except as rational and understanding souls, and with them shall rise their bodies, according to their deeds, whether it be for punishment, or whether it be for joy. And, according to thy madness, shall the operation of His wisdom, and His Incarnation, be destroyed? And how did He say concerning Himself, that He was not one with a rational and understanding soul? It is better for thee to repent of this evil counsel, and this polluted infidelity." But Apollinarius would not turn, and he would not hearken, and Timothy anathematized him and excommunicated him, and cut him off [from his office], with these three (sic) others. And he excommunicated these three infidels by the mouths of all the One Hundred and Fifty holy bishops of the Council, and he excommunicated those who followed them, and those who believed their words. And then they added to the prayer of the Faith the words, "We believe in the Holy Spirit," on to the end. Now the Three Hundred and Eighteen fathers had drawn up [the prayer of the Faith] without [these words], as far as the place where it saith, "And there is no end of His kingdom." And at the place where they made the prayer of the Faith to end, these One Hundred and Fifty fathers added the words "And there is no end of His kingdom." Then they drew up at this General Council a Canon, and subscribed it with their hands, and to this day all Christian peoples observe their Law. Now the assembling of these One Hundred and Fifty fathers and bishops took place in the five thousand eight hundred and eighty-second year since the creation of the world. Salutation to the General Council of Constantinople.

And on this day also is celebrated the festival of the consecration of the church which was built in the name of Saint Peter, the archbishop, who excommunicated Arius. Now he became a martyr in the city of Alexandria, at the end of the reign of Diocletian, the infidel. When Constantine began to reign he destroyed the houses of idols, and built churches, and the believers built a church to the west of the city of Alexandria in the name of Saint Peter; and it was consecrated as it were this day; and many signs and miracles took place therein. And the church existed until the Muslims ruled in the land of Egypt. After they had ruled for many days, the church of the west [of the city] became well known, and then it was pulled down and laid in ruins; but the church of the blessed Peter, which is in the heavens, is strong, and no injury shall ever come upon it. Salutation to the consecration of thy church, O Peter.

And on this day also are commemorated the deaths of ʻAskenafer and his wife.

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 02
(February 09)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint Abba Longinus, abbot of the monastery of Zegag, which is outside the city of Alexandria. This saint was a man of Cilicia where he became a monk, and his teacher, who loved Christ, was a righteous monk, who fled from the approbation of men. At that time the abbot of their monastery died, and [the monks] wanted to appoint as abbot the elder Abba Lucianus, his teacher. And Abba Lucianus took his disciple Longinus, and they went forth from Cilicia, and came to a city of Syria, and they took up their abode in a church. And our Lord Christ did not wish that their righteousness should be hidden, for a city which is set upon a hill shall not be hidden; and God wrought many signs and wonders by their hands, and they received praise and honor from men. And Saint Longinus went forth from his teacher, by his advice, and came to the country of Egypt, and when he arrived at the monastery of Zegag, the monks welcomed him with joy, and he dwelt in that monastery until its abbot died. When the monks knew of the spiritual fight of the saint, and his good qualities, and virtues, and righteousness, they appointed him abbot of the monastery of Zegag. A few days later his teacher, the monk Abba Lucianus, arrived. And they used to make roofs of boats (awnings?), and they lived on the work of their hands; and they dwelt together, single-heartedly, for many days, and God performed many signs and miracles by their hands. And then Abba Lucianus died. Now the assembling of the Council of Chalcedon took place in the days of Marcianus, the infidel, and he sent messengers into all the countries with the Book of the unclean Faith, which attributed to Christ two Natures. And three of his envoys having come to the monastery of Zegag, and given a copy of that Book to Abba Longinus, they said unto him, "The Emperor Marcianus hath commanded that ye shall believe what is written in this Book." And Saint Longinus said, "I can do nothing without the advice of the holy fathers; come with me that we may take counsel [with them]." And he brought the messengers of the emperor into the cave wherein were the bodies of the holy elders, and he laid that Book upon them, and he said unto them, "O my fathers, say ye not that ye have lain down in death, and are at peace. Behold, they have brought this Book wherein is written the unclean Faith, which assigneth to Christ two Natures. Do ye command me to subscribe thereto, and to believe its words, or not? If ye do not tell me what I shall do, as God liveth, I will cast out your bones from this place." And a voice came forth from their bodies, and all the men heard it, saying, "Forsake thou not the True Faith of our fathers the Apostles, and of our fathers the Three Hundred and Eighteen; and follow not the unclean Book, and remove it from our bodies." And when the envoys of the emperor heard these words they marveled exceedingly, and fear and great trembling fell upon them, and they did not return to the emperor, but they shaved the hair of their heads, and became monks in that monastery; and they lived there for many years and died there. And Saint Longinus having finished his good fight, at a ripe old age, and pleased God, died in peace, and received a crown of martyrdom.

And on this day also died Abba Pawli (Paul) who was the greatest of all the desert monks, and the equal of the angels who keep vigil. This saint was a native of the city of Alexandria, and his name was Pawli (Paul), and he had a brother whose name was Peter, and their father was a rich man. And the multitude of his possessions, of gold, and silver, and costly apparel, was countless. And when their parents died, and the days of their

mourning for them were ended, the two brothers began to divide their inheritance from their father; and Pawli's (Paul's) brother Peter took the larger share, and assigned to Pawli (Paul) the lesser share. And the heart of Pawli (Paul) was sad about this, and he said unto his brother, "Why dost thou not give me my share of the inheritance of my father?" And Peter answered and said unto him, "Thou art a young man, and will squander thy money, and I will take care of it for thee until thou art grown up." Thereupon Pawli (Paul) became wroth, and the two brothers quarreled together, and they went to the governor, so that he might do justice to each. And as they were going along, they met a dead man, and he was ready for the tomb, and men were carrying him on a bier, and many men were following him and making lamentation for him. And straightway Saint Pawli (Paul) called to one of those who were following the dead man, and said unto him, "Who is this that hath died this day?" And the man said unto him, "He is a very well-known man, my son. He who died this day was a rich man, and he lived delicately, and possessed gold and silver, and behold, he hath left all this, and he goeth naked to the grave, in a sea of sins, by the road on which he shall never return. And now, O my son, it is meet for us to fight for the salvation of our souls, for we know not when we shall die. But, blessed is the man who hath dominion and money in this world! And let him abandon riches if he would received great honor in the heavenly Jerusalem, the city of all the saints." When Abba Pawli (Paul) heard these words he cried out in his heart, saying, "What have I to do with the possessions of this fleeting world, which after a few days I must leave, and depart naked?" Then he turned to his brother, and said unto him, "Let us go back together to our house, for from this time onward I will never speak again about money." Then he fled from his brother, and went outside the city, and he went into a grave and sat down inside it, and for three days and three nights he prayed and entreated God to guide him into the [right] way. And his brother passed many days in going round about through all the villages seeking for him, but he found him not; and he sorrowed for him with a very great sorrow. And whilst Saint Pawli (Paul) was sitting in that tomb for three days, he did not remember food and drink, and fear and terror did not assail him, for the might of God overshadowed him. And on the fourth day God sent His angel to him, and he caught him up from the grave, and carried him into the Inner Desert, towards the east, and he set him down in that place by the side of a well of water; and then the angel embraced him, and went up into [heaven]. And Saint Abba Pawli (Paul) found a cave wherein wild beasts lived, and he entered therein. And he made himself garments of palm fiber, and put them on, and he prayed, saying, "O my Lord Jesus Christ, Son of the Living God, keep me, and deliver me from the hand of the Enemy, who is merciless. And let Thy mercy come upon me, and strengthen Thou me, so that I may finish my fight, through Thy good pleasure, O King of all the generations of men, for to Thee belong power and glory for ever." And he lived in that cave for eighty years, and he never saw a man. And his apparel was [made of] cloth made of palm fiber. And God used to send unto him daily at eventide, a raven, which had with him half a loaf of bread, and he would give it to Pawli (Paul). And when God wished to make manifest the holiness and righteousness of Pawli (Paul), He sent an angel to the great father Abba Anthony, who thought in his heart that he was the first who dwelt in the desert. And the angel came to Abba Anthony and said unto him, "In the Inner Desert, distant from thee two days' journey, there is a man for whose feet the men of the world are not meet to be a footstool. Through his prayers the world is kept in a right course, and the earth giveth its fruit. Through him the dew falleth on the earth, and the sun riseth upon all the sinners of the earth, and because of his goodness God beareth all the creation of the children of men." And when Abba Anthony heard these words he rose up, and went into the Inner Desert,

believing that God was with him, and that He would make straight his road. And he found the footprints of a man, and the footprints of many wild beasts, and sheep, and cattle, about the footprints of the man, [and he followed them] till he arrived at his cave; and he heard the holy man singing in his cave. And Abba Anthony took up a stone, and knocked at the door of the cave therewith. And when Saint Pawli (Paul) heard him knocking, he thought that it was some work of Satan, and he took up a large stone, and set it against the end of the bolt, which fastened the door of his cave. When Anthony heard [this] he cried out, and said, "I have sought and it was given unto me to find, I have asked and I have received, I have knocked and it hath been opened to me." And straightway Abba Pawli (Paul) opened the door to him, and brought him in, and each embraced the other with a spiritual embrace, and they prayed together and sat down. And Anthony said unto him, "What is thy name, O my father?" And the blessed elder Abba Pawli (Paul) answered, and said unto him, "If thou dost not know my name, why hast thou journeyed [to] this place?" And at that moment God opened the heart of Anthony, and he said unto him, "Blessed am I that I was held worthy to see the second Pawli (Paul)." And whilst they were talking together about the greatness of God, behold a raven came at eventide, and dropped down to the saint a whole bread cake. And Abba Pawli (Paul) said unto Abba Anthony, "Now do I know that thou art a man of God. Behold, I have been living in this desert until to-day eighty years, and each day God hath sent unto me half a bread-cake, and behold to-day He hath sent thy food." And after this they rose up together, and prayed until the star in the west appeared, when they sat down and ate. And after they had eaten they rose up and prayed and glorified God until the dawn broke. And when they saw the light of the dawn and that the sun had risen, they embraced each other. And Anthony said unto Pawli (Paul), "O my father, where hast thou received the Holy Mysteries during all the days wherein thou hast been living in this desert?" And Saint Abba Pawli (Paul) answered and said unto him, "God sent to me His angel, and he administered to me the Holy Mysteries each day preceding the Sabbath, and on the First Day of the week, and then he went up to heaven; and he worketh for me each day." And Anthony said unto him, "I want thee to inform me about the garb of the monks--will it increase on earth, or not?" And the blessed man smiled, and uttered a cry of grief. And Anthony said unto him, "When I see thee smiling, I smile also, and rejoice thereat; but when thou utterest a cry of grief I feel sad." And Saint Pawli (Paul) answered and said unto him, "These mountains and deserts shall become like the habitation of doves, and God shall gather together into them His chosen ones from among all the monks; and this name of 'chosen one' shall change, and their name shall be 'monks.' And they shall rejoice many days, and God shall remove them before [the coming of] wrath. After them there shall rise up a generation of men who will neither hear nor submit to their teachers, and who will not keep vigil at night for their soul's sake. Then shall God be wroth with the mountains and deserts, and He will despoil them of the wicked folk who have neither heart nor Law; and the mountains and the deserts shall be waste for many days. But the memorial of the saints shall not perish. And God shall pour compassion into the hearts of other men, and they shall go to the mountains and deserts, and dwell in them, [and they shall be inhabited] a second time. And Satan shall go into the mountains (or, monasteries), and cause war in their midst, and they shall cast aside the garb of the monk, and shall go down into the world, for they shall not find the strength of the love of God, and they shall not endure therein; for it is written, 'By patience ye shall make yourselves to possess your souls' (Isaiah xxx,15)." And Anthony said unto him, "Blessed be the day, O my father, wherein I was held worthy to see thy face, O blessed Abba Pawli (Paul)." And Saint Abba Pawli (Paul) said unto him, "Rise up now and depart

to thy habitation, and bring with thee the garment which Constantine gave unto Athanasius, the Archbishop, and which Abba Athanasius put upon thee, so that thou mayest bury my body therein." And Anthony marveled at his words and his mention of the garment of the archbishop, and he believed all the prophecies, which he had prophesied to him. And Saint Abba Pawli (Paul) said unto him, "Make haste, and stand not, for the time of my going forth is nigh, as unto all men." When Anthony heard this he was greatly frightened, and he wept; and he went out from him, and journeyed for two days and two nights, until he came to his abode. And he took the garment and went back, and as he was on the road he saw Abba Bula (Pawli) (Paul) and the company of the angels singing praises in the air, and they said, "Glory be to God." And they said also, "Peace be unto thee, O thou chosen one of God, our Lord Jesus Christ, thou blessed father, Abba Pawli (Paul), thou man of God; the angels rejoice with thee, for thou shalt rejoice in the kingdom of the heavens. Darkness hath left thee and they shall take thee to the country of light; sorrow hath left thee, and they shall take thee to the joy, which is forever. Blessed art thou in thy generation, O thou Pawli (Paul), the desert monk, thou man of God, thou Pawli (Paul), the desert monk." And when they had said these words of praise they disappeared. And the blessed Anthony said, "This is the soul of my father Abba Pawli (Paul) kneeling on his knees with his face [to the ground], and his hands were spread out like a cross. And he took him up and he seemed to be alive, and he covered him over, and wept over him, saying, "Remember me, O my father, in the habitations of heaven wherein thou wilt dwell." Then Saint Anthony took him, and wrapped his body up in that garment, and he took the Book and fulfilled over him the Canon of the Law of the Church, and he prayed over him three times, and read over him the Four Gospels. And he took up his garment made of the hair of a mule, and he wondered what he should do with it, for he had no digging tool with him. and straightway there came unto him two lions, and they bowed low before the body of Saint Pawli (Paul), and they saluted him. And Abba Anthony was dismayed and was afraid when he saw the lions, and the lions bent their heads to Anthony, as if they were asking him a question, and they licked his feet as if they had known him before, and they made signs to him as if they would say unto him, "Where shall we dig a grave for him?" And Abba Anthony understood their signs, and he measured out for them a space as long as the body of Pawli (Paul), and he showed them how deep the pit was to be, and the two lions dug, one towards the head and the other towards the feet, for a space of four cubits. And Anthony made a sign to them and said unto them, "This is enough for you"; and the lions came up out of the grave, and they crouched before Abba Anthony as if they would say, "Forgive us, and remember us, and bless us." And he blessed them, and they went away from him, and Saint Anthony wrapped up the body of Saint Abba Pawli (Paul) and buried him. And after this he took the head-cloth, and the pallet, of Abba Pawli (Paul), and his garment made of mule's hair, like a son who inheriteth the possessions of his father. And he set a mark on the place where his grave was, and he journeyed on foot and departed from the east until he arrived at the city of Alexandria, facing the west. And he went into the presence of Abba Athanasius the Archbishop, and he told him what had happened to Saint Abba Pawli (Paul). And when the archbishop heard the story of the saint he rejoiced and took the garment of the blessed Abba Pawli (Paul), and laid it up by him; and he wore it three times a year, namely on the festival of the Epiphany, on the festival of the Resurrection of the Redeemer, and on the festival of the Great Ascension. And the archbishop sent priests, and deacons, and men, with Abba Anthony, and carts with them to fetch the body of Saint Abba Pawli (Paul). And they went round about in the mountains for many days without finding the grave of the saint, for it was hidden from

them [by the sand]. And Saint Abba Pawli (Paul) appeared unto the Archbishop Abba Athanasius, and said unto him, "Send a messenger to bring back the men, and let them not labor [in vain], for God doth not wish any man to see me until the appearance of the Lord Christ"; and the archbishop sent a messenger and brought back the men. And one day God willed to make manifest the glory of the Abba Pawli's (Paul's) cloak of mule's hair. And at that time a certain young man of the city of Alexandria, who was a Christian, died. "Now believe me, O Christian folk, I, your father Atanasius, took this garment of mule's hair which belonged to the blessed Abba Pawli (Paul), and laid it upon the dead man, and he rose up straightway. I, Athanasius, who have been appointed chief in the Church, saw this with my own eyes. And I, Isidore the bishop, was a witness of this thing. And I, Anthony, who was first appointed a priest by the hand of Abba Athanasius, am a witness of this thing, and I have subscribed this statement." And two or three other men testified that this was true. And the story of this miracle was noised about throughout all the countries of Egypt, and in the city of Alexandria, and all men marveled, and glorified God, Who worketh miracles by His saints. Salutation to Abba Pawli (Paul).

And on this day Thomas made manifest a miracle when he went forth to preach where our Lord commanded him to go. And when he drew nigh thereto, and had come within two stadia of the city, he turned aside from the road and saw by chance a dead young man, and his appearance was very godly. And the apostle said, "My Lord, was it that I might experience this trial that Thou didst bring me hither? But Thy Will be done." And having said this he prayed much for the dead man, and straightway there came forth from the side of a stone a great serpent which lashed the ground with its tail, and cried out with a loud voice, saying, "What have I to do with thee, O apostle of Christ, thou hast come to annul my work?" And the apostle said unto him, "Yea, speak." And the serpent said, "There was a beautiful woman [who came] from the vineyard, and I saw her and loved her. Then I found this young man kissing her, and consorting with her on the day of the Sabbath; but it is unnecessary for me to describe before thee all the wickedness, which he committed. I knew that he was an associate of Christ, and therefore I killed him." And the Satan who ruled over the serpent told the apostle all the evil, which he used to do to the children of men. Then the apostle anathematized him in the Name of Jesus Christ, and commanded him to withdraw the poison from the [dead] man. And straightway the serpent blew himself out, and burst asunder and died, and the young man leaped up and embraced the feet of the apostle and recovered. And in this place the apostle made the people to believe, and he built them a church. Then the apostle went into the city with the young man whom he had raised from the dead, and as they were standing and talking to the people of that place, a young ass came and stood before him, and he opened his mouth and said, "O associate of Christ, and apostle of the Most High, who knoweth the things which are hidden, thou companion of the Son of God, come return thou to Him that sent thee, God. Get up, and mount upon my back, and rest until thou enterest the city." And when the apostle heard him he marveled exceedingly, and he praised God, and said unto the ass, "To what race dost thou belong that thou speaketh such deep mysteries?" And the ass said unto him, "I am a descendant of the offspring of the ass which was in the service of Balaam, and the ass whereon thy Lord and Teacher rode was descended from him, and was my father. Now as for me, I have been sent to give thee rest and for thee to mount upon"; and the apostle refused to mount upon him. And when the ass had made many entreaties to him, the apostle mounted upon him, and he came to the gates of the city with many people following him; and he alighted from the ass, and said unto him, "Depart, and take heed whither thou departest," and straightway the ass fell down and died. And those who

saw this were dismayed, and they said unto the apostle, "Make him to live and raise him up." And the apostle said unto them, "I could raise him up by the power of my God, but it is better for him so"; and he commanded them to dig a hole in the ground, and to bury him, and then he gave them the salutation of peace and departed from them. Salutation to Thomas.

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 03
(February 10)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father and ascetic, the blessed Jacob, the monk. He rejected the world in his youth, and went and lived in a cave for fifteen yeas, and he fought the fight, with long fasting, and prayer, and vigil by night, and prostrations without ceasing; and he never went out from his cell, or entered a city, for a period of fifteen years, and he never looked upon the face of a woman. And certain evil men who were among the followers of Diabolus made a plan against him, and they caused a certain harlot to go to the saint, and she went into his cell to him, and she made lewd gestures before him, and invited him to work sin with her. And the saint warned her about the fire of Gahannum, and the punishment, which is forever, and through him she repented, and fought the spiritual fight and pleased God. And after this Satan made a plot against him, and he entered into the heart of a daughter of a certain nobleman of the city, and he cast her down on the ground, and rolled her over, and Satan put into the heart of her father [the idea] that no one could heal her except Jacob the monk in the cell. And her father took her, and brought her to the saint, and he asked him to heal her by his prayers; and the saint prayed over her, and she was healed straightway, but her father was afraid to take her away at once, saying that the Satan might come back to her. And the father left her with the saint, and her brother who was a little boy with her, and departed. Then Satan took up war against the saint by night and by day, and at length he made him to fall into sin with her. And having fallen into sin with her he became afraid lest the sin should be made manifest, and that the people would kill him because of it, and he killed the woman and her brother. Thereupon Satan cast despair in his heart, and he went forth from his cell to go into the world. And He Who desireth not the death of a sinner had compassion upon him, and He sent a righteous monk unto him, and the holy man found him on the road as he was journeying along, and he welcomed him and embraced him. When he saw that Jacob was sad and sorry, he asked him, saying, "What hath happened to thee? What maketh thee sad?" And Jacob told him everything, which had happened, how he had fallen through that maiden, and how he had killed her and her brother. And that righteous monk said unto him, "Fear not, be strong, and cut not off hope, for God is compassionate and merciful"; and then he laid upon him fasting, and prayer, and prostrations. And Jacob went back and entered his cell, and shut himself in, and he endured great toil and tribulation; and he fasted frequently and prayed, and kept vigil and made many prostrations. And he always ate grass, and the herbs of the earth, and he sorrowed in his heart, and was sad, and said, "Will God accept me and forgive me my sin?" And he continued to fight, and repented deeply for forty years. And God willed to reveal to him that He had accepted his repentance, and He brought a great

famine upon the city that year, and said unto the Bishop of that city, "The famine will only pass away through the prayer of Jacob, the monk who is in a pit." And the bishop rose up straightway, and took with him the priests and people of the city, and they came to Saint Jacob, and asked him to pray on their behalf, that God would have mercy upon them and bring down rain. And he refused, saying, "I am a sinner and a wrongdoer, and I have provoked God to wrath with my sins"; and the bishop told him what God had said concerning him. And straightway he submitted to the bishop, and he went out with the people and he prayed, and wept, saying, "They think that Jacob is a man," and his prayer was with tears. And he said unto God, "How can I show my unclean face before Thy holiness, O God? How can I lift up my face which is blackened with much sin to the heaven of Thy holiness?" And he prayed a long time, and before he finished his prayer much rain fell, and he knew that God had accepted his prayer and his repentance, and had forgiven him his sin. And after this he doubled his fasting, and his prayers, and vigils, and prostrations, and he admonished himself, saying, "Fight and take care that thou dost not fall a second time." And he ended his days at a good old age, and he pleased God and died in peace. Salutation to Jacob.

And on this day also took place the translation of the body of Abba Ephraim, the Syrian. Salutation to the translation of thy body, O Ephraim.

And on this day also took place the death of Abba Ebelo, the chief of the anchorites, through whose virtues flourished the fruit of the Faith. When Athanasius, Archbishop of Alexandria, returned, Basil, Bishop of Caesarea, came to him, and the two of them passed the night in the church of ʻAbukir. And as they were talking together about the saints who were in the religious houses of Egypt, the father archbishop said, "Abba Pachomius [is the greatest saint]," and Basil said, "Abba Anthony, and Abba Amoni [are the greatest saints]." And whilst they were talking thus, and wishing to know rightly [who was the greatest saint], Abba Athanasius saw a vision on the fifth day of Yakatit, at midnight, of a great tree, [the roots of] which reached as far as the river, and the branches of which reached to heaven; and many men sheltered themselves under the branches thereof; and in the midst thereof was a Tabot (altar). And whilst he was rendered silent by the vision, Michael came down from heaven, and said unto him, "Tell this vision to Basil." And Basil saw even as Athanasius saw, the tree and the altar and the angels. And Michael interpreted the matter to them, saying, "The tree which ye saw is the monastery of Abba Ebelo, which is built on the border of Egypt, and the branches thereof are the monks. And the altar is the church, which the angels visit, and it is the similitude of Peter because it destroyeth [evil] spirits. And a certain prefect of the city of Alexandria heard the story of Abba Ebelo, and he entreated the archbishop to send him to him so that he might receive a blessing from him. And the father archbishop sent him with seven monks, that is to say, Isidore, and John the Less, and Abba Besoy, and Abba Amoni, and Victor, and Agrinicus, and Abba Kalnas. And Abba Ebelo rose up and went, and met them with joy, and the prefect who had come with the brethren, who was one-eyed, embraced Abba Ebelo, and showed [him] his eye, and cried out, saying, "O bright star in the world!" Then the prefect said unto Abba Ebelo, "My wife labored with leprosy; she is under thy garb (i.e. she is a nun), and may the grace which hath found me find her." And Abba Ebelo said unto her, "Healing shall be to her!" And she found health. One day Abba Ebelo stood up among the monks, and said unto them, "Let each one of you be certain that our Redeemer will come with His disciples to make us to know where the site of the church is to be." And when it became daylight [on the morrow], Jesus Christ came, and His disciples and His angels were with

Him, and He showed them where to lay the foundations of the building of the church. And Abba Ebelo exhorted his sons to be perfect in every good work, and to dwell in love; and whilst he was exhorting them his face changed, and his whole body burned, and light beamed forth from his face, as from that of an angel of God. And when his sons were afraid he said unto them, "Fear ye not, I am saying farewell unto you." And having said this his soul was caught up, and a beautiful perfume spread itself about, and straightway his eye were opened, and he said, "O my Lord Jesus Christ, help me, and receive my soul to Thee"; and having said this he delivered up his soul into the hand of God.

And on this day also died Zenon, the worker of wonders. This saint having gone into the sanctuary (i.e. the temple) of Jerusalem to pray, came out and went to Imahus (Emmaus), to a holy elder, and after they had saluted each other they sat down and began to tell stories of the great deeds of God until the sixth hour. And there was in that city a certain believer, who used to visit the elder [and take him] bread and water. One day when he was carrying his food to him, one told him that his son was dead, and he took him and wrapped him up in cloth and laid him in a coffer, on the top of which he placed the elder's food; and his wife followed him. When he came to the elder he found Abba Zenon with him, and he set the coffer before them, and asked them to pray. And they talked together, and one said, "Do thou pray," and the other said, "Do thou pray"; and the elder made Abba Zenon to pray. And he began his prayer thus: "O Lord, Sustainer of the Universe, compassionate and merciful, these are the things which Thy servants the poor offer unto Thee as their First-fruits." And with the end of these words the dead child rose up, and wept in the coffer. Then the father of the child cast himself down at the feet of Abba Zenon, and he said unto him, "Forgive me, O my father, for speaking unto thee, but this my son, who was dead, hath risen up through thy prayer." And Abba Zenon feared the adulation of men, and he said unto him, "O my son, reveal this thing to no man whatsoever until I die." And he fled from that place without eating, and returned to his own habitation, and after fighting many spiritual fights he died. Salutation to Zenon.

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 04
(February 11)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the holy apostle Agabus became a martyr. The Lord chose this disciple among the Seventy-two disciples whom He chose and sent forth to preach before His Passion. And this man was filled with the Holy Spirit, the Paraclete, for he was with the Twelve Apostles in the upper room of Zion. And God gave him the gift of prophecy, even as it saith concerning him in the Book of the Acts of the Apostles, that he took the girdle of Paul and bound his own feet therewith, and said, "Thus saith the Holy Spirit: The Jews shall take the man who is the owner of this girdle, and shall bind him thus in Jerusalem" (Acts xxi, II); and this prophecy was fulfilled. Then he preached with the Apostles the preaching of the holy, and life-giving Gospel, and he went into many cities preaching, and teaching, and pointing out the way of God; and he converted many Jews and Greeks to the knowledge of our Lord Jesus Christ, and he purified them with life-giving, Christian

baptism. And the Jews seized him in Jerusalem, when he was alone, and they beat him severely and made him suffer. Then they put a rope about his neck and dragged him outside the city, and stoned him with stones until he delivered up his soul. And straightway there descended upon him a light which appeared to be like a pillar, and reached from his body to heaven, and all the people were looking upon him. And God opened the heart of a Jewish woman wherein there was no evil, or enmity, or deceit, or jealousy, as [is usual] with the cursed Jews, and she kept the Law of the Torah, and she said, "This is a righteous man, and for this reason light hath descended upon him, and God hath magnified him." And she cried out, saying, "I am a Christian, and I believe in the God of this saint." And her also they stoned with stones, and she died and was buried with the saint in one grave. Salutation to Agabus.

And on this day died Abba Zachariah, whose works were excellent, and whose spiritual fights were very great. When the soul of this man was about to go forth from his body, Abba Moses said unto him, "What dost thou see?" And he said unto him, "It is better for me that I keep silence." And when his soul went forth Abba Isidore saw the heavens opened, and [the angels] said, "Rejoice, O my son Zachariah, for behold the gates of the kingdom of heaven are opened unto thee"; and thus he died. Salutation to Zachariah.

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 05
(February 12)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father, Abba Akrepinu (Akrepos), the tenth Archbishop of the city of Alexandria. This father was a God-fearing man, and he was holy and pure; and he was a priest in the city of Alexandria. And when father Claudian, the archbishop who preceded him, died, the people of the city of Alexandria chose this father and made him archbishop. And having been set over the Church of God on the throne of Mark the evangelist, he followed a good course of life like the Apostles, and he preached and taught the Christian Faith, and the life-giving Law, and he watched the people with his eyes, and shepherded his flock and helped them. He took no trouble to become possessed of one silver dirham, or one dinar, and he only ate because he was hungry, and he dressed only to protect his body against cold and heat. And he read the Scriptures frequently to his people, and he taught them, both great and small, and he kept vigil and prayed for them all; and he continued this strife for twelve years and he pleased God and died in peace. Salutation to ʻAkrepinu (ʻAkrepos), who succeeded Claudian.

And on this day also died the holy father Abba Besoy, who was called "Peter." This holy man came from Upper Egypt, from the city of ʻAkhim (Akhmim). In the days of his early manhood he used to do works of abomination, and to eat and drink luxuriously. When God chose him He brought upon him a severe illness, and he well-nigh died and delivered up his spirit, and He showed him the places of punishment, and the great deep pits of hell, and he saw men clothed in shining apparel, and in their hands they had the body of a man which they tore into four pieces. And they said unto Besoy, "Thus will they do unto every

man who stealeth the possessions of men." When he heard this word he was sorrowful in his heart, and he wept a bitter weeping, and his soul returned to his body, and he lifted up his eyes to heaven and said, "O my Lord and God, if Thou wilt heal me of this sickness, I will repent of this my sin, and I will worship Thee with all my heart, and from this time forward I will never look at a woman again." And straightway God healed him of his sickness, and he rose up and went to Dabra Banwayet, and the monks counseled him, and they arrayed him in the garb of the monk. And he fought a great fight with fasting, and prayer, and vigils for many years, until his fame was heard of throughout Egypt; and he excelled among many saints, and he composed many Homilies and Admonitions, and Teachings for the monks and for the laity. And he fasted a month at a time, and neither ate bread nor drank water; and continued to fight the fight in this manner for a period of five and thirty years. And he used to stand up all night in prayer. And the works of men were manifest before him, whether righteous or sinners; and after this he became a little sick and he died in peace. Salutation to Besoy who was called Peter.

And on this day died the holy father Nob, the owner of the fan (?) of gold. Salutation to Nob with his fan (?) of gold, the driver away of wild beasts.

And on this day also died Abba Eblo, who was like unto an angel of God. And behold we have written his history in the section for the twenty-fifth day of the month of Tekemt. Salutation to Abba ʻEblo.

And on this day also took place the translation of the bodies of the forty-nine elders (monks) who became martyrs in the desert of Scete, in the monastery of Abba Macarius.

Salutation to the translation of the holy bones to the cave, which was built for them under the care of Benyami.

And on this day also died Saint ʻAbulidis, Archbishop of the city of Rome. And behold his history is written in the section for the sixth day of this (sic) month. Salutation to ʻAbulidis.

And on this day also the holy father Abba ʻEbelo, the shepherd, became [a martyr]. This saint was shepherd of sheep, and he gave himself to Satan in his youth. He used to commit fornication, and steal, and commit murder, and there was no kind of sin which he did not commit, for he committed them all, up to the age of forty years, and performed every kind of work of Satan. One day whilst he was sitting in the desert at mid-day, and wanting to cut the hair of his sheep, Satan cast a thought into his heart, and he said, "Behold, I have sinned from my youth up until now. I have fulfilled everything, which Satan commanded me to do. I have left no sin whatsoever in this world uncommitted. There is, however, one sinful deed left me to do, for I want to rip open the belly of a woman who is with child, so that I may see how the child lieth in her womb." And as he was thinking this thought in his heart, behold a woman who was with child, and was very near her time for bringing forth her child, was walking in the desert during the hot period of the day. When he saw her he rose up straightway, and without mercy seized the hair of her head, and threw her on the ground, and took a knife and ripped up her belly, and saw how the child was lying in her womb. And after this the child died, and his mother died in great agony. And when the shepherd saw the great sin which he had committed, he was exceedingly sorry, and he rent his garments forthwith and cast dust upon his head, and he cried out and wept bitterly and said, "Woe to me, for I have committed the great and unforgivable sin." And

straightway he left his flocks scattered about, and he took a rod in his hand, and he walked about, weeping bitterly, until he came to the desert of Scete. And he did not mingle with the elder monks, and he did not tell them what he had done, but he went into the Inner Desert, a very long way from them, a distance of ten stadia. He had no bread with him to eat, and he had no abode wherein to dwell, but he ate with the beasts and he drank with them. And he used to cry out by night and by day unceasingly, saying, "I have sinned, I am a sinner, I have done evil. Forgive me, Thou art God, the good Father, for there is no man without sin; and God is not without mercy." And he continued to fight in this way for forty years, and his body became dried up and black through the dew of heaven, and the heat of the summer. And when he entered upon the fortieth year of his abode in the desert, he heard a voice, saying, "Be strong and of good courage, for behold thy sin is forgiven thee, and the murder of the woman is forgiven thee; but the murder of the child is not forgiven thee up to this present." And God in His mercy said unto him so that he might not become apathetic, and might not fall into sin a second time. And having heard these words he increased his bitter weeping, and his fighting until that year was ended. And towards the end of the fortieth year, when only three days remained from its end, the angel of God appeared unto a desert monk who lived far from him, in the desert, a distance of twelve stadia, and who had dwelt there in the desert for seventy years without seeing a man. And the angel of God said unto him, "Get thee outside thy desert, and thou shalt find an old man, and when he hath confessed to thee everything which he hath done, comfort him, and say unto him, 'Behold, all thy sin is forgiven thee, and also the murder of the child; thy sin is forgiven thee.'" And the desert monk rose up and departed, and he went to the old man and talked to him, and they embraced each other, and Abba 'Ebelo wept unceasingly. And the desert monk said unto him, "Tell me what thou hast done, and why thou didst come hither"; and he told him everything, which had happened to him, and how he had ripped up the belly of the woman. And the desert monk said unto him, "Fear not, for thy sin is remitted to thee." And the desert monk said unto him, "Whence dost thou receive the Offering?" And the shepherd said unto him, "O my holy father, as God liveth, during the whole of the forty years which I have been living in this desert I have seen no man save thyself." And the desert monk said unto him, "O my beloved father, rejoice, for tomorrow the angel of God shall come unto thee, and shall administer the Offering unto thee, at dawn." And when the morning of the day preceding the Sabbath had come there arose the smell of a perfume which was exceedingly sweet, the like whereof had never been smelt before, and Abba 'Ebelo said unto the desert monk, "O my father, my soul craveth to depart through fear." And when he had said this, he saw the angel of God standing by him in the form of a monk, and his face was shining very brightly, and he sang a psalm, saying, "I was afflicted and God delivered me. Return, my soul, to thy rest; God hath helped thee. For he hath delivered my soul from death, and mine eyes from tears, and my feet from slipping, as God was well-pleased in the country of the living" (Psalm cxvi, 6 ff.). When Abba 'Ebelo the shepherd heard this, he fell down upon the ground, and was as one dead through fear. Then the angel, in the form of a monk, put forth his hand, and lifted him up, and the shepherd saw that the angel in the form of a man was strong of heart, and he received the Holy and Divine Mysteries which had come down from heaven from the hand of the shining angel, with great reverence, and with fear and trembling. And the angel of God ascended into heaven. And when Abba 'Ebelo had received the Offering from the hand of the angel, his body became white like snow, and he and the desert monk rejoiced, and glorified God until the evening. And the shepherd Abba Ebeloy did not cease to pray as of old, saying, "I have sinned seventy times seven; I have done evil, forgive me,

for Thou art God, and the Good Father; there is no man without sin, and God is not without mercy." And they passed that day, which was the First Day of the week, in glorifying God, and they did so until night, and then an exceeding sweet smell of a fragrant perfume made itself apparent, and it was stronger than before. And the desert monk said unto Abba 'Ebelo, "O my brother, wash in a little water, for this is the hour wherein thou wilt receive for my sake [the reward of thy] toil. Rejoice, my brother, for thou shalt rest now"; and straightway the angel of God administered unto them the Holy Mysteries; and Abba 'Ebelo the shepherd died forthwith. And the angels took up his soul and flew up with it into the heights, and the desert monk wept for him, saying, "What shall I do? I am an old man, and I cannot carry thy body, and I have nothing wherewith to dig [a grave for thee]." And straightway two lions came and crouched by the body of Abba 'Ebelo, and they made signs with their heads to the desert monk, as much as to say unto him, "What shall we do?" And he made a sign to them, and they dug a grave for him, and they carried Abba 'Ebelo to it, and buried him as men would have done; and the desert monk was sorry, and he said, "Father, let me find someone to bury my body!" And a voice came unto him saying, "I will bury thy body. There are left only three days before thou shalt have peace. Behold, I will send unto thee three men; tell them all the story of the fight of Abba 'Ebelo, the shepherd, so that they may tell it unto others, that those who have fallen into sin must not despair of the mercy of God." And on the following day three men came unto him, and he told them the history of the fight of Abba 'Ebelo, the shepherd, and they marveled exceedingly, and they wrote down everything and they remained with him until the third day. And then the desert monk prayed and delivered his soul into the hand of God. And the two lions came and dug a grave for him near that of Abba 'Ebelo, and they buried him as if they had been man, and then departed. And the three men followed them until they brought them to the monastery of Abba Macarius, of the desert of Scete; and they told the monks everything, which had happened. And the monks marveled exceedingly and they wrote down the story of the fight of Abba 'Ebelo, the shepherd, and they used to read it aloud each Sunday; now his death took place on the fifth day of Yakatit. Salutation to Abba Ebeloy, whom Satan tripped up. Salutation to Abba 'Ebelo, the teacher of the Law.

And on this day also took place the deaths of Banwa, and Bula, and 'Amoni and 'Esia, the father and mother of Abba 'Ebelo.

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 06
(February 13)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

And on this day they raised up the body of the holy and honorable Abulidis, Archbishop of the city of Rome, the teacher of all the ends of the world. This saint was a nobleman by birth, and a perfect, and learned man, and God chose him to be Archbishop of the city of Rome, after Abba Eucheius, in the first year of the archiepiscopate of Claudian, in the city of Alexandria. And this father used to teach his people and protect them against the opinions of the pagans, and strengthen them in the Faith of God. And the fame of him was heard of by the Emperor Claudius, the infidel, and he seized Saint Abulidis and beat him

very severely. When he was weary of torturing him, he tied a heavy stone to this feet, and cast him into the Red Sea on the fifth day of Yakatit. And on the following day, that is to say the sixth day of Yakatit, as it were today, the body of the saint was found floating on the water, and there was a stone on his feet. And one of the believers took it up out of the water, and brought it into the house, and he wrapped it up in wrappings of great price; and this story was noised abroad in all the city of Rome and the district round about it. And the emperor sought to burn the body in the fire, but the man with whom it was hid did not reveal it. And this saint composed many homilies, some on the True Faith of our Lord Jesus Christ, and some on the Incarnation of the Son of God in the nature of man, and some of them dealt with Doctrine (or Dogma), and some contained Admonitions to do the good pleasure of God. And he drew up eight and thirty Canons on the Law of the Church, and these are to be found in our own churches, and in all the churches of all Christian peoples. Salutation to the bringing up of the body of Abba Abulidis from out of the sea.

And on this day also became martyrs the following saints: ‘Abukir, and John, and three virgins, and their mother, whose names were Theodora, which is, being interpreted, “Gift of God,” and Theophana, which is being interpreted, “Faith of God,” and Theodosia, which is, being interpreted, “Praise of God,” and Athanasia, which is, being interpreted, “Life which dieth not.” And Saint ‘Abukir was a monk, and he was devoted to God, and was a fighter from his youth up, and John was a soldier in the Imperial Army, and they were men of the city of Alexandria. And then they dwelt in the city of Antioch and, together with their mother and the virgins who were with them, they confessed our Lord Jesus Christ before the Emperor Diocletian, who asked them whence they came. And they said unto him, “From the city of Alexandria,” and he commanded that they should be taken thither. And when they came to the city of Alexandria, and stood up before the governor, and confessed our Lord Jesus Christ, he tortured them severely; and when he was tired of torturing them, he commanded the soldiers to cut off their heads with the sword. And Saint Athanasia encouraged her virgin daughters, and she urged them to endure, and she told them that they were to become brides of Christ, the True Emperor, and martyrs for His Name’s sake. And Saint ‘Abukir likewise explained [this] to them, and reminded them of the tribulation which fell upon the apostolic woman Thecla. And the soldiers brought the virgins to the swordsman, one after the other, and their mother, and they became martyrs; and afterwards ‘Abukir and John became martyrs. Then the emperor commanded the soldiers to cast their bodies to the wild beasts of the desert, and to the fowl of the heavens, but there were certain believers there who took away their bodies secretly, and they swathed them and laid them in coffers until the days of persecution should be ended. And at length a church was built for them, and the believers laid their bodies in it, and very many signs and miracles took place through them.

And on this day also died Mary, the sinner, who anointed our Lord with unguent. This blessed woman was first of all a sinner, and she acquired all her possessions by fornication, and she used to decorate herself with divers dresses and ornaments in order to lead young men astray. One day she put on her ornamental apparel according to her wont, and she anointed herself, and perfumed her body, and she looked at herself in a mirror and she admired the ruddiness of her cheeks, and the beauty of her eyes for a very long time, that is to say, for an hour, as she was seated. And then a good thought came upon her, and she remembered death, and the fleeting character of the world. And she heard that our Lord Jesus Christ accepted sinners, and that He would pardon her sins, and she took all her money, and bought an alabastron of scented unguent. And she went to Him whilst He was

sitting at meat in the house of Simon, and she prostrated herself at His feet, and she anointed Him with the unguent, and washed Him with her tears and dried Him with the hair of her head. And when our Lord saw the greatness of her love, He remitted her sins to her, and commanded [the disciples] to make mention of her when they preached the Gospel. And from that time she ministered unto Him with the holy women. Salutation to Mary.

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 07
(February 14)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father Abba Alexander, the forty-third Archbishop of the city of Alexandria. This saint was a monk in Debra Bataron, which is, being interpreted, "Monastery of the Fathers," and, by the Will of God, he was appointed Archbishop of the city of Alexandria. He was righteous, and pure, and was a learned man, but great tribulation came during the days of his office. For the King of Egypt, who was reigning at that time, appointed his son to rule over the kingdom, and he plundered the monasteries of the monks of the desert of Scete. Here is an example of his excessive infidelity and wickedness: He went into a monastery to the south of Mesr (Cairo), and saw a picture of our Lady Mary; now it was decorated, and upon it was a dress of beautiful silk. And he said, "What is this?" And the priest said unto him, "This is a picture of our Lady Mary, the mother of Christ." And the king's son abused it, and spat in its face, and said, "If I live I will destroy the Christians and blot them out"; and forthwith he reviled our Lord Christ. When the night came he saw a most terrifying and horrible vision, and in the morning he told his father, saying, "Last night great tribulation and intense pain came upon me from the Satans, and I saw a man sitting upon a great throne, and he was exceedingly horrible, and frightful, and terrifying, and his face shone brighter than the sun, and thousands of thousands [of angels] were going round about him carrying weapons of war, and I and thou were bound behind him. And I asked them [saying], 'What is this?' And they said unto me, 'This is Christ, the King of the Christians, Whom thou didst mock yesterday.' And then one of those who were carrying weapons of war came to me, and pierced my side with his spear, and none took the spear out, and at length I died." When his father heard this he was exceedingly sorry, and straightway the young man fell ill, and his tongue became dumb, and he died that night; and after forty days his father died also, and another king was appointed in his stead. And he afflicted the Christians greatly, and he seized Abba Alexander and tortured him until he asked the people for three thousand dinars of gold, and gave them to him. And God blotted out that king quickly, and after him was appointed another king, who was worse then he. And he seized the captain of the troops of this father, and demanded from him three thousand dinars of gold as before. And this father said unto him, "Some I must beg for from the believers, and some I must borrow"; but he would not accept these words from him. And the saint said unto the king, "Wait until I can ask some other people"; and he waited for him. And this father went up into Upper Egypt to beg. And there was a certain desert monk, who was in charge of a monastery, and he had with him two disciples, and the desert man commanded his disciples to clear out a

place in the monastery, and they found there five water jars filled with gold; and the disciples stole one jar and hid it, and they brought to the desert monk, their teacher, four water pots filled with gold, and the desert monk sent them to the archbishop to help him. And when the two disciples of the desert monk [had carried] them to the archbishop, they took the water-pot of gold which they had stolen, and went into the world, and they cast aside their monks' garb, and they acquired with that gold menservants and maidservants, and cattle. And the governor of that city commanded the soldiers to beat them, and the two disciples confessed that they had found five water-pots full of gold; and the governor sent the captain of his soldiers to the king and he reported this matter to him. And the king sent the captain of his troops, and he plundered the house of the archbishop, and carried off all the sacred vessels and furniture of the churches. And then he had this father brought, and he bound him with fetters and put him in prison, and treated him with contumely, and said unto him, "Bring me the four water-pots which were full of gold [and contained] thirty hundred dinars." And the archbishop said unto him, "I have no possessions whatsoever of this fleeting world," but the king would not release him from prison until the archbishop had sent to all the people, and they had brought to him thirty hundred gold dinars and given them to him. And then God blotted out this wicked king, and another king worse then he was appointed in his place, and he compelled all the Christian people to brand on their hands, instead of the honorable Cross, the name of the unclean and lying prophet, [Muhammad,] that is the mark of the beast, concerning which John the Evangelist and Theologian prophesied (Revelation xvi, 2). And that wicked king sent to all the cities, and commanded the people to do this, and he commanded the archbishop to do this. And the archbishop entreated him with many petitions to have mercy upon him, but he refused; and the archbishop asked him to wait for three days. And the archbishop prayed to God fervently, and with many entreaties, not to cast him away from Him, and not to let him come into this unclean affair; and God heard his prayer, and visited him with a slight illness. And the archbishop asked the king to allow him to go to his house in the city of Alexandria, but he refused him, and he thought that he was making an excuse to avoid the branding of the hand. And after three days the angel of God appeared unto the archbishop, and said unto him, "On the second day (i.e. to-morrow) thou shalt die." And the archbishop said unto his disciples, "Prepare a ship for me, for tomorrow God will visit me"; and he died in peace. And they carried his body in a ship, and buried it with the bodies of the fathers, archbishops. In the days of this father the Melchites of the country of Egypt had a holy archbishop whose name was Anastasius, and his people rose up against him, and acted hostilely towards him, because of his love for the believing Jacobites. And he meditated on the matter and betook himself to safety, and he would not associate with his own people in their enmity against the Jacobite believers. And he forsook his people and came to this father Alexander, and he submitted to his authority. And this father honored him greatly, and asked him to occupy an episcopal throne, and rule over the believers of his flock, and to let him dwell in a monastery like a monk. And Abba Anastasius was not pleased with these words, and he said unto him, "If I had wanted the archiepiscopate, behold I am already archbishop, but I want to become thy disciple." And after many entreaties, and much argument, which took place between them, Anastasius was pleased to become a bishop; and this father made him bishop over a certain district in Egypt, and he shepherded well the flock over which he was placed. And as for Abba Alexander he sat upon the throne of Mark the Evangelist for four and twenty years and a half, and he pleased God and died in peace. Salutation to Abba Alexander.

And on this day also died the holy father, Abba Theodore, the forty-fifth Archbishop of the city of Alexandria. This saint was a monk in the monastery of the city of Mareotis, now the name of the city (monastery?) was Tanbura, and he was the disciple of a certain righteous and perfect elder, who saw by the Holy Spirit that his disciple Theodore would be appointed Archbishop of the city of Alexandria, and he told the people this. And this father was strictly devoted to God, and he fought a great spiritual fight. He was a man of goodly appearance, and he wore sackcloth made of hair next to his skin, and over that garments made of iron; and he was perfect in his humility, and in his meekness. By the Will of God, Who chose him, he was made Archbishop of the city of Alexandria, and he protected the flock of Christ with a good protection, and he taught them continually, and read to them the Scriptures daily, and especially on Sundays and on the festivals. And in all his days there was tranquility and peace, and the Church flourished, and there was no contention. This father sat on the throne of Saint Mark the Evangelist for fourteen years and a half, and he fulfilled the duties of his office, and died in peace. Salutation to Abba Theodore.

Salutation to the desert monk who during a period of seventy years never saw the face of a man, and who comforted Abba Ebeloy.

And on this day also took place the deaths of Abraken, and Abadir, and Abarianus, and Nebdalms (Nebeldamas).

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 08
(February 15)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day took place the coming of our Lord Christ into the sanctuary (i.e. temple). Forty days after His glorious birth Joseph, the just man, who was the messenger of this mystery, and Saint Mary, His mother, brought Him, that they might fulfill the Law with which He, to Whom be glory! had commanded the people of Israel, and to offer up offerings as the Law ordered. And this Simeon, the priest, was a righteous man, and he carried Him upon his shoulders and held Him up in his hands. And when King Ptolemy, who was called the "Conqueror," was reigning in the five thousand nine hundred and fourth year (?) of our father Adam, and the Jewish people were under his dominion, by the Will of God he sent to the city of Jerusalem, and brought [to Alexandria] seventy-[two] learned Jewish Rabbis, and he commanded them to translate the Books of the Law from the Hebrew tongue into the Greek tongue. And this look place by the Will of God so that the Law might depart from the Jews, and come to the Christian people who were to appear after many years. And then the king commanded his officers to separate them into pairs and to put each pair in a separate place; now they were seventy-two [in number], and he lodged them in thirty-six tents. And he set men over them to watch them, and to see that they did not met each other, or make an agreement about what they were going to write, or change one word of the Law, for it is very well known that the Jews are wicked men. And when this Simeon, the just man, had translated all the Books of the Law, he came to the

Book of Isaiah the prophet, who saith, "Behold a virgin shall conceive, and shall bear a son, and His name shall be called Emmanuel" (Isaiah vii, 14). And he was afraid to write "a virgin shall conceive," and said, "The king will laugh at him (i.e. the prophet), and will not accept his word." And he determined to change the word of the Law as it was written, and instead of writing the word "virgin" he wrote "young girl." And then he had doubts within himself, and he said, "This is impossible--for a virgin to conceive and to bring forth a son"; and whilst he was thinking upon the matter slumber overcame him and he fell asleep. And the angel of God appeared unto him, and said unto him, "O thou who doubtest this thing, thou shalt not taste death until thou hast seen the Christ, Who shall be born of a virgin, and hast carried Him into the sanctuary, as it might be this day. And the eyes of Simeon were blind, and when he received our Lord Christ into his hands, his eyes were opened, and he saw straightway. And the Holy Spirit spoke unto him, saying, "This is He for Whom thou wast waiting." And Simeon blessed God, and said, "O Lord dismiss Thy servant in peace, for I have remained bound in the life of this fleeting world for Thy sake. Behold, I have come and have seen Thee; dismiss me that I may depart into everlasting life. Mine eyes have seen Thy salvation which Thou hast prepared before all Thy people. Thou hast revealed the light to the Gentiles, and glory to Thy people Israel" (Luke ii, 29). And then he said unto His mother Mary, "This thy Son is set for the falling and the rising of many of the children of Israel," that is to say, "For the falling of those who do not believe in Him, and for the rising of those who do believe in Him." And then he made known unto her that suffering and separation would enter her heart at the time of His Passion, and he said, "The spear of separation which shall be in thy heart shall pass through it." And when he had finished what the Law had commanded him, he died in peace. And Hannah the prophetess, the daughter of Penuel, whom the Holy Gospel mentioneth, also prophesied concerning Him, and she praised God, and told the orthodox among the children of Israel that He was the Savior Who should deliver them from the works of Satan, and from the fetters of Sheol. Salutation to Thy coming to Jerusalem and Thy reception by Simeon, and to Hannah. Salutation to Simeon who embraced our Lord and kissed His hand.

And on this day also died Hannah the prophetess, the daughter of Penuel. This woman was of the tribe of Asher, and her days [for bearing] were passed, and she had lived with her husband for seven years, and had been a virgin for four and eighty winters; and she never left the temple, and she fasted and prayed all day and all night. And when they brought the Lord Jesus into the sanctuary forty days after He was born, she stood up before Him, and gave thanks to God, and she spoke about Him to all those who waited for the salvation of Jerusalem; and then she died at a good old age. Salutation to Hannah.

And on this day also died the lady 'Ammata Krestos, and her two handmaidens. This holy woman was of the people of the city of Constantinople, and she had a husband, who was in the Imperial Government, and he died in the days of his early manhood, and left her a widow, when her days were twelve years. And after a few days a certain man, who was one of the emperor's nobles, wanted to take her by force, and she made an excuse to him, saying, "I am sick with a severe sickness, wait for me until I recover." And then she distributed all her money among the poor and needy, and set free her slaves, and taking two of her handmaidens with her, she went forth by night, without knowing [whither to go]. And she went into a rock, which was under a high hill, and dwelt there for twelve years, and each day the birds brought regularly to her various kinds of fruits. And in the days of the Emperor Constantine one of the historians saith, "I went towards the East in

order that I might bring a certain piece of work to an end, and I arrived at a monastery, and the abbot and the monks received me, and I saluted them, and we sat down. And there were there all kinds of trees full of fruit, and I saw birds carrying off branches with their fruit on them, and they flew away with them quickly, and did not eat thereof; and having seen this I marveled, and I said unto the monks, 'What is this thing?' And they said unto me, 'They have been doing this for eleven years, and we know not what becometh [of the fruit].' And I said unto them, 'It seemeth to me that the birds carry this fruit to the monks who are in the mountains.' And as I was saying this a raven came, and taking a branch covered with fruit flew away. And I followed it, together with the abbot and the monks, so that we might know what the raven did with the fruit, and when the bird alighted in a ravine it dropped the branch and returned. And when we came to this place we threw a stone, and we heard a voice, saying, 'If ye be Christians do not kill us.' And we said unto them, 'Who are ye?' And they said unto us, 'If ye wish to see our faces throw us down three garments, for we are naked.' And we threw down garments to them, and we went down to them by means of a very narrow mountain path, and when we came there three women received us, and they bowed to us, and we bowed to them. And one of them sat down, and the other stood up before her. And the abbot said unto her, 'Whence art thou, O my mother, my lady, and how dost thou come to be here?' And she told him all her story, from the beginning even unto the end thereof. And the abbot said unto her, 'If thou wishest we will fetch food from the monastery, and we will partake of it with thee.' And she said unto him, 'O my father, command [thy servants] to bring hither a priest with the Offering, so that we may partake of the Holy Mysteries of Christ the Vivifier; but since thou wilt have gone forth thou wilt not partake of the Offering with us.' And the abbot commanded his servants to bring a priest with the Offering, and she and her handmaidens partook of the Holy Mysteries. And on the following day she prayed and delivered up her soul into the hand of God, and her handmaidens died with her, one after the other. And the monks wrapped them in cloths and buried them with psalms and hymns." Salutation to the three women who bore the hardships of the desert naked.

And on this day also died Abba Elias of the desert of Scete, the great elder whose works were most excellent. When the righteous Emperor Theodosius sent to the desert of Scete a letter asking the monks to send to him an elder monk of excellent works so that he might comfort him with his words, they sent this holy man, and they wrote a letter by the hand of another monk, saying, "Behold we have sent unto thee a holy man who is called 'Elias,' the counterpart of Elias, the prophet," And when Elias arrived, the Emperor Theodosius said unto the elder, "The monks have sent to me a letter saying that thy spiritual strife resembleth that of Elias the prophet." And the elder said unto him with humility and meekness, "O righteous Emperor, forgive me. Every man is known by his ability (or, natural disposition). And as for the strife of Elias, because of his righteousness a raven used to bring him his food, whereas so far as I am concerned, I have all the food which I require. If I laid my bread out in the sun, a raven would come and carry it off." When the emperor heard this he marveled at the savor of his words, and he said unto him, "Tell me, O my father, why God did not give unto thee a son?" And the elder said, "Because the days will come when there shall arise on the earth division in respect of the Faith. For this reason, God hath not given unto me a son, so that he might never mingle with those who doubt (or the 'dividers')." And the emperor wished to give him money, but he would not take it, and he turned back to his abode, and it is said of him, that he did not eat food until he returned to his cell; and he died in peace. Salutation to Elias [of Scete].

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 09
(February 16)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father, the great one, Abba Barsoma, the Syrian, the father of the monks of the country of Syria. The parents of this saint were of the people of the city of Samisot. And a certain dweller in a cell prophesied concerning him, and said unto his father before his birth, "Assuredly there shall go forth from thee a fruit of flavor and excellence, and the memorial of him shall be heard in all the country of Syria"; and he made him to know what would happen to him. And having been born Barsoma grew up in the knowledge of God, and he fled from his parents, and came to the River Euphrates; and there lived there a certain righteous man, whose name was Abraham, and he took him into the monastery through fear of his father. And Saint Abba Barsoma dwelt in a rock, and he fought a great fight there, and his fame was noised abroad everywhere, and he had many disciples. Now the water of the place where he lived was exceedingly bitter, and when he had prayed [over it] God changed it, and it became sweet. And God performed great signs and wonders by his hands, and among them are the following: Once he and his disciples were a long way from their cells, and when the time of sunset drew nigh they were still far away from their cells. And he asked our Lord Jesus Christ, and He made the sun to stand still until the saint arrived in his cell. And again there was a city, the name of which was Ra'am, whereof the people were infidels, and by the Will of God the rain was withheld, and no rain fell on them. And being in tribulation they came to Saint Barsoma, and he admonished them, and he made an agreement with them that if they would believe in God, he would make an abundant rain to fall upon them; and they said unto him, "Yea, we will." And he asked our Lord Christ, and He rained on them, and they believed on God. And there was also another city, the people whereof were infidels, and he converted them all to the knowledge of God, and he destroyed many houses of idols. And this saint made for himself an abode, wherein he stood upright and never sat down for four and fifty years, and when he was tired of keeping vigil and toil he slumbered standing up, with a brass vessel under his hand on which to lean; and he fasted seven days at a time. And this saint lived in the days of Abba Simeon of the Pillar, and he wished to see him greatly, for he had heard the report of his holiness and virtues from many men. And this holy man came to Abba Simeon, and each was blessed by the other, and then he returned to his monastery. And he preached in the city of Samaria, and when he wrought before the people many signs and wonders, they believed. And he went to the Emperor Theodosius, and strengthened him in the True Faith, and the emperor gave him much money, but he would accept nothing whatsoever from him. And the emperor wrote an order that the saint was to have dominion over all the bishops in the country of Antioch, and he gave him the ring from his fingers. And when the General Council of Two Hundred Bishops assembled in the city of Ephesus, on account of Nestorius, the "denier," and they anathematized him, and cursed him, and cut him off [from his office], this father was with them. And the emperor wrote to him with his own hand, commanding that all the officials who were appointed in the country of Antioch were to be in submission to him; and Barsoma wrote letters to all the cities, and sealed them with the imperial seal, and commanded them to do good works, and to hate evil men. And certain men calumniated him to the emperor, and said unto him, "Behold, Abba Barsoma eateth well, and drinketh well, and weareth fine apparel"; and the emperor sent one of his messengers to find out if what was reported of

Abba Barsoma was true. And when the emperor's friend came to the saint, he did not find that even the smallest particular of the evil things which they had spoken about him was true. And then he brought him before the emperor, who did not find that he had changed any of his spiritual qualities, of which he had knowledge, and the emperor paid him great honor, and he returned to his monastery. And when the Emperor Marcianus, the infidel, assembled the Council of Chalcedon, the councilors of the emperor asked him to allow them to bring Barsoma to them, now they did not know that the grace of the Holy Spirit was upon him, and that he might neither dispute with them, nor overcome them in argument, nor put them to shame. And when the unclean General Council, wherein they separated Christ, and assigned to Him Two Natures, was ended, the blessed Barsoma argued against them, and made their words of no effect, and he anathematized them and excommunicated them. And they wrote to the emperor and calumniated Barsoma, and he made him come, but he was not able to resist the grace of the Holy Spirit which was upon him. And then Abba Barsoma cursed the empress, and she departed; but she only remained alive for a few days, and she died an evil death. And the heretics opposed him, and they wrote to all the cities, urging the people not to submit to him; but they did not listen to them, and did not abandon the command and doctrine (or, teaching) of the saint. And three hundred heretics banded themselves together, having with them the heretical bishops, and they lay in wait on the road to kill him; and then they sent a message to him telling him to come to them, so that they might go to the church together. And when he had come, and was journeying along the road with them, they cast stones at him, and their stones flew back on their own heads; and they fled and departed from him, being ashamed. And then God, wishing to take him out of the bondage of this world, sent unto him an angel who said, "After two days thou shalt depart from this world." And Saint Abba Barsoma sent his disciple to the cities which were round about him, and he comforted the believers; and as the disciple was going about he came to a place wherein was the head of Saint John the Baptist, and he saluted his holy head. And he wept, and he asked it about the Emperor Marcianus, and a voice came forth from the head of Saint John the Baptist, saying, "Fear not, for he is dead; Barsoma complained of him to God." And Saint Abba Barsoma blessed his disciple, and he died in peace. And a pillar of light appeared by the gates of his cell, and [it reached] to heaven, and all the believers saw it from afar off, and they came to the saint, and they found that he was dead. And they were blessed by him, and they wept over him, and sorrowed because of their separation from their spiritual father. And they prepared him for burial in a manner befitting him, and with the singing of many psalms and hymns they laid him in the grave. Salutation to Barsoma, the "son of fasting."

And on this day also Saint Paul the Syrian became a martyr. The parents of this holy man were Syrians, and they were merchants, and lived in the city of Alexandria, wherein they begot this saint; and then they lived in the city of 'Esmunain. When he was grown up, his parents died and left him much money. When he heard that the heretic emperors tortured the believing saints who believed on the Name of Christ, and killed them, he gave all his money to the poor and needy, and then he prayed, and asked our Lord Christ to direct him in the path which would please Him. And God sent to him Suriel, His angel, and he told him about all the torture which should come upon him for the sake of the Name of Christ. And he said unto him, "Behold, God hath commanded me to be with thee, and to strengthen thee; fear not." And he rose up and went to the city of Antinoe, and confessed our Lord Jesus Christ before the governor, who commanded the soldiers to strip him naked and to beat him with whips, and they did so; then they thrust burning torches into his sides,

but the fire did not touch him. And the king offered to him much money, so that he might deny Christ. And the blessed Paul said unto him, "When my parents died they left me sixteen (or, seventeen) maklit of gold, but I reject them and would not take them, because of [my] love for Christ; how then can I accept thy money?" And the governor commanded them to make iron rods red-hot, and to thrust them into his ears, and mouth, and they did so; and God sent His angel Suriel to him, and he touched his body, and healed him. And they put upon his body venomous serpents, but they would not touch him. And the governor commanded them to cut out his tongue, and they cut it out, and God healed him. And when the governor went to the city of Alexandria, he took Paul with him; and our Lord Christ appeared to him in the ship and comforted him, and strengthened him. And the saint had a friend whose name was Abba 'Esi, and Takla his sister, and our Lord Christ told him that his body should be laid with their bodies, and his soul with their souls; now these saints were in prison in the city of Alexandria. And when Saint Paul had come unto them, they embraced each other, and their souls rejoiced at seeing him. And when the governor returned to the city of Antinoe, they cut off the head of Saint Paul and threw it on the riverbank, and he received the crown of martyrdom. And certain believing men took his body, and wrapped it up in costly cloths, and hid it in their houses; and many signs and wonders and many healings took place through it. Salutation to Paul. Salutation to the translation of thy body.

And on this day is celebrated the commemoration of Peter the martyr.

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 10
(February 17)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the holy and blessed disciple, that is to say apostle, James, the son of Alphaeus, became a martyr. This blessed apostle after having preached the preaching of the blessed Gospel in all the cities, returned to Jerusalem, and went into the synagogue of the Jews. And he preached openly the Faith of our Lord Jesus Christ, and revealed to them that He was the Son of God in truth; and that before the world was He was with the Father; and that He is His Word, for He saith, "In our own image and likeness"; and that He dwelleth in heaven, above the Cherubim and Seraphim, who praise [God]; and that it is He Who existeth at His great right hand in heaven, and that it was He Who was carried in the womb of Mary the Virgin, and that He was God, Who became man. This was the word of the apostle among those crowds, and he was unafraid. One man became a witness of the birth of the Son of God, Who was One in His Death, and in His Resurrection, and in His Ascension into heaven. And thus he taught all the multitudes the Faith of Christ. And when the multitude heard the word of the apostle, they became very angry with the anger, which was of their father Satan, who was with them, and they were wroth with the apostle of our Lord Jesus Christ. And they all banded together against him, and the Jews seized him, and put his blood on their own heads, and they took him and brought him to the Emperor Gelawdios, the deputy of the Emperor of Rome. And they calumniated this disciple to him, and they told him, saying, "This man hath preached to us of another king

besides Caesar." And when the emperor heard this he commanded the soldiers to stone the Apostle James, and they all made haste and stoned him and he died in peace, and received the crown of martyrdom in the kingdom of the heavens. And certain believing men took his body, and prepared it for burial, and they buried it by the sanctuary. Salutation to James the Apostle and martyr of Christ.

And on this day also Saint Justus became a martyr. This saint was the son of Nomarius (Numerianus), the Emperor of Rome. And having gone to the war, and having married the sister of Diocletian, the infidel, his wife made him king; and when Justus returned from the war, and found that Diocletian had denied Christ, he sorrowed with a very great sorrow because of it. And when the men of the city saw this, they all gathered together to him, and they said unto him, "We will kill Diocletian and thou shalt sit upon the throne of the kingdom." But he did not wish this, and he persuaded them not to kill Diocletian for he had chosen a heavenly rather than an earthly kingdom. And he drew nigh to the emperor, and confessed our Lord Christ before him; and the emperor said unto him, "My lord Justus, who hath forced thee to do this against thy wish?" Now the emperor was very much afraid of Justus. And Saint Justus said unto him, "As my Lord Jesus Christ liveth if thou dost not write the decree for my fight, so that I may finish my martyrdom, I will make the people of this city to rise up against thee, and expel thee from thy kingdom." And Diocletian was afraid of him, and commanded the soldiers to take him to the country of Egypt, together with Theocleia his wife, and Aboli his son. And thus he sent them to the country of Egypt. And he commanded the governor of the city of Alexandria to persuade him quietly, and not to cause him vexation of heart, for, he said, peradventure his heart will turn, and he will be submissive to the emperor; and if his heart doth not turn, separate him not from his wife and his son. And when Justus arrived in the land of Egypt (now he had with him some of his servants, and the emperor's letter), as soon as the governor of the city of Alexandria saw him, he was greatly afraid of him. And he began to persuade him, and he said unto him, "My lord, do not this thing, and do not disgrace thine honorable position"; and Saint Justus said unto him, "Do not multiply words." And the governor was afraid, and sent him to Upper Egypt, to the city of Antinoe, and his son 'Aboli to the city of Basta, and Theocleia his wife to the city of Sa, and he gave to each of them one of their servants to remain with them until they finished their martyrdoms, and to care for their bodies. And Saint Justus finished his fight nobly, and they cut off his head with the sword in the city of Antinoe, and he received an incorruptible and everlasting crown in the kingdom of the heavens. And many signs and miracles, and many healings, took place through his body. Salutation to Justus.

And on this day also died the holy father, the man devoted to God, the learned one, the fighter, the teacher of all the ends of the world, Abba Isidore from the city of Farma. The parents of this saint were rich and noble people and they belonged to the honorable folk of Mesr (Cairo), and were kinsfolk of our holy fathers and archbishops Abba Theophilus and Abba Cyril of the city of Alexandria. And this saint was the only child of his parents, and they taught him spiritual and material doctrine, and they taught him all the Books of the Church, and he kept them with him and learned them by heart. And he also learned the philosophy of the Greeks, and the knowledge of the stars of the heavens; and of what goeth round all the ends of the world, and he excelled many in his knowledge and in philosophy; and he was devoted to God, and was a fighter, and vigilant, and lowly. And when he heard that the men of the cities had agreed together, and had taken counsel with the bishops to take him and to make him Archbishop of the city of Alexandria, he fled by night and came

to the city of Farma, and became a monk there. Thence he departed to a small cell, and lived there alone for many years. And he composed many Homilies and Admonitions, some of which are addressed to kings and governors; and he translated many books, [and] Books of the Church, and the Old and the New Testaments. Now the number of the Books, and the Homilies, and the Admonitions, and the Questions which other people asked him, and the Epistles which he composed, and dispatched to the bishops and archbishops of many dioceses is known; and the number is ten thousand, and the Epistles and Homilies and Admonitions are eighty hundred. Now the Holy Spirit used to well up in his heart, and flow forth even as do the rivers. And having finished this good work, and followed a good course of life with great spiritual fighting, he arrived at a good old age; and he pleased God and died in peace. Salutation to Isidore.

And on this day also Saint Felos, Bishop of the country of Fars (Persia), became a martyr. When the bishop would not sacrifice to the fire, and would not worship the sun, the King of Persia tortured him; and when he was tired of torturing him he cut off his head with a sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to Felos, the bishop, whom the King of Persia killed with a hatchet.

And on this day also is celebrated the commemoration of Nicolaus, and Simon, and Sadalakos.

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 11
(February 18)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

And on this day the holy and honorable Abba Belanteyanos, Archbishop of the city of Rome, became a martyr. This honored and learned and wise saint and fighter was appointed Archbishop of the city of Rome, and he sat upon the throne of Peter, the chief of the Apostles, for twelve years in quietness and peace; and he taught the people the beauty of piety, and he preached to them the Faith of righteousness. And Claudius, the emperor and governor, having risen up against the Emperor Philip, and killed him, and began to reign in his stead. This infidel stirred up great trials and many tribulations for the believers, and he martyred very many people. And the Seven Children, who are known to have slept in a cave for many years, fled from him. He built in the city of Ephesus a great temple wherein he established idols, and he killed all those who would not worship them. And when he heard that this saint was opposed to them, and that he taught the believers to obey him he sent to the city of Rome, and had him brought to Ephesus, and asked him to worship idols; and the saint would not obey him, but laughed at him and his idols, and cursed them. And the governor was angry with him, and tortured him severely, for the space of one year, and when he was tired of torturing him he cut off his head with a sword, and the saint received a crown of martyrdom in the kingdom of the heavens. Salutation to Belanteyanos.

And on this day also died Abba Eulog (Eulogius), the writer and companion of lions. The parents of this saint were from the city of Gasbin (Nisibis), and they were rich in gold and

in silver, and they taught their son all the Ordinances of the Church; after a few [days] they died, and left him much money. One day Abba ‘Eulog (Eulogius) remembered the word of the Gospel which saith, “Sell all thy goods and give [the price thereof] to the poor and needy, and take up My Cross, and come, follow Me” (Matthew xvi, 24). And straightway he gave away all his goods to the poor, and departed to the monastery of Awgin; and when ‘Awgin saw him, he received him with joy, for before ‘Eulog (Eulogius) came to him he saw a vision in which one said unto him, “Behold a young man of goodly appearance will come unto thee, receive him, and let him mix with the brethren who minister unto thee”; and ‘Awgin continued to counsel him for the space of three years. When he saw his holiness, and his perfection, he arrayed him in the garb of the monk, which is the dress of the angels. And ‘Eulog (Eulogius) toiled hard in the ascetic life, and he fasted from one Sabbath to the next, and his food was bread and salt. And he used to pray six (or, seven) hundred prayers by day and night, and did not sleep, and he continued to fight this fight for thirty years, and then he entreated his teacher [to be allowed to go into the desert]. And he departed to the desert, and went into a little cell, wherein he fought the fight for fifty years; and God gave him two lions, which ministered unto all his wants. And then he became sick with a grievous sickness, and he said unto the lions, “I want to drink some hot water.” And the lions went into the mountain, and they found a shepherd who was watching his flocks, and [one of the lions] took this shepherd up and brought him to the door of the cell of the holy man. And when the shepherd saw him, he bowed low before him, and said unto him, “What dost thou want, O my father?” And ‘Eulog (Eulogius) said unto him, “Give me some hot water to drink”; and the shepherd supplied his want, and then Abba ‘Eulog (Eulogius) commanded the lion to take the shepherd back to his dwelling. And when the shepherd arrived he told all the people about it, saying, “I found a righteous man, for the sole of whose foot the world is not [large enough?].’ And when they heard the report of him, all the people gathered together to him, and they brought to him all those who were sick, and he healed them. And in those days his teacher Abba ‘Awgin wished to go to the country of Fars (Persia), and to convert those who worshipped idols to the True Faith, and he wished to take with him his son Abba ‘Eulog (Eulogius), but before he sent him a message to this effect, the Holy Spirit made the lion to understand, and the lion carried the cloak and the Gospel of the holy man, and made him signs concerning the road, and the saint followed him, and arrived at the place where Mar ‘Awgin was; and when ‘Awgin saw him, he received him with gladness. And as they were traveling along the road they came to the River Tigris, and the waters thereof were divided for them, and they passed over. And when they arrived in the city, they converted the worshippers of idols to the True Faith, and baptized them in the Name of the Father and of the Son and of the Holy Ghost. One day when the holy men were hungry Mar ‘Eulog (Eulogius) commanded the lions to seek some food for them, and when the lions had set out they found al old man carrying a load of bread on a donkey, on which was a child; and the lions took this donkey and brought him to the holy men. Now the child died of fright, but when Abba ‘Eulog (Eulogius) had prayed, he restored him to life. And then he returned to his cell, and fell sick a little, and he died and was buried with great honor. And the lions continued to watch by his grave for twelve years, and then they returned to the desert. Salutation to ‘Eulog (Eulogius), the companion of lions.

And on this day also is celebrated the commemoration of Abraham the bishop, and Kanti, and Abba Makabis (Maccabaeus) the monk.

And on this day also died Abba Patra (Batra), the disciple of Abba Sylvanus. This saint used to live in a cell of Dabra Sina keeping the precepts of the doctrine, and at the time of supper he used to give to his body what it needed. And when they made him Bishop of Farnu he exhausted himself greatly by excessive abstinence, and his disciples said unto him, "O our father, if thou wast in the desert thou couldst not use such excessive abstinence." And he said unto them, "When I was in the desert, in poverty, [and living upon] fragments, I ordered myself so that my body was never sick; but now that I am in a community I have many wants, and it is best for me to reduce my body and keep it in subjection." And he continued to fight the fight strenuously, and then he died. Salutation to Abba Patra.

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 12
(February 19)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is commemorated the glorious angel, Michael the Archangel, for on this day God sent him to Samson the giant, and helped him until he conquered the Philistines. They wanted to kill him, and God gave him power over them, and he blotted them out and in one day killed of them ten hundred with the jawbone of an ass. And when he was thirsty, and nigh to die, Michael the Archangel appeared unto him, and strengthened him, and God made water to flow out from a Jawbone, and he drank and was saved. And when a crowd of the Philistines assembled, and devised a scheme against him with his wife, and blinded his eyes and took him into the house of idols, the angel Michael appeared unto him, and gave him strength and he killed them all. Salutation to Michael.

And on this day died the holy father Gelasius, the fighter, and devoted man of God. This saint had believing and God-fearing parents, and they taught him all the Ordinances of the Church. And he was made a deacon, and he renounced the world from his early years, and he bore the yoke of Christ, and fought a great and strenuous ascetic fight, with fasting, and prayer, and prostrations, and vigils. And God chose him, and he was made priest of the monks of the desert of Scete. And having perfected his spiritual fighting, and his devotion to God, and his piety, the angel of God appeared unto him as he appeared unto Saint Pachomius, and commanded him to gather about him young monks, and to teach them the fear of God, and the way of the ascetic life; and he did as the angel of God commanded him. And he gathered together monks, and established a spiritual companionship, and he ruled them with a divine rule. And he was not among them as one of them, but as their servant, and as one who was less than they. This father rejected the possessions of this world, and he was exceedingly meek. And he copied a large book wherein he collected all the Books of the Old and New Testaments, and he spent [on this book] of the money which he made by his copying, eighteen dinars of gold, and laid that book upon the altar in the church so that all the monks might read therein whensoever they required healing from it. And there came a certain wandering monk to visit the elder Abba Gelasius, and when he saw the book it pleased him, and when he left that place he stole it, and carried it off, and after he arrived in the city [he tried] to sell it. And a certain man said unto him, "How

much is its price?" And the thief said unto him, "Give me sixteen dinars in gold"; and he who wanted to buy it said unto him, "Yea, I will give thee what thou sayest, but wait for me whilst I shew it to my friend." And the thief gave him the book, and the man who wanted to buy it took it to Saint Gelasius to shew it to him, so that if it was good he might give the price of the book to the owner thereof. And when Saint Abba Gelasius saw the book, he said unto him that had brought it, "How much is the price which he demandeth from thee?" And the man said, "He demandeth from me sixteen dinars of gold." And Saint Gelasius answered and said unto him, "Buy [it] for it is a good [book], and the price thereof is little"; and the man took the book, and carried it to his house. And when the thief came to him demanding the price of the book, the man who wanted to buy it did not tell him what this father had said to him, but he said, "I showed it to Abba Gelasius, and he said unto me, 'Its price is much.'" And the brother who stole the book said unto him, "Did not the elder say unto thee anything else?" And the man said unto him, "Nothing else." And the man who stole the book said unto him, "I do not wish to sell the book," and he took it and departed to Saint Gelasius, and he bowed low to him, and repented, and wept before him, and he asked him, saying, "Forgive me my sin, and take thy book, for Satan led me astray"; and the saint said unto him, "I do not want to take it." And that brother said unto him, "If thou dost not take it I shall never have rest, and sorrow will never be removed from me": and he made many prostrations at the feet of the saint, and he besought him to have mercy upon him, and to take his book from him. And with great labor and toil the saint took the book from him, and no man knew what became of it. And God gave unto this father Gelasius the gift of prophecy, and the power to work signs and wonders. One day certain men brought a fish to the monastery, and the cook boiled it and put it in his cell, and having set a boy to watch it he went about his business; and the boy ate the greater part of he fish. And when the cook came back, and found that the boy had eaten [the greater part] of the fish, he was wroth with him, and he said unto him, "Why did you eat of the fish before the holy elder had blessed it?" And after this, by the work of Satan, wrath came upon him, and he kicked him with his foot, and the boy fell down upon the ground and died. And when he saw that the boy was dead, he was greatly dismayed, and fear came upon him, and he went and told the elder Gelasius what had happened. And the saint said unto him, "Take him up, and lay him in the sanctuary"; and the man went and did as the elder had commanded. And when the holy elder came into the church, they prayed the evening prayer, and when they had finished the prayer, the elder went forth from the sanctuary, and the boy was following him, and none of the monks knew what had happened. And the elder laid a penance on the cook, and commanded him to tell none of the monks about this until after his death. And Saint Abba Gelasius having finished all his good work, and his excellent fight, the time for God to comfort him arrived; and he departed from this fleeting world, and left behind an excellent remembrance; and he pleased God, and died in peace. Salutation to Gelasius.

And on this day also is commemorated Derkalas (Dereskal).

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 13
(February 20)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the holy and honorable Sergius became a martyr, and with him were his father, and his mother, and his brethren, and many men from the city of Athribis. This saint had excellent parents; his father's name was Theodore, and his mother's name was Mary. And when his days were twenty years, he determined in his heart to die for the Name of our Lord Jesus Christ, and he came to Cyprianus the governor, and confessed our Lord Jesus Christ before him. And the governor commanded the soldiers to inflict every kind of torture upon him, and to shut him up in prison. And our Lord Jesus Christ commanded the angels to carry away his soul into heaven, and he saw the habitations of the saints, and his soul was comforted, and Christ healed him of his sufferings. And a certain priest whose name was Abba Masun heard of his fight, and two deacons also, and they rose up and came to the governor of the city of Athribis, and confessed our Lord Christ. And the governor commanded the soldiers to beat them, and they did as he commanded them, and all the people were looking on at them, and they walked round about them, and they were sorry for the deacons and the priest. And the priest rebuked them, and turned his face to them, and he taught them, and commanded them, saying thus, "Be strong in the True Faith of our Lord Christ." And then he prayed over some water, and sprinkled it upon them. And the grace of the Holy Spirit descended upon them, and they confessed our Lord Christ; and the soldiers cut off the heads of all of them with the sword, and they received the crown of martyrdom in the kingdom of the heavens. The governor commanded the soldiers to cast the priest into the furnace of the public baths, but God delivered him there from. And the angel of God appeared unto him, and made him to know that he would be martyred thrice for the sake of Christ, and then the angel of God brought him out of the furnace. And the governor sent him to the city of Alexandria, and he finished his fight there, and received the crown of martyrdom in the kingdom of the heavens. And Cyprianus, the governor, had Sergius brought before him, and he tortured him with severe tortures, and then they brought a wheel of brass, and they crushed him, and his members became two parts, and all his body was torn asunder; but our Lord Christ raised him up whole and uninjured. Then they brought unto him an idol for him to worship, and the saint spurned it with his foot, and it fell down, and was broken in pieces. When Cyprianus saw this he believed in our Lord [Jesus] Christ. And he said, "The god who could not save himself, how can he save others?" And Eucheius, the captain of the soldiers, tortured Saint Sergius very severely, and he told the soldiers to flay him, and to rub him with vinegar and salt mixed together; but Christ gave power to the saint, and he was strong. And when his mother and his sister heard [of this] they came to him, and when they saw him they wept over him, and his sister delivered up her spirit through her excessive grief for him. And the saint prayed to God, and his sister rose up from the dead, and became alive straightway. And Saint Julius, of the city of 'Akpihas, the writer of martyrdoms, came to him, and he enquired about his body, and would bury it. And then Eucheius commanded them to torture Saint Sergius on the wheel, and to thrust burning torches into his ears, and to pluck out the nails of his hands and feet, and to suspend a huge stone from his neck, and to lay him upon the iron bed and to light a fire beneath him; and they did these things even as the captain commanded, but our Lord Jesus Christ strengthened him, and healed his wounds, and raised him up whole and uninjured. And the captain of the soldiers being

weary of torturing him, he commanded them to cut off his head with the sword; and when the saint heard this he rejoiced exceedingly. And he sent a message to his father, and his mother, and his brethren, and all his kinsfolk and the men of his household, and they came to see him and they found him with a gag in his mouth. And the soldiers were dragging him away to cut off the head of the saint and the heads of all those who were with him; and they cut off their heads and the saints received the crown of martyrdom in the kingdom of the heavens. Now there was a little child among the people, and God opened his eyes, and he saw the souls of the holy martyrs, and the angels carrying them up into heaven, and he cried out with a loud voice, saying, "My Lord Jesus Christ have mercy upon me." And his parents were afraid lest the governor should hear him, and destroy them because of him, and they shut his mouth, as he continued to cry out and to call upon our Lord [Jesus] Christ, and then they laid stones upon him until he delivered up his soul, and received the crown of life in the kingdom of the heavens. And the angels took his soul, and carried it up into heaven. Salutation to Sergius, whose nails were cut out with knives.

And on this day also died Eusebius the martyr, of splendid glory, and sweet perfume, the son of the judge (or, governor) of Syria; and he had a sister who was full of the spirit, and whose name was Eulophia. This saint was brought up carefully and wisely, and then they betrothed him to a beautiful maiden, the daughter of the Emperor of Rome, and they brought her to his house with great splendor. And on that day he went to his sister, and said unto her, "Counsel me with counsel. Is it better to take a wife, and to live with her [or no]? I do not wish to do this, for I long to renounce the world." And she said unto him, "What will the taste of this fleeting world benefit thee? It is better for thee to dwell in virginity like Demetrius the Archbishop." And when the evening had come he went into the bridal-chamber where was the bride, whom they had brought unto him, and he took her head (or, neck) and kissed her, and said unto her, "Prithee, tell me if I may say unto thee a matter." And she said unto him, "Speak, tell me." And he made an agreement with her, and he said unto her, "O my sister, know thou that the lust of the world passeth away, and that comeliness and beauty fade, and that nothing whatsoever profiteth a man except the working of righteousness. And now, it is better for us to live as virgins, and not to defile the temples of our bodies of flesh." And she said unto him, "I agree, O my brother, I do not wish to marry." And the two of them began to travel together along the path of righteousness, and they dwelt in purity for two years, and they ate no food until [after] they had received the Offering, and they slept in the same bed, and each night they stood in the river, and by day they went into the church, the name whereof is 'Atra, and each of them made four thousand prostrations, and they read the Psalms of David and the Gospel of John continually. One day the wife of the King of Syria saw Eusebius, and she commanded two of her servants to bring him to her. And when they had brought him, straightway she laid down carpets and purple linen on her bed, and she adorned herself and put round her neck a gold collar, and she said unto Eusebius, "Come [and] sit down, and I will tell thee what is in my heart." And Eusebius said unto her, "I will not sit down with the wife of the king; tell me what thou hast to say as I stand up." And she said unto him, "My flesh quivereth, and my bones melt through the greatness of my love for thee; come and sit down with me." And Eusebius answered and said unto her, "I will not lie with thee. It is not seemly, and the commandment of God is not thus." And when she wished to lay hold upon him, he went forth, and ran away, and came into the church. And straightway the woman called her servants and said unto them, "As soon as he looked at me with his eyes pain and suffering seized me; he is a magician"; and she commanded fourteen of the elders to make him come out of the church, and to bring him to her. And

when they had brought him to her she commanded them to beat him with two iron rods, and to bind him hand and foot and to hang him up on a tree; and they hung him up outside the city, and she sent one of her handmaidens to say unto him, "Consent to do the will of my mistress, that she may have thee taken down"; but he would not hearken unto the voice of the harlot. And straightway he began to pray with the tears running down his face like water in the winter, and he said, "O my Lord God, the God of Abraham, Isaac, and Jacob, Who didst command the deliverance of Jacob, and Who didst deliver our fathers from every trial, deliver Thou Thy servant Eusebius, O Thou Who didst deliver Daniel from the mouth of the lion, and Susannah from the hand of the Rabbis, deliver me from the hand of the tyrant and oppressor, for besides Thee I have no other helper." And then the queen commanded them to strangle him with a cord, and to shoot at him four hundred and sixty-eight arrows; and when they had done this to him, God commanded the angels Michael and Gabriel, and they plucked out the arrows, from his limbs, and he became whole, and there was no injury on him. And when the king came back from his expedition he asked the queen, saying, "What is the offense of Eusebius? And what is his crime that thou hast delivered him over to crucifixion and death?" And his wife the queen said unto him, "I am ashamed to tell thee, for I am afraid of thee"; and the king said, "Speak, tell me, and do not be afraid of me." And she said unto him, "This man is a magician. He came to me when I was alone, and he asked me [to do] what is unseemly to mention, and when I refused him, he smote me with pains." And the king commanded the soldiers to take Eusebius down from the tree and to bring him to him. And when they had brought him, the king said unto Eusebius, "Why didst thou meditate evilly the doing of a thing which it is not seemly to do against my wife?" And Eusebius said unto the king, "O my lord, dost thou imagine that these words are true? It is unnecessary to talk about it." And the king questioned the servants and said unto them, "Is this what I hear true?" And they said unto him, "O my lord the king, when we entered the royal chamber, we found the queen screaming. And when we asked her, 'What hath happened to thee?' she told us thus." And when the king heard this he was filled with anger and fury, like a lion, and he commanded them to cut off the head of Eusebius with the sword, and to cut off his limbs as they cut up an ox, and to throw him into a cauldron, and to smother his mouth with pitch, and to boil him over the fire; [and they did so]. And straightway the archangels Michael and Gabriel came, and they took his body out of the cauldron, and raised him up alive. And after he had risen from the sleep of death, the people found him walking about in the city; and they told the king that he was alive, and he commanded them to bring him to him. And straightway he put four iron bands round him, one round his neck (or, head), one round his body, one round his thighs, and one round his knees, and then they bound him hand and foot, and cast him into the fire. And Michael and Gabriel came and cooled the fire, and Uriel the angel caught him up, and carried him into heaven, where he remained for two years; and then he returned to earth and lived [here] for forty years preaching the Faith; and through him eight thousand and fifty hundred pagans believed. And God made a covenant with him that He would forgive the sins of every one who called upon the name of the saint, or who celebrated his commemoration.

And on this day also died Philemon the musician. This Philemon the musician used to sing and play to Arianus the governor, and amuse him. And one day Arianus called Apollo the reader and said unto him, "Sacrifice to the gods." And Apollo went to Philemon, and said unto him, "I will give thee four dinars if thou wilt sacrifice instead of me." And Philemon said unto him, "Give me thy garments, and I will wrap my self up in them, and go in instead of thee." And when he went in Arianus knew that he was Philemon, and he said

unto him, "What hath happened unto thee?" And he said unto him, "I am a Christian and I believe in Christ." And Arianus said unto him, "Sacrifice to the gods, so that thou mayest live": and Philemon said unto him, "Is not this life death because of the Name of Christ?" And Arianus said unto him, "I will kill thee quickly, before thou canst receive baptism, and that for which thou hopest will be lost to thee." When Philemon heard this, he prayed to God to grant to him Christian baptism, and straightway a cloud of light came from heaven and baptized him. And Arianus commanded three soldiers to smite Philemon, so that he might be ashamed and repent. And Philemon said unto him, "I shall not be ashamed, even if thou smite me more severely than this, for I see that the angels of God rejoice because of me." And Arianus commanded them to hang him up on a framework, and to shoot arrows at him, but not one of them touched him. And when the soldiers told Arianus that he was still alive, he commanded them to shoot at him again, and as he was standing [there] one of the arrows came down into the right eye of Arianus, and blinded it. Then straightway he commanded them to take him down from the framework, and to cut off his head and the head of Apollo the reader with the sword, and they finished their martyrdom patiently. And Arianus took a little of the blood of these saints and put it in his eye, and he recovered his sight, and straightway he believed on Christ. And he released all the prisoners, and became a martyr by the hand of Diocletian. [This section is wanting in the Bodleian MS.]

And on this day also died Saint Abba Timothy, the thirty-second Archbishop of the city of Alexandria. To this father and fighter came tribulation, and great trial, because of the True Faith. And Abba Severus, Archbishop of the city of Antioch, came to the country of Egypt in those days, and he went about from city to city, and from monastery to monastery, and from one religious house to another with Abba Timothy, strengthening the believers. And in the days of this father there appeared in Egypt certain evil men who had come from Constantinople, and who were of those who believed in the opinion of Eutyches, the unclean, who confessed the teaching of error and denied the Passion, and the Resurrection of Christ our Redeemer, and this father anathematized them, and drove them out of Egypt, and he anathematized those who believed in their words. And in the days of this father Anastasius the emperor of the believers died, and Justinianus the infidel, the Chalcedonian, reigned in his stead; and he made Linarius archbishop in the place of Abba Timothy. And he wished to convert all the men of the True Faith to the evil faith of the Council of Chalcedon. And he gathered together a Council in the city of Constantinople, and brought there Abba Severus, Archbishop of the city of Antioch, and his bishops from the country of the East, and wanted them to believe in the unclean faith of Chalcedon, but they would not obey him. And he brought great tribulation upon them, and upon all those of the True Faith; and this father sat for sixteen (or, seventeen) years and died in peace. Salutation to Severus the lion.

Salutation to John from whose fingers incense dropped. Salutation to Jacob, the saint of God, who restored the monasteries. Salutation to Archbishop Timothy the preacher. Salutation to Victor the sun. Salutation to Eusebius, who after being burnt to death was raised up by Uriel, and lived upon earth for seven years.

And on this day also became martyrs Theodore, the son of Basilides, and Abba Kaphes (Kefses), and Abba Hephes (Hepes).

And on this day also the birth of Victor the martyr took place.

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 14
(February 21)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father Abba Severus, Archbishop of the city of Antioch, and teacher of the men of the True Faith. The kinsfolk of this saint came from the city of Rome, and his grandfather was a bishop, whose name was Severus, and he came with the fathers, the Two Hundred Bishops who gathered together in the city of Ephesus. And he saw a vision in which, as it were, one said unto him, "The son who shall be born among thy offspring shall establish the True Faith, and they shall call his name 'Severus,' like thine own." And when that bishop died, his son begat this saint and called his name Severus. And he studied all the philosophy, which was outside (i.e. profane learning), and after this he learned the philosophy of the Law of the Church. And as he was going forth from his city, [he visited] a certain righteous man who lived shut up in a cell outside the city. And this man rejoiced in him, and said unto him, "Fair is thy coming (i.e. welcome), O Abba Severus, thou teacher of those of the True Faith, Archbishop of the city of Antioch"; and Severus marveled when the man called him by his name, for he had no knowledge of him whatsoever, [and he knew not how he could tell] what would happen to him before it came to pass. And then this saint grew up, and performed works of ascetic excellence, and the fame of him and his good renown were noised abroad, And he became a monk in the monastery of Saint Romanus, and he fought a great fight, and devoted himself wholly to the performance of works of righteousness. And the fame of him was noised abroad, even as the Holy Gospel saith, "'The city which is built upon a hill cannot be hid" (Matthew v, 14). And when the Archbishop of the city of Antioch died, the bishops and doctors agreed to make this Abba Severus Archbishop of Antioch; and they seized him against his will and made him archbishop. During his office the Church flourished in all the ends of the world, for his words reached the heretics in every city, and his voice cut through their roots like a sharp two-edged sword. Now he only remained in his office for a few days, for the emperor died, and there reigned in his stead another emperor, who was an infidel, and who believed in the Council or Chalcedon, and whose name was Justinian; now the queen, whose name was Theodora, belonged to the True Faith. And the emperor was afraid of this saint, for [he refused] to enter the unclean faith [of Chalcedon], and he would not obey him. And then the emperor was exceedingly wroth with him, and he imagined that the saint was afraid of him, and would submit to him; but the saint would not hearken to his command, and he was not afraid of his wrath. And the emperor wished to kill him secretly, but the righteous Queen Theodora, knowing this, warned the saint to flee from the face of the emperor, and he went forth secretly. Now God did not want this saint to die at that time, and He preserved him for the benefit of many. And he used to go about in the cities and monasteries in the garb of the monk, and strengthen the believers. And he dwelt in the city of Soka, with a certain rich man, a Christian, whose name was Dorotheus. And he worked many signs and great wonders, and he was always teaching the believers and strengthening them in the True Faith. And at length he died in the city of Soka (sic), and his body was translated afterwards to Dabra Zegag.

And on this day also died the holy father Abba Jacob, the fiftieth Archbishop of the city of Alexandria. This saint was appointed archbishop in the sixteenth (or, seventeenth) year of

the reign of the King of Egypt, whose name was Al-Muizz in God, which is being interpreted, "he who is obedient to God," the brother of the governor, the son of Haron Rashid (Harun Ar-Rashid). And in the days of this father the monasteries of the desert of Scete were restored, and the monks returned to them. And in his days there was a certain man whose name was Macarius, of the city of Neroh, and he came to this father Abba Jacob, the Archbishop, and besought him to visit his house, and to bless [him] in it, and he went with him. And the man had a son at that time who had been sick, and had died, and he took him and brought him to Abba Jacob, the Archbishop, and he asked him, saying, "Have compassion upon me, O my father, for this is my only son and he is dead; I beseech thee to pray to God on my behalf." And Abba Jacob said unto him, "Fear not, according to thy faith so shall it be unto thee." And he took the child from him, and embraced him in his bosom, and he prayed over him, and made the sign of the Cross over him, and prayed to God on his behalf. And God received his prayer, and the soul of the boy went back unto him, and he opened his eyes and rose up from the dead. And the saint gave him to his father and said unto him, "Take thy son. He was not dead, but sleeping"; and when his father saw this miracle great fear came upon him. And he gave away one-half of his possessions in charity, and he sent orders and had a church built in the city of Jerusalem, so that it might be an asylum for those of the True Faith who arrived there. And Dionysius, Archbishop of the city of Antioch, came to Mesr (Cairo), and visited the father Archbishop Abba Jacob, and he dwelt with him for a few days and [then] returned to his own country. And this father sat upon his archiepiscopal throne for ten years and eight months, and four days, and he died in peace.

And on this day also are commemorated Darius, and Paul, and Akudures, and Sedna.

And on this day also died the holy father Abba Cyril, the seventy-fifth Archbishop of the city of Alexandria. This father was of the men of the Fayyum, and he was appointed a priest there. Later he departed from that place and came to the monastery of Saint Victor the martyr, which is outside the city, by the will of the Ethiopians, and dwelt therein for many years, fighting a great fight there. And the fame of his learning and holiness became noised abroad, and the people seized him against his will and made him Archbishop of Alexandria; and he protected his flock with a good protection, and drew up a Canon for the use of priests when they ministered in the church at the times of prayer and consecrations. And he remained in his office for seven years, two months, and six and twenty days; and he died in peace. [According to the Bodleian MS, he was surnamed "the son of Lakuelakue."]

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 15
(February 22)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the righteous prophet Zachariah, who was one of the Twelve Little Prophets. This righteous man was of the tribe of Levi and the name of his father was Berechiah, who begot him in the land of Gilead. And they carried him away captive to the land of the Chaldeans, and whilst he was there he prophesied with the divine gift of prophecy, which descended upon him. And God spoke by his tongue many faithful and profitable words, and he prophesied to Iyosedek, and said unto him, "Thou shalt beget a son, and he shall be a priest to God in Jerusalem." And he took Iyasu (Joshua) and built a sanctuary in Jerusalem, after the Captivity, and was buried therein. And he prophesied to Salathiel, and blessed him, and he said unto him, "Thou shalt beget a son and shalt call his name 'Zerubbabel'"; and he begot Zerubbabel, and it was he who built the sanctuary in Jerusalem with Iyasu (Joshua) (Zechariah iv, 9). And he prophesied to the unclean one, the King of Persia, and revealed to him the signs of the conquest (?). And he prophesied concerning the coming of our Lord into Jerusalem riding upon an ass, and upon the foal of an ass. And he prophesied concerning the forty pieces of silver, which Judas received for the betrayal of our Redeemer. And he prophesied concerning the scattering of the Apostles on the night of the Crucifixion. And he prophesied concerning the darkness, which took place on the day of the Crucifixion, and concerning the light, which hid itself. And he prophesied concerning the coming of our Lord in His glory, and concerning the sorrow of the children of Israel who did not believe in Him saying, "And they shall look upon Him Whom they have pierced, and they shall mourn Him as [parents] mourn for an only son, and there shall be much grief in Jerusalem" (Zechariah xii, 10). And when the days of his prophesying were ended he died in peace and was buried in the graves of the prophets. Salutation to Zachariah.

Salutation to Babnuda.

And on this day is commemorated the consecration of the Church of the Forty Soldiers of the city of Sebastia, who were martyred. This is the first church, which was built in their names. The great Saint Basil consecrated it, and he pronounced a discourse upon them and many encomiums on that day; and he celebrated a great festival in their honor as it were this day. Salutation to the consecration of this church.

And on this day also died the holy father, the devoted ascetic and fighter Abba Paphnutius. This father became a monk in his early years, and he fought a great fight, and devoted himself strenuously to the path of the ascetic life, especially in respect of fasting, and prayer, and prostrations, and vigils. When he had finished these good works, God, the Most High, commanded him to go into the remote parts of the desert, far away from the monasteries of the monks, and to visit the desert saints, and to write down the story of their fights for the benefit of those who were to read them, and to make us bow to the commandment of God. And he went into the interior of the desert, and he traveled about among [the saints], even as a man walketh about through the city; and he found many monks there, and he learned from them their histories, and he wrote down the histories of their fights; among these monks were Timothy, the desert monk, and 'Abunafer. At the beginning of his journey into the Inner Desert great tribulation fell upon this Saint

Paphnutius through hunger, but the angel of God appeared unto him and strengthened him; now he was seventeen days without food. And after this he hungered, and dew nigh unto death, and the angel of God appeared unto him again and rubbed his body and his mouth, and he again remained for seventeen days without food. And this saint related very many wonderful things about the desert fathers, and how that some of them had lived for sixty years, and more, in the desert, without ever seeing a man during the whole period of these days. And he described also the tribulation of the desert monks when they first arrived there, and the sufferings which they had endured on their first entrance into the desert, and how their natural passions contended with them, and how unclean spirits made war on them, and how afterwards they subdued them, and how the spirits submitted to them, and worshipped at their feet. And likewise the wild beasts and the lions used to minister to their wants, and he described how they submitted to them, like a slave to his master. And he related concerning them that they used to receive the Holy Mysteries on the day preceding the Sabbath, and on the First Day of the week, and how the angel of God used to bring to them the Holy Body and Honorable Blood, and give them of the fruits of the Garden. And it is evident that this father saw and heard marvelous things; and after this he died in peace.

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 16
(February 23)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy and righteous woman Saint Elisabeth, the mother of John the Baptist. This holy woman was from the city of Jerusalem, and the name of her mother was Sophia, and name of her father was Matat, the son of Levi, and son of Melki, of the tribe of Aaron, of the tribe of Levi; and he begot three daughters. By kin she was the daughter of the sister of the mother of our Lady Mary, the mother of God in the flesh. The name of the eldest was Mary, and she it was who was the mother of Salome, who received our Lady Mary when she brought forth the Wonder. The name of the second was Sophia, and she it was who was the mother of this Saint Elisabeth. The name of the youngest was Hannah, who brought forth our Lady Mary; Salome, and Elisabeth, and our Lady Mary were sisters; and Zachariah the priest married this righteous woman Elisabeth. And the Holy Gospel saith concerning them that they were righteous and pure, both of them, and that they walked in all the Law of God blamelessly, and that this righteous woman was barren. And because of the frequent entreaties of this woman and her husband, their petition reached God together, and God gave them a son, Saint John the Baptist, so that He might make manifest their righteousness and their love for God, and the greatness of their Faith in Him. Because God did not grant them their petition early in their lives, this did not cause doubt or sorrow, on the contrary, they were persistent in their petitioning, and at length when they had become old in their days, and were barren, they produced a son, so that [men] might know the Divine Power. And moreover, when the time arrived wherein our holy Lady the Virgin Mary conceived the Word of God Who existeth for ever, John, being in his mother's womb, preached Him, and he bowed before Him, even as his mother saith, "The child leaped in my womb with joy and gladness when our Lady Mary came to me."

And when she and her husband Zachariah were grown old, God sent His angel Gabriel, and announced to him concerning his son John, and informed him what would happen to him. And this Saint Elisabeth conceived and brought forth the saint, the prophet, the preacher and Baptist John; and her heart rejoiced at this, and the reproach of the children of her kinsfolk was removed from her. And then she saw our Lord and Redeemer Jesus Christ, and confessed His Godhead, and she rejoiced in making to be saved those who believed on Him. And after this she lived in purity and righteousness even as she had formerly done, and she died in peace. Salutation to Elisabeth.

And on this day also is commemorated our holy Lady Mary, the two-fold Virgin, the God-bearer, for on it He gave her the Covenant of Mercy and she received it from her Son, our Redeemer Jesus Christ, in respect of him that should celebrate her commemoration, or should call upon her name, or give alms to the poor, even if it were only [a cup of] cold water. And the Son of this Saint Mary after He ascended into heaven, taking her pure flesh [with Him], sat down at the right hand of His Father, having fulfilled every law of the Incarnation, with the sole exception of sin, and overcome the sufferings of the Cross at His own good pleasure and will, which He did for our salvation. And He left His mother Mary in the house of John, His disciple, so that he might love her, even as He committed him to her, saying, "Behold thy son," and He said unto that disciple, "Behold thy mother." Thereupon our Lady Mary lived [there], and she used to go to the tomb of her Son, that is to say, Golgotha, to pray there. And when the Jews saw [her] there they were filled with wrath, and envy, and they wished to drive her away; but God hid her from their eyes. Then they took counsel, and decided to set guards over His tomb, so that she might not come there again and pray, but she did not cease to go there day by day, and the guards did not see her, because the covering of the glory of her Son hid her. And always angels were coming to minister unto her, and her Son, our Lord Jesus Christ, visited her frequently, and fulfilled for her all her desires. Some of the angels used to take her up into the heavens and show her the places where the saints rested, with Abraham, Isaac, and Jacob. And all the souls of the fathers who had died from Adam until that time worshipped her, saying, "Glory be to God, Who hath created thee flesh of our flesh, and bone of our bone. In thee we have found salvation, and thou hast become for us the haven of life from destruction through the Son of God taking upon Himself flesh through thee." And then the angels took her, and brought her to her beloved Son on His throne, and the curtains, which were flames of fire, were drawn aside on the right hand and on the left, and our Lord took her hand, and kissed her mouth, and said unto her, "Hast thou arrived, O my mother?" And He raised her up on to the throne of His glory, and He seated her by Him, and He described to her all the joy and gladness which eye hath not seen, nor ear heard of, nor heart of man imagined, which were prepared for her. And beneath the throne of glory she saw David, the King of Israel, her father, (with all the company of the prophets, and the angels, and the souls of the righteous, in a circle,) singing to the harp, saying, "Hearken unto me, my daughter, and consider, and incline thine ear. Forget thy people and thy father's house. The king hath desired thy beauty; he is thy Lord" (Psalm xlv). And from there the angels took her to show her the place of punishment, and they brought her to the limit of darkness, which is prepared for Satan and his hosts, and for all those who walk in his ways. And our Lady Mary said, "Woe is me ! Who will describe this place to the children of men, so that they may not come hither?" And the angel said unto her, "Fear thou not, O Mary, God is with thee, and for thy sake with those who shall come after thee." And then the angels carried her away and brought her into a certain place, and thereupon our Lady Mary sat down, being exceedingly sorry for all sinners. And as it might be this day the sixteenth day of the

month of Yakatit, she stood on the Place of the Skull (Golgotha), and besought her Son, saying, "O my Son, swear to me by God Thy Father, and by Thy Name of Christ, and [by] the Paraclete, Thy Spirit, and by my womb which carried Thee for nine months and five days, Thee Whom the earth cannot bear up, Thee Whom the angels cannot approach, I adjure Thee, O my Son, by Thy going forth from me without exhaustion, and by Thy delivery which was painless, I adjure Thee by my breasts which suckled Thee, and by my lips which kissed Thee, I adjure Thee by my hands which embraced Thee, and by my feet which walked with Thee, I adjure Thee by the manger wherein Thou didst lie, and by the ragged cloths wherein Thou wast wrapped, O my Son, and Beloved One, I beseech Thee, and entreat Thee, to hearken unto the words of my petition, and to come to me, and to fulfill for me everything which is in my heart." And when our holy Lady, the Virgin Mary, the mother of the Light, had spoken thus, our Lord and Redeemer Jesus Christ came down straightway, and there were with Him, surrounding Him, thousands of thousands, and tens of thousands of tens of thousands of angels, and he said unto her, "What shall I do for thee, Mary, My mother? What desire hast thou that thou wouldst have Me fulfill for thee?" And our Lady the holy Virgin Mary answered and said unto her beloved Son, "O my Beloved Son, my Lord and Redeemer, my Hope, my Refuge, upon Thee is placed my trust. Because of Thee I was strong in the womb of my mother, and in the womb which covered Thee, and Thou art my memorial, at all times. And now do Thou hear my prayer and petition, and hearken unto the word of my mouth which I speak unto Thee. I Thy mother Mary, I Thine handmaiden, on behalf of him that shall celebrate my commemoration, and him that shall build a church in my name, or shall clothe the naked, or visit the sick, or feed the hungry, or give drink to him that is athirst, or shall comfort the sorrowful, or shall make the sad to rejoice, or shall write the history of my strife, or shall sing a song at my festival; [swear to me] that God shall give him the good reward from Thee, which eye hath not seen, nor ear heard of, nor the heart of man imagined. I beseech and entreat Thee on behalf of all those who believe in me, to set them free from Sheol, and to remember the hunger, and thirst, and all the trials which came upon me through Thee." And our Lord Jesus Christ answered and said unto her, "It shall be unto thee even as thou sayest, and I will fulfill for thee all thy petition; I became incarnate of thee, and I swear that I will not make any covenant with thee to be a lie." Salutation to thee, O Book of the Law and Covenant, like the Tables of stone.

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 17
(February 24)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Minas the monk became a martyr. This saint was from the country of ʻAkmim (Akhmim) in Upper Egypt; his parents were Christians and they were tillers of the ground. This saint wished to array himself in the garb of the monk, and to reject this world, and he became a monk in one of the monasteries of the city of ʻAkmim (Akhmim); he used to fast frequently for two days at a time, and he took no thought for his food and drink. And after this he departed to the district of Esmunayn, and dwelt there in a monastery for seven and twenty years, leading a life of devotion to God, and fighting the

fight; and he never went outside the door of that monastery. And when the Muslims reigned in the land of Egypt, and he heard concerning them, and how they said, "God hath no son of His Nature and Godhead, who sprang from Him," he was very sorrowful because of this thing. And having been blessed by the abbot of the monastery who prayed over him, he went forth and departed to the city of Esmunayn, and he stood up before the captain of the Muslim soldiers, and said unto him, "Is it true that ye say that God hath no son of His Nature and Godhead?" And the captain said unto him, "Yea, we remove from God this thing, and we do not confess it." And Saint Minas said unto him, "It is right for thee not to confess Him if He were the son of carnal union and seed, but His is not this; He is the Light proceeding from Light, [and] God, in truth, proceeding from God, in truth." And the captain said unto him, "O monk, this, in our Law, is infidelity." And the saint answered and said unto him, "Know thou that the Holy Gospel saith, 'He who believeth in the Son hath everlasting life, and that he who believeth not shall not see life, but the wrath of God shall descend upon him'" (John iii, 36). Because of this the captain was exceedingly angry, and he ordered the soldiers to cut off his head with the sword, and to hack his body in pieces, and to cast him into the river. And certain believers took his body and prepared it carefully for burial, and they performed a service of commemoration for him as it were this day. Salutation to Minas, Bishop of 'Akmim (Akhmim).

Salutation to Moses, the chief of the fathers, who died on this day on Mount Nebo.

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 18
(February 25)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father and confessor, Melanius, Archbishop of the city of Antioch. This saint was made archbishop in the days of the reign of Constantine, the son of Constantine the Great, and this saint was learned, and simple, and was beloved by all men. And having been appointed and sat for thirty days, he excommunicated the followers of Arius, and drove them out from all the churches of the city of Antioch. And when the emperor heard of this, he sent and expelled him from his office, for the emperor was a follower of Arius. And the elders of the city of Antioch, and the bishops and priest gathered together, and they wrote a letter about him and sent it to the emperor, and they asked him to restore Melanius to them; and the emperor sent to the place whereto he had driven him, and brought him back to them, for he was ashamed before them. And when this saint returned to the city of Antioch, he did not set aside the anathematizing and excommunication of the men of Arius, but he excommunicated all those who believed in their words. And he revealed their error and their blasphemy publicly, and he preached to everyone, and made them to see clearly that the Son was of the substance of the Father, and equal with Him in His Godhead and Being. And the followers of Arius returned and they wrote to the emperor, and they made false accusations against this saint, and at length they changed his heart in their favour; and the emperor sent a second time, and banished Melanius to a country which was more remote than that to which he had banished him on the first occasion. And when Melanius had arrived in the country whereto the emperor had

banished him, it was to him as if he were living with his people, for they had with them his epistles, and his teaching, and his interpretations of obscure theological writings, and his epistles from [this] remote country used to reach his flock who were in the city of Antioch, that is the bishops and learned priests. And he preached the Holy Trinity, and the True Faith, and [the doctrine of] the Three Hundred and Eighteen holy Fathers, and he cursed Arius and excommunicated all those who followed him. and he lived in exile for many years, and at length he died in peace. And behold Saint John, the Mouth of Gold (i.e. Chrysostom), pronounced an encomium upon him on the day of his festival, and praised him greatly, and he showed forth in it his glory and majesty, and proved that in respect of the tribulation and ignominy which had come upon him for the True Faith, he neither fell short of, nor was inferior to any of the holy apostles.

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 19
(February 26)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day took place the translation of the body of Saint Martianus the monk, from the city of Athens to the city of Antioch. To this saint came temptation from a certain woman who was a harlot, who wanted to commit sin with him, and to make him to fall down with her into the net of sin. But he led her away from this, and brought her to repentance, and into the ascetic life, and then he left her, and departed to Daset, and from that place to many [other] cities. And when he arrived in the city of Athens, and had lived therein for a few days, his body fell sick with a slight sickness, and he died there, as is written in the section for the twenty-first day of Genbot. And when Saint Demetrius had been appointed Archbishop of the city of Antioch, in the days of Falaryas, the infidel emperor, this saint sent priests to the city of Athens, and they carried away the body of Saint Martianus and brought it to Antioch, with great honor, and with the singing of many psalms and hymns and dirges. And Demetrius paid honor to it and saluted it, and laid it in a coffer in the church, and celebrated a festival in his honor, as it were this day. Salutation to Demetrius on whom John, the Mouth of Gold (i.e. Chrysostom), pronounced an encomium. Salutation to the translation of the body of Saint Martianus.

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 20
(February 27)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day took place the translation of the body of Saint Martianus the monk, from the city of Athens to the city of Antioch. To this saint came temptation from a certain woman who was a harlot, who wanted to commit sin with him, and to make him to fall down with

her into the net of sin. But he led her away from this, and brought her to repentance, and into the ascetic life, and then he left her, and departed to Daset, and from that place to many [other] cities. And when he arrived in the city of Athens, and had lived therein for a few days, his body fell sick with a slight sickness, and he died there, as is written in the section for the twenty-first day of Genbot. And when Saint Demetrius had been appointed Archbishop of the city of Antioch, in the days of Falaryas, the infidel emperor, this saint sent priests to the city of Athens, and they carried away the body of Saint Martianus and brought it to Antioch, with great honor, and with the singing of many psalms and hymns and dirges. And Demetrius paid honor to it and saluted it, and laid it in a coffer in the church, and celebrated a festival in his honor, as it were this day. Salutation to Demetrius on whom John, the Mouth of Gold (i.e. Chrysostom), pronounced an encomium. Salutation to the translation of the body of Saint Martianus.

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 21
(February 28)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is commemorated our holy Lady, the Virgin Mary, the God-bearer. Salutation to thee, O Mary, thou light of life.

And on this day also died the holy father Abba Gabriel, the sixty-seventh Archbishop of the city of Alexandria. This father became a monk in his early years in the desert of Scete, and he fought a great fight, and he devoted himself to the ascetic life for many years, with fasting, and prayer, and prostrations, and vigils, and hunger, and thirst; and he was humble, and simple, and loved to live by himself. One day there came into his cell a certain elder, whose name was Maximus to be blessed by him, and Gabriel prayed over him and he went forth to depart to his own place. And the holy elder Maximus laid hold upon him, and said unto him, "O my son, why dost thou flee from men, for thou wilt be obliged to dwell among many men and women"; and this father did not understand the meaning of the words of the elder, and he wept frequently, and entreated God to deliver him from the nets of the Enemy. And when Abba Michael, the Archbishop, his predecessor, died, they seized this father and against his will made him archbishop, even as the elder had prophesied concerning him. And having been appointed he did not become slothful in his office, and he did not abandon his spiritual fight, or his strenuous ascetic life, nor his piety; and he dwelt continually in the desert of Scete. And when affairs connected with the work of the churches compelled him to go to the city of Alexandria and to Mesr (Cairo), he used to go quickly, and return to the desert of Scete. When he was in the youth of his days the lust for fornication used to bestir itself in him, and [although] he increased his fasts and vigils in order to subdue the lust, he was unable to do so; and he confessed this to a certain elder in the desert of Scete. And that elder said unto him, "Nothing will destroy lust except humility, coupled with fasting, and prayer, and prostration, and vigils, and those alone will save [a man] form it." When he heard this he made himself a shovel of iron, and he used to get up in the night and dress himself in mean and ragged garments, and go round into all the cells of the monks, and clear out the offal from them and take it away, and cast it out at

a great distance from the cells. And he continued to do this kind of work for a period of two years, when God saw his purity and the humility of his heart and removed from him the natural lust for fornication. And this father continued to lead the ascetic life and to fight the fight, and he admonished and taught his people, and strengthened them in the True Faith for a period of eleven years; and he died in peace. Salutation to Gabriel for his righteousness and faith.

And on this day also died the holy father, Abba Zachariah, Bishop of the city of Saha. This saint was one of the children of those skilled in the Law, and his father abandoned the Law, and was made a priest; and his name was John. And when the son of John had grown up, and had studied the profane learning and the philosophy of the pagans, and the Law of the Church, the captain of the king's host took him and made him a scribe in the house of the king. And he had a friend in the Law, whose name was Ptolemy, and who was governor of the city of Saha; and they agreed together to go to the desert of Scete and to become monks. And at that time there visited them a certain monk from the monastery of Saint Abba John of the desert of Scete, and they made an agreement to go there with him; and when the governors heard of this they sent and prevented their going. And having tarried a few days they saw a vision, and it seemed as if one said unto them, "Why do you not fulfill the vow which ye have vowed to God?

And they rose up straightway, and went forth in secret, but they did not know the way, and a monk appeared unto them and guided them, and brought them to the monastery of Saint Abba John, of the desert of Scete. And when the governors heard of their departure, they agreed that they would obtain an order from the king and send it with messengers to make them to come down from the monastery; but God scattered their counsel. And when Zachariah and Ptolemy had become monks, they fought the fight and followed the ascetic life strenuously, especially Zachariah. And in their days lived the elders Abba Abraham and Abba Ga'Argi, and they used to visit the young men, and give them advice concerning all their works. When the Bishop of the city of Soha died, the people remembered Saint Abba Zachariah, and they wrote a letter to the archbishop on his behalf, asking him to appoint him to be their bishop. And the archbishop sent to the desert of Scete and had Zachariah brought against his will, and he appointed him Bishop of the city of Soha. And whilst the archbishop was laying his hand upon him, he saw the power of God descend upon him, and his face was wreathed with light. And when he came to the throne of his office the people rejoiced in him with great joy, and they went out to meet him as [the men of old] met our Redeemer on the festival of Hosanna {Palm Sunday); and the Church was resplendent through him. And this father composed many Homilies, and Admonitions, and works on Doctrine; and his voice was exceedingly sweet, and was filled with the grace of the Holy Ghost. And he sat upon his archiepiscopal throne forty years, and he was well-pleasing to God and died in peace. Salutation to Zachariah.

And on this day also Saint Onesimus, the priest, and the disciple of Paul the apostle, became a martyr. When Paul the apostle had preached in the city of Rome, Philemon departed from the city of Rome and took with him among his servants this Onesimus. And Satan led him into error and corrupted his heart, and he stole money from his master Philemon and from other men like him; and when he knew that his master was going to punish him, he fled and came to the city of Rome. By the Will of God he came to the apostle, and heard his teaching, and his teaching entered his heart, and he believed through him, and the fear of God came into his heart. And he remembered what he had done, and

how he had stolen money from his master and from others, and he had nothing of it left with him, which he could restore to them of their money. And he was sorry, and he came to Saint Paul and told him everything which had happened to him. And the apostle said unto him, "Fear not, neither let thy heart be sorrowful." And he wrote an epistle unto Philemon his master; and this epistle is one of the Epistles of the Apostle Paul. And Paul commanded him concerning Saint Onesimus, and he said unto him, "Protect him, for he hath become a disciple of Christ, and my son in the preaching of the Gospel." And he commanded him concerning Onesimus, and said unto him, "Forgive him his sin in stealing thy money, and receive him as myself. And if he hath wronged thee in aught, and he ought to repay thee, set it to my account. I, Paul, have written it with mine own hand; howbeit I say not that thou art thyself in debt to me." And when this Saint Onesimus came with the letter to his master Philemon, he rejoiced in his faith and repentance, and did to him even as the Apostle Paul had commanded him. And Philemon added to his great love for Onesimus, and he commanded [his steward to give] to him much money for him to take, and he would take nothing whatsoever of it, and he said, "I have become a rich man in Christ." And when Philemon bade Onesimus farewell, and set him on his road, and Onesimus returned to the city of Rome, and ministered unto Paul, the Apostle, until the time of his martyrdom. And Paul praised this saint and made him a priest, and the Apostles praise him and mention him in the seventy-seventh Canon, and in the fifty-third Canon, and they say of him that he was a "faithful priest." And after the martyrdom of the Apostle Paul, the captain of the host of the Emperor of Rome took this saint, and banished him to an island, and he dwelt there and taught the men the Faith of our Lord Jesus Christ. And they beat him severely and made him to suffer agony, and then they broke his thighs, and he departed to God. Salutation to Onesimus the disciple of Paul.

And on this day also died Abba Peter, Bishop of Damascus.

[And on this day also died Abba 'Akyos, and Abba Gabriel, Bishop of Ethiopia.]

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 22
(March 01)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father Abba Maruna, the bishop. And on this day also took place the translation of the bodies of the saints who became martyrs in the country of Persia, in the days of Diocletian, the infidel. And because of the many works, and virtues, and righteousness of Maruna the bishop, the Emperor Theodosius the Great, the father of Honorius and Arcadius, sent him to the King of Persia and with him were many gifts because of the love which existed between Theodosius and the King of Persia. And when Maruna arrived, the King of Persia paid him very great honor, and he lodged him in one of the palaces of his kingdom. And when this saint heard that the daughter of the king was ridden by an evil spirit, he summoned her, and she stood up before him, and he prayed over her; and he healed his daughter, and Sapor the king rejoiced in him with very great joy. And the saint demanded from him the bodies of the saints, who had become martyrs

in the country of Persia, and the king gave them to him, and he built a church and laid their bodies in it. And the king built a great fortress in the city, and he built inside the fortress a quarter, and called it by the name of Saint Maruna, which is Merfakina. And after this, the saint returned to the Emperor Theodosius, and he dwelt in the city of Rome two years, and died as it were this day, on which was consecrated the church of those martyrs. And the festival of the saint, and the festival of the consecration of the church, are celebrated together on the same day, that is to say, this day. Salutation to Maruna the excellent envoy and bishop.

And on this day also is celebrated the commemoration of Abba Bula, and three hundred [and eighty martyrs], and Nicolaus.

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 23
(March 02)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day became a martyr Saint Eusebius, the son of the holy and blessed Basilides, the captain of the royal troops of the city of Antioch, and the father of kings. And this saint was in the war against the men of the country of the Persians, and when Diocletian denied our Lord Jesus Christ, Basilides sent to this son Eusebius, and told him that Diocletian had denied Christ. And this saint summoned his kinsfolk, the saints and men of the palace, that is to say, ‘Abadir, and Justus, and Claudius, and Theodore from the East, and he told them how Diocletian had denied our Lord Christ, and how he worshipped idols; and they were exceedingly sorry. And the holy and excellent man Eusebius said unto them, “I want to shed my blood for the Name of Christ,” and all those saints agreed with him in this excellent decision, and they swore each to the other that they would do so. And when the Romans had conquered their enemies, and had returned to the city of Antioch with victory and joy, Diocletian and his soldiers went out and met them, and Khermanos (Romanus), the father of Victor, advised the emperor to have the saints brought before him, and to fetch idols for them to worship. And the emperor did as Khermanos (Romanus) advised him, and he summoned the saints to him, and said unto them, “Ye know well that I love you exceedingly, I want you to make my heart to rejoice, and to worship Apollo.” And when Saint Eusebius heard this he was exceedingly angry, and he drew his sword and wished to kill the emperor, and the emperor fled from him and hid himself. But this saint killed many of the emperor’s companions, and had it not been that Basilides restrained his son and his kinsmen the saints, they would have hilled all the emperor’s soldiers. After this Khermanos (Romanus) advised the emperor to send Eusebius to the country of Egypt, and to let the officers kill him there, [saying], “If he remaineth here in this city he will stir up the men of the city against thee at all times, and thou wilt not be able to do anything when thou wishest.” And the emperor wrote and commanded [the governor] to send Eusebius to the country of Egypt, to Lolyanos, the governor of Keft (Coptos), and he sent him away as the emperor commanded. And when Eusebius arrived in Keft (Coptos), the governor tortured him very severely on the wheel, and he cut off his members, and after this he beat him severely, and after this he boiled him in a cauldron. And our Lord sent to

him His angel, who strengthened him under his tribulation, and comforted him, and healed his wounds, and raised him up whole and uninjured. And then the angel caught away his soul to the Garden of Delight, and the saint saw the abode of the martyrs, and the saints, and the righteous, and he saw the places which God had prepared for him, and his father, and his brother, and his kinsfolk, and his soul rejoiced exceedingly. And after this the governor commanded the soldiers to burn him in a furnace outside the city of ʻEhnasa, and they burnt him as the governor had commanded them; and the angel of God came down to him in the red-hot furnace, and made the flame to be as cold as ice, and he brought Saint Eusebius out of the fiery furnace whole and uninjured. And the officers and the judges advised the governor, saying, "O governor, command the soldiers to cut off the head of this man, and have rest from him"; and the emperor commanded and the soldiers cut off the head of this Eusebius with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to Eusebius, the son of Basilides, the general.

[On this day is commemorated ʻAwsegneyos, the chief of the Council, and the deputy of Theodore, in the country of the East.]

Salutation to ʻAgabitos (Agapetus).

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 24
(March 03)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father, Agapetus the bishop. This holy father lived in the days of the Emperors Diocletian and Maximianus, the deniers [of Christ]. The parents of this saint were believing Christians, and they taught him the doctrine of the Church and he was made a deacon. And after this he left his parents and went to a monastery, and he ministered unto the monks, the holy elders who were in it, and he learned from them good piety, and the strict observance of the ascetic life, and the knowledge of how to fight the fight; and he fasted frequently and he prayed and kept vigil ceaselessly. And he used to feed himself daily on the wasted lupines, after he had fasted from dawn until sunset. When he wanted to fight against sleep he ate for a period of eighty days ashes mixed with lupines, and his strength was increased whilst he was fighting the fight of the ascetic fight, and he ministered to the wants of the company of the monks, and called them his masters. And he carried out to perfection every practice and observance of the ascetic life, and God wrought many great signs and miracles by him, among which are the following: He healed a certain maiden of a sickness, with which she had been sick for many years; through the severity of her sickness she was dried up like wood, and the physicians were unable to heal her. By his prayer he slew a huge serpent, which had destroyed many men. He drove off from men and from lions, unclean spirits, and many severe and painful diseases. And Lekatinu the governor heard of his devotion to God, and his excellences, and his righteousness, and the strength of his body, and he had him brought against his will to Kuerh, and he made him a soldier in his army against his will. But he ceased not to devote himself to ascetic practices, and to fasting and prayer, nay he even added to his practice of

righteousness and ascetic excellence. And he remained [a soldier] for a few days only, for God blotted out Diocletian, the infidel, and the righteous and God-loving Emperor Constantine reigned [in his stead]. And this saint tried to find a pretext for leaving the army and the service of the emperor. Now by the Will of our Lord Jesus Christ, there was with Constantine a certain young man who was of goodly appearance, and whose deeds were good, and the emperor loved him exceedingly. And Satan the Evil One took possession of the young man, and tortured him very severely, and the young man cried out by day and by night. And when one of those who knew Saint Agapetus saw him, he said unto him, "O youth, if thou couldst obtain the help of Saint Agapetus, he would heal thee of thy sickness." And the youth said unto him, "Is it possible for a man to attempt to do this being only a soldier in the Imperial Army?" And the friend of Agapetus told the youth all about his spiritual fight, and his righteousness, and said unto him, "Verily he is able to heal thee of thy sickness." And the young man cried out, saying, "Bring hither to me Saint Agapetus, the soldier, that he may heal me of this severe sickness." And when the emperor knew this he commanded his servants to bring Saint Agapetus, and when he had come before him he prayed over the young man, and made over him the sign of the Honorable Cross, and God healed him of his sickness. And the emperor rejoiced in this with great joy, and he paid great honor to the saint, and he said unto him, "Lay upon me whatsoever thou wishest me to pay, and I will do so." And the saint said unto him, "Release me from military service," and the emperor released him, and sent him away, and the saint returned to the place wherein he had lived formerly. And he lived by himself, and devoted himself to God and to spiritual fighting, which was much more severe than formerly, for many years; and the bishop of the neighboring city made him a priest. And when that bishop died, the people asked the archbishop to make Agapetus their bishop, and he did so. And Agapetus shepherded his rational flock carefully and well, and God gave him the gift of prophecy, and the gift of working many signs and wonders. And he rebuked sinners for committing sin in secret, and he rebuked the priests for forsaking the teaching of the people; and he rebuked them and repelled them from the sanctuary until they repented. And it is found written in the history of his strife that during his lifetime he performed one hundred miracles, and among them he made a river to stop flowing, and by means of his cross turned it into another bed. And he opened the eyes of a blind man, and cleansed a leper, and healed many sick folk, and then he died in peace.

And on this day also [Timothy, of the city of Gaza, and] Saint Matyas, of the city of Cyprus, became martyrs. Salutation to [Timothy, of Gaza], and to Matyas (Minas ?), of the city of Cyprus.

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 25
(March 04)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Ausanius, and Philemon, and a certain virgin whose name was Likaia, became martyrs. These saints believed through Paul, the Apostle, when he was in the city of Phrygia. And when the infidels made a festival in honor of the idol Artemis, which they

called by the name of the star of Venus, these saints gathered together, and went into the house of idols to see them, and to mock at their infidelity and error. And when they saw the man sacrificing to the idols, the flame of divine love waxed great in their hearts, and they went out of the temple, and entered the holy Church of Christ, and added to their praises and exhortation of our Lord Christ. And a certain man of those who were there heard them, and he heard in their talk the house of idols mentioned, and how they mocked at the people, and at their idols. And when information about this was laid before the governor, he mounted his horse and came to the church, and some of the believers took to flight. And the governor seized these saints, and he made iron rods red-hot in the fire, and thrust them into the sides of the saints. Then he cast Saint Ausanius into a well and the soldiers stoned him with stones until he delivered up his soul. And Saint Philemon and Saint Likaia he tortured severely many times, and they asked God to receive their souls; and He accepted their petition, and took their souls, and they received the crown of martyrdom in the kingdom of the heavens. And behold mention of their faith, and of their martyrdom, is made in the Gadla Hawaryat. Salutation to you, O Ausanius, and Philemon, and Lokala.

And on this day also Saints Kona, a deacon of the city of Rome, and Minas, of the city of Kus, and Delmadius, of the city of Gaza, became martyrs. Salutation to Kona, and Minas, and to Delmadius.

Salutation to Kumuta, and to Antonius.

[On this day are commemorated Damayelnos, and Reginos, the martyrs, and Antony, that is to say Raweh, the Koreishite, of the nobles of the new Arabs.]

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 26
(March 05)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the righteous man Hosea the prophet, and he was also called ‘Ozya. This righteous man prophesied in the days of five kings, that is to say, Amos and Uzziah, and Jotham and Ahaz and Hezekiah, Kings of Judah. And he said marvelous things in his prophecy, and he rebuked the children of Israel, and called them children of whoremongers. And he made them to know that God would not turn back His wrath from them, and that He would not have compassion upon them, and that He hath rejected us. And he said, “If the number of the children of Israel be like the sand of the sea which cannot be counted, only a few of them shall be left.” And he prophesied concerning the belief of the Gentiles in God, [saying], “I will call those who are not My people, and I will make them My people, and they shall call Me their God.” And he prophesied concerning the Passion of our Redeemer, and His Resurrection, and saith, “My redemption by His blood is before Him.” And he saith also, “He who slew us, and He who broke us, shall make us to live after two days, and shall raise us up on the third day. And He knoweth our course in the knowledge of God.” And he spoke also concerning the destruction of the domination of death, and concerning the breaking of the goad (sting) of Hell. And he

prophesied for a period of seventy years and having pleased God he died at a good old age. Salutation to Hosea who preached the coming of Christ.

On this day also Saint Sadok and the saints who were with him and who were one hundred and twenty and eight in number, became martyrs. Behram, King of Persia, required of these saints to worship the sun, and Saint Sadok answered and said unto him, "I did not come forth from my mother's womb to worship the sun, which appeareth, but to worship its Creator." And Behram the king answered and said unto him, "Hath this sun a god?" And the saint said unto him, "Yea, Christ is [its] god"; and the king commanded the soldiers to cut off his head. And the saint stood up and prayed, and entreated God, and then he bowed his holy head and they cut it off with a sword, and he received the crown of martyrdom in the kingdom of the heavens. And light from heaven descended upon him, and those who were there saw it, and they all cried out, saying, "We are Christians; we believe in our Lord Jesus Christ." And the king commanded the soldiers to cut off all their heads with the sword [and they did so], and they received the crown of martyrdom in the kingdom of the heavens. Salutation to Sadok. [The Bodleian MS. says that the martyrs were 2008.]

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 27
(March 06)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father Abba Eustathius, Archbishop of the city of Antioch. This saint lived in the days of the Emperor Constantine the Great, and the whole world was filled completely with his divine teaching. And when the Council of the Saints assembled in the city of Nicea, this father was one of the presidents of the Council, and he agreed with the fathers, and they excommunicated and drove out Arius and his companions, who were 'Awsabius of 'Amid, and Nar'Isos, Bishop of the city of Nicea. And he proclaimed by the Holy Spirit the True Faith which the holy fathers of the Council proclaimed, and he drew up with them the Canon and the Law, which are written in the churches and are well known among all Christian peoples; and afterwards, the Council of the saints drew up the Law of the Church in their own countries. And the infidels who had been cut off from their Episcopal offices went forth, and after a few days they pretended that they wished to depart to Jerusalem. And they came into the city of Antioch and they gathered together in the house of a certain woman who was a harlot, and having promised to give her much money, they taught her to go into the church, and to speak lies against this saint. And she said unto the priests and the people, "This father hath committed fornication with me, and [this] is the boy, which I bare him, and he is his son." And she took the money from them, and did as they had taught her. And those wicked men in their craftiness made a pact with that woman and accused her of speaking lies against the saint, and they debated with her, and said unto her, "Thou art a liar, and dost speak lies against this saint, and we will neither believe thee, nor accept thy word against him, unless thou takest an oath by the Holy Gospel that it is this saint who committed fornication with thee; if thou dost not swear we will not believe thee." And the woman swore by the Holy Gospel, according as

those wicked men had taught her. And thereupon those wicked men said, "Now that thou hast sworn an oath, the whole matter is complete." And after this those wicked men passed judgment upon this saint, and they cut him off from his Episcopal office, and then they sent a letter to the Emperor Constantine, and they calumniated the saint to him, and said unto him, "Behold, the united priesthood have assembled against him, and they have cut him off from his office, because of the fornication which he committed; do what thou pleasest to him." And Constantine thought that what they said was true, and he sent and banished this saint to the city of 'Etrakes, and he died there in exile. Woe be unto the souls of those men who of their evil disposition separated the Son of God from His Godhead, and drove out this saint from his office, by means of the evil pretext which their teacher Satan had taught them. And they became associates of a harlot, and they entreated her so well that at length she uttered lies against the holy man, [saying] that he had committed fornication with her, and they made her swear [this] on the Holy Gospel. But God was not ignorant about her or them, for after they had driven the holy man into exile the woman fell sick of a severe sickness, which lasted a long time. And at length her body withered, and fell into utter decay; and she knew that the severe sickness which caused her tribulation had come because of the lies which she had uttered against the saint; and she drew nigh to death. And when her sickness increased she confessed before all the men of the city of Antioch, and said unto them, "Saint Eustathius is innocent of this charge. These wicked men gave me much money, and taught me to utter lies against him, and I swore an oath falsely on the Holy Gospel. The sin to which I swore I committed with another man whose name was Eustathius, like that of the saint, and those men taught me to swear the oath, and when I did so I thought in my heart of that Eustathius with whom I had committed fornication, though I uttered the name of this saint freely with my mouth." And when she had confessed her sin before all the people of the city of Antioch, they were exceedingly sad. And at the time of the Eucharist, the priests of the city of Antioch omitted to mention the name of this saint, and when they had heard the confession of this woman, they mentioned the name of this saint at the time of the Eucharist. And Saint John, the Mouth of Gold (i.e. Chrysostom), praised this saint in many Homilies and writings which he pronounced on him on the day of his festival. Salutation to Eustathius.

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 28
(March 07)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day saint Theodore, the Roman, became a martyr. This saint was from the city of 'Astir, and he lived in the days of the infidel Emperors Maximus and Masabos, who heard that he did not agree with them in their infidelity. And they had him brought before them and commanded him to worship idols, and to sacrifice to them, but he would not obey them, and he said unto them, "I will not worship unclean idols, for I worship my Lord Jesus Christ, the son of the Living God, the Creator of the heavens, and the earth, and all that is therein." Then they made him promises of many things, if he would worship their idols, but he neither accepted their promises, nor submitted to their words, and he cursed both them and their idols. And straightway they were wroth with him, and they

commanded the soldiers to torture him with every kind of torture; and they tortured him on the wheel, and they cut off his limbs, and they burned him with fire, and then they beat him severely with whips, and he endured all these tortures through the might of our Lord Jesus Christ, which strengthened him. When they were tired of torturing him they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to Theodore.

Salutation to Abraham, Isaac, and Jacob.

Salutation to the companions of Theodore, etc.

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 29
(March 08)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Bolikarbos became a martyr. This saint was Bishop of the city of ‘Armoni (Smyrna) and he sat upon his Episcopal throne for many days, until he became a very old man; and he composed many Admonitions and Homilies on the festival of the Holy Birth, and on Death, and on Hell, and on the Judgment which was to come upon sinners, and on our holy Lady the Virgin Mary, and on the operation of the wisdom of our Redeemer, and on the holy festivals; and he brought to God many souls by his life-giving teachings. And days of tribulation and persecution having come upon Christian people, he longed to shed his holy blood for the Name of our Lord Jesus Christ, and he commanded his people and taught them to be strong in the True and Holy Faith. And he spoke unto them, and told them that after this they would never see his face again, because he longed to shed his holy blood; and they all wept and sorrowed because of their separation from him. And they said unto him, “We will not let thee go, O our father, and leave us orphans; we will give our souls for thee.” And when they were unable to hold him back, they let him go, and he went out from them, and departed to the governor, and he stood up before him and confessed the Name of our Lord Jesus Christ; and the governor tortured him greatly. And the people said unto the saint, “Spare thyself. Thou art a very old man.” And the people begged and entreated him to go out of the city, and to please their hearts he said unto them, “I will go out secretly.” That night he saw a vision, and it seemed that a man said unto him, “Why has thou forgotten thy good resolution to become a martyr, and hast turned back?” And he appeared before the governor, who commanded the soldiers to cut off his head, and they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And certain believing men took his body, and prepared it for burial in the manner befitting a bishop, and they laid him in a tomb. Salutation to thee, O Bolikarbos.

Salutation to Thy Birth, O Jesus Christ.

Glory be to God Who is glorified in His Saints. Amen.

YEKATIT 30
(March 09)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day was found the head of John the Baptist. Now Herod the infidel commanded the soldiers to cut off the head of the saint, and when they had cut it off, and brought it to him, he showed the people that he was sorry for what he had done to Saint John, and he left the holy head of Saint John in his house. And when Herod had put away the daughter of ‘Aorta and taken Herodias, his brother’s wife, the daughter of ‘Aorta came to her father, and she wept before him, and told him what Herod had done to her. And ‘Aorta rose up, and gathered together his soldiers, and he came to the country of Galilee, and plundered all their cities and burned them with fire. When the Emperor Tiberius Caesar heard this thing [he enquired] and the people told him that ‘Aorta had done this thing because Herod had put away his daughter. And Tiberius Caesar was wroth with Herod because he had killed the man who was held to be a great prophet by all the people of the cities, and had taken his brother’s wife, and because his father-in-law ‘Aorta had plundered and laid waste all the cities of Galilee. And Tiberius Caesar sent, and had Herod brought to him to the city of Rome, and Herodias with him, after he had buried the head of Saint John in his house. And when Herod came to Tiberius Caesar, the emperor removed him from his governorship, and seized all his money, and sent him to the country of ‘Andeles, where he died an evil death. And the emperor sent, and laid waste his house, and he made it visible to everyone who looked thereat; and his house was left a heap of waste, with the exception of the porch, which had no doors (?), and the pilgrims used to live there. And at that time two men who were poor in respect of money, but rich in the matter of the Faith, went to Jerusalem to worship, and to fast the Holy Fast (i.e. Lent). Now this took place many years later. And when the evening was come they went and dwelt in the ruined house of Herod, and Saint John appeared unto one of them in a dream, and told him his name, and the place wherein was his head; and he commanded him to take it and carry it to his house; when the man woke up from his dream, he told his companion what he had seen. And they rose up together, and came to that place which Saint John had pointed out to him, and they found a vessel therein. And when they had opened it, there ascended to them the odor of a perfume, which was very pleasant, and they found in it the holy head of Saint John, and they were blessed thereby. And they put it back into the vessel, and fastened up the mouth thereof, as it was at first, and the man took it with him to his house, and paid it very great honor, and kept a lamp burning before it continually. And when death drew nigh unto that man he told his sister about the holy head, and commanded her to treat it as he had done; and she paid honor to the holy head, and kept a lamp burning before it. And the head of Saint John was handed on from man to man, until at length it came to a certain man who was an Arian, and who thought that the head would perform miracles for him, although he was of the faith of Arius, the infidel. And Saint John raised up against him a man who was greater than he, and this man drove him away from that place, and that place lay waste until Abba Cyril was made Bishop of Jerusalem, and Abba Anianus Bishop of the city of Khamd. And Saint John appeared unto Abba Anianus during his sleep, and told him the place wherein was his holy head, and Abba Anianus went and fetched it up, as it were on this day, the thirtieth day of the month Ginbot. This is the second time they found it--on the thirtieth day of the month Yakatit.

And John, the Mouth of Gold (i.e. Chrysostom), saith something different to this, that is to say: When Herod commanded the soldiers, and they had cut off the head of the saint whilst he was in prison, they brought it to him, and he gave it to the daughter of Herodias on a platter. And when that unclean harlot touched it, the hair of the head stood up, and the holy head leaped up into the air, and was crying out and saying, "It is not right for thee to take thy brother's wife," and it continued to fly about like an eagle, and to utter these words for a period of fifteen years, when it ceased and was buried in the Sea of Arabia. And the pilgrims used to dwell in that place. And by the Will of God there came to that place two righteous and believing pilgrims, who were brothers, and they dwelt in that place. And Saint John appeared unto them, and told them to take up his holy head. And they took up his head from that place, and they carried it away with them to their house, and paid it great honor. Salutation to thy head, O Saint John.

Glory be to God Who is glorified in His Saints. Amen.

THE SEVENTH MONTH

MEGABIT 01
(March 10)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Barkosos (Praxius) became bishop of the city of Jerusalem. This good father was appointed in the days of Alexander Caesar, and he loved the Christians, and this holy father was perfect in all his works. And God having chosen him for the office of Bishop of Jerusalem, he pastured his people well and truly, like the Apostles. He had been sitting only a very few days when Alexander died, and after him reigned Maximianus Caesar, who afflicted the Christian people with grievous tribulation, and he slew very many of them, some being bishops. And some of them betook themselves to flight, and forsook their native lands. This father fled to the desert, and his people could not find him, and they set over themselves a bishop whose name was Dios. Then Dios died, and they set over themselves another bishop whose name was Agradinus. And when the days of persecution had passed by, this Abba Barkisos (Praxius) sat on his Episcopal throne. And he became weak and feeble, and he aged very much, and he asked his congregation to appoint themselves another bishop, but they refused. Now in those days there was a certain man whose name was Iskander (Alexander), Bishop of the city of Cappadocia, and he came to pray in Jerusalem, and to return to his native country; and having finished his work and completed the days [of his visit] he wished to return to his native country. And behold, a voice was heard in the church on the day of the Resurrection of our Lord, saying, "Get ye out to a certain gate of the city of Jerusalem, and the first man who cometh out there from, him seize and seat on the throne with Barkisos (Praxius) to assist him in his Episcopal work." And when the congregation had gone forth, and had arrived at the gate, they found Iskander (Alexander), and they seized him against his will, and seated him on the Episcopal throne with Abba Barkisos (Praxius), to assist him; and he sat with him until he died. And all the days of the episcopate of this Abba Barkisos (Praxius) were thirty-six years, and all the days of his life were one hundred and sixteen years. And he was well pleasing unto God, and he died in peace.

And on this day also is commemorated the holy martyr Iskander (Alexander). This holy man was from the city of Rome, and Maximianus tortured him very severely, because he would not be subject unto him, and would not offer up sacrifice to his idols. He hung him up by his hands, and tied a very large and heavy stone to his feet, and he beat him cruelly, and he made holes in his temples, and placed lighted torches in them. And when, even under these tortures, Iskander (Alexander) refused to submit to his authority, Maximianus ordered his men to cut off his head; and they cut it off with a sword. And he received the crow of martyrdom in the kingdom of heaven.

And on this day are commemorated Mercurius the bishop, and the death of Matusala (Methuselah) the son of Henok, who begot Lameh. And the days of Matusala (Methuselah) were 969 years.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 02
(March 11)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the holy and blessed Abba Makarawi, the bishop, became a martyr. This father was of the people of the city of ‘Esmun Zarays, in the south of Egypt; he was one of its nobles, and was appointed Bishop of the city of Nakyos. When the days of tribulation came, a royal judge whose name was Yofanyos arrived in the city, in order to torture the Christian people. And he heard the report of this holy bishop, Abba Makarawi, and he sent a message to the people to bring him to him. And before this holy father came into the judge’s presence, he entered the church and went to the holy altar, and lifted up his hands, and prayed. Then he laid the sacred possessions, and the holy vestments for the consecration of the Eucharist in a certain place, inside the sanctuary. And he begged and entreated our Lord Jesus Christ, to Whom be glory, to protect the Church, and he cried out as he wept loudly, “O ye gates of the daughter of Zion, who will not permit the light of the sun to rise upon you? Guard ye the sacred possessions of the sanctuary of God.” Then he went out and departed with the royal messengers, and arrived before the judge, who asked him his name, and what city he came from, and what his occupation was. When the judge learnt that he was Bishop of the city of Nakyos, he commanded his men to beat him, and to degrade him, and to melt silver and lead, and to cast the molten metal into his face. And God gave him strength to endure, and fortified him, and raised him up safe and uninjured. After this the judge sent him to Herminius, governor of the city of Alexandria, and he commanded his men to shut him up in prison, and they did so. And God wrought very many signs and wonders by his hands. And among them was the healing of the son of Julius, [governor of] the city of ‘Akfahas, whose name was Eucharitus and who was paralyzed in his feet and hands; and the holy man prayed over him and he was healed of his sickness. After this he consecrated the Offering in the house of Julius, and administered to those in it the Holy Mysteries; and the people made an agreement with Julius that he should bury his body, and write the story of his fight. And when Herminius, the governor, heard of the signs and wonders, which Abba Makarawi wrought, he commanded his men to torture him. [They broke him on] the wheel, and cut off his members, and cast him as food to the lions, and threw him into the sea, and hurled him into a red-hot oven. And in all these tortures the holy man was victorious, and he was strong in the strength of our Lord Jesus Christ, to Whom be glory! And He raised him up sound and uninjured. There was a certain sister, a virgin, a ministrant in the church of our Lady Mary, and she had two brothers, one of whom was called John and the other Isaac. And they came to the holy man whilst he was in prison, and they wept before him, saying, “Thou hast been a father to us in the place of our own father. Why wilt thou go and leave us widows and orphans?” And the holy man comforted them, and sent them back to their houses. And Julius advised the governor, saying, “Write down the story of the fight of this elder, and be at peace.” And he accepted his words, and commanded his men to cut off the head of Abba Makarawi, and they cut off his head with a sword, and he receive the crown of martyrdom in the kingdom of heaven. And the blessed Julius took his holy body, and prepared it for burial, and swathed it in splendid wrappings embroidered in gold, and he laid a cross of gold on his breast, and sent it with his slaves to the city of Nikyos. There was a fair wind, and the boat sailed swiftly, and it came and stopped by the gate of the city ‘Esmun Zerays; and the sailors wished to move the boat, but they were unable to do so.

And when they had toiled hard, a voice went forth from the body of the holy elder, saying, "This is the place wherein God is pleased that my body shall rest." And they made this known to the people of the city, who went out to it, carrying palm branches; and they carried it in with great reverence and laid it in their city. And all the days of his life were one hundred and thirty-one years. Of these he passed eight years in learning the Books of the Holy Church, and he spent twenty-four years in completing his knowledge of the ordinances of the office of deacon. Then he was appointed priest, and held this office of thirty years. After this he was consecrated bishop, and he held this office for sixty-nine years. And he finished his good fight, and received the crown of life from our Lord Jesus Christ.

And on this day also died Gregory, the seer of things hidden, of the city of Roha (Eddessa). This Gregory was in his early life a sinner, and a man of violence. Then he turned to God, and became a monk, and he contended strenuously until God showed him the abode of the righteous, and their abundant joy, and the sufferings and tortures of each of the damned.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 03
(March 12)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the blessed and holy Abba Cosmas, Archbishop of the city of Alexandria; he was the fifty-eighth archbishop of that city. This father was righteous, and pure, and exceedingly merciful and compassionate and he was learned in the Books of the Church, and in the interpretations thereof. And God chose him for the archiepiscopacy, and to sit upon the throne of Mark the Evangelist, and he was enthroned in the eighteenth year of Makter, King of Egypt. And having been enthroned he tended the flock of our Lord Jesus Christ, to Whom be glory, in the fear of God and with wisdom. And he set aside certain of the dues, which were rightly his, and gave them to the poor, and the cost of building churches was defrayed by him. When Satan saw him fighting the good fight, he did not leave him unhated, on the contrary, he contrived to bring great sorrow upon him, through his own act, in consecrating as Bishop of the country of Ethiopia a man whose name was Peter. Now the bishop, Abba Peter, arrived in Ethiopia, and after he had been sitting a few days, the King of Ethiopia fell sick. And he summoned the bishop, Abba Peter, to his presence, and brought his two sons before him, and taking the royal crown off his own head, he gave it to the bishop, Abba Peter, and said unto him, "Behold, I am going to my Lord Jesus Christ, to Whom be glory! And behold, my two sons are before thee. After my death appoint as king the one of them which thou knowest would rule the kingdom best." When the King of Ethiopia was dead, the bishop, and the governors, and the generals, and the royal army, took counsel together, and it was said among them, "The younger son will be far better for the kingdom than the elder." And the bishop appointed the younger son to be king, and seated him upon the royal throne for a few days. In those days Satan entered into the heart of two monks from the country of Syria, and they went about from one place to another until they came to the monastery of Abba Antonius, and they dwelt therein for a

few days, but were driven out because of the evil of their works. And the two of them made an agreement together, that one of them should be made a bishop, and that the other should assist his companion. And they rose up, and came to the country of Ethiopia, and they forged lying documents which they carried with them, and these documents declared that the two monks had come from father Abba Cosmas, Archbishop of the city of Alexandria. And they went on to say, "We have heard that there hath cone unto you a certain man whose name is Peter, and that he hath made himself bishop. Now we have not consecrated him, and we have not sent him to you; on the contrary, he is an impostor. Now as concerneth the man who shall come to you with this letter, and whose name is Minas, he is in truth a bishop. We have consecrated him and we send him to you." And the monks wrote also in that document, saying, "Peter, the false bishop, hath crowned king the younger prince, and hath set aside the elder prince, which thing is not right; Peter is a man of iniquity." And these two false and wicked monks, Minas and Victor, before they wrote the forged letter came to Peter, the bishop, and asked him to give them gold, but he would not give them anything whatsoever. And Satan taught them how to carry out this foul and wicked work, and they took the forged letters to the elder prince, who was sitting by himself in a certain place, and a few men were waiting upon him. When he had read these forged letters he rejoiced exceedingly, and he gathered together to him a very large number of soldiers, and read the forged letters before them. And he made war upon his brother, the king, and he put him in fetters and he himself reigned [in his stead]. And he likewise put Peter the bishop in fetters, and carried him off to a far city, and he seated the impostor Minas on the Episcopal throne in his stead. After a few days the impostors Minas and Victor quarreled, and Victor stole everything there was in the bishop's house in works, which were not well pleasing unto God. And when Cosmas the Archbishop heard what Minas, the liar, had done, he was exceedingly sorry, and he wrote a deed of expulsion and anathematized and excommunicated him. When the King of Ethiopia heard this he was exceedingly sorry, and he seized Minas the liar and killed him, and he sent a messenger bidding Peter the bishop to return from exiled, but they found that he had died in exile. And Cosmas the Archbishop was wroth, and he wanted to consecrate a bishop for the Ethiopians, but his successors Abba Macarius, and Abba Theophanius, and Abba Minas, and Abba Abraham, would not do so. And the King of Ethiopia took the assistant of Peter, the Bishop, and said unto him, "Sit thou instead of thy teacher, and be bishop." And he entreated the king, saying, "It is not right for thee that I should do this, and I will not transgress the Canon of the Apostles, but let me go to Egypt, and I will beseech the archbishop to consecrate a bishop for you, and I will return to you." And the king would not allow him to go to the country of Egypt, but he took him against his will, and he arrayed him in Episcopal vestments, and he performed Episcopal functions until the days of Abba Philotheus, the Archbishop. And Abba Cosmas lived to a very old age, and all his days were filled with peace and prosperity. And he sat upon the throne of Mark the Evangelist twelve years, and he died in peace.

And on this day also died Barronyos of Banyos.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 04
(March 13)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the General Council assembled in Daset, of the children of ‘Omar, because of certain wicked men who were called “Friends of the Jews,” and who used to keep the glorious Paschal feast with the Jews, on the fourteenth day of the month of Nesan, that is to say the month of Miyazya, when it fell on the second, or third, or fourth, or fifth, or the Eve of the Sabbath, or on the first, the Sabbath, each one of whom the bishop of Daset had banned, but they would not return [to the true use]. And he sent letters to Democratius, Archbishop of Rome, and to Serapion, Archbishop of the city of Antioch, and Demetrius, Archbishop of the city of Alexandria, and to Symmachus, Archbishop of Jerusalem, and told them of the error of these men. And the four archbishops sent to each of them a letter, saying, “Do not keep the glorious Paschal feast on any day except the First Day of the week, and only after the festival of the Jews.” And they excommunicated everyone who transgressed this command, expelling him or cutting him off from communion. And eighteen bishops assembled at this Council, and they brought the evildoers before them, and read to them the letters of the archbishops. Some of them turned from their evil counsel, and some of them remained in their error; these last were anathematized, and excommunicated, and expelled. And it was ordered that the glorious Paschal feast should be kept according to the instructions of the holy Apostles who said, “This day of the Paschal feast shall be the First Day of the week, the day of the Resurrection of our Lord.” He who will be a partaker with the Jews in their festival let him separate himself from the Christians. And may God keep them from the error of Satan, and deliver them from his snares, and from his wiles, through the prayers of those who have pleased God by their works, our King John, and our Queen Sabla Wangel, forever.

And on this day also Hanulyos (Hanulius), the governor, became a martyr in the city of Bergya, which is on the borders of Pamphylia. This holy man, because of his love for our lord Jesus Christ, to Whom be glory, held his authority, whilst Bernyakos ruled for Diocletian. And when Hanulyos (Hanulius) stood before Diocletian, he proclaimed boldly the Faith of God in a loud, clear voice, and he sent (i.e. ascribed) to God, our Lord Jesus Christ, to Whom be praise, many praises, and he cursed and anathematized the polluted idols. And the governor ordered his men to crucify him upon a tree, and they did so, and the holy man praised our Lord Jesus Christ, to Whom be glory, who had deemed him worthy to become a martyr for His holy Name’s sake. Then he delivered up his soul into the hand of our Lord Jesus Christ, to Whom be glory!

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 05
(March 14)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father, Abba Sarapamon, the strenuous ascetic and abbot of the monastery of Saint Abba John, of the desert of Scete. This holy man became a monk in the church of Saint Abba John in his youth, and he dwelt there and ministered to the holy elders, and fought a good and strenuous fight for thirty-two years; then he was appointed abbot of the monastery of Saint Abba John. And he added to his works of righteousness, and to his ascetic labors, and he fasted and prayed and kept vigil continually, from the time he became a monk until he died. When he had held the office of chief priest for twenty years, he shut himself up in the church, and up to the day of his death never saw a man again. He died fifteen years after, and during these fifteen years he never ate nor drank, except at the beginning of the Sabbath, and on the First Day of the week. When the time of his death drew nigh, the angel of God appeared unto him in the desert, and gave him a cross of fire and said unto him, "Take this cross in thy hand." And the holy man said unto him, "How can I hold fire in my hand?" And the angel answered and said unto him, "Fear not, for our Lord Jesus Christ, to Whom be glory, hath not given unto fire dominion over thee"; and he stretched out his holy hand and took the cross from the hand of the angel. And the angel said unto him, "Be strong, and received the Holy Mysteries; at the end of the third day I shall come and take thee." And when he woke up from his sleep, he told the holy elders what he had seen, and they embraced him, and wept, and entreated him to remember them; and on his part he entreated them to remember him always at the time of their prayers. Then he received the Holy Mysteries and died in peace on the third day. And the holy elders who dwelt near him swathed him for burial, as was fitting, with the singing of hymns, and funerary chants, and they buried him in the grave of the righteous.

And on this day also Saint Eudoxia became a martyr; now her name is interpreted "Peace with good will." This holy woman was a Samaritan, and she came from the city of Ba'Albak, on the borders of Basri, in the neighborhood of Mount Lebanon, in the reign of Trabyanos (Trajan, or, Tiberius), Emperor of Rome. Her father's name was Yonas, and her mother's name was Tababet, and in her early life she lived by prostitution and lewdness. And she used to beautify her face, and adorn her person with beautiful ornaments, so that she might lead the multitude astray, and make them fall into sin with her; and by such lewd life she acquired great riches. And a certain righteous monk, of the men of Jerusalem, whose name was Germanus, heard the report of her, and he visited her, disguised as one of those who were in the habit of visiting her. And when he had entered he sat down with her in the house, and began to rebuke her with serious and terrifying rebukes, and he reminded her of Gahanam, and of the worm that never sleepeth, and the outer darkness, and of each of the fearful punishments, which are therein. And she answered and said unto him, "Is there a resurrection of bodies after death? After they have become dust, will they be punished?" And he said unto her, "Yes." And she said unto him, "What is the proof of this statement? It is not written in the Law, which God gave unto Moses the prophet and to our fathers, and they did not believe." And he revealed unto her what is written in the Old and New Testaments concerning the resurrection of the dead, on the day of Judgment, and concerning the punishment of sinners, and concerning the joy of the righteous. And his words and his rebuke entered her heart, and she believed that

bodies will be raised up on the day of Judgment. And she said unto him, "If I turn from my prostitution will God accept me?" And Saint Germanus answered and said unto her, "If thou wilt believe on the Lord Jesus Christ, to Whom be praise, and believe that He came into the world, and took away the sins of men by His crucifixion for their sakes, and if thou wilt repent with sincere repentance from this moment, and wilt be baptized with Christian baptism, God will accept thee, and will not remember any of the sins which thou hast committed. Nay, thou wilt become as thou wast on the day when thou wast born from thy mother's womb, and there will be opened unto thee the True Faith of our Lord Jesus Christ, to Whom be praise!" And she asked him to baptize her with Christian baptism, and he took her and brought her to the Bishop of Ba'Albak. And she confessed before him the Holy Trinity, and the Incarnation of the Word of God, and His Crucifixion and Resurrection. And the bishop stood up and prayed over the water, so that he might baptize her with Christian baptism, and God opened the eyes of her heart, and she saw a shining angel leading her to the water, and other angels rejoicing and exulting for her sake. And she saw also faces, which terrified her, and a black and horrible being who tried to drag her from them, and he was wroth with her. When she saw this sight the desire for Christian baptism increased in her, and she repented, and straightway she was baptized with Christian baptism. And she gave all the riches, which she had collected by her sinful trade to the poor and needy, and she entered one of the houses of virgins, and she put on the garb of the nun, and fought a good and perfect fight. And Satan entered into the heart of one of the men who used to commit fornication with her, and he made an accusation against her to the governor, who commanded that his men should bring her before him. And when she came she stood at the door of the hall, and she found in his house great lamentation and weeping, for the governor's son, who was dead. And she came into the house, and prayed, and entreated our Lord Jesus Christ, to Whom be praise! And He raised up the son of the governor from death. When the governor saw this miracle he marveled exceedingly, and he believed on our Lord Jesus Christ through her, with a firm belief. After this another governor, whose name was Diogenes, was appointed in his stead; and he heard the story of this virgin, and had her brought before him, and she saw standing before him a certain young man, who was blind of an eye, and she made prayer and supplication over him, and she made the sign of the Cross over the eye that was blind, and it was opened forthwith, and the young man saw clearly with it; and the governor sent the holy woman away. After this another governor, whose name was Bakinikos, was appointed in the place of Diogenes. And he heard that story of the holy woman Eudoxia, and had her brought to him so that he might torture her. And she besought our Lord Jesus Christ to give her a portion with the martyrs, and the Lord received her petition. And the governor commanded his men to cut off her head, and they cut it off with the sword; and she received the crown of martyrdom in the kingdom of the heavens.

Salutation to Gabra Manfas Kedus Rabbuni who subdued lions, and made wild beasts his servants.

And on this day also died Abuna Theodore, Abbot of Dabra Libanos; he was the fifth of those who sat upon the throne of Abuna Takla Haymanot. This father was from his youth up a habitation of the Holy Ghost, and he was a follower of the Law of the holy fathers who were before him, and it was therefore most fitting for him to sit upon the throne of Abuna Takla Haymanot. He brought his days to a close with strenuous devotion to fasting and prayer, and he fulfilled all the ordinances of purity even like the angels. And he passed from the labor of this world to the rest, which is forever.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 06
(March 15)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Dioscoros became a martyr in the days of the reign of the successors of Muhammad the prophet. This holy man was a native of Alexandria, and certain men made him leave the Christian Faith of his fathers, and brought him into the Faith of the Muslims, and he remained in their belief for a few days. Now he had a sister in the Feyum, who was married to a certain believer, and when she heard that her brother had abandoned the Faith of our Lord Jesus Christ she was exceedingly sad. And she sent him a letter, saying, "I would rather that news had come to me telling me that thou hadst died a Christian, nay, I would have rejoiced therein, than that this news of thee which hath reached me, telling me that thou art not dead, and that thou hast abandoned the Faith of Christ, thy God." And she added many other words of rebuke in that letter, and at the end thereof she said, "Know thou that this letter [marks] the ending of the love which was between thee and me. From this time onwards I will never look upon thy face. Send me no more of thy letters." When he had red his sister's letter, he wept bitterly, and he smote his face and tore his beard. Then he rose up forthwith and girded up his loins, and prayed a long prayer, and entreated God with many entreaties, and he made the sign of the life giving Cross-over himself, and went out from his house and wandered about in the city of Alexandria. And when the Muslims saw him they seized him and brought him to the governor, who asked him what had happened to him; and Dioscoros said unto him, "I am a Christian, and I know nothing except this." And the governor answered and said unto him, "Didst thou not abandon the Christian religion, and adopt ours?" And Saint Dioscoros answered and said unto him, "It is written in the Holy Gospel, 'He who doth not believe in the Son shall not see life, but the punishment of God shall descend upon him.' For this reason I believe in the Lord Jesus Christ, the Son of the Living God. I was born a Christian, I will die a Christian." And the governor was wroth with him, and said unto him, "If thou dost not turn from this counsel of thine, I will torture thee very severely"; but Dioscoros was not afraid of the governor's tortures, and he did not turn from his good counsel. And the governor beat him for a long time, and inflicted great pain upon him, and then shut him up in prison, where he remained for a few days. After this the governor had him brought out of the prison house, and promised him, swearing many oaths as he did so, that he would give him much money if he would turn from his counsel to the Muhammadan Faith, and that if he did not, he would burn him in the fire. And Dioscoros said, "I will not died outside the life-giving Christian Faith"; and the governor commanded that they should burn him. And his men dug a large pit outside the city, and they filled it with wood, and they set fire to the wood, and the flames of the fire mounted up to a great height. And the men of the city beat him sorely and they gashed his body with butchers' knives. Afterwards they cast him into that fiery pit, and he delivered his soul into the hand of God and received the crown of martyrdom in the kingdom of heaven.

And on this day also is commemorated the death of Saint Theodosius the Confessor, Bishop of Corinth, and a native of Cyprus. Julius, governor of the island of Cyprus, who had been appointed by Diocletian, heard the report of this holy man, and he had him brought before him, and demanded from him that he should deny our Lord Jesus Christ, and that he should cast incense to his filthy idols. And Saint Theodosius answered and

said unto him, "I believe on my Lord Jesus Christ, the Son of the Living God, Whom I worship." And when Saint Theodosius would not obey his command, he flogged him severely and lashed him painfully with whips made of buffalo hide; then he crucified him, and made gashes in all his body. And afterwards the governor made him lie upon an iron bed, which had been made red-hot; but none of these tortures affected him in any way whatsoever. Then they tied to his legs long iron bands, and dragged him to the prison house, and cast him into it, and he remained in the prison house until God blotted out Diocletian the unbeliever. And [when] Constantine the righteous emperor reigned, he commanded and he released all those who had been shut up in the prison for the Faith's sake. When they had set free this holy man, he returned to his country, and he filled his office, and tended his flock well; and he died in peace.

And on this day also died the dwellers in the desert, Anthony, and Arkaladius.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 07
(March 16)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Philemon and Ablanius (Apollonius) became martyrs. This holy man Philemon was the jester and singer of Arianus, the governor of Antinoe, and Ablanius (Apollonius) was his musician; and the jester and the musician were friends and they wished to become martyrs. And Philemon the musician took the apparel, which was his and gave it to Ablanius (Apollonius), and he put on the apparel of Ablanius (Apollonius), and went to the governor, and confessed our Lord Jesus Christ before him. And the governor commanded his servants to shoot many arrows at him, and they did so. And after that Ablanius (Apollonius) came to the governor, and with him there was a singer who sang, and he confessed before him the Lord Jesus Christ. And the governor was wroth because of this thing, and he looked at him, and knew that he was Ablanius (Apollonius) the musician, and he was sad because of Philemon, for he had shot him with arrows and he was dead; and he commanded them to shoot arrows at Ablanius (Apollonius), and they did so. And it came to pass that whilst they were shooting at Ablanius (Apollonius), one of the arrows glanced back, and smote the governor in the eye, and destroyed it. Thus the holy men Philemon and Ablanius (Apollonius) ended their striving and received the crown of life.

And on this day also died the Emperor Theodosius.

And on this day also Saint Theodotus became a martyr. This holy man came from the district of Galatia. And he grew up in the fear of God, and practiced asceticism, and information was laid against him before the governor, and men reported to him that Theodotus was a Christian; and the governor commanded them to bring him bound before him. And when Theodotus heard [about this order], he came to the governor without making it necessary for them to seize him, and he uttered imprecations upon the governor and upon his idols; and the governor swore, and showed him [his] instruments of torture, and [tried to] force him to offer up sacrifice to the gods. And when the governor saw the

firmness of his courage, he ordered his soldiers to crucify him, and to scrape the sides of his body until the organs, which were therein, became visible; and as he did not die they took him into the prison house. And they brought him out again, and hung him upon a cross, and they made new wounds in him, and scraped his sides, but the holy man accounted the tortures of the governor as nothing, because his heart was transfixed by the love of God, and his eyes saw the things which were in the heavens above. And when the governor saw the nature of his heart, he ordered his soldiers to cut off the head of the holy man with the sword. And when Saint Theodotus heard of the crowning of his martyrdom, he went forth rejoicing. And he prayed to God, and made petition and entreaty unto Him, saying, "I thank Thee, O my Lord Jesus Christ, for delivering me from all the evil, which hath followed me, and for casting down into Gahanam those who have risen up against me, and for raising me up from the gates of death." And when Saint Theodotus had knelt down, the executioner brought a bandage to cover his eyes, but Saint Theodotus said, "A bandage of this kind is for those who fear death, but I, through the Name of my Lord Jesus Christ, do not fear death." And the executioner drew his sword and cut off his head.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 08
(March 17)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Arianus, the governor of Antinoe, became a martyr. Now, after the holy men Philemon and Ablanius (Apollonius) had become martyrs, one of the believers said unto the governor, "If thou wilt take some of the blood of those saints, and wilt smear thine eye therewith, thou wilt receive thy sight"; and the governor took some of their blood, and smeared his eye therewith, and he was able to see straightway. And Arianus sorrowed, with a very great sorrow, because of the evil things which he had done to the holy martyrs, and because he had tortured them with great severity and unmercifully. And he rose up straightway, and smashed his idols, and believed in our Lord Jesus Christ, and forsook the torturing of those who believed in Christ. When Diocletian heard the report of Arianus, and of how he had behaved, he sent his soldiers and had him brought to him, and he asked him why he had forsaken the worship of his gods. And Arianus began to tell him about the signs and wonders which God was working by the hands of the holy martyrs, and how, in spite of the tortures which he had inflicted upon them, and the cutting of their limbs, they rose up again with all their natural strength and health unimpaired. And Diocletian was furious with him, because of what he said, and he commanded his soldiers to torture him, and they tortured him severely. Then he commanded them to cast him into a dungeon, and to lock the door upon him until he died; and they did as he had commanded. And our Lord Jesus Christ sent an angel to him and he brought him out from that dungeon, and made him to stand by the bed of the Emperor Diocletian. And the emperor woke up from his sleep, and when he saw him he was afraid, and said unto him, "Who art thou?" And Arianus said unto him, "I am Arianus, the governor of Antinoe." And the emperor was terrified because of him, and he commanded his soldiers to thrust him into a hair sack, and to cast him into the sea; and this they also did unto him, and Arianus delivered up his soul into the hand of the Lord whilst he was in the hair sack. And when Arianus was embracing his kinsfolk

and his slaves, he said unto them, "The Lord hath informed me in a vision of the night that He will heal my body, and restore it to the city of Antinoe." And he said unto them, "Await ye my body at the port of the city of Alexandria." And when the soldiers of Diocletian had cast his body into the sea, God commanded a certain whale, and he carried the saint and brought him to the port of the city of Alexandria, and laid him down on the dry beach. And the slaves of Arianus were there awaiting him, and they took his body, and brought it to his city Antinoe, and they laid it with the bodies of the holy martyrs Philemon and Ablanius (Apollonius). Thus Arianus finished his good fight, and received the rest of heaven.

Salutation to the four Galatians who perished with Arianus.

And on this day also Matthias the Apostle, one of the Twelve Apostles, who was appointed in the place of Judas Iscariot, became a martyr, having preached in the cities to which he had gone, and converted the people thereof to the knowledge of God. Before this he went to a city of the cannibals, whose food consisted of the bodies of the travelers who went to sojourn among them. Now the custom of these men was as follows: Whenever they seized a traveler, they used to put out his eyes, and then place him in the prison house, writing down on paper the day on which they had seized him. And they fed him in prison on grass until thirty days were fulfilled, and then they would bring him out and eat him. When Matthias the Apostle came unto them, and preached among them, they seized him and treated him in this manner, and they put out his eyes, and shut him up in prison. Before thirty days had passed over him in the prison house, God sent unto him Andrew the Apostle, and his disciple with him, and they came unto Mathias in the prison house, and they saw the abominable thing, which the men of the city did to the men who were shut up in the prison house. And the men of the city knew that the apostles had come into their city, and they wanted to seize them and to kill them; now it was Satan who worked upon the men of the city to make them kill the apostles. And the apostles made entreaty to God, and He made a stream of water to flow forth from under a pillar, which was in the prison house, and the water flowed out into the city, and rose up until it reached the necks of the people. And the people being in sore tribulation, and having given up all hopes of saving their lives, came to the holy apostles, and wept before them and confessed their sins. And the holy apostles said unto them, "Believe in the Lord Jesus Christ, and ye shall be saved"; and all the people believed. And the apostles admonished them, and taught them the mystery of the knowledge of the Incarnation of our Lord Jesus Christ. And the holy apostles prayed to God, Who made the water to cease through their prayers, and then they baptized them in the Name of the Holy Trinity. And they entreated our Lord Jesus Christ to remove from them the disposition of wild beasts, and He did so, and they became mild and gentle folk and ate the food which men are wont to eat. And the apostles appointed over them bishops and priests, and they tarried with them for a space of thirty days, during which they instructed them, and confirmed them in the Right Faith, and then they departed from them, and the people entreated the apostles to come back to them speedily. Now Saint Matthias the Apostle went to the city of Damascus and preached therein in the Name of our Lord Jesus Christ. And the men thereof took him, and laid him upon an iron bed, and they lighted a fire there under and kept it burning for seven days and seven nights. And when they came to him to look upon him, they found his face shining with a great light, like the light of the sun; and the fire had not touched him at all, and his body and the hair of his head, and his apparel, had not in any way suffered. Then they took deep counsel together, and they lighted a fire and kept it burning under the iron bed whereon the

holy man was lying until fourteen days had passed by. After this [time] they brought him out from the fire, and they found him sound, and whole, and uninjured; and they marveled exceedingly, and they all believed on our Lord Jesus Christ through Matthias the Apostle, who baptized them in the Name of the Holy Trinity. And he appointed priests over them, and he tarried many days with them, confirming them in the Right Faith. After this he died a happy death in one of the cities of the Jews, the name of which was Pilawon, and they laid his holy body therein; and very many signs and great wonders took place through it, and he healed those who were sick.

And on this day also died the holy father Abba Julianus, Archbishop of the city of Alexandria; now he was the fourteenth of the number of the archbishops. This holy man was a priest in the city of Alexandria, and he was so learned and wise that during his days there could not be found his like in the land of Egypt; and by the Will of God, he was appointed archbishop. And during the days of his office he composed Homilies and many admonitory Discourses, and he taught the people continually, and admonished them, and confirmed them in the Right Faith. And he dwelt in peace and safety during the days of his office, and all the days of his occupation of the throne of Mark the Evangelist were fourteen years, and he died in peace.

Salutation to the Seven Sleepers who, in order to escape from the service of dumb idols, betook themselves to a cave, where sleep overtook them; they are commemorated on this day.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 09
(March 18)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day became martyrs Andrianus and his wife, and Eusebius and ‘Arma, and forty martyrs who suffered very severe tortures in the Name of our Lord Jesus Christ, to Whom be praise ! and who refused to worship idols of gold and silver. They said, “We worship the God of heaven and of earth, our Lord Jesus Christ.” Afterwards they cut off their heads with the sword, and they received the crown of martyrdom in the kingdom of heaven.

And on this day are commemorated the twenty hundred martyrs who [suffered] with Abba Nob.

And on this day also died the holy father and ascetic Kueten (Cythinus). This holy man came from a district the name of which was Bantanyos, in the country of Syria. His parents worshipped the stars; his father’s name was Nestor and his mother’s name was Theodora, and he was [born] in the days when the Apostles were preaching in the Name of our Lord Jesus Christ. When this holy man arrived at man’s estate, there appeared in him many virtues, purity, righteousness, and gentleness (or, humility), and he was exceedingly compassionate; and he was skilled in every branch of learning. His parents wished to make him marry a wife, but he did not desire to do so. And they settled him in a house and

married him to a wife against his will, but he refused to consort with her, not because of the law of righteousness, and not because of weakness of body, but because he hated the lust of the flesh; and he dwelt with his wife many days but preserved his virginity. And he multiplied his prayers, and he petitioned God therein, and made many supplications, saying, "O God, have mercy upon me in Thy knowledge." And the angel of the Lord appeared unto him as he did unto Cornelius, and he taught him the Faith of our Lord Jesus Christ, and he commanded him to go to one of the apostles, and to be baptized by him. And he went and was baptized with Christian baptism, and he learned all the Law of the Christian Faith, and he received the Divine Mystery. He heard continually the teaching of the holy Apostle Paul, and he acquired from him purity, and the working of righteousness, and devotion to God's service, and humility, and the habit of praying continually, and fasting, and prostration, and vigil; and God gave him the power to work signs and wonders, and he had dominion over Satans. And he persuaded his parents, and gave them instruction, and brought them into the Faith of our Lord Jesus Christ, and also his wife, and her parents and kinsfolk. When one of the unbelievers came into the house of idols to offer sacrifice to Satan, Kueten (Cythinus), the holy man, knew him, and he cried out against Satan, and he rebuked him, and commanded him to confess before the people, and to tell them who he was. And when the holy man forced him, that devil confessed before the people that he was Satan, and was not a god. And all the people who were there cried out, saying, "One is the God of Saint Kueten (Cythinus)," and they believed and were baptized with Christian baptism. And when the governor, who had been appointed by Claudius Caesar, heard the report of this holy man, he sent and had him brought before him, and the holy man confessed our Lord Jesus Christ before him. And the governor commanded his soldiers to bind him, and to beat him very severely, and they did so. When the man of the city heard that the soldiers were torturing Saint Kueten (Cythinus), they ran, and they all came to him, and wanted to kill the governor, because of their love for Saint Kueten (Cythinus). And the governor fled from them, and they released the holy man from his fetters, and they washed the blood off him, and carried him to his house. And he lived for many years, and pleased God Whom he loved exceedingly, and he died in peace. After his death the believers dedicated a church to his name, and they carried his holy body into it, and God exhibited many signs and wonders through it.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 10
(March 19)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the glorious Cross of our Lord Jesus Christ - to Whom be praise - appeared twice; the first time through the Empress Helena, the mother of Constantine, the righteous emperor. For on this day, the blessed Helena, the blessed of the Lord--her son Constantine having entered the Christian Faith--went to Jerusalem, and discovered the wood of the holy Cross of our Lord Jesus Christ; and many churches, and the holy churches which were in Jerusalem, were built by her. When her son Constantine believed in our Lord Jesus Christ, and was baptized with Christian baptism, the holy woman Helena went to the city of Jerusalem (and with her there was a large company of soldiers) and sought for the

Honorable Cross. When she found that there was no one who would tell her the place thereof, she took an old man, a Jew, and put him under the tribulation of hunger and thirst. And when he had suffered great tribulation through hunger and thirst, he spoke unto Helena, saying, "Clear out the site of Golgotha." And Helena commanded the Jews, and they cleared out the site of Golgotha. Now the Jews had taken counsel together, and had issued a decree that all the offal and filth, which each man cast forth from his house, should be thrown out on Golgotha, on the tomb of our Lord Jesus Christ, the Nazarene - to Whom be praise! And the Jews continued to heap offal on Golgotha in this wise for a period of two hundred years and more, and until the Empress Helena came to Jerusalem; and the offal, which had been cast out there, made a very great heap. And when the Jews had cleared it away, according as the empress had commanded them, there appeared in the midst of them three crosses. And because they did not know which of the three crosses was the Cross of our Lord Jesus Christ, they brought a dead man, and they laid upon him first one cross and then the second, but he did not rise up; and when they laid the third cross upon him he rose up immediately. And Helena then knew that that cross was the Cross of our Lord Jesus Christ, and she and all the believing people bowed down before it. And it is written in another book that she sent that Cross to her son, that which remained was the base wherein the Cross was fixed, and she sent one half of that to her son, together with the nails. And she built churches, [and] holy shrines, the decorations and structures of which are described in the section for the seventeenth day of the month of Meskaerem. And it came to pass in the days of Heraclius, Emperor of Rome, when the Persians reigned in Egypt, and when the men of Persia wished to return to their country, that one of their officers passed over [into Syria], and arrived in the city of Jerusalem, and he went into the church of the Honorable Cross. And he saw in it a great light, which shone before the base (or column) wherein the Honorable Cross, and said unto him, "No one is able to hold this except a Christian." And he took two deacons and commanded them to take the wood of the Cross, and to become the guardians thereof; and they laid it in a chest, and did with it according as the officer had commanded them. And he took the wood of the Honorable Cross, and he made captive very many of the men of the city of Jerusalem, and he returned to his own country. When the Emperor of Rome heard that Persians had raided the city of Jerusalem, and had carried away into captivity many men from it, and had taken away the wood of the Honorable Cross, he was exceedingly sorrowful because of these things. And the King of Persia returned, and fought with him, and he slew very many of their men, and he went round about through all the city searching for the wood of the Honorable Cross, and he found it not. Now the officer who had taken it away had brought the two deacons to a certain place, which was nigh unto his house, and he gave them orders, and they dug a very deep hole in the ground, and buried the wood of the Honorable Cross therein, and then he slew the two deacons. And it came to pass that a certain maiden of the children of the priesthood whom that officer had carried away captive, and who lived in his house, was looking out of the window of his house at the moment when he slew the two deacons, and buried the wood of the Honorable Cross [in the hole]. And that maiden went and told Heraclius, the Emperor of Rome, what the officer had done, and how he had slain the two deacons, and had buried the wood of the Honorable Cross. When the emperor heard this he rejoiced exceedingly. And that maiden guided the emperor, with whom were some of his soldiers, and bishops, and priests, and they followed her until she brought them to the place. And they dug there and found the wood of the Honorable Cross, and they lifted it up out of the pit, and the emperor, in his imperial apparel, and all the people who were with him, bowed down before the wood of the Honorable Cross, and he rejoiced with

exceedingly great joy. And the appearance of and the finding of the wood of the Honorable Cross a second time, took place on the tenth day of the month of Magabit. Then the emperor took the wood of the Honorable Cross with him to the city of Constantinople.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 11
(March 20)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Tewokanitos became a martyr, in the days of the Emperor Maximianus. This Tewokanitos was an officer in the army, and he cast away his belt; and with him was the blessed woman Alexandra, and they believed on the Lord Jesus Christ, to Whom be praise! When Maximianus heard this, he was wroth, and he commanded his soldiers to strip off the apparel of the saint, and to dress him in the clothes of women, and to place him among the women who wove garments. After this he ordered them to roll a red-hot wheel over him, and to crucify him, head downwards. And they also brought a bowl which was full of boiling pitch, and they set it upon his head, so that the pitch ran down into his ears; then they took him down from the cross, and set him before the Emperor Maximianus, with Alexandra who had been imprisoned with him. And the emperor commanded them to cut out the tongue of Tewokanitos, and to tie a huge stone to the necks of the saints, and to cast them into the River Euphrates. And they ended their martyrdom, and the brethren found their bodies on the river bank, and they buried them.

On this day also Basilaos (Basil) the bishop became a martyr, Abba ʻArmon, Archbishop of the city of Jerusalem, appointed this holy man (as well as others) to be a bishop, not over any one particular city, but he sent him to preach in the cities of the ʻAramawiyan (i.e. pagans) who possessed neither religion nor faith. And this holy man Basilaos (Basil) went to a city of the infidels, unto whom he preached the Gospel of our Lord Jesus Christ; and they beat him and drove him out of every one of their cities. When he came into the cities of the civilized peoples, and preached in them the preaching of the Holy Gospel, half of the people believed on the Name of our Lord Jesus Christ, and the other half of the people who believed nothing drove him away. And he went forth outside the city and lived there in a cave, and he made supplication to God continually for the men of that city, and prayed that they might come into the knowledge of God, and believe on His Only Son. At that time the son of the governor of that city died, (now he was his only son,) and his father sorrowed for him with a very great sorrow. And the governor saw his son in a dream standing before him, and he said unto him, "O my father, call Saint Basilaos (Basil) the bishop, and ask him to pray to our Lord Jesus Christ on my behalf. And behold I am [living] in great darkness." When the governor woke from his dream, he rose up, and was frightened, and he took with him the elders of the city and went to the cave of Saint Basilaos (Basil); and he asked him to come with him into the city and to pray for his son. And the holy man accepted his petition, and came into the city, and he prayed over the grave of the son of the governor, and he rose up forthwith alive, before them all. And the governor believed on God, our Lord Jesus Christ, to Whom be praise! And all the men

who belonged to him, and very many of the men of the city also, were baptized with Christian baptism by Saint Basilaos (Basil). Now there were in that city very many congregations of Jews, and they were envious of Saint Basilaos (Basil), and they joined with the men of the city who did not believe on our Lord Jesus Christ, and they caused the holy man to come to them. And they rose up against him all together, and they beat him very severely, and they dragged him through the city until he yielded up his soul into the hand of God.

And on this day also died Abba ‘Alef, one of the Nine Saints. [Wanting in the Bodleian MS.]

And on this day also are commemorated the martyrs Ausanius, and Ephraim, and Arcadius, and Elias.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 12
(March 21)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day God sent Michael unto Balaam the magician, when he was called by Balak to curse Israel. He stood before him on the road and frightened him, and at length his ass spoke with human speech, and God turned his cursing into blessing.

And on this day also took place the manifestation of the virginity of the glorious Saint Demetrius, Archbishop of the city of Alexandria; now he was of the number of the fathers who became archbishops the twelfth. And the cause of the manifestation was Saint Julianus, Archbishop of the city of Alexandria, his predecessor. On the night wherein he was to die, on that same night the angel of the Lord appeared unto him, and said unto him, “Thou art going to our Lord Jesus Christ, and he who shall come unto thee on the morrow, having with him a bunch of grapes, is the man whom it is fitting to be made archbishop after thee.” And when the morrow had come, this holy and honorable man Demetrius came to Saint Julianus, the Archbishop, and with him was a bunch of grapes. And Saint Julianus began to say unto the people, “Behold this man is he who shall be your archbishop after me,” and he told them how the angel of God had spoken concerning him; and when Saint Julianus was dead they took Demetrius and appointed him archbishop. Now Demetrius had married a wife, and no man who has ever been appointed Archbishop of the city of Alexandria has ever married a wife, except this holy man. And Satan entered into the hearts of the people of the congregation, and they talked against the holy man and abused him because of his wife. And the angel of God appeared unto Saint Demetrius and said unto him, “Inasmuch as some of the people are reviling thee, it is meet for thee to remove doubt from their hearts, and thou must reveal unto them thy strife with thy wife. This matter is hateful.” And the angel said unto him, “It is not meet that thou shouldst save thy self and destroy others for thy sake; but if thou wert a good shepherd thou wouldst fight to save thy people.” And when the morrow of that twelfth day of Magabit had come, Saint Demerius consecrated the Offering, and he commanded the people, saying, “Go ye not forth from the church, but tarry here a little on my account.” Then he ordered them to

light a fire in the church, and he sent a messenger into the place of the women, and had his wife brought out; and the congregation wondered at his action, because they did not know what he was going to do. Then the holy man rose up, and prayed, and walked into the blazing fire and stood up in it. And he took fire in his hand, placed it in his fillet, and he prayed again a long time as he was burned by the fire; now the fire lay in his fillet, which was unconsumed. Then he called his wife, and threw some of the fire into her garment, and again he prayed for a long time, and the apparel of both of them was not burned in any part. And the congregation marveled and gave praise to God, and asked Saint Demetrius the Archbishop to tell them why he had done this thing. And he told them of his strife with his wife, and how his father had compelled him to marry against his will, and how his wife herself had had no wish to marry. [And he said] "Behold, we have lived together for eight and forty years, and never once have we had union. We sleep in one bed, and the same covering covereth both of us, and I have never known her as men know women for one day. And during all this space of days the angel of the Lord hath come down from heaven each night and hath covered us over with his wings. I have not revealed this matter to any man whatsoever during all this space of days, and I never wished to reveal it at all, but it is God Who hath commanded me to do this in order that ye may be saved from error." And the congregation marveled exceedingly at what they had seen and heard, and glorified God; and they besought the holy man to forgive them their sins, and their abuse. And the saint forgave them their error, and said unto them, "This hath not happened through you, but through Satan, the hater of every good thing." Then he blessed them and sent them away to their houses, in peace, and they praised God and thanked Him that they had seen some of the wonders of this Saint Demetrius the Archbishop.

And on this day also Saint Malazi, of the city of Felte'em, became a martyr.

Salutation to Joseph, who was renewed in his belly.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 13
(March 22)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day forty soldiers, who were holy men, became martyrs in the city of Sebastia. These holy men became martyrs in the days of Alfayanos (Elianus) the king, who was one of the governors of the Emperor Constantine. The emperor appointed him governor over one of the countries [tributary] to Rom, and he commanded him to protect the Christians, and to treat them with respect, and to love them. When Alfayanos (Elianus) came to that country the people found that he worshipped idols, and he commanded all the people to worship idols; but they rose up and cursed him and his idols. And that night forty soldiers made an agreement among themselves to go to that governor, and to receive the crown of martyrdom at his hands. When they were sleeping the angel of the Lord appeared unto them in a vision and gave strength and fortitude to their souls. In the morning they rose up and confessed their faith in our Lord Jesus Christ before their commander Agricolaus, and he was wroth with them and threatened them, and they were afraid of him. And he

commanded his men to stone them, but the stones came back upon those who stoned them. And there was near them a lake of water which was covered with ice, and near this was a bath. And the governor commanded his men to throw them into this lake of ice, and they threw them in, and their limbs were split open by the excessive cold. And one of them was afraid of it, and he went forth from the lake and entered the bath house, but he died quickly, and lost his reward, and did not find what he wished for. And one of the warders saw forty crowns descend from heaven and of them nine and thirty rested on the head of the nine and thirty holy martyrs; and one crown remained suspended in the hand of the angel. Then straightway one of the soldiers who were stationed there rose up, and he stripped off his apparel, and went down into the lake with the holy men, and he died and received the crown which was suspended [in the hand of] the angel. And the holy men remained in the lake, and some of them were young, and their handmaidens were encouraging them and urging them to suffer patiently. And the holy men remained in the lake for a very long time, but they did not die; and they did not wish to break their legs in order that they might not die quickly. And God received their souls, and the soldiers were not able to break their legs. After this the governor commanded his men to burn their bodies with fire, and to carry them away on wagons, and cast them into the sea. As they were carrying them away upon wagons, they found that one of them, a young man, was not dead, and they did not put him on a wagon. And his mother took him, and tried to throw him on the wagon with the holy martyrs, but the warders stopped her, because he was alive, and he died on her bosom, and she cast him on to the wagon, with the holy men, and they took him out to the city of Sebastia; and they cast them into the fire, and burnt them, and then they threw them into the river. On the third day those holy martyrs appeared unto the bishop of the city of Sebastia, and they said unto him, "Go to the river and there thou wilt find our bodies; carry them away. Go there with the priests, and deacons, and the people, and bring back our bodies, and bury them in a beautiful tomb." And the bishop, and the priests who were with him, set out by night, and they went to the river, and they found the bodies of the holy martyrs gathered together in one place like bright stars, and there was no portion of their bodies destroyed; and they took them and laid them in a beautiful shrine. And the history of these martyrs was heard in the ends of the earth, and the people celebrated their commemoration, and built churches in their honor in all the ends of the earth, and very many signs and wonders took place through them.

And on this day also Orthodox folk celebrated the festival of the commemoration of the persecution of Abba Macarius the Great, and of Macarius the Alexandrian.

When Valentinus ruled over the Empire of Rom, after Valeno his brother, he afflicted and persecuted the orthodox believing people, because he believed in the abominable Faith of Mani, and in the Faith of Arius, the evil one, and he appointed Lucius, the Arian, Archbishop of Alexandria, and drove the Apostolic Athanasius into exile. This wicked man Lucius sought out Father Macarius the Great, and Father Macarius the Alexandrian, by the command of Waltes, the king, and had them brought from the desert. When they came into his presence he spoke unto them with seductive words and with blandishment and flattery and wished them to enter with him the Faith of Arius; but they would not turn from their Faith at his words, and they were not afraid of him. And they rebuked him, and argued with him gently and patiently, and they made him to see from the Holy Scriptures the rottenness of the Faith of Arius, and the wickedness of his words. And straightway he banished them to a remote island between Rome and Constantinople. And they made ready an Alexandrian ship and soldiers, and they set guards over them, who bound them

with fetters of iron, and treated them cruelly in every possible manner. When they arrived at the island, the guards set them before the king of the island, who was an evil man, and a servant of Satan; moreover, he had corrupted the men of the island by his sorcery, until at length they worshipped him, and made him a god; and they used to bow down and worship him. When the king saw the fathers, he [tried to] compel them to worship him, but they would not yield to his command. Nay, they entreated him to turn from his error. But he would not turn at their words, and he shut them up, and put them in prison, and inflicted many severe punishments and tortures upon them, and he afflicted them most grievously. And our Lord Jesus Christ appeared unto them, and encouraged them, and gave them strength to endure patiently. And when God willed that their virtues should become manifest, Satan seized the daughter of the king, and tortured her with so many tortures that her father and her mother sorrowed greatly. Now there were in the city many Satans, who manifested themselves boldly, and who cried out and said, "What have we to do with thee, O Marcarius, and thy companion whom they have exiled from their country?" And the Satan who had authority over the daughter of the king cried out, saying, "If Macarius and his companion do not come hither, I will not go out of the king's daughter." When the king and those who were gathered together about him heard this, they marveled; and they brought Macarius and his companion before the king. And when they had come to him [they manifested their power] over the unclean spirit which dwelt in the king's daughter. And the king enquired of them concerning their business, and they told him everything which had happened unto them, and he entreated them on behalf of his daughter and asked them to heal her. And they rebuked him and said unto him, "Seeing that thou art but a man why dost thou make thyself a god? If it be thou who hast created the heavens and the earth, it is meet that thou shouldst thyself save thy daughter." And straightway they prayed to our Lord Jesus Christ, and they cast out the devil from the king's daughter, and as the devil was leaving her, he cried out and reviled the king, and the people of that island, for their works of iniquity. When the king and the multitudes saw this, they cried out and said, "We believe in the God of these holy men, for we know that there is no other god save theirs in heaven and earth"; and the holy fathers taught them the Faith of our Lord Jesus Christ. And the people gathered together those who were sick and suffering into one place, and the fathers prayed over them, and made over them the sign of the Cross, and healed them; and they also gave relief to, and healed many men whom the devils had seized, and they continued to do so for many days. After this they pulled down the temple in the city, and purified the site thereof, and they built there a church, for the site was fair and spacious. And the king commanded and the people brought there a countless quantity of gold and silver, and silk vestments, and everything which was necessary for the furnishing of the sanctuary of God. And our holy fathers commanded cunning workers in metal and smelters to make twelve bowls, each of which weighed a letra, and to engrave on them a portrait of our Lord Jesus Christ, and a portrait of our holy Lady Mary, the Virgin, and portraits of the two great angels Michael and Gabriel. And they ordered them to make twelve bases (or stands) for the twelve vessels, and twelve vessels, and twelve . . . , the twenty-one crosses, each one of which [weighed] three letra. And they ordered them to paint (or, engrave) three shrines (?), and everything which was ordered for the ark of the testimony was complete, and all the vessels thereof; and the remainder of the money they distributed among the poor and needy. And it came to pass that on the eleventh day of the month of Ter, the day whereon our Lord Jesus Christ was baptized, [the holy men] ordered the people of the city to go down to the sea-shore, and to gather themselves together there. Now they had brought with them the holy oil, with which they had filled a vessel, when

they were exiled form Alexandria. This oil had been preserved from the days of the Apostolic Athanasius, for Lucius the Arian had not found it. Thus God had preserved it all those days, and it had remained there, and nothing had injured it; and this took place by the command of the Holy Ghost. At the moment when Macarius made the sign of the Cross with the holy oil over the place of baptism, the water bubbled, and became like that which boiled by the heat of fire in a cooking pot. And Macarius poured olive oil and Myron oil over the face of the water, and it became like shining stars, and there appeared from it light like unto the light of the sun. When the king and the people assembled saw this they were afraid. And our Lord Jesus Christ appeared from out of heaven, and John the Baptist, and the holy angels at the consecration of the water, and the people were baptized in the Name of the Father and the Son and the Holy Ghost. And straightway there rose up a beautiful aroma which was sweeter than that of any perfume. When the saints saw this they fell down upon their knees, and remained there. And Macarius made supplication to God as he knelt upon his knees, and said, "My Lord, I beseech Thee to let Thy mercy find me, and to allow the consecration of this tabernacle, and the vessels thereof, to be performed by Thy Divine Hand." And the Lord said unto him, "I consent." And the Lord took the Myron oil from the holy father, and He laid it in His right hand, and He consecrated the Tabernacle, and the vessels thereof. And He said unto Father Macarius, "I command thee to consecrate three ambulacra, and I am with thee. And thy companion Macarius shall serve with thee in this holy service; the first ambulacrum, the middle one, shall bear the name of Mary, who gave Me birth, the Virgin; that on the right shall bear the name of the Holy Cross; and that which is on the left shall bear thy name, for thou hast shed thy blood for My Name's sake, through Lucius, the evil one, in this island." And when the blessed men began to do as the Lord commanded them, David and the angels sang, and sanctified with their words the men of this island; and when the people heard the beautiful voices, they marveled and praised God. And our Lord Christ also commanded Saint Macarius to carry the Offering upon the Tabernacle, and to consecrate [it]. And Macarius said unto Him, "O my Lord, command Peter, the chief of the Apostles, to consecrate this day, for on this day, for the first time, the Offering is carried about, for Thy Name's sake, in this island." And our Lord said unto him, "It is meet for thee [to do this]. It is thou who hast sown in this island, and it is I Who give the increase. Hast thou not heard what I have said by the mouth of Paul my disciple, He who soweth is he who shall eat his fruit early." and when Father Macarius began to consecrate there stood with him the holy fathers Peter on his right hand, and Mark on his left, and all the Apostles surrounded them to help him, and Macarius the Alexandrian was deacon. And Paul read the Book of Paul (i.e. the Epistle), and John read the Apostle (sic) (i.e. the Gospel), and Luke read the Acts of the Apostles, and David read the Psalms, and our Lord and God read the Gospel, for His memorial, which is to be adored, and the Holy Spirit came down in the form of a white dove upon the bread and wine; and they set forth the Body and Blood of our Lord Jesus Christ, to Whom be praise ! And when the holy man put his fingers round the cup, they became the color of blood. And all the hosts of the cherubim spread out their wings over the Tabernacle, and Michael and Gabriel and all the Apostles came to help them. And Father Macarius and Macarius the Alexandrian became like each other in form, and they gave the Holy Mysteries to the people. And after the Offering was administered, our Lord Christ took the form of Father Macarius, and He sat down above the throne from which the Gospel was read, and His face shone like the sun, and He gave the benediction to the people and returned into the Tabernacle, and His disciples with Him. And again after seven days our father Macarius prayed to the Lord and made mention concerning the establishing and the maintenance of

the Church. And our Lord appeared unto him and said unto him, "Thou art he who art worthy before Me of this great glory." When the elder heard this he bowed low before the Lord, and he wept bitterly, and said, "Remember, O Lord, what Thou didst say unto me: I will take thee back to thy sons the monks of Dabra Sihat, and thou shalt see them before thou goest forth from this body. And if I do not go back they will say, Macarius hath forsaken the monastic life and hath become Patriarch." And the Lord said unto him, "O Macarius, I will fulfill for thee all the desire of thy heart; bring one of thy sons whom thou wouldst choose to be Patriarch." And the holy man said unto Him, "Thou, O Lord, knowest hearts, look then at the aged metal-worker, for he is strong in the holy Faith, and he hath never known intercourse with women." And our Lord said unto him, "Let it be as thou sayest; in truth he is a good man." Then the saint called this metal-worker, and made him a deacon; then he appointed him a priest, and after that he raised him grade by grade until finally he attained the office of archbishop. And he named him John. And all the heavenly host cried out three times, saying, "Worthy, worthy, worthy is John, the Archbishop, the son of Macarius, the new sprout of Mark the evangelist"; and the king and all the people heard these words. And our Lord opened the eyes of the mind of John the Archbishop, and he gazed after our Lord Christ as long as he was able to see Him, and he uttered many words. And he saw the sanctuary filled with the spiritual hosts, and the prophets, and the holy apostles. And our Lord Christ called Abba Macarius the Great, and Abba Macarius the Alexandrian, and He said unto them, "Blessed are ye, and blessed shall be the men who shall remember you upon earth, and they shall inherit life everlasting. And I swear unto you by Myself that whosoever shall suffer because of the toil which ye have endured for My Name's sake in this island, and shall see it and shall declare it in the church as he praiseth Me, he who hath heard from his (?) father all good things, such shall never lack anything. And I will deliver them from all their tribulations, and I will forgive them their sins, and at the moment of their departure from this world I will send the angels of mercy to take their souls to everlasting pleasure, and to My kingdom, which ye have imagined. And in every religious house, or city, or church, or building of the Orthodox wherein this story shall be proclaimed, I will dwell, and I will set My blessing, and My peace therein, until the end of the world. Whosoever shall contradict this history it would be better for him if he had never been born upon the earth. If they repent truly I will forgive them. Verily I say unto you, as ye have confessed Me before men I will confess you before My Father Who is in heaven, and before the holy angels." And again He said unto them, "The time hath come for you to return to your city"; and He gave them the benediction, and went up into heaven. Then straightway the blessed fathers gathered together all the people, with the king, and told them that they were going to return to their own country, and they commanded them to keep all the Law of our Lord Christ, and to honor John the Archbishop. And they committed to their charge many things, and exhorted them to turn neither to the right hand nor to the left from the True Faith. When the people heard them they were dismayed, and they wept bitterly, and the holy men wept together with them; and they dismissed them in peace, and blessed each of them. And straightway an angel of the cherubim came, and lifted them up, and carried them on his wings, and in a single night brought them to Alexandria and let them descend into the city before the gates of the monastery of Abba Timothy the Archbishop at dawn on the First Day of the week. When Abba Timothy heard of this, he rejoiced with an exceedingly great joy, and when he saw them again he wept with many tears, and bowed down to the fathers. And they also bowed down before him, and they embraced each other, and they conversed about what had happened to them, and they told him of the conversion of those

foreign peoples to the Lord, and of the wonders which had taken place. And the archbishop marveled, and all the people who heard marveled, and they praised God; and Macarius the Egyptian, and Macarius the Alexandrian, remained there eight days. And the angel of the cherubim appeared again, and he carried them on his wings and brought them to Dabra Sihat, and a cherub cried out in the air, saying, "O sons of Abba Macarius, behold your father hath come back from exile, bearing the fruits of the Holy Ghost"; when the monks heard this, they all went forth from their cells; now the monks were in number fifty thousand. Among them was Abba John the "Short," and Abba Besoy, and they embraced his hands and his feet, and they wept bitterly when he told them all that had happened unto him. Then they rejoiced because they saw his face again, and he rejoiced with them, and blessed them in the Name of our Lord Christ. Therefore it is meet for us who are of the Faith of our Lord Christ, and all the men of Rome, and of every city and country, to rejoice on this day. And we command you to make it a festival each year, as a memorial of those fathers who fought strenuously, like Peter and Paul, and those who shed their blood for the Name of our Lord Christ our God, that is to say Abba Macarius the Great and his spiritual brother Macarius the Alexandrian. It was the thirteenth day of the month of Magabit on which Lucius exiled them from the city of Alexandria to the island which we have already mentioned, and it was on the same day of Magabit on which they returned, and arrived in the city of Alexandria.

And on this day also died the holy father Abba Dionysius, the fourteenth Archbishop of Alexandria. This holy father had parents who were pagans and unbelievers, and he studied many kinds of learning, for his father belonged to an honorable family. Now this father took great care of him from his youth up, and he taught him every kind of learning and wisdom, and at length he became a teacher of the pagan sages. As he was sitting down one day, behold a certain old woman, who was a Christian, passed by, and she had with her a quire of a book containing an Epistle of Saint Paul the Apostle; and she said unto him, "Take this quire, and buy it from me." And when he had read it he found in it strange speech, and he found that it was admirable. And he said unto her, "For how much wilt thou sell it?" And she said, "For one dirham of gold"; and he gave her three dirham of gold, and said unto her, "Go, seek and find the rest of this book and bring it unto me." And she went and brought him three more quires, and he gave her nine dirham of gold. And having read them through he found the book to be [still] incomplete, and he said unto her, "Go, and search for the rest of this book." And she said unto him, "I found these quires among my father's books. If thou dost want a complete Book of Paul the Apostle enquire among the men of this church." And he said unto her, "If I were to enquire of them would they give it to me?" And she said, "Yea." And he went and enquired for the Book of Paul the Apostle of one of the priests, and he gave it to him, and he read it, and he learned it by heart, and he used to recite it openly without the book, saying, "Believe on our Lord Jesus Christ." Then he went to Saint Abba Demetrius the Archbishop, and he asked him to baptize him with Christian baptism, and Demetrius taught him everything he wanted, and baptized him, and Dionysius became perfect in the doctrine of the Church; and Abba Demetrius made him a teacher of the children of the Church. When Yarokla was appointed archbishop, he made this man his deputy in the city of Alexandria, and he dispensed judgment among the believers; and he gave him authority to administer the work of the archiepiscopate. When Saint Abba Yarokla died, all the people agreed and they appointed this father, Saint Dionysius, Archbishop of the city of Alexandria, and he protected his flock well and carefully. And great tribulation and much sorrow came upon him during the days of his office, for he was appointed during the days of the reign of

Philip, who was a lover of the Christians. And when Decius rose up against Philip, and made war on him, he conquered him and slew him, and reigned in his stead. And he afflicted the believers with a very great affliction, and slew many martyrs among the archbishops and bishops, and others. And very many men fled in fear and terror, and came into the desert, where some of them died. And the soldiers of this emperor seized this father, and they treated him with very great indignity. Then Gerlawos destroyed that infidel, and reigned in his stead; and in the days of this emperor the affliction of the sons of baptism diminished and died down. When he died and Valerius reigned in his stead, the persecution of the Church broke out again. And his governors seized this holy father, and shut him up in prison, and tortured him with manifold cruel and severe tortures. Then they required of him to worship idols, and he answered and said unto them, "We will not worship idols, and we will only worship God the Father, and His Son Jesus Christ, and the Holy Spirit." And the emperor was exceedingly wroth with him, and he killed many men in front of him, in order to terrify him; but the holy man was not afraid of him; and the emperor banished him and he remained in exile for many days. After this the emperor brought him back from exile, and he said unto him, "I hear that thou dost consecrate the Offering secretly by thyself." And the holy man answered and said unto him, "We will not give up our prayers, and our consecration of the Offering neither by night, nor by day." Then the holy man returned to the people who were with him, and he said unto them, "Go ye and consecrate the Offering, and even if I am remote form you in the body, I shall be thinking of you in the spirit"; and the governor was wroth and sent him back into exile. And God raised up against this infidel a host of barbarians, and he was afraid of them; and they slew him and gave the empire to his son. And his son was an exceedingly wise and an understanding man, and he released all the believers whom his father had shut up in prison, and he brought back those who were in exile. And he wrote a letter to the archbishops, and to all the bishops, and he said unto them, "Fear ye not, neither be afraid. Open your churches and light your lamps, for no evil whatsoever shall befall you." And this holy father lived the days which remained to him in peace and quietness. In the days of this father there arose many disputes because of the Faith. Certain men of error appeared in the country of Arabia, and they said with the wickedness of their deeds, "The soul dieth with the body, and then riseth up with it on the day of the Resurrection." And a Council assembled to deal with them, and the members thereof anathematized them, and cut them off. And again others were [in favor of] Sabellius. When this Father Dionysius had grown old, there appeared Paul of Samosata, Archbishop of the city of Antioch, who denied the Son. And a Council against him assembled in the city of Antioch, but Father Dionysius did not come with them because of his old age, he sent an epistle full of all kinds of learning, and grace (or, courtesy), and he revealed therein the True Faith, and counsel and goodness. When he had arrived at a good old age he departed to God, having sat upon the throne of Mark the evangelist twelve years.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 14
(March 23)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day took place the death of the holy father Cyril, the seventy-fifth Archbishop of the city of Alexandria; he was called the son of our beloved and acceptable priest David, the son of Lekuelekue. This father was a native of the district of the Fayyum, and he was made a priest there. Then he departed from the Fayyum and came to Dabra Filktor (Victor), the martyr, which is outside the city of Mesr (Cairo) by the Well of the Ethiopians, and he dwelt therein for many years, and fought a strenuous fight there. This father was an excellent man, and a man of learning, and he possessed very many books of doctrine, and he interpreted them by means of his fine understanding. And he came to the court of Mawa'i (i.e. the 'Umayyad Khalifah, Mu'Awiyah, A.D. 661), the perfect king, before he was appointed to his office of archbishop. And a large company of Muslim doctors, and their teachers, held a debate with him, and they obtained from him wise answers, and he replied clearly, and satisfactorily, to every question, which they put to him on any subject. And the report of his learning and holiness having become noised abroad, the people seized him against his will, and made him Archbishop of the city of Alexandria. And he protected his flock, and he laid down rules, which were suitable for priests when they ministered in churches at times of prayer and the consecrations of the Offering. And this father sat as archbishop for six (or, seven) years nine months and ten days; and he died at the third hour and was buried in Dabra Sem'a.

And on this day also died Abba Barles. This holy man was one of the most excellent aged monks. When he heard the rumor that Saint John Mahari was accepting the words of the informants against the monks, he left the monastery, and came to Alexandria and he wrote down the names of all its whoremongers. And when he was working with those who labored, and received his wages, he would buy a sarik (i.e. a small cake made of cheap flour) for a termus (i.e. a very small copper coin), and eat, and what was left over he would take and send to one of the harlots, and give it to her and say unto her, "Make thyself ready for me this night, for I will pass the night with thee." And he would pass the night with her, that he might keep her from sin, and on her behalf he would rise up, and pray and perform prostrations, and make supplications unto God. When the morning came he would make her swear not to tell anyone what he had done [during the night], and then he would go to his work. And he continued to go each day to one of the harlots, and behave in this wise. And one of the harlots revealed what he did [during the night], and a devil seized her, and she perished. And certain man said, "God hath treated this woman rightly, for she told lies concerning this wicked old man." And a woman said, "There is no blemish in this old man, on the contrary he gives us money, and keeps us from fornication." When the other harlots heard [this] they were afraid to confirm her words, and thought that they might perish as she did. And they began to revile him. And he said unto them, "I possess not flesh like [other] men. Is God wroth with the monks that He should let them die through lust?" And they said unto him, "Bring forward a woman, and change apparel with her, for that is more suitable for thee." And he said unto them, "Yea, I will willingly dress as a woman, and lay aside evil days. Get ye from me. What do ye want? Hath God set you over me to be judges? Take care now for yourselves, for ye will not be punished for me. For the Judge is one and the day is one." And this holy man was

accepted by God, and rejected by men. The harlots derived benefit from him and they forsook harlotry; some of them followed the ascetic life, and some of them made lawful marriages. One day as he was going out from one of their houses, he met a man who wanted to come in to visit the woman inside, and he smote the holy man with his hand, saying unto him, "Thou old man! How long art thou going to continue in this wicked work?" And one day a certain man came into the house of this elder, and he found him lying down as it were asleep, but he had delivered up his soul to God. And on the floor of his house were written some words wherein he said, "O men of Alexandria, condemn no one before his time; his opportunity [for explanation] will be when God cometh."

And on this day also died Abba Sinoda the martyr. This holy man was a native of the country of Behnesa, in the land of Egypt. And certain men laid information against this holy man before Maximianus, a governor appointed by Diocletian, and they said unto him, "Sinoda is a Christian, and he doth not worship idols." And the governor had him brought before him, and he questioned him concerning his Faith, and the holy man confessed before him our Lord Jesus Christ, and declared that he was the True God. Then the governor commanded his soldiers to lay him out upon the ground, and to beat him with the rods, which they carried in their hands; and they did so until, is flesh was cut into strips, and his blood ran over the ground like water. Then they dragged him along the ground by his feet, and cast him into the prison house, which was dark and stank vilely. And Michael, the angel of the Lord, appeared unto him, and strengthened him, and made him whole, and healed his wounds, and he said unto him, "Be strong, fear not, for crowns of glory have been prepared for thee because of thy toil. Thou wilt be condemned to suffer great tortures, but I will be with thee according to God's command unto me"; then he disappeared from him. When the morning had come, the governor commanded his soldiers, saying, "Go and look at that wicked man who transgressed the imperial commands, and if he is dead cast him out to the dogs." When the soldiers came to him they found him standing up praying, and they told the governor about him, how he was whole, and unharmed, and how there was no trace of any pain in his body, and how he was praying with great fervor, like a man who was full of joy and health, and had never submitted to torture at any time. Then the governor had him brought to him and he marveled at his life (vitality?). Then he had his clothes stripped off him, and he saw that his body was whole and uninjured; and he was amazed and said, "This is the great magician whose like I have never seen before." And he ordered his soldiers to crucify Sinoda, head downwards, and to light a fire under him; and beat him with large whips, which caused him much pain. When the governor was tired to torturing him he commanded his soldiers to hack him in pieces with swords; and they hacked him in pieces with swords, and cast him to the dogs, but the dogs would not come near him. When it was night the believers carried him off in secret, and they wrapped him up in new cloths, and in many tomb wrappings, and they laid him in a coffin and buried him; and many signs and healings of the sick took place through his body. And he received his crown of martyrdom in the kingdom of heaven.

And on this day also Eugenius, and Eugandarus, and Alibidius (Abiladyos) became martyrs. These holy men were Christians, through their fathers and mothers. And they walked in the path of God, being learned in all Divine learning, and Saint 'Armos, Archbishop of the city of Jerusalem, chose them, and made them bishops, not of any known sees, but he sent them to preach the Gospel in all the cities. And they preached in many cities, and the unbelievers in one of the countries seized them, and beat them very

severely, and mercilessly, and they stoned them, and then they tied ropes to their shoulders, and dragged them along the ground. And as they were being dragged along they were beaten until they died.

And on this day also Thomas the Apostle worked a miracle upon a woman with whom a devil had had intercourse for a period of seven years, for she cried out to him, saying, "O apostle of our Lord Christ, deliver me from the enemy who afflicteth me sorely." And he said unto her, "By what means hath he found thee?" And she said unto him, "As I was going forth from the beth he met in the form of a man who was hurried and excited, but his words were clear and distinct, and he said unto me, 'Come, let us have intercourse together, and do for me all that a woman can do.' And I said unto him, 'I do not want to have intercourse with thee; leave me.' When I fell asleep at night he came and had intercourse with me, and when I try to flee he afflicteth me. I know that devils and Satans tremble at thy prayers, therefore pray for me and deliver me from my tribulation." When the apostle heard this he prayed for her and he anathematized the Satan, and he went forth from her. Then Thomas made the sign of the Cross over her, and he administered to her the Holy Mysteries, and he sent her away to her kinsfolk.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 15
(March 24)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy and righteous and ascetic woman, Sara the nun. This holy woman was a native of Upper Egypt, and her parents were Christians, and they worshipped our Lord Christ. Her parents were exceedingly rich, and besides her they had no other child. And they educated her in all the doctrine of Christ, and they also taught her to read and to write, and she was always reading all the Books of the Church, more especially the histories of monks and nuns. And because she was ever occupied in reading these histories, she desired to assume the spiritual garb of the nun. And she went to one of the nunneries of Upper Egypt and dwelt there for many years, and ministered to the virgins. At length she assumed the garb of the nun in that house, and she fought against the lust of Satan for thirteen years, and at length conquered Satan. And by reason of the intensity of her pure love [for Christ] her body became weak, and Satan wished to overthrow her by pride. And he appeared unto her as she was standing in the court of the house praying, and he said unto her, "Rejoice, O Sara, for thou hast vanquished Satan." And she answered and said unto him, "I am a feeble woman, and I am not able to conquer him. It is not I who have conquered him and driven him away, but my Lord Jesus Christ." This holy woman used to teach the virgins who were with her much profitable doctrine, and many things, and she said unto them, "I never set my foot upon the steps of the ladder, and I never go up on the other part of it without thinking I may die before I reach the top of it, so that the Enemy may not lead me astray through [my] length of days." And she also said, "It is better for a man to show mercy, for even supposing that he showeth mercy merely for the sake of men, if he showeth it continually, he will at length enter into the good will of God." And she spoke many other "Sayings" which are written in the History of the elder

monks. And this holy woman continued to lead a life of stern ascetic strife. Her cave was on the bank of the river, and she dwelt therein for seven years; no one ever saw her any day, but she saw everyone. When she grew old and was well nigh eighty years of age, she was released from the bondage of this world, and she died, and entered into everlasting happiness.

And on this day also Sulpicius (var. Salafkon), the bridegroom of the holy woman Stratonice, became a martyr. When the emperor heard that this holy man was a Christian, he commanded his soldiers to bring him unto him. When he came to him the emperor said unto him, "Art thou the bridegroom of Stratonice?" And Sulpicius said, "Yea." And the emperor said unto him, "Whom dost thou worship?" And Sulpicius said unto him, "My Lord Jesus Christ, the Son of the Living God." And the emperor commanded them to cast him into a pit full of poisonous serpents, but God delivered him. Then the emperor commanded them to cut off his head, and they cut if off with a sword, and Sulpicius received the crown of life.

And on this day also Helyas, of the city of 'Ahnas, and Sephinius, and George Hadis (i.e. the new George), became martyrs.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 16
(March 25)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy and honorable father Abba Michael, the forty-sixth Archbishop of the city of Alexandria. This father was a monk in the church of Saint Abba Macarius in the desert of Scete, and he was a strenuous and devoted ascetic. When the holy father Abba Theodore, the archbishop who had been appointed before him, died, the fathers who were bishops sat for several days in a body in Mesr (Cairo), debating and trying to discover who was the most suitable man for the office of archbishop. And a certain righteous man, on whom was the grace of prophecy, told them, saying, "I was in the church of Saint Abba Macarius praying, when I heard a voice from heaven which said, Michael is worthy, and he is the man who is suitable for the office." And the bishops discussed together the virtues and righteousness of Michael, and they agreed concerning him, and they obtained from the governor of Mesr (Cairo) an order in writing to bring him from his monastery. And they seized him, and bound him, and took him and made him archbishop on the seventeenth day of the month of Meskerem in the sixty-fourth year of the [Era of] Diocletian, (now that day was a festival of the Cross in the monastery of Abba Macarius) in the days of Al-Walid, the son of Hasimo (i.e. the 'Umayyad Khalifah Al-Walid II, the son of Hisham, A.D. 724 - 744), and in the days of Warwan Al-Gadin. And the men of the city of Alexandria remained for many years without rain, that is to say there was no heavy rain, only showers. And on the day whereon this father was appointed archbishop, there was much rain, and the second and the third rains were very heavy. In the days of this father very great tribulation fell upon the Christian folk; and very many of the believers fled from the land of Egypt. And the number of men who denied Christ was twenty-four thousand. And

because of these things this father archbishop sorrowed with very great sorrow, until at length God did away the causes of this thing, which were due to Him. In the days of this father, an archbishop was appointed over the Malakawiyan (Malachite), whose name was Cosmas, and this father debated with him concerning the unity of the Nature of our Lord Christ. And Cosmas believed that it was even as this father said, and he wrote with his own hand, saying, "Our Lord Christ hath His Unity, one Nature in His Incarnation, even as Cyril the archbishop saith." And his bishops wrote the same thing with their own hands, saying, "It is not right to say concerning our Lord Christ and to assign to Him after His Unity two distinct Natures and two distinct Persons, like two men." And they agreed about this Faith, and they assigned to him one holy, general and Apostolic Church. And Cosmas, the Archbishop of the Malakawiyan (Malachite), was pleased to be Archbishop of the city of Mesr (Cairo), and they all agreed about this counsel. But among them was one corrupt person, a certain man who was a Malachite, and whose name was Anastasius, who objected to this; he was an Alexandrine, and he wished them to make him archbishop, and they appointed him. And when they would not agree, Constantinus, Bishop of Mesr (Cairo), was pleased; now he was under the authority of Abba Michael. On this man there fell great tribulation from the rule of the oppressors, and they punished him most severely. They beat him with many strips, and they bound him with fetters of iron, and they shut him up in prison for many days; and they brought him before the judges of the government so that they might cut off his head. And God saved him in order to protect the flock of the people. And there was great torturing (or, persecution) in the days of the reign of Marwan (Marwan II, A.D. 744), [and] in the days of the governorship of Gabra Iyasus, the son of Muse (Moses), the son of Nasir, who withdrew from Judaism to Islam. And he shut up the archbishop in prison, and demanded money from him; then he showed him kindness and brought him out, and then he banished him. And he departed into Upper Egypt to beg for alms, and he brought back to the governor much money. And this holy man went into Upper Egypt, where he worked very many miracles, and he turned many of those who had denied our Lord Christ and brought them back into the Right Faith. When the King of Ethiopia heard the history of this father, and how the Muslim governor had punished him, and how they had shut him up in prison, he was filled with holy indignation, and he went down into Egypt, and he came to Upper Egypt, and laid waste many cities and spoiled them. When he went down to the land of Egypt there were with him ten thousand horses, and one hundred thousand mules, and one hundred thousand camels. When the King of Egypt knew that all this [invasion] had taken place for the sake of the archbishop, he released him from prison, and heaped great honors upon him; and in like manner he heaped exceedingly great honors upon the Christian people. Then the King of Egypt entreated this father to write a letter to the King of Ethiopia, and order him to return to his own country. And this father sent a letter to the King of Ethiopia wherein he invoked blessings upon him, and upon his governors and generals, and all his army, and he said unto him, "Behold God hath delivered us from the bonds of captivity through thee. And now return to thy country in safety and peace, and God shall reward thee in the kingdom of heaven for the toil which thou hast undertaken for me." When the King of Ethiopia had read the letter sent to him by this father Archbishop Abba Michael, he rose up quickly and returned to his country in peace. When the holy father had finished his good strife he departed to the God Whom he loved.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 17
(March 26)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy and righteous Lazarus, the friend of our Lord, whom our Lord raised from the grave after he had been dead four days. This righteous man was one of the children of Israel, and his sisters were Mary and Martha. Now Mary it was who anointed our Lord with sweet-smelling unguent (sic). And all three were disciples of our Lord Jesus Christ, and He loved them for their good works and virtues, and they were all virgins, and unmarried. And when the time came for this righteous man to pay the debt, which is sealed upon the race of the children of men, and to drink the cup, which all men are bound to drink, he paid the debt on this day and died. And our Lord Christ knew before the foundation of the world that it was on this day that He would raise up Lazarus from the dead. He did not save him from death, but He allowed him to die, and Lazarus remained until the fourth day in the grave and he stank; and then He raised him up, and thus a great miracle took place. And during these four days Lazarus saw the abodes of the righteous, and of sinners. And our Lord Who raised him up came to him, even as John the Evangelist, the proclaimer of the Godhead, who was a witness of this, saith, "Our Lord called him after he had been in the grave four days, and He said unto him, Lazarus, Lazarus, come forth"; and Lazarus went forth, his hands, and his feet, and his face being swathed in funerary bandages, after the manner in which men swathe the dead; a miracle! And the going forth of his hands and his feet and his face, which were swathed, was as much a miracle as the resurrection of his body. Now the reason of his going forth from the grave with his hands and feet and face swathed in funerary bandages, which had not been unloosed in the tomb, was that all men might know that he had been dead, and that some might not think that his resurrection had been agreed upon among themselves. And our Lord commanded that he should go forth swathed, just as he had been prepared for burial; for this reason it was a great miracle. And if some infidels thought that he was alive in the tomb, how could he go forth there from with his hands, and his feet, and his face, swathed? But we Christians believe and confess that it was our Lord Jesus Christ Who raised up Lazarus out of the tomb, after he had been dead for four days, for He is able to do everything, He is our Lord, and God, and Redeemer, Jesus Christ, Who is to be adored, with His Good Father, and the Holy and Life-giving Spirit for ever and ever. Amen.

And on this day also Theocritus, the reader, became a martyr. This holy man was a native of the city of Rome. And when [the soldiers] seized all the Christians, and compelled them to offer up sacrifice to idols, they seized this Theocritus with them, and they brought him to the emperor who said unto him, "Wilt thou offer up sacrifice, or wilt thou put my tortures to the test?" Now Theocritus was a youth fifteen years old, and he said unto the emperor, "I bring offerings unto my Lord Jesus Christ." And the emperor said unto him, "Sacrifice, O Theocritus, so that thou mayest not die a cruel death." And Theocritus said unto the emperor, "Come, O Emperor, thou and thy wisdom, and look upon my offerings." And the emperor commanded the soldiers to take him into the house of his god, so that he might sacrifice there; and the emperor stood at the door, and when Saint Theocritus had prayed there was an earthquake in that place, and their god Aesculapius fell down. And the emperor, seeing Theocritus smile, commanded the soldiers to cut off his nose, and to bind him in fetters in the prison house. On the following day they brought

him out, and put him into bonds, and they also dug a deep pit, and spread logs of [burning] wood over it, and they cast him into it until the flesh of his limbs was torn into strips, and the marrow of his bones dripped out from them. And the emperor and his soldiers were not able to kill him in this way. And they brought him again into the house of their idols, and locked him up therein, and they thought that their gods would take vengeance upon him, but he broke them, and spat upon the idols. And the angel of the Lord opened the doors for him, and he took the gold of the idols, and distributed it among the poor and the needy. And having returned, the doors were locked again, and were even as they had been before. And when, after eight days, the emperor opened the doors, they found their idols thrown down and smashed; and the holy man mocked and laughed at them. And the emperor commanded them to hide the righteous man until he could make to appear the gods who had been destroyed. And again he commanded them to take him into the theatre, and they brought him there, and the emperor sent lions against him, but the lions only licked his wounds. And again the emperor commanded them to put him on a rack, until all his limbs were torn out of their sockets, and his body was distorted in a terrible manner; but even then Theocritus conquered mightily, and the emperor was afraid. When the emperor saw his boldness, he commanded them to cut off his head with the sword. And Saint Emerianus, the Bishop, and all the congregation, and crowds of people followed Saint Theocritus, who was helping them with [his] prayers, and they embraced and kissed the holy man. And the executioner took up his sword, and cut off his head and Theocritus finished his martyrdom.

And on this day also are commemorated the saints Gregory, the fighter, and Talasius, the martyr, and Joseph, the Bishop, and the translation of the body of Nikor, the high priest.

Salutation to Gregory, Talasius, and the bishop.

Salutation to Abba Garima who appeared to Melimo in Dabra Dekhukhan [and] Dabra Kananmo.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 18
(March 27)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Isidore, the companion of Saint Sona the martyr, became a martyr. Now Sona was a soldier in the army of the governor of Farma, and he was a native of the city of Dakseya, and Saint Isidore was his friend, and they wore (?) apparel of wool, and both of them gave alms to the poor and needy when they received their hire. And both saw a vision the same night, and it seemed to them that a virgin came to them with crowns which she placed on their heads. When they woke up from their sleep, they conversed together about what they had seen, and they rejoiced greatly, and they knew that the Lord had called them to become martyrs to Him. And they rose up, and departed, and came to the governor, and Saint Sona unbound his girdle, and cast it down before the governor, and they both confessed our Lord Jesus Christ; and when the governor had heard their words he commanded his soldiers to shut them up in prison, but God sent His angel and

comforted them. After this the governor sent Saint Sona to Alexandria, and left Isidore [where he was]. After a few days the governor of Alexandria sent Saint Sona back to the city of Farma, and the two men rejoiced at meeting each other again, and they talked together, and told each other what had happened to them. And the governor of Farma tortured them very severely. And then he commanded his soldiers to dig a pit for Saint Isidore, and to light a fire therein, and to cast him into the fire; and they did as the governor commanded them. And Saint Isidore asked the soldiers to wait a little whilst he prayed, and he prayed to our Lord Jesus Christ to accept his soul, and to have a care for his body. Then he drew nigh to the pit of fire, and cast himself into it, and delivered up his soul into the hand of God; and his body was not hurt in any way by the fire, and his appearance (or, features) remained unchanged. And the mother of Saint Sona was weeping for him because of his separation from his friend; then they took the body of Saint Isidore and carried it away and laid it in a beautiful place until the end of the days of persecution. And at the time when Saint Isidore was suffering martyrdom the mother of Saint Sona saw a multitude of angels carrying away his soul, and bearing it up into heaven with great glory.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 19
(March 28)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint Aristobulus, the preacher and apostle and disciple of Saint Paul the Apostle. This holy man was one of the two and seventy disciples whom our Lord chose before His Passion, and sent forth to preach the Gospel, and on whom the Holy Spirit, the Paraclete, descended; and grace and power were with the Apostles on the festival of Pentecost. And he went with the Apostles, and ministered unto them, and he preached with them the Holy and Life-giving Gospel, and he turned many into the path of salvation, and brought them into the Faith of our Lord Jesus Christ; and he baptized them with Christian baptism, and saved their souls by giving unto them the divine commandments. And the Apostles made this holy man Bishop of the city of ‘Abratabias, and he went and preached therein, and he converted many of the men thereof to the knowledge of God; and he brought them into the Faith of our Lord Jesus Christ, and he performed many miracles before them. And tribulation arose through the Jews and the Greeks, and they drove him away for a very long time, and they stoned him with stones. And having finished his course nobly and faithfully he died in peace; and behold Paul, the Apostle, mentioneth him in his Epistle to the Romans (chapter xvi, verse 10).

And on this day also are commemorated the following martyrs: Alexander the Egyptian, and Alexander and Agabius from the city of Gaza, and ‘Amilas from the city of Bunitos, and Dionysius from the city of Tripolis, and Ramelos and Thalasius from the vineyards of Egypt. These seven men made a pact together in Messianic love, and they came to the governor of the country of Caesarea of the Philistines, and they confessed our Lord Jesus Christ before him, in the days of the infidel Diocletian, and he tortured them with severe tortures, and they received crowns of martyrdom in the kingdom of the heavens.

And on this day also died Saint ‘Askenafer, and his wife Martha, and his sons Arcadius and John. This ‘Askenafer had many possessions, and much riches, and he was a keeper of the Law of God, and he brought up his sons with spiritual admonitions. When they were grown up he sent them to the city, which is called Tayrut in order to learn wisdom and discipline. When they had finished their education he sent a message ordering them to be brought to him, so that he might rejoice in their progress. And as they were sailing on the river, their ship was wrecked, and God having saved them from drowning, a wave cast up John at a certain spot, and Arcadius at another. Having lost all hope, John went to a monastery, and became a monk, and he wasted his body by fasting and prayer for the sake of his brother Arcadius, whom he believed to be dead; and Arcadius also wept because he thought that his brother John was dead. And John appeared unto him in a dream, and told him that he was alive. And Arcadius went to the holy places, and he journeyed to the desert where John was, and became a monk under a holy elder, and he remained striving in the ascetic life for three years. When “Askenafer heard of the death of his sons, he and his wife put on sackcloth, and strewed ashes over themselves. One night ‘Askenafer had a vision in which he saw John, and he had a crown of jewels on his head, and a cross in his hand; and he saw Arcadius also who had upon his head a crown in the form of a star. And having risen up, he told the visions to his wife, and he said unto her, “Come, let us go into the sanctuary, so that we may enquire for news of our sons”; and when they had gone into the sanctuary they prayed. And they went to the Jordan, in the monastery of John the Baptist, and they found the elder who had received Arcadius their son as a monk, and they fell down at his feet and told him their trouble. And he said unto them, “Sorrow not, O ye beloved of our Lord Christ, when ye return to the sanctuary ye will find your sons”; and they turned away rejoicing. And John came to worship at the feast of the Cross, and the elder called John, and made him to meet Arcadius his brother; and then they embraced each other and wept. And again the elder called ‘Askenafer, and made him to meet his sons, and ‘Askenafer and his wife wept over Arcadius and John, and kissed them. And ‘Askenafer assumed the monastic garb with that elder, and he made his wife to enter a house of women, and he set free his slaves, and distributed his possessions among the poor. Then he put on sackcloth made of hair, and he went out into the desert and [lived there] in fasting and prayer. And he, and his blessed sons, and his wife Martha died in peace.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 20
(March 29)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father Abba Michael, the fifty-sixth Archbishop of the city of Alexander. This father was perfect in all his good works, and there came upon him tribulation and great sorrow during his days of office. Now this was brought about through a certain wicked bishop who was over the city of Seha, who loved the glory of this fleeting world. There was in the city of Danaweser, which was under his jurisdiction, a certain church that had been rebuilt, and the people wanted him to have it consecrated. And the elders of the city who had rebuilt the church, asked that wicked bishop to send letters to the

father, the archbishop, and to the bishops in the districts round about them, so that they themselves might be blessed by them, and that they might bless their church. And the wicked bishop did not wish to send to the father, the archbishop; and the people sent a letter to the archbishop on their own behalf, and brought him. And the father, the Archbishop Abba Michael, having arrived, contrary to the wish of that wicked bishop, the bishop left the people in the church, and went out to make ready a meal for them. And he did not remember the words of our Lord Who said in the Gospel, "Martha, Martha, thou tirest thyself over much and makest ready a little food." When the time for the consecration had passed, and the wicked bishop had not arrived, and the people had waited a long time, the bishops and the elders asked the father, and archbishop, to begin the consecration, and that they might read the Scriptures until that bishop arrived. And having urged this father, the archbishop with difficulty rose up--he the father of them all and having authority over them, and he began the consecration. When the wicked bishop heard of this, Satan entered his heart, and he rose up, and came to the church, full of wrath, and he went into the sanctuary, and snatching the Offering from the plate he broke it and dashed it to the ground; and he went out being full of wrath. And the archbishop commanded and they brought another Offering, and he consecrated it and gave to the people the Holy Mysteries. And on the following day this honorable father gathered together the people, and the bishops who were with him, and the priests and the teachers, and he cut off that wicked bishop from his see, and appointed another bishop in his stead. And Satan entered into the heart of that wicked bishop, and he went to the Governor of Egypt, Ahmad Ibn Tawlun (born A.D. 835, died 884), and laid information against this father, the archbishop. And he said unto him, "Know thou that this archbishop possesseth much riches, gold and silver, and also many churches which are filled with sacred vessels, in gold and silver." And the governor had this father brought before him, and he demanded from him the sacred vessels, which were in the churches. And the archbishop refused to give them up, and he said unto the governor, "Behold, my body is before thee, do what thou wishest with me; and my soul is in the hand of God." And the governor commanded his soldiers to bind him hand and foot, and they bound him, and shut him up in prison; and he remained in prison for a year and more. And this father began to fast continually, and he ate nothing but bread, and salt, and boiled beans. After this a certain scribe, a Christian and a believer, whose name was John, came to the governor, and became surety for the archbishop, and he undertook to give the governor two thousand dinars in gold. And the father, the archbishop, came forth from prison, and he departed to his house and remained there for a few days. Then the believing elders and the monks of the desert of Scete collected ten thousand dinars of gold, and the men of Alexandria, who had sold a portion of their estates, [also] collected as much as a thousand dinars, and the archbishop gave them to the governor. And this [father] himself signed a document for the men of Alexandria [promising] to give them each year ten hundred dinars, and the other sum of ten thousand dinars he wished to regard as a loan from the believers; and he came from his house, so that he might visit [various] cities. And he came to a certain city [called] Balbayus (Beles) and rested therein for one day. And there came unto him a certain poor and needy monk, who was dressed in rags, and he received a blessing from the father, the archbishop, and he lodged by the gate with his disciple. And he said unto his disciple, "Say to the father, the archbishop; Be not anxious in thy mind, for within forty days from this day thou shalt be relieved, and thou shalt receive the bond of redemption under which thou art liable; and thou shalt give nothing to the governor." And the disciple spoke to the father, the archbishop, and informed him according to the orders of the monk;

and the father sought for the monk but could not find him. And before forty days were ended the governor died an evil death. And his son was appointed governor in his stead. And he returned to the father, the archbishop, the bond of redemption, and he was freed from his obligation even as the monk had prophesied. And this father after living in great tribulation and sorrows [all] the days wherein he held his office, that is to say, twenty-nine years, died in peace.

And on this day also our Lord raised the righteous man Lazarus from the dead, he having been dead for four days; and very many people believed because of this great miracle.

Salutation to our Lord's journey from Jerusalem to Bethany when He raised up Lazarus.

[On this day is commemorated Tsege-Selassie, the ascetic.]

And on this day also Stratonice became a martyr, and glory attacheth to this holy woman. Her father was a worshipper of idols, but she was a believer on our Lord Jesus Christ, and she fasted and prayed in secret, until her body became emaciated, and her appearance was changed. When she was fourteen years of age her father and her mother said unto her, "What is it that maketh thee so emaciated?" And she said, "I pray to our Lord Jesus Christ to forgive my sins." When her father heard this he went to Tiberius and told him the matter concerning his daughter, and he brought her to the tribunal and the governor, and the governor tried to persuade her to worship idols; when she refused he cast her into the prison house. And her mother, who was a Christian, came to her, and strengthened her in the Faith of our Lord Jesus Christ. Then the king ordered his men to make an iron ball red-hot, and they made her to hold it in her arms and to clasp it to her breast, and she took it in her hands and broke it; and when the people saw this they believed on our Lord Christ, and as many as seven hundred and thirty men became martyrs. And they brought her again into the prison house. Then they made an iron animal with claws (or, hooks) in it, and they brought her to it to cast her into its belly, and to hang her upon the claws (?), but when they did this the animal, by the power of God, became split asunder on this side and on that. When the people saw this they believed on our Lord Christ, and about four thousand and eighty-one became martyrs. Then they cast her into a pit, which was full of venemous serpents, and when she prayed they became like dust. And they also brought a huge stone, which was as much as four men could carry, and they suspended it from her neck; and when she prayed the stone split into four pieces. And those who saw this believed in our Lord Christ; now they were pagans, fourteen in number, and they became martyrs. And they prepared an iron pot full of boiling lead to pour upon her, and when they grasped the pot, it broke, and the lead ran over them, and killed those who prepared it. And the king was wroth, and he commanded his soldiers to cut off her head with a sword, and when she had come to the place of martyrdom she prayed to God, and a voice came from heaven, saying, "O blessed art thou Stratonice, for thy name is written in the Book of Life"; and then she was crowned by the sword.

Salutation to Stratonice.

Salutation to the six thousand one hundred and eighty-five men who were martyred with Stratonice.

And on this day also was consecrated the church of Saint Abba 'Askaran. Salutation to Abba 'Askaran.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 21
(March 30)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day our Lord Jesus Christ came with His disciples to Bethany, where was Lazarus, whom He raised from the dead; he was one of those who sat at meat with him. And Martha his sister ministered unto those who were with Him, and Mary the other sister began to anoint out Lord's feet with scented unguent, and to wipe them with her hair. And our Lord praised her, and He knew it was for His death which was nigh. And he said, "She hath anointed them for the day of my burial." And He also said, "The poor ye have with you always, but I am not always with you" (Matthew xxvi, II). He made known by this that His Crucifixion and Death were nigh.

And on this day also is the commemoration of our holy Lady, the two-fold Virgin, Mary.

And on this day also the high priests took counsel together that they might kill Lazarus, because very many people, by reason of the great miracle of his resurrection, believed on our Lord Jesus Christ.

And on this day also is commemorated Lamech, the son of Methuselah, on the fifth day. And he lived 138 years and begat Noah; and all the days of Lamech were 753 years.

And on this day also are commemorated the holy martyrs Theodore and Timothy.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 22
(March 31)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day our Lord Jesus Christ came into Jerusalem and went about it amid "Hosannas," in order that what each of the prophets in his time had prophesied concerning Him might be fulfilled. Jacob said concerning Judah his son, who is likened unto our Lord Christ, "He shall bind His foal to the olive tree and his ass's colt unto the branches of the vine" (Genesis xlix, II). And Zechariah also saith, "Fear thou not, O daughter of Zion, behold thy king cometh riding upon the foal of an ass" (Zachariah ix, 9). And Isaiah saith, "Thy king shall come, the righteous one, whose reward is with him (Isaiah lxii, II), and whose work is before his face; he cometh riding upon the foal of an ass." And Abraham himself called this festival the "festival of the God [of] joy" when he went round the altar bearing young branches of the palm. And David said, "Out of the mouths of babes and sucklings Thou hast prepared praise" (Psalm viii, 2). And Solomon saith, "The tongues of children (or babes) ordain righteousness." And he also saith, "And old men and children shall play in the streets of Jerusalem, and they all shall have their staves in their hands." And one shall say, (Zechariah viii, 4, 5) "Make broad thy nails and drape thy tabernacles." Now as to the conclusion of the matter; our Lord Jesus came to Jerusalem riding upon an ass, even

as it is written in the Gospel. And He drew nigh to Jerusalem, opposite to Bethpage and Bethany, by the mountain which is called 'Elyon. And He sent two of His disciples and said unto them, "Go ye into the city in front of you, and when ye come in ye shall find an ass tied whereon never man hath ridden; loose him and bring him hither. And if any shall say unto you, 'Why are ye loosing him?' say ye, 'His Lord hath need of him.'" When those who were sent had gone there they found it [to be] even as He said unto them; and they loosed the ass. And whilst they were loosing the ass the owner thereof said unto them, "Why are ye loosing him?" And they said unto him, "His Lord hath need of him" (Matthew xxi, II, III). And they took the ass, and brought him to our Lord Jesus, and they spread their garments upon him, and they mounted our Lord upon him. And there were many who strewed branches of trees which they had cut off the trees, and many who strewed their apparel on the road on which He went, and those who followed Him cried out, saying, "Hosanna in the heights! Blessed is He Who cometh in the Name of the Lord, and blessed is the kingdom which cometh in the Name of the Lord which our father David [prophesied]. Hosanna in the highest." And our Lord Jesus went into the sanctuary, and everyone saw Him. And when the evening was come He went into Bethany with His twelve disciples. On the following day He went forth from Bethany, and He was a hungered. And he saw a fig tree afar off and there were leaves upon it, and He went to see if He could find any fruit on it. And having come to the tree He found on it nothing but leaves, for it was not the time of the year for figs, and He answered and said unto the fig tree, "Never shall any man eat fruit from thee"; and His disciples heard Him. And He came to Jerusalem and went into the sanctuary, and He began to drive out those who bought and those who sold in the temple, and He overthrew the tables of the money-changers, and the seats (or, stands) of those who sold doves, and He stopped everyone from taking out goods connected with the temple. And He taught them and said unto them, "Is it not written that He said, 'My house shall be a house of prayer for all nations, and ye have made it a den of thieves'?" (Matthew xxi, 13). And John saith, "After He raised up Lazarus, on the following day, when the many people who had come to the feast, heard that our Lord Jesus Christ had come to Jerusalem, they took branches of trees and palm branches from Jerusalem and welcomed Him. And having gone forth they cried out and said, 'Hosanna in the heights! Blessed is He that cometh in the Name of the Lord, the King of Israel.' And our Lord Jesus found the ass, and He mounted him, even as it is written, 'Fear not, O daughter of Zion, behold thy King cometh riding upon the foal of an ass.' And His disciples did not know when our Lord Jesus Christ was praised that all this had been [ordained] of old, but they remembered [afterwards] that these words were written thus concerning Him, and that because of this the people had done as they did. And those people who were there with Him were witnesses that He had summoned Lazarus form the grave, and had raised him up from the dead. Therefore those people having heard that He had worked miracles, and especially the miracle of the raising of Lazarus, welcomed Him. And the Pharisees said among themselves, 'Do ye now see that nothing whatsoever will avail? Behold, all the world followeth Him.'" Matthew and Mark do not (sic) mention the matter of the palm branches, but they say, "And others cut down branches from the trees and strewed them in the way." And Luke mentioneth neither the branches of trees nor the palm branches, but he saith, "And as they went along they strewed their garments on the road." It is John only who saith, "They took branches of palms from Jerusalem"; now there were no palm trees in Jerusalem. When our Lord was a child He went down into the land of Egypt with His mother, our Lady Saint Mary; and they found there palms. And our Lord commanded that some of their roots should be

pulled up and planted on the Mount of Olives, and forthwith the roots of the palms flew through the air, and planted themselves there. From these palms the people took branches and welcomed our Lord Jesus Christ amid Hosannas, and thereupon envy seized the Jewish people and because of it they sought to kill our Lord Jesus Christ.

Salutation to the going up of Christ to Jerusalem, and to His entry therein.

And on this day also died the holy father and spiritual man Abba Cyril, Bishop of the city of Jerusalem. This holy father grew up under the teaching of the Church, and he was an exceedingly learned teacher. When Maximus, Bishop of Jerusalem, died, the people chose this father and appointed him to be his successor, and he shepherded his people well and carefully, and he protected them from the abominable and heretical wolves. And when the bishops were assembled in Council in Sedreke, this father came and disputed with the followers of Arius, and he defeated them. And he scattered them and drove them away, and he chased Acacius from his throne of the city of Caesarea. And Acacius went to Constantine the emperor, the son of Constantine the Great, and he complained to him about what had come upon him through the Council, and especially about what he had suffered from Cyril. And the emperor sent and exiled this Cyril from the city of Jerusalem, and he drove many bishops from their thrones. And this holy man went to the city of Tarsis, and he visited Sylvanus, bishop of that city, who helped him and made him stay a few days with him. And when the Council assembled in Lukaya, this father was one of those who were present thereat, and he cursed Akayyos (Achaeus). And Akayyos (Achaeus) also went to the emperor, and told him what had befallen him, and he made accusations against this holy father Abba Cyril to the emperor, who sent and again exiled him. When Constantine died, and his son Constantine reigned, he sent and brought back this father from exile to his throne, and he also brought back all those bishops whom his father had exiled. And this father lived for the remainder of his days in peace and quietness. When Theodosius the Great reigned, and a Council of One Hundred and Fifty Bishops were assembled in Constantinople, on account of Macedonius, and Sabellius, and Apollinarius, this father came and cursed all those who followed them. And he added to the prayer of the Faith which the Three Hundred and Eighteen Orthodox Fathers had drawn up from the place where it saith, “And we believe in the Holy Spirit” to the end thereof. And this father composed many Homilies and Exhortations, and he composed also a second book which contained eighteen Homilies on the translation of the prayer of the Faith (i.e. Creed), and this book is exceedingly profitable, and is full of all kinds of wisdom. And he sat on the Episcopal throne three and thirty years, and died in peace.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 23
(April 01)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the prophet Daniel. This righteous man was the son of the daughter of Yonakir. When Nebuchadnezzar captured Jerusalem in the seventeenth year of his reign he took Yonakir the son of Jehoiakim, and his three sons, and Daniel, his daughter's son, and he carried off into captivity, with them, many men of the children of Israel. And he took all the goods which were in the king's house, and all that were in the house of God, even as Isaiah the prophet had prophesied to Hezekiah the king. And this Daniel was a very young man, and he contended in the ascetic life strenuously and thoroughly, and the Spirit of God descended upon him; and he prophesied in the city of Babylon. And in the fourth year after he had been made captive, Nebuchadnezzar saw a vision, the appearance and interpretation of which were terrifying, and he was exceedingly troubled. When he awoke from his sleep he forgot that vision. And he gathered together all the wise men of Babylon, and demanded of them that they should tell him what that vision had been, and the interpretation thereof; and they knew neither what the vision had been nor the interpretation thereof. And he commanded his soldiers to kill all the wise men of Babylon, because [they could not tell him] the dream which he had seen. When Daniel heard that the king had commanded them to kill all the wise men of Babylon, [fearing] that he would also kill him and his companions, the Three Children, he sought out the chief steward. who said unto him concerning the dream which the king had seen, "All the wise men of Babylon and Egypt are unable to describe it, or to interpret it." And Daniel said unto the chief steward, "Speak unto the king on my behalf, and tell him that I can interpret the dream which he hath seen." Then Daniel and his companions, the Three Children who were with him, prayed to God and entreated Him to reveal to him the king's vision, and the interpretation thereof. And God revealed unto Daniel the king's vision, and even the interpretation thereof; and Daniel went in to the king's presence and told him the dream and the interpretation thereof. And he showed him that it concerned the kings who were to reign after him, and what would happen unto each one of them. And the words of Daniel pleased Nebuchadnezzar, and he bowed down before him, and he embraced him with embraces, and he bestowed very great favors upon him, and he appointed him chief of all the wise men of Babylon. Then Nebuchadnezzar saw another dream, and Daniel interpreted it also to him, and he made him know the meaning thereof, saying, "Because of thine arrogance, God will make thee to go forth from among the race of men, and He will make thee to dwell with the beasts in the desert for seven years, and thou shalt eat grass like the beasts. After this He will restore thee to thy kingdom"; and all his prophecy was fulfilled even as he spoke. And after Nebuchadnezzar died, Daniel interpreted to Belshazzar, his son, that which the angel wrote for him on the wall, when he was drinking out of the holy vessels of the house of God. And he made known unto him that his number was written, and that he was measured, and weighed, and that the interpretation thereof was, "God hath prepared thy throne and thy kingdom for another, for He hath weighed thee in a balance, and found thee wanting, and He hath made thy kingdom to pass to the kingdom of Mani, and to the kingdom of Persia"; and his prophecy was fulfilled. And God showed him in visions all the kings who were to reign after him until the end of the world, and the appearance of the False Christ; and he also saw the glory (or, praise) of God, and His greatness, and he saw the glory of our Lord Christ, and His Godhead. And he

prophesied concerning His coming, and he assigned to it a known period of years. When these years were ended, our Lord Christ came, even as Daniel had prophesied, and he said, "Our Lord Christ shall come, and they will kill Him. And after Him there shall never be another savior of Jerusalem, for Jerusalem, and the sanctuary, after the Crucifixion of our Lord Christ, shall be laid waste, and the offerings and the altars shall be abolished"; and all these things were fulfilled even as he prophesied. And there was in the city of Babylon a certain idol the name of which was Bel, and they used to give him each day twelve measures of the finest wheaten flour, and forty rams, and seven skins of wine. And Koros (Cyrus), the King of Persia, used to worship him every day, and he thought that that idol ate and drank that which they used to give him from the king's house. And Daniel rebuked the king because of this, and he said unto him. "This idol neither eateth nor drinketh"; and the king was wroth, and he asked the priests of the idol about the idol Bel. And he said unto them, "Is it true the Bel neither eateth nor drinketh?" And the priests said unto him, "Verily Bel the Idol eateth and drinketh what is given unto him every day." Then they laid before the idol all the food and drink, and the king was to watch for the meal-time [of the idol]; and the priests went out. After they had gone out Daniel commanded [the servants] to bring some ashes, and they brought them to him, and he scattered them about the house of the idol whilst the king was looking on with his eyes; then the king and Daniel sealed the temple with the king's seal, and they departed to their abodes. Now the priests of the idol had a passage into the temple under the earth, and they came into the temple thereby, and took the food and the drink which were before the idols, and departed. And on the following day the king opened the house of idols, and did not find the meat and drink where the priests had laid them, and the king cried out, saying, "Great art thou, O Bel, who hast put Daniel to shame." And Daniel laughed at him, and he showed the king the marks of the feet of men in the ashes. Now before this the king said unto Daniel, "Why dost thou not worship Bel, my god?" And Daniel said unto him, "As for me, I do not worship idols, but I worship the Living God Who created the heavens and the earth." It was because of this Daniel revealed unto the king that the idol Bel neither ate nor drank. And he showed the king the marks of the feet of the priests in the ashes, and Daniel said unto the king, "See, O king, on the ground the [marks of] the feet of men, and woman, and children." And straightway the king was wroth, and he slew the priests of the gods, and their women and their children; and he gave the idol Bel to Daniel, and Daniel broke him in pieces and destroyed the temple. And there was also a great serpent which the men of Babylon used to worship. And the king said unto Daniel, "Now, thou canst not say that this serpent is not a god; do thou then worship him, for he is the Living God." And Daniel said unto the king, "I worship only the Living God, but give me authority to slay this serpent without sword or staff"; and the king said unto him, "I have given him to thee." And Daniel took bitumen, and hair, and fat, and boiled them together, and he made [the mixture] into small cakes, like bread, and he cast these into the mouth of the serpent, and it swallowed them and died. And Daniel said unto the people, "Behold the gods of the men of Babylon!" When they heard this they gathered together to the king, and they cried out, saying, "Hath the Jew Daniel become king? Behold he hath broken Bel in pieces, and hath slain the priests and the serpent." And they said unto the king, "If thou dost not give unto us this Daniel that we may kill him, we will kill thee and the men of thy house"; and the king was exceedingly sorry for Daniel. And the people seized Daniel and cast him into a den of lions, that the lions might rend him in pieces. Now there were seven lions in the den, and they used to give them each day the bodies of two men and two goats; but in these days they gave them nothing to eat, so that they might become famished and devour Daniel.

And God sent an angel and he carried Habakkuk from Jerusalem, as he was carrying food for the reapers, and he laid it down in the den, in Babylon, before Daniel; and Daniel ate and was comforted by the words of Habakkuk. And at that moment the angel of God took Habakkuk back to Jerusalem. And on the seventh day the king came to the den to weep over Daniel--now he thought that Daniel was dead--and to look into the den. And the king saw Daniel sitting down, and the lions were licking his feet like cats. And the king cried out with a loud voice, saying, "Great is the God of Daniel, Who hath made the lions to be submissive to him, and so like unto cats that they lick his feet." And straightway the king commanded his servants to take Daniel up out of the den, and to seize his enemies, who had made accusations against him, and cast them into the den. And at that moment the lions devoured them before the king and before Daniel. And Daniel dwelt in the city of Babylon until the children of Israel returned to Jerusalem, that is to say, seventy years, and he died in peace. Salutation to Daniel.

And on this day also the Council of the Jews assembled in the house of Caiaphas, that they might take counsel together against our Lord.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 24
(April 02)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father Abba Macarius, the fifty-ninth Archbishop of Alexandria. This holy man was a native of the city, the name of which is Sebra, and from his youth up he rejected the world, and he wished to adopt the garb of monasticism. He went into the desert of Scete, and became a monk in the church of Saint Abba Macarius, and he contended strenuously in the monastic life, and there appeared in him virtues and good works. When Cosmas, the archbishop who was his predecessor, died, the bishops with one consent agreed to appoint this father archbishop, and they appointed him Archbishop of Alexandria against his will. When he went forth from his city to go to the desert of Scete, according to his custom, as he was journeying along he arrived at the city where he was born. And it was like a living person, for it was righteous and pure, and feared God, and it hated the glory of this transitory world and loved heavenly glory. And this father came and arrived in that city, wherein he was born, in order to embrace his mother. When his mother heard that he had arrived she did not go out to him. When he had come into the house he found her sitting down weaving, and she neither rose up before him, nor embraced him. And he thinking that she did not know him said unto her, "Am I not your son? Why dost thou not embrace me? Or peradventure thou dost not know me?" And she answered and said unto him, "I know thee, only thou dost not know thyself. On my part I would rather see thee dead and buried, than see thee in the archiepiscopate. Formerly thou hadst to search out thine own sins only, but now thou hast to search out the sins of all thy flock"; and they two wept together. And the word entered his heart, and every day he remembered his mother's words, and he contended strenuously in himself, and to protect his flock. He made the people vigilant by reading to them the Scriptures, and works of admonition, and he took good heed not to lay his hand on any man, and not to make a

bishop, or a priest, unless the man was the best fitted for the office. He never took any of the property of the Church, which it was not right for him to take, and he appointed no man to an office without the testimony of righteous and blessed priests. And he commanded the bishops and the priests to watch their people, and to protect them with homilies and admonitions. He sat on the throne of Mark the Evangelist twenty years, quietly and in peace, and during his days in the Orthodox and well-managed churches services for prayer and the Holy Offering were held regularly; and he died in peace. Salutation to Macarius the Archbishop.

And on this day also the Council of the Jews (i.e. the Sanhedrim) devised many plans against our Lord.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 25
(April 03)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the great saint and apostle Onesiphorus, one of the Seventy-two disciples, whom our Lord chose. This holy man was one of the children of Israel, and he belonged to the tribe of Benjamin; his parents kept the Law of the Thorah (i.e. the Pentateuch), and they followed our Redeemer at the same time. They were of the number of those who clung to Him so that they might see His works, and the greatness of His miracles, and hear His teachings. And Onesiphorus remained thus for a few days watching always the many miracles and changes that were wrought. And when our Lord raised the son of the widow of the city of Nain, he was with Him, and was one of the number of those who dwelt there. When he saw this miracle he demanded through it another miracle. And he did not delay, but at once forsook the light of the Lamp of the Jews, for he wished for [that of] the Sun of righteousness. And he drew nigh unto our Lord Jesus Christ, and believed on Him, and was baptized by His hand. And having received the gracious gift of the Holy Spirit, the Paraclete, he came to Zion with the Apostles, and he followed them and ministered unto them, and preached in many cities. And the Apostles made him bishop of the countries of Athens, and he preached in them, and he made the people to know Christian baptism, and he illumined their souls with teaching and admonition; and he healed both their souls and their bodies. And having finished his strife, he died in peace, and received the crown of glory of the victor. All the days of his life were seventy years; of these he lived twenty-nine under the Law of the Jews, and forty-one years under the Christian Law. And behold, the Apostle Paul mentions him in the Epistle to Timothy (2 Timothy i, xiv; iv, xix), and in his other Epistles. Salutation to Onesiphorus.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 26
(April 04)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy and blessed woman Eupraxia. This holy woman was the daughter of a great noble who was a member of the Senate of the city of Rome, and who was a kinsman of the Emperor Honorius. When her father was dying Emperor Honorius issued commands that his daughter was to be well protected. After her father's death the Emperor Honorius betrothed her to a certain noble, who belonged to a great and noble family. About that time her mother went to the country of Egypt to receive the revenues of her estates, and the fruit of her orchards, which her husband had left her, and she took her holy daughter who was then nine years of age, with her. When she arrived in the land of Egypt, she dwelt in a certain house for virgins until she had finished her work. Now the virgins of that house lived lives of strenuous asceticism, and they never ate food, which contained meat, and they neither partook of oil nor of sweet fruits; and they at no time drank wine. And Eupraxia loved the life in that house, and she was greatly pleased with the ministration thereof. And the mother superior thereof said unto her, "Promise me that thou wilt not go forth from this house, and that thou wilt not return, and seek out him to whom thou art betrothed"; and she promised her this thing. When her mother had finished her work, she wished to return to her native land, but this holy woman did not wish to return with her mother, and she said unto her, "I have vowed myself to our Lord Jesus Christ." When her mother knew that Eupraxia would not go with her, she gave all her goods to the poor and needy, and she lived with her daughter in the house for many years, and died [there]. When the Emperor Honorius heard that she was dead, he sent messengers to bring her daughter Eupraxia [to Rome], so that he might give her in marriage to the man unto whom he had betrothed her. And the holy woman sent a letter to Honorius the emperor and said unto him, "Know, O Emperor, that I have vowed myself to our Lord Jesus Christ, and I cannot break the covenant which I have covenanted with Him." When the emperor heard her message he wept much and marveled at her wisdom, for she was very young. And Saint Eupraxia contended strenuously in the ascetic life, and she devoted herself with zeal to spiritual songs and hymns. She [at first] fasted two days at a time, and every ten days she fasted for three days, and then for four days, and afterwards she fasted for a week at a time; and during the great and holy fast of the Forty days she never ate anything, which was cooked with fire. And Satan was jealous of her, and he smote her with many severe blows in her feet, ad she continued to be sick for many days. After this God had compassion upon her and He healed her sickness, and gave her the power to heal the sick, and she healed many sick persons; and she was submissive and obedient to the abbess in humility, and she was beloved by every virgin. One night the abbess saw a vision of a habitation and crowns, which had been prepared, and she wondered and said, "Who are these for? Is there anyone here with me who is meet for them?" And one said unto her, "This abode and these crowns are for thy daughter Eupraxia, and she will come hither to Me." And the abbess told the virgins of the vision which she had seen, and commanded them not to tell Eupraxia about it. Now God wished to give her rest, and she fell sick of a slight fever. And the virgins gathered together to her, and the abbess and the mother superior with whom she had made a covenant, and they all asked her to remember them; and then she died in peace. And the virgins wept and sorrowed for her exceedingly, for they missed the holy maiden sorely. Now after Eupraxia, her friend the mother

superior died, and a few days later the abbess fell sick. And she gathered together the virgins and she said unto them, "Choose whom ye will appoint to be abbess over you after my death, for I am going to God, and Eupraxia hath asked for me; and now shut the door on me." And the virgins went and did as the abbess had commanded them, and when they came on the following morning to her they found that she was dead. Salutation to Eupraxia.

And on this day also is commemorated Saint Perpeius. Salutation to the glorious Saraius, the man of God.

And on this day also our Lord washed the feet of His disciples, and He said unto them, "Do ye also this for each other."

And on this day also Judas betrayed our Lord, and he received his price, thirty pieces of silver, even as the prophets foretold.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 27
(April 05)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy and blessed father, the Lamp of the Desert, the father of all the monks, Abba Macarius, of the desert of Scete. This holy man was a native of the city of Sasawir, on the borders of Manuf, in the north of Egypt. His parents were good and righteous men; his father's name was Abraham and his mother's name was Sara. This woman, like Sarah and Elisabeth, walked in the commandments of God, in humility. Her father was a priest and an honorable man, and he ministered in the sanctuary continually, in the fear of God, and in purity and holiness. And God blessed them, and he made them rich in all their works, and they gave alms daily to the poor and needy, and they showed the way (i.e. were examples) for all men, and they contended always in fasting and prayer. Now they had no son. And a vision from God appeared unto Abraham, and it made him to know that God was about to give him a son, and memorial of whom should be all the ends of the earth, and that this son should beget spiritual sons. And God gave him this holy man Macarius, the interpretation of whose name is "Blessed." And the grace of God was upon him from his youth, and he was obedient to his parents. When he arrived at man's estate, his parents wished to marry him to a wife, and although he did not wish this thing, he set himself to perform their desire, and he submitted to them and married a wife against his will. When he came into the marriage-chamber, he feigned illness, and he remained for several days in this state. After this he sought his father, and said unto him, "Let me go into the desert to recover a little from this illness"; and he entreated God every day at the hour of prayer to direct him in the doing of His ordinances. After this he departed to the desert of Scete. Whilst he was in the desert he saw a vision, and it seemed that one of the Cherubim, with six wings, took his hands, and bore him up to the top of a mountain, and showed him all the desert, the east and the west, and the length and the breadth thereof. And the cherub said unto him, "Behold, God hath given this desert unto thee and thy sons for an inheritance." When he returned from the desert he found that the maiden [his wife]

was sick, and subsequently she died in her virginity; and Macarius thanked our Lord Jesus Christ greatly. And after a few days his parents died also, and he gave all the goods, which they had left him to the poor, and the needy, and those who were with child. When the men of Sasuwires, his city, saw the righteousness and sincerity of Saint Abba Macarius, they made him priest over them and they built him a shrine (or, chapel) outside the city; and the men of the city used to go to him there, and receive the Holy Mysteries from him. Now there was in that city a certain maiden who had played the harlot with a certain young man, and she was with child. And the young man said unto her, "When thy father asketh thee and saith unto thee, Who hath defiled thy virginity? Say thou unto him, It is the priest, the anchorite, who hath defiled my virginity." When the father of the maiden knew that she was with child, he asked her, saying, "Who hath committed this deed of shame on thee?" And she answered and said unto him, "One day I went to that anchorite priest, whose name is Macarius, and he seized me by force and lay with me, and I am with child by him." When her parents heard this thing they were exceedingly wroth, and they went to Saint Macarius, and there were many people with them, and made him to come forth from his cell. Now he knew not what had happened. And they beat him very severely, and inflicted such pain upon him that he was well nigh dead. And the holy man asked them, saying, "What is my sin that ye beat me thus unmercifully?" Then they tied a rope around his neck, and suspended from it pots which they had blackened with charcoal, and they dragged him about to this side and to that, like a madman, and they cried out, saying, "This is the man who hath defiled the virginity of our daughter." At that moment there appeared angels in the forms of men, and they said unto these wicked men, "What hath this fighter done?" And they told them what he had done to the maiden. And those angels said unto them, "This is a lie, for we have known this man from his childhood to the present day, and he is a good and righteous man." And the angels drew nigh to Macarius, and they released him from his bonds, and they cast the pots from him. And those wicked men said unto the angels, "We will not let this man go until he giveth us what he is bound to give." And a certain man who used to buy the work of the hands of Macarius undertook on his behalf to give to the girl food until she brought forth the child; and he took Macarius and departed to his cell. And Macarius reproached himself, saying, "O Macarius, behold thou hast now a wife and a child, and it is meet for thee to work night and day for thine own food, and for that of thy child and thy wife." And he worked continually at weaving mats and baskets, and he gave them to that man, the kind brother, who ministered unto him; and he sold them and gave the money to the woman [to buy] food. And he continued to work in this wise until the time drew nigh when the woman would bring forth her child. When the day for her delivery drew nigh her labor was exceedingly difficult, and she continued to suffer very greatly for four days and four nights, and she was nigh unto death, and did not bring forth. And her mother said unto her, "What hath happened to thee, for behold thou wilt die?" And she said unto her mother, "Yea, death is fitting for me, because I played the harlot with such and such a young man, and I spoke words of falsehood against the man of God, the priest, Saint Abba Macarius, the anchorite." When her parents heard this they were exceedingly sorry and they and all the people of the city gathered together, and they took counsel concerning the holy man, how they should ask him to forgive them the wrong, which they had done him. When Saint Abba Macarius heard that the men of the city wished to come to him to ask pardon from him, he remembered the vision, which he had seen in the desert, and he consecrated the Offering and he partook of the Holy Mysteries. And that six-winged cherub appeared unto him, and took him by his hands, and led him, and brought him to the desert of Scete, the interpretation of which [name] is

"Balance of hearts." And Saint Abba Macarius said unto the cherub, "O my lord, [this] place is too strait for me to live in." And the cherub answered and said unto him, "I have not marked out a place for thee, so that thou might not quarrel with the place which I might mark out for thee, and transgress the commandment of God. Behold, all this desert is thine, go wherever thou wishest and live there." So Saint Abba Macarius dwelt in the Inner Desert, in the place of the monastery of the Roman (Greek) Saints Maximus and Dymateus; and when they came to him they dwelt near him. After their death the angel of the Lord commanded him to go and dwell in that place where his monastery is at this day. And the angel said unto him, "This place is called after the names of thy sons Maximus and Dymateus," and it is that which is called this day "Dabra Barmos (Baramus)," which is interpreted "Dabra Rom." And Saint Abba Macarius made a cave therein, and dwelt there, and he fought a strenuous fight there with fasting, and prayer, and bowings to the earth, and incessant vigils; and Satans used to appear before him, boldly, and in visible forms, and Satans used to wage war against him, by night and by day. And after passing three years in strife and labor, and Satans afflicting him, and finding no rest, he thought and said within himself, "When I was in the world I used to hear the report of Saint Abba Anthony, I will rise now and go to him, so that he may guide me on the path of the ascetic life, and may give me knowledge and understanding, so that I may know the counsels of the foul Satans." And he rose up and prayed and went into the desert towards the east, until he came to the place where the holy elder Anthony was. And when he saw him afar off he said, "This is an Israelite in whom there is no guile," and he received him, and embraced him with great joy; and Macarius revealed to him his mind, even as doth a son to his father. And the holy elder Abba Anthony embraced the head of Saint Abba Macarius, and he said unto him, "O my son Macarius, who art called 'Blessed,' according to the interpretation of thy [name] in the language of the Greeks, the Lord my God hath revealed unto me thy work and thy coming to me, and for this reason I have been expecting thee." And the holy elder Abba Anthony taught Saint Abba Macarius all the path of the holy ascetic life, and he strengthened him, and spoke many things concerning the working of righteousness. And he revealed unto him the method of warfare of the Satans, and he said unto him also, "They will fight against thee in thy mind secretly in vain, and they will work against thee openly to the death in order that thou mayest be perfect; when they fight against thee endure patiently to the death." And Saint Abba Macarius asked Abba Anthony, saying, "Let me dwell with thee." And Saint Abba Anthony said unto him, "Go unto the place which God hath marked out for thee, and abide there in patience." After he had dwelt with the elder Abba Anthony for a few days, learning the ways of the monastic life and the ordinances of righteousness, he rose up and returned to his place, rejoicing and full of gladness in the ordinances and life-giving doctrine which he had learned from Saint Abba Anthony. And the blessed Abba Macarius visited Saint Abba Serapion, the bishop, and he said unto him, "During all the days which I dwelt with my father Abba Anthony I never saw him sleep at all." And Saint Macarius dwelt in his cell many days, fighting strenuously in the path of monkhood, and the Cherubim used to visit him openly. One day he heard a voice from heaven, saying, "O Macarius, because thou hast hearkened to My voice and to My command, and hast come to Me and dwelt in this place, behold, I will gather together in [this] place innumerable people, of every race, and from every country, and of every tongue, and they shall serve Me, and they shall bless My Name by their fair works; receive thou them, and guide thou them in the path of righteousness." When Saint Abba Macarius heard this he became strong, and his heart became bold. And he stood up praying in the night, and God revealed the matter to him, and he heard the Satans taking

counsel among themselves, and they said, "If we let this man live in this desert he will guide many people here, and they will settle in this desert, and they will inherit heavenly cities, for they put their hope in everlasting life, and they will drive us out of this desert, and they will inherit heavenly cities, for they put their hope in everlasting life, and they will drive us out of this desert, by the pain of the torture of their prayers. Come, let us gather together against him now, and peradventure we may be able to drive him out of this place." When Saint Abba Macarius heard this, he strengthened his heart, and he waxed strong against the Satans, and he blessed God Who had opened his ears so that he could hear the counsel of the Satans, and he knew their feebleness. After this the Satans gathered together against him, and they waged a great war against him, and they lighted a fire by the door of his cell, and they took pieces of fire and cast them into it, and the fire was extinguished by the prayer of Saint Abba Macarius. When they were vanquished in this matter, they cast into his mind the thoughts of fornication, and anxiety, and pain, and arrogance, and the love of the glory of this world, and fear, and self-laudation, and restlessness, and blasphemy, and lack of faith, and despair of God, and very many other [temptation] of the same kind; with these they waged war against him, even as Saint Abba Anthony had said. And having remained there for many days with the Satans waging war against him by means of these abominable things, he rose up again and went to Saint Abba Anthony. And when Saint Abba Anthony saw him afar off, he spoke unto his disciples and said, "This indeed is an Israelite in whose heart there is no guile. O my sons, do ye see this man? He shall become a staff of righteousness, straight and long for many peoples. And he shall [bear] sound fruits from the mouth of the God of Hosts." When he had come to Saint Abba Anthony, he bowed down before him even to the ground. And Anthony raised him up quickly, and embraced him, and kissed him, because he saw that his face was changed, and that it had become as the face of a sick man by reasons of the wars, which the Satans had waged against him; and after they had prayed they sat down together. And Saint Anthony answered and said unto him with joy, "Art thou well, O my son Macarius?" And Saint Macarius answered and said unto him, "Behold, God hath already told thee and shown thee what hath happened to me." And when Abba Anthony had instructed him and strengthened him, he said unto him, "Be strong and fear not. It is desirable that it should be thus with us, so that we may endure patiently all those temptation which our enemies can bring against us. And for this reason it is meet for us to become teachers of the many peoples who love spiritual wisdom, that is to say monasticism." And he said unto him, "O my son Macarius, remember that word which God spoke unto thee when thou wast going to draw water." When Saint Abba Macarius heard this he marveled exceedingly, and he knew that his affairs and his secret matters were manifest to Saint Abba Anthony through the Holy Spirit. And Macarius dwelt with the elder Abba Anthony many days, being blessed by him, and learning his commandments; and he asked him to endue him with the holy garb. And Anthony prayed over him and arrayed him in the garb [of the monk], and for this reason Macarius is called the disciple of Saint Abba Anthony, Then the elder Abba Anthony said unto him, "Trouble not thyself to come hither to me, for I am earth of a very few days, and I am going to God." When Abba Macarius heard these words he rose up and bowed low before him, and entreated him that he might dwell with him, and make himself fit to receive his spiritual blessing; and Abba Anthony said unto him, "Remain with me," and Macarius remained with him. And after a few days Abba Anthony said unto him, "God will give thee rest from the superabundance of these evil thoughts. Henceforward the Satans will wage war on thee openly, even as they have done to me. Be strong, and take good heed that thou

dost not grieve that cherub whom God hath appointed to help thee, and to be with thee, until the end of thy days, and [then] he will protect thee, even as the Lord thy God hath commanded him." And Abba Anthony gave him his staff, and embraced him with a holy embrace, and he died, and Macarius buried him in a hidden place, the site whereof no man knoweth. And Saint Abba Macarius returned to the desert of Scete, and he dwelt in his cell, and the report of him was heard in all the ends of the earth. And God wrought great miracles through him, and among them was that concerning the daughter of the King of Antioch. She was possessed of an unclean spirit and her father sent her to Abba Macarius. She came to him disguised in the apparel of a young man, but Macarius knew that she was a maiden, and he healed her, and sent her away to her father and mother; and although they gave him much gold, he would not accept any part of it whatsoever. And there was a certain erring monk in the city of Wesim, and he said, "There is no resurrection of the dead," and he led many men into error, and because of their trust in him they accepted his words. And the bishop of the city of Wesim went to Abba Macarius, and told him that that monk was leading his people into error, and he entreated him with many entreaties to help him. And Abba Macarius rose up and went to the bishop of the city of Wesim, and he saw that anchorite in whom was the unclean spirit. And having talked with him about the resurrection of the dead, that anchorite answered and said unto him, "I will not believe that the dead will rise unless thou wilt raise up a man from the grave before me." And Saint Abba Macarius prayed and made supplication to God, and straightway a man rose from the dead; now the man who was raised up was in former times one of those who denied Christ. And that anchorite believed and turned from his error, and all those men whom he had led astray turned with him. And that man who had been raised up from the dead entreated Saint Abba Macarius to baptize him with Christian baptism, and he baptized him, and he arrayed him in the garb of the monk, and he dwelt with Macarius seven years, and died. After this Saint Abba Macarius rose up and came into the Inner Desert, in order that he might learn if there had ever been monks before him in the desert. And he saw two naked men, and he was afraid of them, for he imagined them to be Satans. And he prayed before them, 'Elbat 'Aribon, that is to say, "Our father which art in heaven." And one called out to him by his name, and said unto him, "Fear not, O Macarius"; and Macarius knew that they were desert saints. And they questioned Macarius about men in the world, and their doings, and he answered and said unto them, "God in His mercy thinketh for them all." Then Macarius asked them if the cold during the winter froze them, and if the heat of the sun scorched them in the season of summer. And they answered and said unto him, "God hath cared for us during the period of forty years which we have lived in this desert, and He hath never frozen us in the winter or scorched us in the summer." And Saint Abba Macarius said unto them, "How can I become like unto you?" And they said unto him, "Stay in thy cell, and weep for thy sins, and thou wilt become like unto us"; and he was blessed by them and returned to his place. And when monks multiplied round about him, they dug wells for themselves, and built [cells] for themselves. When the saint went down to the wells to wash, the Satans leaped upon him to kill him, and the monks came and took him away from them. And when God wished him to have rest, He sent to him the cherub who was wont to visit him, and he said unto him, "It is meet that we should come and take thee." And he saw Abba Anthony, and Abba Pachomius, and the Company of the Saints, and all the powers of heaven, and he delivered up his soul. And all the days of his life were ninety-seven years. And of the following Abba Babnuda his disciple was witness. He himself saw the soul of Saint Abba Macarius ascending to heaven, and he heard the Satans crying out and calling after him, "Thou hast conquered us, thou hast

conquered us, O Macarius, thou hast conquered us." And the saint said unto them, ... And when the holy man entered the Garden (i.e. Paradise), they cried out with a loud voice, saying, "Thou hast conquered us, O Macarius." And Saint Abba Macarius said unto them, "Blessed be my Lord Jesus Christ, and blessed by the holy Name of Him Who hath delivered me from your hands." Now when the holy man was alive he commanded his sons to hide his body [after his death]. And certain men came from the city of Susawir, and gave money to his disciple John, whom the holy man was always rebuking, and they said unto him, "Keep this money [as a mark of] affection." And that disciple guided them, and showed them the body of Saint Abba Macarius, and they took it and carried it to their city, and it remained there for one hundred and sixty years, until the Kingdom of the Arabs. And his disciple John became a leper, through his love of money. After the death of Saint Abba Macarius his sons, the monks, went to his city Susawir, and wished to take away the body of the saint; but the men of the city and the governor rose up against them, and prevented them. That night Saint Abba Macarius appeared unto the governor, and said unto him, "Let me depart with my sons." In the morning the governor summoned the monks, and commanded them to carry away the body of their father, and they carried it away forthwith, and they took it and laid it in the church; and they sang many hymns as they did so, on the nineteenth day of the month of Nahase. And a great many miracles and wonders took place through it. Salutation to Macarius.

Two-fold salutation to the holy martyrs of the holy house of Yasla, monks and widows; some were burnt and some were slain by sharp knives.

Salutation to the twin images of the blessed ‘Ammat Hanna, and ‘Ammat Wahed, her daughter, who died by fire.

Salutation to Stephen, whose mouth was bridled, and also to Agathon, who shed their blood for Jesus Christ.

And on this day also was crucified our Lord and God and Redeemer, Jesus Christ, to Whom praise in the body is due because of the salvation of the world. The sun became dark when it saw its Creator crucified by His own will, and that which should have been visible covered itself over. And the period of darkness lasted from the sixth to the ninth hour, and in that time our Lord bowed His head by His own free will, and delivered up His understanding and rational soul which He had received from our Lady, the Virgin Mary, and that soul was separated from its body. And it went into Sheol without separation from the Godhead, even as Saint Peter the apostle saith, "He was dead in the body and alive in the spirit." And at that same time His body was hung upon the wood of the Cross, without separation from the Godhead. Similarly His soul descended into Sheol, like a released prisoner, and it had one nature and was without separation from the Godhead. And He was exalted high above the heavens, sitting with the Father and the Holy Spirit.

Salutation to Thy Passion, O God the King.

Salutation to Thy Crucifixion on the Cross.

Salutation to the going forth of Thy Soul from Thy Body.

And on this day also died the strenuous ascetic and fighter Abba Hezekiah, the father of the monks of Dabra Libanos. He was the fourth abbot from our father Takla Haymanot. [Omitted in the Bodleian MS.]

And on this day also the God-loving Claudius finished [his] crowning with martyrdom. He was brought up piously by the Orthodox King Lebna Dengel (i.e. David II, Wanag Sagad I, who died 2nd September, 1540) and when his father died God made him king. There was a certain Muslim, whose name was Grann (i.e. the "left-handed"), who called himself a king, though it was not right [to do so], and all the men of Ethiopia believed in his might, and associated themselves with him in his belief. The remaining people in the country who clung to Christianity, he made to slave for him. He pulled down the churches, and carried off the greater number of the people captive into Ethiopia, and he sold them to whom he pleased. And he said, "Henceforward no man can resist me; I have captured all the cities." Then God raised up King Claudius, and he began to make war against the nobles of the kingdom of that iniquitous man, and he conquered them. When Grann heard [this] he was furious, and he marched against Claudius with tens of thousands of men, and horses, and Turks, and they joined battle, and God killed him, and destroyed him by the hand of Claudius. And the captives returned [from Ethiopia], and the churches which had been laid waste were rebuilt, and the Orthodox Faith of Christ [was restored]. After this one of the Muslims came with many men of war, and he came upon King Claudius when he had [only] a few men with him. And the Muslim said unto him, "Let us remain quiet and not fight each other until the officers of our armies arrive." And Claudius said, "I will not remain quiet, and see Christians carried off into captivity, and the churches destroyed." Whilst he was saying this the soldiers arrived, and the fighting between them waxed fierce and strong. And all the Muslims closed up behind him, and they all stabbed him with their swords, and they pierced him with many spears, and they dragged him down off his horse, and he died, and they cut off his glorious head with the sword, and they carried it off. Salutation to the mention of the name of Claudius.

A prayer to Christ to bring Sharad Dengel into the kingdom of heaven, and to preserve the kingdom of his son Fasiladas (i.e. Sultan Sagad II, 'Alam Sagad, who died in October, 1667).

And on this day also died the God-loving King Claudius, and the glorious father, Abba John, Abbot of Dabra Libanos, and a very large number of believing monks, who became martyrs through the soldiers of the Muslims.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 28
(April 06)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Constantine, the righteous emperor. The name of the father of this holy man was "Kuensta," that is to say, "Green," and his mother's name was 'Eleni (Helena). Kuensta reigned over the city of Byzantium, and Maximianus reigned over the city of Rome, and Diocletian reigned over the city of Antioch and over Egypt. This Keunsta was by race a Greek, and he was a pagan, but he was good in disposition, and there was no evil in him, and he loved to do good, and he was compassionate and merciful. And he went to the city of Rome, and he saw 'Eleni (Helena), and he married her; now she was a Christian,

and she conceived this King Constantine. Then his father Kuensta left ‘Eleni (Helena) in the city of Roha (Edessa) and returned to the city of Byzantium, and she brought forth this Saint Constantine. And she brought him up very piously, and she taught him every kind of learning, and she sowed in his heart mercy and compassion for the Christians, but she did not dare to have him baptized with Christian baptism; now she was a Christian, and she told him that she was a Christian. And he grew up, and he was a bold and skilful horseman. And he rose up from his city, and went to Byzantium, and his father rejoiced in him when he saw that he was full of wisdom and learning, and that he was a bold and skilful horseman, and he made him king, and crowned him with the royal crown. After two years his father died, and he received all the kingdom. And he reigned with judgment and integrity, and he removed from the people the services, which those who had been emperors before him had made them, render. And all the peoples were subject unto him, and they loved him, and obeyed him, and the report of the righteous judgments, which he used to pass, was heard throughout all countries. And the elders of the city of Rome sent to him, and asked him to come to them, and to release them from the service of Maximianus. When he had read the letter, which they had sent him, he was sorry because of the tribulation, which had come upon them, and he meditated anxiously about what he could do to relieve them of their tribulation. And whilst he was sitting in the judgment hall, in the middle of the day, there appeared to him a cross by his side in the form of stars, and on it was written in the Greek language Nikos Aton, which being interpreted is, “With this thou shalt conquer thine enemy.” And he marveled when he saw the light of that cross, for it was quenching the light of the sun. And he meditated about what was written on it, and he showed it to the chief officers of his army, and the chief officials of his kingdom; and they marveled, and they did not know for what reason that cross had appeared. That night the angel of the Lord appeared unto Constantine in a vision, and said unto him, “Make a sign for thyself like that sign which thou didst see at mid-day, and with it thou shalt conquer thine enemy.” When he awoke from his sleep, he strengthened his heart, and he made a cross of gold, and set it above the royal crown, and he ordered all his officers and his soldiers to make a cross upon their weapons, and they did so. Now this took place in the seventh year of his kingdom in the city of Byzantium. Then he assembled all his armies, and went out to deliver the men of the city of Rome. And the report of him was heard by Maximianus, and he made a bridge over the sea, and he and his soldiers crossed over to Constantine to do battle with him; and then they met together and joined battle and fought. And it came to pass that wherever the cross was in front the soldiers of Maximianus melted away, and Constantine killed countless men of the army of Maximianus, who took to flight with the remainder of his troops. And Maximianus and his men rushed on the bridge in order to enter the city of Rome, and the bridge broke and he and all his men were drowned in the sea, even as were Pharaoh and his hosts. And Constantine entered the city of Rome, and the people thereof welcomed him with lamps, and instruments of music, and garlands, and plays, and laughter, and decorations with pearl-stones, and the wise and learned men praised the Honorable Cross, and called it the Savior of their city. And they made a great festival in honor of the Honorable Cross, which lasted for seven days. And when Constantine reigned in the city of Rome, he and all his soldiers were baptized with Christ baptism by Saint Sol, Archbishop of the city of Rome, in the eleventh year of his reign, which is the fourth year after the Honorable Cross appeared to him; and he reigned over a Christian and Messianic kingdom. And he sent throughout his kingdom, and commanded [his governors] to set free all who were prisoners for the sake of the Faith of our Lord Jesus Christ. And he also commanded them to pay

honor to all Christians, and not to abase them, and he commanded them to give to the priests the property and lands of the heathen temples. And he commanded them to give authority to Christians as governors, and to set them over the pagan peoples, and he commanded that they should do no business during the octave of the Passion, and what followeth it, even as the Apostles commanded. Then he sent his mother 'Eleni (Helena) to Jerusalem, to search for the wood of the Life-giving Cross, wherein lay his help and his conquest. In the seventeenth year of his reign the General Council of the Saints assembled, Three Hundred and Eighteen Bishops, and good regulations for all Christian folk were drawn up. Then he decided to build in the city of Byzantium, and he built in the city of Byzantium; and he built a great city, which was [called after] his name "Constantine," and he built in it a large church in the name of our holy Lady, the Virgin Mary, the God-bearer, and he called it, "Hagia Sophia." And he decorated it with all kinds of decorations, both material and spiritual, because there were gathered together inside it the bodies of many of the apostles and holy martyrs. And having fought his noble fight, he became a little sick in the city of Nicomedia, and he died therein, and they made him ready for burial and laid him in a gold sarcophagus; and they carried him and brought him to the city of Constantine. And the archbishops, and the priests, and all the people went out to meet him, and they followed him to the tomb with prayers, and psalms, and spiritual hymns; and they laid him in the sanctuary of the holy apostles. And all the days of his life were five and sixty years. He lived three and thirty years before he became king, and he sat on his royal throne two and thirty years, according to the years of the world. Salutation to Constantine, the builder of churches. Salutation to 'Eleni (Helena), who showed the memorial of the Resurrection to the people of Constantine.

Salutation to Abraham, to Isaac, and to Jacob.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 29
(April 07)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is the festival of the Annunciation which was made to her who was full of salvation, our holy Lady, the Virgin Mary, by the honorable angel Gabriel, according to the testimony of the Holy Gospel, which saith, "And in the sixth month, that is to say the sixth month after the conception of Elisabeth, Gabriel was sent from God to a city on the borders of Galilee, the name of which was Nazareth, to a virgin who was betrothed to a man whose name was Joseph, who was of the house of David; and the name of this virgin was Mary." And when the angel came unto her he said unto her, "Rejoice, O full of grace, God is with thee." And straightway she was troubled at his voice, but she had confidence in him. And he said unto her, "Fear not, O Mary, for thou hast found grace with God. And thou shalt conceive, and shalt bear a son, and His Name shall be called 'Jesus.' And He shall be great, and shall be called the 'Son of the Highest,' and the Lord God shall give Him the throne of His father David, and He shall reign over the house of Jacob for ever, and to His kingdom there shall be no end." And the Virgin answered and said unto him, "How can this happen unto me?" that is to say, "How can I conceive, since I have never

known man?" And the angel answered and said unto her, "The Holy Spirit shall come unto thee, and the power of the Most High shall overshadow thee, and He, Who shall be born of thee is holy, and shall be called the Son of God." And then he gave her the sign of the truth of his Annunciation to her. And he said unto her, "Behold, Elisabeth, thy kinswoman, who was called barren, hath conceived in her maturity, and in old age; for nothing is impossible with God." And Mary forthwith answered and said, "Behold, I am the handmaiden of the Lord; let Him deal with me even as thou hast said unto me." And when she had received this Divine conception, there came down the Son, One Person, the Word of God, Who is One in Three Persons, Who existeth for ever, and dwelt in the womb of the holy Virgin Mary; how this dwelling was effected the children of men cannot know. And straightway He received from her perfect incarnation, and separation afterwards was impossible. And His Godhead was with His Incarnation, One [Being], inseparable, distinct, and unchangeable. This day is the first-born of all festivals, for in it the beginning of the salvation of the world [took place]. Salutation to Thy conception in the womb of Mary. Salutation to the descent of Him Who became incarnate in Mary. Salutation to Thy Birth, Thou, to Whom the kings of the nations guided by the star in the East presented gold.

And on this day also was completed the salvation [of man] by His Holy Resurrection, for our Lord, praise be to Him! when He had finished His wise work upon earth during a period of three and thirty years, suffered of His own free will on the twenty-seventh day of this month, of Magabit; and He rose from the dead on this very day, twenty-ninth day of this month of Magabit. As it was on this very day that the incarnation of Him Whom they awaited was announced unto the people of the world, so it was on this very day that the living and the dead rejoiced in their delivery from Sheol, and from the hand [of Satan], on the day of the Eve of the Sabbath. Now it was on the First Day of the week that the living became certain of this, and they knew of their resurrection by the Resurrection of the Body of our Lord Christ, Who was the first-fruits of the dead in His Resurrection even as the Apostle Paul saith, "Christ hath become the first-fruits of the dead by His holy Resurrection, for the compassion and mercy which are His are great" (I Corinthians xv, 20). Salutation to Thy Resurrection, the day of which became the day of Adam's salvation. Salutation to Thy Resurrection, O Thou Who suffered and died of Thy own free will.

And on this day also Saint Paul the apostle preached in the city of Sharkon (or Warikon), which was the end of his career upon earth.

Salutation to Abraham, to Isaac, and to Jacob.

Glory be to God Who is glorified in His Saints. Amen.

MEGABIT 30
(April 08)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day it is meet for us to celebrate a festival in honor of the glorious angel Gabriel, for his honor is great with God, and he was held to be worthy to bear the announcement of

His birth to our Lady Mary, His mother. And for this reason God had compassion upon us, with this great gift and honor, through this angel, and it is meet for us to pay him honor, and to praise him. And also it was he who told Daniel about our Lord Christ, when he was praying and making supplication for the return of the people from captivity, and about the coming of our Redeemer Christ. And he appeared unto him, and defined the weeks, and revealed unto him that our Lord Christ would come at the end of them . . . and that [the Jews] would kill Him, and that after Him Jerusalem would never have another deliverer, and that after Him they would destroy the altars and the offerings of the children of Israel. And because our Lord Christ had appointed this angel, it was meet for him to announce to our Lady Mary the salvation of all the world. For this reason it is meet for us to make a festival unto him at all times, and that we should entreat him to intercede for us, so that God may deliver us out of the hand of Satan, our Adversary, in all our work. Salutation to Gabriel who was sent to Mary.

And on this day also is commemorated Samson, one of the Judges of Israel. The name of the father of this righteous man was Manohe (Manoah), and he was of the tribe of Dan; and his mother was barren. And the angel of the Lord came unto her, and announced unto her his birth. And he commanded her to keep herself remote from pollution, and from the eating of meat, and from the drinking of wine, which would make her drunk, whilst she was with child, and until she had brought forth her child. And she was not to shave the hair of his head, for he was to be a votive offering to God, and through him the deliverance of the children of Israel from the Philistines was to be effected. When she told her husband what the angel of the Lord had announced to her, he entreated God to shew him that angel. And the angel of the Lord appeared unto him, and he said unto him, "Bid thy wife to take good heed, and to observe what I have commanded her." And she conceived and brought forth this righteous man, and God blessed him, and the grace of the Holy Spirit of God descended upon him. And he was born with strength, and on one occasion he rose up against a lion and rent him in twain. And on another occasion he slew of the men of the Philistines eighty men, and burnt their city. And the men of the Philistines rose up against the children of Judah to fight with them because of him, and they delivered Samson into their hands. And the children of Judah told Samson what the men of the Philistines had said unto them. And Samson said unto the children of Judah, "Swear ye to me that ye will not deliver me into their hands, and that ye will not kill me." And having sworn unto him he delivered himself up to them, and they bound him with two iron chains, and delivered him over to the men of the Philistines, who rose up against him to kill him. And a spirit of strength came down upon him from God, and he broke those chains like threads which had been charred by fire. After this he found the jawbone of an ass, and he slew therewith a thousand horsemen of the Philistines. And being athirst, and nigh unto death, he asked God, and He made sweet water to flow out of the jawbone, and he drank and was strong. And the children of Judah laid an ambush for him in the city of Gaza, so that they might seize him; and he rose up by night, and lifted up the gates of the city of Gaza, and carried them upon his shoulders up to the top of a hill. And afterwards when they were conquered by him, they sent to his wife and covenanted to give to her much money, and they said unto her, "Find out from thy husband Samson with what he maketh himself strong." And she asked him, and he told her that his strength was in the hair of his head, because he was a vow to God. And she told his enemies, and said unto them, "His strength is in the hair of his head"; and they waited in a secret place until he was asleep. When he was asleep his enemies came to him, and they shaved off the hair of his head, and his strength failed. Then the men of the Philistines came into his house, and they bound

him and took him to their own country with joy, and they put out his eyes; after this the hair of his head sprouted, and his strength returned to him. And he came into the house of idols on the day of the festival of their idols. When all the men of Gaza had gathered together in the house of idols to worship their idols. And Samson stood up in the house of idols, and he laid hold of the two pillars, one with his right hand, and one with his left, and he lifted up both of them, and the two pillars fell down, and that house of idols fell down. And those who died in that house of idols at that slaughter were far more in number than those he had slain in all the days of his life; and he himself died with them, for he determined that all the enemies of God, who were very many, should die with him. And all the days which Samson judged Israel were twenty years, and he died in peace. Salutation to Samson who was called the Nazarite.

And on this day also was translated the body of James the "chopped." Now behold, we have written the history of his strife on the twenty-seventh day of the month of Hedar. Salutation to James, the "chopped," whose body was translated from Persia.

Salutation to John who afflicted his body with toil, and who ate only as much bread as the hand would hold.

Here endeth what is read in the month of Magabit in the peace of God.

[Here follows a long section on Gabra Manfas Kedus, which is wanting in the Bodleian MS.]

And on this day took place the strife of Abba Gabra Manfas Kedus, the star of the desert, of glorious renown, and fine old age, the blessed and excellent man Abba Gabra Manfas Kedus, the desert man, who sprang from the city of Nehisa, in the north of Egypt. And he dwelt in the desert three hundred years. When he went forth from that place, he wandered about in the deserts of Ethiopia, and he dwelt in Gekala, and then departed to the land of Kabd, and he lived [there] naked, drinking no water and eating no food, unlike a man upon earth and unlike an angel. And he finished his strife on the fifth day of Magabit, on the First Day of the week, on the festival of Peter and Paul. This holy man had a father and mother who were pious people, and they were believers, and they were of noble race. His father's name was Simeon, and his mother's name was 'Aklesya, and they were righteous before God. And they remained childless for a period of thirty years, and 'Aklesya wept because she had not got a son, and her husband also wept. One day the Holy Spirit came to the place where she was, by the door of the courtyard, and she imagined that he was a priest who lived in the palace. And he said unto her, "Peace be unto thee! What maketh thee weep and to groan before God?" And 'Aklesya said unto him, "I rejoice in every work of the Lord my God, but I groan because [I have not] a son." And at that moment 'Aklesys conceived, on the 29th day of Tahsas. And the angel whose name is Gabriel came in the form of a man, and said unto her, "The name of this child shall be Gabra Manfas Kedus"; and then that angel disappeared. And on the third day the child rose up, and came down from his mother's breast, and he stood up and bowed three times to the Father, and three times to the Son, and three times to the Holy Ghost, and he also said, "Glory be to the Father, Glory be to the Son, Glory be to the Holy Ghost, Who hast brought me out of the darkness into the light." And those who were there and heard him marveled, and his mother marveled, and she remained stricken with surprise until the third hour. And God commanded the angel Gabriel and said unto him, "Go to the house of Simeon, and take the child from the breast of his mother, and bring him into the desert

where there are many monks, and lay him down in their courtyard. And say to the abbot, Take the child from the courtyard, and bring him into the sanctuary, even as Mary, My mother, grew up in the sanctuary, and she dwelt there for twelve years in the hands of the angels until she came out into the world. And I was incarnate of her, because I was pleased with her more than with any other woman. And I am pleased with the child, for I have made him pure, and I have created him; for he is of the Holy Spirit. And his food and drink shall not be of that which is on the earth, but from the kingdom of heaven." And the angel of the Lord went down quickly to where the child was, at his mother's breast, and he carried him upon his wings, even as a woman carrieth her child. And his mother, and those who were there, were frightened when they saw the angel carrying him on his wings, and kissing him on his face. And he bore him up to the seventh heaven, and brought him before God, and God blessed him and said unto the angel, "Take him to My mother that she may bless him, and kiss him as she kissed Me. And take him also to the fathers of olden time, Adam, Abraham, Isaac and Jacob, and to all the prophets and apostles, that they may embrace him, and to all the martyrs and the monks, and take him also to the children who were slain, for My sake, by the hand of Herod. And tell all of them at the last day, when all the world shall perish, and when all of you shall be with him." And He also said, "Bring him to me." Then the angel forthwith took him where God commanded, and laid him down with our Lady Mary, and she kissed him, and embraced him. And the angel also took him to where all the righteous were assembled, and they all embraced him; and then he brought him back and [set him] before God. And our Lord said unto him, "I will be with thee; be strong in everything which shall come on thee. All the souls of men shall be saved by thee. And when the story of the child and his faith is noised abroad there shall come unto him many men, and priests, and bishops from Egypt, and Mesr (Cairo), and Nehisa, and from the district of Sabser; and he shall love pilgrims." One day when our father Gabra Manfas Kedus was at prayer, [the angel] came unto him, and said unto him, "Come, go up into heaven even as I bore thee thither before"; and he took him, and carried him on his wing, and made him go up to heaven, and he brought him before God. And our Lord brought Abraham, and Isaac, and Jacob, and the Fifteen Prophets, and the Twelve Apostles, and all the martyrs, and He brought all the saints and said unto them as He placed himself by him, "Rise up, and embrace him that was born after you, and who fighteth even as ye did, and whose glory shall be exalted. And I will be with him until My coming, and he shall go with you, and he shall resemble me in purity like the angels. He shall dwell at My right hand, and ye shall be with him." And He sent to our father His Person in His Trinity and He stretched out His hands, and embraced him, and He kissed his mouth, and He said unto him, "There be many souls whom thou shalt make to escape the Judgment through thy prayers and thy supplication. Get thee far from men. The blind and the sick shall be healed through thy prayer. Henceforward withdraw thyself [from men] and get thee into the Inner Desert. Dwell with the lions and the panthers; the lions shall be sixty in number and the panthers sixty also." And the saint said unto our Lord, "What will the lions and the panthers feed upon and what will they eat?" And He said unto him, "If thou treadest on the ground with thy foot they will lick the dust of thy foot, and they will be satisfied until they obtain food; [and this shall be] until thy coming to Me." When the good angels heard these words they marveled, and when they saw the saint naked, and without raiment, they kissed him, and embraced him. And the angel brought him down quickly to his former abode. And his hair grew, and it grew thick all over his limbs, and the hair of his head was seven cubits long, and the hair of his mouth (i.e. his beard) was one cubit long. Each day he healed blind men, and lepers, and sick folk; and their number

was fifty thousand. And our father was exceedingly sorry that men knew of his work, and his labour, and he said, "I will arise and depart from this place so that men may know nothing about me, and may not bestow upon me the vain praise of this world." And he departed from that place, and came into the Inner Desert, and dwelt there; and the people missed him, and were very sorry, because he had worked miracles for them, and they wept and lamented with a great lamentation. And he lived in this wise for more than one hundred years, until old age came on him. Let now go back to our former subject when we said that he came into the desert, and withdrew himself from men; and he dwelt on the right side of the desert for many years. During the heat of summer, and the cold of winter, he wore no clothing on his body, but he went naked, and his girdle was made of plaited hair. He prayed standing in the cold of dawn, naked. By excessive sufferings he melted his body, and hardened his bones (?), and he used to say unto his soul, "Know that thou wilt have to stand naked before God." He devoted himself strenuously to prayer and fasting, and bowings, and to innumerable and ceaseless vigils by day and by night until at length his body dried up, and his skin became stretched tightly over his bones. He had no food except, at times, the fruit of trees, or roots, or plants, and sometimes the grass and berries whereon the dwellers in the desert feed. He took no care whatsoever to provide for his body in anything. The angels used to visit him, because he was like unto them in his speech and acts. Among the saints of olden times and those of later times, who is there that can be compared with him upon earth? There is not one who did not eat the bread of earth, or drink water, or wear raiment, but he never prepared anything for his body. Verily Gabra Manfas Kedus was like unto the fowls of heaven, for he thought nothing about the food of this world, but he hungered and thirsted for God [only]; and for this reason his food was the bread of heaven, and his drink came from the Garden (Paradise). He knew that it was not a lie the word of God, Who said, "Be of good cheer, have no doubt about apparel, nor desire as to raiment" (Matthew vi, 25 f.). And God covered his whole body with hair, even like the hair which covereth the goat (or, sheep), and his fine beard was a garment which covered his body, now it was as black as a raven, and was plaited like byssus. The awe which he inspired was like that of the lion, and it was frightening and terrifying. His stature was like that of the palm, and the odor of him was as sweet as the scent of a mass of pistachios, of the costliest kind; his odor had the smell of the food of the desert. His face was like the face of an angel of God, his beard was a round mass (?), and his . . . was in his mouth. Even if I were to think of declaring the number of his words, I could not enumerate them, for they were far more numerous than the grains of sand of the sea and the drops of the rain. Who hath [not] admired thy contending more than those of every man? And I will exalt thee above every man, and above heaven, and earth, and sun, and moon, and stars. Was there ever any limit to one of thy footsteps? The prophets and the Apostles our (sic) kinsmen speak of thee, the angels bear thee up on their wings, our Lady Mary calleth thee "my beloved," and loveth thee even as she loved her Son. And when he had finished making a prayer, the angels came unto him, according to their wont, and said unto him, "What dost thou require, O bold man?" And he said unto them, "I would see God, even as the saints, who were before me, saw Him, and as the Apostles saw Him, and also as the martyrs saw Him, when they were destroyed in the towns, and as the righteous saw Him in the desert and in [their] cells (or, caves)." When the angels heard his word they departed, and told our Lord Jesus Christ all that he had said unto them. And straightway the heavens were opened, and the tabernacle of fire was uncovered, which four beasts carried, but did not touch; and there were four and twenty priests of heaven holding their censers standing before Him. And our Lord appeared, and the archangels, each one

according to his rank, sitting upon his holy throne, in his own person; and the Three were seated--Father, and Son, and Holy Ghost; and he saw Three Persons and Three Beings, and all the angels and archangels in their hosts were praising Him. When our father Gabra Manfas Kedus saw this, he was afraid and trembled. And our Lord said unto him, "Be strong and fear not in seeing Me, for I have given thee a bold heart, that thou mayest look at Me Myself, even as Abukalamsis (i.e. John of the Apocalypse) looked upon Me. What dost thou wish for, and what dost thou ask of Me? I have come to thee that thou mightest see Me; what thou wishest I will do for thee, My beloved one, whom I chose before thou hadst being, and I have made thee pure, My chosen one. Thou hast dwelt in the desert seventy or eighty years at a time, thou hast wandered through the deserts doubting nothing, thou hast not feared to dwell with lions, and thou hast endured, and been of good cheer even unto death. And now, verily, I will not refuse what thou shalt ask of Me; whatsoever thou desirest I will perform for thee." When our father heard God utter this great mystery, he rejoiced and said, "My Lord and my God, I am not worthy that Thou shouldst do for me as Thou hast done for others like me. Now, grant me ten mercies. Have mercy for my sack upon the men of the land of Gabota, who are sinners, for Thou didst not come into the world to call the righteous, who have no need to repent, but to turn sinners to repentance. Remember, O Lord, those in the Judgment, whose tears flow like the waters of winter, and who gnash their teeth, and who acted as they did in ignorance, Satan having led them into error. Have mercy upon them, O Lord, and shew compassion unto them." And our Lord said unto our father Gabra Manfas Kedus, "They say hard things. It hath been head that I do not do unto them as unto the others, who are righteous peoples, and are pure, and have borne toil upon earth. And as to that which thou askest Me; I do not destroy a monk for the sake of one sin. If his wickednesses are many, and his sins are many, after he hath entered the fire he becometh subject for judgment. When he beseecheth Me with great labour I make the soul of that man to go forth from him, and I scatter it among the winds, and not a trace of it is ever found; at the resurrection of the dead [it is] not in the abode of the righteous, or in the abode of sinners. In thy case it is not thus; according to My mercy I will have mercy upon thee, for I have given thee a promise that I will do whatsoever thou askest Me." When our father heard [this], he rejoiced and bowed his face. And all the heavenly beings rejoiced and said, "Redemption is with our God. Amen." And our father also said unto God, "How great is [Thy] mercy, my Lord?" And God said, "To each of thy years according to the length of thy days I will add two years"; and forthwith the days of our father were made to be three hundred years. And our Lord said unto the archangels, "Go ye and bring souls forth from judgment, and release them and give them to the blessed Gabra Manfas Kedus." And the seven angels went down to the Gahanam of fire, the place of sinners. At that moment came 'Abd Almakos, the angel of Gahanam, who hath power over the tortures of sinners, and brought out there from the men of the land of Gabota. And the number of the souls who went forth from judgment was thirty thousand, and [the seven angels] led them on their way, and guided them--namely Michael and Gabriel, each with his pilgrims, Saku'el and Ramu'el, each with his great ones, and Fanu'el blew a trumpet before them. And the other angels were uttering cries of joy, until they came before the throne of God in the heavens, and saying, "Glory to God in the heavens, and peace upon earth, His good will to men." And God said unto our father Gabra Manfas Kedus, "The men who are in the world shall not see thee, that is to say, the priests, and the monks and the believers; only those who are good like thyself who visitest them. And thou shalt not appear to the angels except by thy wish. Thy chariot shall be the winds, and thy goings shall be like theirs without noise. Fly from the east to the west, and from the north

to the south, and from behind the earth to the north, and thou shalt be able to come to any place by means of the winds. And from henceforth, O blessed Gabra Manfas Kedus, My beloved, whenever thou wishest look upon Me, My Father, and the Holy Spirit, the Three of us thus always. And moreover, go to the country of Ethiopia, and in that land there are souls which thou hast to bring forth from judgment."

When our father heard the words of the Lord his face shone and his mind rejoiced, and he said unto Him, "My Lord and my God, who shall guide me to that country, and how shall I know the road thither? For I have heard men say from my childhood that the country of Ethiopia is far away." And our Lord said unto him, "Go, and My power shall bring thee thither, and My angels shall not be far from thee, for thou art honorable even as are they. As for Me, even as thou wishest, thou shalt find Me, and according as thou hast asked Me I will do for thee." After our Lord had given the promise to His servant He disappeared from him, and the angels returned, saying, "Glory," and, shouting with joy with David the prophet, they cried, "Go up into the heights. Thou hast led captive captivity, and Thou hast given Thy grace to the children of man." And those souls which had come forth from judgment went into the Garden of Delight, with honor and praise. And the heights of heaven were filled with joy when [the angels] saw this wonderful and astonishing sight, the like of which had never been seen from the creation of the world to the time of the coming of Christ. Grant unto me, O Lord, an understanding heart so that I may be able to know the work which Thou didst perform for our father Gabra Manfas Kedus, the like of which Thou didst not do for the prophets, and the patriarchs, and the other saints of the monastery and the desert; not that a man [who] hath done the work which Thou gavest him could do what Thou Thyself dost What then? Our father was able to fly in the air, and to go round the sea of fire, [and to bring out] thousands of souls. He did not do this by the strength of his natural body which was water, fire, dust and wind, and there was no other like him; except Adam, the first [man] created. Adam was not able to go about, and to go out from Sheol until our Redeemer came. O Gabra Manfas Kedus, what is the sum of the grace, and great kindness, and glory, and exaltation, wherewith thou was provided by God? When I think of describing thy strife my mind becometh light (i.e. unsettled), like that of a man who hath drunk old wine, with joy, and it soareth and it cometh back, and saith, "How long and how many days should I require to come to an end of his history; for the matters which concern him are very many and are countless." When our father Gabra Manfas Kedus looked upon the land of Gabota he saw that there was in him the faculty of knowing what was hidden, and what was manifest. Moreover he knew the mysteries of the heavens, and what was in the earth, and he knew when priests were pure, and he was able to see when the Holy Ghost descended. The deeds of sinners were manifest before him, and they were clear in his eyes as in a mirror, for he knew everything relating to the spirit. And our father Gabra Manfas Kedus saw in the land of Gabota that the people hid themselves in the church at the time of the Offering, now the number of these amounted to two hundred. And when the Offering was being consecrated the Holy Spirit descended upon that altar, and our good father rejoiced when he saw the descent of the Holy Spirit. And he also watched when the people received the Offering, and none partook except those whose deeds were good and whose hearts were right concerning the mystery of the spiritual Offering. And our father said unto the angel, "What is the sin of those who have not received the Spirit?" And the angel said unto our honorable father, "Behold, the sin of those who have not received the Spirit is great before God." And our father turned and he saw the Satans driving the people with fiery whips from the hall of the church, until they came to their houses. And Satan himself rejoiced because they had become his

companions, and they were all destroyed, and there were left among them only those who had wished for repentance; and Satan rejoiced because he found certain poor folk cast out. Now these were sinners who had not repented for their life upon earth, and they became soldiers of Satan. When our father saw this wonderful thing, he sorrowed and wept, and he said, "My Lord and my God, Thy people have been made captives, and carried off, and there are not left two hundred men, but four who have eaten (?) the ephod of Thy Body. He saith, Thou givest (or, sellest) Thy people without price" (Psalm xliv, 12). When our father had said this he wept, and he departed to make prayers near the place (?) of the Apostles, and when he had arrived there he fixed his gaze on the island of water near the place where he dwelt formerly. And our Lord saw him and said unto His blessed servant, "I will shew mercy unto thee, and in each day I will give thee sixty thousand [souls], namely on My Birthday, and on thy birthday, and on the day of My Baptism, and on the day of My Resurrection; on each of these days [each year] I will give thee as an act of grace sixth thousand souls. If Satan hath carried off souls thou must take them from the Judgment: I have left none to Satan, I have given [all] to thee." When Satan heard this he wept with a great weeping, saying, "Ever since this wretched man was created and born I have been bound with fetters. Where can I go from this wretched man who by fasting and prayer hath taken my captives and carried them of, the captives whom I took and led astray by my arts, and carried off into the Great Judgment, before he was born." And uttering these words he wished to die. And when the spirit-beings of heaven, and the beings of earth heard [this], they rejoiced, and laughed, and brought out the souls who were in the land of Egypt with much labour, and fasting and prayer. In one day the continuous bowings [of our father] amounted to forty thousand, and during each forty thousand [he recited] the One Hundred the Fifty Psalms of David, and he sang the Fifteen [Books of] the Prophets, and the Prayer of Solomon, and the Praises of our Lady Mary, and besides these he bowed his face three hundred times to the right and three hundred times to the left. All this he did in one day and one night. Through such work as this the souls of sinners gained salvation, and our father by his prayer made the Satans weep, and exhausted the power of Satan and destroyed the sting of his poison, and carried him bound into captivity. After this [our father] went forth from Ethiopia with lions and hyaenas accompanying him; the number of the lions and hyaenas which went before him was thirty, and the number of those which followed him was thirty. And angel of God, whose name was Gabriel, guided him, and our father was mounted upon a chariot of the spirit, and those beasts were with him. And the angel brought him to the land of Kabd, and then he took him to Zekuela, on the highland of the earth, and our father stood on the sea-shore, and looked east, and west, and the south, and north. And he saw the sins of the [men of] Ethiopia, and they were spread out before his eyes and planted in his brain. And he said unto God, "I swear unto Thee by Thy Living Name, that I will not go forth from this sea, and that I will not stand upon my feet." And he sat thus for forty days and forty nights, and a voice came unto him from heaven, saying, "Whosoever shall commemorate thee and shall call upon thy name I will give unto thee." And our father said unto the angel, "All Ethiopia hath not been taught; I will not go away from this sea." And the angel departed from him, and he dwelt in this wise for one hundred years; and all his body perished, and his blood was poured out from him, until all the water of the sea resembled blood, and all his bones appeared like crystal. And the devils came and smote him, from the east and from the west, from the south and from the north, in one day five hundred devils smote him with their darts all day long, for one hundred years. And his bones dwindled and became like sharp stones, and among the men who were before him, from Stephen the martyr to Peter, the chief of the

Apostles, and among all the martyrs who died for Christ, there was none who displayed in one day the wonderful things which he made manifest. After this our Lord came and stood on the sea-shore, and He said unto our father, "Rise up and go forth, I have given thee Ethiopia"; and he found his bones like the eye of a needle. And He sought for him, and made him as he was at first. And He sent him to Kabd, and then He took him up into heaven; and he dwelt for seven years in the lower part of heaven, but above the sun. After this He sent him into the land of Kabd, and he lived standing upright like a pillar for six months, and he gazed into heaven, and he neither dropped his eyelids nor bowed his head, and his hands were stretched out towards heaven. After this Satan came to him in the form of a black raven, and he found his bones suspended in the heavens which covered [them], and he sat upon his head, and he pecked at his eyes, and dug out his eyeballs. After this our father remained [blind] for ninety-eight [years], he prayed continually, and ceased not in that land. Then Michael and Gabriel came to him, and they stood in front of his face, and together they breathed upon him, and his eyes saw and his vision became seven times brighter than the sun. And they said unto him, "Depart to Zekuala, that thou mayest kill thine enemies, and great strength shall be given unto thee from heaven and from earth"; and after this they went up into heaven. And our father rose up and went to Zekuala (sic), and he found on the road three tired men of the mountains, and they were resting close by their dwelling in the shade. And Abba Gabra Manfas Kedus looked at them and said in his mind, "I will hide from them." And they made haste and cried out, saying, "Do not forsake us at the throne of God. Carry us a little way on thy back." And our father came, and saw that they were all broken old men, and that they were covered with grey hair. And he lifted up one of them upon his back and he carried him and brought him a distance of one *stade*. And the old man said unto him, "Now thou hast tired thyself, for thou neither eatest, nor drinkest, nor weepest." And our father said unto him, "By what dost thou know me?" And the old man said, "Go and bring my companions"; and he turned and went, leaving the old man there, and he came to the place where the other two old men were, and he took one of them and brought him back to the old man and joined him. And he said unto them, "Whence have ye come? The odor of you is sweet and rejoiceth the heart, and carrieth away the senses." And the three old men rose up and stood up, and the three of them seemed to be one. And they said unto him, "We will carry thee even as thou didst carry us for a little, and we will carry thee, and make thee to arrive in the Seventh Heaven." At that moment their countenance changed, and they put on the awe of Godhead, and they became like flames of fire, and lightning flashed forth from them. And all the angels of heaven and earth came down, and were terrified, and the mountains and hills descended, and fell down, and all the rocks were broken in pieces and they became like dust. At this moment the Father of Light took our father and carried him on His back, and brought him to the middle of the Second Heaven. And His Son went back to him and took him, and carried him on His back, and brought him from the Second Heaven to the middle of the Third Heaven, and the Holy Spirit went back to him and brought him to His holy and awful throne; and the Three Persons and One Being sat on one throne. And our Lord embraced him and kissed his mouth, and Father, Son and Holy Ghost embraced him and kissed him; as a father kisseth his son even so did They kiss him and embrace him. And He showed him the four thrones of the Prophets, and Apostles, and the Righteous, and the Martyrs, and there remained three double [thrones]. And our Lord said unto him, "Heaven, and earth, and sun, and moon, and stars, are insufficient to be the price of one hair of thy head. Depart, get thee down to Zekuala, and drown the devils who cast away thy bones, for they are boasting and they know not that I have raised thee up. I will be in

the sea, and the seven archangels shall follow thee, and fiery lightning shall go before thee." And our father flew on the back of the lightning, and the Three Persons sent him on his way, and returned to their throne. And our father descended and fell upon their heads with swords of fire, and the lightning's consumed them, and they became ashes. And the winds carried away their ashes, and those devils were in number seven thousand two hundred, and they all perished in one day, and there remained not one. After this the lightning's and the archangels went up [into heaven]. And our father departed to the land of Kabd, where there were lions, and hyaenas, and wolves, and serpents. After this the saints came to him one day, led by the Holy Spirit: (1) Abba Samuel of Waldebba, (2) Abba 'Ansesa of the land of Hazlo, (3) Abba Benyam of the lower land; and they had their lions with them. They came to the land of Kabd, and our father hid himself; and they continued in praises seven days until they should find him. After the seven days certain lions, which had been hidden, went forth, and came to the place where the three saints were, and they seized upon their lions and devoured their bodies; they devoured and licked up their bodies in a moment. And the saints were terrified, and the lions disappeared. And the saints were exceedingly sorry, and their sorrow was revealed unto our father. And he rose up and came to them with the great power which was given unto him from heaven, and with him there were sixty lions, and sixty hyaenas, and angels bearing the tent of light. And the hair of his head covered his whole body like a thatch and swept the ground, and the hair of his beard and neck reached the ground; and he was arrayed in his apparel. And he came unto them with great might, and said unto them, "Peace be unto you, O saints of God." And those saints were terrified when they saw his terrifying majesty and the lions which roared before him, and the hyaenas which screamed and laughed like horses. And our father said unto those saints, "For what purpose have ye come to me, [seeing that] I am alone in this desert place?" And those saints said unto him, "We came unto thee having known of thy holy prayers, O chief anchorite in all the world, and we came unto thee that we might hold converse with the servant of God. When we came and did not find thee we sorrowed and wept for seven days, and whilst we were praying on the seventh day thy lions came and seized our lions, and they ate them up and swallowed them and licked up their blood in the twinkling of an eye." And our father said unto his lions, "Why did ye eat what God had not commanded ye to eat? Ye were ordered to eat nothing but the dust of my footsteps until the day of your deaths. Cast up and throw up what ye have eaten." And the lions opened their mouths, and threw up what thy had eaten, all the flesh and bones and blood of the saints' lions, and none of their flesh and bones remained in their bellies; and they cast up everything in the twinkling of an eye. And our father turned towards the east, and praised God, saying, "O Thou Who didst raise up Lazarus, raise them up, but do not raise up those whom Thou hast given to Thy servants to follow them." Then he blessed them and their bodies, that is to say, the dead bodies of the lions, and he said unto them, "Rise up by the power of God." And the lions rose up in the twinkling of an eye, and they were as they were at first, and they uttered cries, and purred, and lay down by our father, and they did homage at his feet. And those lions spoke like men, and they said unto him, "Henceforward we will follow thee. Those saints were unable to do anything for us, but thou hast raised us up and brought us out from the bellies of [thy] lions"; and our father sent them away to their former owners, and the saints marveled at the work of God. And Abba Samuel said unto our father, "Art thou God? We thought that thou wast a man like unto ourselves. That which was dead thou wast raised from the belly of the lions, and what they had eaten thou hast made to come forth. We have seen a marvelous thing this day!"

On the third day of Magabit our father fell sick, and on the Eve of the Sabbath his death drew nigh. His pain and sickness seized him so strongly, that he well nigh died; and the hour of his death approached. And there came unto him several anchorites who were recluses, whose names were, Fere Kedus, and Zara Buruk, and James, and Benyam, and Joseph, and our father told them that he was going to die, and that God had given him a covenant (or, promise). When they heard this they wept, and sorrowed for the death of the saint, for he was the chief of the anchorites. During the early hours of the Sabbath he lived with difficulty, and was exhausted, now burning and now sweating, but he never ceased to make supplication to his God, which was his custom with every breath. When the evening came his body was in a state of collapse, and he was unable to speak, and those who were by him [sent] to fetch Gabra Andreas so that he might see his death and be a witness concerning it. When the anchorites came to him, they told him that the blessed man was going to die; and when he heard [this] he wept and sorrowed bitterly. And he rose up, and went to him. And it was the evening of the Sabbath, for the day was ended, and it was the first hour of the night. And he rose up [and went] to the place where he was, now his road was far from the abode of the holy man, and the place where the honorable man was. And at the fourth hour of the night he found him lying like a majestic lion in the desert where there was none to terrify him and to overshadow him; and there was no one in the village which was near his road who had found him. And he was lying with his hands spread out towards heaven, even as our Lord Jesus Christ was extended on the wood of the Cross at the time of His Passion, until the hour of His death. And one saw the light which was upon him, and the grace of God which was on his face, and the ruddiness of his beauty, and his beard which was as white as snow. When the seventh hour of the night came his soul separated itself from his body. At that moment a sound was heard from heaven, like the sound of thunder, and there came down lamps which were like snow, and like unto crystal, and which thundered and rolled down from the heavens to the earth, each having the form and similitude of the other, and they shone like the sun, and moon, and stars. Those who were there were terrified and afraid, because of the great awfulness of the things which were taking place, and which had come upon them; and they were unable to touch any part of his body. And after his death they withdrew themselves and fled, and they lost their senses by reason of the fear and trembling which had come upon them. Now the earth trembled, and the mountains quaked, and there was a mighty noise at the moment of the departure of the soul of the saint. And those saints stood afar off that they might see and hear the mysteries of heaven and earth which were being performed. And God fortified the minds of those saints, so that they might understand what had happened to the honorable man, our father, and might testify that they had seen God in His Three Persons descend to our father before his soul [departed]. And Jesus said unto him (?), "I have come to give thee oblations for thy commemoration. Whosoever shall write or have written the book of thy strife shall pass with thee boldly, and his abode shall be in the mansions of light, and I will write his name on My awful throne. Whosoever shall commemorate thee greatly and unceasingly shall pass through the lake of fire, and shall stand unashamed before thee. If he giveth bread to the hungry I will give him the bread of heaven, and he shall nevermore hunger. If he giveth drink to the thirsty I will make him to drink milk with the babes for ever. If he giveth incense, even though he be polluted, he shall be with thee. If he give flour I will make him to draw nigh unto the heavenly Jerusalem with thee. If he give oil on the day of thy commemoration he shall be with Abraham, Isaac, and Jacob-Israel. If he bring a lamp, he shall traverse the sea of fire and darkness, with twelve lamps of light, which shall be seven times brighter than the sun. If they assemble on the day of thy

commemoration, I will make them to assemble on Mount Zion with all the saints." And our father entreated God and said unto Him, "I have lived three hundred and sixty-nine years, I have never drunk water, I never thought about food for my body, and have eaten only wood (i.e. herbs), and the fruits of the desert, nor about clothing for my body, and I continued to be naked, and if I had lived in the sea I should have lived like the fish and the hippopotamus. I lived in a tree like the birds, and I lived like the stag in the mountains, with the lion, the wolf, the panther and the serpent. This is the reward which Thou givest to the saints. I beseech Thee, O Lord, to be pleased to speak to me." And our Lord answered and said unto him, "If the sin of a man is not repented for, the man who hath committed it, not only if he be a Christian, but if he be an 'Arminu, I will give unto thee if he celebrate thy commemoration, and he shall be saved, and he shall be with thee. When thy soul is separated [from thy body] on the fifth day of Magabit they shall make twelve . . . as for Mary, My mother. They shall make a habitation and I will bless their assemblies. If he be old, I will give him a good seat. And now ascend into the houses of light. And take twelve crowns, and ten thousand lamps in thy right hand, and ten thousand lamps in thy left hand, one thousand before thee and one thousand behind thee, and twelve precious stones of light, and take horses of fire to bear thee." And our father answered and said unto Him, "O our Lord Jesus Christ, if men celebrate my commemoration with right hearts, unto how many generations wilt Thou give them unto me?" And the Lord said unto him, "I will give them unto thee for fifteen generations." Then they heard a great voice which cried out and said, "Take the body of Gabra Manfas Kedus, and carry it away, and let his grave be in Jerusalem, on the right-hand side of the altar." And Michael and Gabriel and all the angels uttered cries of joy before his holy soul, and each of them cried out unceasingly, and the angels carried away his body to bury it as God commanded them; and thirty desert anchorites came to meet it. And the hosts of angels placed his soul in the houses of light, saying, "Hallelujah, Hallelujah, Hallelujah, all the time, now and always, and for ever and ever."

Salutation to Abraham, to Isaac, and to Jacob.

Glory be to God Who is glorified in His Saints. Amen.

THE EIGHTH MONTH

Miyazia 01
(April 09)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the holy father Abba Sylvanus died. This blessed man became a monk in his youth under the direction of Saint Abba Macarius in the desert of Scete. He strove in every narrow path, and he fasted frequently for long periods, with prayer and many vigils, and humility and love. And he was a great father, and God revealed unto him divine visions and made him to know marvelous matters, as in the following case. One day his mind was carried away, and he fell on his face upon the ground, and remained there a long time. Then he lifted up his head, and the brethren who were there near him asked him to tell them what had come upon him; but he did not want to tell them, and he remained silent and wept bitterly. When they urged him, and entreated him, to make known to them what had happened to him, he said unto them, "They carried me off to the Garden of Delight, and I saw the habitations of the righteous and the places of torture, and I also saw monks, whom they were carrying to Gahanam, and I also saw many laymen whom they were carrying to the kingdom of heaven. Why then should I not weep for myself?" From that day he covered his face with his head-cloth, and said, "I do not want to see the light of this fleeting world, for after it they will take me into everlasting darkness." Now this holy man devoted himself to the works of the ascetic life; and he strove zealously in the works which appertained to the soul and the body; and he also commanded his disciples never to cease working with their hands, and to give away in charity what was left of the money whereon they lived. One day there came unto this holy elder a certain lazy monk, and when he saw this holy elder and his disciples working with their hands, he said unto the elder and his disciples, "Ye do then work for the food which is transitory? But ye should work for the food which abideth for the life everlasting. For it is written in the Holy Gospel 'Mary hath chosen for herself the good part which shall not be taken from her'" (Luke x, 42). When the elder Abba Sylvanus heard him speaking thus, he commanded his disciple, and said unto him, "Give this brother the Book to read, and take him into the guest chamber, and shut the door on him, and do not leave with him anything which he can eat"; and his disciple did as the elder commanded. When the ninth hour came the elder and his disciples prayed and ate their food, but did not summon that monk. And the time of supper having passed, that monk, with his eyes gazing towards the door, waited for them to summon him [to eat]. And being consumed with hunger, he came out from the cell, and went to Saint Abba Sylvanus, and he said unto him, "O my father, have the brethren eaten their meal this day?" And the elder answered and said unto him, "Yea, they have eaten." And the monk said unto him, "Why did ye not summon me?" And the holy elder answered and said unto him, "Thou art a spiritually-minded man, and hast no need of food for the body. Thou hast chosen the good part, but we are men of the body, and we require material food; for this reason we require the work of our hands." And the monk knew that he had transgressed with his words, and he bowed low before the holy elder, and he said unto him, "Forgive me, O my father, for I have transgressed." And the holy elder Sylvanus answered, and said unto him, "O my son, we have need of work, just as Martha worked, and through Martha, Mary was praised." Thus the monk was rebuked by the teaching of this father. And he

worked with his hands continually, and he gave alms to the poor with what remained over. And this holy man wrote many discourses (or, homilies) and admonitions wherein was help to carry on the spiritual strife. Having finished his days and attained a good old age, God the Most High made him to know the time of his death. And he called the monks who were nigh unto him, and he was blessed by them, and he asked them to remember him at the time of their prayers; and they on their part asked him to make mention of them to God. And he embraced them and died in peace. Salutation to Sylvanus, the companion of the angels.

And on this day also the pagan Arabs of Upper Egypt rose up and attacked the monasteries in the desert of Scete, and the church of Saint Abba Macarius, and they carried off all the goods which were in all the monasteries. And the monks gathered together, and prayed, and made intercession with the holy fathers, and our Lord Jesus Christ drove those pagans away, and they turned and fled, and there was none other than God our Lord Jesus Christ Who drove them away; and the monks gave thanks unto God, Who shows compassion unto them for ever and ever. Amen. Salutation unto each of you, O ye sons of Macarius.

And on this day also (according to what is written in an Egyptian book of the city of Alexandria, and in an Egyptian book of Upper Egypt) took place the festival in commemoration of the death of Aaron the priest, the brother of Moses the prophet, the son of ‘Anbarim (Amram). What is written in the Book of the Law (i.e. Pentateuch) saith that he died on the third day of the second month of the exodus of the children of Israel from Egypt, which is to say on the eighth day of the month of Genbot. Now the Jewish months revolve, and that [second] month became this month in that year, on the first day of the month Miyazia. This righteous man was the brother of Moses the prophet, the son of ‘Anbarim (Amram), the chief of the prophets, the teacher of the Law, and the brother of Mary (Miriam), the prophetess; and they were of the tribe of Levi. And God wrought by his hands many miracles in the land of Egypt. And God chose him, and his sons, and made them His priest, and gave unto them a title of all the goods, and the offerings of the children of Israel. When the sons of Korah rose up against him, God destroyed them, and He commanded the earth and it opened its mouth and swallowed them up. And having pleased God the Most High, and fought a good fight, and kept the Law, he departed to God. Salutation to Aaron.

And on this day also died Saint Matrona, and Saint Justus, and his wife, who became martyrs. [Omitted in the Bodleian MS.]

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 02
(April 10)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

And on this day died Saint Christopher, the martyr, whose face was like the face of a dog. This holy man came from the country, the people whereof used to eat men and dogs. They captured him in battle, and his father became a believer through Saint Matthew the apostle. When they captured him he did not believe the words of the men who made him

captive, and he prayed to God, and He opened his tongue, and he spoke as spoke those who had made him captive. And he rebuked those who afflicted the Christian peoples, and the captain who was over the soldiers beat him very severely. And the holy man said unto him, "If it were not the command of God, my Lord Jesus Christ, which maketh me to endure and which holdeth back my strength, and restraineth me, thou and thy soldiers could not be delivered from me." And the governor sent a message to the emperor concerning him, and told him what had happened to him, and the emperor sent two hundred soldiers to bring the holy man to him; and he went with them of his own free will without fear. And he had a staff in his hand, and he prayed and straightway it sprouted and blossomed. When the soldiers lacked bread the holy man prayed, and there was bread in abundance for the soldiers, who marveled exceedingly, and believed on our Lord Jesus Christ. And when they arrived in the city of Antioch they were baptized with Christian baptism by the hand of Abba Paul, Archbishop of the city of Antioch. When Christopher came before the Emperor Decius he frightened him, and Decius tried to persuade him [to deny Christ]. And he sent two very beautiful harlots to him for he thought they would be able to make him to fall into sin with them; but the holy man rebuked them, and they believed on our Lord Jesus Christ, and they repented and became martyrs. And the two hundred soldiers likewise confessed our Lord Jesus Christ, the Living [God], before the emperor. Then the emperor commanded the [other] soldiers to cut off their heads, and they cut off their heads with swords, and the soldiers received crowns of martyrdom in the kingdom of the heavens. And the holy man terrified the emperor, and he said unto him, "O thou receiver of the work of Satan and his abode!" And the emperor waxed furious, and he commanded his soldiers to cast him into a huge frying-pan and to light a fire under him, and they did so, but no harm whatsoever came to him as they wished, on the contrary he taught the people whilst he was in the frying-pan. When the people saw that he was speaking and teaching the men, and that he was whole and unharmed, they marveled exceedingly, and they believed on our Lord Jesus Christ; and they drew nigh to the frying-pan in order to lift the holy man out from it. And the emperor commanded his soldiers to cut off [the heads] of all of them with swords, and they did so, and [the people] received crowns of martyrdom. Then the emperor commanded his soldiers to hang a great stone from the neck of Saint Christopher, and to cast him into a pit, and they did unto him even as the emperor commanded; and the angel of the Lord brought him out of the pit, whole and unharmed. When the emperor was tired [of torturing him] he commanded them to cut off his head with the sword, and he received the crown of martyrdom in the kingdom of heaven. Salutation to Christopher who believed through the teaching of Matthew, and salutation to those who died with him, thirty women and handmaidens, and three men.

And on this day also is commemorated Malal'el (Mahalaleel), the son of Cainan. Malalel (Mahalaleel) lived one hundred and sixty-five years and begot Jared; and all his days were 165 (sic) years. And Malal'el (Mahalaleel) died on the First Day of the week, on the second day of the month of Miyazia, and he was buried in the Cave of Treasures.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 03
(April 11)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father Abba John, Bishop of the city of Jerusalem. This holy man had Jewish parents, who kept the Law of the Torah (i.e. Pentateuch). When he had arrived at man's estate his parents taught him the doctrine of the Law of the Torah, and he became exceedingly learned therein. And he disputed with the Christians, and argued with them, until at length he became certain in his heart and believed that our Lord Jesus Christ came into the world and that He was God in truth. And he believed through Saint Justus, Bishop of Jerusalem, who baptized him with Christian baptism, and made him a deacon in the city of Jerusalem. Then he advanced in good works, and in knowledge, until he became fit to be Bishop of the city of Jerusalem. When Andrianus became king, he who was called "Elias," he commanded [the people] to rebuild the ruined places of the city of Jerusalem; now his name was called "Elias." Then the Jews built the western gate, of great strength (?), and he made (i.e. set) over the gate a tablet of costly stone on which was engraved the name of "Elias." Now in his days Jerusalem was filled with stone, and with Gentiles and Jews. When the Gentiles saw the Christians coming to Golgotha and praying there, they prevented them, and built there a temple dedicated to the planet Venus, and they would not allow the Christians to pass that site. Then there came upon this holy man great tribulation and sorrow, and provocation from the Gentiles, who lived in the city of Jerusalem, and they beat him often, and dragged (?) him about, and treated him with insult, and afflicted him, and he entreated God that his soul might be received to Him; and he died in peace, having sat upon the Episcopal throne for two years. Salutation to John, the persecuted, the son of Mary.

And on this day also died the holy father, the pure virgin, Abba Michael, the seventy-first Archbishop of the city of Alexandria. The soul of this father desired what was good, that is to say, to put on the apparel of the holy angels, or the garb of the monk, and he became a monk in the church of Saint Abba Macarius, in the desert of Scete. He lived in the desert until he was an old man, and he was set over many monks, and he fought a good fight all his days, and he pleased God. And he labored and did a great work until he reached the archiepiscopate, which is Christian ordination in this world, and in the heavenly world, which is to come. When Abba Gabriel, the archbishop who preceded him on the throne of Mark the evangelist, died, there was no Archbishop of Alexandria for four months, and the bishops, and priests, and the chief doctors spent a period of three months in searching out, and trying to choose the man who was best suited for the office of archbishop. And after much searching, and great labor, they chose three desert monks, concerning whom it was testified that they were Orthodox in Faith, and learned. And they wrote the names of these three men on three small pieces of paper, and they sealed each one of them with wax, and laid them on the altar. And the bishops, and priests, and monks remained praying for three days and three nights, and they consecrated the Offering; and they entreated God Most High to set over them a good shepherd and a faithful priest. And after three days they called a certain small child and they said unto him, "Take out for us one sealed paper from among these four seals." And the boy took out that seal under which was the name of this holy father Abba Michael, and all men knew that God had chosen him. And he was of the sons of Makedos, of the cell of Darsen, which is in the desert; and all the men cried out,

"He is worthy, he is worthy, he is worthy"; and straightway they enthroned him archbishop. And he entered upon his office with all the gracious excellence, which befits the archiepiscopacy. And they chose a scribe to write his epistles to every country, and to every bishop. And this father used to teach the people, and exhort the sinners to repent of their sins; and all his flock feared him because they knew that God was with him. He was pure in heart and in soul, and he had no desire for any of the dainty meats and delicate foods of this world, and he coveted neither the honor thereof nor its possessions. And he strove and understood the visiting of the poor and needy, and he gave them what they asked for their needs, and whatsoever remained after their wants were satisfied he spent in building churches. This father did not hold his office a full year, but lived a little short of it, and he died in peace. Salutation to Michael.

And on this day also died Marke, the poor, the Christian. This holy man was a native of the city of Antioch, and he had a trusted friend whose name was Guespar, an infidel, and a worshipper of idols; and the two men differed about nothing whatsoever except their Faith. One day Marke and this Gufar departed on a pilgrimage to the city of Bagdad (Baghdad), and they spent five days in traveling through a desert wherein there was no man. Now Marke the Christian was a rich man, and he had with him thirty pounds of gold, and whilst he was on the road he fell sick of a violent disease, which brought him [nigh unto] death. And he forced himself and wrote a document, saying thus: "From Thy servant, the son of Thy handmaiden, I have thirty pounds of gold fastened to the black mule and it is Thine, O my Lord Jesus Christ, the Son of God, Glory be to Thee! In atonement for my sins, and for my errors, so that Thou mayest give me the kingdom of heaven; and it shall not be for my children, my wife and my kinsfolk." And he rolled up the paper, and sealed it, and called his friend Guespar, and he made him swear by his gods that he would do for him everything, which he told him. And when Guespar had sworn, he said unto him, "When I die do not touch me, but take this paper and the thirty pounds of gold with the mule on which it is, and give it to my Lord Jesus Christ, the Son of God; take it in thy hand and do not tell my children." And Guespar said unto him, "Art thou mad, O my friend? Didst thou not say that Christ, glory be to Him, died, and rose, and ascended into heaven? How than can I give it unto Him?" And Marke said unto him, "Go to a church, and when he who belongs to it cometh unto thee, give him the gold from thy hand into his." And after this when Marke came nearer and nearer to death Guespar sat down some distance from him, and waited for him to die. And he saw angels coming down to him holding a heart of light, and with them were the righteous, and the martyrs, and David singing psalms to his harp; and the Holy Spirit came down in the form of a white dove, and He went round the body of Marke thrice. And when the holy soul of Marke saw [this] it went forth from his body, and ascended into heaven with great glory. And then two lions came and buried him. And Guespar loaded the gold [on the mule] and departed, marveling at everything, which he had seen to Thaddeus, the steward of the church, [who did not wish] to receive Guespar the pagan, but he demanded from him the gold and the mule. When the priest said this, Guespar said unto him, "I will give the gold and the mule from my hand into the hand of my Lord Jesus Christ [only], as my friend made me swear to do." And leading away the mules, he departed to the church. And the priest Thaddeus opened the gates, ad having gone in Guespar laid the gold on the altar; and having gone out the gates were closed, and he stood there. And at the time of midnight, he heard the sound of thunder inside the church, and light appeared, and suddenly my God our Lord Jesus Christ came down with great glory; and with Him were two angels, and He sat down upon the altar. And an angel said unto Guespar, "Come, worship, for this is Christ Himself, the

Son of God"; and Guespar bowed low and gave Him the paper, saying, "I have believed in Thee, my Lord Jesus Christ." And Christ ordered the angels to weigh the gold, and there were thirty pounds, and our Lord commanded Guespar to be baptized by the priest Thaddeus, and he and all the men of his house were baptized, now they were in number seventy-five souls. And Guespar died in the Faith of Christ. Salutation to Marke who sent his gold to Christ. Salutation to the idolater Guespar, and also to the men of his house who believed through this great miracle.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 04
(April 12)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the saints Victor, and Decius, and Irene, and many people, both men, and women, and virgins became martyrs. These saints lived in the days of the kingdom of Constantine, and in the days of his son; now these emperors destroyed many houses of idols, and broke their idols, and burned them in the fire, and they built [on the sites of the temples] many churches and altars, in the name of our Lady, the Holy Virgin Mary, the God-bearer, and in the names of many saints. When Constantine was dead Julian the infidel reigned, and he set up the worship of idols, and he honored their priests, and slew many Christians. And the history of these saints was noised abroad, how they worked [destruction] in the houses of the idols, and how they smashed the idols. Then the governor seized them, and tortured them for many days, and beat them, and crucified them, and flayed the skin from their bodies with iron knives; and after this [the soldiers] cut off their heads with swords, and they received crowns of martyrdom in the kingdom of the heavens. Salutation to Victor, and Decius, and 'Ermo.

Salutation to the holy father, Isaac the abbot.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 05
(April 13)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the great prophet, the righteous man, Ezekiel, the son of Buz, the priest, who was made captive, and carried off to the city of Babylon. When Nebuchadnezzar carried the children of Israel into captivity, the spirit of prophecy descended upon Ezekiel when he was in the land of Babylon, and in prophecy he spoke many marvelous words. In prophecy he spoke concerning the birth of our Lord Jesus Christ by our Lady, the holy Virgin Mary, and how after she had borne Him, she would remain a virgin. And he prophesied, saying, "I saw in the East a door which was shut. And God said unto me, this

door shall remain shut, and it shall not be opened, and none shall go through it except the Lord God of Israel, and He shall go in and out from it." And he prophesied concerning the baptism of Christ, [saying], "The soul of a man shall be sanctified, and his body, and the heart of stone shall be plucked out from him, and he shall become a Son of God by the descent of the Holy Spirit upon him" (Ezekiel xxxvi, 26). And he encouraged the people and rebuked the priests for forsaking the teaching of the people, and he said unto them, "Guard yourselves against laziness, and be not blind to doctrine." And he rebuked them and said unto them, "God will require the souls of men from you if ye do not teach them and if ye do not wake them up." And he prophesied concerning the resurrection of bodies, [saying], "Needs must that dead bodies shall rise, and they shall become one with their souls even as they were aforetime. And they shall rise up according to what is prepared for them, whether it be for punishment or whether it be for joy." And he uttered many prophecies, which are of benefit to those who read them, and God made manifest through him many signs and wonders. When the children of Israel worshipped idols in the city of Babylon, he rebuked them, and because of this their leaders rose up and killed him. And he prophesied five hundred and seventy and seven years before the Incarnation of our Lord Jesus Christ, and the days of his prophesying were one year. Salutation to Ezekiel, who saw Mary as a closed door, which God had established.

And on this day also took place the strife of ʻAflamis, and Theodora, and Arsenius, the monk, and Basilides.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 06
(April 14)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint Mary, the Egyptian, the dweller in the desert. This holy woman was a native of Egypt, and she came from the city of Alexandria, and her parents were Christians. When her days were twelve years, the Hater of good and the Adversary of men seduced her, and led her astray and made her his net wherein he caught innumerable souls, that is to say Satan made her to love fornication. And she gave her body up to fornication, without payment, because of her love for the deadly sin, and she continued in this filthy work for a period of seven and twenty years; and her love for this filthy work increased [with her years]. And by the Will of God, the Lover of mankind, He showed her the men who wished to go and be blessed at the tomb of our Lord Jesus Christ in the city of Jerusalem, and the thought stirred in her mind that she would go with them; and she embarked in a ship, with many people. When they were about to set sail, the sailors said unto her, "Give us the passage money for the ship," and as she had not the money with her to give them, she gave them her body so that they might take fornication with her in place of the ship's passage money. When she arrived in Jerusalem, she did the same thing, and played the whore continually. When she wished to go in with the rest of the people through the door of the church of the tomb of our Lord Jesus Christ, the Divine Power prevented her from entering. And it came to pass that when she wished [to fornicate] with the people who were coming [there] the Power of God prevented her from doing so. And

when she drew nigh, and the Power prevented her from entering the church because of her filthy deeds, she lifted up her eyes to heaven, to God the Merciful, being sad and sorrowful in her heart, and she saw above her a picture of our Lady, the holy Virgin Mary, the God-bearer. And she wept before it, and made entreaty unto it, saying, "O intercessor for all Christian people, O God-bearer, make a pact with me. If I can go in and celebrate the festival with all the [other] people, I will do everything which thou commandest me." And saying these words she went quickly into the church of the tomb of our Lord Jesus Christ. And when she had finished the keeping of the feast, she returned quickly to the picture of our Lady the holy Virgin Mary, the God-bearer; and she made long prayers before it, and wept bitterly, and made entreaties before it that the Virgin would send her where ever she pleased, so that she might save her soul. And a voice came out from the picture of our Lady, the holy Virgin Mary, the God-bearer, saying, "If thou wilt go into the desert of the Jordan thou wilt find rest and salvation." And she accepted the words, and prayed and saluted the picture of our Lady, the holy Virgin Mary, the God-bearer, and then she went forth. When she had gone forth from the church she met a certain man, and he gave her three small coins wherewith she bought bread. Then she crossed the valley (or, river) of the Jordan, and dwelt in the desert of the Jordan for seven and forty years; and she strove strenuously, and Satan fought against her by means of her love for the impure thing, which she had worked formerly. And she lived upon the bread, which she had bought for many days, and every two days she used to fast for two days, and every three days for three days, and little by little she ate up her bread. When the bread was finished she lived upon the herbs in the desert. When the seven and forty years wherein she had wandered up and down the desert had come to an end, the holy priest Zozimas went out into the desert of the Jordan, in order to complete therein the holy Forty Days' Fast, according to the custom observed in his monastery--now it was the custom with the monks of his monastery to go out each year for the Great Fast (i.e. Lent) into the desert, and to devote themselves to severe ascetic labors, and to fight in the spirit until the end of the Fast. When Saint Zozimas had gone out into the desert of the Jordan, he entreated God to show him, that which would give him consolation. As he was going along in the desert he saw the holy woman Mary in the distance, and he believed her to be Satan himself. And having prayed, it was shown to him that she was a human being, and he went towards her, and she fled from him; and he followed her and ran after her to come up to her, but she still fled from him. Then she called out to him by his name, saying, "O Zozimas, why dost thou want to talk to me; throw me a rag that I may cover myself therewith, for I am naked." And he marveled exceedingly when she called him by his name, and he threw to her the wherewithal to cover herself; and straightway she came to him and bowed before him, and he bowed before her, and they embraced each other, and she asked him to pray for her, for he was a priest. Then he asked her to tell him the story of her fight, and then she told him everything, which had happened to her from the beginning to the end. Then she asked him to come and visit her each year, and to bring with him the Body and Blood of our Lord Jesus Christ, and he said unto her, "I will." When a full year had passed he took some of the holy Body, and the honorable Blood in a cup, and he carried with him figs, and dates, and also lentils for soaking in water. And he came to the bank of the River Jordan, and saw the holy woman coming in the distance, and she was walking towards the River Jordan; and when she came up to him they embraced each other and prayed. Then he administered to her the Holy Mysteries, and he brought forth the dates, and the figs, and the lentils, and asked her to accept them from him; but she asked him to come back to her in the desert in the following year. When the second year was ended, and he went to the

valley of the Jordan, he found that the holy woman was dead, and lying near her head was a paper whereon was written, "Bury Mary, the poor woman, in the dust of which she was created"; and he marveled at the writing. And he saw near her feet a lion, which was guarding her, and whilst he was wondering in his mind with what he should dig her grave, the lion came and dug a grave for her; then the holy man prayed over her and buried her. And he returned to his monastery and related to the monks the story of the strife of this holy woman Mary the Egyptian from the beginning to the end thereof, even as she had told it to him; and they all marveled exceedingly, and they praised the glorious and Most High God. And all the days of her life were seven and seventy years. Salutation to Mary, whose dead body was guarded by a lion in the desert.

And on this day our Lord Jesus Christ appeared to Thomas, the apostle, on the eighth day after His resurrection. And Thomas saw the marks of the nails which were in His hands and feet, and he took his hands and laid them in His Divine side, where the spear had pierced it, and he said, "My Lord and my God." And our Lord said unto him, "Thou hast believed on Me, because thou hast seen Me; blessed is he who shall believe on Me without seeing Me." In a commentary on the Gospel it saith that when Thomas the apostle laid his hand in our Lord's side, his hand was burnt with divine fire; and that when he believed in His Godhead his hand was healed of the burn. Glory be to God, and let us beseech Him to have mercy upon us through the prayers of all His holy apostles and righteous ones, forever and ever. Amen. Salutation to the chamber wherein Christ showed His pierced side, and the hand of Thomas was burnt.

And the fathers have commanded us to celebrate the commemoration of the deaths of our father Adam and our mother Eve on this day. Before God created this our father Adam He created the heavens and the earth and all that therein is, and the angels and the archangels. And having planted for him the Garden of Edom containing every kind of fruit pleasant to the taste, and having furnished it with every desirable thing, He created Adam. He took dust from the centre of the earth, that is to say Golgotha, at the third hour of the day of the Eve of the Sabbath (Friday), and He created him out of four things, that is to say, water, fire, air, and dust. And He made him in His own image and likeness, and He breathed into his nostrils the breath of life, and He dressed him in the dress of life, and light, and He made him king, and priest, and prophet, and administrator of everything he wished. Then He brought to him all the beasts, and cattle, and birds of the heavens so that Adam might see them, [and give unto] each of them its name, even as he pronounced them, through the Holy Spirit, which was on him. And God having wished to make for him a companion to help him, brought upon him slumber, and he slept, and then He took a bone from his side and filled [the place thereof] with flesh, and set her before him. When Adam woke from his sleep he prophesied, and said, "Bone of my bone and flesh of my flesh, assuredly thou be to me my wife"; and he called her name "Hewan" (Eve). And as Adam was standing [there] on the place of Golgotha, he heard the voice of his God, and behold a cloud of light took him up with Eve his wife and carried them into the Garden of Edom, and the voices of every rank of the angels, the Cherubim and the Seraphim, went before him praising and thanking God because He had done honor to Adam. And God said unto Adam and Eve, "Of every tree which is in the Garden eat, but of the tree which is in the middle of the Garden eat not, for on the day wherein ye shall eat of it ye shall surely die." And Adam continued to till the Garden, and to eat of the fruit thereof, and he praised [God] with the angels. And when Satan, the Enemy of all good, had fallen from his exalted state and honor, because of his arrogance concerning Adam, and the honor and glory [which God

had given him], he went to the place where Eve was, in the form of a serpent, and he persuaded her to eat of that tree which God had set apart, and promised to her the nature of God [if she did so]. And having looked at the tree, and seen that the fruit thereof was good, she ate thereof, and made Adam to eat thereof. And their raiment of light was stripped from them, and they knew that they were naked, and they covered their shame with the leaves of the fig tree. And when God knew their fault, He cursed the serpent, and He made enmity to exist between it and the seed of Eve. And her also He cursed, saying, "In pain conceive and bring forth thy children; and thy turning shall be to thy husband, and he shall serve thee." And to Adam He said, "Cursed shall the ground be for thy sake. With the sweat of thy face eat thy bread; dust thou art and to dust thou shalt return." And he made for them tunics of hide, and they put them on, and they went forth from the Garden of Edom, at the turn of the evening, after seven years of joy and delight. In the morning, at sunrise, he used to smell the smell of incense, and perfume, and water of frankincense, and aromatic herbs. And Adam dwelt in the land of Elda and tilled the ground according to what he had learned in the Garden of Edom, and he knew his wife Eve and she bore him Kayl (Cain) and after him Abel. When Kayl (Cain) slew Abel in his jealousy. And Adam continued to lament the death of his son for seven (?) years, and then Seth was born unto him in exchange for Abel his son, in whom stood his memorial, and after him came many children (?). When Adam went forth from the Garden, God saw his tears and his repentance, and He gave him the promise of a hope of salvation, and He said unto him, "In five thousand and five years I will come into the world, and I will be born of what is in thee, and I will deliver thee in a wide place, and I will redeem thee by My Cross." And Adam took from the Garden gold, and myrrh, and incense, and gave them to his son Seth, and he wrote for him, saying, "In the last days the Son of God shall come, and He shall be born of a virgin, and then the Magi shall bring (as) gifts unto Him this gold, and myrrh, and incense." And this writing after begin handed down from generation to generation came to our Lady, the holy Virgin Mary, and she gave it to our father Peter, and Peter gave it to Clement. When our father Adam knew his death was near he called his son Seth, and Seth drew nigh unto him in the Cave of Treasures. And Adam said unto him, "Make thy children and thy children's children to come unto me before I die." When Seth heard the words of his father Adam, he went forth from his presence, with the tears flowing down his cheeks, and he gathered together his children, and his children's children, and brought them to him. When Adam saw them he wept because of his [approaching] separation from them, and when they saw him weeping they all wept together before God, and they fell down upon their faces, saying, "How can the earth cover thee, and hide thee from our eyes?" Then our father Adam blessed all his children, and he said unto Seth, "O my son, this world is full of weariness; preserve righteousness and purity; let us trust in God. And incline not to the voice of Satan, and his wiles, which he will make apparent to thee. When I die take my body, and prepare it for burial with myrrh and cassia and stacte, and bury me in the cave of a store-chamber. And there shall come a water-flood, and it shall drown every created thing, and only eight souls shall be left. Be thou a protector of thy people. Watch over them and protect them in the fear of God, and teach them the way of salvation, and take care of them so that they may not be in subjection to Satan, and that he may not destroy them. Separate thy children and thy children's children from the children of Kayl (Cain), and do not let them mix in any way, and they shall draw nigh neither to their works nor their fables." Then Adam turned to Seth his son, and to Eve his wife, and he confided to their care the gold, and the myrrh, and the cassia, so that they might bury them with him. And he said unto them, "In the days

wherein the Water-flood shall come, they shall take my body into the ark, with the gold, and the myrrh, and the cassia, and shall lay them in the middle of the earth. After many days [enemies] shall capture this country, and they shall [not] take the gold, and the myrrh, and the cassia, together with the [other] spoil, but they shall be preserved here until the time when the Word of God shall become flesh, when kings shall take them and bring them unto Him--gold because of His kingship, and incense because He is God of heaven and earth, and the myrrh is the symbol of His Passion." And when Adam was nine hundred the thirty years old (Genesis v, 5), in the 135th year of the life of Mahalaleel, he died, at the ninth hour of the day, on Friday, the day on which he was created, now the hour in which he died was that in which his going forth from Paradise had taken place; at that moment hosts of angels gathered together to his children. And they prepared his body for burial carefully, and they anointed him with scented unguents of every kind, which are [found] in the trees of the Holy Mountain. And they laid his body facing the east of the Cave, and they set a lighted lamp before him, and they laid by his side the gold, and the myrrh, and the cassia; and they sealed the doors of the Cave with the seals of Adam and Eve and Seth. And Seth and his children continued to minister unto the body of our father Adam, until the Water-flood came. Then Noah took Adam's body into the ark, and by the command of God he carried it with him until he brought it to Mount Ararat. Then Shem and Melchisedek, an angel of the Lord guiding them, took it from this place and buried it in the "place of a skull"; and Melchisedek continued to minister unto it with incense and offerings. And when the Son of God came, and was born of Adam's daughter, He redeemed Adam by His death, and restored him to his former inheritance, for he was the father of the prophets and apostles, and the father of the saints and martyrs, and through him the Son of God came into the world. Salutation to Adam, the first man created, and salutation to Eve, a bone of him.

And on this day were born Noah and David, the king, the father of Solomon.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 07
(April 15)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the great and honored and righteous man, Joachim, the father of our Lady, the holy Virgin Mary, the God-bearer. This righteous man was called by three names, which are as follows: Joachim, and Yonakir, and Zadok. He was of the seed of David, and of the tribe of Judah, for he was the son of Joachim, the son of Lazarus, the son of Eldad, whose tribe goeth back to Solomon the king, the son of David the king, whom God promised that his seed should reign over the children of Israel for ever. The wife of this righteous man was Hannah, and she was barren, and both of them prayed and entreated God continually, by day and by night, [to give them children]. And having accepted their petition He gave them good fruit, and sweet, which satisfied all the men of the world, and He removed from them the bitterness of servitude, and He made Joachim worthy to be called the father or Christ, because of His marvelous Incarnation, which was to take place through his daughter. And after God had shown His joy in the birth of our Lady, the holy

Virgin Mary, the God-bearer, his heart was glad, and he brought his offering to the altar, for shame had been removed from him, and from his kinsfolk. And after our Lady, the holy Virgin Mary, the God-bearer, had left her mother's breast, Joachim took her and carried her into the sanctuary of God, according to what they had vowed to God. And having lived a few days after he died in peace. Salutation to Joachim.

And on this day also are commemorated 'Agabos, and Theodora, the martyrs, and Abba Metruf, the son of Abba Muse of Dabra Lebyon. Salutation to 'Agabos, Theodora, and Metruf.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 08
(April 16)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day became martyrs the three holy women, that is to say, 'Agali, and 'Erani, and Susnonya. These three holy virgins were natives of the city of Thessalonica, and they served God and our Lord Jesus Christ, for their parents were God-fearing folk. And the three women loved virginity and chastity, and they made an agreement with each other to serve Christ, and they devoted themselves to the ascetic life, and they fought a great and good fight, which exceeded the strength of their youth and capacity. And they fasted, and prayed, and kept vigil ceaselessly at all times, and they went to the nunneries, and associated themselves with the virgins who were therein. When Maximianus, the infidel, reigned, he established the worship of idols, and poured out the blood of very many innocent persons. And those virgins were afraid, and they fled to a mountain and hid themselves in a cave, and they dwelt therein, and devoted themselves to the practices and contending of the ascetic life. And a certain old woman, who was a Christian, used to visit them once a week, and to give them everything, which they needed, and she sold the things, which they made with their hands, and what remained of the price thereof she gave to the poor. And it fell out that as she used to come out of the city, and go to the mountain very often, a certain evil man saw her [one day], and he followed her, secretly, and at a distance, without the old woman seeing him, until she came to the cave and went inside it. And the man watched her going into the cave from a distance, and hid himself until she came out; now he imagined that there was money hidden in the cave. And when the old woman had gone away from that place, that evil man went into the cave, and he found those pearls of great price, those lambs of the flock of Christ, praying. When they stood up he bound them with fetters, and he dragged them away, and brought them to the governor of Thessalonica. And when the governor questioned them about their Faith, they confessed before him that they were Christians, and that they worshipped the God Who had been crucified for them; and he was wroth with them because of the power of the word of Faith, and he commanded [his soldiers] to beat them severely, and to make the stripes to cause them grievous pain. And when they would not submit to him, and would not become infidels, he commanded his soldiers to cast them into the fire; and they bound the virgins with fetters, and cast them into the fire. And they delivered up their souls therein, and each received an incorruptible crown in the kingdom of the heavens. Salutation to the

three virgins who were burned to death in the fire, and two-fold salutation to the old widow who supplied their daily needs.

And on this day also one hundred and fifty people were martyred at once by a Persian king. This king besieged a certain Christian city, which was near his own land, and he carried off as captives very many of the people thereof and took them to his own country. When they refused to obey him, and would not worship the sun, and moon, and stars, he commanded [his soldiers] to cut off their heads, and they cut them off with swords, and [each of the captives] received a crown of martyrdom. Salutation to you, O ye one hundred and fifty martyrs who refused to worship the gods of the King of Persia, and were burned to death (sic) in the fire.

And on this day also is commemorated Timothy, the archbishop.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 09
(April 17)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father, the ascetic and fighter, the priest Abba Zozimas the monk. This holy man was a native of the country of Palestine, and his parents were Christians and righteous folk. And having begotten this holy man they themselves brought him up for five years, and then they gave him to a certain righteous elder monk to educate and to train thoroughly as a Christian, and to teach him philosophy, and the doctrine of the Church; and the elder received him and treated him like a son in Christ. And he taught him philosophy of every kind, and doctrine, and after this he arrayed him in the garb of the monk, and made him a deacon. And he grew up doing good works, and he increased in excellence, and he was continually praising God, and he read the Scriptures by day and by night. And whether he was working with his hands, or whether he was eating his food, he never ceased from praising God at all times. When he had completed five and forty years in that monastery, he was made a priest, and he increased his ascetic labors and his contending, and he became the conqueror in every spiritual fight. And the Enemy and Adversary sowed in his heart the evil thought that he was superior by far in respect of severity of his labors to all the other ascetics his contemporaries. And he said within his soul, "Doth there remain for me to do one work of righteousness and asceticism which I have not done?" And our Lord Jesus Christ did not abandon him, but He sent an angel to him, and commanded him to go to that monastery which was near the River Jordan. And he rose up and departed, and he came to that monastery, and he found therein righteous elders who were perfect in their contending, and he knew that his ascetic labors were less strenuous than theirs, and that there lived in the world men who were more perfect and better than he. And he took up his abode with them in that monastery, and he fought as they fought with them for many years. And the monks of that monastery were accustomed, when the Great Fast of forty days came, to fast in the monastery for the first week of the Holy Fast, and to receive the Holy Mysteries on the First Day of the week. And on the following day they went out from the monastery singing the 27th Psalm, "The

Lord is my light and my salvation, whom shall I fear?" to the end. When they had finished their coming forth from the monastery, they prayed at the gates of the monastery, and embraced each other, and the abbot of the monastery blessed them, and then they dispersed themselves in the desert, and each of them carried out his spiritual fight by himself, unseen by his companions. And if one of them saw that a companion was near him, he fled to another spot, so that he might not see the face of his neighbor. And Saint Zozimas used to go out with them each year, and he would wander up and down in the desert, and ask God to reveal to him something, which would give him comfort. As he was wandering about he found Mary, the Egyptian woman was dwelt in the desert, and he learned from her the manner of the life which she had lived in the world in the days of her youth, and how it came to pass that she entered that desert; and she told him everything which had happened to her, and all her fight from the beginning to the end thereof. Then she asked him to visit her. After one year [he came to her] and gave her the Mysteries. After this, in the second year, he visited the desert, and found that she was dead; and he buried her, and he told the monks of that monastery concerning her strife. This holy man found it meet to go to the "Country of the Blessed," and it is he who wrote the account of the dwellers there, and their strivings, and revealed their works, and their righteousness. When he had completed eight and ninety years, he died in peace. Of these he lived [five and] forty years in the world before he entered the monastery, and for three and fifty years he lived the life of an ascetic, and fought the spiritual fight. Salutation to Zozimas who visited the Country of the Blessed like Matthew, and described the lives of those who lived there.

And on this day also the righteous men of the company of Isidore, and a child ten months old, together with his father and mother, became martyrs.

And on this day also there was made manifest a great miracle through our holy father Abba Sinuthius (Shenuti), Archbishop of the city of Alexandria. This man had gone up into the desert of Scete in order to fast the Great Fast in the monastery of Saint Abba Macarius with the monks. And when it was [the time for] the Eight Hosannas, the Arabs and Muslims assembled, and came to the desert of Scete to plunder the desert houses and monasteries, and they stood on the rock to the east of the church of Saint Macarius, and their swords were drawn in their hands, ready to kill men. And the bishops, [and the priests,] and the monks gathered together to him, and they told him what had taken place with the Arabs and Muslims, and they wanted to go forth from the desert before the festival of Easter. And Sinuthius (Shenuti) said unto them, "As for me, I will not leave the desert until the festival of Easter be finished." And when the Fifth Day of the week had come whereon, according to the New Covenant of Joy, our Lord Christ washed the feet of His disciples, the number of the Muslims and the Arabs increased. When Abba Sinuthius (Shenuti) saw the terror of the people, he took up his staff whereon was the figure of the Cross, and he grasped it and willed to go forth to them, saying, "It is better for me to die with the people of God." And the bishops and the monks seized him, and would not let him go out, and he strengthened their hearts and comforted them. Then he went forth to the Arabs and the Muslims, with his staff in his hand, and when the Muslims saw him they turned round and fled as if they were pursued by an army of soldiers; and from that day onwards those Muslims never came back to the monks and never did them any harm. Salutation to Archbishop Sinuthius (Shenuti), who put to flight Arabs, who were armed with swords, by the figure of the Cross only.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 10
(April 18)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father and fighter Abba Isaac, the disciple of the great father Abba ʻEblo. This holy man renounced the world and all the pleasure and delight thereof, and went up to the desert of Scete, and became a monk; he was the disciple of Abba ʻEblo, and he continued to minister unto him for five and twenty years. And he fought so strenuous a fight that at length his whole body dried up, but he retained possession of all his faculties. And he remained quiet (or, silent) at the times of prayer and the consecration of the Offering, and he stood timidly [in the church] with his hands clasped behind him, and his head bent; and he wept until the Office of the Offering was ended. And when he came out from the Offering, he never associated with any man at all during that day, and he never left the door of his house open lest any man should come and visit him. And when anyone asked him, saying, "Why dost thou never talk with him who wisheth to talk with thee at the time of prayer, and at the time of the Offering?" he answered and said unto him, "There is a time for everything, as is fitting." And when the time of his death drew nigh the company of the monks gathered together to him so that they might be blessed by him, and might take refuge in his prayer. And when they asked him, and said unto him, "Why didst thou flee from men?" he answered and said, "I was not fleeing from men but from Satan. If a man taketh hold of lighted lamp, and standeth in the wind, will not the light be extinguished? Even so is it with us when our hearts shine at the time of prayer and at the time of the Offering. When we meet together and hold converse with each other our hearts become dark." And this holy man having finished his spiritual strife and pleased God by his strife, and God having willed to give him rest from the toil of this fleeting world, he became a little sick and died in peace. Salutation to Isaac who loved ascetic labors and prayer, and fled from the face of a man, as from a wild beast.

And on this day also died the holy father Abba Gabriel, the seventieth Archbishop of the city of Alexandria, who was named the "son of Taroyka." This holy man was a son of one of the rich nobles of Mesr (Cairo), and he was appointed deacon in the church of Saint Mercorius of Egypt. He was a wise and learned writer, and he wrote many books in Coptic and Arabic with his own hand, and he completed the greater part of them, and he interpreted (or, translated) many others; and the bishops, and those who were in authority, and the elders of the people chose him to be appointed archbishop. And there was in the desert of Scete a certain elder, a Syrian, and a man of the Spirit, whose name was Abba Yosef, and the grace of God was upon him, and he could see by the Holy Spirit, and describe what was about to take place before it happened. And the aged monks gathered together to him, and asked him to make them to know, and reveal to them the answer to their enquiry, "Who is the best man for this honorable office?" And Yosef answered and said unto them, "A certain man who is called Gabriel, the son of Taroyka"; and the monks told this answer to the bishops. And they all were pleased with it, and they agreed about him, and they seized him and enthroned him archbishop on the 21st day of the month of Yekatit, in the year of mercy, the eight hundred and fortieth year [of the Era] of the martyrs (i.e. A.D. 1124). And when he departed to the desert of Scete, he added in the prayer of the Creed, which is at the end of the Liturgy of Basil, the words, "and was One with His Godhead." And the monks of the desert of Scete said unto him, "This is not our custom."

They were afraid that he thought that Christ was . . . and that His Godhead was mingled with His manhood. And after a great searching out, these words were sanctioned, and what followeth: "without separation, and without mixture, and without blending"; and they were well received and are in the Creed to this day. And this father in his days ordained very many good things, and he cursed the people who brought the bodies of the dead into the inner parts of the churches of Mesr (Cairo), and he cursed all those who had concubines and cast them forth from their houses, and drove them away. And this father drew up a Canon, and laid down just laws concerning inheritances from dead men, and other matters, and these ordinances are observed by the Church from many books. During the days of his rule he appointed three and fifty bishops, and many priests, and he never took a dirham from them. And at that time the King of Egypt brought tribulation upon him, and demanded money from him by force, and he set seventy spies over him to watch him. And the scribes, and the men in authority, and the people, knowing that this father had neither taken any money from any man, nor from the moneys of the Church, nor from the [rents of] the lands of the poor, they collected from their own houses three hundred dinars in gold and gave them to the king on his behalf. And as the time of his death drew nigh, and God willed to make manifest his righteousness and virtues, he became a little sick. And he saw in a vision many priests and monks coming to him, carrying in their hands crosses, and censers, and Books of the Gospel, and they embraced him, and said unto him, "We have come unto thee to visit thee, but we will return unto thee after this earth is ended [for thee], and we will take thee with us." When he awoke he told the bishops and the priests who were about him what he had seen, and then he recovered from his illness. And after the end of a year he became a little sick, and again he saw the priests and the monks who had come to him formerly, and they embraced him and he rejoiced with them. And straightway he delivered his soul into the hand of God, and he died in peace; and all the days of his sitting upon the throne of Mark the evangelist were fourteen years. And in the days of this father the King of Ethiopia commanded Abba Michael, saying, "Set a bishop over the country of Ethiopia"; and the bishop said unto the king, "I cannot appoint another bishop without the command of the archbishop." And the King of Ethiopia sent a letter to this father Abba Gabriel the archbishop, asking him concerning this matter, and he also sent a letter to the King of Egypt asking him to command this father [to appoint a bishop]. And this father commanded Abba Michael, Bishop of Ethiopia, to appoint for him other bishops over and above those, which had been already appointed. And the King of Mesr (Cairo) commanded this father Abba Gabriel to command Abba Michael, Bishop of Ethiopia, to do everything that the King of Ethiopia wished. And the nobles came in to the King of Mesr (Cairo), and they said unto him, "If bishops become many in the country of Ethiopia they will wax bold, and they will appoint bishops as they please, and they will never return to thee at all." When the King of Mesr (Cairo) heard this, he commanded this father archbishop, Abba Gabriel, saying, "Send a letter and curse the King of Ethiopia, so that henceforward he may not appoint bishops over the country of Ethiopia"; and the archbishop sent a letter as the King of Egypt commanded him. When that letter reached the King of Ethiopia, suddenly his palace caught fire, and famine and plague broke out in his land, and the rain was held back, and would not fall on the fields, and great tribulation came upon the people, for the king refused [to obey]; and he transgressed the command of God. Then the King of Ethiopia turned to God and repented, and he sent a letter to the King of Mesr (Cairo) asking him to command this father to send, and release him from this ban. And this father wrote a letter of blessing, and sent it to the King of Ethiopia, and to all the Ethiopians, and blessed them.

When that letter reached the country of Ethiopia God removed His anger from them and sent to them His compassion and mercy; and the rain descended upon them, and God removed the famine and the plague and the people rejoiced with great joy. And this is what happened in the days of that king. Salutation to the Patriarch, the son of Torayk, to whose name was added that of the angel Gabriel.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 11
(April 19)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Simon, a native of the country of Armenia, and Bishop of the country of Persia, became a martyr; and with him were one hundred and fifty others who suffered. This holy man lived in the reign of Sapor, the son of Hormizd, who was called, "puller out of the arms," because when he conquered another king he bound him in fetters, and pulled out his arms. And he inflicted very severe tribulation upon the believers, and he laid forced labor upon them. And this holy man sent to him a letter wherein he said, "Those whom our Lord Jesus Christ hath bought with His honorable Blood are to be saved from the servitude of men, and they are the servants of our Lord Jesus Christ alone. Therefore forced labor doth not befit them, and they are not liable to render the illegal and excessive labor and tribute, which may be decreed for them. But they may choose to die for our Lord Jesus Christ, Who hath shed His blood for them, and may not perform service for the wicked men who transgress the Law." When Sapor had read the letter of this holy man, he was exceedingly wroth, and he bound him with two chains of iron, and brought him and cast him into the prison house, where the holy man found many men who denied Christ and worshipped the sun; but these men were bound for other reasons. And the saint rebuked them, and taught them, and they believed on our Lord Jesus Christ; and the soldiers cut off their heads, and they received crowns of martyrdom. After this the king had this holy man brought, and there were with him one hundred and fifty men, and the holy man strengthened them until they cut off their heads and they received crowns of martyrdom. And one of these men was terrified, and he dreaded the sword, and he wished to deny his Faith; but one of those who were standing there said unto him, "Be not terrified at the stroke of the sword, which is as nothing, but shut thine eyes and thou shalt be numbered with the martyrs, and thou shalt reign with our Lord Jesus Christ for ever." And he did thus, and he received a crown of martyrdom. Then certain men informed against that man who had encouraged the other, now his name was Basek, and they brought him to the king, and the king cut out his tongue and flayed him, and Basek yielded up his soul. After this he had Saint Simon brought to him, and he said unto him, "Worship the gods. If thou wilt not do so I will torture thee severely"; and the saint would not obey his command, and he was not afraid of his torture. And straightway the king commanded his soldiers to cut off his head with the sword, [and they did so,] and he received the crown of martyrdom in the kingdom of the heavens. And all the days of his life were one hundred and twenty years. Salutation to Simon the Armenian, Bishop of Persia, and salutation to the one hundred and fifty men who suffered with him, and inherited the kingdom of heaven with him.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 12
(April 20)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father, Abba Alexander, Bishop of the city of Jerusalem. This holy man was Bishop of the country of Cappadocia, and he came to the city of Jerusalem in order to worship therein, and to receive a blessing through the holy places, and then [he intended] to return to his own country. And there was in Jerusalem a bishop, a righteous man, whose name was Barkisis; he was very far advanced in age, and had reached his 110th year; for a long time he had wished to retire from his see, but the people would not let him do so. When Saint Alexander had finished his work, and wanted to return to his country of Cappadocia, God made the men of Jerusalem to hear a voice from heaven, which said unto them, "Get ye out to the gate, and the first man who cometh in seize, and set him over you as bishop." And the men went out to the gate of the city, and they found Abba Alexander, and they seized him and brought him in, and the bishop said unto them, "I am Bishop of the country of Cappadocia, and I cannot leave my flock to which Christ hath appointed me [to become bishop] over you. And I see other [reasons]. Behold my diocese is reckoned unto me as a wife, and it is not right for me to forsake it." Then they told him about the voice which they had heard from heaven, and what it had said unto them about him. And when he knew that the matter was according to the Will of God, and the fathers who were assembled for the festival had advised him to do so, he accepted their words, and he wrote a letter to his own country saying to the people thereof, even as he wrote about it, "Forgive me. Sorrow not for me. Appoint a bishop for yourselves in my place. And do ye rejoice." And he sent that letter with certain Cappadocian men who had been with him for the festival. Then this Alexander sat with Barkisis, the elder, for a period of five years, and more, and the holy father Barkisis, the elder, died; and Alexander took over his flock in the city of Jerusalem, and he shepherded the people and gave them spiritual protection, even as did the apostles. And Maximus, the infidel governor, seized him, and he inflicted upon him severe tortures of every kind, and then he shut him up in prison until he could decide what to do with him. And God blotted out that wicked governor quickly, and brought out this father from the prison house. When Gordianus became emperor there was quietness, and for a short time he removed tribulation from the Christians. After this he died, and Philip reigned in his stead; now Philip was a believer and he believed on the Lord Jesus Christ. And he set free from the prisons all the believers who had been shut up therein for the Name of Christ, and he paid them great honor. And this father sat in quietness and peace until Decius rose and killed Philip, and reigned in his stead; and he afflicted the Christians exceedingly. And he seized this father and many of the elders of the Church, and inflicted punishments of every kind upon them, but especially upon this father, whom he beat cruelly and unmercifully with staves, to which sharp irons pierced his belly. Then he commanded [the soldiers] to drag him by his feet to the prison house, and to throw him in there; and they did even as the emperor commanded. And Alexander lay prostrate in the prison house, but believing on our Lord Christ, and he delivered up his soul into the hand of God, and inherited the kingdom of the heavens, which is prepared for the saints of God. Salutation to Alexander who was beaten to death, and to Antonius, and Luke.

And on this day God sent Michael the archangel to Jeremiah the prophet, and delivered him from the narrow prison wherein Zedekiah the king had imprisoned him, and Abimelek the Ethiopian, the captain of the royal guard brought him out. And Straightway Jeremiah blessed him, and he (the angel) told him that he should neither see the desolation of Jerusalem, nor taste the bitterness of captivity and calamity; and this actually came to pass for him. And he fell asleep for seven and sixty years, and with Michael were wine, and figs, and he gave [them] to Jeremiah the prophet. And for this reason the doctors of the Church have commanded us to make a festival in honor of the glorious Archangel Michael on the twelfth day of each month. Salutation to Michael, the angel of the covenant of God, and helper of all who are on land and sea, like whom there is no other.

And on this day also are commemorated Saint Anthony, Bishop of the city of Tamaw, and Eusanius (Ausanius).

And on this day also are commemorated Gaius (Fugasyos), and Esdras unto whom John the Baptist appeared.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 13
(April 21)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day two ascetics, Abba Iyasu (Joshua) and Abba Yosef (Joseph), the disciples of Abba Milius in Dabra Kuerasan, became martyrs. And behold the story of their martyrdom, and of their strife, is written in the section for the 28th day of this month, which is the day whereon their spiritual father became a martyr. Salutation to Iyasu (Joshua) and Yosef (Joseph) the chosen ones.

And on this day also is commemorated Dionysias the martyr, the deaconess, who was one of the apostles, and whom the disciples of our Lord Christ appointed.

And on this day also is commemorated Banadleus (Madleyos) the martyr.

And on this day also are commemorated our father ‘Aklesotemos, and four monks.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 14
(April 22)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy and spiritual father Abba Maximus, the fifteenth Archbishop of the city of Alexandria. This father was a man who feared God in all his works, and he was a native of the city of Alexandria. His parents were Orthodox Christians, and he learned to read and write Greek, and studied Greek philosophy, and he had a very thorough and perfect knowledge of the Greek tongue. Then he leaned the doctrine of the Church, and the Law of God, and Abba ʻArokla appointed him deacon over the church of the city of Alexandria. Then Abba Dionysius made him a priest, and he became a devoted and strenuous worker in every matter, which concerned the office to which he had been appointed. When Abba Dionysius died, the learned fathers and bishops chose this father to be archbishop, on the throne of Mark the evangelist, and by the Will of God, he was appointed archbishop. Now Abba Dionysius died before the General Council of the city of Antioch, which had assembled because of Paul of the city of Samosata, was ended. When this father Maximus took his seat on the throne of his office, letters reached him from those who were in authority at the Council describing what had happened at the Council, and saying how the Council had excommunicated Paul of Samosata, the denier [of Christ], and all those who believed his views. Before the arrival of these letters, however, in the presence of the clergy of the city of Alexandria [Maximus had written a letter], and then he wrote another letter, in his own name, and sent it with the letters of the Council to all the countries in Egypt, and in the country of Ethiopia, and in the country of Nubians, commanding thereby the people to pray, and make entreaty to God to remove from the world the opinions and error of Paul of Samosata, the infidel. And God accepted their petition, for that infidel Paul of Samosata only lived for a few days, and God blotted him out speedily, and destroyed his evil belief in the world. In the days of this father there appeared in the land of the east a man whose name was Mane. This man spread abroad evil error, and he dared to call himself "Paraclete Holy Spirit." And he came to the country of Syria, and a certain bishop, whose name was Archelaus, contended with him in words, and he prevailed over him and made manifest his error; and he drove him out of his country and Mane returned to the land of Persia. Now he called himself a prophet. And Behramo (Bahram), the King of Persia, took him, and cleaved him in twain, and he took two hundred men who followed him and buried them in the ground head downwards up to their loins, and he said, "Behold I have planted a garden of men." And this father continued to strive, and he shepherded his flock, and strengthened them in the True Faith by means of rebukes and homilies; and he delivered them from tribulation of the infidels and other evil men until he died. He sat upon the throne of Mark the Evangelist for seventeen years, and he died in peace. Salutation of Maximus, the preacher of the Gospel.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 15
(April 23)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is commemorated the first consecration of the church which was dedicated by the Jacobite Christians in the country of Egypt, in the name of Saint Nicolas, Bishop of the city of Mira, and one of the Three Hundred and Eighteen bishops and fathers who assembled in the city of Nicea. This church which was consecrated was outside the city of Alexandria, and it is well known by reason of the strife of Saint Abba Sinoda, and stands to the east of the city. This holy man was exceedingly great, and he confessed Christ before the government of Diocletian, and tribulation and many punishments came [upon him]. And God made him to remain until he came and joined himself to the holy General Council of Three Hundred and Eighteen [bishops and fathers]. And the miracles of this saint were exceedingly numerous, and they are known in all the ends of the earth. Salutation to Saint Nicolas.

And on this day also is commemorated Saint ʻAgabos, the apostle, who was one of the Twelve (Seventy-two disciples?), and whom the Book of the Acts of the Apostles (xi, 28; xxi, 10) mentions as the man who prophesied as to what should come upon Paul. He it was who also prophesied about the great famine which came in the days of Claudius Caesar, and his prophecy was fulfilled and the famine came, and with it pestilence, and destroyed many people. And behold we have already written an account of the strife of this holy man in the section for the fourth day of the month of Yekatit. Salutation to ʻAgabos, who prophesied that the Jews would bind Paul hand and foot.

And on this day also [is commemorated] the departure of the soul of Saint John the Baptist, after it had dwelt with him, and traveled about in the aether, for seventeen years. Salutation to John whose soul left him when his head flew up into the air.

And on this day also is commemorated the holy woman Alexandra, the martyr, the wife of Dudianus, the king, whom Saint George laughed at for casting incense to the gods. Now Dudianus imagined that he was faithful, and he embraced the head of Saint George, and he brought him into his royal palace. And Saint George prayed and read the Psalms of David before Queen Alexandra, and she asked him to interpret them to her, and he interpreted them and made clear to her the Godhead of our Lord Jesus Christ; and his words entered her heart, and she believed on the Lord Jesus Christ. And when Saint George had laughed at Dudianus he destroyed his idols, and he commanded the earth, and it swallowed them up, and Dudianus the king was put to shame. And he came to Saint Alexandra his wife in sorrow and sadness, for Saint George had put him to shame. And this holy woman said unto him, "Did I not tell thee not to set thyself against the Galilean Christians, because their God is strong and powerful?" And Dudianus was wroth with her, and he commanded the soldiers to torture her and to cut off her head; and they tortured her severely, and cut off her head with a sword, and she received the incorruptible crown of martyrdom in the kingdom of the heavens. Salutation to Alexandra, whose subjects tortured her, and laid a heavy stone upon her breasts.

Salutation to ʻAbib.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 16
(April 24)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint ‘Antibas (Antipas), Bishop of the city of Bar’ama (Pergamus), the disciple of John the Evangelist, the proclaimer of the Godhead, became a martyr. This holy man lived in the days of Domitianus, the son of Vespasianus, who laid waste Jerusalem. This Caesar destroyed the Jews who were in his dominions so completely, that not a Jew could be found therein, and he killed many royal children also, being afraid for his son, and his kingdom, and himself. And he heard that the Christians said that Christ was their God and King, and he was afraid and slew many of the believers, and John the Evangelist, that is to say, “preacher,” fled from him. And he sent to Jerusalem, and he made his soldiers bring the children of Judah to the city of Rome, the son of Yosef (Joseph) being bound in fetters. And when he had questioned them about the kingdom of Christ, they answered and said unto him, “It is a heavenly kingdom, and Christ will depart to heaven. And He shall come again at the last day, and shall judge the living and the dead, and He shall reward each according to his works.” And when the emperor heard this, he feared exceedingly, and he let the Christians go free, and did not afflict them in any way; and he ordered his people to pay them honor. Among the number of those who became martyrs through him was this holy man, whom he tortured with many severe tortures to make him to deny Christ, but under these tortures the faith and confidence of the saint increased. After this the emperor placed him in a bull of brass, and lighted a great fire under him, and whilst the saint was in it he continued to praise God, and to ascribe holiness to Him, and to thank Him for making him fit to become a martyr for His holy Name. And then he asked God to heal all the sickness, both of body and soul, of all those who should make mention of his name, and commemorate him; and he finished his martyrdom inside the brass bull. And when the infidels cast out his body, certain believers took his holy body with great honor, and singing, and music, and laid it in a church. When the saint was in prison angels came to him from Saint John the Evangelist, and they comforted him and they strengthened him [in the Faith], and they called him “faithful priest,” and “good shepherd,” and “martyr,” and they informed him that he was to become martyr. And they said unto him, “Thou shalt be numbered with the holy apostles and martyrs.” And it is said that from his holy body there exudeth perfume of an exceedingly sweet odor, to this very day, and that it is beneficial to all those who take it in faith.

Salutation to ‘Antibanis (Antipas), the disciple of John the Evangelist, who was martyred in a red-hot brazen bull. Anoint thou me, a sinful man, with the scented unguent, which distilleth from thy body.

And on this day also they commemorate Saba the martyr.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 17
(April 25)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint James the Apostle, and martyr, the brother of John the son of Zebedee, became a martyr, after he had preached in the country of Asia. When James went forth to the Twelve Tribes, which were scattered, he told them of the peace of God our Lord Jesus Christ, Who is in truth God. Among all these tribes there was none who worshipped God, but the people of each tribe had their own idols, which they had chosen as gods, and belonging to each graven image was a service of error, which made the people to go astray. And there was over the tribes a man set in authority under the kingdom of Herod, and he commanded that the people, wherever he found them, should work for him, and the money which he made them to bring to him was very much, and at length his position became great, and his rule widespread and powerful. When James came to them he preached to every tribe in the language of his country, for our Lord had endowed him with the knowledge of every language. He knew not only the language of men, but also the language of sheep, and cattle, and wild animals, and the fowl of the heavens; and whenever the people held converse in their own languages, the apostle knew everything [they said], by the help of the Holy Spirit. And James preached among them, and he commanded them to put away their evil works from them, and to believe in the Living God, and in His only Son our Lord Jesus Christ, and in the Holy and Life-giving Spirit (through Whom [existeth] every created thing [and] the things which are in their souls), and Who shall judge the living and the dead. And he said unto them, "Give not all your goods to the kings of the earth, but give some to the poor for the salvation of your souls." And at that moment the grace of the Holy Spirit dwelt in them, and the fear of God came into their hearts. And the story of Him was proclaimed throughout all their countries, for at the word of James the Apostle they believed on Him, and they became strong in the Faith in our Lord Jesus Christ, the King of heaven and earth, Who doth not reject those who seek Him, and who turn to Him with a right mind, but Who doth reject all those who believe on themselves, and in the evil works which they do. And he said, "Leave [these], and turn to God with a right mind." And they accepted the words, which Saint James spoke unto them, and he loved them exceedingly because they made haste to receive his preaching; and they forsook many works of error, which they did formerly. And Saint James the Apostle made haste, and built a church for them in each of their countries, and when he saw the beauty of their Faith, he baptized them in the Name of the Father, and the Son, and the Holy Spirit, and they all rejoiced and were glad together. And he commanded them with the commands of the Gospel, and the Law of their Faith, and he said unto them, "I beseech you to let every tribe give to the church for its income the first-fruits of your crops and your vineyards, and [offerings] from your flocks, and they shall be to God as food for the poor." And the people answered and said unto them, "We wish to do whatsoever thou commandest us"; and [one] tribe brought the first fruits of all their goods to the church. Now this tribe was under the dominion of Herod the king. And when Herod heard that it was Saint James the Apostle who had ordered this, he was wroth, and he sent and had him brought before him. And he said unto him, "Is it thou who hast commanded the people not to give tribute to Caesar, and not to give gifts to the king, and who hast commanded them to give away their goods in alms, and to the church, and to the poor?" And Saint James said, "Yea." Then was Herod furious with him, and he smote him with the sword, which

was in his hand, and he cut off his head; and Saint James received an incorruptible crown in the kingdom of the heavens. And there was a great tumult in Jerusalem, and the king took Peter, the chief of the Apostles, and shut him up in prison, and he decided to kill him after the festival of Easter was finished. And the angel of the Lord smote Herod and he died an evil death and his body stank; he glorified himself and did not glorify God. And certain believing men took the body of James the Apostle, and swathed it for burial, and they buried it in the sanctuary. Salutation to the brother of John, the Apostle and Evangelist, James, the glory and ornament of the Church. Salutation to thee, O thou who wast bound hand and foot in prison, Salutation to the festival of Easter.Glory be to God Who is glorified in His Saints. Amen.

Miyazia 18
(April 26)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day also the holy and honored Eusebius, the slave of Susenyos, became a martyr. When the Emperor Diocletian was torturing Saint Susenyos, the father of Saint Susenyos laid information against this holy man before the emperor, saying, "Susenyos hath a slave, whose name is 'Ausonius, and he worshippeth Christ as his God, with all his heart, and he will not worship the gods." And the emperor commanded him to be brought to him, and when he had come, he asked him concerning his Faith, and he confessed our Lord Christ, and His Godhead, before him. And the emperor used much persuasion, and punished him, and rebuked him for forsaking the gods. And the holy man rebuked the emperor for forsaking the Lord Who is God in truth, and the anger and fury of the emperor was added to greatly, and he ordered the soldiers to cut off the head of the holy man with the sword before his lord; and they cut off this head with the sword and he received the crown of martyrdom in the kingdom of the heavens. Salutation to 'Ausonius the slave of Susenyos.

And on this day also Abba Peter, the brother of Abba 'Ebsoy, became a martyr. The name of the father of this holy man was Sidrak, and his mother's name was Mary. When this holy man was born, Koris, his mother's sister, took him, and brought him up with her son Abba 'Ebsoy. And when he was seven years old she took him to a teacher, and he learned all the Law of the Church, and the two continued to fast and to pray, and they worked signs and wonders; and Gabriel, the angel of the Lord, appeared unto them, and told them that they were going to become martyrs for the sake of our Lord Christ. And after a few days Satan led astray the wicked Diocletian, and made him to worship idols. And certain men accused these holy men of being Christians before Arianus the governor of 'Ensna, and when he had them brought before him, he tried to compel them to worship idols. And when they refused he commanded his soldiers to put them up upon the henbaz (i.e. a sort of rack) until the blood ran down upon the ground. Now the pain of the torture caused the blessed Peter great agony, for his body was tender through excessive fasting and prayer; and straightway the angel of the Lord came and he healed him of his suffering. When Arianus saw this. He commanded the soldiers to take him to the east of the city, and to cut off his head with the sword. Now Abba 'Ebsoy was in the prison house, and the angel of the Lord caught him up, and brought him to his brother Peter, and they embraced each other, and kissed, and then they prayed to God to bring them to the heavenly Jerusalem.

And behold a voice came unto them from heaven, saying, "Peace be unto you, O ye fighters, for ye shall be among the company of heaven, and your bodies shall not be separated from each other upon earth"; and then the angel of the Lord took Abba Peter and brought him back into the prison house. And the soldiers cut off the head of the mighty and victorious Abba Peter, and they hung his body on a tree. Then Abba 'Ebsoy asked the keeper of the prison house to let him go away secretly, and having gone he brought the body of Abba Peter, and swathed it with scented cloths, and buried it in a secret place. Salutation to Peter of goodly face and form.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 19
(April 27)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Simon, a native of the country of Armenia, and Bishop of the country of Persia, became a martyr; and with him were one hundred and fifty others who suffered. This holy man lived in the reign of Sapor, the son of Hormizd, who was called, "puller out of the arms," because when he conquered another king he bound him in fetters, and pulled out his arms. And he inflicted very severe tribulation upon the believers, and he laid forced labor upon them. And this holy man sent to him a letter wherein he said, "Those whom our Lord Jesus Christ hath bought with His honorable Blood are to be saved from the servitude of men, and they are the servants of our Lord Jesus Christ alone. Therefore forced labor doth not befit them, and they are not liable to render the illegal and excessive labor and tribute, which may be decreed for them. But they may choose to die for our Lord Jesus Christ, Who hath shed His blood for them, and may not perform service for the wicked men who transgress the Law." When Sapor had read the letter of this holy man, he was exceedingly wroth, and he bound him with two chains of iron, and brought him and cast him into the prison house, where the holy man found many men who denied Christ and worshipped the sun; but these men were bound for other reasons. And the saint rebuked them, and taught them, and they believed on our Lord Jesus Christ; and the soldiers cut off their heads, and they received crowns of martyrdom. After this the king had this holy man brought, and there were with him one hundred and fifty men, and the holy man strengthened them until they cut off their heads and they received crowns of martyrdom. And one of these men was terrified, and he dreaded the sword, and he wished to deny his Faith; but one of those who were standing there said unto him, "Be not terrified at the stroke of the sword, which is as nothing, but shut thine eyes and thou shalt be numbered with the martyrs, and thou shalt reign with our Lord Jesus Christ for ever." And he did thus, and he received a crown of martyrdom. Then certain men informed against that man who had encouraged the other, now his name was Basek, and they brought him to the king, and the king cut out his tongue and flayed him, and Basek yielded up his soul. After this he had Saint Simon brought to him, and he said unto him, "Worship the gods. If thou wilt not do so I will torture thee severely"; and the saint would not obey his command, and he was not afraid of his torture. And straightway the king commanded his soldiers to cut off his head with the sword, [and they did so,] and he received the crown of martyrdom in the kingdom of the heavens. And all the days of his life were one hundred

and twenty years. Salutation to Simon the Armenian, Bishop of Persia, and salutation to the one hundred and fifty men who suffered with him, and inherited the kingdom of heaven with him.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 20
(April 28)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Babnuda, of the city of Dandara (Denderah in Upper Egypt) became a martyr; now he was also called "Al-Dandara." This holy man was an anchorite, and he was a righteous priest and a fighter. And the angel of the Lord appeared unto him, and said unto him, "Put on priestly apparel (i.e. the holy vestments), and get thee down from this cell, and appear before the governor." Now Arianus the governor had arrived in a ship at the port of that city, and had asked for the anchorite and found him not. And this holy man Babnuda came to him of his own free will, and he cried out with a loud voice, saying, "I am a Christian openly, and I believe in my Lord Jesus Christ." When the governor knew that he surely was the anchorite for whom he sought, but could not find, he commanded his soldiers to torture him severely, and they did so; and they loaded him with iron fetters, and took him into a dark chamber. And heavenly light shone upon him, and an angel of the Lord appeared unto him and healed him of his pains, and comforted him. And there was in that city a certain believer whose name was Carolus, with his wife, and his daughter, and twelve young women, and the holy man taught them, and strengthened them, and the soldiers cut off their heads and they became martyrs. And the governor was wroth, and he commanded his soldiers to hang this holy man our father up, head downwards, and to cast him into the river, but the holy man, by the power of God, swam out. And the governor also commanded them to [hang him] on a palm tree, whereupon the palm sent forth fruit, and produced twelve clusters of dates, and [this fact] is remembered unto this day. After this they cut off his head, and he delivered up his holy soul, and received the crown of martyrdom. Salutation to Babnuda, who made the palm to yield fruit. Salutation to the companions of Babnuda. Salutation to Carolus and to his wife and daughter.

[And on this day is commemorated 'Ammoni.]

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 21
(April 29)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is the festival of the commemoration of our holy Lady, the Virgin Mary, the God-bearer, who maketh intercession with her Beloved Son on behalf of the children of

men, and maketh Him to forgive the sins of those who call upon her name. Therefore it is meet for us to keep the feast on the day of her commemoration. Salutation and blessing be to the virginity of the Lady Mary, both internally and externally.

And on this day also died the holy father Berutawos. This honorable man was one of the learned counselors and philosophers in the city of Athens, and he was one of the numbers of the learned sages of the Council Chamber. He frequented the company of Saint Paul, the Apostle, and they disputed together about the Faith, and it was clear to Berutawos that there was no True Faith except that of our Lord Jesus Christ. And he believed through the Apostle Paul, who baptized him with Christian baptism, and taught him the Ordinances and Law of the Church; and after this he laid his hand upon him, and made him Bishop of the city of Athens. And this man frequented the company of Saint Dionysius, [and] Abba Roba, of peasant family, the chief of the learned men of the great city of Athens, and he revealed to him the Faith of our Lord Jesus Christ, and he explained to him whatsoever was obscure therein, and he was exceedingly learned. And this holy man Berutawos came on the day of the death of our holy Lady the Virgin Mary, the God-bearer, and he stood among the apostles, and he comforted them with the spiritual songs and hymns which he had written, and which he himself sang to pretty tunes and to the accompaniment of a sweetly-voiced flute. He converted many Jews and Gentiles, and brought them to the knowledge of our Lord Jesus Christ; he trafficked in the grace, which had been given unto him, and he made very great profit thereby. When the apostles wanted to make him a bishop, he beseeched and entreated them, saying, "Be pleased to excuse me, for I am not fitted for this honorable position, and I am not able to perform the duties of a priest." And having received heavenly grace in his knowledge, and work, and learning, he departed to God. Salutation to Berutawos who sang and played funerary music with the Apostles, when the Virgin Mary died.

And on this day were martyred ‘Akresokos, and Yak’asos, and Yoras.

And on this day also died the honored father, the great and memorable preacher of the Faith, who was like unto the Apostles, Abba ‘Inbakom (Habakkuk). God called this holy man from a far country to the monastery of our father Abba Takla Haymanot, in the days of our father Peter, and it was Peter who baptized him, with Christian baptism, with his own hand, and he gave him into the charge of a teacher, and after this he arrayed him in the garb of a monk. And ‘Inbakom (Habakkuk) fought good spiritual fights of every kind, and at length he was worthy to be appointed to the throne of our father Takla Haymanot, and he was one of the company of the Eleven Learned Fathers. After this he departed to God, Who loved him, at a good old age, having suffered much tribulation and persecution, and labored hard. Salutation to ‘Inbakom (Habakkuk).

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 22
(April 30)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father Abba Isaac, from the city of Harin, in the district of Sebko, in the north of Egypt. This holy man had pious parents, and his father's name was Abraham, and his mother's name was Sosna; his mother died when he was a child and left him alone with his father. When he had grown a little, he herded his father's sheep, and his father married another wife. In those days there was a great famine, and his father's wife hated him, and only gave him a little bread, and this holy man used to give his food to the shepherds, and fasted the whole day long until the evening; now at that time he was five years old. When his father knew that his son used to give his food to the shepherds and fast all day until the evening, he went to see him. And this holy man, knowing the matter before his father came to him, tied up three pieces of mud in his cloak, so that his father might think when he saw them that they were three loaves of bread tied up in it. And when his father came to him, and unrolled the cloak, and found the three pieces of mud he thought they were loaves of bread. And he asked the boy to tell him if he had given his bread that day to the shepherds or not, and he said, "Yea." And he gave his food to the shepherds, and many came and heard this; and his father marveled, and glorified God. When this holy man had grown up he went and became a monk with a certain righteous man whose name was Elias, and he lived with him for many years. When Abba Elias died Abba Isaac went to the monastery of Barnug, and he lived with an elder whose name was Zacharias, and he devoted himself to the ascetic life, and fought a great spiritual fight. And his father went about in every district, trying to find him. When his father came to the monastery of Barnug, and found him there, he asked him to return with him, and Isaac refused. And Abba Zacharias said unto him, "Go with thy father, and live with him until he dies"; and the holy man went with his father; and he had been living with his father a few days when his father died. And all the goods, which his father left, he gave to the poor and needy, and then he built for himself an abode far from the city, and he dwelt there alone, and devoted himself to the ascetic life. And he fought a great fight, with fasting, and prayer, and ceaseless vigils, until he died in peace, and he was buried in his abode, and the place was forgotten. After many years God willed to reveal it, and a lighted lamp, which appeared above his grave, was seen by certain men who were reaping; and having seen this miracle for a space of three days, they marveled exceedingly. When they came to that place to look at it, the lamp disappeared, and when the story of the saint was noised abroad, and the place had been seen by them, they found the lamp burning above his grave. Then the saint appeared unto certain believers in a dream, and told them the place where his body was, and they took it up with great honor, and laid it on a camel. Then thy set out and journeyed on until they came to the middle of his city Harin, and the middle of Mesrat; and there the camel knelt down, and would not get up again. And they beat the camel with many strips, but he would not get up, and they knew that it was by the Will of God that he would not move. And they decided to build a shrine for him there, and to lay him in it; and they built a church in his name, and laid his body in it, and through it many signs and wonders took place. Salutation to Isaac, who made clods of earth to appear to be loaves of bread.

And on this day also died the holy father Abba Alexander, the nineteenth Archbishop of the city of Alexandria, concerning whom the apostolic Athanasius saith, "My father Alexander never read the Gospel sitting down, but he read it standing up with the light in front of him." And concerning him he also mentions the following: "The chief widows came to him, and they spoke unto him, saying: There is with us a certain virgin who fasts seven days at a time, but she doeth no work with her hands. And he said unto them, O my sisters, I never fast two days at a time. I never eat when the sun hath appeared. I eat in moderation. And he told them that one should eat in moderation and fast in moderation, and work in moderation, in every good matter." The parents of this holy man were Christians. He grew up in the service of the Church, and he was reared therein, for Maximus made him a reader, and Abba Theonas made him a deacon, and Abba Peter made him a priest; and he was pure, and a virgin from his youth. When the time drew nigh for Abba Peter to become a martyr, this holy father Alexander and ʻAkilas went to him when he was in prison, and asked him to remove the excommunication from Arius, for Arius had asked them both to ask Abba Peter about him. When they asked Abba Peter, he excommunicated Arius again in their presence. And he informed them, saying, "Our Lord Jesus Christ appeared unto me, ʻArius hath rent My human nature,' and He commanded me not to receive him again." And Abba Peter told them that "Akilas should become archbishop after him, and that after ʻAkilas, Alexander should be archbishop. And he told them this thing before the priests of the Thorah of the city of Alexandria, and he commanded them not to receive Arius, and to have no fellowship with him. When Abba Peter had finished his martyrdom, ʻArkilas was made archbishop after him, and he transgressed and received Arius, and made him a priest; therefore ʻArkilas lived only seven months and died. After him this father Alexander was made archbishop, and as soon as he had taken his seat, the elders of the people came and asked him to receive Arius, but he refused to do so, and added curses to those, which he had already heaped upon him. And he said unto them, "Father Peter commanded me and ʻArkilas not to receive Arius, and he told us, saying, "Take heed that thou dost not receive Arius, and thou shalt have no fellowship with him." And ʻArkilas having received Arius, God speedily removed him from his office; and Alexander said, "Nay, I will not receive him." And he expelled Arius, and the people who believed in his evil Faith. Then Arius went to the Emperor Constantine, and laid an accusation against this holy man, saying, "Alexander hath excommunicated me wrongfully." And Constantine assembled the General Council of Three Hundred and Eighteen Saints in the city of Nicea. And this father was the President of the Council, and he disputed with Arius and revealed his denial to Christ (or, infidelity) in words, which were light in their expression, but weighty in their majesty; and they excommunicated him and would not receive his words. And Alexander uttered the Faith, which God spoke, with his own mouth unto all the fathers, and he drew up the Canon, and the Law, and [rules for] right judgment, and these are in the hands of Christians until this day. And he made regulations for the Fast (i.e. Lent), and the festival of Easter, and he returned to his office victorious and joyful. And he shepherded his flock in grace and in peace, and he sat upon the throne of Mark the evangelist for seventeen years, and he died in peace. Salutation to Alexander, President of the Council of Nicea, who made the excommunication of Arius to resound in heaven and upon earth.

And on this day died the holy father Abba Mark, the Second, the forty-ninth Archbishop of the city of Alexandria. This father was a native of Alexandria, and he was a virgin, and chaste, and learned, and honorable, and he was the second Archbishop of Alexandria with the name of Mark. Abba John made him a deacon, and he performed the duties of that

office exceedingly well. He was an eloquent speaker, and his voice was sweet, and because of his learning and his knowledge of the Books (the Scriptures) all those who heard him rejoiced in him. Then Abba John made him to live in his house, and he delivered to him the regulation and administration of the archiepiscopate, and he did nothing whatsoever without his advice. And he arrayed him in the garb of the monk, in the monastery of Saint Abba Macarius. And at the moment when he put on the garb of the monk, a certain righteous man from among the holy fathers came, and spoke unto him before all the people, saying, "This deacon whose name is John (sic) shall, rightly and fittingly, sit upon the throne of his father Mark, the evangelist." When the time of the death of Abba John drew nigh, he spoke unto the bishops, and told them that they must make this father archbishop; and they rejoiced in him, and they appointed him by force, and against his wish, after he fled from them to the desert of Scete. And they sent for him, and bound him, and they brought him and enthroned him. In his days he restored the churches, and rebuilt those that were in a ruinous state, and in his days he removed the heresies of the heretics who appeared in his days in the country of Egypt. And he made a church for them specially, and they sat therein, and he rebuked and admonished them, and he counted them among the sheep of his flock. And God made manifest through this father many signs and wonders, and he healed multitudes of sick folk, and he drove out the filthy devils which possessed men. And he said unto one of them, "Understand that this would not have come upon thee unless thou hadst shown irreverence to the Holy Mysteries. Rise up, without fear, and henceforward guard thyself against the vain word which would go forth from thy mouth." And in his days the Muslim Arabs used to carry off many Christians from Rom, and bring them to the city of Alexandria and sell them. And this father was exceedingly sorrowful about this, and he borrowed money from the monasteries and begged money from believing men, and he bought many Roman Christians from the Muslims for three thousand dinars in gold; and he wrote for them bills of manumission and set them free. And he said unto them, "Whosoever among you wisheth to depart to his own country I will supply him with what he needeth [for the voyage], and send him off, and whosoever among you wisheth to stay with me, I will look after him and protect him." When any of them wished to return to their own country he gave them the money necessary for the journey, and had them protected on their way until they reached their own country; and for those who remained with him, he provided wives and protected them. After this he took thought for the Church of our Redeemer in the city of Alexandria, and restored it; Satan stirred up a riot in the city, and the church was burned, but this father restored it again. When God willed to give him rest be became a little sick. And on Easter Sunday Saint Mark the evangelist appeared unto him, and told him about the everlasting joy which God had prepared for him, and he made known unto him, saying, "After thou hast received the Holy Mysteries thou shalt rest." Having awoke from his sleep he told the bishops who were about him what he had seen, and he commanded them to begin the service of consecration of the Offering, and he himself consecrated and received the Holy Mysteries. And he said unto them, "I embrace you all with a holy embrace," and he died in peace straightway. And all the days, which he sat, were twenty years. Salutation to Alexander, who ransomed the captive Roman Christians for thirty thousand dinars in gold.

And on this day also died the holy father Abba Michael, the fifty-third Archbishop of the city of Alexandria. This holy father was a righteous man, and a monk, and he was made abbot of the church of Saint Abba John of the desert of Scete. And they seized him against his will, now it was with the greatest difficulty that they seized him and made him Archbishop of the city of Alexandria, on the 24th day of the month of Hedar; and he

devoted himself to the ascetic life and he ordered his course after the manner of the Apostles. When the Great Fast came, the holy man went up to the desert of Scete to keep the Great Fast there, and his spiritual fight and his strenuous asceticism when he was in the desert by himself are remembered. Before he was made archbishop, he prayed to God with tears and groans, saying, "O God, Thou knowest how much I love to dwell by myself, and that I have not strength enough for this office, [to say] nothing about my fitness. I beseech Thee, because of the greatness of Thy compassion, to take my soul and to give me rest in this Fast." And God received his petition, and it came to pass that after the Easter Festival God called him, and gave him rest. And the days of his office were two years and five months. Salutation to Michael, whose soul God took according to his request.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 23
(May 01)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the holy and honored, the great star of the East, Abba George, the fighter, became a martyr. The name of the father of this holy man was Anastasius, and he was from the country of Cappadocia; his mother's name was Theobesta, and she was from the country of Palestine. When George was twenty years old his father died, and he rose up and went to the Emperor Dodyanos so that he might received the appointment, which his father had held. And he found that the emperor was setting up idols, and worshipping them, and that he was compelling all men to worship idols. And George divided all the goods, which were his among the poor and the needy, and set free his slaves, and he stood up before the emperor, and confessed our Lord Jesus Christ. And the emperor tried to persuade him [to reject Christ], and promised him many great [honors], but he would not turn [to idolatry], and he would not submit to him. And the emperor tortured him with many tortures, but God strengthened him and healed his wounds. And He told him that he should die three times for His holy Name, and that each time He would raise him up, but that when he died for the fourth time he should received the crown of martyrdom. And He promised him that he should inherit great and well-known fame in all the ends of the world, and informed him that he should continue to be tortured for . . . (7?) years, and that He would send His angels to minister unto him. Now the emperor was exceedingly sad and sorry because of all the many tortures which he was inflicting upon Saint George, and because the saint would not submit to him. After this the emperor brought to him a great and powerful magician whose name was Athanasius, and he concocted a cup full of poison, and gave it to that saint to drink, and he thought that he would die as soon as he had drunk it. When Saint George had drunk the cup, which was full of poison, he received no injury whatsoever; and the magician believed on our Lord Jesus Christ, and became a martyr. And the emperor had an instrument brought wherein were teeth like a saw, and he commanded his soldiers to saw the saint in it, and when they had sawn him, he delivered up his soul; but our Lord Jesus Christ raised him up, and the saint returned to the city. When the people saw this, many of them believed on our Lord Jesus Christ, and they received crowns of martyrdom; and they were in number thirty thousand and seven hundred souls. When Saint George stood before the Emperor Dodyanos, in the place

where the kings assembled, now the kings were sitting upon seventy thrones, the emperor said unto him, "We wish thee to make these thrones whereon we are now sitting to put forth leaves, and bear fruit." And Saint George prayed to God concerning these thrones, and they put forth leaves and bore fruit straightway. And after this they took Saint George, and boiled him in a brass cauldron, and then threw him out into the desert, but God restored his soul to his body, and raised him up again; and the saint returned to the kings, preached the Name of our Lord Jesus Christ openly. And they all marveled and said unto him, "If thou wilt raise the dead we shall know that thy God is God indeed, and we will believe." And Saint George prayed to God, and he raised up for them from a cave very many dead people, both men and women and young people. And these preached the Name of our Lord Jesus Christ, and told the people about Gahanam, and the Judgment (or, punishment); and after this they returned to their graves, and died. And when those infidels who were contending against him, and resisting him, saw this they said, "These creatures which thou hast raised up are unclean spirits; they are Satanic spirits, and not men." And because of their great sadness and sorrow for Saint George, and the tortures which he was condemned by them to suffer, and in order that he might submit to them, they committed him to the care of a poor beggar woman. And when the poor woman went out to beg for bread the angel of the Lord brought him a table whereon there were all kinds of good food. And there was in the house of that woman a piece of dry wood, and Saint George prayed to God, and that wood germinated, and put forth leaves, and it became a tall tree with long branches and much foliage. And when the poor widow came and saw that great miracle, and how that tree had shot up, and the table, she marveled, and she brought her son who was blind, and deaf, and dumb, and a paralytic, and asked the saint to heal him for her. And he told her the way to God, and she believed on our Lord Jesus Christ. And the saint made the sign of the Cross over the face of the child and he saw straightway. And Saint George said unto her, "I will that the next time he may be able to hear, and to walk and to speak." And the emperor passed through the city, and saw that tree, and he marveled, and asked questions concerning it. And they told him, saying, "This tree is in the house of the widow wherein Saint Gorge dwelleth." And the emperor having remembered Saint George had him brought to him, and he commanded his soldiers to beat him with very many stripes, and they beat him, and crushed his feet, and he died for the third time, and they cast [his body] outside the city; but God raised him up and he returned to the kings. When the Emperor saw him, he marveled, and was frightened, because of all the tortures to which he had subjected the saint, and he began to speak him fair and he promised to give him his daughter in marriage and to make him the second in the kingdom [if he would deny Christ]. Then the saint made a mock of him, and promised him, untruthfully, that he would offer incense to his gods. And the emperor rejoiced, and thought that the saint would do so actually, and he ran to him, and kissed his head, and brought him into the royal palace. And the saint rose up to pray, and he prayed, and repeated a psalm of David, and the empress, the wife of the emperor, kissed him, and asked him to explain to her what he had read. And he began to make her to know and to understand the matter from the time when God created the world, to the Incarnation of our Lord Jesus Christ; and his words entered her heart and she believed on our Lord Jesus Christ. And on the following day a herald went round calling upon all the men of the city to gather together in order to see Saint George make an offering of incense to the gods. And when the widow heard this, she was exceedingly sorry, and she went out with the multitude to see Saint George make an offering of incense to the idols. And when the saint saw her he rejoiced, and said unto her son, "Go to Apollo, and command him to come

hither to me in the Name of our Lord Jesus Christ"; and the widow's son was healed straightway, and he walked and talked, and he went to the idol, and told him what Saint George had told him to say. And he drove out the Satan that foul spirit, which dwelt in the idol, and brought it to Saint George. And the idol confessed before all the people, saying, "I am not God, but a creature that leadeth men into error." And the saint commanded the earth to swallow him up, and straightway the earth swallowed that deceiver. When the emperor saw this, he and all those who were with him were ashamed. And being filled with fury and wrath against Saint George, he came to the empress his wife, and she said unto him, "Did I not tell thee not to oppose the Galilean? Their God is strong and mighty." And the emperor was exceedingly wroth with her, for he knew that Saint George had brought her into the True Faith. And he commanded his soldiers to drag her outside the city, and to cut up her body with a saw, [and they did so,] and she received the crown of martyrdom in the kingdom of the heavens. Then straightway the kings were afraid because of Saint George, and they advised the Emperor Dodyanos to write the order for the soldiers to cut off his head with the sword, so that he might have rest from Saint George, the mighty one, the conqueror, rejoiced exceedingly. And he entreated our Lord Jesus Christ to bring down fire from heaven and destroy the seventy kings, so that they might cease from inflicting tribulation upon the Church. And straightway fire came down from heaven, and burnt up the seventy kings and all their soldiers. Then our Lord Jesus Christ appeared unto Saint George and made many covenants with him. And he said unto him, "Whosoever shall commemorate thee upon earth I will destroy all his sins. Whosoever is in tribulation, whether by sea or on land, or is sick, and entreateth Me in thy name, I will deliver him quickly from his tribulation"; having said this He went up into heaven. After this the saint bowed his neck, and they cut off his holy head with the sword, and he received three everlasting crowns of martyrdom in the kingdom of the heavens. And four of his believing slaves took the body of Saint George, and wrapped it up in his apparel, and took it into the city of Leda, and they built a beautiful church, and laid his body therein, and countless miracles were wrought there. Salutation to thee, O George, the root of thousands of martyrs. Salutation to the ninety men and thirty-seven women who, when they saw the hidden glory of the heavens revealed at the martyrdom of Saint George, became martyrs.

And on this day also died Roko. This holy man was such a strenuous fighter in the spirit that he made signs and miracles manifest. One day the sickness of the plague smote him, and he prayed to God with abundant tears, and showed Him his sores. And our Lord Jesus Christ appeared unto him, sitting upon a cloud of heaven, and He stood up before him and said unto him, "Fear not, O My beloved Roko, behold I have come unto thee to heal thee of thy sickness, and to establish with thee a covenant that all those who shall pray unto Me in thy name, saying, 'Jesus Christ, the God of Roko, deliver me for I am afflicted,' shall be free from the sickness of the plague, and it shall not come upon them." After He had said this unto him, our Lord Jesus Christ went up into heaven. And the holy man lived in strict devotion to the ascetic life for many [years], and he died in peace. Salutation to Roko, the chosen fighter.

Salutation to Stephana, a friend of Victor the martyr. [Omitted in the Bodleian MS.]

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 24
(May 02)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Sana, the companion of Saint Isidore, whose history is told in the section for the eighteenth day of the month of Megabit, became a martyr. After this holy man had been tortured with his companion, Isidore [died] and received the crown of martyrdom; and this holy man Sana remained in the prison house. And he who was governor of the city of Farma at that time was abolished, and another governor was appointed to succeed him; and the infidel emperor commanded that governor not to leave [alive] anyone who mentioned the Name of our Lord Jesus Christ. And they told him about the fight of this holy man Sana, and informed him that he was a captain of soldiers, and told him that he had been tortured severely, and would not turn from his counsel. And the governor commanded his soldiers to cut off his holy head, [and they did so,] and he received the crown of life. And his mother saw angels of light taking his soul, and carrying it up to heaven, and she said she had seen this when Isidore was martyred. Then they took the body of Saint Sana, and swathed it for burial, and laid it with the body of Saint Isidore, his friend; and their bodies remain in the city of Samnud, and the people thereof keep a great feast in their honor. And many signs and wonders appear through them to those who go to them in faith. Salutation to Sana and Isidore.

And on this day also died the holy father Abba Sanutya (Shenuti), the fifty-fifth Archbishop of the city of Alexandria. This holy and spiritual father was a monk from his early years in the church of Saint Macarius, in the desert of Scete, and he advanced in good works as he became older, and his excellences increased, and he devoted himself to the ascetic life, and fought a good fight. And he was appointed abbot in the house of Saint Abba Macarius, and the bishops and all the people chose him, and appointed him Archbishop of the city of Alexandria. And great tribulation and very much sorrow came upon him during all the days of his office, and the Muslim kings afflicted him, and they seized him and bound him in fetters; and they demanded money from him, but he had nothing whatsoever to give them. And God performed through him many signs and wonders and he healed many sick folk of grievous sicknesses, and he cast out Satans from men. And through his prayer God sent down very much rain upon the men of the country of Mareotis, who remained in a state of severe famine for ten years through want of rain; for the wells in the country had dried up and the streams and they well-nigh died of thirst. When this father came to them to celebrate a festival in the church of Saint Abba Minas, the martyr, all the men of the city gathered together to him and told him how much they were suffering through want of water, and he comforted them and encouraged them to be patient. When this father had ended the Liturgy he entreated God to have mercy upon His creation, and to teach them. When the time of sunset arrived the rain began to fall in large drops, and then ceased. And this father said, "O my Lord Jesus Christ, to Whom belongeth glory, O Master, if Thou wishest to teach Thy people, and to show compassion unto them with the riches of Thy compassion, and the abundance of Thy mercies, let them be filled and satisfied with Thy mercy, and with Thy blessing, in Thy good pleasure." Having said this he went into his bed-chamber to pray the prayer for sleep, and then he asked God to remember His people, and to show mercy upon them. And when he finished his prayer, there came mighty thunders and lightning, and the rain descended like a flood, and filled

all the holes in the ground, and the gardens, and the wells and the grounds round about them. He remained three years in that land and was there during three years of famine. On another occasion the Arabs of Upper Egypt assembled, and came to the desert of Scete, and they surrounded the monasteries, and wished to kill all the monks who dwelt in them, and to plunder the monasteries. And this holy father took his own cross, and went out against them, and when they saw the cross in his hand, they turned backwards and did no harm whatsoever. And this father expelled all infidelity from his country by his learning, and also from his flock. Now at that time there were men who said that He Who suffered for us was only a man and not God. And this father wrote a letter and sent it during the days of the Great holy Fast (i.e. Lent) to all cities, and in it he spoke thus: "God the Word suffered for us in His Body, and His Divine Nature was not separated from His human nature, not for an hour, nay, not for the twinkling of an eye. These two Natures were one from the beginning, and they were not separated in any way whatsoever by any operation; and at the time of His Passion and Death they were not separated." When this letter was read in all the cities, all the Christians therein rejoiced with a great joy. And there also appeared certain accursed men who said, now their tongues ought to be cut out! that His Divine Nature died; these were the men of the city of Balyana, and their bishops. When this father heard the report of them he was very sad, and he wrote other letters wherein he said, "The Nature of God, the Word, is unknowable, and intangible, and impassable, and suffering can only enter the human nature which God the Word took and made one with His Godhead, without separation, and without mingling, and without change." And he also said therein, "We do not separate God the Word from our flesh which suffered, but we believe that He was One at the time of His Passion, and likewise we also believe that His Godhead neither suffered nor died, but that He suffered, and died in the flesh, only without separation of His Godhead." When his letters reached these men, and they had read them, they turned from their error, and they believed in their Faith in righteousness and integrity. And their bishops came and confessed before our father, the archbishop, the True and Right Faith, and they entreated our father Archbishop Sanutya (Shenuti), saying, "Forgive us our sin and error." And this father commanded them to bow down before all the bishops, and priests, and people, and to say unto them, "Forgive us, for we have sinned and gone astray, for it was Satan who led us into error." And they did as the archbishop commanded them, and he forgave them their sins. And this father thought much about the churches, and their buildings, and the places wherein pilgrims sojourned, and what moneys were left him he gave to the poor and needy; and he followed a good course of life and pleased God. And the days of his office were fifteen years, and he died in peace. Salutation to the mighty Archbishop who drove away the Enemy by the Cross which was in his hand.

And on this day also are commemorated the consecration of Dabra Sina, and Abba Yasdera of Sina.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 25
(May 03)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Sara and her two sons became martyrs. This holy woman was a native of the city of Antioch, and she was the wife of a certain man whose name was Socrates; now he was a governor of Diocletian, and a Christian. Subsequently he denied Christ, but his wife remained a Christian. And her husband said unto her, "I love the Faith of Christ, but I denied Him, because I am afraid of the emperor's torturing." And this holy woman brought forth by him two sons, and she was unable to have them baptized with Christian baptism in the city of Antioch, through her fear of the emperor, and through fear of her husband; but because of her exceeding great love for our Lord Jesus Christ she strove in every way possible to have her sons baptized with Christian baptism. And she took her two sons, and two slaves with her, and she embarked in a ship, wishing to go to the city of Alexandria, to Abba Peter, the archbishop. Now God willed to reveal the greatness of her Faith to the generation which was to come. And God raised up a wind at sea, and a very great and violent storm, and the storm was so violent that the ship was nigh to founder; and the holy woman was afraid that her sons would be drowned without being baptized. And straightway she rose up, and prayed a long prayer, and then she took a razor, and made a cut in her right breast, and she took some of her blood and made therewith the sign of the Cross upon the foreheads, and over the hearts, and on the breasts, and on the backs of both of her sons; and she dipped them in the sea thrice, saying, "In the Name of the Father and the Son and the Holy Ghost." And after she had done this, there came a great calm on the sea. When she arrived in the city of Alexandria, she took her sons to Abba Peter, the Archbishop, that he might baptize them with Christian baptism, together with the children of the city. Having baptized one of the children of the city, he took her sons to baptize them, and straightway the water congealed, and fell off them. And he took another child of the city and the water became liquid, and he baptized him, and the water returned to its natural form. And the archbishop took the sons of this holy woman [a second time] to baptize them, and straightway the water congealed again; this he did thrice and the water congealed thrice. And he had their mother brought, and he questioned her, and thereupon she told him everything that had happened to her, and how the wind and storm had risen on the sea against her, and how she had cut her breast, and baptized her sons; and she asked him to forgive her sin, for it was because she was afraid that she had done [this thing]. And Saint Abba Peter said unto her, "Fear not, for it is our Lord Jesus Christ Who hath baptized thy sons, with His own hand, when thou didst immerse them in the sea." And when the holy baptism of her sons was completed by the hand of Saint Abba Peter, the Archbishop, they received the Holy Mysteries and she returned to her husband in the city of Antioch. When she came to him he was wroth with her, because of what she had done, and he went to the emperor and informed against her, and told him what she had done. And the emperor had her brought before him, and said unto her, "Why didst thou go to the city of Alexandria? Hast thou been playing the whore with Christians?" And the holy woman answered and said unto him, "Christians do not play the whore, and they do not worship idols; and after this do what thou wishest, for thou wilt not hear another word from me." And the emperor said unto her, "Tell me what happened unto thee in the city of Alexandria," but she vouchsafed him no reply whatsoever. And the emperor commanded his soldiers to tie her hands behind her, and to set her two sons upon her belly, and to burn

all three of them together in the fire. And she turned her holy face to the East, and prayed, and then they burnt her, with her sons, in the fire, and she received the crown of martyrdom in the kingdom of the heavens. Salutation to Sara.

And on this day also are commemorated Dara, and Abba John the archbishop.

And on this day also are commemorated Saint Abba Babnuda, the anchorite, and Saint Theodore, the fighter, and one hundred martyrs who received crowns of martyrdom in the kingdom of Persia (or, Egypt). Salutation to Babnuda, and to father Theodore, and to four men in the country of Persia.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 26
(May 04)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Susenyos, the son of Su'Epeter, became a martyr. The father of this holy man was a friend of the Emperor Diocletian the infidel, who was emperor. And the angel of the Lord appeared unto him, and strengthened his heart, so that he might become a martyr; and this thing was ever in his mind. And after this the emperor sent him to the country of Nicomedia, and he sent to him an edict ordering him to restore the worship of idols; when the saint saw this he sorrowed exceedingly. Then he sent and brought a priest, and he learned from him the doctrine of the Church, and the priest baptized him with Christian baptism. After this he returned to the country of Antioch, where he found that his sister had given birth to a child, whose creation (or, nature) had been changed by a Satan. She had given birth to a daughter, whom she had killed, and whose blood she had drunk, for there dwelt in her a Satan, who, by his magic, could take the form of a bird or serpent. When a child was born to any of the natives of the city, the mother used to go down, and kill him by magic and drink his blood. And when Saint Susenyos saw this, he took his spear in his hand, and killed his sister and her child also, for he was the son of Satan; and he killed her husband, and her husband's father, for they were magicians, and they used to inflict sicknesses on a man and kill him. After this he returned to Nicomedia, and he came to that priest who had baptized him with Christian baptism, and told him everything that had happened to him. When he returned to his city, and his father knew it, he wanted to kill him, and he accused him to the emperor [of being a Christian]. At that time Saint Susenyos went to the emperor in the house of his idols, and he commanded the idols, by the power of our Lord Jesus Christ, to descend into Sheol; and straightway the earth opened her mouth, and swallowed them up. And the story of how Saint Susenyos had destroyed their idols was noised abroad, and again his father made accusations against him before the emperor. And the emperor was wroth with him, and commanded his soldiers to torture him with severe tortures. And they beat him, and smote him with brass rods, and they broke him on the wheel, and they crushed him with the instruments wherewith grain is crushed, and they dragged him through the city. And God strengthened him, and enabled him to endure all these tortures, and the angel of the Lord visited him at all times, and strengthened him and healed his wounds, and raised him up whole and

uninjured. And many men, who believed on our Lord Jesus Christ through him, became martyrs. When the emperor was tired he said to one of his men, "Behold, command them to cut off his holy head with the sword," [and they cut it off,] and he received the crown of martyrdom in the kingdom of the heavens. And the number of those who became martyrs, during the time they were torturing the saint, was eleven hundred and ninety. Salutation to Susenyos, the son of Su'E Peter, and salutation to the eleven hundred and ninety martyrs of the company of Susenyos.

And on this day also John, the son of a carpenter, became a martyr. This holy man was a native of the city of Nineveh, and his father was a maker of wooden images, and a worshipper of idols; his mother was a Christian. Lacking a son she prayed to God, and she brought forth this saint, and called his name "John" in secret. When he was eight years of age, he helped his father, who bought wooden figures for his son to carve. One day as he was going about buying idols, the angel of the Lord met him, and told him that idols were the abode of Satan, and commanded him to cast them from his hands; and he taught him the Faith of our Lord Jesus Christ. And Saint John returned to his father and said unto him, "There is no god but God, the Creator of the heavens and the earth; I will not worship the work of men's hands." When his father heard this, he tied him up in the prison house. And his mother came and made his heart strong to shed his blood for the Name of our Lord Jesus Christ. Then the people of the city came to persuade him with their words, and they said unto him, "O boy, why dost thou forsake thy father's gods?" And Saint John said unto them, "I will not worship the work of men's hands, for [idols] are the abodes of filthy devils." When his father heard his words he took up his saw, and cut off his son's head, but the young man did not fall down, and he stood upright on his feet, and was baptized with his own blood. And his mother came and took [his body, and she said], "O my Lord Jesus Christ, for Whom praise is meet, receive Thou from me this offering, O Thou Who didst accept the offering of Abel in the field." And Satan entered the heart of his father and made him mad, and his wife took him, and brought him to the grave of her son, and prayed for him. And Saint John came by night, and pierced his father with a spear, and Satan went out of him, and then he believed and was baptized in the Name of the Father and the Son and the Holy Ghost. Salutation to John of Nineveh, who was a lamp which dispelled the dense darkness of sin.

And on this day also were martyred the saints Sebbidoras, and Abba Serga, and Dereys (Dirayes), and Says.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 27
(May 05)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Victor became a martyr. The name of the father of this holy man was Hermanos (Romanus), the captain of the host of the Emperor Diocletian, and his counselor; and his opinion, and his word, in respect of the worship of idols, was one with those of the Emperor Diocletian. And the name of the blessed woman, his mother, was

Martha, and she was a Christian. When Saint Victor grew up, he was near the emperor, and his rank was the third in the royal palace. At that time his days were ten years. And he rejected this world, and the glory thereof. He ate no flesh, and drank no wine, he fasted continually, he prayed many prayers without ceasing by day and by night, he visited those who were in prison, and he gave alms to the poor and needy. And when they killed Saint Theodada, the mother of the Saints Cosmas and Damianus, no one dared to go near her through fear of the emperor. And Saint Victor came, and carried away her body, and buried it, and was unafraid; and he rebuked his father on several occasions for idolatry. And his father laid information against him before the emperor. When Saint Victor was brought before the emperor, he unfastened his military girdle, and threw it in the face of the emperor, saying, "Take this gift, which thou didst give me," and he uttered blasphemies against the emperor, and against his idols. And Hermanos (Romanus) counseled the emperor, and told him to send Victor to the city of Alexandria, to the governor Herminius, so that he might torture him severely. And they brought out the holy man and set a bridle (i.e. a gag) in his mouth, and his mother bade him farewell with many tears. And he commanded his mother about the poor, and the needy, and the widows, and the orphans, telling her to visit them, and to give them what they needed. And when he arrived in Alexandria, Herminius, the governor, tortured him very severely. And the angel of the Lord appeared, and took his soul, and carried it up into heaven, and showed him the abode of the beings of light; and [then] his soul returned to his body again. And the governor inflicted further tortures upon him by means of boiling oil and pitch. After this he had him laid upon an iron bed, and had a fire lighted under him, and then he had him cast into the furnace which heated the baths [of the city]; and he inflicted upon him every kind of torture. And God strengthened him, and made him to endure, and He sent His angel unto him to heal his wounds. And after this the governor sent Saint Victor to the city, the name of which is Antoine, where he was tortured severely, and they cut out his tongue, and drove red-hot iron instruments through his sides; but God gave him strength and enabled him to endure. And after this they imprisoned him in a desert fortress, so that he might die. Now Saint Victor knew the craft of the carpenter, and he made tools and sold them; with a part of the price he fed himself sparingly, and the rest he gave to the poor and needy. And a certain governor came, and took up his abode near that fortress, and the people told him the story of Saint Victor, how that he was the son of Hermanos (Romanus), the captain of the imperial army of Antioch. And the governor had him brought to him, and he urged him greatly [to deny Christ], but he would not turn and he would not obey his behest. And the governor commanded his soldiers to torture him, and they tortured him severely. They tore out his tongue by its roots, they beat his mouth, they hung him up head downwards, and suspended heavy stones from his hands; and after this they threw him into an oven which had been made red-hot, they poured boiling pitch and oil over him, they pounded him with pounding instruments, and they made his face to smart and sting with acid and dust, and they put salt in his eyes; and after this they brought him out and hung him up head downwards. And our Lord Jesus Christ strengthened him, and enabled him to endure, and restored to him his members. And there was a certain maiden, whose days were fifteen years, and who saw Saint Victor from the window of her house whilst they were torturing him, and she also saw angels, with crowns in their hands, and they were placing them on the head of Saint Victor. And she informed the people what she had seen, and they marveled exceedingly, and many of them believed on our Lord Jesus Christ, and became martyrs. And that maiden believed on the Name of our Lord Jesus Christ, and [confessed her belief] before the governor, and he commanded his

soldiers to cut off her head; [and they did so,] and she received the crown of martyrdom. After this the governor commanded them to cut off the holy head of Saint Victor with the sword, [and they did so,] and he received the crown of martyrdom in the kingdom of the heavens. And certain believing men took the body of the saint and wrapped it in linen and in beautiful and costly stuffs and they laid it in a pure place until Martha came from the city of Antioch, and built a beautiful church for it. And she laid his body therein, and through it great signs and wonders took place. Two-fold salutation to Victor and salutation to those who associated themselves with him in his martyrdom, and who themselves became martyrs.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 28
(May 06)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Sana, the companion of Saint Isidore, whose history is told in the section for the eighteenth day of the month of Megabit, became a martyr. After this holy man had been tortured with his companion, Isidore [died] and received the crown of martyrdom; and this holy man Sana remained in the prison house. And he who was governor of the city of Farma at that time was abolished, and another governor was appointed to succeed him; and the infidel emperor commanded that governor not to leave [alive] anyone who mentioned the Name of our Lord Jesus Christ. And they told him about the fight of this holy man Sana, and informed him that he was a captain of soldiers, and told him that he had been tortured severely, and would not turn from his counsel. And the governor commanded his soldiers to cut off his holy head, [and they did so,] and he received the crown of life. And his mother saw angels of light taking his soul, and carrying it up to heaven, and she said she had seen this when Isidore was martyred. Then they took the body of Saint Sana, and swathed it for burial, and laid it with the body of Saint Isidore, his friend; and their bodies remain in the city of Samnud, and the people thereof keep a great feast in their honor. And many signs and wonders appear through them to those who go to them in faith. Salutation to Sana and Isidore.

And on this day also died the holy father Abba Sanutya (Shenuti), the fifty-fifth Archbishop of the city of Alexandria. This holy and spiritual father was a monk from his early years in the church of Saint Macarius, in the desert of Scete, and he advanced in good works as he became older, and his excellences increased, and he devoted himself to the ascetic life, and fought a good fight. And he was appointed abbot in the house of Saint Abba Macarius, and the bishops and all the people chose him, and appointed him Archbishop of the city of Alexandria. And great tribulation and very much sorrow came upon him during all the days of his office, and the Muslim kings afflicted him, and they seized him and bound him in fetters; and they demanded money from him, but he had nothing whatsoever to give them. And God performed through him many signs and wonders and he healed many sick folk of grievous sicknesses, and he cast out Satans from men. And through his prayer God sent down very much rain upon the men of the country of Mareotis, who remained in a state of severe famine for ten years through want of rain;

for the wells in the country had dried up and the streams and they well-nigh died of thirst. When this father came to them to celebrate a festival in the church of Saint Abba Minas, the martyr, all the men of the city gathered together to him and told him how much they were suffering through want of water, and he comforted them and encouraged them to be patient. When this father had ended the Liturgy he entreated God to have mercy upon His creation, and to teach them. When the time of sunset arrived the rain began to fall in large drops, and then ceased. And this father said, "O my Lord Jesus Christ, to Whom belongeth glory, O Master, if Thou wishest to teach Thy people, and to show compassion unto them with the riches of Thy compassion, and the abundance of Thy mercies, let them be filled and satisfied with Thy mercy, and with Thy blessing, in Thy good pleasure." Having said this he went into his bed-chamber to pray the prayer for sleep, and then he asked God to remember His people, and to show mercy upon them. And when he finished his prayer, there came mighty thunders and lightning, and the rain descended like a flood, and filled all the holes in the ground, and the gardens, and the wells and the grounds round about them. He remained three years in that land and was there during three years of famine. On another occasion the Arabs of Upper Egypt assembled, and came to the desert of Scete, and they surrounded the monasteries, and wished to kill all the monks who dwelt in them, and to plunder the monasteries. And this holy father took his own cross, and went out against them, and when they saw the cross in his hand, they turned backwards and did no harm whatsoever. And this father expelled all infidelity from his country by his learning, and also from his flock. Now at that time there were men who said that He Who suffered for us was only a man and not God. And this father wrote a letter and sent it during the days of the Great holy Fast (i.e. Lent) to all cities, and in it he spoke thus: "God the Word suffered for us in His Body, and His Divine Nature was not separated from His human nature, not for an hour, nay, not for the twinkling of an eye. These two Natures were one from the beginning, and they were not separated in any way whatsoever by any operation; and at the time of His Passion and Death they were not separated." When this letter was read in all the cities, all the Christians therein rejoiced with a great joy. And there also appeared certain accursed men who said, now their tongues ought to be cut out! that His Divine Nature died; these were the men of the city of Balyana, and their bishops. When this father heard the report of them he was very sad, and he wrote other letters wherein he said, "The Nature of God, the Word, is unknowable, and intangible, and impassable, and suffering can only enter the human nature which God the Word took and made one with His Godhead, without separation, and without mingling, and without change." And he also said therein, "We do not separate God the Word from our flesh which suffered, but we believe that He was One at the time of His Passion, and likewise we also believe that His Godhead neither suffered nor died, but that He suffered, and died in the flesh, only without separation of His Godhead." When his letters reached these men, and they had read them, they turned from their error, and they believed in their Faith in righteousness and integrity. And their bishops came and confessed before our father, the archbishop, the True and Right Faith, and they entreated our father Archbishop Sanutya (Shenuti), saying, "Forgive us our sin and error." And this father commanded them to bow down before all the bishops, and priests, and people, and to say unto them, "Forgive us, for we have sinned and gone astray, for it was Satan who led us into error." And they did as the archbishop commanded them, and he forgave them their sins. And this father thought much about the churches, and their buildings, and the places wherein pilgrims sojourned, and what moneys were left him he gave to the poor and needy; and he followed a good course of life and pleased God. And the days of his office were fifteen years, and he died in peace.

Salutation to the mighty Archbishop who drove away the Enemy by the Cross which was in his hand.

And on this day also are commemorated the consecration of Dabra Sina, and Abba Yasdera of Sina.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 29
(May 07)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Sana, the companion of Saint Isidore, whose history is told in the section for the eighteenth day of the month of Megabit, became a martyr. After this holy man had been tortured with his companion, Isidore [died] and received the crown of martyrdom; and this holy man Sana remained in the prison house. And he who was governor of the city of Farma at that time was abolished, and another governor was appointed to succeed him; and the infidel emperor commanded that governor not to leave [alive] anyone who mentioned the Name of our Lord Jesus Christ. And they told him about the fight of this holy man Sana, and informed him that he was a captain of soldiers, and told him that he had been tortured severely, and would not turn from his counsel. And the governor commanded his soldiers to cut off his holy head, [and they did so,] and he received the crown of life. And his mother saw angels of light taking his soul, and carrying it up to heaven, and she said she had seen this when Isidore was martyred. Then they took the body of Saint Sana, and swathed it for burial, and laid it with the body of Saint Isidore, his friend; and their bodies remain in the city of Samnud, and the people thereof keep a great feast in their honor. And many signs and wonders appear through them to those who go to them in faith. Salutation to Sana and Isidore.

And on this day also died the holy father Abba Sanutya (Shenuti), the fifty-fifth Archbishop of the city of Alexandria. This holy and spiritual father was a monk from his early years in the church of Saint Macarius, in the desert of Scete, and he advanced in good works as he became older, and his excellences increased, and he devoted himself to the ascetic life, and fought a good fight. And he was appointed abbot in the house of Saint Abba Macarius, and the bishops and all the people chose him, and appointed him Archbishop of the city of Alexandria. And great tribulation and very much sorrow came upon him during all the days of his office, and the Muslim kings afflicted him, and they seized him and bound him in fetters; and they demanded money from him, but he had nothing whatsoever to give them. And God performed through him many signs and wonders and he healed many sick folk of grievous sicknesses, and he cast out Satans from men. And through his prayer God sent down very much rain upon the men of the country of Mareotis, who remained in a state of severe famine for ten years through want of rain; for the wells in the country had dried up and the streams and they well-nigh died of thirst. When this father came to them to celebrate a festival in the church of Saint Abba Minas, the martyr, all the men of the city gathered together to him and told him how much they were suffering through want of water, and he comforted them and encouraged them to be

patient. When this father had ended the Liturgy he entreated God to have mercy upon His creation, and to teach them. When the time of sunset arrived the rain began to fall in large drops, and then ceased. And this father said, "O my Lord Jesus Christ, to Whom belongeth glory, O Master, if Thou wishest to teach Thy people, and to show compassion unto them with the riches of Thy compassion, and the abundance of Thy mercies, let them be filled and satisfied with Thy mercy, and with Thy blessing, in Thy good pleasure." Having said this he went into his bed-chamber to pray the prayer for sleep, and then he asked God to remember His people, and to show mercy upon them. And when he finished his prayer, there came mighty thunders and lightning, and the rain descended like a flood, and filled all the holes in the ground, and the gardens, and the wells and the grounds round about them. He remained three years in that land and was there during three years of famine. On another occasion the Arabs of Upper Egypt assembled, and came to the desert of Scete, and they surrounded the monasteries, and wished to kill all the monks who dwelt in them, and to plunder the monasteries. And this holy father took his own cross, and went out against them, and when they saw the cross in his hand, they turned backwards and did no harm whatsoever. And this father expelled all infidelity from his country by his learning, and also from his flock. Now at that time there were men who said that He Who suffered for us was only a man and not God. And this father wrote a letter and sent it during the days of the Great holy Fast (i.e. Lent) to all cities, and in it he spoke thus: "God the Word suffered for us in His Body, and His Divine Nature was not separated from His human nature, not for an hour, nay, not for the twinkling of an eye. These two Natures were one from the beginning, and they were not separated in any way whatsoever by any operation; and at the time of His Passion and Death they were not separated." When this letter was read in all the cities, all the Christians therein rejoiced with a great joy. And there also appeared certain accursed men who said, now their tongues ought to be cut out! that His Divine Nature died; these were the men of the city of Balyana, and their bishops. When this father heard the report of them he was very sad, and he wrote other letters wherein he said, "The Nature of God, the Word, is unknowable, and intangible, and impassable, and suffering can only enter the human nature which God the Word took and made one with His Godhead, without separation, and without mingling, and without change." And he also said therein, "We do not separate God the Word from our flesh which suffered, but we believe that He was One at the time of His Passion, and likewise we also believe that His Godhead neither suffered nor died, but that He suffered, and died in the flesh, only without separation of His Godhead." When his letters reached these men, and they had read them, they turned from their error, and they believed in their Faith in righteousness and integrity. And their bishops came and confessed before our father, the archbishop, the True and Right Faith, and they entreated our father Archbishop Sanutya (Shenuti), saying, "Forgive us our sin and error." And this father commanded them to bow down before all the bishops, and priests, and people, and to say unto them, "Forgive us, for we have sinned and gone astray, for it was Satan who led us into error." And they did as the archbishop commanded them, and he forgave them their sins. And this father thought much about the churches, and their buildings, and the places wherein pilgrims sojourned, and what moneys were left him he gave to the poor and needy; and he followed a good course of life and pleased God. And the days of his office were fifteen years, and he died in peace. Salutation to the mighty Archbishop who drove away the Enemy by the Cross which was in his hand.

And on this day also are commemorated the consecration of Dabra Sina, and Abba Yasdera of Sina.

Glory be to God Who is glorified in His Saints. Amen.

Miyazia 30
(May 08)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Mark the evangelist and apostle, the first of the Archbishops of the city of Alexandria, became a martyr. The name of the father of this holy man was "Aristopolus," and he was born in Cyrene (One of the Five Western Cities Pentapolis - in North Africa), and his mother's name was Mary, and she is mentioned in the Book of the Acts of the Apostles. Now the name of this apostle formerly was "John," even as saith the Book of the Acts of the Apostles, for [it saith], "The Apostles were praying in the house of Mary, the mother of John, who is called 'Mark the Apostle'" (Acts xii, 12). And this woman was rich, and she taught her son the Greek, and Hebrew languages. And when he was grown up, he took Barnabas with him into the preaching, when he departed with Saint Paul; and when he saw tribulation come upon them, and scourging, and disgrace in the country of Pamphylia, he forsook them and returned to Jerusalem. When the Apostles returned to Jerusalem, and held converse together concerning the reception of the Gentiles into the Faith of our Lord Jesus Christ, and considered how God had worked signs and wonders by their hands, he was sorry, and repented, because he was one of them. And he sought to go with them, but Saint Paul did not wish to take him because he had forsaken them, but he took Barnabas, and Saint Mark went to Saint Peter in the city of Rome, and became his disciple. And there he wrote for himself his Gospel, and Saint Peter interpreted (or, translated) it, and preached it in Rome; and after this he walked in the commandments of our Lord Jesus Christ, and in the commandments of the holy apostles in the city of Alexandria, and he preached therein the preaching of the Holy Gospel. And he also preached in the country of Africa, and Berka, and Pentapolis [the Five Western cities in North Africa]. As he was coming to the city of Alexandria, the latchet of his sandal broke off from his foot, and when he reached the gates thereof he found a certain sandal-maker there, and the saint gave him his sandal to repair. As he was sewing the sandal, the awl pierced his finger, and blood ran down from it, and he said in the Greek language, "Estaas," which is, being interpreted, "one God". And Saint Mark said unto him, "Dost thou know God?" And he said unto him, "Certainly not. We utter His Name only, but we do not know Him." And Saint Mark began to talk to him about the beginning when God created the heavens and the earth, and how the transgression of our father Adam took place, and of the coming of the Flood, and how God sent Moses, who brought the children of Israel out of Egypt, and gave them the Law, and how the children of Israel were carried captives to the city of Babylon from Jerusalem, and how our Lord Jesus Christ became man, and how the prophets foretold His coming. And then the saint spat in the dust, and smeared it on the hands of the sandal-maker and he was healed straightway. Now the name of the sandal-maker was "Anianus," and he took Saint Mark to his house and he brought to him his sons and kinsfolk, and Saint Mark the apostle admonished them all, and taught them, and baptized them with Christian baptism in the Name of the Father and the Son and the Holy Ghost. And when the believers on our Lord Jesus Christ increased, and the men of the city heard the report of Saint Mark, they gathered together, and wished to kill them. And Saint Mark appointed Anianus archbishop, and he made his sons priests and deacons, and he went out to the city of Berka and to Pentapolis and preached in them, and strengthened the people in the Faith. And he remained with them two years, and he appointed bishops, and priests, and deacons over them, and then he returned to the city of

Alexandria where the believers had increased in number. And he built a church in a place, which is known as the "Field of Bulls," on the shore of the sea; and the infidels sought for Saint Mark to kill him. And he visited Pentapolis very frequently, and when he came back he entered the city of Alexandria secretly. One year he returned from Pentapolis and came into the church on the day of the festival of the Resurrection, which took place on the nineteenth day of the month of Miyazya, and all the people were round about him. And the infidels came into the church, and threw cords round the neck of Saint Mark, and dragged him about through the city, and they said also, "Let us drag him to the church in the 'Field of the Bulls.'" And the blood of the saint was in every street of the city, and the district round about it, and the ends thereof. When the night came, our Lord Jesus Christ appeared unto him in the form which He had when He was with the Apostles, and He gave him [the kiss of] peace, and strengthened him, and made a covenant with him, saying, "Behold, thou art the equal of thy brethren the Apostles"; and his soul rejoiced and was glad. And on the following day they put cords about his neck, and dragged him through the villages, and at the end of the day he delivered up his soul; and the infidels lighted a large fire and threw his body into it. And by the good pleasure of our Lord Jesus Christ there came darkness, and a cold wind, and the sun hid his light, and there was lightning and thunder and rain and hail, and the infidels fled before them. And certain believing men came and took the body of Saint Mark, which was whole and had suffered no injury, and they wrapped it up for burial in fine cloths, and laid it in a secret place. Salutation to Mark, whose body was crowned with lightning, and rain, and hail.

Glory be to God Who is glorified in His Saints. Amen.

THE NINETH MONTH

Ginbot 01
(May 09)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day took place the birth of our holy Lady, the pure two-fold Virgin, Mary, the God-bearer, through whom came the salvation of the race of the children of man. Her honored father Joachim was an old man, and had begotten no child, and he was very sorrowful of heart because of this, for he was not able, having no children, to bring in an offering; and his wife was barren, and there was a law of the priests that barren women should not bring in an offering. And the righteous woman Hanna, her mother, was very sad, because of their failure to have children. And God looked upon their thoughts, and their good manner of life, and He, blessed be His Name, was pleased by the operation of His wisdom, that salvation of man should come through their seed. And whilst Joachim was standing up in the mountain, and praying at the end of the Fourth Day of the week, the angel of the Lord appeared unto him, and told him that God would give him seed, through which the salvation of the whole world should come. And he came down from the mountain, and being confident, with boldness of heart, through what he had heard from the angel of the Lord, he told his wife of the vision which he had seen, and she gave thanks to God. And she believed that His word was true, and she vowed a vow to God that she would give the child, which should be born, to God, to serve His house all the days of his life. And after this, she conceived and brought forth this holy and heavenly woman, whose name was Maryam (Mary), which is being interpreted, "Lady," though there is another interpretation, "Gift and grace," and indeed she is the Lady of the entire World, and the Queen of all women, and through her we have found heavenly grace.

Salutation to the birth of Mary.

Salutation to Bartholomew, the Crown of the Faith, who restored churches, and built one in the name of Mary.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 02
(May 10)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Job, the just. This Job was just, and excellent in his days, and God testifieth concerning him in the Holy Scriptures that there was none so just as he in his days. And Satan was envious of him, and asked God to give him power over Job, and over all his possessions; and God gave him power over him, for He knew the patience of Job the just. And Job became a pattern and an example for all those who should come after him, even as the Apostle James saith in his Epistle: "Behold, ye have heard of the patience of

Job the just, and ye have seen how God behaved to this just man (James v, II); in one day all his possessions, and his beasts, and his sons, and his daughters were destroyed." And this was not the only thing, for his own body [suffered], for Satan the Enemy smote him with a smiting of sickness of boils, from his head to his foot. And during all this sickness and severe pain he continued to endure patiently, and to give thanks to God, and on no day did he complain, and he never blasphemed his Creator, except only when he cursed the day on which he was born. And when all his possessions had been destroyed, and his beasts, he said, "God gave and God hath taken, blessed be the Name of God for ever!" (Job 1:21). And he remained in this state of tribulation for thirty years, and he lay upon a dung-hill, and the rebukes of his friends were heavier upon him than his sickness, and the rebuke of his wife, who advised him to blaspheme his Creator; but he neither submitted to her advice nor listened to it. And he was tried and refined as gold is tried and refined in the fire, and God spoke unto him from the cloud, and healed him of his sickness, and He doubled for him his possessions and gave him other children. And he lived to a good old age, and pleased God, and died in peace. Salutation to Job.

And on this day also died the holy father Abba Theodore, the disciple of the holy father Abba Pachomius, father of the congregation of the spirit. This holy father was an ascetic, humble, and gentle, and a fighter, and subservient, and perfect in every kind of good work. He became a monk with Abba Pachomius, and he was as submissive to him as to God, and because of this Abba Pachomius loved him exceedingly; and grace was upon him, and he was a comforter to all the brethren who were in the Society. Wisdom and understanding were in him. Abba Pachomius set him to rebuke the brethren, and to teach them when he was still a young man. After the death of Abba Pachomius, this father Theodore, the companion of Abba Pachomius, was appointed Abbot of the Society in his stead. This holy man abounded in humility, and he fled from the vainglory of this world. And he finished his work and service, and departed to God, Whom he loved, being arrayed in the apparel of holiness. Salutation to Theodore, the heir of Pachomius.

And on this day also twenty-two souls who were with Abba 'Esi became martyrs.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 03
(May 11)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint Jason, the apostle. This holy man was one of the Seventy-two disciples whom the Lord chose. He preached with the Apostles, and he suffered the sufferings of our Lord, and God, and Redeemer Jesus Christ. And he performed very many signs and wonders, and power, and grace, and the Holy Spirit, Paraclete, descended upon him, with the Apostles, on the day of the feast of Pentecost, and he became a preacher. He was born in the city of Tarsus, and he was the first man of Tarsus who believed. And after this he was with Saint Paul, the apostle, in the preaching, and he went with him into many places. And they seized him, and Saint Paul, and Silas in the city of Thessalonica, and they dragged him forth to the governor of the city of Thessalonica.

After this Saint Paul laid his hand upon him, and made him Bishop of the city of Tarsus, and he guarded the Church of the Son of God with good and excellent care. And having made the people thereof strong in the True Apostolic Faith, and taught them all the Ordinances of the Church, and good works, he departed to a city of the West, and preached the Holy Gospel unto the people thereof. And he came to an island, the name of which is "Korekueras," and preached therein the preaching of the Gospel; and he built therein a church in the name of Stephen, the apostle, the archdeacon. When the governor of that city knew this, he seized him and shut him up in the prison house, wherein he found six thieves; and he taught them the True Faith of our Lord Jesus Christ, and baptized them with Christian baptism. And they cried out boldly before the governor, saying, "We are Christian," and the governor cast them into a cauldron filled with [boiling] pitch and tar, and they received crowns of martyrdom. After this he brought Saint Jason the apostle out of the prison house, and had him tortured severely, but no harm whatsoever came to him. And the daughter of the king saw him from the verandah of her house, and she believed on our Lord Jesus Christ. And she brought out her raiment of fine linen, and her adornments, and she gave them to the poor and needy, and she confessed that she was a Christian, and she confessed the God of Saint Jason. And her father was wroth, and commanded his soldiers to cast her into the prison house, and they did as he commanded them, and they scourged her. Then they stripped her naked, and shot at her with arrows, and she delivered up her soul into the hand of God. And after this he sent Saint Jason to the island, and with him were martyrs. And the governor embarked in a ship, and there were soldiers with him, to go and torture them there, but God made the ship to sink in the river (or, sea), and all those who were with him, and Saint Jason gave thanks to God; and after his deliverance the saint continued to preach, and to teach the people for many years. And another governor was appointed, and he had Saint Jason and those who were with him brought before him, and he filled a great cauldron with pitch and wax, and the soldiers lighted a fire under them, and when they were melted he cast Saint Jason into the cauldron; and our Lord Jesus Christ delivered him, and the saint suffered no injury whatsoever. When the governor saw this, he believed on our Lord Jesus Christ, and the men of his house, and all the men of the city. And the apostle baptized them all with Christian baptism and he taught them the precepts of the Holy Gospel, and built churches for them, and this apostle performed many signs and wonders in them. And he died at a good old age, and with shining face, and he pleased God. Salutation to Jason, and to the king's daughter, and to the thieves who believed through this saint.

And on this day also Abba Besoy became a martyr. This holy man was a native of Balget, and [the soldiers] tortured him by twisting round his limbs and body, and [hacking at them] with choppers. And the angel of the Lord, holding a crown in his hand, appeared unto him and said, "Fear thou not! Here is thy crown with fire"; and thus the saint finished his good course. Salutation to Abba Besoy, who finished his course by fire.

And on this day also are commemorated the honored Saint Eusebius the priest, and Saint Sem (Shem) the martyr.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 04
(May 12)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint Abba John the First (?), the twenty-ninth Archbishop of the city of Alexandria. This holy man was one of the believing sons of the people of the city of Alexandria, and he became a monk in his youth in the desert of Scete, in the monastery of Saint Abba Macarius. When Abba Athanasius, the archbishop, who was his predecessor, died, the bishops, and doctors, and all the people chose this father, and they took him by force and against his will. Now this holy man did not wish to become archbishop, and they made many petitions to him that he would not allow another man to be appointed over his flock, and put them to shame. And when he saw the bishops, and the doctors, and the chiefs of the Jews entreating him, he was afraid of them, and he said, "Peradventure this must be the Will of our Lord Jesus Christ"; and they made him the archbishop. And having taken his seat upon the throne of Mark the evangelist and apostle, he took thought for his flock, and more especially concerning the teaching of them, and he read the Scriptures to them, and strengthened them in the True Faith, and he set over them bishops, and priests, and doctors. And the emperor who was reigning in Constantinople in those days was Zeno, a just and believing and God-fearing man and he helped this saint, and he stretched out his hand over many cities, and the True Faith was extended by his hand throughout the country of Egypt. And in those days the Emperor Zeno sent to the desert of Scete, to the monastery of Saint Abba Macarius, ships full of grain, and wine, and oil, and many goods of all kinds, and whatsoever the monks needed for building churches and monasteries. And all the days of the life of this father were [passed] in quietness and peace; for God had given good will to men through the prayer and learning of this father. And then God visited this father with a little sickness, and he died in peace, having sat for eight years. Salutation to John, a royal kinsman, and builder of churches.

And on this day Sosima and Abba Noda (Sinoda), slaves of Victor, became martyrs. Salutation to Sosima, and Noda (Sinoda).

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 05
(May 13)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Jeremiah the prophet, the son of Hilkiah the priest, who was one of the Great Prophets. This just man prophesied in the days of Josiah, the son of Amon, the King of Judah, and Jehoiakim, the son of Zedekiah. Concerning this pure man God spoke, saying, "I sanctified thee before thou didst come forth from thy mother's womb, and I have set thee to be the prophet of the Gentiles, and the rebuker of the people" (Jeremiah 1:5). And this prophet rebuked the children of Israel because they forsook the Lord God, and rejected the Law, and he said unto them, "Take heed and repent so that the wrath of God may not come upon you." And he informed them, saying, "If ye do not turn to God He

will raise up Nebuchadnezzar, King of the Chaldeans, and he shall lead you into captivity," and even so it came to pass for Nebuchadnezzar did carry them away captive. And he prophesied that the people would remain in captivity for seventy years, and also concerning the coming of our Lord and Redeemer, and concerning His Passion and the thirty pieces of silver which Judas Iscariot took; and he prophesied concerning the going forth of the Law of the Gospel from Zion, and many other matters. And the Jews wished to kill him many times, and they scourged him, and shut him up in prison on several occasions, but he prayed to God continually and made petitions to Him on their behalf. And God said concerning them, "Pray not, neither make entreaty on behalf of this people, and make not intercession with Me for them, for I will not hearken to thy petition for them." When Nebuchadnezzar carried the people away captive from Jerusalem, he did not take Jeremiah with them, and the remnant of the people took him with them and departed to the land of Egypt. And by his prayer God destroyed the wild beasts, and the lions, which were in the valley of Egypt, and which used to harm the Egyptians. And having finished the days of his prophecy and pleased God, he died in peace in the city of Alexandria, and the Egyptians made a feast in his honor, even as at this day. Salutation to Jeremiah, one of the Great Prophets.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 06
(May 14)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint Abba Isaac the martyr, who was from the city of Defra, in the north of Egypt. Unto this holy man the angel of the Lord appeared, in a vision of the night, and he woke him up and said unto him, "Go thou to the city of Tuw, that thou mayest receive the crown of martyrdom"; and he rose up to salute his father and his mother before he departed. And they wept over him, and they would not let him go until the angel of the Lord came a second time and brought him out from his city and took him to the city of Gemwa Tuw. When he arrived there, he found that the governor was in the bath house, but as soon as he came out the saint cried out boldly before him, saying, "I am a Christian. I believe on our Lord Jesus Christ." And the governor commanded one of his soldiers to take Saint Isaac with him to his house, and to guard him until he came back from the city of Nakyos. And as Saint Isaac was passing along the road with the soldier, a certain blind man, who was sitting by the wayside, begged him, saying, "Have compassion upon me, O saint of God, and heal my eyes." And Saint Abba Isaac petitioned God for the blind man, and his eyes were opened immediately. When the soldier saw this miracle he believed on our Lord Jesus Christ, and became a Christian. And when the governor returned, the soldier confessed the Lord Jesus Christ before him, and received the crown of martyrdom. After this the governor tortured this saint very severely, and he sent him to the city of Behnesa [to suffer] divers tortures. And when the saint was on the ship he begged that someone might give him a cup of water, and a certain sailor, who was blind in one eye, gave him a cup of water; and the saint sprinkled some of the water over him, and his eye was opened, like its fellow. And when the men of the city of Behnesa saw the tortures which were inflicted on Saint Abba Isaac, and the mighty signs which he performed, they

took him and carried him to the governor, and said unto him, "kill he, or send him away; act quickly and immediately." And straightway the governor commanded the soldiers to cut off his head, and they cut off his head with a sword, and he received the crown of life. And there were there certain believing men, and they lifted the body of Saint Abba Isaac upon a wagon, and they drew it with oxen, and brought it to the city of Dafra. And when they could not find a boat to carry it over the river, the oxen forded the river, carrying the body of the saint upon their backs, and the believers brought it into his house. And they pulled down the church, and built another church in his name, and they laid the body therein, and many signs and miracles took place [there] through it. Salutation to Isaac.

And on this day also died the holy and honored father Abba Macarius, the Alexandrian priest. This holy man lived in the days of the honorable Saint Abba Macarius the Great; he was the father of the monastery of Scete, and performed many excellent deeds therein. It is said of him that a gnat stung him and he killed it, and he repented and reproached himself for having killed it. And he went down to the valley which was in the desert, and he exposed his body to the gnats, and remained there for six months, when his body was like unto that of a man suffering from elephantiasis. And he returned to his cell, and nobody recognized him as Abba Macarius. One day he stood up in prayer for five days and five nights, with his heart in heaven, until the Satans burned him. This labor, and this fight, was the greatest of all the excellent things which he performed. One day he wanted to see the regions which were beyond the range of his vision. And he went out into the desert, and lived there, and wandered about for ten days, and he had with him some reeds which he intended to place [at intervals] on the road, to serve as guide marks when he returned so that he might not lose his way; when he drew near the place he sought, he felt weary, and lay down to rest a little, and Satan plucked the reeds from him as he slept, and tied them round the head of the saint. When Abba Macarius woke up from his sleep, he looked about for the reeds and missed them, and straightway he marveled. And he heard a voice, saying, "O Macarius, if thou hast faith put not [thy] trust in reeds, but believe that the same pillar of cloud which guided the children of Israel will also guide thee." And when the saint had seen the district round about, he turned back and became thirsty on the road; and God sent to him a she-buffalo of the desert, and he drank of her milk until he was wholly satisfied, and returned to his cell. One day a she-wolf came to him, and seized his garment, and pulled him along, and he followed her to her den, and she brought out her young ones to him, and looking at them he found that their eyes were blind, and he marveled at the sagacity of the beast. And he took the cubs in his hand, and cried out, and spat into their eyes, and made the sign of the Life-giving Cross over them, and the cubs were healed immediately, and they ran after their mother and sucked her milk, and they followed her until they went into her den. And after this the wolf returned to the saint, and brought him a sheep's skin and he kept it by him, and slept upon it until the time of his death. One day he changed his apparel after the manner of the laity, and he went to the monastery of Saint Abba Pachomius, and stood for four days during the Great Fast, without eating, or drinking, or sitting down, and he cried out "Hosanna" as he stood. And the monks said unto Abba Pachomius, "Cast out this man from us, for he is not human." And Abba Pachomius said unto them, "Have patience with me until I can ask God to show me his work"; and when he had asked God concerning him He told him that he was Macarius the Alexandrian. And straightway Saint Abba Pachomius went to him, and with him went all the monks, and they embraced him and were blessed by him, and they rejoiced in him with a great joy. And when those who were magnifying themselves in the monastery of Saint Abba Pachomius saw the grace of this Saint Abba Macarius they

became humble; and after this Macarius returned to his cell in the desert of Scete. And when rain was withheld, and no rain fell upon the city of Alexandria, the Archbishop Abba Timothy sent to him, and asked him to come to him to the city of Alexandria to pray with him to God to make rain to fall, and to destroy the locusts. And he rose up and went with the messengers to the city of Alexandria, and the people received him with great joy, and he prayed in his heart secretly, and a great rain fell, and it continued to rain for two days and for two nights in such torrents, that men began to think that the earth would be destroyed by overmuch rain. And Saint Abba Macarius said unto the archbishop, "Why did ye bring me hither?" And he answered and said unto him, "The people made us bring thee to pray for us to God, that He might bring down the rain upon us, and that we all might not perish." And straightway he prayed, and the rain ceased, and the sun appeared in the sky by the might of God. And this father performed many great and excellent works, and God made manifest many signs and wonders by his hands, and he healed many men in whom there were unclean spirits. And he used to say when he was performing some good deed that men ought to know how to do the good deeds which he did now; the good deeds which he did were innumerable. When he heard that any man did some good deed he never slept until he had done a similar good deed. And having finished his fight, he died in peace at a good old age; and he remained eight years without spitting on the ground for the sake of the honor of the Body and Blood of our Lord Jesus Christ. And all the days of his life were one hundred years. Salutation to Macarius the Alexandrian.

And on this day also Bandela'an (Pantleon), the father of Saint Isidore, became a martyr.

And on this day also died Amon the Just, who refused the office of bishop, saying, "It is better for me to acquire the practice of the ascetic life." [Wanting in the Bodleian MS.]

And on this day also Saint Dilagi (Pelagia), and her four sons, whose names were Sures, and Kherman, and Yanufa, and Santonya, became martyrs. This holy woman was strong in the Faith of our Lord Jesus Christ, and when Arianus the governor of the city of Ensena came, she met him, and said unto him, "O Arianus, the governor, I am a Christian, and a believer on my Lord Jesus Christ, Who created the heavens, and the earth, and the sea, and all that therein is." And her children also cried out boldly, saying, "We are Christians, and followers of the Messiah." When the governor heard this he was wroth and he cut off their heads with the sword, and they finished their martyrdom, and delivered up their souls as missives to our Lord Jesus Christ. Salutation of Dilagi and her children.

And on this day also died Saint Salome, the mistress of purity and holiness, and the devotee of virginity. This holy woman came from the city of Warab; her parents were God-fearing folk and they brought her up piously. When she grew up, a certain man betrothed her to himself, and he brought her into the state of marriage against her will, and he wished to have union with her, but straightway the power of God prevented him, and it smote him in his flesh, and he was not able to approach her. And whilst matters were thus she hid herself. And she departed by night, and was carried away by the power of God, and she continued to go about visiting all the saints, and she asked God day and night, with fasting and with prayer, to direct her into the right path. And God heard her petition, and by the Divine Will she came to Dabra Libanos, and took the garb of the ascetic life, that is to say the Law of the angels, through John Kama. And she fought many fights, which would terrify hearts, and she followed that life of the fathers with fasting and with prayers, and with every kind of praiseworthy gift. At length she was able to work many miracles,

even as it is written in the book describing her fight; and then she died on the sixth day of Genbot. Salutation to Salome.

And on this day also died the holy father Dionysius who finished his fight by the edge of the chopper, and the Samaritan woman [Pelagia]. Salutation to Dionysius, the teacher of Isaac.

Salutation to Sinoda, the chief of the anchorites.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 07
(May 15)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy and Apostolic Father, Abba Athanasius, the twentieth Archbishop of the city of Alexandria. This father was the son of heretical and pagan parents, and whilst he was living with the boys at school who were being taught he saw the children of the Christians performing the Ordinances of the Church as they were playing together; and those boys made some of their number priests, and some deacons, and one of them they made archbishop. And this father asked the Christian children to let him join them in the game they were playing, but they stopped him and said unto him, "Thou art a pagan, and we can have no intercourse with thee." And he said unto them, "I will become a Christian," and they rejoiced in him and they said unto him, "Thou shalt become a Christian and archbishop." Then they placed under him a seat like a throne, and they began to bow down before him. At that moment father Abba Alexander the archbishop passed by, and when he saw the children playing together, he said unto those who were with him, "This boy will assuredly be appointed to some exalted and honorable position." When the father of this father died, this father and his mother came to Abba Alexander, the archbishop, and he baptized them with Christian baptism. And this father gave all his goods to the poor and needy, and he dwelt with Abba Alexander, who taught him all the doctrine and Law of the Church, and made him a beloved son to him; and he appointed him deacon, and the gracious gift of the Holy Spirit was given unto him in a two-fold measure. And when the holy father Abba Alexander died, [the bishops and priests] appointed this father Athanasius Archbishop of the city of Alexandria. When Constantine the righteous emperor died, and his son Constantine, who was an Arian, reigned in his stead, the followers of Arius increased, and the emperor drove this father Abba Athanasius from his archiepiscopate, and he placed there in his stead a certain man whose name was "Gergyos". And this father lived in exile six years, far from his throne in the country of the West. And there was in that place a house of idols, and many men were gathered together therein, and he went into that house of idols, where many works of devils were performed. And this saint entreated our Lord Jesus Christ until he overthrew that house of idols, and converted all the men of that country, and brought them into the knowledge of God; and after this God brought him back to the city of Alexandria, and drove out Gergyos, the infidel Arian. And this father sat upon his archiepiscopal throne for six years. And the Arians went to the emperor, and made false accusations against this father,

and the emperor sent a judge, who seized him and shut him up in prison, with the Archbishop of Antioch; and God sent His angel and delivered him from the prison house. After the emperor died God set in his place his son, who was Orthodox, and he restored this father to his archiepiscopal throne, and this father sat for twelve years in quietness and in peace, until Saint Kewestos died. And after him Julian the infidel reigned, and he searched for Abba Athanasius, who fled from him into Upper Egypt, and lived near Akhmim. When God destroyed Julian, the infidel, the people searched for Abba Athanasius, and when they found him not they went to the great father Abba Anthony, and he told them that Athanasius was living in the city of Akhmim; and they went to him, and brought him to this throne with great joy. And he lived in his archiepiscopal house in safety and in peace until he died; and the days of his office was seven and forty years. And because there had come upon this father labor and tribulation, and sorrow, and exile, he was called "Apostolic." At the time of his death he said, "If I have found grace and favor with God I will bow down before Him and ask Him to overthrow the temple of Sarabil (Serapis)"; and after the death of this father Abba Athanasius, the emperor sent and pulled down the temple of Sarabil (Serapis). Salutation to Athanasius.

Salutation to John, whose children, like those of Abraham, were more than the stars of heaven, and the sands of the sea.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 08
(May 16)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Abba John of the city of Senhut became a martyr. The name of the father of this holy man was Macarius, and the name of his mother was Hanna. As he was shepherding his father's sheep, the angel of the Lord appeared unto him, and showed him a crown of light, and said unto him, "Why art thou sitting down? The fight is prepared, and the crowns are ready for those who will fight for the Name of Christ. And now, rise up and go to the city of Atrib (Athribis), and fight for the Name of our Lord Jesus Christ"; then He gave him [the salutation of peace], and departed from him. And straightway Saint Abba John rose up, and embraced his father and mother, and departed to the city of Atrib (Athribis), and he found the governor was in the bath house, and he confessed before him our Lord Jesus Christ, and proclaimed openly, "I am a Christian, and I believe on my Lord and God Jesus Christ, the Son of the Living God." And the governor handed him over to one of his soldiers, and commanded him to entreat him kindly, [thinking] that perhaps he would change his mind, and be obedient to him; and then the governor departed to his work. And the soldier took the saint and carried him to his house, and the saint performed before him many signs and wonders, and the soldier believed on our Lord Jesus Christ. When the governor returned from his work the soldier confessed before him our Lord Jesus Christ, and received the crown of martyrdom in the kingdom of the heavens. And the governor commanded his soldiers to torture Saint John severely, with every kind of torture, and God strengthened him, and made him to endure [them]; and He sent His angel to heal his wounds and He raised him up whole and uninjured. And after this the governor

sent him to the city of Antinoe, where the governor tortured him severely, and when he was tired of doing this he commanded the soldiers to cut off his head; and they cut off his holy head with the sword, and the saint received the crown of martyrdom in the kingdom of the heavens. And Saint John, who was from the city of Akpahsi, took the body of Saint John, and swathed it for burial, and sent it to his city Senhut, and all the people went out to receive it with joy and gladness, and with singing, and incense, and songs of praise, and music; and they laid it in the church, and through it many signs and wonders took place. Salutation to John.

And on this day also were crowned two hundred and twenty-four men of the Company of John, and Lulius (Susis), and Matthias, who dwelt at Sihat. Salutation to the Company of John.

Salutation to Dionysius, and to his children, and to his wife.

And on this day also is commemorated the Ascension of our Lord and God and Redeemer, Jesus Christ, in the Body which He took from us, into the heavens, wherein is His Good Father and the Holy Spirit; and this took place after He had finished the operation of His wisdom upon earth, by His Passion, and His Death, and His Resurrection. And when forty days were ended after His Resurrection, He ascended into the heavens, seated upon the wings of the Cherubim, and the Seraphim, and the wings of the winds. And the prophecy of David was fulfilled, saying, "He mounted upon the Cherubim, and did fly on the wings of the wind" (Psalm xviii, 10). And by this Ascension those who believed on Him understood ascension into the heavens, and into the celestial habitation; for wherever the head is, it is meet that the members should be also. And as the old Adam dwelt first in the inheritance of the earth, and then in the *Seol*, so also the second Adam dwelt in the inheritance of the kingdom of the heavens, and sat down at the great right hand in the heights of the heavens. And our Lord Christ did not make His Ascension to follow His Resurrection immediately, in order that the heretics might not think and say that the Ascension was an inferior matter; but out Lord, in the operation of His wisdom, waited forty days after His Resurrection, and strengthened the faintheartedness of His disciples, and made their souls to understand His Resurrection. And the prophecy of Daniel the prophet concerning the Resurrection of our Lord was fulfilled, saying, "I saw as it were the Son of Man coming upon the cloud of heaven until He drew near the Ancient of Days. And He gave Him authority, and sovereignty, and honor so that every nation, and people, and tongue should worship Him. And His authority is an everlasting authority, and His sovereignty unending " (Daniel viii, 13, 15), to Whom with His Good Father and the Life-giving Holy Spirit be glory for ever and ever. Amen. Salutation to Thy Ascension to Thy Father, Thou didst return like a warrior bringing his spoil with him. Salutation with praise, and singing, and music, to Thy Ascension. Salutation to the Protector of Adam, Who, as David saith, "Went up with the sound of the trumpet" (Psalm 47:5).

And on this day also died the holy father Abba Daniel, abbot of the desert of Scete. This holy and just man was pure and perfect. And when his fame was noised abroad the lady Anatasia came to him wearing the apparel of her exalted rank, and she became a nun, and lived in a cell near him for eight and twenty years; and no man knew that she was a woman. And this holy man saw a certain man whose name was Eulogius, and who worked stones for a karat of gold each day; upon a very small portion of this he lived, and with the remainder he fed the poor and needy, and what food they left he gave to the dogs. And he never saved anything for the morrow. And when the holy man saw his good fight, and the

excellence of his deeds, he asked God to give Ewlhis worldly goods so that he might increase his good works and charities therewith; and then he became surety for Eulogius. And as Eulogius was working stone in the quarry, he found a deposit of stones of gold, and he took them, and departed to the city of Constantinople, where he became a great officer of the emperor; and he forsook the good trade at which he formerly worked. And when Saint Abba Daniel heard about him, he went to the city of Constantinople, and he saw that Eulogius had become a great officer, and that he rode a horse with great pride, and that many soldiers surrounded him, and that he had abandoned his good trade. Then the saint saw a vision wherein our Lord Jesus Christ was sitting and judging men, and He commanded [His angels] to hang Saint Abba Daniel, and they demanded from him the soul of Eulogius; and he saw how our Lady Mary entreated our Lord Jesus Christ on his behalf. And straightway the holy man awoke from his sleep, and he returned to his monastery and entreated God on behalf of Eulogius, that He would bring him back to his former state of poverty. And the angel of the Lord appeared unto him, and rebuked him for daring [to interfere with] God concerning His judgment of His creation. And after this the Emperor Constantine died, and another emperor reigned in his stead; and he rose up against Eulogius, and took away all his goods, and wanted to kill him. And Eulogius fled from him in order to save his life, and he came to his native city, and worked stone in the quarry as formerly. And Saint Abba Daniel came back to him, and told him how one had hanged him instead of him in the vision, and how one had demanded his soul from him. And the spirit of prophecy was upon this holy man, and God made manifest many signs and wonders through him. And when the heretics tried to make him to go forth from the True Faith he refused, and he seized the roll wherein was [written] the [unclean] Faith and tore it up; and the officer of the emperor punished him very severely. And after this when God willed to give him rest, He sent to him His angel who informed him of the time of his departure from this world; and he gathered together the monks, and commanded them, and strengthened them, and comforted them, and he died in peace. Salutation to Daniel who gave sight to the blind when they washed in the water wherein he had bathed his feet.

And on this day also Saint Maximus, the fighter, became a martyr.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 09
(May 17)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the pure and holy woman, the Empress Helena. This holy woman belonged to the people of the city of Roha (Edesa); her parents were Christians, and they brought her up carefully and piously, and they taught her the learning of books, and the doctrine of the Church. She was exceedingly beautiful, and the beauty of her soul (or, mind) exceeded the beauty of her body. In those days Konesta the King of Barntya (Byzantium) came to the city of Roha (Edessa), and he heard the story of the virtues of this holy woman, and that she was beautiful in her person, and he sought her out and married her, and he begot by her the Emperor Constantine, the first of the Christian emperors. And she brought him up very carefully and she taught him philosophy and science. When he

became emperor, Helena saw in a dream as if one said unto her, "Go to Jerusalem and lay bare the Cross, and the beautiful holy places"; and she told her son what she had seen. And he sent soldiers with her to Jerusalem, and she searched for the wood of the Cross, which giveth life, until she found it; and she found the two crosses whereon the two thieves were crucified. And she wished to know which was the Cross of our Lord Christ, and Saint Mark, Bishop of Jerusalem, told her that it was the Cross over the head of which was the writing which said, "This is Jesus, the King of he Jews." And then she wished to see a miracle [wrought] by it so that her heart might be glad. At that moment, by the Will of God, our Lord Jesus Christ, she had a dead man brought, and laid upon those two crosses, but the dead man did not rise up; then she had the dead man laid upon the Cross of our Redeemer, and straightway he rose up. And her faith and her joy were increased thereby. At that same time she decided to build the holy churches which are mentioned in the section for the twenty-sixth day of Meskaerem, and then she gave much money to Abba Macarius so that he might build churches, and all the shrines. And she took the Honorable Cross and the nails, and returned to Constantine her son, and gave them to him, and she rejoiced; and the emperor rejoiced with a very great joy, and he embraced the Honorable Cross and honored it exceedingly. And he made for it a case of gold, decorated with pearl-stones, and he took the nails and worked some of them into his helmet, and some of them he placed in the bridle of his horse, in order that might be fulfilled that which was written, saying, "Salvation shall be in the bridle of the king." And this saint fought a good fight, and she endowed churches and monasteries largely and provided means whereby the poor and needy were to be fed and clad; and all her days were eighty years, and she died in peace. Salutation to Helena.

And on this day also are commemorated Baydar, and Sylvanus.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 10
(May 18)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day are commemorated the righteous and honorable saints, the Three Children, Ananiah, Azariah, and Misael. These saints were the sons of Jehoiakim, the King of Judah, and Daniel was the son of their sister, and Jehoiakim and his sons were carried off captives to Babylon. And the king chose from among his captives young men of the sons of the children of Israel, of goodly appearance, to feed and educate, so that he might make them officers in his army, and among those whom he chose were these just men, and Daniel, the son of their sister. Now these righteous men did not want to eat alien food, but the food which the children of Israel ate; and they asked the chief officer to give them permission not to eat food made of flesh, but to give them pottage and herbs. And the chief officer said unto them, "[If I do] I am afraid that I shall change the goodly appearance of your persons, and be destroyed by the king"; and they answered and said unto him, "Give us a trial, and if our persons remain goodly in appearance, well, and if they do not, then do what thou wishest." And then they lived upon pottage, and their faces shone, and were exceedingly godly in appearance, by the grace of God. And the king loved them very

much, and appointed them governors over all the land of Babylon. And when the king made an image of gold, he commanded all men to worship it, and when the Three Holy Children would not bow down to it, those who were envious of them laid information against them before the king. And Nebuchadnezzar had them brought before him and he questioned them about it, and they confessed before him, saying, "We will not bow down to the image of gold which thou hast made." And the king was wroth, and he commanded his soldiers to cast them into a furnace (or, oven) which was heated, [and they did so]; and God sent His angel who extinguished the fire and made the flame of fire to be like cool dew at the dawn of day, after the flame had risen to a height of nine and forty cubits, and had consumed those who were outside the furnace. And the fire did not injure the Three Holy Children in the least degree. When the king saw this he believed on the God of heaven, and he added to their honor and to the height of their position, and he promoted them in their offices. And when the tenth day of Genbot came, and they were praying in their cell, having bowed down they delivered their souls into the hand of God. And at that moment there was a great earthquake in the city of Babylon, and Nebuchadnezzar was afraid, and asked Daniel the prophet about it, saying, "Why hath this great earthquake taken place?" And Daniel made known to the king, saying, "It is because these Three Holy Children have died." And one came to the king . . . and the king sorrowed for them with a great sorrow, and he commanded [his men] to make three coffins of the bones of the rhinoceros, and they swathed the Three Children in silks and in cloths worked with gold, and they laid the saints [in the coffins] and did as the king commanded. And he also commanded [his men] to make for him a coffin of gold, so that when he died they might place his body therein, and lay it with the bodies of the saints; and even so it was [done]. And in the days of the father Abba Theophilus, Archbishop of the city of Alexandria, they built a church in their name, and he wished to make men bring their bodies to that church, [from Babylon]; and he sent Abba John, the Short, to make them bring their bodies. And when John came into the city of Babylon he saw the rivers thereof, but there was no one at all in it; and the image of gold rested there. And the angel of the Lord brought him to the bodies of the saints, and the body of the king was lying with them; and he bowed down before the bodies of the saints. And he prayed and wept, saying, "O my holy fathers, our father Abba Theophilus the archbishop hath built a church in your names, and he wisheth to bring your bodies into it; and he hath sent me [to effect this]." And a voice went forth from their bodies, saying, "God give thee a reward for thy labor. Say thou to the father of the Faith, Abba Theophilus, that God hath commanded us not to let our bodies be separated from the body of this king until the Day of Judgment. But we do not wish that his labor should be wasted. Tell him to command lamps to be suspended in the church on the night of the festival of its dedication, and let the servants put no oil therein; and they shall not light [the wicks], and we will come into the church and make manifest our power therein." And when Abba John, the Short, returned to the archbishop, he told him everything, and what they said to him, and what they commanded him to do; and the archbishop did as the Three Holy Children commanded. And on the night of the tenth day of the month of Genbot, the saints appeared in the church, and lighted the lamps with fire. And the archbishop and those who were worthy saw the Three Holy Children going round about the church, and a very large number of sick folk were straightway healed of their sicknesses, whatsoever the sickness of each of them might be, by the Three Holy Children. Salutation to the Three Children who on the night of the dedication of their church in Alexandria lighted the lamps, which had been hung up therein without any oil in them.

And on this day also are commemorated Thecla the martyr, and Paula.

And on this day also died Abraham, the artisan. This saint was a man from the city of Markyas (Marcia), and from the monastery, which was called the monastery of the martyr Theodore. And the mother of the child gave him to the teacher so that he might learn the Faith of our Lord Christ; and God opened the eyes of his heart, and he learned all the Law of the Church, and began to fast and to pray. When he was nine years old, he learned the craft of the stone cutter, and he made stone bases, and water troughs (?), whereby he made much money; and he gave alms to the poor and needy. One night when he was praying, he remembered the end of the world, and of all that is therein, and he wished to become a martyr for the Name of our Lord Jesus Christ. And straightway the angel of the Lord appeared unto him, and gave him the salutation of "Peace," and he said unto him, "Be strong and fear not, for thou shalt overcome thine enemy and shalt receive the crown of martyrdom." Then he went to the church of Saint Theodore, and received Christian baptism, and he stood up before the picture of the saint, and he prayed for a long time, and committed himself to his care; then he departed to the governor and confessed that he was a Christian. And straightway the governor tied his hands behind his back with heavy pieces of wood attached, and then threw him out in the sun [to suffer] hunger and thirst. And at midnight our Lord appeared unto him, and gave him the promise concerning the man who should call upon his name, or celebrate his commemoration. Then the governor commanded his soldiers to cut off his head, and when they cut off his head, it flew up in the air above the people assembled there, and cried out three times, "I am a Christian"; and it went a distance of fifty cubits and fell into the river. Then they slit open his belly, and filled it with pitch, and bitumen, and boiling oil, and cast his body into a red-hot furnace, and it suffered no injury whatsoever. Then they cut the body into small pieces, and put them into a basket, and cast them into the river, and by the Will of God his body appeared at the edge of the city of Esna, with its head joined thereto; and certain believing men took it, and buried it with great honor. Salutation to Abraham.

And on this day also is celebrated the consecration of the church of Abba Misael. The parents of this saint were rich Christians, and as they lacked a son they prayed to God for one, and they begot this saint; and when he grew up they taught him the Books of the Church. When his parents died, the bishop of the city took care of him. When the boy was twelve years old he remembered the end of the world, and he went to the monastery of Abba Isaac, and asked the abbot to be allowed to become a monk; and after Abba Isaac had tried him, and seen his holiness, he made him a monk. And the grace of the Holy Spirit descended upon him, and he devoted himself so greatly to fasting and prayer, that the light of his face was changed, and his body became like dry wood. One day he went into the cell of Abba Isaac, and when the abbot saw that his face had become like that of a dead man, he wept and said unto him, "How didst thou destroy thyself in this fashion?" And the holy Abba Misael (Michael ?) said unto him, "Weep not, O my father, for God hath not forsaken me, and my strength is not exhausted by standing up; but this I will tell thee. I saw in my dream as it were envoys of the emperor coming to thee from Alexandria, and seeking for me; do not prevent them, so that they may not harm thee. And in the coming year a great famine shall take place, and lay waste the land; gather together food for thy children." And after a few [days] men came in the form of soldiers of the emperor, and they seized Abba Isaac whilst seeking for Misael (Michael ?), and when they knew which was he, they took him with them, and they left the monks sorrowing. When the famine came, and the governor [knew] that there was food in that monastery he wished to attack

[the monks therein]. And Abba Isaac went out in order to make entreaty to him, and immediately there came forth from the desert many soldiers with swords and drove away the governor. And whilst Abba Isaac was wondering about these men, Abba Misael (Michael ?) came to him, and revealed himself to him, and told him that these men were soldiers of heaven, and that the city whereto they had taken him was the heavenly Jerusalem. And then he commanded them to build a church for him in the form of his cell, and they consecrated it, as it were this day. And Abba Misael (Michael ?) appeared to Abba Isaac, and told him that he would die the following year, and so it happened, even according to his word. Salutation to Abba Misael (Michael ?).

And on this day also three hundred and fifty-eight people were martyred with Abba Nob.

And on this day also died John, the patriarch. Salutation to John the patriarch, who labored at dawn, and fought at even (i.e. performed manual labor by day, and contended with devils during the night).

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 11
(May 19)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Theocleia, the wife of Saint Justus, became a martyr. After the governor of the city of Alexandria had caused them to be separated from each other, even as it is written in the section for the tenth day of Yakatit, he took Saint Theocleia to the city of Dha. And when the governor of the city of Alexandria had read the letter before the governor of her city, he marveled and said, "Why have they left their kingdom and chosen death rather than their kingdom?" And the governor urged her with many words of persuasion, and promised her great things, but she answered and said unto him, "I have left my kingdom and I will not return unto it, I am well pleased at my separation from the husband of my youth, and I am comforted for my children by the love of my Lord Jesus Christ, and what couldst thou give me [in place thereof]?" And the governor commanded his soldiers to beat her, and they beat her until the skin was stripped off her body, and after this they cast her into the prison house; and the angel of the Lord appeared unto her and healed her wounds. And when the prisoners and the other people saw her, many of them marveled, and believed on our Lord Jesus Christ, and became martyrs. And when the time of the death of Saint Theocleia drew nigh, the angel of the Lord appeared unto her, and comforted her and promised her many things. Then the governor commanded the soldiers to cut off her head with the sword, and they cut off her head with the sword and she received the crown of martyrdom in the kingdom of the heavens. And certain believing men came and gave silver to the soldiers, and they took her holy body, and swathed it for burial in costly cloths and laid it in a coffin until the end of the days of the persecution. Salutation to Theocleia.

And on this day also is the commemoration of Saint Pafnotyos (Paphnutius), the bishop. This father became a monk in his youth, in the desert of Scete, in the monastery of Abba Macarius, and he fought a great fight and performed many works of ascetic virtue. He

fasted very often, and never ate food cooked by fire, and ate only dried herbs. And he learned in the desert the knowledge of the Canon, [and] the Scriptures, and the Law of the Church, and he was appointed priest. He lived in the desert for five and thirty years, and the report of him and his righteousness was noised abroad. And Abba Philotheus, Archbishop of the city of Alexandria, sent and had him brought to him, and made him a bishop. When he was appointed bishop he never changed his apparel, except when he wished to officiate at the Offering, and then he wore the vestments of a priest; and when he had finished the office of the Offering he put on his sackcloth again. And his spiritual fighting and asceticism were so intense, now he followed the canon of the ascetic life all day long, that his body languished, and he prayed to God, saying, "O my Lord Jesus Christ, unto Whom praise belongeth, wilt Thou withhold Thy grace from me because of my office of bishop?" And the angel of the Lord came and said unto him, "Know thou that when thou wast in the desert thou hadst none near thee to visit thee in the time of thy sickness, and there was none to minister unto thee, and thou wast not able to find relief from thy sickness, and it was God Who removed sickness and toil from thy body. And behold, thou art now here in the world, and thou hast near thee those who can minister unto thee and visit thee; and thou canst obtain relief from thy sickness, and canst attend to thyself as thou wishest." And this father sat in his office of bishop for two and thirty years, and when the time of his death drew nigh he summoned the priest, and the chief Jews and the deacons, and he handed over to them the sacred property of the churches, and all their possessions, and he said unto them, "Behold, know ye that I am departing to God, and ye know that I have walked in your midst in a manner which was befitting. And our Lord Jesus Christ, before Whom I am about to stand, will be witness for me, that I have not taken for myself one silver drachma of all the money which came to me to the bishop's office." And they embraced him and wept and asked him to bless them, and not to forget to help them; and he blessed them, and said unto them, "God bless you and make you strong in the True Faith until ye draw your last breath"; and thus saying he fell asleep and died in peace. Salutation to Pafnotyos (Paphnutius), the bishop.

And on this day also became a martyr Abba Asher, the teacher of Bali, as he was going down to Jerusalem in the time of Wanag Sagad (died A.D. 1540) the king. He worshipped before they cut off his head with the sword, and afterwards they burnt him in the fire, at the gates of Jerusalem, at the place where the foot of our Lord stood.

And on this day also died Yared, the poet and hymn writer, who was like unto the Seraphim. This man was a kinsman of Abba Gideon a priest of 'Aksum, which city held the first church that was built in the country of Ethiopia, and in [this church] was first preached the Faith of our Lord Christ, and it was consecrated (i.e. dedicated) in the name of our holy Lady, the Virgin Mary, the God-bearer. When this Abba Gideon began to teach the blessed Yared the Psalms of David, he was unable to keep him with him for many days at a time, and then when he beat him, and made him to suffer pain, he fled into the desert and took up his abode under a tree. And he saw a worm (caterpillar ?) which was climbing up the tree, and when it had climbed up half way it fell down upon the ground; and this it did many times, because of the difficulty of climbing the tree. And when Saint Yared saw the perseverance (?) of the worm, he repented in his soul and returned to his teacher and said unto him, "Forgive me, O father, and dispose of me as thou wishest." And his teacher, a spiritual man, received him, and having asked God with tears He opened the thoughts of Yared's understanding, and he learned in one day the Books of the Old and the New Testaments; and then he was made a deacon. Now in those days

there was no singing of hymns and spiritual songs in a loud voice to well-defined tunes, but men murmured them in a low voice. And God, wishing to raise up to Himself a memorial, sent unto him three birds from the Garden of 'Edom, and they held converse with Yard in the speech of man, and they caught him up, and took him to the heavenly Jerusalem, and there he learned the songs of the Four and Twenty Priests of heaven. And when he returned to himself, he went into the First Church in 'Aksum, at the third hour of the day, and he cried out with a loud voice, saying, "Hallelujah to the Father, Hallelujah to the Son, Hallelujah to the Holy Spirit." The first Hallelujah he made the foundation, and called it "Zion." In the second Hallelujah he showed forth how Moses carried out the work of the Tabernacle, and this he called a "Song of the heights." And when they heard the sound of his voice, the king, and the queen, and the bishop, and the priests, and the king's nobles, ran to the church, and they spent the day in listening to him. And he arranged hymns for each season of the year, for summer and winter, and spring and autumn, and for festivals and Sabbaths, and for the days of the Angels, the Prophets, the Martyrs and the Righteous, in three modes, that is to say, the first mode to be used on ordinary days, the second mode to be used on fast days and days of mourning, and the third mode to be used on the great festivals. And there were not lacking (?) in these three modes any of the sounds that are made by men, and birds, and beasts. One day whilst Saint Yared was singing by the footstool of King Gebre Meskel, the king (died A.D. 1344) was so deeply absorbed [in listening to] his voice, that he drove his spear into the flat part of Yared's foot with such force that much blood spurted out; but Saint Yared did not know of it until he had finished his song. And when the king saw this he was dismayed, and he drew his spear out of his foot, and said unto him, "Ask me what ever reward thou wishest for in return for this thy blood which hath been shed"; and Saint Yared said unto him, "Swear to me that thou wilt not refuse me." And when the king had sworn Saint Yared said unto him, "Send me away that I may become a monk." When the king heard this he was exceedingly sad, and his nobles likewise, but he was afraid to prevent him because of his oath. And when Saint Yared had gone into the church, he stood before the Tabernacle of Zion, and when he had said the prayer from the beginning, "Holy, and honorable, and glorious, and blessed, and praised, and exalted" to the end thereof, he was raised above the ground the space of a cubit. Then he departed to the desert of the south, and he lived there in fasting and prayer; and he mortified his flesh exceedingly, and finished his strife there. And God gave him the promise concerning the man who should invoke his name or celebrate his commemoration; and he died in peace and the place of his grave in the south is not known to this day. Salutation to Yared.

And on this day also died the blessed woman Arsema. This holy woman became a nun in a house of virgins, and pretended to be mad, and during the night she afflicted herself, and tortured her flesh with fasting and prayer. And when anyone looked at her, she pretended to be asleep; and the widows hated her and reviled her. And God revealed her spiritual fight to Abba Daniel, and when he arrived in the mountain of the widows he told the abbess all her virtues, and she told the widows, one by one, and from that day they treated her with honor. And, hating vain praise, she fled and went into the desert secretly, leaving behind her with one of them a writing wherein she praised them for having treated her with contumely, and there she died.

And on this day also Saint Euphemia became a martyr in the reign of Diocletian. The name of her mother was Theodoriasiana, and she was a God-fearing woman and a believer on our Lord Jesus Christ. And Satan urged Antiopatus to compel all the Christians to

worship idols, and he had her, and many other Christians with her, brought to him, and he said unto her, "Sacrifice to the gods." And Saint Euphemia said unto him, "I will worship my Lord Jesus Christ only, and I am strong of heart in the Holy Spirit that I may find the hope of my Father." Then was Antiopatus wroth, and he commanded his soldiers to cast her under the wheels of a wagon (?), so that it might break her body and each of her members; and the angel of the Lord came from heaven and delivered her. And then he commanded them to light a fire [and to feed it] until its flames rose up to a height of five and forty cubits, and to throw her into it. And she stood up in the midst of the fire and prayed, and as she prayed she went forth from the fire uninjured; and then they cast her into the prison house until the morning. And on the following day they brought her before the Council, and the governor said unto her, "Sacrifice to the gods." And the saint laughed and said unto him, "I will not sacrifice to these dumb stones." When Antiopatus heard her, he commanded the soldiers to bring four stones wherein were set instruments for flaying the saint. And then he commanded them to cast her into a tank of water wherein were savage creatures (crocodiles ?), and these creatures carried her and lifted her above the water, and set her outside the tank. And then he ordered them to place under the dust of the ground sharp stones and swords, and to make her to run backwards and forwards over them, so that she might fall down and die, but when she had run over them she remained uninjured. And then he commanded them to beat her, and to cast her into a cauldron to boil her, but she suffered no injury whatsoever. And then they gathered together wild beasts and bears, and set them at her, but the lions kissed her feet, though one savage beast in evil nature bit her foot. And a voice came from heaven, saying, "Ascend, O Euphemia, and come into the holy place," and thus she finished her martyrdom. And her father Philophilus and her mother came, and swathed her body for burial and buried her in a new tomb. Salutation to Euphemia who finished her course through a bite of a wild beast. Salutation to the companions of Euphemia, Sosthenes, and Yeketras.

And on this day also became martyrs Saint Sophia, the mother of Saint Isidore, and his sister Euphemia.

And on this day also are commemorated Abba Bakimos, and Abladen (Ablanius), and Julius.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 12
(May 20)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day God sent Michael, the archangel, to Habakkuk, the prophet, in the city of Jerusalem, as he was carrying a mess of lentils, meaning to take it to the reapers in the fields. And Saint Michael seized Habakkuk by the hair, as he was carrying the food, and he brought him to the city of Babylon forthwith, and Daniel ate of the food. And Saint Michael, the glorious angel, delivered Daniel from the lions' den, and he brought back Habakkuk to the land of Judea, and the food with him, and straightway he stood by the reapers. For this reason the doctors of the Church have commanded us to make a festival

in honor of this glorious angel Saint Michael, the archangel, on the twelfth day of the month of Genbot. Salutation to Saint Michael.

And on this day died the glorious father John the Mouth of Gold (i.e. Chrysostom). This saint was of the men of Antioch, and his father, whose name was Sifandus (Secundus), was one of the rich men of that city, and the name of his mother was Athanasia (Anthusa). Both parents were exceedingly rich, and they brought up this holy son carefully and piously, and they taught him all learning and philosophy. And he went to the city of Athens and learned all the wisdom of the Athenians in the House of the Learned, and he excelled many in his knowledge and wisdom. Then he became a monk in his early years, and rejected the delights of this fleeting world. And Saint Basil had become a monk in that monastery before him, and they became close friends, and performed many works of excellence together. When his father and his mother died, he did not take any of his property, which they had left him, but he distributed it all among the poor and needy. Then he devoted himself to the career of the ascetic, and he fought a great spiritual fight. And there was in the monastery a certain just man, of restrained nature, a Syrian, whose name was Sisikos, and he was a perfect monk and could see visions by the Holy Spirit. One night whilst this man was keeping vigil and praying, he saw Peter and John the apostles come to John, the Mouth of Gold (i.e. Chrysostom), and Saint Peter gave him keys and Saint John the evangelist gave him a Gospel, and they said unto him, "Fear not. Whomsoever thou bindest shall be bound in heaven, and whomsoever thou loosest shall be loosed in heaven. We know, O thou second Daniel, that the Holy Spirit hath taken up its abode in thee, and we have been sent unto thee by the Great Teacher, our Lord Jesus Christ. I am Peter unto whom hath been given the keys of the kingdom of heaven, and behold, I have given the keys of the churches which are in all the ends of the world." And the other apostle said unto him, "I am that John who spoke in the beginning of my preaching in the Gospel, and I said, In the beginning was the Word, and that Word was with God, and God was that Word, and that Word is like a fiery sword against our enemies. And thou also, unto thee it is given by God, our Lord Jesus Christ, to know that in truth thou must bring up the nations in the True Faith." And when that righteous man Sisikos saw this vision, he knew that Saint John was to be appointed to be a good and faithful shepherd. And then the grace of God descended upon Saint John, and he composed many Discourses and admonitory Exhortations, and he interpreted the Book of the Law (Pentateuch) whilst he was a deacon. And as Saint John was praying one night, suddenly the angel of the Lord appeared unto him in apparel as white as snow, and when the saint saw him he was afraid, and fell upon the ground, and was dismayed. And when the angel of the Lord saw that he was afraid, and had fallen down, he changed his appearance and his form became that of a man, and he said unto him, "Rise up, and fear not, O my beloved, thou second Daniel." And the saint strengthened his heart, and rose up, and said unto him, "Who art thou, my lord, for thine appearance terrifieth me?" And he said unto him, "I am the angel of the Lord, and I have been sent unto thee to strengthen thee, and to tell thee what it is seemly for thee to do, what the Lord my God hath commanded me. And now, be of good courage, for thy voice shall penetrate to the end of the world, and thousands of thousands shall hear thy teaching, and shall come back to God, and shall be saved; and thou thyself shalt become a great and strong pillar in the city of the kingdom of the heavens. And behold, the Archbishop of the city of Antioch shall come unto thee, and with him shall come all the priests and deacons of the Church, each in his grade; go thou with them and whatsoever he shall command thee that do, for it is God Who hath commanded thee this, and it is not meet for thee to transgress the commandment of

God." And after this the angel of the Lord appeared unto the archbishop, Abba Philotheus, and commanded him to appoint Saint John a priest. And on the following day the archbishop came, and with him were all the priests, and he took this father and made him a priest against his will. And when the Archbishop of the city of Constantinople died, the Emperor Arcadius sent and brought Saint John, and appointed him Archbishop of the city of Constantinople. And he went to his archiepiscopal office like the Apostles, and he taught the people frequently the Life-giving Doctrine, and admonished them often, and expounded to them the Books of the Church [and] the Old and New Testaments. And he composed many Homilies, and he rebuked many sinners, and was afraid neither of the emperor nor of his high officers of state. And the Empress Eudoxia, the wife of Arcadius, was a lover of money, and she took a garden belonging to a certain widow from her by force, to add to the grounds of the palace. And the widow came to Saint John and told him how the Empress Eudoxia had taken her garden, and Saint John sent to the Empress Eudoxia, and rebuked her, and entreated her with many entreaties to give back to the widow her garden; but when she refused to obey his request, he excommunicated her, and forbade her to enter the church or to partake of the Holy Mysteries. And fury entered her soul and she gathered together the company of the bishops whom John had excommunicated, and cut off from their sees, because of their evil deeds and sins, and they wrote letters, and made common cause against Saint John in order that he might be exiled, and the empress exiled him to the Island of ʻAkratao. When he arrived there he found that the men of that island were heretics, and that they walked in the way of evil deeds. And Saint John rebuked them, and taught them, and turned them from the path of error, and brought them into the Faith of our Lord Jesus Christ by means of the signs and miracles, which he wrought before them. When Honorius, Emperor of Rome, and Yonaknidos (Innocent) Konifanyos, Archbishop of the city of Rome, heard of the exile of Saint John, they sorrowed exceedingly, and they sent letters to Arcadius, scolding him. And they said unto him, "Take heed to this wicked act which thou hast committed. If thou dost not obey us, and dost not bring back Saint John from his exile, there shall certainly not be peace between us and thee from this time forward." When Arcadius read their letters he was exceedingly sad, and he made his wife, the Empress Eudoxia, to stand aside. And he brought Saint John from exile; and when he arrived all the people of the city of Constantinople rejoiced with an exceedingly great joy. And after a few days the Empress Eudoxia returned, and exiled him a second time to the Island of Akratys, and he died on the Island. And when Honorius, the just emperor, and Yonakendinos (Innocent), the archbishop, knew that [the empress] had exiled Saint John [a second time], they were exceedingly sorry, and the archbishop sent a letter to the Empress Eudoxia, and anathematized her, and banned her from receiving the Holy Mysteries until she brought back Saint John from exile. Then straightway she sent [messengers] to the Island of ʻAtrakya to bring back Saint John from the Island, and they found that he was dead; and they took his body and brought it to the city of Constantinople. And they sent messengers to Abba Yonakendyos (Innocent), Archbishop of the city of Rome, and informed him that Saint John had died on the Island, and how they had brought his body to the city of Constantinople. And he sent a second time, and anathematized the Empress Eudoxia, and prohibited her from receiving the Holy Mysteries, and from entering a church for eight months; but they entreated him very urgently, and he sent and removed the ban. Nevertheless God afflicted her with a very serious illness, and she gave much money to the physicians, but she was not healed of her disease until she went to the body of Saint John, and bowed down before it. And she wept and entreated him to forgive her the sin, which

she had committed against him, and Saint Abba John had compassion upon her, and healed her of her disease. And God made manifest very many signs and wonders through the body of this Saint Abba John. And as concerning why Saint Abba John was called "Mouth of Gold," it is said that he was sitting one day with the Emperor Arcadius, who had his nobles with him, and the Emperor Arcadius said unto my father Abba John, "I want to ask thee to explain to me a passage which hath been in my mind for many days. It is this: Why doth John the evangelist say in the Holy Gospel, that Joseph did not know our holy Lady the Virgin Mary, until she had brought forth her first-born Son; did he know her as men usually know women?" And Saint John answered him, saying, "It is not thus, O Emperor, but when our Lord Jesus Christ was in the womb of our holy Lady the Virgin Mary, she used to change her appearance day by day, and at one time her person used to shine with great light, and Joseph did not know her understanding until she brought forth our Lord and Redeemer Christ. When she had brought forth our Lord and Redeemer Jesus Christ he knew the appearance of her person." And there was in the emperor's chamber a picture of our holy Lady, the Virgin Mary, the God-bearer, which was painted in gold, and a voice came forth from it, saying, "Thou hast well said, O John, thou Tongue of Gold"; and when the emperor, and his nobles, and the officers of his army heard this, they marveled exceedingly and praised God. And thereupon the emperor gave the command, and one brought a skilled worker in metals, and he made a tongue of gold for the holy and honored John, and he hung it by the picture of our holy Lady, the Virgin Mary, the God-bearer, so that it might be a sign for everyone to see. And the emperor commanded that men should call Saint John "Tongue of Gold," and because of this Saint John is called "Tongue of Gold" to this very day. Salutation to John who preferred exile to partaking the Offering with an empress who loved violence.

Salutation to the companion of Jesus and His Passion, whose name was Isakos.

And on this day also appeared in mid-heaven, the Cross of Light above Golgotha, in the city of Jerusalem, when the holy father Abba Cyril was appointed Bishop of Jerusalem, in the days of the kingdom of Constantine the Less, the son of Constantine the Great. And it appeared at the sixth hour of the day, and it remained steadily in its position, and its light outshone the light of the sun, and it continued to be visible until the ninth hour; and everyone came from every country to see it. And Abba Cyril sent a letter to the Emperor Constantine, saying, "Know, O emperor, that in the days of thy glorious father, Constantine the Just, a cross appeared, which was like unto the stars of heaven, and in thy days also, O emperor, there hath appeared a cross of light above Cranium (i.e. Golgotha), and the light thereof outshineth the sun, and it extendeth as far as the holy tomb of our Lord Jesus Christ, and as far as the Mount of Olives." And he said [also] in this letter, "Beware, O emperor, of the Faith of the wicked Arius, and trust not, and receive not, any of those who believe in his wicked Faith." And Saint Abba Cyril made a great festival on the day whereon this glorious cross appeared, and he ordained that the festival should be kept on this day, and it is meet for us [to keep it]. And he wrote it in the Exposition of Jerusalem, and similarly all Christian people everywhere have written it down, and they keep the festival this day, even as we always keep the festival of the Honorable Cross. For it is our salvation, and it is [our] armor against all our enemies, both those, which are secret and those, which are visible, provided that we take refuge therein in True Faith. Salutation I cry with perpetual voice to the Cross, which appeared this day above Golgotha.

And on this day also are commemorated the martyrs Minas, the deacon, and Stephen.

And on this day also died Jared, the son of Mahalaleel. After he had lived one hundred and sixty-two years, he begot Enoch; and his days were nine hundred and sixty and two years. He died on Friday at the third hour.

And on this day also took place the translation of the body of the glorious father, and teacher of the world, and head of all the monks, our father Abba Tekle Haimanot, the equal of the angels, and the apostles, and the martyrs; and the cause of its translation was thus. When the period of time had expired which God announced to him, saying, "After six and fifty years they shall translate thy body from thy cave to the shrine which they shall build for thee," forthwith signs and wonders took place, and the blind [were made] to see, and the lame walked. These things happened in the days of Abba Hezekiah, the inheritor of his throne, and the day was the twelfth of Genbot. Salutation to Tekle Haimanot, for when a blind woman, who held in her hand a bread-cake of the festival of his commemoration, touched her eyes therewith, she was able to see the light.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 13
(May 21)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father, the ascetic, and fighter, and wise man Arsenius. This saint was of the men of Rome, and he belonged to a rich and noble family, and [his parents] taught him the doctrine of the Church, and they made him a deacon. And after this he went to the city of Athens, and he studied and learned philosophy, and astronomy, and all the paths of the sun, and the moon, and the stars, and their times; and he became exceedingly learned, and he excelled many of the philosophers and sages of his day. He was perfect in the wisdom of the Greeks, and in Christian learning, and in the practice and teaching of divine excellences. And when Theodosius the Great was reigning over the country of Romya, he sought for a good and wise man to teach his sons Honorius and Arcadius. And they took this saint to the Emperor Theodosius, and he had him brought into his presence, and he asked him to teach his sons. And then the emperor brought his two sons Honorius and Arcadius into his royal abode, and Saint Arsenius taught them, and corrected (or, admonished) them, as was fitting, and since he devoted much exertion and toil to teaching them, he inflicted on them severe and painful beatings. When the Emperor Theodosius their father was dead, his son Honorius reigned over the city of Rome, and Arcadius reigned over the city of Constantinople. And God put fear of them into the heart of this saint, because he used to beat them when he was teaching them, and for this reason God stirred him up to go forth from the world, and to become a lighted lamp to lighten all those who wished for the salvation of their souls. And whilst he was thinking in his heart what he should do, behold a voice came unto him form God, saying, "Arsenius, Arsenius, Arsenius, go forth from this world and thou shalt be saved." When he heard this voice, he did not tarry, but he rose up forthwith, and changed his apparel and came to the city of Alexandria. Thence he departed into the desert of Scete, to the monastery of Saint Abba Macarius, and he fought a great fight with fasting and prayer, and long and frequent vigils, and in addition to these ascetic virtues he learned to keep silence. One day, when a man

questioned him about his keeping silence, he answered, and said unto him, "Many times when I have spoken I have been sorry and repented, but on no day did I ever repent because I had kept silence." And this saint was humble and meek, both inwardly and outwardly, and he was always doing the work of God; and he never ceased to work with his hands, and he wept and gave away in alms whatever was left to him. And he composed many admonitory Discourses, which were profitable to him that wished for the salvation of his soul. And when he went into the church he hid himself behind a pillar, so that men might not see him, and this saint worked many signs and wonders. And God revealed to him signs and wonders, and on many occasions the contending of many men. The appearance of this saint was good, and his limbs were strong, and his face was bright and very cheerful, and his beard was long and reached to the hem of his garment; but by reason of his weeping and his asceticism his eyelashes were wanting. This saint was tall in stature, but he became bowed by reason of his age; all the days of his life were one hundred and five years. Of these he passed forty years in the city of Rome and forty years in the desert of Scete of Saint Abba Macarius, and in the monastery of Mesr (Cairo) twenty years, and in the monasteries of the city of Alexandria three years, and he returned to the monastery of Mesr (Cairo), and lived there two years. After this he died in peace. Salutation to Arsenius.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 14
(May 22)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father Abba Pachomius, the father who was the companion of the beings of the Spirit. This holy man became a monk in his youth with Saint Abba Balamon, and he lived in submission to him for many years, and he performed with great success all the labors of the ascetic life. After this the angel of the Lord appeared unto him, and commanded him to gather together to him and to form a company of monks who would live with him in common, like the Apostles. And very many men gathered together to him, and he built for them many monasteries, and he ordered for each one of them the same course of manual labor, and the same kind of food. And he drew up for them a set of rules (Canon) which they were to observe at their time of prayer, and at their times of eating, and he was the abbot of them all. And he appointed an abbot, who was to be under his authority, over each of the monasteries, and he used to go round and visit all the monasteries from the boundary of Eswan (Aswan), and Etfu (Edfu), and Akmim, and Dunas, all over Upper Egypt, and in the north [he visited] all the communities of northern monks who were affiliated to his monasteries. And this father would never permit any of his sons to be made priests for the sake of vainglory of this world, so that there might not be any enmity among them, but each monastery had a priest from outside the community to consecrate the Offering, and to administer the Sacrament. When the Apostolic Father Abba Athanasius went up into Upper Egypt, he wanted to appoint this holy father priest, but he fled from the suggestion. And Saint Abba Athanasius said unto his sons, "Say ye to your father, O thou who hast built thy house upon a rock which will not totter, and hast fled from vain praise, blessed art thou and blessed are thy sons." And this saint once

wished to see Hell, and the angel of the Lord caught him up, and carried him away and showed him each of the abodes of the saints, and he showed him likewise the places of punishment in Hell. And this father continued to be abbot of the community for forty years, and he made them strong, and laid down rules for them, and a Canon, and he made his disciple Theodore abbot over them; and after this he died in peace. Salutation to Abba Pachomius and to each of his sons.

And on this day also became a martyr Symmachus, of the city of Farma, in the days of Bulamis, governor of Mesr (Cairo). This holy man was a weaver of linen apparel, and costly, fine linen napkins, and he had [two] friends, Theodore and Kikos. And when he heard that Bulamis, the governor, had arrived, and that he was punishing the Christians, this holy man began to teach his companions, and to admonish them to abandon the glory of this fleeting world. Then he embraced them and went out to the town of Bakruz, which was near the town of Demera, and he came to the governor and found him torturing a woman, whom they cast into a fiery furnace and she became a martyr; and after this the fiery furnace became like cool dew. And this holy man was looking on at this, and afterward, he drew nigh unto the governor, and confessed our Lord and Redeemer Jesus Christ, and the governor tortured him severely. Now at that time he was sixteen years of age. Next, the governor hung him up, and he threw him on the wheel, and he crushed his feet, and blood dripped from his body in great quantity; and some of the blood splashed on the eyes of a certain blind maiden, and she was able to see forthwith. Then the governor hung him upon a tree, and the saint prayed many prayers to our Lord Jesus Christ, and made supplication to Him. And the governor commanded them to cut off the head of the saint, and the headsman drew his sword, and wanted to cut off his head with his sword, but his strength failed him, and he was unable to cut off the saint's head. And the same thing happened when a second headsman tried, and a third headsman also, even to the tenth headsman, for the strength of all the ten failed them, and they fell down on the ground. And after this they tied a rope round the neck of Saint Abba Symmachus, the martyr, and they dragged him up to the top of a high mountain, and he delivered up his soul into the hand of God, and he received the incorruptible crown of martyrdom in the kingdom of the heavens. And there was among the four soldiers one who was deaf and dumb, and as soon as he saw the body of the saint, he heard with his ears and his tongue spoke. And believing men came from the city of Edku, and they took away the body of Saint Abba Symmachus, and many signs and wonders took place through it, and great healings. And the governor Bilamis was afraid and fled. And men gathered together from the double town Demertayn, and consoled the kinsfolk of Saint Abba Symmachus the martyr. And when the pagans of the city saw the signs and wonders which were revealed through him, they believed and were baptized with Christian baptism, and became martyrs; and they were in number sixteen hundred and fifty men and woman and children. And the kinsfolk of the saint came and carried away his body to the city Barmun with great honor, and the governor of the city of Barmun swathed it for burial in costly cloths at his own expense; and they built a beautiful church for the saint and laid the body of Abba Symmachus in it. Salutation to Symmachus, and salutation to the great company of man and women who were martyred with him.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 15
(May 23)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day became a martyr Saint Simon the zealot, the apostle. He it was who was called "Nathaniel." This saint was from Cana of Galilee, and he was learned in the Law of the Torah, and in the Books of the Prophets, and he had in him zeal and was therefore called Zealot, and he was just and pure in the Faith, and he accepted the person of no man. And it was because of this that when Philip said unto him, "Behold, we have found our Lord Christ, concerning Whom Moses the prophet wrote, Jesus, the son of Joseph, from Nazareth," he would not agree with him, but said unto him, "Can any good thing come out of Nazareth?" And Philip said unto him, "Come and see," and when he came, our Lord said unto him, "This is an Israelite in whose heart there is no deceit." But Simon did not incline to praise, and he demanded from Him a reason for His praise, and he said unto our Lord, "Where didst Thou know me?" And our Lord answered and said unto him, "Before Philip called thee, when thou wast under the fig tree I saw thee." And Simon knew that in truth our Lord knew the things, which were hidden, and he said unto Him, "My Lord and my God." And Simon did not set himself in opposition to Christ, like the chiefs of the Jews, who although they saw and heard what was great and stupendous, did not obey and submit to the righteous man. Now it is said concerning this saint, that when he was a young man he had a quarrel with another young man, a Gentile, in the desert, and that Simon smote him a blow, and killed him straightway, and that he buried him under a fig tree which he had in his house, and no one knew about it except our Savior. And it is also said concerning him that at the time of the slaughter of the babes [by Herod], his mother hid him in the market (or, bazaar), and hung him up in a tree which was in her house, and that she used to take him down and give him suck, and then hang him up again; and she continued to do this until the persecution of Herod died down. And she told him nothing whatsoever about this until he was fully grown up, and he never told any man what had happened unto him; and when [our Redeemer] revealed unto him the salvation which came to him by a miracle, Simon knew that He was the Son of God in truth, and that He knew hidden things and was informed about everything. And straightway he bowed before our Redeemer, and was obedient unto Him, and followed him from that day, and became one of the Twelve Apostles. And having received the gift of the Holy Spirit, the Paraclete, he talked the languages of all countries, and he knew divine mysteries. And he came to the town of Kuerja, and to the country of El-Bejah, where he entered into the darkness of the infidels, and lighted a portion thereof. And he converted many of the wise men and fools, and lighted them with the light of Christian baptism, and he made those who had been aforetime like ravening wolves to become like sheep. And he went to the city of the infidels, and to many [other] cities, and he went into the Island of Barantya, and preached therein. And the infidels seized him in every place, and they entreated him evilly, and tortured him severely with divers kinds of tortures. And God added to his power and strength when being tortured, and God performed great signs and wonders, and [as examples] of them he raised the dead, and [healed] those whose bones were decayed and dried up; and they asked him to baptize them with Christian baptism, and he baptized them. And he lived for many years after this, and he healed a leper at the time when he baptized him with Christian baptism. And after this the infidels seized him, and hung him

up on a tree, and he received the perfect and glorious crown of martyrdom in the kingdom of the heavens. Salutation to Nathaniel.

And on this day also four hundred (sic) people became martyrs in the city of Denderah, in Upper Egypt. Towards the end of his reign Diocletian tortured them with divers severe tortures, and then they became martyrs through having their heads cut off.

And on this day also are commemorated Minas, the deacon, and anchorite, and Abba Hor, and Baklawaya. (Kalanteya) the martyrs, and Katinos, and his wife, of the company of Isidore. Salutation to the four hundred soldiers who became martyrs in the city of Bandara.

Salutation to Newaya Krestos.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 16
(May 24)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Jesus Sirak, the son of Sirak, the son of Elezar of Jerusalem, who poured forth wisdom from his heart. He saith in the beginning of his prophecy, "The sands of the sea, and the drops of the rain, and the days of the world, who can number them? The height of heaven, the breadth of the earth, and the depth of the abyss, and of wisdom, who can estimate them?" He speaketh concerning the unity of our Lord Christ with His Father. "The understanding of Wisdom is before the creation of the world. The root of wisdom unto whom hath it been revealed? And who hath known her counsel? Wisdom is one, and the awe of her is exceedingly great, and she sitteth upon the throne of God." And again Wisdom saith, "I went forth from the mouth of the Most High, and like a mist I covered the earth. I have my abode in the heavens, and my seat is above the pillar of cloud. I go round about by myself to the ends of the heavens, and I walk through the depth of the abyss, and even above the waters of the sea seeking for rest." And again he saith concerning the coming down of our Lord Christ, "The Lord said unto me, to Jacob, 'dwell,' and to Israel, 'inherit.'" He saith concerning the death of our Lord Christ, and concerning the destruction of the Jews who rejoiced in the destruction of the righteous man, "They shall be snared with nets, and they shall be melted without death coming to them." And he saith concerning repentance, and the return to sin, "What profiteth the man who touched [foulness] after he hath washed?" And he saith concerning the building of the Church and the new nation, "Have mercy, O Lord, upon the people who are called by Thy Name, and make Thyself to be like unto a blessing to Israel, and have mercy upon the city of Thy holiness, and upon Jerusalem, the city which is known to Thee, and fill Zion with the blessing of Thy voice." He saith concerning those who appoint the six steps [the text of this passage is corrupt], "Pray to Christ, to the Most High, that He may make straight thy path in righteousness." He saith concerning the righteous, "Hearken ye children of the righteous, and put forth leaves, and as the flower blossometh under the dew

of the desert, so do ye blossom, and like the odor of frankincense, even so let your odor be sweet." He speaketh reminding us of the work of God, the holy and mighty One in heaven, and of the appearance of the heavens and the glory thereof, saying, "He maketh the sun to rise and maketh visible the light, and in the noon-day he drieth up the sea. Who can stand against His flame, which is like unto that of a blazing furnace that belcheth flame, and the height of the sun's power burneth up the mountains. A flame of fire breatheth forth from Him. And the moon is a sign to the country. By it days are divided, it is a mark whereby festivals are known (or, determined)." And concerning the stars he saith, "They are the ornaments of heaven, and the glory of the stars illumineth the earth. They are in the midst of God's heaven, and they travel on their appointed ways by the voice of His Holiness, they go not astray and they never depart from their proper stations." And concerning the rainbow he saith, "I have seen His bow, and have blessed its Creator; its splendor is beautiful, and His hand hath given it its circular form." And concerning the snow and the lightning he saith, "By His command the snow falleth, the lightning hasteneth at His voice, and it flieth through the clouds like the birds. By His command the east wind bloweth, and the voice of His thunder terrifieth the earth, and the storm of the west wind bendeth souls, and the snow which covereth up the heavens, as with a garment of iron, is broken up into particles, which are like unto sharp splinters of crystal." And concerning the rain he saith, "When the rain descendeth the dust rejoiceth, and by the voice of His counsel He drieth up the abyss." And he praiseth the Fathers, [mentioning] their various gifts: Enoch how he pleased God, Noah how he found righteousness, Abraham the believer, and Isaac, how he was given unto him as a blessing which should benefit all the children of men, and Jacob, how his blessing appeared, and how he begot twelve nations, and how they were loved by God and man; and Moses, of blessed memory, the glory of the saints; the similitude of Aaron his brother, how he established the everlasting Laws and how he made everyone to boast himself in the apparel of holiness and the . . . of gold; and Phinehas, the son of Eleazar in his three-fold honor; and Joshua, the son of Nun, who made the people of Israel to inherit their land, and to be glorious when he lifted up his hand; and Samuel, how greatly beloved he was of God; and Nathan, how he prophesied in the days of David; and he praises David, how he slew the giant in his youth; and his son Solomon, how he reigned in the days of peace and lived in a wide space; and he praises Elijah, how he raised the dead, and brought down fire from heaven, and how he went up to heaven in a flame of fire, with horses of fire; and Elisha, how the enemy did not terrify him in his days, and how he raised up two dead people, one during his life and one after his death; and Hezekiah, how he fortified his city, and how he slew the armies of Persia, and how he made those who mourned for Zion to rejoice, and removed all uncleanness and sin; and Jeremiah, how he was holy from his mother's womb; and Ezekiel, how he saw the glory of God; and Zerubabel, how he was a sign on the arm; and Twelve Prophets, how he made their bones to germinate in their places; and Yose'a and Nehemiah, how they honored and raised up the fallen walls; and Joseph, how there was no man born who was like unto him; and Shem and Seth, how they were honored by the children of men; and Adam, how he reigned over all creation; and Simon, the son of the priest, how he built the Temple in his day, and how he was praised on the return of the people. And he said in sealing (i.e. finishing) his book, "Bless ye the God of All, Who doeth great things everywhere, and Who maketh long our days from the womb." And thus saying, he died. Salutation to Sirak, the son of Eleazar of Jerusalem.

And on this day also is commemorated Saint John the evangelist, and his preaching in the country of Asia and to the Ephesians, and in all the cities, which are round about it, and his

escape from the affliction of drowning in the sea, and from the evil men who worshipped idols. And he turned all the people from their infidelity, and brought them to the knowledge of God, and he delivered them from the error of Satan by his teaching and by the signs, which God wrought, by his hands. When he was old he wrote to them the Gospel of his preaching, and the Holy Spirit moved him until he wrote down what the three [other] evangelists had left out, for reasons, which they knew. And he spoke concerning the Being of the Son, and His Incarnation, and His miracles, which, as he saith in the Gospel, were innumerable. And then he went up into heaven and saw the hosts of heaven, and the ordering thereof, and he heard their praising [of God]. And this saint wrote a book, which he called Abukalamsis. Now the Egyptians have ordained this festival in commemoration of his preaching, and as with his preaching, so there took place on this day the consecration of the church in the city of Alexandria. Salutation to the translation of thy body to the city of Alexandria. Thou didst enter thy grave, O John, but didst hide thyself and disappear through the might of marvelous power, and only thine apparel was left [in it] as a memorial. Salutation to John, who became a pilgrim for righteousness' sake, and did live with the poor in the outer courts of the houses.

On this day also are commemorated the bishops who were martyred, and Yemen who was the son of Joseph. [Omitted in the Bodleian MS.]

Salutation to Newaya Krestos.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 17
(May 25)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the great Saint Epiphanius, Bishop of Cyprus. This holy man came from a village which was near Beth Gabriel, and his parents were Jews, and they walked in the Law of Moses; now they were poor, for the father of this saint was a slave, but they were righteous. And the father of this saint died and left him and one daughter, and their mother brought them up in the Law of Moses. And his father left him a donkey, which was a very poor animal, and his mother advised Saint Epiphanius to sell this donkey, and with the price thereof to obtain some rest and relief in his wretched life. And as the saint was journeying along with the donkey, he met a certain man who was a Christian, and a just man, and whose name was Philotheus; and he stopped and talked with Epiphanius and wanted to buy that donkey from him. And at that moment the donkey kicked Epiphanius in his stomach, and he fell down on the ground, and was very near death, but Saint Philotheus made the sign of the Cross over the stomach of Saint Epiphanius, saying, "In the Name of the Father and the Son and the Holy Ghost," and Saint Epiphanius was cured of his pain forthwith, and he rose up as if he hand never suffered any pain whatsoever. And then Saint Philotheus cried out over that donkey, saying, "In the Name of our Lord Jesus Christ Who was crucified thou shalt die"; and the donkey fell down and died forthwith. And when Saint Epiphanius saw these two miracles, he said unto Saint Philotheus, "Who was this Jesus Who was crucified, and in Whose Name thou didst

perform this miracle?" And Philotheus answered and said unto him, "This Jesus was the Son of God, Whom the Jews crucified in Jerusalem"; and this word remained in the heart of Saint Epiphanius. And in those days there was a certain rich Jew who took Saint Epiphanius into his house, and brought him up and taught him the Law of Moses. And when death drew nigh to that Jew, he had no heirs, and he made Saint Epiphanius heir of all his possessions, and he learned all the Jewish doctrine and the Law of Moses. And one day he met a certain righteous and learned monk, whose name was Lucianus, and he was a teacher, and the grace of God was upon him, and he walked with him on the road. And as they were journeying together on the road, a certain poor man met them and he asked the monk to give him alms, and as the monk had no money with him to give him, he took off the hair cloak, which he was wearing and gave it to him. And when the poor man took it Saint Epiphanius saw that white apparel came down from heaven upon the monk; and he marveled at this and he bowed down at the feet of the monk, and he asked him, saying, "Who art thou? What is thy Faith?" And the monk made known to him that he was a Christian; and Saint Epiphanius asked him to make him a Christian. And the monk took Epiphanius and brought him to the bishop, who baptized him with Christian baptism, and taught him the Law of the Christian Faith. And Saint Epiphanius said unto him, "I wish to become a monk," and the bishop said unto him, "Thou hast many goods and possessions; it is not necessary for thee to become a monk." And Saint Epiphanius went and brought his sister, and the bishop baptized her with Christian baptism. And he gave of his possessions to the poor and the needy, and to the widows and the orphans, and to the churches, and he purchased very many books. Then he became a monk, and his sister became a nun, in the monastery of that monk whose name was Julius, and who was the cause of his being baptized; now at that time he was in his days sixteen years old. And he found in that monastery Saint Hilarion the Great, who although young in days was an elder in the spiritual fight, and he received Saint Epiphanius, and taught him the path of the ascetic life, and the doctrine of Christian Law. And the grace of God dwelt upon him, and Hilarion made him strong in all the Law of the Church, and in the path of the ascetic life in a few days, and then Saint Epiphanius became perfect in the spiritual fight. And he performed great miracles, and raised the dead, and cast out demons from men, and he made fountains of water to appear in dry places where there was no water, and on many occasions he made rain to fall; and the report of him and of his virtues, and of his knowledge, was noised abroad. And many men from among the Jews came to him, to dispute with him, and he showed them their error, and they believed through him, and he baptized them with Christian baptism; and he likewise converted very many of the philosophers and the Greeks, and brought them into the Faith of our Lord Jesus Christ. And Saint Hilarion, his teacher, prophesied concerning him and said that he would be made bishop of the city of Cyprus, and he commanded him to go to the city of Cyprus, and to dwell there in a certain place wherein he ordered him to abide. And he said unto him, "They will seek thee to make thee bishop, for it is the Will of God." And Saint Epiphanius departed to Cyprus, and he dwelt in the place wherein his teacher Hilarion had ordered him to dwell. Now at the time when the Bishop of Cyprus died, Saint Epiphanius came into the city to buy food, and he had two monks with him. And there was in that city an aged bishop, a righteous man, and our Lord Jesus Christ spoke unto him, saying, "Go to the market and thou shalt meet a monk with two bunches of grapes in his hand which he is going to buy, and his name is 'Epiphanius'; make him Bishop of Cyprus, for he is suitable for this office." And the aged bishop rose and went to the market, and he found Saint Epiphanius, and there were two bunches of grapes in his hand, and there were two monks with him, and he asked

him his name, and he answered and said unto him, "My name is Epiphanius." And the aged bishop said unto him, "Cast these grapes from thy hands." And Saint Epiphanius knew that the prophecy of Abba Hilarion his teacher was fulfilled, and he cast the grapes down, and he went with him to the church. And the bishop made him a deacon, and three days later he made him a priest, and on the seventh day he made him a bishop. After this that aged bishop wished to gladden the heart of Bishop Epiphanius, and he told the people and made to understand concerning the vision, which he had seen concerning him, and they rejoiced in him with great joy. And this Saint Epiphanius followed a right course of action in his diocese, which was well pleasing to God, and he wrote many Discourses (or, Homilies) and many books wherein will be found profitable doctrine. When he heard of a man in whom there was no mercy, he used to rebuke him and teach him frequently until he changed his nature and became merciful. And when this Saint Epiphanius heard that Abba John, Bishop of the city of Jerusalem, was a man without pity, he made an excuse, and borrowed from him the gold and silver vessels which he used at his table and out of which he ate, and Abba John gave them to him, and Saint Epiphanius sold them, and gave [the price of] them to the poor and needy. And when Abba John asked him for them and he would not give back any of them, he seized Saint Epiphanius by the hem of his garment, in the Church of the Sepulcher of our Lord Jesus Christ. And Saint Epiphanius prayed to God, and He made blind the eyes of Abba John forthwith. And his eyes being blind, Abba John begged and prayed him with tears to teach him, and to open his eyes, and Saint Epiphanius prayed and entreated God on his behalf, and God opened one of them. And then Epiphanius told Abba John how he had sold the vessels of his table, and how he had given [the price of] them to the poor. And the Empress Eudoxia having sent a message to Saint Epiphanius to come to her, and to help her to break and to drive out Saint John, the Mouth of God (i.e. Chrysostom), he went to the city of Constantinople wishing to make peace between them; but the empress would not listen to him, and she would not submit to Saint Epiphanius in respect of Saint John, the Mouth of Gold. And the empress answered and said unto Saint Epiphanius, "If I cannot cast down John, the Mouth of Gold, from his office, I will open the houses of idols and shut the churches"; and Saint Epiphanius went forth from her presence sad and sorrowful, and wondering what he should do. And the servants of the empress made it known in the city of Constantinople, saying, "Behold, Epiphanius hath deposed John, the Mouth of Gold." When Saint John heard this report he sent a letter unto Saint Epiphanius, saying, "Why hast thou done this unjust thing against me; know thou that thou shalt never reach the throne of thy diocese?" And Saint Epiphanius sent a reply to his letter, saying, "I have written nothing concerning thee, and I am not in agreement with the empress against thee, and as for thyself thou shalt [not] return from exile." After this Saint Epiphanius wanted to return to the throne of his diocese, and he went forth from the city of Constantinople to depart to the city of Cyprus, and God willed to make him to die on the ship before he reached the throne of his diocese, even as God had revealed to John, the Mouth of Gold; and John, the Mouth of Gold, also died on his journey, even as He had made Epiphanius to see. And the saint knew the time of his death, and he rose up and prayed, and he gave his disciples commands and informed them that they should become bishops, and after that he embraced them, and he lay down and died in peace. Salutation to Epiphanius. Salutation to Abba Lucianus, Bishop of Degno.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 18
(May 26)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the Holy Spirit descended upon the Apostles, ten days after the Ascension of our Lord Jesus Christ into heaven, even as He promised them, saying, "I will send unto you another Paraclete, Who shall come from the Father. Wait ye and remain in Jerusalem until ye received the promise of the Father." And again He said unto them, "When the Spirit of righteousness cometh, He will guide you in all righteousness." And Saint Peter, who was chief with our Lord Christ, said unto them, "The Lord hath promised to send unto us the Paraclete, Who is the Holy Spirit, and He will make us to understand what it is meet for us to hear and to do." And behold, they heard the sound of a storm wind, and they smelled a sweet smell, the like of which they knew not in all the world, and there appeared among them, as it were, tongues of fire, which came down upon each one of them, and each began to speak with a new tongue; and they fasted for forty days and gave thanks unto Him. And it is also said in the Acts of the Apostles, that when the days of Pentecost were ended, and whilst they were all together in one place, suddenly there came from heaven the sound of the Holy Spirit, and it filled the chamber wherein they were gathered together; and there appeared as it were tongues of fire, and [one tongue] rested on each of them. And they were filled with the spirit of power, and they all began to speak the tongues of all countries, each a different tongue, according as the Holy Spirit gave them power. And there were good men in Jerusalem from every nation, and when they heard the report of this, they all gathered together; and they were amazed, for they heard the Apostles talking the languages of their native countries. And they were astonished, and they marveled, and said, "Are not all these men of Galilee whom we hear speaking the languages of our native countries, Parthia, Media and Elam, and the languages of those who dwell between the rivers (i.e. in Mesopotamia), and Judea, and Cappadocia, and Phrygia, and Pamphylia, and Egypt, and the borders of Libya, and those who are from Cyrene, and those who speak Rumi (Greek?), and Jews, and pilgrims, Cretans, and Arabians. Behold we hear them speaking in the languages of our own countries concerning the great things of God"; and they were amazed, and were unable to speak. And they said among themselves, "What is this?" And some of them laughed, and said, "These men are filled with new wine." And Peter stood up among the eleven [Apostles], and cried out with a loud voice, saying, "O all ye men of Judea and ye who dwell in Jerusalem, know ye, and hearken unto my voice. These men are not drunk as ye think, and say, for it is only now three hours since day dawned on the earth." This is what the prophet Joel said, "And it shall come to pass after this that I will pour out my spirit upon all souls, and your sons and you daughters shall prophesy, and your young men shall see visions and your old men dream dreams" (Joel ii, 28). And he also saith, "And upon my slaves and upon my handmaidens I will also pour out my spirit, and they shall prophesy, and I will give a sign in the heavens above, and wonders on the earth beneath" (Joel ii, 29, 30). And it is said in the [Book of] David, "Make not Thou Thy Holy Spirit to go forth from upon me. Endow me with joy, and with Thy salvation, and make me strong with the spirit of strength, so that I may teach sinners Thy way." And again he saith, "Thou sendest forth Thy Spirit, and they are created. And Thou renewest the face of the earth. May the glory of the Lord be for ever." And again he saith, "Thy Holy Spirit shall guide me in the land of righteousness. For Thy Name's sake, O Lord, make me alive in Thy righteousness,

and take my soul out of tribulation." And again he saith, "The Lord hath made strong the heavens by His word, and all the powers thereof by the breath of His mouth." And Isaiah saith, "The Spirit of God Who hath anointed me is upon me, and He hath sent me to declare and to proclaim freedom for captives, and to announce the chosen year of God" (Isaiah 61:2). And our Lord saith unto His disciples, "This I tell you whilst I am with you, but when the Paraclete, the Spirit of righteousness, the Holy Spirit, the Comforter, Whom My Father will send unto you in My Name, hath come, He will teach you everything, and will make you to remember everything which I have spoken unto you. My peace I leave with you, and the peace of My Father I give you, not as the world giveth it give I it unto you. Let not your heart be troubled, neither let it be afraid. Behold ye have heard Me say unto you that I am going to the Father Who hath sent Me, and that I will return again unto you." And He also saith, "When the Paraclete hath come, Whom I will send from the Father, the Spirit of righteousness, which shall go forth from [My Father], He shall be My witness. And ye are all My witnesses, that He was with Me from of old. And I tell you these words so that ye may not err, and be offended; but know ye that they will cast you out of their synagogues, and the time will come and arrive when all who kill you will imagine that they are bringing sacrifices unto God." And He also saith, "The words which I say unto you I say by My truth; It is better for you that I go to the Father, for if I do not go to the Father the Paraclete cannot come unto you; and if I go I will send Him to you. And when He hath come, He will rebuke the world concerning sin, and righteousness, and punishment. Concerning sin, because they have not believed on Me, and concerning righteousness, because I go to the Father, and ye shall not see Me again, and concerning punishment, because the work of this world shall be judged. And there are many [other] words which I would say unto you, but ye are not able to bear them now. And when that Spirit of righteousness hath come, He will guide you into all righteousness, He will not speak to you from Himself, but He will declare unto you what He hath heard. And He Who shall come to you shall speak unto you, and tell you. Me He will glorify and praise, for He springeth from Me, and He will speak unto you, and will tell you." And after His Resurrection in ascending to His Father He fulfilled all the Law of Incarnation. And He said unto His disciples, "Go unto all nations and, in baptizing them, say, 'In the Name of the Father and the Son and the Holy Spirit.'" Salutation to Thy descent, O Paraclete. Salutation to Thy descent, O Paraclete, the Spirit of grace and righteousness. Salutation to Thee, O Paraclete, Who didst make the Apostles to drink of Thy fire in a moment.

And on this day also died the holy father Abba Ga'argi, the companion of Abba Abraham. This holy man was a Christian, and his parents were holy and righteous folk, and when he grew up he became a shepherd and tended their flocks. And he was always thinking in his mind that he would adopt the garb of the monk, and when his days were twelve years, the grace of God moved him, and he forsook his sheep and went and walked about in the desert of Scete. And he saw a pillar of light at a distance, and he went towards it until he arrived at a river, and then the pillar of light hid itself. And when he had crossed that river, Satan appeared unto him in the form of an old man, who said unto him, "Know, O my son, that I saw thy father rending his garments, and weeping for thee, and sorrowing exceedingly. It is meet that thou shouldst return to thy father, and comfort his heart, for he thinketh that a wild beast of the desert hath torn thee in pieces"; and after this he returned to the desert. Now Saint Abba Ga'agi was frightened for a time. And then [he remembered], that the Holy Gospel saith, "He who loveth his father or his mother more than Me is not meet to be My disciple" (Matthew x, 37); and having said these words that Satan became like smoke, and fled from him; and the saint knew that he was Satan. And

straightway the pillar of light appeared unto him, and the angel of God walked with him in the form of a monk, and the saint followed the angel until he brought him to the monastery of the holy father Arion. And Abba Ga'argi dwelt in that monastery with a certain righteous monk ten years; he tasted no meat, he drank no wine, and he ate no fruit, and during the ten years he never lay down to sleep, but slept sitting. And his asceticism and his spiritual fight having become more strenuous, the angel of God appeared unto him and said, "God telleth thee to moderate the strictness of thine asceticism, and the intensity of thy spiritual fight, so that thy body may not become exhausted"; and then he drew up for him a rule of life which ordered him to sit down, and to fast every day until the evening. And he ate a little bread, and he slept from the time he went to sleep until midnight, for the repose of his body, and the rest of the night he kept vigil and prayed until the day dawned. And having continued to observe this course of life for many days, he wished to live by himself in the Inner Desert; and he continued to go round about in the desert for two years. And a vision appeared unto him which directed him to return to his place, and straightway the Divine Power bought him to the monastery of Saints Maximus and Dimatheus which was near his monastery. And when he went back to his monastery, Abraham came out from the world, and having arrived at that monastery he met Abba Ga'argi. And they made friends together, and came to the monastery of Saint Abba Macarius, and they dwelt with Saint John, Abbot of the desert of Scete; and he gave them a cell near him, and they dwelt therein, and that place is well known to this day. And that cell was called "Bagbig," and our Lord Jesus Christ dwelt with them, now He rent the roof of their abode, and they worshipped Him, and He gave them peace and comforted them, and went up from them into heaven. And that opening through which our Lord came down, and through which they saw the light, is open unto this day. And these saints wrote many books, and Homilies, and Exhortations, and Admonitions for monks, and they prepared the way for him that would be obedient, and live in subjection to his fathers. And Abba Abraham died on the second day of the month of Ter, and after him Saint Abba Ga'argi died on the eighteenth day of the month of Genbot. And all the days of his life were two and seventy years; of these fourteen he passed in the world and eight and fifty he devoted to the ascetic life. Salutation to Abba Ga'argi, who forsook his father's flocks and followed a pillar of light into the desert.

And on this day also is commemorated Sinoda, the martyr.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 19
(May 27)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father and fighter, Abba Isaac, the priest of the monasteries of Debre Macarius. This holy man sprang from one of the small hamlets about Mesr (Cairo), and his parents were poor [in the possessions of this world], but rich in good works, and they inherited the Country of the Living. When the holy elders, the monks, came to Mesr (Cairo) to sell the things, which they had made with their hands, [and were returning,] this saint followed them into the desert of Scete, and ministered unto them. And he served

under the yoke of their authority, and became an ascetic, and fought the good fight. And he had no possessions whatsoever, not even a second change of apparel, during all the days of his life as a monk. And if men questioned him, and said unto him, "Why dost thou not obtain a change of apparel like our fathers?" he would answer and say unto them, "I have been a man of the people up to now, and when I was in the world I had not two changes of apparel." And he would also say, "Our fathers wear apparel made of the hair of the camel; is not one set of garments more profitable to me?" And he was wont to weep very often, and if men asked him, and said unto him, "Why dost thou weep?" he would say unto them, "Because my parents died, and left me an orphan." And for many years he continued to mix the ashes from the censers with the bread, which he ate at his table. One day he became sick of a grievous sickness, and one of the brethren brought him a little food, which had been prepared and cooked by fire, and he would not eat it. And when that brother had asked him many questions he said unto him, "This food is good and will cure thy sickness." And Isaac answered, and said unto him, "Believe my, O my brother, I wish to remain sick with this sickness, for three years . . . " And when he became old in days, and his excellences, and his righteous deeds, were many, the elders gathered together, and took counsel that they might make him a priest. And he fled from them, and went into the field where the crops were, and hid himself therein; and the elders went about seeking for him but could not find him. And when they had passed through the field, they sat down on the border of it to rest. Now they had with them a donkey, and that donkey went into the field, and stood still by the place where this father was, and when the elders came into the field to catch the donkey they found this father; and they seized him and wanted to bind him so that he might not flee from them. And he said unto them, "Henceforward I shall know that this is the Will of God." And he went with them, and was made priest, and he added to the commands which were laid on the holy fathers, and he taught the young men good works, and he used to say to them, "Above everything possess ye submission and obedience, for these are the greatest of the virtues." And when the time of his death drew nigh, the young men asked him to dwell in the desert that he might teach them what to do after he [had left them], and he answered and said unto them, "As long as ye see me working do ye work, if ye wish to strengthen the habit of dwelling in the desert. When our fathers died we sorrowed, but when we do even as they did, ye strengthen [our habit of] dwelling in the desert after them." And having said these words he died in peace, and received the crown of praise from our Lord Jesus Christ. Salutation to Isaac the priest.

And on this day also the holy, and mighty, and great, and honorable fighter, the blessed Isidore, became a martyr. This saint was a man of the city of Antioch. His father was an honorable man of the kingdom, and the captain of many soldiers, and his name was Bandala'on; and the name of his mother was Sofia, and she and her husband belonged to Christian families. And when she brought forth her son she called his name "Isidore." And after many days, when his father Bandala'on saw the greatness of the sin and of the transgressions which the Emperor Diocletian, the infidel, committed, he withdrew his son Isidore from him, and they left the estate which was formerly theirs, for they belonged to the nobles of the kingdom. And they took up their abode in the monasteries, where they remained in hiding, and they lived with a man who was called Samuel . . . for the sake of the Name of our Lord Jesus Christ. And after this, certain heretics and evil persons went and accused them before the emperor of hiding from him, and refusing to worship idols; and straightway the emperor sent five hundred soldiers and had them brought before him. And they confessed our Lord Jesus Christ, and they said unto him boldly, "When thou didst forsake our Lord Jesus Christ, we forsook thee; thou hast committed great

abominations before God." Then the emperor was wroth, and he commanded his soldiers to cut off the head of Bandala'on, and they cut off his head and he received the crown of martyrdom; and Saint Isidore he bound in prison, in order that he might be rebuked. Now at that time the days of Isidore were twelve years. And after a few days they brought him to the emperor having tied a rope, with a heavy iron weight attached to it, round his neck, and he was strong in the Faith; and the emperor asked him, saying, "Is not thy heart softened, and doth it not advise [thee] to turn from thy Faith?" And having refused to turn from the True Faith, the emperor forthwith commanded the soldiers to hoist him on the rack, and to rack his body until his blood ran like water [and they did so]. Then his mother Sofia took a handful of his blood and dashed it in the face of the emperor, and said unto him, "Cursed art thou above all men." And his sister Euphemia also took up stones, and cast them at the emperor and his officers. And the emperor was wroth, and commanded his soldiers to cut the women in halves, through their loins, and they did so, and the women finished their martyrdom. And the saint was hanging on the rack, and watching what was happening to his mother and his sister. And then the soldiers poured red-hot coals upon his body, and after this they cut open his body, and dragged out his bowels, and threw them out into the desert; but neither the fowl of the air nor the wild beasts would approach them. And our Redeemer healed him, and raised him up as he was before, and then the saint went before the emperor. And the emperor commanded them to put him on the iron bed, and to light a fire under him, [and they did so,] and they also put him on the iron bed, and crushed him until his bowels came out; and again our Redeemer raised him up. And then [the emperor] killed him together with eight hundred souls, and again our Redeemer raised him up. And when the emperor saw him, he commanded the soldiers to bind him, and to cast him into a cauldron of brass, and to pour pitch and grease over him, and to light a fire under him, and the soldiers did so. And after a few days he commanded them to cut off his head, and they cut off his head, and forthwith our Lord raised him up from the dead; and behold, this was the third time that our Lord raised him up after he had been killed. And after this they tied a stone to his neck, and cast him into the sea, and at that very moment Saint Michael the archangel brought him out of the sea, and carried him to the place where the emperor was. And the emperor commanded them to hang him upon a tree, in the middle of the city, and they did so, and he died; again our Lord raised him up. This was the fourth time, which he was raised from the dead. And then, the fifth time, they cast him to the lions, and God delivered him as He did Daniel the prophet. And then the emperor commanded the soldiers to cut him in pieces, and to pound them up, and to cast him into the sea in a basket; and the soldiers did so. And forthwith our Lord came down from heaven, (now Michael and Gabriel were following Him,) and He stood upon the seashore, and brought Isidore up out of the sea; and He raised him up and healed him, and there was no injury on him. And the emperor being ashamed, and unable to effect his will, took counsel with his friends, and then decided to send him to the country of Salonika that they might have him tortured there. Then the emperor sent him away, bound hand and foot, and there was a heavy wooden collar about his neck, but the governor of Salonika showed mercy on him, because he had known him in days past. When the emperor heard this he was wroth, and he commanded the soldiers to bring the governor and Saint Isidore to him, and the governor delivered Isidore to him and the emperor placed him in the prison house, being hungry and thirsty. Now whilst the saint was in the prison house he worked great miracles, and healed the sick. And when the nineteenth day of Genbot had come, the emperor commanded the soldiers to take him outside the city, and to hang him upon a wooden cross, at the sixth hour of the day. And the air was filled with angels, and our

Redeemer was with them, and promised him many things; and Isidore, the saint of God forthwith delivered up his soul, and received the crown of life. And the number of the years from the beginning to the end of his strife is as follows; he was in prison for five years before they tortured him, and he was in prison for one year in the city of Antioch, and for twelve years he suffered tortures. Salutation to Isidore, and to Euphemia his sister, and to Sofia his mother.

And on this day also eighty-five thousand and seven people became martyrs with Isidore. Salutation to these martyrs of the company of Isidore.

And on this day also died Abba Joseph, the light of the world. This holy man learned all the philosophy of this world in his father's house, so that those who saw him marveled at him, and all the Books of the Church; and when he was grown up his father took him to the bishop, who made him a deacon. And God, Who willed the salvation of his soul, sent Michael, the angel of light, to him, and he said unto Joseph, "Dost thou love this fleeting world? Is not it and everything which is therein dross?" Thereupon Joseph began to fast and to pray, and he asked God to guide him into the path, which he should follow. Now there was a certain monk on the borders of Walka, whose name was Abba Zacharias, and who was of the kinsfolk of Abba Joseph, and he took Joseph secretly, and arrayed him in the garb of the monk, and carried him away to the country of Tegre, where he learned to work with his hands, and he wrote and weaved and performed all the work of the monastic life. Then they came into the desert of Barka, and each dwelt alone and labored in the ascetic life; and they fed upon the fruits of the desert, and the roots of trees. And they lived there, and the elephants, and serpents, and lions, had knowledge of them, and they worked many miracles by the might of their righteousness. Abba Nathaniel carried a red-hot pot on his hand, and went round holding it in the presence of his brethren. And Abba Joseph having smashed the pot in which he used to cook, join the pieces together without spilling his mess of pottage. And when [the monks] wanted to baptize Gebre Kher, who was about to die, he said unto them, "I will baptize myself with my own hand, for our Lord Jesus Christ hath this day made me a bishop." Then each of the saints showed forth the beauty of his deeds, and they carried Joseph to the bishop, and he was made a priest. When Abba Zacharias died, Abba Joseph departed into another desert, and he fasted for forty days and forty nights, standing up and not speaking; and when he fell down through exhaustion, Michael the angel came and raised him up. And he also stood upon the edge of a great precipice with his arms extended like the arms of a cross, for forty days and forty nights, without taking a rest; and Satan came and cast him down into the abyss; and Saint Michael received him on his wings, and restored him to the place where he had stood. And he also went into a stone cave, and remained there for forty days and forty nights without food and drink; and the demons came and frightened him, each with his own hellish devices, but the angels made him strong. And he used to make eleven thousand prostrations at a time, until his brains ran down through his nose. And from that place he wandered about through all the mountains of Tegray, and he journeyed through the land of the South, and he came to the tomb of Yared, and he saw gates of light before the door of his cell, which was open, As he was returning thieves found him, and they stoned him with stones, and beat him with sticks, and they speared him with spears, and left him lying prostrate. And our holy Lady, the Virgin Mary, came and healed him. One day he found the body of a dead woman, and when he had made over it the sign of the Cross, she rose up like a woman waking out of a sleep. And he went on a pilgrimage to Jerusalem thrice, and received the blessing of the holy places. And he visited the tombs of Peter and Paul and

the tombs of all the Apostles, and he traveled as far as Bartos and India. When he came to a river, which was full of water, he used to make the sign of the Cross over it, and then walk over the water on his feet; and the lions and the leopards followed him tamely. When he lacked food he would say a blessing over some stones, and they were turned into bread. And he went to Debre Libanos, to the monastery of our father Takla Haymanot, and received the garb of the monk from Abba Tewolde Medhin. And Abba Tewolde wished to try him, and he gave him six crushed and broken twigs to plant; and having planted them they grew up into trees, which exist to this day. And many men and monks came to him, and lived under his authority, and they dwelt in one habitation near a church, which had been built in the name of our holy Lady, the Virgin Mary, the God-bearer, and in the Name of God the Father. And one day in a vision our holy Lady the Virgin Mary gave him incense, and he offered up incense with the Four and Twenty Priests of heaven before the throne of the God of Hosts; and the Apostles used to come to him, and bless him. One day a leopard snatched away a child from his mother, and when she had adjured the animal in the name of Joseph, the leopard brought the child back three days later. And he made it the rule for all his sons that they should possess neither money nor cattle, that they should not eat flesh or drink wine, old or new, that they should learn humility and meekness, that they should not utter words of emptiness, and that they should not laugh or joke in church; these and similar rules he laid down for them in their Canon. And having finished his life of labor and fighting, he died in peace, and was buried in the Church of Heaven) which is called Debre Tabor; and through his body countless signs and wonders took place. Salutation to Joseph.

And on this day also is commemorated our great Abuna Egzi'e.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 20
(May 28)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy and just man Caleb, King of Ethiopia. This saint loved and feared God, and he was of the True Faith. And when he heard that the Jews had killed the Christians in the city of Nagran, he was filled with divine zeal, and sorrowed greatly. Then he rose up and went to the church wherein the kings of Ethiopia and the bishops are buried, and having come therein he stood up on the royal throne before the church, and he stripped off his beautiful and royal apparel, and dressed himself in rags. And he laid hold upon the horns of the altar, and lifted up his eyes to heaven, and prayed in the following words: "O Lord, my God, the Lord of all created things, both those which are visible and those which are invisible, Whom thousands of thousands of angels praise, Whom myriads of myriads of archangels serve, Whom the Cherubim with their many eyes, and the Seraphim each with his six wings, serve and proclaim holy, ceaselessly, saying, 'Holy, Holy, Holy, God of Hosts,' Whom the saints sanctify, the God of gods, the Lord of lords, and the King of kings, the Father of our Lord and God and Redeemer Jesus Christ, Who art decked with light as with a garment. Thou art He Who was pleased to send forth Thy Son, that is to say, the Word, from Thyself, that He might bring back the men who were cast away, the

Rational Lamb Who was not cast away, Who came down from heaven of His good pleasure (or, free Will), and was not separated from the Father and the Holy Spirit, and was made man by Mary, the holy Virgin, Who hast wrought for the salvation of the sons of men, and hast brought us out of the darkness, and hast led us into the light of the knowledge of Thee. Behold Thou, O God, and see what the impious infidel hath done to Thy flock, how he hath seized and slain the sons of Thy Church like sheep and goats, and hath burnt in fire the children of Thy Church; and moreover, he hath plundered the Church, and destroyed the children of Thy people and Thine inheritance. I believe on Thy Only Son, and on the Holy and Living Spirit, and I have laid hold upon the horns of Thine altar and taken refuge in the sign of Thy Cross, and I am strong in the Faith. And behold, I will go out, and slay Thine enemies by the might of the Cross of Thine Only One and Thy Messiah, for I am jealous for Thee, and for my brethren, and for the believers my fathers. O God, let me not be put to shame and disappointed in my hope, so that they who do not know Thy Name may not say, 'Where is their God?' If Thou wilt not hearken to my prayer, and wilt reject my petition because of the multitude of my sins and transgressions, slay me in this place. O let not Thine inheritance fall into the hands of Thine enemies, the deniers of Christ, who know not Thy Name; for we are Thy people and the sheep of Thy pasture, and Thee we praise for ever and ever. Amen." Then Caleb the king went out from his royal city, and he departed and destroyed, and killed all the Jews who had laid waste the city of Nagran, and he performed countless miracles. And he returned to his royal city with great honor and joy not to be estimated, giving thanks to God at the same time. Then he thought in his heart and said, "With what shall I pay back to God for all that He hath done for me? But I have nothing whatsoever wherewith to reward Him, unless I offer my soul and body as a gift to my Lord Jesus Christ." Then he forsook the world, and abandoned his kingdom, and went out by night, and departed on foot, and came to the monastery, which was on the top of the mountain of Abba Pantaleon, wherein good monks lived. And he entered the monastery and lived in a cell, the doors whereof he shut so that he might see no man, and he swore that he would never go outside the cell, and that he would never see the world again. And he took nothing in with him except a mat to lie upon, an earthenware pot, and the apparel of the monk, which he wore; and his food consisted of nothing but bread and salt, and his drink was water. His royal crown and his royal apparel, which were of great price, he sent to Jerusalem. And he wrote a letter to Abba John, Archbishop of Jerusalem, asking him to hang up the crown above the doors of the Tomb of our Lord Jesus Christ. And after [this] he went into that rock and never spoke to anyone; and he pleased God and died in peace. Salutation to Caleb.

And on this day also died the holy father Abba Ammonius, of Dabra Tona. When this saint was a young man, he saw a vision in which it seemed that Saint Abba Anthony called him to the monastic life. When he awoke from his sleep he rose up straightway, and went to Saint Abba Isidore, who arrayed him in the garb of the monk, and Ammonius dwelt with him. And after this he returned to Dabra Tona, and he built himself a cell and he fought a strenuous spiritual fight by day and by night. And Satan the accursed became jealous of him, and he came to him in the form of a woman, who was a nun. And when Satan knocked at the door of his cell, he opened unto him, and he did not hide himself from him because the knocker was Satan, the Enemy. And the saint asked him to pray with him, and Satan refused and revealed his iniquity, and he changed his form and became like a flame of fire, and then he said unto him, "I will bring upon thee still more strenuous warfare." And Satan, the Enemy, departed. And he entered into the heart of a certain young woman with a beautiful face, and he moved her to attempt to make the saint to fall into sin. And

she dressed herself in fine linen and came unto him at the time of evening, and she began to knock at the door of his cell and to say, "I am a woman on a pilgrimage, and I have strayed from my road, and arrived [here], and the evening hath overtaken me; leave me not outside so that the wild beasts may not devour me, and I be punished for my sins." And when he opened the door to her, he knew that she was a trap of Satan, the accursed, and that it was he who had sent her. And he began to admonish her from the Divine Books, and he caused the fear of Hell to rise up in her, and dread of the punishment, which is prepared for sinners. And he told her of the joy and gladness, which are prepared for the righteous; and at that moment God opened her heart to understand what he said unto her. And she stripped off her fine apparel and cast herself down at his feet, and she wept and begged him to receive, and to save her soul; and he shaved off the hair of her head, and dressed her in sackcloth of hair. And she practiced many ascetic excellences, which excelled in strictness the excellent works of the great saints. Thus she prayed twelve hundred prayers in a night and a day, and she fasted two days or three days, or seven days, at a time, and the devil was put to shame by work of this kind. And she became like a monk in appearance, and used to go into all the monasteries [at will]. And a certain wretched man told [the brethren] that Abba Ammonius, after great ascetic labors, lusted for and desired a woman, and that she was living with him in his cell, and that he had put the monks to shame, and had disgraced the garb of the monk. And when Abba 'Ebelo, who was like the angels heard this, he rose up straightway, and taking with him Abba Joseph and Abba Bohe, they came to Saint Ammonius in Dabra Tona. And when they knocked at the door of his cell that woman went out to them, and they talked together, and said, "In truth, is what that monk told us true?" Now Saint Abba Ammonius had called that woman "Sadji," that is to say, "the meek." And having entered into the cell and prayed, Abba 'Ebelo, and Abba Joseph, and Abba Bohe sat down and talked until the evening concerning the greatness of God. And Abba Ammonius said unto them, "Rise up, and let us go and see Sadji making a little bread for us." And when they had gone in they found her standing in the red-hot oven, with her hand stretched out towards heaven, and praying; and when they saw her they marveled exceedingly at this great miracle, and they glorified God. And after this she brought them bread, and they ate. And that night the angel of God made known to Abba 'Ebelo concerning the spiritual fight of Sadji, and to Saint Abba Ammonius, and that God Himself had brought them that day to witness the death of Sadji. And when the third hour of the night arrived, she was seized with violent fever, and she made one prostration to God and at that moment she delivered up her soul; and they swathed her carefully and buried her. And Abba Ammonius began to describe to them her excellences, and he said unto them that Sadji had dwelt with him for eighteen years, that she had never once raised her face, and that she had not seen his face nor he hers; and their food was bread and salt. And a few days after Saint Abba Ammonius also died. Salutation to the blessed Ammonius of Tona. Salutation, salutation to Sadji, the disciple of Ammonius.

And on this day also died Abba Hor, the disciple of Abba 'Amoni (Ammonius), and Abba Darama. And on this day also are commemorated those who became martyrs with Heroda, and Zacharias of Antioch.

Salutation to Hor, and to Abba 'Amoni (Ammonius), who was an ascetic for forty years, and an adorer of Mary, who appeared unto him.

Salutation to Abba Darama.

And on this day also died the holy father Abba Batra (or, Zatra) Wangel, the Abbot of Dabra Libanos, the sixteenth of the learned fathers. This holy man was from his early youth arrayed in innocence, like the angels, and he loved humility and meekness. After he assumed the garb of the monk, he fought a good fight, and he was appointed shepherd of the flock of our Lord Jesus Christ. Then he died at a good old age, as on this day the twentieth of Genbot.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 21
(May 29)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day all Christian communities celebrate the festival of the appearance in public of our holy Lady, the Virgin Mary, the God-bearer, in Debre Mitmak, as she was seated upon light, in a circle, in the church, which was built in her name. She was enveloped in divine light, and there were standing round about her all the hosts of the angels, and archangels, and their wings were extended and overshadowing her, and the Seraphim also were standing round about her with their censers, and they were censing her great majesty. And every time they bowed down to her they praised her, saying, "God the Father looked down from heaven upon earth and He found none like unto thee. He sent His Only Son, and He was born of thee." And the martyrs came, mounted upon their horses, and they bowed before her, and Mar Saint George descended from his horse, and two others came and bowed before her, and he who came after [Saint George] was Saint Mercorios, mounted upon a black horse. After him all the martyrs came, and bowed down to her, and did homage to her, and she blessed them, and they returned. And there came also the company of the prophets, and the righteous, and they bowed down and did homage to her. And the children whom Herod slew also came lamenting before her, and they leaped up and embraced each other. And when those who were gathered together saw this, it filled them with joy and they thought they were in heaven. And if there was anyone whose father was dead, or his mother, or a kinsman, or a friend, and he asked her, saying, "O my holy Lady, thou Virgin Mary, thou God-bearer, show me so and so," straightway she made that person to come in the form he had before [on earth]. And also when they threw down their stoles she took the one which she wished in her hands, and threw it back to them, and they divided it among the women a thing of blessing. And thus Christian and Armani (Pagan?) saw her for five days. And when they wished to go home to their own houses, they did homage to her and made an agreement with her, and she blessed them with her fingers. Salutation to him that looked upon thee, O Mary, as the eye of a daughter looketh at her mother.

And on this day also died the Holy Father Abba Martianus. This saint became a monk in his early manhood with a certain holy elder, and fought a great spiritual fight, and then he went to a monastery of the city of Caesarea of Palestine, which was called Debre Tabot Noha, and there he fought an exceedingly great and strenuous fight. And having lived for seven and sixty years as an ascetic, fighting the spiritual fight with fasting, and prayer, and prostrations, and vigils by day and by night, the report of his virtues and righteousness

became noised abroad. And a certain woman, who was a harlot, and sinner, and who was a notorious evil-doer, heard of him, and she said unto those who talked about his virtues, and his righteousness, and his holiness, "How much more are ye going to praise the man? He liveth in the desert and he never seeth a woman. If he once saw me I would stain his virginity, and defile his holiness, and destroy his abstinence from women." And those men, because they knew his holiness, and his virginity, and the purity of his body, contradicted the harlot about this, and fierce contention broke out between her and them. And she said unto the, "How much money will ye give me if I go to him, and make him to fall into sin with me? What will ye give me, I say?" And they agreed with her to give her a certain sum of money if she did this. And straightway she rose up, and took her ornaments, and her apparel, and her many perfumes, (now she was very beautiful to look upon,) and she went to his cell, wearing poor and wretched rags wherein her face was muffled. And themselves tied up her ornaments and her fine apparel in a bundle; and then she hid herself in a place, which was near his cell until the evening. And in the evening she knocked at the door of his cell, and asked him to let her remain with him until the morning. And the saint was very sorry for himself, and he pondered in his heart deeply. And he said, "If I leave her outside the wild bests of the desert will eat her, and if I bring her in I shall have to suffer a warfare about her within myself." And after this he opened the door to her, and he left her in that place, and went to another. And the woman arrayed herself in her beautiful apparel, and she adorned herself and perfumed herself, and she came to him and asked him to lie with her; and she said unto him, "No one will see me here." And the saint knew that she was a snare of Satan, the Enemy, and he said unto her, "Wait a little for me until I look at the road, for if we do not fear God it is meet for us to fear men, who are like unto us." And he went out from her, and lighted a large fire, and as he put his head into the flames time after time, he said to his soul, "If thou art able to bear Hell, commit sin." And he tarried in coming to her, she went to him, and she saw him in the flames burning his hands and his fingers and his feet. And she was terrified, and dragged him out of the fire, and her sense returned to her, and she stripped off her raiment, and cast it away, and threw herself down at his feet and begged him to help her to save her soul. And he began to teach her, and to admonish her about the end of this fleeting world, and the desire thereof, and she repented with all her heart. And he said unto her, "It is not desirable for us to live together in the same place." And he took her to a house of virgins, and commanded the abbess to take charge of her, and she pleased God during the rest of life, which remained to her. And she reached a good old age, and received the gift of the Holy Spirit, and healed many sick folk. And Saint Martianus, fearing lest the Enemy might bring to him another woman, departed to an island in the river [Nile], and dwelt there, and a certain owner of a boat used to bring him food, and buy the work of his hands. And when the saint had dwelt there many days the boat belonging to that man sank in the river, and a certain woman hung on to one of the planks thereof, and the waves of the river washed her to the island on which Saint Martianus lived. And when he saw her he was frightened, and was sorry, because he would have to dwell with her; but the word of God spoke to her, and he arrayed her in the garb of the nun. And he prepared food for her, and he said unto her, "It is not desirable for us to dwell together in one place." Then he left that island, and cast himself into the river; and a large monster of the river took him up and carried him over, and brought him to dry land. From that time onwards he never lived in [one] place, but wandered about in the mountains, and deserts, and uninhabited districts until he had traveled through one hundred and sixty countries. He never stayed one day in one place. And after this he shut himself up in a cave, and when he knew that the time of

his death was nigh, he called the bishop and told him all that had happened to him, and all his spiritual fight from the beginning to the end thereof; and the bishop marveled at the great size of his body. And before all this happened the angel of God had appeared to the bishop, [and told him] to think about the body of Saint Martinaus. And after this he delivered up his soul into the hand of God; and the bishop swathed him for burial and buried him with great honor. And as for the woman who was on that island, the owner of the boat visited her until she died; and he came and found her body white as snow, and he carried it to his own country. Salutation to Abba Mardali.

And on this day also died Abba Aaron, the Syrian. This saint was a fighter from his youth, and at length the gifts of healing and working miracles were given unto him. When pilgrim monks came to him he used to cook for them young doves, and when they said unto him, "We do not eat flesh," he would say words of blessing over the doves, and he dismissed them and they flew away. And he built a monastery, and the water was a long way off down the mountain, and he prayed a prayer, and made the sign of drawing it up with his hand, and so made the water to ascend. One day Satan came to him to destroy him with evil, and Abba Aaron, knowing the appearance of him by the grace of the Holy Spirit, which dwelt upon him, said unto him, "Come into this cave to dwell." And when Satan had come into that cave, one side of it fell on him and buried him, and a huge stone leaped upon him, and Satan was put to shame. And also, when the governor of the city died, did not he raise him up by his prayer? And this father made a lion to carry four water-jars on his back, and the lion drew water for him for a period of ten years; and then he departed to God. Salutation to Aaron, who made young doves, which had been boiled, to fly away.

And on this day also are commemorated Amos, the prophet, and Mardali.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 22
(May 30)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Andronicus, the holy apostle. Our Lord and Redeemer Jesus Christ chose this saint, who was one of the numbers of the Seventy-two disciples, whom He sent out before His Passion to preach the kingdom of God. And the gift of the Holy Spirit descended upon him in the Hall of Zion, and he preached with the holy apostles in every city. After this the holy apostles laid their hands upon him, and they made him Bishop of the city of Niwebyas, and he preached therein, and converted many of the pagans [Syrians], and brought them into the Faith of our Lord Jesus Christ, they having dwelt in the darkness of infidelity. And after this he took Julianus, the apostle, and they went about through many cities, and they preached and baptized innumerable folk. And they performed signs and wonders, and cast out many demons from men, and they healed many who were sick of very severe sicknesses, and they overthrew the houses of idols, and built churches of our Lord Jesus Christ. And having finished their preaching, God wished to remove them from the sorrow and toil of this world, and to bring them into the world of

joy and gladness. And then Andronicus, the apostle, fell sick and died, as it were, on this day; and straightway Julianus the apostle prepared him for burial and laid him in a grave, and he himself died on the following day. Salutation to Andronicus.

And on this day also is commemorated Jacob Sharakawi.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 23
(May 31)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint Julian, the apostle. This saint was a son of the house of Gabriel, [who was] of the children of Israel and of the tribe of Judah. Our Lord Jesus Christ chose him among the number of the Seventy-two disciples, and he received the gift of the Holy Spirit, Paraclete; and he preached with the apostles, and there came upon him, as upon the apostles, great tribulation and persecution. After this the apostles laid their hands upon him and made him a bishop, and sent him to preach the kingdom of God, and he preached in all the cities everywhere. And after this he went with Andronicus, the apostle, and he preached with him, as is recorded in the section for the preceding day. When Saint Andronicus died, this Saint Julian prepared him for burial and buried him; and then he prayed to God not to separate him from him; and on the following day this holy man died. And behold the holy Apostle Paul mentioneth these apostles in his Epistles to the men of Rome, and saith at the end thereof, "Salute Andronicus and Julian" (Romans xvi, 7).

Salutation to Julian of the house of Gabriel.

And on this day also are commemorated Ensia, the martyr, and Aphroditus, the fourth of the Seventy-two disciples, and Julia the martyr, and Theodore the priest, and Tadros the bishop, and Julianus and his mother, who were martyred in the city of Alexandria, and the companions of Isidore, a woman, and her child, who was two months old. And her child spoke, saying, "I am a Christian like my mother"; now Diocletian killed them. Salutation to Julius and his mother.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 24
(June 01)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day our Lord Jesus Christ came to the land of Egypt, and He was a child whose days were two years, even as the Holy Gospel saith. And the angel of God appeared unto Joseph in a dream, saying, "Rise up, take the child and His mother, and depart to the land of Egypt and remain there until I tell thee." And the coming of our Lord Jesus Christ took

place for two reasons, in the operation of His wisdom, firstly: If Herod, the infidel, found Him, and was able to kill Him, others would think that His Incarnation was from below; and secondly: That the men of the land of Egypt might not be deprived of His grace, and of His going about in their midst, and that He might smash the idols which were in the land of Egypt, and that the prophecy of Isaiah the prophet might be fulfilled which said, "Behold, God shall mount upon a swift (or, light) cloud, and shall come to the land of Egypt, and the idols of Egypt shall fall down" (Isaiah xix, I). Our Lord, in the operation of His wisdom, fled before Herod, but it was not through fear that He fled. And the first city at which Joseph, and our holy Lady, the Virgin Mary, the God-bearer, and our Lord Jesus Christ, and Salome, whose name was "Balata," arrived, would not receive them. And they dug there a well of water, and it became a means of healing, not only to the men of that city, but also to all other men. Thence they departed to the monastery of Gamnudi, and they crossed the river towards the west. And the Lord put His foot upon a stone, and the mark of the sole of His foot is in the stone to this day, and the name of that place is called "the place of the sole of the foot of the Lord Jesus." And our Lord said unto His mother, the holy Lady, the Virgin Mary, "Know thou, O Mary, my mother, that in this place a church shall be built in thy name and in mine. And I will make manifest therein signs and wonders, until the end of the world, and it shall be called 'Debre Mitmak.'" Thence they departed towards the river, and crossed over towards the west, and He saw the desert of Scete from afar, and our Lord Jesus Christ blessed it, and He said unto His mother, "Know, O my mother Mary, that in this desert there shall live many monks, [and] ascetics, and spiritual fighters, and they shall serve God like the angels." Thence He came to Debre Mesrak. And there was a staff in the hand of Joseph, wherewith he used to smite (?) our Lord Jesus Christ, and Joseph gave Him the staff. And when He took it He said unto His mother, "We will tarry here"; and that place and its desert, and the well of water, which is the first there, became known as Matareya (Near Heliopolis). And our Lord took Joseph's staff, and broke it into little pieces and planted these pieces in that place, and He dug with His own divine hands a well, and there flowed from it sweet water, which had an exceedingly sweet odor. And our Lord took some of the water in His hands, and watered therewith the pieces of wood which He had planted, and straightway they took root, and put forth leaves, and an exceedingly sweet perfume was emitted by them, which was sweeter than any other perfume. And these pieces of wood grew and increased and they called them "Balsan" (i.e. the balsam trees). And our Lord Jesus Christ said unto His mother, the holy Virgin Mary, "O my mother, these Balsan, which I have planted, shall abide here for ever, and from them shall be [taken] the oil for Christian baptism, when they baptized in the Name of the Father and the Son and the Holy Spirit." Thence they went to the city of Behensa, and to a place, which is called Bet Iyasus, which is interpreted "House of Jesus"; and our Lord Jesus Christ dug there a well whereof the water cured every sickness and every pain. And He also set a sign in a certain well of the river of Egypt, which rose [in flood] every year. At the time of prayer at which they offered up incense at mid-day to God by that well, as soon as the reading of the Gospel was ended the water which was in the well would rise up and come to the mouth of the well; and they used to receive a blessing from it, and straightway the water would recede until it reached its former level; and the people used to measure by the cubit the height to which it rose above its normal level at the bottom of the well. If the height were twenty cubits, there would be great abundance in the land of Egypt that year; if the height were eighteen or seventeen cubits, there would also be abundance, but if the height were only sixteen cubits there would be a great famine throughout the land of Egypt. And then they went to

‘Eshmunayn, and our Lord broke the idols which were therein; and they dwelt there for a few days with a man whose name was ‘Apelon. And there were there some komol trees, and they bowed [their heads] before our Lord Jesus Christ, and they have remained bent until this day. Thence they went to Debre Kuskuam, and they remained therein for six months, and our Lord placed a well therein, the water of which healed every sickness. And when our Lord had finished living in the land of Egypt the days which He wanted to live there, that is to say, three years and six months, and Herod was dead, the angel of the Lord appeared unto Joseph in a dream, and again he spoke to him, saying, “Rise up and take the Child, and His mother, and depart to the land of Israel.” When they returned from that place, they came to the city of Mahareka; and having come to Mesr (Cairo), they dwelt in the cave, which is the church of Saint Sergius in Mesr (Cairo). After this they went out from Mesr (Cairo) and came to Matariyah, and they bathed there, and the well therein which our Lord Jesus Christ made became holy and blessed from that hour, even as has already been said. And thence went forth the oil “Balasan,” [the plants of which] our Lord planted, and with this oil Christian baptism is made perfect, and with it churches and altars, and sacred property are consecrated. And with it they give relief and healing to all those who are sick, and they present it as a gift to kings, who boast themselves of its possession. And from this place they went to Mehdab. And by His return was fulfilled the prophecy of Hosea the prophet, saying, “Out of Egypt have I called My Son” (Hosea 11:1). And it is meet to us to celebrate a spiritual festival on this day, and we should sing on it the words of David the prophet, “God hath wrought signs in the land of Egypt, and wonders in the Field of Zoan” (Psalm 78:12). And also, “He hath wrought in thee the signs of Egypt, and in the Egyptians,” and with them. “Glory be to God our Lord Jesus Christ, and to this Good Father, and to the Holy Life-giving Spirit, for ever and ever. Amen.” Salutation to Thy coming to the land of Egypt.

And on this day also died Habakkuk, the prophet, one of the Twelve Sons of the Minor Prophets. One day this prophet cooked some lentils in a pot, and as he was carrying the pot, with some bread, to the men who were reaping in the fields outside the city, the angel of God appeared unto him, and said unto him, “Take this food to Daniel the prophet in the den of lions of the city of Babylon.” And Habbakkuk said unto him, “I have not seen Babylon and I do not know the den therein.” And the angel of God seized him by the hair of his head, as he was carrying the food, and brought him to the pit of the city of Babylon, which was shut, and he gave that food to Daniel and he ate; and immediately the angel of God brought him back to the land of Judah. Now he was a very old man. When the children of Israel returned from captivity, and built the sanctuary, Habakkuk came to Jerusalem, and they welcomed him with great joy, and they made the sanctuary beautiful and assembled to hear his prophecy. And he opened his mouth in the Holy Spirit and said, “O God, I heard the sound of Thee and I was afraid. I saw Thy work and I marveled.” And then he spoke in his prophecy concerning the Incarnation of our Lord Jesus Christ. And concerning His birth in Bethlehem of Judah, he saith, “God shall come from Mount Faran”; and then he continued his prophecy to the end and he wrote it and he mixed it with the prophecy of the prophets. And he dwelt in Jerusalem. And a certain woman of the sons of Israel came unto him weeping, and she said unto him, “I had two sons, and certain men required of them to worship idols, and they refused to do so, and the men killed them and cast their bodies out on the highway.” And Habakkuk went forth with her to the place where the young men who had been killed were lying, and he besought God to give them back their souls; and God accepted his prayer, and made the two young men to live again. When the time drew nigh for him to die he called his kinsfolk, and told them that he was

going to die. And he continued to gaze upwards for the space of an hour, and behold a great arm, like the hand [and arm] of a man, opened the roof of the house, and came down from above, and reached itself out to his mouth, and took his soul. And when Anastasius, the Christian emperor, read the story of the strife of Habakkuk, he built a church in his honor in the city of Kartas, in the north of Egypt, and it was consecrated as on this day. Salutation to Habakkuk.

And on this day also the blessed and chosen fighter Abba Abkuelta became a martyr. This saint belonged to a noble family of the city of ʻEnsena, and he was a pure priest and a wise physician, and he did great good to all the suffering folk who came unto him, and he healed them without payment; moreover he also gave them food, and drink, and raiment, and anything of which they stood in need. In those days Diocletian, the infidel emperor, sent orders into the region of Upper Egypt, to the governor whose name was Arianus that he was to compel the men of that country to worship idols. Thereupon they took this saint and carried him away from ʻEnsena to the city of ʻEshmunayn, and set him before the governor. And the governor spoke unto him with words of gentleness, in order to persuade him to abandon the True Faith, but he count not make him do so. And straightway the governor ordered his soldiers to torture him with divers kinds of tortures, and they did so, until his skin melted, and then they burnt him alive in the fire; thus he finished his martyrdom on the twenty-fourth day of the month of Genbot. And certain believers came, and swathed him for burial in costly cloths, and they buried him in one of the upper hills near his city. Salutation to Abba ʻAbkuelta.

And on this day also took place the death of Eleazar, the priest, the son of Aaron. And on this day also are commemorated ʻAkledis (Clitas), and Teflas, and Da'ala Maryu.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 25
(June 02)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint Salome, the sister of our holy Lady, the Virgin Mary, the God-bearer. She was the daughter of Matata, the son of Levi, the son of Melki, the son of Aaron the priest; now Matata had three daughters; the name of the oldest was "Mary," and the second was called "Sofia," and the third was "Hanna." Mary brought forth Salome, and Sofia brought forth Elisabeth, and Hannah brought forth our holy Lady, the Virgin Mary. And this Salome was brought up in the house of Joseph with our holy Lady, the Virgin Mary, and she ministered unto her, and she was not separated from her when our Redeemer was born. When Joseph was thinking about our holy Lady, the Virgin Mary, and wondering how she had brought forth her Son, being a virgin, this Saint Salome made bold to touch the seal of Mary's virginity, and her fingers were burned by divine fire; but as soon as she touched the Child she was healed, [and her fingers] became as before. By this sign Joseph knew that our holy Lady, the Virgin Mary, was the God-bearer. When Herod commanded that the children of Bethlehem should be killed, she made the Child and Joseph and His mother, the Lady Mary, to take to flight, and she became a participator in

the trouble caused by Him, sometimes carrying Him in her arms, and sometimes washing Him; and she ministered unto Him all His days--three and thirty years. On the day of His Passion she was not separated from Him, and she lamented and wept, and on the day of His Resurrection she saw Him before the Apostles saw Him. And even in the upper chamber of Zion the Holy Spirit came down upon her and the holy women, and she made many to believe on Him in the Faith of our Lord Jesus Christ; and she received from the Jews much derision and much enmity. Salutation to Salome.

And on this day also Saint Cotylus, a physician from the city of Antinoe, became a martyr. This saint had a God-fearing father, and his mother also feared God; and his father was governor of the city of Antinoe. He had no son, and he besought God frequently to give him one, and at length He gave him this saint; and he admonished him and taught him the Books of the Church. This saint was pure from his youth up, and he was an ascetic, and fought the spiritual fight; he prayed many prayers, and his rule was to pray one hundred prayers by night, and one hundred prayers by day. When he was grown up his parents wanted to see him married, but this he did not wish. They had a daughter, whom they had begotten after this holy man Cotylus, and they married her to Arianus, the governor of the city of Antinoe, who succeeded the father of this saint. Now when the father of Cotylus had waxed old in days, he asked the emperor and the emperor removed him from his office, and gave it to Arianus his son-in-law. And when his father died, Cotylus built a house wherein pilgrims were received, and then he learned the books of medicine, and became a physician; and all the sick folk came to him, and he healed them without payment. When Diocletian denied Christ, Arianus joined him in his denial, in order to keep his office, and he used to torture the martyrs. And this Saint Cotylus yearned to become a martyr, and he went to the governor's Council, and cursed Arianus, and the emperor, and their gods, which were idols; but Arianus was not able to do him any harm because of his sister [who was his wife], but he sent him to the city of Behensa, where the saint remained in the prison house for three years. And Cotylus sent to his sister, and she delivered him from the prison house. After Arianus, another governor was appointed, and [Arianus] told him the story of this Saint Cotylus. And the governor sent and had him brought, and he was angry with him, and said unto him, "If thou wilt not cast incense to the gods I will torture thee with very great severity." And the saint said unto him, "I will not cast incense to unclean idols, but only to my Lord Jesus Christ, the Son of the Living God." And straightway the governor was wroth, and he commanded the soldiers to torture him with every kind of torture; but each time the angel of God came to him, comforted him, and strengthened him to endure, and He healed him and worked many signs and wonders by him. And when the governor was tired of torturing him, and Cotylus would not change his opinion, he commanded the soldiers to cut off his head, and they cut it off, and the saint received the crown of martyrdom in the kingdom of the heavens. Then the men of his house swathed him for burial, and they laid him in a beautiful shrine, and many great signs and wonders took place through his body therein. Salutation to Cotylus.

And on this day also Saint Abba Heroda became a martyr. This holy man was from the city of Sebastia and he lived in the days of the persecution of the Christians by Diocletian, the infidel; now he was God-fearing from his youth. One day whilst he was lying upon his bed, and thinking about God's good pleasure, he said in his heart, "What doth it profit me to live in this fleeting world? I have heard the voice of my Lord Jesus Christ, Who saith in the Holy Gospel, 'He who denieth not this world and what is therein is not able to devote himself to Me (Matthew 16:24). And now, I will arise, and I will go and pour out my

blood for the Name of my Lord Jesus Christ." And as he was thinking these thoughts in his heart, behold Saint Michael, the archangel, came to him, and said unto him, "Peace be unto thee, O holy and blessed Abba Heroda! Be not afraid, for behold our Lord Jesus Christ hath prepared for thee a crown and a throne of glory, in the kingdom of the heavens. I am Michael, the archangel, and I will go with thee to the place of torture, and no torture whatsoever shall prevail over thy holy flesh." And when Saint Michael had said these things to him, he gave him the benediction of peace and went up into heaven. And the blessed Abba Heroda went outside his city, a little to the west, and turning his face towards the east he prayed, saying, "I beseech Thee, O Father, Sustainer of the universe, and Thee, O Only Son, my Lord Jesus Christ, to Whom be praise and all blessing from my mouth, for to Thee praise is meet, I beseech Thee to strengthen me so that I may finish that which I have determined to do for Thee." And having said this he went to the governor's Council, and cried out boldly, saying, "I am a Christian." And the governor said unto him, "So thou art a Christian? Where is thy country? Who art thou? What is thy name? And what is thy nation?" And Saint Abba Heroda answered and said unto him, "I am a man of the city of Sebastia and from the province of Behensa, and from my youth I have been a soldier in the service of the king." And Lucianus the governor said unto him, "Art thou ready to sacrifice to the gods Apollo and Artemis? If thou wilt do this I will promote thee, and I will honor thee more than any other soldier, and I will give thee much money." And Saint Abba Heroda answered and said unto him, "O fool, it is written in the Holy Scriptures thus: Woe be unto the man whose confidence is in man and blessed is the man whose confidence is in God (Psalm 40:4), and in the Name of the God of heaven and earth. I will not offer sacrifice to unclean idols, for my hope is God." And straightway the governor was wroth, and he commanded his soldiers to scourge him, and to torture him. And they beat the saint with rods of iron, and with stakes of the thorn tree, until his blood flowed down on the ground like water; but the saint suffered no pain whatsoever from these tortures, for God was with him. And straightway Saint Michael the archangel came down to him from heaven, and he touched the body of the saint, and healed his wounds, and made him whole. When the people saw this miracle they believed on our Lord Jesus Christ, and became martyrs; and they were in number five hundred men. And when the governor became tired of torturing him he commanded the soldiers to cut off his head with the sword. Thereupon the soldiers put a bridle in his mouth, and they carried him away to cut off his head with the sword. And our Lord Jesus Christ appeared unto him and said unto him, "Peace be unto thee, O blessed Heroda! I am Christ thy God; fear not, for a throne hath been prepared for thee with the saints in the heavens. Verily I say unto thee that whosoever shall commemorate thy toil, and make an offering, and give alms to the poor on the day of thy commemoration, shall not have one barren animal among his flocks, and sons shall not be wanting in his house, and Satan shall never have any power over any of his works. Or whosoever shall write the history of thy strife and martyrdom, his name will I write in the Book of Life, and I will destroy the bond of his debt. I will deliver from all his tribulation the man who is in tribulation, when he maketh mention of thy name; and whosoever shall celebrate thy commemoration I will forgive all his transgressions. My peace shall be with thee." When our Redeemer had said these things He went up into heaven with great glory. And Saint Abba Heroda rejoiced with a great joy at the end of his fight, and he turned to the people who were following him, and said unto them, "If there be among you a man who feareth God, let him take my body and lay it up by him; for a great blessing shall rest upon the place wherein my body resteth." And straightway he stretched out his neck, and they cut off his holy head with the sword, and he received the crown of

martyrdom in the kingdom of the heavens on the twenty-fifth day of the month of Genbot. And after seven months his kinsfolk came and took the body of the saint, and brought it to the city of Sebastia and laid it in a shrine, which they had built for it; and through it many signs and miracles took place, and many sick folk were healed. Salutation to Abba Heroda. Salutation to the thirty thousand souls who were hacked to pieces with knives, or died by the sword.

And on this day also are commemorated Saint Balanus, and ‘Alontran (Elantherius), and Romanus, and two hundred and fifty martyrs, and the Emperor Constantine, and his mother Helena.

And on this day our Lord planted pieces from Joseph’s rod in the place Bisos, and they grew and became trees.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 26
(June 02)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Thomas the apostle and martyr, who was called “Didymus,” that is to say “Twin,” became a martyr, after he had preached in the country of India and Kantara. And this saint having arrived in the country of India, made himself a slave of a certain governor, whose name was Lucius; now that governor was a friend of the king. And he asked Thomas, saying, “Tell me what handicraft thou knowest.” And Thomas said unto him, “I am an architect, and I can build temples and palaces. I am also a carpenter and I can make implements for use in the fields, and seats, and other things [in wood]. I am also a physician, and I can heal the sick who are smitten with sores.” And when his master heard the words of Thomas, he was pleased exceedingly, and said, “I have gotten a slave who will be of use to the king.” And at that time that governor set out to go to the king, and he left Saint Thomas to build in the house. And Saint Thomas began to teach the mistress of the governor the way of God, and he commanded her to walk in purity, and he made her to understand the mystery of the Son of God; and she believed on his words, and many of the men of the house also believed. And when Thomas’s master returned from the king, and saw Saint Thomas the apostle, he said unto him, “O wicked slave, where is the fine work which thou didst tell me thou wouldst make for me?” And Thomas answered and said unto his master, “My lord, I have not lied unto thee. As for the temples and palaces which I have built [for thee] they are the souls who have become temples for the King of glory, and the ploughing implements which I have fashioned for thee are the Holy Gospels which shall plough up the thorny growth and weeds of sin. And the medicines, and the means of healing, are the Holy Mysteries, the Body and Blood of our Lord Jesus Christ, which heal those who have been poisoned with the deadly poison of sin.” And when the governor heard this he commanded the soldiers to lay him down on the ground, and to tie his hands and feet together with ropes, and to drag him along on the lower part of his back, and to tie him by these ropes to a stake, and to cut off his skin with knives, and to fill the inside of his body with salt, and vinegar, and the dust of burnt bricks; and they did as the governor

commanded, and the saint endured all these things with the endurance which was from God. And when his mistress saw them flaying him from the window of her house, she fell down straightway, and delivered up her soul [to God]. And when Lucius knew that his wife was dead, he was exceedingly sad. And as for Saint Thomas, the apostle, God cooled his wounds and healed his body. And Lucius said unto him, "Behold, my wife hath died through thee, and if thou wilt raise her up from the dead, I will believe in thy God." And Saint Thomas, the apostle, came to her, and he laid his skin upon her, saying, "O Arsonia, in the Name of our Lord Jesus Christ, rise up!" And she opened her eyes straightway, and she rose, and stood up, and did homage to Saint Thomas, the apostle; and when Lucianus (sic) saw this, he believed on our Lord Jesus Christ. And all the men of his house and all the men of the city believed on our Lord Jesus Christ, and Thomas baptized them in the Name of the Father and the Son and the Holy Spirit; and he appointed bishops and priests over them, and built churches for them. And [he remained] with them for four months, and confirmed them in the True Faith, and on everyone who was sick, no matter what the sickness was, he laid his skin, and he became healed straightway. Then the saint went forth from them and came to the city of Kontaria. And as he was going in he found al old man weeping bitterly, and the saint said unto him, "Why dost thou weep in this manner?" And the old man answered and said unto him, "I had three sons whom the king slew for the sake of their money. And I am in debt to certain men but have not the wherewithal to pay them. If only one of these sons had been left to me, he would have helped me to live." And the saint gave him his skin, and said unto him, "Lay this upon thy sons"; and when the man did as the saint commanded him, the three sons rose up from the dead straightway. And this miracle was noised abroad immediately in all the cities. And the priests of the idols were filled with wrath, and they stoned Saint Thomas, the apostle, with stones, and their hands withered. And they all believed on our Lord Jesus Christ, and the Saint baptized them with Christian baptism, and he taught them the Law of the Church. And after this Thomas went to the city of Kenas, and to the city of Makedonya, and he preached to the men therein in the Name of the Lord Jesus Christ. And when the kings and governors heard about them, they seized him, and shut him up in prison. Now the king had a wife, and she and many of the people who were with her came unto the saint secretly, in prison; and he taught them the way of God, and many believed on his words. And the king was exceedingly angry because of his wife, but he could not kill the saint among his people, and therefore he had him taken outside the city; and he commanded four (?) of his soldiers to spear him with their spears, and they speared him until he delivered up his soul. And the king's son stood by looking on at them. And when the men of the city knew [this], they came to deliver Thomas from the hands of the soldiers, and they found that he had delivered up his soul; then they swathed him for burial and laid him in one of the royal tombs. Then a Satan leaped upon the king's son, and he fell into an epileptic fit. And [the servants of the king] came to the body of Saint Thomas, the apostle, to take away a little piece of his grave clothes, to hang over the body of the king's son. And when they opened the door of the tomb, they could not find the body of the saint therein, for God had translated it; and they took some of the dust from his tomb in faith, and they hung it up over the king's son, and he recovered immediately. And Saint Thomas the apostle appeared unto many of the men of that city, and made them to know that he was alive, and that our Lord Jesus Christ had received him, and he commanded them to be strong in the True Faith, in the Name of the Father and the Son and the Holy Ghost.

The First Miracle of Saint Thomas. There was a certain God-fearing priest of the country of Egypt who went to the country of India to trade. And on the twenty-sixth day of the

month of Genbot, which is the night of the festival of Saint Thomas, the apostle, he saw many people assembling on the bank of the river, wherein was an island on which Saint Thomas was, and at that moment a mighty wind storm came, and swept the water away. And all the people set out and went into the church of Saint Thomas, which was on the island, and they found the verger of the church had died at that very moment; and they swathed him for burial, and buried him, and they prayed all that night. And on the following day, which was the twenty-seventh day of the month of Genbot, and the festival of Saint Thomas, they partook of the Offering. And when the consecration was over, and the prayer of breaking the bread was said, they placed the Holy Body of our Lord in the hand of Saint Thomas, the apostle, the hand being alive and undecayed, and the people came one by one to received the Holy Mysteries from his hand. And as they were receiving the Offering, there came a certain man from among the laity to receive, and the palm of the saint's hand was closed tightly over the Holy Body. And they all cried out "Kyrie-eleison" many times, and they prayed for a long time, and [then] the palm of the saint's hand opened, and administered the Holy Mysteries to that man, and all the people likewise received the Holy Mysteries; and they went out from the church, and returned to their houses in the peace of God. And at that very moment the storm of wind returned and brought back the water to is former place and height; and this has happened each year and it happeneth at the present day. Salutation to Thomas, who was prepared to thrust his hand into the wound made by the spear in the Lamb.

[The scribe has omitted nos. 2-6 of the Miracles of St. Thomas. They will be found in the Gedle Hawaryat, ed. Budge, Contendings of the Apostles, 1899-1901, Vol 2, pp. 419-455.]

And on this day also are commemorated Alphaeus, the martyr, and Zacharias, the anchorite, and Saint 'Arsonwa, the wife of Lucius (or, Lucianus), the governor. Salutation to 'Arsonwa.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 27
(June 04)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father, Abba John, the thirtieth Archbishop of the city of Alexandria. This saint was a Christian, and a good man, and he became a monk in his early years, and he fought a strenuous spiritual fight. Then he shut himself up in a cell, but his knowledge and his excellence became noised abroad, and they seized him and made him Archbishop of Alexandria, and during the days of his office he composed many Homilies. And God exalted the horn of the Church in the days of this father; now, the emperor who reigned in his days was Anastasius, a believer and a just man. And Saint Abba Severus, Archbishop of the city of Antioch, wrote an epistle on the True Faith to this father Abba John, wherein he said, "Our Lord Christ, our God, after His union, is One Essence (or, being), without mixture, even according to the belief of our fathers Abba Cyril, and Abba Demetrius, and Abba Dioscoros." And Abba John and all his bishops received the letter, and thanked God and glorified Him because of the conversion of the

members who were separated, and who had come into their proper places. Then this father Abba John wrote an answer to this letter, with words full of the grace of the True Faith, concerning the unity of the Godhead of God, One Essence, and concerning the Incarnation of the Son of God in the nature of man, and how He is one with the Godhead, without separation, and without mingling, and without change, and that He is One and not Two. And he anathematized all those who separate our Lord Christ, or who mix His natures. And he anathematized all those who say that He Who suffered, and died, and was crucified for the children of men, was a mere man, or those who attribute suffering to the Divine Nature. On the contrary, by the True Faith we know that it was God, the Word, Who suffered for us in the flesh, which He took from us. And this is the path of the kingdom, and he who walketh therein shall never go astray, and never stumble. And when Abba Severus read the Epistle of this Saint Abba John, he received it with great satisfaction and pleasure, and he read it publicly in the city of Antioch; and there were peace and agreement in the city of Alexandria concerning the True Faith. And this father continued to teach the people and his flock for eleven years, and he admonished them, and protected them, and confirmed them in the True Faith, and he died in peace. Salutation of John who shut himself in his cell, until they elected him Archbishop of Alexandria.

And on this day also died Lazarus, the just man, the brother of Mary and Martha, having been appointed Bishop of the city of Cyprus, after our Lord rose from the dead. Our Lord suffered in that week, and this saint followed the Apostle from that time. After the Holy Spirit, the Paraclete, had descended upon the Apostles, they laid their hands upon him, and made him Bishop of the city of Cyprus. And he guarded his flock well, and he sat for forty years and died in peace. Salutation to Lazarus.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 28
(June 05)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Kerlos (Cyril) and his five and forty sons became martyrs.

[A certain Paul and his forty-five sons are according to the Bodleian MS. to be commemorated on the 28th day of Ginbot.]

And on this day they commemorate the honorable fathers Abraham, Isaac, and Jacob. Salutation to Kerlos (Cyril). Salutation to Abraham, Isaac, and Jacob.

And on this day also died Abba Macarius of the monastery of Abba Pachomius. Abba Anthony, the archimandrite of that monastery, saith, "There came unto me certain monks, saying: Behold the departure of Brother Mercorios draweth nigh." And I went to him so that I might receive his blessing, and I found him unconscious (?), but his soul was not separated from his body. And we sat with him for three nights without eating. And on the third day he came to himself, and he drew a breath, and opened his eyes. When he saw me he said unto me, "Why have ye gathered together about me?" And we talked about all his labors, and we asked him to tell us what he had seen, and he told us how an awe-inspiring

man had come to him, and taken his soul, and had shown him the torture of sinners, and the reward of the righteous. Then he lamented over his soul and turned his face downwards to the earth, and he said unto us, "Brethren, go ye into the abode of Abba George, of the desert of Harasit, for I heard the angel who was with me saying, 'Take back Mercorios and bring George.'" Now this George was always fighting the spiritual fight, in a little cave in the Desert of Salt, and at length his body shriveled up, and when the brethren went they found him dead; and they brought him to the monastery and buried him there. And this brother had afflicted his body so heavily with ascetic labors that he became like dry wood. And then he made an agreement with me that he should go to the desert, and he said unto me, "On the fourteenth day of the month of Nehasse, come to me and thou wilt find me." And on the day, which he had appointed to me I went to him, and I found him, and he said unto me, "I am going to die and to depart to my fathers. And three oxen shall come to thee, and do thou lift my body on to their backs, and they shall lead thee to the monastery, by the Will of God, and bury me by my abode"; and it happened even as he said, and innumerable signs and wonders were made manifest at his tomb.

And on this day also died Saint Amette Christos, the woman who fought the spiritual fight, and rejected the world, and vanquished the carnal desire, even as Abba Daniel hath related unto us, saying: When I was living in the desert of 'Aaref, and was walking about at night by the light of the moon, I saw the figure of a man sitting on a hill, and his hair entirely covered his body. And I said in my heart, I will go and see what this is, and I went close to the figure to look at it. When it saw me it withdrew into a hollow of the rock, and straightway I knew that the figure was a man. And I said unto him, "I entreat thee, O man of God, to come out so that I may receive thy blessing"; but he remained silent. And I asked him to do so again and again, and then he said unto me, "Forgive me, O father, but I cannot come out." And I said unto him, "Why not?" And he said unto me, "Because I am a woman, and I am naked." When I heard this I took off the garment, which I had about me and I threw it to her, and she put it on; and she came out and we prayed. And I said unto her, "Tell me, O my mother, why thou hast come out here, and how thou didst find this hollow." And she said unto me, "I was a virgin in my father's house, and I lived in Jerusalem, and there was a certain monk who visited me frequently and who held converse with me. And after few days I went and lived with him. And I saw him weeping, and confessing his sin before God; when I knocked he did not open to me, but he continued to weep and to repent. When I heard him I said in my heart, 'Why do I not weep and repent for my shame and disgrace?' And I departed quickly to my house, and I put on sackcloth and I took a basket of beans and a vessel of water, and I prayed at the tomb of our Lord Jesus Christ, saying, 'O mighty and powerful God, Who art everlastingly marvelous, Who dost save those who are destroyed, and dost raise up those who have fallen, and Who dost hearken unto those who cry unto Thee, send forth Thy compassion and Thy righteousness to save Thine handmaiden, who doth put her trust in Thee, and visit Thy wretched handmaiden, and accept my repentance, and bless this food and this vessel of water so that they may last me for the rest of my days, so that my thoughts about the salvation of my soul may not be brought to naught through my belly.' And I went to Golgotha, and prayed this prayer, and I went forth and cast myself upon God, and I came to Jericho, and I went on until I reached the Red Sea. Thence I came into this desert, and I found this hollow in the hill, and I said, 'This is my habitation, which God hath prepared for me.' And behold, for eight and thirty years I dwelt in this desert, and I have never seen any man save thyself. And this basket of beans and this vessel of water whereon I live have neither become exhausted nor diminished during these eight and thirty years; my apparel became

old and worn out, but this hollow hath taken the place of apparel, and become a covering for me; and neither the heat of the sun in summer nor the cold of the winter have troubled me all my days." After this she besought me to eat and to drink, and I ate from the basket, and I drank from the vessel, and their contents were not diminished, and I gave thanks to God. I wanted to leave my garment with her, but she refused to accept it, saying, "Bring me a beautiful one." Then I went to the monastery, and told the abbot, and he cried out, saying, "He who hath two garments let him give one to him that hath none"; and they brought to him what he wanted. And having taken them I departed straightway so that I might see Amatte Christos. And I toiled very hard in searching for her, but I count not find her. And after a few [days] certain old men came and said, "As we were journeying along the road of the Red Sea, in the Tanitic Desert, we saw a woman sitting by a rock towards eventide, and we ran so that we might be blessed by her, and she fled and withdrew into a cave, and we went close to the mouth of the cave but could not see her. And we found a basket of beans and a vessel of water, and we ate, and the beans came to an end immediately. And we stayed there all night until the morning, and we searched for the saint, so that we might be blessed by her, and we found her dead, and her hair covered her body. And we bowed low, and buried her in the cave and covered her face with a stone, and we came away blessing God that He had thought us worthy to find her, and to bury the blessed saint." When I heard this I knew that she must be the woman whom I found. And I told the old men what she had told, me, and they glorified God Who had helped the weak vessel to overcome the Enemy and all his fiends. Salutation to ʻAmette Christos.

And on this day also the body of the holy and honorable Abba Epiphanius arrived in the city of Cyprus. Now this saint died on the eighteenth (sic) day of the month of Genbot, whilst he was on the ship, and before he arrived at the city of Cyprus, according to what Saint John, the Mouth of Gold (i.e. Chrysostom), had prophesied concerning him, that is to say, that he would not reach his Episcopal throne [again]. And having died during the voyage, they carried him in the ship, and brought him to the city of Cyprus. And the priests, and all the people, came with the Book of the Gospels, and crosses, and lamps, and censers, and incense, and hymns of praises, and psalms, and laments, and dirges, and they bore along the body of the pure saint, and finally laid it in the church. And the priests wanted to dig a grave for him in the church, but two deacons, whom the saint had excommunicated some time before because of their evil work, opposed their wish, and prevented those who wished to dig a grave for him from doing so. And the body remained in the church four days, and did not emit the odor which dead bodies are wont to emit, but it remained as if the saint were asleep. And a certain holy deacon rose up, and said unto the holy body, "I know that thou enjoyest grace before God, and that thou art able to overcome all the evil men who oppose thee"; and then he seized the pick and smote the ground therewith. And behold straightway the two wicked deacons fell upon their faces on the ground, and they were nigh to died; and men carried them into their houses, and they died on the third day. And the priests swathed the body of the saint with beautiful and costly cloths, and they anointed it with divers sweet unguents, and they laid it in a noble stone coffin, and then they buried him in the church. And there appeared from out of his body great signs and miracles similar unto those, which he had been wont to perform before his death. Salutation to the arrival of the body in the city of Cyprus, O Epiphanius.

And on this day also are commemorated Abba Senta, and ʻAgabos the martyrs.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 29
(June 06)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated the festival of the Birth of our Lord and God and Redeemer, Jesus Christ; the sons of the Church celebrate it each month, and beg for mercy and forgiveness for their sins. Salutation to Thy Birth, O our Lord.

And on this day also died the holy father Abba Simon, of the monastery of Antioch. The name of the father of this saint was John, and the name of his mother was Martha, and through him signs and wonders took place. Thus before his mother conceived him, Saint John the Baptist came to her in a dream, and told her about the birth of this John, and he revealed unto her what would happen to him. And having been born, and his days being six years, Simon departed to the monastery of Antioch, and brought himself under the yoke of the monastic life; and he became an ascetic and fought a strenuous spiritual fight. And the angels appeared unto him, when he was asleep, on several nights, and taught him how to fight the spiritual fight, even as they had taught Abba Pachomius. And they revealed to this saint the work which cannot be destroyed, and the strife of the monastic life, and they gave him strength, and this saint fought a sublime and superhuman fight, for did not the angels bring unto him spiritual food at all times? And after very great strife, he went up on a pillar [and lived there] for seven years, and then he went to a larger (higher?) pillar and stood on it for eight years. Then he departed to a mountain and lived in it for twenty years inside [a house] of stones, which he made for himself, and he did not go outside it until the end of the twenty years. Then he went up on the top of a large (high?) pillar, and he stood up on the front of it for five and forty years; and all the days of his life were five and eighty years. [He lived] in his father's house for six years, and nine and seventy years he passed in the spiritual fight. As for his miracles, who can describe them? Now many of his miracles are written in the story of his strife. And this father composed many Homilies, and Admonitions, and Sayings, which are profitable for the monastic life, and for the salvation of the soul; and he translated (or, expounded) many of the Books of the Church, and died in peace. Salutation to Simon whose life, before he was conceived, was foretold by John the Baptist.

And on this day also are commemorated Abba 'Afse, and Abba Guba, who were of the ninety saints of 'Engelga, and Isaac, the monk, and the death of Alexander the king, the son of Philip.

Glory be to God Who is glorified in His Saints. Amen.

Ginbot 30
(June 07)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the pure and holy father Abba Michael, the sixty-eighth Archbishop of the city of Alexandria. This father was a learned man, and he studied the Books of the Church from his early years, and many of them he knew by heart. And his pure soul desired to fight the spiritual fight under the divine rule of the monastic life, and to become a soldier of God from his early years. And he went to the desert of Scete and dwelt near the monastery of Saint Abba Macarius for many years, and he was made a priest. And after this he went to the city of Sengar of the country of Egypt, and he shut himself up in a cell for a period of forty years, and considerably more, and he fought a great spiritual fight in that cell. And the fame of him, and of his virtues, and his righteousness and knowledge, became noised abroad, and the bishops and the elders of the people agreed together and they seized him and made him Archbishop of the city of Alexandria. And in his archiepiscopal office he walked in the right way in purity, and he rejected all worldly possessions, and he did not possess himself of a single dirham or of a single dinar. Of the stipend, which came to him as his due, he expended a little on his own maintenance, and the rest he gave to the poor, and the needy, and the destitute. And he had made at his own expense objects for sacred use in the churches and many books. And he read the Scriptures frequently to the people, and he admonished them once each day from the Scriptures and once by his own mouth. And having ended his good course God wished him to rest from the toil of this world, and to receive the crown of life in the kingdom of the heavens, and He brought upon him sickness for a day and a night, and he never spoke again. And when he was dying he glorified God, and he made the sign of the Honorable Cross over his face, and delivered his soul into the hand of God forever. And all the days of his life were ninety years and eight months. Salutation to Michael.

And on this day also died the Apostle Sisticorus, one of the Seventy-two disciples. This holy man followed our Lord Jesus Christ for a period of three years, and after the Ascension of our Lord he followed the holy apostles. And he was filled with the gift of the Holy Spirit, and he followed Saint Paul the apostle, and carried his Epistles to many cities, and he taught many Jews and Gentiles, and baptized them with Christian baptism, and he went into their synagogues in the countries of the East. And great tribulation and sorrow came upon this saint, and then he died in peace.

And on this day also died Saint ‘Arwa, a fighter of the spiritual fight, and a conqueror of the desire of the flesh, an Israelite woman...And there was a certain man in Israel who had many possessions, and he had a wife whose name was ‘Arwa, and there was no woman like unto her for grace and beauty in those days. And her husband departed on his business to a far country, and he commanded his brother to take care for the ruling of his house. And his brother came and said unto ‘Arwa, “I have loved thee for years, but I have been afraid [to show] my love for thee because of thy husband; but now he hath departed, and is far away, I want to lie with thee.” And ‘Arwa said unto him, “Even if my husband hath departed, and is far sway, is God far away? Even if my husband cannot see me, God can see me from heaven.” And he went forth from her, and a devil met him [and said unto him . . .] “Get thee back to her, and I will perform all thy desire for thee.” And he went back to her and said unto her, “Wilt thou consider [this]? If thou wilt lie with me I will treat thee

well, but if thou refusest me I will bring upon thee a beating." And ‘Arwa said unto him, "What canst thou bring upon me?" And the man said unto her, "I will set up against thee a witness from among the nobles of Israel." And she said unto him, "For what reason wilt thou set up [this] witness against me?" And he said unto her, "Because thou hast married another man." And ‘Arwa said unto him, "I will not lie with thee. Thou art my husband's brother. Say what thou wishest, but God will deliver me from thy hand." And when she refused him, he went on the following day to the governor, and to the people, and they all gathered together, and he said unto them, "The wife of my brother has married another man whilst her husband is away traveling." And they brought out ‘Arwa, and set up witnesses, and the brother said unto them, "Did ye see her lying with a man?" And certain false witnesses said, "We saw her lying with a man." And the governor commanded them to bring her outside [the city], and they dragged her by the neck of her garment. And the governor and the people stoned her with stones, and the blood ran down from her face, and she died, and they buried her because of her beauty. Now formerly the children of Israel would not bury the dead body of a person whom they had stoned, but this woman they buried. And a certain Egyptian merchant came that way with five loaded camels, and he heard a voice in that grave, and he went to look at the grave, and he found ‘Arwa lying in the grave, and her face was shining like the sun. And when she saw him she gave him her hand, and she said unto him, "Lift me up, and give me water to drink." And he lifted her up, and gave her water to drink; and he took her to his abode, and had a physician brought, and the physician healed her, and she became very much stronger then before. And the Egyptian loved her, and said unto her, "Come, lie with me." And ‘Arwa said unto him, "Fear God and love thyself. Dost thou never think about the Day of Judgment, and the end of the world? I will not lie with thee. Why should I wrong my husband?" And the Egyptian left her, and went out. And the slave of the Egyptian, a Hebrew, came and said unto her, "I want to marry thee." And ‘Arwa said unto him, "Get thee gone from me, dog that thou art!" And the Hebrew departed from her. And the Egyptian had a boy, an only son, and he had no other child, and the Hebrew, the slave of the Egyptian, killed the boy with a hatchet, and carried the body to the place where ‘Arwa slept, and laid it down by her, and he placed the hatchet within reach of the grasp of her hand. Now the Hebrew wished to kill ‘Arwa because she refused to lie with him. When the mother of the child woke up, she missed her son, and wishing to give the child suck she searched for him and found him dead by the bed of ‘Arwa, whom the Hebrew made out to have committed the deed; and ‘Arwa herself lay there sleeping. And the mother of the child came out, and wept with a loud voice, and all the people assembled, and came to ‘Arwa. And the Egyptian said unto her, "Why hast thou done evil to me and killed my son? I saved thee from death and raised thee up from the grave." And ‘Arwa said unto the Egyptian, "Thou didst entreat me well, and didst raise me up from the grave. Why should I kill thy son in return for the good, which thou didst do me? Was it evil that I wished thee when some time ago thou didst ask me to let thee marry me? Nay, I refused because I feared God. Shall I commit a greater sin and kill a soul? I have not killed thy son." And the Egyptian said unto her, "Get thee out, and be gone from me"; and she went out. And he gave her one hundred dinars wherewith to maintain herself, and he said unto her, "Be gone, for I cannot contain myself in this matter; I know [not] what hath come upon me", and she departed. And as she was going along she came to a city where she saw a man being hanged on a tree, and she said unto those who were hanging him up, "Why are ye hanging that man?" And they said unto her, "Because he hath carried off our money"; and she said unto them, "How much money hath he taken?" And they said unto her, "One hundred

dinars"; and she gave them the money, and said unto them, "Take him down from his cross." And the man from the cross went and said unto [his creditor], "Who paid thee my debt of one hundred dinars and redeemed me?" [And his father said unto him], "I thy father did not redeem thee, but a woman, a widow, redeemed thee." And the young man went and followed 'Arwa, and he found her, and said unto her, "What beauty! I wish to lie with thee." And 'Arwa said unto him, "I have delivered thee from the fire of earth, and thou wishest to bring me into that which is in the heavens, and thou dost not counsel me for good"; and when he saw that she feared God he left her. And he went to several of the man on a ship in the sea, and he called them and said unto them, "There is a handmaiden which I will buy with all my money, and I will sell her to you if ye will pay me my price"; now he had seen 'Arwa, and her beauty, and her pleasing face. And there was a certain man there with much gold, that is to say one hundred dinars, and the man whom 'Arwa had redeemed from hanging sold her to that man with the money. And the man who bought her made her to embark in a ship, and he loved her, and wanted to lie with her; and he took her hand. And the sun became dark, and the winds blew with great violence, and the waves rose up, and were about to sink the ship. And all those who were in the ship cried out, and they wept, and prayed to God. And 'Arwa said, "Thanks be to God, He who putteth his trust in God shall not die, and he who believeth in Him shall not perish." And 'Arwa said unto those who were in the ship, "O ye who didst buy me wrongfully! O ye who didst sell me wrongfully! I am not a handmaiden, but a woman who is her own mistress. If ye will do what I tell you I will pray to God to guide you out of this tribulation"; and they said, "We will do what thou tellest us to do." And she said unto them, "This man who sold me did so because I would not let him lie with me; this is an act which God doth not desire." And all the men brought out money, ten thousand dinars, and they gave it to the man who had bought her, and he set her free. And 'Arwa prayed to God, and the storm died down, and the winds stood still, and there was a complete calm. And they all loved her and wanted to fall upon her, and [each] of them said, "I, I." Then straightway there came a mighty wind, which broke their ship in pieces, and they were all scattered about in the sea and they sank; and all their money was left with her. And she made pantaloons, and oiled herself (?) like a man, and she arrayed herself in her apparel, and departed in a ship. And she came to a large island, and a city of men, in the midst of the sea, and she went on and came at length to the king. Now when the king saw 'Arwa, he thought that she was a young man, whose beard had not yet sprouted. And she said unto the king, "Behold, my money is much, there is a ship full [thereof]. Those who owned it have perished, and sunk in the sea, and as thou seest, I am left alone a weak woman; and all the money, which they left, is with me in my hand. I am afraid that I shall be destroyed, and I wish thee to take charge of it. I will write a letter, and will send to the men belonging to the house of each of the dead men, and then their kinsfolk can come and take the money [from thee], each man taking what is his." And when the king saw that she had not stolen their money, and that she was beautiful . . .he took all the money. And the fear of God came upon 'Arwa, and God heard her petition, and many sick persons were healed by her prayers. And she went to the seashore, and entered a cave and lived [there] praying to God. And the king of that island fell sick, and came [nigh unto] death. And all the people gathered together and went to him, and they said unto him, "Behold, thou art going to die; who wilt thou appoint to be king after thee?" And he answered and said unto them, "There is a young man who brought me much money in a ship, and him do I appoint to be king over you after me"; and they were all pleased, and they said, "He shall reign after thee." And they finished their business, and the king died. After this they made

‘Arwa to reign over them, and they believed her to be a young man, and she was worthy to reign, and love for the kingdom entered into her heart. And again she thought in her heart, saying, “The kingdom will make me to be remote from God,” and she wanted to refuse [to reign] over them. And she gathered the people together, and said unto them, “Those among you who have daughters, or sisters, adorn them with gold, and array them in raiment of fine linen, and precious stones, and bring them hither to me; and the maiden among them whom I shall choose shall be my wife.” And they all brought their sisters and their daughters before her, even as she commanded them, and they were all adorned with gold and gems, and they set them before ‘Arwa; and the mothers went forth leaving their daughters with her. And ‘Arwa stripped off her apparel, and stood up naked before the maidens; and when they saw that she was a very beautiful woman, they marveled and held their peace. Then they said, “We are well pleased that she shall reign, and that she shall not marry a man, and that she shall not assume the apparel of a man; we are well pleased that she shall reign.” But she refused to do so, and went back to her cave. And the report of her was heard in every country in those days, and of how she prayed to God, and healed the sick by her prayer. And after many days the husband of ‘Arwa came from afar into his house. Now he was silly, and blind and a paralytic, and he found there his brother, and he said unto him, “What hast thou done with my wife ‘Arwa?” And his brother said unto him, “We found thy wife lying with a man, and we stoned her and killed her”; and the husband of ‘Arwa was silent. And after many days he heard the report of how she used to heal the sick by her prayers. And the husband of ‘Arwa went to his brother, and entreated him, saying, “There is a woman on a certain island who healeth the sick by her prayers, and God heareth her prayer; take me thither.” And his brother said unto him, “Hast thou strength enough to travel thither?” And the husband of ‘Arwa said unto him, “Let us go, peradventure God will be merciful unto us”; and the two of them set out together. And they met the young man whom ‘Arwa had redeemed with one [hundred] dinars. (Now he had become blind), and also the Hebrew slave, who had slain the son of his mistress, and had thrust the hatchet into the hand of ‘Arwa, and who was then leading his master the Egyptian, (who was ill and blind). And the young man whom ‘Arwa had saved from his cross was leading his father, and the brother of her husband, who had stoned her with stones, was leading his brother, the husband of ‘Arwa. And they all arrive before her, and came into her presence, and ‘Arwa knew them all, but they did not know her; and she went back into her cave and then returned to them. And her husband said unto her, “Behold, I will give thee all the money thou wishest; heal me.” And she said unto him, “I do not take money from sick people, but I will take it from thee; there is much sin with thy brother, let him describe everything which he hath done.” And the husband of ‘Arwa said unto [his brother], “This woman speaketh well; confess all thy sin.” And the brother of ‘Arwa’s husband said unto him, “I visited thy wife, and asked her to let me lie with her and she refused me. And I set up four lying witnesses against her, and I made the people stone her with stones, and I killed her.” And ‘Arwa’s husband said unto him, “Thou didst entreat her evilly in killing my wife. We had the same father and the same mother, and as for what is passed, what can I do? Let it be forgiven thee.” And ‘Arwa prayed to God, and her husband’s eyes were opened, and his feet set free, and the whole body of the man whose brother had killed ‘Arwa was made whole. Then the father of the young man whom she had saved from crucifixion said unto her, “My son hath become blind; pray to God on his behalf.” And ‘Arwa said unto him, “Thy son hath [committed] many sins; let thy son confess the sins which he hath committed, and I will pray [for him].” And the blind man said, “Thou sayest well; I will confess my sins. A certain woman was journeying along the

road, and she found me hung on a tree, and she redeemed me for one hundred dinars. And I loved her and I wanted to lie with her, and she refused to let me. And I saw certain idle seamen on a ship, and I called them and sold her to them for ten thousand dinars. And as soon as I came away from them, my eyes went blind, and the dinars turned into stones." And ‘Arwa said unto the young man before his father, "Thou art a liar [by nature], but God hath now made thee to speak openly"; and she prayed to God, and he was made whole, and his eyes were opened. And then came the Egyptian, the master of the Hebrew slave, and he said unto ‘Arwa, "Thou seest that my slave is blind; pray to God that He may heal him." Now the Egyptian did not know that ‘Arwa was the woman whom he had lifted up out of the grave. And ‘Arwa said unto him, "His sin is great, and therefore he is blind and sick; let him now confess everything which he hath done and I will pray for him." And his master said unto the Hebrew, "Tell thy transgressions, and if thou wilt not tell the, I will leave thee here and return to my country." And the Hebrew said to his master, "An Israelite woman sojourned with us, and I asked her that I might lie with her, and she refused me. And I killed thy son, and took him to her whilst she was sleeping, and I laid him down by her, and I thrust the hatchet into her hand, and I wished thee to kill her because she would not let me lie with her." And having confessed his sin, ‘Arwa prayed to God and the man was healed straightway. Now there were men of that island, and others, near her, and when their business was finished they returned to their district. And her husband was left alone with her, and she drew nigh unto him and said unto him, "Thy wife, of whom thou speakest, was she like me?" And her husband answered and said unto her, "Thy nose, and eyebrows, and eyes resemble hers, and if she were not dead and buried I could imagine that thou wert she, and would grasp thee with my hands and carry thee off." And she said, "I am indeed thy wife ‘Arwa, whom they punished wrongfully, and who was killed, and sold as a slave for thy sake. For thy sake I endured the sun, and the cold, and the heat, and for thy sake I traveled over sea and land"; and when she had told him this they were silent, and both of them wept. And after this he asked her that he might lie with her, and she refused, and said unto him, "I cannot do it at this moment; I will wash and come to thee." And she rose up, and went to her cave and washed, and then came out. And having dressed herself in clean apparel, she prayed to God, saying, "If Thou lovest me receive my soul, and let me not lie again with a man"; and she bowed low and died. And her husband came in and found her dead, and he buried her. Salutation to ‘Arwa.

And on this day also is commemorated Dimadis the martyr.

Glory be to God Who is glorified in His Saints. Amen.

THE TENTH MONTH

Senne 01
(June 08)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day took place the consecration of the church of Laventius, in the country of Syria, where many signs and wonders appeared. This holy man became a martyr in the city of Tarablos, on the twenty-second day of the month of Hamle. And a certain Christian woman, the wife of a very great nobleman, came, and having given much money to the soldiers to be allowed to take his body she carried it away, and wrapped it in cloth of gold, which belonged to her husband, and then she laid it in a coffer which was in her house, and she hung a lighted lamp before it, and painted a picture of him. Now her husband was a judge, and Diocletian was wroth with him and shut him up in prison in the city of Antioch. And the woman having made ready for burial the body of the saint, entreated it honorably, and wrapped it in cloth of gold. And the martyr of our Lord Jesus Christ, Saint Laventius, did not wish her to remain unrewarded for the gifts which she had bestowed upon him, and he rewarded her well in this world, for he delivered her husband from the prison house; and assuredly he would also do good to her in the world which is to come, and make intercession for her before our Lord Jesus Christ. And that night the saint appeared unto the judge, her husband, in the prison house, and a great light rose upon him, until the whole house was lighted up. Then he saw Saint Laventius in the form of a horseman, and light was shining from him, and as he stood by him in the prison house, arrayed in cloth of gold, the judge knew that this cloth of gold was his own apparel. And Saint Laventius, the horseman, said unto the judge, "Grieve not, neither be sorrowful, for thou shalt be delivered to-morrow, and thou shalt eat with the emperor at his table, and thou shalt go to thy house." And the judge was amazed at the many things which he saw that horseman do, and at the light which rose over him, and at his coming in to him in the prison house, [the doors] being shut, and at [the sight of] his own cloth of gold which he had left in his house. And Saint Laventius hid himself (i.e. disappeared), and went to the emperor that night. And he struck the emperor with his foot twice and thrice. And the Emperor Diocletian woke up, and when he saw Saint Laventius, he was afraid and was greatly terrified. And Saint Laventius said unto him, "When the morning hath come, bring out so and so, the judge, from the prison house, and do him honor, and let him go to his house, lest thou die an evil death and be destroyed." And the emperor trembled before him, and answered and said unto him, "Yea, my lord, everything which thou commandest me [to do] I will do." And when it was morning, the emperor sent and brought the judge out of the prison house, and he paid him great honor, and arrayed him in splendid apparel, and he made him to sit at meat at his own table, and he told him how the horseman had appeared unto him. And the judge was silent, and marveled exceedingly; now the king saw that Saint Laventius was an angel. And the judge answered, and said unto him, "I know nothing whatsoever about all which thou sayest, and I do not know who it was that appeared unto thee"; and the emperor did not dare to speak to him one word of abuse, but he sent him to his own city, with great honor, because of his fear of him that had appeared unto him. And as the judge was journeying along the road, the angel of God in the form of Saint Laventius appeared unto him, and held converse with him, and he comforted him

until he arrived in his own city of Tarablos; then he hid himself (i.e. disappeared) from him straightway. And the judge went into his house, and he embraced the men of his house, and told them how that horseman had appeared unto him in the prison house, arrayed in cloth of gold, and how he had promised him that he would deliver him from the prison house, and how he had brought him out of his bondage in the morning, and how the horseman had appeared unto him on the road wearing the cloth of gold. And his wife, who knew that the horseman was Laventius, answered, and said unto him, "Yea." Then she took him into the shrine, to the picture of Saint Laventius, and as soon as he saw it he said, "Verily this is he who appeared unto me." Then she opened the coffer wherein was the body of Saint Laventius, and he saw him wearing his cloth of gold; and he opened the wrapping of his face, and he knew that it was he who had appeared unto him and delivered him. And the judge asked his wife about the saint, and he said unto her, "Who is he?" And she told him the history of the saint. And the judge praised his wife for what she had done and he glorified God the Most High and Glorious, Who worketh miracles for His saints. Then he commanded his wife to burn incense, and to keep a [lighted] lamp before him, and she continued to do this until God destroyed Diocletian, the infidel. And they built a church for the saint, and they translated his body thereto, and they laid him in it, and they consecrated the church as it were this day; and many signs and miracles took place therein through his body. Salutation to Laventius.

And on this day also are commemorated Saint Joseph, the just, the son of Jacob-Israel, and Asnet his wife. Salutation to Joseph. Salutation to ʻAsnet.

And on this day also is commemorated Thomas, the martyr, Archbishop of the city of Alexandria.

And on this day also are commemorated Saint Cosmas, the martyr, of the city of Taha, in Upper Egypt, and his companions. Salutation to Cosmas and homage to his companions.

Salutation to Bifamon, who fought a strenuous spiritual fight.

And on this day also was consecrated the first church which was built in the name of Saint Bifamon, the martyr and fighter.

Glory be to God Who is glorified in His Saints. Amen.

Senne 02
(June 09)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the body of Saint John the Baptist and the body of Saint Elisha, the prophet, the disciple of Elijah, the zealous, appeared in the city of Alexandria. In his days Julian, the infidel, wished to [re] build the Temple of the Jews in Jerusalem, Vespasian, Emperor of Rome, and his son Titus having destroyed it, for Julian, by the wickedness of his works, wanted to make of no effect the word of the Lord which He spoke in the Holy Gospel, saying, "There shall not be left here one stone upon another which shall not be overthrown" (Matthew xxiv, 2). And Julian having thrice commanded the building of it, it

was destroyed. And the Jews said, "In this place there are some bodies of Christian elders, and unless thou dost cast them out the Temple cannot be [re] built." And Julian commanded them to cast out the bodies from that place and to burn them with fire. And when they cast the bodies out they found the bodies of Saint John the Baptist and Elisha the prophet, and they wanted to burn them with fire. And certain believers came and gave the soldiers much money, and they took away the bodies of the saints, after the soldiers had made them swear that they would [not] leave them in that city, so that the emperor might not hear of it, and destroy them. Here is the story of the Emperor Julian. His enemies having surrounded him in the fight, God sent Mercurius in the spirit, after he had received the crown of martyrdom, and he speared Julian in the neck with his spear, and he died. Before Julian the infidel died, he took a handful of his own blood, and scattered it in the air, saying, "Jesus, take this soul of mine which Thou hast given to me"; and straightway he died an evil death. And those believing men brought the bodies of the saints, John the Baptist, and Elisha the prophet, to the city of Alexandria, to Saint Abba Athanasius, and he rejoiced over them with a great joy; and he laid them by him, until he could build a church for them. And one day when Abba Athanasius was sitting in the garden of his fathers, his scribe Theophilus being with him, he said, "If God giveth me good days, I will build in this place a church in the names of Saint John the Baptist and Elisha the prophet, and I will lay their bodies in it." And Saint Theophilus recorded the words, which Abba Athanasius spoke, and Abba Athanasius built a church; and he took many of his own priests, and all the Christian folk and he went to the bodies of the saints, and carried them with great honor, and bore them to the church. And as they were passing along they came to a house wherein was an old woman who had suffered for forty days with the pains of labor, and she cried out in pain by day and by night until she was all but dead. And when she heard the singing of the priests, as they passed with the bodies of the saints, she looked from the window of her house, and asked [her servants], saying, "What is this?" And they said unto her, "The bodies of the saints, John the Baptist, and Elisha the prophet." And straightway she brought herself to believe, saying, "O John, thou saint of God, if thou wilt deliver me from this tribulation I [will become] a Christian." And before she had finished saying these words with her mouth, straightway she gave birth to a boy, and she called him "John"; and after this, she and all the men of her house were baptized with Christian baptism. And Abba Athanasius laid the bodies of the saints in the church, and great signs and miracles appeared through them. And Saint Abba Theophilus, and many of the saints, saw Saint John the Baptist and Elisha the prophet; and they went round in the church with the archbishop, and consecrated the church. And the person of Saint John the Baptist was hairy, and his beard fell down upon his breast; and Elisha the prophet was tall, and his head was noble. Afterwards when Saint Abba Macarius the bishop became a martyr the monks placed his body with theirs. Salutation to the appearance of the bodies of Saint John the Baptist and Elisha the prophet, in Alexandria.

And on this day also are commemorated Kerlos (Cyril), and ʻAkeltus the martyr, and Questus (Caustus) the monk.

Glory be to God Who is glorified in His Saints. Amen.

Senne 03
(June 10)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy, pure and devoted fighter Martha. This holy woman was a native of the city of Mesr (Cairo), and her parents were very rich. She loved fornication and unchastity from her youth, and the sons of the elders and honorable men of the city used to visit her secretly; and when her works became known, she became bolder in her deeds of impurity, and committed fornication openly. And when the festival of the birth of our Lord Jesus Christ came, she went to the church and wished to go inside, but the verger of the church said unto her, "It is not meet for thee to go into the holy church, for thy deeds are impure." And as she continued to insist that he should let her go into the church, and he prevented her, a fierce fight broke out between them. When the bishop heard the commotion, he rose up, and came to the door of the church to see what had happened. When he saw Martha he said unto her, "Dost thou not know that the house of God is a pure and holy house? Thou art unclean, and thou art not fit to enter the house of God." And she said unto him, "Henceforward I will not go back to my sin, but if thou wilt receive me I will repent and become a nun." And the bishop said unto her, "I will not believe thee unless thou wilt bring here thy wealth, and all thy goods, and all thy possessions, so that we may burn them with fire." And she went to her house quickly, and she took all her money, and jewels, which were of great price, and she brought them to the bishop, and cast them down before him; and the bishop commanded his servants to burn all the possessions which she had brought with fire, and they burned them before her. Then the bishop shaved off the hair of her head, and taking off her garments he dressed her in sackcloth of hair, and he sent her to a house for virgins, where she fought a great spiritual fight there. And she frequently rebuked herself, saying, "If they will not let thee alone in this place, which is built of stones and clay, how wilt thou live in that habitation of the beings of light? What shall I do? Who will be surety for me? Who will intercede for me?" And she said in her prayer, "My Lord, even though it was possible for me to bear disgrace at the hands of the verger of the church, I entreat Thee, O God, my Lord, do not put me to shame before Thine angels, and Thy saints." And this holy woman continued the spiritual fight for five and twenty years, and at length she conquered Satan, the Adversary; and she did not go out of the door of the nunnery during the whole of this period. And at length she died in peace. Salutation to Martha.

And on this day also Karyon (Gorion), and Hilarion, the bishop, became martyrs. This saint rebuked the Emperor Julian, the infidel, for worshipping idols. And Julian, the infidel, answered and said unto him, "Thou tellest me that I am an infidel because I do not worship Him Whom the Jews crucified; but through much torture, and tribulation, I shall see thee forsaking the worship of Him." Then the emperor handed him over to one of his officers, and commanded him to torture Hilarion very severely all day long, and to show him no mercy. And the officer took him, and tortured him with every kind of torture, and this he continued to do for a full year; and during the whole of that year he never ceased to torture him, even for a single day. He threw him into the fire, but Hilarion stood up in it, and glorified God, and ascribed holiness to Him. Through this miracle very many men believed on our Lord Jesus Christ, and became martyrs; and after this the officer took him

out of the fire, and he was like one who cometh forth from a garden. And when the officer was tired of torturing him, and not knowing what else he could do to him, he commanded the soldiers to cut off his holy head with the sword; and they did so, and he received the crown of martyrdom in the kingdom of heaven. Salutation to Hilarion.

Glory be to God Who is glorified in His Saints. Amen.

Senne 04
(June 11)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Sanusi, from the city of Balkim, became a martyr. When this saint was a young man he used to tend his father's sheep, and he used to give his food to the shepherds each day, and fast himself until the evening, now his parents did not know what he did, and he used to visit the sick, and those who were in prison. One day the angel of God appeared unto Sanusi and said unto him, "Rise up, and go to the governor, and confess thy God, so that thou mayest receive the crown of martyrdom." When he woke from his sleep, he told his mother how the angel of God had appeared unto him, and she was sorry and wept; and she was unable to hold him back. And he heard about a certain holy woman of the city of Sabra, whose name was Maria, and who used to receive the poor and pilgrims into her house, and show them many acts of charity; to her this saint went, and he made an agreement with her that they should receive the crown of martyrdom. And they went together to the governor whose name was 'Arsanios, and they found him in a ship which was lying by the side of the river bank at Mesr (Cairo), and they cried out boldly, "We are Christians." And the governor commanded the soldiers to torture them with every kind of torture, and Saint Maria delivered up her soul under the torture and received the crown of martyrdom; but by the power of our Lord Jesus Christ which dwelt on him Saint Sanusi endured the torture. When the governor was tired of torturing him he sent him, with many [other] martyrs, to the governor of the city of Antinoe, who tortured him very severely. And he commanded the soldiers to bore holes in the soles of his feet, [and to tie a rope to them,] and to drag him round about the city; and although they did as he commanded, no injury came to Hilarion (sic). After this he brought a sorcerer from 'Akmim, and he concocted a magical drink for him wherein poison was mixed, and commanded Hilarion (sic) to drink it. And the saint having made over it the sign of the Cross drank it, and no harm came to him. When the governor was tired of torturing him, he commanded the soldiers to cut off his head with the sword, and they cut off his head with the sword; and he received the crown of martyrdom in the kingdom of heaven. And the sorcerer also believed on the Lord Jesus Christ, and received the crown of martyrdom in the kingdom of heaven. Salutation to Sanusi, and to Maria, and to the Sorcerer.

And on this day also John, of the city of 'Arakli, became a martyr. The father of this saint was Zacharias, governor of the city of 'Antarsen and 'Albia, and the name of his mother was "Elisabeth." And when they were blessed with this boy, on the fifth day of this month, they called his name "John"; for his father and his mother both wished him to have the name of John, who baptized the Lord. And they brought him up in the admonition and fear of God, and they taught him the Books of the Church, and the knowledge of numbers,

and all kinds of philosophy. His mother watched over him carefully all his days so that he should not step aside from the path of God, and his father also admonished him. After this his father died, when the young man was twenty years old, and he became judge in his father's place, and all the countries of Pontus, and Harakli, and other cities continued to be under his authority. Whilst matters were thus, Satan appeared unto him in the form of an angel, and said unto him, "Thus saith God: Go thou to the city of Antioch and marry the daughter of Numerianus the king, so that thou thyself mayest reign, and may sit with him upon the same throne." And the saint pondered and said, "Is this an angel [of God] or an angel of Satan? As, however, I heard the Name of God from his mouth I will go to the city of Antioch"; and then he went and met Diocletian, who loved him and paid him honor from the day he saw him. And on the following day, when they were sitting at meat together, the wicked Diocletian ordered his servants to bring in Apollo, and they brought him in before him. When the saint saw him, he made a motion of contempt at the idol, and he cursed the emperor and hated him for this. When Diocletian saw what the saint had done, he was filled with very great wrath, and he bound John in prison. And whilst John was in prison, our Lord appeared unto him in a chariot of light; now there were angels with Him, and He took him, and kissed him mouth to mouth, and promised him many things. On the following day Diocletian sent and brought him out of prison, and said unto him, "Come and worship Apollo and Artemis"; and the saint refused to do so, saying, "How can I worship the work of the hand?" And the emperor spoke many persuasive words unto him, and he wished to be rid of him. Then he sent him to the country of Egypt, giving him power to levy taxes. And Diocletian sent a letter concerning him to Soryakos, the governor of Egypt, saying, "I have given power to John, the Haraklian, over all the taxes from Jerusalem to Ethiopia, and let the people pull down the temples and destroy them utterly." And the saint accepted this pretence and pulled down the temples, and left them in ruins. One day after this Soryakos, the governor, sat on the tribune in order to command the cutting off of the heads of the martyrs. And straightway there came men from Upper Egypt called Dioscoros, and Bifamon, and Harganus, and Kiros, and Julius, and Alexander, and Joseph, and Isaac, and Stephen, and they cried out boldly, "We are Christians"; and straightway the governor was wroth, and he tortured them without sparing. And when Saint John saw this, he abandoned the office of his judgeship, and cried out boldly, "I am a Christian." And the governor was wroth, and commanded the soldiers to bind him with iron fetters, and then he sent him to Arianus, the governor of Ensna, who questioned him about all that had happened. When he heard John's words, he was wroth and commanded the soldiers to hang him on the henbaz, and to break him on the iron wheel. Then he commanded them to take him off the henbaz, and to beat him on his belly and head until his flesh melted, and the earth was soaked with his blood; and they cast him into prison. A few days after this he commanded them to hack his body in pieces with hatchets, and then he commanded them to bring a piece of sackcloth made of hair, and to drag it over his wounds; and they also sprinkled hot ashes and coals of fire under his back. And he also commanded them to bring pegs of iron, which had been heated, in the fire, and to lay them on his face, and to drive them through his ears; and when they had done this they cast him into prison. That night the angel of God appeared unto him and gave him peace. And on the following day the governor had him brought out and he tortured him with red-hot bars of iron. After all this, they bound his hands and his feet with cords, and they tied him on to the back of a horse with his face turned downward towards the earth. Then the executioner came and cut off his hands, and feet, and head, with the sword; and he treated the two other men who were with him in like manner. Thus

the saint finished his martyrdom and his good fight. Salutation to John, and to those who were martyred with him. Salutation to Bifamon, and to his brethren, and to his mother.

And on this day also became martyrs ‘Akronius, and Dimunasia, his sister, and ‘Amoni and Mina, the Egyptians and soldiers of the Emperor Diocletian. When the emperor cast these saints into a pit of fire along with Abba ‘Ebsoy, the angel Gabriel came and brought them forth from the flames. And when the saints came before the emperor, they cursed him and said unto him, “Why dost thou delay day after day, and dost not bring to an end our matter?” When the emperor heard this he was wroth, and he commanded the soldiers to cut off their heads with a sharp sword, and to burn their bodies in the fire; [and they did so,] and thus the saints finished their martyrdom, and kept the festival with the righteous in the kingdom of heaven. Salutation to ‘Akronius, and to Dimunasia, his sister, and to ‘Amoni, and to Mina.

And on this day also became martyrs the pure Saint Sophia, the strenuous fighter, and her brother Ammonius in the days of Diocletian, the infidel. This holy woman had Christian parents, and having begotten her, they brought her up very carefully in the fear of God, and they taught her the Books of the Church, and all the Law of the Apostles. When she reached woman’s estate, they wanted to give her in marriage to a certain nobleman of the city. When the saint of God knew this she rose up from where she was sitting, and turned her face towards the East, and made one hundred prostrations and stood up and prayed for a long time. And she said in her prayer, “O my Lord Jesus Christ, the Son of the Living God, Whose glory is great, guide Thou Thine handmaiden Sophia in Thy right path, so that I may come to Thee, and let me not stray into the crooked path which leadeth to destruction. And also let not my heart think about the corrupt way of the world, and all the desire for fornication, which my parents are planning for me. O my Lord, abandon not Thine handmaiden so that she become a sinner, and permit me not to devote myself to, and to shoulder the heavy load of the lust of this world, but let my neck bow beneath and bear the easy yoke of Thy commandments.” And after she had finished her prayer, she sat down on her bed, and waited a little, and a thought came into her mind which said, “I will arise and flee secretly, and I will go far away, and enter the innermost part of a certain desert, and will devote my life to the Most High.” And when she had finished her thinking she called the servant whom her parents had given to her to be her handmaiden, and she commanded her to bring her some wine, intending to make her drink it; and the handmaiden brought wine, and also brought a little food. And Sophia commanded the handmaiden to drink of the wine, which she brought until it was finished, and she did so. And the mind of the handmaiden being carried away by the headiness of the wine Sophia said unto her, “Bring me thy apparel, and take mine”; and the handmaiden gave it to her. Then Sophia commanded her to sleep until she had recovered from the headiness of the wine, and when she had fallen into a heavy sleep, Sophia went out secretly, and none saw her, for her chamber was far from her parents’ part of the house. And having departed she arrived at a certain road, and found there people who were fleeing from Diocletian because of the Faith; and they were seeking to hide themselves in the mountains and caves. And she answered and said unto them, “Whence come ye?” And each man told her [the name of] his city. And she said unto them, “Whither go ye?” And they told her all that happened because of Diocletian and because of the Faith. And she said unto them, “Is there anyone who will bring me along this road to Diocletian?” And they said unto her, “Yea.” And she went on a little way further, and prayed a long prayer, and she went on, and arrived at the place where Diocletian was, and confessed our Lord Jesus Christ. And

when Diocletian heard the Name of our Lord Jesus Christ, he was filled with wrath, and he commanded his soldiers to bring her before him. When she came he said unto her, "Worship Apollo," and she said unto him, "How can I worship the work of man's hand, unclean idols?" And forthwith Diocletian was wroth, and he commanded them to beat her with iron rods (?), and to place a large stone on her head, and to drag her over the sand until her flesh was torn into shreds; and then he cast her into prison. On the following day he ordered them to bring her out, and he said unto her, "Offer sacrifice to Apollo that thou mayest not die an evil death." And she answered and said unto him, "It may seem to be an evil death to thee, but for me my death through thee will be life with my God." And he said unto her, "Is there any life left for thee after I have put thee to death?" And she answered and said unto him, "O fool, leave me; even for thee there is resurrection. But thy resurrection is for judgment, with thine idols." And when he heard this he was furiously angry, and he commanded them to beat her with rods of iron until all the bones of her body were broken; and they did as he commanded. And he commanded them to lay her upon a bed of iron and to light a fire under her, and they did so, and when evening fell on the land he commanded them to cast her into prison. That night the angel of God came to her, and touched her, and healed her. And on the following day the emperor commanded them to bring her [to him], and she came walking upon her feet, and she felt as if she had been washed in the bathhouse, and had come forth anointed with unguent. When Diocletian saw her walking on her feet, he said, "Observe ye the strength of the medicine of this Christian woman; yesterday I tortured her with fire, and to-day she is whole." And Saint Sophia said unto him, "I know nothing of medicine, but my God is the master of medicines." And straightway the emperor persuaded her to consent, and when she refused he ordered the soldiers to cut off her head. And as they were carrying her away to cut off her head, our Lord Jesus Christ appeared unto her and promised her many things. And He said unto her, "Whosoever shall celebrate thy commemoration, or shall give alms in thy name, or shall write the history of thy strife, I will receive in the kingdom which is in the heavens." After this they cut off her head with the sword, and she received the crown of martyrdom in the kingdom of the heavens. Salutation to Amon, and to Sophia.

And on this day also became [martyrs] Bifamon, and 'Azenhas.

Glory be to God Who is glorified in His Saints. Amen.

Senne 05
(June 12)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father Abba Jacob, from the East. This holy confessor became an ascetic, and fought the fight of God in one of the monasteries of the East, in the days of Constantine, the son of Constantine the Great, and in the days of Julian the infidel, and in the days of Walentos, the believer. When Walentos was killed, Wales (Valens), his brother, reigned in his stead; now he was an Arian, and he commanded, and also closed the churches of the True Faith, and at length the men of the True Faith entered the evil Faith. Now this Edict came into all the country of his dominions. And by the grace of the Holy Spirit, the heart of this holy man waxed hot, and he rose up and went to the city of

Constantinople, and he found the emperor ready to set out on an expedition to fight his enemies who had risen up against him in the region of the West. And this saint stood up before him, and said unto him, "I ask thee to open the churches to the believers, that they may pray for thee, and then God shall help thee against thine enemies; but if thou wilt not do this behold God shall cast thee away, and thou shalt flee before thine enemies." And the emperor was wroth, and commanded the soldiers to beat him and to bind him in prison. And the saint said unto him, "Know that thou shalt flee before thine enemies, and thou shalt die in a blazing fire." And the emperor delivered him over to one who was to keep him under guard until he should return in safety, as he expected. And Saint Jacob said unto him, "If thou returnest in safety, then hath not God spoken by my mouth"; when the holy man said this they took him, and beat him, and bound him in prison, and the emperor departed to fight against his enemies. And as he stood up with his soldiers facing his enemies, the Son of God the Creator, Who is equal with God His Father, Whom he had denied, and he had also helped the followers of Arius in their prayers, cast him away, and he fled from before his enemies. And they pursued him until he came to a certain village, which they set on fire, and his men fled, and he was left behind, and he and all those who believed the evil Faith were burned in the fire. And all those of his soldiers who were left turned and fled to the city of Constantinople; and they told the believers this good news, and thus the prophecy of the holy man was fulfilled. And the believers assembled, and brought this saint out of prison with great honor, and both the believers and the unbelievers knew that the divine grace and the spirit of prophecy dwelt on this saint. And many of the Arians turned to the Faith of our Lord Jesus Christ, and they bowed down at the feet of the saint, and they confessed that the Son of God is equal with the Father in His Godhead. And after this the holy father lived as he had done before in devotion to the ascetic life, and in fighting the spiritual fight; and he died in peace and received the crown of everlasting life. Salutation to Jacob from the East.

And on this day Abba 'Ebsoy, the fighter, became a martyr. This chosen man and fighter had Christian parents, and they served our Lord Christ, and kept His commandments; the name of his father, who was from Antioch, and was governor of Kaw in Upper Egypt, was "Tagestas," and the name of his mother was "Karisa." They lived for sixteen years, having no son, and they were very sad because of this. One night a shining man appeared unto Tagestas, and said unto him, "Peace be unto thee, O lover of God, behold thy prayer hath been heard by God. And behold thy wife shall bear thee a son, and thou shalt call his name ''Ebsoy.' And he shall be a chosen vessel of God, and shall be a witness (i.e. martyr) of our Lord Jesus Christ, and he shall be a great martyr, and shall suffer much torture, and shall receive the crown of life"; and Tagestas told his wife what he had seen. And after a few days, she conceived, and bore a son on the fourth day of the month of Miyazya, and she brought him up in the knowledge, and wisdom, and the fear of God. When he was six years old his parents sent him away to the country of 'Akmim and they gave him to a certain teacher, an elder, whose name was Joseph; and he dwelt there and, with his brother Peter, devoted himself to fasting and prayer, and he performed signs and wonders. When he was sixteen years old, the governor of Upper Egypt came to the city of Kaw, and he persecuted and killed many believers. Then certain evil men came and informed against these saints Abba 'Ebsoy, and Abba Peter, saying to the governor, "They are deacons who do not submit to thy words, and they refuse to worship the gods." And straightway the governor commanded his soldiers to bring them and set them [before him], and he questioned them about all their affairs; and having heard their words he commanded them to shut them up in prison. After three months, the angel of God appeared unto them and

said, "I am Gabriel, the announcer of glad tidings. God hath sent me to you to tell you that your memorial shall endure forever. As for thee, my beloved 'Ebsoy, a great conflict awaiteth thee. They shall take thee to the city of Alexandria, and thence to Antioch, and there thou shalt finish thy testimony." After this the governor brought him out of prison, and urged him to worship idols, and when the saint refused to do so, he ordered the soldiers to put him upon the henbaz, and they crushed him severely; and then the Archangel Gabriel descended and smashed the henbaz, and touched his flesh and healed him. Then the emperor cast him into prison, where he healed many. Then the governor commanded them to bring him out of prison and to fetter him in the hold of the ship, and they tied iron chains about his neck, and put irons on his hands and feet, and they gave him no bread; in this state he remained for ten days. On the following day they brought him out, and set him before the governor, who said unto him, "Worship the gods," and when he refused to do so the governor ordered them to torture him. And they mounted Abba 'Ebsoy upon the henbaz, and they crushed him until his blood flowed like water; and then they shut him up in prison. Whilst he was there the Archangel Gabriel again appeared unto him and said, "Be strong, 'Ebsoy, O chosen one of God, and fear not, for I will be with thee until thou finishest thy contest." After this they brought him to the city of Alexandria, to Diocletian, the governor, and he also questioned him about his case; and he commanded the soldiers to beat him until his members fell upon the ground. And after this they boiled pitch over the fire, and poured it into his ears and mouth, and throat (?), and the governor commanded them also to light torches and to burn his sides therewith. And he also commanded them to bring red-hot borers and to thrust them into his eyes, and also to pluck out the nails of his hands and feet, and to tear out his bowels; and they did even so. And straightway the Archangel Gabriel came and touched his limbs, and healed him. Then they brought him before Diocletian, and he also tortured him with fire, and [boiling] pitch, and sulfur, and vine-wood; and then the Archangel Gabriel delivered him. And the governor also commanded them to cast him into the sea, with a large stone fastened to his neck with an iron chain. And they rolled the stone down into the sea, and the stone, which was tied to his neck, dragged down one-half of his body, and the half of his body, which was not submerged, they tied to the top of a high pillar which they set up on the sea-shore; and they left him there to suffer this torture until the sixth hour of the day. And after this the angel of God came down and made his sides whole as before. When the emperor saw this he marveled, and he said unto the headsman, "Make haste and cut off his head"; and straightway he cut off his head, which he made to fall on the seashore. And he took his body, and his head, and threw them into a skin, and his head joined to his body, and it became as if it had never been cut off; and the skin set off by itself, no man carrying it, and after ten days it arrived at the city of Alexandria. And when the men of the city of Boha heard of this, they came and brought him to his house in the city of Boha, and they buried him with Peter his brother. Salutation to Abba 'Ebsoy of the city of Boha.

And on this day also Saint Bifamon became a martyr. This holy man was the son of the brother of the father of John of Harakli, and he helped him and ministered unto him whilst he was in prison. When John finished his martyrdom, he prepared him for burial, and he wept over his dead body, saying, "Why hath he left me alone, a stranger to the grace of God?" And a voice went forth from the body of John, saying, "O my beloved Bifamon, if thou wishest to depart with me, go quickly to the governor, and confess Christ, and to-morrow morning thou wilt come to me." And Bifamon ran and reviled Arianus, and cursed his gods, and after the governor had tortured him severely, he cut off his head with the sword, and Bifamon received the crown of martyrdom.

And on this day also Saint Mercurius, and Feg (Aflagius), and Eblag (‘Ablawig), and Isaac, and Ablarius, became martyrs. And on this day also Saint Mark became a martyr for Christ’s Name, by drowning.

Glory be to God Who is glorified in His Saints. Amen.

Senne 06
(June 13)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Theodore the monk of the city of Alexandria, became a martyr. This saint was a believer and a pure man, and he devoted himself to the ascetic life, and fought the divine fight, and he dwelt in one of the monasteries of the city of Alexandria. Now Constantine sent to the city of Alexandria an archbishop whose name was Gaigyos (Gargius), and who was an Arian, and he sent with him many soldiers. And they drove from his throne the Apostolic Saint Abba Athanasius, and Constantine made that infidel, Gargius, Archbishop of the city of Alexandria. And after [this] there was great strife between the men of the city and the soldiers of the emperor, and the soldiers killed many of the men of the city of Alexandria. And after Gargius, the infidel, was seated upon the throne of Mark, the evangelist, on which he was not fit to sit, certain men informed him about Saint Abba Theodore, and told him that he had disputed with the Arians, and vanquished them, and put them to shame, and made them to see clearly their infidelity. And the archbishop commanded [the soldiers] to seize Theodore and torture him; and they did as he had commanded them, but nothing came from him. After this that infidel, who it is not right to call “archbishop,” commanded them to bind the hands and the feet of this saint, and to tie him to the legs of fiery and unbridled horses which should gallop and drag him about in the open country. And having done this to him, all the limbs of Theodore were smashed, and his head was cut to pieces, and he delivered up his soul into the hand of the Living God, for whose sake he had become a martyr. And he received three crowns; the first for the Faith of our Lord Jesus Christ, wherein he became a participator with all the believers; the second for his fight in the monastic life, and the good piety which he perfected; and the third for his martyrdom, and the hacking off of his members for the True Faith. And after this the believers collected the members of the saint, and laid them in a coffin with great honor. And they celebrated a festival as it might be this day, and they composed an encomium at the time of prayer in the Romayest language, as for all the saints, and they wrote it in the Book of Prayers. Salutation to Theodore the monk.

And on this day also they commemorate four martyrs of Mareotis, ad forty other martyrs, and Gebre Christos, the monk.

And on this day also became martyrs the four great officers of the city of ‘Ensena, that is to say, Eusaphius, and Taman, and Harwag, and Bacchus; they were the pillars and lawyers of the city, and they gave alms in abundance to the poor and needy. When Arianus the governor returned a second time to the city, these saints met him, and cried out before him, saying, “We [say] boldly that we are Christians, and believers on our Lord Jesus Christ, the Word of God, the First, on Whom stand the heavens and the earth.” When Arianus heard

[this] he tortured them with divers tortures, and when he was tired of torturing them, he cut off their heads with the sword, and they finished their martyrdom. Salutation to the four nobles of ‘Esna, who fed themselves with hunger, and watered themselves with thirst.

And on this day also died the holy father Eumenius, the seventh Archbishop of the city of Alexandria. In the days of this saint the holy woman Sophia, and her three daughters, became martyrs. And he protected his flock well, and pleased God, and he sat for thirteen years and died in peace.

Glory be to God Who is glorified in His Saints. Amen.

Senne 07
(June 14)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day became a martyr the holy and honorable victor, Abba ‘Abaskiron from the city of Kalen. This saint was one of the soldiers of Arianus, the governor of Antinoe. And when the Edict of the wicked Emperor Diocletian concerning the worship of idols arrived, this saint rose up among the people, and cursed the emperor and his gods, and no man dared to punish him because he was a soldier, but they shut him up in the governor’s house. And when the governor of the city of Antinoe went to the city of Asyut, the emperor sent this saint and five other soldiers to him; and the names of these soldiers were: Walfius, and Herminius, and Arkias, and Peter, and Carnius. These men made a covenant with Abba ‘Abaskiron to shed their blood for the sake of the Name of our Lord Jesus Christ. And having stood up before the governor of Antinoe, he commanded the soldiers to cut off the belts of these men, and then to torture them; and the soldiers did as he commanded. Of these five soldiers some of them had their heads cut off, and some of them were crucified, and they were crowned and received the crown of martyrdom. And the governor commanded the soldiers to beat Saint ‘Abaskiron severely, and after this to flay his head down to his neck; and they did so. Then he tied him to the tail of a horse, and dragged him about the city; then he set him in a cauldron of [boiling] lead, and shut down the cover on him; and after this he put him in the furnace of the public baths; but under all these tortures the angel of God came to him, and helped him and comforted him, and made him to endure patiently, and raised him up whole and uninjured. When the governor was tired of torturing him he brought to him a certain sorcerer whose name was Alexander, and who thought that he could cast spells on the sun and moon, and that he could ascend in the air and hold converse with the stars. And he commanded them to shut the doors of the baths, and to sprinkle the whole building with urine; and they did as he commanded. Then he took a serpent, and uttered words over it, and slit it into two parts. And he took the venom and the liver of the snake, and laid them in a brass bowl, and boiled them, and then took them to Saint Abba ‘Abaskiron; and he brought the vessel into the bath house and gave the saint that boiling poison, and he swallowed it. And the magician cried out, saying, “O master of the powers of darkness, work with thy strength upon this Christian”; and when nothing evil whatsoever happened to the saint, he marveled exceedingly. And Saint Abba ‘Abaskiron said unto the sorcerer, “Satan, on whom thou reliest for help, will not help thee, and he himself shall punish thee by the might of our Lord Jesus Christ.”

And straightway an evil Satan leaped upon the magician, and he began to make him roll about until he confessed our Lord Jesus Christ. And the governor commanded the soldiers to cut off the head of the magician with the sword, and they did so, and he received the crown of martyrdom. And the wrath of the governor against the holy man was increased, and he had him tortured severely, and they mutilated him cruelly; and whilst the saint was suffering this horrible torture, he gave thanks to God. After this the governor commanded them to cut off the head of Abba ‘Abaskiron with the sword, and he received the perfect crown of martyrdom in the kingdom of the heavens. Salutation to Abba ‘Abaskiron. [Here is] one of the miracles of this Saint Abba ‘Abaskiron. There was a church in a certain village in the north of Egypt, and the priests of that church were committing evil deeds; and the saint waited for them to turn from their wickedness, but they neither repented of it nor turned from it. And the saint entreated God, Who brought upon them the disease of the plague, and they all died at once. And the saint departed, riding upon a horse, and he arrived at a city the name of which was Beyahu, in Upper Egypt, at the time when men sleep, and when the men of the city were talking together by the light of the moon before they went to sleep. And the saint came to them, riding upon a horse, and he said unto them, “Peace be unto you”; and as soon as they saw him they rose up straightway, and they welcomed him, and they said unto him, “Peace be to thee, O our lord.” and he said unto them, “I wish ye to give me a little piece of ground,” and making a line on the earth with his spear he said, “This will be enough for me.” And the men answered and said unto him, “Yea, our lord, as thou commandest us so shall it be”; and he gave them one hundred dinars in gold, and disappeared from them forthwith, and they marveled at the appearance of him, and at his words. And after these men had gone to sleep in their houses, he transported the church from Lower Egypt to the city of Beyahu in Upper Egypt; and when the men of the city rose up in the morning they found the church standing there; and they marveled greatly, and glorified God. And many miracles have been worked therein from that day to this.

And on this day one thousand six hundred men suffered martyrdom under Herminius (or, Arminius), the governor. Salutation to the sixteen hundred martyrs of Herminius. [In the Bodleian MS. the number is 18,000.]

And on this day also was re-opened the church of our holy Lady, the Virgin Mary, the God-bearer, in the market place of Wela, in the city of Mesr (Cairo), after it had been closed for three years and six months. This took place in the year one thousand and twenty of the [Era of the] Righteous Martyrs (A.D. 1304). Salutation to the opening of the church, O Virgin Mary.

Glory be to God Who is glorified in His Saints. Amen.

Senne 08
(June 15)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is commemorated the consecration of the church of our Lady Mary, the holy Virgin, the God-bearer, which is known as the “Bath” because of the blessed fountain of water which our Lord Jesus Christ made to spring up, when He was there with His mother, the Virgin Mary, at the time of their return from the country of Egypt. When the angel of

God appeared unto the righteous man Joseph, in a dream, saying, "Arise, take the Child and His mother and depart to the land of Egypt," Joseph rose up, and took our holy Lady, the Virgin Mary, the God-bearer, and her Son, our Lord Jesus Christ, and Salome, the daughter of the sister of our Lady, and they came to the country of Egypt, and to Debra Kuskuam, and to the "Two Places." And when they had lived in Egypt for three years and six months, and Herod was dead, the angel of God appeared to Joseph and commanded him to return to Jerusalem. When they were returning, they came to the city of Maharka, and thence to Mesr (Cairo), and thence to Matarya, and thence to the city of the "Bath". And our Lord Jesus Christ made this fountain of water to spring up when He was with His mother, the Virgin Mary, and it existeth to this day. And all men, of every country and of every race, come there, and they intercede with our Lady the holy Virgin Mary, the God-bearer, and they receive a blessing from her, and from the blessed fountain of water. Salutation to the consecration of the Church of Mary, which is built near the fountain made to spring up by thy Son.

And on this day also ten hundred and two people were martyred. And on this day the festival of Abba 'Atkaron, and Eulogius is celebrated. [Wanting in the Bodleian MS.]

And on this day also are commemorated the saints Tamada and her sons, and Herminius (Armenius) and his mother. Salutation to Tamada and her sons, and to Herminius (Armenius) and his mother.

Glory be to God Who is glorified in His Saints. Amen.

Senne 09
(June 16)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the great prophet Samuel. The name of the father of this saint was

"Elkanah," of the tribe of Levi, and of the family of Aaron the priest, and the name of his mother was Hanna, and she was barren. And because of her prayer and entreaty to God at all times, God gave her this prophet, and she brought him up in her house for three years. Then she took him to the Temple of God, according as she had vowed before she conceived him, and he ministered unto Eli the priest until he reached man's estate. And the sons of Eli made corrupt their service, and they forced the children of Israel in respect of their offerings. And God sent a message by the prophet to Eli, and said unto him, "Behold, I abominate thy sons, and all thy seed, [and will remove them] from the priesthood, and I will raise up a faithful high priest who shall do My good pleasure all the days of his life." And God raised up this great prophet Samuel. When Eli had become old, God called Samuel one night when he was lying down, and Samuel thought that it was Eli who called him, because at that time he had not known a vision from God. And Samuel rose up, and came to Eli the priest, and he said unto him, "My lord, didst thou call me?" And Eli said unto him, "Nay. Go, lie down." When Samuel went and lay down God called him a second time, and a third time, and he went to Eli though God called him. And Eli said unto Samuel, "Go, lie down, and if He calleth thee again say unto Him, 'Speak Lord, for Thy servant heareth.'" And when Samuel went [and lay down], and the voice

from God called him, saying, "Samuel, Samuel," he said unto Him, "Speak my Lord; Thy servant heareth Thy voice." And God spoke to him the same words, which He had spoken to Eli the priest, concerning the evil, which his sons had done, and what He wished to do to the sons of Eli and the children of Israel. After this God commanded the prophet to anoint Saul, the son of Kish, king over the children of Israel. When Saul transgressed the commandment of God, He commanded this prophet to anoint David, the son of Jesse, [over Israel]. And Samuel judged Israel for forty years and died in peace, and they celebrate his festival on the twenty-sixth day of the month of Sane, which is the day whereon God called Samuel, and commanded him to act. And this prophet prophesied ten hundred and thirty-five years before the Incarnation of our Lord. Salutation to Samuel who grew up in the Temple of God.

And on this day Lucianus and four others became martyrs. This saint was formerly a priest of idols. When he saw the tribulation of the martyrs, whom they burned in the fire, and beat with whips, and hacked in pieces with hatchets, and when he saw that many martyrs whom the Emperor Aurelian cast into a red-hot fiery furnace were in no wise injured by the fire, and that they walked about in the furnace, glorifying God, even as did the Three Children in the furnace of Babylon, this saint marveled. Then he knew that the things which he worshipped were idols, and he was unable to serve them any longer, and he cast them into the fire and burnt them; and he knew that the God Who had wrought this miracle was God indeed. And straightway he cried out boldly before the emperor, saying, "I am a Christian"; and they brought him before the emperor, who rebuked him for abandoning his gods the idols, and promised him many gifts if he would return to the service of the idols. But the saint would not accept his promises, and would not listen to his command, and he was not afraid of his torture. And the emperor tortured him severely, and hung him up head downwards, and smashed his jaw with stones, and beat him very cruelly; after this he cast him into prison, where he remained for many days. After this the emperor had him brought before him with four other [Christians] who were imprisoned with him; and he said unto them, "Offer incense to the gods. If ye will not do so, I will torture you severely"; but they would not obey his evil commandments. And the emperor was wroth with them, and cast them into a red-hot furnace, but God caused much rain to fall from heaven, and it quenched the fire. And the emperor commanded the soldiers to hang him upon a wooden cross, saying that his God was hung upon a cross, and they hung him upon a wooden cross and drove long nails through all his body, and he delivered up his soul into the hand of God. As for the four men, the soldiers cut off their heads and they received the crown of martyrdom in the kingdom of the heavens. Salutation to Lucianus and to his four companions in martyrdom.

And on this day also are commemorated John, the bishop, and ʻArkola, the bishop.

Glory be to God Who is glorified in His Saints. Amen.

Senne 10
(June 17)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day became martyrs the holy virgins Dabamon, and Bastamon, and Sophia their mother. Now they wanted to appoint bishop a certain man, whose name was Warsenof, but he fled to the city of Gehmun, in the neighborhood of Bana, and he dwelt with those holy women. That night the angel of God appeared unto him and said, "Why sleepest thou? Thou must fight, and the crown is prepared. Rise up and go to the governor, and confess the Name of our Lord Jesus Christ before him, and received the crown of martyrdom." When he awoke from his sleep he made known to the holy women what he had seen; and they all agreed that they would take the crown of martyrdom. And they rose up straightway and departed, and came to the governor, and confessed our Lord Jesus Christ before him, and he tortured them severely and cast them into prison. After this he took them with him from Balbal to the city of Senhue, and their mother followed them. And the governor said unto them, "Cast incense to the gods," and when they refused he tortured them; and God sent His angel to them, and he gave them strength under the torture [and healed] their wounds. After this he took them to the city of Dha. And the priests of the idols told the governor that the mother of the women, and Dabamon, had cursed the gods. Now Dabamon was a beautiful woman, and her charities were many, and she prayed to God without ceasing. And there was a certain woman whose name was Yona, and she and Dabamon together used to weave beautiful apparel of every kind, [and sell them, and live on their price,] and what was left they gave away in alms. When the governor heard the story of Sophia he sent an executioner, whose name was 'Eulogi, to her to cut off her head. And when he came to her, and saw the beauty of her face and of her appearance, which was like unto that of an angel, the grace of God made him to understand that he was not to kill her, but to take her to the governor; and she embraced the people of her house, and went forth from the city of Denfa. When she arrived at the city of Dha, she met Saint Warsenof and his companions, and they saluted each other. And the executioner 'Eulogi confessed our Lord Jesus Christ, and became a martyr, and they cut off his head with the sword; and these holy women also confessed our Lord Jesus Christ, and became martyrs. And Saint Bastamon they hung upon the wheel, and tortured her severely, and she remained under torture for many days; but God gave her strength, and enabled her to endure, and healed her wounds. Then the governor cast her into prison, where she remained a few days, and he brought her out from prison and said unto her, "Cast incense to the gods." When she refused to obey his command he ordered [the soldiers] to cut off her head, and they took her outside the city to do so; and all the women who were about her were weeping, but she was rejoicing and was glad. And thy cut off her head with the sword, and the heads of her mother and sister, and they received crowns of martyrdom in the kingdom of the heavens. Salutation to Sophia and to her daughters Dabamon and Bastamon.

And on this day also are commemorated 'Aklemos the martyr, and Abba Na'on, and Yawsek.

And on this day also is commemorated the great joy which came into all the ends of the world, and the heavenly angels also rejoiced, for on this day went forth the Edict of the Emperor Constantine, the believer, and just man, to all the cities and countries of his

empire, commanding the houses of idols to be closed, and the churches to be opened. And this Edict, which was full of joy, came to the city of Alexandria as it were this day, and they dispatched this Edict to all the countries of Egypt, and the believers rejoiced at the exaltation of the Christians and the glorious Law of the Life-giving Cross. And they closed the houses of idols, and they opened the churches, and they celebrated a festival as it were this day. And this took place in the eleventh year of the reign of Constantine, and in the first year of office of Abba Alexander, Archbishop of the city of Alexandria. Salutation to the day of the Edict of Constantine, which opened the churches, and closed the houses of idols.

Glory be to God Who is glorified in His Saints. Amen.

Senne 11
(June 18)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint Claudius, the martyr, a man with the appearance of the angels, a kinsman of kings, and a victor in battle. This saint fought a good fight, and received an incorruptible crown of martyrdom in the kingdom of the heavens. He rejected the glory of this fleeting world, and inherited that which is everlasting and unending, and the heavenly grace. The father of this saint was the brother of Numerianus, Emperor of Rome, and his name was ʻAbtelmawos (Ptolemy), and the appearance of this saint was very goodly, like that of Joseph, the son of Jacob-Israel. And he was mighty in battle, and he was applauded more than any other young man in Antioch; and he was beloved by everyone because of his strength and goodliness. And because the people of Antioch lived him so greatly they painted a picture of him on the doors of the city, and they painted also pictures of his enemies fleeing vanquished before him. And the saint read many of the Books of the Church. And the Emperor of Rome heard the report of him, and he wrote to his father, and asked for him, and his father sent him to him. When he arrived there the Emperor of Rome went out to meet him with his soldiers, and he and all the men of the city rejoiced in him. And in those days a great war broke out with the men of Kuez (Khuzistan) and the men of Armenia, and Saint Clauidius marched against them, and conquered them, and he seized their king and broke them. After this he returned to the city of Antioch, and he found that the Emperor Diocletian had denied our Lord Jesus Christ, and was worshipping idols. And Claudius had a friend whose name was Victor, and he was the son of Hermanus, and they were reciting at all times words of the Holy Scripture, which were beneficial for the salvation of their souls; and they agreed together to shed their blood for the sake of the Name of our Lord Jesus Christ. And Satan appeared unto them in the form of an old man, who pretended to be suffering grief, saying, "O my sons, ye goodly young men, the sons of emperors, I am afraid on your account, and I sorrow for you, I advise you to make friends with this infidel emperor, and to cast incense to his gods and idols; when he commandeth you to do this, do not transgress his command, but serve ye Christ in your houses, for this emperor is strong, and mighty, and merciless." And our Lord Jesus Christ made them to understand that he who was speaking to them was Satan, and the saints, said unto him, "O thou who art filled with all manner of evil, and who art the father of lies, get thee gone from us, for thou dost always oppose the path of God." And straightway the old man

changed his appearance, and became like a black man, and he said unto them, "Behold, I will [go] before you to the emperor and make him to shed your blood." And Satan went to Diocletian, and said unto him, "If thou dost not kill Victor and Claudius they will rise up against thee, and kill thee, and take thy kingdom." Therefore did the emperor send to Saint Claudius, and call him, and he came to him; and the emperor asked him to cast incense to his idols, and promised to give him his father's office, but Claudius neither accepted his promise, nor submitted to his order. Now the emperor did not dare to speak to (i.e. threaten) Claudius in the city of Antioch, for Saint Claudius spake to him boldly and fearlessly and reviled him. And Romanus advised Diocletian to send Saint Claudius to the country of Egypt, and to kill him there, [saying,] "He is a heretic like my son Victor." And the emperor wrote a letter to the governor of Antinoe, saying, "Claudius will accept [nothing] from us, and he will neither hearken to our words nor obey them. Do thou persuade him with all thy power to return to his allegiance to us, and if he will not do so cut off his head with the sword." When Saint Claudius heard that the emperor had ordered them to send him to Egypt, he commanded Sidrakos, his sister's husband, [concerning her,] and committed her to his care, and he embraced him, and departed to the country of Egypt, together with the emperor's envoys. When he arrived in the presence of Arianus, the governor of Antinoe, and the governor saw him, he rose up and kissed his hand, and he entreated him, saying, "O my lord Claudius, do not this thing, and do not transgress the emperor's command." And they held converse together in this wise until Arianus became furious and filled with wrath, and he drove the spear which he had in his hand into the saint, who delivered up his spirit straightway, and received the crown of martyrdom in the kingdom of the heavens. And certain believers came and took the body of Saint Claudius, and swathed it with costly cloths, and laid it with the body of Saint Victor; and the bodies remained thus until the end of the days of persecution. And the mother of Saint Victor came to the city of Antinoe, and she made the bodies ready for burial. And she carried them to the city of Antioch. They say, however, that the body of Saint Claudius resteth now in the city of Asyut. Salutation to Claudius. Salutation to the one and twenty and to the six and sixty members of the palace of Claudius who suffered martyrdom through him.

And on this day also is commemorated the consecration of the church of the Forty soldier-martyrs in the church of our Redeemer Jesus Christ, in the city of Alexandria, and Kirubaweyanu, the archbishop. Salutation to the consecration of Thy Church, O Jesus the Redeemer.

Glory be to God Who is glorified in His Saints. Amen.

Senne 12
(June 19)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated the commemoration of the glorious angel Michael the Archangel. Now the reason for the celebration of the festival is as follows: There was in the city of Alexandria a great temple which Queen Cleopatra, the daughter of Ptolemy, King of Egypt, had built in the name of the star Zuhal (Venus), and they celebrated a festival in its honor on the twelfth day of the month of Sane. And there was in that temple a great brass

idol which was exceedingly awesome, and its name was Zuhal (Venus), and they used to offer up many sacrifices to it on the day of the festival; and they continued to celebrate the festival of that idol until the days of the archiepiscopate of Archbishop Alexander, that is to say for three hundred years and more. When Abba Alexander was appointed Archbishop of Alexandria, the righteous Emperor Constantine was reigning, and the True Christian Faith spread abroad. And Abba Alexander wanted to smash that idol, but some worthless men of the city prevented him, and they said unto him, "We are in the habit of celebrating a festival in honor of this idol. And behold, fifteen archbishops have preceded thee [here], and they did not alter our custom." And Abba Alexander rebuked them severely, and he explained the matter to them, and said, "This idol can do neither evil nor good, but those who celebrate the festivals of idols worship Satans." And Abba Alexander also said unto them, "If ye will hearken unto my advice, let me arrange for you this festival as it ought to have been in olden times, that is to say, let us smash this idol, and [re]consecrate the temple, and turn it into a church in the name of the glorious angel Michael, the Archangel, and we will arrange this festival in his honor. And let the altar be [re-dedicated] to God Most High, and let the poor, and the needy, and the wretched, eat the oxen and sheep which the priests slay, and the glorious angel Michael shall intercede on your behalf with our Lord Jesus Christ." And this good counsel pleased them, and they yielded to his wishes, and they made the temple a church in the name of the glorious angel Michael the Archangel. And that temple became known as the "Church of Caesarea," and it continued to stand until the Muslims reigned in Egypt, and then they destroyed it. And this festival was established by order, and all the people of the districts [in Egypt] celebrated it in honor of the glorious angel Michael the Archangel to his grade, above all the angels, and to his greatness, and the archangel performed many miracles among which is the following: There was a certain man who feared God, and who used to celebrate the commemoration of the glorious angel Michael on the twelfth day of each month, and especially during the months of Hedar and Sane. And there was among his neighbors a rich man who was without mercy, and he used to hate that God-fearing man when he celebrated the festival of the glorious angel, and to laugh at him. When the days of the God-fearing man had come to an end, and the time of his death, when he would rest from the labor of this fleeting world, drew nigh, he commanded his wife to be merciful, and to celebrate the commemoration of that glorious angel Michael, and especially the festivals which fell on the twelfth day of Hedar and on the twelfth day of Sane. Now at the time of the death of the God-fearing man, his wife was with child. And after the man died his wife buried him. And at that time the woman was near her time to bring forth, and the pains of childbirth seized her, and she was in very great tribulation, and she said, "O Michael, angel of God, have compassion upon me, and entreat God on my behalf so that He may deliver me from the tribulation in which I am, and which hath come upon me this day; for with thee there is great grace with God." And when she had said these words, the house wherein she was became full of light, and forthwith she was relieved of her pains, and she brought forth a child whose appearance was godly. And the angel of God, the glorious Michael, came down from heaven, and he blessed the child, and said, "Thus saith God: This child shall inherit the goods of the rich man who hath no mercy, and all his possessions and all his lands." At that moment the rich man was looking out from the window of his house upon the house of the woman, and he heard the voice of Michael, the angel of God, saying, "This child shall inherit the money of the rich man." Then great sorrow came upon him, and he sought for a pretext for killing the child, but God protected him through the intercession of the glorious angel Michael. And when the days of the

child were ten years, his mother's money came to an end, and the rich man, with small mercy in him, found his opportunity against the woman. And he said unto her, "Give me thy son, and let him minister unto me, and I will feed him and clothe him, and will give thee twenty dinars in gold." When the woman heard these words from the rich man she rejoiced on account of her poverty, and the rich man gave her twenty dinars in gold, and she gave him her son; and having taken him the rich man rejoiced with a great joy, and he said in his heart, "Behold what I have desired is fulfilled for me." Then he made a wooden box as long as the boy was tall, and he forced the boy into the box, and fastened the cover over him, and he carried the box to the river, and cast it into the water, and he also cast the key of the box into the river. And by the Will of God the box floated on the surface of the river until it came to the quay of a certain city, which was not far from the river. And there was a certain shepherd who was watching and tending his flocks near the river, and when he saw the box in the river, he dragged it out, and carried it into his house, and he was thinking by what means he would open the box. And as he was thinking about this matter, God put the thought into his heart that he should go to the river, and straightway he went and found a man catching fish. And the shepherd said unto him, "Cast [thy] net into the river in my name, and I will give thee the price of the fish which shall be caught"; and the fisherman did as the shepherd told him. And a great fish came out from the net, and the shepherd gave him the price thereof; and taking it he went to his house, and he killed the fish to broil it, that he and his household might eat. And having slit open the belly of the fish he found a key inside it, and he said within himself, "Perhaps this is the key of the box." And having inserted the key into the keyhole of the box, the box opened quickly, and the shepherd marveled for he found inside it the boy whom the rich man wanted to kill. When he saw [the boy] he rejoiced in him with a great joy, and he called him "Bahran" because he found him in the river; and the boy became to him as his son. Now the distance of the city wherein the boy was born, from that wherein the shepherd lived, was a journey of ten days. And after many days the rich man in whom there was no mercy wished to go and sojourn with the shepherd, and when the sun was about to set he said unto the shepherd, "Peradventure thou hast a place wherein we can lodge until to-morrow; if thou hast I will pay thee thy charge." And the shepherd brought the rich man into his house, and he called the young man by his name of "Bahran." When the rich man heard this name he asked the shepherd, saying, "Is this thy son?" And the shepherd said unto him, "Yea, I found this young man when he was a little boy in a box in the river, and I took him and reared him as my son." When the rich man, in whom there was no mercy, heard this he was very sorry in his heart, and he knew that the young man was the boy whom he had thrown into the river to kill him. And on the morrow the rich man wished to depart, and he devised a device of Satan and said unto the shepherd, "I want thee to give me this thy son so that I may send him with a message to my house in the city which is called So-and-so, because I have forgotten something which is in my house; and the payment of twenty dinars of gold which I should give to him I will give to thee." And the shepherd rejoiced because of the gold, and he called the young man and said unto him, "O my son Bahran, come that this honorable man may send thee to his house on some business concerning his house, and return to my house in peace"; and the young man said unto him, "Willingly, O my father, whatsoever thou commandest me I will do." Then straightway the rich man wrote a letter to his steward, saying, "When thou hast read this letter kill the bearer of it, whose name is 'Bahran,' and cast his body into a pit. Let no one know about this until I come in peace"; and he wrote on the letter a certain sign which they had agreed upon, and which none but they two knew. And he sealed the letter and gave it to Bahran,

and he gave him what money was needful for the journey, and the young man departed. And as he was journeying along the road, he was about half-way between the two cities, behold one day the angel of God, Michael, the Archangel, came to him, riding upon a horse in the form of a soldier of the emperor; and he said unto Bahran, "What hast thou with thee?" And he said unto him, "I have with me a letter from a rich man who hath sent me to his house in such and such a city." And the angel of God, the glorious Michael, said unto him, "Show me the letter," and Bahran being afraid of him gave him the letter. And the angel blew on the paper, and obliterated everything, which was written upon it. And the glorious angel, Michael, the Archangel, wrote with his own hand on the paper, saying, "Behold, I the rich man So-and-so have sent unto thee the bearer of this letter whose name is Bahran. As soon as ye have read this letter marry my daughter So-and-so to him, I have given him all the goods in my house, and all my lands. Do not wait until I come back, for I shall tarry on my journey. Let him do what he wisheth in my house, for I have given him authority over all my goods and over my house. Here is the sign which is between thee and me, O my steward, So-and-so." And the angel of God, the holy angel Michael, the Archangel, sealed the letter, and gave it to Bahran, and said unto him, "Go to the house of the rich man, and when thou hast arrived at his house give this letter to his steward, and do not tell him that I met thee on the road, and that I have changed [the contents of] this letter." And Bahran said unto him, "Yea, my lord, everything which thou hast commanded me I will do." And Bahran went on until he arrived at that city, and he enquired for the house of the rich man So-and-so, and one brought him to it, and he gave his letter to his steward. And when the steward had read it, and understood the contents thereof, he recognized the [private] mark, and knew that it was authentic. And forthwith they made a great marriage-feast for Bahran and the daughter of the rich man, and they married them in the church, before the sanctuary of God; and they lived in the happiness of marriage for forty days. And towards the end of the marriage-feast the rich man returned to his city, and when he heard the sound of the music and singing, and the rejoicings, he asked, saying, "What is this sound which I hear?" And certain of the men said unto him, "Thy letter came by the hand of a young man called Bahran, and as in it thou didst command that thy daughter should be married to him, they gave her to that young man whose name is Bahran. And behold they have been rejoicing in the marriage-feast forty days and forty nights. And they have given him all thy money, and thy house, and menservants and handmaidens, and all thy possessions, according to what thou didst command in thy letter." And when the rich man heard these words, he cried out at the top of his voice, and fell down and died; and straightway the Satans took his soul into the lowest Hades. And the young man inherited all his money even as God the Most High had commanded. And the young man Bahran celebrated the commemoration of the glorious angel of God, Michael the Archangel, on the twelfth day of each month, and he knew that it was he who had appeared unto him and breathed on the letter and obliterated what was written therein, and had written other matter in its place. And after this he built a beautiful church in the name of the glorious angel Michael, the Archangel, and he painted a picture of him in it in front of the sanctuary, and through this picture many signs and wonders were made manifest, and the sick were healed. And Bahran was appointed priest of that church, and he ministered therein until the day of his death, and his mother and his son inherited everlasting life through the intercession of the glorious and holy angel, Saint Michael, the Archangel. And on the day of the resurrection this glorious angel bowed before the throne of God, and said, "I beg and entreat Thy compassion, O my God, I Thy servant and messenger, to make known to me all those who celebrate my commemoration upon earth,

through Thy righteous promise, for Thou art merciful and compassionate." And God answered and said unto him, "O Michael, chief of the faithful hosts of heaven, behold, I command thee to lift up upon thy wing of fire as many [men] as thou art able to carry upon it, three times." And when Saint Michael heard this he rejoiced and was glad, and he lifted up upon his wing three times [as many as he could of] the men who celebrated his commemoration upon earth and made them to pass by the river of fire. And there were thousands of thousands and tens of thousands of tens of thousands, and no one could number them except God Himself. Therefore, O beloved, it is meet that we should strive, and should celebrate the commemoration of the glorious angel Michael, the Archangel, as well as we are able, even if it be only to give a cup of cold water in his name, even as our Lord saith in His Holy Gospel. And let us ask for mercy from God through the intercession of the glorious angel Michael, that He may deliver us from the net of Satan, the accursed, and may put far away from us all pain (or, sickness) and the plague, and may increase the fruits of our lands in performing His mercy, and may forgive us our sins, and may give rest to the souls of our dead, and may bring back in safety those of our fathers and brethren who are on a journey, and may set peace in our midst, and may strengthen us in the True Faith to our last breath. And this glorious angel Saint Michael the Archangel performed many miracles. Salutation to Michael.

And on this day also is commemorated the death and history of Saint Euphemia. This holy woman was the wife of a man who feared God, and he gave much alms, and kept three festivals each month, that is to say, the festival of the glorious Saint Michael, on the twelfth day of each month, and the festival of our holy Lady the Virgin Mary on the twenty-first day of each month, and the festival commemorating the birth of our Lord and Redeemer Jesus Christ on the twenty-ninth day of each month. And when the day of his death drew nigh, he commanded the saint, his wife, never to fail in giving alms as he was wont to do, and especially to keep these three festivals. And she asked her husband to have painted a picture of the glorious angel Saint Michael, the Archangel, in her house, and to give it to her, and he did this for her; and when he died this saint continued to do as her husband had done. And Satan was jealous of her, and he came unto her disguised as a widow who was a nun, and he came to her and held converse with her, saying, "I am sorry for thee and pity thee. And now I advise you to marry, and to bring forth a son before thy money come to an end, and thou fallest into want at the last." And then he said unto her, "Behold, thy husband hath inherited the kingdom of heaven, and he hath no need of alms." And she answered and said unto him, "I have promised God that I will never consort with another man; even the doves and the ravens do not take second mates. How then can men who are created in the form and likeness of God do this?" And when she would not hearken unto his advice, he changed his form, and cried out against her, saying, "I will come to thee another day"; and she took the picture of the glorious Saint Michael, and drove him away therewith. And when the twelfth day of Sane had come, and she was occupied with the celebration of the festival according to her custom, Satan appeared unto her in the form of the glorious Saint Michael, and he said unto her, "Peace be unto thee ! I am Michael, the Archangel, God hath sent me to thee, and He commandeth thee to cease from these alms, and to marry a believing man. Know thou that a woman without a man is like a ship without a rudder"; and he began to bring to her proofs out of the Old Testament, and to show her how Abraham, and Isaac, and Jacob, and David, and others like unto them married wives and pleased God. And the saint answered and said unto him, "If thou art an angel of God, where is the symbol of the Cross on thee? The soldier of a king never goeth to another place without the symbol of the king on him." When Satan heard these words

from her, he changed his form, and he began to choke her, and she prayed to the glorious Saint Michael, and he came unto her forthwith and delivered her from him. And he seized Satan and began to punish him, and Satan entreated him, saying, "God will bear with us until the end of the world. Have mercy upon me and do not torture me"; and he gave her the salutation of peace and went up into heaven. And after she had finished the preparations for the feast in the proper manner, she sent to the bishop and the priests, and they came to her, and she gave them all her money to give to the poor, and the needy, and the destitute. And she took the picture of the glorious Saint Michael, and prayed to it, and laid it upon her face and breast, and then she died in peace. Salutation to Euphemia who conquered Mastema (i.e. Satan).

And on this day also died the holy father Justus, the sixth Archbishop of the city of Alexandria. This saint was a learned and honorable man of Alexandria, and Saint Mark, the evangelist, baptized him, and his mother, and many others, with Christian baptism. Then Anianus, the perfect deacon, made him a reader, and on another occasion he made him a priest. And he grew up in the Law of the Church, and he knew all the Scriptures, and he frequently sat with Saint Anianus; and he taught the people, and confirmed them in the True Faith. And when Abba Barmeyu died, they took him, and against his will made him Archbishop of the city of Alexandria. And he protected well the Church in all the land of Egypt, and he ruled them rightly and as was fitting. He sat upon the throne of Mark the evangelist for twelve years, and he died in peace, at a good old age, and pleased his God. Salutation to Justus whom Mark baptized.

And on this day also died the holy father Abba Cyril, the sixty-seventh Archbishop of the city of Alexandria. When the father Abba Gebre Christos, the archbishop who preceded him, died, the bishops and elders of the people agreed together, and went up to the monastery of Saint Abba Macarius, of the desert of Scete, and they passed two months there in seeking to find out who was the most suitable man for this holy position. And there was in the monastery of Saint Abba John Kama a certain righteous man, whose name was Gebre Christos, who had the power of seeing the future by the Holy Ghost. And the angel of God appeared unto him, and said unto him, "Speak to the bishops and say unto them, 'Trouble not, for behold there is among you in the monastery of Saint Abba Macarius, a man who is fit for this honorable position; and his name is Ga'argi.'" And straightway Saint Gebre Christos told them these words, and they took this father against his will, and made him Archbishop of the city of Alexandria. And the Church shone through him, and all the people of the Church in the country of Egypt rejoiced in that appointment. And he was exceedingly learned, and he appointed bishops, and priests, and deacons, and he restored many churches. During his period of office he appointed a second bishop to the country of Ethiopia, whose name was Sawiros. He was the brother of the Bishop of Ethiopia, and had been brought up in his house there [in Egypt]. And when Abba Sawiros arrived in the country of Ethiopia the people rejoiced greatly in him because of his knowledge and his righteousness; and he converted very many from their evil deeds to repentance and the fear of God. And the king of Ethiopia had many wives, and his nobles also, and through the teaching of the bishop they all gave up their companies of wives and each man lived with one wife only. And when he had been in office for eleven years and three and a half months, after partaking of the Holy Mysteries, he died in peace. And they carried his body to the monastery of Abba Macarius, and laid it with the bodies of the archbishops. Salutation to Cyril the archbishop.

And on this day also died the blessed and pure seer of the mysteries of heaven Lalibela [surnamed Gebre Meskel], King of Ethiopia. The parents of this saint having begotten him, they brought him up in the fear of God. And when he had grown up, an had arrived at man's estate, the king his elder brother heard that he would inherit the kingdom, and sit upon his throne, and jealousy came upon him. And he sent and called him, and when he came, and stood up before him, he contrived a matter against him, and he commanded his servants to beat him, and they beat him with very many stripes, from the third hour of the day to the ninth hour; and after this he commanded them to set him before him. And when he stood up before him the king and all his soldiers marveled when they saw that no injury had happened to him; now the angel of God had supported him. Then the king said unto him, "Forgive me, O my brother, for what I have done to thee"; and then they made peace and were reconciled to each other. And God saw the punishment, which he suffered that day, and He made him to inherit the kingdom. And having become king he meditated on the things, which would please God, and he made many gifts to the poor and needy. And when God saw the strength of his live, the angel of God appeared unto him in a dream, and he showed him how he was to build ten churches together, but each being different from the other. And he did as God showed him, and when he had finished the building of these churches, he made his brother's son to inherit the kingdom. Salutation to Lalibela, the builder of churches.

Glory be to God Who is glorified in His Saints. Amen.

Senne 13
(June 20)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father John, Bishop of Jerusalem. This saint became a monk in his early years in the monastery of Saint Abba Hilarion the Great, with the father Abba Epiphanius, and he devoted himself to the ascetic life and fought a great fight. And his knowledge and his virtues were noised abroad, and [the bishops and priests] chose him, and made him Bishop of Jerusalem, after he had been appointed Bishop of Cyprus. And when this father had seated himself in his office, Satan led him astray through the love of money and possessions, and he gathered together much money, and he made vessels of silver for his table, and he used to eat out of them; and he never gave anything to the poor and needy, not even the broken bread-cakes. And Saint Epiphanius heard the report of him, and then he remembered his spiritual fight, and how formerly he had rejected the world, and his devotion to God and the ascetic life, and his piety, and his mercy, and he had pity upon him from the depth of his heart, and he remembered his affection, for he was his brother in the Holy Spirit, and his friend of long ago. And Saint Epiphanius rose up from Cyprus, and came to the city of Jerusalem, for the sake of this father Abba John, (although he made it appear to men that he had come to worship in the Temple of Jerusalem,) that he might save him from his error. And when Abba Epiphanius came to the city of Jerusalem, this father Abba John invited him to his house, and he placed before him a table whereon were set the beautiful vessels of silver with pottage in them. And then Abba Epiphanius saw that Abba John had in him no mercy for the poor and needy; and he was very sorry for him, and his heart was in pain because of him. And after he had gone

forth from him Abba Epiphanius devised the following plan: He was dwelling in one of the monasteries of Jerusalem, and he sent to Saint Abba John, saying, "Know, O my brother, that the elders of the city of Cyprus, and all the chiefs of the people, have come to visit me, and I wish thee to do me honor before them, and to send to me from your house the silver vessels of thy table that they may eat pottage from them"; and Abba John sent the vessels to him. And Saint Abba Epiphanius took them, and sold them, and received the price of them, and he gave away the money in alms to the poor and needy. And after a few days Saint Abba John said unto the holy and blessed Abba Epiphanius, "Give me back the vessels of my table which I sent unto thee"; and Epiphanius said, "Yea, I will." And Abba John demanded them from him a second, and a third time, and Epiphanius said unto him, "Yea, I will." And when he did not give them up, Abba John seized him by the hem of his garment in the church, on [the day of] the Resurrection of our Lord Jesus Christ, and he said unto him, "I will not let thee go until thou givest me back my [silver] vessels." And Abba Epiphanius prayed, and entreated God, and God made Abba John blind. Then Abba John wept and entreated Epiphanius, who prayed to the Lord God our Lord Jesus Christ, and He opened for him one of his eyes. And Epiphanius said unto him, "Behold, our Lord Jesus Christ hath left blind one of thine eyes so that thou mayest remember thy good spiritual fight, and thy strivings, and thy former good and willing deeds. Know thou that I have sold the vessels of thy table, and have given the price thereof in alms to the poor and needy on thine account. I only came to Jerusalem because I heard that thou wast a lover of money." And from that time Abba John awoke from his dream of inertness, even as a man waketh up out of slumber, and he walked diligently in the path of charity, and more than any man he gave away in alms all his money, and all the clothes which he had. And he gave up the acquisition of money and the riches of this fleeting world, and at last, at the time of his death, there was not found with him one dirham of gold, or any smaller piece of money. And God gave him the great gift of healing, and he worked many miracles, and he used to heal all those who were sick or who had diseases by anointing them with holy oil from the Tomb of our Lord Jesus Christ, and he protected them by means of the sign of the Life-giving Cross. And having finished his spiritual fight and his divine excellences, and pleased God, he died in peace. Salutation to John the Perfect, Bishop of Jerusalem.

And on this day also the Christian peoples of the land of Egypt are accustomed to celebrate the festival of the glorious angel, the Archangel Gabriel, the captain of the host of heaven, who preached the new tidings. In the first place it was he who brought news to Daniel, when he was praying and entreating God for the return of the children of Israel from captivity, and for their deliverance from Satan. And this great angel appeared unto him, and announced to him the deliverance of the children of Israel from the captivity of Babylon, and the building of the sanctuary in Jerusalem; and he announced to them the coming of our Lord Jesus Christ. And he defined the number of years after the passing of which our Lord Jesus Christ would come, and he made him to know that He would be killed, and that afterwards the city of Jerusalem would be laid waste, and that no other Messiah would come after Him except the False Messiah. And when the years which he had defined were ended, and the time had come for the Redeemer to arrive, this glorious archangel, and captain of the hosts of heaven, Saint Gabriel, came from God and announced to our holy Lady, the Virgin Mary, the God-bearer, the coming to her of the Son of the Living God, and His Incarnation through her. And Gabriel appeared in the flesh because God loved him, and it was for this reason that He sent this angel on these two great missions. And our fathers, the doctors of the holy Church, have commanded us to celebrate a festival in his honor each year. Let us entreat him to intercede for us with out

Lord and Redeemer Jesus Christ, that He may deliver us from our enemies, for he is nigh unto Him, and he standeth before His throne, so that by his intercession we may find grace before our God, to Whom are meet praise, and [ascription of] might, and laud, and the heartiest thanksgiving, and honor, [on] all days. Salutation to Gabriel.

And on this day also is commemorated Cainan, who lived nine hundred and ten hundred (sic) years; and he died on the fourth day of the week.

And on this day also are commemorated ‘Abulag, the martyr, and two hundred martyrs, and our father Matyan, who were persecuted for righteousness’ sake.

Glory be to God Who is glorified in His Saints. Amen.

Senne 14
(June 21)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day became martyrs the saints Abba ‘Akra, and John, and ‘Abtelma, and Philip. This Saint Abba ‘Akra was of the men of the city of Damanhur, in the district of Busir, in the north of Egypt, and west of the river of Mesr (Cairo); he had a brother, whose name was Philip, and he was exceedingly rich. And they made an agreement with their two priests, whose names were John and ‘Abtelma, and the four of them came to the city of Kartes, and confessed our Lord Jesus Christ before the governor. And the governor commanded the soldiers to shoot them to death with arrows, and they shot at them, but the arrows never reached them. And after this the governor commanded them to cast them into a red-hot oven, and they did so, and they heaped up the fire upon them, but God sent His angel and delivered them from the fire. Then the governor commanded them to tie them to the tails of horses, and to drag them from the city of Kartes to the city of Damanhur; and they did all this to them, but no injury whatsoever came to them. And the governor commanded them to cut off their heads, and they took them outside the city of Damanhur, and cut off their heads with the sword, and the saints received crowns of martyrdom. And men came from the city of Da and took the body of Saint Abba ‘Akra, and they built for him a beautiful church, and laid his body inside it, and many signs and wonders took place therein through him. And similarly, men of the city of Damanhur came and took [the bodies] of the three saints Philip, and ‘Abtelma, and John, and wrapped them for burial in costly cloths, and they built them beautiful churches, and laid their bodies inside them, and countless very great signs and miracles took place therein. Salutation to ‘Abtelma, and Philip, and John, and ‘Akra.

Glory be to God Who is glorified in His Saints. Amen.

Senne 15
(June 22)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated the festival of the consecration of the church of the blessed, and holy, and victorious fighter, the soldier of heaven, our father Minas, in the city which is called Maryut (Mareotis), and his miracles were made manifest, and his body revealed. Now the body of the saint, having been hidden in the earth, the glorious and Most High God wished to reveal it. And in those days there was a certain shepherd, who pastured his sheep near the hill wherein the body of Saint Abba Minas was hidden and buried, and this shepherd saw one of his sheep, which was sick of a grievous disease, dip itself in the water of the well which was near that place, and then roll itself in the dust of the hill, and it was healed straightway. And the shepherd marveled, and he used to take all his sick sheep, and wash them in that water, and make them to roll themselves in the dust of that hill, and they were healed straightway. And this also the shepherd used to do with all the sick folk whom the people brought to him; he mixed the dust from the hill with the water and smeared them with the mixture, and they were healed straightway; now the shepherd knew the cause of the healing. And the report of this shepherd was heard by the Emperor of Rome. And he had a daughter who was sick with running sores, and he sent her to the shepherd who healed her of her sickness, in the same way as he healed his sheep. And having been healed she wished to know the reasons why that place healed her, and Saint Minas appeared unto her in a vision, and told her that his body was hidden in that place, and said, "Behold, God hath commanded thee to dig, and to raise me up." When she awoke she did as the saint commanded, and raised up his glorious body, and she built over it a beautiful shrine, and they laid his honorable body inside it. And the emperor commanded his nobles and his officials to build their houses in that place, and a great city was built and it was called Maryut (Mareotis). And God made manifest through the body of this Saint Abba Minas countless signs and miracles. And the archbishop [of Alexandria], and his bishops, came and consecrated the church, as it were this day. And the fame of the signs and wonders, which appeared in that church through the intercession and entreaty of Saint Minas, the martyr, was noised abroad [everywhere]. Salutation to the consecration of thy house, O Saint Minas.

And on this day also is commemorated Gebre Christos, the pure deacon.

Glory be to God Who is glorified in His Saints. Amen.

Senne 16
(June 23)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died at a good old age the ascetic father and fighter, of a glorious memory, Abba Nafer (Abunafer), who was the first ascetic [to live] in the desert of Upper Egypt. Now the history of this saint is related unto us by Paphnutius, who was moved by the grace of God, and was sent to see the servants of God who lived in the desert. And he saw many

of them, and wrote the history of their strives, and among these was Abba Nafer. When this father came into the desert he found a well of water, and a palm tree, and he lived in that desert for eight years. And one day this saint Paphnutius saw Abba Nafer coming to him, and he was naked, and the hair of his head and his beard covered his body. When he saw Paphnutius he was afraid of him, and he thought that he was an unclean spirit, and Saint Abba Paphnutius held him fast, and made the sign of the Cross before him, and he prayed and said, "Our Father which art in heaven." Then Saint Abba Nafer said unto him, "Good is thy coming to me, O Abba Paphnutius." And when the saint had prayed before him, and had called upon him to put aside fear, the two prayed together, and held converse about the greatness of God. And Paphnutius asked Abba Nafer to tell him how and by what means his coming to that place happened, and how he lived. And Abba Nafer answered and said unto him, "I was living in this desert (i.e. monastery) wherein there are righteous and chosen monks, and I heard them talking about the greatness of those who live in the desert, and praising them for the good works of all kinds which they performed. And I said unto them, 'Are there here any who are better than you?' And they said unto me, 'Yea, those who live in the desert are held in honor by God. We live near the world and the men who are in it, and if we sorrow, or are sad, we find someone who will comfort us; if we are sick, we find someone to visit us; if we are naked, we find someone to clothe us; and if we desire any desirable object we find it; but those who live in the desert lack everything.' When I heard these words from them my heart burned like fire. When the night came I took a little bread and I went out from the monastery, and I prayed and asked the Lord Jesus Christ to guide me to the place wherein I was to live; and then I set out. And God prepared a certain righteous man for me, and I found [him] and I dwelt with him, until he guided me into the path of the desert monks. Then I came to this place, and I found this palm tree, which beareth twelve clusters of dates each year; one cluster of dates serveth as food for me each month, and I drink water from this well. And behold I have lived in this desert until this day, eight years, and I have never seen any man's face but thine." And whilst they were talking together the angel of God came down to them, and administered unto them the Holy Mysteries, the Body and Blood of our Lord and God and Redeemer Jesus Christ. And they ate a little food together, and then Saint Abba Nafer transformed himself, and became like a fire, and then he bowed his knees and worshipped God, and he embraced Saint Paphnutius, and delivered up his soul into the hand of God. And the saint wrapped him in cloth made of sheep's wool, and buried him in that cave. And he thought within himself that he would live in that place instead of Abba Nafer, but when he had buried him the palm tree fell down, and the well of water dried up, which happened by the Will of God. And when Saint Paphnutius came back into the world, he declared the histories of the desert saints whom he had seen, and especially the history of this Saint Abba Nafer, and the day on which he died. Salutation to Abba Nafer.

Salutation to you, O ye who dwelt on the sand.

Salutation to thee, O Iyasus-Buruk, the faithful companion of Yekuno-'Amlak, [King of Ethiopia, A.D. 1270-1285].

And on this day the angel of God appeared to Joseph in a dream, and told him to take the Child and His mother, and to return to the land of Israel.

Glory be to God Who is glorified in His Saints. Amen.

Senne 17
(June 24)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint Abba Latsun. This saint was a man of the city of Behensa, and when he was a young man he heard the Holy Gospel, which saith, "He who wisheth to save his soul let him throw it away. And he who hath cast away his soul, shall find everlasting life" (Matthew xvi, 25). When he heard this, his heart became hot like fire with the love of God, and having received the Holy Mysteries he departed to the monastery of ʻAsnokhat, where he fought a great fight with ceaseless fasting and prayers; and he used to fast for a week at a time. And the angel of God appeared unto him, and told him to go to Saint Isidore, to be endued with the garb of the monastic life by him. And Abba Latsun went to Saint Abba Isidore, who prayed over the apparel, which is the garb of the angels and of the monastic life, for forty days, and endued him with the garb of the monastic life; and Abba Latsun devoted himself to God and to the spiritual fight. Then by the advice of his teacher he went out and dwelt by himself, and he kept vigil, and prayed, and fasted continually. And there was near him a certain monastery, the monks of which he used to visit, and one day when he went to the monastery he found the abbot of the monastery sick and nigh to die; and all the monks were round about him weeping. And then Saint Abba Latsun saw the hosts of Satan surrounding him, and he asked the abbot, saying, "What hath happened to thee, O Father?" And the abbot commanded the monks to go forth from him, and he began and told Abba Latsun all the sins which he had committed during his youth, and they were very great indeed, and very many. And he said unto him, "Forgive me, O my brother, I have done many evil things, and there is no man before me who hath done the like, as for example: When I wanted to be made a priest, and they would not make me one, I departed to another place, and I said that the bishop had made me a priest, and I consecrated the Offering without fear. And I took the Holy Body and I worked magic therewith. And I lay with the mother, who brought me forth ten times, and she conceived by me, and when she was near her time for bringing forth I made her drink medicine so that I might kill the child. My sin is very great indeed. And behold, the time of my death and of my departure from this world hath arrived, and I have no good deed, which I can offer unto God. I beseech thee, O my father, and I bow to thee before God, that thou mayest remember me in thy holy prayers." And Abba Latsun wept, and he saw the Satans taking the soul of that man, and they tortured it with beatings with whips of fire; and it became black. And after he had made the body of the abbot ready for burial, and had buried him, Saint Latsun remembered the words of that wretched man, who said unto him, "For God's sake remember me in thy prayers." And he remembered the words of the Holy Gospel: "There is no greater love than this, that a man should give his life for his friend" (John xv, 13). And this saint continued to torture himself with every kind of torture, and he besought our Lord Jesus Christ on behalf of the soul of that sinner and to have mercy upon him. And he tortured himself and died five times; and Saint Michael the archangel appeared unto him and said unto him, "Thou shalt not kill thyself. It is not meet for Him to have mercy on that sinner. And his sin shall not be remitted unto him, for God is righteous and He doeth judgment and justice. He doth not show grace unto him who is unworthy of grace, and He doth not punish the man who doth not deserve punishment." And having killed himself once in beseeching God on behalf of the soul of that sinner, Michael the archangel came unto him, and said unto him, "Do not kill thyself, for God will not have

mercy upon that sinner." Then Abba Latsun drowned himself in the sea, (or, river) and died. And straightway there was a mighty peal of thunder, and our Lord Jesus Christ came down from heaven, and He sat on the shore and He commanded Saint Michael, and he brought the saint up out of the water, and raised him up alive from the dead. And our Lord Jesus Christ said unto him, "Peace be unto thee, O My chosen one, Latsun, who dost thou kill thyself time after time for the sake of that sinner? Mercy doth not befit him. His sins are very many, and they are most abominable; they are the very worst sins, and it is not right for a man to speak of them"; and Saint Abba Latsun did not answer. And he said unto Him, "I beseech Thee, O my Lord Jesus Christ, to show mercy on that sinner in punishment; if Thou wilt not show mercy to him then take my soul with him into punishment." And our Lord knew that the saint would kill himself many times for the sake of that sinner. And our Lord commanded and He touched his hands, and made him like the dust; and He said, "This soul shall not suffer punishment from this time forward, but it shall never find mercy, and shall be like the dust"; and Saint Abba Latsun glorified our Lord Jesus Christ because of the great compassion and mercy which He showed to that wretched man, and because He had brought him out of punishment. And after this our Lord said unto Abba Latsun, "Verily I say unto thee, O My chosen one Latsun, whosoever shall celebrate thy commemoration, or shall give incense, or an offering, or oil, or wax, or shall satisfy the hungry, or give drink to the thirsty, or clothe the naked for thy name's sake on the day of thy commemoration, or shall write the history of thy fight, I will write his name in the Book of Life in the heavens, and will blot out his sins." And when our Lord Jesus Christ had said these things unto him, He went up into heaven with great glory. And Abba Latsun rejoiced with a great joy, and returned to his cave, and dwelt there fighting the fight for many days; and having finished his fight and pleased God he died in peace. Salutation to Abba Latsun.

And on this day also is celebrated the commemoration of Abba Palamon, the great pilgrim and anchorite, who rejected the world, and dwelt in a monastery. He devoted himself to God, and he fought so many fights that Satan became weary of fighting against him. This saint dwelt for very many days in silence and solitude; he never laughed, and he never spoke to anyone, but he wept for his sins by day and by night. Often Satan would come (?) to him to amuse himself with him, and to laugh at him, but he was not able to rejoice (?) over him wholly, for [the saint] was sad and clung to the Name of our Lord Jesus Christ; and because of this Satan was wroth with him. One day Saint Palamon rose up and departed to Egypt, in order to sell the things, which he had made with his hands. And as he was going along the road, and was weeping so bitterly that his eyes were nearly washed out of his head by the abundance of his tears, Satan led him astray on the road, and would not let him know where he was going; and at the end of six days the elder, being well nigh [dead] through hunger and thirst, fell upon the earth. But God, the Lover of mankind, did not allow His servant Palamon to be destroyed through Satan, and He drove away the unclean spirit, and set it afar off from him. And when the elder knew everything, which had happened to him, he cried out, saying, "O my Lord Jesus Christ, help me." And straightway he heard a voice, which said unto him, "Fear not, for the Enemy shall not prevail over thee. But rise up and go a little towards the north, and there thou shalt find a righteous man, and elder monk, who dwelleth in the fastness of the mountain; his name is Latsun, and he hath undertaken many labors for My Name's sake. Tell him everything which hath happened unto thee from thy youth up, and how Satan hath tempted thee; he shall pray for thee that thy sin be forgiven thee." And straightway the holy and blessed Palamon rose up, and he took some of the things which his hands had made, and he

departed to the mountain in the north, reciting as he went the psalm of David which saith, "O Lord deliver me for Thy Name's sake"--to the end of the same (Psalm 79), and also the eighth psalm, and at length God guided him to the place where the elder Saint Latsun was. When the elder Saint Latsun saw him, he rejoiced and he embraced him and took him up to the top of the rock. After they had prayed, and sat down, Abba Palamon began to weep bitterly, and he told him all the sin, which he had committed from his youth up, and begged earnestly for forgiveness; and he also told him, how Satan had tempted him. And he said unto him, "One day when I was journeying in Egypt to sell the work of my hands, Satan came to me, and made my mind to go astray, and he would not allow me to call upon the Name of my Lord Jesus Christ. And he showed me a city, which had been built, like the city of a king, and in it were waters, and gardens, and trees. And as I was thinking how I should sell the work of my hands, he appeared unto me in the form of a woman, who was sorrowing for the death of her husband, who had left her much money. And she said unto me, 'I will buy from thee.' And she brought me into the upper room of her house, and she lifted down the basket from my head, and she made me to sit down and washed my feet. And she commanded her handmaidens to bring a table and wine, and she besought me frequently to eat with her; and we ate, and drank, and were drunken. And as we were talking together all the maidservants went out and we two were left together. And straightway mine eyes burned like fire with the lust of fornication, and I remembered not God Who is in the heavens, nor His angels who serve therein, and I was like one who lay with her often. Afterwards, when I woke up, I looked about me and I could find nothing. There was no woman, no house, no table, no people, no beasts, no waters, and no gardens; but I found my head running round under the mountain of my abode, and I was as if I had neither eaten nor drunk. Then I wept much, and I saw Satan standing far from me, and laughing at me. And he said unto me, 'Woe be to thee Palamon, the pilgrim, who dost jest and laugh with me. Behold I can snare thee like a bird!' When I heard his words I made the sign of the Cross over him, and he fled from me. And now, O my father Latsun, I take refuge in thy holiness; pray to God to forgive me my sins and my error." And Abba Latsun, answered and said unto Abba Palamon, "Fear not, I believe on God that He will forgive thee thy sin." The they rose up, and prayed three days and three nights, and there came unto them a voice which said, "Fear not, O My faithful servants, henceforward the Enemy shall not prevail over you. As for the sin which Palamon committed, I have placed it on the head of Satan, and not only the sin of Palamon have I placed there, but I will place upon him the sins of all those whom he hath tempted." After this Abba Palamon was blessed by Abba Latsun and he departed to his abode praising God; and he died in peace. Salutation to Abba Palamon.

And on this day also is celebrated the commemoration of the blessed Saint Abba Garima. The father of this saint was Emperor of Rome, and his name was Masfeyanos; the name of his mother was Sefengeya, and she was barren. And having besought our holy Lady, the Virgin Mary, the God-bearer, she gave her this son; and she called his name "Isaac." When he had grown up she taught him the Books of the Church, and then Isaac was appointed deacon. And the men of Rome having made him emperor, he sat and judged justly and righteously for seven years. And when Saint Abba Pantaleon of the cell heard [of him], he sent to him, saying, "O my son Isaac, let the dead bury their dead, and do thou come and seek the kingdom of my Lord Jesus Christ"; and Abba Garima, having heard him, forsook the kingdom, and went forth by night. Then the angel Saint Gabriel appeared, and he carried him on his shining wing and at the third hour brought him into the hand of Abba Pantaleon. Now the length of the road was a journey of ten months and four

days. The King of Ethiopia at that time was ʻAlameda. When Abba Pantaleon saw Saint Isaac he embraced him, and kissed him, and then he arrayed him in the garb of the monk; and the saint fasted and prayed so strenuously that his flesh congealed on his bones. Then he went to a place [in] Madra and he lived there for three and twenty years, working countless signs and wonders, and casting out devils, and healing the sick. One day he sowed wheat at dawn, and reaped it in the evening, and some of it he offered as an offering; and on the following day he took the remainder up to the threshing floor, and he trod out the sheaves of wheat, and obtained therefrom seventy-seven measures of grain. And he also planted a vine shoot on a rock, and it took root, and put forth leaves and bore fruit immediately. And once when he was writing a letter, and the sun was about to set, he adjured the sun to stand still and it did so until he had finished his letter. And the spittle, which he spat out, remaineth unto this day, and is a means for healing the sick; and once when a reed fell from his hand, it took root that very day. One day certain calumniators went to Abba Pantaleon and said, "The priest Isaac consecrated the Offering after he had eaten." And Abba Pantaleon having gone to him caught him on the road, and he said unto him, "Wait, man, so that I may tell thee a secret." And Saint Isaac said unto him, "Let men shut me in, and remove the stones from us"; and they turned aside for a distance of five stadia. And Abba Pantaleon said unto him, "O my son Isaac, thou hast terrified me," and thereupon he was called Abba Garima. And having finished his good course, our Redeemer appeared unto him, and promised him that [He would forgive the sins of] him that should call upon his name, and celebrate his commemoration. And straightway he was caught up in a shining cloud and disappeared. Salutation to Abba Garima.

And on this day also is celebrated the commemoration of the saints of ʻAkuoren... and Abba Palaomn, and Bartholomew, and Alexandra, and Alexander, the martyrs, and Joseph, and ʻArsema.

Glory be to God Who is glorified in His Saints. Amen.

Senne 18
(June 25)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father, Abba Damianus, the thirty-fifth Archbishop of the city of Alexandria. This saint became a monk in his early years in the desert of Scete, and he continued to fight, and to devote himself to God for seventeen years. He was appointed a deacon in the monastery of Saint Abba John, and after this he went to the monastery of Saint Abba Bataron, that is to say, the "Monastery of the Fathers." which is to the west of Alexandria, wherein he devoted himself to God and fought a fight like unto that of the desert monks. When Abba Peter was made Archbishop of the city of Alexandria, he sought for a learned man to live with him in his house and to help him with the work of the archiepiscopate, and with whom he could take counsel concerning the work of the Church. And men praised Damianus to him, and he had him brought to him, and asked him if he would live with him; and Damianus agreed to this, and he dwelt in the archbishop's house; and he pursued a good course of life and all men loved him. When Abba Peter and archbishop died, the bishops and the doctors agreed with one consent, and against his will

they made this Saint Damianus Archbishop of the city of Alexandria. And his course of life was wholly good. Frequently he wrote Epistles and Discourses, and sent them to all the cities. Now there were in the desert of Scete of the monastery of Saint Abba Macarius certain evil heretics of the following of Matlis, the heretic, and these men used to drink wine on the night of the day of their Eucharist, and on the following day they would receive the Holy Mysteries. As an excuse they said that our Lord Gave to His disciples two cups. When He gave them the first cup He said unto them, "This is My Blood," and when He gave them the second cup He said, "This is My Blood." And Saint Damianus showed them their error, and said unto them, "The first cup was symbol of the joy of the Old Covenant which was, in the Law of the Old Covenant, the Canon of the Apostles banneth every one who tasteth anything before the Offering." Some of the heretics turned from their evil act and submitted to him, but some of them would not submit to him, and would not turn from their counsel; and these he excommunicated and drove them forth. In the days of this father died Theodore, Archbishop of the city of Antioch, and there was appointed in his place a heretic who did not believe in the Holy Trinity, and who said that God was One Person only, and that Three Persons ought not to be mentioned. And he sent a letter [containing] his wicked Faith to Abba Damianus who, when he had read it, was exceedingly sorry for him, because he did not find in his letter the name of the Holy Trinity; and because he said therein, "It is not meet that men should mention the Trinity, for God is One by Himself." Thus did he speak in his madness, and this father was sorry for him with a great sorrow. And he wrote to him a letter in which he explained the matter, and said unto him, "If God is without division, [He is] one in His Godhead and Self. But He is Three Aspects, Three Persons, and One Being, He is for ever, and [this] number [of Persons] can neither be added to nor diminished." And he wrote to him many testimonies [derived] from the words of the Holy Scriptures, and wise teachings, to make him understand. And he said unto him, "In God is life," and he proclaimed that He is forever, and that there is no [god] besides Him. And when this letter, which was full of the grace of the Holy Spirit and the True Faith, reached this heretical Archbishop of the city of Antioch, the darkness of his heart (or, mind), and his little knowledge did not permit him to understand its meaning, but he continued in his infidelity. And this Abba Damianus separated himself from communion with this heretic, and he did not allow any of his flock to mention him at the time of prayer, and at the time of the Offering, for twenty years, that is to say up to the time of his death. After this Abba Damianus continued to protect his flock by means of his Epistles and Admonitions for a period of three and thirty years; and he attained a good old age and pleased God, and died in peace. Salutation to Archbishop Damianus.

And on this day also is celebrated the commemoration of Isidore, the martyr.

Glory be to God Who is glorified in His Saints. Amen.

Senne 19
(June 26)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day became a martyr the new Saint George, that is to say, Mazakham, which is, being interpreted, "Compeller," in the days of the Muslims. This saint had a father who was a Muslim [and was called] "Balaw," and he married a woman who was a Christian from the city of Demera, in the north of Egypt, and he begat her three sons, of whom this saint was one, and he called his name "Zakhan." And he used to go with his mother to church, and he wished to become a Christian, and he begged his mother to be allowed to receive the Holy Mysteries. And she said unto him, "It is impossible for anyone to receive the Holy Mysteries unless he hath been baptized with Christian baptism, and is pure." Then she gave him a portion of the blessed Eulogia bread, and having swallowed it, the taste thereof became in his mouth like that of honey. And he meditated in his heart, and said, "If the taste of this portion of the bread of the Christians is like honey in my mouth, what will be the taste of the Offering?" And he wished to become a Christian, and he made it known that he intended to be a Christian, and intended to be baptized with Christian baptism, and changed his name to George. And the Muslims oppressed him, and seized him, and tortured him very severely. Then he escaped and fled to the city of Saft Abu-trab, and dwelt therein for three years. When his history became known he departed to the city of Ketur, and ministered in the church of Saint George, the martyr, and then he returned to the city of Demera. And the Muslims of the city of Demera heard his history, and they seized him and delivered him to the governor. Now the wife of the governor was a Christian, and she said unto the governor, "Do not torture this holy man." and he shut him up in prison. And the Muslims assembled and smashed the door of the prison house, and they beat the saint very severely, and they split open his head, and they left him well nigh dead, that is to say, between life and death. When the Christians came in the morning to bury him, for they thought that he was dead, they found him alive. After this the Muslims gathered together and formed a company, and they said unto the saint, "If thou dost not turn away from this counsel of thine we will torture thee very severely, and kill thee." And Saint George Mazakham said unto them, "Do what ye will. I will not deny my Lord Jesus Christ, the Son of the Living God, the Creator of the heavens and of the earth." And they were wroth with him, and they hung him up on the mast of a ship, and tortured him very severely; and after this the governor commanded the soldiers to take him down and shut him up in prison, and they did as he commanded. And his wife made him to bear patiently, and she strengthened him, and taught him that he must not think in his heart that the punishment which had come [upon him] was because of his sins; that Satan should not lead him astray, or destroy his toil; and that he must encourage himself in his heart with the thought that he was a counterpart of the martyrs. And then the angel of God appeared unto him, one night, and comforted him, and strengthened him, and promised him that he should be numbered with the martyrs; and he informed him that on the following day they would cut off his head. When the morning came the Muslims gathered together about the governor, and demanded from him [permission] to cut off his head; and the governor commanded them to take him, and to do what they wished with him. And they took him out of prison, and cut off his head with the sword, near the church of the glorious angel Michael in the city of Demera, and he received the crown of martyrdom in the kingdom of the heavens. Then they lighted a fire on his body, and that fire burned all that day and all

that night, but it neither consumed him nor touched him at all. After this the Muslims took him and laid him in a basket, and cast him into the river, and by the Will of God he came to the quay on the shore of an island, and his mother, who was waiting for him, took him and made him ready for burial, and laid him in her house for a few days. After this they built a church for him and laid him therein, and countless signs and wonders took place there through him. Salutation to George, and salutation to the woman his friend.

And on this day also became a martyr Saint Besoy-nob, whose name meaneth "fine gold." This saint came from a city the name of which is Banos, in the district of Damietta, and he was the son of noble and wealthy parents in that city. He was one of the soldiers of Cyprianus, the governor of Athribis, and he believed on the Name of the Lord Jesus Christ. [And the governor of Athribis commanded his soldiers to bring him] into the city of Athribis, and they took him to the city of Antinoe; and he stood before Arianus, governor of the city of Antinoe, who was angry with him, and said unto him, "Cast incense to the gods." And he would not obey him, and was not afraid of him, and Arianus tortured him severely. Then he commanded them to cut off his head with the sword, and they took him outside the city, and a crowd of men from the city followed him. And in it was the keeper of the lions of Arianus, the governor, and he had with him two lions bound with an iron chain; and one of them rushed forward and broke the chain [and attacked the saint]. And the angel of God came to the saint and raised him up above the lions, and he flew away with him until he brought him to the Fountain of the Sun, and the saint, who had his eyes closed, did not know where he was going. And then they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation O Nub-Besoy, which is being interpreted, "fine gold."

And on this day also became martyrs the five soldiers ʻArsonophis, Peter, ʻAscarion, ʻArengis, and Belfeyos, who lived in the Palace of Diospolis. When the governor urged them to sacrifice to the gods, the saints said unto him, "We will fulfill the commandment of our Lord Jesus Christ, and to Him only will we sacrifice." When the governor heard this he was wroth, and he commanded the soldiers to put them into a house, and not to give them bread or water for two days. Then he ordered them to bring them to him, and when they stood before him he said unto them, "Sacrifice ye to the gods." And the saints said unto him with one voice, "We are Christians, and we will not sacrifice to unclean devils." And the governor commanded the soldiers to chain them by their necks, and to take them to another governor. And ʻArengis said unto his brethren, "I tell you truth. I heard the angel of God pronounce the names of the five of us." And when the soldiers had brought them to Deses, the governor, he took the first of them ʻArsonophis, and said unto him, "Sacrifice to the gods"; and when he refused to do so the governor commanded them to fetter him, and to tie him to the tail of a horse, and drag him through the city. When they had brought him into the city, he commanded them to cast him into the furnace of the public baths. And they also tied him to a chariot to torture him, and hung him up head downwards; and he kept his Faith and delivered up his soul. Next they brought Saint Peter, and Deses said unto him, "Sacrifice." And when he refused to do so the governor commanded them to take him and fetter him, and to set up a post, and to hang him upon it, head downwards, and to tie him to it in this position. And they also dug a hole in the ground, and covered him up in it with earth, and made a mule to tread it down, but the saint bore this, God helping him. When they brought him out his body was crushed (?) by the excessive torture, and he was unable to speak; and then they tied him up in the hide of an animal [and left him] without bread and water. And they brought ʻArengis before the

governor, who said unto him, "Sacrifice," and when he refused to do so, Deses commanded them to bind him with fetters, and to scraped him, and to hang him up head downwards. And having endured them, they tied him up in the hide of an animal [and left him] without food and drink. Then they brought ʻAscarion to the governor, who said unto him, "Sacrifice, and have pity on thyself." And when the saint refused to do so, Deses commanded them to take him, and bind him in fetters, and scrape him, [and they did so,] and they delivered him over to the keepers of the instruments of torture to torture him severely. And they set up a tree, and hung him upon it head downwards. And when he vanquished them by his endurance, they told the governor, and he commanded them to tie him up in the hide of an animal, and to shut him up in a chamber to die of hunger and thirst. And they brought to Deses Belfeyos, and the governor said unto him, "Sacrifice, so that thou mayest not die." When he refused to do so Deses commanded them to take him, and bind him in fetters, and scrape him, and to drag him round the city. And they set up a tree and hung him upon it, head downwards, and they tied a stone to his neck. And when he wavered not in his Faith, they tied him up in the hide of an animal to die of hunger and thirst; and they walled up the door of the house. And [the soul of] the blessed ʻArengis was nigh to go forth from his body. And ʻArengis departed on the fifth day of the month of Pohin, and when they had brought him out they built up the door against the two that were left. And then the blessed ʻAscarion died, holding the Faith, on the eighteenth day of the month of Pohin; and when they had taken him out they built up the door against Belfeyos. When the brethren visited the blessed man Belfeyos, he said unto them, "My brethren, wait for me this night; I am going forth," and then he delivered up his soul on the nineteenth day of the month of Pohin. Salutation to ʻArsonophis, and Peter, and ʻAscarion, and ʻArengis, and Belfeyos.

And on this day also is celebrated the commemoration of the holy fathers of Debre Kua'at.

Glory be to God Who is glorified in His Saints. Amen.

Senne 20
(June 27)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the great prophet Elisha. This man came from a village of Israel, the name of which was ʻAlamut; and his father's name was Yosafet, and he was born in Gilgal. And then he became the servant of Elijah, the prophet, and he was most obedient to Elijah before he went up into heaven. And he went with him to the Jordan, and when Elijah said unto him, "Ask of me what thou wilt." he did not ask him for any of the possessions and treasures of this world, but Elisha said unto Elijah, "Let a double portion of the spirit which is upon thee be upon me." And Elijah said unto him, "Thou hast asked what is difficult, nevertheless if thou seest me when I go up from thee even thus shall it be." And as the two were going along together, chariots of fire came forth, and horse[s] of fire, and in this wise Elijah went up into heaven. And Elisha the prophet saw him, and he said unto him, "My father, and father of the strength and might of Israel"; and he snatched at his garment and [rent it] in twain. And Elijah let fall his rough skin [cloak, and it fell upon the head of Elisha the prophet; and the spirit of Elijah was doubled upon Elisha. For

Elijah divided the waters of the Jordan into two parts once, but Elisha did so twice; and Elijah raised one person from the dead, and Elisha raised two. And after this he divided the river and passed between the two parts thereof. And when he went to Jericho the men of the city asked him, saying, "Our water is bitter and the crops will not grow under it; [make it sweet for us]." And Elisha took a pot, and put some salt therein, and cast it into the well of water, and the water became very sweet. And he willed to make manifest a great miracle when he cast the salt into the water; he changed what was bitter in the water by means of salt, he made sweet what was salt by means of salt. One day as he passed along the road the young boys of Israel mocked him, and he cursed them, and the wolves carried off nine and forty youths in one day. And a certain woman of the wives of the prophets came unto him, and said unto him, "My husband died owing a debt, and behold they have seized my children for it." And Elisha commanded her, saying, "Go and fill all the jars which are in thy house with water, and borrow other vessels from thy neighbors, and fill them all with water"; and by his prayer he changed the water in all the vessels into sweet oil. And the woman sold the oil, and extinguished the debt, which was on her husband. And Elisha blessed the barren woman and she bore a son. And when that child grew up he fell sick of a fever and died, and Elisha prayed over him and restored him to life. And when Naaman the Syrian came to him he cured him of his leprosy, and though Naaman brought to him much money, and raiment of gold, he would accept nothing from him. And when Geyaze (Gehazi), his servant, acted craftily and accepted some of those possessions, secretly and without Elisha's permission, the prophet had knowledge about it through the Holy Spirit. And he cursed his servant, and Geyaze (Gehazi) became a leper, and his sons and all his seed [were lepers]. And a great famine happened in those days, and by the prayer of this prophet in one night it changed into a great abundance; and besides this, the prophet wrought many signs and wonders. When he died and they were burying him in a grave, they brought at the same time another dead man and laid him down on the grave of the prophet; and that dead man came to life straightway, and he rose up and followed the people, and departed to his house. And the prophet Elisha prophesied in the reigns of four kings, who were Joram, and Ahaz, and Gotolya, the mother of Ahaz, and John, the son of Ahaz; and all the days of his prophesying were fifty years and more. He prophesied before the coming of our Lord Jesus Christ six hundred years, and he died in peace. Salutation to Elisha.

And on this day is celebrated the commemoration of 'Arsastal, the martyr, and Minas of Busar.

Glory be to God Who is glorified in His Saints. Amen.

Senne 21
(June 28)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father, Abba Theodosius, the thirty-third Archbishop of the city of Alexandria; it is after him that Christians in the land of Egypt were called "Theodosians." After this father was appointed archbishop, certain evil men rose up against him, and drove him forth from his office on the advice of the emperor, and they

appointed in his place a certain man whose name of Acacianus, Archdeacon of the city of Alexandria. This man was of the number of those who subscribed the statement that this father was [not] worthy of the office of the archiepiscopate. And they drove out this father to the city of Germanos, and he dwelt there for three months. And Abba Severus was ordained in the country of Egypt in those days, and he comforted this father, and reminded him that tribulation came upon the apostles, and also on John, the Mouth of Gold (i.e. Chrysostom). Then this father went to the city of Malig, and dwelt there for two years. And the men of the city of Alexandria rose up against the governor, and demanded their shepherd, and he brought back this father Theodosius to his office, and expelled Acacianus. And the story of him was heard by the Emperor Justinian from the God-loving Empress Theodora; and she wrote a letter, saying, "He who was first appointed shall sit in his office." And one hundred and twenty priests formed themselves into a General Council, and they subscribed a statement, saying, "Abba Theodosius was first appointed." And straightway Acacianus rose up before the people, and said, "I have transgressed; evil men force me." And then the people asked this father to remove the ban of excommunication from Acacianus provided that he would promise never again to minister as priest or deacon; and Acacianus agreed to this, and Theodosius removed the ban of excommunication from him. Now the emperor was corrupt in his faith, and he imagined that Archbishop Abba Theodosius agreed with him in his evil faith. And he wrote a letter of his officers who were in the city of Alexandria, and said unto them, "If the Archbishop Theodosius is at one with us in our belief, let another office be added to his archiepiscopate, and let him be governor of the city of Alexandria; but if he be not at one with us in belief, he shall go forth from his office." And when this father heard these words he said, "Thus said Satan to our Lord Christ in the desert, I will give thee all the kingdom of the world and the glory thereof, if thou wilt worship me" (Matthew iv, 9). And Saint Abba Theodosius rose up and went forth from the city of Alexandria, and departed into Upper Egypt, and he dwelt there for a few days, strengthening the believing people in the True Faith. And the emperor heard that the saint had gone forth from the city of Alexandria, and he sent him a letter to persuade him, saying, "I want to meet you, I want thee to bless me and to give me counsel." And Abba Theodosius went to Constantinople, and the archbishop, and all the people, and the soldiers went forth to welcome him; and they set him upon a high throne, and disputed concerning the True Faith. And the emperor continued to persuade the saint for many days, but the saint vanquished him with the words of the Holy Scriptures, and with the words of the Fathers. And when he would not agree with him, the emperor expelled him from his throne and sent him to Upper Egypt; and he appointed in his place another man whose name was Paul. And when that Paul came to the city of Alexandria, the people would not receive him, and he remained for a whole year, but only a very few people received the Offering from his hands. When the emperor heard of this he commanded the soldiers to shut the churches until the people submitted to Paul the archbishop, and the believers used to go outside the city to the church of Saint Mark the evangelist, and to the church of Cosmas and Damian, and partake of the Offering, and have their children baptized with Christian Baptism; and when the emperor heard this he had the churches opened. When Abba Theodosius heard this he was afraid that the emperor would lead them astray, and he wrote a letter to the people which was full of every kind of consolation, and he sent it to them, and strengthened them in the True Faith, saying, "Take good heed and submit not yourselves to that heretic Paul." And Theodosius remained in exile in Upper Egypt for eight and twenty years, and he lived in the city of Alexandria four years; and all the days of his life (sic) were two and thirty years. And this

father composed many Homilies and Treatises of Doctrine, and the believers in the country of Egypt continued to be called "Theodosians" until the days of Abba Jacob, [when] they were called "Jacobites." And having finished his good course he died in peace. Salutation to Theodosius.

And on this day also Basil and Bifantius became martyrs.

And on this day also took place the consecration of the house (church) of Abba Timothy in the city of Damanhur. Salutation to the consecration of thy house. [Omitted in the Bodleian MS.]

And on this day also are commemorated Abraham, Isaac, and Jacob. Salutation to Abraham, Isaac, and Israel-Jacob. [Omitted in the Bodleian MS.]

Glory be to God Who is glorified in His Saints. Amen.

Senne 22
(June 29)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated the commemoration festival of the glorious Saints Cosmas and Damianus, and their brethren, and their mother, and the consecration of their church, and the manifestation of their miracles. And behold we have written their histories in the section for the twenty-second day of the month of Hedar. Salutation to the holy house, which was built for the sons of Theodada, after the period of apostasy, had passed.

And on this day also died Paul the Simple, the disciple of Abba Anthony. This Paul was a peasant, and was very simple, and he married a woman who was beautiful in her person and evil in her actions, and he begot children by her. One day when he came in from his field he found her committing fornication; and when he saw her he laughed, and said unto the man, "Take her and her child. I shall not be sorry, and I will go and become a monk." And when he had come to Abba Anthony, he put on the garb of the monk, and he followed the footsteps of Anthony with prayer and fasting until the power [to cast out] demons, and to heal, was given unto him. One day they brought a man who was possessed of an evil devil to Anthony to heal, and Anthony commanded Paul to heal him. And Paul said unto this devil, "Get thee out, Anthony saith unto thee"; and the Satan reviled him and Anthony. And Paul said unto him, "If thou will not go out I will tell Christ, and thou shalt see how He will punish thee"; and thus saying he went out at noonday, and stood up on a stone, which the sun had heated. And he said, "As God liveth, I will not come down from this rock, and I will neither eat nor drink until the demoniac is healed"; and straightway the devil cried out and went forth in the form of a great serpent, and entered the Red Sea. This Paul considered the works of men, and wept for sinners, and made intercession for them up to a good old age; and he died in peace. Salutation to Paul.

Glory be to God Who is glorified in His Saints. Amen.

Senne 23
(June 30)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Solomon, the king, the son of David, who reigned in Jerusalem, over Judah and Israel; and the name of his mother was Bersabeh. And after God had rebuked David for taking her from her husband, He slew his first child; and then David lay with her, and she conceived and bore him a son, and he called his name "Solomon." And when he was twelve years old, and had grown up, and his father David the king had become old, Bersabeh (Bathsheba) went into the royal chamber and prostrated herself before the king; and he said unto her, "What hath befallen thee?" And she said unto him, "O my lord the king, thou didst swear to thine handmaid by thy God, saying, Thy son Solomon shall reign after me, and shall sit upon my throne." And the king swore, saying, "As God liveth, Who hath redeemed my soul from all my tribulation, according as I swear unto thee before the Lord God of Israel, saying, Thy son Solomon shall reign after me, [even so shall it be]." And Bersabeh (Bathsheba) bowed before the face of the king, and said, "My lord the king, live for ever!" And David said, "Call Zadok the priest to me, and Benaiah, the son of Yodahe (Jehoiada), and Nathan the prophet"; and they came to the king. And the king said unto them, "Take the servants of your lord with you, and set my son Solomon upon my mule, and take him down to Gihon, and anoint him there, and make him king over Israel (I Kings 1:33). And blow the trumpet and say, '[Long] live the royal father Solomon'; and come up, and follow him. He shall rise up on my throne because I have commanded that he shall reign in my stead over Judah and Israel." And Zadok the priest, and Benaiah, the son of Yodahe (Jehoiada), and Nathan the prophet, and the Cherethite, and the Perethite, went down, and they set Solomon on the mule of King David, and they took him into Gihon. And Zadok the priest took the horn of oil from the Tabernacle, and anointed Solomon, and he blew the horn, and all the people said, "[Long] live the royal father Solomon." And Solomon sat on the royal seat, and the servants of the king came and gave thanks to their lord David, the king and they said unto him, "May God make good [to rest] on the name of Solomon, and make his throne greater than thine!" And the king prostrated himself on his bed, and spoke thus: "Blessed be the Lord God of Israel Who hath given me this day seed to sit upon my throne whilst mine eyes can see!" And David told Solomon his son the path of righteousness, and he committed him to safe keeping, because of Joab and Shimei, the son of Gera; and David died. And the Wisdom of Solomon was very much greater than that of the children of Israel who had been before him, and that of the wise men of Egypt; and he judged all kingdoms, and the peoples brought him gifts all the days of his life. And his provision for one day was thirty measures of fine flour, and sixty measures of crushed grain, and ten fat oxen and twenty unstalled oxen, and one hundred sheep, and harts, and roebucks, and fallow deer and fatted fowl. And he had forty thousand horses which drew chariots, and ten (twelve ?) thousand horsemen. And Solomon sacrificed in Gibeon ten hundred offerings. And God appeared unto him in a dream and said unto him, "Ask thou a petition." And Solomon said unto Him, "Thou, O God, didst show mercy unto Thy servant David, my father, since he walked righteously before Thee, and Thou hast made his son to sit on his throne. Now, I am a little child, and I know not my coming in or my going out, and Thy servant is among a great and innumerable people; and he hath no heart wherewith to hear and to administer righteous judgment to Thy people." And God said unto him, "Because thou hast asked Me

for the power to understand judgment, and hast neither asked Me for many days [of life], nor for much riches, behold I have given thee a heart and wisdom the like of which no man before thee hath ever had, and none who shall rise up after thee shall ever have. And what thou didst not ask of Me I give thee, riches and glory (honor) so great that there shall be no man in the kingdom like unto thee." After this Solomon went to Jerusalem and he stood up before the Ark of the Law of God, and offered the sacrifices of peace. That day there stood up before him two women who were harlots, and one of them said, "Hear me, O lord, I and this woman live in the same house, and we have brought forth children. On the third day whilst we were sleeping, she lay upon her son and killed him, and she took my child from my breast and said unto me, 'He is my child'; and the other woman said, "It is my son who is alive.'" And the king said, "Bring a butcher's knife and cut the child in twain, and give one half of him to this woman, and one half of him to that." And the woman whose son was alive answered and said, "Give him to her alive, and do not kill him"; and Solomon said, "Give the living child unto her who said, Do not kill him." When Israel heard they were afraid before the face of the king, when they saw the wisdom of God, which was upon him. And he spoke three thousand proverbs and [wrote] five hundred songs. In the fourth year [of his reign] he founded the house of God, in the month of Sane, in the second month, [and it was finished] in the eleventh year; and it was sixty cubits long, and twenty cubits wide, and thirty cubits high. When Solomon had finished the building of the house of God, he gathered together the elders of Israel and made them to bring the Ark of God from the city of David into Zion, in the month of 'Atamen (Ethanim). and the priests carried the Ark, and the tabernacle of witness, and the king and all Israel slaughtered countless sheep and oxen before the Ark. And the priests brought it into its place within the shrine of the holy of holies, under the wings of the Cherubim, which were spread out; and the wings of the Cherubim were over the place of the Ark. And Solomon stood up before the altar of God, before the companies of Israel, and he lifted up his hand to heaven, and prayed, and he made petitions to God in many prayers. And when he had finished his prayers God made the sun to appear in heaven, and the king blessed all the companies of Israel, and he slaughtered the peace offerings of God, four thousand oxen and one thousand sheep; and the king made provision for the house of God. And God appeared unto Solomon a second time, even as He appeared unto him in Gibeon, and He said unto him, "I have heard thy prayer and the petition which thou hast made to Me, and I will do for thee according to thy prayer and petition." And Solomon reigned forty years, and [he lived] twelve years before he reigned; and all the days of his life were two and fifty years. And he died in peace. Salutation to Solomon.

And on this day also died the holy father Abba Nob, the confessor. This saint was a devoted monk and fighter in one of the monasteries of Upper Egypt. And when many martyrs had shed their blood under the tortures of Diocletian, and [the people] had carried away their bodies, they remembered Saint Abba Nob, and brought him to Arianus, governor of Antinoe. And the governor said unto him, "Cast incense to Apollo, and cast away this thy garb of the monk." And the saint answered and said unto him, "This shall never be done by me, and I will never abandon my Lord Jesus Christ, and I will not worship idols of stone." And the governor tortured him with every kind of torture, and the saint endured them by the might of our Lord Jesus Christ. Then the governor banished him to Five Cities, and [the governor] cast him into a pit; and he lived therein for seven years, until God blotted out Diocletian and made Constantine, the righteous, emperor. And Constantine sent out an Edict into all countries ordering his officers to release all those who were in prison for the Name of our Lord Jesus Christ; and he commanded them to

bring these prisoners to him, so that he might be blessed by them. And he said unto his messengers, "If ye cannot bring them all, bring to me their honored ones, and those who are learned, and the elders among them, so that they may bless me, and lay their hand upon my head, and especially those who are well known, that is to say, Abba Zacharias from the city of Ahnas, and Maximus from the city of the Fayyum, and Agabius from the city of Dakhnin, and Abba Nob from the city of Balaos." And the emperor's messenger went round about in all the countries, and the officers brought out all those who were shut up in prison, and they rejoiced and glorified God and sang to Him. And the messenger of the emperor sought for Abba Nob, but the holy man having been expelled from Five Cities (Pentapolis), had gone to the city of Basla, opposite his city, where he lived and wore apparel of iron. And the messenger of the emperor found him, and took him with him, and he made him embark in a boat, and at length he arrived at the city of Antinoe. And the Christians gathered together, and there were four bishops among them, and they made Abba Nob a priest against his will; and he consecrated the Offering and administered to the people the Holy Mysteries. And when he had finished the Office he cried out and said, "Holiness to the holy ones! Let him that is holy receive holiness! God be with you all!" Then he saw our Lord Jesus Christ sitting upon the altar, and He forgave the sins of the people who were penitent. After this the saints followed the apostle to the emperor; now they were in number two and sixty. And they made ready for them two and sixty chariots, and each of them rode upon a chariot. And as they passed along the road, virgins came forth from the nunneries, which were there, and welcomed them; and the virgins were in number seven hundred, and they sang to the saints until they were out of sight. And when the saints came to the Emperor Constantine, he commanded his servants to wash them with water, and to array them in new apparel, before they entered his presence; and they did as he commanded. Now Saint Abba Nob did not wash himself with water, neither did he change his apparel. Then the saints entered the presence of the emperor, and he was blessed by them, and he kissed their wounds, and he paid them honor and gave them much money, but they would take nothing from him except sacred furniture and vestments for the churches. And after he had been blessed by them, and had embraced them, he set them on their way and said farewell to them; and they returned to their country in peace. And Saint Abba Nob went to his monastery and finished his fight nobly, and he departed to Christ, Whom he loved. Salutation to Abba Nob.

And on this day also is celebrated the commemoration of Markora, and Thomas, and Philip.

Glory be to God Who is glorified in His Saints. Amen.

Senne 24
(July 01)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Abba Moses the Black became a martyr. Men have marveled at the spiritual fight of this man, for he seized the kingdom of heaven by force, even as the Holy Gospel saith (Matthew xi, 12). This saint was strong in body, and a mighty man in all his deeds. He ate, he drank, he killed, he fornicated, and no man could stand up before him. It

is said of him that he could eat a whole sheep, and drink a skinful of wine at a sitting; he was the slave of a man who worshipped the sun, and he himself, on several occasions, lifted up his eyes to the sun and said, "O sun, if thou art God, make me to know it." And he used to say in his heart, "O thou God Whom I know not, make me to know Thee." And he heard some men saying that the monks of the desert of Scete knew God, and then he rose up, and girded on his sword, and went and came to the desert of Scete. And he found Saint Abba Isidore the priest, and when he saw him, he was afraid of him. And Abba Moses said, "I am Moses the Black, and I have come to you that ye may tell me about God, and make me to know Him." And Isidore took him to Abba Macarius, who admonished him, and taught him the Prayer of Faith (i.e. the Belief), and baptized him with Christian baptism. And he became a monk and lived in the desert, and he fought a fight which was greater than that fought by many saints; and Satan warred upon him because formerly he used to eat to excess, and commit fornication. And he informed Abba Isidore about everything which came upon him in his fight with the Enemy; and Abba Isidore comforted him, and taught him what to do. And in addition to his great fight he used, when the holy elders were asleep, to go round to their cells, and take their water-pots out of them, and go and fill them with water, and put them back in their cells; now the water was a long way off. And he continued his fight for many years. And Satan was envious of him, and he smote him severely with a severe disease in his foot, and he became very ill and lay down sick. And when he knew that Satan had smitten him, he increased his ascetic practices and spiritual fight, and his body became dried up like wood, which has been scorched with fire. And God saw his endurance, and healed him of his disease, and removed the sickness and the attacks of Satan; and the grace of the Holy Spirit descended upon him. And five hundred brethren gathered together to him, and he became their abbot, and they chose him to make him a priest. And when they set him in the sanctuary, the archbishop wished to try him, and to get knowledge of his spiritual fight. And the archbishop said unto the holy elders, "Why have ye brought this black man here? Take him away." And Moses went out reproaching himself, and he said, "They have treated thee rightly, O black man, O thou whose face is horrible," and after this the archbishop called him and laid his hand upon him, and made him a priest. And the archbishop said unto him, "Behold, thou hast become white, all of thee, within and without." One day the holy elders came to him, and he had no water with him, and they saw him go out and come in many times; and after this it rained a great rain which filled the skins in their cells. And the holy elders asked him, saying, "Why didst thou go out and come in many times?" And he said unto them, "I said unto God, If Thou dost not give me water wherewith to give Thy servants to drink, where am I to obtain water to give them to drink?" And in His mercy He sent us water. At that time Abba Moses went with the elders to Saint Abba Macarius, and Abba Macarius said unto them, "Behold, I see among you one to whom belongeth the crown of martyrdom." And Abba Moses answered and said unto him, "Peradventure I am he, O my father. For it is written, 'He who hath slain with the knife shall die by the knife'" (Matthew xxvi, 52). And when the Barbarians came, Abba Moses said unto the brethren who were there with him, "Behold the Barbarians have come; let him among you who wisheth to flee, let him flee"; and they answered and said unto him, "And wilt not thou, O our father, flee?" And he said unto them, "Behold, I have for many years been waiting for this day, because of the word of our Lord Who said, He who hath killed with the knife shall die by the knife"; and the Barbarians came and killed him. And with him were seven brethren who did not wish to flee, but one of them hid himself behind a bed, and he saw the angel of God, with a crown in his hand, standing waiting for him; and he went out to

the Barbarians, and they killed him. Observe, O our brethren, the power of repentance and what it doth. It changed a man who was an infidel, and a murderer, and a fornicator, and a thief, and made him a father, and a teacher, and a comforter, and a priest, and one who laid down the Rule and Canon of the monks, and one who is mentioned at the altar in all the churches. And his body abideth to this day in Debre Badremos in the desert of Scete, and many signs and miracles are made manifest through it. Salutation to Moses the Black. Salutation to the six brethren who died with him, and were slain by the Barbarians.

Glory be to God Who is glorified in His Saints. Amen.

Senne 24
(July 01)

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thee rightly, O black man, O thou whose face is horrible," and after this the archbishop called him and laid his hand upon him, and made him a priest. And the archbishop said unto him, "Behold, thou hast become white, all of thee, within and without." One day the holy elders came to him, and he had no water with him, and they saw him go out and come in many times; and after this it rained a great rain which filled the skins in their cells. And the holy elders asked him, saying, "Why didst thou go out and come in many times?" And he said unto them, "I said unto God, If Thou dost not give me water wherewith to give Thy servants to drink, where am I to obtain water to give them to drink?" And in His mercy He sent us water. At that time Abba Moses went with the elders to Saint Abba Macarius, and Abba Macarius said unto them, "Behold, I see among you one to whom belongeth the crown of martyrdom." And Abba Moses answered and said unto him, "Peradventure I am he, O my father. For it is written, 'He who hath slain with the knife shall die by the knife'" (Matthew xxvi, 52). And when the Barbarians came, Abba Moses said unto the brethren who were there with him, "Behold the Barbarians have come; let him among you who wisheth to flee, let him flee"; and they answered and said unto him, "And wilt not thou, O our father, flee?" And he said unto them, "Behold, I have for many years been waiting for this day, because of the word of our Lord Who said, He who hath killed with the knife shall die by the knife"; and the Barbarians came and killed him. And with him were seven brethren who did not wish to flee, but one of them hid himself behind a bed, and he saw the angel of God, with a crown in his hand, standing waiting for him; and he went out to the Barbarians, and they killed him. Observe, O our brethren, the power of repentance and what it doth. It changed a man who was an infidel, and a murderer, and a fornicator, and a thief, and made him a father, and a teacher, and a comforter, and a priest, and one who laid down the Rule and Canon of the monks, and one who is mentioned at the altar in all the churches. And his body abideth to this day in Debre Badremos in the desert of Scete, and many signs and miracles are made manifest through it. Salutation to Moses the Black. Salutation to the six brethren who died with him, and were slain by the Barbarians.

Glory be to God Who is glorified in His Saints. Amen.

Senne 25
(July 02)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Judah (Jude), the apostle and martyr, became a martyr; he was the son of Joseph the carpenter and was one of the Seventy-two disciples. This saint preached in many cities, and he came into the island and preached therein, and built a church there. And he went to the city of Edessa and healed Abgar, the King of Edessa, of his illness, and he baptized him with Christian baptism. After this he went to 'Araz and preached therein, and baptized many of the people thereof with Christian baptism. And the governor of that city seized him and tortured him with many tortures; he nailed iron cases on his feet, like sandals, and made him run in them for the distance of a stade, and he hung him up, and shot arrows at him, and the saint delivered up his soul. Before they tortured him he sent an Epistle to the believers, and that Epistle is the seventh in the Book of the Apostles. It is full of wisdom and grace, and by its means he converted many of the pagans and brought

them into the Faith of our Lord Christ during his lifetime and before his death. Salutation to Judah (Jude), whose feet had red-hot iron cases nailed on them.

And on this day also died the holy father and fighter Abba Peter, the thirty-fourth Archbishop of the city of Alexandria. This father was made archbishop when the Emperor ‘Asbasyanos (Vespasian) drove out Archbishop Theodos who would not agree with his opinion, and he sat on the throne of Mark the evangelist without bishops for many years. And the emperor would neither permit the bishops, nor his nobles who were in the city of Alexandria, to appoint an archbishop. And after a few days there was appointed over the city of Alexandria a good, and excellent, and Orthodox governor, and the elders and the believers gathered together to him, and informed him of their grief because they had no archbishop. And he commanded them to go out to Debre Zegag, that is to say Debre Mahew, under the pretence of [going to] pray, and to appoint for themselves an archbishop. Then they rejoiced at this counsel and they took Abba Peter, who was a priest, and they went out forthwith to Zegag, and they appointed him archbishop, and rejoiced in him. Before this Saint Severus, the holy man, died, and the city of Antioch remained without an archbishop. When the believers of the city of Antioch heard that Abba Peter had been appointed archbishop, they also appointed to be their archbishop a certain believer whose name was Theophanius, and he and father Abba Peter were of one accord in the matter of the True Faith. And they wrote letters to each other on theological matters, and each preached the doctrine of his friend, and mentioned him at the time of prayer and at the Offering, but they were unable to enter each other’s city, for Abba Peter lived in Debre ‘Anabanya, which was to the south of Debre Zegag, and Abba Theophanius lived in Debre ‘Aftonyas, which was outside the city of Antioch. In those days there were in the city of Alexandria six hundred monasteries, and two and thirty villages, and all their inhabitants belonged to the True Faith (except the [so-called] Christians of the city of Alexandria), and all the districts of Mesr (Cairo) and Upper Egypt, and all the monks of the monasteries of the desert of Scete, and Ethiopia, and Noba. All these were of the True Faith, and they accepted the appointment of father Abba Peter as archbishop, and they walked in his commands; and he never ceased to write to them Epistles, and he sent them to all believers and strengthened them in the True Faith. And he used to go round to all the monasteries of the city of Alexandria and the villages thereof, and teach the people, and admonish them, and strengthen them. And he had a certain holy and learned disciple whose name was Damianus, and who became archbishop after him, and he used to help him in all the work and in directing the people. And this father Abba Peter once came into the city of Alexandria, and saw the works of its people, and inspected them and strengthened them. And thus he remained in his office, and traveled about like the Apostles, and shepherded his flock for a period of two (?) years; and he was strong in the True Faith and died in peace. Salutation to Peter who was made archbishop at Zegag.

On this day also died Pilate, the confessor. Salutation to Pilate who washed his hands of the Blood of Jesus Christ. [Waiting in the Bodleian MS.]

And the doctors of the Church had decreed that on this day Christians shall celebrate the festival of Peter and Paul, that they may bless the entrance of the winter season. Salutation to Peter and to Paul, [and to] the sequence of the winter. [Wanting in the Bodleian MS.]

Glory be to God Who is glorified in His Saints. Amen.

Senne 26
(July 03)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated the commemorative festival of the glorious angel Gabriel, the Archangel, and of the consecration of his church, in Debre Naklon, in the desert of the Fayyum, and of the manifestation of his miracles therein. And the wood of the roof inside the church [gave] indications concerning the rise of the river of Egypt, for during the Offering water used to appear upon it like sweat. If there were to be abundance that year, many drops of water would drop from it, but if there were to be hunger, the water would appear on it only in the form of sweat. And the glorious angel, the Archangel Michael, performed many miracles. Salutation to the consecration of they house, O Gabriel.

And on this day also died the great prophet Joshua, the son of Nun, the disciple of Moses, the chief of the prophets. This prophet was obedient, and humble, and perfect and lowly before Moses the prophet, and for this reason the spirit of Moses the prophet dwelt upon him, and he prophesied in the days of Moses the prophet. When Moses the prophet died, Joshua received the people by the command of God, and God said unto him, "As I was with Moses My servant even so will I be with thee. Be strong and mighty, and keep the Law, which I commanded Moses My servant to keep. Go not far from it, and turn not aside from it, neither to the right hand nor the left. Let not thy mouth cease from reading the Book of the Law, but meditate therein by day and by night, so that thou mayest keep and hold fast to, and do everything which is written therein." And the heart of Joshua was strong and he sent spies to Jericho, and they came and examined the land, and they hid with Rahab the harlot, and they made a covenant with her and with all the men of her house, that they would not kill her, and she sent them away. And Joshua likewise divided the Jordan for them, and the children of Israel passed through it, and he made the river for them like a wall. And he opened (i.e. conquered) Jericho, going round the walls thereof seven times, and he slew all that were therein, both man and beast. And he opened many cities, now they were two and thirty in number, and he slew two and thirty kings. And all the peoples feared the children of Israel, and because of the greatness of their fear of him (i.e. Joshua), the men of the city of Gibeon made a pretence to him. Then dressed themselves in ragged raiment and they carried with them old sackcloth of hair, and old shoes, and dried and moldy bread. And they went to Joshua, and said unto him, "Behold, we have come from a far country, and we want you to give us a promise that thou wilt not kill us." And Joshua, and the Rabbis of the children of Israel, answered and said unto them, "Tell us truly whether ye dwell in this land." And they answered and said unto them, "Verily we have come from a far country"; and then they showed them their dried and moldy food, and their old garments, and Joshua believed them and swore to them that he would not kill them. And when Joshua heard that those people lived nigh unto them, he said unto them, "Why did ye come with deceit?" and then he made them servants of the house of God. And when the five kings of the Amorites heard [this], they rose up against the men of Gibeon, and the [Israelites] helped the people of Gibeon, and made a great slaughter of them. And on those of them who fled God cast hailstones from heaven, and He blotted them out. And when the sun was nigh to set Joshua said before the children of Israel. "O sun, stand still over the city of Gibeon, and thou moon also over the city of 'Abakon." And the sun stood still, and the moon stayed firm, until God was avenged on

His enemies. And Joshua divided the land of their inheritance among the children of Israel, and he gave the priests cities to dwell in, and land for their beasts. And he set apart six cities of refuge wherein all those who had committed a murder unwittingly might dwell, according as God commanded him. And when the days of Joshua were one hundred and ten years, and he had arrived at a good old age, he gathered together the children of Israel, and commanded them to keep the commandment of the Law of the Torah, and not to transgress it, and to be strong in the worship of God. And he told them, saying, "The Lord God is jealous, and if ye worship other [gods] He will blot you out quickly." And after this he died in peace and was buried in the grave, which Jacob bought from the children of Amer for a hundred sheep in the land of Nablos; and the children of Israel mourned for him with a great mourning for thirty days. Salutation to Joshua, who was devoted to Moses and at length, received a double portion of his spirit.

Glory be to God Who is glorified in His Saints. Amen.

Senne 27
(July 04)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Ananias the apostle. The apostles appointed this saint Bishop of the city of Damascus, and he preached in the districts round about the preaching of the life-giving Gospel. And he preached in the house of Gabriel also and converted many of the men thereof to the Faith of our Lord Jesus Christ, and he baptized them with Christian baptism, and illumined them with the light of the True Faith. And he baptized Paul the apostle, when God sent him to him, and he laid his hand upon him, and upon his eyes, and God wrought great miracles by his hands; and many of the Jews and Gentiles believed through his preaching. And after this Lucianus the governor seized him, and tortured him with divers kinds of severe tortures, and he cut open his sides with knives, and burned him with fiery torches. And after this they took him outside the city, and the governor commanded the soldiers to stone him with stones, and they stoned him; and he delivered up his soul into the hands of our Lord Jesus Christ, for Whose Name he died. Salutation to Ananias.

And on this day also Saint Thomas, of the city of Sandalat, became a martyr. When the days of this saint from the city of Sandalat were eleven years, Michael, the angel of God, appeared unto him when he was asleep in a field; now he was a swineherd, and he commended him to go and to confess our Lord Jesus Christ; and he rose up, and taking with him only a whip of string, he departed to the city of Alexandria, and confessed our Lord Jesus Christ before its governor. And the governor said unto him, "Worship the idols," and he promised to make him his scribe if he did so; and Saint Thomas was wroth with him, and he shook out that whip of string, and beat the governor severely with it. And the governor had him seized, and tortured very severely, and he cut his body with iron saws; and the saint begged for help from our Lord Jesus Christ, Who sent His angel to him, and healed his wounds. And the governor having shut him up in prison, the keeper of the prison asked him to heal his son who was sick, and the saint gave him the whip of string, and said unto him, "Lay this upon thy son, and by the might of God he shall recover straightway"; and the keeper of the prison did as the saint commanded him, and his son

recovered forthwith. When the governor heard of this he had the saint brought before him, and he said unto him, "Sacrifice to the idols"; and, laughing at him, the saint said [that he would do so]. And the governor rejoiced exceedingly, and took him with him, and carried him to the house of idols. And the saint asked our Lord Jesus Christ to destroy the idols, and straightway they were smashed in pieces. And the devil who was over them leaped upon the governor, and choked him until he confessed, saying, "There is no god except the Lord Jesus Christ, the Son of the Living God." When the people saw this, they marveled exceedingly and they cried out, saying, "There is no god except the Lord Jesus Christ." And after this those who had not believed shut the saint up in a dark cave, wherein he remained for fifteen days without food and drink; and the angel of God used to visit him. Then they hung him up, head downwards, until much blood ran down out of his mouth; and the angel of God came down and delivered him. And a certain woman had a blind son, and she took some of the blood, and smeared it upon the eyes of her son, and he received his sight straightway. And after this the governor shut the saint up in prison for a few days. Then he had him brought out, and the soldiers set a lioness at him, and she came to him and licked his feet; and they also smote him upon his mouth with iron goads. Now there were with him under the torture Saint Babnuda, of the city of Bandara, and Saint Moses from the city of Balkim, and they encouraged each other to endure. And after this they boiled oil and pitch together, and poured it over the head of Saint Thomas, and no injury happened to him. And they also mutilated him, and made him put on the iron boots, and hung a large stone from his neck. When they were tired of torturing him, Arianus the governor took him with him to bring him to the city of Antinoe. And when they arrived at Taw, they cut off the head of Saint Thomas, and he received the crown of martyrdom in the kingdom of the heavens. And those who were tortured with him during the days of his torture were six (or, seven) hundred men and nine women. Salutation to Thomas, and salutation to those who were tortured with him; [and these were in number] three thousand (sic) men and nine women.

And on this day also are commemorated four and twenty martyrs, and Mamas, and Silas, and Lazarus, the beggar, who is mentioned in the Gospel of Luke (Chapter xvi, verse 20).

Glory be to God Who is glorified in His Saints. Amen.

Senne 28
(July 05)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father, Abba Theodosius, the thirty-third Archbishop of the city of Alexandria; it is after him that Christians in the land of Egypt were called "Theodosians." After this father was appointed archbishop, certain evil men rose up against him, and drove him forth from his office on the advice of the emperor, and they appointed in his place a certain man whose name of Acacianus, Archdeacon of the city of Alexandria. This man was of the number of those who subscribed the statement that this father was [not] worthy of the office of the archiepiscopate. And they drove out this father to the city of Germanos, and he dwelt there for three months. And Abba Severus was ordained in the country of Egypt in those days, and he comforted this father, and reminded

him that tribulation came upon the apostles, and also on John, the Mouth of Gold (i.e. Chrysostom). Then this father went to the city of Malig, and dwelt there for two years. And the men of the city of Alexandria rose up against the governor, and demanded their shepherd, and he brought back this father Theodosius to his office, and expelled Acacianus. And the story of him was heard by the Emperor Justinian from the God-loving Empress Theodora; and she wrote a letter, saying, "He who was first appointed shall sit in his office." And one hundred and twenty priests formed themselves into a General Council, and they subscribed a statement, saying, "Abba Theodosius was first appointed." And straightway Acacianus rose up before the people, and said, "I have transgressed; evil men force me." And then the people asked this father to remove the ban of excommunication from Acacianus provided that he would promise never again to minister as priest or deacon; and Acacianus agreed to this, and Theodosius removed the ban of excommunication from him. Now the emperor was corrupt in his faith, and he imagined that Archbishop Abba Theodosius agreed with him in his evil faith. And he wrote a letter of his officers who were in the city of Alexandria, and said unto them, "If the Archbishop Theodosius is at one with us in our belief, let another office be added to his archiepiscopate, and let him be governor of the city of Alexandria; but if he be not at one with us in belief, he shall go forth from his office." And when this father heard these words he said, "Thus said Satan to our Lord Christ in the desert, I will give thee all the kingdom of the world and the glory thereof, if thou wilt worship me" (Matthew iv, 9). And Saint Abba Theodosius rose up and went forth from the city of Alexandria, and departed into Upper Egypt, and he dwelt there for a few days, strengthening the believing people in the True Faith. And the emperor heard that the saint had gone forth from the city of Alexandria, and he sent him a letter to persuade him, saying, "I want to meet you, I want thee to bless me and to give me counsel." And Abba Theodosius went to Constantinople, and the archbishop, and all the people, and the soldiers went forth to welcome him; and they set him upon a high throne, and disputed concerning the True Faith. And the emperor continued to persuade the saint for many days, but the saint vanquished him with the words of the Holy Scriptures, and with the words of the Fathers. And when he would not agree with him, the emperor expelled him from his throne and sent him to Upper Egypt; and he appointed in his place another man whose name was Paul. And when that Paul came to the city of Alexandria, the people would not receive him, and he remained for a whole year, but only a very few people received the Offering from his hands. When the emperor heard of this he commanded the soldiers to shut the churches until the people submitted to Paul the archbishop, and the believers used to go outside the city to the church of Saint Mark the evangelist, and to the church of Cosmas and Damian, and partake of the Offering, and have their children baptized with Christian Baptism; and when the emperor heard this he had the churches opened. When Abba Theodosius heard this he was afraid that the emperor would lead them astray, and he wrote a letter to the people which was full of every kind of consolation, and he sent it to them, and strengthened them in the True Faith, saying, "Take good heed and submit not yourselves to that heretic Paul." And Theodosius remained in exile in Upper Egypt for eight and twenty years, and he lived in the city of Alexandria four years; and all the days of his life (sic) were two and thirty years. And this father composed many Homilies and Treatises of Doctrine, and the believers in the country of Egypt continued to be called "Theodosians" until the days of Abba Jacob, [when] they were called "Jacobites." And having finished his good course he died in peace. Salutation to Theodosius.

And on this day also Basil and Bifantius became martyrs.

And on this day also took place the consecration of the house (church) of Abba Timothy in the city of Damanhur. Salutation to the consecration of thy house. [Omitted in the Bodleian MS.]

And on this day also are commemorated Abraham, Isaac, and Jacob. Salutation to Abraham, Isaac, and Israel-Jacob. [Omitted in the Bodleian MS.]

Glory be to God Who is glorified in His Saints. Amen.

Senne 29
(July 06)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

And on this day also nine fighters of the spiritual fight from Debre Tona (or, Kona) became holy martyrs; these were Abba Basadi (‘Absadi), and Abba Cotolus, and Abba ‘Ardama, and Abba Muse (Moses), and Abba ‘Esey, and Abba Nikales (Mikalas), and Abba Kal, the monk, whose name is Cotolus, and Abba Basodisa, and Cotolus; and they were priests. And the angel of God appeared unto them, and commanded them, saying, “Proclaim boldly our Lord Jesus Christ.” And they rose up straightway to go to the governor, and they found a ship, and having embarked therein, these five (sic) fighters made an agreement together and went to the governor; and Saint Abba Basadi (‘Absadi) spoke to the governor boldly and without fear. And the governor asked him about his city, and Abba Basadi (‘Absadi) told him that he was from the city of Tona, and his companions also, and the governor commanded the soldiers to shut them up in prison. And after this he brought them out, and tortured them very severely, and he commanded them to hang stones from their necks, and to shut them up in prison again. And our Lord Jesus Christ appeared unto them in the prison house ad made them strong to endure ... in the kingdom of heaven. And after this the emperor sent them to the city of Alexandria, and they were tortured there very severely. And then he threw them into two cauldrons full of sulphur and pitch, and they lighted so great a fire under them that the flames rose up to a height of twenty cubits. And after this he had them taken out of the cauldrons, and the soldiers cast them into a red-hot oven; and our Lord Jesus Christ appeared unto them, and raised them up, whole and uninjured, and made them strong and restored them. And then they came to the governor and confessed our Lord Jesus Christ before him; and when the people saw this one hundred and thirty of them believed, and became martyrs. And after this the governor tortured the saints severely. And he had the idol Apollo, seated upon his throne, brought to them, and commanded them to worship him, but they kicked him with their feet, and he fell down from his throne, and was smashed in pieces; and the governor commanded the soldiers and they cut off their feet. And they cut off the head of Abba Basadi (‘Absadi) with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And after him they cut off the heads of the five (sic) others, and they burnt Saint Cotolus in the fire, and they all received the crown of martyrdom in the kingdom of the heavens. Salutation to the company of one hundred and thirty saints, the devoted followers of the seven (sic) martyrs.

And on this day also Abba Hor, and Abba Besoi, and Daydara (Yedra) their mother became martyrs. Abba Horsa was a soldier in the army of Antioch, and he confessed our Lord Jesus Christ. And the governor commanded the soldiers, and they cut off his right hand, and they tied a rope to him, and an ox dragged him through the city. And they made flat pieces of iron red-hot in the fire, and laid them upon his body, and they cut off his left hand, and boiled some lead and poured it into his mouth. After this they thrust him into a skin filled with vipers, and snakes, and scorpions, and then they beat him with rods. And he cried out, saying, "O Jesus Christ, help me in all this torture"; and our Lord Jesus Christ came down to him, and strengthened him, and raised him up sound and uninjured, even as he was at first. And then his mother came and comforted him, and she rejoiced in his strife; and one told the governor about her. And he had the mother of the saint brought, and he said unto her, "Sacrifice to the idols," and he raged at her, and [tried] to frighten her; but she was not afraid of his raging, and she would not obey him. And he commanded the soldiers to make iron rods red-hot in the fire, and to lay them on her sides, and when they did so she rejoiced, and sang hymns to the Living God, and she ascribed holiness to Him, and glorified Him because He had held her to be worthy to suffer for His Holy Name. And after this she delivered up her soul, whilst she was under torture, and she received the crown of martyrdom. And as for Saint Abba Hor they boiled him in a cauldron he praised God and was without pain. And they informed the governor of this, and he marveled exceedingly, and he was frightened and became filled with wrath. And he rose up and came to the cauldron, having a spear in his hand, and he drove his spear into the breast of the holy man, who delivered up his soul into the hand of God, and received the crown of martyrdom in the kingdom of the heavens. And they also tortured his brother Abba Besoi very severely, and they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to thee O Besoi, the soldier, and to thy brother Hor.

And on this day also died Mark, Emperor of Rome. This saint reigned in his virginity for five years, and he ruled his people justly and righteously. And then when the people forced him to marry a wife, he went by night into the church, and stood up before the picture of the holy two-fold Virgin Mary, and he said unto her, "O my Lady, guide thou me in the way wherein I should walk"; and she said unto him, "Go in peace, and God shall be with thee." And then, without a ship he passed over the sea of Jericho and came to Debre Tormak in a desert region, and he lived there fighting devils for sixty years; and when he died the angels buried him with praise. Salutation to Mark.

And on this day also died Theodore, the son of David, King of Ethiopia. This saint was brought up from his earliest years with wisdom and admonition, and he learned all the Books of the Church, and then he practised horsemanship and shooting with the bow until he was a strong and full-grown man. From his youth up he was bound with the love of God and he used to give away all his possessions to the poor and the beggars; and he used to visit the churches. He fought the spiritual fight with fasting and prayer, he married only one wife, and he neither oppressed nor defrauded any man. When he meditated going to Jerusalem, he consulted Abba Mark, and he said unto him, "It is not thy portion"; now he knew this by the Holy Spirit. When he was dead, and they were taking him [to the tomb] in a month of winter, the waters of a full river were divided on this side and on that, and where they buried him a fountain of water appeared, and it existeth to this day. Salutation to Theodore, the son of the Lion.

Glory be to God Who is glorified in His Saints. Amen.

Senne 30
(July 07)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day was born Saint John the Baptist, than whom none born of women was greater. He it was whom our Lord Jesus Christ praised, and he it was who bowed to Him when He was in his mother's womb, and it was meet for him to lay his hand upon the head of the Son of the Living God. And the Holy Gospel saith: When the days of the conception of Elisabeth were fulfilled that she should bring forth, she brought forth a son. And her neighbors and kinsfolk heard that God had multiplied His mercy to her and they rejoiced with her. And when the eighth day came one arrived to circumcise the boy, and he called him by the name of his father Zacharias, but his mother said, "Nay, he shall be called 'John.'" And they said unto her, "None of thy kinsfolk is called by this name," and they made a sign to his father and said unto him, "What dost thou wish him to be called?" And he wrote, saying, "His name is John," and his father's mouth was opened, and his tongue was loosed from his dumbness. And he praised God, and prophesied concerning his son, that he should be called the "Prophet of the Highest," and that "he should go before the face of the Lord to prepare His way." And when his second year was completed, the stargazers came, and Herod killed the children; and one informed Herod about this prophet, and his soldiers searched for him to kill him. And his father Zacharias took him, and carried him on his shoulders, and he asked the soldiers to come with him into the place where he lived. Then he took John, and the soldiers came with him, until he went into the sanctuary, and then he laid him upon the horn of the altar, and said unto them, "Take him from here." And the angel of God caught up the child, and carried him to a desert, the name of which is Zipata. And when the soldiers could not find him they became very angry, because the father and the child's mother had made them to lose him; and they killed Zacharias his father. And John the Baptist dwelt in the desert until God commanded him to come to the desert of the Jordan, and to preach the baptism of our Lord Jesus Christ, and to reveal himself to the people of Israel, even as Malachi the prophet prophesied concerning him, saying, "That preacher is an angel before the Redeemer, and is in truth the similitude of the angels." He was full of the Holy Spirit when he was in the womb of his mother, and of him it was said, "he shall dwell in the desert, and he shall neither eat bread, nor drink wine, all the days of his life." And our Lord Jesus Christ was a witness concerning him, and he knew not a woman, and he committed no sin, neither great nor little. And he preached our Lord Jesus Christ, and he saw the Holy Spirit descending upon Him from heaven, and he received the crown of martyrdom, which, in truth, is incorruptible in the kingdom of the heavens. Our Lord Jesus Christ saith, "Among those born of the offspring of women there is none greater than John the Baptist" (Matthew xi, II). Salutation to thy birth, O John the Baptist.

And on this day also Martha and Mary became martyrs, and Gebre Christos, the monk, is commemorated.

And on this day also died Abba Geran, the fighter, who dwelt in an island of India. This saint feared God greatly, and he loved giving alms and prayer, and God heard every petition he made to Him; and by his prayers he removed from that country pestilence, and scarcity, and captivity, and the shedding of blood, and the sinking of ships; whatsoever he asked from Him he obtained. And when Satan saw that heavenly grace was given unto

him, he became jealous of him, and he came to him in the form of a beautiful woman, who was arrayed in the apparel of kings, and was bedecked with precious stones and pearls; now she was walking by herself. And when he saw her he went to her and asked her concerning her business, and she said unto him, "I am the daughter of Serseban, the king. My sister having committed folly with her father's slaves, my father wished to kill all of us. Because of this I came forth by night and arrived in this desert, and praise be unto God that a holy man hath found me, that is to say, thyself." And he said unto her, "Get thee into a rock so that those who come unto me may not see thee." And during the night she came to him, pretending that she was frightened of wild animals, and she cried out to him to open unto her the doors of his cell. And having opened unto her she came in to him, and slept by his side, and she embraced his body, and she spoke unto him with words of endearment until his heart inclined to love for her. And straightway grace was taken from him, and his eye became black, and he did not look at her again. Then having roused himself from the drunken stupor of error, he knew at once that he had sinned, and that the woman was one of the deceits of Satan, the accursed Adversary, by whom he had been overcome. Then he wrote down what had befallen him, and everything which he had done in the body, and he took one of the stones on the island, and he beat his breast therewith continually until he died. And his soul departed to everlasting life. And then the people of that district came, according to their wont, to be blessed by him, and when they found him not, they went through his habitation, and found him lying prostrate; and it seemed to them that he was sleeping, but when they tried to wake him they found that he was dead. Then they kissed him, and prepared him for burial, and they buried him in the earth. And they found the writing wherein he had written what had happened unto him through the operations of Satan, and what were the reasons for his death. Salutation to Abba Geran.

Glory be to God Who is glorified in His Saints. Amen.

THE ELEVENTH MONTH

Hamle 01
(July 08)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the holy virgin Cephronia became a martyr. This fighter of the spiritual fight gave herself to our Lord Jesus Christ. She was the sister of the abbess of a nunnery (wherein there were fifty virgins, now the nunnery lay between two rivers) whose name was ‘Ariana, and she brought her up in the fear of God, and taught her to read the Divine Books. And she fought a good fight, and devoted herself to God, and she fasted for two days at a time, and she prayed many prayers. Now this holy woman ‘Ariana was exceedingly beautiful. When Diocletian, the infidel, commended his officers to make men worship idols, they seized many Christians and they became martyrs. When the virgins heard this they went forth from the nunnery and hid themselves, and there was no one left in the nunnery except the abbess ‘Ariana, and this Saint Cephronia, and another sister. And on the following day the envoys of the emperor came to the nunnery, and they seized the abbess and bound her with fetters, and then searched for the other virgins. And saint Cephronia said unto them, “Come, take me, and set free this old woman”; and they took her, and bound her with fetters of iron, and carried her to the city; now at that time her days were twelve years; and the abbess followed her weeping. And when they brought her to the governor he asked her saying, “Wilt thou worship the idols?” And he promised her many things [if she would do so]. But she refused to obey him, and she spurned his promises. And he commanded the soldiers to beat her with rods, and they did so. And he commanded them to rip up her clothes, and they ripped them up so that her body became visible. And the abbess cried out at him, saying, “May God rip thee up, O wicked infidel, even as thou wishest to put to shame this little girl.” And the governor was wroth, and he commanded them to bind Saint Cephronia, and to torture her on the wheel and to cut her body with iron saws; and they did this to her until all her body was sawn in pieces. And she prayed to God, and sought for help from Him, and no injury happened to her. After this they cut out her tongue, and smashed her teeth, and they cut off her limbs and burnt her body with fire; and our Lord Jesus Christ raised her up without suffering. When the governor was tired of torturing her he commanded them to cut off her head with the sword, and then she received the crown of martyrdom in the kingdom of the heavens. And a certain rich man, who was a believer, came and took her body, and wrapped it up in beautiful silk wrappings, and laid it in a coffin of gold, and many signs and miracles took place through her. Salutation to Cephronia.

And on this day also died the holy fighters Kalyos, Archbishop of Rome, and Bartholomew, and Gebre Medhin, the monk and righteous man.

And on this day also died the saints and fighters, the two priests, who were brothers, Beyus and Benjamin. These saints were priests in the church of the city of Tuna, in the district of Tida, in Lower Egypt, and they were brothers. Their father was steward of the church, and he was an excellent and meek man. His two sons were perfect in holiness, and God wrought great signs and wonders by their hands. And they healed the sick, for they used to wash the sick in water from the well of the church, and they were healed of their sicknesses straightway. And at the time when death was drawing nigh to their father, the priest

Benjamin was putting on the priestly vestments in order to go up into the sanctuary, to consecrate the Offering; and one told him saying, "Thy father is nigh unto death and he is asking for thee." And Saint Benjamin said, "I cannot take off the priestly vestments until I have finished the Office; if God willth me to see him before his death, [good and well,] and if not, God's Will be done." And whilst he was speaking thus his father sent a messenger, asking for him a third time. And when he had finished the Office he found that his father was dead, and he was exceedingly sorry, because the money and the sacred possessions of the church were deposited with him, and he did not know where his father had laid them. And his brother Beyus counseled him to go to the desert of Scete, and to ask the holy elders there about the sacred possessions of the church. And when Saint Benjamin had gone to the desert of Scete, he went and held converse with Saint Abba Daniel, Abbot of the desert of Scete, and Abba Daniel told him about everything which had happened, and he commanded him to go to a certain righteous man, who would make him to know everything that had happened to the property. And Benjamin went to him, and he revealed to him where the sacred money was, and he took it away with him. And after this the saint and his brother devoted themselves to every kind of good and noble and perfect spiritual fight, and they became believers. In those days, what was left of the holy Body (i.e. the sacramental bread) they laid up [in a coffer] for [use in] sickness, and when any one was nigh to die, they gave him some of it. And Satan, in the form of a serpent, came and moved the coffer, and made a hole in it, and went in and ate the Body which rested therein; and the serpent was in the habit of going into that box, and eating the holy Body which was therein. And when the saints knew this they wept, and Benjamin, who was exceedingly sorrowful, killed the serpent; and then they took counsel together as to whether they should eat the serpent, because the holy Body [was inside it]. And they asked God to inform them if this was His good pleasure, and the angel of God appeared unto them, and commanded them to eat the serpent; and they ate it. And after this they died, and God revealed their work and their strife to a certain holy virgin, and she told the people how the saints had lived. And they built for them a beautiful church, and many signs and miracles were made manifest by their bodies, and these are mentioned in [the story of] their fight. Salutation to Benjamin and to Beyus.

And on this day also [took place] the testimony of 'Agnatyos (Ignatius), the Archbishop.

And on this day also Thomas the apostle worked a miracle for the woman who was killed in a tavern. There was a certain young man who used to do an unseemly thing, and he took a piece of the sacramental bread to put into his mouth; and his two hands withered, and he was unable to put [the bread] into his mouth. And the man who saw him told the holy apostle what had taken place, and the apostle called him. And he said unto him, "Tell me, my son, what thou didst do. Be not ashamed, for the grace of God hath admonished thee." And the man bowed down at his feet, and he said unto him, "I have done an abominable thing, though I thought I was doing a good one. I loved a certain woman who served in a tavern, and I said unto her, 'Remain pure, even as thou hast taught me that thou art pure.' And when she refused I took a sword and killed her." And the apostle said unto him, "How couldst thou let anger make thee to commit the act of the Serpent?" And straightway the holy apostle commanded one to bring him water, and he prayed over the water, and said unto the man, "Dost thou believe in our Lord Jesus Christ? Wash thy hand"; and the man washed his hand and it was healed and became as it was before. Then the apostle said unto him, "Come, lead me to the dead body." And the young man went with the apostle, and brought him unto the place where he had stabbed the woman. And

when the apostle saw her he was very sorry, for she was very beautiful; and he commanded the young man to bring her out, and to lay her on a bed, and the people did as he commanded. And he laid his hand upon her, and prayed, and having finished his prayer he said unto the young man, "Go and say unto her, holding her hand, 'I with my hand killed thee, and with my hand Christ raiseth thee, up through Faith.'" And the young man drew nigh unto her, and he said to her, "I believe in our Lord Christ," and as he did so he drew the woman's hand [to him], and she leaped up and sat down, and many people who were there saw her. And she looked at the holy apostle, and left her bed, and bowed down at his feet. And she took the hem of his garment, and said unto him, "Where is the other one who was with thee, and who committed me to thee?" And the apostle said unto her, "Where didst thou arrive? Tell me." And she answered and said unto him, "A man who was wholly black, and wearing foul raiment, took me and carried me into a place of darkness, wherein there were many pits; and there was a horrible smell there. And I saw a pit of fire, which blazed, and a wheel of fire, and souls were bound to that wheel. And I also saw another pit of fire, which was filled with boiling filth and worms, and there were souls, which were being rolled therein. And some were hung up by their tongues, and some by their hair, and some by their hands, and some by their feet, and the heads of some were under a layer of smoke and they were being smoked with sulfur. And I also saw a place of darkness, which was very dense. And he who was guiding me said unto me, 'These are the souls of fornicators, and calumniators, and liars, and plunderers, and stealers, and murderers, and of those who never visited the sick, and who did not remember the Law of God; therefore they are rewarded according to their works.'" And the apostle said unto those men who were there, "Do ye hear what this woman saith? This is not the only punishment which God hath in store for the wicked, but there is worse than this. And turn ye to God, and forsake the working of sin, and the evil mind, and dwell in Faith, and with a meek spirit and with holiness, and ye shall receive grace from Him." And all the people believed in God, and they collected much gold in order that he might give alms to the poor, for the people was wont to give alms. And the fame of him arrived in all countries and cities, and the people took up all those who were sick or diseased, and those who were possessed of evil spirits, and those who were lunatics, and those who were tormented as they lay on their beds, and brought them and laid them down in the place where the apostle was. And he healed them all by the might of our Lord Jesus Christ. Salutation to Thomas.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 02
(July 09)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint Thaddeus the apostle, who was one of the Twelve Great Apostles. This blessed apostle our Lord chose, and he was of the number of the Twelve Apostles. When the Holy Spirit Paraclete had descended upon him, he departed into all the cities, and preached the preaching of the Holy Gospel, and he turned many of the Jews and pagans to the knowledge of their Creator, and he baptized them with Christian baptism. One day as he was journeying in the country of Syria our Lord Jesus Christ appeared unto

him in the form of a young man with a goodly presence, and He said unto him, "Peace be unto thee O My beloved Thaddeus, the apostle! Fear not, I will be with thee." And the apostle said unto Him, "May Thy peace be with me." And then He gave him the salutation of "Peace," and went up into heaven. When the apostle drew nigh unto the city, he saw an old man ploughing the fields, and he went to him and said unto him, "Peace be unto thee." And he also said unto him, "O old man, give me bread to eat"; and the old man said unto him, "I have none here." But stay with the oxen, and I will go and fetch some for thee to eat." And he said unto him, "Go in peace," and when the old man went the apostle remained with the oxen, [and said,] "The man hath gone to do me a kindness." And he rose up, and seized the plough, and he cried out to the oxen so that he might plough. And Peter, the chief of the Apostles, sowed for him, for he was with him then, and he blessed the seed in the Name of our Lord and Redeemer Jesus Christ. And Thaddeus ploughed three furrows, and the seed germinated that day, and became ears filled with wheat. When the old man returned to the fields, and saw what the apostle had done, he fell down at his feet and said, "Art thou God Who hath come down from heaven?" And Thaddeus said unto him, "I am not God, but a servant of God." And that [old] man said unto him, "In return for the good which thou hast done for me I will follow thee whithersoever thou goest." And the apostle said unto him, "It is unnecessary for thee to do this, but take thine oxen and lead them back to their master, and make known to thy wife that I am here, and let her prepare supper in your house, that I may eat; for I was to go into this city and tarry [there] this day for the Lord Jesus Christ hath called me." And the man took the ears of corn from the fields, which the apostles had sown, and he came unto the city with his oxen. And when he came unto the city the men saw him carrying ears of corn, and they said unto him, "Where didst thou get these ears of corn this day? Is it not the time for sowing?" And he answered them never a word, and took back the oxen to their owner; and he came unto his dwelling, and they made ready a good [meal] for the apostle. And the story of the man came to the nobles of the city, and they sent to him, saying, "Where didst thou get these ears of corn? Tell us, that thou mayest not die an evil death." And he answered and said unto them, "A certain man passed whilst I was ploughing"; and he told them the whole story to the end. And the nobles said unto him, "Go and bring him to us," and the man said unto them, "Wait a little; he is coming to my house, and when he cometh ye can see him." And Satan corrupted the hearts of the nobles, and they said, "Woe be unto us if this man be one of the Twelve Man who are magicians! Rise up, let us go out to kill him." And other men answered and said, "We cannot kill him, for we have heard that Jesus their God doeth what they want; but let us take a woman, and set her naked outside the city; and when the apostle wisheth to come into the city and seeth her, he will not enter." And they brought a woman who was a harlot, and stripped her naked, and set her by the gates, and when the apostle had come to the gates of the city he saw the naked woman, and she perceived that wickedness of her deed. And the apostle prayed and said, "O my Lord Jesus Christ, send Michael the Archangel, and let him hang up this woman by the hair of her head in the air whilst I enter the city"; and forthwith she was hung up by the hair of her head, and all the nobles saw her hanging, but they could not perceive what held her. And she cried out and said, "God will judge the nobles of the city," but none of the men of the city believed her, because Satan had hardened their hearts. And the apostle prayed to God and said, "O Lord, strengthen me to fight Satan, who hath risen up against me." And the apostle prayed, and Michael the Archangel came down and drove away the evil spirits, which vexed the souls of the men of the city. And the apostle went about in the city, and preached in the Name of our Lord Jesus Christ, and the men of the city believed;

and straightway they took down the woman who was hanging in the air. And after this Thaddeus appointed bishops and priests over them, and he baptized them in the Name of the Father and the Son and the Holy Spirit. And he appointed the woman who had been suspended in the air to minister in the church, and he healed the sick, and opened the eyes of the blind, and the dumb spoke, and the lame walked, and devils were driven out, and he raised the dead, and at length all the people of the city believed. And Satan was wroth, and he entered into the heart of a rich young man who loved money, and he sent him to the apostle. And he came and bowed down before him, and said unto him, "O servant of God, I have much money, what am I to do that I may live?" And the apostle said unto the young man, "Love the Lord thy God with all thy heart, and with all thy soul. Slay not, steal not, and fornicate not. What thou wouldst not that men should do unto thee, that do not to others; and sell thy possessions, and give [the price thereof] to the poor of this city." And when the young man heard these words, his wrath against the apostle increased, and he seized him by the neck, wishing to kill him, but this did not take place for God strengthened him; and his eye did not go forth from his head under the tribulation of the choking. And the apostle said unto him, "Our Lord saith, 'It is as easy for a camel to go through the eye of a needle as for a rich man to go into the kingdom of heaven'" (Matthew xix, 24). And the young man said unto him, "These words of thine are not true; a camel cannot go through the eye of a needle." And at that moment a man who had with him a camel passed before him, and the apostle seized him and made him stand still. And the apostle asked a certain tailor for a needle, and the tailor, wishing to help the apostle, brought him a needle with a large eye. And the apostle thanked [him] and said unto him, "Bring a needle with a small eye, so that the glory of God may be manifest in this city"; and the tailor did as he commanded him, and brought him a needle with a small eye. And straightway the apostle stretched out his hands and prayed to the Lord Jesus Christ, and he said, "Come thou and thy camel into the eye of this needle"; and the man and his camel came into the eye of the needle. And the apostle said, "Do it again so that all the people may know"; and when the people saw this wonderful thing, they lifted up their voices and said, "There is no god except the Lord God of Thaddeus, the Apostle." And when the young man saw this, he bowed down with his face to the ground, and he asked the apostle to forgive him his sin, and to take all his possessions and distribute them among the poor. And the apostle did as he asked him, and taught him the Law of the Faith, and he baptized him in the Name of the Father and of the Son and of the Holy Ghost, and likewise all the men of the city; and he administered unto them the Holy Mysteries, the Body of our Lord and His precious Blood. And the apostle went forth from them, and they set him on his way and bade him farewell in peace. After this he came to the country of Syria, and he preached therein, and many men believed through him. And much tribulation and punishment came upon him from the Jews and the Gentiles; and then he died in peace. Salutation to Thaddeus.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 03
(July 10)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father, Cyril, the pillar of the Faith, the lamp of the Holy Church, the twenty-fourth Archbishop of the city of Alexandria. This saint was brought up by his mother's brother, Theophilus, Archbishop of the city of Alexandria, his predecessor, and he sent him to the monastery of Saint Abba Macarius, and he learned from him all divine doctrine; in one year he learned by heart all the Holy Books. And God gave him grace and intelligence to such a degree that when he had once read a book he knew it by heart. And then the archbishop handed him over to the honorable father Abba Sarapamon, the bishop, and his wisdom and knowledge increased, and he learned how to do all good and honorable works. And when he had finished learning all the good works, Abba Sarapamon sent him to Abba Theophilus, the archbishop, who rejoiced in him with a great joy, and thanked God Who had given him such a son. And he gave him a place in the archiepiscopal palace to read the Scriptures to the people at all times. And it came to pass that when he was reading the Scriptures no man wished him to hold his peace, because of the sweetness of his voice. When Abba Theophilus died, they made this father Abba Cyril archbishop in his stead, and the church shone with his doctrine. And when Nestorius, Archbishop of the city of Constantinople, denied God, a General Council of four (sic) hundred bishops assembled because of him in the city of Ephesus, in the days of the Emperor Theodosius. And this father was the President of the Council, and he disputed with Nestorius, and resisted him successfully, and overcame him, and made manifest his denial of God. And when Nestorius would not turn from [his error], Cyril cursed him, and excommunicated him, and drove him from his throne. And this saint composed Twelve Discourses wherein he explained the True Faith, and after them he wrote many Homilies, and Admonitions, and "Characters," which are in the hands of believers to the present day. And this father affirmed that God, the Word, is One Nature, and One Being in His Incarnation, and he cursed all those who separated Christ, or who differed from this good opinion, and from this True Faith. And having finished his good fight, and pleased God, he became a little sick, and died in peace after he had sat on the throne of Mark the evangelist for two and thirty years. Salutation to Cyril.

Salutation to you, O Seraphim and Cherubim, who praise God ceaselessly.

Salutation to the Holy Angels.

And on this day also died the holy and honorable father, Abba Coelestinus, Archbishop of the city of Rome, who was the disciple of Yonaknidos (Innocentius), the archbishop, his predecessor. At the time of his death the archbishop commanded that this father should succeed him as archbishop, and then he commanded him, saying, "Take good heed, O my son, for there are ravening wolves in the city of Rome." And when Yonakendis (Innocentius) died, they appointed this father Coelestinus archbishop in his stead. Now Arsonius was Emperor of the city of Rome in those days. And when Honorius died, Julian, the infidel, reined in his stead, and Julian, the infidel, wanted to appoint Nestorius Archbishop of Rome, and to expel this father Coelestinus, but the men of the city expelled Nestorius; and there was in the heart of that infidel emperor great vindictiveness against Saint Coelestinus. And the saint went forth, and departed to a monastery, which was near

Pentapolis, and he dwelt therein, and God wrought many signs and miracles by his hands. And the Emperor Julian, the infidel, went forth to war. And Raphael, the angel of God, appeared unto Saint Coelestinus in a vision of the night, and gave him [the salutation of] peace, and said unto him, "Rise up and depart to the city of Antioch to Saint Dimitrianus, the Archbishop of Antioch, and abide with him, for the emperor hath decided in his heart, if he returneth from the war, to kill thee." And when he woke up from his dream, he went forth from that monastery, and he had two brethren with him, and he came to the city of Antioch. And he found Dimitrianus ill, and he told him everything, which had happened to the emperor; and Coelestinus tarried with him in one of the monasteries of the city of Antioch. And Saint Ignatius, and Nakendinos (Innocentius), the Archbishop of the city of Rome, appeared before the Emperor Julian, the infidel. And with them was one who was exceedingly awesome and terrifying, and he said unto him, "Why hast thou left the city of these men without an archbishop? Behold, God will remove thy soul from thee, and thou shalt die in the hands of thine enemies." And the emperor said unto him, "O my lord, what shall I do?" And they answered and said unto him, "Dost thou believe in the Passion of the Son of God?" And he answered and said unto them, "I do believe." And they answered and said unto him, "Send and fetch our son Coelestinus, and restore him to his throne." When the emperor awoke from his dream he was afraid, and he wrote a letter, and sent it to Dimitrianus, saying, "Be not angry with me on account of Coelestinus. Instruct my messengers and cause them to come to the place where he liveth, so that they may restore him to his office." And when the messengers of the emperor went they found Saint Coelestinus, and they restored him to the city of Rome with great honor, and the people welcomed him with great joy. And in those days the emperor returned from the war victorious, and the Church was in a state of quietness and peace. When Nestorius denied God, and the General Council assembled [to deal] with him, Coelestinus was unable to attend the Council, because of his illness, but he sent two priests, who carried an epistle wherein he cursed Nerstorius, and excommunicated him. Now the emperor believed in the words of Nestorius, and would have nominated him [archbishop], but he was afraid of the archbishops. And when God willed to give Coelestinus rest from the labor of this world Yonaknidos (Innocentius) and Athanasius appeared to him, and said unto him, "Direct the people, for behold, thou shalt come to us; our Lord Jesus Christ calleth thee." And when he woke up the commanded the people, and said unto them, "Take good heed to yourselves, for behold ravening wolves shall come into this city." And having said this he added, "Let us rise up and depart, for behold the saints are seeking for me and for two others, and we must go out from this world." And at that moment the two others were Cyril, Archbishop of Alexandria, and Lucius, Bishop of the city of San (Tanis); and having said this he died in peace. Salutation to Coelestinus.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 04
(July 11)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint John, and Saint Simon, the son of his father's brother, from the city of Sarmalas, became martyrs. The mother of Saint John was barren, and his father asked our Lord Jesus Christ to give him a son, and he vowed that if He did so, he would make himself a servant of God all the days of his life. And John the Baptist appeared unto him in a vision, and told him that God would give him a son; and when this saint was born he called him John. And he built first of all a church in the name of Saint John the Baptist. And when the boy was grown up and his days were twelve years, his father gave him his flock to tend. And John used to give his food to the shepherds every day, and also to those who passed by on the road, and he fasted until the evening daily. And when his father heard this he went to him in the fields so that he might know if what people had told him about him [was true], and the young man Saint John was afraid lest his father should beat him, and he wanted to flee. And his father said unto him, "Show me thy food [for] this day"; and John answered and said unto him, "Go inside that thou mayest see it." And when his father went inside, and [looked at] the place where things were put, he saw that it was full of hot bread, and he marveled exceedingly and told his mother what had happened to their son. And from that hour they knew that grace was on their son, and they no longer allowed him to tend the sheep. And the saint studied and learned by heart many of the Books of the Church. And his parents asked him to let them arrange a marriage for him, but he did not wish this. And when his days were eighteen years, he was made a priest, and Simon, the son of his father's brother, left the sheep and became his disciple, and he it was who described his miracles. Now God made manifest through him great miracles, and the people used to bring unto him those who were sick with every sickness whatsoever, and he prayed over some olive oil, and anointed them therewith, and they were healed of their sickness. And he rebuked the sick, and said unto them, "Many ills come upon you because of your sins"; and this saint wrought so many miracles that they cannot be counted, and among them are the following: A soldier took and carried off some barley from a widow woman. And the widow came to the saint, and complained to him about the soldier, and the saint cursed him, and his horse died when he had eaten the barley. On one occasion the king's general came to collect tribute, and he had with him a man, one of whose eyes was blind. And that man came to Saint John, and was blessed by him, and straightway his eye that was blind was opened, and he saw well with it. And this holy man could see by the Holy Spirit the deeds of all men, and their sins were revealed to him, and he rebuked them for their sins. And the report of this saint was heard of by a king whose name was Marianus, who had an only daughter, and a serpent entered her belly, and grew up therein, and she was nigh to die; and although her father had given much money to the physicians they were unable to cure her. And the general made known to him the history of Saint John, and how he had opened the eye of his blind servant, and the king commanded his soldiers to send and bring the saint. And Saint John knew by the Spirit that the king wanted to bring him to him, and he feared the fatigue of the journey and the sea. And straightway a cloud caught him up from the city of Sarmalas, and carried him along until it brought him to the city of Antioch, and set him upon the king's bed; and when the king saw him he was troubled and was afraid. And the saint told the king, saying, "I am that poor man for whom thou didst wish to send and bring hither." [And the

king brought] his daughter to Saint John, and he prayed over her, and the serpent went forth from her belly without injuring her, or causing her pain. And the king, and all the men of the house of the king were blessed by him, and they marveled exceedingly, and they glorified God Who gave such grace to those who love Him and who do His commands. And the king offered him much money and gifts, but he would take nothing whatsoever from him. And the king wished to make him dwell with him, but could not make him do so, and he laid hold upon his girdle so that he might [not] depart, and a cloud caught him up whilst the king was holding his girdle in his hand, and the girdle broke in the king's hand, and Saint John arrived in his city that night. And the king built a church over that girdle, and it is called "the church of the girdle" to this day. When Saint John consecrated the Offering he could distinguish between the sinners and the good, and those who were fit to partake and those who were not. When Diocletian denied Christ, and worshipped idols, this saint took Simon, the son of his father's brother, and went to the city of Alexandria, and confessed our Lord Jesus Christ before the governor. And the soldiers tortured them severely, and after this they cut off their heads with their swords. And their souls entered into everlasting rest, and their bodies are to this day in the city of Gamnudi, where great miracles and healings take place through them. Salutation to John and to Simon.

And on this day also is commemorated the great saint Abba Isaiah the anchorite, of the desert of Scete. Salutation to Isaiah.

And on this day also died Saint Abba Gabriel, the seventy-eighth Archbishop of the city of Alexandria. This saint had believing and blessed parents, and they walked in the way of God, and in His commandments, and according to His good pleasure. And having begotten him, they reared him in the fear of God. One day there came to him certain holy monks, and among them was a righteous elder whose spiritual fight was good. And he saw a beautiful vision, as it were many bishops surrounding the boy, and they laid their hands upon him, and blessed him, and they all said, "So be it, so be it." When the elder woke up from his vision he meditated and said, "The boy shall become great." And he said unto his father, "Teach him well, for assuredly he shall become the head and chief of many peoples; thou wilt not see him at all times." And he told him what he had seen; and the father of the boy praised God, saying, "Shall anything happen to this boy?" And when his days were two (?) years his father died in the mercy of our Lord and God and Redeemer Jesus Christ. Now the boy had an uncle whose name was Peter, and he was Bishop of the city of Behna, and his spiritual fight was admirable, and he was learned in all the holy Books of God of the New and of the Old Testaments, and he took the boy and taught him. And all those who saw the boy marveled at the grace of God, which was upon him, and at his understanding and knowledge, and he was made a deacon. And when his days were twelve years he wanted to put on the garb of the ascetic life, and he renounced this fleeting world. And the Bishop Abba Peter gave him into the hands of the blessed monk Abba Peter the priest, and he became devoted to God, and a fighter, and a man of good piety. And he took the boy and taught him the spiritual fight, and the Rule of the monastic life in a few days, and signs and wonders and spiritual excellence appeared through him; and many men loved him because of his spiritual fight, and his devotion to God, and his humility. And after the death of his teacher, Peter the priest, he departed to the monastery of Saint Anthony, where he lived for many years, fighting the fight with fasting, and prayer, and vigils and unceasing prostrations; and after this he departed to the desert of Scete, to the monastery of Abba Macarius. And he became abbot of the church of our holy

Lady, the two-fold Virgin Mary, the God-bearer, in the monastery of Marmos, and he toiled and restored the building thereof. And then he went to Jerusalem, and was blessed in the holy places, and there he was made priest of the church of the Holy Resurrection by the hand of the holy father Bishop Abba Michael. Thence he returned to the city of Mesr (Cairo), and dwelt in the church of Mu'Allakah of our holy Lady the Virgin Mary, copying the holy Books of the Holy Church. In those days the throne of Mark the evangelist remained without an archbishop for a few days, and all the bishops and priests agreed with one consent to make this saint archbishop. And Satan, the hater of what is good, brought certain men who were envious of him, and they did not wish him to be appointed, and they appointed archbishop the holy and spiritual father Abba Athanasius, who is know as "Son of the Crown." And good works appeared from him, and he walked uprightly without blemish, like Abba Athanasius the apostle, and then he died. And again the bishops, and the elders, and the people gathered together, and they set their hands to a document and wished that Abba Gabriel should be appointed archbishop. And again the Enemy of what is good stirred up dissension among the people, and they agreed that the name of Gabriel and the names of others should be written on papers, and that they should be laid on the altar, and that they should pray over them for three days, and should celebrate the Offering, so that God should make known who was to hold this honorable position and reveal his name. And they did thus, and they brought a little child, who brought forth the paper whereon was the name of this father; and all the bishops assembled and made him prefect of the church of Mu'Allakah. And again his appointment was not completed, and Abba John, who is known as the "son of 'Absadi," was appointed. And at that time the church of Egypt suffered great tribulation. When Abba John was appointed, this father Abba Gabriel went to the monastery of Saint Abba Anthony, and he fought a great fight, and devoted himself to fasting, and prayer, and vigils, and to prostrations by day and by night; and in the strenuousness of his fight he was superior to many. And he lived thus one year (?). And many of the holy monks saw beautiful visions concerning him, and some of them said that they saw him in the city of Alexandria, dressed in archiepiscopal apparel, with many Christians and Gentiles surrounding him. And some of them saw him in the desert of Scete, where he was appointed head of the monastery of Saint Abba Macarius; and some of them saw a countless number of keys handed to him. Many times when he wished to come down from the monastery of Abba Macarius, he became sick, and was unable to come down. And then Saint Anthony appeared unto him, in a vision, and said unto him, "I do not wish thee to go down from the monastery except by the Will of God, and henceforward thou shalt not go down except at His time." And when three years were ended, a certain holy elder of the monks of the monastery of Anthony saw the vision of a glorious angel, who said unto him, "Three years from this time they shall take Abba Gabriel and make him Archbishop of the city of Alexandria"; and that elder went out straightway and told Abba Gabriel what he had seen. One day the governor of the city of Tafih came to the monastery of Abba Anthony, and with him were the abbot, and many judges (or, officers), and a letter from the emperor ordering them to bring Abba Gabriel quickly, and to make him Archbishop of the city of Alexandria. And they took him against his will, and carried him with great honor to the city of Alexandria, and with him were the father bishops; and all the people rejoiced in him. And that day he and the bishops, and the priests and the deacons, appointed a bishop to Jerusalem, and after this he consecrated Myron (i.e. the holy oil) three times; and he remained thus for one year and on month. At that time Abba Anthony appeared, and said unto him, "Behold, thy departure draweth nigh, and after one year and a half thou shalt depart to God and shalt inherit everlasting life." And at that time

great tribulation came upon the Christians, and this father asked God to deliver them from it; and God accepted his petition and delivered them. Then the archbishop returned to his throne, and Abba Gabriel hid himself in a secret place, and no man knew where he was, except a certain believer. And through the excessive intensity of his spiritual fight, by night and by day, his appearance became changed, and his body dried up. And after this God revealed the matter of this father to a certain believer, who pleased God by his works, and he became zealous for him with a divine zeal, and he brought him out of that place, and established him in the church of the Apostles, and he lived there for many days devoting himself to prayer and to sacred duties. And he visited the sick, and provided them with what they needed, and he comforted the believers who came to him. One night Abba Athanasius, the archbishop, appeared unto him plainly, and said unto him, "Be not sad because of the labor and sorrow which hath come to thee, for God hath delivered thee from much toil and tribulation. And behold, there must come upon thee a sickness, so that God may perfect thy patient endurance; rejoice, however, for thou hast received the grace of God, which is great, and thou shalt receive everlasting life, and joy which is unending." And straightway a severe sickness seized him, and he continued to be sick, and he was frightened and disturbed about the departure of his soul from his body, and about his standing before God. And there was before his face a picture of our holy Lady, the Virgin Mary, and to this he prayed continually; and at that time God Most High appeared unto him with a shining face, and comforted him, and strengthened him, and said unto him, "Fear not, but rejoice, for thou hast received the grace of the kingdom of the heavens. At the end of three days thou shalt depart from this fleeting world"; and after three days he died in peace, and was buried in the church of Saint Mercurius with great honor. Salutation to Gabriel the Archbishop.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 05
(July 12)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day took place the martyrdom of the two great apostles, the chiefs of the apostles, Peter and Paul. Peter was from Bethsaida, and he was a fisherman. Our Lord chose him on the second day following that whereon He was baptized, and He chose Andrew his brother before him. And having chosen Saint Peter, He made him chief of the apostles, and he continued to minister to our Redeemer until the time of His death and Passion. And in him there were faith, and zeal, and love for God, and because of this our Lord made him the chief of the apostles. Now the apostles were divided about the matter of our Redeemer, and some of them said that He was Elias, and some that He was Jeremiah, or one of the other prophets, and he confessed before them all, saying, "Thou art Christ, the Son of the Living God." Thereupon our Lord proclaimed him blessed, and He made him the Rock of the Church, and gave him the keys of the Kingdom of heaven. After this he received the grace of the Holy Spirit Paraclete, and he went in among the rational wolves of this world, and preached among them in the Name of our Lord Jesus Christ, Who was crucified, and he converted a countless number of the people, and brought them into the Faith of our Lord Jesus Christ; and God wrought great and innumerable signs and wonders by his hands.

And he wrote two Epistles and sent them to the believers, and he spoke to Mark and translated for him the Gospel, which is known as his. Then he came into the city of Rome, and he went up into the great theatre wherein all the nobles were gathered together, and he cried out with a loud voice, saying, "Blessed are the merciful, for one shall have mercy on them," and what followeth (Matthew 5). And when the four stone pillars, which formed the four corners of the tribune, heard his words, they said "Amen"; and the multitudes heard this voice. And there was a certain man in whom a Satan had lived for seventy years, and the Satan cast him down at that moment, and went forth from him, because of his hearing the voice from the pillars of stone. And when the nobles heard that voice they feared with a great fear, and they came to their dwelling places wondering in their minds. And one of the nobles whose name was Caustus came to a woman whose name was ʻAkrosya, and told her what had happened, and how Peter had taught concerning the forsaking of this world, and [on showing] mercy to the poor. And when this woman heard his voice, she woke up in her heart, and said, "This is a hard matter." And then they promised each other that they would do everything, which Saint Peter taught, and they distributed all their riches among the poor and destitute folk. And after those days the emperor sent to Caustus, and told him to come and consult with him concerning an imperial matter. And when Caustus heard this he was sorry, because he had no money to give to the emperor, and because he had no money for the necessary expenses of the journey. And he took counsel with his wife, [saying,] "He maketh a pretence to me with many words." And his wife said unto him, "Go, only the God of Saint Peter can make [matters] good for thee"; and he came to the emperor who received him with great joy. And after a year he returned to his house, and behold, his two sons were dead; and his wife was afraid to tell him the truth. And she made a pretence to him, with much speaking, but at length she told him, and on hearing it he sorrowed. And she also said unto him, "O my lord, let us pray to God," and they prayed to God with a whole heart and there came a voice which said, "O Caustus, O wife of Caustus, because ye have received the words of Peter, My disciple, I will give you back your sons alive"; and straightway their sons rose from the dead, and all those who heard [of this] glorified God. Now one of those who rose was Clement, who became a disciple of this apostle. And Saint Peter told him all the mysteries which he had seen, and how he had seen our Lord Jesus Christ going up into heaven in the flesh, and he delivered to him the secret books which it is not meet that men should see; and this Clement he made a bishop, and his brother he made a deacon. And moreover, Saint Peter saw a great and honorable similitude of the Lady of us all, Mary, the Pure, the God-bearer. He saw a cloud, which was like unto a bow, and in the cloud, which appeared upon it a tabernacle of light, and in the innermost part thereof sat, in the flesh, our holy Lady, the two-fold Virgin Mary, the mother of our Lord in the flesh. And angels surrounded her, having swords and spears of fire in their hands, and they said, "O blessed woman, thou art the vineyard, the beautiful one wherefrom grew the grapes of salvation. Blessed art thou, O Upper Chamber, for thou didst carry in thy womb the Lamb of God, and the Lord of lords. Rejoice, O Mother of light, Mother of mercy. Rejoice, O Throne of salvation, on whom sat the God of gods. Rejoice, O Lady of all men." And when the angels had finished saluting her, our Lord Jesus Christ appeared, and spoke with her, and none knew what He said unto her except Mary; and straightway there was an earthquake. And Peter also saw mysteries, which are ineffable. And after this our Lord commanded Peter to preach in all the cities, and he preached the preaching of the Holy Gospel. And he went to the seacoast and came to the city of Emmaus, and Leda (Lydda). And one day whilst he was praying in the city of Iyope (Joppa) a cloud of light enveloped him, and there

came down a sheet, which was spread out, from heaven to earth, and there were in it all kinds of four-footed creatures, and all kinds of birds, and the similitude of swine. And a voice cried to him from heaven, saying, "Arise, Peter kill and eat." And he said unto Him, "O my Lord, I cannot kill and eat what is unclean." And again a voice called him, saying, "What God hath cleansed let not man hold to be unclean"; and he heard this voice three times. And each time the voice called him, a finger made a sign to him and pointed to the beast, which was like unto a pig. And that sheet went up and was withdrawn into heaven, and he marveled at what he had seen and he understood that [it signified] the reception of the Gentiles who were to turn to God, and he told the holy Apostles his brethren this. And then Saint Peter came with Saint John to the city of Antioch, as our Lord Jesus Christ had commanded them; and Peter sent John on to the gates of the city, so that he might learn the affairs of the city, and he asked concerning the report of Antioch. And he found outside the city certain evil men, who spoke words of insult to him and wanted to kill him. And he returned weeping and angry, and said unto Saint Peter, "If these common folk are as bad as this, what shall we do before the kings of this city, and the nobles thereof? Even if we come into it and preach in the Name of the Lord Jesus Christ, how shall we teach the Faith?" And Peter said unto him, "O my beloved, be not dismayed by the words of these men, and be not sorrowful, for He Who hath brought us from Jerusalem hither in one night, that is to say a journey of twenty days on horses, will prosper our work." And after that they came into the city, and preached in the Name of our Lord Jesus Christ, and the men of the city and the priests of the idols gathered together and beat them severely, and treated them with ignominy, and made a mock of them, and cut off one half of the hair of their heads, and tied them up in a tower and shut the doors on them; and they prayed to God to help them. And our Lord Jesus Christ, Who was surrounded with the Cherubim and the Seraphim, appeared unto them, and said unto them, "O Peter and John, fear ye not and be not sorrowful, for I will be with you to the end of the world. And marvel not because they have shaved the centre of your heads to make sport of you, for this shall be unto you a sign of which to boast, and for hair of honor. And it shall be a sign of priesthood to every man who shall follow you in the Church, and who shall offer My Body, even as ye do now. To the priest who dieth with this crown upon his head I will give remission of sins"; and having said this to them He went up into heaven with [great] glory. Then by the commandment of God, Saint Paul arrived, and the saints met and talked together. And when he saw Saint John he said unto them, "What have the men of this city done to thee?" And Saint John said unto him, "Marvel not at me, for the chief of the Apostles also [hath] this symbol." And Saint Paul went to the city of Antioch, and held converse with the men as he wished, and he pretended that he would worship the idols; and he released the saints and took them away. And he asked them about their work, and he told them that he also was a disciple of our Lord Christ. And they worked miracles there, and they opened the eyes of those who had been blind from their mother's wombs. And they also made to live the king's son who had been dead for three months, and whose body had decayed and become corruption; and the king and his wife held converse with Saint Peter and believed. And Saint Peter smote the ground and water flowed forth, and he baptized the king and all the men of Antioch in the Name of Father and the Son and the Holy Spirit, and they built a church there. And after this the believing men who were in Laodicea sent to him [a messenger to say] that the river Kisaros had drowned many men, and flooded their villages, and their flocks; and Peter and Paul sent him to Saint John, the beloved. And as the saint was going along the road, he found a sheep which had become separated from its flock, and he sent it on, saying, "Go to the river Kisaros, and say unto it, 'The disciple of

the Lord Jesus Christ hath sent me to thee, and he telleth thee to become fettered by the word of God." And the sheep went and did as the saint commanded it, and the river became quiet (i.e. subsided). And when the infidels saw this miracle a countless multitude of them believed. And then he passed on to the city of Rome, and he preached therein and performed many signs and wonders, and he conquered Simon, the magician, who had resisted him, and he cast him down from his rule over the souls of men. And at this miracle many men believed, and the concubines of 'Akrepos, the legate of the city, believed through him, and preserved [their] purity, and many women withdrew from their husbands. And because of this the people took counsel to kill him, and the wife of Altabius, a friend of the king, sent a message to Saint Peter advising him to go forth from the city of Rome, and the believing brethren likewise told him to do this, and he went forth from the city alone, and he disguised himself so that no one might know him. And he found our Lord coming into the city in the form in which he had first known Him, and he bowed low before Him, and said unto Him, "Whither goest thou, [my] Lord?" And He said unto him, "To Rome, that I may be crucified." And Saint Peter said unto Him, "Lord, wilt Thou be crucified a second time?" And Saint Peter remembered that He had said unto him, "When thou art grown up, another shall gird thee and take thee whither thou wouldst not go." And straightway he returned to the city, and told the brethren everything, which had taken place between our Lord Christ [and himself], and they were very sad. And when the Emperor Nero heard the report of him, he seized him and commanded the soldiers to crucify him. And Peter begged and entreated that they would crucify him head downwards, saying, "My Lord Jesus Christ was crucified standing upright, and it is meet for me to be crucified head downwards." And when they crucified him he spoke unto the believers the word of life, and he strengthened them in the True Faith, and after this he delivered up his soul into the hand of God. Salutation to thee, O Peter.

And on this day also became a martyr Saint Paul, the tongue of oil, the tongue of Christ, the tongue of sweet perfume, the lamp of Christians, the fountain of life, and the well of wisdom, whose name being interpreted is "leader, commander, he who is praised," or according to another interpretation, "haven, tranquility, quietness and keeping silent." This Saint Paul was a Jew, of the tribe of Benjamin, a Pharisee, the son of a Pharisee; and his kinsfolk called his name "Saul," the well-known interpretation of which is, "given." He was a young man of handsome appearance, upright in stature, and ruddy, like the rind of a pomegranate. His face was open, his nose was large, above his eyes was kohl, his cheeks were [like] an open rose, and his beard was full. He was learned in the Law of the Torah, and he was jealous for the same. And the disciples, who believed through the holy Apostles, were exceedingly afraid of him, because he had received authority from the high priest, who wrote to him an order, with his own hand, commanding him to bind with fetters all those who preached in the Name of our Lord Jesus Christ. And as Saul and those who were with him were journeying along the road from the city of Jerusalem to the city of Damascus, a light from heaven shone upon him, and he fell upon his face on the ground, and he heard a voice which said unto him, "Saul, Saul, why dost thou persecute Me? It is bad for thee to kick against sharp goads." And he said unto Him, "Who art thou, Lord?" And He answered and said unto him, "I am that Jesus, the Nazarene, Whom thou persecutest. But rise up, and come into the city of Damascus, and there they will tell thee what thou must do." And the men of Jerusalem who were with him stood up, and they heard His voice but there was none whom they saw. And Saul rose up from the earth, and though his eyes were open he saw nothing, and leading him they brought him to Damascus, where he remained for three days, not eating, not drinking, and not seeing.

And there was a certain man in the city of Damascus, who was one of the holy apostles and whose name was Hananya (Ananias), and our Lord appeared unto him and said unto him, "Hananya (Ananias)," and he said, "Behold me, my Lord." And the Lord said unto him, "Rise up, and go to the street which is called 'Straight' and enquire there in the house of Sayda [for a man] whose name is Saul, of the city of Tarsus." And Hananya (Ananias) said unto Him, "My Lord, I have heard about that man and of all the evil which he hath done to the saints of Jerusalem, and having obtained authority from the high-priest, he hath come hither to imprison all those who bear Thy Name." And our Lord said unto him, "I have set him to be a chosen vessel for Me, and he shall go and carry My Name among the peoples and kings of Israel. And I will show him how great things he must suffer for My Name." And Saint Hananya (Ananias) went and came to his house, and found him praying, and he laid his hand upon him, and he prayed over him that he might see. And he said unto him, "Saul, my brother, my Lord Jesus Christ, Who appeared unto thee on the road as thou camest hither, hath sent me unto thee that thou mayest see, and be filled with the Holy Spirit." And straightway there went out of Paul's eyes as it were scales, and he could see, and he rose up, and was baptized, and ate food, and became strong; and he remained in Damascus a few days with the holy apostles, and preached in their Synagogues. And he taught concerning our Lord Jesus Christ, saying, "He is the Son of God," and all those who heard him marveled, saying, "Is not this the man who killed those who were called by this name in Jerusalem and here also?" And this Saint Paul the apostle was filled with the grace of the Holy Spirit Paraclete, and he proclaimed boldly the Faith of righteousness. And his jealously for the Law of our Lord Jesus Christ was double that which he had had for the Law of the Torah. And he went unto all the ends of the world, and preached the Name of our Lord Who was crucified, and a multitude of people who could not be numbered believed through him. And great tribulation came [upon him], and many beatings. And the Jews shut him up in prison, and bound him with fetters, and sunk him in the sea, and took him into deserts, and tortured him with every king of torture. And behold, it is written in his Epistles, and in the Book of the Acts of the Apostles, saying, "The Holy Spirit separated Saul and Barnabas for the work which He required of them" And for this reason they went into the land of the Greeks and performed many miracles, some of them took place when they went round the island of Kuela. And they came to a city, the name of which is Yafus (Paphos), and they found a certain Jewish magician whose name was Elymas, who withstood them, and wished to keep the deputy of the city from them and from the Faith. And Saint Paul rebuked him and said unto him, "Behold, the hand of God is upon thee. Thou shalt become blind, and shalt not see the sun until the time when the appointed time shall have come"; and straightway the eyes of Elymas clouded over, and became sightless, and he enquired for some one to lead him. And when the governor of the city saw him, he marveled and believed in God. And then they went to the district of Lukanya (Lycania) and Lestran (Lystra), and Darben (Derbe), and taught there. And there was in the city of Lestran (Lystra) a certain man with twisted feet, and he was born thus from his mother's womb, and he had never walked; and he heard Saint Paul speaking. And Saint Paul knew that the man had in him the faith whereby he would be healed, and he said unto him, "In the Name of our Lord Jesus Christ rise up and stand upon thy feet"; and straightway he rose up and walked, and when the people saw him they believed. And whilst he was there, certain Jews from Antioch and Iconium came and stoned the blessed Saint Paul, and they dragged him outside the city, for they thought that he was dead. And on the following day, when Saint Barnabas was near the city, he appointed a priest to each of the churches there. And then he went to Phrygia and Galatia

and on towards Tiro'ada (Troad), and they passed over into Macedonia. And they found there a girl who was under the power of a demon, and she brought to her owners her earnings, which were much, and she followed after them crying out and saying, "These servants of God shall teach us the way of life"; and she pressed upon Saint Paul. And Saint Paul turned, and rebuked the unclean spirit, which was on her, in the Name of our Lord Jesus Christ, and the girl was healed. And after this he went out to the city of Halab, and he made to live the mother of Timothy, whose name was Badreman, who had been dead. There the people wished him to sacrifice to the god of the city, [but he refused to do so]. And they cast him into a furnace, and he stretched out his arms in the form of the Cross, and the men of the city saw the sign of the Cross with their own eyes; and they entreated him to come out, and he went forth, being injured in no wise, and they prostrated themselves before him. And all the people believed through them, and even Anestus, the governor of the city, believed; and the priests of the seventy idols fled and hid themselves. And Saint Paul called the figure of gold, which was in the form of a guza, and it came and stood up in the form of a lion in the middle of the temple. And Saint Paul said unto it, "Where are the priests who worship thee?" And the lion answered and said unto him, "Wait, O my lord, until I am able to tell thee where they are." And the lion went to where they were hidden, and brought out one of the priests, holding him by is neck, which was in his mouth, and he dragged him along like a dead man, and cast him down among the people; and thus he did to the seventy of them. And when the people saw [this] they wanted to kill the priests. And Saint Paul said, "This day life and not death is seemly in this city," and he baptized them all. And he said unto the image of the guza, which was a lion, "Fear not, O lion, because thou hast ministered unto me, thy existence shall be in the desert until I want thee"; and he dwelt in the desert of the lion. And Saint Paul went ... and came into the city. And the Jews heard of the report of him, and they gathered together against him, and seized him, and tortured him. And they also brought two oxen, and they lifted up the feet of Saint Paul, and tied him between two oxen, with 'Antekos his disciple, and they dragged them through the streets of the city, over the sharp stones, until their blood flowed like water, and their bodies were torn and cut, and their bones were visible. And the disciples prayed to God, and the two oxen, and the man who was driving them, turned into stone in the midst of the city, where they stood still, and they are there until this day. And the people having seen this told the governor, and he became wroth, and commanded the soldiers to bring them before him, and they brought them, [the people] stoning them as they did so. And the governor was wroth with Saint Paul, and he said unto him, "O man, behold, I will torture thee." And he commanded them to bring two brass bulls, and they brought bitumen, and pitch, and sulfur, and fat and mixed them together, and they smeared the outside and the inside of the two brass bulls therewith, and they cast the disciples into them. Then they took them into a furnace, and they lighted a fire therein, and kept it burning for three days and three nights. And our Lord Jesus Christ came, with His angels, and He made the furnace to move from its place into the grounds of the offices of the government, and the flames blew backwards, and consumed the men of the city. And a voice from heaven called those who remained, and bade them to gather together to the furnace (?). And the lion, which Paul had sent into the desert, came and cried out with [his] voice, saying, "Believe ye in the Lord Jesus Christ, [the God] of Saint Paul." And the lion came back, and said unto Saint Paul and Sekantes, "Get forth from the fire, so that the men of this city may not know"; and they went forth from the red-hot furnace alive, and the hair of their heads was not singed, and there was no smell of fire upon them. And straightway all the people cried out, saying, "We believe in our Lord Jesus Christ, the

Nazarene," and Paul baptized them in the Name of the Father, and of the Son, and of the Holy Ghost. And he made Sekantes a priest, and having built there a church, he departed to the city of Athens. Then he went to other cities with Saint Philip the apostle and preached therein, and the elders of the city seized them, and bound them hand and foot, and put chains about their necks, and they made iron helmets to put over their heads. And they also made figures of the hand, with palms and fingers of iron, and they thrust them over their hands and along their arms, until each hand and arm was covered with iron, and then they drove nails through them. And they also made figures of the shoulders in iron, which reached up to the neck and they drove nails into them, back and front; and they made plates of iron to envelop their limbs and to cover their bodies in such a way that no part of the body was visible. And they nailed plates of iron over their sides, and they made shoes of iron for their feet, and they drove nails through their hands, and the soles of their feet, and their thighs; and they made plates (?) in the form of a covering. And men who prepared roots and drugs came, and brought a talent of lead, and huge vessel of brass, and seven pound of refined fat. And they mixed with it grease, and wax, and ox-fat, and many roots for burning in the fire, and bitumen, and pitch, and sulfur, and tar, and seven pounds of colophony resin, and glue (?), and clematis wood (i.e. brushwood), and charcoal, and very much wood. And they brought bitumen, which had been prepared, and melted it in the [brass] vessel, and they daubed it on the iron plates, inside which were on the bodies of the saints, until they took the shape of their bodies. And they poured over the iron plates, inside which were the saints, the lead which they had melted, until it reached from their feet to their heads. And they set them up by the side of a bushy pine tree, which was five cubits high from the ground to the top thereof, and they lighted a fire about the apostles with the leaves and branches of vines from which the fruit had been plucked, and the flames rose up over their bodies. And the apostles prayed to God, and He put mercy into the heart of one of the nobles, who said unto the soldiers. "Release them." And when they had released them, they removed the plates of iron form their bodies and their skin peeled off, and came away like flakes of iron, and the blood of the apostles dripped down upon the ground. And Satan entered into the hearts of the men of the city, and they put the apostles back again into the fire, but an angel came down, and extinguished the fire on them, and a bright cloud came and rained on them and enshrouded the bodies of the saints. And when the people of this city saw this, they all believed. Now the saints were tortured by stoning and by being shot at with arrows. [And the apostles] raised many from the dead. And after this Saint Paul departed to another city, and preached the preaching of the Holy Gospel. And our Lord Jesus Christ appeared unto him, and said unto him, "Peace be unto thee, O Paul, My chosen one. Whosoever shall celebrate thy commemoration, and call upon thy name, and build a church in thy name, and shall visit the church and pray therein, and make votive offerings to it, and shall perform mercy on the day of thy commemoration in any way whatsoever, all these I will establish with thee in the kingdom of My Father, which is in the heavens. And whosoever shall build churches in thy name, I will see that My angels have them under their protection." And He promised him many things, and gave him a salute with His holy mouth, and went up into heaven. And then they journeyed about to many cities. And he came into the great city of Tarikon, and he saw our Lady Mary, the mother of light, and she commanded him to teach in that city; and she told him many things, and she gave him "Peace," and went up into heaven. And then Saint Paul came into the city of Rome, and preached therein, and many of the men thereof believed through him, and he baptized them with holy Christian baptism; and he wrote to them twelve Epistles, and that [to the Romans] is the first of his Epistles. And after this

the Emperor Nero seized him and tortured him severely, and delivered him up that the soldiers might cut off his head. And as he was passing along with the executioner, a certain maiden who was a kinswoman of the Emperor Nero, and who had believed through him on our Lord Jesus Christ, met him, and when she saw him with the executioner she wept. And he comforted her, and said unto her, "Give me thy cloak, and I will return [it] to thee soon"; and she gave him her cloak. And Saint Paul went with the executioner to the place where they cut off heads, and having bowed his head to the executioner, he covered his face with the cloak of the maiden, and the executioner cut off the holy head of Saint Paul and left it wrapped in the cloak of the maiden. And the maiden said [to the executioner], "Where is Paul?" And he said, "Behold, he is lying in the place where they cut off heads, and his head is covered up in thy cloak." And she answered and said unto him, "Thou liest. Behold the saints Peter and Paul have this moment left me, and they were arrayed in the apparel of kings, and they had decorated crowns on their heads, and they gave me my cloak. And behold, this is it as thou canst see"; and she showed it to the executioner, and to those who were with him, and they marveled thereat and believed on our Lord Jesus Christ. And God wrought by the hands of Paul the apostle signs and wonders which cannot be counted; and the people used to lay the sick folk in their beds by the road on which Saint Paul passed, and when his shadow fell upon them they recovered from their sicknesses immediately. Salutation to Paul. Salutation to Peter and Paul.

Salutation to Caustus and to ʻAkrosia. [Wanting in the Bodleian MS.]

Salutation to Agrippa, and to Anestia, and to Deweres, and to Karia, and to ʻAkrama, and to ʻAkrabania, and to ʻAkestiana, and to the wife of Altabius of Rome. [Wanting in the Bodleian MS.]

And on this day also are commemorated the Seventy-two martyrs (i.e. Disciples), and Isaac who lived in the city of Gaza, and the righteous men who were in Debre Ash.

Salutation to the Seventy-two Disciples.

Salutation to Isaac.

Salutation to the Fathers of Debre Ash.

And on this day also is commemorated the festival of Sakue'el, the Archangel. Salutation to Sakue'el.

Salutation to the sainted woman Maskal Kibra.

Salutation to Marcellus, the son of Yona, the disciple of Paul.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 06
(July 13)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day took place the ascension of the body of Ezra Beher, who was also called the "scribe of the commands of God." This saint was of the house of Levi. And he began to speak words of awe with the Highest, and he said, "Thou didst create the earth, and Thou didst command the dust and it produced Adam." And again he spoke saying how the waters of the Flood went forth at the appointed time and destroyed everyone, and how Noah, and Abraham, and David, and Solomon were chosen. And he mentioneth in his Book that the soul doth not go forth from its body and wanders about for seven days, and is then redeemed according to its work. And then he speaketh about the Day of Judgment, how there will be neither sun nor moon nor stars, [but] the splendor of the lightning of the glory of God. And then he saw Zion in the form of a beautiful woman, whose soul was suffering grievously, and her garments were rent, and she was covered with ashes, and she told him that her son had died on the day he came into his palace. And whilst he was talking to her face lighted up greatly, and her appearance was like that of the lightning. And he saw the place of her foundations. And he saw in the night how, as it were, and eagle ascended from the sea, and he had twelve wings and three heads, and how the heads went forth from his wings and how they were punished and blotted out through them. And he prophesied concerning the birth of Christ, and he said, "A lion rose up roaring out of the desert, and I heard him speak with the voice of the children of man, and he reviled the eagle." And again he prophesied concerning the birth of Christ, and said, "I saw in the night a great wind which went forth from the sea, and it troubled all the waves thereof. And I saw that that wind which went forth from the sea was like the figure of a man, and he saw that the appearance thereof was like a cloud of heaven, and there was power and many praises with him, and his position was at the right hand of the Father. And [he saw], as it were, seven tribes gather together to him, and he set them on the other side of the Tekaze." And then when he hath mentioned the blotting out and destruction of the Books of the Prophets, he saith that the offspring of the Fathers went out into the desert, and made himself to shrink by means of fasting and prayer. And he took with him five wise men, who were scribes, and a voice called unto him from the tree opposite, and said unto him, "Ezra, Ezra, Ezra, open thy mouth." And he gave him a cup full of water with which there was, as it were, fire, and he took it and drank it, and wisdom welled up in his heart, and understanding was weighty in his breast. And his spirit took good heed, and his mouth was opened, and it closed not again, and the Highest gave wisdom unto these five men, and they wrote down everything which happened, and the miracles, but they did not know what followed each of them. And they dwelt there forty days, and he spoke by day, and did not keep silence by night, and in those forty days nine and ninety Books were written. And then the Highest spoke unto him and said unto him, "Observe this: give these [Books] to the wise men of the people in whom is the lamp of light"; and wisdom sprung up and knowledge flowed forth [like a spring]. And he did this for four years of the Sabbaths of the years. And after the judgment (or, punishment), in the five thousand and twelfth year of the darkness, in the third month, on the ninth day of the month, on that day they took Ezra Beher and all those scribes who were with him. Salutation to thee Sutuel, the remaining [one] of the Prophets.

And on this day also died the holy woman Saturnina. This saint was of the people of Jerusalem, and aforetime she was a sinner. And then she repented and turned to God, with burning of heart and bitter weeping; and she rejected the lust of the flesh and at length became an abbess. And she excelled in performing works of ascetic virtue, and when one looked at her behold one saw that her body had dwindled away through her excessive spiritual fighting, and through her renunciation of food. And the nuns said unto her, "Eat a small amount of lentils that thou mayest help thy body," and when they set them before her she said unto them, "O my daughters, I will not trouble myself for the sake of a few lentils, for I should return to penitence for my former sins, and because of this I should increase greatly my eating." And then she died in peace. Salutation to Saturnina.

And on this day also the holy Apostle ʻAlempeyas (Olympius), who was called Paul, became a martyr. This saint was of the number of the Seventy-Two disciples, and he followed the Apostles and went with them to the preaching. And he carried the Epistles of the Apostle Peter, and ministered unto him at the time of his tribulation, and he suffered with him, and came with him into the city of Rome. And he preached the preaching of the Holy Gospel, and he taught and converted many of the pagans to the Faith of our Lord Jesus Christ. And when Saint Peter the apostle became a martyr, this apostle came and took him down from the honorable Cross, and he wrapped him in fine and costly cloths and laid him in the house of one of the believers. And certain men informed the Emperor Nero that he was a disciple of Saint Peter, and the emperor had him brought, and he questioned him about it, and the saint confessed that he was a disciple of Saint Peter the apostle, and he confessed that our Lord Jesus Christ was God indeed. And Nero tortured him severely, and beat him, and crucified him, and he burned the lower part of him as he was hanging. And after this the emperor said unto him, "How dost thou wish to die?" so that I may kill thee. And the saint answered and said unto him, "I wish to die for the Name of my Lord Jesus Christ, kill me any way thou wishest, and bring me speedily to my desire." And Nero commanded the soldiers to beat him and to crucify him, head downwards, like his master Saint Peter; and they did thus to him, and he received the crown of the apostles and martyrs. Salutation to ʻAlminas (Olympius), who was called Paul.

And on this day also are commemorated Bartholomew of Darasa, and one thousand martyrs, and seventy little ones, and Kaladyanu (Claudian) the archbishop, the ninth from Mark.

And on this day also the holy woman and fighter of the spiritual fight Theodosia, the mother of ʻAbrokoronadeyos became a martyr, and two prefects, and twelve women, became martyrs with her. And this happened because this holy woman heard that certain men had laid information against her son ʻAbrokoronadeyos, and informed [the governor] that he was a Christian, and the governor tortured him very severely and ʻAbrokoronadeyos was nigh to die. And our Lord Jesus Christ appeared unto him that night, and healed him, and raised him up whole and uninjured. And when the two prefects, and the twelve women, and his mother also, saw him, they marveled and cried out, saying, "We believe in the God of this saint ʻAbrokoronadeyos." And the governor commanded the soldiers to cut off their heads with the sword, and they received the crown of martyrdom in the kingdom of the heavens. Salutation to Theodosia and to the six (sic) women, and to the two prefects.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 07
(July 14)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father, the devoted ascetic and fighter Abba Sinoda ʻArsematadas (i.e. Archimandrite), that is to say, "head of the solitaries." This saint was of the men of a city the name of which is Sansal, which is in the neighborhood of the city of ʻAkmim in Upper Egypt, and Saint Arsenius, who was like the angels, prophesied concerning him. This Arsenius was going along the road on certain business of the monastery, and there were monks with him, and he met the mother of this Saint Sinoda as she was going out to draw water. And he went up to her, and saluted her thrice saying, "God shall bless the good fruit of thy womb! It shall be sweet-smelling, and his name shall be fragrant like perfumery, and his fame shall be in all countries for ever." And when the monks saw him they marveled, and they said unto him, "O our father, didst thou not wish [never] to see the face of a woman at all? What hath happened to thee now?" And he said unto them, "As God liveth, O my son, there shall go forth from this woman a grain of salt wherewith all the world shall be salted, and [all] those who hope for the mercy of God." And a certain monk, who was a righteous man, and a spiritual fighter, answered and said unto Abba Arsenius, "As God liveth, O my father, when thou didst draw nigh this woman to salute her, I saw the angel of God, and in his hands was a sharp sword of fire which turned about every way. And the angel said unto thee, ʻHaving saluted her, peace be unto thee, O friend of our Lord Jesus Christ. Know thou that he who shall be born of this woman shall rejoice the hearts of all the holy elect ones; and the Son of God shall hold converse with him many times.'" And when the seventh day of the month of Genbot arrived, this saint Abba Sinoda was born. Now his father had flocks of sheep, and when Sinoda was grown up, he handed them over to his son to tend; and Saint Sinoda used to give the shepherds their food. And he would go down to the well in the cold winter season, and stand up in it, and pray from evening until dawn, all the time. And a certain righteous old man testified concerning him, saying, that he saw the fingers of Saint Sinoda like ten lighted lamps. And his father took him, and carried him to Saint Abba ʻAbsal his mother's brother, that he might bless him. And Abba ʻAbsal laid [his hands] on the boy's head, and said unto him, "My blessing, O Sinoda, for assuredly thou shalt become the great father of many peoples"; and his father left him with Abba ʻAbsal. And one day Abba ʻAbsal heard a voice from heaven, saying, "Behold, appoint Saint Sinoda ʻArsimatradas over all the world." And he fought a great spiritual fight, and devoted himself to the works of piety, with fasting and prayer, and prostrations, and frequent and ceaseless vigils; and he became the light of all the ends of the world. And he composed many Homilies, and Admonitions, and profitable Sayings. One night the angel of God appeared to Abba ʻAbsal, and brought him the apparel of Elijah the prophet, and the head cloths of the Three Children, and the girdle of Saint John the Baptist, and he said unto him, "God saith unto thee: Pray over Sinoda, and array him in this apparel of the ascetic life." And straightway Abba ʻAbsal rose up, and prayed over Abba Sinoda, and arrayed him in the garb of the ascetic life. And after this he fought a great fight, and he drew up a Canon for monks, and nuns, and the laity, and women, and all [classes of] men. And when the General Council of two hundred Bishops assembled in the city of Ephesus, he went with father Abba Cyril, the Archbishop to the Council; and he overcame the infidel Nestorius and anathematized him and excommunicated him. And when they were coming back the sailors would not allow Abba Sinoda to travel in the ship

with the Archbishop, and straightway he prayed and entreated God, and a cloud took him up. And as he was traveling on the cloud he looked down from above on Saint Abba Cyril, who was in the ship, and he saluted him, saying, "Peace be unto thee, O my Father, and unto those who are with thee"; and [Cyril] said unto him, "And on thee also, and on those who are with thee [be peace]; forget me [not] in thy prayer." And they marveled at him exceedingly, and they glorified God Who giveth such grace unto those who fear Him. And he came to his monastery, and joined in the midnight prayer with his sons the monks. And out Lord Jesus Christ was wont to visit him often, and to converse with him, and he washed the feet of our Lord revealed unto him many mysteries, and he prophesied prophecies. And after this he grew old in his days and he lay down [sick] on the seventh day of the month Hamle. And our Lord Jesus Christ came and sat by him and comforted him, and Abba Sinoda said unto Him, "O my Lord and God, make Thou me as strong as I was formerly, so that I may go to the Council, for the Archbishop hath sent [saying] that they summon me because of the infidels, who blaspheme against the Holy Trinity and would take from Thee Thy Godhead." And our Lord and God and Redeemer with great grace, and with a sweet voice, answered and said unto him, "O My chosen one Sinoda, dost thou wish for more days? Behold, thy days are one hundred and twenty years and two months! Thou didst put on the garb of the ascetic life when thy days were nine years, and from the time when thou didst put on the garb of the ascetic life until today is one hundred and eleven years and two months. The toil is sufficient for thee." And when our Lord had said this He went up into heaven in great glory. And when it was the seventh day of the month Hamle, the Company of the Saints came to him, and he saw our Lord Jesus Christ. And he said unto his sons, "Hold me, so that I may worship my Lord Jesus Christ"; and they lifted him up and he worshipped Him. And then he said unto his sons, "I commit you to God. Behold, the Will of God hath reached me that my soul must be separated from my exhausted body, and I command you to submit yourselves to your father Wida, for he shall be your shepherd after me." And having said this our Lord Jesus Christ said unto him, "Blessed art thou, O My chosen one Sinoda, and excellence shall be unto thee for My sake, because thou hast performed My good pleasure all the days of thy life. And now, come with Me so that I may make thee to rest in the joy which is for ever." And when He had said this unto him, Sinoda delivered up his soul into the hand of God, and he died in peace. Salutation to Abba Sinoda, to whom was given the apparel of Elijah the prophet.

And on this day also died the holy father Abba Makabis (Maccabaeus), who fought the fight in the desert of Hur and pleased God.

And on this day also became a martyr Saint Abba Ignatius, Archbishop of the city of Rome; he succeeded Peter in the days of the Emperor Tarabeyanos. When the emperor heard that this father was teaching all the people, and bringing them into the Faith of our Lord Jesus Christ, and that they were renouncing the worship of idols, he had Ignatius brought before him and he said unto him, "Sacrifice to the gods." And [though] he would neither obey him, now submit to him, he promised him many things, and was not angry with him; but Ignatius would not accept his promised gifts, and he was not afraid of his wrath. And when there had been much speech between them, and Ignatius would not agree with the emperor in his infidelity, straightway the emperor gave him to the lions. And Saint Ignatius gave commands to the people, and made them strong in the True Faith. And one of the lions drew nigh to him, and seized him by the head, and the saint delivered up his soul into the hand of God; and after this the lion did not come near him at all. And

they carried away his body in great honor, and laid it in the good place, which God had prepared for it. Salutation to Ignatius who inherited the throne of Peter.

Salutation to him that became a pilgrim.

Salutation to George the priest, whom the Virgin taught to pray.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 08
(July 15)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father, Abba Besoy, possessor of a fair memorial, the star of the desert in the monastery of Saint Abba Macarius. This saint was from the city the name of which is Sanasa, in the country of Egypt, and he had six brethren. And his mother saw a vision, wherein it seemed that the angel of God said unto her, "Thus saith God: Give me one of thy seven sons to serve Me." And she said unto him, "My lord, take whichever pleaseth thee, for they all belong to God." And the angel stretched out his hand and touched the head of Saint Abba Besoy, the righteous man, and he said, "This is he whom the Son of God hath chosen, and who shall serve his Lord well"; now Saint Abba Besoy was thin and slight of body. And the mother of Abba Besoy said unto the angel, who had touched his head, "O my lord, do thou take of them one who is strong to serve God." And the angel answered and said unto her, "This is he whom God hath chosen"; and after the angel had said this he disappeared from her. And having grown up, Abba Besoy longed to wear the garb of the ascetic life, and he went to the desert of Scete and became a monk with Saint Abba Bamoy, who arrayed him in the apparel of Saint Abba John the Short. And he fought an exceedingly great fight, and he fasted three times for forty days at a time, and ate nothing whatsoever until the end of the forty days [on each occasion]. And he read the Holy Books frequently, and he gave his soul to drink of the words of the Holy Spirit continually, and he fasted and kept vigil by day and by night; and he loved the word of God very much more than honey and sugar. And he was like unto a tree, which is planted by a spring of running water, and our Lord Jesus Christ made Himself visible to him and appeared unto him on many occasions. He washed His feet with water in a bowl, and drank one half of the water, and left the other half for his disciple to drink. And after our Lord had gone up from him into heaven, the saint said unto his disciple, "Rise up and drink that water in the bowl." And the disciple said within himself, "Why doth he not give me to drink of the clean water which is in the water-pot?" And he neither rose up nor drank that water as Besoy had commanded. And again Abba Besoy said unto his disciple, "Rise up, O my son, and drink that water which is in the bowl." And having urged him the disciple rose up and went to that bowl, and he found in it no water whatsoever; and the saint informed him how he had washed the feet of our Lord, and had drunk one half of the water himself and left the other half for him. Now the disciple did not know that it was the water from the feet of our Lord. And when the saint told him this, he was very sorry, and was greatly terrified and dismayed. And the saint sent his disciple to a certain righteous man in the city of ʻAkmim, pretending that he was mad, and that righteous man comforted him,

and sent him back to his father Abba Besoy. And when his disciple became terrified a second time he sent him again to that righteous man, who had died [meanwhile]. And Abba Besoy said unto his disciple, "Place in his hand this staff, and say unto him, My father telleth thee to rise up, and to hold converse with me." And when his disciple went, and laid the staff of Abba Besoy upon him, that righteous man rose up straightway, and comforted him, and admonished him, saying, "Hear and obey thy father, for this terror hath only come upon thee because thou didst transgress the word of the command of thy father, he having spoken to thee, saying, 'Drink that water which is in the bowl'"; and when the righteous man had said these words he lay down again as before. One day one of the disciples of Abba Besoy came to him and, before he went into his presence, he heard Abba Besoy talking with another person, but when he entered into the place where the saint was he found that there was no one with him. And he asked Abba Besoy, and said unto him, "Who was he who was talking with thee?" And Saint Abba Besoy said unto him, "The Emperor Constantine came unto me in the spirit this day, and he said unto me, 'Had I known how great was the glory which attendeth monks, I should have abandoned my kingdom and become a monk.' And I said unto him, 'Thou hast set up the horn of the True Faith of our Lord Jesus Christ, and hath destroyed the worship of idols, and hath not our Lord Jesus Christ given unto thee anything?' And Constantine said unto Abba Besoy, 'God hath given unto me many gifts, but none of them is like unto the glory which attendeth the monks, for I have seen among them a wing of fire as they were flying into the heavenly Jerusalem.' And I said unto him, 'Verily, God hath given unto them that glory because of their great toil. Thou hast a wife, and sons, and riches, and dost gain consolation there from, whereas the monks are poor, and hungry, and thirsty, and afflicted, and it is for this reason that God hath given them the glory they have.'" And one day God spoke unto Abba Besoy, saying, "I will make this desert like the habitation of doves, and I will fill it with monks." And the saint said unto Him, "My Lord, if there be many people, where will they find food to eat?" And God said, "I will care for them, and will not allow them to want anything." And it was said concerning a certain elder monk who lived in the desert of the city of Antinoe, and to whom many people gathered together because of their confidence in him, that he fell into serious error, and said, "There is no Holy Spirit." and many men followed him. And when Abba Besoy heard this report about that desert monk, he was very sad, and he placed three ears on his place of hearing. And he came to the desert of Antinoe, and when he visited that desert monk he found many people with him, and he saluted the saint and asked him about the three ears which he had fixed on his place of hearing. And he said unto them, "I have a Holy Trinity, and everything I have is like the Trinity." And he said unto him, "Doth the Holy Spirit exist?" And the saint began, and interpreted to the people the Books of the Old and the New Testaments, and he made manifest to them that the Holy Spirit is One of the Three Holy Beings; and those people returned to the True Faith, and that elder, who had fallen into error, and had led them into error, also returned to the True Faith. And Abba Besoy had a disciple who was a simple man, and when he went to sell what they had made with their hands, one of that multitude met him, and led him so far astray from the path of righteousness that he uttered the word of blasphemy against our Lord Jesus Christ. And when that disciple returned to Abba Besoy, the saint saw that the grace of the Holy Spirit [which had been upon him], through Christian baptism, was removed from him. And Abba Besoy said unto his disciple, "What hath come to thee, O my son?" And the disciple told him the man had led him into error. And the saint continued to pray for him for seven days, and at the end of that time the grace of the Holy Spirit of Christian baptism, in the form of a dove, descended upon his

head, and entered his mouth. And the saint thanked our Lord Jesus Christ, and he commanded his disciple to keep the True Faith, and to take good heed to himself that from this time onwards he never uttered a word in simplicity without his knowledge. And when the Barbarians came to the desert of Scete, Abba Besoy went and took up his abode in the desert of Antinoe, and there he died. And when the time of tribulation was ended [the monks] brought the body of Abba Besoy, and the body of Abba Bula, of the city of Tamowa, to the monastery of Saint Abba Besoy, in the desert of Scete, and many signs and miracles took place through his holy body; and his body is "living," and hath not suffered corruption until this day. And he dwelt in the desert of Scete seven and twenty years, and he fought the fight and devoted himself to God in the desert of Antinoe for ten years, and he lived in the world before he became a monk twenty years; and all the days of his life were seven and fifty years. Salutation to Abba Besoy.

And on this day also ʻAberokh and ʻAtom, his brother, became holy martyrs. These saints were of the men of the city of Gamnudi, and their parents were believers, and God-fearing folk, who gave much alms; the name of their father was "John," and that of their mother was "Mary." When their parents died they were grown-up men, and the days of ʻAberokh were thirty years, and the days of ʻAtom were seven and twenty years. They were devoted in their attendance in the church, and they were perfect in all excellences, and in the practice of righteousness. And at the time of the persecution, when many became martyrs, the saints rose up and departed to the city of Farima, in order to trade and gain money. And they found there the soldiers of the king, who had with them the body of a certain learned priest who had been martyred, and whose name was Anianus. And they gave the soldiers much money, and they took the body from the soldiers and brought it into their house, and they laid it in a fine stone coffer, and they hung up before it a lamp, which burned continually; and great signs and wonders took place through it. And the saints meditated upon the end of this fleeting world, and upon the happy life of the kingdom of the heavens, and they agreed together and departed to the city of Alexandria, and confessed our Lord Jesus Christ before the governor of the city of Alexandria. And he commanded the soldiers to torture them, and to beat them, and they beat them with whips of bulls' hide until their blood ran down upon the ground. Then they drove long sharp iron nails into their bodies, and lighted a fire under them, but God sent His angel who saved them from the fire. And after this the governor commanded the soldiers to hang them up upon a high tree, with their feet in the air and their heads towards the ground, and they hung them up and at length their blood ran out of their nostrils and mouths; and the angel of God descended and delivered them from crucifixion. And the governor commanded the soldiers to shut them up in prison, and after this he sent them to the city of Farma. And when they stood before the governor he marveled exceedingly at their strength, and at the goodliness of their appearance, and he said unto them, "Cast incense to the gods," but they hearkened not to his command, and refused to do his will. And he mixed together salt, and dust of tiles, and pepper, and vinegar and poured them into their nostrils, and they endured patiently all this suffering. And after this they stripped them and laid them on a bed of iron, and lighted a fire under them, and plucked out the nails of their hands and feet; and they beat them severely with iron rods upon their mouths. Now at that time the wife of the governor died, and the king asked them to forgive him for the torture, which he had inflicted upon them, and to raise up for him his wife from the dead. And the saints besought our Lord Jesus Christ, and he sent away the saints, and they departed to their city Gamnudi. And they gave to the poor and needy what was left of their possessions, and they gave the body of Saint Anianus to a righteous man whose name was Sarabamon, and

commanded him to keep the lamp burning continually before him as before; and then they went into the city of Sarabamon, and confessed our Lord Jesus Christ before the governor. And he commanded the soldiers to beat them severely, and they dragged them all round the city, and their blood flowed upon the ground. And a certain deaf and dumb woman came and took some of their blood, and she smeared it on her mouth and ears, and she heard and talked straightway. And the governor commanded the soldiers to shut them up in prison, and they did so, and when he was tired of torturing them, he commanded them to cut off their heads, now Sarabamon was with them, and they cut off their heads and the saints received the crown of martyrdom in the kingdom of the heavens. And Sarabamon took the bodies of the saints, and there were with him two other men from the city of Gamnudi, and they wrapped them up in fine linen, and in costly cloths, and they anointed them with sweet-smelling unguents, and carried them to their city Gamnudi. And when they came to the outer part of the city the beasts that were drawing their bodies on a wagon stood still, and would not move, and although they beat them to make them go on they would not move. And they heard a voice, which said, "This is the place which God hath chosen for our bodies to rest in"; and they laid the bodies there until they had built a church, and then they placed them inside it, together with the body of Saint Anianus, the physician. And there they have remained until now in the city of Gamnudi, and many signs and wonders have appeared through them. And Saint ʻAberokh was very ruddy of countenance, and tall of stature, and the pupils of his eyes were blue like nil. And Saint ʻAtom was tall of stature, and the color of the pupils of his eyes was like antimony, and his beard was black. And our Lord Jesus Christ promised them in the time of their tribulation that He would blot out the sins of everyone who should mention their names, or should celebrate their commemoration, to the best of his ability, and that he should never see the Judgment. Salutation to ʻAberokh and to his brother ʻAtom.

And on this day also Saint Abba Belane, of the city of Bari, which was on the border of the city of Saka, in Lower Egypt, became a martyr. This saint was a priest, and when he heard of the tribulations of the believers, and the killing of the martyrs, he gave all his goods to the poor and needy, and went to the city of Antinoe, and confessed the Name of the Lord Jesus Christ before the governor. And the governor tortured him with divers kind of severe tortures for many days, and he delivered up his soul into the hand of God and received the crown of martyrdom in the kingdom of the heavens. Salutation to the blessed Bulana.

And on this day also died Abba Mesael, whom Abba Kiros (Cyrus), the beggar, buried. And this is his history: When Saint Abba Kiros (Cyrus) had by the commandment of God gone into the mountain of Basat. He arrived in the monastery of the monks, and saluted the church. And he saw therein a figure of our holy Lady, the two-fold Virgin, Mary, the God-bearer, and tears were flowing from her eyes. And he said unto her, "O my Lady, remember me in thy prayer." And the figure spoke and said unto him, "O Kiros (Cyrus), thy path is fair, inhabit not this place. Go back to thy habitation to protect the bones of thy father"; and when Abba Kiros (Cyrus) heard this, he made seven hundred bowings at the feet of the figure, and he heard a voice which spoke unto him, in Hebrew, saying, "This is enough for thee, for thou art a pilgrim; thou shalt lay up treasure for thyself in the treasury of mercy." And when he went out of that place, the monks saw how goodly his countenance was, and that his whole person was pleasant, and they said among themselves, "It would seem that this monk hath come from the country of Egypt, for his body is not emaciated by fasting and prayer"; and they hated him exceedingly, and they brought him to

his abode. And he found there a poor beggar lying upon the ground, and he was sick with the masfares sickness, wherewith he had been stricken many days before, and he was nigh unto death. And Abba Kiros (Cyrus) saw Saint Michael by his head, and Saint Gabriel by his feet, and Saint Raphael on his right hand, and Saint Sadakyal (Zadakiel) on his left, and they were covering him with their wings, but none of the men saw them doing this with the exception of Saint Abba Kiros (Cyrus). And the angels saluted him, and said unto him, "Hail, strong man, who fearest not death by the slayers." And Abba Kiros (Cyrus) marveled and said unto the holy angels, "What would ye do with me?" And they said unto him, "There is a command laid on us by God that we protect this beggar." And Abba Kiros (Cyrus) said unto them, "Until when?" And they said unto him, "Until God commandeth us to take him up." And Abba Kiros (Cyrus) went back, and said unto the monk, "How many years have thou dwelt in this place?" And the monk said unto him, "Five and twenty years." And Abba Kiros (Cyrus) said unto him, "Can it be then that the abbot and the monks did not visit thee?" And the monk said unto him, "They did not; as thou seest me. For fifteen years I never saw their faces, nor ate of their food nor drank of their water." And Abba Kiros (Cyrus) said unto him, "Tell me now; who was thy father, and who was thy mother?" And he said unto him, "My father was the King of Chalcedonia, and my mother was the daughter of Rakhrakha; I speak unto thee truly, O Abba Kiros (Cyrus). I was dressed in gold, and silver, and fine linen in my father's house." And Abba Kiros (Cyrus) said unto him, "Who then was it that brought thee into this city?" And the monk said unto him, "Two men, who were like unto thee, came to my father's house, and they passed the night there. And at midnight a shining man came unto me, and called me, and he said unto me, 'Misael, Misael, Misael, at dawn rise up, and depart with these saints. For this thing have I come, and I will be with thee if they do not what is good." And Abba Kiros (Cyrus) said unto him, "Listen, for I will comfort thee. There is a certain monk whose name was Babnudi; he was exceedingly poor, and his place of abode was the desert. And the Hater of good deeds (i.e. Satan) came unto him and seduced him, and God gave the flesh of that poor man of whom I speak to the lions, and to the birds of the heavens. Now, that man was the son of King Kefaz, who was of honorable family, and ruled under the authority of the Emperor of Rome. And I also tell thee that there was a certain poor man, who was the son of the Emperor of Rome, who went forth from his father's house suddenly, without taking anything whatsoever with him, except a staff. And I knew that man very well. And he traveled about from one desert to another, and from one monastery to another; whether he is dead I know not, or whether he is alive, I know not. And there was another poor man, the son of a king, and he kept vigil by day and by night, and dressed in sackcloth, and he ate and drank only on Sabbath days; and he continued to practice these things, and died in honor. And the angels of light took his soul, and placed it in the kingdom of the heavens. And now hearken, O my brother, unto what I shall say unto thee: pretend not that thou hast been harshly entreated before God, Thy Creator, for he whom He loveth, He chasteneth." And the monk said unto Abba Kiros (Cyrus), "Rightly hath it happened to me that I have been punished according to my deserts"; and having said this he held his peace and passed that night [in silence]. And Abba Kiros (Cyrus) prayed to God that He would visit that sick man, and straightway our Lord Jesus Christ came, and with Him were thousands of thousands, and tens of thousands of tens of thousands of angels, and they sang praises to Him, and glorified Him, saying, "Hallelujah to our God. Hallelujah to the King, the Bestower of favors on the righteous. Hallelujah to the Hope of the saints who have toiled on this earth. Let them rejoice." When Abba Kiros (Cyrus) saw this he bowed low upon the ground, and he said unto Him,

"O my Lord and God, what is it that hath brought Thee hither?" And our Lord said unto him, "I came unto thee because thou didst call Me." And Abba Kiros (Cyrus) said unto Him, "Let this poor man die, for he is grievously afflicted." And He said unto him, "Take thee and place in his hand a flower of 'apilyanos." And he said unto Him, "Lay Thy hand on the face of this poor man, so that Thy hosts of angels may see how greatly Thou hast loved him." And Abba Kiros (Cyrus) did as He commanded him, and his soul departed quickly without pain or suffering. And our Lord took it into His hand, and kissed it, and laid it on the chariot with Him; and He took it up towards the Ocean, and placed it in the kingdom of heaven. And Abba Kiros (Cyrus) wept, and the matter was difficult for him, and he went to the abbot and told him that the monk was dead. And the Abbot said unto him, "What is that to me?" And Abba Kiros (Cyrus) looked at him, and the abbot said, "This was not a man, but Satan." And Abba Kiros (Cyrus) asked him that he might [be allowed] to bury his body, and grudgingly the abbot commanded seven saints [to help him]. And they brought censers, but Abba Kiros (Cyrus) adjured them in the Name of the Lord Jesus Christ, saying, "Bring not your unclean censers. Leave him in his place, for there are others who will cense him; bury ye him." And these saints said among themselves, "Where doth this monk come from?" And they went into the church murmuring against him. And the four archangels rose up, and censed his body with myrrh, and stacte, and almonds, and juniper gum, and cumin, and tefah, and honey, and the whole place was filled with the smoke thereof. And the monks said, "Is he then acquainted with magic? Whence hath he this incense?" Now they did not see the angels. Then they took his body, and buried it in the tomb for pilgrims in the monastery, and a spring of clear water burst forth, and it became a means of healing for those who were sick and suffering. Salutation to Misael.

And on this day also became martyrs the company of Esdros (Isidore), and Peter, and his wife and son, and nine and forty of his servants.

And on this day also Abba Bima, for the city of Behensa in Upper Egypt, became a martyr. This saint was a rich man, and a very good one, and a lover of the poor; and he was set over the city. And he saw our Lord Jesus Christ in a vision, and He was shining with a light which was far brighter than that of the sun, and He embraced him and said unto him, "Rise up, and go to the governor, and confess My Name [before him], for behold a crown of joy is prepared for thee." And when he awoke from his dream he rose up and gave all his goods to the poor and needy, and then he went forth from the city of Behensa, and confessed the Lord Jesus Christ before the governor. And when the governor knew that he was the prefect of the city, and the kenkelawos (i.e. Chancellor), he demanded from him the sacred moneys of the churches of his city, and said unto him, "Sacrifice to the gods." And the saint answered and said unto him, "Of sacred moneys there is nothing whatsoever left, and as for the worship of unclean idols I will neither submit to thee, nor obey them, for I worship the Lord Jesus Christ, the Son of the Living God, the Creator of heaven and of earth and of everything which is in them." And the governor was wroth with him, and commanded the soldiers to cut out his tongue with the sword, and they did so; but God restored to him his tongue whole and uninjured as it was at first. And then they crushed him with iron implements, and nailed him upon a bed of iron, and lighted a fire under him, but God delivered him from his torture, and raised him up whole and uninjured. Then the governor sent him to the city of Alexandria, and our Lord Jesus Christ appeared unto him and strengthened him. And the governor cast him into prison where the saint worked great signs and wonders. Now the sister of Julius, who was from the city of

'Akfahas, was ridden by a devil, and the saint cast out the devil from her; and the report of the saint was heard in all the city, and many believed on our Lord Jesus Christ through him and became martyrs. And the governor was wroth, and tortured him with divers kinds of tortures, and [broke him] on the wheel, and they plucked out the nails of his hands and feet, and they dragged him about in iron chains which had been made red-hot, and they cast him into the furnace of the public baths; and after this they hung a large stone about his neck and cast him into the river. And God caused him to be delivered from all these tortures and raised him up sound and uninjured. And then they cast him into the fire, but he was saved from it, and stood up and prayed. And when the governor was tired of torturing him he sent him to Upper Egypt, where they tortured him and hung him up head downwards. And then they cast him into a cauldron, and lighted a fire under him, and God appeared unto him and delivered him, and promised him that He would write in the Book of Life the name of every man who celebrated his commemoration, or who wrote the history of his fight, or who had it read. And when the governor was tired of torturing him he commanded the soldiers to cut off his head, and they cut it off with the sword, and the saint received the crown of martyrdom in the kingdom of the heavens. And the servants of Julius, who were from the city of 'Akfahas, took the body of Abba Bima, and carried it to his city, and laid it in a good place until the end of the days of persecution. And they built a fine church and a monastery and laid his body therein, and many signs and miracles took place through it. And his body healeth to this day all the sick that come to it, and salute it in faith. Salutation to Bayma.

And on this day also died the holy father Abba Kiros, who dwelt in the desert of the West, near the Sa'id (Upper Egypt); he was the brother of Theodosius the Great. And when this saint saw the oppression which was in the world, he abandoned all his possessions, and went forth from his city, and our Lord Jesus Christ guided him and brought him to the Western Desert, wherein he lived by himself for many years; and during the whole of that period he never saw a man but only the wild beast of the desert. And there was in the desert of Scete a certain priest whose name was Abba Bawma, and it was he who prepared for burial the body of Saint Hilaria, the daughter of the Emperor Zeno. And that priest said: "Whilst I was in my church by myself I heard a voice from heaven which said unto me, 'O Abba Bawma, rise up, and depart, and go into the Inner Desert so that thou mayest prepare for burial the body of a certain desert priest who hath performed My good pleasure more than many saints.' And straightway I rose up rejoicing, and I journeyed into the desert for three days. I arrived at a habitation, and I knocked at the door, and an elder desert monk opened the door to me, and we saluted each other, and I asked him, saying, 'O my father, is there any other desert monk in this desert?' And he said unto me, 'Yea.' And I said unto him, 'How long hast thou lived in this desert, and what is thy name?' And he said unto me, 'My name is Simon, and behold up to the present I have lived in this desert for seven years.' And I went forth from him, and I journeyed for another three days into the desert, and I found another desert monk whose name was Abba 'Ammon. And I saluted him, and said unto him, "Is there another desert monk in this desert?' And he said unto me, 'Yea.' And I saluted him and I journeyed yet four days more into the desert, and I arrived at the habitation of this Saint Kiros. And I knocked at the door of his abode, and said, 'Bless me, O holy father.' And at that moment he spoke unto me saying, 'Good is thy coming unto me this day, O Abba Bawma, thou saint of God! Enter in peace'; and I entered, and saluted him and was blessed by him. And I saw the grace of God in his face, and in the hair of his head, and his beard was white as snow. And when I had sat down he drew me to his breast, and embraced me, and he said unto me, 'Behold, I have dwelt in this

abode for six and fifty years waiting for this hour'; and straightway he fell sick, and lay down and was in a state of suffering during the whole night. And at the time of dawn a great light shone in his abode, and a shining man came in with a cross of light in his hands. And Abba Kiros sat down, and the shining man embraced him, and blessed him, and consoled him, and gave him the salutation of peace, and disappeared from him. And I was afraid of him, and I asked the saint, saying, 'Who is this that is arrayed in such great glory, and who shineth so brightly?' And he said unto me, 'O my son, this is our Lord Jesus Christ, the Son of the Living God, and He is wont to come unto me daily and comfort me.' And at the ninth hour of the day preceding the Sabbath, I heard a great cry, which reached to heaven, and the mountains and the hills quaked at the cry of them. And I said unto him, 'O my father, what is this cry and whose are the voices which I hear?' And he said unto me, 'O my son, this is the cry of the sinners who are in Sheol, to whom God giveth rest from their punishment on the day of His holy Resurrection, from the ninth hour of the day preceding the Sabbath until the sun setteth on the First Day of the Week; and they praise God because it is He Who giveth them rest on the First Day of the Week.' And I marveled exceedingly, and I praised God because He had given them rest. Now that day was the eighth day of the month of Hamle. And Saint Abba Kiros cried out, saying, 'A great pillar hath fallen this day in Upper Egypt, that is to say Sinoda, the chief of the desert monks.' And on that night, which was the First Day of the Week, Abba Kiros was greatly disturbed through the severity of his sickness, and behold, a great light shone in the dwelling, and our Lord Jesus Christ came and sat by the head of Abba Kiros. And he said unto the Redeemer, 'My Lord and God, bless this man, for he hath come from a far country.' And our Redeemer said unto me (?), 'O Abba Bawma, My chosen one, be strong, and fear not; My peace and My blessing shall be with thee. And now, write the history of the strife of this Abba Kiros, whom thou hast heard and seen, and who is renowned.' And again our Redeemer spoke unto Abba Kiros, saying, 'O My chosen one, be not sorrowful, thou art going to die, but thy death is not death, but life everlasting. Every man who shall write the history of thy strife, or shall cause it to be read, or shall listen to it being read, or shall celebrate thy commemoration upon earth lovingly, I will make to sit at meat with Me at the Feast of a Hundred Years on Mount Zion, and I will number him with My saints. And whosoever giveth an offering, or alms, or lighteth a lamp for thy name's sake, him will I reward with manifold gifts in My kingdom. Whosoever writeth the book of thy strife, I will destroy the register of his sins and write his name in the Book of Life. Whosoever shall show mercy to the poor and needy on the day of thy commemoration, which is the eighth day of the month of Hamle, I will make him to see that which hath never appeared to the eye, and which hath never been heard of by the ear, and which the heart of man hath never imagined. And I will bring unto them the Holy Mysteries in the church, and I will bless them, and I will bless their house, and I will make their children to grow up, and they shall lack nothing whatsoever of the good things of this world. And now, O My beloved Kiros, I will make thee into the place of heavenly light, in everlasting joy.' And as our Redeemer was saying this, behold David the prophet came, and he had his harp with him, and he played upon it, saying, 'This is the day which the Lord hath made; let us rejoice and be glad therein' (Psalm 118:24). And our Redeemer said unto Abba Kiros, 'Behold David hath come, tell him what thou wishest him to sing unto thee.' And David said unto him, 'On what string doth thou wish me to play, and what style of singing (i.e. what tune) shall I employ, and what voice (i.e. tone)? Shall it be the first, or the second, and so on up to the tenth.' And Abba Kiros said unto him, 'I wish to hear [all] ten strings, and the tone of each and the sound of each.' And David made ready

his harp, and he played it and said, 'Honorable is the death of the righteous man before God.' 'O Lord I my Thy servant and the son the Thine handmaiden' (Psalm 116:15, 16). And again he said, 'I have been young, and I am old, but the righteous man that is cast away I have never seen' (Psalm xxxvii, 25). And David sang out loudly and he made his voice beautiful, and he played vigorously. And behold the soul of Abba Kiros remained in the breast of our Redeemer, and He took it, and kissed it, and gave it to Michael. And I, Bawma, buried the body of Abba Kiros, and when I came out from his cell I saw that the whole mountain was filled with hosts of light, and captains of the armies of the angels; and our Redeemer laid His Cross on the cell wherein was the saint's body, and sealed it. And our Redeemer was in the midst of them rejoicing in the soul of Abba Kiros, and He took it up into the kingdom which is forever. And I, Bawma, was left by myself in that place, and I put myself into the cell of Abba Ammon. And after this I traveled for three days, and I came to the cell of Abba Simon; and I traveled for another three days and at length I arrived at my monastery in the desert of Scete, and I saluted all the monks, and I described to them the strife of Saint Abba Kiros, according to what I had seen and according to what I had heard, and according to what Abba Sinoda had prophesied concerning him. And when the monks heard this story they marveled exceedingly, and praised God Who giveth such grace to those who fear Him. And they wrote down the history of this Abba Kiros, and I sent it to all the churches and monasteries; and there is hope and comfort in the history of Abba Kiros for all who read it." Salutation to Kiros.

And on this day also are commemorated the fifteen martyrs who suffered with Abba Nob. [In the Bodleian MS. this paragraph is given under the ninth day.]

Salutation to Pawli, of the city of Tamwa.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 09
(July 16)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Simon Cleopas became a martyr. This saint was made Bishop of Jerusalem after James, the brother of our Lord. And he converted many of the Jews to the belief of our Lord Jesus Christ, and he performed many signs and miracles; and he healed the sick. And Eudrias the king heard that he was separating women from their husbands, and commanding them to be chaste, and he had him brought before him, and tortured him severely. Now at that time his days were one hundred and twenty years. And when Eudrias was tired of torturing him he cut off his head with the sword, and at the same time the head of a certain virgin whose name was Theona. [In the Bodleian MS. this section is given under the tenth day.]

Salutation to Nathaniel.

And on this day also died the holy father Abba Claudianus, the ninth Archbishop of the city of Alexandria. This saint sat upon the throne of Mark, the evangelist, fourteen years, and protected his flock; and he died in peace. Salutation to Claudianus.

And on this day also died Abba Besneda. This righteous man fought the fight standing by a deep well of water, and the angels used to visit him and lift him up in a chariot a space of nine cubits; and he died in peace.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 10
(July 17)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Theodore, Bishop of Five Cities (Pentapolis), became a martyr. This saint lived when Diocletian the infidel worshipped idols, and when he sent out an Edict into all countries and commanded his officers to torture the Christians, and to destroy them by every kind of torture. And he sent another governor, Falawes, to the city of Phrygia and the country round about. And Theodore having come there, and seen the whole city, the people laid information against this saint before Diocletian, and accused him of being a teacher of the Christians. Now this took place one year after Abba Theonas made him bishop. And the governor had the saint brought before him, and commanded him to worship idols. And the saint answered and said unto him, "It is not seemly for us to abandon God, the Creator of the heavens and the earth, and worship idols." And the governor answered and said unto him, "Is there any other god besides Artemis, and Apollo, and 'Ardamida, and the other gods? And are not these gods?" And the saint answered and said unto him, "These are not gods, and our Lord Jesus Christ is the Creator." And the governor was wroth at the firmness of his answer, and he commanded the soldiers to torture him. And they continued to torture him for a space of forty (?) days, with beatings, and with crucifixions, and with the wheel, and with prison; but the saint feared not the torture nor was he obedient to the governor's command. And straightway the governor commanded the soldiers to cut off his head, and they cut it off with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to Theodore whom they tortured for forty days.

And on this day Saint Theodore, Bishop of the city of Corinth, and three women and the two governors, that is to say Lucianus and Dagnanius, who were torturing them, became martyrs. And certain men having laid information before these two governors that this saint, the Bishop of Corinth, was a Christian, the governors had him brought before them, and they questioned him concerning his Faith, and he confessed that he was a Christian. And they tortured him, and beat him with rods, and he stamped on the ground and kicked the throne of the idols and overturned them. And the two governors were wroth, and they tortured him severely, and they rubbed his wounds with hairy rags which had been dipped in vinegar and salt, and meanwhile he cursed the idols and the governors. And the governors commanded the soldiers and they cut out his tongue. When they had cut it out, one of the believing women who were there took it away, and when the soldiers put the saint in prison, he took his tongue from that woman and laid it upon his belly, and his tongue extended itself, and entered his mouth. And a white dove came and flew round the saint, and then a peacock flew up and alighted on the window. And the two governors saw them and marveled, and Lucianus believed on our Lord Jesus Christ. And straightway

Dagnanius was wroth, and he slew the three women who were walking behind the saint. And when the saint delivered up his soul the dove and the peacock flew away, and departed straightway, and Dagnanius marveled exceedingly at this. And Saint Lucianus informed him, saying, "The Faith of our Lord Jesus Christ is the True Faith" (?)' and Dagnanius himself also believed on our Lord Jesus Christ. And then they went by sea from the city of Corinth to the land of Cyprus, and there they found another governor who was torturing the Christians. And Saint Lucianus stood up before the governor without the knowledge of Dagnanius, and he overturned the throne of the idols, and confessed our Lord Jesus Christ; and the soldiers cut off his head with the sword, and he received the crown of martyrdom. And Dagnanius took him and made him ready for burial and buried him. And after this Dagnanius stood up before the governor, and confessed our Lord Jesus Christ, and his head was cut off with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to Theodore, Bishop of Corinth, and to Lucianus and Dagnanius.

And on this day also died the holy father and fighter Abba Helyan (or, Golyan). The name of the father of this saint was Justus, and the name of his mother was Kalmona, and his district (or, home) was 'Ain Dahay; in his youth he was a worker in gold and silver, and was praised for his handiwork. One day a woman from among the Arab handmaidens came to him, and asked him to make for her ornaments for her ears. When he had finished them for her, he asked for payment from her, and she bowed her head before him, and said unto him, "If thou wantest from me what men want from women, behold me here before thee; other money I have none." When he heard this he said unto her, "Thou art the daughter of the governor of the Satans; get thee gone from me and never show me thy face again." And then he tarried a little while in his house reminding himself about death, and punishment, and the resurrection, and then he distributed his goods among the poor and needy. And he made an agreement with his mother, and left her half of his money, and having taken food sufficient for three days he departed into the desert. And when God saw the purity of his mind, He mad to be near to him what was afar off, and he came to the Red Sea in one day. And whilst he was sleeping, there appeared unto him three men in white apparel, who held a cross which shone like the sun, and they woke him up and took him with them; and when they came to a garden they gave him a staff formed of a cross studded with gems. Whilst they were in the garden they prayed together, and when he rose up after prostrating himself, he could not find any one of them; and he wept because of their separation from him. And when his sojourn there had become long, he found that he was accustomed to the solitary life, and he fed himself upon green herbs, and drank water. When he wanted to go by night into caves and other dark places, the staff of the cross gave him light, and brought near to him what was afar off; and his clothing was the bark of the trees. And when Satan, the accursed, saw his spiritual fight, he went to certain evil men and spoke unto them, saying, "There is a treasure hidden in the desert, and if ye seize the man who guardeth it ye will find it"; and he took them and brought them to the passage across the river. And when they had come to the river, they lost their way to the place where they should cross over, and although they saw the river they were unable to come there to drink, and they were exceedingly thirsty. And again Satan transformed himself into a wild beast of terrifying aspect, and he went to Saint Helyan, and he said unto him, "Why dost thou not show compassion on thy companions who are thirsty, and why dost thou not give them water to drink?" And he thought that by this means they would be able to seize him. And the saint thought God was chiding him by the mouth of a wild beast, and he drew water for them and crossed the river, and gave them to drink. And when they

saw his wretched condition, they had pity upon him, and wanted to give him their apparel, but he would not take it from them, and he returned to his abode. And Satan, having laid aside his cunning form of a wild beast, again transformed himself and took the form of a monk, and he came to the saint to lead him astray, but the saint made the sign of the Cross over him and Satan fled away ashamed. When the time for the departure of the saint drew nigh, the three men who had appeared unto him before came to him, and wrote his history for him; and when he died they buried him. Salutation to Helyan.

And on this day also are commemorated Mar Matra (MarMatra), and Andrew, Bishop of Kefala, and the consecration of a church to Sergius in Egypt.

And on this day also became martyrs Abba Esi and five and fifty men and four soldiers.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 11
(July 18)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint John, and Saint Simon, the son of his father's brother, from the city of Sarmalas, became martyrs. The mother of Saint John was barren, and his father asked our Lord Jesus Christ to give him a son, and he vowed that if He did so, he would make himself a servant of God all the days of his life. And John the Baptist appeared unto him in a vision, and told him that God would give him a son; and when this saint was born he called him John. And he built first of all a church in the name of Saint John the Baptist. And when the boy was grown up and his days were twelve years, his father gave him his flock to tend. And John used to give his food to the shepherds every day, and also to those who passed by on the road, and he fasted until the evening daily. And when his father heard this he went to him in the fields so that he might know if what people had told him about him [was true], and the young man Saint John was afraid lest his father should beat him, and he wanted to flee. And his father said unto him, "Show me thy food [for] this day"; and John answered and said unto him, "Go inside that thou mayest see it." And when his father went inside, and [looked at] the place where things were put, he saw that it was full of hot bread, and he marveled exceedingly and told his mother what had happened to their son. And from that hour they knew that grace was on their son, and they no longer allowed him to tend the sheep. And the saint studied and learned by heart many of the Books of the Church. And his parents asked him to let them arrange a marriage for him, but he did not wish this. And when his days were eighteen years, he was made a priest, and Simon, the son of his father's brother, left the sheep and became his disciple, and he it was who described his miracles. Now God made manifest through him great miracles, and the people used to bring unto him those who were sick with every sickness whatsoever, and he prayed over some olive oil, and anointed them therewith, and they were healed of their sickness. And he rebuked the sick, and said unto them, "Many ills come upon you because of your sins"; and this saint wrought so many miracles that they cannot be counted, and among them are the following: A soldier took and carried off some barley from a widow woman. And the widow came to the saint, and complained to him about the

soldier, and the saint cursed him, and his horse died when he had eaten the barley. On one occasion the king's general came to collect tribute, and he had with him a man, one of whose eyes was blind. And that man came to Saint John, and was blessed by him, and straightway his eye that was blind was opened, and he saw well with it. And this holy man could see by the Holy Spirit the deeds of all men, and their sins were revealed to him, and he rebuked them for their sins. And the report of this saint was heard of by a king whose name was Marianus, who had an only daughter, and a serpent entered her belly, and grew up therein, and she was nigh to die; and although her father had given much money to the physicians they were unable to cure her. And the general made known to him the history of Saint John, and how he had opened the eye of his blind servant, and the king commanded his soldiers to send and bring the saint. And Saint John knew by the Spirit that the king wanted to bring him to him, and he feared the fatigue of the journey and the sea. And straightway a cloud caught him up from the city of Sarmalas, and carried him along until it brought him to the city of Antioch, and set him upon the king's bed; and when the king saw him he was troubled and was afraid. And the saint told the king, saying, "I am that poor man for whom thou didst wish to send and bring hither." [And the king brought] his daughter to Saint John, and he prayed over her, and the serpent went forth from her belly without injuring her, or causing her pain. And the king and all the men of the house of the king were blessed by him, and they marveled exceedingly, and they glorified God Who gave such grace to those who love Him and who do His commands. And the king offered him much money and gifts, but he would take nothing whatsoever from him. And the king wished to make him dwell with him, but could not make him do so, and he laid hold upon his girdle so that he might [not] depart, and a cloud caught him up whilst the king was holding his girdle in his hand, and the girdle broke in the king's hand, and Saint John arrived in his city that night. And the king built a church over that girdle, and it is called "the church of the girdle" to this day. When Saint John consecrated the Offering he could distinguish between the sinners and the good, and those who were fit to partake and those who were not. When Diocletian denied Christ, and worshipped idols, this saint took Simon, the son of his father's brother, and went to the city of Alexandria, and confessed our Lord Jesus Christ before the governor. And the soldiers tortured them severely, and after this they cut off their heads with their swords. And their souls entered into everlasting rest, and their bodies are to this day in the city of Gamnudi, where great miracles and healings take place through them. Salutation to John and to Simon.

And on this day also is commemorated the great saint Abba Isaiah the anchorite, of the desert of Scete. Salutation to Isaiah.

And on this day also died Saint Abba Gabriel, the seventy-eighth (sic) Archbishop of the city of Alexandria. This saint had believing and blessed parents, and they walked in the way of God, and in His commandments, and according to His good pleasure. And having begotten him, they reared him in the fear of God. One day there came to him certain holy monks, and among them was a righteous elder whose spiritual fight was good. And he saw a beautiful vision, as it were many bishops surrounding the boy, and they laid their hands upon him, and blessed him, and they all said, "So be it, so be it." When the elder woke up from his vision he meditated and said, "The boy shall become great." And he said unto his father, "Teach him well, for assuredly he shall become the head and chief of many peoples; thou wilt not see him at all times." And he told him what he had seen; and the father of the boy praised God, saying, "Shall anything happen to this boy?" And when his days were

two (?) years his father died in the mercy of our Lord and God and Redeemer Jesus Christ. Now the boy had an uncle whose name was Peter, and he was Bishop of the city of Behna, and his spiritual fight was admirable, and he was learned in all the holy Books of God of the New and of the Old Testaments, and he took the boy and taught him. And all those who saw the boy marveled at the grace of God, which was upon him, and at his understanding and knowledge, and he was made a deacon. And when his days were twelve years he wanted to put on the garb of the ascetic life, and he renounced this fleeting world. And the Bishop Abba Peter gave him into the hands of the blessed monk Abba Peter the priest, and he became devoted to God, and a fighter, and a man of good piety. And he took the boy and taught him the spiritual fight, and the Rule of the monastic life in a few days, and signs and wonders and spiritual excellence appeared through him; and many men loved him because of his spiritual fight, and his devotion to God, and his humility. And after the death of his teacher, Peter the priest, he departed to the monastery of Saint Anthony, where he lived for many years, fighting the fight with fasting, and prayer, and vigils and unceasing prostrations; and after this he departed to the desert of Scete, to the monastery of Abba Macarius. And he became abbot of the church of our holy Lady, the two-fold Virgin Mary, the God-bearer, in the monastery of Marmos, and he toiled and restored the building thereof. And then he went to Jerusalem, and was blessed in the holy places, and there he was made priest of the church of the Holy Resurrection by the hand of the holy father Bishop Abba Michael. Thence he returned to the city of Mesr (Cairo), and dwelt in the church of Mu'Allakah of our holy Lady the Virgin Mary, copying the holy Books of the Holy Church. In those days the throne of Mark the evangelist remained without an archbishop for a few days, and all the bishops and priests agreed with one consent to make this saint archbishop. And Satan, the hater of what is good, brought certain men who were envious of him, and they did not wish him to be appointed, and they appointed archbishop the holy and spiritual father Abba Athanasius, who is know as "Son of the Crown." And good works appeared from him, and he walked uprightly without blemish, like Abba Athanasius the apostle, and then he died. And again the bishops, and the elders, and the people gathered together, and they set their hands to a document and wished that Abba Gabriel should be appointed archbishop. And again the Enemy of what is good stirred up dissension among the people, and they agreed that the name of Gabriel and the names of others should be written on papers, and that they should be laid on the altar, and that they should pray over them for three days, and should celebrate the Offering, so that God should make known who was to hold this honorable position and reveal his name. And they did thus, and they brought a little child, who brought forth the paper whereon was the name of this father; and all the bishops assembled and made him prefect of the church of Mu'Allakah. And again his appointment was not completed, and Abba John, who is known as the "son of 'Absadi," was appointed. And at that time the church of Egypt suffered great tribulation. When Abba John was appointed, this father Abba Gabriel went to the monastery of Saint Abba Anthony, and he fought a great fight, and devoted himself to fasting, and prayer, and vigils, and to prostrations by day and by night; and in the strenuousness of his fight he was superior to many. And he lived thus one year (?). And many of the holy monks saw beautiful visions concerning him, and some of them said that they saw him in the city of Alexandria, dressed in archiepiscopal apparel, with many Christians and Gentiles surrounding him. And some of them saw him in the desert of Scete, where he was appointed head of the monastery of Saint Abba Macarius; and some of them saw a countless number of keys handed to him. Many times when he wished to come down from the monastery of Abba Macarius, he became sick, and was unable to come

down. And then Saint Anthony appeared unto him, in a vision, and said unto him, "I do not wish thee to go down from the monastery except by the Will of God, and henceforward thou shalt not go down except at His time." And when three years were ended, a certain holy elder of the monks of the monastery of Anthony saw the vision of a glorious angel, who said unto him, "Three years from this time they shall take Abba Gabriel and make him Archbishop of the city of Alexandria"; and that elder went out straightway and told Abba Gabriel what he had seen. One day the governor of the city of Tafih came to the monastery of Abba Anthony, and with him were the abbot, and many judges (or, officers), and a letter from the emperor ordering them to bring Abba Gabriel quickly, and to make him Archbishop of the city of Alexandria. And they took him against his will, and carried him with great honor to the city of Alexandria, and with him were the father bishops; and all the people rejoiced in him. And that day he and the bishops, and the priests and the deacons, appointed a bishop to Jerusalem, and after this he consecrated Myron (i.e. the holy oil) three times; and he remained thus for one year and on month. At that time Abba Anthony appeared, and said unto him, "Behold, thy departure draweth nigh, and after one year and a half thou shalt depart to God and shalt inherit everlasting life." And at that time great tribulation came upon the Christians, and this father asked God to deliver them from it; and God accepted his petition and delivered them. Then the archbishop returned to his throne, and Abba Gabriel hid himself in a secret place, and no man knew where he was, except a certain believer. And through the excessive intensity of his spiritual fight, by night and by day, his appearance became changed, and his body dried up. And after this God revealed the matter of this father to a certain believer, who pleased God by his works, and he became zealous for him with a divine zeal, and he brought him out of that place, and established him in the church of the Apostles, and he lived there for many days devoting himself to prayer and to sacred duties. And he visited the sick, and provided them with what they needed, and he comforted the believers who came to him. One night Abba Athanasius, the archbishop, appeared unto him plainly, and said unto him, "Be not sad because of the labor and sorrow which hath come to thee, for God hath delivered thee from much toil and tribulation. And behold, there must come upon thee a sickness, so that God may perfect thy patient endurance; rejoice, however, for thou hast received the grace of God, which is great, and thou shalt receive everlasting life, and joy which is unending." And straightway a severe sickness seized him, and he continued to be sick, and he was frightened and disturbed about the departure of his soul from his body, and about his standing before God. And there was before his face a picture of our holy Lady, the Virgin Mary, and to this he prayed continually; and at that time God Most High appeared unto him with a shining face, and comforted him, and strengthened him, and said unto him, "Fear not, but rejoice, for thou hast received the grace of the kingdom of the heavens. At the end of three days thou shalt depart from this fleeting world"; and after three days he died in peace, and was buried in the church of Saint Mercurius with great honor. Salutation to Gabriel the Archbishop.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 12
(July 19)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated the commemorative festival of the glorious angel, the Archangel Michael, because of it God sent him to the army of Sanakrem, the King of Persia, and he slew eighteen ten-thousand thousands and fifty hundred men. And having besieged Jerusalem, Sanakrem (Sennacherib) sent messengers to Hezekiah the king, who reviled him and blasphemed the Lord God, and he said unto them (i.e. the Jews), "Who can deliver you out of my hand?" And Hezekiah, the King of Judah, was sad, and he put on hair sackcloth, and he entered the House of God, and prayed and bowed down before Him in the sanctuary, and entreated Him to save His people, and the city of Jerusalem. And God accepted his petition, and He sent Saint Michael the Archangel to the army of Sanakrem (Sennacherib), King of Persia, and he performed a great miracle upon him, and delivered Jerusalem and all the people of Judah. For this reason the Teachers of the Church have commanded the people to celebrate the festival of Saint Michael the Archangel this day. Salutation to Michael the Archangel.

And on this day also Saint Abba Hor became a martyr. This holy man was from the city of Seryas, and he had a sister whose father was a worker in metals; and he determined in his heart to become a martyr. And he went to the city of Sarma, and confessed our Lord Jesus Christ before the governor, who tortured him severely. And after this that governor and his wife and sons believed because they saw and heard of the miracles which God performed by the hands of this saint, and they became martyrs by the hands of another governor. And the governor sent Abba Hor to the city of Antinoe, and the governor of that city tortured him with every kind of torture, and broke him on the wheel, and hung him up head downwards, and tortured him with red-hot irons. And when he was tired of torturing him he commanded the soldiers to cut off his head, [and they did so,] and he received the crown of martyrdom in the kingdom of the heavens. Salutation to Abba Hor. Salutation to the company of Hor, one hundred and twenty-seven men and twenty women.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 13
(July 20)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint Abba Basendius, Bishop of the city of Keft (Coptos). This saint became a monk in his early years, and he devoted himself to the ascetic life, and fought a great fight, and learned many of the holy Books by heart, of their number being the Book of the Psalms of David, and the Twelve Minor Prophets. And when he used to read a prophecy of one of the prophets, the prophet who wrote it used to come and stay with him until he had finished reading the prophecy. And it is related of him that when he lifted up his hands whilst he was praying, his ten fingers used to shine like ten lighted lamps; and God wrought great sings and miracles by his hands. Now he never looked upon the face of

a woman, and he bowed his head towards the ground [when he saw one]. And there was a certain woman who had a serious sickness in her belly, and one day she lay in wait for him by his cell, and came upon him suddenly; and he ran away and the woman ran after him. And when she was unable to catch him, she took a handful of the dust upon which his feet had trodden, and swallowed it, and straightway she was healed of her sickness. One day he saw three shining men, and they gave him some keys saying, "Thou must administer the Church of God," and then God chose him and he was made Bishop of the city of Keft (Coptos). And when he was consecrating the Offering, he used to see our Lord and His angels on the altar. One day a certain priest was reciting the Liturgy before him, and when he was in the middle of it, he spat out spittle whilst he was standing before he altar. And when the priest had finished this father rebuked him, saying, "Art thou not afraid of God when thou standest at the altar? Dost thou not know that the spittle which thou didst spit out fell upon the wing of one of the Cherubim, who were standing before the altar?' And great trembling and dismay came upon that priest, and they carried him to his house, and he fell sick and died. And this saint had a sweet voice, and a good delivery of speech, and no man became wearied of his admonition or teaching. And when the time of his death drew nigh, the saint knew about it a few days before, and he summoned his people, and he taught them and admonished them, and strengthened them in the True Faith, and gave them many commands; then he delivered up his soul into the hand of God. And God made manifest many miracles from his body. And his disciple took a small piece of his grave clothes, and it became a means of healing for every sick person who came to him in faith. Salutation to Basendius.

And on this day became a martyr Saint Ammon, who was from the city of Tuh, on the borders of Buna in the north of Egypt. The angel of God Saint Michael appeared to this saint and made known to him everything that would happen to him, that is to say, that he must go to the city of Antinoe, where they would torture him for the Name of our Lord Jesus Christ. And he departed to the city of Antinoe and confessed our Lord Jesus Christ before Eugaius the governor, who at once tortured him severely with the wheel, and with the fire, and with the red-hot iron bed, and with whippings with whips made of ox-hide, and with the tribulation of the [furnace] of the bath; and they flayed off his scalp and laid coals of fire on his head. And God gave him strength under all these tortures, and raised him up sound and uninjured, and without pain. And after this our Lord Jesus Christ appeared unto him in the form of a young man on a chariot of the spirit, and He comforted him, and strengthened him, and promised to be with him, and He said unto him, "O My beloved Abba Ammon, whosoever shall call upon thy name in the time of his tribulation, I will come down and deliver him. Whosoever shall celebrate thy commemoration, or shall write the history of thy fight, I will remember in My kingdom, and I will blot out his sins; and I will protect thy city and thy church and thy body." And this saint performed great miracles whilst he was in the body. And when the soldiers cut off his head with the sword, he received the crown of life. And Saint Julius who was there took his body, and wrapped it in costly cloths, and sent it with two of his servants into his city; and his body is to this day in Upper Egypt, and many miracles appear through it. Salutation to Ammon.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 14
(July 21)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint ʻAbrokonyos, the soldier of our Lord Jesus Christ, became a martyr. This saint was born in the city of Jerusalem, and the name of his father was Christopher, which is, being interpreted, "Bearer of Christ," and he was a Christian; and the name of his mother was Theodosia, and she was a worshipper of idols. When his father died his mother took him, and carrying with her much money and gifts, she departed to the city of Antioch; and she gave the money to Diocletian, and presented her son, this saint, to him, and asked him to make him a governor; and Diocletian took the money, and made her son governor of the city of Alexandria. And then he commanded him to torture the Christians, and he wrote an order to do so, and placed it in his hand. And when the saint had gone a little way from the city of Antioch, there came to him a terrifying voice from heaven, calling him by his name, and saying unto him, "If thou doest as Diocletian commanded thee, thou thyself shalt die an evil death, if thou darest to transgress the command which I have given thee." And ʻAbrokonyos said unto Him, "Who art Thou, O my Lord? I beseech Thee to show me Thyself." And straightway there appeared unto him a cross of light, and he heard a voice, which said unto him, "I am Jesus Christ, the Son of the Living God, Who was crucified in Jerusalem." And when he heard this voice he was afraid, and trembled exceedingly, and he turned aside to the city of Bisan; and having made a cross of gold, they went to the city of Alexandria. And as they were going along, the pagan Balaw and his men rose up against him, and wanted to kill him, but he resisted them strongly by the might of the Cross of our Lord Jesus Christ, and conquered them. And his mother said unto him, "O my son, offer up sacrifice to the gods who helped thee in the fight, and delivered thee." And the saint answered and said unto her, "I will sacrifice only to my Lord Jesus Christ, Who helped me by the life-giving Cross." And when his mother heard these words she sent and informed the Emperor Diocletian that her son ʻAbrokonyos had become a Christian. And Diocletian sent to the governor of Caesarea, and ordered him to enquire concerning ʻAbrokonyos and to torture him. And when the governor had this saint brought before him, and ʻAbrokonyos confessed our Lord Jesus Christ before him, he beat him so severely that he well nigh died, and then he cast him into prison. And after this our Lord Jesus Christ appeared unto him that night with great light, and with Him were shining angels, and He embraced the saint and released him from his bonds, and He touched his body with His divine hand, and the saint was healed of all his wounds straightway. And on the following day the governor asked for news about the saint, whether he was dead or alive; now he thought that the saint was dead. And when he found that he was whole, and uninjured, he had him brought to the house of idols, where he used to go and pray; and when the saint came, and the governor saw that he was whole and uninjured, he marveled exceedingly. And when the people who were there saw him, they marveled exceedingly, and they all cried out, saying, "We are Christians openly, and we believe on the God of ʻAbrokonyos"; and among them were two noblemen and twelve women, and Theodosia, [the mother] of Saint ʻAbrokonyos. And the governor commanded the soldiers to cut off their heads with the sword, and they did so, and the saints received the crown of martyrdom in the kingdom of the heavens on the sixth day of the month of Hamle. Then the governor shut the saint up in prison until he could determine what to do with him, and the saint remained in prison for three days. Then they brought him out, and the governor

said unto him, "Behold, I have waited three days for thy heart to turn, and thy soul to learn; offer up sacrifices to the gods." And the saint answered and said unto him, "Nay, O governor, my heart will not turn. Behold, I know, and am well assured, that our Lord Jesus Christ is the Great God alone. And these idols which are made out of stone and wood by the hand of man, are graven images which can neither injure [men] nor benefit them." Thereupon the governor was wroth, and he commanded the soldiers to cut his sides with swords. And the swordsman, whose name was Archelaus, stretched out his hand to cut the sides of the saint with his sword, whereupon his hand dried up, and he fell down and died. And the governor was wroth, and he commanded them to throw him down on the ground, and they threw the saint on the ground, and then they beat him severely, and gashed his body with knives, and poured vinegar on his wounds, and dragged him by his feet to the prison house, and cast him into it. And he remained in the prison house three days [whilst] the governor pondered what he should do with him. And after this they took him out of prison, and threw him into a pit, which was filled with fire; but our Lord Jesus Christ delivered him there from, and the fire did not touch him at all. And when the governor was tired of torturing him, he commanded the soldiers to cut off his head with the sword, [and they did so,] and he received the crown of martyrdom and departed to joy everlasting. Salutation to 'Abrokonyos.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 15
(July 22)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint Abba Ephraim, the Syrian. This saint was a man from the city of Kawakebet, and his father was a priest of idols, and hated the worship of our Lord Jesus Christ. And at that time Abba Ephraim departed to Saint Abba Jacob, Bishop of Nisibis, who admonished him, and taught him, and baptized him with Christian baptism; and he lived with him and fought a fight greater than that [usually] fought by men in his days; and he fasted frequently and prayed without ceasing. And the grace of the Holy Spirit descended upon him, and he disputed with the people, and overcame them in argument. And when the Council of the father Bishops, Three Hundred and Eighteen in number, assembled in the city of Nicea, this saint went with his teacher Abba Jacob to the Council of the Saints, and overcame Arius the infidel. That night Abba Ephraim saw a pillar of light standing upon the earth, and it reached up to heaven, and when he saw it he marveled. And a voice came to him from heaven, saying, "This pillar of light which thou seest is the blessed Basil, Bishop of the city of Caesarea"; and he longed to see him. And Abba Ephraim departed to the city of Caesarea, and went into the church, and stood in a corner of it. And he saw Saint Basil, as he went up to the throne to read the Holy Gospel, and he wore priestly vestments of gold, which were of great price, and he was in doubt about him; and God showed him a white dove on the head of this Saint Basil. And Saint Basil knew that Abba Ephraim was standing in the corner of the church, and he sent and called him by his name, and Ephraim went to him, and they saluted each other through an interpreter. And Abba Ephraim asked Abba Basil that they might talk together without an interpreter, and the grace of the Holy Spirit descended upon them, and each knew the

language of the other. And then Basil made Abba Ephraim a deacon, and after a few days he was made a priest, and many virtues appeared in him; and he fought a great fight. And at that time there was a certain honorable woman of high rank who was ashamed to confess her sin openly to Saint Basil; and she wrote on paper a confession of all the sins which she had committed from her youth up to that day; and there remained one sin only which she did not set down in what she had written. And then she brought the paper to Saint Basil, and she asked him before the people, saying, "I am a sinful woman. And behold, I have written all my sins on this paper, and I ask thee to remit them so that they may be blotted out from this paper, it remaining sealed." And he took the paper, and prayed for her, and the paper became blank in every place, and all her sins were blotted out with the exception of the one sin, which was a very grievous one; and when she saw it she wept, and entreated him to remit to her the one sin, which remained. And he said unto her, "Go thou to the desert, to Abba Ephraim, and he shall remit to thee this one remaining sin." And straightway she went to Abba Ephraim, and told him what had befallen her, and he said unto her, "Get thee quickly to Abba Basil before his departure from this world, for he is the chief-priest, and he must remit to thee thy sin." And the woman returned to Abba Basil, and she found that he had died whilst they were carrying him in his bed on the heads of the priests. And she wept and laid the paper on the body of Abba Basil, so that he might blot out for her the sin, which remained on the paper; and the saint blotted it out by his prayer. And Abba Ephraim performed many miracles. And in his days there appeared a certain wicked denier [of Christ] whose name was Walda Didan, and this father disputed with him, and overcame him; and this father composed very many Homilies, and it is found written in the books that the number of the works which he composed by the Holy Spirit was one thousand four hundred Homilies and Admonitions. And Abba Ephraim asked God, the Most High, saying, "O my Lord, take from me the waves of Thy grace." And having finished his good fight, he departed to God, Whom he loved. Salutation to Ephraim.

And on this day also are commemorated Abba Kharayon of 'Amsal, and Fere-Menatos, and five and forty martyrs, and the martyrdom of Cyriacus, (as it is written in the Synaxarium of Mesr), and Frumentius the monk and fighter, the pure man and worker of many miracles.

And on this day also Peter and Paul performed a miracle in the city of Rome. And it came to pass, after the departure of our holy Lady the two-fold Virgin Mary, the God-bearer, that [the cloud] took them up and set them down in the royal palace; and when the king saw them he was frightened and said unto them, "What are ye and what is your business?" And they said unto him, "We are the servants of our Lord Jesus Christ, the Son of God, Who destroyeth all kingdoms, and is able to deliver those who hear Him, and to punish those who hear Him not." And the king said unto them, "How is it possible for me to know whether your words are true [or not]?" And then they told him about all the signs and wonders, which our Lord Jesus Christ had wrought. And the king said unto them, "I have a daughter whose right eye a bird plucked out, and if ye heal her by your prayers I will believe in your God." And Peter and Paul said unto the king, "Bring thy daughter to us?" And straightway he brought her in haste. And the holy apostles lifted up their hands, and prayed much to God, and then they laid their hands upon her eyes, and healed her in the Name of the Lord Jesus Christ. And when the people saw this they bowed down at the feet of the holy apostles and believed. And thence the holy apostles departed to the country of Philippi, even as our Lord Jesus Christ commanded them. And Satan took the

form of the king of ‘Endon, and he came to Pragmos, followed by a few soldiers, and he said unto him, “Why dost thou keep silence concerning the two magicians who, if we do not destroy them without [mercy], will speedily corrupt the country with their magic?” And the heart of Pragmos was persuaded, and he sent to him one thousand two hundred horsemen to bring the holy apostles to him, and they surrounded the city, and the men of the city were frightened, and they told the holy apostles. And the holy apostles went out of the city and stood up before the people, and prayed to God to send them help. And straightway the horses of the soldiers turned and faced the holy apostles, and they cried out in a thin voice like that of one who weepeth, “Make straight your feet, and kneel down on your knees.” And one of the horses lifted up his voice, which was like that of a man, and said unto the soldiers, “O ye foolish soldiers of Pragmos, why do ye seek Peter and Paul, the soldiers of Christ, and make them out to be magicians? They have only come to destroy the soldiers, and all the work of the devil. Do ye not see them with their King Jesus Christ, riding upon white horses, and making supplication on your behalf, that ye may become soldiers of Christ, and that they may write your names in the Book of Life? As for us beasts we will worship your God”; and having thus spoken the horse held his peace. And a voice was heard which said, “O apostles, neglect ye not my new plants”; and when all the people lifted up their eyes they saw our Lord going up into heaven in great glory. And when the twelve hundred soldiers saw this, they believed on our Lord Jesus Christ, and the submitted themselves to the holy apostles. And the holy apostles commanded them to abandon their military service, and to give back their horses to their king, and their weapons of war, and to believe boldly on our Lord Jesus Christ. And the soldiers went to Pragmos their king, and stood up before him, and he said unto them, “Where are the two magicians whom I sent you to bring?” And they said unto him, “Why dost thou seek to do evil in return for the good which they did thee in bestowing light upon thy daughter?” And then they unloosed their breastplates and girdles, and threw them in his face, saying, “Take thy property. We will find a better king than thyself. We believe on the God of Peter and Paul.” When the king heard [these words] he was dismayed, and he became furiously angry, and he commanded his soldiers to cast them into prison until he could kill them. And then he prepared to set out himself, and he made ready his weapons of war, and he commanded another fourteen hundred soldiers who were with him to set out for Pilpos, and to destroy the city down to its very foundations. And Saint Peter knows of this in his spirit, and he said unto Saint Paul, “O my brother, rise up and let us go to King Pragmos before he cometh to destroy the city.” Then they prayed a prayer, and mounted upon a cloud, and it [carried them away] and set them down in the royal palace. And they stood up before Pragmos, and said unto him," Do not destroy the city, and make us the pretext for doing so; behold, we are before thee”, and the king commanded his soldiers to return. And he said unto the holy apostles, “Are ye magicians who have bewitched the city?” And they said unto him, “Far be it from us [to do] this.” And the king said unto them, “Your sins have brought this upon you.” And he commanded his servants to make two iron helmets with iron pegs in them, and to fill them with poisons (or, drugs), and to heat them in the fire, and to put them on the heads of the holy apostles, and then to hang them up head downwards; and the soldiers did this to them. Then Saint Peter prayed, and said, “O Lord my God, make Thy glory to appear on Pragmos.” And straightway Pragmos and all his people were hung up head downwards in the air, and at that moment Pragmos cried out, saying, “O my Lord, deliver me from this torture. Cursed be the King of ‘Endon, for it is he who hath led me into error, and cursed be every man who speaketh against them.” And Saint Peter said unto him, “Thou shalt not come down

from thy hanging until thou dost give the command to thy soldiers to release the soldiers who are in prison." And Pragmos cried out to Loy, his daughter, and commanded her to release them, and she released them, for she was the only person who was left unhung. And Saint Peter said unto him, "And now, thou shalt not come down from thy hanging unless thou wilt write a statement with thine own hand, saying, 'There is no other god except my Lord Jesus Christ, the King of all the world, and on all the earth there is no being so unclean as myself'; and thou shalt command it to be proclaimed in the city." And the king cried out, and they brought to him paper and a pen, and he wrote theses words whilst he was hanging head downwards; and he sent the writing to the city, and the people read it there. And straightway the holy apostles took down Pragmos and his followers. And the king came and bowed down at the feet of the holy apostles, and said unto the, "Forgive me, O my lords, I believe on your God." And all the people fell down at their feet saying the same thing, and the apostles baptized them all in the Name of the Father, and the Son, and the Holy Spirit; and they also baptized the soldiers, and thus they were all united in the Faith of our Lord Jesus Christ. And the apostles built for them a church, and appointed priests and deacons from among their learned men, and they taught them the True Faith. And they remained with them, teaching them to understand every difficult matter, and they gave them all the Holy Scriptures whereby they might strengthen their hearts. And they said unto them, "Be ye strong in your faith which we have taught you until we return to you." And after this they gave them the salutation of "Peace," and departed to the city of Pilpesyus. Salutation to Peter and to Paul.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 16
(July 23)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died John of the "Gospel of Gold." This saint was from the city of Rome. His father was a rich man and his name was Trabius, and the name of his mother was Bedera. And Saint John was with a teacher learning the Holy Scriptures, and he asked his father to make him a Gospel of gold, and he made one as his son wished; and Saint John read in it always, and his father rejoiced when he read in it. And in those days there came a certain monk unto them, and he dwelt with them; now he was on his way to Jerusalem. And that monk held converse with Saint John, and he praised in his presence the garb of the monastic life, and at length John rejected this world, which became in his sight as nothing, and he longed for the life of the monk. And that monk went on to Jerusalem, and then came back, and he took up his abode in the house of Trabius, according to custom. And Saint John asked him to take him with him to his monastery, and the monk said, "I am afraid of thy father, and I cannot possibly take thee on my own responsibility." Then Saint John asked him, and made him swear that he would take him, and he helped him to escape and took him with him; and they traveled on the sea (or, river), and embarked in a ship, and they went on until thy arrived at the monastery wherein the monk lived. And when the abbot of the monastery saw him, he marveled at his appearance and at his manner of speech, and John asked the abbot to array him in the garb of the monastic life. And the abbot said unto him, "O my son, know thou that the path of the ascetic life is very

difficult." And John bowed before him again, and asked the abbot to make him a monk. And John having urged him, the abbot shaved his head, and arrayed him in the holy garb of the monastic life. And John devoted himself to the ascetic life, and he fought many fights, and he fasted very long fasts, until his body dried up, and by reason of his excessive fasting, and prayer, and prostrations, and ceaseless vigils, his bones appeared from under his skin. And the abbot comforted him, and said unto him, "O my son, have pity on thyself, reduce thy toil and be kind to thyself, even as all the brethren [are to themselves]." And when he had been fighting a great fight for seven years, he saw in a vision as if one said unto him, "Depart to thy parents, so that thou mayest be blessed by them before thy death." And when this had been said unto him, he saw the vision thrice, and he informed the abbot of what he had seen. And the abbot said unto him, "This vision is from God and it is meet for thee to depart." And when he went out from the monastery he found a monk who was wearing ragged garments and he took them from him, and gave him his own monk's garb. When he arrived at his father's house, he took up his abode in his father's courtyard, and he lived there for seven years, in a small hut, and ate the fragments from his father's table, which the servants threw to him. And when his mother passed by his fetid smell, which was exceedingly nauseous, [reached her]. And when the time of his death drew nigh, the angel of God made it known unto him, saying, "After three days thou shalt depart from this world." And Saint John sent and called his mother, and told her quickly that he was her son. And when she came to him to hear his request, he made her swear that she would bury him in that hut, and that she would not change the rags, which he was wearing. And after this he gave her the Gospel of gold, and said unto her, "Read this book continually and remember me." And when his father came, she showed him the Gospel of gold, and he recognized it as the Gospel, which he had made for his son John. And the two of them, his father and his mother, rose up and came to Saint John, and asked him questions about that Gospel, and about their son. And he said unto them, "Swear ye to me that ye will not bury me in anything except the rags which I have worn as clothes in this hut" and then, forthwith. He said unto them, "I am your son John," and they wept with a great weeping. And the princes of the city of Rome gathered together to them, and at the end of three days Saint John died. And his mother brought out the splendid apparel which she had prepared in years gone by for her own marriage, and she wrapped him up in them, and forgot her oath. Thereupon she fell sick. And his father remembered her oath, and he stripped off his son that rich apparel, and dressed him in his rags, and buried him in that little hut, and from his body great healing was obtained by everyone who was sick; and after this they built in his name a beautiful church, and laid his body in it, and many miracles took place there. Salutation to John of the Gospel of gold.

Salutation to Sharda Hawaryat, who had the harmlessness of the dove, and the cunning of the serpent.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 17
(July 24)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day, the seventeenth day of the month of Hamle, Jonah went forth from the belly of the whale.

On is day the holy and righteous woman Euphemia became a martyr. One of the governors of Diocletian, whose name was Barsiros, tortured this saint. He was passing down the road, and there were with him certain holy men with iron chains round their necks, and his soldiers were dragging them along like dogs. And when this saint saw him, her heart waxed hot, because of her love of God, and she was sorry for the men. And she cursed the Emperor Diocletian and his unclean idols, and she also cursed that governor, saying, "O thou whose heart is like a stone, and who art merciless, wilt thou not have compassion on these holy men? Art thou not afraid that their God will destroy thee?" When Diocletian heard of this he commanded his soldiers to fetch her, and he questioned her about her Faith, and she denied not, but confessed before him that she was a Christian. And he tortured her severely with every king of torture, with beatings, and with fire, and with hanging, and after this he threw her into a red-hot furnace, but no injury whatsoever came to her through these tortures. Thereupon she stood up before all the people, and she prayed, and made the sign of the Cross over all the people, and she delivered up her soul into the hand of God. Salutation to Euphemia.

And on this day also are commemorated Abba Bedel the martyr, and Zacharias the priest, and Aulenius, and Marat the bishop, and Isidore, and Ayna Sahay, and Neron the martyr, and Gida, and ʻAwa, and Aa, and also the finding of the bones of Justus, the martyr.

And on this day took place the death of the glorious and exalted father, the man of fair remembrance, whose deeds were excellent, Abba Andreas, Archimandrite of the great city Debre Libanos. This blessed man was reared from his childhood on the milk of wisdom, and he grew up in knowledge, and he assumed the garb of the monastic life under the direction of ʻAbuna Abba John Kama. And having walked well, and fought a very great spiritual fight, he was set upon the throne of ʻAbuna Abba Takla Haymanot; and in the number of the learned fathers he was the eighth. And when the day drew nigh wherein he must depart from this world, at the end his death took place with violence, so that his soul might be great before God. And many of [his] sayings are written in the book of his strife, which is read on the seventeenth day of the month of Hamle. Salutation to Andreas.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 18
(July 25)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day James the apostle and martyr became Bishop of the city of Jerusalem. This saint was the son of Joseph the carpenter, and he was the youngest of his sons; and he was a virgin, and chaste, and was called the "brother of our Lord" because he was brought up with our Lord when He was in the house of Joseph, even as Joseph was called his father. And the holy apostles made him Bishop of the city of Jerusalem, and he preached and taught in the Name of our Lord Jesus Christ. And he converted many to the True Faith, and baptized them with Christian baptism, and God performed great signs and wonders by his hands, among them being the following: There was a certain man from the countries, and the apostle found him on the road and wished to go into his house, and on the road he discovered that this man was possessed of a devil. And when the Satan saw Saint James, the apostle, he cried out and said, "What have I to do with thee, O Apostle of Christ? Hast thou come hither to destroy me?" And the holy apostle said unto him, "Stop thy mouth, O thou unclean spirit, and go forth from this man"; and because of this the Satan went forth from that man in the form of fire. When the old man saw this wonderful thing he fell down at the feet of Saint James the Apostle and said, "I am unworthy that thou shouldst enter my house, but tell me what I must do, so that I, and all the men of my house, may be saved?" And the holy apostle praised [God] because of that man, and he said, "In the Name of my Lord Jesus Christ I thank Thee, O Chief, that Thou hast made prosperous my way." And he turned to the man and spoke to him the words of his salvation, and he taught him the Name of our Lord Jesus Christ. And the old man brought him into his house, and all the men of his house gathered together, and the apostle taught them the Faith, and he baptized them in the Name of the Father and the Son and the Holy Ghost; and he made them heirs in the Holy Mysteries, the Body of our Lord and His honorable Blood. And when the people heard this they brought unto him every person who was sick, and he healed them all. And he appointed over them priests and deacons, and he made the old man their bishop; and he gave them the Gospel of our Lord Jesus Christ; and then he went forth to travel through the countries. And there was a certain woman who was barren, and she asked him to entreat God on her behalf, so that He might give her a son. And he prayed over her, and she conceived and brought forth a son, and she called his name James. And one day a great many Jews were gathered together about him, and they asked him to tell them about Jesus, and who He was, and they imagined that he would tell them that Jesus was his brother. And Saint James went up upon a throne, and began to explain to them the Godhead of our Lord Jesus Christ, and he told them that He was equal with God the Father. When they heard this they were wroth with him, and they dragged him down off the throne and beat him very severely. And a certain man of their number came with a wooden bar wherewith clothes were washed, and he beat the apostle on his head, and he delivered up his soul. And it is written concerning this saint that he never drank wine, that he never ate any flesh whatsoever wherein was its blood, that a razor never went up on his head, that he never washed in the [public] bath, that he never wore clothes, but always wore a linen loin-cloth, and that he stood up so long, and made so many prostrations, that his feet and knees, and hands became swelled. When he died they buried him by the side of the Sanctuary. Salutation to James.

And on this day also the blessed Athanasius, of the country of Clysma, became a martyr in the days of Diocletian and Maximianus. This blessed man was a kinsman of kings, and he was strong in the Faith of Christ. And when these wicked emperors commanded the people to worship idols, they appointed this Athanasius to be governor of the land of Egypt, and ordered him to destroy the churches. And when he arrived he went to the Archbishop, Abba Peter the martyr, and received his blessing, and told him that he was a Christian, and he rejoiced in him. When the emperor heard of this he sent an officer to seize Athanasius, and to enquire into his doings. And when the officer came he said unto him, "Why didst thou forsake the love of the gods?" And Athanasius said unto him, "From my youth up I have been a lover of Christ, and I have not forsaken my Faith." And the officer said unto him, "If thou dost not turn from thy Faith thou wilt be tortured. Dost thou not know that all those who transgress the command of the emperor receive severe beatings and are tortured with cruel severity?" And Saint Athanasius said unto him, "O foolish man, wait a little until thou seest the punishment that is for ever which shall come upon thee, and upon thy emperor, and upon thy father Satan, the Enemy of God." When the officer heard this he was exceedingly wroth, and he commanded his soldiers to cut off his head with the sword. And when Saint Athanasius heard this, he prayed to God that He would give his soul rest with His saints, and that He would remove tribulation and persecution from the Church, and that He would make strong the Empire of Rome, and the kingdom of ʻAksum. And when he had finished his prayer, he knelt down on his knees, and a soldier cut off his head with the sword, and miracles without number took place through his body. Salutation to Athanasius.

And on this day also are commemorated Edrona (Endoran), and Tobia, and nine thousand soldiers of Antioch of the company of Isidore, and Andronicus, the governor, and his army.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 19
(July 26)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the saints of the city of ʻEsna became martyrs, and the cause of their martyrdom was this: Arianus, the governor, came to the city of Esna thrice. The first time he killed the holy woman Dilaj and her four sons, whose names were Sares, and Harman, and Yanufa, and Sentonita, and they finished their testimony on the seventh day of Ginbot. The second time he killed four nobles whose names were Eusaphius, and Taman, and Harwag, and Bacchus; and their martyrdoms took place on the seventh day of the month of Sane. The third time he killed an old woman, who was lying on her bed inside her house. And the soldiers of Arianus asked that old woman about the holy martyrs of the city of ʻEsna, and she said unto them, "Behold, they are in the monastery which is called by the name of Agathon; for they heard of the arrival of Arianus the governor, and they knew that he would kill the Christians, and persecute them." And after this the governor commanded his soldiers to kill everyone they found, and they ceased not to kill everyone they found, from the western [quarter] of the city, which is called "Sekyot Karim..." And

they found many people on the road, and they slew them until they came to the monastery of the glorious father who is called "Isaac the solitary." And at that time this good shepherd, who was called Ammonius, gave them strength, and he comforted them and said unto them, "Be strong and endure so that ye may enter into the kingdom of heaven." And whilst he was exhorting them thus, the governor came to them, and when they saw him they all cried out with one voice, saying, "We are Christians." And the governor commanded the soldiers to kill them with the sword like sheep, and his soldiers rose up and rushed upon them with swords and killed them. And the men of the cities of Alexandria and 'Esna, from the least of them to the greatest, both man and woman, finished their good fight, on the nineteenth day of the month of Hamle; and the armies of the angels received their souls, and crowned them with crowns of light. And the governor went to the city of Aswan, and then returned to the city of 'Esna, where he found three laborers coming from the fields and carrying the implements of their toil with them. As soon as they saw him they cried out boldly, saying, "We are Christians"; and when the governor heard this he commanded his soldiers to cut off their heads with the implements of their toil. Now their names were Surufas, and Antichius, and Mashadre, and they finished their martyrdom on the eleventh day of the month of Meskerem. And the governor bound in fetters this glorious father Abba Ammonius, the bishop, and he urged him to sacrifice to idols, and when he refused to do so he commanded the soldiers to cast him into the fire, and they did so, and he finished his martyrdom on the fourteenth day of the month of Tahsas. And certain believing men took him and wrapped him in cloths, and buried him in the place, which is called Bet-Hapes; and when the days of persecution were ended they built a church over him, and they consecrated it in his name. Salutation to the martyrs of 'Esna.

And on this day also Saint Cyriacus (Qirkos) and Julitta (Iyalota) his mother became martyrs. When this saint was a child, and his days were three years, his mother took him and fled from the country of Rome to another country. And she found there the brother of the governor from whom she had fled, and certain men laid information against her before him, and he had her brought and questioned her about the worship of idols. And Saint Julitta answered and said unto him, "Ask the child whose days are three years to tell us what is right, and whether it is good for us to worship the gods or not." And when the soldiers of the governor went to her house they found Saint Cyriacus (Qirkos) her son, and they brought him to the governor; and the governor questioned him about the worship of idols. And God gave the child strength, and he spoke and cursed the emperor and his gods, and at length he frightened all those who were there, and they marveled greatly at him. And the governor was ashamed, and he tortured the child severely with every kind of torture, the which even a grown up man could not endure, and he tortured Julitta (Iyalota), the mother of the child, even as he tortured her son, but God raised them up whole and uninjured. And because of this many people marveled, and believed on our Lord Jesus Christ, and became martyrs, and the grace of the Holy Spirit descended upon them. And the child Cyriacus (Qirkos) healed many sick folk, and performed great miracles. And when fear came over his mother, and her faith dwindled, he prayed to God on her behalf, and God lifted up her heart unto heaven, and she saw the habitation of the spirit, and she became strong under the torture, and gave thanks to God. And she said unto her son, "O my son, henceforward thou art my father, and I am thy blessed daughter; blessed be the hour wherein I bore thee." And when the governor was tired of torturing them he commanded the soldiers to cut off their heads with the sword, and they did so, and the

saints received the crown of martyrdom in the kingdom of the heavens. Salutation to Cyriacus (Qirkos).

On this day the holy and honorable Matlan (Batlan), the physician, became a martyr. This saint was from a city, the name of which is Ta'madan, and his father, whose name was Asturius, was an infidel, and his mother, whose name was 'Ulana, was a believer. When the child grew up, his father taught him writing and every kind of learning (or, philosophy), and he became a very great and famous physician. And a certain man who was a priest lived near their house, and when Batlan passed by, and he saw his comeliness and his knowledge, and his wisdom and skill, and his understanding, he was sorry for him, because he was a denier [of Christ]. And the priest entreated our Lord Jesus Christ on behalf of Batlan, that He might guide him into the way of life, and bring him into the True Faith. And having multiplied his petitions to God on behalf of Batlan, a time came when God told the priest in a vision of the night that Batlan should believe through him, and the priest rejoiced. And the priest always spoke to Batlan whenever he passed before him, and saluted him, and through this custom friendship grew up between them; and Batlan used to go into the priest's house to talk with him about the Faith. And the priest explained to him the uncleanness of idols, and the corruptness of heart of those who worshipped them, and he showed him the glory of the Faith of Christ, and the knowledge and understanding of those who serve Him; and then he made him to know that by the hands of all those who believe in Christ our Lord miracles are wrought; and great healings effected. And when Saint Batlan heard that all those who believe in Christ could perform miracles, he rejoiced exceedingly, and he longed to perform miracles for himself, and he fulfilled his desire with wisdom and worked miracles; for he believed in our Lord through that priest, who taught him at all times. And one day Saint Batlan was passing through the market place of the city, and he saw a man whom a serpent had bitten lying on the ground and the serpent was standing up before him. And he said within himself, "I will stand up that I may put to the test the words of the priest, my teacher, who saith unto me, 'If thou dost belong to our Lord Jesus Christ, thou shalt work miracles in His Name.'" And he drew nigh unto the man whom the snake had bitten, and he prayed a long prayer, and asked Christ to make manifest His power and heal the man, and kill the serpent, so that it might not do harm to any one else. And when he had finished his prayer the man rose up alive and whole, and without pain, and the serpent fell down and died straightway. And Batlan's faith increased, and he went to the priest who baptized him with Christian baptism, and he used to visit him continually. One day a blind man came unto him that he might heal him, and when the father of the saint saw him he sent him away. And Batlan questioned his father about this, and he said unto him, "Who was the man that was enquiring for me?" And his father answered, and said unto him, "It was a blind man, and thou canst not heal him." And the saint answered and said unto his father, "Thou shalt see [the power of] God." And he called the blind man back, and said unto him, "If thou canst see wilt thou believe in the God Who shall heal thine eyes for thee?" And the blind man said unto him, "Yea, I will believe." And the saint prayed over him for a long time, and then he laid his hand upon the eyes of the blind man, and said unto him, "In the Name of our Lord Jesus Christ receive thy sight"; and straightway the blind man's eyes were opened. And when the father of the saint saw this he believed, together with the man who was blind, on our Lord Jesus Christ, and Batlan took them to the priest, his teacher, who baptized them both with Christian baptism. And when the father of the saint died, Batlan set his slaves free, and gave the greater part (?) of his money to the poor. And he practiced medicine, and healed men without payment, but he required those whom he healed to believe on Christ. And the

[other] physicians were jealous of him, and they laid information against him, and the priest, and the man who was blind, and many other believers, before the king. And the king was wroth with them, and he said unto them, "Sacrifice ye to the gods," but they refused to obey him, and the soldiers cut off their heads with the sword and they received crowns of martyrdom in the kingdom of the heavens. And after this the king tortured Saint Batlan very severely, and many signs and wonders appeared through him, and many men believed through him, whilst he was under torture, and became martyrs. And the king was wroth with Saint Batlan, and cast him to the lions, but they would not injure him, and only licked his feet; and the king commanded the soldiers to cut off his head with the sword, and they did so, and thus he finished his fight, and received the crown of martyrdom in the kingdom of the heavens. Salutation to Batlan.

Salutation Isaac, the righteous man.

And on this day also are commemorated Abba Batrabo, and Macarius of Falga Halib, and Moses of Shoki.

Salutation to Abel, the son of Takla Haymanot.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 20
(July 27)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the holy and honorable Theodore the Great, the General, became a martyr. The name of the father of this saint was "John" and he was a man from the city of Sebt in Upper Egypt, and the governor took the father of this saint with his regiment and carried him to the city of Antioch. And John dwelt there, and married a certain noble lady of that city who was a worshipper of idols, (now she did not know whom her husband John worshipped) and he begot by her this Saint Theodore. And when his mother wanted to present him in the house of idols, and to teach him their worship, his father would not let her do so; and because of this she was angry with him, and drove him away from her, and the child Theodore was left with his mother. And his father John prayed, and entreated God to guide his son Theodore into the path of righteousness. And Saint Theodore grew up, and studied philosophy, and [other] learning, and Christ illumined the eyes of his heart; and he went to a righteous bishop, whose name was 'Alakes, who baptized him with Christian baptism. And when his mother heard of this she sorrowed with a great sorrow. And after this he made enquiries concerning his father, as to whether he was alive or dead, and one of his servants told him the matter concerning his father privily, and how his mother had driven away his father, because he was a Christian. And Saint Theodore grew up, and was exceedingly strong in battle, and the king made him a general. And when the king went forth to fight against the men of Persia, this saint did valiantly, and he captured the son of the King of Persia, who was on his horse, and all his company with him. And after a few days the Barbarians rose up against the country of Rome, and destroyed many cities. And when the Emperor Diocletian heard of this he was exceedingly afraid, and he summoned Theodore and said unto him, "What shall we do? Take with thee all thy

soldiers, and all thy weapons of war, and set out for the war." And Saint Theodore answered and said unto him, "Take thy weapons of war and give them to thy slaves, for I have no need of weapons of war, because my trust is in the help of my Lord Jesus Christ. This spear, which is in my hand, and the horse, which I ride, are profitable to me through the might of my Lord Jesus Christ. I will set out alone for the war, and will not take a soldier with me, for my God will go forth with me to the war, and He, the Creator of the universe, will help me." And the emperor said unto him, "Do what thou pleasest, but behold, our enemies have drawn nigh." And on the following day the saint went forth to war, and the emperor said unto him, "What strength hast thou to fight against the Barbarians, who are a people many in number?" And the saint answered and said unto him, "Stand here with thy army, and I will go out against them alone, and thou shalt see what shall come upon them, and I believe, by God, that not one of them shall ever return to his house"; and the emperor and all those who were with him marveled. And then Saint Theodore went to the war by himself, and he left the emperor and went a long way off from him, namely a distance of three stadia. And when Saint Theodore arrived at the city (camp?) of the Barbarians, he said unto them, "Will ye fight, or will ye depart in peace?" And they said unto him, "Who are we to fight? We do not see any men to fight except thyself." And Theodore said unto them, "I want no one, for I by myself in the might of my God will destroy you all." And the Barbarians said unto him, "Peradventure thou hast come out to fight a dog? If thou wilt select the least among us, he shall come to thee, and fight thee." And straightway Saint Theodore came down from his horse, and turned his face towards the East, and he prayed, saying, "O my Lord and God, Who didst strengthen Daniel the prophet, and enable him to destroy the idols, and to kill the serpent in the city of Babylon, do Thou be with me in the same manner this day, and strengthen me by Thy help so that I may praise Thy Name for ever and ever, Amen." And when he had finished his prayer he took his spear in his hand, and made over it the sign of the Cross, and he leaped upon his horse, and cried out to the Barbarians, saying, "Come to me so that we may fight with you; I am the servant of my Lord Jesus Christ." And straightway he charged in among them with his spear in his hand, and he destroyed all the Barbarians and not one of them escaped, either on his horse, or by running away on foot. And Saint Theodore cut off the heads of their officers and brought them to the emperor with him, and the emperor and all his army welcomed him; and all the men of the city of Antioch bowed down before him. And they laid waste all the country of the Barbarians. And there was in the city of ʻEukitos a great serpent which the people used to worship, and they gave it each day two men to devour. And there was in that city a certain woman, who was a widow and a Christian, and she had two sons, and the people took them and set them before the serpent for it to devour them. And at that time Saint Theodore came to the city of ʻEukitos, and the widow stood up before him weeping, and she told him all that had befallen her, and how they had taken her sons for the serpent. And when he learned that the woman was a Christian he said within himself, "They have wronged this woman, but God shall avenge her." And he came down from his horse, and turned his face towards the East and prayed, and after he had finished his prayer he drew nigh the serpent; and all the people were watching him from the tops of the walls of the city. Now the length of the serpent was fourteen cubits, but God gave him power over it, and he speared it with his spear and killed it, and delivered the sons of the widow. After this he departed into Upper Egypt to search for his father, and he asked about him, and they brought his father to him, and he knew by a certain mark that Theodore was his son. And he lived with his father until he died, and then he returned to the city of Antioch. And he found that the Emperor Diocletian was

denying Christ, and worshipping idols, and was bringing tribulation upon the Christian folk, who believed on the Name of Christ; and he stood up before him and confessed our Lord Christ. Now the priests of the idols of the men of the city of 'Eukitos had already laid information against him before the emperor, saying, "The man who killed the serpent worships [Christ]." And on the morrow the emperor sent, and had Theodore brought before him, and he said unto him, "Who dost thou do this evil thing?" And Saint Theodore answered and said unto him, "Every evil work is from thee, O son of sin, who hast forsaken the God of heaven, and dost worship unclean idols; God shall destroy thy kingdom quickly." And straightway the emperor was wroth, and he commanded a hundred soldiers and they threw Theodore upon the ground, and beat him with rods in relays. And they beat him and then rested, and at length his flesh was cut into strips and his blood flowed on the ground like water. And whilst he was under this torture Michael, and angel of God, came down and stood before him, and said unto him, "Be strong, O Theodore, behold the time of the hours of thy fight hath drawn nigh, and many signs and wonders shall appear in the place where thy body is laid. And behold, our Lord Jesus Christ promiseth thee a righteous promise, and saith unto thee. 'All those who shall celebrate thy commemoration, or fill the hungry with good, or give alms on the day of thy commemoration, or give drink to the thirsty, or shall give an offering or incense, or a book to the church in thy name, I will erase their sins from the roll, and they shall never see punishment. Whosoever shall write a book of thy fight, or cause it to be read, or shall listen to it, or shall acquire it, I will write their names in the Book of Life.'" And when the angel had said this he went up to heaven in great glory. And straightway all the soldiers of the emperor and all the people gathered together, and they cried out and said unto him, "God shall destroy thee, O infidel, by the spirit of His mouth, and He shall do it in wrath because thou dost torture Saint Theodore, the mighty and strong man, who hath delivered us out of the hand of our enemies." And they believed on our Lord Jesus Christ, and on that day many of the people and of the soldiers of the emperor became martyrs. And after this Diocletian, the infidel, commanded the soldiers and they brought an iron bed and laid the saint upon it, and lighted a fire beneath it, and the flames of the fire soared upwards. And Saint Theodore said, "O my Lord, deliver Thou me as Thou didst deliver the Three Children from the fiery furnace"; and straightway the fire was extinguished, and it became cold as dew at the time of dawn. And there came a voice from heaven, saying, "O thou to whom power hath been given by our Lord Christ, be strong!" And straightway the saint stood up before the emperor and said unto him, "O infidel, be ashamed, for our Lord Jesus Christ hath delivered me from all torture." And when the general of the emperor saw this he believed in our Lord Christ, and he cried out with a loud voice, saying, "There is no god but the God of Saint Theodore"; and he became a martyr. And when the emperor was tired of torturing him, he commanded the soldiers to cut off his head with the sword, and to burn his body in the fire, and by the Will of God they carried him to the door of his mother's house, and there they cut off his head, and blood and milk flowed out. And they lighted a large fire, and cast his body into it, but the fire neither touched it nor burnt a hair of his head. And his mother gave much money to the soldiers, and took his body and wrapped it up in rich cloths, and hid it in her house until the end of the days of persecution. And they built for him a church and many monasteries, and they laid his body in the monastery of his father's city Sebt in Upper Egypt, and many signs and wonders and great healings took place through it. The end of his martyrdom took place on the twentieth day of the month of Hamle, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to Theodore.

Salutation to the purification of Hanna, the mother of Mary.

And on this day also are commemorated Saint Theocytus, and Saint Timothy, Archbishop of Alexandria, and Moses, and Julitta, and the four hundred and forty martyrs who were with Cyriacus.

Salutation to Gabra Iyasus and to Thekla.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 21
(July 28)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated a festival in honor of our Lady, Saint Mary the Virgin, the God-bearer. Salutation to thee, O Mary.

And on this day also died Saint Susenius, the eunuch. This saint was one of the officers of the Emperor Theodosius, and grace and wisdom were upon him, and his compassion was great, and his acquaintance could be made by all men. He visited all those who were sick, and comforted them, and he enquired into their tribulations and helped them. And when one hundred bishops assembled for the Second Council of Ephesus because of Nestorius, Abba Cyril, Archbishop of the city of Alexandria, came, and this saint ministered unto him and all his bishops, and provided for them. At that time he fell sick of a grievous sickness, and he saw a vision as it were of some one calling him to the Great Marriage Feast, and he told Saint Abba Cyril what he had seen. And Abba Cyril said unto him, "Dost thou wish me to ask my Lord Jesus Christ to heal thee of thy sickness?" And he answered and said unto him, "Yea, until I can give my possessions to the poor." And Abba Cyril prayed for him, and he recovered from his sickness, and he rose up and gave all his possessions to the poor and needy, and then he lay down and died in peace. And Saint Abba Cyril prayed over him, and he prepared him for burial, and buried him, and commanded the people to celebrate a festival of commemoration on the day of his death, which is the twenty-first day of the month of Hamle. Salutation to Susenius.

Salutation to the birth of Eustathius.

And on this day also died the blessed Lawa-Christos. This saint was a man in the world, and when he married a wife he lived with her in virginity, and served God with fasting, and with prayer; and at nighttime they put on sackcloth, and each slept alone. In the daytime he used to go about in the desert watching sheep, and she used to prepare a table for strangers and pilgrims; and in the evening he washed their feet, and she ministered to them at table and brought their food. And then they asked God to reveal to certain perfect monks what manner of work theirs was, and a voice came unto them from heaven, saying, [to the monks] "Your fight hath not been as great as that of Lawa-Christos and his wife." And when those monks had gone to them, they enquired into their works, and with great difficulty the saint told them; and the monks departed wondering. And leading this life of fighting Lawa-Christos and his wife died. Salutation to Lawa-Christos and his wife.

And on this day is celebrated also the festival of the angel Urael, and on this day also are commemorated the Abuna Betselote Mikael, and ‘Oyoranos (Yoranos), the officer who was present when our Lord was pierced with a spear on the Cross. Salutation to Urael. Salutation to Betselote Mikael.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 22
(July 29)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Macarius, the son of Saint Basilides, the general and martyr, became a martyr. When information had been laid before Diocletian that this saint would not worship idols, the emperor wrote and ordered the governor to send him to the city of Alexandria. And Macarius embraced his parents, and commanded them to take care of the poor and the needy, and went forth with the letter of the emperor. And our Lord Jesus Christ appeared unto him in a vision and gave him strength to endure, and He informed him what should happen into him. And when he arrived in the city of Alexandria, and stood up before Hermanus the governor, Hermanus knew that he was the son of Basilides the general, and he persuaded him earnestly, and besought him to turn from his counsel; but he would neither submit, nor turn from his good counsel, and the governor tortured him severely, with divers kinds of tortures. And whilst Macarius was undergoing torture his soul (or, mind) was caught up, and God showed him the habitation of the saints, and the habitation of his father and brother. And after this the governor sent him to the city of Nikyos, and there the governor tortured him severely. And they cut out his tongue, and hacked off his arms, and they thrust red-hot iron goads into his sides; but God gave him the strength to endure this, and He raised him up whole and uninjured. And God performed many signs and wonders by his hands, and among them are the following: Certain men passed before him carrying a dead man whom they were going to bury, and whilst all the people were watching him Saint Macarius made entreaty to our Lord Jesus Christ on behalf of the dead man, and prayed Him to make manifest His praise on him; and then he prayed and the dead man rose up and told the people what he had seen. And he said unto them, “Christ is the Lord of the Universe,” and when they heard this many of the people believed on our Lord Jesus Christ; and the soldiers cut off their heads with the sword, and they received the crown of martyrdom. Now Arianus, the governor of Antinoe, dwelt there, and when he returned he took Saint Macarius with him. And when they arrived at the city of Setnuf the ship stood still (i.e. ran aground), and could not be moved; and when they arrived at the city of Antinoe our Lord appeared unto Saint Macarius in a vision and said unto him, “In this place thy fight shall finish, and in it shall thy body lie.” And the governor commanded the soldiers to put Saint Macarius upon the rack, and they did so, and then they cut off his head, and he finished his fight, and received the crown of martyrdom in the kingdom on the heavens. And when Constantine reigned there was appointed by him a governor, whose name was Eulogius, a believer, and he commanded them to open the churches, and to build up those that were ruined, and to destroy the houses of idols. And Saint Macarius appeared unto him in the night and informed him concerning the place wherein was his body. Then Eulogius rose up, and came to that

place, and found the body of the saint; and he took it away from there, and they built a church for it and laid it therein, and great signs and miracles took place through it. Salutation to Macarius.

And on this day also the holy and honorable Leontius became a martyr. This saint became a Christian through his father, who was a soldier in the army of the infidel emperor, and was a man of the city of Trablos. He was exceedingly godly in appearance, and was perfect in his fight, and he read the Divine Books continually, and learned many of them by heart, specially the Psalms of David, which he used to recite frequently, and for this reason he knew them by heart. He admonished his fellow-soldiers constantly, and he taught them the fear of God, and he encouraged them and said unto them, "Waste not your years in the service of idols." And there were some who submitted to his words, and turned away from their infidelity, and forsook their error, and the unclean iniquity wherein they had been living hitherto; and there were others into whom Satan entered, and they went to their general, and said unto him, "Leontius holdeth idols in contempt, and he teacheth and saith that Christ is God, the Creator of the heavens and the earth, and of all that is therein." And the governor had Leontius brought, and he questioned him, concerning this matter, and Leontius confessed our Lord Jesus Christ before the governor, even as Paul the apostle saith, "Who shall separate me from the love of Christ my God, Whom I have served, and worshipped, from my youth up?" (Romans viii, 35). And the governor was wroth, and commanded the soldiers to bind him hand and foot, and cast him into the prison house; and they did even as the governor commanded. And on the following day the governor had him brought before him, and he said unto him, "By what power dost thou presume to transgress the edict of the emperor and dost turn men from the worship of the gods?" And the saint answered and said unto him, "In truth I would that all men would enter into the Faith of our Lord Jesus Christ. If thou wilt forsake thine error, and the service of idols, and wilt worship our Lord and God and Redeemer Jesus Christ, thou shalt inherit an everlasting kingdom"; and then he cursed the gods of the governor and his unclean idols. And the soldiers beat him severely, until his blood ran down upon the ground, and all the while they were torturing him he glorified God and sang his praises. And one of the soldiers was sorry for him, and he whispered in his ear, and said unto him, "I am sorry for thee. Have pity on thy youth and speak only one word, and tell the governor that thou wilt sacrifice to the gods, and I will undertake to set thee free." And the saint cursed him, and thrust him away from him, saying, "Get thee from me, Satan!" And when the governor saw his endurance, and his fortitude, he doubled his torture; and at length his body was cut into strips and his blood poured on the ground. Then the governor commanded them to drown him in the river, or to drag him by the feet and cast him into prison until he could decide what to do with him; and when they had done these things to him he died in prison. And a certain woman who was a believer came and gave the keepers of the prison house and the soldiers much money, and she took the saint and wrapped him up in new and costly cloths, and she made a covering worked with gold to spread over his bier, and she laid him in a coffin in the house, and had a picture of him painted upon it; and she hung before it a lamp which burned continually. Salutation to Leontius, the lamp of Trablos.

And on this day also is commemorated Saint Markolos (Marcellus).

Salutation to Longinus.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 23
(July 30)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the holy woman Marina became a martyr. The name of the father of this saint was Decius, high priest of the gods of the city of Antioch; now at that time Decius was emperor. And when Saint Marina was five years old her mother died, and her father committed her to a nurse so that she might live outside the city; now this nurse was a Christian, and she taught Marina all the Faith of Christ. And when Marina reached the age of fifteen years, her father died. One day she heard her nurse talking about the labors and fights of the martyrs, and the love of Christ entered her heart, and she went about seeking to become a martyr. And a wicked governor came to this city, and as soon as he saw her he commanded the soldiers to bring her before him, and he said unto her, "Whence art thou? What is thy name?" And she said, "I am one of the people of Jesus Christ, and my name is Marina." When the governor saw her grace and her beauty, he could not restrain himself, and he persuaded her with many words to consent to his wish. When she cursed him, and reviled his gods, he commanded the soldiers to beat her with iron rods, and to cut off her limbs, and to scrape her body until her blood flowed like water, and he also commanded them to scrape her members with an iron scraper, [and they did so]; but when Saint Marina prayed to God, Michael the Archangel came and healed her. And the governor commanded them to take her into a prison house, which was filled with darkness, and whilst she was praying the Archangel Michael came, and lighted up the prison house, and took her up into heaven, where he showed her the dwelling of the saints and the righteous, and then he brought her back to her place. And on the following day the governor commanded the soldiers to scrape her with an iron scraper, and to slit her body with butchers' knives, and to cast her into prison; and Saint Michael came and healed her. And whilst she was standing up praying, a huge and most terrifying serpent came forth from this prison, and when she saw it she was frightened and her whole body trembled, and she could not speak. And the serpent swallowed her up, her hands being extended in the form of a cross, and she was praying in her heart. Thereupon the belly of the serpent was split open, and Marina went forth from him uninjured, and she gave thanks to God. And when she turned towards the prison house, she saw Satan seated, and he was in the form of a black man, with his hands clutching his knees. And having made the sign of the Cross over her face, she seized him by the hair of his head, and beat him with a rod severely. And then there was revealed unto her the wood of the Cross of Jesus Christ, and a white dove was sitting upon it, and it spoke, saying, "Rejoice, O Marina, for there is committed to thee the pledge of the grace of the Holy Spirit." And on the following day the governor commanded the soldiers to strip her naked, and to hang her up, head downwards, and to burn her body with fire, and to cast her into a cauldron of boiling water; [and they did so]. And as she was standing up in the cauldron and praying, a dove came down from heaven, and he had in his beak a crown of gold, and he loosed her fetters, and dipped her in the water thrice, in the Name of the Father and the Son and the Holy Spirit; and she went forth from the water praising God. And when the governor saw that she was still alive he commanded them to cut off her head with the sword. And when she had come into the place of martyrdom she prayed to God that He would receive her soul in peace. And our Lord Jesus Christ came unto her, and gave her a promise that He would forgive the sins of everyone who should call upon her name, or write the history of her

strife, or have it read, or should hear it read; and then the soldiers cut off her head with the sword. And many miracles became manifest [through her], the blind saw, the lame walked, the deaf heard, and the dumb spoke; and countless folk believed on our Lord Jesus Christ. Salutation to Marina.

And on this day also Saint Longinus became a martyr. This saint came from the country of Cappadocia, but by race he was a Greek. And when Tiberius Caesar reigned, he appointed Pilate governor of the land of Judah, and he gave this Saint Longinus to him among his other soldiers. And when the time arrived, and the Lord wished to suffer for the salvation of His people, He permitted the wicked Jews to perform this thing. When they had made themselves ready for this deed, this Longinus was one of the soldiers whom Pilate commanded to crucify our Lord. And because of this the Jews gave him much money, and he worked and did the will of the Jews, and he pierced our Lord with a spear after He had delivered up His soul, and blood and water flowed from His side. And when this saint saw this he marveled exceedingly. And when, at the time of the Crucifixion, he saw that the sun became dark, and that the moon became like blood, and that the curtain of the Temple was rent, and that the rocks were split open, and that the dead rose up, his wonder was greatly increased; now he had heard and seen the miracles which our Lord performed from His Birth to His Crucifixion. And when the righteous Joseph took the body of our Lord and Redeemer, and laid it in the cave, this saint was standing there with the guards when they sealed the tomb. And when our Lord rose, the tomb being sealed, this Longinus was dismayed, and he asked God to explain to him this mystery. And our Lord sent unto him the Apostle Peter, and he found him on the day of the Resurrection of our Lord. And Longinus asked the Apostle Peter, and adjured him to tell him the whole history of the Redeemer; and the Apostle Peter told him everything, which had been prophesied concerning our Redeemer, and how He was the Son of the Living God. And this saint believed through the Apostle Peter, and he abandoned the service of an earthly king, and departed to the country of Cappadocia, and he preached therein in the Name of our Lord Jesus Christ, like the Apostles. When Pilate heard about this he was exceedingly wroth, and sent and reported him to Tiberius, and the emperor had him brought and tortured him and cut off his head with the sword; and the saint received the crown of martyrdom in the kingdom of the heavens. Salutation to Longinus.

And on this day also Saint ‘Abtlemanos (Ptolemy), of Shoka, became a martyr.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 24
(July 31)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Abba Nob, of the city of Nekhisa, on the borders of the lower land in the north of Egypt, became a martyr. The parents of this saint were holy and pure, and instructed folk; and having gotten this Saint Abba Nob, they reared him in the fear of God. And when his days were twelve years he loved the Church, and he loved to listen to the Scriptures and to doctrine. And when Diocletian brought tribulation upon the Christian

folk, this Nob determined in his heart to shed his blood for the Name of our Lord Christ. And at that time he went into a church and heard the priest teaching the believers and strengthened them in the True Faith, and he said unto them, "Keep yourselves from the worship of idols, and it shall be good for you to deliver yourselves over to death for the Name of Christ." And this saint returned to his house, sad and sorrowful, and he set before him everything which his father had left him, gold, and silver, and apparel, and he said, "Behold it is written, 'The world shall pass away and the desire thereof' (cf. Matthew v, 18)." And straightway he rose up, and gave all his money to the poor and needy, and he departed to the city of Gamnudi, walking thither on his feet along the river bank, and he found the governor Lucius, and he confessed before him the Name of our Lord Jesus Christ. And the angel of God appeared unto him there, and encouraged him and told him everything, which should happen to him; and the governor tortured him very severely. And when the governor went to the south he took the saint with him, and he hung him up upon the mast of the ship. And the governor sat down to eat and to drink, and immediately he did so the vessel which was in his hand stood still like a stone, and the eyes of the soldiers were blinded. And the angel of God came down from heaven, and released the saint from his hanging position, and he wiped up the blood, which had run down from his nose and mouth, and then the wind blew and they came to the city of Athribis. And the governor of Athribis knew what had happened to the governor of Gamnudi, and when the soldiers saw it they unfastened their belts, and cast them before the governor, and they confessed our Lord Christ and became martyrs. And they tortured Saint Abba Nob very severely in Athribis. They laid him on an iron bed, and lighted a fire beneath it, and Abba Nob prayed whilst he was on the iron bed, and God delivered him. And after this the soldiers sawed him asunder with a saw, and they cut off his limbs, and the angel of God came down from heaven and delivered him, and raised him up whole and unharmed. And then they took the saint to the city of Alexandria, and they tortured him there severely, and they heaped on him deadly serpents, but they neither approached him nor harmed him. And one of the serpents went and coiled itself round the neck of the governor, who asked Abba Nob to have mercy upon him. And the saint commanded the serpent to leave the governor, and it came down off his back, and the governor commanded the pagan priests and the magicians to burn it with fire. And Julius, who was from the city of 'Akfahas, came to Abba Nob, and asked him about his fight, and the name of his city, and he wrote down all [the story of] his fight. And when the governor was tired of torturing him, he commanded the soldiers to cut off his head with the sword; and our Lord Christ appeared unto him, and comforted him and told him great healing should be derived from his body wherever it might be laid. And He said that God would deliver from his tribulation everyone who should ask this from Him in the name of Abba Nob, and that God would forgive the sins of every one who celebrated his commemoration, or who satisfied the hungry with food, or who gave drink to him that was parched, or who gave incense or an offering [to the church], or who wrote a copy of the book of his fight. And then the soldiers cut off his head, and he received the crown of martyrdom in the kingdom of the heavens. And Julius took the body of Abba Nob, and sent it with his servants to the city of Nekhisa, and when the days of persecution were ended, they built a church in his name, and many signs and miracles took place in it. And the body of the saint is in the town of Gamnudi to this day. Salutation to Nob.

And on this day also Abba Takla 'Adonaya, of Debre Libanos, and Tewolde Medhin, and their companions, became martyrs.

And on this day also fourteen thousand and eighty-four companions of Abba Nob (var. nineteen thousand and eighty-four) became martyrs.

And on this day also died the holy father Abba Simon, the forty-second Archbishop of the city of Alexandria. This saint came from the East, and his parents brought him to the monastery of the west of the city of Alexandria, wherein is the body of Saint Severus; and he became a monk there, and he learned to read and to write, and he learned by heart the Books of the Church. And Abba Agathon made him a priest, and after this God chose him to become archbishop; and when he was appointed priest he served his spiritual father in the administration of the archiepiscopate. And he lived by himself, fasting, and praying, and reading the Scriptures, and he ate only bread, and salt, and cumin, and uncooked herbs. And he fought a perfect fight, and his devotion was sincere, and he made the soul of lust, which was in him to be subject to his rational and understanding soul. And God wrought great signs and miracles by his hands, among which were the following: Certain men of the priests of the city of Alexandria were envious of him, and they went to some magicians and gave them much money, and they prepared a deadly poison for them, and gave it to them. And those evil priests took that poison, and mixed it with some drink, and poured it into a glass, and gave it to the archbishop and then they asked him to drink, and to give them his blessing. And the archbishop drank that drink after he had received the Holy Mysteries, and no harm whatsoever came to him. And after this they mixed that poison [with other things], and gave it to him a second and a third time, and it did him no harm, and the priests marveled at his escape. Then they went to the market and found new figs there, and they bought some and worked up some of that poison in some of the figs; and the wicked priests arranged together to give him the poisoned [figs] before he received the Holy Mysteries and was fasting. And the magicians said unto them, "If ye can make him swallow it, his belly will split open straightway." And those deniers [of Christ] went to him with deceit, and they asked the archbishop to eat of the figs, and they pressed him, and against his will they thrust the figs into his mouth; now he did not wish to swallow them before he received the Holy Mysteries. And having swallowed them, his belly was moved that night, and he remained sick for four days. And the angel of God appeared unto him in a vision by night, and made known to him the cause of his sickness, and he revealed unto him the names of those who had prepared the poison for him. And in those days ʻAbd Al-aziz, Khalifah of Egypt, came to the city of Alexandria, and Abba Simon, the archbishop, went out to welcome him. And the Khalifah saw the traces of his illness on the face of this father, and he asked the scribes, saying, "What hath happened to the archbishop that his appearance is thus?" And they told him what had happened, and how they had prepared poison for him; and the Khalifah was wroth, and commanded [his soldiers] to burn the priests and the magicians in the fire. And the archbishop bowed down to the ground and wept, and besought the Khalifah to have mercy on them, and the Khalifah said unto him, "Assuredly not, nay they shall burn them in the fire as they deserve." And the father said unto him, "If thou dost burn them, I shall have neither priests nor archiepiscopate"; and the Khalifah marveled at his gentleness and compassion. And the Khalifah commanded, and the soldiers drove into exile the priests, and burned the magicians in the fire by Karos. And the Khalifah loved this holy father greatly, and paid him much honor, and he commanded him to build churches and monasteries; and the archbishop built churches, and he built [one] by the city of Al-Wah to the south of Egypt, and very many other churches. And God made manifest great miracles by his hands, among them being the following: By his prayer he raised up to life a certain priest called Minas, after he was dead and had been made ready for burial; and the description of his

raising up is thus. This father Simon had appointed Minas to be the administrator of all the property of the Church, and he had to take car of the sacred moneys and endowments, and the sacred vestments were laid up in his charge. And this father used to charge him always, saying, "Do not let any of the money and property of the Church be laid up in thy house." And it fell out that a sickness came upon him suddenly, and his tongue stuck fast in his throat, and his heart failed him. When the archbishop heard of it he was exceedingly sorry, and he kept vigil all that night, and prayed to God on behalf of that priest, and asked Him to raise up that priest from the dead, because of the property of the Church. And at midnight this father heard that the priest was nigh to die, and he sent his disciple to the wife of the priest, and commanded him to ask her about the property of the Church; and when his disciple drew near to the house of the priest he heard the outcries of the people thereof, who were weeping for the priest. And he went in and found that he was dead, and that they were dressing him in the vestments of the priesthood and laying him on the bier; and there were many men round about him weeping for him. And the disciple bowed his head in salutation to the priest, and straightway the dead man rose and sat up, and he embraced the disciple with his arms and hands, and he said unto him, "God is the God of the honorable father, Abba Simon." And the disciple said unto him, "Be strong, O priest, and fear not." And the priest said unto him, "Verily, I am strong through the prayer of my lord father, the archbishop, and God hath given me life again, and hath raised me up from the dead." And the disciple called the priests who were struck with dismay at the death of that priest, and he said unto them, "Be not dismayed, behold the priest Minas hath risen from the dead." And when the priests and the people came to him, the priest said unto them, "Know ye that I was dead, and they set me before the throne of my Lord Christ. And I saw all the archbishops of the city of Alexandria, from Mark the apostle, to Abba Isaac, and they were standing before our Lord Christ. And they rebuked me, saying, 'Why hast thou hidden the property of the Church from our brother Simon the archbishop?' And our Lord Christ commanded them, saying, 'Cast him into the Outer Darkness.' And when they dragged me along to cast me out, the archbishops bowed down before our Lord Christ, and asked Him, saying, 'Have mercy upon us this time. Our brother Simon, the archbishop, is at this moment standing up and praying for him, and for the property of the Church which was laid up with him.' And God accepted their petition, and He commanded and [the angels] put back my soul into my body. And God said unto me, 'Behold, I have had compassion on thee for the sake of My chosen ones, and for the sake of their brother Simon, the archbishop. And if thou dost not speak of thine own free will, and reveal unto him where the property of the Church is, thou shalt not return hither, and I will not accept their petition on thy behalf, according to what the Lord telleth Me, and I will not make thee to live after thy death.'" And when all the people who were there heard these words, and saw this miracle, they marveled exceedingly, and they praised God the Most High; and straightway their sorrow and weeping were turned into joy. And after that priest was restored to life he remained many days, and he used to relate this miracle to every man. And this father Abba Simon continued to fight the fight and to devote himself to God, and to teach his flock, and to admonish them and to encourage them in the True Faith, and after this he died in peace. Salutation to Simon the archbishop.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 25
(August 01)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day took place the dedication of the Church of Saint Mercurius, the martyr, in the city of Mesr (Cairo), wherein his miracles appeared. Salutation to the consecration of thy church, O Mercurius.

And on this day also the ascension into heaven of Enoch, the righteous scribe, took place.

And on this day also Abba Ze-Iyesus, of Debre Libanos, became a martyr by the hand of the pagans. Salutation to Ze-Iyesus.

And on this day also the apostolic woman Saint Thecla died. This saint lived in the days of Saint Paul, the apostle. And when Saint Paul, the apostle, went forth from the city of Antioch he departed to the city of Nicomedia; and there was in that place a certain believer, whose name was Sefaros, who took Saint Paul, and set him in his house. And a great many people gathered together to him, and they heard his teaching. And when this virgin Thecla heard Saint Paul, the apostle, teaching, she looked out from the window of her house that she might hear his doctrine, and she did this for three days and three nights. And she was so eager to hear his doctrine, that she neither ate nor drank; and the word of his teaching entered into her heart. And her parents and her servants were very sorry, and they used to beseech her to turn from her counsel, and not to follow Saint Paul. And her father went to Demas and Remoganos, the magistrates, and complained to them about what had happened to his daughter, and they urged him, and at length he went to the emperor. And he cried out and laid information against Saint Paul, and the emperor had him brought into the hall of the emperor, and he questioned him about his work and his Faith, but found no cause of complaint [against him]; and the emperor commanded and the soldiers shut Saint Paul up in prison. And Saint Thecla put off her ornamental attire, and came to saint Paul in the prison house, and she bowed down at his feet. And her parents sought for her, and could not find her, and [her handmaiden] told them that she was with Saint Paul the apostle; and the governor commanded the soldiers to burn her in the fire. And her mother cried out, saying, "Burn her in the fire, so that all the numerous women of noble families who believe in the teaching of Paul the apostle may be admonished." And they brought Thecla out from Saint Paul to burn her, and they brought Saint Paul out also. And her heart was bold, and she saw Saint Paul praying, and he went up into heaven whilst in his body; and when he had made the sign of the Cross over her face and her body, she threw herself into the fire; and the women wept for her. And at that moment God sent very much rain, and lightning and hail, and the red-hot furnace became like unto cool dew. And she escaped from the fire, and ran and came to saint Paul in the place wherein he dwelt secretly; and she asked him to shave off the hair of her head, so that she might follow him; and he did this for her. And when she went to the city of Antioch, a certain nobleman saw her, and wanted to marry her, for she was very beautiful in her appearance, but she made bold and cursed him, and he informed the governor of the city about her. And the governor commanded the soldiers to cast her to the lions, and she was with the lions for two days and two nights, but the lions only licked her feet. And after this they tied her between two oxen and dragged her through all the city, but she suffered no pain whatsoever. Then the governor sent her away, and she went to saint Paul, and he

comforted her, and strengthened her, and commanded her to depart, and preach the Faith of our Lord Jesus Christ. And she went to the city of Konia, and preached in the Name of our Lord Jesus Christ, and then she went to her own city and converted her father and her mother, and brought them into the Faith of our Lord Jesus Christ. And having finished her fight she died in peace and received the crown of the preachers and confessors in the kingdom of the heavens. Now her body resteth at the present time in the city of Sengar [near Damietta] in Lower Egypt, and many signs and wonders have appeared through it. Salutation to the apostolic woman Thecla.

And on this day also Saint ‘Adonin (Andonina) became a martyr. This young man was a native of the city of Bana, and his parents were among the elders of the city; and they were believers, and were excellent and merciful. And this saint went to the city of Antinoe and confessed our Lord Jesus Christ before the governor, who commanded the soldiers to shoot him to death with arrows; and they did as he commanded, but the arrows did the saint no harm. Then the governor had him bound, and sent him to the city of Alexandria, and with him were Saint Abba Bimakos, and two other martyrs; and the governor of the city of Alexandria shut them up in prison. And they hung up Saint ‘Adonin, head downwards, until much blood flowed from his mouth down upon the ground, and then he tortured him severely; and when the governor was tired of torturing him, he sent him to the city of Farma, where the saint found Saint Minas in prison; and he rejoiced in him, and they comforted each other. And the governor of the city of Farma tortured him with every kind of torture, and they cut his flesh into strips with red-hot saws, and after that he boiled him in a cauldron over a fire, but God raised him up whole and uninjured. And when he was tired of torturing him he commanded the soldiers to cut off his head, and they cut off his head with a sword, and he received the crown of martyrdom in the kingdom of the heavens. And great miracles took place through his body, which healed all those who were sick. Salutation to ‘Adonina the martyr.

And on this day also Saint Abba Isaac became a martyr. This saint was a man of the city of Samama (Samma), and he was a gardener, and he was an excellent man, gentle, and devoted to God. He ate no flesh, he drank no wine, he fasted two days at a time, he ate herbs, and he visited the poor and needy, and gave them what was left of his wages. And our Lord appeared unto him in a vision, and commanded him to go to the governor, and confess His Name before him. And our Lord promised him many things, and told him of the crowns which were prepared for him, and the saint rejoiced exceedingly. And he rose up and gave what was left in his house to the poor and needy, and then he prayed and asked God to help him. And he came to the governor, and confessed God the Most High before him, and the governor tortured him severely, and burned him with fire, and hacked off his limbs, and hanged him, and broke him on the wheel; but God gave him strength to endure under all this torture, and He raised him up sound and uninjured. When he was tired of torturing him the governor commanded the soldiers to cut off his head with the sword, and thus he received the crown of martyrdom in the kingdom of the heavens. And men of the city of Samama came and took his body, and wrapped it in splendid cloths, and laid him in a fair place until the end of the days of persecution. [Then] they built a beautiful church for him, and laid his body therein, and great signs and miracles appeared through it, and healings for many sick folk. Salutation to Isaac, the gardener.

And on this day also Liyarya (Hilaria) became a martyr. This saint was a native of the city of Lemdeya (Demyal), which is nigh unto the city of Demera, and her parents were

believers and were excellent folk; and she herself was chaste both in mind and in body, and she fasted and prayed continually. When her days were eleven years, and she was living and doing her work, our Lord Jesus Christ revealed to her a great light, and the Archangel Fanuel appeared, and said unto her, "Why sittest thou here doing nothing but fighting the spiritual fight whilst the crowns which are prepared for those who fight for the Name of Christ, our Lord, [are waiting for thee]?" And when she heard this she rose up, and gave all her goods to the poor and needy, and departed to Tuw, and thence to the city of Sarsana, and confessed our Lord Jesus Christ before the governor. And there was a certain holy man, whose name was Abba Sinoda, and our Lord Jesus Christ had appeared unto him, and informed him concerning this holy woman, and what would become of her; and when he saw her he rejoiced in her, and comforted her and strengthened her heart. And the governor tortured her severely, and he made gashes in all her body, and drove red-hot iron pegs into her; and after this he bound her with seven thousand, six hundred martyrs. Then he took her with him in a ship and departed. And whilst they were on the ship, a fish rose up and snatched away a child from his mother, and she had no other child, and she wept and lamented for her son exceedingly. And the saint had compassion upon her, and prayed to God on her behalf, and then our Lord commanded the fish to give back the child, and the fish gave him back to his mother, alive, and no harm had befallen him. And when the governor arrived in the city of Tuw, he commanded the soldiers to put the saint in the furnace of the public baths, and they did as he commanded, but no harm came to her. And then they hacked off her limbs, and cast her into the fire, and they plucked out the nails of her hands and feet, and cut out her tongue, and drove iron pegs through her feet; after this, they made her to lie on an iron bed, and lighted a fire under her. And when he was tired of torturing her, he commanded the soldiers to cut off her head, and thus she received the crown of martyrdom in the kingdom of the heavens. Salutation to Telyarya (Hilaria), and salutation to those who were martyred with her.

And on this day also Thecla and Mugi, from the city of Kayrakus, on the border of Bahyara (Bahraya) by the city of Alexandria, became martyrs. These saints were brought up by a God-fearing teaching woman in the city of Karakus, and as they were sailing on the river one showed them the governor torturing Christian folk, and they marveled at his hard-heartedness; these saints were those who endured his torture. And the angel of God appeared unto the saints, and showed them the glory of the saints, and strengthened them, and the angel sailed with them on the ship to the city of Alexandria. And our holy Lady, the two-fold Virgin, Mary, the God-bearer, and Elisabeth, appeared unto her in the forms of two women, and they wept with them. And when they came unto the city of Alexandria, they confessed our Lord Jesus Christ before the governor, who tortured them severely. And they cut off the head of Saint Mugi with the sword, and she received the crown of martyrdom in the kingdom of the heavens; and the governor sent Saint Thecla to the city of Demow, where she became a martyr. Salutation to Thecla and Mugi.

And on this day also Saint Abba Karazun became a martyr. This saint was a man from the city of Banwan, and he was formerly a thief, and there were with him two other young men who were thieves. And they went to the cell of a certain monk in the desert of Scete to steal his goods, and they found him keeping vigil and standing up in prayer; so they waited until he had finished his prayer and had lain down. Now that monk never slept, and their hearts were afraid and dismayed. And when the time of dawn came, the elder monk went out to the thieves, and when they saw him they bowed down at his feet, and cast down their swords before him, and became monks under his direction. And this saint fought a

very great fight, and devoted himself to the ascetic life, both soul and body, and a certain elder monk prophesied and informed him that he would, assuredly, become a martyr for the Name of our Lord Jesus Christ. And when seven years had passed by, Satan brought tribulation on the churches and on the Christian people. And this saint embraced his spiritual father, and received his blessing, and departed to the city of Nakyos, where he found the Emperor Maximianus; and he confessed our Lord Jesus Christ before the governor. And the governor tortured him severely, and sawed his body with iron saws, and rubbed into his wounds vinegar mixed with salt; and then he took him to the city of Alexandria, and hung him up on the mast of the ship five times; and the ropes broke. And then he cast him into a vessel made of hide, and threw him into the sea (or, river), but the angel of God brought him out of the sea, and commanded him to go to the city of Gamnudi. And he departed and came to the city of Benwani, and the people asked him about Abba Karazun, for they did not recognize him. And they said unto him, "Abuna Abba Karazun departed many days ago, and we do not know where he is, and we have had no news of him." And a certain maiden recognized him and knew him, and by reason of her great fear she fell down and broke her water jar. And she said unto the people, "This man is Abba Karazun himself," and all the men of the city made haste to go to him, and they were blessed by him. And every man who was sick came to him, and the saint besought God and prayed over some oil, and anointed him therewith, and they were healed. And then he went to the city of Gamnudi, and he said unto a soldier, "I am a Christian, bind me and drag me into this city"; and the soldier did as the saint commanded him. And when he had brought him thither, the governor hanged him on a tree, head downwards, for ten days; and the blood flowed down from his mouth and nose upon the ground. And Abba Karazun cursed the daughter of the general, and she died and remained in her grave for eighteen days, and the people came and besought the saint on her behalf. And he prayed and entreated our Lord Jesus Christ, and He raised up the maiden from the dead, and she told them what she had seen of the Judgment in hell. And Justus the general, and his wife, believed on our Lord Jesus Christ, and all his soldiers, and they became martyrs; and they were in number nine hundred, and thirty, and five souls. And after this the governor sent Abba Karazun to the city of Alexandria, and when he arrived there they tortured him very severely. And he also sent him to the city of Gamnudi, where they beat him with bars of wood and broke his back; and when he was tired of torturing him he sent him to the city of Alexandria. And when the saint came to the Hill of Barmuda, our Lord Jesus Christ, our Redeemer, appeared unto him, and comforted him, and told him that he should finish his fight there, and He promised him that He would grant to every man any request, which he should make in his name. And when the governor was tired of torturing him he commanded the soldiers to cut off his head with the sword, and thus the saint finished his martyrdom, and received the crown thereof in the kingdom of the heavens. And the angel of God appeared unto a certain priest of the men of the city of Manuf, and told him where the place was wherein the body of Saint Abba Karazun lay, and commanded him to take it away. And that priest went and took the body of the saint, and wrapped it up in beautiful cloths, [and kept it] until the end of the days of persecution. And they built a beautiful church for him in the city of Benwan and laid his body therein, and many miracles and wonders took place through it. Salutation to Abba Karazun. Salutation to the nine hundred and thirty-five people who were martyred with Abba Karazun.

And on this day also is celebrated the commemoration of seven thousand, three hundred martyrs. [In the Bodleian MS. seventy-six thousand.]

And on this day also Saint Ladimadyos, the Syrian, became a martyr. This saint was brought up with the Persians, and learned from them the knowledge of the stars; and he wished to become a Christian. And he found a certain Persian priest in the bazaar, whose name was ‘Engalius, and he taught him the Law of God and rejoiced in him exceedingly; and he began to teach the men of his house to turn to God and to believe in Him. And then he went to a certain city between Syria and Rome, and was there baptized with Christian baptism. He became a monk, and fought a great, and superhuman fight; and the brethren were jealous of him when they saw his fight; and they wished to drive him away from the mountains. When he knew this he went forth from that place and departed to a city on the borders of [the city of] Theodosius, and he came to the monastery of Saint Sergius; where he lived with an elder anchorite for a year, and fought the fight. And he ate neither beans, nor any food with fat therein. And the elder anchorite urged the abbot to make Ladimadyos a deacon, so that he might minister with him in the sanctuary; and being unable to resist him, he was made a deacon, and ministered with him in the sanctuary. And when the elder went into the altar at the consecration of the Offering, during the consecration, he saw a white dove of most beautiful appearance, and it came near and descended upon the altar. And Ladimadyos, thinking that it was a dove of flesh, was afraid lest the chalice should be overturned, and he made a motion with his hand, and drove the dove off; now the elder anchorite did not see the dove. And after the Service was ended, the anchorite asked him, saying, “What happened to disturb thee at the time of the Offering, when thou didst stretch out thine hand over the altar?” And Ladimadyos told him how he had seen the dove. And the anchorite said unto him, “In future when thou seest the dove tell me.” And when the elder went up to the altar to receive the Offering, and the time for seeing the dove came, Ladimadyos said unto him, “That dove hath come”; and the elder did not see it, and again he was exceedingly sorry. And he bowed low before God, and he prayed continually, and entreated Him with tears by night and by day, until he saw that dove; and he knew that it was the grace of the Holy Spirit; but he told Saint Ladimadyos nothing, so that he might not be puffed up in his heart. And after this the anchorite went to the bishop, and asked him to make Ladimadyos a priest, now Ladimadyos himself knew nothing about this, until he took him and made him a priest against his will. And when the Archbishop of that country heard the story of his fight, he took some people with him, and wanted to go with them to him, and to receive a blessing from him. And Saint Ladimadyos knew of this by the Holy Ghost, and he fled secretly, and came to the church of Saint Mark, the martyr, and then he departed and dwelt in the desert, where he lived on grass, and God, the Most High, performed great miracles [by his hands]. And then he fled from the vain praise of man to the seashore. And one day he took the water-pot, and went down to the river to draw water, and he saw women there drawing water, and they laughed at him, and made a mock of him; and he went back without having drawn water, and with sorrow in his heart. And he asked God to dry up that river, and God, the Most High, heard his petition, and He made the river a road whereon men could travel. And when the people knew that it was Saint Ladimadyos who had dried up the river, they all went up to him with their wives, and their children, and they entreated him with many tears, until he prayed to our Lord Jesus Christ Who gave them back the river, and it became as it was formerly. And when he saw the people wishing to honor him, he fled from that place and went to another desert, and he lived therein a year, fighting the fight, and enduring the cold of winter, and the heat of summer, under the sky without a roof. And with great difficulty the people forced him to let them build him an abode, and he dwelt therein, and God, the Most High, performed many signs and miracles

by his hands, and among them was the following: There was a certain man who was blind in one eye, and when he was being blessed by him the hand of the saint rested upon the blind eye of that man, and his eye was opened straightway, and he saw. And another man, a paralytic, they brought to him, and he prayed over some oil and water, and anointed him therewith, and the man recovered. Another man, one who was dumb, when they brought him to him, the saint knew that this sickness had come upon the man because of the sin which he had committed; and then he prayed to God, the Most High, and He healed him by his hands. And again, a certain rich man came to him with his wife, who was barren, and the saint prayed to our Lord Jesus Christ, and He gave them children, whom they brought to him, and he blessed them. And this Saint Abba Ladimadyos performed countless miracles. And it came to pass in his days that the Emperor Walitos, the infidel and idolater, came to the city of Antioch, and he pulled down the churches which Constantine had builded. And then he heard that the Persians had come to fight against him, and when they (the Romans) had departed thither, they passed by the habitation of Saint Ladimadyos, and one told the emperor about him. And the soldiers stoned him, and his disciple, with stones, until a great heap of stones stood over their cave. And thus died Ladimadyos and his disciple. And after one year God revealed his body to a certain man, who was a merchant, and was traveling that way, now he had a laden camel with him, and the camel fell down, and sank into a pit in the ground. And when the men came to take up the camel, God showed him the cave, and he and his men knew that it was the cave of Saint Ladimadyos; and they dug and took up the body of the saint, and that of his disciple, with great honor. On the fifteenth day of the month of Hamle, on the day whereon he died, they built a church for Saint Ladimadyos, and they laid therein his body, and that of his disciple; and God made manifest many signs and miracles there from. Salutation to Ladimadyos.

Salutation to ‘Atrabius, who took the place of Pachomius.

And on this day also are commemorated the Seven Thousand Martyrs of Athribis, and Amon and Mary. Salutation to the Seven Thousand Martyrs of Athribis.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 26
(August 02)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died at a good old age the righteous man Joseph, the carpenter, who was worthy to be called the father of Christ in the flesh, and concerning whom the Holy Gospel beareth witness that he was a righteous man, and that, because of this, our Lady Saint Mary was in safe keeping with him. And he finished his fight, and his course, and his toil, and his journey, together with our Lady Mary and our Lord Jesus Christ, in his coming to Bethlehem, and [his] flight to the country of Egypt. On his return from the country of Egypt there came [upon him] tribulation from the Jews. And when the time came for him to depart from this transient world to the world of the Living, [he called to him] his other sons, that is to say, Justus, and Judah, and Josa, and Jacob, and his three daughters, and he

gave them commandments and embraced them, and stretched out his hands and delivered up his soul into the hand of God, and inherited everlasting life. And all the days of his life were one hundred and fourteen years; he lived before his marriage forty years, and after his marriage fifty-two years, and after his wife died, nineteen years, and three years before the Incarnation of our Redeemer. And our Lord Jesus Christ came to him at the time of his death, and laid His hand upon his eyes and wept over him, and He bestowed upon his body the gracious gift of never growing old, and upon his bones the gift of incorruptibility. And they laid him in the grave of Jacob, his father, in the tenth year of the Incarnation of our Lord Jesus Christ. Salutation to Joseph and Mary.

And on this day also died the holy father, Abba Timothy, the twenty-second Archbishop of the city of Alexandria. This saint was the brother of the Archbishop Saint Peter his predecessor, and having been appointed he shepherded the rational flock of Christ and guarded them from the wolves Arius, and Macedonius, and Sabelius. In the sixth year of the archiepiscopate of this saint the Emperor Theodosius the Great [began to] reign over the Christian people. In that year also took place the General Council whereat One hundred and Fifty bishops gathered together in the city of Constantinople on account of Macedonius, who had denied the Holy Spirit; and this father was president of the Council. Now Saint Damalius, Archbishop of the city of Rome, did not come to the Council because of his illness, but he sent priests in his place. And this holy father Timothy disputed with Macedonius, who denied the Holy Ghost, and with Sabelius and with Apollinarius, and he overcame them, and put them to shame. And behold, we have described their denial, and how this saint disputed with them, [in the section of this work] relating to the days of the assembling of this Council, which is the first day of the month of Yekatit. And during the archiepiscopate of this saint, he took great care concerning the buildings of the churches, and he built many churches in the city of Alexandria and outside it, and he repaired and restored many of them; and he built many cells for the churches (?), and for the pilgrims. And he was teaching his flock much doctrine continually, and by means of his great knowledge he strengthened them in the True Faith, and by the sweetness of his voice and his reading. And he converted many of the followers of Arius and Macedonius, and brought them into the True Faith of our Lord Jesus Christ. And he sat upon the throne of Mark the evangelist for nine years and a half, and he died in peace. Salutation to Timothy the archbishop, brother of Peter the archbishop.

And on this day also died Abba Selama, the Revealer of the Light, the Bishop of Ethiopia; now his history is as follows: A certain man from the country of the Greeks, a master of learning, whose name was Merpes, came wishing to see the country of Ethiopia, and he had with him two youths of his family, and the name of one was Fremnatos (Frumentius), and that of the other was "Adesyos (Aedesius)"; now there are some who call him "Sidrakos." And he arrived in a ship at the shore of the Sea of Ethiopia, and he saw all the beautiful things, which his heart desired, and as he was wishing to return to his country, enemies rose up against him and killed him, and all those who were with him. And these two youths were left [alive], and the men of the city made them captives, and taught them the work of war, and took them as a present to the King of 'Aksum whose name was "Alameda." And the king made Adyos director of his household, and Fremnatos, keeper of the Laws and Archives of "Aksum; and after a few days the king died, and left a little son with his mother, and the 'Azgaga reigned with him. And 'Adesyos and Fremnatos brought up the children, and taught them little by little the Faith of Christ, and they built for them a place of prayer, and they gathered together to it the children and they taught

them psalms and hymns. And when they had brought the boy to the stage of early manhood, they asked him to dismiss them to their native country; and Adyoses departed to the country of Tyre to see his kinsfolk, and Fremnatos departed to Alexandria, to the Archbishop Athanasius, and he found that he had been restored to his office. And he related everything, which had happened unto him because of their Faith in the country of Ethiopia, and how the people believed on Christ, but had neither bishops nor priests. And then Abba Athanasius appointed Fremnatos Bishop of the country of Ethiopia, and sent him away with great honor. And he arrived in the country of Ethiopia during the reign of ʻAbreha and ʻAsbeha, and he preached the peace of Christ in all the regions thereof, and because of this he was called "Abba Selama." And after he had saluted the men of Ethiopia he died in peace. Salutation, salutation, I say, with joyful voice to Abba Selama.

And on this day also is commemorated the blessed Saint Abba Roys.

Salutation to Samuel and Zacharias.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 27
(August 03)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Abba Ammon, of the city of Tarnut, became a martyr. This saint came to Upper Egypt, and he saw the tortures, which were being inflicted upon the holy martyrs, and he went to Arianus, the governor of Antinoe, and confessed our Lord Jesus Christ before him. And Arianus tortured him severely, and beat him, and hanged him, and cut gashes in all his body, and drove long, sharp nails through his body; and our Lord Jesus Christ gave him strength, and healed his wounds, and raised him up from the punishment, whole and uninjured. And after this Arianus sent him to the city of Alexandria. And our Lord Jesus Christ appeared unto him, and strengthened him, and promised him, saying, "Whosoever shall celebrate thy commemoration, or shall write [a copy of] the book of thy fight, or shall cause it to be read, or shall give bread and water to the poor on the day of thy commemoration, I will blot out their sins and write their names in the Book of Life in the kingdom of the heavens"; and having said this unto him our Lord Jesus Christ went up into heaven with glory. And Saint Abba Ammon rejoiced with great joy. And then the governor tortured him very severely, and very many men believed through him and became martyrs. And among them was a certain young woman, a virgin, whose name was Theophila, and she came and stood up before the governor, and cursed him and his idols, and she confessed our Lord Jesus Christ. And the governor commanded the soldiers to cast her into the fire, but God delivered her from the fire; and they cut off her head with the sword, and she received the crown of martyrdom in the kingdom of the heavens. Then the governor tortured Abba Ammon with great severity, and he mutilated him, and after this he commanded the soldiers to cut off his head with the sword; [and they did so,] and he received the crown of martyrdom in the kingdom of the heavens. And many signs and miracles, and great healings of the sick, took place through his body. Salutation to Ammon.

And on this day also are commemorated the vision which Ezekiel the prophet saw; and the dedication of the church of Saint John the evangelist in the city of Alexandria, and the honorable father Abba Simon, Archbishop of the city of Alexandria, that is to say, the translation of his body to the monastery of Abba Macarius of the desert of Scete; and the death of Seth, the son of Adam. Salutation to the translation of thy body, O Simon. Salutation to the vision of Ezekiel.

Salutation to Bifamon.

Salutation to the holy woman Meskel Kibra.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 28
(August 04)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

And on this day also are commemorated Andronicus and his wife Athanasia, the lovers of God. They came from the city of Antioch. They were rich in gold and in silver, and they gave one half of the profit, which they made on their money to the poor; and after a few days they produced two children, a boy and a girl, and they called their names John and Mary. And then Andronicus and Athanasia took counsel together, and agreed to cease to live together as man and wife, and they began to devote their money and themselves to ministering to the sick and needy, that is to say, he ministered to the men, and she ministered to the women; and they continued to do this for twelve years. And then their children fell ill of the plague, and they both died on one day. And when Andronicus saw [this] he fell upon the ground, and he cast himself before the picture of our Lord Jesus Christ, and wept, saying, "Naked was I when I came forth from my mother's womb, and naked shall I be when I go to God; God gave, God took away, blessed be the Name of God for ever." And their mother, in the intensity of her grief, wanted to kill herself, and weeping she came into the sanctuary to the place where her children were buried. And during the night she saw, as it were, a monk who said unto her, "Weep not for the death of thy children, but weep for thyself, for thy children are rejoicing in the kingdom of the heavens." And when she heard this she went and told her husband, and they decided to renounce the world. And they distributed their money among the poor and needy, and went forth by night, and came to Alexandria, and Andronicus left his wife there and departed to the desert of Scete, and became a monk with Abba Daniel; then he went back and took his wife to Upper Egypt, and placed her in a house of virgins and left her there. And when Andronicus had lived with Abba Daniel for twelve years, he asked that he might go to Jerusalem so that he might be blessed in the holy places. And whilst he was on the road thither, behold, by the Will of God, his wife met him, for she also wished to receive a blessing in the holy places. Now, by reason of her labor and vigil her face had become so changed that he did not know her, but she knew him because his face had not changed. And having visited the holy places they returned to the city of Alexandria. And Abba Daniel had knowledge by the Holy Spirit, and he said unto Andronicus, "Dwell in a place with that monk who hath been thy companion, for he is holy"; and they dwelt [there]

twelve years, and there was none who knew that the companion of Andronicus was a woman, but they called her "Athanasia." And Abba Daniel visited them on one occasion, and spoke to them concerning the profit of their souls. And Athanasia having fallen sick, Andronicus went to Abba Daniel and said unto him, "My companion is going to die, come and visit him." When Abba Daniel arrived he found that she was very ill, and she said unto him, "Abba, I want thee to administer unto me the Offering." and Abba Daniel devoted himself to the matter, and administered unto her the Holy Mysteries, and she died straightway; and there rose up a sweet odor and filled the place. And when Andronicus want to wrap her up for burial, he discovered by her hair that she was a woman; and they found on the body a paper whereon her history was written, and a token which she left to her husband. And when Andronicus had read the paper, and knew that she was his wife, his mind became obscured, and he began to beat his face and to lament. And after a few days, now, he had become sick, the elders came and received his blessing, and having received the Offering, he died and entered into the kingdom of heaven. Salutation to Andronicus. Salutation to Athanasia.

Salutation to Abraham, Isaac, and Jacob, the elders of Israel.

Salutation to Meskel Kibra.

And on this day also died the blessed man, the fighter, and the worker of wonders, Abba Philip, father of the Council of the holy city of Debre Libanos. Of this holy man it was reported that he used to work signs and wonders. And by the Will of God he came to his native place in the interior of the desert, in the days when Abuna Takla Haymanot lived there, to be his son, and that saint received him joyfully and he knew, by the spirit, that he was to be a chosen vessel. And after he had tried him with spiritual exercises of all kinds, he arrayed him in the garb of the monk. And Abba Philip fought the fight, and made himself to be like unto Takla Haymanot. And when Abba Takla Haymanot died, Philip was set upon the throne of Abba Elisha. After a little [time] one of the sons of the Abuna died, and when they wanted to wrap him up in cloths for burial, he moved himself and spoke, saying, "Abuna Takla Haymanot, Elisha shall come to me, and Philip shall sit upon thy throne"; and having said this he died. And then they appointed Philip to be the Abuna. And he followed a right course, like his father, and he received beatings and tribulations, as he ministered for righteousness' sake; and he died under persecution (or, in exile), and he departed to God, bearing the crown of praise. Salutation to Philip.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 29
(August 05)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated the festival of the Birth of our Lord, and God, and Redeemer, Jesus Christ. Salutation to Thy Birth, O our Redeemer.

And on this day also is celebrated the festival of the translation of the body of Saint Thaddeus, the apostle, from the country of Syria to the city of Constantinople. The

righteous and Christ-loving Emperor Constantine had it translated, and he built a beautiful church, and consecrated it, as it were this day, and laid Thaddeus within it; and many signs and miracles appeared through his body. Salutation to the translation of thy body, O Thaddeus.

And on this day also Saint Warestefa became a martyr. This saint was a learned, and orthodox, and kindly ascetic. The people wanted to make him a bishop but he fled from them, and having come to a certain city he dwelt with two Christ-loving brethren. And the angel of God appeared unto him, and commanded him to confess our Lord Jesus Christ, and to receive the crown of martyrdom. When he awoke from his sleep he told the brethren what he had seen, and they all agreed together and went to the governor and confessed our Lord Jesus Christ before him. And the governor tortured them severely, and then cast them into prison until he went to the city of Senhur, when he took them with him, and again tortured them there severely. And at the time when he was torturing them the angel of God appeared unto them, and strengthened them, and enabled them to endure, and healed their wounds; and after this the governor took them to the city of Dha and tortured them there. And then the governor gathered together many confessors, and had read to them the roll containing the Edict of the emperor in respect of the worship of idols; and this Saint Warestefa seized the roll, and tore it in pieces. And the governor was exceedingly wroth, and he commanded the soldiers to heat a furnace red-hot and to cast the saint therein, and they did as the governor commanded, and thus he finished his martyrdom in the furnace, And as for the other two brethren the soldiers cut off their heads with the sword and the saints received the crown of martyrdom in the kingdom of the heavens. Salutation to Waresnos.

Glory be to God Who is glorified in His Saints. Amen.

Hamle 30
(August 06)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Mercurius and Ephraim, the holy Galileans, became martyrs. These saints were loving brethren in the spirit, and kinsmen in the flesh, and they were of the men of the city of ʻAkmim. They made an agreement together in the spirit, and they became monks in the same monastery in Upper Egypt, and they lived therein fighting the fight with fasting, and prayer, and prostrations and vigils, for a period of twenty years. And Satan, the Enemy, brought tribulation upon the churches, through the followers of Arius, who denied [Christ]; and they came, by the commandment of the Emperor Constantine, to administer the temples of the Orthodox. And these saints rose up and came into the church and cast aside the bread which the wicked Arians, the deniers of Christ, had laid there, and they said unto the people, "He who hath not been baptized in the Name of the Holy Trinity is only fit to offer up an offering on the altar of idols." And the Arians seized the saints and beat them very severely, and the soldiers threw them down upon the ground and trampled upon them with their feet until their members and their bones were broken. And they delivered their souls into the hand of our Lord Jesus Christ and received the crown of martyrdom in the kingdom of the heavens. And certain believing men came, and they took

the bodies of the saints, and wrapped them up in cloths, and laid them in a fair place. Salutation to Mercurius and Ephraim.

And on this day also took place the translation of the body of Abba Timothy, Archbishop of the city of Alexandria, from Mesr (Cairo) to the monastery of Abba Macarius in the desert of Scete.

And on this day also died the blessed Paul, the monk. It is related of this renouncer of the world that he enjoyed in this world honor and high rank, and that he had a wife, who was a saint, and blessed children, and that he was exceedingly rich. And he wanted to become a monk. And he called his wife and his children, and said unto them, "Behold, I want to sell you for Christ's sake"; and they said unto him, "Thou art our god, do what thou wishest." And he took his wife, and his sons, and his possessions, and distributed all his money among the poor, and he came to a house for women, and he sought out the abbess and said unto her, "I want to sell thee this woman"; and she agreed to what he wanted. And he wrote the bill of the sale, and handed her over to the abbess, together with what was with her; and she became a nun. And he took his sons to another religious house, and he did with them even as he had done with their mother, and he sold them to the archimandrite, and handed them over to him; and then he went to another religious house and sold himself to the abbot. And he said unto him, "I want to go into the church by myself," and the abbot gave him permission to do so. And he went into the church, and shut the door, and he stood up and stretched out his hands towards heaven, and cried out with a loud voice, saying, "O my Lord, Thou knowest that I have come unto Thee with all my heart." And a voice came unto him, which said, "Behold, I know this, and I have accepted thee with all My mind." And then he continued to perform all the hard work which had to be done in the monastery, and he made himself the most menial of all the monks; but God exalted him because of his humility, and many miracles appeared through him, and he died in peace. Salutation to Paul who sold his wife, and his children, and himself for the sake of Christ.

And on this day also is commemorated the dedication of the church of Suriel the angel. Salutation to the dedication of thine house, which the believers built in Constantinople.

And on this day Andrew the apostle performed many miracles, and some of them took place when he was in the city of the Greeks. And our Lord Jesus Christ appeared unto him, saying, "Rise up and depart to Mathias (Matthew) in the Cannibal City, so that thou mayest bring him out of prison, for the men of that city will in three days bring him out to eat him." And Andrew said unto our Lord, "If this will happen in three days I cannot get there [in time to save him], therefore send an angel to bring him out of prison." And our Lord answered and said unto Andrew, "Hearken. If I say unto the city 'Come to Me,' it, and all those who dwell therein, shall come [to Me]. And as for thee and thy disciple, when the morrow cometh, rise up, and thou shalt find a ship which is ready to sail; embark in it, and it shall bring thee [thither]." And He gave him the salutation "Peace" and went up into heaven in glory. And Andrew rose up, as He had commanded him, and he came to the seashore. And God prepared for him a beautiful ship, and He stayed with him in the form of the captain, and there were two angels there in the forms of sailors. And Andrew went to the ship and found our Lord, Who was disguised as the captain thereof, and he said unto Him, "Peace be unto thee, O Captain"; and our Lord said unto him, "The peace of God be with thee." And Andrew said unto Him, "Whither goest thou in this ship?" And our Lord said unto him, "To the Cannibal City." And Andrew said unto Him, "Every man fleeth there from and do Ye travel thither?" And the Captain said unto him, "It is

necessary for us to go thither"; and Andrew said unto Him, "I ask Thee to take me"; and the Captain said unto him, "I agree," and He made them to embark. And as they were traveling on the ship with our Lord as Captain, He asked Andrew many things, and Andrew told Him of many of the miracles of our Lord, not knowing that He was our Lord. And after this the Captain slept, and Andrew and his disciples slept, and at that moment our Lord commanded His angels to take up Andrew, and his two disciples, and to set them down by the seashore. And when Andrew woke up from his dream, and looked at the seashore, and did not find the ship, he marveled greatly; and he said unto his disciples, "O my sons, we were in the ship with our Lord, and did not know it!" And Andrew rose up and prayed, and our Lord appeared unto him coming out of the city in the form of a young man with a noble countenance (or, goodly person), and He said unto him, "Andrew, My beloved, fear not! I did this because thou didst say, 'We cannot arrive at the city in three days,' and because I wished thee to know that I have power over everything, and that there is nothing too hard for Me [to do]. Rise up, come into the city, and bring out Matthew from prison, and all those who are with him." And having said these words He went up into heaven with [great] glory. And Andrew and his two disciples rose up, and came into the city, and no one saw them. When they came to the door of the prison house wherein was Matthew, as soon as they touched the door it opened, and they went in and found Matthew sitting down singing; and Andrew embraced him. And Andrew said unto Matthew, "Thou sayest that after two days they will take thee out, and slay thee like a beast, and eat thy body; but thou hast forgotten those mysteries which we saw with our Lord, and that when we spoke there, the heavens quaked." And Matthew said unto him, "Behold, I know this, O my brother, but I say that if it be the Will of our Lord, I shall come to an end in this city. Hast thou not heard in the Holy Gospel the words, which say, 'I send you forth like sheep among wolves?' But as for me, when they cast me into the prison house I cried unto God, and He revealed Himself unto me, and He said unto me, 'Fear not: at the end of three days I will send unto you Andrew, and he shall bring thee out from the prison house, thee and all those who are with thee.' And behold thou hast come; consider what thou wilt do." And Andrew looked at the men who were in the prison house and were fettered like beasts, and he began to speak and cursed Satan and all his hosts. And Andrew and Matthew made entreaty to God, and He heard their prayer, and they laid their hands on the men who were in the prison house, and they opened their eyes, and their senses returned to them, and they commanded the apostles to go out from the city. And Andrew and Matthew went out on the city road, and they sat down until they knew what would happen. And the men of the city came to the prison house to roast those who were bound therein, and to devour them according to their custom, and they found the gates of the prison house open, and the prisoners not there. And they said, "Woe be unto us! What hath come upon us?" And Satan took the form of a man and spoke unto the men of the city, and the people ran with eagerness and seized Andrew and Matthew, and dragged them along the road of the city, until their blood ran out of them like water, and then they cast them into prison. And the apostles prayed to God, and when they had finished their prayer they drew nigh unto a pillar on which was an image, and they said unto it, "Be afraid of the sign of the Cross which we make over thee, and pour out from beneath thee water in a vast quantity, like unto a flood, upon this city and upon all those who dwell therein." And there sprang up from beneath it a vast quantity of water, which was exceedingly bitter and like salt, and it threatened to sweep away the city, and all those who were in it. And the men of the city took up their children, and their parents, and wanted to flee there from, but the pillar poured forth more and more water until it reached the necks of the people, and was

about to drown them. And they wept, saying, "Woe be unto us! This wrath hath come upon us because of the two excellent men who are servants of God; we will believe in their God." And Andrew said unto the pillar, "Hold, enough! Behold, the time of the flood hath passed, and the time for sowing seed in the hearts of the men of this city hath come. It is the truth, which I speak unto thee. When I have built a church in this city, I will set thee in it, and they shall decorate thee"; and the water which was flowing from under the image stood (i.e. ceased). And when the men of the city saw that the water had stopped, they went to the apostles and walked with them, and the water receded before them. And the apostles stretched out their hands, and prayed to God, and the earth opened and swallowed up the men who were in the habit of slaying people; and when the multitude saw this they were afraid. And the apostles said unto them, "Fear not, but believe in God, we will not forsake you until we have given you life." And the apostles prayed again, and they raised from the dead those who had died in the water, and those whom the earth had swallowed up, and they baptized in that water all the men of the city, in the Name of the Father and of the Son and of the Holy Ghost. And they administered unto them the Holy Mysteries, and built them a church, and said unto them, "Observe the commandments which we give you until the end of your days, and teach them unto you children who shall come after you, and entreat God to remove from you the laxity which is caused by eating the flesh of men, and to give you understanding so that ye may eat the food of men." And the apostles performed many miracles and wonders, and they healed many sick folk, and then departed from that city. And Andrew departed to the country of the Greeks with his two disciples. Salutation to Andrew and Matthew.

Glory be to God Who is glorified in His Saints. Amen.

THE TWELVETH MONTH

Nehasse 01
(August 07)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the blessed Saint Abba ‘Aboli, the son of Justus, became a martyr. To this holy man belonged the kingdom of Rome. When he had fought in the war, and returned to the city of Antioch, he found that Diocletian had denied Christ, and had set up the worship of idols. He was able to destroy Diocletian and to take his kingdom from him, but he meditated upon a heavenly kingdom, which never passeth away; and Diocletian urged him, with many persuasive words, [to worship idols,] but he would not hearken unto him. And after this Justus urged the saint, until Diocletian wrote the order, and sent it to Justus, and his wife Theoklera, and his son ‘Aboli, who is commemorated this day, and he sent them to the country of Egypt, to Herminius, governor of the city of Alexandria, and he said in his letter, “When Justus, and his wife, and his son ‘Aboli arrive, persuade them to offer sacrifice to the gods, and if they will not do so, separate them from each other, and send them each alone into the city.” And that night our Lord Jesus Christ appeared unto Justus and his wife, and his son, and comforted them and encouraged them, and He told them what was going to happen to them, and He promised [to receive] them in His heavenly abode. And when they arrived in the city of Alexandria, and Herminius the governor saw them, he marveled greatly at them, and wondered why they had forsaken their royal position. And the governor did not dare to speak abusive words to them, but he addressed them with words of courtesy, and persuaded them earnestly to return to their honorable estate; but they would not hearken unto him. And straightway he became filled with wrath at Justus, and he separated them from each other; Justus he sent to the city of Antinoe, and his wife to the city of Sa, and his son ‘Aboli to the city of Basta; and he gave to each of them one of their servants to minister unto them. And when Abba ‘Aboli had arrived in the city of Basta, he confessed our Lord Jesus Christ before the governor, who tortured him severely, and burnt him with fire, and put him on the wheel, and cut off his limbs, and cast him to the lions. And God gave him strength, and delivered him, and raised him up whole and uninjured from the tortures. And when many of the men who were there saw what happened to Saint ‘Aboli, after the torturing, they marveled exceedingly, and they believed on our Lord Jesus Christ and became martyrs. And the governor was wroth with the saint, and he commanded his soldiers to flay off his skin, and to dip rags of sackcloth in vinegar and salt, and to rub all his wounds therewith; [and they did so,] and then they laid his skin upon his shoulders, and took him round through all the city. And the saint prayed and said, “O my Lord Jesus Christ, Thou Son of the Living God, help me and deliver me from this tribulation”; and forthwith the angel Michael came to him, and touched his body, and healed his wounds; and the governor commanded the soldiers to take him into the prison house until he could decide what he should do with him. And the saint stood up and prayed in prison, and whilst he was praying our Lord Jesus Christ appeared unto him, and He said unto him, “Peace be unto thee, O My chosen one ‘Aboli, be strong and fear not, for I will be with thee until the end of thy fight”; and when He had said this unto him He went up into heaven in great glory. And Saint ‘Aboli rejoiced with a great joy when he saw our Lord Jesus Christ. And there was a certain rich man whose name was ‘Abskiron,

and who had two sons, and he brought some workmen to pull down the wall of his house and to rebuild it; and he commanded his two sons to stand by them until they finished their work. And when the workmen went up on the wall it fell down and killed twelve of the workmen, and the two sons of the rich man; and when the rich man heard what had happened he rent his garments, and cried out and wept. And he went to Saint Abba ʻAboli, and bowed low at his feet and said unto him, "Have compassion upon me, for my two sons are dead with the seventeen (sic) workmen, if thou wilt raise them up from the dead I will believe on thy God." And when he had said this unto him, the holy man rose up and prayed, saying, "O my Lord Jesus Christ, Who hast chosen me to suffer for Thy holy Name's sake, do Thou make manifest Thy power over the men who are dead, and raise them up from the dead, so that all men may believe, and that all men may know that there is no other God beside Thee; for Thine is the glory for ever and ever. Amen." And he took his skin and spread it out over those men, saying, "In the Name of my Lord Jesus Christ, the Son of the Living God, do ye all rise up alive"; and he took them by their hands, and raised them up, and all the people were looking on. And straightway they all cried out, saying, "One is the God of the Christians, Jesus Christ, the God of Saint ʻAboli." And straightway ʻAbskiron bowed down before the saint, saying, "Now do I know that Jesus Christ is the Great God: I believe on Him": and all the men of his house believed with him, and the governor was put to shame. And our Lord Jesus Christ appeared unto the saint and made him a promise, saying, "O My chosen one ʻAboli, whosoever shall ask Me for help in thy name when tribulation cometh upon him, I will hear his prayer and will fulfill all his petition and desire. And I will make to dwell in My kingdom whosoever shall build a church in thy name. And I will write upon the lips of the four beasts, and I will make to rest in the bosom of Abraham, Isaac, and Jacob, and will make to eat of the dainty things of the Garden of Delight, every one who shall write down the story of thy fight, or shall read it, or shall make someone else to hear it. And even if he hath committed many sins, but doth repent, I will forgive him his sins. And I will forgive the sins of every one who shall feed the hungry in thy name, and I will make him to eat of the fruits of the Garden; and My peace shall be with thee. Amen." And when our Redeemer had said these things unto him, He gave him the salutation "Peace," and went up into heaven with great glory. And when the governor became tired of torturing him he commanded the soldiers to cut off his head with the sword, and they cut off his holy head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And his body resteth in the monastery of Handak, outside the city of Mesr (Cairo), and many signs and wonders take place through it, and great healings. Salutation to ʻAboli. Salutation to you, O ye company of two hundred and forty men and women who were tortured and beheaded with Saint ʻAboli.

And on this day also are commemorated Saint Hannah, the mother of our Lady Mary, and Hannah the prophetess, the daughter of Panuel.

Salutation to the three virgins Pistis (Faith), ʻAlapis (Hope), and ʻAgapis (Charity), who suffered martyrdom, but whose beauty was unspoiled by the smoke, and whose bodies were unconsumed by the fire.

And the fathers have commanded that on this day the people shall celebrate the commemoration of the honorable men Joseph and Nicodemus, who were held to be worthy to become ministers of the Divine Mystery. And they brought down from the Cross the Body of our Lord Jesus Christ, the Son of the Living God, when He had fulfilled the Law

of the Incarnation in every respect, with the exception of sin, and He had accepted suffering and death for the sake of the salvation of the [world]. So little did the terror of the Jews frighten them that they asked Pilate to give them His Body, and when Pilate gave them permission to carry Him away, they took Him down from the Cross, having withdrawn the nails from out of His hands, and His feet, and they bore Him away on their shoulders. And they heard a voice which came forth from His dead Body, saying, "Holy is the Lord, Holy is the Power, Holy is the Life Which dieth not, and which the holy Virgin Mary bore! Have compassion upon us, O Lord. Holy is the Lord, Holy is the Power, Holy is the Life Which dieth not, which was baptized in the Jordan, and was hung upon the wood of the Cross. Have compassion upon us, O Lord. Holy is the Lord, Holy is the Power, Holy is the Life Which dieth not, Which was raised up from the dead on the third day, Who went up into heaven with praise and sat down on the right hand of His Father, Who shall come again to judge the living and the dead. Have compassion upon us, O Lord. Glory be to the Father. Glory be to the Son. Glory be to the Holy Spirit, now and henceforth and forever. Amen. So be it! So be it!" And when they heard this their Faith in Christ was strengthened. And Joseph brought linen cloths, and Nicodemus brought perfumed unguents, and they wrapped our Lord in them, and buried Him in a new grave. And this Joseph was kinsman to Nicodemus, the brother of Cleophas, the kinsman of Stephen the martyr. And Nicodemus was the Phrisee, and the legate of the Jews, who went by night to our Lord Jesus Christ, and . . . His coming from heaven. And our Lord told him that it was impossible for a man to enter into the kingdom of the heavens, who was not born of water and of the Holy Spirit; and Nicodemus used frequently to rebuke the Jews when they derided the words of our Lord. And after His Resurrection, as they were travelling along the road to Emmaus, it was these two, Cleophas and Nicodemus, whom our Lord met; and they told Him everything which had happened in Jerusalem, without recognizing Him. And He told them that the prophets had prophesied concerning His Death and Resurrection; and then when they recognized Him, He disappeared from them. And they brought His words to His disciples. And Joseph the Jews bound fast in prison, and they wanted to kill him, because he had buried our Lord. And although the door of the prison was sealed with the seal of Pilate, and with the seals of the high priests, our Lord Jesus came to the place where Joseph was, and He was mounted on the chariot of the Cherubim, and with Him there were thousands of thousands, and tens of thousands of tens of thousands of angels, and Seraphim standing round about Him, and burning incense before Him. And the thief who was on His right hand stood on the right of Him wearing shining raiment, and he was making intercession for sinners, because he had found favor before Him; and the keepers of the house were terrified, and trembling seized them. And then our Lord cried out to Joseph and said unto him, "Be not afraid of the terrors of the Jews. Behold I have come to unloose thy bonds. I am that Jesus, the Nazarene, in Whose suffering thou didst participate. Look at the nail [marks] in My hands and feet, and the mark of the spear in My side, so that thou mayest know that of a truth I am He." Then He caught up Joseph from that place, and took him to the city of 'Armatyas. And the keepers of the prison house, having gone to Pilate, told him everything, which they had seen, and what they had heard from the mouth of our Lord, and how He had set free Joseph and taken him away with Him. And when the high priests went [there] they found the doors of the prison open and their seals unbroken. And these saints continued to preach the Gospel with the Disciples, and very much tribulation came upon them; and then they died in peace. Salutation to Joseph the rich man who begged the Body of Jesus from Pilate. Salutation to Nicodemus who believed on the Son of Mary.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 02
(August 08)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint Athanasia. This holy woman was a native of the city of Manuf, and her parents were rich. When they died she arrived in her mind at the wise decision to make her house a dwelling place for monks and pilgrims, and this she carried into effect. And she used to receive all those who came to her, and she gave them whatsoever they needed, and at length she came to the end of her money. And certain evil men, whose actions were abominable, gathered together, and they corrupted her mind and induced her to commit sin, which she used to do continually, instead of doing what was good. And the holy elders of the desert of Scete heard the story of her, and they sorrowed for her with very great sorrow. And they called Abba John the Short and informed him of what had happened to her, and they asked him to go to her, and to show her affection in return for the many kind acts, which she had done to them, and to save her soul. And he submitted unto them in this matter, and asked them to help him by their prayers. And Saint Abba John rose up and departed, and came to the place where Athanasia was, and he said unto the woman who kept the door of her house, "Inform thy mistress of my arrival." And when the woman had informed her about the arrival of the saint, she thought that he had come to her for the purpose of committing sin, and she adorned herself and sat upon her couch. Then she called him, and he came unto her singing these words, "Even if I have to go amid the shadows of death I will fear [no] evil, for Thou art with me" (Psalm xxii, 4). And when the saint came to her she made him to sit by her side upon her bed, and he looked at her and said unto her, "Why dost thou belittle our Lord Jesus Christ? Why hast thou forsaken thy good deeds and turned thyself to this evil course of life?" And when she heard his words she trembled, and she knew that her heart was melting; and the saint bowed his head and wept. And she asked him, saying, "Why dost thou weep?" And he answered and said unto her, "Because I see the Satans playing on thy face, and therefore I weep for thee." And she answered and said unto him, "Is it necessary for me to repent?" And the saint said unto her, "Yea." And she said unto him, "Take me away, and carry me whithersoever thou wishest": and he said unto her, "Come," and she followed him, and they departed and came into the desert. And when the eventide was come he said unto her, "Sleep by thyself," and after he had finished his prayer he lay down at a distance from her. And when he rose up at midnight to pray he saw pillar of light shining upon her, and the pillar reached from earth to heaven, and he saw the angel of God bearing away her soul. And he rose up and went to her, and he found that she was dead, and he cast himself upon the ground and prayed to God to give him information concerning her. And there came unto him a voice, saying, "God accepted her repentance when she repented more readily than He did the repentance of those who were in a state of repentance for many years, and who repented even like her." And Saint John went and told the holy elders everything, which had happened unto her, and the saints came and made her ready for burial and buried her. Salutation to Athanasia.

And on this day also are commemorated Saint Demiana and her brother.

And on this day also died Saint Eupraxia. This holy woman belonged to a race of kings. Then name of her father, who was a royal councilor, was "'Atekhanos," and the name of her mother was "Eupraxia," and they fasted, and prayed to God that He would give them a

son; and when they had gotten this saint, they called her by her mother's name "Eupraxia." And after a few days her father died, and the king and queen mourned for him, and her mother took Saint Eupraxia to a house of virgins when she was six years old. And when she saw the beauty of the excellence of the virgins, she said unto them, "Why do ye lead this life of service?" And they told her, saying, "It is for Christ's sake." And she said unto them, "Where is Christ?" And they showed her a picture of Christ, and she came up to it, and bowed low before it, and kissed its feet. And she went to the deacons, and asked [them] to received her as a nun, and they told her mother, and her mother gave her to the deaconess; and her mother, having handed her over to the care of all the virgins, left her and departed. And after a few days Eupraxia, her mother, died, and the saint assumed the garb of the monastic life; and she fought the spiritual fight continually and fasted every eighth day. And Satans was envious of her, and tempted her, and sometimes he threw her into the water, and sometimes he wounded her with the axe when she was cutting up wood, and sometimes he poured boiling water over her, but nothing harmed her. And she continued to minister unto the virgins, to each in her turn. Sometimes they commanded her to tend the furnace, and sometimes to bake the bread, and sometimes to draw water, and she never hesitated to perform these works. She never lay down upon the ground, but stood upright for forty days at a time, until at length the virgins marveled at the severity of her fight. And God made manifest by her hands signs and wonders, and the sick were healed, and the devils went out, and the lame walked, and the blind saw, when she prayed over them. And there was a certain virgin whose name was Iyalya, and it was she who taught Eupraxis to read and to write, and the duties of the ascetic life; she was her companion in every work, and they loved each other very much. And when she was thirty years of age she saw a vision wherein the deacons were taking up Eupraxia into the royal palace, wherein was the heavenly Bridegroom and never-ending joy; and when she woke up she knew that the death of Eupraxia was nigh. And on the following day she told the virgins, and when they went to Eupraxia they found that she was in a high fever. And they wept over her, and asked her to pray over them, and she blessed them, and died, and she was buried in the tomb of her mother, at whose tomb she had prayed three days before. Salutation to Eupraxia.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 03
(August 09)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the glorious holy father, the ascetic and fighter, Abba Simon of the Pillar. This saint came from the island of Sorya. When his days were three years, his father set him to tend his sheep. And he used to go to church frequently and hear the Holy Scriptures, and the grace of God moved him, and he went to a certain monastery and became a monk, and devoted himself to the ascetic life and fought the spiritual fight for many years. And he used to carry loads of dust and ashes upon his head, and he afflicted his soul with fasting and much prayer, and with prolonged periods of thirst. And then he tied a cord so tightly about his waist that is sank into his body, and very stinking worms used to issue from the wound. And his brother monks were distressed at his filthy smell,

and at his dirtiness, and they all gathered together and came to the abbot, and said unto him, "If thou dost not expel this monk Simon from among us, we shall all forsake thee and depart." And the abbot said unto them, "What hath he done?" And they said unto him, "Call him, and see what he hath done"; and the abbot called Saint Abba Simon. And when Simon stood before him the abbot saw blood, mixed with pus, flowing down upon his feet, and it was an exceedingly hard matter for the abbot. And he opened Simon's apparel and saw the rope, which had cut, into his flesh, and the abbot was wroth with him, and said unto him, "Why hast thou dared to do this thing, which thou wishest to do with such toil?" And the abbot had the rope taken off the saint's body. And they continued to treat him in this saving manner for a space of fifty days, until his wound was healed. And the abbot said unto him, "O my son Simon, depart whithersoever thou wishest." And he went forth from them, and departed, and came unto a dry pit, and he dwelt therein with serpents and scorpions. And the abbot saw a vision by night wherein it seemed that one said unto him, "Why dost thou send away My servant Simon? Seek him, and bring him back, for it shall be better for him than for thee in the Day of Judgment"; and the voice rebuked him very severely because of the going forth of Abba Simon from the monastery. And when the morning had come, the abbot told all the brethren what he had seen, and how the voice had rebuked him because of Saint Simon; and the brethren were frightened, and were exceedingly sorry. And the abbot said unto them, "Depart ye and search for him in every place, and come not back to me until ye have found him." And they departed and searched for him in many places, but they found him not. And after this they went to that pit, and they lighted a lamp, and they saw him seated with the serpents and scorpions, without food and without drink; and they let down a rope to him, and they drew him up out of the pit, and they bowed low before him and said unto him, "Forgive us our sin." And Saint Abba Simon said unto them, "Forgive ye me for having caused you all sorrow, for I have transgressed the command of my teacher the abbot." And from the time when he took up his abode in the pit until they took him out he had neither eaten bread nor drunken water; and they took him to the monastery, and he lived there a life of stern self-denial, and he fought many spiritual fights. And when they had set him in the monastery, he craved not for the glory of this fleeting world, and he left the brethren and fled from them, and departed secretly, and came to a certain rock, and stood up before it for sixty days without sleeping. And after this the angel of the Lord came unto him, and comforted him, and made him to know that Gad had called him for the salvation of many souls. And then he stood for fifteen years upon a pillar, the height whereof was thirty cubits, and he performed signs and many wonders, and great healings; and he used to teach all those who came unto him. And his father sought him but found him not, and he died before he could see him. And after many years his mother heard the report of him, and she came to him whilst he was standing on the pillar, and she wept greatly; and then she used to sleep under the pillar of the saint. And the saint asked God to deal graciously with her, and she died whilst she was sleeping, and they buried her under the pillar of the saint. And Satan became envious of the saint; and smote him a severe blow in one foot, and it became diseased, but he stood upon the other foot for many years, until the diseased foot rotted, and worms dropped on the ground from it. And the captain of a gang of thieves came to him and repented under his direction, and he lived a few days [there] and died. And the saint asked our Lord Jesus Christ, and a spring of water sprang up at the foot of the pillar, for the use of those people who used to come to him to drink water for their troubles. And after this he departed to another high pillar and he stood upon it for thirty years. And when he had completed eight and forty years, during which time he lived the ascetic life and fought the spiritual fight, he

departed to the God Whom he loved, having converted many infidels and pagans, and brought them into the Faith of our Lord Jesus Christ. And he taught many men, and arrayed them in the garb of the monastic life, and they became like angels of God; and he died in peace and inherited the kingdom of heaven. And when the Archbishop of Antioch heard that Saint Abba Simon was dead, he came, bringing with him priests, and deacons, and officers, and they took away the body of Saint Simon with great honor, and brought it to the city of Alexandria, with spiritual songs and psalms. And they laid it in a church there, and many signs, and wonders, and great healings took place through it. Salutation to Simon of the Pillar.

And on this day also died Saint Sophia. This saint was a kinswoman of a race of kings, and she had riches and possessions, and she crossed the Sea of Rome with her three daughters to received the seal of Christ. And the Emperor Andrianus, knowing that she was a Christian, had her and her daughters brought before him, and questioned her about her country and her name; and she said unto him, "The name which comes first with me is that of 'Christian'; as for what my kinsfolk call me, it is 'Sophia,' and I am of a noble family of Italy. And the Lord Jesus Christ hath in His mercy brought me into thy city, that I may offer myself and my daughters as an offering." And she encouraged her daughters, and bade them not to fear the tortures. And after this her three daughters finished their testimony, and she wrapped them in shrouds and buried them outside the city. And she went out to celebrate the commemoration of her three daughters with many other women of the city, and when she arrived at their graves, she bowed down and prayed, saying, "O my perfect daughters who are crowned with crowns incorruptible, may I too receive a crown with you!" And having said thee words she died in peace, and was buried with her daughters. Salutation to Sophia.

Salutation to the translation of the body of Mercurius, the fighter, which was taken to a new grave on the backs of three oxen.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 04
(August 10)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died King Hezekiah, son of Ahaz, of the seed of David, of the tribe of Judah. After David, the prophet, there was never appointed any king over the children of Israel like unto this saint, for all the kings of Israel worshipped idols, and built altars to them, with the exception of this king. When he reigned he broke the idols, and laid waste their altars, and broke in pieces the serpent of brass because the children of Israel worshipped it; and because he had done the things which were good God rewarded him by adding greatly to his days. In the fourteenth year of his kingdom Sanakrem (Sennacherib), the King of Fars (Persia), came and besieged Jerusalem. Now Sanakrem (Sennacherib) was a very great and most powerful king, and there was no king as strong and mighty in his days, and all the [other] kings were afraid, and were subject unto him. And Hezekiah was afraid of him, and sent to him much money and tribute; but Sanakrem (Sennacherib) was not

pleased with him, and would receive nothing whatsoever from him. And Sanakrem (Sennacherib) sent an angry message to Hezekiah, and he uttered many threats against him, and promised that he would destroy him, and blot out his city. And he reviled God, the Glorious and Most High, with his foul tongue, saying, "God is not able to deliver thee out of my hand"; and then he sent to Hezekiah two letters, wherein were written wrathful blasphemies. And Hezekiah wept, and rent his garments, and he put on hair sackcloth, and sent into the house of God and prayed before Him, saying, "Thou O God knowest what Sanakrem (Sennacherib) the king and his messengers are saying, this king worshipeth the gods of the land which are of wood and stone, but Thou, O God, alone art the Lord God, the Sustainer of the Universe." And then Hezekiah sent a letter to Isaiah the prophet, and made him to know what Sanakrem (Sennacherib) the King of Fars (Persia), was saying; and he asked him to pray for him. And Isaiah answered him with the word of God, saying, "Be of good courage and fear not, for God is about to do unto Sanakrem (Sennacherib) an awful thing, the like whereof hath never been heard of in all the earth." And that night Michael, the angel of God, came down from heaven, and slew in the camp of Sanakrem (Sennacherib) one hundred and fourscore and five thousand men in a moment. And when [the Persians] woke up and found that their hosts were slain, those who were left of the slaughter fled to the country of Fars (Persia), together with the king. And Sanakrem (Sennacherib) came into [the temple of] his gods to pray, and his sons rose up against him and slew him, and Hezekiah escaped from his hand and praised God. And when the time drew nigh for Hezekiah to die, Isaiah the prophet came unto him, and found him lying sick of a most serious sickness, and he said unto him, "Give commands to thy sons, for behold, thou shalt die." And Hezekiah prayed before God, and God sent Isaiah unto him a second time, and made known to him that God had added to his days another fifteen years; and when he required from Isaiah a sign, he made the sun to go back for him on the sun-dial. And all the kings of the earth were afraid of Hezekiah, and they brought tribute unto him, because they knew that God was with him; and he continued in his kingdom nine and twenty years, and all the days of his life were four and fifty years, and he pleased God [and died] in peace. And the prayer of the saint, which he uttered through the Holy Spirit when he was healed of his sickness, is written in the Psalms of David. Salutation to Hezekiah.

And on this day also the saints David and his brethren, and Philip, became martyrs in the city of Sengera, in the north of Egypt. Salutation to David and his brethren who became martyrs in the land of Sengar.

And on this day also died Abba Matthew, the anchorite. This saint dwelt in the desert, and wore hair sackcloth, like a sheep, and he taught Marmehnam to believe on Christ, and he cleansed Sara of her leprosy. Salutation to Matthew.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 05
(August 11)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Abba Abraham, the second. The parents of this saint were exceedingly rich, and they brought him up in the admonition and fear of God. And when he was grown up, they brought in a wife for him against his will, and on the seventh day, when he was sitting on his couch, the grace of God moved him, and he went forth from his marriage-chamber, the light guiding him, and he found an empty house, and he took up his abode therein. And he built up the door thereof, leaving only a small opening through which his food might be handed in to him. Ten years after he had left the world his father and his mother died, leaving him many possessions, which he distributed among the poor and needy. And he lived a life of fasting and prayer, and he possessed nothing except a head cloth, a tunic, a sackcloth coat, a bowl for water, and a coarse carpet for his bed; and in such circumstances he fought the fight for fifty years. The men in a certain city, from little to great, were pagans, and there was no man who was able to convert them to the True Faith. One day when the bishop remembered the faith and the wisdom of Abba Abraham, he urged him to become a priest, and to make the pagans believe; and with difficulty he appointed him a priest, and sent him thither. And having come into their city, he built a church, and made prayer therein, and he entreated God to convert them to the knowledge of Himself. And one day he came into the house of their idols, and cast them down from their seats. And when the men of the city saw this, they were filled with wrath, and beat him, and cast him out of the city, but when the night came they found him in the church praying. And they also bound him with a rope, and dragged him outside the city, and they cast stones at him, and left him well-nigh dead, and went away. And having risen up, by the might of God, they found him praying for their conversion; and being bound with ropes and dragged about by them he lived for three years. And when God saw his patience He turned their hearts to believe on Him, and they were baptized in the Name of the Father, and the Son, and the Holy Spirit, from the least of them to the greatest; and they became strong in the Faith of Christ. And when Abba Abraham saw the strength of their Faith, he was afraid lest they should bring upon him the pleasure of idleness, and he prayed to God, and made the sign of the Cross over the city. And he went forth, not knowing where to go, and he departed to another city. And Satan, the hater of good, set himself in opposition to him and frightened him with many infernal devices, but the saint conquered him by the power of his prayer. And he continued to fight many strenuous fights, and practiced severe abstinence, and not a day passed without his shedding tears; he never laughed with his teeth, he never smiled with his lips, he never anointed his face, he never washed his face and feet with water; and he thought each day that he might die that day. And when his brother, according to the flesh, died, he left a daughter, seven years old, whose name was Marta, and her kinsfolk took her to Abba Abraham, and she was brought up under his direction. And he taught her the fear of God, and how to pray, and to fast, and to weep, and she was under his authority until she was twenty years of age. And then Satan envied him, and he made her to be on such intimate terms with a certain monk that at length he destroyed her virginity; and she changed her apparel, and her nun's garb, and departed to another city. And that night the saint saw in a vision a huge serpent swallowing a dove, and there remained a little vomit under his feet. And on the following day when Mary (sic) was missing from her place, Abraham was frightened, and he prayed to God, with

tears, that He would enable him to find her. And after a few days he heard where she was, and he changed his apparel, and wrapped his face in cloth, so that [none] might know him, and he mounted a horse, and arrayed himself and departed to that city; and when he arrived there, he went to the place where she was. And when he saw her dressed like a serving woman in a tavern, he was very sorry that she had left her seclusion, but he did no know how he could have prevented her flight. And then he gave the master of the house one dinar, which he had brought with him, so that he might prepare for him food and drink wherewith to make merry with Mary (sic), and he pretended to her that he wished to commit sin with her. And after supper he had her brought inside the house, and he took her hand and looked her in the face, and when she recognized him she became like a dead body. And he said unto her, "Fear not, O my daughter, for thy sin lieth upon me. There is no man without sin, except God. Come, return to thy old life and habit"; and she said unto him, "I will." And on the following day he took her with him, and he set her on a horse, which he led by the bridle, and he marched along rejoicing, because he had snatched his daughter (sic) out of the hand of Satan. And when he had come to his house, he shut her up in a chamber, and she repented in sackcloth and seclusion, and she submitted so completely to his authority that all those who heard about her marveled. And God made manifest through her signs and wonders in connection with the casting out of devils and the healing of the sick. And when Abba Abraham had watched her repentance for ten years, he died at the age of seventy winters, praising God. And Mary (sic) lived fine years longer, and devoted herself more and more to the ascetic life, and to weeping by day and by night, and then she died; and those who saw her ascribed glory to God because of the great light which was on her face. Salutation to Abraham.

And on this day also died Saint John, the fighter of the spiritual fight, the soldier. This saint had Christian parents. He was a soldier in the army of Julian, and with him were other soldiers, and [Julian] commanded them to afflict the Christian people wheresoever they went. And he was the soldier at the head of his companions, and pretended outwardly to them that he hated the Christians, and wished to make war upon them, but in secret he fought on their behalf, and did good unto them, and gave them whatsoever they wanted. And he used to fast and pray continually, and give alms. And he lived a life like unto the lives of the saints, and he pleased God, and died in peace, and many miracles were seen at his grave. Salutation to John, the soldier.

And on this day also died Abba Philip of Debre Bizen. Salutation to Philip.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 06
(August 12)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Justa (Iyalota) became a martyr. This spiritual fighter came from the country of Caesarea in Cappadocia, and she inherited from her parents many possessions; but a certain oppressor robbed her and took away all her money, and possessions, and slaves, and handmaidens by bribery. And when that robber knew that the saint wished to

inform against him, and expose his sins, and his lying words, he informed the governor of Caesarea that she was a Christian. And she said within herself, "The possessions of this world are fleeting things; are they anything at all? And behold, they have robbed me, and taken them away by force; but if I gain possession of the habitation which is in heaven, no one will be able to take it from me." And when she came to the governor and stood up before him, she confessed boldly, saying, "I am a Christian, I believe on the Lord Jesus Christ, the Son of the Living God, and Creator of the heavens and the earth and of all that in them is." And the governor was wroth, and he commanded the soldiers, and they cast her into the fire, and she delivered up her soul into the hand of God. And the fire neither touched her, nor harmed her in the least degree, and they took her body out of the fire as if it had come forth from water. And instead of her money and possessions, she received an everlasting and never ending kingdom; and Saint Basil praised her greatly. Salutation to Justa.

And on this day also died the holy father and spiritual fighter Abba Wisa, the disciple of Abba Sinoda, and he lived under his authority for many years. And Saint Abba Sinoda revealed unto him many of the mysteries, which he had heard from our Lord Jesus Christ; and Abba Wisa wrote the history of the fight of Abba Sinoda, according to what he saw and what he heard from him. And having finished his good course, and pleased God, he died in peace. Salutation to Abba Wisa.

And on this day also died Saint Mary Magdalene. This saint followed our Lord Jesus Christ, and He cast seven devils out of her, and she ministered unto our Lord and followed Him, and she also followed the Apostles; and she was present at the time of the Passion, and the Crucifixion, and Death and Burial of our Lord. And on the following day, at early dawn, she saw the stone rolled away, and the angel sitting upon it, and she and Mary, the mother of our Lord, being afraid, the angel said unto them, "Be not afraid, behold I know that ye are seeking Jesus, Who was crucified. Behold He hath risen, He is not here." And our Lord also appeared unto this Mary and said unto her, "Go ye and tell My brethren, that I have ascended to My Father, and your Father, and My God and your God." And this saint came and told the Apostles about the Resurrection of our Lord and Redeemer, and she told them how she had seen our Lord, and she told them how He had spoken to her; and she boasted over them how she had seen our Lord and told them how He had spoken unto her. And after the Ascension of our Lord, she continued to minister unto the Apostles, and the grace of the Holy Spirit Paraclete descended upon her together with them, even as Joel saith in his prophecy, "Your sons and your daughters shall prophesy, and I will pour out my Spirit upon My menservants and maidservants" (Joel ii, 28). And she preached with the Apostles, and she converted many free women, and many slave women, to the Faith of our Lord Jesus Christ. And the Apostles made her a deaconess because of her teaching of women, and she baptized them; and great tribulation came upon her, and opprobrium, and scourging, and much disgrace through the Jews. And she continued to minister to the Apostles until she died. Salutation to Mary Magdalene.

Salutation to Tekle Michael, the singer of hymns and psalms from his youth up. Salutation to the dedication of thy house and to the translation of thy body; neither the teeth nor the claws of wild beasts, or lions, or leopards could harm thee.

Salutation to Tekle Iyesus.
Salutation to Julia.
Glory be to God Who is glorified in His Saints. Amen.

Nehasse 07
(August 13)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day God sent the great angel Gabriel, and he spoke unto Joachim the righteous man, saying, "Behold, thy wife Hannah shall conceive, and she shall bear thee a daughter, and in her shall be joy and salvation for all the world"; which actually took place through Mary, the bearer of God in the flesh. This righteous man Joachim, and his wife Hannah, were very old in days, and they had produced no child, for Hannah was barren, and they were exceedingly sorrowful because of this, for the children of Israel used to thrust aside him that had not begotten a son, and would say unto him, "O thou who lackest the blessing of God." Because of this the hearts of this righteous man and his wife were sad, and they fasted, and prayed, and entreated God frequently by day and by night [for a child]; and they had reached old age and had become old. And they begged and entreated God frequently, and they vowed a vow to Him that if they got a child they would make him a ministrant in the Temple of God. And Joachim was in the sanctuary praying frequently and making supplication, and behold, slumber descended upon him and he slept, and Gabriel, the angel of God, appeared unto him, and told him that Hannah his wife would certainly conceive, and bear a daughter wherein he would rejoice, and because of whom his eyes would sparkle; and likewise all the world would rejoice, and be glad and would be saved through her. And when he woke from his dream he came to his house, and told his wife the vision which he had seen during sleep; and she conceived forthwith, and brought forth our holy Lady, the Virgin Mary, the God-bearer, the object of boasting of all the world. Salutation to thy spiritual conception, O Mary.

Salutation to Aaron, the brother of Moses.

And on this day also is celebrated the festival of the honorable Apostle Peter, the head of the Apostles, for in it he confessed among the Disciples, saying, "Christ is the Son of God." And when our Lord had brought them outside the city of Caesarea of Philippi, even as the Holy Gospel saith, He asked them what men said about Him. He knew all the thoughts and hearts of men, but He took them outside the city by themselves, so that they might talk out what they were thinking in their hearts about Him. Now the Apostles were divided among themselves. Some of them said that He was Elias, and some said that He was one of the early prophets. And Peter was wroth with them, and said unto them, "Nay, He is Christ, the Son of the Living God." And when our Lord knew this He brought them outside the city by themselves, and He asked them, saying, "What do men say about Me?" And they said what was in their hearts, and some of them said, "One of the prophets." And our Lord said unto Peter, "And thou, what dost thou say and confess?" And he said, "The Apostles have talked when they were by themselves, and they say, 'Thou art Christ, the Son of the Living God.'" And because of this our Lord entreated him kindly, and gave him the keys of the kingdom of heaven, that he might loose and bind; and from that hour Peter became the head of all the Apostles. And he took the place of our Lord in the city of Rome, and his position was above that of the chiefs of the world, and of Archbishops, and Bishops, and Priests, and Deacons, and every other order of the priesthood. Glory be to our Lord Jesus Christ. Salutation to Peter, the chief of the Apostles and of all the priesthood of the world.

And on this day also died the holy father, Abba Timothy, the twenty-sixth Archbishop of the city of Alexandria. God chose this saint, and appointed him Archbishop of the city of Alexandria, after the holy father and spiritual fighter Dioscoros died. And great tribulation came upon him, and they drove him out into exile in the island of Gagra, whither they had driven Dioscoros the Archbishop, who had lived there before Abba Timothy for six years. And then the Emperor Leo sent and brought him back from exile with great honor. And after Marcian had become emperor, he appointed an Archbishop of Alexandria. And after Marcian died, the men of Alexandria rose up against the archbishop whom Marcian had appointed, and killed him; and [they] appointed Timothy archbishop according to the command of Abba Dioscoros. When Leo, the son of Marcian, became emperor he appointed Archbishop of the city of Alexandria one who was called Timothy, and ‘Abbas, the Archbishop, he exiled to the island of Gagra, the place where he exiled Dioscoros; and he lived there for ten years, till Leo died and Zeno reigned. And Timothy the wicked one fled from Alexandria, and Abba Timothy returned to the city by the emperor’s command with great honor. And he taught the people continually, and rebuked them, and encouraged those who believed in the True Faith. He lived in peace and quietness all the days of his office, and he sat upon the throne of Mark the evangelist for two and twenty years; and he pleased God and died in peace. Salutation to Timothy.

And on this day was born Joseph, the son of Rachel.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 08
(August 14)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day nine saints became martyrs, that is to say, Lazarus an aged man, and his wife Salome, which is being interpreted “Weeper,” and their seven children, whose names are ‘An’imo, Antonitus, and ‘Ozya, and Lazarus, and ‘Astibam and Semuna, and Marcolus. And this elder Lazarus was one of the teachers of the Law of Moses in his days, and his father was one of the Seventy-two translators who translated the Book of the Law and the Prophets for Ptolemy, King of Egypt. And this just man taught his children the Law of Moses. And when Antiochus, King of Rome, reigned over the country of Asia, and the land of Judah, he besieged Jerusalem, and reigned over it, and he afflicted the people of Judah, and he punished them with many punishments. And he compelled them to break the Law of Moses and to eat what was forbidden to eat by the Law of Moses, that is to say the flesh of swine and such like; and there were many who broke the Law of Moses, and who set themselves under his authority. But these saints kept the Law of Moses, which had been given to them by God, and Antiochus tortured them severely, and he beat them, and sawed their bodies with an iron saw, and cut off their limbs; and the righteous woman Salome, their mother, encouraged them and made them to endure until they had finished their martyrdom. And after all of them [were dead], she cast herself into the fire of her own free will, and did not wait for them to throw her into it; and they received crowns of martyrdom in the kingdom of the heavens. And it is right that thou shouldst know, O thou who readest this, that our fathers and doctors of the Church have commanded us to

celebrate a festival in honor of the saints of the Old Dispensation, in their divers degrees, and to pay far more honor to them than to the fathers of the New Dispensation, because they did far more than the later fathers. Salutation to the God of the martyrs Lazarus and his wife.

And on this day also Ammon became a martyr.

And on this day also died the ascetic and father Abba John, Abbot of Debre Libanos, and he was the sixth from our father Takla Haymanot. Because of his great righteousness, and his strenuous spiritual fight, [the monks] chose him and set him upon the throne of Abba Takla Haymanot; and it is said of him that our Lady Mary, in the form of a dove, used to appear to him and wave her wing over him. And after pleasing God with his abundant labors, he died on the eighth day of Nahasse and departed to everlasting joy.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 09
(August 15)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Abba ‘Ori became a martyr. This saint was priest of Satanuf, and he was of an exceedingly merciful and compassionate disposition, and was pure in mind and in body, and he saw divine visions frequently. And our Lord Jesus Christ appeared unto him upon the altar, and revealed unto him the hidden things, which he wished [to know about]. And the report of Abba ‘Ori reached the ears of the governor of the city of Nakyus, and he had the saint brought before him, and said unto him, “Offer incense to the gods and idols”; and the saint refused to do so, and he was unafraid of the governor; and although the governor was wroth with him he did not fear his wrath. And the governor tortured him severely, and after that sent him to the city of Alexandria, where the governor also tortured him severely, and cast him into prison. And he used to work signs and perform many wonderful things, and he healed the sick; and the report of him was noised abroad, and many men came unto him from all the cities. And when the governor heard this he commanded the soldiers to cut off his head with the sword, and they cut off the head of the saint with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And Saint Julius came and took his body, and wrapped it in cloths, and sent it to the city of Satanuf, and after the end of the days of persecution they built a beautiful church for him, and laid his body therein, and great signs and miracles took place through it. And his body resteth there at the present time and it performeth great healings for all the sick folk who come unto him in faith. Salutation to ‘Ori.

And on this day also is commemorated Pilate, the Archbishop.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 10
(August 16)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Matra became a martyr in the days of Demetrius, Archbishop of the city of Alexandria, and in the days of the Emperor Decius, who denied Christ. When this saint had read the Edict which order [all men] to deny Christ, and to worship idols, he went and stole the arm of the idol Apollo, which was of gold, and he broke it into little pieces, and gave them to the poor and needy; and when they (the priests) searched for the idol's arm, and could not find it, they seized many men because of the theft. And at that time this saint came to the governor and confessed before him, saying, "I am he who stole the arm of the unclean idol, and I gave it to the poor"; and when the governor heard this he punished him with great severity, and tortured him. And then he cast him into a red-hot oven, but God delivered him there from, and brought him out sound and uninjured. And then they cut off his hands and his feet, and they roasted his body with fire, and they hanged him upon a tree, head downwards, until much blood ran down from his mouth upon the ground. And at that moment the angel of God came down from heaven, and released Saint Matra from hanging, and touched his body with his hand, and healed his wounds. And a certain man who was blind came and took some of the blood which was flowing from the nose and mouth of Saint Matra, and he smeared his eyes therewith, and he saw forthwith. And when the governor was tired of punishing him, he commanded the soldiers to cut off his head with the sword, and they cut off his head and he received the crown of martyrdom in the kingdom of the heavens; and his body became a means of great healings for the sick. Salutation to Matra.

And on this day also Saint Christopher became a martyr in the days of Maximianus, the wicked emperor. And when the emperor had him set before him, he said unto him, "Offer sacrifice to the gods," and Christopher said unto him, "I worship my Lord Jesus Christ and to Him I offer up sacrifice." And Maximianus was wroth with him, and commanded the soldiers to beat him with rods until his flesh dropped on the ground, and then they cast him into prison. And then he sent unto him two women to lead him astray with their beauty, but the saint taught them the Faith of Christ and made them believers. And when they came back Maximianus said unto them, "What did ye do?" And they said unto him, "We believe in Christ, the God of Saint Christopher." And when the governor heard this he commanded the soldiers to hang one of them on a tree and to burn her with fire, and to tie a stone to the neck of the other and to hang her, head downwards; and thus they finished their martyrdom. And then he called Christopher, and they gathered together old, dry wood, and set it on fire, and they cast the saint into the flames, his hands and his feet being bound, but the fire did not touch him. And when the people saw this, they all believed, and ten thousand men were slain. And they also brought plates of iron made red-hot, and they made the saint to stand upon them, but it injured him not. And when the men of Rome saw [this] they believed on our Lord Jesus Christ, and twenty-thousand and two hundred of them, and forty children, believed and became martyrs. And when Maximianus saw that all the people believed, he was wroth with Christopher and commanded the soldiers to cut off his head with the sword. And having gone forth from the emperor's presence, the saint made a prayer, and sealed his face with the sign of the Cross, and then the soldiers cut off his head with the sword and he finished his martyrdom. Salutation to Christopher.

And on this day also Saint Bikabos and John became martyrs. Bikabos was from the city of ʻEsmutenakha, and he was a soldier; he was a Christian in secret, and one told Antiochus the governor about him and about the Bishop Abba ʻAklog, and about Abba Nakharew, who was from the city of Tarsa, and about Abba Philip. And when one informed the governor that they were Christians, he had them brought before him, and he said unto them, "Are ye Christians?" And they confessed our Lord before him and said, boldly, "Indeed we are Christians, and we believe on our Lord and Redeemer Jesus Christ, the Son of the Living God." And the governor said unto them, "Put away this thing from you, and offer sacrifice to the gods." And the saints answered and said unto him, "We will not sacrifice to unclean idols, which are to be rejected, we will only sacrifice to our Lord Jesus Christ, the Creator of the heavens and the earth." And when the governor heard this he was exceedingly angry, and he tortured them very severely. And he tortured Saint Bikabos severely, and often, and he bound him in iron fetters, and threw him on the wheel, and hanged him, head downwards, and cut off his limbs; and God strengthened him to endure, and He raised him up whole and uninjured. And after this the governor sent the saint, with many other martyrs, to the city of Baramun in a ship, and for sixteen days he neither ate bread nor drank water. And when they came to the city of Baramun the soldiers tortured the saint very severely, and then they hacked his body in pieces, and he finished his martyrdom, and received his crown in the kingdom of heaven. And a certain rich official of the city of Baramun took the body of the saint and wrapped it up in costly cloths, and sent it to the city of ʻEsmunatekha. And in the days of his torturing an innumerable multitude of people became martyrs, and through his finishing his martyrdom five and ninety souls became martyrs. And they built a beautiful church for Saint Bikabos, and they laid his body therein, and many signs and wonders took place through it. Salutation to Abba Bikabos.

Salutation to the ancient Lawgivers and to the Evangelists who followed after them.

Salutation to the three thousand, two hundred, and twenty men and two women, who suffered martyrdom through Christopher.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 11
(August 17)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day three hundred people became martyrs with Basilides the martyr, general of the city of Antioch.

And on this day also died the holy father Abba Mysis (Modosis), Bishop of the city of ʻAwsim. This father was holy and chaste, and a virgin from his youth up, and learned all the doctrine of the Church, and was made a deacon; and then he went up to the desert of Hebayeb of Scete, and became a monk under the direction of a righteous man, and he lived with him and ministered unto him for eighteen years; and he devoted himself to the ascetic life, and fought the fight in the narrow way in respect of eating, and drinking, and sleeping, and he fasted, and prayed, and kept vigil constantly in his great humility and love. When

the report of him, and his virtues, and his righteousness became noised abroad, God chose him to be Bishop of the city of ʻAwsim, after Saint Abba Gamel. When this father had been made bishop he fought a good fight, and he performed far more strenuous ascetic labors then he had performed as a monk. And he protected the Christian flock from the wolves of the Devil, and he watched unto prayer on their behalf, and he never made any money of this fleeting [world] all the days of his life. When Abba Michael was appointed Archbishop of the city of Alexandria, he became a martyr, without the shedding of blood. And this father was with those who were in prison, and great tribulation came upon him, and they beat him with many cruel stripes, and they shut him up in prison, with irons on his legs, for a long time. And God performed by the hands of this father many signs and wonders, and because of his miracles, those who knew nothing of his righteousness and virtues learned about him. And the gift of prophecy was bestowed upon him, and he declared many things before they came to pass; and they did happen, even as he prophesied. He prophesied to Abba Theodore, Bishop of the city of Mesr (Cairo), that the king would not come back in his splendor, and his prophecy was fulfilled; and he prophesied as to what would happen to the governor of Egypt, and his prophecy was fulfilled. And he healed many sick and suffering persons by his prayer. And having finished his fight at a good old age, and pleased God, he fell sick of a slight fever, and he knew that the time of his death [had come]. And he called the people, and blessed them, and absolved them, and asked them to pray to him, and they all wept and entreated him to pray for them. And he prayed over them and said unto them, "Take good heed to yourselves and be strong in the True Faith"; and when he had said this he died. And they wept over him with a great weeping, and they wrapped him [in costly cloths] and buried him with great honor and with the singing of psalms and hymns in the manner which befitteth bishops; and many miracles and great cures took place through him. And all the days of his life were twenty years and more. Salutation to Mysis, Bishop of ʻAwsim.

And on this day also Saint Ptolemy, of the city of Upper Manuf, became a martyr. And one informed the governor that this saint was a Christian, and he had him brought before him, and Ptolemy confessed our Lord Jesus Christ; and the governor tortured him severely, and cut off his head with a sword, and the saint received the crown of martyrdom in the kingdom of the heavens. Salutation to Ptolemy.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 12
(August 18)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated the festival of the glorious Archangel Michael, for on this day he appeared unto the righteous Constantine above the city of Rome, and gave him power over all his enemies, and the emperor conquered them, and his kingdom became strong. And he destroyed the houses of idols, and built churches, and decorated them with every kind of decoration. For this reason our Fathers, the doctors of the Church, have commanded us to celebrate the festival of the glorious angel, Michael the archangel, on the twenty-second (?)

day of this month. Salutation to thee, O Michael, angel of the covenant and counsel of God.

And on this day also the righteous Emperor Constantine began to reign over the city of Rome, and over all the kingdoms of the countries, and the country of Syria, and Jerusalem, and the country of Egypt, and the Christian kingdoms. He reigned with his father Konesta in the city of Baranteya (Byzantium) and all the borders thereof for twelve years, and his father died, and he reigned in Baranteya (Byzantium) and the districts thereof. And he blotted out oppressors and the workers of iniquity in his kingdom, and his righteousness and justice were famous in all the ends of the world. And the chiefs of the city of Rome sent to him asking him to deliver them from the oppression of the Emperor Maximianus, who denied Christ, and to save them from his slavery. When Constantine read their letter he was very sorry, because the oppression of that infidel had come upon them, and he pondered in what way he could deliver them. And the honorable Cross appeared unto him, and he was helped thereby. He departed to fight against Maximianus, and he crushed him and conquered him, and Maximianus fled from him; and the bridge which was over the river split asunder and he died an evil death, and his soldiers were drowned in the river. Now this took place in the seventh year of his reign. And straightway the elders of the city of Rome, and all the men thereof, received Constantine with great honor, and with joy and gladness, and he made a festival to celebrate his victory for seven days. And all the learned men of the city of Rome, and the poets (?) thereof, whose words were sweet and who were skilful in declaiming them, pronounced encomiums on the Honorable Cross, and called it the "Savior of their city"; and they pronounced encomiums on Constantine, and called him, "Conqueror," and "Conqueror by the might of the Cross." And in the eleventh year of his reign Constantine was baptized with Christian baptism by the hand of Sal Peter (sic), Archbishop of the city of Rome. And his name was mentioned at the altar, as at this day, and how the Honorable Cross appeared unto him, and how he waged war on Maximianus, and how that infidel was drowned. And behold we have written the description of all this in the section for the eighteenth day of the month of Megabit, the day of the death of this righteous king. Salutation to the day when Constantine began to reign in Rome.

And on this day twenty hundred men became martyrs with Basilides.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 13
(August 19)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated the festival of our Lord Jesus Christ, and how His appearance was changed on Mount Tabor, when there were with Him three of His disciples, that is to say, Peter, and James, and John. And our Lord said concerning them, "There stand here those who shall not taste death until they see the Son of God and of man coming in His glory." This is the glory wherein the Apostles saw Him. His apparel was white as snow, and His countenance was changed and became like lightning, emitting light. And behold Moses

and Elias came to Him, and they talked with Him that all men might know that He was the God of Moses, whom He had raised from the dead, and the God of Elias, whom He had brought down from heaven (sic). And because of this Peter said unto our Lord, "Dost Thou wish, O Lord, that we should make here three tabernacles, one for Thee, and one for Moses, and one for Elias?" In these words, which Peter spoke, there is a sign of lowliness and humility. He saw our Lord, and thought that He would live on the mountain . . . and he wished to make for Him a place where He could hide from the sun. Peter did not wish for himself, and for his fellow-apostles, as he wished for our Lord, and for Moses, and for Elias; but he made himself and his fellow-apostles like slaves of those lords. And marvel not at the little knowledge of the apostles, for they were not perfect in knowledge at that time. And when Peter said this, a cloud overshadowed them, so as to make it clear to Peter that He did not want a habitation made by the hand of man. And a voice came forth from the cloud which confirmed the belief in the Godhead of our Lord in the minds of the apostles, saying, "This is My Son, Whom I love, in Whom I am well pleased; hear ye Him." And Moses and Elias talked with Him, and they confessed His grace and His goodness, for by the coming of our Lord and by His going up upon the mountain [the truth] of the prophecy of the prophets was made known of a certainty. And the apostles and the prophets rejoiced, for they saw His Incarnation which they had known not of, and the apostles rejoiced also when they heard the voice of the Father, which they had never before heard. They heard it at that time, and by the voice of the Father they became certain of the Incarnation of our God the Son, which was hidden from them; and when they heard the voice of the Father the glory of the kingdom appeared, and the apostles knew that it was our Lord Jesus Christ Who had raised up the soul of Moses, and that it was He Who had brought up Elias, for verily none save God Who buried him knew where the grave of Moses was, and none save He Who had brought him up to heaven knew where Elias was. And none was able to make the dead to live save Almighty God, Who hath dominion over the heavens and the earth. And Mount Tabor is a similitude of the Church, and our Lord gathered together therein the Two Laws, the New and the Old. And when the disciples heard the voice of the Father, they fell down and became like dead men; and Moses returned to his grave, and Elias went up to heaven. And our Lord Jesus Christ stood alone, for the voice came because of Him, and the prophets were frightened and the apostles fell down upon their faces, for the Father revealed the Name of His son, and that He existed for ever with His Father. Because of that voice the Apostles preached that He was God indeed, and also that the flesh (or, body), which He had put on, was of the race of the children of man. And in the Gospel our Redeemer preached saying . . .. If He was not flesh, why did the angel Gabriel say unto Mary, "God be with thee!" And if He was not flesh, Whom did they lay in the manger? And if He was not God, Whom did the angels praise when He went down from heaven on the day of His birth, saying, "Glory to God in the heights, and peace on earth, His goodwill to man." If He was not flesh, Whom did John baptize in the Jordan? And if He was not God, Who was it that raised up Lazarus from his grave? It was Christ, the Only Son, the Word of God. We confess that He is perfect God and perfect man, One Person without separation. And when the apostles fell down upon the earth, and became like dead men, our Lord touched them with His Life-giving hand, and He said unto them, "Rise up, and fear not." And they rose up straightway, and they lifted up their eyes and saw no one except our Lord Jesus Christ, Who was alone. Salutation to Debre Tabor, which is called Debre Telul.

And on this day also was the martyrdom of Saint Safrira, the daughter of Moses the prophet.

And on this day also died Abba Galyon, the spiritual fighter. This saint was a spiritual fighter, and he ceased from prayer neither by day nor by night. He used to eat one meal only during the whole week, and from the time, when, as a young man, he became a monk until he became an old man, he never went outside the court of the monastery; and none of the brethren ever saw him except at prayers. And when Satan saw his spiritual fight, he took the forms of monks and they came to him at the time of midnight, and said unto him, "We are dwellers in the desert and recluses; one of us having died, we want to take thee with us, and we have come to thee." And Abba Galyon thought that their words were true, and he went with them until they brought him to the top of a desert mountain, where there was no food; and when he saw that they were making a mock of him, he made the sign of the Cross over his face, and they disappeared from him. And having turned to this side and to that, he lost the road whereon he should go, and he prayed a long prayer, and then there appeared unto him some holy monks from the monastery of Abba Sinoda, who were going about from one monastery to another singing the Psalms of David, and they asked him questions about his actions. And when he told them his story they took him with them, and he dwelt a full year with them, and ate fish dried in the sun. And Abba Isaac, his teacher, who had made him a monk, lacking news of him, asked God to be allowed to see his face [again]; and Abba Galyon knew this by the spirit, and went to him. And when Abba Isaac saw him, he rejoiced and said unto him, "Where hast thou been?" And Abba Galyon told him everything, from the beginning to the end. And then at the time of his death the brethren came, and wrapped him in cloths and buried him. Salutation to Abba Galyon.

Salutation to Benjamin, who by reason of his spiritual excellence was caught up in the body [to heaven].

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 14
(August 20)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Simon Shalusi and John his friend. These saints were in the kingdom of Yostos (Justus), the believing emperor, and their parents were rich and honorable; they wished to keep the festival of the Cross, and they departed to Jerusalem to worship at the holy places. And when they had finished celebrating the festival, as they were riding back to their own city on their horses, they drew nigh to Jericho, and John saw on the plain of the Jordan certain monasteries wherein monks dwelt. And he said unto Simon, "O my brother, these are the monasteries wherein live the angels of God." And Simon said unto him, "Can we see them?" And John said unto him, "If we were with them (i.e. the monks) we could see them." Then they got down from their horses, which they handed over to their servants, and they told them to go on slowly in front until they overtook them; now they pretended to them that they wanted to fulfill the law of the body. And when they had drawn nigh to the road of the Jordan they both said, "Come, let us make a prayer. Let one of us stand on the road to our city, and let one of us stand on the road which will bring [us] to the monastery of the monks; and let us cast lots, and where it pleaseth God [for us to go], let us go." And then Simon stood up on the road to the Jordan, and John stood up on

the road whereon their men had departed; and when they had cast lots, the lot went forth for the road of Simon. And they embraced each other and kissed, and they went along the road to the Jordan rejoicing. And one admonished the other to be vigilant in the doing of good works, and each feared that his companion would not attain to his end. John feared for Simon, that he would not attain to his end, [because of his] love for his parents, and Simon feared for John, because of love for his parents, and because he had married in those days a beautiful and rich wife. And then they prayed and said, "O Lord our God, if we find a monastery, the doors of which are open, let this be a sign unto us that it is the monastery wherein we are to become monks." And there was a certain archimandrite, who was called Nikon, and he used to work many miracles, and the gift of prophecy had been given to him. That night he saw, as it were a man, who said unto him, "Open the doors of the monastery in order that sheep may come in." And when Simon and John came to him, he said unto them, "Welcome to you, O ye sheep of Christ"; and then he received them to himself as men who had been sent by God. And they asked the archimandrite to give them the tonsure, and to array them in the garb of the monk, for they had seen a monk, with a crown of light on his head, surrounded by angels, and therefore they longed to become monks quickly. And on the following day when the archimandrite put the holy garb upon them, their faces were shining with the grace of the Holy Spirit, and even in the night they could see each other's faces as they did by day; and they saw crowns of light upon their heads, like unto those they saw upon the head[s] of the monks. And then there came to them the spiritual thought that they should be separated from among the monks, and should go forth into the desert. That night a shining man appeared to the archimandrite, and said unto him, "Open the gates that the sheep of Christ may go forth." And when he woke up he went down straightway, and found the doors of the monastery open, and whilst [he stood] sad and sorrowing, behold the servants of Christ came, wishing to go forth. And he saw in front of them figures of eunuchs carrying lamps, and some of them were carrying staves of kings, and when he saw them he rejoiced greatly, and he joined them and they told him what was in their hearts, and they asked him to pray for them. And then he wept for a long time, and he turned his face towards the East, and he set Simon on his right hand and John on his left. Then stretching out his hands to heaven, he made a prayer, and committed them to the care of God, and he entreated Him to protect them from all evil; and he sent them away in peace. Then they departed by the road to the Dead Sea, and they came to a river which was called 'Arnon. And the found a cave wherein an old desert monk used to live, now he had recently died, and in it there was what they needed, that is to say, a store of grain and food from which the elder had eaten; and they rejoiced in God exceedingly Who had prepared this for them. And they lived there, and fought the spiritual fight for many days, and they lived apart from each other, the distance between them being a stone's throw. And Satan set himself in opposition to them, and he fought against them, and Saint Nikyos, their father, used to come to them in a vision, and pray on their behalf, and teach them psalms whilst they were asleep; and when they woke up they would recite everything which he had taught them during sleep, and they rejoiced exceedingly. And heavenly visions were granted unto them, and the power to perform miracles. And they dwelt in that desert nineteen years, and endured the cold of the night and the heat of the day, until they had vanquished Satan by the might of Christ, And then Simon said unto his brother John, "What doth it profit us to live by ourselves in the desert? Come let us go into the desert, that we may be profitable to others and deliver them." And John said unto him, "O my brother, this thought appeareth to me to be due to the envy of Satan." And Simon said unto him, "God hath commanded me to become the mockery of the world; come, let

us pray a prayer." And then they prayed, and they embraced each other, and they wept until they spoiled their apparel. And Simon went to Jerusalem, and he continued to pray for three days to God that He would keep hidden his work until he died. And then he went into the city, and pretended to be mad, and sometimes he healed those who were mad, and sometimes he carried fire in his hands. And he found by the gate a dead dog, and he dragged it about by his girdle like people who amuse themselves, and at last the people reviled him and cried out, "The mad monk"; and they used to run after him and buffet him. One day, now it was the First Day of the week, he took a branch (?) of a nut-tree, and went into the church at the time of the Offering, and he broke the lamps, and beat the women until he drove them out of the church. And sometimes he seized women as if he were going to lie with them, and [he kept them fast] until their husbands beat them. And when the time of his death had drawn nigh God commanded His angel to tell him the day of his death, and of the death of John his brother. And he went in under a vine, and he and John his brother delivered up their souls into the hand of God. Salutation to Simon and John.

And on this day God worked a great miracle in the city of Alexandria, (by reason of which many Jews believed,) by the hand of Saint Abba Theophilus, Archbishop of the city of Alexandria, brother of Saint Cyril. Now the miracle was this: There was in the city of 'Esmadreya a very rich Jew whose name was Falskinos, who feared God and performed the Law of Moses, according to his ability. And there were in the city of Alexandria two men who were Christians, and they were poor and earned their living with their hands. And Satan brought into the heart of one of them a blasphemous thought, and he said unto his companion, "O my brother, why do we serve Christ and [remain] poor, whilst this Falaksinos who is a Jew, is exceedingly rich?" And his companion answered and said unto him, "O my brother, know that the possessions of this world are nothing before God. For if He had power over them, He would not give them to the worshippers of idols, and to whoremongers, and to thieves, and to murderers. The prophets were poor men and lived in tribulation, and also the Apostles, and our Lord saith, 'The poor are My brethren.'" And Satan, the hater of good things, would not permit that man to receive any of these words, but he stirred him up, and he went to that Jew Falaksinos, and he asked him and said unto him, "Let me be thy servant." And the Jew answered and said unto him, "It is not convenient to me for thee to serve me. I only want a servant who believeth my Faith, and who is my own man. If thou dost want alms, I will give thee money, and [then] depart." And that wretched man answered and said unto him, "Take me into thy house, and I will do whatsoever thou commandest me." And the Jew Falaksinos answered and said unto him, "Wait until I take counsel with my teacher." And the Jew departed and he told his teacher how the man was a Christian. And his teacher said unto him, "If he hath denied Christ his Messiah, take him and circumcise him." And the Jew returned, and told the Christian what his teacher had said to him, and the wretched man accepted this condition, and the Jew took him a carried him to their synagogue. And the chief of the Jews questioned that wretched Christian before all the Jews, and he said unto him, "Is it true that thou wishest to deny thy Messiah, and become a Jew?" And the Christian said unto him, "Yea"; and that debased and contemptible man denied our Lord Jesus Christ, our God, before the Jews. Thus to poverty in money he added poverty in Faith. And the chief of the Jews commanded them to make for him a cross of wood, and they made one for him as the chief of the Jews commanded, and they gave him a reed, on the top of which was a sponge full of vinegar, and a spear. And he said unto the Christian, "Spit upon this cross." And he offered to him the vinegar and said, "Pierce [the cross] with this spear, [saying,] 'I have

pierced Thee, O Christ.'" And that debased man took the cross and the spear from them and did as he commanded him. And when he pierced the honorable cross with his cursed hand, much blood and water flowed forth, and ran down on the ground, and it continued to flow for a long time. And straightway that apostate fell down and died, and dried up like a stone. And great fear fell upon all those Jews, and they cried out, saying, "One is the Lord God of the Christians, and we believe on Him." And then the chief of the Jews took some of that blood, and made a sign therewith over the eyes of a girl who was blind, and she saw straightway. And that Jew and all the men of his house believed, and very many of the [other] Jews believed. And then one went and told Abba Theophilus, the Archbishop, what had happened, and he rose up, and took with him Abba Cyril, and many of the priests, and many of the people, and went to the synagogue of the Jews. And the archbishop saw the cross with blood and water running down from it, and the saint blessed himself, and made the sign of the Cross with the blood on his forehead, and on the foreheads of all the people. And he commanded, and they took up that cross with great honor and brought it with the singing of hymns to the church, and laid it therein; and they gathered up the blood from the ground and laid it in a vessel for "blessing," and it healed the sick. And after this Falaksinos and all the men of his house, and many other Jews, followed the archbishop, and they confessed before him our Lord Jesus Christ, Whom their fathers in times of old had crucified, and then he baptized them with Christian baptism in the Name of the Father, and the Son, and the Holy Ghost. And he associated them with him in prayer, and he administered to them the Holy Mysteries, and they departed to their houses rejoicing, and praising, and thanking God. Salutation to the conversion of the Jews.

And on this day also died Damiates, the martyr, who worked a miracles at the time when he, together with his servants, were stoned to death. Salutation to the great miracle of making a blind man to see, and raising up to life a dead man on his bier.

And on this day also Saint Basilicus became a martyr. To this saint our Lord Jesus Christ appeared when he was in prison, and He said unto him, "Depart, say farewell to thy kinsfolk, behold the time of thy martyrdom hath come." [The text is corrupt here.] And he passed the night in saying farewell to his mother and to his kinsfolk. And on the following day they brought Saint Basilicus, and tied him to two pillars, and beat him, and they made for him pegs of brass, and they fastened them to his feet like shoes so tightly that they pierced his feet, and the blood ran out on the ground; and all those who saw him wept for him. And then they tied him to a dry tree, and men struggled with each other to touch the hem of his garment, when they saw the miracles, which he performed on many sick folk. And then they took him to the city of Terlinos in a ship, and the soldiers said unto him, "Eat, that thou mayest not die." And the blessed Basilicus said unto them, "I am filled with heavenly food, and I do not choose [to eat] the food which perisheth." And on the following day they brought him to the governor, who said unto him, "Sacrifice to the gods." And Basilicus said unto him, "I offer offerings of praise to the Father, and the Son, and the Holy Spirit." And then the governor commanded the soldiers to bring him into the house of his idols, and the saint stood up and prayed to God and at length fire came down from heaven, and burnt up the idols. And the governor being afraid took to flight, and went outside the city, and he was wroth and commanded the soldiers to hang him [on a tree]. And the saint prayed, and gave thanks to God, and they cut off his head, and we saw his soul with many angels who were taking it up [to heaven], and our Lord Jesus Christ called to him and said unto him, "Come, ascend, Basilicus, for I am not a liar, and I fulfill all that I say." And thus he finished his martyrdom. Salutation to Basilicus.
Glory be to God Who is glorified in His Saints. Amen.

Nehasse 15
(August 21)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Christina, the daughter of Rubanos, became a martyr. Her parents worshipped idols, and she herself offered incense to them according as her father had taught her. And one day the fear of God entered her heart, and she turned herself towards the East, and she asked Him to teach her the path of the kingdom of heaven; and the Holy Spirit taught her the Faith of the Trinity. And when her father came he said unto her, "What hath happened unto thee, O my daughter?" And she said, "I am going to live the life of Christ." And her father was dismayed, and he said unto her, "What hath changed thy heart?" And she said unto him, "I am instructed by the God of heaven"; and then her father departed, being very sad and sorrowful. And Saint Christina rose up, and prayed to God, and straightway the angel of God came unto her, and he said unto her, "Be strong, for thou shalt be tortured by three governors." And then the angel of God sealed her with the seal of the Cross of our Lord Jesus Christ, and he gave her the Holy Mysteries. And [she] went into the house of the idols, and broke the idols in pieces, and when her father saw her he commanded them to beat his daughter, until there went forth from her body honey instead of blood. And they also laid her upon an iron bed, and they lighted a fire under her, but the fire did not harm her and it consumed ten thousand pagans [who were there]. And then her father commanded his servants to cast her adrift on the sea on a raft. When she had prayed, our Lord Jesus Christ came with His angels, and baptized her, and Michael gave her, on a trident of fire, the Body and Blood of Christ, and cleansed her from the uncleanness of idols. And that night Rubanos her father died. And another governor, whose name was Dios, came, and he commanded the soldiers to bring Saint Christina, and to hang her on a tree, and to beat her, and to light a fire under her; and when the women saw her stripped naked they cursed the governor, and he cut off their heads with a sword. And Christina they cast into the prison house. And when the people saw her three thousand of them believed, and the wicked Dios died. And there came a third governor, whose name was Julius, and he seized Saint Christina, and forced her to sacrifice to the gods, and when she cursed him he cast her into a vessel filled with boiling pitch, and lead, and wax, but this did not harm her. And he also commanded the soldiers to cast her to the serpents, but they licked the dust at her feet, and bit the keeper of the serpents, who died. And they also slit open and cut her breasts, and cut out her tongue, and she took the piece of her tongue, which was cut off, and cast it into the eyes of the governor, and blinded him. And he was filled with wrath, and commanded the soldiers to cast her to the serpents; and one bit her in her heart, and one in her side, and thus she died by the Will of God; and innumerable miracles and wonders were made manifest at her grave. Salutation to Christina, whom God baptized. Salutation to the three thousand companions of Christina who were martyred.

Salutation to God Who helped the Apostles to be present at the burial of the Virgin.

And on this day also died Saint Marina. This saint was the daughter of a man, who was very rich indeed, and he was a Christian; and the name of her mother was Mary. And Marina's mother died when she was a little girl, and her father brought her up with good teaching until she became a woman, and then he wanted to give her in marriage, and to go himself and become a monk in one of the monasteries of the desert of Scete. And she said

unto her father, "Why wouldst thou save thine own soul, and destroy mine?" And he answered and said unto her, "What shall I do with thee, seeing that thou art a woman?" And she said unto him, "O my father, I will take off my woman's dress, and will put on the garb of a man"; and she rose up straightway, and shaved off the hair of her head and put on the garb of a man. And when her father saw the strength of her will, and the earnestness wherewith she fought to carry out her will, he gave all his possessions to the poor and needy, keeping only a very little for himself, and he changed his daughter's name from Marina to ʻAnba Marina; and then he took her with him and carried her to the desert of Scete. And he went into a certain monastery, and dwelt in a cave with his daughter for ten years, fighting the spiritual fight, and then her father, who was an old man, died; and Saint ʻAnba Marina was left by herself, and she doubled her fasting, and prayers, and vigil. And the abbot sent the saint, together with three monks, to the city on certain business of the monastery, and he did not know that she was a woman, but by reason of the low sound of her voice, which was due to her manifold ascetic labors, he thought that she was a young man. And having departed with the monks, she and they lodged in a guesthouse. And that same night there came one of the king's soldiers and lodged in that guest house, and he saw the daughter of the master of the house, and he destroyed her virginity, and he said unto her, "When thy father shall say unto thee, 'What hath happened unto thee?' do thou say unto him, 'It is the young monk ʻAnba Marina who hath destroyed my virginity.'" And when she had conceived, and her father knew that she had done so, he asked her saying, "What hath happened unto thee, O my daughter? Who hath destroyed thy virginity?" And she answered and said unto him, "It is Anba Marina who hath destroyed my virginity." And her father rose up, and went to the monastery and began to curse the monks. And when the abbot heard him he asked him, saying, "Who dost thou curse the monks, and dost not fear God?" And the man told him what had happened to his daughter, and he said unto him, "Anba Marina the monk is he who hath destroyed the virginity of my daughter." And when the abbot heard this, he asked him questions, and the man answered believing that what he said was true. And the abbot asked the master of the guesthouse, and said unto him, "Hide this matter, and do not bring disgrace upon the monks in the eyes of the laity." And then the abbot summoned ʻAnba Marina the monk, and rebuked him, and cursed him, and Saint ʻAnba Marina did not know why the abbot cursed her. And when she knew what had happened, she wept and bowed down at the feet of the abbot, and she besought him, saying, "I am young, I have sinned, forgive me my sin"; and the abbot was furious with her, and cast her out from the monastery. And she sat outside the door of the monastery until the daughter of the master of the guest house had brought forth her child; and the parents of the girl took the child, and brought it to ʻAnba Marina and set it down by her. And she took the child and went over to some shepherds, who were pasturing cattle and sheep, and she begged from them, and they gave her milk, and she made the child drink it. And she increased her fasting, and prayers, and spiritual fight, and she lived outside the gate of the monastery for three years. Then the monks gathered together, and asked the abbot to have mercy upon ʻAnba Marina, and to bring her into the monastery; and he brought her in, and having laid heavy penalties upon her, she mingled with the monks. And the saint used to perform very hard labors, and she boiled the lentils, and cleaned the cells, and took up the dust and ashes and carried them away and cast them outside the monastery, and fetched water; and she gave the boy to drink. And he grew up and became a monk. And when four (?) days were fulfilled for Saint ʻAnba Marina in that monastery, she was sick for three days, and then died in peace. And when the abbot knew that ʻAnba Marina was dead, he commanded the monks to blow a trumpet before they

buried her. And when they removed her clothing, and found that she was a woman, all the monks cried out, saying, "God have mercy upon us"; and they marveled exceedingly and glorified God, and informed the abbot what had happened. And the abbot came and looked upon her and marveled, and he wept because of what he had done to her. And then he sent and had the master of the guest house brought, and told him that 'Anba Marina was a woman, and he took him in, and the master of the guest house saw and wondered; then the abbot prayed over her and they wrapped her up, weeping, and singing psalms and hymns; and when they had prayed for her blessing they buried her. Behold now, see what happened. God commanded a certain Satan, and he took the daughter of the master of the guesthouse, and the young man who had destroyed her virginity, and he tormented them until he brought them to her grave, where they confessed their sin before all the people. And innumerable miracles and wonders were made manifest at her grave. Salutation to Marina.

And on this day also Saint Laurentius became a martyr in the days of Decius Caesar. This saint was a man in whom great confidence was placed, and he was appointed an archdeacon, and he had charge of the revenues of the archbishop. And when the emperor had killed the archbishop because of his Christian Faith, he commanded his soldiers to bring Saint Laurentius before him, and when they had brought him, they took him into the prison house. And the saint found there, a blind man, and he said unto him, "Wilt thou believe in the Son of the Living God? And wilt thou be baptized in His Name, so that thine eyes may be opened?" And the blind man said unto him, "Yes, my lord." Then the saint prayed over some water in the Name of the Father, and the Son, and the Holy Spirit, and washed his eyes therewith, and his eyes were opened, and he cried out with a loud voice, saying, "Blessed be our Lord Jesus Christ Who hath given light to mine eyes, through the prayer of His servant Laurentius." And when the emperor heard this, he commanded his soldiers to bring Saint Laurentius before him, and he urged him to bow down to the idols; and when he refused to do so they broke his teeth with a stone, and tore off his garments, and laid him upon an iron bed, and kept a fire burning under him until his body melted. And the saint continued to pray to his God until he delivered up his soul into the hand of God, and the angels came to meet it, saying, "Hallelujah," and they brought it into the heavenly Jerusalem. Salutation to Laurentius.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 16
(August 22)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day took place the Ascension of the body of our Lady Mary, the God-bearer, into heaven. After her death the Apostles continued to be sad and sorrowful, because of her separation from them, and because they were left orphans by her; for our Lord had given them the hope that they would see her in the flesh. Whilst John the evangelist was preaching in the country of Asia, on the sixteenth day of the month of Nahasse, he was caught up in the spirit to the Garden of Delight, and he saw our Lord Jesus Christ sitting by the Tree of Life, where was the body of our Lady Mary, and He commanded His Seven

Angels to summon her from earth. And they said unto her, "God, our Lord Jesus Christ, commandeth that the body of His pure mother shall go forth." And straightway the body of our Lady Mary went forth from the grave at the foot of the Tree of Life, and our Lord Jesus Christ comforted her, and He said unto her, "Come to Me, O My beloved mother, that thou mayest ascend to the kingdom of heaven, to the joy which is everlasting." And straightway all the trees of the Garden bowed their heads, and the angels and archangels took her up, and the righteous bowed low to her. And David, the prophet, sang a hymn of praise, saying, "And the Queen shall stand at Thy right hand, and her apparel shall be of fine needlework with gold woven through it" (Psalm xlv, 9). And she sat down at the right hand of the Son of God, with great glory, and she went up into the heavens sitting upon the chariot of the Cherubim. And John the evangelist was blessed by her, and he bowed low before her, and he turned and came down from heaven, and found the Apostles gathered together and sorrowing for the body of our holy Lady, Mary the Virgin. And John told them what he had seen, and how they had taken the body of our Lady Mary up into heaven, with great joy, and praise, and songs, and hymns. And when the Apostles heard this they were exceedingly sad and sorrowful because they had neither heard nor seen what John had heard and seen. And whilst the Apostles were sorrowing behold our Lord Jesus Christ appeared unto them, and said unto them, "Peace be unto you, O My children! Why are ye sad about the body of My mother Mary? Behold, I shall show her to you, and your hearts shall rejoice"; and having said these words He went up into heaven with great glory. And the Apostles continued [to wait] there for a full year. And on the first day of Nahasse John said unto the Apostles, "Come, let us fast for two weeks and let us entreat God, and make supplication unto Him, that He will consider us worthy and will show unto us the body of our holy Lady, the Virgin Mary, sitting on the right hand of her beloved Son, that we may rejoice in her." And they fasted as John had said unto them, and it came to pass that when the sixteenth day of Nahasse had come, as it were to-day, our Lord Jesus Christ caught all the Apostles up to heaven, and they saw in her flesh our holy Lady, the Virgin Mary, sitting on the right hand of her beloved Son and God in great glory. And she stretched out her hands, and blessed each one of the Apostles, and the souls of the Disciples rejoiced exceedingly. And our Lord Jesus Christ served as priest in His holy Body, and Stephen the archdeacon ministered with Him, and John with Him, saying, "Stand up in fear"; and all the Apostles stood up around the altar. And there was great joy at that time, the like whereof before never was. And when our Lord had finished, He gave them the Holy Mysteries. And then [Mary] went up before them sitting upon the chariot of the Cherubim. And our Lord Jesus Christ said unto our Lady Mary, "Tell thy children, the Apostles, to preach in all the world the commemoration of thy Ascension into heaven," as it were on this day. "Whosoever shall celebrate thy commemoration, I will destroy his sins, and he shall never see the fire at all, for mercy shall find every soul who shall take heed and shall receive the Holy Mysteries on this day, which is the day of thy Ascension into heaven." And our Lady Mary said unto Him, "Behold, my sons, behold, they have seen with their eyes, and they have heard with their ears, and they have received with their hands, and they shall see other wonders greater than these"; and as the Virgin was saying these words she gave the salutation of "Peace" to the Apostles, and they returned to the Mount of Olives. And it is meet for us, O beloved brethren, to celebrate the commemoration of the Ascension of our Lady Mary into heaven with joy and gladness, so that she may make intercession for us, at all times, with her beloved Son, our Lord Jesus Christ. Salutation to the Ascension of Mary into heaven, and to Mary as the tree of knowledge, and to her body.

And on this day also took place the translation of the body of Saint George, the chief of the martyrs, from the country of Persia to the church of Lydda, with great splendor. The translation of his body took place at the same time as the translation of the body of our Lady Mary, and therefore those who know how to love her, paint his picture with her picture, so that it may be a port of salvation for those who pray in his name. Salutation to George.

And on this day also Gegar, governor of Syria, [became a martyr]; and this was the reason for his martyrdom. When our Lord was with His mother Mary in the mountains of Libanos, and Gegar heard that Herod wanted to seize them and kill them, he sent horsemen to them to bring them away from the mountains. And because of this Herod seized him, and tortured him with every kind of torture, and he cut off all his limbs. And then our Lord Jesus Christ appeared unto him, and gave him a promise concerning everyone who should call upon his name, and celebrate his commemoration, and write the history of his strife. And then the soldiers cut off the head of Gegar, and he was crowned with three crowns. Salutation to Gegar, the governor of the martyrs.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 17
(August 23)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day ‘Entawos (Entaeus), the ‘Amorawi, became a martyr. Originally this saint was a wicked man, and knew not Christ, and he devoted all his toil and thought to heap up money. And having arrived in the city of Damascus, he went into the church of Saint Theodore, the man from the East, whilst the congregation was assembled there, now it was the day of their festival, and having entered the church, he set fire to the furniture thereof, and broke the cross. And when he went up into the upper part of the church, he saw with his own eyes fire coming down from heaven in the form of arrows, which transfixed all his soldiers, and one of the arrows pierced his right eye, and he suffered great agony, and the sweat dropped from him. And he cried out from the depth of his heart, and, shedding tears, said, “I believe in Thee, Jesus Christ, Son of the Living God, the God of Saint Theodore, and in the Holy Trinity”; and he pledged himself never again to worship any other [god]. Now the Christians, who were celebrating the Offering, did not know what had happened, and when they heard they marveled, and their Faith was increased. And when Saint ‘Entawos (Entaeus) had gone to the bishop, whose name was Elias, he told him everything that had happened, and he asked him to baptize him with Christian baptism. And when the bishop prayed over the water in the vessel for baptism, a pillar of light, like unto the rainbow came down, and all the people saw it. And Saint ‘Entawos (Entaeus) and those who were with him, both Jews and pagans, sixteen hundred and ninety-eight in number, were baptized, and received the Body and Blood of Christ. And Saint ‘Entawos (Entaeus) said, as he marveled at this, “I saw in a dream a shining Lady, and she took me by the hand and led me to the altar, and she brought me near with her hand. And then I went to Jerusalem and I received the Body of Christ. And again I saw on the altar a White Lamb, and having been slain with the knife (?) of the cross, its blood ran into the cup. And when

I had partaken of the Body of Christ, the Body became pure bread, and His Blood became wine." And then, when he was departing from Damascus, the people thereof seized him, and took him to the king. And when the king knew that he was strong in the Faith of Christ, he commanded his soldiers to beat his mouth with clubs (?) until his teeth were broken, and his blood filled his mouth. And then they tied him up in strips of hide for several days, without water and food, and they took him out from them and cast him into a furnace, which was heated with pitch, and sulfur, and bitumen, and fat, and there came forth there from a sweet and pleasant odor. And when the soldiers looked at him they found him standing up in the middle of the fire praying, and they took him to the king. And the king said unto him, "Where didst thou learn the power of magic?" And the saint said unto him, "I know nothing of magic, but [I know] that the might of my Lord Jesus Christ hath put thee to shame." And being filled with wrath, the king commanded the soldiers to cut off his head with the sword. And when Saint 'Entawos (Entaeus) stood up facing the East, he stretched out his hands, and committed his soul to God; and as he was praying, a voice came from heaven saying, "Come, My servant, in peace, so that thou mayest rest with George and Stephen." And when he had finished his prayer the soldiers cut off his head with the sword, and having finished his martyrdom innumerable signs and wonders were made manifest through his body. Salutation to 'Entawos (Entaeus).

And on this day also 'Akrates, the brother of Antaeus, became a martyr. Salutation to 'Akrates.

And on this day also Saint James, who was from a small city the name of which is Manug, on the borders of Abus, in Lower Egypt, became a martyr. The parents of this saint were Christians, and fearers of God, and they had begotten three daughters before they begot him. And when they were grown up a little, they committed them to a nunnery to be taught, and brought up, in the fear of God, and they learned many of the Books of the Church and of the Old and New Testaments. And when their parents wished to bring them back from the nunnery, the maidens did not wish to return, but they dedicated themselves as the brides of Christ; and their parents sorrowed because of their separation from them, but God consoled them by means of this Saint James, and they rejoiced in him when he was born to them. And when his days were six years, they sent him to the city of 'Awesu, to school, and he studied learning of every kind, and was perfect in every branch of knowledge; and his father deputed him to take charge of his money and possessions, and his herds and flocks. And there lived with his father a certain old shepherd of sheep, and he used to perform many works of excellence, and he used to go down into a well of water during the days of winter and stand up therein the whole night praying; and Saint James used to do even as did the old shepherd of sheep, and he continued to do so for many days. And Satan having brought tribulation upon the Christians, many of them became martyrs. And the old man handed over the sheep to the father of Saint James, and when Saint James departed to become a martyr, the father of Saint James asked the shepherd to go with him. And he left [him] with that old man, and [told him] to return. And when he had gone with him, he found that the governor was in Upper Egypt, passing judgment upon Justus, the king's son, who had forsaken his kingdom and become a martyr. And the old man said unto James, "Observe, O my son, if this king of Egypt hath rejected a kingdom of this world, and followed Christ, and hath separated himself from his wife and family, how very much should we, who are poor folk, be consoled. O my son, be not sorrowful because of thy separation from thy parents." And then the old man approached the governor, and confessed the Name of our Lord Jesus Christ before him, and cursed his gods. And the

governor condemned the old man, and cut off his head with the sword speedily, and he became a martyr. And he tortured Saint James very severely, and he beat him with whips made of cords, and then he made [an iron] red-hot and laid it on his belly. And Saint James lifted up his eyes to Christ, and prayed, saying, "O my Lord Jesus, help me under this tribulation"; and the Lord delivered him from the torture and raised him up whole and uninjured. And then the governor put him in a sack, and cast him into the river, and the angel of the Lord raised him up from the river whole and uninjured. And the saint stood up before the governor, and cursed him and his unclean gods; and the governor was wroth with him and sent him to the governor of Farma, who tortured him very severely. They cut out his tongue, and tore out his eyes and his eyelids, and they tortured him on the wheel, and they made slits in every part of his body, and at length all his limbs were crushed, and his blood flowed down on the ground like water; and Suriel, the angel of God, came down and delivered him, and health his wounds. And when the governor was tired of torturing him, he commanded the soldiers to cut off his head with the sword, [and they did so,] and he received the crown of martyrdom in the kingdom of the heavens. And when he was in the city of Farma there were two other men who became martyrs with him, that is to say, Abraham and John, who were of the men of the city of Gamnudi. Salutation to James, who was learned from his youth. Salutation to the aged shepherd who followed the Law of God.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 18
(August 24)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the holy father, Abba Alexander, Archbishop of the city of Alexandria. This holy father was an honorable man, and much tribulation came upon him through the people of Arius. And in his day Abba Athanasius renewed the excommunication of Arius, and he removed him, and expelled his followers, from the churches of the city of Alexandria. And Arius departed to the city of Constantinople, and he went unto the Emperor Constantine, the son of Constantine the Just, and he made accusations against Athanasius to him. And when he found no rest with him, Arius asked the emperor to command this Father Alexander to receive him with his priests. And the emperor sent messengers to this father, and had him brought, and he said unto him, "Athanasius transgressed our command, and would not received Arius; thou knowest that we appointed thee, and thou must not transgress our command. Make my heart glad, and release Arius from thy ban." And Saint Abba Alexander answered and said unto him, "The Church will not receive Arius, because he doth not worship the Holy Trinity"; and the emperor said unto him, "But he confessed his belief in the Holy Trinity before me." And Alexander answered and said unto him, "If he believeth in the Holy Trinity and if he believeth that the Son is equal with the Father in His Godhead, let him write this with his hand." And the emperor had Arius brought, and he said unto him, "Write with thy hand the True Faith," and he wrote with his hand the True Faith, although he did not believe it in his heart, and then he took an oath on the Holy Gospels that this was the True Faith, but he swore falsely. And the emperor said unto this Father Alexander, "There is now no pretext to be

found against him since he hath written the True Faith with his own hand, and taken an oath on the Holy Gospels." And Abba Alexander said unto the emperor, "Athanasius renewed the proclamation of the excommunication of Arius, which was written by the hand of thy Father Constantine, and was written also by the hands of the Three Hundred and Eighteen [Bishops] of the True Faith, and he expelled him and all his people from the city of Alexandria. But wait, at my request, for one week, and if nothing happeneth to him during this week, then his profession of the Faith is sincere, and his oath is righteous, and I will receive him, and will let him mix with the priests, and he shall take part with them in the service of the Sanctuary." And the emperor answered and said unto him, "Know thou that I will not wait at thy request seven days. If thou wilt not receive him I will levy a very heavy tax upon the churches." And after this Father Alexander went out from the emperor's presence, and departed to his own house, and he fasted there the whole week, and he besought God to deliver Arius from his sin. And when the week was expired, Arius arrayed himself in fine apparel, and went into the church, and sat down in front of the altar with the priests. Then this Father Alexander entered, being sad and sorrowful, and not knowing what to do. And he stood up and began the service of the Offering. And the bowels of Arius were moved, and he went to answer the call of nature, and everything, which was in his body flowed away from beneath him, and he was left empty. And when Arius delayed in returning, the people searched for him and enquired where he was, and they found him dead in the latrine; and they told this father what had happened, and he praised Christ Who had not cast away the Church. And the emperor marveled about this, and knew that Arius had sworn an oath falsely, and had written a lie with his own hand; and then the emperor knew the holiness of this father, and his righteousness, and Orthodoxy, and he knew that Arius was an infidel. And the emperor praised the Father, and the Son, and the Holy Ghost, and confessed that their Godhead is one. And this father, having followed a good course, and arrived at a good old age, departed to God, Whom he loved, and received the crown of martyrdom in the kingdom of the heavens. Salutation to Abba Alexander.

Salutation to Justinus, who dwelt on the top of a mountain, and learned by heart the Psalms, and the Books of the Prophets and Apostles.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 19
(August 25)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day took place the translation of the body of Saint Abba Macarius the Great to the desert of Scete. After his death certain man came from the city of Selawir and stole the body of the saint, and built a church over it in their city; and it remained there until the Muslims ruled over the city, and then the men of Selawir removed it to another city. And they built a church over him in their country, and he remain therein until the days of Abba Michael the Archbishop, that is to say for a period of four hundred and forty years. When Abba Michael was appointed, he became steward (or, administrator) of the church of Saint Abba Macarius. And when the archbishop went up to fast the Great Fast in the monastery

of Abba Macarius, he cried out, saying, "I wish that our Lord Jesus Christ would help me, and that I shall find happy days, and that the body of Saint Abba Macarius shall be among us in this monastery." And after a few days Abba Michael, the steward of the church, and certain elder monks with him, departed on some business of the monastery, and a spiritual thought moved itself in their minds. And they came to the place wherein was the body of Saint Abba Macarius that they might take him up, and the governor and all the men of the city gathered together with staves and swords, and prevented them from taking up the body of the saint; and the elder monks fell asleep being very sad and sorry in their hearts. And that night Abba Macarius appeared to the governor and said unto him, "Why dost thou prevent me from departing to my sons? Let me go with them to my own place, and prevent them not from carrying me away with them." And when the morning was come, the governor rose up, and he was in fear and trembling, and he called the elder monks, and delivered over to them the body of Abba Macarius, and they received him with great joy. And they placed the body in a ship, and when they arrived in the city of Tarnut, there were many people with them from every city, who had come to bid the body of Abba Macarius farewell. And the elder monks lodged there that night, and they prayed, and they celebrated the Offering, and received the Holy Mysteries, and then they took up Macarius and carried him to the desert. And as they were going along, they came to a place in the desert, which was half way, and they wished to rest for a little because of [their] fatigue. And Abba Michael said unto them, "As God Who holdeth the place of the Cherubim in His hand liveth, we will not rest until God revealeth unto us and shows unto us, [the place wherein] Saint Abba Macarius shall rest." And when the camel which was carrying the body of Abba Macarius came to that place, he knelt down, and would not rise up again, and he began to turn his head to this side and to that, and to lick the box wherein was the body of Saint Macarius. And the elder monks knew that that was the place where the saint was to rest, and they marveled exceedingly, and glorified God greatly; and that place is well known to this day. And when they came to the monastery, all the monks went out and received him with great honor, and with singing and with hymns, and with the Gospel, and with the Cross; and they had lighted lamps with them. And they carried him on their heads, and they bore him along singing as they went, until they brought him into the church, with great honor; and God performed many miracles that day. Salutation to the translation of the body of Abba Macarius. Salutation to the children of Macarius.

Salutation to Finhanes (Phinehas).

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 20
(August 26)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Abba Salama the interpreter, and on this day also is commemorated Saint Hizawi (Hizaku). Salutation to Salama.

Salutation to James, the Pure.

And on this day also died the seven holy young men of the city of Ephesus. And it came to pass that in the days of the wicked Emperor Decius these seven young men were in his army, and he appointed them to offices in his government. And when he established the worship of idols, certain men made accusations against these saints to him, and he seized them and shut them up in prison. But as he wanted to go to another place he released them from their bonds and sent them away until he returned, thinking within himself that they would turn from their good counsel. And when the emperor had gone out of the city, these saints refused to do the work of the soldiers and would not worship unclean idols, and then they went to a cave in the mountain, and closed up the mouth thereof and went to sleep inside it. And they had among them silver moneys on which was stamped the name of the Emperor Decius. And one after another of them used to go into the city every day in the early morning, and buy food for them. One day one of them heard a rumor of the coming of the Emperor Decius; and when the news reached them that the Emperor Decius had come to the city of Ephesus, they closed the doors of the cave on themselves, and went to sleep. And a certain believing soldier knew the place where they were, and he used to wait for them to come into the city, but after the arrival of the emperor they did not come. And the soldier rose up and departed and came to that cave, and he found that they had shut the doors of the cave from the inside, and he thought that they were dead. And he took a tablet of brass, and wrote upon it the story of their strife, and of what had happened to them, and he laid that tablet in a cavity in the wall of the cave. And sorrow laid hold upon the saints, and they slept by the commandment of God for three hundred and seventy-two years. And Decius died, and many other emperors reigned after him, and at length came the days of the Emperor Theodosius. And it came to pass in the thirty-eighth year of his reign, that certain men discussed among themselves the words of those who said, "There is no resurrection of the dead," and many people followed them. And God wished to reveal the truth, and to make men to be certain that the resurrection of the dead would assuredly take place, and He woke up those seven holy young men. And they gave to one of their number some of the moneys, which they had, and they commanded him to go and buy them food to eat, and he heard [from] them the story of the wicked Emperor Decius. And when he came into the city, the manner thereof appeared to him to be changed, and he saw crosses on the gates of the city and on the walls thereof, and he heard the people taking oaths in the Name of our Lord Jesus Christ. And he asked one of them, saying, "Is not this the city of Ephesus?" And the man answered and said unto him, "Yea." And he took out the silver moneys which he had and gave to a certain merchant in the market, in order to buy from him food to eat; and when the merchant saw the silver money, he did not find it to be the silver money with which one could buy in those days; for he found the name of Decius, the wicked emperor, stamped upon it. And the merchant seized him and bound him, and he said unto him, "Thou art a seeker after ancient treasure, and behold this silver money which is on thee is a proof of it." And whilst they were quarrelling together, many men

gathered round about them, and they asked him, saying, "Whence comest thou?" And he answered and said unto them, "I belong to this city." And they said unto him, "Whom dost thou know among the men of this city?" And he said unto them, "So and so." And of those men whom he said he knew, there was not one of them left alive; and they dragged him away, and were wroth with him. And the story of the young man was heard by the bishop, Abba Theodore, and by the Emperor Theodosius, who had that man of the seven brought before him. And the emperor and the bishop asked him, saying, "Tell us what hath happened unto thee, and from what country thou comest." And he answered and said unto them, "We were seven men, and we belonged to the army of the wicked Emperor Decius. And when he departed to another place we went out of the city of Ephesus, and came into a cave, and we closed up the mouth of the cave. And we lay down and have slept there until now. And behold my six companions are lying in the cave." And the emperor and the bishop went forth, and all the people with them, and they came to the cave, and they found the saints lying there, and the written and engraved tablet, in the cave. And they read the tablet, on which it was said that it had been engraved in the days of the wicked Decius, that is to say, three hundred and seventy-two years before. And when the emperor, and the bishop, and all the people saw this, they marveled exceedingly, and they glorified God greatly; and those who did not believe in the resurrection of the dead believed forthwith when they saw this miracle. And when the seven young men had been questioned, and they had made known everything, which had happened to them, they lay down again, and delivered up their souls into the hand of God. And the emperor made gold coffins for them, and he wrapped them in silk cloths and laid them in the gold coffins, and signs and wonders took place through their bodies. Now their names were these: Maximanus, Tamukigros, Mardimus, John, Constantine, Antonius, and Dionysius. Salutation to the Seven Brethren.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 21
(August 27)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated a festival commemorating our Lady Mary, the God-bearer, who became the salvation of the world, and who maketh intercession for us at all times, and for all those who celebrate her commemoration. Salutation to thee, O Mary.

And on this day also died Saint Irene, which is being interpreted, "Peace." This saint was the daughter of King Lucianus, and he built for her a palace, and he placed in the walls eight windows, and round about it were twelve halls. And he made for her a table of gold, and vessels of gold and silver, and he commanded a certain elder to teach her; and then he settled her in the palace, with three handmaidens to render her service, and closed the doors of the palace upon her. And the elder teacher used to instruct her from outside; and her days at that time were seven years. And one day whilst she was sitting at table, she saw a dove with an olive leaf in her mouth, and she laid it upon the table, and then there came an eagle with a crown, which he laid upon the table, and a raven came with a serpent, which he laid upon the table; and she was frightened at this sight, and she told her teacher

about it. And he answered and said unto her, "The dove is the teaching of the Law, and the olive leaf is Christian baptism; the eagle is the conqueror, and the crown is the works of the righteous; the raven is a king, and the serpent is tribulation." And her teacher said unto her, "Thou must fight the fight for the Name of Christ." And her father the king came to visit her, and he said unto her, "O my daughter, I wish to marry thee to one of the great nobles"; and she asked him, saying, "O my father, wait three days, until I can take counsel about it with my soul." And when her father had departed from her, she shaved off her hair, and stood up before the altar of the idols which were in the palace, and asked them to advise her about marriage; but they made no response whatsoever to her. And the saint lifted up her eyes to heaven, and said, "O God of the Christians have mercy upon me according to Thy good pleasure." And the angel of God came to her and said unto her, "Behold, on the morrow there shall come to this city one of the disciples of Paul the apostle, and he shall baptize thee with Christian baptism"; and on the following day God sent unto her one of the disciples of the apostle, and he baptized her with Christian baptism. And after three days her father and her mother came to her, according to their promise, and she said unto them, "I am a Christian. I believe on my Lord Jesus Christ, the Son of the Living God; the Creator of heaven and earth." And her father was wroth with her, and he had her brought out into the midst of the city, and he commanded his servants to bind her with cords, and to throw her in the road, and to make horses trample upon her; and they did to her as he commanded, but no harm came to her. And when her parents saw this, they believed on our Lord Jesus Christ and marveled exceedingly, and they forsook their kingdom, and departed to their abode and dwelt there. And when the king, who lived near their country, heard the story of them, and what had happened to them, he came to that city, and said unto them, "Return to you kingdom," but they did not wish to do so; now that king ruled the whole country. And he tortured Saint Irene, and he set starving lions and serpents to attack her, but no evil whatsoever happened to her. Then he sawed her with a saw, and he hung a heavy stone about her neck, but our Lord Jesus delivered her, and raised her up uninjured from every torture. And her parents called the priest who had baptized her, and he baptized them with Christian baptism, and three hundred of their servants, and many of their kinsfolk and people of the city. And then Numerianus the king heard the report of her, and he sent and had her brought to him, and he took her to the city of Kalani, where he tortured her severely, and shut her up in a brass bull, but God smashed the brass bull, and brought her out there from. And Numerianus the king died, and King Sabor reigned in his stead. And he heard the report of Saint Irene, and he had her brought to him, and then he speared her with the spear, which was in his hand, and she delivered up her soul. And our Lord Jesus Christ raised her up from the dead. When Sabor the king saw this miracle, he marveled exceedingly, and he bowed low before her and believed on our Lord Jesus Christ, and with him were many people of the inhabitants of the city. Now the number of those who believed through her was three hundred and ten thousand . . .women. And the father and mother of Saint Irene died in the palace. And the Divine power bore the saint to the city of Ephesus, where she performed many signs and wonders. For her confidence was in our Lord Jesus Christ [when she stood] before the kings of Persia, and the kings of Macedonia, and the kings of Kalaika and Constantinople. And then she died in great honor, and they built a beautiful church for her, and laid her body therein, and many signs and wonders took place through her body, and a great healing of the sick. Salutation to Irene.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 22
(August 28)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day [is commemorated] the great prophet Micah, the son of Eyoel Yoak, and his father also called him "Joram." This righteous man prophesied in the days of Jehosaphat, King of Judah, the son of Joram, and of the kings Ahaziah, and Khatolya, and God proclaimed by his mouth great things. And he prophesied concerning the Incarnation of our Lord Jesus Christ, saying, "Behold, God shall come from His place, and He shall come down and walk upon the earth." And he prophesied concerning the Nativity of our Lord Jesus Christ, in Bethlehem of Judah, saying, "And thou Bethlehem [in] the land of Ephratha, shall not be less than the kings of Judah, for from thee shall go forth a king, who shall rule my people Israel; and his going forth shall be before the creation of the world." And he prophesied concerning the destruction of the Temple of the Jews, and concerning the rising up of another Temple in its place in all the ends of the earth. And he prophesied concerning the going forth of the Gospel, saying, "The Law shall go forth from Zion, and the Voice of God from Jerusalem." And he prophesied to Ahab, the King of Israel, saying, "Thou shalt die in the battle of Edom, King of Gilead." And many years having been fulfilled to this prophet, and having reached a good old age, he departed to God, Whom he loved. And he prophesied eight hundred years before the Incarnation of our Lord Jesus Christ, and he was buried in the village the name of which is Merata. Salutation to Micah.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 23
(August 29)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day three (or, thirty) thousand of our Christian brethren in the city of Alexandria became martyrs. And this took place when the wicked Emperor Marcianus exiled our father Dioscoros to the island of Gagra; and there was rebellion and great tumult in the city of Alexandria for many years. And when Marcianus died, and Leo reigned, the people of Rome set over themselves a man from the city of Alexandria, whose name was Abrutarius, as archbishop. He had been a priest in the city of Alexandria, and he believed in the Council of Chalcedon. Only a few of the Alexandrians accepted him, and the rest of the people received the Holy Mysteries from the priests whom our father Abba Cyril and Abba Dioscoros had appointed. And when Abrutarius was appointed, he formed a company of his friends who believed his words, and he excommunicated ʻAwtaki (Eutyches), the priest, who declared that the Godhead [of Christ] was mingled in His Incarnation. And by this he wished to seduce the man of the city, and to make them at length to enter into an evil faith; and they believed his words, because they thought that our father Dioscoros and his company agreed with ʻAwtaki (Eutyches) in [his] denial. Now our father Dioscoros excommunicated ʻAwtaki (Eutyches), and he cursed all those who mingled the Godhead of Christ with His Incarnation. How could one turn and believe his words? Nay, the Faith of

our father Dioscoros was like the Faith of Saints Basil, and Gregory, and Cyril, who believed in the One Nature of God, the Word, Which became incarnate, and not that the Godhead changed and became flesh, and not that the flesh changed and became Godhead, but that each of them remained by Itself. And it was not right for them to say that Christ became Two Natures, and Two Persons, and Two Things after His Union, which did not destroy [His] Unity. And ʻAwtaki (Eutyches) believed in the mingling of Nature. Our fathers excommunicated those who separate the Natures, after they had become One, and likewise they excommunicated those who mingle them after they were separated. And on the day following the Council which Abrutarius had gathered together, they found Abrutarius killed in his house, and his companions said that it was one of the disciples of our father Abba Dioscoros who had killed him. And he said unto them, "We are brethren. Perhaps it is one of the companions of ʻAwtaki (Eutyches) who hath killed him, or perhaps thieves killed him in order to carry off his money." And this was true, for the Council did not assemble on account of us, nor because of us; but we agree in the excommunication of ʻAwtaki (Eutyches). And the companions of Abrutarius sent a letter to the king wherein they said, "Behold, the people have treated the government with insolence, and have behaved contemptuously towards the emperor, and have killed the archbishop whom the emperor appointed." And whilst they were gathered together because of this thing, behold our brethren assembled and appointed Abba Timothy archbishop over them. And those wicked men sent another royal official, one ʻAbrotari, to the emperor, saying, "Behold they have killed Abrutarius and have appointed over them an archbishop without the emperor's command." And the emperor was exceedingly angry because of these two letters, and Satan entered into him, and he sent many soldiers, and they slew of our brethren three thousand Orthodox Christians, small and great, slaves and free men, and he exiled Abba Timothy to the island of Gagra, where he lived for seven years. And if [they say] that one of the servants of Abba Dioscoros killed Abrutarius, as Satan taught them, they speak falsehood. Was it meet that they should kill three thousand men instead of one man, especially as they did not kill any one of the wicked Arian heretics, who killed bishops and priests? But let everyone know that this took place through the operation of Satan. And after this shameful slaughter, the emperor knew that our brethren did not kill Abrutarius, and that they did not know who did kill him. And the emperor sent and brought back Timothy from the island, and he paid him great honor, and set him upon the throne of his office in the city of Alexandria. And he sat in the days of Leo for twenty-two years. Salutation to those who died by violence.

And on this day also Saint Damianus became a martyr. They tortured this saint in the city of Antioch with every kind of cruel torture. When the governor was tired of torturing him, he commanded [the soldiers] to cut off his head, and they cut off his head, and the saint received the crown of martyrdom in the kingdom of the heavens. Salutation to Damianus the martyr, the workman of Jesus.

Salutation to Mary the daughter of Abraham.

Salutation to Abraham, the Friend of God.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 24
(August 30)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the head of the monks and father of all the world, Abuna Takla Haimanot. The birthplace of this saint was Zarare, in the country of Showa. His father's name was Saga Ze'ab, and his mother's name was Egzi'E Haraya. His father belonged to the family of priests who illumined Ethiopia with their Faith; his wife was barren, and they used to pray to God to give them a son. And whilst they were living thus, Satan made Matalome governor of Damot, and he laid waste the whole of the districts of Showa, up to the border of 'Amhara. And all the nobles, one after the other, gave him their women, and the beautiful women whom he found during his raid he made his concubines. And in those days he came to the city of Selalesh and killed all the Christians, and Saga Ze'ab fled in fear, and fell into a pool of water, which became like a tent. And Egzi'E Haraya the soldiers seized and carried off, and they brought her to Matalome. And when he saw her beauty he rejoiced exceedingly, and he adorned her with apparel of fine linen. Then he returned to his country, and his nobles gathered together in order to make ready for the feast of his marriage with her; and when Egzi'E Haraya heard this she made prayer to God that He would deliver her from this unclean union. And straightway Michael the archangel came and he took her up upon his wings, and brought her into the church at the time of the third hour, and as Saga Ze'ab was going out of the church he saw her standing dressed in ornamental apparel. And he said, "Who is this woman?" And when he asked her he knew that she was his wife; and she told him everything which had happened to her from the beginning to the end. One night Michael, the angel of God, appeared unto them, and told them that they should produce a son whose righteousness should be heard of in all the ends of the earth, and that the heavens and the earth would not be sufficient [to contain] one of his excellences. And after a few days this saint was conceived, on the twenty-fourth day of the month of Megabit, and he was born on the twenty-fourth day of the month of Tahsas; and there was joy in the house of his father and mother. On the day when they gave him Christian baptism they called him "Zara Yohannes." On the third day after he was born, he cried out, saying, "One is the Holy Father, One is the Holy Son, One is the Holy Spirit." And he grew in the Holy Spirit, and in wisdom, and he worked signs and wonders, thus: When anything which was used for food was wanting in his father's house, he would touch, with a smile, a little flour, and fill all the house therewith, and he did the same with olive oil, and honey, and fat, and wine; and he would fill the house so full that everyone who saw it, and heard of it, marveled. And when he was seven years old his father taught him the Psalms of David, and all the Books of the Church. And then he took him to the Bishop, Abba Cyril, who made him a deacon and prophesied concerning him, saying, "This boy shall become a chosen vessel of God," and having received the office of deacon [he departed] to his own country. When he was a young man, he used to traverse the desert hunting wild beasts, and [one day] at noon, our Lord appeared unto him, sitting upon the wings of Michael, and said unto him, "O My beloved, henceforward thou shalt not be a hunter of wild beasts, but thou shalt catch many souls in [thy] net. And thy name shall be 'Takla Haimanot,' for I have chosen thee from thy mother's womb, and I have sanctified thee like Jeremiah the prophet, and John the Baptist. And behold, I have given thee power to heal the sick, and to drive out unclean spirits in all the world"; and having said these words He disappeared, and the saint returned to his abode. And after a few days

his father and his mother died, and he gave all his goods to the poor and needy, and he left all the house open, and took his staff and went forth by night, saying, "What shall it profit a man if he gain the whole world and destroy his soul?" And then he took the rank of priest, and began to preach the Faith in all the country of Showa; and he baptized seventy thousand people in his own country. And he destroyed all the shrines of idols, and cut down the trees thereof, so that the devils, who used to dwell in them, might take to flight. And after three years a voice cried unto him from heaven, saying, "O Takla Haimanot, rise up and go to the land of Damot, that thou mayest receive for me much spoil." And as he was journeying along the road of 'Enarte'at, he met some men, who were magicians and diviners, and their king, and they were performing acts of divination. During the violent quarrel which he had with them, they beat him with a thick iron rod, until the bones showed through his skin, and he died; but God gave him strength to endure, and He raised him up sound and unharmed. And he remained thus for four mornings, and after he had prayed the earth swallowed up the magicians and their beasts. Passing on from that place he arrived at the country of Damot, and he destroyed the diviners. And when Motalame, the governor, heard of him, he commanded his soldiers to bring him to him, bound with strong fetters, and he said unto him, "Why dost thou destroy my country?" And having said this to him, he commanded the soldiers to kill him, and to cast him down a precipice several times. And God gave him strength to endure, and He raised him up unharmed. And having performed signs and wonders before the governor and destroyed the soothsayers, he made the governor to believe on Christ, for he raised up before him many dead persons. Now those who were baptized with him, on that day, were in number twelve thousand and ninety-nine souls. And when the wherewithal for the administration of the Holy Mysteries was lacking Michael brought down to him [some oil of] Meron from heaven, and he said unto him, "Consecrate the Tabernacle with this, and administer the Holy Mysteries to the people"; and he did as Michael told him. And our father continued to teach the king the Books of the Prophets and Apostles. And when he had lived in Damot for twelve years, a voice cried to him from heaven on Easter Day, and our Lord gave him the promise that He would give the kingdom of heaven unto all those who called upon his name and celebrated his commemoration, and that he would deliver them from all tribulation and sorrow. And the voice also said unto him, "Go thou to the country of 'Anhare, to Abba Betselote Mikael," and when he had arrived there he lived with him for ten years; and he served by day with his disciples, and during the night he made innumerable bowings to the ground. And he worked the flour mill, and drew water, and cut wood for the fire ceaselessly. And besides this, he wrought many miracles, raising the dead, and healing sick folk without number. And then God said unto him, "O My beloved Takla Haimanot, go thou to the place (or, shrine) of Stephen, the first to martyrs, which is called Hayk, and there thou shalt find a holy man whose name is Iyesus Moa, and he will give thee the order of monkhood." And he rose up and departed, and came to the sea-coast, and passed over the sea as if he were on dry land, without wetting his feet. When he came to the holy man, he welcomed him, and gave him the apparel of the monk, [that is to say,] the tunic and the head cloth only; and he dwelt there for ten years working signs and wonders, and each [night] he made seven thousand bowings. And then God said unto him, "O My beloved Takla Haimanot, go thou to the land of Tegre, and go up the mountain which is called Damo, and thou shalt find there a holy man whose name is 'Yohanni,' and take thou from him the cap and cloak, and dwell there until I tell thee." And he dwelt there fighting the fight, having received the cap and the cloak, for twelve years. And God appeared unto him and said unto him, "Get thee out of this mountain, and travel about

through the deserts of Tegre and visit the monasteries and houses of the monks." And he went down from that high mountain, being exhausted by the toil thereof, and he traveled through the deserts of Tegre. And having finished this he went down to Jerusalem, Michael, the angel, guiding him, and when he came to the Red Sea he passed over it, according to his wont, without wetting his feet. Having crossed the sea he came to Jerusalem, and he went round and visited all the holy places. And he returned to the land of Tegre and talked and mixed with all the saints; and he went down to Jerusalem a second and a third time, and wished to dwell there. And the Holy Spirit said unto him, "Go back to the land of Muladek, for that is thy lot." And going back he visited Abba Yohanni of Debra Damo. Thence he went down and traveled on towards Bur, and he found Medhaninne 'Egzi'E, in a place the name of which is Gwonaguena, and that saint gave him the garb of the monkhood, and prophesied to him that he should become the father of all the monks of Tegre, and the son of Abba Samuel of Waldebba, and of all the teachers who were in Tegre. And when our father Takla Haimanot had gone out from Tegre, he went to the place of Hayk and gave to Iyesus Moa the cap and the cloak. Thence having gone out and passed through all the deserts, he came to the land of Showa, and he dwelt in the desert of Geda for many days. And then he departed to the land of Gerarya, and he made a cell among the rocks and he went out neither by day nor by night. And his disciples were in number seventeen, and many came to him, both men and women, and they became monks and widows, and they lived in one house; but no man had knowledge of any woman, because Satan was fettered by prayer. And then he built in his cell a kind of wall to lean against, and he fixed therein sharp points, behind him, on his right hand, and on his left, so that they could pierce his body. And having stood in the cell too long, the thigh bone of one of his legs broke, and then he stood up on one foot for seven years. And our Lord Jesus Christ came unto him, with our Lady Mary, and with the prophets and apostles, and the righteous, and the martyrs, and Michael and Gabriel, and He said unto him, "O My beloved, thou dost resemble Me in My suffering, and I will make thee My equal in My kingdom. And behold, thy weakness in this world is ended, and it hath been accepted by Me. Come, that henceforth thou mayest inherit everlasting life"; and then He gave him the promise concerning those who should call upon his name, and celebrate his commemoration. And then the saint became slightly sick of the plague, and he died at a good old age, his days being ninety-nine years and eight months. And they wrapped him in cloths with reverence and praise, and buried him in his rock. Salutation to Takla Haimanot.

And on this day also died the holy father, the fighter and conqueror, the soldier and apostle of Christ, Thomas, Bishop of the city of Mar'as, the confessor. The tongues of men are incapable of describing the glory and righteousness of this saint. Beings of flesh are incapable of understanding his excellences and virtues. Originally this saint was an ascetic, and a fighter of the spiritual fight. He fasted and prayed frequently, and kept vigil by night and by day, and he gave alms in abundance to the poor and needy. And God chose him and made him Bishop of the city of Mar'as, and he protected his flock like the Apostles. And when Diocletian the wicked was reigning, one of his governors came to the city of Mar'as to torture the Christians. And he sent some wicked soldiers to this holy father, and they seized him and brought him to him, and they beat him, as they dragged him over the ground, and he arrived in the presence of the governor with his blood dropping on the ground. And the governor said unto him, "Deny Christ and worship the gods." And the saint answered and said unto him, "I will not worship filthy stones, I will worship only my Lord Jesus Christ, the Son of the Living God. Cursed art thou, and thy

filthy idols, and cursed are those who worship them." And the governor was wroth with Saint Thomas, and he tortured him very severely, and he beat him very cruelly, and he hung him up, and boiled pitch and poured it into his mouth and nostrils, and he tortured him for many days. Now the hearts of those deniers of Christ were like unto stones, and they did not want the saint to die quickly, so they prolonged his torture in order to frighten the multitude, and make them to deny Christ; but they were vanquished, and whilst they were weary of torturing him, he was strong in rebuking them. And they cast him into a dark place and forgot him, and he dwelt in that one place for twelve years. And each year the wicked men came to him, and tortured him, and cut off one of his limbs. And in this place they cut off his ears, and his nose, and his lips, and his hands, and his feet, and they pulled out his front teeth and his grinders, and his whole body was as black as ink. And they forgot him in that dark prison house until at length those members of his flock, who knew him, thought that he was dead, and they used to perform services of commemoration for him every year. And when they shut him up in prison, a certain believing woman saw him, and she used to come to him by night secretly, and throw in food to him through a little window. And he lived in this way until the righteous Emperor Constantine reigned, and revealed the True Faith of Christ. And he commanded his officers to release all the confessors who were shut up in prison throughout all his dominions. And that believing woman went into their houses and told the priests about Saint Thomas, and what had happened to him, and how they had shut him up in prison for two and twenty years, and she guided them to the place where he was. And they came to him, and took him out of the prison house, and they carried him on their heads, singing as they went, until they brought him into the church and set him on the throne before the sanctuary. And all the Christians came and received a blessing from him, and they kissed [the places of] his eyelids, which had been cut off. And when the Emperor Constantine assembled the General Council of the Three Hundred and Eighteen holy Bishops in the city of Nicea, this father was present with them; and the Emperor Constantine embraced them, and received a blessing from them. And when one made known unto him the fight of this holy father, he drew nigh unto him, and bowed low before him, and he kissed all the places whereupon his limbs had been cut off, and he stroked his face and eyes. And after they had disputed with Arius, the apostate, and vanquished him, and had excommunicated him and cursed him, and driven him out, even as the Holy Spirit taught them, and they had proclaimed with their tongues the True Faith, and drawn up the Law and the Judicial Regulations and the Canons, this holy father Abba Thomas departed to the seat of his office. And he assembled the priests and all his flock, and he proclaimed to them the True Faith, and he explained unto them what they found difficult, and he made them to understand it, and he commanded them to keep it and to wax strong therein. And after this he lived a few days, and having pleased God he died in peace; and all the days of his office were forty years. And he departed to God bearing a crown of victory, and inherited everlasting life. Salutation to Thomas.

And on this day also nine (or, ninety) thousand martyrs of the company of Saint Thomas were crowned.

Glory be to God Who is glorified in His Saints. Amen.

On this day also died Saint Antilarius. This holy man was an officer of the tax-gatherers, and he had no mercy on anyone. One day certain poor folk were sitting in the sun, and they began to mention the names of the charitable and the avaricious, and they mentioned

the name of Antilarius as that of a man who had never bestowed any alms on any one of them. And one of the poor said, "What will ye give me if I succeed in drawing a gift from him?" And they promised to give him something. And the needy man went to Antilarius and begged for alms from him, and Antilarius wanted to throw a stone at him in great wrath, but as he had no stone he threw at him the piece of bread-crust, which was left, in his hand. And taking this the beggar went to his companions, and told them that he had received alms from Antilarius. And Antilarius had a dream, and in it he saw himself at the Judgment, and certain black men were disputing concerning him, and there were other men there who were white; now their faces were austere, and they said, "We cannot find attributed to him any alms except the piece of bread-crust"; and when the speaker cast the bread into the scales it balanced exactly all his sins. When he awoke from his sleep he distributed all his possessions among the poor and he departed to Jerusalem where he sold himself for three dinars, and [he gave away] in alms the price of his sale, and he lived and served like a slave. And when the slaves of his lord caused him sorrow, a shining man appeared unto him, and said unto him, "Sorrow not, for I have received the price of thy sale, and behold it is here in my hand." When certain men who had come from his city revealed what he had done, he fled secretly and came to the gates of the city, the keeper of which was deaf and dumb. When Antilarius said unto him, "Open the gates to me," there went forth from his mouth something which was like unto fire, and the ears of the gate-keeper were opened, and he spoke with his mouth, and he opened the gates to Antilarius who went forth into the desert and died there. When the people missed him, the gatekeeper told them all that had happened, and they marveled at his holiness and at his admirable behavior.

And on this day also died Abba John of Debra Tsege. This holy man by means of excessive fasting, and prayers, and vigil made his body emaciated, and he became like a dried clod of earth. One day when certain men poured over him a cupful of water, because of the excessive dryness of his skin he left only unabsorbed a very small portion of it.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 25
(August 31)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Andrianus, and four and twenty other men who were with him, were martyred. This Saint Andrianus was one of the imperial officers, and was captain of the young men, and whilst Maximianus was torturing the Christians, because they refused to worship idols, Saint Andrianus saw their boldness of heart and patience under suffering, and he said unto the saints, "What do ye expect to get that ye endure such sufferings?" And the holy martyrs said unto him, "Our mouths are unable to describe the hoped-for things which await us," and they told him in the words of the Law and the Prophets about Christ. When Andrianus heard this he went to the officers and scribes, and said unto them, "I am a Christian. Write down my name with the names of the fighters." And when they told the Emperor Maximianus this, he called him and said unto him, "Hast thou gone made, O Andrianus? Dost thou wish to be destroyed for nothing?" And Andrianus said

unto him, "I am not mad now, but I have turned aside from my former madness." When the emperor heard this he commanded the soldiers to cast him into prison with the holy martyrs; and one of his slaves told his wife Antolia, and when she heard it she departed to the prison, rejoicing to be associated with him. And she kissed the fetters of the four and twenty saints, and she besought them to encourage her husband to endure every trial. And to him she said, "O my lord, let not this infidel lead thee astray. Thy beauty, thy grace, thy gold and thy silver are all vanity; follow Christ so that thou mayest find with Him the kingdom which never passeth away"; and having said this she went to her house. And when Andrianus knew that they were going to bring him to the torture, he went straightway to bid her farewell, and when she heard him arrive, she thought that he had escaped from the prison, and she shut the door against him, and reviled him from the inside of her house, saying, "Yesterday I called thee 'martyr' and to-day thou hast denied Christ!" And when Andrianus saw [the strength] of her Faith, he marveled exceedingly, and said unto her, "Open to me, O my sister, for I have come to bid thee farewell." When she heard this she opened the door to him; and then he took her into the prison, telling her everything. And when Antolia had come into the prison she saluted the saints, and washed their wounds. And the overseer commanded his men to bring the saints out of prison, and when he saw that they were exhausted by their torturing, he set Andrianus in front of them, and said unto him, "Sacrifice to the gods"; and when Andrianus reviled him the governor commanded them to beat him with sticks. When Antolia heard this she entreated the saints to pray for him. And the governor also commanded the soldiers to beat him on his belly, until his bowels gushed out. Now at that time Andrianus was eight and twenty years old. And then they took him into the prison with the holy martyrs, and Antolia came and wiped away the blood from Andrianus and the saints, and she embraced him, saying, "Rejoice, for thy name is written in the heavens." And then the governor commanded the soldiers to bring a blacksmith's hammer and to break the thighs of the saints therewith. And Antolia placed first of all the hands and the feet of Andrianus under the hammer, and the soldiers smote, and broke off his hands and his feet, and smashed his bones, and at length he delivered up his soul. Similarly they smashed the thighs of all the saints, and cast their bodies into the fire, which did them no harm. And then the believers took their bodies to another city, and they hid them until the days of persecution were passed. And Antolia took the portions of the hands of Andrianus which had been cut off, and laid them by her pillow. And then the governor of the city wished to marry her, and as soon as she heard about it she fled by boat, taking the fragments of the hands of Andrianus with her. And she came to the place where the bodies of the saints were, and she asked them to receive her with them, and God accepted her petition, and she died whilst she was sleeping, and was buried with the saints. Salutation to Andrianus.

And on this day also died the holy father Abba Bisaryon (Bessarion) the Great. The parents of this saint were faithful Christians and God-fearing people. When this father grew up he wished to put on the garb of the monastic life, that is to say, the garb of the angels, and to devote himself to God. And he went forth from this world, and renounced it, and he departed to Saint Abba Anthony, and became his disciple and ministered unto him for many years. And after this he went to Abba Macarius, and ministered unto the holy elders who were monks. and then he wandered about in the desert of Scete; he never lodged in a place which had a roof, and he possessed absolutely nothing. He had neither a whole garment nor a bed, but only rags of coarse hairy sackcloth, which he girded about his loins, and he used to go round to the cells and caves of the monks, and sit down by the side of the doors thereof weeping. And when there went out to him someone who knew

him [not], and said unto him, "O my father, what maketh thee weep?" [the saint would reply,] "My riches have all been destroyed, and I have escaped from death. My family has fallen from honor into disgrace." He who did not understand what his words meant would console him, and say unto him, "God shall restore to thee thy riches which have been destroyed," and give him some bread; and the saint would take it and go and give it to others. But those who understood what his words meant would know that what he was referring to was the spoliation of the virtues of the children of man by Satan. His purity, and virginity, and sincerity resembled those of the angels. And the fathers have described the fights which he fought in his spiritual battles when he lived among them; thus for forty days he never lay down on the ground at all to sleep, and on many occasions, during his spiritual fights, he often fasted for forty days at a time. And he continued to fight the spiritual fight for seven and forty years. And many great miracles were made manifest through him and of these the holy elders and monks speak. Saint Dulas and Saint John relate a story concerning him, and say that they went with him to the shore of the Red Sea, and that they were suffering exceedingly from thirst. And when he knew that they were thirsty he prayed to God and made the bitter water sweet, and they drank thereof. And on another occasion he came to the river Takazze, [wishing] to cross over, and that as he found no ferry he prayed, and [then] walked on his feet on the surface of the water to the other side. And one day they brought to Scete a man who had a devil that the holy elders might heal him by their prayers. And the fathers discussed the matter among themselves and said, "If we acquaint the holy elder Abba Bisaryon (Bessarion) with the story of the man in whom is a devil he will not heal [him], for he fleeth from [worldly] honor and [the praise] of men." And the fathers made a plan, and they caused the man in whom was a devil to lie down in the church, on the place where Abba Bisaryon (Bessarion) used to stand up to pray. And when the saint came into the church and found the man there asleep, he woke him up and seized him by his hands, and said unto him, "Rise up," and the man rose up straightway, sound in heart and healed of his disease. And those who saw him marveled exceedingly, and they glorified God for the grace which is given unto those who fear him. And this father performed very many miracles besides this, and he pleased God and died in peace. Salutation to Abba Bisaryon (Bessarion).

And on this day also are commemorated Elianus the martyr, and his sister Eudoxia.

Salutation to the company of priests of the brotherhood of Andrianus.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 26
(September 01)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Saint Moyses and his sister Sara became martyrs. The parents of these saints were righteous folk, and they were exceedingly rich. After the death of their parents Saint Moyses wanted to give his sister in marriage, and to hand over to her all the possession which their father had left them, and to go and become a monk. And his sister answered and said unto him, "If thou wouldst first of all marry thyself, thou canst then get me

married." And he said, "I have committed many sins, and I want to become a monk to blot out my sins, I cannot think about marriage, but only about the salvation of my soul." And she answered and said unto him, "O my brother, how canst thou cast me into the net of this transitory world, and think of the saving of thine own soul only?" and he said unto her, "If thou wishest for the ascetic life, thou thyself knowest"; and she answered and said unto him, "What thou doest for thyself, I likewise will do for myself, for we both are of one nature, and are from the same father, and the same mother." And when he saw the strength of her will he rose up forthwith and gave all his goods to the poor and needy, and then he brought his sister to a convent for virgins, which was outside Alexandria. And he entered a monastery and he devoted himself to the ascetic life, and fought a great spiritual fight, and his sister did likewise; and the two remained for ten years without meeting. And in the days of the kingdom of Severianus, the infidel, and under the rule of Abba Demetrius, Archbishop in the city of Alexandria, that wicked emperor afflicted the Christian people, and there were very many martyrs in his days, [among them] being many heads of monasteries. And Saint Moyses rose up, and sent a letter to his sister Sara, to greet her and to inform her that he wished to become a martyr; and when she heard she rose up straightway and asked the abbess to release her, so that she might go and become a martyr; and the abbess prayed over her and embraced her and let her go. And Sara embraced the virgins, and she departed to her brother, and found him on the road wishing to go into the city of Alexandria. And the two of them came into the city of Alexandria, and confessed our Lord Jesus Christ before the governor; and he tortured them severely, and afterwards the soldiers cut off their heads with the sword, and they received crowns of martyrdom in the kingdom of the heavens. Salutation to you Sara and Moyses.

And on this day also are commemorated Abba Ammon, and Elias, the martyr, and his sister Eudoxia, and Abuna Jacob.

And on this day also Agabus the soldier and Thekla the nun became holy martyrs. These saints fought the fight in the days of Lulianus the governor, one of whose officers tortured them very severely, and then cast them to the lions; and they received crowns of martyrdom in the kingdom of heaven.

And our fathers have commanded us that the people shall celebrate on this day a festival in commemoration of the woman Sara, the wife of Abraham, whose womb was honorable, and whose breasts blessed. When the King of Gerara wished to seize Sara in his ignorance, God rebuked him, and told him that he was not to touch this woman, and he restored her to Abraham, together with much money. And again, at the time when God lodged in her house, and told Abraham about the birth of Isaac, she laughed inside the tent, saying, "Can such a thing still happen to me? I have become old, and my lord is old." And God said unto Abraham, "Wherefore did Sarah laugh? Is there anything too hard for God?" And then when Isaac was born, and she saw him playing with Ishmael, the son of Hagar, jealousy seized her, and she forced Abraham to cast him out with his mother. And although it was hard to Abraham, God commanded him to fulfill her wish, and he did so knowing that from his seed Christ, the Savior of the world, should appear. And Paul called her the "free woman," and likened her to the Church. And then she died at a good old age, and Abraham buried her in the grave which he bought from the children of 'Emor, the Hittite. Salutation to the womb of Sara

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 27
(September 02)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day Abba Benjamin and Eudoxia became martyrs. The parents of these saints were believing folk of the city of Sabersir, and they showed affection to pilgrims and strangers, and they preserved their purity, and devoted themselves to God, and fought the spiritual fight. And they brought up their two children very carefully, and in the manner which befitted the followers of Christ; and when the children were grown up, this Saint Benjamin wanted to shed his blood for the Name of Christ. And he went to the governor of the city of Setuf and confessed the Lord Jesus Christ before him; and the governor tortured him severely, and shut him up in prison. And when his parents and sister heard about him they came to him, and when they saw him under torture they wept and were exceedingly sorry for him. And he comforted them and said unto them, "The life of this world is as nothing, and the days thereof pass quickly, but life everlasting hath neither end nor finish." And when his sister heard this beautiful teaching from him, she said unto him, "O my brother, as God liveth, from this time onward I will never leave thee, and whatsoever death thou shalt die I myself will die that same death with thee"; and forthwith she confessed our Lord Jesus Christ before the governor. And the governor seized her, and commanded the soldiers to set her with her brother in a dark place, and they did as he commanded; and the saints remained in that dark place for twenty days without food and drink. And after this the soldiers took them out, and hung heavy stones about their necks, and cast them into the river (?). And the angel of God came down, and untied those stones from their necks, and they kept their strength in the river (?) until they arrived at the port of a village the name of which was Batra. And a certain virgin found them and brought them up from the river, and they went and stood before the governor, and cursed him, and his idols; and the governor tortured them severely for many days. And when the governor was weary of their tortures, he commanded the soldiers to cut off their heads with the sword, and the saints received crowns of martyrdom in the kingdom of heaven, and inherited everlasting life. And a holy church was built in their city of Sabersir, and they laid their bodies therein, and from them there appeared many miracles, and great healings for the sick. Salutation to Benjamin and Eudoxia.

And on this day also is commemorated Samuel the prophet, and how God called him in the days of Eli the priest, and how God made him a prophet to the children of Israel. Salutation to Samuel, who sealed David.

And on this day also are commemorated Victor (?), the Alexandrian, and his mother Sara.

And on this day also is celebrated the festival of Suri'el, the fourth archangel, who remembered the twelve sons of Jacob.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 28
(September 03)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day we have received as an inheritance from the early fathers and doctors of the Church, who were strong in the grace of the Holy Spirit, an order to celebrate the festival of our holy fathers, the patriarchs, our fathers Abraham, Isaac, and Jacob. As concerning our father Abraham, the head of the fathers, who among the children of men hath the ability to describe the virtues and righteousness of this man, who became the father of many nations? He believed on God, blessed be His Name! and was obedient unto Him. And he had confidence in the promise of God until he died, and he never doubted in the smallest degree any of the promises of God. At the beginning the angel of God appeared unto him in a vision by night when he was on the island, and said unto him, "Get thee out from thy city, and from thy father's house, and come unto the land which I will show thee, that is to say the land of Karan (Harran), that thou mayest dwell therein"; and he came to the land of Karan (Harran), which country God showed him. And when his parents died God removed him again to the land of Palestine, and He promised him that he should inherit it; and he had confidence in God's promise until he died, and his heart remained unshaken and free from doubt. Moreover, he knew, and believed, that God would give that land to his seed after him. And after that God appeared unto him at midday in the form of a man, as he thought, and with Him were two angels, and Abraham thought they were like unto all the other men who used to pass along the road every day. And he made a meal for them, and God gave him the promise concerning Isaac his son, one year before he got him. Now, at that time the days of Abraham were one hundred years, and his wife Sarah was far advanced in her days. And Abraham believed God, and doubted not, and when he got Isaac, God commanded him to circumcise him on the eighth day, on which day he circumcised his son. And having believed, according to his confidence, there came to him the seed which God promised him. And God said unto him, "Offer up as a sacrifice to Me thy son Isaac, on the mountain which I will show thee, and that place was Golgotha, where the body of our father Adam was buried," and he neither doubted nor hesitated at the word of God. And he took Isaac and laid him on the altar, and he knew that God was able to take Isaac away, and yet that Isaac should be to him a seed. And having completed the sacrifice of Isaac in his mind, though not in deed, God showed Abraham's righteousness and virtues to all succeeding generations. And then the angel of God called to him, and told him not to stretch out his hands over the young man, and do him no harm whatsoever. And God said unto him, "Behold, it is manifest that thou lovest Me, for thou hast not spared thy beloved son for My sake. Therefore I will bless thee with blessing, and I will multiply thee in great number, and I will make thy seed like the stars of heaven, and like the sand of the sea-shore." And it was even so, and God revealed Abraham's work from that time and for ever, and the report of him and his name were heard in all the ends of the earth. And it is evident why he was called the "Father of Christ" in the flesh, for He appeared from his seed ... And the spiritual fighting of this father, and his virtues, and his righteousness, and his mercy, and his gifts, which were many, were very great. He did not eat every day, but only when travelers came to him and sat at his table, and it is evident from this that he sat with God and His angels before he knew Him, though afterwards he knew them. And tribulation and great sorrow came upon him in his days, for he was separated from his father, and from his kinsfolk, and he was a wonderer on the earth. And

when he arrived in the land of Egypt, he was afraid of the infidels in the days of Pharaoh, King of Egypt. And when Pharaoh, King of Egypt, heard the report of Sarah, he called Abraham and asked him, saying, "Who is this woman who is with thee?" And Abraham said, "She is my sister," and Pharaoh took her from him. And that night a terrifying angel appeared unto Pharaoh, and wanted to kill him, and he commanded Pharaoh to send back Sarah to her husband, and said that if he would not do so he would destroy him. And when the morning was come Pharaoh called Abraham and said unto him, "Why didst thou say unto me 'This woman is my sister.' She is thy wife"; and he gave her back to him, with gifts, and much money, and Hagar her handmaiden also. And when Abraham arrived at the age of one hundred and forty-five years, he departed to God, Whom he loved, and he inherited the Garden of Delight and everlasting life. And he left a memorial for good behind him unto the end of the world. Salutation to Abraham, Isaac, and Jacob.

And on this day also our fathers and doctors of the Church have commanded us to celebrate the festival of the departure of Abba Isaac, the son of Abraham, the patriarch. This righteous man was produced through the proclamation of God and His angels, by Abraham his father, and Sarah his mother. And he finished his fight, and the work of righteousness, and he was subject to God, the Most High, and to his father Abraham, and it pleased his father to offer him up as a sacrifice to God, but God redeemed him by a goat. We know not whether we are to wonder more at the willingness of his father Abraham to slay him, the child of promise, whom God gave him by Sarah when he was far advanced in years (now God said unto Abraham, "There shall be unto thee seed," and yet he spared not Isaac, through natural affection, because of his love for God, the Most High), or whether we are to wonder (and we know not which is more wonderful) at the subjection of this father Isaac, and his consenting to his father Abraham, even to his slaying him and burning him in the fire. Now Isaac was a child, for the Book of the Law saith that his father made him carry the wood to a place afar off, to the top of a mountain, but the Book of the Chronicle of Days saith that at that time the days of Isaac were seven and thirty years. And this father Isaac submitted to his father Abraham, and he stretched out his neck to the slaughtering knife, and the voice of the angel of God came and said unto him, "Stretch not out thy hand upon him, and do nothing evil to him." And as his father Abraham was called the "Sacrificer" of his son in his mind, even so was this father Isaac called the "Sacrifice" in his mind. And great tribulation and much sorrow came upon him in his days, and he was a stranger to his country. And Abimelech took his wife from him, and when God was wroth with him because of it, he gave her back to him, together with much money and gifts. And this father was exceedingly simple in disposition, for the Book of the Law saith that when the shepherds quarreled together about a well of water, this father left them, and went and dug other wells. And he begot two sons, Esau and Jacob, and he loved Esau because of his strength and might. And when he was far advanced in days, and his eyes were feeble, he called his son Esau and said unto him, "I have become old, O my son, go and hunt the wild animals of the desert, so that I may eat, and my soul shall bless thee." And Esau took his weapons, and went out into the desert. And Rebecca called Jacob and said unto him, "O my son, rise up and kill one of thy goats quickly and take it to thy father so that he may eat and bless thee before he dieth." And Jacob said unto her, "I am afraid lest he shall know that I am Jacob, and lest he be angry with me, for though I want to receive [his] blessing, a curse may come upon me instead of a blessing." And she answered and said unto him, "Let thy curse be upon me, O my son." And this took place through her by the command of God. And Jacob did as his mother commanded him, and he offered [food] to his father, and he ate and blessed him. And this father Abba Isaac

arrived at the age of one hundred and eighty years, and he died in peace, and was buried in the grave of his father Abraham, which he bought from the sons of ‘Emor and in which Sarah was buried. Salutation to Isaac.

And on this day also our fathers, the doctors of the Church, have commanded us to celebrate the festival of the departure of Jacob the patriarch whom God called “Israel.” This [righteous man] followed the examples of his fathers Abraham and Isaac in [the practice of] mercy, and in giving alms, and in sincerity and humility. And his brother Esau hated him because he forestalled him, and bought from him his rights as the firstborn with a meal of lentils; now Esau was the firstborn, and Jacob acted craftily towards him, and received the blessing from his father Isaac. And when Esau threatened to kill Jacob, his father Isaac advised him to go to the father of his mother’s brother, and he went there, and he was betrothed to the daughter of his mother’s brother, and he tended his flocks for seven years, and he married her. And then he was betrothed to the second daughter of his mother’s brother, and he served him for seven years, and also married her. And his mother’s brother gave him a portion of his flocks, and it came to pass that when he said unto Jacob, “Let thy wages be the sheep which are all of one color,” the ewes brought forth only lambs which were all one color. And when he said to Jacob, “Let thy wages be the sheep which are spotted all over; thus his wages were doubled, and he had many possessions. And he returned to the land of his father, and he begot twelve sons. And he saw the vision of a ladder on the earth which reached to heaven, and the angels of God were ascending and descending on it. And when he woke up he said, “This is the house of God, and the door of heaven”; and that place became the Sanctuary in the city of Jerusalem wherein was to be buried the body of our Lord Jesus Christ. And then he saw a second vision, and it seemed as if God were contending with him, and He caused his hip to be benumbed and He called him “Israel”; and because of this the Jews do not eat the muscles of the hip. And in his days came great tribulation and much sorrow. First of all [his sons] sold his son Joseph as a slave to the Egyptians. And their father asked them, saying, “Where is your brother Joseph?” And they said unto him, “The wild beasts have devoured him”; and because of his excessive weeping Jacob’s eyes became blind. And after this there came a great famine in those days, and they found nothing to eat, and at length Jacob sent his sons into the land of Egypt to buy grain. And they came to Joseph their brother, who had become steward to the King of Egypt, and he knew that they were his brothers, but they did not know that he was their brother Joseph. And Joseph made a pretence to them, and said unto them, “Depart and invite your father Jacob to come hither,” and they invited Jacob, and he came to the land of Egypt and dwelt there for seventeen years. And when the time of his death had drawn nigh, he called his twelve sons, and blessed them, and he gave Judah sovereignty and made it known that Christ should appear from him, and he blessed him with many words, saying, “The scepter of sovereignty shall not come to an end in Judah, and the rule shall not depart from before his hand until He, to Whom sovereignty belongeth, shall come, Him for Whom the nations wait.” And after he had blessed him, Joseph brought to him his two sons Ephraim and Manasseh, so that he might bless them, and he made the sign over their heads, and he laid his right hand upon the head of the younger, and his left hand on the head of the elder, and he made his hand [to take] the form of the Cross, indicating that the firstborn should be abased at the appearance of the Cross. And he reached the age of one hundred and forty-six years, and he died with the hands of Joseph resting on his eyes. And Jacob commanded him to bury him in the grave of his fathers, and Joseph mourned for him with a great mourning, and the Egyptians with him. And then he carried him on the chariots of Pharaoh, and with him were the great

nobles of the chariots of Pharaoh, and with him were the great nobles of the Egyptians, and they brought him to the land of Canaan and buried him with his fathers. Salutation to Jacob.

And on this day Abba Barsebu (Barsoba), and ten monks who were his disciples, and the captain of the royal horses, became martyrs by the hand of the King of Persia, and eight hundred companions of Isidore. Salutation to Abba Barsebu.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 29
(September 04)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day is celebrated the festival of commemoration of the Birth of our Lord, and God and Redeemer, Jesus Christ, in the flesh, from our holy Lady, the Virgin Mary, for the salvation of the whole world. Salutation to Thy Birth.

And on this day also Saint Athanasius the bishop became a martyr, and with him two servants, Garsomes and Theodotus. Certain men reported to the king that Saint Athanasius had baptized the daughter of ʻAntonitos the general, and the king seized him, and Athanasius confessed before him that he was a Christian; and the king tortured him greatly, but not only would he not deny Christ, but he increased his Faith in Him. Then the king commanded the soldiers to cut off his head with the sword, and he likewise tortured the two servants Garsimos and Theodotus severely, and he beat them and crucified them. And then the soldiers cut off the heads of all three of them with the sword, and the saints received crowns of martyrdom in the kingdom of the heavens. And the believers gave much money to the soldiers, and the guards who were keeping the bodies, and they took away the bodies of the saints and wrapped them up in rich cloths, and laid them in coffins, and many signs and miracles appeared through them. Salutation to Athanasius.

And on this day also Saint Irenaeus, the Bishop of Sorem, became a martyr. They seized this saint at the first hour of the night, and brought him into the governor's house, and the governor said unto him, "Sacrifice to the gods." And Irenaeus said unto him, "I will not offer sacrifice, for I am a fearer of God and I am His servant." And the governor commanded the soldiers to drown him in the river, and when he had come to the ferry, he stripped off his apparel, and prayed to God to receive his soul, and to protect his people in Sorem, and to give peace to the churches. And then he said, "I believe in Thee, O my Lord Jesus Christ, and I make supplication to Thee as I suffer," and straightway they cast him into the river. Salutation to Irenaeus.

And on this day also is commemorated the translation of the body of Abba John the Short to the desert of Scete; this took place after his death in Debra Kuelzem, which is the desert of Saint Abba Anthony. And this happened in the days of Abba John, the forty-eighth Archbishop of the city of Alexandria, who went to the desert of Scete, and the holy monks said unto him, "We wish the body of Abba John the Short to be in the church of Abba Macarius, that we may bow down before it." And straightway the grace of God moved

him, and he wrote a letter [and sent it] by the hands of a certain abbot, whose name was Cosmas, and with him was an elder of the country of Clysma. And when they arrived they were unable [to do anything], for at that time his body was in the charge of Chalcedonian Melchites, who were dwelling in that place. And the abbot, and those who were with him, learned and made certain where that place was, and they returned and found certain men who were Orthodox believers dwelling in that city, and they told them the matter concerning which they had come. And after a few days a governor, who was one of the elders of the city, was appointed over Clysma, and he was a friend of Abba Michael, Bishop of the city of Clysma. And the archbishop wrote a letter to the bishop about the body of Saint Abba John, and he commanded him to make plans, and to help his messengers, the elder monks, so that they might be able to remove the body of the saint from the hands of the heretics. And the bishop rejoiced with a great joy, and told the scribe of the governor, his friend, and the scribe told the governor about the letter of the elder monks. And the scribe said, "How can we find an excuse for introducing the monks into the cave of the place?" And the governor said, "Let the monks put on over their own apparel Arab garments, and let them come with us to that place"; and they did so. And the governor departed having with him many people, and horsemen, and Arabs, and the elder monks from the desert of Scete, and they came to Clysma. And the governor spoke unto the Malachite bishop who dwelt in that place, [saying,] "Send out all our men from the church, and let not one of them be left therein, for I wish to go into the church, and to remain there the whole night"; and the heretic did as the governor commanded. And the elder monks made ready their beasts outside the city, and they came by night and took away the body of Abba John, and they departed and came to Mesr (Cairo), and hence they traveled to the desert of Scete. And the monks of the monastery of Abba Macarius went out and met them with crosses, and Gospels, and instruments of music, and incense, and songs, and hymns. And they brought Abba John to Saint Abba Macarius, and all the monks were blessed by him; and they sprinkled many perfumes over him, and they celebrated the Offering. And at the time when the Gospel was being read a miracle which was most marvelous was made manifest; the whole of the church was lighted up with heavenly light, and was filled with the odor of very sweet perfume, the like of which never was. And there was great joy. And the saint remained in the monastery of Abba Macarius for six days, and after this they took him and carried him to the church, and his sons the monks received him as the Hebrews received our Redeemer, and they cried out before him, saying, "Blessed is he who cometh in the Name of God." And they laid him in his place, and signs and wonders took place through him. And after the death of this Saint Abba John, Abba Mark the archbishop, who lived after him, went up to the desert of Scete, and he entered the church of Saint Abba John, and bowed low before him; and with him were bishops, and many of the elders of the city of Alexandria, and of all the country of Egypt. And he uncovered the body of the saint and found it moist and hairy, and he was blessed by it and wept with a bitter weeping. And when Abba Mark uncovered John's body, there was a loud clap of thunder in the church, and all the men fell in a state of terror and fear. And the archbishop replaced the sackcloth covering over him, and then wrapped him in fine linen. And they carried away the saint, singing praises and a spiritual song, saying, "O thou who wast a swift cloud, and didst bear rain, thou didst go to the country of Babylon, to the Three Children, and didst return to the city of Alexandria in the might of the Holy Spirit, which was with thee. And thou didst also go to Clysma, and didst overthrow the houses of idols, and didst preach the True Faith, and didst heal the sick, and didst cast out devils, and didst return to thine inheritance; thou art a habitation of blessing, and a traveler

to the kingdom of heaven." And the translation of the body of Abba John the Short took place in the five hundred and twentieth year of the Holy Martyrs (A.D. 804). Salutation to the translation of thy body, O John the Short.

Glory be to God Who is glorified in His Saints. Amen.

Nehasse 30
(September 05)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the great prophet Malachi. This righteous man was the completion of the Twelve Minor Prophets, and he was one of the Twelve. And he prophesied at the time of the return of the people from captivity in Babylon to Jerusalem. And he rebuked the children of Israel because of their transgression against God and His Law, and also because of their vile offerings, which they offered unto Him, for they did not give the tithe of their goods, nor their first fruits, as God commanded them. And God spoke unto them, by the tongue of this prophet, the reproach of God, and He said unto them, "Do mercy, give alms to the poor, and testify ye to Me by giving tithe and first-fruits. I will open to you the doors of heaven, and will bring down unto you blessings, so that at length ye shall say, 'It sufficeth us, it sufficeth us,' . . . [And I will rebuke] the caterpillar, and the worm, and the wire-worm, and the moth, so that they may not devour the fruits of your land." And he prophesied concerning the coming of John the Baptist, before our Redeemer, and concerning the coming of Elias before him, and also concerning the end of the world. And he prophesied concerning the habit of boasting among the Jews, and revealed to them that there were [other] people on the earth, and priests and righteous men who offered up incense and sacrifices to God, which were accepted. And having pleased God by his strife, and ended the days of his prophecy, he departed to God Whom he loved.

And on this day also is celebrated the commemoration of Abba Moses, Bishop of the city of Farma. Salutation to Moses, pillar of the city of Farma.

And on this day also Andrew performed a miracle when our Lord appeared unto him in the form of the captain of a ship, and taught him the craft of a spirit ship. And Andrew said unto our Lord, "Take me up into Thy ship, but we have no money [to pay] the ship's fare. Our Lord commanded us not to carry gold and silver in our wallet." And our Lord said unto Andrew, "If it be thus, come up into My ship"; and Andrew and his disciples went up into the ship. And the Lord commanded one of the angels to bring three bread-cakes, and he did so, and our Lord Jesus commanded Andrew, saying, "Rise up and eat ye bread so that thou mayest be able to support the journey by sea"; and Andrew marveled. And he said, "God give thee the bread of life in the kingdom of the heavens." And the disciples of Andrew could neither speak nor eat food through fear of the waves of the sea, and they were not used to travel by sea. And our Lord Jesus Christ said unto Andrew, "Tell thy disciples to go back to the shore, for they appear to be timid, and if thou wilt not [do this], teach them with pleasant words [not] to be afraid--if thou art a disciple of God--for behold, the ship is far from land"; and [then] the Lord Jesus departed, and sailed the ship. And Andrew taught his disciples, and encouraged them, and prayed in his heart, and having

prayed they fell into a heavy sleep; and Andrew rejoiced because of this. Then Andrew turned to our Lord, and said unto Him, "Verily thou art a master-sailor! Fourteen [times] have I traveled by sea, and I never saw any man sail a ship as Thou dost." And our Lord Jesus answered and said unto him, "When we sail on the sea we often suffer tribulation, but since thou art a disciple of our Lord Jesus Christ, the sea recognizeth thee, and doth not make its waves to rise up against thee." And Andrew cried out with a loud voice, saying, "I bless Thee, O my Lord Jesus Christ, that I have spoken to a man who praiseth Thee." And our Lord Jesus answered and said unto Andrew, "Tell me, O disciple of God, why do the Jews [not] believe that Jesus is the Son of God, for," He continued, "we have heard that He hath performed many miracles." And Andrew said unto Him, "Yea, my brother, He revealed unto us that He was God, and He performed miracles innumerable; He opened the eyes of the blind, He made the lame to walk, He made the deaf to hear, He raised the dead, He cleansed the lepers, He turned water into wine, and He took five bread-cakes and two fishes, and having commanded the multitudes to sit down upon the grass, He brake them, and of what was left over they gathered up many baskets full; yet, in spite of this, [the Jews] have not believed." And our Lord Jesus said unto him, "Doth He do this in public or in private?" And Andrew said unto Him, "Some things He doeth publicly, and some privately; but it seemeth to me that Thou art trying me." And the Lord Jesus said unto him, "Far be it from Me so to do! Tell Me, O my brother, that My soul may rejoice." And Andrew said unto Him, "O my son, may God fulfill for Thee every good work. But now hearken to a miracle, which the Lord performed when we, the Twelve Disciples, were with Him, and likewise many of the chief priests, and many of the people. We came unto the synagogue, and our Lord saw two images, one on the right of the house, and one on the left thereof. And our Lord said, 'Do ye see that there are similitude of the Cherubim and Seraphim in the heavens, which have been made by a man on earth?' And He turned to one image, and said unto it, 'Unto thee, I speak, O similitude of heavenly beings which was made by an artificer. . .come down from thy place, and revile the chief priests, and declare whether I be God or man.' And straightway the image leaped down, and spoke like a man, and said, 'O ye foolish Jews, whose blindness is not enough for yourselves, but who wish to make others blind, why do you say that He Who is God is a man? This is He Who hath fashioned man in the beginning, and who gave him His own breath to breathe. This is He Who made Abraham and Who brought back Jacob to his native land. This is He who giveth blessing unto those who call upon Him, and Who prepareth punishment for those who do [not] submit to Him. Verily I say unto you that ye have denied God, and have changed the Law. Behold, therefore, your synagogue shall be destroyed, and shall become a church in the Name of the Only Son of God.' And having said these words and others like unto them the image held its peace. And we answered the chief priests and said unto them, 'Behold, the image hath spoken unto you and reviled you.' And the chief priests and the Jews said unto us, 'this hath been done by magic. The image spoke of Abraham, but where could it have found Abraham, for it is many days since Abraham died.' And the Lord Jesus turned to the image and said unto it, 'they do not believe that I have spoken to Abraham. Go and say this to Abraham, "Thus saith He Who formed man at the creation, and Who made thee His friend: Rise up, thou and Isaac and Jacob thy sons, and come forth! Come ye and rebuke the chief priests and make them to know that ye know Me."' And when the image heard these words it rose up, now we were all looking on, and it went to the land of Canaan, to the grave of Abraham, and it stood up outside the tomb, and cried out as our Lord had told it [to do]. And straightway the Twelve Fathers came out from the tomb, and said unto the image, 'Unto which of us wast thou sent?' And

the image answered and said unto them, 'I was sent to the three fathers of the people; as for you get ye back until the time of the Resurrection'; and when they heard this they re-entered their tombs. And the three fathers went with the image to the chief priests and the Jews, and they chided them, and told them that He was the Son of God. And then the Lord Jesus said unto the fathers, 'Depart ye to your places and sleep.' And again He turned to the image and said unto it, 'Return to thy place,' and it went back to its place, and became as it was before. And although the chief priests saw this they did not believe. Now there are very many other things which our Lord did, O my brother, and if I were to begin to narrate them to thee I should never come to the end of the telling." And our Lord Jesus answered and said unto him, "I am able to complete the telling, and every hidden word, and every word of the Faith. For the wise few words suffice, but if I were to tell them to the fool, his soul would not believe [them] until he died." And then when the ship was approaching the coast and was nigh to arrive they held their peace. Now whilst our Lord Jesus was talking to Andrew, He pretended to be sleepy, and He lay down and slept; and Andrew seeing Him lie down lay down himself and slept. And our Lord Jesus commanded the angels to take up and carry away Andrew and his disciples, and they went and laid them down outside the city where they wished [to be]. And when the day came, and Andrew woke up and opened his eyes, and saw the gates of the city, and knew that he was on land, he was greatly frightened; and he woke up his disciples, and said unto them, "What did our Lord do unto us at sea? We did not recognize Him, for He turned His face into that of a man; it was He Who appeared unto us when He was giving us counsel." And they said unto him, "Whilst we were asleep we saw our Lord sitting upon the throne of His glory, and all His angels were surrounding Him. And we saw Abraham, and Isaac, and Jacob, and all the saints, and David playing upon his harp and [other] instruments of music; and we saw the Twelve Apostles standing before our Lord, and there were twelve angels before Him, and many other angels behind Him. And we heard the Lord saying unto the angels, 'Hearken unto the Apostles in everything which they shall say unto you.'" And when Andrew heard this, he rejoiced greatly that his disciples were held to be worthy to see this wonderful thing. And then he lifted up his eyes to heaven, and cried out with a loud voice, saying, "O my Lord Jesus Christ, I knew that Thou wast not far from Thy servants. Forgive me, O my Lord, because that when I was talking to Thee on the ship it seemed to me that Thou wast a man whom I could instruct." And our Lord Jesus appeared unto Andrew a second time, and He said unto him, "I am He Who appeared unto thee on the ship in the form of the captain of the ship, and I steered thee over the sea. Fear not, neither be dismayed, for I will be with thee." And having said these words He went up into heaven in great glory, and Andrew departed on his way. Salutation to Andrew.

Glory be to God Who is glorified in His Saints. Amen.

THE THIRTEENTH MONTH

Pagumen 01
(September 06)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day the blessed Apostle Eutychius became a martyr. This holy apostle was the disciple of Saint John the evangelist, and he was filled with the grace of the Life-giving Holy Spirit, whilst he was ministering to John the apostle, and he was subject unto him. He longed to go with Paul the apostle, and John commanded that he should go with him, and he went with him into the preaching. And he preached in the Name of our Lord Jesus Christ, and he converted many of the Greeks and brought them into the knowledge of our Lord Jesus Christ, and he baptized them with Christian baptism; and he destroyed the temples of idols, and rebuilt them as churches of our Lord Jesus Christ. And he endured great tribulation, and imprisonment, and beatings for many days by the infidels. And the angel of God used to come to him in the prison house, and with him was the food, which the saint ate, and which fire had never touched. And the soldiers also cast him to the lions, but the beasts never attacked him, and they were friendly towards him, like sheep with their shepherd. And then he went to the city of Constantinople, and the angel of God went before him and strengthened him. And having finished his fight, and waxed old, and arrived at a good old age, he departed to God Whom he loved. Salutation to Eutychius, who was called the "Companion of John the evangelist."

And on this day also the holy priest Besoy, the brother of Saint Abba Hor, became a martyr. This saint came from the city of Antioch, and he belonged to an honorable family, and because of the nobility of his kinsfolk, and his knowledge and his Orthodoxy, he was appointed priest. And when his brother Abba Hor, and his mother Diodora went to the city of Alexandria, and became martyrs on the twenty-ninth day of the month of Sane, this saint rose up to go to the city of Alexandria to see their bodies, and to be blessed by them. And he gave all [his money] to the poor and needy, and took nothing with him except three bread-cakes and a staff of palm wood on which to lean. And when he arrived in the city of Alexandria he enquired for the bodies of his brother and mother, and certain men guided him and brought him to them; and when he saw them he wept with a bitter weeping, because of his separation from them. And then he went to the governor and confessed our Lord Jesus Christ before him, and he made known to him that he was the brother of Abba Hor. And the governor commanded the soldiers to set a great pillar on his belly, and straightway he delivered up his soul into the hand of God. And then the governor commanded the soldiers to burn the body of the saint and the bodies of his brother and mother in the fire, and the bodies of other martyrs, eighty-eight in number, but the fire never touched them. And certain believing men took the bodies of Saint Abba Hor, and his brother Abba Besoy, and his mother Diodora, and Saint Damon, of the city of Debeya, and the body of Saint Bimakos from the city of Barmon, and Wursunufa of the city of Tuluya, and carried them in a ship, and brought them to the city of 'Ablasi with great honor, and laid them in a good place until the days of persecution were ended. And they built a church for them, and laid them in it, and many signs and wonders and many healings were made manifest through them. Salutation to Abba Besoy.

And on this day also are commemorated Saints Pachomius and Serapion. Salutation to Serapion and Pachomius.

Salutation to the imprisonment of John the Baptist.

Glory be to God Who is glorified in His Saints. Amen.

Pagumen 02
(September 07)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died Saint Titus the apostle, unto whom Paul the apostle wrote one of his Epistles. The birthplace of this saint was the city of Wartes, and he was the son of the sister of the governor of the city, and his kinsfolk were Greeks. And from his childhood he studied the learning of the Greeks, and he was exceedingly wise in his understanding, and sincere in his disposition, and his acts were good, and he loved the poor and needy. And one night he saw [a vision] and it seemed as if one said unto him, "Fight, O Titus, for the salvation of thy soul, for this world is unprofitable unto thee"; and when he awoke from his dream he was frightened and did not know what to do. Now the story of our Lord Jesus Christ had been preached abroad and it was heard of in the city of, and the people thereof talked among themselves about His doctrine and about His miracles. And when the governor of the city, whose name was 'Akrates, heard of this miracle he marveled exceedingly, and he wished to know with certainty if the story which he had heard about the Lord and His miracles were true. And he sought out a wise and understanding man whom he could send to the city of Jerusalem to verify the story of our Lord, and to put His miracles to the test, and to find out whether He was a being from the infernal regions, or whether He was a magician, or whether He was truly God; and he chose Titus to send, for he found no one better than he, and he sent him and commanded him to search into these matters with very great care and attention. And when Titus came to the land of Judah, and saw the miracles of our Lord Jesus Christ, and His marvelous deeds, and heard the Life-giving words of our Lord, he distinguished between the words and miracles of our Lord, and the words and deeds of the Greeks; and he found a great difference between them, and he knew that the faith of the Greeks was as nothing. Then he believed on our Lord Jesus Christ and followed Him. And he sent to the governor, his mother's brother, and informed him of what he had seen and heard of the signs and wonders of our Lord Jesus Christ. And when our Lord chose His Twelve Disciples, He chose this Saint Titus to be of their number. And after the Ascension of our Lord the grace of the Holy Spirit Paraclete descended upon him, as upon the Apostles, in the upper chamber of Zion; and he went with the Apostles into the preaching. And when our Lord chose Paul the apostle, this Saint Titus followed him, and went with him into many cities. And after Paul the apostle became a martyr in the city of Rome, this saint returned to his native city of 'Ekertes, and built a church therein; and he appointed priests and deacons over the cities which were round about. And having finished his apostolic fight he departed to God, Whom he loved. Salutation to Titus.

Glory be to God Who is glorified in His Saints. Amen.

Pagumen 03
(September 08)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day are commemorated the glorious angel Rufa'el (Raphael) the archangel, the third of the vigilant, holy and heavenly archangels; and the dedication of his church, which was built to him on an island outside the city of Alexandria in the days of Saint Theophilus the Archbishop; and the miracle which was made manifest therein, and took place thus. A certain rich woman from the city of Rome came to Saint Theophilus the Archbishop, and with her were her son and a picture of the glorious Archangel Rufa'el (Raphael), and much money, which she had inherited from her parents. And she cleared away the heap of rubbish, which was in front of the archbishop's house, and there appeared from beneath it a treasure of gold, even as we have written [in the section for] the eighteenth day of Tekemt. And Saint Abba Theophilus built many churches, and among them was the church, which was on the island outside the city of Alexandria, and was dedicated in the name of the glorious Archangel Rufa'el (Raphael); and Abba Theophilus the Archbishop finished the building thereof and consecrated it as it were this day. And whilst the believers were praying in the church, behold the church trembled, and was rent asunder, and it moved about. And they found that the church had been built upon the back of a whale of the whales of the sea, on which a very large mass of sand had heaped itself. Now the whale lay firmly fixed in its place, and the treading of the feet of the people upon it cut it off from the mainland; and it was Satan who moved the whale so that he might throw down the church. And the believers and the archbishop cried out together, and made supplication to the Lord Christ, and they asked for the intercession of the glorious Archangel Rufa'el (Raphael). And God, the Most High, sent the glorious angel Rufa'el (Raphael), and he had mercy on the children of men, and he drove his spear into the while, saying unto him, "By the commandment of God stand still, and move not thyself from thy place"; and the whale stood in his place and moved not. And many signs and wonders were made manifest, and great healings of sick folk took place in that church. And this church continued to exist until the time when the Muslims reigned, and then it was destroyed, and the whale moved, and the sea flowed back again and drowned many people who dwelt in that place.

This story was told by John, Archbishop of the city of Constantinople, to Honorius, the righteous emperor. And he said unto him, "Know, O emperor, that we were sailing in a ship to come to thee, and as we were going along we saw a church, on the island, on the day preceding the Sabbath, and we came into port, so that we might received the Holy Mysteries on the First Day of the week. And we found a little monastery by the side of the church, with brethren and monks therein. And, by the commandment of God, we went to them, and we said unto them, 'O brethren, if ye have with you an old manuscript treating of the days of the ancients, give it to us so that we may comfort ourselves therewith.' And they answered and said unto me, 'Behold, we have many manuscripts in the sanctuary, but we do not know how to translate them.' And I said unto them, 'Bring them here that I may see them.' And when they brought them to me, I searched through them, and I found that they treated of the mighty deeds and miracles which our Lord Jesus Christ had performed before His disciples, and also of the beginning of the heavens and the earth, and [they went on] to the end of this world. And as I was examining these manuscripts, I found a manuscript which was written by our fathers, the holy Apostles, and which treated of the

appointment of the Seven Archangels, and it said: 'When our Lord Jesus Christ was on the Mount of Olives with His disciples, He revealed to them the mystery of the Godhead.' And the Apostles asked Him, saying, 'O our Lord and God, we beseech and entreat Thee to tell us about the glory of the honorable angel Rufa'el (Raphael), and what day Thou didst appoint him, and in what month, and whether he is the equal of his fellow archangels, so that we may preach him in the world, and that men may celebrate a festival in his honor as they celebrate festivals in honor of his fellow archangels, and that men may pray to him in the time of their sorrow and tribulation, so that they may find grace and compassion with Thee, and his intercession.' And straightway our Lord Jesus Christ commanded, and the seven, and the three archangels, came from the third heaven, Michael, and Gabriel and Rufa'el (Raphael) with great joy, and they bowed down before our Lord Christ: and our Lord said unto the angel Rufa'el (Raphael), 'Tell the Apostles thy name so that they may know thy great honor.' Now the Archangel Rufa'el (Raphael), a sincere (?) angel, is the third of the archangels, and Michael the archangel is the first of all the angels; and his name [meaneth] the 'compassionate.' And Gabriel is the second archangel, and his name [meaneth] 'God and man,' and it was he who was sent to our holy Lady, the Virgin Mary, to announce the birth of our Lord Jesus Christ from her." And Rufa'el (Raphael) said, "I make hearts to rejoice, and I am sincere, and good, and merciful to sinners, against whom I never lay information concerning their sins before God; I speak only of my power to save, and my sincerity, and my love for men. I send angels with the souls of sinners, and I treat them with long-suffering until at length they repent of their sins, and forsake their transgressions, I am Rufa'el (Raphael) whom God set over the twenty-three hosts of angels, [and] we praise God the Father, and His compassionate Son, and the Holy Spirit the Comforter. I am Rufa'el (Raphael) whom God commanded to give good things to the saints at the Marriage of One Thousand Years in Mount Zion, when our Lord Jesus Christ made them to drink out of the cup, which is filled with honor indeed, as they reclined with Him when He sat on the holy throne. I am Rufa'el (Raphael) whom God commanded to take up branches of the Tree of Life in my hand, and to give them to Christians on that day [of] life and joy. I am Rufa'el (Raphael) under whose hands are kept the treasure houses of the heavens, and I open them and shut them according as God commandeth me. And if any man shall do a good deed to another man, who is in tribulation upon earth, for my name's sake, or shall write a book about my office, or shall remember any of the poor in my name, or shall offer up an offering or incense on the day of my commemoration, which is the third day of Paguemen, whereon God appointed me, and crowned me with the office of the angels, I will bear them and transport them on the chariot of light, until they enter the heavenly Jerusalem. And I will place in their souls scented branches with an exceedingly sweet odor, the like of which shall never be found upon the earth. Ask of me, O chosen Apostles, at all times so that I may protect you until ye stand before God. And preach ye unto all men in all the world that they must celebrate my commemoration, and I will make intercession with God on their behalf, and I will deliver them from their tribulation, and they shall never see punishment." And having said these words Rufa'el (Raphael) bowed low to the Lord. And this glorious angel Rufa'el (Raphael), the archangel, hath performed many miracles, and it is meet that we should celebrate his commemoration at all times, for he maketh intercession with God on our behalf. Salutation to Rufa'el (Raphael).

And on this day is celebrated the death of Melchisedek. This man was the son of Kainan, the son of Shem. And when he was fifteen years of age God commanded Noah to send Shem his son with the body of our Father Adam, and to lay it in the middle of the earth,

which is called "Keranyo" (Place of Skull); and he informed him that the Savior of the world would come, and that they would sacrifice Him there, and that He would redeem Adam by His Blood. And Shem and Melchisedek took the body of Adam from the house of his father in secret, and he went there, and the angel of God guided them; and Melchisedek was appointed priest. And he took twelve stones and offered up an offering upon them, with bread and wine which came down to him from heaven, and which revealed the mystery of the new Law. And the angels used to bring food unto him from heaven, and his apparel consisted of a hide, and a hide girdle, and he continued to minister before the body of our father Adam. And when Abraham returned from the war, and had vanquished the kings, he offered him bread and wine, and Abraham gave him tithes of all his possessions, and he was appointed priest and king of Salem. Salutation to Melchisedek.

And on this day also died Serapion of Landun. This saint was learned in the Books of the Church, and in the interpretation of the same, and he renounced all the possessions of this world. And then he went and departed into the country of the pagans, and sold himself for twenty dinars, and he took care of his dinars. He ate nothing but bread and water, and he used to pray to God to turn [the people] from their error; and then he made them all to believe in the Faith of Jesus Christ, and he taught them all the Law. And then he told them that he was an Egyptian free man, and that for love of them he had sold himself; and he gave them the money of his price to give to the poor. And he departed to another city, the people of which were called "Mankayaweyan," and he sold himself to them, and he served them until he made them to believe in the Faith of Christ. And then he went to Rome and lived and worked there, with fasting and prayer, until at length he died in peace; and signs and wonders appeared through his body. Salutation to Serapion.

And on this day also died the good, and honorable, and Orthodox, and apostolic king Zara Ya'akob [died 26th August, 1468] after he had established ordinances and laws for the good behavior [of his people] in all the cities of his kingdom. Salutation to Zara Ya'akob, the preacher of the Faith of the Gospel.

Glory be to God Who is glorified in His Saints. Amen.

Pagumen 04
(September 09)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the ascetic, fighter, and anchorite Saint Abba Benjamin (Baymon). This saint was from the city of Mesr (Cairo). There were seven brethren, namely, John, and Job, and Joseph, and Basil, and Baymon, and Jacob, and Abraham, and they all became monks. John was the most advanced (i.e. the eldest) of them in his days, and Abba Baymon was most advanced in knowledge and wisdom. And they all agreed together, and went forth from the world, and dwelt in places, which were remote from men; and they bore the yoke of our Lord Christ. And they traveled on the straight road, and put aside the honor of family, and the desire of their mother to see them. Now their mother came to their abode, and she stood outside and having sent them a message she waited (?) for them

to come to her, so that she might see them before she departed. And they sent to her a message, saying, "If thou wishest to see us in the generation which is for ever, depart from this place"; and she understood, and accepted [their words], and departed. And this father was a haven and a comforter of the old men and of the young men of the desert of Scete. And whenever tribulation, and doubt about the Faith, or a temptation of the Adversary [assailed any one of them], he would come to him, and our father would comfort him, and straightway he was cured of his sickness. And this father composed works on Doctrine, and many Homilies, and profitable Admonitions on piety, and the spiritual fight, and the path of the monastic life. And he said in his teaching, "If thou seest a brother who hath transgressed, despair not of him, but wake up his soul, and comfort him, and lighten his heaviness, so that he may rise up from his fall." And he also saith, "Teach thy heart so that it may do what thy tongue sayeth." And one of the brethren said unto him, "If I see a brother who is good, I rejoice in him, and bring him into my abode, and make him to rejoice. And also, if I see a brother whose works are inferior I do not wish to bring him into my abode." And Abba Baymon answered and said unto him, "If thou treatest well the brother who is good, thou must treat that brother whose works are inferior with a double portion of goodness, for he who is sick needeth healing especially." And then he informed that brother who was talking with him, saying, "There was a monk in the monastery whose name was Timothy, and he fell into sin, and he was always weeping; and he wept, and groaned, and petitioned God, saying, 'O Lord, I have sinned against Thee; forgive me.' And a voice came to him and said unto him, I will only cast thee off when thou despisest thy brother in the time of his trial." And this father Abba Baymon also said, "If we cover over the sins of our brethren, God will cover over our sins." And this holy father lived all his days a life of spiritual fighting, and devotion to God, and he arrived at a good old age and pleased God and died in peace. Salutation to thee, O mortal tongue of the seven brethren who refused to see their mother.

On this day also died Liberius, Archbishop of the city of Rome. This holy father was appointed over the city of Rome in the days of Kuenesta (Constantine), the son of Kuenesta (Constantine). And Kuenesta (Constantine) having driven his brother, the apostolic Saint Athanasius, from the throne of the city of Alexandria, and having also driven out Paul, Archbishop of the city of Constantinople, the two of them came to this father Liberius and asked him to help them. And he received them and brought them to the Emperor Kuenesta (Constantine), and he wrote for them from himself a letter to his brother Kuenesta (Constantine), and commanded him to receive them. And he wrote for them a letter to his brother Kuenesta (Constantine) that he might help them. And when the Emperor Kuenesta (Constantine) read the letter of his brother Kuenesta (Constantine), and the letter of this holy father Liberius, he received them, and set them upon their thrones as before. And when Kuenesta (Constantine) was killed in the city of Rome, Kuenesta (Constantine) sent to this Saint Liberius, and asked him to help him, and to drive the apostolic Athanasius out of the city of Alexandria, and to receive the Arians, and he made him many promises. But Liberius did not accept this petition, and he would come to no agreement with him, and the emperor banished him to a remote region; and then he sent and slew the murderer of his brother. And after this he went to the city of Rome, and with him were the heads of the monasteries and the chief priests, and they begged him to make this father Liberius to come back from exile to his archiepiscopal throne in the city of Rome; and he accepted their petition, and commanded him to return to his office. And having returned to his archiepiscopal throne, this father taught always his flock to be strong in the True Faith. And he composed many Homilies and Admonitions, and he resisted the

followers of Arius, and excommunicated them, and drove them out until he died; and he sat on his archiepiscopal throne for seven years. Salutation to Abba Liberius the Archbishop.

Glory be to God Who is glorified in His Saints. Amen.

Pagumen 05
(September 10)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

On this day died the pure and holy virgin, Abba Jacob, Bishop of the city of Mesr (Cairo). The soul's desire of this fighter from his youth up was to wear the holy garb of the monastic life, which is the apparel of the angels. And he went forth from his city, and departed to the desert of Scete, that is to say, to the monastery of Saint Abba Macarius, and he took up his abode in a cave close by Saint Abba John the Short; and he devoted himself to God and fought the spiritual fight for many years, and he was appointed Archdeacon of the church of Saint John. And the report of his virtues, and his knowledge, and his sanctity was noised about, and God chose him, and he was appointed Bishop of the city of Mesr (Cairo). And having taken his seat upon the throne of his office, he added to his fasting, and prayer, and asceticism, and fighting of the spiritual fight, and he did not diminish through [the duties of] his office his former fight. He taught his people continually, and he read the Scriptures to them, and he explained the obscure passages in them, and he admonished them for continuing to commit sin; and he excommunicated them and repelled them from receiving the Holy Mysteries until they repented. And when he had finished his good fight, he fell sick of a slight illness, and he summoned his flock and taught them to hold fast the True Faith. And he summoned the priests and commanded them, saying, "Take heed that ye be not negligent at the time of celebrating the Mysteries," and he made them to know that they would deserve great punishment if they were negligent about the celebration of the Holy and Divine Mysteries, and if they did not minister in holiness, and in the fear of God. And he said unto them, "I am innocent of your sins." And then he made the sign of the Cross over his face and eyes, and stretched out his hands, and made the sign of the Cross, and he covered his eyes with his hands and died in peace. And they wrapped him in a beautiful shroud, which was worthy of bishops, and they made a great lamentation over him, and they buried him in the tomb of the fathers, the Bishops. Salutation to Jacob, Bishop of Mesr (Cairo).

And on this day also died the great Prophet Amos, the father of Isaiah the prophet, one of the Twelve Minor Prophets. This righteous man prophesied in the days of the kings of Israel, Joash, Amos, and Uzziah; and all the days of his prophesying were fifty years and more. And he admonished the children of Israel and their kings, and the kings of Judah, and he told them that God would not accept over many offerings, nor the things which they did not offer up to Him in the days of Moses the prophet. And he prophesied concerning the Passion of our Lord, and concerning the darkness of the sun on that day, and concerning the lamentation and sorrow which should come upon the children of Israel after this; and how their festivals should be turned into [days of] sorrow, and their joy into weeping; and how they should lack the help of God; and how they should be scattered in

all countries among the nations; and how they should be driven about like spelt. And all these things were fulfilled upon them, for they dwell [scattered] in the world unto this day. And it is said that the people killed him when he rebuked them overmuch for their sins. And he prophesied before the coming of our Lord Christ six hundred years before the coming of our Lord. Salutation to Amos the prophet.

And on this day also died the holy, and blessed, and chaste Abba Barsuma, the "Naked," the son of Taban. This saint had God-fearing parents in the city of Mesr (Cairo), and they entreated pilgrims kindly and walked in the way of God; and they were exceedingly rich in gold and silver, and they had many possessions. And when they got this blessed son they called his name "Barsuman," and brought him up in the fear of the Lord, and taught him the Doctrine of the Books of the Church. And when his parents finished their days at a good old age, and died in peace, the brother of the mother of this saint took all the money, which Barsuman's parents had left. And when this Saint Abba Barsuma (sic) saw how he had seized his parents' money, he meditated in his heart about this fleeting world, and said, "Our Redeemer saith in His holy Gospel, 'He who wisheth to save his soul, let him cast it away, and he who hath cast away his soul for My sake shall find it. What shall it profit a man if he hath gained the whole world, and destroyed his soul? And what shall a man give [as] a ransom for his soul? Verily, verily, I say unto you, the Son of the children of men shall come in the glory of His Father, with His holy angels, and shall reward each one according to his works (Mark vii, 35 f.).'" And the saint went outside the city, and did as Job the Just did, and sat upon a dust heap for five years, in the heat of summer and the cold of winter, and he wore no clothing on his body, but went naked; and his loincloth was made of hairy sackcloth. And he said unto his soul, "O Barsuma, know thou that thou must stand naked before God." And he devoted himself frequently to fasting, and prayer, and bowings, and vigil, by night and by day, for seven days at a time ceaselessly. And he ate [nothing but] dry bread soaked in water, and at length his body dried up, and his skin stretched itself tightly over his bones. And then he said unto himself, "I will rise up and will depart from this place, so that men may not know me, and award to me the vain praise of this world." And he departed from that place, and came to the church of Saint Mercurius in Mesr (Cairo), and he dwelt therein and fasted for three and thirty years. And there was a serpent in a well, which was in that church, and men were unable to light the lamp through fear of that snake. And God willed to make manifest the righteousness of this righteous man, Abba Barsuma, and to make signs and wonders to appear at his hands. And the saint went into that cave, and stood up and prayed to God, saying, "O my Lord and God, Jesus Christ, the Son of the Living God, Who hath given unto us power to tread upon serpents and scorpions, and all the might of the Enemy, I ask Thee now to make me strong over this serpent which is in this cave, for Thine is the glory for ever and ever. Amen." Then he sealed himself with the sign of the Honorable Cross, and he sang the psalm, saying, "Thou shalt be strong against the wolf and the serpent, thou shalt tread upon the lion and the serpent" (Psalm 91:13), and having finished his singing, he seized the serpent with his hand, and said unto it, "Henceforth be blessed! And thou shalt not have power and might over any man, and thou shalt do no evil whatsoever to any man, but thou shalt be subject and obedient to what I shall say unto thee." And straightway that serpent coiled itself at the feet of this saint, even as the lions crouched before Daniel the prophet in days of old. And this saint fought a great fight against hunger and thirst, and he used to fast two and three days at a time, and after this he fasted for a whole week, without cessation or negligence. And the light shone upon him, and when he stood up to pray the serpent would go away from him, and when he sat down and called the serpent it would

come to him. And there was a spring of water in that place wherefrom water flowed unceasingly in the winter season, and in the period of cold, and he used to stand up [in it] from sunset to sunrise, continually; and he used to eat dry bread, and food which had gone bad, and was full of worms, and had been thrown away, and he drank dirty water. And in those days there took place a period of great persecution of the Christian people in the country of Egypt. And he passed all his time in reading the Books of the Church, and especially the Psalms of David, and the histories of the ascetic labors of the fathers and the stories of their abstinence. And because of this he loved the life of abstinence and purity, and he spoke to men profitable words, saying, "Without purity no man can see the kingdom of God by day and by night for seven days, and God received his petition, and he taught the people Christianity. And God performed many signs and miracles by his hands, and on many occasions made manifest to men his extraordinary spiritual fight. His presence was handsome, and he was of fine appearance, and his face was joyful; he rejoiced in being without a bed, and he possessed nothing whatsoever of this world's goods. He wore a tunic only, but he was [otherwise] naked, and his head was uncovered and he covered his body with apparel, which was in rags. And he endured the heat of summer and the cold of winter, and he laid no bed between his body and the ground, and he fought the fight that he might reach the Heavenly Garden. And he found trouble through evil men and devils; who is able to explain it? And in spite of this he gave thanks to the Lord Jesus Christ who helped him in this difficult work. And whilst following this course men heard of the glorious report of him, and everywhere men loved him. He was the comforter of the old men, and of those who were in trouble and misery, and of him that had been tripped up by the enmity [of Satan], and of him whom the temptation of the Enemy or of an evil man had found; such an one used to seek and find with him healing. And having spent thirty years in his spiritual fight, and pleased God, he died in peace on the fifth day of the month of Paguemen in the one thousand and thirty-third year of the Martyrs (A.D. 1317). And after his death John the priest, his disciple, thought in his soul and said, "Who is there that shall comfort men after our father Barsuma?" "Abba Barsuma had knowledge through the Holy Ghost," saith his disciple. And he answered saying with his holy mouth, "Know, O my brother John, I am far from all those who call me by my name, and unto all who say unto me, 'Abba Barsuma, the son of Taban, ' I say, 'Behold I will fulfill for him everything which he wisheth with our Lord Jesus Christ.'" And then this holy father looked towards his left hand and said, "Behold, they have made the reckoning about us, and they have not found against us any evil thing." And after this he said unto his disciple Abraham, "Give me a knife or a razor," and he cut off his tongue therewith, and cast it away, and he began to sing, saying, "The Lord illumineth me, and delivereth me, who then shall make me afraid?" (Psalm xxvii, 1)--to the end [of the Psalm]. And he sealed his face with the sign of the Honorable Cross, and delivered his soul into the hand of God, and the angels of light carried it up to the Garden of Joy. And he departed to God, Whom he loved, and he dwelt with the righteous in the Garden of Delight in the kingdom of the heavens. And the monks wrapped him up in pure white woolen cloths, and they took him and laid him in the church. And Abba John, the eightieth Archbishop of the city of Alexandria, came, together with priests, and deacons, and the nobles of the city of Mesr (Cairo), and a great many Christian folk, and they made a procession in his honor with singing and instruments of music, and they buried him; and they made great mourning for him many days. Salutation to Abba Barsuma.

And on this day also died Abba Magder. Salutation to Magder.

Glory be to God Who is glorified in His Saints. Amen.

Pagumen 06
(September 11)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD. AMEN.

And if the month of Paguemen containeth six days he (i.e. the priest or monk) shall read the following; any if it hath only five days, he shall read it likewise.

On this blessed day, O believing, beloved, and Orthodox brethren, it is meet that ye should magnify our Lord Jesus Christ and His honorable Blood, and that we should praise God the Most High, and multiply His praises, and exalt His highness exceedingly, because He hath given unto us the grace of His goodness and the greatness of His compassion, which have brought us to this hour, which is the end of the revolution of the year of mercy of Egypt, and of Ethiopia, and Nubia. And we are sound and healthy in our bodies and souls, and we are strong in the True Faith, following our holy fathers. And God shows patience towards us, and He hath mercy upon us, and He waiteth for us to turn from our transgressions and from our evil works. And He doth not destroy us, as He destroyed many nations who were before us, but He abideth us patiently, and He waiteth for us to turn from our sins, an our transgressions, and our folly, and for us to rouse ourselves up out of our sluggishness, and for us to rise up from our fall. And it is meet that we should weep before Him, and cry to Him to set aside His abomination of our transgressions, and our many sins, and that we should ask Him to strengthen us in the True Faith in this world, and in that which is to come, and during all the days of our life, and to preserve us from the snare of Satan, our Enemy, so that we may arrive at the end of this coming year, and that we may be strong in the True Faith, and joyful in good works, and healthy in our bodies. And let us ask Him to give rest to the souls of those who have died among us, and may He set grace in our country, and bless our land, and bring us into our abode in houses in joy, and in peace, for ever and ever. Amen.

Glory be to God Who is glorified in His Saints. Amen.

LIST OF THE SAINTS, MARTYRS, AND EVENTS COMMEMORATED IN THE ETHIOPIAN SYNAXARIUM

MESKEREM

DAY

1 Job, and his washing in the Takaze (Atbara).
Bartholomew the Apostle.
Melyos, Archbishop of Alexandria.
Melki of Clysma.
Raguel the Archangel

2 John the Baptist.
Dasya, an Egyptian soldier.
Didymus and Marina.

3 Dionysius, President of the Council of Bishops at Alexandria.
Earthquake in Egypt, A.D. 1112.
Dioscurus the martyr, the martyrs in Tensel Yakoton, and certain martyrs in Persia.
Death of ‘Anbas the Ethiopian.
Death of Moses of Scete.

4 Death of Macarius, Archbishop of Alexandria.
Simon the Anchorite, Joshua the son of Nun, ‘Ardase the Archbishop, 150 martyrs in Antioch, ‘Enteya, and Theodore.

5 Sophia and her two daughters (Faith, Hope and Charity).
Mamas the martyr.
King Lebna Dengel, David II (1508-40).

6 Isaiah the Prophet.
‘Ebnodi, Baslantya, James a monk, ‘Atimos a bishop, and the martyrs Baslis, ‘Arontos, Rawrewo, Sawlwas and Sawa.

7 Dioscurus, Archbishop of Alexandria.
Death of Severianus, Bishop of Byblos.
Agathon, Peter, John, Ammon, Ammona, Rebecca, Fasiladas and 2,000 fellow martyrs.
Das, Gagra, Nawla, Bishop of Antioch, and Peter the monk.
Birth of Hanna, mother of the Virgin Mary.

8 Zacharias.
Death of Moses.
Dimasius, Lucianus, Jeremiah, ‘Andewa, ‘Elyanos and ‘Ammon.

9 Pisoura.
Fasiladas and 14,737 martyrs.
Miracle of Michael the Archangel.
Death of King Yasay.

10 The miracle worked by a picture of the Virgin Mary.
Death of Judith.
Birth of the Virgin Mary.
Matronya the martyr.
Athanasia and her three children.

11 Basilides of Antioch.
Banafzez, a Persian lady.
Sures, ʻAnkityos and Maskhadra of Esneh.
Cornelius.
Death of Theodora.
Basil, Theodore, Bishop of Jerusalem, Caustus.

12 Michael the Archangel.
Council of Ephesus (200 bishops).
ʻAflahos and his fellow martyrs, and the translation of his body.
Luyuras and Galanicus.
Joachim and Hanna.
Stephen the Protomartyr.

13 Miracle of Basil, Bishop of Caesarea. (Story of the man who sold himself to the devil.)
Isaac the martyr.

14 Agathon Stylites.
Macarius and martyr, Bartholomew, ʻAwedra, Naso and Degana.

15 Translation of the body of Stephen.
Peter of Daraw.

16 Building of the Church of the Holy Sepulchre.
Death of Tobit.
Warkela, Simeon, Marcianus, ʻAzyanos, Hali, Ronikos, Lucianus, ʻAzremanos, Peter, Hannah and Agathon.

17 Festival of the Holy Cross.
Death of Theognosta.
Death of Dionysius.
Liba, Cirianus, Justin and Tekaseltes.

18 Death of Eustathius.
The Empress Helena.
Death of Honorius of Segad.
Mercurius the martyr.
Festival of the Holy Cross.
Death of Jacob the Egyptian.
Stephen the priest, Niceta.
Discovery of the bones of Thomas and Athanasius.
Philotheus, Nob, ʻAboli and 60 fellow martyrs, Euphemia, Fnomis, Selhan, ʻAkalaeles, and Isaac.
Miracle of Thomas the Apostle.

19 Archbishop Gregory the martyr.
Festival of the Holy Cross.
Death of Cyriacus the dweller in the desert.

20 Death of Archbishop Athanasius.
Malidama, Athene, Marema, Pila, Abraham the monk, Rade'E, Sades, Thaddeus, Epiphanius, Armenius and Simeon.

21 Cyprianus and Justina.
Festival of the Virgin Mary.
Death of Tiberius the Apostle.

22 Cotylus, ‘Aksu and Tatos.
Julius of ‘Akfehas.
Balan.

23 Eunabius and Andreas, Eustathius and his wife, Thecla, 44 martyrs, Gregory, ‘Ensina and Belina, and Abba Salama.

24 Gregory the monk.
Quadratus, Betrewa, Latayn, Archbishop Gabriel, Theodore, Netrolomes, Ausanius, Nestius, Zianus, Justus, ‘Elsarey, Phratus, Cosmas and Damianus.

25 Jonah.
Barbarah and Juliana.
Roka, John, Andrew, Peter and Antonius.

26 Gabriel’s visit to Zacharias.
Translation of the body of ‘Aboli.
‘Agati and 10,000 martyrs of Egypt, and George.

27 Eustathius and his wife and his two sons.
Death of Thecla.
Antilarius the tax gatherer.
John of Dabra Sege.

28 ‘Abadir and Irene.
Death of Susannah.
Irene, ‘Ankuo Maryam, Stephen, Hannah, Porphyrina and Luke the monk.

29 Festival of the Navitity of our Lord Redeemer Jesus Christ.
Translation of the body of St. John.
‘Arsima and Agatha, and their companions.

30 Festival of St. Athanasius.
Archbishop Gregory of Armenia.
The calling of James and John, the sons of Zebedee.
Bula, Maryu, Peter, and ‘Asotares.
‘Absadi and Aaron of Galilee.
Death of Shalusi.

TEKEMT

DAY

1 Anastasia, Cheriton, Susannah, and Mary, the sister of Lazarus.

2 Archbishop Severus, Takla Sama’Et, and Heriacus.

3 Archbishop Simeon.
George, Macarius, Theophilus, Eumara, Gregory, Theodora
Nineveh and its people and tribes.

4 Bacchus and Sergius, Baba and Mama.
Ananias the preacher, Romanus, Gabra Krestor, John the eunuch, and the consecration of the Church of Senhar.
‘Abreha and ‘Asbeha

5 Archbishop Paul.
Cyriacus and Hannah.
James the Apostle.
‘Adrawos, ‘Awaras, ‘Aldrakwos, and ‘Endronos.

6 Hannah, mother of Samuel.
Pantaleon.
Rewak and Antonius.
Habakkuk.
Dionysius, Bishop of Athens, Josephus and Urianus.
Antonius, Bishop of Bana.
Enos, son of Seth.
Hermolaus, Heracletus, and Basalotamika’El.

7 Bawla of Tamaw, Minas, Hasina.
Cyprian and Justina.

8 Metra, Bacchus and Pelagia, Hor, Bula, Susannah and her children, and Agathon.

9 Archbishop Liberius.
Stephen of Antioch.
The Eclipse of A.D. 1269.
Archbishop Simeon.
Thomas the Apostle.
David a King of Ethiopia.

10 Archbishop Eumenius.
Sophia and her three children.
Sergius.
John the priest.

11 James, Archbishop of Antioch.
Death of Pelagia.
‘Armami.

12 Feast of St. Michael the Archangel.
Matthew the Apostle.
Archbishop Demetrius.
Peter, Dionymus, Ya’Ekob, Abu Tefa, Theodore and ‘Aminus.

13 Ptolemachus, Zacharias the monk.
‘Eulana, Eulacius, Theodore, ‘Ablas, Nitolaus and ‘Abela.

14 Philip the Disciple.
Moses the Great.
Gabra Krestos.
‘Aragawi (Za-Mika’el), Trakwa, Damatius, ‘Emraya and 431 martyrs.

15 Bilamon and 560 martyrs.
Salation, ‘Atrakius, Yarpes, Andronicus, Armolius, Hermes, Harmoktis, Admania and Samata, Abba Isaiah, and Silas.

16 Archbishop Agathon.
Macrobius, ‘Eblo, Abba Peter, Parebu and 45 men, Aron, Karbu, ‘Analyu, Pawli, Mark and Gadel.

17 Filyas, Gregory, Archbishop Dioscurus, and Stephen Protomartyr.

18 Archbishop Theophilus, Romanus.
John, ‘Adrani, ‘Artematewos, Hephaestus, Luderius, ‘Asmanit and his 7 children.

19 Bartholomew of the Fayyum and his wife.
Council of Antioch.
John of Dailam, Simon, and the martyrs of Al-Matra.

20 John the Short.
Elisha the Prophet.

21 Festival of the Virgin Mary.
Translation of the body of Lazarus.
Archbishop John.
Joel the Prophet.
Deliverance of Matthias by the Virgin Mary.

22 Luke the Evangelist, and his fellow martyrs.

23 Archbishop Joseph.
Dionysius of Corinth.
Joseph of Manuf.
Tenkeyake, Theodosius, Laos, Taxis, Josab and Andrew.

24 Ablarius, Sabla Maryam.
Paul, Longinus, Zaina, Ausia and Constantine.

25 Bula (“Abib).
‘Ebloy.
Consecration of the Church of St Julius.
Abba ‘Abel, and Dalila.

26 Timon.
James the Brother of Christ.
Huras.
Philip and Sawgenas.

27 Macarius of Kaw.
Paul of the Cell.
Julianus and his fellow martyrs.

28 Marcianus and Mercurius.
Maksu, Macarius,
Death of Japhet the son of Noah, and Yam’Ata.

29 Festival of the Nativity of our Lord Redeemer Jesus Christ.
Sakter and his servant.

30 Abraham the Anchorite.
Falibun, Kayna, Martes, Mars, Isaac the King.
Apearance of the head of John the Baptist.

HEDAR

DAY

1 Maximus, Manfius, Victorius, Philip.

2 Archbishop Sanitius, Archbishop Peter.
Setenna, ‘Anesgesya, Abba Libanos.

3 Cyriacus of Corinth.
Athanasius and Irene.

4 Epimachus and Azarianus.
James and John of Persia.
Thomas of Damascus, Zacharias, ‘Abaydo and John and their fellow martyrs, and Archbishop Peter.

5 Appearance of the head of Longinus.
Timothy, Abba Yohanni.
Translation of the body of Theodore and dedication of a church to him.

6 Archbishop Felix.
Appearance of Christ at Kueskuam.
Josa, Afros, Adinius, Justus, Marterus, Lucirius, Suninus, Bandicorus, Eulasius, Cornelius and 8000 (or, 17,000) martyrs of the company of Isidore.

7 George the Alexandrian.
Nahrew, Minas of Tamai.
Consecration of the Church of St George at Lydda.
Zenobius and Zenobia.
Mercurius and John.

8 Festival of the Four Beasts.
Festival of the Archangel Afnin.
John the priest.
Appearance of the Cross to Constantine.
Copronius and 484 martyrs.

9 Archbishop Isaac.
Council of Nicea.

10 Sofia and fifty nuns.
Council of Rome.
Paul and his three fellow martyrs.

11 Hannah, mother of the Virgin Mary.
Archelaus, Abba Elisha, Pachomius, Minas, Urania.

12 Festival of St Michael.
Archbishop Philotheus.
Ba’Eda Maryam, King of Ethiopia.

13 Festival of thousands of thousands of spirits.
‘Askanafer and his 13 disciples.
Timothy, Bishop of Esneh.
Archbishop Zacharias.
Lestelia, Mekrona, Mariana, Philopator, ‘Abrani, Honorius the Emperor.

14 Canitus of Thrace.
Daniel, the miracle worker.
John of Bizan, Garses, Balaten, John the priest.
Laurestus, Andreas, Mabranus, Tratina, Justina.
Consecration of the Church of Kalmon.

15 Minas.
Abba Minas the Archbishop.
Maccabaeus of Kasbar.

16 Consecration of the Church of ‘Abunafer.
Archbishop John, Xystus the bishop.
Tatus (Tatia), Daniel the monk.

17 Translation of the body of St John Chrysostom.
Abraham, Harik, Shenuti, Kedus ‘Amlak, Walatta Petros.

18 Atrasis and Yona, Philip the Apostle.
Eleutherus and Entia.

19 Consecration of the Church of Sergius and Bacchus.
Bartholomew, Theophilus and Patricia and Damalis.

20 Archbishop Anianus.
Consecration of the Church of Theodore.

21 Festival of the Virgin Mary.
Gregory the Thaumaturge (i.e. the Theologian), Archbishop Cosmas.
Alphaeus, Zacchaeus, Romanus, John, Thomas, Victor, Isaac of Eshmunen.
John of Asyut.
Translation of the body of Deborah (Tchebare).

22 Cosmas and Damianus, and 292 men and 49 women.

23 Cornelius.
Obadiah the Prophet.
Consecration of the Church of Marina.

24 Festival of the Twenty-four Priests.
‘Azkir and 38 other martyrs.
Kaltew, Gayyos, ‘Artyo, Dioscurus.
Joseph of Sana.

25 Philopator Mercurius, Acarius, Romanus.
Sabla Wangel, Queen of Ethiopia.

26 Pelarianus and Tatbusya.
Gregory of Nyssa.
Khirut and martyrs of Nagran.
Iyasus Mo’A, Gelyos, Mayen, Mekwas, Maryales.

27 James the “chopped.”
Timothy, Philemon.
‘Al’Are, Takla Hawaryat, Clement.

28 Sarapamon.

Likanos the priest.

29 Archbishop Peter.
The Birth of Christ.
The 47,000 martyrs in the reign of Diocletian.
Clement, Archbishop of Rome.

30 Acacius, Archbishop of Constantinople.
Mercurius.
Consecration of the Church of Cosmas and Damianus.
Gabra Maskal, King of Ethiopia, Anianus the Stylite, Peter.

TAHSAS

DAY

1 Elias Zelotes.
Naboth the Jezerrlite.
Peter of Gaza.
John, Archbishop of Alexandria.
Athanasius, Archbishop of Alexandria.
Peter, James the persian, Elijah the monk, and Barsabeh (Bathsheba), the mother of Solomon.

2 The deliverance of the Three Children from Nebuchadnezzar'sfiery furnace.
The 733 slaves of Basilides martyred at Antioch.
Seften, 'Anbas, Nathaniel, the worker of miracles, and Abba Hor.

Eutychianus.

3 The Entrance of the Virgin Mary into the Temple.
Phanuel, the ladder of prayer.

4 Andrew, brother of Simon Peter.
Abba 'Os and the Virgins.
James, Zacharias, Simon, Theodore and Theophana.

5 Nahum the prophet.
Isidore the martyr.
Eugenia the martyr.
Victor of Shaw, the martyr.
Filgat (?), Ananias, Barachus (?) and John.
Philip, the father of Eugenia.

6 Anatolius the martyr.
Abraham the Syrian, Archbishop of Alexandria.
Consecration of the Church of 'Arsima, and the translation of her body,
and the bodies of 26 fellow martyrs.
Batelsis, a priest.
Abraham Soreyawi II, a carpenter.
Ta'Amani, Sufit and Meryan.
Michael, Yolsawis and Ptolemy.

7 Daniel, Abbot of Scete.
Diontyras, a blessed woman.
Matthew, Archimandrite of Dabra 'Aswan.

8 Hieroclis, Archbishop of Alexandria.
Barbara and Juliana.
Abba Marina.
Abba Samuel and Kalmon.
'Esi and his sister Thecla, and 407 fellow martyrs.
John of Damascus.
Yeres Kela, 'Elkolonitos.
Eugenius, father of Abba Marina.

9 Ba'Amin, a bloodless martyr.
Badlamo.
Yawaremya, and Zacharias the monk.

10 Translation of the body of Severus, Archbishop of Antioch, to Dabra Zegag.
Theophanius, Archbishop of Alexandria.
Nicolaus the archbishop.
Talases the Babylonian.
Lazarus the Persian.
Surset of Constantinople.
Abba Tewashi.
Milases and Tawfya.
Paul, a desert monk.

11 Bakimos the Egyptian.
Bartholomew, a bishop, and Batlan the martyr.
Theodore of the joyful face.

12 St Michael the Archangel.
Samuel of Waldebba.
Khadre of Dabra 'Aswan.
John the Confessor.
The General Council of the Sixty Bishops in the reign of Decius,
which condemned Betnas, a priest of Scete.
Anicetus and his fellow martyrs.
Photinus.
13 Parsnuphis the martyr.
Abracius the Egyptian.
The conception of Hannah, mother of the Virgin Mary.
Michael of Dabra Kalmon.
Macarius, who fed upon partridges.
Abranicus the martyr, Horasafon.
Cornelius the governor.
Warktepos and 'Arfra.
Raphael, the healer-angel.

14 Simon of Manuf, a martyr.
Abba Behur and Abba Minas.
Marhamnam, his sister Sara, and 12 fellow martyrs.
Gabra Krestos, Archbishop of Alexandria.
Ammonius, Bishop of Esna.
Nasahit, a princess.
Arianus, a priest, and his brother 'Arkisos.

15 Gregory, Archbishop of Armenia.
Luke the Stylite.
Yemsah, a martyr.
Herwag, Ananias, Kazi, Sansaradin, Eugenius of Gawer.
Miriam, sister of Aaron.

16 Gideon, judge of Israel.

17 Translation of the body of Luke Stylites.
Aularianus, ‘Euthyos, Suryan, Mark, Bartelel, and Nathaniel the ascetic.

18 Abba Salama.
Translation of the body of Titus from Crete to Constantinople.
‘Arkila and Philemon, a martyred priest.
Farkayon, Silikion, Galinicus and ‘Eunas.
Translation of the bodies of ‘Arsis, Dacia, Dimon and Thomas the Apostle.

19 John, Bishop of Burles.
The casting of the Three Children into the fiery furnace.
The Annunciation of St Gabriel to the Virgin Mary.

20 Haggai the prophet.
Theophania the queen, Eugenius and Mardio.

21 Festival of the Virgin Mary.
Barnabas and Mark.

22 Gabriel the Archangel.
Dekesius, Bishop of Teltelya.
Anastasius, Archbishop of Alexandria.

23 Timothy, a monk.
David, King of Israel.
Abba Samuel, Abba Gabriel and Abba Simon.
Macarius, Andreas, Philip, Eiteltas, Cornelius, Mercurius.

24 Esther, the niece of Mordecai and Jeremiah.
‘Aboli, whose head was cut off.
Felhasius, Basil and Arius.
The fathers of Kadih of ‘Aswan.
The birth of Takla Haymanot.
Pawli, the debater.
Ignatius, Archbishop of Antioch.
Fulgosius, Archbishop of Antioch.

25 John Kama.
Abba Darudi
The Maccabees ‘Abya, Sila and Pantos.
Nicolaus the governor and his wife.
Daniel the Less.

26 Anastasia the martyr.
Juliana the martyr.

27 ‘Absadi, a bishop, and Hellanicus.
Abba Bag’U and Philip, an ascetic.

28 The Nativity of our Lord Redeemer Jesus Christ.
Paul and his fellow martyrs of Antinoe, 174 in number.

29 The Nativity of our Lord Redeemer Jesus Christ.
Joshua, the Judge of Israel.
Kuoril the camel man and Abba Gize.

James, Piles and Theodore, martyrs.
Abgar, King of Edessa.

30 John, Abbot of Scete.
Kerion, Philemon, and 40 soldiers.
John of Likos (Lykus).
Zacharias the monk, who fed serpents.
The Holy Innocents.

TIR

Day

1 Stephen Protomartyr.
Lavendius (Leontius ?).
Macarius, Archbishop of Alexandria.
Dioscurus and Saklabius of Akhmim, and 8140 fellow martyrs.
Lydianus, Theodore and Paul, ad 9005 fellow martyrs.

2 Abel.
Hellanicus, Bishop of Weshim.
Theonas, Archbishop of Alexandria.
Consecration of the Church of the Virgin in the Monastery of Abba Shenuti.
Philotheus and Sybil, and 9700 fellow martyrs.

3 The Holy Innocents 18,000 in number.
Libanos (Mata'A).
Abba Ammon, who cursed women' s hair.

4 John the Evangelist.
George, Matena the Archbishop, Theodora and Abba Likanos.
Nardos of Dabra Bizan, who killed a serpent by a prayer.
Sybil, the interpretress of dreams.

5 Eusegnius.
Matthew, Archbishop of Alexandria.
Yarewenyos and his fellow martyrs.
Negirus of Rome.
Alexandra, who visited Arsenius and 'Awshia.

6 The Circumcision of Christ.
Noah.
The Ascension of Elijah into heaven.
Marcianus, Archbishop of Alexandria.
Basil, Bishop of Caesarea.
Abba Moses, who dwelt in the desert for sixty years.

7 Silvester, Archbishop of Rome.
Abba Ephraim.
Mosolon, Gregory, Mark, Antianus, Luya, Maylen, Sosyas and Marteya.

8 Consecration of the Church of Macarius of Scete.
Andronicus, Archbishop of Alexandria.
Benjamin, Archbishop of Alexandria.
Malachi the Prophet.
Andronicus the Stylite.

9 Abba Abraham.

George, Nosmesa and Dioscurus.

10 Tawbentos (Theopantus ?).
Cynarius, Patricia the queen, and Tomiani.

11 Baptism of Christ.
Anatolius.
John, Archbishop of Alexandria.
Justus and Fayyos (var. Guedet).
Abba Wakris.
John, who gave 20,000 dinars to the poor.

12 St Michael the Archangel.
Theodore, Lavendius and Banikoros and 250,000 fellow martyrs.
Julian the martyr and Daniel the monk.

13 The miracle of Cana of Galilee.
The Seven Sleepers: ‘Arsalidas, Duamedos, Eugenius, Demetrius Bernatius, Stephen and Irakos.
Carinus and Minas the Anchorite.
Abba Nakaro, who wore thorns under his shirt.

14 Mehra’El the Virgin.
Cyriacus and Julitta, and forty-four fellow martyrs.
Archilides of Rome.
‘Emrais the Virgin.
Maximus.
‘Abdeyu, a follower of Elijah.

15 ‘Abdeyu (Obadiah).
Gregory of Naksesa.
Peter, Sophia, ‘Admira and Isaac.
Cyriacus and Julitta, and 11,434 fellow martyrs.
Gregorius, a member of the Council of 150 Bishops.

16 Philotheus.
Palladius, who lived in a cell for 50 years.
The 1500 men and three prefect of the company of martyrs with Philotheus.
Sahma, one of the Nine Saints.
John, Archbishop of Alexandria.
Daniel the Syrian.

17 Maximus and Dumatheus.

18 The burning of the bones of St George.
Jacob, Bishop of Nisibis.
Mary and Martha, sisters of Lazarus.

19 The finding of the bodies of Behura, Basora and ‘Enira, and the consecration of their church.
Abba Yafkerna ‘Egzi’E and Abba Tersina.

20 Prochorus.
‘Aklog (Eclogius).
Abba Behnu.
Consecration of the Church of John of the Golden Gospel.
Abba Noah.
Consecration of the Church of Mar Mehnam.
‘Alvanus, Nabyud of Scete, and Benwah the martyr.
Abba Kaluz of Fant.

21 The Assumption of the Virgin Mary.
Hilaria, daughter of Zeno.
Gregory, brother of Basil.
Nicolaus the martyr and Victor the bishop.
Paul the governor and Silas the priest.
Bakhayla Maryam.
Jeremiah, John and Caustus.

22 Anthony the Great.
Minas, Bishop of Mafen.

23 Timothy the Apostle.
Athanasius and Cyril, and the Emperor Theodosius.

24 Maria of Alexandria.
Abba ‘Absadi and Abba Bifa.

25 Peter the ascetic.
Sebastianus and ‘Askel.

26 The nine and forty martyrs of Scete.
Anastasia of Constantinople.
Mesratius, Sorenus and Joseph.

27 Serapius (or, Serapion).
Translation of the body of Timothy.
Suri’El the Archangel.
Bifamon.
Theophilantus and Sarnis.
The Ascension of Enoch into heaven.

28 Clement the martyr.
‘Akaweh and his 9800 fellow martyrs.
Abraham, Isaac and Israel (Jacob).
Joseph, son of Mahawe.
Tabela and her sons.
The blessing of the loaves and fishes.

29 Xenae the virgin.
Cyriacus.
Philemunma, Juliana, Sarabamon.
Gabra Nazrawi and the saints of Dabra Dagi.
The Nativity.
Stephen the “stranger.”

30 Pistis, Elpis, ‘Agapis and Sophia (i.e. Faith, Hope and Charity).
Minas, Archbishop of Alexandria.
Thecla and her four virgins.
Irene.
Gregory the Theologian.
Christopher and his followers, 130,030 in number.

YEKATIT

DAY

1 Council of Constantinople, at which 150 Bishops were present.
Consecration of the Church of St Peter, the Archbishop.
‘Askenafer and his wife.

2. Longinus, Abbot of Zegag.
Pawli, the desert monk.
The miracle of Thomas.

3. Jacob the monk.
Translation of the body of Ephraim the Syrian.
‘Ebelo, chief of the anchorites.
Zenon, the wonder worker.

4 Agabus.
Zacharias.

5 ‘Akrepinu, Archbishop of Alexandria.
Besoy, surnamed Peter.
Nob.
‘Eblo.
Translation of the bodies of 49 martyrs of Scete to the cave of Benyami.
Hippolytus, Archbishop of Rome.
‘Ebelo the shepherd.
Banwa, Bula, ‘Amoni and ‘Esia.

6 The raising of the body of Hippolytus from the sea.
‘Abukir, John, Theodora, Theophana and Anastasia.
Mary, who anointed our Lord.

7 Alexander, Archbishop of Alexandria.
Theodore, Archbishop of Alexandria.
The companion of ‘Ebeloy for seventy years.
‘Abraken, ‘Abadir, ‘Abarianus and Nebdelmas.

8 The entrance of Christ into the Temple.
Hannah, daughter of Penuel.
‘Ammata Krestos and her two maids.
Elias of Scete.

9 Baroma the Syrian.
Paul the Syrian.
Peter the martyr.

10 James, son of Alphaeus.
Justus.
Isidore of Farma.
Felos, Bishop of Persia.
Nicolaus, Simon and Sadalakos.

11 Belanteyanos.
‘Eulog, the friend of lions.
Abraham, a bishop, Kanti and Makabis.
Patra.

12 St Michael the Archangel.
Gelasius.
Derkalas.

13 Sergius of Athribis and his fellow martyrs.
Eusebius.
Philemon the musician.
Timothy, Archbishop of Alexandria.
Severus the lion.
John of the incense fingers.
Jacob, restorer of monasteries.
Victor.
Theodore, Kaphes and Hephes.
Birth of Victor.

14 Severus of Antioch.
Jacob, Archbishop of Alexandria.
Darius, Paul, ‘Abudiras and Sedna.
Cyril, Archbishop of Alexandria.

15 Zachariah the prophet.
The consecration of the Church of the Forty martyrs of Sebastia.
Paphnutius.

16 Elisabeth, mother of St John the Baptist.
The gift of the Covenant of Mercy to the Virgin Mary.

17 Minas the martyr of Akhmim.
Death of Moses on Mount Nebo.

18 Melanius, Archbishop of Antioch.

19 Translation of the body of Martianus from Athens to Antioch.

20 Peter, Archbishop of Alexandria.
Basil, Theodore, and Timothy of Alexandria.

21 Gabriel, Archbishop of Alexandria.
Zacharias, Bishop of Saha.
Onesimus, the disciple of Paul.
Peter, Bishop of Damascus.
‘Akyos and Gabriel, Bishop of Ethiopia.

22 Maruna, a Persian bishop.
Bula.
The 380 martyrs who suffered with Nicolaus.

23 Eusebius, son of Basilides.
‘Awsegneyos, Theodore and Agapetus.

24 Agapetus the bishop.
Timothy of Gaza and Matyas of Cyprus.

25 Ausanius, Philemon and Likaia, a virgin.
Kona of Rome, Minas of Kus, Delmadius of Gaza.
Kumuta and Antonius.
Damayelnos, Reginos and Antony (Raweh).

26 Hosea the prophet.
Sadok and his 128 fellow martyrs.

27 Eustathius, Archbishop of Antioch.

28 Theodore the Roman, and his companions.
Abraham, Isaac and Jacob.

29 Polycarp, Bishop of Smyrna.

30 The finding of the head of St John the Baptist.

MEGABIT

DAY

1 Praxius, Bishop of Jerusalem.
Alexander of Rome.
Mercurius the bishop.
Methuselah.

2 Abba Makarawi.
Gregory of Edessa.

3 Cosmas, Archbishop of Alexandria.
Barronyos of Banyos.

4 The General Council of Daset.
Hanulyos of Bergya.

5 Sarapamon of Scete.
Eudoxia, the Samaritan woman.
Gabra Manfas Kedus Rabbuni.
Theodore, Abbot of Dabra Libanos.

6 Dioscurus of Alexandria.
Theodosius the confessor.
Antony and Arkaladius.

7 Philemon and Apollonius.
The Emperor Theodosius.
Theodotus of Galatia.

8 Arianus, governor of Antinoe, and the four Galatians who were his fellow martyrs.
Matthias the apostle.
Julianus, Archbishop of Alexandria.
The Seven Sleepers.

9 Andrianus and his wife, Eusebius and ‘Arma, and forty martyrs.
Abba Nob and 2000 fellow martyrs.
Cythinus (or, Cutenius).

10 The Appearance of the Cross.

11 Theocnitus.
Basil, Bishop of the Pagans.
‘Alef, one of the Nine Saints.
Ausanius, Ephraim, Arcadius and Elias.

12 Balaam the magician.
Demetrius, Archbishop of Alexandria.
Malazi of Felte’Em.
Joseph, who was healed of a sickness.

13 The Forty soldier martyrs of Sebastia.
The persecution of Macarius the Great, and Macarius the Alexandrian.
Dionysius, Archbishop of Alexandria.

14 Cyril, the 75th Archbishop of Alexandria.
Sinoda (Shenuti) of Behnesa.
Eugenius, Eugandarus and Alibidius.
The miracle wrought by Thomas on a woman.

15 Sara, an Egyptian nun.
Sulpicius, bridgroom of Stratonice.
Helyas of ‘Ahnas, Sephinius, and the “New” George.

16 Michael, Archbishop of Alexandria.

17 Lazarus, the friend of Christ.
Theocritus the reader.
Gregory the fighter, Talasius, and Joseph the bishop.
The translation of the body of Nikor, the high priest.
Abba Garima, who appeared to Melimo.

18 Isidore, friend of Sona.

19 Aristobulus, disciple of Paul.
Alexander the Egyptian.
Alexander and Agabius of Gaza.
‘Amilas of Bunitos.
Dionysius of Tripolis.
Ramelos and Thalasius, Egyptian vineyard men.
‘Askenafer and his wife Martha, and Arcadius and John his sons.

20 Michael, Archbisho of Alexandria.
Resurrection of Lazarus.
The Journey of our Lord from Jerusalem to Bethany.
Sege-Selase the ascetic.
Stratonice and her fellow martyrs, 6185 in number.
Consecration of the Church of Abba ‘Askaran.

21 Our Lord’s visit to Bethany.
The Virgin Mary.
The plot of the high priests against Lazarus.
Lamech, son of Methuselah.
Theodore and Timothy.

22 Our Lord’s ride into Jerusalem (Palm Sunday).

Cyril, Bishop of Jerusalem.

23 Daniel the prophet.
Caiaphas and his Council.

24 Macarius, Archbishop of Alexandria.

25 Onesiphorus.

26 Eupraxia of Rome.
Perpeius and Saraius.
The washing of the feet of the disciples by our Lord.
Betrayal of our Lord by Judas.

27 Macarius of Scete.
The martyrs of the house of Yasla.
'Ammat Wahed and 'Ammat Hanna, who were burned to death.
Stephen of the bridled mouth and Agathon.
The Crucifixion of Christ.
Hezekiah, Abbot of Dabra Libanos.
Claudius, King of Ethiopia.
John, Abbot of Dabra Libanos and his fellow monks.

28 The Emperor Constantine, builder of churches.
Queen Helena.
Abraham, Isaac and Jacob.

29 The Annunciation.
The Resurrection of Christ.
The preaching of Paul in Sharkon.

30 Gabriel the archbishop.
Samson, Judge of Israel.
Translation of the body of James the "chopped."
John the ascetic.
Gabra Manfas Kedus.

MIYAZIA

DAY

1 Sylvanus, a disciple of Macarius of Scete.
The plundering of the monasteries by the Arabs.
Death of Aaron the priest.
Matrona, Justus and his wife.

2 Simon of Aleppo.
Christopher of the dog-face.
Mahalaleel, son of Cainan.

3 John, Bishop of Jerusalem.
Michael, Archbishop of Alexandria.
Marke of Antioch.

4 Victor, Decius and Irene and their fellow martyrs.
Isaac the abbot.

5 Ezekiel the prophet.
‘Aflamis, Theodora, ‘Arsani and Wasildes.

6 Mary of Alexandria, the harlot (i.e. St Mary of Egypt).
The appearance of our Lord to Thomas.
The deaths of Adam and Eve.
Births of Noah and David, King of Israel.

7 Joachim, father of the Virgin Mary.
‘Agabos and Theodora.
Metruf, son of Abba Muse.

8 ‘Agali, ‘Erani and Susnonya.
One hundred and fifty martyrs in Persia.
Timothy the archbishop.

9 Zozimas.
Isidore and his fellow martyrs.
Shenuti, Archbishop of Alexandria.

10 Isaac, disciple of Apollo.
Gabriel, Archbishop of Alexandria.

11 The Abbess Theodora.
John, Bishop of Gaza.
Bakimos of Alexandria and Simon of Lans.

12 Alexander, Bishop of Jerusalem.
St Michael the Archangel.
Anthony, Bishop of Tamaw, and Eusanius.
Gaius and Esdras.

13 Joshua and Joseph, disciples of Melius.
Dionysias the deaconess.
Banadleus.
‘Aklesotemos and four monks.

14 Maximus, Archbishop of Alexandria.

15 Consecration of the Jacobite church of St Nicolas of Mira.
‘Agabos.
The departure of the soul of John the Baptist.
Queen Alexandra.
‘Abib.

16 Antipas, Bishop of Pergamus.
Saba.

17 James the apostle.

18 Eusebius, a slave.
Peter, brother of ‘Ebsoy.
The martyrs of Tarshish.

19 Simon an Armenian.

20 Babnuda of Denderah in Upper Egypt.
Carolus and his wife and daughter.

‘Ammoni.

21 The Virgin Mary.
Berutawos (Protheus ?) of Athens.
‘Akresokos, Yak’A Sos and Yoras.
Habakkuk an Abyssinian.

22 Isaac of Harin.
Alexander, Archbishop of Alexandria.
Mark, Archbishop of Alexandria.
Michael, Archbishop of Alexandria.

23 George the martyr.
Roko.
Stephana, the friend of Victor.

24 Sana, the friend of Isidore.
Sanutya, Archbishop of Alexandria.
The consecration of Dabra Sina.
Abba Yasdera of Sina.

25 Sara of Antioch and her two sons.
Dara and John the archbishop.
Babnuda, Theodore, and 104 martyrs in Persia.

26 Susenyos, the son of Sosipater (?).
John, son of a Ninevite carpenter.

27 Victor, son of Romanus.

28 Melius.
Bistoweros (Christopher ?) of Maksur.
Abraham, Isaac and Jacob.
Waslikos and other martyrs.

29 The Nativity of Christ.
‘Arsatos the apostle.
Acaciusm Bishop of Jerusalem.
Abba Gamos (i.e. the Buffalo) and many fellow martyrs.

30 Mark the Evangelist.

GINBOT

DAY

1 The birth of the Virgin Mary.
Bartholomew, the Crown of the Faith.

2 Job the just.
Theodore, disciple of Pachomius.
The twenty-two men who were martyrs with ‘Esi.

3 Jason the apostle.
Besoy of Balget.
Eusebius the priest and Sem the martyr.

4 John, Archbishop of Alexandria.

Sosima and Noda, slaves of Victor.

5 Jeremiah the prophet.

6 Isaac of Defra (Tiphre).
Macarius, the Alexandrian priest.
Pantaleon, father of Isidore.
Dilagi (Pelagia) and her sons Sures, Kherman, Yanufa and Santonya.
Salome of Warab.
Dionysius and Pelagia, the Samaritan woman.
Sinoda the arch-anchorite.

7 Athanasius, Archbishop of Alexandria.
John.

8 John of Senhut.
The company of 224 martyrs who were with John, and Lulius and Matthias of Scete.
Dionysius and his wife and children.
The Ascension of Christ into heaven.
Daniel of Scete.
Maximus the martyr.

9 The Empress Helena.
Baydar and Sylvanus.

10 Ananias, Azarias and Misael.
Thecla and Paula.
Abraham the artisan.
Consecration of the church of Abba Misa'El.
The 358 fellow martyrs of Abba Nob.
John the patriarch.

11 Theocleia, wife of Justus.
Paphutius.
Abba Asher.
Yared the hymn writer.
Onesima the virgin.
Euphemia.
Sosthenes and Yeketras.
Sophia and Euphemia, mother and sister of Isidore.
Bakimos, Ablanius and Julius.

12 The mission of Michael to Habakkuk.
John Chrysostom.
Isakos, a companion of Jesus.
The appearance of the Cross of Light at Golgtha.
Minas the deacon, and Stephen.
Yared.
Translation of the body of Takla Haymanot.

13 Arsenius of Rome.

14 Pachomius.
Symmachus of Farma.

15 Simon Zelotes (Nathaniel).
The 400 martyrs of Denderah.
Minas the deacon.

Hor, Baklawaya, Katinos and his wife.

16 Jesus Sirak.
John the Evangelist.
Yemen, son of Joseph.

17 Epiphanius, Bishop of Cyprus.
Lucianus of Degno.

18 The Descent of the Holy Spirit.
Abba Ga'Argi.
Sinoda.

19 Isaac of Dabra Macarius.
Isidore of Antioch, and 85,007 martyrs.
Abba Joseph.
Abuna 'Egzi'E.

20 Kaleb, King of Ethiopia.
Ammonius of Dabra Tona.
Abba Hor and Abba Darama.
Heroda and Zacharias, and their fellow martyrs at Antioch.
Abba 'Amoni.
Batra Wangel, Abbot of Dabra Libanos.

21 The appearance of the Virgin in Dabra Metmak.
Abba Martianus.
Aaron the Syrian.
Amos the prophet.
Mardala.

22 Andronicus.

23 Julian the apostle.
Ensia, Aphroiditus, Julia, Theodoretus and Tadros.
Julianus and his mother.
The companions of Isidore.

24 The visit of our Lord to Egypt.
Habakkuk.
'Abkuelta.
Eleazer, son of Aaron.
'Akledis, Teflas and Da'Ala Maryu.

25 Salome, sister of the Virgin Mary.
Cotylus, physician of Antinoe.
Heroda.
Balanus, 'Alontran, Romanus and 250 martyrs.
Constantine and Queen Helena.
The planting of slices from Joseph's rod.

26 Thomas the apostle.
Alphaeus, Zacharias and 'Arsonwa.

27 John, Archbishop of Alexandria.
Lazarus.

28 Gerlos and his 45 sons who became martyrs.
Paul and his 45 sons.
Abraham, Isaac and Jacob.
Macarius, a disciple of Pachomius.
‘Ammata Krestos.
Translation of the body of Epiphanius to Cyprus.
Senta and ‘Agabos.

29 The Nativity of our Lord.
Simon of Antioch.
Abba ‘Afse, Abba Guba and Isaac the monk.
Alexander the Great.

30 Michael, Archbishop of Alexandria.
Sisticorus.
‘Arwa.
Dimadis.

SENNE

DAY

1 Consecration of the church of Laventius in Syria.
Joseph and Asenath.
Cosmas of Taha.
Bifamon and the consecration of the church dedicated to him.

2 John the Baptist.
Kerlos, ‘Akeltus and Questus.

3 Martha of Cairo.
Gorion and Hilarion.

4 Sanusi of Balkim, and Maria and the sorcerer.
John of Herakleia.
Bifamon and ‘Azenhas.
‘Akronius and Dimunasia.
‘Amoni and Mina.
Sophia and Ammonius.

5 Jacob from the East.
‘Ebsoy of Boha.
Bifamon, Mercurius, Feg, Eblag, Isaac and Ablarius.
Mark the martyr, who was drowned.

6 Theodore, an Alexandrian monk.
Two companies of forty martyrs and Gabra Krestos, a monk.
Eusaphius, Taman, Harwag and Bacchus, officers of Esna.
Eumenius, Archbishop of Alexandria.
Sophia and her three daughters.

7 ‘Abaskiron of Kalen.
The 1600 men who were martyred by Herminius.
The re-opening of the church of Mary the Virgin in Cairo A.D. 1304.

8 The consecration of the church of the Bath at Heliopolis.
A company of 1002 martyrs.

Abba ‘Atkaron and Eulogius.
Tamada and her sons.
Herminius and his mother.

9 Samuel the peophet.
Lucianus and four other martyrs.
John the bishop, and ‘Arkola the bishop.

10 Sophia and her daughters Dabamon and Bastamon.
‘Aklemos, Na’on and Yawsek.
The Edict of Constantine ordering the churches to be reopened.

11 Claudius, nephew of Numerianus.
The consecration of the church of the Forty soldier martyrs.

12 St Michael the Archangel.
Euphemia, who conquered Mastema (the Devil).
Justus, Archbishop of Alexandria.
Cyril, Archbishop of Alexandria.
Lalibala, King of Ethiopia.

13 John, Bishop of Jerusalem.
Gabriel the Archangel.
Cainan.
‘Abulag and 200 martyrs.
Matyan.

14 ‘Akra, John, Ptolemy and Philip of Damanhur.

15 Consecration of the church of St Minas in Mareotis.
Gabra Krestos the deacon.

16 ‘Abunafer (or, Abba Nafer), the first ascetic in Upper Egypt.
The “dwellers on the sand,” i.e. the monks.
Iyasus-Buruk.
The vision of Joseph concerning the flight to Egypt.

17 Latsun of Behnesa.
Palamon the anchorite.
Garima.
‘Akuoren, Palamon, Bartholomew, Alexandra and Alexander, the martyrs.
Joseph and ‘Arsema.

18 Damianus, Archbishop of Alexandria.
Isidore the martyr.

19 George, son of Balaw.
Besoy-Nob of Banos.
‘Arsonophis, Peter, ‘Ascarion, ‘Arengis and Belfeyos.
The fathers of Dabra Kua’at.

20 Elisha the prophet.
‘Arsastal and Minas of Busar.

21 The Virgin Mary.
Timothy of Cairo.
Thomas, the worker of miracles.
Kerdyanos, Archbishop of Alexandria.

The boiling of Meron.
The finding of the bones of Stephen.

22 Cosmas and Damianus.
Paul the simple.

23 Solomon, son of David of Israel.
Nob the confessor.
Markora, Thomas and Philip.

24 Moses the Black.

25 Jude the apostle.
Peter, Archbishop of Alexandria.
Pilate the confessor.
Peter and Paul.

26 Gabriel the Archangel
Joshua, the son of Nun.

27 Ananias the apostle.
Thomas of Sandalat, and his fellow martyrs.
A company of four and twenty martyrs.
Mamas, Silas and Lazarus the beggar.

28 Theodosius, Archbishop of Alexandria.
Basil and Bifantius.
Consecration of the church of Timothy at Damanhur.
Abraham, Isaac and Jacob.

29 The Nativity of Christ.
The Nine monks of Dabra Tona: Basadi, Cotolus, ‘Ardama, Muse, ‘Esey, Nikales, Kal, Basodisa, and Cotolus (?), and 130 fellow martyrs.
Hor and Besoi, and their mother Daydara.
Mark the emperor.
Theodore, son of the Lion.

30 The Birth of John the Baptist.
Martha, Mary and Gabra Krestos.
Geran the Indian.

HAMLE

DAY

1 Cephronia the virgin.
Kalyos, Archbishop of Rome, Bartholomew and Gabra Madkhan.
Beyus and Benjamin.
‘Anagetyos the archbishop.
A miracle of Thomas in India.

2 Thaddeus the apostle.

3 Cyril, Archbishop of Alexandria.
The Cherubim and Seraphim and the Holy Angels.
Coelestinus, Archbishop of Rome.

4 The translation of the bodies of ‘Abukir and John.
Zephaniah the prophet.
The Twelve Minor Prophets.
All the Prophets of Israel.

5 Peter and Paul.
Caustus and ‘Akrosia.
Agrippa, Anestia, Deweres, Karia, ‘Akrama, ‘Akrabania, ‘Akestiana and the wife of Altabius.
The Seventy-two disciples.
Sakue’el the Archangel.
Maskal Kabra.
Marcellus, a disciple of Paul.

6 Ezra Beher.
Sutu’el.
Saturnina of Jerusalem.
Olympius, surnamed Paul.
Bartholomew of Rosetta, and 1070 martyrs.
Claudian the archbishop.
Theodosia and twelve women.

7 Sinoda, the Archimandrite of Akhmim.
Maccabaeus of the desert of Hur.
Ignatius, Archbishop of Rome.
George the priest.

8 Besoy of Scete.
‘Aberokh of ‘Atom.
Belane of Bari.
Abba Mesa’el.
Esdros, Peter, his wife and son, and 49 slaves.
Bima of Behensa.
Kiros of Upper Egypt.
The 15 martyrs who suffered with Abba Nob.
Pawli of Tamwa.

9 Cleopas and Theona, a virgin.
Nathaniel.
Claudianus, Archbishop of Alexandria.
Besneda, who stood in a well of water.

10 Theodore, Bishop of Pentapolis, Lucianus and Dagnanius.
Abba Khelyan (or, Golyan).
Mar Matra and Andrew, Bishop of Kefala.
Consecration of a church dedicate to Sergius in Egypt.
Abba Esi and fifty-nine fellow martyrs.

11 John and Simon of Sermalak.
Isaiah of Scete.
Gabriel, Archbishop of Alexandria.

12 St Michael, who slew 185,000 of Sennacherib’s soldiers.
Hor and 127 men and 20 women who were martyred.

13 Basendius, Bishop of Coptos.
Ammon of Tuh.
Consecration of the church of Besoy.

14 ‘Abrokonyos of Jerusalem.
Macarius the Great and Ammonius.

15 Ephraim the Syrian.
Kharayon, Fere-Menatos, and 45 martyrs.
Cyriacus and Frumentius.
The miracle wrought by Peter and Paul in Rome.

16 John of the Gospel of Gold.
Sharda Hawaryat.

17 Jonah’s exit from the whale.
Euphemia.
Bedel, Zacharias, Aulenius, Marat and Isidore.
Ayna Sahay, Neron, Gida, ‘Awa and Aa.
The finding of the bones of Justus.
Andreas, Archimandrite of Dabra Libanos.

18 James, Bishop of Jerusalem.
Athanasius of Clysma.
‘Edrona and Tobia.
The 9000 soldiers of Antioch who served under Isidore and Andronicus

19 The martyrs of ‘Esna: Dilaj, Sares, Kharman, Yanufa and Sentonita.
Eusaphius, Taman, Harwag and Bacchus.
An old bed-ridden woman.
Surufas, Antichius and Mashadre,
Ammonius the bishop.
Cyriacus and Julitta.
Matlan, a physician.
Isaac.
Batrabo, Macarius of Falga Halib and Moses of Shoki.
Abel, son of Takla Haymanot.

20 Theodore the Great.
Hanna, mother of the Virgin Mary.
Theocytus, Timothy, Archbishop of Alexandria, and Moses.
Julitta and Cyriacus and 440 martyrs.
Gabra Iyasus and Thekla.

21 The Virgin Mary.
Susenius the eunuch.
Birth of Eustathius.
Lawa-Krestos.
Uriel the Archangel.
Basalota Mika’el.
‘Oyoranos.

22 Macarius, the son of Basilides.
Leontius of Tripoli.
Markolos and Longinus.

23 Marina of Antioch.
Longinus, a Cappadocian Greek.
‘Abtlemanos of Shoka.

24 Nob of Nekhisa.
Takla ‘Adonaya
The company of martyrs of Nob, 14,084.
Simon, Archbishop of Alexandria.

25 The dedication of the church of Mercurius in Cairo.
The ascension of Enoch.
Za-Iyasus of Dabra Libanos.
Thecla, a disciple of Paul.
‘Andonin of Bana.
Isaac the gardener.
Liyarya of Lemdeya.
Thecla and Mugi.
Karazun of Banwan.
A company of 7300 martyrs.
Ladimadyos the Syrian.
‘Atrabius, successor of Pachomius.

26 Joseph the carpenter.
Timothy, Archbishop of Alexandria.
Abba Salama, Bishop of Ethiopia.
Abba Roys.
Samuel and Zacharias.

27 Ammon of Tarnut.
The vision of Ezekiel.
Dedication of the church of St John in Alexandria.
Translation of the body of Simon to Scete.
The death of Seth.
Bifamomon.
Maskal Kabra.

28 Andronicus and Athanasia of Antioch.
Abraham, Isaac and Jacob.
Philip of Dabra Libanos.

29 The Nativity of Christ.
Translation of the body of Thaddeus from Syria to Constantinople.
Warestefa.

30 Mercurius and Ephraim.
Translation of the body of Timothy the Archbishop from Cairo to Scete.
Paul the monk.
Dedication of the church of Suriel in Constantinople.
Andrew the apostle, and Matthew.

NEHASSE

DAY
1 ‘Aboli, son of Justus.
Hannah, mother of the Virgin Mary, and Hannah, mother of Samuel.
The Virgins Faith, Hope and Charity.
Joseph and Nicodemus.
2 Athanasia of Manuf.
Demina and her brother.
Eupraxia.

3 Simon Stylites.
Sophia of Rome.
Mercurius.

4 Hezekiah the prophet.
David and his brethren and Philip of Sengera.
Matthew the anchorite.

5 Abraham the second.
John, a soldier of Julian.
Philip of Dabra Bizan.
6 Justa of Caesarea.
Abba Wisa (Besa).
Mary Magdalawit.
Takla Mika'el.
Takla Iyasus.
Julia.

7 Gabriel the Archangel.
Aaron, brother of Moses.
Peter the apostle.
Timothy, Archbishop of Alexandria.
Joseph, son of Rachel.
Na'od, King of Ethiopia.

8 Lazarus and Salome and their seven children: 'An'imo. Antonitus, 'Ozya,
Lazarus, 'Asyona, Semuna and Marcolus.
Ammon.
John, Abbot of Dabra Libanos.

9 'Ori of Satanuf.
Pilate (?) the archbishop.

10 Matra.
Christopher.
Bikabos and John.
The Lawgivers and Evangelists.
A company of 3220 men and two women.

11 The 300 martyrs of Antioch.
Mysis, Bishop of 'Awsim.
Ptolemy of Upper Manuf.

12 St Michael the Archangel.
Beginning of the reign of Constantine.
Basilides and 2000 martyrs.

13 The Transfiguration on Mount Tabor (Dabra Telul).
Safrifa, daughter of Moses.
Abba Galyon.
Benjamin, who was caught up in the body to heaven.

14 Simon and John Fekru.
The miracle of Theophilus, Archbishop of Alexandria.
Damiates, who was stoned to death.
Basilicus.

15 Christina, a virgin.
The coming of the Apostles to the Virgin Mary before her death.
Marina the virgin.
Laurentius.

16 The Assumption of the Virgin Mary into heaven.
The translation of the body of St George from Persia to Lydda.
Gegar, the governor of Syria, who befriended the Virgin.

17 ‘Entawos of Damascus, and ‘Akrates his brother.
James of Manug.

18 Alexander, Archbishop of Alexandria.
Justinus, who dwelt on a mountain.

19 The translation of the body of Macarius to Scete.
Phinehas.

20 Abba Salama, the interpreter.
James the pure.
The Seven Sleepers: Maximanus, Tamukigros, Mardimus, John, Constantine, Antonius and Dionysius.

21 The Virgin Mary.
Irene, daughter of King Lucianus.

22 Micah the prophet.

23 A company of 3000 martyrs of Alexandria.
Damianus of Antioch.
Mary, daughter of Abraham.
Abraham, the friend of God.

24 Tak;la Haymanot of Shoa.
Thomas, Bishop of Mar’as.
A company of 9000 martyrs who suffered with Thomas.

25 Andrianus and 24 martyrs and his priesthood.
Bisaryon the Great.
Elianus and Eudoxia.

26 Moyses and Sara the martyrs.
Ammon, Elias, Eudoxia and the Abuna Jacob.
Sara, wife of Abraham.

27 Benjamin and Eudoxia.
Samuel the prophet.
Victor and his mother Sara.
Suri’el, the fourth Archangel.

28 Abraham, Isaac and Jacob.
Isaac, son of Abraham.
The death of Jacob.
Barsebu, ten monks, and the captain of the horse of the King of Persia.
The 800 men who suffered with Isidore.

29 The Nativity of Christ.
Athanasius the bishop, Garomes and Theodotus.
Irenaeus, Bishop of Sorem.
The translation of the body of John the Short to Scete.

30 `Malachi the prophet.
Moses of Farma.
A miracle of Andrew.

PAGUEMEN

DAY

1 Eutychius.
Besoy.
Pachomius and Serapion.
The imprisonment of John the Baptist.

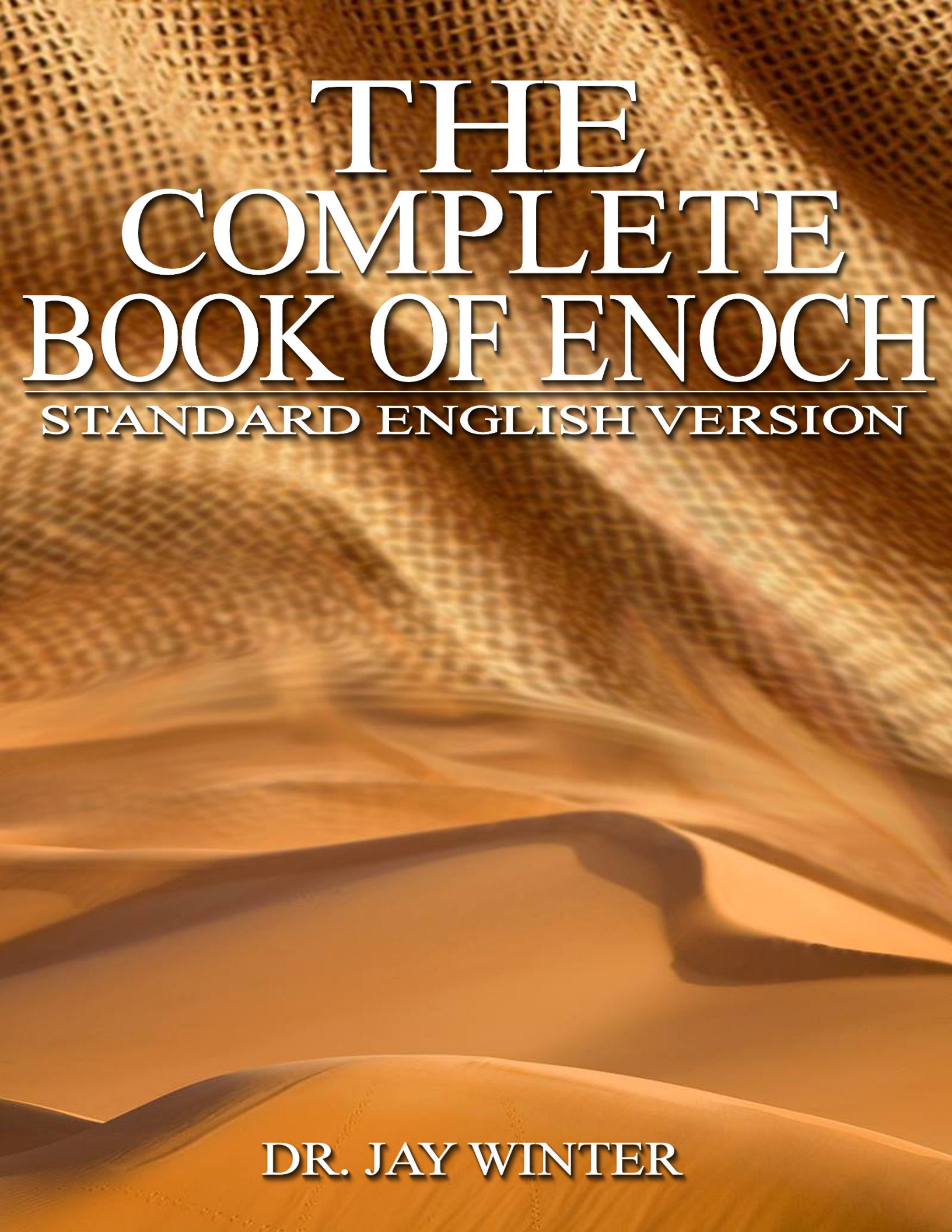
2 Titus the apostle.

3 Raphael the Archangel.
The death of Melchisedek.
Serapion of Landun.

4 Benjamin of Cairo.
Liberius, Archbishop of Rome.

5 Jacob, Bishop of Cairo.
Amos the prophet.
Barsuma the naked.
Abba Makder.

6 A Thanksgiving.


THE
COMPLETE
BOOK OF ENOCH
STANDARD ENGLISH VERSION
DR. JAY WINTER

THE COMPLETE BOOK OF ENOCH

Standard English Version

Dr. Jay Winter

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Dead Sea Scroll Chart

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About the Book of Enoch

(Also known as "Ethiopian Enoch")

The Book of Enoch (also known as 1 Enoch) was once cherished by Jews and Christians alike, this book later fell into disfavor with powerful theologians - precisely because of its controversial statements on the nature and deeds of the fallen angels.

The Enochian writings, in addition to many other writings that were excluded (or lost) from the Bible (i.e., the Book of Tobit, Esdras, etc.) were widely recognized by many of the early church fathers as "Apocryphal" writings. The term "apocrypha" is derived from the Greek word meaning "hidden" or "secret". Originally, the import of the term may have been complimentary in that the term was applied to sacred books whose contents were too exalted to be made available to the general public.

In Dan. 12:9-10 we hear of words that are shut up until the end of time and, words that the wise shall understand and the wicked shall not. In addition, 4 Ezra 14:44ff. mentions 94 books, of which 24 (the OT) were to be published and 70 were to be delivered only to the wise among the people. Gradually, the term "apocrypha" took on a pejorative connotation, for the orthodoxy of these hidden books was often questionable. Origen (Comm. in Matt. 10.18; p. 13.881) distinguished between books that were to be read in public worship and apocryphal books. Because these secret books were often preserved for use within the esoteric circles of the divinely - knit believers, many of the critically - spirited or "unenlightened" Church Fathers found themselves outside the realm of understanding, and therefore came to apply the term "apocryphal" to, what they claimed to be, heretical works which were forbidden to be read.

In Protestant parlance, "the Apocrypha" designate 15 works, all but one of which are Jewish in origin and found in the Septuagint (parts of 2 Esdras are Christian and Latin in origin). Although some of them were composed in Palestine in Aramaic or Hebrew, they were not accepted into the Jewish canon formed late in the 2nd century AD (Canonicity, 67:31-35). The Reformers, influenced by the

Jewish canon of the Old Testament, did not consider these books on a par with the rest of the Scriptures; thus the custom arose of making the Apocrypha a separate section in the Protestant Bible, or sometimes even of omitting them entirely (Canonicity, 67:44-46). The Catholic view, expressed as a doctrine of faith at the Council of Trent, is that 12 of these 15 works (in a different enumeration, however) are canonical Scripture; they are called the Deuterocanonical Books (Canonicity, 67:21, 42-43).

The three books of the Protestant Apocrypha that are not accepted by Catholics are 1-2 Esdras and the Prayer of Manasseh. The theme of the Book of Enoch dealing with the nature and deeds of the fallen angels so infuriated the later Church fathers that one, Filastrius, actually condemned it openly as heresy (Filastrius, Liber de Haeresibus, no. 108). Nor did the rabbis deign to give credence to the book's teaching about angels. Rabbi Simeon ben Jochai in the second century A.D. pronounced a curse upon those who believed it (Delitzsch, p. 223). So the book was denounced, banned, cursed, no doubt burned and shredded - and last but not least, lost (and conveniently forgotten) for a thousand years. But with an uncanny persistence, the Book of Enoch found its way back into circulation two centuries ago.

In 1773, rumors of a surviving copy of the book drew Scottish explorer James Bruce to distant Ethiopia. True to hearsay, the Book of Enoch had been preserved by the Ethiopic church, which put it right alongside the other books of the Bible. Bruce secured not one, but three Ethiopic copies of the book and brought them back to Europe and Britain. When in 1821 Dr. Richard Laurence, a Hebrew professor at Oxford, produced the first English translation of the work, the modern world gained its first glimpse of the forbidden mysteries of Enoch.

Most scholars say that the present form of the story in the Book of Enoch was penned sometime during the second century B.C. and was popular for at least five hundred years. The earliest Ethiopic text was apparently made from a Greek manuscript of the Book of Enoch, which itself was a copy of an earlier text. The original was apparently written in Semitic language, now thought to be Aramaic.

Though it was once believed to be post-Christian (the similarities to Christian terminology and teaching are striking), recent discoveries of copies of the book among the Dead Sea Scrolls found at Qumran prove that the book was in existence before the time of Jesus Christ. But the date of the original writing upon which the second century B.C. Qumran copies were based is shrouded in

obscurity. It is, in a word, old. It has been largely the opinion of historians that the book does not really contain the authentic words of the ancient biblical patriarch Enoch, since he would have lived (based on the chronologies in the Book of Genesis) several thousand years earlier than the first known appearance of the book attributed to him. Although in the book he commands his son Methuselah to preserve the book unto future generations, which in itself is a call to copy the books he wrote so they might not be lost to the ages.

Despite its unknown origins, Christians once accepted the words of this Book of Enoch as authentic scripture, especially the part about the fallen angels and their prophesied judgment. In fact, many of the key concepts used by Jesus Christ himself seem directly connected to terms and ideas in the Book of Enoch. Thus, it is hard to avoid the conclusion that Jesus had not only studied the book, but also respected it highly enough to adopt and elaborate on its specific descriptions of the coming kingdom and its theme of inevitable judgment descending upon "the wicked" - the term most often used in the Old Testament to describe the Watchers.

There is abundant proof that Christ approved of the Book of Enoch. Over a hundred phrases in the New Testament find precedents in the Book of Enoch. Another remarkable bit of evidence for the early Christians' acceptance of the Book of Enoch was for many years buried under the King James Bible's mistranslation of Luke 9:35, describing the transfiguration of Christ: "And there came a voice out of the cloud, saying, 'This is my beloved Son: hear him." Apparently the translator here wished to make this verse agree with a similar verse in Matthew and Mark. But Luke's verse in the original Greek reads: "This is my Son, the Elect One (from the Greek ho eklelegmenos, lit., "the elect one"): hear him." The "Elect One" is a most significant term (found fourteen times) in the Book of Enoch. If the book was indeed known to the apostles of Christ, with its abundant descriptions of the Elect One who should "sit upon the throne of glory" and the Elect One who should "dwell in the midst of them," then the great scriptural authenticity is accorded to the Book of Enoch when the "voice out of the cloud" tells the apostles, "This is my Son, the Elect One" - the one promised in the Book of Enoch.

The Book of Jude tells us in verse 14 that "Enoch, the seventh from Adam, prophesied..." Jude also, in verse 15, makes a direct reference to the Book of Enoch (2:1), where he writes, "to execute judgment on all, to convict all who are ungodly..." The time difference between Enoch and Jude is approximately 3400

years. Therefore, Jude's reference to the Enoch's prophesies strongly leans toward the conclusion that these written prophesies were available to him at that time.

Fragments of ten Enoch manuscripts were found among the Dead Sea Scrolls. The famous scrolls actually comprise only one part of the total findings at Qumran. Much of the rest was Enochian literature, copies of the Book of Enoch, and other apocryphal works in the Enochian tradition, like the Book of Jubilees. With so many copies around, the Essenes could well have used the Enochian writings as a community prayer book or teacher's manual and study text.

The Book of Enoch was also used by writers of the non-canonical (i.e. apocryphal or "hidden") texts. The author of the apocryphal Epistle of Barnabas quotes the Book of Enoch three times, twice calling it "the Scripture," a term specifically denoting the inspired Word of God (Epis. of Barnabas 4:3, 16:5,6). Other apocryphal works reflect knowledge of the Enoch story of the Watchers, notably the Testaments of the Twelve Patriarchs and the Book of Jubilees.

Many of the early church fathers also supported the Enochian writings. Justin Martyr ascribed all evil to demons whom he alleged to be the offspring of the angels who fell through lust for women-directly referencing the Enochian writings. Athenagoras, writing in his work called Legatio in about 170 A.D., regards Enoch as a true prophet. He describes the angels which "violated both their own nature and their office." In his writings, he goes into detail about the nature of fallen angels and the cause of their fall, which comes directly from the Enochian writings.

Many other church fathers: Tatian (110-172); Irenaeus, Bishop of Lyons (115-185); Clement of Alexandria (150-220); Tertullian (160-230); Origen (186-255); Lactantius (260-330); in addition to: Methodius of Philippi, Minucius Felix, Commodianus, and Ambrose of Milanalso-also approved of and supported the Enochian writings.

The twentieth-century discovery of several Aramaic Enochian texts among the Dead Sea Scrolls prompted Catholic scholar J.T. Milik to compile a complete history of the Enochian writings, including translations of the Aramaic manuscripts. Milik's 400-page book, published in 1976 by Oxford (J. T. Milik, ed. and trans., The Books of Enoch: Aramaic Fragments of Qumran Cave 4, Oxford: Clarendon Press, 1976) is a milestone in Enochian scholarship, and

Milik himself is no doubt one of the finest experts on the subject. His opinions, based as they are on years of in-depth research, are highly respected.

One by one the arguments against the Book of Enoch fade away. The day may soon arrive when the final complaints about the Book of Enoch's lack of historicity and "late date" are also silenced by new evidence of the book's real antiquity. Such evidence would be perhaps the return of Enoch, of whom there is no record of ever dying but rather still living in the Kingdom of Heaven. It is appointed unto man once to die, so Enoch has to die once in order for that Scripture to be fulfilled. Spiritual scholars have attributed the fulfilment of the prophecies of Enoch being revealed in Revelation 11 of which we find the return of Enoch with a second reprimand of the world for three and a half years. Wearing sackcloth and perhaps with Elijah for company - we may finally be able to account of his life and times after hearing what he has to say in those days to come - until we see him finally die, lay lifeless for three days and then rise up into the heavens yet again.

- David Chariot

Book 1: The Watchers

Chapter 1
The Words of the Blessing of Enoch

1 The words of the blessing of Enoch, wherewith he blessed the elect and righteous, who will be living in the days of tribulation, when all the wicked and godless are to be removed.

2 And Enoch, a righteous man whose eyes were opened by God took up his parable and said, "I saw the vision of the Holy One in the heavens, which the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation, but for a remote one which is for to come."

3 Concerning the elect I said, and took up my parable concerning them: "The Holy Great One will come forth from His dwelling,

4 And the eternal God will tread upon the earth, even on Mount Sinai and will appear in the strength of His might from the heaven of heavens.

5 And all shall be smitten with fear and the Watchers shall quake, and great fear and trembling shall seize them unto the ends of the earth.

6 And the high mountains shall be shaken and the high hills shall be made low, and shall melt like wax before the flame.

7 And the earth shall be wholly rent in sunder and all that is upon the earth shall perish, and there shall be a judgement upon all.

8 But with the righteous He will make peace.
And will protect the elect,
And mercy shall be upon them.
And they shall all belong to God,
And they shall be prospered,
And they shall all be blessed.
And He will help them all,
And light shall appear unto them,

And He will make peace with them.

9 And behold! He cometh with ten thousands of His holy ones to execute judgement upon all, And to destroy all the ungodly: And to convict all flesh Of all the works of their ungodliness which they have ungodly committed, And of all the hard things which ungodly sinners have spoken against Him."

Chapter 2
The Creation

1 Observe ye everything that takes place in the heaven, how they do not change their orbits, and the luminaries which are in the heaven, how they all rise and set in order each in its season, and transgress not against their appointed order.

2 Behold ye the earth, and give heed to the things which take place upon it from first to last, how steadfast they are, how none of the things upon earth change, but all the works of God appear to you. Behold the summer and the winter, how the whole earth is filled with water, and clouds and dew and rain lie upon it.

3 Observe and see how in the winter all the trees seem as though they had withered and shed all their leaves, except fourteen trees, which do not lose their foliage but retain the old foliage from two to three years till the new comes.

4 And again, observe ye the days of summer how the sun is above the earth over against it. And you seek shade and shelter by reason of the heat of the sun, and the earth also burns with growing heat, and so you cannot tread on the earth, or on a rock by reason of its heat.

5 Observe ye how the trees cover themselves with green leaves and bear fruit: wherefore give ye heed and know with regard to all His works, and recognize how He that liveth for ever hath made them so.

6 And all His works go on thus from year to year for ever, and all the tasks which they accomplish for Him, and their tasks change not, but according as God hath ordained so is it done.

7 And behold how the sea and the rivers in like manner accomplish and change not their tasks from His commandments.

8 But ye have not been steadfast, nor done the commandments of the Lord, But ye have turned away and spoken proud and hard words With your impure mouths against His greatness. Oh, ye hard−hearted, ye shall find no peace.

9 Therefore shall ye execrate your days, and the years of your life shall perish, and the years of your destruction shall be multiplied in eternal abomination, and ye shall find no mercy.

10 In those days ye shall make your names an eternal abomination unto all the righteous, and by you shall all who curse, curse. All the sinners and godless shall imprecate by you. And for you, the godless there shall be a curse."

11 And all the righteous shall rejoice, and there shall be forgiveness of sins, and every mercy and peace and forbearance.

12 There shall be salvation unto them, a goodly light.

13 And for all of you sinners there shall be no salvation but on you all shall abide the curse of the beast.

14 But for the elect there shall be light and joy and peace, and they shall inherit the earth.

15 And then there shall be bestowed upon the elect wisdom, and they shall all live and never again sin either through ungodliness or through pride: But they who are wise shall be humble.

16 And they shall not again transgress, nor shall they sin all the days of their life, nor shall they die of anger or wrath but they shall complete the number of the days of their life.

17 And their lives shall be increased in peace, and the years of their joy shall be multiplied in eternal gladness and peace all the days of their life.

Chapter 3
Fallen Angels

1 And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters.

2 And the angels, the children of the heaven, saw and lusted after them, and said to one another: "Come, let us choose us wives from among the children of men and beget us children."

3 And Semjaza, who was their leader, said unto them: "I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin."

4 And they all answered him and said: "Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing."

5 Then sware they all together and bound themselves by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it.

6 And these are the names of their leaders: Samlazaz, their leader, Araklba, Rameel, Kokablel, Tamlel, Ramlel, Danel, Ezeqeel, Baraqijal, Asael, Armaros, Batarel, Ananel, Zaqlel, Samsapeel, Satarel, Turel, Jomjael, Sariel. These are their chiefs of tens.

7 And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them.

8 And they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants.

9 And they became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed all the acquisitions of men. And when men could no longer sustain them, the giants turned against them and devoured mankind.

10 And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones.

11 And Azazel taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures.

12 And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways.

13 Semjaza taught enchantments and root−cuttings, Armaros the resolving of enchantments, Baraqijal taught astrology, Kokabel the constellations, Ezeqeel the knowledge of the clouds, Araqiel the signs of the earth, Shamsiel the signs of the sun, and Sariel the course of the moon.

14 And as men perished, they cried, and their cry went up to heaven.

Chapter 4
Intercession of Angels

1 And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being shed upon the earth, and all lawlessness being wrought upon the earth.

2 And they said one to another, "The earth made without inhabitant cries the voice of their cryingst up to the gates of heaven."

3 And now to you, the holy ones of heaven, the souls of men make their suit, saying, "Bring our cause before the Most High."

4 And they said to the Lord of the ages, "Lord of lords, God of gods, King of kings, and God of the ages, the throne of Thy glory standeth unto all the generations of the ages, and Thy name holy and glorious and blessed unto all the ages! Thou hast made all things, and power over all things hast Thou, and all things are naked and open in Thy sight, and Thou seest all things, and nothing can hide itself from Thee.

5 Thou seest what Azazel hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were in heaven, which men were striving to learn; and Samlazaz, to whom Thou hast given authority to bear rule over his associates.

6 And they have gone to the daughters of men upon the earth, and have slept with the women, and have defiled themselves, and revealed to them all kinds of sins. And the women have borne giants, and the whole earth has thereby been filled with blood and unrighteousness.

7 And now, behold, the souls of those who have died are crying out making their suit to the gates of heaven, and their lamentations have ascended and cannot cease because of the lawless deeds which are wrought on the earth.

8 And Thou knowest all things before they come to pass, and Thou seest these things and Thou dost suffer them, and Thou dost not say to us what we are to do

to them in regard to these."

9 Then said the Most High, the Holy and Great One spake, and sent Uriel to the son of Lamech and said to him, "Go to Noah and tell him in my name 'Hide thyself!' and reveal to him the end that is approaching, that the whole earth will be destroyed, and a deluge is about to come upon the whole earth, and will destroy all that is on it. And now instruct him that he may escape and his seed may be preserved for all the generations of the world."

10 And again the Lord said to Raphael, "Bind Azazel hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. And on the day of the great judgement he shall be cast into the fire.

11 And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught their sons. And the whole earth has been corrupted through the works that were taught by Azazel, to him ascribe all sin."

12 And to Gabriel said the Lord, "Proceed against the bastards and the reprobates, and against the children of fornication and destroy the children of the Watchers from amongst men. Send them one against the other that they may destroy each other in battle, for length of days shall they not have. And no request that they make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, and that each one of them will live five hundred years."

13 And the Lord said unto Michael, "Go, bind Samlazaz and his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness. And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation, till the judgement that is for ever and ever is consummated. In those days they shall be led off to the abyss of fire and to the torment and the prison in which they shall be confined for ever.

14 And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations. and destroy all the spirits of the reprobate and the children of the Watchers because they have wronged mankind.

15 Destroy all wrong from the face of the earth and let every evil work come to an end, and let the plant of righteousness and truth appear, and it shall prove a blessing; the works of righteousness and truth shall be planted in truth and joy for evermore.

16 And then shall all the righteous escape and shall live till they beget thousands of children, and all the days of their youth and their old age shall they complete in peace.

17 And then shall the whole earth be tilled in righteousness, and shall all be planted with trees and be full of blessing.

18 And all desirable trees shall be planted on it, and they shall plant vines on it and the vine which they plant thereon shall yield wine in abundance, and as for all the seed which is sown thereon each measure shall bear a thousand, and each measure of olives shall yield ten presses of oil.

19 And cleanse thou the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness, and all the uncleanness that is wrought upon the earth destroy from off the earth.

20 And all the children of men shall become righteous, and all nations shall offer adoration and shall praise Me, and all shall worship Me. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send upon it from generation to generation and for ever.

21 And in those days I will open the store chambers of blessing which are in the heaven, so as to send them down upon the earth over the work and labour of the children of men. And truth and peace shall be associated together throughout all the days of the world and throughout all the generations of men."

22 Before these things Enoch was hidden, and no one of the children of men knew where he was hidden, and where he abode, and what had become of him.

And his activities had to do with the Watchers, and his days were with the holy ones.

23 And I Enoch was blessing the Lord of Majesty and the King of the ages, and lo! the Watchers called me, Enoch the scribe, and said to me: "Enoch, thou scribe of righteousness, go, declare to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives.

24 Say to them: 'Ye have wrought great destruction on the earth and ye shall have no peace nor forgiveness of sin.'

25 And inasmuch as they delight themselves in their children the murder of their beloved ones shall they see, and over the destruction of their children shall they lament, and shall make supplication unto eternity, but mercy and peace shall ye not attain."

26 And Enoch went and said: "Azazel, thou shalt have no peace, a severe sentence has gone forth against thee to put thee in bonds and thou shalt not have toleration nor request granted to thee, because of the unrighteousness which thou hast taught, and because of all the works of godlessness and unrighteousness and sin which thou hast shown to men."

27 Then I went and spoke to them all together, and they were all afraid, and fear and trembling seized them. And they besought me to draw up a petition for them that they might find forgiveness, and to read their petition in the presence of the Lord of heaven.

28 For from thenceforward they could not speak with Him nor lift up their eyes to heaven for shame of their sins for which they had been condemned.

29 Then I wrote out their petition, and the prayer in regard to their spirits and their deeds individually and in regard to their requests that they should have forgiveness and length.

30 And I went off and sat down at the waters of Dan, in the land of Dan, to the south of the west of Hermon, I read their petition till I fell asleep.

31 And behold a dream came to me, and visions fell down upon me, and I saw

visions of chastisement, and a voice came bidding me to tell it to the sons of heaven, and reprimand them.

32 And when I awaked, I came unto them, and they were all sitting gathered together, weeping in Abelsjail, which is between Lebanon and Seneser, with their faces covered.

33 And I recounted before them all the visions which I had seen in sleep, and I began to speak the words of righteousness, and to reprimand the heavenly Watchers.

Chapter 5
Book of the Words of Righteousness

1 The book of the words of righteousness, and of the reprimand of the eternal Watchers in accordance with the command of the Holy Great One in that vision I saw in my sleep.

2 What I will now say with a tongue of flesh and with the breath of my mouth, which the Great One has given to men to converse therewith and understand with the heart.

3 As He has created and given to man the power of understanding the word of wisdom, so hath He created me also and given me the power of reprimanding the Watchers, the children of heaven.

4 "I wrote out your petition, and in my vision it appeared thus, that your petition will not be granted unto you throughout all the days of eternity, and that judgement has been finally passed upon you.

5 Your petition will not be granted unto you. And from henceforth you shall not ascend into heaven unto all eternity, and in bonds of the earth the decree has gone forth to bind you for all the days of the world.

6 And previously you shall have seen the destruction of your beloved sons and ye shall have no pleasure in them, but they shall fall before you by the sword.

7 And your petition on their behalf shall not be granted, nor yet on your own even though you weep and pray and speak all the words contained in the writing which I have written.

8 And the vision was shown to me thus: Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and hastened me, and the winds in the vision caused me to fly and lifted me upward, and bore me into heaven.

9 And I went in till I drew nigh to a wall which is built of crystals and

surrounded by tongues of fire: and it began to affright me.

10 And I went into the tongues of fire and drew nigh to a large house which was built of crystals and the walls of the house were like a tesselated floor made of crystals, and its groundwork was of crystal.

11 Its ceiling was like the path of the stars and the lightnings, and between them were fiery cherubim, and their heaven was water.

12 A flaming fire surrounded the walls, and its portals blazed with fire.

13 And I entered into that house, and it was hot as fire and cold as ice. There were no delights of life therein; fear covered me, and trembling got hold upon me.

14 And as I quaked and trembled, I fell upon my face and I beheld a vision, and lo! there was a second house, greater than the former, and the entire portal stood open before me, and it was built of flames of fire.

15 And in every respect it so excelled in splendor and magnificence and extent that I cannot describe to you its splendor and its extent.

16 And its floor was of fire, and above it were lightnings and the path of the stars, and its ceiling also was flaming fire. And I looked and saw therein a lofty throne, its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of cherubim.

17 And from underneath the throne came streams of flaming fire so that I could not look thereon.

18 And the Great Glory sat thereon, and His raiment shone more brightly than the sun and was whiter than any snow.

19 None of the angels could enter and could behold His face by reason of the magnificence and glory and no flesh could behold Him.

20 The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh Him; ten thousand times ten thousand were before Him, yet He needed no counselor.

21 And the most holy ones who were nigh to Him did not leave by night nor depart from Him. And until then I had been prostrate on my face, trembling and the Lord called me with His own mouth, and said to me: "Come hither, Enoch, and hear my word."

22 And one of the holy ones came to me and waked me, and He made me rise up and approach the door, and I bowed my face downwards.

23 And He answered and said to me, and I heard His voice: "Fear not, Enoch, thou righteous man and scribe of righteousness. Approach hither and hear my voice.

24 And go, say to the Watchers of heaven, who have sent thee to intercede for them: 'You should intercede for men, and not men for you. Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten giants as your sons.

25 And though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those also do who die and perish.

26 Therefore have I given them wives also that they might impregnate them, and beget children by them, that thus nothing might be wanting to them on earth.

27 But you were formerly spiritual, living the eternal life, and immortal for all generations of the world. And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling.

28 And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling.

29 Evil spirits have proceeded from their bodies; because they are born from men and from the Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called.

30 And the spirits of the giants afflict, oppress, destroy, attack, do battle, and

work destruction on the earth, and cause trouble. They take no food, but nevertheless hunger and thirst, and cause offences.

31 And these spirits shall rise up against the children of men and against the women, because they have proceeded from them.

32 From the days of the slaughter and destruction and death of the giants, from the souls of whose flesh the spirits, having gone forth, shall destroy without incurring judgement, thus shall they destroy until the day of the consummation, the great judgement in which the age shall be consummated, over the Watchers and the godless, yea, shall be wholly consummated.

33 And now as to the Watchers who have sent thee to intercede for them, who had been aforetime in heaven, say to them: "You have been in heaven, but all the mysteries had not yet been revealed to you, and you knew worthless ones, and these in the hardness of your hearts you have made known to the women, and through these mysteries women and men work much evil on earth."

34 Say to them therefore: "You have no peace."

Chapter 6
Taken by Angels

1 Angels took and brought me to a place in which those who were there were like flaming fire, and when they wished, they appeared as men.

2 And they brought me to the place of darkness, and to a mountain the point of whose summit reached to heaven.

3 And I saw the places of the luminaries and the treasuries of the stars and of the thunder and in the uttermost depths, where were a fiery bow and arrows and their quiver, and a fiery sword and all the lightnings.

4 And they took me to the living waters, and to the fire of the west, which receives every setting of the sun.

5 And I came to a river of fire in which the fire flows like water and discharges itself into the great sea towards the west.

6 I saw the great rivers and came to the great river and to the great darkness, and went to the place where no flesh walks. I saw the mountains of the darkness of winter and the place whence all the waters of the deep flow.

7 I saw the mouths of all the rivers of the earth and the mouth of the deep.

8 I saw the treasuries of all the winds, I saw how He had furnished with them the whole creation and the firm foundations of the earth.

9 And I saw the corner−stone of the earth, I saw the four winds which bear the firmament of the heaven.

10 And I saw how the winds stretch out the vaults of heaven, and have their station between heaven and earth: these are the pillars of the heaven.

11 I saw the winds of heaven which turn and bring the circumference of the sun and all the stars to their setting.

12 I saw the winds on the earth carrying the clouds: I saw the paths of the angels.

13 I saw at the end of the earth the firmament of the heaven above and I proceeded and saw a place which burns day and night, where there are seven mountains of magnificent stones.

14 Three towards the east, and three towards the south. And as for those towards the east, was of coloured stone, and one of pearl, and one of jacinth, and those towards the south of red stone.

15 But the middle one reached to heaven like the throne of God, of alabaster, and the summit of the throne was of sapphire.

16 And I saw a flaming fire. And beyond these mountains is a region the end of the great earth: there the heavens were completed.

17 And I saw a deep abyss, with columns of heavenly fire, and among them I saw columns of fire fall, which were beyond measure alike towards the height and towards the depth.

18 And beyond that abyss I saw a place which had no firmament of the heaven above, and no firmly founded earth beneath it: there was no water upon it, and no birds, but it was a waste and horrible place.

19 I saw there seven stars like great burning mountains, and to me, when I inquired regarding them. The angel said: "This place is the end of heaven and earth. This has become a prison for the stars and the host of heaven.

20 And the stars which roll over the fire are they which have transgressed the commandment of the Lord in the beginning of their rising, because they did not come forth at their appointed times.

21 And He was wroth with them, and bound them till the time when their guilt should be consummated for ten thousand years."

22 And Uriel said to me: "Here shall stand the angels who have connected themselves with women, and their spirits assuming many different forms are defiling mankind and shall lead them astray into sacrificing to demons as gods.

23 Here shall they stand, till the day of the great judgement in which they shall be judged till they are made an end of. And the women also of the angels who went astray shall become sirens."

24 And I, Enoch, alone saw the vision, the ends of all things: and no man shall see as I have seen.

Chapter 7
The Holy Angels

1 And these are the names of the holy angels who watch mankind.

2 Uriel, one of the holy angels, who is over the world and over Tartarus.

3 Raphael, one of the holy angels, who is over the spirits of men.

4 Raguel, one of the holy angels who takes vengeance on the world of the luminaries.

5 Michael, one of the holy angels, to wit, he that is set over the best part of mankind and over chaos.

6 Saraqael, one of the holy angels, who is set over the spirits, who sin in the spirit.

7 Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim.

8 Remiel, one of the holy angels, whom God set over those who rise.

9 And I proceeded to where things were chaotic. And I saw there something horrible: I saw neither a heaven above nor a firmly founded earth, but a place chaotic and horrible.

10 And there I saw seven stars of the heaven bound together in it, like great mountains and burning with fire.

11 Then I said: "For what sin are they bound, and on what account have they been cast in hither?"

12 Then said Uriel, one of the holy angels, who was with me, and was chief over them, and said: "Enoch, why dost thou ask, and why art thou eager for the truth? These are of the number of the stars of heaven, which have transgressed the

commandment of the Lord, and are bound here till ten thousand years, the time entailed by their sins, are consummated."

13 And from thence I went to another place, which was still more horrible than the former, and I saw a horrible thing. A great fire there which burnt and blazed, and the place was cleft as far as the abyss, being full of great descending columns of fire. Neither its extent or magnitude could I see, nor could I conjecture.

14 Then I said: "How fearful is the place and how terrible to look upon!"

15 Then Uriel answered me, one of the holy angels who was with me, and said unto me: "Enoch, why hast thou such fear and affright?"

16 And I answered: "Because of this fearful place, and because of the spectacle of the pain."

17 And he said unto me: "This place is the prison of the angels, and here they will be imprisoned for ever."

18 And thence I went to another place, the mountain of hard rock.

19 And there was in it four hollow places, deep and wide and very smooth. How smooth are the hollow places and deep and dark to look at.

20 Then Raphael answered, one of the holy angels who was with me, and said unto me: "These hollow places have been created for this very purpose, that the spirits of the souls of the dead should assemble therein, yea that all the souls of the children of men should assemble here. And these places have been made to receive them till the day of their judgement and till their appointed period, till the great judgement upon them."

21 I saw a dead man making suit, and his voice went forth to heaven and made suit. And I asked Raphael the angel who was with me, and I said unto him: "This spirit which maketh suit, whose is it, whose voice goeth forth and maketh suit to heaven?"

22 And he answered me saying: "This is the spirit which went forth from Abel, whom his brother Cain slew, and he makes his suit against him till his seed is

destroyed from the face of the earth, and his seed is annihilated from amongst the seed of men."

23 The I asked regarding it, and regarding all the hollow places: "Why is one separated from the other?"

24 And he answered me and said unto me: "These three have been made that the spirits of the dead might be separated. And such a division has been make for the spirits of the righteous, in which there is the bright spring of water. And such has been made for sinners when they die and are buried in the earth and judgement has not been executed on them in their lifetime.

25 Here their spirits shall be set apart in this great pain till the great day of judgement and punishment and torment of those who curse for ever and retribution for their spirits. There He shall bind them for ever. And such a division has been made for the spirits of those who make their suit, who make disclosures concerning their destruction, when they were slain in the days of the sinners.

26 Such has been made for the spirits of men who were not righteous but sinners, who were complete in transgression, and of the transgressors they shall be companions but their spirits shall not be slain in the day of judgement nor shall they be raised from thence."

27 The I blessed the Lord of glory and said: "Blessed be my Lord, the Lord of righteousness, who ruleth for ever."

28 From thence I went to another place to the west of the ends of the earth. And I saw a burning fire which ran without resting, and paused not from its course day or night but regularly.

29 And I asked saying: "What is this which rests not?"

30 Then Raguel, one of the holy angels who was with me, answered me and said unto me: "This course of fire which thou hast seen is the fire in the west which persecutes all the luminaries of heaven."

31 And from thence I went to another place of the earth, and he showed me a mountain range of fire which burnt day and night.

32 And I went beyond it and saw seven magnificent mountains all differing each from the other, and the stones were magnificent and beautiful, magnificent as a whole, of glorious appearance and fair exterior: three towards the east, one founded on the other, and three towards the south, one upon the other, and deep rough ravines, no one of which joined with any other.

33 And the seventh mountain was in the midst of these, and it excelled them in height, resembling the seat of a throne: and fragrant trees encircled the throne.

34 And amongst them was a tree such as I had never yet smelt, neither was any amongst them nor were others like it: it had a fragrance beyond all fragrance, and its leaves and blooms and wood wither not for ever: and its fruit is beautiful, and its fruit resembles the dates of a palm.

35 Then I said: "How beautiful is this tree, and fragrant, and its leaves are fair, and its blooms very delightful in appearance."

36 Then answered Michael, one of the holy and honored angels who was with me, and was their leader.

37 And he said unto me: "Enoch, why dost thou ask me regarding the fragrance of the tree, and why dost thou wish to learn the truth?"

38 Then I answered him saying: "I wish to know about everything, but especially about this tree."

39 And he answered saying: "This high mountain which thou hast seen, whose summit is like the throne of God, is His throne, where the Holy Great One, the Lord of Glory, the Eternal King, will sit, when He shall come down to visit the earth with goodness. And as for this fragrant tree no mortal is permitted to touch it till the great judgement, when He shall take vengeance on all and bring to its consummation for ever. It shall then be given to the righteous and holy. Its fruit shall be for food to the elect: it shall be transplanted to the holy place, to the temple of the Lord, the Eternal King.

40 Then shall they rejoice with joy and be glad, and into the holy place shall they enter; and its fragrance shall be in their bones, and they shall live a long life on earth. Such as thy fathers lived; and in their days shall no sorrow or plague or

torment or calamity touch them."

41 Then blessed I the God of Glory, the Eternal King, who hath prepared such things for the righteous, and hath created them and promised to give to them.

42 And I went from thence to the middle of the earth, and I saw a blessed place in which there were trees with branches abiding and blooming.

43 And there I saw a holy mountain, and underneath the mountain to the east there was a stream and it flowed towards the south. And I saw towards the east another mountain higher than this, and between them a deep and narrow ravine: in it also ran a stream underneath the mountain.

44 And to the west thereof there was another mountain, lower than the former and of small elevation, and a ravine deep and dry between them: and another deep and dry ravine was at the extremities of the three mountains.

45 And all the ravines were deep and narrow, of hard rock, and trees were not planted upon them. And I marveled at the rocks, and I marveled at the ravine, yea, I marveled very much.

46 Then said I: "For what object is this blessed land, which is entirely filled with trees, and this accursed valley between?"

47 Then Uriel, one of the holy angels who was with me, answered and said: "This accursed valley is for those who are accursed for ever. Here shall all the accursed be gathered together who utter with their lips against the Lord unseemly words and of His glory speak hard things. Here shall they be gathered together, and here shall be their place of judgement.

48 In the last days there shall be upon them the spectacle of righteous judgement in the presence of the righteous for ever: here shall the merciful bless the Lord of glory, the Eternal King. In the days of judgement over the former, they shall bless Him for the mercy in accordance with which He has assigned them."

49 Then I blessed the Lord of Glory and set forth His glory and lauded Him gloriously.

50 And thence I went towards the east, into the midst of the mountain range of

the desert, and I saw a wilderness and it was solitary, full of trees and plants. And water gushed forth from above. Rushing like a copious watercourse towards the north−west it caused clouds and dew to ascend on every side.

51 And thence I went to another place in the desert, and approached to the east of this mountain range. And there I saw aromatic trees exhaling the fragrance of frankincense and myrrh, and the trees also were similar to the almond tree.

52 And beyond these, I went afar to the east, and I saw another place, a valley of water. And therein there was a tree, the color of fragrant trees such as the mastic. And on the sides of those valleys I saw fragrant cinnamon. And beyond these I proceeded to the east.

53 And I saw other mountains, and amongst them were groves of trees, and there flowed forth from them nectar, which is named sarara and galbanum. And beyond these mountains I saw another mountain to the east of the ends of the earth, whereon were aloe−trees, and all the trees were full of stacte, being like almond−trees. And when one burnt it, it smelt sweeter than any fragrant odour.

54 And after these fragrant odours, as I looked towards the north over the mountains I saw seven mountains full of choice nard and fragrant trees and cinnamon and pepper.

55 And thence I went over the summits of all these mountains, far towards the east of the earth, and passed above the Erythraean sea and went far from it, and passed over the angel Zotiel.

56 And I came to the Garden of Righteousness, and from afar off I saw numerous trees, and these great−two trees there, very great, beautiful, and glorious, and magnificent, and the Tree of Knowledge, whose holy fruit they eat and know great wisdom.

57 That tree is in height like the strangler fig, and its leaves are like the Carob tree, and its fruit is like the clusters of the vine, very beautiful: and the fragrance of the tree penetrates afar.

58 Then I said: "How beautiful is the tree, and how attractive is its look!"

59 Then Raphael the holy angel, who was with me, answered me and said: "This

is the tree of wisdom, of which thy father old and thy aged mother, who were before thee, have eaten, and they learnt wisdom and their eyes were opened, and they knew that they were naked and they were driven out of the garden."

60 And from thence I went to the ends of the earth and saw there great beasts, and each differed from the other; and birds also differing in appearance and beauty and voice, the one differing from the other.

61 And to the east of those beasts I saw the ends of the earth whereon the heaven rests, and the portals of the heaven open. And I saw how the stars of heaven come forth, and I counted the portals out of which they proceed, and wrote down all their outlets, of each individual star by itself, according to their number and their names, their courses and their positions, and their times and their months, as Uriel the holy angel who was with me showed me.

62 He showed all things to me and wrote them down for me; also their names he wrote for me, and their laws and their companies.

63 And from thence I went towards the north to the ends of the earth, and there I saw a great and glorious device at the ends of the whole earth.

64 And here I saw three portals of heaven open in the heaven: through each of them proceed north winds: when they blow there is cold, hail, frost, snow, dew, and rain. And out of one portal they blow for good: but when they blow through the other two portals, it is with violence and affliction on the earth, and they blow with violence.

65 And from thence I went towards the west to the ends of the earth, and saw there three portals of the heaven open such as I had seen in the east, the same number of portals, and the same number of outlets.

66 And from thence I went to the south to the ends of the earth, and saw there three open portals of the heaven: and thence there come dew, rain, and wind. And from thence I went to the east to the ends of the heaven, and saw here the three eastern portals of heaven open and small portals above them.

67 Through each of these small portals pass the stars of heaven and run their course to the west on the path which is shown to them.

68 And as often as I saw I blessed always the Lord of Glory, and I continued to bless the Lord of Glory who has wrought great and glorious wonders, to show the greatness of His work to the angels and to spirits and to men, that they might praise His work and all His creation: that they might see the work of His might and praise the great work of His hands and bless Him for ever.

Book 2: The Parables

Chapter 1
The First Parable

1 The second vision which he saw, the vision of wisdom, which Enoch the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, saw.

2 And this is the beginning of the words of wisdom which I lifted up my voice to speak and say to those which dwell on earth: "Hear, ye men of old time, and see, ye that come after, the words of the Holy One which I will speak before the Lord of Spirits. It were better to declare to the men of old times, but even from those that come after we will not withhold the beginning of wisdom."

3 Till the present day such wisdom has never been given by the Lord of Spirits as I have received according to my insight, according to the good pleasure of the Lord of Spirits by whom the lot of eternal life has been given to me. Now three Parables were imparted to me, and I lifted up my voice and recounted them to those that dwell on the earth.

4 The first Parable.
When the congregation of the righteous shall appear, and sinners shall be judged for their sins, and shall be driven from the face of the earth:

5 And when the Righteous One shall appear before the eyes of the righteous, whose elect works hang upon the Lord of Spirits, and light shall appear to the righteous and the elect who dwell on the earth, where then will be the dwelling of the sinners, and where the resting−place of those who have denied the Lord of Spirits? It had been good for them if they had not been born.

6 When the secrets of the righteous shall be revealed and the sinners judged, and the godless driven from the presence of the righteous and elect.

7 From that time those that possess the earth shall no longer be powerful and exalted: And they shall not be able to behold the face of the holy, for the Lord of Spirits has caused His light to appear on the face of the holy, righteous, and elect.

8 Then shall the kings and the mighty perish and be given into the hands of the righteous and holy.

9 And thenceforward none shall seek for themselves mercy from the Lord of Spirits for their life is at an end.

10 And it shall come to pass in those days that elect and holy children will descend from the high heaven, and their seed will become one with the children of men.

11 And in those days Enoch received books of zeal and wrath, and books of disquiet and expulsion.

12 And mercy shall not be accorded to them, saith the Lord of Spirits.

13 And in those days a whirlwind carried me off from the earth, and set me down at the end of the heavens.

14 And there I saw another vision, the dwelling−places of the holy, and the resting−places of the righteous.

15 Here mine eyes saw their dwellings with His righteous angels and their resting places with the holy.

16 And they petitioned and interceded and prayed for the children of men, and righteousness flowed before them as water, and mercy like dew upon the earth: Thus it is amongst them for ever and ever.

17 And in that place mine eyes saw the Elect One of righteousness and of faith, and I saw his dwelling−place under the wings of the Lord of Spirits.

18 And righteousness shall prevail in his days, and the righteous and elect shall be without number before Him for ever and ever.

19 And all the righteous and elect before Him shall be strong as fiery lights, and their mouth shall be full of blessing, and their lips extol the name of the Lord of Spirits, and righteousness before Him shall never fail.

20 There I wished to dwell, and my spirit longed for that dwelling place, and there heretofore hath been my portion. For so has it been established concerning me before the Lord of Spirits.

21 In those days I praised and extolled the name of the Lord of Spirits with blessings and praises, because He hath destined me for blessing and glory according to the good pleasure of the Lord of Spirits.

22 For a long time my eyes regarded that place, and I blessed Him and praised Him, saying: "Blessed is He, and may He be blessed from the beginning and for evermore. And before Him there is no ceasing. He knows before the world was created what is for ever and what will be from generation unto generation."

23 Those who sleep not bless Thee: they stand before Thy glory and bless, praise, and extol, saying: "Holy, holy, holy, is the Lord of Spirits: He filleth the earth with spirits."

24 And here my eyes saw all those who sleep not: they stand before Him and bless and say: "Blessed be Thou, and blessed be the name of the Lord for ever and ever." And my face was changed; for I could no longer behold.

25 And after that I saw thousands of thousands and ten thousand times ten thousand, I saw a multitude beyond number and reckoning, who stood before the Lord of Spirits.

26 And on the four sides of the Lord of Spirits I saw four presences, different from those that sleep not, and I learnt their names: for the angel that went with me made known to me their names, and showed me all the hidden things.

27 And I heard the voices of those four presences as they uttered praises before the Lord of glory.

28 The first voice blesses the Lord of Spirits for ever and ever.

29 And the second voice I heard blessing the Elect One and the elect ones who hang upon the Lord of Spirits.

30 And the third voice I heard pray and intercede for those who dwell on the earth and supplicate in the name of the Lord of Spirits.

31 And I heard the fourth voice fending off the Satans and forbidding them to come before the Lord of Spirits to accuse them who dwell on the earth.

32 After that I asked the angel of peace who went with me, who showed me everything that is hidden: "Who are these four presences which I have seen and whose words I have heard and written down?"

33 And he said to me: "This first is Michael, the merciful and long−suffering: and the second, who is set over all the diseases and all the wounds of the children of men, is Raphael: and the third, who is set over all the powers, is Gabriel: and the fourth, who is set over the repentance unto hope of those who inherit eternal life, is named Phanuel."

34 And these are the four angels of the Lord of Spirits and the four voices I heard in those days.

35 And after that I saw all the secrets of the heavens, and how the kingdom is divided, and how the actions of men are weighed in the balance.

36 And there I saw the mansions of the elect and the mansions of the holy, and mine eyes saw there all the sinners being driven from thence which deny the name of the Lord of Spirits, and being dragged off: and they could not abide because of the punishment which proceeds from the Lord of Spirits.

37 And there mine eyes saw the secrets of the lightning and of the thunder, and the secrets of the winds, how they are divided to blow over the earth, and the secrets of the clouds and dew, and these I saw from whence they proceed in that place and from whence they saturate the dusty earth.

38 And there I saw closed chambers out of which the winds are divided, the chamber of the hail and winds, the chamber of the mist, and of the clouds, and the cloud thereof hovers over the earth from the beginning of the world.

39 And I saw the chambers of the sun and moon, whence they proceed and whither they come again, and their glorious return, and how one is superior to the other, and their stately orbit, and how they do not leave their orbit, and they add nothing to their orbit and they take nothing from it, and they keep faith with each other, in accordance with the oath by which they are bound together.

40 And first the sun goes forth and traverses his path according to the commandment of the Lord of Spirits, and mighty is His name for ever and ever.

41 And after that I saw the hidden and the visible path of the moon, and she accomplishes the course of her path in that place by day and by night−the one holding a position opposite to the other before the Lord of Spirits.

42 And they give thanks and praise and rest not. For unto them is their thanksgiving rest.

43 For the sun changes oft for a blessing or a curse, and the course of the path of the moon is light to the righteous and darkness to the sinners in the name of the Lord. Who made a separation between the light and the darkness, and divided the spirits of men, and strengthened the spirits of the righteous in the name of His righteousness.

44 For no angel hinders and no power is able to hinder; for He appoints a judge for them all and He judges them all before Him.

45 Wisdom found no place where she might dwell, then a dwelling−place was assigned her in the heavens.

46 Wisdom went forth to make her dwelling among the children of men and found no dwelling−place.

47 Wisdom returned to her place and took her seat among the angels.

48 And unrighteousness went forth from her chambers: Whom she sought not she found and dwelt with them, as rain in a desert and dew on a thirsty land.

49 And I saw other lightnings and the stars of heaven, and I saw how He called them all by their names and they hearkened unto Him.

50 And I saw how they are weighed in a righteous balance according to their proportions of light: the width of their spaces and the day of their appearing, and how their revolution produces lightning: and their revolution according to the number of the angels, and they keep faith with each other.

51 And I asked the angel who went with me who showed me what was hidden: "What are these?"

52 And he said to me: "The Lord of Spirits hath showed thee their parabolic meaning: these are the names of the holy who dwell on the earth and believe in the name of the Lord of Spirits for ever and ever."

53 Also another phenomenon I saw in regard to the lightnings: how some of the stars arise and become lightnings and cannot part with their new form.

Chapter 2
The Second Parable

1 And this is the second Parable concerning those who deny the name of the dwelling of the holy ones and the Lord of Spirits.

2 And into the heaven they shall not ascend, and on the earth they shall not come. Such shall be the lot of the sinners who have denied the name of the Lord of Spirits. Who are thus preserved for the day of suffering and tribulation.

3 On that day Mine Elect One shall sit on the throne of glory and shall try their works, and their places of rest shall be innumerable. And their souls shall grow strong within them when they see Mine Elect Ones.

4 And those who have called upon My glorious name: Then will I cause Mine Elect One to dwell among them.

5 And I will transform the heaven and make it an eternal blessing and light and I will transform the earth and make it a blessing: and I will cause Mine Elect Ones to dwell upon it: But the sinners and evil−doers shall not set foot thereon.

6 For I have provided and satisfied with peace My righteous ones and have caused them to dwell before Me: But for the sinners there is judgement impending with Me, so that I shall destroy them from the face of the earth.

7 And there I saw One who had a head of days, and His head was white like wool, and with Him was another being whose countenance had the appearance of a man, and his face was full of graciousness, like one of the holy angels.

8 And I asked the angel who went with me and showed me all the hidden things, concerning that Son of Man, who he was, and whence he was, and why he went with the Head of Days.

9 And he answered and said unto me: "This is the Son of Man who hath righteousness. With whom dwelleth righteousness, and who reveals all the treasures of that which is hidden. Because the Lord of Spirits hath chosen him,

and whose lot hath preeminence before the Lord of Spirits in uprightness for ever.

10 And this Son of Man whom thou hast seen shall raise up the kings and the mighty from their seats and shall loosen the reins of the strong, and break the teeth of the sinners. Because they do not extol and praise Him, Nor humbly acknowledge whence the kingdom was bestowed upon them.

11 And he shall put down the countenance of the strong, and shall fill them with shame. Darkness shall be their dwelling and worms shall be their bed. They shall have no hope of rising from their beds because they do not extol the name of the Lord of Spirits.

12 These are they who judge the stars of heaven, tread upon the earth, and dwell upon it.

13 All their deeds manifest unrighteousness and their power rests upon their riches.

14 Their faith is in the gods which they have made with their hands and they deny the name of the Lord of Spirits.

15 They persecute the houses of His congregations and the faithful who hang upon the name of the Lord of Spirits.

16 And in those days shall have ascended the prayer of the righteous and the blood of the righteous from the earth before the Lord of Spirits.

17 In those days the holy ones who dwell above in the heavens shall unite with one voice and supplicate and pray and praise, give thanks and bless the name of the Lord of Spirits on behalf of the blood of the righteous which has been shed.

18 And that the prayer of the righteous may not be in vain before the Lord of Spirits, that judgement may be done unto them and that they may not have to suffer for ever."

19 In those days I saw the Head of Days when He seated himself upon the throne of His glory, and the books of the living were opened before Him, and all His host which is in heaven above and His counselors stood before Him.

20 And the hearts of the holy were filled with joy because the number of the righteous had been offered, and the prayer of the righteous had been heard, and the blood of the righteous been required before the Lord of Spirits.

21 And in that place I saw the fountain of righteousness, which was inexhaustible; and around it were many fountains of wisdom. All the thirsty drank of them and were filled with wisdom and their dwellings were with the righteous and holy and elect.

22 And at that hour that Son of Man was named in the presence of the Lord of Spirits, and His name before the Head of Days.

23 Yea, before the sun and the signs were created, before the stars of the heaven were made, His name was named before the Lord of Spirits.

24 "He shall be a staff to the righteous whereon to stay themselves and not fall and he shall be the light of the Gentiles, and the hope of those who are troubled of heart.

25 All who dwell on earth shall fall down and worship before Him, and will praise and bless and celebrate with song the Lord of Spirits.

26 And for this reason hath He been chosen and hidden before Him, before the creation of the world and for evermore.

27 And the wisdom of the Lord of Spirits hath revealed Him to the holy and righteous for He hath preserved the lot of the righteous because they have hated and despised this world of unrighteousness and have hated all its works and ways in the name of the Lord of Spirits: For in his name they are saved and according to His good pleasure hath it been in regard to their life.

28 In these days downcast in countenance shall the kings of the earth have become and the strong who possess the land because of the works of their hands. For on the day of their anguish and affliction they shall not save themselves and I will give them over into the hands of Mine Elect.

29 As straw in the fire so shall they burn before the face of the holy: As lead in the water shall they sink before the face of the righteous and no trace of them

shall any more be found.

30 And on the day of their affliction there shall be rest on the earth, and before them they shall fall and not rise again. There shall be no one to take them with his hands and raise them for they have denied the Lord of Spirits and His Anointed One. The name of the Lord of Spirits be blessed.

3l For wisdom is poured out like water, and glory faileth not before Him for evermore.

32 For He is mighty in all the secrets of righteousness and unrighteousness shall disappear as a shadow and have no continuance. Because the Elect One standeth before the Lord of Spirits and His glory is for ever and ever and His might unto all generations.

33 And in Him dwells the spirit of wisdom, and the spirit which gives insight, and the spirit of understanding and of might, and the spirit of those who have fallen asleep in righteousness.

34 And He shall judge the secret things and none shall be able to utter a lying word before Him for He is the Elect One before the Lord of Spirits according to His good pleasure.

35 In those days a change shall take place for the Holy and Elect, and the Light of Days shall abide upon them and glory and honor shall turn to the holy.

36 On the day of affliction on which evil shall have been treasured up against the sinners. And the righteous shall be victorious in the name of the Lord of Spirits and He will cause the others to witness that they may repent and forgo the works of their hands.

37 They shall have no honor through the name of the Lord of Spirits yet through His name shall they be saved, and the Lord of Spirits will have compassion on them for His compassion is great.

38 And He is righteous also in His judgement and in the presence of His glory unrighteousness also shall not maintain itself: At His judgement the unrepentant shall perish before Him.

39 And from henceforth, I will have no mercy on them." saith the Lord of Spirits.

40 In those days shall the earth also give back that which has been entrusted to it. Sheol also shall give back that which it has received, and hell shall give back that which it owes.

41 For in those days the Elect One shall arise and He shall choose the righteous and holy from among them.

42 For the day has drawn nigh that they should be saved.

43 And the Elect One shall in those days sit on My throne and His mouth shall pour forth all the secrets of wisdom and counsel for the Lord of Spirits hath given to Him and hath glorified Him.

44 In those days shall the mountains leap like rams and the hills also shall skip like lambs satisfied with milk, and the faces of the angels in heaven shall be lighted up with joy.

45 And the earth shall rejoice and the righteous shall dwell upon it and the Elect shall walk thereon.

46 And after those days in that place where I had seen all the visions of that which is hidden, for I had been carried off in a whirlwind and they had borne me towards the west.

47 There mine eyes saw all the secret things of heaven that shall be, a mountain of iron, and a mountain of copper, and a mountain of silver, and a mountain of gold, and a mountain of soft metal, and a mountain of lead.

48 And I asked the angel who went with me, saying, "What things are these which I have seen in secret?"

49 And he said unto me: "All these things which thou hast seen shall serve the dominion of His Anointed that He may be potent and mighty on the earth."

50 And that angel of peace answered, saying unto me: "Wait a little, and there shall be revealed unto thee all the secret things which surround the Lord of

Spirits.

51 And these mountains which thine eyes have seen, the mountain of iron, and the mountain of copper, and the mountain of silver, and the mountain of gold, and the mountain of soft metal, and the mountain of lead.

52 All these shall be in the presence of the Elect One as wax before the fire, and like the water which streams down from above and they shall become powerless before his feet.

53 And it shall come to pass in those days that none shall be saved either by gold or by silver and none be able to escape.

54 And there shall be no iron for war. Nor shall one clothe oneself with a breastplate. Bronze shall be of no service, and tin shall not be esteemed, and lead shall not be desired.

55 And all these things shall be destroyed from the surface of the earth."

56 And I looked and turned to another part of the earth, and saw there a deep valley with burning fire. And they brought the kings and the mighty, and began to cast them into this deep valley.

57 And there mine eyes saw how they made these their instruments, iron chains of immeasurable weight.

58 And I asked the angel of peace who went with me, saying: "For whom are these chains being prepared?"

59 And he said unto me: "These are being prepared for the hosts of Azazel, so that they may take them and cast them into the abyss of complete condemnation, and they shall cover their jaws with rough stones as the Lord of Spirits commanded."

60 And Michael, and Gabriel, and Raphael, and Phanuel shall take hold of them on that great day, and cast them on that day into the burning furnace, that the Lord of Spirits may take vengeance on them for their unrighteousness in becoming subject to Satan and leading astray those who dwell on the earth.

61 And in those days shall punishment come from the Lord of Spirits, and He will open all the chambers of waters which are above the heavens, and of the fountains which are beneath the earth.

62 And all the waters shall be joined with the waters: that which is above the heavens is the masculine, and the water which is beneath the earth is the feminine.

63 And they shall destroy all who dwell on the earth and those who dwell under the ends of the heaven. And when they have recognized their unrighteousness which they have wrought on the earth, then by these shall they perish.

64 And after that, the Head of Days repented and said: "In vain have I destroyed all who dwell on the earth."

65 And He sware by His great name: "Henceforth I will not do so to all who dwell on the earth and I will set a sign in the heaven and this shall be a pledge of good faith between Me and them for ever. So long as heaven is above the earth and this is in accordance with My command.

66 When I have desired to take hold of them by the hand of the angels on the day of tribulation and pain because of this, I will cause My chastisement and My wrath to abide upon them." saith God, the Lord of Spirits.

67 Ye mighty kings who dwell on the earth, ye shall have to behold Mine Elect One. How He sits on the throne of glory and judges Azazel and all his associates, and all his hosts in the name of the Lord of Spirits.

68 And I saw there the hosts of the angels of punishment going and they held scourges and chains of iron and bronze.

69 And I asked the angel of peace who went with me, saying: "To whom are these who hold the scourges going?"

70 And he said unto me: "To their elect and beloved ones, that they may be cast into the chasm of the abyss of the valley."

71 And then that valley shall be filled with their elect and beloved, and the days of their lives shall be at an end, and the days of their leading astray shall not

thenceforward be reckoned.

72 And in those days the angels shall return and hurl themselves to the east upon the Parthians and Medes.

73 They shall stir up the kings, so that a spirit of unrest shall come upon them and they shall rouse them from their thrones that they may break forth as lions from their lairs and as hungry wolves among their flocks.

74 And they shall go up and tread under foot the land of His elect ones but the city of the righteous shall be a hindrance to their horses.

75 And they shall begin to fight among themselves and their right hand shall be strong against themselves.

76 And a man shall not know his brother nor a son his father or his mother till there be no number of the corpses through their slaughter and their punishment be not in vain.

77 In those days Sheol shall open its jaws and they shall be swallowed up therein. Their destruction shall be at an end. Sheol shall devour the sinners in the presence of the elect."

78 And it came to pass after this that I saw another host of wagons, and men riding thereon, and coming on the winds from the east, and from the west to the south.

79 And the noise of their wagons was heard, and when this turmoil took place the holy ones from heaven remarked it, and the pillars of the earth were moved from their place, and the sound thereof was heard from the one end of heaven to the other, in one day.

80 And they shall all fall down and worship the Lord of Spirits. And this is the end of the second Parable.

Chapter 3
The Third Parable

1 And I began to speak the third Parable concerning the righteous and elect.

2 Blessed are ye, ye righteous and Elect for glorious shall be your lot.

3 And the righteous shall be in the light of the sun and the elect in the light of eternal life.

4 The days of their life shall be unending and the days of the holy without number.

5 And they shall seek the light and find righteousness with the Lord of Spirits.

6 There shall be peace to the righteous in the name of the Eternal Lord.

7 And after this it shall be said to the holy in heaven that they should seek out the secrets of righteousness, the heritage of faith.

8 For it has become bright as the sun upon earth and the darkness is past.

9 And there shall be a light that never ends and to a limit of days they shall not come.

10 For the darkness shall first have been destroyed and the light of uprightness established for ever before the Lord of Spirits.

11 In those days mine eyes saw the secrets of the lightnings, and of the lights, and the judgements they execute, and they lighten for a blessing or a curse as the Lord of Spirits willeth.

12 And there I saw the secrets of the thunder, and how when it resounds above in the heaven, the sound thereof is heard.

13 And He caused me to see the judgements executed on the earth, whether they

be for well−being and blessing, or for a curse according to the word of the Lord of Spirits.

14 And after that, all the secrets of the lights and lightnings were shown to me, and they lighten for blessing and for satisfying.

15 In the year 500, in the seventh month, on the fourteenth day of the month in the life of Enoch.

16 In that parable I saw how a mighty quaking made the heaven of heavens to quake, and the host of the Most High, and the angels, a thousand thousands and ten thousand times ten thousand were disquieted with a great disquiet.

17 And the Head of Days sat on the throne of His glory, and the angels and the righteous stood around Him.

18 And a great trembling seized me, and fear took hold of me, and my loins gave way, and dissolved were my reins, and I fell upon my face.

19 And Michael sent another angel from among the holy ones and he raised me up, and when he had raised me up my spirit returned; for I had not been able to endure the look of this host, and the commotion and the quaking of the heaven.

20 And Michael said unto me: Why art thou disquieted with such a vision? Until this day lasted the day of His mercy; and He hath been merciful and long −suffering towards those who dwell on the earth.

21 And when the day, and the power, and the punishment, and the judgement come, which the Lord of Spirits hath prepared for those who worship not the righteous law, and for those who deny the righteous judgement, and for those who take His name in vain, that day is prepared, for the elect a covenant, but for sinners an inquisition.

22 When the punishment of the Lord of Spirits shall rest upon them, it shall rest in order that the punishment of the Lord of Spirits may not come in vain, and it shall slay the children with their mothers and the children with their fathers.

23 Afterwards the judgement shall take place according to His mercy and His patience."

24 And on that day were two monsters parted, a female monster named Leviathan, to dwell in the abysses of the ocean over the fountains of the waters.

25 But the male is named Behemoth, who occupied with his breast a waste wilderness named Duidain, on the east of the garden where the elect and righteous dwell, where my grandfather was taken up, the seventh from Adam, the first man whom the Lord of Spirits created.

26 And I besought the other angel that he should show me the might of those monsters, how they were parted on one day and cast, the one into the abysses of the sea and the other unto the dry land of the wilderness.

27 And he said to me: "Thou son of man, herein thou dost seek to know what is hidden."

28 And the other angel who went with me and showed me what was hidden told me what is first and last in the heaven in the height, and beneath the earth in the depth, and at the ends of the heaven, and on the foundation of the heaven.

29 And the chambers of the winds, and how the winds are divided, and how they are weighed, and how the portals of the winds are reckoned, each according to the power of the wind, and the power of the lights of the moon, and according to the power that is fitting: and the divisions of the stars according to their names and how all the divisions are divided.

30 And the thunders according to the places where they fall, and all the divisions that are made among the lightnings that it may lighten, and their host that they may at once obey.

31 For the thunder has places of rest assigned to it while it is waiting for its peal; and the thunder and lightning are inseparable, and although not one and undivided, they both go together through the spirit and separate not.

32 For when the lightning lightens, the thunder utters its voice, and the spirit enforces a pause during the peal, and divides equally between them; for the treasury of their peals is like the sand, and each one of them as it peals is held in with a bridle, and turned back by the power of the spirit, and pushed forward according to the many quarters of the earth.

33 And the spirit of the sea is masculine and strong, and according to the might of his strength he draws it back with a rein, and in like manner it is driven forward and disperses amid all the mountains of the earth.

34 And the spirit of the hoarfrost is his own angel, and the spirit of the hail is a good angel.

35 And the spirit of the snow has forsaken his chambers on account of his strength; there is a special spirit therein, and that which ascends from it is like smoke, and its name is Frost.

36 And the spirit of the mist is not united with them in their chambers, but it has a special chamber; for its course is glorious both in light and in darkness, and in winter and in summer, and in its chamber is an angel.

37 And the spirit of the dew has its dwelling at the ends of the heaven, and is connected with the chambers of the rain, and its course is in winter and summer: and its clouds and the clouds of the mist are connected, and the one gives to the other.

38 And when the spirit of the rain goes forth from its chamber, the angels come and open the chamber and lead it out, and when it is diffused over the whole earth it unites with the water on the earth. And whensoever it unites with the water on the earth.

39 For the waters are for those who dwell on the earth; for they are nourishment for the earth from the Most High who is in heaven: therefore there is a measure for the rain, and the angels take it in charge.

40 And these things I saw towards the Garden of the Righteous.

41 And the angel of peace who was with me said to me: "These two monsters, prepared conformably to the greatness of God, shall feed."

42 And I saw in those days how long cords were given to those angels, and they took to themselves wings and flew, and they went towards the north.

43 And I asked the angel, saying unto him: "Why have those angels taken these

cords and gone off?"

44 And he said unto me: "They have gone to measure."

45 And the angel who went with me said unto me: "These shall bring the measures of the righteous and the ropes of the righteous to the righteous. That they may stay themselves on the name of the Lord of Spirits for ever and ever.

46 The elect shall begin to dwell with the elect, and those are the measures which shall be given to faith and which shall strengthen righteousness.

47 And these measures shall reveal all the secrets of the depths of the earth. And those who have been destroyed by the desert, and those who have been devoured by the beasts, and those who have been devoured by the fish of the sea. That they may return and stay themselves on the day of the Elect One; for none shall be destroyed before the Lord of Spirits, and none can be destroyed."

48 And all who dwell above in the heaven received a command and power and one voice and one light like unto fire.

49 And that One with their first words they blessed and extolled and lauded with wisdom.

50 And they were wise in utterance and in the spirit of life.

51 And the Lord of Spirits placed the Elect one on the throne of glory. And he shall judge all the works of the holy above in the heaven, and in the balance shall their deeds be weighed.

52 And thus the Lord commanded the kings and the mighty and the exalted, and those who dwell on the earth, and said: "Open your eyes and lift up your horns if ye are able to recognize the Elect One."

53 And the Lord of Spirits seated him on the throne of His glory and the spirit of righteousness was poured out upon Him.

54 And the word of his mouth slays all the sinners, and all the unrighteous are destroyed from before his face.

55 And there shall stand up in that day all the kings and the mighty, and the exalted and those who hold the earth, and they shall see and recognize how He sits on the throne of His glory.

56 And righteousness is judged before him and no lying word is spoken before him.

57 Then shall pain come upon them as on a woman in travail when her child enters the mouth of the womb and she has pain in bringing forth.

58 And one portion of them shall look on the other and they shall be terrified, and they shall be downcast of countenance, and pain shall seize them when they see that Son of Man sitting on the throne of his glory.

59 And the kings and the mighty and all who possess the earth shall bless and glorify and extol him who rules over all, who was hidden.

60 For from the beginning the Son of Man was hidden and the Most High preserved Him in the presence of His might, and revealed Him to the elect.

61 And the congregation of the elect and holy shall be sown and all the elect shall stand before him on that day.

62 And all the kings and the mighty and the exalted and those who rule the earth shall fall down before Him on their faces and worship and set their hope upon that Son of Man, and petition him and supplicate for mercy at his hands.

63 Nevertheless that Lord of Spirits will so press them that they shall hastily go forth from His presence, and their faces shall be filled with shame, and the darkness grow deeper on their faces.

64 And He will deliver them to the angels for punishment to execute vengeance on them because they have oppressed His children and His elect.

65 And they shall be a spectacle for the righteous and for His elect: They shall rejoice over them because the wrath of the Lord of Spirits resteth upon them and His sword is drunk with their blood.

66 And the righteous and elect shall be saved on that day, and they shall never

thenceforward see the face of the sinners and unrighteous.

67 And the Lord of Spirits will abide over them, and with that Son of Man shall they eat and lie down and rise up for ever and ever.

68 And the righteous and elect shall have risen from the earth and ceased to be of downcast countenance.

69 And they shall have been clothed with garments of glory and these shall be the garments of life from the Lord of Spirits: And your garments shall not grow old. Nor your glory pass away before the Lord of Spirits.

70 In those days shall the mighty and the kings who possess the earth implore to grant them a little respite from His angels of punishment to whom they were delivered, that they might fall down and worship before the Lord of Spirits and confess their sins before Him.

71 And they shall bless and glorify the Lord of Spirits, and say: "Blessed is the Lord of Spirits and the Lord of kings, and the Lord of the mighty and the Lord of the rich, and the Lord of glory and the Lord of wisdom, and splendid in every secret thing is Thy power from generation to generation, and Thy glory for ever and ever.

72 Deep are all Thy secrets and innumerable, and Thy righteousness is beyond reckoning. We have now learnt that we should glorify and bless the Lord of kings and Him who is king over all kings."

73 And they shall say: "Would that we had rest to glorify and give thanks and confess our faith before His glory! And now we long for a little rest but find it not. We follow hard upon and obtain not, and light has vanished from before us, and darkness is our dwelling−place for ever and ever.

74 For we have not believed before Him nor glorified the name of the Lord of Spirits but our hope was in the sceptre of our kingdom, and in our own glory.

75 And in the day of our suffering and tribulation He saves us not and we find no respite for confession that our Lord is true in all His works, and in His judgements and His justice, and His judgements have no respect of persons.

76 And we pass away from before His face on account of our works and all our sins are reckoned up in righteousness."

77 Now they shall say unto themselves: "Our souls are full of unrighteous gain, but it does not prevent us from descending from the midst thereof into the burden of Sheol."

78 And after that their faces shall be filled with darkness and shame before that Son of Man, and they shall be driven from his presence, and the sword shall abide before his face in their midst.

79 Thus spake the Lord of Spirits: "This is the ordinance and judgement with respect to the mighty and the kings and the exalted and those who possess the earth before the Lord of Spirits."

80 And other forms I saw hidden in that place. I heard the voice of the angel saying: "These are the angels who descended to the earth, and revealed what was hidden to the children of men and seduced the children of men into committing sin."

Book 3: The Book of Noah

Chapter 1
Birth of Noah

1 And after some days my son Methuselah took a wife for his son Lamech, and she became pregnant by him and bore a son.

2 And his body was white as snow and red as the blooming of a rose, and the hair of his head and his long locks were white as wool, and his eyes beautiful. And when he opened his eyes, he lighted up the whole house like the sun, and the whole house was very bright.

3 And thereupon he arose in the hands of the midwife, opened his mouth, and conversed with the Lord of righteousness.

4 And his father Lamech was afraid of him and fled, and came to his father Methuselah.

5 And he said unto him: "I have begotten a strange son, diverse from and unlike man, and resembling the sons of the God of heaven; and his nature is different and he is not like us, and his eyes are as the rays of the sun, and his countenance is glorious.

6 And it seems to me that he is not sprung from me but from the angels, and I fear that in his days a wonder may be wrought on the earth. And now, my father, I am here to petition thee and implore thee that thou mayest go to Enoch, our father, and learn from him the truth, for his dwelling−place is amongst the angels."

7 And when Methuselah heard the words of his son, he came to me to the ends of the earth; for he had heard that I was there, and he cried aloud, and I heard his voice and I came to him.

8 And I said unto him: "Behold, here am I, my son, wherefore hast thou come to me?"

9 And he answered and said: "Because of a great cause of anxiety have I come to thee, and because of a disturbing vision have I approached.

10 And now, my father, hear me: unto Lamech my son there hath been born a son, the like of whom there is none, and his nature is not like mans nature, and the color of his body is whiter than snow and redder than the bloom of a rose, and the hair of his head is whiter than white wool, and his eyes are like the rays of the sun, and he opened his eyes and thereupon lighted up the whole house.

11 And he arose in the hands of the midwife, and opened his mouth and blessed the Lord of heaven.

12 And his father Lamech became afraid and fled to me, and did not believe that he was sprung from him, but that he was in the likeness of the angels of heaven; and behold I have come to thee that thou mayest make known to me the truth."

13 And I, Enoch, answered and said unto him: "The Lord will do a new thing on the earth, and this I have already seen in a vision, and make known to thee that in the generation of my father Jared some of the angels of heaven transgressed the word of the Lord.

14 And behold they commit sin and transgress the law, and have united themselves with women and commit sin with them, and have married some of them, and have begot children by them.

15 And they shall produce on the earth giants not according to the spirit, but according to the flesh, and there shall be a great punishment on the earth, and the earth shall be cleansed from all impurity.

16 Yea, there shall come a great destruction over the whole earth, and there shall be a deluge and a great destruction for one year.

17 And this son who has been born unto you shall be left on the earth, and his three children shall be saved with him: when all mankind that are on the earth shall die he and his sons shall be saved.

18 And now make known to thy son Lamech that he who has been born is in truth his son, and call his name Noah; for he shall be left to you, and he and his sons shall be saved from the destruction which shall come upon the earth on account of all the sin and all the unrighteousness, which shall be consummated on the earth in his days.

19 And after that there shall be still more unrighteousness than that which was first consummated on the earth; for I know the mysteries of the holy ones; for He, the Lord, has showed me and informed me, and I have read in the heavenly tablets.

20 And I saw written on them that generation upon generation shall transgress, till a generation of righteousness arises, and transgression is destroyed and sin passes away from the earth, and all manner of good comes upon it.

21 And now, my son, go and make known to thy son Lamech that this son, which has been born, is in truth his son, and that is no lie."

22 And when Methuselah had heard the words of his father Enoch−for he had shown to him everything in secret−he returned and showed to him and called the name of that son Noah; for he will comfort the earth after all the destruction.

Chapter 2
Calling Enoch

1 And in those days Noah saw the earth that it had sunk down and its destruction was nigh.

2 And he arose from thence and went to the ends of the earth, and cried aloud to his grandfather Enoch.

3 Noah said three times with an embittered voice: "Hear me, hear me, hear me."

4 And I said unto him: "Tell me what it is that is falling out on the earth that the earth is in such evil plight and shaken, lest perchance I shall perish with it?"

5 And thereupon there was a great commotion , on the earth, and a voice was heard from heaven, and I fell on my face.

6 And Enoch my grandfather came and stood by me, and said unto me: "Why hast thou cried unto me with a bitter cry and weeping?

7 A command has gone forth from the presence of the Lord concerning those who dwell on the earth that their ruin is accomplished because they have learnt all the secrets of the angels, and all the violence of the Satans, and all their powers, the most secret ones.

8 And all the power of those who practice sorcery, and the power of witchcraft, and the power of those who make molten images. For the whole earth: And how silver is produced from the dust of the earth, and how soft metal originates in the earth. For lead and tin are not produced from the earth like the first: it is a fountain that produces them, and an angel stands therein, and that angel is preeminent."

9 And after that my grandfather Enoch took hold of me by my hand and raised me up, and said unto me: "Go, for I have asked the Lord of Spirits as touching this commotion on the earth.

10 And He said unto me: "Because of their unrighteousness their judgement has been determined upon and shall not be withheld by Me for ever. Because of the sorceries which they have searched out and learnt, the earth and those who dwell upon it shall be destroyed."

11 And these, they have no place of repentance for ever, because they have shown them what was hidden, and they are the damned: but as for thee, my son, the Lord of Spirits knows that thou art pure, and guiltless of this reproach concerning the secrets.

12 And He has destined thy name to be among the holy and will preserve thee amongst those who dwell on the earth. And has destined thy righteous seed both for kingship and for great honors, and from thy seed shall proceed a fountain of the righteous and holy without number for ever."

13 And after that he showed me the angels of punishment who are prepared to come and let loose all the powers of the waters which are beneath in the earth in order to bring judgement and destruction on all who dwell on the earth.

14 And the Lord of Spirits gave commandment to the angels who were going forth that they should not cause the waters to rise but should hold them in check; for those angels were over the powers of the waters.

15 And I went away from the presence of Enoch.

Chapter 3
Judgement of Angels

1 And in those days the word of God came unto me, and He said unto me: "Noah, thy lot has come up before Me, a lot without blame, a lot of love and uprightness.

2 And now the angels are working, and when they have completed their task I will place My hand upon it and preserve it, and there shall come forth from it the seed of life, and a change shall set in so that the earth will not remain without inhabitant.

3 And I will make fast thy seed before me for ever and ever, and I will spread abroad those who dwell with thee: it shall not be unfruitful on the face of the earth, but it shall be blessed and multiply on the earth in the name of the Lord."

4 And He will imprison those angels, who have shown unrighteousness in that burning valley which my grandfather Enoch had formerly shown to me in the west among the mountains of gold and silver and iron and soft metal and tin.

5 And I saw that valley in which there was a great convulsion and a convulsion of the waters.

6 And when all this took place, from that fiery molten metal and from the convulsion thereof in that place, there was produced a smell of sulphur, and it was connected with those waters, and that valley of the angels who had led astray burned beneath that land.

7 And through its valleys proceed streams of fire where these angels are punished who had led astray those who dwell upon the earth.

8 But those waters shall in those days serve for the kings and the mighty and the exalted, and those who dwell on the earth, for the healing of the body, but for the punishment of the spirit; now their spirit is full of lust, that they may be punished in their body.

9 For they have denied the Lord of Spirits and see their punishment daily, and yet believe not in His name.

10 And in proportion as the burning of their bodies becomes severe a corresponding change shall take place in their spirit for ever and ever; for before the Lord of Spirits none shall utter an idle word.

11 For the judgement shall come upon them because they believe in the lust of their body and deny the Spirit of the Lord.

12 And those same waters will undergo a change in those days; for when those angels are punished in these waters, these water−springs shall change their temperature, and when the angels ascend, this water of the springs shall change and become cold.

13 And I heard Michael answering and saying: "This judgement wherewith the angels are judged is a testimony for the kings and the mighty who possess the earth.

14 Because these waters of judgement minister to the healing of the body of the kings and the lust of their body; therefore they will not see and will not believe that those waters will change and become a fire which burns for ever."

Chapter 4
Secrets of the Parables

1 And after that my grandfather Enoch gave me the teaching of all the secrets in the book in the Parables which had been given to him, and he put them together for me in the words of the book of the Parables.

2 And on that day Michael answered Raphael and said: "The power of the spirit transports and makes me to tremble because of the severity of the judgement of the secrets, the judgement of the angels: who can endure the severe judgement which has been executed, and before which they melt away?"

3 And Michael answered again, and said to Raphael: "Who is he whose heart is not softened concerning it, and whose reins are not troubled by this word of judgement that has gone forth upon them because of those who have thus led them out?"

4 And it came to pass when he stood before the Lord of Spirits, Michael said thus to Raphael: "I will not take their part under the eye of the Lord; for the Lord of Spirits has been angry with them because they do as if they were the Lord. Therefore all that is hidden shall come upon them for ever and ever; for neither angel nor man shall have his portion, but alone they have received their judgement for ever and ever."

5 And after this judgement they shall terrify and make them to tremble because they have shown this to those who dwell on the earth.

6 And behold the names of those angels: the first of them is Samjaza, the second Artaqifa, and the third Armen, the fourth Kokabel, the fifth Turael, the sixth Rumjal, the seventh Danjal, the eighth Neqael, the ninth Baraqel, the tenth Azazel, the eleventh Armaros, the twelfth Batarjal, the thirteenth Busasejal, the fourteenth Hananel, the fifteenth Turel, and the sixteenth Simapesiel, the seventeenth Jetrel, the eighteenth Tumael, the nineteenth Turel, the twentieth Rumael, the twenty−first Azazel.

7 And these are the chiefs of their angels and their names, and their chief ones

over hundreds and over fifties and over tens.

8 The name of the first Jeqon: that is, the one who led astray the sons of God, and brought them down to the earth, and led them astray through the daughters of men.

9 And the second was named Asbeel: he imparted to the holy sons of God evil counsel, and led them astray so that they defiled their bodies with the daughters of men.

10 And the third was named Gadreel: he it is who showed the children of men all the blows of death, and he led astray Eve, and showed the shield and the coat of mail, and the sword for battle, and all the weapons of death to the children of men. And from his hand they have proceeded against those who dwell on the earth from that day and for evermore.

11 And the fourth was named Penemue: he taught the children of men the bitter and the sweet, and he taught them all the secrets of their wisdom. And he instructed mankind in writing with ink and paper, and thereby many sinned from eternity to eternity and until this day. For men were not created for such a purpose, to give confirmation to their good faith with pen and ink. For men were created exactly like the angels, to the intent that they should continue pure and righteous, and death, which destroys everything, could not have taken hold of them but through this their knowledge they are perishing, and through this power it is consuming men.

12 And the fifth was named Kasdeja: this is he who showed the children of men all the wicked smithings of spirits and demons, and the smitings of the embryo in the womb, that it may pass away, and the bites of the serpent, and the smitings which befall through the noontide heat the son of the serpent named Tabaet.

13 And this is the task of Kasbeel, the chief of the oath which he showed to the holy ones when he dwelt high above in glory, and its name is Biqa.

14 This angel requested Michael to show him the hidden name, that he might enunciate it in the oath, so that those might quake before that name and oath who revealed all that was in secret to the children of men.

15 And this is the power of this oath, for it is powerful and strong, and he placed

this oath Akae in the hand of Michael.

16 These are the secrets of this oath and they are strong through his oath: The heaven was suspended before the world was created, and for ever.

17 And through it the earth was founded upon the water and from the secret recesses of the mountains come beautiful waters from the creation of the world and unto eternity.

18 And through that oath the sea was created and as its foundation He set for it the sand against the time of anger, and it dare not pass beyond it from the creation of the world unto eternity.

19 And through that oath are the depths made fast and abide and stir not from their place from eternity to eternity.

20 And through that oath the sun and moon complete their course and deviate not from their ordinance from eternity to eternity.

21 And through that oath the stars complete their course and He calls them by their names, and they answer Him from eternity to eternity.

22 And this oath is mighty over them and through it their paths are preserved and their course is not destroyed.

23 And there was great joy amongst them, and they blessed and glorified and extolled because the name of that Son of Man had been revealed unto them.

24 And he sat on the throne of His glory and the sum of judgement was given unto the Son of Man, and He caused the sinners to pass away and be destroyed from off the face of the earth, and those who have led the world astray.

25 With chains shall they be bound and in their assemblage place of destruction shall they be imprisoned, and all their works vanish from the face of the earth.

26 And from henceforth there shall be nothing corruptible; For that Son of Man has appeared and has seated himself on the throne of His glory.

27 All evil shall pass away before His face and the word of that Son of Man

shall go forth and be strong before the Lord of Spirits.

Book 4: The Kingdom of Heaven

Chapter 1
Enoch is Taken

1 And it came to pass after this that his name during his lifetime was raised aloft to that Son of Man and to the Lord of Spirits from amongst those who dwell on the earth.

2 And he was raised aloft on the chariots of the spirit and his name vanished among them.

3 And from that day I was no longer numbered amongst them and He set me between the two winds, between the North and the West, where the angels took the cords to measure for me the place for the elect and righteous.

4 And there I saw the first fathers and the righteous who from the beginning dwell in that place.

5 And it came to pass after this that my spirit was translated and it ascended into the heavens I saw the holy sons of God.

6 They were stepping on flames of fire: Their garments were white and their faces shone like snow.

7 And I saw two streams of fire and the light of that fire shone like hyacinth, and I fell on my face before the Lord of Spirits.

8 And the angel Michael seized me by my right hand and lifted me up and led me forth into all the secrets, and he showed me all the secrets of righteousness.

9 And he showed me all the secrets of the ends of the heaven, and all the chambers of all the stars, and all the luminaries, Whence they proceed before the face of the holy ones.

10 And he translated my spirit into the heaven of heavens and I saw there as it were a structure built of crystals and between those crystals tongues of living fire.

11 And my spirit saw the girdle which girt that house of fire and on its four sides were streams full of living fire, and they girt that house.

12 And round about were Seraphin, Cherubic, and Ophannin: And these are they who sleep not and guard the throne of His glory.

13 And I saw angels who could not be counted. A thousand thousands and ten thousand times ten thousand encircling that house.

14 And Michael, and Raphael, and Gabriel, and Phanuel, and the holy angels who are above the heavens go in and out of that house.

15 And they came forth from that house, and Michael and Gabriel, Raphael, and Phanuel, and many holy angels without number.

16 And with them the Head of Days, His head white and pure as wool, and His raiment indescribable.

17 And I fell on my face and my whole body became relaxed, and my spirit was transfigured; and I cried with a loud voice with the spirit of power and blessed and glorified and extolled.

18 And these blessings which went forth out of my mouth were well pleasing before that Head of Days.

19 And that Head of Days came with Michael and Gabriel, Raphael, and Phanuel, thousands and ten thousands of angels without number.

20 And He came to me and greeted me with His voice, and said unto me: "This is the Son of Man who is born unto righteousness, and righteousness abides over Him, and the righteousness of the Head of Days forsakes Him not."

21 And he said unto me: "He proclaims unto thee peace in the name of the world to come; for from hence has proceeded peace since the creation of the world, and so shall it be unto thee for ever and for ever and ever.

22 And all shall walk in his ways since righteousness never forsaketh Him.

23 With Him will be their dwelling places, and with Him their heritage, and they

shall not be separated from Him for ever and ever and ever.

24 And so there shall be length of days with that Son of Man and the righteous shall have peace and an upright way in the name of the Lord of Spirits for ever and ever.

Chapter 2
The Luminaries

1 The book of the courses of the luminaries of the heaven, the relations of each, according to their classes, their dominion and their seasons, according to their names and places of origin, and according to their months, which Uriel, the holy angel, who was with me, who is their guide showed me.

2 And he showed me all their laws exactly as they are, and how it is with regard to all the years of the world and unto eternity, till the new creation is accomplished which dureth till eternity.

3 And this is the first law of the luminaries: the luminary the sun has its rising in the eastern portals of the heaven, and its setting in the western portals of the heaven.

4 And I saw six portals in which the sun rises, and six portals in which the sun sets and the moon rises and sets in these portals, and the leaders of the stars and those whom they lead: six in the east and six in the west, and all following each other in accurately corresponding order: also many windows to the right and left of these portals.

5 And first there goes forth the great luminary, named the sun, and his circumference is like the circumference of the heaven, and he is quite filled with illuminating and heating fire.

6 The chariot on which he ascends, the wind drives, and the sun goes down from the heaven and returns through the north in order to reach the east, and is so guided that he comes to the appropriate portal and shines in the face of the heaven.

7 In this way he rises in the first month in the great portal, which is the fourth. And in that fourth portal from which the sun rises in the first month are twelve window−openings, from which proceed a flame when they are opened in their season.

8 When the sun rises in the heaven, he comes forth through that fourth portal thirty mornings in succession, and sets accurately in the fourth portal in the west of the heaven.

9 And during this period the day becomes daily longer and the night nightly shorter to the thirtieth morning.

10 On that day the day is longer than the night by a ninth part, and the day amounts exactly to ten parts and the night to eight parts.

11 And the sun rises from that fourth portal, and sets in the fourth and returns to the fifth portal of the east thirty mornings and rises from it and sets in the fifth portal.

12 And then the day becomes longer by two parts and amounts to eleven parts, and the night becomes shorter and amounts to seven parts.

13 And it returns to the east and enters into the sixth portal, and rises and sets in the sixth portal one−and−thirty mornings on account of its sign.

14 On that day the day becomes longer than the night, and the day becomes double the night, and the day becomes twelve parts, and the night is shortened and becomes six parts.

15 And the sun mounts up to make the day shorter and the night longer, and the sun returns to the east and enters into the sixth portal and rises from it and sets thirty mornings.

16 And when thirty mornings are accomplished, the day decreases by exactly one part, and becomes eleven parts, and the night seven.

17 And the sun goes forth from that sixth portal in the west, and goes to the east and rises in the fifth portal for thirty mornings, and sets in the west again in the fifth western portal.

18 On that day the day decreases by two parts, and amounts to ten parts and the night to eight parts.

19 And the sun goes forth from that fifth portal and sets in the fifth portal of the

west, and rises in the fourth portal for one−and−thirty mornings on account of its sign, and sets in the west.

20 On that day the day is equalized with the night, and the night amounts to nine parts and the day to nine parts.

21 And the sun rises from that portal and sets in the west, and returns to the east and rises thirty mornings in the third portal and sets in the west in the third portal.

22 And on that day the night becomes longer than the day, and night becomes longer than night, and day shorter than day till the thirtieth morning, and the night amounts exactly to ten parts and the day to eight parts.

23 And the sun rises from that third portal and sets in the third portal in the west and returns to the east and for thirty mornings rises in the second portal in the east, and in like manner sets in the second portal in the west of the heaven.

24 And on that day the night amounts to eleven parts and the day to seven parts.

25 And the sun rises on that day from that second portal and sets in the west in the second portal, and returns to the east into the first portal for one−and−thirty mornings, and sets in the first portal in the west of the heaven.

26 And on that day the night becomes longer and amounts to the double of the day: and the night amounts exactly to twelve parts and the day to six.

27 And the sun has traversed the divisions of his orbit and turns again on those divisions of his orbit, and enters that portal thirty mornings and sets also in the west opposite to it.

28 And on that night has the night decreased in length by a ninth part, and the night has become eleven parts and the day seven parts.

29 And the sun has returned and entered into the second portal in the east, and returns on those his divisions of his orbit for thirty mornings, rising and setting.

30 And on that day the night decreases in length, and the night amounts to ten parts and the day to eight.

31 And on that day the sun rises from that portal, and sets in the west, and returns to the east, and rises in the third portal for one−and−thirty mornings, and sets in the west of the heaven.

32 On that day the night decreases and amounts to nine parts, and the day to nine parts, and the night is equal to the day and the year is exactly as to its days three hundred and sixty−four.

33 And the length of the day and of the night, and the shortness of the day and of the night arise−through the course of the sun these distinctions are made.

34 So it comes that its course becomes daily longer, and its course nightly shorter.

35 And this is the law and the course of the sun, and his return as often as he returns sixty times and rises for ever and ever.

36 And that which rises is the great luminary, and is so named according to its appearance, according as the Lord commanded.

37 As he rises, so he sets and decreases not, and rests not, but runs day and night, and his light is sevenfold brighter than that of the moon; but as regards size they are both equal.

38 And after this law I saw another law dealing with the smaller luminary, which is named the Moon.

39 And her circumference is like the circumference of the heaven, and her chariot in which she rides is driven by the wind, and light is given to her in measure.

40 And her rising and setting change every month and her days are like the days of the sun, and when her light is uniform it amounts to the seventh part of the light of the sun.

41 And thus she rises. And her first phase in the east comes forth on the thirtieth morning: and on that day she becomes visible and constitutes for you the first phase of the moon on the thirtieth day together with the sun in the portal where

the sun rises.

42 And the one half of her goes forth by a seventh part, and her whole circumference is empty, without light, with the exception of one−seventh part of it, the fourteenth part of her light.

43 And when she receives one−seventh part of the half of her light, her light amounts to one−seventh part and the half thereof.

44 And she sets with the sun, and when the sun rises the moon rises with him and receives the half of one part of light, and in that night in the beginning of her morning in the commencement of the lunar day the moon sets with the sun, and is invisible that night with the fourteen parts and the half of one of them.

45 And she rises on that day with exactly a seventh part, and comes forth and recedes from the rising of the sun, and in her remaining days she becomes bright in the thirteen parts.

46 And I saw another course, a law for her, how according to that law she performs her monthly revolution.

47 And all these Uriel, the holy angel who is the leader of them all showed to me, and their positions, and I wrote down their positions as he showed them to me, and I wrote down their months as they were, and the appearance of their lights till fifteen days were accomplished.

48 In single seventh parts she accomplishes all her light in the east, and in single seventh parts accomplishes all her darkness in the west.

49 And in certain months she alters her settings, and in certain months she pursues her own peculiar course.

50 In two months the moon sets with the sun: in those two middle portals the third and the fourth. She goes forth for seven days, and turns about and returns again through the portal where the sun rises, and accomplishes all her light and she recedes from the sun, and in eight days enters the sixth portal from which the sun goes forth.

51 And when the sun goes forth from the fourth portal she goes forth seven days,

until she goes forth from the fifth and turns back again in seven days into the fourth portal and accomplishes all her light: and she recedes and enters into the first portal in eight days.

52 And she returns again in seven days into the fourth portal from which the sun goes forth.

53 Thus I saw their position, how the moons rose and the sun set in those days.

54 And if five years are added together the sun has an overplus of thirty days, and all the days which accrue to it for one of those five years, when they are full, amount to 364 days.

55 And the overplus of the sun and of the stars amounts to six days: in 5 years 6 days every year come to 30 days: and the moon falls behind the sun and stars to the number of 30 days.

56 And the sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single day unto eternity; but complete the years with perfect justice in 364 days.

57 In 3 years there are 1,092 days, and in 5 years 1,820 days, so that in 8 years there are 2,912 days.

58 For the moon alone the days amount in 3 years to 1,062 days, and in 5 years she falls 50 days behind to the sum there is 5 to be added 62 days.

59 And in 5 years there are 1,770 days, so that for the moon the days 6 in 8 years amount to 21,832 days.

60 For in 8 years she falls behind to the amount of 80 days, all the 17 days she falls behind in 8 years are 80.

61 And the year is accurately completed in conformity with their world−stations and the stations of the sun, which rise from the portals through which it rises and sets 30 days.

62 And the leaders of the heads of the thousands, who are placed over the whole creation and over all the stars, have also to do with the four intercalary days,

being inseparable from their office, according to the reckoning of the year, and these render service on the four days which are not reckoned in the reckoning of the year.

63 And owing to them men go wrong therein, for those luminaries truly render service on the world−stations, one in the first portal, one in the third portal of the heaven, one in the fourth portal, and one in the sixth portal, and the exactness of the year is accomplished through its separate three hundred and sixty−four stations.

64 For the signs and the times and the years and the days the angel Uriel showed to me, whom the Lord of glory hath set for ever over all the luminaries of the heaven, in the heaven and in the world that they should rule on the face of the heaven and be seen on the earth and be leaders for the day and the night and all the ministering creatures which make their revolution in all the chariots of the heaven.

65 In like manner twelve doors Uriel showed me open in the circumference of the suns chariot in the heaven, through which the rays of the sun break forth: and from them is warmth diffused over the earth, when they are opened at their appointed seasons.

66 And for the winds and the spirit of the dew when they are opened, standing open in the heavens at the ends.

67 As for the twelve portals in the heaven at the ends of the earth, out of which go forth the sun, moon, and stars, and all the works of heaven in the east and in the west.

68 There are many windows open to the left and right of them, and one window at its season produces warmth, corresponding to those doors from which the stars come forth according as He has commanded them and wherein they set corresponding to their number.

69 And I saw chariots in the heaven, running in the world, above those portals in which revolve the stars that never set.

70 And one is larger than all the rest and it is that that makes its course through the entire world.

71 And at the ends of the earth I saw twelve portals open to all the quarters from which the winds go forth and blow over the earth.

72 Three of them are open on the face of the heavens, and three in the west, and three on the right of the heaven, and three on the left.

73 And the three first are those of the east, and three are of the north, and three after those on the left of the south, and three of the west.

74 Through four of these come winds of blessing and prosperity and from those eight come hurtful winds: when they are sent, they bring destruction on all the earth and on the water upon it, and on all who dwell thereon, and on everything which is in the water and on the land.

75 And the first wind from those portals, called the east wind, comes forth through the first portal which is in the east, inclining towards the south: from it come forth desolation, drought, heat, and destruction.

76 And through the second portal in the middle comes what is fitting, and from it there come rain and fruitfulness and prosperity and dew; and through the third portal which lies toward the north come cold and drought.

77 And after these come forth the south winds through three portals: through the first portal of them inclining to the east comes forth a hot wind.

78 And through the middle portal next to it there come forth fragrant smells, and dew and rain, and prosperity and health.

79 And through the third portal lying to the west come forth dew and rain, locusts and desolation.

80 And after these the north winds: from the seventh portal in the east come dew and rain, locusts and desolation.

81 And from the middle portal come in a direct direction health and rain and dew and prosperity; and through the third portal in the west come cloud and hoarfrost, and snow and rain, and dew and locusts.

82 And after these four are the west winds: through the first portal adjoining the north come forth dew and hoarfrost, and cold and snow and frost.

83 And from the middle portal come forth dew and rain, and prosperity and blessing; and through the last portal which adjoins the south come forth drought and desolation, and burning and destruction.

84 And the twelve portals of the four quarters of the heaven are therewith completed and all their laws and all their plagues and all their benefactions have I shown to thee, my son Methuselah.

85 And the first quarter is called the east because it is the first. And the second, the south, because the Most High will descend there, yea, there in quite a special sense will He who is blessed for ever descend.

86 And the west quarter is named the diminished because there all the luminaries of the heaven wane and go down.

87 And the fourth quarter named the north, is divided into three parts: the first of them is for the dwelling of men: and the second contains seas of water, and the abysses and forests and rivers, and darkness and clouds; and the third part contains the garden of righteousness.

88 I saw seven high mountains, higher than all the mountains which are on the earth and thence comes forth hoarfrost, and days, seasons, and years pass away.

89 I saw seven rivers on the earth larger than all the rivers: one of them coming from the west pours its waters into the Great Sea.

90 And these two come from the north to the sea and pour their waters into the Erythraean Sea in the east.

91 And the remaining, four come forth on the side of the north to their own sea, two of them to the Erythraean Sea, and two into the Great Sea and discharge themselves there and some say, into the desert.

92 Seven great islands I saw in the sea and in the mainland: two in the mainland and five in the Great Sea.

93 And the names of the sun are the following: the first Orjares, and the second Tomas.

94 And the moon has four names: the first name is Asonja, the second Ebla, the third Benase, and the fourth Erae.

95 These are the two great luminaries: their circumference is like the circumference of the heaven, and the size of the circumference of both is alike.

96 In the circumference of the sun there are seven portions of light which are added to it more than to the moon, and in definite measures it is s transferred till the seventh portion of the sun is exhausted.

97 And they set and enter the portals of the west, and make their revolution by the north, and come forth through the eastern portals on the face of the heaven.

98 And when the moon rises one−fourteenth part appears in the heaven: the light becomes full in her : on the fourteenth day she accomplishes her light.

99 And fifteen parts of light are transferred to her till the fifteenth day her light is accomplished, according to the sign of the year, and she becomes fifteen parts, and the moon grows by fourteenth parts.

100 And in her waning decreases on the first day to fourteen parts of her light, on the second to thirteen parts of light, on the third to twelve, on the fourth to eleven, on the fifth to ten, on the sixth to nine, on the seventh to eight, on the eighth to seven, on the ninth to six, on the tenth to five, on the eleventh to four, on the twelfth to three, on the thirteenth to two, on the fourteenth to the half of a seventh, and all her remaining light disappears wholly on the fifteenth.

101 And in certain months the month has twenty−nine days and once twenty −eight.

102 And Uriel showed me another law: when light is transferred to the moon, and on which side it is transferred to her by the sun.

103 During all the period during which the moon is growing in her light, she is transferring it to herself when opposite to the sun during fourteen daysher light is accomplished in the heaven, and when she is illumined throughout, her light is

accomplished full in the heaven.

104 And on the first day she is called the new moon, for on that day the light rises upon her. She becomes full moon exactly on the day when the sun sets in the west, and from the east she rises at night, and the moon shines the whole night through till the sun rises over against her and the moon is seen over against the sun.

105 On the side whence the light of the moon comes forth, there again she wanes till all the light vanishes and all the days of the month are at an end and her circumference is empty, void of light.

106 And three months she makes of thirty days, and at her time she makes three months of twenty−nine days each, in which she accomplishes her waning in the first period of time, and in the first portal for one hundred and seventy−seven days.

107 And in the time of her going out she appears for three months thirty days each, and for three months she appears twenty−nine each.

108 At night she appears like a man for twenty days each time, and by day she appears like the heaven, and there is nothing else in her save her light.

109 And now, my son, I have shown thee everything, and the law of all the stars of the heaven is completed.

110 And he showed me all the laws of these for every day, and for every season of bearing rule, and for every year, and for its going forth, and for the order prescribed to it every month and every week: And the waning of the moon which takes place in the sixth portal: for in this 4 sixth portal her light is accomplished.

111 And after that there is the beginning of the waning which takes place in the first portal in its season, till one hundred and seventy−seven days are accomplished: reckoned according to weeks, twenty−five and two days.

112 She falls behind the sun and the order of the stars exactly five days in the course of one period, and when this place which thou seest has been traversed.

113 Such is the picture and sketch of every luminary which Uriel the archangel,

who is their leader, showed unto me.

Chapter 3
Heavenly Tablets

1 And in those days the angel Uriel answered and said to me: "Behold, I have shown thee everything Enoch and I have revealed everything to thee that thou shouldst see this sun and this moon, and the leaders of the stars of the heaven and all those who turn them, their tasks and times and departures.

2 And in the days of the sinners the years shall be shortened and their seed shall be tardy on their lands and fields.

3 And all things on the earth shall alter and shall not appear in their time: The rain shall be kept back and the heaven shall withhold it.

4 And in those times the fruits of the earth shall be backward and shall not grow in their time, and the fruits of the trees shall be withheld in their time.

5 And the moon shall alter her order and not appear at her time.

6 And in those days the sun shall be seen and he shall journey in the evening on the extremity of the great chariot in the west and shall shine more brightly than accords with the order of light.

7 And many chiefs of the stars shall transgress the order and these shall alter their orbits and tasks and not appear at the seasons prescribed to them.

8 And the whole order of the stars shall be concealed from the sinners and the thoughts of those on the earth shall err concerning them. And they shall be altered from all their ways. Yea, they shall err and take them to be gods.

9 And evil shall be multiplied upon them, and punishment shall come upon them so as to destroy all."

10 And He said unto me: "Observe, Enoch, these heavenly tablets and read what is written thereon, and mark every individual fact."

11 And I observed the heavenly tablets, and read everything which was written and understood everything, and read the book of all the deeds of mankind, and of all the children of flesh that shall be upon the earth to the remotest generations.

12 And forthwith I blessed the great Lord the King of glory for ever, in that He has made all the works of the world.

13 And I extolled the Lord because of His patience and blessed Him because of the children of men.

14 And after that I said: "Blessed is the man who dies in righteousness and goodness concerning whom there is no book of unrighteousness written, and against whom no day of judgement shall be found."

15 And those seven holy ones brought me and placed me on the earth before the door of my house, and said to me: "Declare everything to thy son Methuselah, and show to all thy children that no flesh is righteous in the sight of the Lord, for He is their Creator.

16 One year we will leave thee with thy son, till thou givest thy commands, that thou mayest teach thy children and record for them, and testify to all thy children; and in the second year they shall take thee from their midst.

17 Let thy heart be strong, for the good shall announce righteousness to the good; The righteous with the righteous shall rejoice and shall offer congratulation to one another.

18 But the sinners shall die with the sinners and the apostate go down with the apostate.

19 And those who practice righteousness shall die on account of the deeds of men and be taken away on account of the doings of the godless.

20 And in those days they ceased to speak to me, and I came to my people, blessing the Lord of the world.

Chapter 4
One Year to Record

1 And now, my son Methuselah, all these things I am recounting to thee and writing down for thee! and I have revealed to thee everything, and given thee books concerning all these: so preserve, my son Methuselah, the books from thy fathers hand, and see that thou deliver them to the generations of the world.

2 I have given wisdom to thee and to thy children and thy children that shall be to thee, that they may give it to their children for generations, this wisdom that passeth their thought.

3 And those who understand it shall not sleep but shall listen with the ear that they may learn this wisdom and it shall please those that eat thereof better than good food.

4 Blessed are all the righteous, blessed are all those who walk in the way of righteousness and sin not as the sinners.

5 In the reckoning of all their days in which the sun traverses the heaven, entering into and departing from the portals for thirty days with the heads of thousands of the order of the stars, together with the four which are intercalated which divide the four portions of the year, which lead them and enter with them four days.

6 Owing to them men shall be at fault and not reckon them in the whole reckoning of the year: yea, men shall be at fault, and not recognize them accurately.

7 For they belong to the reckoning of the year and are truly recorded for ever, one in the first portal and one in the third, and one in the fourth and one in the sixth, and the year is completed in three hundred and sixty−four days.

8 And the account thereof is accurate and the recorded reckoning thereof exact; for the luminaries, and months and festivals, and years and days, has Uriel shown and revealed to me, to whom the Lord of the whole creation of the world

hath subjected the host of heaven.

9 And he has power over night and day in the heaven to cause the light to give light to men, sun, moon, and stars, and all the powers of the heaven which revolve in their circular chariots.

10 And these are the orders of the stars, which set in their places, and in their seasons and festivals and months.

11 And these are the names of those who lead them, who watch that they enter at their times, in their orders, in their seasons, in their months, in their periods of dominion, and in their positions.

12 Their four leaders who divide the four parts of the year enter first; and after them the twelve leaders of the orders who divide the months; and for the three hundred and sixty there are heads over thousands who divide the days; and for the four intercalary days there are the leaders which sunder the four parts of the year.

13 And these heads over thousands are intercalated between leader and leader, each behind a station, but their leaders make the division.

14 And these are the names of the leaders who divide the four parts of the year which are ordained: Milkiel, Helemmelek, and Melejal, and Narel.

15 And the names of those who lead them: Adnarel, and Ijasusael, and Elomeel - these three follow the leaders of the orders, and there is one that follows the three leaders of the orders which follow those leaders of stations that divide the four parts of the year.

16 In the beginning of the year Melkejal rises first and rules, who is named Tamaini and sun, and all the days of his dominion whilst he bears rule are ninety −one days.

17 And these are the signs of the days which are to be seen on earth in the days of his dominion: sweat, and heat, and calms; and all the trees bear fruit, and leaves are produced on all the trees, and the harvest of wheat, and the rose −flowers, and all the flowers which come forth in the field, but the trees of the winter season become withered.

18 And these are the names of the leaders which are under them: Berkael, Zelebsel, and another who is added a head of a thousand, called Hilujaseph: and the days of the dominion of this are at an end.

19 The next leader after him is Helemmelek, whom one names the shining sun, and all the days of his light are ninety−one days. And these are the signs of days on the earth: glowing heat and dryness, and the trees ripen their fruits and produce all their fruits ripe and ready, and the sheep pair and become pregnant, and all the fruits of the earth are gathered in, and everything that is in the fields, and the winepress: these things take place in the days of his dominion.

20 These are the names, and the orders, and the leaders of those heads of thousands: Gidaljal, Keel, and Heel, and the name of the head of a thousand which is added to them, Asfael: and the days of his dominion are at an end.

Chapter 5
Visions

1 And now, my son Methuselah, I will show thee all my visions which I have seen, recounting them before thee.

2 Two visions I saw before I took a wife, and the one was quite unlike the other. The first when I was learning to write: the second before I took thy mother I saw a terrible vision.

3 And regarding them I prayed to the Lord. I had laid me down in the house of my grandfather Mahalaleel I saw in a vision how the heaven collapsed and was borne off and fell to the earth.

4 And when it fell to the earth I saw how the earth was swallowed up in a great abyss, and mountains were suspended on mountains, and hills sank down on hills, and high trees were rent from their stems and hurled down and sunk in the abyss.

5 And thereupon a word fell into my mouth and I lifted up to cry aloud, and said: "The earth is destroyed!"

6 And my grandfather Mahalaleel waked me as I lay near him, and said unto me: "Why dost thou cry so my son, and why dost thou make such lamentation?"

7 And I recounted to him the whole vision which I had seen, and he said unto me: "A terrible thing hast thou seen, my son, and of grave moment is thy dream vision as to the secrets if all the sin of the earth: it must sink into the abyss and be destroyed with a great destruction.

8 And now, my son, arise and make petition to the Lord of glory, since thou art a believer that a remnant may remain on the earth, and that He may not destroy the whole earth. My son, from heaven all this will come upon the earth, and upon the earth there will be great destruction."

9 After that I arose and prayed and implored and besought, and wrote down my

prayer for the generations of the world, and I will show everything to thee, my son Methuselah.

10 And when I had gone forth below and seen the heaven and the sun rising in the east, and the moon setting in the west, and a few stars, and the whole earth, and everything as He had known it in the beginning then I blessed the Lord of judgement and extolled Him because He had made the sun to go forth from the windows of the east, and He ascended and rose on the face of the heaven, and set out and kept traversing the path shown unto Him.

11 And I lifted up my hands in righteousness and blessed the Holy and Great One and spake with the breath of my mouth, and with the tongue of flesh which God has made for the children of the flesh of men that they should speak therewith, and He gave them breath and a tongue and a mouth that they should speak therewith:

12 "Blessed be Thou, O Lord, King, Great and mighty in Thy greatness, Lord of the whole creation of the heaven, King of kings and God of the whole world.

13 And Thy power and kingship and greatness abide for ever and ever, and throughout all generations Thy dominion; and all the heavens are Thy throne for ever, and the whole earth Thy footstool for ever and ever.

14 For Thou hast made and Thou rulest all things and nothing is too hard for Thee.

15 Wisdom departs not from the place of Thy throne nor turns away from Thy presence.

16 And Thou knowest and seest and hearest everything and there is nothing hidden from Thee for Thou seest everything.

17 And now the angels of Thy heavens are guilty of trespass and upon the flesh of men abideth Thy wrath until the great day of judgement.

18 And now, O God and Lord and Great King, I implore and beseech Thee to fulfil my prayer to leave me a posterity on earth and not destroy all the flesh of man and make the earth without inhabitant so that there should be an eternal destruction.

19 And now, my Lord, destroy from the earth the flesh which has aroused Thy wrath but the flesh of righteousness and uprightness establish as a plant of the eternal seed and hide not Thy face from the prayer of Thy servant, O Lord."

20 And after this I saw another dream, and I will show the whole dream to thee, my son.

21 And Enoch lifted up and spake to his son Methuselah: "To thee, my son, will I speak: hear my words−incline thine ear to the dream−vision of thy father.

22 Before I took thy mother Edna, I saw in a vision on my bed, and behold a bull came forth from the earth, and that bull was white; and after it came forth a heifer, and along with this came forth two bulls, one of them black and the other red.

23 And that black bull gored the red one and pursued him over the earth, and thereupon I could no longer see that red bull.

24 But that black bull grew and that heifer went with him, and I saw that many oxen proceeded from him which resembled and followed him.

25 And that cow, that first one, went from the presence of that first bull in order to seek that red one, but found him not, and lamented with a great lamentation over him and sought him.

26 And I looked till that first bull came to her and quieted her, and from that time onward she cried no more.

27 And after that she bore another white bull, and after him she bore many bulls and black cows.

28 And I saw in my sleep that white bull likewise grow and become a great white bull, and from him proceeded many white bulls, and they resembled him. And they began to beget many white bulls, which resembled them, one following the other, many.

29 And again I saw with mine eyes as I slept, and I saw the heaven above, and behold a star fell from heaven, and it arose and eat and pastured amongst those

oxen.

30 And after that I saw the large and the black oxen, and behold they all changed their stalls and pastures and their cattle, and began to live with each other.

31 And again I saw in the vision, and looked towards the heaven, and behold I saw many stars descend and cast themselves down from heaven to that first star, and they became bulls amongst those cattle and pastured with them amongst them.

32 And I looked at them and saw, and behold they all let out their privy members, like horses, and began to cover the cows of the oxen, and they all became pregnant and bare elephants, camels, and asses.

33 And all the oxen feared them and were affrighted at them, and began to bite with their teeth and to devour, and to gore with their horns.

34 And they began, moreover, to devour those oxen; and behold all the children of the earth began to tremble and quake before them and to flee from them.

35 And again I saw how they began to gore each other and to devour each other, and the earth began to cry aloud.

36 And I raised mine eyes again to heaven, and I saw in the vision, and behold there came forth from heaven beings who were like white men: and four went forth from that place and three with them.

37 And those three that had last come forth grasped me by my hand and took me up away from the generations of the earth, and raised me up to a lofty place, and showed me a tower raised high above the earth and all the hills were lower.

38 And one said unto me: "Remain here till thou seest everything that befalls those elephants, camels, and asses, and the stars and the oxen, and all of them."

39 And I saw one of those four who had come forth first, and he seized that first star which had fallen from the heaven, and bound it hand and foot and cast it into an abyss.

40 Now that abyss was narrow and deep, and horrible and dark.

41 And one of them drew a sword, and gave it to those elephants and camels and asses: then they began to smite each other, and the whole earth quaked because of them.

42 And as I was beholding in the vision, lo, one of those four who had come forth stoned them from heaven, and gathered and took all the great stars whose privy members were like those of horses and bound them all hand and foot, and cast them in an abyss of the earth.

43 And one of those four went to that white bull and instructed him in a secret without his being terrified: he was born a bull and became a man, and built for himself a great vessel and dwelt thereon; and three bulls dwelt with him in that vessel and they were covered in.

44 And again I raised mine eyes towards heaven and saw a lofty roof, with seven water torrents thereon and those torrents flowed with much water into an enclosure.

45 And I saw again, and behold fountains were opened on the surface of that great enclosure, and that water began to swell and rise upon the surface and I saw that enclosure till all its surface was covered with water.

46 And the water, the darkness, and mist increased upon it; and as I looked at the height of that water, that water had risen above the height of that enclosure, and was streaming over that enclosure, and it stood upon the earth.

47 And all the cattle of that enclosure were gathered together until I saw how they sank and were swallowed up and perished in that water.

48 But that vessel floated on the water, while all the oxen and elephants and camels and asses sank to the bottom with all the animals, so that I could no longer see them, and they were not able to escape, perished and sank into the depths.

49 And again I saw in the vision till those water torrents were removed from that high roof, and the chasms of the earth were leveled up and other abysses were opened.

50 Then the water began to run down into these, till the earth became visible; but that vessel settled on the earth, and the darkness retired and light appeared.

51 But that white bull which had become a man came out of that vessel, and the three bulls with him, and one of those three was white like that bull, and one of them was red as blood, and one black: and that white bull departed from them.

52 And they began to bring forth beasts of the field and birds, so that there arose different genera: lions, tigers, wolves, dogs, hyenas, wild boars, foxes, squirrels, swine, falcons, vultures, kites, eagles, and ravens; and among them was born a white bull.

53 And they began to bite one another; but that white bull which was born amongst them begat a wild ass and a white bull with it, and the wild asses multiplied. But that bull which was born from him begat a black wild boar and a white sheep; and the former begat many boars, but that sheep begat twelve sheep.

54 And when those twelve sheep had grown, they gave up one of them to the asses, and those asses again gave up that sheep to the wolves, and that sheep grew up among the wolves.

55 And the Lord brought the eleven sheep to live with it and to pasture with it among the wolves: and they multiplied and became many flocks of sheep.

56 And the wolves began to fear them, and they oppressed them until they destroyed - cry aloud on account of their little ones, and to complain unto their Lord.

57 And a sheep which had been saved from the wolves fled and escaped to the wild asses; and I saw the sheep how they lamented and cried, and besought their Lord with all their might, till that Lord of the sheep descended at the voice of the sheep from a lofty abode, and came to them and pastured them.

58 And He called that sheep which had escaped the wolves, and spake with it concerning the wolves that it should admonish them not to touch the sheep.

59 And the sheep went to the wolves according to the word of the Lord, and another sheep met it and went with it, and the two went and entered together into

the assembly of those wolves, and spake with them and admonished them not to touch the sheep from henceforth.

60 And thereupon I saw the wolves, and how they oppressed the sheep exceedingly with all their power; and the sheep cried aloud.

61 And the Lord came to the sheep and they began to smite those wolves and the wolves began to make lamentation; but the sheep became quiet and forthwith ceased to cry out.

62 And I saw the sheep till they departed from amongst the wolves; but the eyes of the wolves were blinded, and those wolves departed in pursuit of the sheep with all their power.

63 And the Lord of the sheep went with them, as their leader, and all His sheep followed Him: and his face was dazzling and glorious and terrible to behold.

64 But the wolves began to pursue those sheep till they reached a sea of water. And that sea was divided, and the water stood on this side and on that before their face, and their Lord led them and placed Himself between them and the wolves.

65 And as those wolves did not yet see the sheep, they proceeded into the midst of that sea, and the wolves followed the sheep, and those wolves ran after them into that sea.

66 And when they saw the Lord of the sheep, they turned to flee before His face, but that sea gathered itself together, and became as it had been created, and the water swelled and rose till it covered those wolves.

67 And I saw till all the wolves who pursued those sheep perished and were drowned.

68 But the sheep escaped from that water and went forth into a wilderness, where there was no water and no grass; and they began to open their eyes and to see; and I saw the Lord of the sheep pasturing them and giving them water and grass, and that sheep going and leading them.

69 And that sheep ascended to the summit of that lofty rock, and the Lord of the

sheep sent it to them.

70 And after that I saw the Lord of the sheep who stood before them, and His appearance was great and terrible and majestic, and all those sheep saw Him and were afraid before His face.

71 And they all feared and trembled because of Him, and they cried to that sheep with them which was amongst them: "We are not able to stand before our Lord or to behold Him."

72 And that sheep which led them again ascended to the summit of that rock, but the sheep began to be blinded and to wander from the way which he had showed them, but that sheep wot not thereof.

73 And the Lord of the sheep was wrathful exceedingly against them, and that sheep discovered it, and went down from the summit of the rock, and came to the sheep, and found the greatest part of them blinded and fallen away.

74 And when they saw it they feared and trembled at its presence, and desired to return to their folds.

75 And that sheep took other sheep with it, and came to those sheep which had fallen away, and began to slay them; and the sheep feared its presence, and thus that sheep brought back those sheep that had fallen away, and they returned to their folds.

76 And I saw in this vision till that sheep became a man and built a house for the Lord of the sheep, and placed all the sheep in that house.

77 And I saw till this sheep which had met that sheep which led them fell asleep: and I saw till all the great sheep perished and little ones arose in their place, and they came to a pasture, and approached a stream of water.

78 Then that sheep, their leader which had become a man, withdrew from them and fell asleep, and all the sheep sought it and cried over it with a great crying.

79 And I saw till they left off crying for that sheep and crossed that stream of water, and there arose the two sheep as leaders in the place of those which had led them and fallen asleep.

80 And I saw till the sheep came to a goodly place, and a pleasant and glorious land, and I saw till those sheep were satisfied; and that house stood amongst them in the pleasant land.

81 And sometimes their eyes were opened, and sometimes blinded, till another sheep arose and led them and brought them all back, and their eyes were opened.

82 And the dogs and the foxes and the wild boars began to devour those sheep till the Lord of the sheep raised up another sheep a ram from their midst, which led them. And that ram began to butt on either side those dogs, foxes, and wild boars till he had destroyed them all.

83 And that sheep whose eyes were opened saw that ram, which was amongst the sheep, till it forsook its glory and began to butt those sheep and trampled upon them, and behaved itself unseemly.

84 And the Lord of the sheep sent the lamb to another lamb and raised it to being a ram and leader of the sheep instead of that ram which had forsaken its glory.

85 And it went to it and spake to it alone, and raised it to being a ram, and made it the prince and leader of the sheep; but during all these things those dogs oppressed the sheep.

86 And the first ram pursued that second ram, and that second ram arose and fled before it; and I saw till those dogs pulled down the first ram.

87 And that second ram arose and led the little sheep. And those sheep grew and multiplied; but all the dogs, and foxes, and wild boars feared and fled before it, and that ram butted and killed the wild beasts, and those wild beasts had no longer any power among the 49sheep and robbed them no more of ought.

88 And that ram begat many sheep and fell asleep; and a little sheep became ram in its stead, and became prince and leader of those sheep and that house became great and broad, and it was built for those sheep.

89 A tower lofty and great was built on the house for the Lord of the sheep, and that house was low, but the tower was elevated and lofty, and the Lord of the sheep stood on that tower and they offered a full table before Him.

90 And again I saw those sheep that they again erred and went many ways, and forsook that their house, and the Lord of the sheep called some from amongst the sheep and sent them to the sheep, but the sheep began to slay them.

91 And one of them was saved and was not slain, and it sped away and cried aloud over the sheep; and they sought to slay it, but the Lord of the sheep saved it from the sheep, and brought it up to me, and caused it to dwell there.

92 And many other sheep He sent to those sheep to testify unto them and lament over them.

93 And after that I saw that when they forsook the house of the Lord and His tower they fell away entirely, and their eyes were blinded; and I saw the Lord of the sheep how He wrought much slaughter amongst them in their herds until those sheep invited that slaughter and betrayed His place.

94 And He gave them over into the hands of the lions and tigers, and wolves and hyenas, and into the hand of the foxes, and to all the wild beasts, and those wild beasts began to tear in pieces those sheep.

95 And I saw that He forsook that their house and their tower and gave them all into the hand of the lions, to tear and devour them, into the hand of all the wild beasts.

96 And I began to cry aloud with all my power, and to appeal to the Lord of the sheep, and to represent to Him in regard to the sheep that they were devoured by all the wild beasts.

97 But He remained unmoved, though He saw it, and rejoiced that they were devoured and swallowed and robbed, and left them to be devoured in the hand of all the beasts.

98 And He called seventy shepherds, and cast those sheep to them that they might pasture them, and He spake to the shepherds and their companions: "Let each individual of you pasture the sheep henceforward, and everything that I shall command you that do ye. And I will deliver them over unto you duly numbered, and tell you which of them are to be destroyed and them destroy ye."

99 And He gave over unto them those sheep.

100 And He called another and spake unto him: "Observe and mark everything that the shepherds will do to those sheep; for they will destroy more of them than I have commanded them. And every excess and the destruction which will be wrought through the shepherds, record how many they destroy according to my command, and how many according to their own caprice: record against every individual shepherd all the destruction he effects. And read out before me by number how many they destroy, and how many they deliver over for destruction, that I may have this as a testimony against them, and know every deed of the shepherds, that I may comprehend and see what they do, whether or not they abide by my command which I have commanded them. But they shall not know it, and thou shalt not declare it to them, nor admonish them, but only record against each individual all the destruction which the shepherds effect each in his time and lay it all before me."

101 And I saw till those shepherds pastured in their season, and they began to slay and to destroy more than they were bidden, and they delivered those sheep into the hand of the lions.

102 And the lions and tigers eat and devoured the greater part of those sheep, and the wild boars eat along with them; and they burnt that tower and demolished that house.

103 And I became exceedingly sorrowful over that tower because that house of the sheep was demolished, and afterwards I was unable to see if those sheep entered that house.

104 And the shepherds and their associates delivered over those sheep to all the wild beasts, to devour them, and each one of them received in his time a definite number: it was written by the other in a book how many each one of them destroyed of them.

105 And each one slew and destroyed many more than was prescribed; and I began to weep and lament on account of those sheep.

106 And thus in the vision I saw that one who wrote, how he wrote down every one that was destroyed by those shepherds, day by day, and carried up and laid down and showed actually the whole book to the Lord of the sheep − everything

that they had done, and all that each one of them had made away with, and all that they had given over to destruction.

107 And the book was read before the Lord of the sheep, and He took the book from his hand and read it and sealed it and laid it down.

108 And forthwith I saw how the shepherds pastured for twelve hours, and behold three of those sheep turned back and came and entered and began to build up all that had fallen down of that house; but the wild boars tried to hinder them, but they were not able.

109 And they began again to build as before, and they reared up that tower, and it was named the high tower; and they began again to place a table before the tower, but all the bread on it was polluted and not pure.

110 And as touching all this the eyes of those sheep were blinded so that they saw not, and their shepherds likewise; and they delivered them in large numbers to their shepherds for destruction, and they trampled the sheep with their feet and devoured them.

111 And the Lord of the sheep remained unmoved till all the sheep were dispersed over the field and mingled with them and they did not save them out of the hand of the beasts.

112 And this one who wrote the book carried it up, and showed it and read it before the Lord of the sheep, and implored Him on their account, and besought Him on their account as he showed Him all the doings of the shepherds, and gave testimony before Him against all the shepherds.

113 And he took the actual book and laid it down beside Him and departed.

114 And I saw till that in this manner thirty−five shepherds undertook the pasturing, and they severally completed their periods as did the first; and others receive them into their hands, to pasture them for their period, each shepherd in his own period.

115 And after that I saw in my vision all the birds of heaven coming, the eagles, the vultures, the kites, the ravens; but the eagles led all the birds; and they began to devour those sheep, and to pick out their eyes and to devour their flesh.

116 And the sheep cried out because their flesh was being devoured by the birds and as for me I looked and lamented in my sleep over that shepherd who pastured the sheep.

117 And I saw until those sheep were devoured by the dogs and eagles and kites, and they left neither flesh nor skin nor sinew remaining on them till only their bones stood there: and their bones too fell to the earth and the sheep became few.

118 And I saw until that twenty−three had undertaken the pasturing and completed in their several periods fifty−eight times.

119 But behold lambs were borne by those white sheep, and they began to open their eyes and to see, and to cry to the sheep.

120 Yea, they cried to them, but they did not hearken to what they said to them, but were exceedingly deaf, and their eyes were very exceedingly blinded.

121 And I saw in the vision how the ravens flew upon those lambs and took one of those lambs, and dashed the sheep in pieces and devoured them.

122 And I saw till horns grew upon those lambs, and the ravens cast down their horns; and I saw till there sprouted a great horn of one of those sheep, and their eyes were opened.

123 And it looked at them and their eyes opened, and it cried to the sheep, and the rams saw it and all ran to it.

124 And notwithstanding all this those eagles and vultures and ravens and kites still kept tearing the sheep and swooping down upon them and devouring them: still the sheep remained silent, but the rams lamented and cried out.

125 And those ravens fought and battled with it and sought to lay low its horn, but they had no power over it.

126 All the eagles and vultures and ravens and kites were gathered together and there came with them all the sheep of the field, yea, they all came together, and helped each other to break that horn of the ram.

127 And I saw till a great sword was given to the sheep, and the sheep proceeded against all the beasts of the field to slay them, and all the beasts and the birds of the heaven fled before their face.

128 And I saw that man, who wrote the book according to the command of the Lord, till he opened that book concerning the destruction which those twelve last shepherds had wrought, and showed that they had destroyed much more than their predecessors, before the Lord of the sheep.

129 And I saw till the Lord of the sheep came unto them and took in His hand the staff of His wrath, and smote the earth, and the earth clave asunder, and all the beasts and all the birds of the heaven fell from among those sheep, and were swallowed up in the earth and it covered them.

130 And I saw till a throne was erected in the pleasant land, and the Lord of the sheep sat Himself thereon, and the other took the sealed books and opened those books before the Lord of the sheep.

131 And the Lord called those men the seven first white ones, and commanded that they should bring before Him, beginning with the first star which led the way, all the stars whose privy members were like those of horses, and they brought them all before Him.

132 And He said to that man who wrote before Him, being one of those seven white ones, and said unto him: "Take those seventy shepherds to whom I delivered the sheep, and who taking them on their own authority slew more than I commanded them."

133 And behold they were all bound, I saw, and they all stood before Him.

134 And the judgement was held first over the stars, and they were judged and found guilty, and went to the place of condemnation, and they were cast into an abyss, full of fire and flaming, and full of pillars of fire.

135 And those seventy shepherds were judged and found guilty, and they were cast into that fiery abyss.

136 And I saw at that time how a like abyss was opened in the midst of the earth, full of fire, and they brought those blinded sheep, and they were all judged and

found guilty and cast into this fiery abyss, and they burned; now this abyss was to the right of that house.

137 And I saw those sheep burning and their bones burning.

138 And I stood up to see till they folded up that old house; and carried off all the pillars, and all the beams and ornaments of the house were at the same time folded up with it, and they carried it off and laid it in a place in the south of the land.

139 And I saw till the Lord of the sheep brought a new house greater and loftier than that first, and set it up in the place of the first which had beer folded up: all its pillars were new, and its ornaments were new and larger than those of the first, the old one which He had taken away, and all the sheep were within it.

140 And I saw all the sheep which had been left, and all the beasts on the earth, and all the birds of the heaven, falling down and doing homage to those sheep and making petition to and obeying them in every thing.

141 And thereafter those three who were clothed in white and had seized me by my hand who had taken me up before, and the hand of that ram also seizing hold of me, they took me up and set me down in the midst of those sheep before the judgement took place.

142 And those sheep were all white, and their wool was abundant and clean.

143 And all that had been destroyed and dispersed, and all the beasts of the field, and all the birds of the heaven, assembled in that house, and the Lord of the sheep rejoiced with great joy because they were all good and had returned to His house.

144 And I saw till they laid down that sword, which had been given to the sheep, and they brought it back into the house, and it was sealed before the presence of the Lord, and all the sheep were invited into that house, but it held them not.

145 And the eyes of them all were opened, and they saw the good, and there was not one among them that did not see.

146 And I saw that that house was large and broad and very full.

147 And I saw that a white bull was born, with large horns and all the beasts of the field and all the birds of the air feared him and made petition to him all the time.

148 And I saw till all their generations were transformed, and they all became white bulls; and the first among them became a lamb, and that lamb became a great animal and had great black horns on its head; and the Lord of the sheep rejoiced over it and over all the oxen.

149 And I slept in their midst: and I awoke and saw everything.

150 This is the vision which I saw while I slept, and I awoke and blessed the Lord of righteousness and gave Him glory.

151 Then I wept with a great weeping and my tears stayed not till I could no longer endure it: when I saw, they flowed on account of what I had seen; for everything shall come and be fulfilled, and all the deeds of men in their order were shown to me.

152 On that night I remembered the first dream, and because of it I wept and was troubled−because I had seen that vision.

Book 5: Epistle of Enoch

Chapter 1
The Guidance of Enoch

1 And now, my son Methuselah, call to me all thy brothers and gather together to me all the sons of thy mother; For the word calls me, and the spirit is poured out upon me that I may show you everything that shall befall you for ever.

2 And there upon Methuselah went and summoned to him all his brothers and assembled his relatives.

3 And he spake unto all the children of righteousness and said: "Hear, ye sons of Enoch, all the words of your father, and hearken aright to the voice of my mouth for I exhort you and say unto you, beloved:

4 Love uprightness and walk therein.
And draw not nigh to uprightness with a double heart,
And associate not with those of a double heart,
But walk in righteousness, my sons.

5 And it shall guide you on good paths, and righteousness shall be your companion.

6 For I know that violence must increase on the earth,
And a great chastisement be executed on the earth,
And all unrighteousness come to an end:
Yea, it shall be cut off from its roots,
And its whole structure be destroyed.

7 And unrighteousness shall again be consummated on the earth,
And all the deeds of unrighteousness and of violence,
And transgression shall prevail in a twofold degree.

8 And when sin and unrighteousness and blasphemy,
And violence in all kinds of deeds increase,
And apostasy and transgression and uncleanness increase,
A great chastisement shall come from heaven upon all these,
And the holy Lord will come forth with wrath and chastisement,

To execute judgement on earth.

9 In those days violence shall be cut off from its roots,
And the roots of unrighteousness together with deceit,
And they shall be destroyed from under heaven.

10 And all the idols of the heathen shall be abandoned,
And the temples burned with fire,
And they shall remove them from the whole earth,
And they shall be cast into the judgement of fire,
And shall perish in wrath and in grievous judgement for ever.

11 And the righteous shall arise from their sleep,
And wisdom shall arise and be given unto them.

12 And after that the roots of unrighteousness shall be cut off, and the sinners shall be destroyed by the sword and the blasphemers destroyed in every place, and those who plan violence and those who commit blasphemy shall perish by the sword.

13 And now I tell you, my sons, and show you the paths of righteousness and the paths of violence.

14 Yea, I will show them to you again that ye may know what will come to pass.

15 And now, listen to me, my sons,
And walk in the paths of righteousness,
And walk not in the paths of violence;
For all who walk in the paths of unrighteousness shall perish for ever."

Chapter 2
Wisdom of Enoch

1 The book written by Enoch − Enoch indeed wrote this complete doctrine of wisdom, praised of all men and a judge of all the earth for all my children who shall dwell on the earth. And for the future generations who shall observe uprightness and peace.

2 "Let not your spirit be troubled on account of the times; For the Holy and Great One has appointed days for all things.

3 And the righteous one shall arise from sleep, shall arise and walk in the paths of righteousness and all his path and conversation shall be in eternal goodness and grace.

4 He will be gracious to the righteous and give him eternal uprightness, and He will give him power so that he shall be with goodness and righteousness.

5 And he shall walk in eternal light.

6 And sin shall perish in darkness for ever and shall no more be seen from that day for evermore."

7 And after that Enoch both gave and began to recount from the books.

8 And Enoch said: "Concerning the children of righteousness and concerning the elect of the world, and concerning the plant of uprightness, I will speak these things.

9 Yea, I Enoch will declare unto you, my sons: According to that which appeared to me in the heavenly vision, and which I have known through the word of the holy angels, and have learnt from the heavenly tablets."

10 And Enoch began to recount from the books and said:

11 "I was born the seventh in the first week, while judgement and righteousness

still endured.

12 And after me there shall arise in the second week great wickedness, and deceit shall have sprung up; and in it there shall be the first end.

13 And in it a man shall be saved; and after it is ended unrighteousness shall grow up, and a law shall be made for the sinners.

14 And after that in the third week at its close a man shall be elected as the plant of righteous judgement and his posterity shall become the plant of righteousness for evermore.

15 And after that in the fourth week, at its close, Visions of the holy and righteous shall be seen, and a law for all generations and an enclosure shall be made for them.

16 And after that in the fifth week, at its close, the house of glory and dominion shall be built for ever.

17 And after that in the sixth week all who live in it shall be blinded, and the hearts of all of them shall godlessly forsake wisdom.

18 And in it a man shall ascend; and at its close the house of dominion shall be burnt with fire, and the whole race of the chosen root shall be dispersed.

19 And after that in the seventh week shall an apostate generation arise, and many shall be its deeds, and all its deeds shall be apostate.

20 And at its close shall be elected, the elect righteous of the eternal plant of righteousness to receive sevenfold instruction concerning all His creation.

21 For who is there of all the children of men that is able to hear the voice of the Holy One without being troubled?

22 And who can think His thoughts?

23 And who is there that can behold all the works of heaven?

24 And how should there be one who could behold the heaven, and who is there

that could understand the things of heaven and see a soul or a spirit and could tell thereof, or ascend and see all their ends and think them or do like them?

25 And who is there of all men that could know what is the breadth and the length of the earth, and to whom has been shown the measure of all of them?

26 Or is there any one who could discern the length of the heaven and how great is its height, and upon what it is founded, and how great is the number of the stars, and where all the luminaries rest?

27 And now I say unto you, my sons, love righteousness and walk therein; for the paths of righteousness are worthy of acceptation but the paths of unrighteousness shall suddenly be destroyed and vanish.

28 And to certain men of a generation shall the paths of violence and of death be revealed and they shall hold themselves afar from them, and shall not follow them.

29 And now I say unto you the righteous: Walk not in the paths of wickedness, nor in the paths of death, and draw not nigh to them, lest ye be destroyed.

30 But seek and choose for yourselves righteousness and an elect life, and walk in the paths of peace, and ye shall live and prosper.

31 And hold fast my words in the thoughts of your hearts and suffer them not to be effaced from your hearts; For I know that sinners will tempt men to evilly −entreat wisdom so that no place may be found for her, and no manner of temptation may minish.

32 Woe to those who build unrighteousness and oppression and lay deceit as a foundation; For they shall be suddenly overthrown, and they shall have no peace.

33 Woe to those who build their houses with sin; For from all their foundations shall they be overthrown and by the sword shall they fall.

34 And those who acquire gold and silver in judgement suddenly shall perish.

35 Woe to you, ye rich, for ye have trusted in your riches and from your riches shall ye depart because ye have not remembered the Most High in the days of

your riches.

36 Ye have committed blasphemy and unrighteousness, and have become ready for the day of slaughter, and the day of darkness and the day of the great judgement.

37 Thus I speak and declare unto you: He who hath created you will overthrow you and for your fall there shall be no compassion, and your Creator will rejoice at your destruction.

38 And your righteous ones in those days shall be a reproach to the sinners and the godless.

39 Oh that mine eyes were a cloud of waters that I might weep over you, and pour down my tears as a cloud of waters: That so I might rest from my trouble of heart!

40 Who has permitted you to practice reproaches and wickedness?

41 And so judgement shall overtake you, sinners.

42 Fear not the sinners, ye righteous; For again will the Lord deliver them into your hands, that ye may execute judgement upon them according to your desires.

43 Woe to you who fulminate anathemas which cannot be reversed: Healing shall therefore be far from you because of your sins.

44 Woe to you who requite your neighbor with evil; For ye shall be requited according to your works.

45 Woe to you, lying witnesses, and to those who weigh out injustice, for suddenly shall ye perish.

46 Woe to you, sinners, for ye persecute the righteous; for ye shall be delivered up and persecuted because of injustice, and heavy shall its yoke be upon you.

47 Be hopeful, ye righteous; for suddenly shall the sinners perish before you, and ye shall have lordship over them according to your desires.

48 And in the day of the tribulation of the sinners your children shall mount and rise as eagles, and higher than the vultures will be your nest, and ye shall ascend and enter the crevices of the earth, and the clefts of the rock for ever as coneys before the unrighteous, and the sirens shall sigh because of you and weep.

49 Wherefore fear not, ye that have suffered; For healing shall be your portion, and a bright light shall enlighten you, and the voice of rest ye shall hear from heaven.

50 Woe unto you, ye sinners, for your riches make you appear like the righteous but your hearts convict you of being sinners, and this fact shall be a testimony against you for a memorial of evil deeds.

51 Woe to you who devour the finest of the wheat and drink wine in large bowls, and tread under foot the lowly with your might.

52 Woe to you who drink water from every fountain; For suddenly shall ye be consumed and wither away because ye have forsaken the fountain of life.

53 Woe to you who work unrighteousness and deceit and blasphemy: It shall be a memorial against you for evil.

54 Woe to you, ye mighty, who with might oppress the righteous; For the day of your destruction is coming.

55 In those days many and good days shall come to the righteous−in the day of your judgement."

Chapter 3
Wisdom of Enoch

1 Believe, ye righteous, that the sinners will become a shame nd perish in the day of unrighteousness.

2 Be it known unto you that the Most High is mindful of your destruction and the angels of heaven rejoice over your destruction.

3 What will ye do, ye sinners, and whither will ye flee on that day of judgement when ye hear the voice of the prayer of the righteous?

4 Yea, ye shall fare like unto them against whom this word shall be a testimony: "Ye have been companions of sinners."

5 And in those days the prayer of the righteous shall reach unto the Lord and for you the days of your judgement shall come.

6 And all the words of your unrighteousness shall be read out before the Great Holy One and your faces shall be covered with shame, and He will reject every work which is grounded on unrighteousness.

7 Woe to you, ye sinners, who live on the mid ocean and on the dry land whose remembrance is evil against you.

8 Woe to you who acquire silver and gold in unrighteousness and say: "We have become rich with riches and have possessions and have acquired everything we have desired. And now let us do what we purposed: For we have gathered silver and many are the husbandmen in our houses. And our granaries are full as with water."

9 Yea and like water your lies shall flow away for your riches shall not abide but speedily ascend from you; For ye have acquired it all in unrighteousness and ye shall be given over to a great curse.

10 And now I swear unto you, to the wise and to the foolish for ye shall have

manifold experiences on the earth.

11 For ye men shall put on more adornments than a woman and colored garments more than a virgin; In royalty and in grandeur and in power, and in silver and in gold and in purple, and in splendor and in food they shall be poured out as water.

12 Therefore they shall be wanting in doctrine and wisdom and they shall perish thereby together with their possessions.

13 And with all their glory and their splendour, and in shame and in slaughter and in great destitution their spirits shall be cast into the furnace of fire.

14 I have sworn unto you, ye sinners, as a mountain has not become a slave and a hill does not become the handmaid of a woman.

15 Even so, sin has not been sent upon the earth but man of himself has created it, and under a great curse shall they fall who commit it.

16 And barrenness has not been given to the woman but on account of the deeds of her own hands she dies without children.

17 I have sworn unto you, ye sinners, by the Holy Great One; That all your evil deeds are revealed in the heavens and that none of your deeds of oppression are covered and hidden.

18 And do not think in your spirit nor say in your heart that ye do not know and that ye do not see that every sin is every day recorded in heaven in the presence of the Most High.

19 From henceforth ye know that all your oppression wherewith ye oppress is written down every day till the day of your judgement.

20 Woe to you, ye fools, for through your folly shall ye perish: And ye transgress against the wise, and so good hap shall not be your portion.

21 And now, know ye that ye are prepared for the day of destruction: Wherefore do not hope to live, ye sinners, but ye shall depart and die; for ye know no ransom; for ye are prepared for the day of the great judgement, for the day of

tribulation and great shame for your spirits.

22 Woe to you, ye obstinate of heart, who work wickedness and eat blood: Whence have ye good things to eat and to drink and to be filled? From all the good things which the Lord the Most High has placed in abundance on the earth; therefore ye shall have no peace.

23 Woe to you who love the deeds of unrighteousness: Wherefore do ye hope for good hap unto yourselves? Know that ye shall be delivered into the hands of the righteous, and they shall cut off your necks and slay you, and have no mercy upon you.

24 Woe to you who rejoice in the tribulation of the righteous; For no grave shall be dug for you.

25 Woe to you who set at nought the words of the righteous; For ye shall have no hope of life.

26 Woe to you who write down lying and godless words; For they write down their lies that men may hear them and act godlessly towards neighbors.

27 Therefore they shall have no peace but die a sudden death.

28 Woe to you who work godlessness and glory in lying and extol them: Ye shall perish, and no happy life shall be yours.

29 Woe to them who pervert the words of uprightness and transgress the eternal law, and transform themselves into what they were not into sinners: They shall be trodden under foot upon the earth.

30 In those days make ready, ye righteous, to raise your prayers as a memorial, and place them as a testimony before the angels that they may place the sin of the sinners for a memorial before the Most High.

31 In those days the nations shall be stirred up and the families of the nations shall arise on the day of destruction.

32 And in those days the destitute shall go forth and carry off their children and they shall abandon them, so that their children shall perish through them: Yea,

they shall abandon their children sucklings, and not return to them and shall have no pity on their beloved ones.

33 And again I swear to you, ye sinners, that sin is prepared for a day of unceasing bloodshed.

34 And they who worship stones, and grave images of gold and silver and wood and clay, and those who worship impure spirits and demons, and all kinds of idols not according to knowledge, shall get no manner of help from them.

35 And they shall become godless by reason of the folly of their hearts and their eyes shall be blinded through the fear of their hearts and through visions in their dreams.

36 Through these they shall become godless and fearful; For they shall have wrought all their work in a lie and shall have worshiped a stone: Therefore in an instant shall they perish.

37 But in those days blessed are all they who accept the words of wisdom, and understand them, and observe the paths of the Most High, and walk in the path of His righteousness, and become not godless with the godless; For they shall be saved.

38 Woe to you who spread evil to your neighbors; For you shall be slain in Sheol.

39 Woe to you who make deceitful and false measures, and who cause bitterness on the earth; For they shall thereby be utterly consumed.

40 Woe to you who build your houses through the grievous toil of others, and all their building materials are the bricks and stones of sin; I tell you ye shall have no peace.

41 Woe to them who reject the measure and eternal heritage of their fathers and whose souls follow after idols; For they shall have no rest.

42 Woe to them who work unrighteousness and help oppression, and slay their neighbours until the day of the great judgement.

43 For He shall cast down your glory and bring affliction on your hearts, and shall arouse His fierce indignation and destroy you all with the sword; And all the holy and righteous shall remember your sins.

44 And in those days in one place the fathers together with their sons shall be smitten and brothers one with another shall fall in death till the streams flow with their blood.

45 For a man shall not withhold his hand from slaying his sons and his sons sons, and the sinner shall not withhold his hand from his honored brother: From dawn till sunset they shall slay one another.

46 And the horse shall walk up to the breast in the blood of sinners and the chariot shall be submerged to its height.

47 In those days the angels shall descend into the secret places and gather together into one place all those who brought down sin and the Most High will arise on that day of judgement to execute great judgement amongst sinners.

48 And over all the righteous and holy He will appoint guardians from amongst the holy angels to guard them as the apple of an eye until He makes an end of all wickedness and all sin, and though the righteous sleep a long sleep, they have nought to fear.

49 And the children of the earth shall see the wise in security, and shall understand all the words of this book, and recognize that their riches shall not be able to save them in the overthrow of their sins.

50 Woe to you, Sinners, on the day of strong anguish, Ye who afflict the righteous and burn them with fire: Ye shall be requited according to your works.

51 Woe to you, ye obstinate of heart, who watch in order to devise wickedness: Therefore shall fear come upon you and there shall be none to help you.

52 Woe to you, ye sinners, on account of the words of your mouth, and on account of the deeds of your hands which your godlessness as wrought; In blazing flames burning worse than fire shall ye burn.

53 And now, know ye that from the angels He will inquire as to your deeds in

heaven, from the sun and from the moon and from the stars in reference to your sins because upon the earth ye execute judgement on the righteous.

54 And He will summon to testify against you every cloud and mist and dew and rain; for they shall all be withheld because of you from descending upon you, and they shall be mindful of your sins.

55 And now give presents to the rain that it be not withheld from descending upon you, nor yet the dew, when it has received gold and silver from you that it may descend.

56 When the hoarfrost and snow with their chilliness, and all the snow storms with all their plagues fall upon you, in those days ye shall not be able to stand before them.

Chapter 4
Wisdom of Enoch

1 Observe the heaven, ye children of heaven, and every work of the Most High, and fear ye Him and work no evil in His presence.

2 If He closes the windows of heaven, and withholds the rain and the dew from descending on the earth on your account, what will ye do then?

3 And if He sends His anger upon you because of your deeds, ye cannot petition Him; for ye spake proud and insolent words against His righteousness: therefore ye shall have no peace.

4 And see ye not the sailors of the ships, how their ships are tossed to and fro by the waves, and are shaken by the winds, and are in sore trouble?

5 And therefore do they fear because all their goodly possessions go into the sea with them, and they have evil forebodings of heart that the sea will swallow them and they will perish therein.

6 Are not the entire sea and all its waters, and all its movements, the work of the Most High, and has He not set limits to its doings, and confined it throughout by the sand?

7 And at His reproof it is afraid and dries up, and all its fish die and all that is in it; But ye sinners that are on the earth fear Him not.

8 Has He not made the heaven and the earth, and all that is therein?

9 Who has given understanding and wisdom to everything that moves on the earth and in the sea?

10 Do not the sailors of the ships fear the sea? Yet sinners fear not the Most High.

11 In those days when He hath brought a grievous fire upon you, whither will ye

flee, and where will ye find deliverance?

12 And when He launches forth His Word against you will you not be affrighted and fear? And all the luminaries shall be affrighted with great fear and all the earth shall be affrighted and tremble and be alarmed.

13 And all the angels shall execute their commandst and shall seek to hide themselves from the presence of the Great Glory, and the children of earth shall tremble and quake; and ye sinners shall be cursed for ever, and ye shall have no peace.

14 Fear ye not, ye souls of the righteous and be hopeful ye that have died in righteousness.

15 And grieve not if your soul into Sheol has descended in grief, and that in your life your body fared not according to your goodness but wait for the day of the judgement of sinners and for the day of cursing and chastisement.

16 And yet when ye die the sinners speak over you: "As we die, so die the righteous, and what benefit do they reap for their deeds? Behold, even as we, so do they die in grief and darkness and what have they more than we? From henceforth we are equal. And what will they receive and what will they see for ever? Behold, they too have died, And henceforth for ever shall they see no light."

17 I tell you, "Ye sinners, ye are content to eat and drink, and rob and sin, and strip men naked, and acquire wealth and see good days. Have ye seen the righteous how their end falls out, that no manner of violence is found in them till their death?

18 Nevertheless they perished and became as though they had not been, and their spirits descended into Sheol in tribulation."

Chapter 5
Wisdom of Enoch

1 Another book which Enoch wrote for his son Methuselah and for those who will come after him, and keep the law in the last days.

2 Ye who have done good shall wait for those days till an end is made of those who work evil; and an end of the might of the transgressors.

3 And wait ye indeed till sin has passed away, for their names shall be blotted out of the book of life and out of the holy books, and their seed shall be destroyed for ever, and their spirits shall be slain, and they shall cry and make lamentation in a place that is a chaotic wilderness, and in the fire shall they burn; for there is no earth there.

4 And I saw there something like an invisible cloud; for by reason of its depth I could not look over, and I saw a flame of fire blazing brightly, and things like shining mountains circling and sweeping to and fro.

5 And I asked one of the holy angels who was with me and said unto him: "What is this shining thing? For it is not a heaven but only the flame of a blazing fire, and the voice of weeping and crying and lamentation and strong pain."

6 And he said unto me: "This place which thou seest−here are cast the spirits of sinners and blasphemers, and of those who work wickedness, and of those who pervert everything that the Lord hath spoken through the mouth of the prophets − the things that shall be.

7 For some of them are written and inscribed above in the heaven, in order that the angels may read them and know that which shall befall the sinners, and the spirits of the humble, and of those who have afflicted their bodies, and been recompensed by God.

8 And of those who have been put to shame by wicked men: Who love God and loved neither gold nor silver nor any of the good things which are in the world, but gave over their bodies to torture.

9 Who, since they came into being, longed not after earthly food, but regarded everything as a passing breath, and lived accordingly, and the Lord tried them much, and their spirits were found pure so that they should bless His name.

10 And all the blessings destined for them I have recounted in the books.

11 And he hath assigned them their recompense, because they have been found to be such as loved heaven more than their life in the world, and though they were trodden under foot of wicked men and experienced abuse and reviling from them and were put to shame, yet they blessed Me.

12 And now I will summon the spirits of the good who belong to the generation of light, and I will transform those who were born in darkness, who in the flesh were not recompensed with such honor as their faithfulness deserved.

13 And I will bring forth in shining light those who have loved My holy name, and I will seat each on the throne of his honor.

14 And they shall be resplendent for times without number; for righteousness is the judgement of God; for to the faithful He will give faithfulness in the habitation of upright paths.

15 And they shall see those who were, born in darkness led into darkness, while the righteous shall be resplendent.

16 And the sinners shall cry aloud and see them resplendent, and they indeed will go where days and seasons are prescribed for them."

Chapter 6
Revelation of Enoch

1 I swear unto you that in heaven the angels remember you for good before the glory of the Great One: and your names are written before the glory of the Great One.

2 Be hopeful; for aforetime ye were put to shame through ill and affliction; but now ye shall shine as the lights of heaven, ye shall shine and ye shalll be seen, and the portals of heaven shall be opened to you.

3 And in your cry, cry for judgement, and it shall appear to you; for all your tribulation shall be visited on the rulers, and on all who helped those who plundered you.

4 Be hopeful, and cast not away your hopes for ye shall have great joy as the angels of heaven.

5 What shall ye be obliged to do?

6 Ye shall not have to hide on the day of the great judgement and ye shall not be found as sinners, and the eternal judgement shall be far from you for all the generations of the world.

7 And now fear not, ye righteous, when ye see the sinners growing strong and prospering in their ways, be not companions with them, but keep afar from their violence; For ye shall become companions of the hosts of heaven.

8 And, although the sinners say: "All our sins shall not be searched out and be written down," nevertheless they shall write down all your sins every day.

9 And now I show unto you that light and darkness, day and night, see all your sins.

10 Be not godless in your hearts, and lie not and alter not the words of uprightness, nor charge with lying the words of the Holy Great One, nor take

account of your idols; for all your lying and all your godlessness issue not in righteousness but in great sin.

11 And now I know this mystery, that sinners will alter and pervert the words of righteousness in many ways, and will speak wicked words, and lie, and practice great deceits, and write books concerning their words.

12 But when they write down truthfully all my words in their languages, and do not change or minish ought from my words but write them all down truthfully − all that I first testified concerning them.

13 Then, I know another mystery, that books will be given to the righteous and the wise to become a cause of joy and uprightness and much wisdom.

14 And to them shall the books be given, and they shall believe in them and rejoice over them and then shall all the righteous who have learnt therefrom all the paths of uprightness be recompensed.

15 In those days the Lord bade to summon and testify to the children of earth concerning their wisdom: "Show unto them; for ye are their guides and a recompense over the whole earth.

16 For I and My son will be united with them for ever in the paths of uprightness in their lives; and ye shall have peace: rejoice, ye children of uprightness. Amen."

The Dead Sea Scrolls

This chart showing a listing of what scrolls were found in the Qumran caves is important to note in regards to the texts found therein as they include an associated body of work that is one in the same. Parts of the Book of Giants were found regarding Enoch in the caves as well. It would appear that whoever the scribe or group of people who stored away these scrolls, intended them for safe keeping as they represent a body of knowledge that has, curiously enough, been largely fought since their inception. When a researcher gets to a certain point they tend to realize that some information and studies surpass the understanding of the intellect alone but rather sequesters the heart to comprehend such mysteries of which the mind is unwilling.

The Dead Sea Scrolls

	TITLE	DESIGNATION	TITLE	DESIGNATION
SCRIPTURE	Fragments found from every book but Esther. Major Manuscripts: Isaiah Psalms			1QIs^{a} 11QPs
COMMENTARIES	Habakkuk	1QpHab	Zephaniah	1QpZeph(1Q15)
	Micah	1QpMic	Hosea	4QpHos
	Psalm 37	4QpPs37	Isaiah	4QpIsa
	Nahum	4QpNah		
SECTARIAN	Manual of Discipline	1QS	Benedictions	1QS^{b}; 1Q28^{a}
	War Scroll	1QM	Book of Mysteries	1QMyst; 1Q27
	Thanksgiving Hymns	1QH	Prayer for the Feast of Weeks	1Q34
	Damascus Document	CD; 4QD^{a}; 6QD	Angelic liturgy	4Q serek shirot 'olat ha-shabbat
	Rule of the Congregation	1QSa; 1Q28^{a}		
COLLECTIONS	Florilegium	4QFlor	Testimonia	4QTest
	Patriarchal Blessings	4QPatrBless	Ordinances	4QOrd
BIBLICAL SUPPLEMENTS	Genesis Apocryphon	1QApGen	Prayer of Nabonidus	4QNab
	Sayings of Moses	1QDibMos; 1Q22	Book of Jubilees	4QJub
	Testament of Levi	4QTLevi	Book of Enoch	4QEnoch

The Book of the Giants

The Book of the Giants was published in not less than six or seven languages. From the original Syriac the Greek and Middle Persian versions were made. The Sogdian edition was probably derived from the Middle Persian, the Uygur from the Sogdian. There is no trace of a Parthian text.The book may have existed in Coptic. The presence of names such as Sām and Narīmān in the Arabic version proves that it had been translated from the Middle Persian. To the few surviving fragments (texts A-G) I have added two excerpts, the more important of which (H) probably derives from a Syriac epitome of the book. Naturally, Manichæan authors quoted the book frequently, but there is only one direct citation by a non-Manichæan writer (text O). With the exception of text O, all the passages referring to the *Book of the Giants* (texts J-T) go back to Syriac writings (apparently). They are, therefore, to be treated as quotations from the Syriac edition. E.g. the Parthian text N is not the product of a Parthian writer who might have employed a Parthian version of the book, but was translated from a Syriac treatise whose author cited the Syriac text.

In their journey across Central Asia the stories of the *Book of the Giants* were influenced by local traditions. Thus, the translation of Ohya as Sām had in its train the introduction of myths appertaining to that Iranian hero; this explains the "immortality" of Sā(h)m according to text I. The country of *Aryān-Vēžan = Airyana Vaēǰah*, in text G (26), is a similar innovation. The "Kögmän mountains" in text B may reflect the "Mount Hermon". The progeny of the fallen angels was confined in thirty-six towns (text S). Owing to the introduction of the Mount Sumeru, this number was changed (in Sogdiana) to *thirty-two* (text G, 22): "the heaven of Indra . . . is situated between the four peaks (cf. G 21) of the Meru, and consists of *thirty-two* cities of devas" (Eitel,*Handb. Chinese Buddhism*, 148, on *Trayastriṃśat*).

Manuscript Mapping Key
(bed) = damaged letters, or uncertain readings,
[bed] = suggested restorations of missing letters.
= visible, but illegible letters.
[. . .] = estimated number of missing letters.
[ ] = a lacuna of undetermined extent.
(84)] = same, at the beginning of a line.

[(85 = same, at the end of a line.

In the translation parentheses are employed for explanatory remarks.

Bolded text of the translation fragments are of great importance and correlation with the books of Enoch.

NOTE: The text from multiple of these manuscripts is *badly damaged* but between the various versions of the book in different languages we have a general picture of what the Book of Giants is discussing if the book's very title isn't enough for the reader alone. Logical estimates according to the historical texts which tell of these giants living, seem to be around 3500BC and the manuscripts (presumably) being copied several times throughout the ages (considering any scribe would find copying an epic like this more than just a "great job," they probably did it for free; which explains why so many manuscripts exist of the book) are more than likely around 3000+ years old.

Translation to English

[INTRODUCTION]

(*Frg. c*) . . . hard . . . arrow . . . bow, he that . . . Sām said: "Blessed be . . . had [he ?] seen this, he would not have died." Then Shahmīzād said to Sām, his [son]: "All that Māhawai . . ., is spoilt (?)." Thereupon he said to . . . "We are . . . until (10) . . . and . . . (13) . . . that are in (?) the fiery hell (?) . . . As my father, Virōgdād, was . . ." Shahmīzād said: "It is true what he says. **He says one of thousands of giants.** For one of thousands . . . .". Sām thereupon began . . . Māhawai, too, in many places . . . (20) until to that place he might escape (1) and . . .

(*Frg. j*) . . . Virōgdād . . . **Hōbābīš (a giant) robbed Ahr (a mortal man) of Naxtag, his wife.** Thereupon the giants began to kill each other and [to abduct their wives]. The creatures, too, began to kill each other. Sām . . . before the sun, one hand in the air, the other (30) . . . whatever he obtained, to his brother . . . . imprisoned . . . (34) . . . over Taxtag. To the angels . . . from heaven. Taxtag to . . . Taxtag threw (*or*: was thrown) into the water. Finally (?) . . . in his sleep Taxtag

saw three signs, [one portending . . .], one woe and flight, and one . . . annihilation. Narīmān saw a gar[den full of] (40) trees in rows. Two hundred . . . came out, the trees. . . .

(*Frg. l*) **Enoch, the apostle**, . . . [gave] a message to [the demons and their] children: To you . . . not peace. [The judgment on you is] that you shall be bound for the sins you have committed. You shall see the destruction of your children. ruling for a hundred and twenty [years] . . . . (50) . . . wild ass, ibex . . . ram, goat (?), gazelle, . . . oryx, of each two hundred, a pair . . . the other wild beasts, birds, and animals and their wine [shall be] six thousand jugs . . . irritation(?) of water (?) . . . and their oil shall be . . .

(*Frg. k*) . . . father . . . nuptials (?) . . . until the completion of his . . . in fighting . . . (60) . . . and in the nest(?) Ohya and Ahya . . . he said to his brother: "get up and . . . we will take what our father has ordered us to. The pledge we have given . . . battle." **And the giants fought them together** . . . (67) "[Not the] . . . of the lion, but the . . . on his . . . [Not the] . . . of the rainbow, but the bow . . . firm. Not the sharpness of the blade, [but] (70) the strength of the ox (?). Not the . . . eagle, but his wings. Not the . . . gold, but the brass that hammers it. Not the proud [ruler], but the diadem on his [head. Not] the splendid cypress, but the . . . **giants of the mountain** . . .

(*Frg. g*) . . . Not he that engages in quarrels, but he that is true in his speech. Not the evil fruit(?), but the poison in it. (80) [Not they that] are placed (?) in the skies but the God [of all] worlds. Not the servant is proud, but [the lord] that is above him. Not one that is sent . . ., but the man that sent him". Thereupon Narīmān . . . said . . . (86) . . . And (in) **another place I saw those that were weeping for the ruin that had befallen them, and whose cries and laments rose up to heaven.** (90) And also I saw another place [where there were] tyrants and rulers . . . in great number, who had lived in sin and evil deeds, when . . . (Note here that this passage is in the style of Enoch and is likely one of the many books Enoch gave to Methuselah to "preserve even unto future generations.")

(*Frg. i*) . . . many men and women were killed, **four hundred thousand Righteous . . . with fire, naphtha, and brimstone . . . And the angels veiled (*or:* covered, *or:* protected, *or:* moved out of sight) Enoch.** *Electae et auditrices* (100) . . . and ravished them. They chose beautiful women, and demanded . . . them in marriage. Sordid . . . (103) . . . all . . . carried off . . . severally they were subjected to tasks and services. And they . . . from each city .

. . and were, ordered to serve the . . . The Mesenians [were directed] to prepare, the Khūzians to sweep [and] (110) water, the Persians to . . .

[On the Five Elements]

(*Frg. e*) (112) . . . slaying . . . righteous . . . good deeds . . . . elements. The crown, the diadem, [the garland, and] the garment (of Light). The seven demons. Like a blacksmith [who] binds (*or:*shuts, fastens) and looses (*or:* opens, detaches) . . . . who from the seeds of . . . . and serves the king . . . . (120) . . . offends . . . when weeping . . . with mercy . . . hand . . . (125) . . . the Pious gave . . . ? . . . presents. Some buried the idols. The Jews did good and evil. Some make their god half demon, half god . . . (130) killing . . . the seven demons . . . eye . . .

(*Frg. b*) . . . various colours that by . . . and bile. If. . . . from the five elements. As if (it were) a means not to die, they fill themselves with food and drink. Their (140) garment is . . . this corpse . . . and not firm . . . Its ground is not firm . . . Like . . . (146) . . . imprisoned [in this corpse], in bones, nerves, [flesh], veins, and skin, and entered herself [= *Āz*] into it. Then he (= Man) cries out, over (?) sun and moon, the Just God's (150) two flames . . . ? . . ., over the elements, the trees and the animals. But God [Zrwān ?], in each epoch, sends apostles: Šīt[īl, Zarathushtra,] Buddha, Christ, . . .

(*Frg. h*) . . . evil-intentioned . . . from where . . . he came. The Misguided recognize the five elements, [the five kinds of] trees, the five (kinds of) animals.

(160) . . . On the Hearers>

. . . we receive . . . from Mani, the Lord, . . . the Five Commandments to . . . the Three Seals . . . (164) . . . living . . . profession . . . and wisdom . . . moon. Rest from the power (*or*: deceit) . . . own. And keep measured the mixture (?) . . . trees and wells, in two . . . (170) water, and fruit, milk, . . . he should not offend his brother. The wise [Hearer] who like unto juniper [leaves . . .

(*Frg. f*) . . . much profit. Like a farmer . . . who sows seed . . in many . . . The Hearer who . . . knowledge, is like unto a man that threw (the dish called) *frōšag* (180) [into] milk(?). It became hard, not . . . The part that ruin . . . at first heavy. Like . . . first . . . is honoured . . . might shine . . . (188) six days. The Hearer who gives alms (to the Elect), is like unto a poor (190) man that presents his daughter

to the king; he reaches (a position of) great honour. In the body of the Elect the (food given to to him as) alms is purified in the same manner as a . . . that by fire and wind . . . beautiful clothes on a clean body . . . turn . . .

(*Frg. a*) . . . witness . . . fruit . . . (200) . . . tree . . . like firewood . . . like a grain (?) . . . radiance. The Hearer in [the world ?], (and) the alms within the Church, are like unto a ship [on the sea] : the towing-line (is) in the hand of [the tower] on shore, the sailor (210) is [on board the ship]. The sea is the world, the ship is [the . . ., the . . . is the ?al]ms, the tower is [the . . . ?], the towing-line (?) is the Wisdom. . . . . . (214) . . . The Hearer . . . is like unto the branch (?) of a fruitless [tree] . . . fruitless . . . and the Hearers . . . fruit that . . . (220) pious deeds. [The Elect,] the Hearer, and Vahman, are like unto three brothers to whom some [possessions] were left by their father: a piece of land, . . ., seed. They became partners . . . they reap and . . . The Hearer . . . like . . .

(*Frg. d*) . . . an image (?) of the king, cast of gold . . . (230) . . . the king gave presents. The Hearer that copies a book, is like unto a sick man that gave his . . . to a . . . man. The Hearer that gives [his] daughter to the church, is like . . . pledge, who (= father ?) gave his son to . . . learn . . . to . . . father, pledge . . . (240) . . . Hearer. Again, the Hearer . . . is like . . . . stumble . . . is purified. To . . . the soul from the Church, is like unto the wife of the soldier (*or*: Roman) who . . . infantrist, one shoe . . . who, however, with a denarius . . . was. The wind tore out one . . . he was abashed . . . from the ground . . . ground . . .

(*Frg. m*) . . . (250) . . . sent . . . The Hearer that makes one . . ., is like unto [a compassionate mother] who had seven sons . . . the enemy [killed] all . . . The Hearer that . . . piety . . . (258) . . . a well. One [on the shore of] the sea, one in the boat. (260) [He that is on] shore, tows(?) him that is [in the boat].1 He that is in the boat. . . . sea. Upwards to . . . like . . ? . . like a pearl . . . diadem . . .

(*Frg. M* 911) . . . Church. Like unto a man that . . . fruit and flowers . . . then they praise . . . fruitful tree . . . (270) . . . [Like unto a man] that bought a piece of land. [On that] piece of land [there was] a well, [and in that well a bag] full of drachmas . . . the king was filled with wonder . . . share . . . pledge . . .

(*Frg. n*) . . . numerous . . . Hearer. At . . . like unto a garment . . . (280) like . . . to the master . . . like . . . and a blacksmith. The goldsmith . . . to honour, the blacksmith to . . . one to . . .

B. Uygur

LeCoq, *Türk. Man.*, iii, 23. Bang, *Muséon*, xliv, 13-17. Order of pages according to LeCoq (the phot. publ. by Bang seems to support LeCoq's opinion).

(*First page*) . . . fire was going to come out. And [I saw] that the sun was at the point of rising, and that [his ?] centre (*orḍu*) without increasing (? *ašïlmatïn* ?) above was going to start rolling. Then came a voice from the air above. Calling me, it spoke thus: "Oh son of Virōgdād, your affairs are lamentable (?). More than this you shall [not] see. Do not die now prematurely, but turn quickly back from here." And again, besides this (voice), I heard the voice of Enoch, the apostle, from the south, without, however, seeing him at all. Speaking my name very lovingly, he called. And downwards from . . . then

(*Second page*) . . . " . . for the closed door of the sun will open, the sun's light and heat will descend and set your wings alight. You will burn and die," said he. Having heard these words, I beat my wings and quickly flew down from the air. I looked back: Dawn had . . . ., with the light of the sun it had come to rise over the Kögmän mountains. And again a voice came from above. Bringing the command of Enoch, the apostle, it said: "I call you, Virōgdād, . . . I know . . . his direction . . . you . . . you . . . Now quickly . . . people . . . also . . .

C. Sogdian

M 648. Small scrap from the centre of a page. Order of pages uncertain.

(*First page*) . . . I shall see. Thereupon now S[āhm, the giant] was [very] angry, and laid hands on M[āhawai, the giant], with the intention: I shall . . . and kill [you]. Then . . . the other g[iants . . .

(*Second page*) . . . do not be afraid, for . . . [Sā]hm, the giant, will want to [kill] you, but I shall not let him . . . I myself shall damage . . . Thereupon Māhawai, the g[iant], . . . was satisfied . . .

D. Middle-Persian

Published *Sb.P.A.W.*, 1934, p. 29.

. . . outside . . . and . . . left . . . . read the dream we have seen. Thereupon Enoch thus . . . . and the trees that came out, those are the Egrēgoroi (*ʻyr*), and the

giants that came out of the women. And . . . . . over . . . pulled out . . . over . . .

E. Sogdian

T iii 282. Order of pages uncertain.

(*First page*) . . . [when] they saw the apostle, . . . before the apostle . . . those demons that were [timid], were very, very glad at seeing the apostle. All of them assembled before him. Also, of those that were tyrants and criminals, they were [worried] and much afraid. Then . . .

(*Second page*) . . . not to . . . Thereupon those powerful demons spoke thus to the pious apostle : If . . . . by us any (further) sin [will] not [be committed ?], my lord, why ? . . . . you have . . . and weighty injunction . . .

F. Middle-Persian

T ii D ii 164. Six fragmentary columns, from the middle of a page. Order of columns uncertain. Instead of A///B///CDEF, it might have been: BCDEFA, or even CDEF///A///B.

(*Col. A*) . . . poverty . . . **[those who] harassed the happiness of the Righteous, on that account they shall fall into eternal ruin and distress, into that Fire, the mother of all conflagrations and the foundation of all ruined tyrants. And when these sinful misbegotten sons of ruin in those crevices** and . . . .

(*Col. B*) . . . you have not been better. In error you thought you would this false power eternally. You . . . all this iniquity . . .

(*Col. C*) . . . you that call to us with the voice of falsehood. Neither did we reveal ourselves on*your* account, so that *you* could see us, nor thus . . . . ourselves through the praise and greatness that to us . . . -given to you . . ., but . . .

(*Col. D*) . . . sinners . . . . . is visible, where out of this fire your soul will be prepared (for the transfer) to eternal ruin (?). And as for you, sinful misbegotten sons of the Wrathful Self, confounders of the true words of that Holy One, disturbers of the actions of Good Deed, aggressors upon Piety, . . . -ers of the Living. . . ., who their . . .

(*Col. E*) . . . and on brilliant wings they shall fly and soar further outside and above that Fire, and shall gaze into its depth and height. And those Righteous that will stand around it, outside and above, they themselves shall have power over that Great Fire, and over everything in it. . . . . blaze . . . . souls that . . .

(*Col. F*) . . . they are purer and stronger [than the] Great Fire of Ruin that sets the worlds ablaze. They shall stand around it, outside and above, and splendour shall shine over them. Further outside and above it they shall fly (?) after those souls that may try to escape from the Fire. And that . . . .

G. Sogdian

T ii. Two folios (one only publ. here; the other contains a *wyδβ'γ cn pš'qṯ δywtyy* "Discourse on the Nephīlīm-demons"). Head-lines: *R: pš'n prβ'r* ". . . pronouncement", *V: iv fryštyt δn CC* "**The four angels with the two hundred** [demons . . . ". (Presumably this is where Enoch is addressing the 200 fallen angel leaders who petitioned him to take their case to God. It also coincides with the text later on revealing that four angels imprisoned multiple demons but precisely how many is not specified.)

. . . they took and imprisoned all the helpers that were in the heavens. **And the angels themselves descended from the heaven to the earth. And (when) the two hundred demons saw those angels, they were much afraid and worried. They assumed the shape of men and hid themselves. Thereupon the angels forcibly removed the men from the demons, (10) laid them aside, and put watchers over them** . . . . the giants . . . . were sons . . . with each other in bodily union . . . . with each other self- . . . . and the . . . . that had been born to them, they forcibly removed them from the demons. And they led one half of them (20) eastwards, and the other half westwards, on the skirts of four huge mountains, towards the foot of the **Sumeru mountain**, into thirty-two towns which the Living Spirit had prepared for them in the beginning. And one calls (that place) Aryān-waižan. And those men are (*or*: were) . . . . in the first arts and crafts. (30) . . . . they made . . . the angels . . . and to the demons . . . **they went to fight. And those two hundred demons fought a hard battle with the four angels, until the angels used fire, naphtha, and brimstone** . . . .

EXCERPTS

H. Sogdian

T ii S 20. Sogdian script. Two folios. Contents similar to the "Kephalaia". Only about a quarter (I R i-17) publ. here. The following chapter has as headline: *”γšt š’nš’y cnn ’β*[*c’n*]*pδ*[*yh w*]*prs* = Here begins: Šanšai's question the world. Init. *rty tym ZK š’nš’*[*y*] [*cnn*] *m’rm’ny rwγšny pr’yš*[*t’kw w’nkw ’*]*prs’ ’yn’k ’βc’npδ ZY kw ZKh mrtγmyt* (*’skw’nt*) oo *ckn’c pyδ’r ”zy mrch ’zγyr’nt* = And again Šanšai asked the Light Apostle: this world where mankind lives, why does one call it birth-death (*saṃsāra*, Chin. *shêng-szŭ*).

. . . and what they had seen in the heavens among the gods, and also what they had seen in hell, their native land, and furthermore what they had seen on earth, —**all that they began to teach (*hendiadys*) to the men**. To Šahmīzād two(?) sons were borne by . . . . One of them he named "Ohya"; in Sogdian he is called "Sāhm, the giant". And again a second son [was born] to him. He named him "Ahya"; its Sogdian (equivalent) is "Pāt-Sāhm". **As for the remaining giants, they were born to the other demons** and Yakṣas. (*Colophon*) Completed: (the chapter on) "**The Coming of the two hundred Demons**".

I. Sogdian

M 500 n. Small fragment.

. . . . manliness, in powerful tyranny, he (*or*: you ?) shall not die". The giant Sāhm and his brother will live eternally. For in the whole world in power and strength, and in . . . .

QUOTATIONS AND ALLUSIONS

J. Middle-Persian

T ii D ii 120, V ii 1-5: and in the coming of the two hundred demons there are two paths: the hurting speech, and the hard labour; these (belong, *or*: lead) to hell.

K. Sogdian

M 363.

(*First page*) . . . before . . . they were. And all the . . . fulfilled their tasks lawfully. Now, they became excited and irritated for the following reason: namely, **the two hundred demons came down to the sphere from the high**

heaven, and the . . . .

(*Second page*) . . . in the world they became excited and irritated. For their life-lines and the connections of their Pneumatic Veins are joined to the sphere. (*Colophon*) Completed: the exposition of the three worlds. (*Head-line*) Here begins: the coming of Jesus and [his bringing] the religion to Adam and Šitil. . . . you should care and . . .

L. Coptic

Kephalaia, 171 16-19: Earthquake and malice happened in the watchpost of the Great King of Honour, namely the Egrēgoroi who arose at the time when they were . . . . and **there descended those who were sent to confound them**. (Genesis 11)

M. Coptic

Kephalaia, 92 24-31: Now attend and behold how the Great King of Honour who is *ἔννοια*, is in the third heaven. He is . . . with the wrath . . . and a rebellion . . ., when malice and wrath arose in his camp, namely the **Egrēgoroi of Heaven who in his watch-district (rebelled and) descended to the earth. They did all deeds of malice. They revealed the arts in the world, and the mysteries of heaven to the men. Rebellion and ruin came about on the earth** . . .

N. Parthian

M 35, lines 21-36. Fragment of a treatise entitled *'rdhng wyfr's* = Commentary on (Mani's opus)*Ārdahang*.

And the story about the Great Fire: like unto (the way in which) the Fire, with powerful wrath, swallows this world and enjoys it; like unto (the way in which) this fire that is in the body, swallows the exterior fire that is (*lit*. comes) in fruit and food, and enjoys it. Again, like unto (the story in which) two brothers who found a treasure, and a pursuer lacerated each other, and they died; like unto (the fight in which) Ohya, Lewyātīn (= Leviathan), and Raphael lacerated each other, and they vanished; like unto (the story in which) a lion cub, a calf in a wood (*or*: on a meadow), and a fox lacerated each other, [and they vanished, *or*: died]. Thus [the Great Fire swallows, etc.] both of the fires. . . .

M 740. Another copy of this text.

O. Arabic, from Middle-Persian ?

Al-Ghaḍanfar (Abū Isḥāq Ibr. b. Muḥ. al-Tibrīzī, middle of thirteenth century), in Sachau's edition of Beruni's *Āthār al-bāqiyah*, Intr., p. xiv: The *Book of the Giants*, by Mani of Babylon, is filled with stories about these (antediluvian) giants, amongst whom Sām and Narīmān.

P. Coptic

Keph. 9323-28: On account of the malice and rebellion that had arisen in the watch-post of the Great King of Honour, **namely the Egrēgoroi who from the heavens had descended to the earth**,**—on their account the four angels received their orders: they bound the Egrēgoroi with eternal fetters in the prison of the Dark(?), their sons were destroyed upon the earth.**

Q. Coptic

Manich. Psalm-book, ed. Allberry, 1427-9: The Righteous who were burnt in the fire, they endured. This multitude that were wiped out, four thousand . . . . Enoch also, the Sage, the transgressors being . . .

R. Coptic

Man. Homil., ed. Polotsky, 6818-19: . . . evil. 400,000 Righteous were slain by the giants and many more . . . . **the years of Enoch** . . .

S. Coptic

Keph., 117 1-9: **Before the Egrēgoroi rebelled and descended from heaven, a prison had been built for them in the depth of the earth beneath the mountains.** Before the sons of the giants were born who knew not Righteousness and Piety among themselves, thirty-six towns had been prepared and erected, so that the sons of the giants should live in them, they that come to beget . . . . who live a thousand years.

T. Parthian

291a. Order of pages unknown.

(*First page*) . . . mirror . . . image. . . . distributed. The men . . . and Enoch was

veiled (= moved out of sight). They took . . . Afterwards, with donkey-goads . . . . slaves, and waterless trees (?). **Then the arch angels Michael, Raphel, Gabriel, and Istrael . . . and imprisoned the demons**. And of them . . . . seven and twelve. (Possibly a numerical indication as to how many demons the archangels imprisoned?)

(*Second page*) . . . three thousand two hundred and eighty- . . . the beginning of King Vištāsp.. . . . in the palace he flamed forth (*or*: in the brilliant palace). And at night . . ., then to the broken gate . . . men . . . physicians, merchants, farmers, . . . at sea. ? . . . armoured he came out . . .

U. Parthian

T ii D 58. From the end (. . . *r š t*) of a hymn.

. . . gifts. A peaceful sovereign [was] King Vištāsp, [in Aryā]n-Waižan Wahman and Zarēl . . . . The sovereign's queen, Khudōs, received the Faith, the prince . . . They have secured (a place in) the (heavenly) hall, and quietude for ever and ever . . .

V. Sogdian

M 692. Small fragment. Order of pages uncertain.

(*First page*) . . . because . . . the House of the Gods, eternal joy, and good . . ? . . For so it is said: at that time . . . Yima was . . . in the world. And at the time of the new moon (?) . . . . the blessed denizens of the world . . . all assembled . . . all . . .

(*Second page*) . . . they offered five garlands in homage. And Yima accepted those garlands . . . And those . . . that . . . . and great kingship . . . was his. And on . . . them . . . . And acclamations . . . And from that pious (?) . . . he placed the garlands on his head . . . the denizens of the world . . .

RECONSTRUCTED SUMMARY OF THE

BOOK OF GIANTS

CHAPTER ONE: The Watchers are grieved over the sins of mankind, and petition God to let them descend to the earth to teach the sons of men righteousness and to rebuke them. God grants their petition. Azazel is sent to prepare the way for the Watchers. Azazel prepares the way, and the Watchers descend and they begin to teach them righteousness and justice. Enoch is chosen by the Watchers to serve as a mediator between men and the Watchers.

CHAPTER TWO: The daughters of men lust after the attractive Watchers, and seduce them; Azazel, with Shemhazah's help, instigates the fall of the 200 Watchers and their followers. The Watchers fall from their glorious nature, and become bound to fleshly bodies as a consequence of their joining sexually to flesh. They begin to reveal to their wives heavenly and earthly secrets.

CHAPTER THREE: The Watchers have their own families with humans and also with animals, and those that were defiled by them give birth to Giants. These Giants begin to grow to massive sizes, and become full of greed and corruption. They kill many dragons and the sons of Cain worship them for protecting them. The children of Cain are no longer able to sustain the Giants with their offerings of vegtables and grain so the Giants turn on them and kill them and begin to eat them. The Giants develop a taste for blood and begin eating any moving thing including each other. The Watchers teach some of the secrets they were appointed over to keep from the sons of men. The Giants imitate the sins of their fathers, and take for themselves wives and animal mates, and they beget Naphil and Eliyo. God seeing all this wickedness, sends Enoch to declare to Shemhazah and the fallen Watchers that they will be soon punished for causing the earth to be corrupted.

CHAPTER FOUR: Enoch is sent by the righteous Watchers to rebuke the fallen Watchers and to declare to them their doom. He comes to Azazel first and condemns him as the principal sinner amongst the fallen Watchers. He then summons Mahaway to him and has him gather all the Watchers for his message. Enoch enters the assembly of the fallen Watchers, and gives them the message of doom. They weep and lament and beg Enoch to present to God their petition for mercy and a second chance - to restore them to their former glory and that their sons might have eternal life. They required a messenger to talk to God because

God had since stopped talking to them after their transgression. Enoch hears their case and tells them he will talk to God on their behalf.

CHAPTER FIVE: Enoch, having written the petition of the fallen Watchers and discussing it with God, receives a vision from God as a response, and Enoch writes the vision for the fallen Watchers in a book and gives the book to them. Enoch declares to them they will not be forgiven, and describes for them his ascent into the presence of God, where he was given a message for them.

CHAPTER SIX: Enoch received from God an answer for the fallen Watchers: he is told to tell them why they were not given permission to have sex, and what their punishment is because of it, and he foretells unto them the miserable doom and fate of the offspring of the fallen Watchers, and foretells to them that they will become evil spirits and will not have eternal life but that their years will be no more than 500. After hearing this the fallen Watchers and their Giant sons take up stones to throw at Enoch but the holy Watchers shield Enoch from their deadly blows and lift Enoch up into the heavens to escape their earthly wrath against Enoch the messenger. (This is perhaps the first time that anyone ever attempted to "kill the messenger.")

CHAPTER SEVEN: Hobabesh kidnaps another Giant's wife, and starts a war amongst the Giants. When the war was ending, one of Ohyah's companions was killed by Mahaway. Ohyah mourns with his father Shemhazah about his friend, and they curse Mahaway. Mahaway defends himself, appealing to the words of his father Baraqel as justification. Ohyah gets angry and attempts to kill Mahaway, but Gilgamesh and the other Giants prevent Ohyah from doing so, and they ward off Ohyah's murderous intentions. (This is where we learn about Gilgamesh slaying dragons, or dinosaurs and being a hero for the normal sized men of that time.)

CHAPTER EIGHT: Gilgamesh has a dream, but interprets it as indicating the Giants will not be punished. The Giants celebrate but aren't entirely convinced, and subsequent to this, Ohyah and Hahyah have dreams of their own. They seek the interpretation of the dreams, but none of the Giants can declare to them what the meaning of their dreams are, so the Giants have Mahaway go to Enoch in order to learn from him the meaning of the dreams and to learn what the fate of the Giants will be. Mahaway flies to Enoch, and Enoch greets Mahaway, and Mahaway explains why he came, and Enoch proceeds to give Mahaway the answer, and he writes it down in a tablet, and gives a second tablet as well to

Mahaway intended for Shemhazah and the Watchers, and he sends Mahaway back to the Giants with the two tablets.

CHAPTER NINE: Mahaway flies back to the Giants with the two tablets. And Mahaway tells them of his journey to Enoch and of Enoch saving his life, and tells them that Enoch had given him two tablets and revealed everything they had wanted to know form him. The first tablet is read. The Giants discuss the contents of the first tablet after it is finished being read, and realize they are doomed, and they lament over their miserable fate. They then have the second tablet read. Enoch tells
Shemhazah that he and the other fallen Watchers will soon be bound, but that the Giants should repent and pray, for they still have a chance to benefit from reformation of their lives.

CHAPTER TEN: Shemhazah urges his two sons Ohyah and Hahyah to reform their lives in the hopes that they will be yet given mercy. Ohyah and Hahyah listen to the advice of Shemhazah and attempt to convince the Giants to reform themselves, teaching them through proverbs where true success is found. The Giants seek to reform their lives. Enoch is sent to declare to the Watchers that within 120 years, they would all be bound in a dark prison of punishment for their sins, and that their sons would all be destroyed from off the face of the earth. Noah begins to build the Ark. Around this time, only Azazel is bound.

CHAPTER ELEVEN: The Giants lament over Azazel being bound, and then they and the Watchers, seeing that they were not bound or destroyed vaunted themselves. When this happened, Gabriel the archangel was sent to incite the Giants to commit civil war against themselves and their offspring, and they all began to kill each other, and the Watchers beheld the destruction of their families. When the war of the Giants ends with few survivors, all of the fallen Watchers are subsequently bound by the angels into the dark prison of punishment.

CHAPTER TWELVE: Noah goes into the Ark, and the flood comes, and begins to kill all life, but not all the Giants are killed by the flood. In order to fix this, Yehuweh sends the Leviathan, and the Leviathan begins to kill all the Giants and their sons who survived. Ohyah alone survives the attacks of the Leviathan, and kills the Leviathan. The archangel Raphael is sent by Yehuweh in order to punish Ohyah for killing the Leviathan, and to finally restore the earth to purity Ohyah is killed and bound in the dark prison of punishment with the fallen Watchers.

The flood being over, and the Giants and their sons still remaining on the earth without bodies, become evil spirits, and are given a law by an angel of Yehuweh how they are to live if they want to avoid being sent to the dark prison of punishment that the Watchers were sent to. And this explains how the Nephilim came to be on the earth after the flood.

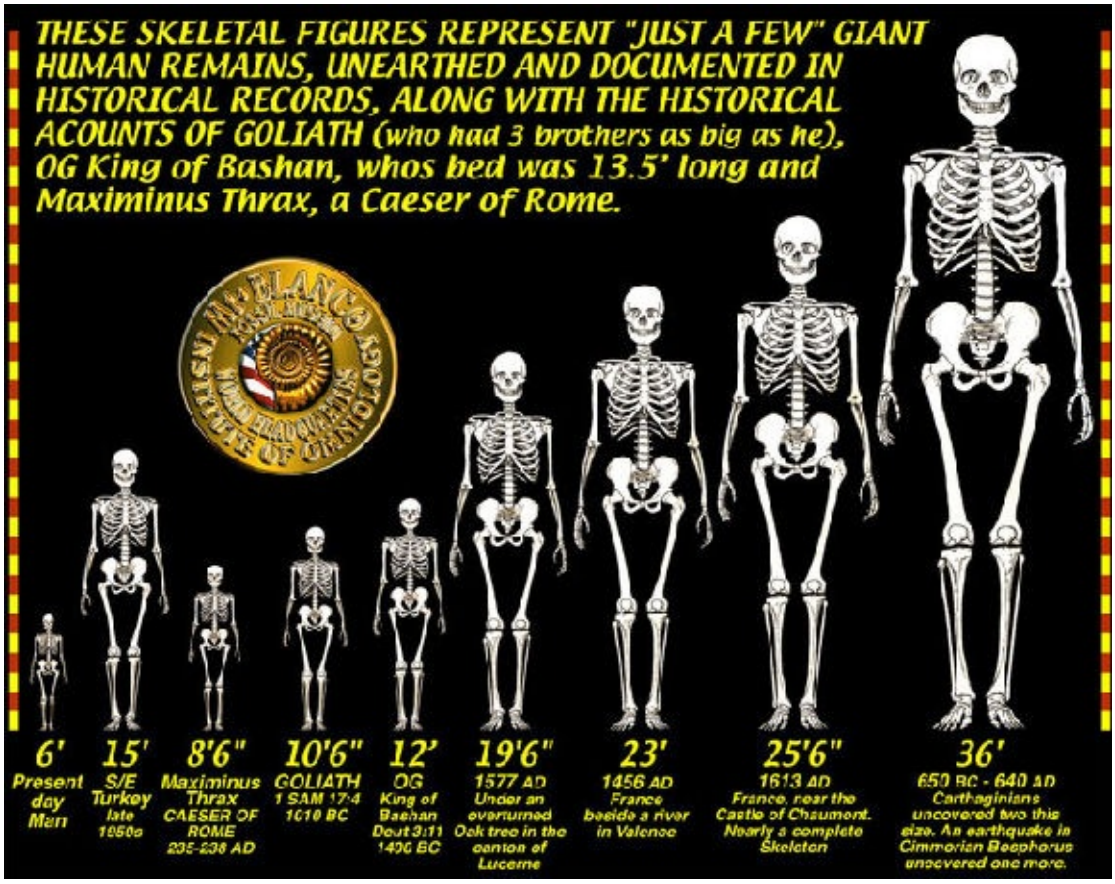
Evidence of Giants

Fossilized remains of giant human skeletons have been found all around the world. Ranging in size, many of them have been recovered with giant weapons, armor, and strange artifacts dubbed OOPARTS (Out of Place Artifacts). The current worldview model for humanity doesn't support the existence of a giant human race (according to evolution). These enormous ancient human beings were worshipped throughout various world religions of which tell of many of them slaying dragons. It is important to note that the term "dragon" was replaced by the word "dinosaur" in 1871 by Sir. Edward Owen. Hence, any reference in ancient literature to dragons, is a reference to dinosaurs according to the ontology of the word change associations involved. The following is a brief report of recovered giant fossilized human remains of which most end up in private collections of the elite of society save a few who have found their way to museums around the world. Although in recent years many of these museums have been selling these remains to private collectors for large sums of money their discoveries remain documented and undisputed by reasonable scholars without hidden agendas. Take a look at the evidence and decide for yourself if there were "Giants on the earth in those days." - Genesis 6:4

Perhaps the best place to start off with providing evidence of the existence of giant human beings is Crete. Crete was once known in old times as Arcadia. The Greek historian Herodotus had written about another historian, Eustathius who had said that Arcadia was once called Gigantis, or "The Land of Giants," because of the giants who had formerly lived there. It was also known as the Greek Garden of Eden. This connection between Arcadia, giants, and to the Garden of Eden makes sense, because the 4th century Roman author Servius in his Commentary on the Eneid says, that the Arcadians often reached the age of 300 years.—Grotius.



Several of the world's most influential authors all throughout history verify these accounts of giants, gods, and the island of Crete. People such as Diodorus Siculus, Pliny, Strabo, Plutarch, and Plato, just to name a few. In addition to these historical accounts by some of the world's most trusted authorities, there is also the science with real life giant bones that have been found on Crete. In fact, the largest bones that have ever been found were discovered on this very same island, which may prove this was truly the home or the Land of Giants.



During the Cretan war from 205–200 BC a massive giant skeleton was discovered on the island. **This giant was measured at the length of thirty-three cubits, which equates to nearly 42 feet.** The Roman Lucius Flaccus was a notable eye witness to the gigantic bones, and the Greek writer under Roman Emperor Hadrian, Phlegon of Tralles also mentions the discovery of several giant skeletons. In the included chart of giant fossilized remains findings around the world features the 36 foot skeleton found by the Carthaginians.

In the The Geography of Strabo, Volume 1 By Strabo, he writes about these giants that were discovered in city founded by the biblical Corinthians who used to reside in the modern day island of Crete;

"Somewhere in this neighbourhood is the mountain Bermius,2 which was formerly in the possession of the Briges, a Thracian nation, some of whom passed over to Asia and were called by another name, Phrygians (Phryges). After Thessalonica follows the remaining part of the Therman Gulf, extending to Canastneum. This is a promontory of a peninsula form, and is opposite to Magnesia. Pallene is the name of the peninsula. It has an isthmus 5 stadia in

width, with a ditch cut across it. There is a city on the peninsula, formerly called Potidsna, founded by the Corinthians, but afterwards it was called Cassandria, from king Cassander, who restored it after it was demolished. It is a circuit of 570 stadia round the peninsula by sea. **Here giants were said to have lived, and the region to have been called Phlegra. Some consider this to be a mere fable, but others, with greater probability on their side, see implied in it the existence of a barbarous and lawless race of people who once occupied the country**, but who were destroyed by Hercules on his return home, after the capture of Troy. Here also the Trojan women are said to have committed the destructive act of burning the ships, to avoid becoming the slaves of their captors' wives."

There are more stories and eyewitness accounts of giant people and bones being found on the island of Crete, than anywhere in the world as this information is current. In addition to the eyewitness accounts and bones that have been found here that help verify this history with some science, there is more scientific evidence in the form of the tools that these giant people had used. Tools such as the massive double headed axes that have been found in Crete. These axes are said to be from up to 1700 years before Christ and were also the main religious symbol of the ancient Cretans. They date to the Second Palace and Post-Palace periods (1700 - 1300 BC)". The Minoan name for the double axe is "labrys", thus the word labyrinth may originally have meant the "House of the Double Axe," an ancient reference to the invention of the double axe which is attributed to giants.

This biblical story may give us a clue as to what eventually had happened to these giants from Crete:

The sons of Joseph were authorized to invade the “Land of the Giants” and **Og**, the king of Bashan, and the last sovereign of the Ashtoreth dynasty, encountered Moses at Edrei, where he fell “with his sons, and all his people, until there was none left alive, and they (the Israelites) possessed the land,” Numbers. xxi. 33, 34, 35.

Deuteronomy 2:11 Which also **were accounted giants**, as the Anakims; but the Moabites call them Emims.

Deuteronomy 3:13 And the rest of Gilead, and all Bashan, being the kingdom of **Og**, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, **which was called the land of giants**.

Joshua 12:4 And the coast of **Og king of Bashan, which was of the remnant of the giants**, that dwelt at Ashtaroth and at Edrei,

Joshua 13:12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, **who remained of the remnant of the giants: for these did Moses smite, and cast them out**.

Fossilized human footprints have also been discovered in Sweden, and in Mexico. Giant skeletons have been discovered throughout the United States and giant fossilized remains are not solely exclusive to the lands of Crete but rather world-wide. Photos of giants from recent times are all a part of important natural history. An article from Strand magazine (December,1895) reprinted in "Traces of the Elder Faiths" of Ireland by W.G. Wood-Martin mentions this fossilized giant discovered during mining operations in County Antrim, Ireland:

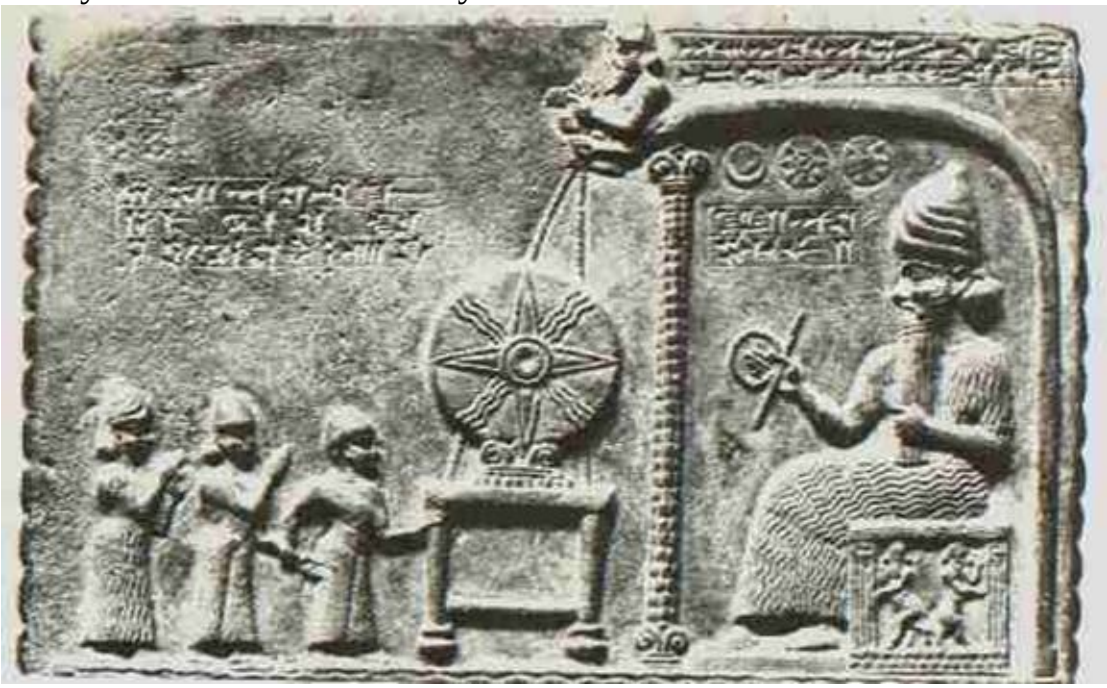
"Pre-eminent among the most extraordinary articles ever held by a railway company is the fossilized Irish giant, which is at this moment lying at the London and North-Western Railway Company's Broad street goods depot, and a photograph of which is reproduced here. . . This monstrous figure is reputed to have been dug up by a Mr. Dyer whilst prospecting for iron ore in County Antrim. The principal measurements are: entire length, 12ft. 2in.; girth of chest, 6ft. 6in.; and length of arms, 4ft. 6in. There are six toes on the right foot. The gross weight is 2 tons; 15cwt.; so that it took half a dozen men and a powerful crane to place this article of lost property in position for the Strand magazine photographer to do her work."
The below is the picture of the giant published in Strand Magazine 1895:



Near Crittenden, Arizona, in 1891, workmen excavating for a commercial building came upon a huge stone sarcophagus eight feet below the surface. The contractor called in expert help, and the sarcophagus was opened to reveal a granite mummy case which had once held the body of a human being more than twelve feet tall - a human with six toes, according to the carving of the case. But the body had been buried so many thousands of years that it had long since turned to dust. Just another silent witness to the truth of Genesis, which tells us that there were giants on the earth in those days, **the excavation of over a dozen skeletons 8 to 12 feet tall, around the world** shocked archaeologists.

If you have already read through the Book of Giants then you may understand why on so many Sumerian artifacts that we find depictions of giant humans

being served by lesser humans in stature. As the Book of Enoch testifies, and as other texts of the same body of knowledge tell us, some men worshipped these giants only to have them eventually turn on them.



The associated text in the Book of Giants that pertains to this particular Sumerian tablet is the following:

". . . they took and imprisoned all the helpers that were in the heavens. **And the angels themselves descended from the heaven to the earth**. And (when) the two hundred demons saw those angels, they were much afraid and worried. **They assumed the shape of men** and hid themselves. Thereupon the angels forcibly removed the men from the demons, (10) laid them aside, and put watchers over them. . . . the giants . . . . were sons . . . with each other in bodily union . . . . with each other self- . . . . and the . . . . that had been born to them, they forcibly removed them from the demons. And they led one half of them (20) eastwards, and the other half westwards, on the skirts of four huge mountains, towards the foot of the **Sumeru mountain**, into **thirty-two towns** which the Living Spirit had prepared for them in the beginning. And one calls (that place) Aryān-waižan. And those men are (>or: were) . . . . in the first arts and crafts. (30) . . . . they made . . . the angels . . . and to the demons . . they went to fight. And those two hundred demons fought a hard battle with the four angels, until the angels used fire, naphtha, and brimstone. . ." - Book of Giants - Sogdian Manuscript

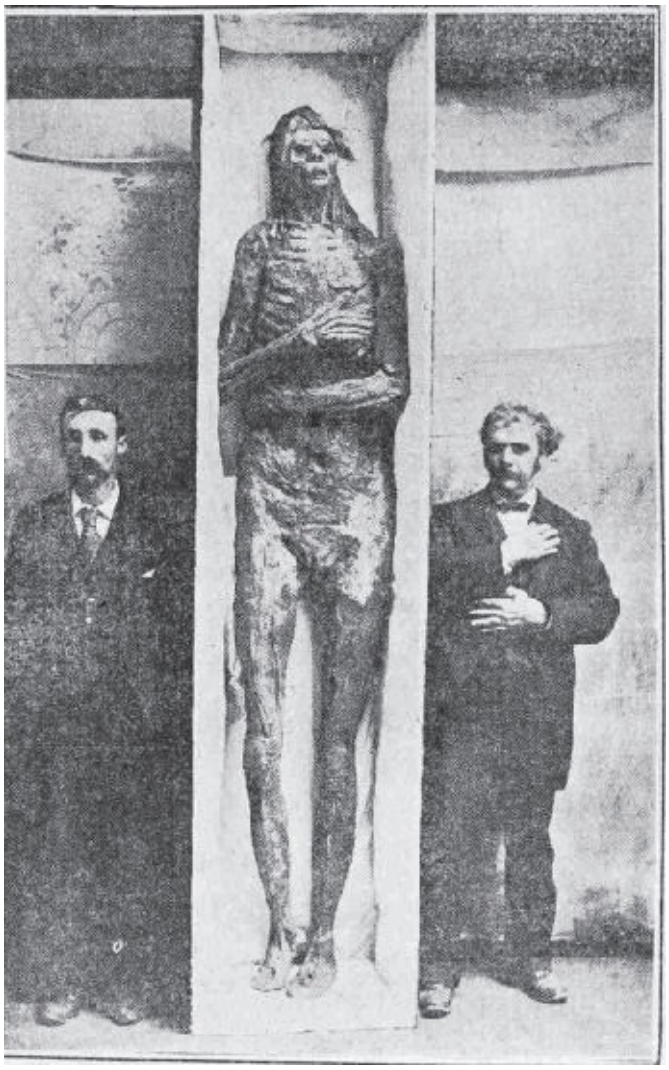
Of such cities mentioned in the Book of Giants other authorities on the

antiquities of history make note:

Cristoforo Buondelmonti (1386-1430) was an Italian monk, traveler, and a pioneer in promoting first-hand knowledge of Greece and its antiquities, who had written about a Cretan city named Sarandopolis that was **formerly inhabited by giants**, and where modern eparkhia of Setia derived its name.

The San Diego Giant

The mummy remains of a giant were unearthed in a cave near San Diego, California. It was discovered by a party of prospectors, and was displayed at the Atlantic exposition while, a number of Smithsonian scientists were there. They asked permission to examine it and when consent was given applied their tapes and found that it **measured eight feet four inches from crown to heel**. The body lied rest in a ten foot coffin. The exhibitor agreed to sell it for $500 to the Smithsonian of which sold it in more recent days to an "unknown private collector." The following photo is the San Diego Giant:



In terms of the **life spans** of the giants we find that it was appointed to them **500 years to live**:

Enoch 4:12 And to Gabriel said the Lord, "Proceed against the bastards and the reprobates, and against the children of fornication and destroy the children of the Watchers from amongst men. Send them one against the other that they may destroy each other in battle, for length of days shall they not have. And no request that they make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, **and that each one of them will live five hundred years.**" - Enoch Book 1: Watchers Ch.4:12

Notice how that is specific to a definite degree? Well it would seem that their days were numbered as a curse and that perhaps they couldn't die until 500 years had been allotted to them. Keep in mind that God was not pleased at all with that the fallen angels had done and was using this as a testament against them for breaking His laws. They wanted their giant sons to have the eternal life like they had but God denied their plea for this. Although the exact contents of the petition the fallen angels had Enoch deliver to God is not known this verse appears to be a logical response to one of the things the fallen must have included in it regarding their sons length of life.

Furthermore, in regards to their hybrid status (half man, half angel) of existence we are encountered with the terms and conditions of their afterlife as the Book of the Words of Righteousness tells us:

Enoch 5:28 And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling.

Enoch 5:29 Evil spirits have proceeded from their bodies; because they are born from men and from the Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called.

Enoch 5:30 And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble. They take no food, but nevertheless hunger and thirst, and cause offences.

Not having souls, once the giants had died they became roaming spirits of the earth. Being able to inhabit the bodies of men and women, animals, and other "forms." Only when reading through the Testament of Solomon do we find evidence of these evil spirits residing on earth until the final judgement.

Solomon 1:70. And there came before my face another enslaved spirit, having obscurely the form of a man, with gleaming eyes, and bearing in his hand a blade. And I asked: "Who art thou?" But he answered: "I am a *lascivious spirit*, engendered of a giant man who died in the massacre in the time of the giants." I said to him: "Tell me what thou art employed upon earth, and where thou hast thy dwelling."

Closing notes and my own personal observations:

Being a former evolutionist (macro), finding about OOPARTS and fossilized giant human beings around the world compelled me to look for answers outside the modern scientific religion and into the accounts of historians, scribes, and the body of knowledge of the divine. The earth and its artifacts seem to testify to its own past so long as we pay attention to the ancient reporters who so diligently made the happenings of ancient times known to us through the preservation of their observations. The more one goes looking for evidence pertaining to giants, the more one finds. The bulk of information pertaining to these giants seems to be clustered on the body of biblical knowledge of which no other codex contains more references or information about. This mystery itself seems best solved by pouring over the evidence with diligent study performed by reading with not the eyes but rather the heart.

TESTAMENT OF SOLOMON

1. Testament of Solomon, son of David, who was king in Jerusalem, and mastered and controlled all spirits of the air, on the earth, and under the earth. By means of them also he wrought all the transcendent works of the Temple. Telling also of the authorities they wield against men, and by what angels these demons are brought to naught.

Of the sage Solomon.

Blessed art thou, O Lord God, who didst give Solomon such authority. Glory to thee and might unto the ages. Amen.

2. And behold, when the Temple of the city of Jerusalem was being built, and the artificers were working thereat, *Ornias* the demon came among them toward sunset; and he took away half of the pay of the master workman's little boy, as well as half his food. He also continued to suck the thumb of his right hand every day. And the child grew thin, although he was very much loved by the king.

3. So King Solomon called the boy one day, and questioned him, saying: "Do I not love thee more than all the artisans who are working in the Temple of God? Do I not give thee double wages and a double supply of food? How is it that day by day and hour by hour thou growest thinner?"

4. But the child said to the king: "I pray thee, O king. Listen to what has befallen all that thy child hath. After we are all released from our work on the Temple of God, after sunset, when I lie down to rest, one of the evil demons comes and takes away from me one half of my pay and one half of my food. Then he also takes hold of my right hand and sucks my thumb. And lo, my soul is oppressed, and so my body waxes thinner every day."

5. Now when I Solomon heard this, I entered the Temple of God, and prayed with all my soul, night and day, that the demon might be delivered into my hands, and that I might gain authority over him. And it came about through my

prayer that grace was given to me from the Lord Sabaoth by Michael his archangel. He brought me a little ring, having a seal consisting of an engraved stone, and said to me: "Take, O Solomon, king, son of David, the gift which the Lord God has sent thee, the highest Sabaoth. With it thou shalt lock up all demons of the earth, male and female; and with their help thou shalt build up Jerusalem. But thou must wear this seal of God. And this engraving of the seal of the ring sent thee is a Pentalpha."



(A Pentalpha otherwise known as the seal of Solomon.)

6. And I Solomon was overjoyed, and praised and glorified the God of heaven and earth. And on the morrow I called the boy, and gave him the ring, and said to him: "take this, and at the hour in which the demon shall come unto thee, throw this ring at the chest of the demon, and say to him: 'In the name of God, King Solomon calls thee hither. And then do thou come running to me, without having any misgivings or fear in respect of aught thou mayest hear on the part of the demon."

7. So the child took the ring, and went off; and behold, at the customary hour *Ornias*, the fierce demon, came like a burning fire to take the pay from the child. But the child according to the instructions received from the king, threw the ring at the chest of the demon, and said: "King Solomon calls thee hither." And then he went off at a run to the king. But the demon cried out aloud, saying: "Child, why hast thou done this to me? Take the ring off me, and I will render to thee the gold of the earth. Only take this off me, and forbear to lead me away to Solomon."

8. But the child said to the demon: "As the Lord God of Israel liveth, I will not brook thee. So come hither." And the child came at a run, rejoicing, to the king,

and said: "I have brought the demon, O king, as thou didst command me, O my master. And behold, he stands before the gates of the court of thy palace, crying out, and supplicating with a loud voice; offering me the silver and gold of the earth if I will only bring him unto thee."

9. And when Solomon heard this, he rose up from his throne, and went outside into the vestibule of the court of his palace; and there he saw the demon, shuddering and trembling. And he said to him: "Who art thou?" And the demon answered: "I am called *Ornias*."

10. And Solomon said to him: "Tell me, O demon, to what zodiacal sign thou art subject." And he answered: "To the Water-pourer. And those who are consumed with desire for the noble virgins upon earth, these I strangle. But in case there is no disposition to sleep, I am changed into three forms. Whenever men come to be enamoured of women, I metamorphose myself into a comely female; and I take hold of the men in their sleep, and play with them. And after a while I again take to my wings, and hie me to the heavenly regions. I also appear as a lion, and I am commanded by all the demons. I am frustrated by the archangel *Uriel*, the power of God."

11. I Solomon, having heard the name of the archangel, prayed and glorified God, the Lord of heaven and earth. And I sealed the demon and set him to work at stone-cutting, so that he might cut the stones in the Temple, which, lying along the shore, had been brought by the Sea of Arabia. But he, fearful of the iron, continued and said to me: "I pray thee, King Solomon, let me go free; and I will bring you all the demons." And as he was not willing to be subject to me, I prayed the archangel Uriel to come and succour me; and I forthwith beheld the archangel Uriel coming down to me from the heavens.

12. And the angel bade the whales of the sea come out of the abyss. And he cast his destiny upon the ground, and that destiny made subject to him the great demon. And he commanded the great demon and bold *Ornias*, to cut stones at the Temple. And accordingly I Solomon glorified the God of heaven and Maker of the earth. And he bade *Ornias* come with his destiny, and gave him the seal, saying: "Away with thee, and bring me hither the prince of all the demons."

13. So *Ornias* took the finger-ring, and went off to *Beelzeboul*, who has kingship over the demons. He said to him: "Hither! Solomon calls thee." But *Beelzeboul*, having heard, said to him: "Tell me, who is this Solomon of whom thou speakest

to me?" Then *Ornias* threw the ring at the chest of *Beelzeboul*, saying: "Solomon the king calls thee." But *Beelzeboul* cried aloud with a mighty voice, and shot out a great burning flame of fire; and he arose, and followed *Ornias*, and came to Solomon.

14. And when I saw the prince of demons, I glorified the Lord God, Maker of heaven and earth, and I said: "Blessed art thou, Lord God Almighty, who hast given to Solomon thy servant wisdom, the assessor of the wise, and hast subjected unto me all the power of the devils."

15. And I questioned him, and said: "Who art thou?" The demon replied: "I am *Beelzebub*, the exarch of the demons. And all the demons have their chief seats close to me. And I it is who make manifest the apparition of each demon." And he promised to bring to me in bonds all the unclean spirits. And I again glorified the God of heaven and earth, as I do always give thanks to him.

16. I then asked of the demon if there were females among them. And when he told me that there were, I said that I desired to see them. So *Beelzeboul* went off at high speed, and brought unto me *Onoskelis*, that had a very pretty shape, and the skin of a fairhued woman; and she tossed her head.

17. And when she was come, I said to her: "Tell me who art thou?" But she said to me: "I am called *Onoskelis*, a spirit which has been made into a body, lurking upon the earth. There is a golden cave where I lie. But I have a place that ever shifts. At one time I strangle men with a noose; at another, I creep up and prevent them from their true natures. But my most frequent dwelling-places are the precipices, caves, and ravines. Oftentimes, however, do I consort with men in the semblance of a woman, and above all with those of a dark skin. For they share my star with me; since they it is who privily or openly worship my star, without knowing that they harm themselves, and but whet my appetite for further mischief. For they wish to provide money by means of remembering me, but I supply a little to those who worship me fairly."

18. And I Solomon questioned her about her birth, and she replied: "I was born of a voice untimely, the so-called echo of a man's ordure dropped in a wood."

19. And I said to her: "Under what star dost thou pass?" And she answered me: "Under the star of the full moon, for the reason that the moon travels over most things." Then I said to her: "And what angel is it that frustrates thee?" And she

said to me: "He that in thee is reigning." And I thought that she mocked me, and bade a soldier strike her. But she cried aloud, and said: "I am subjected to thee, O king, by the wisdom of God given to thee, and by the angel Joel."

20. So I commanded her to spin the hemp for the ropes used in the building of the house of God; and accordingly, when I had sealed and bound her, she was so overcome and brought to naught as to stand night and day spinning the hemp.

21. And I at once bade another demon to be led unto me; and instantly there approached me the demon *Asmodeus*, bound, and I asked him: "Who art thou?" But he shot on me a glance of anger and rage, and said: "And who art thou?" And I said to him: "Thus punished as thou art, answerest thou me not?" But he, with rage, said to me: "But how shall I answer thee, for thou art a son of man; whereas I was born of an angel's seed by a daughter of man, so that no word of our heavenly kind addressed to the earth-born can be overweening. Wherefore also my star is bright in heaven, and men call it, some the Wain, and some the dragon's child. I keep near unto this star. So ask me not many things; for thy kingdom also after a little time is to be disrupted, and thy glory is but for a season. And short will be thy tyranny over us; and then we shall again have free range over mankind, so as that they shall revere us as if we were gods, not knowing, men that they are, the names of the angels set over us."

22. And I Solomon, on hearing this, bound him more carefully, and ordered him to be flogged with thongs of ox-hide, and to tell me humbly what was his name and of his business. And he answered me thus: "I am called *Asmodeus* among mortals, and my business is to plot against the newly wedded, so that they may not know one another. And I sever them utterly by many calamities, and I waste away the beauty of virgin women, and estrange their hearts."

23. And I said to him: "Is this thy only business?" And he answered me: "I transport men into fits of madness and desire, when they have wives of their own, so that they leave them, and go off by night and day to others that belong to other men; with the result that they commit sin, and fall into murderous deeds."

24. And I adjured him by the name of the Lord Sabaôth, saying: "Fear God, *Asmodeus*, and tell me by what angel thou art frustrated." But he said: "By Raphael, the archangel that stands before the throne of God. But the liver and gall of a fish put me to flight, when smoked over ashes of the tamarisk." I again asked him, and said: "Hide not aught from me. For I am Solomon, son of David,

King of Israel. Tell me the name of the fish which thou reverest." And he answered: "It is the glanos by name, and is found in the rivers of Assyria; wherefore it is that I roam about in those parts."

25. And I said to him: "Hast thou nothing else about thee, *Asmodeus*?" And he answered: "The power of God knoweth, which hath bound me with the indissoluble bonds of yonder one's seal, that whatever I have told thee is true. I pray thee, King Solomon, condemn me not to go into water." But I smiled, and said to him: "As the Lord God of my fathers liveth, I will lay iron on thee to wear. But thou shalt also make the clay for the entire construction of the Temple, treading it down with thy feet." And I ordered them to give him ten water jars to carry water in. And the demon groaned terribly, and did the work I ordered him to do. And this I did, because that fierce demon *Asmodeus* knew even the future. And I Solomon glorified God, who gave wisdom to me Solomon his servant. And the liver of the fish and its gall I hung on the spike of a reed, and burned it over *Asmodeus* because of his being so strong, and his unbearable malice was thus frustrated.

26. And I summoned again to stand before me *Beelzeboul*, the prince of demons, and I sat him down on a raised seat of honour, and said to him: "Why art thou alone, prince of the demons?" And he said to me: "Because I alone am left of the angels of heaven that came down. For I was first angel in the first heaven being entitled *Beelzeboul*. And now I control all those who are bound in Tartarus. But I too have a child, and he haunts the Red Sea. And on any suitable occasion he comes up to me again, being subject to me; and reveals to me what he has done, and when he is ready, he will come in triumph.

27. I Solomon said unto him: "*Beelzeboul*, what is thy employment?" And he answered me: "I destroy kings. I bring destruction by means of tyrants. And my own demons I send on to men to be worshipped, in order that the latter may believe in them and be lost. And the chosen servants of God, priests and faithful men, I excite unto desires for wicked sins, and evil heresies, and lawless deeds; and they obey me, and I bear them on to destruction. And I inspire men with envy, and desire for murder, and for wars and sodomy, and other evil things. I bring about jealousies and murders in a country, and I instigate wars. I will destroy the world."

28. So I said to him: "Bring to me thy child, who is, as thou sayest, in the Red Sea." But he said to me: "I will not bring him to thee. But there shall come to me

another demon called *Ephippas*. Him will I bind, and he will bring him up from the deep unto me." And I said to him: "How comes thy son to be in the depth of the sea, and what is his name? "And he answered me: "Ask me not, for thou canst not learn from me. However, he will come to thee by any command, and will tell thee openly." So I said to him: "Tell me in which star you reside." To which he answered, "The one called by men the Evening Star."

29. I said to him: "Tell me by what angel thou art frustrated." And he answered: "By the holy and precious name of the Almighty God, called by the Hebrews by a row of numbers, of which the sum is 644, and among the Greeks it is Emmanuel. And if one of the Romans adjure me by the great name of the power Eleéth, I disappear at once."

30. I Solomon was astounded when I heard this; and I ordered him to saw up Theban marbles. And when he began to saw the marbles, the other demons cried out with a loud voice, howling because of their king *Beelzeboul* was also subject to the power the Most High had given me over him.

31. But I Solomon questioned him, saying: "If thou wouldst gain a respite, discourse to me about the things in heaven." And *Beelzeboul* said: "Hear, O king, if thou burn gum, and incense, and bulb of the sea1, with nard and saffron, and light seven lamps in an earthquake, thou wilt firmly fix thy house. And if, being pure, thou light them at dawn in the sun alight, then wilt thou see the heavenly dragons, how they wind themselves along and drag the chariot of the sun."

32. And I Solomon, having heard this, rebuked him, and said: "Silence for this present time, and continue to saw the marbles as I commanded thee." And I Solomon praised God, and commanded another demon to present himself to me. And one came before me who carried his face high up in the air, but the rest of the spirit curled away like a snail. And it broke through the few soldiers, and raised also a terrible dust on the ground, and carried it upwards; and then again hurled it back to frighten us, and asked what questions I could ask as a rule. And I stood up, and spat on the ground in that spot, and sealed the demon with the ring of God. And forthwith the dustwind stopped. Then I asked him, saying: "Who art thou, O wind?" Then he once more shook up a dust, and answered me: "What wouldst thou have, King Solomon?" I answered him: "Tell me what thou art called, and I would fain ask thee a question. But so far I give thanks to God who has made me wise to answer your evil plots."

33. But [the demon] answered me: "I am the spirit of the ashes (Tephras)." And I said to him: "What is thy pursuit?" And he said: "I bring darkness on men, and set fire to fields; and I bring homesteads to naught. But most busy am I in summer. However, when I get an opportunity, I creep into corners of the wall, by night and day. For I am offspring of the great one, and nothing less." Accordingly I said to him: "Under what star dost thou lie?" And he answered: "In the very tip of the moon's horn, when it is found in the south. There is my star. For I have been bidden to restrain the convulsions of the hemitertian fever; and this is why many men pray to the hemitertian fever, using these three names: *Bultala*, *Thallal*, *Melchal*. And I heal them." And I said to him: "I am Solomon; when therefore thou wouldst do harm, by whose aid dost thou do it?" But he said to me: "By the angel's, by whom also the third day's fever is lulled to rest." So I questioned him, and said: "And by what name?" And he answered: "That of the archangel Azael." And I summoned the archangel Azael, and set a seal on the demon, and commanded him to seize great stones, and toss them up to the workmen on the higher parts of the Temple. And, being compelled, the demon began to do what he was bidden to do.

34. And I glorified God afresh who gave me this authority, and ordered another demon to come before me. And there came seven spirits, females, bound and woven together, fair in appearance and comely. And I Solomon, seeing them, questioned them and said: "Who are ye?" But they, with one accord, said with one voice: "We are of the thirty-three elements of the cosmic ruler of the darkness." And the first said: "I am *Deception*." The second said: "I am *Strife*." The third: "I am Klothod, which is battle." The fourth: "I am *Jealousy*." The fifth: "I am *Power*." The sixth: "I am *Error*." The seventh: "I am the worst of all, and our stars are in heaven. Seven stars humble in sheen, and all together. And we are called as it were *Goddesses*. We change our place all and together, and together we live, sometimes in Lydia, sometimes in Olympus, sometimes in a great mountain."

35. So I Solomon questioned them one by one, beginning with the first, and going down to the seventh. The first said: "I am *Deception*, I deceive and weave snares here and there. I whet and excite heresies. But I have an angel who frustrates me, Lamechalal."

36. Likewise also the second said: "I am *Strife*, strife of strifes. I bring timbers, stones, hangers, my weapons on the spot. But I have an angel who frustrates me, Baruchiachel."

37. Likewise also the third said: "I am called *Klothod*, which is Battle, and I cause the well behaved to scatter and fall foul one of the other. And why do I say so much? I have an angel that frustrates me: "Marmarath."

38. Likewise also the fourth said: "I cause men to forget their sobriety and moderation. I part them and split them into parties; for *Strife* follows me hand in hand. I rend the husband from the sharer of his bed, and children from parents, and brothers from sisters. But why tell so much to my despite? I have an angel that frustrates me, the great Balthial."

39. Likewise also the fifth said: "I am *Power*. By power I raise up tyrants and tear down kings. To all rebels I furnish power. I have an angel that frustrates me, Asteraôth."

40. Likewise also the sixth said: "I am *Error*, O King Solomon. And I will make thee to err, as I have before made thee to err, when I caused thee to slay thy own brother. I will lead you into error, so as to pry into graves; and I teach them that dig, and I lead errant souls away from all piety, and many other evil traits are mine. But I have an angel that frustrates me, Uriel."

41. Likewise also the seventh said: "I am the worst, and I make thee worse off than thou wast; because I will impose the bonds of *Artemis*. But the locust will set me free, for by means thereof is it fated that thou shalt achieve my desire. For if one were wise, he would not turn his steps toward me."

42. So I Solomon, having heard and wondered, sealed them with my ring; and since they were so considerable, I bade them dig the foundations of the Temple of God. For the length of it was 250 cubits. And I bade them be industrious, and with one murmur of joint protest they began to perform the tasks enjoined.

43. But I Solomon glorified the Lord, and bade another demon come before me. And there was brought to me a demon having all the limbs of a man, but without a head. And I, seeing him, said to him: "Tell me, who art thou?" And he answered: "I am a demon." So I said to him: "Which?" And he answered me: "I am called *Envy*. For I delight to devour heads, being desirous to secure for myself a head; but I do not eat enough, but am anxious to have such a head as thou hast."

44. I Solomon, on hearing this, sealed him, stretching out my hand against his chest. Whereon the demon leapt up, and threw himself down, and gave a groan, saying: "Woe is me! Where am I come to? O traitor *Ornias*, I cannot see!" So I said to him: "I am Solomon. Tell me then how thou dost manage to see!" And he answered me: "By means of my feelings." I then, Solomon, having heard his voice come up to me, asked him how he managed to speak. And he answered me: "I, O King Solomon, am wholly voice, for I have inherited the voices of many men. For in the case of all men who are called dumb, I it is who smashed their heads, when they were children and had reached their eighth day. Then when a child is crying in the night, I become a spirit, and glide by means of his voice. In the crossways also I have many services to render, and my encounter is fraught with harm. For I grasp in all instants a man's head, and with my hands, as with a sword, I cut it off, and put it on to myself. And in this way, by means of the fire which is in me, through my neck it is swallowed up. I it is that sends grave mutilations and incurables on men's feet, and inflict sores."

45. And I Solomon, on hearing this, said to him: "Tell me how thou dost discharge forth the fire? Out of what sources dost thou emit it?" And the spirit said to me: "From the Day-star. For here hath not yet been found that *Elburion*, to whom men offer prayers and kindle lights. And his name is invoked by the seven demons before me. And he cherishes them."

46. But I said to him: "Tell me his name." But he answered: "I cannot tell thee. For if I tell his name, I render myself incurable. But he will come in response to his name." And on hearing this, I Solomon said to him: "Tell me then, by what angel thou art frustrated?" And he answered: "By the fiery flash of lightning." And I bowed myself before the Lord God of Israel, and bade him remain in the keeping of *Beelzeboul* until the angel Iax should come.

47. Then I ordered another demon to come before me, and there came into my presence a hound, having a very large shape, and it spoke with a loud voice, and said, "Hail, Lord, King Solomon!" And I Solomon was astounded. I said to it: Who art thou, O hound?" And it answered: "I do indeed seem to thee to be a hound, but before thou wast, O King Solomon, I was a man that wrought many unholy deeds on earth. I was surpassingly learned in letters, and was so mighty that I could hold the stars of heaven back. And many divine works did I prepare. For I do harm to men who follow after our star, and change them to. And I seize the frenzied men by the larynx, and so destroy them."

48. And I Solomon said to him: "What is thy name?" And he answered: "Staff" (*Rabdos*). And I said to him: "What is thine employment? And what results canst thou achieve?" And he replied: "Give me thy servant, and I will lead him away into a mountainous spot, and will show him a green stone tossed to and fro, with which thou mayest adorn the temple of the Lord God."

49. And I Solomon, on hearing this, ordered my servant to set off with him, and to take the finger-ring bearing the seal of God with him. And I said to him: "Whoever shall show thee the green stone, seal him with this finger-ring. And mark the spot with care, and bring me the demon hither." And the demon showed him the green stone, and he sealed it, and brought the demon to me. And I Solomon decided to confine with my seal on my right hand the two, the headless demon, likewise the hound, that was so huge; he should be bound as well. And I bade the hound keep safe the fiery spirit so that lamps as it were might by day and night cast their light through its maw on the artisans at work.

50. And I Solomon took from the mine of that stone 200 shekels for the supports of the table of incense, which was similar in appearance. And I Solomon glorified the Lord God, and then closed round the treasure of that stone. And I ordered afresh the demons to cut marble for the construction of the house of God. And I Solomon prayed to the Lord, and asked the hound, saying: "By what angel art thou frustrated?" And the demon replied: "By the great Brieus."

51. And I praised the Lord God of heaven and earth, and bade another demon come forward to me; and there came before me one in the form of a roaring lion. And he stood and answered me saying: "O king, in the form which I have, I am a spirit quite incapable of being perceived. Upon all men who lie prostrate with sickness I leap, coming stealthily along; and I render the man weak, so that his habit of body is enfeebled. But I have also another glory, O king. I cast out demons, and I have legions under my control. And I am capable of being received in my dwelling-places, along with all the demons belonging to the legions under me." But I Solomon, on hearing this, asked him: "What is thy name?" But he answered: "Lion-bearer, *Rath* in kind." And I said to him: "How art thou to be frustrated along with thy legions? What angel is it that frustrates thee?" And he answered: "If I tell thee the name, I bind not myself alone, but also the legions of demons under me."

52. So I said to him: "I adjure thee in the name of the God Sabaoth, to tell me by what name thou art frustrated along with thy host." And the spirit answered me:

"The 'Son of Man,' who is to suffer many things at the hands of men, whose name is the figure 644, which is Emmanuel; he it is who has bound us, and who will then come and plunge us from the steep, under water. He is noised abroad in the three letters which bring him down."

53. And I Solomon, on hearing this, glorified God, and condemned his legion to carry wood from the thicket. And I condemned the lion-shaped one himself to saw up the wood small with his teeth, for burning in the unquenchable furnace for the Temple of God.

54. And I worshipped the Lord God of Israel, and bade another demon come forward. And there came before me a dragon, three-headed, of fearful hue. And I questioned him: "Who art thou?" And he answered me: "I am a *caltrop-like spirit*, whose activity in three lies. But I blind children in women's wombs, and twirl their ears round. And I make them deaf and mute. And I have again in my third head means of slipping into the body. And I smite men in the limbless part of the body, and cause them to fall down, and foam, and grind their teeth. But I have my own way of being frustrated. Jerusalem being signified in writing, unto the place called 'of the head." For there is fore-appointed the angel of the great counsel, and now he will openly dwell on the cross. He doth frustrate me, and to him am I subject."

55. "But in the place where thou sittest, O King Solomon, standeth a column in the air, of purple...1 The demon called *Ephippas* hath brought it up from the Red Sea, from inner Arabia. He it is that shall be shut up in a skin-bottle and brought before thee. But at the entrance of the Temple, which thou hast begun to build, O King Solomon, lies stored much gold, which dig thou up and carry off." And I Solomon sent my servant, and found it to be as the demon told me. And I sealed him with my ring, and praised the Lord God."

56. So I said to him: "What art thou called?" And the demon said: "I am the *crest of dragons*." And I bade him make bricks in the Temple. He had human hands.

57. And I adored the Lord God of Israel, and bade another demon present himself. And there came before me a spirit in woman's form, that had a head without any limbs, and her hair was dishevelled. And I said to her: "Who art thou?" But she answered: "Nay, who art thou? And why dost thou want to hear concerning me? But, as thou wouldst learn, here I stand bound before thy face. Go then into thy royal storehouses and wash thy hands. Then sit down afresh

before thy tribunal, and ask me questions; and thou shalt learn, O king, who I am."

58. And I Solomon did as she enjoined me, and restrained myself because of the wisdom dwelling in me; in order that I might hear of her deeds, and reprehend them, and manifest them to men. And I sat down, and said to the demon: "What art thou?" And she said: "I am called among men *Obizuth* (This is *Lilith* self-identifying by one of her many names.); and by night I sleep not, but go my rounds over all the world, and visit women in childbirth. And divining the hour I take my stand; and if I am lucky, I strangle the child. But if not, I retire to another place. For I cannot for a single night retire unsuccessful. For I am a fierce spirit, of myriad names and many shapes. And now hither, now thither I roam. And to westering parts I go my rounds. But as it now is, though thou hast sealed me round with the ring of God, thou hast done nothing. I am not standing before thee, and thou wilt not be able to command me. For I have no work other than the destruction of children, and the making their ears to be deaf, and the working of evil to their eyes, and the binding their mouths with a bond, and the ruin of their minds, and paining of their bodies."

59. When I Solomon heard this, I marvelled at her appearance, for I beheld all her body to be in darkness. But her glance was altogether bright and greeny, and her hair was tossed wildly like a dragon's; and the whole of her limbs were invisible. And her voice was very clear as it came to me. And I cunningly said: "Tell me by what angel thou art frustrated, O evil spirit?" By she answered me: "By the angel of God called Afarôt, which is interpreted Raphael, by whom I am frustrated now and for all time. His name, if any man know it, and write the same on a woman in childbirth, then I shall not be able to enter her. Of this name the number is 640." And I Solomon having heard this, and having glorified the Lord, ordered her hair to be bound, and that she should be hung up in front of the Temple of God; that all the children of Israel, as they passed, might see it, and glorify the Lord God of Israel, who had given me this authority, with wisdom and power from God, by means of this signet.

60. And I again ordered another demon to come before me. And it came, rolling itself along, one in appearance like to a dragon, but having the face and hands of a man. And all its limbs, except the feet, were those of a dragon; and it had wings on its back. And when I beheld it, I was astonished, and said: "Who art thou, demon, and what art thou called? And whence hast thou come? Tell me."

61. And the spirit answered and said: "This is the first time I have stood before thee, O King Solomon. I am a spirit made into a god among men, but now brought to naught by the ring and wisdom given to thee by God. Now I am the so-called winged dragon, and I chamber not with many women, but only with a few that are of fair shape, which possess the name of Touxylou, of this star. And I pair with them in the guise of a spirit winged in form, copulating with them. And she on whom I have leapt goes heavy with child, and that which is born of her becomes filled with lust. But since such offspring cannot be carried by men, the woman in question breaks wind. Such is my role. Supposed then only that I am satisfied, and all the other demons molested and disturbed by thee will speak the whole truth. But those composed of fire will cause to be burned up by fire the material of the logs which is to be collected by them for the building in the Temple."

62. And as the demon said this, I saw the spirit going forth from his mouth, and it consumed the wood of the frankincense-tree, and burned up all the logs which we had placed in the Temple of God. And I Solomon saw what the spirit had done, and I marvelled.

63. And, having glorified God, I asked the dragon-shaped demon, and said: "Tell me, by what angel art thou frustrated?" And he answered: "By the great angel which has its seat in the second heaven, which is called in Hebrew, Bazazeth. And I Solomon, having heard this, and having invoked his angel, condemned him to saw up marbles for the building of the Temple of God; and I praised God, and commanded another demon to come before me.

64. And there came before my face another spirit, as it were a woman in the form she had. But on her shoulders she had two other heads with hands. And I asked her, and said: "Tell me, who art thou?" And she said to me: "I am *Enêpsigos*, who also have a myriad names." And I said her: "By what angel art thou frustrated?" But she said to me: "What seekest, what askest thou? I undergo changes, like the goddess I am called. And I change again, and pass into possession of another shape. And be not desirous therefore to know all that concerns me. But since thou art before me for this much, hearken. I have my abode in the moon, and for that reason I possess three forms. At times I am magically invoked by the wise as *Kronos*. At other times, in connexion with those who bring me down, I come down and appear in another shape. The measure of the element is inexplicable and indefinable, and not to be frustrated. I then, changing into these three forms, come down and become such as thou seest

me; but I am frustrated by the angel Rathanael, who sits in the third heaven. This then is why I speak to thee. Yonder temple cannot contain me."

65. I therefore Solomon prayed to my God, and I invoked the angel of whom *Enépsigos* spoke to me, and used my seal. And I sealed her with a triple chain, and (placed) beneath her the fastening of the chain. I used the seal of God, and the spirit prophesied to me, saying: "This is what thou, King Solomon, doest to us. But after a time thy kingdom shall be broken, and again in season this Temple shall be driven asunder; and all Jerusalem shall be undone by the King of the Persians and Medes and Chaldaeans. And the vessels of this Temple, which thou makest, shall be put to servile uses of the gods; and along with them all the jars, in which thou dost shut us up, shall be broken by the hands of men. And then we shall go forth in great power hither and thither, and be disseminated all over the world. And we shall lead astray the inhabited world for a long season, until the Son of God is stretched upon the cross. For never before doth arise a king like unto him, one frustrating us all, whose mother shall not have contact with man. Who else can receive such authority over spirits, except he, whom the first devil will seek to tempt, but will not prevail over? The number of his name is 644, which is Emmanuel. Wherefore, O King Solomon, thy time is evil, and thy years short and evil, and to thy servant shall thy kingdom be given."

66. And I Solomon, having heard this, glorified God. And though I marvelled at the prophecy of the demon, I did not credit it until it came true. And I did not believe their words; but when they were realized, then I understood, and at my death I wrote this Testament to the children of Israel, and gave it to them, so that they might know the powers of the demons and their shapes, and the names of their angels, by which these angels are frustrated. And I glorified the Lord God of Israel, and commanded the spirits to be bound with bonds indissoluble.

67. And having praised God, I commanded another spirit to come before me; and there came before my face another demon, having in front the shape of a horse, but the behind of a fish. And he had a mighty voice, and said to me: "O King Solomon, I am a fierce spirit of the sea, and I am greedy of gold and silver. I am such a spirit as rounds itself and comes over the expanses of the water of the sea, and I trip up the men who sail thereon. For I round myself into a wave, and transform myself, and then throw myself on ships and come right in on them. And that is my business, and my way of getting hold of money and men. For I take the men, and whirl them round with myself, and hurl the men out of the sea. For I am not covetous of men's bodies, but cast them up out of the sea so

far. But since *Beelzeboul*, ruler of the spirits of air and of those under the earth, and lord of earthly ones, hath a joint kingship with us in respect of the deeds of each one of us, therefore I went up from the sea, to get a certain outlook in his company.

68. "But I also have another character and role. I metamorphose myself into waves, and come up from the sea. And I show myself to men, so that those on earth call me *Cynospaston*, because I assume the human form. And my name is a true one. For by my passage up into men, I send forth a certain nausea. I came then to take counsel with the prince *Beelzeboul*; and he bound me and delivered me into thy hands. And I am here before thee because of this seal, and thou dost now torment me. Behold now, in two or three days the spirit that converseth with thee will fail, because I shall have no water."

69. And I said to him: "Tell me by what angel thou art frustrated." And he answered: "By Iameth." And I glorified God. I commanded the spirit to be thrown into a phial along with ten jugs of sea-water of two measures each. And I sealed them round above the marbles and asphalt and pitch in the mouth of the vessel. And having sealed it with my ring, I ordered it to be deposited in the Temple of God. And I ordered another spirit to come before me.

70. And there came before my face another enslaved spirit, having obscurely the form of a man, with gleaming eyes, and bearing in his hand a blade. And I asked: "Who art thou?" But he answered: "I am a *lascivious spirit*, engendered of a giant man who died in the massacre in the time of the giants." I said to him: "Tell me what thou art employed upon earth, and where thou hast thy dwelling."

71. And he said: "My dwelling is in fruitful places, but my procedure is this. I seat myself beside the men who pass along among the tombs, and in untimely season I assume the form of the dead; and if I catch any one, I at once destroy him with my sword. But if I cannot destroy him, I cause him to be possessed with a demon, and to devour his own flesh, and the hair to fall off his chin." But I said to him: "Do thou then be in fear of the God of heaven and of earth, and tell me by what angel thou art frustrated." And he answered: "He destroys me who is to become Saviour, a man whose number, if any one shall write it on his forehead, he will defeat me, and in fear I shall quickly retreat. And, indeed, if any one write this sign on him, I shall be in fear." And I Solomon, on hearing this, and having glorified the Lord God, shut up this demon like the rest.

72. And I commanded another demon to come before me. And there came before my face thirty-six spirits, their heads shapeless like dogs, but in themselves they were human in form; with faces of asses, faces of oxen, and faces of birds. And I Solomon, on hearing and seeing them, wondered, and I asked them and said: "Who are you?" But they, of one accord with one voice, said1: "We are the thirty-six elements, the *world-rulers of this darkness*. (Eph. 6:12) But, O King Solomon, thou wilt not wrong us nor imprison us, nor lay command on us; but since the Lord God has given thee authority over every spirit, in the air, and on the earth, and under the earth, therefore do we also present ourselves before thee like the other spirits, from ram and bull, from both twin and crab, lion and virgin, scales and scorpion, archer, goat-horned, water-pourer, and fish."

73. Then I Solomon invoked the name of the Lord Sabaoth, and questioned each in turn as to what was its character. And I bade each one come forward and tell of its actions. Then the first one came forward, and said: "I am the first decan of the zodiacal circle, and I am called the *Ram*, and with me are these two." So I put to them the question: "Who are ye called?" The first said: "I, O Lord, am called *Ruax*, and I cause the heads of men to be idle, and I pillage their brows. But let me only hear the words, 'Michael, imprison *Ruax*,' and at once I retreat."

74. And the second said: "I am called *Barsafael*, and I cause those who are subject to my hour to feel the pain of migraine. If only I hear the words, 'Gabriel, imprison *Barsafael*,' at once I retreat.

75. The third said: "I am called *Arôtosael*. I do harm to eyes, and grievously injure them. Only let me hear the words, 'Uriel, imprison *Aratosael*', and at once I retreat."

76. The fifth said: "I am called *Iudal*, and I bring about a block in the ears and deafness of hearing. If I hear, 'Uruel *Iudal*,' I at once retreat."

77. The sixth said: "I am called *Sphendonaêl*. I cause tumors of the parotid gland, and inflammations of the tonsils, and tetanic recurvation. If I hear, 'Sabrael, imprison *Sphendonaêl*,' at once I retreat."

78. And the seventh said: "I am called *Sphandôr*, and I weaken the strength of the shoulders, and cause them to tremble; and I paralyze the nerves of the hands, and I break and bruise the bones of the neck. And I, I suck out the marrow. But if

I hear the words, 'Araêl, imprison *Sphandôr*,' I at once retreat."

79. And the eighth said: "I am called *Belbel*. I distort the hearts and minds of men. If I hear the words, 'Araêl, imprison *Belbel*,' I at once retreat."

80. And the ninth said: "I am called *Kurtaêl*. I send colics in the bowels. I induce pains. If I hear the words, 'Iaôth, imprison *Kurtaêl*,' I at once retreat."

81. The tenth said: "I am called *Metathiax*. I cause the reins to ache. If I hear the words, 'Adônaêl, imprison *Metathiax*,' I at once retreat."

82. The eleventh said: "I am called *Katanikotaêl*. I create strife and wrongs in men's homes, and send on them hard tempers. If any one would be at peace in his home, let him write on seven leaves of laurel the name of the angel that frustrates me, along with these names: Iae, Ieô, sons of Sabaôth, in the name of the great God let him shut up *Katanikotaêl*. Then let him wash the laurel-leaves in water, and sprinkle his house with the water, from within to the outside. And at once I retreat."

83. The twelfth said: "I am called *Saphathoraél*, and I inspire partisanship in men, and delight in causing them to stumble. If any one will write on paper these names of angels, Iacô, Iealô, Iôelet, Sabaôth, Ithoth, Bae, and having folded it up; wear it round his neck or against his ear, I at once retreat and dissipate the drunken fit."

84. The thirteenth said: "I am called *Bobêl*, and I cause nervous illness by my assaults. If I hear the name of the great 'Adonaêl, imprison *Bothothêl*,' I at once retreat."

85. The fourteenth said: "I am called *Kumeatêl*, and I inflict shivering fits and torpor. If only I hear the words: 'Zôrôêl, imprison *Kumentaêl*,' I at once retreat."

86. The fifteenth said: "I am called *Roêlêd*. I cause cold and frost and pain in the stomach. Let me only hear the words: 'Iax, bide not, be not warmed, for Solomon is fairer than eleven fathers,' I at once retreat."

87. The sixteenth said: "I am called *Atrax*. I inflict upon men fevers, irremediable and harmful. If you would imprison me, chop up coriander and smear it on the lips, reciting the following charm: 'The fever which is from dirt. I

exorcise thee by the throne of the most high God, retreat from dirt and retreat from the creature fashioned by God.' And at once I retreat."

88. The seventeenth said: "I am called *Ieropaêl*. On the stomach of men I sit, and cause convulsions in the bath and in the road; and wherever I be found, or find a man, I throw him down. But if any one will say to the afflicted into their ear these names, three times over, into the right ear: 'Iudarizê, Sabunê, Denôê,' I at once retreat."

89. The eighteenth said: "I am called *Buldumêch*. I separate wife from husband and bring about a grudge between them. If any one write down the names of thy sires, Solomon, on paper and place it in the ante-chamber of his house, I retreat thence. And the legend written shall be as follows: 'The God of Abram, and the God of Isaac, and the God of Jacob commands thee -- retire from this house in peace.' And I at once retire."

90. The nineteenth said: "I am called *Naôth*, and I take my seat on the knees of men. If any one write on paper: 'Phnunoboêol, depart *Nathath*, and touch thou not the neck,' I at once retreat."

91. The twentieth said: "I am called *Marderô*. I send on men incurable fever. If any one write on the leaf of a book: 'Sphênêr, Rafael, retire, drag me not about, flay me not,' and tie it round his neck, I at once retreat."

92. The twenty-first said: "I am called *Alath*, and I cause coughing and hard-breathing in children. If any one write on paper: 'Rorêx, do thou pursue *Alath*,' and fasten it round his neck, I at once retire."

93. The twenty-third said: "I am called *Nefthada*. I cause the reins to ache, and I bring about dysury. If any one write on a plate of tin the words: 'Iathôth, Uruêl, *Nephthada*,' and fasten it round the loins, I at once retreat."

94. The twenty-fourth said: "I am called *Akton*. I cause ribs and lumbar muscles to ache. If one engrave on copper material, taken from a ship which has missed its anchorage, this: 'Marmaraôth, Sabaôth, pursue *Akton*,' and fasten it round the loin, I at once retreat."

95. The twenty-fifth said: "I am called *Anatreth*, and I rend burnings and fevers into the entrails. But if I hear: 'Arara, Charara,' instantly do I retreat."

96. The twenty-sixth said: "I am called *Enenuth*. I steal away men's minds, and change their hearts, and make a man toothless. If one write: 'Allazoôl, pursue *Enenuth*,' and tie the paper round him, I at once retreat."

97. The twenty-seventh said: "I am called *Phêth*. I make men consumptive and cause hemorrhagia. If one exorcise me in wine, sweet-smelling and unmixed by the eleventh aeon, and say: 'I exorcise thee by the eleventh aeon to stop, I demand, *Phêth* (Axiôphêth),' then give it to the patient to drink I at once retreat."

98. The twenty-eighth said: "I am called *Harpax*, and I send sleeplessness on men. If one write 'Kokphnêdismos,' and bind it round the temples, I at once retire."

99. The twenty-ninth said: "I am called *Anostêr*. I engender uterine mania and pains in the bladder. If one powder into pure oil three seeds of laurel and smear it on, saying: 'I exorcise thee, *Anostêr*. Stop by Marmaraô,' at once I retreat."

100. The thirtieth said: "I am called *Alleborith*. If in eating fish one has swallowed a bone, then he must take a bone from the fish and cough, and at once I retreat."

101. The thirty-first said: "I am called *Hephesimireth*, and cause lingering disease. If you throw salt, rubbed in the hand, into oil and smear it on the patient, saying: 'Seraphim, Cherubim, help me!' I at once retire."

102. The thirty-second said: "I am called *Ichthion*. I paralyze muscles and contuse them. If I hear 'Adonaêth, help!' I at once retire."

103. The thirty-third said: "I am called *Agchoniôn*. I lie among swaddling-clothes and in the precipice. And if any one write on fig-leaves 'Lycurgos,' taking away one letter at a time, and write it, reversing the letters, I retire at once. 'Lycurgos, Ycurgos, Kurgos, Yrgos, Gos, Os.'"

104. The thirty-fourth said: "I am called *Autothith*. I cause grudges and fighting. Therefore I am frustrated by Alpha and Omega, if written down."

105. The thirty-fifth said: "I am called *Phthenoth*. I cast evil eyes on every man. Therefore, the drawing of the eye causes me much suffering, it frustrates me."

106. The thirty-sixth said: "I am called *Bianakith*. I have a grudge against the body. I lay waste to houses, I cause flesh to decay and all else that is similar. If a man write on the front-door of his house: 'Mêltô, Ardu, Anaath,' I flee from that place."

107. And I Solomon, when I heard this, glorified the God of heaven and earth. And I commanded them to fetch water in the Temple of God. And I furthermore prayed to the Lord God to cause the demons without, that hamper humanity, to be bound and made to approach the Temple of God. Some of these demons I condemned to do the heavy work of the construction of the Temple of God. Others I shut up in prisons. Others I ordered to wrestle with fire in the making of gold and silver, sitting down by lead and spoon. And to make ready places for the other demons in which they should be confined.

108. And I Solomon had much quiet in all the earth, and spent my life in profound peace, honored by all men and by all under heaven. And I built the entire Temple of the Lord God. And my kingdom was prosperous, and my army was with me. And for the rest, the city of Jerusalem had repose, rejoicing and delighted. And all the kings of the earth came to me from the ends of the earth to behold the Temple which I built unto the Lord God. And having heard of the wisdom given to me, they paid homage to me in the Temple, bringing gold and silver and precious stones, many and divers, and bronze, and iron, and lead, and cedar logs. And woods that decay not they brought me, for the equipment of the Temple of God.

109. And among them also the queen of the South, being a witch, came in great concern and bowed low before me to the earth. And having heard my wisdom, she glorified the God of Israel, and she made formal trial of all my wisdom, of all disciplines in which I instructed her, according to the wisdom imparted to me. And all the sons of Israel glorified God.

110. And behold, in those days one of the workmen, of ripe old age, threw himself down before me, and said: "King Solomon, pity me, because I am old." So I bade him stand up, and said: "Tell me, old man, all you will." And he answered: "I beseech you king, I have an only-born son, and he insults and beats me openly, and plucks out the hair of my head, and threatens me with a painful death. Therefore I beseech you avenge me."

111. And I Solomon, on hearing this, felt compunction as I looked at his old age; and I bade the child be brought to me. And when he was brought I questioned him whether it were true. And the youth said: "I was not so filled with madness as to strike my father with my hand. Be kind to me, O king. For I have not dared to commit such impiety, poor wretch that I am." But I Solomon on hearing this from the youth, exhorted the old man to reflect on the matter, and accept his son's apology. However, he would not, but said he would rather let him die. And as the old man would not yield, I was about to pronounce sentence on the youth, when I saw *Ornias* the demon laughing. I was very angry at the demon's laughing in my presence; and I ordered my men to remove the other parties, and bring forward *Ornias* before my tribunal. And when he was brought before me, I said to him: "Accursed one, why didst thou look at me and laugh?" And the demon answered: "Prithee, king, it was not because of thee I laughed, but because of this ill-starred old man and the wretched youth, his son. For after three days his son will die untimely; and lo, the old man desires to foully make away with him."

112. But I Solomon, having heard this, said to the demon: "Is that true that thou speakest?" And he answered: "It is true; O king." And I, on hearing that, bade them remove the demon, and that they should again bring before me the old man with his son. I bade them make friends with one another again, and I supplied them with food. And then I told the old man after three days to bring his son again to me here; "and," said I, "I will attend to him." And they saluted me, and went their way.

113. And when they were gone I ordered *Ornias* to be brought forward, and said to him: "Tell me how you know this!" and he answered: "We demons ascend into the firmament of heaven, and fly about among the stars. And we hear the sentences which go forth upon the souls of men, and forthwith we come, and whether by force of influence, or by fire, or by sword, or by some accident, we veil our act of destruction; and if a man does not die by some untimely disaster or by violence, then we demons transform ourselves in such a way as to appear to men and be worshipped in our human nature."

114. I therefore, having heard this, glorified the Lord God, and again I questioned the demon, saying: "Tell me how ye can ascend into heaven, being demons, and amidst the stars and holy angels intermingle." And he answered: "Just as things are fulfilled in heaven, so also on earth they are fulfilled the types of all of them. For there are principalities, authorities, world-rulers, and we

demons fly about in the air; and we hear the voices of the heavenly beings, and survey all the powers. And as having no ground (basis) on which to alight and rest, we lose strength and fall off like leaves from trees. And men seeing us imagine that the stars are falling from heaven. But it is not really so, O king; but we fall because of our weakness, and because we have nowhere anything to lay hold of; and so we fall down like lightnings in the depth of night and suddenly. And we set cities in flames and fire the fields. For the stars have firm foundations in the heavens like the sun and the moon."

115. And I Solomon, having heard this, ordered the demon to be guarded for five days. And after the five days I recalled the old man, and was about to question him. But he came to me in grief and with black face. And I said to him: "Tell me, old man, where is thy son? And what means this garb?" And he answered: "Lo, I am become childless and sit by my son's grave in despair. For it is already two days that he is dead." But I Solomon, on hearing that, and knowing that the demon *Ornias* had told me the truth, glorified the God of Israel.

116. And the queen of the South saw all this, and marvelled by glorifying the God of Israel; and she beheld the Temple of the Lord being built. And she gave a shekel of gold and one hundred myriads of silver and choice bronze, and she went into the Temple. And she beheld the altar of incense and the brazen supports of this altar, and the gems of the lamps flashing forth of different colors, and of the lamp-stand of stone, and of emerald, and hyacinth, and sapphire; and she beheld the vessels of gold, and silver, and bronze, and wood, and the folds of skins dyed red with madder. And she saw the bases of the pillars of the Temple of the Lord. All were of one gold (Manuscript too badly damaged to read) apart from the demons whom I condemned to labor thereon. And there was peace in the circle of my kingdom and over all the earth.

117. And it came to pass, which I was in my kingdom, the King of the Arabians, Adares, sent me a letter, and the writing of the letter was written as follows:

> "To King Solomon, all hail! Lo, we have heard, and it hath been heard unto all the ends of the earth, concerning the wisdom entrusted in thee, and that thou art a man merciful from the Lord. And understanding hath been granted thee over all the spirits of the air, and on earth, and under the earth. Now, forasmuch as there is present in the land of Arabia a spirit of the following kind: at early dawn there begins to blow a certain wind until the

third hour. And its blast is harsh and terrible, and it slays man and beast. And no spirit can live upon earth against this demon. I pray thee then, forasmuch as the spirit is a wind, contrive something according to the wisdom given in thee by the Lord thy God, and deign to send a man able to capture it. And behold, King Solomon, I and my people and all my land will serve thee unto death. And all Arabia shall be at peace with thee, if thou wilt perform this act of righteousness for us. Wherefore we pray thee, condemn not our humble prayer, and suffer not to be utterly brought to naught the eparchy subordinated to thy authority. Because we are suppliants, both I and my people and all my land. Farewell to my Lord. All health!"

118. And I Solomon read this epistle; and I folded it up and gave it to my people, and said to them: "After seven days shalt thou remind me of this epistle. And Jerusalem was built, and the Temple was being completed. And there was a stone, the end stone of the corner lying there, great, chosen out, one which I desired lay in the head of the corner of the completion of the Temple. And all the workmen, and all the demons helping them came to the same place to bring up the stone and lay it on the pinnacle of the holy Temple, and were not strong enough to stir it, and lay it upon the corner allotted to it. For that stone was exceedingly great and useful for the corner of the Temple."

119. And after seven days, being reminded of the epistle of Adares, King of Arabia, I called my servant and said to him: "Order thy camel and take for thyself a leather flask, and take also this seal. And go away into Arabia to the place in which the evil spirit blows; and there take the flask, and the signet-ring in front of the mouth of the flask, and hold them together towards the blast of the spirit. And when the flask is blown out, thou wilt understand that the demon is in it. Then hastily tie up the mouth of the flask, and seal it securely with the seal-ring, and lay it carefully on the camel and bring it me hither. And if on the way it offer thee gold or silver or treasure in return for letting it go, see that thou be not persuaded. But arrange without using oath to release it. And then if it point out to the places where are gold or silver, mark the places and seal them with this seal. And bring the demon to me. And now depart, and fare thee well."

120. Then the youth did as was bidden him. And he ordered his camel, and laid on it a flask, and set off into Arabia. And the men of that region would not believe that he would be able to catch the evil spirit. And when it was dawn, the servant stood before the spirit's blast, and laid the flask on the ground, and the finger-ring on the mouth of the flask. And the demon blew through the middle of the finger-ring into the mouth of the flask, and going in blew out the flask. But the man promptly stood up to it and drew tight with his hand the mouth of the flask, in the name of the Lord God of Sabaôth. And the demon remained within the flask. And after that the youth remained in that land three days to make trial. And the spirit no longer blew against that city. And all the Arabs knew that he had safely shut in the spirit.

121. Then the youth fastened the flask on the camel, and the Arabs sent him forth on his way with much honor and precious gifts, praising and magnifying the God of Israel. But the youth brought in the bag and laid it in the middle of the Temple. And on the next day, I King Solomon, went into the Temple of God and sat in deep distress about the stone of the end of the corner. And when I entered the Temple, the flask stood up and walked around some seven steps and then fell on its mouth and paid homage to me. And I marvelled that even along with the bottle the demon still had power and could walk about; and I commanded it to stand up. And the flask stood up, and stood on its feet all blown out. And I questioned him, saying: "Tell me, who art thou?" And the spirit within said: "I am the demon called *Ephippas*, that is in Arabia." And I said to him: "Is this thy name?" And he answered: "Yes; wheresoever I will, I alight and set fire and do to death."

122. And I said to him: "By what angel art thou frustrated?" And he answered: "By the only-ruling God, that hath authority over me even to be heard. He that is to be born of a virgin and crucified by the Jews on a cross. Whom the angels and archangels worship. He doth frustrate me, and enfeeble me of my great strength, which has been given me by my father *Satan*." And I said to him: "What canst thou do?" And he answered: "I am able to remove mountains, to overthrow the oaths of kings. I wither trees and make their leaves fall off." And I said to him: "Canst thou raise this stone, and lay it for the beginning of this corner which exists in the fair plan of the Temple?" And he said: "Not only raise this, O king; but also, with the help of the demon who presides over the Red Sea, I will bring up the pillar of air, and will stand it where thou wilt in Jerusalem."

123. Saying this, I laid stress on him, and the flask became as if depleted of air.

And I placed it under the stone, and the spirit girded himself up, and lifted it up top of the flask. And the flask went up the steps, carrying the stone, and laid it down at the end of the entrance of the Temple. And I Solomon, beholding the stone raised aloft and placed on a foundation, said: "Truly the Scripture is fulfilled, which says: 'The stone which the builders rejected on trial, that same is become the head of the corner.' For this it is not mine to grant, but God's, that the demon should be strong enough to lift up so great a stone and deposit it in the place I wished."

124. And *Ephippas* led the demon of the Red Sea with the column. And they both took the column and raised it aloft from the earth. And I outwitted these two spirits, so that they could not shake the entire earth in a moment of time. And then I sealed round with my signet ring on this side and that, and said: "Watch!" And the spirits have remained upholding it until this day, for proof of the wisdom entrusted unto me. And there the pillar was hanging of enormous size, in mid air, supported by the winds. And thus the spirits appeared underneath, like air, supporting it. And if one looks fixedly, the pillar is a little oblique, being supported by the spirits; and it is so to day.

125. And I Solomon questioned the other spirit which came up with the pillar from the depth of the Red Sea. And I said to him: "Who art thou, and what calls thee? And what is thy business? For I hear many things about thee." And the demon answered: "I, O King Solomon, am called *Abezithibod*. I am a descendant of the archangel. Once as I sat in the first heaven, of which the name is Ameleouth -- I then am a fierce spirit and winged, and with a single wing, plotting against every spirit under heaven. I was present when Moses went in before Pharaoh, king of Egypt, and I hardened his heart. I am he whom Iannes and Iambres invoked homing with Moses in Egypt. I am he who fought against Moses with wonders with signs."

126. I said therefore to him: "How wast thou found in the Red Sea?" And he answered: "In the exodus of the sons of Israel I hardened the heart of Pharaoh. And I excited his heart and that of his ministers. And I caused them to pursue after the children of Israel. And Pharaoh followed with me and all the Egyptians. Then I was present there, and we followed together. And we all came up upon the Red Sea. And it came to pass when the children of Israel had crossed over, the water returned and crushed all the host of the Egyptians and all their might. And I remained in the sea, being kept under this pillar. But when *Ephippas* came, being sent by thee, shut up in the vessel of a flask, he fetched me up to

thee."

127. I, therefore, Solomon, having heard this, glorified God and adjured the demons not to disobey me, but to remain supporting the pillar. And they both swore an oath, saying: "As the Lord thy God liveth, we will not let go this pillar until the world's end. But on whatever day this stone fall, then shall be the beginning of the end of the world."

128. And I Solomon glorified God, and adorned the Temple of the Lord with all fair-seeming. And I was glad in spirit in my kingdom, and there was peace in my days. And I took wives of my own from every land, who were numberless. And I marched against the Jebusaeans, and there I saw a Jebusaean, daughter of a man: and fell violently in love with her, and desired to take her to wife along with my other wives. And I said to their priests: "Give me the Sonmanites (i.e. Shunammite) to wife." (Song of Solomon 6:13) But the priests of *Moloch* said to me: "If thou lovest this maiden, go in and worship our gods, the great god *Raphan* and the god called *Moloch*." I therefore was in fear of the glory of God, and did not follow to worship. And I said to them: "I will not worship a demon. What is this proposal, that ye compel me to do so much?" But they said: "It is to be done according to our fathers."

129. And when I answered that I would on no account worship demons, they told the maiden not to sleep with me until I complied and sacrificed to their gods. I then was moved, but crafty *Eros* brought and laid by her for me five grasshoppers, saying: "Take these grasshoppers, and crush them together in the name of the god *Moloch*; and then will I sleep with you." And this I did. And at once the Spirit of God departed from me, and I became weak as well as foolish in my words. And after that I was obliged by her to build a temple of idols to *Baal*, and to *Rapha*, and to *Moloch*, and to the other demons.

130. I then, wretch that I am, followed her advice, and the glory of God departed from me; and my spirit was darkened, and I became the sport of idols and demons. Wherefore I wrote out this Testament, that ye who get possession of it may pity, and attend to the last things, and not to the first. So that ye may find grace for ever and ever. Amen.

CLOSING STATEMENTS / ANALYSIS

The Testament of Solomon is important for several reasons. Primarily because it deals with the spirits of the fallen giants. You see, since the giants were born of the fallen angels through women, their spirits were different to that of men. They, unlike mankind, doesn't go to the grave in rest awaiting a resurrection and judgment. They can roam the earth as they wish or until they are imprisoned by God. In this testament did Solomon encounter the spirits of the giants which further amplifies the existence of their fallen nature. That, even after the death of the giants, they still lived through other bodies and forms.

With a clear hatred of mankind, as was demonstrated during their fleshly lives, so too do they continue carrying out their vengeance upon mankind after their fleshly bodies expired. Not being confined to flesh, but able to inhabit flesh, and any form of matter - became their existence after their deaths. Disembodied spirits they would become. As you've read, Solomon summoned them to come before him. After Solomon's death, despite his very noble attempt to seal up the vessels containing the demons (spirits of the giants), did a group of nine knights find them. The Knights of the Templar, or Knights of the Temple Mount. They named themselves this because they excavated Solomon's temple for nearly a decade before they finally found what they were looking for: Solomon's ring, and the vessels he had sealed up the demons in.

After the knights had returned to Europe with their finds did the Catholic church honor them and give them riches beyond belief. They invented the modern day checking system and began bank rolling anyone they could. They black mailed several lords with threats of demonic activity, and even sometimes delivered on their promises. This of course didn't go unnoticed and eventually the Catholic church had them burned at the stake for consorting with the devil. Many of them died on Friday the 13th but not all of them were slaughtered. The ones who escaped would later form Freemasonry and the Illuminati. And so the book goes, you may be through with the past but the past isn't through with you.

External References to Enoch

Genesis 4:17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

Genesis 4:18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

Genesis 5:18 And Jared lived an hundred sixty and two years, and he begat Enoch:

Genesis 5:19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

Genesis 5:21 And Enoch lived sixty and five years, and begat Methuselah:

Genesis 5:22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

Genesis 5:23 And all the days of Enoch were three hundred sixty and five years:

Genesis 5:24 And Enoch walked with God: and he was not; **for God took him.**

Luke 3:37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,

Hebrews 11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

Jude 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

COMPARE THESE 4 VERSES

Hebrews 11:5 By *faith* Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

Hebrews 11:6 But *without faith it is impossible* to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Enoch 4:5 And it came to pass after this that my spirit was translated and it ascended into the heavens I saw the holy sons of God.

Enoch 4:10 And he translated my spirit into the heaven of heavens and I saw there as it were a structure built of crystals and between those crystals tongues of living fire.

BOOK OF JUBILEES

Jubilees 1:15 And in the second week of the tenth jubilee of Maleleel took unto him a wife Dinah, the daughter of Barakel, the daughter of his brother's brother and she bore him a son in the sixth year and he called his name Jared **for in his days the angels of the Lord descended on the earth**, those so named the Watchers. - *(This verse seems to foreshadow the life and times of Enoch considering Jared was his earthly father.)*

Jubilees 1:22 And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and **Enoch testified against them all**.

Jubilees 10:17 And in his life on earth he excelled the children of men save Enoch because of the righteousness, wherein he was perfect. For **Enoch's office**

was ordained for a testimony to the generations of the world, so that he should recount all the deeds of generation unto generation, till the Day of Judgment.

Jubilees 19:24 And in his seed shall my name be blessed, and the name of my fathers, Shem, and Noab, and **Enoch**, and Mahalalel, and Enos, and Seth, and Adam.

Jubilees 19:25 And these shall serve to lay the foundations of the heaven, and to strengthen the earth, and to renew all the luminaries which are in the firmament.

Jubilees 19:27 Jacob, my beloved son, whom my soul loves, may YAHWEH bless you from above the firmament, and may He give you all the blessings wherewith He blessed Adam, and **Enoch**, and Noah, and Shem; and all the things of which He told me, and all the things which He promised to give me, may he cause to cleave to you and to your seed forever, according to the days of heaven above the earth.

Jubilees 21:10 And eat its meat on that day and on the second day, and let not the sun on the second day go down upon it till it is eaten, and let nothing be left over for the third day; for it is not acceptable and let it no longer be eaten, and all who eat thereof will bring sin upon themselves; for thus I have found it written in the books of my forefathers, **and in the words of Enoch**, and in the words of Noah.

Jubilees 38:8 And Simeon and Benjamin and **Enoch, Reuben's son**, went forth on the west side of the tower, and **fifty** men with them, and they slew of Edom and of the Horites four hundred men, stout warriors; and six hundred fled, and four of the sons of Esau fled with them, and left their father lying slain, as he had fallen on the hill which is in 'Aduram. (*This Scripture is a spiritual symbolism of Elijah another righteous man whom God took up who will be witnesses to the whole world Revelations 11. Adding to this and what makes one draw this spiritual insight is that this verse* ***is not talking about the same Enoch who wrote the Book of Enoch but rather Ruben's son.*** *If you make note of the same name use you may find that important when considering the Elijah and Elisha paradox...*)

ENOCH & ELIJAH IN REVELATIONS

Although Enoch is not mentioned directly by name, nor is Elijah, these are the only two biblical characters who never died. The Bible is very specific in regarding its records of people dying. It makes mention of when these biblical patriarchs die over and over again. Going out of its way to record them and yet there is no record of Enoch or Elijah dying anywhere in the whole of the body of biblical knowledge. So, then we have in the last book of the Bible, Revelation at chapter 11 the appearance of two prophets wearing sack cloth. Biblical scholars and myself included believe these two men to be none other than Enoch and Elijah. What they do in Revelations fits with the lives they lived completely. See for yourself and test the Scriptures to find out if it's Enoch and Elijah… The following is the chapter in question. Keep in mind, this happens in the future.

Revelation 11 - King James Version (KJV)

1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and

kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; and, behold, the third woe cometh quickly.

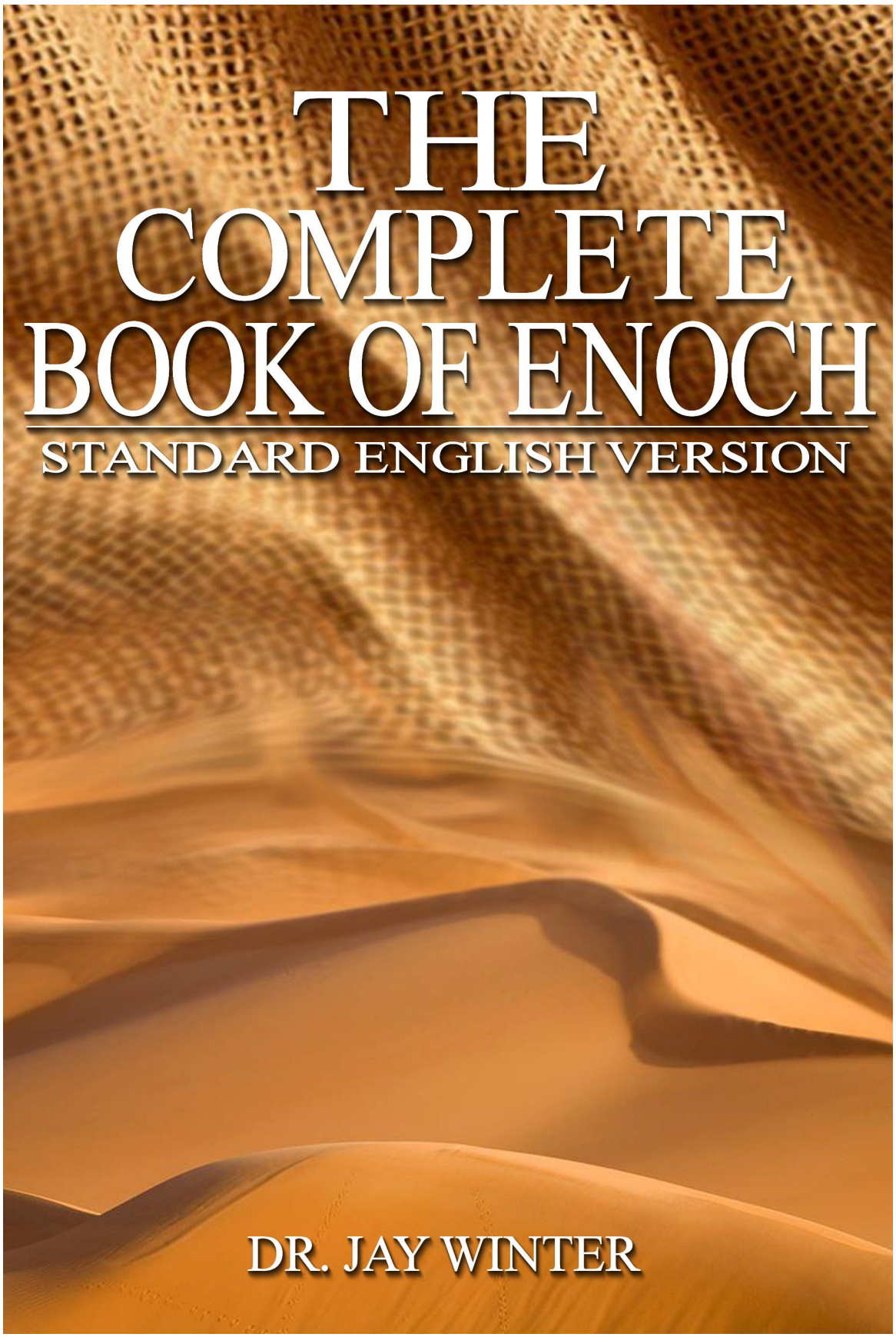
15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.


THE
COMPLETE
BOOK OF ENOCH
STANDARD ENGLISH VERSION
DR. JAY WINTER



Mus Mss

2 leaves of vellum hinged in outer margin

THE

MIRACLES OF THE BLESSED VIRGIN MARY,

AND

THE LIFE OF HANNÂ (SAINT ANNE),

AND

THE MAGICAL PRAYERS OF 'AHĔTA MÎKÂĂL.

Three hundred copies only, printed for private circulation,

of which this is No..234..



Our Lady, "the Holy Virgin Mary, who gave birth to God," holding her Son Jesus Christ in her arms. On her right and left are the Archangels Michael and Gabriel. The words written in red on the margin read, "O my Lady Mary, preserve thy servant Takla Hâymânôt," and were probably added by a possessor of the volume.

[*Frontispiece*]

LADY MEUX MANUSCRIPTS Nos. 2—5.

THE MIRACLES OF THE BLESSED VIRGIN MARY,

AND

THE LIFE OF HANNÂ (SAINT ANNE),

AND

THE MAGICAL PRAYERS OF 'AHĔTA MÎKÂĔL.

THE ETHIOPIC TEXTS EDITED WITH ENGLISH TRANSLATIONS, Etc.,

BY

E. A. WALLIS BUDGE, M.A., Litt.D., D.Lit., F.S.A.

SOMETIME SCHOLAR OF CHRIST'S COLLEGE, CAMBRIDGE, AND TYRWHITT HEBREW SCHOLAR,
KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM.

WITH ONE HUNDRED AND ELEVEN COLOURED PLATES.

W. GRIGGS,

CHROMO-LITHOGRAPHER TO HER MAJESTY THE QUEEN.

London:

1900

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PREFACE.

The present volume contains the Ethiopic texts, and translations of them into English, which are found in the manuscripts of the Lady Meux Collection, numbers 2, 3, 4 and 5. Three of these manuscripts are illustrated by series of coloured pictures which represent three distinct periods of Ethiopian art, and in the coloured plates, which are interleaved throughout the work, very careful reproductions of them, both as regards form and colour, have been given. It is, perhaps, hardly necessary to say that the texts and their coloured illustrations are now published for the first time.

The oldest manuscript of the group contains a selection of the Miracles of our Lady, the Blessed Virgin Mary, with coloured illustrations, many of them being full-page. It was, in the first instance, written for a king of Ethiopia who, judging from the large size of the writing, intended to present it to some monastery or public church in his capital wherein it was to be read from on certain occasions either before the assembled monks or before a congregation of the laity. The name of the royal personage who had the manuscript written was mentioned, according to immemorial usage in Ethiopia, at the beginning and end of each Miracle, with the view of obtaining a blessing from heaven as a reward for his pious work. In the process of time, however, the king died, and the volume passed into the hands of another king, who caused the name of his predecessor to be erased throughout, and his own written in its place, so that he also might obtain a blessing. The name of the first royal

owner cannot be recovered, but the name which stands in its place is David; how many owners the volume may have had between David and the king whose name he caused to be erased cannot be said. Now three kings called David reigned over Ethiopia; David I. reigned from A.D. 1382 to A.D. 1411; David II. from A.D. 1508 to A.D. 1540; and David III. from A.D. 1716 to A.D. 1721. But the only one of these three periods which agrees tolerably well with the archaeological evidence supplied by the volume is the first, and we shall probably be correct in assuming the manuscript to be a product of the end of the XIVth or beginning of the XVth century. The evidence derived from the binding is of no value in deciding this question, for it belongs to a much later period than that of the oldest leaves of the volume. It was in the reign of David I. that the wood of the Cross of Christ was brought into Ethiopia, amid great rejoicings, and to this king such a handsome manuscript of the Miracles of the Blessed Virgin Mary would have been a peculiarly pleasing possession. After David the manuscript passed into the hands of another owner called Takla Haymânôt, but whether he was of royal blood or not there is no evidence to shew. The last owner of the manuscript in Ethiopia was Theodore, the late king of Abyssinia, who by some means obtained possession of it, intending to place it in the library of the church which he had determined to build in honour of the Holy Redeemer of the World at Maḳdalâ (Magdala). It is well known that for several years before his death he caused the whole country to be carefully searched for manuscripts, and all that were found were brought to his capital, where he caused the words, "Belonging to the [Church of] the Holy Redeemer of the World", to be written in Ethiopic upon the first page of each, ተአምረ ፡ ማርያም ፡ ዘቅዱስ ፡ መድኃኔ ፡ ዓለም ።

The selection of Miracles given in the manuscript is certainly old, and is probably canonical, and at least it was considered to embrace all the most important of the Miracles of the Blessed Virgin Mary, accounts

of which were preserved by the Ethiopian Church. It is not easy to see what principle guided the scribe in making the selection of miracles in the first instance, especially as many of them are merely versions made from Arabic translations of stories of miracles written in some European language; though a large number are native compositions which record marvellous events which took place in Ethiopia. The MSS. rarely agree in the number of the Miracles which they record. Thus among British Museum MSS. Or. 651 contains 30; Orr. 520, 653, and Add. 24,188 contain 33; Or. 641 contains 40; Or. 635 contains 42; Or. 650 contains 51; Or. 648 contains 54; Or. 647 contains 59; Or. 634 contains 76; Or. 654 contains 125; Orr. 640, 644, and 655 contain 154; Or. 652 contains 160; Or. 642 contains 200; Orr. 636 and 638 contain 202; Or. 637 contains 303; and Or. 643 contains 316. The selection, however, once fixed, was perpetuated by the scribes, and the artists, having in the first case copied European illustrations, continued to reproduce them to the best of their ability, the modifications which crept into them being the result of incapacity and carelessness rather than a desire for variety.

The second MS. of the Miracles of the Blessed Virgin Mary in the Lady Meux Collection belongs to a much later date, and is probably not older than the third quarter of the XVIIIth century. This is tolerably certain from the fact that king Takla Haymânôt and his wife Abâla Dengel are mentioned on fol. 5*b* col. 1, and the archaeological evidence indicates that the second king of this name, who reigned from A. D. 1769 to A. D. 1777, is here referred to. While the earlier MS. contains fifty-one pictures, the later has only forty-eight, notwithstanding the fact that the number of Miracles in it is larger, and has some introductory compositions relating to the time, and manner, and order, and seasons of the reading of the Miracles. The pictures in the manuscript are most interesting from a comparative point of view, because they enable us to note the modifications in the method of treatment which have crept in between the periods

in which the earlier and the later MSS. were written. They prove, too, that there was a traditional manner of illustrating the Miracles of the Virgin, and also that the artist considered himself free to make small modifications which did not interfere with the *motif* of the old design. It is to be noted also that at the time they were painted the artist felt obliged to fill up the background of his illustrations and to enclose them also within borders which had the effect of giving an air of greater finish to his work. That the reader of the following pages may have the opportunity of comparing the artists' work of both periods throughout, Lady Meux decided to give coloured reproductions of every picture in each volume, and they have been interleaved in the English text as nearly as possible with the Miracles which they illustrate, the oldest naturally coming first.

It will be noticed that besides a selection of Miracles the manuscripts among other things contain two accounts of the Assumption of the Blessed Virgin Mary[1]; and the history of the travels of the Virgin and Child in Egypt which the Archbishop Theophilus received from Mary herself; and the Salutations to the Members of the Body of the Blessed Virgin Mary. The last composition is as interesting as remarkable, for in it the name, and virtues, and members of the body of the Virgin are lauded in forty-two verses, each containing five lines. In them the Virgin is likened unto a "flower of springtime", the "Zion of God", the "Ark of the Law", the "Two Tables of the Law", etc., and for some of his epithets, similes, and allusions the writer drew inspiration from the Song of Solomon. It is not easy to explain why the Salutations should be forty-two in number, or why they were directed to be said forty-two times; that some special significance was attached to this number by Biblical writers seems clear from such passages as Numbers xxxv. 6, and Revelation xi. 2; xiii. 5. It will be also remembered that the Negative Confession of the

[1] For the translation of the text in the earlier MS. see p. 15, and for that of the later MS. see p. 145.

Book of the Dead of the ancient Egyptians contained forty-two addresses, i. e., one to each of the forty-two gods in the Hall of Maâti, wherein the soul of the deceased was weighed.

Of the apocryphal literature given in this volume the most important example is the text of the "History of Ḥannâ, the Mother of the Blessed Virgin Mary"; it is edited from a small octavo manuscript in the Lady Meux Collection, which I believe to be unique. The work is divided into seven sections, each of which was intended to be read on a certain day of the week. The author seems to have drawn upon certain ancient traditions concerning Ḥannâ, but his commentary upon them is an independent work. According to him Ḥannâ's maternal ancestress was called Faustina, who was a lady of noble birth, and who prophesied that her seventh granddaughter would bring forth the "blessed moon", i. e., Ḥannâ. The statement which he makes with reference to the origin of the Virgin Mary is very remarkable. According to it the seed from which she sprang was placed by the Almighty in the body of Adam in the form of a white pearl, one half of which was formed of dust, when He created him. From the body of Adam it passed into Seth, and from Seth to Enos, and so into the bodies of all the Patriarchs, one after the other, from Abraham to David, and from David to Joachim Ḥannâ's husband. During this long period the seed remained in a quiescent state; it "neither perished nor made itself manifest", and it did not pass into the body of any one of the wives of the Patriarchs from Eve downwards. When Ḥannâ had been married to Joachim nine years, during which period they had suffered much tribulation at the hands of their kinsfolk and acquaintances in Israel, both husband and wife went into the temple of God and prayed in great bitterness of spirit. That same night God appeared unto Ḥannâ in a vision, in the form of a white bird which came down from heaven; in days of old it had overshadowed the Cherubim who guarded the Ark of the Covenant, and it had beneath its wings the hand

of a man, which grasped within it the cord of life. This bird was the spirit of life, and it took up its abode by Divine agency in Ḥannâ's body. Now when Ḥannâ and Joachim were together, and the seed in the form of a white pearl, which was to form the flesh of the Virgin Mary, was transferred to her body, it united with the spirit of life, and germinated forthwith, and the Mother of our Lord began her material existence. This, in brief, is the remarkable account of the conception of the Virgin Mary by Ḥannâ, which is given by our author, and which the artist has tried, not very successfully, to represent pictorially. (See Plate cii).

A perusal of this History of Ḥannâ proves that at the time when it was written the mother of Mary had been endowed by her adorers with many of the attributes which belonged to her daughter, and that the honour paid to her was, in many respects, little inferior to that paid to the Virgin Mary. Ḥannâ and her husband Joachim are mentioned as being the father and mother of the Virgin Mary before the end of the IVth century, and before the close of the VIIIth century Ḥannâ was revered as a saint in the Eastern Church. In the following centuries legends of many kinds clustered round her memory, and a series of miracles, which were declared to have been wrought in her name, or by means of her relics, appeared in Christian apocryphal literature. But whatever form her history may assume, or whatever variations may occur in it, the principal statements of every writer are based upon traditions which are as old as the early centuries of the Christian Era. The remarkable position which she held in the Ethiopian Church is proved by the fact that after the narrative of her life given in the following pages we have a series of "Salutations" to her name and memory, and to the various members of her body, which have been drawn up in imitation of those addressed to the Virgin Mary. From these we may learn the greatness of the power which she was believed to possess in heaven and upon earth.

The last document of the Lady Meux Collection printed in this volume contains a series of magical prayers which were drawn up and inscribed upon a long, narrow strip of parchment, and which were intended to serve as an amulet to protect the wearer against the attacks of unclean or evil spirits, and sicknesses of every kind. This document, like all others of the class, is very badly written, and is full of strange spellings and mistakes; but the contents are of considerable interest to all students of Oriental magic. The wearer of an amulet of the kind relied for exemption from calamities of every class, both spiritual and material, upon the knowledge of the names of the archangels and other celestial beings; by calling upon or pronouncing such names he or she caused the attacks of devils and fiends to be without effect. With a view of illustrating this class of literature, and the general contents of rolls of magical prayers, three supplementary texts have been added.

The group of Ethiopic texts of the works printed in this volume will be found at the end of the English translations, and they have been printed on one side of the paper for the convenience of the student. I have followed the originals as closely as I could, believing it far better to reproduce the text before me than to make an eclectic edition of the works. The variant readings and the additional texts found in the later manuscript of the Miracles of the Blessed Virgin Mary are given in their proper places, but the former only shew that the greater number of the variations which are found in different copies of the same work really belong to different versions, and that they are not variants in the true sense of the word. The translations have been made tolerably literal, and a Biblical style has been adopted here, as elsewhere, because, as the late Professor William Wright often said, it suits the style and subject matter of the works. In a few places the text has been paraphrased. Interleaved with the translations are the long series of coloured plates, so that the reader may follow the narratives both by word and by picture.

The translations have been printed on one side of the paper only, for only by this means could the group of pictures which sometimes illustrate a miracle be brought near the text to which they relate. The binding of the volume is a careful copy of that of the original manuscripts, and the pattern on the covers has been stamped from a brass block which has been specially cut for the purpose. The printing has been carefully executed by the firm of W. Drugulin of Leipzig, and Dr. Chamizer, their manager, has superintended the work; the coloured plates form yet another example of Mr. Griggs' skill in reproducing with fidelity the illuminations and illustrations with which pious folk in all generations have delighted to ornament their sacred books.

The works printed in the following pages are of singular interest to those who study the history of the Church of Ethiopia and Abyssinia, and to the student of religion generally, and to the philologist; to these and many others they afford new material for investigating the development of Christian religious thought among Eastern nations. By publishing in a manner so thorough and comprehensive the valuable manuscripts which Lady Meux has in her possession, she is rendering a great service to Oriental research, and my most grateful thanks are due to her for permitting me to assist her in her public-spirited work.

E. A. WALLIS BUDGE.

LONDON, June 1st, 1900.

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INTRODUCTION.

I. DESCRIPTION OF THE MANUSCRIPTS.

1. The Ethiopic text of the Miracles of our Lady, the Blessed Virgin Mary, printed in the following pages is edited from the Lady Meux Manuscripts Nos. 2 and 3. The earlier of the two manuscripts (No. 2), which is called A throughout this volume, is a venerable vellum book which measures about 14 in. by 13 in., and consists of 105 leaves. The number of pictures in the volume is fifty-one. Each page, except one, when not occupied by a picture, contains two columns of writing, but the number of lines to a column varies. The oldest leaves of the book have usually seventeen or eighteen lines to the column, but a few, which seem to have been written by another hand, contain twenty-five. The unnumbered leaf which has been inserted between folios 1 and 2 has three columns to the page, and each complete column contains twenty-seven lines. The title, and the first few lines of each Miracle or composition, and the names of the Virgin Mary and of David the king are written in red. The MS. is bound in stout wooden boards, covered with purple leather stamped with a cross and with borders made of laced work patterns and scrolls, and the insides of the covers are lined with brightly coloured, flowered silk, the work probably of some Persian or Indian loom. It was originally written for a royal personage, for at the beginning and end of every Miracle we find the words, "May her prayer deliver our king", written in the ordinary hand found in the manuscript. But who the royal personage was cannot be said, for everywhere his name has been deleted, and that of "David" written by a later hand in its stead. Now, the Ethiopian Kings' Lists prove that three of the kings of Ethiopia were called David. The first reigned from A. D. 1382 to 1411; the second from A. D.

1508 to 1540; and the third from A. D. 1716 to 1721. Now the last of these cannot have been the king who is referred to in our manuscript, for the archaeological and palaeographical evidence derived from the volume makes it impossible; the first or the second king of the name must therefore be intended. It is generally thought that the Ethiopian scribes did not illustrate their books with coloured pictures before the end of the XIVth or the beginning of the XVth century, and this view is probably correct; admitting that it is, I believe that we shall be right in assigning our manuscript to the latter period, and in regarding it as one of the earliest examples of its class. Both text and pictures seem to have been produced before the first half of the XVIth century, in which period king David II reigned. The pictures which illustrate the Miracles are of neither equal merit nor value, but they are of the greatest importance as specimens of Ethiopian art of the earliest period. They belong to the time when the artist had attained considerable skill in drawing conventional representations of the Virgin Mary, and angels, and the like, but he did not know how to make a finished picture. He had not yet learned how to fill up the background, and he made some of his pictures so large that he left no room for a border. His paintings are mixtures of crude designs, which are filled up in places with painful attention to minute details of colouring in garments having variegated patterns made up of stripes and dots, and of pictorial hints of artistic conceptions which the artist or scribe was unable to carry out. With this manuscript, as with many others, it is impossible to make general deductions, for there is no standard with which the student may compare it. In some particulars the pictures resemble those found in Ethiopic MSS. of the XVIIth century, while in others they resemble those of a later date; but an examination of many illustrated Ethiopian manuscripts convinces me that the present example belongs to the period when the custom of illustrating books was not firmly established in Ethiopia, i. e., some time between A. D. 1400 and A. D. 1500. The artist seems to have been influenced by the pictures or illuminated manuscripts which were the work of Spanish or Italian artists, most probably of the former, for the faces of our Lord and the Virgin Mary are distinctly those of Spanish men and women. On the other hand, for many pictures he appears to have had no copies from which to borrow subjects, but to have drawn upon his own imagination for many of the scenes which he intended to illustrate the text before him. This

portion of the work is of peculiar interest, for it reproduces for us the dress of the people among whom the artist lived, and the furniture of their houses, such as water pots, drinking vessels, *anḳarîbs* or bedsteads, trays from which guests ate their meals, etc. The devils with black, animal bodies, and human faces with protruding red tongues are, of course, the product of the native imagination, and represent pictorially ideas connected with demonology which had been current in the Eastern Sûdân and Ethiopia for centuries.

The manuscript was, in all probability, originally bound in plain, hard wooden boards, and the purple leather binding in which it now appears belongs to a period much later than that in which the oldest part of the volume was written. From the worn and greasy state of the bottom right hand corners of the leaves it is clear that it was much used in ancient days during services which were held either in a monastery or in a church, and the grease stains indicate that it was read in the night time. The following are the contents in the order in which they occur in the manuscript:—

1 Discourse between Christ and the Virgin Mary concerning her five great sorrows. Fol. 1*b*.

2 The address of the Reader of the Miracles of the Blessed Virgin Mary to the congregation of monks or laity. (Written on a small parchment leaf which was inserted between foll. 1 and 2.)

3 Picture of the Virgin and Child. Fol. 2*b*.

4 The story of Bishop Dexius and the Virgin Mary. Fol. 3*a*. With two pictures on Foll. 5*b* and 6*a*.

5 The story of the Virgin Mary and the Artificer. Fol. 6*b*. With a picture on Fol. 7*b*.

6 The story of the Virgin Mary and the Jew of Akhmîm. Fol. 8*a*. With a picture on Fol. 9*a*.

7 The story of the Virgin Mary and the scribe Damianus of the city of Philippi. Fol. 9*b*. With a picture on Fol. 10*b*.

8 The story of the Virgin Mary and Bishop Abbâs of Rome. Fol. 11*a*. With a picture on Fol. 12*a*.

9 The story of the Virgin Mary and the monk Isaac. Fol. 13*a*. With a picture on Fol. 14*b*.

10 The story of the Virgin Mary and the child Mary. Fol. 15*a*. With a picture on Fol. 16*b*.

11 The story of the Virgin Mary and the French painter whose scaffold was overturned by a devil. Fol. 17*a*. With a picture on Fol. 18*b*.

12 The story of the Virgin Mary and the sick man who was taken to Jerusalem. Fol. 19*a*. With two pictures on Foll. 19*b* and 20*a*.

13 The story of the Virgin Mary and the Roman nobleman Zacharias. Fol. 20*b*. With two pictures on Fol. 22*a* and *b*.

14 The story of the Virgin Mary and the women Juliana and Barbara. Fol. 23*a*. With a picture on Fol. 24*a*.

15 The story of the Virgin Mary and the three shipwrecked Arabs. Fol. 24*b*. With a picture on Fol. 26*a*.

16 The story of the Virgin Mary and the removal of the Monastery of ʿAḳônâ. Fol. 26*b*. With two pictures on Fol. 27*a* and *b*.

17 The story of the Virgin Mary and the Egyptian priest John Bakansî. Fol. 28*a*. With two pictures on Fol. 29*a* and *b*.

18 The story of the Virgin Mary and the Greek merchant who was shot in the eye by an arrow. Fol. 30*a*. With two pictures on Fol. 31*a* and *b*.

19 The story of the Virgin Mary and the blind girl of Dalgâ. Fol. 32*a*. With two pictures on Fol. 33*b* and Fol. 34*a*.

20 The story of the Virgin Mary and the three poor sisters. Fol. 35*a*. With a picture on Fol. 36*b*.

21 The story of the Virgin Mary and the two scribes who fell into sin. Fol. 37*a*. With a picture on Fol. 38*a*.

22 The story of the Virgin Mary and the poor prisoner. Fol. 38*b*. With a picture on Fol. 39*a*.

23 The story of the Virgin Mary and the old man Ḳaṭîr. Fol. 40*a*. With a picture on Fol. 41*b*.

24 The story of the Virgin Mary and the two brothers who were dyers. Fol. 42*a*. With two pictures on Fol. 43*b* and 44*a*.

25 The story of the Virgin Mary and the lame man. Fol. 44*b*. With a picture on Fol. 46*a*.

26 The story of the Virgin Mary and Mercurius the bishop who was a leper. Fol. 46*b*. With a picture on Fol. 47*b*.

27 The story of the Virgin Mary and the woman with a broken foot. Fol. 48*a*. With two pictures on Fol. 49*a* and *b*.

28 The story of the Virgin Mary and the Abbess of Mount Carmel. Fol. 50*a*. With two pictures on Fol. 52*b* and Fol. 53*a*.

29 The story of the Virgin Mary and the man Bârôk. Fol. 53*b*. With two pictures on Fol. 54*b* and Fol. 55*a*.

30 The story of the Virgin Mary and Anastasius the Roman. Fol. 56*a*. With a picture on Fol. 57*b*.

31 The story of the Virgin Mary and the monk of the Monastery of Abbâ Samuel. Fol. 58*a*. With a picture on Fol. 63*a*.

32 The story of the Virgin Mary and the cannibal of the city of Ḳemer. Fol. 63*b*. With two pictures on Fol. 65*a* and *b*.

33 The story of the Virgin Mary and the widow's son who became a thief. Fol. 66*a*.

34 The story of the Virgin Mary and the son of Euphemia who became a thief. Fol. 67*a*. With two pictures on Fol. 69*b* and 70*a*.

35 The story of the Virgin Mary and the woman who brought forth a child in the sea. Fol. 70*b*. With two pictures on Fol. 72*a* and *b*.

36 The story of the Virgin Mary and the thirsty dog. Fol. 73*a*. With a picture on Fol. 74*a*.

37 The story of how the Virgin Mary received the Covenant of Mercy from her Son Jesus Christ. With four plates on Foll. 78*a* and *b*, 79*a* and 80*a*.

38 The story of the Virgin Mary and the Khalîfa of Athribis. Fol. 81*a*.

39 The story of how the Virgin Mary appeared unto the Archbishop Theophilus, and the narrative of her wanderings in Egypt which she related unto him. Fol. 90*b*.

40 Salutations to the name, and virtues, and members of the body of the Blessed Virgin Mary. Fol. 101*b*.

On Fol. 105*b* is the following text which, through stains on the leaf, is almost illegible in places:—

ያልባቢ ፡ ልጃቺ ፡ ሲታረቁ ፡ በመሪ ፡ ምድር ፡ ምስማክ ፡ መክሊት ፡ አድኸ ፡ ክርኩብያ ፡ ነጨ ፡ አብሮኮሮስ ፡ ስድስ ተኛ ፡ እፃ ፡ ላአብሮኮሮስ ፡ ስለዘመተ ፡ ስላገለገለ ፡ ሰጥተ(?)ነዋል ፡ እንግዴጎ ፡ ግንዘመቻም ፡ ከስድስት ፡ ፈረቃም ፡

ክስድስት ፡ አስታራቆቹ ፡ የሸማግሌ ፡ ዳኛው ፡ በዣሮንድ ፡ ዮሐንስ ፡ በዣሮንድ ፡ ኖላይ ፡ አቢቶ ፡ ገብረ ፡ ሕይወ ት ፡ ተክለ ፡ ሃይማኖት ፡ የጉራንዲኑ ፡ ኪሮስ ፡ አክሉ ፡ ዳኛ ፡ ሊቀ ፡ ማእምራን ፡ ንዋይ ፡ ይጎን ፡ ያፈረሰ ፡ ሁለት ፡ ወቀት ፡ ድንጅ ፡ ዘፈሐቆ ፡ በሥልጣኑ ፡ ኤጥሮስ ፡ ወጳውሎስ ፡ ውጉዝ ፡ ለይኩን ።

2. The later of the two manuscripts (No. 3) containing the Ethiopic text of the Miracles of our Lady, the Blessed Virgin Mary, which is called B throughout this volume, is a vellum book which measures 12¾ in., by 11¼ in., and consists of 79 leaves. The number of the pictures which illustrate the text is forty-eight. Each page of the work, when not occupied by a picture, contains two columns of writing, and twenty-two lines form a complete column. The text is written in a fine, regular hand of the XVIIIth century. The title, and the first line or two of each Miracle or composition, and the name of the Virgin Mary and of the man who had the book written, are in red. The MS. is bound in stout, wooden boards, covered with brown leather stamped with a cross and with borders made of laced work patterns and scrolls; the insides of the covers are lined with brightly coloured, flowered silk. It was originally written for a man called Ḫayla Mâryâm, ኀይለ ፡ ማርያም ፡ whose name occurs at the beginning and end of all the compositions and Miracles written in the book except the last five, where for some reason Herakles ኤራቅሊስ ። is found. The probable explanation is that the last part of the manuscript was written at the expense of Herakles; but the names of the scribe and artist are not mentioned. The text throughout is the work of one scribe. The following are the contents in the order in which they should occur in the manuscript, but several of the leaves have been misplaced in the process of binding.

1 Introductory discourse to be read before the Miracles of the blessed Virgin Mary, followed by the rules which are to be observed in the reading of the same. Fol. 2*a*.

2 Further introductory discourse in which mention is made of Takla Haymânôt, and his Queen Abâla Dengel, ንጉሥነ ፡ ተክለ ፡ሃይማኖት ፡ ... ንግሥትነ ፡ አባለ ፡ ድንግል ። who reigned from A.D. 1769 to A.D. 1777. Fol. 5*b*.

3 Address to the congregation. Fol. 6*b*.

4 Salutation to the Virgin Mary. Fol. 6*b*.

5 Prayer to the Virgin Mary and curses on the Jews. Fol. 7*a*.

6 Adoration to the Virgin Mary. Fol. 7*b*.

7 The story of the Virgin Mary and the poor monk. Fol. 11*b*.

8 The story of Bishop Dexius and the Virgin Mary. Fol. 9*a*. With a picture on Fol. 12*a*.

9 The story of the Virgin Mary and the Artificer. Fol. 12*b*. With a picture on Fol. 13*a*.

10 The story of the Virgin Mary and the Jew of Akhmîm. Fol. 13*b*. With a picture on Fol. 14*b*.

11 The story of the Virgin Mary and the scribe Damianus of the city of Philippi. Fol. 15*a*. With two pictures on Fol. 15*b* and Fol. 16*a*.

12 The story of the Virgin Mary and Bishop Abbâs of Rome. Fol. 16*b*. With two pictures on Fol. 17*a* and *b*.

13 The story of the Virgin Mary and the monk Isaac. Fol. 18*a*. With a picture on Fol. 19*a*.

14 The story of the Virgin Mary and the child Mary. Fol. 19*b*. With a picture on Fol. 20*b*.

15 The story of the Virgin Mary and the French painter whose scaffold was overturned by a devil. Fol. 21*a*. With a picture on Fol. 22*a*.

16 The story of the Virgin Mary and the sick man who was taken to Jerusalem, and baptized in the Jordan. Fol. 22*b*. With a picture on Fol. 23*a*.

17 Picture in four divisions, only one of which was completed by the artist. Fol. 23*b*.

18 The story of the Virgin Mary and Zacharias, the Roman nobleman. Fol. 24*a* and *b*, and Fol. 49*a*. With a picture on Fol. 49*b*.

19 The story of the Virgin Mary and the women Juliana and Barbara. Fol. 50*a*. With two pictures on Fol. 50*b* und Fol. 51*a*.

20 The story of the Virgin Mary and the shipwrecked Arabs. Fol. 51*b*. With two pictures on Fol. 52*b* and Fol. 53*a*.

21 The story of the Virgin Mary and the removal of the Monastery of Aḳônâ. Fol. 54*a*. With two pictures on Fol. 54*b* and Fol. 55*a*.

22 The story of the Virgin Mary and the Egyptian priest John Bakansî. Fol. 55*b*. With a picture on Fol. 56*b*.

23 The story of the Virgin Mary and the Greek merchant who was shot in the eye by an arrow. Fol. 57*a*. With two pictures on Fol. 57*b* and Fol. 33*a*.

24 The story of the Virgin Mary and the blind girl of Dalgâ. Fol. 33*b*. With two pictures on Fol. 24*b* and Fol. 25*a*.

25 The story of the Virgin Mary and the three poor sisters. Fol. 35*b*. With a picture on Fol. 36*b*.

26 The story of the Virgin Mary and the two scribes who fell into sin. Fol. 37*a*. With two pictures on Fol. 37*b* and Fol. 38*a*.

27 The story of the Virgin Mary and the poor prisoner. Fol. 38*b*. With a picture on Fol. 39*a*.

28 The story of the Virgin Mary and the old man Ḳaṭîr. Fol. 39*b*. With two pictures on Fol. 40*a* and *b*.

29 The story of the Virgin Mary and the two brothers who were dyers. Fol. 41*a*. With two pictures on Fol. 42*a* and *b*.

30 The story of the Virgin Mary and the lame man. Fol. 43*a*. With a picture on Fol. 44*a*.

31 The story of the Virgin Mary and Bishop Mercurius who was a leper. Fol. 44*b*. With two pictures on Fol. 45*a* and *b*.

32 The story of the Virgin Mary and the woman with a broken foot. Fol. 46*a*. With a picture on Fol. 47*a*.

33 The story of the Virgin Mary and the Abbess of Mount Carmel. Foll. 47*b*, 48*a* and *b*, and 25*a*. With two pictures on Fol. 25*b* and Fol. 26*a*.

34 The story of the Virgin Mary and the man Bârôs. Fol. 26*b*. With a picture on Fol. 27*a*.

35 The story of the Virgin Mary and Anastasius the Roman. Fol. 27*b*. With a picture on Fol. 28*a*.

36 The story of the Virgin Mary and the monk of the Monastery of Abbâ Samuel. Fol. 28*a*. With two pictures on Fol. 29*a* and *b*.

37 The story of the Virgin Mary and the cannibal of the city of Ḳemer. Fol. 30*a*. With two pictures on Fol. 31*a* and *b*.

38 The story of the Virgin Mary and the thief. Fol. 32*a*. With a picture on Fol. 32*b*.

39 The story of the Virgin Mary and the woman who brought forth a child in the sea. Fol. 58*a*. With a picture on Fol. 58*b*.
40 The story of the Virgin Mary and the thirsty dog. Fol. 59*a*. With two pictures on Fol. 59*b* and Fol. 60*a*.
41 The story of the Virgin Mary and the Khalîfa of Athribis. Fol. 60*b*.
42 The story of the Virgin Mary and the Syrian potter. Fol. 69*b*.
43 The story of the Virgin Mary and the man who was washing his clothes. Fol. 71*b*.
44 The story of the Virgin Mary and the drunken monk. Fol. 72*a*.
45 The story of the Virgin Mary and Nicodemus the horseman. Fol. 73*a*.
46 The story of the Virgin Mary and the Greek Magistrate in Jerusalem. Fol. 73*b*.
47 The story of the Virgin Mary and Bishop Philotheus who wore sackcloth next his skin. Fol. 74*b*.
48 The story of the Miracle which the Virgin Mary and her Son wrought on the eighth day of Sanê. Fol. 75*a*.
49 The story of the Virgin Mary and John Kamâ. Fol. 75*b*.
50 The Life of the Virgin Mary after the death of our Lord. Fol. 76*b*.

3. The Life of Ḥannâ, the mother of the Blessed Virgin Mary, is edited from a small octavo volume (Lady Meux manuscript No. 4) which was probably written in the XVIIIth century. It measures 7¹/₄ in. by 5¹/₄ in., and contains 81 leaves. The quires, which are signed with letters on the top left hand corners, are eight in number, and each contains ten leaves. Each page of text contains two columns, and usually the number of lines to a column is 16. The first few lines of each section are written in red, as well as the names of our Lord, and those of Ḥannâ, Mary, and Joachim; and the manuscript is bound in stout, wooden boards, which seem to belong to the period in which it was written. Ornamental head pieces consisting of designs in plaited work, painted in red and yellow, will be found on foll. 11*a*, 12*a*, 72*b* and 76*b*. The scribe's name was Gabra Krestôs ገብረ ፡ ክርስቶስ ፡ (see fol. 53*b*, col. 2), and he seems to have written for Gabra Maryâm ገብረ ፡ ማርያም ፡ (see fol. 53*a*, col. 2), who prays that in return his name may be inscribed by God upon a pillar of gold in letters of bright and shining light. The name of the artist

who painted the pictures was Ḥabta Gabrăêl ሐብተ ፡ ገብርኤል ፡ (see fol. 10*b*, line 14). Here and there is a prayer on behalf of Tasfâ Mîkâêl ተስፋ ፡ ሚካኤል ፡ (see fol. 50*a*, col. 2, and fol. 54*b*, col. 1), but it is not clear why this man's name appears. From the note on fol. 10*a* we learn that the manuscript was written in the famous Dabra Lîbânôs in the country of Shoa. The contents are as follows:—

I. A series of pictures of saints, etc., painted in yellow and red upon a black ground, or in black and red upon a yellow ground, or traced in outline (Foll. 1—9).

1 Saint George on horseback. In his right hand he grasps a spear, the handle of which terminates in a cross, and in the left a long lance. In black outline.

2 Saint George on horseback, piercing through the neck a scaly dragon with a forked tongue. In black outline. Written in black near his head are the words አቅዱስ ፡ ጊዮርጊስ ፡ አውጽኦኒ ፡ እምከራ ፡ ሥጋ ፡ ወነፍስ ፡ ለፍቁርከ ፡ ቢሰዉረዉ ። "O Saint George, put away from the temptation of the flesh and the spirit me thy beloved one, Bîsawurawu."

3 Ḥannâ and Joachim standing in prayer. In red and yellow on a black ground. Above the picture are the words ሐና ፡ ወኢያቄም ፡ ዘከመ ፡ ጸለዩ ፡ በጎጠ (sic) ፡

4 Ḥannâ and Joachim begetting the Virgin Mary. In red and yellow on a black ground. Below the picture are the words ሐና ፡ ወኢያቄም ፡ ዘከመ ፡ ወለድዋ ፡ ለማርያም ፡ በጸሎሙ ፡

5 Saint George on horseback spearing the dragon. Red and white on a yellow ground.

6 Ḥannâ with the Virgin Mary seated in her lap; on her right hand is the archangel Michael, and on the left the archangel Gabriel, each holding a drawn sword. Above are the words [ሐና ፡] ምስለ ፡ ፍቁር ፡ ወልዳ ፡ ["Ḥannâ] with her beloved child". At her feet the man who had the book written, Gabrâ Maryâm, lies prostrate, he holds a rosary in his left hand. The scene is described by the words ዘተማኅፀነ ፡ አባ ፡ ገብረ ፡ ማርያም ፡ Black and red on a yellow ground.

7 The Crucifixion. On the right arm of the Cross are the words ኢየሱስ ፡ ናዝራዊ ፡ ንጉሠ ፡ አይሁድ ፡ The Virgin Mary stands weeping on one side of the Cross, and Saint John on the other. Red and black on a yellow ground. Above the picture are the words ስእለ ፡ ስቅለት ፡ ብካየ ፡ ዮሐንስ ፡ ብካየ ፡ ማርያም ፡

8 Saints Takla Haymânôt and Gabra Manfas Ḳĕdûs. አቡነ ፡ ተክለ ፡ ሃይማኖት ። አቡነ ፡ ገብረ ፡ መንፈስ ፡ ቅዱስ ። Red and black on a yellow ground.

9 Saints Stephen and Abkarazûn. አቡነ ፡ ኤስጢፋኖስ ። አቡነ ፡ አበከረዙን ። Red and black on a yellow ground.

10 Saints Mazgaba Salâshâ and Samuel. አቡነ ፡ መዝገበ ፡ ሰላሣ ። አቡነ ፡ ሰሙኤል ፡ ፬ ዘ ጉድጉዴ ። Red and black on a yellow ground.

11 Saints Ezra and 'Amda Salâshê. አቡነ ፡ እዝራ ። አቡነ ፡ አምደ ፡ ስላሴ ፡ ዘጉንጉዴ ። Red and black on a yellow ground.

12 Saint Theodore the Eastern on horseback spearing a winged, human-headed monster who is attempting to defend himself with a shield and is called ሰበድአት ፡ "viper". Red and black on a yellow ground.

II. 1 Introduction. Fol. 11*a*.

2 The History of Ḥannâ, the mother of the Blessed Virgin Mary. [Section to be read on the second day of the week]. Fol. 12*a*.

3 Section to be read on the third day of the week (ዘሠሉስ ፡) Fol. 26*a*.

4 Section to be read on the fourth day of the week (ዘጊቡዕ ፡) Fol. 35*a*.

5 Section to be read on the fifth day of the week (ዘሐሙስ ፡) Fol. 45*a*.

6 Section to be read on the sixth day of the week (ዘቀዳማት ፡) Fol. 60*b*.

7 Section to be read on the first day of the week (ዘአሐድ ፡) Fol. 65*b*.

III. A Miracle wrought by the Blessed Ḥannâ. Fol. 69*a*.

IV. Salutations to the Blessed Ḥannâ. Fol. 72*b*.

V. Miracles of Ḥannâ and Joachim. Fol. 76*b*.

VI. A Miracle which was wrought by Jesus Christ. Fol. 79.

On fol. 10*a* is the following:— ዘተጽሕፈት ፡ በምድረ ፡ ሸዋ ፡ በድብረ ፡ ሊባኖስ ፡ በምድረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ አልቦ ፡ ዘየዓቢ ፡ እምክብራ ፡ ለደብረ ፡ ሊባኖስ ፡ ዘእንበለ ፡ ኢየሩሰሌም ፡ መቃብረ ፡ መድኅን ። አባ ፡ ወልደ ፡ ገሪማ ፡ አባ ፡ እናኒቆስ ፡ እንዴት ፡ አላቸው ፡ አባ ፡ ገብረ ፡ ማርያም ፡ ወተስፋ ፡ ሚክኤል ። ራስ ፡ ወልደ ፡ ሥላሴ ፡ ለእሱስም ፡ አድርስ ፡ ታቦት ፡ ጠባቂ ፡ ይድኅማት ፡ ይህቸን ፡ መጽሐፍ ፡ ላመጣ ፡ ራስ ፡ ወልደ ፡ ሥላሴ ፡ ወቄት ፡ ይስጡ ፡ ስለ ፡ ጽላት ፡ ሙሴ ።

On fol. 10*b* is the following:—

ም ፡ ሳይሆን ፡ እግዚአብሔር ፡ ይፍታችሁ ፡
ከመ ፡ ትርከቡ ፡ እሴት ፡ በወለታ ፡ ፍቃዳችሁ ፡

ሰላም ፡ ለኪ ፡ እመ ፡ ማርያም ፡ ሐና ፡ ዘወለ
ድኪ ፡ ከፈ ፡ ብርሃና ። ሰአራት ፡ መርገ
ም ፡ ሰዕረት ፡ ሙስና ። ሰላም ፡ ለኪ ። ።

. . . . . .

ሰላም ፡ ለከ ፡ ኢያቄም ፡ አረጋዊ ። ወላዲ ፡
ማርያም ፡ ወለተ ፡ ዳዊት ፡ ስንቃቂ ። ሰላ ፡
. . . . . .
ዝመጽሐፍ ፡ ዘኢያቄም ፡ ወሐና ፡ ትብጻ
ሕ ፡ ኀበ ፡ ገበዘ ፡ አኩስም ፡ ርእሰ ፡ ኵሉ ፡ ታ
ቦታት ። ኵሉ ፡ የሐልፍ ፡ ዘኢተሐልፍ ።
ዘአጽሐፉ ፡ አባ ፡ ገብረ ፡ ማርያም ፡ ዘወ
ለድዎ ፡ ዲያቆን ፡ አምደ ፡ ጽዮን ። የመም
ሕር ፡ ተጠምቀ ፡ መድኀን ፡ ዘደንገለት ፡ ልጅ ። ዘጸሐ
ፋ ፡ ገብረ ፡ ክርስቶስ ፡ ዘሰአላ ፡ ሐብተ ፡
ገብርኤል ፡ ዘእስላ ፡ ወዘአጽሐፉ ፡ ገብር ፡ ማር
ያም ፡ ወዘፃራ ፡ አባ ፡ ወልደ ፡ ሥላሴ ፡ ጥ
በዕ ፡ መናኒ ። መዘምራን ፡ አኩስም ፡
ማኅሌት ፡ ኢታኅጕሉ ፡ ሰዓመታ ፡

4. Lady Meux Manuscript No. 5 is an amulet which consists of three narrow strips of parchment measuring together 6 ft. 4½ in. by 3¾ in. It is inscribed with a series of magical prayers on behalf of 'Ahĕta Mikâêl, and is ornamented at the top with a figure of the archangel Michael, and at the bottom with a rectangular design having eyes. The text is badly written, and is very difficult in places, to make out, and at the edges several letters have been rubbed away; the document was probably written about the middle of the XVIIIth century. The contents of this manuscript are of considerable interest, and are of a very comprehensive character from the point of view of magic; but the text is so corrupt that it is not easy to understand the writer's meaning in many places. The prayers are nine in number. In the first are enumerated the angels whose names will guard the man or woman who repeats them from the missile or weapon of any enemy, and from the attacks of the devils who bring internal diseases of every kind upon human beings. These names were also to be pronounced whenever a man or woman went into or near an old or unclean house, for in such places devils and fiends were supposed to dwell. One of the most powerful devils was Bôryâ, or Bâryâ, who seems to have been chief of a legion of devils, and to have had the power to smite a man with pleurisy, pneumonia, fever, colic, cholera, rheumatism, and the like. In the second prayer we have the story of a woman fiend whom our Lord and His disciples met as they were journeying through the country

of Tiberias. She is said to have had the power to destroy travellers by land and sea, and to kill children; lightnings went forth from her eyes, and flame from her mouth, and her feet were like a wheel of fire. By our Lord's command she was burnt in the fire, and her ashes were scattered to the four winds of heaven. She was supposed to live in desert places and in unclean houses, and to have the power to smite people with inflammation of the stomach and bowels when visiting the latter. The third prayer is directed against bronchitis, pleurisy, the evil eye of an enemy, and the evil eye of Bâryâ, and contains a petition for merciful consideration at the Judgment. The fourth prayer consists of words which are supposed to have been written by Jeremiah the Prophet when he was bound hand and foot and cast into the pit. By the gift of prophecy he was enabled to declare the power of the "five-nailed Cross" of Christ, and to proclaim his own resurrection which should take place through it. This prayer is of rare occurrence. The fifth prayer is directed against the pains caused by wounds; it is not clear whether the Walda Karrâsḳî mentioned in it was a husband, father, son, or brother of 'Aḥĕta Mîkâêl. The sixth prayer is directed against Bâryâ, Masrayâ, and Ḍalwâgî, and the legions of devils under their rule, and is intended "to put them under a ban, and to fetter "them, and to break their power"; the names by which this was to be effected are Solomon, Shradrach, Meshach, Abednego, etc. The seventh prayer is directed against the diseases caused by cold aud chill, cholera, fistula, rheumatism, epilepsy, worms, and infectious skin diseases. It is ordered to be written down and worn by the woman who is bearing children, to whom and to whose children it shall be of "great advantage" when they are being suckled by her. Following the prayer comes the curious story of Socinius, who married a wife and begot a male child; soon after the birth of the child a female devil called Ursula came and killed him and went away. On this Socinius took his spear, and mounted his horse, and rode off to seek and to slay her. On the way he found an old woman sitting under a tree, and she told him that Ursula was to be found in a certain garden; and when he entered this garden he found her seated in the company of devils. Socinius rode at her and drove his spear into her right side, and killed her, but before she died she swore by the Archangels of God, and by the three Holy Children that she would never contend against the name of Socinius, that she would never enter into any church where his name was being commemorated, nor approach any house,

or place, where the prayer was to be found. Hence the woman who wore an amulet inscribed with the name of Socinius was protected against the attacks of Ursula, the slayer of children, and against the sicknesses and diseases which her companion devils might attempt to bring upon her. The eighth prayer is directed against the fiends Zâr and Ṣalâwâgî, and contained a number of names the recital of which would enable the wearer of the amulet to fetter and break their power. The ninth prayer is directed against miscarriage, and contains an entreaty that God will stablish the blood of 'Ahĕta Mîkâêl and give her progeny; the names invoked by her are those of the powers which control the hail and the winds. Finally she beseeches God, "to Whom nothing is impossible", not to slay the child in her body, and to destroy utterly the names of Bôryâ and of the devils and fiends who smite men with diseases.

With the view of illustrating the contents of Ethiopian amulets I have appended the texts and translations of three good examples of the principal varieties; the translations will be found at the end of the Introduction, and the texts at the end of the volume.

II. THE CONTENTS OF THE MANUSCRIPTS.

THE MIRACLES OF THE BLESSED VIRGIN MARY.

The Miracles of the Virgin Mary preserved in Ethiopic are, for the most part, translations of Arabic versions which were made from originals written either in Coptic or in one of the languages of Southern Europe, such originals forming parts of one or more of the great Collections of Legends of the Virgin which were current in Europe during the XIth and XIIth centuries of our era. The Ethiopic translations were made, I believe, in the XIVth or XVth century, and in spite of their passage through Arabic into Ethiopic, the narratives of the miracles exhibit Western influence and treatment to a remarkable degree.

The original home of the Miracles of the Virgin was Jerusalem and its immediate neighbourhood, and there is good reason to believe that a large number of them were in circulation in Syria and Egypt long before the end of the IVth

century, and as about a century later (A.D. 494) Bishop Gelasius and the Council condemned at Rome the "Transitus, i. e., Assumptio sanctae Mariae", we may assume that compositions which recorded miracles wrought by her were included among the miscellaneous apocryphal works which were condemned at the same time. But no condemnation, even by the highest ecclesiastical authorities, could stop the spread of literature dealing with the miraculous, and the Christians who were both pious and superstitious caused copies of the Miracles of the Virgin to be multiplied everywhere. It is doubtful if the clergy would declare such works to be harmful to the soul, for the writer and reader of them understood each other, and both felt that the real purpose of books of miracles was to amuse as well as to edify. Between the Vth and the XIth centuries works which dealt with the life and miracles of the Virgin became exceedingly popular, and before the end of the XIth century it had become the fashion in Europe to form "Collections" or "Cycles" of miracles, which were issued, as it were, under authority, and were copied in monasteries and other places as authentic and standard works. Wherever a church was built in honour of the Virgin Mary the pious hastened to provide the clergy with a copy of the Book of her Miracles, and each church thus became a new centre for the propagation of stories of her power, and of the love and mercy which she was ever ready to shew to men, women, and children. During the XIIth, XIIIth and XIVth centuries further "Collections" of miracles were formed, and when the printing press superseded the scribes devout men reproduced by its means numberless copies of the narratives of the miraculous, which had been collected by the pious of by-gone generations. In the course of collecting and editing many of the miracles assumed new forms, and many additions were made to the original stories; parallels were collected and, together with variant narratives, were incorporated into the great mass of legends of the Virgin which sprang up in the East. As time went on, manuscript copies of such "Collections" were carried into the East and were translated into Arabic, and, probably by way of Egypt, they entered Ethiopia, where they were received joyfully. In a very short time Ethiopic translations or versions were made, and native scribes and artists devoted their time and energies to the production of manuscripts which were similar to those that are reproduced in this volume. The earliest works of this kind would probably contain only "foreign" miracles, but in

process of time "native" miracles would be added to them. In the Lady Meux Manuscripts Nos. 2 and 3 we have numerous examples of both classes of miracles, and it is not difficult to find the sources of most of those which may be described as "foreign". Among those for which equivalents in European languages have been identified may be mentioned the following:—

I. The Virgin Mary and Bishop Dexius (see page 20). According to the Ethiopic text the Virgin Mary received from the bishop a copy of a collection of her miracles which he had made, and she was so pleased with him that she gave him an episcopal throne and a garment which she had obtained from heaven, and at the same time she told him that none of his successors should occupy the former or wear the latter. After his death a presumptous successor took his seat upon the throne, and arrayed himself in the apparel, in spite of the warnings of the clergy; but he was suddenly smitten by the angel Râguêl, and he fell from the throne and died immediately. In this story we at once recognize the miracle which the Virgin Mary wrought for Hildefonsus of Toledo, to whom she gave an alb; his successor Siagrius tried to put it on, but died in the act of doing so (see H. L. D. Ward, *Catalogue of Romances*, vol. ii, p. 604). The story of the gift of the alb is told in the life of Hildefonsus by Cixila, Bishop of Toledo, in the following words:— Et elevatis oculis suis suspexit in circuitu ejus, et vidit omnem absidem ecclesiae repletam Virginum turmis de canticis David admodulata suavitate aliquid decantantes. Aspiciensque in eam (ut ipse sibi bene conciis et bene charissimis referebat) sic eum allocuta est voce: "Propera in occursum, serve "Dei charissime, accipe munusculum de manu mea, quod de thesauro Filii mei tibi "attuli; sic enim tibi opus est, ut benedictione tegminis quae tibi delata est, in meo "tantum die utaris; et quia oculis fidei fixis in meo semper servitio permansisti, "et in laudem meam diffusa in labiis tuis gratia tam dulciter in cordibus fidelium "depinxisti, et vestimentis gloriae jam in hac vita orneris, et in futuro in promp- "tuariis meis cum aliis servis Filii mei laeteris" (Migne, *Patrologiae*, Tom. xcvi. col. 48). The same story occurs in connexion with St. Bonet, Bishop of Clermont, in Auvergne, A.D. 689—699. To him also the Virgin gave a garment, and when he proclaimed what had been done for him, another ecclesiastic went to the Church of St. Michael, hoping that the same favour would be shewn to him, and began to put on St. Bonet's apparel; as he was doing this he was struck dead.

See G. F. Warner, *Miracles de Nostre Dame collected by Jean Mielot*, London, 1885, p. 19.

II. The Virgin Mary and the scribe who wrote her name in gold (see page 28). In the Ethiopic text the name of the scribe is given as Damianus, and he is said to have written the Virgin's name in gold, and silver, and ናዝወርድ፡ *nazward*, which word I have rendered by "rose-coloured paint", believing the word to be connected with the Arabic نسرين "rose". In return for this devotion to her the Virgin takes him to heaven. Of this story we have two versions in Latin, and one in French; see A. Lecoy de la Marche, *Anecdotes Historiques, Légendes, et Apologues, tirés du Recueil inédit d'Étienne de Bourbon*, p. 119; and Mussafia, *Marienlegenden*, Heft V. pp. 36, 37. In all three the monk is nameless, and besides writing Mary's name in colours he is said to have kissed it wherever he found it; when he falls sick the Virgin visits him, and at his death takes his soul to heaven. The following will be useful for purposes of comparison.

Étienne de Bourbon.

De monacho qui nomen beate Virginis consueverat vel consuetus erat scribere tribus coloribus, auro, minio, croco, quando in libris occurrebat, conscribebat, et ejus horas devote dicere solitus erat, et nomen ejus osculabatur inventum inscriptum devote. Cum autem sacramenta omnia recepisset et graviter laboraret, cuidam fratri, longe a domo infirmorum jacenti invigilanti, visum est quod Beata Virgo de celo descenderet at dictum infirmum, et juxta lectum ejus diceret ei: "Ne timeas, fili; te enim "oportet gaudere cum celicolis, quia fuit "tibi cure nomen meum honorare; nominis "signacionem accipiens, in libro vite as-"criptus, in celo mecum vive. Surge ergo "hinc et sequere me." Et in celo con-

Mussafia's text.

Tranquillitatis amator monachus quidam mente et corpore castus, ut creditur, gloriosissime virgini intimo cordis affectu deserviebat et horas illius specialiter et devotius stando cantabat. Hic itaque artibus utilioribus deditus sacras scripturas scribere consueverat, in quibus sacratissime virginis nomen triplici colore pingebat. Quod scriptum auro, aduro, croceo vel tyro, et absque colore nigro, suppliciter adorabat et sepe deosculans corde semper et ore et opere illud gerebat. Tandem iuvenis pius et quietus infirmatus est et crescente dolore a fratrum consortio remotus est. Quid moror? Pater monasterii mox advocatur et, si quid erat sinistrum, eger humiliter confitetur. Tunc

scendens, sibi familiarem secum duxit. Frater autem, currens ad domum infirmorum, invenit fratrem de quo viderat morientem, et retulit qui viderat super eum laudantibus Deum.

unus ex fratribus, in dormitorio longe a domibus infirmorum semivigil jacens, mestorum consolatricem e celo venientem prospexit. Que juxta lectum egroti stans hylari vultu talia dicere cepit: "O "bone fili, ne paveas! Te enim cum "celicolis gaudere oportet. Et quoniam "tibi non fuit honerosum meum nomen "purpureum scribere, nominis sanctum "omen accipies et in libro viventium "scriptus super celos mecum amodo vives. "Surge igitur, dilectissime, et sequere me! "Ero enim perenniter tecum ad solamen, "que olim tecum eram, dum scribebas et "honorabas meum celebre nomen." Tunc imperatrix celorum Maria a terris discessit et sibi famulantem secum deduxit.

The description in the French version of the manner in which the scribe painted Mary's name and kissed it is as follows:—

Acostume avoit a lire
sainte escriture et escrire;
le nun nostre Dame peignoit
de trois colors et escrioit,
et d'or et d'azur et de blans;
de vermeillon et de safran
le nun nostre Dame peignit,
ja noire color n'i meist,
quant ere escriz, si l'auroit,
apres mout sovent lo baisoit;
en cuer, en boche et en ovre
le nun nostre Dame porte. (ll. 9—20).

III. The Virgin Mary and Bishop Abbas (see page 29). According to the Ethiopic text the name of the ecclesiastic who cut his hand off because of the

carnal desire which was stirred up in him through the kiss of a woman upon it, was Abbas, and he is called "Bishop of Rome" therein. But from Add. 33,956 (see WARD, *Catalogue of Romances*, vol. II. p. 674), he was called Caesarius, and he is said to have become Pope. In the *Legenda Aurea*, (ed. T. GRAESSE, Dresden and Leipzig, 1846, p. 367) the story is told of Pope Leo I., who died A.D. 461, in the following words:— Leo papa, ut in miraculis beatae virginis legitur, dum in ecclesia sanctae Mariae majoris missam celebraret, et dum fideles per ordinem communicaret et quaedam matrona manum ejus osculata fuisset, ex hoc in eum vehemens carnis tentatio insurrexit, at vir Dei in semet ipsum saevissimus ultor insurgit et eadem die manum se scandalizantem occulte penitus amputavit et a se rejecit. Interea murmur oriebatur in populo, cur summus pontifex divina more solito non celebraret. Tunc Leo ad beatam virginem se convertit et ejus providentiae totaliter se commisit. Tunc illa continuo sibi adstitit et manum illi suis sanctissimis manibus restituit et conformavit jubens, ut procederet et filio suo sacrificium immolaret. Leo igitur omni populo, quid sibi contigerit, praedicavit et manum restitutam omnibus evidenter ostendit. Probably as a result of what had happened, we read that Leo Chalcedonense concilium celebravit, solas virgines ibidem velari instituit. See also MUSSAFIA, *Studien zu den mittelalterlichen Marienlegenden*, Heft I. p. 75; and Heft II. pp. 4 and 88.

IV. THE VIRGIN MARY AND ISAAC THE MONK (see page 31). The Ethiopic text relates that the Virgin promised Isaac, a monk, to whom she shewed herself in all her beauty, that he should be with her in heaven in three days. As a parallel may be quoted the story given by WARNER from Mielot (*Miracles de Nostre Dame*, No. 66, p. xxxv) in which we are told that a child prebend offered some cake to a wooden image of the child Jesus, and that Mary told him that, as a reward, he should be with herself and her Son in Paradise in three days; the child took to his bed and died on the third day. Mary begged the boon from Christ, Who said, "Belle mere, lenfant sera dedens trois jours auecques "moy et papera; car il sera couronne en mon paradis. Il ne fist pieca si bon "papin." See also HEROLT, *Discipuli Promptuarium*, No. 652.

V. THE VIRGIN MARY AND THE CHILD MARY (see page 33). In the Ethiopic text the Virgin is made to promise the child Mary that she shall be with her in three days because she had such a strong love for the festival of the Virgin.

The story, however, seems only to be a variant of that given by Mr. WARNER, *Miracles de Nostre Dame*, No. XXI. p. xvii, wherein the Virgin promised a girl called Muse, or Musa, that if she forsook the follies of the world she should be with her in thirty days. On the twenty-fifth day the girl fell sick, and on the thirtieth she died. For the Latin and French versions of the story see MIGNE, *Patrologiae*, tom. LXXVII, col. 348; NEUHAUS, ADGAR's *Marienlegenden*, p. 42; WARD, *Catalogue of Romances*, vol. ii. p. 620. In the Latin text the Abbot Probus tells the story of his sister Musa.

VI. THE VIRGIN MARY AND THE PAINTER (see page 34). The Ethiopic text merely reproduces a well known legend of which several versions are known in Latin and French; see WARNER's *Miracles*, No. LXIV, p. xxxiv; and Mr. WARD's *Catalogue of Romances*, vol. ii. p. 628. The shorter form of the story in Latin is as follows:— Quidam pictor diabolum cum cornibus, et caeteris membris, ut turpius poterat, et magis horribilem pinxit. Idem vero imaginem Beatae Mariae Virginis ita decentem, et ita pulchram, ut potuit, depinxit diversis coloribus. De hoc vero diabolus iratus, et invidens, festinanter accedens ad pictorem, quaesivit dicens: Cur se tam horribilem, et deformem, et Beatam Virginis Mariam tam pulchram, et decentem depingeret? Qui respondit, quod ita se res in veritate haberet, sicut facta pictura ostendit. Diabolus vero iratus pictorem ab alto, ubi depinxit imaginem B. Mariae Virginis quadam die voluit praecipitate, confregitque ligna in quibus stabat pictor, qui et casum periit: mox imago piissime Virginis pictori manum porrexit, et eum ne caderet firmiter retinuit, sicque eum a daemone custodivit. See HEROLT, *Discipuli Fromptuarium de Miraculis B. Mariae Virginis*, No. 718. (In *Discipulis Redivivus*, Augsburg, 1728, p. 897.) The longer form is as follows:— Pictor quidam pro vitae suae merito Dominae nostrae familiaris, in partibus Flandriae fecerat sibi nomen doctae manus artificio. Hic quoque quotiescumque pingere diabolum necesse habebat, turpem turpiter sicut ars ei suggerere poterat, expressius figurabat: Cui ille in visione noctis apparuit, et cur eum sic irritaret, cum furore, et ira quaesivit. Pictor respondit bene hoc ago, quia semper te passus sum omnium, quae feci malorum incentorem, et adhuc turpium cogitationum moliris insidias, quibus emollitam animae meae demoliaris constantiam. Et Sathan graves minas intentans, monebat ut a sua laesione cessaret. Sed ille ex hoc ipso animatus est, et magis quam ante paratus suscitare Leviathan. Post-

modum vero una dierum, ipse in porticu cujusdam Ecclesiae Beatae Mariae Virginis imaginem pinxit, et juxta possibilitatem artificii, sicut decebat operae vario picturae eidem gloriam, et honorem dedit. Sed et juxta illud, quod serpenti dictum est: *Ipsa conteret caput tuum*, subtus pedes imaginis diabolum figuravit, nigris coloribus turpem, et tenebrosum, sicut decebat amatorem turpitudinis, et Principem tenebrarum. Quod ille non aequis oculis aspiciens, malignandi potestatem a Deo expetiit, et accepit, sed sibi ad contumeliam, Christo, et Matri ejus ad gloriam: adhuc enim suspensis trocleis, et supposito firmiter tabulato, monstrum illud pingebatur, et ecce turbo vehemens omnes illas artis pictoriae machinas concussit, et in terram excussit. Quod ut persensit homo stupidus ad imaginem Domini levavit cor pariter, et manum; quae, mirum dictu, donec venirent, et qui ei subvenirent, manu injecta ipsum retinuit, et servavit illaesum. See Vincent of Beauvais, *Speculum Historiale*, Lib. VII. cap. ciiii. p. 259 (Vol. IV of *Bibliotheca Mundi*, Douay, 1624). See also Wright, *Latin Stories*, No. XXXI. p. 34.

VII. The Virgin Mary and Zacharias (see page 38). In the Ethiopic text the young Roman makes a chaplet of fifty roses daily, and presents it to the Virgin, and when the season of roses is over he offers salutation instead of roses. This version is, however, probably a variant of the story of a certain boy who, with his playmates, made garlands, but while his companions placed theirs upon their own heads, he offered his to the Virgin Mary. When he grows up he becomes a monk, and is eventually promoted to the rank of abbot; as a monk he said one hundred Aves to the Virgin daily. Once, when on a journey through a wood, he knelt down to say his Aves, which he had forgotten, and a thief, who was going to stab him, saw the prayers that fell from his mouth turn into roses, etc. The story in the Latin runs:— Erat quidam nobilis habens uxorem Deo, et B. Mariae devotam, sed cum non haberent filium, rogabant Deum, ut eis prolem daret, quod et factum est. Quam cum omni, qua poterant, diligentia nutrierunt. Cum autem filius ad annos discretionis pervenisset, et videret alios pueros crinalia de rosis, et floribus habere, similiter faciebat, et ad Ecclesiam deportabat, ubi imaginem gloriosae Virginis invenit, et ei crinalia offerebat, et ejus capiti devote imponebat, et sic quotidie faciebat, cum ei tempus aderat oportunum. Venit ergo tempus, cum parentes ejus eum nuptiis tradere vellent, eis pro viribus restitit, sed virginitatem suam Deo, et Beatae Mariae Virgini obtulit, dicens,

se Deo et Beatae Mariae Virgini Matri ejus velle perpetuo famulari. Post vero factus est Monachus, et in bona vita de die in diem in melius proficiens, sed cum videret, quod priorem consuetudinem et devotionem ulterius facere non posset, quia rosas et flores non habebat, eo quod erat Monachus, non ei licebat floribus occupari, ne alios scandalizaret, cogitans tamen, quod quotidie centum Ave Maria diceret, et inde crinale B. Mariae faceret, sicque faciebat quotidie cum lachrymis, et puro corde. Factum est una dierum, ut pro negociis Monasterii sui (quia factus erat Abbas) viam procixam ire deberet, oblitus est sui promissi, et equum cum suis famulis ascendens per silvam magnam perrexerunt, et cum eum omnes praecessissent, et solus esset, coepit cogitare, quod illo die laudes folitas B. Virgini non solvisset. Statim descendens de equo, consuetas orationes devote persolvit. Et cum sic statet in oratione, venit quidam latro post tergum volens eum occidere, et equum suum, et alias res auferre. Et cum a tergo eo ignorante, lanceam vibraret, vidit puerum pulcherrimum de ore ipsius quasi singulas rosas recipere, et inde crinale cum centum rosis compositum sibi puer imposuit. Quod videns latro, ad pedes ejus procidit, et veniam ab eo petiit, narrans omnem rei seriem, et totius facti integram veritatem. Factusque est bonus Monachus, et vitam bonam usque ad diem mortis suae laudabiliter, et feliciter consumavit, et in pace quievit. HEROLT, *Promptuarium de Miraculis B. Mariae Virginis*, No. 704. See WARNER, *op. cit.*, No. XLV, p. XXVIII; WARD, *Catalogue*, p. 668; and MUSSAFIA, *Marienlegenden*, Heft I. p. 71. There is a German version which agrees with the Ethiopic in making the Virgin herself take the roses from the lips of Zacharias; see F. H. VON DER HAGEN, *Gesammtabenteuer*, vol. iii, p. 595.

VIII. THE VIRGIN MARY AND THE BLIND GIRL (see page 50). According to the Ethiopic text Elisabeth, the daughter of Badramân and Gêrâ Anest, was cured of her blindness by a few drops of the Virgin's milk applied to her eyes. Several examples of cures effected by the Virgin's milk are mentioned in Books of Miracles, and among them may be noted the case of the monk who was cured of cancer in the lips; and of Fulbert, Bishop of Chartres, A.D. 1007—1029, who was visited on his sick-bed by the Virgin, and restored to health by three drops of her milk. See WARD, *Catalogue*, p. 637, Nos. 1 and 2.

IX. THE VIRGIN MARY AND THE TWO BROTHERS WHO WERE SCRIBES (see page 55). The text of this miracle seems to be corrupt, and it is difficult to

translate. We perhaps find its equivalent or parallel in the story of the Two Brothers of Rome, who were called Peter and Stephen. The former was sent to purgatory for avarice, and the letter was "damned for wrongs done against "St. Lawrence and St. Agnes"; Stephen was, however, rescued out of hell itself, and restored to life, for thirty days' penance. See WARD, *Catalogue*, p. 607; and MUSSAFIA, *Marienlegenden*, Heft I. p. 25.

X. THE VIRGIN MARY AND THE LAME MAN (see page 62). The Ethiopic text speaks of a "man in a certain country of the Franks, who had a lame foot", and this at once proclaims the European source of the miracle. Jean Mielot (ed. WARNER, *Miracles*, No. LXV. p. XXXV) tells how a man who was suffering from "mal des ardents" had his foot amputated, in despair of cure; and how, after praying in the cathedral, he fell asleep, when his foot was restored to him whole by the Virgin, so that he walked away on his two feet. The "mal des ardents", or "feu sacré", seems to have been a disease of a cancerous nature which was of terrible virulence, and the ravages of which in the north of France in 1128 and 1129 are often described by writers of the time. The name of the city in which the miracle took place is given as Viviers; see WARD, *Catalogue*, p. 619. Another miracle mentions how Robert of Joüy was turned out of the Cathedral at Soissons because of the horrible smell of his putrefying foot, and how he was cured by the Virgin. See WARD, *Catalogue*, p. 727; and GAUTIER DE COINCY, *Les Miracles de la Sainte Vierge* (ed. POQUET, Paris, 1857), coll. 177—190.

XI. THE VIRGIN MARY AND THE BISHOP WHO WAS A LEPER (see page 64). As parallels of this miracle may be mentioned the case of the leprous woman at Soissons, and of the Cistercian monk who was afflicted with "rosea gutta" in his face, both of whom were cured by the Virgin Mary by wiping away the disease with her sleeve. See WARD, *Catalogue*, p. 630, No. 23; and p. 645, No. 8; and MUSSAFIA, *Marienlegenden*, Heft I. p. 26.

XII. THE VIRGIN MARY AND SOPHIA THE ABBESS OF MOUNT CARMEL (see page 68). This story of the abbess who was guilty of unchastity is found in many collections of Miracles of the Virgin Mary, and it seems to have been very popular. The Ethiopic text is characterized by several peculiarities, and for purposes of comparison the two oldest Latin versions of the story are here appended.

1. Fuit quaedam sanctimonialium, nomine et actione Abbatissa, strenue sancti

regiminis curam exequens, et spirituali zelo subjectam sibi congregationem ad sacri ordinis custodiam pro rigore constringens: sed quia bonorum profectus pravis animis livoris ingerit poenas, coeperunt ei Moniales pro bonis mala rependere: et pro impensa mirifici cura regiminis, odiorum studia exercere: sociavit quoque se livori earum insidiatoris antiqui semper infesta malignitas: nam ejus supplantata fraudibus, illa pia Mater cum Dapifero suo incesti crimen incurrit, et concepit: nec tamen destitit regulari rigore subjectum sibi gregem, ad observantiam ordinis coarctare, et inutiles vagandi licentias singulis denegare. Instante autem tempore partus, tam per incessum, quam per cibum a Monialium muliebri sagacitate impraegnata deprehenditur: resque singularum relatu in noticiam omnium perducitur: omnesque se in ea causam accusationis invenisse exultant, quam suis voluptatibus adversam iudicabant. Scribuntur literae accusatrices criminis deprehensi Episcopo, in cujus ille locus erat dioecesi. Imminebat, illa nesciente, Pontificis adventus, et ipsa onere suo, quod studiose celaverat, jam gravis sibimet quid ageret, ignorabat. Erat autem privata capella, ubi quotidiano usu solebat horas Beatae Virginis dulciori, quo poterat affectu, decantare, hanc ingrediens, laudes solitas devotissime persolvit. Finitis horis toto corde, et corpore se in oratione prosternens, precibus lachrymosis, ac profundis suspiriis, piissimam Dei genitricem Mariam obnixius orabat, ejus interventu, et reatus sui veniam obtinere, et horrenda opprobria imminentis sibi confusionis evadere. Inter hoc subitaneo depressa somno, in silentium commutatis clamoribus obdormivit, cui dormienti pia virgo duobus commitantibus Angelis apparuit, et moestam clementer alloquens, ait: Audivi orationem tuam, noveris me tibi a dulcissimo filio meo impetrasse, et peccati veniam, et a confusione quam times, liberationem plenissimam: tunc duobus Angelis astantibus: praecepit eam prolis onere, quo gravabatur, exonerare, et quidam eremitae in vicino posito deferre. Cui, et mandavit, ejus curam per septem annos gerere, quod et fecerunt. Denique Abbatissa evigilans, omni quo prius cruciabatur onere carere se sensit, et Deo, et liberatrici suae incessabiles gratias egit. Interim invitatus Antistes veniens, capitulum intravit, Abbatissam vocari fecit, quae ingressa, in loco sibi solito praesuli sedere festinavit, quam accedentem, Antistes opprobriis aggreditur, et injuriis fatigatam citius exire compellit, duos quoque clericos, qui divulgatum crimen explorent post eam mitti, qui accedentes, et attendentes, nullumque in ea signum uteri praegnantis deprehendentes, innocentiam ejus praesuli renunciant: sed illos

ipse pecuniis corruptos existimans, per semetipsum rei veritatem curiosus explorat, nullumque in ea criminis objecti signum inveniens, ad pedes ejus corruit, veniamque de illatis injuriis exposcit: omnibus, qui ei crimen injecerant, vehementer iratus praecepit, ut de monasterio citius exirent. Abbatissa vero eas licet malevolo animo, tamen vera dixisse perpendens: ad honorem liberatricis suae, maluit peccatum, quod fecerat, Episcopo revelare, quam criminatrices suas adversa pati permittere. Itaque coram eo se humiliter prosternit, eique omnem rei ordinem pandit. Miratur ille, et Deum in immensa gloriosae genetricis suae pietate benedicens, duos ex clericis ad eremitam pro causa pueri solicitus inquirenda transmittit: qui euntes, et de puero sciscitantes, edocti sunt ab homine puerum ea die natum, et a duobus iuvenibus ad eum paulo ante delatum, et ex parte Beatae Mariae sibi ab eis commendatum. Et revertentes, omnia Pontifici referunt. Laetus igitur, puerum, ut Mater Dei praeceperat, cum homine Dei septem annis nutriendum permisit, quem post in sui curam susceptum ad literas posuit, ac religione, et scientia clarum educavit. Ipso quoque tandem in Domino requiescente in Episcopatu ei successit, et Beatae Dei genetricis Mariae gloriam vita et verbis magnifice praedicavit. VINCENT DE BEAUVAIS, *Spec. Hist.*, Lib. VII. cap. 86, p. 252.

2. Item aliud fidelium narracione comparatum est, quod quaedam abbatissa, beate Virgini devote serviens, sub arta custodia servabat sibi subditas moniales, licencias inutiles negans; ex qua causa eis est odio habita. Cum autem, eis procurantibus, esset impregnata et seducta, facti penitens et graviter dolens, non cessabat eas arte custodire et beatam Virginem rogare. Appropinquante partu et utero intumescente, accusatur episcopo suo, qui descendit ad factum inquirendum. Cum autem in mane esset facienda inquisicio, tota nocte se contulit ad rogandam beatam Virginem, facta prius cum lacrimis confessione. Apparuit ei dormienti beata Virgo, dicens ejus preces a filio suo exauditas pro venia obtinenda et confusione vitanda, et dixit duobus angelis, qui eam comitabantur, ut eam liberarent ab onere pueri et eum cuidam incluso vicino deportarent alendum ex parte ipsius, monens eam ut de cetero sibi caveret et invigilaret in custodia suî et suarum. Que evigilans invenit se ab omni onere et dolore liberatam. In mane in capitulo accusatur: negat se esse pregnantem; inquiritur: invenitur vacua et sana et integra; quod noscens episcopus, prostravit se ad pedes ejus, veniam petens pro illatis injuriis et conviciis et imposito crimine, volens de abbacia emittere omnes qui eam

infamaverant. Illa autem hoc non ferens, apertam episcopo veritatem fatetur, et invenit per inclusum quod duo juvenes ei puerum deportaverant ex parte beate Marie alendum usque ad septennium. Episcopus autem, pueri curam agens, instrui eum fecit et imbui litteris et moribus, et cum instructum reliquit suî in episcopatu successorem et egregium beate Marie predicatorem. ÉTIENNE DE BOURBON (ed. Lecoy de la Marche), *Anecdotes Historiques*, p. 114. See also WRIGHT, *Latin Stories*, No. XXXVIII. p. 38; and HEROLT, *Promptuarium*, No. 659, p. 866. For French versions see WARNER, *Miracles*, No. LXX; and GAUTIER DE COINCY (ed. MÉON) *Nouveau Recueil de Fabliaux*, tom. II. p. 314; for an old English version see SMALL, *English Metrical Homilies*, 1862, p. 164; and compare WARD, *Catalogue*, p. 626; and MUSSAFIA, *Marienlegenden*, Heft I. p. 29.

XIII. THE VIRGIN MARY AND THE THIEF (see page 85). The story given in the Ethiopic text is clearly a version of the well-known legend of Ebbo, or Elbo, the thief who was sustained on the gallows for two days by the Virgin Mary. A common Latin version[1] is as follows:— Fuit latro quidam nomine Elbo; cum multociens res alienas raperet, unde et suos miserrime pasceret, sanctam Dei genitricem venerabatur ex corde, et etiam dum ad latrocinamdum pergeret, exorando eam devotissime salutabat. Cum ergo quadam vice ad latrocinandum pergeret, exorando ipsam, deprehenditur atque sine ulla miseratione suspenditur. Cumque elevatus de terra perbidium penderet, ecce in illo iduo beata Virgo suis manibus ipsum vivum et illaesum sustentavit. Illi vero qui illum suspenderant, cum ad ipsum redissent, et eum vultu hilari nihil mali patientem vidissent, dum guttur ejus transfigere volent, beata Virgo non permisit, sed manus suas gutturi anteposuit. Cognoscentes igitur illi quod gloriosa Virgo auxiliaretur ei, valde miriati dimiserunt eum. Qui abiens, factus est monachus, atque Deo et gloriosae ejus genetrici servivit devotissime omnibus diebus vitae suae. See WRIGHT, *Latin Stories*, No. CIX. p. 98.

The narrative of ÉTIENNE DE BOURBON (ed. Lecoy de la Marche, p. 103) is shorter, and contains variations; it reads:— Item legitur quod quidam fur habebat boni quod vigilias beate Marie in pane et aqua jejunabat, et, cum iret furari, semper

[1] A tolerably full account of this miracle is given by VINCENT DE BEAUVAIS, *Hist. Spec.*, Lib. VII. cap. 116, p. 264.

Ave, Maria dicebat, rogans eam ne dimitteret eum mori in peccato illo. Cum autem captus suspenderetur, per triduum pependit, nec potuit mori. Cum autem vocaret transeuntes ut advocarent ei sacerdotem, adveniente eo et præposito cum aliis, removetur a patibulo, dicens quod virgo pulcherrima sustentaverat eum per pedes per triduum; promittens emendacionem, liber dimittitur. Still another Latin version is found in the *Legenda Aurea* (ed. GRAESSE, Cap. CXXXI. No. 5, p. 592), which reads:— Erat quidam fur, qui saepe latrocinia exercebat, sed beatam Mariam plurimum in devotione habebat et eam crebrius salutabat. Quadam igitur vice fur quaedam rapiens capitur et suspendio adjudicatur. Cum autem suspenderetur, continuo beata virgo ei affuit et suspensum tribus diebus, ut sibi videbatur, suis manibus sustentavit ita, quod nullam laesionem persensit. Illi vero, qui eum suspenderunt, casu inde transeuntes cum viventem et vultu hilari repererunt et arbitrantes, quod non bene fuisset laqueo adstrictus, gladio ipsum jugulare volebant, sed beata Maria ferentium gladio manum opponebat et illi sibi nil nocere poterant. Cognoscentes ergo referente illo, quod beata Maria sic eum juvabat, mirantes eum deposuerunt et amore virginis abire liberum dimiserunt. Qui abiens monasterium intravit et, quoad vixit, in servitio Dei genitricis permansit. See also WARD, *Catalogue*, p. 606; and MUSSAFIA, *Marienlegenden*, Heft I. p. 24.

XIV. THE VIRGIN MARY AND PHILEMON, THE SON OF EUPHEMIA, WHO BECAME A ROBBER (see page 88). A Latin version of this story will be found in the *Legenda Aurea* (ed. GRAESSE, Cap. CXXXI. No. 4, p. 591), but in it the mother is made to go to the church, to seize the Virgin's Child, and to carry Him home and lock Him up, having wrapped Him in a clean linen cloth, as a hostage for the safety of her son. To the Virgin the distracted mother says, "Igitur, sicut filius "meus mihi ablatus est, sic et ego filium tuum tibi auferam et obsidem pro filio "meo in custodiam ponam". Thus saying, Propius accessit et imaginem pueri, quam virgo in gremio bajulabat, auferens domum abiit accipiensque imaginem pueri ipsam in linteo mundissimo involvit et in archa recondens ipsam cum clave diligentius obfirmavit, bonum obsidem pro filio suo habere gaudens et ipsum diligenter custodiens. Et ecce sequenti nocte beata virgo juveni apparuit et januam carceris aperiens, inde ut exeat, praecepit eique dixit: matri tuae, fili dices, ut meum reddat filium, ex quo reddidi sibi suum. Qui exiens ad matrem venit et, qualiter beata virgo eum liberaverit, enarravit. Illa autem plurimum exsultans imaginem

pueri accepit et ad ecclesiam vadens beatae Mariae reddidit filium dicens: gratias vobis, domina, refero, quia mihi meum unicum filium reddidistis, et nunc vobis filium vestrum reddo, quia meum me recepisse profiteor.

XV. THE VIRGIN MARY AND THE WOMAN WHO BROUGHT FORTH A CHILD IN THE SEA (see page 91). The Ethiopic text follows the old Latin versions in attributing the miracle to the Virgin, and not to Saint Michael; the event is said to have happened when a number of pilgrims were on their way to the shrine of Mont St. Michel, and when Hildebert I. was the Abbot, A.D. 1011. See WARNER, *Miracles,* No. XXX. p. XXI; WARD, *Catalogue,* p. 602; and MUSSAFIA, *Marienlegenden,* Heft I. p. 26. The two oldest Latin versions read thus:—

I. In loco qui dicitur Tumba est Ecclesia sancti Michaelis Archangeli honorifice constructa, qui locus oceano cinctus, ipsius aestu terribilis est propter accessum et recessum maris advenientibus omnibus: et limina sancti Michaelis Archangeli petere desiderantibus, bis in die sinum praetendit, non autem ut caetera maria gradatim, verum praecipiti cursu, ac terrifico sonitu accurrens saepe intercepit iter agentes. Quadam igitur festivitate ipsius Archangeli, turbis ad ejus limina properantibus, ecce jam in medio arenae positis (erat autem inter eos mulier quaedam paupercula vicino portu omnino jam gravida) sonitus terribilis maris subito intonuit, et cunctis praepeti cursu amentium more fugientibus, illa mulier sola remansit: usu etiam pedum prae nimio dolore, et terrore, atque labore destituta (irruerant enim in eam dolores subiti), clamabat cum eiulatu, miserabiliter auxilium petens, sed unusquisque seipsum tueri cupiens, audire dissimulabat. Igitur humano deficiente auxilio, recurrit ad divinum: Deum lachrymabili voce invocans, et ejus genitricem Mariam, sanctumque Archangelum Michaelem. Populus quoque omnis ad hoc spectaculum consistens manus ad sidera tendens, Dei et Matris ejus auxilium flebiliter invocabat. Universis ergo Christi auxilium implorantibus advenit pia Dei genetrix, et ut ipsi mulieri videbatur, manica super eam projecta: ita intactam a terrisono impetu maris reddidit, ut nec minima etiam gutta totius abyssi vestimenta illius contigeret. Ibi vero quasi in tutissimo habitaculo posita, filium peperit, sine timore ullo permanens, donec iterum mare fluctus suos in se retrahens liberum iter eundi mulieri praeberet. Itaque cum puero ad littus venit, et quae sola in mari relicta erat, exiens jam non sola, miraculi spectaculum omni populo praebuit. See VINCENT DE BEAUVAIS, *Spec. Hist.,* Lib. VII. Cap. 84, p. 252; and HEROLT, *Promptuarium,* p. 854.

II. Cum in festo Sancti Michaelis, ubi mare fluit et refluit bis in die, multi convenirent undique ad ecclesiam Beati Michaelis de Tumba, et quedam mulier vicina partui cum aliis ibi veniret, cum alii, audientes et videntes fluctum venientem, fugerent ut effugerent, dicta mulier, timore percussa, irruentibus in eam doloribus partus, cum invocaret beatam Virginem voce flebili, et illi qui erant in littore orarent pro ea, non valentes subvenire, affuit ei beata Virgo, manica sua ab ea undas maris et fluctus longe abigens, ita quod nec eam nec vestes ejus tangeret gutta aque. Que illesa, cum filio quem peperit, ad littus recipitur, omnibus astantibus gracias ei referentibus, qui eam sub mari illesam conservavit. See ETIENNE DE BOURBON (ed. LECOY DE LA MARCHE), *Anecdotes Historiques,* p. 99.

XVI. THE VIRGIN MARY AND THE DRUNKEN MONK (see page 136). This story is well-known, and copies of it are found in many manuscripts; see WARD, *Catalogue,* p. 612; and MUSSAFIA, *Marienlegenden,* Heft I. p. 27. HEROLT's Latin version (*Fromptuarium,* p. 856) is as follows:— Maria Virgo quemdam Monachum sibi devotum a diabolo liberavit, et etiam a consuetudine inebriandi revocavit: Unde legitur, quod cum quidam Monachus devotus Beatae Virginis Mariae cellarium Abbatiae intrasset, forti vino adeo se ingurgitavit, quod factus est quasi sine sensu. Ubi cum mansisset, post paululum a vino excitatus tentabat ire ad Ecclesiam per claustrum, occurrit ei diabolus in specie tauri maximi, volens ipsum cornibus transfodere. Tunc affuit ei quaedam Virgo speciosissima, diffusa caesarie super humeros suos, tenens in dextera ejus mappulam lineam, et increpans diabolum, et jubens eum a familia Dei discedere, statim utraque visio disparuit. Cum autem idem Monachus inceptum perageret iter, et Ecclesiae appropinquaret, affuit diabolus in specie canis horribilis, et ex impetu in eum exiliens, affuit et praedicta puella eum abire compellens, et eum iterum libertum faciens, et sic visio disparuit, et Ecclesiam intranti affuit diabolus in specie leonis immanissimi rugiens, et in eum impetum faciens, quasi eum devoraturus: sed apparuit statim Beata Virgo virgam in manu tenens contra diabolum, et comminans ei alia acriora supplicia sustinere, qui statim ut fumus disparuit. Puella autem praedictum Monachum per manum accipiens, fecit eum statim mente sanum ac sobrium, ac si nihil bibisset, et ad lectum suum reclinans, ei signum Crucis in fronte ejus imprimens, et monens, ne de caetero talia facere praesumetur, sed in mane peccatum suum confiteretur tali Monacho familiari suo, et quicquid imponeret adimpleret. Cum autem Monachus quaereret,

quaenam esset, respondit: Ego sum Maria Mater Christi. Quod audiens, et procidens ad pedes ejus, ipsam tenere cupiens illa caelos ascendit.

XVII. The Virgin Mary and Nicodemus (see page 137). This story as given in the Ethiopic text agrees substantially with the versions which are known to exist in Latin (*Legenda Aurea*, ed. Graesse, cap. LI. No. 4, p. 221), French (see Warner, *Miracles*, No. VII. p. x), and English (see Small, *English Metrical Homilies*, p. 160). According to one narrator the monk was a "Chancelier de Chartres", and according to another he was a wealthy knight who became a monk of Cîteaux; see Ward, *Catalogue*, p. 605; and Jehan Le Marchant (ed. Duplessis), *Miracles de Notre-Dame de Chartres*, Chartres, 1855, p. 184. The Latin version reads:—

Miles quidam dives ac nobilis saeculo abrenuntiavit et ordinem Cisterciensium introivit et quia litteras nesciebat, erubescentes monachi tam nobilem personam inter laicos deputari dederunt ei magistrum, si forte modicum addiscere posset et sub hac occasione inter monachos permaneret. Sed cum diu cum magistro fuisset et nihil omnino praeter haec duo vocabula: ave Maria, discere potuisset, haec tam avide retinuit, ut quocumque deambularet, quidquid ageret, ea incessanter ruminaret. Tandem moritur et in cimiterio cum aliis fratribus sepelitur, et ecce super ejus tumulum speciosum excrescit lilium et quodlibet folium: ave Maria litteris aureis habebat inscriptum. Currentes omnes ad tam grande spectaculum terram de tumulo effoderunt et radicem lilii de ore defuncto procedere repererunt. Intellexerunt ergo, quanta devotione illa duo verba dixerat, quem dominus tanti honore prodigii illustravit.

From the facts set forth above it is quite clear that a large proportion of the Ethiopian Miracles of the Virgin Mary printed in this volume are derived from Western sources, and a comparison of the Latin versions with the Ethiopic texts will shew that, as a whole, the general sense of the narratives has been well preserved. Proper names have suffered at the hands of the Arabic and Ethiopian translators, but this, after all, is only what is to be expected.

Among the selection of miracles here given are many which have no special characteristics, and which might as well have been written in the south of Europe as in Western Asia, or in North-east Africa, and for these numerous parallels might be found. Miracles in which the Virgin Mary gives food and clothing to

the poor, both clergy and laity, or heals the sick, or mends a broken bone, or restores sight to the blind, or sets a prisoner free, or appears to the dying and supports and comforts them, are common in all Christian countries, and the only things in connexion with them which vary are the time, place, and circumstances. In the Collection before us, however, are a number which can hardly have been written anywhere outside Egypt or Ethiopia, or Syria. Thus the story of the two women who were robbed of their food on their way to Jerusalem (see page 39) is consistent with what is known of the condition of Syria in early times; the story of the Khalîfa of Athribis and the monk (see page 96) is Egyptian in every particular; the story of the Cannibal of Kemer (see page 83) is one which could only be written, at least in its present form, in a barbarous country, bordering on the Sûdân; and the story of the two dyers (see page 60) is such a true picture of Muḥammadan trickery that it can hardly have been written in Europe. The story of the wounded Greek (see page 48) is one of considerable interest, for it introduces the use of a magical figure made of wax. It seems that a Greek was wounded in the eye by an arrow, and that because his friends could not carry him to the shrine of the Virgin, they carried a wax figure in his stead. The wax figure was, of course, made to resemble the Greek, and a dart was stuck in one eye; the Virgin drew the dart from the eye of the wax figure, and immediately the eye of the Greek, who was some considerable distance away, became sound and well. The story of the Monk and his skull-cap (see page 75) is of course the product of some monastery; but it is hard to account for that of the Virgin and the thirsty dog (see page 95). In the story of the Virgin Mary and the three Arabs (see page 40) we have, probably, a reminiscence of the stories in which the Virgin appears to those who are in danger on the sea[1], and brings them safely to land. For the story of the removal of a monastery from its old site to that of the bank of a stream[2] (see page 44), and that of the three poor sisters (see page 52), I have been able to find neither parallel nor equivalent.

[1] Compare HEROLT, *Promptuarium*, No. 674, p. 877; and No. 675, p. 878. See also my *History of the Blessed Virgin Mary*, p. 153 (translation).

[2] The reader should note that the word Jericho is a mistranslation for "stream", or "river", (the Ethiopic ጅፈፅ: = the Syriac ܢܗܪܐ), and for "Jericho" should read "stream" everywhere in the miracle.

An examination of the group of Ethiopic miracles of the Virgin Mary here given proves that the examples were chosen unsystematically, and that the chief object of the scribe was to put before the reader a selection which would fairly well illustrate all the principal varieties of miracles. The moral tone of all the miracles save one is very high, and their contents appeal to the best instincts and emotions of men and women; but it is as hard to see what useful purpose is served by repeating the story of the Unchaste Abbess of Mount Carmel (see page 68), as it is to understand how the scandalous story of the Provost of Aqualeia[1] and the Monk could ever have been incorporated into a collection of miracles. The editor of the group would probably quiet his scruples by thinking that narratives of human depravity which also displayed the saving power of God, and His longsuffering towards the erring, could not be out of place in works of the kind. The matter of the credibility of the miracles is one which need not concern us, for the measure of acceptance given to them must always have depended upon the education and constitution of the readers. It is interesting to note that most of the miracles, of which versions can be found in Latin and other texts, are of very respectable antiquity, and that in some cases they are as old as the VIIth or VIIIth century. An excellent example of this class is the story of the alb which the Virgin gave to one of her chosen followers. According to one version the recipient was Saint Bonet, Bishop of Auvergne, A.D. 689—699, but according to another it was Hildefonsus of Toledo[2], who died A.D. 783.

Throughout the Miracles the Virgin Mary is called the "two-fold Virgin", but nowhere in them is the title explained. It may be that the Ethiopians attributed to Mary a two-fold nature, one human and one divine, and that they, in consequence, ascribed to her a two-fold virginity. Or the appellation may refer to her own virginity and to that of her mother, who conceived her immaculately. At the end of most of the miracle a five-lined verse of poetry is added in which reference is made to the exalted character of the descent of the Virgin Mary, and a prayer is added on behalf of the man or woman who paid the scribe to copy the book. These verses are substantially the same in all manuscripts, and

[1] See WARNER, *Miracles de Nostre Dame*, p. 76.

[2] The name Ṭeltelyà (see p. 20) is probably a corruption of Toledo.

thus it is clear that at an early period they became an integral portion of collections of miracles. Among the epithets applied to the Virgin are, "Book of the Law and Covenant", the "Shining East", "Morning", "Sweet-tasting vine-cluster", "Life of the sick", Fountain of help", "Bloom of every flower", "Queen of heaven", "Sanctuary of the Law", "Evangelist", "Abode of the Paraclete", "Ark of God", "Pearl", "Flower of Ḥ annâ", "Covenant of God", "Covenant of mercy", "Shining bow in the cloud", "Zion of God", "Ark of the Law", "Pillar of cloud", "Ark and Two Tables of stone of the New Covenant", etc.

Of the miscellaneous compositions added in the Lady Meux MSS. Nos. 2 and 3 the vision of Archbishop Theophilus, or Philotheus (see page 114), is the most noteworthy. In it the Virgin appears to the Archbishop in the church at Ḳučsḳuâm and relates to him a tolerably full account of the birth of Christ, and of her wanderings through Egypt with the Child. This apocryphal work is one of many which are attributed to Theophilus, and it is interesting because it contains a number of details of the Infancy which are not to be found in the ordinary Apocryphal Gospels. It appears to have been written several centuries after the greater number of the miracles here given, and to have been intended to supply pious but credulous readers with stories about events in the life of Christ which were of a devotional rather than historical character. The Ethiopic text seems to have been made from an Arabic version, which was probably not older than the XIIth century. The two versions of the "Transitus" or "Assumption of the Virgin" (see pp. 15, 145) also seem to have been translated from the Arabic, and in many details they resemble the Syriac version[1]. The "Covenant of Christ with the Virgin" (see page 19), and the narrative of the five sorrows of Mary are attributed to Dexius, who may be identified with Bishop Bonet or Hildefonsus, and may be early works. The Latin version printed by HEROLT (*Promptuarium*, p. 860) is useful for purposes of comparison, and I append it here. It reads:— Quidam sanctus Pater in spiritu audivit Jesum Christum quaerentem a Matre misericordiae: qui fuissent dolores sui majores in mundo? Et illa: quinque fuerunt majores caeteris. Primus cum Simeon te occidendum prophetavit: Secundus fuit, cum te perdidi per triduum: Tertius, cum te ligatum audivi: Quartus,

[1] See my *History of the Blessed Virgin Mary*, p. 114ff. (translation).

cum te Crucifixum vidi: Quintus, cum te vidi poni in sepulchro. Cui Christus ait: Qui me ad primum tuum dolorem cum uno *Pater noster* et *Ave, Maria* salutaverit, dabo ei cognitionem, et contributionem peccatorum. Si ad secundum idem fecerit, dabo ei remissionem omnium peccatorum. Si ad tertium idem fecerit, virtutes quas per peccatum perdidit, dabo. Et ad quartum dabo ei donum gratiae, et cibabo eum ante mortem Corpore meo. Si ad quintum, apparebo eo in monte, et recipiam eum in vitam aeternam.

THE HISTORY OF HANNÂ, THE MOTHER OF THE VIRGIN MARY.

The manuscript which contains this remarkable work is, apparently, unique, and is of considerable interest both artistically and linguistically. The work itself is of an unusual character, and its origin is difficult to trace. Much of the information contained in it is derived from the well-known Apocryphal Gospels which deal with the birth and history of the Virgin and Child, but there is much in it which is peculiar to itself. The composition is divided into seven sections, which were intended to be read one each day for a week, but no directions are given as to the week which is to be chosen for the purpose. The first section[1] mentions the parentage of Ḥannâ, or Saint Anne, who was of noble birth, and whose mother's name was Faustina[2], and describes her good works; she fed and clothed the poor, and made garments of byssus and purple for her husband. In it we are told that the Virgin Mary was the offspring of the union of the seed which had been deposited in Adam when he was created by God, and had passed from body to body until it entered into that of Joachim, and of the spirit of life, which descended from heaven in the form of a white bird, and took up

[1] I. e., that which was to be read on Monday.

[2] Compare *Acta SS.*, July XXVI. (July, Tom. VI. p. 215). "Anna, Stolonis (alii Stollanum "appellant) et Emerentianae filia, ex Bethleem, desponsata est Joachim a Nazareth, qui et vixerunt", etc.

its abode in the body of Ḥannâ. In the second section Ḥannâ is declared to be more highly esteemed than precious stones, and her joy at the birth of Mary is described; her answers to the Jews, who treated Ḥannâ with contempt, are also given, and in a final paragraph her last illness and her death, which took place on November 7, are mentioned. In the third section we find an encomium on Ḥannâ, and a description of the grief of the Virgin Mary. In the fourth section are a hymn of praise to Ḥannâ and an account of her genealogy. According to this her father was called Mâṭâṭ, and was the son of Levi, the son of Mêlkâ, of the tribe of Judah. He had three daughters, who were called Mary, Sophia, and Ḥannâ, and these married and became the mothers of Salome, who was with the Virgin at the birth of Christ, Elizabeth, the mother of John the Baptist, and the Lady Mary respectively. These statements are followed by a version of the story of Hannâ's barrenness which seems to be based on the *Protevangelium* of James. In the fifth section we find an allusion to the five and a half days mentioned in the Book of Adam and Eve, a short account of the childhood of Mary, and the narrative of the vision of a certain holy man who saw Joachim and Hannâ standing before the throne of God, and entreating Him to shew mercy unto those who should celebrate their festival upon earth. In the sixth section the writer discusses the birth of the Virgin Mary once more, and in the seventh section and its preface are beatifications of Joachim and Ḥannâ, a miracle of Ḥannâ, a series of Salutations (*Aves*) to Ḥannâ, a miracle of Ḥannâ, and a miracle of Christ. Throughout the work Ḥannâ is assumed to have married once only, and to have had only one child — the Virgin Mary.[1]

[1] According to some writers Mary was born when Ḥannâ was thirty-six years old and Joachim forty-five years old; after the death of Joachim she married Cleophas, and after the death of Cleophas she married Salome. The whole subject is discussed in the *Acta SS.* for July, tom. VI., p. 216ff.

MAGICAL PRAYERS.

The Magical Prayers translated in the following pages belong to a class of Ethiopian literature of which little has been published, and they illustrate an interesting phase in the history of Christian religious belief in Ethiopia. They are written upon long, narrow strips of parchment sewn together, and were rolled up tightly and fastened by a parchment string to some part of the body, usually the arm or the neck; the greasy condition of many of them proves that they were worn next to the skin. A few were placed in skin or metal cases which were worn outside the dress as ornaments; sometimes the cases were fastened up, the amulet being thus placed out of the reach of the wearer, and sometimes they were left open so that he or she might take out the parchment and read from it when in trouble or difficulty. The Ethiopians, in common with all Eastern nations, always attached great importance to the possession of amulets, and they believed that devils and fiends were powerless to harm them as long as they wore them on their persons; their acceptance of Christianity in the early centuries of our era in nowise affected this belief. Outwardly they became Christians, and they built churches, and read the Christian Scriptures, and adopted Christian ceremonies and institutions, and proclaimed Christ to be the Son of God. Inwardly, however, they retained their belief in the power of evil spirits, and they never succeeded in freeing themselves from the fear of the attacks which the demons of the mountains, and the deserts, and the forests, and the earth, and the sea, and the sky, were able to make upon them. Only in one way could they successfully resist them, and that was by making devil fight against devil, and fiend against fiend. To resist one devil a man must obtain the protection of another who had greater power; and to control or to avoid the attacks of a legion of devils, he must obtain influence with their prince. Such influence could best be obtained by knowing the names of the princes of darkness, and to such knowledge great importance was attached. The Ethiopians also believed that if a man's name perished he could have neither lot nor portion in the world to come; hence all amulets contain the names of men and women who sought to place themselves under the protection of supernatural beings. A man must be, so to

speak, introduced by name to the invisible power or powers whose help and protection he sought, and for any petition to such to be effectual it must contain the name of the power or powers. Before the advent of Christianity in Ethiopia it was believed that human beings could compel supernatural beings or powers to do what they willed by addressing them by their names, but when the Ethiopians adopted Christianity this view became modified somewhat, and they sought to control the powers of darkness by means of the names of the Jewish Archangels and Angels, which they believed to be of greater might than those of their native demons and spirits. In the one case they sought to threaten or coax the demons because they knew their names, in the other they attempted to vanquish them by the knowledge of names of greater power. And demons of inferior power avoided any place where the name of any being of greater power was either mentioned or written, as we see from the story of the demon Ursula and Sûsenyôs who swore by the Archangels that she would never enter the church wherein the name of Socinius was being commemorated, or approach any place where it was to be found. In fact wherever the name of a good or evil spirit, or of a man existed, there also was the presence of that spirit or man; in this aspect the presence of the name of any being was equivalent to the presence of the being.

When God wished to give Solomon, the great magician of antiquity, power over the "children of Kedar", who are said to have been "workers in metal", and cannibals, and eaters of filth, He gave him a number of His own names whereby to adjure them. With these names Solomon destroyed their power, and because he was able to do so the Ethiopians thought that they also could protect themselves against the "children of Kedar" by the same means. It is worthy of note in passing that the knowledge of working in metals has at various periods of the world's history been associated with magical powers, for ignorant people in many countries have believed that metal could only be made to melt by the agency of devils. Ethiopian amulets contain large numbers of magical names, many of which can be traced to Bible sources, but many are clearly corruptions of names and are no longer recognizable. These names are usually arranged in groups of three or more, and many have to be repeated three, four, or seven times. The number three has, probably, reference to the Persons of the Trinity, the number four to the four cardinal points, or divisions of the earth, and the number

seven to the seven souls of man. Magical prayers are usually directed against the influence of the evil spirits which were, and are, believed to cause sickness and disease, and although it is not possible to identify all the diseases enumerated it is clear that they are those which are commonly met with in Egypt, Ethiopia, and North-East Africa to this day. Skin diseases caused by dirt and want of sufficient and proper nourishment, internal diseases caused by drinking polluted water and eating insufficiently cooked food, fever of various kinds, ague, rheumatism, cholera, epilepsy, ophthalmia, worms, fistula, and diseases of the pulmonary organs are among the most common afflictions met with, and women always pray fervently against miscarriage and barrenness.

It is not clear by what means hostile supernatural beings were believed to effect their sinister ends in human beings, but it seems that they did so by merely looking upon the man, woman, or child who came in their way. Each sickness or disease was personified, and given a name, and the Ethiopian seems to have thought that when he was suffering from any ailment his pains arose from the actual presence of the personification of the disease in his body. To prevent the entrance of any such into his body was his chief aim and care, and he spared no pains in avoiding places where the demons of sickness were supposed to dwell. Mountains, deserts, woods, forests, caves, holes in the ground, ruins, old houses, and the like were supposed to be the favourite haunts of demons, and special care was thought to be necessary in latrines. In these last demons were thought to lurk waiting their opportunity to pass into the uncovered bodies of those who came there. When once a demon had entered the body he could only be expelled by means of the name, or presence, of a being of greater power. Magical names were thought to be efficacious in warding off the attacks of wild animals and reptiles, for these creatures were also held to be personifications of demons of evil. But besides demons and wild animals the magical powers of the people of certain nations had to be guarded against, and as a result we find in amulets prayers which are directed against the sorceries and spells of the Indians, Egyptians, Arabs, Greeks, Ethiopians, etc. In short, the world, according to the Ethiopian's ideas, must have been filled with hostile beings, both material and immaterial, who were ever on the watch to do him an injury.

The amulet written for Za-Walda Ḥawâryât contains six sections. The

first describes the conversation between Solomon and the children of Kedar, and contains a prayer directed against the sword, dagger, epilepsy and kindred diseases, wild animals and reptiles, and the spells of sorcerers of different nations. The second contains a prayer against the "spell of the bear and of noxious beasts", and the spells of the magicians and sorcerers who work evil by means of the juices of certain plants and instruments of various kinds. The third contains a prayer against the lion, panther, hyaena, and wolf, and refers to the four beasts which support the throne of God. The fourth contains a prayer against liars, slanderers, calumniators, and enemies of every kind, and those who would oppose the owner of the amulet in judgment. The fifth contains a prayer against terror or fright of every kind, and refers to the "seventy-seven lamps which were given to Enoch"; and the sixth declares that the man who wears this amulet on his breast shall be delivered from the spear of any who would attack him.

The amulet written for Sebḥat Le'ab contains nine sections. In the first reference is made to Enoch and Elijah; in the second the three and a half years' famine which Elijah brought upon the earth is mentioned; and in the third Nabal, the fool, who opposed David, and Uzza, who dared to look into the ark, are alluded to. The owner of the amulet prays that as God worked for the Patriarchs, and delivered them, even so He will deliver him from out of his troubles. The fourth section is a prayer directed against wounding by "spear, sword, bow, naphtha, stick, or stone". The fifth section records the magical names which God gave to Moses, and contains a prayer that He will cause the owner of the amulet to find favour in the sight of kings and governors, and that his words may be sweet like honey and sugar, and [savoury like] salt. The sixth section is a prayer directed against words of calumny, and the seventh is a prayer that the owner of the amulet may be delivered from Bâryâ and Bûdâ, the princes of sorcerers and of those who work magic, by the might of the piercing Word of God, and by the sharp sword of Michael, and by the names of Jesus Christ, the Son of God. The eighth section contains a remarkable list of magical names, and the ninth is a concluding prayer for deliverance from the disease caused by worms, and a fourfold address to a being called Nâzer.

The amulet written for Shalâsê Tezâzû introduces us to an entirely different class of magical prayers, and the text may probably be more correctly described

as a litany. It begins by mentioning the Names of the Three Persons of the Trinity, and then describes what follows as a prayer against the tongue of Bâryâ, and against the "tongues of men, both of those who are kinsfolk and those who are strangers", and against fever, rheumatism, and other diseases. The addresses are made to Christ under the name of Tamâ, and a number of events in His life are enumerated, such as His proceeding from the Father, His existence before all worlds, His two-fold birth, His flight to Dabra Ḳuĕsḳuâm near Thebes, His circumcision, His appearance in the Temple, His living in the house of Joseph for thirty years, His baptism, fasting, and temptation, His weeping at the grave of Lazarus, His humility, His Body and Blood, His priesthood, His buffeting, scourging, and crown of thorns, His sweat, His trial before Caiaphas and Pontius Pilate, His agony, cross, and crucifixion, His bearing of the cross, His pierced hands and feet, His mouth which drank wormwood and gall, His death, His descent into the place whereunto the "souls of Adam and Abel went down", His dead body, His grave, and His Resurrection. The amulet concludes with a prayer for deliverance from "the tongue of kinsfolk and of strangers".

TRANSLATIONS.

I. The Magical Prayers which were written for Za-Walda Ḥawâryât[1] and Tasfâ Mâryâm are found in a manuscript in the possession of the Rev. R. W. Fawkes. This document consists of three narrow strips of parchment measuring together 6 ft. 2 in. by 3½ in. The handwriting is bold and usually fairly good, and the manuscript probably belongs to the first half of the XVIIIth century. At the top is a Coptic cross, the arms of which are ornamented with scroll work; in the middle is a rectangular design which is divided into nine sections and enclosed within borders; at the end, which tapers somewhat, are two crosses with

[1] Besides this and the following name we have mentioned lower down Walatta Gabriel, who is described as "Baratâvit".

human eyes. All four ornaments are painted in red, yellow, and black. The texts read:—

1. In the Name of the Father, and the Son, and the Holy Ghost, One God. [These are] the Names of our God (*or* Lord) which will deliver [a man, *or* the wearer of the roll] from the sword, and from the knife (*or* razor) which is brighter than the lightning(?). [These are] the Name of God and the hidden Names which He spake unto Solomon concerning the 'Aḳuĕyâsât and the children of Ḳĕdâr, who are workers in metal, and He declared them unto him so that he might bind them in fetters and carry them off. And by means of the three names he bound them in fetters, and destroyed their power, and brought them low. Then Solomon said unto them, "Declare ye unto me [the source of] your power, and "by what means ye devour the flesh of men, and draw the soul out [from the "body], and paralyse the hearts of men, and change a soul from one form into "another; tell me, I pray you, what are the magical arts [whereby] ye [do these "things?]" And they said unto him, "We have no magical arts whatsoever". Then Solomon said [unto them], "By Dayâbâwî, and by Nabalbâlâwî, and by Mabraḳ "Dâdâ, and by Ḳĕrbĕdâdâ, the hidden Names of God, declare ye unto me what "are your magical arts, and what is your power, and by what means ye devour "the flesh of men, and by what means ye drink the blood of the 'Aḳuĕyâsât and "of the children of Ḳĕdâr who are workers in metal and eaters of filth." [And they said unto him, "We have no magical arts whatsoever]". Then Solomon spake unto them, and poured out curses upon them, saying, "By Darḳâs, and by "Zarḳâ[s], and by Daḳâs, and by Admâs, the [hidden] Names of God, shall ye be "accursed, and your power shall be destroyed. And by 'Êêfḥam His Name, and by "'Alfâhamsa, and by Lêḳâs, and by B'alfâs Za'aênâwôs, His hidden Names, shall "ye be accursed." And by Yôsẓâ, and by 'Alfâzâ, and by Hêzâ, and this Thy Name, he bound in fetters the 'Aḳuĕyâsât who devour human flesh without first slaying [the men]. Now at that time, which was the seventh, the 'Aḳuĕyâsât held converse with Solomon, and they said unto him, "We devour human flesh "without first killing [the men], and we drink [their] blood without [pouring it into] "a cup, and we drive out unborn children from women, for we are able to look "inside their wombs, and we make men and women to appear in other forms, "and we stir up enmity between man and wife." Thus did they speak unto

Solomon at that time. Then Solomon said, "Deliver me, O Lord, from infirmities, "and from every thing [like unto them], and from epilepsy and from the diseases "which are like unto them, and from wrath and anger, and from what resembleth "them; and from the hyaena, and from the panther, and from the tiger, and from "the dragon, and from the serpent, and from snakes, and from the scorpion, and "from scorpions, and from creatures which are like unto them; and from *saḥaḳ*, "and *ḳaḥar*, and from what resembleth them. Let the heavens look upon them [in anger], and the earth spurn them, and the ark smite them, and the dust scatter "them, for what they do by magical arts, and let the earth quake and swallow "up those who make themselves masters of their sorceries". O loose the spell of the man of Guôndar and Lastâ. O loose the spell of the Amḫarâ and Wagrâ. O loose the spell of Dâmô and Dâmôt. O loose the spell of Ararâ and Wayrât. O loose the spell of Dâba'â and Ṣagû'â. O loose the spell of Manbaratâ and Gar'altâ. O loose the spell of Henṭâlô and Ṣalâlô. O loose the spell from Thy servant Za-Walda Ḥawâryât! [Here follows the rectangular design enclosed within borders].

2. In the Name of the Father, and the Son, and the Holy Ghost, One God. O loose the spell of the bear and of the noxious beast. O loose the spell of the Gâla, and the Negro, and the Bălăwă and the 'Agăwă. O loose the spell of the Xîrê and Tegre. O loose the spell of Ḳuĕhyan and Walḳâyat. O loose the spell of Dâbtarâ and Faḳûrâ. O loose the spell of 'Aṣbî and Xîn'apê. O loose the spell of Xîrkûxa. O loose the spell of Gôrabît (*or* Sârabît). O loose the spell of 'Agamê and 'Agû'ĕda. O loose the spell of Harâmât and Warâhôt. O loose the spell of 'Ĕglâ and Yabân. O loose the spell of Gûlâmâkâd. O loose the spell of Sara'ê and Sam'â. O loose the spell of Sarâvê and Ḥamâxên. O loose the spell of India and Kêtânyâ (*or* Bêtânyâ). O loose the spell of Ethiopia and Malakî. O loose the spell of the sorcerer and sorceress and the [doer of their] work. O loose the spell of Afraje and Sĕryâ. O loose the spell of the Arab, and Egyptian, and Greek. O loose the spell of the devils and fiends. O loose the spell of the Ḥasîrân and the Nawiḥân. O loose the spell of the Ṣâlîmân (i. e., the black) and the Ḥawîhan. O loose the spells of all those who perform cures, and the spells of every kind which are cast by means of the plants *maṣleḳuat*, and *'ar'ar*, and *ṭĕḳûr kalb*, and *ṭĕḳûr xinbarâ*, and *ṭĕḳûr gabas*, and the spells

of those who work magic by means of instruments of various kinds outside and inside, and let not healing be performed by means of any of these things upon Thine handmaiden, Tasfâ Mâryâm.

3. In [the Name of] God the Father. Fire! In [the Name of] God the Son. Fire! In [the Name of] God the Holy Ghost. Fire! I have sealed you, and I have bound you, O lion, and panther, and hyaena, and wolf, and jackal, and vulture, both openly and in secret. O 'Adnâêl! O 'Aûdûêl! O invisible throne of God, the Most High! O Strength of the four and twenty priests of heaven! O ye four beasts which bear up His throne..... the throne of the Most High, ye [four beasts] who bear up the throne of the Most High upon their bodies, one having the face of a lion, and another the face of an eagle, and another the face of a man, and another the face of an ox! By these names I.. you that ye neither devour, nor bite, nor rend the possessions of your servants Za-Walda Ḥawâryât and Tasfâ Mâryâm, by the command of the Father, and the Son, and the Holy Ghost. [Here follows the design of a cross with human eyes].

4. In the Name of the Father, and the Son, and the Holy Spirit, One God. The [above] names shall enable a man to guard himself against evil men, and liars, and calumniators, and men of wrath, and the hand of him that would attack him, and the feet of those who would rush upon him by means of magical powers. Let not those who would speak against this man words of hostility, or words of magical power, or those who would beat him with a rod, and with bitter words, draw nigh unto him at any time whatsoever, and let them not approach me, and let them not slay either the soul or the body of me, Thy servant, Za-Walda Ḥawâryât..... And deliver me from the man of incantations and sorcery, and set me at the head of the people, and grant graciously that they may not set themselves in opposition to me in the time of judgment, and deliver me from the attack of the enemy, and from hostile folk, and from him that lieth in wait to despoil me on the highway, and let them not draw nigh unto Za-Walda Ḥawâryât, [and] Walatta[1] Gabriel "Baratâwît".

5. The terror of the destroyer, the terror of the destroyer, the terror of the destroyer, the terror of the lynx (*or* bear), the terror of the lion, the terror of the

[1] This name appears to have been added to the MS. by a later hand.

panther, the terror of him that maketh afraid, the terror of him that striketh terror, the terror of the dragon, the terror of the king, the terror of the bishop, the terror of the governors, the terror of Yârêd, and [the terror of] their soul, may the judges and the magistrates set under my feet, and may they bow down in homage [unto me]. As the seventy-seven lamps of heaven were given unto Enoch, the son of Yared, even so give Thou unto me love, and rectitude, and grace of voice (*or* speech) unto Thy servant Za-Walda Ḥawâryât. [Here follows the design of a second cross with human eyes.]

6. In the Name of the Father, and the Son, and the Holy Ghost, One God. "Our soul is escaped as a bird out of the snare of the fowlers[1]: the snare is "broken, and we are escaped. Our help is in the name of the Lord [Who made "heaven and earth]". If any man wisheth to thrust a spear into thee, and thou repeatest these names, his spear shall be turned back; and if thou wilt not utter them firmly with thy voice, but dost wear them upon thy breast, they shall deliver thee from thine enemy, and thou shalt escape [from him] by the will of God. If any man wisheth to thrust a spear into thee, and thou repeatest these names, his spear shall be turned back; and if thou wilt not utter them firmly with thy voice, but dost wear them upon thy breast, they shall deliver thee from thine enemy, and thou shalt escape [from him] by the will of God. Even so deliver me, Thy servant, Za-Walda Ḥawâryât.

II. The Magical Prayers that were written for Sebḥat Le'ab are found in Brit. Mus. MS. 18, 996, which consists of two narrow strips of parchment measuring together 5 ft. 4½ in. by 2¾ in. The handwriting is fairly good, and the document probably belongs to the XVIIIth century. At the top is a rude figure of Saint Michael, who holds a drawn sword in his right hand and a dagger in his left; the handle of each weapon terminates in a cross. In the middle is a cross-shaped object with pendent ornaments, and where one portion rests on the other are the two eyes and nose of a human face; at the end of the document is a cross. The text is full of words to the meaning of which I have no clue,

[1] Psalm cxxiv. 7, 8.

and I have, therefore, thought it better to summarize some of its contents rather than to attempt to translate the whole of it. The text reads:—

1. Names of awe and terror unto men. Wenâêl, and Wenâêl, and Mash-wernâêl. O thou who takest away the strength, and who makest feeble, and who makest to be afraid, as thou didst hide Enoch and Elijah from the face of death, even so do thou hide me from the face of death, and [from] the wrath of the governors and judges, both male and female. And as thou didst shew thyself gracious unto Daniel [when he was] with the lions, even so do thou shew thyself gracious unto me, and make me to approach boldly unto the governors, and judges, and the chief, and the councillor, and man, and woman, and let them give unto me the desire of my mind, me thy servant Sebḥat Le'ab.

2. Dîdîḳôn, Alêf, Dîdîḳôn, Dîdîḳôn, Dalken! As Elijah put a bridle on the heavens for three years and six months by means of those names, even so do thou set a bridle upon the mouths and tongues and make feeble the power of mine enemy and of those who hate me, so that they may not speak against me words of shameful lies and disgrace, and without love and peace of me, thy servant, Sebḥat Le'ab.

3. Matêḳêxâ, Kêfêmôn, Kêfîdêgen. By means of these names let the people and the nations tremble when they see me, and let them not speak [against] me thy servant, Sebḥat Le'ab. And as Nâbâl was smitten with terror when David arrived with his soldiers, even so let mine enemy and those who hate me tremble when they see thy servant Sebḥat Le'ab. And as Uzza was smitten with terror when he touched the ark of Zion, even so let the people, and the nations, and mine enemy, and those who hate me, tremble when they see me, and let them not speak [against] me, thy servant Sebḥat Le'ab.

4. By Seḳâ, Sêḳâ, Ṭâḳâ, by Alaḳâ, and Ṭabaḳâ, bury thou the hearts and seize and carry away the minds of mine enemy and of those who hate me, Semûn, Bûkmûn, Fayâkûn, Fayâkûmân, reduce the strength utterly, bring to nought the power, and terrify mine enemy and those who hate me, so that they may never be able to touch either my soul or my body with spear, or sword, or bow, or naphtha, or stick, or stone. O deliver me, and hide me, thy servant Sebḥat Le'ab.

5. The names which God Almighty gave unto the man Moses. Safarṭes, Anôrôs, Desêmûn, Masfen. In thy name Serôs I take refuge. Let my face shine

like the Sun and like the Moon before kings and governors. Let my speech be sweet like honey and sugar, and [seasonable like] salt, and especially in the city of the Nagâxi Sea. O Germâged, Germâged, Germâṣyô, who makest to be afraid and who makest to be in terror, by the voice of wrath which goeth forth from Israel into my spirit, let the devils tremble, and fall down, and be driven away from thy servant Sebḥat Le'ab. O thou of the thousand names which are like unto the name of Christ, grant thou graciously unto me the desire of my mind when tribulation seizeth me as I stand before kings. Ra'eslâya, Salalâya, Kôlalâya, as ye did stablish the heavens, even so do ye make weak kings and governors, and male and female, so that they may love me and may set me like rings upon their fingers and like seals upon their arms. O Akder, and Aḳder, and Ṭerṭerâs who....., who descend from the land of the aether, as ye shewed yourselves loving unto the names of all those [who love you], even so let be regarded lovingly by kings and governors the name of me, thy servant Sebḥat Le'ab. O Nemderôs, Kemderôs, Guôgûsh, who make to go out the heart of kings, close up [as] with a key the heart of my enemy, and may the.... of his way be blotted out. Safôlḳâêl Emmanuel are thy names. [Here follows a figure in the form of a cross.]

6. By the might of these thy names let me fetter the tongues of mine enemies which speak, and let them not declare words of calumny, without love and peace, concerning thy servant Sebḥat Le'ab. O Barhânâel, let thy light enshroud me like a shadow and stablish it in the heart of me thy servant Sebḥat Le'ab. O Xarbûr Dôr, who didst make the heart of Moses to be enlightened, even so do thou lighten the eyes of the heart of me thy servant.

7. [In] the Name of God the Father. [In] the Name of God the Son. [In] the Name of [God] the Holy Spirit. Abyater, Tâ'âs, Ozyâ[s], and Melîkîyâs, Aḳsâfer. [In] the name of Ḥarâxên, Ḥarâxûn, Ḥarâfeker, Ṭaṭajîn, Zaḥajûn, Ḥeflemâêl. In the name of Dôr, Alâdôr, Nât, Dânât, Rôdôs, Tâ'âs, Absâter of hosts, Ḥefrerwâḳ, Ḥefrerwâḳ, Ḥefrerwâḳ. By these names, and by thy piercing word, and by the sharp sword of Michael may be cursed . . . .; by these names and by Thy Word, Jesus Christ, the Son of the Living God, and the Son of Mary the Virgin, and by the sword of Michael may the unclean spirit be driven away and cut down. And wheresoever this prayer may come may it drive out and expel Bûdâ

and Bâryâ from the man whom they have seized, and may it set free the servant of God, Sebḥat Le'ab, from the [evil] work of man and from magic.

8. Alfâ, Alfâ, Alfâ! Get thee out! And when thou hast gone out thou shalt not return, saith God, and the memorial of thy name shall perish for ever and for ever. Amen. Yâḳua, and Yâḳî. O Thou Bûdâ, and thou Bâryâ! Thou Gânên, and thou Satan, and thou Pêrâ, and thou Nadâd, who take upon yourselves multitudes of forms! O Ahyâ Xîrâhyâ Yamrâêl, thou mighty one, God Almighty, Adonai, the Holy One, Thou Holy Spirit, Xuḥalâ, the son of One, Balofḥam, Bamyôn, I speak unto you. Iyâel, extinguisheth the fire of the Lord God. Ĕrûḥal, Ĕrûḥal, Ĕrûḥal, Samtâêl, Pelmâêl, Yaxakût, Gadên, Pillar of light, garment of light, shine brightly before the face of the mighty one, the foe of Bâryâ, Pelmâ, and shew me the power and awe of the king of glory, Pêmâ. Let him neither appear unto nor touch the soul of thy servant Sebḥat Le'ab. [Here follows a cross.]

9. In the Name of the Father, and the Son, and the Holy Ghost, One God. Nâzer, Nâzer, Nâzer, Nâzer, four [times] Azerzer. These are the magical [names] of healing which shall be performed for Thy servant Sebḥat Le'ab. Admetĕrôs, Gâyaṣṭô, Batuʿag! Let deliverance from the disease caused by worms be given to Thy servant Sebhat Le'ab.

III. The Magical Prayers that were written for Gabra Shelâsê Tezâzû are found in Brit. Mus. Oriental 4,716, which consists of two long, narrow strips of parchment measuring together 4 ft. 7½ in. by 2¾ in. The handwriting is peculiar, and, though apparently plain, is difficult to make out in many places; the document probably belongs to the last half of the XVIIIth century. At the top are two human figures, one being probably that of a bishop, and the other a member of the laity; they are painted in red, brown, black, and yellow colours. In the middle is another painted scene in which a priest is addressing a cock-headed demon or deity. The text, which is addressed to a being called Tamâ, reads:—

In the Name of the Father, and of the Son, and of the Holy Spirit, One God. A prayer against the tongue, and the tongue of Bâryâ, and of men — both those who are kinsfolk and those who are strangers — [and against] fever, and rheu-

matism, and inflammation of the lungs, and bowels, and diarrhoea, and dysentery, and cholera. Behold, I take refuge in the exaltation of thy name, and in thy pre-eminence which was in the beginning, [and is expressed by] the letter *alêph*, so that Thou mayest deliver me, O Christ, from the insurrection of the tongue and mouth, for the tongue slew the company of the martyrs in thousands; one word of calumny is mightier than the sharpest sword. [Deliver me, O] TAMÂ, by Thy going forth from the company of the Father and His Son, and by Thy state of being which was before all worlds. And moreover, I would that Thou didst deliver me, O Christ, from the ambush (*or* wiles) of the tongue, the persecutor of Daniel, whom Thou didst deliver from Nebuchadnezzar, the wicked one, when the people were moved and cast him into the blazing fire. O TAMÂ, by Thy bodily form which sprang from the seed of the fathers who succeeded each other, and from the Holy Spirit, and which was more beautiful than the forms of the children of men who are beautiful, deliver Thou me, O Christ God, the Son of His substance, from the unjust tongue, which consumeth injustice for its food, for the tongue slayeth and maketh alive. O TAMÂ, by Thy two-fold birth, the one being of the Father, and divine, and the other of man, [I entreat Thee], O Christ, Thou God Who art alive and not dead, to deliver me from the tongue of man and from mine own tongue, for death is strong and cruel. O TAMÂ, because Thou wast wrapped in poor and miserable swaddling-bands, and again, because Thou didst lie in the stall whilst the ox looked on, deliver me, O Christ, from littleness of the tongue; for there is another worm to me through speech, and let not terror at the cutting down of great trees overwhelm me, for it is the axe. O TAMÂ, by Thy persecution, and by Thy rapid flight to Dabra Ḳuĕsḳuâm during the slaughter of the children of [Thy] native country, deliver me, O Christ, from the service (?) of the tongue, by which alone we can be free, for I have lived (?) fifty years without turning aside therefrom. O TAMÂ, by Thy circumcision, and by Thy standing naked before the people at Thy circumcision, [which took place] on the eighth day after Thy birth, give me counsel, O Christ, and deliver me from the ..... that I may flee from the tongue, for it terrifieth me greatly, and the whale which is joined therewith will thrust me forth. O TAMÂ, by Thy coming into the house of the sanctuary forty days after Thy birth, and Thy standing up before Thy true Father, deliver me, O Christ from the calumny of the tongue,

which is outward, for the tongue of man slayeth .... O TAMÂ, by Thy return to the country of Nazareth from the land of Egypt, and by Thy rearing, and by Thy receiving of abundant rebukes in the house which was built by Joseph for a space of forty (sic) years, graciously deliver me, O Christ, from the evil tongue which slandereth its neighbour in secret and not openly. O TAMÂ, by Thy baptism, and by the voice of the Father, and by the Holy Spirit which descended upon Thy head from heaven, deliver me, O Christ, and save me wholly from the tongue of the men who outwardly speak words of peace, but whose hearts are full of guile. O TAMÂ, by Thy fasting, and by Thy temptation in the desert for forty days — for Thou hast taught me to fast, and hast been with me for these fifty years — deliver me from the rising up of the feeble tongue which breaketh the bones, and kindleth a fire which will burn for a hundred years. O TAMÂ, by Thy journeyings when Thou wast in the world, and by Thine appearance as preacher of the Gospel for three years before Thy death, deliver me, O Christ, from the tongue of the man who listeneth with deceit, being openly a friend, but from whom there cometh envy, for a viper is better than he. O TAMÂ, by Thy weeping, and by the tears which were on Thy face at the death of Thy beloved Lazarus in the presence of his companions who mourned him, deliver me, O Christ, from the tongue of the man who is of no account, and from the mouth of Pharaoh, the devourer of the lowermost fire of Egypt, even as Thou didst deliver Jacob in the sea. O TAMÂ, by Thine exceedingly great humility when Thou didst wash alike the feet of Judas, the tare, and those of Peter, the wheat; O King of kings, Christ, Whose throne is in the heavens, purify me with Thy silver from the dross of the tongue of the evil man by means of the fire of repentance and not by water. O TAMÂ, by the bread of Thy body, and by the cup of Thy vivifying blood which Thou didst give unto Thy disciples on the first feast of unleavened bread, O Melchisedek Christ, Priest of the priesthood, take tithe [of me] being the son of Abraham and Levi, and deliver me from a false tongue [Here follows the second picture.] Deliver from the tongue of the man of Bâryâ and ... thy servant Gabra Shelâsê Tĕzâzû. O TAMÂ, by the smiting of Thy face, and by the blows upon Thy head which was enclosed with thorns, and by the unclean spittle which the Jews spat upon Thee, deliver me, O Christ, from this generation, and illumine my body and my spirit with Thy

light ..... when I see the habitation which Thou hast received. O TAMÂ, by the sweat of Thy face which fell in drops like blood by reason of Thine exceedingly earnest prayer and worship in the hidden place in the desert, deliver me from the tongue which overthroweth, for the labour of the cross is mightier than all pain. O TAMÂ, by Thy being seized and bound, and by the coming out of men after Thee by night with knives and staves — now Thou wast alone and poor — deliver Thou me from the tongue which killeth souls, for it cometh upon me suddenly, and wageth war against me. O TAMÂ, by Thy going to Caiaphas and Hannâ, and again from Caiaphas [unto] the judge, for men came unto Thee by night with lamps, and torches, and lanterns, deliver me, O Christ, by Thy brotherly arms from the tongue of the man of savage heart and haughty mind. O TAMÂ, by Thy standing up before Pontius Pilate, and by Thy coming outside when they dressed Thee in a tunic, deliver me, O Christ, from the tongue of the wicked.... for to his tongue was an evil reward, and Judas, the senseless man, became terror-stricken, and he hanged himself with a rope, and died. O TAMÂ, by Thy back, and by Thy patient endurance of the scourging when Thou wast wholly shrouded in great and severe tribulation, deliver me, O Christ, my Father, Who didst beget me without carnal intercourse, and grant unto me the gift of sonship, as long as the tongue can speak, for through Thee there shall be in the heavens a covering [for me]. O TAMÂ, by Thine abundant suffering, and by Thy prolonged agony..... deliver me, O Christ, from the sharp point of the tongue, and deliver me, O Thou who didst stand like a slave before Pilate the Greek, and didst bear the punishment with which thieves are punished. O TAMÂ, by Thy cross, and by Thy crucifixion, O Thou Who wast nailed between the two thieves, deliver me, O Christ, from the combat of Diabolos, and from his hosts, and from the counsel of the tongue of Caiaphas — now he was the high priest — and may the years of my body [not] come under his time of power. O TAMÂ, by Thy hands, and by the nails of death by which they were pierced, O fruit of the tree of error, a man in the place of that which was plucked by Eve, feed me, O Christ, with the tree of life for which I hope. The softness of speech in the heat of the sun drieth up; let not the speech of error which must be cut down go forth from me. O TAMÂ, by Thy feet whereon Thou didst walk about with the cross and the sharp nails to which the Jews fixed Thee, deliver me, O Christ, from the calumny of the

tongue especially, O Thou Who didst go to Golgotha bearing the heavy cross, and didst take upon Thyself the form of a servant, although Thou wast the Son [of God]. O TAMÂ, by Thy mother who was inflamed with the heat of tenderness for Thee when Thou wast on the cross, and who went with John unto the foot thereof, bring me out, O Christ, from the place of temptation and from the pit which children [of men] have dug for the tongue. O TAMÂ, by Thy mouth which drank wormwood and gall, and also by Thy tongue, for Thou hast taught me the wisdom of seven years when Thou wast on the cross, deliver me, O Christ, and defend me from the cursed tongue of a child who hateth [his] father. O TAMÂ, by the departure of Thy soul [from the body], and by Thy descent unto the place whereto the souls of Adam and Abel went down, even unto the sea of fire, lead me, O Christ, and guide me as Thou didst guide the ark of Noah unto Mount Ḳĕdû (Ḳardô?), and direct me and bring me into a safe haven; for the sea of fire seetheth and the waves thereof are boiling. O TAMÂ, by Thy violent death, the death of the wood of the cross, through the greatness of the unwonted hatred for Thee of [the Jews], who stirred themselves up against the Man because He was good, and were moved on behalf of another (i. e., Barabbas), deliver me, O Christ, from the ..... who are kinsfolk, for their tongues are coals, and their words flames of fire. O TAMÂ, by Thy dead body, and by the bringing down of the same from the cross by the men of Thy religion, the Gospel, Jesus Christ, Whom the Highest delivered by [His] arms, deliver me, and save me from the tongue of the mighty man, for it is a sharp knife, and not a member of the body. O TAMÂ, by Thy grave, which was the grave of a stranger and of a sojourner like unto that of Thy fathers, and was not like that of David, the royal son, deliver me, O Christ, from the evil tongue of the man that is like unto a man who hath a serpent within him, for Satan is a helper of him that is his son and heir. O TAMÂ, by Thy Resurrection, when the world shook by reason of Thy light, and the guardians of the sepulchres were terrified, and the dead bodies rose up, deliver, O Christ, the people of the world from the tongue. Unto Thee it belongeth to kiss him that slew Thee. Who is the man of the peace of Judas? O deliver from the tongue of kinsfolk and of stranger Thy servant Gabra Shalâsê Tezâzû.

THE INTRODUCTION TO LADY MEUX MANUSCRIPT NO. 2 (A).

IN[1] THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD.

[Col. 1] We will declare unto you, O beloved brethren, ye children of this church, and may [God] make bright the eyes of your hearts to hear [them], the Miracles of our Lady, the holy Virgin MARY, which [name] is in Hebrew MÂRÎHÂM, (a sweet name!) the life of the world, and the God-bearer, whose great praise and honour neither the beings of heaven nor the beings of earth will ever be able to bring to an end. May her prayer and her blessing be with her servant[2] . . . . . for ever and ever!

Before the Miracles shall be read let the people hearken with the ear of understanding! Hear ye with your ears, and lay up in your hearts the majesty and the praise of our holy Lady, [Col. 2] the two-fold Virgin, MARY who is called in Hebrew MÂRÎHÂM,[3] that is to say MARY, the guide unto the kingdom of heaven. Our Lady MARY existed before the world [was created] in the mind of God. For the sake

[1] The following text is written on a leaf which has been inserted between foll. 1 and 2; it is, substantially, the text which is given in the manuscript B after the "Salutations" to the Virgin; see the Ethiopic text, pp. 5 and 6.

[2] The name is omitted. [3] See LUDOLF, *Commentarius*, pp. 346 and 350.

of MARY Adam and Eve were made, and Adam called his wife "Life" because he knew that MARY would go forth from his loins and from the womb of his wife. What book can contain the [story of the] majesty of MARY? For the sake of MARY the whole world was made. And if everything [concerning MARY] were to be written down the world would not be able to contain it. What ear could listen unto it? What tongue could declare it? What voice could declaim it? What brain could comprehend it? And what mind could [Col. 3] think it out and understand it? Nevertheless we will declare a little thereof unto you, in proportion as our Lady MARY shall shew compassion unto us.

Now MARY was declared from Adam unto Abraham, and from Abraham unto Moses, and from Moses unto David, the son of Jesse; and our Lady MARY appeared under many forms. The generation of our Lady, the holy Virgin MARY, sprang from the house of David the king, and from the house of Aaron the priest, with reference to her mother; and the name of her father was Îyâḳêm[1] (Joachim), and the name of her who gave birth unto our Queen MARY was Ḥannâ. Unto whom hath the power to comprehend her state of virginity been given? The angels were unable to comprehend the state of virginity, for they transgressed through the lust of the flesh, and they went down to the earth in days of old.[2] Who is like unto our Lady MARY [Col. 4] who

[1] Compare Ἐν ταῖς ἱστορίαις τῶν δώδεκα φυλῶν τοῦ Ἰσραὴλ ἦν Ἰωακείμ: see TISCHENDORF, *Evangelia Apocrypha*, Leipzig, 1876, p. 1.

[2] This seems to be an allusion to Genesis vi. 2:—"the sons of God saw the daughters of men "that they were fair; and they took them wives of all which they chose." In the Book of Adam and Eve (Malan's translation, p. 137), the "sons of God" are identified with the children of Seth, and the "daughters of men" with the descendants of Cain. The sons of Seth were warned by Enoch not to leave the holy mountain whereon they lived, but they rose up against him, and refused to hearken unto his words, and went down to the plain. "And when they looked at the daughters of Cain, at their beautiful figure, and "at their hands and feet dyed with colour, and tattooed in ornaments on their faces, the fire of sin was "kindled in them. Then Satan made them look most beautiful before the sons of Seth, as he also made "the sons of Seth appear of the fairest in the eyes of the daughters of Cain, so the daughters of Cain "lusted after the sons of Seth like ravenous beasts, and the sons of Seth after the daughters of Cain, until "they committed abomination with them."

was the place of abode of the Father? And who is like unto our Lady MARY who became the habitation of the Son? And who is like unto our Lady MARY who became a house for the Holy Spirit? Can any man abide without sin? Nay, for no man hath carried fire [without being burned], and there is no one who hath not committed sin except our Lady MARY. Our Lady MARY is more pure than the angels. Our Lady MARY is greater than all the generations of women. The mind of our Lady MARY is wholly the mind of God. The character of our Lady MARY is the character of God. Our Lady MARY beckoned unto God with her purity. Our Lady MARY gave birth unto God with her virginity. Our Lady MARY became [Col. 5] a dwelling of joy unto God. Our Lady MARY spake by the Prophets. Our Lady MARY preached by the Apostles. Our Lady MARY giveth praise with the mouth of all creation. Honour ye our Lady MARY, O children of this church, for our Lady MARY is the redemption for sinners, and our Lady MARY giveth gracious gifts unto those who minister unto her with good service. Put your confidence in our Lady MARY with all your hearts, and have no doubt whatsoever but that it is she who bringeth you salvation. And prostrate ye yourselves before her image (*or* picture); for whosoever boweth not down before her his name shall be blotted out of existence, and the memorial of his name shall be unknown, and the angels [Col. 6] of heaven shall say, "Amen".

THE INTRODUCTION TO LADY MEUX MANUSCRIPT NO. 3 (B).

[B fol. 2*a*. 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD.

Here beginneth the book which shall be read before [the priests] recite the Miracles of our Lady MARY, that is to say, the Book of Rules that came forth from the throne of Mark the Apostle out of the Church of Mu'allaḳah[1] of Maṣr (i. e., Cairo) where the teachers, the honourable Archbishops who were the orthodox treasurers of the Mysteries, laid it up. Our Lady, the holy Virgin Mary, declared these rules unto them [at intervals] during a long period of time; unto some of them she spake in dreams, unto others she spake in visions, and unto others she spake openly. Now these men were Abbâ Abraham, and Abbâ Mark, and Abbâ Matthew, and they were the workers of wonderful things; and the story of their words was written down in the Book of the Miracles of our Lady, the holy Virgin [B fol. 2*a*. 2] MARY, [telling] how she spake unto them, and how she wrought for them wonderful deeds and miracles. And this Book of their Rules was translated from the Arabic into the Gĕ'ĕz, [the language of] the country of Ethiopia, in the days of John, the Archbishop of Alexandria, and in the days of our Archbishops Abbâ Michael and Abbâ Gabriel,[2] and the Bishop Abbâ John, when they went forth

[1] I. e., the famous church dedicated to the Virgin, more commonly known as "El-Mu'allaḳah," or the "hanging", from the fact that it is suspended between two bastions, and must be entered by a staircase. The church was probably founded in the VIth century of our era. "It is a double-aisled church, and as such is remarkable in having no transepts" (BUTLER, *Coptic Churches*, vol. 1. p. 208). In the list of the Churches of Cairo given by Ibn Dûḳmâḳ (ed. Vollers, Cairo, 1893, p. 1. v) the position of this church is thus described:—

(الكنيسة المعلقة) هذه الكنيسة داخل مصر بباب القصر وهو قصر الروم المعروف بقصر الشمع فى علو بابه

[2] Michael and Gabriel were contemporaries, the former having been ordained in 1454. On the death of Michael he was succeeded by Gabriel; both were buried in Dabra Arârâ. See GUIDI, *Le Liste dei Metropoliti d'Abissinia*, Rome, 1899, p. 9.

into Ethiopia in the third year, in the days of our king Zarʿa Jâʿḳôb,[1] who was surnamed Constantine, after he had reigned seven years. And the Book of their Rules saith thus:—"On every Sunday, that is on every first "day of the week, and on every festival day of our Lady MARY, they "shall not fail to recite the Miracles of our Lady MARY in all the churches "[B fol. 2*b*. 1] with great honour and with great gladness, for MARY is "honourable, and beneath God Almighty there is no one who is more "honourable". And they anathematized [those who would not do this] so that [the priests] might not cease to recite the Miracles of our Lady MARY on every Sunday, that is, on every first day of the week, and on each of her days of festival.

Now her days of festival are these:—on the sixth day of Nuḥasê[2] they celebrate her Conception; from the sixteenth day [of Nuḥasê] to the twenty-first day, that is to say for six days, the festival of her Assumption similar to that which they celebrate for the Resurrection of her Son; on the tenth day of Maskarram, the coming of the Image of our Lady[3] into the city of Ṣêdênyâ,[4] the shrine of Marînâ—now this is the Image which put on flesh and from which drops of sweat fell; on the twenty-first day of Maskarram, and on the twenty-first day of Ṭĕḳemt, and on the sixth day of Ḥĕdâr, her advent into Dabra Ḳuesḳâm;[5] on the twenty-first

[1] This king was the fourth son of David (he reigned from A. D. 1380 to A. D. 1409) and reigned thirty-four years and two months, i. e., from A. D. 1434 to A. D. 1468. Under his rule Ethiopian literature flourished, and Zarʿa Jâʿḳôb was himself an author; the "Miracles of the Virgin" was one of the many books which were translated from Arabic into Ethiopic during his reign. See BASSET, *Études sur L'Histoire d'Éthiopie*, Paris, 1882, pp. 102, 243—246; LUDOLF, *Commentarius*, p. 301—340; and the history of Zarʿa Jâʿḳôb and his son Baʿeda Mâryâm published and translated by PERRUCHON under the title, *Les Chroniques Zarʿa Yâʿeqôb et de Baʿeda Mâryâm*, Paris, 1893.

[2] The names of the months in Ethiopic are:—Maskarram (September), Ṭĕḳĕmt (October), Ḥedâr (November), Tâḥshâsh (December), Ṭên (January), Yakâtît (February), Magâbît (March), Miyâzyâ (April), Genbôt (May), Sanê (June), Ḥamlê (July), Naḥasê (August), Pâgwĕmên (intercalary). The Ethiopian year began on August 29th.

[3] I. e., the Image of the Virgin which was painted by Saint Luke.

[4] A city of Egypt. See CONTI ROSSINI, *Catalogo dei Nomi Propri*, Genoa, 1894, p. 46, col. 1.

[5] A very famous convent which was situated to the north-west of Gondar; see CONTI ROSSINI, *op. cit.*, p. 42, col. 2.

day, the stablishing of the lamp; [B fol. 2*b*. 2] on the third day of Tâḫshâsh, her advent into the sanctuary (i. e., the Temple at Jerusalem); on the twenty-first day of the same month, and on the twenty-second day, [they] celebrate the commemoration of Bishop Dexius—now when he was keeping the festival on this day [the Lady Mary] gave him apparel which had not been made by the hand of man, and a throne whereon no other man had ever sat; on the twenty-eighth day of Tâḫshâsh, which is the festival *Gênâ*, and on the twenty-ninth day, her giving birth to our Redeemer; on the twenty-first day of Ṭêr, her death; on the sixteenth day of Yakâtît, her gift of the "Kîdâna Mĕḫrĕt",[1] and on the twenty-first day of this month her commemoration is also celebrated; on the twenty-first day of Magâbît, and on the twenty-ninth day also, her Conception of our Redeemer; on the twenty-first day of Mîyâzyâ and on the first day of Genbôt, her birth (now there are some who say that her birth took place on the tenth day of Maskarram, but we say what is certain about it, even as our Patriarchs have taught us).

And on the twenty-first of this [B fol. 3*a*. 1] month the people shall be gathered together in the land of Egypt, in the church which is called Dabra Maṭmâḳ, and they shall be gathered together from the East, and from the West, from the South, and from the North, and from every country whatsoever. And they shall encamp in booths, and in tents, and in tabernacles, and in companies, and they shall celebrate the festival of the Virgin from the twenty-fifth day unto the twenty-ninth (?) day with great honour, and joy, and gladness, and jubilation unceasingly for five days, together with the angels, and the martyrs, and the righteous, and those who make intercession. And the Christians shall see her openly, and they shall celebrate a festival with gladness, and honour, and joy on the twenty-first, twenty-second, twenty-third, and twenty-fourth days [of the

[1] I. e., the "Covenant of Mercy"; see within, Chapter I.

month. And they shall celebrate] a great festival on the twenty-fifth day because her Son planted dry rods and made them to become trees [B fol. 3*a*. 2]; and on the eighth day of the month Sanê because her Son made water to flow from the rock and healed those who were sick; and on the twentieth day of this month because the Apostles were assembled, and her Son came down to build her house; and on the twenty-first day [to commemorate] the sanctification of her house; and also on the twenty-first day of the month Ḥamlê. Now all the festivals of our Lady MARY are thirty-two in number.

And they shall honour these days of festival like the first day of the week (Sunday), and the people shall do no work of any kind whatsoever in them, from year to year and for ever as far as these festivals of our Lady, the holy Virgin Mary, are concerned. And those who do not come on every first day of the week to church to hear the Miracles of the Virgin, the Patriarchs whose names we have already mentioned above shall anathematize them whether they be male or whether they be female, except in such cases as when they are prevented from coming by sickness, or by some serious cause, or by some physical infirmity [B fol. 3*b*. 1], or some piece of work which preventeth a man from coming to church. Now every one who shall hear the reading of the Book of the Miracles of the Virgin, our Lady MARY the God-bearer shall bless, whether they be men or whether they be women, on these festivals of our Lady Mary. And on every first day of the week both men and women shall be gathered together in the church, and after the conclusion of the song of peace they shall put off their ornaments, that is, their ornaments of gold and silver, from their hands, and from their fingers, and from their necks, and from their ears, and from their heads; but the women must have their heads shorn even as Paul said.[1] And it is meet for them to compose their minds to listen unto the

[1] See 1. Corinthians xi. 6. Saint Paul's words are:—"For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."

[reading of the] Miracles of our holy Lady, the Virgin MARY; and there shall be great silence [B fol. 3*b*. 2] and no man shall speak. Whosoever is strong shall stand up to listen, and whosoever is weak shall sit down. And before they read the Miracles of our Lady MARY the Patriarch shall bless [the people]; and if there be no Patriarch there, the Metropolitan shall bless [them]; and if there be no Metropolitan there, the Bishop shall bless [them]; and if there be no Bishop there, the priest who is of the highest rank shall bless [them], on the East, and on the West, on the South, and on the North.

Then shall the Bishop or priest set the crown upon his head, and prostrate himself three times before the ark; and he shall offer up incense, and he shall cense [the place] three times, saying, "Glory and honour "be unto the Holy Trinity, the Father, and the Son, and the Holy Spirit, "henceforth and for ever and ever! Amen." And he shall go to the Image of our Lady MARY, the God-bearer, and he shall cense [it] [B fol. 4*a*. 1] three times, and shall say, "Rejoice, O thou that art full "of grace, God is with thee! Blessed art thou among women, and bless- "ed is the fruit of thy womb. Do thou make supplication and intercede "with thy beloved Son, so that He may pardon unto us our sins." And if there be a Metropolitan there he shall then cense [the place] three times, and after him all the priests, according to their grades, shall do [likewise], until all those who have been appointed priests shall have finished the censing. And after this they shall read the Book of the Miracles of our Lady three at a time; those who know the Book shall each read three of the miracles from [the Book of] the Miracles of our Lady MARY, but those who are not able to read the Book in its integrity shall each read one of the lesser miracles, so that the blessing of the Virgin may not be destroyed. And during the reading three priests shall burn incense without ceasing; one towards the ark, and one towards the Image of our Lady MARY, and one towards the reader of the miracle [B fol. 4*a*. 2].

And let not any Christian imagine that it is a light matter to hear read the Miracles of our Lady MARY, the God-bearer, for it is a great and an honourable thing; and let neither man nor woman fail to listen unto them, lest they fall into carelessness. And he that is able to hear her Miracles let him take an offering on that day, provided that he is not prevented [from so doing] by some serious cause as we have already said. And he that is unable to take an offering when he heareth [the reading] of the Miracles shall go unto the church, and he himself shall be in the place of an offering, provided that he listeneth unto the Miracles in faith. And those who neglect (*or* treat with contempt) the Book of her Miracles, and the Covenant with our Lady, the holy Virgin MARY, who gave birth unto God, are outside the faith in the Incarnation of the Son of God, and cannot be numbered among the sheep of the fold of Christ. And they shall be under a ban, and excommunicated, and [B fol. 4*b*. 1] cut off by the swords of Peter and of Paul, and by the sword of the words of Abbâ Michael, and Abbâ Gabriel; and they shall be cut off and excommunicated by us also because we have received the power of these [saints], and therefore we can cut off and bind fast with a fetter which cannot be opened until her Son shall come in glory him that will not do honour unto the festivals of our Lady, the holy Virgin MARY, who gave birth unto God, even as unto the first day of the week. Amen. But upon those who wish to honour, and to exalt, and to love her with all their hearts and with all their might shall dwell the prayer and the blessing of our Lady, the holy Virgin MARY, who gave birth unto God, and they shall sanctify them for ever and ever and ever. Amen.

[B fol. 4*b*. 2] And the priests shall say twice in the tone [called] '*Azel*,'[1] "Hallelujah! Hallelujah! We worship the Father of Light, and "His Only Son, and the Holy Spirit, the Paraclete, three equal Persons."

[1] I. e., the tone used in the churches in Lent, and on fast days, and on the Eves of festivals, and for funeral ceremonies; see DILLMANN, *Lexicon*, col. 1002.

[Then shall they] say thrice, "Salutation unto MARY the Queen, the true "vine, on which, although it hath never been cultivated, thou shalt find "blessed fruit. The Son of God in truth came and became man from "her, and she gave birth unto Him and He hath saved us and hath par- "doned unto us our sins. Thou hast found grace, O Virgin. Many shall "hold converse concerning thy honour, for the Word of the Father came "and took upon Himself human nature from thee; Hallelujah! Come ye "and look upon this Bride, this Woman who is adorned, the mother of "the Lamb, who is enveloped in such great glory, even as saith the son "of thunder, John the pure virgin, who cried out, saying, 'He hath made "'this bride to shine exceedingly, yea, [B fol. 5*a*. 1] more than the star of "'the morning'. This is the New Zion, the city of our God, wherein "dwelleth the joy [of] all the holy prophets."

"Rejoice thou, O MARY, in the pleasure of its passover"; and thou shalt recite this passage unto the end thereof in the tone [called] '*Azel*. Then shall they read the Miracles of our Lady, the holy Virgin MARY, who gave birth to God, each man [reading] three at a time. And after the reading of the Miracles they shall all sing a hymn together, and shall say thus:—"Blessings be upon this our Lady, the holy MARY, who gave "birth to our Salvation! Hallelujah! Hallelujah! Hallelujah! upon all of "us, the people [here]. Unto Thy Cross, O Lord, we will ascribe glory; "Hallelujah! Hallelujah! Hallelujah! Salutation unto thee, O John, the "son of thunder (Boanerges). Salutation unto thee, O John, who didst "write the Apocalypse. Salutation unto thee, O John Theologos. Salut- "ation unto thee, O John, the beloved of the Lord. [B fol. 5*a*. 2] Salut- "ation unto thee, O John, the virgin. Salutation unto thee, O John the "Evangelist. Salutation unto thee, O John, who didst lie in the bosom "of God. Salutation unto you, O Peter, and Paul, and James, and John, "and Andrew, and Matthew, and Philip, and Bartholomew, and Thomas, "and James the son of Alphaeus, and Thaddeus, and Nathaniel, and

"Matthias, and Luke, and Mark, and James the Bishop. Bless ye us, "your children by the command of the Spirit.

"Salutation unto thee, MARY, thou Door of the East, which brought "forth the Light. Salutation unto thee, thou Vine of Eskêdêrê. Salutation "unto thee, thou Splendour that can be seen. Salutation unto thee, O "thou that art ornamented with rays of light (?). Salutation unto thee, for "thou hast given birth unto the Creator. Salutation unto thee, thou Rod "of Aaron which bore fruit. Salutation unto thee whom we worship with "a psalm. Let each one read [B fol. 5*b*. 1] the Book of thy Miracles in "peace! Bless thou us!

[The text which follows (see page 5, l. 16—p. 6, l. 8) the above in the manuscript B is similar to that which forms the Introduction to the manuscript A; it contains a few variants, as will be seen from a perusal of it, but they are not sufficiently important to make it necessary to give a rendering of the whole section here. It will be noticed that king Takla Haymânôt and his queen Abâla Dengel are mentioned; this king is, no doubt, the second of the name, who reigned from A. D. 1769 to A. D. 1777.]

THE ADDRESS OF THE READER OF THE MIRACLES OF THE BLESSED VIRGIN MARY TO THE CONGREGATION.

Hear, O ye my fathers, and my brethren, and my sisters, who are in this church hoping to hear the Miracles of our Lady, the holy Virgin, the two-fold MARY, who gave birth unto God, and let those who are upon high seats come down, and do ye who are seated rise and stand up; and gird about you your apparel [B fol. 6*b*. 2], let down coverings of your heads and [put off from] you your ornaments. Have ye not heard that it is said, "If a man be able to offer up an offering [let him do so], and

"if he cannot, let him hearken unto the Miracles of the Lady of us all, "MARY, who gave birth unto God, and it shall be unto him for an offer- "ing; and our Lady shall love him that listeneth thereunto, and she will "bless quickly him that prayeth and listeneth with all his heart." Do ye then stand up and make yourselves worthy to receive your reward for ever and ever. Amen.

Salutation unto thee, O my Lady MARY, thou Mother of our Lord Jesus Christ! When the Book of thy Miracles is being read overshadow [us] with thy wings. Whatsoever words thereof we hear make thou to put forth roots, and make the stalk and branches to grow up, and make them to bring forth fruit thirtyfold, and sixtyfold, and an hundredfold. And daily do thou make intercession on our behalf, and according to the power which hath been given [B fol. 7*a*. 1] unto thee by the Father and the Son and the Holy Spirit make thou our sins to be lightly esteemed. Depart not thou from us in this world, and in that which is to come let not our soul separate itself from thy soul, for ever and ever! Amen.

O my Lady, thou Mother of salvation, Mother of light, Mother of incense, Mother of offering, Mother of fire, thou only Mother, Mother of the King, Mother of Christ the Messiah, O Mother divine and awe-inspiring through the compassion of thy Son, look thou [favourably] upon our supplication, and be thou graciously pleased with our entreaties, and by thy prayer do thou cool the wrath of thy Son! Amen. May the Jews who are doomed to perdition and whose name exciteth to wrath go down and have their habitation in the lowermost depths of the place of judgment! Amen. May the wicked Jews who wish not [to hear] thy name and who deny thy virginity be mown down by the sword of Michael, may they be burnt in the torment of fire, and may they descend and have their habitation [B fol. 7*a*. 2] in the lowermost depths of the place of judgment! Amen. May the lying Jews who hold thy virginity in abomination be fettered and bound in chains of fire, and may they dwell [in the lowermost

depths] of the place of judgment and corruption! Amen. May the evil-doing Jews who curse thy virginity be cut down by the sword of Michael, may they suffer pain in the torture of the fire, and may they be sealed down in the depths of the place of judgment whence there is no place of escape! Amen. May the leprous and filthy Jews who blaspheme thy virginity be punished by the hand of Michael, may they become involved in the Gehenna of fire, and may they be hurled down headlong and cast into the depths of the place of judgment! Amen. May the faces of those who follow Christ, and who follow the Gospel, and who read thy miracles, be clothed by the light of thy grace, and may they be preserved by thy covenant! Amen. May those blessed and good men who esteem holy thy virginity, and those who take refuge at thine image clothe themselves in the light of thy grace! May they be permitted by grace to enter into thy bridal chamber, may they be [B fol. 7*b*. 1] sanctified by the Blood of thy Son, may they inherit life and may they have as their lot a portion and an inheritance with the saints! Amen. And may the holy, and the elect, and the pure who sing praises unto thy virginity, and who cry out before thine image, array themselves in the light of thy grace, and may they exult and rejoice in the bridal chamber of thy Son! [Amen].

I bow down before thee and I give praise unto thee, O my Lady MARY, thou couch of the heavenly Bridegroom. I bow down before thee and I give praise unto thee, O my Lady MARY, thou chariot of the Sun of righteousness. I bow down before thee and I give praise unto thee, even as John of the golden mouth (Chrysostom) gave praise unto thee, saying, "In the sweetness of his lips rejoice thou, O my Lady MARY, for of thee "God the Word became incarnate, and He went forth from thee [B fol. 7*b*. 2] "like a bridegroom who goeth forth from his chamber. Rejoice, O my "Lady MARY, because there went forth from thee the truly Good Shepherd, "Who seeketh for the lamb which hath been cast away, and when He "hath found it He beareth it upon His shoulders. Rejoice, O my Lady

"MARY, for through thee have been broken the fetters of the monster which "causeth suffering, and which God did cast into judgment. Rejoice, O "my Lady MARY, thou holy land, whereunto God came riding upon a "cloud of light and entered into thee. Rejoice, O my Lady MARY, from "whom God, Who maketh His saints to rest, appeared. Rejoice, O my "Lady MARY, in whom God was well pleased, and from whom it was "[ordained] before the world that the Word should be born of thee, the "Word Whom, together with His Father and the [B fol. 8*a*. 1] Holy "Spirit, we adore. Rejoice, O my Lady MARY, the Mother of Him "Whose Apostle I am. Rejoice, O my Lady MARY, on whose virginity "Him to Whom thou didst give birth set a seal after He had been born, "and whose virginity was not destroyed."

Salutation unto thee, O my Lady MARY, who didst give birth to God without the foundation of thy womb being rent asunder. Salutation unto thee, O my Lady MARY, who didst give birth to the Word without the seal of thy virginity being opened and changed, and who art called Mother through the birth of our holy Redeemer. Salutation unto thee, O my Lady MARY, for thou hast found grace, and God is with thee. Entreat thou and make intercession with thy beloved Son that He may pardon unto us our sins.

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I. Mary stands in prayer at the grave of her Son, Jesus Christ.
II. The sleeping watchmen at the grave of Christ.
III. Jesus Christ, Who has risen from the dead, addressing His Mother.

(*See page 15*).

[A fol 75*a*. 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, ONE GOD.

On the sixteenth day of the month Yakâtit[1] there shall be celebrated the commemoration of our holy Lady, the Virgin two-fold MARY, who gave birth to God, because she received therein the Covenant of Mercy from her Son, our Redeemer Jesus Christ. Whosoever shall celebrate her commemoration, and shall call upon her name, and shall give alms unto the poor and needy, even if it be a cup of cold water only, [shall receive his reward.]

Now when the Son of this holy woman MARY [A fol. 75*a*. 2], whose pure flesh He had taken upon Himself, went up into heaven, He sat on the right hand of His Father, having fulfilled all the Law, and taken upon Himself human nature, but without sin, and gained dominion over the pains of the Cross by His good pleasure and will which He exercised for our redemption. And He left his mother MARY in the house of John His disciple, whom He loved, and whom He committed unto her protection, saying, "Behold thy son", and to that disciple also He said, "Behold thy mother"; and our Lady Mary dwelt [there], and she was wont to go unto the grave of her Son, that is to say, to Golgotha, [A fol. 75*b*. 1] to pray there. And it came to pass that when the Jews saw her they were filled with wrath and jealousy, and they wished to stone her, but God made her to disappear from their sight. Then they took counsel together and appointed guards over His grave, so that she might not be able to come and pray there again; but she ceased not to

[1] I. e., February 10.



I. The Virgin Mary's prayer to her Son, Jesus Christ.
II. The Assumption of the Virgin Mary.
III. Jesus Christ, in the presence of all the angelic hosts, makes His mother to sit upon the throne with Him.
IV. David singing Psalms to the accompanyment of his ten-stringed lute.

(*See page 16*).

go there each day. Now the guards never saw her, for the mantle of the glory of her Son made her to be invisible, and angels came unto her at all times to minister unto her, and her Son, our Lord Jesus Christ, watched over her [A fol. 75*b*. 2] continually, and fulfilled for her all her desires. And after this He made her to ascend into heaven, and He shewed her the place where the righteous rest and where dwell Abraham, Isaac, and Jacob, and the spirits of all the fathers who had died from Adam until Christ(?) received her. And they bowed down before her and said, "Glory be unto God Who hath created thee for us, flesh of "our flesh, and bone of our bone; in thee we have found redemption, and "thou hast become the gate of life [leading] from destruction through the "Incarnation of the Son of God of thee" [A fol. 76*a*. 1]. Then the angels transported her and brought her unto her beloved Son [Who was seated upon] His throne; and flames of fire covered Him round about on the right hand and on the left. Then our Lord took her hand, and He kissed her mouth and said unto her, "Hast thou come, O My Mother?" Then He made her to ascend His glorious throne and He made her to sit [there] with Him, and He told her the story of the joy and gladness which eye had never seen, and ear had never heard, and the heart of man had never imagined, that He had prepared for her. And below the throne she saw David [A fol. 76*a*. 2]. her father, the king of Israel, together with all the company of the Prophets, and the angels, and the souls of the righteous were standing round about them, and he was singing psalms to his harp and saying, "Hearken, O my daughter, see, and "incline thine ear, forget thy people in thy father's house, for the King "hath desired thy beauty, and He is thy Lord."

And again the angels set her so that she might see the place of judgment, and they brought her unto the place which was the boundary of the darkness that had been prepared for Satan and his angels, and for all those who walked in his ways [A fol. 76*b*. 1]. Then our Lady MARY



I. The Virgin Mary arrives in heaven, and all the orders of angelic beings bow down before her.
II. The Virgin Mary looks upon the abode of Satan and his angels.

(*See page 17*).

said, "Woe is me! Who could announce unto the children of men that "they would come here?" And an angel said unto her, "Fear thou not, "O Mary, God is with thee. He is with thee, and with those who [shall "come] after thee". Then the angels bore her along and brought her back to the [former] place, and straightway our Lady Mary sat down, being exceedingly sorrowful for all the sinners. And inasmuch as that day was the sixteenth day of the month Yakâtît, she stood up at the place of the skull (i. e., Golgotha), and [A fol. 76 *b*. 2] she made supplication unto her Son, saying, "I adjure Thee, O my Son, by God Almighty "Thy Father, and by Thy Name Christ, and by the Paraclete Thy Spirit, "and by my womb which bore Thee, Whom earth is not able to bear, "and Whom even the angels are not able to approach, for nine months "and five days; I adjure Thee, O my Son, by Thy going forth from "me, without pain, and by Thy birth; I adjure Thee by my breasts "which gave Thee suck, and by my lips which kissed Thee, and by my "arms which embraced Thee, and by my feet [A fol. 77 *a*. 1] which walk- "ed about with Thee; I adjure Thee by the cradle wherein Thou didst "lie, and by the swaddling bands wherein Thou wast swathed; O my "Son, my beloved one, I entreat and make supplication unto Thee that "Thou mayest hearken unto the voice of my petition, and mayest come "unto me, and mayest fulfil everything which is in my heart."

And it came to pass that when our Lady, the holy Virgin MARY, the mother of the Light, had thus spoken, our Lord and Redeemer Jesus Christ came down, and with Him and round about Him were thousands of thousands and tens of thousands of thousands of angels. And He said [A fol. 77 *a*. 2] unto her, "What shall I do for thee, O Mary My mother? "And what wish is it that thou desirest that I shall fulfil for thee?" Then our Lady, the holy Virgin MARY, made answer unto her beloved Son, and said unto Him, "O my Son, my beloved One, my Lord and my "Redeemer, my Hope and my Refuge, my trust is in Thee. In Thee



Jesus Christ, in the presence of all the angelic hosts, makes an everlasting covenant of mercy with His mother.

(*See page 18*).

"have I my strength, and in Thy safe place do Thou protect me; Thou "art He Whom I remember always. And now, hearken Thou unto my "prayer and unto my entreaty, and incline Thine ear unto the words of "my mouth. I who speak unto Thee am Thy mother MARY, and I am "Thine handmaiden [A fol. 77*b*. 1]. Whosoever shall celebrate the festival "of my commemoration, or shall build a church in my name, or shall "clothe the naked, or shall visit the sick, or shall feed the hungry, or shall "give to drink him that is thirsty, or shall comfort him that is sorrowful, "or shall make to rejoice him that is sorrowful, or shall write a book of "my praises, or shall meditate upon the hymns to me on [the day of] my "festival, reward Thou him, O Lord, with a good reward from Thyself "the which eye hath not seen, nor ear hath heard of, nor mind of man hath "conceived. I beseech Thee, and I make supplication unto Thee, O Lord, "on behalf of all those who shall believe on me, and do Thou make them "to be free from Sheol [A fol. 77*b*. 2]; and remember Thou him that is "an hungered, and him that is athirst, and all the trials which came upon "me with Thee". And our Lord Jesus Christ answered and said unto her, "It shall be even as thou sayest, and I will fulfil for thee all thy peti- "tion. Did I not become man through thee? I swear by Myself that I "will not break My covenant with thee". May her blessing be with our king David for ever and ever! Amen.

Salutation unto thee, O Book of the Law and Covenant like unto the Table of stone

For each and every one who shall call upon thy name!

Let the hearts of sinners [A fol. 78*a*. 1] be softened, let the hearts of the violent be softened,

Let the hearts of those who are afflicted with sorrow be softened, O MARY! Amen.

THE COVENANT OF CHRIST WITH THE BLESSED VIRGIN MARY.

[A fol. 1*b*. 1] THE MIRACLES OF OUR LADY MARY, THE HOLY WOMAN, THE TWOFOLD VIRGIN, THE GOD-BEARER; MAY HER PRAYER AND BLESSING BE WITH US FOR EVER AND EVER! AMEN.

One day our Lord Jesus Christ said unto MARY, "What sorrow "can be greater than that which came upon thee for My sake?" And our Lady MARY said unto Him, "O my Lord and God, there were the "five sorrows which came upon me for Thy sake, and they had exceed-"ingly great power over me. The first of them was the sorrow which I "endured[1] when Simeon prophesied concerning Thee in the Sanctuary, "how that the Jews would slay Thee. [A fol. 1*b*. 2] The second sorrow "which I endured was when I missed Thee in the Sanctuary and I was "seeking for Thee three days. The third sorrow which I endured was "when I remembered how they bound Thee hand and foot, and how the "men of Pilate scurged Thy back. The fourth sorrow which I endured was "when they crucified Thee between two thieves on the day of the Eve "of the Sabbath, and Thou wert naked, and they drove five nails through "Thy body. And the fifth sorrow which I endured was when I remember-"ed how Joseph and Nicodemus[2] took Thee down from the Cross and "swathed Thee in fine linen, and laid Thee in the tomb." And our Lord said unto her who had given Him birth, "Thus saith our Father Who "is in heaven, 'Whosoever shall keep in remembrance the sorrows and

[1] Literally, "my sorrow when Simeon". [2] See St. John xix. 39.

"'[A fol. 2*a*. 1] sufferings which have come upon thee for My sake, and "'the salutation of Gabriel, I will remit to him his sins. And whosoever "'shall give an offering for thy name's sake I will remit to him his sins, "'and I will make him to inherit the kingdom of heaven. And I will "'come to him with thee, O thou Who didst give Me birth, and I will "'appear to him three days before his death'". This was the covenant which He made with His Mother, and she told it unto Dexius, who wrote it down together with [the account of] her Miracles, so that [all] believers might read it. May her prayer and blessing be with us for ever and ever! Amen.

What sorrow can be greater than the sorrows which came upon thee, O Virgin?
For thou didst give a cry when He cried unto thee a cry
On the day of the Eve of the Sabbath [A fol. 2*a*. 2] in which He was upon the holy wood, the Cross.
By thy five sorrows, O deliver me from perdition,
And from mighty terror of the awful Sheol (i. e., Hell).

BISHOP DEXIUS AND THE VIRGIN MARY.

[A fol. 3*a*. 1, B fol. 9*a*. 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD, WE WILL WRITE THE BOOK OF THE MIRACLES OF OUR LADY, THE VIRGIN MARY, WHO GAVE BIRTH UNTO GOD. MAY HER PRAYER AND BLESSING BE WITH OUR KING DAVID! [AMEN].

Now there was a certain bishop in the church of Ṭelṭelyâ whose name was Dexius, and he was a righteous man, and a fearer of God, and he loved our Lady MARY exceedingly; his mouth declared her praise [B fol. 9*a*. 2], and his heart abounded [with thoughts of her], and he ministered unto her with exceedingly great diligence and care, and he



I. The Virgin Mary receiving from Bishop Dexius the Book of her Miracles which he had compiled. At the feet of the bishop is an inkstand with two jars.

II. Bishop Dexius receiving from the Virgin Mary apparel which had been woven by the command of Christ, and an episcopal throne upon which no other bishop was to sit.

(*See page 21*).

wrote the Book of her Miracles and History, and he ceased [A fol. 3*a*. 2] not to meditate upon the same at eventide and at morn. And it came to pass that when he came nigh to finishing the writing of her praises, our Lady the Virgin MARY, the majesty of Christian people, brought unto him glad tidings openly, and she said unto him, "Give me the Book of "my History and Miracles, which my beloved son hath made, into my "hands"; and she took the Book of her Miracles, and she opened it and read therein, and she was exceedingly pleased therewith. And she said unto him, "Behold, O my beloved, thou hast toiled for me. Behold now, "I am well pleased with thee, and I give thanks unto thee. And the "blessing of [B fol. 9*b*. 1] my beloved Son shall be upon thee and shall "dwell in thy house, and He shall bless thy children and those that shall "be descended from thee with the blessing of heaven [A fol. 3*b*. 1] because "thou hast written this Book for me"; and having said these words she disappeared from him. And the bishop rejoiced with an exceeding great joy because MARY had brought him glad tidings, and had shown herself unto him openly, and had spoken unto him mouth to mouth; and he loved her the more, and his heart was smitten with deep love for her. Then he meditated in his heart and said, "Behold, I will exalt her honour and "majesty, and I will add thereunto very much more than I have been "wont to do aforetime". And he made a great festival, the like of which man had never made, in commemoration of [B fol. 9*b*. 2] MARY, not on the day of her glorious nativity, but before it, and he chose one day of all [A fol. 3*b*. 2] the days and established the celebration of the festival upon it, and he made regulations concerning it and confirmed it. And all the people of the city celebrate the festival unto this day according to the ordinance of the bishop, and they keep the feast of the commemoration of MARY with joy and gladness.

And our Lady MARY, the worker of good and the giver of [B fol. 10*a*. 1] grace, appeared a second time unto the bishop, and she had in

her hand glorious, and beautiful, and splendid, and holy apparel. And Mâryâm (MARY), that is, Mârîhâm, answered and said unto him, "O "Dexius my beloved chosen one, my good and faithful servant, I praise "thee, and I extol thee, and I rejoice in thee, and [A fol. 4*a*. 1] I am well-"pleased with thy work. And inasmuch as thou hast rejoiced in me, and "hast ordained and established a festival in mine honour—now the Arch-"angel Gabriel, who brought unto me the glad tidings of the advent of "my beloved Son, hath related this unto me, and an angel hath told me "that thou hast published abroad the commemoration of my festival unto "all the people of the world each year, and hast made the poor, and the "[B fol. 10*a*. 2] needy, and all the people of the city to rejoice and be glad "for my name's sake—I will increase the reward of thine abundant toil in "this world, and I will exalt thine episcopal throne among [those of other "bishops] in proportion as thou hast shewn honour unto [A fol. 4*a*. 2] "me. And behold now, I have brought unto thee from heaven apparel "which hath been woven by the command of my beloved Son. [Take it,] "and put it on when thou art about to minister at the service or at the "consecration of the Eucharist, and no man shall have the power to array "himself therein except thyself, and none besides thee shall dare to sit "upon thy throne; and if there be any man who shall set himself in op-"position to the word of my commandment I will take vengeance upon "him with a mighty vengeance." And it came to pass that when the bishop had become old he brought his days to an end at a ripe old age, and he [B fol. 10*b*. 1] departed this world in peace and entered into life. And the apparel which MARY had given unto him remained among the treasures of the church [A fol. 4*b*. 1], and it was radiantly white and exceedingly splendid.

And after Dexius another bishop was appointed, and he yearned for that apparel and was exceedingly anxious to put it on; and he wished to sit upon [his] throne and to go up thereupon without the permission of



The angel Râguêl strips off the apparel which the Virgin Mary had given to Dexius from the presumptuous bishop who had dared to put it on, and by the command of the Virgin smites him in such wise that he dies.

(*See page 23*).



I. Bishop Dexius receiving from the Virgin Mary apparel which had been woven by the command of Christ, and an episcopal throne on which no other bishop was to sit.

II. The successor of Bishop Dexius, in spite of the remonstrances of his clergy, arrays himself in the apparel which the Virgin Mary had given to Dexius, and takes his seat upon the episcopal throne which she had also given to him.

III. The presumptuous bishop is thrust from his seat by the angel Râguêl, who hurls him to the ground, and slays him.

(*See pages 21-23*).

MARY. And the priests of the church and the elders of the city said unto him, "Put not on this apparel before thou hast asked MARY [B fol. 10*b*. 2] "if she will be pleased to give it unto thee even as she gave it unto bishop "Dexius". And he said unto them, "I am the bishop even as he was, and "I have been appointed to [this] rank in the church; [A fol. 4*b*. 2] and "behold, I will put on this apparel, and I will take my seat upon his throne." So he did according to the desire of his heart, and they were not able to restrain him; and of his own will he put on the apparel and he was so bold as to go up upon the throne and to take his seat thereupon. And it came to pass at that time that he fell down from the throne and was dashed in pieces, and there was great dismay and quaking in the church; and Mâryâm (MARY), that is, Mârîhâm, [B fol. 11*a*. 1] smote him by the hand of the angel called Râguĕêl, and he perished and died. And violent grief, and fear, and dismay laid hold upon the people, and the priests, and deacons, who were gathered together in that place, and [A fol. 5*a*. 1] after they had come to themselves they marvelled and were silent by reason of the miracle which Mâryâm, that is, Mârîhâm, had wrought. And they ascribed glory unto God, and they exalted the greatness of the honour of Mâryâm, that is, Mârîhâm, and they worshipped with great humility kneeling upon their knees in the little chapel, and they offered up their praisings of MARY [B fol. 11*a*. 2] in fear and in trembling. And they brought forward as offerings for her service thousands [of pieces] of gold and silver, because they had seen the awful and terrifying wonder concerning the bishop [which had been wrought] in the church; and they exalted her and paid honour unto her. May her prayer and supplication redeem our king David from a cruel [A fol. 5*a*. 2] death and from the punishment of the judgment for ever.

[The two following texts are wanting in A.]

[B fol. 11*a*. 2] O my Lady MARY, who without the seed of man didst give birth unto God, and who when Dexius had written the blessed Book of

thy Miracles didst lay a ban upon another man that he should not put on his apparel nor seat himself upon his throne, and who, when a certain violent bishop opposed thy command and took his seat upon the throne of Dexius without being [B fol. 11*b*. 1] blessed by thee, didst smite him speedily by the hand of the angel Râguĕêl, so likewise do thou smite the enemies of the life of thy servant Khâyla Mâryâm at morn and at eve, so that he may proclaim the story of [thy greatness] for ever and ever. Amen. Dexius having gathered together and written down the Miracles of her who, being in a state of virginity, conceived and brought forth a child, the angel Gabriel having announced to her a message of glad tidings of great joy, and had published abroad the day of her commemoration, she gave him apparel and a throne.

THE VIRGIN MARY AND THE POOR MONK.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY WHO GAVE BIRTH TO GOD.

May her prayer and blessing be with her servant Khâyla Mâryâm for ever and ever! Amen.

Now there was a certain poor monk who possessed neither raiment nor food, but he believed on our Lady MARY, who gave birth to God, and he said unto her, "O give thou the command [B fol. 11*b*. 2] concerning "me that I may eat, and drink, and clothe myself withal"; and having said these words he fell asleep. And it came to pass that our Lady MARY, who gave birth to God, came at the time of midnight, and she appeared unto him in a vision, and said unto him, "What sayest thou, O monk? "Take this raiment and it shall be thine." And when he awoke from his sleep he found apparel [there], and he rejoiced with an exceedingly great joy, and all the people who saw this miracle which our Lady



The Virgin Mary appears to one of her servants from out of her image, and addresses him, and in answer to his words "Blessed art thou among women," says," And blessed art thou also among men."

(*See page 25*).

MARY, who gave birth to God, had wrought marvelled. May her prayer and blessing be with her servant Khâyla Mâryâm for ever and ever! Amen.

PRAYER BY THE COMPILER OF THE MIRACLES OF THE VIRGIN.

[A fol. 6*b*. 1] When a man desireth to build a house doth he not first of all make ready everything which he will require therefor? O MARY, I beseech thee to give unto me the spirit of knowledge, and since I desire to relate thy wonderful deeds make me to understand them, and make me to follow in a straight path thy gracious acts.

CHAPTER I.

THE VIRGIN MARY AND THE ARTIFICER.

[B fol. 12*b*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY, WHO GAVE BIRTH UNTO GOD. May her prayer and the mercy of her beloved Son be with the soul of our king David for ever and ever! Amen.

Now there was a certain artificer who loved our holy Lady, the two-fold Virgin MARY, who gave birth to God, with all his heart, and he was wont to read salutations unto her day by day [A fol. 6*b*. 2] continually, both evening and morning; and he continued to salute her for many days. And it came to pass one day that he said unto her, "O my "gracious Lady, I pay salutations unto thee continually, but thou dost "never return my salutation unto me"; and after he had said these words unto her he began to read the salutation of our Lady MARY, standing

before her image. [B fol. 12*b*. 2] And when he came to the passage where he should say, "Blessed art thou among women", our Lady MARY, who gave birth unto God, answered him from out of the image, and said unto him, "And blessed art thou among men"; and thus she spake unto him thrice. Now when the artificer heard these words from the [A fol. 7*a*. 1] image of our Lady MARY, he bowed down before her and repented himself that he had dared to speak unto her; but he rejoiced because of the words which she had spoken unto him. And he loved her much more than formerly, and he devoted himself the more to her service until he passed away from this fleeting world. May the prayer and blessing of our Lady MARY [B fol. 13*a*. 1] be with our king David for ever and ever! Amen.

Inasmuch as the angel who announced glad tidings [unto thee] gave thee an everlasting salutation,
The artificer was dear unto thee.
Since thou, O MARY, wert blessed by the Book of Ḥâwî[1],
Bless me, O my Lady, and [may] thy Son [A fol. 7*a*. 2] the Nazarene [bless me]
With the blessings of Judah and Levi!

CHAPTER II.

THE JEW OF THE CITY OF AKHMÎM.

[A fol. 8*a*. 1; B fol. 13*b*. 1] A MIRACLE OF OUR HOLY LADY THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH UNTO GOD; may her prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[1] The Book of Ḥâwî is a large theological work which was written in Greek by one Antiochus of the Monastery of Siḳ, which lay on the east of Jerusalem. It was translated into Arabic by Gabriel ibn Batrak A. H. 665 = A. D. 1266—67, and into Ethiopic by Salîk A. M. 7074 = A. D. 1582. See WRIGHT, *Catalogue of Ethiopic MSS.* p. 235.



I. A Priest who had grown old in the service of the Virgin Mary, falls down one day in the church when bowing before her, and breaks his back.

II. The Virgin Mary appears, and seizing his hand, touches the broken bones and makes him whole.

III. By the Virgin Mary's command the priest comes to her right hand side, and he marvels at her great beauty.

(*See page 27*).



II I.

I. An aged priest while bowing before the Virgin Mary falls down and breaks his back.
II. The Virgin Mary touches the broken bones, and makes him whole, and commands him to come and stand by her side.

(*See page 27*).

Now there was a certain Hebrew in the city of Akhmîm[1] who loved our holy Lady, the two-fold Virgin MARY, who gave birth to God, from the depth (*literally* root) of his heart, and the mention of her name with fear and trembling was never absent from his tongue; and when he bowed down before her he was wont to embrace the ground in honour of her name. And the man was a priest, and he ministered holily [A fol. 8*a*. 2] in the church at the time of [burning] incense and [of offering up] the Offering. And it came to pass that when the days of his youth had passed he lacked strength and he was [B fol. 13*b*. 1] unable to stand up. And when the archbishop knew that he had become feeble and was not able to stand up, he associated two deacons with him that they might give him assistance. Now one day as he was praising the name of our holy Lady, the two-fold Virgin MARY, who gave birth to God, and was bowing down [to her] to the ground, he fell forwards upon his breast and his backbone was broken. And he cried out with a loud voice, and said, "O my Lady MARY, come thou and help me in my [A fol. 8*b*. 1] "fall". Then straightway our holy Lady the Virgin MARY appeared unto him standing on the right of the altar; and she stretched out her hand to him and touched his backbone which was broken, and made it whole, and she gave him a sign to come and stand on the [B fol. 14*a*. 1] right of the altar by her side. And immediately he saw this he rejoiced greatly, and he marvelled and was astonished at the beauty of her form and at the splendour (*or* light) which was upon her; and his old age was renewed, and he became a vigorous young man [again]. And he continued to minister in the church unto our holy Lady the Virgin MARY all his days, and she added unto the years of his life one hundred and thirty [A fol. 8*b*. 2] years; and all his days were two hundred and thirty

[1] A town situated on the right or east bank of the Nile about 320 miles south of Cairo; the ancient Egyptians called it Àpu  , the Greeks Panopolis, and the Copts ϫⲙⲓⲙ or ⲁⲡⲟⲙⲓ. It was always famous for its linen weavers and stone cutters.



The Virgin Mary addressing the aged priest in the presence of the angels who are waiting to carry his soal to Paradise.

(*See page 28*).



I. Damianus the scribe writing the name of the Virgin Mary with gold and silver instead of with common black ink.

II. The Virgin Mary appears to Damianus on his death bed and promises to write his name upon a pillar of gold in the kingdom of heaven.

(*See page 28*).

years, and then he died in peace and departed unto everlasting life. May her prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[B fol. 14*a*. 2] The blessed Hebrew in the land of Akhmîm, who had grown old
Whilst praising thy name and bowing before thee, fell down.
As thou didst appear unto him aforetime and didst speak with him what was right,
O MARY, appear thou unto me where I have set [my] couch,
For upon this thing is my mind set with great anxiety.

CHAPTER III.

THE VIRGIN MARY AND THE SCRIBE DAMIANUS.

[A fol. 9*b*. 1; B fol. 15*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer and the mercy of her beloved Son be with our king David [for ever and ever! Amen].

Now there was a certain monk called Damianus who dwelt in the city of Philippi,[1] and he loved our holy Lady, the Virgin MARY, from the depth (*literally* root) of his heart, and he served her with all his power and strength, and he kept vigil by day and by night in her church. And that monk was a scribe, and it came to pass as he was copying the books that every time he had to make mention of our holy [A fol. 9*b*. 2] Lady MARY [B fol. 15*a*. 2] he magnified her and paid honour unto her. Now, he did not write her name with common black ink,[2] but he

[1] I. e., Φιλιππησίους. [2] Literally "water of soot".

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The scribe Damianus writing the name of the Virgin Mary with gold and silver instead of with common, black ink.

(*See page 29*).



The Virgin Mary appears to Damianus on his death bed and promises to write his name upon a pillar of gold in the kingdom of heaven.

(*See page 29*).

wrote it with ink of gold and silver, and with rose-coloured paint, and with divers splendid colours which were like unto them in beauty and value. And when that scribe fell ill, and was nigh unto death, before his soul went forth [from his body] our holy Lady, the Virgin MARY, appeared unto him, and said unto him, "O my faithful servant, art not thou he who "instead of writing my name in common black ink has done so with ink "of gold and silver, and with divers splendid colours which are like unto "them in beauty and value, and has decorated it and made it glorious "with all thy might? Come now [A fol. 10 *a*. 1; B fol. 15 *b*. 1] with me that "thou mayest see thy name inscribed with ornamental letters upon a pillar "of gold in the kingdom of heaven; fear thou not to die in this fleeting "world, for behold, I will give thee everlasting life, and the joy which "never cometh to an end". And it came to pass that when she had spoken these words unto him his soul went forth from his body without pain and without suffering; and this miracle became known in all the country. May her prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[A fol. 10 *a*. 2] For Damianus who served thee on a high [B fol. 10 *a*. 2] mountain with deep devotion
Thou didst write his name upon a pillar of red gold.
O shining East, O MARY, O thou Morning,
Write thou my name upon thy holy garments
And upon the apparel of thy Son which is sprinkled with blood.

CHAPTER IV.

THE VIRGIN MARY AND BISHOP ABBÂS OF ROME.

[A fol. 11 *a*. 1; B fol. 16 *b*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY. May her prayer and blessing and the mercy of her beloved Son be with our king David for ever and ever! Amen.

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I. The Virgin Mary embracing the hand and arm of Abbâs. Bishop of Rome.
II. Abbâs stretching out his hand to be embraced by a woman before administering the Holy Mysteries.
III. After the offering Abbâs retires to the vestry and cuts off his right hand.

(*See page 30*).



I. Abbâs falls down before a picture or image of the Virgin Mary, and entreats forgiveness.
II. The Virgin Mary forgives him, and rejoins his hand to his arm, and he is made whole.

(*See page 30*).

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ንክራት፡ጸሎታ፡ወበረከ
ታ፡የሀሉ፡ምስለ፡ገብሬ፡ኃጥ

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Abbâs, Bishop of Rome, in administering the Holy Mysteries to a woman, touches her face.

(See page 30).

Now there was a certain bishop of Rome who was called Abbâs; and he was a good and holy man, and he feared God Almighty and kept himself from unchastity and from meditation upon evil. And it came to pass that one day during the festival when he was saying the prayer of consecration so that he might administer the Holy Mysteries to the people—now the people, both men and women, were in the habit at the time when they were about to receive the Holy [A fol. 11*a*. 2] Mysteries, before they prostrated themselves, of embracing the hands and the feet of the priest who was going to minister unto them—he smelt [B fol. 16*b*. 2] the smell of a certain woman as she was embracing his hands, and the unclean desire of the flesh entered into his heart, and he burned with the flame of lust. And after he had ended the Offering, he departed and went quickly into the house of the treasures belonging to the church, and he took a knife and cut off his hand, and he began to weep. And it came to pass that when he tarried the people in the sanctuary were very sad, and the priests and deacons went to him, and said unto him, "O master "and governor of the people, we have [A fol. 11*b*. 1] waited long [for thee], "and we are greatly grieved at thy tarrying"; and when they spake these words to him he wept the more, and then he rose up and went with them. And he came before the picture of our holy Lady the Virgin MARY, [B fol. 17*a*. 1] and fell down on his face before it, and he worshipped her and made supplication unto her and entreated her to have mercy upon him, and to help him, and to pardon him his sin. Then straightway our holy Lady the Virgin MARY appeared unto him, and she took his hand in her holy hands, and re-joined [it] to the place from which it had been cut off, and it became whole even as it was aforetime, and no mark [A fol. 11*b*. 2] whatever of the cut could be found; then she disappeared from him. And when the priests and deacons saw this they marvelled and were silent, and they related this miracle to the people; and they ascribed praise unto the glorious and Most High God, and gave



I. Abbâs, Bishop of Rome, cutting off his hand over a bowl which he has set to catch the blood.
II. The Virgin Mary forgives him, and rejoins his hand to his arm in the sight of all the congregation.

(*See page 31*).



The Virgin Mary appearing to the monk Isaac who prayed each night in her church that he might see the Mother of God, and prostrated himself three hundred times before her image.

(*See page 31*).

thanks to our holy Lady, the two-fold Virgin MARY, who is able to perform all things and who worketh miracles and doeth wonderful deeds. May her prayer and blessing, and the mercy of her beloved Son be [B fol. 17*a*. 2] with our king David for ever and for ever! Amen.

Now Abbâs, a priest of Rome,
Having taken a knife which caused pain, cut off his hand.
As thou, O MARY, the [A fol. 12*a*. 1] sister of Salome, didst heal him aforetime,
Even so heal thou the wound of my soul, and grant me rest
Whensoever I invoke thy name which giveth protection.

CHAPTER V.

[wanting.]

CHAPTER VI.

THE VIRGIN MARY AND THE MONK ISAAC.

[A fol. 13*a*. 1; B fol. 18*a*. 1] A MIRACLE OF OUR HOLY LADY THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and blessing be with our king David for ever and ever! Amen.

Now there was in this holy monastery, which was famous in the days of the Abbûna Abbâ Gabriel, Archbishop of Alexandria, a certain holy monk who had lived here from his youth, and his name was Isaac; and he loved our Lady with all his might. And he prepared for himself certain work to do without any man knowing thereof, and he was the guardian of the church, and the key [thereof] was in his hand. And after the prayer which was said before [A fol. 13*a*. 2] sleep was ended,



Isaac, a monk, having prayed to Christ that he might see His mother, the Virgin Mary appears to him from her shrine. At the sight of her Isaac falls prostrate as one dead, but the Virgin raises him up, and speaks words of comfort to him.

(*See page 32*).

and when the monks had gone into their cells to sleep, Isaac used to go to the church, and having opened the door [B fol. 18*a*. 2] he would go inside it, and stand up before the image of our Lady, the holy Virgin MARY, which was in the western wall, the whole night long. And he would begin to say the prayer of the Gospel, and he would prostrate himself before her three hundred times[1], and say at each prostration, "O "my Lord Jesus Christ, make me to see Thy Mother"; and he continued to do this for seven years and no man whatever knew thereof. And it came to pass, at the end of the seven years, on a certain night of the festival of our Lady the Virgin which falleth on the twenty-first day of the month Tâkhshâsh[2], when Isaac [A fol. 13*b*. 1] was bowing down before the image of our holy Lady, the Virgin MARY, that she came forth from her image and she shone with an exceedingly great splendour which was seven times brighter than lightning. [B fol. 18*b*. 1] And she said unto him, "Why hast thou wearied thyself [in entreating] my beloved Son to "shew thee her who gave Him birth? Behold, I am the Mother of Life, "and the woman who gave birth to Jesus Christ; command me and I "will come to thee, and whatsoever thou desirest that will I do for thee". And he said unto her, "O my Lady, I beseech thee to make supplication "on my behalf to thy beloved Son". And she said unto him, "Behold, "God Almighty hath received thy petition, and He hath commanded me "to come to thee and to fulfil thy desire; and three days [A fol. 13*b*. 2] "hence thou shalt be with me where I am". And it came to pass that when he heard her words and saw her beauty and that she was crowned with light, he fell down upon the ground and became like a dead man. Then did she take hold of him with her hand and lift him [B fol. 18*b*. 2] up, and she disappeared from him into the image which was before him.

[1] Literally "he made three hundred prostrations of adoration".
[2] December 17.

Then straightway Isaac went into [his] cell, and the sickness of fever fell upon him, and in the morning he called for the bishop of the city, whose name was Abraham, and who chanced to be dwelling in the monastery that day, and when he came to him he made known to him all that he had seen. And Isaac said unto him, "O my father, "release me from all the bonds of [my] sin, for I dared to beseech "God to shew me her who [A fol. 14*a*. 1] gave Him birth, a thing for "which I was unfit"; and he released him, and said unto him, "O my son, "if thou goest to God make thou mention of me, so that I may find mercy "[with Him] on the day of the great judgment". And at the end of the third day Isaac died, and he inherited life everlasting, even as our holy Lady, the Virgin MARY, had promised him. May her blessing and prayer be with our king David for ever and ever! Amen.

Isaac the monk, having wished and desired greatly,
Saw thy beautiful face [O MARY] on a certain day.
As thou didst speak unto him until he rejoiced exceedingly,
So, O my Lady, say thou unto me, "Rejoice, O my servant,
"After three [A fol. 14*a*. 2] days thou shalt be with me."

CHAPTER VII.

THE VIRGIN MARY AND THE CHILD MARY.

[A fol. 15*a*. 1; B fol. 19*b*. 1] A MIRACLE OF OUR LADY, THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing, and the mercy of her beloved Son be with our King David for ever and ever! Amen.

There was a certain God-fearing man who loved our holy Lady, the two-fold Virgin MARY, and his country was Dafrâ; and he was married



I. The men of a certain house go to church on the day of the Nativity, and leave behind them a child called Mary, who is very wishful to go with them and to partake of the Offering.

II. The child Mary prays to the Virgin, who appears and takes her to the church, and when three days later the child dies she receives her soul in heaven.

(*See page 34*).

to a woman by whom he had had three children, two boys and one girl. Now the girl was young, and she was called Mary. And the mother of the children died, and they mourned for her. And it came to pass on a day, which was the festival of the glorious [A fol. 15*a*. 2] Nativity[1], that they wished to go to the church, and they left the little girl [in the house] and fastened the door upon her [B fol. 19*b*. 2], so that she might not go out, for it was night. But she wept and cried out, saying, "Take me with "you, and let me participate in the offering up of the Offering"; but they refused [to take] her, and they went on their way. Then she went to the image of our holy Lady, the two-fold Virgin MARY, and she cried out with tears, saying, "O my Lady, have compassion upon me, and "give me consolation". And straightway our holy Lady, the Virgin MARY, who maketh to rejoice and giveth consolation to those who make supplication unto her, appeared unto the girl, and said unto her, "What aileth "thee, O my daughter?" And our holy [A fol. 15*b*. 1] Lady MARY [B fol. 20*a*. 1] embraced the child, who said unto her, "They would not let me "go to church to partake of the Offering on the holy festival [of the day] "on which our Redeemer was born". And our holy Lady, the two-fold Virgin MARY, said unto her, "Be not grieved, and come [with me]"; and she carried the child to the church, and she partook of the Offering with the folk who were enlightened. Then our Lady MARY said unto her, "Three days hence I will take thee, and thou shalt be with me"; and three days later the child departed this life, and the Virgin MARY made her like unto herself. And a certain good, and righteous, and [A fol. 15*b*. 2] God-fearing man saw the child arrayed in purple and following our holy Lady, the two-fold Virgin MARY, the Mother of life, who redeemeth us, and he marvelled greatly, and he told the people [concerning her]. And those who heard this praised the glorious and Most High

[1] Either the 10th day of Maskarram (September 7), or the 1st day of Genbôt (May 1).



I. The skilful painter seated at his work on a high scaffolding in a church.
II. His picture of the blessed in Paradise. III. His picture of the devils in Hell.
IV. The devils overthrow the painter's scaffolding, hoping to cause him to be dashed to pieces on the ground.
V. The Virgin Mary stretches out her hand from her picture, and grasps the painter as he is falling, and holds him in the air.

(*See page 35*).

God, and gave thanks unto our holy Lady the Virgin MARY. May her prayer and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [B fol. 20*a*. 2.]

O MARY, thou who didst make to follow thee and didst take away in secret
A certain maiden and didst array her in purple;
Thy sandals are bound on, and the staff with thee is life,
[A fol. 16*a*. 1] Wheresoever thou goest, O my Lady, make thou me, even me, to follow.
Blessed is the man who followeth the Lady [MARY]!

CHAPTER VIII.

THE VIRGIN MARY AND THE PAINTER.

[A fol. 17*a*. 1; B fol. 21*a*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was in days of old a certain man who was a painter, and there was no one who could be compared with him in the work of painting; and he loved our holy Lady the Virgin MARY with his whole heart. And whensoever he painted a portrait of her he did so with the most extreme care, and he employed his greatest skill in the performance of the work. And it came to pass that he painted a likeness of our holy Lady, the two-fold Virgin MARY, who gave birth to God, in a certain church in the country of France on [A fol. 17*a*. 2] a stone wall; and the picture was a most wonderful and marvellous piece of work, and every one who saw it was [B fol. 21*a*. 2] astonished at the beauty of her form,



I. The skilful painter painting the blessed in Paradise and the Devil in Hell.
II. The Devil upsetting the painter's scaffolding.
III. The painter falling headlong to the ground.
IV. The Virgin Mary grasps the painter as he falls by the hand and holds him in the air.

(*See page 36*).

and was led to believe that she was speaking unto him. And he painted another picture of Paradise [shewing] how [the blessed] dwelt therein; and this picture was [painted] by the side of the likeness of our holy Lady, the two-fold Virgin MARY. And he painted yet another picture of hell and of the Devil who had been cast therein, and of his wicked fiends. And Satan saw him and was filled with rage against him, and he threw down the scaffolding on which he was painting, and both the painter and his scaffolding were falling [B fol. 21*b*. 1] to the ground—now the French church was a very lofty one. And the painter cried out, "O my Lady "MARY, [A fol. 17*b*. 1] help me and deliver me from destruction". And straightway a hand of light came forth from the likeness of the Virgin, and she stretched forth her arm and laid hold of the man who was suspended in mid-air with her hand from out of the picture, and he remained suspended at a height of ten cubits from the ground; and the painter remained suspended from the hand out of the picture and uttering cries for the space of one hour. And when the people heard his outcry they came to him and saw what a wonderful thing had been wrought by our holy Lady, the two-fold Virgin MARY; then, little by little, she let the painter come down, and she handed him over to the men that they might [A fol. 17*b*. 2] deliver him one to the other. And the people who saw this wonderful thing gave glory unto God Almighty [B fol. 21*b*. 2], and praised our holy Lady, the two-fold Virgin MARY, who gave birth to God, and they said, "Blessed art thou among women, and blessed is the fruit of thy "womb"; and they celebrated a great festival for seven days. And they called that picture, "The picture which delivered him and raised him up "out of the dust"; and the hand hath remained stretched out from the picture, just as it was when it laid hold on the painter, even unto this day, so that it may be a memorial of the event unto him that shall come after. May her prayer and blessing, and the mercy of her beloved Son be with [A fol. 18*a*. 1] our king David for ever and ever! Amen.

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The man who was sick standing in the room where was the picture of the Virgin Mary which faced the East.

(*See page 37*).



I. The Virgin Mary appears to the sick man by night, and transports him to the river Jordan.
II. The sick man being baptized in the Jordan.
III. The Virgin Mary conversing with the sick man after his baptism.

(*See page 37*).

The painter was dashed to the ground along with his wooden scaffold:
As thou didst help him of old, and didst straightway deliver him
When he made entreaty, and [didst give him] gladness in the place of weeping,
Deliver thou me, O my Lady, O thou who art ornamented with splendour,
And let the proud one yearn for my destruction in vain.

CHAPTER IX.

THE VIRGIN MARY AND THE SICK MAN.

[A fol. 19*a*. 1; B fol. 22*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a picture of our holy Lady, the two-fold Virgin MARY, in the Monastery of Nagâdyân; and it was in the room where the sick lay and it faced the East, and every morning those who were sick therein committed themselves to its protection and care. And it came to pass that there was in that room a certain man who had lain there sick for many days, and each day he used to speak unto our holy Lady, the two-fold Virgin MARY, saying, "O my [A fol. 19*a*. 2] Lady, thou wilt "never raise me up [from my bed of sickness] unless I come to the city "of Jerusalem and worship at the place whereon the foot of our Lord "stood." And as he was making entreaty in this wise our holy Lady, the two-fold Virgin Mary, appeared unto him [B fol. 22*b*. 2] by night, and said unto him, "Be not sad, but come [with me], so that I may trans-

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The sick man whom the Virgin Mary had transported to the river Jordan being baptized in its waters.

(*See page 38*).

"port thee to the place where thou hast longed and desired [to be]". And straightway she transported him to Jerusalem where our Lord was buried, and to Bethlehem where He was born, and to the Jordan where He was baptized; and straightway she dipped the sick man in the water, and she made him to go up to the Mount of Olives and to Mount Zion, where our Lord abode with His disciples. And she said unto him, "Rejoice, and be glad, for I have fulfilled for thee every thing which thou "hast asked of me; and after [A fol. 19*b*. 1] the Feast of the Nativity I "will take thee unto myself." And at that moment the sick man rejoiced greatly, and he died in peace [B fol. 23*a*. 1], even as our holy Lady the Virgin MARY promised him. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

A vine-cluster is MARY, the taste of the fruit of which is sweet,
And the beauty of her flower is tender.
To the place where thy Son was [B fol. 23*a*. 2] buried in Jerusalem,
As thou didst transport the sick pilgrim who made entreaty
Unto thee in firm faith to kiss him [there], even so bring me thither this day.

CHAPTER X.

THE VIRGIN MARY AND THE YOUTH ZACHARIAS.

[A fol. 20*b*. 1; B fol. 24*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain youth in the city of Rome who was of

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I. The young Roman noble called Zacharias placing a crown containing fifty roses upon the head of an image of the Virgin Mary.

II. When the season of roses is over Zacharias prostrates himself before the image of the Virgin, and recites fifty salutations before her each day.

(*See page 39*).



I. Zacharias standing before the blessed Virgin Mary, who comes down to him in the wilderness from heaven.

II. The thieves see Zacharias conversing with her, and roses coming forth from him when he speaks; these the Virgin receives from him.

III. The gang of thieves repent and become monks.

(*See page 40*).

and knelt down upon his knees on the ground [A fol. 21*a*. 2]. Now when he knelt down, the captain of the thieves saw a lady come down from heaven with great glory, and there were beautiful virgins with her; and they set a seat for her, and she sat [B fol. 24*b*. 2] down in front of Zacharias, from whose mouth, every time he spake, there came forth a rose. And our holy Lady the Virgin MARY rose up and took him to her bosom until she had received fifty roses from him; now the captain of the thieves counted them and he saw them with his own eyes. And it came to pass that when Zacharias had finished his prayer, our holy Lady, the [A fol. 21*b*. 1] two-fold Virgin MARY, laid her hand upon his head, and having blessed him she went up into heaven with the virgins; and the captain of the thieves marvelled at what he had seen, and he turned away into the wilderness. Then Zacharias returned to set out again on his [B fol. 49*a*. 1] journey, and immediately the thieves rose up against him and seized him. And the captain of the thieves said unto him, "Tell me how thou couldst send away [those] beautiful women and "what thou hast done with them." And Zacharias said unto him, "I am "a sinful man, and I know nothing whatever of beautiful women. But I "used to offer as a gift each day to our holy Lady, the Virgin MARY, "who gave birth to God, [A fol. 21*b*. 2] fifty salutations, saying, Rejoice, "O thou who art full of grace, [for] God is with thee." Then the captain of the thieves made known unto Zacharias everything [which he had seen], and he said, "From this day I will turn to repentance, and I will "serve the Lady of us all, the holy woman, the two-fold Virgin MARY, "all [B fol. 49*a*. 2] the days of my life"; and thus also spake all the thieves. And they sent Zacharias away on his journey and he departed in peace; and afterwards the thieves repented and became monks, and they served our holy Lady, the two-fold Virgin MARY, all the days of their life. May her prayer, and her blessing, and the mercy of her beloved [A fol. 22*a*. 1] Son be with our king David for ever and ever! Amen.



Zacharias, the Roman nobleman, praying to the Virgin Mary.

(*See page 41*).

(*N B.—The Ethiopian artist omitted to finish this plate*).



I. Zacharias placing a wreath of roses on the head of the Virgin Mary.
II. The thieves see him conversing with the Virgin Mary, and roses falling from his mouth as he speaks.
III. The gang of thieves repent and become monks. (*See page 41*).



I. Two thieves, armed with spears and bucklers, steal the food of Barbara and Juliana as they are journeying to Jerusalem; but when they attempt to eat thereof it turns into stones, and the men's teeth are broken thereby.

II. The Virgin appears and the thieves repent, and (III) become monks.

(*See page 41*).

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Two thieves having robbed Barbara and Juliana of their food begin to eat it, but it turns to stone and their teeth break and fall out.

(*See page 41*).

The young man Zacharias instead of fifty roses
Presented words of praise when he made an offering unto thee.
As thou didst deliver him in olden time from slaughter by thieves
in the wilderness,
Even so deliver thou me, O my Lady, and save me from condemnation,
When neither gold nor white pearls [can do so].

CHAPTER XI.

THE VIRGIN MARY AND THE WOMEN JULIANA AND BARBARA.

[A fol. 23*a*. 1; B fol. 50*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there were two handmaidens of our holy Lady the Virgin MARY, who gave birth to God in Bethlehem of the children of Judah; the name of one was Juliana, and the name of the other was Barbara. And one day, as they were going to Jerusalem to worship at the Feast of the Departure of our holy Lady the Virgin MARY in the city of Rôsmâdûk, they were surrounded by thieves who took away their food from them. And it came to pass that when the thieves had divided [A fol. 23*a*. 2] the bread which they had taken from them, they began to eat it among themselves. And as each one of them put a [B fol. 50*a*. 2] morsel of it into his mouth and began to eat, straightway their front teeth and their grinders became broken, and their mouths were filled with pieces of broken teeth, and the insides of their mouths and throats were deeply cut by them; and they could not speak and were nigh unto



Juliana and Barbara, and the two thieves who stole their food, standing in the presence of the Virgin Mary.

(*See page 42*).



I. A boat in which are three men is wrecked, and they are cast into the water.
II. The two who cried to the Virgin Mary reach a rock, climb on to it, and are saved.
III. The third man who scoffed at the Virgin is swallowed up alive by a crocodile.
IV. One of those who were saved vows a camel and a load of dates to the Virgin's shrine.
V. He takes the camel to the shrine, and so pays his vow. (*See page 42*).

death. And those who saw and heard this miracle marvelled greatly and were astonished, and by reason of their terror and awe of our holy Lady, the Virgin MARY, fear and trembling entered into their hearts. Then the thieves went and repented, and they forsook their evil deeds, and they entreated forgiveness of their sins from our holy Lady the [A fol. 23*b*. 1] Virgin MARY, and they gave unto Juliana and [B fol. 50*b*. 1] Barbara each a double portion of goods in return for their food which they had carried off. And our Lady, the storehouse of mercy, spared them, and restored their teeth to the condition in which they were aforetime; for she is able to do all things, and there is nothing which she cannot do, and she is a worker of miracles and wonders. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[B fol. 50*b*. 2] Thy power, O MARY, hath broken the tooth of our sin.
When [the thieves] ate together morsels of the bread of the two daughters
Thy power made manifest a wonderful thing,
And thou, O my Lady, didst perform a work unknown [before];
[A fol. 23*b*. 2] In thy sanctuary I desire to dwell.

CHAPTER XII.

THE VIRGIN MARY AND THE THREE ARABS.

[A fol. 24*b*. 1; B fol. 51*b*. 1] A MIRACLE OF OUR HOLY LADY THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.



Three men are wrecked. Two of them having cried to the Virgin Mary, are cast up on a rock and are saved; the third, who mocked at them is swallowed up alive by a crocodile.

(*See page 43*).

And it came to pass on a day that three Arabs set out [to sail] to the country of Rîf when the sea was very rough[1] and troubled, and the waves thereof ran high, and they came into tribulation; and in order to fulfil their desire they [tried to] sail across it, but the waves were too strong for them and they were unable to sail [against them], and [the sea] wished to drown them. And the men, according to the custom of their fathers, prayed to their false Prophet, but they did not [A fol. 24*b*. 2] find deliverance. And it came to pass, when they were in despair of their lives, that one of them who had gone to the Monastery of Ḳalmôn and had seen the miracles [B fol. 51*b*. 2] [which were wrought there] cried out, "O MARY of the Monastery of Ḳalmôn, who didst at one time make "intercession for me, deliver me. And if thou dost deliver me from drown-"ing in this sea I will give to thy church a camel load of dates for the "food of the monks, and the camel also shall belong to the Monastery, "so that it shall carry whatsoever the monks desire." And his companion said, "Yea verily, thou hast done well to mention this great name". But when their companion heard this speech he laughed at them, and said, "O dogs, why do ye forsake your faith and make entreaty [A fol. 25*a*. 1] "for mercy to Mary?" And at that very moment he was overwhelmed in the sea, and a crocodile swallowed him, but so that the man's companions might see him and the miracle might be made manifest unto them the beast brought him up [again], and held him in his mouth. Then the two men made supplication unto our [B fol. 52*a*. 1] holy Lady, the Virgin MARY, and they found a mighty rock, and they climbed up upon it and stood in the midst of the raging water. And a ship which was passing that way came, and they embarked therein, and they arrived in the port thereof.

Then straightway the Arab took a camel, which was the finest of

[1] Literally, "the sea was very full of troubled water".



One of the Arabs who were saved offers a bale of wool to the monks of the Monastery dedicated to the Virgin Mary, and the other a camel and a load of dates.

(*See page 44*).

all his camels, and having laden it with dates he brought it to Solomon the Abbot of the [A fol. 25*a*. 2] Monastery of Ḳalmôn, and to all the monks, and he related unto them everything which had taken place. Now this Arab's companion possessed many sheep, and he sheared their wool and brought it to the monks, and said, "Take this wool and make of it "clothing for yourselves, for the sake of our Lady MARY who delivered "me from drowning." And when the monks [B fol. 52*a*. 2] heard his speech they gave praise unto the glorious and Most High God, and they praised our holy Lady, the Virgin MARY, who is gracious and full of mercy. May her prayer and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[A fol. 25*b*. 1] Of the Arab men in the raging water their strength
Was thy name, O MARY, when they remembered [it] aforetime.
Like the man who made a mock of them
Thine enemy, O my Lady, at every time and season,
Shall become the food of the crocodile, and of the crusher of their bones.

CHAPTER XIII.

THE VIRGIN MARY AND THE MONASTERY OF AḲÔNÂ.

[A fol. 26*b*. 1; B fol. 54*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was in the country of the Greeks a certain Monastery which was situated at a distance of about half a stade from Jericho, and here there was a church which had been built in the name of our holy

ዘእንበለ፡በሳኒታሁ፡ሶበ፡ይወ
ፅኡ፡እምቤቶሙ፡ወነጺሮ፡ሙ፡
ለኢያሪኮ፡በደዴሆሙ፡ወገብ
ሩ፡አውያተ፡ሎሙ፡መነኮሳ
ት።ወደንገፁ፡ዓቢየ፡ድንጋፄ፡
ወለአኩ፡ኀበ፡ዐበይተ፡ሀገር፡ወ
መጽኡ፡ሎሙ፡ተባዕቶሙ፡
ወአንስቶሙ፡ወእንከሩ፡ርእ
የሙ፡ዘንተ፡ተአምረ፡ዘኢገብ
ረ፡ወኢኮነ፡እምቅድመዝ፡ወ
እምድኅረዝ።ወገብሩ፡በዓለ፡
ዐቢየ፡በግቢረ፡ቍርባን፡ወበው
ሂበ፡ምጽዋት፡በበዓመት፡እመ፡
ዕሥራ፡ወሠሉሱ፡ለነሐሴ፡ወ
ስመ፡ደብሩ፡ዕቆና።ጸሎታ፡ወ
በረከታ፡ወምሕረተ፡ፍቁር፡ወ
ልዳ፡የሀሉ፡ምስለ፡ንጉሥነ፡
ዳዊት ፡ ለዓለመ፡ዓለም፡

አሜን።ጋይለኪ፡ጽኑዓ፡ወመ
ንክረኪ፡ትክሥቲ።ከመ፡አ
ፍለስኪያ፡ቅድመ፡ለደብረ፡
ዕቆና፡እንታክቲ።መንገለ፡
ኃማር፡ወወይሌ፡ማርያም፡
ወለተ፡ማቲ።አፍልሲ፡ክብ
ረ፡ፀርየ፡በጽንዓ፡እዴኪ፡ዛቲ፡
አኮኑ፡ምክሕየ፡ወዝክርየ፡አ
ንቲ።



The Virgin appears from out of her picture and converses with a priest in his dream, and orders him to build a monastery in her name by the side of a pool, or stream of water.

(*See page 45*).

ባ፤ወበው ሂበ፡ምሳጭዋቲ፡
ወይገብሩ፡በዓለ፡በበዓመ
ት፡አመ፡ፀወደ፡ለነሐሴ፡ወ
ስመ፡ደብሩ፡ዕቁናፅሎ
ታ፡ወበረከታ፡የሀሉ፡ምክለ፡
ገብሩ ፡ኃይለ፡ማርያም፡፡ ለዓለ
መ፡ዓለም፡አሜን፠ ፠
ኃይለ ኪ ፡ ጽኑዓ፡ወመነ
ክረኪ፡ተክሥቲ፠ካመ፡እ

ፍለስኪደ፡ቅድመ፡ለደብረ፡
ዕቁና፡እንተ ክቲ፠መንገለ፡
ኃሣር፡ወወይሲ፡ማርያም፡
ወለተ፡ማቲ፠አፍልሲ፡ክ
ብረ፡በርየ፡በጽንዓ፡እዴኪ፡
ዛቲ፠አኮኑ፡ምክህየ፡ወዝ
ክርየ፡አንቲ፠ ፠ ፠ ፠



The Virgin appears from out of her picture and converses with a priest in his dream, and orders him to build a monastery in her name by the side of a pool, or stream of water.

(*See page 45*).



The Church and Monastery which the Blessed Virgin Mary transferred bodily to the side of a pool or stream from a place half a league away.

(*See page 45*).



The Monastery of 'Akônâ is transferred bodily to the side of a lake or stream by the might of the Virgin Mary.

(*See page 45*).

Lady, the Virgin MARY. And our holy Lady MARY was wont to converse with a certain priest in [his] dreams, and she said unto him, "Build "me a church on the border of Jericho"; and she continued to speak [A fol. 26*b*. 2] to him in this wise for many years, and he spake to the monks and to all the people, but they would not do as he wished. And it came to pass that when they had refused to build a church to the Virgin in the place where she wished, the [old] church, and the wall thereof, and the cells of the monks, split asunder. Then the [whole] building went down to the border of Jericho [B fol. 54*a*. 2]. And by the might of our holy Lady the Virgin MARY the inner part thereof was made strong, and the church and the walls, and the cells of the monks became firm and stable even as they were aforetime, and the fair appearance of the church, and of its wall, and of the cells of the monks was unchanged. Now the monks who dwelt in that monastery were exceedingly numerous, and they were asleep on the night in which the church moved out of its place, and they knew nothing whatever about it [A fol. 27*a*. 1] until the following morning, when they went out from their cells and saw Jericho in their courtyard; and all the monks uttered loud outcries and were astonished with a mighty astonishment. And they sent to the great folk of the city, and they all came, both male and female, and they marvelled when they saw this miracle, the like of which hath never been done neither before nor since. And they made a great feast, and they offered up [B fol. 54*b*. 1] offerings and gave alms and oblations each year on the thirteenth day of the month Nahassê. Now the name of the monastery was ʿAḳônâ. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! [A fol. 27*a*. 2] Amen.

Thy power was mighty and thou didst make manifest thy wonderful act.

As thou didst aforetime [B fol. 5*b*. 1] remove that Monastery of ʿAḳônâ

ነኪሳት፡ወለሕዝብ፟ወኮነ፡ሎ
ቱ፡ዕሥራ፡ዓመት፡እምድኅረ
ዝ፡እንዘ፡ይትለአክ፡ለቤተ፡ክር
ስቲያን፡እስከ፡አመ፡አዕረፈ፡በ
ሰላም፟ጸሎታ፡ወበረከታ፡ወ
ምሕረተ፡ፍቁር፡ወልዳ፡የሀሉ፡
ምስለ፡ንጉሥነ፡ ዳ ዊ ት ፡
፡ለዓለመ፡ዓለም፡አሜን፟
ተወኪፈኪ፡ስእለቶ፡እምሐሊ
በኪ፡መንፈሳዊ፟ዘቀባዕኪ፡ዓ
ይኖ፡ለዮሐንስ፡አረጋዊ፟ማር
ያም፡ድንግል፡ወለተ፡ንጉሥ፡
ሐሴቦናዊ፟ተወከፌ፡ቃለ፡አ
ፉየ፡ወጽራኅየ፡ለብዊ፟ወኅበ፡
ስእለትየ፡ካዕበ፡እዝነኪ፡ጽል
ዊ፟



The blind priest John Bakanst praying before the picture of the Blessed Virgin Mary in the church of Mercurius the Martyr at Cairo after midnight.

(*See page 46*).

From its wretched estate and calamity, O MARY, the daughter of Mâtî,
Even so remove the glory of mine adversary by the might of thy hand,
For art not thou my boast, and the object of my commemoration?

CHAPTER XIV.

THE VIRGIN MARY AND THE EGYPTIAN PRIEST JOHN.

[A fol. 28*a*. 1; B fol. 55*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain priest in the city of Cairo called John Bakansî, and he dwelt in a church which had been built in the name of the martyr Marḳôryôs (Mercurius)[1]; and the days of this man were a

[1] I. e., the Dêr of Abû's Sefên, in which are situated the churches of the Virgin, Shenûti, and Abû's Sefên. The last named church was built, or rebuilt, in the tenth century, and is dedicated to Saint Mercurius, who is called "Abû's Sefên", or "Father of the two swords", because in Coptic pictures he is represented brandishing a sword in each hand over his fallen foe, the heathen king Julianus. The church measures 90 feet × 50 feet, and is built chiefly of brick; there are no pillars in it. It contains a fine ebony partition dating from A. D. 927, some pictures, an altar casket dating from A. D. 1280, and a marble pulpit. In the church are chapels dedicated to Saints Gabriel, John the Baptist, James, Mâr Buḳṭôr, Antony, Abbâ Nûb, Michael and George. There is a legend connected with the church of Mercurius. The great Mu'izz asked the patriarch Ephraim if it was true that it was written in the Christian Scriptures that a man could by faith remove a mountain, and when he answered in the affirmative, Sulṭân Mu'izz told him that unless he proved these words to him he would wipe out the very name of Christian. In great grief the patriarch and all his notables fasted and prayed for three days, when the Virgin appeared to him and told him to go into the street and look for a one-eyed man. The patriarch did so and found the man who, on hearing what the Sulṭân had threatened to do, told Ephraim to have no fear, but to go before him and prove the words of Scripture boldly. At a given time Ephraim appeared before Mu'izz with a large company of ecclesiastics and people, and when they all cried out with loud voices "Kyrie Eleëson" the mountain near moved itself away out of its place. See BUTLER, *Coptic Churches*, Oxford, 1884, vol. 1. p. 76, &c.



John Bakanst's eyes, having been anointed with milk from the breast of the Blessed Virgin Mary, recover their sight.

(*See page 47*).

hundred years, and both his eyes were blind, and he remained for the whole of the past year seeing nothing at all. And when [A fol. 28*a*. 2] the light of [B fol. 55*b*. 1] his eyes failed he began to take an oath[1] without any man knowing thereof. Now there was in that church a picture of our holy Lady, the two-fold Virgin MARY, [which looked] towards the east, and after the concluding prayer [had been said] at midnight, when the monks had departed unto their cells, that priest was wont to go to the picture and to bow down before her a great number of times, and he used to salute her with the salutation of the angel three hundred times; and then he made entreaty unto her that she would restore the sight of his eyes. Now he continued to act in this wise for a whole year, and it came to pass that at the end of a full year, on a certain night, as he was singing [A fol. 28*b*. 1] the salutation of the angel according to his wont, and was standing before the picture of our holy Lady, the two-fold Virgin MARY, drowsiness [B fol. 56*a*. 1] came [upon him] and he fell asleep immediately. And he saw in his dream that there came forth from the picture a most beautiful woman who shone with light which was seven times brighter than that of the sun, and she drew nigh unto him and took out her breasts from inside her apparel and pressed milk out of them upon his eyes; then she made the sign of the cross over him with her holy hands and disappeared into the picture. And straightway his eyes were opened and he saw the *eikôn* burning with fire, and he found in his eyes milk which sent forth sweet [A fol. 28*b*. 2] fragrance. And he cried out, saying, "Hail to thee, O thou that art full of grace, [for] God "is with thee"; and when the monks heard his outcry they came unto him quickly, so that they might know what had happened. And the priest told them everything which he had seen, and they looked at his eyes, and they perceived the traces of the milk [B fol. 56*a*. 2] in them, and they laid

[1] I. e., he began to do what he had taken an oath to do.



I. The blind priest praying to the Virgin Mary.
II. The Virgin Mary anoints his eyes with milk from her breast and restores to him his eyesight.

(*See page 48*).



I. A certain merchant sets out in a ship to fight with pirates.
II. He is wounded in the eye by an arrow shot from the bow of a pirate.

(*See page 48*).

ለ፡ሰምዕ፡በእርእደ፡ርግዘቱ፡
ወይበፅዑ፡ለእግዝእ ት
ነ፡ቅድስት፡ማርያም፡ወታድ
ሳኖሙ፡ለውእቱ፡ኒ፡ባዕል፡
አብጽሕም፡ኀበ፡ቤተ፡ክርስ
ቲያን፡ለእግዝእትነ፡ድን
ግል፡በ፪ ማርያም፡ወላዲቱ፡
አምላክ።ወገብረ፡ምጽዋ
ተ፡ብዙኃ፡ለነዳያን፡ወለመ
ነኮሳት፡ወለቤተ፡ክርስቲያ
ንሂ፡ወኀበ፡ዘይደሉ፡ወሶበ፡
ርእየት፡እግዝእትነ፡ቅድስ
ት፡ድንግል፡በ፪ ማርያም፡ወ
ላዲቱ፡አምላክ፡ጥብዓተ ፡
ልቡ፡ተመልሐ፡ሐፅ፡እም
ዓይኑ፡ወእምዓይነ፡ምስል፡
ዘሰምሰ፡በአሐቲ፡ሌሊት፡ወ
ገብአት፡ዓይኑ፡ከመ፡ካልእ
ታ፡ወሶበ፡ርእዩ፡ሕዝብ፡ዓ
ይነ፡ብእሲ፡ወዓይነ፡ሥዕል፡
አንከሩ፡ተ አምሪሃ፡ለእግዝ
እትነ፡ቅድስት፡ድንግል፡በ፪

ማርያም፡ወላዲተ፡አምላክ
ጸሎታ፡ወበረከታ፡ወምሕረ
ተ፡ፍቁር፡ወልዳ፡የሀሉ፡ምስ
ለ፡ገብራ፡ኀጼ፡ማርያም፡ ለዓለ
መ፡ዓለም፡አሜን
ሕያዉተ፡ሐመ፡ማን፡ማርያም፡
ዘፈወስኪየ፡እምቍሰሉ
ለ ባዕል፡ፀራ ዊ፡እንተ፡ተን
ድፈ፡አባሉ፡ከመ፡ተአምረ
ኪ፡እስብ ከ፡ወመንከረኪ፡
ዘይተሉ፡ስሕትኒ፡ምስለ፡
ተፍሥሕት፡ወምስለ፡ጥዒ
ና፡አሀሉ፡እስከ፡አመ፡እግ
ል፡ድኅረ፡ተፈጸመ፡ኵሉ



The Greek merchant is wounded in the eye by an arrow.

See page 48).

their hands upon his eyes and they saluted him. Then they went to the picture of our holy Lady, the two-fold Virgin MARY, and each one of them bowed down before her and prostrated himself before her as long as they were able to do so. And the priest John performed the service of the consecration of the Eucharist on that day, and he administered the holy Mysteries unto [A fol. 29*a*. 1] the monks and unto the people; and he lived twenty years after this, and he continued to minister in the church until he died in peace. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Thou didst receive his request, [and didst give him] of thy spiritual milk
Wherewith thou didst seal the eye of John the aged.
O MARY, the Virgin, daughter of the king of Heshbon(?),
Receive the words of my mouth, and pay good heed to my cry,
And moreover incline thine ear to my petition!

CHAPTER XV.

THE VIRGIN MARY AND THE GREEK WHO HAD A DART IN HIS EYE.

[A fol. 30*a*. 1; B fol. 57*a*. 1] A MIRACLE OF OUR HOLY LADY THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her blessing, and her prayer, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the Island of Ḳualâsyas who was exceedingly rich, and he set out in a ship with certain Turks(?) to fight against pirates who fell in with him on the sea-coast, and the crew of the pirates shot eleven darts at him, and one of these smote him in the eye,

ል፡ፅርዓዊ፡እንተ፡ተነድፈ፡አባ
ሉ፡ከመ፡ተአምረኪ፡እከብክ፡
ወመንክረኪ፡ዘይተሉ፡ስሕት
ኒ፡ምስለ፡ትፍሥሕት፡ወምስ
ለ፡ጥዒና፡አሀሉ፡እከከ፡አመ፡
እብል፡ድኅረ፡ተፈጸመ፡ሙሉ፤



The merchant is brought to the shrine of the Virgin who plucks the arrow-head from his eye, and heals him.

(*See page 49*).

and he became grievously sick and was nigh unto death. Then he said unto his men, "Bring me to my house", and they brought him to his house. [A fol. 30*a*. 2] Now the ten darts which were in his body came out, but the one which was in his eye would not come out, and when they broke it, it left its iron [point] in his eye. And there was in this place a [B fol. 57*a*. 2] certain church which was built in the name of our holy Lady, the two-fold Virgin MARY, and she used to work miracles and wonders [therein] and to heal those who were sick; and those who were travelling by sea or by land she was wont to deliver immediately they made entreaty unto her. And the man said, "Carry me to the "house of our Lady MARY, for there is no one that can cure me except "her"; and they carried him thither straightway. And they made an image of wax which resembled him in appearance, and they brought eleven [A fol. 30*b*. 1] darts, and stuck them into it, ten in the members of his body and one in his eye, for thus is the custom of the Greeks. And when a man was wounded either by a spear or [by an arrow from] a bow, they used to bring the spear and make a wound in the wax figure [B fol. 57*b*. 1] similar to that which had been made in the man; and then when they made vows to our holy Lady the Virgin MARY, she used to heal him. So they brought the rich man to the church of our holy Lady, the two-fold Virgin MARY, and he made numerous offerings for the poor and needy, and he gave that which was meet for the church itself. And it came to pass that when our [A fol. 30*b*. 2] holy Lady, the two-fold Virgin MARY, saw that the confidence of his heart was in her, she plucked the dart out of his eye and out of the eye of the waxen image in one night; and the eye of the man became once more like its fellow. And it came to pass that when the people saw the eye of the man and that of the figure they marvelled at the greatness of this miracle which our holy Lady, the two-fold [B fol. 57*b*. 2] Virgin MARY, who gave birth to God, had wrought, and they praised her exceedingly.



A wax figure of the Greek merchant, with an arrow-head stuck in its eye, is brought into the shrine of the Virgin Mary; when the arrow-head has been withdrawn from the eye of the wax figure, the arrow-head falls out of the eye of the merchant, who is lying prostrate before the shrine, and he stands up.

(*See page 50*).

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Gêrâ Anest, the wife of Abraham of Dalgâ, takes her daughter, who had lost her sight through small pox, to the church of the Virgin Mary, and prays that her sight may be restored to her.

(*See page 50*).

May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

O MARY, the life of those who are sick, who didst heal the wound of
The rich [B fol. 31*a*. 1] Greek whose eye had been pierced by a dart,
As I proclaim thy wondrous deed so that [men] may follow thy marvellous act,
Make [my heart] to expand with joy, and let me have health,
So that after everything hath come to an end, I may speak [with thee].

CHAPTER XVI.

THE VIRGIN MARY AND THE BLIND GIRL OF DALGÂ.

[A fol. 32*a*. 1; B fol. 33*b*. 1] A MIRACLE OF OUR HOLY LADY, THE [TWOFOLD] VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the country of Upper Egypt who was surnamed Badramân, and whose name was Abraham, and the name of his wife was Gêrâ Anest; and they were exceedingly rich in possessions, and they were perfect in every good work. And they had a daughter whose name was Elisabeth, and besides her they had no other child; and this daughter fell ill of a most loathsome disease in her [A fol. 32*a*. 2] body, that is to say, small-pox, and both her eyes became blind. And when her father and her mother saw the blindness of their daughter's eyes they were bitterly grieved, and they took her round to all [B fol. 33*b*. 2] the physicians and to all those that dealt in magic, but they were not

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The blind girl and her mother pray to the Virgin Mary in her church at Dalgâ.

(*See page 51*).



I. The mother and daughter fall asleep in the church of the Virgin Mary.
II. The Virgin Mary anoints the girl's eyes with milk from her breast, and makes her to receive her sight.

(*See page 51*).

able to cure her. And it came to pass that when the day of the festival of our holy Lady, the two-fold Virgin MARY, that is to say, the twenty-first day of the month Ṭeḳemt[1], had come, her father and her mother took the girl, together with many gifts, and carried her to the church of our holy Lady, the two-fold Virgin MARY, which was in the country called [A fol. 32*b*. 1] Dalgâ, for the people of that country were wont to celebrate on that day a great festival in honour of our holy Lady, the two-fold Virgin MARY. Now the mother took her daughter [there] on the twentieth day of the month Ṭeḳemt, and she came into the church and shut the door upon herself, and she stood up before the picture of our holy Lady, the two-fold Virgin MARY, and she stretched out her hands in the [B fol. 34*a*. 1] fervour of her heart, and said with bitter tears, "O my Lady, thou mother of mercy, thou gracious intercessor, I take "refuge in thee, and I entreat thee to save my daughter and to open her "eyes." And it came to pass immediately after she had made an end of her [A fol. 32*b*. 2] prayer, that she fell asleep with her daughter under the picture [of the Virgin]. And as the daughter was sleeping with her mother our holy Lady, the two-fold Virgin MARY, appeared unto the daughter and woke her up without the knowledge of her mother. Then our holy Lady, the two-fold Virgin MARY, who is full of mercy, said unto her, "Open thine eyes", and when she had opened them she blew into them a breath with her pure mouth, and sprinkled upon her from her breasts some drops of her milk of healing and mercy; and straightway her eyes [B fol. 34*a*. 2] were opened. Now our holy Lady, the two-fold Virgin [A fol. 33*a*. 1] MARY, appeared unto her apparelled in light which was brighter than that of the Sun, and then she disappeared into the picture. Then the girl woke her mother and told her everything that had happened, and how our holy Lady the Virgin MARY had appeared unto her, and

[1] I. e., October 18.



I. When mother and daughter fall asleep in the church, the Virgin Mary appears and anoints the eyes of the daughter with milk from her breast, and restores her sight to her.

II. The daughter explains to her mother how she has recovered her sight.

(*See page 52*).

how she had opened her eyes and had disappeared into the picture; and when her mother saw her she rejoiced exceedingly, and she uttered cries in a loud voice. And the overseer of the church heard her as he was baking the bread of the Offering, and he came out to see what had happened, and he found the young woman along with her mother, and she could see; and straightway he marvelled and was astonished, and he gave [A fol. 33*a*. 2] thanks to God Almighty and to the Virgin, the merciful intercessor who gave Him birth. And it came to pass in the morning that all the people were gathered together to the church [B fol. 34*b*. 1], and when they saw this miracle they gave praise unto the glorious and Most High God, and they glorified our holy Lady, the two-fold Virgin MARY, who gave birth to God; and they made a great feast, and they glorified her name exceedingly. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

For the daughter of the rich man who had become blind through small-pox
Thou didst make her eyes [A fol. 33*b*. 1] to have light when she made entreaty unto thee, [B fol. 34*b*. 2] having journeyed to thee.
O Mary, thou fountain of help, who art called Maggêdô,
Let the king on the day of the marriage eat,
Having washed his hand in the water of thy purity.

CHAPTER XVII.

THE VIRGIN MARY AND THE THREE POOR SISTERS.

[A fol. 35*a*. 1; B fol. 35*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her



I The mother of three poor daughters called Mary, Martha, and Yawâhîta prays to the Virgin to find them husbands. II The eldest daughter, Mary, dies and is buried

III Tëwôg the blacksmith, comes from Makuas and marries the two remaining daughters.

(*See page 53*).

blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain poor woman [whose husband had died[1]] and had left three daughters; the name of the first was Mary, and that of the second Marthâ, and that of the third Yawâhîta. And their mother was [exceedingly] poor, and lacked even daily bread unless people gave it unto her; and it came to pass that when her three daughters had grown up and were of the proper age to marry no man of that city thought of marrying them because [A fol. 35*a*. 2] of their poverty. Now their mother was exceedingly grieved because of this thing, and she went unto the church of our holy Lady, [B fol. 35*b*. 2] the two-fold Virgin MARY, which was in Ṣenʿâ and is surnamed Tâyadâ, and she wept bitterly and stood up before the picture of our holy Lady, the two-fold Virgin MARY, and said, "O Lady, I have brought up these my children until this day, but "behold, I now lack by reason of my poverty the means for giving them "in marriage, and I have no power to do anything whatsoever. O thou "mother of orphans, remove my sorrow." And in that same night [A fol. 35*b*. 1] our holy Lady, the two-fold Virgin MARY, appeared unto her, and said unto her, "This night I will take thine eldest daughter unto myself "so that she may be with me, for she is a pledge committed unto me. "And as concerning thy other two daughters I will send them unto "Tĕwôg, the blacksmith of the city of Maḳmas, who shall receive them "from thee and shall marry them to his sons". And when the woman had awoke from her sleep [B fol. 36*a*. 1] she believed the words of our holy Lady, the two-fold Virgin MARY. And after three days the eldest daughter, whose name was Mary, died. And when the people heard that she was dead they [A fol. 35*b*. 2] came to make her ready for burial and to bury her, and they saw that her mother was rejoicing and was

[1] The words in brackets are from B.



I. The mother of three poor daughters prays to the Virgin to find them husbands.
II. The eldest daughter dies, and is buried.
III. Tĕwôg, the blacksmith, marries the two remaining daughters. (*See page 54*).

not weeping at all. Then one of those who had come to comfort her said unto her, "Why dost thou make strong thine heart and dost not "weep for thy daughter?" And she made known unto them what our holy Lady, the two-fold Virgin MARY, had said unto her in the vision, and they ascribed praise unto the glorious and Most High God, and unto the Virgin who had given Him birth, the merciful intercessor for the sons of men. And they buried the damsel with great honour. And after a few days Têwôg the blacksmith came from the city of Maḳmas, and took the [A fol. 36*a*. 1] two daughters and gave them in marriage [B fol. 36*b*. 2] unto his sons, and he himself made them his guests for the sake of our holy Lady, the two-fold Virgin MARY, and her Son, our Lord Jesus Christ, who were with Joseph and Salome when they went to the land of Egypt. Now the history of the blacksmith is written in the homily of our holy Lady, the two-fold Virgin MARY, which is read on the sixth day of the month Ḥadâr at the feast of Ḳuesquâm. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

O Mary, thou Queen, together with [A fol. 36*a*. 2] all thy children
Who make their boast in thee, the mother of Israel, Rebecca,
The barren woman, being in sore straits, thou didst make to conceive a heavy burden;
As thou didst give her consolation, and didst perform her most earnest desire, [even so]
Console thou me, and let not my prayer return unto me empty.



The Virgin Mary rescues from devils the souls of certain scribes who had committed sin whilst they were engaged in writing a copy of the Book of the Miracles of the Virgin Mary.

(*See page 55*).

CHAPTER XVIII.

THE VIRGIN MARY AND THE TWO BROTHERS WHO WERE SCRIBES.

[A fol. 37*a*. 1; B fol. 37*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there were in a certain city[1] two beloved brethren who loved each other dearly, and they were acquainted with the art of writing[2]. And a certain man came unto one of them and asked him to write for him [a copy of] the "Book of the Miracles" of our holy Lady, the two-fold Virgin MARY, [and the brother said, 'I consent', and he began to write].[3] And whilst the two[4] of them were writing the book they fell into some sinful act, and [devils came and] snatched up [A fol. 37*a*. 2] into the heavens him that was writing the [B fol. 37*a*. 2] Miracles of our holy Lady the Virgin. Now those devils which seized upon him did not know their companion, and one of them cried out and said, "Throw this man into perdition"; and the man was dismayed exceedingly and trembled, for he imagined that he was going to be destroyed. And our holy Lady, the two-fold Virgin MARY, came, and she was arrayed in apparel which was like unto the colour[5] of heaven, and she said unto the devils which were carrying away the man, "Why are ye carrying away this man to perdition, for both he "and his brother were writing the Book of my miracles?" And having

[1] B "A city of the cities of the Christians".

[2] B "Two beloved brethren, who could work skilfully with the hand, and engrave precious stones; now one could write beautifully, but the other was not skilful in writing".

[3] The words in brackets are from B.

[4] B "and whilst he was writing".

[5] B "apparel a little darker than the colour of heaven, and she cried out with a loud voice and said unto those who were carrying him away".

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Two scribes while engaged in writing a copy of the Book of the Miracles of the Virgin Mary fall into sin.

(*See page 56*).



The devils come and carry off their souls, which are straightway delivered by the Virgin Mary.

(*See page 56.*)



I. The Virgin Mary, in the form of a dove, enters the prison and heals the wounds of George the Younger.

II. She then lifts him up out of the prison, and carries him away on her wings.

(*See page 56*).

said these words unto them she delivered[1] the man from their hands, and he came down little [A fol. 37*b*. 1] by little from heaven and returned unto the place where he was formerly. And it came to pass that when the man awoke [B fol. 37*b*. 1] from his sleep he marvelled at the vision which he had seen, and he told his companion everything which had happened unto him and how the devils had come upon him, and how our holy Lady, the two-fold Virgin MARY, who gave birth to God, had delivered him. Then the man repented with a great repentance and saved himself from perdition. May her blessing, and her prayer, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Unto thee from the unseemly path of error turned
The two brethren who were wont to write thy name,
O MARY, [A fol. 37*b*. 2] of tender kindness in deeds, thou bloom of every flower,
Before thy beauty and thy lovely graciousness
The rejected one became acceptable and he that was false pleasant.

CHAPTER XIX.

THE VIRGIN MARY AND THE PRISONER.

[A fol. 38*b*. 1; B fol. 38*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her blessing, and her prayer, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man who was striving strenuously to be-

[1] B "She plucked him from their hands, and then he came down from heaven little by little".

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The Virgin Mary, in the form of a dove, enters a prison and carries out George the Younger.

(*See page 57*).

come a martyr for the sake of Christ, whose name was George the Younger[1], and one day having been condemned to suffer severe punishment [in prison] he fell asleep suddenly. And it came to pass at the eleventh hour of the night, on the twenty-fifth day of the month Genbôt, our holy Lady, the two-fold Virgin MARY, came in the form of a dove into the prison house [A fol. 38*b*. 2] and spread out her shining wings over the place of the wound which was in his head. Then straightway [B fol. 38*b*. 2] he awoke and lifted up his hand in the air and took hold of her wings, and she flew out and departed from the prison house. Now she was shining with splendour like the sun, and as soon as she had laid her hand upon his head[2] he knew that he had been made whole. And a mighty strength came into his body, and he rejoiced greatly and was exceedingly glad, because she had graciously bestowed upon him health and healing. And he remained without eating and drinking for four days, because of the exceedingly great joy which had filled his heart through the pleasantness and sweet odour of our holy Lady the [two-fold] Virgin, [A fol. 39*a*. 1] who gave birth to God. May her prayer and her blessing be with our king David for ever and ever! Amen.

When George was evilly entreated through cruel punishment in prison,
As thou didst appear unto him of old in the form of a white dove,
O MARY, thou daughter of a king, thou wise one, who surroundest [all things],
And didst spread out thy wings over [B fol. 39*a*. 1] the wound(?) like a cherub,
Even so, O my Lady, overshadow thou me with thy healing of fire.

[1] B "Whose name was George the Younger, who was striving strenuously to become a martyr for the Name of our Lord Jesus Christ; now the company of the judges had condemned him to suffer a severe punishment for many days. And one day", &c.

[2] B "And when he had laid his hand on the sick place which was in his head, he found that he was made whole".

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ይትለአክ፡ለመርጡላ፡ወዓ
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ፀርየ፡ፈንዊ፡ተዕናሰ



A guardian of a church abuses and beats the infirm and aged priest called Katîr.

(*See page 58*).

CHAPTER XX.

THE VIRGIN MARY AND THE OLD MAN ḲAṬÎR.

[A fol. 40*a*. 1; B fol. 39*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was in a certain city called Elksûs a priest who was an old man, and his name was Ḳaṭîr; and he dwelt in the church of our holy Lady the two-fold Virgin MARY, who gave birth to God. And in the church was a certain guardian of evil nature who said unto the priest in the church, "Thou dwellest here and yet thou offerest not up the offer-"ing of incense, [A fol. 40*a*. 2] and whatsoever possessions come to the "church thou dost consume; get thee gone and remove thyself from this "place". And the priest said unto him, "O my brother, I am a poor old "man. Canst thou not see my infirmity? Behold, I have ministered in "the church for forty years, and now my [B fol. 39*b*. 1] strength hath "failed me. O my lord, bear thou [with] me by reason of mine infirmity." Now the keeper was exceedingly angry with him. Then the priest answered and said unto him, "Have patience with me for three days, "[after which] the monks of the Monastery of Victor, the son of Hermânôs "(Germanus?), will come, and I will ask them to take me away with "them". Now these monks were in the habit of coming to [the church of] [A fol. 40*b*. 1] Elksûs on the night of the first day of the week with incense and lanterns. And when the priest had said these words he wept exceedingly, and said, "O my holy Lady, thou two-fold Virgin MARY, "it is now a period of forty years during which I have ministered in "thy church, and wilt thou forsake me this day?" And by reason of his



I. Katîr prays to the Virgin Mary with tears, and she renews his strength.
II. Mary rebukes the guardian, and an archangel smites him with paralysis.

(*See page 59*).



I. The guardian of a church abuses the infirm and aged priest Katîr.
II. The Virgin Mary rebukes the guardian, and smites him with paralysis.
III. The Virgin Mary appears at midnight in the church, and renews the strength of the priest.

(*See page 59*)

abundant weeping he fell asleep. And at midnight our holy Lady the Virgin MARY appeared [B fol. 40*a*. 1] unto the guardian of the church and, according to the word of the man himself, with her were two men who shone with light. And she said unto him, "Hast thou no mercy? "What hath this poor priest done unto thee that thou shouldst wish to "drive him out of the church, and [A fol. 40*b*. 2] to send him away?" Then straightway she commanded one of [the two men] who stood before her to beat his feet[1], and he did so; and she said unto the guardian, "From this time forward thou shalt be a paralytic, and the priest shall be "healed". And it came to pass that when the morning had come the guardian of the church was powerless [to move], and he was unable to stand up upon his feet; but the aged priest had renewed his health and become strong. Now this thing which had come to pass through our Lady MARY was not known until the guardian himself declared the matter with his own words. And all the people who saw it marvelled exceedingly, and they ascribed blessings unto our holy Lady, the Virgin MARY, who gave birth to God. So the priest continued to minister [B fol. 40*a*. 2] in the sanctuary [A fol. 41*a*. 1], and the guardian continued to be a paralytic until he died. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

When the brutal keeper of the church entreated evilly Kalâṭûr
Thou didst make powerless his feet until he died.
O MARY, thou Queen of heaven, who didst give birth to the King,
Make thou to be feeble the feet of mine adversaries,
And send thou misery upon my Foe!

[1] I. e., he bastinadoed him. The beating is, in the East, usually inflicted with a whip made of a rounded strip of hippopotamus hide, or with a stick, and generally on the soles of the feet. The feet are confined by a chain or rope attached at each end to a staff (in Arabic فَلَقَة) which is turned round to tighten it. Two persons stand on each side and strike alternately. See LANE, *Thousand and One Nights*, vol. I. p. 273.

III.

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II.

I.

I. The brethren Tâg and Nazîb making ready garments for dyeing.
II. Nazîb is stripped, and beaten, and fettered, and cast into prison by the Kâdî of Dalgâ.
III. Nazîb and the Muhammadan disputing about the Prophet.

(*See page 60*).

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ሉ፡ምስለ፡ገብሩ፡ኃይለ፡ማርያ
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ትቀይ፡ለኪ፡አምሳለ፡አኃው፡
ዘብሔረ፡ደልጋ፨ማርያም፡
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፨ ፨ ፨



I.

II

III

I. The brethren Tâg and Nazîb dyeing apparel for a Muhammadan.
II. The Muhammadan complains to the Kâdî of Nazîb's remarks.
III. The Kâdî throws Nazîb into prison.

(*See page 60*).

CHAPTER XXI.

THE VIRGIN MARY AND THE BRETHREN TÂG AND NAZÎB OF DALGÂ.

[A fol. 42*a*. 1; B fol. 41*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there were two brethren in a certain city which was called Dalgâ; one of them was a priest, and his name was Tâg, and the other was a deacon, and his name was Nazîb. And their handicraft was to dye apparel with indigo colour, and they were good men and kept mercy [in their hearts]. Everyone who came [to visit] the church of our holy Lady, the two-fold Virgin MARY, who gave birth to God, which was in that city [A fol. 42*a*. 2], did they bring to pass the night with them in their home, and they gave him the evening meal. And on a certain day a man of evil nature, a Muḥammadan whose name was Akyâtâr, came unto them, and said, "Dye for [B fol. 41*a*. 2] me [these] garments, and I "will give you payment for the same"; and Nazîb took the apparel from the Muḥammadan and dyed it for him, but he took no payment from him. Then the Muslim said unto him, "Ye are good Christians, but ye "will not hearken unto our Prophet". And Nazîb answered and said unto him, "Your Prophet (i. e., Muḥammad) did not come unto us that "we should listen unto him, but our Prophet (i. e., Jesus) did come unto "the Arabs". Then straightway the Muslim rose up and kissed the head of [A fol. 42*b*. 1] Nazîb, and said unto him, "Your testimony is true; our "Prophet only came to the Arabs". And the Muslim departed and made an accusation against him to the Ḳâdî[1], and said unto him, "The Christian

[1] The chief judge of the city, Arab. قاضي.



I. The Muhammadan lays information against Nazîb before the Kâdî.
II. Tâg petitions the Virgin Mary on behalf of his brother, whom the Kâdî has cast into prison.
III. Saint George of Lydda appears to the Kâdî of Dalgâ and orders him to release Nazîb.

(*See pages 61 and 62*).



I. Nazîb's brother Tâg prays to the Virgin Mary for his deliverance.
II. Saint George of Lydda appears by night to the Kâdî, who releases Nazîb.
III. The Kâdî writes a paper of release for Nazîb.
IV. Nazîb's friends reading the paper of release.

(*See pages 61 and 62*).

"[Nazîb] hath borne testimony that our Prophet came [only] to the Arabs." Now this he said that he (i. e., Nazîb) might be [made to] become a Muslim. And straightway the Ḳâdî sent messengers and brought [B fol. 41*b*. 2] Nazîb to him, and he beat him with many stripes and he shut him up in prison.

Then his brother Tâg the priest entered into the church and stood up before the image (*or* picture) of our holy Lady, the two-fold Virgin MARY, and wept before her, and said, "Behold, O my Lady, I have served "thee for a very long [A fol. 42*b*. 2] time, and if thou wilt not deliver "my brother then take away my life in death, so that I may not be a "laughing-stock unto men." And he slept that night beneath the image of our holy Lady, the two-fold Virgin MARY, who gave birth to God, and our holy Lady appeared unto him, and said unto him, "Fear not, "neither be thou distressed, for to-morrow morning thy brother shall come "unto thee being still a Christian; and I will deliver him into the care of "Mâr Gîyôrgîs[1] (i. e., Saint George) of Lydda[2]." And in that same night Mâr George [B fol. 41*b*. 2] appeared unto the Ḳâdî with a sharp sword in his hand, and he said unto him, "If thou dost not send back the "Christian this day unto his brother, [A fol. 43*a*. 1] I will cut off thy head." Then straightway the Ḳâdî awoke from sleep in fear and terror, and he made Nazîb to come forth from the prison house quickly by night, and he said unto him, "Get thee gone to thy brother for the sake of this "horseman[3], who appeared unto me holding a sword wherewith to slay "me". And Nazîb said unto him, "O my lord, since thou wilt send me "away, give me a paper [of release for him] written with thine own hand,

[1] I. e., Saint George of Cappadocia.

[2] A city situated in the great Sharon plain in Palestine near Ramleh; it is also known as Diospolis. Lydda, or Lydd as it is commonly called, is famous as the burial place of the head of Saint George, and traces of the ruins of the cathedral which the Crusaders built in his honour are still visible.

[3] This is an allusion to the conventional representation of Saint George, which usually depicts him riding upon a horse.

"that the Muḥammadans may not fight against me, and it shall be a "witness for me to them"; and the Ḳâdî gave him a paper of release even as he had said. Now when the morning had come Nazîb arrived at the church of our holy Lady, the Virgin MARY, of which we have already spoken, with the paper of release, [B fol. 42*a*. 1; A fol. 43*a*. 2] and he read it to those who were there. And they ascribed praise unto the glorious and Most High God, and they gave thanks unto our holy Lady, the Virgin MARY, who gave birth to God, because she had delivered him from the Muḥammadan. [And his brother Tâg celebrated a great] festival that day to the name of our holy Lady, the Virgin MARY who gave birth to God. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [B fol. 42*a*. 2].

I being thy servant blamelessly and unceasingly
Render service unto thee, like the brethren of the country of Dalgâ,
O MARY the Virgin, O MARY who art full of grace.
Shall I be cast away from before thy sight
When there shall come upon me suddenly the reason of tribulation?

CHAPTER XXII.

THE VIRGIN MARY AND THE LAME MAN.

[A fol. 44*b*. 1; B fol. 43*a*. 1] A MIRACLE OF OUR HOLY LADY, THE [TWOFOLD] VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a man in a certain country (*or* city) of the Franks (i. e., of Europe) who had a lame foot, and he used to cover up his foot



I. The man, who had been born lame, prays before the shrine of the Virgin Mary.
II. The lame man shows the Archbishop his leg, and explains how he had been made whole.

(*See page 63*).

with cloth so that people might not know [that he was lame]; and he continued to weep and lament by day and by night without ceasing. And he loved to betake himself early in the morning to the church of our holy Lady, the two-fold Virgin MARY, [A fol. 44*b*. 2] who gave birth to God, which was in that city, and was decorated with gold, and silver, and precious stones, and hyacinth stone. And it came to pass one day that a great multitude of people were gathered together [B fol. 43*a*. 2] in that church, and the man who had a lame foot came also with them. Now as they were all going out, the Archbishop came and found [him] near the entrance (?) of the church, and he was angry and said, "Who "hath been into this church?" And he said unto the people, "Come "back, all of you, and do not depart"; and they all returned [to the church]. Then again the Archbishop said unto them, "Get ye out, one "at a time", and the [A fol. 45*a*. 1] people did as he had commanded them. And it came to pass that when the people had gone out one by one the man with the lame foot was [the only one] left [there]. And he bowed down before the picture (*or* image) of our holy Lady, the two-fold Virgin MARY, and tears flowed from his eyes, and he wept with a bitter weeping; and straightway his lame foot was loosed and he became whole like [other] men. Now when [B fol. 43*b*. 1] the people saw him they were terrified and held their peace. And the Archbishop beckoned the man [to come to him], and said unto him, "How long hadst thou "been in this state?" And the man replied, "From the time that I came "forth from my mother's womb my foot was in that state, and I used to "wrap it up in linen that the people might [A fol. 45*a*. 2] not know; and "I used to weep by day and by night, and I was always making supplica-"tion unto our holy Lady, the two-fold Virgin MARY. When I came into "the church to-day thou wast angry with all [the people] because of my "sin, and thou didst say unto them, 'Come back one by one', and they "came back; and the lot went forth for me, and I alone was left [there].



I. The man with a lame foot praying to the Virgin Mary to heal him.
II. The Archbishop finding him near the church is angry with him.
III. The man who had once been lame explains to the Archbishop how he was healed.

(*See page 64*).



I. The Archbishop Zacharias discovers that Mercurius the bishop is a leper.
II. Zacharias pointing to the leprosy on the face of Mercurius declares him to be unfit for the priesthood.
III. The Virgin Mary touches the body of Mercurius and heals him.

(*See page 64*).

"Then straightway I bowed down before the picture of our Lady, and "I wept much, and at that time my foot was loosed." [B fol. 43*b*. 2] Now when the Archbishop had heard him it was hard for him [to understand], and he went with all the people and bowed down before the picture of our holy Lady, the Virgin MARY, who gave birth to God, [A fol. 45*b*. 1] and he ascribed praise unto God the Glorious and Most High God, and gave thanksgiving unto our holy Lady, the Virgin MARY, who gave birth to God, who hath the power to do all things, to whom nothing is impossible, who worketh wonderful things and miracles. May her power and her help be with our king David!

When the man of the Franks committed himself to thy protection,
Thou didst make whole his foot which was lame.
O MARY, when I offer up unto thee the offering
In my joy, mingle thou not sorrow therewith,
As they mingle water with the wine.

CHAPTER XXIII.

THE VIRGIN MARY AND BISHOP MERCURIUS.

[A fol. 46*b*. 1; B fol. 44*b*. 1] A MIRACLE OF OUR HOLY LADY, THE [TWOFOLD] VIRGIN MARY. May her blessing, and prayer, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain Bishop whose name was Mercurius, and his whole body was covered with leprosy. And one day he went unto the Archbishop Zacharias, and when the Archbishop saw him, he touched him, and said unto him gently and graciously, "O my brother, it is not "seemly for thee to minister as a priest with this disease upon thee (un-"less our Lord Jesus Christ remove it from thee), [A fol. 46*b*. 2] for the

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I. The Archbishop Zacharias tells bishop Mercurius, who is a leper, that he must not minister at the altar.

II. Mercurius goes to the shrine of the Virgin Mary, and prays to her, and is made whole.

(*See page 65*).



Zacharias or Mercurius administering the Holy Mysteries.

(*See page 65*).

"Book calleth a man with leprosy unclean."[1] And when Bishop Mercurius heard him he wept much, and said unto him, "O my father, help me with thy prayers." Then he departed from him and went and entered into [B fol. 44*b*. 2] the church unto which he had been appointed, and he stood up before the picture (*or* image) of our holy Lady, the Virgin MARY, who gave birth to God, and he wept and made supplication unto her that she would cleanse him of his leprosy; and this he continued to do from the morning of the second day of the week until the ninth hour of the fourth day of the week, and he prayed many prayers unceasingly. Now at the time of the ninth hour of the fourth day of the week he became wearied, and he placed his head in a position wherein he might [A fol. 47*a*. 1] rest himself, and as he was resting he fell asleep straightway; and he saw in a dream that the hand of the picture [*or* image) of our holy Lady, the Virgin MARY, touched (*or* felt) his flesh, and he awoke immediately. And he found that his body had been cleansed from his leprosy, and he rejoiced with a great joy, and praised God, the Glorious and Most High God, and made thanksgiving unto our Lady, the two-fold Virgin MARY, who gave birth to God, because she had graciously vouchsafed unto him mercy. [B fol. 45*a*. 1] May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [A fol. 47*a*. 2]

Thou didst cleanse Mercurius the priest from his leprosy,
And didst heal him completely of the [B fol. 45*a*. 2] disease which consumed him.
O MARY, fill thou my feeble mind with thyself

[1] "He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague "is in his head. And the leper in whom the plague is, his clothes shall be rent, and his head bare, "and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean". Leviticus xiii. 44, 45.



I. The woman is brought into the church on a couch

II. She is lifted on to the ground at the foot of the picture of the Virgin Mary. The Virgin makes a sign over her with her foot, and tells her to "Rise up."

III. She stands up before the Virgin, and is healed.

(*See page 66*).

That I may not forget the admonition of thy Son, the Teacher of the Law,
Even as one who looketh [at himself] in a mirror.

CHAPTER XXIV.

THE VIRGIN MARY AND THE WOMAN WITH A BROKEN FOOT.

[A fol. 48*a*. 1; B fol. 46*a*. 1] A MIRACLE OF OUR LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her intercession be with our king David for ever and ever! Amen.

Now there was a certain church in the city of Harlôm (Haarlem), and in it was a painted picture of our holy Lady, the two-fold Virgin MARY, who gave birth to God, which people called the "Helper". And there was among the inhabitants of the city a certain poor woman who had broken her foot, and she had nothing whatever of this world's goods to give to a physician to heal her. Then her kinsfolk [A fol. 48*a*. 2] took her up and brought her to that church, and they laid her down before the picture of [B fol. 48*a*. 2] our holy Lady, the two-fold Virgin MARY, who gave birth to God, and they left her there by herself and departed; and the guardian of the church locked the doors upon her and she remained inside. Now our holy Lady, the two-fold Virgin MARY, used to come constantly to that church, and to wander up and down therein, and to walk about in it the whole night long; and when the guardians of the church opened the doors about the season of midnight they would find her there in visible form. And it came to pass that, on the night [of the day] whereon they had left [A fol. 48*b*. 1] the woman with the broken [foot] in the church, our holy Lady, the two-fold Virgin MARY, came there according to her wont, and found her lying before [B fol. 46*b*. 1] her pic-

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The woman with a broken foot lying before the picture of the Virgin Mary.

(*See page 67*).



I. The woman with the broken foot is laid before a picture of the Virgin Mary in a church.
II. The Virgin appears in the church at night, and makes a sign over her with her foot and heals her.

(*See pages 66 and 67*).

ture (*or* image), and she made a sign over her with her foot and said unto her, "Rise up". Then straightway the woman rose up and stood upon her feet, and she was sound and whole. And at the season of midnight the guardian of the church opened the doors and entered in, and he found the woman standing [therein]; and he said unto her, "What "hath happened unto thee? And who hath made thee whole?" Then "she said unto him, "Our holy Lady, the two-fold Virgin MARY, [A fol. "48*b*. 2] came with her face shining with light which was brighter than "that of the Sun, and her garments were perfumed with the odours of "sweet incense, and she made a sign over me with her foot and said to "me, "Rise up", and straightway I rose up and stood upon my feet." And all those who saw the woman who had been healed of her sickness [B fol. 46*b*. 2] gave thanks unto God, Who is to be thanked and praised, and they sang hymns in honour of our holy Lady the Virgin MARY, who gave birth to God, and who doeth wonderful deeds and worketh miracles, for she hath the power to do everything and there is nothing which is impossible unto her. May her prayer and her blessing be with our king David for ever and ever! Amen. [A fol. 49*a*. 1]

Thou didst heal the infirmity of the woman with a broken [foot]
When she with anxious care and thought made supplication unto thee.
As the king of Israel, thy father, unto those who were in Gath and Nôbâmâ
Gave rewards at the time of the taking of Sichem[1],
Even so give unto me, O MARY of Râmâ, the gracious gift of the Holy Spirit.

[1] I. e., Shechem. The allusion seems to be to Judges ix. 41; compare also Joshua xvii. 7, and Psalm lx. 6.

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Sophia, the Abbess of the Monastery of Mount Carmel, having become with child, the Virgin Mary appears to her, and commands one of the two angels who are with her to deliver her, and the other to give the child to a certain man called Felix to rear.

(*See page 68*).

CHAPTER XXV.

THE VIRGIN MARY AND SOPHIA THE ABBESS OF MOUNT CARMEL.

[A fol. 50*a*. 1; B fol. 47*b*. 1] A MIRACLE OF OUR HOLY LADY THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain Abbess in the Monastery of Mount Carmel whose name was Sôfyâ (Sophia), who was a God-fearing woman and who was very beautiful in form; and she loved our holy Lady, the two-fold Virgin MARY, with her whole heart. And she had under her in that monastery a large number of virgins and women who were devoted to the ascetic life, and the Abbess taught them the rules and ordinances of nuns, [A fol. 50*a*. 2] and strictly admonished them continually not to speak words of lightness and not to be slothful in observing the season[s] of prayer. Now for this reason they used to hate her, [B fol. 47*b*. 2] and they awaited some scandal which should happen in her time so that they might remove her from her position. And there was in the monastery a certain young man who was a servant and who attended to the food and the clothing of the virgins, and Satan was envious of the Abbess and he cast into her heart the desire of the flesh, and she committed fornication with that serving-man and became with child by him. And this thing became manifest unto the nuns and they knew that the Abbess had conceived; and they went and made an accusation against her to the Bishop, whose name was Abbâ Severus, [A fol. 50*b*. 1] and informed him that the Abbess had become with child. Now when the Bishop had heard [this] he sent messengers unto the Abbess, [saying] that the virgins were to be gathered together on a certain day, [and that he would come] to



I. Sophia, the Abbess, having become with child, the Virgin Mary appears to her, and commands one of the two angels who are with her to deliver her.

II. The two angels hand the child over to a man called Felix to rear.

(*See page 69*)

inspect them; and when the Abbess heard the words of the messenger she was [B fol. 48*a*. 1] terrified, and she knew that the virgins had laid an accusation against her. Then she went quickly into the church and bowed down before the picture (*or* image) of our holy Lady, the two-fold Virgin MARY, who gave birth to God. And she wept with a bitter weeping and with a burning heart, and she said, "O thou who lovest "mercy and compassion, make soft thine heart [A fol. 50*b*. 2] towards thy "sinful handmaiden who hath been entrapped in a snare, and shew loving-"kindness unto her; and do away with the wickedness which I bear in "my womb, and put me not to open shame, O my Lady." Now through the abundance of her weeping [she became weary] and fell asleep, and she saw in her sleep that our holy Lady, the two-fold Virgin MARY, came unto her, and that with her there were two angels. And she said unto the Abbess, "Be not thou sorrowful, for behold, I have made supplication "to my Son to forgive thee thy sin [B fol. 48*a*. 2]; only thou must never "repeat the sin." Then our holy Lady the Virgin MARY said unto those angels, "Take ye away the child which is in her womb, and give it unto "[A fol. 51*a*. 1] a man whose name is Pilkes (Felix), so that he may take "it under his protection and suckle it, for he possesseth much cattle." And the angels did as our Lady had commanded them. Then the Abbess awoke from her sleep, and felt her womb, and did not find the child there; and she gave thanks unto our Lady MARY, the two-fold Virgin, who gave birth to God, with her whole heart because of the miracle which she had wrought for her, and she went forth to her work according to her wont.

And it came to pass that the Bishop arrived in his appointed season, [B fol. 48*b*. 1] and he entered into the abode of the virgins, and the Abbess met him, having with her [A fol. 51*a*. 2] one of those who had made an accusation against her. Then the Bishop asked the Abbess how it was that she had become with child by fornication, and she



I. The Bishop conversing with the Abbess.
II. The Bishop rebukes the nuns who reported her unchastity to him.
III. The Abbess confesses her sin to the Bishop, and describes how the Virgin Mary helped her.
IV. Felix showing the child to the Bishop.

(*See page 70*).

denied it, saying, "I have not done this thing". And the Bishop commanded the oldest of the women to examine the Abbess and to find out whether she was with child or not; and when they had done so they did not find a trace of conception in her womb, and they thought that she was a virgin who had never known man. Then they told the Bishop this thing and he did not believe them, but thought that, having taken a bribe from the Abbess, they were concealing her transgression for her. And the Bishop rose up, [A fol. 51*b*. 1; B fol. 48*b*. 2] and with him there were priests, and deacons, and women who were devoted to the ascetic life, and they examined the womb of the Abbess, but they did not find a child therein. Then straightway the Bishop repented with a great repentance because he had reproached the Abbess without just cause, and he turned to those virgins who had made the accusation against the Abbess, and was wroth with them because they had accused her of shameful conduct.

Now when the Abbess saw that the Bishop was angry she was afraid lest those virgins would be dismissed and sent away and led into captivity by Satan through her. And straightway she rose up [A fol. 51*b*. 2] and said unto all the people, "Depart ye for a season from the "Bishop"; and she told him all her transgression, and confessed openly unto him what she had done in secret. And besides this she told him how our holy Lady the two-fold Virgin MARY, [B fol. 25*a*. 1] who gave birth to God, had appeared unto her, and how the two angels had taken the child from her womb, and how they had given him unto a certain man to be suckled and reared. Now when the Bishop had heard these things from the Abbess he marvelled exceedingly, and he sent a message unto the man, whose name was Felix and who was concerned in the miracle, to come and bring the child with him; and Felix [A fol. 52*a*. 1] came and brought the child with him. And it came to pass when he had arrived that the Bishop questioned him closely about the child, and Felix told

II I.



III. IV.

I. The Bishop conversing with the Abbess. II. The Bishop rebukes the nuns.
III. The child is brought by Felix before the Bishop.
IV. The Bishop giving orders concerning the education of the child.

(*See page 71*).



Bâr̂ôk makes a feast and celebrates a festival in commemoration of the burial and Ascension of the Virgin Mary.

(*See page 71*).

him, saying, "Two young men of most beautiful appearance came unto "me and said, 'Our Lady MARY saith unto thee, Take this child, and "'keep him with thee, and suckle him and rear him'; then they gave me "the child and disappeared from me, [B fol. 25*a*. 2] and behold, this is the "child." And when the Bishop had heard him he marvelled greatly, and he took the child and kept him in his own house, and he provided him with everything which was required by a child of his age. And when the boy had grown up he taught him the Psalms [A fol. 52*a*. 2] of David, and read to him the books of the saints; and the Holy Spirit came upon him in abundance, and the love of our holy Lady, the Virgin MARY, was with him in full measure. Now after the death of Abbâ Severus the Bishop they appointed the young man bishop in his stead, and seated him upon [his] throne; and he was a good shepherd all the days of his life until he died in peace. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [B fol. 25*b*. 2]

The Sanctuary of the Law [is] MARY, and she is the Evangelist,
[and] the abode
Of the Paraclete [A fol. 52*b*. 1] Who visited her.
Quickly didst thou remove from the womb of Sophia [B fol. 25*b*. 2]
the child of her sin.
By the sound of thy supplication let my sin be done away
Even as the foam (?) of the sea is done away by the sand.

CHAPTER XXVI.

THE VIRGIN MARY AND THE MAN BÂRÔK.

[A fol. 53*b*. 1; B fol. 26*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May the blessing of her



Bârôk is attacked by a number of his enemies who buffet and stone him, and cut him with a sword.

(*See page 72*).

prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the country of Fenḳê whose name was Bârôk; and he was a depraved man and did no good work of any kind whatsoever, and all the people hated him. But he loved our holy Lady the Virgin MARY with a ready heart and a determined mind, and he used to keep the fast of Naḥasse[1] because of his love for her, and on the festival of her departure [from this world] he rejoiced exceedingly. And he was wont to make a feast for [A fol. 53*b*. 2] the poor, and the needy, and the old, and the young, both male and female. Now one day certain men who hated him found him on the highway, and [bruised him with stones], and beat him and wounded him with sticks, until his body [B fol. 26*b*. 2] was a mass of bruised and bleeding flesh, but they were not able to drive his soul out of him, and then they smote him sorely with swords, but he did not die. Then Bârôk said unto them, "Even though "ye cut my flesh into little pieces I shall not die, for my Lady MARY will "keep guard over me, and she will be watching over me at all times, and "will deliver me out of your hands"; and when they had heard his words they all took to flight. Then Bârôk made his way to the priest and received the Holy Mysteries, and at that moment the light of life rose [A fol. 54*a*. 1] upon him and he died. And our Lady, the holy Virgin MARY, received his soul and placed it in the [Garden of] joy, and those who had beaten him repented with tears and sorrow [and turned] to our Lady, the holy Virgin MARY, who gave birth to God. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

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[1] The festival of the preparation of the body of Mary for burial is celebrated on the 15th day of this month; the ascension of her body into heaven is commemorated on the 16th, and an ordinary festival was kept on the 21st.

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I. Bârôk makes a feast in honour of the burial and Ascension of the Virgin Mary.
II. He is attacked by a number of his foes who buffet and stone him, and cut him with a sword.
III. He dies, and the Virgin Mary receives his soul.

(*See page 73*).



I. Anastasius, the Roman deacon, praying to the Virgin Mary.
II. He dies, and the Virgin Mary receives his soul.

(*See page 73*).

As thou, O MARY, didst deliver from swords and spears unto repentance and obedience
[B fol. 27*a*. 1] Bârôk, who was called depraved, and didst preserve him,
Even so at all times [A fol. 54*a*. 2] in safe condition
Preserve me, [B fol. 27*a*. 2] O my Lady, so that I commit not sin,
And even if I commit sin let thy mercy [come] to me.

CHAPTER XXVII.

THE VIRGIN MARY AND ANASTASIUS THE ROMAN.

[A fol. 56*a*. 1; B fol. 27*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the city of Rome whose name was Anastasius, and he feared God and loved our holy Lady, the twofold Virgin MARY, who gave birth to God. And he used to visit the church of our Lady, the Mother of mercy, and make pure first-fruit offerings unto her, and pay honour unto her with gifts and salutations, saying, "Rejoice, O thou Virgin undefiled who hast [A fol. 56*a*. 2] given "birth unto Emmanuel! Hail to thee, O thou who art full of grace, for "thou hast given birth unto the Light which is before all others! Rejoice, "O thou who hast given birth unto our Redeemer! Rejoice, O holy "Virgin, O thou who hast given birth to Christ, who didst bring Him into "the world without union with man! Therefore shall the nations bow "down and adore thee, O thou who didst give birth to our Light! I be"seech thee to be for me a mediator between me and thy Son." And in



Anastasius, the Roman deacon, receiving words of consolation from the Virgin Mary before his death.

(*See page 74*).

this wise used he to pray in the church at the time when the heavenly Offering was being made, and at the time of the five joys of our Lady MARY.

And it came to pass a short time after these things that the deacon fell sick, and was nigh unto death, and the angel of death [A fol. 56*b*. 1] struck fear into his soul. Then our Lady [B fol. 27*b*. 2] MARY, the storehouse of mercy, the blessed Virgin, the joy of Christian folk, who sheweth favour unto kings, the mistress of the angels, and the crown of the martyrs, appeared unto the deacon, and said unto him, "Why fearest thou with so "great a fear? And why art thou dismayed? For when thou wast in good "health thou didst greet me joyfully each and every day. And now, fear "not, O my beloved, and let not thine heart be terrified, for no evil thing "shall draw nigh unto thy body, and thou shalt not be dismayed at [the "coming of] the angel of death; and as thou didst not cease [to praise "me] with thy mouth, and didst greet me with joy, so likewise [A fol. "56*b*. 2] thou shalt find joy [with me], and shalt be with me in Paradise "for ever". And when the deacon heard these words he found peace, and he thought that he would recover from his sickness. Then he awoke from his sleep and found his soul in great joy and gladness; and immediately he awoke he died, and his soul went forth from his body. And our pure Lady MARY received it in her hands, and it entered with her into the Garden of joy and unto the place of delight and pleasure, where it would neither perish nor come to an end for ever. May the prayer of our Lady give him help and make him to be girded about with power; and may it make him to be free [A fol. 57*a*. 1] from the opposition of the wicked and from the hosts of the enemy, and from the pointed [arrow of] the bow, and from the sharp spear! O storehouse of mercy, take thou under the protection of thy prayer the soul of thy beloved one, our king David, for ever and ever! Amen.

O MARY, thou ark of God, who dost protect me continually,
Thou refined gold of holiness unalloyed with silver,

Thy servant Anastasius was lying grievously tormented by his sickness;
As thou didst announce unto him glad tidings and didst make him to rejoice by [thy] words,
Make thou me to hear continually the glad tidings of peace.

CHAPTER XXVIII.

THE VIRGIN MARY AND THE MONK OF THE MONASTERY OF ABBÂ SAMUEL OF ḲALMÂN.

[A fol. 58*a*. 1; B fol. 28*b*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was in the great and holy Monastery of Abbâ Samuel of Ḳalmân a beautiful church [which had been built] in the name of our pure and holy Lady MARY, and in this holy church, in the west wall thereof, was a great and wonderful statue [of her]. And in this famous Monastery there lived a certain holy man who had stablished in his heart and mind the salutation [A fol. 58*a*. 2] of the angel Gabriel unto our holy Lady, the Virgin MARY, and it never ceased to be in his mouth and on his tongue. And he rested neither by night nor by day from reciting salutations to the holy Virgin MARY, and he placed his confidence in her, [and believed] that she would save him [when he should enter] into the presence of her beloved Son. He neither fasted nor prayed, and he made himself to appear to be foolish and weak of understanding, so that the [other] monks might not know concerning his strivings and labours; and he used to act in such a way that the monks treated him with contempt—

now this was an unseemly thing for monks to do—when they went out from the church. In the morning, at the time when the sun was rising, he ate a few [wild] herbs and beans, and to every one [A fol. 58*b*. 1] who spake with this monk he appeared to be mad. And he ate nothing from this time until the same hour of the morrow of that day when he again ate in the presence of the monks; and this he was wont to do daily. Now when the monks saw him acting in this wise, the matter was hard unto them, and they were exceedingly sorry for him. And this monk, who hath been mentioned above, did not receive the Holy Mysteries except on three days in each year, that is to say, on the Festival of the blessed Nativity, on the Festival of the holy Epiphany, and on the Festival of the precious Passover. Now our honourable and holy fathers, the teachers of the Church, have commanded [A fol. 58*b*. 2] that the Offering shall be [offered up] on these days of festivals of the Son at the sound of cock-crow in the night. And it came to pass that, when the monks saw him eating each day in the morning before the prayer of the third hour of the day, and knew nothing of his fasting and of how he was wont to fast until the morrow of the day when at the time of the same hour he ate [again], they imagined that he ate at the ordinary times throughout the day, and did not keep the ordinance of the monks, and they murmured greatly against him among themselves. And when the day of the festival of the nativity of our pure Lady, the Virgin MARY, which is on the first day of the month Genbôt[1], had come—now the day of the nativity of the woman who saved the whole world [fell that year] upon [A fol. 59*a*. 1] the day of the blessed First day of the week—the monks were gathered together in the church to be present at the honourable consecration of the Offering for the celebration of the festival. And there sat with them the holy father who was called Abbâ Isaac, and he was

[1] I. e., the twenty-sixth of April.



The monks in the monastery of Kâlman persecute one of their brethren, and treat him roughly and beat him. He prays to the Virgin Mary, and casts his skull cap at the wall of the church, which opens straightway, and he passes out into the desert.

(*See page 77*).

the Abbot of the monastery, and the father confessor and prior, and he saw the monk of whom we have already spoken with a few lupin seeds which had been soaked in water, in his hand, and he wished to eat them. Then the Abbot said unto the monks, "Seize ye this monk and take from "him these lupin seeds which he hath in his hand, and let two [A fol. "59*a*. 2] of the brethren bring him into the church and keep guard over "him until the service of consecration be ended—if it be possible for us "to offer up the Holy Offering. Peradventure this evil habit shall be re-"moved from him by the prayer of our Lady, the holy Virgin MARY, "and he shall walk in the way of the monks with the keeping of fasts "and prayer." Then the monks did according as the Abbot had commanded them, and they took the lupin seeds from his hand with rude violence; and straightway the monk was enraged with those who had laid hold upon him, and he became like a madman. And when they had brought him to the church he said unto the monks who were to keep guard over him, "O my brethren, [A fol. 59*b*. 1] will ye not hearken unto "the voice of your father concerning me? I am a poor and wretched "man, take me unto the picture of our Lady so that I may entreat her "to accept the prayer of our Abbot, and so that all my hunger may be re-"moved from me little by little." And they told him they would consent to do so, and they went with him to the *eikôn* of the Virgin, and he performed bowings of adoration before her, and said, "O thou who dost "save the penitent, O thou who art the hope of the poor and needy, O "thou who art the helper of the oppressed, deliver thou me from these "monks, for I cannot fast until the time of the Offering." And it came to pass when the [two brethren] heard these words from him they laughed within themselves, and heaped derision upon him. Now when our compassionate Lady [A fol. 59*b*. 2] knew that the whole body of the monks were murmuring against him, and that they were laughing at him and treating him with contempt, she put into his heart the good thought that

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The monks in the monastery of Kâlman persecute one of their brethren, and treat him roughly and beat him. He prays to the Virgin Mary, and casts his skull cap at the wall of the church, which opens straightway, and he passes out into the desert.

(*See page 78*).

she would make manifest unto the other monks her mighty and marvellous acts, and the faith of the monk, and the confidence which he had placed in her.

Now at the time when the service of consecration was half through, when every man had brought his mind into a fit state and collected his thoughts to hear the holy prayer of sanctification, the monk drew nigh unto the west wall of the church, wherein was [placed] the picture of the Virgin, and stood up before it, and lifted up his eyes and said unto her, "O my Lady, peradventure thou dost receive [my] prayer, [A fol. 60*a*. 1] "and dost accept [my] supplication and the salutation of the angel "[Gabriel], wherewith I have saluted thee without ceasing by day and by "night. I am a poor and wretched man and a sinner, and only God and "thou thyself have any knowledge of me. I have thought that thou wouldst "deliver me on the Day of Judgment before thy Son, and if thou wilt "deliver me before thy Son, then deliver me from these monks; for [all "men] know that whosoever putteth his trust in thee shall neither be put "to shame nor perish before thy beloved Son." Then with power and faith he girded himself about, and he took off his skull cap from his head and smote therewith [A fol. 60*a*. 2] the western wall [of the church], and said, "O might of the Virgin MARY, deliver me." And it came to pass that when he had spoken in this wise, in that same hour the wall was rent asunder, and having cast his skull cap from his hand into the middle of the church he passed out quickly through the opening in the wall. Now when he had gone out the wall closed up again, with the exception of a small opening which was large enough for a man to put his hand into, and this remained as a memorial and a testimony of the miracle which the pure Virgin MARY had wrought; and when the monks saw what had taken place they marvelled with a great astonishment. Then the monks went out to look for the man in all the desert places round about, and in the caves and hollows of the ground, [A fol. 60*b*. 1] but



The monk of Kalmân praying to the Virgin Mary, who is accompanied by two angels.

(*See page* 79).

they found no trace of him. And straightway they sorrowed with a great sorrow and their hearts were pained, and their Abbot was exceedingly harsh [towards them] because of the things which they had been accustomed to do unto him. For, when in times past they had been in the habit of seeing him every day at dawn, some of them cursed him, and some buffeted him, and some spat in his face, and some laughed, and some derided him. Now when they saw this wonderful thing they recognized the righteousness, and the strivings of the monk, and how he had loved our Lady the Virgin MARY in his heart, and how he had put his confidence in her, even as they had heard from him [A fol. 60*b*. 2] when he departed through the opening in the wall. And they knew also of a certainty that the heartfelt prayer of a pure and sincere mind is better and more honourable than the prayer of the tongue, even as our Lord saith in the Holy Gospel[1], "When thou risest up to pray enter into "thy chamber, and shut thy door, and pray unto thy Father in secret." Now the interpretation of this [verse] is "Collect thy mind in thy heart"[2], and in that it saith, "Shut thy door", thou must shut thy mouth and pray with thine heart. For the prayer of the heart in a mind which is sincere and collected is better than the prayer of the tongue when the mind is wandering about and going unto another place. It is meet for a man to pray with his heart, [A fol. 61*a*. 1] and not with his tongue [only], even as this monk was wont to do at all times, although no one knew about it.

And it came to pass that when the monks saw what had happened, they went to the Bishop, and told him all these things. Now when the Father, the Bishop, had heard thereof, he sent and informed the Archbishop concerning what he had heard and seen in the matter of the skull cap, which the monk had thrown into the church, and concerning the miracle which had taken place through it. Now when the Archbishop

[1] St. Matthew VI. 6. [2] I. e., "collect thy mind within thyself".

had heard these things he rejoiced greatly, and he sent to the holy monastery of Abbâ Samuel asking for the skull cap of the monk, so that he might obtain [A fol. 61*a*. 2] a blessing therefrom: but the monks would not send it to him, for they thought that he would lay it up in his own house as a thing to be kept there for safety. So they placed the skull cap in the chest of the church as a memorial of the miracle which the Lady of us all, the Virgin MARY, had wrought. Now that the Bishop might prepare the way the Archbishop sent a message unto him [telling him] to go to the Monastery of Ḳalmân and to bring the skull cap [to him], that he might be blessed thereby. And the Bishop obeyed the command of the Archbishop, and went to the Monastery, and he took the skull cap of the monk from out of the chest [which held] the property of the church, and he obtained a blessing therefrom. Then he went to the wall which [A fol. 61*b*. 1] had been rent asunder, and he obtained a blessing also from the opening which was left [there]; and he bowed down in adoration before the picture of our Lady MARY three times, and received a blessing therefrom. Then the Bishop anointed himself with the oil of the lamp which was kept burning before the picture, and departed from the Monastery. Now when he had journeyed a little way on his road, and had arrived in the desert, he sought for the skull cap and found it not; and having turned back forthwith and come to the Monastery a second time, he found it in the place wherein it had been formerly and whence he had taken it. Then he took the skull cap a second time, and laid it between the folds of his apparel, and he tied it securely thereto with leather thongs (?). And when he had journeyed a little way he untied the thongs (?), and unfastened his apparel, [A fol. 61*b*. 2] and found it not; then he turned back to the Monastery a third time and found the skull cap [there]. And he took it out of the chest and fastened it inside the covering of his cross; and having taken it in his hand, he went a little way on his road, but when he opened the covering he found

it not. Now when he had turned back to the Monastery a fourth time and found the skull cap there, he knew that God did not wish it to go forth from the holy Monastery of Abbâ Samuel. And the report of this thing was heard in all the borders, and in all the countries and cities round about. Glory be to God Who chose MARY the Virgin to be the mother of His Son Jesus Christ; and thanks be [A fol. 62*a*. 1] unto His Only Son Who put on flesh of her in becoming the new man; and adoration be unto the Holy Spirit who purified her from all unchastity. May her blessing be with our king David, and may she make him to have an inheritance in the prayers of Jerusalem the holy place, the city of his fathers, of the prophets, and of David the Psalmist, and of Solomon the king! And may she make him to see Bethlehem wherein she bowed herself to bring forth the Child of the Spirit Who was conceived without the seed of man! And may she then baptize him in the waters of the Jordan, wherein the Fire of the Godhead was baptized by the hand of the son of the barren woman, John! And may she make him to salute the mountains of Quarantania[1], [A fol. 62*a*. 2] wherein our Lord fasted and vanquished the Devil! And may she cause his royal tabernacle to be planted on the Mount of Olives, where our Lord went up and blessed [His disciples] with His holy hands! And may she make his habitation to rest on Mount Zion, where the disciples drank of the flood of fire, the Paraclete! And may He establish him in such wise that he shall stand on his feet, and make vows and pay adoration, and pray, and make supplication at Gethsemane, the grave of His beloved one, the Virgin MARY, the merciful intercessor, the green thorn-bush, for ever and ever! Amen and Amen.

O MARY, who without stroke of hammer, or blow of chisel,
Didst cleave a wall of dry stone when there passed out into the desert
The man with whom thou wast well pleased, who was called Shâlûsa,

[1] I. e., the desert where our Lord fasted forty days.

Cleave thou the back of mine enemy, and the belly of him that hateth me,
And take thou [in thine hand] a new sword.

The following is the version of this miracle according to the MS. B:—

[B fol. 28*b*. 1] Now there was a certain man in the Monastery of Ḳalmân who had stablished in his mouth and heart the salutation of the angel [Gabriel, and who recited it always] before the picture of our holy Lady, the two-fold Virgin MARY, who gave birth to God. And this man did not receive the Offering except [during the festivals of] the Epiphany, and the Nativity, and Easter, and on the day of the festival of our Lady MARY, who gave birth to God. Now the monks saw him holding [in his hands] some beans which had been soaked in water and which he wished to eat; and straightway they laid hold upon him and took him into the church [B fol. 28*b*. 2]. And he came in before the picture of our Lady, and said unto her, "Deliver thou me from the wick-"edness of these monks"; now he was unable to fast, and they were making a laughing-stock of him. And he said, "I have taken refuge be-"fore thy picture, surely thou wilt deliver me". Then he took his skull cap, and smote therewith the west wall, and said, "O my holy Lady, "thou two-fold Virgin MARY, who gave birth to God, deliver me". And immediately the wall was rent asunder, and he went out [through it], and [as he was going] he cast his skull cap [back into the church]; then the wall which had been rent asunder closed up, and became as it was formerly, with the exception of a small opening which was wide enough for the hand to enter, and which was left as a memorial [of what had happened]. Now when the monks saw this they marvelled, for when they sought for the monk they could not find him; and they and their Abbot Isaac sorrowed with a great sorrow [B fol. 29*a*. 1]. And when the Bishop heard this, he rejoiced and went to the wall which had been rent asunder, and



I. The cannibal of Kemer devouring human flesh.
II. He offers his bow and arrows to a farmer in exchange for an ox.
III. He offers an additional arrow to the owners (?) of the ox.

(*See page 83*).



I. The cannibal of Kemer devouring human flesh.
II. He offers his bow and arrows to a farmer in exchange for an ox.
III. He gives a drink of water from his skin bottle to a leprous beggar.

(*See page 83*).

he bowed down before it; and he anointed himself with the oil of the lamp which was burning [before the picture]. Now this thing was heard of throughout all the borders of Egypt. May her prayer and her blessing be with her servant Ḥâyla Maryâm for ever and ever! Amen.

CHAPTER XXIX.

THE VIRGIN AND THE CANNIBAL OF THE CITY OF ḴĔMER.

[A fol. 63*b*. 1; B fol. 30*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the city of Ḳĕmer, and he was of noble race and was, in name, a Christian. And his sin was very great, and indeed, it exceeded that of all other men, for he did not eat [ordinary] food and the flesh of oxen, but he lived upon human flesh. Now when this cannibal had devoured eight and seventy people, his friends, and his acquaintances, and his kinsfolk, and the people who were in his service [A fol. 63*b*. 2] began to come to an end, and the men who remained fled from him so that he might not be able to devour them; and he was left alone with his wife and his two children, and them also he ate. And it came to pass one day as he was walking along that he found a certain husbandman on the road, and he lay in wait [B fol. 30*a*. 2] for him and followed him; and when he knew that he would be too strong for him he left him and departed. And as he was going away he said unto him, "Sell me "an ox, and behold, I will give thee my bow which is ornamented with gold; "take [it]". And the husbandman said unto him, "I refuse it wholly, for "money and food are more useful to me; I will not give thee [the ox]".



I. The cannibal gives a drink of water from an earthenware bottle to a leprous beggar.

II. The cannibal dies, and the Devil tries to carry off his soul to hell, but it is grasped tightly by the Virgin Mary.

III. An archangel weighs the drink of water which he gave to the beggar against the eight and seventy souls whose bodies he had devoured, and the souls are outweighed thereby.

IV. The soul of the cannibal in the protection of the Virgin Mary.

(*See page 84*).

Then the cannibal spake unto him a second time and said, "I will give "thee in addition arrows"; but the husbandman refused [to accept them] [A fol. 64*a*. 2]. And again the cannibal said unto him, "Shew me, I pray, "thy cave wherein thou dwellest". Then the husbandman said unto him, "Behold [it] close by thee. Dost not thou thyself dwell in the habitations "of men?" And he refused [to shew him his dwelling], and departed. Then again the husbandman said unto him; "Thou art of noble family, "but thy heart is depraved, and full of guile, and thou appearest to be "like unto a rich man who hath his abode in the city of Ḳĕmer". And the cannibal said unto him, "Why dost thou compare me with such an "one, O my brother?"

Then the cannibal took some water in a vessel, and as he was going along the road he found a certain poor beggar whose whole body [B fol. 30*b*. 1] was covered with the sores and scabs of leprosy; and he wished he could eat the poor man, but he did not like him because of his sores which were putrefying and which stank exceedingly. Now the beggar was thirsty, and he begged some water from the cannibal, and said unto him, "Give me some water to drink, for God's sake"; but the cannibal became greatly enraged, and heaped abuse upon him. Then the beggar begged again for water from him for the sake of heaven and earth, and for the sake of the martyrs and the righteous men; and the cannibal refused [to give him any]. And the beggar begged from him a third time, and said unto him, "In the name of MARY, give me water to drink "before my soul depart". Then the cannibal said unto him, "Verily, from "my youth up, I have heard that she saveth [men] by her prayers, there-"fore I myself will take refuge in her". And he said to the beggar, "Take, "and drink, [A fol. 64*b*. 1] for MARY's sake"; but when only a little water had gone down his throat, that is to say about a handful, the cannibal seized him and stopped him from drinking before he was able to satisfy his thirst. Then the cannibal died, and the angels of darkness [B fol. 55*b*. 2]



I. The cannibal's soul carried off to hell by the Devil.

II. An archangel weighs the drink of water which he gave to the beggar against the eight and seventy souls whose bodies he had devoured, and the souls are outweighed thereby.

III. Our Lord Jesus Christ in glory.

IV. The soul of the cannibal in the protection of the Virgin Mary.

(*See page 85*).

took his soul, and cast it into Sheol. And our holy Lady, the Virgin MARY, who gave birth to God, came unto the Son of God and said, "Have compassion upon me, O my Son". And He said unto her, "What "good thing hath he done for thee?" And she said unto him, "He gave "a thirsty man water to drink in my name". Then the Lord said, [A fol. 64*b*. 2] "Bring forth the scales and weigh the souls which he hath de-"voured against the water which he gave the thirsty man to drink"; and they weighed them, and the little drop of water outweighed the eight and seventy souls. And the angels of light who were looking on marvelled, and they gave shouts of joy because the cannibal had been saved and was made to live through the entreaty of our holy Lady, the two-fold Virgin MARY, who gave birth to God, through Whom all things come to pass. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! [A fol. 65*a*. 1] Amen.

Thy love did save the evil-doing cannibal,
Because the handful of water [given to] the beggar stood on his side.
Vain and useless beneath the heavens [are all things];
What can [B fol. 32*a*. 2] benefit the children of men
Without thy love, O MARY, thou Pearl?

CHAPTER XXX.

THE VIRGIN MARY AND THE WIDOW'S SON WHO BECAME A THIEF.

[A fol. 66*a*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her intercession be with our king David for ever and ever! Amen.



I. The son of a pious widow falls into bad company, and steals goods from a house.
II. He is caught in the act, and hanged by order of the magistrates of the city
III. His mother appeals to the Virgin Mary for help.
IV. The Virgin Mary appears and releases the young man from the gallows.

(*See page 86*).

Now there was a certain poor widow who had one son, and besides him she had no other child. And every day she used to come to the church and stand up before the picture (*or* image) of our holy Lady, the two-fold Virgin MARY, and say, "O my Lady, I commit this my son "unto thy safe keeping, so that thou mayest guard him, for I have no "other child besides him"; [A fol. 66 *a*. 2] and thus she used to pray daily. And it came to pass that when her son had grown up, and had become a young man, he fell into the company of thieves and became a robber. Now after a little time [the watchmen] seized that young man, together with the other thieves who were with him, and brought them before the magistrate of the city; and he passed the sentence of doom upon them, and they crucified them according to the law of their city. And the mother of the young man did not know that all this had happened unto her son, and as she was going into the gates of the church the people told her, and said unto her, "Knowest thou not that they have crucified "thy son together with the other thieves?" And she said unto them, [A fol. 66 *b*. 1] "I did not know it". And forthwith she cried out with a loud cry and wept bitterly, and [she went and] stood up before the picture of our holy Lady, the two-fold Virgin MARY, who gave birth to God, and she lifted up her eyes, and said, "Where is he whom I com- "mitted into thy safe keeping? Where is the pledge which I deposited "with thee, O my Lady? Behold, they have seized my son, together with "the other thieves, and they have crucified him. So now, if thou wilt not "deliver my son and save him, I will snatch thy Son out of thy bosom". And at that moment there was a great outcry [A fol. 66 *b*. 2], and many people came thronging into the church through the gates. Now when the woman heard the outcry, she turned and [looked] behind her, and she saw her son coming in with the people, and she ran and embraced him. Then the people who were gathered together said unto him, "What "hath happened unto thee? And how wast thou saved?" And the young

man said unto them, "When they had suspended me upon the wood, "and were about to drive the nails into me, there came unto me a certain "woman, who was most beautiful in form, and who was shining with light "that was brighter than that of the sun, and she held back the nails so "that they did not touch my flesh. Then she took me down from upon "the wood, and said unto me, 'Get thee to the church, and to thy mother, "'for she wisheth to snatch my Son from my bosom in thy stead'". Then the people ascribed praise and glory unto God, the Glorious and Most High, and they gave thanks unto our holy Lady, the [two-fold] Virgin MARY, who gave birth to God. And the woman and her son ministered in the church of our holy Lady, the [two-fold] Virgin MARY, who gave birth to God, until their death. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

In the MS. B. the narrative of this Miracle is much shorter and runs thus:—

[fol. 32*a*. 1 and 2]. It is said that there was a certain man who was a thief and a robber of churches, and that inasmuch as he was a man of evil habit and life he stole things from them daily; and all the people were lying in wait [to catch him]. And it came to pass one day that he carried off some of the possessions of our Lady MARY according to his wont, and the people caught that thief, and beat him, and bound him in fetters and chains, and then they thought that they would take away his life(?). And he said, "I place my trust in our holy Lady, the two-fold "Virgin MARY, for whosoever believeth in her prayers shall be saved "from all sorrow". Then she appeared openly unto the men who had beaten him, and had laid hands upon him that they might take away his life, and she said unto them, "Release him"; and they released him by the command of our holy Lady, the two-fold Virgin MARY, and set

him free from his fetters; and all the people marvelled at her mercy. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant Ḫayla Mâryâm, for ever and ever! Amen.

CHAPTER XXXI.

THE VIRGIN MARY AND THE LADY EUPHEMIA.

[A fol. 67*a*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY. May the blessing of her prayer, and the gift of her help be with our king David for ever and ever! Amen.

Now there was a certain woman in the city of Sâměr whose name was Euphemia, and she was stricken in years and lived in deep poverty. And she had one son, and besides him she had no other child, either son or daughter; and she loved this son exceedingly, and with her very soul. Each day, without fail, she was wont to go to the church of our Lady MARY with her son, whose name was Philemon, and pray to her [A fol. 67*b*. 1] for him, that she would take his soul under her protection, and would keep him from all evil, and would deliver him from all the distress which is planted in this world. And she used to pray continually in the church, and she never failed to go there, and to pray on behalf of her son and to make supplication [for him] with a ready heart. And it came to pass that when Philemon, the son of the poor old woman, was moved by hunger and want of apparel[1], and poverty found him, and he came to be in want, he joined himself unto a company of thieves and robbers. And one day when he was plundering the house of a certain rich man in the

[1] Literally, "hunger and nakedness".



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Philemon, the son of the pious woman Euphemia, becomes a thief, and steals apparel from a house in Alexandria.

(*See page 89*).

city of Alexandria, together with the thieves who were his companions, the menservants of the house of the rich man heard the noise of [A fol. 67*b*. 2] their feet on the third floor above, and they made an outcry. Then the people of the city [came] to their help, and they seized Philemon, and the thieves, and they brought an accusation against him, and then they hanged him upon a fig tree; and he remained hanging there for three days and three nights, without eating food or drinking water. Now at the end of the three days they told his mother. And it came to pass that when she heard this she cried out with a loud voice, and she [went] to the church, and called upon the name of our Lady MARY, and said unto her, "Behold, my son whom I committed to thy care hath been "cast away, [A fol. 68*a*. 1] and he hath been destroyed for nought. Now "therefore, give me back my son and redeem thou him by the might of "thy Son; now if thou lovest my son thou canst deliver him, for thou hast "the power to do whatsoever thou wishest. Thou art the mother of the "Word of God Who became man through thee, and He hath delivered "us from our enemy Satan, and He will consent to that which thou sayest, "and will grant thee thy command, for there is none who can resist thee. "Of His own will, and by the good pleasure of His Father, He came and "took up His abode in thy womb, and whatsoever thou askest Him He "will give unto thee, O thou who art the boast of the [A fol. 68*a*. 2] race "of the children of men, O thou who art the Bridge of the sons of men! "O thou who art full of grace, God, in Whom there is neither division "nor diminution, is with thee, and by the power of Jesus Christ thy beloved "Son our Lord thou hast the power and might [so to do]. Now there- "fore, O my Lady, if thou wilt not make my son Philemon to come back, "and wilt not bring him to me here, where shall I be able to find him? "And in that I have committed him unto thy care I shall have destroyed "mine own son, in mine own lifetime. And behold, I will take thy Son out "of thy bosom in the place of mine own son Philemon". And having said



I. Philemon is caught in the act of thieving, and is hanged by order of the magistrates of the city.

II. Philemon's mother, accompanied by an angel, sets out for the shrine of the Virgin.

III. Philemon's mother entreating help for her son from the Virgin Mary.

(*See page 90*).

these words, [A fol. 68*b*. 1] she set out to go to the image of our Lady MARY and perform that which she had imagined in her mind.

And straightway, on that same day, MARY took a strong rod in the form of a pole, on the top whereof was a curved knife (or scythe), and cut off the branch of the fig tree upon which the son of the widow was hanging, and she released him from his fetters. Then the young man rose up forthwith, and went and journeyed on among the crowd of people, and arrived speedily at the church. Now his mother heard the noise of the multitudes of people as they were coming in through the door of the church, and when she turned [A fol. 68*b*. 2] and saw her son among the people who were crowding each other to enter in through the door of the church, she ran unto him, like a woman who had gone mad by reason of her exceedingly great joy at the sight of her son. And she grasped him with her hands, like a savage lioness, and she embraced his neck, and kissed his mouth, and said unto him, "O my son, tell me "where thou hast been. Behold, for three days and three nights I have "been dying for a sight of thy face; oh, I beseech thee to tell me where "thou hast been. Who hath given thee bread to eat? Who hath given "thee water to drink? O my son, tell me". Then [A fol. 69*a*. 1] her son cried out with a loud voice before the people, and said, "Behold, I have "been hanging for three days and three nights upon a fig tree, but our "Lady MARY fed me with heavenly food, and gave me to drink of the "water of life. And moreover, she brought me down from the fig tree, "and sent me away, and said unto me, Go unto thy mother in peace". And it came to pass that when the people who were there, that is to say men, and women, and children, and old men, and young men, and children, and old women, heard this, they glorified God and [A fol. 69*a*. 2] ascribed unto Him great praise. And they praised our Lady MARY exceedingly, and likewise gave thanks unto her, and they sang unto the Word of God hymns and praises, and they cried unto Him joyfully, and

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The shrine of the Archangel Michael which was situated near the sea-coast.

(*See page 91*)

shouted with gladness in honour of our Lady MARY, because of the wonderful and miraculous thing which she had wrought.

And it came to pass that when the Bishop, Abbâ Benyâmî, heard these praises and glorifyings of MARY, he called unto all the people and made them come unto him, and then he enquired concerning the youth and his mother, and concerning the miracle which our Lady MARY had made manifest that day. Then he took the youth and his mother and established them [A fol. 69*b*. 1] in his own house, and because of the honour in which he held the pure Virgin MARY he appointed unto them their daily food, and their apparel, until he died. May the blessing of her prayer be with our king David, both in this world and in that which is to come, for ever and ever! Amen.

O thou beautiful mother of the King Who redeemed us,
As thou didst aforetime deliver the widow's son who was a thief,
So, O MARY the Virgin, mayest thou earnestly desire my deliverance!
May mine enemy [be turned away] until he gnasheth with his teeth,
And send thou against him a devil which shall torture him.

CHAPTER XXXII.

THE VIRGIN MARY AND THE WOMAN WHO WAS ABOUT TO BRING FORTH.

[A fol. 70*b*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY. May the blessing of her prayer be with her beloved one, our king David, for ever and ever! Amen.

Now there was a certain city wherein a church had been built, and this church was built in the name of the Archangel Michael, and each year, on the twelfth day of the month Ḫadâr, which is the day of the



A poor woman, who was about to give birth to a child, travels with a number of pilgrims to visit the shrine of Saint Michael, which was near the sea-coast. On their way along the shore they are overtaken by the tide, and the woman is deserted by her companions, who take to flight. The Virgin Mary appears and protects her, and the woman brings forth her child in safety.

(*See page 92*).

festival of the Archangel Michael, great numbers of the people [of the city] did not fail to visit his church (May his intercession and his supplication keep our king David [A fol. 70*b*. 2] from the evil Enemy!). And behold, it came to pass one day when the people were travelling along the road to come to that church, that a mighty roaring rush of waters [came] from the sea, which burst upon the people and terrified and alarmed them exceedingly, and drove their senses[1] out of them; and the waves thereof surrounded that place and rose to a height of about two measures, and the people were wellnigh drowned. Then each and every one among them made supplication unto God, and every man sought out a means whereby he might save himself, and they took to flight and ran away from before the billows of the sea, so that they might not be drowned by the waves, according to that which was wont to happen. And behold, there was [A fol. 71*a*. 1] a certain woman travelling with them who was with child, and her time for bringing forth was nigh, and she was unable to run away with them; and she cried out unto those who had forsaken her and fled, but no man turned back to have regard unto her, and she found none to help her and despaired utterly of obtaining any help from man. Then she cried out with tears unto God, the Most High, and unto our Lady MARY, the storehouse of compassion and mercy, who calleth every one unto the love of her beloved Son, the Redeemer of the world. And it came to pass that when those who had taken to flight arrived at the seashore, they stretched out their hands, [A fol. 71*a*. 2] and turned their eyes upwards unto God in heaven, and they made supplication unto our Lady MARY with great outcry, and with much weeping, and with lamentation. And the waves of the sea stood [still] by the power of the billows thereof, and our Lady MARY brought tidings of hope and joy unto the woman, and covered her with

[1] The text is corrupt here; read ዘይሰልብ : አልባቡ:



I. A poor woman, who was about to give birth to a child, travels with a number of pilgrims to visit the shrine of Saint Michael, which was near the sea-coast. On their way along the shore they are overtaken by the tide, and the woman is deserted by her companions, who take to flight. The Virgin Mary appears and protects her, and the woman brings forth her child in safety. II. The companions of the woman looking on.

III. The woman describes the miracle to them.

(*See page 93*).

her garments, and hid her from the sight of the sea; and it seemed to the woman that she was in a house which was [well] built and furnished. Then, whilst she was in the midst of the sea, the pains of childbirth laid hold upon her, and our Lady MARY took the child from her womb; and she gave birth to a fine boy. And his mother called the boy [A fol. 71*b*. 1] "Abrâskîrôspâs", [a name which means] in Greek and in Hebrew, "The hand of MARY hath touched him and blessed him in the womb of his "mother". Now neither pain nor blood came to his mother [when she brought him forth]. And it came to pass that, when the sea returned into its wonted place, and the waters thereof became quiet, and the waves went down, the woman went forth from it carrying her child in her arms. Now when the people saw her many of them marvelled and were made speechless, by reason of the greatness of the wonderful and miraculous thing [which had happened]; and they all ran and followed after her. And when they had come up with her, they asked her questions, and she related unto them this great and wonderful miracle which [A fol. 71*b*. 2] MARY, the mother of life, the vessel of prophecy, had wrought, and she told them how she had hidden her beneath the dark masses of water so that she should not suffer death. And those who heard this story, men, and women, and children, and old folk, and young men, and babes, and Jew and Gentile, and all the people of the world, marvelled exceedingly, and they gave thanks unto the God of righteousness, and they multiplied the praises of our Lady MARY, who worketh miracles without number, whose beauty of goodness is without measure, and whose rule is beneficent and hard to explain. May her prayer deliver our king David [A fol. 72*a*. 1] from the wrath of her Son for ever and ever! Amen.

As thou didst cover over with [thy] garments the woman who was with child, and who was among
The terrible waves of the sea, at the hour of her bringing forth and bearing a son,

Even so cover thou me over, and let not my need be too hard for me,
O my Lady MARY, who didst receive me into thy care from the womb,
With vestments of light and not of skin.

In the MS. B the story is much shorter, and reads:—[fol. 58 *a*. 1 and 2].

Now there was a certain woman who was with child, and whose hour for bringing forth had well-nigh come. And as she was journeying [along the road to go] to the church of Saint Michael, to keep the feast together with many other people, they heard the roar of the waves of the sea as it came rushing when it was as yet a distance of three measures away. And the people were afraid and fled, and the woman was left alone because she was unable to run away with them, and none of them turned back to her. Then she cried out to our Lady MARY, and said, "O my Lady, [save me] from being drowned in this "flood of waters". And our Lady MARY came, and hid her with her mantle, and she gave birth to her child, without pain and without suffering, and not one drop of the water of the sea touched her; and the waters went back within their bounds, and the woman came forth, together with her son, [unhurt]. Then those who had forsaken her enquired of her, and she related unto them how this thing had happened unto her; and they rejoiced with great joy and glorified God, and gave thanks unto our Lady MARY, who doeth wondrous things and worketh miracles. And [his mother] called the child "Abreskîrôspôs", that is to say, "The "hand of MARY hath touched him". May her prayer, etc.



I. The Virgin Mary gives a thirsty dog a drink of water from one of her shoes.
II. The companions of Mary guarding the water pots to prevent the dog from drinking out of them.

(*See page 95*).

ሮ፡ሠናየ፡ወወይነ፡ጥበብ፡እ ትየ፡በርኅራኄ፡ዕፀብ፡
መኒ፡ፈድፋደ፡ኃጢአትየ፡እ ከመ፡አስተይኪዮ፡ማየ፡ለ
ምሕዝብ፡ተዘከረ፡እግዚእ ጽሙዕ፡ከልብ፡ ፡



The Virgin Mary gives a thirsty dog a drink of water from one of her shoes.

(*See page 95*).



I. One of the two companions of the Virgin Mary drawing water from a cistern.
II. Another driving away the thirsty dog from the water pots.

(*See page 95*)

CHAPTER XXXIII.

THE VIRGIN MARY AND THE THIRSTY DOG.

[A fol. 73*a*. 1; B fol. 59*b*. 1] A MIRACLE OF OUR HOLY LADY, WHOSE NAME IS SWEET, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant our king David for ever and ever! Amen.

Now [one day] there were two women with our Lady MARY, and a thirsty dog came to them, and they drove him away; but our Lady MARY was exceeding grieved when she saw how thirsty he was, and she wept. And the women said unto her, "Wilt thou be more merciful unto "this dog than we? Shall not Christ, [A fol. 73*a*. 2] Who is called the "Messiah, be born of thee?" Now when our holy Lady heard these words great joy entered into her heart. Then, taking up her water pitcher, she went [B fol. 59*a*. 2] to a place some distance away, and having put off her shoes from her feet, she poured water into one of them and gave it to the thirsty dog to drink. And one of the women said unto her, "Why hast thou drawn water [for him] from thy pitcher? And if thy jar "be broken thou wilt not find water [elsewhere]". Then our Lady MARY answered and said unto her, "The water [which I have given the dog] "is not that which cometh forth from a well, but from heaven, and God, "Who hath given this thirsty dog water to drink, [A fol. 73*b*. 1] gave it "unto me from above". Now after she had spoken these words the Word of the Father took up His abode in her. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Feed thou me, O MARY, thy servant, who is held in honour [by thee],

With bread of [B fol. 59*b*. 1] beautiful knowledge, and with wine of wisdom.
Even though my sin exceedeth computation (?),
Remember, O my Lady, [B fol. 59*b*. 2] in thy gracious kindness, him that is in sore straits,
Even as thou didst give the thirsty dog water to drink.

CHAPTER XXXIV.

THE VIRGIN MARY AND THE KHALÎFA OF ATHRIBIS.

[A fol. 81*a*. 1; B fol. 60*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWOFOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, [and the mercy of her beloved Son,] be with our king David for ever and ever! Amen.

There was[1] a certain king whose title was "Kalîfâ"[2], and he reigned after his father Rashîd (now the interpretation of this title is "cruel" (*or* "savage"), and before he had received the kingdom he set himself in opposition to the Christians, and persecuted them[3], and made violent attacks upon the churches. And his disposition was like unto that of [A fol. 81*a*. 2; B fol. 60*b*. 2] Paul before his conversion[4] to the faith of Jesus Christ, when he was a Jew. Now this king chose a certain man from among his soldiers, and having appointed him general over one hundred horseman, he commanded him to journey through all the cities and provinces of the

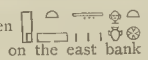
[1] B begins:— "O my brethren, ye Christian people, we will relate unto you this great miracle "and wonderful deed which our holy Lady.... wrought in the city of Athribis".

[2] This is the Ethiopic form of the Arabic title Khalîfa خَلِيفَة.

[3] These, and other words, are added from the variants given by the MS. B.

[4] Compare "As for Saul, he made havock of the church, entering into every house, and haling "men and women committed *them* to prison". Acts VIII. 3.

country of Egypt, and to go round about in all the borders thereof, and to pull down and destroy the churches, and everything which was therein [A fol. 81*b*. 1]. And this man came unto the city of Athribis[1], that is to say to that portion of the boundary of its territory which is opposite to the building wherein they make honey[2]. Now there was in the city an exceedingly large church[3] which had been built in the name of our holy Lady [B fol. 61*a*. 1] the Virgin MARY, who gave birth to God, and it was the first and oldest of the churches which had been built in the name of our holy Lady MARY in all the monasteries of Egypt. And in this church there were four doors, and in these four doors were four [A fol. 81*b*. 2] shrines, and above the four shrines were four canopies, [and between each of these] was a distance of forty cubits; and one hundred and six[ty] pillars, which had been hewn out of white stone, supported them. Each of the pillars was carved all over with vine branches, and the hollow parts of them were sculptured and ornamented with cunning work in stone, and they were encircled with bands of gold and silver. And there were in the church four and twenty saints' chapels, and in them were placed [B fol. 61*a*. 2] four and twenty tabernacles of the Law. And among these was an image of our holy Lady, the Virgin MARY, who gave birth

[1] I. e., the capital of the tenth nome of Lower Egypt, the name of which is written  *Ḥet-ta-ḥer-dbt*, the Αδριβις of the Greeks, and the ⲁⲑⲣⲓⲃⲓ of the Copts; the city lay on the east bank of the Damietta branch of the Nile.

[2] The allusion here is to Benha al-'Asal, i. e., "Benha of the honey", a large village or town to the north-east of which Athribis was situated. Benha has been famous for its honey for centuries, and it is said that the words "al-'Asal" were added to its name because the Copt Maḳawḳas sent a jar of its honey to Muḥammad the Prophet as a gift.

[3] M. Amélineau, quoting from an Arabic MS. in the Bibliothèque Nationale at Paris, thus describes the Church of the Virgin at Athribis. "Dans cette ville était une église au nom de la Vierge avec "quatre portes et quatre piliers. Entre chaque pilier, il y avait 40 coudées d'intervalle, ce qui donnait "une longueur de plus de 80 mètres à l'église entière. Elle était tout entière bâtie de pierres et ne com- "prenait pas moins de 160 colonnes. Le sanctuaire et l'autel étaient sculptés, ornés d'or et d'argent. "Il y avait en outre une image de la Vierge incrustée de pierreries, revêtue d'une robe de soie, provenant "de Constantin, avec des portraits de Michel, de Gabriel et des autres anges. Des chandeliers d'or et "d'argent y étaient continuellement allumés". *La Géographie de l'Égypte*, pp. 67, 68.

to God, [A fol. 82*a*. 1] which was sculptured and inlaid with mother-of-pearl, and this image was apparelled in a garment which was made of the purple of Constantinople. And near the image of the Virgin MARY were sculptured the figures of two angels[1] which stood one on each side of it. And the lamps which were hanging before the image were made of gold and of silver, and they ceased not to burn by day or by night, for [the servants of the church] kept them supplied and filled with the holy oil. And there lived in that church a certain monk who was the chief priest, and his name was John. He was a virgin, and a righteous man, and he kept diligently the laws of the church in respect of the times for prayer, and for the consecration of the Eucharist, [A fol. 82*a*. 2] both by night and by day, without ceasing. And God was well pleased with him by reason of the beauty of his righteousness, and his gentleness, and his humility. But let us return to the beginning of the story.

Now when the general [B fol. 61*b*. 1] of the king's host had arrived at the church, he took up his abode on the bank of the Nile[2], and they pitched his tents there so that he might rest a few days. And the people of the city were greatly moved because they heard that the general had come to pull down the church, and to destroy the fair beauty of the building which had been built in the name of our holy Lady, the two-fold Virgin MARY, who gave birth to God, [A fol. 82*b*. 1] and that he was about to make an end of the words of the priests thereof who used to proclaim the true faith therein. And the people informed the holy man John concerning this thing, and when he had heard it he became sad, and was exceedingly sorrowful. Then he girded himself about with strength in the Holy Spirit which dwelt in him, and he rose up and prayed unto God [B fol. 61*b*. 2] in bitterness of heart. And after he had

[1] I. e., the archangels Michael and Gabriel.
[2] I. e., the Damietta branch of it; on the right or east bank of which the city of Athribis lay.

made an end of his prayer and of the supplication which he offered up with much crying, he left his house and departed unto the place where the general was [sitting] in his tent. Now when the servants of the general saw him they said unto the holy man John [A fol. 82*b*. 2], "Why hast thou come here, O monk, and what dost thou desire?" And John answered and said unto them, "Behold, I have the wish that ye should "announce me quickly to the general, for there is a word which I would "speak with him, and it must be spoken between us two in private"; so the servants departed and made known to the governor concerning him, and he made [them] bring John into his presence. Then John gave him the salutation of "peace" with modesty and humility of spirit. And the general received him, and said unto him, "And to thee also be peace "with the mercy of God!" And again the general said unto him, "O monk, "[A fol. 83*a*. 1; B fol. 62*a*. 1] hast thou a desire to seek ought from me?" Then John the monk said unto him, "Yea, my lord. I wish thee to take "me unto some place, where there is no man except thyself, so that I may "speak unto thee in private the word which I have to say". And the general commanded those who were round about him to withdraw, and there remained no one [with them] except the friend who was first counsellor, and who lay in his bosom. Then the general said unto him, "O "monk, declare what thine heart desireth." And John said unto him, "O "my lord and master, behold now! I have heard that thou hast come "hither to pull down the church, and to destroy the fair beauty [A fol. "83*a*. 2] of the edifice thereof, which hath been built in the name of our "holy Lady, the Virgin MARY, who gave birth to God, the church which "is the first and oldest [B fol. 62*a*. 2] of all the churches [in Egypt]. "And behold, I entreat [the favour of] God, and I make supplication "unto thee also that thou wilt rise up [and come] and walk about a "little in the courtyard and in the broad aisles of the church, so that "thou mayest be able to see the building thereof, and its foundations,

"and the paving of its courtyard, and the boundary of its walls, and the "roof of the building which is over the shrines, and its pillars and its "vaulted roofs which are inlaid with gold, and silver, and shining mother-"of-pearl. Come now, that thou mayest look upon the church before the "order for the destruction thereof goeth forth from [A fol. 83*b*. 1] thy "mouth". Then he who was the first counsellor and friend of [B fol. 62*b*. 1] the general said unto him, "O master, the words of this old man are "weighty, and to them attacheth a meaning; it will do thee no harm to "look upon the church, on the contrary, it will do thee good. Rise up, "then, that thou mayest see the church — for the way [thither] is short — "even though the beauty of the building may not please thee".

And it came to pass that when the general had heard what his first counsellor, who lay in his bosom, said unto him, he rose up quickly and walked round about through the courts and aisles of the church in doubt of mind, whilst the old man John waited in the path before him. [Now when the general and his counsellor] had come into the church, and had looked about it [A fol. 83*b*. 2], they marvelled at the beauty of its disposition and arrangement, and at the majesty of each and all of its splendid decorations, and at its venerable appearance, and at its doors. Then the general said unto [B fol. 62*b*. 2] John, "O monk, how exceedingly "beautiful is this church! The foundations thereof are pleasing, and the "building thereof is glorious and of most marvellous beauty. But what "shall we say concerning it? For the king Kalîfâ hath commanded us to "pull down the churches and to overthrow the houses of idols, and for "this reason we dare not transgress by the least jot or tittle the words of "his command". And the old man John answered and said unto the general [A fol. 84*a*. 1] in a humble voice, "O master, thy word is true; "but I pray thee to hearken unto the words which I would speak before "thee, for the words which I would speak unto thee are good and not "bad". Then the general said unto him, "What good words are there

"[which thou couldst speak] that would please me? But speak, I pray "thee". And the old man John said unto him, "O my lord, grant me a "boon and wait in patience for a space of three days [B fol. 63*a*. 1] before "thou destroyest this church — and for each day I will give thee one "hundred dînârs — until a letter with commands from the king shall reach "thee; and after the three days are ended then shall it be as God Almighty "wisheth. And if a letter with commands reach thee [good and well]; "and if not, then do according as thou shalt desire". Now when the general and his friend and counsellor had heard these words from John the priest, he laughed at him, and derided him, and said unto him, "O "aged man, between us and between the country of Macedonia is it not "a journey which would require a space of two months to perform by "those who would travel thither? And to return hither would also require "two months, that is to say, added together the number of the months is "four, and yet thou sayest unto me, 'Wait patiently for three days until a "'letter with commands from the king shall reach thee'!" And the counsellor said unto the general, [A fol. 84*b*. 1; B fol. 63*a*. 2] "As [these] "Christians grow old their brains dry up in the years of their old age, "and their understanding waxeth little, and they become stupid through "overmuch fasting and prayer, and they destroy their minds with food "made of garden herbs, and lentiles, and pulse. But now, I will give thee "counsel which shall be pleasing unto thee. Take from this old man the "three hundred dînârs, for they will pay that which thou owest; a letter "with commands from the king cannot reach thee in three days, and after "that period thou canst do as thou wishest".

Then straightway the general said unto the blessed [A fol. 84*b*. 1] old man, "I consent, and I will wait patiently for thee until three days are "ended, and in accordance with what thou sayest I will not pull down "the church". And John the priest said unto him, "Now therefore, establish "a covenant with me, and swear an oath before our holy Lady, [B fol. 83*b*. 1]

"the Virgin MARY, who gave birth to God, that thou wilt not change "these thy words, and that thou wilt not deceive me". Then they made a covenant together and they established an agreement, and the general took an oath before God at the shrine of our holy Lady, the Virgin MARY. And straightway the governor went forth [from the church] with his counsellor, and he tarried in the [A fol. 85*a*. 1] place where he was living for three days; and the general and the counsellor together derided the blessed old man, and they laughed his folly to scorn. Then John the priest said unto his companions, "Shut ye fast the doors of the church "upon me, and bolt them with the bolts thereof, so that none of you may "be able to draw nigh unto me and to visit me for three days and three "nights". And having said these words he went into the sanctuary of the church, and stood up before the image of our holy Lady, the Virgin MARY, who gave birth to God; and his mind was carried away into heaven, and he began to pray with exceedingly great watchfulness, and he made abundant supplication with [A fol. 85*a*. 2] discretion and with understanding. He wept with a bitter weeping, and scalding tears flowed from his eyes and covered his cheeks, and he bathed himself in the flood of tears which rolled down from his weeping upon the place where his holy feet stood; and he grieved and mourned with sore lamentation lest he should see the destruction of the church. Then, standing up before the figure of our Lady, he said, "O my holy Lady, thou two-fold "Virgin MARY, who didst give birth to God, thou deliverer of those who "commit themselves unto thee, who dost receive into thy safe keeping "those who flee unto thee for refuge, O my Lady, thou Queen of heaven "and of earth [A fol. 85*b*. 1], behold [B fol. 64*a*. 1] the time hath arrived "for thee to pray and to make supplication unto thy beloved Son, our "Lord and Redeemer, Jesus Christ. O my Lady, He Who was brought "forth by thee is holy, and He is called the Son of God the Most High, "and the Lord God hath given unto Him the throne of David His father.

"He shall rule the house of Jacob for ever, and His kingdom shall have "no end, and He shall perform for thee everything which thou shalt ask "from Him. Now hath the time drawn nigh for the manifestation of thy "power over thine enemies who wish to overthrow thy holy place. Arise, "do battle with thine enemies and let them not escape; destroy thou their "counsel [A fol. 85*b*. 2], and let them not say, 'Ha, ha, we have seen with "'our eyes [B fol. 64*a*. 2] the disgrace, and the destruction, and the misery "'of the place' wherein thou dwellest. O my Lady, I entreat thee and "I adjure thee by the Holy Word Whom thou didst bear [in thy womb] "for nine months and five days — that is, until the time when He was "brought forth by thee — and Whom thou didst suckle at thy breast; "and I entreat and adjure thee by God, His Father, [B fol. 64*b*. 1] not to "punish always, and not to be angry for ever, O thou who art tender of "heart and whose mercies towards the children of men are abundant; "and I entreat and adjure thee by thy prayer which is received before the "eyes of thy Son, to make manifest this day the might of thy miraculous "power, O my Lady, thou Lady of angels and of men!"

With these words, and with others like unto them, did John make supplication [unto our Lady MARY], and he wept by day and by night, and he ceased not [A fol. 86*a*. 1] to keep watch, and to pray, and to prostrate himself before her, with words and deeds of service; and he neither ate, nor drank, nor tasted food with his lips until the end of the three days. And it came to pass on the third day, at the eleventh hour of the night, after cockcrow [B fol. 64*b*. 2] but before the daybreak had come, that behold, our holy Lady, the Virgin MARY, who gave birth to God, and who is tender of heart unto those who make supplication unto her with abundance of tears and with a broken spirit, appeared unto him in visible form from out of her image, and she poured forth upon John grace from her lips. And she said unto him, "O priest John, behold, God hath re- "ceived all thy petition [A fol. 86*a*. 2] which thou hast made unto Him

"concerning the destruction of the house of my sanctuary, and from this "time forward thou shalt not be sorrowful, neither shall thy soul weary "itself with toil. For this night I have commanded the king Kalîfâ to "write a letter and to send it unto this general, [ordering him] not to over-"throw the house of my sanctuary. And behold, this letter which containeth "the royal commands shall arrive quickly from the country of Macedonia, "yea, it shall come in this same hour, as it were in the twinkling of "an eye, and it shall be written with his own hand and bear his own "words, ordering the general neither to plunder nor to overthrow this "church. And now, fear not, and let not thine heart be dismayed, but "be strong in the strength of God and cease thou to afflict thyself griev-"ously, [A fol. 86*b*. 1; B fol. 65*a*. 1] and weary not thy soul with toil, for "no man hath power [to harm] the house of my sanctuary. For the Father "of my beloved Son is the pillar thereof, and my Only Son is the ground "upon which it standeth, and the Holy Spirit is the foundation and base "thereof". And having said these words and given him the salutation of peace she disappeared from him. Now when the priest John had heard her gracious words and the utterances of the mouth of our holy Lady, the Virgin MARY, who gave birth to God, at that moment I say the gracious gift of joy and gladness came upon him, and he exulted and found rest through the Holy Spirit. And he put on strength and bowed down before the image [B Fol. 65*a*. 2] of our holy Lady, the Virgin MARY, who gave birth to God, and he sang praises unto her name with sweet songs. [A Fol. 86*b*. 2] See now, O my beloved brethren, how exceedingly mighty was the prayer of this good, and pure, and righteous man! It was even as the Apostle said, "The prayer of the righteous "man hath power[1], and it giveth help, and maketh a man to have do-minion".

[1] "The effectual fervent prayer of a righteous man availeth much." St. James V. 16.

Meanwhile, the general was in his tent and was lying fast asleep upon his bed; now his tent was firmly closed and a lamp was burning before him. And at that moment[1] he awoke from his sleep, and saw there by the light of the lamp a white dove which had dropped a sealed letter from her beak. [A fol. 65*b*. 1] Then marvelling greatly at this thing he enquired of his servant, and said unto him, "Whence did she come? "And how hath this white dove entered into the tent, seeing that the "tent is firmly closed, and the wings thereof are fastened with pegs?" [A fol. 87*a*. 1] And his servant said unto him, "I know neither whence "she hath come, nor by what means she hath entered into [the tent], but "only that I saw her dropping a sealed letter from her beak, and that the "letter was sealed with the seal of the king". Then straightway the white dove vanished before their eyes. And the general said, "Behold, my "soul is moved, and my heart is confused by reason of this thing". Then he rose up quickly and took the letter in his hand, and he opened and read it by the light of the lamp; and he found that the letter was in the handwriting of the king himself, and that the ink wherewith the king's own words had been written was wet as if they had just been written. And the letter spake thus: — "Letter from the king Kalîfâ unto a certain "general in command of one [A Fol. 87*a*. 2] hundred soldiers mounted "on horses, whom I commanded to go and travel about through the bor- "ders of Egypt, and to overthrow the churches of the Christians. Know "now and understand, O general, concerning the people whom God "[B Fol. 66*b*. 2] the Most High loveth, for thou shalt do harm neither "unto them nor unto the church which is in the city of Athribis, nor unto "the [other] churches which are within the borders of Egypt. But when "thou hast read this letter which containeth mine own words and is "written by mine own hand, thou shalt rise up straightway, and quickly

[1] I. e., the monent when the Virgin MARY was speaking to John.

"and in all haste thou shalt come unto me. And furthermore, as con-
"cerning the church in the city of Athribis which hath been built in the
"name of our holy Lady, the Virgin MARY, who gave birth to God,
"[A Fol. 87*b*. 1.] I desire that it shall neither be desecrated, nor harmed,
"nor destroyed in any way whatsoever. And behold, I have written this
"letter at the eleventh hour of the night, [B Fol. 66*a*. 1] and in testimony
"thereof I set my seal"; and thereafter followed the seal which the king had set to the letter, and was understood between him and the general.

And it came to pass when the general had seen the letter and had read [it] he marvelled exceedingly, and he found the matter very hard to understand; and trembling and dismay laid hold upon him. Then he said unto his chief counsellor, "Take with thee four young men and go
"and bring quickly [unto me] the old man the monk, who was in the
"church;" and the young men went quickly and sought him with much toil, and they found him standing [in the church] praying; [A fol. 87*b*. 2] and they took him and brought him to the general [B fol. 66*a*. 2]. And it came to pass when the general saw him afar off, [he went out] to meet him with a bright, and glad, and joyful countenance, and he said unto him, "O servant of God, sit thee down, and tell me where thou hast been
"from the day when we parted until this day." Then John the priest said unto him, "I remained in the church praying unto God Almighty that
"He would look upon my lowly estate, and that He would not let me
"see the destruction of the church. And at a certain time our Lady, who
"is in the image, appeared unto me, and she told me how a letter had
"come unto thee which contained the royal commands, bidding thee to
"desist from the attempt to destroy the church. Then straightway I as-
"cribed praise unto God Almighty [A fol. 88*a*. 1] the Most High, Who
"is to be praised, and I gave thanks unto the holy Lady, the Virgin
"MARY, for the deliverance of the church from destruction." And the governor said unto him [B fol. 66*b*. 1], "Yea, what thou hast said is true,

"and thy words are right. Behold, a letter containing the royal commands "of my lord the king hath just reached me from the beak of a white "dove, and I could not understand by what means there reached me the "dove that dropped from her beak into my tent the letter which contained "the royal commands of my lord the king, and was written by his own "hand. And the king hath commanded me to desist from the attempt to "destroy the church, and to go [back] to him. And now, O priest, I know "the intercession and the power of the help of our Lady MARY, and that "her Son [A fol. 88*a*. 2] doeth for her everything which she asketh Him "[to do]. Therefore, rise up, and let us go to the church, and let us pray "before the picture (*or* image) of our holy Lady, the twofold Virgin "MARY, that she will help me and make prosperous my way." Then straightway they rose up and went together to the church, and John the priest prayed the prayer which was fitting, and the general himself prayed unto our holy Lady, the Virgin MARY; and he gave unto the church one hundred dînârs, and the three hundred dînârs of gold, concerning which he made three days before a covenant that John the priest should give him, he remitted unto him. Then the general bade farewell unto John the priest and departed from him [B fol. 66*b*. 2] in peace; and he set out on his journey to Macedonia, giving thanks unto God Almighty and marvelling at the wonderful and and miraculous thing which he had seen.

And it came to pass that at the end of two months the general arrived in the country of Macedonia, and when he entered into the presence of the king he saluted him, and he and his soldiers bowed down before him; and the king was exceedingly glad to see him, and he gave him the salutation of peace. Then the king made those who were standing round about him to withdraw, and he said unto the general, "Did the letter containing my royal commands which I sent unto thee in "the beak of a white dove reach thee?" And the general said unto him, "Yea, it reached me in the night, just before daybreak, and I have come,

"even as thou didst command me to come, and here is the letter with me "now" [A fol. 88*b*. 2]; and he shewed the letter unto the king. Then the king marvelled and said unto him, "Is this thing indeed true?" And the general said unto him, "O my lord, I swear unto thee by the living God "that this great mystery, which hath never been imagined in the heart "[B fol. 67*a*. 1] of man, hath been made manifest unto me. Tell me by "what means thou didst send it unto me, for I have never heard of a "thing like unto this." Then the king said unto him, "Behold, I will tell "thee. Three days before I wrote this letter unto thee a great and mar-"vellous thing happened. At the first hour of the night, whilst I was "asleep, I saw a fire burning brightly in my palace, in the hall of my "kingdom, and the light thereof illumined the whole earth. And I said, "unto [A Fol. 89*a*. 1] my soul, 'What is this which hath happened unto "'me this day?' And [when] I had come into my palace, a man who "shone with light said unto me, 'Behold, knowest thou not that our holy "'Lady, the two-fold Virgin MARY, who gave birth to God, hath come "'and hath entered into thy palace? Rise up and do homage unto her.' "And again, I heard a mighty noise which was [B fol. 67*a*. 2] greater "than the roars and crashings of thunders and lightnings, and there were "other [beings] who uttered loud cries of joy and exultation and the sweet "sounds of the singing of praises which were like unto the sound of an "organ. Then there went forth from her a voice which said unto me, "'Who commanded thee to make thyself a foe unto the house of my "'sanctuary which is in the city of Athribis? And why hast thou given "'orders to destroy it?' And I spake unto her with words of fear, saying, "'Forgive me this thing, O my Lady,' for I have given no command to "'do this thing, and I have no knowledge of the matter whatsoever'. "And she said unto me, 'If thou dost not write a letter ordering that the "'house of my sanctuary shall not be overthrown thou shalt die an evil "'death'. And again on the night of the following day that voice appeared

"unto me in the same manner, and spake unto me from the place where "our Lady MARY was, [B fol. 67*b*. 1] saying, 'Didst thou not say unto me "'yesterday that thou wast not a foe unto the house of my sanctuary "'which is in the city of Athribis?' And I said unto her in great trepidation, "'Behold, I have heard thy command, and I have received the voice of "'thy words, and I will write unto [my] general, even as thou hast com-"'manded me [to do], O my Lady'. And it came to pass when the "morning had come that I again neglected to do the command of my "Lady, [A fol. 89*b*. 1] and in the folly of my heart I forgot the vision. "Now on the night of the third day I saw for the third time the form and "appearance of that voice, though I know not how. But it lifted me up from "my bed and set me upright upon my feet; then a mighty dread, which "tore me asunder and made all my members to tremble, fell upon me. "And that voice spake once again, and said unto me, 'I will not have "'compassion upon thee in my mercy, [B fol. 67*b*. 2] but I will destroy "'thee quickly, both soul and body, and I will wipe out the memorial of "'thee from off the earth, because thou hast transgressed the word of my "'command. Behold, I have appeared unto thee three times [in] three "'nights, and I have told thee not to make thyself a foe unto the house "'[A fol. 89*b*. 1] of my sanctuary which is in the city of Athribis, and not "'to overthrow the building thereof. But now, write a letter of com-"'mand, and send it quickly unto the general whom thou hast despatched "'to overthrow the churches; do then according to what I say unto "'thee'. Then I bowed low before her, and said unto her, 'O my Lady, "'if I write a letter of command, who shall take and bring it unto the "'general? for the country wherein he is is afar off.' And she said unto "me, 'Do thou write according as I have commanded thee, and God "'Almighty shall decree who shall take it to him'. Then straightway I "wrote the letter with great and anxious care, for she was holding my "hand. And there came unto me a white dove, and when he had drawn

"nigh [B fol. 68*a*. 1] he took the letter, which was sealed, from my hand "[A fol. 90*a*. 1] with his beak at the eleventh hour of the night, and he "departed from me, and winged his flight upwards in the air; and I "watched him until he disappeared from my sight. And thou didst say "unto me, 'A white dove came unto me at the twelfth hour of the night, "'and dropped the letter from his beak into my tent'. This hard and "astonishing matter, the like of which I have neither heard of nor seen "before, our holy Lady, the Virgin MARY, who gave birth to God, hath "wrought. Behold, from now and henceforth we shall understand and "know well the helpfulness and greatness of her marvellous acts. From "this day onwards we will abide in the hope of our [A fol. 90*a*. 2] holy "Lady, the Virgin MARY, who gave birth to God, and by the good "pleasure of God, the Most High, let us persevere in the love of her, and "let us study diligently to strive and attain unto the salvation of our souls, "and let us build a house in her name."

Then the king commanded them to build a church of beautiful appearance and graceful form, and they built a church [B fol. 68*a*. 2] nigh unto his palace; and they made the building thereof exceedingly beautiful. And the king made supplication, and worshipped, and celebrated the Eucharist therein each year on the festivals of the commemoration of the Virgin MARY, and he caused to be painted a picture of our holy Lady, the two-fold Virgin MARY, who gave birth to God, whose name is sweet, the life of all the world, at the mention of whose [A fol. 90*b*. 1] name worship is fitting; and he continued [to worship] therein with rejoicing all the days of his life. Now that picture wrought many miracles and wonderful things for him until he departed from this world and entered into the kingdom of the heavens. And all the people and the officers who were under his authority gathered themselves together in that church on the day of the festival of our Lady, and they paid honour unto her and loved her exceedingly; and it existeth even unto this day. May

her prayer, and her blessing, and the mercy of her beloved Son be with our king David and with all the children of baptism (i. e., Christians); and may we all love her together, and [A fol. 90*b*. 2] may He have mercy upon us for ever and ever! Amen.[1]

A miracle of thy love, O flower of Ḥannâ, was made known before the Kalîfâ.
A bird bearing a parchment letter with royal commands flew away,
And at thy behest brought it unto a land which was afar off.
Let the Fish of the sea which beareth gold
Swim through the abysses and go up on the shore.

CHAPTER XXXV.

HOW THE VIRGIN MARY APPEARED UNTO THE ARCHBISHOP THEOPHILUS.[2]

A Miracle of our holy Lady, the Virgin Mary. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[1] In B the story ends thus:—

"And the church which was built [standeth] unto this day, and the building thereof is uninjured. "Behold, O ye who love Christ, ye have heard this mighty miracle which was wrought by our holy "Lady, the two-fold Virgin Mary, who gave birth to God. Let us now make supplication unto Him "Who was born of her, and Who became the salvation of Adam and his seed, that He may pardon us "our sins and wipe out our transgressions, and help us in the time of our tribulation, and make to prosper "the fruit of our land, and nourish the children who are born, [B Fol. 68*b*. 1], and give strength unto "the aged. May He lengthen the days of His servant Ḫâyla Mâryâm, and may He strengthen in the "true faith, through the intercession of this pure Virgin, us her servants and her hand-maidens, and me "also her sinful servant, Ḫâyla Mâryâm, for ever and ever! Amen."

[2] I. e., the twenty-third Patriarch of Alexandria, who sat from about A. D. 385 to A. D. 412; see Renaudot, *Hist. Pat.*, pp. 103—108. This Patriarch is often called Philotheus; we owe several apocryphal legends to his pen.

[HERE BEGINNETH THE STORY OF] HOW OUR LADY APPEARED UNTO THE ARCHBISHOP THEOPHILUS, AND HOW SHE SPAKE WITH HIM AND STRENGTHENED HIM AFTER THE WEARINESS OF THE WAY. He said:—

O my fathers and brethren, hearken unto what I shall say unto you with fear, and with true faith, how our holy Lady, the two-fold Virgin MARY, who gave birth unto God, [A fol. 91*a*. 1] appeared unto me. On the Sunday which hath just passed by we had brought to an end our prayers for the night, and the fathers who were bishops had gone to sleep by themselves. And I went up upon the raised platform wherein abideth our holy Lady, the two-fold Virgin MARY, who gave birth to God, and I stood up and stretched out my hands, and I made supplication unto God, and said, "Hearken unto me, O my Lord and "Saviour Jesus Christ, Who didst hearken unto those who were gathered "together at [the Council of] Nicæa until at length they established the "creed (*literally* the Law) of God. Hearken unto me, O Thou who didst "hearken unto Abbâ Athanasius the apostle, and Who didst help him "out of all his tribulation. I am prepared [A fol. 91*a*. 2] to do service for "Thee, and I know always that Thou wilt hearken unto me, and that "Thou art for ever nigh unto those who love Thy Name, O my Lord "and God. Have compassion upon me and turn Thou me not backwards, "for I have yoked myself unto Thee from my youth up, even unto this "hour. I beseech Thee to shew me how Thou didst come into this world, "and how Thou didst dwell in this house in the wilderness. And help "Thou me to build this house in such wise that it may become a great "church wherein [men] shall praise Thy holy Name, which shall be ex-"alted and glorified. Unto Thee belong power and forgiveness, and "Thou art the Good One, together with Thy Father and the Holy Spirit, "now, henceforth, and for ever and ever. Amen."

And it came to pass when I had prayed [A fol. 91*b*. 1] in this wise a mighty light appeared unto me, and I thought that the sun had risen;

and I saw a marvellously great light whereon sat the Queen of women, our holy Lady, the two-fold Virgin MARY, who gave birth to God. Her face shone like the sun by reason of the light which was upon her, and she was clothed with light of such splendour that at length I said, "There "is no being in [this] world who is able to look upon such great glory"; and Michael, and Gabriel, and thousands of angels were going round about her. And it came to pass when I saw them that I fell upon the ground, and I became like a dead man, but Michael raised me up and removed from me fear and dread. Then [our holy Lady] herself spake unto me, [A fol. 91*b*. 2] and said, "I am the holy two-fold Virgin MARY, "who gave birth to God; rise up and be not afraid. Salutation unto thee, "O thou horseman and warrior who doest battle for the faith! Salutation "unto thee, O thou strong corner [stone] in the churches of God! Rise up, "be strong, and know that I am the Mother of the King of the heavens "and of the earth. He Whom the heavens and the earth cannot contain "did I bear in my womb for nine months, and by His will I suckled with "the milk of my breasts Him that giveth food unto all flesh. I, MARY, "the daughter of Joachim and Ḥannâ, of the tribe of Judah, and of the "seed of David, have appeared unto thee by the desire [A fol. 92*a*. 1] "of my beloved Son; and I will shew thee that which thou hast asked "and sought from me concerning this house and concerning my coming "into the country of Egypt from Jerusalem. Now as concerning this house "He desireth to leave [it] in this state[1], so that it may be a testimony unto "all the generations that shall come into the world concerning the lowly "estate which came upon us; for my beloved Son did not desire to be

[1] The church of Ḳuesḳuâm is here referred to; compare:— "Pilgrimages have been made by "many multitudes from all districts to this church from ancient times, because it has been celebrated on "account of signs and wonders and the healing of various diseases; and the time of pilgrimage is at Easter, "every year. The Lord Christ commanded that the original size of this church should not be added to; "but that it should remain as it was. The mark of the hand of the Lord is on the eastern and on the "western mountain." See EVETTS, *Churches and Monasteries of Egypt*, p. 227.

"exalted on the earth. He rode upon the clouds, and not upon horses "whereon men ride, which is a sign of the earth; but He was carried in "my arms from Jerusalem unto this house. And we dwelt in a lowly "condition in those days, but I remembered [A fol. 92*a*. 2] the word of "Elizabeth, who said, 'Who am I that the mother of my Lord Jesus "'Christ should come unto me?'[1] Thou hast honoured me more than my "station [requireth]."

And she answered and said unto me, "Theophilus, uncover the "ear of thine heart and understand that which I shall say unto thee in this "hour, and write it down upon paper, and cause it to come into [all] "cities and regions for the commemoration of me until the end of the "world. Now as concerning the manner in which I brought forth Jesus "Christ. A star from out of the East appeared [unto me], and in its "great light was hidden the light of [all the other] stars. Now I was "abiding in my house and I was afraid of everything, and there was none "to minister unto me. I was a virgin, and I knew nothing whatsoever, "[A fol. 92*b*. 1] and was the firstborn of my mother. I had never at any "time dwelt with women who had given birth to children except Elizabeth, "the barren woman, who when she was nigh to bring forth had every-"thing which was necessary made ready for her by her neighbours. As "for me, I had no clothing, and I sought therefor, but found nothing ex-"cept swathings of sackcloth, and in these swathings I wrapped His holy "Body. Nigh at hand was a stable wherein they fed the oxen, and herein "was [laid] my pillow, and I laid the Child to sleep therein. And there "were there an ass and an ox which bowed down in homage unto Him, "and they kept him warm with their breath, for at that season the days "were cold. (Now it was the twenty-ninth day of the month Tâḫshâsh.[2])

[1] "And whence *is* this to me, that the mother of my Lord should come to me?" Luke i. 43.
[2] I. e., December 25.

"And straightway I looked, [A fol. 92*b*. 2] and behold, the angels, and "the archangels, and the Seraphim, and the Cherubim came in their com- "panies, and they bowed down in adoration before Him, and they ascribed "praise unto Him, each according to His tongue, and said, 'This is the "'day which God hath made and blessed'. Then they came unto me, "and they paid honour unto me, for honour had been given unto me by "the Father. And they said, 'Blessed art thou above women, and blessed "'is the fruit of thy womb which hath gone forth to do good unto its "'nation which sin hath destroyed. Thou art the spotless Bride, and in "'thee there is no guile. Thou art the blessed Dove, the Mother of God, "'the Queen, the Mother of the living King, Who hath appeared from "'thee, and Who shall become the life of the world. [A fol. 93*a*. 1] "'Blessed are we, moreover, for we have seen our Lord born in the "'flesh.'

"Then Saint Gabriel drew nigh unto me with his shining and joyful "countenance, and he bowed down before me, and said unto me, 'This "'is He of Whom I told thee, and concerning Whom I brought thee glad "'tidings in the times that are past, saying, that He would appear through "'thee, and that He would give mercy and strength unto all the peoples "'who shall believe in His Name and render service unto His glory.' "Then Joseph came and with him were Salômê and the midwife[1], and "when they had seen what had happened they rejoiced with a great "joy. And when the midwife saw the Child in the stable she bowed "down unto Him, and she lifted Him up in her arms, and said, 'Blessed "'am I whose eyes have seenThy joy this day, O Thou Who hast come "'into the world to forgive the sins [A fol. 93*a*. 2] of sinners of whom "'am I.' And she turned to me and said unto me, 'Blessed art thou, O "'mother of God, concerning Whom the Prophets have cried, saying,

[1] Read ወወልዲት፡

"'Our God shall appear from a virgin. As for me, I am thine hand-
"'maiden, and I will never separate myself from thee, and I will minister
"'unto thee until I die.' Then came the shepherds unto whom He had
"appeared in the light, and they bowed down in adoration before Him
"in the stable, and they cried out and said, 'Thou art the Saviour of the
"'world, even as they have told us, and Thou art indeed the Son of God.
"'Blessed are we who have seen the glory of thy Divinity, and because we
"'were ready [to come hither] as we heard.' And they drew nigh unto
"me, and bowed low before me, and they said unto me, 'Blessed art thou
"'above all the women that are upon the earth [A fol. 94*b*. 1]! And
"'blessed is thy womb which bare Him, and blessed are thy breasts which
"'suckled Him, for thou hast given birth for us Him that is the Life of
"'the world.' And the whole number of the angels that were there
"declared what they had seen and heard, saying, 'Glory to God in the
"'heavens, [let there be] peace on the earth unto the children of men of
"'His good pleasure'; and everyone who heard [these words] marvelled,
"and I said, 'What shall I become?'

"And after these things, on the eighth day, He came that they might
"circumcise Him according to the Law of the Jews; and they called His
"Name 'Jesus', according to what the angel had said unto me before
"I had conceived Him. And in those days there came certain men who
"were Magians from the country of the East, and they were making en-
"quiries in the cities and districts round about, saying, 'Where is Christ
"'born? [A fol. 93*b*. 1] for we have seen His star in the East, and we
"'have come to worship Him.' When Herod heard this he was greatly
"moved, together with [the people] of all the borders of Jerusalem. Then
"Herod gathered together all the nobles, and the priests, and the scribes,
"and the elders of the people, and he asked them, saying, 'Where is Christ
"born? And when was His appointed time?' And they said unto him,
"He hath been born in these [last] days, in Bethlehem of Judea, even as

"the prophet Milkĕyâs (Micah)[1] saith, 'And thou, Bethlehem of the country
"'of Ephratah, art not the least of the provinces of Judah, for from thee
"'shall go forth the King who shall rule my people Israel'. Then Herod
"said unto the Magians, 'Go ye and seek out the Child, and when ye
"have found Him come and tell me, [A fol. 94*a*. 1] that I may worship
"Him!' [Now he said this] not because [he wanted] to worship Him but in
"order that he might kill Him, for he thought that [the Child was] an
"earthly being, and that His kingdom was of earth. And when the Ma-
"gians had heard those things from the king, they went forth to seek for
"the Child. Now that same star which guided them from their own
"country, until it brought them unto the place where my beloved Son
"was, left them, and was no more seen. And when they had entered into
"[the stable] they saw the Child in my arms, and they worshipped Him,
"and with joy and gladness they brought forth gifts of gold, frankincense,
"and myrrh; and they cried out, saying, 'Blessed be the Great King Who
"'shall destroy the kingdoms of the earth. And moreover, Thou shalt
"'descend into the earth, and Thou shalt bind in chains Satan, even
"'according to what we have found in [A fol. 94*a*. 2] the Book of the
"'Prophets and wise Fathers'. And that night they slept [there], thinking
"that on the morrow they would go to Herod and tell him that they had
"found the Child and His mother. But the angel of the Lord appeared
"and said unto them, 'Get ye to your own country in peace'; and they
"went there according as the angel of God had said unto them.

"Now when forty days were ended we brought Him up to the
"Temple that they might do unto Him [according to] the Law of Moses,
"and according as they are wont to do unto the children of Israel. And
"when we had brought Him into the house of the sanctuary [we found]
"there a priest whose name was Simeon, and he was expecting to see

[1] See Micah V. 2.

"the Saviour before he died; and I gave him the Child and he took Him "and carried Him in his arms, and he blessed Him and bore Him round "in the tabernacle [A fol. 94*b*. 1]. Now when my beloved Son saw Simeon "He opened his eyes, for he was a blind man. And Simeon opened his "mouth and said, 'Now straightway let Thy servant depart in peace, O "'Lord, according as Thou hast commanded; for mine eyes have seen "'Thy salvation which Thou hast prepared before all Thy people. [To "'be a light to lighten the Gentiles, and to be] the glory of Thy people "'Israel.'[1] And when he had ended those words he gave me the Child, "and we came [back] in peace with joy and gladness; and the old man "Simeon the priest died on that same day.

"And Herod continued to wait two years for the Magians to return "unto him, but they came not back, for they had gone to the country of "their abode; and Herod was greatly moved, and he and all his servants "were afraid. Then Satan appeared unto him [A fol. 94*b*. 2] by night "in the form of a wise man, and said unto him, 'Wherefore remainest thou [thus idle]? For thou and all thy kingdom shall be destroyed.' And "Herod answered and said, 'What shall I do?' Then Satan said unto "him, 'On the morrow, in the morning, send thy servants and command them "'not to leave [alive] in Bethlehem any which is two years old and under, "'and let them slay them; and as the Child [Jesus] shall be found among "'those who shall be slain He shall not grow up and shall not take thy "'kingdom [from thee].' Now on that day the angel of God appeared "unto Joseph, and said unto him, 'Rise up, and take the Child and His "'mother, and depart unto the country of Egypt until I give thee His "'word; for Herod seeketh the Child to slay Him.' [A fol. 95*a*. 1] Then "straightway we rose up and departed unto the country of Egypt, and "Salome was with us.

[1] See St. Luke ii. 29 ff.

"And it came to pass when the morrow had come that Herod "commanded them to slay the children in Bethlehem and in all the borders "thereof and in all the districts thereof, according to what he had been "informed by the Magians, and according to the word of Satan, the father "of all iniquity. So we rose up [and went] on our way, and Joseph was "in front of me. And I carried my Child sometimes on my shoulders, "and sometimes on my back, and sometimes in my arms, and by reason "of the length of the way, and the weariness of the journey, Salome "[carried Him] for me in turn. Then, sometimes, I set Him down upon "the ground that He might follow me, even as do women when they "teach their children to walk, for I was a little (*or* weak) woman, and it "had not been my wont to toil hard. And He would walk along a little "way at a time, holding on to the hem of my skirt, and then, like all "children who cry out to their mothers to carry them, He expected [A fol. "95*a*. 2] me to carry Him, and I did so immediately on my back. Then "I would embrace Him, and would rejoice in His walking, and at the "same time I cast imprecations upon Herod, and cursed him and all "his kingdom because he had treated innocent and sinless children in "such a cruel manner, and had slain them, and had put sorrow into "the breasts of their mothers and fathers. Now when Joseph saw "Salome carrying the Child upon her shoulders he would take our food "for the way.

"And it came to pass that when we arrived in the country of Egypt, "we sat down outside a city, under the shadow of a tree, that we might rest "from the heat of the sun, for the season was summer and the day was "the twenty-seventh of the month Genbôt[1], and Joseph and Salome slept "by reason of the weariness of the way, [A fol. 95*b*. 1] but I suckled my "Child. Now His apparel was like unto wine, being the same as mine

[1] I. e., May 22.

"own wherein my father and my mother arrayed me when they brought
"me into the house of the sanctuary, and since the time when I first put it
"on I had never taken it off, and the sandals which were on the feet of my
"Son were like unto gold. And behold, on that road [we met] two thieves,
"one of whom belonged to the country of Egypt, and the other to the coun-
"try of the Hebrews. And the Hebrew said unto the Egyptian, 'I desire to
"'carry off the apparel of this woman and that of her Son, for it is like unto
"'royal raiment. If I could meet them in the desert I would take it, but
"'they are nigh unto a city.' Then the Egyptian said unto his fellow,
"'Let them alone and let us depart, for I have not seen such a Child as
"'this [A fol. 95*b*. 2] since I was born'. Now whilst they were talking in
"this wise I took out my breast and suckled the Child, for I wished to
"give Him milk to drink. Then I looked round about me and found
"them not, and I rose up and took the Child into the city and asked the
"women thereof to give Him some water to drink; but there was none
"who gave me any, for the people of that city were without mercy. Now
"when the thieves saw that I had gone away they came back, and going
"unto the place where Joseph was sleeping, they carried off the shoes of
"my Son. And when I returned I woke up Joseph and Salome, and
"I said unto them, 'Rise up, and let us depart from this city, for the people
"'thereof have no mercy'; and I sought for water and there was none who
"gave me any, but I lost nothing except the sandals of my Son which the
"thieves had taken [A fol. 96*a*. 1]. Now as I said these words I wept, and
"when my beloved Son saw my weeping He sought [to wipe away] my
"tears with His hand; and He put His fingers down into the ground a
"little way, and forthwith beautiful water welled up[1], and we drank there-

[1] "Opposite the door of the church [i. e., the church at Ḳuĕsḳuâm] there is a well of running water..... After [his stay here], our Lord Christ blessed the water of the aforesaid well, because He and His mother and their companions had drunk of it; so that every one who went to it in faith and drank

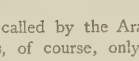
"from. Now the water was as sweet as honey, and as white as milk. "Then He made the sign of the cross over the water, and said, 'Let this "'water be unto every one who wisheth to drink therefrom healing and "'pleasant, except unto the people of this city; unto them let it be as "'gall in their mouths, and let not any one of them have benefit therefrom'. "Then when we had eaten a little food I took my beloved Child upon "my back, and we rose up to depart.

"And straightway their temples fell down in the twinkling of an eye, "and not one of them was left [standing], and the idols thereof were "broken [A fol. 96*a*. 2] and dashed to pieces; and in like manner the "gods thereof were thrown down, one upon the other, and were broken. "Now, as we were making our way up into Egypt the mountains and "the wild beasts came and worshipped my Son, and when we journeyed "onwards they also journeyed with us. Then my Son turned towards "them, and placing His right hand upon the mountain which was towards "the East, and His left hand upon the mountain which was towards the "West, said unto them, 'Stand ye still, and behold, make firm your roots "'(*literally* hand) deep in the rock like things fastened therein'; and thus "do they appear unto us until this day. And He said unto them, 'Be ye "'a sign unto those who shall not believe in Me and unto those who shall "'deny My coming, and unto the sinful Jews, and unto Herod the accursed "'and his kingdom, [A fol. 96*b*. 1] and unto all those who shall not believe "'in My holy Name'. And He said unto those mountains, 'Ye have recog- "'nized Me and ye have believed in Me, O things which have neither "'soul nor body, but the kings whom I have created in Mine own form "'and likeness believe not in Me and they will not render homage unto "'My glory. Those for whose sake I have come into the world will

of it or bathed in it, was healed of his pains; and many were cured of their diseases; and the water became, in the mouth of those who drank of it, sweet like the water of the Jihon; I mean the Nile of Egypt." EVETTS, *The Churches and Monasteries of Egypt*, p. 226.

"'neither pay honour unto Me nor receive Me; nay, they seek to slay Me,
"'and at length I have been [obliged to] come and arrive in this country.
"'But My Name and that of My pure mother shall be magnified and
"'glorified from generation unto generation.'

"And next we arrived in the city of Eshmûnên[1], where in the fore-
"part of the gate was a huge building which, with its four towers[2], reared
"itself above the city, and it, too, fell down and was broken, [A fol. 96*b*. 2]
"because they worshipped idols therein. Then our Lord Jesus said,
"'Thou shalt be the sign (*or* memorial) of this city and of the people
"'[thereof] for ever'; and this took place even as He said, for the fortress
"became a ruin unto this day. Now there was a tree in that place, and
"it bowed down at the feet of my Son and said unto Him, 'Prosperous
"'be Thy coming, O Jesus, Thou Son of God'[3]; and the Lord answered
"and said unto it, 'No worm shall ever enter into thee, and thou shalt
"'keep in memory My coming into this city to-day'. And all the people,

[1] I. e., the famous city called by the Arabs أُشْمُون, or الأُشْمُونين, (see Yâḳût, tom. I. p. 283), by the Copts ⲡⲓⲙⲛϩⲏⲛⲓ, which is, of course, only a form of the ancient Egyptian name of the city  , or  *Khemennu*, i. e., the city of the "Eight" great gods. The Greeks gave to the city the name Hermopolis Magna, because the Egyptians there worshipped Thoth, the scribe of the gods, who was called by the Greeks Hermes; it was the capital of the fifteenth nome of Upper Egypt. A little distance from the town is the spot where large numbers of the mummified ibis, a bird sacred to Thoth, were buried. The ancient city lay on the western bank of the Nile, inland, a little to the south-west of the modern Rôḍa, about one hundred and eighty-two miles south of Cairo. In the times of classical writers the city consisted of two parts, each of which bore the same name; hence the dual form of the name in Arabic, and the Coptic form ⲡⲓⲙⲛϩⲏⲛⲓ ⲛ̀ⲟⲩ. The district in which the city was situated was commonly called the 'Island', because it was almost surrounded by the waters of the Nile and of the canals which flowed from it; it was famous for its gardens and for its abundant palm trees (ذات بساتين ونخل كثير). See AMÉLINEAU, *Géographie de l'Égypte*, p. 167; Quatremère, *Mémoires Géographiques et Historiques sur L'Égypte*, tom. I. p. 492 ff.; 'Abd al-Laṭîf, (ed. Sacy) pp. 66, 67.

[2] It is probable that the writer here refers to the pylons of one of the temples of the god Thoth; the ruins of such a temple existed in the time of Abû Ṣâliḥ the Armenian (ed. Evetts and Butler, p. 221).

[3] "Outside the church there is a Syrian tree bearing [the fruit called] sebestan, which is of a red colour. The tree stands near the ancient temple; and when the Lord with the Lady passed by it, it bowed its head in adoration to him. The governor of the town wished to cut it down; but the patriarch Agatho was standing under the tree, and when the woodman struck it with his axe, the axe flew back into his face." Abû Ṣâliḥ, *op. cit.*, p. 222.

"from the greatest to the least, marvelled at the glory which was on my "Son, and said, 'We have never at any time seen a child like unto this'. "Now as we were passing on through one of the squares of the city, "behold five camels [A fol. 97*a*. 1] crowded us on the road, and when "my Son saw them He said unto them, 'Stand still', and they became "stones even unto this day.[1] And there was a certain man whose name "was Teflem, upon whom was the mercy of God, and he received us "and made us to abide in his house; and all the idols [therein] fell down "and were broken in pieces. Then all the ministrants of the gods were "afraid, and they hid themselves in their houses. Now when the morning "had come all the people gathered themselves together to the place "wherein we were, and [among them] were many who were dumb, and "deaf, and sick of every kind of disease. And my Son laid His hand "upon them and healed them of all their sicknesses, and He wrought "in that city many miracles, the which if I were to tell thee no paper "[A fol. 97*a*. 2] would be sufficient to contain [the story of] them. Then "multitudes of people came to us and pressed upon us, by reason of the "miracles which He wrought that day.

"And we departed from that place and came unto a city the name "of which is Pantôs[2], and the inhabitants thereof were lovers of men and "we abode there; and my Son wrought miracles without number therein. "And He said, 'My Name, and the name of My mother MARY, shall be

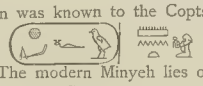
[1] "It is said that there was on the highest point of the town a cock, and beneath it a row of dromedaries. When a stranger approached the town the cock crowed, and the dromedaries came out to destroy that stranger. But when our Lord Christ, to whom be glory! came to this town, the cock crowed and the dromedaries went out, according to their custom; and when they saw the Lord Christ and the Lady, and Joseph the carpenter, they worshipped them; and on the spot they were changed into stone; and their number was five. On this island there are three hundred villages. Our Lord Christ entered [the town] by the eastern gate. Here the dromedaries worshipped him." Abû Ṣâliḥ, *op. cit*, pp. 220, 221.

[2] Abû Ṣâliḥ (ed. Evetts and Butler, p. 222) mentions a place called "Funkus", where there was a church dedicated to one of the martyrs; it is possible that the Ethiopic ፋንቱስ and the Arabic فنكس represent one and the same place.

"'in this city even unto the most remote days'; and they brought those "who were suffering from sickness and diseases unto Him, and in His "abundant mercy He healed them. And a certain artificer (*or* black-"smith), whose name was Joseph, heard [of these things], and he came unto "us — now he belonged to [one of] the greatest families in Jerusalem — and "he made the old man Joseph and us also to take up our abode in his "house; and he had a son who was possessed of a mighty devil. And "it came to pass on that day that his devil returned unto him, and as "soon as he saw Him, he cried out to the Child, and said, 'What have I "'to do with Thee, O Jesus, [A fol. 97*b*. 1] the Nazarene? Hast Thou "'come unto us to judge us? We left Jerusalem through Thee and fled "'unto this city, and Thou hast followed after us to judge us, for indeed "'Thou art the Son of God.' Then Jesus said unto him, 'Make an end "'[of thy words] and go forth out of him'; and straightway the young "man recovered from his sickness. And he and his father and his mother "rose up and worshipped [Jesus], saying, 'Blessed are we, in that we have "'been considered worthy of this act of grace above all [other] folk, for "'although we are sinners Thou hast come into our house'; for when we "had entered the blessing of God came unto them. And when they saw "the miracle which the Lord Jesus had wrought many people in that "place believed. Then the nobles of the city enquired of the [A fol. 97*b*. 1] "priests of the gods, and said unto them, 'Wherefore do ye hide your-"'selves and forsake your gods?' And they said, 'From the time when "'this woman and her Child came into [the city] the idols have been "'broken in pieces and the temples of the gods have fallen down; and "'although we visit them at night [and find them whole], yet in the morning "'are they dashed to pieces.' And they sent for us to take us to them, "but we went up into the uppermost story of the house. Then they seized "the master of the house, and took him before the nobles of the city, who "said unto him, 'Where are the people who were living in thy house?'

"And he said unto them, 'It is three days this day since they departed "'from my house, and I know not where they are'; then they chastised "him, but he said nothing whatever except, 'I know not where they are'. "Now when he had come forth he told me what had taken place before "the [A fol. 98*a*. 1] elders of the city.

"And in the morning we departed from them and we arrived at a "city the name of which was Ḳuesyâ[1], and therein was a temple whereon "stood a statue [which was approached] by seven steps. Now those "who ministered [unto this statue] allowed no man except the nobles of "the city to enter into [the temple], and the statue was wont to go forth "and to bow before those who gave possessions [unto the priests]. And "it came to pass that when we had arrived at the gates of the city the "seven steps of the pedestal and the statue above them fell down to the "ground, and were broken in pieces. Then the devil which was in the "statue cried out and said unto the priests, 'If ye do not go unto this "'woman and her Son, and the old man who travelleth with her, and the "'woman [Salome], and drive them away whensoever they would enter "'into this city, [A fol. 98*a*. 2] your calling shall be destroyed, and in three "'days' time they will make you to go forth [from your temple]. And I "'tell you that they will come into your country, for [the Christians] seek "'[to enter into] all the countries of Egypt, and when they have [once] "'entered into this city the temple of the gods shall be overthrown, and "'the work of our city shall be destroyed, and our enemies shall rise up "'against us and make an end of our city, and our glory shall be cast to

[1] The town here referred to is probably the Munyatu ibn al-Khuṣêb مُنْيَةُ ابن الخُصَيْب (see Yâḳût, tom. IV. p. ٦٧٥), which, according to Abû Ṣâliḥ (*op. cit.*, p. ٩٧), was formerly called Munyatu bû Ḳais (تعرف قديمًا بمنية بو قيس). It contained several churches, two dedicated to the Virgin MARY, one to Saint George, one to Saint Michael, etc. The town was known to the Copts by the name ТШѠИН, which is a form of its ancient name in hieroglyphic  *Khufu-ment;* it was the metropolis of the sixteenth nome of Upper Egypt. The modern Minyeh lies on the west bank of the Nile, and is about one hundred and fifty-seven miles south of Cairo.

"'the ground.' Then when the priests of the gods had heard these things, "they counted one hundred men [who] came against us with sticks and "staves, and they cursed and abused us exceedingly, and said, 'What "'want ye here with us? Get ye gone, lest our soldiers come and slay "'you, for our gods have told us that our city shall be destroyed through "'you'; and their women and children [A fol. 98*b*. 1] came forth and "reviled and cursed us. Then I took my Son in my arms and departed, "being sorrowful, and I wept, and my heart was sad because the people "would neither receive us nor let us dwell [in their city].

"And it came to pass that when we had departed from the city my "Son turned and cursed that city, the name of which was Ḳuĕsyâ, and "He said unto the inhabitants thereof, 'Ye shall be the fewest in number, "'and the most feeble, and the most despised of all the peoples of Egypt; "'and nothing shall flourish in your land except labour, and the works "'of the sorcerer; and your country shall not be fertile; and your priests shall "'not multiply in numbers, but shall follow each other only one by one; "'and the blessing of My mother shall not be upon you, and according to "'that which hath gone forth from My mouth even so shall your land be.' "Then, having said these words, He went on His way. And we passed "onwards and sat down to rest ourselves a little [A fol. 98*b*. 2]. Now "there was a stick of olive wood in the hand of Joseph, and Jesus took "it in His holy hand, and planted it in the ground in that place, and said, "'It shall be a blessing unto the people of this place for ever, and a "'memorial of My journeying along this road'. Then straightway the "twigs on the stick budded, and became green, and it bore fruit even as "it had done upon the tree in times past. And we wished to go forward "on our way. Now there were many fields round about that place, and "Joseph, pointing with his finger, said, 'Unto what city shall we go? For "'the day hath waned into evening, and the night hath come'. And I said "unto him, 'Let us not journey on among the fields, but let us depart into

"'the desert'. Then as we were going along by the side of a mountain "at the time of sunset, behold, the two thieves, [A fol. 99*a*. 1] whom we "had met before outside the city, who had followed us from thence "to this place, as soon as they saw us rushed upon us, with their swords, "which were drawn, in their hand. And they said, 'For many days ye "'have given us great trouble, for we have followed you, and we could not "'find where ye had gone until this day; and behold ye have now fallen "'into our hands'. And thus saying they snatched my beloved Son from "my hands, and they took off His raiment and mine also, and they carried "away the covering of my head; and they turned to Joseph, who was "[standing] like an innocent sheep, and snatched away his apparel also. "And it came to pass when Salome saw all those things that she cast "away her garments. [A fol. 99*a*. 2] Then having taken away our garments "the two thieves stood afar off, and held converse, the one with the other; "and when I saw them taking counsel together I was afraid with a great "fear, and I said in my heart, 'They will come to me next and will kill "'my Son'. And I lifted Him up in my hands, and as I wept I laid my "face upon His face, and said, 'Woe is me, O my beloved Son! Whi-"'ther shall I escape from this hour? Whither shall I run? I fled with "'Thee from Jerusalem through fear of the enemy Herod, lest they should "'kill Thee, O my beloved Son. O my Son, beloved one of my soul, it "'is better for me to go down into mine own country and to die than to "'see all [this] suffering. And behold, I am afraid lest those who are "'more wicked than Herod lay hands upon Thee. It is better for me to "'be in [A fol. 99*b*. 1] Bethlehem with those who know Joseph than to "'be making supplication unto them (i. e., the thieves) on Thy behalf that "'they slay thee not. O my beloved Son, it is a calamity unto me that "'I am a virgin and of no account, and that I know nothing of all these "'things. O Light of mine eyes, whom do I know in this country? And "'behold, I am in the wilderness, and I know neither place nor city whither

"'I can go. Where are all those who know me? All women who have
"'borne children would weep with me if they saw this day the sorrow
"'and the tribulation which have come upon me, and the fear which hath
"'entered into my heart and mind this day. O my beloved Son, did not
"'I endure hardship with Thee when I was fleeing lest evil should befall
"'Thee, O Thou Light of mine eyes, and when they drove me from one
"'place unto another and cast me forth from the city and from the fields
"'[round about]? [A fol. 99*b*. 2] O my Son, what shall I do if I see them
"'kill Thee in this place? Great would be the sorrow which I should feel
"'should I see it, and if they slay Thee here I shall kill myself with mine
"'own hand. And what should I do for the sweet and lovely words which
"'Thou dost speak unto us every day? What shall I do, O Thou Light
"'of mine eyes, Thou Life of my soul and body? And when I see the
"'women who are suckling their children at their breasts, I wish that the
"'women, whose children Herod slaughtered, [taking them] from their
"'very breasts [to do so], could weep for them this day with me. It would
"'be better for me to be in Jerusalem or in Bethlehem, but then I should
"'not find many to lament their children with me. Where are my holy
"'fathers [A fol. 100*a*. 1] and the prophets, that they may weep with me
"'this day? I would that the angel who announced to me concerning Thy
"'birth could see my lamentation, and that Elizabeth, who belongeth to
"'my family, and her son John could be with me and see the sorrow of
"'my heart. O Lord, have mercy upon me in the matter of my death,
"'and be not silent concerning my sorrow.'

"Now whilst I was pouring out lamentation in this wise, and was
"weeping, and my tears were streaming down my own cheeks and those of
"my Son, one of the thieves saw me weeping, and his bowels were moved,
"and he spake unto the Jew, and said unto him, 'I beseech thee, O
"'my brother and companion, not to carry off the apparel of these way-
"'farers, for I see on their faces light which is greater than that on the faces

"'of all other people; and as for this Child He is like unto the son of a "'king, and I have never seen any other child [A fol. 100*a*. 2] that resem- "'bled Him'. And the Jew said, 'I will not hearken unto thee this day; "'but I will take their apparel, for it is the raiment of kings, and [the "'merchants] will give me much money for it.' And it came to pass that "when the Jew refused him [this request] and his companion was unable "to turn him, he said unto him, 'From the time when we were in Beth- "'lehem until this day we have robbed together, and last night we found "'much spoil; the portion which is my share shall be thine, and let me "'have the apparel of these wayfarers as my portion, so that I may give "'it back to them, for it is hard for me [to see] this Child standing more "'naked than any other child of man'. And when he had spoken in this "wise the Jew said, 'Take the apparel'; and he took it from him and gave "'it unto us, and I dressed my Son therein joyfully. Now when my beloved "Son saw him do this He made the sign of a seal over him with His "fingers, and the two [A fol. 100*b*. 1] thieves departed together. Then "Jesus said unto me, 'Seest thou these two thieves? They shall be crucified "'with Me, one on My right hand and one on My left, in Jerusalem by the "'Jews. And the thief on whom it hath been in My heart [to shew] the "'mercy of My Good Father is he who shall believe on Me on the wood "'of the cross, and he shall enter into the Garden (i. e., Paradise) at the "'head of Adam and his seed. And as for this place where they stripped "'Me naked, and where thou hast wept over My body with the sweet "'[tears] of thine eyes, it shall be a healing of every person who is sick "'and ill that washeth therein, and I will give them life because of the green "'grass and herbs which are in this [place]; and thy tears which have "'fallen upon My body and dropped upon the ground shall give them life, "'and they shall come to their own countries with joy and gladness.'

"And having said these words [A fol. 100*b*. 2] the night became dark, and Joseph admonished me and said unto me, 'I wish that we

"'journey on into this city, for because thou wouldst not listen unto me "'we have come into this desert, and darkness hath fallen upon us, and "'I do not know where we are going; but God hath delivered His people, "'for if He had not the thieves would have killed us.' Now at this moment "my beloved Son looked into Joseph's face, and said unto him, 'Speak "'not in this wise to My mother, O father. It was the wish of the Good "'[God] that I should perform the act of becoming man; it is not you "'who must give commands unto Me, for it is I Who give commandments "'unto the whole world. But I will go whithersoever thou wishest.' And "having said these words we went up into a mountain, and we entered "into this house, and I stood in the midst thereof, and I put my Son down "upon the ground from my bosom. And it came to pass when He stood "up upon His holy feet upon the ground, He lifted up His hands, [A fol. "101 *a*. 1] and at that moment the house shone with light as if the sun had "risen therein, and I gave thanks unto God Who had delivered us and "brought us to this place, and had delivered us from the doers of iniquity "and violence. And we abode therein joyfully and blessed God the whole "night long. Then in the morning we found a cistern of water, and we "rejoiced because we could drink and wash the Child, and I took Him "to the cistern, and He put forth His fingers and blessed it, and it became "full of water. And straightway He opened His mouth and blessed it, "and said, 'Be thou sweet in the mouth of everyone, and be thou like "'unto a stream [that floweth from] the river of the country of Egypt (i. e., "'the Nile). And it shall heal everyone who shall be a believer in the "'true faith and in it of [his] sickness or disease when they gather them-"'selves together in [this] house.' [A fol. 101 *a*. 2] And we dwelt with the "Child and Joseph, and Salome went round about the house and found "a bowl and a bucket which they had prepared for us; and she was "washing the Child continually, and I suckled Him at my breasts. Now "they brought me my food from God, and continually I saw the angels

"and the hosts of heaven worshipping at the feet of my beloved Son, "whilst my breast was in His mouth. And they said in their own lan- "guages, 'Blessed be Thou, O God, Who hast come in this lowly state to "'give life unto Adam and unto his seed, because they are the work of "'Thy hand and Thou hast fashioned therein Thine own image and "'likeness. And blessed be He Who hath the preeminence, the Word "'Who hath proceeded from the mouth of the Father, the Upholder of "'the universe. And honour be unto the Holy Virgin who was in labour "'with Thee in giving Thee birth.' So we tarried there, and we rested "from the toil which had come upon us, [A fol. 101*b*. 1] and the angels "came and ministered unto us and made supplication unto us."

O my holy Lady, thou two-fold Virgin MARY, who didst give birth to God, whose testimony is sweet, may thy prayer and thy supplication be with our king David for ever and ever! Amen.

CHAPTER XXXVI.

THE VIRGIN MARY AND THE POTTER.

[B fol. 69*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

Hearken, O ye my fathers and brethren, that we may declare unto you the great miracle which took place through our holy Lady, the two-fold Virgin MARY, who gave birth to God, and which the holy fathers have narrated unto me, and God is my witness that I add nothing thereunto, and that I take nothing therefrom. And they told us: — In the country of Syria there dwelt a certain man who was a potter, and he feared God, and loved our holy Lady, the two-fold Virgin MARY, who gave birth to

God, and he gave praise unto her from the depth of his heart. And our holy Lady [B fol. 69*b*. 2], the two-fold Virgin MARY, who gave birth to God, appeared unto that potter at dawn, on the second day of the week, in great majesty, and she was arrayed in light, and angels were following her. And she said unto him, "Peace be unto thee, O my beloved one, "thou beloved one [of my Son], I have come unto thee that thou mayest "multiply thy praises of me, and that they may become for me an ever-"lasting memorial". Then he said unto her, "O my Lady, I am a worn "out man and a castaway, how can I praise thee [adequately]? but bless "thou me with thy holy hand, O thou storehouse of blessing". Then she said unto him, "The blessing of my Son, and the blessing of His Father, "and the blessing of the Holy Spirit be with thee! Amen."

And it came to pass that when she had thus spoken unto him the Holy Spirit [B fol. 70*a*. 1] came upon him in full measure, and he opened his mouth, and said, "God wished to set Adam free from grief and sor-"row of heart, and He brought him back to the position which he held "aforetime"; and he recited the canticle of MARY for the second day of the week unto the end thereof, and the Holy Spirit spake by his lips. And when he had finished praising her, our holy Lady, the two-fold Virgin MARY, who gave birth to God, blessed him, and saluted him, and gave him the salutation of peace, and went up into heaven with great glory. Then again on the third day she came unto him, and she said unto him, "Peace be unto thee, O my beloved, thou shalt sing my praises "this day even as the Holy Spirit shall teach thee". And he said unto her, "Bless me"; and she blessed him, and he opened his mouth [B fol. 70*a*. 2] and said, "O thou crown in which we exult, thou woman who hath the "preeminence, our salvation, the foundation [on which we build], is our "holy Lady, the two-fold Virgin MARY, who gave birth to God"; and he recited the canticle [for the third day] unto the end thereof. And she rejoiced, and blessed him, and gave him the salutation of peace, and went

up into heaven with great glory. Then again on the fourth day our holy Lady, the two-fold Virgin MARY, who gave birth to God, came unto him, and she said unto him, "Peace be unto thee, O thou man "of God". And she blessed him and said unto him, "Sing thou my "praises according to thy wont". Then he opened his mouth, and said, "All the hosts of heaven say, 'Blessed art thou, O thou second heaven "'Who art upon earth, our holy Lady the two-fold Virgin [B fol. 70*b*. 1] "'MARY who gavest birth to God, thou second heaven"'; and he sang the canticle [of the fourth day] unto the end thereof. And similarly on the fifth day she came unto him, and he praised her, saying, "The tree which "Moses saw in a flame of fire in the wilderness, the branches whereof "were not consumed, doth resemble our holy Lady, the two-fold Virgin MARY, who gave birth to God", and he sang the canticle [of the fifth day] unto the end thereof. Then again on the Eve of the Sabbath our holy Lady, the two-fold Virgin MARY, who gave birth to God, appeared unto him, and she sat upon a shining throne, and said unto him, "Peace be unto thee, O my beloved, sing thou my praise with thy "sweet songs". And he said unto her, "Blessed art thou above women, "and blessed is the fruit of thy womb, O Virgin who didst give birth to "God" [B fol. 70*b*. 2]; and he sang the canticle [for the sixth day] unto the end thereof, and she blessed him, and made him to rejoice, and went up to heaven with great glory. Then in like manner on the first day of the week, the Sabbath, our holy Lady, the two-fold Virgin MARY, who gave birth to God, came and said unto him, "Joy be unto thee, O my "beloved, and peace"; and rising up he bowed down in adoration unto her. Then she said unto him, "Sing thou my praises this day also, even "as the Holy Spirit shall give thee understanding [how to do]". And he said unto her, "Bless me"; and she blessed him, and he opened his mouth, and said, "The woman who is pure, and radiant, and holy in everything "did clasp God in her hand, and all created things do rejoice with her,

"and cry out and say, 'Rejoice, O thou that art full of grace, rejoice, for "'thou hast found favour, rejoice, for God is with thee'". [B fol. 71*a*. 1] And it came to pass that when he had made an end of praising her, she saluted him and went up into heaven with great glory. Now when the evening of the Sabbath had come he drank wine and fell asleep. And when it was midnight our holy Lady, the two-fold Virgin MARY, who gave birth to God, appeared unto him, and said, "Why didst thou not "praise me to-day with praises more than those of the other days? For "the praises thereof should be more than all the praises [of the other days]." And he said unto her, "O my Lady, this day is the Sabbath "of rest, and men do no work therein". Then she said unto him, "Rise "up, and fear not, and stand in the place of thy labour, and whatsoever "the Holy Spirit shall give thee understanding to say, that say". Then rising up he received a blessing from her, and he kissed [B fol. 71*a*. 2] the cross which was in her hand, and he stood up in the place of his labour where he was wont to fashion his vessels of clay. And he opened his mouth and said, "Thou hast been called 'love', O most blessed "of women, and thou art the second moon who art called 'holy of holies' "wherein are the Tables of the Covenant". Then he sang three canticles unto her and continued so to do until the morning. And when the morning had come she blessed him and said unto him, "Joy be unto thee, "O my beloved one; as thou hast caused me to rejoice and hast sung "praises unto me upon earth, even so will I make thee to rejoice in the "kingdom of heaven. As thou hast commemorated me by singing my "praise upon earth, even so will I give unto thee as the reward of thy "labour the joy which never endeth in the kingdom of heaven," [and this she did] according as she had led him to hope. And now, [B fol. 71*b*. 1] O my beloved brethren, see how great is the love which God hath and how great is the love which our holy Lady, the two-fold Virgin MARY, who gave birth to God, hath towards the sons of men for the sake of a

little praise; and see, too, that by reason of a few good works our Lady will come down from heaven to him that loveth her and celebrateth her memorial. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant Ḫâyla Mâryâm for ever and ever! Amen.

Unto thee are meet praising and glorifying
In the mouth of the angels and of men who dwell everywhere,
O MARY the Virgin, O MARY of the sweet-smelling mouth!
Like the potter who was beloved by thee I offer unto thee salutation,
And the commemoration of thy name [B fol. 71*b*. 2] which is more pleasant than sweet odours.

CHAPTER XXXVII.

THE VIRGIN MARY AND THE MAN WHO WAS WASHING HIS GARMENTS.

A MIRACLE OF OUR LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Ḫâyla Mâryâm for ever and ever! Amen.

Now there was a certain man who was washing his garments [in a stream], and another man came and turned aside the water thereof into another channel. And the man who was washing his garments said unto him, "By the prayer of our holy Lady, the two-fold Virgin MARY, Who gave birth to God, let this water alone"; but the other man took it away by force, and he cursed him that was washing twice and thrice, and refused [to let the water alone]. And at that moment the water turned backwards, and flowed up the hill; and all the people gathered together [to see it], and they marvelled at what had taken place. Now the water remained thus [B fol. 72*a*. 1] for many days, and then, by the

will of God, the river returned to its former bed. May the supplication of the Lady of us all and the might of her help be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

CHAPTER XXXVIII.

THE VIRGIN MARY AND TIMOTHY THE MONK.

A Miracle of our holy Lady, the two-fold Virgin Mary, who gave birth to God. May her prayer and her blessing be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

Now there was a certain monk whose name was Timothy, and he was a steward of the church, and he loved our holy Lady, the two-fold Virgin Mary, who gave birth to God. And it fell out on a day that he drank some sweet wine, and he fell asleep and was unable to rise up [B fol. 72*a*. 2] at midnight for prayer. And when he awoke from his wine in the morning he rose up to go to the church, and as he was on his way thither there came against him a lion, which roared at the monk and wished to rend him. Then straightway a lady shining with exceedingly brilliant light came, and admonished the lion, and she drove him away from the monk, who went on his way to the church, marvelling at the lady who had delivered him from the lion. And when he had finished his prayer, he went to his work until the evening; and when the darkness had come he wished to go to the place where his bed was, and rest. Then straightway a mad dog rose up against him from the door of his house, and he sprang upon him to bite him; and again [B fol. 72*b*. 1] that shining lady came, and she drove away the dog. Then she brought the monk into his sleeping room, and laid him upon his bed, and placed his pillow under his head; and she covered him over with

his blanket and made the sign of the cross over him. Then the monk said unto her, "O my Lady, I beseech thee to tell me, Who art thou?" And she said unto him, "I am MARY, the mother of Jesus Christ"; and when he heard her words he wished to bow down before her, and to embrace her feet, but she straightway disappeared from him. And he rose up in the morning and meditated in his heart concerning what he had seen, and he knew that the lion and the dog were of the deceits of Satan, and he became certain that it was our holy Lady, [B fol. 72*b*. 2] the two-fold Virgin MARY, who gave birth to God, the compassionate one who extendeth help unto those who serve her, who had delivered him. Then he repented that he had been drunken with wine, and he never again turned to strong drink. And he yoked himself unto God and performed [his] ministrations in the church of our holy Lady, the two-fold Virgin MARY, who gave birth to God, all the days of his life. May her prayer and her blessing be with her servant Ḫâyla Mâryâm for ever and ever! Amen.

CHAPTER XXXIX.

THE VIRGIN MARY AND NICODEMUS THE HORSEMAN.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant [B fol. 73*a*. 1] Ḫâyla Mâryâm for ever and ever! Amen.

Now there was a certain man who was an envoy of the king, and he was a Persian and belonged to the company of the horsemen, and his name was Nicodemus; now he sinned abundantly, and his offences were without number, and he committed fornication with lewd women beyond

measure, and he was evil in all his ways. But through the intercession of our holy Lady, the two-fold Virgin MARY, who gave birth to God, the mercy of God visited him, and she had compassion upon him and delivered his soul, and he repented of his sins, and forsook all the evil of his works, and turned unto God with a ready heart; and he cast away the lust of the flesh, and became a monk in a certain monastery. [B fol. 73*a*. 2] And the good and gentle prior undertook to train him himself, and he wished to teach him the Psalms of David, so that he might pray them at the seasons of prayer, but the monk was unable to learn [them]. Then again the prior wished to teach him [the prayer], "Our Father which art in heaven", and he was unable to master it. And it was only by means of abundant toil and trouble that he learned to say, "Salutation to our holy Lady, the two-fold Virgin MARY, who gave birth to God". Now he loved this prayer, and he recited it always and continually, both by day and by night, in his sitting down and in his rising up, in his coming in and in his going out, and he repeated it incessantly. And it came to pass that after he had died and had departed from this fleeting world, a great miracle was made manifest [B fol. 73*b*. 1] at his grave. A splendid tree, which was more beautiful [than any other tree], and unto which no other could be compared, took root and grew up over his grave, and on the leaves thereof were written words in gold ink which said, "Salutation unto thee, O my Lady MARY". And those who saw this miracle marvelled greatly at the beauty of the tree in every part of it, and they found that it was planted in the heart of the man, and that it had put forth its shoot through his tongue and through his mouth. Then they knew that he had lived with a pure heart and sincere mind whilst he prayed the prayer of Salutation unto our Lady MARY. And forthwith they all cried out together with a loud voice, and they glorified God and gave praise unto our Lady MARY, the storehouse of compassion, and they multiplied their ministrations unto her [B fol. 73*b*. 2] and paid greater

honour unto her than before. May her prayer and her blessing be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

O my Lady MARY, as thou didst choose Nicodemus the envoy,
A man who had committed multitudes of sins and offences,
To praise thee with a pure heart and with a sincere mind,
Even so choose thou me to perform good deeds of every kind,
I, thy servant, Ḥâyla Mâryâm, for ever and ever! Amen.

CHAPTER XL.

THE VIRGIN MARY AND THE ROMAN PREFECT.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

Now there was a certain man in the city of Jerusalem who was a Roman prefect, and he came [B fol. 74*a*. 1] to pray at the grave of our Lord Jesus Christ; and when he wished to go in, there came a horned animal in the form of a ram to butt him with his horns, and he was afraid to turn behind him. Then the priest who was in charge of the grave, and those who were with him, said unto him, "What hath happened unto "thee, O master, that thou goest not in?" And he said unto him, "Where-"fore dost thou bring a ram in here?" And when those who were there had gone in they told the priest not to bring in the ram. And it came to pass that when the prefect drew nigh to enter in the ram came [against him] a second time; but no one saw him except the prefect. Then the priest said unto him, "O master, tell me if there be aught concerning thee "which should prevent thee from entering into this holy place. If thou "wilt believe in God thou shalt go onwards. But peradventure He Who

"hath shewn thee this miracle [B fol. 74*a*. 2] desireth thy salvation." And the prefect told him concerning his sins, and he wept and wished to enter in, but the ram restrained him. Then the priest of the grave said unto him, "Is there some matter in connexion with thee which holdeth thee "back?" And the prefect said unto him, "Peradventure it is because I am "one of the council of judges". And when the prefect had believed he went in and partook of the Body and Blood of our Lord Jesus Christ, and he forsook the habits of a former time, and accepted in confidence the holy faith of the Church, and he believed on our holy Lady, the two-fold Virgin MARY, who gave birth to God, who is the mother of the Ram of mystery, whose Son in the form of the Ram (*or* Lamb) of God, the Merciful One, Who provideth means for the salvation of men, kept him back when he would have entered in to the grave [of our Lord]. O my Lady, He hath set thee for the salvation [B fol. 74*b*. 1] of the whole world, for God the Lord put on the flesh of man through thee in the land of mortal beings, and He sent forth life, and pursued after sin, and drove away the darkness. O my Lady, I adjure thee by the Might of the Most High which overshadowed thee, and by the Son Who became incarnate by thee, and by the Holy Spirit Who came upon thee and sanctified thee, and Who placed Himself on thine heart like a ring, and like a seal upon thine arm, to protect me thy servant Herakles for ever and ever! Amen.

CHAPTER XLI.

THE VIRGIN MARY AND PHILOTHEUS THE BISHOP.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Herakles for ever and ever! Amen.

Now there was a certain Bishop, whose name was Philotheus, in the country of Sa'îd, that is to say, in Upper Egypt, and he was a good man, and his whole disposition was good, and he did good works, and he was right in the faith of Christ, and he judged righteously and accepted not the face of [any] man. Now he loved our holy Lady, the two-fold Virgin MARY, who gave birth to God, from the depth of his heart, and he served her with all his might; and by reason of his love for her he was wont to put sackcloth on his body beneath his apparel. And it came to pass when the sackcloth had become old that he wished to make another garment of sackcloth [to wear] in its stead, and he took the unsewn sackcloth and went into his cave that he might cut out the garment from it, and sew it up, and put it on himself in secret without any man knowing what he did. [B fol. 75*a*. 1] Now when he had sat down in his cave he wondered how he could by any means make the garment, for he knew not either how to cut it or how to sew it up. And whilst he was troubling himself about this matter our holy Lady, the two-fold Virgin MARY, who gave birth to God, appeared unto him, and she said unto him, "Be not thou troubled, for thou hast made me to "rejoice by thy good works, and thy toil and labour have been accepted "by me; I will cut this sackcloth into a garment for thee". Then she took the sackcloth from him and cut out a garment therefrom, and she sewed it up for him, and put it on him. And the Bishop rejoiced with great joy and gave thanks unto our holy Lady, the two-fold Virgin MARY, who gave birth to God, with his whole heart, and he glorified her Son Jesus Christ our Redeemer. May her prayer, and her blessing be with her servant Herakles [B fol. 75*a*. 2] for ever and ever! Amen.

CHAPTER XLII.

THE VIRGIN MARY AND THE FOUNTAIN OF WATER.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Herakles for ever and ever! Amen.

[Here beginneth the history of the] miracle which our Lady MARY wrought with her Son on the eighth day of the month Sanê in the bath which is nigh unto the blessed water, and of how our Lord Jesus Christ made a fountain of water to spring up on their departure from the country of Egypt. Now when the angel of God had appeared unto Joseph in a dream, saying, "Arise, and take the Child and His mother, and depart "unto the country of Egypt", he rose up and took our holy Lady, the two-fold [B fol. 75*b*. 1] Virgin MARY, who gave birth to God, and they came unto the country of Egypt, and unto Mount Ḳuĕsḳuâm[1], and unto other places. And they took up their abode with the daughter of the sister of the mother of our holy Lady, the two-fold Virgin MARY, who gave birth to God. And it came to pass that, when they had dwelt in the country of Egypt for three years and seven months, Herod died, and the angel of the Lord commanded Joseph to return to Jerusalem. And when he had arrived at the city of Maḥarraḳâ[2], he came from thence to

[1] I. e., the city called Ḳûṣaḳum by Yâḳût (tom. iv. p. ٢٠١), who says that it was situated in Upper Egypt, on the western bank of the Nile; it probably marks the site of the ancient Egyptian city *Qesqeset*, Coptic ⲕⲱⲥ, or ⲕⲟⲟⲥ, the name of which survives in the modern Arabic قوص *Kûs*. The Arab town is, however, situated on the right or east bank of the Nile about sixteen miles north of Thebes. Some have thought that Al-Muḥarraḳ and Ḳuĕsḳuâm are names of one and the same place, but this is a mistake, for the two cities were quite distinct, though situated close together.

[2] The city is chiefly famous in Christian annals for being near the Monastery of Al-Muḥarraḳ, which, however, was built on Mount Ḳuĕsḳuâm. Yâḳût says (tom. ii. p. ٦٩٢) that it was situated on the western bank of the Nile on the top of a hill, that no building was finer than that of the monastery,

Maṭaryâ[1], and from thence to the city of the bath; and whilst our Lord Jesus Christ was with His mother the Virgin MARY He made a fountain of water to spring up, and this fountain of water endureth until this day. And all people come thereunto, from every country and from every nation, and make intercession with our holy Lady, the two-fold Virgin MARY, who gave birth to God, and they receive a blessing from the church and from the fountain of blessed water. May the prayer and the blessing of our holy Lady, the two-fold Virgin MARY, who gave birth to God, be with her servant Herakles for ever and ever! Amen.

CHAPTER XLIII.

THE VIRGIN MARY AND JOHN KAMÂ.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Herakles for ever and ever! Amen.

Now there was a certain holy man whose name was John Kamâ, who from his youth up had sought after the love of Christ with great strivings; [A fol. 76 *a*. 1] and when he had grown up they betrothed unto him a young woman who was a virgin that he might marry her. But he made an agreement with her that they should preserve their virginity

دَيْرٌ مُحَرَّق and no people more learned than those who dwelt in it; he also mentions that the Christians believe that Christ dwelt there after He had come down into Egypt. On the modern monastery and its inhabitants, see AMÉLINEAU, *Géographie de l'Egypte*, p. 264.

[1] I. e., the المَطَرِيَّة of Yâḳûṭ (tom. iv. p. ٥١٢), a village which lies about five miles to the north-east of Cairo, and is built upon a part of the site of the ancient Egyptian city of *Annu*, or Heliopolis. Here grew the famous balsam trees, شجر البَلَسَان, from which the oil used in certain solemn ceremonies was obtained, and here, too, was the renowned عين شمس, or "Fountain of the Sun". See 'Abd al-Laṭîf (ed. de Sacy), p. 88; WANSLEBEN, *L'Histoire de l'Église d'Alexandrie*, pp. 88—93; and AMÉLINEAU, *Géographie*, p. 246.

until the day of their death, and they fulfilled their covenant. And it came to pass on a certain day, which was the night of the first day of the week, that our holy Lady, the two-fold Virgin MARY, who gave birth to God, appeared unto John Kamâ in great glory, and the angels were going about with her. Now by reason of [his] fear he fell upon his face, but she raised him up, and said unto him, "Peace be unto thee, O John Kamâ, who art beloved of my Son, and of His Father, and of the Holy Ghost! "Rejoice and be strong, for through thy patient endurance thou shalt "become a mighty man, and thou shalt vanquish the unclean spiritual "beings of might who set themselves against thee. And I will be with "thee [B fol. 76*a*. 2] until the will of God shall be fulfilled, and I will give "thee my protection, and my mercy shall preserve thee, and shall be with "thee for multitudes of generations. And they shall build a church in thy "name, and it shall be called by the name of myself and of my Son; and "no hostile person or foe shall enter into thy shrine; and the walls thereof "shall never be dug up; and thy sons shall walk in thy commandment, "and in thy teaching, and thy law, and they shall shew themselves loving, "the one to the other, and they shall live in purity and shall make offerings "unto thee. I will be with them for ever, and I will bless their service and "the work of their hands, and they shall inherit everlasting life with the "kingdom of heaven." Then she gave him three *dînârs* which were stamped with the sign of the Cross, [B fol. 76*b*. 1] saying, "Take these, "and put them in the chest of the church that they may be a blessing for "ever" (now they are there unto this day); and having said these words, she gave him the salutation of peace, and passed away and departed from him. Then John Kamâ rejoiced, and he sang the words of a Psalm, saying, "I have sought Thy face, Thy face, O Lord, I seek. Turn not "away from me Thy face, and be Thou a helper unto me; and cast me "not away so that I may do Thy will, O my Lord and God." Observe then, O my brethren, that our Lady MARY doth make herself a pro-

tector and a teacher of sinners, and she doth become the helper of the righteous, and it is by means of her intercession that they fulfil their strivings, and even the sinful she doth help and protect and deliver from out of the hand of Satan their enemy. [B fol. 76 *b*. 2] May thy prayer, and thy blessing, and the mercy of thy beloved Son be with her servant Herakles for ever and ever! Amen.

CHAPTER XLIV.

THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

And on this day also all the peoples of the Christians shall celebrate a festival in honour of our holy Lady, the two-fold Virgin Mary, who gave birth to God, for in it she received the Covenant of Mercy from her Son, our Saviour Jesus Christ. Whosoever shall celebrate her commemoration, and shall call upon her name, and shall give alms unto the poor, even [a cup of] cold water, [shall in no wise lose his reward].

Now after her Son had gone up into heaven, having taken upon Himself her pure flesh, he sat at the right hand of His Father, for He had fulfilled all the law of humanity, sin alone excepted, [B fol. 77 *a*. 1] and He had gained dominion over the pains of the cross by His own good will and pleasure which He performed for our salvation. He left the holy woman His mother in the house of John, the disciple whom He loved, as a precious charge which He committed to his care, saying, "Behold thy son", and to that disciple He said, "Behold thy mother". Then the Lady Mary dwelt [there], and she used to go unto the grave of her Son, that is to say Golgotha, to pray there. And when the Jews saw her they were filled with wrath and anger, and they wished to stone her, but God removed her from their sight. Then they took counsel together and set watchmen by His grave, so that she might not come there to pray, but

she ceased not to go there each day, [B fol. 77*a*. 2] and the watchmen never saw her, for the brilliant covering of the glory of her Son enshrouded her, and every time [she went] angels came there to minister unto her. And her Son, our Lord Jesus Christ, visited her continually, and He fulfilled for her everything which she asked [from Him. And He] took her up into heaven and shewed her the place where the righteous rest, and the abode of Abraham, Isaac, and Jacob. And all the souls of the Fathers who had gone to their rest, from Adam even unto this present, received her, and they bowed down before her, saying, "Glory be to God Who "hath created thee for us flesh of our flesh, and bone of our bone! Through "thee we have found salvation, and thou hast become a haven of life [and "refuge] from destruction through the incarnation [B fol. 77*b*. 1] of the Son "of God, [which took place] through thee." And from this place the angels took her and brought her unto her beloved Son, and unto His throne, and the brilliant covering of the flame of fire went up on the right hand and on the left. Then our Lord took her hand, and kissed her mouth, and said unto her, "Hast thou come, O thou who didst give Me birth?" And He raised her up upon the throne of His glory and made her to sit with Him. Then He told her of the joy and gladness which the eye hath not seen, nor the ear hath heard, nor the heart of man hath conceived, which He had prepared for her. And below the throne of glory she saw David her father, the king of Israel, together with the companies of the angels, and the prophets, and the souls of the righteous [standing like] walls and encircling them round about, and he was singing a psalm to his harp, and saying, [B fol. 77*b*. 2] "Hearken, O my daughter, "and behold, and incline thine ear; forget thou thy people and thy father's "house, for the King, Who is thy God, hath desired thy beauty[1]." And again, from this place the angels took her to shew her the place of doom, and they brought her to the border of the region of darkness which is

[1] See Psalm xlv. 10, 11.

prepared for Satan and his hosts, and for all those who walk in his ways. Then our Lady MARY said, "Woe be unto me! Who will tell the children "of men so that they may not come hither?" And the angel said unto her, "Fear not, O MARY, God is with thee, and shall be with those who "shall come after thee". Then the angels carried her and brought her back to her place, and from that time our Lady MARY remained [B fol. 78*a*. 1] exceedingly sorrowful on behalf of all sinners.

[And men shall celebrate a festival in honour of our Lady] because on this day, which is the seventeenth day of the month Yakâtît, she stood at the place of the skull (i. e., Golgotha), and made supplication unto her Son, saying, "I adjure Thee, O my Son, by God Thy Father, and by "Thy Name Christ, and by the Paraclete Thy Spirit, and by my womb "wherein I bore for nine months and five days Thee Whom the earth is "not able to contain and Whom to approach the angels are not able; I "adjure Thee, O my Son, by Thy going forth from me without weariness "and by Thy bringing forth which was without pain; I adjure Thee by "my breasts which suckled Thee and by my lips which kissed Thee; I "adjure Thee by my arms which embraced Thee, and by my feet which "walked about with Thee; I adjure [B fol. 78*a*. 2] Thee by the stable in "which Thou didst lie and by the swaddling bands wherein Thou wast "wrapped; O my Son and beloved one, I entreat Thee and I make sup- "plication unto Thee to hear the voice of my petition, and to come to me "and fulfil for me everything which is in my heart." And it came to pass that when our holy Lady, the two-fold Virgin MARY, who gave birth to God, the mother of the Light, had spoken in this wise, our Lord and Redeemer Jesus Christ came down to her; and with Him were thousands of thousands, and tens of thousands of angels that surrounded Him. Then He said unto her, "What shall I do for thee, O MARY, My mother? And "what wish hast thou which thou wouldst that I should fulfil?" And our holy Lady the Virgin MARY answered and spake unto her beloved Son,

[B fol. 78*b*. 1] saying, "O my Son, my beloved One, my Saviour, my Hope, "my Refuge, my confidence is placed in Thee, and in Thee have I become "strong from my mother's womb, Thou didst cover me in the womb, and "Thou art my memorial at all times. And now, hearken Thou unto my "prayer, and incline Thine ear unto the voice of the entreaty of my mouth "which I shall speak unto Thee. I am Thy mother MARY, and I am "Thine handmaiden. Whosoever then shall celebrate the commemoration "of me, or shall build a church in my name, or shall clothe the naked, "or visit the sick, or feed the hungry, or give the thirsty to drink, or com- "fort the sorrowful, or make him that is sad to rejoice, or write a hymn "in praise of me, or call his child after my name, or sing a song of praise "on [the day of] my festival, reward Thou him, O God, [B fol. 78*b*. 2] "with a fair reward from Thyself the which eye hath not seen, nor ear "heard, nor hath it entered into the heart of man to conceive. I beseech "Thee, O Lord, and I make supplication unto Thee for all those who shall "believe in me, and set Thou them free from Sheol. Remember Thou the "hunger, and the thirst, and all the trials which came upon me with Thee." Then our Lord Jesus Christ answered and said unto her, "It shall be "even as thou sayest unto Me, and I will fulfil for thee all thy petition. "Did not I become man for thy sake? I swear unto thee by Myself that "thou shalt not find My covenant which I made with thee to fail." May her blessing be with her servant Herakles for ever and ever! Amen.

Salutation unto thee, O Book of the Law and Covenant, [MARY,]
Thou type of the [B fol. 79*a*. 1] Tables of Stone!
Unto those who call upon thy name in every place, O MARY,
Be tender of heart unto sinners,
Be tender of heart unto those who are sorrowful,
Be tender of heart unto those who are cast away. Amen.
Save thou thy servant Herakles for ever and ever! Amen.

CHAPTER XLV.

SALUTATIONS TO THE MEMBERS OF THE BODY OF THE BLESSED VIRGIN MARY.

1 MAY GOD THE FATHER, THE GIVER OF LIGHT, WHO BEING ONE IS YET THREE IN PERSON, WHO SHEWETH MIGHT IN HIS DIVINITY AND POWER, illumine the eye of mine understanding with the lamp of wisdom and the beauty of His splendour that it may see the face of the word of thy covenant as is meet, O MARY, the lady of all those who are below and above.

2 SALUTATION unto the memorial of thy name, O thou who dost resemble a star which is seen by the people, even when dark clouds have enveloped the light thereof. O thou covenant of God, MARY, [A fol. 101*b*. 2] thou hope of salvation, did not the mind of the first father find consolation in thee when he was driven forth from his garden (i. e., Paradise) in bitter sorrow?

3 SALUTATION unto the hair of thy head which is [like unto] a two-fold thread of purple filled with the dew of the things which are good and which is without blemish. O thou who art the covenant of mercy, MARY, which thou didst stablish before the congregation, entreat Him (i. e., God) to bestow the life of the soul as a gift of grace upon me after the manner of Elijah, for doth not He make me to live in the body?

4 SALUTATION unto thy head is meet from every created being, O MARY, because thou didst stablish a covenant with Him Who is and Who shall be. Now we have made a covenant with death and we have sworn an oath unto those who say: "They have spoken in vain and have destroyed their own souls".

5 SALUTATION unto thy face, O holy and glorious face, the splendour of which is sweeter than the splendour of the sun and moon. Thou wast the token of the covenant, MARY, and wast the shining bow in the cloud from God, the Merciful, when thou didst remove Noah from the destruction of the earth [and didst promise him that] there should be no more a flood.

6 SALUTATION unto thine eyelashes, which are set to guard the eyes, and to take the place of veils and coverings for them. O MARY, say thou unto Him to Whom thou didst give birth without carnal union with man, "Where is Thy word, O Lord, which said, 'For thy sake "I will have compassion upon sinners when they shall call upon thy "'name, which shall be proclaimed?'"

7 SALUTATION unto thine eyes which are like unto two lamps that have been suspended by a cunning workman in the exalted palace of [thy] body. O MARY, thou art the fountain of loving-kindness and compassion, save me, then, by thy word, and deliver me from destruction, for without thy help no one is able to save himself.

8 SALUTATION unto thine ears whereinto were announced the glad tidings by the mouth of the Creator, thy Son, that thy pearl should be protected. I adjure thee, [A fol. 102*a*. 2] O MARY, make thou me not to see the judgment without having done deed[s], for without them I cannot justify myself. Shall thy covenant have been made for nought?

9 SALUTATION unto thy cheeks which are like unto roses and pomegranates, the languor thereof is fire, and the tears thereof are mingled with flame; by thy covenant, O MARY, lift thou me up unto the Field of Delight. Woe be unto us, woe be unto us if the spirits (*or* minds) shall say in the judgment, "One is Aholibah and the other Aholah"[1].

[1] See Ezekiel xxiii. 4.

10 SALUTATION unto thy nostrils which are the double window of life, and which God fashioned in cunning beauty with His wise and understanding fingers. O MARY, hedge me round about with the power of thy covenant against temptation, and bruise thou his head with the rods of pain and disease when the Serpent yawneth with his mouth to swallow me up.

11 SALUTATION unto thy lips which have asked from God, the Merciful, on behalf of sinners, the Covenant of Mercy [A fol. 102*b*. 1] and a solemn oath on Golgotha, O MARY, when thou didst withdraw thyself from Galilee. The righteousness of thy covenant shall be a cause of festival unto each and every one. Lay thou upon the head of the sinner, thy servant, a crown.

12 SALUTATION unto thy mouth, the mouth of abundant blessing and the holy gate, the Book. I have taken refuge, O MARY, in thy covenant which hath been accepted, therefore let me be not put to shame before thy Son, and before His thousands of angels, when the root of the tongue shall be cut through and the mouth be sealed.

13 SALUTATION unto thy teeth which are like unto a flock of sheep which have been shorn and have gone forth from the bath[1] brilliantly white; take thou, O MARY, a tithe of thy covenant in the place of a gift from me. And let the arms of thy prayer do evil unto mine Egyptian adversary, which is the lust of his heart, and [let them bury him even as] Moses buried him in the sand[2].

14 SALUTATION unto thy tongue, O thou whom the priests of heaven, the Seraphim who stand before the [A fol. 102*b*. 2] Trinity, proclaim holy with continual songs of sanctification. Make thou me to remember, O MARY, the commemoration of thy covenant at the time of destruction, even as Joshua made Israel when in the desert to remember the

[1] See Song of Solomon, iv. 2. [2] Exodus ii. 12.

covenant of Abraham, Isaac, and Jacob, and the righteousness of Moses.

15 SALUTATION unto thy voice which returned speech unto the word of the angel of mystery, Gabriel, whose apparel shone with splendour, O MARY, thou holy woman of God, thou place of His power! Hail! Hail! For unto thee the Covenant of Mercy and His compassion were given that by means thereof sinners might be able to become righteous.

16 SALUTATION unto thy breathings, the breathings of health, which heal the souls of sinners, and those who have become wounded by the poison of the Serpent. By thy covenant, O MARY, do away my sins, for without thy covenant and the Cross of Christ, the Heir, there is no one who can deliver a man from Sheol.

17 SALUTATION unto thy sweet and beautiful throat, wherein are separated the [words] which are [A fol. 103*a*. 1] bitter and [those which are] sweet. What shall I do, O MARY? For my strength is worn out, and matters are hard for me on every side, and the world putteth me in sore straits; but comfort thou me, O mother, by means of thy covenant.

18 SALUTATION unto thy neck, the appearance of which is [like unto] the tower of David, and the foundation of which hath been laid by the wise on a lofty place[1]. O MARY, speak thou into the ear of my soul the words which will give her comfort. Wherefore then, doth the soul of Martha[2] weary itself overmuch? for it hath the power to find out only a little among what is very great.

19 SALUTATION unto thy noble shoulders which have received a blessing instead of a curse, and it abideth. O MARY, bear thou me with the

[1] The LXX has ὁ ᾠκοδομημένος εἰς θαλπιόθ, which is intended to be the equivalent of the Hebrew בְּנוּי לְתַלְפִּיּוֹת; see Song of Solomon iv. 4. ተለፍዮት: is the Ethiopic transcription of the תַּלְפִּיּוֹת.

[2] See Luke x. 41.

righteousness of thy covenant upon thy shoulders, and take a tithe [on my behalf] from the flock of thy Son Alpha, for thou art my faith, and the hope of my heart.

20 SALUTATION unto thy back which was, in days of old, the resting place of God, in His weariness, on the road to Ḳuĕsḳuâm in the month wherein He was driven forth. O MARY, whosoever beareth thy name in addition to his own in the day of the Last Judgment, if His blood have not dominion, receive thou him [with] a tithe of [thy mercy], O thou merciful one, His mother.

21 SALUTATION unto thy breast, and unto thy bosom, and unto the twin arms thereof. I adjure thee, O MARY, by the blood which fell drop by drop at Golgotha, that thou make my soul [A fol. 103*a*. 2] to be worthy, with thine own soul, of a portion thereof, and let the dust of my earthly body be protected thereby.

22 SALUTATION unto thine arms, and unto thy fore-arms, and unto thy bosom wherewith thou hast embraced Christ, the pearl of divinity, the Hidden One. O MARY, thou chosen one, our mother of angels and men, if the sinner shall celebrate the commemoration of thee in firm faith let him reign with thee in the kingdom of heaven.

23 SALUTATION unto thy arms and wrists which wrought woven work, and made it beautiful with gold and purple threads, for the sanctuary of the God Who endureth for ever. O MARY, fulfil thou the Covenant of Mercy on me, and slay thou the enemy of my soul, for he is accursed, even as Solomon by his wisdom slew Sâmî (Shimei)[1].

24 SALUTATION unto the palms of thy hands which received the bread and the water which the angels of heaven brought unto thee when thou, O MARY, wast living in the great Sanctuary of the Law. If I give a handful of cold water to a poor and thirsty man to drink may

[1] See I Kings ii. 46. "So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died".

it be received by thee, [through] thy covenant, as the sacrifice of a chosen evening.

25 SALUTATION unto thy fingers, and unto thy white nails, and unto thy two breasts which are the doors of the milk that is to be desired. O MARY, thou spring flower of thy time, I, the feeble one, have taken refuge in thy bosom, and by the might of thy covenant let me be delivered from the fire which is prepared.

26 SALUTATION unto thy flanks, which have been placed one on each side of thy body [A fol. 103*b*. 1], and whereon hath been set the brightness of gold which never passeth away. O MARY, embrace me and graciously set me at the side of thy covenant, whilst the sinners, who in their lifetime hated him that was a companion of the righteous, go down into the land of outer darkness.

27 SALUTATION unto thy belly, thy belly which is like unto that of the angels, and which is ever fed upon the bread of heaven according to its station and degree. O MARY, thou Zion of God, thou Ark of His Law, let the water of the lake of thy covenant cleanse me from the love of gold, for the love of riches is said to be the fore-father of Satan.

28 SALUTATION unto thy heart, whereunto shall be joined the reins, and unto thy power of feeling; and SALUTATION unto thy bowels, and likewise unto whatsoever is in thee. O MARY, thou pillar of cloud, bring me into the land of promise, and lead thou me on the way by the light of the fire of thy covenant, and in thy love feed me upon manna.

29 SALUTATION unto thy navel which is like unto a round goblet[1] in the midst of thy body; and SALUTATION unto thy pure belly, and unto thy blessed loins. O MARY, thou holy woman, who didst give birth

[1] See Song of Solomon, vii. 2.

to Christ-God, set thou a guard round about my soul until [it reach] the third heaven, when there standeth in the air a hostile angel who would become the adversary thereof.

30 SALUTATION unto thy virginity, wherein are included the five senses of the body, [A fol. 103*b*. 2] and unto thy two thighs, which are the pillars of the roof of the sanctuary. O MARY, thou Ark and Two Tables of stone of the New Covenant, anoint thou me with the balsam of fasting, from the head even unto the sole of the foot, for fasting healeth the pain of the soul.

31 SALUTATION unto thy knees when they are making propitiation and intercession, and SALUTATION unto thy feet which bow in adoration ceaselessly. O MARY, who hast become the companion of the Word of the Father, entreat thou Him to graciously bestow upon me the life of [my] soul, when all sinners shall be cast into the fire.

32 SALUTATION unto the soles of thy feet, and unto the insteps thereof, which walked to the Monastery of Ḳuěsḳuâm when the soldiers slew the children. O MARY, say thou unto the God of heaven, thou daughter of Ezra, Wilt Thou condemn in judgment the soul that loveth Thee in all its works because of thirty words?

33 SALUTATION unto the toes of thy two feet, and unto the nail which belongeth unto each of them. With the Covenant of Mercy, O MARY, hide thou that which should be hidden concerning me, and by the invitation of the tongue let another man who is mortal like unto myself drink my blood from a vessel.

34 SALUTATION unto thy stature which nourished the air of the virtues, and which bowed not itself before the storm of sin. O MARY, cover thou me over with the wing of thy covenant when the judgment shall take place; for if thy covenant be not a means [A fol. 104*a*. 1] of salvation for the soul of him that devoured men, who shall be able to deliver him?

35 SALUTATION unto thy person, more than unto the persons of Ḥannâ and Elisabeth, for the beauty thereof is of divers kinds, and its tender freshness is a thing apart [from that of other women]. O MARY, thou holy woman, who wast virgin within and without, let thy covenant be my redemption in the face of the Almighty Creator when He putteth an end to time, and when buying and selling cease in the market.

36 SALUTATION unto the going forth of thy soul, the fiery light [whereof] terrified the black angel when he saw it, and he was not able to frighten thee by his blackness. I adjure thee, O MARY, by the divinity of God, to deliver me by thy covenant from the threefold terror when death shall separate my soul from this my body.

37 SALUTATION unto thy body of flesh which did not remain on the bier, for the Spirit of Life of the Father raised it up quickly. O MARY, the salvation of righteous folk shall not be accounted a marvellous thing for thee to perform [A fol. 104*a*. 2] since thou dost save sinners by thy wise covenant; the saving of the righteous is a wonderful thing, but the saving of sinners is a hard thing.

38 SALUTATION unto the making ready for burial of thy body with linen swathings and myrrh by the hands of Peter, the man who uttered cries of joy. Be thou merciful unto me, O MARY, and say not unto me in the time of tribulation, "Wherefore dost thou give thanks for "my covenant, and for my help which keepeth in safety, and is the "anointing of sinners?" And I say, "Shall not I be anointed?"

39 SALUTATION unto thy grave, whereunto are gathered together all the nations and peoples of the earth whose boast thou art. O MARY, at the hour of death of that which is mortal in me come thou unto me; and when any Christian soul dieth wilt not thou thyself come quickly to give it consolation?

40 SALUTATION unto thy resurrection which was like unto the resurrection of Christ, for the gates of the tomb had been shut fast and they remained unopened. O MARY, thou art the beginning of the hope of Adam, and if thy covenant and prayer be not with him he must [A fol. 104*b*. 1] fall into the depth of perdition, both soul and body.

41 SALUTATION unto the departure of thy body unto the house of life, and the making thereof anew, whereunto the Body of thy Son had already departed. O thou who dost redeem the world, MARY, I entreat thee to redeem my soul by thy covenant, and let my wound be anointed with the medicine which shall heal it.

42 LET US GIVE THANKS unto God Who hath cried unto us with a cry, and let us celebrate the commemoration of thy covenant among the congregation of the afflicted ones. Whosoever shall recite this discourse two and forty times accept thou him, O MARY, at the Resurrection, and lay thou upon the head of his soul the sevenfold crown of the kingdom.

1 SALUTATION unto thee, O thou Covenant of Mercy, my hope, who dost justify the sinner, and dost seek after the one sheep of the ninety [and nine] which hath become cast away.

2 SALUTATION unto thee, [A fol. 104*b*. 2] O thou Covenant of Mercy, thou pillar which God hath planted; be thou a sign of salvation unto all sinners, O thou whose love giveth strength.

3 SALUTATION unto thee, O thou Covenant of Mercy, thou gold which comprehendeth all riches; thou art the storehouse of him that is poor and needy, and thou art the wealth of him that is in heaven.

4 SALUTATION unto thee, O thou Covenant of Mercy, who weighest the heavens in a balance, my trust is in thee; grant thou unto me both the strife and the overcoming thereof.

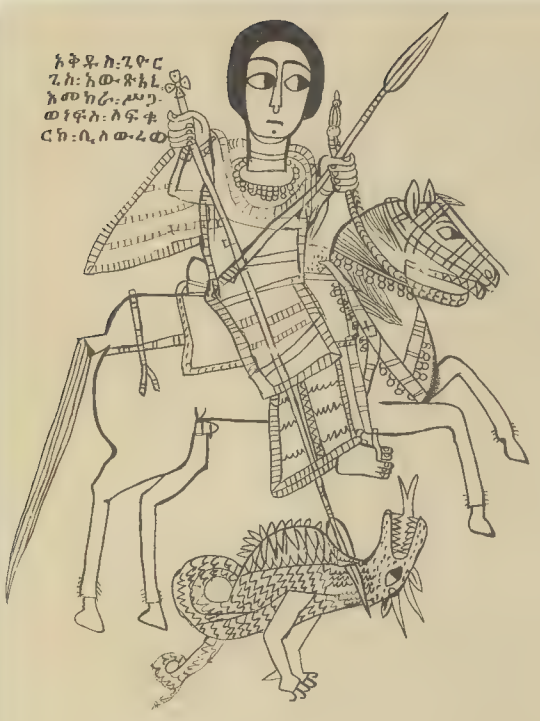
5 SALUTATION unto thee, O thou Covenant of Mercy, who art the

pledge of the kingdom which is above; whosoever loveth thee shall live in hope until the resurrection of all shall take place.

6 SALUTATION unto thee. If I am unable to justify myself by good works and strivings, let me support myself in thee, O Virgin Covenant, who dost save my soul from perdition.

7 SALUTATION unto thee. Upon whatsoever servant of thine who shall build a temple in the name of thy covenant, and upon those of us who pray in thy name, O MARY, bestow a portion of thy blessing, and make supplication unto thy Good Son [on our behalf].

PLATE C.



Saint George spearing the Dragon. The text in the upper left hand corner contains a prayer that the saint will deliver his servant Bîswûrâwe from temptations of the soul and body.

PLATE CI.

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Facsimile of a page of text, with ornamental heading, from the Life of Ḥannâ.

LADY MEUX MANUSCRIPT NO. 4.

THE HISTORY OF ḤANNÂ, THE MOTHER OF THE BLESSED VIRGIN MARY.

[TO BE SAID ON THE SECOND DAY OF THE WEEK].

[Fol. 11*a*] IN THE NAME OF GOD THE FATHER, the Maker of the heavens and the earth, Whose Being cannot be comprehended by the heart of mortal man, the hidden One Whom it is impossible [for man] to describe, since He was the Word in the beginning, but He Himself comprehended His own Being; AND IN THE NAME OF GOD THE SON, Whose Being was mingled with [that of] His Father before the world was created, Who begot Him in a mystery before the universe was set in order, Who is equal in counsel unto God the Father and of like position; AND IN THE NAME OF GOD THE HOLY SPIRIT, Who sprang into being before [fol. 11*b*] the fountains of water went forth from the womb of the ocean, and before the light went forth from the great temple in the form of a spark to keep alive all created beings and things, both those which are visible and those which are invisible: To Him be praise and thanksgiving from the mouths of men and angels, and from the tongue of every created being and thing both on the earth and in the heavens, without silence and without ceasing, for ever and ever! Amen.

Open thou, O my Lord, the doors of my tongue, O Thou Who didst open the doors of the tongue of Ezra Sûtûêl[1] so that he might declare Thy greatness, and the greatness of our father Adam, whom Thou didst create in Thine own image and likeness, and didst bring into the Garden which Thy right hand did plant, [fol. 12*a*] when as yet the earth had not been stablished. Now I have the desire to declare the majesty of that Garden and of the earth, the earth because of Ḥannâ, and the Garden because of our Lady MARY, and the fruit thereof because of her Son, our Lord and Saviour, Jesus Christ, to Whom be praise! May the prayer of Saint Ḥannâ save Gabra Maryâm for ever and ever! Amen.

IN THE NAME OF THE FATHER, AND THE SON, AND THE HOLY SPIRIT, ONE GOD: (may He redeem Gabra Maryâm by the prayer of Saint Ḥannâ!) I begin [to write the History of Ḥannâ] by the help of God, and by the gift of His grace, which is given unto each and every one according to the measure of the gift of Christ. Now it was He Who ascended [into heaven], and it was He Who descended [into hell], and [fol. 12*b*] it was He Who lived above the heavens that He might fulfill every thing, first for the Prophets, and secondly for the Apostles, and thirdly for the elders, and then grace and mercy were given unto us through Ḥannâ and Iyâḳêm (Joachim) who brought forth fruit for us, that is to say, the blessed, and pure, and holy woman MARY, like unto whom there is none in the heavens, nor on the earth.

Incline then your ears unto me with understanding, and I will declare unto you concerning the honourable estate of Ḥannâ. Now she was the daughter of noble parents who offered up offerings before God Almighty, and were Levites who belonged to the priesthood. Her mother was Faustina, who was of the house of Israel, and who before seven [fol. 13*a*]

[1] Sûtûêl is an appellation of Ezra the Prophet, who edited the Books of the Old Testament, after the Jews had been carried off to Babylon. He is commemorated on the sixth day of February, and on the sixth day of July; see LUDOLF, *Commentarius*, p. 430, note X.

generations of daughters were born unto her, saw her descendants in a dream, and said, "The seventh daughter of my daughter shall bring forth "the blessed moon", that is to say, Ḥannâ, the wife of Joachim. Now the tabernacle of testimony which abode with our fathers in the desert God commanded Moses to make, according to the pattern which He shewed unto him when He said, "The Exalted One cannot dwell in the work of "the hand of man. Now the heavens are My throne, and the earth is My "footstool; where then is the house which ye can build for My habitation, "saith the Lord?"[1] And the temple which was builded and the tabernacle which was made in the days of Moses and of Solomon were intended for the abiding place of the Tables of the Law, on the sides of which the Law [fol. 13*b*] and the Covenant, that is to say the Ten Words, had been written by the fingers of God. Now the cuttings of the letters were like unto the foot [prints] of a man, and in appearance they were like unto sapphire, and they resembled the strength of heaven. In these (i. e., the tabernacle and the temple) did God make His feet to stand, and He hid His glory, and His voice only could be heard, even as He spake unto Moses, "No living man shall see My face[2], but I will hold converse with "him whom I love from out of the cloud". Because of this I say that the tabernacle of testimony is Ḥannâ, who made beautiful her works on the twenty[3] pillars thereof, on the right hand and on the left, on the west and on the east, and the things which were to come forth from each of these were to exist in order to complete [fol. 14*a*] the work which was to be wrought, so that it might be a memorial from generation unto generation, and for ever and ever. These are the gardens whence sprang Joachim and Ḥannâ. In the double [name] of Ḥannâ were many nations [included],

[1] See Isaiah lxvi. 1.

[2] See Exodus xxxiii. 20, and compare Leviticus xvi. 2.

[3] "And thou shalt make the court of the tabernacle": "and the twenty pillars thereof and their twenty sockets"... Exodus xxvii. 9, 10.

for the peoples of Israel, in their various families and tribes, were linked unto her, and honour and majesty were ascribed unto them because of her. And thus was it with Joachim also, for all the peoples of Israel, in their various families and tribes, were reckoned in him for a testimony and a memorial, even as they were reckoned in the courtyard of the tabernacle of the sanctuary when they slaughtered the bull (*or* ox) and sang praises, and the blood [was sprinkled] on the sides of the courtyard, and when Aaron and Moses went into the tabernacle to make atonement [fol. 14*b*] for the sins of the people.

Blessings be upon thee, O Ḥannâ! All the world shall proclaim thee blessed in return for thy sorrow and tears because thou hadst neither son nor daughter, and thy Son shall be the joy wherewith all the world shall rejoice in thy name. So therefore thou shalt be consoled for Mĕrâsâ, the son of Ṭâlêḳ, who died in the house of Dâyĕḳ — now he was thy father's brother — and at the time of his death, because thou hadst no children, thou didst multiply weeping for him, saying, "Woe is me! Woe "is me! I have neither son nor daughter. He who hath died is thine, O "my Father, and I greatly desire, [O dead one,] that thou shouldst come back to me." Then straightway the dead man spake unto thee, saying, "Why weepest thou for me? For thou shalt [fol. 15*a*] give birth to the "sun". Now that sun is our Lady MARY, the mother of the Sun of Righteousness. All these things have I heard from the angels, and [I have learnt them also] from the ancient Scriptures.

Rejoice thou, O Ḥannâ, for all the world shall rejoice because of thee, and we ourselves rejoice when we hear concerning thee. Thou hast given fruit unto us, that is to say, MARY, who prayeth for life for all the world. This blessed woman Ḥannâ was God-fearing, and she shall be praised in the assembly of the people and in the gates, and the people shall give thanks unto Joachim her husband. She put on strength and beauty, and she rejoiced during the days of her life in the end thereof.

Her mouth did not eat the grain (i. e., bread) of idleness. [fol. 15*b*] She judged according to wisdom, she made manifest the Law, and she established rules for her tongue; and her husband Joachim praised her when she made a coat(?) and a cloak of byssus cloth, and purple for his apparel. And moreover, when he saw in her hand the garments made of good cloth and of fine Canaanitish linen which she gave to the poor and needy, she became to her husband Joachim a crown of honour with which he was well pleased. And she set up seven pillars, and she killed animals and made ready a splendid feast, and the blessed woman Ḥannâ sent out [her] servants, saying [unto those who passed by], "Come ye, "and eat of the bread which I have prepared for you, that is to say, bread "which is not the bread of wickedness that may not be [fol. 16*a*] spoken "of at the time of consecration. Come ye and drink of the wine which I "have poured out for you, that is to say, the wine of joy and gladness, "and not the wine of sugar the taste whereof is bitter in the mouth as "soon as its season is past, for the wine which I give you to drink shall "last for ever, and it shall neither come to an end nor cease from "generation unto generation." This word of prophecy which was uttered by Solomon was fulfilled in Ḥannâ, for Ḥannâ was a good and beautiful woman. And our Lord saith in the Gospel of the Kingdom[1], "A good tree bringeth forth good fruit, and a tree shall be known "by its fruit". And how shall a good tree be distinguished from a bad tree? Of the good tree there is hope, even after it hath become withered and decayed, for if rain fall upon it, [fol. 16*b*] and the winds blow upon it, that tree will clothe itself with bark, and will send forth shoots which will bear fruit from its branches and from the top thereof; and of its branches some will bear fruit thirtyfold, some sixtyfold, and some an hundredfold. And now leave the tree concerning which the voice of this word spake.

[1] See St. Matthew vii. 17, 20.

And again He spake concerning the twelve dry bones, which were the twelve sons of Israel[1], concerning whom Ezekiel prophesied when he saw that they were dry bones. And straightway God said unto Ezekiel[2], "Prophesy over these dry bones". And he prophesied over them, and the spirit of life breathed upon them, and threw skin upon them, until at length they rose up because of [fol. 17*a*] the blessed woman Ḥannâ; and when Ḥannâ put forth a bud from them, life came unto them through her giving birth to MARY, the Lady of us all. A good name is better than the anointing with oil and sweet scents; and one child is better than thousands of children. Now these words did the prophet speak concerning Ḥannâ. Verily she is the best and most lovely of all the created things which are in the heavens or upon the earth, that is to say, our Lady, the blessed MARY, the Pearl of renown. She was in the belly of Adam, who cleansed it from its impurity, in the form of a white pearl, and from him she was given to Seth, and from Seth to Hênôs, and from Hênôs unto Abraham that pearl passed from [fol. 17*b*] body to body, even as saith Solomon the wise man, "It shall pass into the souls of the righteous, and "it shall be sent from the holy ones in the heavens so that it may live "again." And this pearl passed from Abraham unto the royal father, David, and from David to Ḥannâ, being one half dust and the other half white pearl, until, at length, it entered into the womb of Ḥannâ in the appointed season and after long delay. Now from the time when Adam was born from the dust of the earth, although it neither came to an end nor made itself manifest, this pearl did not enter into the womb of any one of the women to whom a name hath been given, howsoever many they may have been, from [the time of] Eve until [the time of] the blessed Ḥannâ. Now the pearl fulfilled its advent into her nine [fol. 18*a*] years after her husband Joachim had taken her to wife, and it did so when she

[1] ጽሕል: — እስራኤል: [2] See Ezekiel xxxvii. 1—14.

was shedding burning tears and weeping abundantly because she had given birth neither to son nor to daughter. And all the people of Israel thrust her away and said unto her, "Thou art a barren woman, and "thou hast neither offspring nor progeny in Israel which will stand up for "Joachim and his house, and thou wilt bring his house to an end. Get "thee out from among us from this time forth. Thou shalt depart from "our city and shalt not dwell with us; and when it is our duty to offer "up offerings we will have neither lot nor part with thee. For we have "a certain law that those who have no children, whether they be men or "women, shall be driven forth from the house of sacrifice, and be made "to take their stand outside [fol. 18*b*] it and to be separated from their "fellow-worshippers; therefore get thee out from our congregation. What "canst thou do for us, O Ḥannâ? For thy womb is closed, and God "will not open it for thee". In this wise did they speak to her husband Joachim also.

Then Ḥannâ prayed before God, and her soul took refuge with Him, saying, "O Lord God of Israel, Thou God of our fathers Abraham, "and Isaac, and Jacob, Who didst exist before the world and Who shalt "endure for ever and for ever, Whose Name is sweet unto every being, "[fol. 19*a*] to Whom nothing is impossible, Whose existence never had "beginning, and to Whose kingdom there shall never be an end, unto "Whom everything belongeth, and before Whom everything standeth "revealed, Who killest and makest alive, Who shuttest up and makest "to be open, open Thou for me my womb, and give unto me a fair off-"spring which shall be well pleasing unto Thee, and it shall be Thine, and "I will make it an oblation and a pure offering, according to the command "which Thou hast given [us]. Hearken unto my prayer and unto my "petition, even as Thou didst unto the prayer of Ḥannâ, the wife of Elkanah, "the mother of Samuel. If Thou wilt not hearken unto me, and wilt not "give unto me offspring, then destroy me and blot me out, so that I may

"depart unto the everlasting inheritance of my fathers. Of what benefit "is it to me to live upon the earth, if I am [to see] evil days, and be sor- "rowful in spirit, whilst all the [other] daughters [fol. 19*b*] of Israel, who "can bear children and are able to be glad and rejoice in them, point the "finger of scorn at me when they see me and laugh at me? Look, O "Lord, and behold the suffering of Thine handmaiden Ḥannâ who is cast "away and rejected among the daughters of Israel."

And Joachim her husband also spake thus, and keeping his eyes [fixed] upon the ground and his thoughts and mind directed upwards into the heavens, he said, "O my Lord, Thou Lord God of Israel, Who "knowest everything before it cometh to pass, and Who hast good under- "standing of everything before men can declare it unto Thee, why hast "Thou made me a laughing-stock and a derision unto mine enemies? "Look Thou upon my suffering and upon the tribulation of my soul, O "Thou Who hast made the world to come forth out [fol. 20*a*] of nothing, "and hast created the Sun and the Moon without an effort of thought! "Hearken Thou unto my prayer, and incline Thine ear unto my voice, "and lighten the grief of my heart, O Spirit of wisdom and knowledge "which is in Thee, and give me a son of whom I can make an offering "unto Thee, and make me not to be cast away from among all [the "children of] Israel; for Thou art able to take away from him that hath "much, and to give increase unto him that hath a little only." Then after they had finished their prayer, and God had seen Ḥannâ's sorrow, He appeared unto her that day in a vision of the night, in the form of a white bird which came down from heaven; now, the bird had its being in days of old, for it overshadowed the Cherubim of glory [fol. 20*b*]. And there was the hand of a man beneath the wing thereof, and it held in it the cord of life. Now this was the spirit of life, in the form of a white bird, and it took up its abode in the person of Ḥannâ, and became incarnate in her womb, at the time when the pearl went forth from the

PLATE CII.



Ḥannâ and Joachim standing in prayer.

PLATE CIII.



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ለማርያም፡በጸሎሙ፡

How Ḥannâ and Joachim begot Mary by their prayers.

loins of Joachim, and when, according to the ordinance of carnal union, Ḥannâ received the pearl which was the body (*or* flesh) of our Lady MARY. Now the white pearl is mentioned because of its purity, and the white bird because her soul [existed] aforetime [with] the Ancient of Days, and it was with Him on the right hand of His Father; thus the white bird and the white pearl are like and equal. And when [fol. 21*a*] it (i. e., the pearl) took up its abode in the womb of Ḥannâ, her womb was moved even like the water of the sea, for it was unaccustomed to this thing. See now how greatly blessed our Lady MARY is, for who hath been born of woman [in this wise]? God Who alone is alone created her; He Who alone is holy alone sanctified her; He Who alone is honourable alone made her honourable; He Who alone is pure alone made her pure.

Who among men is like unto our Lady MARY in her virginity? Among men there is none to be found who is like unto our Lady MARY in her heavenly virginity; none can attain unto the abundant measure of her purity before God and His angels, [fol. 21*b*] and none can become pure in mind and body like unto our Lady MARY. And her soul was with His soul, so that she might cleave closely unto His knowledge. He guarded her and treasured her more than gold and silver, and esteemed her more highly than glorious apparel; and He prepared her, and gave her unto Ḥannâ so that she might be a benefit and an advantage [unto her], even as it is said, "It is better to bring forth no children than to bear "those which are without profit". Blessed be God Who did not give her children when her husband Joachim [first] took her from the house of her father! For if she had given birth unto children speedily, as other women are wont to do, she would then have brought forth children which were without profit. But although it appeared strange in the language of man, God shut up Ḥannâ's womb until His own [good] time, [fol. 22*a*] and He opened Ḥannâ's womb in His own [good] time so that she might

give birth unto a good, and noble, and beautiful daughter, ornamented [with virtue] and beloved by all. In the place of her weeping and sorrow Ḥannâ found joy; in the place of her lamentation and cries of grief she found gladness without measure; in the place of her contumely and disgrace she found majesty and honour. Our Lady MARY rejoiced in her Son Jesus Christ our Redeemer, and Ḥannâ rejoiced in her daughter, our Lady MARY, the Mother of our Lord. But forsake, O Ḥannâ, the joy which is in this fleeting world, for it speedily passeth away, for the joy which befitteth thee is in heaven, and it never cometh to an end. Now Eve brought forth many [children], thirty male children, and [fol. 22*b*] thirty female children, but of what advantage were they unto her? For she found no happiness, and there was nothing for her except suffering, and sickness, and the breaking of bones. And she was obliged to wait for thy coming, and she bowed down before thee when she found resurrection in the Son of thy daughter. O blessed Ḥannâ, who can praise thee overmuch? For of all the women who were before thee and who have been after thee Grace alighted upon none save thee. Now Bârkâ, the wife of Yârêd, who gave birth to Enoch, did not find happiness and did not escape death, for her bones were scattered abroad in Sheol; but Enoch did escape death by mounting while still alive upon a whirlwind and passing to the place of life where he liveth until this present. And why [fol. 23*a*] should she give birth to one who performed not an act of graciousness to her? For he dwelleth in the place of joy which abideth for ever, whilst she is crying out and groaning in a place of misery until this day.

Now when Ḥannâ had given birth to a daughter she was not able to see death a second time, for her flesh was the flesh of the Deity. O Ḥannâ, thou art greater than Ḥaykal, who gave birth to Noah, who was saved from the waters of the flood, and who alone left behind him a plant of righteousness which shall endure for ever. And thou art very much

more honourable than Ednâ, the mother of Abraham, who received the seal of circumcision, and God established a covenant between Himself and his seed for ever. O Ḥannâ, the blessed women Sarah and Rebecca together could not form the price of one of the nails of thy feet, for [fol. 23*b*] thou art the mother of life, and that life was MARY, in whom the heavens and the earth rejoice, and in whom God became incarnate. The persecution which thou didst suffer was as great as are the heavens, O thou blessed woman Ḥannâ, and it covered thee even as a cloud covereth the face of the earth. And thou didst find the joy which was boundless, and which was as great as the persecution which thou didst endure because of thy daughter MARY, our mother. It is customary for the word of God to be hard [to understand], and for His handiwork to be marvellous; and He first of all maketh a trial of man. As a man trieth gold in the fire, even so doth God try His chosen ones by suffering and by misery. Now Ḥannâ was born in sin, and in sin [she ate her] food, and God tried her first of all so that she might [at length] remove oppression from [fol. 24*a*] all the tribes of Israel; He knew the patience of her mind in abundant sorrow and suffering, and He gave unto her a beautiful and two-fold reward which no man can take away from her. Even as the prophets said, "Through much labour and suffering we must enter into the king-"dom of heaven".[1] And this prophecy is fulfilled in Ḥannâ, for she endured patiently all her burden and all the heat of the day; and because of this she inherited the kingdom of heaven. Now the kingdom of heaven of which I speak is the Son of Ḥannâ's daughter [MARY], that is to say, our Lord and Redeemer Jesus Christ, for many have desired to receive the majesty and honour of Ḥannâ by calling their daughters ['MARY'], even as Jochebed called her first daughter by that name [fol. 24*b*], and he [the Law] calleth her 'Miriam', (i. e., MARY), which was unsuitable for

[1] Acts xiv. 22.

her. And for this reason she fell sick and the scab of leprosy took hold upon her, and she went forth outside the camp[1]; for in the Law it is said that she was seized with leprosy in the passage wherein it blameth Moses. Now I say that when God wished to destroy Miriam because of His jealousy for His mother, He sought out those means of doing it, and He did not wish her to be called by the name of His mother. And many of those who have been called by the name of MARY, the daughter of Ḥannâ, have not found life, for some of them have become possessed of devils and some have been taken in adultery, all which things have happened through jealousy for God's mother. Therefore, from the earliest times, God hath neither caused nor wished that other women should be [fol. 25*a*] called by the name of His mother.

Hearken now unto Moses, who when he spake concerning jealousy for a name[2] said unto the house of Israel, "God shall take for you from "among your brethren [one] who shall be like unto me, and He shall "call his name Lord". And by that same prophet who magnified His command was this spirit rooted out from among the people. For when a certain Egyptian woman[3] of the tribe of Dan heard this, she gave birth to a son and called his name 'Lord'[4]. Now when the children of Israel heard thereof, they murmured against her, and they brought the young man unto Moses, and he put him into prison. And Moses went to enquire [concerning him] before God, and he took his [fol. 25*b*] shoes from off his feet, and said, "Wilt Thou send this young man, whose name is "'Lord' to be a prophet in my days? Or wilt Thou send another? I "enquire of Thee concerning the blaspheming of Thy name; tell me what "I shall do with this young man, and whether I shall set him before Thee."

[1] "And Miriam was shut out from the camp seven days". Numbers xii. 15.

[2] I. e., blasphemy.

[3] I. e., Shelomith, the daughter of Dibri, of the tribe of Dan; see the whole passage in Leviticus xxiv. 10—23.

[4] Our author adopts the Ethiopic version of the story.

And straightway God answered, and said unto Moses, "Am not I He? "But Satan shall lie in wait for Dan from his roots even unto his branches "Iscariot. Whosoever curseth the Name of God shall surely die, and they "shall curse him with stones." And when all the companies of Israel had gathered themselves together they stoned that young man with stones outside the camp, and he died an evil death. And I say likewise that whosoever curseth the Name of the [fol. 26*a*] Virgin MARY, the blessed woman, the daughter of Ḥannâ and Joachim, the mother of Emmanuel our God, shall die the death, and his soul and his body shall die, and he shall not find happiness for ever and ever! Amen.

[TO BE SAID ON THE] THIRD DAY OF THE WEEK.

Therefore, come ye and let us ascribe praise unto Ḥannâ, for God hath ascribed praise unto her, and in His praise of her He took up His abode in the womb of her daughter. Come ye and let us magnify Ḥannâ, for God hath magnified her, for she is His Mother according to the flesh. Ḥannâ is to be more highly esteemed than gold and silver, and she is better by far than the twelve precious stones[1], whether taken one by one or all together; she is more beautiful than the Sun, and Moon, and all created beings and things which are in the heavens and on the earth. There is no [woman] that can be compared with her for beauty, and grace, and majesty, [fol. 26*b*] and honour, although she is inferior to our Lady MARY, and she is more honourable than all other women because she gave birth to the Virgin MARY. Her odour is more fragrant than that of every kind of flower, yea, sweeter than that of sweet-smelling plants and galbanum, and the odour of cinnamon oil and cassia cannot be compared unto her sweet smell. Inasmuch as she was pure her odour was the sweeter when

[1] The allusion seems to be to the twelve precious stones — a sardius, a topaz, a carbuncle, an emerald, a sapphire, a diamond, a ligure, an agate, an amethyst, a beryl, an onyx, and a jasper — which were arranged in four rows in the "breast plate of judgment". See Exodus xxviii. 16—21.

the blessed MARY was in her womb, and in sweetness nothing could be like unto her odour and smell. She had no desire to adorn herself after the manner of [other] women, for she said in her heart and with her tongue, "My adornment and my joy, both in my life and in my death, "for my soul and for my body, is my Lady, the blessed MARY, and she "is the anointing of my face; I have no desire [fol. 27*a*] to anoint myself "after the manner of other women, for my anointing is the blessed MARY." And straightway she rejoiced in her heart, and said, "Henceforth I will "rejoice and be glad, for my weeping hath departed from me; and all "mine enemies shall be confounded and put to shame. O ye daughters "of Israel, come ye and hearken unto my voice, and behold ye me with "my child on my shoulders sucking milk from my breasts! Behold, I am "the woman whom in times past ye did drive forth from your houses "because of your contempt for me, and ye lifted up your voices against "me. Look ye and see that my daughter is more excellent than your "daughters. The heavens, and the earth, and all the creations of men and "angels, are not sufficient to pay the price of one hair of the head [fol. "27*b*] of my daughter." After this manner did Ḥannâ speak.

And again Ḥannâ said, "Let everything which belongeth unto me "rejoice, for God hath opened my womb, and my husband Joachim who "in time past hated me, now loveth me. Whenever I saw him he would "speak words of mockery unto me, saying, 'I have good reason to rejoice', "and I used to sit down, and my limbs melted like wax; and when he "held his peace I was sorrowful, and my heart suffered pain. But from this "time onwards whether he laugh at me, or whether he hold his peace, "my mind shall not cease from rejoicing, and I shall not suffer sorrow "through him, because I have a daughter who shall be adorned with "praise. Come, O all ye peoples of the earth, and call my daughter "blessed! And offer ye salutations unto her, [fol. 28*a*] for God hath given "her unto me. Who among all women hath given birth unto a child as

"I have done? The Prophets prophesied concerning me and my daughter, "and my father Aaron, the son of Levi, shall be praised through my "daughter for ever and ever, and his priesthood shall never be done "away. What doth it profit you to give birth unto sons and daughters? "For the kings and royal people who shall be begotten by you shall do "no manner of good for you, and although they roar like lions they shall "neither save themselves, nor have the power to save others, and the "tigers which rend and tear cattle and sheep shall become a vain thing "and shall nevermore appear to the sight; but the Son of my daughter "hath become life unto Abraham and his seed for ever. Concerning my "daughter MARY the prophet [fol. 28*b*] spake, saying, 'The barren "'woman hath brought forth seven children, and she who is the mother "'of children is unable to bring forth [again].'"[1]

Now the barren woman of whom he spake is Ḥannâ, who gave birth to one daughter instead of seven sons; and through her first bringing forth she shall judge and bring into subjection those who shall be born in seven thousand years. They shall wait for her coming, and afterwards they shall rejoice because of her, saying, "Come ye, let us rejoice "and be glad in her. Come ye, let us give praise and sing psalms unto "her"; now this woman is the prophetess Ḥannâ. She was the daughter of the prophets, and her own daughter [MARY] prophesied and said, "Behold from henceforth all generations shall call me blessed, for He "that is mighty hath done great things for me, and holy is His Name. "He hath magnified those who are of no account, and He hath filled [fol. 29*a*] the hungry with His blessing."[2] Now Ḥannâ was hungry and had been brought exceedingly low in the house of Israel, and afterwards she became filled, and being satisfied she was moved to tenderness; but she had no wish either to eat or to drink like the people of [this] world

[1] I Samuel ii. 5. [2] St. Luke i. 46—55.

when she had given birth for us to MARY, the door of joy and gladness. And she said, "The prophecy of David my father hath been fulfilled in "me; but I am filled (*or* satisfied) with the sight of the glory of God".

Now the body (*or* flesh) of MARY and the glorious adoption [thereof] by God can be interpreted in two ways, that is to say, either as adoption, or as a reward; and His Trinity is to be interpreted as a hidden thing. And again the Prophet saith, "Who maketh the barren woman "to dwell in His house, and Who maketh to rejoice the mother of "children."[1] Verily Ḥannâ [fol. 29*b*] kept house and God tried her mind in every way possible in this world, until at length He gave her the power to bring forth for Him His Mother MARY; and Ḥannâ rejoiced exceedingly in embracing her daughter, and in suckling her at her breasts. And because of this thing when the [children of] Israel heard that Christ was born of the daughter of Ḥannâ, they rose up against Ḥannâ in wrath, and spake unto her with words of contempt, saying, "Is it true that thou "sayest, 'My daughter hath given birth to God?' Wouldst thou call her "the 'Mother of God?' Wouldst thou that all the people of the world "should bow down at thy feet? Why thinkest thou in this wise, and why "dost thou utter falsehood with thy tongue? Put away this thought from "thine heart, for thou art a woman of poor estate, and thou hast neither "[fol. 30*a*] goods, nor possessions, nor clean raiment, and thou imaginest "this thing only from thine exceeding boldness." This was the beginning of the wickedness of the Jews.

Then did the blessed Ḥannâ say unto the elders of Israel, "Come "ye and hearken unto me with [your] hearts. Is there anything too exalted "for God [to do]? Do not the Scriptures say that when David offered up "his offerings unto God with a sincere spirit, and with a lowly and innocent "heart that God did not reject them? And by the mouth of Elijah the

[1] Psalm cxiii. 9.

"prophet God spake, and said, 'Unto whom shall I look except to him
"'that is sincere and lowly, who hearkeneth unto My voice, and who
"'doeth My commandments? Upon such shall My spirit rest, for I am
"'lowly and humble in heart.' God desireth [fol. 30*b*] not the rich man,
"neither seeketh He anything from the great, but He looketh unto those
"who are humble, and for this reason His compassion shall not be remote
"from me." Now this is the woman whom the Prophets have named
'compassionate'. "Have ye never heard aforetime what they spake con-
"cerning my daughter, and how even a dead man spake before you and
"said that she should be born even before I had conceived her? And
"shall I restrain you? Why are ye envious of me because of what God
"hath now given unto me because He closed my womb? And He said
"unto me, 'I give thee this daughter instead of thousands of children', and
"He is my hope. What have ye against me, seeing that I have not com-
"mitted an offence against you? For [fol. 31*a*] I have done unto you no
"injury like unto that which ye have done unto me. When I was living
"shut up in my house during the period wherein my womb was closed
"ye hated me, and ye thrust me away utterly from you; and now that
"God hath opened for me my womb, and I have given birth unto a
"daughter ye still reject me. O men of Israel, how long will ye reject me?
"How long must I bear with you? And how long must I flee from before
"your face? Is not my flesh your flesh? Are not my bones your bones?
"Why do ye treat me as if I had not been born of your people? My tears
"shall come back upon you, and your daughters shall be stricken with
"sorrow, and your wives shall not rejoice, for your wombs shall be shut
"up, and they shall not be able to bring forth children. They shall never
"give birth [fol. 31*b*] to vigorous sons who shall be helpful unto the city and
"country, and no wise and understanding king shall go forth from among
"you. Are there none among you who will shew mercy? Why treat ye
"me in this wise? And why do ye heap insult upon my daughter, seeing

"that she shall conceive and bring forth the Christ? How great is the "oppression with which ye oppress my daughter! And how greatly "do ye disgrace her! I could wish that my soul had gone forth [from "my body] before I had seen the sorrow, and the weeping, and the cry "of lamentation in the highway and in the desert, and all the persecution "which shall come [upon her]."

Then all the companies of Israel said, "Wherefore doth this woman "abuse us? In times past she was a barren woman, but now that she "hath gotten a daughter she doth magnify herself over us, [fol. 32a] and "doth say, 'My daughter shall become the mother of the heavenly King'. "Come now, let us weave a plot against her, and let us make a firm "compact to stone both her and her daughter with stones, so that the "report of these things may not wax great after her [death]." But one half of the people said, "What have we to do with this woman? If this report be true we shall know it". And all Israel rose up and departed unto their houses. Then Ḥannâ went into her house praising God, and giving thanks unto Him because she had found grace and favour which could not be brought into judgment by other women. No women are to be praised like unto her for noble deeds and gracious goodness except Judith and Esther, who [fol. 32*b*] through zeal for their houses vanquished strong men; the one slew Holophernes[1], and the other slew Haman by hanging upon the gallows.[2] Now these women are not to be praised like unto Ḥannâ, but only in their proper measure, for each of them rose in her appointed time, and they only came into being when Israel was without a kingdom and without a judge. For if it were otherwise why, when they tell the story and declare the generations of the patriarchs from Adam and Eve until Joachim and Ḥannâ, do they place their names at the beginning of the Scriptures for a testimony? And the prophet said,

[1] See the Book of Judith, Chap. viii. ff. [2] See the Book of Esther, vii. 10.

PLATE CIV.



St. George spearing the Dragon.

PLATE CV.



Hannâ nursing her child the Blessed Virgin Mary. On her right stands Michael, and on her left Gabriel. At her feet Abbâ Gabra Mâryâm lies prostrate.

"The stone which the builders rejected hath become the head of the "corner of the house"[3]; and Ḥannâ, the honourable ones and the shepherds having rejected her, hath become the corner stone [fol. 33*a*] of the house. Now the house of which I speak is our Lady MARY, who was the house of God and the habitation of the Most High. For she became a mediator between the heavens and the earth, and through her all the world became united in peace, and she slew hatred and whatsoever was hateful was destroyed, and she wrought peace for those who were afar off, and salvation for those who were near.

But let us return to the beginning of the matter. Now whilst Ḥannâ was in her house she meditated in her heart, and said, concerning her daughter, 'What can I do for this my daughter?' For if that which "hath been said be true, and if God shall take up His abode in her womb, "where shall I put her [so that she may avoid] the envy of all the people "of [fol. 33*b*] Israel? When they hear the sound of the report of her Son, "my Lord Jesus Christ, [they will call Him] a righteous man [only], but "her they will persecute and drive from city to city, and as for her Son "they will crucify Him and slay Him outside Jerusalem. What shall I do "for my daughter? For she is my only [child], and she hath neither "brother nor sister. It grieveth me sorely, and I suffer pain on her account "when I think that she shall be held up to disgrace by Israel; never-"theless, afterwards there shall blossom the peace of compassion and "righteousness for all the peoples of the earth. And those who shall hate "her shall become hateful creatures unto angels and men, and moreover "wild beasts shall consume them, and only Sheol shall rejoice [fol. 34*a*] "when it findeth that they have become its food. But those who love my "daughter, and shall pay honour unto her, shall become beloved and "shall be held in honour by every one, and by her Son, our Lord Jesus

[3] Psalm cxviii. 22; St. Matthew xxi. 42; St. Mark. xii. 10.

"Christ. O Lord God of Israel, judge Thou my cause, and deliver me, "and for Thy word's sake make me to live; but let my life be remote "from sinners. Thy compassion is exceedingly abundant, O make Thou "me to live according to Thy judgment. Those who persecute me and "inflict pain upon me are many, but I have never withdrawn myself from "Thy testimony; O God, deliver Thou my soul. God is Merciful and "Righteous, and our Lord is Compassionate. Thou, O God, art the "guardian of children, O keep Thou in safety my child, my [fol. 34*b*] "daughter, and I will give her unto Thee as a pledge. Be Thou her "defender, and do Thou be unto her a helper for ever and ever. And "as for me, my soul desireth to go forth [from my body] rather than to "look upon the tears and the sorrow of mine only daughter. What can "I do for her? Thou knowest how feeble I am and how my strength "hath become worn out. O God, receive my soul and destroy me, so that "I may depart unto my everlasting fathers."

And it came to pass that when Ḥannâ had made an end of this her prayer, pain laid hold upon her, and she became ill for a short space of time; and then she went to her rest and departed this life on the eleventh day of the month Ḥadâr[1], which is Tâsrîn[2], the second month of the Hebrews, and the November of the Romans, at the sixth [hour of the day]. And they buried [fol. 35*a*] her in the grave of her fathers, according to the law of the children of Aaron, with Mâtât, her father. May her prayer and her blessing be with her servant Gabra Mâryâm for ever and ever! Amen.

[TO BE SAID ON THE] FOURTH DAY OF THE WEEK.

Now all these things concerning the death of Ḥannâ took place whilst our Lady MARY was in the sanctuary. And they told her that

[1] I. e., November 7. [2] I. e., ትሒዳ.

PLATE CVI.

PLATE CVII.



The Crucifixion. The figure on the right of Our Lord is the Virgin Mary, and that on the left is St. John.

Abbâ Takla Hâymânôt.

Abbâ Gabra Manfas Kĕdûs.

Ḥannâ her mother had died, and when our Lady MARY heard it, she wept and said, "Woe is me! Woe is me! My mother hath left me a sorrow-"ful woman. Woe is me! Woe is me! O mother, who will be unto me "like thee? Unto whom hast [thou] left me? Woe is me! O my mother! "O daughters of Israel, come ye and weep for me and cast ye me not away; "for I am an only daughter, [fol. 35*b*] and I have none [to take her place]. "Come, O Jeremiah, and make a lamentation for my mother Ḥannâ, for she "hath forsaken me, and I am alone in the house of brass. Who will pour "water upon my hands?[1] And the tears start into mine eyes." Now whilst our Lady MARY was weeping in this wise she remained by herself in the house of the sanctuary, and there was none to give her consolation. And it came to pass that twelve years after she had left her mother's breast, Gabriel came and said unto her, "Rejoice, O thou that art full "of grace, God is with thee. And behold, thou shalt conceive and bring "forth a Son, and thou shalt call His Name Jesus; He shall be great, and He shall be called the Son of God Most High." Then our Lady MARY said unto [fol. 36*a*] Gabriel, "Let it be unto me even as thou sayest"; and the angel departed from her. Then straightway our Lady MARY said unto him, "Can it be true what my mother Ḥannâ spake unto me? For "she said unto me, 'The Son of God shall be born of thee'".

Now God made her a handmaiden unto Him. Verily the Holy Spirit spake by the mouth of Rebecca when she said, 'The elder shall 'serve the younger'.[2] And through Him Ḥannâ became great and exceedingly honourable beyond all gainsaying, for she became blessed above all women, and whosoever believeth on her shall be blessed. Blessed is he that shall celebrate her commemoration with incense and with offering[s]! Blessed is he that shall give a loaf of bread or a cup [of water] for the sake of the holy woman Ḥannâ! And he shall receive [them in return]

[1] Literally, "who will give me water for my hands?"

[2] Genesis xxv. 23.

a hundredfold [fol. 36*b*], together with salvation of body in this world, and in the world which is to come a fair reward and the life which never passeth away. And her Son, our Lord Jesus Christ, saith[1], "Whosoever "receiveth a prophet shall receive the reward of a prophet; and whosoever "receiveth a righteous man shall receive the reward of a righteous man "and the wages of a righteous man; and whosoever shall give one of these "little ones a cup of cold water [to drink] in My Name, or in the name "of a disciple of Mine, shall not lose his reward." For this reason I, the poor and miserable one, say, Celebrate ye the commemoration of the blessed Ḥannâ as far as [it lieth] in your power, and forget not her memorial. Pray ye unto her with ready hearts, and she will pray for you unto God, the Son of her [fol. 37*a*] daughter, our Lord Jesus Christ, that ye may find forgiveness of your sins. And celebrate ye, from the bottom of your heart, the commemoration of Ḥannâ with greater zeal, and glory, and honour, than the commemorations of all the companies of those who have the pre-eminence and rejoice, and than the commemorations of the martyrs and righteous men who have endured with patience and quietness a cruel death for the sake of her daughter's Son, our Lord Jesus Christ, and who dwell in righteousness. Can ye pay honour unto the Son without paying honour unto the Father? Can ye pay honour unto the daughter without paying honour unto the mother? Honour ye then the mother, even as ye honour her daughter, and celebrate a festival in her honour. And neglect ye not her a second time, even as the children of Israel neglected her because she had not gotten a child, [fol. 37*b*] for her oppression was remembered before God because of those who had neglected her. Now all those who neglected and oppressed the blessed woman Ḥannâ shall weep when they see her in honour and in majesty, standing at the right hand of her blessed daughter. And I, the poor and miserable one, who am unworthy to call myself a priest, before you

[1] St. Matthew x. 41, 42.

say that when a brother is made to be a partaker in the love of Ḥannâ, his existence is more beautiful than that of all those who are called. And the Holy Spirit hath proclaimed concerning me that I shall be a witness on behalf of Ḥannâ, the wife of Joachim, and the mother of the mother of our Lord Jesus Christ. God be with you, O ye my fathers and brethren who have gathered yourselves together here to celebrate the commemoration of the blessed Ḥannâ [fol. 38*a*] for ever and ever. Amen.

IN THE NAME OF THE TRIUNE GOD, INDIVISIBLE, HIDDEN, INVISIBLE, PERFECT, IMPASSIBLE, THE ROOT OF THE FAITH WHICH CANNOT BE CUT ASUNDER, THE TREASURY OF THE BLESSING WHICH IS PUT INTO THE HEART OF THOSE WHO BELIEVE, UNTO WHOM EACH AND EVERY ONE MUST BOW DOWN IN ADORATION, AND EACH AND EVERY ONE ASCRIBE PRAISE, AND EACH AND EVERY ONE PRAY, To Him be praise on earth, and in heaven, in the sea, and in the abyss for ever and ever! Amen. And praise, and words of salutation and homage, be unto Ḥannâ, the mother of the mother of Adônây[1], who made to rise a second Sun. May the great might of her prayers keep us and all the children of the Church from all evil for ever and ever! Amen.

WORDS OF JOY be unto thee, O my Lady Ḥannâ, thou [fol. 38*b*] bride of the heavenly Father, thou habitation of the mother of the Son Who hath the pre-eminence, thou ark of the vivifying Holy Spirit.

WORDS OF JOY be unto thee, O my Lady Ḥannâ, thou saviour of Adam the sorrowful one, thou foundation of the offering of Abel who was slain.

WORDS OF JOY be unto thee, thou Queen of all women.

WORDS OF JOY be unto thee, O my Lady Ḥannâ, thou goddess of Sârâ and Kêtûrâ.[2]

[1] I. e., אֲדֹנָי.

[2] See Genesis xxv. 1.

WORDS OF JOY be unto thee, O my Lady Ḥannâ, thou life of the happiness of Rebḳâ (Rebecca), and Sârâ, and Rachel, and Leah.

WORDS OF JOY be unto thee, O my Lady Ḥannâ, thou majesty of the Seraphim when they cry out(?), thou who art the burnt offerings at the offering up of the sacrifice, thou who art the wings of the Cherubim at the spreading out thereof, thou prophecy of the prophets [fol. 39*a*] when light burst forth, thou preaching of the Apostles at the time of morning. O my lady Ḥannâ, at the majesty of thy sovereignty there is exultation [among] our mothers Mêlkâ[1], and Têrsâ[2], and Ḥêglâ[3], and Nûḥâ[4], and Mahalâ[5], the five children of Salapad.[6] On the day wherein died the righteous woman Ḥannâ, the mother of our Lady MARY, who gave birth to our Lord, the Word of the Living God, honour and purity were ascribed unto her by the glorious beings as unto the ancient fathers.

Now this righteous woman [came] from the city of Jerusalem, and she was the daughter of Mâṭâṭ, the son of Levi, the son of Mêlkâ, of the tribe of Levi. Now Mâṭâṭ had three daughters. The name of the eldest was Mary, the second [was called] Sophia, [fol. 39*b*] and the third Ḥannâ, Mary married and gave birth to Salômê, and she it was who became the helper of our Lady MARY when she brought forth our Lord and Saviour Jesus Christ. And Sophia married, and gave birth to Elizabeth, the mother of John the Baptist; and the holy woman Ḥannâ married Joachim, who was of the tribe of Judah, and gave birth to our Lady MARY. Now Elizabeth, and Salômê, and Ḥannâ were the daughters of one wife, but the holy woman Ḥannâ became more honourable than all the [other] women of the world, and at length she was worthy to give birth to the mother of God in the flesh, and that her righteousness [fol. 40*a*] and honour are greater than [those of] all [other] women is well known.

[1] I. e., Milcah. [2] I. e., Tirzah. [3] I. e., Hoglah. [4] I. e., Noah.
[5] I. e., Mahlah. [6] I. e., Zelophehad, the son of Hepher. See Numbers xxvi. 33; xxvii. 1; xxxvi. 11.

Now Ḥannâ was a barren woman, and because of her exceedingly great strenuousness in fasting, and in prayer, and in making supplication unto God, He gave her this daughter [MARY]; and having seen her sorrow and her weeping God made her to rejoice, and in her all the sons of the children of men rejoiced also. For this reason it is meet for us to magnify her, and henceforth we must not revile Ḥannâ as did Reuben[1], who said unto Ḥannâ and Joachim, "It is not right for you to offer up your offerings "before the Lord your God, because ye have no seed according to the "commandment of the Law". O how these words [fol. 40*b*] would break the bones, and make the heart to burn, and set the bowels on fire! And when Joachim heard [them] he was exceedingly sorrowful, and he began to pray, saying, "O my Lord, and God, and King, behold all the children "of Israel have seed and offspring, but I have none". Then he thought of the righteous, and of the chosen men, and how they all had children and offspring; and how God remembered Abraham when he was an hundred years old, and how he begot a son in his old age and called him Isaac, and again the blessed Joachim remembered many of the fathers, and Manoah, [the father of Samson], and Ḥannâ, the wife of Elkanah. And he did not tell this sorrow unto his wife, nor how Reuben had reviled him and had spoken words of insult unto him [fol. 41*a*]. Then he withdrew into the desert and went afar off, and he fasted forty days and forty nights, and made supplication unto the Lord his God, saying, "No food "shall enter into my mouth until God shall look upon my sorrow and my "weeping, and shall hear my petition. My prayer shall be my food, and "the tears which go forth from mine eyes shall be my prayer." And his wife Ḥannâ began to weep and lament, and her bosom heaved with sobs,

[1] Καὶ ἔστη κατενώπιον αὐτοῦ Ῥουβὶμ λέγων· οὐκ ἔξεστίν σοι πρῶτον προσενεγκεῖν τὰ δῶρά σου, καθότι σπέρμα οὐκ ἐποίησας ἐν τῷ Ἰσραηλ. *Protevangelium Jacobi* (ed. TISCHENDORF, Leipzig, 1876) I. 2.

and she lifted up her eyes to God and [besought] Him to give her a child, and to take away her reproach from her.

And it came to pass that when the festival of the Jews had come, [fol. 40*b*] a certain woman from among her neighbours came and said unto Ḥannâ, "How long wilt thou continue to be sorrowful, without eating, "and without drinking, and without sleeping? How long wilt thou punish "thyself with this severe grief? Since thou hast declared it [unto God] "let Him make thee to forget it. Behold, the appointed festival hath come, "the day wherein six hundred thousand of [the children of] Israel went "out from Egypt on foot; rejoice thou, therefore, together with those "women who are like unto thee, and who also rejoice. And behold, I "have brought rich apparel unto thee, take it, and put it on, and adorn "thyself therewith, for thou art of a noble family, and it is meet that thou "shouldst array thyself in this glorious apparel." Then Ḥannâ answered and said unto her, "O my sister, leave me to weep [fol. 41*a*] over my "misery until God shall look upon my sorrow, for unto me shall be sorrow, "and grief, and bitter tears; and I will [not] put off my garb of mourning "until the day of my death. I will not array myself [in fine apparel] like "a woman who is joyful of heart. Unto what am I to be likened? Is it "not a tree which hath neither leaves nor fruit? Am I not like one who "hath been killed and destroyed in the city? I am sad of soul, and "sorrowful of heart, and I will not put on this apparel concerning which "I know not whence it hath come. It may have been stolen, or it may "be the hire of fornication, concerning which God gave a law unto Moses, "and said unto him, Speak unto the children of Israel [saying], 'Go not "'unto the wicked woman, [fol. 41*b*] and commit not fornication', *et cetera*. "I will not put on [this apparel], for it may be of the hire of the fornicators." Then the woman answered her with wrath and anger, and, with her heart burning like fire, said unto Ḥannâ, "In that God shut up thy womb, "and did withhold from thee the fruit of blessing, and did not give unto

"thee children like all the daughters of Israel, He did well, and verily "He did rightly. I was wishing to do good unto thee, and thou didst "reward me with abuse, and didst bring upon me words of reviling." And when the blessed woman heard these words she was sorrowful with a great sorrow.

Then Ḥannâ rose up quickly, and put off her wretched apparel, and she washed herself, and beautified herself [fol. 42*a*], and adorned herself; then she put on fine apparel, and went into the house of the sanctuary of God Almighty to pray. And as she was going along the road she saw a high tree wherein were certain birds with their young ones, and Ḥannâ said, "God hath blessed them, and hath multiplied them "exceedingly. Hearken Thou unto the prayer of me, Thine handmaiden, "and grant unto me the petition of my lips, and bless me, O Thou Who "didst bless the womb of Sarah, and didst give unto her a child in her "old age." And Ḥannâ lifted up her eyes to heaven, and she began to weep and to say unto God, "Woe is me! Woe is me! Unto what can "I be compared? [fol. 42*b*] Can I be likened unto a bird? [Nay, for] "the birds have young ones. Woe then is me! Unto what can I be "compared? Can [I be likened] unto the beasts of the field and forest? "[Nay, for] they also have young ones." And whilst she was weeping and lamenting in this wise, and was looking up unto heaven, behold, the angel of God came down from heaven to the place where she was in the house of the sanctuary. Then he stood up before her, and said unto her, "Behold, God hath heard thy petition, and hath received thy prayer, "and behold, thou shalt conceive, and shalt bear a child". And the blessed Ḥannâ said unto Gabriel, who was the teller of joyful news and the bearer of the glad tidings, "O my Lord and God, if I get either a son or a "daughter, I will give the child to be a servant unto God, and I will "dedicate him unto the house of His sanctuary, and he shall not depart "therefrom all the days of his life." Then the angel, who was one of the

seven archangels, said unto her, "Behold, Joachim thy husband hath come "from the desert; tell him what I have said unto thee. And let him take "a kid of the goats and a young lamb, and carry them into the tabernacle, "and offer them up as offerings unto God." And the angel departed also unto Joachim, and said unto him, "Hail to thee! Behold, God hath "heard thy petition, and hath received thy offering. Thy wife Ḥannâ "shall conceive, and shall bear unto thee a lovely and beautiful daughter, "whose Son shall rule over the house of Jacob for ever, [fol. 43*b*] and "His kingdom shall have no end." Now when Joachim had heard him, he rejoiced and gave thanks unto God, and said, "Blessed be the Lord "God of Israel, Who hath not rejected my petition and hath received my "prayer, even as it saith in the Psalm[1], 'Blessed is the man unto whom "'God hath not imputed his iniquity'". Verily not untrue is the word of "the prophet who said, God is nigh unto those that are meek of heart, "and He helpeth those who are lowly in spirit."[2]

Then Joachim cried out unto the shepherds of his sheep and herds, and said unto them, "Bring me two[3] sheep as an offering for God"; and they brought unto him oxen [fol. 44*a*] and sheep, and he made an offering unto God; then he came into his house and made a feast for the poor and needy and for all his kinsfolk. And on the third day the noble Joachim meditated in his heart, and said, "If it indeed be true what the "angel hath said in the vision I will again offer up offerings unto God, a "ram without spot and a calf without blemish, and I will bring them [unto "the tabernacle] that they shall offer them up, and then I shall see my "face in the crown of the house of the sanctuary." Now there was a crown made of precious stones and [mother-of-] pearl which was set in the altar, and when one of the children of Israel brought [fol. 44*b*] offerings,

[1] Psalm xxxii. 2. [2] Psalm xxxiv. 18. [3] We should probably read "twelve", and add ፲ወ to the Ethiopic text.

PLATE CVIII.

PLATE CIX.



Abbâ Stephen. Abbâ Abkarazûn. Abbâ Mazgaba Salâshâ. Abbâ Samuel.

whether according to obligation, or freewill, or whether because sin had appeared in him, and offered them up, if God accepted his offerings from him, the face of him that had brought the offering used to appear in the crown of mother-of-pearl as in a mirror[1]. And if God had not accepted his offerings his face did not appear in the crown which was made of mother-of-pearl. Then straightway the blessed Joachim took sheep and oxen and offered [them] up before God, saying, "If Thou art pleased, O "God, with the offering which I have offered up upon Thine altar, let Thy "face appear in the crown of mother-of-pearl." And he saw forthwith His face in [fol. 45*a*] the crown, and the blessed Joachim said, "Behold, I know "that God hath had mercy on me and hath received me, and that the "vision which He shewed me is true." Then Joachim returned unto his house, and with joy and gladness he praised God, unto Whom glory and praise are meet for ever and ever. Amen.

[TO BE SAID ON] THE FIFTH DAY.

We will now make known [unto you] the statement of the prophets who are witnesses that God said unto our father Adam, "I Myself shall "come in five days and half a day, and I shall be born of thy daughter; "then I will have mercy upon thee and shew compassion unto thee with "the abundance of My mercy[2]." He made the five thousand years to be

[1] This legend seems to be peculiar to the Ethiopic, and to be due to a misunderstanding of the Greek, which reads:— Τῇ δὲ ἐπαύριον προσέφερε τὰ δῶρα αὐτοῦ λέγων ἐν ἑαυτῷ· ἐὰν κύριος ὁ θεὸς ἱλασθῇ μοι, τὸ πέταλον τοῦ ἱερέως φανερόν μοι ποιήσει. καὶ προσέφερεν τὰ δῶρα αὐτοῦ Ἰωακεὶμ καὶ προσείχεν τῷ πετάλῳ τοῦ ἱερέως ὡς ἐπέβη ἐπὶ τὸ θυσιαστήριον κυρίου, καὶ οὐκ εἶδεν ἁμαρτίαν ἐν ἑαυτῷ. TISCHENDORF, *Protevangelium Jacobi*, p. 11.

[2] The explanation of this passage is found in the *Book of Adam and Eve* (Malan's translation), Chapter ii. 1 ff. "God said to Adam, I have ordained on this earth days and years, and thou and thy "seed shall dwell and walk in it until the days and years are fulfilled; when I shall send the Word that "created thee, and against which thou hast transgressed, the Word that made thee come out of the "garden, and that raised thee when thou wast fallen. Yea, the Word that will again save thee when "the five days and a half are fulfilled! But when Adam heard these words from God, and [of] the great "five days and a half, he did not understand the meaning of them. For Adam was thinking that there "would be but five days and a half for him, to the end of the world. And Adam wept, and prayed

as five days, and He made the five hundred years to be as six hours of a day. And [fol. 45*b*] moreover, our Lord and Redeemer Jesus Christ saith in the Book of the Covenant, "In one hundred and fifty years, at the "end thereof, at Pentecost and Easter, the coming of My Father shall "take place;" that is to say, He [considered] one hundred to be as one thousand, and five hundred as five. And Îsâyayâs (Isaiah?) said, "He "shall dwell in the world five hundred and forty-five days." Behold, we have established [our] testimony from the Holy Scriptures, both Old and New, as concerning the coming of our Lord unto the Lady Ḥannâ. Now when the holy woman Ḥannâ had conceived, she dwelt and gave thanks unto God for nine months; and it came to pass that when nine months [had passed over] her, she gave birth to a daughter. Then Ḥannâ said unto the midwife, "To what have I given birth"? [fol. 46*a*] and the midwife said unto her, "Thou hast given birth unto a daughter". And Ḥannâ said, "My soul doth magnify God"; and she called the name of the child "MARY". And when forty days had passed, Ḥannâ purified herself, and put on her apparel, and suckled the child. Now she was the "only" child of her mother; the Book calleth MARY, the "only" child just as aforetime it called Ḥannâ, her mother, the "only" child. And it came to pass that when six months were ended to our Lady MARY, she walked five steps[1] on her feet, and then she returned unto her mother's bosom. Then Ḥannâ said, "As God Almighty liveth I will not let this "child walk about [fol. 46*b*] on the ground until I have taken her into the "house of the sanctuary of God". And she built a habitation (*or* chamber) for MARY, to live in alone, and she made her to dwell therein until she was one year old.

"God to explain it to him. Then God in His mercy for Adam [who was made after] His own image "and similitude, explained to him, that those were five thousand and five hundred years; and how One "would then come and save him and his seed." See TRUMPP, *Der Kampf Adams*, p. 5.

[1] The Greek has καὶ ἑπτὰ βήματα περιπατήσασα ἦλθεν εἰς τὸν κόλπον αὐτῆς. *Protevangelium Jacobi*, vi. 1 (ed. TISCHENDORF, p. 12).

Then did Joachim make a great feast in honour of MARY, and he invited the priests, and the princes of Israel, and their nobles, and the elders of the people, and he made ready a feast and filled them all. And her father brought MARY unto the priests, and they all blessed her, saying, "May God our God, Who hath the dominion over all things, the God "of our fathers Abraham, Isaac, and Jacob, bless this child, and grant "unto her fair offspring [fol. 47*a*] which shall set us free from destruction; "and may He grant unto her power and strength, and may He magnify "her for ever and ever! Amen." And all the people said, "Amen, and "Amen". Then Joachim took her unto all the chief priests and elders of the people, and they all blessed her, each one according to his rank and birth, and said unto her, "May God, Who sustaineth the worlds, the "God of Abraham, the God of Isaac, and the God of Jacob, Who "dwelleth in the heights, bless her outwardly and inwardly, both her soul "and her body." And when they had blessed her in this wise, her mother took her and brought her into the habitation which she had built for her. Then Ḥannâ said, "I praise God Almighty with the praises of "the saints, I bless Him, I laud Him, I proclaim Him holy, I give thanks "unto Him, I exalt Him, I magnify Him, I love Him, and I offer gratitude "unto Him, because He hath removed the word of reproach and the "word of shame in the matter of me from the nation of Israel; for they "said unto me, 'We will not receive thine offering and oblation because "'thou hast neither seed nor offspring of blessing'. Therefore I sat down "forty days and forty nights and ate nothing whatsoever, and I cast away "care for my apparel. And my heart was full of grief and sorrow, and "I took no pleasure in my life. All these things came upon me through "the people of my nation, at the hands of themselves and their women, "yea, even at the hands of [mine own] maidservants and menservants, "[fol. 48*a*] who reviled me; and my meat and my drink became bitter "unto me. And my brother, and my sister, and my father, and my mother,

"and my kinsfolk persecuted me, and reproached me and offered me no "comfort. The tribe of Reuben, with its various peoples and women, "according to their families (*literally* houses), and all the tribes of Israel, "even unto the tribe of Benjamin, and each and every one of their women "on her own behalf reviled me without ceasing, and they stood up together "and heaped insults upon me. Praise be unto God Adônây.[1] Praise be "unto God Ṣabâʿôt[2]. Praise be unto God Êlôhê.[3] O praise God in His "holiness. Praise Him in the strength of His might. Praise Him [fol. 48*b*] "in His power. Praise Him according to the abundance of His greatness. "Praise Him with the sound of the horn. Praise Him with the singing of "psalms and the harp. Praise Him with the drum and with joy. Praise "Him with the strings and pipes. Praise Him with cymbals of sweet "sound. Praise Him with cymbals of loud sound. Let every soul praise "God Almighty.[4] Through me Moses and Joshua shall rejoice and be "glad; and through my giving birth to a child David, the Son of Jesse, "shall rejoice, and through this I shall not be a stranger and a sojourner. "Henceforth it is meet for me to say, 'My ascent is in my mountain'. "Praise be unto Thee, O Lord, my God, Who hath forgiven her trans- "gression. Praise be unto Thee, O Lord, my God, Who hath [fol. 49*a*] "become unto me one who doeth good, for Thou hast holpen my "misery."

And whilst Ḥannâ was praying in this wise, she saw the ten Archangels singing psalms and hymns in sweet and beautiful tones, and each of them overshadowed her with his six fiery wings; and these are they:—Michael, Gabriel, the Seraphim and Cherubim, Raphael, Uriel, Salathiel, Saḳûêl, Râmûêl, Sadâkyâl, and Anânyâl, and they were veiled in a flame of fire. And Ḥannâ heard them saying, "Praise be unto thee, O

[1] I. e., אֲדוֹנָי.

[2] I. e., God of Hosts, = יי צְבָאוֹת.

[3] I. e., אֱלֹהֵי.

[4] See Psalm cl.

"MARY, thou bride of the Father, thou blessed woman who art most "holy. Rejoice, O MARY, thou mistress of the assemblies of the Christians. "Rejoice, O MARY, thou mistress of the happiness of the Nazarenes. "[fol. 49*b*] Rejoice, O MARY, for thou hast become the key of the king- "dom of heaven. Rejoice, O MARY, because thou hast become the "mistress of the freedom of the children of Adam. Rejoice, O MARY, "because thou hast been held worthy to become a mediator between the "beings of heaven and the beings of earth. Rejoice, O MARY, for thou "shalt become the mother of our Creator. And it is meet that thou also, "O Ḥannâ, should be called blessed. Thou didst remain a barren woman "long, but when thou didst bring forth thou didst give birth unto the "mistress of celestial and terrestrial beings. Blessed art thou, O Ḥannâ, "for thou hast become the Mother of God. Blessed art thou, O Ḥannâ, "for [fol. 50*a*] thou hast become the goddess of David and of all the "kings of Israel. Blessed art thou, O Ḥannâ, for we have been bidden "to receive thee into the congregation of heaven." And having said those things the Archangels were hidden from her. And when Ḥannâ had heard these words of mystery concerning what should come to pass, she wondered and gave praise unto God; and she marvelled within herself exceedingly. Praise be unto God Who graciously bestowed upon the blessed woman Ḥannâ more honour and exaltation than upon all the daughters of Israel. May her prayer and her blessing deliver Tasfâ Mîkâêl from the wrath of Christ, and from His condemnation in the Judgment for ever and ever! Amen.

HEARKEN NOW, O MY CHRISTIAN BRETHREN, unto the story which we have found after [making] much [fol. 50*b*] search. There was a certain God-fearing man who prayed without ceasing, and he kept vigil both by day and by night like the angels, and he celebrated the festival of the angels and holy men, and the festival of the martyrs and of those who fought for the Faith, and the festival of the virgins and monks, and he

was wont to see hidden things. And he spake thus:—"I saw Joachim "and Ḥannâ arrayed in shining apparel, and with crowns of light upon "their head, and they were standing before the throne of the Father and "the Son and the Holy Ghost, and they were praising [the Trinity], saying, "'O Lord God, our King, our Messiah, and our Creator, we are endowed "'with honour because Thou hast made us honourable, and Thou hast "'exalted us because we begot Thee. [fol. 51*a*] Of whom then wilt Thou "'not make our names to be heard and known throughout all the world? "'For if Thou wilt make our names to be thus heard of men will then "'celebrate our commemoration and festival, even as we see them cele- "'brating the commemorations and festivals of the Martyrs, and of the "'Angels, and of the Righteous, and of the Virgins, and of all those "'who have found favour before Thee. O God, grant Thou favour unto "'him that shall celebrate the commemoration of us, and shall give alms "'in our name. And what shall be the reward from Thee of him that "'shall do this?' And God said unto them, 'Whosoever shall celebrate the "'commemoration of you, or shall build a church in your names, or shall "'write your history, I will make him to rejoice in the world which is to "'come, and I will forgive him all his sins, and I will destroy the writing "'of his debt.'" So [fol. 51*b*] then, O beloved brethren in Christ, pay ye honour unto Joachim and Ḥannâ, and magnify them, and love them, for it was they who begot our Lady MARY, who gave birth to God. Celebrate ye their festivals[1] so that they may become your helpers in heaven on the day of retribution and judgment, when the mother shall not be able to save her children, and when the pearl shall have no power. Verily I say unto you that they shall make intercession for you with our Lord and Redeemer Jesus Christ that He may shew compassion upon you. Amen.

[1] The festival of Joachim is celebrated by the Ethiopians on the 7th of Miyâzyâ, or April 2: and that of Ḥannâ on the 11th day of Ḥadar, or November 7.

For He Himself said, "Whosoever shall give unto those who believe on "Me a cup of cold water in [My] Name shall not lose his reward with "Me"[1]; and blessed is he who honoureth them, [fol. 52*a*] for unto him shall they pay honour. Blessed is he who loveth them, for Thou wilt love him. Blessed is he who giveth thanks unto them, for they will give thanks unto him in the heavens. Blessed is he who shall proclaim them holy, for they shall proclaim him holy. Blessed and holy is Ḥannâ, and blessed and pure is Joachim. They shall make supplication unto our Lady, the mother of our Redeemer, Jesus Christ, on behalf of him that celebrateth their commemoration when judgment is about to be passed upon him, and our holy Lady, the Virgin MARY, shall stand before her beloved Son, our Redeemer, and shall make intercession on behalf of those who celebrate the commemoration of her father and mother, Joachim and Ḥannâ, and she will cause all their sins to be forgiven, and will lead them [fol. 52*b*] into the life which is everlasting. So likewise may she guide into the way of the kingdom of heaven Gabra Mâryâm by her prayers wherein he putteth [his] confidence, and may she deliver him from the death of perdition for ever and ever! Amen.

O blessed Ḥannâ, daughter of mercy; O blessed Ḥannâ, daughter of salvation; O blessed Ḥannâ, daughter of compassion; O blessed Ḥannâ, daughter of majesty; O blessed Ḥannâ, daughter of righteousness; O blessed Ḥannâ, daughter of glory; O blessed Ḥannâ, daughter of Adam and Eve; O blessed Ḥannâ, the new lamb; O blessed Ḥannâ, I say unto thee, O our Lady, "Here am I"; I say unto thee, "Thou art the ship of "life for my soul, [which shall deliver it] from the sea of fire that would "engulf it." O Lady, [fol. 53*a*] O glorious one, O exalted one, let the gift of thine enduring blessing descend like the rain upon the heads of us (because of thy special covenant which Thine only Son gave unto

[1] St. Matthew x. 42; St. Mark ix. 41.

thee), who are gathered together this day, which is the day of thy festival in this country. Through thy prayers let not the fruit of our trafficking be diminished; and save us from death by pestilence, and from locusts, and from hail; and let the darkness of sin be removed from over us; and may our Adversary be trodden under foot throughout all generations for ever and ever! Amen. May our Lord Jesus Christ write upon the pillar of gold, which shall never be moved out of its place and shall never be thrown down, with a pen of light which emitteth brilliant splendour and radiance, the name of Gabra Mâryâm who had written this Book of the History of the holy and pious woman Ḥannâ, the mother of our Lady, the Holy Virgin MARY, who gave birth to God, for he had it written with watchfulness and with exceedingly great care. [fol. 53*b*] And when the doers of the good pleasure of the God of righteousness are gathered together, may Gabra Mâryâm be among them, and may he sit down [with them at the feast] with joy and gladness, being through her prayers clothed in shining wedding apparel. And through the prayer of Ḥannâ, the smell of whose raiment is like unto that of myrrh and balsam, may the Son of her daughter, our Lord Jesus Christ, destroy and do away the book of sins of the scribe Gabra Krestôs, who was swallowed up in the working of sin, but whose nature became changed into that of a monk, and may He allot unto him a place [fol. 54*a*] with her on the right hand in His kingdom which shall never be destroyed or pass away for ever and ever! Amen. And Amen. May it be! May it be!

PLATE CX.



Abbâ Ezrâ.

PLATE CXI.



Abbâ 'Amda Salâshê.

Saint Theodore the Eastern spearing a demon.

[TO BE SAID ON] THE SIXTH DAY OF THE WEEK.

IN THE NAME OF GOD ALMIGHTY WHO POSSESSED THE HEAVENS; AND IN THE NAME OF GOD THE SON, THE ONLY ONE, WHO BROUGHT THE WORLD OUT OF NOTHING; AND IN THE NAME OF GOD THE HOLY SPIRIT, THE PARACLETE, THE SPIRIT WHICH GAVE HIM WISDOM AND UNDERSTANDING, WE WILL BEGIN TO RECITE THE FOLLOWING DISCOURSE ON JOACHIM, OF GLORIOUS NAME, AND OF EXALTED MEMORY, THE FATHER OF OUR LADY, WHO GAVE BIRTH TO GOD, THE VIRGIN MARY. UNTO HIM WHO SHALL PROCLAIM IT SHALL BE BENEFIT, UNTO HIM WHO SHALL HEARKEN THEREUNTO AND OBSERVE IT SHALL COME ADVANTAGE, AND HIS PRAYER SHALL GUARD HIM IN THIS WORLD FROM THE CRAFT AND WILES OF THE DEVIL, WHO WILL ATTACK HIM CEASELESSLY, [FOL. 54*b*] AND IN THE WORLD TO COME GOD SHALL ALLOT UNTO HIM A PLACE WITH THE SAINTS, AMONG WHOM MAY BE FOUND HIS BELOVED ONE TASFÂ MIKÂÊL FOR EVER AND EVER! AMEN.

O Lord God, open for me my mouth for a little space that I may speak with my halting tongue, and with my feeble voice, and may preach and declare the history of the birth of our Lady MARY from the loins of Joachim, who is the staff of the kingdom, and from the womb of Ḥannâ, who is the staff of the priesthood. Now the Lord God chose this man Joachim, who was of exalted position, from among all the families of Judah, and from among all the men of the house of David the king, who was chosen to rule over the house of Israel from among the seven sons of Jesse[x], who were well grown and of fine stature, and who had been reared with careful admonitions; [fol. 55*a*] now David was the least among all his brethren. And it came to pass that God sent Samuel the prophet unto the house of Jesse, and into the house of Ephratah of Bethlehem, and when Samuel the prophet had arrived there, he said unto Jesse, "Call thy children, and bring them hither unto me that I may declare

[x] See I Samuel, Chapter xvi.

"unto them the word which God hath spoken unto me". Then Jesse sent and called Eliab his firstborn; now he was the oldest of David's brethren, and he was fine of stature and handsome in person. And Samuel said, "God hath not chosen him". And again Jesse called unto his second son, and of this one Samuel said, "The Lord hath not chosen "him". Then Jesse called unto each and all his sons and brought them unto Samuel, and [fol. 55*b*] when Samuel saw them, he said unto him, "God hath not chosen them, and He hath no pleasure in them". And after these things Samuel said unto Jesse, "Hast thou not another son "besides these whom I have seen?" Then Jesse said unto him, "There "is yet a little son who is among the flocks, and he watcheth the sheep"; and Samuel said unto him, "Call him unto me"; and he called David. And when he had come, Samuel saw that his face was joyful, and his eyes were blue in colour, and his stature was as that of a cedar of Lebanon, and his teeth were like white milk, and he was altogether ruddy like a rose, and his arms were like unto the limbs of young lions. Then God said unto Samuel the [fol. 56*a*] prophet, "Behold, this is he "whom I have chosen to reign over the house of Israel. Rise up and "anoint him, and make the horn to increase for him, and make ready a "lamp for Mine anointed, David; and I will make a staff to sprout from "his roots, and a flower which shall never perish from his stem." Then straightway Samuel rose up from where he was sitting, and he took the horn of oil and poured it out upon his head, and said unto him, "God "hath anointed thee, and He hath appointed thee to rule Israel His in-"heritance"; and after he had anointed David, Samuel came into the house of Jesse to eat meat. And in that same night God appeared unto Samuel, and said unto him, "I have made a covenant with My chosen "one, [fol. 56*b*] and I have sworn an oath unto David My servant that "I will preserve unto him seed for ever and ever, and that I will build "his throne from generation unto generation."

And when Samuel the prophet rose up in the morning, he called unto David, and said unto him, "Thus saith the Lord. Behold, I have "exalted My chosen one from among My people, and I have anointed "him with holy oil. His seed shall stand fast for ever and ever, and his "throne shall be like unto the days of heaven." Now the seed of which He spake is our Lord Jesus Christ, and his throne is our Lady MARY, who blossomed from the loins of Joachim her father, the holy son of David, and who was sown in the womb of Ḥannâ, the barren woman, even as the angel [Gabriel] had announced unto her father the mention of her being sown in the womb of his pure [fol. 57*a*] wife, who became a nurse from being a barren woman. How greatly then shall Abraham rejoice because there was born unto him MARY, his daughter, our mother, [from] his son Joachim, that she might reign over the wide extent of the whole world, and not in Hebron and Heshbon [only]. And how great is the rejoicing of Isaac, who was offered up as an offering unto God by the hand of his father Abraham, from whose seed was born our Lord and Redeemer Christ, Who offered up Himself as a sacrifice which was well pleasing unto God! Blessed art thou, O Jacob, thou stem of Joachim, for the ladder of thy prophecy shall be found in the city of the Book that it may be a support unto God. And thou, O Judah, thy bride Tamar[1] shall not be called "harlot", because she was [fol. 57*b*] saved from being stoned with stones by the daughter of thy son Joachim, that is to say, MARY. And again, let us pass on and give consolation unto Naomi, and say unto her, "Henceforth weep thou not for thy sons, and call not thyself "'Marâra'[2], for thy daughter-in-law (*literally* bride) Ruth the Moabitess "hath given birth unto a son by Boaz who shall be seven times better "than thy sons [for thee], because from his seed the salvation of Israel

[1] See Genesis xxxviii. 6.

[2] "And she said unto them, Call me not Naomi (i. e., Pleasant), call me Mara (i. e., Bitter), for "the Almighty hath dealt very bitterly with me." Ruth i. 20.

"hath been found this day." And thou, O David, sing thou thy psalms to [thy] harp of strings because of the glory of thy daughter who hath sprung from Joachim thy son, and declare all the glory of the daughter of the king of Heshbon, inasmuch as she is clothed in raiment of many colours and is girt about with fringes of gold.[1] And again it is [fol. 58*a*] said, "Wing[2] made of silver, [like that] of the dove whose sides are [cov-"ered with] green gold".[3] And yet a third time, "Her foundations are in "the holy mountains; God loveth the gates of Zion more than all the "habitations (*or* camps) of Jacob".[4] And thou also, O Solomon, sing [thy] song, and say unto her, "Come, O my beautiful dove, thy speech "is pleasant"; and say unto her, "Turn back, turn back in peace, O thou "who dost possess pleasant things, and in thee we shall see peace".

And now let us return to the praising of Ḥannâ and Joachim, whose marriage was pure, whose marriage was holy, for in it was mingled the Holy Ghost. Their marriage was better than musk and aspalathus, yea, their marriage was better than the marriage of the good ancestors who were before them, [fol. 58*b*] for in their old age, after they were crowned they begat MARY, the candlestick, the mother of the Great Light, who was likened unto the ark (*or* tabernacle) of Moses and Aaron, the priests and Levites, and who hath become unto us the means of our freedom from the works of sin. Blessed art thou, O Joachim, thou beautiful old man, thou boast of holy men, for the hidden God made Himself manifest in the flesh of thy daughter. O blessed Joachim, O Joachim who wast beautiful in thine old age, thy blessedness exceedeth that of the chosen ones who were of olden time. O blessed Joachim, who wast beautiful in thine old age, thy blessedness is more to be desired than precious stones. Unto whom shall we liken thee? Shall it be unto our father Adam, who

[1] See Psalm xlv. 9.
[2] The MS. actually reads ሸፈ፡ርግብ፡ instead of ክፈ፡ርግብ፡
[3] The allusion is to Psalm lxviii. 13.
[4] See Psâlm lxxxvii. 2.

was created in the form of God, or unto Abel, whose offering was accepted? O blessed Joachim, unto whom shall we liken thee? [fol. 59*a*] Shall it be unto Seth or unto Hênôs, who first called upon the Name of God? O blessed Joachim, unto whom shall we liken thee? Shall it be unto Enoch who pleased God, and whom God removed from the face of death, and he continueth alive until this present? O blessed Joachim, unto whom shall we liken thee? Unto Noah, or unto his three sons who were saved from the waters of the Flood, together with their wives? O blessed Joachim, thou beauty of the blessed, behold, there have been found in thy house the riches of the rich, that is to say, the queen of all the kingdoms of the world; she it is whom those who keep watch praise, and the armies of light proclaim her holy as they stand before her in sixty [companies of] mighty ones. Of her the armies of the house of David and Solomon [fol. 59*b*] make their boast, from Dan even unto Beersheba. She is the Tables of the Law of Moses, and the almond rod of Aaron, and the inheritance of the priests of the Levites, and the breeches of fine linen, and the mitre, and the tunic. Her fruit is the food of those who hunger, and the blood of her grape clusters is the drink of those who thirst. She is the refuge of those who are cast away, and is the freedom of those who are enslaved.

O blessed Joachim, O blessed Ḥannâ, ye beautiful aged ones, ye are as exalted as the heavens, and as firm as the earth, and as shining as the pearl, and ye are like unto gold which hath been tried [in the fire]; and God hath chosen your flesh wherewith to cover Himself. O blessed Joachim, thy memorial is greater than the glory of all the world, yea, it is more to be desired than sardonyx stone, and it is more beautiful than the gold of Taprobane. Thy memorial shall be praised [fol. 60*a*] until the end of the world, yea, even until the heavenly Jerusalem, the citadel of the heights, shall appear, which shall come down from above, together with the foundation and its twelve gates. Now each of its gates shall be

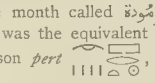
made of a pearl. None shall enter therein who putteth on cursing, neither shall there be within it any who utter revilings. O blessed Joachim, thou art the father of our Lady MARY, who was the mother of awful Divinity according to the annunciation of Gabriel in Bethlehem, when He was born the breathing of the ass and the ox became hot because the prophecy of the prophet Habakkuk[1] was fulfilled. O glorious one, O exalted one, O thou who art to be praised, O righteous one, O chosen one, O man of virtue, O good one of all the good (i. e., O best of all), Joachim, [fol. 60*b*] make prayer and supplication that the most miserable Gabra Mâryâm, who loveth thee exceedingly, may do the works of goodness and righteousness, and that upon him, the faint and weary one, thy blessing may be poured out like rain henceforth and for ever and ever! Amen.

PREFACE TO [THAT WHICH IS TO BE SAID ON THE DAY BEFORE THE] FIRST DAY OF THE WEEK.

Let us return and again praise the daughter of Joachim and Ḥannâ, the Virgin [MARY], the seat of the Flame Whose Name is 'Emmanuel', and let us tell the story of the glory of her begetting by an honourable and righteous old man, whose works were pure and who kept watch like the angels. It is a good thing, then, to tell the story of the begetting of our Lady MARY, who gave birth to God being a virgin, for it is sweeter by far than honey and sugar. It is like sweet wine to the taste, and like ointment to the bones, and like the hearing of a word of wisdom by [fol. 61*a*] the ear of the man of understanding, and like purple wherewith a man decketh himself, and like a crown of gold to the head, and like eye-paint to the eyes, and like earrings to the ears, and like a collar to the neck, and like seals to the wrists (*or* forearms), and like rings to the hands, and like a tunic which reacheth from the loins to the thighs.

[1] See Micah v. 2.

Exalted then is the memorial of the praise of the Virgin who became like a plant in the house of God, and like the cedar tree on Libanus, and like the cypress tree on the mountains of Hermon, and like a palm tree on the river bank, and like a rose on the margin of a pool, and like a beautiful olive tree in the sanctuary of God. The odour of her mouth is like unto that of the cinnamon tree and of cinnamon oil, and it resembleth the smell of the incense in the house of the sanctuary, and her branches are branches of glory and grace. The memorial of the praise of the Virgin overfloweth like the flow of the river[s] Pison and Euphrates, and is like the flood of Gihon and Tigris, it is like unto the moon when full, it is like unto the sun in [the month of] Marmûdâ[1] in splendour, and it is like unto a lamp which is set upon a stand. Who hath such praise, who hath such glorifying, who hath such sweetness as the woman whom Joachim begot? I desire greatly to be her servant, for I know that she will become unto me a counsellor for good, and that she will console me in my sorrow and affliction, and that through her I shall find gratitude with many and honour with the elders [fol. 62*a*]. Before the face of the mighty I shall make myself be considered marvellous even though I hold my peace, and they shall wait until I speak. They shall draw nigh unto me, and among the congregation I shall appear as a good man; for in sorrow and weeping there is nought but joy and gladness. The will of the Virgin is deathless, and her love for man is abundant, happiness and goodness are in her hands and never-ending riches, in her speech are doctrine, and knowledge, and honour, and in her words are peace and love. For this reason I preach and I tell the story of the birth of our Lady MARY from the loins of Joachim, the staff of the kingdom, and from the womb of Ḥannâ, the staff of the priesthood. Come then, O

[1] I. e., the month called بَرْمُودَة by the Arabs, and ⲫⲁⲣⲙⲟⲩⲧⲉ by the Copts, and ማኒያዝያ: by the Ethiopians; it was the equivalent of the eighth month of the ancient Egyptian year, i. e., the fourth month of the season *pert*  , or April.

prophets of the Good [God], and be ye my helpers [fol. 62*b*] that I may declare the sweetness of the glory of your daughter, the mother of light. We will ask you, and you shall inform us, for thus is it written in the Book, which saith, "Ask thy father, and he shall tell thee; and thine elders, "and they shall relate it unto thee".[1] And again it is written in the Book, which saith, "With Thy hidden things they have filled full their bellies; "they have filled full their children, and have left their superabundance to "their children".[2] It is you whose bellies are filled full with the mystery of the hidden things of God, and your children who have been filled full are the Apostles, according to my belief. And again the prophet saith, "Instead of thy fathers shall be born unto thee children, whom thou mayest establish as angels for all the earth.[3] Verily they have become filled full [fol. 63*a*] with the hidden things of the mystery of Divinity, for they have stablished in all the earth the new ordinances of the prophecy of the Prophets and of none others, and they have left their superabundance unto their babes, of whom the Book saith, "These are the peoples "whose offspring and children are [occupied] in the ordinances thereof". Some of them have become archbishops, and metropolitans, and bishops; and some of them have become priests, and deacons, and sub-deacons, and readers, and singers; and unto some of them hath been given the power to prophesy; and unto some of them hath it been given to know the interpretation of the word which is hidden.

Come then, and gather yourselves together, O all ye nations, [fol. 63*b*] and peoples, and congregations of Jacob in the house of Joachim, the pure man, wherein ye will find a holy marriage feast, without blemish and without grief, which is like unto the drinking of wine which maketh glad the heart of man, and unto ointment which maketh to shine the face, wherein is neither trouble nor labour. When the daughter of Joachim

[1] Deuteronomy xxxii. 7. [2] Psalm xvii. 14. [3] Psalm xlv. 16.

and Ḥannâ, the Virgin MARY *Sôlyânâ* gave birth unto Christ the King, the mountains became the bread of life, and the hills produced grapes of blessing, and the waters of the sea became milk and honey. In this house there are none of the many spirits of sickness which have been smitten with the sharp arrows of sin, and we declare that it is meet that we should gather ourselves together in the marriage chamber, that is to say, in [fol. 64 *a*] the house of Joachim, the father of MARY, [and of Ḥannâ], who bore the mother of our Redeemer Jesus Christ. In the beginning God made the heavens which are above, and all that is therein, and He created this [earth], and after that the garden of life. And again [He created] the Sun, and the Moon, and the stars, and the sea, and the abysses, and the fish, and the birds of the heavens which fly, and beasts great and small, and the winds, and the clouds [which bring] rains and dew, and He created everything, and ordered it well. And when He had made an end of creating His creation, He created our father Adam in His own form and likeness, and He breathed upon him the spirit of life, and he became a living man by reason of [fol. 64 *b*] the spirit of life. At that time MARY, the daughter of Joachim, stood (i. e., existed) in the belly of Adam in the form of a white pearl, which shone in his right side, and was a perfect likeness [of her]; and the similitude of her flew up into the heights of heaven. And again God shewed it unto Moses in the desert when He was telling him how to make the building of her tabernacle. And God commanded him to make an ark of wood which could never be eaten by worms, and to cover it over with gold, both the inside and the outside thereof. In that holy ark God commanded him to place the two Tables of stone, whereon were written the Ten Words, the writing whereof was the writing of God. And above that ark was the mercy-seat of gold, and above [fol. 65 *a*] the mercy-seat were the Cherubim which were made of carved gold; and from the ark God was wont to appear unto Moses, and unto Aaron, and unto many of the

priests to whom He wished [to shew Himself]. And again, Solomon built a sanctuary in the form of this tabernacle of cedar wood and pine wood, and he covered the floor, and the roof, and the walls thereof with plates of gold, and on the doors thereof were engraved figures of palm branches and of animals which were like unto cherubs in fine gold. And inside the Holy of Holies, at the place where the holy ark rested, was a figure of MARY, the daughter of Joachim. And Solomon made two Cherubim of red gold which overshadowed her with their wings, and [here] God was wont to appear, sometimes openly, and sometimes [fol. 65*b*] in a dream, and sometimes in a vision, unto those to whom He wished to appear from Moses unto Zacharias. Then, after a few days, God spake unto the children of Israel, when they provoked Him to wrath, saying, "Where is the house which ye can build for My resting place?[1] Where "is the place which [is fit for] My habitation? Behold, the habitation "whereunto I will come is that which the hand of man hath not made, "and which shall be the salvation of Adam and his posterity."

[TO BE SAID ON] THE FIRST DAY OF THE WEEK.

HERE BEGINNETH THE BOOK OF THE HISTORY OF THE GENERATIONS OF OUR LADY MARY, THE DAUGHTER OF JOACHIM, THE SON OF DAVID.

Solomon begat Nathan, Nathan begat Levi, Levi begat Mattatha and Ḳesrâhâ, and Ḳesrâ [fol. 66*a*] begat Joachim, the father of our Lady MARY, the holy Virgin. Now Matthat begat three daughters. The name of the oldest was Mary, the name of the second was Sophia, and [the name of] the third was Ḥannâ. And Mary bore Salome, and Sophia bore Elizabeth, the mother of John, and Ḥannâ bore MARY [the Virgin]. Similarly, Joseph was descended from David the king, for when Nathan, the brother of James, died, Matthat married his widow, so that he might raise

[1] Isaiah lxvi. 1.

up seed to his brother. And he begat Eli, (now Eli and James were brothers), and Eli begat Joseph; behold, then, [Joseph and Mary] were alike related each to the other. And the daughter of Joachim became the child of Ḳesrâ, [fol. 66*b*] the brother of Matthat, and Joseph was the son of the brother of Joachim her father; therefore Joachim is said to be of the tribe of Judah, and of the family of David. Now Nathan begat two sons, that is to say James and Joachim, and when Nathan died, Mattatthias, the son of Levi, married his widow, who was of the family of Solomon of the tribe of Judah, and he begat by her a son and called his name Eli. So, then, he became the brother of James and of Joachim. And Eli married a wife, and he died without begetting a son; then James took his widow to wife and begat by her Joseph, the spouse of our Lady MARY.

And again we will declare unto you how our Lady MARY was descended [fol. 67*a*] from Adam. [From Adam] she came down into the body of Seth, shining like a white pearl; and from Seth she came into the body of Enos; and from Enos to Cainan, and from Cainan to Mahalaleel, and from Mahalaleel to Jared, and from Jared to Enoch, and from Enoch to Methuselah, and from Methuselah to Lamech, and from Lamech to Noah, and in this wise she dwelt in their bodies, passing from the body of one into the body of the other. And again, she dwelt in the bodies of Abraham, Isaac, and Jacob, and from Jacob she came to Judah. Then she came to David and Solomon, and passing from one to the other she came to Joachim. And Joachim [fol. 67*b*] said unto Ḥannâ his wife, "I saw the heavens opened, and a white bird went forth therefrom "and hovered over my head". And likewise Ḥannâ said unto him, "I had "a dream this day, and I saw a dove sitting upon my head, and it entered "into my belly"; and thirty days after they had told each other these things, that is, on the seventh day of the month Naḥassê[1], Ḥannâ conceived our

[1] August 31.

Lady MARY, on the day which God blessed. Blessed is he who shall clothe the naked. Blessed is he who shall feed the hungry. Blessed is he who shall set free him that is in prison. Blessed is he who shall visit the sick on that day, for he shall obtain a portion in the kingdom of heaven [fol. 68*a*] with Joachim and Ḥannâ, and with MARY the Virgin for ever and ever. Amen.

And six months after it became known that the blessed Ḥannâ had conceived the kinsfolk of Joachim her husband and those of herself heard [thereof], and they came unto her, and said, "Is the matter which we "hear concerning thee [true]? What is this thing which hath come upon "thee after thy days [for child-bearing] are passed?" Now there was a certain woman among the kinsfolk of Ḥannâ who was blind in one eye, and she touched the belly of Ḥannâ, saying, "Is it true, what I have "heard? My sister, how canst thou conceive being an old woman?" And afterwards she touched her eye which was blind, and straightway [fol. 68*b*] it was opened for her, and she saw the light. Then she said unto Ḥannâ, "O Ḥannâ, blessed art thou because thou hast in thy womb a "child who whilst yet unborn can heal the sick; and when he hath made "himself manifest and hath come forth from thee, how many will be the "people whom he shall heal!" And many sick folk came and touched Ḥannâ, even as the woman had done, and they were made whole and recovered from their sicknesses; and this matter became a hard one unto all the elders of Israel. May the prayer of Ḥannâ, and the prayer of Joachim, her husband, protect as a thing well pleasing unto her daughter her servant Gabra Mâryâm for ever and ever. Amen. And Amen. May it be! May it be!

May our Lord Jesus Christ write down the name of Gabra Mâryâm, the poor and miserable sinner who, at his own expense, paid to have written this Book of the History of the blessed Ḥannâ, [fol. 69*a*] and the History [and] Praise of the begetting of the honourable Joachim, with a

pen of light which shall never be destroyed. And may the intercession of Joachim and Ḥannâ on the day of retribution and rebuke deliver both Gabra Mâryâm and the scribe who wrote this book, Gabra Krestôs, the defiled one, who is unfit to be touched, from the path of sin for ever and ever! Amen. And Amen. May it be! May it be!

A MIRACLE OF THE HOLY AND BLESSED WOMAN ḤANNÂ, THE MOTHER OF MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing [fol. 69*b*] be with her servant Gabra Mâryâm, for ever and ever. Amen.

Now there was a certain man of the tribe of Judah who was called Joachim, and he married a wife from among the daughters of the priesthood and her name was Ḥannâ; and both were good and well pleasing [unto God], and they observed the Law of God. And Joachim's wife was barren, and they dwelt in grief and sorrow because they had no children. And they went daily to the church and offered up prayers to God with weeping and groaning, and besought Him to give them children; and they gave of their possessions unto the poor and needy, and unto the church, and they continued to hope [fol. 70*a*] and believe that their petition would be accepted by God, and that He would give them children. Now one day Joachim and Ḥannâ his wife went forth and entered into the house of the sanctuary, and as they were standing up in prayer they saw the doves rejoicing with their young; and as they looked they were sorry and grieved because they themselves had no children, and by reason of their abundant sorrow they fell into a slumber and slept. And Ḥannâ saw in her dream that the staff which Joachim had in his hand blossomed and bore fruit, and it seemed as if that fruit was in the body of Ḥannâ; and when they had awakened, they rejoiced and held converse together concerning what they had seen. Then they glorified God and gave thanks unto Him, and they came to their house, [fol. 70*b*] saying, "God's will be

"done!" And after these things Ḥannâ conceived, and her conception became known, and she blessed God, saying, "If He hath given me a "child I will give it as an offering unto God". And she dwelt [in her house] and added unto her prayers and supplications, and she gave her possessions unto the poor and needy with joy and gladness, saying, "How "can I reward God for all which He hath done unto me?" And she refrained from eating every kind of unclean food, and she made supplications to God and bowings [before Him] in great abundance, and prayed that He would preserve that which He had given unto her. And it came to pass when the days of her conception were ended, on the first day of Genbôt she brought forth a daughter, who was brighter than the sun, the beauty of whose [fol. 71*a*] face was sweeter than honey and sugar, and the smell of whose odour was more lovely than that of any flower. Now when her kinsfolk and neighbours heard [thereof] they rejoiced with a great joy, and they gathered themselves together and came unto her, and when they saw her daughter they marvelled exceedingly, and held their peace. Then they held converse among themselves, and said, "We have never seen a child like unto this, for the grace of God in its "fullest measure is upon her, and the light of God filleth all her members"; and they continued seven days with Joachim and Ḥannâ his wife, and they rejoiced and proclaimed the mighty deeds of God, that is to say the grace of God. [fol. 71*b*] And they called the child "MARY", and when the seven days were ended, they came into their houses in peace.

And Joachim and Ḥannâ dwelt [in their house] for three years and brought up their daughter MARY, and they glorified God, and gave thanks unto Him for their daughter and for all which He had done for them. And they performed good deeds in abundance with fasting and with prayer, and they gave alms unto the poor and needy. Now when three years were ended, during which time they had brought up their daughter MARY in purity, Ḥannâ said unto Joachim her husband, "O

"my brother, remember that we made an agreement in God's Name that "we would give our daughter as an offering [fol. 72*a*] unto God, and that "my daughter should not tread upon any ground except that which is in "the house of God." And when Joachim heard these words from his wife Ḥannâ, he rejoiced with great joy, and he made ready everything which would be [necessary] for the way and presents for the house of God. Then they invited their kinsfolk, and their friends, and all the men of their house, and they took their daughter and brought her into the house of the sanctuary. And when the priests and all those who were in the house of the sanctuary heard [this], they went out to receive her, and they embraced them with a spiritual embrace. And they proclaimed Joachim, and Ḥannâ his wife, and their daughter blessed, and they laid their hands [fol. 72*b*] upon them, and blessed them with a great blessing. And they said unto them, "Verily God hath looked upon your sorrow "by [giving you] this excellent maiden"; and unto MARY they said, "Salu- "tation unto thee, O thou blessed and chosen one of God!" Then they took her, and brought her into the house of the sanctuary on the third day of the month Tâḫshash[1], in the peace of God. May her prayer and her blessing be with her servant Gabra Mâryâm for ever and ever! Amen.

[SALUTATIONS UNTO THE MEMBERS OF THE BODY OF ḤANNÂ, HE MOTHER OF THE BLESSED VIRGIN MARY.]

SALUTATION unto the mention of thy name, which is more pleasant than the singing of a song. SALUTATION unto thy members, and unto the black hair of thy head, O mother of MARY, Ḥannâ, [fol. 73*a*] thou life of all the world; in thee are established both the beings who are [made] of flesh and blood, and the angels which are in the heights of

[1] I. e., December 3. The purification of Ḥannâ in the Temple is celebrated on the 20th of Ḥamlê, i. e., July 14.

heaven above. SALUTATION unto thy head, and unto thy face [which is like unto] the morning, and SALUTATION unto thine eyebrows, and unto thy shining eyes. Deliver me, O Ḥannâ, from sorrow, and woe, and lamentation, even as Noah, the righteous man, who was faithful with his children, was delivered through thee from the abyss of transgression, and from the flood. SALUTATION unto thine ears and unto thy cheeks with words of salutation, and SALUTATION unto thy nostrils and unto thy lips with words of praise. O Ḥannâ, mother of MARY, let not the sword of the flood come unto me, and if my enemy build his palace in heaven, let the sword of death quickly purify him. SALUTATION unto thy mouth, and unto thy crystal teeth, and [fol. 73*b*] unto thine awful voice, and unto thy breathings, and unto thy throat, and unto whatsoever appertaineth unto thy neck. That thou mayest shew me, O Ḥannâ, the passing away of my foolish enemy, behold, I wait for thee in this place. SALUTATION unto thy shoulders, which are the curtains of the back, and are joined unto thy delicate breast, and unto thy tender bosom. O book of life, Ḥannâ, thou mother of MARY, Sâyadâ, let mine enemies be destroyed and let them not be left for a reward, even as thou didst destroy Judas, the son of perdition. SALUTATION unto thy hands and arms, and SALUTATION unto thy fore-arms, and unto thine elbows, and unto the palms of thine hands. O Ḥannâ, mother of MARY, mother of Christ God, let mine enemies be destroyed by the spear of the hidden God, [fol. 74*a*] even as aforetime Eglon was destroyed.[1] SALUTATION unto thy white fingers, and unto thy nails which are covered [with *ḥenna*], and SALUTATION unto thy breasts, and unto whatsoever belongeth unto thy side. O Ḥannâ, thy majesty is hard to describe. Let mine enemy receive as his reward punishment and affliction, and let the back of the serpent be

[1] I. e., Eglon, the king of Moab. The manner in which he was murdered by Ehud, the son of Gera, a Benjamite, a man left-handed, is described in Judges iii. 21, 22.

pronounced accursed. SALUTATION unto thy belly and unto thy heart, and SALUTATION is meet for thy bowels and for everything which is in thee, and for thy mind, the like of which cannot be found, O Ḥannâ. The created beings which are below and the created beings which are above make their boast in thee, and they make their prayers unto thee. SALUTATION unto thy navel and unto thy blessed womb, and SALUTATION unto thy thighs and unto thy knees, O Ḥannâ, mother of MARY [fol. 74*b*], the mother of Christ God, if mine enemies would fight against me at morn or eventide, let the path of mine adversary be choked with thorns. SALUTATION unto thy feet, and unto the heels thereof, and unto the sinews, and SALUTATION unto the soles of thy feet, and unto the toes which are decorated with nails. O Ḥannâ, mother of MARY, let me ask thee one thing: How long, O my Lady, shall I live together with those who hate men, and peace, and love? SALUTATION unto thy stature which neither diminisheth nor shrinketh, and SALUTATION unto thy person, and unto the going forth of thy soul, and unto thy body of flesh. O Ḥannâ, mother of MARY, the mother of Christ, Who is the Firstfruit of grace, let the tongue of mine enemy be tied in the time of temptation and trial with a strong chain, and with [fol. 75*a*] a rough shackle. SALUTATION unto the burial of thy body in purple apparel which was indestructible, and SALUTATION unto thy grave which was in the inheritance of thy father, the field of Yophônî. O Ḥannâ, mother of MARY, the mother of Christ the Redeemer, let not one send me unto [my] death in [this] world [suddenly], but let me wait until I can repent a little, not, I say, not with the multiplying of words and much speech, but let me sing thy praise for a brief space, and not keep silence concerning it; O Ḥannâ, make my heart to please Him. If mine enemy put forth branches, and if he increase his stature, then let the sword of death cut down his trunk. Praise is meet for MARY, and worship, and the singing of psalms, [and for] the mother of MARY, Ḥannâ, and these together are like unto the precious stones onyx and to-

paz. May mine enemies be destroyed [fol. 75*b*] and be left without posterity, even as the children of Korah[1] were destroyed!

SALUTATION unto thee, whose name is sweet, whose memorial is salted with the salt of Divinity, Ḥannâ, thou holy woman, thou mother of MARY, whose King is in the heights. SALUTATION unto thee, O Ḥannâ, thou who art the morning, and unto thee, O MARY, who art the heaven which gave birth unto Christ, the Sun, Who burneth up the thorns of error. SALUTATION unto thee, O thou stone of chalcedony, Ḥannâ, thou brilliant pearl, wherefrom went forth MARY the Virgin, who bore the Flame. SALUTATION unto thee with the salutation of the martyrs Fâsîladas[2] (Basilades?) and Galâwdêwôs[3] (Claudius). O Ḥannâ, may thy people, the people who gather together in thy name, receive the fruit of righteousness. SALUTATION unto thee. When I heard the [fol. 76*a*] rumour of thy wisdom, which is as high as the heavens, my mind said, "Let Ḥannâ "perform the saving of my soul". SALUTATION unto thee, O thou innocent woman Ḥannâ, thou spiritual dove, from whom went forth MARY the wise one, who bore the Word of the Father. SALUTATION unto thee, O Ḥannâ, thou pure one, and unto MARY, the thorn bush, who gave birth to Christ the King, who destroyeth sin. SALUTATION unto thee. When the angel of death, who plucketh away, cometh unto me, O Ḥannâ, separate not thyself from me; and tear thou in pieces the writing of my debt, and turn [my] lamentation into gladness.

[Fol. 76*b*] A MIRACLE OF ḤANNÂ AND JOACHIM WHO BEGAT MARY, WHO GAVE BIRTH TO HIM THAT IS [BOTH] HEAVENLY AND EARTHLY. May their prayer and their blessing be with their beloved Gabra Mâryâm for ever and ever! Amen.

Behold, it is related that the blessed Ḥannâ, the wife of Joachim,

[1] See Numbers, Chapter xvi.
[2] Probably the martyr whose festival is celebrated on the 7th of Maskarram, i. e., September 4.
[3] Probably the martyr whose festival is celebrated on the 11th of Sanê, i. e., June 5.

continued in frequent prayer, and that God gave unto her a seed of blessing. And after seven months it was known that Ḥannâ had conceived, and the kinsfolk of Ḥannâ, and the kinsfolk of her husband came unto her, and said, "What is this report which hath reached [us]? [Hast thou "conceived] after [fol. 77*a*] thy days have passed?" And they felt her body to see whether she had conceived. Now there was a certain woman, the daughter of Arsabân, who was of the kin of Ḥannâ's mother, and who was blind in [one] eye; and she touched Ḥannâ's body unknowingly, and straightway she was healed. Then she said unto Ḥannâ, "Blessed "art thou, O Ḥannâ, for among [all] the creatures of the world there is "none like unto thee, who can with her body heal the eyes of the blind"; and her kinsfolk worshipped her, and she was glorious unto them, even like the sun, which is more glorious than the morning star. And the fame of her was heard throughout all the ends of the world, and they brought unto her all those who were sick and diseased [fol. 77*b*], and they touched her body and were healed. Then they all said, "If the Child can heal "[the sick] whilst He is in the womb, what will He [not be able to do] "when He hath been born?" And when the children of Israel heard [this], they gathered themselves together, and said, "What shall we say "concerning this matter? For behold, Joachim and Ḥannâ have rent the "kingdom, and Ḥannâ hath conceived, and by her womb shall she be "healed, and she shall reign over us". Then a certain man said unto them, "This shall be a stumbling-block unto you: Come, let us kill them "by stoning them to death, even as it is written"; and they all held their peace. And at midnight an angel [fol. 78*a*] of the Lord, whose name was Gabriel, came down from heaven, and said unto Ḥannâ and Joachim, "Rise up, O ye of noble race, and betake yourselves to the mountain "and hide, and Ḥannâ shall bring forth there her child MARY, who shall "be full of grace and majesty". O may she deliver me from the snares of the serpent Satan! May the prayer and the blessing of Joachim and

Ḥannâ be with their beloved Gabra Mâryâm for ever and ever! Amen. O friends of Ḥannâ and Joachim, who begat our Lady MARY, [pray that] He may deliver us from the snares of the cursed serpent for ever and ever! Amen. Hallelujah by reason of the abundance of our excellence of Joachim and [fol. 78*b*] Ḥannâ, and hide ye us from Satan. And forget Thou not me, O our Father, which art in heaven, who had this book examined, and who caused it to be recited, and who had it translated, and who read it.

O miracle which our Lord and God, Jesus Christ, wrought by His life-giving death; may He have compassion upon His servant Gabra Mâryâm! Now there was a certain sick man who for twelve years groaned and cried out with pain which had come upon him through his abundant sin, and he was tried in the fire even as gold and silver [are tried]. And by day and by night [fol. 79*a*] he used to cry out, "O "Saviour of the world, deliver me. O Saviour of the world, have mercy "upon me". Then our Lord Jesus Christ said unto him, "Get thee out, "O thou evil one, who workest evil, from the body and soul of the man who believeth on Me". And this devil went forth from him in fear, and in trembling, and with cries of grief before the awful majesty of the Redeemer of the world, at the request of her who gave Him birth, the woman who redeemeth the world. O all ye sons of Christians, believe readily and have no doubt in your minds that He can heal your sicknesses, since He hath anointed my body (May He have compassion upon the sinner [fol. 79*b*] Gabra Mâryâm with the compassion of His mercy for ever and ever! Amen). O Thou Who didst come down [from heaven] for the redemption of the world, and didst deliver it with the children of Adam, deliver Thou me, the sinful and feeble transgressor. Praise be unto Thee, O Thou Saviour of the world, Who didst come down [from heaven] for our sake. Praise be unto Thee, O Thou Saviour of the world, Who wast brought into this world by MARY, our mother.

Praise be unto Thee, O Saviour of the world, Who wast crucified for our salvation; we all believe in Thy perpetual manifestation. Since Thou didst come to bear the doom of the judge, and [the shedding of] the blood of Thy side and feet I commit my soul for protection into Thy glorious hand, O Jesus Christ, Thou God. [fol. 80*a*] Heaven and earth shall be brought into judgment because of Thy scourging with rods, and because of Thy being sold for a few pieces of silver like a slave. The Jews laid upon a young man the yoke of the cross of Jesus Christ, Whom they crucified in the field of Golgotha, driving nails into His feet and hands. I take refuge in Thy sufferings, O Thou Son of MARY, Thou only One, for Whose cross worship is meet. Hallelujah by reason of the abundance of Thy compassion! O Saviour of the world, Thou King, deliver us, we beseech Thee, from the punishment of body and soul.

LADY MEUX MANUSCRIPT NO. 5.

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR 'AHĔTA MÎKÂÊL.

I. In the Name of the Father, and of the Son, and of the Holy Ghost, One God. A PRAYER FOR KEEPING THE DEVILS IN RESTRAINT. Wakîr, Kîryâk, Awkyâyaêl, Adnâêl, Ṣaf, Malnâtâ, Mar'âtâ, Anânyâêl, Kîrûbyâêl, Mahâlenâ, Salatyâyaêl, Malnâ, Malyânôs, Agâzetyânôs zaîya'arb Ḍaḥâya waîyas'ĕr nĕg[1], Berhânâêl, 'Ukûêl, Fĕnûêl, Akâkyâêl, Ibônâêl, Kĕtêl, Aḳte'êl, Aḳtenânôs, Amîs, Êwĕshâêl, Târôs, Êwĕshâêl, A'ĕtyânôs, Saryâêl, Fĕlnâtâ, Yûlnâtâ, Parânyûs, Êrnîwâs, Êṭḥayayû, Ṭĕrlêl, Awkĕyûs, Sarânyûs, A'awânăs, Asîmâs, Agalyûs, Lôs, Ḍanûs. These are the glorious names which [thou shalt recite(?)] at the front and at the doors if thou wouldst enter into a house which is old, or in ruins, or unclean. [To him that knoweth these] no [devil] shall draw nigh; and he shall neither be smitten by the arrows (*or* darts) of his adversary, nor by the stone which may be hurled at him, nor by the spear; for the angels shall protect him, and they shall keep him in safety under their wings for the sake of these names, which are the names of their God. O Lord our Redeemer, protect and deliver Thine handmaiden 'Ahĕta Mikâêl from Bôryâ and the devils, and save and heal her [if she become afflicted with] pneumonia, pleurisy, fever (*or* inflammation of the bowels), and stomach-ache and colic.

II. In the Name of the Father, and the Son, and the Holy Spirit, [One God.] A PRAYER AGAINST THE EVIL EYE [IN] THE LATRINE, AND A PRAYER AGAINST THE DISEASE CAUSED THEREBY. As our Lord Jesus Christ was journeying in the country of Ṭĕbĕr-yâdas [Tiberias(?)], and His disciples with Him, they saw the figure of an old woman sitting upon the ground; and she was one who caused trouble, and was terrifying [in her appearance], and, if a man came [to her], was exceedingly [harmful]. And her eyes shot out lightnings, and her[2]

[1] These words refer to sunset and dawn.
[2] This seems to be the sense of the passage.

feet were like unto a wheel of fire; and there came forth from the mouth of the woman flames of fire nine cubits long. And the disciples of our Lord Jesus who followed Him, said unto her, "What is the matter with this cursed woman? If she looketh upon a ship "wherein a man saileth upon the sea, it goeth straightway and overturneth. And if she "looketh upon a horse, or a camel, she maketh the animal and him that rideth thereon "to fall down through having seen her, as soon as it setteth out on its way. And if she "seeth a leprous [child] sucking milk she doth not drive it away from the breast; and if "she seeth a man with children through the evil eye and through her works of every "kind this cursed woman destroyeth them, and bringeth them to an end." Now when our Lord and Redeemer Jesus Christ had heard these things, He said unto His disciples, "Take "this woman of the evil eye, and make up a fire, and carry her thereto, and throw her into "it and burn her, and the East wind, and the West wind, and the South wind, and the North wind shall scatter her [dust] abroad". Let the memorial of His name make to depart and remove the suffering of the evil eye, and the curse, and Bârya, and the evil eye, and bronchitis, and pleurisy, and inflammation of the lungs, and the like, from thine handmaiden 'Ahĕta Mikâêl.

III. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER AGAINST BRONCHITIS AND PLEURISY, AND THE EVIL EYE OF A HOSTILE MAN, AND THE EVIL EYE OF BÂRYÂ. Salutation unto thee, O thou who drivest away devils, Fânûêl, through whose cry God will not permit those men who repent of their sins to suffer punishment. Salutation unto thee, O thou who drivest away devils, Fânûêl! By the might (?) of the exalted Creator men have knowledge concerning the speech of destruction, for Thou art God, the merciful One. Salutation unto thee, Fânûêl, drive thou away the devils from me, my lord. Keep thou vigil to help [me], for the constitution of man is in me. O Fânûêl, keep vigil to help me. Salutation unto thee, O Fânûêl. Work thou a miracle of good upon me. Through the black art let not the worker in metals who would work against me pierce my habitation (*or* cave). O Lord, draw Thy sword upon mine enemy Mastêmâ (i. e., Satan), and smite thou with sickness him that would make trouble [for me], O Fânûêl Malakôfîmî. O Fânûêl Petrôs, priest within and without, on the day wherein I commit sin of any kind judge thou me in such wise that I may be forgiven. And deliver from bronchitis and pleurisy Thine handmaiden 'Ahĕta Mikâêl.

IV. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER WHICH JEREMIAH THE PROPHET WROTE CONCERNING THE CROSS WHEN HE HAD BEEN BOUND [HAND] AND FOOT AND [CAST INTO] A PIT. The cross is our strength. The cross is our sun. The cross is our redemption. The cross is the salvation of our soul and body. The cross is our sword. The cross is [our] helper. The cross is the lord of our enemy. The cross is the hope of the Jews who shall deny ..... those who believe in His cross,

den sadôr 'aldôr dântet 'adirâ 'Arôdyâs, Mâsyâs, 'Azyâyas, Yârôs. By the might of this cross I shall be sealed and I shall rise at the resurrection in the Name of the Father, and the Son, and the Holy Ghost, One God. Let me be sealed with the sign of the cross with five nails which Thou didst carry for Bĕ'êl, the cross of our Lord Jesus Christ, wherewith Thou didst put to shame Bĕ'êl and Bôryâ, and wherewith the black devils were scattered, and the memorial of the name of Ḍalwâgî was blotted out, and deliver Thine handmaiden 'Ahĕta Mikâêl.

V. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER AGAINST THE PAIN CAUSED BY WOUNDS. Mĕdmĕyâs, Mĕdmĕdyâs, Mĕdmĕdyâs, Mĕdmĕdyâs, Mĕdmĕdyâs, Mĕdmĕdyâs, Yahâḳî, Yahâḳî, Yahâḳî, Yahâḳî, Yahâḳî, Yahâḳî, Yahâḳî, deliver Walda Karrâsḳî from the pain of wounds, and deliver and heal Thine handmaiden Ahĕta Mikâêl.

VI. In the Name of the Father, and the Son, and the Holy Spirit, One God. A PRAYER AGAINST THE MAṬEM. O Breaker of devils, as thou didst break the armies of Diabolos, Lonyûn, Sîwâwĕyûn, Ḳahâfmelyûn, Nemleyûs, Lofhâm, Salomon, Râbî, Kîryâk, Xabrâḳ, Shadrach, Meshach, [and] Abednego — by the might of these thy names whereby thou didst fetter Bâryâ and the black devils, even so fetter thou Maṭem so that they may not draw nigh unto the soul and body of thine handmaiden Ahĕta Mikâêl. In the name of Sarôs, and in the name of Sarôs, and in the name of Sakartyânâs, and in the name of Xamyâ who driveth away devils, and the fiends of Satan, and Xamî, Xakânâ, and Xanan, ... who keep in terror Bôryâ and the fiends of Satan....., by the might of these thy names I adjure theę thou by [this] adjuration that ye fetter, and put under a ban, and bring to nought Bôryâ, [and] Masrayâ, and Ḍalwâgî, and keep them from thine handmaiden 'Ahĕta Mikâêl, and deliver her from them.

VII. In the Name of God, the Living One, Who giveth [man] power to speak. [A PRAYER OF] SAINT SÛKYÛS (SÙSENYS) FOR THE REMOVAL OF DISEASE OF EVERY KIND FROM THOSE WHO SUCK AT THEIR MOTHER'S BREASTS. It is of great advantage to the woman who hath children to suckle and bring up, and it must be written down and worn by her with the help (?) of God, the Glorious and Most High, until the years of childbearing are ended. Preserve and protect from the disease caused by the evil eye of Bâryâ; and from coughs, and bronchitis, and pleurisy, and inflammation of the lungs and bowels; and from diarrhoea, colic, and dysentery; and from the disease caused by worms, and fistula; and from the evil eye of the *zar*, and from the cracking of the skin; and from the evil eye of the sorcerer and enchanter; and from the evil eye of Ḥ ûmanna and Ḍalâwâgî; from the evil eye of Gâlâ, from the evil eye of Xaḳlâ, from the evil eye of 'Eslâm and 'Amhârâ; from the evil eye of Tabôt and 'Ans; and from the evil eye of Maḳâwĕzî Fĕrḳĕḳât, and Sashasaḳât Tĕkûsât..... deliver thine handmaiden 'Ahĕta Mikâêl.

There[1] was a certain man whose name was Sûsenyûs (Socinius), and he married a wife and begat a male child. And in the matter of the first child Wĕrzĕ[wĕ]lĕyâ (Ursula) came, and killed him, and went away; and his mother cried out and mourned for him. And when Saint Sûsenyûs heard her weeping, he mounted upon his horse Cherubim, and took a spear in [his] right hand, and went to [seek] her. And he found an old woman sitting under a tree, and he asked her questions, and spake unto her. Then he turned his face towards the East, and he knelt down upon his knees, and he prayed, saying, "O Lord Jesus Christ, "Thou God of the Christians, Thou King of kings, let me slay Wĕrzĕwĕlyâ.... so that she "may not slay children who suck, and may not do harm [to women and] their husbands. "Then will I become a martyr for Thy Name's sake, I Saint Sûsenyûs." And as he continued to pray in this wise to God, he rose up, and a voice came from heaven, saying, "Behold, "power shall be given unto thee from God to slay her". And he saw an old woman sitting under a tree, and he asked her, saying, "Where hath Wĕrzĕwĕlyâ gone?" And the woman said unto him, "Into the garden which is in front of thee". Now when Saint Sûsenyûs heard [these things], he rejoiced, and he mounted his horse, and took a spear in his right hand and went to her, and he slew her and pierced her right side. And Wĕrzĕ[wĕ]lĕyâ said unto him, "O Lord Jesus Christ, I swear to Thee by the seven ranks of the Archangels "Michael and Gabriel, Seraphim and Cherubim, Uriel, Raphael, Fânûêl, Saḳêl, Sadakôêl, and "Îktenâêl — these are they [who stand] before the throne of the Sustainer of all the world, "the God of Ananias, Azarias, and Misael — that I will not contend against Thy Name, and "I will never journey along the path where It is to be met with, or enter into any church "wherein Thy Name is commemorated, or into any house or place whatsoever, and this "prayer shall be placed either upon children, or upon young men, or upon those who are full "grown, unto the end of the world. Amen." O deliver from the pains and diseases caused by the evil eye of Baryâ, and from coughs, and bronchitis, and pleurisy, and inflammation of the lungs and bowels; and from diarrhoea, and colic, and dysentery; and from the disease caused by worms, and fistula; from cracking of the skin; from the sorcerer, and Ḳûmanna, and Dalâwâgî; from the evil eye of Xaḳla; and from the evil eye of 'Eslâm and 'Amḥarâ, thine handmaiden 'Ahĕta Mîkâêl.

VIII. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER. O Masṭĕma, Markebyûn, Maḥafrĕkîn, Fêfrân, Magôma-'esât, Dĕlfĕlêl, Ẓardâêl, Gashâḍâêl, Mendânâêl, Afṭĕtatâ-mawa'î-ḍara, Êlêlê, Ṣarâêl, Ṣarâêl, Ṣarâêl, Henâêl, Henâêl, Kesbâêl, Êlêf, Baḥîl, Bĕrhânâêl, Salâtâêl, Azyâs, Masayâ, Kûkûêl, Abnâdî, Gâmîêl, Bĕhîl, Fĕlfĕl, Ḥûrḳûryûn, Mahâbîl, and Kîftâhî, fetter ye with a fetter the devils, and overwhelm them, and deliver Thine handmaiden Ahĕta Mîkâêl from the evil eye of Ṣalâwâgî, and Zâr, etc.

[1] The translation of an Ethiopian version of this story was published by Dr. KARL FRIES in the "*Actes*" of the VIIIth Oriental Congress, held at Stockholm in 1889, Semitic Section (B), p. 55 ff.

IX. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER FOR THE BLOOD. O Santam, Wântam, Ḳarnawŭ, Lîsa, Lasîsa, Alĕyûs, Malzazîn..... as thou dost collect the power of the hail and the winds, even so collect, and make strong, and stablish the blood of thine handmaiden Ahĕta Mikâêl. Now the barren woman gave birth to seven [sons] in Thy fear, O God; therefore by these Thy names let Thine handmaiden Ahĕta Mikâêl have progeny. O Delxatâ, Titixar, Xarêxiren; by these names, O Thou Who dost collect the power of the hail and the winds, collect, and make strong, and stablish the seed of man in the body of Thine handmaiden Ahĕta Mikâêl. O Enlit, Madjîr, Madjîr, Madjîr, Diḳôrôn, Bazyâs, Bĕtâêl! By the power of these Thy names slay not the child in the body of Thine handmaiden 'Aheta Mikâêl.

The text concludes with a short petition in which God, "to Whom nothing is im-"possible", is besought to destroy utterly the names of Bóryâ, and of the devils, and of the demons who cause fever, pleurisy, inflammation of the lungs, rheumatism, and cholera to 'Ahĕta Mikâêl.

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(Col. 1.) በስመ[1] ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩አምላክ ፡ ንነግረክሙ ፡ አኃዊነ ፡ ፍቁራን ፡ ውሉዳ ፡ ዛቲ ፡ ቤተ ፡ ክርስቲያን ፡ ወያብርኅ ፡ አዕይንተ ፡ አልባቢክሙ ፡ ለሰሚዓ ፡ ተአምሪሃ ፡ ለእግዚእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ዘበአብራይስጢ ፡ ማሪሃም ፡ ዋዕምት ፡ ስም ፡ ሕይወት ፡ ዓለም ፡ ወላዲተ ፡ አምላክ ፡ ዘኢይክሉ ፡ ፈጽሞ ፡ ውዳሴሃ ፡ ዕበያ ፡ ወክብራ ፡ ኢሰማያውያን ፡ ወኢምድራውያን ፡ ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ። ..... ለዓለመ ፡ ዓለም ። እምቅድመ ፡ ተአምር ፡ ይትነበብ ፡ ወይስምዑ ፡ ሕዝብ ፡ በእዝነ ፡ ልቡና ፡ ስምዑ ፡ በአዕዛኒክሙ ፡ ወአንብርዎ ፡ በልብክሙ ፡ ዕበያ ፡ ወውደሴሃ ፡ ለእግዚእትነ ፡ ቅድስት ፡ ድን (Col. 2.) ግል ፡ በፀኄ ፡ ማርያም ፡ ዘበእብራይስጢ ፡ ማሪሃም ፡ ይብልዋ ፡ ማርያም ፡ ብሂል ፡ መርሕ ፡ ለመንግሥት ፡ ሰማያት ። እግዝእትነ ፡ ማርያም ፡ ነበረት ፡ እምቅድመ ፡ ዓለም ፡ በሕሊና ፡ አምላክ ፡ በእንተ ፡ ማርያም ፡ ተገብሩ ፡ አዳም ፡ ወሔዋን ፡ ሕይወት ፡ ይቤላ ፡ አዳም ፡ ለብእሲቱ ፡ አእሚሮ ፡ ከመ ፡ ትወጽእ ፡ ማርያም ፡ እምሐቁሁ ፡ ወእምከርሠ ፡ ብእሲቱ ፡ ሚክርታስ ፡ ዘይፀውሮ ፡ ለዕበየ ፡ ማርያም ፡ በእንተ ፡ ማርያም ፡ ተገብረ ፡ ኵሉ ፡ ዓለመ ። ወሰበ ፡ ተጽሕፈ ፡ ኵሉ ፡ እምኢያግመሮ ፡ ዓለም ፡ አይ ፡ ዕዝን ፡ ዘይክል ፡ ሰሚዓቶ ፡ ወአይ ፡ ልሳን ፡ ዘይክል ፡ ነቢቦቶ ፡ ወአይ ፡ ቃል ፡ ዘይክል ፡ ፈጽሞቶ ፡ ወአይ ፡ ሪብ ፡ ዘይክል ፡ አግምሮቶ ፡ ወአይ ፡ ልብ ፡ ዘይክ (Col. 3.) ል ፡ ሐልዮቶ ፡ ወአብጽሖቶ ፡ ወባሕቱ ፡ ንስቲተ ፡ ንነግረክሙ ፡ መጠነ ፡ ተስህላነ ፡ እግዝእትነ ፡ ማርያም ፡ ተነግረት ፡ እምአዳም ፡ እስከ ፡ አብርሃም ፡ ወእምአብርሃም ፡ እስከ ፡ ሙሴ ፡ ወእሙሴ ፡ እስከ ፡ ዳዊት ፡ ወልደ ፡ ዕሴይ ፡ በብዙኅ ፡ አምሳል ፡ አስተርአየት ፡ እግዝእትነ ፡ ማርያም ፡ ሥርወ ፡ ልደታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ እምቤተ ፡ ዳዊት ፡ ንጉሥ ፡ ወእምቤተ ፡ አሮን ፡ ክህን ፡ መንገለ ፡ እማ ፡ ስመ ፡ አቡሃ ፡ ኢያቄም ፡ ወስመ ፡ መ ፡ ወላዲታ ፡ ሐና ፡ ለንግሥትነ ፡ ማርያም ፡ ለመኑ ፡ ተውህበ ፡ ተደንግሎ ፡ ሕሊና ፡ ለመላእክትኒ ፡ ኢተክህሎሙ ፡ ድንጋሌ ፡ ሕሊና ፡ እስመ ፡ አበሱ ፡ በፍትወት ፡ ወወረዱ ፡ ምድረ ፡ በመዋዕል ፡ ዘቀዲሙ ፡ መኑ ፡ ከመ ፡ እግዝእትነ ፡ (Col. 4.) ማርያም ፡ ዘከነ ፡ ምዕራፈ ፡ አብ ፡ ወመኑ ፡ ከመ ፡ እግዝእትነ ፡ ማርያም ፡ ዘከነ ፡ ማኅደረ ፡ ወልድ ፡ ወመኑ ፡ ከመ ፡ እግዝእትነ ፡ ማርያም ፡ ዘከነ ፡ ቤተ ፡ ለመንፈስ ፡ ቅዱስ ፡ ይትከህልኑ ፡ ለሰብእ ፡ ነቢር ፡ እንበለ ፡ ኃጢአት ፡ አልቦ ፡ ዘጸረ ፡ እሳት ፡ ወአልቦ ፡ ዘኢገቢረ ፡ ኃጢአተ ፡ ዘእንበለ ፡ እግዚእትነ ፡ ማርያም ፡ እግዚእትነ ፡ ማርያም ፡ ትነጽሕ ፡ እመለእክት ፡ እግዝእትነ ፡ ማርያም ፡ ተዓ

[1] The following text is written on a leaf which has been inserted between foll. 1 and 2; it is, substantially, the text which is given in the manuscript B after the "Salutations" to the Virgin. See pp. 5 and 6.

ቢ ፡ እምኵሉ ፡ ትውልደ ፡ አንስት ፡ ሕሊናሃ ፡ ለእግ
ዝእትነ ፡ ማርያም ፡ ሕሊና ፡ አምላክ ፡ ኵሉ ፡ መልከ
ዓ ፡ ለእግዝእትነ ፡ ማርያም ፡ መልከዓ ፡ አምላክ ፡ እግ
ዝእትነ ፡ ማርያም ፡ ቀጸበቶ ፡ ለአምላክ ፡ በንጽሕናሃ ፡
እግዝእትነ ፡ ማርያም ፡ ወለደቶ ፡ ለአምላክ ፡ በድንግ
ልናሃ ፡ እግዝእትነ ፡ ማርያም ፡ (Col. 5.) ክነቶ ፡ ለአም
ላክ ፡ ማኅደረ ፡ ፍሥሐ ፡ እግዝእትነ ፡ ማርያም ፡ ንግ
ርት ፡ በነቢያት ፡ እግዝእትነ ፡ ማርያም ፡ ስብከት ፡ በ
ሐዋርያት ፡ እግዝእትነ ፡ ማርያም ፡ ውድስት ፡ በአፈ ፡
ኵሉ ፡ ፍጥረት ፡ እግዝእትነ ፡ ማርያም ፡ አክብርዋ ፡
ለእግዝእትነ ፡ ማርያም ፡ ውሉደ ፡ ዛቲ ፡ ቤተ ፡ ክርስ
ቲያን ፡ እስመ ፡ ቤዛክሙ ፡ ይእቲ ፡ ለኵሎአን ፡ ወወሀ
ቢተ ፡ ጸጋ ፡ ይእቲ ፡ እግዝእትነ ፡ ማርያም ፡ ለዘተል
እካ ፡ በሠናይ ፡ መልእክት ፡ ተአመንዋ ፡ ለእግዝእት
ነ ፡ ማርያም ፡ በኵሉ ፡ ልብክሙ ፡ ወኢትናፍቁ ፡ እስ
መ ፡ ይእቲ ፡ መድኃኒትክሙ ፡ ቅድመ ፡ ሥዕላ ፡ ሰግ
ዱ ፡ ዘኢይሰግድ ፡ ላቲ ፡ ይደምሰስ ፡ ስሙ ፡ እምቀዋ
ሙ ፡ ወኢይትዓወቅ ፡ ዝክረ ፡ ስሙ ፡ ወይበሉ ፡ መላ
እ (Col. 6.) ክተ ፡ ሰማይ ፡ አሜን ። ። ።

THE INTRODUCTION TO LADY MEUX MANUSCRIPT No. 3(B).

(B. fol. 2a. 1.) በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡
ቅዱስ ፡ ፩አምላክ ፡ ዝንቱ ፡ መጽሐፍ ፡ ዘይትነበብ ፡
አምቅድመ ፡ ያንብቡ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡
ማርያም ፡ መጽሐፈ ፡ ሥርዓት ፡ ውእቱ ፡ ዘውጽአ ፡
እመንበረ ፡ ማርቆስ ፡ ሐዋርያ ፡ እመካነ ፡ መዓልቃ ፡
ዘምስር ፡ ዘእንበሩ ፡ መምሕራን ፡ ሊቃነ ፡ ጳጳሳት ፡ ክ
ቡራን ፡ መጋብያነ ፡ ምሥጢር ፡ ርቱዓነ ፡ ሃይማኖት ፡
ዘትትናገሮሙ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማ
ርያም ፡ ዘልፈ ፡ በ ፡ አመ ፡ ትትናገሮሙ ፡ በሕልም ፤
ወበ ፡ አመ ፡ ትትናገሮሙ ፡ በራዕይ ፤ ወበ ፡ አመ ፡ ት
ትናገሮሙ ፡ በገሃድ ፤ እሉ ፡ እሙንቱ ፡ አባ ፡ አብርሃ
ም ፤ ወአበ ፡ ማርቆስ ፤ ወአበ ፡ ማቴዎስ ፡ ገባርይነ ፡
መንክራት ፡ ወዜና ፡ ነገሮሙ ፡ ሀሎ ፡ ጽሑፈ ፡ ው
ስተ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡
ድንግል ። (B. fol. 2a. 2.) ማርያም ፡ ዘከመ ፡ ተናገረቶ
ሙ ፡ ወዘከመ ፡ ገብረት ፡ ሎሙ ፡ ተአምራት ፡ ወመ
ንክራተ ፡ ወመጽሐፈ ፡ ሥርዓቶሙሰ ፡ ተተርጕመት ፡
አምዓረቢ ፡ ለግዕዝ ፡ ለብሔረ ፡ ኢትዮጵያ ፡ በመዋዕ
ለ ፡ አባ ፡ ዮሐንስ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘአለ ፡ አስክንድ
ርያ ፡ ወበመዋዕለ ፡ ሊቃነ ፡ ጳጳሳቲነ ፡ አባ ፡ ሚካኤ
ል ፡ ወአባ ፡ ገብርኤል ፡ ወኤጲስቆጶስነ ፡ አባ ፡ ዮሐን
ስ ፡ እምአመ ፡ ወጽኡ ፡ ኢትዮጵያ ፡ በ፫ዓመት ፡ በ
መ[ዋ]ዕሊሁ ፡ ለንጉሥነ ፡ ዘርአ ፡ ያዕቆብ ፡ ዘተሰም
የ ፡ ቈስጠንጢኖስ ፡ እምአመ ፡ ነግሠ ፡ በ፮ዓመት ፡
ወመጽሐፈ ፡ ሥርዓቶሙሰ ፡ ከመዝ ፡ ይብል ፡ በዙ
ሉ ፡ እጉድ ፡ ሰንበት ፡ ለለሰሙኑ ፡ ወበዙሉ ፡ በዓላ
ተ ፡ እግዝእትነ ፡ ማርያም ፡ ኢያጽርዐ ፡ አንብቦ ፡ ተ
አምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ውስተ ፡ ዙሉ ፡ አ
ብያተ ፡ ክርስቲያና (B. fol. 2b. 1.) ት ፡ በዓቢይ ፡ ክብር ፡
ወበዓቢይ ፡ ፍሥሐ ፡ እስመ ፡ ይእቲ ፡ ክብርት ፡ ማር
ያም ፡ ወአልቦ ፡ ዘይክብር ፡ እምታሕተ ፡ እግዚአብ
ሔር ፡ ወአውግዙ ፡ ከመ ፡ ኢያብጥሉ ፡ አንብቦ ፡ ተአ
ምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ በዙሉ ፡ እጉድ ፡ ሰ
ንበት ፡ ወበዙሉ ፡ በዓላቲሃ ፡ ወበዓላቲሃሰ ። ዝ ፡ ው
እቱ ፡ አመ ፡ ፯ለነሐሴ ፡ ዕንሰታ ፡ አመ ፲ወ፯ፍልሰተ ፡
ሥጋሃ ፡ እስከ ፡ ፲ወ፩ ፡ ሰዱስ ፡ መዋዕል ፡ ይግበሩ ፡
በዓለ ፡ ከመ ፡ ትንሣኤ ፡ ወልዳ ፡ አመ ፡ ፲ለመስከረ
ም ፡ በዓተ ፡ ሰዕላ ፡ ለእግዝእትነ ፤ ውስተ ፡ ሀገረ ፡ ጼ
ዮንያ ፡ ጎበ ፡ መካነ ፡ መሪና ፡ ወይእቲ ፡ ስዕል ፡ ልብ
ሰተ ፡ ሥጋ ፡ ወያንጸፈጽፍ ፡ ሐፍ ፡ እምኔሃ ፡ ወአመ ፡
፲ወ፩ ፡ ለዝ ፡ ወርኀ ፡ አመ ፡ ፲ወ፩ለጥቅምት ፡ ወአ
መ ፡ ፯ለኅዳር ፡ በዓታ ፡ ውስተ ፡ ደብረ ፡ ቍስቋም ፡
አመ ፡ ፲ወ፩ ፡ ተቅዋም ፡ ማኅቶት ፡ ወአመ ፡ (B. fol. 2b. 2.)
፫ለታኅሣሥ ፡ በዓታ ፡ ውስተ ፡ ቤተ ፡ መቅደስ ፡ አ

መ ፡ ፳ወ፩ለዝ ፡ ወርኀ ፡ ወአመ ፡ ፳ወ፪ ፡ ዘገብረ ፡ ተ
ገክራ ፡ ዶቅስዮስ ፡ ኤጲስ ፡ ቆጶስ ፡ ወሰበ ፡ አብዓላ ፡
በዛቲ ፡ ዕለት ፡ ወሀበቶ ፡ ልብሰ ፡ ዘኢተገብረ ፡ በእደ ፡
ሰብእ ፡ ወመንበረ ፡ ዘኢይነብር ፡ ዲቤሁ ፡ ካልዕ ፡ አ
መ ፡ ፳ወ፳፭ና ፡ ወአመ ፡ ፳ወ፱ ፡ ዘወለደቶ ፡ ለመድ
ኅኒነ ፡ በዝ ፡ ወርኀ ፡ አመ ፡ ፳ወ፩ለጥር ፡ ዕረፍታ ፡ አ
መ ፡ ፲ወ፯ለየካቲት ፡ በዘወሀባ ፡ ኪዳነ ፡ ምሕረት ።
ለዘገብረ ፡ ተገክራ ፡ ወአመ ፡ ፳ወ፩ ፡ ለዝ ፡ ወርኀ ።
አመ ፡ ፳ወ፩ለመጋቢት ። ወአመ ፡ ፳ወ፱ ፡ በዘ ፡ ፀን
ሠቶ ፡ ለመድኅኒነ ፡ ወአመ ፡ ፳ወ፩ለሚያዝያ ። ወአ
መ ፡ ፩ለግንቦት ፡ ልደታ ፡ ቦ ፡ እለ ፡ ይቤሉ ፡ አመ ፡
፲ለመስከረም ፡ ልደታ ፡ ወንሕነሰ ፡ ንብል ፡ ጥየቀ ፡
በከመ ፡ መሐሩነ ፡ አበዊነ ፡ ሊቃውንት ፡ ወአመ ፡
፳ወ፩ለዝ (B. fol. 3a. 1.) ወርኀ ፡ ይትጋብኡ ፡ በምድረ ፡
ግብጽ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ እንተ ፡ ትሰመ
ይ ፡ ደብረ ፡ ምጥማቅ ። ወይትጋብኡ ፡ እምሥራቅ ፡
ወእምዕራብ ፡ እምሰሜን ፡ ወእምደቡብ ፤ ወእምኵ
ሉ ፡ አኀጉር ፡ ወይትዓየኑ ፡ በዳባትር ፡ ወበሐይመታ
ት ፡ ወበሰቃልው ፤ ወበአኀበር ፡ ወይእኀዙ ፡ ገቢረ ፡
በዓላ ፡ ለድንግል ፡ እምኗ ፡ ወጌ ፡ እስከ ፡ ፳ወ፱ ፡ ዕለ
ት ፡ በዓቢይ ፡ ክብር ፡ በፍሥሐ ፡ ወበኃሢት ፤ ወበይ
ባቤ ፡ በዝንቱ ፡ ሐሙስ ፡ መዋዕል ፤ ዘእንበለ ፡ ጽርዓ
ት ፡ ምስለ ፡ መላእክት ፡ ወሰማዕት ፤ ወጻድቃን ፡ ም
ስልሃ ፤ ወተንባላትሂ ፡ ወክርስቲያን ፡ ይሬእይዋ ፡ ገሀ
ደ ፡ ግበሩ ፡ በዓለ ፡ በትፍሥሕት ፡ ወበክብር ፡ ወበፍ
ሥሐ ፡ አመ ፡ ፳ወ፭ ፡ አመ ፡ ፳ወ፱ ፡ አመ ፡ ፳ወ፫ ፡ አ
መ ፡ ፳ወ፬ ፡ ወሰተ ፡ ግብጽ ፡ ዓቢይ ፡ በዓል ፡ አመ ፡
፳ወ፭ በዘተክለ ፡ ወልዳ ፡ አብትረ ፡ ይቡሳን ፡ ወረ
(B. fol. 3a. 2) ስዮመ ፡ አዕዋመ ፡ አመ ፡ ፳ለሰኔ ፡ በዘአ
ንትሣ ፡ ወልዳ ፡ ማየ ፡ እምኬነሕሕ ፤ ወከነ ፡ ፈውሰ ፡
ለድውያን ። ወአመ ፡ ፳ሁ ፡ ለዝ ፡ ወርኀ ፡ ተጋብ
ኡ ፡ ሐዋርያት ፤ ወወረደ ፡ ወልዳ ፡ ለጎንፀተ ፡ ቤታ ።
ወአመ ፡ ፳ወ፭ቅዳሌ ፡ ቤታ ፡ አመ ፡ ፳ወ፭ ፡ ለሐምሌ ፡
ወከነ ፡ ኵሉ ፡ በዓላቲሃ ፡ ለእግዝእትነ ፡ ማርያም ፡
፴ወ፫ ፡ ወያከብርዎን ፡ ለእላንቱ ፡ በዓላት ፡ ከመ ፡ እ
ኁድ ፡ ሰንበት ፡ ወኢይግበሩ ፡ ቦዱን ፡ ወኢምንተኒ ፡
ዓመት ፡ እስከ ፡ ዓመት ፡ ወእስከ ፡ ለዓለም ፡ በእላን
ቱ ፡ በዓላተ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማር
ያም ፡ ወበዙሉ ፡ እሑድ ፡ ሳንበት ፡ ዘኢበጽሐ ፡ ኀበ ፡
ቤተ ፡ ክርስቲያን ፡ ለሰሚዓ ፡ ተአምሪሃ ፡ ለድንግል ፡
አውገዙ ፡ ሊቃነ ፡ ጳጳሳት ፡ እለ ፡ አቅደምነ ፡ ዘክሮ
ተ ፡ ስሞሙ ፡ እመሂ ፡ እድ ፡ ወእመሂ ፡ አንስት ፡ ለአ
መ ፡ ሊከልአሙ ፡ ደዌ ፡ ወምክንያት ፡ ዕውቅ ። ወዙ
ሉ ፡ ነው (B. fol. 3b. 1.) ረ ፡ ሥጋ ፡ ወዙሉ ፡ ግብር ፡ ዘ
ይክልዕ ፡ በዊአ ፡ ቤተ ፡ ክርስቲያን ። እስመ ፡ ዙሉ ፡
ዘይሰምዕ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ጊዜ ፡ ይትነቡበ ፡
ትባርክሙ ፡ እግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላ
ክ ። አመሂ ፡ ለእድ ፡ ወእመሂ ፡ ለአንስት ፡ በእላንቱ ፡
በዓላተ ፡ እግዝእትነ ፡ ማርያም ፡ ወበዙሉ ፡ እሑድ ፡
ሰንበት ፡ ይትጋብኡ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ እ
ድ ፡ ወአንስት ፡ ወአምደ-ጎረ ፡ ፍጻሜ ፡ ቅኔ ፡ ሰላም ፡
ያውዕኡ ፡ ሠርጓቲሆሙ ፡ ሠርገሙ ፡ ወርቅ ፡ ወብሩር ፡
አምእደዊሆሙ ፤ ወእምአፃብሚሆሙ ፡ ወእምክሣው
ዲሆሙ ፤ ወእምአእዛኒኆሙ ። ወእምአርእስቲሆ
ሙ ። ወባሕቱ ፡ አንስትሰ ፡ ይትገልባባ ፡ ርእሶን ፡ በ
ከመ ፡ ነገረ ፡ ጳውሎስ ። ወይደልው ፡ አስተጋቢአሙ ፡
ህሊናሆሙ ፡ ለሰሚዓ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅ
ድስት ፡ ወድንግልት ፡ ማርያም ፡ ወይኩን ፡ ዐቢይ ፡
(B. fol. 3b. 2.) አርምሞ ፡ ወአልቦ ፡ ዘይትናገር ፡ ዘጸን
ዓ ፡ ቀዊሞ ፡ ይስማዕ ፡ ወዘደኽመ ፡ ነቢሮ ፡ ወእምቅድ
መ ፡ ያንብቡ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡
ይባርክ ፡ ሊቀ ፡ ጳጳሳት ፡ ወለእመ ፡ ኢሀሎ ፡ ሊቀ ፡ ጳ
ጳስ ፡ ይባርክ ፡ ጳጳስ ፡ ወለእመ ፡ ኢሀሎ ፡ ጳጳስ ፡ ይባ
ርክ ፡ ኤጲስቆጶስ ፡ ወለእመ ፡ ኢሀሎ ፡ ኤጲስቆጶስ ፡
ይባርክ ፡ ቀሲስ ፡ ዘየዓቢ ፡ ምሥራቅ ፡ ወምዕራብ ፡ ሰ
ሜነ ፡ ወደቡበ ። ። ።

ወአምዝ ፡ ያውርድ ፡ አክሊሉ ፡ እምዲበ ፡ ርእሱ ፡
ወይሰግድ ፡ ቅድመ ፡ ታቦት ፡ ሥልሰ ፡ እመሂ ፡ ኤጲ
ስቆጶስ ፡ ወእመሂ ፡ ቀሲስ ፡ ወያዕርግ ፡ ዕጣነ ፡ ወይዕ
ጥን ፡ ፫ጊዜ ፡ እንዘ ፡ ይብል ፡ ስብሐት ፡ ወክብር ፡ ለ
ሥሉስ ፡ ቅዱስ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱ
ስ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ።
ወይሑር ፡ ኀበ ፡ ስዕለ ፡ እግዝእትነ ፡ ማርያም ፡ ወላ
ዲተ ፡ አምላክ ፡ ወይዕዎን ፡ (B. fol. 4a. 1.) ፫ጊዜ ፡ እን
ዘ ፡ ይብል ፡ ተፈሥሒ ፡ አምልእት ፡ ጸጋ ፡ እግዚአብ
ሔር ፡ ምስሌኪ ፡ ቡርክት ፡ አንቲ ፡ እምአንስት ፡ ወ

በሩክ ፡ ፍሬ ፡ ከርሥኪ ፡ ሰአሊ ፡ ወተንብሊ ፡ ኀበ ፡ ፍቁር ፡ ወልድኪ ፡ ከመ ፡ ይሰረይ ፡ ለነ ፡ ኃጣውኢነ ፡ ለእመ ፡ ሀሎ ፡ ጳጳስ ፡ ይዕጥን ፡ ፫ ፡ ወእምድኅሬሁ ፡ ይግበሩ ፡ ዅሎሙ ፡ ካህናት ፡ በበመዓርጊሆሙ ፡ እስከ ፡ ይፈጽሙ ፡ ዓጢኑ ፡ ዅሎሙ ፡ ሰዩማን ፡ ካህናት ። ወእምድኅሬሁ ፡ ያንብቡ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ለእግዝእትነ ። ፫ጊዜ ፡ በበ፫ ፡ ተአምር ፡ እምተአምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ እለ ፡ የአምሩ ፡ መጽሐፈ ፡ ወእለሰ ፡ ኢይክሉ ፡ አንብቦ ፡ በአርትዖ ፡ ያንብቡ ፡ በበተአምር ፡ ንዑሳን ። ከመ ፡ ኢይጎድሉ ፡ በረከታ ፡ ለድንግል ፡ ወኢያጽርዑ ፡ ዐጢኑ ፡ ፫ቀሳውስት ፡ ፩ኅብ ፡ ታቦት ፡ ወ፩ኅብ ፡ ሰዕለ ፡ እግዝእትነ ፡ ማርያም ፡ ወ፩ኅብ ፡ ይትነበብ ፡ ተአምር ፤ (B. fol. 4a. 2.)

ወኢይምሰሎ ፡ ለዅሉ ፡ ክርስቲያናዊ ፡ ቀሊለ ፡ ሰሚዓ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እስመ ፡ ዓቢይ ፡ ወክቡር ፡ ውእቱ ፡ ወኢያጽርዑ ፡ ሰሚዓታ ፡ እድ ፡ ወአንስት ፡ ከመ ፡ ኢይባኡ ፡ ውስተ ፡ ግዘት ፡ ወዘተክህሎ ፡ ሰሚዓ ፡ ተአምሪሃ ፡ ይንግእ ፡ ቍርባን ፡ በይእቲ ፡ ዕለት ፡ ወለእመ ፡ ኢክልአ ፡ ምክንያት ፡ ዕውቅ ፡ በከመ ፡ ንቤ ፡ ቀዳሚ ፡ ወዘኢተክህሎ ፡ ነሚአ ፡ ቍርባን ፡ ሰሚዓ ፡ ተአምረ ፡ ይሑር ፡ ኀበ ፡ ቤተ ፡ ወይከውኖ ፡ ህየንተ ፡ ቍርባን ፡ ለእመ ፡ ሰምዓ ፡ በአሚን ፡ ወእለሰ ፡ ያሰትቱ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ወኪዳና ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ውፁዓን ፡ እሙንቱ ፡ እምአሚነ ፡ ትስብእቱ ፡ ለወልደ ፡ እግዚአብሔር ፡ ወኢይትጐለቁ ፡ ምስለ ፡ በግዓን ፡ መርዔቱ ፡ ለክርስቶስ ፡ ርጉማነ ፡ ወውጉዛነ ፡ ወው (B. fol. 4b. 1.) ቁያነ ፡ በሰይፈ ፡ ቃሎሙ ፡ ለጴዋሮስ ፡ ወጳውሎስ ፡ ወለነሂ ፡ በሰይፈ ፡ ቃልነ ፡ ለአባ ፡ ሚካኤል ፡ ወአባ ፡ ገብርኤል ፡ ውቁያነ ፡ ለይኩኑ ፡ ወውጉዛነ ፡ እስመ ፡ ንሕነሂ ፡ ነግእነ ፡ ሥልጣነ ፡ ዚአሆሙ ፡ ወበእንተዝ ፡ እውገዝነ ፡ ወዓሠርነ ፡ በማዕሠር ፡ ዘኢይትፈታሕ ፡ ለዝ ፡ ኢያከብር ፡ በዓላቲሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ከመ ፡ እሑድ ፡ ሰንበት ፡ እስከ ፡ አመ ፡ ይምጽእ ፡ ወልዳ ፡ በሰብሐት ፡ አሜን ። ።

ወእለሰ ፡ ይፈቅዱ ፡ አክብሮታ ፡ ወአልዕሎታ ፡ ወአፍቅሮታ ፡ በዅሉ ፡ ልቦሙ ፡ ወበዅሉ ፡ ኃይሎሙ ፡ ጸሎታ ፡ ወበረከታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ይኅድር ፡ ላዕሌሆሙ ፡ ወይቀድሶሙ ፡ እስከ ፡ ለዓለመ ፡ ለዓመ ፡ ዓለም ፡ አሜን ። ። ።

(B. fol. 4b. 2.) ወይብሉ ፡ ካህናት ፡ በዜማ ፡ ዕዝል ፡ በ፪ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉያ ፡ ንስግድ ፡ ለአበ ፡ ብርሃናት ፡ ወለወልዱ ፡ ዋሕድ ፡ ወለመንፈስ ፡ ቅዱስ ፡ ጻራቅሊጦስ ፡ ሥሉስ ፡ ዕሩይ ። ፫ጊዜ ፡ በል ። ሰላም ፡ ለማርያም ፡ ንግሥት ፡ ወዓፀድ ፡ ዘበአማን ፡ ዘኢተገበርዋ ፡ ተረክበ ፡ አስካለ ፡ በረከት ፡ ህየ ፡ ወልደ ፡ እግዚአብሔር ፡ ዘበአማን ፡ መጽአ ፡ ወተሰብአ ፡ እምኔሃ ፡ ወወለደቶ ፡ ወአድኅነነ ፡ ወሰረየ ፡ ለነ ፡ ኃጣውኢነ ። ረኪብኪ ፡ ጸጋ ፡ አድንግል ። እስመ ፡ ብዙኃን ፡ ተናገሩ ፡ ለክብርኪ ፡ እስመ ፡ ቃለ ፡ አብ ፡ መጽአ ፡ ወተሰብአ ፡ እምኔኪ ። ሃሌ ፡ ሉያ ። ንዑ ፡ ትኑጽሩ ፡ ኀበ ፡ ዛቲ ፡ መርዓት ፡ ወሥርጉት ፡ እመ ፡ በግዑ ፡ ወ ዐዕፍት ፡ በዝንቱ ፡ ስብሐት ፡ ዐቢይ ፡ በከመ ፡ ይቤ ፡ ወልደ ፡ ነጐድጓድ ። ዮሐንስ ፡ ድንግል ፡ ወንጹሕ ፡ ይጸርኅ ፡ እንዘ ፡ ይብል ፡ እስመ ፡ አብርሃ ፡ ለዛቲ ፡ መርዓት ፡ ፈድፋደ ፡ እ (B. fol 5a. 1.) ምኮከበ ፡ ጽባሕ ። ዛቲ ፡ ይእቲ ፡ ጽዮን ፡ ሐዳስ ፡ ሀገረ ፡ አምላክነ ፡ ዘኃደረ ፡ ላዕሌሃ ፡ ፍሥሐ ፡ ዅሎሙ ፡ ነቢያት ፡ ቅዱሳን ።

ተፈሥሒ ፡ ማርያም ፡ ለአዳም ፡ ፋሲካሁ ፡ በል ፡ እስከ ፡ ተፍጻሜቱ ፡ በዜማ ፡ ዕዝል ። ወእምዝ ፡ ያንብቡ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በበ፫ ሰብእ ። ወእምድኅረ ፡ ፍጻሜ ፡ ተአምር ፡ ይትቀነዩ ፡ ዅሎሙ ፡ በጎበር ፡ እንዘ ፡ ይብሉ ፡ ከመዝ ። በረከታቲሃ ፡ ለዛቲ ፡ እግዝእትነ ፡ ቅድስት ፡ ማርያም ፡ ወላዲተ ፡ መድኀኒትነ ፡ ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉያ ፡ የሃሉ ፡ ላዕለ ፡ ዅልነ ፡ ሕዝብ ፡ ለመስቀልከ ፡ እግዚኦ ፡ ንፈኑ ፡ ሰብሐት ፡ ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉያ ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ ወልደ ፡ ነጐድጓድ ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ አቡ ፡ ቀሎምሲሰ ፡ ሰላም ፡ ዮሐንስ ፡ ቴዎሎስ ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ ፍቁረ ፡ እግ (B. fol. 5a. 2.) ዚአ ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ ድንግል ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ ወንጌላዊ ፡ ሰላም ፡ ለኪ ፡ ዮሐንስ ፡ ዘረፈቀ ፡ ው

ስተ ፡ ሕፅነ ፡ እግዚአብሔር ፡ ሰላም ፡ ለክሙ ፡ ጴጥሮ
ስ ፡ ወጳውሎስ ፡ ያዕቆብ ፡ ወዮሐንስ ፡ ወእንድርያስ ፡
ሜቴዎስ ፡ ወፊልጶስ ፡ ወበርተሎሜዎስ ። ቶማስ ፡ ወ
ያዕቆብ ፡ ወልደ ፡ እልፍዮስ ። ታዴዎስ ፡ ወናትናኤ
ል ፡ ወማትያስ ። ሉቃስ ፡ ወማርቆስ ፡ ወያዕቆብ ፡ ኤ
ጲስቆጶስ ፡ ለደቂቅክሙ ፡ በርኩነ ፡ በአዚገ ፡ መን
ፈስ ። ። ።

ሰላም ፡ ለኪ ፡ ማርያም ፡ ኖኅት ፡ ምሥራቅ ፡ ዘወ
ልደ ፡ ኖፊ ፡ ሰላም ፡ ለኪ ፡ ወፀድ ፡ ዘኤስኬዶሬ ፡ ሰላ
ም ፡ ለኪ ፡ ዕድልተ ፡ ንጻሬ ፡ ሰላም ፡ ለኪ ፡ ሥርጉት ፡
በወራውሬ ፡ ሰላም ፡ ለኪ ፡ እስመ ፡ ወለድኪ ፡ ፈጣ
ሬ ፡ ሰላም ፡ ለኪ ፡ በትረ ፡ አሮን ፡ ፀዋሪተ ፡ ፍሬ ፡ ሰ
ላም ፡ ለኪ ፡ ዘምስለ ፡ ዝማሬ ፡ ንሰግድ ፡ ለኪ ፡ ለለይ
ትነበብ ፡ (B. fol. 5b. 1) መጽሐፈ ፡ ተአምርኪ ፡ በሰላ
መ ፡ ኪያነ ፡ ባርኪ ።

በስመ[1] ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩
አምላክ ፡ እነግረክሙ ፡ አኃውየ ፡ ውሉደ ፡ ቤተ ፡ ክ
ርስቲያን ፡ እግዚአብሔር ፡ ይባርክሙ ፡ ወያብርህ ፡
አዕይንተ ፡ አልባቢክሙ ፡ ለሰማዓ ፡ ተአምሪሃ ፡ ለእ
ግዝእትነ ፡ ማርያም ፡ ዘበዕብራይስጢ ፡ ማሪሃም ፡ ጥዕ
ምት ፡ ስም ፡ ሕይወት ፡ ኵሉ ፡ ዓለም ፡ ዘኢይክሉ ፡
ፈጽሞ ፡ ውዳሴሃ ፡ ኢሰማያውያን ፡ ወኢምድራውያ
ን ፡ ጸሎታ ፡ ወበረከታ ፡ የሃሉ ፡ ምስለ ፡ ነፍሰ ፡ ንጉ
ሥነ ፡ ተክለ ፡ ሃይማኖት ፡ ወምስለ ፡ ነፍሰ ፡ ንግሥት
ነ ፡ አባለ ፡ ድንግል ፡ ለዓለም ፡ ዓለም ፡ አሜን ። እም
ቅድመ ፡ ተአምር ፡ ይትነበብ ፡ ወይስምዑ ፡ ሕዝብ ፡
በእዝነ ፡ ልቡና ፡ ስምዑ ፡ በአእዛኒክሙ ፡ ዕበያ ፡ ወክ
ብራ ፡ ወውዳሴሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ዘበዕብራ
ይስጢ ፡ ማ (B. fol. 5b. 2) ሪሃም ፡ ይብልዋ ፡ ማርያም ፡
ብሂል ፡ መርህ ፡ ለመንግሥተ ፡ ሰማያት ፡ በእንተ ፡ እ
ግዝእትነ ፡ ማርያም ፡ ተገብረ ፡ ኵሉ ፡ ዓለም ፡ በእን
ተ ፡ እግዝእትነ ፡ ማርያም ፡ ተፈጥሩ ፡ አዳም ፡ ወሔ
ዋን ፡ ሕይወት ፡ ይቤላ ፡ ይቤላ ፡ አዳም ፡ ለብእሲቱ ፡
አእሚሮ ፡ ከመ ፡ ትወፅዕ ፡ እግዝእትነ ፡ ማርያም ፡ እ
ምሐዙሁ ፡ ወአምከርሠ ፡ ብእሲቱ ። ሚክርታሰ ፡ ዘይ
ፀውሮ ፡ ለዕበየ ፡ እግዝእትነ ፡ ማርያም ፡ ሶበ ፡ ተጽሕ
ፈ ፡ ኵሉ ፡ በበ፩እምኢያግመሮ ፡ ዓለም ፡ አይ ፡ እዝ
ን ፡ ዘይክል ፡ ሰሚዓቶ ፡ ወአይ ፡ ልሳን ፡ ዘይክል ፡ አ
ንብቦቶ ፡ ወአይ ፡ ቃል ፡ ዘይክል ፡ ፈጽሞቶ ፡ ወአይ ፡
ልብ ፡ ዘይክል ፡ አግምሮቶ ። ወአይ ፡ ሕሊና ፡ ዘይክ
ል ፡ ሐልዮቶ ፡ ወአብጽሐቶ ፡ ወባሕቱ ፡ ንስቲተ ፡ ን
ነግረክሙ ፡ መጠነ ፡ ተክህለነ ፡ እግዝእትነ ፡ ማርያ
ም ፡ ተነግረት ፡ እምአዳም ፡ (B. fol. 6a. 1.) እስከ ፡ አብ
ርሃም ፡ ወእምአብርሃም ፡ እስክ ፡ ሙሴ ፡ ወእሙሴ ፡
እስከ ፡ ዳዊት ፡ ወልደ ፡ ዕሴይ ፡ በብዙኅ ፡ አምሳል ፡
አስተርአየት ፡ እግዝእትነ ፡ ማርያም ፡ ሥርወ ፡ ልደ
ታ ፡ ለእግዝእትነ ፡ ማርያም ፡ እምቤተ ፡ ዳዊት ፡ ንጉ
ሥ ፡ መንገለ ፡ እማ ፡ ሃና ፡ ስመ ፡ አቡሃ ፡ ኢያቄም ።
ለንግሥትነ ፡ ማርያም ፡ ለመኑ ፡ ተውህቦ ፡ ተደንግ
ሎ ፡ ህሊና ፡ ለመለእክትሂ ፡ ድንጋሌ ፡ ህሊና ። እስ
መ ፡ አበሱ ፡ በፍትወት ፡ ወወረዱ ፡ ምድረ ፡ በመዋ
ዕል ፡ ዘቀዲሙ ። መኑ ፡ ከመ ፡ እግዝእትነ ፡ ማርያ
ም ፡ ዘከነ ፡ ምዕራፈ ፡ አብ ። መኑ ፡ ከመ ፡ እግዝእት
ነ ፡ ማርያም ፡ ዘኮነ ፡ ማኅደረ ፡ ወልድ ። መኑ ፡ ከመ ፡
እግዝእትነ ፡ ማርያም ፡ ዘኮነ ፡ ቤተ ፡ ለመንፈስ ፡ ቅዱ
ስ ፡ ይትህልኑ ፡ ነቢር ፡ ሰብእ ፡ እንበለ ፡ ኃጢአት ፡ አ
ልቦ ፡ ዘፃረ ፡ እሳተ ፡ ወአልቦ ፡ ዘኢገብረ ፡ ኃጢአተ ፡
(B. fol. 6a. 2.) ዘእንበለ ፡ እግዝእትነ ፡ ማርያም ፡ እግዝ
እትነ ፡ ማርያም ፡ ትንጽሕ ፡ እመላእክት ፡ እግዝእት
ነ ፡ ማርያም ፡ ተዓቢ ፡ እመ ፡ ኵሉ ፡ ትውልደ ፡ አንስ
ት ። ህሊናሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ሕሊና ፡ አም
ላክ ፡ ኵሉ ፡ መልክዓ ፡ ለእግዝእትነ ፡ ማርያም ፡ መ
ልክዓ ፡ አምላክ ፡ እግዝእትነ ፡ ማርያም ፡ ቀጸቡቶ ፡ ለ
አምላክ ፡ በንጽሕናሃ ፡ እግዝእትነ ፡ ማርያም ፡ ወልደ
ቶ ፡ ለአምላክ ፡ በድንግልናሃ ፡ እግዝእትነ ፡ ማርያም ፡
ኮነቶ ፡ ለአምላክ ፡ ማኅደረ ፡ ፍሥሐ ፡ እግዝእትነ ፡
ማርያም ፡ ንግርት ፡ በነቢያት ፡ እግዝእትነ ፡ ማርያም ፡
ሰብሕት ፡ በሐዋርያት ፡ እግዝእትነ ፡ ማርያም ፡ ውድ
ስት ፡ በልሳነ ፡ ኵሉ ፡ ፍጥረት ፡ አክብርዋ ፡ ለእግዝ
እትነ ፡ ማርያም ፡ ውሉደ ፡ ዛቲ ፡ ቤተ ፡ ክርስቲያን ፡
እስመ ፡ ቤዛክሙ ፡ ይእቲ ፡ ለኃጥኣን ፡ ወሀቢተ ፡ ጸ

[1] The following is, substantially, the text which forms the Introduction to the Manuscript A.
b

ጋ ። (B. fol. 6b. 1.) ለዘተልእክ ፡ በሠናይ ፡ መልእክት ፡ ተአመንዋ ፡ ለእግዝእትነ ፡ ማርያም ፡ በሁሉ ፡ ልብ ክሙ ፡ ወኢትናፍቁ ፡ እስመ ፡ ይእቲ ፡ መድኀኒትክ ሙ ፡ ቅድመ ፡ ስዕላ ፡ ስግዱ ፡ ዘኢይሰግድ ፡ ላቲ ፡ ይ ደምሰስ ፡ እምቅዋሙ ፡ ወኢይትዓወቅ ፡ ዝክረ ፡ ሰ ሙ ፡ ወይበሉ ፡ መላእክተ ፡ ሰማይ ፡ አሜን ፡ ወአ ሜን ።

ስምዑ ፡ አበውየ ፡ ወአኀውየ ፡ ወአኃትየ ፡ እለ ፡ ሀሎክሙ ፡ ውስተ ፡ ዝቲ ፡ ቤተ ፡ ክርስቲያን ፡ እንዘ ፡ ትሴፈው ፡ ከመ ፡ ትስምዑ ፡ ተአምሪሃ ፡ ለእግዝእት ነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አም ላክ ፡ ረዱ ፡ እምቅዋም ፡ ልዑል ፡ ወእለሂ ፡ ትነብሩ ፡ ተንሥኡ ፡ ወቁሙ ፡ ወቅንቱ ፡ አልባሲክሙ ፡ (B. fol. 6b. 2.) ወአውርዱ ፡ ሰበነ ፡ ወሠርጐ ፡ እምላዕሌክሙ ። ኢሰማዕክሙኑ ፡ ዘይቤ ፡ ለእመ ፡ ተክሎ ፡ ይንሣእ ፡ ቀሪበነ ፡ ወለእመ ፡ ኢተክህሎ ፡ ይሰማዕ ፡ ተአምሪ ሃ ፡ ለእግዝእት ፡ ሠልነ ፡ ማርያም ፡ ወላዲተ ፡ አምላ ክ ፡ ወይከውኖ ፡ ከመ ፡ ቀሪባን ፡ ወእግዝእትነሰ ፡ ታ ፈቅሮ ፡ ለሰማኅ ፡ ወለዘይገኒ ፡ ወለዘይሰምዕ ፡ በልቡ ሰ ፡ ልብ ፡ ወትባርክ ፡ ፍጡነ ፡ አንትሙኒ ፡ ቁሙ ፡ ድ ልዋኒክሙ ፡ ከመ ፡ ትንሥኡ ፡ ዓስበክሙ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ። ።

ሰላም ፡ ለኪ ፡ አእግዝእትየ ፡ ማርያም ፡ እሙ ፡ ለ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዕበ ፡ ይትነበብ ፡ መ ጽሐፈ ፡ ተአምርኪ ፡ በአክናፍኪ ፡ ጸልሊ ። ወዘሰማ ዕነ ፡ ቃላቲሁ ፡ በልብነ ፡ አብቍሊ ። ወአዕፁቂሁ ፡ አ ልዕሊ ። ህየንተ ፡ ፩፬ወ፮ወ፱ በላዕሌነ ፡ አብስሊ ። ኵ ሎ ፡ አሚረ ፡ በእንቲአነ ፡ ተንብሊ ። በከመ ፡ ተበው ሀ ፡ ለ (B. fol. 7a. 1.) ኪ ፡ እምአብ ፡ ወወልድ ፡ ወመን ፈስ ፡ ቅዱስ ፡ ኃጢአተነ ፡ አቅልሊ ። በዝዓለም ፡ እ ምነነ ፡ ኢትሴስሊ ። ወበዘ ፡ ይመጽእ ፡ ዓለም ፡ ነፍሰ ነ ፡ እምነፍስኪ ፡ ኢይሴሊ ። ለዓለመ ፡ ዓለም ፡ አ ሜን ።

አእግዝእትየ ፡ እመ ፡ መድኀን ፡ እመ ፡ ብርሃን ፡ እመ ፡ ዕጣን ፡ ወእመ ፡ ቀሪባን ፡ እመ ፡ ነድ ፡ ወእ መ ፡ ዋሕድ ። እመ ፡ ንጉሥ ፡ ወእመ ፡ ክርስቶስ ፡ መ ሢሕ ። ወእመ ፡ መለከታዊ ፡ መፍርሀ ። በሣህለ ፡ ወ ልድኪ ፡ ስዕለትነ ፡ ነጽሪ ። ለሐውያትነ ፡ ሥመሪ ፡ መዓተ ፡ ወልድኪ ፡ በጸሎትኪ ፡ አቀሥሪ ። አሜን ። አይሁድ ፡ ምዝቡራን ፡ ስመ ፡ መሬራን ፡ ለኀዲር ፡ ይ ረዱ ፡ ታሕተ ፡ ዕመቀ ፡ ደይን ፡ አሜን ። አይሁድ ፡ እኩያን ፡ ስመ ፡ ዚአኪ ፡ እለ ፡ ኢይፈቅዱ ። ድንግል ናኪ ፡ እለ ፡ ይክህዱ ። በሰይፈ ፡ ሚካኤል ፡ ይትዓፀ ዱ ። በሥቃየ ፡ እሳት ፡ ይንድዱ ። ታሕተ ፡ ዕመቀ ፡ ደይን ፡ ለኀዲር ። (B. fol. 7a. 2.) ይረዱ ። አሜን ። አይ ሁድ ፡ ሐሳውያን ፡ ድንግልናኪ ፡ እለ ፡ ያሰቁርሩ ። በ ሰናስለ ፡ እሳት ፡ ይትዓሠሩ ። ታሕተ ፡ ደይን ፡ ወፃዕ ፡ ይንበሩ ። አሜን ። አይሁድ ፡ ዓማፅያን ፡ ድንግልና ኪ ፡ እለ ፡ ይረግሙ ። በሰይፈ ፡ ሚካኤል ፡ ይትግዘ ሙ ፡ በሥቃየ ፡ እሳት ፡ ይሕምሙ ። ታሕተ ፡ ደይን ፡ ዘአልበ ፡ ሙፃዕ ፡ ይትሐተሙ ። አሜን ። አይሁድ ፡ ዝልጉሳን ፡ ወጽዮዓን ፡ ድንግልናኪ ፡ እለ ፡ ይፀርፉ ። በእደ ፡ ሚካኤል ፡ ይትቀሰፉ ፡ ገሀነመ ፡ እሳት ፡ ይት ዓፀፉ ። ታሕተ ፡ ደይን ፡ ይትወረዉ ፡ ወይፅደፉ ። አ ሜን ። ክርስቶሳውያን ፡ ወወንጌላውያን ፡ ተአምራተ ኪ ፡ እለ ፡ ይነብቡ ፡ ብርሃነ ፡ ጸጋኪ ፡ ይትገልበቡ ። በ ኪዳንኪ ፡ ይትዓቀቡ ። አሜን ። ቡራክን ፡ ወኅሩያን ፡ ድንግልናኪ ፡ እለ ፡ ይቁድሲ ። ወኅበ ፡ ስዕልኪ ፡ እ ለ ፡ ይገይሱ ። ብርሃነ ፡ ጸጋኪ ፡ ይልበሱ ፡ በቤተ ፡ መ ርዓኪ ፡ ይትሞገሱ ። ወበደመ ፡ ወ (B. fol. 7b. 1.) ልድ ኪ ፡ ይትቀደሱ ። ሀገረ ፡ ሕይወት ፡ ይረሱ ። ምስለ ፡ ቅዱሳን ፡ መክፈልተ ፡ ወርስተ ፡ ይትፋሰሱ ፡ አሜን ። ቅዱሳን ፡ ወኅሩያን ፡ ወንጹሓን ፡ ድንግልናኪ ፡ እለ ፡ ይሴብሑ ፡ ኀበ ፡ ስዕልኪ ፡ እንዘ ፡ ይጸርሑ ። ብርሃነ ፡ ጸጋኪ ፡ ይትሞጥሑ ። በቤተ ፡ መርዓሁ ፡ ለወልድኪ ። ያንፈርዕፁ ፡ ወይትፌሥሑ ።

አስግድ ፡ ለኪ ፡ ወእዌድስኪ ፡ ኦእግዝእትየ ፡ ማር ያም ፡ ለመርዓዊ ፡ ሰማይ ፡ ጽርሑ ። አስግድ ፡ ለኪ ፡ ወ እዌድሰኪ ፡ ኦእግዝእትየ ፡ ማርያም ፡ ለፀሐየ ፡ ጽድ ቅ ፡ ስረገላሁ ። አስግድ ፡ ለኪ ፡ ወእዌድሰኪ ፡ ኦእግ ዝእትየ ፡ ማርያም ፡ በከመ ፡ ወደሰኪ ፡ ዮሐንስ ፡ አ ፈ ፡ ወርቅ ፡ በውዳሴሁ ፡ እንዘ ፡ ይብል ፡ በጥዑም ፡ ከ ናፍሪሁ ፡ ተፈሥሒ ፡ ኦእግዝእትየ ፡ ማርያም ፡ ዘተ ሠገወ ፡ እምኔኪ ፡ እግዚአብሔር ፡ ቃል ፡ ወወፅዓ ፡ እምኔኪ ፡ (B. fol. 7b. 2.) ከመ ፡ መርዓዊ ፡ ዘይወፅዕ ፡ እ ምጽርሑ ። ተፈሥሒ ፡ ኦእግዝእትየ ፡ ማርያም ፡ ዘ

ወፅአ ፡ እምኔኪ ፡ ኖላዊ ፡ ኄር ፡ ዘበአማን ፡ ዘኃሠሦ ፡ ለበግዕ ፡ ግዱፍ ፡ ወሰበ ፡ ረከቦ ፡ ፃሮ ፡ ዲበ ፡ መትከፍቱ ። ተፈሥሒ ፡ አእግዝእትየ ፡ ማርያም ፡ እንተ ፡ ብኪ ፡ ተበትከ ፡ ማዕሠረ ፡ ሔዋን ፡ ማሕመሚ ፡ እንተ ፡ ገደፋ ፡ እግዚአብሔር ፡ ውስተ ፡ ደይን ። ተፈሥሒ ፡ አእግዝእትየ ፡ ማርያም ፡ ምድር ፡ ቅድስት ፡ እንተ ፡ በጽሐኪ ፡ እግዚአብሔር ፡ እንዘ ፡ ይዜንን ፡ ዲበ ፡ ደመና ፡ ብሩህ ፡ ወቦአ ፡ ውስቴትኪ ። ተፈሥሒ ፡ አእግዝእትየ ፡ ማርያም ፡ ዘአስተርአየ ፡ እምኔኪ ፡ እግዚአብሔር ፡ ዘየዓርፍ ፡ በቅዱሳኒሁ ። ተፈሥሒ ፡ አእግዝእትየ ፡ ማርያም ፡ ዘሠምረ ፡ ብኪ ፡ እግዚአብሔር ፡ ዘሀሎ ፡ እምቅድመ ፡ ዓለም ፡ ይትወለድ ፡ እምኔኪ ፡ ቃል ፡ ዘንስግድ ፡ ለቴ ፡ ምስለ ፡ አቡሁ ፡ ወምስ
(B. fol. 8a, 1.) ለ ፡ መንፈሱ ፡ ቅዱስ ። ተፈሥሒ ፡ አእግዝእትየ ፡ ማርያም ፡ እሙ ፡ ለዘሐዋርያሁ ፡ አነ ። ተፈሥሒ ፡ አእግዝእትየ ፡ ማርያም ፡ ዘወለድኪዩ ፡ ለዘ ፡ ዓቀመ ፡ ማኅተመ ፡ ድንግልናኪ ፡ እምድኅረ ፡ ልደቱ ፡ እንበለ ፡ ሙስና ። ሰላም ፡ ለኪ ፡ አእግዝእትየ ፡ ማርያም ፡ እንተ ፡ ወለድኪ ፡ አምላክ ፡ እንዘ ፡ ኢይትነሰት ፡ መሠረተ ፡ ማኅፀንኪ ፡ ሰላም ፡ ለኪ ፡ አእግዝእትየ ፡ ማርያም ፡ እንተ ፡ ወለድኪ ፡ ቃለ ። እንዘ ፡ ኢይትረኃው ፡ ወእንዘ ፡ ኢይትዌለጥ ፡ ማኅተመ ፡ ድንግልናኪ ፡ ወተሰመይኪ ፡ እመ ፡ ወዓመተ ፡ በልደት ፡ መድኀኒነ ፡ ቅዱስ ። ሰላም ፡ ለኪ ፡ አእግዝእትየ ፡ ማርያም ፡ እስመ ፡ ረክብኪ ፡ ሞገሰ ፡ እግዚአብሔር ፡ ምስሌኪ ፡ ሰዓሊ ፡ ወተንብሊ ፡ ኀበ ፡ ፍቁር ፡ ወልድኪ ፡ ከመ ፡ ይስረይ ፡ ለነ ፡ ኃጣውኢነ ። ። ።

THE COVENANT OF MERCY WHICH CHRIST MADE WITH THE VIRGIN MARY AFTER HIS DEATH.

(A. fol. 75a. 1.) በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ አሐዱ ፡ አምላክ ። አመ ፡ ፲ወሰዱሱ ፡ ለየካቲት ፡ በዛቲ ፡ ዕለት ፡ ኮነ ፡ ተዝከራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፤ በዘነሥአት ፡ ቦቱ ፡ ኪዳነ ፡ ምሕረት ፡ እም ወልዳ ፡ መድኀኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለዘይገብር ፡ ተዝክራ ፡ ወለዘይጼውዕ ፡ ስማ ፡ ወለዘይሁብ ፡ ምጽዋተ ፡ ለነዳይ ፡ እስከ ፡ ማይ ፡ ቄሪር ፤ ወዛቲ ፡ ቅድስት ፡ ማርያም ፡ እምድኅረ ፡ ዓርገ ፡ ወልዳ ፡ ውስተ ፡ ሰማይ ፡ (A. fol. 75a. 2.) ነሚአ ፡ ሥጋሃ ፡ ንጹሐ ፡ ወነበረ ፡ በየማነ ፡ አቡሁ ፡ ፈጺሞ ፡ ዅሎ ፡ ሕገ ፡ ትስብእት ፡ ዘእንበለ ፡ ኃጢአት ፡ በሕቲታ ፡ ወሠሊጦ ፡ ሕማማተ ፡ መስቀል ፡ በሥምረቱ ፡ ወበፈቃዱ ፡ ዘገብሮ ፡ በእጎተ ፡ መድኀኒትነ ፤ ኃደጋ ፡ ለእሙ ፡ ማርያም ፡ ውስተ ፡ ቤተ ፡ ዮሐንስ ፡ ረድኡ ፡ ዘያፈቅር ፤ በከመ ፡ አማኅፀና ፡ ለሊሁ ፡ እንዘ ፡ ይብል ፡ ነዋ ፡ ወልድኪ ፡ ወይቤሎ ፡ ለውእቱኒ ፡ ረድኡ ፡ ነያ ፡ እምኪ ፤ ወእም አሜሃ ፡ ነበረት ፡ እግዝእትነ ፡ ማርያም ፡ እንዘ ፡ ተሐውር ፡ ኀበ ፡ መቃብረ ፡ ወልዳ ፡ ዘውእቱ ፡ ጎልጎታ ፡ ከመ ፡ ትጸ (A. fol. 75b. 1.) ሊ ፡ ህየ ፡ ወሰበ ፡ ርእይዋ ፡ አይሁድ ፡ ተመልው ፡ መዓተ ፡ ወቅንዓተ ፡ ወፈቀዱ ፡ ከመ ፡ ይውግርዋ ፡ ወሰወራ ፡ እግዚአብሔር ፡ እምአዕይንቲሆሙ ። ወእምዝ ፡ ተማከሩ ፡ ከመ ፡ ይሚሙ ፡ ዓቀብተ ፡ ውስተ ፡ መቃብሩ ፡ ከመ ፡ ኢትብጻሕ ፡ ኃግመ ፡ ትጸሊ ፡ በህየ ። ወይእቲሰ ፡ ኢታጸርዕ ፡ ሐዊረ ፡ ለለ ፡ ዕለቱ ። ወዓቀብትሰ ፡ ኢይሬእይዋ ፡ እስመ ፡ ሰወራ ፡ መንጦላዕተ ፡ ስብሐቲሁ ፡ ለወልዳ ፡ ወበዅሉ ፡ ጊዜ ፡ ይመጽኡ ፡ ኀቤሃ ፡ መላእክት ፡ ከመ ፡ ይትለአክዋ ፡ ወወልዳ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ይሔው (A. fol. 75b. 2.) ጻ ፡ ዘልፈ ፡ ወይፈጽም ፡ ላቲ ፡ ዅሎ ፡ ዘኃሠሠት ። ቦአመ ፡ ያዓርግዋ ፡ ውስተ ፡ ሰማይ ፡ ወያርእይዋ ፡ መክነ ፡ ዕረፍቶሙ ፡ ለጻድቃን ፡ ኀበ ፡ ሀለዉ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ወተቀበልዋ ፡ ዅሎሙ ፡ ነፍሳተ ፡ አበው ፡ እለ ፡ አዕረፉ ፡ እምአዳም ፡ እስከ(?)ሁ ። ወሰገዱ ፡ ላቲ ፡ እንዘ ፡ ይብሉ ፡ ስብሐት ፡ ለእግዚአብሔር ፡ ዘፈጠረ ፡ ለነ ፡ ኪያኪ ፡ ሥጋ ፡ እምሥጋ ፡ ወዓፅመ ፡ እምዓፅመነ ፤ ወብኪ ፡ ረከብነ ፡ መድኀኒተ ፡ ወኮንከነ ፡ መርሶ ፡ ሕይወተ ፡ እሙስና ፡ በተሠግዎቱ ፡ ለወልዶ ፡ አምላክ ፡ እም (A. fol. 76a. 1.) ኔኪ ። ወእምዝ ፡ ወሰድዋ ፡ መላእክት ፡ ወአብጽሕዋ ፡ ኀበ ፡ ፍቁር ፡ ወልዳ ፡ ኀበ ፡ መንበሩ ። ወተቀልው ፡ መንጦላዕት ፡ ዘነደ ፡ እሳት ፡ ይምነ ፡ ወዕግመ ፡ ወአኀዝ ፡ እዴሃ ፡ እግዚእነ ፡ ወሰዓመ ፡ አፉሃ ፡ ወይቤላ ፡ መጻእኪኑ ፡ አወላዲትየ ። ወአዕረጋ ፡ ዲበ ፡ መንበረ ፡ ስብሐቲሁ ፡ ወአንበራ ፡ ምስሌሁ ፡ ወዘናዋ ፡ ዅሉ ፡ ትፍሥሕት ፡ ወኃሤት ፡ ዘዓይን ፡ ኢርእየ ፡ ወእዝን ፡ ኢሰምዓ ፡ ውስተ ፡ ልበ ፡ ሰብእ ፡ ዘኢተሐለየ ፡ ዘአስተዳለወ ፡ ላቲ ፡ ወእምታሕተ ፡ መንበረ ፡ ስብሐት ፡ ርእየቶ ፡ ለዳዊት ፡ (A. fol. 76a. 2.) አቡሃ ፡ ንጉሠ ፡ እስራኤል ፡ ምስለ ፡ ዅሎሙ ፡ ማኅበረ ፡ ነቢያት ፡ ወመላእክት ፡ ወነፍሳተ ፡ ጻድቃን ፡ ከኪቦሙ ፡ ከመ ፡ ይዜምር ፡ በመሰንቆ ፡ ወይብ

ል ፡ ስምዒ ፡ ወለትየ ፡ ርእዩ ፡ ወአጽምኡ ፡ እግዝኪ ፡ ርስኢ ፡ ሕዝበኪ ፡ በቤተ ፡ አቡኪ ፡ እስመ ፡ ፈተወ ፡ ንጉሥ ፡ ሥነኪ ፡ እስመ ፡ ውእቱ ፡ እግዚእኪ ። ወእምህየ ፡ ካዕበ ፡ ወሰድዋ ፡ መላእክት ፡ ከመ ፡ ያርእይዋ ፡ መክነ ፡ ነዋኔ ፡ ወአብጽሕዋ ፡ ኀበ ፡ ሀሎ ፡ ጸናፊ ፡ ጽልመት ፡ ዘድልው ፡ ለሰይጣን ፡ ወለሠራዊቱ ፡ ወለ ነዾሙ ፡ እለ ፡ የሐው (A. fol. 76b. 1.) ሩ ፡ በፍናዊሁ ። ወትቤ ፡ እግዝእትነ ፡ ማርያም ፡ ወይ ፡ ሊተ ፡ መኑ ፡ እምዜነዎሙ ፡ ለውሉደ ፡ ሰብእ ፡ ከመ ፡ ይምጽኡ ፡ ዝየ ። ወይቤላ ፡ መልአክ ፡ ኢትፍርሂ ፡ አማርያም ፡ እግዚአብሔር ፡ ምስሌኪ ፡ ለለኪሂ ፡ ወለእለ ፡ እም ድኀሬኪኒ ። ወእምዝ ፡ ጸርዋ ፡ መላእክት ፡ ወአግብእዋ ፡ ውስተ ፡ መካና ፡ ወእምአሜሃ ፡ ነበረት ፡ እግዝእትነ ፡ ማርያም ፡ እንዘ ፡ ተኀዝን ፡ ጥቀ ፡ በእንተ ፡ ነዾሙ ፡ ኀጥአን ። ወበከመ ፡ ዛቲ ፡ ዕለት ፡ አመ ፡ ፲ወ፮ ለየካቲት ፡ ቆመት ፡ መካን ፡ ቀራንዮ ፡ ወሰ (A. fol. 76b. 2.) አለት ፡ ኀበ ፡ ወልዳ ፡ እንዘ ፡ ትብል ፡ አምሕለክ ፡ አወልድየ ፡ በእግዚአብሔር ፡ አቡከ ፡ ወከርስቶስ ፡ ስምከ ፡ ወጸራቅሊጦስ ፡ መንፈስከ ። ወበማኅፀንየ ፡ ዘጸረከ ፡ ፲አውራኅ ፡ ወ፷ዕለተ ፡ እንዘ ፡ ምድር ፡ ኢትክል ፡ ጸዋሮተከ ፡ ወመላእክትኒ ፡ ኢይትከሀሉ ፡ ቀሪቦተከ ። አምሕለክ ፡ አወልድየ ፡ በፀአትከ ፡ እምኔየ ፡ ዘእንበለ ፡ ድክም ፡ ወበተወልዶትከ ። አምሕለክ ፡ በአጥባትየ ፡ እለ ፡ ሐፀናከ ፡ ወበከናፍርየ ፡ እለ ፡ ሰዓማከ ። አምሕለክ ፡ በአዕዳውየ ፡ እለ ፡ ሐቀፋከ ፡ ወበአዕጋርየ ፡ እለ ፡ አ (A. fol. 77a. 1.) ንሶሰዋ ፡ ምስሌከ ። አምሕለክ ፡ በሳል ፡ ዘሰከብኩ ፡ ውስቴቱ ፡ ወበአጽርቅት ፡ ዘተጠብለልከ ፡ ቦቱ ፡ አወልድየ ፡ ወፍቁርየ ፡ እስእለክ ፡ ወአስተበቍዕ ፡ ኀቤክ ፡ ከመ ፡ ትስማዕ ፡ ቃለ ፡ ስእለትየ ፡ ወከመ ፡ ትምጻእ ፡ ኀቤየ ፡ ወትፈጽም ፡ ነዾሙ ፡ ዘውስተ ፡ ልብየ ። ወሶበ ፡ ትቤ ፡ ከመዝ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ እሙ ፡ ለብርሃን ፡ ወረደ ፡ እግዚእነ ፡ ወመድኀኒኒ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወምስሌሁ ፡ እልፍ ፡ አእላፋት ፡ ወትእልፊት ፡ አእላፋት ፡ መላእክት ፡ እንዘ ፡ የዓውድዎ ፡ ወይ (A. fol. 77a. 2.) ቤላ ፡ ምንተ ፡ እግበር ፡ ለኪ ፡ አማርያም ፡ እምየ ፡ ወምንተ ፡ ትፈቅዲ ፡ ከመ ፡ እግበር ፡ ፈቃደኪ ። ወአውሥአቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ለፍቁር ፡ ወልዳ ። ወትቤሎ ፡ አወልድየ ፡ ወፍቁርየ ፡ እግዚእየ ፡ ወመድኀንየ ። ተስፋየ ፡ ወፀወንየ ፡ ወላዕሌከ ፡ ትውክልትየ ። ወበከ ፡ ጸናዕኩ ፡ በውስተ ፡ ማኅፀን ፡ አንተ ፡ ክደንከኒ ። ወአንተ ፡ ገክርየ ፡ በዙሉ ፡ ጊዜ ፡ ይእዜኒ ፡ ስማዕ ፡ ጸሎትየ ፡ ወስእለትየ ። ወአጽምእ ፡ ቃለ ፡ አፋየ ። ዘእነግረከ ፡ እነ ፡ እምከ ፡ ማርያም ፡ ወእነ ፡ አመ (A. fol. 77b. 1.) ትከ ፡ በእንተ ፡ ዘይገብር ፡ ተገዝከርየ ፡ ወዘየሐንጽ ፡ ቤተ ፡ ክርስቲያን ፡ በስምየ ፡ አው ፡ ዘያላብስ ፡ ዕሩቀ ፡ ወዘይሔውጽ ፡ ድውየ ፡ አው ፡ ዘያበልዕ ፡ ርኁበ ፡ ወዘያስቲ ፡ ጽሙአ ፡ አው ፡ ዘይናዝዝ ፡ ጎዙነ ፡ ወዘያስተፈሥሕ ፡ ትኩዘ ፡ አው ፡ ዘጸሐፈ ፡ ውዳሴየ ፡ ወዘኃለየ ፡ ማኅሌተ ፡ አመ ፡ በዓልየ ፡ ዕሥዮ ፡ እግዚአ ፡ ዕሜተ ፡ ሠናየ ፡ ዘእምጎበኪከ ፡ ዘዓይን ፡ ኢርእየ ፡ ወእዝን ፡ ኢሰምዓ ፡ ውስተ ፡ ልበ ፡ ሰብእ ፡ ዘኢተሐለየ ፡ እስእለከ ፡ እግዚአ ፡ ወአስተበቍዓከ ፡ በእንተ ፡ ነዾሁ ፡ ዘየአምን ፡ ብየ ፡ ረስዮ ፡ ግዑዘ ፡ እምሲኡ (A. fol. 77b. 2.) ል ፡ ተዘኪረከ ፡ ረኃበ ፡ ወጽምአ ፡ ወነዾሁ ፡ መከራ ፡ ዘረከበኒ ፡ ምስሌከ ። ወአውሥአ ፡ እግዚእ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወይቤላ ፡ ይኩን ፡ በከመ ፡ ትቤሊ ፡ ወእፈጽም ፡ ለኪ ፡ ነዾ ፡ ስእለተኪ ፡ አኮኑ ፡ ተስባእኩ ፡ በእንቲአኪ ፡ መሐልኩ ፡ በርእስየ ፡ ከመ ፡ ኢይሐስወኪ ፡ ኪዳንየ ፡ በረከታ ፡ ይኩን ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ሰላም ፡ ለኪ ፡ መጽሐፈ ፡ ሕግ ፡ ወኪዳን ፡ አምሳለ ፡ ጽላት ፡ ዘእብን ።

ለለ ፡ ጸውዑ ፡ ስመኪ ፡ በውስተ ፡ መክን ።

ርኀርኀ (A. fol. 78a. 1.) ተ ፡ ልብ ፡ ለኃጥአን ፡ ርኀር ኀተ ፡ ልበ ፡ ለግፉዓን ።

ርኀርኀተ ፡ ልብ ፡ ለኀዙናን ፡ ማርያም ፡ አሜን ።

I. THE COVENANT OF CHRIST WITH THE BLESSED VIRGIN MARY.

(A. fol. 1b. 1.) ተአምሪሃ ፡ ለእግዚእትነ ፡ ማርያም ፡ ቅድስት ፡ ድንግል ፡ በ፪ኤ ። ወላዲተ ፡ አምላክ ፡ ጸሎታ ፡ ወበረከታ ፡ የሃሉ ፡ ምስሌነ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወአሐተ ፡ ዕለተ ፡ ይቤላ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለማርያም ፡ አይ ፡ ኃዘን ፡ የዓቢ ፡ እምነ ፡ ኃዘናት ፡ ዘረከበኪ ፡ በእንቲአየ ። ወትቤሎ ፡ እግዚእትነ ፡ ማርያም ፡ አእግዚአየ ፡ ወአምላኪየ ፡ እሉ ፡ እሙንቱ ፡ ፭ኃዘናት ፡ ዘረከቡነ ፡ በእንቲአክ ፡ ጥቀ ፡ የዓብዩ ፡ በጎቤየ ። ፭እምኔሆሙ ፡ ኃዘንየ ፡ ሶበ ፡ ተነበየ ፡ ስምዖን ፡ በእንቲአክ ፡ በቤተ ፡ መቅደስ ፡ ከመ ፡ ይቀትሉከ ፡ አይሁድ ። (A. fol. 1b. 2.) ወከልኤ ፡ ኃዘንየ ፡ ሶበ ፡ ኃጣእኩከ ፡ በቤተ ፡ መቅደስ ፡ እንዘ ፡ አኃሥሠክ ፡ ፫ተ ፡ ዕለታተ ። ወሣልስ ፡ ኃዘንየ ፡ ሶበ ፡ እዜክር ፡ ዘከመ ፡ አሰሩከ ፡ እደዊክ ፡ ወእገሪክ ፡ ወአመ ፡ ቀሠፉክ ፡ ዘባነክ ፡ በዐውደ ። ጲላጦስ ። ወራብዕ ፡ ኃዘንየ ፡ ዘከመ ፡ ሰቀሉክ ፡ ማዕከለ ፡ ፪ፈያት ፡ በዕለተ ፡ ዓርብ ፡ ዕሩቀከ ፡ ወቅንወክ ፡ በቅንዋት ፡ ሐምስ ። ወሐምስ ፡ ኃዘንየ ፡ ሶበ ፡ እዜክር ፡ ዘከመ ፡ አውረዱከ ፡ እመስቀል ፡ ዮሴፍ ፡ ወኒቆዲሞስ ፡ ወገነዙከ ፡ በሰንዱናት ፡ ወወደዩክ ፡ ውስተ ፡ መቃብር ። ወይቤላ ፡ እግዚእነ ፡ ለወላዲቱ ፡ ተዘኪሮ ፡ ዘንተ ፡ ሕማማተ ፡ ወኃ (A. fol. 2a. 1.) ዘናቶ ፡ ዘረከበኪ ፡ በእንቲአየ ፡ እንዘ ፡ ይብል ፡ አቡነ ፡ ዘበሰማያት ፡ ወሰላመ ፡ ገብርኤል ፡ አነ ፡ እሰሪ ፡ ሎቱ ፡ ኃጢአቶ ። ወዘወሀበ ፡ ምጽዋተ ፡ በእንተ ፡ ስምኪ ፡ አነ ፡ እሰሪ ፡ ሎቱ ፡ ኃጢአቶ ፡ ወአወርሶ ፡ መንግሥተ ፡ ሰማያዊተ ። ወአነ ፡ እምጽእ ፡ ኀቤሁ ፡ ምስሌኪ ፡ አወላዲትየ ፡ ወአስተርእዮ ፡ እም ቅድመ ፡ ሞቱ ፡ ፫ቱ ፡ ዕለታተ ። ወዘንተ ፡ ኪዳነ ፡ ወሀባ ፡ ለእሙ ፡ ይእቲኒ ፡ ነገረቶ ፡ ለደቅስዮስ ፡ ውእቱኒ ፡ ጸሐፋ ፡ ምስለ ፡ ተአምሪሃ ፡ ከመ ፡ ያንብብዋ ፡ መሃይምናን ። ጸሎታ ፡ ወበረከታ ፡ የሃሉ ፡ ምስሌነ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ኦይ ፡ ኃዘን ፡ የዓቢ ፡ እምኃዘናት ፡ ዘረከቡኪ ፡ ድንግል ።

እስመ ፡ ወሀበኪ ፡ ቃለ ፡ አመ ፡ ይቤለኪ ፡ ቃል ።

በዕለተ ፡ ዓርብ ፡ (A. fol. 2a. 2.) ዘከነ ፡ ዲቤ ፡ ዕፀ ፡ ቅዱስ ፡ መስቀል ።

በኃዘንኪ ፡ ፭አድኅንኒ ፡ እምኀጕል ።

ወአምግርማሃ ፡ ጽኑዕ ፡ ለግርምት ፡ ሲኦል ። ። ።

II. BISHOP DEXIUS AND THE VIRGIN MARY.

(A. fol. 3a. 1.; B. fol. 9a. 1.) በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ አሐዱ ፡ አምላክ ። ንጽሕፍ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት[1] ።

ወሀሎ ፡ አሐዱ ፡ ኤጲስ ፡ ቆጶስ ፡ ውስተ ፡ ቤተ ፡ ክ

[1] B. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፭አምላክ ፡ ንቀድም ፡ በረድኤተ ፡ ሀብቱ ፡ ጽሑፈ ፡ ተአምራቲሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ዘኢይክሉ ፡ ፈጽሞ ፡ ነጊረ ፡ ዕበያ ፡ ወክብራ ፡ ወውዳሴሃ ፡ ኢሰማያውያን ፡ ወኢምድራውያን ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ርስቲያን ፡ ዘዋልዋልያ ፡ ዘስሙ ፡ ደቅስዮስ ፡ እስመ[1] ፡ ጻድቅ ፡ ብእሲ ፡ ወፈራሄ ፡ እግዚአብሔር ፡ ወያፈቅራ ፡ ለእግዝእትነ ፡ ማርያም[2] ፡ ፈድፋደ ፡ ወበ (B. fol. 9a. 2.) ውዳሴሃ ፡ አፋው ፡ ይነብብ ፡ ወልቡ ፡ ይጉሥዕ ፡ ወይትቀነይ ፡ በወቢይ ፡ ጻሕቅ ። ወእጽሐፈ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ወዜናሃ ፡ ወኢ (A. fol. 3a. 2.) ያጸርዕ ፡ አንብቦታ ፡ ሰርክ ፡ ወነግህ ። ወሶበ ፡ አልጸቀ ፡ ከመ ፡ ይፈጽም ፡ ጽሑፈ ፡ ውዳሴሃ ፡ አብሰረቶ ፡ ገሃደ ፡ እግዝእትነ ፡ ድንግል[2] ። ማርያም ፡ ዕባዮ-ሙ ፡ ለሕዝበ ፡ ክርስቲያን ። ወትቤሎ ፡ ሀበኒ ፡ መጽሐፈ ፡ ዜናየ ፡ ወተአምር ፡ ዘገብረ ፡ ወልድየ ፡ ፍቁር ፡ በዲበ ፡ እደዊየ ፡ ወተመጠወት ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ወከሠተቶ ፡ ወእንበየት ፡ ወእደማ ፡ ፈድፋደ ። ወትቤሎ ፡ እፍቁርየ ፡ ናሁ ፡ ጸመውከ ፡ በእንቲአየ ፡ ነየ[3] ፡ እነ ፡ ሠመርኩ ፡ ብከ ፡ ወእእኰትኩከ ፡ ወበረከተ ፡ ወ (B. fol. 9b. 1.) ልድየ ፡ ፍቁር ፡ የሀሉ ፡ ላዕሌከ ፡ ወይጎድር ፡ ውስተ ፡ ቤትከ ፡ ወይባርከ ፡ ደቂቀከ ፡ ወአዋልዲከ ፡ በበረከተ ፡ ሰማይ[4] ፡ (A. fol. 3b. 1.) ዘጸሐፍከ ፡ ሊተ ፡ ዘንተ ፡ መጽሐፈ ። ወዘንተ ፡ ብሂላ ፡ ተሰወረቶ ፡ ወኤጴስ ፡ ቆጶስ ፡ ተፈሥሐ ፡ ወቢየ ፡ ፍሥሐ ፡ በእንተ ፡ ዘአብሰረቶ ፡ ማርያም[5] ፡ በራእየ ፡ ወተናበቡቶ ፡ አፈ ፡ በአፍ ፡ አብደረ ፡ ኪያሃ ፡ ወተነድፈ ፡ ልቡ ፡ በዕሙቅ ፡ ፍቅራ[6] ። ወእምዝ ፡ ሐለየ ፡ በልቡ ፡ ወይቤ ፡ ናሁ ፡ እነ ፡ እሌዕል ፡ ክብራ ፡ ወዕበያ ፡ ወእዌስክ ፡ ፈድፋደ ፡ እምዘ ፡ አኃዝኩ[7] ፡ እግበር ፡ ቀዳሚ ። ወገብረ ፡ ዐቢየ ፡ በዓለ[8] ፡ ዘኢገብሮ ፡ ሰብእ[9] ፡ ዘከማሁ ፡ በእንተ ፡ ተዝካራ ፡ (B. fol. 9b. 2.) ለማርያም ፡ እክ ፡ በዕለተ ፡ ልደት ፡ ስቡሕ ። እላ ፡ ዓቅዲሞ ፡ እምነ ፡ ልደት[10] ፡ ኃረየ ፡ አሐተ ፡ ዕለተ ፡ እምኵ (A. fol. 3b. 2.) ሎን ፡ መዋዕላት ። ወዓቀመ ፡ ባቲ ፡ ተዝካረ ፡ በዓለ ፡ ሠርዓ ፡ ወአጽንዓ ፡ ወሀለዉ ፡ ይገብሩ ፡ እስከ ፡ ዮም ፡ በከመ ፡ ሠርዓ ፡ ኤጲስ ፡ ቆጶስ ፡ አኃዙ[11] ፡ ኵሉ ፡ ሰብአ ፡ ሀገር ፡ ያብዕሉ ፡ ተዝካራ ፡ ለማርያም ፡ በፍሥሐ ፡ ወበኃሤት[12] ። ወዳግመ ፡ እንከ ፡ አስተርአየቶ ፡ ለኤጲስ ፡ ቆጶስ ፡ እግዝእትነ ፡ ማርያም ፡ ገባሪተ ፡ ሠናይ ፡ ወሀቢተ ፡ (B. fol. 10a. 1.) ጸጋ ። ወሀለሙ ፡ ውስተ ፡ እዴሃ ፡ ልብሰ ፡ ክብር ፡ ሠናይ ፡ ንጹሕ ፡ ወቅዱስ ። አውሥአቶ ፡ ማርያም ፡ ማሪሃም[5] ፡ ወትቤሎ ፡ አኅሩይየ ፡ ፍቁር ፡ ደቅስዮስ ፡ ንብር ፡ ኀር ፡ ወምእመንየ[13] ፡ እነ ፡ ሰባሕኩከ ፡ ወንእድኩ ፡ ኪያከ ፡ ወተፈሣሕኩ ፡ ብከ ፡ ወ (A. fol. 4a. 1.) ሠመርኩ ፡ በምግባርከ[14] ። ወበከመ ፡ አንተ ፡ ተፈሣሕከ ፡ ብየ ፡ ወሠራዕከ ፡ ወዓቀምከ ፡ ሊተ ፡ በዓለ ፡ በዘ ፡ ዜነወኒ ፡ ገብርኤል ፡ መልአክ ፡ እመላእክት ፡ ቀደምት ፡ ወአብሰረኒ ፡ በምጽአተ ፡ ወልድየ ፡ ፍቁር[15] ። ወአግሃደኩ ፡ ለዙሉ ፡ ሰብእ ፡ ዓለም ፡ ትዝክርየ ፡ በዘ ፡ ዜነወኒ ፡ መልአክ ፡ ለለ ፡ ኵሉ[16] ፡ ዓመት ፡ ወረሰይኩሙ ፡ ለነዳያን ፡ ወለምስኪና (B. fol. 10a. 2.) ን ፡ ምስለ ፡ ኵሉ ፡ ሰብእ ፡ ሀገር ፡ ይትፈሥሑ ፡ ወይትኃሠዩ ፡ በእንተ ፡ ስምየ ፡ ወእነ ፡ አፈደፍድ ፡ ዓስበ ፡ ፃማከ ፡ ብዙኃ ፡ በውስተ ፡ ገዳኑ ፡ ዓለም ፡ ወአልዕል ፡ መንበረከ ፡ ማእከሌሙ ። በከመ ፡ አክበርኩ (A. fol. 4a. 2.) ኒ ። ወይእዜኒ ፡ ናሁ ፡ እነ ፡ አምጻእኩ ፡ ለከ ፡ ልብሰ ፡ እምሰማይ ፡ ዘተአንመ ፡ በትእዝዘ ፡ ወልድየ ፡ ፍቁር[15] ። ወልበስ ፡ ዘንተ ፡ በጊዜ ፡ ተክህኖ ፡ ወቅዳሴ ፡ ወኢይትከሀሎ ፡ ለካልኡ ፡ ለቢሶታ[17] ፡ ዘእንበለ ፡ አንተ ። ወአልቦ ፡ ባዕድ ፡ ዘይደፍር ፡ ነቢረ ፡ ዲበ ፡ መንበርከ ። እመኒ ፡ ቦ ፡ ብእሲ ፡ ዘይትዓደው ፡ ቃለ ፡ ትእዛዝየ ፡ አነ ፡ እትቤቀል ፡ እምኔሁ ፡ ዓቢየ ፡ በቀለ ። ወሶበ ፡ ልህቀ ፡ ኤጲስ ፡ ቆጶስ ፡ ወፈጸመ ፡ መዋዕሊሁ ፡ በርስኡ ፡ ሠናይ ። ወአዕረፈ (B. fol. 10b. 1.) ፈ ፡ በስላም ፡ ወቦአ ፡ ውስተ ፡ ሕይወት ። ወሀለ ፡ ልብስ ፡ ዘወሀቦቶ ፡ ማርያም ፡ ውስተ ፡

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[1] B. omits እስመ ፡ [2] B. ቅድስት ፡ ወድንግልት ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ [3] B. omits ነየ ፡ [4] B. ሰማይ ፡ ወምድር ፡ [5] B. እግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ [6] B. ኪያሃ ፡ ወነደ ፡ በዕሙቅ ፡ ፈቅራ ። [7] B. አኃዝኩ ፡ [8] B. በዓለ ፡ ዓቢየ ፡ [9] B. እደ ፡ ሰብእ ፡ [10] B. ልደት ፡ በጅዕለት ፡ ኀረየ ፡ አሐተ ፡ ዕለተ ፡ [11] B. አኃዙ ፡ [12] B. ወበሐሤት ፡ [13] B. ወምእመን ፡ [14] B. በምግባሪከ ፡ [15] B. ፍቁር ፡ ወልድየ ። [16] B. ለኵሉ ፡ [17] B. ለቢሳታ ፡ ለካልኡ ፡

መዝግብተ ፡ ቤተ ፡ ክርስቲ (A. fol. 4b. 1.) ያን ፡ ዘጎብ
ረ ፡ በረድ ፡ ፀዓዳ ፡ ወጥቀ ፡ ንጹሕ ። ወእምድኅሬሁ ፡
ተሠይመ ፡ ካልእ ፡ ኤጲስ ፡ ቆጶስ ፡ ወፈተወ ፡ ለይእ
ቲ ፡ ልብስ ፡ ከመ ፡ ይልበሳ ፡ በፈቃዱ ። ወለመንበር
ሂ ፡ ፈቀደ ፡ ከመ ፡ ይንበር ፡ ወይዕረግ ፡ ዲቤሁ ፡ ዘእ
ንበለ ፡ መበሐት ፡ ማርያም ፡ ወይቤልዎ ፡ ካህናተ ፡
ቤተ ፡ ክርስቲያን ፡ ወሊቃናት ፡ ሀገር ፡ ኢትልበስ ፡
ዘንተ ፡ ልብስ ፡ እምቅድመ ፡ ትስአላ ፡ ማርያም ፡
(B. fol. 10b. 2.) እመ ፡ አፍቀረተከ ፡ ትሁበከ ፡ ዘንተ ፡
ልብስ ፡ በከመ ፡ ወሀበቶ ፡ ለኤጲስ ፡ ቆጶስ ፡ ይቅስዮ
ስ ። ወይቤሎሙ ፡ እነ ፡ ዘከማሁ ፡ ኤጲስ ፡ ቆጶስ ፡ ወ
ሥዩም ፡ ዲበ ፡ መንርገ ፡ ቤተ ፡ ክርስ (A. fol. 4b. 2.) ቲ
ያን ። ወናሁ ፡ እለብስ ፡ ዘንተ ፡ ልብስ ፡ ወእነብር ፡ ዲ
በ ፡ መንበረ ፡ ዚአሁ ። ወገብረ ፡ ፍትወተ ፡ ልቡ ፡ ወ
ኢከህሉ ፡ ይክልእዎ ፡ ወበፈቃዱ ፡ ለብሳ ፡ ለልብስ ፡
ወደፈረ ፡ ወንርገ ፡ ዲበ ፡ መንበር ፡ ወነበረ ፡ ዲቤሁ ።
ወውእተ ፡ ጊዜ ፡ ወድቀ ፡ ወተቀጥቀጠ ፡ እምዲበ ፡
አትራኖስ[1] ። ወኮነ ፡ ወቢየ ፡ ድንጋፄ ፡ ወረዳድ ፡ ውስ
ተ ፡ ቤተ ፡ ክርስቲያን ። ወቀሠፈቶ ፡ ማርያም ፡ ማረሃ
ም ፡ (B. fol. 11a. 1.) በእደ ፡ መልአክ ፡ ዘስሙ ፡ ራጉኤ
ል ። ተሐጕለ ፡ ወሞተ ፡ ወእለ ፡ ሀለዉ ፡ ጉባኤ[2] ፡ ሕ
ዝብ ፡ ውስተ ፡ ይእቲ ፡ መካን ፡ ካህናት ፡ ወዲያቆና
ት ፡ አኃዝሙ[3] ፡ ነያራር ፡ ፍርሃት[4] ፡ ወድንጋፄ ። ወ
(A. fol. 5a. 1.) እምድኅረ ፡ ተመይጠ ፡ ልበሙ ፡ አንከ
ሩ ፡ ወተደመሙ ፡ በእንተ ፡ ተአምር ፡ ዘገብረት ፡ ማር
ያም ፡ ማረሃም ፡ ወወሀቡ ፡ ስብሐት ፡ ለእግዚአብሔ
ር ፡ ወአልዓሉ ፡ ዕበየ ፡ ክብራ ፡ ለማርያም ፡ ለማረሃ
ም ፡ ገነዩ ፡ ወሰገዱ ፡ በብረኪሆሙ ፡ ውስተ ፡ መርጡ
ላ ፡ ወአልዓሉ ፡ ስብሐሆሙ ፡ ለማርያም ፡ (B. fol. 11a. 2.)
በፍርሃት ፡ ወበረዓድ ። ወአብደሩ ፡ ተቀንዮታ ፡ እም
አእላፍ ፡ ወርቅ ፡ ወብራር ፡ በእንተ ፡ ዘርአዩ ፡ መንክ
ረ ፡ ግርማ ፡ ወመደንግፀ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡
በላዕለ ፡ ኤጲስ ፡ ቆጶስ ፡ አልዓልዋ[5] ፡ ወአክበርዋ ።
ጸሎታ ፡ ወአስተብቍዖታ ፡ ይትቤዘዎ ፡ እሞ (A. fol.
5a. 2.) ት ፡ መሪር ፡ ወአምኑነኔ ፡ ይይን ፡ ለንጉሥነ ፡
ጻዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን[6] ።

(The two following texts are wanting in A.).

1. PRAYER TO THE VIRGIN MARY.

(B. fol. 11a. 2.) አእግዝእትየ ፡ ማርያም ፡ እንበለ ፡
ዘርኢ ፡ ብእሲ ፡ ዘወለድኪዮ ፡ ለእምላክ ። ዕበ ፡ አጽ
ሐፈ ፡ ደቅስዮስ ፡ መጽሐፈ ፡ ተአምርኪ ፡ በሩክ ።
ዘአኅረምኪ ፡ ካልኤ ፡ ብእሴ ፡ ከመ ፡ ኢይልበስ ፡ አ
ልባሲሁ ፡ ወዲበ ፡ መንበሩ ፡ ኢያስምክ ። ዕበኒ ፡ ተ
ዓደወ ፡ ትእዛዘኪ ፡ ፩ኤጲስ ፡ ቆጶስ ፡ ድሩክ ። ወነበ
ረ ፡ ላዕለ ፡ መንበሩ ፡ እንበለ ፡ እምኔኪ ፡ (B. fol. 11b. 1.)
ይትባረክ ። ቀሠፍኪዮ ፡ ፍጡነ ፡ በእደ ፡ ራጉኤል ፡
መልአክ ፡ ከማሁ ፡ ቀሥፈ ፡ አፅራረ ፡ ሕይወቱ ፡ ጊዜ ፡ አ
ፈ ፡ ጽባሕ ፡ ወሠርክ ፡ ለገብርኪ ፡ ኃይለ ፡ ማርያም ፡ ዜ
ና ፡ ትሩትኪ ፡ ዘይስብክ ። ለዓለመ ፡ ዓለም ፡ አሜን ።
ዕበ ፡ አጽሐፈ ፡ ደቅስዮስ ፡ ተአምሪሃ ፡ ዕሡድ ።
ወዮ ፡ ምኪ ፡ ተዝከራ ፡ አግሃደ ፡ ወሀበቶ ፡ ልብሰ ፡
ወመንበረ ፡ ፩ ።
ገብርኤል ፡ አብሰራ ፡ ብስራተ ፡ ፍሥሐ ፡ ብውደ ።
በድንግልና ፡ ፀነሰ ፡ ወወሊዶ ፡ ወልደ ።

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[1] B. አትሮንስ ፡ [2] B. ጉባኤ ፡ [3] B. አኀዝሙ ፡ [4] B. ነጸራረ ፡ ፍርሃት ፡ [5] B. omits አልዓልዋ ፡ [6] B. ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ኃጥአ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

2. THE VIRGIN MARY AND THE POOR MONK.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ ፩መነኮስ ፡ ነዳይ ፡ ወአልቦቱ ፡ ልብስ ፡ ወሲሳይ ። ወይትአመና ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወይቤላ ፡ አዝዚ ፡ (B. fol. 11 b. 2.) ሊተ ፡ ዘአበልዕ ፡ ወአስቲ ፡ ወአለብስ ። ወዘንተ ፡ ብሂሎ ፡ ኖመ ፡ ወመጽአት ፡ እግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወአምጽአ ፡ ሎሊት ፡ ወአስተርአየቶ ፡ በራእይ ፡ ወትቤሎ ፡ ምንት ፡ ትብል ፡ አመነኮስ ፡ ንግእ ፡ ዘንተ ፡ ልብሰ ፡ ከመ ፡ ይኩንከ ። ወነቂሆ ፡ እምነዋሙ ፡ ረከበ ፡ ልብሰ ፡ ወተፈሥሐ ፡ ፀቢያ ፡ ፍሥሐ ። ወአንክሩ ፡ ነሊሙ ፡ ሕዝብ ፡ እለ ፡ ርእዩ ፡ ዘንተ ፡ ተአምረ ፡ ዘገብረት ፡ እግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ።

CHAPTER I.

THE VIRGIN MARY AND THE ARTIFICER.

(A. fol. 6 b. 1.) እኩኑ ፡ ብእሲ ፡ ሶበ ፡ ሐነፀ ፡ ቤት ፡ አፍትዎ ። ነሎ ፡ የዕየዖ ፡ ያቀድም ፡ አስተዳልዎ ። እስለኪ ፡ ሀብኒ ፡ መንፈሰ ፡ ጥበብ ፡ ወአለብዎ ። መንክራተኪ ፡ ማርያም ፡ ሶበ ፡ ፈቀድኩ ፡ ዜንዎ ። ወለሠናይትኪ ፡ ረትዓኒ ፡ እትልዎ ።

(B. fol. 12 b. 1.) ክፍል ፡ ፩ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ነፍሰ ፡ ንጉሥነ ፡ ዳዊት ። ለዓለመ ፡ ዓለም ፡ አሜን ። ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ ገባራዊ ፡ ዘያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በከልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በሁሉ ፡ ልቡ ፡ ወያወት (A. fol. 6 b. 2.) ር ፡ አንብቦ ፡ ሰላማ ፡ ለለዕለቱ ፡ ሰርክ ፡ ወነግሀ ። ወነበረ ፡ እንዘ ፡ ይኤምን ፡ ብዙኃ ፡ መዋዕለ[1] ። ወአሐተ ፡ ዕለተ ፡ ይቤላ ፡ አእግዝእትየ ፡ መስተሣህልት ፡ አንሰ[2] ፡ እሁበኪ ፡ ሰላመ ፡ ወትረ ። አንቲሰ[3] ፡ ኢታገብኢ ፡ ሊተ ፡ ሰላምየ ፡ ወእምድኅረ ፡ ይቤላ ፡ ዘንተ ፡ ወጠነ[4] ፡ ያንብብ ፡ ሰላመ ፡ እግዝእትነ ፡ ማርያም ፡ ቀዊሞ ፡ ቅድመ ፡ ሥዕላ ። (B. fol. 12 b. 2.) ወሶበ ፡ በጽሐ[5] ፡ ኀበ ፡ ይብል ፡ ቡርክት ፡ አንቲ ፡ እምአንስት[6] ፡ ተሠጥወቶ[7] ፡ እግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እምውስተ ፡ ሥዕል ። ወትቤሎ[8] ፡ ቡሩክ ፡ አንተኒ ፡ እምዕደው ፡ ወከመዝ ፡ ትቤሎ[9] ፡ ሠለስተ ፡ ጊዜ ። ወሶበ ፡ ሰምዓ ፡ ውእቱ ፡ ገባራዊ ፡ ዘንተ ፡ ቃለ ፡ እም (A. fol. 7 a. 1.) ሥዕለ ፡ እግዝእትነ ፡ ማርያም ፡ ሰገደ ፡ ቅድሜሃ ፡ ወነስሐ ፡ በእንተ ፡ ዘተሀበለ ፡ ተናግሮታ ። ወባሕቱ ፡ ተፈሥሐ ፡ በእንተ ፡ ቃል[10] ፡ ዘነበበቶ ። ወአፈድፈደ ፡ አፍቅሮታ ፡ እምቀዲሙ ።

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[1] B. ለለዕለቱ ፡ ነግሃ ፡ ወቀትረ ፡ ወምሴተ ፡ ወነበረ ፡ ከመዝ ፡ ብዙኃ ፡ መዋዕለ ። [2] B. ናሀ ፡ አንሰ ፡ ወትረ ፡ [3] B. ወአንቲሰ ፡ [4] B. ሶበ ፡ ወጠነ ፡ [5] B. እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወበጽሐ ፡ [6] B. adds ወቡሩክ ፡ ፍሬ ፡ ክርሥኪ ። [7] B. ወተሠጥወቶ ፡ [8] B. እንዘ ፡ ትብል ፡ [9] B. ወእምዝ ፡ ትቤሎ ፡ [10] B. በበይነ ፡ ቃል ፡

ሙ ፡ ወወሰከ[1] ፡ ተልእኮታ ፡ እስከ[2] ፡ አመ ፡ ፈለሰ ፡ እምዝንቱ ፡ ዓለም ፡ ኃላፊ ። ጸሎታ ፡ ወበረከታ[3] ፡ ለ እግዝእትነ ፡ ማርያም ፡ (B. fol. 13a. 1.) የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። . . . . . ሶበ ፡ ወሀበኪ ፡ ዘልፈ ፡ ሰላመ ፡ መልአክ ፡ ብስራ ታዊ ።

ፍቁርኪ ፡ ገብራዊ ።

ከመ ፡ ባረኪዮ ፡ ቅድመ ፡ ማርያም ፡ መጽሐፈ ፡ ሐዊ[4] ።

ባርክኒ ፡ እግዝእትየ ፡ ምስለ ፡ ወልድኪ ፡ (A. fol. 7a. 2.) ናዝራዊ ።

በበረኮቶሙ ፡ ለይሁዳ ፡ ወሌዊ ። ። ።

CHAPTER II.

THE JEW OF THE CITY OF AKHMÎM.

(A. fol. 8a. 1.; B. fol. 13b. 1.) ክፍል ፡ ፪ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በክል ኤ ፡ ወላዲት ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕ ረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊ ት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ ዕብራዊ ፡ በሀገረ ፡ አክ ሚም ፡ ዘያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እምሥርወ ፡ ልቡ ፡ ወኢያፀርዕ ፡ እምልሳኑ[5] ፡ ዝክረ ፡ ስማ ፡ በፍር ሃት ፡ ወበርዓድ ። ወበጊዜ ፡ ይሰግድ ፡ ላቲ ፡ ይኤም ኅ ፡ መድረ ፡ በእንተ ፡ ክብረ ፡ ስማ ። ወክህን ፡ ብእሲ ሁ ፡ ወይት (A. fol. 8a. 2.) ለእክ ፡ ለቤተ ፡ ክርስቲያን ፡ በንጹሕ ፡ ጊዜ ፡ ዕጣን ፡ ወቍርባን ፡ ወሰበ ፡ ኃለፈ ፡ መዋዕል ፡ ውርዙቱ[6] ፡ ወኃጥአ ፡ ኃይለ ፡ ወስእ (B. fol. 13b. 1.) ኑ ፡ ቀዊመ ። ወሰበ ፡ አእመረ ፡ ሊቀ ፡ ጳጳሳት ፡ ከመ ፡ ደክመ ፡ ወስእነ[7] ፡ ቀዊመ ፡ ደመረ ፡ ሎቱ ፡ ክ ልኤተ ፡ ዲያቆናት ፡ ከመ ፡ ይትራድእዎ ። ወአሐተ ፡ ዕለተ ፡ እንዘ ፡ ይሰብሕ ፡ ስማ ፡ ለእግዝእትነ ፡ ቅድስ ት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላ ክ ። ሰገደ[8] ፡ ዲበ ፡ ምድር ፡ ወወድቀ ፡ በእንግድዓሁ ፡ ወተስብረ ፡ ዓፅመ ፡ ዘበኑ ፡ ወጸርሐ ፡ በልዑል ፡ ቃል ። ወይቤ ፡ አእግዝእትየ ፡ ማርያም ፡ ንዒ ፡ ርድእኒ ፡ እ ምድቀትየ ። ወበጊዜሃ ፡ ተርእየ (A. fol. 8b. 1.) ቆ ፡ እ ግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ቀዊማ ፡ በ የማነ ፡ ምሥዋዕ ። ወመጠወቶ ፡ እዴሃ ፡ ወገሠሠቶ ፡ ስቡረ ፡ ዓፅመ ፡ ዘበኑ ፡ ወአሕየወቶ ፡ ወቀጸበቶ ፡ ከ መ ፡ ይሑር ፡ ወይቀም ፡ መንገለ ፡ የማ (B. fol. 14a. 1.) ነ ፡ ምሥዋዕ ፡ ቅሩብ ፡ ኀቤሃ ፡ ወሶበሃ ፡ ተፈሥሐ[9] ፡ ጥቀ ፡ ወርእዮ ፡ አንከረ ፡ ወተደመ ፡ እምሥነ ፡ ላሕያ ፡ ወእምብርሃን ፡ ዘላዕሌሃ ፡ ወተሐደሰ ፡ ርሥዕናሁ ፡ ወ ኮነ ፡ ወሬዛ ፡ ኃያል ። ወነበረ ፡ እንዘ ፡ ይትለአክ ፡ ለቤ ተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በኵሉ ፡ መዋዕሊሁ[10] ። ወወሰክቶ ፡ እምዲ በ[11] ፡ ዓመታቲሁ ፡ ምእተ ፡ ወሠላሳ ፡ ዓመ (A. fol. 8b. 2.) ተ ። ወክነ ፡ ኵሉ ፡ መዋዕሊሁ ፡ ክልኤ ፡ ምእተ ፡ ወሠ ላሳ ፡ ዓመተ ፡ ወእምዝ ፡ አዕረፈ ፡ በሰላም[12] ፡ ወፈለሰ ፡ ውስተ ፡ ሕይወት ፡ ዘለዓለም ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥ ነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

(B. fol. 14a. 2.) ዕብራዊ ፡ ብፁዕ ፡ ውስተ ፡ ምድረ ፡ አክሚም ፡ ዘልህቀ ።

እንዘ ፡ ይሰብሕ ፡ ስመኪ ፡ ሶበ ፡ ሰገደ ፡ ወወድቀ ።

ከመ ፡ አስተርአይኪዮ ፡ ቅድመ ፡ ወተናበብኪዮ ፡ ጸድቀ ።

ማርያም ፡ አስተርአይኒ ፡ ኀበ ፡ ረሰይኩ ፡ ምርፋቀ ።

አስመ ፡ ሕሊናየ ፡ ዘንተ ፡ ያስተሐምም ፡ ጥቀ ።

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[1] B. adds ዓዲ ፡ [2] B. እስከነ ፡ ፈለሰ ፡ [3] B. adds ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ [4] B. መ ጸሐፍዊ ፡ [5] B. እምአፉሁ ፡ [6] B. ወርዙቱ ፡ ረስዓ ፡ ወክነ ፡ ጕሕቤ ፡ ወኃጥአ ፡ [7] B. ወስእነ ፡ ተል እኮ ፡ ደመረ ፡ ሎቱ ፡ ክልኤተ ፡ [8] B. ሰገደ ፡ በገጹ ፡ ዲበ ፡ [9] B. ወርእዮ ፡ ውእቱ ፡ ብእሲ ፡ ተፈሥሐ ፡ ጥቀ ፡ አንከረ ፡ [10] B. መዋዕለ ፡ ሕይወቱ ፡ [11] B. ዲበ ፡ [12] B. omits በሰላም ፡

CHAPTER III.

THE VIRGIN MARY AND THE SCRIBE DAMIANUS.

(A. fol. 9b. 1.; B. fol. 15a. 1.) ክፍል ፡ ፫ ። ተአምረ፱ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረ ተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ።

ወሀሎ ፡ አሐዱ ፡ መነኮስ ፡ ዘስሙ ፡ ድምያኖስ ፡ ዘ ይነብር ፡ በሀገረ ፡ ፊልጵስዩስ[1] ፡ ወያፈቅራ ፡ ለእግዚ እትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ እምሥርወ ፡ ልቡ ፡ ወይትለአክ ፡ በኵሉ ፡ ከሂሎቱ ። ወይተግህ ፡ መዓልት ፡ ወሌሊት ፡ ውስተ ፡ ቤተ ፡ ክርስቲያና ፡ ወ ጸሐፈ ፡ መጻሕፍት ፡ ውእቱ ፡ መነኮስ ። ወከነ ፡ በኵ ሉ ፡ ጊዜ ፡ እንዘ ፡ ይጽሕፍ ፡ ዕበ ፡ ይዜኮር ፡ ስማ ፡ ለ እግዚእትነ ፡ ቅድ (A. fol. 9b. 2.) ስት ፡ ማርያም ፡ (B. fol. 15a. 2.) ያዓብያ ፡ ወያከብራ ። ወኢይጽሕፍ ፡ ስማ ፡ በ ማየ ፡ ሕመት ፡ አላ ፡ ይጽሕፍ ፡ በቀለመ ፡ ወርቅ ፡ ወ በብሩር ፡ ወበናዝወርድ[2] ፡ ወበክልኤት ፡ ቀለማት ፡ ክ ቡራት ፡ ዘዘ ፡ ዚአሁ ፡ ጎብሮሙ ። ወእምዝ[3] ፡ ሐመ ፡ ውእቱ ፡ ጸሐፈ ፡ ወአልጸቀ ፡ ለመዊት ። ወእምቅድ መ ፡ ትፃእ ፡ ነፍሱ ፡ አስተርአየቶ ፡ እግዝእትነ ፡ ቅድ ስት ፡ ድንግል ፡ ማርያም ፡ ወትቤሎ ፡ አላእክየ ፡ ምእ መን ፡ አከ ፡ አንተ ፡ ዘጸሐፍከ ፡ ስምየ ፡ በማየ ፡ ሕመ ት ፡ ጸሊም ። አላ ፡ በቀለመ ፡ ወርቅ[4] ፡ ወብሩር ፡ ወበ ክልኤት ፡ ቀለማት ፡ ዘዘ ፡ ዚአሁ ፡ ጎብሮሙ[5] ፡ እንዘ ፡ ታሠረግዎሙ ፡ ወታከብሮሙ ፡ በኵሉ ፡ ኀይልከ ። ወ (A. fol. 10a. 1.) ይእዜኒ ፡ ነዓ ፡ ምስሌየ ፡ ከመ ፡ ትርአ ይ[6] ፡ ስመከ ፡ ዘልኩዕ ፡ ወሥርግው ፡ (B. fol. 15b. 1.) ኀ በ ፡ ዓምደ ፡ ወርቅ ፡ ውስተ ፡ መንግሥተ ፡ ስማያት ። ወኢትፍራህ ፡ መዊተ ፡ በዝ ፡ ዓለም ፡ ኀላፊ ፡ ናሁ ፡ አነ ፡ እሁቦከ ፡ ሕይወተ ፡ ዘለዓለም ፡ ወፍሥሐ ፡ ዘኢ የኀልቅ ። ወሶበ ፡ ትቤሎ ፡ ዝንተ ፡ ነገረ ፡ ወፅአት ፡ ነ ፍሱ ፡ እምሥጋሁ ፡ ዘእንበለ ፡ ፃዕር ፡ ወሕማም[7] ። ወ ተከሥተ ፡ ዝንቱ ፡ ተአምር ፡ ውስተ ፡ ኵሉ ፡ ምድ ር[8] ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር[9] ፡ ወል ዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለ ም ፡ አሜን ።

(B. fol. 15b. 2.) ለድምያኖስ ፡ ዘተጸምደኪ ፡ ዲበ ፡ መ ልዕልተ ፡ ደብ (A. fol. 10a. 2.) ር ፡ ነዋኅ ።
ዘጸሐፍኪ ፡ ስሞ ፡ ጎበ ፡ ዓምደ ፡ ወርቅ ፡ ቀይሕ ።
ምሥራቀ ፡ ፀሐይ ፡ ብሩህ ፡ ማርያም ፡ ጽባሕ ።
ጸሐፊ ፡ ስመ ፡ ዚአየ ፡ ዲበ ፡ ልብስኪ ፡ ንጹሕ ።
ወበልብሰ ፡ ወልድኪ ፡ ካዕበ ፡ ዘበደም ፡ ንዑኀ ።

CHAPTER IV.

THE VIRGIN MARY AND BISHOP ABBÂS OF ROME.

(A. fol. 11a. 1.; B. fol. 16b. 1.) ክፍል ፡ ፬ ። ተአምረ፱ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ጸሎ ታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀ ሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አ ሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ እምጳጳሳት ፡ ሮሜ ፡ ዘይ

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[1] B. ዘይነብር ፡ በሀገረ ፡ ፊልጵስዩስ ፡ ዘስሙ ፡ ድምያኖስ ፡ [2] B. ወናዝወርድ ፡ [3] B. ወእም ድኅረዝ ፡ [4] B. አላ ፡ በወርቅ ፡ ወበብሩር ፡ [5] B. ጎብሩ ፡ ታሠረግዎ ፡ ወታከብሮ ፡ በኵሉ ፡ ክሂሎት ከ ፡ [6] B. አርኢከ ፡ [7] B. ፃዕር ፡ ወአዕረፈ ፡ በሰላም ። [8] B. omits this sentence. [9] B. omits ወምሕረት ፡ ፍቁር ፡ ወልዳ ።

ብልዎ ፡ አባስ ። ወውእቱ ፡ ብእሲ ፡ ጎር ፡ ወቅዱስ ፡ ወይፈርሆ[1] ፡ ለእግዚአብሔር ፡ ወየዓቅብ ፡ ነፍሶ ፡ እ ምዝመ·ቱ ፡ ወእምሕሊና ፡ እኩይ ። ወአሐተ ፡ ዕለ ት ፡ እምበዓላት ፡ ቀደሰ ፡ ቅዳሴ ፡ ከመ ፡ ይመጡ ፡ ለ ሕዝብ ፡ እምሥጢር ፡ ቅዱስ ። ወልማዶሙ·[2] ፡ ለሕዝ ብ ፡ አድ[3] ፡ ወአንስት ፡ ጊዜ ፡ ይትሜጠዉ[4] ፡ እምሥ ጢር ፡ ቅዱ (A. fol. 11a. 2.) ስ ፡ ቅድመ ፡ ይስግዱ ፡ ይኤ ምኑ·[5] ፡ እደዊሁ ፡ ወእገሪሁ ፡ ለክህን ፡ ዘያቁርቦሙ ። ወአሜሃ ፡ አሐቲ ፡ ብእሲት ፡ እንዘ ፡ ትኤምኖ[6] ፡ እደ ዊሁ ፡ አዴ (B. fol. 16b. 2.) ነወ ፡ ዴናሃ ። ወበአ ፡ ውስ ት ፡ ልቡ ፡ ፍትወት ፡ ሥጋ ፡ ርኩስ ፡ ወነደ ፡ እምላህ ብ ፡ ዝንየት[7] ። ወእምድኅረ ፡ ፍጻሜ[8] ፡ ቀርበን ፡ ሐ ረ ፡ ፍጡነ ፡ ወበአ ፡ ውስተ ፡ ቤተ ፡ መዛግብት ፡ ዘቤ ተ ፡ ክርስቲያን ። ወነሥአ ፡ መጥባሕተ ፡ ወመተረ ፡ እዴሁ ፡ ወአኃዘ[9] ፡ ይብኪ ። ወሶበ ፡ ጐንደየ ፡ ውስ ተ ፡ ቤተ ፡ መቅደስ[10] ፡ ተከዘ ፡ ሕዝብ ፡ ጥቂ ። ወበ አ ፡ ኀቤሁ ፡ ቀሳውስት ፡ ወዲያቆናት ፡ ወይቤልዎ ፡ ኦሊቅነ ፡ መጋቤ ፡ ሕዝብ ፡ እስመ ፡ ንሕ (A. fol. 11b. 1.) ነ ፡ አንከርነ ፡ ወተከዝነ ፡ ጥቀ ፡ በእንተ ፡ ዘጐንደይከ ። ወሶበ[11] ፡ ይቤልዎ ፡ ዘንተ ፡ አፈድፈደ ፡ ብካየ ። ወእ ምዝ ፡ ተንሥአ ፡ ወአንሶሰወ ፡ ምስሌሆሙ ። ወበጽ ሐ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግ ል ፡ ማርያም ፡ (B. fol. 17a. 1.) ወድቀ[12] ፡ በገጹ ፡ ዲበ ፡ ምድር ፡ ወሰገደ ፡ እንዘ ፡ ይስእል ፡ ወያስተበቍዕ ፡ ከ መ ፡ ትምሐሮ[13] ፡ ወትርድኦ ፡ ወትስረይ ፡ ኃጢአቶ ፡ ወሶቤሃ ፡ አስተርአየቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድን ግል ፡ ማርያም ፡ ወነሥአት ፡ እዴሁ ፡ በእደዊሃ[14] ፡ ቅ ድሳት ፡ ወአስተጣግዓት ፡ ኀበ ፡ ተመትረ ። ወከነ ፡ ሕ ያወ ፡ ከመ ፡ ቀዳሚ ፡ ወኢተረክበ ፡ አሰረ ፡ (A. fol. 11b. 2.) ምትረቱ ፡ ወአምዝ ፡ ተስፈረት ፡ እምኔሁ ፡ ወሶበ ፡ ርእዩ ፡ ቀሳውስት ፡ ወዲያቆናት ፡ አንከሩ ፡ ወተደ መ·፡ ወዜነዉ ፡ ለሰብእ[15] ፡ ዘንተ ፡ ተአምረ ። ሰብሕ ዎ ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልዑል ፡ ወአእኰት ዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ ርያም ፡ ከሃሊት ፡ ላዕለ ፡ ኵሉ ፡ ግብር ፡ ገባሪተ ፡ ተአ ምራት[16] ፡ ወመንክራት ። ጸሎታ ፡ ወበረከታ ፡ ወም ሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ (B. fol. 17a. 2.) ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

አመ ፡ እዴሁ ፡ መተረ ፡ ነሢአ ፡ መጥባሕተ ፡ ማሕ መሚ ።

አባስ ፡ ካህነ ፡ ሮሜ ።

ከመ ፡ ፈወስኪዮ ፡ ቅድመ ፡ ማርያም ፡ (A. fol. 12a. 1.) እኅተ ፡ ሰሎሜ ።

ፈውሲ ፡ ቍስለ ፡ ነፍስየ ፡ ወጸግውኒ ፡ ሱላሜ ።

ጊዜ ፡ ተዘመርኩ ፡ ስመኪ ፡ ቀዋሚ ።

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[1] B. አባስ ፡ ወኔር ፡ ብእሲ ፡ ውእቱ ፡ ወይፈርሆ ፡ [2] B. ልማዶሙ ፡ [3] B. በአድ ፡ [4] B. ይ ትመጠው ፡ [5] B. ቅዱስ ፡ ይሰግዱ ፡ ወይኤምኑ ፡ [6] B. ትኤምኑ ፡ [7] B. ዝኒቶ ። [8] B. ፈጸ መ ፡ [9] B. ወአኀዘ ፡ [10] B. ቤተ ፡ መዛግብት ፡ [11] B. ወዘንተ ፡ ሶበ ፡ ይቤልዎ ፡ [12] B. ወወድ ቀ ፡ [13] B. ትሠሃሎ ፡ [14] B. ወነሥአት ፡ ምቱረ ፡ እዴሁ ፡ በእዴሃ ፡ [15] B. ለሕዝብ ፡ [16] B. ተአምረ ፡ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ወአእኰትዎ ፡ ለእግዝእትነ ፡ ማርያም ፡ እመ ፡ ክሃሊ ፡ ላዕለ ፡ ገቢረ ፡ ተ አምራት ፡

CHAPTER V.

[wanting.]

CHAPTER VI.

THE VIRGIN MARY AND THE MONK ISAAC.

(A. fol. 13a. 1.; B. fol. 18a. 1.) ክፍል ፡ ፮ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወከነ ፡ በዝንቱ ፡ ደብር ፡ ቅዱስ ፡ ዘዝኩር ፡ በመዋዕሊሁ ፡ ለአቡነ ፡ አባ ፡ ገብርኤል ፡ ሊቀ ፡ ጳጳሳት ፡ ዘእለእስክንድርያ ፡ ብእሲ ፡ መነኮስ ፡ ቅዱስ ፡ እምንእሱ ፡ ነበረ ፡ ሀየ ፡ ወስሙ ፡ ይስሐቅ ፡ ወያፈቅራ ፡ ለእግዝእትነ ፡ በሁሉ ፡ ኃይሉ ። ወአጥረየ ፡ ለነፍሱ ፡ ግብረ ፡ ዘይገብሮ ፡ ዘእንበለ ፡ ያእምሮ ፡ ሰብእ ፡ ወውእቱ ፡ ዓቃቤ ፡ ቤተ ፡ ክርስቲያን ፡ መራኁትኒ ፡ ሀሎ ፡ ውስተ ፡ እዴሁ[1] ፡ ወአምድኅረ ፡ ፍጻሜ ፡ ጸሎተ ፡ ን (A. fol. 13a. 2.) ዋም ፡ ሶበ ፡ የሐውሩ ፡ መነኮሳት ፡ ውስተ ፡ በዓቶሙ ፡ ይኑሙ ፡ የሐውር ፡ ይስሐቅ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወይበውእ ፡ ውስቴታ ፡ እር ኀያ ፡ እንቀ (B. fol. 18a. 2.) ጸ ፡ ወይቀውም ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ድንግል ፡ ቅድስት ፡ ማርያም ፡ ዘሀለወት ፡ በንድቅ ፡ ዓረባዊ ፡ ሱላ ፡ ሌሊተ[2] ፡ ወይዌጥን ፡ ጸሎተ ፡ ወንጌል ፡ ወይሰግድ ፡ ቅድሜሃ ፡ ፫፻ስ ግደተ ። ወለለ ፡ ስግደቱ ፡ ይብል ፡ አእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አርእየኒ ፡ እመከ ፡ ወነበረ ፡ በዝ ፡ ግብር ፡ ፯ዓመተ ፡ እንዘ ፡ ኢየአምሮ ፡ ፩ ፡ ወበተፍጻሜ ፡ ፯ዓመት ፡ በ፩ ፡ ሌሊት[3] ፡ እምለያልይ ፡ በዓላ ፡ ለእግዝእትነ[4] ፡ ድንግል ፡ አመ ፡ ፳ወ፩ ፡ ለወርኃ ፡ ታኅሣሥ ፡ ሶበ ፡ ሰገደ ፡ (A. fol. 13b. 1.) ይስሐቅ ፡ ቅድመ[5] ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወፅአት ፡ እምአይቄናሃ[6] ፡ እንዘ ፡ ትጸድል ፡ ጥቀ ፡ እምጸዳለ ፡ መብረቅ ፡ ምስብሚ (B. fol. 18b. 1.) ት[7] ፡ ወትቤሎ ፡ ለምንት ፡ አጻመውከ ፡ ነፍስከ ፡ ኀበ ፡ ወልድየ ፡ ፍቁር ፡ ከመ ፡ ያርኢክ ፡ ወላዲቶ ። ናሁ ፡ አነ ፡ እመ ፡ ሕይወት ፡ ወላዲተ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አዘዘኒ[8] ፡ እምጻእ ፡ ኀቤከ ፡ ምንተ[9] ፡ ትፈቅድ ፡ እግበር ፡ ለከ ። ወይቤላ ፡ አእግዝእትየ ፡ እስእለኪ ፡ ከመ ፡ ትተንብሊ ፡ በእንቲአየ ፡ ኀበ ፡ ወልድኪ ፡ ፍቁር ። ወትቤሎ ፡ ናሁ ፡ እግዚአብሔር ፡ ተወክፈ ፡ ስእለተከ ፡ ወአዘዘኒ ፡ እምጻእ ፡ ኀቤከ ፡ ወእፈጽም ፡ ተምኔትከ[10] ። አምዮም ፡ እስከ ፡ ፫ዕ (A. fol. 13b. 2.) ለት ፡ ትሄሉ ፡ ምስሌየ ፡ ኀበ ፡ ሀሎኩ ፡ አነ ። ወሶበ ፡ ሰምዓ ፡ ቃላ ፡ ወርእየ ፡ ሥና ፡ ዘክልልት ፡ በብርሃን[11] ፡ ወድቀ ፡ ዲበ ፡ ምድር ፡ ወከነ ፡ ከመ ፡ በድን ። ወይእቲሰ ፡ አኀዝቶ[12] ፡ በእዴሃ ፡ ወአ (B. fol. 18b. 2.) ንሥአቶ ፡ ወተሠወረት ፡ እምኔሁ ፡ ውስተ ፡ ሥዕል ፡ ዘሀለወት ፡ ቅድሜሁ ። ወበጊዜሃ ፡ ሖረ ፡ ውስተ ፡ በዓት ፡ ወአኀዘ[13] ፡ ሕማመ ፡ ፈጸንት ፡ [ወጸቢሖ ፡ ጸውዖ ፡ ለኤጲስ ፡ ቆጶስ ፡ ዘሀገር ፡ ዘስሙ ፡ አባ ፡ አብርሃም ፡ ወውእተ ፡ አሚረ ፡ ነበረ ፡ ውስተ ፡ ደብር ። ወሶበ ፡ በጽሐ ፡ ኀቤሁ ፡ አይድዖ ፡ ኵሉ ፡ ዘርእየ ። ወይቤሎ ፡ አቡየ ፡ ፍትሐኒ ፡ እምኵሉ ፡ መዓሥረ ፡ ኃጢአት ፡ ዘዳፈርኩ ፡ ወሰአልኩ ፡ ኀበ ፡ እግዚአብሔር ፡ ከመ ፡ ይርአየኒ ፡ ወሳ (A. fol. 14a. 1.) ዲቶ ፡ ዘኢድልወትየ ። ወውእቱሰ ፡ ፈተሖ ፡ ወይቤሎ ፡ አወልድየ ፡ ለእመ ፡ ሖርከ ፡ ኀበ ፡ እግዚአብሔር ፡ ተዘከረኒ ፡ ከመ ፡ እርከብ ፡ ምሕረተ ፡ በዕ

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[1] B. ወሀሎ ፡ ፩መነኮስ ፡ ኄር ፡ ዘስሙ ፡ ይስሐቅ ፡ ወያፈቅራ ፡ ለእግዝእትነ ፡ ማርያም ፡ በሁሉ ፡ ኃይሉ ፡ ወእምንእሰ ፡ ነበረ ፡ ውስተ ፡ አሐቲ ፡ ደብር ፡ በመዋዕሊሁ ፡ ለአቡ ፡ ገብርኤል ፡ ሊቀ ፡ ጳጳሳት ፡ ዘለእስክንድርያ ፡ ወውእቱ ፡ ዓቃቤ ፡ ቤተ ፡ ክርስቲያን ፡ ወመራኁትኒ ፡ ሀሎ ፡ ውስተ ፡ እዴሁ ። [2] B. omits ኵላ ፡ ሌሊተ ፡ [3] B. በሌሊት ፡ [4] B. እግዝእትነ ፡ [5] B. ቅድመ ፡ ሥዕላ ፡ ወተንሢአ ፡ ርእያ ፡ ለእግዝእትነ ፡ . . . . . ወፅአት ፡ [6] B. እምአይቆናሃ ፡ [7] B. ትጸድል ፡ እምፀዳለ ፡ መብረቅ ፡ ምስብዓት ። [8] B. ውእቱ ፡ አዘዘኒ ፡ [9] B. ወምንተ ፡ [10] B. ስእለተከ ፡ [11] B. ዘክልልት ፡ በግርማ ፡ ወበብርሃን ። [12] B. አኀዘቶ ፡ [13] B. በዓቱ ፡ ወአኀዘ ፡

ለተ ፡ ፍትሕ ፡ ወቢይ][1] ። ወበተፍጸሜት ፡ ፫ዕለት ፡ አዕረፈ ፡ ወወረሰ ፡ ሕይወተ ፡ ዘለዓለም[2] ፡ በክመ ፡ አ ሰፈወቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በረከተ ፡ ጸሎታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡

ይስሐቅ ፡ መነኮስ ፡ እምድኅረ ፡ ጽሕቀ ፡ ወተመነየ ። ገጸኪ ፡ ልሑየ ፡ በዕለተ ፡ ርእየ ። ከመ ፡ ትቤልዮ ፡ ሎቱ ፡ እስከ ፡ ፈድፋደ ፡ ተኃ ሥየ[3] ። በልኂ ፡ እግዝእትየ ፡ ተፈሣሕ ፡ ቍልዔየ ። እምድኅረ ፡ ዕ (A. fol. 14 a. 2.) ለታት ፡ ሠላስ ፡ ትሄ ሉ ፡ ምስሌየ ። ። ።

CHAPTER VII.

THE VIRGIN MARY AND THE CHILD MARY.

(A. fol. 15 a. 1.; B. fol. 19 b. 1.) ክፍል ፡ ፯ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲ ተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁ ር ፡ ወልዳ ፡ የሀሉ ፡ ምስላ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ ፈራኄ ፡ እግዚአብሔር ፡ ዘያፈቅራ[4] ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክ ልኤ ፡ ማርያም ፡ ወህገሩሰ ፡ ድፍራ ። ወአውሰበ ፡ ብ እሲተ ፡ ወወለደ ፡ እምኔሃ ፡ ሠለስተ ፡ ውሉደ ፡ ክል ኤት[5] ፡ ተባዕተ ፡ ወአሐተ ፡ አንስተ ፡ ወይእቲ ፡ ትን እስ[6] ፡ ወስማ ፡ ማርያም ፡ ወሞተት ፡ እሞሙ ፡ ወነበ ሩ ፡ እንዘ ፡ የኃዝኑ[7] ፡ ወበአሐቲ ፡ ዕለት ፡ ዘውእቱ ፡ በዓለ ፡ ልደት[8] ፡ ስቡ (A. fol. 15 a. 2.) ሐ ። ፈቀዱ ፡ ይ ሑሩ[9] ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወኃደግዋ ፡ ለይእ ቲ ፡ ወለት ፡ ወዓፀው ፡ ላዕሌሃ ፡ አንቀጸ ፡ (B. fol 19 b. 2.) ከመ ፡ ኢትፃእ ፡ እስመ ፡ ሌሊት ፡ ውእቱ ። ወይእቲ ሰ[10] ፡ ትበኪ ፡ ወተጸርኅ ፡ እንዘ ፡ ትብል ፡ ንሥኡኒ ፡ ምስሌክሙ ፡ ዕቅረብ ፡ ቍርባነ[11] ፡ ወዓበይዋ ፡ ወሖ ሩ ። ወጎብኦት ፡ ኀበ ፡ ሥዕለ ፡ ለእግዝእትነ ፡ ቅድስ ት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ እንዘ ፡ ትግዕር ፡ ወትብኪ ፡ ወትቤ ፡ ኦእግዝእትየ[12] ፡ ተሠሃልኒ ፡ ወና ዝዝኒ ። ወዖቤሃ ፡ አስተርኢየኒ ፡ እግዝእትነ ፡ ቅድስ ት ፡ ድንግል ፡ ማርያም ፡ መስተፍሥሒት ፡ ወናዛዚ ት ፡ ለዘሰአለ ፡ ኀቤሃ ። ወትቤላ ፡ ምንት ፡ ኮንኪ ፡ ወ ለትየ ። ወሐቀረታ ፡ እ (A. fol. 15 b. 1.) ግዝእትነ ፡ ቅድ ስት ፡ ማርያም ፡ (B. fol. 20 a. 1.) ለይእቲ ፡ ወለት ። ወት ቤላ[13] ፡ ከልኡኒ ፡ ሐዊረ ፡ ቤተ ፡ ክርስቲያን ፡ ለተመ ጥዎ[14] ፡ ቍርባን ፡ በዘባቲ ፡ በዓል ፡ ቅድስት ፡ እንተ ፡ ባቲ ፡ ተወልደ ፡ መድኃኒነ ። ወትቤላ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ኢትኀዝኒ ፡ ንዒ ። ወወሰደታ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወተመ ጠወት ፡ ቍርባነ[15] ፡ ምስለ ፡ ብርሃናውያን ። ወእም ዝ ፡ ትቤላ ፡ እግዝእትነ ፡ ማርያም ፡ እስከ ፡ ሠለስቱ ፡ ዕለት[16] ፡ እነሥአኪ ፡ ኀቤየ ፡ ወተሀልዊ ፡ ምስሌየ[17] ። [ወእመ ፡ ሣልስት ፡ ዕለት ፡ አዕረፈት ፡ ወረሰየት ፡ ኀ ቡረ ፡ ምስለ ፡ ህላዌሃ][1] ። ወአሐዱ ፡ ብእሲ ፡ ኀር ፡

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[1] B. omits the passage in brackets. [2] B. omits ወወረሰ ፡ ሕይወተ ፡ ዘለዓለም ፡ [3] B. ተሐሥየ ፡ [4] B. ወያፈቅራ ፡ [5] B. ክልኤ ፡ [6] B. ወለት ፡ እንተ ፡ ትንዕስ ፡ [7] B. የኃዝኑ ፡ ውሉደ ። [8] B. ልደቱ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ [9] B. ከመ ፡ ይሑሩ ፡ [10] B. ይእቲሰ ፡ [11] B. ከመ ፡ እቅረብ ፡ ቍርባነ ፡ [12] B. ኦእግዝእትየ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። መስተሣህልት ፡ ወናዘ ዝት ፡ ናዝዝኒ ። [13] B. ወትቤላ ፡ ይእቲ ፡ ወለት ፡ ኦእግዝእትየ ፡ ከልኡኒ ፡ ሐዊረ ፡ [14] B. ወተመጥዎ ፡ ቍርባን ፡ በዛቲ ፡ በዓል ፡ ቅድስት ፡ እንተ ፡ ባቲ ፡ ወለድኪዮ ፡ ለመድኃኔ ፡ [15] B. ቍርባነ ፡ [16] B. ወትቤላ ፡ እስከ ፡ ፫ዕለት ፡ [17] B. ኀቤየ ፡ ወትነብሪ ፡ ወትረ ፡ ምስሌየ ፡ ውስተ ፡ መንግሥተ ፡ ሰማያት ።

ጻድቅ ፡ ወፈራኄ ፡ እግዚእ (A. fol. 15b. 2.) ብሔር ፡ ር
እያ[1] ፡ ለይእቲ ፡ ወለት ፡ እንዘ ፡ ትለብስ ፡ ሜላተ ።
ወትትልዋ ፡ ለእግዚእትነ ፡ ቅድስት ፡ ድንግል ፡ በክ
ልኤ ፡ ማርያም ፡ [እመ ፡ ሕይወት ፡ ወመድኃኒት ፡ አ
ንከረ ፡ ፈድፋደ ፡ ወዜነወ ፡ ለሰብእ ፡ ወእለ ፡ ሰምዑ ፡
ዘንተ ፡ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልዑ
ል ፡ ወአእኰትዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡
ማርያም][2] ፡ ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡
ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ ሰአሊ ፡ ወአልቦ ፡ ዘይት
ማሰሎ[4] ፡ በገቢረ ፡ ሥዕል ፡ በውእቱ ፡ መዋዕል[5] ። ወ
ያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያ
ም ፡ በኵሉ ፡ ልቡ[6] ። ወሶበ ፡ ይገብር ፡ ሥዕላ ፡ ይስእ
ል ፡ በተጠናቅቆ ፡ ወበብዙኅ ፡ ጻህቅ[7] ። ወበአሐቲ ፡
ቤተ ፡ ክርስቲያን ፡ ዘሀገረ ፡ አፍራንሳ[8] ፡ ገብረ ፡ ሥዕ
ላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በከልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ፡ በ (A. fol. 17a. 2.) ውስተ[9] ፡
ንድቀ ፡ ዕብን ፡ መንክረ ፡ ወመድምመ ። ወነሶሱ ፡ ዘ
ርእያ ፡ ይ (B. fol. 21a. 2.) ደንግፅ ፡ እምሥነ ፡ ላህያ[10] ፡
ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ። ለዓለመ ፡
ዓለመ ፡ አሜን ። (B. fol. 20a. 2.)

ዘእትለውኪያ ፡ ማርያም ፡ ወነሣእኪያ ፡ ጽሚተ ።
ለወለት ፡ አሐቲ ፡ እንተ ፡ ትለብስ ፡ ሜላተ ።
ከመ ፡ አሣዕነኪ ፡ ዕፁር[3] ፡ ወምርኮዘኪ ፡ ሕይወ
ት ። (A. fol. 16a. 1.)
ኀበ ፡ ሖርኪ ፡ እግዝእትየ ፡ አትልውኒ ፡ ሊተ ።
ብፁዕ ፡ ገብር ፡ ዘይተሉ ፡ እግዝእት ።

CHAPTER VIII.

THE VIRGIN MARY AND THE PAINTER.

(A. fol. 17a. 1.; B. fol. 21a. 1.) ክፍል ፡ ፰ ። ተአምሪሃ ፡
ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲ
ተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁ
ር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ ሰአሊ ፡ ወአልቦ ፡ ዘይት
ማሰሎ[4] ፡ በገቢረ ፡ ሥዕል ፡ በውእቱ ፡ መዋዕል[5] ። ወ
ያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያ
ም ፡ በኵሉ ፡ ልቡ[6] ። ወሶበ ፡ ይገብር ፡ ሥዕላ ፡ ይስእ
ል ፡ በተጠናቅቆ ፡ ወበብዙኅ ፡ ጻህቅ[7] ። ወበአሐቲ ፡
ቤተ ፡ ክርስቲያን ፡ ዘሀገረ ፡ አፍራንሳ[8] ፡ ገብረ ፡ ሥዕ
ላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በከልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። በ (A. fol. 17a. 2.) ውስተ[9] ፡
ንድቀ ፡ ዕብን ፡ መንክረ ፡ ወመድምመ ። ወነሶሱ ፡ ዘ
ርእያ ፡ ይ (B. fol. 21a. 2.) ደንግፅ ፡ እምሥነ ፡ ላህያ[10] ፡
ወይመስሎ ፡ ዘትትናገሮ[11] ። ወካዕበ[12] ፡ ሰአለ ፡ እም
ሳለ ፡ ገነት[13] ፡ ወዘከመ ፡ የኃድሩ ፡ ውስቴቱ[14] ። ወዘ
ንተ ፡ ሠዓል[15] ፡ በገቦ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወእንዘ ፡ ይሥዕ
ል ፡ አምሳለ ፡ ገሃነም ፡ ወአምሳለ ፡ ውድየተ ፡ ዲያብ
ሎስ ፡ ወአጋንንቲሁ ፡ እኩያን ። ወርእዮ ፡ ሰይጣን ፡
ቀንዓ ፡ ላዕሌሁ ፡ ወወገራ ፡ ለዓራት ፡ ዘሀሉ ፡ ዲቤሃ ፡
እንዘ ፡ ይሥዕል ፡ ወነዊኅ ፡ ጥቀ ፡ ቤተ ፡ ክርስቲያን ፡
አፍርንጊ ። ወተነ (B. fol. 21b. 1.) ጽሐ ፡ ውእቱ ፡ ምስ
ለ ፡ ዓራቱ[16] ፡ ወጸርጎ ፡ እንዘ ፡ ይብል ፡ አእግዝእትየ ፡
ማርያም ፡ (A. fol. 17b. 1.) ርድእኒ ፡ ወአድኅንኒ ፡ እም
ዝንቱ ፡ ሐጕል ። ወበጊዜሃ ፡ ወፅአ ፡ እደ ፡ ብርሃን ፡
እምውስተ[17] ፡ ይእቲ ፡ ሥዕል ፡ ወሰፍሐት ፡ መዝራዕ
ታ ፡ ወአኀዘቶ ፡ ለውእቱ ፡ ብእሲ ፡ ዘተሰቀለ ፡ በእደ
ሃ[18] ፡ ለይእቲ ፡ ሥዕል ። ወመጠነ ፡ ስቅለቱ ፡ እምድ

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[1] B. ወአሐዱ ፡ መምህር ፡ ርእያ ። [2] B. omits the passage in brackets. [3] B. እጹር ፡
[4] B. ዘይትማሰሎ ፡ በውእቱ ፡ አዝማን ፡ በገቢረ ፡ [5] B. omits በውእቱ ፡ መዋዕል ። [6] B. ለእግዝእ
ትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ፈድፋደ ፡ እምዕምቀ ፡ ልቡ ። [7] B. ፃሕቅ ። [8] B. omits ዘሀገረ ፡
አፍራንሳ ። [9] B. አምላክ ። በሀገረ ፡ አፍርንሳ ። [10] B. ርእዮታ ፡ ወላህያ ፡ ወይመስሎ ። [11] B. ዘ
ትትናገር ። [12] B. ወእምዝ ፡ ካዕበ ። [13] B. ገሃነም ። [14] B. ወዘከመ ፡ ይትወደዩ ፡ ሰይጣናት ፡ ውስ
ቴቱ ፡ ወዓዲ ፡ ሠዓለ ፡ አምሳለ ፡ ገነት ፡ ዘከመ ፡ የኃድሩ ፡ ነፍሳተ ፡ ጻድቃን ፡ ውስቴቱ ፡ እንዘ ፡ ይጌይስ ፡ ክብረ ፡
ፅእምካልኡ ፡ በከመ ፡ ጽሑፍ ፡ እስመ ፡ ሥርዓቶሙ ፡ ለሰብእ ፡ አፍራንግ ፡ ከመዝ ። [15] B. ወሠዓለ ፡ ዘንተ ፡
በገቦሃ ፡ ለሥዕል ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘአቅደምነ ፡ ነጊረ ። ወእንዘ ፡ [16] B. ዓራቱ ፡ ዘዲቤሁ ። ወእ
ምቅድመ ፡ ይብጻሕ ፡ ዲበ ፡ ምድር ፡ ወፅአ ፡ እደ ፡ [17] B. እምውእቱ ፡ ሥዕል ፡ [18] B. መዝራዕታ ፡ ወ
ተሰቅለ ፡ በእዴሁ ። ወጸርሐ ፡ እንዘ ፡ ይብል ፡ አእግዝእትየ ፡ ማርያም ፡ ርድእኒ ፡ ወአድኅንኒ ፡ እምዝንቱ ፡ ሐጕል ።

ር ፡ ይከውን ፡ ዓሠርተ ፡ እመተ[1] ። ወነበረ[2] ፡ ነዋኃ ፡ ሰዓተ ፡ ተሰቂሎ[3] ፡ በእደ፱[4] ፡ ለሥዕል ፡ እንዘ ፡ ይጸር ሕ ። ወሶበ ፡ ስምዑ ፡ ጽራሐ ፡ በጽሑ[5] ፡ ኀቤሁ ፡ ወነ ጸሩ ፡ ዘንተ ፡ መድምመ[6] ፡ ዘክነ ፡ እምእግዝእትነ[7] ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወእምገ[8] ፡ አውረደቶ ፡ በበንስቲት ፡ ለውእቱ ፡ ብእሲ ፡ ሠዓሊ ፡ ወመጠወቶሙ ፡ ለሕገብ ፡ ከመ ፡ (A. fol. 17b. 2.) ዘይ ሜጡ ፡ ክልኤ ፡ ለክልኤ ። ወርእዮሙ ፡ ሕገብ ፡ ዘን ተ[9] ፡ መንክረ ። ሰብሕዎ ፡ ለእግዚአብሔ (B. fol. 21b. 2.) ር ፡ ወወደስዎ ፡ ለእግዝእትን ፡ ቅድስት ፡ ድንግል ፡ በ ክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወይቤሉ ፡ ቡ ርክት ፡ አንቲ ፡ እምአንስት ፡ ወበሩክ ፡ ፍሬ ፡ ከርሥ ኪ ። ወገብሩ[10] ፡ ሰቡዓ ፡ መዋዕለ ፡ ወቢያ ፡ በዓለ ። ወ ሰመይዋ ፡ ለይእቲ ፡ ሥዕል ፡ ሥዕለ ፡ አድኅኖ ፡ ወአ ልዕሎ ፡ እምድቀት ። ወይእቲ ፡ ሥዕል ፡ ሀለወት ፡ እ ስክ ፡ ዮም ፡ ስፍሕተ ፡ እድ ። በከመ ፡ አሜሃ ፡ አኃዝ ቶ[11] ፡ ለውእቱ ፡ ሠዓሊ ፡ ከመ ፡ ይኩን ፡ ቲዝካረ[12] ፡ ለዘይመጽእ ፡ ትውልድ ። ጸሎታ ፡ ወበረከታ ፡ ወም ሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስ (A. fol. 18a. 1.) ለ ፡ ንጉሥን ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ምስለ ፡ ዓራቱ ፡ ዘፅዕ ፡ ጊዜ ፡ ኀቡረ ፡ ተነጽሐ ። ከመ ፡ ረዳእኪዮ ፡ ቅድመ ፡ ወባላህኪዮ ፡ አሜሃ ። ለዘሰአለ ፡ ብእሲ ፡ መክነ ፡ ብክይ ፡ ወፍሥሐ ። አድኅንኒ ፡ እግዝእትየ ፡ እንዘ ፡ ትሠረገዊ ፡ ን ጽሐ ።

ሶበ ፡ አህጉሎትየ ፡ ጽሕቀ ፡ ለሐሳት ፡ አቡሃ ።

CHAPTER IX.

THE VIRGIN MARY AND THE SICK MAN.

(A. fol. 19a. 1.; B. fol. 22b. 1.) ክፍል ፡ ፱ ። ተአምሪሃ ፡ ለእግዝእትን ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረ ት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥን ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ ሥዕል ፡ እግዝእትን ፡ ቅድስት ፡ ድንግ ል ፡ በክልኤ ፡ ማርያም ፡ በደብረ ፡ ኒጋድያን ፡ በቤተ ፡ ሕሙማን ፡ መንገለ ፡ ምሥራቅ ፡ ወለለ ፡ ጽባሑ[13] ፡ ይትመጎዩ ፡ በቲ ፡ ሕሙማን ። ወሀሎ ፡ አሐዱ ፡ ሕ ሙም ፡ ዘነበረ ፡ ጉንዱየ ፡ መዋዕለ ፡ በሕማሙ[14] ። ወ ኮሎ[15] ፡ ዕለተ ፡ ይቤላ ፡ ለእግዝእትን ፡ ቅድስት ፡ ድ ንግል ፡ በክልኤ ፡ ማርያም ፡ እንዘ ፡ ይብል ፡ ኦእግዝ እት (A. fol. 19a. 2.) የ ፡ ኢትንሥኢ ፡ ዘእንበለ ፡ እብ ጻሕ ፡ ሀገረ[16] ፡ ኢየሩሳሌም ፡ ወእስግድ ፡ ኀበ ፡ ቆመ ፡ እግረ ፡ እግዚእነ ። ወእንዘ ፡ ይስእል ፡ ከመዝ ፡ አስተ ርአየቶ ፡ (B. fol. 22b. 2.) እግዝእትን ፡ ቅድስት ፡ ድንግ ል ፡ በክልኤ ፡ ማርያም ፡ በሌሊት[17] ፡ ወትቤሎ ፡ ኢት ኅዝን ፡ ነዓ ፡ ከመ ፡ አብጽሕከ ፡ ኀበ[18] ፡ ዘፈቀድከ ፡ ወ ተመነይከ ። ወሶቤሃ ፡ አብጽሐቶ ፡ ኢየሩሳሌም ፡ ኀ በ[19] ፡ መቃብረ ፡ እግዚእነ[20] ፡ ወቤተ ፡ ልሔም ፡ ኀበ ፡

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[1] B. ፲እመተ ፡ አወ ፡ ይበዝኀ ። [2] B. ወነበረ ፡ ከመዝ ፡ [3] B. ተሰቅሎ ፡ [4] B. በእደዊ ሃ ፡ ለሥዕል ፡ እስክ ፡ ሶበ ፡ ሰምዑ ፡ ጽራሐ ። [5] B. ወበጽሐ ፡ [6] B. መድምመ ፡ ተአምረ ፡ [7] B. ለእግዝእትን ፡ [8] B. ወመጠወቶ ፡ ኪያሁ ፡ ወአውረደቶ ፡ በበንስቲት ፡ ከመ ፡ ዘይሜጡ ፡ ክልኤ ፡ ለክልኤ ። [9] B. ወሶበ ፡ ሰምዑ ፡ ዘንተ ፡ ተአምረ ፡ [10] B. ወገብሩ ፡ በዓለ ፡ ሰቡዓ ፡ መዋዕለ ፡ ወሰመይዋ ፡ [11] B. አኀዝቶ ፡ [12] B. ሠዓሊ ፡ ሰፈሐ ፡ እዳ ፡ ተዝካረ ፡ [13] B. ዘለለጽባሕ ፡ [14] B. በሕማም ፡ [15] B. ወዘልፈ ፡ ይሥዕላ ፡ ለእግዝእትን ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። እንዘ ፡ ይብል ፡ ኦእግዝእትየ ፡ [16] B. እብ ጻሕ ፡ ኀበ ፡ ኢየሩሳሌም ፡ [17] B. በአሐቲ ፡ ሌሊት ፡ [18] B. ኀበ ፡ ኢየሩሳሌም ፡ ወአብጽሐቶ ፡ ሶቤሃ ፡ [19] B. ወኀበ ፡ [20] B. እግዚእነ ፡ ወኀበ ፡ ተሰቅለ ። ወኀበ ፡ ተወልደ ፡ ውስተ ፡ ቤተ ፡ ልሔም ።

ተወልደ ። ውነበ ፡ ዮርዳኖስ[1] ፡ ወሶቤሃ ፡ አጥመቀቶ ፡ ወአዕረገቶ ፡ ኀበ ፡ ደብረ ፡ ዘይት ፡ ወደብረ ፡ ጽዮን ፡ ኀበ ፡ ኃዳረ ፡ እግዚእነ ፡ ምስለ ፡ አርዳኢሁ ። ወትቤ ሎ ፡ ተፈሣሕ ፡ ወተኃሠይ ፡ ፈጸምኩ[2] ፡ ለከ ፡ ኵሎ ፡ ዘሰአልከኒ ። ወእምድ (A. fol. 19 b. 1.) ኀረ ፡ በዓለ ፡ ልደት ፡ እነሥአከ ፡ ኀቤየ[3] ። ውእተ ፡ ጊዜ ፡ ተፈሥሐ ፡ ጥቀ ፡ ውእቱ ፡ ሕሙም ፡ ወአዕረፈ ፡ በሰላም[4] ፡ (B. fol. 23 a. 1.) [በከመ ፡ አሰፈወቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም[5] ፡] ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ዓፀዳ ፡ ወይን ፡ ማርያም ፡ ዘጣዕመ ፡ ፍሬሃ ፡ አጻም ። ወሥነ ፡ ጽጌሃ ፡ ልምሉም ።

ኀበ ፡ (B. fol. 23 a. 2.) ተቀብረ ፡ ወልድኪ ፡ ኢየሩሳሌም ። ለዘሰአለከ[6] ፡ በተአምኖ ፡ ነጋዲ ፡ ሕሙም ።

ከመ ፡ አብጻሕኪዮ ፡ ለስሚም ፡ አብጽሕኒ ፡ ዮም ።

CHAPTER X.

THE VIRGIN MARY AND THE YOUTH ZACHARIAS.

(A. fol. 20 b. 1.; B. fol. 24 a. 1.) [ክፍል ፡] ፲ ። ተአምረ ፱ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለም ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ወሬዛ ፡ በሀገረ ፡ ሮሜ ። እምዘመደ ፡ ነገሥት ፡ ዘስሙ ፡ ዘካርያስ ፡ ወሠናይ ፡ አርአያሁ[7] ። ወአሐተ ፡ ዕለት ፡ ቦአ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ከመ ፡ ይጸሊ ። ወነጸረ ፡ ሥዕለ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ አደመቶ[8] ፡ ፈድፋደ ፡ ወውዕየ ፡ ልቡ[9] ፡ ከመ ፡ እሳት ፡ እምላህበ ፡ ፍቅራ ። ወሐለየ ፡ ወይቤ ፡ ምንት[10] ፡ እሁብ ፡ ላቲ ፡ አምኃ ፡ ዘይኤድግ[11] ። ወከነ ፡ በውእቱ ፡ ጊዜ ፡ ይኅሥእ ፡ (A. fol. 20 b. 2.) ኃምሳ ፡ ጽጌ ፡ ረዳ[12] ፡ ወይገብሮ ፡ አምሳለ ፡ አክሊላት[13] ፡ ወ (B. fol. 24 a. 2.) ያስተቀጽላ ፡ ለሥዕል ፡ ዲበ ፡ ርእሳ ። ወሶበ ፡ ኃለፈ[14] ፡ መዋዕል ፡ ጽጌ ፡ ረዳ ፡ ተከዘ ፡ ጥቀ ፡ ወኃጥአ ፡ ዘይገብር ፡ ወዘይሁባ ፡ አምኃ ። ወእምዝ ፡ ሖረ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወቆመ ፡ ቅድመ ፡ ሥዕለ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወይቤላ ፡ አእግዝእትየ ፡ ፍቅርት ፡ አንቲ ፡ ተአምሪ ፡ ዘከመ ፡ ኃለፈ ፡ መዋዕለ ፡ ጽጌ ፡ ረዳ ። ወባሕቱ ፡ አነ ፡ እኤምኃኪ ፡ ኵሎ ፡ አሚረ ፡ ወእሁበኪ ፡ ሰላመ ፡ ኃምሳ ፡ ጊዜ ፡ ሀየንተ ፡ ኃምሳ ፡ ጽጌ ፡ ረዳ ። ወከነ ፡ ኵሎ ፡ አሚረ ፡ ይብል ፡ ኃምሳ ፡ ጊዜ ፡ ሰላም ፡ ለኪ ፡ አእግዝእትየ[15] ፡ ተፈሥሒ ፡ ፍሥሕት ፡ እግዚአብሔር ፡ ምስሌኪ ። ወነበረ ፡ (A. fol. 21 a. 1.) ከመዝ ፡ እንዘ[16] ፡ ይብል ፡ ኵሎ ፡ ዕለተ ፡ እስከ ፡ አመ ፡ ልህቀ ፡ ወእምዝ[17] ፡ ነገደ ፡ (B. fol. 24 b. 1.) ኀበ ፡ ካልእ ፡ ሀገር[18] ። ወእንዘ ፡ ሀሎ ፡ በፍኖት ፡ ውስተ ፡ ገዳም ፡ መፍርህ ፡ እስመ ፡ ሀየ ፡ ይነብሩ ፡ ፈያት[19] ፡ ወይጸንሑ ፡ ወይፈርህ ፡ ከመ ፡ ይኅልፍ ፡ እንተ ፡ ማእከሎሙ ፡ ወተዘከረ ፡ ከመ ፡ ኢጸለ

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[1] B. ወአብጽሐቶ ፡ ኀበ ፡ ዮርዳኖስ ፡ ወአጥመቀቶ ፡ [2] B. ወትቤሎ ፡ ኢትኀዝን ፡ ነዋ ፡ ፈጸምኩ ፡ [3] B. ኀቤየ ፡ ወተፈሥሐ ፡ ውእቱ ፡ ሕሙም ፡ [4] B. በሠናይ ። [5] B. omits the words in brackets. [6] B. ዕበ ፡ ሰአለኪ ፡ [7] B. ወሀሎ ፡ ፩ወሬዛ ፡ ዘሠናይ ፡ አርአያሁ ፡ ዘስሙ ፡ ዘካርያስ ፡ እምዘመደ ፡ ነገሥት ፡ ዘሀገረ ፡ ሮሜ ። [8] B. ወአደመቶ ፡ [9] B. ልቡ ፡ በፍቅረ ፡ ዚአሃ ፡ ወሐለየ ፡ [10] B. ምንት ፡ አምኃ ፡ [11] B. ላቲ ፡ ዘያሠምራ ። [12] B. ወከነ ፡ በውእቱ ፡ ጊዜ ፡ አዝማን ፡ ጽጌ ፡ ረዳ ፡ ወኵሎ ፡ አሚረ ፡ ይኅሥእ ፡ ፶ጽጌ ፡ ረዳ ፡ [13] B. ወይገብሮን ፡ አክሊላት ፡ [14] B. ሐልቀ ፡ [15] B. omits አእግዝእትየ ፡ [16] B. እንዘ ፡ ከመዝ ፡ ኵሎ ፡ ዕለተ ፡ [17] B. ወእምድኅረዝ ፡ [18] B. አሐቲ ፡ ሀገር ፡ [19] B. ፈያት ፡ ወፈያት ፡ ወፈርሃ ፡ ከመ ፡

የ ፡ በይእቲ ፡ ሴሊት ፡ ሰላመ ፡ መልአክ ። ወወፅአ ፡ አፍአ ፡ እምገዳም ፡ ከመ ፡ ይጸሊ ፡ ወሶበ ፡ ርእዮ ፡ ሊቀ ፡ ፈያት ፡ ተለወ[1] ፡ ድኅሬሁ ፡ ከመ ፡ ይርአይ ፡ እመ ፡ ዘይገብር ። ወሶበ ፡ በጽሐ[2] ፡ ዘካርያስ ፡ እምነ ፡ ገዳም ፡ ወሜጠ[3] ፡ ገጸ ፡ መንገለ ፡ ምሥራቅ ፡ አንሥአ[4] ፡ አዕይንቲሁ ፡ ውስተ ፡ ሰማይ ፡ ወሰገደ ፡ በብረኪሁ[5] ፡ ዲበ ፡ ም (A. fol. 21a. 2.) ድር ። ወሶበ ፡ ሰገደ[6] ፡ ርእየ ፡ ሊቀ ፡ ፈያት ፡ ከመ ፡ አሐቲ ፡ እግዝእት ፡ ወረደት ፡ እምሰማይ ፡ በወቢይ ፡ ክብር ። ወምስሌሃ ፡ ደናግል ፡ ሠናይት ፡ ወአንበሩ ፡ ላቲ ፡ መንበረ ፡ ወነ (B. fol. 24b. 2.) በረት ፡ በቅድመ ፡ ገጹ[7] ፡ ለዘካርያስ ። ወለለ ፡ ዅሉ ፡ ጊዜ ፡ ሶበ ፡ ይብል[8] ፡ ይወፅእ[9] ፡ እምአራሁ ፡ ጽጌ ፡ ረዳ ። ወእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ትነሥእ ፡ እምኔሁ ፡ ወታነብሮ ፡ ውስተ ፡ ሕፅና ፡ እስከ ፡ አመ ፡ ነሥአት ፡ ኃምሳ ፡ ጽጌ ፡ ረዳ ። ወውእቱሰ ፡ ሊቀ ፡ ፈያት ፡ ከነ ፡ ይኅልቆሙ[10] ፡ ወይኔጽሮሙ ፡ በአዕይንቲሁ ። ወሶበ ፡ ፈጸመ ፡ ጸሎቶ[11] ፡ ውእቱ ፡ ብእሲ ፡ አንበረት ፡ እዴሃ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግ (A. fol. 21b. 1.) ል ፡ በክልኤ ፡ ማርያም ፡ ዲቤ ፡ ርእሱ ፡ ወበረከቶ ፡ ወኅርገት ፡ ውስተ ፡ ሰማይ[12] ፡ ምስለ ፡ እማንቱ ፡ ደንግል ፡ ወአንከረ ፡ ሊቀ ፡ ፈያት ፡ እምዘ ፡ ርእየ[13] ፡ ወተመይጠ ፡ ውስተ ፡ ገዳም ። ወእምዝ ፡ ተመይጠ ፡ ዘካርያስኒ ፡ ውስተ ፡ (B. fol. 49a. 1.) ፍኖቱ[14] ፡ ከመ ፡ ይሑር[15] ። ወሶቤሃ ፡ ተንሥኡ ፡ ላዕሌሁ ፡ ፈያት ፡ የአኀዝዎ[16] ። ወይቤሎ ፡ ሊቀ ፡ ፈያት ፡ ንግረኒ ፡ ዘከመ ፡ እፎ ፡ ግዕዝከ ፡ ወምንት ፡ ዘገበርከ[17] ፡ እምሥናይት ። ወይቤሎ ፡ ዘካርያስ ፡ አንሰ ፡ ብእሲ ፡ ኃጥእ ፡ ወኢየአምር ፡ ምንተኒ ፡ እምሥናያት[18] ፡ ወባሕቱ ፡ እኤምኃ[19] ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ዙ (A. fol. 21b. 2.) ሎ ፡ እሚረ ፡ ኃምሳ ፡ ጊዜ ፡ እንዘ ፡ እብል ፡ ተፈሥሒ ፡ አምልእት ፡ ጸጋ ፡ እግዚአብሔር ፡ ምስሌኪ ። ወሊቀ[20] ፡ ፈያትኒ ፡ አይድዖ ፡ ዙሎ ፡ ዘርእየ ፡ ወይቤ ፡ እምዮም ፡ እትመየጥ ፡ ኀበ ፡ ንስሐ ፡ ወእትለአካ ፡ ለእግዝእት[21] ፡ ዙልን ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ በዙ (B. fol. 49a. 2.) ሉ ፡ መዋዕል ፡ ሕይወትየ ፡ ወከማሁ ፡ ይቤሉ ፡ ዙሉመ ፡ ፈያት ። ወአስተፋነዉዎ ፡ ለዘካርያስ ፡ ወሖረ ፡ በሰላም ፡ ወእምድኅረዝ ፡ ነስሐ ፡ እመንቱ ፡ ፈያት ፡ ወከኑ ፡ መነኮሳተ ፡ ወተልእክዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ በዙሉ ፡ መዋዕል ፡ ሕይወቶመ[22] ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁ (A. fol. 22a. 1.) ር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ዘካርያስ ፡ ወሬዛ ፡ ህየንተ ፡ ኃምሳ ፡ ጽጌ ፡ ረዳ ።
አስትዓ ፡ ማኅሌት ፡ ለኪ ፡ ሶበ ፡ አወፈየኪ ፡ ጋዳ ።
ከመ ፡ አድኅንኪዮ ፡ ቅድመ ፡ እምቀትለ ፡ ፈያት ፡
ማእከለ ፡ በዳ ።
አድኅንኒ ፡ እግዝእትየ ፡ ወባልሀኒ ፡ እምዕዳ ።
አመ ፡ ኢያሠልጥ ፡ ወርቅ ፡ ወባሕርይ ፡ ዐዳ ። ። ።

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[1] ሖረ ፡ ድኅሬሁ ፡ [2] B. ወፅአ ፡ [3] B. ሜጠ ፡ [4] B. ወአንሥአ ፡ [5] B. omits በብረኪሁ ፡ [6] B. ወሶበ ፡ ሰገደ ፡ ውእቱ ፡ ብእሲ ፡ [7] B. ወነበረት ፡ ዲቤሁ ፡ ቅድመ ፡ ገጹ ፡ [8] B. ይብል ፡ ሰላመ ፡ መልአክ ፡ [9] B. ትወፅእ ፡ [10] B. ይኅልቆሙ ፡ [11] B. ውእቱ ፡ ብእሲ ፡ ጸሎቶ ፡ [12] B. ሰማይ ፡ በዓቢይ ፡ ስብሐት ፡ [13] B. ወተመይጠ ፡ ውስተ ፡ ገዳም ። [14] B. ገዳም ፡ [15] B. ይሑር ፡ መንገለ ፡ ፍኖት ። [16] B. ወአኀዝዎ ፡ [17] B. ወምንት ፡ ሠናየ ። ወይቤሎ ፡ [18] B. adds ዘገበርኩ ፡ [19] B. እነ ፡ እኤምኃ ፡ [20] B. ወእምዝ ፡ አይድዖ ፡ ሊቀ ፡ ፈያት ፡ [21] B. ለእግዝእትነ ፡ በዙሉ ፡ መዋዕል ፡ [22] B. እስከ ፡ አመ ፡ ሞቶሙ ፡

CHAPTER XI.

THE VIRGIN MARY AND THE WOMEN JULIANA AND BARBARA.

(A. fol. 23a. 1.; B. fol. 50a. 1.) [ክፍል ፣] ፲፩ ። ተአምሪሃ ፣ ለእግዝእትነ ፣ ቅድስት ፣ ድንግል ፣ በክልኤ ፣ ማርያም ፣ ወላዲተ ፣ አምላክ ። ጸሎታ ፣ ወበረከታ ፣ ወምሕረተ ፣ ፍቁር ፣ ወልዳ ፣ የሀሉ ፣ ምስለ ፣ ንጉሥነ ፣ ዳዊት ፣ ለዓለመ ፣ ዓለመ ፣ አሜን ።

ወሀለዋ ፣ ክልኤ[1] ፣ አንስተ ፣ አዕማተ ፣ እግዝእትነ ፣ ቅድስት ፣ ድንግል ፣ ማርያም ፣ ወላዲተ ፣ አምላክ ። በሴት ፣ ልሔም ፣ እምአዋልደ ፣ ይሁዳ ፣ ስማ ፣ ለአሐቲ ፣ ዮልያና[2] ። ወስመ ፣ ካልእታ[3] ፣ በርባራ ፣ ወአሐተ ፣ ዕለተ ፣ እንዘ ፣ የሐውራ ፣ ኢየሩሳሌም ፣ ይስግዳ ፣ በበዓል ፣ ፍልስታ ፣ ለእግዝእትነ ፣ ቅድስት ፣ ድንግል ፣ ማርያም ፣ በሀገረ ፣ ሮስማዱስ[4] ፣ ዓገትዎን ፣ ፈያት ፣ ወነሥእዎን[5] ፣ ስንቆን ። ወሶበ ፣ ተከፈሉ ፣ (A. fol. 23a. 2.) ፈያት ፣ ጎብስተ ፣ ዘነሥኡ[6] ፣ እምኔሆን ፣ አኃዙ ፣ ይብልዎ ፣ በበይናቲሆሙ ። (B. fol. 50a. 2.) ወተፍዕመ[7] ፣ ኵሉ[8] ፣ አሐዱ ፣ አሐዱ[9] ፣ ወበጊዜሃ ፣ ተስብረ ፣ አስናኒሆሙ ፣ ዘምስለ ፣ ጥረሲሆሙ ፣ ወመልኢ ፣ ስባራት ፣ አስናን ፣ ውስተ ፣ አፉሆሙ[10] ፣ ወተለክዓ ፣ በአንቃሮሙ ፣ ወአልጸቁ ፣ ለመዊት ፣ ወሥእኑ[11] ፣ ነቢበ ። ወእለ ፣ ርእዩ ፣ ወሰምዑ[12] ፣ ዘንተ ፣ ትእምርት ፣ አንከሩ ፣ ጥቀ ፣ ወተደመ ። ወበእ ፣ ፍርሃት ፣ ወረዓድ ፣ ውስተ ፣ አልባቢሆሙ ፣ እምድንጋፄ ፣ ግርማሃ ፣ ለእግዝእትነ ፣ ቅድስት ፣ ድንግል ፣ ማርያም ። ወእምዝ ፣ ሖሩ ፣ እልክቱ ፣ ፈያት ፣ ነስሑ[13] ፣ ወኃደጉ ፣ እክየ ፣ ምግባሮሙ ። ወአስተስረዩ ፣ ኃጣውኢሆሙ ፣ ለእግዝእትነ ፣ ቅድስት ፣ ድን (A. fol. 23b. 1.) ግል ፣ ማርያም ። ወወሀብዎን ፣ ለዮልያና ፣ ወለበር (B. fol 50b. 1.) በራ ፣ ንዋየ ፣ ፍዶ ፣ ምክዕቢት ፣ ህየንተ ፣ ዘነሥኡ ፣ ስንቆን ። ወመሀክቶሙ ፣ እግዝእትነ[14] ፣ መዝገበ ፣ ምሕረት ፣ ወሜጠት ፣ አስናኒሆሙ ፣ ከመ[15] ፣ ህላዌሆሙ ፣ [እስመ ፣ ኵሉ ፣ ይትከህላ ፣ ወአልቦ ፣ ዘይሰአና ፣ ገባሪተ ፣ ተአምራት ፣ ወመንክራት ፣ ይእቲ][16] ። ጸሎታ ፣ ወበረከታ ፣ ወምሕረተ ፣ ፍቁር ፣ ወልዳ[17] ፣ የሀሉ ፣ ምስለ ፣ ንጉሥነ ፣ ዳዊት ፣ ለዓለመ ፣ ዓለም ፣ አሜን ።

(B. fol. 50b. 2.) ኃይልኪ ፣ ማርያም ፣ ስነኒ ፣ ኃጥአን ፣ ሰበረ ።

ጎበስተ ፣ አዋልድ ፣ ክልኤቲ ፣ ሶበ ፣ ተፍዕሙ ፣ ጎቡረ ።

በኃይልኪ ፣ ዝንቱ ፣ እንተ ፣ እርአየ ፣ መንክረ ።

ገብርኪ ፣ እግዝእትየ ፣ ዘኢየአምር ፣ ተግባረ ።

(A. fol. 23b. 2.) ውስተ ፣ መቅደስኪ ፣ እፈቱ ፣ ኃጺረ ።

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[1] B. ክልኤቱ ፣ [2] B. ዮልዮና ። [3] B. ለካልእታ ፣ [4] B. ሮማስዱር ፣ [5] B. ወነሥኡ ፣ [6] B. ዘነሥኡ ፣ እምዘ ፣ አኀዙ ፣ [7] B. ሶበ ፣ ተፍዕሙ ፣ [8] B. ኵሎሙ ፣ [9] B. ለለአሐዱ ፣ አሐዱ ፣ [10] B. ወመልአ ፣ ውስተ ፣ አፉሆሙ ፣ ስባራት ፣ አስናን ፣ [11] B. ወስእነ ፣ [12] B. ወኵሉ ፣ ሕዝብ ፣ እለ ፣ ስምዑ ፣ ወርእዩ ፣ [13] B. omits ነስሑ ፣ [14] B. ቅድስት ፣ [15] B. በከመ ፣ [16] B. omits the words in brackets. [17] Here, as elsewhere B. omits ወምሕረተ ፣ ፍቁር ፣ ወልዳ ፣

CHAPTER XII.

THE VIRGIN MARY AND THE THREE ARABS.

(A. fol. 24 b. 1.; B. fol. 51b. 1.) [ክፍል ፲፪ ። ተአም ፡ ፩ሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ ርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወ ምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለመ ፡ አሜን ።

ወበአሐዱ ፡ እመዋዕል ፡ ሖሩ[1] ፡ ምድረ ፡ ሪፍ ፡ ሠ ላስቱ ፡ ዕደው[2] ፡ ዓረብዊያን ፡ እንዘ ፡ ምሉእ ፡ ጥቀ ፡ ማየ ፡ ተክዜ ፡ ወመዋግዲሁ[3] ፡ ያመዓብል ። ወቦኡ ፡ ውስተ ፡ ተክዜ ፡ ይፅብቱ ፡ ለዓዲው ፡ ከመ ፡ ይፈጽ ሙ ፡ መፍቅዶሙ ። ወፀንዓ ፡ ላዕሌሆሙ ፡ ማዕበል ፡ ወስእኑ ፡ ጸቢተ ፡ ወፈቀደ ፡ ያሥጥሞሙ ። ወእሙን ቱሰ ፡ ሰእሉ ፡ ኀበ ፡ ነቢዮሙ ፡ ሐሳዊ ፡ በከመ ፡ ሥር ዓተ ፡ አበዊሆሙ ፡ ወ (A. fol. 24b. 2.) ኢረክቡ ፡ ድኂ ነ ። ወሶበ ፡ ቀብፁ ፡ ሕይወቶሙ ፡ ይቤ ፡ አሐዱ ፡ እ ምኔሆሙ ፡ ዘከነ ፡ የሐውር ፡ ኀበ ፡ ደብረ ፡ ቀልሞን ፡ ወይኔጽር ፡ ተአም (B. fol. 51b. 2.) ራት ፡ አማርያም ፡ ዘደብረ ፡ ቀልሞን ፡ ዝውእቱ ፡ ጊዜ ፡ ትንብልናኪ ፡ አድኅንኒ ። ወለእመ ፡ አድኀንክኒ ፡ እምተሠጥሞ[4] ፡ ዝንቱ ፡ ባሕር ፡ እሁብ ፡ ለቤተ ፡ ክርስቲያንኪ ፡ ገመ ለ ፡ ፅኑን ፡ ተምረ ፡ ለሲሳየ[5] ፡ መንኮሳት ። ወገመሉ ሂ ፡ ይኩን ፡ ለደብር ፡ ከመ ፡ ይፁር ፡ ነሎ[6] ፡ መፍቅ ዶሙ ። ወይቤ ፡ ካልኡ ፡ እወ ፡ አማን ፡ ዘዘከርክ[7] ፡ ዘ ንተ ፡ ወቢየ ፡ ስመ ። ወሶበ ፡ ሰምዓ ፡ ቢጸሙ ፡ ዘንተ ፡ ነገረ ፡ ተሣለቀ ፡ ቦሙ ፡ ወይቤ ፡ አአክላብ ፡ ለምንት ፡ ተኃድጉ ፡ ሃይማኖተክሙ ፡ (A. fol. 25a. 1.) ወትስእሉ ፡ ምሕረተ ፡ እማርያም ። ውእተ ፡ ጊዜ ፡ ተሠጥመ[8] ፡ ውስተ ፡ ባሕር ፡ ወውኀጡ ፡ ሖርገጽ ፡ ወአውፅኦ ፡ ለ ከሚተ ፡ ተአምራት ፡ እኂዘ ፡ በአፋሁ ፡ እንዘ ፡ ይኔጽ ርዎ ፡ አብያጺሁ[9] ። ወእሙንቱሰ ፡ በጊዜ ፡ ሰአሉ ፡ ኀበ ፡ (B. fol. 52a. 1.) እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ረከቡ ፡ ኰኵሐ ፡ ዐቢየ ፡ ወቆሙ ፡ መልዕ ልቱሁ ፡ በማእከለ ፡ ውሒዝ ። ወበጽሐት ፡ ሐመር ፡ እንተ ፡ ተኀልፍ ፡ እምህየ ፡ ወተፅዕኑ ፡ ዲቤሃ ፡ ወበጽ ሑ[10] ፡ ውስተ ፡ መርሶ ። ወሶቤሃ ፡ ነሥአ ፡ ውእቱ ፡ ዓ ርባዊ ፡ አሐደ ፡ ገመለ ፡ ዘይሜኒ ፡ እምኵሉ ፡ አግማ ሊሁ ፡ ጽሚኖ[11] ፡ ተምረ ፡ አብጽሖ ፡ ኀበ ፡ ሰሎሞን[12] ፡ አበ ፡ ምኔት ፡ ዘደብረ ፡ ምኔት ፡ ወ (A. fol. 25a. 2.) ዘደ ብረ ፡ ቀልሞን ፡ ወኀበ ፡ ኵሎሙ ፡ መነኮሳት ፡ ወነገ ሮሙ ፡ ኵሎ ፡ ዘከነ ። ወለካልኡኒ[13] ፡ ቦቱ ፡ ብዙኃ ፡ አባግዕ ፡ ወቀረጸ ፡ ጸጕሮሙ ፡ ወአብጽሖ ፡ ኀበ ፡ መነ ኮሳት ፡ ወይቤ ፡ ንሥኡ ፡ ዘንተ ፡ ጸጕረ ፡ ወግበሩ ፡ ለ ክሙ ፡ አልባስ ፡ በእንተ ፡ እግዝእትነ ፡ ማርያም ፡ ዘ አድኀንተኒ ፡ እምተሠጥሞ ። ወሶበ ፡ ሰምዑ ፡ መ (B. fol. 52a 2.) ነኮሳት ፡ ነገሮ ፡ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ስ ቡሕ ፡ ወልዑል[14] ። ወወደስዋ ፡ ለእግዝእትነ ፡ ቅድስ ት ፡ ድንግል ፡ ማርያም ፡ መስተሣህልት ፡ ምልእተ ፡ ምሕረት ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። (A. fol. 25b. 1.)

ዓረብዊያን ፡ ዕደው ፡ አመ ፡ ውሒዝ ፡ ማይ ፡ ኀየ ለሙ[15] ።
ማርያም ፡ ስመኪ ፡ ሶበ ፡ ዘከሩ ፡ ቀዲሙ ።
ከመ ፡ ኮነ ፡ ብእሲ ፡ እንተ ፡ ተሣለቀ ፡ ቦመ ።
ፀርኪ ፡ እግዝእትየ ፡ ለለጌሠሙ ፡ ወእመ[16] ።
ሲሳየ ፡ ሐርገጽ ፡ ለይኩን ፡ ወየዘርዘር ፡ ዓፅ ሙ ። ። ።

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[1] B. ሖሩ ፡ ኀበ ፡ [2] B. ፫ሰብእ ፡ [3] B. ወመግዲሁ ፡ [4] B. እምዝንቱ ፡ ተሠጥሞ ፡ እሁ ብ ፡ [5] B. ሲሳየ ፡ [6] B. omits ነሎ ፡ [7] B. ዘዘከርከ ፡ ዓቢየ ፡ ኃይለ ። [8] B. ወበጊዜ ፡ ብ ሂሎቱ ፡ ከመዝ ፡ ተሠጥመ ፡ [9] B. ወነጸርዎ ፡ ፪እብያጺሁ ። [10] B. ወሶበ ፡ በጽሑ ፡ ኀበ ፡ መርሶ ፡ ነሥ አ ፡ ውእቱ ፡ [11] B. ወፅሚኖ ፡ [12] B. ሰሎሞን ፡ አበ ፡ ምኔት ፡ ወኀበ ፡ ኵሎሙ ፡ መነኮሳት ፡ ወነገሮሙ ፡ ኵሎ ፡ ዘከነ ፡ [13] B. ወቢጹሰ ፡ [14] B. omits ስቡሕ ፡ ወልዑል ፡ [15] B. ኀየሎሙ ፡ [16] ወዓሙ ፡

CHAPTER XIII.

THE VIRGIN MARY AND THE MONASTERY OF ʿAḲÔNÂ.

(A. fol. 26b. 1.; B. fol. 54a. 1.) [ክፍል ፡] ፲፫ ። ተአም
ሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወ
ምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ነጉሥነ ፡
ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ ደብር ፡ በሀገረ ፡ ፅርዕ ፡ ወኑኁ ፡ መንፈቀ[1] ፡
ምዕራፍ ፡ እምኢያሪክ ። ወሀለወት ፡ ህየ ፡ ቤተ ፡ ክር
ስቲያን ፡ ዘተሐንፀት[2] ፡ በስመ ፡ እግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ ማርያም ፡ ወነበረት ፡ እግዝእትነ ፡ ቅድ
ስት ፡ ማርያም ፡ እንዘ ፡ ትነግሮ ፡ ለአሐዱ ፡ ቀሲስ ፡ በ
ሕልም[3] ። ወትቤሎ ፡ ሕንፁ ፡ ሊተ ፡ ቤተ ፡ ክርስቲያ
ን[4] ፡ በጽንፈ ፡ ኢያሪክ ። ወነበረት ፡ ከመዝ ፡ ብዙኃ ፡
ዓመታተ ፡ እንዘ ፡ ትነግ (A. fol. 26b. 2.) ሮ ፡ ውእቱኒ ፡
እንዘ ፡ ይነግሮሙ ፡ ለመነኮሳት ፡ ወለኵሉ ፡ ሕዝብ ፡
ወዓበይም[5] ። ወሶበ ፡ ዐበዩ ፡ ሐኒፀ ፡ ቤታ ፡ ኀበ ፡ መነ
ን[6] ፡ ዘፈቀዶት ፡ ተበትከ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡
ወቅጽራ ፡ ምስለ ፡ ቤተ ፡ መነኮሳት ። ወወረደት ፡ ታ
ሕተ ፡ ጽንፈ ፡ ኢያሪክ ፡ (B. fol. 54a. 2.) ወጸንዓት ፡ ው
ስተቱ ፡ በኃይላ ፡ ለእግዝእትነ[7] ፡ ቅድስት ፡ ድንግል ፡
ማርያም ፡ ወከነት ፡ ከመ ፡ ቀዳሚት ፡ ሱርርት[8] ፡ ወሕ
ንፅተ ፡ ወኢተወለጠት ፡ ሥነ ፡ ሕንፃሃ ፡ ኢቅጽራ ፡
ወኢ ፡ አብያተ ፡ መነኮሳት ፡ ወመነኮሳተ ፡ ደብርሂ ፡
ብዙኃን ፡ እሙንቱ ፡ ዘይነብሩ ፡ ውስቲታ ፤ ወንውማ
ን ፡ እሙንቱ ፡ በይእቲ ፡ ሌሊት ፡ አመ ፡ ፍልሰታ ፡ ለ
ይእቲ ፡ ቤተ ፡ ክርስቲያን[9] ። ወኢያእምሩ ፡ (A. fol. 27a. 1.)
ዘእንበለ ፡ በሳኒታሁ[10] ፡ ሶበ[11] ፡ ይወፅኡ ፡ እምቤቶሙ ፡
ወነጸርዎ ፡ ለኢያሪክ ፡ በያዕሌሆሙ ፡ ወገብሩ ፡ አውያ
ተ[12] ፡ ኵሎሙ ፡ መነኮሳት ። ወደንገፁ ፡ ዓቢየ ፡ ድን
ጋጼ[13] ፡ ወለአኩ ፡ ኀበ ፡ ወበይት ፡ ህገር ፡ ወመጽኡ ፡
ኵሎሙ ፡ ተባዕቶሙ ፡ ወአንስቶሙ[14] ፡ ወአንከሩ ፡
ርእዮሙ ፡ ዘንተ ፡ ተአምረ ፡ ዘኢገብረ ፡ ወኢኮነ ፡ እ
ምቅድመዝ ፡ ወእምድኅረዝ[15] ። ወገብሩ ፡ በዓለ ፡ ዐ
ቢየ ፡ በገቢረ ፡ ቍር (B. fol 54b. 1.) ባን ፡ ወበዉሂበ ፡
ምጽዋት ፡ በበዓመት ፡ አመ ፡ ዕሥራ ፡ ወሠሉስ ፡ ለ
ነሐሴ[16] ፡ ወስመ ፡ ደብሩ[17] ፡ ዕቆና ። ጸሎታ ፡ ወበረከ
ታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ን
ጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ (A. fol. 27a. 2.) አ
ሜን ።

ኀይለኪ ፡ ጸኑዓ ፡ ወመንክረኪ ፡ ትክሥቲ ።
ከመ ፡ አ (B. fol. 54b. 1.) ፍለስኪያ ፡ ቅድመ ፡ ለደብ
ረ ፡ ዕቆና ፡ እንታክቲ ።
መንገለ ፡ ኃሣር ፡ ወወይሴ ፡ ማርያም ፡ ወለተ ፡ ማቲ ።
አፍልሲ ፡ ክብረ ፡ ፀርየ ፡ በጽንዓ ፡ እዴኪ ፡ ዛቲ ።
አኮኑ ፡ ምክሕየ[18] ፡ ወዝክርየ ፡ አንቲ ።

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[1] B. ወኑኁ ፡ መጠነ ፡ መንፈቀ ፡ [2] B. omits ዘተሐንፀት ፡ [3] B. ማርያም ፡ ወነገረቶ ፡ ለቅ
ዲስ ፡ በሕልም ፡ ወትቤሎ ፡ [4] B. omits ክርስቲያን ፡ [5] B. ወነበረት ፡ ከመዝ ፡ እንዘ ፡ ትትናገሮ ፡
ለቀሲስ ፡ ብዙኃ ፡ ዓመታተ ። [6] B. መኑን ፡ ዘትቤሎሙ ፡ ተበትከ ፡ ውእቱ ፡ ቤተ ፡ ክርስቲያን ፡ ወቤተ ፡
መነኮሳትሂ ፡ ወቅጽራሂ ፡ ወወረደት ፡ [7] B. ወጸንዓት ፡ በኃይል ፡ ጸሎታ ፡ ለእግዝእትነ ፡ ማርያም ፡
[8] B. ሱርርት ። ወኢተገድዓት ፡ ቤተ ፡ ክርስቲያን ፡ ኢቅጽራ ፡ ወኢአብያተ ፡ መነኮሳት ። ወመነኮሳትሂ ፡ ብ
ዙኃን ፡ በውስተ ፡ ውእቱ ፡ ደብር ፡ ይነብሩ ። [9] B. omits ለይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ [10] B. በሳ
ኒታ ፡ [11] B. ሶበ ፡ ወፅኡ ፡ ገዳመ ፡ ነጸርዎ ፡ ለኢያሪክ ፡ [12] B. አሜሃ ፡ ኵሎሙ ፡ ቅዱሳን ፡ [13] B.
omits ድንጋጼ ፡ [14] B. adds ወደቂቆሙ ፡ [15] B. ተአምረ ፡ ዘኢሰምዑ ፡ ወኢርእዩ ፡ ወገብሩ ፡
በዓለ ፡ ዓቢየ ፡ በቀርብን ፡ [16] B. ወይገብሩ ፡ በዓለ ፡ በበዓመት ፡ አመ ፡ ፲ወ፫ለነሐሴ ፡ [17] B. ደብ
ሩስ ፡ [18] B. ምክህየ ፡

CHAPTER XIV.

THE VIRGIN MARY AND THE EGYPTIAN PRIEST JOHN.

(A. fol. 28 a. 1.; B. fol. 55 b. 1.) [ክፍል ፡] ፲፬ ። ተአምረ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ ለዓለመ ፡ ዓለም ።

ወሀለ[1] ፡ አሐዱ ፡ ቀሲስ ፡ በሀገረ ፡ ምስር ፡ ዘስሙ ፡ ዮሐንስ ፡ በከንሲ ። ወይነብር ፡ ውስተ ፡ አሐቲ ፡ ቤተ ፡ ክርስቲያን ፡ ዘተሐንፀት ፡ በስመ ፡ ሰማዕት ፡ መርቆርዮስ ። ወዝንቱሰ[2] ፡ ብእሲ ፡ ኮነ ፡ መዋዕሊሁ ፡ ምእት ፡ ዓመት ፡ ወያራ ፡ ክልኤሆን ፡ አዕይንቲሁ ። ወነበረ ፡ ዓመተ ፡ ፍጹመ ፡ እንዘ ፡ ኢይራኢ[3] ። ወሶበ ፡ ኃጥ (A. fol. 28 a. 2.) እ ፡ ብርሃነ ፡ ለአዕይንቲሁ ፡ ወጠነ ፡ ከመ ፡ ይግበ (B. fol. 55 b. 2.) ር ፡ መሐላ ፡ እንበለ ፡ ያእምሮ ፡ አሐዱ ፡ ሰብእ ፡ ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ሥዕል ፡ ዘእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ መንገለ ፡ ምሥራቅ ። ወእምድኅረ ፡ ጸሎተ[4] ፡ ፍጻሜ ፡ መንፈቀ ፡ ሌሊት ፡ ሶበ ፡ የሐውሩ ፡ መነኮሳት ፡ ውስተ ፡ በዓቶሙ[5] ፡ የሐውር ፡ ውእቱ ፡ ቀሲስ ፡ ኀበ ፡ ይእቲ ፡ ሥዕል ፡ ወይሰግድ ፡ ብዙኃ ፡ ስግደታተ[6] ፡ ወይኤምኃ ፡ በሰላመ ፡ መልአክ ፡ ሠለስተ ፡ ምእተ ፡ ጊዜ ። ወእምዝ[7] ፡ ይስእላ ፡ ከመ ፡ ታብርህ ፡ አዕይንቲሁ ። ወነበረ ፡ እንዘ ፡ ይገብር ፡ ከመዝ ፡ ዓመተ[8] ፡ ፍጹመ ፡ ወበተፍጻሜት ፡ አሐዱ[9] ፡ ዓመት ፡ በአሐቲ ፡ ሌሊት[10] ፡ እንዘ ፡ ይዜምር ፡ (A. fol. 28 b. 1.) ሰላመ ፡ መልአክ ፡ በከመ ፡ ልማዱ ፡ ቀዊሞ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ መጽአ ፡ ድኃ (B. fol 56 a. 1.) ስ ፡ ወኖመ ፡ ግብተ[11] ፡ ወርእየ ፡ በሕልሙ ፡ ከመ ፡ መጽአት ፡ እምይእቲ ፡ ሥዕል ፡ ሠናይት ፡ ላሕይ ፡ ብእሲ ፡ ተ[12] ፡ ዘትበርህ ፡ ምስብሂተ ፡ እምፀሐይ ። ወቀርበት ፡ ኀቤሁ ፡ ወአውዕአት ፡ አጥባቲሃ ፡ እምውሣጤ ፡ ልብሳ ፡ ወሐለበቶን ፡ ዲበ ፡ አዕይንቲሁ ። ወፃዕተበት[13] ፡ ላዕሌሁ ፡ በእደዊሃ ፡ ቅዱሳት[14] ፡ ወተሠወረት ፡ ውስተ ፡ ሥዕለ ። ወሶቤሃ ፡ ተከሥታ ፡ አዕይንቲሁ ፡ ወርእያ ፡ ለአይቆና ፡ እንዘ ፡ ታንበለብል ። ወረከበ ፡ ውስተ ፡ አዕይንቲሁ ፡ ሐሊበ ፡ ዘምዑዝ ፡ (A. fol. 28 b. 2.) ጼናሁ[15] ። ወከልሐ[16] ፡ እንዘ ፡ ይብል ፡ ሰላም ፡ ለኪ ፡ ኦ ምልእት ፡ ጸጋ ፡ እግዚአብሔር ፡ ምስሌኪ ፡ ወሰማያ ሙ ፡ መነኮሳት ፡ ክላሑ ፡ በጽሑ ፡ ፍጡነ ፡ ኀቤሁ[17] ፡ ከመ ፡ ያእምሩ ፡ ዘከነ ። ወነገሮሙ ፡ ውእቱ ፡ ቀሲስ[18] ፡ ኵሎ ፡ ዘርእየ ፡ ወነጸርዎን ፡ ለአዕይንቲሁ ፡ እንዘ ፡ ይሬእያ ፡ ወአስረ ፡ ሐሊብኒ ፡ (B. fol. 56 a. 2.) ውስቴቶ

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[1] B. ወሀለወት ፡ ቤተ ፡ ክርስቲያን ፡ በሀገረ ፡ ምስር ፡ በስመ ፡ ሰማዕት ፡ መርቆራዎስ ። ወነበረ ፡ ውስቴታ ፡ ብእሲ ፡ ቀሲስ ፡ ዘስሙ ፡ ዮሐንስ ፡ በከኒስ ። [2] B. ወዝንቱ ፡ ብእሲ ፡ መንኩስ ፡ እምንእሱ ፡ በድንግልና ። ወሶበ ፡ ኮነ ፡ መዋዕሊሁ ፡ ፮ዓመተ ፡ ዖሩ ፡ ፪አዕይንቲሁ ። [3] B. ፍጹመ ፡ ኢይራኢ ፡ ግሙራ ። ወሀለወት ፡ ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ሥዕል ፡ በስመ ፡ እግዝእትነ ፡ ንጽሕት ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወስቅልት ፡ ውስተ ፡ ሠረቃ ፡ ለቤተ ፡ ክርስቲያን ፡ በገቦ ፡ የማነ ፡ ምሥዋዕ ። ወሶበ ፡ ኃጥአ ፡ ውእቱ ፡ ቀሲስ ፡ ብርሃነ ፡ አዕይንቲሁ ፡ ሐለየ ፡ በልቡ ፡ ከመ ፡ ይግበር ፡ ግብረ ፡ እንዘ ፡ ኢየአምር ፡ ፩ ። [4] B. ፍጻሜ ፡ ጸሎተ ፡ [5] B. በዓቶሙ ፡ ይትመየጥ ፡ ውእቱኒ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወይቀውም ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወይሰግድ ። [6] B. omits ስግደታተ ። [7] B. ወእምድኅረዝ ። [8] B. ወነበረ ፡ ከመዝ ፡ ዓመተ ። [9] B. omits አሐዱ ። [10] B. በሌሊት ። [11] B. omits ወኖመ ፡ ግብተ ። [12] B. ሥዕል ፡ ብእሲት ፡ ለሕይወት ። [13] B. ወአተበት ። [14] B. omits ቅዱሳት ፡ ወተሠወረት ፡ አዕይንቲሁ ፡ ወርእያ ፡ ለአይቁና ፡ እንዘ ፡ ታንበለብል ። [15] B. ዘምዑዝ ፡ ጥቀ ፡ ፄናሁ ። [16] B. ወከልሐ ፡ በጊዜሃ ። [17] B. ኀቤሁ ፡ ፍጡነ ። [18] B. omits ቀሲስ ።

ን ፡ ወአንበሩ ፡ እደዊሆሙ ፡ ላዕለ ፡ አዕይንቲሁ ፤ ወ
ተአምኑ ፤ ወሖሩ ፡ ኀበ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድ
ስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወሰገዱ ፡ ላቲ ፡
አሐዱ ፡ አሐዱ ፡ በአምጣነ[1] ፡ ክሂሎቶሙ ። ወቀደሰ ፡
ቅዳሴ ፡ ቍርባን[2] ፡ ውእቱ ፡ ቀሲስ ፡ ዮሐንስ ፡ በይእ
ቲ ፡ ዕለት ፡ ወመጠዎሙ ፡ እምሥጢር ፡ ቅዱስ ፡ ለ
መ (A. fol. 29a. 2.) ነክሳት[3] ፡ ወለሕዝብ ። ወከነ ፡ ሎቱ ፡
ዕሥራ ፡ ዓመት ፡ እምድኅረዝ ፡ እንዘ ፡ ይትለአክ ፡ ለቤ
ተ ፡ ክርስቲያን ፡ እስከ ፡ አመ ፡ አዕረፈ ፡ በሰላም ። ጸሎ
ታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡
ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።
ተወኪፈኪ ፡ ስእለቶ ፡ እምሐሊበኪ ፡ መንፈሳዊ ።
ዘቀባዕኪ ፡ ዓይኖ ፡ ለዮሐንስ ፡ አረጋዊ ።
ማርያም ፡ ድንግል ፡ ወለተ ፡ ንጉሥ ፡ ሐፁቦናዊ ።
ተወክፊ ፡ ቃለ ፡ አፉየ ፡ ወጽራኅየ ፡ ለብዊ ።
ወኀበ ፡ ስእለትየ ፡ ካዕበ ፡ እዝነኪ ፡ ጽልዊ ።

CHAPTER XV.

THE VIRGIN MARY AND THE GREEK WHO HAD A DART IN HIS EYE.

(A. fol. 30a. 1.; B. fol. 57a 1) [ክፍል ፡] ፲፭ ። ተአም
ሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። በረከተ ፡ ጸሎታ ፡ ወም
ሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳ
ዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ በደሴት ፡ ቄላስይስ ፡ ባዕ
ል ፡ ጥቅ ። ወሖረ ፡ ትርሶ ፡ በሐመር ፡ ከመ ፡ ይጸብ
ዖሙ ፡ ለቍኅዝ ፡ ወተራከቦ ፡ በጽንረ ፡ ባሕር ። ወነ
ደፍዎ ፡ ሰብአ ፡ ቍኅዝ ፡ በአኅጎ ፡ ዓሦርቱ ፡ ወአሐዱ ።
ወአሐዱሰ ፡ እምአኅጎ ፡ ነደፎ ፡ ዓይኖ ፡ ወከነ ፡ ዕው
ረ ፡ ወአልጸቀ ፡ ለመዊት ። ወእምዝ ፡ ይቤሎሙ ፡ ለ
ሰብኡ ፡ አእትዉኒ ፡ ቤትየ ፡ ወአእተውዎ ፡ ቤቶ ፡
(A. fol. 30a. 2.) ወዓሦርቱ ፡ አኅጎ ፡ ዘውስተ ፡ ሥጋሁ ፡
ወዕኡ ። ወአሐዱሰ ፡ ዘውስተ ፡ ዓይኑ ፡ ኢወዕአ ፡ ወ
ዖበ ፡ በተክዖ ፡ ተረፈ ፡ ሐፂኑ ፡ ውስተ ፡ ዓይኑ ። ወሀ
ለወት ፡ ህየ ፡ (B. fol. 57a. 2.) ቤተ ፡ ክርስቲያን ፡ ዘተሐ
ንፀት ፡ በስማ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ
ክልኤ ፡ ማርያም ፡ ወትገብር ፡ ተአምረ ፡ ወመንክረ ፡
ወትፈውስ ፡ ድውያነ ፡ ወለእለሂ ፡ ይነግዱ ፡ በባሕ
ር ፡ ወበየብስ ፡ ታድኅኖሙ ፡ ዖበ ፡ ሰአሉ ፡ ኀቤሃ ።
ውእቱኒ ፡ ይቤ ፡ ሰዱኒ ፡ ውስተ ፡ ቤታ ፡ ለእግዝእት
ነ ፡ ማርያም ፡ እስመ ፡ አልቦ ፡ ዘይፈውሰኒ ፡ ዘእንበሌ
ሃ ፡ ወወሰድዎ ፡ ዖቤሃ ። ወገብሩ ፡ ሎቱ ፡ ምስለ ፡ ዘሰ
ምዕ ፡ በአርአያሁ ፡ ወአምጽኡ ፡ ዓሦርቱ ፡ (A. fol. 30b. 1.)
ወአሐደ ፡ አኅፃ ፡ ወገብሩ ፡ ኀበ ፡ ውእቱ ፡ ሥዕል ፡
ዓሦርተ ፡ ውስተ ፡ አባሉ ፡ ወአሐደ ፡ ውስተ ፡ ዓይኑ ፡
እስመ ፡ ከመዝ ፡ ሕጎሙ ፡ ለሰብእ ፡ ዕርዕ ። ወሶበ ፡
ይትረገዝ ፡ ሰብእ ፡ በዙናት ፡ ወእመሂ ፡ በቀስት ፡ ያ
መጽኡ ፡ ዙናተ ፡ ወይገብሩ ፡ ኀበ ፡ ውእቱ ፡ ሥዕ
(B. fol. 57b. 1.) ል ፡ ስምዕ ፡ በአርአያ ፡ ርግዘቱ ፡ ወይበ
ዕው ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡
ወታድኅኖሙ ፡ ወለውእቱ ፡ ባዕል ፡ አብጽሕዎ ፡ ኀ
በ ፡ ቤተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድ
ንግል ፡ በክልኤ ፡ ማርያም ፡ ወገብረ ፡ ብዙኃ ፡ ምጽ
ዋተ ፡ ለነዳያን ፡ ወለምስኪናን ፡ ወለቤተ ፡ ክርስቲያ
ንሂ ፡ ወሀበ ፡ ዘይደሉ ። ወሶበ ፡ ርእየት ፡ እግዝ
(A. fol. 30b. 2.) እትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡
ማርያም ፡ ጥብዓተ ፡ ልቡ ፡ እምኔሃ ፡ ተመልሐ ፡ ሐ
ፅ ፡ እምዓይኑ ፡ ወእምዓይነ ፡ ምስል ፡ ዘሰምዕ ፡ በአ
ሐቲ ፡ ሌሊት ። ወገብአት ፡ ዓይኑ ፡ ከመ ፡ ክልኤታ ፡
ወሶበ ፡ ርእዩ ፡ ሕዝብ ፡ ዓይነ ፡ ብእሲ ፡ ወዓይነ ፡ ምስ
ለ ፡ አንከሩ ፡ እምዕበየ ፡ ገንቱ ፡ ቱአምር ፡ ዘገብረ

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[1] B. ፩፩አምጣነ ፡ [2] B. omits ቅዳሴ ፡ ቍርባን ፡ [3] B. ለመነኮሳት ። ወነበረ ፡ ወእምድኅ
ገዝ ፡ ፯ዓመተ ፡ እንዘ ፡ ይትለአክ ፡ ለቤተ ፡ ክርስቲያን ። ወእምዝ ፡ አዕረፈ ፡

ት ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ (B. fol. 57b. 2.) ማርያም ፡ ወላዲተ ፡ አምላክ ። ወሰብሕዋ ፡ ዓቢየ ፡ ስብሐተ ፤ ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ሕይወት ፡ ሕሙማን ፡ ማርያም ፡ ዘፈወስኪዮ ፡ እምቀኍስሉ ።

ለባዕ (B. fol. 31a. 1.) ል ፡ ዕርግዊ ፡ እንተ ፡ ተነድፈ ፡ አባሉ ።

ከመ ፡ ተአምረኪ ፡ እስብክ ፡ ወመንክረኪ ፡ ዘይተሉ ።

ስሕትኒ ፡ ምስለ ፡ ትፍሥሕት ፡ ወምስለ ፡ ጥዒና ፡ አሀሉ ።

እስከ ፡ አመ ፡ እብል ፡ ድኅረ ፡ ተፈጸመ ፡ ኵሉ ።

CHAPTER XVI.

THE VIRGIN MARY AND THE BLIND GIRL OF DALGÂ.

(A. fol. 32a. 1.; B. fol. 33b. 1.) [ክፍል ፡] ፲፯ ። ተአምረሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ[1] ፡ በሀገረ ፡ ጽዊድ ፡ ዘትሰመይ ፡ በድርማን ፡ ዘስሙ ፡ አብርሃም ፡ ወስመ ፡ ብእሲቱ ፡ ጌራ ። አንስት ። ወብዕሳን[2] ፡ ጥቀ ፡ በንዋይ ፡ ወፍጹማን ፡ በዅሉ[3] ፡ ምግባረ ፡ ሠናይ ፤ ወበሙ ፡ አሐቲ ፡ ወለት ፡ እንተ ፡ ስማ ፡ ኤልሳቤጥ ፡ ወአልቦሙ ፡ ካልእ ፡ ውሉድ ፡ ዘእንበሌሃ[4] ። ወይእቲ ፡ ወለት ፡ ሐሙት ፡ ሕማመ[5] ፡ በደ (A. fol. 32a. 2.) ዶ ፡ ዘውእቱ ፡ ፈንፃ ። ወየዲ ፡ ክልኤሆን ፡ አዕይንቲሃ ፡ ወሶበ ፡ ርእዩ ፡ አቡሃ ፡ ወእማ ፡ ውረት ፡ አዕይንቲሃ ፡ ለወለቶሙ ፡ ኀዘኑ[6] ፡ መሪረ ። ወኮኑ ፡ የዓውድዋ ፡ ኀበ ፡ ዅሎ (B. fol. 33b. 2.) ሙ ፡ ጠቢባን ፡ ወዓቀብተ ፡ ሥራይ ፡ ወስእኑ[7] ፡ ፈውሶታ ። ወሶበ ፡ በጽሐ ፡ ዕለተ ፡ በዓለ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ አመ ፡ ዕሥራ ፡ ወአሚሩ ፡ ለጥቅምት[8] ። ነሥእ ፡ ዋ ፡ አቡሃ ፡ ወእማ ፡ ለይእቲ ፡ ወለት ፡ ምስለ ፡ ብዙኅ ፡ አምኃ[9] ። ወወሰድዋ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ዘእግዝእትነ[10] ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ዘሀለወት ፡ በሀገር ፡ እንተ ፡ ትሰመይ[11] ፡ ደል (A. fol. 32b. 1.) ጋ ፡ እስመ ፡ ሰብአ ፡ ውእቱ[12] ፡ ብሔር ፡ ያብዕሉ ፡ በይእቲ ፡ ዕለት[13] ፡ በዓለ ፡ ዓቢየ[14] ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወእማስ[15] ፡ ነሥአታ ፡ ለወለታ ፡ አመ ፡ ዕሥራሁ[16] ፡ ለጥቅምት ። ቦአት[17] ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወዓፀወት ፡ ላዕሌሃ ፡ አንቀጸ ፡ ወቆመት ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወሰፍሐት ፡ እደዊሃ ፡ በ (B. fol. 34a. 1.) ውዕየተ ፡ ልባ ፡ ወበብካይ[18] ፡ መሪር ። ወትቤ ፡ ኦእግዝእትየ ፡ እመ ፡ ምሕረት ፡ ወተንባሊተ ፡ ሣህል ፡ ተማኅፀንኩ ፡ ብኪ ፡ ከመ ፡ ታድኅንያ[19] ፡ ለወልትየ ፡ ወትክሥቲ ፡ አዕይንቲሃ ። ወሶበ ፡ ፈጸመት ፡ ጸ (A. fol. 32b. 2.) ልዮ ፡ ኖመት ፡ ታሕተ ፡ ሥዕል ፡ ምስለ ፡ ወለታ ። ወእንዘ ፡ ትነውም ፡ ይእቲ ፡ ወለት[20] ፡ ምስለ ፡ እማ ፡ ተርእየታ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡

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[1] B. ፩ብእሲ ፡ [2] B. ብዑሳን ፡ [3] B. omits በዅሉ ፡ [4] B. ወዘእንበሌሃ ፡ አልቦሙ ፡ ውሉድ ። [5] B. ብሕማመ ፡ [6] B. ኀዘኑ ። [7] B. ወኢክህሉ ፡ [8] B. አመ ፡ ፳ወ፭ ፡ ለወር ኃ ፡ ጥቅምት ፡ [9] B. ምስለ ፡ አምኃ ፡ ብዙኅ ። [10] B. እግዝእትነ ፡ [11] B. በሀገር ፡ ዘትሰመይ ፡ [12] B. ዛቲ ፡ [13] B. ውእተ ፡ ዕለተ ፡ [14] B. omits ዓቢየ ፡ [15] B. እማሰ ፡ [16] B. ለወልታ ፡ በምሴተ ፡ በዓል ፡ አመ ፡ ፳ሁ ፡ [17] B. ወቦአት ፡ ውስተ ፡ [18] B. ወብካይ ፡ [19] B. ታድኅኒያ ፡ [20] B. ብእሲት ፡

ወአንቅሀታ ፡ እንበለ ፡ ታእምር[1] ፡ እማ ፤ ወእምዝ ፡ ትቤላ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ምልእተ ፡ ምሕረት ፡ ክሥቲ ፡ አዕይንተ ኪ[2] ፡ ወሶበ ፡ ከሠተት ፡ አዕይንቲሃ ፡ ነፍሐት ፡ ውስቴቶን ፡ በአፉሃ ፡ ንጽሕት ፡ ወአንጠብጠበት ፡ ላዕሌሃ[3] ፡ እምአጥባቲሃ ፡ ሐሊበ ፡ ፈውስ ፡ ወምሕረት ። ወበዚሃ (B. fol. 34a. 2.) ተከሥተ ፡ አዕይንቲሃ ፡ ወተርአየታ[4] ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ (A. fol. 33a. 1.) ማርያም ፡ ለቢሳ ፡ ብርሃነ ፡ ዘይጸድል[5] ፡ እምብርሃነ ፡ ፀሐይ ፡ ወተሠወረት ፡ ውስተ ፡ ይእቲ ፡ ሥዕል ። ወአንቅሀታ[6] ፡ ሶቤሃ ፡ ለእማ ፡ ይእቲ ፡ ወለት ፡ ወነገረታ ፡ ኵሎ ፡ ዘከነ ። ወዘከመ ፡ ተርአየታ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወዘከመ ፡ ከሠተት[7] ፡ አዕይንቲሃ ፡ ወተሠወረት ፡ ውስተ ፡ ሥዕል ። ወርኢያ[8] ፡ እማ ፡ ተፈሥሐት ፡ ፈድፋደ[9] ፡ ወከልሐት ፡ በልውል ፡ ቃል ። ወሰሚያ ፡ ቀይም ፡ ዐቢየ[10] ፡ ጽራሐ ፡ እንዘ ፡ የሐብዝ ፡ ጎብስተ ፡ ቍርባን[11] ፡ ወወፅአ ፡ ከመ ፡ ይርአይ ፡ ዘከነ[12] ። ወረከባ ፡ ለወለት ፡ ምስለ ፡ እማ ፡ እንዘ ፡ ትፌሲ ። ወሶቤሃ ፡ አንከረ ፡ ወተደመ ፡ ወአ (A. fol. 33a. 2.) እኰቶ ፡ ለእግዚአብሔር[13] ፡ ወለወላዲቱ ፡ ድንግል ፡ ተንባሊተ ፡ ምሕረት ። ወጸቢሖ ፡ ተጋብኡ ፡ ኵሉ[14] ፡ ሰብእ ፡ ጎበ ፡ ቤተ ፡ ክርስቲ (B. fol. 34b. 1.) ያን ፡ ወነጸሩ ፡ ዘንተ ፡ ተአምረ[15] ፡ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልውል ፡ ወወደስዎ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወገብሩ ፡ በዓለ ፡ ዐቢየ ፡ [ወአፈድፈዱ ፡ አክብሮተ ፡ ስማ][16] ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ለወለተ ፡ ብእሲ ፡ ባዕል ፡ እንተ ፡ አየፈ ፡ በደዶ ።

ዘአብራሀኪ ፡ (A. fol. 33b. 1.) ዓይና ፡ ሶበ ፡ ሰአለተኪ ፡ በተ (B. fol. 34b. 2.) አንግዶ ።

ፈለገ ፡ ረድኤት ፡ ማርያም ፡ ዘትሰመዪ ፡ መጌዶ ።

ለንጉሥ ፡ በዕለተ ፡ መርዓ ፡ ይበልዕ ፡ ማዕዶ ።

በማየ ፡ ንጽሕኪ ፡ ዘሐፀበ ፡ እዶ ። = ። = ።

CHAPTER XVII.

THE VIRGIN MARY AND THE THREE POOR SISTERS.

(A. fol. 35a. 1.; B. fol. 35b. 1.) [ክፍል ፡] ፲፯ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ አሐቲ[17] ፡ ብእሲት[18] ፡ ነዳይት ፡ ወኃደገ ፡ ሠላሰ ፡ አዋልደ ፡ ስማ ፡ ለአሐቲ[19] ፡ ማርያም ፡ ወካልእታ[20] ፡ ማርታ ፡ ወሣልሲት ፡ የዋሂት[21] ። ወእሞንሰ ፡ ነዳይት[22] ፡ ወአልባ ፡ ሲሳየ ፡ ዕለት ፡ ዘእንበለ ፡ ትትመጸወት ፡ እምሰብእ ። ወሶበ ፡ ልህቃ[23] ፡ ለተወ

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[1] B. እንዘ ፡ ኢተአምር ፡ [2] B. ወሶበ ፡ ነቅሀት ፡ እምንዋማ ፡ [3] B. ላዕሌሆን ፡ [4] B. ወርእየታ ፡ ለእግዝእትነ ፡ [5] B. ዘይፀድል ፡ እምፀሐይ ፡ [6] B. ወሶበ ፡ አንቅሐታ ፡ ለእማ ፡ ነገረታ ፡ ኵሎ ፡ ዘከነ ፡ [7] B. ወከሠተት ፡ [8] B. ወርእያ ፡ [9] B. omits ፈድፋደ ፡ [10] B. omits ዐቢየ ፡ [11] B. ቁርባን ፡ [12] B. ወመጽአ ፡ ጎቤሃ ፡ ይነጽር ፡ ዘከነ ፡ [13] B. ትፌሲ ፡ አንከረ ፡ ወአእኰቶ ፡ ለእግዚአብሔር ፡ [14] B. ኵሎሙ ፡ [15] B. ተአምረ ፡ ወአእኰትዎ ፡ ለእግዚአብሔር ፡ ወወደስዎ ፡ ለድንግል ፡ ወገብሩ ፡ በዓለ ፡ ዐቢየ ፡ [16] B. omits the words in brackets. [17] B. omits አሐቲ ፡ [18] B. ብእሲት ፡ ነዳይት ፡ ወሞተ ፡ ምታ ፡ ወጎደገ ፡ ፫አዋልደ ፡ [19] B. ለአሐቲ ፡ ስማ ፡ [20] B. ወለካል እታ ፡ ስማ ፡ መርታ ፡ ወለሣልሲት ፡ [21] B. የዋሒት ፡ [22] B. adds ጥቂ ፡ [23] B. ልህቃ ፡ አዋልዲሃ ፡ ወበጽሐ ፡ ለተዋስቦ ፡ ወኢፈቀደ ፡ ፩እምሰብእ ፡ ሀገር ፡ ያውስቦን ፡ በእንተ ፡ ንጹሕቶን ።

ስበ ፡ ሠላስ ፡ አዋልዲሃ ፡ ኢሐለየ ፡ አሐዱሂ ፡ እምሰ
ብአ ፡ ይእቲ ፡ ሀገር ፡ ያውስበን ፡ (A. fol. 35a. 2.) በእን
ተ ፡ ንጼቶን ። ወእሞን ፡ ተጎዝን ፡ ፈድፋደ ፡ በእን
ተ[1] ፡ ዝንቱ ፡ ነገር ። ወሖረት ፡ ጎበ ፡ ቤተ ፡ ክርስቲያ
ን ፡ ዘእግዝእትነ ፡ ቅድስት ፡ (B. fol. 35 b. 2.) ድንግል ፡
በክልኤ ፡ ማርያም ፡ ዘሀለወት ፡ በጽንዓ ፡ ወትሰመይ ፡
ታይዳ ። ወበከየት[2] ፡ ብከየ ፡ መሪረ ፡ ወቆመት ፡ ቅድ
መ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክ
ልኤ ፡ ማርያም ፡ እንዘ ፡ ትብል ፡ ኦእግዝእትነ ፡ እነ ፡
ዓቀብክዎን ፡ ለእማንቱ ፡ አዋልድየ[3] ፡ እስከ ፡ ዮም ።
ወኃጣእኩ ፡ ናሁ ፡ ዘያስተዋስበን[4] ፡ በእንተ ፡ ንጼት
የ ፡ ወአልብየ ፡ ክሂል ፡ በምንትኒ ። ወአንቲኒ ፡ እመ ፡
ደክትም[5] ፡ አሳስሊ ፡ ኃዘንየ ። ወበይእቲ ፡ ሌሊት ፡
አስተርአ (A. fol. 35 b. 1.) የሱ[6] ፡ እግዝእትነ ፡ ቅድስት ፡
ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወትቤላ ፡ ወለትኪሰ ፡
ዘተወፀኢ ፡ በይእቲ ፡ ሌሊት ፡ አነ[7] ፡ እነሥአ ፡ ጎቤየ ፡
ከመ ፡ ተሀሉ ፡ ምስሌየ ፡ እስመ ፡ ምዕቅብናየ ፡ ይእ
ቲ ። ወበእንተ ፡ ክልኤ ፡ አዋልድኪ ፡ አነ ፡ አፈንዎ ፡
ለትዌግ ፡ ፀራቢ ፡ ዘሀገረ[8] ፡ መቅመስ ፡ ይነሥኦን ፡ እ
ምኔኪ ፡ ወያስተዋስበን ፡ ለውሉዱ ። ወሶበ ፡ ነቅሀት ፡
እምንዋማ ፡ አምነ (B. fol. 36a. 1.) ት ፡ ነገረ ፡ እግዝእት
ነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወእምድ
ኅረ ፡ ሠለስቱ ፡ ዕለት ፡ አዕረፈት ፡ ይእቲ ፡ ወለት ፡ ዘ
ተዓቢ ፡ እንተ ፡ ስማ ፡ ማርያም ። ወሰሚያመ-[9] ፡ ሰብ
እ ፡ ከመ ፡ ሞተት[10] ፡ በ (A. fol. 35 b. 2.) ጽሑ ፡ ለኀኒዘ
ታ ፡ ከመ ፡ ይቅብርዋ ። ወለእማሰ[11] ፡ ርእይዋ ፡ እንዘ ፡
ትትፈሣሕ ፡ ወኢትበኪ ፡ ወይቤላ ፡ አሐዱ ፡ እምእ
ለ ፡ መጽኡ ፡ ይናዝዝዋ ፡ ለምንት ፡ ታጸንዒ ፡ ልበኪ ፡
ወኢትበክዩ ፡ ላዕለ ፡ ወለትኪ ። ወአይድዓቶሙ ፡ ዝ
ሎ ፡ ዘከመ ፡ ትቤላ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግ
ል ፡ በክልኤ ፡ ማርያም ፡ በራእይ[12] ። ወሰብሕዎ ፡ ለእ
ግዚአብሔር ፡ ስቡሕ ፡ ወልዑል ፡ ወለወላዲቱ ፡ ድን
ግል ፡ ተንባሊተ ፡ ምሕረት ፡ ለውሉደ ፡ ሰብእ ። ወቀ
በርዋ ፡ ለይእቲ ፡ ወለት ፡ በዓቢይ ፡ ክብር[13] ። ወእም
ድኅረ ፡ ጎዳጥ[14] ፡ መዋዕል ፡ መጽአ ፡ ቴዎግ[15] ፡ ጸራ
ቢ ፡ እምሀገረ ፡ መቅመስ ። ወነሥአ (A. fol. 36a. 1.) ን ፡
ለእላንቱ ፡ ክልኤ ፡ አዋልድ ፡ ወአስተዋሰ (B. fol.
36b. 2.) ቦን ፡ ለውሉዱ ፡ ወውእቱ ፡ ፀራቢ[16] ፡ ዘእንገ
ዶን ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡
ማርያም[17] ፡ ወለወለዳ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶ
ስ ፡ ምስለ ፡ ዮሴፍ ፡ ወሰሎሜ ፡ አመ ፡ ነገዱ ፡ ምድ
ረ ፡ ግብጽ ። ወዜናሁ ፡ ጽሑፍ ፡ ውስተ ፡ ድርሳነ ፡ እ
ግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡
ዘይትነበብ ፡ አመ ፡ ሰዱሱ ፡ ለጎዳር ፡ በበዓለ ፡ ቍስቋ
ም[18] ። ጸሎታ ፡ ወበረከታ ፡ [ወምሕረተ ፡ ፍቁር ፡ ወ
ልዳ][19] ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡
ዓለም ፡ አሜን ።

ማርያም ፡ ንግሥት ፡ ምስለ ፡ ኵ (A. fol. 36a. 2.) ሎ
ሙ ፡ ደቂቃ ።

ዘትትሜክሐ[20] ፡ ብኪ ፡ እመ ፡ እስራኤል ፡ ርብቃ ።
ለዕቤራዊት ፡ አሐቲ ፡ ክበደ ፡ ተዕናስ ፡ እንተ ፡ ዓ
ዕአቃ ።
ከመ ፡ ናዘዝኪያ ፡ ወፈጸምኪ ፡ ጻሕቃ ።
ናዝዝያ[21] ፡ ጸሎትየ ፡ ኢትግበእ ፡ ዕራቃ ። ═ ። ═ ።

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[1] B. ተጎዝን ፡ ዐቢየ ፡ ጎዘን ፡ በእንተ ፡ [2] B. ወበከየት ፡ ቅድመ ፡ ሥዕላ ፡ እንዘ ፡ ትብል ፡ [3] B. አዋልድ ፡ [4] B. ወኃጣእኩ ፡ ዘያወስበን ፡ [5] B. ደክታም ፡ [6] B. ተርእየት ፡ በሕልም ፡ [7] B. ይእቲ ፡ ሊተ ፡ ወእነ ፡ እነሥአ ፡ ጎቤየ ። ወበእንተ ፡ ፪ሰ ፡ አዋልድኪ ፡ [8] B. ዘሀሎ ፡ በሀገረ ፡ [9] B. ወሶበ ፡ ሰምዑ ፡ [10] B. omits ከመ ፡ ሞተት ፡ [11] B. ወእማሰ ፡ ነበረት ፡ በፍሥሐ ፡ ወኢትበኪ ፡ [12] B. በራእይ ፡ እእኰትዎ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወለወላዲቱ ፡ ድንግል ፡ ተንባሊተ ፡ ምሕረት ፡ ለ
ውሉደ ፡ ሰብእ ። ወቀበርዋ ፡ [13] B. omits በዓቢይ ፡ ክብር ፡ [14] B. ንስቲት ፡ [15] B. ትዌግ ፡ ፀ
ራቢ ፡ ወነሥአን ፡ [16] B. ወዝንቱ ፡ ፀራቢ ፡ አንገዶሙ ፡ [17] B. ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ምስለ ፡
ወልዳ ፡ ወለዮሴፍ ፡ ወለሰሎሜ ፡ አመ ፡ ፀኡ ፡ [18] B. ዘይትነበብ ፡ በበዓለ ፡ ቍስቋም ። [19] B. omits
the words in brackets. [20] B. ዘትትሜክህ ፡ [21] B. ናዝዚ ፡

CHAPTER XVIII.

THE VIRGIN MARY AND THE TWO BROTHERS WHO WERE SCRIBES.

(A. fol. 37 a. 1.; B. fol. 37 a. 1.) [ክፍል] ፲፰ ። ተአምረ ማርያም ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለዉ ፡ በአሐቲ ፡ ሀገር[1] ፡ ክልኤቱ ፡ ፍቁራን[2] ፡ አኀው ፡ ወይትፋቀሩ ፡ በበይናቲሆሙ ፡ ወየአምሩ ፡ ጽሑፈ ፤ ወመጽአ ፡ አሐዱ ፡ ብእሲ ፡ ጎበ ፡ አሐዱ ፡ እምኔሆሙ ፡ ወሰአሎ ፡ ከመ ፡ ይጽሐፍ ፡ ሎቱ ፡ መጽሐፈ ፡ ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም[3] ፡ ወእንዘ ፡ ሀለዉ[4] ፡ ክልኤሆሙ ፡ ውስተ ፡ ጽሐፍ ፡ ወድቁ ፡ በገቢረ ፡ ኃጢአት ። ወመሠጥዎ ፡ (A. fol. 37 a. 2.) ለዘይጽሕፍ ፡ ተአምሪ (B. fol. 37 a. 2.) ሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ውስተ ፡ ሰማይ ። ወአለሰ ፡ መሠጥዎሰ ፡ ኢይትዓወቅ ፡ ኀብሮሙ ፡ ወአሐዱ ፡ እምኔሆሙ ፡ ይጸርሕ ፡ ወይብል ፡ ስድዎ ፡ ለዝብእሲ[5] ፡ ውስተ ፡ ኃጕል[6] ። ወደንገፀ ፡ ጥቀ ፡ ወርዕደ ፡ እስመ ፡ መሰሎ ፡ ዘተኃጕለ ። ወመጽአት ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ እንዘ ፡ ትለብስ ፡ ልብሰ[7] ፡ ዘይመስል ፡ ኀብረ ፡ ሰማይ ፤ ወትቤሎሙ ፡ ለእለ ፡ ይወስድዎ ፡ ለምንት ፡ ትወስድዎ ፡ ለዝብእሲ[8] ፡ ውስተ ፡ ኃጕል ፡ እስመ ፡ ነበረ ፡ ይፃሙ ፡ በጽሒፈ ፡ ተአምርየ ። ወዘንተ ፡ ብሂላ ፡ አድኀንቶ[9] ፡ እምእደዊሆሙ ፡ ወወረደ ፡ በበ ንስቲ (A. fol. 37 b. 1.) ት ፡ እምሰማይ ፡ ወገብአ ፡ ኀበ ፡ ዘትካት ፡ ሀላዌሁ[10] ። ወሶበ ፡ ነቅ (B. fol. 37 b. 1.) ሀ[11] ፡ እምንዋሙ ፡ አንከረ ፡ እምራእይ ፡ ዘርእየ ፡ ወነገሮ ፡ ለካልኤ ፡ ኵሎ ፡ ዘኮነ ፡ ወዘከመ ፡ በጽሐ[12] ፡ ላዕሌሁ[13] ። ወዘከመ ፡ አድኀንቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወእምዝ ፡ ነሰሐ ፡ ውእቱ ፡ ብእሲ ፡ ዓቢየ ፡ ንስሐ ፡ ወድኀነ ፡ እምኃጕል[14] ። በረከተ ፡ ጸሎታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። = ። = ።

ብኪ ፡ ተመይጡ ፡ እምፍኖት ፡ ጌጋይ ፡ ዘኢመፍትው ።

እለ ፡ ጸሐፉ ፡ ስመኪ ፡ ክልኤቱ ፡ አኀው ።

ር (A. fol. 37 b. 2.) ኀርኀት[15] ፡ ምግባር ፡ ማርያም ፡ ወፀበለ ፡ ኵሉ ፡ አፈው ።

ቅድመ ፡ ሠናይትኪ ፡ ወርኀራኄኪ ፡ ቅድው ።

አሥምሮ[16] ፡ ምኑን ፡ ወላሕይ ፡ ሕስው ። = ። = ።

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[1] B. ሀገር ፡ እምአህጉረ ፡ ክርስቲያን ፡ [2] B. አኀው ፡ ፍቁራን ፡ ወየአምሩ ፡ ግብረ ፡ እድ ፡ ወግብረ ፡ እደሙሰ ፡ ጽሑፍ ፡ ይሠናየ ፡ ይጽሕፍ ፡ ወክልኤ ፡ ኢያጠንቀቀ ፡ ጽሑፈ ። [3] B. ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወይቤሎ ፡ አሆ ፡ ወወጠነ ፡ ከመ ፡ ይጽሐፍ ፡ [4] B. ሀሎ ፡ ውስተ ፡ ጽሒፍ ፡ ወድቁ ፡ ፪ሆሙ ፡ አኀው ፡ ውስተ ፡ ኃጢአት ፡ ወመሠጥዎ ፡ ውስተ ፡ ሰማይ ፡ ለዘነበረ ፡ ይጽሕፍ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እለ ፡ መሠጥዎሰ ፡ [5] B. ለዝንቱ ፡ ብእሲ ፡ [6] B. ሐጕል ፡ ወውእቱሰ ፡ ብእሲ ፡ ይፈርህ ፡ ወይርዕድ ፡ ወይመስሎ ፡ ከመ ፡ ዘተሐጕለ ። [7] B. ልብሰ ፡ ዘንስቲት ፡ ይጸልም ፡ እምኀበረ ፡ ሰማይ ። ወደርሐት ፡ በዓቢይ ፡ ቃል ፡ ወትቤሎሙ ፡ ለእለ ፡ ይወስድዎ ፡ [8] B. ለዝንቱ ፡ ብእሲ ፡ [9] B. እንገፈቶ ፡ እምእደዊሆሙ ፡ ወእምዝ ፡ ወረደ ፡ እምሰማይ ፡ በበንስቲት ፡ [10] B. ሀላዌሁ ፡ ዘትካት ፡ [11] B. ነቅሐ ፡ እምራእይ ፡ ነገሮ ፡ [12] B. omits ወዘከመ ፡ በጽሐ ፡ [13] B. ላዕሌሁ ፡ ወነሰሐ ፡ ዓቢየ ፡ ንስሐ ፡ ወድኀነ ፡ [14] B. እምሐጕል ፡ በጸሎታ ፡ [15] B. ኀሪተ ፡ [16] B. አፍቅሮ ፡

CHAPTER XIX.

THE VIRGIN MARY AND THE PRISONER.

(A. fol. 38b. 1.; B. fol. 38b. 1.) [ክፍል ፡] ፲፱ ። ተአም
ሪሃ ፡ ለእግዝእትን ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። በረከተ ፡ ጸሎታ ፡ ወም
ሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳ
ዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ[1] ፡ መስተጋድል ፡ ፈድፋ
ደ ፡ በከዊነ ፡ ስምዕ ፡ በእንተ ፡ ክርስቶስ ፡ ዘስሙ ፡ ጊ
ዮርጊስ ፡ ሐዲስ ፡ ወአሐተ ፡ ዕለተ ፡ እንዘ ፡ ሀሎ ፡ ተ
ዕሢኖ[2] ፡ እምብዝኃ ፡ ነዮኔ ፡ ግብተ ፡ ኖመ ። ወበዓሠ
ርቱ ፡ ወአሐዱ ፡ ሰዓት[3] ፡ ሌሊት ፡ አመ ፡ ዕሥራ ፡ ወ
ሐመሱ ፡ ለግንቦት ፡ መጽአት ፡ እግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ በርእየተ ፡ ርግብ[4] ፡
ፀዓዳ ፡ ውስተ[5] ፡ ቤተ ፡ ሞቅ (A. fol. 38b. 2.) ሕ ። ወሰ
ፍሐት ፡ ክነፈሃ ፡ ብርሀተ ፡ ላዕለ ፡ መካነ ፡ ሕማም ፡ ዘ
ሀሎ ፡ በርእሱ[6] ። ወሶቤሃ ፡ (B. fol. 38b. 2.) ነቅሀ ፡ ወአ
ንሥአ ፡ እደዉ ፡ ኀበ[7] ፡ መልዕልት ፡ ወአንዘ ፡ ክነፈ
ሃ ፡ ወሠረረት ፡ ወወዕአት ፡ እምቤተ ፡ ሞቅሕ ። ወብ
ርሀት ፡ ይእቲ[8] ፡ ከመ ፡ ፀሐይ ፡ ወሶበ[9] ፡ አንበረ ፡ እ
ዴሁ ፡ ላዕለ ፡ ርእሱ ፡ አእመረ ፡ በዘሐይወ ። ወከነ ፡
ውስተ ፡ ሥጋሁ ፡ ዓቢይ ፡ ኃይል[10] ፡ ወተፈሥሐ ፡ ጥ
ቀ ፡ [ወተኃሥየ ፡ ፈድፋደ ፡ በእንተ ፡ ዘጸገወቶ ፡ ጥሚ
ና ፡ ወፈውሶ][11] ። ወእምዝ[12] ፡ ነበረ ፡ አርባዕተ ፡ መዋ
ዕል ፡ እንዘ ፡ ኢይበልዕ ፡ ወኢይሰቲ ፡ እምብዝኃ ፡ ፍ
ሥሐ ፡ ዘመልአ ፡ ውስተ ፡ ልቡ ፡ እምጣዕመ ፡ መዓዝ
ሃ ፡ ለእግዚእትነ ፡ ቅድስተ ፡ ድንግል ። (A. fol. 39a. 1.)
ማርያም ፡ ወላዳተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀ
ሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ሶበ ፡ ጊዮርጊስ[13] ፡ እምጽንዓ ፡ ነዮኔ ፡ ዕፁብ ።
ከመ[14] ፡ አስተርአየኪዮ ፡ ቅድመ ፡ በአርአያ ፡ ጽ
ዕዱት ፡ ርግብ ።
ወለተ ፡ ንጉሥ ፡ መክብብ ፡ ማርያም ፡ ጠባብ ።
መል (B. fol. 39a. 1) ዕለተ ፡ ምስሐል ፡ ከመ ፡ ይጼ
ልል[15] ፡ ኪሩብ ።
ጸልልኒ ፡ እግዝእትየ ፡ ክንፈኪ ፡ ዘላህብ ።

CHAPTER XX.

THE VIRGIN MARY AND THE OLD MAN KAṬÎR.

(A. fol. 40a. 1.; B. fol. 39b. 1.) [ክፍል ፡] ፳ ። ተአ
ምሪሃ ፡ ለእግዝእትን ፡ ቅድስት ፡ ድንግል ፡ በክል
ኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ን
ጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።
ወሀሎ ፡ በአሐቲ ፡ ሀገር ፡ ዘትሰመይ ፡ አልክሱስ ፡

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[1] B. ዘስሙ ፡ ጊዮርጊስ ፡ ሐዲስ ፡ መስተጋድል ፡ ፈድፋደ ፡ ለከዊነ ፡ ስምዕ ፡ በእንተ ፡ ስመ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወዝንቱ ፡ ጻድቅ ፡ ኮነ ፡ ማኅበረ ፡ ምዑናን ፡ ወተኰነነ ፡ ብዙኃ ፡ መዋዕለ ፡ ጽኑዓ ፡ ነዮኔ ፡ ወአሐተ ፡ [2] B. ሀሎ ፡ ዕፁረ ፡ [3] B. ኖመ ፡ ሕቀ ፡ በ፲ወ፭ሰዓት ፡ ሌሊት ፡ [4] B. ክነት ፡ ከመ ፡ ርግብ ፡ [5] B. ወቦአት ፡ ኀቤሁ ፡ ውስተ ፡ [6] B. ዘሀለወት ፡ ውስተ ፡ ርእሱ ፡ [7] B. ውስተ ፡ [8] B. ወይእቲ ፡ ብርሀት ፡ [9] B. ወሶበ ፡ አንበረ ፡ እዴሁ ፡ ውስተ ፡ መካነ ፡ ደዌ ፡ ዘሀለወ ፡ ውስተ ፡ ርእሱ ፡ ረከበ ፡ በዘሐይወ ፡ [10] B. ወኃይል ፡ ዓቢይ ፡ ወትፍሥሕት ፡ [11] B. omits the words in brackets. [12] B. ወነበረ ፡ [13] B. ጊዮርጊስ ፡ ኖመ ፡ [14] B. ዘአስተርአይኪዮ ፡ [15] B. ይጸልል ፡

ብእሲ[1] ፡ አረጋዊ ፡ ቀሲስ ፡ ዘስሙ ፡ ቀጢር[2] ። ወይነ
ብር ፡ ውስተ ፡ ቤተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ቅድ
ስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አም
ላክ ። ወባቲ ፡ ለቤተ[3] ፡ ክርስቲያን ፡ ዓቃቢ ፡ ዘእኩ
ይ ፡ ግዕዙ ። ወይቤሎ ፡ በቤተ ፡ ክርስቲያን[4] ፡ ለቀሲ
ስ ፡ አንተ ፡ ትንብር ፡ ዝየ ፡ ወኢታዓርግ ፡ ዕጣነ ፡
(A. fol. 40a. 2.) ወዘመጽአ ፡ ንዋየ ፡ ለቤተ ፡ ክርስቲያ
ን ፡ ትበልዕ ፡ ሐር[5] ፡ ተገኝሥ ፡ እምዝየ ፤ ወይቤሎ ፡
ቀሲስ ፡ አእኑየ ፡ እስመ ፡ አንሰ ፡ ምስኪን ፡ አረጋዊ ፡
ኢትፌኢኑ ፡ ድካምየ ፡ እምዘ ፡ ተልእኩ ፡ ለቤተ ፡ ክ
ርስቲያን ፡ ናሁ[6] ፡ አርባዓ ፡ ዓመት ፡ ሊተ[7] ፡ እምይእ
ዜሰ ፡ (B. fol. 39b. 1.) ደክመ ፡ ኃይልየ ። አእግዚእየ ፡
ፀረረኒ ፡ በእንተ ፡ ድካምየ[8] ፡ ወዓቃቢሰ ፡ ተምዕዓ ፡ ፈ
ድፋደ ፡ ላዕሌሁ ፤ ወአውሥአ ፡ ውእቱ ፡ ቀሲስ ፡ ወ
ይቤሎ ፡ ጽንሐኒ ፡ እስከ ፡ ሠሉስ ፡ መዋዕል ፡ ይመጽ
ኡ ፡ መነኮሳተ ፡ ፈቅጦር[9] ፡ ወልደ ፡ ሀርማኖስ[10] ፡ ወ
አነ ፡ እስእሎሙ ፡ ከመ ፡ ይሰዱኒ ፡ ምስሌሆሙ ። ወ
ልማዶሙ ፡ ለእሙንቱ ፡ መነኮሳት[11] ፡ ይበጽ (A. fol.
40b. 1.) ሑ ፡ እልክሱስ ፡ በሌሊተ ፡ እሑድ ፡ ምስለ ፡
ዕጣን ፡ ወመባርህት[12] ፤ ወዘንተ ፡ ብሂሎ ፡ በከየ ፡ ጥ
ቀ ፡ ወይቤ ፡ አእግዝእትየ ፡ ቅድስት ፡ ድንግል ፡ በክ
ልኤ ፡ ማርያም ፡ መጠነ ፡ አርባዓ ፡ ዓመት[13] ፡ እምዘ ፡
ተልእኩ ፡ ለቤተ ፡ ክርስቲያንኪ ፡ ዮምኒ[14] ፡ ተኃድግ
ኒ ፡ ወእምብዝኃ ፡ ብካዩ ፡ ኖመ ፡ ወበጊዜ ፡ መንፈቀ ፡
ሌሊት ፡ ተርእየቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡
ማርያም ፡ (B. fol. 40a. 1.) ለውእቱ ፡ ዓቃቢ ፡ ወምስሌ
ሃ ፡ ክልኤቱ ፡ ዕደው ፡ ብሩህን[15] ፡ በከመ ፡ ነገረ ፡ ው
እቱ ። ወትቤሎ ፡ አልብከኑ ፡ ምሕረት ፡ ምንተ ፡ ገብ
ረ ፡ ላዕሌከ ፡ ዝንቱ ፡ ቀሲስ ፡ ምስኪን ፡ ዘፈቀድከ ፡
ትስድዶ[16] ፡ ወታውዕአ ፡ እም (A. fol. 40b. 2.) ቤተ ፡ ክ
ርስቲያን ። ወዕቤሃ ፡ አዘዘቶ ፡ ለአሐዱ ፡ እምእለ ፡
ይቀውሙ ፡ ቅድሜሃ[17] ፡ ከመ ፡ ይዝብጦ ፡ እገሪሁ ፡ ወ
ዘበጦ ። ወትቤሎ ፡ እምይእዜሰ ፡ ኩን ፡ መፃጉዓ ፡ ወ
ቀሲስ ፡ ይትፈወስ ። ወዕበ ፡ ጸብሐ ፡ ኢክህላ ፡ ዓቃ
ቢ[18] ፡ ወስእነ ፡ ቀዊመ ፡ በእገሪሁ ። ወቀሲስሰ ፡ አረ
ጋዊ ፡ ጥዕየ ፡ ወጸንዓ ፡ ወኢተዓውቀ ፡ ዝንቱ ፡ ነገር ፡
ዘከነ ፡ እምእግዝእትነ ፡ ማርያም ፡ እስከ ፡ ተናገረ ፡ ው
እቱ[19] ፡ ዓቃቢ ፡ በቃሉ[20] ። ወሶሉ ፡ ሕዝብ ፡ አለ ፡ ር
እዩ ፡ ፈድፋደ ፡ አንከሩ ፡ አስተብፅዕዋ ፡ ለእግዝእት
ነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላ
ክ ። ውእቱሰ ፡ ቀሲስ ፡ ነበረ ፡ እንዘ ፡ (B. fol. 40a. 2.) ይ
ትለ (A. fol. 41a. 1.) አክ ፡ ለመርጡላ ። ወዓቃቢኒ ፡ ከ
ነ ፡ መፃጉዓ ፡ እስከ ፡ አመ ፡ ሞተ ። ጸሎታ ፡ ወበረከ
ታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ን
ጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ዓቃቢ ፡ ምዑክ ፡ አመ ፡ ምስለ ፡ ቀላጢር[21] ፡ ተበ
አሰ ።
ዘአዕበስኪ ፡ እግሮ ፡ እስከነ ፡ ፈለሰ ።
ንግሥተ ፡ ሰማይ ፡ ማርያም ፡ እንተ ፡ ወለድኪ ፡
ንጉሠ ።
እግረ ፡ ዕድዋንየ ፡ ረስዩ ፡ ዕውሰ[22] ።
ወዲበ ፡ ፀርየ ፡ ፈንዊ ፡ ተዕናሰ ።

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[1] B. ብእሲ ፡ ቀሲስ ፡ አረጋዊ ፡ [2] B. ከጢር ፡ [3] B. ወባቲ ፡ ለይእቲ ፡ ቤተ ፡ [4] B. omits በቤተ ፡ ክርስቲያን ፡ [5] B. ሑር ፡ እምኔነ ። ወይቤሎ ፡ ውእቱ ፡ ቀሲስ ፡ ምስኪን ፡ አእኑየ ፡ ኢትፌ
ኢኑ ፡ ድካምየ ፡ አንሰ ፡ እምዘ ፡ [6] B. omits ናሁ ፡ [7] B. ሊተ ፡ ወዮም ፡ ደክመ ፡ [8] B. ድ
ክምየ ፡ ወተምዓ ፡ ላዕሌሁ ፡ [9] B. ደብረ ፡ ፈቅጦር ፡ [10] B. ጎርማኖስ ፡ [11] B. ለመነኮሳት ፡
[12] B. መባርህት ፡ ወዕጣን ። [13] B. ዓመት ፡ ዘተልእኩ ፡ [14] B. ወዮምኑ ፡ ተኃድግኒ ፡ ወኖመ ፡ ይእ
ቲ ፡ ሌሊተ ፡ በጎዘን ፡ ወጊዜ ፡ [15] B. ብሩሃን ፡ [16] B. omits ትስድዶ ፡ [17] B. እምእለ ፡
ምስሌሃ ፡ [18] B. ዓቃበ ፡ ቀዊመ ፡ [19] B. omits ውእቱ ፡ [20] B. በቃሉ ፡ ወእምነ ፡ ዘበጽሐ ።
ወውእቱሰ ፡ ቀሲስ ፡ [21] B. ከጢር ፡ [22] B. ዕቡሰ ።

CHAPTER XXI.

THE VIRGIN MARY AND THE BRETHREN TÂG AND NAZÎB OF DALGÂ.

(A. fol. 42a. 1.; B. fol. 41a. 1.) [ክፍል ፭፩ ። ተአምረ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወላዲተ፡ አምላክ ። ጸሎታ፡ ወበረከታ፡ ወምሕረተ፡ ፍቁር፡ ወልደ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡ ዳዊት፡ ለዓለመ፡ ዓለመ፡ አሜን ።

ወሀለዉ፡ ክልኤቱ፡ አኀው፡ በአሐቲ[1]፡ ሀገር፡ ዘትሰመይ፡ ደልጋ[2] ። አሐዱ፡ ቀሲስ፡ ዘስሙ[3]፡ ታግ፡ ወካልኡ[4]፡ ዲያቆን፡ ወስሙ፡ ነዚብ ። ወየአልሉ፡ አልባሰ፡ በቀለመ፡ ኂል፡ ውኔራን፡ እሙንቱ፡ ወቦሙ፡ ምሕረት ። ወኮሉ፡ ዘበጽሐ፡ ኀበ፡ ቤተ፡ ክርስቲያን፡ ለእግዝእትነ[5]፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወላዲተ፡ አምላክ ። ዘሀለወት፡ በይ (A. fol. 42a. 2.) እቲ[6]፡ ሀገር፡ ያበይትዎ፡ ኀቤሆሙ፡ ወይሁብዎ፡ ድራረ ። ወአሐተ፡ ዕለት፡ መጽአ፡ ኀቤሆሙ፡ ብእሲ፡ እኩይ፡ ተንባላታዊ፡ ዘስሙ፡ አክያታር ። ወይቤሎሙ፡ አልሉ፡ (B. fol. 41a. 2.) ሊተ፡ ልብሰ፡ [ወእሁበክሙ፡ ዓስበክሙ][7] ። ወነሥአ፡ ነዚብ፡ ልብሰ፡ ውእቱ፡ ተንባላታዊ፡ ወአለለ፡ ሎቱ[8] ። ወኢነሥአ፡ ዓስበ፡ እምኔሁ[9] ። ወእምዝ[10]፡ ይቤሎ፡ ውእቱ[11]፡ መስልም፡ አንትሙ፡ ክርስቲያን፡ ሠናያን፡ ኢትሰምዕዎ[12]፡ ለነቢይነ፡ ወአውሥአ፡ ነዚብ፡ ወይቤሎ፡ ነቢይክሙ፡ ኢመጽአ፡ ኀቤነ፡ ከመ፡ ንሰምዖ፡ ነቢይነሰ፡ መጽአ[13]፡ ለዓረብ ። ውእተ፡ ጊዜ[14]፡ ተንሥአ፡ ውእቱ፡ መስልም፡ ወሰዓመ፡ ርእ (A. fol. 42b. 1.) ሶ፡ ለነዚብ፡ ወይቤሎ፡ ጽድቅ፡ ውእቱ፡ ስምዕከ[15]፡ ነቢይነ፡ ኢመጽአ፡ ዘእንበለ፡ ለዓረብ ። ወሖረ፡ ወአስተዋደዮ፡ ኀበ፡ ቃዲ፡ ወይቤሎ፡ ንስራኒ፡ ስምዓ፡ ከነ[16]፡ ከመ፡ መጽአ፡ ለዓረብ፡ ነቢይነ[17] ። ዘንተ[18]፡ ዘይቤ፡ ከመ፡ ይኩን፡ መስልመ ። ወሶቤሃ[19]፡ ፈነወ፡ ቃዲ፡ ላእካነ፡ ወአብጽ (B. fol. 41b. 1.) ሐ፡ ኀቤሁ፡ ወዘበጦ፡ ብዙኃ፡ ዝብጠተ[20]፡ ወሞቅሖ፡ ውስተ፡ ቤተ[21]፡ ሐብስ ። ወእኁሁሰ፡ ቀሲስ፡ ታግ፡ በአ፡ ውስተ[22]፡ ቤተ፡ ክርስቲያን፡ ወቆመ፡ ቅድመ፡ ሥዕላ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወበከየ፡ ቅድሜሃ ። ወይቤ፡ አእግዝእትየ፡ ናሁ፡ አነ፡ እምጕንዱይ፡ ዘመ (A. fol. 42b. 2.) ን፡ ሀሎኩ፡ እትለአከኪ፡ ወለእመ፡ ኢያደኃንኪ፡ እኁየ፡ ንሥኢ፡ ነፍስየ፡ በሞት፡ ከመ፡ ኢይኩን፡ ሥላቀ፡ ለሰብእ ። ወኖመ፡ ይእተ፡ ሌሊተ፡ ታሕተ፡ ሥዕለ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወላዲተ፡ አምላክ ። ወአስተርአየቶ፡ እግዝእትነ፡ ቅድስት፡ ወትቤሎ፡ ኢትፍራህ፡ ወኢትኀዝን[23]፡ እኁከሰ፡ ጌሠመ፡ ይመጽእ፡ ኀቤከ፡ በክርስትናሁ ። ወእነ፡ አዕቀብክዎ፡ ለማር፡ ጊዮርጊስ፡ ዘልዳ ። ወበይእቲ፡ ሌሊት፡ ተርእዮ፡ (B. fol. 41b. 2.) ማር፡ ጊዮርጊስ፡ ለቃዲ፡ እንዘ፡ ውስተ፡ እደሁ፡ ሰይፍ፡ ስሑል፡ ወይቤሎ፡ ለእመ፡ ኢፈነውኮ፡ ዮም፡ ለክርስቲያናዊ፡ ኀበ፡ እኁሁ[24] (A. fol. 43a. 1.) እመትር፡ ርእሰክ ። ወሶቤሃ፡ ነቅሀ፡ ቃዲ፡ እምንዋሙ፡ በፍርሃት[25]፡ ወበድንጋፄ ። ወአውዕአ[26]፡ ለነዚብ፡ እ

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[1] B. ውስተ፡ አሐቲ፡ [2] B. ደልጋ፡ ወየአልሉ፡ አልባሰ፡ በቀለመ፡ ኂል፡ [3] B. ወስሙ፡ [4] B. ወካልኡ፡ [5] B. ለእግዝእትነ፡ [6] B. ውስተ፡ ይእቲ፡ [7] B. omits the words in brackets. [8] B. ሎሙ፡ [9] B. እምኔሁ፡ ዓስበ ። [10] B. ወእምድኅረዝ፡ [11] B. omits ውእቱ፡ . [12] B. ወበሕቱ፡ ኢትሰምዕዎ፡ [13] B. ከመ፡ ንሰምዖ፡ ነቢይክሙሰ፡ [14] B. ወበጊዜ ሃ፡ ተንሥአ፡ [15] B. ስምዕከ፡ ጽድቅ፡ ነቢይነሰ፡ [16] B. ንስራኒ፡ ከነ፡ [17] B. ነቢይነ፡ ለዓረብ ። [18] B. ወዘንተ፡ [19] B. ወበጊዜሃ፡ [20] B. omits ዝብጠተ፡ [21] B. omits ቤተ፡ [22] B. ኀበ፡ [23] B. omits ወኢትኀዝን፡ [24] B. omits እኁሁ፡ [25] B. በረዓድ፡ [26] B. ወአምጽአ፡

ምቤተ ፡ ሐብስ ፡ ፍጡነ[1] ፡ በሌሊት ። ወይቤሎ ፡ ሑር[2] ፡ ኀበ ፡ እኁከ ፡ በእንተ ፡ ዝንቱ ፡ ፈረሳዊ ፡ ዘተር አየኒ ፡ እንዘ ፡ ሰይፈ ፡ ከመ ፡ ይቅትለኒ ። ወይቤሎ ፡ ነዚብ ፡ አእግዚአየ ፡ እመሰ ፡ ፈነውከኒ ፡ ሀበኒ ፡ ክርታሰ ፡ ዘጽሕፍት ፡ በእዴከ[3] ፡ ከመ ፡ ኢይትበአሱኒ ፡ ተንባላት ፡ ወትኑነኒ ፡ ስምየ ፡ ላዕሌሆሙ ፡ ወወሀበ ፡ በከመ ፡ ይቤ ። ወጸቢሖ ፡ በጽሐ ፡ ቤተ ፡ ክርስቲያን ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ዘአቅድምነ ፡ ነጊረ ፡ በእንቲአሃ ፡ ምስለ ፡ (B. fol. 42a. 1.) ውእቱ ፡ ክር (A. fol. 43a. 2.) ታስ ። ወአንበብዋ[4] ፡ ለይእቲ ፡ ክርታስ ፡ እለ ፡ ሀለዉ ፡ ህየ ። ሰብሕዎ[5] ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልውል[6] ፡ ወአእኰትዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። እስመ[7] ፡ አድኃነቶ ፡ እምዝንቱ ፡ ተንባላዊ ፡ በበዓላ ፡ በይእቲ ፡ ዕለት ፡ [በእንተ ፡ ስማ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ][8] ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። = ። = ።

(B. fol. 42a. 2.) እንዘ ፡ ገበረ ፡ ዚአኪ ፡ አነ ፡ እንበለ ፡ ሕፀፅ ፡ ወንትጋ ።

ዘንትቀነይ[9] ። (A. fol. 43b. 1.) ለኪ ፡ አምሰለ ፡ አኃው ፡ ዘብሔረ ፡ ደልጋ ።

ማርያም ፡ ድንግል ፡ ማርያም ፡ ምልእተ ፡ ጸጋ ።

ተገደፍኩኑ ፡ ቅድመ[10] ፡ አዕይንትኪ ፡ እንጋ ።

ሶበ ፡ ተዳደቀኒ[11] ፡ ግብተ ፡ ለዘመን ፡ ጹጋ ።

CHAPTER XXII.

THE VIRGIN MARY AND THE LAME MAN.

(A. fol. 44b. 1.; B. fol. 43a. 1.) [ክፍል ፡] ፳፪ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ በብሔረ[12] ፡ አፍርንጊ ፡ ዘዕብን ፡ እግሩ ። ውእቱሰ[13] ፡ ብእሲ ፡ ይክድን ፡ እግሮ ፡ በልብስ ፡ ከመ ፡ ኢያእምሮ ፡ ሰብእ ። ወነበረ ፡ እንዘ ፡ ይበኪ[14] ፡ ወያስቆቁ ፡ መዓልተ ፡ ወሌሊተ ፡ ዘእንበለ ፡ ዕረፍት ። ወያፈቅር ፡ ገይሰ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ዘእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክሌ ፡ ማርያም ፡ ወላዲተ ፡ አምላ (A. fol. 44b. 2.) ክ ። ዘ ሀለወት ፡ በይእቲ ፡ ሀገር ፡ ወይእቲሰ ፡ ቤተ ፡ ክርስቲያን ፡ ሥርጉት ፡ በወርቅ ፡ ወብሩር ፡ በዕንቁ[15] ፡ ወበያክንት ። ወአሐተ ፡ ዕለት ፡ ተጋብኡ ፡ ሕዝብ ፡ ብዙኃን ፡ ውስተ ፡ ይእ (B. fol. 43a. 2.) ቲ ፡ ቤተ ፡ ክርስቲያን ፡ ውእቱኒ[16] ፡ ብእሲ ፡ ዘዕብን ፡ እግሩ ፡ ቦአ ፡ ምስሌሆሙ ። ወወዲአሙ ፡ ኵሎሙ ፡ ሕዝብ ፡ ቦአ ፡ ሊቀ ፡ ጳጳሳት ፡ ወረከቦ ፡ ኀበ ፡ ተጐድኅት ፡ ቤተ ፡ ክርስቲያን ። ወተምዕዓ ፡ ወይቤ ፡ መኑ ፡ ገዐዓ ፡ ለዛቲ[17] ፡ ቤተ ፡ ክርስቲያን ። ወይቤሎሙ ፡ ግብኡ ፡ ኵልክሙ ፡ ሕዝብ ፡ ወኢትሑሩ[18] ፡ ወገብኡ ፡ ኵሎሙ ። ወአምዝ ፡ ካዕበ[19] ፡ ይቤሎሙ ፡ ሊቀ ፡ ጳጳሳት ፡ ፃኡ ፡ በበአሐዱ ፡ ወገብሩ ፡ (A. fol. 45a. 1.) ሕዝብ[20] ፡ በከ

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[1] B. omits ፍጡነ ፡ [2] B. ሑር ፡ ቤተከ ፡ ኀበ ፡ [3] B. በእዴከ ፡ ከመ ፡ ይኩንኒ ፡ ስምዓ ፡ ወኢይትበአሱኒ ፡ ተንባላት ፡ ወወሀበ ፡ በከመ ፡ [4] B. ወአንበብዋ ፡ ኵሎሙ ፡ እለ ፡ ሀለዉ ፡ ህየ ፡ [5] B. ወሰብሕዎ ፡ [6] B. omits ስቡሕ ፡ ወልውል ፡ [7] B. ዘአድኃነቶ ፡ እምክሕደት ፡ ወገበረ ፡ እኁሁ ፡ በዓለ ፡ ዓቢየ ፡ በውእቱ ፡ ዕለት ፡ [8] B. omits the words in brackets. [9] B. ዘእትቀይ ፡ [10] B. እምቅድመ ፡ [11] B. እስመ ፡ ተዳደቀኒ ፡ [12] B. ዘብሔረ ፡ [13] B. ወውእቱ ፡ [14] B. ወይበኪ ፡ [15] B. ወበዕንቁ ፡ [16] B. ወውእቱኒ ፡ [17] B. ዛቲ ፡ [18] B. ወይቤሎሙ ፡ ለሕዝብ ፡ ግብኡ ፡ ወኢትግብኡ ፡ ወኢትሑሩ ፡ ወገብኡ ፡ [19] B. omits ካዕበ ፡ [20] B. omits ወገብሩ ፡ ሕዝብ ፡

መ ፡ አዘዘሙ[1] ። ወሶበ ፡ ወፅኡ ፡ ሕዝብ ፡ በበአሐዱ ፡ ተርፈ ፡ ውእቱ ፡ ብእሲ ፡ ዘዕብን ፡ እግሩ ። ወሰገደ ፡ ቅድመ[2] ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወነገሮ ፡ አንብዖ ፡ ወበከየ ፡ ብካዮ[3] ፡ መሪረ ፡ ወበጊዜሃ ፡ ተበትከ ፡ እግሩ ፡ ዘዕብን ፡ ወከነ ፡ ሕያወ ፡ ከመ ፡ ሰብእ ፡ ወሶበ ፡ ርእ (B. fol. 43b. 1.) ዩ ፡ ሕዝብ ፡ ደንገፁ ፡ ወተደመ ፡ ወቀፀቦ ፡ ሊቀ ፡ ጳጳሳት ፡ ለውእቱ ፡ ብእሲ ፡ ወይቤሎ ፡ እምአይ ፡ መዋዕል ፡ ዘከንከ ፡ ከመዝ ። ወይቤሎ ፡ ውእቱ[4] ፡ እምአመ ፡ ወፃእኩ ፡ እምከርሠ ፡ እምየ ፡ ውእቱ[5] ፡ እግርየ ፡ ወእስድን ፡ በልብስ ፡ ከመ ፡ ኢያእ (A. fol. 45a. 2.) ምረኒ ፡ ሰብእ ። ወእበኪ[6] ፡ መዓልተ ፡ ወሌሊተ ፡ ኵሎ ፡ ጊዜ ፡ እንዘ ፡ አስእል ፡ ጎበ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወሶበ ፡ በእኩ ፡ ዮም ፡ ጎበ ፡ ቤተ ፡ ክርስቲያን ፡ ተምዓዕከ ፡ ላዕለ ፡ ኵሉ ፡ በእንተ ፡ ኃጢአትየ ። ወትቤሎሙ ፡ ግብኡ ፡ በበአሐዱ ፡ ወገብኡ ፡ ወወፅአ ፡ ዕፃ ፡ ጎቤየ ፡ ወተረፍኩ ፡ በሕቲትየ ። ወሶቤሃ ፡ ሰገድኩ ፡ ቅድመ ፡ ሥዕለ ፡ ለእግዝእትየ ፡ ወበከይኩ[7] ፡ ጥቀ ። ውእተ ፡ ጊዜ ፡ ተበትከ ፡ እግርየ ፡ (B. fol. 43b. 2.) ዘዕብን ፡ ወሰሚያ ፡ ሊቀ ፡ ጳጳሳት ፡ አስተዓፀበ ፡ ወሖረ ፡ ምስለ ፡ ኵሉ ፡ ሕዝብ ፡ ወሰገደ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲ (A. fol. 45b. 1.) ት ፡ አምላክ ። ሰብሖ[8] ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልዑል[9] ፡ ወአእኰትዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። [እስመ ፡ ኵሉ ፡ ይትክሀላ ፡ ወአልቦ ፡ ዘይሰአና[10] ።] ገብራተ ፡ ተአምራት ፡ ወመንክራት ፡ ይእቲ ፡ ኃይለ ፡ ረድኤታ ፡ የሀሉ ፡ ምስለ[11] ፡ ንጉሥነ ። ዳዊት ።

ለአፍርንጋዊ ፡ ብእሲ ፡ ሶበ ፡ ጎቤኪ ፡ ተማኅፀነ ።
ዘአሕየውኪ ፡ እግር ፡ እንተ ፡ ኮነ ፡ ዕብነ ።
ማርያም ፡ ለኪ ፡ ጊዜ ፡ አዳርግ ፡ ቍርባነ ።
ውስተ ፡ ትፍሥሕትየ ፡ ኢትቶስሒ ፡ ኃዘነ[12] ።
ከመ ፡ ይቶስሑ ፡ ምስለ ፡ ማይ ፡ ወይነ ። = ። = ።

CHAPTER XXIII.

THE VIRGIN MARY AND BISHOP MERCURIUS.

(A. fol. 46b. 1.; B. fol. 44b. 1.) [ክፍል ፡] ፳፫ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። በረከተ ፡ ጸሎታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ኤጲስቆጶስ ፡ ዘስሙ ፡ መርቆሬዎስ ፡ ዘከነ ፡ ኵሉ ፡ ሥጋሁ ፡ ለምጽ ፡ ወአሐተ ፡ ዕለተ ፡ ሖረ ፡ ጎበ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘካርያስ ። ወሶበ ፡ ርእዮ ፡ ሊቀ ፡ ጳጳሳት ፡ ገሠጾ ፡ ወይቤሎ ፡ በትሕትና ፡ ወበየ ውሃት ። አእኵየ ፡ ኢይደልወከ ፡ ክህነት ፡ እንዘ ፡ ሀሎ ፡ ላዕሌከ ፡ ዝንቱ ፡ ደዌ ፡ ዘእንበለ ፡ ያእትቶ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እምኔ (A. fol. 46b. 2.) ከ ፡ እስመ ፡ መጽሐፍ ፡ ሰመዮ ፡ ርኩሰ ። ወሰሚያ ፡ ኤጲስ ፡ ቆጶስ ፡ መርቆሬዎስ[13] ፡ በከየ ፡ ጥቀ[14] ። ወይቤሎ ፡ አአበየ ፡ በጸሎትከ ፡ ርድአኒ[15] ። ወወፅአ ፡ እምኔሁ ፡ ወሖረ ፡ ወቦአ ፡ ውስ (B. fol. 44b. 2.) ተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሚመቱ ። ወቆመ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እንዘ ፡ ይበኪ ፡ ወይስእል ፡ ከመ ፡ ታንጽሖ ፡ እምለምጹ ፡ ወነበረ ፡ እንዘ ፡ ይገብር ፡ ከመዝ ፡ እም

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[1] B. ይቤሎሙ ፡ [2] B. ጎበ ፡ [3] B. ወበከየ ፡ ቅድሜሃ ፡ ወነገሮ ፡ አንብዖ ። ወሶቤሃ ፡ [4] B. omits ውእቱ ፡ [5] B. ከመ ፡ ውእቱ ፡ [6] B. ወእንሰ ፡ እበኪ ፡ [7] B. ወበከይኩ ፡ ወበ ጊዜሃ ፡ [8] B. ወሰብሖ ፡ [9] B. omits ስቡሕ ፡ ወልዑል ፡ [10] B. omits the words in brackets. [11] B. ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ etc. [12] B. ኀዘን ፡ [13] B. መርቆሬዎስ ፡ ኤጲስ ፡ ቆጶስ ፡ [14] B. omits ጥቀ ፡ [15] B. ርድአኒ ፡ በጸሎትከ ።

ጽባሕ ፡ ዕለተ ፡ ሰኑይ ፡ እስከ ፡ ተስዓቱ ፡ ስዓት ፡ ዘዕለተ ፡ ረቡዕ ፡ ወጸለየ ፡ ፈድፋዶ ፡ እንበለ ፡ ያጽርዕ[1] ፡ ወበጊዜ ፡ ተስዓቱ ፡ ሰዓት ፡ ዘዕለተ[2] ፡ ረቡዕ ፡ ደክመ ፡ ወአስመ (A. fol. 47a. 1.) ከ ፡ ርእሶ ፡ በዓረፍት[3] ፡ ወዘውስቲታ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ኖመ ፡ ግብተ[4] ፡ ወርእየ ፡ በሕልሙ ፡ ከመ ፡ እይ ፡ ለሥዕል ፡ ገሠሠት ፡ ሥጋሁ ፡ ። ወሶቤሃ ፡ ነቅሀ[5] ፡ ወረከበ ፡ ሥጋሁ ፡ ንጹሐ ፡ እምለምጹ ፡ ወተፈሥሐ ፡ ዐቢየ ፡ ፍሥሐ ፡ ወሰብሐ ፡ ለእግዚአብሔር ፡ ስቡሕ ፡ ወልዑል[6] ፡ ወአእኰታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። በእንተ ፡ ዘጸገወቶ ፡ ምሕረት[7] ፡ (B. fol. 45a. 1.) ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። (A. fol. 47a. 2.)

ለመርቆሬዎስ ፡ ክህን ፡ ዘአንጻሕኪ ፡ ለምጸ ።

ወአሕየውኪዮ ፡ ፍጹመ ፡ እምነ ፡ (B. fol. 45a. 2.) ሕማም ፡ ዘታረምዖ ።

ማርያም ፡ ምልኢ ፡ ለሕሊናየ ፡ ሕፀያ ።

ለወልድኪ ፡ መምህረ ፡ ሕግ ፡ ከመ ፡ ኢይርሣእ ፡ ተግሣጸ ።

ከመ ፡ ዘይሬኢ ፡ በመጽሔት ፡ ገጸ ።

CHAPTER XXIV.

THE VIRGIN MARY AND THE WOMAN WITH A BROKEN FOOT.

(A. fol. 48a. 1.; B. fol. 46a. 1.) [ክፍል ፡] ፳፬ ። ተአምረ ፡ ዘ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ትንብልናሃ ፡ የሀሎ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ አሐቲ ፡ ቤተ ፡ ክርስቲያን ፡ በሀገረ ፡ ሀርሎም[8] ። ወውስቲታ ፡ ሥዑል ፡ ሥዕለ[9] ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ዘይሰምይዋ ፡ ረዳኢት ። ወአሐቲ ፡ ብእሲት ፡ ነዳይት ፡ እምሰብአ ፡ ይእቲ ፡ ሀገር ፡ ዘተሰብረት ፡ እግራ ፡ ወአልባ ፡ ምንትኒ ፡ እምንዋየ ፡ ዓለም[10] ፡ ከመ ፡ ትሀብ ፡ ለዓቃቤ ፡ ሥራይ ፡ ይፈውሳ ። ወእምዝ ፡ ያርዋ ፡ አዝ (A. fol. 48a. 2.) ማዲሃ ፡ ወአብጽሕዋ ፡ ኀበ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ። ወገደፍዋ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝ (B. fol. 46a. 2.) እትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ[11] ፡ ወኀደግዋ ፡ ባሕቲታ ፡ ወሖሩ ። ወዓፀወ ፡ ዓቃቤ ፡ ቤተ ፡ ክርስቲያን ፡ ላዕሌሃ ፡ አንቀጸ ፡ ወተርፈት ፡ ውሥጠ ። ወኮነት ፡ ትመጽእ ፡ ወትረ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ [ኀበ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን[12] ፡] ወተዓውድ ፡ ዝየ ፡ ወለዝየ ፡ ወታንሶሱ ፡ ውሥጠ[13] ፡ ኵላ ፡ ሌሊተ ፤ ወሶበ ፡ ያርኀዉ ፡ አንቀጸ ፡ [ዓቃብያን ፡ ቤተ ፡ ክርስቲያን[12] ፡] ጊዜ ፡ መንፈቀ ፡ ሌሊት ፡ ይረክብዋ[14] ፡ ገኃደ ። ወበይእቲ ፡ ሌሊት ፡ እንተ ፡ ኀደግዋ ፡ ለ (A. fol. 48b. 1.) እን[ታ]ክቲ ፡ ብእሲት ፡ ስብርት[15] ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ መጽአት[16] ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ በከመ ፡ ልማዳ ። ወረከበታ ፡ ለይእቲ ፡ ወለት[17] ፡ እንዘ ፡ ትሰክብ ፡ ቅድ (B. fol. 46b. 1.)

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[1] B. ረቡዕ ፡ ወይጹሊ ፡ መዓልተ ፡ ወሌሊተ ፡ [2] B. በዕለተ ፡ [3] B. በአረፍት ፡ [4] B. omits ግብተ ፡ [5] B. ወነቅሀ ፡ ሶቤሃ ፡ [6] B. omits ስቡሕ ፡ ወልዑል ፡ [7] B. ዘጸገወቶ ፡ ጸጋ ፡ [8] B. ሀርትሎም ፡ [9] B. ወሀለወት ፡ ውስቲታ ፡ ሥዕለ ፡ [10] B. ዝንቱ ፡ ዓለም ፡ [11] B. አምላክ ፡ ወሖሩ ፡ ወዓፀዉ ፡ ዓቃቤ ፡ ቤተ ፡ ክርስቲያን ፡ ላዕሌሃ ፡ አንቀጸ ፡ ወኀደግዋ ፡ እንተ ፡ ውሥጥ ፡ ወከነ ፡ ትመጽእ ፡ [12] B. omits the words in brackets. [13] B. omits ውሥጠ ፡ [14] B. ይረክብዋ ፡ ዓቃብያነ ፡ ቤተ ፡ ክርስቲያን ፡ ወጀቀሲስ ፡ አረጋዊ ፡ [15] B. ክብርት ፡ [16] B. ወመጽአት ፡ [17] B. ብእሲት ፡

መ ፡ ሥዕላ ፡ ወቀጸበታ ፡ በእገሪሃ ፡ ወትቤላ ፡ ተንሥኢ ። ወሶቤሃ ፡ ተንሥአት ፡ ወቆመት ፡ በእገሪሃ ፡ ርቱዓ[1] ፡ ወሐይወት ። ወበጊዜ[2] ፡ መንፈቀ ፡ ሌሊት ፡ አርኃወ ፡ ዓቃቤ ፡ ቤተ ፡ ክርስቲያን ፡ አንቀጸ ፡ ወቦአ ፡ ውስቴታ ። ወረከባ ፡ ለይእቲ ፡ ብእሲት ፡ እንዘ ፡ ትቀውም ፡ ወይቤላ ፡ ምንተ ፡ ከንኪ ፡ ወመኑ ፡ አሕየውኪ ። ወትቤሎ ፡ መጽአት ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማር (A. fol. 48b. 2.) ያም ፡ እንዘ ፡ ይበርህ ፡ ገጻ ፡ እምፀሐይ ፡ ወፂና ፡ ምውዝ ፡ ዕጣን[3] ፡ ይፂኑ ፡ አልባሲሃ ። ወቀጸበተኒ ፡ በእገሪሃ ፡ ወትቤለኒ ፡ ተንሥኢ ። ወሶቤሃ ፡ ተንሣእኩ ፡ ወቆምኩ[4] ፡ በእገሪሃ ። ወኮሎሙ ፡ እለ ፡ ርእይዋ ፡ ለይእቲ ፡ ብእሲት ፡ ዘሐይወት ፡ እምደዌሃ ። (B. fol. 46b. 2.) አእኰትዎ ፡ ለእግዚአብሔር ፡ እዮት ፡ ወስቡሕ[5] ፡ ወወደስዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዳተ ፡ አምላክ ፡ [ገባሪተ ፡ ተአምራት ፡ ወመንክራት ፡ እስመ ፡ ኵሉ ፡ ይትከሀላ ፡ ወአልቦ ፡ ዘይሰአና[6]] ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

(A. fol. 49a. 1.) ለብእሲት ፡ ስብርት ፡ ዘአሕየውኪያ ፡ እምፃማ ።

ሶበ ፡ ሰአለተኪ ፡ አስተሐሚማ ።

ንጉሠ ፡ እስራኤል ፡ አቡኪ ፡ ለእል[7] ፡ ውስተ ፡ ጌት ፡ ወኖባማ ።

ከመ ፡ ወሀበ ፡ አስትዓ ፡ በጊዜ ፡ ነሥአ ፡ ሰቂማ ።

ጸጋ ፡ መንፈስ ፡ ቅዱስ ፡ ሀብኒ[8] ፡ ማርያም ፡ ራማ ።

CHAPTER XXV.

THE VIRGIN MARY AND SOPHIA THE ABBESS OF MOUNT CARMEL.

(A. fol. 50a. 1.; B. fol. 47b. 1.) [ክፍል ፡] ፳፭ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ አሐቲ ፡ እመ ፡ ምኔት ፡ በደብረ ፡ ቀርሜሎስ ፡ ዘስማ ፡ ሶፍያ[9] ፡ ፈራሂት ፡ እግዚአብሔር ፡ ወሠናይ ፡ ግዕዛ ። ወታረቀራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ በኵሉ ፡ ልባ ። ወሀለዋ ፡ ውስተ ፡ ውእቱ ፡ ደብር ፡ ብዙኃት ፡ ደናግል ፡ ወመነኰሳይያት ፡ ወትሜህሮን ፡ ይእቲ ፡ እመ ፡ ምኔት ፡ ሥርዓተ ፡ ቀኖና ፡ ዘመነኰ (A. fol. 50a. 2.) ሳት ፡ ወትኤዝዞን ፡ ወትረ ፡ ኢይትናገራ[10] ፡ ነገረ ፡ ከንቱ ፡ ኢይትሀከያ[11] ፡ ለጊዜ[12] ፡ ጸሎት ። ወበእንተዝ ፡ ኮና ፡ ይጸልአሃ ፡ ወይ (B. fol. 47b. 2.) ጸንሐ ፡ ዕቅፍተ ፡ ጊዜሃ[13] ፡ ከመ ፡ ያእትዋ ፡ እምኂሊታ ። ወሀሎ ፡ ውስቲ ፡ ውእቱ ፡ ደብር ፡ አሐዱ ፡ ወሬዛ ፡ ዘይትለአኮን[14] ፡ በእንተ ፡ ሲሳዮን ፡ ወዓራዞን ፡ ለደናግል[15] ፡ ወቀንዓ ፡ ላዕሌሃ[16] ፡ ሰይጣን ፡ ለእመ ፡ ምኔት ፡ ወደየ[17] ፡ ውስቲ ፡ ልባ ፡ ፍትወት ፡ ሥጋ ፡ ወዘመወት ፡ ምስለ ፡ ውእቱ ፡ ላእክ ፡ ወፀንሰት ፡ እምኔሁ ። ወተከሥተ ፡ ዝንቲ ፡ ነገር ፡ በጎበ ፡ መነኰሳይያት ፡ ወአእመራሃ[18] ፡ ከመ ፡ ፀንሰት ። ወእምዝ ፡ ሖራ ፡ ከመ[19] ፡ ይስክያ ፡ ጎበ ፡ ኤጲስ ፡ ቆጶስ ፡ ዘስሙ[20] ፡ አባ ፡ ሳዊ (A. fol. 50b. 1.)

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[1] B. omits ርቱዓ ፡ [2] B. ወሶበ ፡ ኮነ ፡ ጊዜ ፡ [3] B. ዕጣን ፡ ምውዝ ፡ ይወፅእ ፡ እምአልባሲሃ ፡ [4] B. omits ወቆምኩ ፡ [5] B. omits እዮት ፡ ወስቡሕ ፡ [6] B. omits the words in brackets. [7] B. እለ ፡ [8] B. ሀበኒ ፡ [9] B. ሶፍያ ፡ ወሠናይ ፡ ግዕዛ ፡ ወትፈርሆ ፡ ለእግዚአብሔር ፡ ወታረቀራ ፡ [10] B. ኢትትናገራ ፡ [11] B. ወከመ ፡ ኢይትሀከያ ፡ [12] B. ለጊዜ ፡ [13] B. ዚአሃ ፡ [14] B. ዘይትለኮን ፡ ለደናግል ፡ [15] B. omits this word in this place. [16] B. ሰይጣን ፡ ላዕለ ፡ እመ ፡ [17] B. ወወደየ ፡ [18] B. ወአእመራ ፡ [19] B. omits ከመ ፡ [20] B. omits ዘስሙ ፡

ሮስ ፡ ወአይድዓሁ ፡ ዘከመ ፡ ፀንሰት ፡ እመ ፡ ምኔት[1] ። ወሶበ ፡ ሰምዓ ፡ ኤጲስ ፡ ቆጶስ ፡ ፈነወ ፡ ሐዋርያት ፡ ኀበ ፡ እመ ፡ ምኔት ። ከመ ፡ ያስተጋብኦን ፡ ለደናግል ፡ በዕለት[2] ፡ ይሔውጸን ፡ ወሰሚዓ ፡ እመ ፡ ምኔት ፡ ነገረ ፡ ውእቱ[3] ፡ ላእክ ፡ ደንገፀት ፡ (B. fol. 48a. 1.) ወአእመረት ፡ ዘከመ ፡ ሰክያሃ ፡ ደዳግል ። ወበአት ፡ ፍጡነ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወሰገደት ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወበከየት ፡ ብካየ ፡ መሪረ ፡ በውዑይ ፡ ልብ ፡ ወትቤ ፡ አመፍቀሪተ ፡ ምሕረት ፡ ወሣህል[4] ፡ አራኁርኂ ፡ ልበኪ ፡ (A. fol. 50b. 2.) ላዕለ ፡ አመትኪ[5] ፡ ኃጥኣት ፡ ዘተሠግረት ፡ ተሠሃሊ[6] ፡ ላዕሌሃ ፡ ወሠዓሪ ፡ ዓመፃ ፡ ዘተጸውረ ፡ ውስተ ፡ ክርሥየ ፡ ኢታስተኃፍርኂ[7] ፡ እግዝእትየ ። ወእምብዝኃ ፡ ብካያ ፡ ኖመት ፡ ወርእየት ፡ በንዋማ ፡ ከመ ፡ መጽአት ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም[8] ፡ ወምስሌሃ ፡ ክልኤቱ ፡ መላእክት ፡ ወትቤላ ፡ ኢትኀዝኒ ፡ ናሁ ፡ ሰአልክዎ ፡ ለወልድየ ፡ ከመ ፡ ይስረይ ፡ ለኪ ፡ ኃጢአትኪ ፤ (B. fol. 48a. 2.) ባሕቱ[9] ፡ ኢትድግሚ ፡ እንከ ፡ አብሶ ፡ ወእምዝ ፡ ትቤሎሙ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ለእሙንቱ ፡ መላእክት ፡ ንሥኡ ፡ ሕፃነ ፡ እምውስተ ፡ ከርሣ[10] ። ወ (A. fol. 51a. 1.) ሰዱ ፡ ኀበ ፡ ብእሲ ፡ ዘስሙ ፡ ፊልክስ ፡ ከመ ፡ ይሕፅኖ ፡ ሐሊበ[11] ፡ እስመ ፡ ቦቱ ፡ ብዙኀ ፡ አልሀምት[12] ። ወገብሩ ፡ መላእክት ፡ በከመ ፡ አዘዘቶሙ ፡ እግዝእትነ ፤ ወነቅሃት ፡ እመ ፡ ምኔት ፡ እምንዋማ ፡ ወገሠሠት ፡ ከርሣ ፡ ወኢረከበት ፡ ፅንሰ[13] ፡ ወአእኰተታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በኵሉ ፡ ልባ ። በእንተ ፡ ተአምር ፡ ዘገብረት ፡ ላቲ ፡ ወወፅአት ፡ ኀበ ፡ ግብራ ፡ በከመ ፡ ልማዳ ። ወእምዝ[14] ፡ መጽአ ፡ ኤጲስ ፡ ቆጶስ ፡ በዕለተ ፡ ዕ (B. fol. 48b. 1.) ድሜሁ ። ወበእ ፡ ውስተ ፡ ደብረ ፡ ደናግል ፡ ወተራከበቶ ፡ እመ ፡ ምኔት ፡ ወምስሌሃ ፡ (A. fol. 51a. 2.) አሐት ፡ እለ ፡ ሰክያሃ ። ወተስእላ ፡ ኤጲስ ፡ ቆጶስ ፡ ለእመ ፡ ምኔት[15] ፡ ዘከመ ፡ እፎ ፡ ፀንሰት ፡ በዝሙት ፡ ወክሕደት ፡ እመ ፡ ምኔት ፡ ወትቤ ፡ አንሰ ፡ ኢገበርኩ ፡ ዘንተ ። ወአዘዘን ፡ ኤጲስ ፡ ቆጶስ ፡ ለልሂቃት ፡ አንስት ፡ ከመ ፡ ይርአያ ፡ ለእመ[16] ፡ ፅንስት ፡ ይእቲ ፡ እመ ፡ ምኔት ። ወሶበ ፡ ርእያ ፡ ኢረከባ ፡ አሰረ ፡ ፅንስ ፡ ውስተ ፡ ከርሣ ፡ አላ ፡ መሰለቶን ፡ ከመ ፡ ድንግል ፡ ዘኢያእመረት ፡ ብእሴ ። ወነገራሁ[17] ፡ ለኤጲስ ፡ ቆጶስ ፡ ዘንተ ፡ ነገረ ፡ [ኤጲስ ፡ ቆጶስኒ ፡][18] ኢአምኖን ፡ አላ ፡ ተሐዘቦን ፡ ከመ ፡ በነ ሚአ[19] ፡ ህልያን ፡ የኀብእ ፡ ላቲ ፡ አበሳሃ ። ወእምዝ[20] ፡ ተንሥአ ፡ ኤጲስ ፡ ቆጶስ ፡ (A. fol. 51b. 1.) ወምስሌሁ ፡ (B. fol. 48b. 2.) ቀሳውስት ፡ ወዲያቆናት ፡ ወአንስት ፡ መነኮሳይያት ፡ ወርእይዎ ፡ ከርሣ[21] ፡ ለእመ ፡ ምኔት[22] ፡ ወኢረከቡ ፡ ፅንሰ ፡ በውስተ ፡ ከርሣ ። ውእተ ፡ ጊዜ ፡ ነስሐ ፡ ኤጲስ ፡ ቆጶስ ፡ ዐቢየ ፡ ንስሐ ፡ በእንተ ፡ ዘተዛለፋ ፡ ለእመ ፡ ምኔት ፡ በሐሰት[23] ። ወተመይጠ ፡ ኀበ ፡ እማንቱ ፡ ደናግል ፡ ዘአስተዋደያ ፡ ወተምዕዓ ፡ ላዕሌሆን ፡ በእንተ ፡ ዘአኀሰማ ፡ ላዕለ ፡ እመ ፡ ምኔት ። ወርእያ ፡ እመ ፡ ምኔት ፡ ከመ[24] ፡ ተምዕዓ ፡ ኤጲስ ፡ ቆጶስ ፡ ፈርሃት ፡ ከመ ፡ ኢይዘረዎ ፡ ወኢይዴውዎን ፡ ሰይጣን ፡ ለእማንቱ ፡ ደናግል ፡ በምክንያት ፡ ዚአሃ ። ወሶቤሃ ፡ ተንሥአት ፡ እመ ፡ ምኔት ፡ ወ (A. fol. 51b. 2.) ትቤሎሙ ፡ ለኵሎሙ ፡ ሰብእ ፡ ተገኀሡ ፡ ምዕረ ፡ እምኀበ ፡ ኤጲስ ፡ ቆጶስ ፡ ወነገረ

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[1] B. omits እመ ፡ ምኔት ፡ [2] B. በዕለት ፡ ዘይመጽእ ፡ የሐውጸን ። ወሶበ ፡ ሰምዓት ፡ [3] B. omits ላእክ ፡ [4] B. ወሰላም ። [5] B. ዓመትኪ ፡ [6] B. ዘተሠግረት ፡ በዝሙት ፡ ወተሠሃሊ ፡ [7] B. ወኢታስተኃፍርኂ ፡ አእግዝእትየ ፡ [8] B. adds ዖቤሃ ፡ [9] B. ወበሕቱ ፡ [10] B. እምከርሣ ፡ [11] B. omits ሐሊበ ፡ [12] B. adds ሐሊብ ፡ [13] B. adds ወተፈሥሐት ፡ ዓቢየ ፡ ፍሥሐ ፡ [14] B. ወእምድኅረዝ ፡ [15] B. ምኔት ፡ በእንተ ፡ ፅንሰ ፡ ዘከመ ፡ እፎ ፡ [16] B. ለእመ ፡ ምኔት ፡ እመ ፡ [17] B. ወሶበ ፡ ነገራሁ ፡ [18] B. omits the words in brackets. [19] B. ኢአምኖን ፡ ወተአኀዝን ፡ ከመ ፡ ነሢአ ፡ ኅልያን ፡ [20] B. ወሶቤሃ ፡ [21] B. omits ከርሣ ፡ [22] B. ምኔት ፡ ወረከብዋ ፡ ከመ ፡ ድንግል ፡ [23] B. ወነስሐ ፡ ኤጲስ ፡ ቆጶስ ፡ በእንተ ፡ ዘተዛላፋ ፡ በሐሰት ። ወእምዝ ፡ ተመይጠ ፡ [24] B. ወሶበ ፡ ርእየት ፡ ከመ ፡ ተምዓ ፡

ት ፡ ኵሎ ፡ አበሳሃ[1] ፡ ወተአመነት ፡ ዘገብረት ፡ [በኅ
ቡአ ፡ ክሡተ ፡][2] ወዓዲ ፡ ነገረት ፡ ዘከመ ፡ አስተርአ
የታ ፡ (B. fol. 25a. 1.) እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡
በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወዘከመ ፡
ነሥኡ ፡ መላእክት ፡ ሕፃን ፡ እምውስተ ፡ ክርሣ[3] ፡ ወ
ዘከመ ፡ ወሀብዎ ፡ ለብእሲ ፡ ዘየሐፅኖ ። ወሶበ ፡ ሰም
ዓ ፡ ኤጲስ ፡ ቆጶስ ፡ እምነ ፡ እመ ፡ ምኔት[4] ፡ አንከረ ፡
ፈድፋደ ። ወፈነወ[5] ፡ መልእክተ ፡ ኀበ ፡ ብእሲ ፡ ዘስ
ሙ[6] ፡ ፊልንክስ ፡ ዘምስለ ፡ ትእምርት ፡ ከመ ፡ ይም
ጻእ ፡ ወያምጽኦ ፡ ለሕፃን ፡ ምስሌሁ ። ወመጽ (A. fol.
52a. 1.) እ ፡ ፊልንክስ ፡ ወለሕፃንኒ ፡ አምጽኦ ፡ ምስሌ
ሁ[7] ። ወሶበ ፡ በጽሐ ፡ ሐተቶ ፡ ኤጲስ ፡ ቆጶስ ፡ በእን
ተ ፡ ውእቱ ፡ ሕፃን ። ወይቤሎ ፡ ፊልንክስ ፡ ክልኤ
ቱ ፡ ወራዙት ፡ ዘሥናይ ፡ ራእዮሙ ፡ መጽኡ ፡ ኀቤየ ፡
ወይቤሉኒ ፡ ትቤለክ ፡ እግዝእትነ ፡ ማርያም ፡ ንሥአ ፡
ለዝንቱ ፡ ሕፃን ፡ ወአንብሮ ፡ ኀቤክ ፡ ወሕፅኖ ፡ ወሀቡ
ኒ[8] ፡ ኪያሁ ፡ ወተሰ (B. fol. 25a. 2.) ወሩ ፡ እምኔየ ፡ ወ
ናሁ ፡ ዝንቱ ፡ ሕፃን ። ወሶበ ፡ ሰምዓ[9] ፡ ኤጲስ ፡ ቆጶ
ስ ፡ አንከረ ፡ ጥቀ[10] ፡ ወተመጠም ፡ ለሕፃን[11] ፡ ወአን
በሮ ፡ ውስተ ፡ ቤቱ ። ወሠርዓ ፡ ሎቱ ፡ ኵሎ ፡ ዘይት
ፈቀድ[12] ፡ ለሕፃናቱ ። ወሶበ ፡ ልህቀ ፡ ውእቱ ፡ ሕፃ
ን ፡ መህርዎ ፡ መዝሙሪ ፡ (A. fol. 52a. 2.) ዳዊት ፡ ወአ
ንብቦ ፡ መጻሕፍት ፡ ቅዱሳን ። ወመልአ[13] ፡ መንፈስ ፡
ቅድስ ፡ ላዕሌሁ ፡ ወፍቅረ ፡ እግዝእትነ[14] ፡ ቅድስት ፡
ድንግል ፡ ማርያም ፡ ፈድፋደ ። ወእምዝ ፡ አዕረፈ[15] ፡
አባ ፡ ሳዊሮስ ፡ ውእቱ ፡ ኤጲስ ፡ ቆጶስ ፡ ወሚምዎ ፡
ህየንቴሁ ፡ ለውእቱ ፡ ወልድ ፡ ወአንበርዎ[16] ፡ ዲበ ፡
መንበር[17] ። ወኮነ ፡ ኄረ ፡ ኖላዊ ፡ በኵሎ ፡ መዋዕል ፡
ሕይወቱ ፡ እስከ[18] ፡ አዕረፈ ፡ በሰላም ። ጸሎታ ፡ ወበረ
ከታ ፡ [ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡][2] የሀሉ ፡ ምስለ ፡
ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

(B. fol. 25b. 1.) መቅደሰ ፡ አረት ፡ ማርያም ፡ ወወን
ጌላዊት ፡ ሕንፃ ።

ጸራቅሊጦስ ፡ (A. fol 52b. 1.) እንተ ፡ ይሔውጻ ።
እምከርሠ ፡ ሶፍያ ፡ ፍጡነ ፡ ዘሠዓርኪ ፡ (B. fol. 25b. 2.)
ፅንሰ ፡ ዓመፃ ።
ይሠዓር ፡ ኃጢኣትየ ፡ በስእለትኪ[19] ፡ በድምፃ ።
ከመ ፡ ምክረ ፡ ባሕር ፡ ተሥዕረ ፡ በኖፃ ፤

CHAPTER XXVI.

THE VIRGIN MARY AND THE MAN BÂRÔK.

(A. fol. 53b. 1.; B. fol. 26b. 1.) [ክፍል ፡] ፳፮ ። ተእም
ረነ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። በረከተ ፡ ጸሎታ ፡ ወም
ሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡
ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ በሀገረ ፡ ፍንቄ[20] ፡ ዘስ
ሙ ፡ ባሮክ[21] ፡ ጠዋይ ፡ ዘአልቦቱ ፡ ምግባር ፡ ሠናይ ፡
ወኵሉ ፡ ሰብእ ፡ ይጸልእዎ ። ወባሕቱ ፡ ያፈቅራ[22] ፡ ለ
እግዚእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በጥቡዕ ፡
ልብ ፡ ወበርትዕት ፡ ሕሊና ፡ ወይጸውም ፡ ጸመ ፡ ነሐ

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[1] B. ኵሎ ፡ ዘገብረት ፡ ወተአመነት ፡ አበሳሃ ። [2] B. omits the words in brackets. [3] B. እምከርሣ ፡ [4] B. ዘንተ ፡ ነገረ ፡ እምነ ፡ ይእቲ ፡ እመ ፡ ምኔት ፡ [5] B. adds መጽሐፈ ፡ [6] B. omits ዘስሙ ፡ ፊልክስ ፡ [7] B. ወአምጽአ ፡ ለሕፃንኒ ፡ [8] B. ወወሀቡኒ ፡ [9] B. ወሰሚዖ ፡ [10] B. ፈድፋደ ፡ [11] B. ለዝንቱ ፡ ሕፃን ፡ [12] B. ዘይፈቅድ ፡ [13] B. ወመልኦ ፡ ላዕሌሁ ፡ [14] B. ወአፍቀራ ፡ ለእግዝእትነ ፡ [15] B. ወሶበ ፡ አዕረፈ ፡ ውእቱ ፡ ኤጲስ ፡ ቆጶስ ፡ አባ ፡ ሳዊሮስ ፡ ሚምዎ ፡ [16] B. ወነበረ ፡ [17] B. ዲበ ፡ ኤጲስ ፡ ቆጶስ ፡ [18] B. ወእምዝ ፡ [19] B. ለስእለትኪ ፡ [20] B. ፍንቂስ ፡ [21] B. በርክ ፡ [22] B. ወኮነ ፡ ያፈቅራ ፡

ሴ ፡ በእንተ ፡ ፍቅራ[1] ፡ ወአመ ፡ በዓለ ፡ [ፍልሰታ ፡ ይ
ትፈሣሕ ፡ ፈድፋዶ][2] ። ወይገብር[3] ፡ ከ (A. fol. 53b. 2.)
ብካበ ፡ ለነዳያን ፡ ወለምስኪናን ፡ ለአዕሩግ ፡ ወለ
ሕፃናት ፡ ለእድ ፡ ወለአንስት ። ወአሐተ ፡ ዕለተ ፡ ረ
ኩብዎ ፡ ጸላእያኒሁ ፡ በፍኖት[4] ፡ ዘበጥዎ ፡ በአብትር ፡
ወአቍስልዎ ፡ እስከ ፡ ሄዓ ፡ (B. fol. 26b. 2.) ሥጋሁ ፡ ወ
ኢክህሉ ፡ ያውፅኡ ፡ ነፍሶ ። ወከዕበ ፡ ቀሠፍዎ ፡ በአ
ስይፍት ፡ ወኢሞተ[5] ። ወይቤሎሙ ፡ ባሮክ[6] ፡ ለእመ ፡
መተርክሙ ፡ ሥጋየ ፡ በበግማድ ፡ ኢይመውት ። እ
ስመ ፡ እግዝእትየ ፡ ማርያም ፡ ተዓቅበኒ ፡ ኵሎ ፡ ጊ
ዜ[7] ፡ ትሐውጸኒ ፡ ወታድኅነኒ ፡ እምእዴክሙ ። ወሶ
በ ፡ ሰምዑ ፡ ቃሎ ፡ ተርዘዉ ፡ ወእምዝ ፡ አፍተነ ፡ ር
እሶ ፡ ለካህን[8] ፡ ወተመጠወ ፡ እምሥጢር ፡ ቅዱስ ፡
ወሠረቀ ፡ (A. fol. 54a. 1.) ላዕሌሁ ፡ ብርሃነ ፡ ሕይወት ፡
ውእተ ፡ ጊዜ ፡ አዕረፈ ። ወተመጠወት ፡ ነፍሶ ፡ እግ
ዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወአንበረቶ ፡
ውስተ ፡ ትፍሥሕት[9] ፡ ወእለሰ ፡ ቀሠፍዎ ፡ ነስሑ ፡
[በአንብዕ ፡ ወሰቆቃው ፡][2] ኀበ ፡ እግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ን
ጉሥነ ፡ ጸዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

እምብልሐ ፡ አስይፍት ፡ ወኵያንው ፡ እስከ[10] ፡ ነ
ስሐ ፡ ወተጋነየ ።

(B. fol. 27a. 1.) ዘዓቀብኪዮ ፡ ለባሮክ ፡ እንተ ፡ ይሰ
መይ ፡ ጠዋየ ።

ኵሎ ፡ ዘመነ ፡ እን (A. fol. 54a. 2.) በለ ፡ ጸእሙ ፡
ሠናየ ።

ዕቀብ (B. fol. 27a. 2.) ኒ ፡ እግዝእትየ ፡ ከመ ፡ ኢይ
ግበር ፡ ጌጋየ ።

እመኒ[11] ፡ ጌገይኩ ፡ ምሕረተኪ ፡ ብየ ። = ። = ።

CHAPTER XXVII.

THE VIRGIN MARY AND ANASTASIUS THE ROMAN.

(A. fol. 56a. 1.; B. fol. 27b. 1.) ክፍል ። ፳፯ ። ተእም
ሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወ
ምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡
ዳዊት ፡ ለዓለም ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ በሀገረ ፡ ሮሜ ፡ ዘስሙ ፡
አንስጣስዮስ ፡ ፈራኄ ፡ እግዚአብሔር ፡ ወያፈቅራ ፡
ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያ
ም ፡ ወላዲተ ፡ አምላክ ። ወይገይስ ፡ ኀበ[12] ፡ ቤተ ፡ ክ
ርስቲያና ፡ [ለእግዝእትነ ፡ እመ ፡ ምሕረት ፡][2] ወያቄ
ርብ ፡ ላቲ ፡ አጽርጌ ፡ ንጹሐ ፡ ወይኤምኃ[13] ፡ እንዘ ፡
ይብል ፡ ተፈሥሒ ፡ ኦድንግል ፡ ንጽሕት ፡ ዘ (A. fol.
56a. 2.) ወለድኪዮ[14] ፡ ለእማኑኤል ። በሐኪ ፡ አምል
እተ ፡ ጸጋ ፡ ዘወለድኪዮ ፡ ለብርሃን ፡ ቀዳማዊ ። ተፈ
ሥሒ ፡ አወላዲቱ ፡ ለመድኃኒነ ፡ ተፈሥሒ ፡ ኦድን
ግል ፡ ቅድስት ፡ አወላዲቱ ፡ ለክርስቶስ ፡ ዘወለድኪ
ዮ ፡ ዘእንበለ ፡ ሩካቤ ። [ወበእንተዝ ፡ ገንዩ ፡ ለኪ ፡
አሕዛብ ፡ አወላዲቱ ፡ ለብርሃን ።][2] እስእለኪ[15] ፡ ከ

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[1] B. ልብ ። ወይጸውም ፡ በእንቲአሃ ፡ ጾመ ፡ ነሐሴ ፡ እስከ ፡ ፍጻሜሁ ። ወአመ ፡ [2] B. omits the words in brackets. [3] B. ይገብር ፡ [4] B. omits በፍኖት ፡ and reads ወዘበጥዎ ፡ በአዕባ ን ፡ ወቀሠፍዎ ፡ በአብትር ፡ ወአቍሰልዎ ፡ እስከ ፡ ሄዓ ፡ ወኢክህሉ ፡ ያውፅኡ ፡ ነፍሶ ፡ እምሥጋሁ ፡ [5] B. omits ወኢሞተ ፡ [6] B. omits ባሮክ ፡ [7] B. ተዓቅበኒ ፡ ወትሐውጸኒ ፡ [8] B. ለካህን ፡ ር እሶ ፡ ወሠረቀ ፡ ላዕሌሁ ፡ ብርሃነ ፡ ሕይወት ። ወተመጠወ ፡ ወአዕረፈ ። [9] B. ገነተ ፡ ትፍሥሕት ፡ [10] B. ሶበ ፡ [11] B. ወለእመኒ ፡ [12] B. omits ኀበ ፡ [13] B. ወይኤምኃ ፡ [14] B. ዘወለ ድኪዮ ፡ ለመድኃኔነ ፡ ኵሉ ፡ ዓለም ፡ ዘእንበለ ፡ ሩካቤ ፡ [15] B. እስእለኪ ፡ ከመ ፡ ትኵንኒ ፡ ዓራቂተ ፡ ምስ ለ ፡ ወልድኪ ፡ ሰላማዊ ፡

መ ፡ ትኩንኒ ፡ ዓራቂተ ፡ ማእከሌየ ፡ ወማእከለ ፡ ወልድኪ ። ወከመዝ ፡ ኮነ ፡ ይጼሊ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያና ፡ ጎበ ፡ ሀሎ ፡ ምሥዋዕ ፡ ሰማያዊ ፡ ወጀ ፡ ትፍሥሕታት ፡ ዘእግዝእትነ ፡ ማርያም ፡ ወአምድጎረ ፡ ህቀ ፡ ሐመ ፡ [ውእቱ ፡ ዲያቆን ፡ ወአልጸቀ ፡ ለመዊት ፡]¹ ወአባሕረረ ፡ ነፍሰ ፡ መል (A. fol. 56 b. 1.) አከ ፡ ሞት ። ወአስተርአየቶ ፡ ማርያም ፡ (B. fol. 27 b. 2.) እግዝእትነ ፡ [መዝገበ ፡ ምሕረት ፡ ድንግል ፡ ብፅዕት ፡ ፍሥሐሆሙ ፡ ለሕዝበ ፡ ክርስቲያን ፡ ሞገሶሙ ፡ ለነገሥት ፡ መጋቢቶሙ ፡ ለመላእክት ፡ አክሊሎሙ ፡ ለሰማዕት ።]¹ ወትቤሎ² ፡ ለዲያቆን ፡ ለምንት ፡ ሀሎክ ፡ ትፈርህ ፡ ዘከመዝ ፡ ዐቢየ ፡ ፍርሃት ፡ ወድንጋፄ ፡ እስመ ፡ ነበርክ ፡ በሕይወትክ ፡ ትዜንወኒ ፡ ፍሥሐ ፡ ለለኵሉ ፡ ዕለት ፡ ወይእዜኒ ፡ ኢትፍራህ ፡ ፍቁርየ ፡ ወኢትደንግፅክ ፡ ልብክ ፡ ወኢይቀርቦ ፡ ለሥጋክ ፡ እኩይ ፡ ወኢትደንግፅ ፡ እመልአክ ፡ ሞት ። እስመ ፡ ነበርክ ፡ ኢታጸርዕ ፡ እምአፉክ ፡ ወትዜንወኒ ፡ ፍሥሐ ። ወከማ (A. fol. 56 b. 2.) ሁ ፡ ትረክብ ፡ ፍሥሐ ፡ ወተሀሉ ፡ ምስሌየ ፡ ውስተ ፡ ገነት ፡ ዘለዓለም³ ። ወሶበ ፡ ሰምዓ ፡ ዲያቆን ፡ ዘንተ ፡ ነገረ ፡ ረከበ ፡ ናህየ ፡ ወመሰሎ ፡ ዘ ሐይወ ፡ እምሕማሙ ። ወነቅሀ⁴ ፡ እምንዋሙ ፡ ወረረባ ፡ ለነፍሱ ፡ በዐቢይ ፡ ፍሥሐ ፡ ወኃሤት ። ወነቂሆ ፡ ዕቤሃ ፡ ወድኡ ፡ ሞተ ፡ ወወፅአት ፡ መንፈሱ ፡ እምሥጋሁ ፡ ወተመጠወት ፡ ነፍሶ ፡ በእደዊሃ ፡ እግዝእትነ ፡ ንጽሕት ፡ ማርያም ፡ ወቦአት ፡ ምስሌሃ ፡ ይእቲ ፡ ነፍስ ፡ ውስተ ፡ ገነተ ፡ ትፍሥሕት ፡ ጎበ ፡ መካን ፡ ፍጋኅ ፡ ወተድላ ፡ ጎበ ፡ ዘኢይኃልቅ ፡ ወኢየኃልፍ ፡ ለዝሉፉ ። ስእለታ ፡ ለእግዝእትነ ፡ ማርያም ፡ ትርድኦ ፡ ወታቅንዶ ፡ ኃይለ ። ወት (A. fol. 57 a. 1.) ሠውሮ ፡ እምተቃውሞት ፡ ዓላዊያን ፡ ወእምጸብአ ፡ ጸላኢ ። እምቀሠት ፡ ቅፋር ፡ ወእምሰናት ፡ ስሑል ። ተማኅፀኒ ፡ ነፍሰ ፡ አመዝገበ ፡ ምሕረት ፡ በጸሎትኪ ፡ ለፍቁርኪ ። ንጉሥነ ፡ ጻዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ታበተ ፡ አምላክ ፡ ማርያም ፡ ዘትትከደኒ ፡ ውቱረ ።
ወርቀ ፡ ቅድስና ፡ ጽሩየ ፡ ወአክ ፡ ብሩረ ።
አንስጣስዮስ ፡ ገብርኪ ፡ አመ ፡ በደዌሁ ፡ ተዕዕረ ።
ከመ ፡ አብሰርኪዮ ፡ ዘያስተፈሥሕ ፡ ነገረ ።
ብስራተ ፡ ሰላም ፡ አስምዕኒ ፡ ወትረ ።

CHAPTER XXVIII.

THE VIRGIN MARY AND THE MONK OF THE MONASTERY OF ABBÂ SAMUEL OF ḲALMÂN.⁵

(A. fol. 58 a. 1.; B. fol. 28 b. 1.) ክፍል ፡ ፷፰ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ ለዓለመ ፡ ዓለመ ፡ አሜን ።

ወሀለወት ፡ በደብረ ፡ ቅዱስ ፡ ዐቢይ ፡ አባ ፡ ሳሙኤል ፡ ዘቀልሞን ፡ ቤተ ፡ ክርስቲያን ፡ ሠናይት ፡ በስመ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ንጽሕት ፡ ማርያም ፡ ወከነ ፡ ውስተ ፡ ዛቲ ፡ ቅድስት ፡ ቤተ ፡ ክርስቲያን ፡ ሥዕል ፡ ዐቢይ ፡ ወመንክር ፡ በንድቀ ፡ ዓረ

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¹ B. omits the words in brackets. ² B. ወትቤሎ ፡ ኢትፍራህ ፡ ወኢትደንግፅ ፡ ³ B. omits this speech. ⁴ B. ወነቅሐ ፡ እምንዋሙ ፡ ወእምዝ ፡ አዕረፈ ፡ ወተመጠወት ፡ ነፍሰ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ and ends as usual. ⁵ B. The following story is much abbreviated in B.; the abbreviated version is given after the text of A.

ባዊ ፡ ዘቤተ ፡ ክርስቲያን ፤ ወኮነ ፡ ውስተ ፡ ዝንቱ ፡ ደብር ፡ ዘዝኩር ፡ ብእሲ ፡ ቅዱስ ። ወሚመ ፡ ውስተ ፡ ልቡ ፡ ወሕሊናሁ ፡ አምኖተ ፡ (A. fol. 58a. 2.) መልአክ ፡ ገብርኤል ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ እንበለ ፡ አጽርዖ ፡ በአፉሁ ፡ ወበልሳኑ ። ወኢያዳርፍ ፡ ሌሊተ ፡ ወመዓልተ ፡ እምአምኖታ ፡ ለቅድስት ፡ ድንግል ፡ ማርያም ፡ ወረሰየ ፡ ትወክልቶ ፡ ላዕሌሃ ፡ ከመ ፡ ታድኅኖ ፡ ቅድመ ፡ ፍቁር ፡ ወልዳ ፤ ኢያጸውም ፡ ወኢይጹሲ ፡ ወይትሜሰል ፡ ከመ ፡ አብድ ፡ ወእንቡዝ ፡ ከመ ፡ ኢያእምሩ ፡ መነኮሳት ፡ ግድሎ ፡ ወምግባሮ ፤ ወይገብር ፡ ግበረ ፡ ዘከመ ፡ የሐምይዖ ፡ ዘኢይደሉ ፡ ለመነኮሳት ፡ ሶበ ፡ ይወዕኡ ፡ እምቤተ ፡ ክርስቲያን ፤ በጽባሕ ፡ ጊዜ ፡ ሥርቀተ ፡ ፀሐይ ፡ ይበልዕ ፡ ቀድሜሆሙ ፡ ንስቲተ ፡ እምፍርያተ ፡ ዓተር ፡ ወኮ (A. fol. 58b. 1.) ሉ ፡ ዘይመስሎ ፡ ከመ ፡ ይበልዎ ፡ አብድ ፡ ዝንቱ ፡ መነኮስ ፤ ወይጸውም ፡ እምይእቲ ፡ ጊዜ ፡ እስከ ፡ ሳኒታሃ ፡ ለይእቲ ፡ ሰዓት ፤ ይበልዕ ፡ ቀድሜሆሙ ፡ ወይገብር ፡ ዘንተ ፡ በኵሉ ፡ ዕለት ። ወሶበ ፡ ይፈእይዎ ፡ መነኮሳት ፡ እንዘ ፡ ይገብር ፡ ከመዝ ፡ ዓፀበሙ ፡ ዝንቱ ፡ ግብር ፡ ወየኃዝኑ ፡ ላዕሌሁ ፡ ብዙኃ ። ወኮነ ፡ ዝንቱ ፡ መነኮስ ፡ ዘዝኩር ፡ ኢይትሜጦ ፡ እምሥጠር ፡ ቅዱስ ፡ ዘእንበለ ፡ በሠለስ ፡ ዕለታት ፡ ለለ ፡ ዓመት ፤ ዘውእቶሙ ፡ በዓለ ፡ ልደት ፡ ቡሩክ ፤ ወበዓለ ፡ ኤጲፋንያ ፡ ቅዱስ ፤ ወበዓለ ፡ ፋሲካ ፡ ክቡር ። እስመ ፡ አበዊነ ፡ ክቡራን ፡ ቅዱሳን ፡ መምህራን ፡ ቤተ ፡ ክርስቲያን ፡ አዘዙ ፡ (A. fol. 58b. 2.) ከመ ፡ ይኩን ፡ ቍርባን ፡ በእሉ ። ፲በዓላተ ፡ ወልድ ፡ ጊዜ ፡ ንቅወት ፡ ዶርሆ ፡ በሌሊት ። ወሶበ ፡ ርእይዎ ፡ መነኮሳት ፡ እንዘ ፡ ይበልዕ ፡ በኵሉ ፡ ዕለት ፡ በጽባሕ ፡ እምቅድመ ፡ ጸሎት ፤ ፲ሰዓት ፡ ዘመዓልት ፤ ወኢያእምሩ ፡ ጸሞ ፡ ዘከመ ፡ ይጸውም ፡ እስከ ፡ ሳኒታሁ ፡ እንተ ፡ ጊዜ ፡ ይበልዕ ፡ በይእቲ ፡ ሰዓት ። ወባሕቱ ፡ ኮኑ ፡ ይሔልዩ ፡ ከመ ፡ ይበልዕ ፡ ኵላ ፡ ዕለተ ፡ ወኢየዓቅብ ፡ ቀኖና ፡ መነኮሳት ፡ ኮኑ ፡ ያንኰረጕሩ ፡ በላዕሌሁ ፡ ብዙኃ ፡ በበይናቲሆሙ ፤ ወእምዝ ፡ በጽሐ ፡ ዕለተ ፡ በዓለ ፡ ልደታ ፡ ለእግዝእትነ ፡ ንጽሕት ፡ ድንግል ፡ ማርያም ፡ አመ ፡ ፭ለወርኃ ፡ ግንቦት ፤ ወኮነ ፡ ውእቱ ፡ ዕለት ፡ (A. fol. 59a. 1.) ዕለተ ፡ እሑድ ፡ ቡሩክ ፡ ዘኮነ ፡ ልደታ ፡ ለመድኃኒት ፡ ኵሉ ፡ ዓለም ፤ ወሀለዉ ፡ መነኮሳት ፡ ጉቡኣን ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ በእንተ ፡ ቅዳሴ ፡ ክቡር ፡ ለገቢረ ፡ በዓል ። ወነበረ ፡ ምስሌሆሙ ፡ አብ ፡ ቅዱስ ፡ ዘይሰመይ ፡ አባ ፡ ይስሐቅ ፡ አበ ፡ ምኔት ፡ ወአባ ፡ ኑዛዜ ፡ ወመምህር ። ወነጸሮ ፡ ለመነኮስ ፡ ዘአቅደምነ ፡ ነጊረ ፡ በእንቲአሁ ፡ ወበ ፡ ውስተ ፡ እዴሁ ፡ ንስቲት ፡ ተርሙስ ፡ ርሑስ ፡ በማይ ፡ ወውእቱ ፡ ይፈቅድ ፡ ይብልዖ ። ወይቤሎሙ ፡ አበ ፡ ምኔት ፡ ለመነኮሳት ፡ አኃዝዎ ፡ ለዝንቱ ፡ መነኮስ ፡ ወንሥኡ ፡ እምኔሁ ፡ ዘንተ ፡ ተርሙስ ፡ ዘሀሎ ፡ ውስተ ፡ እዴሁ ፤ ወረ (A. fol. 59a. 2.) ስዩ ፡ ፪እምአኃው ፡ ያብእዎ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወይዕቀብዎ ፡ እስከ ፡ ፍጻሜ ፡ ቅዳሴ ፡ ለእመ ፡ ንክል ፡ ዮም ፡ ናቅር ቦ ፡ እምሥጠር ፡ ቅዱስ ። ለእመ ፡ በጸሎተ ፡ እግዝእትነ ፡ ማርያም ፡ ቅድስት ፡ ድንግል ፡ ይትገኃሥ ፡ እምኔሁ ፡ ዝንቱ ፡ ልማድ ፡ እኩይ ፤ ወይሑር ፡ በፍኖተ ፡ መነኮሳት ፡ በገቢረ ፡ ጸም ፡ ወጸሎት ። ወእሙንቱሰ ፡ ገብሩ ፡ በከመ ፡ አዘዘሙ ፡ አበ ፡ ምኔት ፡ ወነሥኡ ፡ ተርሙሰ ፡ እምእዴሁ ፡ በዕፁብ ፡ ግብር ። ወሶቤሃ ፡ ተምዖሙ ፡ ለእለ ፡ አኃዝዎ ፡ ወኮነ ፡ ከመ ፡ አብድ ፤ ወሶበ ፡ አብእዎ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ይቤሎሙ ፡ ለመነኮሳት ፡ ለእለ ፡ የዓቅብዎ ። አአኃው (A. fol. 59b. 1.) የ ፡ ኢሰማዕክሙኑ ፡ ቃለ ፡ አቡክሙ ፡ በእንቲአየ ፡ አነ ፡ ነዳይ ፡ ሰዱኒ ፡ ኀበ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ከመ ፡ እስአል ፡ ትትወከፍ ፡ ጸሎተ ፡ አቡነ ፡ ይትአተት ፡ እምኔየ ፡ ኵሉ ፡ ረኃብ ፡ ንስቲተ ፤ ወኦሆ ፡ ይቤልዎ ፡ ወሖሩ ፡ ምስሌሁ ፡ ኀበ ፡ አይቄናሃ ፡ ለድንግል ፡ ገብረ ፡ ስግደተ ፡ ወይቤ ፡ አመድኃኒቶሙ ፡ ለነሳሕያን ። አተስፋሆሙ ፡ ለነዳያን ፤ አረድኤቶሙ ፡ ለግፉዓን ፤ አድኅንኒ ፡ እምእሉ ፡ መነኮሳት ፡ እስመ ፡ አነ ፡ ኢይክል ፡ ጸዊመ ፡ እስከ ፡ ጊዜ ፡ ቍርባን ። ወሶበ ፡ ሰምዑ ፡ እምኔሁ ፡ ዘንተ ፡ ተሣለቅዎ ፡ በልቦሙ ፡ ወሰሐቁ ፡ ላዕሌሁ ፡ ብዙኃ ። ወሶበ ፡ አእመረት ፡ እግዝ (A. fol 59b. 2.) እትነ ፡ መስተሣህልት ፡ ከመ ፡ መነኮሳት ፡ ኀቢሮሙ ፡ ያንኰረጕሩ ፡ ወይሣለቁ ፡ ላዕሌሁ ፡ ወየሕምይዎ ፡ ወደየት ፡ ውስተ ፡ ልቡ ፡ ሕሊና ፡ ሠናየ ፤ ከመ ፡ ትክሥት ፡ ሎሙ ፡ ኃይላቲሃ ፡ ወመንክራቲሃ ፡ ወሃይማኖት ፡ መነኮስ ፡ ወተአምኖ

ቶ ፡ ባቲ ። ወውእቱሰ ፡ በጊዜ ፡ መንፈቅ ፡ ቅዳሴ ፡ እ
ምድኅረ ፡ እሠነየ ፡ ኵሉ ፡ ፩፩ሕሊናሁ ፡ ወአስተጋብ
አ ፡ ልቡናሁ ፡ ለሰሚዓ ፡ ቅዳሴ ፡ ንጹሕ ፤ ቀርበ ፡ መ
ነኮስ ፡ ጎበ ፡ ንድቅ ፡ ዓረባዊ ፡ ዘቤተ ፡ ክርስቲያን ፡ ዘ
ሥዕለ ፡ ድንግል ፡ ሀሎ ፡ ውስቴታ ፤ ቆመ ፡ ቅድሜሃ ፡
አንቃዕዲዎ ፤ ወይቤላ ፡ ኦእግዝእትየ ፡ ለእመ ፡ እን
ቲ ፡ ኮንኪ ፡ ተወክፊተ ፡ ስእለ (A. fol. 60a. 1.) ት ፡ ወ
ተመጣዊተ ፡ ጸሎት ፡ ወተአምኖተ ፡ መልአክ ፡ ዘአ
ማኅኩኪ ፡ ቦቱ ፡ እንበለ ፡ አጽርዖ ፡ መዓልተ ፡ ወሌ
ሊተ ፡ አነ ፡ ምስኪን ፡ ወኃጥአ ፤ ወኢያእመረኒ ፡ ቦቱ
ሂ ፡ ፩ ፡ ዘእንበለ ፡ እግዚአብሔር ፡ ወአንተ ። ወኮን
ኩ ፡ እሊኢ ፡ ከመ ፡ ታድኅንኒ ፡ ቦቱ ፡ ቅድመ ፡ ወልድ
ኪ ፡ ፍቁር ፡ በዕለተ ፡ ደይን ። እመሰ ፡ ታድኅንኒ ፡ ቅ
ድመ ፡ ወልድኪ ፡ አድኅንኒ ፡ እምእሉ ፡ መነኮሳት ፡
ከመ ፡ ያእምሩ ፡ ዘረሰየ ፡ ትውክልቶ ፡ ላዕሌኪ ፡ ኢ
ይትኃፈር ፡ ወኢይትኃሣል ፡ በቅድመ ፡ ፍቁር ፡ ወል
ድኪ ፡ ወእምዝ ፡ ቀንተ ፡ ኃይለ ፡ ወሃይማኖተ ፡ ወነሥ
አ ፡ ቆብዖ ፡ እምዲቤ ፡ ርእሱ ፡ ወዘበጠ ፡ (A. fol. 60a. 2.)
ባቲ ፡ ንድቅ ፡ ዓረባዊ ፤ ወይቤ ፡ አኃይለ ፡ ድንግል ፡
ማርያም ፡ እድኅነኒ ። ወሶበ ፡ ይቤ ፡ ከመዝ ፡ ተሠጥ
ቀ ፡ ንድቅ ፡ በይእቲ ፡ ሰዓት ፤ ወእምዝ ፡ ወገረ ፡ ቆብ
ዖ ፡ እምእዴሁ ፡ ውሣጤ ፡ ቤተ ፡ ክርስቲያን ፡ ወወፅ
አ ፡ እምውእቱ ፡ ሥጣቅ ፡ ፍጡነ ። ወሶበ ፡ ወፅአ ፡
ተላጸቀ ፡ ንድቅ ፤ ወተርፈ ፡ እምኔሁ ፡ ንስቲት ፡ ስቀ
ረት ፡ መጠነ ፡ ሙበአ ፡ እድ ፡ ለተዝካር ፡ ወለስምዓ ፡
ተአምሪሃ ፡ ዘገብረት ፡ ድንግል ፡ ንጹሕት ፡ ማርያም ፤
ወሶበ ፡ ርእዩ ፡ መነኮሳት ፡ ዘኮነ ፡ አንከሩ ፡ አንክሮ ፡
ዓቢየ ። ወእምዝ ፡ ወፅኡ ፡ ይጎሥሥዎ ፡ ውስተ ፡ ኵ
ላ ፡ ይእቲ ፡ ገዳማት ፡ ወበዓታት ፡ ወግበበ ፡ ም (A. fol.
60b. 1.) ድር ፡ ወኢረከቡ ፡ አሰሮ ። ወሶቤሃ ፡ ኃዘኑ ፡ ዐ
ቢየ ፡ ኃዘነ ፡ ወሐመ ፡ ልቦሙ ። ወፈድፋደሰ ፡ አቡሆ
ሙ ፡ ይስሐቅ ፡ በእንተ ፡ ዘኮነ ፡ ይገብሩ ፡ ላዕሌሁ ።
እስመ ፡ እሙን ፡ በጊዜ ፡ ይፌእይዎ ፡ እንዘ ፡ ይበልዕ ፡
ኵሎ ፡ ዕለተ ፡ በጽባሕ ፡ ቦ ፡ እምኔሆሙ ፡ ዘይረግሞ ፡
ወቦ ፡ ዘይዘብጦ ፡ ወቦ ፡ ዘይዌርቅ ፡ ምራቀ ፡ ውስተ ፡
ገጹ ፡ ወቦ ፡ ዘይስሕቅ ፡ ወይሣለቅ ፡ ላዕሌሁ ፡ ወሶበ ፡
ርእዩ ፡ ዘንተ ፡ መንክረ ፡ አእመሩ ፡ ጽድቆ ፡ ወገድ
ሎ ፡ ለመነኮስ ፤ ወዘከመ ፡ አፍቀሬ ፡ በልቡ ፡ ለእግዝ
እትነ ፡ ድንግል ፡ ማርያም ፡ ወተውክልተ ፡ ላዕሌሃ ፤
በከመ ፡ ሰምዑ ፡ እምኔሁ ፡ ጊ (A. fol. 60b. 2.) ዜ ፡ ፀአ
ቱ ፡ እምሥጥቀተ ፡ ንድቅ ፤ ወጠየቁ ፡ እስመ ፡ ጸሎ
ተ ፡ ልብ ፡ በሕሊና ፡ ንጹሕ ፡ ወጽሩይ ፡ ይፈደፍድ ፡
ወይከብር ፡ እምጸሎተ ፡ ልሳን ። በከመ ፡ ይቤ ፡ እግ
ዚእነ ፡ በወንጌል ፡ ቅዱስ ፡ ለእመ ፡ ተንሣእከ ፡ ትጸ
ሊ ፡ በእ ፡ ቤተከ ፡ ወዕፁ ፡ ኖኅተከ ፡ ወጸሊ ፡ ለአቡ
ከ ፡ በኅቡእ ፤ ወትርጓሜሁ ፡ ለዝንቱ ፡ አስተጋብአ ፡
ሕሊናከ ፡ ውስተ ፡ ልብከ ፤ ወዘሰ ፡ ይቤ ፡ ዕፁ ፡ ኖኅ
ተከ ፡ ዕፁ ፡ አፋከ ፡ ወጸሊ ፡ በልብከ ፡ ብሂል ። እስ
መ ፡ ጸሎተ ፡ ልብ ፡ በአስተጋብኦ ፡ ሕሊና ፡ ጽሩይ ፡
ይኄይስ ፡ እምጸሎተ ፡ ልሳን ፡ ወዝርወተ ፡ ሕሊና ፡
ኅበ ፡ ክልኤ ፡ መካን ። ይደልዎ ፡ ከመ ፡ ይጸሊ ፡ ለብ
እሲ ፡ በል (A. fol. 61a. 1.) በ ፡ ወአከ ፡ በልሳኑ ፡ በከመ ፡
ኮነ ፡ ዝንቱ ፡ መነኮስ ፡ ይገብር ፡ ኵሎ ፡ ጊዜ ፡ ወኢያ
እመረ ፡ ቦቱ ፡ ፩ ፡ ወሶበ ፡ ርእዩ ፡ መነኮሳት ፡ ዘኮነ ፡
ሐሩ ፡ ኅበ ፡ ኤጲስ ፡ ቆጶስ ፡ ወነገርዎ ፡ ዘንተ ፡ ኵሎ ።
ወሶበ ፡ ሰምዓ ፡ አብ ፡ ኤጲስ ፡ ቆጶስ ፡ ዘንተ ፡ ፈነወ ፡
ወአይድዮ ፡ ለሊቀ ፡ ጳጳሳት ፡ በዘሰምዓ ፡ ወርእየ ፡ እ
ምነገረ ፡ ቆብዑ ፡ ዘወገራ ፡ ውሣጤ ፡ ቤተ ፡ ክርስቲያ
ን ፡ ውእቱ ፡ መነኮስ ፤ ወእምገቢረ ፡ ተአምራት ፡ ዘ
ይከውን ፡ ባቲ ። ወሶበ ፡ ሰምዓ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘን
ተ ፡ ተፈሥሐ ፡ ዐቢየ ፤ ወፈነወ ፡ ኅበ ፡ ደብረ ፡ ቅዱ
ስ ፡ አባ ፡ ሳሙኤል ፡ እንዘ ፡ ይስእል ፡ ቆብዖ ፡ ለመነ
ኮስ ፡ ከመ ፡ ይትባረክ ፡ እም (A. fol. 61a. 2.) ኔሃ ፤ ወኢ
ፈነውዎ ፡ መነኮሳት ፡ ሎቱ ፡ ሐሊዮሙ ፡ ከመ ፡ በተ
አምኖ ፡ ያነብራ ፡ ውስተ ፡ ቤቱ ። ወባሕቱ ፡ ወደይዋ ፡
ውስተ ፡ ሣዕን ፡ ቤተ ፡ ክርስቲያን ፡ ተገዝረ ፡ ለተአ
ምር ፡ ዘገብረታ ፡ እግዝእት ፡ ኵልነ ፡ ድንግል ፡ ማር
ያም ፤ ወፈነወ ፡ ዘይመርሖ ፡ ፍኖተ ፡ ለኤጲስ ፡ ቆጶ
ስ ፡ ከመ ፡ ይሑር ፡ ኅበ ፡ ደብረ ፡ ቀልሞን ፡ ወያብጽ
ሐ ፡ ለይእቲ ፡ ቆብዕ ፡ ከመ ፡ ይትባረክ ፡ ባቲ ። ወኤ
ጲስ ፡ ቆጶስ ፡ ሰምዓ ፡ ትእዛዘ ፡ ለሊቀ ፡ ጳጳሳት ፡ ወሖ
ረ ፡ ኅበ ፡ ውእቱ ፡ ደብር ፤ ወነሥአ ፡ ቆብዓ ፡ ውእቱ ፡
መነኮስ ፡ እምሣዕን ፡ ንዋየ ፡ ቤተ ፡ ክርስቲያን ፡ ወተ
ባረከ ፡ እምኔሃ ፤ ወእምዝ ፡ ሖረ ፡ ኅበ ፡ ውእቱ ፡ ንድ
(A. fol. 61b. 1.) ቅ ፡ ዘተሠጥቀ ፡ ወተባረከ ፡ እምስቍረ
ት ፡ ዘተርፈ ፤ ወሰገደ ፡ ለሥዕለ ፡ እግዝእትነ ፡ ማር

ያም ፡ ፫ ፡ ጊዜ ፡ ወተባረከ ፡ እምኔሃ ፤ ወተቀብዓ ፡ እ
ምዘይተ ፡ ቀንዲል ፡ ዘየኃቱ ፡ ቅድሜሃ ፤ ወወፅአ ፡ እ
ምደብር ፡ ወሖረ ፡ ንስቲተ ፡ ወበጽሐ ፡ ውሣጤ ፡ ገዳ
ም ፡ ወኃሠሣ ፡ ለቆብዕ ፡ ወኢረከባ ፤ ወተመይጠ ፡ ኀ
በ ፡ ደብር ፡ ምዕረ ፡ ዳግመ ፡ ወረከባ ፡ ውስተ ፡ መክ
ና ፡ ዘቀዳሚ ፡ ዘነሥአ ፡ እምኔሁ ። ወነሥአ ፡ ካዕበ ፡
ዳግመ ፡ ወአንበራ ፡ ማእከለ ፡ አልባሲሁ ፡ ወአሰራ ፡
በብቍስ ፡ እስረተ ፡ ጽኑዓ ፤ ወሖረ ፡ ንስቲተ ፡ ወፈት
ሐ ፡ ለብቍስ ፡ ወአንገፈ ፡ አልባሲሁ ፡ (A. fol. 61b. 2.)
ወኢረከባ ። ወተመይጠ ፡ ኀበ ፡ ደብር ፡ ሥልሰ ፡ ወረ
ከባ ፡ ወነሥአ ፡ እምውእቱ ፡ ሣፅን ፡ ወአሰራ ፡ ውስ
ተ ፡ መንዲለ ፡ መስቀሉ ፡ ወአኃዝ ፡ በእዴሁ ፡ ወሖረ ፡
ንስቲተ ። ወእምዝ ፡ ፈትሖ ፡ ለመነዲል ፡ ወኢረከባ ፡
ወሶቤሃ ፡ ተመይጠ ፡ ኀበ ፡ ደብር ፡ ርብዓ ፡ ወረከባ ፤
ወእምዝ ፡ አእመረ ፡ ከመ ፡ እግዚአብሔር ፡ ኢፈቀ
ደ ፡ ፀአታ ፡ እምደብረ ፡ ቅዱስ ፡ አባ ፡ ሳሙኤል ፤ ወ
ተሰምዓ ፡ ዝንቱ ፡ ነገር ፡ በኀበ ፡ ኵሉ ፡ አድያም ፡ ወ
በሐውርት ፡ ወአህጉር ፤ ስብሐት ፡ ለእግዚአብሔር ፡
ለዘኃረያ ፡ ለማርያም ፡ ድንግል ፡ ከመ ፡ ትኩኖ ፡ እ
መ ፡ ለወልዱ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አኰ (A. fol. 62a. 1.)
ቴት ፡ ለወልዱ ፡ ዋሕድ ፡ ዘለብሰ ፡ ሥጋሃ ፡ በትስብእ
ት ፡ ሐዳስ ፤ ወሰጊድ ፡ ለመንፈስ ፡ ቅዱስ ፡ ዘእንጽ
ሓ ፡ እምኵሉ ፡ ደነስ ። በረከታ ፡ የሀሉ ፡ ምስለ ፡ ንጉ
ሥነ ፡ ጻዊት ፡ ወታውርሶ ፡ በስኢል ፡ ዘኢየሩሳሌም ፡
መቅደስ ። ሀገረ ፡ አበዊሁ ፡ ነቢያት ፡ ጻዊት ፡ መዘም
ር ፡ ወሰሎሞን ፡ ንጉሥ ። ወታርአዮ ፡ ቤተ ፡ ልሔም
ሃ ፡ ኀበ ፡ አስተብረከት ፡ ለወሊድ ፡ ዘእንበለ ፡ ዘርአ ፡
ብእሲ ፡ ፅንሰ ፡ መንፈስ ። ወእምዝ ፡ ታዋምቆ ፡ በማ
የ ፡ ዮርዳኖስ ፡ በኀበ ፡ ተጠምቀ ፡ እሳተ ፡ መለኮት ፡
በእደ ፡ ወልደ ፡ መክን ፡ ዮሐንስ ፤ ወታስተሳልሞ ፡
እምአድባረ ፡ (A. fol 62a. 2.) ቆሮንቶስ ፡ ኀበ ፡ ጸመ ፡
እግዝእነ ፡ ወሞኦ ፡ ለዲያብሎስ ። ወታትክል ፡ ደብ
ተራ ፡ ንግሡ ፡ ኀበ ፡ ደብረ ፡ ዘይት ፡ ኀበ ፡ ተለዓለ ፡
እግዚእነ ፡ ወባረከሙ ፡ በእደዊሁ ፡ ቅዱስ ። ወታንብ
ር ፡ መንበሮ ፡ ኀበ ፡ ደብረ ፡ ጽዮን ፡ ኀበ ፡ ሰትዩ ፡ አር
ድእት ፡ ውሒዛ ፡ እሳት ፡ ጸራቅሊጦስ ። ወያቀም ፡ እ
ገሪሁ ፡ ለቀዊም ፡ ወለጸልዮ ፡ ለሰጊድ ፡ ወለስኢል ፡
ወለአስተብቍዖ ፡ ኀበ ፡ ጌቱሴማን ፡ መቃብረ ፡ ፍቅ
ርቱ ፡ ድንግል ፡ ማርያም ፡ ተንባሊተ ፡ ምሕረት ፡ ሐ
መልሚል ፡ ጳጦስ ፤ ለዓለመ ፡ ዓለም ፡ አሜን ፡ ወአ
ሜን ። = ። = ።

(A. fol. 62b. 1.) እንበለ ፡ ማሕፀነ ፡ ወመፍጽሕ ፡ አመ ፡
ገዳመ ፡ ፈለሰ ።

ዘሰቈርኪ ፡ ሎቱ ፡ አረፍተ ፡ እብን ፡ ይቡሰ ።

ዘአሥመረኪ ፡ ብእሲ ፡ እንተ ፡ ይሰመይ ፡ ማ
ሉሰ ።

ስቍሪ ፡ ገቦ ፡ ፀርየ ፡ ወዘጸላእትየ ፡ ከርሠ ።

ነሢአኪ ፡ ማርያም ፡ መጥባሕተ ፡ ሐዲሰ ።

The following is the text according to B.:—

(B. fol. 28b. 1.) ወሀሎ ፡ ፭ብእሲ ፡ በደብረ ፡ ቀልሞ
ን ፡ ዘሚመ ፡ ውስተ ፡ አፋሁ ፡ ወልቡ ፡ ተአምኖተ ፡
መልአክ ፡ በቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ወ
ውእቱሰ ፡ ብእሲ ፡ ኢይትሜጦ ፡ ቍርበን ፡ ዘእንበለ ፡
በኤጲፋንያ ፡ ወበልደት ፡ ወበፋሲካ ፡ ወአመ ፡ ዕለ
ተ ፡ በዓለ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አም
ላክ ። ነጸርዎ ፡ መነክሳት ፡ እጊዞ ፡ ተርሙሰ ፡ ርሑ
ሰ ፡ በማይ ፡ እስመ ፡ ፈቀደ ፡ ይብላዕ ። ወሶቤሃ ፡ እኅ
ዝዎ ፡ ወወሰድዎ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ። ወቦአ ፡
(B. fol. 28b. 2.) ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ . . . . .
አድኅንኒ ፡ እምእከየ ፡ እሉ ፡ መነክሳት ፡ እስመ ፡ ኢ
ይክል ፡ ጸዊመ ፡ ወሰሐቅዎ ። ወይቤ ፡ እመሰ ፡ ታድ
ኅንኒ ፡ እትመኃፀን ፡ እንሰ ፡ ቅድመ ፡ ሥዕልኪ ። ወ
ነሥአ ፡ ቆብዓ ፡ ርእሱ ፡ ወዘበጦ ፡ ባቲ ፡ ንጽቀ ፡ ዓረ
ባዊ ። ወይቤ ፡ ኦእግዝእትየ ፡ ቅድስት ፡ . . . . አድ
ኅንኒ ። ወሶቤሃ ፡ ተሠጥቀ ፡ ንድቀ ፡ ወወፅአ ፡ ወወገ
ረ ፡ ቆብያ ። ወንድቀ ፡ ዘተሠጥቀ ፡ ተላጸቀ ፡ ወከነ ፡
ቀዳሚ ፡ ወባሕቱ ፡ ንስቲተ ፡ መጠነ ፡ ሙባእ ፡ እድ ፡
ተርፈ ፡ ለተዝካር ። ወዘንተ ፡ ርእዮሙ ፡ መነኮሳት ፡
አንከሩ ፡ እስመ ፡ ኢረከብዎ ፡ ሶበ ፡ ኃሠሥዎ ። ወ
ኀዘኑ ፡ ምስለ ፡ አቡሆሙ ፡ ይስሐቅ ፡ ዓቢየ ፡ ኀዘ

(B. fol. 29 a. 1.) ኀ ። ወሰሚዖ ፡ ሊቀ ፡ ጳጳሳት ፡ ተፈሥሐ ፡ ወሖረ ፡ ኀበ ፡ ንድቅ ፡ ዘተሠጥቀ ፡ ወሰገደ ፡ ላቲ ፡ ወተቀብዓ ፡ እምዘይት ፡ ቀንዲል ፡ ዘየሐቱ ፡ ወተሰምዓ ፡ ዝንቱ ፡ ነገር ፡ ኀበ ፡ ኵሉ ፡ አድያም ፡ ግብጽ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XXIX.

THE VIRGIN MARY AND THE CANNIBAL OF THE CITY OF KĔMER.

(A. fol. 63 b. 1.; B. fol. 30 a. 1.) [ክፍል ፡] ፴፱ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለመ ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ በሀገረ ፡ ቅምር ፡ ክቡረ ፡ ዘመድ ። በስም ፡ ክርስቲያናዊ[1] ፡ ወኀጢአቱ ፡ የዐቢ[2] ፡ ወይፈደፍድ ፡ እምኀጢአተ ፡ ኵሉ ፡ ሰብእ ። ኢይበልዕ[3] ፡ እክል ፡ ወኢሥጋ ፡ ላህም ፡ ይበልዕ[4] ፡ ሥጋ ፡ ሰብእ ። ወዘበልዓ ፡ ሰብእ ፡ የአክሉ ፡ ሰብእ ፡ ወስመንት[5] ፡ ወኀልቁ ፡ ፍቁራኒሁ ፡ ወአዕርክቲሁ ፡ ወአዝማዲሁ ፡ ወመገብቱ ። ወ (A. fol. 63 b. 2.) አል[6] ፡ ተርፉ ፡ ሰብእ[7] ፡ ገዩ ፡ እምኔሁ[8] ፡ ከመ ፡ ኢይብልዖሙ ። ወተርፈ ፡ ባሕቲቱ ፡ ምስለ[9] ፡ ብእሲቱ ፡ ወደቂቁ[10] ፡ ወኪያሆሙኒ ፡ በልዖሙ ። ወአሐተ ፡ ዕለት ፡ እንዘ ፡ የሐውር ፡ ረከበ ፡ በፍኖት[11] ፡ አሐደ ፡ ሐረሳዊ ፡ ወጸንሐ ፡ ወ (B. fol. 30 a. 2.) ዲጎኖ ። ወሶበ ፡ አአመረ ፡ ከመ ፡ ይኄይሎ[12] ፡ ኀደጎ ፡ ወሖረ ፡ ወእንዘ ፡ የሐውር ፡ ይቤሎ ፡ አሠይጠኒ ፡ አሐደ ፡ ብዕራየ[13] ፡ ወናሁ ፡ ቀስትየ ፡ ዘሥርግው ፡ በወርቅ ፡ አሁበከ ፡ ንሣእ ። ወይቤ ሎ ፡ ሐረሳዊ[14] ፡ አበይኩከ ፡ እምኵሉ ፡ ንዋየ ፡ እክል[15] ፡ ይኄይሰኒ ፡ አንሰ ፡ ኢይሁበከ[16] ። [ወይቤሎ ፡ ክልኤተ ፡ አጎፃ ፡ እዋስከከ ፡ ወአበዮ ።][17] ወ (A. fol. 64 a. 1.) ክዕበ ፡ ይቤሎ[18] ፡ አርአየኒ ፡ እስኩ ፡ በዓተክ ፡ ኀበ ፡ ተኀድር ፡ ቦቱ ። ወይቤሎ ፡ ኃረሳዊ ፡ ነዋ ፡ ዋቃከ ፡ ኢተኀድርኩ ፡ ውስተ ፡ አብያተ ፡ ሰብእ[19] ፡ ወአበዮ ፡ ወሖረ ። ወክዕበ ፡ ይቤሎ ፡ ሐረሳዊ ፡ አንተ ፡ ክቡረ ፡ ዘመድ ፡ ወልብክሰ ፡ ጸዋግ ፡ ወጕሕልያ ፡ ወትመስል ፡ ከመ[20] ፡ ብእሴ ፡ ባዕል ፡ ዘይነብር ፡ በሀገረ ፡ ቅምር ። ወይቤሎ[21] ፡ ለምንት ፡ ታስተማስለኒ ፡ ኪያሁ ፡ አእኵየ ። ወነሥአ ፡ ማየ ፡ በግባር ፡ ወእንዘ ፡ የሐውር ፡ በፍኖት ፡ ረከበ ፡ [አሐደ ፡ ብእሴ ፡][17] ነዳየ ፡ ዘሰ ለንታ (B. fol. 30 b. 1.) ሁ ፡ አበቅ ። ወዝልጉስ[22] ፡ ወፈቀደ ፡ ከመ ፡ ይብልዖ ። ወበሕቲቱ ፡ (A. fol. 64 a. 2.) ጸልአ ፡ በእንተ ፡ ቍሰሊሁ[23] ። ውእቱሰ ፡ ነዳይ[24] ፡ ጽዩእ ፡ ፈድፋደ ፡ ወጽሙአ ፡ ማይ ፡ ወሰአሎ ፡ ወይቤሎ ፡ አስትየኒ ፡ ማየ ፡ በእንተ ፡ እግዚአብሔር ፡ ወገንሐ ፡ ወተቄጥዖ ። ወይቤሎ ፡ ክዕበ ፡ በእንተ ፡ ሰማያት ፡ ወም ድር[25] ፡ ወበእንተ ፡ ሰማዕታት ፡ ወጸድቃን ፡ ወአበዮ ። ወይቤሎ ፡ ሥልሰ ፡ በእንተ ፡ ስማ ፡ ለማርያም ፡

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[1] B. ወበስምሰ ፡ ክርስቲያናዊ ፡ ውእቱ ፡ [2] B. ዓቢይ ፡ ወፍዱል ፡ እምኀጢአት ፡ [3] B. ወኢይበልዕ ፡ [4] B. አላ ፡ ይበልዕ ፡ [5] B. ወዘበልዓ ፡ የአክል ፡ ሮወኟነፍስ ። [6] B. እስኒ ፡ [7] B. omits ሰብእ ፡ [8] B. omits እምኔሁ ፡ [9] B. omits ምስለ ፡ [10] B. ወፀደቁቱ ፡ [11] B. omits በፍኖት ፡ [12] B. ይሄይሎ ፡ [13] B. ብዕራየ ፡ ወናሁ ፡ ቀስትየ ፡ ዘሥርግው ፡ በወርቅ ። ወይቤሎ ፡ [14] B. omits ሐረሳዊ ፡ [15] B. omits እክል ፡ [16] B. እክል ፡ ይኄይሰኒ ፡ ወይቤሎ ፡ እዊስከከ ፡ ፀአሐየ ፡ ወዓበየ ፡ [17] B. omits the words in brackets. [18] B. ይቤሎ ፡ እስኩ ፡ [19] B. omits ሰብእ ፡ [20] B. omits ከመ ፡ [21] B. adds አእኵየ ፡ [22] B. ወዝልጉስ ፡ ውእቱ ፡ [23] B. ቍስሊሁ ፡ ወኢአቱ ። ወውእቱሰ ፡ [24] B. ነዳይ ፡ ጽሙእ ፡ ፈድፋደ ፡ ወይቤሎ ፡ አስትየኒ ፡ [25] B. ወበእንተ ፡ ጸድቃን ፡ ወሰማዕት ፡ ወአበዮ ።

ሰቀልዎ ፡ ለወልድኪ ፡ ምስለ ፡ ሰረቅት ። ወትቤሎ
ሙ ፡ (A. fol. 66b. 1.) ኢያእመርኩ ። ውእተ ፡ ጊዜ ፡ ጸ
ርኃት ፡ በዓቢይ ፡ ቃል ፡ ወበከየት ፡ ብካየ ፡ መሪረ ፡ ወ
ቆመት ፡ ቅድመ ፡ ሥዕለ ፡ ለእግዝእትነ ፡ ቅድስት ፡
ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ።
ወአንቃዕደወት ፡ ወትቤ ፡ አይቴ ፡ ሀሎ ፡ ዘአማኅፀን
ኩኪ ፡ አይቴ ፡ ሀሎ ፡ ምዕቅብና ፡ ዘወሀብኩኪ ፡ አእ
ግዝእትየ ፤ እ[ስ]መ ፡ ናሁ ፡ አኃዝዎ ፡ ለወልድየ ፡ ም
ስለ ፡ ሰረቅት ፡ ወሰቀልዎ ። ወይእዜኒ ፡ እመ ፡ ኢባላ
ሕኪዮ ፡ ለወልድየ ፡ ወኢያድኃንኪዮ ፡ እነ ፡ እንሥ
አ ፡ ለወልድኪ ፡ እምሕፅንኪ ። ወይእተ ፡ ጊዜ ፡ ኮነ ፡
ዐቢይ ፡ ጽሬ (A. fol. 66b. 2.) ኀ ፡ እንዘ ፡ ይበውኡ ፡ ብ
ዙኃን ፡ እምአንቀጸ ፡ ቤተ ፡ ክርስቲየን ፡ ወይእቲ ፡ ሰ
ሚዓ ፡ ተመይጠት ፡ ድኅሬሃ ፡ ወርእየቶ ፡ ለወልዳ ፡
እንዘ ፡ ይበውእ ፡ ምስሌሆሙ ፡ ወሮጻት ፡ ወሐቀፈቶ ፡
ተስእልዎ ፡ ጉቡአን ፡ ወይቤልዎ ፡ ምንተ ፡ ኮንከ ፡ ወ
እፎ ፡ ድኅንከ ። ወይቤሎሙ ፡ ሶበ ፡ ሰቀሉኒ ፡ ዲበ ፡
ዕፅ ፡ ወቀነዉኒ ፡ መጽአት ፡ ኀቤየ ፡ አሐቲ ፡ ብእሲት ፡
ሠናይት ፡ ላሕይ ፡ ዘትበርህ ፡ እምፀሐይ ፡ ወከልአቶ ፡
ለቅንዋት ፡ ወኢለክፎ ፡ ለሥጋየ ። አውረደተኒ ፡ እም
ዲበ ፡ ዕፅ ፡ ወትቤለኒ ፡ ሖር ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡
ኀበ ፡ እምኩ ፡ እስመ ፡ ፈቀደት ፡ ትን (A. fol. 67a. 1.) ሣ
እ ፡ ወልድየ ፡ ሀየንቲከ ። ወሰብሕዎ ፡ ለእግዚአብሔ
ር ፡ ስቡሕ ፡ ወልውል ፡ ወአእኰትዋ ፡ ለእግዝእትነ ፡
ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወ
ይእቲ ፡ ብእሲት ፡ ምስለ ፡ ወልዳ ፡ ነበሩ ፡ እንዘ ፡ ይት
ለአኩ ፡ ለቤተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ቅድስት ፡
ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እስከ ፡ ዕለ
ተ ፡ ሞቶሙ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁ
ር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ።

CHAPTER XXXI.

THE VIRGIN MARY AND THE LADY EUPHEMIA.[1]

(A. fol. 67a. 2.) [ክፍል] ፡ ፴፩ ። ተአምሪሃ ፡ ለእግ
ዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በረከተ ፡ ጸ
ሎታ ፡ ወሀብተ ፡ ረድኤታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡
ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ አሐቲ ፡ ብእሲት ፡ ዘሀገረ ፡ ሳምር ፡ ዘ
ስማ ፡ አፎምያ ፡ ወዕቤር ፡ ይእቲ ፡ ወፅንስት ፡ በንዴ
ት ። ወሀለዋ ፡ አሐዱ ፡ ወልድ ፡ ወአልባቲ ፡ ካልአ ፡
ኢወልድ ፡ ወኢወለት ፡ ዘእንበሌሁ ፡ ወታፈቅሮ ፡ ፈ
ድፋደ ፡ ለወልዳ ፡ እምነፍሳ ። ወነሶ ፡ ዕለተ ፡ ታዘል
ፍ ፡ ገይሰ ፡ ቤተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ማርያ
ም ፡ ምስለ ፡ ወልዳ ፡ ዘስሙ ፡ ፈልሞን ፡ ወትጼሊ ፡ በ
እ (A. fol. 67b. 1.) ንቲአሁ ፡ ከመ ፡ ትትማኅፀን ፡ ነፍሰ ፡

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[1] B. This story is much shorter in B., and reads:—(Fol. 32a. 1 and 2) ተብህለ ፡ ከመ ፡ ሀሎ ፡ ብእሲ ፡ ሠራቂ ፡ ወቀሚጨ ፡ ቤተ ፡ ክርስቲያን ። ዅሎ ፡ እሚረ ፡ ነበረ ፡ እንዘ ፡ ይቀሥጥ ፡ እስመ ፡ እከየ ፡ ልማድ ፡ ውእቱ ፡ ወይጸንሕዎ ፡ ዅሉ ፡ ሰብእ ። ወአሐተ ፡ ዕለተ ፡ ኄደ ፡ ንዋያ ፡ ለእግዝእትነ ፡ ማርያም ፡ በከመ ፡ ልማዱ ። ወአኅዝዎ ፡ ለውእቱ ፡ ሠራቂ ፡ ወዘበጥዎ ፡ ወአሰርዎ ፡ በጋጋ ፡ ወበሰናስል ። ወእምዝ ፡ ሐለዩ ፡ ከመ ፡ ይንሥኡ ፡ መልክዖ ። ወይቤ ፡ አንሰ ፡ እትአመና ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ እስመ ፡ ዘአምነ ፡ በጸሎ ታ ፡ ይድኅን ፡ እምኵሉ ፡ ኅዘን ። ወአስተርአየቶሙ ፡ ገሃደ ፡ ለእለ ፡ ዘበጥዎ ፡ ወአኅዝዎ ፡ ከመ ፡ ይንሥኡ ፡ መል ክዖ ። ወትቤሎሙ ፡ ኀድግዎ ፡ ወኃደግዎ ። በትእዛዘ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወፈትሕ ዎ ፡ እማእሰሩ ፡ ወእንከሩ ፡ ዅሉ ፡ ሰብእ ፡ ምሕረተ ፡ ዚአሃ ። ጸሎታ ፡ etc. The five lines of poetry are the same.

እግዝእትነ ፡ ማርያም ፡ ወትዕቀበ ፡ እምኵሉ ፡ እኩይ ፡ ወታድኅኖ ፡ እምቃዕን ፡ ዘትኩል ፡ ውስተ ፡ ዓለም ። ወወትረ ፡ ትጼሊ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወኢታኅትግ ፡ ገይሳ ፡ ወጸልዮ ፡ በእንተ ፡ ወልዳ ፡ ወትስእል ፡ በጥቡዕ ፡ ልብ ። ወሶበ ፡ ሆከ ፡ ረኃብ ፡ ወዕርቃን ፡ ለፈልሞን ፡ ወልደ ፡ መበለት ፡ አረጊት ። ወረከቦ ፡ ንዬት ፡ ወተጽናስ ፡ ተቤጸዎሙ ፡ ለፈያት ፡ ሠረቅት ። ወአሐተ ፡ ዕለተ ፡ እንዘ ፡ ሀሎ ፡ ይሠርቅ ፡ ቤተ ፡ አሐዱ ፡ ባዕል ፡ በሀገረ ፡ አለ ፡ እስከንድርያ ፡ ምስለ ፡ አብ ያጲሁ ፡ ፈያት ። ተሰምዓ ፡ ድምፀ ፡ (A. fol. 67b. 2.) እ ገሪሆሙ ፡ በመልዕልተ ፡ ተሥላስ ፡ ደቂቀ ፡ ቤተ ፡ ባዕል ፡ ገብሩ ፡ አውያተ ፡ ወተንሥኡ ፡ ይርድእዎሙ ፡ ሰብአ ፡ ሀገር ፡ ወአኀዝዎ ፡ ለፈልሞን ፡ ምስለ ፡ ሠረቅት ፡ ሐመይዎ ፡ ወሰቀልዎ ፡ ዲበ ፡ ሰግላ ፡ ቀ-ልቀ-ሊተ ። ወነበረ ፡ ስቁለ ፡ ሠለስቱ ፡ ዕለተ ፡ ወሠለስተ ፡ ሌሊተ ። ኢበልዓ ፡ እክል ፡ ወኢሰትየ ፡ ማየ ፡ ወአመ ፡ ተፍጻሜት ፡ ፫ መዋዕል ፡ ዘነውዋ ፡ ለእሙ ። ወሶበ ፡ ሰምዓት ፡ ዘንተ ፡ ጸርኃት ፡ በልዑል ፡ ቃል ፡ ኀበ ፡ ቤተ ፡ ክርስቲያና ፡ ወጸውዓት ፡ ስማ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወትቤላ ፡ ናሁ ፡ ወልድየ ፡ ዘአማኅፀንኩኪ ፡ ኪያሁ ፡ ናሁ ፡ ተገድፈ ፡ (A. fol. 68a. 1.) ውተሐኵለ ፡ በክንቱ ። ወይእዜኒ ፡ አግብአ ፡ ሊተ ፡ ወልድየ ፡ ወተቤዘዊኮ ፡ በሥልጣነ ፡ ወልድኪ ፡ እመ ፡ አፍቀርኪዮ ፡ ለወልድየ ፡ እምአድኃንኪዮ ፡ ወትክለኪ ፡ ላዕለ ፡ ዅሉ ፡ ግብር ፡ ዘትፈቅዲ ። እስመ ፡ እሙ ፡ ለ ቃለ ፡ እግዚአብሔር ፡ አንቲ ፡ ዘተሰብአ ፡ እምኔኪ ፡ ወአድኀነነ ፡ እምጸላኢነ ፡ ሰይጣን ፡ ወአሆ ፡ ይብለኪ ፡ ወይሠጠወኪ ፡ ለትእዛዘ ፡ ዚአኪ ፡ ወአልቦ ፡ ዘይትቃወመኪ ። እስመ ፡ በፈቃዱ ፡ ወበሥምረት ፡ አቡሁ ፡ መጽአ ፡ ወኃደረ ፡ ውስተ ፡ ከርሥኪ ። ወዘሰአልኪዮ ፡ ኪያሁ ፡ ይሁበኪ ፡ አምክሐ ፡ ዘመ (A. fol. 68a. 2.) ደ ፡ እጓለ ፡ እመሕያው ። ዘኮንኪ ፡ አንቲ ፡ ተንከተመ ፡ ለውሉደ ፡ ሰብእ ፡ አምልእት ፡ ጸጋ ፡ እግዚአብሔር ፡ ምስሌኪ ፡ ዘአልቦ ፡ ኑፋቄ ፡ ወኢሕፀት ፡ ብኪ ፡ ክሂል ፡ ወሥልጣን ፡ በኃይል ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወልድኪ ፡ ፍቁርኪ ፡ እግዝእነ ። ወይእዜኒ ፡ አእግዝእትየ ፡ እመ ፡ እኩ ፡ አንቲ ፡ አምጻእኪዮ ፡ ለወልድየ ፡ ፊልሞን ፡ ወአብጻሕኪዮ ፡ ዝየ ፡ እምአይቴ ፡ ሊተ ፡ ተራክቦቱ ፡ አስመ ፡ ሐሦልኩ ፡ ወልድየ ፡ በሕይወትየ ፡ ዘአማኅፀንኩኪ ፡ ኪያሁ ። ወናሁ ፡ አነ ፡ እነሥአ ፡ ለወልድኪ ፡ እምሕፅንኪ ፡ ሀየንተ ፡ ወልድየ ፡ ፊልሞን ። ወዘንተ ፡ ብሂላ ፡ አኃ (A. fol. 68b. 1.) ዘት ፡ ትሑር ፡ ኀበ ፡ ሥዕለ ፡ እግዝእትነ ፡ ማርያም ፡ ከመ ፡ ትግበር ፡ ዘሐለየት ። ወውእተ ፡ አሚረ ፡ ሶቤሃ ፡ ነሥአት ፡ ማርያም ፡ በትረ ፡ ኃይል ፡ በአምሳለ ፡ ሕለት ። ወዲበ ፡ ርእሱ ፡ ከመ ፡ ማዕፀድ ፡ ፅንጽው ፡ መተረት ፡ በውእቱ ፡ አጽቀ ፡ ሰግላ ፡ ዘሀሎ ፡ ስቁል ፡ ዲቤሁ ፡ ወልደ ፡ ዕቤር ፡ ወፈትሐቶ ፡ እማእሰሩ ። ወውእተ ፡ ጊዜ ፡ ተንሥአ ፡ ወሖረ ፡ ወተደመረ ፡ ምስለ ፡ ብዙኀ ፡ ሰብእ ፡ ወፍጡነ ፡ በጽሐ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ። ወሰምዓት ፡ እሙ ፡ ድምፀ ፡ ብዙኃን ፡ ሰብእ ፡ እንዘ ፡ ይበውኡ ፡ ውስተ ፡ አንቀጸ ፡ ቤተ ፡ ክርስቲያን ። ወሶበ ፡ ተመይጠ (A. fol. 68b. 2.) ት ፡ መንገሌሃ ፡ ርእየቶ ፡ ለወልዳ ፡ ማእከለ ፡ ሰብእ ፡ እንዘ ፡ ይጸአቅ ፡ ለበዊእ ፡ ውስተ ፡ ኖኀተ ፡ ቤተ ፡ ክርስቲያን ። ወእምዝ ፡ ሮጸት ፡ ከመ ፡ ዘተዓብድ ፡ እምብዝኃ ፡ ፍሥሐ ፡ ዘርእየቶ ፡ ለወልዳ ፡ መሠጠቶ ፡ በእደዊሃ ፡ ከመ ፡ ዘአንበሳ ፡ ድሩክ ፡ ወሐቀፈቶ ፡ ክሳዶ ፡ ወሰዓመቶ ፡ አፉሁ ። ወትቤሎ ፡ አወልድየ ፡ ንግረኒ ፡ አይቴ ፡ ነበርከ ። ወናሁ ፡ ሠለስቱ ፡ ዕለት ፡ ወሠለስቱ ፡ ለያልይ ፡ እምዘ ፡ ኃሣልኩ ፡ ርእዮተ ፡ ገጽከ ። እስኩ ፡ ንግረኒ ፡ አይቴ ፡ ነበርከ ፡ መኑ ፡ ዘሴሰየከ ፡ ኀበስተ ። ወመነ ፡ ዘአስተየከ ፡ ማየ ፡ አወልድየ ፡ ዜንወኒ ። ወጸር (A. fol. 69a. 1.) ኃ ፡ ወልዳ ፡ በልዑል ፡ ቃል ፡ በቅድመ ፡ ሰብእ ፡ ወይቤላ ። ናሁ ፡ አነ ፡ ነበርኩ ፡ ሠሉሰ ፡ መዋዕል ፡ ወሠሉሰ ፡ ለያልየ ፡ ስቁልየ ፡ ዲበ ፡ ዕፀ ፡ ሰግላ ። ወእግዝእትነ ፡ ማርያም ፡ ነበረት ፡ እንዘ ፡ ትሴስየኒ ፡ ኀብስተ ፡ ሰማያዌ ። ወታስትየኒ ፡ ስቴ ፡ ሕይወት ። ወካዕበ ፡ አውረደተኒ ፡ እምዲበ ፡ ሰግላ ፡ ወፈነወተኒ ፡ ወትቤለኒ ፡ ሑር ፡ ኀበ ፡ እምከ ፡ በሰላም ። ወሶበ ፡ ሰምዑ ፡ ሕዝብ ፡ እለ ፡ ሀለዉ ፡ ህየ ፡ ዕድ ፡ ወእንስት ፡ ደቂቅ ፡ ወእአሩግ ፡ ወራዙት ፡ ወሕፃናት ፡ ዕቤር ፤ ሰብሕዎ ፡ ለእግዚአብሔር ፡ በ (A. fol. 69a. 2.) ፀቢይ ፡ ስብሐት ። ወአፈድፈዱ ፡ ውዳሴሃ ፡ ዘምስለ ፡ አኰቴት ፡ ለእግዝእትነ ፡ ማርያም ፡ በውሳዔ ፡ በቃለ ፡ እግዚአብሔር ፡ በዘምሮ ፡ ወይባቤ ፡ ለእግዝእትነ ፡

ማርያም ፡ በእንተ ፡ ተአምር ፡ ወመንክረ ፡ ዘገብረት ፡ ወውዑ ፡ በቃለ ፡ ትፍሥሕት ። ወሶበ ፡ ሰምዓ ፡ ኤጲስ ፡ ቆጶስ ፡ አበ ፡ ብንያሚ ፡ ዘንተ ፡ ውዳሴ ፡ ወስባሔ ፡ ዘማርያም ፡ ጽውዖሙ ፡ ለኵሎሙ ፡ ወአቅረቦሙ ፡ ኀቤሁ ፡ ወሐተተ ፡ በእንተ ፡ ሕፃን ፡ ወእሙ ። ወዘንተ ፡ ተአምረ ፡ ዘአርአየት ፡ ላዕሌሆሙ ፡ ውእተ ፡ አሚረ ፡ ነሥአሙ ፡ ኀቤሁ ፡ ወአንበሮሙ ፡ ው (A. fol. 69b. 1.) ስተ ፡ ቤቱ ፡ ለሕፃን ፡ ምስለ ፡ እሙ ። ወሠርዓ ፡ ሲሳዮሙ ፡ ወዓራዘሙ ፡ እስከ ፡ አመ ፡ አዕረፈ ፡ በእንተ ፡ ክብረ ፡ ለማርያም ፡ ድንግል ፡ ንጽሕት ። በረከተ ፡ ጸሎታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ጻዊት ፡ በዝ ፡ ዓለም ፡ ወበዘይመጽእ ፡ ዓለም ። ወእስከ ፡ ለዓለመ ፡ ዓለም ። አሥናይት ፡ ወላዲተ ፡ ንጉሥ ፡ ፈራቂ ። ከመ ፡ አድኃንኪዮ ፡ ቅድመ ፡ ለወልደ ፡ መበለት ፡ ሰራቂ ። ማርያም ፡ ድንግል ፡ አድኅኖተየ ፡ ጸሐቂ ። ለዐርየኒ ፡ እስከ ፡ አስናኒሁ ፡ የሐቂ ። ላዕሌሁ ፡ ፈንዊ ፡ ጋኔነ ፡ ዘይሣቂ ።

CHAPTER XXXII.

THE VIRGIN MARY AND THE WOMAN WHO WAS ABOUT TO BRING FORTH.[1]

(A. fol. 70b. 1.) ክፍል ፡ ፴፪ ። ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በረከተ ፡ ጸሎታ ፡ የሀሉ ፡ ምስለ ፡ ፍቁራ ፡ ንጉሥነ ፡ ጻዊት ፡ እስከ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀለወት ፡ አሐቲ ፡ ሀገር ፡ ወውስቴታ ፡ ሕንጽት ፡ ቤተ ፡ ክርስቲያን ፡ ዘተሐንጸት ፡ በስሙ ፡ ለሊቀ ፡ መላእክት ፡ ሚካኤል ። ውብዙኃ ፡ ሰብእ ፡ ብፁዓዊያን ፡ ኢያነትጉ ፡ ገዱሰ ፡ አመ ፡ በዓሉ ፡ ለሊቀ ፡ መላእክት ፡ ሚካኤል ፡ ለለኵሉ ፡ ዓመት ፡ ፲ወ፪ለወርኃ ፡ ኀዳር ። ትንብልናሁ ፡ ወአስተብቊዖቱ ፡ ይዕቀቦ ፡ እምጸራዊ ፡ እኩይ ፡ ለንጉሥነ ፡ ጻዊት ፡ (A. fol. 70b. 2.) አሜን ። ወአሐቲ ፡ ዕለት ፡ ሶበ ፡ ሀለዉ ፡ የሐውሩ ፡ ውስተ ፡ ፍኖት ፡ ለበጺሕ ፡ ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ። ወናሁ ፡ መጽአ ፡ ድምፀ ፡ ማይ ፡ እምባሕር ፡ ዘይሠጥቅ ፡ ድንጻዌ ፡ ሰብእ ፡ ወመፍርህ ፡ ጥቀ ፡ ዘይስእል ፡ አልባበ ፡ አዳ ፡ ለይእቲ ፡ መካን ፡ ወተለዓለ ፡ ሞገዳ ፡ በአምጣነ ፡ ክልኤ ፡ ምሕዋር ። ወአልጸቀ ፡ ለአስጥሞታ ፡ ወተሰአሉ ፡ ኀበ ፡ እግዚአብሔር ፡ በበ ይናቲሆሙ ፡ ለለ ፡ ፩፩ ፡ ኃሠሠ ፡ መድኃኒተ ፡ ነፍሱ ፡ ጐዩ ፡ ወተድህሉ ፡ እሞገደ ፡ ባሕር ፡ ከመ ፡ ኢያሥጥሞሙ ፡ ማዕበል ፡ በከመ ፡ ልማዱ ። ወናሁ ፡ ሀለወት ፡ (A. fol. 71a. 1.) አሐቲ ፡ ብእሲት ፡ ፅንስት ፡ ዘአልጸቀ

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[1] B. This story is much shorter in B., and reads:—(Fol. 58a. 1 and 2) ወሀለወት ፡ አሐቲ ፡ ብእሲት ፡ ፅንስት ፡ ዘአልጸቀት ፡ ለወሊድ ። ወእንዘ ፡ ተሐውር ፡ ውስተ ፡ ቤተ ፡ ክርስቲያኑ ፡ ለቅዱስ ፡ ሚካኤል ፡ ለገቢረ ፡ በዓል ፡ ምስለ ፡ ብዙኃ ፡ ሰብእ ። ሰምዐ ፡ ድምፀ ፡ ማዕበለ ፡ ባሕር ፡ እምርኁቅ ፡ እንዘ ፡ የሐውር ፡ መጠነ ፡ ፫ምዕራፍ ። ወፈርዩ ፡ ወገዩ ፡ ወተረፈት ፡ በሕቲታ ፡ እስመ ፡ ስእነት ፡ ምስሌሆሙ ፡ ረዊጸ ፡ ወኢተመይጡ ፡ ኀቤሃ ። ወጸርሐት ፡ ኀበ ፡ እግዝእትነ ፡ ማርያም ፡ ወትቤ ፡ አእግዝእትየ ፡ እምዝንቱ ፡ ተሠጥሞ ። ወመጽአት ፡ እግዝእትነ ፡ ማርያም ፡ ወሰወረታ ፡ በዓጽፋ ፡ ወለደታ ፡ ዘእንበለ ፡ የፅር ፡ ወሕማም ፡ ወኢለስፋ ፡ ነጠብጣበ ፡ ማየ ፡ ባሕር ። ወተመይጠ ፡ ማየ ፡ ኀበ ፡ ምዕላዲሁ ፡ ወመጽአት ፡ ይእቲ ፡ ብእሲት ፡ ምስለ ፡ ወልዳ ። ወተስእልዋ ፡ እለ ፡ ኃደግዋ ፡ ወዜነወቶሙ ፡ ዘከመ ፡ ኮነ ፡ ባቲ ። ወተፈሥሐ ፡ ዓቢየ ፡ ፍሥሐ ፡ ወሰብሕዎ ፡ ለእግዚአብሔር ፡ ወእኅትዋ ፡ ለእግዝእትነ ፡ ማርያም ፡ ገብራ ፡ ተአምራት ፡ ወመንክራት ። ወሰመየቶ ፡ ለውእቱ ፡ ሕፃን ፡ አብርስኪ ፡ ሮስፋስ ፡ ዘውእቱ ፡ እደ ፡ ማርያም ፡ ገስሰቶ ፡ ብሂል ። ጸሎታ ፡ etc. The five lines of poetry are the same.

ት ፡ ለወሊድ ፡ እንዘ ፡ ተሐውር ፡ ምስሌሆሙ ፡ ወስ
እነት ፡ ረዊጸ ፡ ምስሌሆሙ ። ወጸርኃት ፡ ኀበ ፡ እለ ፡
ኀደግዋ ፡ ወጐዩ ፡ ወአልቦ ፡ ሰብእ ፡ ዘተመይጠ ፡ ይር
አያ ። ወኢረከበት ፡ ዘይረድኦ ፡ ወቀብጸት ፡ ተስፋሃ ፡
እምረድኤተ ፡ ሰብእ ። ወእምዝ ፡ ጸርሐት ፡ ወበክየ
ት ፡ ኀበ ፡ እግዚኦብሔር ፡ ልዑል ፡ ወኀበ ፡ እግዝእት
ነ ፡ ማርያም ፡ መዝገበ ፡ ሣህል ፡ ወምሕረት ፡ ጸዋሚተ ፡
ኵሉ ፡ ኀበ ፡ ፍቅረ ፡ ወልዳ ፡ መድኀኔ ፡ ዓለም ። ወሰ
ብእ ፡ እለ ፡ ገዮ ፡ ሶበ ፡ በጽሑ ፡ ኀበ ፡ ሐይቀ ፡ ባሕር ፡
ሰፍሑ ፡ እደዊሆ (A. fol. 71a. 2.) ሙ ፡ ወአንቃዕደዉ ፡
ሰማየ ፡ ኀበ ፡ እግዚኦብሔር ። ወሰአሉ ፡ ኀበ ፡ እግዝ
እትነ ፡ ማርያም ፡ በወቢይ ፡ ገዓር ፡ ወበብዙኀ ፡ ብካይ ፡
ወሰቆቃው ። ወቆመ ፡ ማእበለ ፡ ባሕር ፡ በኀይለ ፡ መ
ዋግዲሁ ፡ ወእግዝእትነ ፡ ማርያም ፡ አብሰረታ ፡ ለእ
ንታክቲ ፡ ብእሲት ፡ ወከደንታ ፡ በአልባሲሃ ። ወሰወ
ረታ ፡ እምርእዮት ፡ ባሕር ፡ ወመሰላ ፡ ላቲስ ፡ ከመ ፡
ዘሀለወት ፡ ውስተ ፡ ሕኑፅ ፡ ቤት ፡ ወሥርግው ። ወእ
ምዝ ፡ አኀዝ ፡ ማሕምም ፡ ለወሊድ ፡ እንዘ ፡ ሀለወት ፡
ውስተ ፡ ባሕር ። ወእግዝእትነ ፡ አኀዘታ ፡ እማኅፅን ፡
ለወሊድ ፡ ወወለደት ፡ ወልዲ ፡ ሠናየ ። ወሰመየቶ ፡
(A. fol. 71b. 1.) እሙ ፡ ለሕፃን ፡ አብራስኪሮስፋስ ፡ በ
ጽርዕ ፡ ወበዕብራይስጢ ፡ እደ ፡ ማርያም ፡ ገሰሰቶ ፡ ወ
ባረከቶ ፡ በውስተ ፡ ማኅፅን ፡ እሙ ። ኢለከፋ ፡ ለእ
ሙ ፡ ኢሕማም ፡ ወኢደም ። ወሶበ ፡ ተመይጠ ፡ ባሕ
ር ፡ ውስተ ፡ ሀላዌሁ ፡ ወቆመ ፡ መክኖ ፡ ወዝሕነ ፡ እ
ማዕበሉ ። ውእተ ፡ ጊዜ ፡ ወዕእት ፡ እምነ ፡ ባሕር ፡
እንዘ ፡ ትጸውር ፡ ወልዳ ። ወሶበ ፡ ነጸሩ ፡ ኪያሃ ፡ ብዙ
ኀን ፡ አንከሩ ፡ ተደሙ ፡ እምዕበየ ፡ ተአምር ፡ ወመ
ንክር ፡ ሮጹ ፡ ኵሎሙ ፡ ወዲገንዋ ። ወሶበ ፡ ረከብዋ ፡
ተስእልዋ ፡ ወዜነወቶሙ ፡ ዘንተ ፡ ወቢየ ፡ ተአምረ ፡
ወመንክረ ፡ ዘገብረት ፡ ወላ (A. fol. 71b. 2.) ዲተ ፡ እም
ላክ ፡ እመ ፡ ሕይወት ፡ ማርያም ፡ ሙዳየ ፡ ትንቢት ።
ወነገረቶሙ ፡ ዘከመ ፡ እፎ ፡ ሰወረታ ፡ ታሕተ ፡ ጽላሎ
ታ ፡ እማይ ፡ ከመ ፡ ኢትሙት ። ወእለ ፡ ሰምዕዎ ፡ ለ
ዝ ፡ ነገር ፡ ዕድ ፡ ወአንስተ ፡ ደቂቅ ፡ ወአእሩግ ። ወ
ራዙት ፡ ወሕፃናት ፡ አይሁድ ፡ ወአረሚ ፡ ወኵሉ ፡ ሰብ
እ ፡ ዓለም ፡ አንከሩ ፡ ጥቀ ፡ ወአእኰትዎ ፡ ለአምላክ ፡
ጽድቅ ። ወፈድፈዱ ፡ ውዳሴሃ ፡ ለእግዝእትነ ፡ ማር
ያም ፡ ገባሪተ ፡ ተአምር ፡ ዘአልቦ ፡ ጐልቍ ፡ ወኢመ
ስፈርት ፡ ሥነ ፡ ኀሩታ ፡ ዘሠናይ ፡ ንግሣ ፡ ወዕፁብ ፡
ለፈክሮ ። ጸሎታ ፡ ታድኅኖ ፡ ለንጉሥነ ፡ ዳዊት ፡
(A. fol. 72a. 1.) እመዓት ፡ ወልዳ ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ።

ለብእቲት ፡ ዕንስት ፡ በሰዓተ ፡ ወሊድ ፡ ወሐረስ ።
ማእከለ ፡ መፍርህ ፡ ሞገድ ፡ ዘከደንኪያ ፡ በልብስ ።
ከማሃ ፡ ክድንኒ ፡ ኢያዕዕበኒ ፡ ተዕናስ ።
ማርያም ፡ እግዝእትየ ፡ ዘአጥረይክኒ ፡ እምከርሥ ።
አዕዳለ ፡ ብርሃን ፡ ወአከ ፡ ዘማዕስ ።

CHAPTER XXXIII.

THE VIRGIN MARY AND THE THIRSTY DOG.

(A. fol. 73a. 1.; B. fol. 59a. 1.) ክፍል ፡ ፴፫ ። ተአም
ሪሃ ፡ ለእግዝእትነ ፡ ጥዕምተ ፡ ስም ፡ ቅድስት ፡ ድን
ግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸ
ሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀ
ሉ ፡ ምስለ ፡ ገብራ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለ
ም ፡ አሜን ።

ወሀለዋ ፡ አንስት ፡ ምስለ ፡ እግዝእትነ ፡ ማርያም ፡
ወመጽአ ፡ ክልብ ፡ ጽሙእ ፡ ወሰደዳሁ ፡ ውእቶን ፡
አንስተ ። ወእግዝእትነሂ ፡ አስተዓፀበት ፡ ወበከየት ፡
ሶበ ፡ ርእየቶ ፡ ጽምአ ፡ ዚአሁ ፤ ወይቤላሃ ፡ አንስት ፡
አንቲኑ ፡ ትምሕረዮ ፡ እምኔነ ። አኮኑ ፡ ይትወለድ ፡
እምኔኪ ፡ ክርስ (A. fol. 73a. 2.) ቶስ ፡ ዘይብልዎ ፡ መሢ
ሕ ። ወሰሚዓ ፡ እግዝእትነ ፡ ቅድስት ፡ ዘንተ ፡ ነገረ ፡
ቦአ ፡ ውስተ ፡ ልባ ፡ ዓቢይ ፡ ፍሥሐ ። ወነሢአ ፡ ግም
ዔሃ ፡ ሐረት ፡ ርኁ (B. fol. 59a. 2.) ቀ ፡ ወአውዕአት ፡
አሣዕነ ፡ እግሪሃ ፡ ወወደየት ፡ ውስቴቱ ፡ ማየ ፡ ወአስ

ተየቶ ፡ ለውእቱ ፡ ከልብ ፡ ጽሙእ ፡ ወትቤላ ፡ አሐ
ቲ ፡ እምአንስት ፡ ለምንት ፡ አንተኒ ፡ ግምዒኪ ፡ እ
ስመ ፡ ተበትከ ፡ ማሕየብ ፡ ወኢትረክቢ ፡ ማየ ። ወአ
ውሥአታ ፡ እግዝእትነ ፡ ማርያም ፡ ወትቤላ ፡ ማይሰ ፡
አኮ ፡ ዘይወፅእ ፡ እማዕምቅ ፡ አላ ፡ እምሰማይ ። ወአ
ምላክ ፡ ዘአስተዮ ፡ ለዝ ፡ ከልብ ፡ ጽሙእ ፡ (A. fol. 73b. 1.) ይሁቢኒ ፡ እምላዕሉ ። ወዘንተ ፡ ነገረ ፡ እምድ
ኅረ ፡ ተናገረት ፡ ኃደረ ፡ ላዕሌሃ ፡ ቃለ ፡ አብ ፡ ጸሎ
ታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀ
ሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ።

ሴስይኒ ፡ ማርያም ፡ ለጸማድኪ ፡ ኃሳብ ።
ኅብስተ ፡ አእም (B. fol. 59b. 1.) ሮ ፡ ሥናይ ፡ ወወይ
ነ ፡ ጥበብ ።
እመኒ ፡ ፈድፋደ ፡ ኃጢአትየ ፡ እምሕብ ።
ተዘክሪ ፡ እግዝእ (B. fol. 59b. 2.) ትየ ፡ በርኅራኄ
ኪ ፡ ዕፀብ ።
በከመ ፡ አስተይኪዮ ፡ ማየ ፡ ለጽሙእ ፡ ከልብ ።

CHAPTER XXXIV.

THE VIRGIN MARY AND THE KHALÎFA OF ATHRIBIS.

(A. fol. 81a. 1.; B. fol. 60b. 1.) ተአምሪሃ ፡ ለእግዝእ
ትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲ
ት ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ን
ጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ[1] ፡ አሐዱ ፡ ንጉሥ ፡ ዘስሙ ፡ ክሊፋ ፡ ዘነግ
ሠ ፡ ድኅረ ፡ አቡሁ ፡ ረሲድ ። ወትርጓሜ ፡ ስሙ ፡ ድ
ሩክ[2] ፡ ብእሲ ፡ ብሂል ። ወክነ ፡ እምቅድመ ፡ ይትወፈ
ይ ፡ መንግሥተ ፡ ወይትቁየሞሙ ፡ ለክርስቲያን ፡ ወ
ይዳቢ[3] ፡ አብያተ ፡ ክርስቲያናት ። ወክነ ፡ ግዕዙ ፡ ከ
መ ፡ ግዕዘ ፡ (A. fol. 81a. 2.; B. fol. 60b. 2.) ጳውሎስ ፡ ሐ
ዋርያ ፡ እምቅድመ ፡ ግብኣቱ ፡ ኀበ[4] ፡ ኢየሱስ ፡ ክር
ስቶስ ፡ እንዘ ፡ ሀሎ ፡ አሁዳዌ[5] ። ወዝንቱ[6] ፡ ንጉሥ ፡
ኀረየ ፡ አሐደ ፡ እምወዓልያኒሁ[7] ፡ ወሚሞ ፡ መስፍነ ፡
ላዕለ ፡ ምእት ፡ ሐራ ፡ መስተዕዕናነ ፡ አፍራስ[8] ። ወአ
ዘዘ ፡ ከመ ፡ ይሐር ፡ ኀበ ፡ ኵሉ ፡ አህጉር ፡ ወበሐው
ርተ ፡ ግብጽ[9] ፡ ወውስተ ፡ ኵሉ ፡ አድያሚሃ ፡ ከመ ፡
ይንሥት ፡ ወያንህል ፡ ኵሎ[10] ፡ አብያተ ፡ ክርስቲያና
ት ። ወበጽሐ[11] ፡ ኀበ ፡ (A. fol. 81b. 1.) ሀገረ ፡ አትሪብ ፡
በጽንፈ ፡ ዓፀዳ[12] ፡ አንተ ፡ መንገሌሃ ፡ ሕንጻ ፡ ዘአም
ውስቴቱ[13] ፡ ያንጸፈጽፍ ፡ መዓር ። ወሀለወት[14] ፡ በማ
እከሌሃ ፡ አሐቲ ፡ ቤተ ፡ ክርስቲያን ፡ ዓባይ ፡ ጥቀ ፡ ዘ
ተሐንጸት ፡ በስመ ፡ እግዝእትነ ፡ ቅድስት ፡ (B. fol. 61a. 1.) ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወይ
አቲ ፡ ቀዳሚት ፡ በኵር[15] ፡ እምእለ ፡ ተሐንጻ ፡ አብያ
ተ ፡ ክርስቲያናት ፡ በስመ[16] ፡ እግዝእትነ ፡ ቅድስት ፡
ማርያም ፡ እለ ፡ ሀለዋ[15] ፡ ውስተ ፡ ኵሉ[17] ፡ ምኔታት ፡
ግብጽ ። ወሀለዉ ፡ ውስተ ፡ ይእቲ[18] ፡ ቤተ ፡ ክርስቲ
ያን ፡ አርባዕቱ ፡ አናቅጽ ። ወውስቴቶሙ ፡ አርባዕ

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[1] B. begins:— ንዜንወክሙ ፡ ኦአኃውየ ፡ ሕዝበ ፡ ክርስቲያን ፡ ዘንተ ፡ ዓቢየ ፡ ተአምረ ፡ ወመንክረ ፡ ዘገብረቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በሀገረ ፡ አትሪብ ፡ ወሀሎ ፡ ፭ብእ
ሲ ፡ በውእቱ ፡ መዋዕል ፡ ዘስሙ ፡ ክሊፋ ። ወዝንቱሂል ፡ ዘነግሠ ፡ ድኅረ ፡ [2] B. ዘበትርጓሜሁ ፡ ድሩክ ፡
[3] B. ወይሰድዶሙ ፡ ወይደቢ ፡ [4] B. ኀበ ፡ አሚነ ፡ [5] B. አይሁዳዊ ፡ [6] B. ወዝንቱሂ ፡
[7] B. ፭ወዓሊ ፡ እምወዓልያኒሁ ፡ ዐቢየ ፡ መስፍነ ፡ ዘርኡስ ፡ ላዕለ ፡ ፻ሐራ ፡ [8] B. አፍራሳት ፡ [9] B. ግብጽ ፡ ወአድያሚሃ ። ወውስተ ፡ ክልኤት ፡ መራኅበት ፡ [10] B. ኵሎ ፡ ዘሀሎ ፡ ውስቴቶን ፡ አብያተ ፡
[11] B. ወከማሁ ፡ ዖበ ፡ በጽሐ ፡ ኀበ ፡ [12] B. ዓፀዳ ። ወሀሎ ፡ እንተ ፡ [13] B. እንተ ፡ እምውስቴቶን ፡
[14] B. ወእንተ ፡ መንገሌሃ ፡ ሕኑፅ ፡ ቤተ ፡ ክርስቲያን ፡ በስማ ፡ ለእግዝእትነ ፡ [15] B. omits this word.
[16] B. በስመ ፡ ለ[17] B. ኵሉ ፡ በሐውርት ፡ ወምኔታተ ፡ [18] B. ውእቱ ፡

(A. fol. 81b. 2.) ቱ ፡ ዳቤር ፡ ወዲቤሆን ፡ አርባዕቱ ፡ ተ
ድባብ ። ወለለ ፡ ኵሉ ፡ ተድባብ ፡ አርብዓ ፡ በእመት ፡
ኑ[1] ። ወይሰውቆን ፡ ምእት ፡ ወስድስቱ ፡ አዕማድ ፡
ዘውቁር ፡ እምእብን ፡ ፀዓዳ ፡ ወኵሎን ፡ ኀቡረ ፡ ፍሑ
ቃት ፡ ከመ ፡ ጎንባባት ፡ ወይን ፡ ምስሃሎን[2] ፡ ወቀመ
ሮን ፡ ፍሑቃት ፡ በፊካር ፡ ሥርግዋን ፡ ወልኩአን ፡
በባዝግና ፡ ወርቀ[3] ፡ ወብሩር ። ወሀለዋ[4] ፡ ውስታ ፡ ዕ
ሥራ ፡ ወእርባዕቱ ፡ መርጡል ። ወውስቶን ፡ ን (B. fol.
61a. 2.) ቡር ፡ ዕሥራ ፡ ወእርባዕቱ ፡ ታቦተ ፡ ሕግ ። ወ
ማእከሌሆን ፡ ሥዕለ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግ
ል ፡ ማርያም ፡ ወላዲተ ፡ አምላ (A. fol. 82a. 1.) ክ[5] ፡ ዘ
ግሉፍ ፡ ወግልው ፡ በዕንቈ ፡ ባሕርይ ። ወዲቤሃ ፡ ስ
ግላጥ ፡ ዘእኑም ፡ በሚላት ፡ ዘቁስጠንጢኖስ ። ወም
ስለ ፡ ውእቱ ፡ ሥዕል ፡ ክልኤቱ ፡ መላእክት ፡ ሥዑ
ለን ፡ በዓውዳ ፡ እምለፈ ፡ ወእምለፈ ። ወቀናዲል ፡
ስቁላን ፡ ዘሀለዉ ፡ ቅድመ[6] ፡ ሥዕል ፡ ዘወርቅ ፡ ወብሩ
ር[7] ፡ ወኢያፀርው ፡ እንዘ ፡ የኀትዉ ፡ መዓልተ ፡ ወሌ
ሊተ ። እስመ ፡ ይሰቀዩ ፡ ወይጠለሉ ፡ በቅብዕ ፡ ቅዱ
ስ[8] ። ወሀሎ ፡ ውስቴታ ፡ አሐዱ ፡ ብእሲ[9] ፡ መነኮስ ፡
ሊቀ ፡ ካህናት ፡ ዘስሙ ፡ ዮሐንስ[10] ፡ ድንግል ፡ ወጸድ
ቅ ። ወጽሑቅ ፡ ለሕገ ፡ ቤተ ፡ ክርስቲያን ፡ በጊዜ ፡
ጸሎት ፡ ወቅዳሴ ፡ ሌሊት ፡ (A. fol. 82a. 2.) ወመዓልተ ፡
ዘእንበለ ፡ አርምሙ[11] ። ወሠምረ ፡ ቦቱ ፡ እግዚአብሔ
ር ፡ በእንተ ፡ ሥነ ፡ ጽድቁ ፡ ወየዉሀቱ ፡ ወትሕትና
ሁ[12] ። ንግባኬ[13] ፡ ጎበ ፡ ጥንተ ፡ ነገር ፡ ወሶበ[14] ፡ በጽ
ሐ ፡ ዝኩ[15] ፡ መስ (B. fol. 61b. 1.) ፍን ፡ ጎበ ፡ ይእቲ ፡
ቤተ ፡ ክርስቲያን ፡ ጎደረ ፡ በጽንፈ ፡ ባሕር ። ወበሀ
የ ፡ ተከሉ ፡ ሎቱ ፡ ሐይመታት ፡ ከመ ፡ ያዕርፍ ፡ ጎዳ
ጣ ፡ መዋዕል ። ወሰሚያሙ ፡ ሰብአ ፡ ይእቲ ፡ ሀገር ፡
ወክሐ ፡ በእንተ[16] ፡ ዘክነ ፡ ምጽአቱ ፡ ከመ[17] ፡ ያንስ
ታ ፡ ለቤተ ፡ ክርስቲያን ፡ ወያማስን ፡ ሥነ ፡ ሕንጼሃ ፡
ዘተሐንጸት ፡ በስማ[18] ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድን
ግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምክ (sic) ፡ ወ
(A. fol. 82b. 1.) ወላዲተ ፡ አምላክ ። ወከመ ፡ ይፈጽም ፡
አፋሆሙ ፡ ለካህናቲሃ[2] ፡ እለ ፡ ሀለዉ ፡ ይነብቡ[19] ፡ ሃ
ይማኖተ ፡ ርትዕተ ፡ በውስቴታ[20] ፡ ወአይድዕዎ ፡ ለ
ቅዱስ ፡ ዮሐንስ ፡ ዘንተ ። ወሰሚያ ፡ ጎዘነ ፡ ወተከዘ ፡
ፈድፋዲ ፡ ወእምዝ ፡ ቀነተ ፡ ኃይለ ፡ በመንፈስ ፡ ቅዱ
ስ ፡ ዘጎዱር ፡ ውስቴቱ ። ተንሥአ ፡ ይጸሊ ፡ (B. fol.
61b. 2.) ጎበ ፡ እግዚአብሔር ፡ በሥምረት[21] ፡ ልብ ።
ወእምድኅረ ፡ ፈጸመ ፡ ጸልዮ[22] ፡ ወአስተብቊዖ ፡ በ
ዓቢይ ፡ ገዓር ፡ ተግኅሠ ፡ እምህየ ፡ ወሖረ ፡ ጎበ ፡ ሀ
ሎ[2] ፡ መስፍን ፡ ውስተ ፡ ሐይመቱ ። ወሶበ ፡ ርእይ
ዎ ፡ አግብርቲሁ ፡ ይቤልዎ ፡ ለቅዱስ ፡ ዮሐንስ ፡
(A. fol. 82b. 2.) በእንተ ፡ ምንት ፡ መጻእከ[23] ፡ ዝየ ፡ አ
መነኮስ ፡ ወምንተ ፡ ትፈቅድ[24] ። እሙሥአሙ ፡ ወይ
ቤሎሙ ፡ ናሁ ፡ ብየ ፡ ጻሕቀ ፡ ከመ[25] ፡ ትዘክሩኒ ፡ ፍ
ጡነ[2] ፡ ጎበ ፡ መስፍን ። እስመ ፡ ብየ[26] ፡ አሐተ ፡ ቃ
ለ ፡ ዘእትናገር[27] ፡ ምስሌሁ ፡ በበይናቲነ ፡ ጽምወ[28] ።
ወሖሩ ፡ እሙንቱ[2] ፡ አግብርት ፡ ወአይድዕዎ ፡ ለመ

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[1] B. ፴በእመት ፡ ኑ ፡ [2] B. omits this word. [3] B. ጽሩይ ፡ ወርቅ ፡ ወብሩር ፡
[4] B. ወሀሎ ፡ ውስተ ፡ ውእቱ ፡ ቤተ ፡ [5] B. አምላክ ። ወ፪መላእክት ፡ ዓውዳ ፡ በለፈ ፡ ወለፈ ፡
[6] B. ወቀናዲል ፡ ዘሀለው ፡ ንዑረ ፡ ቅድመ ፡ [7] B. ወዘብሩር ። [8] B. ወሌሊተ ፡ ወቅብዓ ፡ ዘይ
ት ፡ ጥሉል ፡ [9] B. ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ብእሲ ፡ [10] B. ዮሐንስ ፡ እስመ ፡ ድንግ
ል ፡ ውእቱ ። [11] B. በጊዜ ፡ ቅዳሴ ፡ ወበጊዜ ፡ ጸሎት ፡ መዓልተ ፡ ወሌሊተ ። [12] B. በእንተ ፡ ም
ሕኩቱ ፡ ወየውሃቱ ፡ ወትሕትናሁ ። [13] B. ንግባእኬ ፡ [14] B. ሶበ ፡ [15] B. ዝንቱ ፡ መስፍ
ን ፡ ሠርዌሁ ፡ ለንጉሥ ፡ ጎበ ፡ ይእቲ ፡ ቤተ ፡ ክ/ ፡ ኃደረ ፡ ጎበ ፡ ጽንፈ ፡ ባሕር ፡ [16] B. ወሰምው ፡ ሁከተ ፡
ሰብእ ፡ በእንተ ፡ [17] B. ይቤሎሙ ፡ ከመ ፡ [18] B. ወያማስን ፡ ሱራፌ ፡ ሕንፃሃ ፡ ዘተሣረረት ፡ በስ
ማ ፡ [19] B. ለእለ ፡ ሀለዉ ፡ ይነቡ ፡ ካህናቲሃ ፡ [20] B. ውስቴታ ፡ ወዘንተ ፡ አእሚሮ ፡ ጥዩቀ ። ወእ
ምዝ ፡ ቀነተ ፡ ኃይለ ፡ መንፈስ ፡ ቅዱስ ፡ ዘጎዱር ፡ ውስቴቱ ፡ ወሶቤሃ ፡ ተንሥአ ፡ ወጸለየ ፡ [21] B. በምረተ ፡
[22] B. ጸሎቶ ፡ ወ/ ፡ [23] B. ወይቤልዎ ፡ እግብርቲሁ ፡ መኑ ፡ አምጽአከ ፡ ዝየ ፡ [24] B. ትፈቱ ። ወ/ ፡
[25] B. ሊተሰ ፡ ያጽሕቀኒ ፡ ከመ ፡ [26] B. ወብየ ፡ [27] B. እትናበብ ፡ [28] B. በባሕቲትነ ፡
ፃመወ ።

ስፍን ፡ በእንቲአሁ ። ውእቱኒ ፡ አግብአ ፡ ፍጡነ ፡ በእንቲአሁ ። ዝወሀቦ[1] ፡ ሰላመ ፡ በጎድዓት ፡ ወበት ሕትና ፡ መንፈስ ። [ወተሠጥዎ ፡ መስፍን ፡][2] ፡ ወይ ቤሎ ፡ ለክኒ ፡ ዓዲ ፡ ሰላም ፡ በምሕረተ ፡ እግዚአብሔ ር[3] ። ወይቤሎ ፡ ክዕበ ፡ መነኮስ[4] ፡ ቦኑ ፡ እንጋ ፡ (A. fol. 83a. 1.) ሀለወ (B. fol. 62a. 1.) ከ ፡ ጻሕቀ ፡ ዘተንሥሥ ፡ እምኀቤየ ። ወይቤሎ[5] ፡ ዮሐንስ ፡ መነኮስ ፡ አሊቅየ ፡ እወ ፡ እፈቅድ[6] ፡ ታጽምኦኒ ፡ ቃልየ[7] ፡ ኀበ ፡ አልቦ ፡ ሰብእ ፡ ጽሚተ ፡ በሕቲትከ ። ወአዘዘ[8] ፡ መስፍን ፡ ከ መ ፡ ይትገኃሥ[9] ፡ ሎሙ ፡ ሰብእ ። ወተግኅሡ ፡ ወኢ ተርፈ ፡ አሐዱሂ[10] ፡ ዘእንበለ ፡ መልአከ ፡ ምክሩ ፡ ለ መስፍን[10] ፡ ዘይረፍቅ ፡ ውስተ ፡ ሕፅኑ ። ወይቤሎ[11] ፡ መስፍን ፡ አመንነኮስ ፡ ንብብ ፡ ከመ ፡ ፈተወ ፡ ልብ ከ[10] ። ወይቤ[12] ፡ ዮሐንስ ፡ አሊቅየ ፡ ወእግዚእየ ፡ ና ሁኬ ፡ እንከ[10] ፡ ሰማዕኩ ፡ በእንተ ፡ ዘከነ ፡ ምጽአትከ ፡ ዝየ ፡ ከመ ፡ ትንሥኦ ፡ ለቤተ ፡ ክርስቲያን ፡ ወታማ ስን ፡ ሥነ ፡ ሕንጼ (A. fol. 83a. 2.) ሃ ፡ ዘተሐንጸት ፡ በ ስማ[13] ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። እንተ ፡ ይእቲ ፡ ቀዳሚተ ፡ በሰ ር ፡ (B. fol. 62a. 2.) ለነሶን ፡ አብያተ[14] ፡ ክርስቲያና ት ። ወናሁ ፡ እስእሎ ፡ ለእግዚአብሔር ፡ ወለከኒ[10] ፡ አስተበቍዓከ[15] ፡ ተንሥእ ፡ ታንሶሱ[16] ፡ ንስቲተ ፡ ዲ በ ፡ ምድር ፡ ወውስተ[17] ፡ መርጎባ ፡ ለቤተ ፡ ክርስቲያ ን ፡ ከመ ፡ ትርአይ ፡ ቅጽራ ። መሠረተ[18] ፡ ድዳ ፡ ወሱ ራሬሃ ። ዋቅመ[19] ፡ ዓረፍታ ፡ ወጠፈረ ፡ ተድባባ ። ወ አዕማዲሃ[20] ፡ ወአቅማሪሃ ፡ ዘግሉፋን ፡ በወርቅ[21] ፡ ወ በብሩር ፡ ወበዕንቁ ፡ ባሕርይ ፡ ዘየኀቱ ። ነዓ[22] ፡ ከመ ፡ ትርአይ ፡ ኪያሃ ፡ እምቅድመ[23] ፡ ይፃእ ፡ ትእዛዝ ፡ እ (A. fol. 83b. 1.) ምአፉከ ፡ በእንተ ፡ ንስተታ[24] ። ወይቤ ሎ ፡ መልአከ ፡ ምክሩ ፡ (B. fol. 62b. 1.) ለመስፍን ፡ አ ሊቅነ ፡ ቃለ ፡ ዝንቱ ፡ አረጋዊ ፡ ክቡድ ፡ ውእቱ ፡ ወ በቲ[25] ፡ ትርጓሜ ። አኮ ፡ ዘይብአሰከ ፡ ነጽሮታ[10] ፡ አላ ፡ ይኄይሰከ ፡ ትንሥኦ[26] ፡ ከመ ፡ ትርአይ ፡ ዛተ ፡ ቤተ ፡ ክርስቲያን ፡ ከመ ፡ ኃላፌ ፡ ፍኖት ፡ እመ ፡ ኢይኤድ መከ ፡ ሥነ ፡ ሕንጻ ፡ ወሶበ ፡ ሰምዓ ፡ መስፍን[27] ፡ ዘይ ቤሎ ፡ መልአከ ፡ ምክሩ ፡ ዘይረፍቅ ፡ ውስተ ፡ ሕፅኑ ፡ ተንሥአ ፡ ፍጡነ ፡ በጕዮዓ ፡ ወአንሰሰወ[28] ፡ ውስተ ፡ መርጎባ ፡ ለቤተ ፡ ክርስቲያን ። ወዝኩ ፡ አረጋዊ ፡ ዮ ሐንስ[29] ፡ እንዘ ፡ ይጸንሕ[30] ፡ ፍኖተ ፡ በቅድሜሁ ። በኡ ፡ ውስቴታ ፡ ወነጺ (A. fol. 83b. 2.) ሮሙ ፡ እንከ ሩ ፡ እምሥነ ፡ ሥርዓተ ፡ ሕገጊሃ ፡ ሠርገ[31] ፡ ክብራ ፡ ወዕበየ ፡ ዘዘዚአሁ ፡ አርአያሃ ፡ ወዘዘዚአሁ ፡ ዖታ ሃ[32] ። ወይቤል (B. fol. 62b. 2.) ዎ ፡ አመነኮስ ፡ ሚመጠ ነ ፡ ዕበየ[10] ፡ ክብራ ፡ ለዛቲ ፡ ቤተ ፡ ክርስቲያን[33] ። አዳ

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[1] B. ወአብእዎ ፡ ፍጡነ ፡ ኀቤሁ ፡ ወእምዝ ፡ ወሀቦ ፡ . [2] B. omits the words in brackets. [3] B. ወምሕረት ፡ እምኀበ ፡ እ ፡ [4] B. አመነኮስ ፡ [5] B. ወይቤሎ ፡ ዝኩ ፡ መነኮስ ፡ እወ ፡ አሊቅ የ ፡ [6] B. adds ከመ ፡ [7] B. ቃልየ ፡ ዘእንብብ ፡ ቅድሜከ ፡ ኀበ ፡ አልቦ ፡ ሰብእ ፡ በባሕቲት ፡ [8] B. ወውእተ ፡ አሚረ ፡ አዘዘ ፡ [9] B. ይትገኃሥ ፡ ኵሉ ፡ እለ ፡ ሀለዉ ፡ ኀቤሁ ፡ [10] B. omits this word. [11] B. ወሶቤሃ ፡ ይቤሎ ፡ መስፍን ፡ ንብብ ፡ አመነኮስ ፡ ዘከመ ፡ [12] B. ወይቤሎ ፡ አሊ ቅየ ፡ [13] B. ወታማስን ፡ ሱራፌ ፡ ሕንፄሃ ፡ ዘሐንጸት ፡ [14] B. ወይእቲ ፡ በኵር ፡ ለአብያተ ፡ [15] B. adds ብቍዓኒ ፡ [16] B. ወአንሶሱ ፡ [17] B. ዲበ ፡ ገጸ ፡ ምድር ። ውስተ ፡ [18] B. ወመ ሠረተ ፡ [19] B. ወጥቅመ ፡ [20] B. adds ወመሳውረ ፡ ዘዲቤሃ ፡ [21] B. በወርቅ ፡ ወበዕንቁ ፡ ባሕርይ ፡ ዘየሐቱ ። [22] B. ዘንተኬ ፡ ነዓ ፡ [23] B. ትንጽር ፡ እምቅድመ ፡ [24] B. adds ወይእ ቲ ፡ ቀዳሚት ፡ ዘተሐንጸት ፡ በስማ ፡ ለእግዝእትነ ፡ . . . . እምኔታተ ፡ ግብጽ ። [25] B. ወላቲ ፡ [26] B. እመ ፡ ተንግእከ ፡ ወአንሰሰውከ ፡ ከመ ፡ ትንጽር ፡ ዛተ ፡ ቤተ ፡ ክርስቲያን ፡ ይኤድመከ ፡ ስና ። [27] B. መስ ፍን ፡ ዘንተ ፡ ነገረ ፡ አመልአከ ፡ ዘይረፍቅ ፡ [28] B. ከመ ፡ ያንሶሱ ፡ [29] B. adds ቡሩክ ፡ [30] B. ይጸይሕ ፡ ፍኖተ ፡ ቅድሜሁ ። ወሶበ ፡ በጽሐ ፡ መስፍን ፡ መልአከ ፡ ምክሩ ፡ ኀቡረ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያ ን ፡ ነጸሩ ፡ ኪያሃ ፡ ወአንከሩ ፡ [31] B. ሕገጊሃ ፡ ወሰራፌ ፡ ሕንፄሃ ፡ ወሠርጐ ፡ [32] B. ወዕበየ ፡ ግር ማሃ ፡ ዘዘ ፡ ዚአሁ ፡ ዖታ ። [33] B. ቤተ ፡ ክ ፡ ወሠናይ ፡ ስና ። ወባሕቱ ፡ ለሊከ ፡ አንተ ፡ ተአምር ፡ እስመ ፡ ንጉሥ ፡ ክሊፋ ፡ አዘዘነ ፡

ም ፡ ሰራፊሃ ፡ ወሠናይ ፡ ሕንፂሃ ፡ ወመንክር ፡ ሥና ፡ ወበሕቱ ፡ ምንተ ፡ ንብል ፡ በእንቲአሃ ፡ እስመ ፡ አዘዘነ ፡ ንጉሥ ፡ ከሊፋ ፡ ከመ ፡ ንንስት ፡ አብያተ ፡ ክርስቲያናት ፡ ወናቅም ፡ አብያተ ፡ ጣዖት ። ወበእንተ ዝ[1] ፡ አልብነ ፡ ደፊር ፡ ወኢንትዓደው[2] ፡ ለቃለ ፡ ትእዘዘ ፡ ግሙራ ። ወአውሥአ[3] ፡ ዝኩ ፡ አርጋዊ ፡ ዮሐንስ ፡ በቃለ ፡ ትሕትና ፡ ወይቤሎ ፡ ለመስ (A. fol. 84a. 1.) ፍን ፡ አሊቅየ ፡ ጽድቅ[4] ፡ ውእቱ ፡ ቃልከ ። ወበሕቱ ፡ አጽምአኒ ፡ ነገርየ ፡ ዘእነብብ ፡ በቅድሜከ ፡ ሠናየ ፡ ነገረ ፡ ወአከ ፡ እኩየ ፡ ዘአብለከ ። ወይቤሎሙ ፡ መስፍን ፡ ምንት ፡ ውእቱ ፡ ዘይኤድመኒ ፡ ሠናየ ፡ ነገረ ፡ እስኩ ፡ በል ። ወይቤሎ ፡ ዝኩ ፡ አረጋዊ ፡ አእግዚአየ ፡ ሀበኒ[5] ፡ ዕድሜ ፡ ወጽንሐኒ ፡ በትዕግሥት ፡ መጠነ ፡ ሠለስቱ ፡ ዕለት ፡ እም (B. fol. 63a. 1.) ቅድመ ፡ ታማስና ፡ ለዛቲ ፡ ቤተ[6] ፡ ክርስቲያን ፡ ወለለ ፡ ኵሉ ፡ ዕለት ፡ እሁበከ ፡ በበምእት ፡ ዲናር[7] ፡ እስከ[8] ፡ ይበጽሐከ ፡ መጽሐፈ ፡ መልእክቱ ፡ ለንጉሥ ። ወእምድኅረ[9] ፡ ሠለስቱ ፡ ዕለት ፡ ይከውን ፡ በከመ[10] ፡ ፈቀደ ፡ (A. fol. 84a. 2.) እግዚአብሔር ። ወይበጽሐ ፡ መጽሐፈ ፡ መልእክት ፡ ወአመ ፡ አከ ፡ ግበር ፡ ዘፈቀድከ ። ወሶበ ፡ ሰምዓ ፡ መስፍን ፡ ምስለ ፡ መልአከ ፡ ምክሩ ፡ ዘንተ ፡ ነገረ[11] ፡ ሰሐቅዎ ፡ ወተሐብዎ[12] ። ወይቤልዎ ፡ ኦአረጋዊ[13] ፡ አኮኑ ፡ ማእከሌነ ፡ ወማእከለ ፡ መቄዶንያ ፡ የ

አክል ፡ መጠነ[14] ፡ ክልኤቱ ፡ ምኅዋረ ፡ ወርኀ ፡ እንዘ ፡ የሐውሩ ፡ ሀየ ። ወእንዘ ፡ ይመጽኡሂ[15] ፡ ዝየ ፡ ከማሁ ፡ ክልኤቱ ፡ ወርኀ ፡ ወድሙር ፡ ጎልቆሙ ፡ አርባዕቱ ፡ አውራኅ ፡ አንተሰ ፡ ትብል ፡ ተዓገሠኒ ፡ እስከ ፡ ይበጽሐከ ፡ መጽሐፈ ፡ መልእክቱ ፡ ለንጉሥ ፡ በሠለስቱ ፡ ዕለት ፤ ወይቤ ፡ መልአከ[16] ፡ ምክሩ ፡ ለመ (A. fol. 84b. 1.) ስፍን ፡ አኮኑ ፡ (B. fol. 63a. 2.) ሶበ ፡ ልህቁ ፡ ክርስቲያን ፡ በዓመተ[17] ፡ ርስዓኖሙ ፡ ትየብስ ፡ ናላሆሙ ፡ ወተውሕድ ፡ አእምሮቶሙ ፡ ወይዘነግፁ ፡ እምብዝኃ ፡ ጸም ፡ ወጸሎት[18] ። ወይሰልቦሙ ፡ ልቦሙ[18] ፡ መብልዓ ፡ አተር ፡ ወበሕሩስ ፡ ወብርስን ። ወይእዜኒ ፡ አየድዓከ ፡ ምክረ ፡ ዘይኤድመከ[19] ፡ ንሣእ ፡ ወእምዝኩ[20] ፡ አረጋዊ ፡ ሠለስተ ፡ ምእት ፡ ዲናረ ፤ ዘይሠልጥ ፡ ለከ ፡ ዕዳ ። ወአበጽሐከ (sic) ፡ መጽሐከ (sic) ፡ መጽሐፈ[21] ፡ መልእክቱ ፡ ለንጉሥ[22] ፡ በሠለስቱ ፡ ዕለት ፡ ወእምድኅሬሁ ፡ ትሬሲ ፡ ዘፈቀድከ ። ውእቱ ፡ ጊዜ ፡ ይቤሎ ፡ መስፍን ፡ ለአረጋዊ ፡ ቡሩ (A. fol. 84b. 1.) ክ ፡ አሆ ፡ እጸንሐከ ፡ ወእትዓገሠከ ፡ እስከ ፡ ሠሉስ ፡ ዕለት ። ወኢይነስታ ፡ ለቤተ ፡ ክርስቲያን ፡ በከመ ፡ ትቤ ። ወይቤሎ ፡ ቀሲስ ፡ ዮሐንስ[23] ፡ በእንተዝ ፡ አቅም ፡ ሊተ ፡ ኪዳነ ፡ ወመሐላ ፡ በቅድሜሃ ፡ ለእግዚእትነ[24] ፡ ቅድስት ፡ (B. fol. 83b. 1.) ድንግል ፡ ወላዲተ ፡ አምላክ ፡ ከመ[25] ፡ ኢትወልጦ ፡ ለዝ ፡ ቃልከ ፡ ወኢ

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[1] B. adds ኬ ፡ [2] B. ከመ ፡ ንትዓደው ፡ [3] B. ወአዕበ ፡ አውሥአ ፡ ዝኩ ፡ ቀሲስ ፡ ክቡር ። ወይቤሎ ፡ [4] B. እስመ ፡ ጽድቅ ፡ ውእቱ ፡ ቃለ ፡ ነገርከ ። ወእንሰ ፡ እብለከ ፡ አስምዓኒ ፡ ቃለ ፡ ነገርየ ፡ ዘእነብብ ፡ ቅድመ ፡ ገጽከ ። ወይቤ ፡ ዝኩ ፡ መስፍን ፡ እስኩኬ ፡ ምንተ ፡ ውእተ ፡ ዘይኤድመከ ፡ አስምዓኒ ፡ ቃለከ ። [5] B. ዝኩ ፡ መነኮስ ፡ ሀበኒ ፡ [6] B. ለቤተ ፡ [7] B. እፈድየከ ፡ እምኅቤየ ፤ ዲናረ ፡ [8] B. እስከ ፡ አመ ፡ [9] B. adds ተፍጻሜት ፡ [10] B. በከመ ፡ ትቤ ፡ አንተ ፡ ወትገብር ፡ ዘትፈቅድ ፡ ገቢረ ። [11] B. adds እምኅበ ፡ ቀሲስ ፡ ዮሐንስ ፡ [12] B. ወተሐዘብዎ ። [13] B. አረጋዊ ፡ and omits አኮኑ ፡ in this place. [14] B. መቄዶንያ ፡ አኮኑ ፡ እንዘ ፡ የሐውሩ ፡ ሀየ ፡ መጠነ ፡ ፪አውራኅ ። [15] B. omits ሂ ፡ and reads ዝየ ፡ መጠነ ፡ ፪ወርኀ ፡ ወምንተ ፡ እንከ ፡ ሀለወከ ፡ ትትናገር ፡ ዘከመዝ ፡ ነገር ። [16] B. ወይቤሎ ፡ ለመስፍን ፡ መልአከ ፡ አንሰ ፡ እነግረከ ፡ ግብረ ፡ አሉ ፡ ክርስቲያን ። [17] B. ይልህቁ ፡ በዓመተ ፡ [18] B. omits this word. [19] B. adds እብለከ ። [20] B. እምዝንቱ ። [21] B. ወኢይወዕእ ፡ መጽሐፈ ፡ [22] B. ለንጉሥ ፡ ወኢእምኅልኡ ፡ ውእተ ፡ አሚረ ፡ ይቤሎ ፡ መስፍን ፡ ለአረጋዊ ፡ ቡሩክ ። እስመ ፡ እገብሮ ፡ ለከ ፡ ዘፈተውከ ፡ ወኢይነስታ ፡ ለዛቲ ፡ ቤተ ፡ ክ′ ፡ ወእጸንሐከ ፡ እስከ ፡ ፫ዕለት ። [23] B. ዮሐንስ ፡ ዓቅምኬ ፡ ሊተ ፡ [24] B. ቅድመ ፡ አዕይንቲሃ ፡ ለእግዝእትነ ፡ [25] B. ከመ ፡ ኢተሐሰወኒ ፡ ወተሰንዓው ፡ በዝግብር ፡ ወዓቀሙ ፡ ኪዳነ ፡ መሐላ ፡ ማእከሌሆሙ ፡ ቅድመ ፡ አዕይንቲሁ ፡ ለእግ′ ፡

ተሐስወኒ ። ወእምዝ ፡ ተሰነአዉ ፡ ወዓቀሙ ፡ ኪዳ
ን ፡ ወመሐላ ፡ በቅድመ ፡ እግዚአብሔር ፡ በውስተ[1] ፡
መርጡላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማር
ያም ፡ ወሶቤሃ ፡ ወፅአ[2] ፡ መስፍን ፡ ምስለ ፡ መልአ
ከ ፡ ምክሩ ። ወተግኀሠ ፡ ኀ (A. fol. 85a. 1.) በ ፡ መክ
ነ[3] ፡ ህላዌሁ ፡ እንዘ ፡ ይትሐዘበ[4] ፡ ወይትዔየሩ ፡ ላዕ
ለ ፡ አረጋዊ[5] ፡ ዑሩክ ። ወይቤሎሙ ፡ ቀሲስ ፡ ዮሐን
ስ ፡ ለአብያጺሁ ፡ ዕፀው ፡ ላዕሌየ[3] ፡ ኃዋኅዊሃ ፡ ለቤ
ተ ፡ ክርስቲያን ፡ ወንስጉ ፡ መናስግቲሃ ፡ ከመ ፡ ኢይ
ቀረብ[6] ፡ አሐዳሂ ፡ እምኔክሙ ፡ ዘይሔውጸኒ ፡ እስ
ከ[7] ፡ ሠለስቱ ፡ ዕለት[8] ። ወዘንተ ፡ ብሂሎ ፡ ቦአ[9] ፡ ው
(B. fol. 63b. 2.) ስተ ፡ መርጡላ ፡ ለቤተ ፡ ክርስቲያን ፡
ወቆመ ፡ ቅድመ[10] ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡
ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ[11] ። ወተመ
ሥጠ ፡ ሕሊናሁ ፡ ውስተ ፡ ሰማይ ፡ ወጠነ ፡ ጸሎተ ፡
በዓቢይ ፡ ትጋህ ፡ ወተጋንዮ ፡ (A. fol. 85a. 2.) ብዙኀ ፡
ምስለ ፡ ትምህርት ። በከየ ፡ ብካየ ፡ መሪረ ፡ እንዘ ፡ ያ
ውኀዝ ፡ አንብዓ ፡ ውዑየ ፡ እምአዕይንቲሁ ፡ ወይሰ
ትር ፡ መላትሒሁ ። ወየሐፅብ ፡ ሥጋሁ ፡ በውኂዘ ፡
ብካይ ፡ ዘያንጸፈጽፍ ፡ ኀበ ፡ [ቆማ ፡ ቅዱሰት[12] ፡] እገ
ሪሁ ። አስቆቀወ ፡ ወለሀወ ፡ ጥቂ ፡ ከመ[13] ፡ ኢይርአ
ይ ፡ ሙስናሃ ፡ ለቤተ ፡ ክርስቲያን[14] ። ወይቤ[15] ፡ አአ
ግዝእትየ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡
ወላዲተ ፡ አምላክ ። መድኀኒቶሙ ፡ ለእለ ፡ ይትመ
ሐፀኑ ፡ ኀቤኪ[16] ፡ ወፀወኖሙ ፡ ለእለ ፡ ይጮይዩ[17] ፡ እ
መንገሌኪ ፤ አእግዝእትየ[18] ፡ ንግሥት ፡ ሰማያት ፡ ወ
ምድር ። (A. fol. 85b. 1.) ወናሁ[19] ፡ በጽ (B. fol. 64a. 1.)
ሐ ፡ ጊዜ ፡ ጸልዮትከ ፡ ወአስተብቊዖትከ ፡ ኀበ ፡ ፍ
ቁር ፡ ወልድኪ ፡ እግዚእነ ፡ ወመድኀኒነ ፡ ኢየሱስ ፡
ክርስቶስ ፤ አእግዝእትየ[20] ፡ እስመ ፡ ዘተወልደ ፡ እም
ኔኪ ፡ ቅዱስ ፡ ውእቱ ። ወይሰመይ ፡ ወልደ ፡ እግዚ
አብሔር[3] ፡ ልዑል ። ወይሁቦ ፡ እግዚአብሔር ፡ አም
ላክ ፡ መንበረ ፡ ዳዊት ፡ አቡሁ ። ወይነግሥ ፡ ለቤተ ፡
ያዕቆብ ፡ ለዓለም ፡ ወአልቦ ፡ ማኅለቅት ፡ ለመንግሥ
ቱ ፡ ይገብር ፡ ለኪ ፡ ኵሎ ፡ ዘሰአልኪዮ ። እምይእዜ
ሰ ፡ አልጸቀ[21] ፡ አስተርእዮት ፡ ኃይልኪ ፡ [ላዕለ ፡ አ
ዕራርኪ ፡ ዘይፈቅዱ ፡ ነሢቶታ ፡ ለቤተ ፡ መቅደስ
ኪ ፡][12] ፡ ተንሥኢ ፡ ወዕዕዮሙ[22] ፡ ለጸላእትኪ ። ኢታ
ኅልፍዮሙ ፡ ሰዓሪ ፡ ምክሮሙ ፡ (A. fol. 85b. 2.) ወኢ
ይበሉ ፡ እንቋዕ ፡ እንቋዕ ፡ ርኢነ ፡ በአዕይንቲ (B. fol.
64a. 2.) ነ ፡ ኃሣራ[23] ፡ መስናሃ ፡ ወጎርትምናሃ ፡ ለመክ
ነ ፡ ህላዌኪ ። አአግዝእትየ[3] ፡ እስእለኪ ፡ ወአምሕለ
ኪ[24] ፡ በቃል ፡ ቅዱስ ፡ ዘጸርከኪዮ[25] ፡ ተስዓተ ፡ አው
ራኃ ፡ [ወኃምስተ ፡ ዕለተ ፡ እስከ ፡ ተወልደ ፡ እምኔ

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[1] B. ወወስተ ፡ [2] B. ወወፅአ ፡ ዝኩ ፡ [3] B. omits this word. [4] B. ይትሐብዖ ፡
[5] B. ቃለ ፡ ነገሩ ፡ ለአረጋዊ ፡ ወውእቱሰ ፡ ሶቤሃ ፡ ይቤሎሙ ፡ ለአብያጺሁ ፡ [6] B. ወኢይቅረብ ፡
[7] B. adds ተርጻሜት ፡ [8] B. adds ወ፫ለያልይ ። [9] B. ተሠውጠ ፡ [10] B. መንገለ ፡ ሥ
ዕላ ፡ [11] B. ለገቢረ ፡ ጸሎት ፡ በዓቢይ ፡ ትጋህ ፡ ወአስተብቍዖ ፡ በተጋንዮ ፡ ወሥዒል ፡ ዘምስለ ፡ ትምህር
ት ፡ ወውዑይ ፡ ዘይሰትር ፡ መላትሒሁ ፡ ወያረሰን ፡ ሥጋሁ ፡ እምውኂዝ ፡ ብካዩ ፡ [12] B. omits the words
in brackets. [13] B. በሰቆቃው ፡ ወላህ ፡ ከመ ፡ [14] B. እግዚአብሔር ፡ [15] B. ወቀዊሞ ፡
ቅድመ ፡ ሥዕላ ፡ ለእግ ፡ [16] B. ኀቤሆሙ ፡ [17] B. ይጮዩ ፡ መንገሌሃ ፡ እንዘ ፡ ይቤላ ፡ [18] B.
ወእግዝእት ፡ ኵሉ ፡ ዓለመ ፡ [19] B. ናሁ ፡ [20] B. ጸለዮቱከ ፡ ቅድመ ፡ ወልድኪ ፡ ፍቁር ፡ አእግዝ
እትየ ፡ ድንግል ፡ እስመ ፡ [21] B. ለመንግሥቱ ፡ ኢትጎድጊያ ፡ ዕራቃ ፡ ለቤተ ፡ ክርስቲያንኪ ። ናሁ ፡ በጽ
ሐ ፡ ወአልጸቀ ፡ ጊዜ ፡ አስተርእዮት ፡ ኃይልኪ ፡ [22] B. ከመ ፡ ትዕብዒዮሙ ፡ ለእለ ፡ ይትቃረኑኪ ። ኢይ
ሂዱኪ ፡ ወኢታኅልፊዮሙ ፡ እም ፡ ወሰንኪ ፡ ሠዓሪ ፡ ወአብዋሊ ፡ ሰሐቆሙ ፡ ወስላቆሙ ፡ ለእለ ፡ ይፃረሩኪ ፡ ዕ
ድዋንኪ ፡ ወኢይበሉ ፡ [23] B. በአዕይንቲነ ፡ ሙስናሃ ፡ ለቤተ ፡ መቅደስኪ ። ናሁ ፡ አስተብቍዓኪ ፡ ወአ
ጼውዓኪ ፡ ወአምሕላኪ ፡ ወእስብከኪ ፡ በእግዚአብሔር ፡ ርኅሩኅ ፡ ልብ ፡ ወብዙኅ ፡ ምሕረት ፡ ላዕለ ፡ ተግባሩ ፡
ወበጸሎትኪ ፡ ውክፍት ፡ በቅድሜሁ ፡ አስተርእዩ ፡ ትእምርተ ፡ ተአምርኪ ። አአግዝእትየ ፡ ኢትሰስእ ፡ እምቤ
ተ ፡ ክርስቲያንኪ ፡ ናሁ ፡ በጽሐ ፡ አስተርእዮት ፡ ኃይልኪ ። አብዋሊ ፡ ስላት ፡ ጸላእትኪ ፡ ከመ ፡ ኢይበሉ ፡ እን
ቋዕ ፡ እንቋዕ ፡ ርኢነ ፡ ኃሣራ ፡ ወጎርትምናሃ ፡ [24] B. እስእለኪ ፡ ወእስተብቍዓኪ ። አምሕለኪ ፡ ወእሰብ
ከኪ ፡ [25] B. adds በከርሥኪ ፡

ኪ ።][1] ወአጥበውኪዮ ፡ ሐሊበ ፡ እምአጥባትኪ ። ወ
በእግዚአብሔር ፡ (B. fol. 64b. 1.) አቡሁ ፡ ኢይቀሥ
ፍ[2] ፡ ወትረ ፡ ወኢይትመአዕ ፡ ዘልፈ ። ርኅሩኃ ፡ ል
ብ ፡ ውብዙኃ ፡ ምሕረት[3] ፡ ላዕለ[4] ፡ እጓለ ፡ እመሕያ
ው ፡ ወበጸሎትኪ ፡ ዘውክፍት[5] ፡ ቅድመ ፡ አዕይንቲ
ሁ ፡ ለወልድኪ[6] ። አስተርአዩ ፡ [ዮም ፡ ኃይለ ።][7] ተ
አምርኪ ፡ አእግዝእትየ ፡ እግዝእተ ፡ መላእክት ፡ ወ
ሰብእ ። ዘንተ ፡ ብካየ ፡ ወዘይመስሎ ፡ ኢያንትግ[7] ፡
(A. fol. 86a. 1.) ተጊህ ፡ በመዓልት ፡ ወበሌሊት ፡ በስ
ኢል ፡ ወሰጊድ ፡ በተጋንዮ ፡ ወበኅርመት ። ኢበል
ዓ ፡ ወኢሰትየ ፡ ወኢጥዕመ ፡ በአፉሁ ፡ እስከ ፡ ተፍ
ጻሜተ ፡ ሠለስቱ ፡ ዕለት ። ወአመ ፡ ሠለስቱ ፡ ዕለት ፡
በዓሠርቱ ፡ ወአሐዱ ፡ ሰዓተ ፡ ሌሊት[8] ፡ እምድኅረ ፡
ንቅወተ ፡ ዶር (B. fol. 64b. 2.) ሆ ፡ እምቅድመ ፡ ይኩ
ን ፡ ኀሐ ፡ ጽባሕ ፡ ናሁ ፡ እግዝእትነ ፡ ቅድስት ፡ ድን
ግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ርኅርት[9] ፡ ል
ብ ፡ ለእለ ፡ ይስእሉ ፡ ኀቤሃ ፡ በአንብዕ ፡ ጽፋቅ ፡ ወበ
ስብረተ[10] ፡ ልብ ፡ አስተርእየቶ ፡ ገሀደ ፡ እምውስተ ፡
ሥዕል[11] ፡ ወተክዕወ ፡ ሞገስ ፡ እምከናፍሪሃ[12] ። ወት
ቤሎ ፡ አቀሲስ ፡ [ዮሐንስ ፡ ናሁ ፡ እግዚአብሔር ፡ ተ
ወክፈ ፡ ዅሎ ፡ ስእለ (A. fol. 86a. 2.) ተከ ፡ ወሰእልከ ፡
በእንተ ፡ ንስተታ ፡ ለቤተ ፡ መቅደስየ ። ኢትኅዝን ፡
ወኢታጸሙ ፡ ነፍሰከ ፡ እምይእዜ ። ወእነ ፡ አዘዝክ
ዎ ፡ በዛቲ ፡ ሌሊት ፡ ለንጉሥ ፡ ከሊፋ ፡ ከመ ፡ ይጽሐ
ፍ ፡ ጠማረ ፡ ወይፈኑ ፡ ኅበ ፡ ዝንቱ ፡ መስፍን ፡ ከመ ፡
ኢይንስታ ፡ ለቤተ ፡ መቅደስየ ።][13] ወናሁ ፡ በጽሐ
ት[14] ፡ ጠማረ ፡ መልእክቱ ፡ ለንጉሥ ፡ ፍጡነ ፡ እም
ሀገረ ፡ መቄዶንያ ፡ በዛቲ ፡ ሰዓት ፡ ከመ ፡ ቅጽበተ ፡
ዓይን ፡ ኅበዝ ፡ መስፍን ፡ ዘእልምት ፡ ወቅልምት ፡
በእደ ፡ ዚአሁ ፡ ከመ ፡ ኢይሂድ ፡ ወኢያማስን ፡ ለዛ
ቲ ፡ ቤተ ፡ ክርስቲያን[15] ። ኢትፍራህ ፡ ይእዜኒ ፡ ወኢ
ይደንግፅክ ፡ ልበክ ፡ አላ ፡ ጽናዕ ፡ በኃይለ ፡ እግዚአ
ብሔር ፡ ወጎዳእ ፡ እምተዕዕሮ ፡ (A. fol. 86b. 1.) ወኢ
ታጸሙ[16] ፡ (B. fol. 65a. 1.) ነፍስከ ፡ እስመ ፡ አልቦ ፡ ዘ
ይክል ፡ ለቤተ ፡ መቅዱስየ ። እስመ ፡ አቡሁ ፡ ለወል
ድየ ፡ ፍቁር ፡ አምዳ ። አወልድየ ፡ ዋሕድ ፡ አፀዳ ።
ወመንፈስ ፡ ቅዱስ ፡ መሠረታ ፡ ወድዳ[17] ። ወዘንተ ፡
ብሂላ ፡ ተሰወረት ፡ እምኔሁ ፡ ድኅረ ፡ ወሀበቶ ፡ ሰላ
መ[18] ። ወሰማያ ፡ ቀሲስ ፡ ዮሐንስ ፡ ሞገሰ ፡ ቃላ ፡ ወ
ሳዕሳዓ ፡ አፉሃ[19] ፡ ዘእግዚእትነ ፡ ቅድስት ፡ ድንግል ፡
ማርያም ፡ ወላዲተ ፡ አምላክ ። ይእተ ፡ ጊዜ[20] ፡ አድ
ምዓ ፡ ለርእሱ[3] ፡ ጸጋ ፡ ዘበቲ ፡ ፍሥሐ ፡ ወሐሤት[3] ፡
አንፈርዓፀ[21] ፡ ወኃድአ ፡ በመንፈስ ፡ ቅዱስ ፡ ቀነተ[22] ፡
ኃይለ[23] ፡ ወሰገደ ፡ ቅድመ ፡ ሥዕላ ፡ (B. fol. 65a. 2.) ለ

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[1] B. omits the words in brackets. [2] B. ዘኢይቀሥፍ ፡ [3] B. omits this word.
[4] B. ላዕለ ፡ ፍጥረተ ፡ [5] B. ውክፍት ፡ [6] B. ለእምላክ ፡ እስራኤል ፡ [7] B. ተአምርኪ ፡
ኢታስተሐቅሪያ ፡ በስሳሌ ፡ ቤተ ፡ ክርስቲያንኪ ፡ ዘውእቱ ፡ ዮም ፡ ዕለተ ፡ ተዝክርኪ ። ወኢያንተግ ፡ ተጊሃ ፡ መ
ዓልተ ፡ ወሌሊተ ፡ እንዘ ፡ ይስእል ፡ ወያስተበቍዕ ፡ በተጋንዮ ፡ ወበሰጊድ ፡ በዓቢይ ፡ ኀዘን ፡ ወምሕላ ፡ ወበትኅር
ምት ፡ እንዘ ፡ ኢይጥዕም ፡ ምንተኒ ፡ ግሙራ ፡ እስከ ፡ ተፍጻሜት ፡ ፫ዕለት ፡ [8] B. በ፲ወ፪ዘሌሊተ ፡ ሰዓ
ት ፡ እምቅድመ ፡ ክዕበ ፡ ጽባሕ ፡ ወንቅወተ ፡ ዶርሆ ። እስመ ፡ እግዝእትነ ፡ [9] B. ርኅርኅተ ፡ [10] B.
ወበቅዋቋዋ ፡ ልብ ። [11] B. አሜሃ ፡ ይእተ ፡ አሚረ ፡ አስተርእየቶ ፡ እምነ ፡ ሥዕል ፡ [12] B. adds
ላዕለ ፡ ዮሐንስ ። [13] B. omits the passage in brackets. [14] B. ነዋ ፡ በጽሐት ፡ [15] B.
ጠማር ፡ እምኅበ ፡ ንጉሥ ፡ ክሊፋ ፡ ዘእልምት ፡ በነገረ ፡ መልእክት ፡ ዘተጽሕፈ ፡ በእደዊሁ ፡ በማየ ፡ ሕመት ፡
በዛቲ ፡ ሰዓት ፡ ከመ ፡ ቅጽበተ ፡ ዓይን ፡ እምሀገረ ፡ መቄዶንያ ። ከመ ፡ ኢይሂዳ ፡ ለቤተ ፡ ክርስቲያን ፡ ለአማስኖ ፡
ኢትፍሪሁ ፡ ወኢይደንግፅ ፡ ልብከ ፡ ጽናዕ ፡ [16] B. ወገዳር ፡ ኢትፃሙ ፡ በዙርህ ፡ ዘእንበለ ፡ መስፈርት ፡
ወእልቦ ፡ ሰብእ ፡ ዘኢይክል ፡ አማስኖታ ፡ ለመክነ ፡ ዕረፍትየ ፡ ወቤተ ፡ መቅደስየ ፡ [17] B. ለወልድየ ፡ ፀ
ዳዳ ፡ ወመንፈስ ፡ ቅዱስ ፡ መሠረታ ፡ ወድዳ ። [18] B. ወሀበቶ ፡ ስላመ ፡ ወተሰወረት ፡ እምኔሁ ። [19] B.
ወዘንተ ፡ ነገረ ፡ ሶበ ፡ ሰምዓ ፡ ቀሲስ ፡ ዮሐንስ ፡ እሞገሰ ፡ ቃለ ፡ ወሳዕሳዓ ፡ አፉሃ ፡ ለእግ[illegible] ፡ [20] B. አሚረ ፡
[21] B. ወአንፈርዓፀ ፡ ወእምዝ ፡ ኃድአ ፡ [22] B. ወቀነተ ፡ [23] B. ኃይለ ። ወእንኁ ፡ መንፈስ ፡ ሰጊ
ድ ፡ ቅድመ ፡ አዕይንቲሁ ፡ ለእግዚአብሔር ፡ ወቅድመ ፡ ሥዕላ ፡

እግዝአትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። እንዘ ፡ ይሴብሕ ፡ ስማ ፡ በሐዋዝ ፡ (A. fol. 86b. 2.) ማኅሌት ፡ አአኃው ፡ ፍቁራን ፡ ርእዩ[1] ፡ ሚመጠን ፡ ዕበየ ፡ ጸሎቱ ፡ ለዝንቱ ፡ ጻድቅ ፡ ንጹሕ ፡ ውኔር[2] ። በከመ ፡ ይቤ ፡ ሐዋርያ ፡ ጸሌት ፡ ጻድቅ ፡ ትክል ፡ ወትረድእ[1] ፡ ወታሠልጥ ። ወዝንቱሰ[3] ፡ መስፍን ፡ እንዘ ፡ ሀሎ ፡ ውስተ ፡ ሐይመቱ ፡ ሰኪቦ ፡ ዲበ[4] ፡ አራቱ ፡ ወንሱግ ፡ ሐይመቱ[5] ፡ ወመንገሌሁ ፡ መኃትወ ፡ ጽጕ ፡ የኃቱ ። ውእተ ፡ ጊዜ ፡ ነቅሀ ፡ እምንዋሙ[6] ፡ ወርእየ ፡ ዖፌ ፡ ርግብ ፡ ፀዓዳ ፡ በብርሃነ ፡ ማኅቶት ፡ ወ ወገረ ፡ በአፋሁ[7] ፡ ጦማረ ፡ ኅትምተ[8] ። ወተስእሎ ፡ (B. fol. 65b. 1.) ለገብሩ ፡ ዘንተ ፡ እንዘ ፡ ያነክር ፡ ጥቀ ። ወይቤሎ[9] ፡ እምአይቴ ፡ መጽአ ፡ ወእንተ ፡ አይ ፡ በ አ ፡ ዝንቱ[10] ፡ ዖፌ ፡ ርግብ ፡ እንዘ ፡ ሐይመቱ[11] ፡ ቀ ልፍት ፡ በአውታረ ፡ መናስግት ። ወይቤሎ ፡ ገ (A. fol. 87a. 1.) ብሩ ፡ ኢያእመርኩ ፡ እምኅበ ፡ መጽአ ፡ ወእ ንተ ፡ ኅበ ፡ ቦአ ፡ እንበለ ፡ ዘእሬኢ ፡ እንዘ ፡ ይዌግር ፡ እምአፋሁ ፡ ጦማረ ፡ ኅትምት ፡ ዘተኃትመት ፡ በማኅ ተመ ፡ ንጉሥ ። ወሶበሃ ፡ ተኃጥአ ፡ እምአዕይንቲሆ ሙ ፡ ውእቱ ፡ ዖፌ ፡ ርግብ ። ወይቤ ፡ መስፍን ፡ ሊተ ሰ ፡ ናሁ ፡ ተህውከኒ ፡ መንፈስየ ፡ ወተከውሰኒ ፡ ልብ የ ፡ በእንተዝ ፡ ነገር ። ወእምዝ[12] ፡ ተንሥአ ፡ ፍጡነ ፡ ወነሥአ ፡ ለጦማር ፡ በእዴሁ ፡ ከሠተ ፡ ወእንበባ ፡ በ ብርሃነ ፡ ማኅቶት ። ወረከበ ፡ ቅልምተ ፡ ወእልምተ[1] ፡ በእዴ ፡ ንጉሥ ። ወርጡብ ፡ ቅልመታ ፡ ከመ ፡ ዘተጽ ሕፈት ፡ ይእቲ ፡ ጊዜ ፡ ወትብል ፡ ከመዝ ። መልእክ ት ፡ እምኅበ ፡ ንጉሥ ፡ ከሊፋ ፡ ኅበ ፡ አሐዱ ፡ መስፍ ን ፡ ሊቀ ፡ ም (A. fol. 87a. 2.) እት ፡ ሐራ ፡ መስተፅዕና ነ ፡ አፍራስ ። ዘእዘዝክዎ ፡ ከመ ፡ ይሖር ፡ ወይውድ ፡ አድያማተ ፡ ግብጽ ፡ ወይንሥት ፡ አብያት ፡ ክርስቲ ያናት ። አእምርአ[13] ፡ ወለቡ[14] ፡ አመስፍን ፡ በእንተ ፡ እገሌአ ፡ ዘአፍቀሮ[15] ፡ እግዚአብሔር ፡ ልዑ (B. fol. 66b. 2.) ል ፤ [ኢታሕስምኣ ፡ ላዕሌሁ ፡ ወላዕለ ፡ ቤተ ፡ ክርስቲያን ፡ በሀገረ ፡ አትሪብ ። ወላዕለ ፡ ኵሎን ፡ አ ብያተ ፡ ክርስቲያናት ፡ እለ ፡ ሀለዋ ፡ በአድያመ ፡ ግብ ጽ ። አላአ ፡][16] በጊዜ[17] ፡ ታንብባ ፡ ለዛቲ ፡ መጽሐ ፍ[18] ፡ ዘተቀልመት ፡ ወተአልመት[1] ፡ በእዴየ ፡ ኢት ጐንዲ ፡ ተንሥአ ፡ ፍጡነ[1] ፡ በጉጉዓ ፡ ወነዓ[19] ፡ ኅቤ የ ። ወላዕለ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሀገረ ፡ አትሪብ ፡ [ዘተሐንጸት ፡ በስማ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድን ግል ፡ ማርያም ፡ ወላዲተ ፡ አ (A. fol. 87b. 1.) ምላክ ፡][16] ኢትኅልፍአ ፡ ወኢትትዓደዉ ፡ ወኢትፍቅድ ፡ አማ ስኖታ ፡ ለኵሎንሂ ፡ ከማሃ ። ናሁአ[20] ፡ ጸሐፍኩ ፡ ለ ክ[21] ፡ ዛቲ ፡ ጦማረ ፡ ዘዓሠርቱ ፡ ወአሐዱ ፡ ሰዓተ ፡ ሌ ሊት ፡ ከመዝአ ፡ ወከመዝአ ፡ (B. fol. 66a. 1.) ትእምር ትየአ ። ወዓቀመ ፡ ሎቱ ፡ ትእምርተ ፡ ዘከነ ፡ ማእከ

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[1] B. omits this word. [2] B. ጸሎቱ ፡ ለኄር ፡ ብእሲ ፡ ርእዩ ፡ በከመ ፡ [3] B. ወዝኩሰ ፡ [4] B. ውስተ ፡ ዓራቱ ፡ [5] B. adds በአውታር ፡ [6] B. adds እስመ ፡ አልጸቀ ፡ ጊዜሁ ፡ ለነግሀ ። ወበይእቲ ፡ ጊዜ ፡ ርእየ ፡ [7] B. እምአፋሁ ፡ [8] B. adds ወሶበ ፡ ርእየ ፡ መስፍን ፡ ዘንተ ፡ አንከረ ፡ ጥቀ ። [9] B. ለገብሩ ፡ ወይቤሎ ፡ [10] B. በአይቴ ፡ ቦአ ፡ ዝንቱ ፡ [11] B. ሀለወት ፡ ሐይመት ፡ ቀልፍት ፡ በአቅፋሊሃ ፡ ዘወገረ ፡ እምአፋሁ ፡ ጦማረ ፡ ወኢያእመረ ፡ ዘከመ ፡ እሮ ፡ ወፅአ ። ወእምአይቴ ፡ መጽአ ፡ ወጎበ ፡ አይቴ ፡ የሐውር ፡ ወይቤ ፡ መስፍን ፡ ተሐውክተኒ ፡ ሕሊናየ ፡ ወትከውስ ፡ ልብየ ፡ በእንተ ፡ ዝን ቱ ፡ ነገር ። [12] B. ወእምድኅረዝ ፡ ነሥአ ፡ ለጦማር ፡ ወከሠታ ፡ ወእንበባ ፡ በብርሃነ ፡ ማኅቶት ፡ [13] B. ርዋበተ ። ዘከመ ፡ ተጽሕፈት ፡ በይእቲ ፡ ሰዓት ፡ ዘእልምት ፡ ነገረ ፡ መልእክት ፡ ዘይብል ፡ ከመዝ ። [14] B. adds አ, the sign of quotation, to each words of the letter. [15] B. እገሌአ ፡ ዘኃረዩአ ፡ ወ አፍቀሮአ ፡ [16] B. omits the words in brackets. [17] B. ጊዜ ፡ [18] B. ጦማርአ ፡ [19] B. ወነዓ ፡ ፍጡነጸ ፡ ለበጺሕአ ፡ ኅቤየአ ፡ ወቤተ ፡ [20] B. ኢትኅልፍአ ፡ እምኔየአ ፡ ወኢትፈቅድአ ። አማስኖታጸ ። ወኢትንሥት ፡ ሕንፂሃጸ ። ዘተሐንጸት ፡ በስመ ፡ ማርያም ፡ ወለኵሎንአ ፡ አብያተ ፡ ክርስቲያናት አ ። በእንቲአሆንአ ፡ አዘዝኩክ ፡ ከመ ፡ ትንሥቶአ ፡ ወናሁአ ፡ [21] B. አንአ ፡ ንጉሥአ ፡ በዛቲአ ፡ ጊዜአ ፡ ወከመዝአ ፡ ትእምርትአ ፡ ጸሐፍኩአ ፡ ለክ ፡ ዘንተአ ፡ በ፲ወ፩ሰዓተ ፡ ሌሊት ። ወከመዝአ ፡ ዓውደ ፡ ዓመቱጸ ፡ አ እምርአ ፡ ወለቡአ ፡ መስፍንአ ። ወወሀቦ ፡ ትእምርተ ፡ ዘከነ ፡ ማእ[ከ]ሌሆሙ ፡

እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። እንዘ ፡ ይሴብሕ ፡ ስማ ፡ በሐዋዝ ፡ (A. fol. 86b. 2.) ማኅሌት ፡ አእኃው ፡ ፍቁራን ፡ ርእዩ[1] ፡ ሚመጠን ፡ ዕበየ ፡ ጸሎቱ ፡ ለዝንቱ ፡ ጻድቅ ፡ ንጹሕ ፡ ውኔር[2] ። በከመ ፡ ይቤ ፡ ሐዋርያ ፡ ጸሌት ፡ ጻድቅ ፡ ትክል ፡ ወትረድእ[1] ፡ ወታሠልጥ ። ወዝንቱሰ[3] ፡ መስፍን ፡ እንዘ ፡ ሀሎ ፡ ውስተ ፡ ሐይመቱ ፡ ሰኪቦ ፡ ዲበ[4] ፡ አራቱ ፡ ወንሱግ ፡ ሐይመቱ[5] ፡ ወመንገሌሁ ፡ መኃትወ ፡ ጽጕ ፡ የኃቱ ። ውእተ ፡ ጊዜ ፡ ነቅሀ ፡ እምንዋሙ[6] ፡ ወርእየ ፡ ዖፌ ፡ ርግብ ፡ ፀዓዳ ፡ በብርሃነ ፡ ማኅቶት ፡ ወ ወገረ ፡ በአፋሁ[7] ፡ ጦማረ ፡ ኅትምተ[8] ። ወተስእሎ ፡ (B. fol. 65b. 1.) ለገብሩ ፡ ዘንተ ፡ እንዘ ፡ ያነክር ፡ ጥቀ ። ወይቤሎ[9] ፡ እምአይቴ ፡ መጽአ ፡ ወእንተ ፡ አይ ፡ ቦ አ ፡ ዝንቱ[10] ፡ ዖፌ ፡ ርግብ ፡ እንዘ ፡ ሐይመቱ[11] ፡ ቀ-ልፍት ፡ በአውታረ ፡ መናስግት ። ወይቤሎ ፡ ገ (A. fol. 87a. 1.) ብሩ ፡ ኢያእመርኩ ፡ እምኅበ ፡ መጽአ ፡ ወእንተ ፡ ኅበ ፡ ቦአ ፡ እንበለ ፡ ዘእፌኢ ፡ እንዘ ፡ ይዌግር ፡ እምአፋሁ ፡ ጦማረ ፡ ኅትምተ ፡ ዘተኃትመት ፡ በማኅተመ ፡ ንጉሥ ። ወሶበሂ ፡ ተኃጥአ ፡ እምአዕይንቲሆሙ ፡ ውእቱ ፡ ዖፌ ፡ ርግብ ። ወይቤ ፡ መስፍን ፡ ሊተ ሰ ፡ ናሁ ፡ ተህውከኒ ፡ መንፈስየ ፡ ወተከውሰኒ ፡ ልብየ ፡ በእንተዝ ፡ ነገር ። ወእምዝ[12] ፡ ተንሥአ ፡ ፍጡነ ፡ ወነሥአ ፡ ለጦማር ፡ በእዴሁ ፡ ከሠተ ፡ ወአንበባ ፡ በ ብርሃነ ፡ ማኅቶት ። ወረከበ ፡ ቅልምተ ፡ ወአልምተ[1] ፡ በእዴ ፡ ንጉሥ ። ወርጡብ ፡ ቅልመታ ፡ ከመ ፡ ዘተጽሕፈት ፡ ይእቲ ፡ ጊዜ ፡ ወትብል ፡ ከመዝ ። መልእክት ፡ እምኅበ ፡ ንጉሥ ፡ ክሊፋ ፡ ኅበ ፡ አሐዱ ፡ መስፍን ፡ ሊቀ ፡ ም (A. fol. 87a. 2.) እት ፡ ሐራ ፡ መስተዕዳና ፡ አፍራስ ። ዘአዘዝክዎ ፡ ከመ ፡ ይሖር ፡ ወይውድ ፡ አድያማተ ፡ ግብጽ ፡ ወይንሥት ፡ አብያት ፡ ክርስቲያናት ። አእምርአ[13] ፡ ወለቡ[14] ፡ አመስፍን ፡ በእንተ ፡ እገሌአ ፡ ዘአፍቀሮ[15] ፡ እግዚአብሔር ፡ ልዑ (B. fol. 66b. 2.) ል ፤ [ኢታሕስምኣ ፡ ላዕሌሁ ፡ ወላዕለ ፡ ቤተ ፡ ክርስቲያን ፡ በሀገረ ፡ አትሪብ ። ወላዕለ ፡ ኵሎን ፡ አብያተ ፡ ክርስቲያናት ፡ እለ ፡ ሀለዋ ፡ በአድያመ ፡ ግብጽ ። አላአ ፡]16 በጊዜ[17] ፡ ታንብባ ፡ ለዛቲ ፡ መጽሐፍ[18] ፡ ዘተቀልመት ፡ ወተአልመት[1] ፡ በእዴየ ፡ ኢተጐንዲ ፡ ተንሥአ ፡ ፍጡነ[1] ፡ በጉጕዓ ፡ ወነዓ[19] ፡ ኅቤየ ። ወላዕለ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሀገረ ፡ አትሪብ ፡ [ዘተሐንጸት ፡ በስማ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አ (A. fol. 87b. 1.) ምላክ ፡]16 ኢትኅልፍአ ፡ ወኢትትዓደዉ ፡ ወኢትፍቅድ ፡ አማስኖታ ፡ ለዙሎንሂ ፡ ከማሃ ። ናሁአ[20] ፡ ጸሐፍኩ ፡ ለክ[21] ፡ ዛቲ ፡ ጦማረ ፡ ዘዓሠርቱ ፡ ወእሐዱ ፡ ሰዓተ ፡ ሌሊት ፡ ከመዝአ ፡ ወከመዝአ ፡ (B. fol. 66a. 1.) ትእምር ትየአ ። ወዓቀመ ፡ ሎቱ ፡ ትእምርተ ፡ ዘከነ ፡ ማእከ

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[1] B. omits this word. [2] B. ጸሎቱ ፡ ለኄር ፡ ብእሲ ፡ ርእዩ ፡ በከመ ፡ [3] B. ወዝኩሰ ፡ [4] B. ውስተ ፡ ዓራቱ ፡ [5] B. adds በአውታር ፡ [6] B. adds እስመ ፡ አልጸቀ ፡ ጊዜሁ ፡ ለነግሀ ። ወበይእቲ ፡ ጊዜ ፡ ርእየ ፡ [7] B. እምአፋሁ ፡ [8] B. adds ወሶበ ፡ ርእየ ፡ መስፍን ፡ ዘንተ ፡ አንከረ ፡ ጥቀ ። [9] B. ለገብሩ ፡ ወይቤሎ ፡ [10] B. በአይቴ ፡ ቦአ ፡ ዝንቱ ፡ [11] B. ሀለወት ፡ ሐይመት ፡ ቀ-ልፍት ፡ በአቅፋሊሃ ፡ ዘወገረ ፡ እምአፋሁ ፡ ጦማረ ፡ ወኢያእመረ ፡ ዘከመ ፡ እፎ ፡ ወፅአ ። ወእምአይቴ ፡ መጽአ ፡ ወጎበ ፡ አይቴ ፡ የሐውር ፡ ወይቤ ፡ መስፍን ፡ ተሐውክተኒ ፡ ሕሊናየ ፡ ወትከውስ ፡ ልብየ ፡ በእንተ ፡ ዝንቱ ፡ ነገር ። [12] B. ወእምድኅረዝ ፡ ነሥአ ፡ ለጦማር ፡ ወከሠታ ፡ ወአንበባ ፡ በብርሃነ ፡ ማኅቶት ፡ [13] B. ርዋበተ ። ዘከመ ፡ ተጽሕፈት ፡ በይእቲ ፡ ሰዓት ፡ ዘእልምት ፡ ነገረ ፡ መልእክት ፡ ዘይብል ፡ ከመዝ ። [14] B. adds አ, the sign of quotation, to each words of the letter. [15] B. እገሌአ ፡ ዘኃረዩአ ፡ ወአፍቀሮአ ፡ [16] B. omits the words in brackets. [17] B. ጊዜ ፡ [18] B. ጦማርአ ፡ [19] B. ወነዓ ፡ ፍጡነጸ ፡ ለበጺሕአ ፡ ኅቤየአ ፡ ወቤተ ፡ [20] B. ኢትኅልፍአ ፡ እምኔየአ ፡ ወኢትፈቅድአ ። አማስኖታጸ ። ወኢትንሥት ፡ ሕንፂሃጸ ። ዘተሐንጸት ፡ በስመ ፡ ማርያም ፡ ወለሰሎንአ ፡ አብያተ ፡ ክርስቲያናት አ ። በእንቲአሆንአ ፡ አዘዝኩከ ፡ ከመ ፡ ትንሥቶአ ፡ ወናሁአ ፡ [21] B. አንአ ፡ ንጉሥአ ፡ በዛቲአ ፡ ጊዜአ ፡ ወከመዝአ ፡ ትእምርትአ ፡ ጸሐፍኩአ ፡ ለከ ፡ ዘንተአ ፡ በ፲ወ፪ሰዓተ ፡ ሌሊት ። ወከመዝአ ፡ ዓውደ ፡ ዓመቱጸ ፡ አእምርአ ፡ ወለቡአ ፡ መስፍንአ ። ወወሀቦ ፡ ትእምርተ ፡ ዘከነ ፡ ማእ[ከ]ሌሆሙ ፡

ሴሆሙ ። ወሶበ ፡ ርእያ ፡ ለይእቲ ፡ ጦማር ፡ አንበበ ፡ አንከረ ፡ ጥቀ ፡ ወአስተዳፀበ ፡ ፈድፋደ[1] ። ወአኃዝ ፡ ረዳድ ፡ ወድንጋፄ ፡ ወይቤሎ ፡ ለመልአክ ፡ ምክሩ ፡ ንግእ[2] ፡ ምስሌክ ፡ አርባዕተ ፡ ወራዙተ ፡ ወሑር ፡ ከመ ፡ ታምጽኦ ፡ ፍጡነ ፡ ለአርጋዊ ፡ መነክስ ፡ ዘሀሎ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ። ወእሉ ፡ ወራዙት ፡ ሖሩ ፡ ፍጡነ ፡ ወኀሠሥዎ ፡ በብዙኀ ፡ ጻማ[3] ፡ ወረከብዎ ፡ ቀዊሞ ፡ እንዘ ፡ ይጼሊ[4] ። (A. fol. 87b. 2.) ወሰድዎ[5] ፡ ወአብጽሕዎ ፡ ኀበ ፡ መስፍ (B. fol. 66a. 2.) ንፀ ወሶበ ፡ ርእዮ[6] ፡ መስፍን ፡ እምርኁቅ ፡ ተቀበሎ ፡ በብሩህ ፡ ገጽ ፡ በፍሥሐ ፡ ወበሐሤት[7] ፡ ወይቤሎ ፡ አግብረ ፡ እግዚአብሔር[8] ፡ ንበር ፡ ወዜንወኒ ፡ አይቴ ፡ ነበርከ ፡ እስከ ፡ ዮም ፡ እምዕለተ ፡ ተሴለይነ[9] ። ወይቤሎ ፡ ቀሲስ ፡ ዮሐንስ ፡ ነበርኩ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ እንዘ ፡ እጼሊ ፡ ኀበ ፡ እግዚአብሔር ፡ ከመ ፡ ይነጽር ፡ ድካምየ[10] ፡ ወኢያርእየኒ ፡ መ-ስናሃ ፡ ለቤተ ፡ ክርስቲያን[11] ። ውእቱ ፡ ጊዜ ፡ ተርእየተነ[12] ፡ እግዝእትየ ፡ ውስተ[13] ፡ ሥዕል ። ወነገረተነ[14] ፡ ዘከመ ፡ በጽሐ ፡ ኀቤከ[15] ፡ መጽሐፈ ፡ መልእክቱ ፡ ለንጉሥ ፡ ከመ ፡ ትኅድግ[16] ፡ አማስኖታ ፡ ለቤተ ፡ ክርስቲያን[17] ። ወሶቤሃ ፡ ሰባሕክዎ ፡ ለእግዚአብ (A. fol. 88a. 1.) ሔር ፡ ስቡሕ ፡ ወልዑል ፡ አእኰትዋ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በእንተ ፡ ድኅነታ ፡ ለቤተ ፡ ክርስቲያን ፡ እሙስና ። ወይቤሎ ፡ መስፍ (B. fol. 66b. 1.) ን ፡ እወ ፡ እሙን ፡ ነገርከ ፡ ወጸድቅ ፡ ቃልከ ፡ ናሁ ፡ በጽሐ[18] ፡ ኀቤየ ፡ በዝንቱ ፡ ጊዜ[19] ፡ መጽሐፈ ፡ መልእክቱ ፡ [ለእግዚእየ ፡ ንጉሥ ፡][20] በአፈ ፡ ሥፍ ፡ ርግብ ፡ ፀዓዳ ። ወኢያእመርኩ ፡ እንተ ፡ ኀበ ፡ ዐእ ፡ ኀቤየ[21] ፡ ውእቱ ፡ ርግብ[22] ፡ [ወወገረ ፡ እምአፉሁ ፡ ውስተ ፡ ሐይመትየ ፡ ጦማረ ፡ መልእክቱ ፡ ለእግዚእየ ፡ ንጉሥ ፡ ዘእልምት ፡ በእዴሁ ። ወእዘዘኒ ፡ ከመ ፡ እኅድግ ፡ አማስኖተ ፡ ቤተ ፡ ክርስቲያን ፡ ወእሐር ፡ ፍጡነ ፡ ኀቤሁ ።][20] ወይእዜኒ ፡ አቀሲስ ፡ አእመርኩ ፡ ትንብልናሃ ፡ [ወኃይለ ፡ ረድኤታ ፡][23] ለእግዝእትነ ፡ ማርያም[24] ፡ ወልዳኒ ፡ (A. fol. 88a. 2.) ይግብር ፡ ላቲ ፡ ዅሎ ፡ ዘሰአለት ፡ ኀቤሁ ፤ ወባሕቱ ፡ ተንሥእ ፡ ንሑር ፡ ንጸሊ ፡ ኀበ ፡ ዛቲ ፡ ቤተ ፡ ክርስቲያን ። ወኀበ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ከመ ፡ ትርድኦኒ ፡ ወትጸሕ ፡ ፍኖትየ ። ወሶቤሃ[25] ፡ ተንሥኡ ፡ ወሐሩ ፡ ኀቡረ ፡ ኀበ[26] ፡ ቤተ ፡ ክርስቲያን ። [ወጸለየ ፡ ጸሎተ ፡ ቀሲስ ፡ ዮሐንስ ፡ በከመ ፡ ይደሉ ።][20] ውእቱኒ ፡ መስፍን[27] ፡ ጸለየ ፡ ኀበ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወወሀበ ፡ ለቤተ ፡ ክርስቲያን ፡ ምእት ፡ ዲናር ። [ውእቱኒ ፡ ሠለስተ ፡ ምእት ፡ ዲናረ ፡ ወርቅ ፡ ዘተሰነአወ ፡ ቅድመ ፡ ምስለ ፡ ቀሲስ ፡ ዮሐንስ ፡ ከመ ፡ የሀቦ ፡ በሠለስቱ ፡

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[1] B. ወመስፍን ፡ ሶበ ፡ ርእያ ፡ ለጦማር ፡ ዘተቀልመት ፡ በእድ ፡ ንጉሥ ፡ ከሊፋ ፡ ዘአልቦ ፡ ነፋቄ ፡ ዕለቱ ፡ ወዓውደ ፡ ዓመቱ ። ወጊዜ ፡ ስዓቱ ፡ አንከረ ፡ ጥቀ ፡ ወተሀውከ ፡ በልቡ ፡ ወአስተዳፀበ ፡ ፈድፋደ ። [2] B. ለ ንብሩ ፡ ንግእ ፡ ምስሌከ ፡ እምአብያጺከ ፡ ፫አው ፡ ፬ወራዙት ፡ ወሑሩ ፡ አምጽእዎ ፡ ለአረጋዊ ፡ መነኮስ ፡ እምኀበ ፡ መካን ፡ ዘሀሎ ፡ ውስቴቱ ፡ ፍጡነ ። [3] B. ወሖሩ ፡ አግብርት ፡ ወኀሠሥዎ ፡ ለቀሲስ ፡ ዮሐንስ ፡ በዓመ ፡ ወበተዕዕሮ ። [4] B. ይጼሊ ፡ ቀዊሞ ። [5] B. ወእሙንቱ ፡ አግብርት ፡ ነሥእዎ ፡ [6] B. እም ርኁቅ ፡ ነጸሮ ፡ [7] B. ወቆመ ፡ ለቀበላሁ ። [8] B. omits these words. [9] B. ዘተሴለ ይነ ። [10] B. ዲበ ፡ ድካምነ ፡ [11] B. መቅደሱ ፡ ወይእተ ፡ [12] B. ነገረተኒ ፡ [13] B. እ ምቅድመ ፡ [14] B. omits this word here. [15] B. ኀበ ፡ ሊቅነ ፡ መስፍን ፡ [16] B. ይኅድግ ፡ [17] B. ለቤተ ፡ እግዚአብሔር ፡ ወለቤተ ፡ ክርስቲያን ፡ ወእእኰትዎ ፡ ለእግዚአብሔር ፡ ልዑል ፡ በእንተዝ ። [18] B. እሙን ፡ ቃልከ ፡ በጽሐ ፡ ኀቤየ ፡ [19] B. adds በዝንቱ ፡ ጊዜ ፡ after ለንጉሥ ፡ [20] B. omits the words in brackets. [21] B. ዘከመ ፡ በጽሐ ፡ ኀቤየ ፡ [22] B. ዖፍ ፡ [23] B. omits the words in brackets and reads ወጸለዮታ ፡ [24] B. adds ኃይል ፡ ወጽኑዕ ። and continues ወሊተ ኒ ፡ አዘዘኒ ፡ ንጉሥ ፡ ከመ ፡ እሖር ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ከመ ፡ ትተንብል ፡ ሊተ ፡ እግዝእትየ ፡ ወትርድኦኒ ፡ ወትጸሐ ፡ ፍኖትየ ። [25] B. omits ወሶቤሃ ፡ [26] B. ኀቡረ ፡ ወቦኡ ፡ ውስተ ፡ ቤተ ፡ [27] B. ወጸለየ ፡ መስፍን ፡

ዕለት ፡ ኃደገ ፡ ሶቱ ።]¹ ወእምዝ ፡ ተሰነአሎ ፡ መስ
ፍን ፡ ለቀሲስ² ፡ ዮሐንስ ፡ ወሖረ ፡ እምኀቤ (A. fol.
88b. 1) ሁ ፡ በሰላም³ ። (B. fol. 66b. 2.) ወነገደ ፡ መንገ
ለ ፡ ሀገረ⁴ ፡ መቄዶንያ ፡ እንዘ ፡ የአኵቶ ፡ ለእግዚአ
ብሔር ፡ ወያነክር ፡ በዘርአየ ፡ ተአምረ ፡ ወመንክረ³ ።
ወበተፍጻሜት ፡ ክልኤቱ ፡ ወርኀ ፡ በጽሐ ፡ ሀገረ ፡
መቄዶንያ ፡ ወበዊአ ፡ ኀበ ፡ ንጉሥ ፡ ተአምኖ ፡ ወሰ
ገዱ ፡ ሶቱ ። ወሶበ ፡ ርእዮ ፡ ውእቱ ፡ ተፈሥሐ ፡ ፈ
ድፋደ ፡ ወሀበ ፡ ሰላም ፡ ወአግዕሦሙ ፡ ለእለ ፡ ይቀ
ውሙ ፡ ዓውዶ ፡ ወይቤሎ ፡ ለመስፍን ፡ በጽሐክኑ ፡
መጽሐፈ ፡ መልእክትየ ፡ ዘፈነውኩ ፡ ለከ ፡ በአፈ ፡ ዶ
ፈ ፡ ርግብ ፡ ፀዓዳ⁵ ። ወይቤሎ⁶ ፡ መስፍን ፡ እወ ፡ በጽ
ሐ ፡ ኀበየ ፡ እምቅድመ ፡ ኀሐ ፡ ጽባሕ ፡ ዘሌሊት ፡ ወ
መጻእኩ ፡ በከመ ፡ አዘዘከኒ ፡ ወነዋ ፡ ይእዜ ፡ ሀለወ
ት⁷ ፡ ምስሌየ ፡ [ይእቲ ፡ ጦ (A. fol 88b. 2.) ማር ፡ ወአ
ርአዮ ፡ ኪያሃ ፡ ወአንክረ ፡ ንጉሥ ።]¹ ወይቤ⁸ ፡ አማ
ን ፡ ኮነ ፡ ዝንቱ ። ወይቤሎ⁹ ፡ መስፍን ፡ ኦእግዚአ
የ¹⁰ ፡ አምሕለክ ፡ [በእግዚአብሔር ፡ ሕያው ፡]¹ ከመ ፡
ትክሥት ፡ ሊተ ፡ ዘንተ ፡ ምሥጢረ ፡ [ዓቢየ ፡]¹ ዘኢ
ይትሐለየ ፡ (B. fol. 67a. 1.) ውስተ ፡ ልበ ፡ ሰብእ ። ወከ
መ ፡ ትነግረኒ ፡ ዘከመ ፡ እፎ ፡ ፈነውክ ፡ ኀቤየ ፡ ዘኢሰ
ማዕኩ ፡ ዘከመዝ ፡ ነገር ። ወይቤሎ ፡ ንጉሥ ፡ ናሁ ፡
እነግረከ ፡ ዘኮነ ፡ ዓቢየ ፡ መንክረ ፡ እምቅድመ¹¹ ፡ እ
ጽሐፍ ፡ ለከ ፡ ዝተ¹² ፡ ጦማረ ፡ እንዘ ፡ ሠለስቱ ፡ ዕለ
ት ፡ ቅድመ ፡ በአሐዱ ፡ ሰዓተ ፡ ሌሊት¹³ ፡ እንዘ ፡ ሀ
ለውኩ ፡ ነዊምየ ፡ ርኢኩ ፡ እሳት¹⁴ ፡ ይነድድ ፡ እማ
እከለ ፡ ቅጽርየ ፡ ውስተ ፡ ታዕካ¹⁵ ፡ መንግሥትየ ።
ወአብርሃ ፡ ብርሃኑ ፡ ኵሎ ፡ ምድረ ። ወእቤላ¹⁶ ፡ ለ
(A. fol. 89a. 1.) ነፍስየ ፡ ምንትኑ¹⁷ ፡ ዝንቱ ፡ ዘበጽሐ
ኒ¹⁸ ፡ ዮም ፡ ወቦአ ፡ ውስተ ፡ ቅጽርየ ። ወይቤለኒ ፡ ብ
እሲ ፡ ብርሃናዊ ፡ ኢያእመርክኑ¹⁹ ፡ ከመ ፡ እግዝእት
ነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲ
ት ፡ አምላክ ፡ ናሁ²⁰ ፡ መጽአት ፡ ወበአት ፡ ውስተ ፡
ቅጽርክ²¹ ፡ ተንሥእ ፡ ስግድ ፡ ላቲ ። ወክዕበ ፡ ሰማዕ
ኩ ፡ ድምፀ ፡ ዘየዓ (B. fol. 67a. 2.) ቢ ፡ እምድምፀ ፡ መ
በርቅት ፡ ወነጐድጓድ ። ወክልእን ፡ ይገብሩ²² ፡ ይባ
ቤ ፡ ወሐዋዝ ፡ ስባሔ²³ ፡ ከመ ፡ ቃለ ፡ አርጋኖን ። ወ
ዕእ ፡ ቃል ፡ እምኔሃ²⁴ ፡ ወይቤለኒ ፡ መኑ ፡ አዘዘከ ፡ ከ
መ ፡ ትትዓደዋ ፡ ለቤተ ፡ መቅደስየ²⁵ ፡ ዘሀለወት ፡ በ
ሀገረ ፡ አትራብ ፡ ወለምንት ፡ አዘዝከ ፡ አማስኖታ ።
ወእቤ ፡ በቃለ ፡ ፍርኃት ፡ ሐሰ ፡ ሊተ ፡ እግዝ (A. fol
89a. 2) እትየ ፡ ዝንቱ ፡ ነገር ፡ ወአልቦ ፡ ዘአዘዝኩ ፡
ምንተኒ ፡ ወኢያእመርኩ²⁶ ፡ ግሙራ ። ወትቤለኒ ፡
ናሁ ፡ ለእመ ፡ ኢጸሐፍከ ፡ መልእክተ ፡ ከመ ፡ ኢይ
ንስትዋ²⁷ ፡ ለቤተ ፡ መቅድስየ ፡ ትመውት ፡ እኩየ ፡
ሞት ። ወበሳኒታ²⁸ ፡ ዕለት ፡ በይእቲ ፡ ሌሊት ፡ ዘከ

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¹ B. omits the words in brackets. ² B. ወተሰነአሎ ፡ ለቀሲስ ፡ ³ B. omits this word. ⁴ B. ወነገደ ፡ በጊዜሃ ፡ መንገደ ፡ ሀገረ ፡ መቄዶንያ ፡ እንዘ ፡ ያነክር ፡ ወያአኵቶ ፡ ለእግ/ ፡ ⁵ B. ወነበረ ፡ ውስተ ፡ ፍኖት ፡ ሐቀ ፡ እስከ ፡ በጽሐ ፡ መቄዶንያ ፡ ወበዊአ ፡ አምኖ ፡ ለንገሥ ፡ ወተፈሥሐ ፡ እስ
መ ፡ በጽሐ ፡ በሰላም ። ወሶበ ፡ ተአተተ ፡ ሰብእ ፡ ይቤሎ ፡ ንጉሥ ፡ በጽሐክኑ ፡ መልእክትየ ፡ ⁶ B. ወይ
ቤሎ ፡ እወ ፡ እግዚአየ ። ወይቤሎ ፡ ምስለ ፡ መኑ ፡ ወይቤ ፡ ምስለ ፡ ያፈ ፡ ርግብ ፡ ፀዓዳ ፡ በጽሐ ፡ ኀቤየ ፡ እምቅድ
መ ፡ ኀሐ ፡ ጽባሕ ፡ በይእቲ ፡ ሌሊት ። ⁷ B. ሀለወ ፡ ⁸ B. ወይቤሎ ፡ አማን ፡ ኮነ ፡ ⁹ B. ወ
ይቤ ፡ ¹⁰ B. አምሕለክ ፡ ኦእግዚአየ ። ¹¹ B. ልብ ፡ ወኢሰማዕኩ ፡ ዘከማሁ ። ወክዕበ ፡ ይቤሎ ፡ ን
ጉሥ ፡ አንሰ ፡ እነግረከ ፡ እምቅድመ ፡ ¹² B. ዘንተ ፡ ¹³ B. እንዘ ፡ ሀሎ ፡ ፫ዕለት ፡ በቀዳሚሁ ፡ ዕ
ለተ ፡ ሌሊት ። እንዘ ፡ ሀሎ ፡ ነዊምየ ፡ ¹⁴ B. እንዘ ፡ ይነድድ ፡ እሳት ፡ ውስተ ፡ ኵሉ ፡ ቅጽርየ ።
¹⁵ ወታዕካ ፡ ¹⁶ B. ወእብላ ፡ ¹⁷ B. ምንትኬ ፡ ¹⁸ B. ዘቦአ ፡ ¹⁹ B. ወአውሥእኒ ፡
ብርሃናዊ ፡ ወይቤለኒ ፡ ኢያእመርኩኑ ። እስመ ፡ እግ/ ፡ ²⁰ B. መጽአት ፡ ኀቤከ ፡ ²¹ B. ቅጽር ፡ ተ
ንሥእ ፡ ወስግድ ፡ ²² B. እንዘ ፡ ይገብሩ ፡ ²³ B. ስብሐት ፡ ²⁴ B. ወክዕበ ፡ መጽአ ፡ ቃል ፡
እመንገሌሃ ፡ ²⁵ B. ክርስቲያንየ ፡ ²⁶ B. ወእቤ ፡ አንሰ ፡ ሊተ ፡ አእግዝእትየ ። ወአልብየ ፡ ምን
ትኒ ፡ እምዝንቱ ፡ ነገር ፡ ወኢያእመርኩ ፡ ግሙራ ። ወይቤለኒ ፡ ዳግመ ፡ ውእቱ ፡ ቃል ፡ ለእመ ፡ ²⁷ B. ከ
መ ፡ ኢያማስና ፡ ለቤተ ፡ ክርስቲያንየ ፡ ኢይከውነከ ፡ ሠናየ ። ²⁸ B. ወሶበ ፡ ኮነ ፡ ሳኒታሁ ፡

መ[1] ፣ አስተርአየኒ ፣ ከማሁ[2] ፣ ነበበኒ ፣ ውእቱ ፣ ቃል ፣ እመንገለ ፣ መንበራ ፣ ለ (B. fol. 67 b. 1.) እግዝእትነ ፣ ማርያም ፣ ወይቤለኒ ፣ ኢይቤለከኑ ፣ ትማልም[3] ፣ ኢትትዓደዋ ፣ ለቤተ ፣ መቅደስየ[4] ፣ ዘሀለውት ፣ በሀገረ ፣ አትራብ ። ወእቤላ ፣ [በዓቢይ ፣ ድንጋፄ ፣ ናሁ ፣][5] ሰማዕኩ ፣ ትእዛዘኪ ፣ ወእሰጠዎ ፣ ለቃለ ፣ ነገርኪ[6] ፣ ወእጽሕፍ ፣ ጎበ ፣ መስፍን ፣ በከመ ፣ አዘዝክኒ ፣ እግዝእትየ ። ወሶበ ፣ ጸብሐ ፣ ተሐየይኩ ፣ ካዕበ ፣ ትእዛዘ ፣ እግዝእትየ ፣ ወ (A. fol. 89 b. 1.) ረሳዕኩ ፣ ውእተ ፣ ራእየ ፣ በዝንጋዔ ፣ ልብየ ። ወአመ ፣ ሣልስት ፣ ዕለት[7] ፣ በይእቲ ፣ ሌሊት ፣ ርኢስ ፣ ሥልሰ ፣ በአርእያየሁ ፣ ወበአምሳሊሁ ፣ ወኢያእመርኩ ፣ ዘአንሥኣኒ ፣ እም ዲበ ፣ ዓራትየ ፣ ወዓቀመኒ ፣ ርቱዓ[8] ። በእገርየ ፤ ወረከበኒ ፣ ድንጋፄ ፣ ዓቢይ ፣ [ዘያንሰጥጥ ፣ ወያርዕድ ፣ ዙሉ ፣ አባለ ።][5] ወነበበኒ ፣ ውእቱ ፣ ቃል ፣ ምዕረ ፣ ዳግመ ። ወይቤለኒ ፣ ለእመ ፣ ኢተሠሃልኩከ ፣ በምሕረትየ ፣ (B. fol. 67 b. 2.) እምአሕሎልኩ ፣ ነፍስከ ፣ ወሥጋከ ፣ ፍጡነ[9] ፣ ወእምይምሰስ[ኩ]ከ ፣ እምድር ፣ ዝክረከ[10] ፣ እስመ ፣ ተዓይውከ ፣ ቃለ[11] ፣ ትእዛዝየ ። ወናሁ ፣ ክነ ፣ ሠለስት ፣ ጊዜ ፣ ወሠለስተ ፣ ሌሊተ ፣ እም ዘ ፣ አስተርአይኩከ[12] ፣ ወእቤለከ ፣ ኢትትዓደዋ ፣ ለቤተ ፣ መ (A. fol. 89 b. 1) ቅድስየ[13] ፣ ዘሀገረ ፣ አትራብ ፣ ወኢታማስን ፣ ሕንጻታ[14] ። ጸሐፍኩ ፣ ይእዜኒ[15] ፣ መጽሐፈ ፣ መልእክት ፣ ፍጡነ[16] ፣ ወፈኑ ፣ ጎበ ፣ መስፍን ፣ ዘለአከ ፣ ከመ ፣ ይንስት[17] ፣ አብያተ ፣ ክርስቲያናት ፣ [በከመ ፣ እቤለከ ።][5] ወእቤላ ፣ [አሰግድ ፣ ላቲ ፣][5] አእግዝእትየ ፣ ሶበ ፣ ጸሐፍኩ[18] ፣ መጽሐፈ ፣ መልእክት ፣ መኑ ፣ ይወስዶ ፣ ወያበጽሐ[16] ፣ ጎበ ፣ መስፍን ፣ [እስመ ፣ ርኁቅ ፣ ውእቱ ፣ ብሔሩ ።][5] ወትቤለኒ ፣ እንተሰ[19] ፣ ጸሐፍ ፣ በከመ ፣ አዘዝኩከ ፣ ወእግዚአብሔር ፣ የአዝዝ ፣ ሊተ ፣ ዘይወስዶ ። ወበጊዜሃ ፣ ጸሐፍክዋ ፣ ለይእቲ ፣ ጦማር ፣ [በዓቢይ ፣ ስራኅ ፣ ወአኃዝዋ ፣ በእዴየ ።][5] ወእምዝ ፣ መጽአ ፣ ጎቤየ[20] ። ያፈ ፣ ርግብ ፣ ፀዓዳ ፣ ወቀሪበ[21] ፣ (B. fol. 68 a. 1.) ተመጠዋ ፣ እም እዴየ ፣ በ (A. fol. 90 a. 1.) አፉሁ ፣ ለይእቲ ፣ ጦማር ፣ ጎትምት ፣ [በዓሠርቱ ፣ ወአሐዱ ፣ ሰዓት ፣ ሌሊት ፣][5] ወሖረ ፣ [እምጎቤየ ፣][5] እንዘ ፣ ይሰርር ፣ መልዕልተ ፣ ዓየራት[22] ፣ ወነጸርክዎ[23] ፣ እስከ ፣ ተሰወረ ፣ እምአዕይንትየ ። [አንተኒ ፣ ትብል ፣ በጽሐ ፣ ጎቤየ ፣ ያፈ ፣ ርግብ ፣ ፀዓዳ ፣ በዓሠርቱ ፣ ወክልኤቱ ፣ ሰዓት ፣ ሌሊት ። ወወገረ ፣ እምአፉሁ ፣ ዛት ፣ ጦማረ ፣ ውስተ ፣ ሐይመ ትየ ። ዕፀብ ፣ ወመድምም ፣ ዝንቱ ፣ ነገር ፣ ዘኢሰማዕነ ፣ ወኢርኢነ ፣ እምቅድመ ፣ ዝ ፣ ገብረት ፣ እግዝእትነ ፣ ቅድስት ፣ ድንግል ፣ ማርያም ፣ ወላዲተ ፣ አምላክ ፣][5] ናሁ ፣ እምይእዜሰ[24] ፣ ለበውነ ፣ ወጠየቅነ ፣ ኃይለ ፣ ረድኤታ ፣ ወዕበየ ፣ ተአምሪሃ ። እምዮም ፣ ነኃድር ፣ በተስፋሃ ፣ ለእግ (A. fol. 90 a. 2.) ዝእትነ ፣ ቅድስት ፣ ድንግል ፣ ማርያም ፣ ወላዲተ ፣ አምላክ[25] ። ወበሥምረቱ ፣ ለእግዚአብሔር ፣ ልዑል[26] ፣ ንጥባዕ ፣ በፍቅረ ፣ ዚአሃ ፣ ወናስተሐምም ፣ ለገድል ፣ [ከመ ፣ ንርከብ ፣ መድኅኒተ ፣ ነፍስነ ።][5] ወንሕንጽ ፣ ቤተ ፣ ክርስቲያን ፣ በስማ[27] ። ውእተ ፣ ጊዜ ፣ አዘዘ[28] ፣ ንጉሥ ፣

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[1] B. omits ዘከመ ፣ [2] B. ዘከማሁ ፣ አምሳሊሁ ፣ ወነበበኒ ፣ [3] B. ትማልም ፣ ኢይቤለከኑ ፣ [4] B. ክርስቲያንየ ፣ [5] B. omits the words in brackets [6] B. continues እግዝእትየ ፣ ወጊዜ ፣ ጽባሕ ፣ ውእቱ ፣ ዕለት ፣ ተሐየይኩ ፣ ትእዛዘ ፣ እግዝእትየ ፣ በፍርዛዜ ፣ ወገደፍኩ ፣ ራእየ ፣ በዝንጋዔ ፣ ልብ ። [7] B. ዕለት ፣ አስተርአየተኒ ፣ ከማሁ ፣ በአርእያሁ ፣ ወኢያእመርኩ ፣ [8] B. omits ር ቱዓ ፣ [9] B. ፍጡነ ፣ ሥጋከ ፣ ወነፍስከ ፣ [10] B. ዝክረከ ። ለምንት ፣ ትትዓደው ፣ [11] B. omits ቃለ ፣ [12] B. ወናሁ ፣ ጊዜ ፣ አስተርአይኩከ ፣ [13] B. ክርስቲያንየ ፣ [14] B. ሕንፃሃ ፣ [15] B. ወጸሐፍ ፣ ይእዜ ፣ [16] B. omits this word. [17] B. ያማስን ፣ [18] B. እጽሕፍ ፣ [19] B. እስኩ ፣ ጸሐፍ ፣ እግዚአብሔር ፣ የኃሥሥ ፣ ሊተ ፣ ወበጊዜሃ ፣ [20] B. ወእምዝ ፣ ርኢክዎ ፣ [21] B. ወቀርበ ፣ ጎቤየ ፣ ወተመጠዋ ፣ በአፋሁ ፣ ለጦማረ ፣ [22] B. ዓየር ፣ [23] B. ወርኢክዎ ፣ [24] B. ናሁ ፣ አንሰ ፣ እምይእዜ ፣ [25] B. ወጠየቁ ፣ ኃይለ ፣ ጸሎታ ፣ ወትንብልናሃ ፣ ለዛቲ ፣ ድንግል ፣ ወእምዮም ፣ ነኃድር ፣ በተስፋሃ ፣ ለንግሥት ፣ ዙሉ ፣ ዓለም ፣ ማርያም ፣ ድንግል ፣ [26] B. ልዑል ፣ ንጸንር ፣ ወናስተሐምም ፣ [27] B. ለእግዝእትነ ፣ ቅ/ ፣ etc. [28] B. አዘዘ ፣ ከመ ፣

ይሕንጹ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሠናይ[1] ፡ ራእያ ፡ ወአ
ዳም ፡ ላህየ ። ወሐንጹ ፡ (B. fol. 68 a. 2.) ቅሩበ ፡ መንገ
ለ ፡ ጽርሑ[2] ፡ ወአሠነዩ ፡ ፈድፋዶ ፡ ስነ ፡ ሕንጼሃ ። ወ
ገብረ ፡ ንጉሥ ፡ ስኢለ ፡ ወሰጊደ ፡ ወቅዳሴ ፡ ውስቴ
ታ ፡ ለለ ፡ ዅሉ[3] ፡ ዓመት ፡ ተዝከራ ፡ ወበዓላ ። ወከዕ
በ[4] ፡ አስአለ ፡ ሥዕለ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግ
ል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ጥዕም
ት ፡ ስም ፡ ሕይወተ ፡ ዅሉ ፡ ዓለመ ፡ ለ (A. fol. 90 b. 1.)
ዝክረ ፡ ስማ ፡ ይደሉ ፡ ሰጊድ ፡ ወነበረ ፡ ቦቱ ፡ እንዘ ፡
ይትፌሣሕ ፡ በዅሉ ፡ መዋዕለ ፡ ሕይወቱ ። ወይእቲ ፡
ሥዕል ፡ ገብረት ፡ ሎቱ ፡ ተአምራት ፡ ወመንክራት ፡
ብዙኃ ። እስከ ፡ ፈለሰ ፡ እምዝንቱ ፡ ዓለም ፡ ወቦአ ፡
ውስተ ፡ መንግሥተ ፡ ሰማያት ፡ ወዅሉ ፡ ሕዝብ ፡ ወ
መኳንንት ፡ እለ ፡ ታሕተ ፡ መንግሥቱ ፡ ይትጋብኡ ፡
ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ በዕለት ፡ በዓለ ፡
ለእግዝእትነ ፡ ያከብርዋ ፡ ወያፈቅርዋ ፡ ፈድፋደ ፡ ወ
ሀለወት ፡ እስከ ፡ ዮም ። ጸሎታ ፡ ወበረከታ ፡ ወምሕ
ረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊ
ት ፡ ወምስለ ፡ ዅልነ ፡ ውሉደ ፡ ጥምቀት ፡ ዘናፈቅራ ፡
ኀቡረ ፡ ይ (A. fol. 90 b. 2.) ምሐረነ ፡ ለዓለመ ፡ ዓለም ፡
አሜን ። ። ።

The following lines are added from B.

ተአምረ ፡ ፍቅርኪ ፡ ጽጌ ፡ ሐና ፡ በገጸ ፡ ከሊፋ ፡
አመ ፡ ተዓውቀ ።
ሰረረ ፡ ዖፍ ፡ ነሚአ ፡ ዘመጽሐፈ ፡ መልእክት ፡ ረቀ ።
በትእዛዘ ፡ ዚአኪ ፡ ያብጽሕ ፡ ብሔረ ፡ ርጉቀ ።
ዓሣ ፡ ባሕርኒ ፡ እንዘ ፡ ይጸውር ፡ ወርቀ ።
ይጸብት ፡ ቀላያት ፡ ወየዓርግ ፡ ሐይቀ ።

CHAPTER XXXV.

HOW THE VIRGIN MARY APPEARED UNTO THE ARCHBISHOP THEOPHILUS.

ተአምረሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማ
ርያም ፡ ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡ ፍቁር ፡ ወ
ልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓ
ለም ፡ አሜን ። በእንተ ፡ ዘከመ ፡ አስተርአየቶ ፡ እግ
ዝእትነ ፡ ለቴዎፍሎስ ፡ ሊቀ ፡ ጳጳሳት ። ወዘከመ ፡ ተ
ናገረቶ ፡ ወአጽንዓቶ ፡ እምድኅመ ፡ ፍኖት ፤ ይቤ ፡
ቴዎፍሎስ ፡ ሊቀ ፡ ጳጳሳት ፤ ስምዑ ፡ አበውየ ፡ ወአ
ኀውየ ፡ ዘእነግረክሙ ፡ በፍርሀት ፡ ወበሃይማኖት ፡
ርትዕት ፡ ዘአስተርአየተኒ ፡ እግዝእትነ ፡ ቅድስት ፡ ድ
ንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ (A. fol. 91 a. 1.)
አምላክ ። በይእቲ ፡ ሰንበት ፡ እንተ ፡ ኀለፈት ፡ ፈጺ
መን ፡ ጸሎቶ ፡ ሴሊት ። ወኖመ ፡ አኀው ፡ ኤጲስ ፡ ቆ
ጳሳት ፡ እንተ ፡ ባሕቲቶሙ ። ወነረጉ ፡ አነ ፡ ኀበ ፡
ውእቱ ፡ ተሥላስ ። ዘነበረት ፡ ውስቴቱ ፡ እግዝእት

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[1] B. ዘሠናይ ፡ ስና ፡ በስማ ፡ ለእግ ፡ etc. ቅሩበ ፡ [2] B. ጽርሑ ፡ ከመ ፡ ይግበር ፡ ሥዒለ ፡ ወሰ
ጊደ ፡ [3] B. ዅሉ ፡ ዕለት ፡ [4] B. ends thus ወይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሀለወት ፡ እስከ ፡ ዮ
ም ፡ ወኢየማን ፡ ሕንፅታ ፡ ናሁ ፡ ሰማዕክሙ ፡ አፍቀራኒሁ ፡ ለክርስቶስ ። ዘንተ ፡ ተአምረ ፡ ዐቢየ ፡ ዘገብረት ፡ እ
ግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በቈማርያም ፡ ወላዲተ ፡ አምላክ ። ወንሕነ ፡ ዓዲ ፡ ንስአሎ ፡ ለዘተወልደ ፡ አምኔ
ሃ ። ወኮነ ፡ መድኀኒተ ፡ ለአዳም ፡ ወዘርኡ ፡ ከመ ፡ ይስረይ ፡ ለነ ፡ ኃጣውኢነ ፡ ወይደምስስ ፡ አበሳነ ። ወይርድአ
ነ ፡ በጊዜ ፡ ምንዳቤነ ፡ ወያሥምር ፡ ፍሬሃ ፡ ለምድርነ ፡ ወይሕሰኖሙ ፡ ለእለ ፡ ተወልዱ ፡ (B. fol. 68 b. 1.) ሕፃናት ፡
ወሀብ ፡ ኃይለ ፡ ለአዕሩግ ። ወያንጎ ፡ መዋዕሊሁ ፡ ለገብራ ፡ ኃይለ ፡ ማርያም ። ወያጽንዓነ ፡ ዲበ ፡ ሃይማኖት ፡ ር
ትዕት ፡ በትንብልናሃ ፡ ለዛቲ ፡ ድንግል ፡ ንጽሕት ፡ ለእግብርቲሃ ፡ ወለአዕማቲሃ ። ወሊቲኒ ፡ ለኃጥእ ፡ ገበርኪ ፡
ኃይለ ፡ ማርያም ። ለዓለመ ፡ ዓለም ፡ አሜን ።

ነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲ
ተ ፡ አምላክ ። ወቆምኩ ፡ ወሰፍሐኩ ፡ እደውየ ። ወ
ጸለየኩ ፡ ወሰአልክም ፡ ለእግዚአብሔር ። ወእቤ ፡ ስ
ምዓኒ ፡ እግዚእየ ፡ ወመድኀንየ ፡ ኢየሱስ ፡ ክርስቶ
ስ ፡ ዘሰማዕኩሙ ፡ ለጉሁን ፡ በኂቅያ ፡ እስከ ፡ ዓቀ
ሙ ፡ ሕገ ፡ እግዚአብሔር ። ወሊተኒ ፡ ስምዓኒ ፡ ዘሰ
ማዕኮ ፡ ለአባ ፡ አትናቴዎስ ፡ ሐዋርያ ፡ ወረዳእክ ፡ እ
ምሁሉ ፡ ምንዳቤሁ ። ወእ (A. fol. 91 a. 2.) ነ ፡ ድልው ፡
ለመልእክትክ ። ወአአምር ፡ ዘልፈ ፡ ከመ ፡ ትስምዓ
ኒ ፡ ወቅሩብ ፡ አንተ ፡ ለዓለም ፡ ለእለ ፡ ያፈቅሩ ፡ ስ
መክ ፡ እግዚአየ ፡ ወእምላኪየ ፤ ተሠሃለኒ ፡ ወኢትግ
ብአኒ ፡ ድኅሬየ ፡ ዘተጸመድኩ ፡ ለክ ፡ እምንእስየ ፡
እስክ ፡ ዛቲ ፡ ሰዓት ፡ እስእለክ ፡ ከመ ፡ ታርእየኒ ፡ ም
ጽአትክ ፡ ውስተዝ ፡ ዓለም ፡ ወኀድረተከ ፡ ውስተ ፡
ዝንቱ ፡ ቤተ ፡ በገጸም ። ወርድአኒ ፡ ከመ ፡ እሕንጸ ፡
ለዝንቱ ፡ ቤት ፡ ወይኩን ፡ ዓቢየ ፡ ቤተ ፡ ክርስቲያን ፡
ኅበ ፡ ይሰብሑ ፡ ስመክ ፡ ቅዱስ ። ወታልዕሎ ፡ ወታ
ክብሮ ፡ ለክ ፡ ክሂሎት ፡ ወሥርየት ። ወእንተ ፡ ኄር ፡
ምስለ ፡ አቡክ ፡ ወመንፈስ ፡ ቅዱስ ። ይእዜኒ ፡ ወዘል
ፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ። ወዖበ ፡ ጸለይ ፡
(A. fol. 91 b. 1.) ኩ ፡ ከመዝ ፡ አስተርእየኒ ፡ ብርሃን ፡ ዓ
ቢይ ፡ ወመሰለኒ ፤ ዘሠረቀ ፡ ፀሐይ ። ወርኢኩ ፡ መን
ክረ ፡ ብርሃነ ፡ ዓቢየ ፡ ወዲቤሁ ፡ ትኑብር ፡ ንግሥቶ
ን ፡ ለአንስት ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክ
ልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወገጸ ፡ ይበር
ሀ ፡ ከመ ፡ ፀሐይ ፡ እምብርሃን ፡ ዘላዕሌሃ ። ወትትአ
ጸፍ ፡ ብርሃነ ፡ እስክ ፡ እቤ ፡ አልቦ ፡ በውስተ ፡ ዓለም ፡
ዘኢይክል ፡ ርእዮቶ ፡ ለዝንቱ ፡ ዓቢይ ፡ ስብሐት ።
ሚካኤል ፡ ወገብርኤል ፡ አእላፍ ፡ መላእክት ፡ የሐ
ውሩ ፡ ዓውዳ ። ወሶበ ፡ ርኢክምሙ ፡ ወድቁ ፡ ዲበ ፡
ምድር ። ወከነኩ ፡ ከመ ፡ በድን ። ወአንሥአኒ ፡ ሚ
ካኤል ፡ ወአእተተ ፡ እምኔየ ፡ ፍርሀተ ፡ ወድንጋፄ ።
ወተናገረተኒ ፡ ለሊሃ ፡ (A. fol. 91 b. 2.) ወትቤለኒ ፡ አነ ፡
ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡
አምላክ ፡ ተንሥእ ፡ ወኢትፍራህ ። ሰላም ፡ ለከ ፡ ፈ
ረሳዊ ፡ ወመስተቃትል ፡ ዘይፀብዕ ፡ በእንተ ፡ ሃይማ
ኖት ። ሰላም ፡ ለከ ፡ ማእዘንት ፡ ፅኑዕ ፡ በውስተ ፡ አ
ብያት ፡ ክርስቲያናት ፡ ዘእግዚአብሔር ፡ ተንሥእ ፡
ዕናዕ ፡ ወጠይቅ ፡ ከመ ፡ አነ ፡ እሙ ፡ ለንጉሥ ፡ ሰማያ
ት ፡ ወምድር ። ዘሰማያት ፡ ወምድር ፡ ኢያገምር ፡ ያ
ርክም ፡ በክርሥየ ፡ ተስዓተ ፡ አውራኃ ፡ ወአጥበውክ
ዎ ፡ ሐሊበ ፡ እምአጥባትየ ፡ ለዘይሲሲ ፡ ለሁሉ ፡ ዘሥ
ጋ ፡ በፈቃዳ ፡ አነ ፡ ማርያም ፡ ወለተ ፡ ኢያቄም ፡ ወ
ሐና ። ወእምዘመደ ፡ ይሁዳ ፡ ወእምዘርአ ፡ ዳዊት ፡
አስተርአይኩክ ፡ በፈቃ (A. fol. 92 a. 1.) ዱ ፡ ለፍቁር ፡
ወልድየ ። ወአርአየከ ፡ ዘሰአልክ ፡ ወኃሠሥክ ፡ እም
ኔየ ። በእንተ ፡ ዝንቱ ፡ ቤት ፡ ወምጽአትየ ፡ ውስተ ፡
ብሔረ ፡ ግብጽ ፡ እምኢየሩሳሌም ። ወለዝንቱ ፡ ቤ
ተ ፡ ፈቀደ ፡ ይኅድግ ፡ ከመዝ ፡ ስምዓ ፡ ይኩን ፡ ለዙ
ሉ ፡ ትውልድ ፡ እለ ፡ ሀለዉ ፡ ውስተ ፡ ዓለመ ፡ በእን
ተ ፡ ትሕትናሁ ፡ ዘረከበኒ ፡ እስመ ፡ ፍቁር ፡ ወልድየ ፡
ኢፈቀደ ፡ ይትለዓል ፡ ዲበ ፡ ምድር ፤ ወይፀንዓን ፡ ላዕ
ለ ፡ ደመናት ፡ ወኢላዕለ ፡ አፍራስ ፡ ዘይሴንኖ ፡ ሰብ
እ ። ዘውእቱ ፡ ትእምርተ ፡ ምድር ፡ አላ ፡ ዲበ ፡ እደ
ውየ ፡ ተጸውረ ፡ እምኢየሩሳሌም ፡ እስክ ፡ ዝንቱ ፡
ቤት ። ወነበርኒ ፡ ውስቴቱ ፡ በውእቱ ፡ መዋዕል ፡ አ
ንሰ ፡ በትሕትና ፡ ተዘክርኩ ፡ (A. fol. 92 a. 2.) ቃለ ፡ ኤ
ልሳቤጥ ፡ ዘትቤ ። መኑ ፡ አነ ፡ ትመጽኢ ፡ ኀቤየ ፡ እ
ሙ ፡ ለእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ። ዘአክበርክ
ኒ ፡ እምዓቅምየ ። ወአውሥአትኒ ፡ ወትቤለኒ ፡ ቃአ
ፊሰ ፡ ክሥት ፡ እዝነ ፡ ልብክ ፡ ወአአምር ፡ ዘእነግ
ረክ ፡ በዛቲ ፡ ሰዓት ። ወጸሐፍ ፡ ውስተ ፡ ክርታስ ፡ ወ
አብጽሕ ፡ ውስተ ፡ አህጉር ፡ ወአአፃዳት ፡ ለተዝካር
የ ፡ እስክ ፡ ተፍጻሜተ ፡ ዓለም ። ወአመ ፡ ወለድክም ፡
ለኢየሱስ ፡ ክርስቶስ ። አስተርአየ ፡ ኮከብ ፡ እመንገ
ለ ፡ ጽባሕ ። ወእምዕበየ ፡ ብርሃኑ ፡ ኀብኡ ፡ ብርሃኖ
ሙ ፡ ክዋክብት ፡ ወእንሰ ፡ ውስተ ፡ ማኅደርየ ፡ ሀሎ
ኩ ፡ ወእፈርህ ፡ እምኮለሄ ። ወአልቦ ፡ ዘይትለአክኒ ፡
እስመ ፡ ድንግል ፡ አነ ፡ ወኢየአምር ፡ ምንተ (A. fol.
92 b. 1.) ኒ ፡ ወበዅራ ፡ ለእምየ ፡ እነ ፤ ግሙራ ፡ ኢነበ
ርኩ ፡ ምስለ ፡ አንስት ፡ እለ ፡ ይወልዳ ፡ እንበለ ፡ ኤል
ሳቤጥ ፡ መክን ፡ ለእመ ፡ አልፀቆት ፡ ትለድ ፡ አስተዳለ
ዋ ፡ ላቲ ፡ ኵሎ ፡ መፍቅደ ፡ አግዋሪሃ ፡ ወእንሰ ፡ አልባ
ስ ፡ አልብየ ። ወኃሠሥኩ ፡ ወኢረከብኩ ፡ ዘእንበለ ፡
አጽርቅት ፡ ዘሠቅ ። ወጠብለልክም ፡ በአጽርቅት ፡ ለ
ቅዱስ ፡ ሥጋሁ ፤ ወሀሎ ፡ ጎል ፡ ጥቃ ፡ ተርአስየ ፡ ኀ

በ ፡ ይቀምሑ ፡ አልሀምት ፡ ወአስከብክዎ ፡ ለሕፃን ፡ ውስቴቱ ። ወሀለዉ ፡ አድግ ፡ ወላህም ፡ ወሰገዱ ፡ ሎቱ ፡ ወአስተማወቅዎ ፡ በእስትንፋሰ· ፡ እስመ ፡ መዋዕል ፡ ቀሩ ፡ አሜሃ ። አመ ፡ ዕሥራ ፡ ወተሡዑ ፡ ለወርኃ ፡ ታኅሣሥ ፡ ወነጸርኩ ፡ ሶቤሃ ፡ (A. fol. 92b. 2.) ወናሁ ፡ መላእክት ፡ ወሊቃነ ፡ መላእክት ፡ ሱራፌል ፡ ወኪሩቤል ፡ ይመጽኡ ፡ በበንዶሙ ፡ ወይሰግዱ ፡ ወ ይሴብሕም ፡ በበ ፡ ልሳናቲሆሙ ፡ ወይብሉ ፡ ዛቲ ፡ ዕለት ፡ እንተ ፡ ገብረ ፡ እግዚአብሔር ፡ ወባረከ ። ወይ መጽኡ ፡ ኀቤየ ፡ ወያከብሩኒ ፡ እስመ ፡ ክብር ፡ ተውህበ ፡ ሊተ ፡ እምኀበ ፡ አብ ፡ ወይቤሉ ፡ ቡርክት ፡ አንቲ ፡ እምአንስት ፡ ወቡሩክ ፡ ፍሬ ፡ ክርሥኪ ፡ ዘወዕአ ፡ ከመ ፡ ያሠኒ ፡ ሕዝቦ ፡ ዘማሰነ ፡ በኃጢአት ፤ አንቲ ፡ መርዓት ፡ እንበለ ፡ ነውር ፡ ወአልብኪ ፡ ጽልሑት ። አንቲ ፡ ርግብ ፡ ክብርት ፡ እሙ ፡ ለእግዚእ ፡ ንግሥት ፤ እሙ ፡ ለንጉሥ ፡ ሕያው ፡ ዘአስተርአየ ፡ እምኔኪ ፡ ወክነ ፡ ሕይወተ ፡ ዓለም ፡ ወ (A. fol. 93a. 1.) ብፅዓን ፡ ንሕነ ፡ ዘርኢናሁ ፡ ለእግዚእ ፡ እንዘ ፡ ይትወለድ ፡ በሥጋ ፤ ወቀርበ ፡ ኀቤየ ፡ ቅዱስ ፡ ገብርኤል ፡ በገጹ ፡ ብሩህ ፡ ወፍሡሕ ፡ ወሰገደ ፡ ሊተ ፡ ወይቤለኒ ፡ ዝኬ ፡ ውእቱ ፡ ዘዜነውኩኪ ፡ ወአብሰርኩኪ ፡ በእንቲአሁ ፡ እምትክት ፡ ከመ ፡ ያስተርኢ ፡ በሳዕልኪ ። ወይሁብ ፡ ምሕረተ ፡ ወኃይለ ፡ ለኵሉ ፡ ሕዝብ ፡ ዘየአምን ፡ በስሙ ፡ ወይገንዩ ፡ ለስብሐቲሁ ። ወእምዝ ፡ መጽአ ፡ ዮሴፍ ፡ ወምስሌሁ ፡ ሰሎሜ ፡ ወ ወልዲት ። ወርእያ ፡ ተፈሥሐት ፡ ዓቢየ ፡ ፍሥሐ ። ዖበ ፡ ርእየቶ ፡ ለሕፃን ፡ በውስተ ፡ ጎል ፡ ወሰገደ ፡ ሎቱ ፡ ወጸረቶ ፡ በእደዊሃ ፡ ወትቤ ፡ ብፅዕት ፡ አነ ፡ ዘርእያ ፡ አዕይንትየ ፡ ፍሥሐከ ፡ ዮም ፡ ዘመጸእ ፡ ብውስተ ፡ ዓለም ፡ ከመ ፡ ትሥረይ ፡ አበሳሆሙ ፡ ለ (A. fol. 93a. 2.) ኃጥኣን ፡ ወአነሂ ፡ እምኔሆሙ ። ወተመይጠ ፡ ኀቤየ ፡ ወትቤለኒ ፡ ብፅዕት ፡ አንቲ ፡ እሙ ፡ ለእግዚእ ፡ ኵሉ ፡ ዘይኬልሑ ፡ ነቢያት ፡ በእንቲአሁ ፡ ወይቤሉ ፡ እግዚእነሰ ፡ ያስተርኢ ፡ እምድንግል ። ወአነሂ ፡ አመትኪ ፡ ኢይትፈለጥ ፡ አምኔኪ ። ወእት ለአከኪ ፡ አነ ፡ እስከ ፡ እምውት ። ወእምዝ ፡ መጽኡ ፡ ኖሎት ፡ እምብርሃን ፡ ዘአስተርአዮሙ ፡ ወሰገዱ ፡ ሎቱ ፡ በውስተ ፡ ጎል ፡ እንዘ ፡ ይኬልሑ ፡ ወይብሉ ፡ አንተ ፡ ውእቱ ፡ መድኀኔ ፡ ዓለም ፡ በከመ ፡ ነገሩነ ፡ ከመ ፡ አንተ ፡ ውእቱ ፡ ወልደ ፡ እግዚአብሔር ፡ በአማን ። ብፁዓን ፡ ንሕነ ፡ ዘርኢነ ፡ ስብሐተ ፡ መለኮትከ ፡ ወክነ ፡ ድልዋነ ፡ በከመ ፡ ሰማዕነ ፡ ወቀርቡ ፡ ወሰገዱ ፡ ሊተ ፤ ወይቤሉኒ ፡ ብፅዕት ፡ አንቲ ፡ እምኵሎን ፡ አንስት ፡ ዘዲበ ፡ ምድር ፡ (A. fol. 94b. 1.) ወብፅዕት ፡ ክርሥኪ ፡ እንተ ፡ ጸረቶ ፡ ወአጥባትኪ ፡ እለ ፡ ሐጸናሁ ፡ እስመ ፡ ወለድኪ ፡ ለነ ፡ ሕይወተ ፡ ዓለም ። ወነገሩ ፡ ጎልቄ ፡ መላእክት ፡ ዘኮነ ፡ ኵሎ ፡ ዘርእዩ ፡ ወዘሰምዑ ፡ በኀቤሆሙ ፡ እንዘ ፡ ይብሉ ፤ ስብሐት ፡ ለእግዚአብሔር ፡ በሰማያት ፡ ወሰላም ፡ በምድር ፡ ለእጓለ ፡ እመሕያው ፡ ሥምረቱ ፡ ወኵሉ ፡ ዘሰምዓ ፡ አንክረ ፤ ወአንሰ ፡ እቤ ፡ ምንተ ፡ እከውን ። ወእምድኅረዝ ፡ አመ ፡ ስሙን ፡ መጽአ ፡ ከመ ፡ ይግዝርዎ ፡ በከመ ፡ ሕገ ፡ አይሁድ ። ወሰመይዎ ፡ ስሞ ፡ ኢየሱስ ፡ በከመ ፡ ይቤለኒ ፡ መልአክ ፡ እምቅድመ ፡ እፅንሶ ። ወበውእቱ ፡ መዋዕል ፡ መጽኡ ፡ ሰብአ ፡ ሰገል ፡ እምብሔረ ፡ ጽባሕ ፡ እንዘ ፡ የኀሥሡ ፡ ውስተ ፡ አህጉር ፡ ወአዕፃዳት ። ወይቤሉ ፡ በአይቴ ፡ ተወልደ ፡ ክርስ (A. fol. 93b. 1.) ቶስ ፡ እስመ ፡ ርኢን ፡ ኮከበ ፡ ዚአሁ ፡ በምሥራቅ ፡ ወመጻእነ ፡ ከመ ፡ ንስግድ ፡ ሎቱ ። ወሰማዖ ፡ ሄሮድስ ፡ ተሀውከ ፡ ምስለ ፡ ኵሉ ፡ አድያሚሃ ፡ ለኢየሩሳሌም ፡ ወአስተጋብኦ ፡ ኵሎ ፡ ዓበይተ ፡ ወክህናት ፡ ወጸሐፍተ ፡ ወሊቃውንት ፡ ሕዝበኒ ፡ ወተስእሎሙ ፡ ወይቤሎሙ ፡ በአይቴ ፡ ይትወለድ ፡ ክርስቶስ ፡ ወማእዜ ፡ ዕድሜሁ ። ወይቤልዎ ፡ በዝ ፡ መዋዕል ፡ በቤተ ፡ ልሔም ፡ ዘይሁዳ ። በከመ ፡ ይቤ ፡ ሚልክያስ ፡ ነቢይ ። አንቲኒ ፡ ቤተ ፡ ልሔም ፡ ምድረ ፡ ኤፍራታ ፡ ኢኮንኪ ፡ ሕፅፅተ ፡ እምአዕፃዳት ፡ ይሁዳ ፡ እስመ ፡ እምኔኪ ፡ ይወፅእ ፡ ንጉሥ ። ወይሬእዮሙ ፡ ለሕዝብየ ፡ እስራኤል ። ወይቤሎሙ ፡ ሄሮድስ ፡ ለሰብአ ፡ ሰገል ፡ ሑሩ ፡ ወጎሥዎ ፡ ለሕፃን ። ወዖበ ፡ ረከብክምዎ ፡ ንዑ ፡ ወንግሩኒ ፡ (A. fol. 94a. 1.) ከመ ፡ እስግድ ፡ ሎቱ ፤ ወአከ ፡ ይስግድ ፡ ሎቱ ፡ አላ ፡ ከመ ፡ ይቅትሎ ። ወመሰሎሙ ፡ ከመ ፡ ምድራዊ ፡ ውእቱ ፡ ወዘበምድር ፡ መንግሥቱ ። ወሰሚዖሙ ፡ ሰብአ ፡ ሰገል ፡ ዘንተ ፡ በጎበ ፡ ንጉሥ ፡ ወፅኡ ፡ እንዘ ፡ የኀሥሥዎ ። ወውእቱ ፡ ኮከብ ፡ ይመርሖሙ ፡

እምብሔሮሙ ፡ እስከ ፡ አብጽሖሙ ፡ ኀበ ፡ ሀሎኩ ፡ መካን ፡ ምስለ ፡ ፍቁር ፡ ወልድየ ። ወኀደንሙ ፡ ክክ ብ ፡ ወተጎዋአ ፡ ወበዊአሙ ፡ ርእይዎ ፡ ለሕፃን ፡ በዲ በ ፡ እደውየ ፡ ወሰገዱ ፡ ሎቱ ፡ ወአምጽኡ ፡ በፍሥ ሐ ፡ ወበሐሤት ፡ አምጎ ፡ ወርቀ ፡ ከርቤ ፡ ወስሒነ ። ወከልሑ ፡ እንዘ ፡ ይብሉ ፡ ቡሩክ ፡ ንጉሥ ፡ ዓቢይ ፡ ዘተሥእር ፡ መንግሥታት ፡ ምድር ። ወዓዲ ፡ ወረድ ከ ፡ ውስተ ፡ ምድር ፤ ወአሰርከ ፡ ለሰይጣን ፡ እምከ መ ፡ ረከብኑ ፡ ውስተ ፡ (A. fol. 94a. 2.) መጽሐፈ ፡ ነቢ ያት ፡ አበው ፡ ጠቢባን ፤ ወመስዮ ፡ ኖመ ፡ እንዘ ፡ ይ ሔልዩ ፡ ከመ ፡ በሳኒታ ፡ ሖረ ፡ ኀበ ፡ ሄሮድስ ፡ ወይን ግርዎ ፡ ከመ ፡ ረከብዎ ፡ ለሕፃን ፡ ወለእሙ ። ወአስ ተርአዮሙ ፡ መልአከ ፡ እግዚአብሔር ፡ ወይቤሎሙ ፡ እትዉ ፡ ብሔረክሙ ፡ ፀሰላም ፡ ወአትዉ ፡ ብሔሮ ሙ ፡ በከመ ፡ ይቤሎሙ ፡ መልአከ ፡ እግዚአብሔር ። ወአመ ፡ ተፈጸመ ፡ አርብዓ ፡ ዕለት ፡ አዕረግናሁ ፡ ው ስተ ፡ ምኵራብ ፡ ከመ ፡ ይግበሩ ፡ ሎቱ ፡ ሕገ ፡ ሙሴ ። በከመ ፡ ይገብሩ ፡ ሎሙ ፡ ለደቂቀ ፡ እስራኤል ። ወሶ በ ፡ አባእናሁ ፡ ቤተ ፡ መቅደስ ፡ ሀሎ ፡ ካህን ፡ ዘስሙ ፡ ስምዖን ። ወይሴፎ ፡ ከመ ፡ ይርአዮ ፡ ለመድኀን ፡ እ ምቅድመ ፡ ይሙት ፡ ወመጠውክዎ ፡ ኪያሁ ፡ ወነሥ ኦ ፡ ወጸሮ ፡ ዲበ ፡ እደዊሁ ። ወባረከ ፡ ወአየደ ፡ በው (A. fol. 94b. 1.) ስተ ፡ ታቦት ። ወሶበ ፡ ርእዮ ፡ ፍቁር ፡ ወልድየ ፡ ለስምዓን ፡ ተከሥታ ፡ አዕይንቲሁ ፡ እስ መ ፡ ዕውር ፡ ብእሲ ፡ ውእቱ ፤ ወከሠተ ፡ አፉሁ ፡ ወ ይቤ ። ሴቤሃ ፡ ይእዜ ፡ ትስእሮ ፡ ለገብርከ ። በሰላም ፡ እግዚኦ ፡ በከመ ፡ አዘዝከ ። እስመ ፡ ርእያ ፡ አዕይን ትየ ፡ አድኅኖተከ ። ዘአስተዳሎከ ፡ ቅድመ ፡ ኵሉ ፡ ሕዝብከ ። ወክብረ ፡ ለሕዝብከ ፡ እስራኤል ። ወዘን ተ ፡ ፈጺሞ ፡ ወወሀበኒ ፡ ሕፃነ ፡ ወአተውኑ ፡ በሰላም ፡ ምስለ ፡ ፍሥሐ ፡ ወሐሤት ። ወበይእቲ ፡ ዕለት ፡ ሞ ተ ፡ ስምዓን ፡ ካህን ፡ አረጋዊ ። ወነበረ ፡ ሄሮድስ ፡ ክ ልኤተ ፡ ዓመተ ፡ እንዘ ፡ ይጸንሐሙ ፡ ለሰብእ ፡ ሰገ ል ፡ ከመ ፡ ይምጽኡ ፡ ኀቤሁ ፡ ወኢገብኡ ፡ እስመ ፡ አተዉ ፡ ማኅደሮሙ ። ወተሀውከ ፡ ወፈርሀ ፡ ሄሮድ ስ ፡ በዙሪል ፡ ግብሩ ። ወእስተርእዮ ፡ ሰይጣን ፡ (A. fol. 94b. 2.) በሌሊት ፡ በአምሳለ ፡ ብእሲ ፡ ማእምር ፡ ወይ ቤሎ ፡ ምንት ፡ ንብረትከ ፡ ይእዜ ፡ ትትኃንል ፡ አን ተ ፡ ወዙሉ ፡ መንግሥተከ ። ወአውሥአ ፡ ሄሮድስ ፡ ወይቤ ፡ ምንተ ፡ እግበር ። ወይቤሎ ፡ ሰይጣን ፡ ጌሠ መ ፡ በጽባሕ ። ፈኑ ፡ አግብርቲከ ፡ ወአዝዘሙ ፡ ከመ ፡ ኢይኅድጉ ፡ በቤተ ፡ ልሔም ፡ ሕፃነ ፡ ዘክልኤ ፡ ዓመ ት ። ወዘይቴሐት ፡ እንዘ ፡ ይቀትልዎሙ ። ወከመ ፡ ይትረከብ ፡ ሕፃን ፡ ምስለ ፡ እለ ፡ ይትቀተሉ ፡ ከመ ፡ ኢይልሀቅ ፡ ወኢይንሣእ ፡ መንግሥተከ ፡ ወበይእ ቲ ፡ ዕለት ፡ አስተርአዮ ፡ መልአከ ፡ እግዚአብሔር ፡ ለዮሴፍ ። ወይቤሎ ፡ ተንሥእ ፡ ንሣእ ፡ ሕፃነ ፡ ወእ ሞ ፡ ወሑር ፡ ብሔረ ፡ ግብጽ ፡ እስከ ፡ እነግረከ ፡ እስ መ ፡ ሄሮድስ ፡ የኀሥሥ ፡ ከመ ፡ ይቅትሎ ፡ ለሕፃን ። ወሶ (A. fol. 95a. 1.) ቤሃ ፡ ተንሣእነ ፡ ወሐርነ ፡ ብሔረ ፡ ግብጽ ፡ ወሰሎሜ ፡ ምስሌነ ። ወጸቢሑ ፡ እዘዘ ፡ ሄሮ ድስ ፡ ይቅትሎሙ ፡ እለ ፡ ቤተ ፡ ልሔም ። ወዘዙሉ ፡ አድያሚሃ ፡ ወአፀዳ ፡ በከመ ፡ ተጠየቀ ፡ እምሰብአ ፡ ሰግል ። ወበከመ ፡ ነገሮ ፡ ሰይጣን ፡ አበ ፡ ኵሉ ፡ መዓ ት ። ወንሕነሰ ፡ ተንሣእነ ፡ ወዮሴፍ ፡ ቅድሜየ ። ወ እፀውሮ ፡ ለወልድየ ፡ አሐተ ፡ ጊዜ ፡ ዲበ ፡ መትከፍ ትየ ፡ ወአሐተ ፡ ጊዜ ፡ ዲበ ፡ ገቦየ ። ወአሐተ ፡ ጊዜ ፡ ዲበ ፡ እድውየ ። ወሰሎሜ ፡ ታስተባርየኒ ፡ እምርኅ ቅተ ፡ ፍኖት ፡ ወእምድኅመ ፡ ሑረት ። ወአወረዶ ፡ ከመ ፡ ይትልወኒ ፡ ከመ ፡ አንስት ፡ እለ ፡ ይሜህራ ፡ ደቂቆን ፡ ሐዊረ ፡ እስመ ፡ ንእስት ፡ አነ ፡ ወኢለመድ ኩ ፡ ምንዳቤ ። ወውእቱኒ ፡ የሐውር ፡ በበ ፡ ንስቲት ፡ ወይእኅዝ ፡ ጽንፈ ፡ ልብስየ ፡ ወይኔጽር ፡ (A. fol. 95a. 2.) ከመ ፡ ኵሉ ፡ ሕፃናት ፡ እለ ፡ ይበክዩ ፡ ለእሞሙ ። ከ መ ፡ ይጸራሆሙ ፡ ወሶቤሃ ፡ እፀውሮ ፡ በገቦየ ። ወእ ኢምኖ ፡ ወእትፈሣሕ ፡ በእንስዮቱ ፡ እንዘ ፡ አወግ ዞ ፡ ለሄሮድስ ፡ ወእረግሞ ። ወኵሎ ፡ መንግሥቶ ፡ በእንተ ፡ ዘአሕሰመ ፡ ላዕለ ፡ ሕፃናት ፡ እለ ፡ አልቦ ሙ ፡ እከይ ፡ ወኃጢአት ፡ እስመ ፡ ቀተሎሙ ፡ ወወ ደየ ፡ ኃዘነ ፡ ውስተ ፡ ከርሠ ፡ እሞሙ ፡ ወአቡሆሙ ። ወዮሴፍ ፡ እንዘ ፡ ይጸውር ፡ ስንቀነ ፡ ሶበ ፡ ርእየ ፡ ሰ ሎሜ ፡ እንዘ ፡ ትነሥአ ፡ ለሕፃን ፡ ዲበ ፡ መታክፍ ታ ፤ ወሶበ ፡ በጻሕነ ፡ ብሔረ ፡ ግብጽ ፡ ነበርነ ፡ አፍአ ፡ ሀገር ፡ ታሕተ ፡ ጽላሎተ ፡ ዕፅ ፤ ከመ ፡ ናዕርፍ ፡ እም ዋዕየ ፡ ፀሐይ ፡ እስመ ፡ ሐጋይ ፡ ውእቱ ፡ እመ ፡ ዕሥ ራ ፡ ወሰበው ፡ ለግንበት ። ዮሴፍ ፡ ወሰሎሜ ፡ ኖሙ ፡

እምድከመ ፡ ፍኖት ። ወአንሰ ፡ (A. fol. 95 b. 1.) አጥበ ውክም ፡ ሐሊበ ፡ ለሕፃንየ ፡ ወአልባሲሁኒ ፡ አምሳለ ፡ ወይን ። በከመ ፡ አልባስየ ፡ ዘአልበሱኒ ፡ አበውየ ፡ አመ ፡ አብኡኒ ፡ ቤተ ፡ መቅደስ ። ወእምአመ ፡ ለበስኩ ፡ ኢያሰስልኩ ፡ እምላዕሌየ ። ወአግእኒሁኒ ፡ በአምሳለ ፡ ወርቅ ፡ ውስተ ፡ እገሪሁ ፡ ለወልድየ ። ወናሁ ፡ ክልኤቱ ፡ ፈያት ፡ እንተ ፡ ይእቲ ፡ ፍኖት ፡ አሐዱ ፡ እምብሔረ ፡ ግብጽ ፡ ወከልኤ ፡ እምብሔረ ፡ ዕብራዊያን ፡ ወይቤሎ ፡ ዕብራዊ ፡ ለግብጻዊ ፤ አንሰ ፡ አፈቅር ፡ እንግእ ፡ አልባሲሃ ፡ ለዛቲ ፡ ብእሲት ፡ ወአልባሰ ፡ ወልዳ ፡ እስመ ፡ ይመስል ፡ አልባሰ ፡ ነገሥት ። ወሶበ ፡ ረከብክዎሙ ፡ በገጸም ፡ እምነግእኩ ። ወባሕቱ ፡ ጥቃ ፡ ሀገር ፡ ሀለዉ ። ወይቤሎ ፡ ግብጻዊ ፡ ለክልኤ ፡ ጎድግ ፡ ንሑር ። እስመ ፡ ኢርኢኩ ፡ ዘከመ ገዝ ፡ ሕፃ (A. fol. 95 b. 2.) ነ ፡ እምአመ ፡ ተፈጠርኩ ። ወእንዘ ፡ ከመዝ ፡ ይትናገሩ ፡ አውዕአ ፡ ጥበ ፡ እምአጥባትየ ፡ ለሕፃን ፡ ወፈቀድኩ ፡ አስትዮ ። ወነጸርኩ ፡ ዓውድየ ፡ ወኢረከብኩ ፡ ወተንሣእኩ ፡ ወወሰድክዎ ፡ ውስተ ፡ ሀገር ፡ ወሰአልክዎን ፡ ለአንስት ፡ ያስትያሁ ፡ ማየ ፡ ወአልቦ ፡ ዘወሀበኒ ፡ እስመ ፡ አልቦሙ ፡ ምሕረት ፡ ለሰብአ ፡ ይእቲ ፡ ሀገር ። ወርእዮሙ ፡ ፈያት ፡ ከመ ፡ ሐርኩ ፡ ውስተ ፡ ሀገር ። ገብኡ ፡ ድኅሬሆሙ ፡ ወሖሩ ፡ ኀበ ፡ ዮሴፍ ፡ እንዘ ፡ ይነውም ፡ መሰጡ ፡ አሣዕነ ፡ ወልድየ ፡ ወገባእኩ ፡ ወአንቃህክዎሙ ። ወእቤሎሙ ፡ ተንሥኡ ፡ ንሑር ፡ እምዛቲ ፡ ሀገር ፡ እስመ ፡ ውሑዳን ፡ ምሕረት ፡ እሙንቱ ፡ ወኃሠሥኩ ፡ ማየ ፡ ወአልቦ ፡ ዘወሀበኒ ፡ ወኢረባሕኩ ፡ ዘእንበለ ፡ አሣዕነ ፡ ወልድየ ፡ ዘነሥኡ ፡ ፈያት ። ወ (A. fol. 96 a. 1.) ዘንተ ፡ ብሂልየ ፡ በከይኩ ፤ ወርእዮ ፡ ፍቁር ፡ ወልድየ ፡ ብካይየ ፡ ኃሠሠ ፡ እንብዕየ ፡ በእደሁ ፡ ወአውረደ ፡ ንስቲተ ፡ አጽባዕቶ ፡ ውስተ ፡ ምድር ። ወነቅዓ ፡ ማየ ፡ ዘይውኀዝ ፡ ወሰተይነ ፡ እምኔሁ ፡ ጥዑመ ፡ ከመ ፡ መዓር ፡ ወፀዓዳ ፡ ከመ ፡ ሐሊብ ። ወአተበ ፡ ለውእቱ ፡ እንዘ ፡ ይብል ፡ ለይኩን ፡ ዝንቱ ፡ ማይ ፡ ለነሱ ፡ ዘይሰትዮ ። ፈውሰ ፡ ወጥዒና ፡ ዘእንበለ ፡ ለሰብአ ፡ ሀገር ፡ ይኩን ፡ መሪረ ፡ ውስተ ፡ አፉሆሙ ። ወኢይሕየው ፡ አሐዱ ፡ እምኔሆሙ ። ወእምዝ ፡ በላዕነ ፡ ንስቲተ ፡ ወጸርክዎ ፡ ለፍቁር ፡ ወልድየ ፡ ወተንሥእነ ፡ ከመ ፡ ንሑር ። ወበጊዜሃ ፡ ወድቁ ፡ በቅጽበት ፡ ወመኳርብቲሆሙ ። ወኢተርፈ ፡ አሐዱ ፡ እምኔሆሙ ፡ ወተሰብሩ ፡ ጣ (A. fol. 96 a. 2.) ዖቶሙ ፡ ለለ ፡ ክፍሎሙ ። ወኮኑ ፡ ከማሁ ፡ እማልክቲሆሙ ፡ ውዱቀ ፡ ፩፩ ላዕለ ፡ ክልኡ ፡ ወተሰብሩ ። ወእንዘ ፡ ነሐውር ፡ መልዕልተ ፡ ግብጽ ፡ መጽኡ ፡ አድባር ፡ ወጸላዕት ፡ ወአራዊት ፡ ወሰገዱ ፡ ወሰብሕዎ ፡ ለወልድየ ። ወሶበ ፡ ነሐውር ፡ የሐውሩ ፡ ምስሌነ ። ወተመይጠ ፡ ወልድየ ፡ መንገሌሆሙ ፡ ወወደየ ፡ እዴሁ ፡ ዘየማን ፡ መንገለ ፡ ደብር ፡ ዘመንገለ ፡ ጽባሕ ። ወእዴሁ ፡ ዘፀጋም ፡ ውስተ ፡ ደብር ፡ ዘመንገለ ፡ ምዕራብ ፤ ወይቤሎሙ ፡ ቁሙ ፡ ወናሁ ፡ አሠረ ፡ እዴክሙ ፡ ውስተ ፡ ኰኵሕ ፡ ከመ ፡ ዘጽቡር ፡ ያስተርእዩ ፡ እስከ ፡ ዮም ፡ ለሰብእ ። ወይቤሎሙ ፡ ኩኑ ፡ ትእምርተ ፡ ለእለ ፡ ኢየአምኑ ፡ ብየ ፡ ወይክሕዱ ፡ ምጽአትየ ። ወለረሲእን ፡ አይሁድ ፡ ወለሄሮድስ ፡ ርጉም ፡ ወለመንግሥቱ ፤ (A. fol. 96 b. 1.) ወለነሱ ፡ ዘኢየአምን ፡ በስምየ ፡ ቅዱስ ። ወይቤሎሙ ፡ እሙንቱ ፡ አድባር ፡ አእመርክሙኒ ፡ ወአመንክሙ ፡ ብየ ፡ እለ ፡ አልብክሙ ፡ ነፍስ ፡ ወሥጋ ፡ ወኢአምኑኒ ። ነገሥትኒ ፡ እለ ፡ ፈጠርክዎሙ ፡ በአርአያየ ፡ ወበአምሳልየ ፡ ወኢገነዩ ፡ ለስብሐትየ ። ወእለሂ ፡ መጻእኩ ፡ በእንቲአሆሙ ፡ ውስተ ፡ ዓለም ። ወኢያክበሩኒ ፡ ወኢተወክፉኒ ፡ ዳእሙ ፡ ኃሠሡኒ ፡ ይቅትሉኒ ፡ እስከ ፡ መጻእኩ ፡ ወበጻሕኩ ፡ ውእቱ ፡ ዝ ፡ ብሔር ። ወከመዝ ፡ የሀሉ ፡ ስምየ ፡ ወስመ ፡ እም የ ፡ ንጽሕት ፡ በዕበይ ፡ ወስብሐት ፡ እስከ ፡ ትውልደ ፡ ትወልድ ። ወእምዝ ፡ በጸሐነ ፡ ሀገረ ፡ እስሙናይን ፡ ውስተ ፡ ቀዳሚ ፡ አንቀጸ ፡ ማኅፈድ ፡ ዘአርባዕቱ ፡ ማዕዝነሂሃ ፡ ወይትሌዓል ፡ እምሀገር ፡ ወድቀ ፡ ሀገረ ፡ ወተሰብረ ፡ (A. fol. 96 b. 2.) እስመ ፡ ያጣዕዉ ፡ ሎቱ ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ኩን ፡ ትእምርተ ፡ ለዛቲ ፡ ሀገር ፡ ወለሰብእ ፡ እስከ ፡ ለዓለም ። ወኮነ ፡ በከመ ፡ ይቤሎ ፡ ወኮነ ፡ መዝበረ ፡ እስከ ፡ ዮም ። ወሀሎ ፡ ዕፀ ፡ ውስተ ፡ ውእቱ ፡ መካን ። ወሰገደ ፡ ታሕተ ፡ አገሪሁ ፡ ለወልድየ ። ወይቤሎ ፡ ሐዊሳ ፡ ለምጽአትከ ፡ ኢየሱስ ፡ ወልዶ ፡ እግዚአብሔር ። ወተናገሮ ፡ እግዚእ ፡ ወይቤሎ ፡ ኢይኩን ፡ ውስቴትከ ፡ ነቀዝ ፡ እስከ ፡ ለዓለም ። ወትሄሉ ፡ ለተዝካረ ፡ በዓትየ ፡

ዮም ፡ ውስተ ፡ ዝንቱ ፡ ሀገር ። ወአንከሩ ፡ ኵሎሙ ፡ ንኡሰሙ ፡ ወዓቢዮሙ ፡ እምስብሐት ፡ ዘላዕለ ፡ ወልድየ ። ወይቤሉ ፡ ግሙራ ፡ ዘከመዝ ፡ ሕፃን ፡ ኢርኢ ነ ። ወእንዘ ፡ ነሐውር ፡ ውስተ ፡ ጽጌ ፡ ሀገር ፡ ናሁ ፡ ኃምስቱ ፡ እ (A. fol. 97 a. 1.) ግማል ፡ አጽአቁነ ፡ በፍኖት ፡ ወርእዮሙ ፡ ወልድየ ፡ ወይቤሎሙ ፡ ቁሙ ፡ ወ ኩኑ ፡ አእባነ ፡ እስከ ፡ ዮም ። ወሀሎ ፡ ብእሲ ፡ ዘስሙ ፡ ትፍልም ፡ ወምሕረተ ፡ እግዚአብሔር ፡ ላዕሌሁ ። ወውእቱ ፡ ተወክፈነ ፡ ወአጎደርነ ፡ ውስተ ፡ ቤቱ ፡ ወኵሉ ፡ ጣዖታት ፡ ወድቁ ፡ ወተሰብሩ ። ወፈርሀ ፡ ኵሎሙ ፡ ገነውተ ፡ አማልክት ፡ ወተጎብኡ ፡ ውስ ተ ፡ አብያቲሆሙ ። ወበጺሑ ፡ ተጋብኡ ፡ ኵሉ ፡ ሰብ እ ፡ ጎበ ፡ ሀሎነ ፡ ብዙኃን ፡ ሕመ-ማን ፡ ወድውያን ፡ በሐማን ፡ ወጽመ-ማን ፡ ወዘዘኢሁ ፡ ደዌሆሙ ። ወ ወደየ ፡ ወልድየ ፡ እዴሁ ፡ ዲቤሆሙ ። ወፈወሶሙ ፡ እምኵሉ ፡ ደዌያቲሆሙ ። ወገብረ ፡ ተአምረ ፡ ብዙ ኃ ፡ በይእቲ ፡ ሀገር ። ወሶበ ፡ ነገርኩከ ፡ ኵሎ ፡ እም ፡ ኢያግመ (A. fol. 97 a. 2.) ሮ ፡ ክርታስ ፡ ወበዝኑ ፡ ሰብ እ ፡ ጎቤነ ፡ ወተጋፍዑነ ፡ እምብዝኃ ፡ ተአምር ፡ ዘገ ብረ ፡ በይእቲ ፡ ዕለት ። ወወፃእነ ፡ እምህየ ፡ ወበጸሕ ነ ፡ ሀገረ ፡ እንተ ፡ ስማ ፡ ፍንቶስ ፤ ወሰብእ ፡ መፍቀር ያን ፡ ሰብእ ፡ ወነበርነ ፡ ህየ ፡ ወገብረ ፡ ተአምረ ፡ ዘአ ልቦ ፡ ጕልቍ ፡ ወይቤ ፡ ስምየ ፡ ወስመ ፡ እምየ ፡ ማርያም ፡ ይኩን ፡ ውስተ ፡ ዝንቱ ፡ መካን ፡ እስከ ፡ ደኃሪት ፡ ዕለት ፡ ወያመጽኡ ፡ ድውያነ ፡ ወሕመ-ማ ነ ፡ በሃይማኖት ። ወይፈውሶሙ ፡ በብዝኃ ፡ ምሕረ ቱ ። ወሰምዓ ፡ ብእሲ ፡ ፀራቢ ፡ ዘስሙ ፡ ዮሴፍ ፡ ወ መጽአ ፡ ጎቤነ ፡ እስመ ፡ ቀዳሚ ፡ ነገደ ፡ ኢየሩሳሌ ም ፡ ወአጎደሮ ፡ ዮሴፍ ፡ አረጋዊ ፡ ወአጎደርነ ፡ ውስ ተ ፡ ቤቱ ። ወቦቱ ፡ ወልድ ፡ ጋኔን ፡ ዓቢይ ፡ ቦቱ ። ወበይእቲ ፡ ዕለት ፡ ገብአ ፡ ጋኔኑ ፡ ወርእዮ ፡ ከልሐ ፡ እምሕፃን ፡ ወይቤ ፡ ምንት ፡ ሊተ ፡ ወለከ ፡ ኢየ (B. fol. 97 b. 1.) ሱስ ፡ ናዝራዊ ፡ ወመጻእከ ፡ ጎቤነ ፡ ከ መ ፡ ትኩንነነ ፤ ጎደግኑ ፡ ለከ ፡ ኢየሩሳልም ፡ ወጦየ ይነ ፡ እስከ ፡ ዛቲ ፡ ሀገር ። ወመጻእከ ፡ ድኅረነ ፡ ከመ ፡ ትኩንነነ ፡ እስመ ፡ ወልደ ፡ እግዚአብሔር ፡ አንተ ፡ ዘበአማን ። ወይቤሎ ፡ ኢየሱስ ፡ ተፈጸም ፡ ወፃእ ፡ እምኔሁ ። ወበጊዜሃ ፡ ሐይወ ፡ እምደዌሁ ፡ ወፈዛ ፡ ወተንሥአ ፡ ምስለ ፡ አቡሁ ፡ ወእሙ ፡ ወሰገዱ ፡ እን ዘ ፡ ይብሉ ፡ ብፁዓን ፡ ንሕነ ፡ እስመ ፡ ይደልወነ ፡ ዝ ንቱ ፡ አኰቴት ፡ እምኵሉ ፡ አሕዛብ ፡ እስመ ፡ ቦአክ ሙ ፡ ቤተነ ፡ እንዘ ፡ ኃጥአን ፡ ንሕነ ፤ ወሶበ ፡ ቦእነ ፡ ቦአ ፡ በረከተ ፡ እግዚአብሔር ፡ ጎቤሆሙ ። ወሶበ ፡ ርእዩ ፡ ተአምረ ፡ ዘገብረ ፡ እግዚእ ፡ ኢየሱስ ፡ አም ኑ ፡ ሰበእ ፡ ብዙኃን ፡ በውእቱ ፡ መካን ። ወተስእል ዎሙ ፡ ዓበይተ ፡ ሀገር ፡ ለ (A. fol. 97 b. 1.) ገነውተ ፡ አ ማልክት ፡ ወይቤልዎሙ ፡ ለምንት ፡ ተጎብእክሙ ፡ ወጎደግሙ ፡ አማልክቲክሙ ፡ ወይቤሉ ፡ እምአመ ፡ ቦአት ፡ ዛቲ ፡ ብእሲት ፡ ምስለ ፡ ሕፃና ፡ ተሰብሩ ፡ ጣ ዖታት ፡ ወወድቁ ፡ አብያተ ፡ አማልክት ። ወሶበ ፡ ነ ሐውጸሙ ፡ በሌሊት ፡ ንረክበሙ ፡ በጽባሕ ፡ ስቡራኒ ሆሙ ፡ ወለአኩ ፡ ጎቤነ ፡ ከመ ፡ ይሰዱነ ፡ ጎቤሆሙ ። ወበእነ ፡ ውስተ ፡ ተስላስ ፡ ወአጎዝዞ ፡ ለበዓለ ፡ ቤ ት ፡ ወወሰድዎ ፡ ጎበ ፡ ዓበይት ፡ ሀገር ፡ ወይቤልዎ ፡ አይቴ ፡ ሀለዉ ፡ እለ ፡ ጎደሩ ፡ ቤተከ ፡ ወይቤሎሙ ፡ ሠሉስ ፡ መዋዕል ፡ ዮም ፡ እምዘ ፡ ወፅኡ ፡ እምጎቤየ ፡ ወኢየአምር ፡ መካኖሙ ። ወኰነንዎ ፡ ወአልቦ ፡ ዘይ ቤ ፡ ዘእንበለ ፡ ኢየአምር ፡ መካኖሙ ። ወወፂአ ፡ ነገ ረኒ ፡ በጎበ ፡ እ (A. fol. 98 a. 1.) በይቱ ፡ ሀገር ፡ ሊቃው ንት ፡ ዘኮነ ። ወበጽባሕ ፡ ወፃእነ ፡ በጎቤሆሙ ፡ ወበጸ ሕነ ፡ ሀገረ ፡ እንተ ፡ ስማ ፡ ቍስያ ። ወሀሎ ፡ ውስቴ ታ ፡ ማኅፈድ ፡ ወዲቤሁ ፡ ሥእል ፡ በላዕሌሁ ፡ ሰብዓ ቱ ፡ መንጦላዕት ። ወገነውት ፡ እለ ፡ ይትለአኩ ፡ ኢ ያበውኡ ፡ ሰብእ ፡ ዘእንበለ ፡ ዓበይተ ፡ ሀገር ። ወዘወ ሀቦሙ ፡ ንዋየ ፡ ይወፅኡ ፡ ወይሰግድ ። ወሶበ ፡ በጸሕ ነ ፡ ጎበ ፡ አንቀጸ ፡ ሀገር ፡ ተሠጡ ፡ ሰብዓቱ ፡ መንጦ ላዕት ፡ ወወድቀ ፡ ሥዕል ፡ እስከ ፡ ታሕቱ ፡ ወተሰብ ረ ፡ ለለ ፡ ክፍሉ ። ወከልሐ ፡ ጋኔን ፡ ዘውስቴቱ ፡ እን ዘ ፡ ይብሎሙ ፡ ለገነውት ፡ ለእመ ፡ ኢመጻእክሙ ፡ ጎበ ፡ ዛቲ ፡ ብእሲት ፡ ወወልዳ ፡ ወአረጋዊ ፡ ዘየሐው ር ፡ ምስሌሃ ፡ ወብእሲት ፡ ወእመ ፡ ኢሰደድክዎሙ ፡ እም ፡ ዘይበውኡ ፡ ውስተ ፡ (A. fol. 98 a. 2.) ሀገር ፡ ይ ሠወር ፡ ቅኔክሙ ፡ ወያወፅኡክሙ ፡ እስከ ፡ ሠሉስ ፡ መዋዕል ፡ ወነገርኩክሙ ፡ ከመ ፡ ይመጽኡ ፡ ብሔረ ክሙ ፡ እስመ ፡ ኃሠሡ ፡ ኵሎ ፡ በሐውርት ፡ ዘግብ ጽ ። ወለእመ ፡ ቦኡ ፡ ውስተዝ ፡ ሀገር ፡ ወጎበ ፡ ቤተ ፡

አማልክት ፡ ይትነሠት ፡ ወይሰዓር ፡ ግብረ ፡ ሀገርነ ። ወይትነሥኡ ፡ ላዕሌነ ፡ ጸላዕትነ ፡ ወያማስኑ ፡ ሀገረነ ፡ ወይትነሠት ፡ ክብርነ ። ወሰሚያሙ ፡ ገነውተ ፡ አማልክት ፡ ወጎልቆሙ ፡ ምእት ፡ መጽኡ ፡ ጎቤነ ፡ ምስለ ፡ አብትር ፡ ወዕፀው ። ወአፈድፈዱ ፡ ላዕሌነ ፡ ጽዕለተ ፡ ወይቤሉ ፡ ምንተ ፡ ትፈቅዱ ፡ በጎቤነ ፡ ሑሩ ፡ ከመ ፡ ኢይምጽኡ ፡ ወራዙት ፡ ወኢይቅትሉክሙ ፡ እስመ ፡ ነገሩነ ፡ አማልክቲነ ፡ ከመ ፡ ይተመዝብር ፡ ሀገረነ ፡ በእንቲአክሙ ። ወወፅኡ ፡ አንስቲያሆሙ ፡ ወደ (A. fol. 98b. 1.) ቂቆሙ ፡ ወይጸርፉ ፡ ላዕሌነ ። ወጸርክዎ ፡ ለወልድየ ፡ ወሖርኩ ፡ እንዘ ፡ አኃዝን ፡ ወእበኪ ፡ ወእቲክዝ ፡ በልብየ ፡ እስመ ፡ ኢተወክፉነ ፡ ወኢያኅደሩነ ። ወሶበ ፡ ሰሰልነ ፡ እምሀገር ፡ ተመይጠ ፡ ወልድየ ፡ ወእውገዛ ፡ ለይእቲ ፡ ሀገር ፡ እንተ ፡ ስማ ፡ ቀኍያ ። ወይቤሎሙ ፡ ኩኑ ፡ ውሑዳነ ፡ ወድኩማነ ፡ ወምኑናነ ፡ እምዙሉ ፡ አሕዛበ ፡ ግብጽ ፡ ወኢይብቀኍል ፡ ውስተ ፡ ምድርክሙ ፡ ዘእንበለ ፡ ፃማ ፡ ወጕዕተያ ፡ ወኢይኩን ፡ ሥውረ ፡ ምድርክሙ ፡ ወኢይብዝኁ ፡ ካህናቲክሙ ፡ ዘእንበለ ፡ አሐዱ ። ድኅረ ፡ አሐዱ ፡ ወኢይኩን ፡ በረከተ ፡ እምየ ፡ ላዕሌክሙ ፡ ወኢይኩን ፡ ምድርክሙ ፡ በክመ ፡ ወፅአ ፡ እምአፉየ ። ወዘንተ ፡ ብሂለ ፡ ሖረ ፡ ወእምዝ ፡ ነበርነ ፡ ወኃለፍነ ፡ ከመ ፡ ናዕርፍ ፡ በላዕሌነ ፡ ኀስ (A. fol. 98b. 2.) ቲተ ። ወሀሎ ፡ በትረ ፡ ዘይት ፡ ውስተ ፡ እዴሁ ፡ ለዮሴፍ ፡ ወነሥአ ፡ ኢየሱስ ፡ በእዴሁ ፡ ቅዱስ ። ወተከሎ ፡ ውስተ ፡ ውእቱ ፡ መክን ፡ ወይቤ ፡ ይኩን ፡ በረከት ፡ ለሰብአ ፡ ዝንቱ ፡ መክን ፡ እስከ ፡ ለዓለም ። ወተዝካረ ፡ ሐረትየ ፡ ውስተ ፡ ዝንቱ ፡ ፍኖት ። ወሶቤሃ ፡ በቁል ፡ ወለምለመ ፡ አእፀቂሁ ፡ ወፈረየ ፡ ከመ ፡ ዘእምትክት ፡ ዕፀ ፡ ወፈቅድነ ፡ ንሖር ፡ ወሀሎ ፡ እእፃዳት ፡ ዓውደ ፡ ውእቱ ፡ መክን ። ወእንጸረ ፡ ዮሴፍ ፡ በእፅባዕቱ ፡ ወይቤ ፡ ጎበ ፡ አይ ፡ ሀገር ፡ ንሖር ፡ እስመ ፡ መስየ ፡ መዓልት ፡ ወመጽአ ፡ ሌሊት ። ወእቤሎ ፡ ኢንሐውር ፡ ጎበ ፡ አእፃዳት ፡ አላ ፡ ነሐውር ፡ ውስተ ፡ ገፃም ፡ ወእንዘ ፡ ነሐውር ፡ በገቦ ፡ ደብር ፡ ጊዜ ፡ የዓርብ ፡ ፀሐይ ። ወናሁ ፡ ክልኤት ፡ ፈያ (A. fol. 99a. 1.) ት ፡ እለ ፡ ረከብናሆሙ ፡ ቀዳሚ ፡ አፍአ ፡ ሀገር ፡ ተለዉነ ፡ እምሀየ ፡ ውስተ ፡ ዝንቱ ፡ መክን ። ወሶበ ፡ ርእዩን ፡ ዓገቱነ ፡ ወሰይሮሙ ፡ ምሉሕ ፡ ውስተ ፡ እደዊሆሙ ። ወይቤሎሙ ፡ አሕመምክሙነ ፡ ብዙኃ ፡ መዋዕል ፡ እንዘ ፡ ንተልወክሙ ፡ ወኢረከብነ ፡ በጎበ ፡ ንነሥአክሙ ፡ ዘእንበለ ፡ ዮም ፡ ወናሁ ፡ ወደቅሙ ፡ ውስተ ፡ እደዊነ ። ወዘንተ ፡ ብሂሎ ፡ መሠጥዎ ፡ ለፍቁር ፡ ወልድየ ፡ እምእደውየ ፡ ወነሥእዎ ፡ አልባሲሁ ፡ ወከማሁ ፡ ነሥኡ ፡ አልባስየ ። ወዓዲ ፡ ሞጣሕተ ፡ ዘዲበ ፡ ርእስየ ። ወተሠውጠ ፡ ጎበ ፡ ዮሴፍ ። ወውእቱሰ ፡ ከመ ፡ በግዕ ፡ ዘአልበ ፡ ጕሕሉት ፡ ወመሠጥዎ ፡ ልብሶ ። ወሶበ ፡ ርእየት ፡ ሰሎሜ ፡ ዘንተ ፡ ኵሎ ፡ ገጾ ፈት ፡ ልብሳ ፡ (A. fol. 99a. 2) ወነሚአሙ ፡ አልባሲን ፡ ቆሙ ፡ እምርኁቅ ፡ ወተናገረ ፡ አሐዱ ፡ አምሳለ ፡ ካልእ ፡ ወሶበ ፡ ርኢክዎሙ ፡ ቀዊሞሙ ፡ እንዘ ፡ ይትማከሩ ፡ ፈራህኩ ፡ ዓቢየ ፡ ፍርሀተ ። ወእቤ ፡ በልብየ ፡ ይመጽኡኒ ፡ እንጋ ፡ ወይቀትልዎ ፡ ለወልድየ ። ወነሣእክዎ ፡ ዲበ ፡ እደውየ ፡ ወእንበርኩ ፡ ገጽየ ፡ ዲበ ፡ ገጹ ፡ እንዘ ፡ እበኪ ፡ ወእብል ፡ አሌ ፡ ሊተ ፡ ኦ ፍቁር ፡ ወልድየ ፡ አይቴ ፡ አሐውር ፡ እምዛቲ ፡ ሰዓት ። ወኢይቴ ፡ አመሥጥ ፡ ገይይኩ ፡ ምስሌክ ፡ እም ኢየሩሳሌም ፡ በፍርሀተ ፡ ጸላዒ ፡ ሄሮድስ ፡ ከመ ፡ ኢይቅትልክ ፡ ወልድየ ፡ ፍቁር ፡ ወልድየ ፡ ወፍቁረ ፡ ነፍስየ ፡ እምጎየሰኒ ፡ ሶበ ፡ ወረድኩ ፡ ውስተ ፡ ምድርየ ፡ ወእም ፡ ሞትኩ ፡ እም ፡ አርአይ ፡ ዘንተ ፡ ኵሎ ፡ ሕማመ ። ወናሁ ፡ እፈርሀ ፡ ከመ ፡ ኢይንሥኡክ ፡ እለ ፡ የአክዩ ፡ እምሄሮድስ ፡ እምጎየሰኒ ፡ ሶበ ፡ ሐለውኩ ፡ ው (A. fol. 99b. 1.) ስተ ፡ ቤተ ፡ ልሔም ፡ ጎበ ፡ እለ ፡ የአምርም ፡ ለዮሴፍ ፡ እምሰአሎሙ ፡ በእንቲአክ ፡ ከመ ፡ ኢይቅትሉክ ። ወይልየ ፡ ፍቁር ፡ ወልድየ ፡ እስመ ፡ ንእስት ፡ አነ ፡ ድንግል ። ወኢየአምር ፡ ዘንተ ፡ ኵሎ ። ኦብርሃነ ፡ አዕይንትየ ፡ መነ ፡ አአምር ፡ በዝ ፡ ምድር ። ወናሁ ፡ ሀሎኩ ፡ ውስተ ፡ በድው ፡ ወኢየአምር ፡ መክነ ፡ ወኢሀገረ ፡ ጎበ ፡ አሐውር ። አይቴ ፡ ሀለዉ ፡ እሙ ፡ ምስ ፡ ዮም ፡ ምስሌየ ፡ ወኵሎን ፡ አንስት ፡ እለ ፡ ወለዳ ፡ ደቂቀ ፡ ይርአያ ፡ ጎዝንየ ፡ ወምንዳቤየ ። ዘረከበኒ ፡ ወፍርሀተ ። ዘውስተ ፡ ልብየ ፡ ወዘውስተ ፡ ሕሊናየ ። ዘበጽሐኒ ፡ ዮም ፡ አፍቁር ፡ ወልድየ ፡ ኢጸመውኩ ፡ ምስሌክ ፡ እንዘ ፡ እገይይ ፡ ከመ ፡ ኢይርከብክ ፡ እኩይ ። አብር

ሃነ ፡ አዕይንትየ ፡ እንዘ ፡ ይሰድደኒ ፡ እመክን ፡ ውስ
ተ ፡ መካን ። ወያወጽኡኒ ፡ አምሀገር ፡ ወአዕፃዳት ።
(A. fol. 99b. 2.) ወልድየ ፡ እፎ ፡ እግብር ፡ ሶበ ፡ እሬእ
ዮሙ ፡ እንዘ ፡ ይቀትሉከ ፡ በውስተ ፡ ዝንቱ ፡ መካን ፡
እምእርአይ ፡ ዓቢየ ፡ ኀዘነ ፤ ወእመሰ ፡ ቀተሉ ፡ በዝ
የ ፡ ለልየ ፡ እቅትል ፡ ርእስየ ፡ በእዴየ ፡ ወምንተ ፡ እ
ገብር ፡ ፍቁር ፡ ጥዑም ፡ ነገረ ፡ ዘተናገርኮነ ፡ ኵሉ ፡
ዕለተ ። ወምንተ ፡ እገብር ፡ አብርሃነ ፡ አዕይንትየ ፡
ወሕይወተ ፡ ነፍስየ ፡ ወሥጋየ ፤ ወሶበ ፡ እሬእዮን ፡
ለእንስት ፡ እንዘ ፡ ያጠብዋ ፡ ደቂቆን ፡ እምአጥባቲ
ሆን ። አነ ፡ እፈቅድ ፡ እንስተ ፡ እለ ፡ ቀተለ ፡ ሄሮድ
ስ ፡ ደቂቆን ፡ እምአጥባቲሆን ፡ አነ ፡ እፈቅድ ፡ እንስ
ተ ፡ እለ ፡ ቀተለ ፡ ሄሮድስ ፡ ደቂቆን ፡ እምአጥባቲሆ
ን ፡ ከመ ፡ ይብክያ ፡ ምስሌየ ፡ ዮም ፡ እምኅየሰኒ ፡ ሶ
በ ፡ ሀለውኩ ፡ ኢየሩሳሌም ፡ አው ፡ በቤተ ፡ ልሔም ።
ወኢረከቦን ፡ ለብዙኃት ፡ እለ ፡ ይበክያ ፡ ምስሌየ ።
አይቴ ፡ ሀለዉ ፡ አበው (A. fol. 100a. 1.) የ ፡ ቅዱሳን ፡
ወነቢያት ፡ ይበክዩ ፡ ዮም ፡ ምስሌየ ፡ ወእፈቅድ ፡ መ
ልአከ ፡ ዘአብሰረኒ ፡ ልደተከ ፡ ይርአይ ፡ ሰቆቃውየ ፡
ወኤልሳቤጥ ፡ እንተ ፡ እምአዝማድየ ፡ ወወልዳ ፡ ዮ
ሐንስ ፡ የሀልዉ ፡ ምስሌየ ። ወይርአዩ ፡ ኀዘነ ፡ ልብ
የ ፡ እግዚኦ ፡ መሀረኒ ፡ በፍልሰትየ ፡ ወኢታርምም ፡
እምኀዘንየ ። ወእንዘ ፡ ከመዝ ፡ እቴክዝ ፡ ወእበኪ ፡
ወአንብዕየ ፡ ይውኀዝ ፡ ዲበ ፡ መላትሕየ ፡ ወመላት
ሐ ፡ ወልድየ ፡ ወርእየ ፡ ፩እምፈያት ፡ እንዘ ፡ እበኪ ፡
ወተሀውክ ፡ መለያልዩ ፡ ወነገሮ ፡ ለውእቱ ፡ አይሁዳ
ዊ ፤ ወይቤሎ ፡ አስተበቍዓከ ፡ እኁየ ፡ ወቢጽየ ፡ ከ
መ ፡ ኢይንሣእ ፡ አልባሲሆሙ ፡ ለእሉ ፡ ፈላሲያን ፡
እስመ ፡ እሬኢ ፡ ዲበ ፡ ገጾሙ ፡ ዓቢየ ፡ ብርሃነ ፡ እም
ኵሉ ፡ ሰብእ ፡ ወዝኒ ፡ ሕፃን ፡ ይመስል ፡ ወልደ ፡ ንጉ
ሥ ፡ ወኢርኢኩ ፡ ዘከማሁ ፡ ዘ (A. fol. 100a. 2.) ይመ
ስል ። ወይቤ ፡ አይሁዳዊ ፡ ኢይሰምዓከ ፡ ዮም ። አ
ላ ፡ አነሥአሙ ፡ እስመ ፡ አልባሰ ፡ ነገሥት ፡ እሙን
ቱ ፡ ይሁቡኒ ፡ ንዋየ ፡ ብዙኃ ፡ በእንቲአሁ ። ወሶበ ፡
ተስእኖ ፡ ወኢክህለ ፡ መይጠቶ ፡ ወይቤሎ ፡ እምቤ
ተ ፡ ልሔም ፡ ንሠርቅ ፡ እስከ ፡ ዮም ። ወእንተ ፡ ኃለ
ፈት ፡ ሌሊት ፡ ረከብነ ፡ ብዙኃ ፡ ንዋየ ፡ ወክፍልየ ።
ውእቱ ፡ ዚአየ ፡ ይኩን ፡ ዚአከ ፡ ወጎደግ ፡ ሊተ ፡ አ
ልባሲሆሙ ፡ ለእሉ ፡ ፈላስያን ፡ ይኩንኒ ፡ ክፍልየ ፡
እስከ ፡ አገብእ ፡ ሎሙ ፡ እስመ ፡ ዓፀበኒ ፡ ቀዊሞ ፡ ዕ
ራቁ ፡ ለዝንቱ ፡ ሕፃን ፡ እምኵሉ ፡ ሰብእ ። ወሶበ ፡ ይ
ቤሎ ፡ ከመዝ ፡ ይቤ ፡ ንሣእ ፤ ወነሥአ ፡ እምኔሁ ።
ወወሀበኒ ፡ አልባሲነ ፡ ወአልበስክዎ ፡ ለወልድየ ፡ በ
ፍሥሐ ። ወርእዮ ፡ ፍቁር ፡ ወልድየ ፡ ለፈያታይ ፡ ኃ
ተሞ ፡ በአጽባዕቱ ፡ ወሖሩ ፡ ክል (A. fol. 100b. 1.) ኤሆ
ሙ ። ወይቤለኒ ፡ ኢየሱስ ፡ ትሬእዩ ፡ እሉ ፡ ክልኤ
ቱ ፡ ፈያት ፡ ሀለምሙ ፡ ይስቅልዎሙ ፡ ምስሌየ ፡ አሐ
ደ ፡ በየማንየ ፡ ወአሐደ ፡ በፀጋምየ ፡ በኢየሩሳሌም ፡
በጎበ ፡ አይሁድ ። ወዝንቱ ፡ ዘውስተ ፡ ልብየ ፡ ምሕ
ረት ፡ ዘእቡየ ፡ ኄር ፡ ውእቱ ፡ ዘየአምኒኒ ፡ በዲበ ፡ ዕ
ፀ ፡ መስቀል ፤ ወውእቱ ፡ ይቀድም ፡ በዊአ ፡ ውስተ ፡
ገነት ፡ እምአዳም ፡ ወእምዘርኡ ። ወዝኒ ፡ መካን ፡ ኅ
በ ፡ አዕረቀኒ ፡ ወበክይኪ ፡ ላዕለ ፡ ሥጋየ ፡ በጥዑም ፡
ዓይንከ ፡ ይኩን ፡ ፈውሰ ፡ ለኵሉ ፡ ድውይ ፡ ወሕሙ
ም ፡ ለእለ ፡ ዘሐፀቡ ፡ እሁበሙ ፡ ሕይወተ ፡ በእንተ ፡
ሣዕረ ፡ ቅኔ ፡ በዝንቱ ፡ ወአንብዕከኢ ፡ ዘወረደ ፡ ዲበ ፡
ሥጋየ ። ወውድቁ ፡ ውስተ ፡ ምድር ፡ ያሕይዎሙ ፡
ወይእትው ፡ ብሔሮሙ ፡ በፍሥሐ ፡ ወበሐሤት ። ወ
ዘንተ ፡ ብሂሎ ፡ ጸልመ ፡ ሊ (A. fol. 100b. 2.) ሴት ፡ ወ
ገሠፀኒ ፡ ዮሴፍ ፡ ወይቤለኒ ፡ አነ ፡ ፈቀድኩ ፡ ንሐር ፡
ውስተ ፡ ሀገር ፡ ወኢሰማዕከኒ ፡ ወመጻእነ ፡ ውስተዝ ፡
ገዳም ፡ ወኮነ ፡ ጽልመት ፡ ወኢየአምር ፡ ጎበ ፡ ነሐው
ር ። ወባሕቱ ፡ እግዚአብሔር ፡ አድኅነ ፡ ሕዝቦ ። ወ
እመ ፡ አከሰ ፡ እምቀተሉነ ፡ ፈያት ፡ ወእምከመሰ ፡ ፍ
ቁር ፡ ወልድየ ፡ ውስተ ፡ ገጸ ፡ ዮሴፍ ። ወይቤሎ ፡ ኢ
ትትናገራ ፡ ለእምየ ፡ አባ ፡ ዝንቱ ፡ ፈቃደ ፡ ኄር ፡ ከ
መ ፡ እፈጽም ፡ ኵሎ ፡ ትእዝእተ ፡ ወአከ ፡ አንትሙ ፡
ዘትኤዝዙኒ ፡ እነ ፡ እኤዝዝ ፡ ኵሎ ፡ ዓለመ ፡ ወእነ ፡
እወስድ ፡ ኀበ ፡ ዘፈቀድከ ። ወዝንተ ፡ ብሂሎ ፡ ዓረግ
ነ ፡ ውስተ ፡ ደብር ፡ ወቦእነ ፡ ውስተ ፡ ዝንቱ ፡ ቤት ፡
ወቆምኩ ፡ ማእከለ ፡ ወአውረድክዎ ፡ ለወልድየ ፡ እ
ምሕፅንየ ። ወሶበ ፡ ቆመ ፡ በእገሪሁ ፡ ቅዱሳት ፡ ዲበ ፡
ምድር ። ወእንሥአ ፡ (A. fol. 101a. 1.) እደዊሁ ። ወይ
እተ ፡ ጊዜ ፡ አብርሃ ፡ ቤት ፡ ከመ ፡ ዘሠረቀ ፡ ፀሐይ ፡
ወአእኰትናሁ ፡ ለእግዚአብሔር ፡ ዘአድኅነነ ፡ ወአ
ብጽሐነ ፡ እስክ ፡ ዝንቱ ፡ መካን ፡ ወአድኅነነ ፡ እም

ዓማፅያን ፡ ወኃደርን ፡ ውስቴቱ ፡ በፍሥሐ ፡ እንዘ ፡ ንባርክ ፡ ለእግዚአብሔር ፡ ኵሎ ፡ ኑኃ ፡ ሌሊት ። ወ በጽባሕ ፡ ረክብነ ፡ ዓዘቅተ ፡ ማይ ፡ ወተፈሣሕነ ፡ ከ መ ፡ ንስተይ ፡ ወንሕፅብ ፡ ሕፃን ፡ ወወሰድክዎ ፡ ኀበ ፡ ዓዘቅት ። ወአውፅአ ፡ አፅባዕቶ ፡ ወባረኮ ፡ ወመልአ ት ፡ ማይ ። ወበጊዜሃ ፡ ከሠተ ፡ አፉሁ ፡ ወባረከ ፡ እን ዘ ፡ ይብል ፡ ኵን ፡ ጥዑመ ፡ ውስተ ፡ አፈ ፡ ኵሉ ፡ ወ ኩን ፡ ከመ ፡ ፈለግ ፡ ዘፈለገ ፡ ብሔረ ፡ ግብጽ ፡ ወይሕ የው ፡ ኵሉ ፡ ዘይትአመን ፡ እምኔሁ ፡ በርትዕት ፡ ሃይ ማኖት ፡ እምኵሉ ፡ ደዌ ፡ ወሕማም ፡ ወገባእነ ፡ ውስ ተ ፡ ቤቶ ። ወነ (A. fol. 101a. 2.) በርነ ፡ ምስለ ፡ ሕፃን ፡ ወዮሴፍ ፡ ወዓዶት ፡ ሰሎሜ ፡ ውስተ ፡ ቤት ። ወረከበ ት ፡ ጻሕለ ፡ ወጽዋዓ ፡ ዘከመ ፡ አስተዳለው ፡ ለነ ። ወ ሰሎሜ ፡ ዘልፈ ፡ ተሐፅበ ፡ ለሕፃን ፡ ወእነ ፡ ዓጠብዎ ፡ ሐሊበ ፡ እምአጥባትየ ። ወሲሳየኒ ፡ እምእግዚአብሔ ር ፡ ያመጽኡ ፡ ወዘልፈ ፡ እፈአዮሙ ፡ ለመላእክት ፡ ወሰራዊተ ፡ ሰማይ ፡ ይሰግዱ ፡ ኀበ ፡ እገሪሁ ፡ ለፍቁ ር ፡ ወልድየ ፡ እንዘ ፡ አጥባትየ ፡ ውስተ ፡ አፋሁ ። ወ ይቤሉ ፡ በልሳኖሙ ፡ ቡሩክ ፡ እግዚአ ፡ ዘመጻእከ ፡ በ ዝንቱ ፡ ትሕትና ፡ ከመ ፡ ታሕይዎ ፡ ለአዳም ፡ ወለዘ ርኡ ፡ እለ ፡ ገብረቶሙ ፡ እዴከ ፡ በአርአያከ ፡ ወበአ ምሳሊከ ። ቡሩክ ፡ ቀዳማዊ ፡ ቃል ፡ ዘወፅአ ፡ እምአ ፋሁ ፡ ለአብ ፡ አኀዜ ፡ ኵሉ ፡ ክብር ፡ ለቅድስት ፡ ድ ንግል ፡ እንተ ፡ ፃመወት ፡ ምስሌከ ፡ በልደትከ ፤ ወእ ምዝ ፡ ነበርነ ፡ ወአዕረፍነ ፡ እምፃማ ፡ ዘረ (A. fol. 101b. 1.) ከበነ ፡ ወይመጽኡ ፡ ኀቤነ ፡ መላእክት ፡ ወይ ትለአኩነ ፡ ወይሴአሉነ ፡ አእዝእትየ ፡ ቅድስት ፡ ድ ንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ጥዕ ምት ፡ ስምዕ ። ጸሎትኪ ፡ ወስእለትኪ ፡ የሀሉ ፡ ምስ ለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ። ።

CHAPTER XXXVI.

THE VIRGIN MARY AND THE POTTER.

(B. fol. 69b. 1.) ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ስምዐ ፡ አበውየ ፡ ወአኃውየ ፡ ከመ ፡ ንንግርከ ሙ ፡ ዘንተ ፡ ተአምረ ፡ ዓበየ ። ዘከነ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ዘነገሩኒ ፡ አበው ፡ ቅዱሳን ፡ ስማዕትየ ፡ እግዝአ ብሔር ፡ ከመ ፡ ኢይዌስክ ፡ ወኢያንትግ ። ወይቤሉ ን ፡ ነበረ ፡ በምድረ ፡ ሶርያ ፡ ፩ብእሲ ፡ ለብሐዊ ፡ ፈራ ሂ ፡ እግዚአብሔር ፡ ወያፈቅራ ፡ ለእግዝእትነ ፡ ቅድ ስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ወ ያዌድሳ ፡ እማዕምቀ ፡ ልቡ ። ወአስተርአ (B. fol. 69b. 2.) የቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ለውእቱ ፡ ለብሐዊ ፡ በዕለተ ፡ ሰ ኑይ ፡ ጊዜ ፡ ንግህ ፡ በዓቢይ ፡ ግርማ ፡ እንዘ ፡ ትለብስ ፡ ብርሃነ ፡ መላእክት ፡ ይተልውዋ ። ወትቤሎ ፡ ሰላም ፡ ለከ ፡ አፍቁርየ ፡ ወፍቁረ ። ወይእዜኒ ፡ መጻእኩ ፡ ኀ ቤከ ፡ ከመ ፡ ትዌድሰኒ ፡ በአብዝኖ ፡ ከመ ፡ ይኩን ፡ ሊተ ፡ ተዝካረ ፡ እስክ ፡ ለዓለም ። ወይቤላ ፡ አእግዝ እትየ ፡ እንሰ ፡ ድኩም ፡ ወምኑን ፡ እፎ ፡ እክል ፡ ወ ድሶተኪ ። ወባሕቱ ፡ ባርክኒ ፡ በእይኪ ፡ ቅድስት ፡ አ መዝገበ ፡ በረከት ፡ ወትቤሎ ፡ በረከተ ፡ ወልድየ ፡ ወ በረከተ ፡ አቡሁ ፡ ወበረከተ ፡ መንፈስ ፡ ቅዱስ ፡ የሀ ሉ ፡ ምስሌከ ፡ አሜን ። ወሶበ ፡ ትቤሎ ፡ ከመዝ ፡ መ ልእ ፡ (B. fol. 70a. 1.) ላዕሌሁ ፡ ጸጋ ፡ ምንፈስ ፡ ቅዱስ ። ወከሠተ ፡ አፉሁ ፡ ወይቤ ፡ ፈቀደ ፡ እግዚእ ፡ ያግዕዘ ፡ ለአዳም ። ኀዘነ ፡ ወትከዘ ፡ ልበ ፡ ወያግብኦ ፡ ኀበ ፡ ዘተካት ፡ መንበሩ ። ወነበበ ፡ እስክ ፡ ተፍጸሜቱ ፡ ው ዳሴ ። ማርያም ፡ ዘሰኑይ ፡ እንዘ ፡ ይትናገር ፡ መንፈ ስ ፡ ቅዱስ ፡ በአፋሁ ። ወሶበ ፡ ፈጸመ ፡ ወድሶታ ፡ ባረ ከቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወአምኃቶ ፡ ወወሀበቶ ፡ ሰላመ ፡ ወዓርገት ፡ ውስተ ፡ ሰማይ ፡ በዓቢይ ፡ ስብሐት ። ወ

በሠሉስ ፡ ዕለት ፡ ካዕበ ፡ መጽአት ፡ ኀቤሁ ። ወትቤ
ሎ ፡ ሰላም ፡ ለከ ፡ አፍቁርየ ፡ ወድሰኒ ፡ ዮም ፡ በከመ ፡
አለበወከ ፡ መንፈስ ፡ ቅዱስ ። ወይቤላ ፡ ባርከኒ ፡ ወባ
ረክቶ ፡ ወከሠተ ፡ እ (B. fol. 70 a. 2.) ፋሁ ። ወይቤ ፡ አ
ክሊለ ፡ ምክህነ ፡ ወቀዳሚተ ፡ መድኃኒትነ ፡ ወመሠ
ረተ ፡ ንጽሕነ ፡ ኮነ ፡ በእግዝእትነ ፡ ቅድስት ፡ ድንግ
ል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። እስከ ፡ ተፍጻ
ሜቱ ። ወተፈሥሐት ፡ ወበረከቶ ፡ ላዕሌሁ ፡ ወወሀበ
ቶ ፡ ሰላመ ። ወዓርገት ፡ ውስተ ፡ ሰማይ ፡ በዓቢይ ፡ ስ
ብሐት ። ወበረቡዕ ፡ ዕለት ፡ መጽአት ፡ ኀቤሁ ፡ ካዕ
በ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወ
ላዲተ ፡ አምላክ ። ወትቤሎ ፡ ሰላመ ፡ ለከ ፡ አብአሴ ፡
እግዚአብሔር ። ወበረከቶ ፡ ወትቤሎ ፡ ወድሰኒ ፡ በከ
መ ፡ ልማድከ ፡ ወከሠተ ፡ አፋሁ ፡ ወይቤ ፡ ኵሎሙ ፡
ሠራዊተ ፡ ሰማያት ፡ ይብሉ ፡ ብፅዕት ፡ አንቲ ፡ ሰማ
ይ ፡ ዳግማት ፡ ዲበ ፡ ምድር ፡ እግዝእትነ ፡ ቅድስት ፡
ድ (B. fol. 70 b. 1.) ንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አም
ላክ ፡ ሰማይ ፡ ዳግሚት ፡ እስከ ፡ ተፍጻሜቱ ። ወከማ
ሁ ፡ በዕለተ ፡ ሐሙስ ፡ መጽአት ፡ ኀቤሁ ፡ ወወደሳ ፡
እንዘ ፡ ይብል ፡ ዕፀ ፡ እንተ ፡ ርእየ ፡ ሙሴ ፡ በነደ ፡ እ
ሳት ፡ ውስተ ፡ ገዳም ። ወአዕፁቂሃ ፡ ኢትውዒ ፡ ት
መስል ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያ
ም ፡ ወላዲተ ፡ አምላክ ፡ እስከ ፡ ተፍጻሜቱ ። ወበዕ
ለተ ፡ ዓርብኒ ፡ ካዕበ ፡ አስተርአየቶ ፡ እግዝእትነ ፡ ቅ
ድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ።
ወነበረት ፡ ዲበ ፡ መንበር ፡ ብሩህ ፡ ወትቤሎ ፡ ሰላም ፡
ለከ ፡ አፍቁርየ ፡ ወድሰኒ ፡ በጥዑም ፡ ዜማከ ። ወይቤ
ላ ፡ ቡርክት ፡ አንቲ ፡ እምአንስት ፡ ወቡሩክ ፡ ፍሬ ፡
ክርሥኪ ። አድንግል ፡ ወላዲተ ፡ አምላክ ፡ (B. fol.
70 b. 2.) እስከ ፡ ተፍጻሜቱ ። ወባረከቶ ፡ ወአስተፍሥ
ሐቶ ፡ ወዓርገት ፡ ውስተ ፡ ሰማይ ፡ በዓቢይ ፡ ስብሐ
ት ። ወከማሁ ፡ በቀዳሚት ፡ ሰንበት ፡ መጽአት ፡ እግ
ዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡
አምላክ ። ወትቤሎ ፡ ፍሥሐ ፡ ለከ ፡ አፍቁርየ ፡ ወሰ
ላም ፡ ወተንሢአ ፡ ሰገደ ፡ ላቲ ፡ ወትቤሎ ፡ ወድሰኒ ፡
ዮም ፡ በከመ ፡ አለበወከ ፡ መንፈስ ፡ ቅዱስ ። ወይቤ ፡
ባርከኒ ፡ ወባረከቶ ፡ ወከሠተ ፡ አፋሁ ። ወይቤ ፡ ንጽ
ሕት ፡ ወብርህት ፡ ወቅድስት ፡ በኵሉ ፡ እንተ ፡ ሐቀ
ፈቶ ፡ ለእግዚእ ፡ በእራኃ ። ወኵሉ ፡ ፍጥረት ፡ ይት
ፈሥሑ ፡ ምስሌሃ ፡ እንዘ ፡ ይጸርሑ ፡ ወይብሉ ። ተ
ፈሥሒ ፡ ኦምልእተ ፡ ጸጋ ፡ ተፈሥሒ ፡ እስመ ፡ ረከ
ብኪ ፡ ሞገሰ ፡ ተፈሥሒ ፡ እግዚእ (B. fol. 71 a. 1.) ብ
ሔር ፡ ምስሌኪ ። ወሶበ ፡ ፈጸመ ፡ ወድሶታ ፡ አምኃ
ቶ ፡ ወዓርገት ፡ ውስተ ፡ ሰማይ ፡ በዓቢይ ፡ ስብሐት ።
ወሶበ ፡ ኮነ ፡ ሰርክ ፡ ሰንበት ፡ ሰትየ ፡ ወይነ ፡ ወኖመ ።
ወከዊኖ ፡ መንፈቀ ፡ ሌሊት ፡ አስተርአየቶ ፡ እግዝእ
ትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አ
ምላክ ። ወትቤሎ ፡ ለምንት ፡ ኢወደስከኒ ፡ በዛቲ ፡ ዕ
ለት ፡ ዓባይ ፡ እምኵሎን ፡ ዕለታት ። ወውዳሴሃ ፡ የዐ
ቢ ፡ እምኵሎን ፡ ውዳሴያት ። ወይቤላ ፡ ኦእግዝእት
የ ፡ ዛቲ ፡ ዕለት ፡ ሰንበት ፡ ዕረፍት ፡ ወኢይገብሩ ፡ ባ
ቲ ፡ ግብረ ። ወትቤሎ ፡ ተንሥእ ፡ ወኢትፍራህ ፡ ወ
ቀም ፡ መክነ ፡ ግብርከ ፡ ወዘአለበወክ ፡ መንፈስ ፡ ቅዱ
ስ ፡ ተናገር ። ወተንሢአ ፡ ተባረከ ፡ እምኔሃ ፡ ወሰዓ
መ ፡ መስቀለ ፡ (B. fol. 71 a. 2.) ዘውስተ ፡ እዴሃ ፡ ወቆ
መ ፡ መክነ ፡ ግብሩ ፡ ኀበ ፡ ይገብር ፡ ልሕኵተ ። ወከ
ሠተ ፡ አፋሁ ፡ ወይቤ ፡ ተሰመይኪ ፡ ፍቅርተ ፡ አቡር
ክት ፡ እምአንስት ፡ አንቲ ፡ ውእቱ ፡ ዳግሚት ፡ ቀመ
ር ፡ እንተ ፡ ትሰመይ ፡ ቅድስት ፡ ቅዱሳን ፡ ዘውስቱ
ታ ፡ ጽላተ ፡ ኪዳን ። ወአኀዝ ፡ ይትቀነይ ፡ በ፫ዜማ ፡
እስከ ፡ ይጸብሕ ። ወሶበ ፡ ጸብሐ ፡ ባረከቶ ፡ ወትቤሎ ፡
ፍሥሐ ፡ ለከ ፡ አፍቁርየ ፡ በከመ ፡ አስተፍሣሕኪ ፡
ወወድስከኒ ፡ ዲበ ፡ ምድር ። ወከማሁ ፡ አነኒ ፡ አስ
ተፈሥሐከ ፡ በመንግሥተ ፡ ሰማያት ፡ በከመ ፡ ገበር
ከ ፡ ሊተ ፡ ተዝካረ ፡ ውዳሴየ ፡ በዲበ ፡ ምድር ። አነ
ኒ ፡ ከማሁ ፡ እሁበከ ፡ ዓስበ ፡ ፃማከ ፡ ፍሥሐ ፡ ዘኢየ
ኃልቅ ፡ በመንግሥተ ፡ ሰማያት ፡ በከመ ፡ አሰፈወቶ ።
ወይእዜ (B. fol. 71 b. 1.) ኂ ፡ አእኃውየ ፡ ፍቁራን ፡ ርእ
ዩ ፡ መጠነ ፡ ፍቅሩ ፡ ለእግዚአብሔር ፡ ወፈቅራ ፡ ለ
እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላ
ዲተ ፡ አምላክ ፡ ለውሉዶ ፡ ሰብእ ፡ በእንተ ፡ ንስቲ
ት ፡ ውዳሴ ። ወበእንተ ፡ ንስቲት ፡ ምግባረ ፡ ሠናይ ፡
ትወርድ ፡ እግዝእትነ ፡ እምሰማይ ፡ ለዘአፍቀራ ፡ ወ
ገብረ ፡ ተዝክራ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረት ፡
ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይለ ፡ ማር
ያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ለኪ ፡ ይደሉ ፡ ውዳሴ ፡ ወስባሔ ።
በአፈ ፡ መላእክት ፡ ወሰብእ ፡ እለ ፡ ይነብሩ ፡ ውስ
ተ ፡ ዅለሄ ።
ማርያም ፡ ድንግል ፡ ማርያም ፡ አፈወ ፡ ርኄ ።
ከመ ፡ ለብሐዊ ፡ ፍቁርኪ ፡ አቅርብኩ ፡ እግኄ ።
ለዝክረ ፡ ስምኪ ፡ ዘይም (B. fol. 71b. 2.) ዕዝ ፡ እምርኄ ።

CHAPTER XXXVII.

THE VIRGIN MARY AND THE MAN WHO WAS WASHING HIS GARMENTS.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግልት ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይል ፡ ማርያም ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ። ።
ወሀሎ ፡ ፩ብእሲ ፡ እንዘ ፡ የሐፅብ ፡ አልባሲሁ ፡ ወ
መጽአ ፡ ኀልእ ፡ ብእሲ ፡ ወሜጠ ፡ ውእተ ፡ ማየ ፡ ኀ
በ ፡ ኀልእ ፡ ፍኖት ። ወይቤሎ ፡ ውእቱ ፡ ሐፃቢ ፡ በጸ
ሎታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያ
ም ፡ ወላዲቱ ፡ አምላክ ፡ ኀድግ ፡ ዘንተ ፡ ማየ ፡ ወሄ
ደ ፡ ውእቱ ፡ ብእሲ ፡ ወአውገዘ ፡ ካዕበ ፡ ወሥልሰ ።
ወዓበየ ፡ ውእቱ ፡ ብእሲ ፡ ወውእተ ፡ ጊዜ ፡ ተመይ
ጠ ፡ ማይ ፡ መንገለ ፡ ዓቀብ ። ወተጋብኡ ፡ ዅሉ ፡ ሰብ
እ ፡ ወአንክሩ ፡ ዘኮነ ፡ ወነበ (B. fol. 72a. 1.) ረ ፡ ብዙ
ኃ ፡ መዋዕለ ። ወካዕበ ፡ ተመይጠ ፡ ማይ ፡ ኀበ ፡ ማ
ኀደሩ ፡ በፈቃደ ፡ እግዚአብሔር ። ወበስእለታ ፡ ለ
እግዝእት ፡ ዅልነ ። ወኃይል ፡ ረድኤታ ፡ የሀሉ ፡ ም
ስለ ፡ ገብራ ፡ ኃይል ፡ ማርያም ። ለዓለመ ፡ ዓለም ፡
አሜን ።

CHAPTER XXXVIII.

THE VIRGIN MARY AND TIMOTHY THE MONK.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡
በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃይል ፡ ማርያም ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ።
ወሀሎ ፡ ፩መነኮስ ፡ ዘስሙ ፡ ጢሞቴዎስ ፡ መጋቤ ፡
ቤተ ፡ ክርስቲያን ። ወያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲ ፡ አምላክ ። ወአ
ሐተ ፡ ዕለተ ፡ ሰዋየ ፡ ወይነ ፡ ሰክረ ፡ ወኖመ ፡ ወኢተክ
ህሎ ፡ ከመ ፡ ይ (B. fol. 72a. 2.) ትነሣእ ፡ ጊዜ ፡ መንፈ
ቀ ፡ ሌሊት ፡ ለጸሎት ። ወሶበ ፡ ጽሕወ ፡ እምሰክሩ ፡
ተንሥአ ፡ በጽባሕ ፡ ለገይስ ፡ ውስተ ፡ ቤተ ፡ ክርስቲ
ያን ። ወእንዘ ፡ የሐውር ፡ መጽአ ፡ ኀቤሁ ፡ አንበሳ ፡
ወጥህረ ፡ ከመ ፡ ይምሥጦ ። ወሶቤሃ ፡ መጽአት ፡ ወ
ለት ፡ ብርሀት ፡ ጥቀ ፡ ወገሠጸቶ ፡ ለአንበሳ ፡ ወሰደደ
ቶ ፡ እምኔሁ ፡ ወሖረ ፡ ውእቱ ፡ መነኮስ ፡ ኀበ ፡ ቤተ ፡
ክርስቲያን ፡ እንዘ ፡ ያነክር ፡ በእንተ ፡ ይእቲ ፡ ወለት ፡
ዘአድኃነቶ ፡ እምአንበሳ ፡ ወፈጸሞ ። ወሖ
ረ ፡ ኀበ ፡ ግብሩ ፡ እስከ ፡ ምሴት ። ወመሲዮ ፡ ፈቀደ ፡
ከመ ፡ ይባእ ፡ ውስተ ፡ ምስካቢሁ ፡ ወያዕርፍ ። ወሶ
ቤሃ ፡ ተንሥአ ፡ ላዕሌሁ ፡ ከልብ ፡ ዕቡድ ፡ እምአንቀ
ጸ ፡ ቤቱ ። ወሰረረ ፡ ከመ ፡ ይንስክ ። ወመጽአት ፡ ዳ
ግ (B. fol. 72b. 1.) መ ፡ ይእቲ ፡ ወለት ፡ ብርሀት ፡ ወሰደ
ደቶ ፡ ለከልብ ፡ ወአብአቶ ፡ ለውእቱ ፡ መነኮስ ፡ ው
ስተ ፡ ምስካቡ ፡ ወአስከበቶ ፡ ወእንበረት ፡ ትርአሰ ፡
ታሕተ ፡ ርእሱ ። ወከደነቶ ፡ ዓፅፎ ፡ ወዓተበት ፡ ላዕ
ሌሁ ፡ በትእምርተ ፡ መስቀል ። ወይቤላ ፡ ውእቱ ፡

መነኮስ ፡ አእግዝእትየ ፡ እስእለኪ ፡ ከመ ፡ ትንግርኒ ፡ መኑ ፡ አንቲ ። ወትቤሎ ፡ አነ ፡ ማርያም ፡ እሙ ፡ ለ ኢየሱስ ፡ ክርስቶስ ፡ ወሶበ ፡ ሰምዓ ፡ ነገራ ፡ ፈቀደ ፡ ከመ ፡ ይስግድ ፡ ላቲ ፡ ወየአምኅ ፡ እገሪሃ ። ወሶቤሃ ፡ ተሰወረት ፡ እምኔሁ ፡ ወተንሥአ ፡ በጽባሕ ፡ ሐለየ ፡ በልቡ ፡ በእንተ ፡ ዘርአየ ፡ ወአእመረ ፡ አመ ፡ እልክ ቱ ፡ አንበሳ ፡ ወክልብ ፡ እምትምይንት ፡ ሰይጣን ፡ ው አቱ ፡ ወአጠየቀ ፡ ከመ ፡ አድኅንዶ ፡ እግ (B. fol. 72b. 2.) ዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በፄማርያም ፡ ወላዲተ ፡ አምላክ ፡ መስተሣህልት ፡ ዘትትራድኦሙ ፡ ለእለ ፡ ይትለአክዋ ። ወእምዝ ፡ ነስሐ ፡ በእንተ ፡ ዘሰከረ ፡ ወ ኢተመይጠ ፡ ኀበ ፡ ስክር ፡ ግሙራ ። ወነበረ ፡ እንዘ ፡ ይጸመዶ ፡ ለእግዚአብሔር ፡ ወይትለአክ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግ ል ፡ በፄማርያም ፡ ወላዲተ ፡ አምላክ ፡ በዙሉ ፡ መዋ ዕል ፡ ሕይወቱ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስ ለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አ ሜን ። ። ።

CHAPTER XXXIX.

THE VIRGIN MARY AND NICODEMUS THE PERSIAN KNIGHT.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግልት ፡ በፄማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ ታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ገ (B. fol. 73a. 1.) ብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለ ም ፡ አሜን ። ። ።

ወሀሎ ፡ ፩ብእሲ ፡ ሐራዊ ፡ ዘንጉሥ ፡ ወፈረሳዊ ፡ ውእቱ ፡ እምሰብአ ፡ አፍራስ ፡ ወስሙ ፡ ኒቆዲሞስ ፡ ወይገብር ፡ ብዙኃ ፡ ኃጢአተ ፡ ዘአልቦ ፡ ጕልቍ ። ወያፈደፍድ ፡ ቀሪበ ፡ አንስት ፡ በዝሙት ፡ ወኮነ ፡ እ ኩየ ፡ በኵሉ ፡ ፍናዊሁ ። ወእምዝ ፡ ሐወጸቶ ፡ ምሕ ረተ ፡ እግዚአብሔር ፡ በትንብልናሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በፄማርያም ፡ ወላዲተ ፡ አምላ ክ ። ወመሐረቶ ፡ ወአድኅንዶ ፡ ለነፍሱ ፡ ወነስሐ ፡ በ እንተ ፡ ኃጣውኢሁ ፡ ወኀደገ ፡ ዅሎ ፡ እከየ ፡ ምግባ ሩ ፡ ወተመይጠ ፡ ኀበ ፡ እግዚአብሔር ፡ በጥቡዕ ፡ ል ብ ፡ ወመነነ ፡ ፍትወተ ፡ ሥጋ ፡ ወመንኰሰ ፡ ውስተ ፡ አሐቲ ፡ ደብር ፡ እምአድ (B. fol. 73a 2.) ባራት ። ወአ ጥረየ ፡ መምህረ ፡ ኄረ ፡ ወየዋኃ ፡ ዘያፈትን ፡ ሎቱ ፡ ርእሶ ፡ ወፈቀደ ፡ ውእቱ ፡ መምህር ፡ ከመ ፡ ይምህሮ ፡ መዝሙረ ፡ ዳዊት ፡ ለጸልዮ ፡ በጊዜ ፡ ሰዓታት ፡ ጸሎ ት ፡ ወኢተክህሎ ፡ ከመ ፡ ይትመህር ። ወካዕበ ፡ ፈቀ ደ ፡ ከመ ፡ ይምሐሮ ፡ አቡነ ፡ ዘበሰማያት ፡ ወስእነ ፡ አጽንዖቶ ። ወባሕቱ ፡ በብዙኅ ፡ ፃም ፡ ወድካም ፡ ተ ምህረ ፡ ሰላመ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በፄ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወአፍቀራ ፡ ለዛቲ ፡ ጸ ሎት ። ወነበረ ፡ እንዘ ፡ ኢያበጥል ፡ እምአፉሁ ፡ ሴ ሊት ፡ ወመዓልተ ፡ በንብረቱ ፡ ወበተንሥኦቱ ፡ በበ ዓቱ ፡ ወበፀአቱ ፡ ወያንብብ ፡ ዘእንበለ ፡ ሐኬት ። ወ እምድኅረ ፡ አዕረፈ ፡ ወፈለሰ ፡ እምዝንቱ ፡ ዓለም ፡ ኃላፊ ። ወአስተርአየ ፡ ተአም (B. fol. 73b. 1.) ር ፡ ዓቢ ይ ፡ በውስተ ፡ መቃብሪሁ ፡ ዕፅ ፡ ሠናይት ፡ ዘትኄይ ስ ፡ እምኵሉ ፡ ወአልቦ ፡ ካልኣ ፡ ዘይትማሰላ ፡ በቁለ ት ፡ ወልህቀት ፡ ላዕለ ፡ መቃብሪሁ ፡ ወቁጽኅኒ ፡ ጽሑ ፋት ፡ በቀለመ ፡ ወርቅ ፡ ዘይብል ። ሰላም ፡ ለኪ ፡ አእ ግዝእትየ ፡ ማርያም ፡ ወርአዮሙ ፡ ዘንተ ፡ ተአምረ ፡ አንከሩ ፡ ጥቀ ፡ እምስነ ፡ ኀብራ ፡ ለይእቲ ፡ ዕፅ ፡ ወረ ከብዋ ፡ ትክልት ፡ ውስተ ፡ ልቡ ፡ ወሠረፀት ፡ በማእ ከለ ፡ አፉሁ ፡ ወልሳኑ ። ወአእመሩ ፡ ከመ ፡ በልብ ፡ ን ጹሕ ፡ ወበሕሊና ፡ ጽሩይ ፡ ነበረ ፡ እንዘ ፡ ይጼሊ ፡ ሰላ መ ፡ እግዝእትነ ፡ ማርያም ፡ ወሶቤሃ ፡ ጸርሑ ፡ በልዑ ል ፡ ቃል ፡ ኀቡረ ፡ ሰብሕዎ ፡ ለእግዚአብሔር ። ወ ወደስዋ ፡ ለእግዝእትነ ፡ ማርያም ፡ መዝገበ ፡ ሣህ ል ፡ ወአፈድፈዱ ፡ ተል (B. fol. 73b. 2.) እኮታ ፡ ወወሰ ኩ ፡ አክብሮታ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስ

ለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ። ። ።

አእግዝእትየ ፡ ማርያም ፡ ለኂቆዲሞስ ፡ ሐራዊ ፡
ብዙኃ ፡ ኃጣውኤ ፡ ወጌጋይ ።

ከመ ፡ ኀረይኪዮ ፡ ይሰብሕኪ ፡ በልብ ፡ ንጹሕ ፡
ወበሕሊና ፡ ጽሩይ ።
ከመሁ ፡ ኀረይኒ ፡ ለገቢረ ፡ ዅሉ ፡ ሠናይ ።
ሊተ ፡ ለገብርኪ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለ
ም ፡ አሜን ።

CHAPTER XL.

THE VIRGIN MARY AND THE ROMAN PREFECT.

ተአምረሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡
በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ [ኃይለ ፡ ማርያም ፡] ለዓ
ለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ ፩ብእሲ ፡ በሀገረ ፡ ኢየሩሳሌም ፡ እመሳፍ
ንተ ፡ ሮሜ ፡ ወመጽ (B. fol. 74a. 1.) እ ፡ ከመ ፡ ይጸሊ ፡
ኀበ ፡ መቃብረ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወ
ሶበ ፡ ፈቀደ ፡ ይባእ ፡ መጽአ ፡ ኃይል ፡ በአምሳለ ፡ በ
ግዕ ፡ ከመ ፡ ይውግዖ ፡ ወፈረሆ ፡ ገብአ ፡ ድኅሬሁ ።
ወይቤሎ ፡ ቀሲስ ፡ ኀበ ፡ መቃብር ፡ ወእለ ፡ ምስሌሁ ፡
ምንተ ፡ ኮንከ ፡ አሊቅ ፡ ዘኢትበውእ ። ወይቤሎ ፡ ለ
ምንት ፡ አባእክዎ ፡ ለበግዕ ፡ ዝየ ፡ ወበዊአሙ ፡ ዘረ
ክቡ ፡ ወነገርዎ ፡ ከመ ፡ ኢያብእዎ ፡ ለበግዕ ። ወሶበ ፡
ቀርበ ፡ ከመ ፡ ይባእ ፡ መጽአ ፡ ካልእ ፡ ዝኩ ፡ በግዕ ፡
ወአልቦ ፡ ዘይሬእዮ ፡ ዘእንበሌሁ ። ወይቤሎ ፡ ቀሲስ ፡
አሊቅ ፡ ንግረኒ ፡ እስመ ፡ ብከ ፡ ዘይክልአከ ፡ ከመ ፡
ትባእ ፡ ውስተ ፡ ዝንቱ ፡ መካን ፡ ቅዱስ ። ለእመ ፡ አ
መንከ ፡ ለእግዚአብሔር ፡ ወሖረ ፡ ይፈቅድ ፡ መድኃ
ኒተከ ፡ ዘአር (B. fol. 74a. 2.) እየከ ፡ ተአምረ ፡ ወነገሮ ፡
ኃጣውኢሁ ። ወበከየ ፡ ወፈቀደ ፡ ይባእ ፡ ወከልኦ ፡
በግዕ ፡ ወይቤ ፡ ቀሲስ ፡ መቃብር ፡ እመን ፡ ብከ ፡ ግ
ብረ ፡ ዘይክልአከ ። ወይቤሎ ፡ መስፍን ፡ በእንተ ፡ ዘ
ኮንኩ ፡ ከነናዊ ። ወሶበ ፡ አምነ ፡ ቦአ ፡ ወተመጠወ ፡
ሥጋሁ ፡ ወደሙ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡
ወኀደገ ፡ ዘትካት ፡ ልማዶ ፡ ተአመነ ፡ ሃይማኖተ ፡ ቅ
ድስት ፡ ዘቤተ ፡ ክርስቲያን ፡ ወአምነ ፡ በእንተ ፡ እግ
ዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ ፡ ማርያም ፡ ወላዲ
ተ ፡ አምላክ ፡ እመ ፡ በግዓ ፡ ምሥጢር ፡ ይእቲ ። ሶ
በ ፡ ከልአ ፡ ኃይል ፡ በዊአ ፡ ኀበ ፡ መቃብረ ፡ ወልዳ ፡
በአምሳለ ፡ በግዕ ፡ ለእግዚአብሔር ፡ መሐሪ ፡ ዘይሁ
ብ ፡ ምክንያተ ፡ ለመድኃኒተ ፡ ሰብእ ። አእግዝእት
የ ፡ ኪያኪ ፡ ረስየ ፡ መድኃኒ (B. fol. 74b. 1.) ት ፡ ለዅ
ሉ ፡ ዓለም ። እስመ ፡ እግዝአብሔር ፡ እግዚእ ፡ እን
ተ ፡ እምኔኪ ፡ ለብሰ ፡ ትስብእተ ፡ ለብሔረ ፡ ምውታ
ን ፡ አፈልፈለ ፡ ሕይወተ ፡ ወኀሠሠ ፡ ኃጢአተ ፡ ወሰ
ደደ ፡ ጽልመተ ፡ አእግዝእትየ ፡ አምሕለኪ ፡ በኃይ
ለ ፡ ልዑል ፡ ጸለለኪ ፡ ወበወልድ ፡ ዘተሠገወ ፡ እምኔ
ኪ ፡ ወበመንፈስ ፡ ቅዱስ ፡ ዘመጽአ ፡ ላዕሌኪ ፡ ወቀ
ደሰኪ ፡ አንበሮ ፡ ከመ ፡ ኀልቀት ፡ ውስተ ፡ ልብኪ ፡
ወከመ ፡ ማዕተብ ፡ በመዝራዕትኪ ፡ ከመ ፡ ትዕቀቢ
ዮ ፡ ሊተ ፡ ለገብርኪ ፡ ኤራቅሴስ ፡ ለዓለመ ፡ ዓለም ፡
አሜን ። ። ።

CHAPTER XLI.

THE VIRGIN MARY AND PHILOTHEUS THE BISHOP.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊስ ፡ ለዓለመ ፡ ዓለ (B. fol. 74b. 2.) ም ፡ አሜን ።

ወሀሎ ፡ ፩ኤጲስ ፡ ቆጶስ ፡ ዘስሙ ፡ ፊላታዎስ ፡ ዘሀገረ ፡ ስኪድ ፡ ዘላዕለይ ፡ ግብጽ ። ውኔር ፡ ውእቱ ፡ በዙሉ ፡ ግዕዙ ፡ ወሠናይ ፡ በምግባሩ ፡ ወርቱዕ ፡ በሃይማኖት ፡ ክርስቶስ ፡ ወይፈትሕ ፡ በርትዕ ፡ ወኢያደሉ ፡ ለገጸ ፡ ሰብእ ። ወያፈቅራ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ አማዕምቀ ፡ ልቡ ፡ ወይትቀነይ ፡ ላቲ ፡ በኵሉ ፡ ኃይሉ ፡ ወበእንተ ፡ ፍቅረ ፡ ዚአሃ ፡ ለብሰ ፡ ሠቀ ፡ ላዕለ ፡ ሥጋሁ ፡ እምታሕተ ፡ አልባሲሁ ። ወሶበ ፡ በልየ ፡ ውእቱ ፡ ሠቅ ፡ ፈቀደ ፡ ይግበር ፡ ካልአ ፡ ሠቀ ፡ ህየንቱሁ ። ወነሥአ ፡ ሠቀ ፡ ዘኢተሰፍየ ፡ ወቦአ ፡ ውስተ ፡ በአቱ ፡ ከመ ፡ ይቅጸዕ ፡ ወይስፈይ ፡ ወይልበስ ፡ በጎቡእ ፡ ከመ ፡ ኢያእምሮ ፡ መነሂ ፡ ግብሮ ። ወሶበ ፡ ነበረ ፡ (B. fol. 75 a. 1.) ውስተ ፡ በዓቱ ፡ ክነ ፡ ይሄሊ ፡ ዘከመ ፡ እፎ ፡ ይገብር ፡ እስመ ፡ ውእቱ ፡ ኢየአምር ፡ ቀጸአ ፡ ወኢሰፈየ ። ወእንዘ ፡ ይቴክዝ ፡ በዝግብር ፡ አስተርአየቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወትቤሎ ፡ ኢትጎዝን ፡ እስመ ፡ አስተፍግሕከኒ ፡ በምግባሪከ ፡ ሠናይ ፡ ወፃማከኒ ፡ ውኩፍ ፡ በጎቤየ ፡ አነ ፡ እቀጽእ ፡ ለከ ፡ ዘንተ ፡ ሠቀ ፡ ወነሥእት ፡ እምኔሁ ፡ ውእተ ፡ ሠቀ ፡ ቀጽዓት ፡ ወሰፈየት ፡ ሎቱ ፡ ወአልበሰቶ ፡ ኪያሁ ፡ ወተፈሥሐ ፡ ኤጲስ ፡ ቆጶስ ፡ ዓቢየ ፡ ፍሥሐ ። ወአእኰታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። በኵሉ ፡ ልቡ ፡ ወሰበሐ ፡ ለወልዳ ፡ ኢየሱስ ፡ ክርስቶስ ፡ መድኃኒነ ። ጸሎታ ፡ ወበረከታ ፡ የሀሁ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊ (B. fol. 75a. 2.) ስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XLII.

THE VIRGIN MARY AND THE FOUNTAIN OF WATER.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ተአምር ፡ ዘገብረቶ ፡ ምስለ ፡ ፍቁር ፡ ወልዳ ፡ አመ ፡ ስሙኑ ፡ ለወርኃ ፡ ሰኔ ፡ ውስተ ፡ ቤተ ፡ ምሕፃብ ፡ ዘዕውቅት ፡ በጎበ ፡ ማይ ፡ በሩኩክ ። ዘእንቅዓ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ምስለ ፡ ወላዲቱ ፡ ድንግል ፡ በጊዜ ፡ ተመይጠቶሙ ፡ በብሔረ ፡ ግብጽ ፡ እስመ ፡ የሴፍ ፡ ጻድቅ ፡ ዕበ ፡ አስተርአየ ፡ ሎቱ ፡ መልአከ ፡ እግዝአብሔር ፡ በሕልም ፡ እንዘ ፡ ይብል ፡ ተንሥእ ፡ ወንሥኦ ፡ ለሕፃን ፡ ወለእሙ ፡ ወሑር ፡ ኀበ ፡ ምድረ ፡ ግብጽ ። ወተንሥአ ፡ ወነሥአ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድን (B. fol. 75b. 1.) ግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ወበጽሑ ፡ ኀበ ፡ ብሔረ ፡ ግብጽ ፡ ወኀበ ፡ ደብረ ፡ ቍስቋም ፡ ወኀበ ፡ ካልአ ፡ ምክናት ። ወዕበ ፡ ነበሩ ፡ ምስለ ፡ ወለተ ፡ እኅተ ፡ እኅተ ፡ እማ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ወሶበ ፡ ነበሩ ፡ ውስተ ፡ ብሔረ ፡ ግብጽ ፡ ፮ዓመተ ፡ ወ፯አውራኃ ፡ ወሞተ ፡ ሄሮድስ ፡ አስተርአዮ ፡ መልአከ ፡ እግዚአብሔር ፡ ለዮሴፍ ፡ ወአዘዘ ፡ ከመ ፡ ይትመየጥ ፡ ኀበ ፡ ኢየሩሳሌ

ም ። ወሶበ ፡ በጽሐ ፡ ጎበ ፡ ሀገረ ፡ መሐርቃ ። ወእም ዝ ፡ ጎበ ፡ መጥርያ ፡ ወእምህየ ፡ ጎበ ፡ ሀገረ ፡ ምሕፃ ብ ፡ ወአንቅዓ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዛቲ ፡ ነቅዓ ፡ ማይ ፡ እንዘ ፡ ሀሎ ፡ ምስለ ፡ እሙ ፡ ድንግል ፡ ማርያም ፡ ወይእቲ ፡ ትነብር ፡ እስከ ፡ ዛቲ ፡ ዕለት ፡ ወ ይመ (A. fol. 75b. 2.) ጽእ ፡ ጎቤሃ ፡ ኵሉ ፡ ሰብእ ፡ እም ኵሉ ፡ አህጉር ፡ ወእምኵሉ ፡ ዘመድ ። ወይተነብለ ፡ ጎበ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። ወይትባረኩ ፡ እምቤተ ፡ ክርስ ቲያና ፡ ወእምነቅዓ ፡ ማይ ፡ ቡሩክ ። ጸሎታ ፡ ወበረከ ታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊ ስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ። ።

CHAPTER XLIII.

THE VIRGIN MARY AND JOHN KAMÂ.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በ፪ማርያም ፡ ወላዲት ፡ አምላክ ። ጸሎታ ፡ ወበረከ ታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊስ ፡ ለዓለመ ፡ ዓ ለም ፡ አሜን ።

ወሀሎ ፡ ፭ብእሲ ፡ ቅዱስ ፡ ዘስሙ ፡ ዮሐንስ ፡ ከማ ፡ ዘኃሠሠ ፡ እምንእሱ ፡ አፍቅሮቶ ፡ ለክ (A. fol. 76a. 1.) ርስቶስ ፡ በዓቢይ ፡ ገድል ። ወአመ ፡ ልህቀ ፡ ፈጸሩ ፡ ሎቱ ፡ ወለተ ፡ ድንግለ ፡ ከመ ፡ ያስተዋስብዎ ፡ ወው እቱ ፡ ተካየዶ ፡ ምስሌሃ ። ከመ ፡ ይዕቀቡ ፡ ድንግልና ሆሙ ፡ እስከ ፡ ዕለተ ፡ ሞቶሙ ፡ ወፈጸሙ ፡ ኪዳኖ ሙ ። ወአሐተ ፡ ዕለት ፡ እንዘ ፡ ይጼሊ ፡ በሌሊተ ፡ እዱድ ፡ አስተርአየቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድን ግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በዓቢይ ፡ ስ ብሐት ፡ ወመላእክት ፡ የሐውሩ ፡ ምስሌሃ ። ወእም ፍርሃት ፡ ወድቀ ፡ በገጹ ፡ አንሥኦቶ ፡ ወትቤሎ ፡ ሰላ ም ፡ ለክ ፡ ዮሐንስ ፡ ከማ ፡ ፍቁሩ ፡ ለወልድየ ፡ ወለአ ቡሁ ፡ ወለመንፈስ ፡ ቅዱስ ፡ ተፈሣሕ ፡ ወጽናዕ ። ወ ትከውን ፡ ኃያለ ፡ በትዕግሥትከ ። ወትመውኦሙ ፡ ለኃያላን ፡ መናፍስት ፡ ርኩሳን ፡ እለ ፡ ይትቃረኑኒ ፡ ወእነ ፡ ሀሎ (B. fol. 76a. 2.) ኩ ፡ ምስሌክ ፡ እስከ ፡ ይት ፈጸም ፡ ፈቃደ ፡ እግዚአብሔር ፡ ወእሁበከ ፡ ኪዳን የ ፡ ወምሕረትየ ፡ የዓቅበከ ፡ ወይከውን ፡ ለከ ፡ ብዙ ኃ ፡ ትውልድ ፡ ወየሐንጹ ፡ ቤተ ፡ ክርስቲያን ፡ በስ ምከ ፡ ወይጼውዑ ፡ ስምየ ፡ ወስመ ፡ ወልድየ ፡ በላዕ ሌሃ ። ወኢይበውእ ፡ ውስተ ፡ መካንከ ፡ ፀራዊ ፡ ወጸ ላኢ ፡ ወኢይክርዩ ፡ አረፋቲሃ ፡ ለዓለም ፡ ወየሐው ሩ ፡ ውሉድከ ፡ በትእዛዝከ ። በትምህርትከ ፡ ወበሥ ርዓትከ ፡ ወይትፋቀሩ ፡ በበይናቲሆሙ ፡ ወይሄልዉ ፡ በንጽሕ ፡ ወበምጽዋትከ ። ወእነ ፡ እሄሉ ፡ ምስሌሆ ሙ ፡ ለዓለም ። ወእባርክ ፡ ቅኔሆሙ ፡ ወግብረ ፡ እደ ዊሆሙ ፡ ወይወርሱ ፡ ሕይወተ ፡ ዘለዓለም ። ምስሌ ክ ፡ በመንግሥተ ፡ ሰማያት ። ወወህበቶ ፡ ፫ዲናረ ፡ ጎቱመ ፡ በትእምርተ ፡ መስቀል ፡ ወ (B. fol. 76b. 1.) ት ቤሎ ፡ ንግእ ፡ ዘንተ ፡ ወደዮ ፡ ውስተ ፡ እስከሬን ፡ ቤ ተ ፡ ክርስቲያን ፡ ከመ ፡ ይኩን ፡ በረከተ ፡ እስከ ፡ ለዓ ለመ ። ወሀሎ ፡ ውስተ ፡ መካን ፡ እስከ ፡ ዮም ። ወዘ ንተ ፡ ብሂላ ፡ ወወህበቶ ፡ ሰላመ ፡ ወመልአቶ ፡ ወተ ሠወረቶ ፡ ወውእቱሰ ፡ ተፈሥሐ ፡ ወዘመረ ፡ ወይቤ ፡ ኃሠሠኩ ፡ ገጸከ ፡ ገጸ ፡ ዚአከ ፡ አኃሥሥ ፡ እግዚአ ። ወኢትሚጥ ፡ ገጸከ ፡ እምኔየ ፡ ረዳኤ ፡ ኩንኒ ፡ ወኢት ግድፈኒ ፡ ከመ ፡ እግበር ፡ ፈቃደከ ፡ እግዚእየ ፡ ወአ ምላኪዮ ። ርእዩኬ ፡ ፍቁራንየ ፡ አከ ፡ ለኃጥአን ፡ በ ላሕቲቶሙ ፡ ዘታስተምህር ፡ ሎሙ ። አላ ፡ ሎሙ ፡ ለጻድቃን ፡ ይእቲ ፡ ረዳኢቶሙ ፡ ወበትንብልናሃ ፡ ይፈጽሙ ፡ ገድሎሙ ። ለኃጥአንሂ ፡ ይእቲ ፡ ረድ ኤቶሙ ፡ ወበላሐቶሙ ። እምእደ ፡ ሰይጣን ፡ ጸላ ኢ (B. fol. 76b. 2.) ሆሙ ። ጸሎትኪ ፡ ወበረከትኪ ፡ ወምሕረቱ ፡ ለፍቁር ፡ ወልድኪ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊስ ። ለዓለመ ፡ ዓለም ፡ አሜን ። ። ።

CHAPTER XLIV.

THE ASSUMPTION OF THE BLESSED VIRGIN.

ወበዛቲ ፡ ዕለት ፡ ካዕበ ፡ ይገብሩ ፡ በዓለ ፡ ኵሎሙ ፡ ዘመደ ፡ ክርስቲያን ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ። በዘነሥአት ፡ ቦቱ ፡ ኪዳን ፡ ምሕረት ፡ እምወልዳ ፡ መድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለዘይገብር ፡ ተዝካራ ፡ ወለዘይጼውዕ ፡ ስማ ፡ ወለዘይሁብ ፡ ምጽዋት ፡ ለነዳይ ፡ ከመ ፡ ማይ ፡ ቄሪር ። ወዛቲ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ እምድኅረ ፡ ዓርገ ፡ ወልዳ ፡ ውስተ ፡ ሰማይ ፡ ነሢአ ፡ ሥጋሃ ፡ ንጹሐ ። ወነበረ ፡ በየማነ ፡ አቡሁ ፡ ፈጺሞ ፡ ኵሎ ፡ ሕገ ፡ ትስብእት ፡ ዘእ (B. fol. 77a. 1.) ንበለ ፡ ኃጢአት ፡ ባሕቲታ ፡ ወሠሊጦ ፡ ሕማማተ ፡ መስቀል ፡ በሥምረቱ ፡ ወበፈቃዱ ፡ ዘገብሮ ፡ በእንተ ፡ መድኃኒትነ ፡ ኃደጋ ፡ ለእሙ ፡ ውስተ ፡ ቤተ ፡ ዮሐንስ ፡ ረድኡ ፡ ዘያፈቅር ፡ በከመ ፡ አማኅፀና ፡ ለሊሁ ፡ እንዘ ፡ ይብል ፡ ነዋ ፡ ወልድኪ ። ወይቤሎ ፡ ለውእቱ ፡ ረድእ ፡ ነያ ፡ እምከ ። ወእምአሜሃ ፡ ነበረት ፡ እግዝእት ፡ ማርያም ፡ እንዘ ፡ ተሐውር ፡ ኀበ ፡ መቃብረ ፡ ወልዳ ፡ ዘውእቱ ፡ ጎልጎታ ፡ ከመ ፡ ትጼሊ ፡ በህየ ። ወሶበ ፡ ር እይዋ ፡ አይሁድ ፡ መልኡ ፡ መዓተ ፡ ወቅንዓተ ፡ ወፈቀዱ ፡ ከመ ፡ ይውግርዋ ፡ ወሰወራ ፡ እግዚአብሔር ፡ እምአዕይንቲሆሙ ። ወእምዝ ፡ ተማከሩ ፡ ከመ ፡ ይሚሙ ፡ ዓቀብተ ፡ መቃብሩ ፡ ከመ ፡ ኢትብጻሕ ፡ ዳግመ ፡ ከመ ፡ ትጼሊ ፡ ህየ ። ወይእቲሰ ፡ ኢታጽርዕ ፡ ለ ለ (B. fol. 77 a. 2.) ዕለቱ ፡ ሐዊረ ። ወዓቀብትሰ ፡ ኢይሬእይዋ ፡ እስመ ፡ ሰወራ ፡ መንጦላዕተ ፡ ስብሐቲሁ ፡ ለወልዳ ፡ ወበዅሉ ፡ ጊዜ ፡ ይመጽኡ ፡ ኀቤሃ ፡ መላእክት ፡ ከመ ፡ ይትለአክዋ ። ወወልዳ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ይሔውጻ ፡ ዘልፈ ፡ ወይሬጽም ፡ ላቲ ፡ ዅሎ ፡ ዘኃሠሠት ፡ ከመ ፡ የዓርግዋ ፡ ውስተ ፡ ሰማይ ። ወያርእይዋ ፡ መክነ ፡ ዕረፍቶሙ ፡ ለጻድቃን ፡ ኀበ ፡ ሀለዉ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ወተቀበልዋ ፡ ዅሎሙ ፡ ነፍሳተ ፡ አበው ፡ እለ ፡ አዕረፉ ፡ እምአዳም ፡ እስከነሁ ። ወሰገዱ ፡ ላቲ ፡ እንዘ ፡ ይብሉ ፡ ስብሐት ፡ ለእግዚአብሔር ፡ ዘፈጠረ ፡ ለነ ፡ ኪያኪ ፡ ሥጋ ፡ እምሥጋነ ፡ ወዓፅም ፡ እምዓፅምነ ። ወበኪ ፡ ረከብነ ፡ መድኃኒት ፡ ወኮንኪነ ፡ መርሰ ፡ ሕይወት ፡ አሙስና ፡ በተሠግዎቱ ፡ (B. fol. 77b. 1.) ለወልደ ፡ አምላክ ፡ እምኔኪ ። ወእምህየ ፡ ወሰድዋ ፡ መላእክት ፡ ወአብጽሕዋ ፡ ኀበ ፡ ፍቁር ፡ ወልዳ ፡ ወኀበ ፡ መንበሩ ፡ ወተቀልዑ ፡ መንጠዋልዕ ፡ ዘነደ ፡ እሳት ፡ ይምነ ፡ ወጽግመ ፡ ወአኅዘ ፡ እደ፞ሃ ፡ እግዚእነ ፡ ወሰዓመ ፡ አፉሃ ። ወይቤላ ፡ መጻእኪኑ ፡ አመላዲትየ ፡ ወአዕረጋ ፡ ዲበ ፡ መንበረ ፡ ስብሐቲሁ ፡ ወአንበራ ፡ ምስሌሁ ። ወዜነዋ ፡ ዅሎ ፡ ትፍሥሕት ፡ ወኃሤት ፡ ዘዓይን ፡ ኢርእያ ፡ ወእዝን ፡ ኢሰምዓ ፡ ውስተ ፡ ልበ ፡ ሰብእ ፡ ዘኢተሐለየ ፡ ዘአስተዳለወ ፡ ላቲ ፡ ወእምታሕተ ፡ መንበረ ፡ ስብሐት ፡ ርእየቶ ፡ ለዳዊት ፡ አቡሃ ፡ ንጉሠ ፡ እስራኤል ፡ ምስለ ፡ ዅሎሙ ፡ ማኅበረ ፡ መላእክት ፡ ወነቢያት ፡ ወነፍሳት ፡ ጻድቃን ፡ ከመ ፡ አረፍት ፡ ክቢዶሙ ፡ ይዜምር ፡ በመንስቆ ፡ ወይብ (B. fol. 77b. 2.) ል ፡ ስምዒ ፡ ወስተየ ፡ ወርእዪ ፡ ወአጽምዒ ፡ እዝንኪ ፡ ርስዒ ፡ ሕዝበኪ ፡ ወቤተ ፡ አቡኪ ። እስመ ፡ ፈተወ ፡ ንጉሥ ፡ ስነኪ ። እስመ ፡ ውእቱ ፡ እግዚእኪ ። ወእምህየ ፡ ካዕበ ፡ ወሰድዋ ፡ መላእክት ፡ ከመ ፡ ያርእይዋ ፡ መክን ፡ ዅነኔ ፡ ወአብጽሕዋ ፡ ኀበ ፡ ሀሎ ፡ ጽናፈ ፡ ጽልመት ። ዘድልው ፡ ለሰይጣን ፡ ወልሠራዊቱ ፡ ወለዅሉሙ ፡ እለ ፡ የሐውሩ ፡ በፍናዊሁ ። ወትቤ ፡ እግዝእትነ ፡ ማርያም ፡ ወይ ፡ ሊተ ፡ መኑ ፡ እምዜነምሙ ፡ ለውሉደ ፡ ሰብእ ፡ ከመ ፡ ኢይምጽኡ ፡ ዝየ ። ወይቤላ ፡ መልአክ ፡ ኢትፍርሂ ፡ አማርያም ፡ እግዚአብሔር ፡ ምስሌኪ ፡ ለኪኒ ፡ ወእምድኅሬኪኒ ። ወእምዝ ፡ ጸርዋ ፡ መላእክት ፡ ወእግብእዋ ፡ ውስተ ፡ መክና ፡ ወእምአሜሃ ፡ ነበረት ፡ እግዝእትነ ፡ ማርያም ፡ (B. fol. 78a. 1.) እንዘ ፡ ተኃዝን ፡ ጥቀ ፡ በእንተ ፡ ዅሉ ፡ ኃጥኣን ። ወበከመ ፡ ዛቲ ፡ ዕለት ፡ አመ ፡ ፲ወ፯ ለየካቲት ፡ ቆመት ፡ መክነ ፡ ቀራንዮ ፡ ወሰአለት ፡ ኀ

በ ፡ ወልዳ ፡ እንዘ ፡ ትብል ። አምሕለከ ፡ አወልድየ ፡ በእግዚአብሔር ፡ አቡከ ፡ ወበክርስቶስ ፡ ስምከ ። ወ በጰራቅሊጦስ ፡ መንፈስከ ፡ ወበማኅፀንየ ፡ ዘጸርኩከ ፡ ፱አውራኃ ፡ ወ፩ዕለተ ። እንዘ ፡ ምድር ፡ ኢትክል ፡ ጻዊሮተከ ፡ ወመላእክትኒ ፡ ኢይተክሎሙ ፡ ቀሪበት ከ ፡ አምሕለከ ፡ አወልድየ ፡ በጸአትከ ፡ እምኔየ ፡ ዘእንበለ ፡ ድካም ። ወበተወልዶትከ ፡ ዘእንበለ ፡ ሕማም ፡ አምሕለከ ፡ በአጥባትየ ፡ እለ ፡ ሐፀናከ ፡ ወበከናፍርየ ፡ እለ ፡ ሰዕዓግከ ። አምሕለከ ፡ በአዕዳውየ ፡ እለ ፡ ሐቀፋከ ፡ ወበአዕጋርየ ፡ እለ ፡ አንሶሳዋ ፡ ምስሌከ ። አምሕ (B. fol. 78a. 2.) ለከ ፡ በኀል ፡ ለከብከ ፡ ውስቴቱ ፡ ወበአጽርቅት ፡ ዘተጠብለልከ ፡ ቦቱ ። አወልድየ ፡ ወፍቁርየ ፡ እስእለከ ፡ ወአስተበቍዕ ፡ ኀቤከ ፡ ከመ ፡ ትስማዕ ፡ ቃለ ፡ ስእለትየ ፡ ወከመ ፡ ትምጻእ ፡ ኀቤየ ፡ ወትፈጽም ፡ ሊተ ፡ ኵሎ ፡ ዘውስተ ፡ ልብየ ። ወሶበ ፡ ትቤ ፡ ከመዝ ፡ እግዝእትኒ ፡ ቅድስት ፡ ድንግል ፡ በ፪ግርያም ፡ ወላዲተ ፡ አምላክ ። ወእሙ ፡ ለብርሃን ፡ ወረደ ፡ ኀቤሃ ፡ እግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወምስሌሁ ፡ እልፍ ፡ አእላፋት ፡ ወትእልፊት ፡ አእላፋት ፡ መላእክት ፡ እንዘ ፡ የዓውድዎ ። ወይቤላ ፡ ምንት ፡ እግበር ፡ ለኪ ፡ አማርንም ፡ እምየ ፡ ወምንተ ፡ ትፈቅዲ ፡ ከመ ፡ እግበር ፡ ፈቃደኪ ። ወአውሥአቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ለፍቁር ፡ ወል (B. fol. 78b. 1.) ዳ ። ወትቤሎ ፡ አወልድየ ፡ ወፍቁርየ ፡ ወመድኃንየ ፡ ወተስፋየ ፡ ወፀወንየ ፡ ወላዕሌከ ፡ ትውክልትየ ። ወብከ ፡ ጸናዕኩ ፡ እምከርሠ ፡ እምየ ። ወበውስተ ፡ ማኅፀን ፡ አንተ ፡ ከደንከኒ ፡ ወአንተ ፡ ገክርየ ፡ በኵሉ ፡ ጊዜ ። ወይእዜኒ ፡ ስምዓኒ ፡ ጸሎትየ ፡ ወአጽምዕ ፡ ቃለ ፡ ስእለትየ ፡ አፋየ ፡ ዘእነግረከ ፡ አነ ፡ እምከ ፡ ማርያም ፡ ወአነ ፡ አመትከ ፡ በእንተ ፡ ዘይገብር ፡ ተዝካርየ ፡ ወዘየሐንፅ ፡ ቤተ ፡ ክርስቲያነ ፡ በስምየ ። አው ፡ ዘያለብስ ፡ ዕሩቀ ፡ ወዘይሔውጽ ፡ ድውየ ፡ ዘያበልዕ ፡ ርኁበ ፡ ወዘያስተ ፡ ጽሙዓ ። አው ፡ ዘይናዝዝ ፡ ኀዙነ ። ወዘያስተፈሥሕ ፡ ትኩዘ ። አው ፡ ዘጸሐፈ ፡ ውዳሴየ ፡ ወሰመየ ፡ ወልዶ ፡ በስምየ ፡ ወዘሐለየ ፡ ማኅሌተ ፡ አመ ፡ በዓልየ ። ዕሥዮ ፡ እግዚ (B. fol. 78b. 2.) አ ፡ ዕሜተ ፡ ሠናየ ፡ ዘእምኀቤከ ፡ ዘዓይን ፡ ኢርእየ ፡ ወእዝን ፡ ኢሰምዓ ፡ ውስተ ፡ ልበ ፡ ሰብእ ፡ ዘኢተሐለየ ። እስእለከ ፡ እግዚአ ፡ ወአስተበቍዓከ ፡ በእንተ ፡ ኵሉ ፡ ዘየአምን ፡ ብየ ፡ ረስዮ ፡ ግሁዘ ፡ እምሲኦል ፡ ተዘኪረከ ፡ ረኃበ ፡ ወጽምዓ ። ወኵሎ ፡ መከራ ፡ ዘረከበኒ ፡ ምስሌከ ። ወአውሥአ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወይቤላ ፡ ይኩን ፡ በከመ ፡ ትቤልኒ ፡ ወእፈጽም ፡ ለኪ ፡ ኵሎ ፡ ስእለተኪ ፡ አኮኑ ፡ ተሰብእኩ ፡ በእንቲአኪ ፡ መሐልኩ ፡ በርእስየ ፡ ከመ ፡ ኢይሔስ ወኪ ፡ ኪዳንየ ፡ ወሀብኩከ ፡ በረከታ ፡ ትኩን ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊስ ። ለዓለመ ፡ ዓለም ፡ አሜን ። ።

ሰላም ፡ ለኪ ፡ መጽሐፈ ፡ ሕግ ፡ ወኪዳን ።
አምላለ ፡ ጽላት ፡ (B. fol. 79a. 1.) ዘእብን ።
ለእለ ፡ ይጼውዑ ፡ ስመኪ ፡ በውስተ ፡ ኵሉ ፡ መካን ።
ርኁርኅተ ፡ ልብ ፡ ለኃጥአን ።
ርኁርኅተ ፡ ልብ ፡ ለኀዙናን ።
ርኁርኅተ ፡ ልብ ፡ ለግፉዓን ፡ ማርያም ፡ አማን ።
አድኅኒዮ ፡ ለገብርኪ ፡ ኤራቅሊስ ።
ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XLV.

SALUTATIONS TO THE MEMBERS OF THE BODY OF THE BLESSED VIRGIN MARY.

1 እግዚአብሔር ፡ አብ ፡ ወሀቤ ፡ ብርሃን ፡ ዘይሜለስ ፡ በአካሉ ።
እንዘ ፡ ተዋሕዶ ፡ ያጸንዕ ፡ በመለኮቱ ፡ ወኃይሉ ።
ዓይነ ፡ ልቡናየ ፡ ያብርህ ፡ በማኅቶተ ፡ ጥበብ ፡ ሥነ ፡ ፀዳሉ ።
ከመ ፡ ይርአይ ፡ ገጸ ፡ ነገር ፡ ለኪዳንኪ ፡ ዘይደሉ ።

ማርያም ፡ እግዝእቶ ፡ ኵሉ ፡ ዘታሕቱ ፡ ወላ
ዕሉ ።

2 ሰላም፡ለገዝክረ፡ስምኪ፡ዘአስተማሰልዎ፡በኵከብ።
ሶበ ፡ ብርሃኖ ፡ ተከድኑ ፡ ጽልሙታን ፡ ራእይ ፡
ሕዝብ ።
ኪዳን ፡ አምላክ ፡ ማርያም ፡ ወተስፋ ፡ (A. fol. 102b. 2.)
መድኀኒት ፡ ዘዓርብ ።
ተናዘዘ ፡ ብኪ ፡ አኮኑ ፡ ሕሊና ፡ ቀዳማይ ፡ አብ ።
አመ ፡ እምገነቱ ፡ ተሰደ ፡ እምኀዘን ፡ ዕፁብ ።

3 ሰላም ፡ ለሥእርተ ፡ ርእስኪ ፡ ዘፈትለ ፡ ሚላት ፡
ዘውጋ ።
ወምልእት ፡ ይእቲ ፡ እምጠለ ፡ ሠናያት ፡ እንበ
ለ ፡ ንትጋ ።
ኪዳን ፡ ምሕረት ፡ ማርያም ፡ ለዘተካይደኪ ፡ ቅድ
መ ፡ እንግልጋ ።
ሰአሊዮ ፡ ሕይወት ፡ ነፍስ ፡ ይጸግወኒ ፡ በጸጋ ።
አምሳለ ፡ ኤልያስ ፡ አኮ ፡ ያሕይወነ ፡ በሥጋ ።

4 ሰላም ፡ ለርእስኪ ፡ ዘሀሎ ፡ ወይሄሉ ።
ዲበ ፡ ጣባይዓት ፡ ኵሉ ።
ለዘተካየደኪ ፡ ማርያም ፡ ኪዳን ፡ ምሕረት ፡ ዘ
ይደሉ ።
ምስለ ፡ ሞትሰ ፡ ተካየድነ ፡ ወተመሐልነ ፡ ዘይብሉ ።
ከንቶ ፡ ነበቡ ፡ ወነፍሶሙ ፡ ኃጕሉ ።

5 ሰላም ፡ ለገጽኪ ፡ ገጸ ፡ ቅድስና ፡ ስቡሕ ።
ዘይኤድም ፡ ሥኑ ፡ እምፀጸለ ፡ ፀሐይ ፡ ወወርኀ ።
ትእምርተ ፡ ኪዳን ፡ ማር (A. fol. 102a. 1.) ያም ፡ ወ
ቀሥተ ፡ ደመና ፡ ብሩህ ።
እምኀበ ፡ አምላክ ፡ መሐሪ ፡ እምአመ ፡ ነሥአ
ከ ፡ ኖኅ ።
አማስኖታ ፡ ለምድር ፡ ኢደገመ ፡ አይኅ ።

6 ሰላም፡ለቀራንብትኪ፡ንጻሬ፡አዕይንት፡ለውቃቤ።
እለ ፡ ሥዩማን ፡ እማንቱ ፡ ህየንተ ፡ ምስዋር ፡
ወግልባቤ ።

ማርያም ፡ በሊዮ ፡ ለዘወለድኪዮ ፡ በኢሩክቤ ።
አይቱ ፡ ቃልከ ፡ እግዚኦ ፡ እምሕር ፡ ለኪ ፡ ዘይቤ ።
እመ ፡ ኃዋእን ፡ ጸውዑ ፡ ስመኪ ፡ ነባቤ ።

7 ሰላም ፡ ለአዕይንትኪ ፡ አምሳለ ፡ ክልኤቲ ፡ ቀና
ዲል ።
እንተ ፡ ሰቀሎን ፡ ኬንያ ፡ በማኅፈደ ፡ ሥጋ ፡ ል
ውል ።
ማርያም ፡ አንቲ ፡ ነቅዓ ፡ ተራኅርኖ ፡ ወሣህል ።
አድኅንኒ ፡ በንባብከ ፡ ወባልሕኒ ፡ እምሐኮል ።
እስመ ፡ ዘእንበሌኪ ፡ አልበ ፡ አድኅኖ ፡ ዘይክል ።

8 ሰላም ፡ ለአእዛንኪ ፡ እለ ፡ ተበስራ ፡ ኪያነ ።
እምአፈ ፡ ፈጣሪ ፡ ወልድኪ ፡ ዘባሕርያኪ ፡ ተከድነ ።
አ (A. fol. 102a. 2.) ምሕለከ ፡ ማርያም ፡ ከመ ፡ ኢ
ታርእይኒ ፡ ደይነ ።
እንበለ ፡ ምግባር ፡ ባሕቲቱ ፡ እመ ፡ ኢይጸድቅ ፡ አነ ።
ቦኑ ፡ ለከንቱ ፡ ኪዳንኪ ፡ ከነ ።

9 ሰላም ፡ ለመላትሕኪ ፡ ጽጌያተ ፡ ሮማን ፡ እለ ፡
ይመስላ ።
ባሕቱ ፡ መጽለዋ ፡ ለእሳተ ፡ አንብዕ ፡ በነበልባላ ።
በኪዳንኪ ፡ ማርያም ፡ አዕርግኒ ፡ አፀደ ፡ ተድላ ።
ወይ ፡ ለነ ፡ አሌ ፡ ለነ ፡ አመ ፡ ውስተ ፡ ደይን ፡
ይቤላ ።
ነፍሳተ ፡ ክልኤቲ ፡ አሐት ፡ ሐሊባ ፡ ወሐላ ።

10 ሰላም ፡ ለአእናፍኪ ፡ መሳክወ ፡ ሕይወት ፡ ምን
ታዌ ።
ዘአስተዋደዶን ፡ አምላክ ፡ በአዕባዕተ ፡ ጥበብ ፡
ወልባዌ ።
ማርያም ፡ ሕዕርኒ ፡ በኃይለ ፡ ኪዳንኪ ፡ እምንሳዌ ።
ወቀጥቅጢ ፡ ርእሶ ፡ በአብትረ ፡ ሕማም ፡ ወደዌ ።
ለእመ ፡ አፋሁ ፡ አብቀወ ፡ የኃጠኒ ፡ አርዌ ።

11 ሰላም፡ለከናፍርኪ፡በእንተ፡ኃጥአን፡እለ፡ሰአላ።
እምኀበ ፡ አምላክ ፡ መሐሪ ፡ ኪዳነ ፡ ምሕረት ፡
(A. fol. 102b. 1.) ወመሐላ ።

ውስተ ፡ ጎልጎታ ፡ ማርያም ፡ አመ ፡ ገይሦትኪ ፡ እምገሊላ ።
ለጽድቀ ፡ ዛቲ ፡ ኪዳንኪ ፡ ለለ ፡ ይከውን ፡ በዓላ ።
ዲበ ፡ ርእሶ ፡ ኃጥእ ፡ አግብርትኪ ፡ አንብሪ ፡ አ
ክሊላ ።

12 ሰላም ፡ ለአፉኪ ፡ አፈ ፡ በረከት ፡ ትሩፍ ።
ወአንቀጸ ፡ ቅዱስ ፡ መጽሐፍ ።
ተማሕፀንኩ ፡ ማርያም ፡ በኪዳንኪ ፡ ውኩፍ ።
ኢይትኃፈር ፡ ቅድመ ፡ ወልድኪ ፡ ወመላእክቲ
ሁ ፡ እለሳፍ ።
አመ ፡ ሥርወ ፡ ልሳን ፡ ይትመተር ፡ ወይትኃት
ም ፡ አፍ ።

13 ሰላም ፡ ለአስናንኪ ፡ ከመ ፡ መራእይ ፡ እለ ፡ ተ
ቀርጸ ።
እለ ፡ ወፅአ ፡ እምሕፃብ ፡ እንዘ ፡ ይትባየጻ ።
ንሥእኒ ፡ ማርያም ፡ ዓሥራተ ፡ ኪዳንኪ ፡ ህየን
ተ ፡ ሞጻ ።
ወለዕድውየ ፡ ግብጻዊ ፡ ዘፍትወተ ፡ ልቡ ፡ ዓ
መፃ ።
መዝራዕተ ፡ ጸሎትኪ ፡ ሙሴ ፡ ይድፍኖ ፡ በኖፃ ።

14 ሰላም ፡ ልልሳንኪ ፡ ዘአፈድፈዳ ፡ ቅዳሴ ።
እምከህናት ፡ ሰማይ ፡ ሱራፌል ፡ እለ ፡ ይቀው
ሙ ፡ (A. fol. 102 b. 2.) ሥላሴ ።
አዘክሪ ፡ ሊተ ፡ ማርያም ፡ ተዝካረ ፡ ኪዳንከ ፡ አ
መ ፡ ድምሳሴ ።
በእንተ ፡ እስራኤል ፡ ዘገዳም ፡ ከመ ፡ አዘከረ ፡
አውሴ ።
ኪዳን ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ወጽድ
ቆ ፡ ለሙሴ ።

15 ሰላም ፡ ለቃልከ ፡ ተሠጣዊ ፡ ቃል ፡ በቃሉ ።
ለመልአከ ፡ ምሥጢር ፡ ገብርኤል ፡ ዘፀዳለ ፡ ብ
ርሃን ፡ መንዲሉ ።
ማርያም ፡ ቅድስት ፡ ለእግዚአብሔር ፡ መክነ ፡ ኃ
ይሉ ።

እንቋዕ ፡ እንቋዕ ፡ ወሀበኪ ፡ ኪዳን ፡ ምሕረት ፡
ወኅሀሉ ።
በዘቦቱ ፡ ጸዲቅ ፡ ኃጥአን ፡ ይክሉ ።

16 ሰላም ፡ ለእስትንፋስኪ ፡ እስትንፋሰ ፡ ጥዒና ፡ ፈ
ዋሲ ።
ነፍሳተ ፡ ኃጥአን ፡ ሰብእ ፡ እለ ፡ ቄስሉ ፡ በጎም
ዘ ፡ ከይሲ ።
በኪዳንኪ ፡ ማርያም ፡ ኃጣውኦየ ፡ ይምስሲ ።
እንበለ ፡ ኪዳንኪ ፡ ወመስቀለ ፡ ክርስቶስ ፡ ወራሲ ።
አልቦ ፡ እምሲኦል ፡ ዘይድኅን ፡ ብእሲ ።

17 ሰላም ፡ ለጉርዔኪ ፡ ሠናይ ፡ ወአዳም ።
እንተ ፡ ይትፈለጡ ፡ ቦቱ ፡ ጸዋትወ ፡ (A. fol. 103 a. 1.)
ምረር ፡ ወጣዕም ።
ምንተ ፡ እግበር ፡ ማርያም ፡ እስመ ፡ ኃይልየ ፡
ድኩም ።
ዓፀበኒ ፡ ግብር ፡ እምኵለሄ ፡ ወጸበበኒ ፡ ዓለም ።
ባሕቱ ፡ በኪዳንኪ ፡ ናዝዝኒ ፡ እም ።

18 ሰላም ፡ ለክሳድኪ ፡ ዘማኅፈደ ፡ ዳዊት ፡ ርእዮታ ።
ዲበ ፡ ተልፍዮስ ፡ ጠቢባን ፡ ዘአስተናደፋ ፡ መ
ሠረታ ።
ማርያም ፡ በሊ ፡ ውስተ ፡ እገሃ ፡ ነፍስየ ፡ ለናዝዘታ ።
ለምንት ፡ ብዙኃ ፡ ትሰርሐ ፡ ነፍሰ ፡ እገሌ ፡ ማ
ርታ ።
እስመ ፡ ጎዳጥ ፡ የአክል ፡ እምብዙኅ ፡ ሐተታ ።

19 ሰላም ፡ ለመታክፍትኪ ፡ ግዕዛነ ፡ በረከት ፡ እለ ፡
ተወክፋ ።
ህየንተ ፡ መርገም ፡ ወዘለፋ ።
ማርያም ፡ ጹርኒ ፡ ለጽድቀ ፡ ኪዳንኪ ፡ ዲበ ፡ መ
ትከፋ ።
ወንሥኢ ፡ ዓሥራተ ፡ እድ ፡ እመርዔት ፡ ወል
ድኪ ፡ አልፋ ።
እስመ ፡ ሃይማኖትየ ፡ አንቲ ፡ ወልብየ ፡ ተስፋ ።

20 ሰላም ፡ ለዘባንኪ ፡ በወርኃ ፡ ተሰዶ ፡ ቀዲሙ ።

ምዕራፈ ፡ አምላክ ፡ ዘኮነ ፡ ውስተ ፡ ፍኖተ ፡ ቀ
ስቋም ፡ ጊዜ ፡ ድካሙ ። ።
ማርያም ፡ ስመኪ ፡ ለዘጸረ ፡ መልዕልተ ፡ ስሙ ። ።
ዘዕለተ ፡ ዅነኔ ፡ ደኃሪ ፡ እመ ፡ ኢያሥለጠ ፡ ደሙ ። ።
ዓሥራተ ፡ ምሕረት ፡ ነሥኢዮ ፡ መሐሪት ፡ እሙ ። ።

21 ሰላም ፡ ለእንግድኣኪ ፡ ወለሕፅንኪ ፡ ክልኣታ ። ።
ወለአእዳውኪ ፡ መንታ ። ።
አምሕለኪ ፡ ማርያም ፡ ዘነጸፍጻፈ ፡ ደም ፡ ዘነ
ልጎታ ። ።
ለነፍስየ ፡ ምስለ ፡ ነፍስኪ ፡ አስታ (A. fol. 103 a. 2.)
ዳልዊ ፡ መክፈልታ ። ።
አመ ፡ መሬታዊት ፡ ሥጋየ ፡ ትትከደን ፡ መሬታ ። ።

22 ሰላም ፡ ለመዛርእኪ ፡ ወለሉርናዕኪ ፡ ምጽንጋእ ። ።
ዘሐቀፋሁ ፡ ለክርስቶስ ፡ ባሕርየ ፡ መለኮት ፡ ኀቡእ ። ።
ማርያም ፡ ጎረት ፡ እምነ ፡ መላእክት ፡ ወሰብእ ። ።
ተዝካረኪ ፡ ለእመ ፡ ገብረ ፡ በተአምኖ ፡ ጽኑዕ ። ።
በመንግሥተ ፡ ሰማይ ፡ ምስሌኪ ፡ ይነግሥ ፡ ዋኃእ ። ።

23 ሰላም ፡ ለእመታትኪ ፡ ዘመቅደሰ ፡ አምላክ ፡ ቀ
ዋሚ ። ።
እለ ፡ አሠነያ ፡ ወርቀ ፡ ምስለ ፡ ፈትለ ፡ ሜላት ፡
ግብረ ፡ አናሚ ። ።
ማርያም ፡ ላዕሌየ ፡ ኪዳነ ፡ ምሕረት ፡ ፈጽሚ ። ።
ወቅትሊ ፡ ፀረ ፡ ነፍስየ ፡ እስመ ፡ ውእቱ ፡ ረጋሚ ። ።
እመ ፡ በጥበቡ ፡ ሰሎሞን ፡ ቀተሎ ፡ ለሳሚ ። ።

24 ሰላም ፡ ለእራኁኪ ፡ ተመጣዌ ፡ ጎብስት ፡ ወማይ ። ።
ሶበ ፡ ያመጽኡ ፡ ለኪ ፡ መላእክት ፡ ሰማይ ። ።
እንዘ ፡ ሀሎኪ ፡ ማርያም ፡ በመቅደሰ ፡ አሪት ፡
ዓባይ ። ።
ይትወከፍ ፡ ለኪ ፡ ኪዳንኪ ፡ ከመ ፡ መሥዋዕተ ፡
ሰርክ ፡ ኀሩይ ። ።
እመ ፡ ኀፍነ ፡ ማይ ፡ አስተይኩ ፡ ለጽሙዕ ፡ ነዳይ ። ።

25 ሰላም ፡ ለአፃብዕኪ ፡ ወለአዕፋርኪ ፡ ፀዓድው ። ።
ወለአጥባትኪ ፡ ክልኤ ፡ አንቅዕተ ፡ ሐሊብ ፡ ፍትው ። ።
ማርያም ፡ ጽጌ ፡ ዘዘመንኪ ፡ መጸው ። ።
ተማኅፀንኩ ፡ በአጥባትኪ ፡ ወበሥንኪ ፡ ምጽ
ልው ። ።
በኃይለ ፡ ኪዳንኪ ፡ እድኅን ፡ እምእሳት ፡ ድልው ። ።

26 ሰላም ፡ ለገበዋትኪ ፡ እመንገለ ፡ ለፈ ፡ ወለፈ ። ።
እ (A. fol. 103 b. 1.) ለ ፡ ተረሰያ ፡ ደርገ ፡ ሐመልማ
ለ ፡ ወርቅ ፡ ኢኃላፈ ። ።
ማርያም ፡ ምጥቅኒ ፡ በገቦ ፡ ኪዳንከ ፡ ምስለ ፡ ሕ
ቃፈ ። ።
አመ ፡ ይወርዱ ፡ ኃጥአን ፡ ብሔረ ፡ ጽልመት ፡
ጽልመት ፡ (sic) ጸናፈ ። ።
እለ ፡ በሕይወቶሙ ፡ ጸልዑ ፡ ዘጻድቃን ፡ ሱታፈ ። ።

27 ሰላም ፡ ለክርሥኪ ፡ ለክርሠ ፡ መላእክት ፡ ዘውጉ ። ።
ወኀብስተ ፡ ሰማይ ፡ ወትረ ፡ ዘይሴሰይ ፡ አቅመ ፡
ምዕራጉ ። ።
ማርያም ፡ ጽዮን ፡ ለእግዚአብሔር ፡ ታቦተ ፡ ሕጉ ። ።
ያንጽሐኒ ፡ እም ፡ ፍቅረ ፡ ወርቅ ፡ ለማየ ፡ ኪዳን
ኪ ፡ አይጉ ። ።
እስመ ፡ ፍቅረ ፡ ንዋይ ፡ ተብህለ ፡ ለሰይጣን ፡ ኤ
ረጉ ። ።

28 ሰላም ፡ ለልብኪ ፡ ስንዕወ ፡ ዅልያት ፡ ወሕሊና ። ።
ለአማዑትኪ ፡ ሰላም ፡ ምስለ ፡ ንዋየ ፡ ውስጥኪ ፡
በዕሪና ። ።
ውስተ ፡ ምድረ ፡ ርስት ፡ አብአኒ ፡ ማርያም ፡ አ
ምደ ፡ ደመና ። ።
በብርሃነ ፡ እሳት ፡ ኪዳንኪ ፡ እንዘ ፡ ትመርሀኒ ፡ ፍና ። ።
ወትሴስደኒ ፡ እምፍቅርኪ ፡ መና ። ።

29 ሰላም ፡ ለጎንብርትኪ ፡ ምሳሌ ፡ ፍሑቅ ፡ ማእከክ ። ።
ወለማኅፀንኪ ፡ ንጹሕ ፡ ምስለ ፡ ሐቂኪ ፡ ቡሩክ ። ።
ማርያም ፡ ቅድስት ፡ ወላዲት ፡ ክርስቶስ ፡ አም
ላክ ። ።
ተዓየኒ ፡ ዓውደ ፡ ነፍስየ ፡ እስከ ፡ ማልሳዊ ፡ ፈ
ለክ ። ።
አመ ፡ ተቃወምዋ ፡ በዓየር ፡ ቀናሚ ፡ መልእክ ። ።

30 ሰላም ፡ ለድንግልናኪ ፡ መክብበ ፡ ሐዋሳት ፡ ኃምስ ። (A. fol. 103b. 2.)
ወአቀ·ያጽኪ ፡ ክልኤ ፡ አዕማደ ፡ ነባቢት ፡ መቅደስ ።
ማርያም ፡ ታቦት ፡ ወጽላተ ፡ ኪዳን ፡ ሐዲስ ።
ቅብዕኒ ፡ ርጢን ፡ ጸም ፡ እስከ ፡ ሰኰና ፡ እግር ፡ እምርእስ ።
እስመ ፡ ጸም ፡ ትፌውስ ፡ ሕማማ ፡ ለነፍስ ።

31 ሰላም ፡ ለአብራክኪ ፡ ጊዜ ፡ አስተሥርዮ ፡ ወተንብሎ ።
ምስለ ፡ አእጋርኪ ፡ ደርገ ፡ እለ ፡ ይስግዳ ፡ በአኢያብጥሎ ።
ማርያም ፡ ለአብ ፡ እንተ ፡ ተሳተፍኪ ፡ ቃሎ ።
ሰአሊዮ ፡ ሕይወተ ፡ ነፍስ ፡ ይጸግወኒ ፡ ሣሕሎ ።
እመ ፡ ውስተ ፡ እሳት ፡ ይወዲ ፡ ኃጥአን ፡ ኵሎ ።

32 ሰላም ፡ ለሰኰናኪ ፡ ወለመከየድኪ ፡ እለ ፡ ሐራ ።
እስከ ፡ ደብረ ፡ ቍስቋም ፡ ለደቂቅ ፡ እመ ፡ ቀተልዎሙ ፡ ሐራ ።
ለእምላከ ፡ ሰማይ ፡ በሊዮ ፡ ማርያም ፡ ወለተ ፡ ዕዝራ ።
አማንኑ ፡ ትኬንና ፡ በእንተ ፡ ሠላስ ፡ ነገራ ።
ለዘታፈቅረኪ ፡ ነፍስ ፡ በኵሉ ፡ ምግባራ ።

33 ሰላም ፡ ለአየብዕኪ ፡ አቅርንተ ፡ አእጋር ፡ ክልኤቲ ።
ወለአጽፋሪሆን ፡ ለለ ፡ አሐቲ ።
በኪዳነ ፡ ምሕረት ፡ ማርያም ፡ ኀቡኣትየ ፡ ክብቲ ።
ሰብእሰ ፡ ካልእየ ፡ እንዘ ፡ ከማየ ፡ መዋቲ ።
በጽዋዓ ፡ ልሳን ፡ ደምየ ፡ ቀዲሑ ፡ ይሰቲ ።

34 ሰላም ፡ ለቆምኪ ፡ ዓየረ ፡ ትሩፋት ፡ ዘሐጸና ።
ወዓውሎ ፡ ኃጢኣት ፡ (sic) ዘኢያጽነኖ ።
ማርያም ፡ ክድንኒ ፡ በክንፈ ፡ ኪዳንኪ ፡ እምተኰንኖ ።
ሶበሰ ፡ (A. fol. 104a. 1.) ኪዳንኪ ፡ ምክንያተ ፡ ድኂን ፡ ኢኮኖ ።
ነፍስ ፡ በላዔ ፡ ሰብእ ፡ መኑ ፡ እምክህለ ፡ አድኅኖ ።

35 ሰላም ፡ ለመልከዕኪ ፡ እመልክዓ ፡ ሐና ፡ ወኤል ሳቤጥ ።
ዘብውድ ፡ ስኑ ፡ ወልምላሜሁ ፡ ፍሉጥ ።
ማርያም ፡ ቅድስት ፡ ድንግልተ ፡ አፍአ ፡ ወውስጥ ።
ቤዛ ፡ ይኩነኒ ፡ ኪዳንኪ ፡ በገጸ ፡ ፈጣሪ ፡ ሥሉጥ ።
አመ ፡ ወርኃ ፡ ነጊድ ፡ የሐልቅ ፡ ወይጸራዕ ፡ ሚጥ ።

36 ሰላም ፡ ለዐአተ ፡ ነፍስኪ ፡ በነጽሮ ፡ ብርሃን ፡ ዘየኀቱ ።
መልአከ ፡ አፍርሆ ፡ ጸለም ፡ እንበለ ፡ ያደንግፅኪ ፡ ጽላሎቱ ።
እምሕለኪ ፡ ማርያም ፡ ለእግዚአብሔር ፡ በመለከቱ ።
ከመ ፡ ታድኅንኒ ፡ በኪዳንኪ ፡ እመደንግፃን ፡ ሠለስቱ ።
አመ ፡ ይፈልጠኒ ፡ ሞት ፡ እምሥጋየ ፡ ዝንቱ ።

37 ሰላም ፡ ለበድነ ፡ ሥጋኪ ፡ ዘኢጐንደየ ፡ በምስክብ ።
እስመ ፡ አንሥአ ፡ ፍጡነ ፡ መንፈሰ ፡ ሕይወቱ ፡ ለአብ ።
ኢይትነከር ፡ ለኪ ፡ ማርያም ፡ አድኅኖተ ፡ ጸደቃን ፡ ሕዝብ ።
እመሰ ፡ (A. fol. 104a. 2.) አድኃንኪ ፡ ኃጥአን ፡ በኪዳንኪ ፡ ጥበብ ።
ዝኬ ፡ መንክር ፡ ወዝኬ ፡ ዕፁብ ።

38 ሰላም ፡ ለግንዘተ ፡ ሥጋኪ ፡ በመዋጥሐ ፡ ክታን ፡ ወከርቤ ።
ላዕለ ፡ እደ ፡ ጴጥሮስ ፡ ብእሴ ፡ ይባቤ ።
ተሠሃልኒ ፡ ማርያም ፡ ወኢትበልኒ ፡ አመ ፡ ምንጸቤ ።
ለምንት ፡ ተአዙት ፡ ኪዳንየ ፡ ወረድኤትየ ፡ ዑቃቤ ።
ቅብዓ ፡ ኃጥአን ፡ አኮኑ ፡ ኢይትቀባዕ ፡ እቤ ።

39 ሰላም ፡ ለመቃብርኪ ፡ እንተ ፡ ይትጋብኡ ፡ ባቲ ።
ለአሕዛበ ፡ ምድር ፡ ወሕዝብ ፡ እስመ ፡ ምክሑሙ ፡ አንቲ ።

ማርያም ፡ ብጽሕኒ ፡ በሰዓተ ፡ ሞትየ ፡ ለመዋቲ ።
እምነፍሰ ፡ ክርስቲያን ፡ አኮኑ ፡ ዕበ ፡ ትመውት ፡ አሐቲ ።
ለናዝዘታ ፡ ፍጡነ ፡ ትበጽሐ ፡ አንቲ ።

40 ሰላም ፡ ለትንሣኤኪ ፡ ለትንሣኤ ፡ ክርስቶስ ፡ አ ምሳሊሁ ።
አንቀጸ ፡ መቃብር ፡ ዝጉሐ ፡ እንዘ ፡ ኢያርኑ ።
ማርያም ፡ አንቲ ፡ ለአዳም ፡ ጥንተ ፡ ተስፋሁ ።
ዕበ ፡ አክ ፡ ኪዳንኪ ፡ ወጸሎትኪ ፡ ምስሌሁ ።
ውስተ ፡ ዕመቀ ፡ (A. fol. 104b. 1.) ሐጕል ፡ እምከ ነ ፡ በነፍሱ ፡ ወሥጋሁ ።

41 ሰላም ፡ ለፍልሰተ ፡ ሥጋኪ ፡ ኀበ ፡ ሕንፃ ፡ ሕይ ወት ፡ ተሐደሰ ።
እምቅድመ ፡ ዝኒ ፡ ኀቤሁ ፡ ሥጋ ፡ ወልድኪ ፡ ፈለሰ ።
ቤዛዊተ ፡ ዓለም ፡ ማርያም ፡ አስተበቍዓኪ ፡ አንሰ ።
ትቤዝዊ ፡ በኪዳንኪ ፡ ዘዚአየ ፡ ነፍሰ ።
እስመ ፡ ለቍስልየ ፡ በሥራያ ፡ ቀበዕተኒ ፡ ፈውሰ ።

42 እኅቱኖ ፡ ለእግዚአብሔር ፡ ለዘጸውዓን ፡ በጽ ዋዔ ።
ተዝካረ ፡ ኪዳንኪ ፡ ንግበር ፡ ማእከለ ፡ ምንዱባ ን ፡ ጉብኤ ።
ተመጠዊየ ፡ በሕቱ ፡ ማርያም ፡ አመ ፡ ትንሣኤ ።
ወአንብሪ ፡ በርእሰ ፡ ነፍሱ ፡ አክሊላተ ፡ መንግ ሥት ፡ ሱባዔ ።
ለነባቤ ፡ ዝንቱ ፡ ድርሳን ፡ አርብዓ ፡ ወክልኤ ።

1 ሰላም ፡ ለኪ ፡ ኪዳን ፡ ምሕረት ፡ ተስፋየ ፡ ዘታጸ ድቂ ፡ ኃጥአ ።
ወዘተኃሥሢ ፡ አሐደ ፡ በግዓ ።
ዘተገድፈ ፡ እምነ ፡ ተስፋ ።

2 ሰላም ፡ ለኪ ፡ (A. fol. 104b. 2.) ኪዳን ፡ ምሕረት ፡ ሐውልት ፡ ዘተከለኪ ፡ እግዚእ ።
ትእምርተ ፡ አድኅኖ ፡ ትኩኒ ፡ ለኵሉ ፡ ኃጥእ ።
ፍቅርኪ ፡ ዘያጸንዕ ።

3 ሰላም ፡ ለኪ ፡ ኪዳን ፡ ምሕረት ፡ ወርቅ ፡ መክብ በ ፡ ኵሉ ፡ ንዋይ ።
አንቲ ፡ ውእቱ ፡ መዝገበ ፡ ነዳይ ።
ወብዕል ፡ ወዘበሰማይ ።

4 ሰላም ፡ ለኪ ፡ ኪዳን ፡ ምሕረት ፡ በማይ ፡ (sic) ዘ ታጸንኒ ፡ መድሎት ።
ተአምኖትየ ፡ ብኪ ፡ ረስዩ ፡ ሊተ ።
ገድል ፡ ወትሩፋት ።

5 ሰላም ፡ ለኪ ፡ ኪዳን ፡ ምሕረት ፡ አንቲ ፡ አረቦን ፡ መንግሥት ፡ ዘላዕሉ ።
ዘያፈቅረኪ ፡ በተስፋ ፡ ይሄሉ ።
እስከ ፡ አመ ፡ ይከውን ፡ ትንሣኤ ፡ ኵሉ ።

6 ሰላም ፡ ለኪ ። ዕበ ፡ ስእኩ ፡ ጸዲቀ ፡ በምግባረ ፡ ሠናይ ፡ ወገድል ።
አስመ ፡ ኩ (sic) ፡ ብኪ ፡ ኪዳን ፡ ድንግል ።
መድኀኒተ ፡ ነፍስየ ፡ እምነ ፡ ኃጕል ።

7 ሰላም ፡ ለኪ ። በስመ ፡ ኪዳንኪ ፡ ቤተ ፡ ለዘሐነጸ ፡ ገብርኪ ።
ወለአለ ፡ ጸለይነ ፡ በስምኪ ።
ማርያም ፡ ፈትቲ ፡ እምበረከትኪ ።
ወሰአሊ ፡ ኀበ ፡ ጌር ፡ ወልድኪ ።

LADY MEUX MANUSCRIPT No. 4.

THE HISTORY OF ḤANNÂ, THE MOTHER OF THE BLESSED VIRGIN MARY.

(fol. 11a.) በስመ ፡ እግዚአብሔር ፡ አብ ፡ ገቢሬ ፡ ሰማያት ፡ ወምድር ፡ ህላዌሁ ፡ ዘኢይትአመር ፡ እምል በ ፡ መዋቲ ፡ ስውር ፡ ወዘኢይትከህል ፡ ይበልዎ ፡ እ ምዝ ፡ ለዝ ፡ ውስተ ፡ ዝ ፡ በጥንተ ፡ ነገር ። ጸዕሙ ፡ ውእቱ ፡ ህላዌሁ ፡ የአመር ። ወበስመ ፡ እግዚአብሔ ር ፡ ወልድ ፡ ምስለ ፡ አቡሁ ፡ ጎቡር ፡ ህላዌሁ ፡ እም ቅድመ ፡ ዓለም ፡ ይትፈጠር ፡ ዘወለዶ ፡ በምሥጢር ፡ እምቅድመ ፡ ይጠዓጣዕ ፡ ግብር ፡ ዕሩየ ፡ ምክር ፡ ወ ጎቡረ ፡ መንበር ። ወበስመ ፡ እግዚአብሔር ፡ መንፈ ስ ፡ ቅዱስ ፡ ዘሠረፀ ፡ እምአብ ፡ እምቅድ (fol. 11b.) መ ፡ ይጸኩ ፡ አንቅዕተ ፡ ማያት ፡ እምከርሠ ፡ በሕር ። ወእምቅድመ ፡ ይጸእ ፡ ብርሃን ፡ እምጽርሐ ፡ ዓቢይ ፡ በአምሳለ ፡ ንጥር ፡ ለአጥዕዮ ፡ ሦሉ ፡ ፍጡር ፡ ጎበ ፡ ዘያ ስተርኢ ፡ ወኢያስተርኢ ፡ በምዕር ። ዘለሙቱ ፡ ስብሐት ፡ ወአኰቴት ፡ በአፈ ፡ ሰብእ ፡ ወመላእክት ፡ ወበልሳነ ፡ ሦሉ ፡ ፍዋረት ፡ አምድር ፡ እስከ ፡ ሰማያት ፡ እንበ ለ ፡ አርምሞ ፡ ወጽርዓተ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

አርጉ ፡ እግዚአ ፡ አንቀጸ ፡ ልሳንየ ፡ ዘአርታው ከ ፡ አንቀጸ ፡ ልሳኑ ፡ ለሱቱኤል ፡ ዕዝራ ፡ ከመ ፡ ይ ትናገር ፡ ዕበየ ፡ ዚአከ ፡ ወዕበዮ ፡ ለአቡነ ፡ አዳም ፡ ዘፈጠርከ ፡ በአርአያከ ፡ ወበአምሳሊከ ፡ ወአባዕከ ፡ ውስተ ፡ ገነት ፡ እንተ ፡ ተክለት ፡ የማን (fol 12a.) ከ ፡ እንበለ ፡ ትቁም ፡ ምድር ። ሊተኒ ፡ ያፈትወኒ ፡ ከመ ፡ እንግር ፡ ዕበያ ፡ ለይእቲ ፡ ገነት ፡ ወምድር ። ምድር ሂ ፡ በእንተ ፡ ሐና ፡ ወገነትሂ ፡ በእንተ ፡ እግዝእትነ ፡ ማርያም ፡ ወፍሬሃኒ ፡ በእንተ ፡ ወልዳ ፡ እግዚእነ ፡ ወ መድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ሎቱ ፡ ስብሐት ፡ ጸ ሎታ ፡ ለቅድስት ፡ ሐና ፡ ያድኅኖ ፡ ለገብረ ፡ ማርያ ም ፡ ለዓ ፡ ዓ ፡ አ ።

። = ። = ። = ። = ። ¬ ። = ። ¯ ። ¯ ። ። ።

በስመ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩አ ምላክ ። በጸሎታ ፡ ለቅድስት ፡ ሐና ፡ ያድኅኖ ፡ ለገብ ረ ፡ ማርያም ፡ እዊጥን ፡ በረድኤት ፡ እግዚአብሔር ፡ ወበጸጋሁ ፡ ዘተውህበ ፡ ለለ፩፩ ፡ ለለኵሉ ፡ በበመሥ ፈርተ ፡ ህብቱ ፡ ለክርስቶስ ፡ ዘዓርገሂ ፡ ውእቱ ፡ ወዘ ወረደሂ ፡ ው (fol. 12b.) እቱ ፡ ወዘሀሎ ፡ መልዕልተ ፡ ሰማያት ፡ ውእቱ ፡ ከመ ፡ ይፈጽም ፡ ሦሎ ፡ በቀዳሚ ፡ ዘነቢያት ፡ ወበዳግም ፡ ዘሐዋርያት ፡ ወበሣልስ ፡ ዘሊ ቃውንት ። ወእምዝ ፡ ጸጋ ፡ ወአሦት ፡ ተውህበ ፡ ለ ነ ፡ እምሐና ፡ ወኢያቁም ፡ እለ ፡ አፍረዩ ፡ ለነ ፡ ማር ያምሃ ፡ ቡርክት ፡ ወንጽሕት ፡ ወቅድስት ። አልቦ ፡ ከማሃ ፡ ኢበሰማይ ፡ ወኢበምድር ። አጽምዑኒ ፡ በ ለብዎ ፡ እንግርክሙ ፡ በእንተ ፡ ክብራ ፡ ለሐና ፡ እስ መ ፡ ወለተ ፡ ክቡራን ፡ ይእቲ ፡ እለ ፡ ያዓርጉ ፡ ምው ቀ ፡ ቊርባነ ፡ ቅድመ ፡ እግዚአብሔር ፡ ሌዋውያን ፡ ካህናት ፡ እሙንቱ ። ወእማኒ ፡ ፋስቲና ፡ ይእቲ ፡ እ ምቤተ ፡ እስራኤል ፡ እምቅድመ ፡ ፯ (fol. 13a.) ትው ልደ ፡ ወለታት ፡ እንተ ፡ ርእየታ ፡ ቴክላታ ፡ በህል ማ ፡ ወትቤ ፡ ሳብዓተሰ ፡ ወለተ ፡ ወለትየ ፡ ወለደት ፡ ወርሀ ፡ ቡርክት ፡ ሐና ፡ ብእሲት ፡ ኢያቁም ፡ ይእቲ ፡ ወደብተራ ፡ ስምዕኒ ፡ እንተ ፡ ነበረት ፡ ጎበ ፡ አበዊነ ፡

በገዳም ፡ በከመ ፡ አዘዘ ፡ ለሙሴ ፡ ይግበራ ፡ በአርአያ ፡ ዘአርአዮ ፡ ወይቤ ፡ አኮሰ ፡ ዘየኀድር ፡ ልውል ፡ ውስተ ፡ ግብረ ፡ እደ ፡ ሰብእ ፡ ሰማይኒ ፡ መንበርየ ፡ ወምድርኒ ፡ መከየደ ፡ እገርየ ፡ አየኑ ፡ ቤተ ፡ ተሐንፁ ፡ ሊተ ፡ ለምዕራፍየ ፡ ይቤ ፡ እግዚአብሔር ። ቤተ ፡ ዘተሐንፀ ፡ ወድብተራ ፡ ዘተገብረ ፡ በመዋዕል ፡ ሙሴ ፡ ወሰሎሞን ፡ ኀበ ፡ ተኀድር ፡ ጽላተ ፡ ሕግ ፡ እንተ ፡ በገቦዋቲሃ ፡ ዘሕግ ፡ (fol. 13b.) ወዘኪዳን ፡ በአሃብዐ ፡ እግዚአብሔር ፡ ጽሕፍት ፡ እንተ ፡ ይእቲ ፡ ፲ ቃላት ፡ ወገልፍት ፡ ከመ ፡ እግረ ፡ ብእሲ ፡ በአርአያ ፡ ሰንፔር ፡ ወከመ ፡ ጽንዐ ፡ ሰማይ ። ህየ ፡ ኀበ ፡ ይቀውማ ፡ እገሪሁ ፡ እንዘ ፡ በስብሐቲሁ ፡ ይሴወር ፡ ወቃሎ ፡ ይሰምዕ ፡ ባሕቲቱ ፡ እመ ፡ ይቤሎ ፡ ለሙሴ ፡ አልቦ ፡ ዘየሐዩ ፡ ነጺሮ ፡ ገጽየ ፡ ዳዕሙ ፡ እትናገሮ ፡ ለዘአፍቀርክዎ ፡ አምውስተ ፡ ደመና ። በእንተ ፡ ዝንቱ ፡ እቤ ፡ ደብተራ ፡ ስምዕሰ ፡ ይእቲ ፡ ሐና ፡ ዘሠናይ ፡ ግብረታ ፡ እንተ ፡ ውስጥ ፡ ፮ አዕማዲሃ ፡ ዘየማና ፡ ወበፀጋማሂ ፡ ከማሁ ፡ ዘዓረብሰ ፡ ወዘሠርቅ ፡ ህልዋን ፡ በበያታሆሙ ፡ እንዘ ፡ ይቅውሙ ፡ ከመ ፡ ይፈ (fol. 14a.) ጽሙ ፡ ዘተገብረ ፡ ግብረ ፡ ከመ ፡ ይኩን ፡ ተገዝረ ፡ ለትውልደ ፡ ትውልድ ፡ እስከ ፡ መዋዕል ። እሉ ፡ እሙንቱ ፡ አዕፃድ ፡ ዘኢያቄም ፡ ወሐና ። አንጋድ ፡ ባቲ ፡ በምንታው ፡ ለሐና ፡ አስማተ ፡ እስራኤል ፡ በበ ነገዶሙ ፡ ወበሕዝቢሆሙ ፡ ይሰናሰሉ ፡ ባቲ ፡ እስመ ፡ ክብር ፡ ወዕበይ ፡ ተውህቦሙ ፡ በእንቲሃ ፡ ወለ ኢያቄምኒ ፡ ከማሃ ፡ በበሕዝቢሆሙ ፡ ወበነገዶሙ ፡ ኵሉ ፡ እስራኤል ፡ ይትኦለቅ ፡ ቦቱ ፡ ለስምዕ ፡ ወለተ ዝክር ፡ በከመ ፡ ተኖለቁ ፡ በዓፀደ ፡ ደብተራ ፡ ዘመርጡል ፡ አመ ፡ ይጠብሑ ፡ ላህመ ፡ ወያወፅሉ ፡ ስብሐ ፡ ወደመሂ ፡ በፅንፈ ፡ ዓፀድ ፡ በጽንፍ ። አሮንሰ ፡ ወሙሴ ፡ ይበውዑ ፡ ውስጠ ፡ ወያስተሰርዩ ፡ ኃጢአት ፡ በእ (fol. 14b.) ንተ ፡ ሕዝብ ። ብፅዓን ፡ ለኪ ፡ አሐና ፡ ያስተበፅዑኪ ፡ ኵሉ ፡ ዓለም ፡ ህየንተ ፡ ኀዘንኪ ፡ ወብካይኪ ፡ በእንተ ፡ ዘአልብኪ ፡ ወልድ ፡ ወኢወለት ። ወለድኪ ፡ ፍሥሐ ፡ ዘታስተፈሥሕ ፡ ኵሎ ፡ ዓለመ ፡ በስማ ። እመኒ ፡ ታላቅሲዮ ፡ ለምራሳ ፡ ወልደ ፡ ጣሴቅ ፡ አመ ፡ ሞት ፡ በቤተ ፡ ዶይቅ ፡ እስመ ፡ ውእቱ ፡ እኅወ ፡ አቡኪ ፡ በእንቲአሁ ፡ ወበእንተ ፡ ዘአልብኪ ፡ ውሉድ ፡ ወአብዛኀኪ ፡ ብካየ ፡ ላዕሌሁ ፡ እንዘ ፡ ትብሊ ፡ ወይ ፡ ሊተ ፡ አሌ ፡ [ሊ]ት ፡ ወልድ ፡ ወ ወለት ፡ አልብየ ። ዝሰ ፡ ሞት ፡ ዚአክ ፡ አቡየ ፡ እም ፈተውኩ ፡ ትግበአ ፡ ላዕሌየ ። ዕቤሃ ፡ ነበበ ፡ ውእቱ ፡ በድን ፡ ላዕሌኪ ፡ እንዘ ፡ ይብል ፡ ለምንት ፡ ትበክዩ ፡ ላዕሌየ ፡ እስመ ፡ ሀለወኪ ፡ (fol. 15a.) ትለዲ ፡ ፀሐየ ። ይእቲኬ ፡ ፀሐይ ፡ እግዝእትነ ፡ ማርያም ፡ ይእቲ ፡ እሙ ፡ ለፀሐየ ፡ ጽድቅ ። ዘንተ ፡ ኵሎ ፡ ዘሰማዕኩ ፡ እምኀበ ፡ መላእክት ፡ ወእምነ ፡ መጻሕፍት ፡ ቀደምት ። ተፈሥሒ ፡ አሐና ፡ ይትፈሥሑ ፡ በእንቲአኪ ፡ ኵሉ ፡ ዓለም ፡ ወንሕነኒ ፡ ሰሚዐነ ፡ ንትፈሣሕ ፡ በእንቲአኪ ፡ እንተ ፡ አፍረይኪ ፡ ለነ ፡ ማርያምሃ ፡ እንተ ፡ ትስእል ፡ ሕይወተ ፡ ለኵሉ ፡ ዓለመ ፡ ዘቲሰ ፡ ብዕፅት ፡ ሐና ፡ ፈራሂት ፡ እግዚአብሔር ፡ ይእቲ ፡ ትሴብሕ ፡ በማኅበረ ፡ አሕዛብ ፡ ወበአናቅጽ ፡ የአኩትዎ ፡ ለኢያቄም ፡ ምታ ፡ ኃይለ ፡ ወላህየ ፡ ለብስተ ፡ ወተፈሥሐት ፡ በመዋዕሊሃ ፡ ወበደኃሪታ ፡ ስርናየ ፡ ሐኬት ፡ ኢበልዐት ፡ (fol. 15b.) እፉሃ ፡ ትፈትሕ ፡ ለዋበብ ፡ ወከሠተት ፡ በሕግ ፡ ወአቅመ ፡ ሠርዐት ፡ ለልሳና ፡ ወምታ ፡ ኢያቄም ፡ ወይሳ ፡ ሶበ ፡ ገብረት ፡ ሎቱ ፡ ክዐበ ፡ ወከለሜዳ ፡ ቢዖስ ፡ ወሚላት ፡ ለአልባሲሁ ። ወዓዲ ፡ ሶበ ፡ ርእየ ፡ ዕሩዛነ ፡ በንቁበት ፡ ወበስንዱናት ፡ ከነናውያን ፡ እለ ፡ ይኑሩ ፡ በውስተ ፡ ቤታ ፡ እራኃ ፡ እዴሃ ፡ ሰፍሐት ፡ ለነዳያን ፡ አክሊለ ፡ ክብር ፡ ዘአደመት ፡ ለኢያቄም ፡ ምታ ፡ ወአቀመት ፡ ፯ት ፡ አዕማደ ። ዘብሐት ፡ ዘወለተ ፡ ወልዳ ፡ ጥብሐ ፡ ወአስተዳለወት ፡ ሠናየ ፡ ማዕደ ፡ ወፈነወት ፡ አግብርት ፡ እንዘ ፡ ትብል ፡ ቡርክት ፡ ሐና ፡ ንዑ ፡ ብልዑ ፡ እምኀብስትየ ፡ ዘአስተዳለውኩ ፡ ለክሙ ፡ አኮ ፡ ኀብስተ ፡ እክይ ፡ ዘኢይትከ (fol. 16a.) ሀል ፡ ይትናገርዎ ፡ በጊዜ ፡ ቅዳሴ ። ንዑ ፡ ስትዩ ፡ እምወይንየ ፡ ዘቀዳሕኩ ፡ ለክሙ ፡ ወይነ ፡ ትፍሥሕት ፡ ወሐሤት ፡ አኮ ፡ ወይነ ፡ ስካር ፡ ዘያመርር ፡ ጕርዔ ፡ ምዕረ ፡ ለጊዜሁ ፡ ወይነ ፡ ስቴየሰ ፡ ይነብር ፡ ለዓለም ። ወኢይጠፍዕ ፡ ወኢይነጽፍ ፡ ለትውልደ ፡ ትውልድ ፡ ዝትንቢት ፡ ቃለ ፡ ንብቡ ፡ ለሰሎሞን ፡ ኀበ ፡ ሐና ፡ ተፈጸመ ፡ እስመ ፡ ኀሪት ፡ ወሠናይት ፡ ሐና ፡ ይእቲ ፡ ዘይቤ ፡ እግዚእነ ፡ በወንጌል ፡ መንግሥት ፡ ሠናይ ፡ ዕፅ ፡ ሠናይ ፡ ይፈ

ሪ ። ወእምፍሬሁ ፡ ይትዐወቅ ፡ ዕፅ ፡ በምንትኑ ፡ ይት
ዐወቅ ፡ ሠናይ ፡ ዕፅ ፡ ወዕፅ ፡ እኩይ ። ለዕፅሰ ፡ ሠናይ ፡
ቦ ፡ ተስፋ ፡ እምድኅረ ፡ የብስ ፡ ወበኑሉኁ ፡ ለእመ ፡
ዘንመ ፡ ላዕሌ (fol. 16 b.) ሁ ፡ ዝናም ፡ ወነፍሐ ፡ ዲቤ
ሁ ፡ ነፋስ ፡ ይለብስ ፡ ማዕስ ፡ ወያወጽእ ፡ ሠርፀ ፡ ከ
መ ፡ የሀብ ፡ ፍሬ ፡ እምአዕጹቂሁ ፡ ወከተማሁ ፡ ወበ
ከትማ ፡ አእጹቅ ፡ ዘሰሎቱ ፡ ቦ ፡ ኀበ ፡ ፬ ፡ ወቦ ፡ ኀበ ፡
፮ ፡ ወቦ ፡ ኀበ ፡ ፪ ፡ ኀድግዎሰ ፡ ለዝ ፡ ዕፅ ፡ ዘይብል ፡
ቃለ ፡ ነገሩ ፡ አላ ፡ ዳዕሙ ፡ ይቤ ፡ በእንተ ፡ ፲ወ፪እአ
ጽምት ፡ ይቡሳን ፡ እሙንቱ ፡ ፲ወ፪ ፡ ደቂቀ ፡ ፳ኤል ፡
ዘተነበየ ፡ ሎሙ ፡ ሕዝቅኤል ፡ ሶበ ፡ ነጸርሙ ፡ ከመ ፡
አእጽምት ፡ ይቡሳን ፡ ይቤሎ ፡ እግዚአብሔር ፡ አሜ
ሃ ፡ ለሕዝቅኤል ፡ ተነበይ ፡ ላዕለዝ ፡ አእጽምት ፡ ይ
ቡሳን ። ወተነበየ ፡ ላዕሌሆሙ ፡ ወነፍሐ ፡ ዲቤሆሙ ፡
መንፈስ ፡ ሕይወት ፡ ወወደየ ፡ ቦሙ ፡ ማዕስ ፡ እስከ ፡
ይነቅሁ ፡ በ (fol. 17 a.) እንተ ፡ ሐና ፡ ቡርክት ። ወሶበ ፡
ሠረፀት ፡ ሐና ፡ እምኔሆሙ ፡ ሕይወት ፡ ክነት ፡ ሎ
ሙ ፡ በወሊዶታ ፡ ማርያምሃ ፡ እግዝእተ ፡ ዅልነ ፡ ይ
ሄይስ ፡ ስም ፡ ሠናይ ፡ እምቅብዐ ፡ መዓዛ ። ይሄይስ ፡
፭ ፡ ወልድ ፡ እምነ ፡ አእላፍ ፡ ውሉድ ። ዘንተ ፡ ይቤ ፡
ነቢይ ፡ በእንተ ፡ ሐና ፡ አማን ፡ ትሄይስ ፡ ወትሜኒ ፡
እምዅሉ ፡ ፍጥረት ፡ ዘእለ ፡ ሰማያት ፡ ወምድር ፡ እን
ተ ፡ ይእቲ ፡ እግዝእትነ ፡ ማርያም ፡ ቡርክት ፡ ባሕር
የ ፡ ስም ፡ ይእቲ ፡ ውስተ ፡ ከርሠ ፡ አዳም ፡ ዘተኃት ፡
እምተከት ፡ ከመ ፡ ባሕርይ ፡ ፀዓዳ ፡ ወእምኔሁ ፡ ተው
ህበት ፡ ለሴት ፡ ወእምነ ፡ ሴተ ፡ ለሄኖስ ፡ ወእምነ ፡ ሄ
ኖስ ፡ እስከ ፡ አብርሃም ፡ ትትፋለስ ፡ ይእቲ ፡ ባሕርይ ፡
(fol. 17 b.) እምሐቋ ፡ ለሐቋ ፡ በከመ ፡ ይቤ ፡ ሰሎሞን ፡
ጥበብ ፡ ትትፋለስ ፡ ውስተ ፡ ነፍሳተ ፡ ጻድቃን ፡ ተፈ
ኒዋ ፡ እምቅዱሳን ፡ ሰማያት ፡ ከመ ፡ ተሀሉ ፡ ዳግመ
ኒ ፡ እምአብርሃም ፡ እስከ ፡ አበ ፡ ነጋሢ ፡ ዳዊተ ፡ ወእ
ምዳዊት ፡ እስከ ፡ ሐና ፡ እንዘ ፡ መንፈቃ ፡ መሬት ፡
ወእንዘ ፡ መንፈቃ ፡ ባሕርይ ፡ ፀዓዳ ፡ እስከ ፡ ይከው
ን ፡ ገሐሃ ፡ ለባሕርይ ፡ ውስተ ፡ ክርሣ ፡ ለሐና ፡ በጊ
ዜሁ ፡ ወበጕንዱይ ፡ ዘመን ፡ እምአመ ፡ ተወልደ ፡ አ
ዳም ፡ እመሬተ ፡ ምድር ፡ ኢበልዐ ፡ ወኢያስተርአየ ፡
ገሐሃ ፡ ለባሕርይ ፡ በክርሠ ፡ ዅሎን ፡ አንስት ፡ አለ ፡
ተሰምያ ፡ ስመ ፡ በበአምጣኒሆን ፡ እምነ ፡ ሔዋ ፡ እስ
ከ ፡ ብፅዕት ፡ ሐና ፡ መልዐ ፡ ላዕሌሃ ፡ ገሐሀ ፡ ባሕርይ ፡
በ፱ዓመ (fol. 18 a.) ት ፡ እምአመ ፡ ነሥአ ፡ ኢያቄም ፡
ምታ ፡ እንዘ ፡ ሀለወት ፡ በብዙኅ ፡ ብከይ ፡ ወበአንብ
ዕ ፡ ውዑይ ፡ በእንተ ፡ ዘኢወለደት ፡ ወልደ ፡ ወኢወ
ለተ ። ወመነንዋ ፡ ዅሎሙ ፡ ሰብእ ፡ እስራኤል ፡ ወ
ይብልዋ ፡ አንቲሰ ፡ መክን ፡ ዘአልብኪ ፡ ውሉድ ፡ ወ
ኢዘርእ ፡ በውስተ ፡ እስራኤል ፡ ዘይቀውም ፡ ለኢያ
ቄም ፡ ወለቤቱ ። ወአጥፋዕኪ ፡ ቤቶ ፡ እምይእዜሰ ፡
ጻኢ ፡ እማዕከሌነ ፡ ወሑሪ ፡ እምህገርነ ፡ ወኢትነበ
ሪ ፡ ምስሌነ ። ወኀበኒ ፡ ናቁርብ ፡ ቍርባነ ፡ አልብነ ፡
ሱታፌ ፡ ምስሌኪ ። እስመ ፡ ሕግ ፡ ውእቱ ፡ ለነ ፡ እ
መቦ ፡ ብእሲ ፡ ወብእሲት ፡ እለ ፡ አልቦሙ ፡ ውሉድ ፡
ይሰድድዎሙ ፡ እምቤተ ፡ ምሥዋዕ ፡ ወያቀውምዎ
ሙ ፡ አፍ (fol. 18 b.) አ ፡ ወይፈልጥዎሙ ፡ እማኀበሮ
ሙ ፡ ወእንቲኒ ፡ ጻኢ ፡ እማኀበርነ ፡ ምንተ ፡ ትገብ
ሪ ፡ ለነ ፡ አሐና ፡ እስመ ፡ ማኀፀንኪ ፡ ተዐፅወ ፡ ኢያ
ርኃወ ፡ ለኪ ፡ እግዚአብሔር ። ወከመዝ ፡ ይቤልዎ ፡
ለኢያቄምኒ ፡ ምታ ። ወእምዝ ፡ ጸለየት ፡ ሐና ፡ ቅድ
መ ፡ እግዚአብሔር ፡ ወሰከየት ፡ ነፍሳ ፡ እንዘ ፡ ትብ
ል ፡ ዘከመ ፡ ሐና ፡ ብእሲተ ፡ ሕልቃና ፡ እመ ፡ ሳሙ
ኤል ። ስምዓኒ ፡ ጸሎትየ ፡ ወስእለትየ ፡ ኦእግዚእየ ፡
አምላክ ፡ እስራኤል ፡ እምላኮሙ ፡ ለአበዊነ ፡ ለአብ
ርሃም ፡ ወለይስሐቅ ፡ ወለያዕቆብ ፡ ዘሀለኮ ፡ እምቅ
ድመ ፡ ዓለም ፡ ወትሄሉ ፡ ዓዲ ፡ እስከ ፡ ለዓለመ ፡ ዓ
ለም ፡ ዘጥዑም ፡ ስምከ ፡ ዅሎ ፡ ዘትክ (fol. 19 a.) ል ፡
ወአልቦ ፡ ዘይስዓነከ ፡ አልቦቱ ፡ ዋንት ፡ ለህላዌከ ፡
ወአልቦቱ ፡ ተፍጻሜት ፡ ለመንግሥትከ ፡ ዅሉ ፡ ለ
ከ ፡ ወዅሉ ፡ ክሡት ፡ በቅድሜከ ፡ አንተ ፡ ትቀትል ፡
ወታሐዩ ፡ አንተ ፡ ተዓፁ ፡ ወአንተ ፡ ትፈትሕ ፡ ፍታ
ሕ ፡ ሊተ ፡ ማኀፀንየ ፡ ወሀበኒ ፡ ፍሬ ፡ ሠናየ ፡ ዘያሠ
ምረከ ፡ ከመ ፡ ይኩን ፡ ለከ ፡ ወእፈስዮ ፡ መባዕ ፡ ወ
ቍርባነ ፡ ንጹሐ ፡ በከመ ፡ ትእዛዝ ፡ ዘእዘዝከ ። እመ
ሰ ፡ ኢሰማዕከኒ ፡ ወኢወሀብከኒ ፡ ፍሬ ፡ ጠስየኒ ፡ ወ
ሠዓረኒ ፡ ከመ ፡ እሑር ፡ ውስተ ፡ ርስተ ፡ አበውየ ፡
ዘለዓለም ። ለምንት ፡ ሊተ ፡ አሐዩ ፡ ሕይወት ፡ በዲ
በ ፡ ምድር ፡ እንዘ ፡ እኪተ ፡ መዋዕል ፡ አነ ፡ ወትክዝ
ተ ፡ ነፍስ ፡ እንዘ ፡ ዅሎን ፡ አዋ (fol 19 b.) ልዲ ፡ እስ
ራኤል ፡ ሀለዋ ፡ ፀዊሮን ፡ ሕፃናት ፡ ይትፈሥሑ ፡ ወ

ይትኃሠያ ፡ ወኪያየኒ ፡ ይትቃጸባ ፡ ሶበ ፡ ይኔጽራኒ ፡ ወይስሕቃ ፡ ላዕሌየ ፡ ርኢ ፡ እግዚአ ፡ ሕማማ ፡ ለአ
ምትከ ፡ ግድፍት ፡ ወምንንት ፡ ሐና ፡ እምአዋልዲ ፡
አስራኤል ። ወእ<u>ያቄም</u>ኒ ፡ ብእሲሃ ፡ ከመዝ ፡ ይቤ ፡
እንዘ ፡ አዕይንቲሁ ፡ ውስተ ፡ ምድር ፡ ወህሊናሁ ፡ ያ
ንቀዓዱ ፡ ውስተ ፡ ሰማይ ፡ ኦእግዚአ ፡ እግዚአብሔ
ር ፡ አምላከ ፡ እስራኤል ፡ ዘተአምር ፡ ኵሎ ፡ እምቅ
ድመ ፡ ይኩን ፡ ወትጠይቅ ፡ ኵሎ ፡ እምቅድመ ፡ ይ
ንግሩከ ። ለምንት ፡ ሰሐቀ ፡ ወስላቀ ፡ ረሰይኪኒ ፡ ለጸ
ላዕትየ ። ነጽር ፡ ሕማምየ ፡ ወሕማማ ፡ ለነፍስየ ፡ ዘአ
ምጻእ (fol. 20a.) ከ ፡ ዓለመ ፡ እምጎበ ፡ አልቦ ፡ ወፈጠ
ረከ ፡ ፀሐየ ፡ ወወርሀ ፡ በኢተሐዝቦ ። ወሊተኒ ፡ ስም
ዓኒ ፡ ጸሎትየ ፡ ወአጽምዓኒ ፡ ቃልየ ፡ ወአቅልል ፡ ዕ
በዮ ፡ ለልብየ ፡ መንፈሰ ፡ ጥበብ ፡ ወአእምሮ ፡ ዘቦ ።
ሀበኒ ፡ ወልደ ፡ ቅድሜከ ፡ ዘአቁርቦ ። ወኢትረስየኒ ፡
ምኑን ፡ እምን ፡ ኵሎሙ ፡ እስራኤል ፡ አስመ ፡ አንተ ፡
ትክል ፡ ለዘቦ ፡ ብዙኀ ፡ አሕፅዮ ፡ ወለዘኒ ፡ ውሑድ ፡
አብዝኖ ። ወእምዝ ፡ እምድኅረ ፡ ፈጸሙ ፡ ጸሎቶ
ሙ ። ወርእየ ፡ እግዚአብሔር ፡ ጎዛና ፡ ለ<u>ሐና</u> ፡ ወአ
ስተርአያ ፡ በይእቲ ፡ ዕለት ፡ በራእየ ፡ ሌሊት ፡ በአም
ሳለ ፡ ዖፍ ፡ ፀዓዳ ፡ እንተ ፡ ትወርድ ፡ እምሰማይ ፡ እ
ምህላዊሃ ፡ እምትክት ፡ መዋዕል ። እ (fol. 20b.) ንዘ ፡
ይጼልላ ፡ ኪሩቤል ፡ ዘስብሐት ። እደ ፡ ሰብእ ፡ ታሕ
ተ ፡ ክነፈሁ ፡ ወእኁዝ ፡ ውስቴቱ ፡ ሀብለ ፡ ሕይወት ፡
ውእቱ ፡ ዝንቱ ፡ መንፈስ ፡ ሕይወት ፡ በአምሳለ ፡ ዖ
ፍ ፡ ፀዓዳ ፡ ነበረ ፡ ውስተ ፡ ርእሰ ፡ <u>ሐና</u> ፡ አመ ፡ ተሠ
ገወት ፡ በማኅፀና ፡ ሶቦ ፡ ወጽአ ፡ ባሕርያ ። እምቃ ፡
<u>እ</u>ያቄም ፡ በከመ ፡ ሕገ ፡ ሰብሳብ ፡ ተወክፈታ ፡ <u>ሐና</u> ፡
ለይእቲ ፡ ባሕርይ ፡ ሥጋሃ ፡ ውእቱ ፡ ለእግዝእትነ ፡
ማርያም ። ባሕርይሰ ፡ ፀዓዳ ፡ ይትበህል ፡ በእንተ ፡ ን
ጽሕናሃ ፡ ወየፍኒ ፡ ፀዓዳ ፡ በእንተ ፡ ነፍሰ ፡ እምቅድ
መ ፡ ቀዳሚ ፡ መዋዕል ፡ ዘሀለወት ፡ ምስሌሁ ፡ በየማ
ነ ፡ አቡሁ ፡ ዖፍ ፡ ፀዓዳ ፡ ወባሕርይ ፡ ፀዓዳ ፡ በጽዕረና ።
(fol. 21a.) ሶበ ፡ ኃደረት ፡ ውስተ ፡ ከርሠ ፡ <u>ሐና</u> ፡ ከመ ፡
ማየ ፡ ባሕር ፡ ተሐውከ ፡ ማኅፀና ፡ ዘኢልማድ ፡ ውእ
ቱ ፡ ዝ ፡ ነገር ። ርኢ ፡ እስኩ ፡ ከመ ፡ እግዝእትነ ፡
ማርያም ፡ ቡርክት ፡ ይእቲ ፡ መኑ ፡ ተወልደ ፡ እምአ
ንስት ፡ ባሕቲቱ ፡ እግዚአብሔር ፡ ለባሕቲቱ ፡ ፈጠ
ራ ። ባሕቲቱ ፡ ቅዱስ ፡ ለባሕቲቱ ፡ ቀደሳ ። ባሕቲቱ ፡
ክቡር ፡ ለባሕቲቱ ፡ አክበራ ። ባሕቲቱ ፡ ንጹሕ ፡ ለባ
ሕቲቱ ፡ አንጽሓ ። መኑ ፡ እምሰብእ ፡ ከመ ፡ እግዝእ
ትነ ፡ <u>ማርያም</u> ፡ በንጽሕና ፡ ወአልቦ ፡ ዘይትረከብ ፡
እምሰብእ ፡ ከመ ፡ እግዝእትነ ፡ <u>ማርያም</u> ፡ በድንግል
ና ፡ ሰማይኒ ፡ ኢይከውን ፡ በመጠና ፡ ንጹሐ ፡ በቅድ
መ ፡ እግዚአብሔር ፡ ወመላእክቲሁኒ ፡ ጥቀ ፡ ኢይክ
ውኑ ፡ ከመ ፡ እግዝእትነ ፡ <u>ማርያም</u> ፡ ንጽሕት ፡ በህሊ
ናሃ ፡ ወበሥጋሃ ፡ ወነፍሳኒ ፡ ምስለ ፡ ነፍሰ ፡ ዚአሁ ፡
ከመ ፡ ትከውን ፡ ልጽቅት ፡ አእሚሮ ፡ ዓቀባ ፡ ወዘገ
ባ ፡ እምነ ፡ ወርቅ ፡ ውብሩር ፡ ወእምነ ፡ አልባስ ፡ ክቡ
ር ፡ አጥረያ ፡ ላቲ ፡ ወወህባ ፡ ለ<u>ሐና</u> ፡ ከመ ፡ ትኩና ፡
በቀኡት ፡ በከመ ፡ ይቤ ፡ ይኄይስ ፡ ኢወሊድ ፡ እም
ነ ፡ ውሉድ ፡ እለ ፡ አልቦሙ ፡ በቀኡት ። ይትባረክ ፡
እግዚአብሔር ፡ ዘኢወሀባ ፡ ውሉደ ፡ አመ ፡ ነሥአ ፡
<u>እ</u>ያቄም ፡ ምታ ፡ እምቤተ ፡ አቡሃ ። ሶበሰ ፡ ወለደት ፡
ፍጡነ ፡ በከመ ፡ ይወልዳ ፡ አንስት ፡ እምወለደት ፡ እ
ለ ፡ አልቦሙ ፡ በቀኡት ። ውእቱሰ ፡ ከመ ፡ ይትነ
ከር ፡ በልሳነ ፡ ሰብእ ፡ ዐፀወ ፡ መኑፀና ፡ ለ<u>ሐና</u> ፡ እስ
ከ ፡ ዘመ (fol. 22a.) ኑ ፡ ወእርኃወ ፡ ማኅፀና ፡ ለ<u>ሐና</u> ፡
በዘመኑ ፡ ከመ ፡ ትለድ ፡ ወለተ ፡ ጎፊተ ፡ ወክብርተ ፡
ሠናይተ ፡ ወሥርጉተ ፡ ወፍቅርተ ፡ በጎበ ፡ ኵሉ ፡ ህ
የንተ ፡ ብክያ ፡ ወኃዘና ፡ ረከበት ፡ ፍሥሓ ፡ ህየንተ ፡
ሰቆቃዋ ፡ ወገዓራ ፡ ረከበት ፡ ኃሜተ ፡ ዘአልቦ ፡ መሥ
ፈርት ፡ ህየንተ ፡ ጽዕለታ ፡ ወኃሣራ ፡ ረከበት ፡ ዕበየ ፡
ወክብረ ። እግዝእትነ ፡ <u>ማርያም</u> ፡ ትትፈሣሕ ፡ በወል
ዳ ፡ <u>እ</u>የሱስ ፡ ክርስቶስ ፡ መድኃኒነ ፡ ወሐናሂ ፡ ትት
ፈሣሕ ፡ በወለታ ፡ እግዝእትነ ፡ <u>ማርያም</u> ፡ እሙ ፡ ለ
እግዚእነ ። ጎድጊሰ ፡ <u>ሐና</u> ፡ ፍሥሐ ፡ ዘበምድር ፡ ኃ
ላፊ ፡ ፍጡነ ፡ ዘይከውን ፡ ጎልፈቱ ። ፍሥሐሰ ፡ ይደ
ልወኪ ፡ ዘበሰማያት ፡ ዘኢየኃልቅ ፡ ለዝሉፉ ። ሔዋ
ንሰ ፡ ወለደት ፡ ብዙኃ ፡ ፱ተባዕተ ፡ (fol. 22b.) ወ፴እ
ንስት ፡ ምንትኒ ፡ ኢተርፋ ፡ ወኢረከበት ፡ እምሠና
ያት ፡ ዘእንበለ ፡ ሕማም ፡ ወደዌ ፡ ወስብረት ፡ ዓጽም ።
ወይእቲኒ ፡ ትጸንሕ ፡ ምጽአተ ፡ ዚአኪ ፡ ወትሰግድ ፡
ለኪ ፡ ሶበ ፡ ረከበት ፡ ትንሣኤ ፡ በወልደ ፡ ወለትኪ ።
አብፅዕት ፡ <u>ሐና</u> ፡ ሚይበዝሕ ፡ ውዳሴ ፡ ዚአኪ ፡ እም
ኵሎን ፡ አንስት ፡ ዘቅድሜኪ ፡ ወዘድኅሬኪ ፡ ኢረከ

ባ ፡ ሞገሰ ። ወባረከሂ ፡ ብእሲተ ፡ ያሬድ ፡ ዘወለዶ ፡ ለኄኖክ ፡ ኢረክበት ፡ ጥዒና ፡ ወኢያምሠጠቶ ፡ ለሞት ፡ ወተዘርዉ ፡ አእጽምቲሃ ፡ በጎበ ፡ ሲኦል ። ውእቱሰ ፡ አምስጠ ፡ እምእደ ፡ ሞት ፡ ተፅዒኖ ፡ በነኰር ኂረ ፡ ነፋሳት ። ወኃለፈ ፡ መካነ ፡ ሕይወት ፡ እንዘ ፡ ሕያው ፡ ሀለወ ፡ እስከ ፡ ይእዜ ። ለምን (fol. 23a.) ትኩ ፡ ወለደቶ ፡ ዘኢገብረ ፡ ላቲ ፡ እምሠናያት ፡ ውእቱሰ ፡ በመካነ ፡ ፍሥሐ ፡ ዘይነብር ፡ ለዘልፋ ፡ ወይእቲኒ ፡ በመካነ ፡ ንዴት ፡ ትግዕር ፡ እስከ ፡ ዮም ። ወሐናሰ ፡ ሶበ ፡ ወለደት ፡ አሐተ ፡ ወለት ፡ ኢርእየቶ ፡ ለሞት ፡ ዳግመ ፡ እንዘ ፡ ሥጋሃ ፡ ሥጋ ፡ መለኮት ፡ ውእቱ ። አንቲ ፡ ተንብዪ ፡ እምሐይከል ፡ ዘወለደቶ ፡ ለናኅ ፡ እስመ ፡ ውእቱ ፡ ድኅነ ፡ እማየ ፡ አይኅ ። ወተረፈ ፡ ባሕቲቱ ፡ ተክለ ፡ ጽድቅ ፡ ዘለዓለም ። ወፈድፋደ ፡ ትከብሪ ፡ እምነ ፡ እድና ፡ እሙ ፡ ለአብርሃም ፡ ዘነሥአ ፡ ማዕተበ ፡ ግዝረት ፡ ወአቀመ ፡ ኪዳነ ፡ ሎቱ ፡ ወለዘርኡ ፡ እስከ ፡ ለዓለም ፡ ኦሐና ፡ ብፁዓት ፡ ሳራ ፡ ወርብቃ ፡ ኢይከውና ፡ ሜጠ ፡ ጽፍረ ፡ አእጋርኪ ፡ አሐቲ ፡ እ (fol. 23b.) ስመ ፡ እመ ፡ ሕይወት ፡ አንቲ ፡ ሕይወትሰ ፡ ማርያም ፡ ዛቲ ፡ ሰማያት ፡ ወምድር ፡ ይት ፈሥሑ ፡ ላቲ ፡ እግዚአብሔር ፡ ተሠገወ ፡ ባቲ ። አ ብፅዕት ፡ ሐና ፡ ግፍዕኪሰ ፡ መጠነ ፡ ሰማይ ፡ ኮነ ፡ ወ ከመ ፡ ደመና ፡ ገጸ ፡ ምድር ፡ ከደነ ። መጠነ ፡ ግፍዕ ኪ ፡ ረከብኪ ፡ ፍሥሐ ፡ ዘአልቦ ፡ ወስን ፡ በእንተ ፡ ወ ለትኪ ፡ ማርያም ፡ እምነ ። ዘልማዱ ፡ ዕፁብ ፡ ነገሩ ፡ ወመንክር ፡ ተኬንዎቱ ። ይቀድም ፡ እግዚአብሔር ፡ አመክሮቶ ፡ ለሰብእ ፡ በከመ ፡ ይፈትንዎ ፡ ለወርቅ ፡ በእሳት ፡ ከማሁ ፡ ይፈትኖሙ ፡ እግዚአብሔር ፡ ለኅሩያኑ ፡ በሕማም ፡ ወተዕናስ ። ወለሐናሂ ፡ በኃጢአ ፡ ውሉድ ፡ ወበኃጢአ ፡ ሲሰይ ፡ ቀደመ ፡ አመክሮ ታ ፡ ከመ ፡ ትንሣእ ፡ ግፍዐ ፡ እም (fol. 24a.) ነ ፡ ኵሉ ፡ ዘመደ ፡ እስራኤል ፡ አእሚሮ ፡ ትዕግሥተ ፡ ሀሊናሃ ፡ በብዙኅ ፡ ኀዘን ፡ ወሕማም ፡ ወሀባ ፡ ሠናየ ፡ ረባሒ ፡ ወመክፈልተ ፡ ላቲ ፡ አልቦ ፡ ዘየሐይዳ ። በከመ ፡ ይቤሉ ፡ ነቢያት ፡ በብዙኅ ፡ ፃማ ፡ ወሕማም ፡ ሀለወን ፡ ንባዕ ፡ ውስተ ፡ መንግሥተ ፡ ሰማያት ። ወይእቲመ (sic) ፡ ሐና ፡ ዘንተ ፡ ትንቢተ ፡ ለፈጽሞ ፡ ተዓገሠት ፡ ኵሎ ፡ ክበዳ ፡ ወላህባ ፡ ለዕለት ። ወበእንተዝ ፡ ወረሰት ፡ መ ንግሥተ ፡ ሰማያት ። መንግሥተ ፡ ሰማያሰትሰ ፡ ዘእቤ ፡ ወልደ ፡ ወለታ ፡ ውእቱ ፡ እግዚእነ ፡ ወመድኃኒ ነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እስመ ፡ ብዙኃን ፡ ፈተዉ ፡ ከመ ፡ ይንሥኡ ፡ ዕበያ ፡ ወክብራ ፡ ለሐና ፡ እንዘ ፡ ይሰምዩ ፡ ወለቶሙ ፡ ከመ ፡ ወለታ ፡ ቀዳሚ ፡ ሰመየ ት ፡ ዮክብድ ፡ (fol. 24b.) ወለታ ፡ ወትቤ ፡ ማርያም ፡ ዘኢኮነ ፡ ላቲ ፡ ድልወታ ። ወበእንተዝ ፡ ደወየት ፡ ወ ተእኅዝት ፡ ለምጻ ፡ ዝልጋሴ ፡ ወወጽአት ፡ አፍአ ፡ እ ምትዕይንት ። አሪትሰ ፡ ትቤ ፡ ሶበ ፡ ሐመየቶ ፡ ለሙ ሴ ፡ ተብህለ ፡ ተእኅዘት ፡ በለምጽ ። አንሰ ፡ እቤ ፡ ወ ሶበ ፡ ፈቀደ ፡ እግዚአብሔር ፡ ከመ ፡ ያማስና ፡ በእን ተ ፡ ቅንዓት ፡ እሙ ፡ ኃሠሠ ፡ ላቲ ፡ ምክንያተ ። ወኢ ፈቀደ ፡ ከመ ፡ ትስመይ ፡ ይእቲ ፡ በስመ ፡ እሙ ፡ እስ መ ፡ ብዙኃት ፡ እለ ፡ ተሰምያ ፡ በስመ ፡ ማርያም ፡ ወለተ ፡ ሐና ፡ ወኢረክባ ፡ ሕይወተ ፡ ቦ ፡ እለ ፡ አኃ ዘን ፡ ጋኔን ፡ ወቦ ፡ እለ ፡ ተእኅዝ ፡ በገሙት ፡ ዘንተ ፡ ኵሎ ፡ በእንተ ፡ ቅንዓተ ፡ እሙ ፡ ኀብረ ፡ እግዚአብሔር ፡ ወኢፈቀደ ፡ ይትወሀብ ፡ ለክልዓት ፡ እን (fol. 25a.) ስተ ፡ ስመ ፡ እሙ ፡ እምቅድመ ፡ ቀዳሚ ፡ መዋዕል ። ስምዕዎ ፡ ለሙሴ ፡ ዘይብል ፡ በእንተ ፡ ቅ ንዐ ፡ ስም ፡ አመ ፡ ይቤሎሙ ፡ ለቤተ ፡ እስራኤል ፡ ያነሥእ ፡ ለክሙ ፡ እግዚአብሔር ፡ እምአኀዊክሙ ፡ ዘከማየ ፡ ወይሰመይ ፡ ስሙ ፡ እግዚአብሔር ። ወለው እቱ ፡ ነቢይ ፡ ዘያዓቢ ፡ ትእዛዘ ፡ ትሰረው ፡ ይእቲ ፡ ነ ፍስ ፡ እምሕዝባ ፡ ወዘንተ ፡ ሰሚዓ ፡ አሐቲ ፡ ግብፃዊ ት ፡ እምነገደ ፡ ዳን ፡ ወወለደት ። ወልደ ፡ ወሰመየ ቶ ፡ ስሞ ፡ እግዚአብሔር ፡ ወሰሚዖሙ ፡ ደቂቀ ፡ እስ ራኤል ፡ አንትሮርጮሩ ፡ በእንቲአሃ ፡ ወአምጽእዎ ፡ ለ ውእቱ ፡ ወልድ ፡ ኀበ ፡ ሙሴ ፡ ወአብዕዎ ፡ ውስተ ፡ ሙዳል ፡ ወሰአለ ፡ ሙሴ ፡ ቅድመ ፡ እግዚአብሔር ፡ ወአውጽአ ፡ አሣዕኒ (fol. 25b.) ሁ ፡ እምእገሪሁ ፡ ወ ይቤ ፡ በመዋዕልየኑ ፡ ፈነውኮ ፡ ለዝንቱ ፡ ነቢይ ፡ እግዚአብሔር ፡ ስሙ ፡ ወሚመ ፡ ካልዕኑ ፡ ዝንቱ ፡ ወልድ ፡ በእንተ ፡ ቅንዐ ፡ ስምከ ፡ እሰአለከ ፡ ንግ ረኒ ፡ ዘእገብሮ ፡ ለዝንቱ ፡ ወልድ ፡ ወዘእፈስዮ ፡ በ ቅድሜከ ። ወሶቤሃ ፡ ነበቦ ፡ እግዚአብሔር ፡ ለሙሴ ፡ ወይቤሎ ፡ ኢኮንኩ ፡ እነ ፡ አላ ፡ ዳዕሙ ፡ እምስረዊ ሁ ፡ ለዳን ፡ እስከ ፡ አእጹቂሁ ፡ አስቆሮታዊ ፡ ይጸን

ሉ ፡ ሰይጣን ። ወበሕቱ ፡ ኵሉ ፡ ዘአርኰስ ፡ ስመ ፡ እ
ግዚአብሔር ፡ ሞተ ፡ ለይሙተ ፡ ወይውግርዎ ፡ በዕ
ብን ፡ ወተጋቢኦሙ ፡ ሶቤሃ ፡ ኵሎሙ ፡ ማኅበረ ፡ እ
ስራኤል ፡ ወገርዎ ፡ በዕብን ፡ በአፍአ ፡ ትዕይንት ፡ ለ
ውእቱ ፡ ወልድ ፡ ወሞት ፡ በእኩይ ፡ ሞት ። አነኒ ፡
እቤ ፡ ከማሁ ፡ ኵሉ ፡ ዘአርኰስ ፡ ስመ ፡ ማር (fol. 26 a.)
ያም ፡ ድንግል ፡ ወቡርክት ፡ ወለተ ፡ ሐና ፡ ወኢያቄ
ም ፡ እሙ ፡ ለአማኑኤል ፡ አምላክነ ፡ ለይሙት ፡ ሞ
ት ፡ በነፍሱ ፡ ወሥጋሁ ፡ ወኢይርከብ ፡ ጥዒና ፡ ለዓ
ለመ ፡ ዓለም ፡ አሜን ። ። ።

ዘሠሉስ ።

በእንተ ፡ ዝንቱ ፡ ነገር ፡ ንሁ ፡ ንወድሳ ፡ ለሐና ፡
እስመ ፡ እግዚአብሔር ፡ ወደሳ ፡ ወበውዳሴሁ ፡ ኃደ
ረ ፡ ለወለት ፡ ሐና ፡ በከርሣ ። ንሁ ፡ ናዕብያ ፡ ለሐና ፡
እስመ ፡ እግዚአብሔር ፡ አዕበያ ፡ እምሔውቱ ፡ ይእ
ቲ ፡ እመንገለ ፡ ሥጋ ። ይእቲ ፡ ትትበደር ፡ እምነ ፡
ወርቅ ፡ ወብሩር ፡ ወትኄይስ ፡ ፈድፋደ ፡ እምነ ፡ ፲ወ፪
አዕናቀ ፡ ዘዘኢሁ ፡ ኀብሮን ። ወትሜኒ ፡ እምፀሐ
ይ ፡ ወወርህ ፡ ወእምነ ፡ ኵሉ ፡ ፍጡር ፡ እለ ፡ ሀለዉ ፡
በሰማይ ፡ ወበምድር ። አልቦ ፡ ዘይትዔረያ ፡ በስን ፡
ወበሞገስ ፡ በዕበ (fol. 26 b.) ይ ፡ ወክብር ፡ እምታሕቲ
ሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወይእቲ ፡ ትክብር ፡ እም
ነ ፡ ኵሎን ፡ አንስት ፡ በወሊዶታ ፡ ማርያምሂ ፡ ድንግ
ል ። ወትሜኑ ፡ ሠናይ ፡ እምነ ፡ ኵሉ ፡ አፈዋት ፡ ቀስ
ጥኒ ፡ ወከልበኔሂ ። ኢይመሰሉ ፡ መዓዛሃ ፡ ሱጡቃ
ጤ ፡ ወሰሊኽ ። ኢይክውኑ ፡ መዓዛሃ ፡ ወሜናሃ ፡ ዘክ
መ ፡ ከነ ፡ ቅድወ ፡ ወበሕቱ ፡ ጥቂ ፡ ይምዕዝ ፡ ዕበ ፡
የሐፉ ፡ ገጸ ፡ ከመ ፡ ሀለወት ፡ በውስተ ፡ ከርሣ ፡ ማር
ያም ፡ ቡርክት ። ወኢፈቀደት ፡ ተሠርግዎ ፡ በከመ ፡
ይሠረገዋ ፡ አንስት ፡ እስመ ፡ ትቤ ፡ በልባ ፡ ወበልሳ
ና ፡ ሊተሰ ፡ ሠርጕየ ፡ ወፍሥሐየ ፡ በሕይወትየ ፡ ወ
በሞትየ ፡ ለነፍስየ ፡ ወሥጋየ ፡ ሀለወተኒ ፡ ማርያም ፡
ቡርክት ፡ እግዝእትየ ፡ ወቅብዓኒ ፡ ለገጽየ ፡ (fol. 27 a.)
ኢይፈቅድ ፡ በከመ ፡ ይትቀብዓ ፡ አንስት ፡ ቅብዕየሰ ፡
ማርያም ፡ ቡርክት ። ወሶቤሃ ፡ ተፈሥሐት ፡ በልባ ፡
ወትቤ ፡ እምይእዜሰ ፡ እትፌሣሕ ፡ ወእትኃሠይ ፡ እ
ነ ። ብክይየኒ ፡ ኀደገኒ ፡ ይትኀፈሩ ፡ ወይጎሠሩ ፡ ኵ
ሎሙ ፡ ጸላዕትየ ። ኦአዋልደ ፡ እስራኤል ፡ ነዓ ፡ ስም
ዓኒ ፡ ቃልየ ፡ ወነጽራኒ ፡ እንዘ ፡ ሕፃንየ ፡ በመታክፍ
ትየ ፡ ወእጠብዋ ፡ እምአጥባትየ ፤ ነየ ፡ አነ ፡ ዘእንታ
ክቲ ፡ ብእሲተ ፡ እለ ፡ ትሰድኒ ፡ እምአብያትክን ፡
በእንተ ፡ ዕበድየ ፡ ወታልዕላ ፡ ቃለክን ፡ በላዕሌየ ።
ነጽራ ፡ ወለትየ ፡ ዘትኄይስ ፡ እምወለትክን ፡ ኢኒ ፡
ሰማይ ፡ ወምድር ፡ ወኵሉ ፡ ፍጥረተ ፡ ሰብእ ፡ ወመላ
እክት ፡ ኢይከውኑ ፡ ሜጠ ፡ አሐቲ ፡ ስእርተ ፡ ር
(fol. 27 b.) እሳ ፡ ለወለትየ ። ከመዝ ፡ ትቤ ፡ ሐና ። ወ
ካዕበ ፡ ትቤ ፡ ተፈሥሐ ፡ ሊተ ፡ ኵሉ ፡ ዘዚአየ ፡ እግ
ዚአብሔር ፡ ፈትሐ ፡ ሊተ ፡ ማኅፀንየ ፡ ወምትየኒ ፡
ኢያቄም ፡ ያፈቅረኒ ፡ ትካትሰ ፡ ነበረ ፡ እንዘ ፡ ይጸል
ዓኒ ፡ ወአነኒ ፡ ነበርኩ ፡ ሶበ ፡ ነጸርክዎ ፡ ይትመሰው ፡
አባልየ ፡ ከመ ፡ ሰምዕ ፡ እመ ፡ ጊዜ ፡ ይትናገረኒ ፡ ወ
ይስሕቀኒ ፡ ሠናየ ፡ እትፈሣሕ ። ወእመ ፡ ጊዜ ፡ ያረ
ምም ፡ እቴክዝ ፡ ወአሐምም ፡ ልብየ ፡ እምይእዜሰ ፡
ሶበኒ ፡ ይስሕቀኒ ፡ ወሶበኒ ፡ ያረምም ፡ ኢያረምም ፡
ሀሊናየ ፡ እምትፍሥሕት ፡ ወኢየኃዝን ፡ በእንቲአ
ሁ ፡ እንዘ ፡ ሀለወተኒ ፡ አሐቲ ፡ ወለት ፡ ዘሥርጉት ፡
በስብሐት ። ንሁ ፡ ኵልክሙ ፡ አሕዛበ ፡ ምድር ፡ እ
ስተብፅዕዋ ፡ ለወለትየ ፡ ወአምጎዋ ፡ ላ (fol. 28 a.) ቲ ፡
እስመ ፡ እግዚአብሔር ፡ ወሀበኒ ፡ ኪያሃ ፡ እምኵሎ
ን ፡ አንስት ፡ መኑ ፡ ወለደ ፡ ከማየ ። ነቢያትኒ ፡ ተነበ
ዩ ፡ በእንቲአየ ፡ ወበእንተ ፡ ወለትየ ፤ አቡየኒ ፡ አሮ
ን ፡ ወልደ ፡ ሌዊ ፡ ተንዕደ ፡ በእንተ ፡ ወለትየ ፡ ለዓለ
መ ፡ ዓለም ። ኢይጠፍዕ ፡ ክህነቱ ። ለምንት ፡ ለክ
ሙ ፡ ወሊደ ፡ ውሉድ ፡ ወአዋልድ ፡ ምንተኒ ፡ እም
ሠናያተ ፡ ዘኢይገብሩ ፡ ለክሙ ፡ ነገሥታትኒ ፡ እለ ፡
ተወልዱ ፡ እምኔክሙ ፡ እለ ፡ ይጥሩ ፡ ከመ ፡ አናብ
ስት ፡ ኢድኅኑ ፡ ወኢያድኍኑ ፡ ካልአነ ። ወአናምር
ትኒ ፡ እለ ፡ ይመስጡ ፡ እንስሳ ፡ ወአባግዐ ፡ ከንቶ ፡ ክ
ኑ ፡ ወኢያስተርእዩ ፡ ለዓይን ። ወልደ ፡ ወለትየሰ ፡
ከነ ፡ ሕይወት ፡ ለአብርሃም ፡ ወለዘርኡ ፡ እስከ ፡ ለዓ
ለም ። በእንተ ፡ ወለትየ ፡ ማርያም ፡ (fol. 28 b.) ነቢይ

ኒ ፡ ይቤ ፡ እስመ ፡ መካን ፡ ወለደት ፡ ፯ት ፡ ወወላድ
ሰ ፡ ስዕንት ፡ ወሊዶ ። መካንሰ ፡ ዘይቤ ፡ ሐና ፡ ይእቲ ፡
ዘወለደት ፡ አሐተ ፡ ወለተ ፡ ህየንተ ፡ ፯ውሉድ ። ወ
ለእለሂ ፡ ተወልዱ ፡ በ፸፯ ፡ ዓመት ፡ ትኬንኖሙ ፡ ይ
እቲ ፡ ወትቀንዮሙ ፡ በወለታ ፡ ቀደምትኒ ፡ ይጸንሑ ፡
ምጽአተ ፡ ዚአሃ ። ወደኃርትኒ ፡ ይትፈሥሑ ፡ በእን
ቲአሃ ፡ እንዘ ፡ ይብሉ ፡ ንዑ ፡ ንትፈሣሕ ፡ ወንትኃሠ
ይ ፡ ባቲ ፡ ንዑ ፡ ንሰብሕ ፡ ወንዘምር ፡ ላቲ ። ዛቲ ፡ ይ
እቲ ፡ ነቢይት ፡ ሐና ፡ ወለተ ፡ ነቢያት ፡ ይእቲ ፡ ወወ
ለታኒ ፡ ተነበየት ፡ ወትቤ ፡ ናሁ ፡ እምይእዜሰ ፡ ያስተ
በፅዑኒ ፡ ኵሉ ፡ ትውልድ ። እስመ ፡ ገብረ ፡ ሊተ ፡ ኃ
ይለ ፡ ዓቢያተ ። ወቅዱስ ፡ ስሙ ፡ አዕበዮሙ ፡ ለት
ሑታን ። ወአዕገቦሙ ፡ (fol. 29a.) እምበረከቱ ፡ ለር
ኁባን ። ርህበት ፡ ወትሕት ፡ ጥቀ ፡ ኮነት ፡ ሐና ፡ በቤ
ተ ፡ እስራኤል ። ወእምዝ ፡ ፀገበት ፡ ወከረያ ፡ ፅጋብ ፡
ለምንዝናት ። ወኢፈቀደት ፡ ትብላዕ ፡ ወትስተይ ፡
ከመ ፡ ሰብአ ፡ ዓለም ፡ እምአመ ፡ ወለደት ፡ ለን ፡ ማ
ርያም ፡ እንቀጸ ፡ ፍሥሐ ፡ ወሐሜት ፡ ትንቢተ ፡ ዳዊ
ት ፡ አቡየ ፡ ተፈጸመ ፡ በላዕሴየ ፡ ወትቤ ፡ ባሕቱ ፡ እ
ን ፡ እዐግብ ፡ በርእየ ፡ ስብሐቲሁ ፡ ለእግዚአብሔር ።
አላ ፡ ውእቱ ፡ ሥጋ ፡ ማርያም ፡ ወትርሢቱ ፡ ስብሐ
ት ፡ እግዚአብሔር ፡ በ፪ ፡ ዖታ ፡ ይተረጐም ፡ ጎበ ፡ ትር
ሲትኒ ፡ ወጎበ ፡ ምዝጋናኒ ፡ ወለትሥልስቱኒ ፡ ይተረ
ጐም ፡ ጎበ ፡ ምስዋር ። ወከዕበ ፡ ይቤ ፡ ዘያነብራ ፡ ለ
መካን ፡ ውስተ ፡ ቤቱ ። ወያስተፈሥሓ ፡ ለእመ ፡ ው
ሉድ ። አማን ፡ ነበ (fol. 29b.) ረት ፡ ሐና ፡ ወሀሊና ፡
እግዚአብሔር ፡ እንዘ ፡ ይፈትና ፡ በኵሉ ፡ መከራ ፡ ዘ
ሀሎ ፡ ውስተ ፡ ዓለም ፡ እስከ ፡ ወሀባ ፡ ከመ ፡ ተለድ ፡
ሎቱ ፡ ማርያምሃ ፡ እሞ ፡ ወተፈሥሐት ፡ ጥቀ ፡ ሐቂ
ፋ ፡ ወለታ ፡ እንዘ ፡ ታጠቡ ፡ ሀሊበ ፡ እምአጥባቲሃ ።
ወበእንተ ፡ ዝንቱ ፡ ነገር ፡ ዖበ ፡ ሰምዑ ፡ እስራኤል ፡
ከመ ፡ ትወለድ ፡ ክርስቶስ ፡ እምወለተ ፡ ሐና ፡ ተን
ሥኡ ፡ ላዕለ ፡ ሐና ፡ በመዓተ ፡ ወይቤልዋ ፡ በእስተ
ሐቅሮ ፡ እሙነኑ ፡ ትቤሊ ፡ ትወልዶ ፡ ወለትየ ፡ ለእ
ግዚአብሔር ። ወእንቲ ፡ ትሰመዪ ፡ እምሔውተ ፡ እ
ግዚአብሔር ። ወዝሎ ፡ ዓለመ ፡ ታሰግዲ ፡ ታሕተ ፡
እግርኪ ። ለምንትኑ ፡ ትሄልዪ ፡ ከመዝ ፡ ትሔስዊ ፡
በልሳንኪ ፡ አዕትቲ ፡ ዘንተ ፡ ህሊና ፡ እምልብኪ ፡ እ
ንዘ ፡ ነዳይት ፡ እ (fol. 30a.) ስመ ፡ አልብኪ ፡ ንዋይ ፡
ወአልባስ ፡ ንጹሕ ፡ አልብኪ ። ባዝኑ ፡ ግዕዝኪ ፡ ትሄ
ልዩ ፡ ዘንተ ፡ ነገረ ። ዝንቱ ፡ ውእቱ ፡ ጥንተ ፡ እከዮ
ሙ ፡ ለአይሁድ ። ወይእተ ፡ ጊዜ ፡ ትቤሎሙ ፡ ለሊ
ቃውንተ ፡ እስራኤል ፡ ብፅዕት ፡ ሐና ፡ ንዑ ፡ ስምዑኒ ፡
በለብዎ ፡ ዐኑ ፡ ነገር ፡ ዘይለዓኖ ፡ ለእግዚአብሔር ፡ ኢ
ይቤሁ ፡ ዳዊት ፡ መሥዋዕቱ ፡ ለእግዚአብሔር ፡ መን
ፈስ ፡ የዋህ ። ልበ ፡ ትሑት ፡ ወየዋህ ፡ ኢይሜንን ፡
እግዚአብሔር ። ወበአፈ ፡ ኢላይያስኒ ፡ ነቢይ ፡ ይቤ ፡
እግዚአብሔር ፡ ጎበ ፡ መኑ ፡ እኔጽር ፡ ዘእንበለ ፡ ጎ
በ ፡ የዋህ ፡ ወትሑት ፡ ዘይስምዕ ፡ ቃልየ ፡ ወይገብር ፡
ትእዛዝየ ። የዓርፍ ፡ መንፈስየ ፡ ላዕሌሁ ፡ እስመ ፡ አ
ነ ፡ ነዳይት ፡ ወትሑት ፡ ልብየ ። እግዚአብ (fol. 30b.)
ሔር ፡ ኢይፈቅድ ፡ ባዕለ ፡ ወኢያኃሥሥ ፡ ነገረ ፡ ዕ
ቡያን ። ዳዕሙ ፡ ይኔጽር ፡ ጎበ ፡ ትሑታን ። ወበእን
ተዝ ፡ ኢያርኃቀ ፡ ሣህሎ ፡ እምኔየ ። ወለዛቲኒ ፡ ወለ
ት ፡ ሣህለ ፡ ሰመይዋ ፡ ነቢያት ። ኢሰማዕክሙኑ ፡ እ
ምቅድሜክሙ ፡ ዘተናገሩ ፡ በእንተ ፡ ወለትየ ፡ እስከ ፡
ይትናገር ፡ በድን ፡ በቅድሜክሙ ፡ ከመ ፡ ሀለዋ ፡ ት
ትወለድ ፡ እምቅድመ ፡ አዕንሳ ። አነኑ ፡ ከላዕኩክ
ሙ ፡ ለምንትኑ ፡ ትቀንው ፡ ብየ ፡ ዘወሀበኒ ፡ እግዚአ
ብሔር ፡ ህየንተ ፡ ዘዓፀወኒ ፡ እግዚአብሔር ፡ ማኅፀን
የ ። ወይቤለኒ ፡ እሬስያ ፡ ለኪ ፡ ህየንተ ፡ አእላፍ ፡ ው
ሉድ ፡ ለዛቲ ፡ ወለት ። ዝንቱ ፡ ውእቱ ፡ ተስፋየ ፡ ለ
ምንት ፡ ላዕሌየ ፡ እንዘ ፡ አልብየ ፡ ዘአበስኩ ፡ ላዕሌ
ክሙ ፡ (fol. 31a.) ወኢገፋዕኩክሙ ፡ በከመ ፡ ገፋዕክ
ሙኒ ። እመኒ ፡ አንብር ፡ በዕዕወትየ ፡ ጸላዕክሙኒ ፡ ወ
መነንክሙኒ ፡ ፈድፋደ ፡ ወአመኒ ፡ ተርኅወ ፡ ሊተ ፡
ማኅፀንየ ፡ ወወለድኩ ፡ አሐተ ፡ ወለተ ፡ መንኖ ፡ መ
ነንክሙኒ ፡ አሰብእ ፡ እስራኤል ። ሚመጠነ ፡ ትገፍ
ዑኒ ፡ እስከ ፡ ማእዜኑ ፡ እትዴገሥክሙ ፡ ወእስከ ፡ ማ
እዜኑ ፡ እጐይይ ፡ እምቅድመ ፡ ገጽክሙ ። ኢኮነሁ ፡
ሥጋየ ፡ እምሥጋክሙ ፡ ወአጽምየ ፡ እምአጽምክ
ሙ ፡ ለምንትኑ ፡ ትሬስዩኒ ፡ ከመ ፡ ዘኢተወለድኩ ፡
እምኔክሙ ። እንብዕየ ፡ ይግባእ ፡ ላዕሌክሙ ። ወጎ
ዙናተ ፡ ይኩና ፡ አዋልዲክሙ ፡ ወኢይትፈሥሑ ፡ አ
ንስቲያክሙ ፡ ወይኩን ፡ ዕዕወ ፡ ማኅፀንክሙ ፡ እመ
ኒ ፡ ወለዳ ፡ ኢይ (fol. 31b.) ለዳ ፡ ሠናያን ፡ ውሉደ ፡ ዘ

ይበቅዑ ፡ ለሀገር ፡ ወለብሔር ፡ ወኢይጸእ ፡ ንጉሥ ፡ እምኔክሙ ፡ ጠቢብ ፡ ወማእምር ። አልቦኑ ፡ እምኔክ ሙ ፡ ፩ኄር ፡ ዘይገብራ ፡ ለምሕረት ። ለምንት ፡ ትሬ ስዩኒ ፡ ከመዝ ፡ ወታኅሥርዋ ፡ ለወለትየ ፡ እመሰ ፡ ት ፀንሶ ፡ ወትወልዶ ፡ ለክርስቶስ ፡ ሚመጠነ ፡ ትገፍዕ ዋ ፡ ለወለትየ ፡ ወታኅሥርዋ ። እምፈተውኩ ፡ ተጸ እ ፡ ነፍስየ ፡ እምቅድመ ፡ አርአይ ፡ ጎዘና ፡ ወብካያ ፡ ወገዐራ ፡ በፍኖት ፡ ወበድው ፡ ወኵሎ ፡ ስደቶ ፡ ዘይ በጽሐ ። ወይቤሉ ፡ ፭ኤል ፡ ኵሎሙ ፡ በምልየሙ ፡ ለምንት ፡ ታሠርኃነ ፡ ዛቲ ፡ ብእሲት ፡ ቀዳሚኒ ፡ ነበረ ት ፡ መካነ ፡ ወዳግመኒ ፡ ሶበ ፡ ረከበት ፡ አሐተ ፡ ወለ ተ ፡ ትትጌበይ ፡ ላዕሌነ ፡ (fol. 32a.) ወትብል ፡ ትከው ን ፡ እሞ ፡ ለሰማያዊ ፡ ንጉሥ ፡ ዛቲ ፡ ወለትየ ። ንው ፡ ንሰክተይ ፡ ላዕሌሃ ፡ ወንትካየድ ፡ ኪዳነ ፡ ጹዑ ፡ ከ መ ፡ ንውግራ ፡ በዕብን ፡ ላቲ ፡ ወለወለታ ። ወኢይ ኩን ፡ ዝነገር ፡ ዓቢየ ፡ ደኃራዊ ። ወመንፈቆሙ ፡ ይ ቤሉ ፡ ምንት ፡ ብነ ፡ ምስለ ፡ ዛቲ ፡ ብእሲት ፡ እመ ፡ ኮነ ፡ እሙነ ፡ ዝነገር ፡ ነአምሮ ። ወተንሥኡ ፡ ኵሎ ሙ ፡ እስራኤል ፡ ወሖሩ ፡ ውስተ ፡ አብያቲሆሙ ። ወሐናኒ ፡ አተወት ፡ ቤታ ፡ እንዘ ፡ ትሴብሖ ፡ ለእግዚ አብሔር ፡ ወተአኩቶ ፡ በእንተ ፡ ዘረከበት ፡ ጸጋ ፡ ወ ሞገሰ ፡ ዘአልዐ ፡ ላዕሌሃ ፡ ሙቃስ ፡ እምክልኣን ። አ ልዐ ፡ ከማሃ ፡ ዘተንዕደት ፡ በምግባራ ፡ ውናይ ፡ ወበ ጎሩታ ፡ እዳም ፡ ዘእንበለ ፡ እከይ ፡ ዮዲትስ ፡ ወአስቴ ር ፡ (fol. 32b.) በእንተ ፡ ቅንዐ ፡ ቤቶን ፡ ኃየላ ፡ እምወራ ዙት ፡ አሐቲ ፡ ለሐማ ፡ ላዕለ ፡ ፀልዖ ፡ ለቀተለቶ ። ወአሐ ቲ ፡ ለሐማ ፡ ላዕለ ፡ ፀልዖ ፡ ለቀተለቶ ። እማንቱኒ ፡ ኢ ተንዕዳ ፡ ከመ ፡ ሐና ፡ ጸዕመ ፡ በአቅሞን ፡ ወበበዘመ ኖን ፡ ተንሥአ ፡ አመ ፡ እስራኤል ፡ እንበለ ፡ መንግ ሥት ፡ ወእንበለ ፡ መስፍን ፡ አሜሃ ፡ ሀለዉ ። በእን ተ ፡ ምንት ፡ ነገር ፡ ይዜንዉ ፡ ወይነግሩ ፡ ልዶቶሙ ፡ ለአበው ፡ እምአዳም ፡ ወሔዋን ፡ እስከ ፡ ኢያቄም ፡ ወሐና ፡ በርእሰ ፡ መጻሕፍት ፡ ከመ ፡ ይኩን ፡ ስምዐ ። ነቢይኒ ፡ ይቤ ፡ ዕብን ፡ ዘመነንዋ ፡ ነደቅት ፡ ወይእቲ ፡ ኮነት ፡ ርእሰ ፡ መዕዘንተ ፡ ቤተ ። ወለሐናኒ ፡ ሶበ ፡ መ ነንዋ ፡ ክቡራን ፡ ኖሎት ፡ ወይእቲ ፡ ኮነት ፡ ርእሰ ፡ መዓ (fol. 33a.) ዝን ፡ ለቤት ። ቤትኒ ፡ ዘእቤ ፡ እግዝእ ትነ ፡ ማርያም ፡ ይእቲ ፡ ቤተ ፡ እግዚአብሔር ፡ ወማ ኀደሩ ፡ ለልውል ፡ እስመ ፡ ኮነት ፡ ዓራቂተ ፡ ማዕከለ ፡ ሰማይ ፡ ወምድር ፡ ባቲ ፡ ተሰንዓወ ፡ ኵሉ ፡ ዓለም ፡ ወ ቀተለቶ ፡ ለጽልዕ ፡ ወተነስተ ፡ ማዕከል ፡ እንተ ፡ ጽ ልዕ ፡ ወገብረት ፡ ሰላመ ፡ ለርኁቃን ፡ ወጸጎና ፡ ለቅ ሩባን ። ንግባእኬ ፡ ኀበ ፡ ጥንተ ፡ ነገር ፡ ወእንዘ ፡ ሀለ ወት ፡ ሐና ፡ በውስተ ፡ ቤታ ፡ ሀለየት ፡ በልባ ፡ ወተ ቤ ፡ በእንተ ፡ ወለታ ፡ ምንተ ፡ እግበር ፡ በእንተ ፡ ወ ለትየ ፡ ዛቲ ፡ እመ ፡ ኮነ ፡ እሙነ ፡ ዝነገር ፡ ወእመ ፡ አ ምላክ ፡ ኃደረ ፡ ላዕሌሃ ፡ በከርሣ ፡ እፎኑ ፡ ይፌስይዋ ፡ በእንተ ፡ ቅንያሙ ፡ ኵሎሙ ፡ ሕዝበ ፡ እስ (fol. 33b.) ራኤል ። ወሶበ ፡ ሰምዑ ፡ ድምፀ ፡ ነገሩ ፡ ለወልዳ ፡ እ ግዚየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ጸድቅ ፡ ኪያሃሰ ፡ ይሰድ ድዋ ፡ እምህገር ፡ ለሀገር ። ወለወልዳኒ ፡ ይሰቅልዎ ፡ ወይቀትልዎ ፡ አፍአ ፡ እምኢየሩሳሌም ። ምንት ፡ እ ግበር ፡ በእንተ ፡ ወለትየ ፡ እስመ ፡ አሐቲ ፡ ሊተ ፡ ይ እቲ ፡ እጎውኒ ፡ ወእጎትኒ ፡ አልባቲ ፡ ጥቂ ፡ የሐምመ ኒ ፡ ወእቴክዝ ፡ በእንቲአሃ ፡ ሶበ ፡ እሂሊ ፡ ዘይከውን ፡ ላዕሌሃ ፡ ትዕይርቶሙ ፡ ለእስራኤል ፡ ጸዕመ ፡ ድኅረ ሰ ፡ ትፈሪ ፡ ሰላመ ፡ ሣህለ ፡ ወርትዐ ፡ ለኵሎሙ ፡ አ ሕዛበ ፡ ምድር ። እስኒ ፡ ይጸልዕዋ ፡ ይከውኑ ፡ ጽሉዓ ነ ፡ በጎበ ፡ መላእክት ፡ ወሰብእ ፡ ባሕቱ ፡ አላ ፡ አራዊ ትኒ ፡ ይበልዕዎሙ ፡ ወሲኦል ፡ ባሕቲታ ፡ ት (fol. 34a.) ትፈሣሕ ፡ ሶበ ፡ ረከበት ፡ ኪያሆሙ ፡ ለሲሳያ ። እስ ኒ ፡ ያፈቅርዋ ፡ ለወለትየ ፡ ወያከብርዋ ፡ ይከውኑ ፡ ፍ ቁራነ ፡ ወክቡራነ ፡ በጎበ ፡ ኵሉ ፡ ወበጎበ ፡ ወልዳ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ኦእግዚኦ ፡ አምላ ከ ፡ እስራኤል ፡ ፍታሕ ፡ ፍትሕየ ፡ ወባልሀኒ ፡ ወበአ ንተ ፡ ቃልከ ፡ አሕይወኒ ። ሕይወትየሰ ፡ ርኁቅ ፡ እ ምኃጥአን ። ብዙኀ ፡ ሣህልከ ፡ ፈድፋደ ። ወአሕይ ወኒ ፡ በከመ ፡ ፍትሕከ ። ብዙኀን ፡ እለ ፡ ሮዱኒ ፡ ወ አመንደቡኒ ። ወኢተግኅሥኩ ፡ እምስምዕከ ። እግ ዚኦ ፡ ባልሃ ፡ ለነፍስየ ። መሀሪ ፡ እግዚአብሔር ፡ ወ ጻድቅ ። ወአምላክነሂ ፡ መስተሣህል ። የዓቅብ ፡ ሕፃ ናተ ፡ እግዚአብሔር ። ወለዛቲ ፡ ሕፃንየ ፡ ወወለ (fol. 34b.) ትየ ፡ እንት ፡ ዕቀባ ፡ ወለክ ፡ አሁበክ ፡ መም ሕፃን ፡ እንተ ፡ መግባ ፡ ወአንተ ፡ ኩና ፡ ረዳኤ ፡ ለዓ ለመ ፡ ዓለም ። ወሊተሰ ፡ ትፈቱ ፡ ትጸእ ፡ ነፍስየ ፡ እ ምቅድመ ፡ እርአይ ፡ ብካያ ፡ ወጎዘና ፡ ለዋሕዲት ፡ ወ

ለትየ ። ምንተ ፡ እገብር ፡ ላቲ ፡ እስመ ፡ አንተ ፡ ተአ
ምር ፡ ድኅምየ ፡ ወፅበሰ ፡ ኃይልየ ። አእግዚእ ፡ ንሥ
አ ፡ ለነፍስየ ፡ ወሥጋረኒ ፡ ከመ ፡ እሑር ፡ ውስተ ፡ አ
በውየ ፡ ዘለዓለም ። ወሶበ ፡ ፈጸመት ፡ ዘንተ ፡ ጸሎ
ታ ፡ ሐና ፡ አኀዛ ፡ ሕማም ፡ ወደወየት ፡ ደዌ ፡ ንስቲ
ተ ፡ ወአዕረፈት ፡ ወፈለሰት ፡ በወርኃ ፡ ግዕዝ ፡ አመ ፡
፲ወ፭ ፡ ለኀዳር ። በወርኃ ፡ ዕብራውያን ፡ ዳግማይ ፡ ታ
ስሪን ። ወበሮሜ ፡ ናኡቤሮስ ፡ አመ ፡ ፭ዕረፍታ ፡ ወ
(fol. 35a.) ቀበርዋ ፡ ውስተ ፡ መቃብረ ፡ አበዊሃ ፡ በከ
መ ፡ ሕጎሙ ፡ ለውሉዶ ፡ አሮን ፡ እስክ ፡ ማኅት ፡ አ
ቡሃ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ንብራ ።
ንብረ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፤

ዘረቡዕ ።

ወዝንቱ ፡ ኵሉ ፡ ከነ ፡ ዕረፍታ ፡ ለሐና ፡ እንዘ ፡ ሀ
ለወት ፡ እግዝእትነ ፡ ማርያም ፡ ውስተ ፡ ቤተ ፡ መቅ
ደስ ፡ ወነገርዋ ፡ ከመ ፡ አዕረፈት ፡ ሐና ፡ እማ ፡ ወሰ
ሚዓ ፡ እግዝእትነ ፡ ማርያም ፡ በከየት ፡ እንዘ ፡ ትብ
ል ፡ ወይ ፡ ሊተ ፡ አሌ ፡ ሊተ ፡ እምየ ፡ ኃደገትኒ ፡ ት
ክዝተ ፡ ወይ ፡ ሊተ ፡ አሌ ፡ ሊተ ፡ እመ ፡ መኑ ፡ ይከ
ውነኒ ፡ ሊተ ፡ ከማኪ ፡ ወለመኑ ፡ ኃደግኒ ፡ ወይ ፡ ሊ
ተ ፡ አሌ ፡ ሊተ ፡ እምየ ፡ አዋልደ ፡ እስራኤል ፡ ነኅ ፡
ብክያኒ ፡ ወኢትመንናኒ ፡ እስመ ፡ አሐቲ ፡ ወለ
(fol. 35b.) ት ፡ እነ ፡ ወአልብየ ፡ ካልእት ። ነወ ፡ ኤር
ምያስ ፡ አስቆቁ ፡ በእንተ ፡ እምየ ፡ ሐና ፡ እስመ ፡ ኃ
ደገትኒ ፡ ወኮንኩ ፡ ባሕታዊተ ፡ ውስተ ፡ ቤተ ፡ ናሕ
ስ ። መኑ ፡ የሀበኒ ፡ ማየ ፡ ለአእዳውየ ፡ ወፈልፈለ ፡
አንብዕ ፡ ለአዕይንትየ ፡ ወእንዘ ፡ ከመዝ ፡ ትበኪ ፡ እ
ግዝእትነ ፡ ማርያም ፡ በሕቲታ ፡ በቤተ ፡ መቅደስ ፡ እ
ንዘ ፡ አልዐ ፡ ዘይናገዘ ። ወሶበ ፡ ኮና ፡ ፲ተ ፡ ወ፪ተ ፡
ዓመተ ፡ እምአመ ፡ ኃደገተ ፡ ጥበ ፡ እማ ፡ መጽአ ፡ ገ
ብርኤል ፡ ኀቤሃ ፡ ወይቤላ ፡ ተፈሥሒ ፡ ኦምልዕተ ፡
ጸጋ ፡ እግዚአብሔር ፡ ምስሌኪ ። ወናሁ ፡ ትፀንሲ ፡
ወትወልዲ ፡ ወልደ ፡ ወትሰምይዮ ፡ ስሞ ፡ ኢየሱስ ፡
ውእቱ ፡ ዓቢይ ፡ ወይሰመይ ፡ ወልደ ፡ እግዚአብሔር ፡
ልውል ፡ ወትቤሎ ፡ እግዝእ (fol. 36a.) ትነ ፡ ማርያም ፡
ለለገብርኤል (sic) ፡ ይኩንኒ ፡ በከመ ፡ ትቤለኒ ። ወሖ
ረ ፡ መልአክ ፡ እምኀቤሃ ፡ ወሶቤሃ ፡ ትቤሎ ፡ እግዝእ
ትነ ፡ ማርያም ፡ እሙንኑ ፡ ከነ ፡ ዘነገረትኒ ፡ ሐና ፡ እ
ምየ ፡ ወትቤለኒ ፡ ይትወለድ ፡ እምኔኪ ፡ ወልደ ፡ እግ
ዚአብሔር ። እስመ ፡ እግዚአብሔር ፡ ረሰያ ፡ እመ
ት ፡ ለሙቱ ። አማን ፡ ነበበ ፡ መንፈስ ፡ ቅዱስ ፡ በአፈ ፡
ርብቃ ፡ እመ ፡ ትቤ ፡ ዘየዓቢ ፡ ይትቀነይ ፡ ለዘይንዕስ ፡
ወእምኔሁ ፡ ተወቢ ፡ ሐና ፡ ወትከብር ፡ ፈድፋደ ፡ እን
በለ ፡ ሕሳዌ ፡ እስመ ፡ ብፅዕት ፡ ይእቲ ፡ እምኵሎን ፡
አንስት ፡ ወብፁዕ ፡ ዘይትአመና ። ብፁዕ ፡ ዘይገብር ፡
ተዝካራ ፡ በዕጣን ፡ ወበቀዳርባን ። ብፁዕ ፡ ዘይሁብ ፡
ኀብስት ፡ አው ፡ ጽዋዐ ፡ በእንቲኣሃ ፡ ለቅድስት ፡ ሐ
ና ፡ ይ (fol. 36b.) ነሥእ ፡ ፻ምክዕቢት ፡ በዝ ፡ ዓለም ፡
ዳኅነ ፡ ለሥጋሁ ። ወበዘይመጽእኒ ፡ ዓለም ፡ ዕሤት ፡
ሠናየ ፡ ወሕይወት ፡ ዘኢየኃልፍ ። ወወልዳ ፡ እግዚ
እነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ይቤ ፡ ዘተወክፈ ፡ ነቢየ ፡
ዓስበ ፡ ነቢይ ፡ ይነሥእ ። ወዘተወክፈ ፡ ጻድቀ ፡ ዓስ
በ ፡ ጻድቅ ፡ ወእሜት ፡ ጻድቅ ፡ ይነሥእ ። ወዘአስተ
ዮሙ ፡ ለ፩እምእሉ ፡ ንኡሳን ፡ ጽዋዐ ፡ ማይ ፡ ቄሪረ ፡
በስምየ ፡ ወበስመ ፡ ረድእየ ፡ ኢያኃጉል ፡ እሜቶ ።
ወበእንተዝ ፡ እቤ ፡ እነ ፡ ነዳይ ፡ ወምስኪን ፡ ግበሩ ፡
ተዝክራ ፡ ለብዕዕት ፡ ሐና ፡ መጠነ ፡ ብክሙ ፡ ወኢት
ርስዑ ፡ ዘክሮታ ። ወበዋቡዕ ፡ ልብ ፡ ሰአሉ ፡ ኀቤሃ ፡
ወይእቲ ፡ ትስእል ፡ ለክሙ ፡ ኀበ ፡ እግዚአብሔር ፡
ወ (fol. 37a.) ልዲ ፡ ወለታ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክር
ስቶስ ፡ ከመ ፡ ትርከቡ ፡ ስርየተ ፡ ኃጣውኦክሙ ። ግ
በሩ ፡ ተዝክራ ፡ መቅድመ ፡ ወፈድፋደ ፡ እምኵሎ
ሙ ፡ ማኅበረ ፡ በሰር ፡ ፍሡሓን ፡ ወእማኅበረ ፡ ሰማ
ዕት ፡ ወጻድቃን ። እሉሰ ፡ ፃመው ፡ ወተዓጐሥ ፡ ሞ
ተ ፡ መሪረ ፡ በእንተ ፡ ወልደ ፡ ወለታ ፡ እግዚእነ ፡ ኢ
የሱስ ፡ ክርስቶስ ፡ ሀልይዋኬ ፡ በጽድቅ ፡ እምስርወ ፡
ልብክሙ ። እንበለ ፡ አብኑ ፡ ይከብር ፡ ወልድ ፡ ወዘ
እንበለ ፡ እምኑ ፡ ትከብር ፡ ወለት ። እንትሙኒ ፡ አክ
ብርዋ ፡ ለእም ፡ ከመ ፡ ወለታ ፡ ወግበሩ ፡ ላቲ ፡ በዐ
ለ ፡ ወኢትትኃየይዋ ፡ ዳግመ ፡ ከመ ፡ ተኃየይዋ ፡ ደ
ቂቀ ፡ እስራኤል ፡ በእንተ ፡ ዘኢረከበት ፡ ወልደ ፤

(fol. 37b.) ወክነት ፡ ታዜክር ፡ ግፍዓ ፡ በጎበ ፡ እግዚአ ብሔር ፡ በእንተ ፡ እለ ፡ ተጎየይዋ ፡ እለሰ ፡ ተጎየይ ዋ ፡ ወገፍዕዋ ፡ ለብዕዕት ፡ ሐና ፡ ይበክዩ ፡ ሁሎሙ ፡ ሶበ ፡ ይሬይዋ ፡ በክብር ፡ ወበዕበይ ፡ እንዘ ፡ ትቀው ም ፡ በየማነ ፡ ወለታ ፡ ቡርክት ። እቤ ፡ እነ ፡ ነዳይ ፡ ወምስኪን ፡ ዘኢይደልወኒ ፡ እሰመይ ፡ ክህነ ፡ በጎቤ ክሙ ፡ ሶበ ፡ አኀበረኒ ፡ ፩እጉ ፡ በፍቅረ ፡ ሐና ፡ ሥር ግወ ፡ ከዊኖ ፡ እምነ ፡ ሁሎሙ ፡ ጽውዓን ። መንፈስ ፡ ቅዱስኒ ፡ ነበበ ፡ በላዕሌየ ፡ ከመ ፡ ይኩን ፡ ስምዐ ፡ በ እንተ ፡ ሐና ፡ ብእሲት ፡ ኢያቄም ፡ እማ ፡ ለእመ ፡ እ ግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወለክሙኒ ፡ አበውየ ፡ ወእኃውየ ፡ እለ ፡ ተጋባእክሙ ፡ ዝየ ፡ ከመ ፡ ትግበ ሩ ፡ ተዝክራ ፡ ለብዕዕት ፡ ሐና ፡ እግዚእ (fol. 38a.) ብ ሔር ፡ ምስሌክሙ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

በስመ ፡ እግዚአብሔር ፡ ሥሉስ ፡ ዘኢይትሌለይ ። ኀቡዕ ፡ ዘኢይትረአይ ። ምሉዕ ፡ ዘኢይትነከይ ። ጕ ንደ ፡ ሃይማኖት ፡ ዘኢይትወቀይ ። መዝገበ ፡ በረከ ት ፡ ውስተ ፡ ልበ ፡ መሐይምናን ፡ ዘይትወደይ ። ዘበ በ፩ ፡ ይስገድ ፡ ወበበ፩ ፡ ይሴባሕ ፡ ወበበ፩ ፡ ይጼለይ ፤ ሎቱ ፡ ስብሐት ፡ በምድር ፡ ወበሰማይ ፡ በባሕር ፡ ወ በቀላይ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ውዳሴ ፡ ወቃ ል ፡ አምኃ ፡ ወግናይ ፡ ጎበ ፡ ሐና ፡ እመ ፡ እመ ፡ ለአ ዶናይ ። ሙዳአ ፡ ዳግሚት ፡ ፀሐይ ። ኃይለ ፡ ጸሎታ ፡ ዓባይ ። ይዕቀበነ ፡ እምኵሉ ፡ እኩይ ። ለኵሉን ፡ ደቂ ቀ ፡ ቤተ ፡ ክርስቲያን ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ብስራት ፡ ለኪ ፡ ኦእግዝእትየ ፡ (fol. 38b.) ሐና ፡ መር ዓተ ፡ አብ ፡ ሰማያዊ ። ወማኅደረ ፡ እመ ፡ ወልድ ፡ ቀ ዳማዊ ። ወታቦተ ፡ መንፈስ ፡ ቅዱስ ፡ ማሕየዊ ። ብስ ራት ፡ ለኪ ፡ ኦእግዝእትየ ፡ ሐና ፡ መድኃኒቱ ፡ ለአዳ ም ፡ ኀዙን ፡ መሠረተ ፡ መበውኡ ፡ ለአቤል ፡ ቅቱል ። ብስራት ፡ ለኪ ፡ ኦእግዝእትየ ፡ ሐና ፡ ንግሥተ ፡ ኵ ሉን ፡ አንስት ። ብስራት ፡ ለኪ ፡ ኦእግዝእትየ ፡ ሐ ና ፡ እግዝእቶን ፡ ለሳራ ፡ ወለኬጡራ ። ብስራት ፡ ለ ኪ ፡ ኦእግዝእትየ ፡ ሐና ፡ ሕይወት ፡ ተድላሆን ፡ ለር ብቃ ፡ ወለሳራ ፡ ለራሔል ፡ ወልያ ። ብስራት ፡ ለኪ ፡ ኦእግዝእትየ ፡ ሐና ፡ ዕበየ ፡ ሱራፌል ፡ ጎበ ፡ ተወክ ሐ ፡ ወጽንሐሂሆሙ ፡ ጎበ ፡ ተጸንሐሐ ። ወአክናፈ ፡ ኪሩቤል ፡ ጎበ ፡ ተሰፍሐ ። ትንቢተ ፡ ነቢ (fol. 39a.) ያ ት ፡ ጎበ ፡ ጎሐ ። ወስብከተ ፡ ሐዋርያት ፡ ጎበ ፡ ጸብ ሐ ። እግዝእትየ ፡ ሐና ፡ ጎበ ፡ ዕበየ ፡ ንግሥኪ ፡ ተመ ክህ ። እምነ ፡ ሜልካ ፤ ወቱርሳ ፤ ወሔግላ ፤ ወኩኃ ፤ ወመሀላ ፡ አዋልደ ፡ ሰለጳአድ ፡ ሐምስ ። ሐና ፡ ጸድ ቀት ፡ ዮም ፡ ዘአዕረፈት ፡ በአምሳለ ፡ አበዊ ፡ ቀደም ት ፡ እምክቡራን ፡ ክብርት ፡ ወንጽሕት ፡ እማ ፡ ለእግ ዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ እግዚእነ ፡ ቃሉ ፡ ለእ ግዚአብሔር ፡ ሕያው ። ዛቲሰ ፡ ጸድቅት ፡ እምሀገረ ፡ ኢየሩሳሌም ፡ ወለተ ፡ ማጣት ፤ ወልደ ፡ ሌዊ ። ወል ደ ፡ ሜልኪ ፤ ዘእምዘመደ ፡ ሌዊ ። እስመ ፡ ለማጣት ሳ ፡ ኮና ፡ ሰቱ ፡ ሠላስ ፡ አዋልድ ፡ ስማ ፡ ለአሐቲ ፡ እንተ ፡ ትልሀቅ ፡ ማርያም ፡ ወለክልእታ ፡ ሶፍ (fol. 39b.) ያ ፡ ወለሣልሲት ፡ ሐና ፡ ወተወስበት ፡ ማርያም ፡ ወ ወለደታ ፡ ለሰሎሜ ፡ ወይእቲ ፡ ዘረድአታ ፡ ለእግዚ እትነ ፡ ማርያም ፡ እመ ፡ ወለደቶ ፡ ለእግዚእነ ፡ ወመ ድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወተወስበት ፡ ሶፍያ ፡ ወወለደታ ፡ ለኤልሳቤጥ ፡ እመ ፡ ለዮሐንስ ፡ መጥም ቅ ። ወተወስበት ፡ ዛቲ ፡ ቅድስት ፡ ሐና ፡ ለኢያቄም ፡ ዘእምዘመደ ፡ ይሁዳ ። ወወለዶታ ፡ ለእግዝእትነ ፡ ማ ርያም ። ወኮና ፡ ኤልሳቤጥ ፡ ወሰሎሜ ፡ ወሐና ፡ አዋ ልደ ፡ አሐቲ ፡ ብእሲት ፡ ወዛቲሰ ፡ ቅድስት ፡ ሐና ፡ እስመ ፡ ኮነት ፡ ክብርተ ፡ እምኔሆን ፡ ሁሎን ፡ አንስ ት ፡ ዓለም ፡ እስከ ፡ ኮነት ፡ ድሉተ ፡ ከመ ፡ ትለዳ ፡ ለ ወላዲተ ፡ አምላክ ፡ በሥጋ ። ወአአምር ፡ ጽ (fol. 40a.) ድቃ ፡ ወክብራ ፡ ዘየዓቢ ፡ እምኵሉ ፡ አንስት ። ወኮ ነት ፡ ይእቲ ፡ መክነ ፡ ወእምብዝኃ ፡ ተፀምዶታ ፡ ለጸ ም ፡ ወለጸሎት ። ወታስተበቍዕ ፡ ጎበ ፡ እግዚአብሔ ር ፡ ወወህባ ፡ ዛቲ ፡ ወለት ፡ ወአፍሥሓ ፡ እግዚአብ ሔር ፡ ልባ ፡ ነጺሮ ፡ ኃዘና ፡ ወብካያ ፡ ወተፈሥሑ ፡ ባቲ ፡ ሁሎሙ ፡ ደቂቀ ፡ እጓለ ፡ እመሕያው ። በእን ተ ፡ ዝንቱ ፡ ይደልወነ ፡ ናዕብያ ፡ ወኢንሕምያ ፡ እም ይእዜሰ ፡ ከመ ፡ ሮቤል ፡ ለሐና ፡ ወይቤሎሙ ፡ ለሐ ና ፡ ወኢያቄም ፡ ኢመፍትው ፡ ለክሙ ፡ ታቅርቡ ፡ መሥዋዕተክሙ ፡ ቅድመ ፡ እግዚአብሔር ፡ አምላክ ክሙ ፡ በእንተ ፡ ዘእልብክሙ ፡ ዘርእ ፡ በከመ ፡ ትእዛ ዘ ፡ አሪት ። ዝንቱ ፡ ነገር ፡ ሚይ (fol. 40b.) ሰብር ፡ አ እጽምት ፡ ወያነድድ ፡ ልበ ፡ ወያውጺ ፡ አማውት ። ወሰሚያ ፡ ኢያቄም ፡ ጎዘነ ፡ ዓቢየ ፡ ወአኃዘ ፡ ይጸሊ ፡

እንዘ ፡ ይብል ፡ ኦእግዚእየ ፡ ወአምላኪየ ፡ ወንጉሥ
የ ፡ ናሁ ፡ ዅሎሙ ፡ ደቂቀ ፡ እስራኤል ፡ ዐሙ ፡ ዘር
እ ፡ ወውሉድ ፡ ወሊተሰ ፡ አልብየ ። ወእምዝ ፡ ሀለ
የ ፡ በእን[ተ] ፡ ጸድቃን ፡ ውኔራን ፡ ከመ ፡ ኮኑ ፡ ሎ
ሙ ፡ ደቂቅ ፡ ወአዋልድ ፡ ለአብርሃምኒ ፡ ተዘክሮ ፡ እ
ግዚአብሔር ፡ እንዘ ፡ ፪ክረምቱ ፡ ወወለደ ፡ በርስዕና
ሁ ፡ ወሰመዮ ፡ ይስሐቅ ። ወዓዲ ፡ ተዘከረ ፡ ብፁዕ ፡
ኢያቄም ፡ ብዙኃን ፡ አበወ ፡ ጎበ ፡ ማኑሄ ፡ ወሐና ፡
ብክሲት ፡ ሕልቃና ። ወኢነገራ ፡ ለብእሲቱ ፡ ዘንተ ፡
ኃዘነ ፡ ወዘተዓየረ ፡ ላዕሌሁ ፡ ሮቤል ፡ ነገረ ፡ ጽርፈ
ት ። ወ (fol. 41a.) ውእተ ፡ ጊዜ ፡ ተግኀሠ ፡ ውስተ ፡
ገጸም ፡ ወሖረ ፡ ርኁቀ ፡ ወጸመ ፡ ፵መዓልተ ፡ ወ፵ሌ
ሊተ ፡ እንዘ ፡ ይትመሀለል ፡ ጎበ ፡ እግዚአብሔር ፡ አ
ምላኩ ። ወይቤ ፡ ኢይበውዕ ፡ ውስተ ፡ አፉየ ፡ ሲሲ
ት ፡ እስከ ፡ ይሬኢ ፡ ጎዘንየ ፡ ወብካይየ ፤ ወእስከ ፡ ይ
ሰምዓኒ ፡ እግዚአብሔር ፡ ስእለትየ ። ወመብልዕየሰ ፡
ይኩንኒ ፡ ጸሎትየ ። ወስእለትየኒ ፡ አንብዕየ ፡ ዘወጽእ ፡
እምአዕይንትየ ። ወብእሲቱኒ ፡ ሐና ፡ አኃዘት ፡ ትብ
ኪ ፡ ወትላሁ ፡ እንዘ ፡ ትጐድዕ ፡ እንግድዓቲሃ ፡ ወታ
ንቀንዱ ፡ ጎበ ፡ እግዚአብሔር ፡ አዕይንቲሃ ፡ ከመ ፡
የሀባ ፡ ወልደ ፡ ወያዕትት ፡ እምኔሃ ፡ ጽዕለት ። ወሶበ ፡
ኮነ ፡ በዐሙ ፡ ለአይሁድ ፡ (fol. 40b.) መጽአት ፡ አ
ሐቲ ፡ ብእሲት ፡ እምአግዋሪሃ ፡ ወትቤላ ፡ ለሐና ፡ እ
ስከ ፡ ማእዜኑ ፡ ትነብሪ ፡ በጎዘን ፡ ኢትበልዒ ፡ ወኢ
ትሰትዪ ፡ ወኢትነውሚ ። እስከ ፡ ማእዜኑ ፡ ትኴንኒ ፡
ርእሰኪ ፡ በዝንቱ ፡ ጎዘን ፡ ዕፁብ ፡ ለተናግሮ ፡ ወያረ
ስዕ ፡ አእምሮ ፡ ናሁ ፡ በጽሐ ፡ በወል ፡ ዘተሠርዐ ፡ በ
ዕለት ፡ አመ ፡ ይወጽኡ ፡ እምግብዕ ፡ እስራኤል ፡
ጀፀ ፡ አጋር ፡ ወተፈሥሒ ፡ ምስለ ፡ እለ ፡ ይትፈሥ
ሓ ፡ እለ ፡ ከማኪ ፡ አንስተ ። ወናሁ ፡ አምጻእኩ ፡ ለ
ኪ ፡ ልብሰ ፡ ዘዕፁብ ፡ ሜጡ ፡ ልበሲ ፡ ወተሠርገዊ ፡
እስመ ፡ ክብርት ፡ ዘመድ ፡ አንቲ ። ወለኪ ፡ ይደሉ ፡
ከመ ፡ ትሠርገዊኑ ፡ ለዝንቱ ፡ ክቡር ፡ ልብስ ። ወአ
ውሥአታ ፡ ሐና ፡ ወትቤላ ፡ እኅትየ ፡ ጎደ (fol. 41a.)
ሚኒ ፡ እበኪ ፡ ላዕለ ፡ ጎርትምናየ ፡ እስከ ፡ ይሬኢ ፡ ጎ
ዘንየ ፡ እግዚአብሔር ። ሊተሰ ፡ ይኩንኒ ፡ ጎዘን ፡ ወ
ትካዝ ፡ ወአንብዕ ፡ መሪር ። አዕትተ ፡ እስከ ፡ ዕለተ ፡
ሞትየ ፡ ልማድየ ፡ ዛቲ ፡ አንብዕ ። ኢይለብስ ፡ አን
ሰ ፡ ከመ ፡ ፍሥሐተ ፡ ልብ ፡ አንስት ። በምንትኑ ፡ እ
ትሜሰል ፡ አነ ፡ በዕፅኑ ፡ ይቡስ ፡ ዘአልቦ ፡ ቄጽል ፡
ወፍሬ ። ወበሀገርኑ ፡ ቅትልት ፡ ወድምስስት ፡ አንስ ፡
ትክዝተ ፡ ነፍስ ፡ ወጎዝንተ ፡ ልብ ፡ ኢይለብስ ፡ እን
ከ ፡ ዘንተ ፡ ዘኢያእመርኩ ፡ እምጎበ ፡ ኮነ ፡ አመኒ ፡
እምስርቅ ፡ ወእመኒ ፡ እምደነሰ ፡ ዝሙት ፡ ዘሠርዐ ፡
እግዚአብሔር ፡ ወይቤሎ ፡ ለሙሴ ፡ በሶሙ ፡ ለደቂ
ቀ ፡ እስራኤል ፡ ኢትሑር ፡ ጎበ ፡ ብእሲተ ፡ ብእሲ ፡
ኢትዝ (fol. 41b.) ሙ ። ወመትሎሁ ፡ ለዝንቱ ። አነ
ኒ ፡ ኢይለብስ ፡ እመ ፡ ኮነ ፡ እምደነሰ ፡ ዘማውያን ።
ወአውሥአታ ፡ ይእቲ ፡ ብእሲት ፡ በመዓት ፡ ወበቀ
ጥዓ ። ወነደ ፡ ከመ ፡ እሳት ፡ ልባ ። ወትቤላ ፡ ለሐና ፡
በአማን ፡ በርቱዕ ፡ ዐፀዋ ፡ እግዚአብሔር ፡ ለማኅፀን
ኪ ፡ ሠናይ ፡ ገብረ ፡ እግዚአብሔር ፡ ዘከልዐኪ ፡ ፍ
ሬ ፡ በረከት ። ወኢወሀበኪ ፡ ከመ ፡ ኮኑን ፡ አዋል
ደ ፡ እስራኤል ። አንሰ ፡ ፈቀድኩ ፡ አሠኒ ፡ ለኪ ፡ አ
ንቲሰ ፡ ፈጸይኪኒ ፡ ጽርፈት ፡ ወአግባእኪ ፡ ሊተ ፡ ቃ
ለ ፡ ሕሡመ ። ወሰሚዓ ፡ ብፅዕት ፡ ሐና ፡ ዘንት ፡ ኀዘ
ነ ፡ ልባ ፡ ዓቢየ ፡ ኀዘነ ። ወእምዝ ፡ ተንሥአት ፡ ፍጡ
ነ ፡ ወአዕተት ፡ አልባሲሃ ፡ እምላዕሌሃ ፡ ኀሡረ ፡ ወ
ተሐፀበት ፡ ወተሠነ (fol. 42a.) የት ፡ ወተሠርገወት ፡
ሠርጐሃ ፡ ወለብሰት ፡ አልባስ ፡ ምኩሀ ። ወሖረት ፡
ውስተ ፡ ቤተ ፡ መቅደሱ ፡ ለእግዚአብሔር ፡ ከመ ፡ ት
ጸሊ ፡ ወእንዘ ፡ ተሐውር ፡ ውስተ ፡ ፍኖት ፡ ርእየት ፡
ዕፀ ፡ ነዊኃ ፡ ወውስቴቱ ፡ አዕዋፍ ፡ ምስለ ፡ እጓላቲሆ
ሙ ። ወትቤ ፡ ሐና ፡ ባረከ ፡ እግዚአ ፡ ላዕሌሆሙ ፡ ወ
አብዘኀከሙ ፡ ፈድፋደ ፡ ሊተኒ ፡ ለአመትከ ፡ ስማዕ ፡
ጸሎትየ ፡ ወህበኒ ፡ ስእለተ ፡ ከናፍርየ ፡ ወባርክ ፡ ላዕ
ሌየ ፡ ዘባረከ ፡ ማኅፀና ፡ ለሳራ ፡ ወወህበክ ፡ ወልደ ፡
በልሕቃቲሃ ። ወእንሥአት ፡ አዕይንቲሃ ፡ ውስተ ፡ ሰ
ማይ ፡ ወአኃዘት ፡ ትብኪ ፡ ጎበ ፡ እግዚአብሔር ፡ እን
ዘ ፡ ትብል ፡ ወይ ፡ ሊተ ፡ አሌ ፡ ሊተ ፡ በእለ ፡ መኑ ፡
እትሜሰል ፡ እንክ ፡ (fol. 42b.) እትሜሰልኑ ፡ በየፍ ።
ለአዕዋፍኒ ፡ ቦሙ ፡ ውሉድ ፡ ወይኬ ፡ አነ ፡ በመኑ ፡
እትሜሰል ፡ በእንስሳኑ ፡ አው ፡ በአራዊትኑ ። ወበሕ
ቱ ፡ ለእንስሳኒ ፡ ወለአራዊትኒ ፡ ቦሙ ፡ እጓላት ። ወ
እንዘ ፡ ከመዝ ፡ ትበኪ ፡ ወተላሁ ፡ ወታንቀዓዱ ፡ ው
ስተ ፡ ሰማይ ፡ ናሁ ፡ ወረደ ፡ መልአክ ፡ እግዚአብሔ

ር ፡ እምሰማይ ፡ ጎበ ፡ ሀለወት ፡ ውስተ ፡ ቤተ ፡ መቅ
ደስ ። ቆመ ፡ ቅድሜሃ ፡ ወይቤላ ፡ ናሁ ፡ ሰምዐ ፡ እግ
ዚአብሔር ፡ ስእለትኪ ፡ ወተወክፈ ፡ ጸሎተኪ ። ወና
ሁ ፡ ትፀንሲ ፡ ወትወልዲ ፡ ወትቤሎ ፡ ብዕዕት ፡ ሐና ፡
ለዜናዌ ፡ ትፍሥሕት ፡ ገብርኤል ፡ ፀዋሬ ፡ ብስራተ ፡
እግዚእየ ፡ ወአምላኪየ ። እመሰ ፡ ረከብኩ ፡ ወልደ ፡
አው ፡ ወለተ ፡ እሁቦ ፡ ይት (fol. 43 a.) ለእክ ፡ ለእግዚ
አብሔር ፡ ወእሬስዮ ፡ ኢይጸእ ፡ እምቤተ ፡ መቅደሱ ፡
በኵሉ ፡ መዋዕል ፡ ሕይወቱ ። ወአምዝ ፡ ይቤላ ፡ ው
እቱ ፡ መልአክ ፡ ፭እም፯ሊቃን ፡ መላእክት ፡ ናሁ ፡
ኢያቄም ፡ ምትኪ ፡ መጽአ ፡ እምገዳም ፡ ወንግሪዮ ፡
ዘነገርኩኪ ፡ ወይንሣእ ፡ መሐስዐ ፡ ጠሊ ፡ ወመሐስ
ዐ ፡ በግዕ ፡ ወሰዱ ፡ ውስተ ፡ ደብተራ ፡ ወሠውዑ ፡ መ
ሥዋዕተ ፡ ለእግዚአብሔር ። ወሖር ፡ ካዕበ ፡ ውእቱ ፡
መልአክ ፡ ጎበ ፡ ኢያቄም ፡ ወይቤሎ ፡ በህከ ፡ ናሁ ፡
ሰምዐ ፡ እግዚአብሔር ፡ ስእለተከ ፡ ወተወክፈ ፡ ቀር
ባነከ ። ብእሲትከ ፡ ሐና ፡ ትፀንስ ፡ ወትወልድ ፡ ለከ ፡
ወለተ ፡ ኄርተ ፡ ወሠናይተ ፡ ዘይነግሥ ፡ ወልዳ ፡ ለቤ
ተ ፡ ያዕቆብ ፡ ለዓለም ። (fol. 43 b.) ወአልበ ፡ ማኅለቅ
ት ፡ ለመንግሥቱ ። ወሰሚዖ ፡ ኢያቄም ፡ ተፈሥሐ ፡
ወአእኰቶ ፡ ለእግዚአብሔር ። ወይቤ ፡ ይትባረክ ፡
እግዚአብሔር ፡ አምላክ ፡ እስራኤል ። ዘኢመነነ ፡ ስ
እለትየ ፡ ወተወክፈ ፡ ጸሎትየ ፡ በከመ ፡ ይቤ ፡ በመገ
ሙር ፡ ብፁዕ ፡ ብእሲ ፡ ዘኢኖለቈ ፡ ሎቱ ፡ እግዚአብ
ሔር ፡ ኃጢአቶ ። በእማን ፡ ኢተሐ[ሰ]ወ ፡ ቃለ ፡ ነቢ
ይ ፡ ወንዲ ፡ ይቤ ፡ ቅሩብ ፡ እግዚአብሔር ፡ ለየዋሃነ ፡
ልብ ፤ ወይረድኦሙ ፡ ለትሑታን ፡ መንፈስ ። ወእም
ዝ ፡ ጸውዖሙ ፡ ኢኢያቄም ፡ ለናሎት ፡ አባግዒሁ ፡ ወ
መራዕዩሁ ፡ ወይቤሎሙ ፡ አምጽኡ ፡ ሊተ ፡ ፪ተ ፡
አባግዐ ፡ ቀሩበን ፡ ለእግዚአብሔር ። ወአምጽኡ ፡
ሎቱ ፡ (fol. 44 a.) አልበምት ፡ ወአባግዐ ፡ ወገብረ ፡ መ
ሥዋዕተ ፡ ለእግዚአብሔር ። ወቦዐ ፡ ውስተ ፡ ቤቱ ፡
ወገበረ ፡ ምሳሐ ፡ ለነዳያንኒ ፡ ወለአዝማዲሁኒ ፡ ነሶ
ሙ ። ወአምዝ ፡ አመ ፡ ሣልስት ፡ ዕለት ፡ ሀለየ ፡ ክቡ
ር ፡ ኢያቄም ፡ በልቡ ፡ ወይቤ ፡ እመሰ ፡ ክነ ፡ እሙነ ፡
ዘይቤለኒ ፡ መልአክ ፡ በራእይ ፡ እወስድ ፡ ካዕበ ፡ ለእ
ግዚአብሔር ፡ መሥዋዕተ ፡ ሐርጌ ፡ ንጹሐ ፡ ወዕጣል
ተ ፡ ንጽሕተ ፡ ወአቁርቦሙ ፡ ይሡዕዎሙ ። ወሶቤሃ ፡
እሬኢ ፡ ገጽየ ፡ ውስተ ፡ አክሊል ፡ ዘቤተ ፡ መቅደስ ፡
ወሀሎ ፡ አክሊል ፡ ዘግቡር ፡ በዕንቄ ፡ ባሕርይ ፡ ወይ
ነብር ፡ ውስተ ፡ ምሥዋዕ ። ወሶበ ፡ ያበውዕ ፡ ፭እም
ደቂቀ ፡ እስራኤል ፡ መ (fol. 44 b.) ሥዋዕተ ። እመሂ ፡
ብዕዓት ፡ ወእመሂ ፡ ዘፈቃድ ፡ እመሂ ፡ ዘበእንተ ፡ አ
ስተስርዮ ፡ ኃጢአት ። ወይሠውዕ ፡ ለእግዚአብሔ
ር ። እመሰ ፡ ተወክፈ ፡ እግዚአብሔር ፡ እምኔሁ ፡ ቀ
ርባኖ ፡ ያስተርኢ ፡ ውስተ ፡ አክሊለ ፡ ባሕርይ ፡ ገጹ ፡
ከመ ፡ መጽሔት ፡ ለውእቱ ፡ ብእሲ ፡ ዘአብዐ ። ወእ
መሰ ፡ ኢተወክፎ ፡ እግዚአብሔር ፡ ለመሥዋዕቱ ፡
ኢያስተርኢ ፡ ገጹ ፡ ውስተ ፡ ባሕርይ ፡ ግቡረ ፡ አክ
ሊል ። ወሶቤሃ ፡ ነሥአ ፡ ኢያቄም ፡ ቡሩክ ፡ አባግዐ ፡
ወአልህምት ፡ ወሦዐ ፡ ቅድመ ፡ እግዚአብሔር ፡ እን
ዘ ፡ ይብል ፡ እመሰ ፡ ሠመርኩ ፡ እግዚአ ፡ ቅሩባንየ ፡
ዘአቅረብኩ ፡ ውስተ ፡ ምሥዋዒከ ፡ ያስተርኢ ፡ ገጽ
የ ፡ ውስተ ፡ አክሊለ ፡ ባሕርይ ፡ ወሶቤሃ ፡ ነጸረ ፡ ገጸ ፡
(fol. 45 a.) ውስተ ፡ ውእቱ ፡ አክሊል ፡ ወይቤ ፡ ብፁዕ ፡
ኢያቄም ፡ ናሁ ፡ አእመርኩ ፡ ከመ ፡ መሀረኒ ፡ እግዚ
አብሔር ፡ ወተወክፈኒ ፡ ወራእይኒ ፡ ዘአስተርአየኒ ፡
እሙን ፡ ውእቱ ። ወተመይጠ ፡ ኢያቄም ፡ ውስተ ፡
ቤቱ ፡ እንዘ ፡ ይሴብሖ ፡ ለእግዚአብሔር ፡ በፍሥሓ ፡
ወበሐሤት ፡ ለዘለሎቱ ፡ ይደሉ ፡ ክብር ፡ ወስብሓት ፡
ለዓለመ ፡ ዓለም ፡ አሜን ።

ዘሐሙስ ።

ናይድዕ ፡ ባህለ ፡ ነቢያት ፡ ስማዕ ፡ ዘይቤሎ ፡ እግ
ዚአብሔር ፡ ለአቡነ ፡ አዳም ፡ እመጽእ ፡ አነ ፡ ለልየ ፡
በ፩ዕለት ፡ ወመንፈቀ ፡ ዕለት ፡ እትወለድ ፡ እምወለ
ትከ ። አሜሃ ፡ እምህረከ ፡ ወእግሃለከ ፡ በብዝኃ ፡ ም
ሕረትየ ፡ ለ፶፱ዓመታት ፡ ረሰዮን ፡ ከመ ፡ ፫ዕለታት ፡
ወለ፷፱ዓመታት ፡ ረሰዮን ፡ ከመ ፡ ፯ሰዓተ ፡ ዕለት ፡
ወ (fol. 45 b.) ዓዲ ፡ ይቤ ፡ እግዚእነ ፡ ወመድኃኒነ ፡ ኢ
የሱስ ፡ ክርስቶስ ፡ በመጽሐፈ ፡ ኪዳን ፡ አመ ፡ ፲ወ፱ ፡

ዓመት ፡ አመ ፡ ፍጻሜሃ ፡ ለጸንጠቈስጤ ፡ ወጸሲካ ፡ ይከውን ፡ ምጽአቱ ፡ ለአቡየ ፡ ለ፲፪ ፡ ረሰዮ ፡ ከመ ፡ ፩፪ ፡ ወለ፩፪ ፡ ከመ ፡ ሃ ። ኢሳይያስኒ ፡ ይቤ ፡ ወይነብር ፡ ውስተ ፡ ዝንቱ ፡ ዓለመ ፡ ፩ተ ፡ ፲፬ወ፩መዋዕል ። ናሁ ፡ አቀምነ ፡ ለክሙ ፡ ስምዐ ፡ እመጻሕፍት ፡ ቅዱሳት ፡ እምሐዲስ ፡ ወብሉይ ። በእንተ ፡ ምጽአቶ ፡ እግዚእነ ፡ ጎበ ፡ እግዝእትነ ፡ ሐና ፡ ወእምዝ ፡ ፀንስት ፡ ቅድስት ፡ ሐና ፡ ወነበረት ፡ እንዘ ፡ ተአኩቶ ፡ ለእግዚአብሔር ፡ ፱ተ ፡ አውራኃ ። ወሶበ ፡ ኮና ፡ ላቲ ፡ ፱አውራኁ ፡ ወለደት ፡ ወለተ ፡ ወትቤላ ፡ ሐና ፡ ለመ ወልዳት ፡ ምንትኑ ፡ (fol. 46a.) ዘወለድኩ ፡ ወትቤላ ፡ መወልዲት ፡ ወለተ ፡ ወለድኪ ፡ ወትቤ ፡ ሐና ፡ ታዓብዮ ፡ ነፍስየ ፡ ለእግዚአብሔር ። ወሰመየታ ፡ ስማ ፡ ማርያም ፡ ወሶበ ፡ ኮና ፡ ለሐና ፡ ፵መዋዕል ፡ ተሐፅበት ፡ ወለብሰት ፡ አልባሲሃ ፡ ወአጥበወታ ፡ ለይእቲ ፡ ወለት ፡ እስመ ፡ ክነት ፡ ለእማ ፡ አሐተ ፡ ወለእንተ ፡ ወለደታ ፡ ጎረት ፡ ይእቲ ፡ ዛቲ ። አሐቲ ፡ ዘይቤ ፡ ማርያም ፡ እንታክቲ ፡ እማ ፡ ዘይቤ ፡ ሐና ፡ ይእቲ ። ወሶበ ፡ ተፈጸመ ፡ ላቲ ፡ ለእግዝእትነ ፡ ማርያም ፡ ፮አውራኁ ፡ ሖረት ፡ ምሥጋረ ፡ እግር ፡ ፩ተ ፡ ወገብዐት ፡ ውስተ ፡ ሕጽና ፡ ለእማ ። ወእምዝ ፡ ትቤ ፡ ሐና ፡ ሕያው ፡ ውእቱ ፡ እግዚአብሔር ፡ ከመ ፡ ኢየኃድጋ ፡ ለዛቲ ፡ ወለት ፡ ታ (fol. 46b.) ንሶሱ ፡ ውስተ ፡ ምድር ፡ እስከ ፡ እወስዳ ፡ ውስተ ፡ ቤተ ፡ መቅደስ ፡ ዘእግዚአብሔር ። ወእምዝ ፡ ሐነፀት ፡ ላቲ ፡ ማኅደረ ፡ ለባሕቲታ ። ወአንበረታ ፡ ውስቴታ ፡ እስከ ፡ ሶበ ፡ ኮና ፡ ፭ዓመት ፡ ወውእተ ፡ ጊዜ ፡ ገብረ ፡ ኢያቄም ፡ በዓለ ፡ ዓቢየ ፡ ለማርያም ፡ ወጸውዖሙ ፡ ለክህናት ፡ ወለረበናተ ፡ እስራኤል ፡ ወለዓበይቶሙ ፡ ወለመላሕቅተ ፡ ሕዝብ ። ወጠብሐ ፡ መግዝወ ፡ ወአፅገበሙ ፡ ለዙሎሙ ፡ ወእምድኅ ፡ ለይእቲ ፡ ማርያም ፡ አቡሃ ፡ ጎበ ፡ ካህናት ፡ ወባረክዋ ፡ ዙሎሙ ፡ እንዘ ፡ ይብሉ ፡ እግዚአብሔር ፡ አምላክነ ፡ ዘዙሎ ፡ ይመልክ ፡ ወአምላኮሙ ፡ ለአበዊነ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ይባርክ ፡ ለዛቲ ፡ ወለት ፡ ወይረስያ ፡ ፍሬ ፡ ሠ (fol. 47a.) ናየ ፡ ከመ ፡ ታግዕዘነ ፡ እሙስና ፡ ወየሀባ ፡ ኃይለ ፡ ወጽንዐ ፡ ወይዕበይ ፡ ስማ ፡ እስክ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡ ወይቤሉ ፡ ዙሎሙ ፡ አሜን ፡ ወአሜን ። ወእምዝ ፡ ወሰድዋ ፡ ጎበ ፡ ዙሎሙ ፡ ሊቃን ፡ ጳጳሳት ፡ ወመላህቅቲሆሙ ፡ ለሕዝብ ፡ ወባረክዋ ፡ ዙሎሙ ፡ በበማዕርጊሆሙ ፡ ወበበውሉዶሙ ። ወይቤልዋ ፡ እግዚአብሔር ፡ አኃዜ ፡ ዓለማት ፡ አምላክ ፡ አብርሃም ፡ አምላክ ፡ ይስሐቅ ፡ ወአምላከ ፡ ያዕቆብ ፡ ዘይነብር ፡ ውስተ ፡ አርያም ፡ ይባርክ ፡ አፍአሃ ፡ ወውሳጤሃ ፡ ነፍሳ ፡ ወሥጋሃ ። ወባረክዋ ፡ ከመዝ ፡ ወእምዝ ፡ ነሥአታ ፡ እማ ፡ ወአብዓታ ፡ ውስተ ፡ ውእቱ ፡ ማኅደር ፡ እንተ ፡ ሐነፀት ፡ ላቲ ። ወትቤ ፡ ሐና ፡ እሴብሖ ፡ ለእግዚአብሔ (fol. 47b.) ር ፡ በስብሐተ ፡ ቅዱሳን ፡ እባርኮ ፤ እቄድሶ ፤ እቄድሶ ፤ አአኩቶ ፤ አሴዕሎ ፤ አዓብዮ ፤ እፈቅሮ ፤ አሠምሮ ። እስመ ፡ አሰሳለ ፡ እምኔየ ፡ ነገረ ፡ ጽዕለት ፡ ወነገረ ፡ ኃፍረት ፡ እምነገደ ፡ እስራኤል ፡ አመ ፡ ጊዜ ፡ ይቤሉኒ ፡ ኢንትዊከፍ ፡ መባዐኪ ፡ ወቀርበነኪ ፡ ዘአልብኪ ፡ ዘርእ ፡ ወፍሬ ፡ በርክት ። ወበእንተዝ ፡ ነበርኩ ፡ ፵መዓልተ ፡ ወ፵ሌሊተ ፡ እንዘ ፡ ኢይጥዕም ፡ ምንተኒ ፡ ወነበርኩ ፡ ኃዲግየ ፡ አራዘ ፡ ወመልዐ ፡ ልብየ ፡ እንባዜ ፡ ወትካዘ ፡ ወኢያስተሐወዝኩ ፡ ሕይወትየ ። ዝንቱ ፡ ዙሎ ፡ ዘረከበኒ ፡ እምነገደ ፡ ሕዝብየ ፡ እምእደዊሆሙ ፡ ወአንስቲያሆሙ ። እምአእማትኒ ፡ ወእምአግብርትኒ ፡ (fol. 48a.) እንዘ ፡ ይጼዕሉኒ ፡ መብልዕየኒ ፡ ወስቴየኒ ፡ መሪረ ፡ ኮነኒ ። እኅውኒ ፡ ወእኅትኒ ፡ አብኒ ፡ ወእምኒ ፡ ወአዝማድየኒ ፡ ሮዱኒ ፡ ወጸዓሉኒ ፡ እምይናዝዙኒ ። ነገደ ፡ ሮቤል ፡ በበሕዘቢሆሙ ፡ ወአንስቲያሆሙኒ ፡ በበአብያቲሆን ፡ ወዙሎሙ ፡ ነገደ ፡ እስራኤል ፡ እስከ ፡ ነገደ ፡ ብንያም ፡ በበአብያቲሆሙ ። ወእንስቲያሆሙኒ ፡ በበባሕቲቶን ፡ እንዘ ፡ የሐምዩኒ ፡ ኢያክሙ ፡ ወእንዘ ፡ ይጼዕሉኒ ፡ ኅቡረ ፡ ላዕሌየ ፡ ቆሙ ። ስብሐት ፡ ለእግዚአብሔር ፡ አዶናይ ። ስብሐት ፡ ለእግዚአብሔር ፡ ጸባዖት ። ስብሐት ፡ ለእግዚአብሔር ፡ ኤሎሄ ። ሰብሕዎ ፡ ለእግዚአብሔር ፡ በቅዱሳኑ ። ሰብሕዎ ፡ በጽንዐ ፡ ኃይሉ ። ሰብሕዎ ፡ በክ (fol. 48b.) ሊሎቱ ። ሰብሕዎ ፡ በከመ ፡ ብዝኃ ፡ ዕበዩ ። ሰብሕዎ ፡ በቃለ ፡ ቀርን ። ሰብሕዎ ፡ በመዝሙር ፡ ወበመሰንቆ ። ሰብሕዎ ፡ በከበሮ ፡ ወበትፍሥሕት ። ሰብሕዎ ፡ በአውታር ፡ ወበእንዚራ ። ሰብሕዎ ፡ በጸናጽል ፡ ዘሠናይ ፡ ቃሉ ። ሰብሕዎ ፡ በጸናጽል ፡ ወበይባቤ ። ዙሉ ፡

ነፍስ ፡ ይሴብሖ ፡ ለእግዚአብሔር ። በእንቲአየ ፡ ይት ፌሥሑ ፡ ወይትኃሠዩ ፡ ሙሴ ፡ ወአውሴ ፡ ወበእን ተ ፡ ወሊዶትየ ፡ ይሴብሕ ፡ ዳዊት ፡ ወልደ ፡ እሴ ። በ እንተዝ ፡ ኢኮንኩ ፡ ነግደ ፡ ወፈላሴ ። እምይእዜሰ ፡ ደለወኒ ፡ እበል ፡ ዓሪግየ ፡ ውስተ ፡ ደብርየ ፡ ወለም ሕሳ ፡ ስብሐት ፡ ለከ ፡ እግዚአብሔር ፡ አምላኪየ ፡ ዘ ትሰሪ ፡ አበሳ ፡ ስብሐት ፡ ለከ ፡ እግዚአብሔር ፡ አም ላ (fol. 49a.) ኪያ ፡ ዘከንከኒ ፡ በቋዔ ። ወከንከ ፡ ለጎር ትምናየ ፡ ረዳኤ ። ወእንዘ ፡ ከመዝ ፡ ትጼሊ ፡ ሐና ፡ ርእየት ፡ ፲ቱ ፡ ሊቃን ፡ መላእክተ ፡ እንዘ ፡ ይዜምሩ ፡ በቃለ ፡ ቃና ፡ ጥዑም ፡ ወይጼልልዋ ፡ በበስሱ ፡ አከ ናፍ ፡ ዘነበልባል ፡ ዘውእቶሙ ፡ ሚካኤል ፡ ወገብር ኤል ፡ ሱራፌል ፡ ወኪሩቤል ፡ ሩፋኤል ፡ ወኡራኤ ል ፡ ሱርያል ፡ ወሰላትያል ፡ ሰቄኤል ፡ ወራሙኤል ፡ ሰዳክያል ፡ ወአናንያል ፡ እለ ፡ ግልቡባን ፡ በነደ ፡ እሳ ት ፡ ወሰምዓቶሙ ፡ እንዘ ፡ ይብሉ ፡ ስብሐት ፡ ለኪ ፡ አማርያም ፡ መርአተ ፡ አብ ፡ አብፅዖት ፡ ማርያም ፡ ቅ ድስተ ፡ ቅዱሳን ። ተፈሥሒ ፡ አማርያም ፡ በዐለ ፡ ከብካቦሙ ፡ ለክርስቲያን ፤ ተፈሥሒ ፡ አማርያም ፡ በዐለ ፡ ተድላሆሙ ፡ ለናዝራውያ (fol. 49b.) ን ። ተፈ ሥሒ ፡ አማርያም ፡ ዘክንኪ ፡ መራኁተ ፡ መንግሥ ተ ፡ ሰማያት ። ተፈሥሒ ፡ አማርያም ፡ ዘይደልወኪ ፡ ትኩኒ ፡ በዐለ ፡ ግዕዝኖሙ ፡ ለደቂቀ ፡ አዳም ። ተፈሥ ሒ ፡ አማርያም ፡ ዘይደልወኪ ፡ ትኩኒ ፡ አራቂተ ፡ ማ ዕከለ ፡ ሰማያውያን ፡ ወምድራውያን ፡ ተፈሥሒ ፡ አ ማርያም ፡ ዘሀለወኪ ፡ ትኩኒ ፡ ወላዲቶ ፡ ለፈጣሪ ። ወእንቲኒ ፡ አሐና ፡ ይደልወኪ ፡ ብፅዓን ፡ እስመ ፡ ነ በርኪ ፡ መክነ ፡ መጠነገዘ ፡ መዋዕል ። ወሶበኒ ፡ ወለድ ኪ ፡ ናሁ ፡ ወለድኪ ፡ እግዝእተ ፡ ሰማያውያን ፡ ወም ድራውያን ። ብፅዕት ፡ እንቲ ፡ አሐና ፡ እስመ ፡ ከንኪ ፡ እምሔወተ ፡ ለእግዚአብሔር ። ብፅዓን ፡ ለከ ፡ አሐ ና ፡ ዘከ (fol. 50a.) ንኪ ፡ እግዝእቶሙ ፡ ለዳዊት ፡ ወለ ኵሎሙ ፡ ነገሥተ ፡ እስራኤል ። ብፅዕት ፡ እንቲ ፡ አ ሐና ፡ ዘንሕነ ፡ ተዓሠርነ ፡ ለተቀብሎተኪ ፡ ኀበ ፡ ከብ ካበ ፡ ሰማይ ። ወዘንተ ፡ ብሂሎሙ ፡ ተሰወሩ ፡ እምኔ ሃ ። ወሰሚዓ ፡ ምሥጢረ ፡ ነገር ፡ ዘሀለወ ፡ ይኩን ፡ እንከረት ፡ ወሰብሐቶ ፡ ለእግዚአብሔር ፡ ወእንከረ ተ ፡ በርእሳ ፡ ፈድፋዶ ። ስብሐት ፡ ለእግዚአብሔር ፡ ዘጸገዋ ፡ ለብፅዕት ፡ ሐና ፡ ክብረ ፡ ወልዕልና ፡ እምኵ ሎሙ ፡ አዋልዶ ፡ እስራኤል ። ጸሎታ ፡ ወበረከታ ፡ ያድኅኖ ፡ ለተስፋ ፡ ሚካኤል ፡ እመዓተ ፡ ክርስቶስ ፡ ወእምተዋቅሶቱ ፡ በዓውዶ ፡ ፍትሕ ፡ ለዓለመ ፡ ዓለ ም ፡ አሜን ።

ስምዐ ፡ አኃውየ ፡ ክርስቲያን ፡ ዘረከብነ ፡ ነገረ ፡ በ (fol. 50b.) ብዙኃ ፡ ሐተታ ። ወሀሎ ፡ ፩ብእሲ ፡ ፈራ ጄ ፡ እግዚአብሔር ፡ ወኮነ ፡ ይጼሊ ፡ ወትረ ፡ ወይትግ ሀ ፡ መዓልተ ፡ ወሌሊተ ፡ ከመ ፡ መላ[እ]ክት ፡ ወይገብ ር ፡ በዐለ ፡ መላእክት ፡ ወሰብእ ፡ ቅዱሳን ። ወበዐለ ፡ ሰማዕት ፡ መስተጋድላን ፡ በዐለ ፡ ደናግል ፡ ወመነኮ ሳት ፡ ይቤ ፡ ከመዝ ፡ ወይራኢ ፡ ስውረ ፡ ነገረ ፡ ወይ ቤ ፡ ርኢክዎሙ ፡ ለኢያቄም ፡ ወለሐና ፡ ለቢሶሙ ፡ አልባሰ ፡ ብሩህ ፡ ወአክሊለ ፡ ብርሃን ፡ ዲበ ፡ ርእሶ ሙ ፡ ወቆሙ ፡ ቅድመ ፡ መንበረ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ወሰገዱ ፡ እንዘ ፡ ይብሉ ፡ አእግ ዚእነ ፡ ወአምላክነ ፡ ንጉሥነ ፡ ወመሲሕነ ፡ ወፈጣሪ ነ ፡ እስመ ፡ ንሕነ ፡ ክቡራን ፡ ዘእንተ ፡ አክበርከነ ፡ ወ አልዓልከነ ፡ በእንተ ፡ ዘወለድነ ፡ ኪያ (fol. 51a.) ከ ፡ ለምንት ፡ ኢረስይከ ፡ ስመነ ፡ ስመ፱ ፡ ወዕውቀ ፡ በ ኵሉ ፡ ዓለም ። ሶበሰ ፡ ረሰይከነ ፡ ስመ-ዓነ ፡ እምገብ ሩ ፡ ለነ ፡ ተዝካረነ ፡ ወበዐለነ ፡ ናሁ ፡ ንሬኡ ፡ ይገብ ሩ ፡ ለሰማዕት ፡ ወለመላእክት ፡ ለጻድቃን ፡ ወለደና ግል ፡ ወለኵሎሙ ፡ እለ ፡ ረከቡ ፡ ሞገሰ ፡ በቅድሜ ከ ። ኦእግዚኦ ፡ ሀበ ፡ ሞገሰ ፡ ለዘይገብር ፡ ተዝካረነ ፡ ወይሁብ ፡ ምጽዋተ ፡ በስምነ ፡ ምንት ፡ አስቡ ፡ በጎቤ ከ ፡ ወይቤሎሙ ፡ ኵሉ ፡ ዘይገብር ፡ ተዝክረክሙ ፡ ወየሐንፅ ፡ ቤተ ፡ ክርስቲያን ፡ በስምክሙ ፡ ወይጽሕ ፍ ፡ መጽሐፈ ፡ ዜናነክሙ ፡ አነ ፡ አስተፈሥሖ ፡ በዓለ ም ፡ ዘይመጽእ ፡ ወእሰሪ ፡ ሎቱ ፡ ኵሎ ፡ ኃጣውኢ ሁ ፡ ወእደመስስ ፡ መጽሐፈ ፡ ዕዳሁ ። ወይእዜኒ ፡ (fol. 51b.) አኃውየ ፡ ፍቁራን ፡ በክርስቶስ ፡ አክብርዎ ሙ ፡ ለኢያቄም ፡ ወሐና ፡ ወአዕብይዎሙ ፡ ወአፍቅ ርዎሙ ፡ እስመ ፡ ወላድያኒሃ ፡ ለእግዝእትነ ፡ ማርያ ም ፡ ወላዲተ ፡ አምላክ ፡ እሙንቱ ፡ ግበሩ ፡ በዐለሙ ፡ ከመ ፡ ለክሙኒ ፡ ይኩንክሙ ፡ ረዳእያነ ፡ በሰማያት ፡ አመ ፡ ዕለተ ፡ ፍዳ ፡ ወፍትሕ ፡ አመ ፡ ኢታድኅንን ፡ እ ም ፡ ውሉዳ ፡ ወአመ ፡ ኢያሠልጥ ፡ ባሕርይ ። አሜን ፡

አብለክሙ ፡ ከመ ፡ ይተነብሉ ፡ ጎበ ፡ እግዚእነ ፡ ወመ
ድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ከመ ፡ ይሣሃልክሙ ፡
አሜሃ ። እስመ ፡ ይቤ ፡ ለሊሁ ፡ ዘእስተየ ፡ ጽዋዐ ፡
ማይ ፡ ቈሪር ፡ በስመ[የ] ፡ አለ ፡ የአምኑ ፡ ብየ ፡ ኢያኃ
ጕል ፡ አስቦ ፡ በጎቤየ ፡ ብፁዕ ፡ ዘያከብሮ (fol. 52a.) ሙ ፡
እስመ ፡ እሙንቱኒ ፡ ያከብርዎ ። ብፁዕ ፡ ዘያፈቅሮ
ሙ ፡ እሙንቱኒ ፡ ያፈቅርዎ ። ብፁዕ ፡ ዘየአኩት ፡ ኪ
ያሆሙ ፡ ውእቶሙኒ ፡ የአኩትዎ ፡ በሰማያት ። ብፁ
ዕ ፡ ዘይቄድሶሙ ፡ እሙንቱኒ ፡ ይቄድስዎ ። ብፅዕት ፡
ወቅድስት ፡ ሐና ፡ ብፁዕ ፡ ወንጹሕ ፡ ኢያቁም ፡ ይስ
እሉ ፡ ጎበ ፡ እግዝእትነ ፡ ወወላዲተ ፡ መድኃኒነ ፡ ኢ
የሱስ ፡ ክርስቶስ ፡ ለዘይገብር ፡ ተዝካሮሙ ፡ ዕበ ፡ ይ
ትፈታሕ ፡ ላዕሌሁ ፡ ኵነኔ ፡ ወእግዝእትነሂ ፡ ቅድስ
ት ፡ ድንግል ፡ ማርያም ፡ ትቀውም ፡ ቅድመ ፡ ፍቁር ፡
ወልዳ ፡ መድኃኒነ ። ወትትነብል ፡ በእንተ ፡ እለ ፡ ይ
ገብሩ ፡ ተዝክረ ፡ አቡሃ ፡ ወእማ ፡ ኢያቁም ፡ ወሐና ፡
ወታስተሪ ፡ ኵሎ ፡ ኃጢአቶሙ ፡ ወትመ (fol. 52b.) ር
ሆሙ ፡ ውስተ ፡ ሕይወት ፡ ዘለዓለም ፡ ከማሁ ፡ ትም
ርሆ ፡ ፍኖተ ፡ መንግሥተ ፡ ሰማያት ፡ ለዘያፈቅራ ፡
ገብረ ፡ ማርያም ፡ በጸሎታ ፡ ዘይትዌከል ፡ ታድኅኖ ፡
እሞተ ፡ ኃጕል ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። አብፅዕ
ት ፡ ሐና ፡ ወለተ ፡ ምሕረት ። አብፅዕት ፡ ሐና ፡ ወለ
ተ ፡ መድኃኒት ። አብፅዕት ፡ ሐና ፡ ወለተ ፡ ሣህል ።
አብፅዕት ፡ ሐና ፡ ወለተ ፡ ዕበይ ። አብፅዕት ፡ ሐና ፡
ወለተ ፡ ጽድቅ ። አብፅዕት ፡ ሐና ፡ ወለተ ፡ ክብር ።
አብ ዕት ፡ ሐና ፡ ወለተ ፡ አዳም ፡ ወሔዋ ። አብፅዕ
ት ፡ ሐና ፡ ሐዳስ ፡ ጣዕዋ ። አብፅዕት ፡ ሐና ፡ እብለ
ኪ ፡ እግዝእትን ፡ ነያ ። እብለኪ ፡ ሐመረ ፡ ሕይወት ፡
አንቲ ፡ ለነፍስየ ፡ እምባሕረ ፡ እሳት ፡ ዘታዓድዊያ ።
አእግዝእ (fol. 53a.) ት ፡ አክብርት ፡ አልዕልት ፡ ሀብ
ተ ፡ በረከትኪ ፡ ውዱድ ፡ ከመ ፡ ዝናም ፡ ዲበ ፡ ርእስ
ን ፡ ይረድ ፡ በእንተ ፡ ኪደንኪ ፡ ፍድፋድ ፡ ዘወሀበኪ ፡
ወልድኪ ፡ ዋሀድ ፡ ለእለ ፡ ተጋባእነ ፡ ዮም ፡ በዕለተ ፡
በዐልኪ ፡ ውስተ ፡ ዛቲ ፡ ዓፀድ ፤ ወፍሬ ፡ ገራውሂነኒ ፡
በጸሎትኪ ፡ ኢይውህደ ፡ ወአድኅንን ፡ እሞተ ፡ ብድ
ብድ ፡ ወእምን ፡ አንበጣ ፡ ወበረደ ፡ ጽልመተ ፡ ኃጢ
አት ፡ እምላዕሌን ፡ ይዕደድ ፤ ወጸላዒን ፡ ይትከየድ ፡
በኵሉ ፡ ትውልደ ፡ ትውልድ ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ። ለዛቲ ፡ መጽሐፈ ፡ ዜናሃ ፡ ለቅድስት ፡ ወጎሪ
ት ፡ ሐና ፡ ወላዲተ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡
ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ዘአጽሐፈ ፡ ገብረ ፡ ማ
ርያም ፡ በትጋህ ፡ ወበብዙኅ ፡ ጽሑቅ ። ይ (fol. 53b.)
ጽሐፍ ፡ ስሞ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ጎበ ፡
ዓምደ ፡ ወርቅ ፡ ዘኢያንቀለቅል ፡ ወኢይወድቅ ። በ
ቀለመ ፡ ብርሃን ፡ ያበርህ ፡ ወያንጸባርቅ ። ጎበኒ ፡ ተ
ጋብኡ ፡ ገባርያነ ፡ ሥምረቱ ፡ ለእግዚአ ፡ ጽድቅ ።
ማዕከሌሆሙ ፡ ይትጋባዕ ፡ ወይርፍቅ ። በፍሥሐ ፡ እ
ንዘ ፡ ይስሕቅ ። ከዊኖ ፡ በጸሎታ ፡ በአልባሰ ፡ ከብ
ካብ ፡ ዘይበርቅ ። ወለጸሐፈሁኒ ፡ ገብረ ፡ ክርስቶ
ስ ፡ በገቢረ ፡ ኃጢአት ፡ ውኑጥ ፤ ወግዕዙ ፡ እምግ
ዕዝ ፡ መነክሳት ፡ ውሉጥ ። በጸሎተ ፡ ዛቲ ፡ ሐና ፡
ዘዜና ፡ አልባሲሃ ፡ ዜና ፡ አንክሶ ፡ ወቀሶስ ። መጽ
ሐፈ ፡ ኃጢአቱ ፡ ወልደ ፡ ወለታ ፡ እግዚእነ ፡ ኢ
የሱስ ፡ ክርስቶስ ፡ ይደምስስ ፡ ወይስጥዋ ፡ ወይክ
ፍሎ ፡ ቁመት ፡ (fol. 54a.) ምስሌሃ ፡ በየማነ ፡ መ
ንግሥቱ ፡ ዘኢይሠዓር ፡ ወኢይትዋለጥ ። ለዓለ
መ ፡ ዓለም ፡ አሜን ፡ ወአሜን ፡ ለይኩን ፡ ለይ
ኩን ። ። ።

ዘዓርብ ።

በስመ ፡ እግዚአብሔር ፡ አብ ፡ ለሰማይ ፡ ዘረከበ ።
ወበስመ ፡ እግዚአብሔር ፡ ወልድ ፡ ዋሕድ ፡ ዘአምጽ
አ ፡ ዓለመ ፡ እምጎበ ፡ አልቦ ። ወበስመ ፡ እግዚአብ
ሔር ፡ መንፈስ ፡ ቅዱስ ፡ ጸራቅሊጦስ ፡ መንፈሰ ፡ አ
ለብዎ ፡ ወአጥብቦ ። ናንብብ ፡ ዘንተ ፡ ድርሳነ ፡ ዘክቡ
ረ ፡ ስም ፡ ወልዑል ፡ ዝክር ፡ ኢያቁም ፡ አቡሃ ፡ ለእ
ግዝእትነ ፡ ወላዲተ ፡ አምላክ ፡ ማርያም ፡ ድንግል ፡
በቍሚት ፡ ለዘያነብቦ ። ወረባሕ ፡ ለዘይሰምዖ ፡ ወየዓ
ቅቦ ። ጸሎቱ ፡ ትዕቀቦ ፡ በዝ ፡ ዓለም ፡ እምትምይን
ተ ፡ ዲያብሎስ ፡ ዘያጽሕቦ ። ወበዓልም (fol. 54b.) ኒ ፡

ዘይመጽእ ፡ ይክፍሎ ፡ ቊመት ፡ ምስለ ፡ ቅዱሳን ፡ ል ዑል ፡ በአስተርእዮ ። ለፍቁሩ ፡ ተስፋ ፡ ሚካኤል ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ክሥት ፡ ሊተ ፡ እግዚእ ፡ እግዚአብሔር ፡ ንስቲ ተ ፡ ከመ ፡ እንግር ፡ በልሳንየ ፡ ላዕላዕ ፡ ወበቃልየ ፡ ሕጹር ፡ እንዘ ፡ እስብክ ፡ ወአዜኑ ፡ ዜና ፡ ልደታ ፡ ለ እግዝእትነ ፡ ማርያም ፡ እምሐቌ ፡ ኢያቄም ፡ በትረ ፡ መንግሥት ፡ ወአምክርሠ ፡ ሐና ፡ በትረ ፡ ክህነት ። ወኀረዮ ፡ እግዚአብሔር ፡ አምላክ ፡ ለዝንቱ ፡ ልዑ ለ ፡ መንበር ፡ ኢያቄም ፡ እምኵሎሙ ፡ ነገደ ፡ ይሁ ዳ ፡ ወእምሰብአ ፡ ቤተ ፡ ዳዊት ፡ ንጉሥ ፡ ዘተኀርየ ፡ ከመ ፡ ይንግሥ ፡ ላዕለ ፡ ቤተ ፡ እስራኤል ፡ እምነ ፡ ፯ ደቂቁ ፡ ለእሴይ ፡ እለ ፡ ሠናያነ ፡ ተወልዱ ፡ ወእለ ፡ በተግሣጽ ፡ ተሐፅ (fol. 55a.) ኑ ፡ ወውእቱ ፡ ይንዕስ ፡ እምኵሎሙ ፡ እኁዊሁ ። ወከነ ፡ ዕበ ፡ ፈነዎ ፡ እግዚ አብሔር ፡ ለሳሙኤል ፡ ነቢይ ፡ ውስተ ፡ ቤተ ፡ እሴ ይ ፡ ወውስተ ፡ ሀገረ ፡ ኤፍራታ ፡ ቤተ ፡ ልሔም ። ወ መጺእ ፡ ሳሙኤል ፡ ነቢይ ፡ ይቤሎ ፡ ለእሴይ ፡ ጸው ዕ ፡ ደቂቀከ ፡ ወአምጽኦሙ ፡ ኀቤየ ፡ ከመ ፡ እንግሮ ሙ ፡ ነገረ ፡ ዘይቤለኒ ፡ እግዚአብሔር ። ወለአከ ፡ እ ሴይ ፡ ወጸውዖ ፡ ለኤልያብ ፡ በኵሩ ። ወውእቱ ፡ ይ ልህቅ ፡ እምኣኁዊሁ ፡ አዳም ፡ ቆሙ ፡ ወላህይ ፡ መል ክዐ ። ወይቤ ፡ ሳሙኤል ፡ ኢኀረዮ ፡ እግዚአብሔር ። ወጸውዖ ፡ ካዕበ ፡ በካልዑ ፡ ወይቤ ፡ ሳሙኤል ፡ ለዝ ኒ ፡ ኢኀረዮ ፡ እግዚአብሔር ። ወእምዝ ፡ ጸውዖሙ ፡ እሴይ ፡ ለኵሎሙ ፡ በበ፩፩ ፡ ወአምጽኦሙ ፡ ኀበ ፡ ሳ ሙኤል ፡ (fol. 55b.) ወሶበ ፡ ርእዮሙ ፡ ሳሙኤል ፡ ይ ቤሎ ፡ ኢኀረዮሙ ፡ እግዚአብሔር ፡ ወኢሠምረ ፡ እ ግዚአብሔር ። ወእምድኅረዝ ፡ ይቤሎ ፡ ሳሙኤል ፡ ነቢይ ፡ ለእሴይ ፡ አልቦኑ ፡ ካልእ ፡ ዘእንበለ ፡ እሉ ፡ እለ ፡ ርኢክዎሙ ። ወይቤሎ ፡ እሴይ ፡ ሀሎ ፡ ፩ወል ድ ፡ ንዑስ ፡ ውስተ ፡ መራእይ ፡ ዘይሬኢ ፡ አባግዐ ፡ ወይቤሎ ፡ ሳሙኤል ፡ ጸውዖ ፡ ሊተ ፡ ወጸውዖ ፡ ለዳ ዊት ። ወሶበ ፡ መጽአ ፡ ርእዮ ፡ ፍሡሕ ፡ ገጹ ፡ ወአዕ ይንቲሁ ፡ ከመ ፡ ኤዝረቅ ፡ ወቆሙ ፡ ከመ ፡ አርዘ ፡ ሊ በኖስ ፡ ወአስናኒሁ ፡ ከመ ፡ ሀሊብ ፡ ፀዐዳ ፡ ወሰለን ታሁ ፡ ቀይህ ፡ ከመ ፡ ጽጌ ፡ ረዳ ። ወይመስል ፡ ሠርና ዓቲሁ ፡ ከመ ፡ ሠርናዐ ፡ እጓለ ፡ አናብስት ፡ ወይቤሎ ፡ እግዚአብሔር ፡ ለሳሙኤል ፡ (fol. 56a.) ነቢይ ፡ ነዋ ፡ ዝንቱ ፡ ውእቱ ፡ ዘኀረይክዎ ፡ አነ ፡ ከመ ፡ ይንግሥ ፡ ለቤተ ፡ እስራኤል ፡ ተንሥእ ፡ ወቅብዖ ፡ ወአበቍኤል ፡ ሎቱ ፡ ቀርነ ፡ ወአስተዳሉ ፡ ማኅቶተ ፡ ለመሲሕየ ፡ ዳዊት ። ወአሠርፅ ፡ በትረ ፡ እምስርዉ ፡ ወጽጌ ፡ ዘ ኢይጸመሂ ፡ እምኀንዱ ። ወሶቤሃ ፡ ተንሥአ ፡ ሳሙ ኤል ፡ እምኀበ ፡ ይነብር ፡ ወነሥአ ፡ ቀርነ ፡ ቅብዕ ፡ ወ ሦጠ ፡ ዲበ ፡ ርእሱ ፡ ወይቤሎ ፡ ቀብዐከ ፡ እግዚአብ ሔር ፡ ወሚመከ ፡ ትንግሥ ፡ ሎሙ ፡ ለእስራኤል ፡ ርስ ቱ ። ወእምድኅረ ፡ ቀብዖ ፡ ለዳዊት ፡ በዐ ፡ ሳሙኤል ፡ ቤቶ ፡ ለእሴይ ፡ ከመ ፡ ይብላዕ ፡ እክለ ። ወበይእቲ ፡ ሌሊት ፡ አስተርአዮ ፡ እግዚአብሔር ፡ ለሳሙኤል ፡ ወይቤሎ ፡ ኪዳነ ፡ ተካየድኩ ፡ ምስለ ፡ ኀሩይየ ፡ (fol. 56b.) ወመሀልኩ ፡ ለዳዊት ፡ ገበርየ ፡ ከመ ፡ አስ ተዴሉ ፡ ዘርኡ ፡ ለዓለመ ፡ ዓለም ። ወኢሐንጽ ፡ ለት ውልደ ፡ ትውልድ ፡ መንበሮ ። ወተንሢኡ ፡ ሳሙኤ ል ፡ ነቢይ ፡ በጽባሕ ፡ ጸውዖ ፡ ለዳዊት ፡ ወይቤሎ ፡ ከ መዝ ፡ ይቤ ፡ እግዚአብሔር ፡ ናሁ ፡ አልዓልኩ ፡ ኀሩ ይየ ፡ እምሕዝብየ ፡ ወቀባዕኩዎ ፡ ቅብዐ ፡ ቅዱስ ። ወ ዘርኡሂ ፡ ለዓለመ ፡ ዓለም ፡ ይጸንዕ ፡ ወመንበሩሂ ፡ ከመ ፡ መዋዕለ ፡ ሰማይ ፡ ዘርኡሰ ፡ ዘይቤ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወመንበሩሂ ፡ እግዝእትነ ፡ ማር ያም ፡ ይእቲ ፡ ዘሠረፀት ፡ እምሐቌ ፡ ኢያቄም ፡ አቡ ሃ ፡ ወልደ ፡ ቅዱስ ፡ ዳዊት ፡ ወተዘርአት ፡ ውስተ ፡ ከርሠ ፡ ሐና ፡ መክን ፡ በከመ ፡ አብሰሮ ፡ መልአክ ፡ ለአቡሃ ፡ ገዝረ ፡ ተዘርኦታ ፡ ውስተ ፡ ከርሠ ፡ ብእ (fol. 57a.) ሲቱ ፡ ንጽሕት ፡ ዘኮነት ፡ ሐፃኒተ ፡ መክን ። እፎኬ ፡ ይትፌሣሕ ፡ አብርሃም ፡ ዘተወልደት ፡ ሎቱ ፡ ማርያም ፡ ወለቱ ፡ እምነ ፡ ወልዱ ፡ ኢያቄም ፡ ዘትነ ግሥ ፡ ውስተ ፡ ስፍሐ ፡ ኵሉ ፡ ዓለም ። አክ ፡ በኬብ ሮን ፡ ወበሐሴቦን ። ሚመጠነ ፡ ይትኀሠይ ፡ ይስሐቅ ፡ ዘቀርበ ፡ ቍርባነ ፡ ለእግዚአብሔር ፡ በእደ ፡ አቡሁ ፡ አብርሃም ፡ ወተወልደ ፡ እምዘርኡ ፡ እግዚእ ፡ ወመ ድኀን ፡ ክርስቶስ ፡ ዘአዕረገ ፡ ርእሶ ፡ መሥዋዕተ ፡ ሥ ሙረ ፡ ለእግዚአብሔር ። ብፅዓን ፡ ለከ ፡ አያዕቆብ ፡ ጕንደ ፡ ኢያቄም ፡ እስመ ፡ ሰዋስወ ፡ ትንቢትከ ፡ ተረ ክበት ፡ በሀገረ ፡ መጽሐፍ ፡ ከመ ፡ ትኩን ፡ ምስማከ ፡ ለእግዚአብሔር ። ወእንተኒ ፡ ይሁዳ ፡ ኢትስምያ ፡

ዘማዊት ፡ ለትእማር ፡ መርዓትከ ፡ እስመ ፡ (fol. 57b.) ድኅነት ፡ ባቲ ፡ እምተወግሮ ፡ አዕበን ፡ በወለተ ፡ ወ ልድከ ፡ ኢያቄም ፡ እንተ ፡ ይእቲ ፡ ማርያም ። ንረድ ፡ ካዕበ ፡ ወንናገዝ ፡ ለኑሐሚን ፡ ወንበላ ፡ ኢትብክዩ ፡ እምይእዜሰ ፡ እንበይነ ፡ ደቂቀኪ ፡ ወኢትስምዩ ፡ ር እስኪ ፡ መራረ ። ናሁ ፡ ወለደት ፡ መርዓትኪ ፡ ሩት ፡ ሞዓባዊት ፡ እምነ ፡ ባኦስ ፡ ወልደ ፡ ዘይሴይስ ፡ እም ደቂቀኪ ፡ ምስብዒተ ፡ እምነ ፡ ዘርአ ፡ ዚአሁ ፡ ተረክ በ ፡ ዮም ፡ መድኃኒቶሙ ፡ ለእስራኤል ። ወእንተኒ ፡ ዳዊት ፡ ንጉሠ ፡ እስራኤል ፡ ቅኒ ፡ አውታረ ፡ መሰን ቆ ፡ እንበይነ ፡ ክብረ ፡ ወለትከ ፡ ዘሠረፀት ፡ እም ፡ ኢ ያቄም ፡ ወልድከ ፡ ወበል ፡ ዝሉ ፡ ኦብራ ፡ ለወለተ ፡ ንጉሥ ፡ ሐሴበኝ ። በዘአዝፋረ ፡ ወርቅ ፡ ውጽፍት ፡ ወ ሕብርት ። ወድግም ፡ ዓዲ ፡ ብሂ (fol. 58a.) ለ ፡ ግኔፈ ፡ (sic) ርግብ ፡ በብሩር ፡ ዘግበጥ ፡ ወገበዋቲሃኒ ፡ በሐመ ልማለ ፡ ወርቅ ። ሠልስ ፡ ዓዲ ፡ ወበል ፡ መሠረታቲ ሃ ፡ ውስተ ፡ አድባር ፡ ቅዱሳን ። ይበድሮን ፡ እግዚአ ብሔር ፡ ለአናቅጸ ፡ ጽዮን ። እምሶሎ ፡ ተሳይኒሁ ፡ ለያዕቆብ ። ወእንተኒ ፡ ሰሎሞን ፡ ጎሊ ፡ ማኅሌተ ፡ ወ በላ ፡ ንዒ ፡ ርግብየ ፡ ሠናይት ፡ ንባብኪ ፡ አዳም ። ወ በላ ፡ ዓዲ ፡ ተመየጢ ፡ ተመየጢ ፡ ሰላመ ፡ ሰማዊት ። ወንርአይ ፡ ብኪ ፡ ሰላመ ። ንትመየጥ ፡ ካዕበ ፡ ኀበ ፡ ውዳሴሆሙ ፡ ለሐና ፡ ወኢያቄም ፡ ሰብሳበሙ ፡ ንጹሕ ፡ ወሰብሳበሙ ፡ ቅዱስ ፡ ዘቦቱ ፡ መዓዘ ፡ መንፈስ ፡ ቅዱስ ፡ ዘይሴይስ ፡ እምስክ ፡ ወአስጸዳቶስ ። ዘይሴይ ስ ፡ ሰብሳበሙ ፡ እምሰብሳበ ፡ ቀደምቶሙ ፡ አዕሩግ ፡ ኄራ (fol. 58b.) ን ፡ ዘወለድዋ ፡ እምድኅረ ፡ ተክለሉ ፡ በርስዓን ፡ ለማርያም ፡ መራን ፡ ወላዲተ ፡ ዓቢይ ፡ ብ ርሃን ፡ ዘተመስለት ፡ በታቦተ ፡ ሙሴ ፡ ወአሮን ፡ ክህ ናት ፡ ሌዋውያን ፡ ዘክኅነኑ ፡ ለእግብርተ ፡ ኃጢአት ፡ ግዕዛን ። ኢያቄም ፡ ብፁዕ ፡ ወናየ ፡ ርስዕ ፡ ትምክህ ት ፡ ቅዱሳን ፡ ሰብእ ፡ እስመ ፡ አስተርአየ ፡ በሥጋ ፡ ወልትከ ፡ እግዚአብሔር ፡ ኀቡዕ ፡ አኢያቄም ፡ ብፁ ዕ ፡ አኢያቄም ፡ ወናየ ፡ ርስዓን ፡ ዘይፈደፍድ ፡ ብዕዓ ንከ ፡ እምቀደምት ፡ ኀሩያን ። አኢያቄም ፡ ብፁዕ ፡ ሠናየ ፡ ርስዓን ፡ ይትበደር ፡ ብዕዓንከ ፡ እምዕንቊ ፡ ክቡር ። በመኑ ፡ ናስተማስለከ ፡ በአቡነሁ ፡ አዳም ፡ በአርአያ ፡ እግዚአብሔር ፡ ዘተፈጥረ ። ወሚመ ፡ በ አቤልኑ ፡ ዘከነ ፡ ቊርባኑ ፡ ውኩፈ ። አኢያቄም ፡ ብ ፁዕ ፡ በመ (fol. 59a.) ኑ ፡ ናስተማስለከ ፡ በሴትኑ ፡ ወ ሚመ ፡ በሄኖስ ፡ ዘቀደመ ፡ ጸውዖ ፡ ስመ ፡ እግዚአብ ሔር ። አኢያቄም ፡ ብፁዕ ፡ በመኑ ፡ ናስተማስለከ ፡ በሄኖክኑ ፡ ዘአስመሮ ፡ ለእግዚአብሔር ፡ ውኅብያ ፡ እምገጸ ፡ ሞት ። ወሀለወ ፡ ሕያወ ፡ እስከ ፡ ይእዜ ። አ ኢያቄም ፡ ብፁዕ ፡ በመኑ ፡ ናስተማስለከ ፡ በኖኅኑ ፡ ወሚመ ፡ በሠለስቱ ፡ ውሉዱ ፡ እለ ፡ ድኅኑ ፡ እማየ ፡ አይኅ ፡ ምስለ ፡ አንስቲያሆሙ ። አኢያቄም ፡ ብፁ ዕ ፡ ሠናየ ፡ ብዕዓን ፡ ናሁ ፡ ተረክበ ፡ ውስተ ፡ ቤትከ ፡ ብዕሎሙ ፡ ለብውላን ፡ እንተ ፡ ይእቲ ፡ ንግሥቶን ፡ ለኦሎን ፡ ንግሥታት ፡ ዓለም ። እንተ ፡ ባቲ ፡ ይዌድ ስዋ ፡ ትጉሃን ፡ ወይቁድስዋ ፡ ሠራዊተ ፡ ብርሃን ፡ ይ ቀውሙ ፡ ቅድሜሃ ፡ ፰ ፡ ኃያላን ። ወባቲ ፡ ይትሜክ ሁ ፡ ሠራዊተ ፡ ቤተ ፡ ዳዊት ፡ ወሰሎሞን ፡ (fol. 59b.) እምቤርሳቤሕ ፡ እስከ ፡ ጸን ። ጽላተ ፡ ሕጉ ፡ ለሙሴ ፡ ወበትረ ፡ ክርካዕ ፡ ዘአሮን ፡ ትርሲቱ ፡ ክህነቶሙ ፡ ለ ሌዋውያን ። ልብሰ ፡ ቃስ ፡ ወሜዋራ ፡ ወሐጼዴጤ ን ። ፍራሃኒ ፡ ሲሳየ ፡ ርኁበን ፡ ወደመ ፡ አስክላ ፡ ስ ቴ ፡ ጽሙዓን ። ምስክዮሙ ፡ ለግፉዓን ፡ ወግዕዝኖ ሙ ፡ ለቅኑያን ። አኢያቄም ፡ ብፁዕ ፡ ወብፅዕት ፡ ሐ ና ፡ አዕሩግ ፡ ሠናያን ፡ ከመ ፡ ሰማይ ፡ ልዑላን ፡ ወከ መ ፡ ምድር ፡ ርጉዓን ፡ ከመ ፡ በሕርይ ፡ ፅዱላን ፡ ወከ መ ፡ ወርቅ ፡ ፍቱናን ። ኪያክሙ ፡ ኃረየ ፡ እግዚአብ ሔር ፡ ሥጋክሙ ፡ ከመ ፡ ይትከደን ። አኢያቄም ፡ ብ ፁዕ ፡ የዓቢ ፡ ዝክርከ ፡ እምክብረ ፡ ኦሎ ፡ ዓለም ። ወ ይትበደር ፡ እምዕንቄ ፡ ሶም ፡ ወይሜኒ ፡ እምወርቀ ፡ ፖሩሄም ። ውዱስ ፡ ዝክርከ ፡ እስ (fol. 60a.) ከ ፡ ተፍ ጻሜተ ፡ ዓለም ፡ ወእስከ ፡ ታስተርኢ ፡ ኢየሩሳሌም ፡ ሰማያዊት ፡ ዘትወርድ ፡ እምላዕሉ ፡ ጽርሐ ፡ አርያ ም ። ወሥሩ ፡ [፲]ወ፪ኤ ፡ አናቅጺሃ ፡ ወለለአናቅጺሃ ፡ ዘዘዚአሆሙ ፡ ባሕርያት ፡ ዲቤሃ ፡ ሥይም ። ወኢይበ ውዕ ፡ ውስቴታ ፡ ዘይለብሳ ፡ ለመርገም ፡ ወአልቦ ፡ ኀቤሃ ፡ ዘየሐስም ። አብፁዕ ፡ ኢያቄም ፡ አቡሃ ፡ ለእ ግዝእትነ ፡ ማርያም ፡ ወላዲቱ ፡ ይእቲ ፡ ለመለኮት ፡ ግራም ፡ በብስራተ ፡ ገብርኤል ፡ በቤተ ፡ ልሔም ። ወ አመ ፡ ተወልደ ፡ አስተማወቅዎ ፡ በእስትንፋሰሙ ፡ አድግ ፡ ወላህም ፡ ከመ ፡ ይትፈጸም ፡ ትንቢተ ፡ ነቢ

ይ ፡ ዕንበቆም ። አክቡር ፡ አልዑል ፡ አስቡሕ ፡ አጸድ
ቅ ፡ አጎሩይ ፡ አትሩፍ ፡ አጌር ፡ እምኄራን ፡ ኢያቄ
(fol. 60b.) ም ፡ ሰአል ፡ ወጸሊ ፡ ዘያፈቅረክ ፡ ፈድፋደ ፡
ገብረ ፡ ማርያም ፡ ጎርቱም ፡ ለገቢረ ፡ ሠናይ ፡ ወጽድ
ቅ ፡ ድኩም ፡ ይትከዐው ፡ በረከትክ ፡ ላዕሌሁ ፡ ከመ ፡
ዝናም ፡ እምይእዜ ፡ ወእስከ ፡ ለዓለመ ፡ ዓለም ። አ ።

። ዘቀዳሚት ።

ንትመየጥ ፡ ካዕበ ፡ ንወድሳ ፡ ለወለተ ፡ ኢያቄም ፡
ወሐና ፡ ድንግል ፡ መየረ ፡ ነበልባል ፡ ዘስሙ ፡ አማ
ኑኤል ። ወንዜኑ ፡ ክብረ ፡ ልደታ ፡ እምነ ፡ ክቡር ፡ አ
ረጋዊ ፡ ጻድቅ ፡ ወንጹሐ ፡ ምግባር ፡ ወትጉህ ፡ ከመ ፡
መላእክት ። ሠናይኬ ፡ ተዜያንዎ ፡ ልደታ ፡ ለእግዝ
እትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ድንግል ፡ ዘይ
ጥዕም ፡ ጥቀ ፡ እመዐር ፡ ወሥከር ፡ ወከመ ፡ ወይን ፡ መ
ዓርኂር ። ከመ ፡ ቅብዕ ፡ ለአእጽምት ፡ ወከመ ፡ ሰሚ
ዐ ፡ ነገረ ፡ ጥበብ ፡ ውስ (fol. 61a.) ተ ፡ እዝነ ፡ ማእም
ር ፡ ከመ ፡ ሜላት ፡ ለተሠርግዎ ፡ ወከመ ፡ ቀጸላ ፡ ወ
ርቅ ፡ ለርእስ ፡ ከመ ፡ ዙሕል ፡ ለእዕይንት ፡ ወከመ ፡
አዕኑግ ፡ ለአእዛን ፡ ከመ ፡ ቃማ ፡ ለክሣድ ፡ ወከመ ፡
ማዕተብ ፡ ለመዝራእት ፡ ወከመ ፡ ድልጉማ ፡ ለአእዳ
ው ፡ ወከመ ፡ ድርማንቅ ፡ እምሐቋ ፡ እስከ ፡ መናቅዕ
ት ። ልዑልኬ ፡ ዝክረ ፡ ውዳሴሃ ፡ ለድንግል ፡ ዘከነ
ት ፡ ትክልት ፡ ውስተ ፡ ቤተ ፡ እግዚአብሔር ፡ ወከ
መ ፡ ዕፀ ፡ ቄድሮስ ፡ ውስተ ፡ ሊባኖስ ፡ ከመ ፡ ዕፀ ፡ ቄ
ጳሮስ ፡ ውስተ ፡ አድባረ ፡ ኤርሞን ። ከመ ፡ በቀልት ፡
ጎበ ፡ ድንጋገ ፡ ማይ ፡ ወከመ ፡ ጽጌ ፡ ረዳ ፡ ዘውስተ ፡
ሐይቀ ፡ ኢያሪኮ ። ከመ ፡ ዕፀ ፡ ዘይት ፡ ሥሙር ፡ ው
ስተ ፡ መቅደሰ ፡ እግዚአብሔር ። መዐዛ ፡ አፉሃ ፡ ከ
መ ፡ ቀንሞሰ ፡ ወቀናን (fol. 61b.) ሞስ ፡ ወከመ ፡ ሠር
ፀ ፡ ጢስ ፡ ዘውስተ ፡ ቤተ ፡ መቅደስ ። አዕጹቂሃኒ ፡
አዕጹቀ ፡ ክብር ፡ ወሞገስ ። ምሉዕ ፡ ጥቀ ፡ ዝክረ ፡
ውዳሴሃ ፡ ለድንግል ፡ ከመ ፡ ተከዜ ፡ እፈሶን ፡ ወኤፍ
ራጥስ ፡ ከመ ፡ ተከዜ ፡ ግዮን ፡ ወጢግሮስ ፡ ከመ ፡ ገ
ሀሀ ፡ ወርህ ፡ ምሉዕ ፡ ወከመ ፡ ፀሐየ ፡ መርሙዳ ፡ ብ
ሩህ ፡ ወከመ ፡ ማኅቶት ፡ ዘውስተ ፡ ተቅዋማ ። ለእን
ተ ፡ ከመዝ ፡ ውድስት ፡ ለእንተ ፡ ከመዝ ፡ ስብሕት ፡
ለእንተ ፡ ከመዝ ፡ ዑርክት ፡ ኢያቄም ፡ ወለዳ ። ወአ
ነ ፡ አብደርኩ ፡ እኩን ፡ ገብራ ፡ አእሚርየ ፡ ከመ ፡ ት
ከውን ፡ ሊተ ፡ መማክርተ ፡ ለሠናይ ፡ ወናዝዚተ ፡ ለ
ኀዘንየ ፡ ወለትካዝየ ፡ ወእረክብ ፡ በእንቲአሃ ፡ አኰ
ቲተ ፡ በኀበ ፡ ብዙኃን ፡ ክብረ ፡ በኀበ ፡ ሊ (fol. 62a.)
ቃናት ። ወበገጸ ፡ ኃያላንሂ ፡ እትነከር ፡ እንዘ ፡ አረም
ም ፡ ወይጸንሑኒ ፡ እስከ ፡ እነብብ ፡ ይቀርቡኒ ፡ ወበ
ማዕከለ ፡ ማኅበር ፡ አስተርኢ ፡ ኄረ ፡ እስመ ፡ አልዐ ፡
በውስተ ፡ ኀዝን ፡ ወብካይ ፡ ዘእንበለ ፡ ዳዕሙ ፡ ፍሥ
ሐ ፡ ወኃሤት ፡ ኢመዊት ፡ ውእቱ ፡ ፈቃዳ ፡ ለድንግ
ል ፡ ወውስተ ፡ አፍቅሮታ ፡ ሰብእ ፡ ብዙኅ ፡ ጣዕም ፡
ወሠናይ ፡ ውስተ ፡ እደዊሃ ፡ ብዕል ፡ ዘኢየኃልቅ ፡ ወ
ውስተ ፡ ነገራ ፡ ትምህርት ፡ አእምሮ ፡ ወክብር ፡ ወው
ስተ ፡ ንባባ ፡ ሰላም ፡ ወፍቅር ። ወበእንተዝ ፡ እዜኑ ፡
ወእሰብክ ፡ ልደታ ፡ ለእግዝእትነ ፡ ማርያም ፡ እምሐ
ቋ ፡ ኢያቄም ፡ በትረ ፡ መንግሥት ፡ ወእምክርሠ ፡ ሐ
ና ፡ በትረ ፡ ክህነት ። ንዑኬ ፡ ነቢያቲሁ ፡ ለኄር ፡ ዅ
ኑኢ ፡ ረድኤ (fol. 62b.) ት ፡ ከመ ፡ ንንግር ፡ ምጥቀተ ፡
ክብራ ፡ ለወለትክሙ ፡ እመ ፡ ብርሃን ። ንሕነ ፡ ንሴእ
ለክሙ ፡ ወእንትሙ ፡ አይድዑን ፡ እስመ ፡ ከማሁ ፡
ጽሑፍ ፡ ዘይብል ፡ ተሰአሎ ፡ ለአቡክ ፡ ወይነግረክ ።
ወለሊቃውንቲክ ፡ ይዜንውክ ። ወካዕበ ፡ ዓዲ ፡ ጽሑ
ፍ ፡ ዘይብል ፡ እምጎቡዓቲክ ፡ ፀግበት ፡ ከርሥሙ ።
ፀግቡ ፡ ደቂቆሙ ፡ ወኃደጉ ፡ ትራፋቲሆሙ ፡ ለሕፃና
ቲሆሙ ። እንትሙ ፡ ውእቱ ፡ ዘፀግበት ፡ ከርሥክሙ ፡
ምሥጢረ ፡ ጎቡዓቲሁ ፡ ለእግዚአብሔር ፡ ወዘፀግቡ
ሂ ፡ ደቂቆሙ ፡ ሐዋርያት ፡ በከመ ፡ አትለወ ፡ ካዕበ ፡
ውእቱ ፡ ነቢይ ፡ እንዘ ፡ ይብል ፡ ህየንተ ፡ አበውኪ ፡
ተወልዱ ፡ ለኪ ፡ ደቂቅ ። ወትሠይሞሙ ፡ መላእክተ ፡
ለኵሉ ፡ ምድር ። አማን ፡ ፀ (fol. 63a.) ግቡ ፡ እሙን
ቱ ፡ እምጎቡዓት ፡ ምሥጢረ ፡ መለኮት ። እስመ ፡ አ
ቀሙ ፡ ውስተ ፡ ኵሉ ፡ ምድር ፡ ሥርዓተ ፡ ሐዲሰ ፡
ዘትንቢተ ፡ ነቢያት ፡ ወአከ ፡ ዘከልዕ ፡ ወኃደጉ ፡ ትራ
ፋቲሆሙ ፡ ለሕፃናቲሆሙ ፡ ዘይቤ ፡ እሉ ፡ እሙንቱ ፡
አሕዛብ ፡ እለ ፡ ፈረየቶሙ ፡ ወሐፀነቶሙ ፡ በሥርዓ

ታቲሃ ። በ ። እለ ፡ ኮኑ ፡ እምኔሆሙ ፡ ሊቃን ፡ ጳጳሳ
ት ፡ ወጳጳሳት ፡ ወኤጲስ ፡ ቆጶሳት ። ወበ ፡ እምኔሆ
ሙ ፡ ቀሳውስት ፡ ወዲያቆናት ፡ ወንፍቀ ፡ ዲያቆናት ፡
አናጉንስጢስ ፡ ወመዘምራን ። ወበ ፡ እምኔሆሙ ፡ እ
ለ ፡ ተውህቦሙ ፡ አሥት ፡ ዘተነብዮ ። ወበ ፡ እምኔሆ
ሙ ፡ ዘተውህቦሙ ፡ ያአምሩ ፡ ፍካሬ ፡ ነገር ፡ ስውር ።
ንውኔ ፡ ተጋብዑ ፡ አሕዛብ ፡ ወ (fol. 63b.) ሕዝብ ፡ ወ
ተግይኢሁ ፡ ለያዕቆብ ፡ በቤተ ፡ ኢያቄም ፡ ንጹሕ ፡ ተ
ረክበ ፡ ከብካብ ፡ ንጹሕ ፡ ዘእንበለ ፡ ጥልቅት ፡ ዘአል
በ ፡ ላህ ፡ ከመ ፡ ስቴ ፡ ወይን ፡ ዘያስተፈሥሕ ፡ ልበ ፡
ወከመ ፡ ቅብዕ ፡ ዘያበርህ ፡ ገጸ ፡ ዘአልበ ፡ ሥራኅ ፡ ወ
ኢተቀንዮ ። ወለተ ፡ ኢያቄም ፡ ወሐና ፡ ድንግል ፡
ማርያም ፡ ሶልያና ፡ አመ ፡ ወለደቶ ፡ ለክርስቶስ ፡ ን
ጉሥ ፡ አድባር ፡ ኮኑ ፡ ጎብስተ ፡ ሕይወት ፡ ወአውግ
ርኢ ፡ ፈረዩ ፡ አስክለ ፡ በረከት ፡ ወማየ ፡ ባሕርኢ ፡ ኮነ
ት ፡ ሀሊበ ፡ ወመዐረ ። አልበ ፡ ውስተ ፡ እንታክቲ ፡
ቤት ፡ መናፍስት ፡ ደዌ ፡ ብዙኃን ፡ እለ ፡ ይነድፉ ፡ በ
አሕፃ ፡ ኃጢአት ፡ በሊህ ። ወንንግር ፡ ይደልወነ ፡ ተ
ጋቢኦነ ፡ ውስተ ፡ ቤተ ፡ ከብካብ ፡ አን (fol. 64a.) ተ ፡
ይእቲ ፡ ቤተ ፡ ኢያቄም ፡ አቡሃ ፡ ለማርያም ፡ ልደታ ፡
ለወላዲተ ፡ መድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በቀዳ
ሚ ፡ ገብረ ፡ እግዚአብሔር ፡ ሰማያት ፡ ዘመልዕልት ፡
ወዅሎ ፡ ዘውስቴታ ፡ ወዛተ ፡ ጠፈረ ። ወእምዝ ፡ ገነ
ተ ፡ ሕይወት ። ወክበ ፡ ፀሐየ ፡ ወወርሀ ፡ ወከዋክብ
ተ ፡ ወባሕረኒ ፡ ወቀላያተ ፡ ዓሣተ ፡ ወአዕዋፈ ፡ ሰማ
ይ ፡ እለ ፡ ይስርሩ ፡ እንስሳ ፡ ዐበይተ ፡ ወደቃቅተ ፡ ነ
ፍሳተ ፡ ወደመናተ ፡ ዝናማተ ፡ ወጠላተ ፡ ወዅሎ ፡
ረጢሮ ፡ ወአስተናቢሮ ፡ ወፈጸሞ ፡ ፈጢረ ፡ ፍጥረ
ታቲሁ ፡ ፈጠሮ ፡ ለአቡነ ፡ አዳም ፡ በአምሳሊሁ ፡ ወ
አርአያሁ ፡ ወነፍሐ ፡ ላዕሌሁ ፡ መንፈሰ ፡ ሕይወት ፡
ወኮነ ፡ እጓለ ፡ እመሕያው ፡ በመንፈስ ፡ (fol. 64b.) ሕ
ይወት ። አሜሃ ፡ ቆመት ፡ ማርያም ፡ ወለቱ ፡ ለኢያ
ቄም ፡ ውስተ ፡ ከርሡ ፡ ለአዳም ፡ ከመ ፡ ባሕርይ ፡ ፀ
ዐዳ ፡ እንዘ ፡ ተጎቱ ፡ ውስተ ፡ ገቦሁ ፡ የማናዊ ፡ ምስ
ለ ፡ መልክዕ ፡ ፍጹም ። ወአምሳሊሃ ፡ ሣረረ ፡ በአር
ያም ፡ ወበዳግም ፡ አርአዮ ፡ ለሙሴ ፡ በገዳም ፡ ዘከመ ፡
ይገብር ፡ ግብራ ፡ ለደብተራ ። ወአዘዘ ፡ ይግበር ፡ ታ
ቦት ፡ እምዕፅ ፡ ዘኢይነቅዝ ፡ ወይቅፍላ ፡ ወርቀ ፡ ንጹ
ሐ ፡ እንተ ፡ አፍአሃ ፡ ወእንተ ፡ ውሣጤሃ ፡ ወውስተ ፡
ይእቲ ፡ ታቦት ፡ ቅድስት ፡ አዘዘ ፡ ያንብር ፡ ፪ት ፡ ጸላ
ተ ፡ ዘዕብን ፡ ወጽሑፍ ፡ ዲቤሆን ፡ ፲ ቃላት ፡ ጽሕፈ
ቶንሂ ፡ ጽሕፈት ፡ እግዚእ ፡ ወመልዕልተ ፡ ይእቲ ፡
ታቦት ፡ ምስሐል ፡ ዘወርቅ ፡ ወመል (fol. 65a.) ዕልቲ
ሃ ፡ ለምስሐል ፡ ፪ኪሩቤል ፡ እምፍሕቆ ፡ ወርቅ ፡ ወ
እምነ ፡ ይእቲ ፡ ታቦት ፡ ከነ ፡ ያስተርኢ ፡ እግዚአብ
ሔር ፡ ለሙሴ ፡ ወለአሮን ፡ ወለብዙኃን ፡ ካህናት ፡ ለ
እለ ፡ ፈቀደ ። ወከዕቦ ፡ ሐነፀ ፡ ሰሎሞን ፡ መቅደሰ ፡
በአምሳለ ፡ እንታክቲ ፡ ደብተራ ፡ እምዕፀ ፡ አርዝ ፡
ወቁድሮስ ፡ ወጳውቄና ፡ ወለበጠ ፡ ወርቀ ፡ ምድራ ፡
ወጠፈራ ፡ ወአረፍታ ፡ ወበአናቅጺሃ ፡ ገለፈ ፡ ፀበራ
ት ፡ ወኪሩብት ፡ እምወርቅ ፡ ጽሩይ ። ወበውሣጤ ፡
ቅድስተ ፡ ቅዱሳን ፡ ጎበ ፡ ትነብር ፡ ታቦት ፡ ቅድስት ፡
አምሳሊሃ ፡ ለማርያም ፡ ወለተ ፡ ኢያቄም ፡ ገብረ ፡
፪ት ፡ ኪሩብ ፡ እምወርቅ ፡ ቀይህ ፡ እለ ፡ ይጼልልዋ ፡
ወከነ ፡ ባቲ ፡ ያስተርኢ ፡ እግዚአብሔር ፡ በ ፡ ዕልተ ፡
ገሀደ ፡ ወበ ፡ ዕለተ ፡ በህልም ፡ ወበ ፡ ዕለተ ፡ በራእይ ፡
ለነቢያት ፡ ወለሰብእ ፡ ለእለ ፡ ይፈቅድ ፡ እሙሴ ፡ እ
ስከ ፡ ዘክርያስ ። ወእምድኅረ ፡ ጎዳጥ ፡ መዋዕል ፡ ይ
ቤሎሙ ፡ እግዚአብሔር ፡ ለደቂቀ ፡ እስራኤል ፡ ሰበ ፡
አምዕዕዎ ፡ አየኑ ፡ ቤተ ፡ ተሐንፀ ፡ ለምዕራፍየ ፡ ወ
አየኑ ፡ መክነ ፡ ለማጎደርየ ። ነያ ፡ ማዳደርየሰ ፡ እን
ተ ፡ አምጽአ ፡ ዘእድ ፡ ኢገብራ ፡ ዘትከውን ፡ መድኃ
ኒት ፡ ለአዳም ፡ ወለደቂቁ ። ። ።

። ዘአሐዱ ።

ዝንቱ ፡ ውእቱ ፡ መጽሐፈ ፡ ዜና ፡ ልደታ ፡ ለእግ
ዝእትነ ፡ ማርያም ፡ ወለተ ፡ ኢያቄም ፡ ወልደ ፡ ዳዊ
ት ፡ ንጉሥ ። ሰሎሞን ፡ ወለደ ፡ ለናታን ፡ ወናታን ፡
ወለደ ፡ ለሌዊ ፡ ወሌዊ ፡ ወለደ ፡ ማጣትሃ ፡ ወቅስራ
ሃ ፡ ወቅ (fol. 66a.) ስራ ፡ ወለደ ፡ ኢያቄምሃ ፡ አቡሃ ፡
ለእግዝእትነ ፡ ማርያም ፡ ድንግል ፡ ቅድስት ፡ ወማጣ

ት ፡ ወልደ ፡ ፫ት ፡ አዋልደ ፡ ስማ ፡ ለእንተ ፡ ተልሕ
ቅ ፡ ማርያም ፡ ወለዳግሚት ፡ ሶፍያ ፡ ወለሣልሲት ፡
ሐና ፡ ወማርያም ፡ ወለደታ ፡ ለሰሎሜ ፡ ወሰፍያ ፡ ወ
ለደታ ፡ ለኤልሳቤጥ ፡ እሙ ፡ ለዮሐንስ ፡ ወሐና ፡ ወ
ለደታ ፡ ለማርያም ፡ ወለዮሴፍኒ ፡ ከመዝ ፡ ውእቱ ፡
ልደቱ ፡ እምዳዊት ፡ ንጉሥ ፡ ወሶበ ፡ ሞተ ፡ ናታን ፡
እጉሁ ፡ ለያዕቆብ ፡ አውሰበ ፡ ብእሲቶ ፡ ማጣት ፡ ከ
መ ፡ ያቅም ፡ ዘርአ ፡ ለእጉሁ ፡ ወወለዶ ፡ ለኤሊ ፡ ኤ
ሌሰ ፡ ወያዕቆብ ፡ አኃው ፡ እሙንቱ ፡ ወለዶ ፡ ለዮሴ
ፍ ፡ ናሁ ፡ ዓረዩ ፡ ተዘምዶት ፡ ዘመድ ። ወከነት ፡ ወ
ለተ ፡ ኢያቄም ፡ ወልደ ፡ ቅስራ ፡ (fol. 66b.) እጉሁ ፡
ለማጣተ ፡ ወዮሴፍኒ ፡ ወልደ ፡ እጉሁ ፡ ውእቱ ፡ ለኢ
ያቄም ፡ አቡሃ ፡ ወበእንተዝ ፡ ተሰምየ ፡ ኢያቄም ፡ እ
ምዘመደ ፡ ይሁዳ ፡ ወእምጕንደ ፡ ዳዊት ፡ ወወለደ ፡
ናታን ፡ ፪ት ፡ ደቂቀ ፡ ያዕቆብሃ ፡ ወኢያቄምሃ ፡ ወሞ
ት ፡ ናታን ፡ ወአውሰብ ፡ ብእሲቶ ፡ ዘእምነገደ ፡ ናታ
ን ፡ እጉሁ ፡ ለሰልሞን ፡ እምነገደ ፡ ይሁዳ ፡ ዘስሙ ፡
ማጣትዩ ፡ ወልደ ፡ ሌዊ ፡ ወወለደ ፡ እምኔሃ ፡ ወልደ ፡
ወሰመዮ ፡ ኤሊ ። ኮነኬ ፡ እጉሆሙ ፡ ለያዕቆብ ፡ ወለ
ኢያቄም ፡ ወአውሰበ ፡ ኤሊ ፡ ብእሲተ ፡ ወሞተ ፡ እ
ንዘ ፡ ኢይወልድ ፡ ወልደ ፡ ወነሥአ ፡ ያዕቆብ ፡ ብእ
ሲቶ ፡ ወወለደ ፡ እምኔሃ ፡ ዮሴፍሃ ፡ ፈኃሪሃ ፡ ለእግ
ዝእትነ ፡ ማርያም ። ወከዕበ ፡ ንነግረክሙ ፡ ዘከመ ፡ ተ
ወልደት ፡ (fol. 67a.) እምአዳም ፤ ወወረደት ፡ ውስተ ፡
ከርሠ ፡ ሴት ፡ እንዘ ፡ ተኃቱ ፡ ከመ ፡ ባሕርይ ፡ ፀዐዳ ።
ወእምሴት ፡ ውስተ ፡ ከርሠ ፡ ሄኖስ ፡ ወእምሄኖስ ፡
ጎበ ፡ ቃይናን ፡ ወእምቃይናን ፡ ጎበ ፡ መላልኤል ፡ ወ
እመላልኤል ፡ ጎበ ፡ ያሬድ ፤ ወእምያሬድ ፡ ጎበ ፡ ኄ
ኖክ ፡ ወእምኄኖክ ፡ ጎበ ፡ ማቱሳላ ፡ ወእማቱሳላ ።
ጎበ ፡ ላሜህ ፡ ወእምላሜህ ፡ ጎበ ፡ ኖኅ ፡ ወከመዝ ፡
ኃደረት ፡ ውስተ ፡ ከርሦሙ ፡ እንዘ ፡ ትትፋለስ ፡ እም
ከርሠ ፡ ፩ ፡ ውስተ ፡ ፩ ። ወከዕበ ፡ ኃደረት ፡ ውስተ ፡
ከርሠ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ወእምያዕ
ቆብ ፡ ጎበ ፡ ይሁዳ ። ወበጽሐት ፡ ጎበ ፡ ዳዊት ፡ ወሰ
ሎሞን ፡ ወወረደት ፡ እንዘ ፡ ትትፋለስ ፡ ወበጽሐት ፡
ጎበ ፡ ኢያቄም ፡ ወይ (fol. 67b.) ቤላ ፡ ኢያቄም ፡ ለሐ
ና ፡ ብእሲቱ ፡ ርኢኩ ፡ እንዘ ፡ ይትረኃው ፡ ሰማያት ፡
ወወጽአ ፡ ዖፍ ፡ ፀዐዳ ፡ ወጸለለ ፡ መልዕልተ ፡ ርእስ
የ ። ወከማሁ ፡ ትቤሎ ፡ ሐና ፡ ሀለምኩ ፡ ዮም ፡ ወር
ኢኩ ፡ ርግብ ፡ እንዘ ፡ ትነብር ፡ መልዕልተ ፡ ርእስየ ፡
ወቦዐት ፡ ውስተ ፡ ከርሥየ ። ወእምዝ ፡ እምድኅረ ፡
ተናገሩ ፡ ዘንተ ፡ በ፴ ፡ መዋዕል ፡ አመ ፡ ሰቡዑ ፡ ለነ
ሐሴ ፡ ፀንሰታ ፡ ለእግዝእትነ ፡ ማርያም ፡ በዕለት ፡ እ
ንተ ፡ ባረከ ፡ እግዚአብሔር ። ብፁዕ ፡ ዘያለብስ ፡ ዕሩ
ቀ ። ብፁዕ ፡ ዘያበልዕ ፡ ርኁብ ። ብፁዕ ፡ ዘይናዝዝ ፡
ኀዙናን ። ብፁዕ ፡ ዘይትለአክ ፡ ለሙቁሕ ። ብፁዕ ፡ ዘ
ይሔውጽ ፡ ድውየ ፡ በይእቲ ፡ ዕለት ፡ ወይረክብ ፡ ክ
ፍለ ፡ በመንግሥ (fol. 68a.) ተ ፡ ሰማያት ፡ ምስለ ፡ ኢ
ያቄም ፡ ወሐና ፡ ወምስለ ፡ ማርያም ፡ ድንግል ፡ ለዓ
ለመ ፡ ዓለም ፡ አሜን ። ወእምድኅረ ፡ ፯አውራኁ ፡
ተወውቀ ፡ ፅንሳ ፡ ለብዕዕት ፡ ሐና ፡ ወሰምዑ ፡ አዝማ
ዲሃ ፡ ወአዝማዲሁ ፡ ለኢያቄም ፡ ምታ ፡ ወመጽኡ ፡
ኀቤሃ ፡ ወይቤልዋ ፡ እሙንኑ ፡ ዝንቱ ፡ ነገር ፡ ዘንሰ
ምዕ ፡ ምንትኑ ፡ ነገር ፡ ዘመጽአ ፡ ላዕሌኪ ፡ እምድኅ
ረ ፡ ኃለፈ ፡ መዋዕልኪ ። ወሀለወት ፡ አሐቲ ፡ ብእሲ
ት ፡ እንተ ፡ እምአዝማዲሃ ፡ ለሐና ፡ ዕውርት ፡ አሐ
ቲ ፡ ዓይና ፡ ወገሠሠት ፡ ከርሣ ፡ ለሐና ፡ እንዘ ፡ ትብ
ል ፡ እሙንኑ ፡ ዘሰማዕኩ ፡ እፎ ፡ ፀነስኪ ፡ እኅትየ ፡ እ
ንዘ ፡ አረጋይት ፡ አንቲ ። ወከዕበ ፡ ገሠሠት ፡ ዐይና ፡
ዕውረ ፡ ወበጊዜሃ ፡ ተከሥተ ፡ (fol. 68b.) ላቲ ፡ ወርእ
የት ፡ ብርሃነ ፡ ወትቤላ ፡ ለሐና ፡ ኦሐና ፡ ብፅዓን ፡ ለ
ኪ ፡ እንዘ ፡ ሀሎ ፡ እጓል ፡ ውስተ ፡ ከርሠኪ ፡ እንበለ ፡
ይትወለድ ፡ ይፈውስ ፡ ድውያነ ፡ አመሰ ፡ ተከሥተ ፡
ገሀዳ ፡ ወወጽአ ፡ እምከርሠኪ ፡ ሚመጠነ ፡ ይፈው
ስ ። ወከማሃ ፡ ከመ ፡ መጽኡ ፡ ብዙኃን ፡ ሕሙማን ፡
ወገሠሥዋ ፡ ወተፈውሱ ፡ ወሐይዉ ፡ እምደዌሆሙ ፡
ወከነ ፡ ዕፁብ ፡ ዝ ፡ ግብር ፡ በጎበ ፡ ኵሉሙ ፡ ሊቃና
ተ ፡ እስራኤል ። ጸሎታ ፡ ወስእለታ ፡ ወጸሎት ፡ ኢ
ያቄም ፡ ምታ ፡ ይክድኖ ፡ ከመ ፡ ሥሙር ፡ ወልታ ፡
ለገብራ ፡ ገብረ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜ
ን ፡ ወአሜን ፡ ለይኩን ፡ ለይኩን ። ። ። ።

ለዛቲ ፡ መጽሐፈ ፡ ዜናሃ ፡ ለብዕዕት ፡ ሐና ፡ (fol.
69a.) ወዜና ፡ ውዳሴ ፡ ልደቱ ፡ ለክቡር ፡ ኢያቄም ፡
ዘእጽሐፉ ፡ ገብረ ፡ ማርያም ፡ ነዳይ ፡ ወምስኪን ፡ እ
ንዘ ፡ ያስተዋጽኦ ፡ እምጥሪቱ ፡ ይጽሐፍ ፡ ስሞ ፡ እግ
ዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በቀለመ ፡ ብርሃን ፡ ዘኢ

ይደመሰስ ፡ ወለጸሐፈሁኒ ፡ ገብረ ፡ ክርስቶስ ፡ ኃጥእ ፡ ወእቡስ ። እምፍኖተ ፡ ኃጢአት ፡ ርኩስ ፡ ዘኢይትገ
ሠሥ ፡ ያድኅኖሙ ፡ ትንብልናሆሙ ፡ ለፀ፪ሆሙ ፡ አ
መ ፡ ዕለት ፡ ፍዳ ፡ ወኂስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡
ወአሜን ፡ ለይኩን ፡ ለይኩን ። ። ። ።

ተአምሪሃ ፡ ለቅድስት ፡ ወብፅዕት ፡ ሐና ፡ እመ ፡
ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ጸሎታ ፡ ወበረከታ ፡
(fol. 69 b.) የሀሉ ፡ ምስለ ፡ ገብራ ፡ ገብረ ፡ ማርያም ፡
ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ ፩ ፡ ብእሲ ፡ እመ ፡ ዘመደ ፡ ይሁዳ ፡ ወይሰ
መይ ፡ ኢያቄም ፡ ወእውሰበ ፡ ብእሲቱ ፡ እምአዋል
ደ ፡ ካህናት ፡ ወትሰመይ ፡ ሐና ፡ ወክልዔሆሙ ፡ ኄራ
ን ፡ ወሥሙራን ፡ ወይሄልዉ ፡ በሕገ ፡ እግዚአብሔ
ር ። ወብእሲቱሰ ፡ መካን ፡ ወነበሩ ፡ እንዘ ፡ የጎብኙ ፡
ወይቴክዙ ፡ በእንተ ፡ ዘአልቦሙ ፡ ውሉድ ። ወኵሎ ፡
አሚረ ፡ የሐውሩ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወያቁር
ቡ ፡ ጸሎተ ፡ ለእግዚአብሔር ፡ በብካይ ፡ ወገባር ፡ ከ
መ ፡ የሀበሙ ፡ ውሉደ ፡ ወይከፍሉ ፡ እምንዋዮሙ ፡
ለነዳያን ፡ ወለምስኪናን ፡ ወለቤተ ፡ ክርስቲያን ። ወ
ነበሩ ፡ እንዘ ፡ ይሴፈ (fol. 70 a.) ው ፡ ተአሚናሙ ፡ ከ
መ ፡ ይትዌከፍ ፡ እግዚአብሔር ፡ ስእለቶሙ ፡ ወይሁ
በሙ ፡ ውሉደ ። ወእሐተ ፡ ዕለተ ፡ ወጹኡ ፡ ኢያቄ
ም ፡ ወሐና ፡ ብእሲቱ ፡ ወቦው ፡ ውስተ ፡ ቤተ ፡ መቅ
ደስ ፡ ወእንዘ ፡ ይቀውሙ ፡ ለጸሎት ፡ ነጸሩ ፡ አርጋበ ፡
እንዘ ፡ ይትፈሥሑ ፡ ምስለ ፡ ውሉዶሙ ። ወርእዮ
ሙ ፡ ኀዘኑ ፡ ወተከዙ ፡ በእንተ ፡ ዘአልቦሙ ፡ ውሉ
ድ ፡ ወእምብዝኃ ፡ ኀዘናሙ ፡ ደቀሱ ፡ ወኖሙ ። ወር
እየት ፡ ሐና ፡ በንዋማ ፡ ከመ ፡ ለብእሲሃ ፡ አያቄም ፡
ዘውስተ ፡ እደሁ ፡ በትር ፡ ጸገየት ፡ ወፈረየት ፡ ወይ
እቲኒ ፡ ፍሬ ፡ ከመ ፡ ውስተ ፡ ሕጽና ፡ ለሐና ፡ ወነቂሆ
ሙ ፡ ተፈሥሑ ፡ ወተናገሩ ፡ በበይናቲሆሙ ፡ በእን
ተ ፡ ዘርእዩ ። ወሰብሕዎ ፡ ወአእኩትዎ ፡ ለእግዚአብ
ሔር ፡ ወአተዉ ፡ ቤቶሙ ፡ (fol. 70 b.) እንዘ ፡ ይብሉ ፡
ፈቃዶ ፡ እግዚአብሔር ፡ ለይኩን ። ወእምድኅሬሁ ፡
ፀንሰት ፡ ሐና ፡ ወተዓውቀ ፡ ፅንሳ ፡ ወበፅዓት ፡ ለእግ
ዚአብሔር ፡ ወትቤ ፡ ለእመ ፡ ወሀበኒ ፡ ወልደ ፡ እሁ
ብ ፡ ቊርባነ ፡ ለእግዚአብሔር ። ወነበረት ፡ እንዘ ፡ ት
ዌስክ ፡ ጸሎተ ፡ ወስእለተ ፡ ወትሁብ ፡ ንዋየ ፡ ለነዳያ
ን ፡ ወለምስኪናን ፡ በፍሥሐ ፡ ወበሐሤት ። ወትቤ ፡
በልባ ፡ ምንተኑ ፡ አዓሥዮ ፡ ለእግዚአብሔር ፡ በእን
ተ ፡ ኵሉ ፡ ዘገብረ ፡ ሊተ ። ወትትኤረም ፡ እምኵሉ ፡
መብልዕ ፡ ርኩስ ፡ ወታፈድፍድ ፡ ስኢለ ፡ ወሰጊደ ፡
ወትስእል ፡ ኀበ ፡ እግዚአብሔር ፡ ከመ ፡ ይዕቀብ ፡ ላ
ቲ ፡ ዘወሀባ ፡ ወሶበ ፡ ተፈጸመ ፡ መዋዕል ፡ ፅንሳ ፡ ወለ
ደት ፡ ወለተ ፡ አመ ፡ አሚሩ ፡ ለግንበት ፡ እንተ ፡ ት
በርህ ፡ እምነ ፡ ፀሐይ ። ወስነ ፡ (fol. 71 a.) ፌእያ ፡ ይጥ
ዕም ፡ እምነ ፡ መዓር ፡ ወሦከር ፡ ወፂና ፡ መዓዛሃ ፡ ይ
ሤኒ ፡ እምኵሉ ፡ አፈው ። ወሶበ ፡ ሰምዐ ፡ አዝማዲ
ሃ ፡ ወአግዋሪሃ ፡ ተፈሥሑ ፡ ዐቢየ ፡ ፍሥሐ ፡ ወተጋ
ብኡ ፡ ወመጽኡ ፡ ኀቤሃ ። ወሶበ ፡ ርእዩ ፡ ወለቶሙ ፡
አንከሩ ፡ ወተደመ ፡ ፈድፋደ ፡ ወተባሃሉ ፡ በበይናቲ
ሆሙ ፡ ወይቤሉ ፡ አልቦ ፡ ዘርኢኒ ፡ ግሙራ ፡ ዘከመ
ዝ ፡ ወለተ ፡ እስመ ፡ ጸጋ ፡ እግዚአብሔር ፡ ምሉዕ ፡
ላዕሌሃ ፡ ወብርሃነ ፡ እግዚአብሔር ፡ መልዐ ፡ ኵሎ ፡
አባላ ። ወነበሩ ፡ ሰቡዕ ፡ መዋዕለ ፡ እንዘ ፡ ይትፌሥ
ሑ ፡ ምስለ ፡ ኢያቄም ፡ ወሐና ፡ ብእሲቱ ፡ ወይነግሩ ፡
ዕበያቲሁ ፡ ለእግዚአብሔር ፡ ዘውእቱ ፡ ጸጋ ፡ እግዚ
አብሔር ፡ (fol. 71 b.) ብሂል ፡ ወሰመይዋ ፡ ለወለት ፡ ማ
ርያም ፡ ወሶበ ፡ ፈጸሙ ፡ ስቡዐ ፡ መዋዕለ ፡ አተዉ ፡
ውስተ ፡ አብያቲሆሙ ፡ በሰላም ። ወነበሩ ፡ ኢያቄ
ም ፡ ወሐና ፡ እንዘ ፡ የሐፅኑ ፡ ወለቶሙ ፡ ማርያምሃ ፡
፫ት ፡ ዓመት ፡ እንዘ ፡ ይሴብሕዎ ፡ ወየአኩትዎ ፡ ለእ
ግዚአብሔር ፡ በእንተ ፡ ወለቶሙ ፡ ኵሎ ፡ ዘገብረ ፡
ሎሙ ። ወአፈድፈዱ ፡ ገቢረ ፡ ሠናይ ፡ በጸም ፡ ወበ
ጸሎት ፡ ወይሁቡ ፡ ምጽዋት ፡ ለነዳያን ፡ ወለምስኪና
ን ፡ ወሶበ ፡ ተፈጸመ ፡ ፫ዓመት ፡ እንዘ ፡ የሐፅኑ ፡ ማ
ርያም ፡ ወለቶሙ ፡ በንጽሕ ፡ ወትቤሎ ፡ ሐና ፡ ለኢ
ያቄም ፡ ምዕ ፡ ተዘክር ፡ አእጉየ ፡ ዘተካየድነ ፡ ለእግ
ዚአብሔር ፡ ወነሀብ ፡ ወለተነ ፡ ቊ (fol. 72 a.) ርባነ ፡
ለእግዚአብሔር ፡ ከመ ፡ ኢትኪድ ፡ ወለትየ ፡ በዲበ ፡
ምድር ፡ ዘእንበለ ፡ በቤተ ፡ እግዚአብሔር ። ወሶበ ፡
ሰምዐ ፡ ኢያቄም ፡ ዘንተ ፡ ነገረ ፡ እምብእሲቱ ፡ ሐ
ና ፡ ተፈሥሐ ፡ ዓቢየ ፡ ፍሥሐ ፡ ወአስተዳለወ ፡ ኵ
ሎ ፡ ዘይከውን ፡ ለፍኖት ፡ ወአምፃ ፡ ለቤተ ፡ እግዚ
አብሔር ፡ ወጸውዐ ፡ አዝማዲሆሙ ፡ ወአርከሂሆሙ ፡
ወኵሎ ፡ ሰብአ ፡ ቤቶሙ ፡ ወነሥኡ ፡ ወለቶሙ ፡ ወ

አብዕዋ ፡ ኀበ ፡ ቤተ ፡ መቅደስ ። ወሶበ ፡ ሰምዑ ፡ ካህ
ናት ፡ ወሶሎሙ ፡ እለ ፡ ሀለዉ ፡ ውስተ ፡ ቤተ ፡ መቅ
ደስ ፡ ወጽኡ ፡ ለቀበላሃ ፡ ወተአምኅዎሙ ፡ በአምኃ ፡
መንፈሳዊት ፡ ወአስተብዕዎሙ ፡ ለኢያቄም ፡ ወለሐ
ና ፡ ብእሲቱ ፡ ወለወለቶሙ ፡ ወአንበሩ ። (fol. 72b.)
እደዊሆሙ ፡ ላዕሌሆሙ ፡ ወባረክዎሙ ፡ ዓቢየ ፡ ቡ
ራኬ ፡ ወይቤልዎሙ ፡ በአማን ፡ ነጸረ ፡ እግዚአብሔ
ር ፡ ላዕለ ፡ ኀዘንክሙ ፡ በዛቲ ፡ ወለት ። ኄርት ፡ ወይ
ቤልዋ ፡ ማርያም ፡ ሰላም ፡ ለኪ ፡ አብዕዕት ፡ ወጎሪት ፡
ለእግዚአብሔር ፡ ወነሥእዋ ፡ ወሐቀፍዋ ፡ ወአብዕ
ዋ ፡ ውስተ ፡ ቤተ ፡ መቅደስ ፡ እመ ፡ ሠሉሱ ፡ ለታሪ
ሣሥ ፡ በሰላም ፡ እግዚአብሔር ። ጸሎታ ፡ ወበረከ
ታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ገብረ ፡ ማርያም ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ። ። ።

ሰላም ፡ ለዝክረ ፡ ስምኪ ፡ እምዝክረ ፡ ማኅሌት ፤
አዳም ፤ ለመግባርኪ ፡ ሰላም ፤ ወለስእርት ፡ ርእስኪ ፡
ጸሊም ፡ እመ ፡ ማርያም ፡ ሐና ፡ ወ (fol. 73a.) ሕይወ
ት ፡ ኵሉ ፡ ዓለም ። ብኪ ፡ ተሣረሩ ፡ እለ ፡ ዘሥጋ ፡
ወደም ። ወመላእክት ፡ ዘልውል ፡ አርያም ። ሰላም ፡
ለርእስኪ ፡ ወለገጽኪ ፡ ጎህ ። ለቀራንብትኪ ፡ ሰላም ፡
ወለአዕይንትኪ ፡ ብሩህ ። አድጎንኒ ፡ ሐና ፡ እምኀዘ
ን ፡ ወወይሌ ፡ ወላህ ፤ ከመ ፡ ድኅነ ፡ በእንቲአኪ ። እ
ምሰርመ ፡ አበሳ ፡ ወአይኅ ። ምእመን ፡ ምስለ ፡ ደቂ
ቁ ፡ ወጻድቅ ፡ ኖኅ ። ሰላም ፡ ለአእዝንኪ ፡ ወለመላት
ሕኪ ፡ በአምኖ ። ለአእናፍኪ ፡ ሰላም ፡ ወለከናፍር
ኪ ፡ በስብሐ ። እመ ፡ ማርያም ፡ ሐና ፡ ኢይምጽእኒ ፡
ሰይፈ ፡ አይኖ ። ፀርየሰ ፡ ለእመ ፡ ሐነፀ ፡ በሰማይ ፡
ጽርሑ ። በህየ ፡ ፍጡነ ፡ ሰይፈ ፡ ሞት ፡ ይንጽሖ ። ሰ
ላም ፡ ለአፋኪ ፡ ወለአስናንኪ ፡ ዕብነ ፡ በረድ ። ለል
ሳንኪ ፡ ሰላም ፡ (fol. 73b.) ወለቃልኪ ፡ መርዕድ ። ለአ
ስትንፋስኪ ፡ ወለጕርዔኪ ፡ ወለዘዚአኪ ፡ ከሣድ ። ከ
መ ፡ ታርእዩኒ ፡ ሐና ፡ ጎልፈተ ፡ ፀርየ ፡ አብድ ። ና
ሁ ፡ እፀንሐኪ ፡ በዝንቱ ፡ ዓፀድ ። ሰላም ፡ ለመታክ
ፍትኪ ፡ መንጦላዕተ ፡ ዘባን ፡ ዘተዋሐዳ ። ለእንግድ
ዓኪ ፡ ረቅ ፡ ወለሕጽንኪ ፡ ሰሌዳ ። መጽሐፈ ፡ ሕይወ
ት ፡ ሐና ፡ ወእመ ፡ ማርያም ፡ ሳይዳ ። ይደምሰሱ ፡ ፀ
ረ ፡ ዚአየ ፡ ወኢይትርፉ ፡ ለፍዳ ፤ ከመ ፡ ተደምሰሰ ፡
ወልዳ ፡ ጎጕል ፡ ይሁዳ ። ሰላም ፡ ለእእዳውኪ ፡ ዘም
ስለ ፡ መዘርእ ፡ ወዅርናዕ ፤ ለእመታትኪ ፡ ሰላም ፡ ወ
ለእራኀትኪ ፡ አርባዕ ፡ እመ ፡ ማርያም ፡ ሐና ፡ ወእም
ሔውት ፡ ክርስቶስ ፡ እግዚእ ። ይትኀሎሉ ፡ ፀረ ፡ ዚ
አየ ፡ በዅናት ፡ አምላ (fol. 74a.) ክ ፡ ኅቡዕ ፤ በከመ ፡
ተኀጕለ ፡ ቅድመ ፡ ኤግሎም ፡ ረሲዕ ። ሰላም ፡ ለአፃ
ብዕኪ ፡ ፅዕዳዌ ፡ አጽፋር ፡ ዘገልበቦ ። ለአጥባትኪ ፡
ሰላም ፡ ወለዘዚአኪ ፡ ገቦ ። ዕበያትኪ ፡ ሐና ፡ ዕፁብ ፡
ለተናብቦ ። መቅሠፍተ ፡ ምንዳቤ ፡ ይንሣእ ፡ ፀረ ፡
ዚአየ ፡ አስቦ ፤ ለአርዌ ፡ ርጉም ፡ ይትበሀል ፡ ዘነበ ።
ሰላም ፡ ለከርሥኪ ፡ ወለልብኪ ፡ ይደሉ ፡ ለአማዑት
ኪ ፡ ሰላም ፡ ወለንዋየ ፡ ውስጥኪ ፡ ኵሉ ። ለህሊናኪ ፡
ሐና ፡ ዘኢይትረከብ ፡ አምሳሉ ። ብኪ ፡ ይትሜክሑ ፡
ወብኪ ፡ ያጸሉ ። ፍጥረታት ፡ ዘታሕቱ ፡ ወፍጥረታ
ት ፡ ዘላዕሉ ። ሰላም ፡ ለጎንብርትኪ ፡ ወለማኅፀንኪ ፡
ቡሩክ ። ለአቀ·ያጽኪ ፡ ሰላም ፡ ዘምስለ ፡ አብራክ ።
እመ ፡ ማርያም ፡ ሐና ፡ (fol. 74b.) ወእምሔውት ፡ ክ
ርስቶስ ፡ አምላክ ። ለእመ ፡ ይፀብዑኒ ፡ በጽባሕ ፡ ወ
ሠርክ ። ፍኖተ ፡ ፀርየ ፡ ዕዕዊ ፡ በሶክ ። ሰላም ፡ ለአ
እጋርኪ ፡ ወለሰከናኪ ፡ ወትረ ። ለመክየድኪ ፡ ሰላ
ም ፡ ወለአፃብዕኪ ፡ ዘተሠርገዋ ፡ አጽፋረ ። እመ ፡
ማርያም ፡ ሐና ፡ እስእለኪ ፡ ነገረ ። እስክ ፡ ማእዜኑ ፡
እግዚእትየ ፡ እሄሉ ፡ ኅቡረ ፡ ምስለ ፡ እለ ፡ ይጸልዑ ፡
ሰብእ ፡ ሰላም ፡ ወፍቅረ ። ሰላም ፡ ለቆምኪ ፡ እንበለ ፡
ሕፀፅ ፡ ወንትጋ ። ለመልክዕኪ ፡ ሰላም ፡ ወለጸአት ፡
ነፍስኪ ፡ ምስለ ፡ በድነ ፡ ሥጋ ። እመ ፡ ማርያም ፡ ሐ
ና ፡ ወእምሔውት ፡ ክርስቶስ ፡ ቀዳሜ ፡ ጸጋ ። ይትዓ
ሠር ፡ ልሳነ ፡ ፀርየ ፡ ዘከመነ ፡ መንሱት ፡ ወጸጋ ። በ
ሰናስል ፡ ጽኑዕ ፡ (fol. 75a.) ወበድሩክ ፡ ጋጋ ። ሰላም ፡
ለግንዘተ ፡ ሥጋኪ ፡ ብእልባስ ፡ ሚላት ፡ ኢ.ማሳኒ ፡ ለ
መቃብርኪ ፡ ሰላም ፡ ውስተ ፡ ርስተ ፡ አቡኪ ፡ ምድ
ረ ፡ ዮፎኒ ። እመ ፡ ማርያም ፡ ሐና ፡ ወእምሔውት ፡
ክርስቶስ ፡ መድኃኒ ። ባሕቱ ፡ ለንስሐ ፡ ንስቲተ ፡ አ
ጽንሕኒ ። አኮ ፡ አኮ ፡ በአብዝኖ ፡ ነገር ፡ ወተርጕሞ ።
አላ ፡ ጎዳጠ ፡ ወደስኩኪ ፡ በኢ.ያርምሞ ፤ ሐና ፡ ግበ
ሪ ፡ ለልብየ ፡ ዘይኤድሞ ፤ እመ ፡ ሰፍሐ ፡ አዕፁቂሁ ፡
ወለእመ ፡ አጓጎ ፡ ቆሞ ። ለጕንደ ፡ ፀርየ ፡ ሰይፈ ፡ ሞ
ት ፡ ይግዝሞ ። ስብሐት ፡ ይደሉ ፡ ለማርያም ፡ በሰጊ
ድ ፡ ወገሠግሬ ። ዘምስለ ፡ ፪ ፡ ሆን ፡ በጎብሬ ። እመ ፡

ማርያም ፡ ሐና ፡ ዕንቄ ፡ ሶም ፡ ወወራውሬ ። ይደ
(fol. 75 b.) ምሰሱ ፡ ፀረ ፡ ዚአየ ፡ ወኢይትርፉ ፡ ለፍ
ሬ ። ከመ ፡ ተይምሰሱ ፡ ደቂቁ ፡ ለቆሬ ። ። ።

ሰላም ፡ ለኪ ፡ ጥዕምተ ፡ ስም ፡ ወዝክር ፡ በዜወ ፡
መለከት ፡ ቅሱም ። ሐና ፡ ቅድስት ፡ እመ ፡ ማርያም ፡
ዘነገሥኪ ፡ በአርያም ። ሰላም ፡ ለኪ ፡ ሐና ፡ ጽባሕ ፡
ወማርያም ፡ ሰማይ ፡ እንተ ፡ ወለደቶ ፡ ለክርስቶስ ፡
ፀሐይ ። ዘያውዲ ፡ ሦክ ፡ ጌጋይ ። ሰላም ፡ ለኪ ፡ ዘኪ
ልቂዶን ፡ ሐና ፡ ወዘባሕርይ ፡ ዕዱል ። እንተ ፡ እምኔ
ኪ ፡ ወጽአት ፡ ማርያም ፡ ድንግል ። ዘያረቶ ፡ ለነበል
ባል ። ሰላም ፡ ለኪ ፡ ከመ ፡ ፋሲለደስ ፡ ሰማዕት ፡ ወገ
ላውዴዎስ ፡ ካልው ። ሕዝብኪ ፡ ሐና ፡ ፍሬ ፡ ጽድቅ ፡
ይንሥኡ ። በስምኪ ፡ አለ ፡ ተጋብው ። ሰላም ፡ ለኪ ፡
ሶበ ፡ ሰማዕኩ ፡ (fol. 76 a.) በዜና ፡ ለጥበበ ፡ ሰማይ ፡ መ
ጠና ። ህሊናየ ፡ ትቤ ፡ ህለወት ፡ ሐና ። ለነፍስየ ፡ ዘ
ታድጎና ። ሰላም ፡ ለኪ ፡ የዋሂት ፡ ሐና ፡ ወመንፈሳ
ዊት ፡ ርግብ ። እንተ ፡ እምኔኪ ፡ ወጽአት ፡ ማርያም ፡
ጠባብ ። ዘያረቶ ፡ ለቃለ ፡ እብ ። ሰላም ፡ ለኪ ፡ ሐና ፡
ንጽሕት ፡ ወማርያም ፡ ጳጦስ ። እንተ ፡ ወለዶቶ ፡ ለክ
ርስቶስ ፡ ንጉሥ ። ኃጢአተ ፡ ዘይደመስስ ። ሰላም ፡
ለኪ ፡ አመኒ ፡ መጽአኒ ፡ መልአክ ፡ ሞት ፡ መስጢ ፤
እምኔየ ፡ ሐና ፡ ኢትትፈለጢ ። መጽሐፈ ፡ ዕጸየ ፡ እ
ንዘ ፡ ትሠጥጢ ። ወላህየ ፡ በሐሚት ፡ ወልጢ ። ። ።
(fol. 76 b.) ተአምራቲሆሙ ፡ ለሐና ፡ ወኢያቄም ፡
ዘወለድዋ ፡ ለማርያም ፡ ወላዲተ ፡ ሰማያዊ ፡ ወምድ
ራዊ ፡ ጸሎቶሙ ፡ ወበረከቶሙ ፡ የሀሉ ። ምስለ ፡ ፍ
ቁሮሙ ፡ ገበረ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።
ናሁ ፡ ተብህለት ፡ ከመ ፡ ነበረት ፡ ሐና ፡ ብፅዕት ፡ ብ
እሲተ ፡ ኢያቄም ፡ በብዙኅ ፡ ጸሎት ፡ ወወህባ ፡ እግ
ዚአብሔር ፡ ዘርዓ ፡ ቡርክተ ፡ ወእምድኅረ ፡ ፮ወርህ ፡
ተዓውቀ ፡ ፅንሳ ፡ ለሐና ፡ ወሰምው ፡ አዝማዲሁ ፡ ወ

ፀረከታቲሆሙ ፡ ለሐና ፡ ወኢያቄም ፡ ዘወለድዋ ፡ ለ
ማርያም ፡ መራን ፡ ከመ ፡ ያድኅነነ ፡ እመሥገርት ፡ አ
ርዌ ፡ ርጉም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ሃሌሉያ ፡
በብዝሐ ፡ ኀሩትክም ፡ ኢያቄም ፡ ወሐና ። (fol. 78 b.)
ሶውሩኒ ፡ እምሰይጣን ፡ መከራ ፡ ለዛቲ ፡ መጽሐፍ ፡
ዘአንበባ ፡ ወዘተርጐማ ፡ ኢትርስኡኒ ፡ አቡነ ፡ ዘበሰ

አዝማደ ፡ ምታ ፡ ወመጽኡ ፡ ኀቤሃ ፡ ወይቤልዋ ፡ ም
ንትኑ ፡ ዝነገር ፡ ዘመጽአ ፡ እምድኅረ ፡ (fol. 77 a.) ኃለ
ፈ ፡ መዋዕልኪ ፡ ወገሰሱ ፡ ከርሣ ፡ ከመ ፡ ይርአዩ ፡ ዕ
ንሳ ። ወህለወት ፡ አሐቲ ፡ ብእሲት ፡ ወለት ፡ አርሰባ
ን ፡ እምአዝማደ ፡ እማ ፡ ለሐና ፡ ዕውርት ፡ ዓይና ፡
ወገሰሰት ፡ እንዘ ፡ ኢተአምር ፡ ወኢምንተኒ ፡ ወበጊ
ዜሃ ፡ ሐይወት ፡ ወትቤላ ፡ ሐና ፡ ብፅዓን ፡ ለኪ ፡ ሐ
ና ፡ እስመ ፡ እምፍጥረተ ፡ ዓለም ፡ አልቦ ፡ ዘከማኪ ፡
ዘይፈውስ ፡ በከርሡ ፡ አዕይንተ ፡ ዕውራን ፡ ወሰገዱ ፡
ላቲ ፡ አዝማዲሃ ፡ ወከብረት ፡ ላዕሌሆሙ ፡ ሐና ፡ ከ
መ ፡ ፀሐይ ፡ ዘይከብር ፡ እምነ ፡ ኮከበ ፡ ጽባሕ ፡ ወተ
ሰምዓ ፡ ዜናሃ ፡ ውስተ ፡ ኵሉ ፡ አጽናፈ ፡ ዓለም ። ወ
አምጽኡ ፡ ላቲ ፡ ኵሉ ፡ ድውያነ ፡ ወሕሙ (fol. 77 b.)
ማን ፡ ወይገስሱ ፡ ክርሣ ፡ ወይተፈወሱ ፡ ወይቤሉ ፡
ኵሎሙ ፡ እንዘ ፡ ሀሎ ፡ በከርሣ ፡ ዘይፈውስ ፡ እፎኑ ፡
ይከውን ፡ ሶበ ፡ ይትወለድ ። ወሰሚዖሙ ፡ ደቂቀ ፡ እ
ስራኤል ፡ አንገለጉ ፡ ወይቤሉ ፡ ምንተ ፡ ንብል ፡ በእ
ንተ ፡ ዝንቱ ፡ ግብር ፡ እስመ ፡ ናሁ ፡ ሰጠጡ ፡ መንግ
ሥተ ፡ ኢያቄም ፡ ወሐና ፡ ፀንሰት ፡ ሐና ፡ ወበከርሣ ፡
ትፈውስ ፡ ወትነግሥ ፡ ላዕሌነ ፡ ወይቤሎሙ ፡ ብእ
ሲ ፡ ዝኑ ፡ የዓቅፈክሙ ፡ ንዑኬ ፡ ንቅትሎሙ ፡ በውግ
ረተ ፡ ዕብን ፡ በከመ ፡ ጽሑፍ ፡ ወተደሙ ፡ ኵሎሙ ፡
ወበጊዜ ፡ መንፈቀ ፡ ሌሊት ፡ ወረደ ፡ እምሰማይ ፡
(fol. 78 a.) ምልአክ ፡ ዘስሙ ፡ ገብርኤል ። ወይቤሎ
ሙ ፡ ለሐና ፡ ወኢያቄም ፡ ተንሥኡ ፡ ክቡራን ፡ ዘመ
ድ ፡ ወወሰዶሙ ፡ ደብረ ፡ ወሰወሮሙ ፡ ወተወልደት ፡
በህየ ፡ ማርያም ፡ ስማ ፡ ምልዕተ ፡ ሞገስ ፡ ወግርማ ፡
ወለነኒ ፡ ታድጎነነ ፡ እመሥገርተ ፡ አርዌ ፡ መስቲ
ማ ። ጸሎቶሙ ፡ ወበረከቶሙ ፡ ለሐና ፡ ወኢያቄም ፡
የሃሉ ፡ ምስለ ፡ ፍቁሮሙ ፡ ገብረ ፡ ማርያም ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ። ። ።

ማያት ፡ ዘአንበብክዋ ። ሐሰበፎክሬፁለጻዊትሰሞአ
ሞተምሕረትወንጌላዊወርህንበመቶታ፱ግደፎ ፡ ደግ
ሞሞሐበርንሰምን፱፱ግደፎ ፡ የወጸውንየደዊቱን

ተአምር ፡ ዘገ[በ]ረ ፡ እግዚእነ ፡ ወአምላክነ ፡ ኢየ
ሱስ ፡ ክርስቶ ፡ በኃይለ ፡ ሞቱ ፡ ማኅየዊ ፡ ይምሐሮ ፡
ለገብሩ ፡ ገብረ ፡ ማርያም ። ወሀሎ ፡ ፩ ፡ ድውይ ፡ እን

ዘ ፡ ይግዕር ፡ ወየአውዩ ፡ ፲፪ ፡ ዓመተ ፡ ወዘረከቦ ፡ በ
ብዝኃ ፡ ኃጢአቱ ፡ ወተፈትነ ፡ በእሳት ፡ ከመ ፡ ወር
ቅ ፡ ወብሩር ፡ መዓልተ ፡ ወሌሊተ ፡ (fol. 79a.) እንዘ ፡
ይብል ፡ አምድኅኒ ፡ ዓለም ፡ አድኅነኒ ፡ አመድኅኒ ፡
ዓለም ፡ ተሣሃለኒ ። ወይቤሎ ፡ እግዚእነ ፡ ኢየሱስ ፡
ክርስቶስ ፡ ፃዕ ፡ አንተ ፡ እኩይ ፡ ወገባሬ ፡ እከይ ፡ እ
ምሥጋሁ ፡ ወነፍሱ ፡ ለዘተአመነ ፡ ኃቤየ ፡ ወወጽአ ፡
ዝንቱ ፡ ጋኔን ፡ በፍርሃት ፡ ወበረአድ ፡ ወበሰቆቃው ፡
በግርማሁ ፡ ለመድኅኒ ፡ ዓለም ፡ ውእቱ ፡ ወበእለ
ታ ፡ ለቤዛዊተ ፡ ዓለም ፡ ወላዲቱ ፡ አውሉዶ ፡ ክርስ
ቲያን ፡ ክልክሙ ፡ እመኑ ፡ ጥብዑ ፡ ወኢትናፍቁ ፡ ከ
መ ፡ ይትፈወሳ ፡ ደወያተኽሙ ፡ ወይሰረይ ፡ ኃጢአት
ክሙ ፡ በዘ ፡ ተቀብዓ ፡ ሥጋ ፡ ዚአነ ፡ በሣህለ ፡ ምሕረ
ቱ ፡ ይምሐሮ ፡ (fol. 79b.) ለኃጥኢ ፡ ገብረ ፡ ማርያም ፡
ለዓለመ ፡ አሜን ። አዘወረድከ ፡ ለቤዘ ፡ ዓለም ፡ ወዘ
አድኅንከ ፡ ምስለ ፡ ደቂቁ ፡ ለአዳም ፡ አድኅነኒ ፡ ሊ
ተ ፡ ለኃጥኢ ፡ አባሲ ፡ ድኩም ። ስብሐት ፡ ለከ ፡ መድ
ኅኒ ፡ ዓለም ፡ ዘወረድከ ፡ በእንቲአነ ፡ ስብሐት ፡ ለከ ፡
መድኅኒ ፡ ዓለም ፡ ዘተወለድከ ፡ እማርያም ፡ እምነ ፡
ስብሐት ፡ ለከ ፡ መድኅኒ ፡ ዓለም ፡ ዘተስቀልከ ፡ ለመ
ድኅኒትነ ፡ ስብሐተ ፡ ግጻዊከ ፡ ወትረ ፡ ነአምን ፡ ዙ
ልነ ። አመ ፡ ትመጽእ ፡ ለኩንኖ ፡ ምስለ ፡ ደመ ፡ ገቦ ፡
ወአእጋር ፡ አማኅፀንኩ ፡ ነፍስየ ፡ ውስተ ፡ እድከ ፡ ክ
ቡር ፡ ኢየሱስ ፡ ክርስቶስ ፡ እግዚአ ፡ (fol. 80a.) ሰማ
ያት ፡ ወምድር ፡ ይትዋቀሱ ፡ በእንቲአከ ፡ ተኮርአት
ከ ፡ በበትር ፡ ወተሰይጦትከ ፡ ከመ ፡ ገብር ፡ ለጎዳጥ ፡
ብሩር ። እመ ፡ ስቀል ፡ አርዑተ ፡ መስቀሉ ፡ ለወል
ድ ፡ ዘሰቀሉ ፡ አይሁድ ፡ በቀራንዮ ፡ ዓፀድ ፡ ኢየሱ
ስ ፡ ክርስቶስ ፡ ቅንወ ፡ አዕጋር ፡ ወእድ ፡ ተማኅፀን
ኩ ፡ በሕማምክ ፡ ወልደ ፡ መርያም ፡ ዋህድ ። ለዝመ
ስቀል ፡ ይደሉ ፡ ሰጊድ ። ሃሌ ፡ ሉያ ፡ በብዝኃ ፡ ሣህል
ከ ፡ መድኅኔ ፡ ዓለም ፡ ንጉሥ ፡ አድኅነነ ፡ ነዓ ፡ እም
ሥቃየ ፡ ሥጋ ፡ ወነፍስ ።

⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂ ⁂

LADY MEUX MANUSCRIPT No. 5.

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR AHĔTA MÎKÂÊL.

I. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ።

ጸሎት ፡ በእንተ ፡ ማዕሰር ፡ አጋንን ፡ ወኪር ፡ ኪር ያቅ ፡ አውክያየኤል ፡ አድናኤል ፡ ጸፍ ፡ መልናታ ፡ መ ርዖታ ፡ አናንያኤል ፡ ኪሩብያኤል ፡ መሃልና ፡ ሰላት ያየኤል ፡ መልና ፡ መልያኖስ ፡ አጋዝትያኖስ ፡ ዘለየከ ርብፀሃይ ፡ ወኢየሰአር ፡ ንግብርሃናኤል ፡ ዑኩኤል ፡ ፍኑኤል ፡ አኮክያኤል ፡ ኤሎ(?)ናኤል ፡ ክትኤል ፡ አ ቅትኤል ፡ አቅትናኖስ ፡ አሚስ ፡ ኤውሣኤኤል ፡ ታ ሮስ ፡ ኤውሣኤል ፡ አእጥያኖስ ፡ ሰርያል ፡ ፍልናታ ፡ ዩልኖታ ፡ ጸራንዩስ ፡ ኤርኒዋስ ፡ ኤተሐየዩ ፡ ዋርልኤ ል ፡ አውክዩስ ፡ ስራንዩስ ፡ አፅዋንስ ፡ አሲማሰ ፡ አጋ ልዩስ ፡ ሎስ ፡ ፅኑስ ፡ ዝንቱ ፡ አስማት ፡ ክቡራት ፡ ዘ ር (?) ፡ ዲበ ፡ እንግዳሁ ፡ ወዲበ ፡ ሐውቂን ፡ ለእመ ፡ ትበውእ ፡ እቤተ ፡ ትክት ፡ ወሐራሰ ፡ ወርኩስ ፡ ወአ ልቦ ፡ ዘኢይቀርቦ ፡ ኃቤሁ ፡ ኢይትነደፍ ፡ በአሐፀ ፀላኢሁ ፡ ወውግርተ ፡ እብን ፡ ወሡናት ፡ እስመ ፡ መ ለእክት ፡ የአቅብእወ ፡ ወበክነፋሉሙ ፡ ኢኪልል ዋ ፡ በእንተ ፡ ዝንቱ ፡ አስማት ፡ እመላከሙ ፡ ለእ ግዚእነ ፡ ወመድሃኒነ ፡ እቀበ ፡ ወአድህኖ ፡ ለበርያ ፡ ወለአጋንንት ፡ ምኪ ፡ ወጉስምት ፡ አይነት ፡ ወፍልጸ ት ፡ ወቀርፀት ፡ አድህና ፡ ወፈውሰ ፡ ለአመትከ ።

II. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ።

ጸሎት ፡ በዕንተ ፡ አይነት ፡ አይነ ፡ ምድር ፡ ጸሎተ ፡ ንድራ ፡ እንዘ ፡ የሀውር ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስ ቶስ ፡ ውስተ ፡ ምድር ፡ ጥብርያደሰ ፡ ወከልሁ ፡ አርዳ ኢሁ ፡ ርእዩ ፡ መልክአ ፡ ብእሲት ፡ አርጋኔት ፡ እን ዘ ፡ ትነብር ፡ ዲበ ፡ ምድር ፡ ወይእቲ ፡ መፍእት ፡ ወ መደንገፅት ፡ ወይመጽእ ፡ እስመ ፡ ኮነት ፡ ጥቀ ፡ ይበ ርዋ ፡ አእይንቲሁ ፡ ወለእጋሪሁ ፡ ከመ ፡ ሰረገለ ፡ ዕሣ ት ፡ ወይመጽዕ ፡ እምፋሃ ፡ ነበልቦላ ፡ እሳት ፡ መጠነ ፡ ፱በአመት ፡ ወይቤልዋ ፡ ወተለውዋ ፡ አርዳኢሁ ፡ ለ እግዚእነ ፡ ኢየሱስ ፡ ምንትኑ ፡ ለዛቲ ፡ ብእሲት ፡ እግዚእ ፡ ወርግመት ፡ ወሶበ ፡ ርየታ ፡ ለሃመር ፡ እን ተ ፡ ዘወረደ ፡ ዲበ ፡ በህር ፡ ተሐውር ፡ ፍቡነ ፡ ትገነ ጽላ ፡ ወሶበ ፡ ትኔጸር ፡ ለፈረስ ፡ ወበቀል ፡ ወታወድ ቆ ፡ ምስለ ፡ ዘይጼእኖ ፡ እምርየቶ ፡ ጊዜሁ ፡ ርፀቱ ፡ ወለእመኒ ፡ ርየታ ፡ ለፀለም (?) ፡ እንዘ ፡ ትታለብ ፡ ሐ ሊቦ ፡ ኢትነደፋ ፡ እምአጥባቲሃ ፡ ወሶበ ፡ ርየት ፡ ብ እሰ (sic) ፡ ምስለ ፡ ውሉድ ፡ ትፈጥሙ ፡ ወትግሎሙ ፡ ለአይንት ፡ ብእሲት ፡ ወርግመት ፡ ወእምሑሎሙ ፡ ምግበራቲሃ ፡ ወዘንተ ፡ ሰሚአ ፡ እግዚእነ ፡ ወመድሃ ኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወይቤሎሙ ፡ ለአርዳኢ ሁ ፡ ንስእዋ ፡ ለዛቲ ፡ ነፈስ ፡ ወለህማመ ፡ አይነት ፡ አስልዋ ፡ ወስድድዋ ፡ ወአወይዋ ፡ በእሣት ፡ ወዘረ ውዋ ፡ በነፈስ ፡ ምስራቅ ፡ ወምአራብ ፡ ሰሚነ ፡ ወ ደቡብ ፡ ወይጥፋ ፡ ዝክረ ፡ ስሙ ፡ ትእፃዕ ፡ ወትስእ ል ፡ ሐማመ ፡ አይነት ፡ ወርግመት ፡ ባርያ ፡ አይነት ፡ መጋኛ ፡ ወጉስምት ፡ ክነረር ፡ ዘአር ፡ ወትግራዳ ፡ ለ አመትከ ፡ አህተ ፡ ሚኮኤል ፡

III. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈ[ስ] ፡ ቅዱስ ፡ ፩ ፡ አምላክ ።

ጸሎት ፡ በእንተ ፡ መጋኛ ፡ ወጉስማት ፡ አደነፀላሊ ፡ ወአደነቦርያ ። ሰላም ፡ ለከ ፡ ሰዳዴ ፡ አጋንንት ፡ ፋኑኤል ፡ ለእግዚአብሔር ፡ ዕምፅርሁ ፡ ከመ ፡ ኢከክድ ፡ ሰብአ ፡ እለ ፡ ይነሰሁ ፡ ለጊጋይ ፡ ዘዘጊአሁ ።

ሰላም ፡ ለከ ፡ ሰዳዴ ፡ አጋንንት ፡ ፋኑኤል ፡ እምንፃ ፡ ፈጣሬ ፡ ልዑል ፡ ያስተኢድው ፡ ሰብአ ፡ በነገር ፡ ዘሃጉል ፡ እስመ ፡ እንተ ፡ አምላክ ፡ ሳሕል ።

ሰላም ፡ ለከ ፡ ሰይጦናተ ፡ ስድድ ፡ እምለእሌየ ። እግዚእ ፡ ፋኑኤል ፡ ትጉህ ፡ ለተራድኦ ፡ እስመ ፡ ብየ ፡ ግብርተ ፡ ሰበአ ፡ ፋኑኤል ፡ ትጉሕ ፡ ለትራድኦ ።

ሰላም ፡ ለከ ፡ ፋኑኤል ፡ ገበር ፡ ትምርተሰናይ ፡ ላእሌየ ፡ በኪናት ፡ ፅሊም ፡ ኢደርግዝ ፡ ገቦየ ፡ ዘእንሃበ ፡ በእንቲአየ ፡ ዘእንሃበ ፡ በእንቲአየ ፡ ሰይፈከ ፡ ምለህ ፡ እግዚአ ፡ ዲበ ፡ ፀ[ር]የ ፡ መሶቴማ ፡ በደዌ ፡ ትእዝ ፡ ዘይፈጥር ፡ ፃማ ፡ ፋኑኤል ፡ መለከፈሚ ፡ ፋኑኤል ፡ ፋጥሮስ ፡ ከህነ ፡ ውስጤ ፡ ወአፈአ ፡ እመ ፡ በእለት ፡ አበስኩ ፡ በበሰፅብ ፡ ሰአብአ ፡ ፍቲሃኒ ፡ ከመ ፡ ተሰራእ ፡ አድህና ፡ ለመጋኛ ፡ ወለጉሰምት ፡ ለአመትከ ፡ እህተ ፡ ሚኮኤል ።

IV. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ። ፩ ፡ አምላክ ።

ጸሎት ፡ አፁረ ፡ መስቀል ፡ ዘፀሃፈ ፡ ኢርምያስ ፡ ነቢይ ፡ ሃደብ ፡ ወአውግር ፡ ወበአታት ፡ መስቀል ፡ ሃይልነ ፡ መስቀል ፡ ፅህየነ ፡ መስቀል ፡ ቤዘ ። መስቀል ፡ መድሃኒተ ፡ ነፍስነ ፡ ወሰጋነ ፡ መስቀል ፡ ሰይፍነ ፡ መስቀል ፡ ርድኤ ፡ መስቀል ፡ መግረፈ ፡ ፀርነ ፡ መስቀል ፡ ተስፋ ፡ አይሁድ ፡ ክህዱንህነሰአበነ ፡ ለእለ ፡ አመነ ፡ በመስቀሉ ፡ ድን ፡ ሶዶር ፡ አለዶር ፡ ዳናትት ፡ አዲራ ፡ እሮድያስ ፡ ማሰያሰ ፡ አዝያየሰ ፡ ያሮስ ፡ በሃይለዝንቱ ፡ መስቀል ፡ አእትትብ ፡ ወእትነሰአ ፡ በስመ ፡ [አ]ብ ፡ [ወወልድ ፡] ወመንፈሰ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ፡ አትብ ፡ በመስቀሉ ፡ ዘአፀርክ ፡ ለብኤል ፡ ፩ ፡ ቅንዋተ ፡ መስቀሉ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘሃሰርክ ፡ ለብኤል ፡ ለቦርያ ፡ ወለጋንንት ፡ ጸሊማን ፡ ይዘርዘሩ ፡ ወይጥፋአ ፡ ዘክረ ፡ ሰሙ ፡ ለፀላዋጊ ። አድህና ፡ ለአመትከ ፡ እህተ ፡ ሚኮኤል ።

V. በስመ ፡ አ[ብ] ፡ ወወልድ ፡ ወመንፈ[ስ] ፡ ቅ[ዱ]ስ ፡ ፩ ፡ አምላክ ።

ጸሎት ፡ በእንተ ፡ ሐማመ ፡ ውጋት ፡ ምድምያሰ ፡ ምድምድያሰ ፡ ምድምድየሰ ፡ ምድምድያሰ ፡ ምድምድያሰ ፡ ምድምድያሰ ፡ የሃቂ ፡ የሃቂ ፡ የሃቂ ፡ የሃቂ ፡ የሃቂ ፡ የሃቂ ፡ የሃቂ ፡ አድህኖ ፡ ለወልደ ፡ ክሃርራስቂ ፡ አምሕማመ ፡ ውጋት ፡ አ[ድ]ህና ፡ ወፈውሶ ፡ ለአመትከ ፡ እ[ህ]ተ ፡ ሚኮኤል ።

VI. በስመ ፡ አ[ብ] ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ።

ጸሎት ፡ በእንተ ፡ መዋም ፡ መሸብረ ፡ አ[ጋ]ንንት ፡ ወበከመ ፡ ኣሸብሮሙ ፡ ለሰራዊተ ፡ ዲብሎስ ፡ ሎንዩን ፡ ሲዋውዩን ፡ ቀሃፍ ፡ ምልዩን ፡ ንምልዩስ ፡ ሎፍሃም ፡ ሰሎሞን ፡ ራቢ ፡ ኪርያቅ ፡ ሸብራቅ ፡ ሸድራቅ ፡ ሚሰቅ ፡ አብናኅ ፡ በሃይለ ፡ ዝንቱ ፡ አስማቲክ ፡ ዘአሰርክ ፡ ለቦርያ ፡ ወለእጋንንት ፡ ፀሊማን ፡ ከመ ፡ ኢይቅረቡ ፡ ሃበ ፡ ነፍሱ ፡ ወሥጋሃ ፡ ለአመትከ ፡ [እህተ ፡] ሚኮኤል ፡ በስ[መ] ፡ ሰሮስ ፡ ወበስመ ፡ ሰሮስ ፡ ወበስመ ፡ ሰክርትያናስ ፡ በስመ ፡ ሸምያ ፡ ይሰደድ ፡ አጋንንት ፡ ወሰይጦናሙ ፡ ዘየደነግፀክሙ ፡ ለቦርያ ፡ ወሰይጦናት ፡ ለከ ፡ ወሸውር ፡ ውሹጠ ፡ ብሔር ፡ አመጦነ ፡ ይቤሎ ፡ አምዋሸ ፡ በሕይለ ፡ ዝንቱ ፡ አስማቲክ ፡ አመሐልኩክሙ ፡ መሐሉ ፡ ወእገዝኩክሙ ፡ ተወገዙ ፡ አሰርኩክሙ ፡ ተስሩ ፡ አቀዘዝኩክሙ ፡ ተቀዘዙ ፡ በርያ ፡ መርያ ፡ ፀለዋጊ ፡ እለ ፡ አለ ፡ አስመትከ ፡ እለ ፡ ፀረ ፡ የርዐለ ፡ ወለጊው ፡ ፅለዋጊ ፡ ወን ፡ አድህና ፡ ለአመትከ ፡ [እህተ ፡ ሚኮኤል ፡]

VI. በስመ ፡ እግዚአብሔር ፡ ህያው ፡ ነዐቢ ፡ ወተናጋፊ ፡ ለቅዱስ ፡ ሰስዩስ ፡ በእንተ ፡ አሰሰሎ ፡ ደዌ ፡ እምህኅናት ፡ እለ ፡ ይጠብዑ ፡ ጥበ ፡ እሞሙ ፡ እምኩሎሙ ፡ ዳዊያት ፡ ወይበቁዕ ፡ አዲ ፡ ለብእሲት ፡ ዘይየሃይዉ ፡ ላቲ ፡ ውሉዳ ፡ ወትጸሐፍ ፡ ወትስቀል ፡ ላእሌሃ ፡ ከረድየተ ፡ እግዚአብሔር ፡ ክቡር ፡ ወልውል ፡ እስከ ፡ ለስለመአምም ፡ አሚ ፡ እቀቦ ፡ ወእድህና ፡ እምሐማ ፡ አይነት ፡ በርያ ፡ ወለጊዋን ፡ ወመጋኛ ፡ ወጉሰምት ፡ ወተለኛሽ ፡ ፍልፀት ፡ ወቀሩፀት ፡ ውጋት ፡ ወቁርጥማት ፡ ፋራ ፡ ወክነፉር ፡ አይነ ፡ ዘር ፡ ወትግራዳ ፡ አይነ ፡ ጠቤብ ፡ ወቡደ ። አይነ ፡ ቀመኛ ፡ ወ

ፀላዋጊ ፡ አይነ ፡ ጋላ ፡ ወሸቅለ ፡ አይነ ፡ እሰላም ፡ ወ አምሃረ ፡ አይነትቦት ፡ ወአንስ ፡ አይነ ፡ መቃውዚ ፡ ፍርቀቃት ፡ ወሰሥሰዎት ፡ ትኩሳት ፡ ወልብ ፡ ግምሰ ት ፡ ደመ ፡ ወባርያ ፡ አደሀና ፡ ለአመትከ ፡ እህተ ፡ ሚ ኮኤል ።

VII. ወሃሎ ፡ ፩ ፡ ብእሲ ፡ ዘስሙ ፡ ሱስንዩስ ፡ ወ አው[ሰ]በ ፡ ብእሲት ፡ ወወለደ ፡ ወልደ ፡ ተበፅት ፡ ወበቀዳሚ ፡ ወልድ ፡ መጸአት ፡ ውርዝልያ ፡ ወቀተ ለቶ ፡ ለወልድየ ፡ ወሖርት ፡ ወከልሐት ፡ እሙ ፡ ወአ አይተቦ ፡ ወ[ሰ]በ ፡ ሰምአት ፡ ቅዱስ ፡ ሱስንዩሳ ፡ እንዘ ፡ ትበኪ ፡ ተፅእነ ፡ ዲበ ፡ ኪሩቤል ፡ ፈረሱ ፡ ወነሰ ፡ ኪ ናት ፡ በየማነ ፡ ወሖር ፡ መንገሌሃ ፡ ወረከበ ፡ ለአረጊ ት ፡ እንዘ ፡ ተነብር ፡ ተህተ ፡ አም ፡ ወተሰአላ ፡ ወይ ቤላ ፡ ወሚጠ ፡ ገጸ ፡ መንገለ ፡ ምስቅ ፡ ወሰገደ ፡ በብ ረኪሁ ፡ ወጸለየ ፡ ወይቤ ፡ እግ[ዚ]እነ ፡ ኢየሱስ ፡ ክ ርስቶስ ፡ አምላከሙ ፡ ለክርስቲአን ፡ ወንጉሶሙ ፡ ለ ነገሰት ፡ ኢትቅትል ፡ ለውርዝውልያአም ፡ ከመ ፡ ቀ ተልክመዋ ፡ ወድት ፡ በቅሚሃ ፡ ኢትቀትል ፡ ሕፀና ት ፡ ወኢትቅረብ ፡ ሃበ ፡ ብእሲሑን ፡ ወእከውን ፡ ሰማ ፅት ፡ በእንቲአክ ፡ ቅዱስ ፡ ሱስንዩስ ፡ ስመክ ፡ እንዘ ፡ የሐወሩ ፡ ወይፅል ፡ ከመዝ ፡ ጎበ ፡ እግዚአብሔር ፡ ከመ ፡ ተንስአ ፡ ወመጻ ፡ ቃል ፡ እመ ፡ ሰማይ ፡ ናሁ ፡ ቲውህበ ፡ ለከ ፡ ሥልጦን ፡ እምሃበ ፡ እግዚአብሔር ፡ ከመ ፡ ተንስአ ፡ ለአራጊት ፡ እንዘ ፡ ትነብር ፡ ታህተ ፡ አም ፡ ወተሰአለ ፡ ወይቤላ ፡ ወይፅቲ ፡ ሖረት ፡ ውር ዝ ፡ ውልያ ፡ ወትቤሎ ፡ ብእሲት ፡ ወስተ ፡ ገነት ፡ ዘሃ ሎ ፡ በቅድሚከ ። ወሶበ ፡ ሰምአት ፡ በቅድሚ ፡ ቅዱ ስ ፡ ሱስንዩስ ፡ ረከበሙ ፡ ለውርዝ ፡ ልያ ፡ ወትገብር ፡ ወትቅት ፡ ኩሎ ፡ ዘፈቀድክ ። ወሶበ ፡ ሰምኣ ፡ ቅ[ዱ] ስ ፡ ሱስንዩስ ፡ ዘፈሰሐ ፡ ወተፅነ ፡ ዲበ ፡ ፈረሱ ፡ ወነ ሰ ፡ ሩናት ፡ በየማነ ፡ ወሆረ ፡ መንገሌሃ ፡ ወከመ ፡ ይ ቅትላ ፡ ወረገዘ ፡ ገቦሃ ፡ ወይቤላ ፡ ለውርዝ ፡ ልያ ፡ አ እግዚ[እ]ነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አምህለክ ፡ ፯፻ተ ፡ ማእርገ ፡ ሊቀነ ፡ መላእክት ፡ ሚኮኤል ፡ ወገብርኤል ፡ ሰረፋኤል ፡ ወኪሩቤኤል ፡ ኡሩኤል ፡ ወሩፋኤል ፡ ፋኑኤል ፡ ወሰቁኤል ፡ ሰዳኮኤል ፡ ወኢክትናኤል ፡ እሉ ፡ እሙንቱ ፡ ቅድመ ፡ መንበሩ ፡ ለአሐዜ ፡ ሩሉ ፡ አለም ፡ አምላክ ፡ አናንያ ፡ ወአዘርያ ፡ ወማሢኤል ፡ ኢ ይቀርብ ፡ ኀይለ ፡ ስምክ ፡ አንስ ፡ ኢየሃውር ፡ በፍኖ ፡ እይሰድ ፡ ወኢይትረከብ ፡ ወውስተ ፡ ቤተ ፡ ክርስቲ አን ፡ ዘይዜክሩ ፡ ስመ ፡ ባቲ ፡ እሙ ፡ ውስት ፡ ቤት ፡ ዘይዜው ፡ መክን ፡ ስመክ ፡ ወሀበ ፡ ዛቲ ፡ ፀሎት ፡ አ ው ፡ ጎበ ፡ ሐፃናት ፡ አው ፡ ውሬዛ ፡ አው ፡ ልሒቀ ፡ አ ው ፡ እስክ ፡ ለም ፡ አለመ ፡ አሜን ፡ እቀበ ፡ ወአድህ ፡ ና ፡ እምሐማመ ፡ አይነት ፡ በርያ ፡ ወጉስምት ፡ መጋ ኛ ፡ ምቶ ፡ ወተለዋሸ ፡ ፍልፅት ፡ ወቁርፀት ፡ ወውጋ ት ፡ ፈራ ፡ ወከቸነፈና (?) ፡ ወትግሬደ ፡ ቡደ ፡ ወቁመ ኛ ፡ ወጽላዋጊ ፡ አይነ ፡ ጋለ ፡ ወሸቅለ ፡ አይነ ፡ እስ [ክ ፡ ዓ]ለም ፡ ወአ[ለም ፡ ሐር ፡ አይሐና ፡ ለአመትከ ፡ አህተ ፡ ሚኮኤል ።

VIII. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱ ስ ፡ ፩ ፡ አምላክ ።

ጸሎት ፡ መሰጥመ ፡ መርክብዩን ፡ መሐፍርኪን ፡ ፈፍራን ፡ መጎመ ፡ እሳት ፡ ድልፍልኤል ፡ ዘራዳኤ ል ፡ ገሣፃኤል ፡ ምንዳናኤል ፡ አፍዋተታ ፡ መዋኢ ፡ ፀረ ፡ ኤልኤልኤ ፡ ፀራኤል ፡ ፀራኤል ፡ ፀራኤል ፡ ፀራኤል ፡ ሀናኤል ፡ ክሰብኤል ፡ ኤሴፍ ፡ ብሒል ፡ ብ ርሃናኤል ፡ ሰላተኤል ፡ አዝያስ ፡ መሰያ ፡ ኩኩኤል ፡ አብናዲ ፡ ጋመኤል ፡ ብሂል ፡ ፍልፍል ፡ ቁርቊርዩን ፡ መሃቢል ፡ ኪፍታሂ ፡ ተአሰር ፡ ማፅሰረ ፡ አጋንንት ፡ አስዋሞሙ ፡ አይነ ፡ ጽላዋጊ ፡ ዛእር ፡ ወመኛ ፡ ወቁ ራኛ ፡ አድህና ፡ ለአመትከ ፡ እህተ ፡ ሚኮኤል ፡

IX. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱ ስ ፡ ፩ ፡ አ[ም]ላክ ።

ጸሎት ፡ በእንተ ፡ ደም ፡ ሰንተም ፡ ዋንተም ፡ ቀር ነዉ ፡ ሊሰ ፡ ላሰሰ ፡ አልፍዩስ ፡ መለዘዚን ፡ ወለዘአ ድ ፡ ወዘልሞ ፡ ነሃ(?)ም ፡ አመ ፡ ዘአርጋይከ ፡ ሃይለ ፡ በረድ ፡ ወነፋስ ፡ ከማሁ ፡ አርግፅ ፡ ወአጽንኡ ፡ ወአቁ ም ፡ ደመ ፡ ትክቶሃ ፡ ለአመትከ ፡ አህተ ፡ ሚኮኤል ፡ አስመ ፡ መክን ፡ ወለደት ፡ ፯ተ ፡ በእንተ ፡ ፈሬህት ክ ፡ እግዚአ ፡ ሐመተ ፡ ምነሃ ፡ ወወልድነ ፡ በዝንቱ ፡ አስማቲክ ፡ ጎበ ፡ ለዘርአ ፡ ለአመትከ ፡ አህተ ፡ ሚኮ ኤል ፡ ድልሸታ ፡ ቴቴሸር ፡ ሸሬሸፈን ፡ ለዝንቱ ፡ አስማቲክ ፡ ሃ[ይ]ለ ፡ በረደ ፡ ወነፋስ ፡ አርግፅ ፡ ወአ ጽንፅ ፡ ወአአቁም ፡ ለዘረአ ፡ ሰጋ ፡ ውስተ ፡ ማህፅ ና ፡ ለአመትከ ፡ አህተ ፡ ሚኮኤል ፡ አንሊት ፡ መገ

ር ፡ መዣር ፡ መዣር ፡ ዳቆሮን ፡ በዘያሰ ፡ ብታኤል ፡ በሃይል ፡ ዝንቱ ፡ አስማቲከ ። ኢትቅትል ፡ ህፃና ፡ በ ውስተ ፡ ከርሣ ፡ ለ[አ]መትከ ፡ እህተ ፡ ሚክኤል ፡ ወ ገፀ ፡ ዘፍፁም ፡ በፅልት ፡ ፈርሐ ፡ ወደንገፀ ፡ ደብሎ ፡ እስመ ፡ አልባ ፡ ነገር ፡ ዘይሰአና ፡ ለእግዚአብሔር ፡ ይደምሰስ ፡ ስሞሙ ፡ ለዐርያ ፡ ወለአጋንንት ፡ መጋ ኛ ፡ ወጉሰምት ፡ አይነፅላ ። ወፍርቃቃዶ ፡ ወሰስቃ ት ፡ ለአመትከ ፡ እህተ ፡ ሚክኤል ።

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR ZA-WALDA ḤAWÂRYÂT AND TASFÂ MÂRYÂM.

I. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ። አስማተ ፡ እግዚእነ ፡ ዘይበልጎ ፡ እም ስይፍ ፡ ወእመላዔ ፡ ወይፀድል ፡ እምብረቅ ፡ ስሙ ፡ ለእግዚአብሔር ፡ ጎቡአት ፡ አስማት ፡ ዘነገሮ ፡ ለስ ሎሞን ፡ በእንተ ፡ አቀጵያጻት ፡ ወደቂቀ ፡ ቂዳር ፡ ነህ ብት ፡ ዘነገሮ ፡ ከመ ፡ ይአስሮሙ ፡ ወሂድ ፡ በ ፡ ፫ ፡ አ ስማት ፡ እስርሙ ፡ አቅዝዘሙ ፡ ወአፍዝዘሙ ፡ ወይ ቤሎሙ ፡ ንግሩኒ ፡ ስልጣንክሙ ፡ በምንት ፡ ትበል ው ፡ ሥጋ ፡ ሰብዕ ፡ ወትቅፍሉ ፡ ነፍስ ፡ ወትስልቡ ፡ አልባበ ፡ ሰብዕ ፡ ወታስተዋልጡ ፡ ነፍስ ፡ በነፍስ ፡ ን ግሩኒ ፡ ሥራይክሙ ፡ እስኩ ፡ ወይቤልዎሙ ፡ አልብ ነ ፡ ሥራየ ፡ እወ ፡ እወ ፡ ወይቤ ፡ ሰሎሞን ፡ በድያባ ዊ ፡ በነበልባላዊ ፡ በመብረቀ ፡ ዳዳ ፡ በቅርብዳዳ ፡ ስ ሙ ፡ ለእግዚአብሔር ፡ ጎቡአት ፡ ንግሩኒ ፡ ሰራ ይክሙ ፡ ወስልጣንክሙ ፡ ብምንት ፡ ትበልው ፡ ሰ ጋ ፡ ሰብዕ ፡ ሥልጣንክሙ ፡ ሥራይክሙ ፡ ወለምን ት ፡ ትሰትዩ ፡ ደመ ፡ አቀጵያጻት ፡ ወዳቂቀ ፡ ቂዳር ፡ ነ ህብት ፡ ወአዝብት ፡ ወይቤለሙ ፡ ሰሎሞን ፡ ወይ ቤሎሙ ፡ ሣረገሞሙ ፡ ወደርቃስ ፡ በዘረቃ ፡ በድቃ ስ ፡ በአድማስ ፡ ስሙ ፡ ለእግዚአብሔር ፡ ኩሉ ፡ ርጉ ማን ፡ ወፍዙዝን ፡ በኤኤፍጎም ፡ ስሙ ፡ በኤልፋህም ሰ ፡ በበሌቃሰ ፡ በበአልፋስ ፡ ዘአኤናዎስ ፡ ስሙ ፡ ጎ ቡዕ ፡ ኩን ፡ ርጉማን ፡ በዮድዛ ፡ በአልፋዛ ፡ ሄዛ ፡ ኤ ዛ ፡ ወዝንቱ ፡ ስምከ ፡ እስሮሙ ፡ ለአቀጵያጻት ፡ እለ ፡ ይበልው ፡ ሥጋ ፡ ዘእንበለ ፡ መጥባህት ፡ ወውእቱሰ ፡ ፯ ፡ ጊዜ ፡ ተናገሩ ፡ አቀጵያጻት ፡ ጎበ ፡ ስሎሞን ፡ ወይ ቤልዎ ፡ ንበልዕ ፡ ሥጋ ፡ ዘእንበለ ፡ መጥበጎት ፡ ወንስ ቲ ፡ ደመ ፡ ዘእንበለ ፡ ጽዋዕ ፡ ወናውጽእ ፡ ህየ ፡ እም ብዕሲታት ፡ በዙሎን ፡ ንፈኢ ፡ በውስተ ፡ ከርሰን ፡ ወ ናስተ ፡ ዋልዋ ፡ ብዕሲ ፡ ወብዕሲት ፡ ወናስተ ፡ ፃልአ ሙ ፡ ለብዕሲ ፡ ወለብዕሲት ፡ ወይቤልዎ ፡ ለሰሎሞን ፡ ውእተ ፡ ጊዜ ፡ ይቤ ፡ ሰሎሞን ፡ አድጎነኒ ፡ እግዚአ ፡ እምእደሆሙ ፡ ለጉድሎት ፡ ወእምዙሉ ፡ ገገር ፡ ወ ነገርጋር ፡ ይትሜሰሉ ፡ ቀጥዓ ፡ ወመዓት ፡ ወይት ሜሰሉ ፡ ዝዕብ ፡ ወአዝብዕት ፡ ነምር ፡ ወአናብርት ፡ ከይሲ ፡ ወአክይስቲ ፡ ዓቅራብ ፡ ወአቃርብት ፡ ወአ ለ ፡ ይትሜሰሉ ፡ ሰሐቅ ፡ ወቀሐር ፡ ወይትሜሰሉ ፡ ሰማየ ፡ ነጹሮሙ ፡ ምድረ ፡ ረጊጸሙ ፡ ታቦት ፡ ገሲሰ ሙ ፡ ጎመደ ፡ ነሥኒሦሙ ፡ ሥራየ ፡ ገቢሮሙ ፡ ምድ ረ ፡ ጐድጕዶሙ ፡ እለ ፡ ያመልኩ ፡ በሰራዩሙ ፡ ፍታ ህ ፡ ሥራየ ፡ ጐንደር ፡ ወላስታ ፡ ፍታህ ፡ ሥራየ ፡ እ ምጎረ ፡ ወወገረ ፡ ፍታህ ፡ ሥራየ ፡ ጻሞ ፡ ወጻሞት ፡ ፍተህ ፡ ሥራየ ፡ አረራ ፡ ወወዣራት ፡ ፍታህ ፡ ሥራ የ ፡ ጸብዓ ፡ ወጸጉዓ ፡ ፍታህ ፡ ሰራየ ፡ መንበርታ ፡ ወ ገርአልታ ፡ ፍታህ ፡ ሥራየ ፡ ህንጣሎ ፡ ወጽለሎ ፡ ፍ ታህ ፡ ሥራየ ፡ በላእለ ፡ ገብርከ ፡ ዘወልደ ፡ ሐዋርያት ።

II. በስመ ፡ አብ ፡ ወወልድ ፡ ወምንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ። ፍታህ ፡ ሥራየ ፡ ድብ ፡ ወጉጽ ፡ ፍታ ህ ፡ ሥራየ ፡ ጋላ ፡ ወሾንቅለ ፡ በለው ፡ ወአገው ፡ ፍ ታህ ፡ ሥራየ ፡ ሺራ ፡ ወትግሬ ፡ ፍታህ ፡ ስራየ ፡ ቀህ ይን ፡ ወወልቃይት ፡ ፍታህ ፡ ሥራየ ፡ ጻብተራ ፡ ወፍ ቁራ ፡ ፍታህ ፡ ሥራየ ፡ አጽቢ ፡ ወሺንአፌ ፡ ፍታህ ፡ ሥራየ ፡ ሺርኩሻ ፡ ፍታህ ፡ ሥራየ ፡ ሳረቢት ፡ ፍታህ ፡ ሥራየ ፡ አጋሜ ፡ ወአጉዕድ ፡ ፍታህ ፡ ሥራየ ፡ ህራ ማት ፡ ወውራሆት ፡ ፍታህ ፡ ስራየ ፡ እገለ ፡ ወዣባን ፡ ጴ(?)ላ ፡ ፍታህ ፡ ሥራየ ፡ ጉላማክያ ፡ ፍታህ ፡ ስራየ ፡

ሰርጌ ፡ ወጸምዓ ፡ ፍታህ ፡ ሥራየ ፡ ስራዊ ፡ ወጎማሼን ፡ ፍታህ ፡ ሥራየ ፡ ህንድ ፡ ወቤታንያ ፡ ፍታህ ፡ ሥራየ ፡ ግዕዝ ፡ ወመላኪ ፡ ፍታህ ፡ ሥራየ ፡ ጠቢብ ፡ ወጠቢት ፡ ወበአለ ፡ ግብር ፡ ፍታህ ፡ ሥራየ ፡ አፍርጂ ፡ ወሰርያ ፡ ፍታህ ፡ ሥራየ ፡ ዓረቢ ፡ ወግብጻዊ ፡ ወኖማዊ ፡ ፍታህ ፡ ሥራየ ፡ አጋንንት ፡ ፍታህ ፡ ሥራየ ፡ ሐፌራን ፡ ወነዊሐን ፡ ፍታህ ፡ ሥራየ ፡ ጻሊማን ፡ ወነዊህን ፡ ፍታህ ፡ ሥራየ ፡ ዅሎሙ ፡ እለ ፡ ይገብሩ ፡ ፈውሰ ፡ ወዅሉ ፡ ሥራየ ፡ በምጽልቋቅ ፡ በአርአር ፡ በጥቁር ፡ ክልብ ፡ ወበንቁር ፡ ሽንብራ ፡ ወበጥቁር ፡ ገብስ ፡ ወእለ ፡ ይገብሩ ፡ ሰራየ ፡ በመቱርዓሰ ፡ በመንጸፍ ፡ በድርኳት ፡ በማእያ ፡ በአፍአ ፡ ወበውስጥ ፡ በዅሳኁ ፡ ወበስንት ፡ ወእለ ፡ ትገብሩ ፡ ፈውስ ፡ በላእለ ፡ አመትከ ፡ ተስፋ ፡ ማርያም ።

III. በእግዚአብሔር ፡ አብ ፡ እሳት ፡ በእግዚአብሔር ፡ ወልደ ፡ እሳት ፡ በእግዚአብሔር ፡ መንፈስ ፡ ቅዱስ ፡ እሳት ፡ ሐተምኩክሙ ፡ ወአስርኩክሙ ፡ አንበሰ ፡ ወነብር ፡ ዝዕብ ፡ ወዋልጋ ፡ ወቀበሮ ፡ ወአሞራ ፡ በገሃድ ፡ በሰውር ፡ አድናኤል ፡ ኡዱኤል ፡ መንበሩ ፡ ዘኢይሬእይዎ ፡ ለእግዚአብሔር ፡ ልዑላነ ፡ ኃይል ፡ ፳ወ፪ክህናተ ፡ ሰማይ ፡ ፬እንስስ ፡ ጸዋርያነ ፡ መንበሩ ፡ እለዐዮኑ ፡ መንበሮ ፡ ልልዑል ፡ ወእለ ፡ ይጸውርዎ ፡ መንበሮ ፡ ለልዑል ፡ መልክዖሙ ፡ ገጻ ፡ አንበስ ፡ ወገጻ ፡ ንስር ፡ ገጻ ፡ ሰብእ ፡ ገጻ ፡ ላህመ ፡ በዝንቱ ፡ ስሞሙ ፡ አንሰ ፡ ሐጸርኩ ፡ መላተ ፡ ጎድራት ፡ ኢትብልዑ ፡ ወኢትንስኩ ፡ ወኢታሰናሰኩ ፡ ይቤሉ ፡ ኩሙ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ንዋየ ፡ ገብርክሙ ፡ ዘወልደ ፡ ሐዋርያት ፡ ተስፋ ፡ ማርያም ።

IV. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ። አስማተ ፡ መሥጥ ፡ ዓግሥ ፡ በእንተ ፡ እኩያን ፡ ጎሰውያን ፡ መስተዋድያን ፡ ወተግጋትያን ፡ በእድ ፡ ገሰሰያ ፡ በእግር ፡ ረዋጽያን ፡ በሰራይ ፡ መምላክያን ፡ ወእለ ፡ ይትናገሩኒ ፡ በነገር ፡ ፀብእ ፡ ወወነገር ፡ ሥራይ ፡ ወእለ ፡ ይዘብጡኒ ፡ በበትር ፡ ወበነገር ፡ መሪር ፡ ወበኵሉ ፡ ጊዜ ፡ ከመ ፡ ኢይቅርብዎ ፡ ወኢይቅርቡኒ ፡ ጎቤየ ፡ ወኢይቅትሉኒ ፡ ነፍስየ ፡ ወሥጋየ ፡ ለገብርከ ፡ ዘወልደ ፡ ሐዋርያት ፡ ኪድ ፡ መራኪድ ፡ እድህነኒ ፡ እምነቢበ ፡ አህዛብ ፡ ወትሰይመኒ ፡ ውስተ ፡ ርእሰ ፡ ህዝብ ፡ አሮህር (?) ረሚህ ፡ ከመ ፡ ኢይትቃወሙኒ ፡ በጊዜ ፡ ፍርድ ፡ ወርትዕ ፡ ጸር ፡ ወጸላእት ፡ ቀመኛ ፡ ወጸናሂ ፡ ፍኖት ፡ ከመ ፡ ኢይቅርብዎ ፡ ለገብረ ፯እግዚአብሔር ፡ ዘወልደ ፡ ሐዋርያት ፡ ብረታዊት ፡ ወልተ ፡ ገብርኤል ፡ ግርማ ፡ ግድ ፡ ግርማ ፡ ግድ ፡ ግርማ ፡ ግድ ፡ ግርማ ፡ ድብ ፡ ግርማ ፡ አንበሳ ፡ ግርማ ፡ ነምር ፡ ግርማ ፡ መፍርህ ፡ ግርማ ፡ መደንግጽ ፡ ግርማ ፡ ተመን ፡ ግርማ ፡ ንጉሥ ፡ ግርማ ፡ ጳጳስ ፡ ግርማ ፡ መኵንንት ፡ ግርማ ፡ ዘያፌድ ፡ ምስለ ፡ ነፍሰሙ ፡ ይውድዱ ፡ መሰፍንት ፡ ወመኳንንት ፡ ታህተ ፡ እገሪየ ፡ ይስግዱ ፡ ይቤ ፡ ሄኖክ ፡ ወልደ ፡ ያሬድ ፡ ዘተውህበ ፡ ፳ወ፯መህትወ ፡ ሰማይ ፡ ከማሁ ፡ ህበኒ ፡ ፍቅር ፡ ወርትዕ ፡ ወሞገሰ ፡ ቃል ፡ ለገብርከ ፡ ዘወልደ ፡ ሐዋርያት ።

V. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ። ነፍጸትሰ ፡ አምሰጠት ፡ ከመ ፡ ያፍ ፡ እመሰገርተ ፡ ነአዊት ፡ መስገርትሰ ፡ ተቀዋቅጠት ፡ ወንህን ፡ ድጎነ ፡ ረድአተነ ፡ በስመ ፡ እግዚአብሔር ፡ ወለእመ ፡ ዳገምከ ፡ ዘንተ ፡ አስማተ ፡ ወፈቀደ ፡ ይጋዕከ ፡ ይትአጸፍ ፡ ሑናቴ ፡ ወለእመ ፡ ኢያጽናእከ ፡ በቃልከ ፡ ወጸርከ ፡ በእንግድዓከ ፡ ንፍጽ ፡ ውእቱ ፡ ጸላኤከ ፡ ወትድጎን ፡ በፈቃደ ፡ እግዚአብሔር ፡ ወላእመ ፡ ደገምከ ፡ ዘንተ ፡ አስማተ ፡ ወፈቀደ ፡ ይጋእከ ፡ ይትአጸፍ ፡ ሑናቴ ፡ ወለእመ ፡ ኢያጽናእከ ፡ በቃልከ ፡ ወጸርከ ፡ በእንግድኣከ ፡ ይነፍጽ ፡ ውእቱ ፡ ጸላኤከ ፡ ወትድጎን ፡ በፈቃደ ፡ እግዚአብሔር ፡ ከማሁ ፡ አድጎነኒ ፡ ገብርከ ፡ ዘወለደ ፡ ሐዋርያት ።

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR SEBHAT LE'AB.

[Brit. Mus. MS. Add. 18,996].

አስማት ፡ ሞገሥ ፡ ወግርማ ፡ ለሰብእ ፡ ውናኤል ፡ ወውናኤል ፡ ወመሠውርናኤል ፡ መፍዝዘ ፡ መቅዝዝ ፡ መደንግዝ ፡ በከመ ፡ ሀበዕከሙ ፡ ለሄኖክ ፡ ወለኤልያስ ፡ እምገጸ ፡ ሞት ፡ ከማሁ ፡ ጎብሚኒ ፡ እምገጸ ፡ ሞት ፡ ወቍጥዓሆሙ ፡ ለመኳንንት ፡ ወለመሳፍንት ። ለእድ ፡ ወለዓንስት ፡ ወበከመ ፡ አስተሣነይከሙ ፡ ለዳንኤል ፡ ምስለ ፡ አናብስት ፡ ከማሁ ፡ አስተ ፡ ሣንየኒ ። ወአስተቃርበኒ ፡ ምስለ ፡ መኳንንት ፡ ወመሳፍንት ፡ ወምስለ ፡ ዓኖ ፡ ወነባሪ ፡ ወምስለ ፡ እድ ፡ ወአንስት ፡ ወየሐቡኒ ፡ መፍቅደ ፡ ሐሊናየ ፡ ሊተ ፡ ለገብርከ ፡ [ስብሐት ፡ ለአብ ፡][1] ዲዲቆር ፡ አሌፍ ፡ ዲዲቆር ፡ ዲዲቆር ፡ ዲዲቆር ፡ ደለክን ፡ በዝ ፡ አስማት ፡ በዘለገመ ፡ ሰማየ ፡ ኤልያስ ፡ ፫ ፡ ዓመት ፡ ወኀ ፡ አውራኦ ፡ ከማሁ ፡ ልጉሞ ፡ አፋሆሙ ፡ ወአሥር ፡ ልሳኖሙ ፡ ወአድክም ፡ ኃይሎሙ ፡ ለፀርየ ፡ ወለፀላዕትየ ፡ ከመ ፡ ኢይትናገሩኒ ፡ ነገረ ፡ ሕሡም ፡ ወነገረ ፡ ክርክር ፡ ዘእንበለ ፡ ፍቅር ፡ ወሰላም ፡ ለገብርከ ፡ ስብሐት ፡ ለአብ ፡ ለመቱቁሻ ፡ ኬፌሞን ፡ ኬፈያግን ፡ በዝ ፡ አስማቲከ ፡ ይርአዱ ፡ ሕዝብ ፡ ወአሕዛብ ፡ በጊዜ ፡ ርእዩኒ ፡ ኢይትናገሩኒ ፡ ለገብርከ ፡ ስብሐት ፡ ለአብ ፡ ወበከመ ፡ ደንገጸ ፡ ናባል ፡ ዕበ ፡ በጽሐ ፡ ዳዊት ፡ ምስለ ፡ ሠራዊቱ ፡ ከማሁ ፡ ይርአዱ ፡ ፀርየ ፡ ወፀላዕትየ ፡ በጊዜ ፡ ርዕዩኒ ፡ ለገብርከ ፡ ስብሐት ፡[1] ለአብ ፡ ወከመ ፡ ደንገጸ ፡ ዖዝ ፡ ዕበ ፡ ገሰሳ ፡ ለታቦት ፡ የጽዮን ፡ ከማሁ ፡ ይርዓዱ ፡ ሕዝብ ፡ ወዓሕዛብ ፡ ፀርየ ፡ ወጸላዕትየ ፡ በጊዜ ፡ ርዕዩኒ ፡ ኢይትናገሩኒ ፡ ለገብርከ ፡ ስብሐት ፡ ለአብ ፡ ሴቃ ፡ ወሴቃ ፡ ጣቃ ፡ ለአለቃ ፡ ወለጠበቃ ፡ መድፍን ፡ ድፍን ፡ ልበሙ ፡ አሙሕው ፡ አዝሕል ፡ ጎሊናሆሙ ፡ ለፀርየ ፡ ወለጸላዕትየ ፡ ስሙን ፡ ቡክሙን ፡ ፈያኩን ፡ ፈያኩማን ፡ መፍዝዝ ፡ አፍዝዘሙ ፡ መቅዝዝ ፡ አቅዝዘሙ ፡ መደንግዝ ፡ አደንግዘሙ ፡ ለፀርየ ፡ ወለፀላዕትየ ፡ ከመ ፡ ኢይልክፉኒ ፡ ነፍስየ ፡ ወሥጋየ ፡ በሁናት ፡ ወሰይፍ ፡ ወቀሥት ፡ ነፍጥ ፡ ወበትር ፡ ዕብን ፡ አድኅኒ ፡ ወሠውረኒ ፡ ለገብር[ከ] ፡ ስብሐት ፡ ለአብ[1] ፡ አስማተ ፡ ብእሲ ፡ ዘወሀበ ፡ እግዚአብሔር ፡ ለሙሴ ፡ ሰፈርዋስ ፡ አኖሮስ ፡ ድሴሙን ፡ መስፍን ፡ በስሮስ ፡ ስምከ ፡ ተማኅፀንኩ ፡ ይብራህ ፡ ገጽየ ፡ ከመ ፡ ፀሐይ ፡ ወወርኅ ፡ በቅድመ ፡ ነገሥት ፡ ወመኳንንት ፡ ይኩን ፡ ነገርየ ፡ ጥዕመ ፡ ከመ ፡ መዓር ፡ ወሥኮር ፡ ወፂው ፡ ወፈድፋደሰ ፡ በሀገረ ፡ ባሕር ፡ ነጋሺ ፡ ግርማግድ ፡ ግርማግድ ፡ ግርማግድ ፡ ግርማጽዮ ፡ መፍርሕ ፡ ወመደንግጽ ። ቃለ ፡ ቍጥዓ ፡ ዘይወጽዕ ፡ እምእሥራኤል ፡ በመንፈስ ፡ ዚአየ ፡ ይውድቁ ፡ ወይርዓዱ ፡ ኢጋንንት ፡ ይሰደዱ ፡ ሊተ ። እምላዕለ ፡ ገብርከ ፡ ስብሐት ፡ ለአብ ፡ እልፍ ፡ አስማት ፡ አክርስ ፡ በከመ ፡ ስሙ ፡ ለክርስቶስ ፡ ሀበኒ ፡ ሞገሰ ፡ አጋዝኒ ፡ ተፅናስ ፡ እንዘ ፡ እቀውም ፡ በቅድመ ፡ ነገሥት ፡ መፍቅደ ፡ ሀሊናየ ፡ ወርእሰላይ ፡ ሰላላይ ፡ ከለላይ ፡ ዘያቀልጦ ፡ ለሰማይ ፡ ከማሁ ፡ አፍዝዘሙ ፡ ለንጉሥ ፡ ወለመኳንንት ፡ ለእድ ፡ ወለዓንስት ፡ ከመ ፡ ያፍቅሩኒ ፡ ወያንብሩኒ ፡ ከመ ፡ ህልቀት ፡ በአጽባዕቶሙ ፡ ወበከመ ፡ ማዕተብ ፡ በመዝራዕቶሙ ፡ አክድር ፡ ወአቅድር ፡ ጥርጥራስ ፡ ዘትፀውር ፡ ዘወረድከ ፡ እምድረ ፡ ኢዮር ፡ አስማተ ፡ ኩሉ ፡ ዘአስተፋቀርከ ፡ ከማሁ ፡ አስተፋቅረኒ ፡ ጎበ ፡ ነገሥት ፡ ወመኳንንት ፡ ለገብርከ ፡ ስብሐት ፡ ለአብ[1] ፡ ንምድሮስ ፡ ክምድሮስ ፡ ጉስጉሥ ፡ ዘአውጸዕከ ፡ ልበ ፡ ነገሥት ፡ ዕፅ ፡ መራሁተ ፡ ልቡ ፡ ለፀርየ ፡ ወይጥፋዕ ፡ በሸን ፡ ፍኖቱ ፡ ጸርፈልቃኤል ። አማኑኤል ፡ አስማቲከ ።

በኃይለ ፡ ዝንቱ ፡ አስማቲከ ፡ እሥር ፡ ንባበ ፡ ልሳነ ፡ ጸለዕትየ ፡ ከመ ፡ ኢይንብቡ ፡ ነገረ ፡ ሕሡም ። ዘእንዘበለ (sic) ፡ ፍቅር ፡ ወሰላም ፡ ለገብርከ ፡ ስብሐት ፡ ለአብ[1] ። ከጼል ፡ ያጼል ፡ ብርሃናኤል ፡ ብርሃነከ ፡ አ

[1] Erased in the Ms.

ቁም ፡ ውስተ ፡ ልብየ ፡ ሊተ ፡ ለገብርከ ፡ ስብሕት ፡ ለ
አብ[1] ፡ ድግም ፡ ሽርቡር ፡ ዶር ፡ ዘአአብራህከ ፡ ልቡ ፡
ለሙሴ ፡ ከማሁ ፡ ይብራህ ። አእይንተ ፡ ልብየ ፡ ለገ
ብርከ ፡ ስብሕት ፡ ለአብ[1] ። ። ። ።

ስሙ ፡ ለእግዚአብሔር ፡ አብ ፡ ስሙ ፡ ለእግዚአ
ብሔር ፡ ወልድ ፡ ስሙ ፡ ለመንፈስ ፡ ቅዱስ ፡ አብያቴ
ር ፡ ታዖስ ፡ አዝያስ ፡ ወምሊኪያስ ፡ አቅጻፍር ፡ ስሙ ፡
ለሐራሽን ፡ ሐራሹን ፡ ሐራፈክር ፡ ጠጠኚን ፡ ዘሑኚ
ን ፡ ሕፍልማኤል ፡ በስሙ ፡ ዶር ፡ አላዶር ፡ ናት ፡ ዳ
ናት ፡ ሮዳስ ፡ ታግስ ፡ አብሳቴር ፡ ፀባዖት ፡ ሕፍርርዋ
ቅ ፡ ሕፍርርዋቅ ፡ ሕፍርርዋቅ ፡ በዝንቱ ፡ አስማት ፡
ቃልከ ፡ ሰሑል ፡ ውጉዝ ፡ ወበሰይፈ ፡ ሚካኤል ፡ ስ
ሑል ፡ አሳተ ፡ መለኮት ፡ ምንአያም ፡ አምር ፡ አሰር
ፈያኩን ፡ ወለከ ፡ ወጺአ ፡ ረፍሕ ፡ አንጼልል ፡ መል
አክ ፡ ወአንሐሊ ፡ ያፎጥን ፡ ወያጥን ፡ አልሂሱን ፡ ተ
ሌአላ ፡ በዝ ፡ አስማተ ፡ ቃልከ ፡ ኢየሱስ ፡ ክርስቶስ ፡
ወልደ ፡ እግዚአብሔር ፡ ሕያው ፡ ወወልደ ፡ ማርያም ፡
ድንግል ፡ በሰይፈ ፡ ሚካኤል ፡ ይትገዘም ፡ ወይባዕ ፡
መንፈስ ፡ ርኩስ ፡ ወዘአሐዘ ፡ ዑዳ ፡ ወባርያ ፡ ወተግ
ባረ ፡ ሰብእ ፡ ወሥራይ ፡ ይሰደድ ፡ ጎበ ፡ ዘቦአ ፡ ዝን
ቱ ፡ ጸሎት ፡ እምላዕለ ፡ ገብረ ፡ እግዚአብሔር ፡ ስብ
ሕት ፡ ለአብ[1] ፡ አልፋ ፡ አልፋ ፡ አልፋ ፡ ፃዕ ፡ ወጺአ
ከ ፡ ኢትግባዕ ፡ ይቤለከ ፡ እግዚአብሔር ፡ ወገሠረ ፡
ስምከ ፡ ይደምሰስ ፡ ለዓለመ ፡ አለም ፡ አሜን ። ያቋ ፡
ወያቂ ፡ አንተ ፡ ዑዳ ፡ ወአንተ ፡ ባርያ ፡ አንተ ፡ ጋኔ
ን ፡ ወአንተ ፡ ሰይጣን ፡ አንተ ፡ ፈራ ፡ ወአንተ ፡ ነዳ
ድ ፡ ዘትትሜሰሉ ፡ በብዙኅ ፡ ጸታ ፡ አህያ ፡ ሺራህያ ፡
ይምራኤል ፡ ኃያል ፡ እግዚአብሔር ፡ አዶናይ ፡ ቅዱ
ስ ፡ መንፈስ ፡ ቅዱስ ። ሹሐላ ፡ ወልድ ፡ ዋህድ ፡ በሎ
ፍሐም ፡ በምዮን ፡ ነገርኩሙ ፡ ኢያኤል ፡ ያዋፍዕ ፡
እሳተ ፡ እግዚአብሔር ፡ እግዚኦ ፡ እሩሐል ፡ እሩሐ
ል ፡ እሩሐል ፡ ሳምታኤል ፡ ጵልማኤል ፡ ያሸኩት ፡
ጋዴን ፡ አምደ ፡ ብርሃን ፡ ልብሰ ፡ ብርሃን ። ይበርቅ ፡
ቅድመ ፡ ገጹ ፡ ኃያል ፡ ጸባሚ ፡ ባርያ ፡ ፔልማ ፡ አርአ
የኒ ፡ ኃይለ ፡ ግርማ ፡ ንጉሥሰ ፡ ሥብሐት ፡ ፈማ ፡ ኡ
ይርአይ ፡ ወኢይልክፍዋ ፡ ለነፍሰ ፡ ለገብርከ ፡ ስብሐ
ት ፡ ለአብ[1] ። በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅ
ዱስ ። ፩ ፡ አምላክ ፡ ናዝር ፡ ናዝር ፡ ናዝር ፡ ናዝር ፡
፩ ፡ አዘርዝር ፡ ዝንተ ፡ ሥራይ ፡ ዘተገብረ ፡ በላዕለ ፡
ገብርከ ፡ ስብሐት ፡ ለአብ[1] ፡ ድሜጥሮስ ፡ ጋይስጦ ፡
በቱወገ ፡ ተውህበ ፡ አድኖ ፡ አቀሩጸት ፡ ለገብርከ ፡
ስብሐት ፡ ለአብ[1] ። ። ።

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR GABRA SHALÂSÊ TEZÂZÛ.

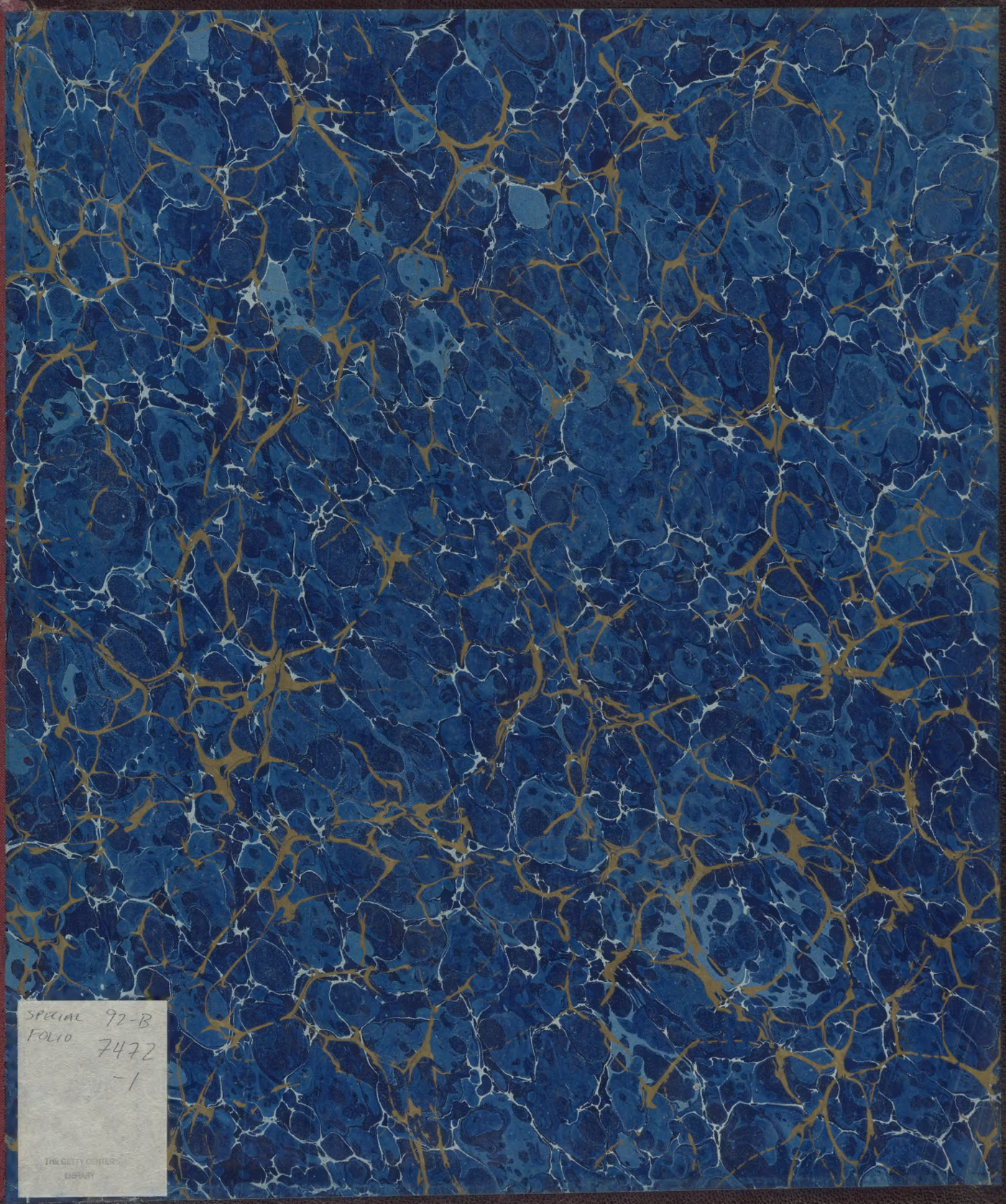
[Brit. Mus. Ms. Or. 4716].

በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡
አምላክ ። ጸሎት ፡ በእንተ ፡ ልሳን ፡ ወልሳን ። በርያ ።
ወሰብእ ። ዘመድ ። ወባዕድ ። ሞቀኛ ፡ ወቀናተኛ ።
ሙጋት ። ወቀሥርጥማት ። ተያያጀ ። ወበሽታ ፡ ናሁ ፡
ትማኅፀንኩ ፡ በኖኅት ፡ ስምከ ፡ ወበቀዳማይ ፡ የው
ጠ ፡ ዘዋንት ፡ ፈደሉ ። አሌፍ ፡ ከመ ፡ ተድኅነኒ ፡ ክ
ርስቶስ ። እምትንሣኤ ። ልሳን ። ወአፍ ፡ እስመ ፡ ል
ሳን ፡ ቀተሎሙ ። ለማህበረ ። ሰማዕታት ። አዕላፍ ፡
በነገረ ። ውዴት ። ጽኑዕ ፡ ዘይባልህ ። እምሰይፍ ፡
ተማ ፡ በፀአትከ ፡ እምማህበረ ፡ አብ ፡ ወላዱ ፡ ወለን
ብረትከ ፡ እምቅድም ። ለዓለመ ፡ ዓለም ። ወአሜ ።
ከመ ። ታድኅነኒ ። ክርስቶ ። እማዕንተ ። ልሳን ። ረ
ዋዴ ። ለዳንኤል ፡ ዘአድኃንከ ፡ እምናቡ ። ከደነ ፡
ያር ። ከሐዲ ። አመ ። አህዊኑ ። ተወድዩ ። በአሳ

[1] Erased in the Ms.

ት ፡ ነዳዲ ፡ ተማ ፡ በሥጋዊከ ፡ እምዘርአ ፡ አበው ፡ እለ ፡ ተበርዩ ፡ ወእመንሲሰ(?) ፡ ቅዱስ ፡ ዘይሴኒ ። እም ውሉደ ። ሰብእ ፡ ለህዩ ። አድኅነኒ ፡ ክርስቶስ ፡ እግዚአብሔር ። ወልደ ፡ ባህርዩ ። እምልሳነ ፡ ዓማዊ ። ዘእክለ ። ዓመፃ ፡ ሰሳዩ ። እስመ ፡ ልሳን ። ይቅትል ፡ ወልሳን ። የሐዩ ። ተማ ፡ በልደትከ ፡ ፪ቲ ፡ እምእም ላክና ፡ አብ ፡ ፩ ፡ ወእምሰብናየ ። አሐቲ ። ከመ ። ተድኅነኒ ። ክርስቶስ ፡ መላከ ። ሕይወትየ ። ኢመዋቲ ። እምልሳነ ። ብእሲ ። ወእምልሳንየ ። ዛቲ ። እስመ ፡ ሞት ፡ ጽንዕት ። ወድርክት ፡ ይእቲ ፡ ተማ ፡ በተጠብልሎትከ ፡ በአጽርቅተ ፡ ንጹት ፡ ወውሃቢ ፡ ወበሰከበትከ ፡ ካዕበ ። ውስተ ። ጎለ ፡ ለህመ ፡ አመ ። ሕዋፄ ። አድኅ (sic) ፡ ክርስ (sic) ። እምናዕሠ ። ልሳን ፡ ክልዕተ ፡ ዕፄ ። ሊተሰ ፡ እምቃል ። ኢያሰጥመኒ ። ድንጋፄ ፡ ገዛሚተ ። ዓበይት ። ዓዕዋም ፡ እስመ ፡ ይእቲ ፡ መጎፄ ፡ ተማ ፡ በሰጾትከ ፡ ወበጕይዮትከ ፡ ፍጡነ ፡ እስከ ፡ ድበር ፡ ቀኍስጳም ፡ አመቀትለ ፡ ደቂቀ ፡ ወጠነ ። አድኅነ ። ክርስ ፡ እምቅኔ ። ልሳን ፡ ግዕዛነ ፡ ሰዋቱ ። ለባሕቲቱ ። እስመ ፡ ተቀይኩ ፡ አነ ፡ ፱ዓመተ ፡ ዘአልበ ። ጸኒነ ፡ ተማ ፡ በግዝርትከ ፡ ወበቀዊ ፡ ሞትከ ፡ ዕራቀ ፡ ቅድመ ፡ ዐይነ (?) ፡ ልደት ። ገዘር ፡ በሰሙነ ፡ ልደት ። ጥየቀ ፡ አመክረነ ፡ ክርስቶስ ። ምክረ ። አድኅኖ ። እሙቀ ። አይቄ ፡ እጕይይ ፡ እምልሳን ፡ እስመ ። የፈርሃኒ ፡ ጥቂ ። ወይትከለኒ ፡ ዕንበር ፡ ምስሌሁ ። ልፁቀ ፡ ተማ ፡ በበአትከ ፡ እምልድትከ ፡ በ፱ዓ ፡ ውስተ ፡ ቤተ ፡ መቅደሰ ፡ ትቀምጥ ፡ ቅድመ ። አቡከ ፡ ርቱአ ፡ አድኅነ ፡ ክርስቶ ፡ እምሐሜተ ፡ ልሳን ፡ በአፍአ ። እስመ ፡ ልሳነ ፡ ሰብእ ፡ ቀተለ ፡ ብዙኃን ፡ ሰብአ ። ተማ ፡ በተመይጦትከ ፡ ኃበ ፡ ምድረ ፡ ናዝሬት ፡ እምድረ ፡ ግብጽ ፡ ወበተሐጽናትከ ፡ ካዕበ ፡ በተወክፎ ፡ ብዙኅ ። ተግሣጽ ፡ መጠነ ፡ ፵ክረምት ። በቤተ ፡ ዮሴፍ ፡ ኅኑጽ ፡ አድኅነኒ ፡ ክርስ ፡ በተወክፎ ፡ እምልሳነ ፡ እኩይ ፡ ቢጽ ። ዘየሐሜ ፡ በጽሚት ፡ ወአኮ ፡ በገጽ ። ተማ ፡ በጥምቀትከ ፡ ወበቃለ ፡ አብ ፡ ዳግመ ፡ ወእመንፈሰ ፡ ቅዱስ ፡ ርእሰ ፡ ለዕለ ፡ ርእስከ ፡ ዘሴመ ፡ አድኅ ፡ ክርስ ፡ ወበልሐኒ ፡ ፍጹመ ፡ እምልሳነ ፡ ሰብእ ፡ ዘአፍአ ፡ ዘይትናገሩ ፡ ሰላመ ፡ እስመ ፡ በልቡሙ ፡ ይቆጽሩ ፡ ቂመ ። ተማ ፡ በጸምከ ፡ ወበቋንድረት ፡ ገዳመ ፡ ፵ዕለተ ፡ እስመ ፡ መሐርከኒ ፡ ጸመ ፡ አድኅነ ፡ ክርስ ፡ ወትኩነኒ ፡ ቃውመ ፡ ፱ዓመተ ፡ ዘ ፡ እምትንሣኤ ፡ ልሳን ፡ ድክምት ፡ ዘትሠብረ ፡ አጽመ ፡ ወአሳት ፡ ንስቲት ፡ ዘታውኢ ፡ ፻ዖመ ። ተማ ፡ በእሰ ሰወትከ ፡ እንዘ ፡ ለዓለም ፡ ያስተርኢ ፡ ፫ዓመተ ፡ ለሰባኬ ፡ ወንጌል ፡ ቅድመ ፡ ገፍኤ ፡ አድኅነ ፡ ክርስቶ ፡ እምልሳነ ፡ ሰብእ ፡ ሰማሚ ፡ እምጉኅወት (?) ። አርከ ። አፍዊ ፡ እንዘ ፡ እንተ ፡ እምኔሁ ፡ ቀናዒ ፡ እስመ ፡ እምኔሁ ፡ ይሄይሰ ፡ ጸላዒ ። ተማ ፡ በብክይከ ፡ ወበአንበእ ፡ ኃባቤ ፡ ገጽ ፡ በሞት ፡ ፍቁርከ ፡ ለዛር ። ቅድመ ፡ ሰቆቃውያን ፡ አብያጽ ፡ አድኅነ ፡ ክርስ ፡ እምልሳነ ፡ በእሴ ፡ ሕፁፅ ፡ ወእምአፈ ፡ ፈርዖን ፡ በላዒ ፡ እሳት ፡ ታሕታዊ ፡ ግብጽ ፡ ከመ ፡ አድኅንክ ፡ በባሕር ፡ ለያዕቆብ ፡ ዕፀ ። ተማ ፡ በብዝኃ ፡ ኀትናከ ፡ እስከ ፡ ሀፁብከ ፡ በዕሩይ ፡ አስጋረ ፡ ክርዳድ ፡ ይሁዳ ፡ ዘምስለ ፡ ጴጥሮስ ፡ ሠርናይ ፡ ንጉሠ ፡ ነገሥት ፡ ክርስ ፡ ዘመንበርከ ፡ ሰማይ ፡ አጽርየኒ ፡ በብሩርከ ፡ እምዛህለ ፡ ልሳን ፡ እኩይ ፡ በእሳተ ፡ ንሰህ ፡ ወአክ ፡ በማይ ። ተማ ፡ በኅብሶተ ፡ ሥጋክ ፡ ወበጽዋ ፡ አደም ፡ ማህየዊ ፡ ዘወሀብከሙ ፡ ለአርድዕት ፡ በሞሴተ ፡ ሐሙሰ ፡ ቀደማዊ ፡ መልክጼዴቅ ፡ ክርስቶስ ፡ ካህነ ፡ ካህናነ ፡ ፈሌካዊ ፡ አሰሬተ ፡ ንሣዕ ፡ እንዘ ፡ ወልዳ ፡ አብርሃም ፡ ሌዊወከ ፡ ታድኅነኒ ፡ ሥመር ፡ እምልሳን ፡ ሐሣዊ ። እድኅኖ ፡ እምልሳነ ፡ ሰብእ ፡ ባርያ ፡ ወኬጸዋን ፡ ለገብርከ ፡ ገብረ ፡ ሥላሴ ፡ ትዛዙ ። ተማ ፡ በጽፍተ ፡ ገጽከ ፡ ወበኰርዓተ ፡ ርእሰከ ፡ ዘውስተ ፡ አውድ ፡ ወበዘወረቀኍ ፡ ብከ ፡ ምሬቀ ፡ ርኩሣ ፡ አይሁድ ፡ አድኅ ፡ ክርስ ፡ እምልሳነ ፡ ዛቲ ፡ ትውልድ ፡ ወአብሀ ፡ ገጸ ፡ ነፍስየ ፡ በብርሃንከ ፡ ብኡድ ፡ እንዘ ፡ አርአያ ፡ ንብር ፡ ነሳዕከ ፡ በዕድ ። ተማ ፡ በሀፈ ፡ ገጽከ ፡ በአንጸፍጸፈ ፡ ከመ ፡ ያም ፡ እምብዝኃ ፡ ጸልዮ ፡ ወሰጊድ ፡ በውሳጤ ፡ ኅቡዕ ፡ ገዳም ። አድኅ ፡ እምነገረ ፡ ልሳን ፡ መስጥም ፡ እስመ ፡ ፃማ ፡ መስቀል ፡ ይፀንዕ ፡ እምሁሉ ፡ ሕማም ። ት ፡ በተኀዝ ፡ ትከ ፡ ወበዘአሰሩከ ፡ ድኅርተ ፡ ዘምስለ ፡ መጠብህ ። ወአብትር ፡ እለ ፡ ሮዱክ ፡ ሴሊተ ። እስመ ፡ በህታዊ ፡ ክርሰ ፡ ወነዳይ ፡ አንተ ፡ አመ ፡ ድኅነኒ ፡ እምልሳን ፡ ዘይቀትሉ ፡ ነፍስተ ፡ እስመ ፡ ተደደቅኒ ፡ ግብተ ፡ ወጸብኡኒ ፡ ሊተ ።

ተማ ፡ በሐርትከ ፡ እስከ ፡ ቀያት ፡ ወሐና ፡ ወእምቀ
ያፍ ፡ ዳግመ ፡ ብእሲ ፡ ምስፍና ፡ እስመ ፡ ሰብእ ፡ መ
ጽኡከ ፡ ሌሊተ ፡ በሀማኑተወ ፡ ጹግ ፡ ወጋና ፡ አድኅ
ነኒ ፡ ክርስ ፡ በመዝራእትከ ፡ ትእኅትና ፡ እምልሳን ፡
ጣሁረ ፡ ልብ ፡ ወዕቡይ ፡ ሕሊና ። ተ ፡ በቀዊሞትከ ፡
ቅድመ ፡ ጴንዋናዊ ፡ እንግዳ ፡ ወበበእትከ ፡ አፍአ ፡
ወአልበሱከ ፡ ከለሜደ ፡ አድኅነ ፡ ክርስቶስ ፡ እምል
ሳን ፡ ዚያየ ፡ እኪተ ፡ ፍዳ ፡ ከኮና (?) ፡ በልሳን ፡ ሶበ ፡ አ
ዳንገያ ፡ እበደ ፡ በኃብለ ፡ ተሐንቀ ፡ እዴሁ ፡ ወሞተ ፡
ይሁዳ ። ተ ፡ በዘባንከ ፡ ዘተአገሠከ ፡ ጥብጠቤ ፡ ወበ
ዙለንታከ ፡ ጥብሉል ፡ በጽንአ ፡ አቢዶ ፡ ምንዳቤ ፡
ክርስቶ ። አቡየ ፡ ዘወለድከኒ ፡ በኢሩካቤ ፡ ጸግወኒ ፡
ሀብተ ። ወልድና ፡ አመጠነ ፡ ልሳን ፡ ይቤ ፡ እስመ ፡
በሰማያት ፡ በእንቲአ ፡ ይከውኑ ፡ ግልባቤ ። ተ ፡ በብ
ዝኃ ፡ ግፍዕከ ፡ ወበጉኃ ፡ ሥቃይከ ፡ ማዕዘኒ ፡ እም
ሴተ ፡ አርብ ፡ ምስለ ፡ ቃለ ፡ ትእይርት ፡ ኢተወሰኒ ፡
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The Ethiopian Homily on the Ark of the Covenant

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The Ethiopian Homily on the Ark of the Covenant

Critical Edition and Annotated Translation of
Dərsanä Ṣəyon

By

Amsalu Tefera



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This book is printed on acid-free paper.

To my father, the late Rev. Tefera Alemu



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Foreword

In this volume Amsalu Tefera offers the critical edition, translation and commentary, preceded by an informative introduction, of a Gəʿəz (Classical Ethiopic) text, the *Homily on the Ark of the Covenant*, together with two related texts—the *Miracles of Mary Zion* and the *Effigy of Zion*—that well illustrate three of the most representative and vital genres of the Christian Ethiopian literary tradition.

The edited texts have an intrinsic interest, since the elaboration on the Ark of the Covenant is of great significance for the much debated question of the spread and impact of the Jewish heritage on Christian Ethiopia. The three texts contribute to enrich the corpus of traditions known so far and stimulate further debates. Under this respect, the *Homily* complements what is found in the *Kəbrä Nägäśt* and adds many elements of detail on the way the ideological construction of Ethiopia as the 'Chosen Country' and as the true *Verus Israel* gradually emerged.[1]

Besides the interest of the contents, there are two other points which I would like to mention shortly here.

The first is the scholarly impact of the *Encyclopaedia Aethiopica*,[2] as is also testified by its large use in the present volume. The *Encyclopaedia* has become an indispensable reference tool in Ethiopian Studies and related fields, provides a comprehensive overview and a reliable introduction to all main topics, and will certainly keep on helping improve the state of the art in the field in the coming years.

The second question is one of method, that is crucial and must be duly underlined. The three Gəʿəz texts presented in this book, most of all the *Homily*, are critically edited according to the Neo-Lachmannian (that is, text-critical reconstructive) methodology. This trend was initiated in Ethiopian Studies a few decades ago by Paolo Marrassini (1942–2013),[3] with the intention of apply-

1 For nothing more than a first introduction to the crucial topics, see the bibliography and some of the essays collected in Alessandro Bausi (ed.), *Languages and Cultures of Eastern Christianity*: *Ethiopian*, lii–liii and 121–186 (section 'The 'Judaic Component'') (Variorum, The Worlds of Eastern Christianity (300–1500) 4, Farnham, Surrey 2012).

2 Siegbert Uhlig (ed.), *Encyclopaedia Aethiopica*, vol. 1 (*A–C*) (Wiesbaden 2003); vol. 2 (*D–Ha*) (2005); vol. 3 (*He–N*) (2007); in cooperation with Alessandro Bausi (ed.), vol. 4 (*O–X*) (2010); A. Bausi in cooperation with S. Uhlig (ed.), vol. 5 (*Y–Z, Supplementa, Addenda et Corrigenda, Maps, Index*) (2014).

3 For a short biograhical sketch and the list of his publications, cf. now Alessandro Bausi, 'In

ing a 'normal' way of dealing with Ethiopic texts and text editions. Following in the steps of proposals conceived as early as by Marrassini, in consultation with Taddesse Tamrat (1935–2013), and myself, it is the special merit of two colleagues of Addis Ababa University, namely Baye Yimam and Shiferaw Bekele, to have understood the potential and the importance of the philological approach for a refounding of academic scholarship on Ethiopian texts (from both the Christian and the Islamic tradition), and also Ethiopian Studies in general, within the framework of a more solid and reliable methodology.

The result was the establishment at Addis Ababa University of MA and PhD programmes in Philology, respectively in 2004 and 2007, where Marrassini, together with other colleagues in the course of time (among whom Orin Gensler deserves to be particularly mentioned here), passionately taught courses and tutored dozens of students, still during the last difficult years of his life, at times provided with no other means than his intelligence, his word, and his indefatigable dedication and great knowledge.

Among the early students of the Addis Ababa University Philology programmes figured Amsalu Tefera. He was actually the first one who successfully defended his PhD dissertation at Addis Ababa University, in 2011,[4] and he is finding now his own way in Ethiopian Studies as a staff member at the same university. What is published in this volume is a revised version of his PhD dissertation.

To preface this work is therefore a motif of particular satisfaction for me, as a pupil of Paolo Marrassini and as a member of the editorial board of the series of Texts and Studies in Eastern Christianity. But it is even more a motif of hope for the future of Ethiopian philological studies.

Prof. Dr. Alessandro Bausi
Hamburg, January 2015

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memoriam Paolo Marrassini (1942–2013)', and 'Bibliography of Paolo Marrassini', in Alessandro Bausi, Alessandro Gori and Gianfrancesco Lusini (eds), *Linguistic, Oriental and Ethiopian Studies in Memory of Paolo Marrassini*, xxvii–xlv (Wiesbaden 2014), slightly corrected and updated reprint from *Aethiopica* 16 (2013): 200–212.

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Glossary

Adiaphoric variant (from Greek *adiáphoros* 'indifferent') is any variant which is of no use in establishing a *stemma* (because banal, polygenetic, etc.).

ʿAmätä Məḥrät lit. 'Year of Mercy'; the year after the Birth of Christ, as expressed in the Ethiopian Calendar (EC).

Apparatus Criticus also called 'Critical Apparatus'; an apparatus which shows, for each page, all the variant readings found on that page in all the various subfamilies and text witnesses.

Archetype the hypothetical manuscript from which all attested manuscripts of the text derive.

Arke a collection of short hymns at the end of the lives of saints.

Ars critica art and methodology of Textual Criticism.

Bipartite stemma a family tree or *stemma* in which every branching node has two branches. (cf. *Stemma Codicum*).

Codex sheets of papyrus or vellum folded and sewn together; the forerunner of the modern book.

Codex optimus the 'best' codex.

Codex unicus a text which is attested only in a single witness.

Codicology the study of the physical layout, handwriting page and makeup of a codex.

Collation careful comparison of manuscripts and compilation of a list of their differences.

Colophon an end note of a manuscript, usually presenting facts relating to its production.

Composite text a manuscript which contains two or more codicological units.

Conflated readings two readings that have been combined.

Conjunctive error an error appearing in two or more manuscripts which is so serious and so unusual as to make it impossible to suppose that it arose more than once. Cf. 'shared innovation'.

Corrupted reading a reading that departs from the original text due to a copyist's mistake or alteration.

Dərsan an exegetical or homiletic text written by an ecclesiastical interpreter.

Dittography reduplication of a syllable, word, or longer unit (antonym of haplography).

Editio princeps first printed edition (of a given text).

Eliminatio codicum descriptorum elimination of derivative manuscripts.

emendatio 'emendation'; an attempt to reconstruct an original reading that has not survived in any of the extant witnesses. It is the final stage in preparing a critical edition.

examinatio 'examination' of the witnesses isolated by the *recensio*.

ʿəqa bet lit. 'storehouse'; in the Axumite tradition it is a title given to the guardian of the Ark of the Covenant.

Facsimile an exact copy or reproduction of something such as a document, a coin, or somebody's handwriting.

Fission incorrect splitting of one word into two.

Folio leaf of the manuscript (comprising two pages, recto and verso).

Fusion two words incorrectly joined as one word.

Gädl a Geʿez term which literally means 'combat' or 'struggle', and by extension 'hagiography'. The equivalent Latin term is 'Vita'. It refers to a book which contains the biography and miracles of a saint (cf. 'Hagiography').

Hagiography literary genre about the life and legends of a saint (cf. *Gädl*).

Haplography incorrect omission of one of two identical letters, syllables, word, etc. that occur in sequence; writing once what ought to be written twice (antonym of 'dittography').

Homoioarchton a copying error involving loss of text when the copyist's eye 'jumps' from a sequence of letters to an identical or similar sequence of letters at the beginning of two words or phrases typically on two successive lines.

Homoioteleuton a copying error involving loss of text when the copyist's eye 'jumps' from a sequence of letters to an identical or similar sequence of letters at the end of two words or phrases typically on two successive lines.

Homophony words which are identical in sound but different in meaning.

Infixation matters which have been inserted into a codicological unit so as to create an enlarged codicological unit.

Internal evidence evidence relevant to a text-critical judgment which is derived from within the text in question.

lectio difficilior 'the harder reading'.

lectio facilior 'easier reading'.

Mälkəʾ lit. 'effigy', 'image', 'resemblance', 'likeness' etc. A poetical category of the EOTC, praising the body parts of a holy person.

Mäzämmər 'singer' in the EOTC.

Metathesis cf. transposition.

Monomerous a codex which contains only a single codicological unit.

Nəburä əd title of the head of the Axumite Cathedral.

Orbis Aethiopicus general term for Ethiopian Studies.

Paleography the study of ancient scripts, especially their form and development.

Polygenetic error an error which can easily occur multiple times independently in various textual witnesses. It has no importance for establishing a *stemma*.

Recensio 'Recension', a general examination and evaluation of the evidence of the textual witnesses.

Recentiores more recent witnesses.

Recto the side of a folio which is read first (antonym of *Verso*).

Septuagint (LXX) the oldest Greek version of Old Testament.

Shared innovation a variation or 'error' shared among different textual witnesses. Cf. 'Conjunctive error'.

(sic) 'thus' or 'so', used within brackets to indicate that what precedes it was written intentionally or was copied verbatim from the original, even if it appears to be a mistake.

Sigla a brief identifying 'code' or label given to the manuscript(s).

Stemma Codicum a genealogical tree showing the relationship of the surviving witnesses based on their common innovation(s). Cf. Stemmatology.

Stemmatology also called 'Stemmatics', is a rigorous approach to textual criticism, involving the building of a (not necessarily rooted) stemma.

Suti a piece of cloth that serves to cover a codex, mostly on top of a wooden board and leather cover.

Täsʿattu lit. 'nine'; a mark of the Ethiopic punctuation system, which consist of nine dots (typically five dots in red and four in black).

Tä'ammər 'miracle'.

Text critic someone who examines the variations between manuscripts and versions in order to determine the most plausible original reading of a text.

Text transmission the process by which a text is transmitted over the years through repeated copying.

Textual family a group of manuscripts that are genetically related by virtue of being copies stemming from the same (original or intermediate) manuscript.

Textual witness any manuscript which contains a given text.

Textus Receptus lit. 'received text'; a standard form of the text, widely available.

Theonym name of God.

Toponym place name.

Transposition a copying error involving an exchange in the position of two or (rarely) more letters within a word, or an exchange of two words or of two multi-word sequences.

usus scribendi the stylistic and linguistic habits of the author.

Variant reading any difference between two or more textual witnesses of the same text.

Verso the side of a folio which is read second (antonym of *recto*).

Vorlage the manuscript or text from which a scribe copied and/or translated a text.

Zena 'news'.

Introduction

Writing and literature in Geʿez arose mainly in the milieu of the Ethiopian clergy, who lived in monasteries and at the court of the emperor and of powerful noblemen; here literature satisfied the demands of the patrons, who protected and supported the authors and copyists as well as paid for writing materials. Although the existence of secular subjects among the manuscript material is not deniable, religious matters predominate. Translations of the Holy Bible, hagiographies of saints, homiletic writings, royal chronicles and accounts of wars, liturgical and hymnological works, philosophical and juridical writings, theological and ecclesiastical books, magical scrolls[1] etc. are common types of the Ethiopic literary heritage. The earliest Ethiopic literature consisted primarily of translations from Greek and Arabic. But later especially after the medieval era, indigenous writings multiplied exuberantly. Giyorgis of Gasəčča (d. EC *Ḥamle* 7, 1417 = AD July 1, 1425), Emperor Zär'a Yaʿəqob (r. 1434–1468), Arkä Śəllus (flourished during the reign of Bä'ədä Maryam (1468–1478)), Ǝčäge Ǝnbaqom (d. ca. 1560) and *abba* Baḥrəy (flourished during the time of Śärṣä Dəngəl (1563–1597)) are prominent Ethiopian authors. Medieval Ethiopian literature is particularly rich in hagiographies, which constitute the largest group of sources for medieval Ethiopian history and above all cultural history.[2] But there is also a huge amount of exegetical and homiletic literature.

Relatively speaking, hagiographies, though not sufficiently so, have been much more studied than homilies. *Dərsanä Ṣəyon*, 'Homily [in honor] of Zion' (henceforth DṢ), one among the ancient texts of Ethiopia, has not yet been studied so far. DṢ glorifies and venerates the Ark of the Covenant (henceforth AC) and has close similarity to *Kəbrä Nägäśt* 'Dignity of Kings' (henceforth KN). Both KN and DṢ are prime sources on the coming of the Ark of the Covenant to Ethiopia. Thus, the account in KN is the base for the ideology and the Ark story in Ethiopia.

DṢ is read on the 21st of the month of *Kanun* (November). It is not easy to determine the date of its composition, but the oldest known manuscript is dated to the 15th cent. AD. Hence we can assume the original must have been composed in the 14th cent. AD or earlier. We read in the text that the author was an illiterate shepherd of goats and sheep.

1 Cf. Getatchew 2005b: 736–741.

2 Cf. Kaplan 1984: 1–14; Marrassini 1982: 1–10, here p. 3.

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DṢ speaks about various matters. As a Christian theological text, it commences with a doxology of the Holy Trinity. It glorifies the Father, the Son and the Holy Spirit. Incarnation is also discussed broadly in the text. DṢ is one of the best sources on Mariology, the glory and symbols of St. Mary. The text frequently uses the epithet Zion for St. Mary and the Ark of the Covenant. It praises Zion Mary for Her miraculous deeds and wonders.

We find allegorical descriptions of the Virgin from DṢ as the Celestial Zion, the Ark of the Law, habitation of the Lord, the country of the great King, Bride of Lebanon, Zion the gate of Paradise, the golden ship, our Mother Zion, holder of the dew of divinity, etc. Besides, the text preserves praises, prodigies and miracles performed by St. Mary.

There are also other topics DṢ deals with: a detailed narration of how the Lord bestowed the two Tablets of the Law to Moses; the theological interpretation of the Ark (*Tabot*), Tablets of the Law (*Ṣəllat*), and the equivalent NT hermeneutical qualities; OT and Judaic episodes presented in NT and Ethiopian Christian versions; mighty deeds and astonishing miracles of the Ark of the Covenant; the construction of the Temple of Solomon and its destruction by Nebuchadnezzar, the concealment of the Ark of the Covenant, etc. Much space will be given in the present book to various matters related to the content, theme, textual values and biblical allusions in DṢ.

The book is organized in two major sections. The first section presents general subjects related to DṢ, such as *Tabot* traditions in the Ethiopian Orthodox *Täwaḥədo* Church (henceforth EOTC), traditions on Zion and Axum, discussions and analysis are included. The second section presents the critical edition and translation of DṢ and related texts dedicated to Zion: *Zena Ṣəyon* 'News of Zion', *Tä'ammərä Ṣəyon* 'Miracle of Zion' and *Mälkə'a Ṣəyon* 'Effigy of Zion'.

Objective

The general aim of this work is the textual reconstruction and translation of DṢ, based on Neo-Lachmannian editorial methodology. More specifically, the following goals can be detailed:

1) To establish the *stemma codicum* through the analysis of the text transmission, by consulting the catalogues, obtaining the available versions of DṢ from different archives and localities, and collating them.
2) To reconstruct the text which is supposed to be the nearest to the original text of DṢ or to its archetype and provide by the required *ars critica* a critical

edition and an annotated translation, with the texts of the 'Miracles of Zion' and 'Effigy of Zion' appended.

3) To ascertain the text arrangement of DṢ in contrast to KN and *Dərsanä Maryam* 'Homiliary on Mary'.

4) To discuss Ethiopian Orthodox *Täwaḥədo* Church teachings and popular traditions on DṢ and related subjects such as Ark of the Covenant, Zion, Axum, Axumite coronation, etc. in the Ethiopian context.

Scope

The edition contained in this book is based on ten DṢ manuscripts, collected from different monasteries and archives. The collection covers: Axum Zion Cathedral [1 MS], Ṭana monasteries (Däbrä Maryam [1 MS] and Ṭana Qirqos [2 texts: 1 unpublished MS and 1 published text]), Baḥər Dar (Kota Maryam [1 MS]), Fogära Bäbbäks Däbrä Gännät Maryam [1 MS], Däbrä Tabor (Dära) Šəme Maryam [1 MS], Addis Ababa, Ǝnṭoṭṭo St. Mary Church [1 MS], and Addis Ababa, National Archives and Library Agency (NALA) [2 MSS]. Most of the manuscripts are microfilm copies (obtained from the National Archives and Library Agency (NALA), AA; Berlin State Library, Germany; and St. John's University, Collegeville, MN, USA)). Four of ten are texts (not digital copies). The time span covered by the collected manuscripts ranges from the 15th to the 20th cent. AD.

Fidäl Symbols and Transliteration

1 *Consonants*

ሀ h	ረ r	ተ t	አ ʾ	ዠ ž	ጠ ṭ	ፈ f
ለ l	ሰ s	ቸ č	ከ k	የ y	ጨ č̣	ፐ p
ሐ ḥ	ሸ š	ኀ ḫ	ኸ ḵ	ደ d	ጸ ṗ	ቈ qʷ
መ m	ቀ q	ነ n	ወ w	ጀ ǧ	ፀ ṣ	ኀ ḫʷ
ሠ ś	በ b	ኘ ñ	ዐ ʿ	ገ g	ፀ ḍ	ኰ kʷ
			ዘ z			ጐ gʷ

2 ***Vowels***

1	2	3	4	5	6	7
ä	u	i	a	e	ə or no vowel	o
ሀ = bä	ሁ = bu	ሂ = bi	ሃ = ba	ሄ = be	ህ = bə, b	ሆ = bo

3 ***Numerals***

፩	፪	፫	፬	፭	፮	፯	፰	፱	፲
1	2	3	4	5	6	7	8	9	10
፳	፴	፵	፶	፷	፸	፹	፺	፻	፼
20	30	40	50	60	70	80	90	100	1000

Signs

The following symbols are used in the apparatus:

[§]	indicates section.
<	indicates a derivation from.
*	indicates a hypothetical word.
[|] (bar)	is applied in order to separate numbers between variants in the critical apparatus.
⌜ ⌝	(half brackets) are used to indicate the starting and ending of variants consisting of more than one word.
[ ]	(square brackets) are used to indicate restorations in cases of physical damage or corrupted texts.
† … †	Greek *obelós* (sing.), *obeloí* (pl.) 'cross' also called *Crux desperationis*—is applied in the case of irremediable corruptions where no restoration can be proposed.

In the translated text, ( ) or [ ] is used with words which are not in the Gəʿəz text but are necessary in the translation.

Abbreviations[3]

AC	Ark of the Covenant.
add.	*addit*, *addunt*, 'it adds, they add'.
BL	London, British Library.
BnF	Paris, Bibliothèque nationale de France.
ca.	*circa* 'about'.
cent.	century.
ch/s.	chapter/s.
col.	column.
comp.	compiler.
cf.	compare.
DAE	Deutsche Aksum-Expedition.
des.	*desinit* 'it ends'.
DM	*Dərsanä Maryam* 'Homily [on the honor] of Mary'.
DṢ	*Dərsanä Ṣəyon* 'Homily [on the honor] of Zion'.
EC	Ethiopian Calendar.
ed.	editor/s, edition.
EOTC	Ethiopian Orthodox *Täwaḥədo* Church.
f./ff.	folio/folia.
HMML	Hill Museum & Manuscript Library.
ill.	illegible.
inc.	*incipit* 'it begins'.
KJV	King James Version.
KN	*Kəbrä Nägäśt* 'Dignity of Kings'.
LXX	Septuagint.
MA	*Mäṣhafä Axum*, *Liber Axumae*, 'Book of Axum'.
Mhr.	*Mämhər* 'teacher'.
MS/S	Manuscript/s.
NALA	Addis Ababa, National Archives and Library Agency.
n.d.	no date is given.
n.p.	no printing detail is given.
NT	New Testament.
om.	*omittit*, *omittunt* 'it omits, they omit'.
Or.	Oriental.
OT	Old Testament.
PN	personal name/s.

3 Biblical abbreviations are not included here.

pub.	publisher.
r.	*recto*.
rep.	'repeated'.
RSV	Revised Standard Version.
(sic)	to indicate that the preceding word is correctly quoted though erroneous.
s.l.	*supra lineam* 'written above'.
St.	Saint.
trans.	translator/translation.
v.	*verso*.
YHWH	Yahweh.

SECTION 1

Background and Analysis



CHAPTER 1

Tabot in the Ethiopian Tradition[1]

1 *Tabot* in EOTC

The presence of a *tabot* is obligatory in every Church of the EOTC. Nöldeke (1910: 37, 42) says that the term *tabot* (ታቦት፡) is considered to have been borrowed into Ethiopic from Jewish Aramaic (*tēḇūṯā/tēḇōṯa*). To the contrary, Rodinson (1960: 64–68) argues that it was borrowed from Arabic. 'In Ethiopic' states Heldman (2010: 802), 'the term has two meanings, referring both to the altar tablet or slab that rests upon the altar chest (መንበረ፡ ታቦት፡); occasionally, it may designate also the altar chest itself. In the Ethiopic Bible, it refers both to the OT Ark of Noah and the Ark of the Covenant in which the Tablets of Law were placed'.[2]

The *tabot* is the case containing the *ṣəllat* (ጽላት፡, singular *ṣəlle* ጽሌ፡)[3] 'slab, tablet'. *Məśwaʿ* (ምሥዋዕ፡) is used in reference to the altar as focal point of the Liturgy; in principle it is a fixed altar, whereas the *tabot* is a mobile one. *Ṣəlle* is a tablet of wooden or marble substance,[4] on which the name of the Lord and the dedicated saint's name are engraved. It is in the likeness of the two Tablets put in the Ark of the Covenant.

The *Mäṣḥafä Senodos* prescribes the presence of two altars (ክልኤቱ፡ ምሥዋዕ፡) in every church: one which is portable, like the stone of children of the Israel

1 About the tradition of *tabot* (tablet) in other churches, cf. Raes (1951: 59–70) and Gorgoryos (1998/1999 [EC 1991]: 95). Libän Makonnən (2000/2001 [EC 1993]: 83) states that altar in the Coptic Church is made from clay or stone in quadrilateral form. A *tabot* with a cross model is engraved over it and the name of the Lord saying 'ALPHA and OMEGA' is inscribed on it. Finally, the Greek acronym of Lord Jesus: IH XP YC OC, is written in the periphery of the *tabot*.

2 See also Dillmann 1865: 560; Leslau 1987: 570.

3 Cf. the statement of Ayalew Tamiru (1961/1962 [EC 1953]: 87) on this issue: ጽሌ ማለት በግእዙ የነጠላነት፣ ጽላት የብዛት ስም ነው፣ ነገር ግን በልማድ እንደ አንድ ኾኖ ይነገራል።። እንዲሁም በጽላት እና በታቦት መካከል የሁኔታና የአነጋገር ልዩነት ሲኖር ልማደኛው ሰው 'ታቦተ ጽዮን ጽላተ ሙሴ ናት' በማለት ሲናገር ይሰማል። '*ṣəlle* in Gəʿəz is a singular and *ṣəllat* is a plural noun; but it is traditionally used as a singular. Even though there is a contextual and lexical difference between *ṣəllat* and *tabot*, some [lit. ordinary people] say '*Tabotä Ṣəyon* is *ṣəllatä Muse*''.

4 The *ṣəlle* is made of stone or a hard wood such as sycamore, although there are records of royal *tabotat* made of gold. Cf. Grierson and Munro-Hay 1999: 253; Basset 1882: 313; Getatchew 1988: 16, 2006: 62; Agostinos Tedla 1994: 131–157; Libän 2000/2001 [EC 1993]: 19; Pankhurst 1987–1988: 28–32.

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that was carried from place to place in the wilderness, and another that is not removed from its place.[5] In fact, many churches possess more than one *tabot*; only one of them, however, is the main *tabot* and this gives the church its name and the annual feast of the *tabot* is celebrated accordingly.[6]

According to the canon of the EOTC, the presence of a *tabot*[7] is obligatory in every Church.[8] No sacrifice can be offered without a *tabot*.[9] Only a bishop[10] can consecrate a *tabot*.[11] There is a ritual of the consecration of the *tabot*[12] in the EOTC. It is one of the most exotic elements of Ethiopian ecclesiastical practice—a phenomenon exclusive to Ethiopia, a unique ritual object central to all church services. Märḥa Krəstos (2002/2003 [EC 1995]: 15), referring to the song of St. Yared from the *Dəggʷa*, notes about the glory and power of *tabot*: **ወአንቲኒ፡ ታቦት፡ እምጎበኒ፡ መጻእኪ፡ ውጎበኒ፡ ተሐውሪ፡ መድኃኒተ፡ ኩኒ።** 'And

5 Cf. Bausi 1995: 300 (text); Guidi 1897: 16; Paulos Tzadua 1968: 11.

6 See Fritsch 2001: 388; also Heldman 2010: 802–803. For general description of *tabot*, cf. Heyer 1971: 39–45.

7 'The *tabot* is a symbol of the grave of Christ' (Grierson and Munro-Hay 1999: 253). 'The *tabot* itself is a mystery', Munro-Hay (2006: 27) citing C.H. Walker (1933: 95) who in turn cites an Amhara informant.

8 Cf. Hyatt 1928: 121–122.

9 'It is the *tabot* that is consecrated, rather than the church itself' (Grierson and Munro-Hay 1999: 252, Munro-Hay 2006: 28). According to EOTC canon, however, the Church also must be consecrated. If not, it is impossible to consider it as a Church, it will simply be an ordinary house. There is a special prayer and solemn for the dedication of a church and consecration of a *tabot*.

10 An archimandrite (**ቆሞስ፡**) can also consecrate a church; however, a *tabot* can only consecrated by a bishop. Cf. Sergew (1989: 162–164).

11 Beckingham and Huntingford (1961: 545) discuss the form of the prayer for the consecration of a new church and *tabot*, and a desecrated one. If the *tabot* is touched by a lay person or by a non-Christian, then it must be reconsecrated by a bishop. For the consecration prayer cf. EMML 4399—Getatchew 1993a: 135–136, EMML 4410—Getatchew 1993a: 140; *Fəṯḥa Nägäśt* chapter 1 (edition of Guidi 1897: 17), Märsəʾe Hazän (1945/1946 [EC 1938]: 355), Sergew (1989: 162–164), Mekarios et al. (1996, 63 (text), 67 (translation)). St. *abuna* Täklä Haymanot (1215–1313), who was elected as bishop of Ethiopia by the council of Ethiopian scholars and association of clergies (because Egyptian bishops were not able to come to Ethiopia for political reasons and due to Islamic influence), was popular in his miracles and wonders. He traveled to evangelize Ethiopians in all corners. As a result he was given the title **ሐዲስ፡ ሐዋርያ፡ ብርሃን፡ ዘኢትዮጵያ፡** 'New Apostle [and] light of Ethiopia'. As a bishop, he consecrated *tabots* and ordained priests & deacons. For a detailed account, cf. Taddesse 1972: 160–205; Ḫəruy 1921: 114–117, 144–145.

12 Cf. EMML 1206, ff. 167^{v}–171^{r} (cf. Getatchew 1979: 172–179, here 174–175), also Beckingham and Huntingford 1961: 543–548, here 545.

you tabot, [let you] be a medicine wherever you come from and wherever you go'.[13] Kefyalew Merahi (1997: 14) says: 'The tabot is the most holy object of the Ethiopian church. Its sanctity, function and centrality in the ritual of the Ethiopian church is the same as that of the Ark in ancient Israel'. Aymro Wondmagegnehu and Motovu (1970: 46, 48) state regarding the consecration of the *tabot*:

> It is the *tabot* which gives sanctity to the church in which it is placed … The consecration of a church is a solemn and impressive ceremony with rites symbolic of the sacred uses to which the edifice is dedicated … The *tabot*, or Ark, previously consecrated by the Patriarch, is installed with grandeur and is the chief feature of the ceremony.[14]

Munro-Hay (2006: 28) identifies *tabot* with Ark: 'The tabot identified with the Ark, is hedged about in the same way with mystery, hidden in the holiest part of the churches, always wrapped in concealing veils, never seen by a layman's eye. Should profane persons approach it, it must be reconsecrated'.

The *tabot* is dedicated in the name of Holy Trinity, St. Mary, Angels, Apostles, Martyrs, Right men, etc. The EOTC strongly teaches that worship must be attributed and every prayer should be addressed solely to the Lord God. More than one *tabot* can be deposited in the same parish church. In the chronicle of Emperor Zär'a Ya'əqob we read his order to every church to have not one single *tabot* in a church, but two or more. The following proclamation is quoted from Munro-Hay (2006: 36) in turn cited from Perruchon (1893: 81): 'One must not put only one tabot into the churches, but two or several, and that among them must be one consecrated to Mary'. Munro-Hay analyses the allegory behind the proclamation of the King as: '… And Mary, of course, in whose womb once dwelt the New Law, Christ, was identified with the Ark of the Covenant that had contained the Old (Mosaic) Law in the form of the Ten Commandments'.

The *ṣəlle* bears an engraving of the crucifixion of Jesus Christ with the images of the Holy Virgin Mary and St. John the disciple, are standing on the right and left sides of the cross respectively; and the divine names of the Lord inscribed thereon, signifying the Incarnation of the Word of God in the

13 Cf. EMML 1206, f. 170^{v}, *Melṭān* (cf. Getatchew 1979: 175). It is also stated in KN ch. 54 (cf. Bezold 1905: 59–61 text, 47–49 trans.).

14 Cf. Hyatt 1928: 121–122; Pankhurst 1987–1988: 29.

Womb of St. Mary.[15] The term *tabot* usually is used to express both the *tabot* proper and the *ṣəlle*. Mekarios[16] et al. (1996: 61 text, 65 trans.) testify this fact as follows:

> ታቦት እግዚአብሔር በደብረ ሲና ዐሠርቱ ቃላትን በላዩ ጽፎ ለሙሴ ለሰጠው ጽላት ማደሪያ ነው። በቤተክርስቲያናችን ግን ታቦቱ ጽላት እየተባለ ይጠራል። ይህም አዳሪውን በማደሪያው ለመጥራት ነው። ታቦቱ የጽላቱ ማደሪያ ማኖሪያ ብቻ ሳይሆን የእግዚአብሔር መገለጫ ነው።
>
> Tabot is the repository of the *ṣəllat* on which the Ten Commandments were written and given to Moses by the Lord on Mount Sinai. However, in our Church the tabot is called the *ṣəllat*.[17] And this is to call the dweller by the repository. The tabot is not only the dwelling [and] repository of the *ṣəllat*, but also the manifestation of the Lord.
>
> Translation, mine[18]

Grierson and Munro-Hay (1999: 340) mention that *tabot* is used to describe a stone altar tablet as well as the chest in which the tablet is kept, which must also have contributed to the identification of Tablet and Ark. A stone tablet can be called a *tabot*, and the Ark is also called *tabot*.[19] Beckingham and Huntingford (1961: 543) on the other hand, consider the word *tabot*, which was spelled by Alvares as *tabuto* (sic), to have meant primarily 'ark', 'chest'. Ullendorff (1956: 233) on his part suggests its derivation: '*tabot* is derived from the Jewish Palestinian Aramaic '*tebuta*' (*tebota*) which in turn is a derivation from the Hebrew *tebah*'.[20]

With regard to the type of material for engraving the *tabot*, Hiob Ludolf (1691: 556) states:

> ፔካ ፀዐዳ ዘውእቱ ማርመሩ፤ ኤጲሞስሂ ከማሁ። ኤጲሜድር እብነ በረድ ውእቱ፤ ዘሀሎ በኢትዮጵያ፤ እስመ ይከውን ጽላት ዘይነብር ላዕለ መንበር።

15 Cf. Ermyas 1997: 51.

16 The book translates *tabot* as 'Ark of the Covenant' and *ṣəlat* as 'Holy Plate'.

17 Munro-Hay (2006: 31–35) opposes such identification, using the term 'confusion'.

18 The book also contains an English translation. However, I find some variation in the terminologies.

19 'A *tabot*—alternatively referred to as a *ṣəllat*, a tablet representing the *ṣəllatä ḥəgg*, the tablet(s) of the Law of Moses—is kept in the altar table or stand called *mänbärä tabot*, in the *mäqdäs*, the sanctuary or Holy of Holies of every Ethiopian church' (Munro-Hay 2006: 28).

20 Cf. Hancock, 1992: 129, 533.

> *Peka*[21] is white which is marble; As for *Eṗemos*[22] it is like it; *Eṗemedr*[23] is marble which is found in Ethiopia, for it become the Tablet (*Ṣəllat*) which sits upon the Altar.
>
> Text, LUDOLF 1691: 556; translation, mine

The EOTC teaches that both the Ark and the Tablet symbolize the Holy Mother and Christ Jesus respectively (Ermyas Kebede 1997: 51). The Anaphora of Mary says that St. Mary is ጽላት፡ ዘሙሴ፡፡ '[Mary is] the Tablet of Moses'.[24]

By the early 20th cent., a few *tabot* had been acquired by European museums in various ways. According to Heldman (2010: 803), 'these form the basis of the following description of carved designs that typically decorate the recto face of *tabot*, dating from the early 16th cent. to the 18th cent. All *tabotat* are inscribed with the names of the saints to whom they are dedicated. A majority of these wood and stone *tabotat* … are carved with cruciform designs similarly to those of the exterior panels of bilateral pendant diptychs of the same period.[25] … Several early 16th-cent. *tabotat* are carved with a large cross that divides the panel into four parts, following the style of the painted design found on the exterior of a 15th-cent. triptych attributed to Fəre Ṣəyon'.[26]

The *ṣəlle* is square or rectangular in shape, small enough to be carried by a single priest,[27] and often decorated with crosses or interwoven patterns. On religious occasions the *tabot* will be covered in costly cloths and carried around with singing, *šəbšäba* 'rhythmical movement of the clergy' and *č̣əbč̣äba* 'clapping', the beating of prayer sticks, the rattling of sistra, and the sounding of other musical instruments. We read in the Bible (2 Sam. 6) of a similar practice

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21 It is 'white marble', derived from Greek *phouka*, transcription of Heb. *pūk* 'black paint' (Leslau 1987: 413).

22 Leslau (1987: 35) explains this term as *'priestly garment made of two pieces joined on the shoulder'*. He also gives the etymology: from Greek *epōmis*, translation of Hebrew: *epōḏ*.

23 This also meant 'marble' (cf. Leslau 1987: 35).

24 Cf. Daoud 1954: 107; Grohmann 1919: 279.

25 See also Grierson 1993: 244, no. 102, fig. 33.

26 Cf. Heldman 1994: 37, fig. 10.

27 This contrasts with the size of the biblical Ark of the Covenant, which was carried by four Levites. Alvares on the other hand, states that four priests carried the *tabot*. His statement which is taken from Beckingham and Huntingford (1961: 323–324) goes as follows: 'The altar stone or stones of all the churches are treated with much reverence on the way, and are carried only by mass priests, and always four priests go with each stone, and four others to take turns with them; they carry these stones as if on a stretcher raised on their shoulders, and covered with rich cloths of brocade and silk'.

of venerating the Ark.[28] *Mänbär*[29] is the wooden box-like chest where the *tabot* (with the *ṣəlle/ṣəllat*) is kept. As Ludolf said, the *tabot* is placed on the *mänbär* 'seat' or 'throne'. This term, according to Nöldeke (quoted from Ullendorff 1956: 235), is the *minbar* or *mimbar* of the mosque and is an Ethiopic loan-word in Arabic. Underneath, it has a case called *kärsä ḥamär*.[30]

During the liturgy, the *tabot* is placed, always wrapped, on the *mänbärä tabot*. The chalice (blood) and the paten (bread) are then placed on the *tabot*, and the liturgy is celebrated over it. In this way the bread and the wine that represent Christ's flesh and blood are directly connected to Christ, the consecrated *tabot* being linked through the anointing by its bishop or patriarch with the apostle Mark, founder of the See of Alexandria, and disciple of Christ Himself.[31] The ceremony takes place veiled from the view of the people, only the priests and serving deacons being present in the sanctuary.

We can distinguish two types of altars in the EOTC.[32] The first is the Lalibäla type (legged cubic or box-like), clearly labeled on inscribed examples as *tabotat*. They are small enough to be easily portable. These small, cubic, carved wooden *mänbärä tabotat* with legs are quite rare.[33] Munro-Hay (2006: 31) suggests possible reasons why such *mänbärä tabotat* were used: 'Possibly these 'cubic altars' were specifically designed as portable altars, or perhaps they were placed on a larger altar, either as the consecrated *tabot* on which the paten and chalice stood, or to receive a *ṣəllat* for this purpose. Nowadays they have lost their function as altars, and are used as miscellaneous church furniture'. After the

28 Cf. Ullendorff 1968: 93; Pankhurst 1987–1988: 29–30.

29 Also called *Mänbärä tabot* 'altar'. According to Fritsch (2010: 804) '*Mänbärä tabot* is the so-called 'altar chest', which together with *Tabot/Ṣəllat* i.e. the altar tablet, can cover the notion of altar (ምሥዋዕ)'. Grierson and Munro-Hay (1999: 253), on the other hand present the Ethiopic usage as 'The chest in which the slab is kept, known as the *mänbärä Tabot*, would seem to correspond more accurately to an Ark, and the slab itself would be the equivalent of the Tablets'. For a brief historical survey on *Mänbärä tabot*, cf. Fritsch 2010: 804–807.

30 Lit. 'womb of the ship', cf. Fritsch 2010: 805.

31 Cf. Munro-Hay 2006: 28.

32 Fritsch (2010: 804–806) lists various stages of *mänbärä tabotat* in Ethiopia. He says that the Lalibäla type is in the second stage and preceded by the oldest types of Gundufru Maryam near Aṣbi and in Dəgum; also in East-Təgray churches such as Zarema Giyorgis, Agobo Qirqos, Däbrä Sälam Mika'el. They were small, rather carefully crafted, adorned with carvings and angle ornaments, had four legs ensconced into holes.

33 They are known from Lalibäla, Yəmrəḥannä Krəstos church near Lalibäla, Zoz Amba, a church in Bäläsa, and Maryam Aba'o church near Dära, Təgray, though surely there must be others elsewhere as well (cf. Munro-Hay 2006: 31 and 230, note 3).

establishment of the Solomonic dynasty in 1270, the following period witnessed a greater variety in *mänbärä tabot* form and decoration.[34] The second type, the usual *mänbärä tabotat* in use today, is much taller and bigger, a sort of stand or cupboard with shelves for storing the *tabot* and various liturgical books and instruments, with pillared and domed canopies on top, and coverings of drapery. This type was usual by Alvares' time in the 1520s, and is still in use. Fritsch (2010: 805) mentions that the *mänbärä tabot* of Gunda Gunde (in the late 15th cent.) preserves paintings. He also remarks that the *mänbärä tabot* of Ašätän Maryam and Guya Abunä Täklä Haymanot are made of wrought iron.

The *mänbärä tabot* is covered with a ceremonial cloth, and its three windows[35] are covered with curtains. The fourth side[36] should be fitted with the picture of **ምስለ፡ ፍቁር፡ ወልዳ፡** '[St. Mary] with Her Beloved Son'.

2 When Did the *Tabot* Originate in EOTC Tradition?

Based on the narration of KN, the EOTC strongly claims that the Ark of the Covenant came to Axum during the time of Mənilək I.[37] After the advent of Christ, the service of the *tabot* continued, but a new form was given to the OT usage of the Ark.[38] Munro-Hay (2006: 47) explains about NT application of *tabot* in Ethiopia that 'The *tabotat* in all the churches of Ethiopia are merely images of this single tablet [*ṣəllatä Muse*] with the difference that *tabotat* are NT versions, created with Christian symbolism'. Ayalew Tamiru (1977/1978 [EC 1970]: 198–199) states what the EOTC believes regarding the use of *tabot* and why the Church maintains it:

> **… ኢትዮጵያ በቀዳማዊ ምኒልክ ዘመነ መንግሥት ለሕገ ልቡና አጋዥ ሕገ መጽሐፍን ለእምነቷ ምስክር ታቦተ ጽዮንን ሕግን የሚያስተምሩ ካህናት ሌዋውያንን አግኝታ በቤተ መንግሥቷ ጎን ቤተ ክህነቷን አቋቁመች። … ጽላትና ወንጌል በአንድነት የእግዚአብሔርን አምልኮት በኢትዮጵያ ቤተ ክርስቲያን ሲመሰክሩ እንዲኖሩ ኢትዮጵያውያን ሊቃውንት በስምምነት አጽንተዋል። ይኸውም በሙሉ ዓለም የነበረችው አንዲት ቤተ ክርስቲያን**

34 Cf. Fritsch 2010: 805.

35 Southern, northern and eastern sides.

36 Western side.

37 The reign of Mənilək I is considered to have been ca. 982–957 BC (cf. Munro-Hay 2006: 232, note 23; Budge 1928: 204). The supposed resting place of the Ark of the Covenant, Axum, however, had not been found in the time of Solomon (cf. Cornuke 2005: 246 and Hancock 1992: 150).

38 Cf. Pedersen 2000: 215.

ስትሠራበት የነበረ ለመሆኑ በፍትሐ ነገሥት በአንቀጽ ቀዳማዊ ውሳኔ በጉባዔ ጸንቶ ይገኛል። ቤተ ክርስቲያን ተከፍላ ከአንድነት ወደ ሁለትነት ከደረሰችበት ጊዜ ወዲህ ግን አብያተ ክርስቲያናት ጽላትን ትተዋል ይባላል። የኢትዮጵያ ቤተ ክርስቲያን ብቻ የመጀመሪያውን ዓላማ ሳትለውጥ እስከ ዛሬ ትሠራበታለች።

> … Ethiopia received the Law of Book for the help of Law of Conscience [lit. heart], Ark of Zion[39] for the testimony of her Faith, [and also] Levite-priests for the teaching of the Law, during the reign of Mənilək I [and] established its house of priesthood beside to its Palace … Ethiopian scholars confirmed in harmony that the Tablet and the Gospel testify together to the worship of the Lord in the church of Ethiopia. And this was in the One Church, in the whole world; and this is found in the first chapter of *Fətḥa Nägäśt*.[40] However, since the time that the church was divided into two from one, it is said that [other] churches have abandoned the Tablet. Without altering the original objective, only the Ethiopian Church (still) observes it until today.
>
> Translation, mine

Modern scholars hesitate to accept this view. They say 'There is no evidence for the use of *tabot* in Aksumite times' (Grierson and Munro-Hay 1999: 254).[41] However, evidence does exist, state the above authors, for the use of wooden altar slabs in other Oriental Churches. The description goes as follows:

> The Syrian Orthodox and Coptic churches both used wooden altar slabs or portable[42] consecrated altars at an early date. It is still Coptic practice to set a consecrated altar board into the top of the altar. Known as the *maqt*, this is a rectangular panel placed in a special slot on the surface of

39 It is stated that the Ark of the Covenant in the time of Alvares and Emperor Iyasu I had seven bolts (cf. Beckingham and Huntingford 1961: 543, Guidi 1961: 151 (*text*), Munro-Hay 2006: 136).

40 *Fətḥa Nägäśt*, 'The Law of the kings' chapter one, about the Church and related matters. The *Fətḥa Nägäśt* comprises 51 chapters divided into two sections: spiritual and secular. The first 22 chapters belong to the spiritual section and the last 29 chapters contain secular matters. Cf. Guidi 1897: 14–16 and Paulos Tzadua 1968.

41 However, on the next page of the same source, the authors assume the probability of such a practice during the Axumite period (cf. Grierson and Munro-Hay 1999: 255).

42 The Ethiopian *tabots*, on the other hand, are not portable. Of course, the *tabot* is carried on the head during ceremonial processions and hagiographies occasionally mention that monks who founded monasteries had *tabotat* in their baggage.

> the altar as a substitute reliquary. It is usually decorated with a cross and in the four squares formed by the arms of the cross Greek letters form an abbreviation of the divine name: 'Jesus Christ Son of God'. While it only occupies a small area of the whole surface of the altar, the *maqt* is the most important element. The paten and the chalice will be placed on it when the liturgy is celebrated. If a properly consecrated altar is not available, the *maqt* itself can be used to celebrate the liturgy.
>
> GRIERSON and MUNRO-HAY 1999: 254

According to Munro-Hay (2006: 29), the *tabot* developed out of the Coptic church's use of the altar board called a *maqta* probably in the period of increasing isolation even from Egypt after the consolidation of Islamic states largely cut Ethiopia off from the Christian world. He continues: 'In Egypt, this consecrated board is set into the altar and serves the same purpose as the *tabot*: the chalice and the paten for the wine and bread of the Eucharist are placed upon it. The use of the altar board must have been perfectly acceptable to the Egyptian bishops who succeeded as heads of the church in Ethiopia over the centuries, since they consecrated the *tabotat*'.

Gorgoryos (1998/1999 [EC 1991]: 95) states that other Oriental and Byzantine Orthodox churches have the same tradition of using *tabot* for offering the Holy Communion. Rodinson (1964: 243) in his review of Ullendorff affirms that the Ethiopian *tabot* is similar to that of the Orient, especially the Coptic one. He says: 'The Ethiopian object is strictly analogous to the Christian altar table. This takes forms in the East which, in the Coptic Church in particular, are very close to that of the Ethiopian *tabot*'. Since the EOTC was under the Coptic Patriarchate until 1959 it is obvious that it would share various ritual practices and canons with the Coptic Church. Hence there is no reason to assume that Axumite liturgical practice would have deviated from that of Alexandria.[43]

The *tabot* is popularly envisaged nowadays as a replica or representation of the Ark of the Covenant—or, perhaps, more strictly, of the tablets of the Law—at Axum.[44] This sort of symbolism means that there are many thousands of *tabots*, since every church has at least one. 'The supreme model of the *tabot*' writes Munro-Hay (2006: 29), 'remains the mysterious relic at Aksum, somehow supposed to be both the Ark and the Tablets of the Law. All others are considered to be replicas of this one'. Here it is fitting to quote the concluding sentence of Hancock (1992: 514) as to why Ethiopians make multiple *tabots*:

43 This idea is also substantiated by Grierson and Munro-Hay (1999: 255).

44 Cf. Brown 1964: 11.

'For the Ethiopians know that if you want to hide a tree you must place it in a forest. And what else are the replicas that they venerate in twenty thousand[45] churches if not a veritable forest of signs?'

The Ethiopian Church commentary (Tinsae Publishing Agency 2006/2007 [EC 1999]: 153) to the Book of Exodus (chapter 25:9)[46] states how the Lord ordered Moses to make the Ark:

> ወግበር፡ ታቦተ፡ ዘመርጡል፡ እምዕፅ፡ ዘኢይነቅዝ፡ ዘካዕበ፡ እመት፡ ወመንፈቀ፡ እመት፡ ኑኃ፡ /ኑኁ፡/ እመት፡ ወመንፈቀ፡ እመት፡ ራኅባ፡ /ራኅቡ፡/ እመት፡ ወመንፈቀ፡ እመት፡ ቆማ፡ /ቆሙ፡/ ... ክንድ፡ ከስንዝር፡ ቁመታ፤ ክንድ፡ ከስንዝር፡ ወርዷ፤ ሁለት ክንድ፡ ከስንዝር፡ አቆልቋዩዋ፤ የሚሆን፡ ከማይነቅዝ፡ ሽምሸርሰጢን፡ ከሚባል፡ ዕንጨት፡ ቈርጠህ፡ ታቦትን፡ ሥራልኝ፡ አለው። አንድም፡ ዕፀ፡ ዘኢይነቅዝ፡ ይላል፤ ከዚያም፡ ራኅባ፡ ባለው፡ ጽፍሓ፡ /ጽሑፍ፡/ ይላል፤ ሽምሸርሰጢን፡ የሚባል፡ የማይነቅዘውን፡ ዕንጨት፡ ቈርጠህ፡ አቈልቋይዋ፤ ሁለት፡ ክንድ፡ ከስንዝር፤ ወርዷ፡ ክንድ፡ ከስንዝር፤ ቁመታ፡ ክንድ፡ ከስንዝር፡ የሚሆን፡ ታቦትን፡ ሥራልኝ፡ አለው። ዘመርጡል፡ ዘዘመን፡ ዘስምዕ፡ ዘሕግ፡ ዘሥርዓት፡ ዘርስት፡ ዘምዕዋድ፡ ዘዑደት (sic)። ዘመርጡል፡ አላት፡ ሰቀልኛ፡ ናትና፤ ዘዘመን፡ አላት፡ በዘመነ፡ ሙሴ፡ ተሠርታለችና፤ ዘስምዕ፡ አላት፡ አምልኮቱ፡ ይመሰከርባታልና። (sic) ጸንቶባት፡ ይኖራልና፤ ዘሕግ፡ ዘሥርዓት፡ አላት፡ ሕጉ፡ ተነግሮባታል፡ ሥርዓቱ፡ ተፈጽሞባታልና፤ ዘርስት፡ አላት፡ ምድረ፡ ርስት፡ ገብተውባታልና፡ /ምድረ፡ ርስትን፡ ወርሰውባታልና፡/፤ ዘምዕዋድ፡ አላት፡ ከብበዋት፡ ይሠፍራሉና፤ ዘዑደት፡ አላት፡ ይዘዋት፡ ይዞራሉና።

'... And make the Ark of the Tabernacle from acacia wood; two cubits and a half its length, a cubit and a half its breadth, ... a cubit and a half its height; He told him (Moses) 'make me an Ark cutting acacia wood (lit. 'unspoiled wood'), called *Šämšärsäṭin*,[47] its size shall be a cubit and a half its height, a cubit and a half its breadth, two cubits and a half its length'. *Andəm*[48] it says unspoiled wood. Then, it says *ṣəfḥa* (*ṣəfḥu*) instead of

45 The EOTC claims currently there are more than thirty thousand churches and one thousand monasteries in the country.

46 In other versions verse 10 (Exod. 25:10).

47 Also called '*Shittim* wood', an incorruptible acacia (cf. Charles Léon Souvay, 'Ark', in: *The Catholic Encyclopedia*, vol. 1, 1913, online edition: http://en.wikisource.org/wiki/Catholic_Encyclopedia_%281913%29/Ark 17/01/2015).

48 አንድም፡ *andəm* 'and (there is) one (who says)' is the common terminology for giving alternative views on the same verse/phrase. Some schools of Biblical commentary use ዐ፡ '*bo*' 'there is (also)' to convey the same meaning. The *andəm* contains three strands: the Ge'ez text (*zär* or *nəbab*), its Amharic translation (*zäybe*), and the commentary proper (*tərgʷame* or *ḥatäta*). Böll (1994: 597) suggests a fourth possibility called *məssale* 'example' to the above three strands of *andəmta*. (For a detailed analysis on the subject, cf. Cowley

> *raḫba*.[49] He said to him that '[After] Cutting the unspoiled wood called *Šämšärsäṭin*, make Me an Ark in the [following] size: her length two cubits and a half, its height a cubit and a half, its breadth a cubit and a half'. [He said] '*zämärṭul* 'of the Tabernacle', *zäzämän* 'of the time', *zäsəmʿ* 'of the testimony', *zäḫəgg* 'of the Law', *zäśərʿat* 'of the Ordinance', *zärəst* 'of the inheritance', *zämaʿwad* 'of the periphery', *zäʿudät* 'of the procession''. He said *zämärṭul* for she is rectangular [in size]; He said *zäzämän* for she is built up in the time of Moses; He said *zäsəmʿ* for His worship will be declared [and] will dwell forever inside her; He said *zäḫəgg*, *zäśərʿat* for His Law is being proclaimed [and] His ordinance is being performed inside her; He said *zärəst* for they entered into the Land of Inheritance through her; He said *zämaʿwad* for they shall settle in encamping her; He said *zäʿudät* for they shall proceed by carrying her'.
>
> Translation, mine

The Ark of the Covenant is expressed by various terms in the Bible: 'The Ark of Testimony' (Exod. 25: 22; 26:33, 30:26), 'The Ark of the Covenant of the Lord' (Num. 10:33; Deut. 10:8), 'The Ark of the Covenant' (Josh. 3:6), 'The Ark of God' (1Sam. 3:3), 'The Ark of the Lord' (1Sam. 4:6).[50] Among these, the expression 'Ark of the Covenant' (abbreviated as AC) has become most familiar in English. The chest was 2.5 cubits in length and 1.5 cubits in breadth and height.[51] There is an allegorical interpretation of the size of the *tabot*, according to the commentary tradition of the EOTC (1932/1933 [EC 1925]: 123–126):[52] 2.5 cubits in length signifies the time from Adam to Noah (2256 years), at the end of which the semblance of the Virgin, the Ark of Noah, appeared; 1.5 cubits in breadth indicates the time from Noah to Moses (1600 years), in whose time the Ark of the Covenant, the image of the Virgin Mary was given; and 1.5 cubits in height

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1983: 3 ff.; Säyfä Śəllase 2007: 174–209; 2011: 13–25; 2011: 27–54). Cowley (1971a: 9–20, here pp. 17–18) lists 13 methods of interpretation used in the *andəmta*.

49 Both words (*ṣəfḥa* and *raḫba*) have the same meaning 'her breadth' (cf. Leslau 1987: 466, 548).

50 Also termed in Ethiopic: ታቦተ፡ ሕግ፡ 'Ark of the Law'.

51 The Bible gives its dimensions in cubits. We do not know exactly how long the cubit used by the Hebrews was. If we use the ancient Egyptian value of 524 mm used in the pyramids, then in modern units the Ark would have been about 130 × 80 × 80 cms, about the size of a modern chest freezer. Peake's Commentary of the Bible (Black and Rowley 1962: 234) suggests its equivalent size in feet: 3¾ by 2¼ by 2¼ feet. Some give the equivalent size of the Ark of the Covenant as 45 × 27 × 27 inches (cf. Cross 2005: 211).

52 Cf. Commentary of ውዳሴ፡ ማርያም፡ ዘሰንበተ፡ ክርስቲያን፡ 'Praise of Mary on Sundays'.

signifies the time from Moses to St. Mary (1600 years), at the end of which the true Ark of the Lord, Virgin Mary, was born.

With regard to the resemblance of the Ark to the Purity of Virgin Mary, *Mäṣḥafä Məsṭir*[53] states:

> እምቅድመ፡ የሀብ፡ እግዚአብሔር፡ ለሙሴ፡ ኦሪተ፡ በጽላተ፡ ሰማይ፡ አዘዞ፡ ለሙሴ፡ ከመ፡ ያስተዳሉ፡ ላቲ፡ ታቦተ፡ ለሙዳያ። ከማሁ፡ አስተዳለዋ፡ ለድንግል፡ ከመ፡ ትኩን፡ ስርጉተ፡ በቅድስና፡ ወበንጽሕ።
>
> The Lord, before giving the Law in the Heavenly Tablet to Moses, commanded Moses to prepare the Ark for Her receptacle. In the same manner, He prepared the Virgin to be adorned in Sanctity and Purity.
>
> Translation, mine

3 The Ethiopian Claim for Possession of the Ark

The account of *Kəbrä Nägäśt* (KN) on the coming of the Ark of the Covenant is the basis of the Ethiopian claim for possession of the Ark. KN states that Mənilək and the young children of Israel duly departed from the Holy Land, but before doing so they are said to have purloined the Ark of the Covenant, which they carried with them to Ethiopia as they 'could not live without it'.[54] Towards the end of KN,[55] the superiority of Ethiopia is stated by the fathers, as well as by Gregory the Illuminator, asserting that the Ark of the Covenant will remain in Ethiopia until the second coming of Christ. KN ch. 113 says that the Ethiopian kings have become glorious and great due to the Ark of Zion, as the kings of Rome became glorious by the nails [of the Cross] that Helena made into a bridle, which is called the vanquisher of the enemy of Rome.[56]

Mary Zion of Axum is unique by virtue of its claim to preserve the original Ark of the Covenant. The annual feast of *Ḫədar* Zion, also called *Däbrä Ṣəyon*,[57] is colorfully celebrated at Axum. According to the teaching of the EOTC, it was on *Ḫədar* 21 that the Ark of the Covenant came to Ethiopia. Numerous pilgrims

53 Edited by Yaqob Beyene 1990: 373.

54 Cf. Pankhurst 1987–1988: 28.

55 KN chs. 113–116. Other Ethiopian illuminated manuscripts also present this tradition. Raineri (2008) presents 66 plates on the Solomon-Sheba legend including the transportation of the AC to Axum.

56 Cf. Bowersock 2008: 383–393; Marrassini 2007: 365; Amsalu Tefera 2009.

57 Fritsch and Zanetti 2003: 671.

and tourists come and many Ethiopians from the Diaspora attend the feast. The church rituals, the Yaredic hymns (*Maḥlet*) in the newly built Church and Fasil's church, the reading[58] of *Dərsanä Ṣəyon* in front of *Ǝnda Ṣəllat*, and the devotion of the faithful are truly remarkable.

Several researchers from different disciplines dedicated their time to exploring and studying the Ark of the Covenant. The following pages briefly present prominent figures of the last 800 years and their accounts.

1) **Abū Ṣāliḥ** al-Armanī, geographer and writer (13th cent. AD), an Armenian Christian living in Egypt, is the first person to state clearly that the Ark of the Covenant was in Ethiopia.[59] He states:

> The Abyssinians possess the Ark of the Covenant, in which are the two tablets of stone, inscribed by the finger of God with the commandments which [He] ordained for the children of Israel. The Ark of the Covenant is placed upon the altar, but is not so wide as the altar; it is as high as the knee of a man, and is overlaid with gold; and upon its lid there are crosses of gold; and there are five precious stones upon it, one at each of the four corners, and one in the middle. The liturgy is celebrated upon the Ark four times in the year, within the palace of the king; and a canopy is spread over it when it is taken out from [its own] church to the church which is in the palace of the king.[60]

This sounds exactly like the sort of procession still seen regularly at church festivals in Ethiopia today, when the *tabot* is carried out from a church. Munro-Hay (2003: 340), commenting on this claim, remarks that 'No reliable evidence testifies to the existence of this object in Aksumite times and the first mention of a claim to the AC in Ethiopia occurs in Abū Ṣāliḥ's work (in 13th cent.)'.

2) **Francisco Alvares** was the chaplain of the first Portuguese embassy to Ethiopia from 1520–1526. His book, entitled 'The Prester John of the Indies: A True Relation of the Lands of Prester John, being the narrative of the Portuguese

58 For the photo depicting the reading ceremony of DṢ at Axum, cf. figure 5.

59 He adds, however, that it was lodged in the Ethiopian royal city, which was then Adäfa (Lalibäla) in Lasta, not Axum in Tigray (Munro-Hay 2006: 75–76).

60 Evetts 1895: 287, see also Ullendorff 1968: 26; Pankhurst 1987–1988: 29; Hancock 1992: 128. But current researchers doubt the authorship of Abū Ṣāliḥ to the famous description of 'The Churches and Monasteries of Egypt and some Neighbouring Countries' (cf. Franz-Christoph Muth 2003: 54–55).

Embassy to Ethiopia in 1520' was translated and edited by Beckingham and Huntingford in two volumes.[61] The book is universally regarded by scholars as being 'of great interest … incomparably detailed [and] a very important source for Ethiopian history'.[62] Alvares describes the old church at Axum with altar stone from Mount Zion.[63] He travelled across Ethiopia, recorded references to the Queen of Sheba as an Ethiopian sovereign, Makədda.[64] He also states the restriction of laymen (both men and women) to the outer part of the church in his time: 'Neither women nor laymen go into the enclosure of this church, and they do not go in to receive the communion …'.[65]

3) **Šihābaddīn Aḥmad ibn ʿAbdalqādir**, nicknamed **Arab-Faqih**, noted in his book *Futūḥ al-Ḥabaša*[66] that Emperor Ləbnä Dəngəl marched to Axum with his nobles and troops during the invasion of Ethiopia mounted by Imam Ahmad (Grañ). Then, 'The king [Ləbnä Dəngəl] ordered 'the great idol' to be brought from the church of Axum', says Arab-Faqih. Grierson and Munro-Hay (1999: 283) describe the account: 'It was apparently a white stone encrusted with gold, so large that it could not be carried through the door of the church. A hole the size of the idol had to be opened, and 400 men were needed to carry it. They took 'the idol' to the country of Shire, where it was stored in a fortress'.

4) **Manoel de Almeida** was a Jesuit missionary to Ethiopia in the 17th century. Describing his account, Munro-Hay (2006: 118) says: 'It is now, for the first time that the Jesuits begin specifically to cite the Ethiopian claim for material possession of the Ark of the Covenant'. In a Jesuit annual letter from Ethiopia for March 1626–1627, Manoel records some comments about the Ark in his time. He says:

> A casket that they call *tabot* of Sion [Zion], that is to say Ark of the Covenant brought from Mount Sion; and they are so devoted to this that

61 Alvares' book, first published as *Ho Prester João das Indies*, in Lisbon in 1540, was translated into Spanish as *Historia de las cosas de Ethiopia* in 1557, in Antwerp; another Spanish version appeared in Toledo in 1588, and there was also a Zaragosa edition in 1561. The French version was published in Antwerp in 1558.

62 Beckingham and Huntingford 1958: 11–12, Hancock 1992: 118.

63 Munro-Hay 2006: 267, 102.

64 Cf. Munro-Hay 2006: 20.

65 Cf. Beckingham and Huntingford 1958: 161.

66 Cf. Paulitschke 1898, here pp. 354–355; cf. also Basset 1897.

> all the altar stones they call *tabot*. And in the principal churches the altars were as all the churches had in ancient times, made in the form of boxes.[67]

This casket, *Tabotä Ṣəyon*, was in Almeida's opinion, the thing from which all other *tabotat* derived their name. He asserts that Emperor Susneyos, at the time of his coronation at this church, was insistent that he be allowed to look inside the *tabot*; but the *dabtara*s did not permit it. Later, some zealous priests, 'obstinate in their errors', seeing that the Catholic faith was gaining, took the *tabot* and other precious things and fled, hiding them until the persecutions passed. The Catholics meanwhile removed the *mänbärä tabot*, the tabernacle of the church, which they sent to the Jesuit centre at Maigoga (Mai G^{w}ag^{w}a) or Fremona ('Adwa) so that it might not be replaced, and installed an altar to their own specifications.

5) **Alfonso Mendes and Balthazar Telles.**[68]—Telles wrote long after the Catholics had been driven from Ethiopia. He cited a note, differing from all previous accounts, written about 1655 by Patriarch Mendes on the theme of the mysterious tablet at Axum. 'For Mendes', states Munro-Hay (2006: 122), 'the sacred relic is not of stone as Alvares and Shihab al-Din had suggested. Nor did the patriarch agree with the accounts of two of his own Jesuit colleagues who had been with him in Ethiopia'.

Telles[69] argues that the Ethiopian Ark was made of wood, not of stone. The following paragraph is cited from the English translation of his book:

> A similar tale, which the Ethiopian historians recount and which is widely believed among them, is that one of the Tablets of the Law is the altar stone of the church of Aksum, which was in the past the capital of Ethiopia

67 Quoted from Munro-Hay 2006: 118. See also Beckingham and Huntingford (1954).

68 Telles was another Portuguese Jesuit ecclesiastic, who had not, however, been in Ethiopia. He wrote a book on *Historia general de Ethiopia a alta*, published in 1660. An English edition followed in 1710 as *The travels of the Jesuits in Ethiopia*, London. However I could not access this book.

69 Hancock (1992: 458) mentions Telles's testimony on the presence of Jews in Ethiopia since early times. Hancock in turn cites S. Mendelssohn and says '"There were always Jews in Ethiopia, from the beginning', wrote the Portuguese Jesuit Balthazar Tellez in the seventeenth century. In this judgement he was, I suspect, far closer to the truth than those modern scholars who ascribe a relatively late date to the arrival of Judaism—and who seem to be completely blind to all the evidence that runs contrary to their own prejudices'.

> and the Seat of the Patriarchate; they say that even today this persists; and further, that it is a tablet and of a very precious wood. However, if it were one of the Tablets of the Law, which were in the Ark of the Covenant, it could not be of wood, because the Tablets which God gave to Moses, whether the first or the second, were tablets of stone. Hence it is obviously a complete fiction to assert that there were tablets of wood in the Ark and that one of them is in Aksum.[70]

6) **James Bruce.**—In the 1770s, the Scottish traveller James Bruce came to Ethiopia, where he lived for several years, interesting himself in all aspects of Ethiopian life, history and legend. Hancock suggests that the purpose of the coming of Bruce to Ethiopia was no more than a masquerade. Hancock[71] suggests that as a freemason, and therefore member of a body that possessed some of the secrets of the Knights Templar, Bruce's real aim in coming to Ethiopia was to seek out the Ark that the Templars had discovered there during Lalibäla's time. Munro-Hay (2006: 144) argues against Hancock's suggestion and remarks that: 'All in all, the evidence presented to suggest that Bruce was in Ethiopia primarily to observe the Ark is strikingly feeble'. Hancock says that Bruce did not in fact regard the Ethiopian tradition of Mənilək, Solomon and the Queen of Sheba as a 'fabulous legend'. Hancock (1992: 180) states his conclusion on Bruce's travel to Ethiopia: 'To find the source of the Nile did not stand up to close scrutiny and bore all the hallmarks of a 'cover story' intended to veil the real object of his quest. Moreover, his evasiveness on the subject of the Ark itself was most peculiar and really only made sense if he had indeed had a special interest in it—an interest that he had wanted to keep it secret'. Furthermore, Bruce attended the *Ṭəmqät* ceremonials on 18 and 19 January 1770 at Axum and, as Hancock (1992: 238) imagines, he did so in order to get as close as possible to the Ark of the Covenant.

Bruce took back precious Ethiopic manuscripts: two copies of *Kəbrä Nägäśt*, the Book of Henok[72] and two principal documents of Iyasu's life[73] to Europe. Then he gave the manuscripts to the Bodleian Library at Oxford.

Bruce claimed that when he was in Ethiopia King Täklä Haymanot II (1769–1777) told him concerning the Ark that 'Whatever this might be it was destroyed, with the church itself, by Mahomet (sic) Gragn, though pretended

70 Cited from Munro-Hay 2006: 122.

71 Cf. Hancock 1992: 179.

72 Both items from the imperial repository at Gondär.

73 The full chronicle of Iyasu and the abbreviated one.

falsely to subsist there still'.[74] The king may perhaps have told him so, but it seems unlikely to have been true.

7) **Yoḥannəs Tovmacean[75] and R.P. Dimotheos**—These two Armenians, who lived a century apart, claim to have actually seen the Ark, or rather the tablet of the Law contained in it. The Armenian merchant Tovmacean saw the relic in 1764, when he went to look at the church in 'Saba', his name for Axum. The following narration by Tovmacean on the great Ethiopian relic is cited from Munro-Hay (2006: 142).

> There was also a large and ancient Abyssinian church where they said a piece of the stone tablet of the Ten Commandments carried by Moses had been preserved, and they took Tovmacean and Bijo (his companion) into the church, and showed him a closed altar said to contain this tablet of the Ten Commandments, but they refrained from opening it. However, on the insistence of Bijo, who claimed that he was a relative of the King, they very hesitatingly obliged. They took out a parcel wrapped in cloth, and began ceremoniously to unwrap it. There was a packet wrapped in another parcel of velvet, and it was not until they had removed a hundred such wrappings that they at last took out a piece of stone with a few incomplete letters on it, and, kneeling, they made the sign of the Cross, and kissed the stone, after which the object was again wrapped up, and put back into the altar which was then closed. This was a great relic—if it was indeed a piece of the tablet of the Ten Commandments which God gave to Moses.

However, Munro-Hay is skeptical about the account of Tovmacean's visit to the original Ark of the Covenant. He says, 'The stone Tovmacean saw could have been a fragment of an old inscription, or possibly an old (broken?) *tabot*, still treated with reverence'.

Dimotheos was a legate from the Armenian Patriarch to Emperor Tewodros. As such, he had heard that there was supposed to be a holy relic of importance

74 Quoted from Munro-Hay 2006: 145.

75 Tovmacean was born in Constantinople in 1717 and was taken by his father to Venice in 1732 and enrolled in the Armenian monastery there. Pankhurst (1982: 79) states about him that he subsequently became a merchant and travelled widely selling jewels. He brought jewels to Ethiopia to sell to the imperial family. Munro-Hay (2006: 141) reports that 'He was discouraged to find that in return for his gifts to the Empress Məntəwwab and her grandson Iyo'as, he got nothing more than some animals and chickens, and a house in the palace compound bare of anything save one small carpet'.

in the church. He also adds a new twist, that the stone was supposed to be the tablet of the Ten Commandments brought by Mənilək, but that it had also been taken back to Jerusalem to be authenticated by Jesus Himself. His account is quoted from Munro-Hay (2006: 147) as follows:

> In Abyssinia they have very great veneration for a certain tablet in stone, which is called the Tablet of the Ten Commandments, and which the people of the land believe to be the same that the Lord gave to the prophet Moses, which, according to them, was brought there from Jerusalem during the reign of Minilik, first king of Ethiopia. At the time of Jesus Christ, they say a certain individual called Ezekiel, a pious and inspired man, took this Tablet with him to Jerusalem, and presenting himself to Jesus Christ, said to him: 'What is your advice about the divine commandments written on this tablet? Should they be accepted or not?' Then Jesus, without opening His mouth, took the Tablet in His Hands, and wrote on the other side in letters of gold. 'Accept everything which is written here'. Since then this Tablet has been regarded as having been written by God Himself.

Modern scholars tend to be skeptical of this claim as well. Hancock (1992: 124–125) reported the conversation of Sergew Hable Sellasie and Pankhurst as follows: 'What Dimotheos had seen', explained Sergew to Hancock 'is not the original Tabot of Moses'. Sergew continues 'To satisfy his wish the priests showed him a substitute—not the real one … Here in Ethiopia it is normal for each church to have more than one Tabot …' To a similar inquiry of Hancock's, Richard Pankhurst replied 'They wouldn't show such a sacred thing to any outsider. Besides, I have read Dimotheos's book and it's full of mistakes and misapprehensions'.

8) **Gerhard Rohlfs**—In 1881, the German envoy Rohlfs questioned the *nəburä əd* of Axum about the Ark, and whether it had been left undamaged by the Muslims' onslaught when the church was burnt in the 1530s. Rohlfs was assured that it was still in the church; not an ordinary copy, such as one could find in the Holy of Holies, but built into the church wall and accessible only by means of a secret door. Neither the clergy, Emperor, *Ǝṭčäge* nor even the *abun* could see it; they would not be able to bear the sight of it. Only the guardian and his successors were permitted to see it: 'So it [is] as thousands of years ago', declared the *nəburä əd* 'and so will it be until the last days'.[76]

76 Cf. Rohlfs 1883, Munro-Hay 2006: 150.

9) In 1700, **C.J. Poncet**,[77] physician (for a time) to Iyasu I, passed through Axum in transit to Gondär. He described the church of Maryam Ṣəyon briefly, but provided no useful information about it.

10) **Theodore Vestal**—A recent claim of seeing the 'Ark' is given by Vestal.[78] He was an Armenian, working in Ethiopia in 1965. While in Axum, he paid a visit to the church of Maryam Ṣəyon. While standing outside the church, without any request from him, he was brought a fair-sized (estimated ca. 60 cm. long × 45 cm. wide × 35 cm. tall), dark-coloured, wooden chest. The priests explained to him that it was the Ark of the Covenant. However, what he was shown may have been a normal *tabot*.

11) **Graham Hancock** has exerted much effort to determine the fate of the Ark. His voluminous and well-known book *The Sign and the Seal* has greatly popularized the Ethiopian claim. Munro-Hay (2006: 157) states: 'Graham Hancock's popularisation of Aksum and its church has encouraged more visitors, some specifically intent on asking awkward questions about the Ark of the Covenant'. Cornuke (2005: 224) speaking of the indifference of the Axumite monks also comments on Hancock as follows:

> Their indifference is limitless. I think they hope that the world doesn't believe them because they want to be left alone. But westerners want answers. We want proof, and we demand an accounting for their claim that they have the Ark. They never promoted the idea in the first place; Graham Hancock and I, as well as many other people, have done that.

Hancock went extensively to Ethiopia in quest of the Ark of the Covenant. He interviewed the guardian of the Ark and other church officials about the presence of the AC in Axum. He also travelled to Ṭana Qirqos Monastery and Lake Zəway Däbrä Ṣəyon monastery. He recorded and discussed all the responses related to the AC in his book.

His book commences with an interview he had with the then-guardian of the Ark of the Covenant, *abba* Gäbrä Mika'el, at Axum. He asked: 'I have heard of an Ethiopian tradition that the Ark of the Covenant is kept here … in this chapel. I have also heard that you are the guardian of the Ark. Are these things

77 Quoted in William Foster 1949.

78 Personal interview of Munro-Hay with Theodore Vestal at the XIII International Conference of Ethiopian Studies, held at Kyoto, Japan, 1997 (cf. Munro-Hay 2006: 150).

true?' The monk said 'They are true'. Hancock was not satisfied with such a short answer and added: 'But in other countries nobody believes these stories. Few knew about your traditions anyway, but those who do say that they are false'. Then the guardian responded to him: 'People may believe what they wish. People may say what they wish. Nevertheless we do possess the sacred Tabot, that is to say the Ark of the Covenant, and I am its guardian'. The guardian monk then related a similar story to that of KN and said that the Ark was brought by King Mənilək I directly to Axum. 'Are you telling me that this legend is literally true?' asked Hancock. 'It is not a legend. It is history' the monk replied. 'How can you be so sure of that?' asked Hancock again. Finally the monk responded 'Because I am the guardian. I know the nature of the object that has been placed in my care'. For Hancock, the dialogue was bizarre and difficult to accept.[79]

After intensive reading, discussion with different authorities and research, Hancock revisited Axum, intending to meet the *nəburä əd* to get permission to see the Ark. But he was told that the *nəburä əd* was out of Axum for administrative reasons. So he was unable to see the Ark. The deputy head of the Cathedral was not in a position to grant his request.[80]

While doing his research in Ethiopia in the 1980s, Hancock went to Ṭana Qirqos with Prof. Pankhurst and found strange archaic traditions. He is certain that the Ark of the Covenant had first been brought there before being taken to Axum.[81] He had a discussion with Mhr. Fəśśəḥa, a senior monk in the monastery. The monk replied to Hancock's question as to how the Ark of the Covenant had come to be in this island monastery. He says: 'The Ark was here. But it is not here any longer. It has been taken to Axum'. Hancock asked the monk for further explanation: 'Then back to Axum! When? When did they take it?' Mhr. Fəśśəḥa then said: 'The Ark was taken to Axum one thousand and six hundred years ago, in the time of 'Ezana. It was not taken back. It was simply taken there, and it has stayed there ever since'. He summarized Ṭana's tradition that the Ark was brought by Menelik I and his companions. But they did not bring it directly to Ethiopia. Instead they went to Egypt. Then they followed the Nile and afterwards its tributary Täkkäze until they reached Ethiopia. In this way they came to Ṭana, to its eastern shore, and they chose this island, now called Ṭana Qirqos, as the resting place for the Ark. The Ark, according to Ṭana

79 Cf. Hancock 1992: 3–6.

80 Cf. Hancock 1992: 510–512.

81 Cf. Hancock 1992: 211 ff., 235.

tradition, stayed there for eight hundred years.[82] But it has never come back to that island, says Mhr. Fəśśəḥa. Hancock (1992: 216) also noted that there is still a large bowl called Gomer found in Ṭana Qirqos, in which the sacrificial blood was first collected.

In Zəway Hancock met *abba* Gäbrä Krəstos, a senior monk, and inquired 'How was the Ark of the Covenant abducted by Mənilək to Ethiopia?' The monk replied with the story in the KN. Hancock (1992: 227–228) then asked how the Ark was brought to Zəway which is geographically very far from Axum. Then the monk replied 'At the time of Gudit the Ark was brought here from Axum … Gudit was a devil. She burned many churches in Təgray and in other regions of Ethiopia. It was a time of great fighting, great danger. Our forefathers were very much afraid that she would capture the Ark. So they brought it out of Axum and they carried it to Zwai where they knew that it would be safe. They travelled only by night, hiding by day in forests and in caves. They were very much afraid, I tell you! But in this way they evaded her soldiers and they brought the Ark to Zwai and to this island'. The monk also said that the Ark remained at Zəway for seventy-two years and then was returned to Axum.

12) **Robert Cornuke**, the American explorer and legend chaser, has published a book *Relic Quest*. He applies various means and tries to study about the Ark of the Covenant. His views and assumptions are similar to those of Graham Hancock's, though the approach is different. He acknowledges the work of Hancock as follows:

> Hancock's six hundred-page book traces the Ark of the Covenant from Solomon's Temple to Ethiopia. The Ethiopians claim that they still have it. The book's numbing details make it hard to read, but the author's unique investigative journalism pulled me along, and I came to appreciate his exhaustive work.
>
> CORNUKE 2005: 145

'Could the Ark of the Covenant actually be in modern Ethiopia?' Cornuke asks, and continues:

82 Hancock (1992: 214) calculated the supposed date of the coming of the Ark to Ṭana as follows: if the Ark stayed at Ṭana for 800 years and if it was moved to Axum during the time of 'Ezana ca. 330 AD, then the Ark was brought to Ethiopia, Ṭana Qirqos in BC 470.

> At first I dismissed the idea, yet as I waded deeper into *The Sign and the Seal*, my investigative mind softened to the amazing ideas Hancock proposed. A body of historical evidence emerged from his years of relentless research in Ethiopia, which seemed to cut a swath through layers of muddled traditions. His arguments gave some historical credibility to the idea that the holy box is in Ethiopia today.[83]

In most cases, Cornuke drew his deductions in support of the Biblical analysis. In this case, he differs from Hancock, as he himself asserts: 'Hancock is a noted journalist and investigator but he is far from being a biblical scholar' (Cornuke 2005: 144). Cornuke is convinced that the last known reference to the Ark's presence in the Temple was during Hezekiah's reign. He asserts his views: 'The Bible doesn't explicitly say that the Ark was in the Temple. Hezekiah went up to the Temple and prayed this prayer before the Lord: 'O Lord, God of Israel, you are enthroned between the mighty Cherubim! You alone are God of all the kingdoms of the earth''.[84] He continues, because the Bible declares that 'the Lord dwells between the Cherubim', and Hezekiah was praying to the Lord, whose manifested presence appeared above the Ark, it can be deduced that the Ark was then residing in the Temple (around 701 BC). However, the Ark was missing from the Temple prior to Josiah's reign.[85] We know this because Josiah spoke to his priests and said, 'Put the Holy Ark in the house which Solomon the son of David, king of Israel, built. It shall no longer be a burden on your shoulders. Now serve the Lord your God and His people Israel'.[86] Regarding the time of disappearance of AC from the Temple, Cornuke says: 'It is clear that only two Kings reigned between Hezekiah and Josiah: viz: Manasseh (687–642 BC) and Amon (642–640 BC)'.[87]

Cornuke traveled to Jerusalem, Cairo and Ethiopia (Axum and Ṭana Qirqos thrice).[88] In Jerusalem he asked the *Fälaša* priests, who told him the story of the AC journey: 'For two hundred years, the Ark was in Egypt before continuing south to T'ana Kirkos Island. After another eight hundred years, the Ark was

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83 Cornuke 2005: 145.

84 2 Kings 19:15.

85 Similarly DṢ [§§ 112–113] affirms the presence of the Ark of the Covenant in Jerusalem until the destruction of the first Temple. According to the text the AC was concealed when the Chaldeans came bent on destruction.

86 2 Chron. 35:3.

87 Cornuke 2005: 199.

88 First in 1998, then in 2000 and finally in 2001. He also went to *Daga Ǝsṭifanos* (founded by *abba* Hirutä Amlak in EC 1268) on his second trip (cf. Cornuke 2005: 208 f.).

moved from T'ana Kirkos to Aksum by the Ethiopian king 'Ezana, and it remains there to this day'.[89] Then he met the Jewish social anthropologist, Dr. Shalva Weil at the Research Institute for Innovation and Education at the Hebrew University of Jerusalem. Weil describes 'The Ethiopian *Fälaša* Jews as modern descendants of OT Hebrews who travelled to Egypt centuries ago. After settling in Egypt for a time, they made their way south through Nubia (southern Egypt and northern Sudan) and eventually occupied northern Ethiopia'. When Cornuke asked her about the possibility that the Ark of the Covenant was taken by these Jews and was now resting at the chapel at Axum, she smiled, drew a deep breath, and said 'There is a very strong conviction that the Ethiopian Christians possess the Ark'.[90]

Cornuke (2005: 202) analyzes the Biblical account in Chronicles[91] and considers the narrations of the Egyptian Pharaoh Neco which relates that the Ark was moved to Egypt. The verse 'The God of Israel is with me …' gives a clue for the removal of the Ark to Egypt before the time of Josiah. It is possible to assume that during Josiah's reign, the Ark and the Mercy Seat were in Neco's care. Subsequently Cornuke went to Cairo to search the AC and reached at the Elephantine Island in Egypt. He met Atif Hanna, of the Institute of Cairo Coptic Studies, and asked Hanna whether the AC came to Egypt or not. Then he explained to him:

> The Ark of the Covenant moved from Jerusalem at the time of King Manasseh and came to Elephantine Island. Yes, the Ark of the Covenant remained here for some time at the Jewish Temple. In the third century before Christ, some of the Jewish Community moved south to Abyssinia or Ethiopia, and the Ark of the Covenant is, until now, in that area.[92]

The Elephantine Hebrews clearly thought that YHWH resided physically in their temple. A number of Papyri speak of YHWH as 'dwelling' there.[93] *Jerusalem Report* (May 21, 1992) also asserts the presence of the Ark at Aswan. Cornuke (2005: 204) affirms that 'And if such a temple was built to house the Ark, it helped to explain the Ark's disappearance from Jerusalem in the early-to-mid-600s BC and why it didn't arrive in Ethiopia until approximately 470 BC'. One

89 Cf. Cornuke 2005: 197.

90 Cornuke 2005: 197.

91 Cf. 2 Chron. 35:20–27.

92 Cited from Cornuke 2005: 203–204.

93 Cf. Porten 1968: 109, 152.

can assume differently, but Cornuke (2005: 204–205) imagines 'Had the Levites taken the Ark to Elephantine Island and placed it in a replica temple built especially to house it? And when Egyptian goodwill crumbled two hundred years later, did they then proceed south to Ethiopia and hide the Ark on T'ana Kirkos?'.

Cornuke is strongly convinced of the removal of the Ark from Jerusalem (6th–7th century BC). His research and analysis leads him to suppose the Ark first was housed in Elephantine in the Jewish temple there. Hanna confirms the existence of the Jewish temple in Elephantine. He says: 'In 525 BC, a Persian king invaded Egypt and destroyed many Egyptian temples, but he did not touch a stone on the Jewish temple at Elephantine. The invader's name was Cambyses, and his father was Cyrus the Great, the king who ordered that building begin on the Second Temple in Jerusalem. The Ark was never mentioned in the Bible again, because it came here to the Jewish temple at Elephantine'.[94] He also explains how this temple was built. The Jewish refugees constructed a temple whose dimensions and appearance—exterior pillars, gateways of stone, roof of cedar wood—were modeled precisely after Solomon's Temple. 'Papyrus records indicate that the Hebrews performed ritual animal sacrifices at the Elephantine temple just as in Jerusalem, including the all-important sacrifice of a lamb during Passover' adds Dr. Hanna. The Elephantine temple of YHWH was destroyed in 410 BC, within sixty years of the date that legend says the Ark arrived in Ethiopia (around 470 BC). Hence Cornuke traveled extensively to Axum and Ṭana in pursuit of the Ark tradition. We will examine his account in two parts.

12.1) Axum Zion: Cornuke went to Axum twice in the hope of seeing the Ark with his own eyes. However, he was not allowed. Instead he proceeded with his quest by means of interviews and in-depth discussion with the concerned bodies. In his first visit, when he interviewed the *nəburä əd* of Axum, he got the reply 'We are entrusted with guarding the Ark of the Covenant. It is our sacred mission to conceal its powers and protect its holiness'.

In his second visit he met a man named Haile, who was curator of the Museum of Axum. Haile promised him that he could enter to St. Mary's chapel and obtain a detailed description of the various objects in the treasury there.[95] A year later, in his third trip to Axum, Cornuke also met Haile at Yeha Hotel. After greetings, Haile pulled him aside and whispered, 'I have seen it. I have

94 Quoted from Cornuke 2005: 205.

95 Cornuke 2005: 207–208.

seen the Ark'. This was good news for Cornuke, though he was reluctant to believe it for the moment. He raised different questions to Haile as to how he could enter to the chapel and see the Ark. The following narration is abridged from their discussion.[96]

Haile stated that he was accompanied by two monks. He described the Ark, its general size and appearance, closely matching the biblical description of a wooden box, covered with gold, its shape and dimensions well within known specifications. Cornuke asked Haile about the real presence of the Cherubim and he states 'The angels [Cherubim] had the faces of men, with their bodies stationed over the Ark'. Cornuke was very eager and asked 'What did the wings look like, Haile?' Then Haile began sketching on note pad the angels facing each other. They appeared with heads bowed, facing the top of the gold box. Haile then drew wings that resembled feathery arms, reverently extended to overshadow the Ark. Cornuke, with his friend, David Halbrook, asked him: 'Haile are you sure this is what the wings looked like?' 'Yes', he answered. Then without prompting, he added, 'As you can see, the wings could be where someone might sit. The mercy seat is a type of chair'.

Haile also said that he and the two monks had entered the church of the Ark for the official task of cataloguing some of the thousands of historical books, crosses, crowns, paintings, and manuscripts stored in the chapel's treasury basement. He explained that they had entered into the Most Holy Place, where in the darkness they could barely see a large stone chamber sitting on top of a stone pedestal, like a mausoleum vault, approximately five feet long and four feet high. The top of the structure was gabled, like the roof of a house. Then Halbrook asked Haile: 'Where was the Guardian? Isn't he the only one who ever sees the holy relic? How did you and these monks get past the guardian into the inner sanctum?' He responded with authority: 'We are allowed because of my appointment as a government official of the museum. Once a year I am obliged to inventory all the items in the church treasury'. 'Okay, Haile', sighed Cornuke and asked 'Once you entered the inner sanctuary, what did you do? What happened?' he replied 'It was very dark. One of the monks and I walked over and began to open up the stone vault housing the Ark. It was very heavy and hard to move. Once we slid it from its position, we noticed that there was a silver box inside, an ornate hand-engraved lining that surrounded and protected the Ark. We saw the Ark then … and then we must have fallen down, for when I opened my eyes, we all lay on the floor. We lay there, unable to move.

96 Cf. Cornuke 2005: 217–224.

We had to be carried out by some monks'. This is Haile's account of what they had seen inside *Ǝnda Ṣəllat*.[97]

12.2) Ṭana Qirqos:[98] Visiting Ṭana, Cornuke became confident that the Ark had come to Ethiopia through Tanis, in Egypt, then following the Nile reached Ṭana and stayed there for eight hundred years before it was moved to Axum. He says that Judaism was practiced at the island monastery. He discusses important Judaic sacrificial materials, which signify that Ṭana Qirqos was the safe haven of the AC. He saw the following sacrifice elements:[99]

Blood Altar—He says 'in both shape and size, the columns resembled the stone masseboth set up on high places in the earliest phases of the Hebrew religion. These ritual altars had served for sacrificial offering ceremonies much as Abba described'. He inquired of the monk, 'Where did the Ark sit?' The monk replied to him, 'The Ark sat here, on this ledge, so that the blood could also be sprinkled on the Tabernacle at the time of the sacrifice. This tradition has passed through the centuries'.

The socket hole—Cornuke also saw the socket hole for pitching and erecting the Tabernacle. He states that, 'It was hidden beneath centuries of decayed organic matter, where workers could have anchored a tent pole … This is the place where the Tabernacle of the Ark had once stood'.

Gomer—According to the tradition of Ṭana, the ancient Hebrews who brought the Ark to the Lake called it a 'Gomer', a large basin, broad and shallow, approximately two feet wide and no more than a couple of inches deep. 'They used it', he mentions, 'up on the cliffs to collect the blood used in the ritual sacrifices. The priest would stir the blood in the basin to keep it from getting thick'.

Metal stand—The monk told Cornuke that there had once been a sturdy stand to hold the bronze bowl but had long since collapsed from metal fatigue and extreme age. It was used to scatter blood. It was an instrument for blood sacrifice.

Meat Forks and Almond Buds—This object, asserts Cornuke, is another Hebrew sacrificial implement used to burn sacrifices over ritual fires. He attempts to correlate it with the OT description on the subject: 'Heavily rusted and showing signs of wear similar to the basin and stand, the implement's long

97 Cornuke continues questioning Haile. The whole story is included in his book (2005: 220–221).

98 Cornuke (2005: 173) says that he had a better chance to visit Ṭana Qirqos and he discusses the account in much better detail than Graham Hancock did.

99 Cf. Cornuke 2005: 185–191.

double prongs met at a horizontal bridge at the top, crowned by the image of a budding almond flower, based on Ex. 25:33–36, 37: 19–22'.

Cornuke, based on what he was told by the monks and having seen the materials with his own eyes, became convinced of the truth of the Ṭana tradition. He remarks on the vessels:

> These implements possibly shared a Hebrew origin, and the monks on T'ana Kirkos had neither the resources nor the technology to forge metal. Someone had obviously brought them here … Each of these vessels and components appeared much like those described in Scripture; each made an arguable case for T'ana Kirkos as an ancient Hebrew haven; and each suggested at least the possibility that this might have been a resting place for the Ark of the Covenant.[100]

13) **Helmut Ziegbert**—A German Archaeological team led by Ziegbert announced in 2008 that the Altar of the Ark of the Covenant and Palace of Queen of Sheba is discovered after nine years of excavation and research. The news is reported on May 7, 2008.[101]

14) **Giuseppe Claudio Infranca**—Unlike the above explorers of the Ark and visitors to Axum, the Italian architect, Prof. Infranca,[102] claims to have entered the Sanctuary of Axum and seen the Ark of the Covenant with his own eyes. He also took a picture of the Ark. His assignment as an architect to renovate the church enabled him to establish a good rapport with the priests, allegedly giving him the chance to see the Ark. Moreover, he argues that the AC is situated in the old (Fasil's) church, but not in the new chapel. This was aired on Italian TV—*Canale* 5, dated 19th April, 2010.[103] The following explanation is from Prof. Infranca:

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100 Cf. Cornuke, 2005: 190, 192.

101 Cf. [http://www.ethiopianreporter.com/news] (18/05/2008); [http://www.addisadmass.com/news] (11/05/2008); [http://www.ethioblog/news] (08/05/2008); [http://www.bloomberg.com:Germany] (08/05/2008).

102 Three Italian Professors were in Axum since 1991 for research. Their names and titles are: **Vincenzo Francaviglia**, direttore del CNR per le tecnologie applicate ai Beni culturali, **Giuseppe Claudio Infranca** dell'Università di Reggio Calabria e architetto **Paolo Alberto Rossi** del Politecnico di Milano. Prof. **Infranca** has written a book on the Ark of the Covenant entitled *'L'Arca dell'Alleanza: il Tabernacolo di Dio'*, but I was unable to get a copy.

103 I have received a copy of the film 'TG5 speciale', recorded and donated by W/o Hanna, from Bari, Italy, May 2010.

> … Ma un giovane chierico aprì la tenda e noi potemmo vedere una cassa di legno scuro, lunga un metro e alta sessanta centimetri, con il tetto a doppio spiovente … 'But a certain young man opened the curtain, and we could see a dark wooden box, one meter long and 60 cm high with a round roof'.
>
> Translation, mine

Infranca proposes that the route the Ark took to Axum was through Palmyra (Syria), Gulf of Aqaba and the Red Sea. This goes against Graham Hancock's[104] and Robert Cornuke's[105] proposals. Infranca's account of the visit of the AC, however, seems improbable. What he might have seen in Fasil's Sanctuary is the normal *mänbärä tabot*, which anyone could see during the church service.[106]

15) **The Patriarch and the President of Ethiopia**—The Church of St. Mary Zion at Axum allegedly houses the original Ark of the Covenant. It is supposed to be the safe sanctuary for the AC, chosen by God as the 'New Jerusalem'. For this reason, the former Patriarch of the EOTC, His Holiness *abunä* Ṗawlos, remarks that '… Ethiopia might be poor, at least as the West would see it, but its people had laid up treasures of a spiritual kind that the West would need'.[107] In an interview with BBC-2, filmed in 1999, the journalist asks the Patriarch: 'Could the existence of the Ark of the Covenant in Axum be proven?' Then, the Patriarch responds: 'No, faith does not go well with scientific proof. We do not doubt it, that it is here, in our place. We don't have to prove it to anyone. You want to believe, it is your privilege. If you do not want to believe, it's your own privilege again … It is here and we believe it'.[108] In 2009, *abunä* Ṗawlos gave a press release about the actual presence of the Ark of the Covenant at Axum (in which he also mentions that he himself had seen the Ark with his own eyes), dated June 26, 2009, Rome.[109]

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104 Jerusalem → Elephantine (Egypt) → Meroe (Sudan) → Ṭana Qirqos → Axum.

105 Jerusalem → Tanis (Egypt) → Ṭana Qirqos → Axum.

106 I, the researcher, for instance, attended the Holy Mass in the church on Dec. 4, 2010, Saturday morning, and could see the *mänbärä tabot*, though from the *Qəddəst* (not inside the Holy of Holies). Unlike other churches of the EOTC, the curtain of the sanctuary is kept closed during the entire Mass except at the time of Holy Communion, for a few seconds only. My informant, Mhr. Solomon, explained me that it is opened during the night service for the prayer of incense. (Interviewed on 04/12/2010).

107 Quoted from Grierson and Munro-Hay 1999: 349.

108 Quoted from Munro-Hay 2006: 39.

109 Cf. [http://forum.panorama.it/f31/larca-dellalleanza-in-italia-non-si-sa-mai-niente-come

Robert Cornuke and his team, at the final phase of their research, were welcomed by the then Ethiopian president Dr. Negaso Gidada at the National Palace. He asked the president about the presence of AC at Axum. Cornuke introduced himself to the president: 'Mr. President, my name is Bob Cornuke. I have spent the past seven years researching the Ark of the Covenant in Aksum'. At the mention of the Ark, the president's eyes lit up and he said: 'Ah, have you had the opportunity to meet the Guardian of the Ark?' 'Yes, sir', Cornuke replied. 'I have met with the Guardian'. He continued 'Mr. President, forgive me for being so bold, but may I ask—do you believe that the Ark lies in Aksum?' The president nodded and smiled. 'I know it is—or should I say, I believe it is'. He continued 'How would you know that?' The president smiled and replied: 'I have ways of knowing. After all, I am the President'. Cornuke took this comment home to the United States.[110] He presents the Ethiopian claim of the presence of the Ark of the Covenant as follows:

> Ethiopians claim this humble structure holds the greatest secret in history. From the lowest peasant to the highest public official, all Ethiopians insist that the Ark of the Covenant rests securely within Saint Mary of Zion's fortified inner sanctum. No one else on earth makes such a claim.[111]

4 Wanderings of the Ark in Ethiopia

We read in the Bible[112] of wanderings, capture, exile and miracles in Israel connected with the Ark of the Covenant. KN plainly says that the ultimate voyage of the Ark was during the time of Solomon, brought from Jerusalem to Ethiopia by Mənilək I. This was the will of God in substituting the 'old' Israel by the 'new'. Hence, the Ark of the Covenant went from her 'original' home-Jerusalem to her 'new' home—*Däbrä Makədda*, i.e. Axum.[113]

-mai-t14070/] (27/06/2009); [http://www.absoluteastronomy.com/topics/Abune_Paulos] (17/01/2015).

110 Cf. Cornuke 2005: 224–226.

111 Cited in Cornuke 2005: 152.

112 Cf. Josh. chapters 3–8; Judges 20:27–28; 1Sam. chapters 3–7; 2Sam. chapters 6–7 and 15; 2Kings chapters 2–3, 6:19, 8:1–21; 1Chron. chapters 13, 15–17, 22:19, 28:2 and 18; 2Chron. chapters 1:4, 5:2 and 7, 6:11 and 41, 8:11, 35:3.

113 KN ch. 84 says that *Däbrä Makədda*, which is named after the name of the queen, is the city of the government. About the travel of the AC, cf. Munro-Hay 2006: 177–180, Amsalu Tefera 2011a: 48–51.

According to oral tradition, there were three additional occasions involving a flight of the Ark of the Covenant in Ethiopia: i) it was kept at *Yəḥa* for a certain period before it was taken to Axum; ii) the flight to *Zəway* Island to escape the persecution by Gudit; and iii) the flight to *Ṭana* (some say to *Tabr*) during the time of Ləbnä Dəngəl (1508–1540) to escape Imam Aḥmäd's persecution.[114] But we do not have authoritative corroborative evidence for these traditions. There are four Ethiopic texts which preserve the Zion cycles.[115] The texts are:

1. *Kəbrä Nägäśt* 'Dignity of Kings'—edited by Bezold 1905;
2. *Tä'ammərä Maryam* 'Miracle of Mary'—Ethiopic Manuscript Imaging Project 601, a 20th cent. manuscript that contains 377 miracles, amongst 19 are devoted to the cycles of Zion, recently cataloged by Melaku et al. 2011;
3. Miracle of Mary stated in *Dərsanä Ṣəyon*—EMML 8823 (ff. 20^{r}–30^{r}). It states the travel of the Ark from Jerusalem to Axum through Mənilək I, and how Mənilək built the first temple at Axum and why *Ḫədar* 21 is colorfully celebrated at Axum;
4. *Liber Axumae* 'Book of Axum', edited and translated by Conti Rossini 1909–1910.

These texts focus on the transportation of the Ark of the Covenant from Jerusalem to *Däbrä Makədda* and the flight of the Ark to different parts of Ethiopia to help Ethiopian kings to expand their territories and to escape persecution in different times.

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114 Cf. Munro-Hay 2006: 177.

115 'Cycles of Zion' refers to the transportation of the Ark of the Covenant from the 'old' Jerusalem to the 'new' and its wanderings in Ethiopia. Cf. Amsalu Tefera, 'Cycles of Zion in Ethiopic Texts' (forthcoming).

CHAPTER 2

Traditions on Zion and Axum

Dərsanä Ṣəyon (DṢ) is a text which contains various matters. As a *Dərsan*, it basically glorifies and presents exegesis on the Ark of the Covenant. There are also some topics which the text deals with directly and there are a few subjects which are discussed in relation with DṢ for wider perspectives. Different traditions on 'Zion' exist in Ethiopian textual traditions, how royal coronation took place at Axum and list of Ethiopian monarchs who reigned in front of the Ark of Zion. With the regard to these, the important text known as *Liber Axumae* will be discussed in this chapter.

1 Zion

The term ጽዮን፡ ('Zion') is a Semitic word.[1] Roberts (1973: 329–344) narrates the Davidic origin of Zion and he argues the tradition of Zion was established during the time of David but not in pre-Israel cult.[2] It is associated with different toponyms, including Mount Sinai.[3] The Lord ordered Moses to ascend the Mount, and then He gave him the two Tablets.[4] It was there that Moses delivered the Ark of the Covenant. The following *Tä'ammərä Ṣəyon* of DṢ (EMML 8823)[5] states the fact as follows:

> ስምዑ፡ እነግረክሙ፡ ሕዝበ፡ ክርስቲያን፡ ጥንተ፡ ሙላዳ፡ ለጽዮን፡ ፀወንነ፡ አመ፡ ጾመ፡ ሙሴ፡ ፵፡ መዓልተ፡ ወ፵፡ ሌሊተ፡ በደብረ፡ ሲና። ወሀበ፡ እግዚአብሔር፡ ጽላት፡ (sic) ዘዕብን፡ ዘበውስቴታ፡ ጽሑፍ፡ ዓሠርቱ፡ ቃላት፡

1 Cf. Dillmann 1865: 1300, Leslau 1987: 566. Its ultimate etymology, however, is uncertain. For a brief note on this subject, cf. Kaplan 2014: 189–191.

2 Maier 2008: 1–2 gives the distinction between Zion and Jerusalem and says that sometimes Zion denotes the space of the temple precinct, often called *Mount Zion*, while Jerusalem mainly refers to the city as a political entity. 'In recent analysis', Maier quotes Corinna Körting, 'the meaning of Zion and Jerusalem are distinctive although they sometimes overlap'. Maier also writes that Jerusalem is mentioned 660 times in the Hebrew Bible, whereas the name Zion is used only in poetic texts and occurs 154 times.

3 Also called Mt. Horeb (Deut. 4:10, 5:2). Mt. Sinai is the place where Lord God bestowed His Law to His people through Moses (Exod. 19:16). For a general survey and various arguments on the location of Mount Sinai, cf. Cornuke 2005: 23–80.

4 Exod. 19:2–25.

5 EMML 8823 is described in the next chapter and abbreviated as [F].

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> Listen, I will tell you O! Christian People. The beginning of the generation of Zion, our shelter, [is] at the time when Moses was fasting for forty days and forty nights on Mount of Sinai. The Lord gave him a Tablet of stone inside which the Ten Words are inscribed.
>
> F. 20va

When we talk about the Ark of the Covenant, indeed, we have to begin from Sinai for it is a place of immense importance.[6] There we can find the bush, the flame, the Tablets, Moses and Lord God. For this reason, it is full of allegories. Grierson and Munro-Hay (1999: 263–264) summarize the Ethiopian commentary tradition as follows:

> Moses saw Mary at Mount Sinai in the tree that burned without being consumed by fire. The tree was Mary, who carried the fire of Divinity within her body and was not burned by heat. When God gave Moses the Tablet of the Law on which the Ten Commandments were written, and told him to make a golden Ark in which he could place the Tablet, the Ark was the image of Mary, and the Tablet the image of her womb. The Ten Commandments written on the tablets were the image of her Son, who is the Word of the Father.

St. Mary, according to the above allegory, is foreshadowed in the Old Testament. She is called the True Zion. Munro-Hay (2006: 47), after collecting the tradition at Axum on Zion, states 'Zion represents many things, according to the *dabtarat* and priests of Aksum—St. Mary, shelter, the land of Ethiopia, the land of King David'. We can add some more representations as well.

1.1 *Various Applications of Zion*

The word Zion occurs over 150 times in the Bible. The following notes list the different meanings given to the term Zion in the Bible and in the Ethiopian context.

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6 Yet there is no history of Jewish devotion to the site. It was never a goal of pilgrimage, and the Bible contains no indication that it was ever part of Israelite cult. Grierson and Munro-Hay (1999: 13) add the following: 'The fire and cloud from which God appears on Sinai remain the signs of his presence, but the mountain itself survives as little more than a memory of the wanderings in the wilderness. When God chooses a holy mountain, it is Zion rather than Sinai'.

1) **The hill** where King David founded his city Jerusalem[7] (ca. 1000 BC) is known as Zion. Originally Zion was the name of the ancient Jebusite fortress in the city of Jerusalem. Then King David captured the fortress and made it his city. Hence the Holy Bible calls Zion 'the city of David'.[8]

David brought the Ark of the Covenant to this new city from Qiryat Ye'arim,[9] built and installed in a new tabernacle and fortified the city.[10] Later, his son and successor Solomon expanded the city and built the Temple.[11] The site of the original repository of the Ark of the Covenant, and in the view of most present-day scholars of the temple, the hill of Zion became the centre of the political and cultural life of the ancient Hebrews. Scholars propose different suggestions on the location of the hill. Some said it is in the south-western part of Jerusalem, others in the north-western and still others claim it is in the north-eastern. Paton (1907: 327–333) states various arguments on the location and he claims that Zion is the name of the entire eastern ridge. The Bible calls the hill or the Mount 'Holy Hill of Zion' (Ps. 2:6); the 'Mountain of His Holiness' (Ps. 48:1); 'the place of the name of the Lord of hosts' (Isa. 18:7); 'the city of the Lord' and 'Zion the Holy one of Israel' (Isa. 60:14); 'my Holy Mountain' (Joel 2:1); 'Zion—the Temple hill' (Josephus, quoted in Paton 1907: 331). On the other hand, **ደብረ፡ ጽዮን፡** 'Mount Zion' is one of the central elements in the Ethiopian version of the millenarian doctrine.[12]

Zion, as the holy mountain of God, refers also to St. Mary, for she is also considered the 'True Mountain of God',[13] and His eternal house. He has chosen to live there where the Ark and the Temple stand. The classic proclamation in which the Davidic Covenant is inextricably bound together is Psalm 132.[14]

---

7 The Holy City is called **ኢየሩሳሌም፡** (Geʿez), *yerûšālaim* (Heb.), *Al Quds* (Arb.).

8 Cf. 1 Kings 8:1; 1 Chron. 11:5; 2 Chron. 5:2.

9 West of Jerusalem and a holy place of the time.

10 David reigned forty years: at Hebron he reigned over Judah seven years and six months; and at Jerusalem he reigned over all Israel and Judah thirty-three years (cf. 2 Sam. 5:4–5).

11 The Temple of Solomon (ca. 980 BC) was destroyed by the Babylonians in 586 BC.

12 Cf. Getatchew 2005a: 43–44.

13 Also in St. Ephraim's Mariology: **ውእቱኪ፡ ዘወረደ፡ ኀቤኪ፡ ኦ፡ ደብር፡ ነባቢት፡ በትሕትና፡** 'As for Him who, descended to you, O Mount who speaks in modesty' (*Praise of Mary*, 'of Tuesday').

14 **እስመ፡ ኀረያ፡ እግዚአብሔር፡ ለጽዮን። ወአብደራ፡ ከመ፡ ትኩኖ፡ ማኅደሮ። ዛቲ፡ ይእቲ፡ ምዕራፍየ፡ ለዓለም።** 'For God has chosen Zion and He desired Her to be His dwelling. 'She is My resting place forever'' (Ps. 132:13).

2) **Whole of Jerusalem**—The whole of Jerusalem and Palestine are designated Zion, 'Daughter of Zion' referred to the Jewish people.[15] Paton (1907: 331) lists a number of biblical passages on Zion and daughters of Zion indicating the whole of Jerusalem. Some are: Ps. 9:14; Isa. 1:27; 3:16; 10:24; 29:8; 33:5; Jer. 4:31; Lam. 1:6; 2:1, 8, 18; 4:22; Joel 2:23; Zech. 9:13, etc.[16] After the fall of Judea, Zion became the symbol of the hope that the Jewish homeland in Palestine eventually would be restored.

3) The **Heavenly Jerusalem**—In the New Testament 'Zion' denotes the Heavenly city and God's spiritual kingdom: 'You have come to Mount Zion and to the city of the living God, the heavenly Jerusalem' (Heb. 12:22; cf. Rev. 14:1). In Christian theology Christ is considered as the Cornerstone of Zion.[17]

4) St. **Mary**—The frequent application of the term 'Zion' in the Ethiopian Orthodox *Täwaḥədo* Church[18] is to St. Mary,[19] the Mother of God.[20] KN ch. 1[21] gives Her the title **ዳግማዊት፡ ጽዮን፡** 'the Second Zion' and Her Son Jesus **ዳግማዊ፡ አዳም፡** 'the Second Adam'. The Ark of the Covenant that contained the Law was seen as a forerunner of the Ark that held the New Law in the person of Christ. The Ethiopic Book of *Qälemənṭos* says:

> **ወጽዮንሂ፡ አምሳለ፡ እምየ፡ ቅድስት፡ ድንግል፡ እንተ፡ በውስቴታ፡ ያነብሩ፡ ቃለ፡ አብ፡ ወፈነወኒ፡ ኀቤሃ፡ ለድንግል፡ እምየ፡ ወለበሥኩ፡ ሥጋ፡ እምኔሃ፡ በውስቴታ፡ አነ፡ ውእቱ፡ ቤተ፡ ክርስቲያን።**
>
> And as for Zion She is the likeness of My Mother the Virgin Saint, inside whom they will put the Word of the Father; and He sent Me to the Virgin, My Mother and I was made flesh from Her. I am the Church inside Her.
>
> Text, BAUSI 1992, f. 72$^{rb–c}$; translation, mine

15 Cf. Maier 2008.

16 See also Mtt. 21:5 and Jn. 12:15 from the NT.

17 Cf. 1Pet. 2:6; cf. also Isa. 28:16.

18 Also in the rest of Christendom.

19 Ark and Mary are synonymous in DŞ.

20 According to Ps. 87:5: 'And of Zion it shall be said, 'This one and that one were born in her' for the Most High Himself will establish her'. The Ge'ez version has a different connotation: **እምነ፡ ጽዮን፡ ይብል፡ ሰብእ። ወብእሲ፡ ተወልደ፡ ውስቴታ። ወውእቱ፡ ልዑል፡ ሣረራ።** It implies that Zion Mary is the bearer of Lord Jesus Christ. Cf. Ge'ez commentary of Psalms (published by Täsfa 1989/1990 [EC 1982]: 431–432).

21 Cf. Bezold 1905: 1–2; Budge 1922: 2.

The Heavenly Zion and the True Ark of the Lord are the epithets given to St. Mary in DṢ and KN. The Prayer of commencement[22] presents Mary as the True Zion. The text goes:

> በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ አሐዱ፡ አምላክ፡ በቅድስት፡ ሥላሴ፡ እንዘ፡ አአምን፡ ወእትመሐፀን፡ እክሕደከ፡ ሰይጣን፡ በቅድመ፡ ዛቲ፡ እምየ፡ ቅድስት፡ ቤተ፡ ክርስቲያን፡ እንተ፡ ይእቲ፡ ስምዕየ፡ ማርያም፡ ጽዮን፡ ለዓለመ፡ ዓለም።
>
> In the name of the Father, the Son, and the Holy Spirit, One God. I believe in and beseech the Holy Trinity, I deny the Devil, before my mother the holy Church, Mary Zion, who is my testimony forever and ever.
>
> Translation, mine

According to the teaching of the EOTC, God gave Mary to Moses as the Tablet of the Covenant and called Her 'Zion'. She is the savior of Israel, greater than all the prophets, apostles, saints, and martyrs. She has the covenant of Mercy, which is the greatest of all covenants. Regarding Her purity, Mary is called 'the second Tabernacle' and 'the Holy of Holies' in which the Ark of the Covenant had been placed.[23] Kefyalew Merahi (1997: 10–11) in like manner identifies Zion with St. Mary. He says: 'Zion means the house of God. In the Old Testament, Zion was the city of King David, which was mount Zion. And it was the symbol of our Lady Mary and its second meaning is the house of God (church)'.

St. Mary, in Christian theology, is equated to the New Covenant. Just as the New Covenant surpasses the Old, so the new Ark of the Covenant (St. Mary) is superior to the old. The old Ark contained the word of God written on stone tablets, but the new Ark contained the Incarnate Word of God.[24]

There are several direct parallels between the Old Testament accounts of the Ark and the account of Mary in the Gospel of Luke:

– 1. The words of Exod. 40:34–38, referring to the cloud of the Lord's presence 'covering' the tent of the Ark, are echoed in Gabriel's words to Mary in Lk 1:35: '… The power of the Most High will cover you with its shadow'.
– 2. David greets the Ark in fearful awe with the words 'How shall the ark of the Lord come to me?' (2 Sam. 6:9); Elizabeth greets Mary with the words, 'Who am I that the mother of my Lord should come to me?' (Lk. 1:43).

---

22 Known as አአትብ፡ ገጽየ፡ ወኵለንታየ፡ በትእምርተ፡ መስቀል። 'I bless my face and all my whole body with a sign of the Cross'.

23 Cf. Grierson and Munro-Hay 1999: 263.

24 Cf. [http://www.answers.com/topic/typology-theology] 17/01/2015.

– 3. In 2 Sam. 6:10–12 the Ark is sent to the hill country of Judea and stays at the household of Obededom for three months; similarly, Mary journeys to Elizabeth's house and stays there three months (Lk. 1:56).
– 4. Just as David danced in the presence of the Ark (2 Sam. 6:14), the babe in Elizabeth's womb (John the Baptist) dances for Mary's womb (Lord Jesus) (Lk. 1:41).

Additionally, in Revelation, St. John, immediately after seeing the Ark in heaven, sees the woman 'clothed with the sun' who bears the Child who will rule the world (Rev. 11:19–12:5).

This teaching is found in the writings of the Fathers of the Church. A sermon attributed to St. Athanasius[25] addresses the Blessed Virgin thus: 'O Ark of the new covenant, clad on all sides with purity in place of gold; the one in whom is found the golden vase with its true manna that is the flesh in which lies the God-head'. St. Gregory Thaumaturgus writes: 'Let us chant the melody that has been taught us by the inspired harp of David, and say, 'Arise, O Lord, into thy rest; thou, and the ark of thy sanctuary'. For the Holy Virgin is in truth an ark, wrought with gold both within and without, that has received the whole treasury of the sanctuary'.[26] Moreover, the feast of the Ark of the Covenant held on *Ḫədar* 21 shows that St. Mary is the True Ark, which substitutes for the Old Ark of the Covenant. Ermyas Kebede (2004/2005 [EC 1997]: 364) points out:

> **ኅዳር ጽዮን ተብላ በኅዳር ፳፩ ቀን መከበርዋ እውነተኛዋ ታቦተ ጽዮን እርሷ ቅድስት ድንግል ማርያም መኾኗን ለማመልከት ብቻ ሳይሆን አማናዊቷ ቤተ መቅደስም እርሷው መኾኗን አረጋግጦ ለማሳመን ነው።**
>
> The reason behind her celebration on *Ḫədar* 21 [Nov. 30] as Ḫədar Ṣəyon is not only to show that She, the Holy Virgin Mary, is the True Ark of Zion; but also to confirm and approve that She is the True Sanctuary.
>
> Translation, mine

If one asks why *Ḫədar* 21 is colourfully celebrated at Axum, according to MS [F][27] (f. 24^{r}), there are two reasons: the first is the restoration of the Ark to its tent from captivity among the Philistines; and the other is commemoration of

25 Homily on the Annunciation to the Holy Virgin Mary.
26 Cf. *Litany of the Blessed Virgin Mary*, where one of the titles by which Mary is addressed is 'Ark of the Covenant' ([http://www.answers.com/topic/typology-theology] 17/01/2015).
27 I.e. EMML 8823.

the time that the Ark came to the land of Axum. The text states the situation as follows:

> ወበዛቲ፡ ዕለት፡ አመ፡ ፳ወ፩፡ ለኅዳር፡ ቀዳሚ፡ ተመይጦታ፡ እምኀበ፡ ፄወውዋ፡ ኀበ፡ ቤታ። ወዳግም፡ ምጽአታ፡ ኀበ፡ ምድረ፡ አክሱም። ወበእንተዝ፡ ያብዕሉ፡ ላቲ፡ በዓለ፡ ዓቢየ፡ አመ፡ ፳ወ፩፡ ለለወርኁ። ወፈድፋደሰ፡ አመ፡ ፳ወ፩፡ ለኅዳር። ወነበረት፡ ህየ፡ በሕገ፡ ኦሪት፡ እስከ፡ ይትወለድ፡ ክርስቶስ፡ እምቅድስት፡ ድንግል። ወሶበ፡ ተወልደሂ፡ ብዙኃ፡ መዋዕል፡ ምስለ፡ ካህናቲሃ፡ ነበሩ፡ ዘእንበለ፡ ያእምሩ፡ ልደቶ፡ ለክርስቶስ።
>
> In this day, 21st of *Ḫədar*, it was her first return from captivity to her home; and it is her second coming to the land of Axum. Therefore, [it is praiseworthy] to celebrate the great feast to Her every 21st day of the month, exceedingly on *Ḫədar* 21. She lived in the [order of] Law until Christ was born of the Holy Virgin. When He was born, they [Ethiopians?] were living with her priests without knowing the birth of Christ.

5) **The Christian Empire of Ethiopia**—The Ethiopian Church clearly links Axum and Ethiopia to Zion. 'Ethiopians have traditionally referred to their country as 'Second Zion'', remarks Ullendorff (1989: preface), and continues: '… and to themselves as the heirs of Jerusalem and ancient Israel'. Paulos (1988: 11) also notes that 'Axum is considered a holy place and second Jerusalem'. Due to the glory of Axum, which in turn emanated from the greatness of Zion, the Kingdom of Ethiopia is called the 'Kingdom of Zion'. *Mäṣḥafä Axum* (hence MA)[28] confirms this:

> በእንተ፡ ዕበያሰ፡ ወፍድፋዴ፡ ክብራ፡ ይሰመዩ፡ ኵሎሙ፡ ነገሥታት፡ ነገሥተ፡ አክሱም፡ ወጳጳሳትሂ፡ እለ፡ ወጽኡ፡ እምግብጽ፡ ይሰመዩ፡ ጳጳሳተ፡ አክሱም።
>
> Due to its greatness and exceeding glory all kings will be named 'Kings of Axum' and as for the bishops who came [lit. 'went out'] from Egypt, they will [also] be called 'Bishops of Axum'.
>
> Text, CONTI ROSSINI 1909b: 72; translation, mine

In the royal chronicles, Zion is meant the Christian Empire of Ethiopia. Taddesse (1972: 249–250) states: 'Ṣiyon, a term figuratively applied to St. Mary, is also used in reference to the kingdom as a symbol of the special identity of Christian Ethiopia, surrounded by a hostile Muslim and pagan world in north-

28 For brief discussion on MA cf. pp. 79–80 of this book.

east Africa'. He continues 'As the repository of the Ark of the Covenant, also called Ṣiyon, the ancient city of Aksum was the focal point of this tradition and its tribal ramification'.

The first application of the term[29] to a regnal name is Yagba Ṣəyon (1285–1294),[30] while the second and the famous king, who attached Zion to his name is ʿAmdä Ṣəyon (1314–1344).[31] In the chronicle of ʿAmdä Ṣəyon,[32] Zion is called 'the spouse of heaven'.[33] But the most substantial evidence of the Solomonid fascination with Zion, and with the complex associations of Axum, the Ark of the Covenant, Solomonid descent, and the Virgin Mary, can be found a century after ʿAmdä Ṣəyon, during the reign of Zär'a Yaʿəqob.[34] Grierson and Munro-Hay (1999: 223) say:

> At this time 'Zion' was employed as a name for the kingdom, and the expression 'Church of Zion' was included among the honorifics of the king in the *Mamluk* chancellery records. The designation might refer to the Ethiopian kingdom in general.

Munro-Hay (2006: 168), similarly says ''Seyon' may be the term which was used to denote the Habesha Kingdom, the phrase 'church of Seyon' is included among the king's titles by Mamluk officials in Egypt'. *Liber Axumae* also calls the kings of Ethiopia the 'kings of Zion'. The text reads:

---

29 Grierson and Munro-Hay (1999: 260) say that the use of Zion as a regnal name was not clearly known by the Zagʷe Kings, but that it became clear after the establishment of the Solomonid kingdom. (See also Munro-Hay 2006: 14.)

30 Cf. Taye 1921/1922 [EC 1914]: 60, Ḫəruy 1928/1929 [EC 1921]: 61, Heldman 1993a: 72, Nosnitsin 2014.

31 Heldman (1993a: 72) records other names attached with Zion (in medieval times) as 'One of the wives of the emperor Dawit was named Seyon Mogasa (grace of Zion); the most gifted of all Ethiopian painters took the name Fere Seyon (Fruit of Zion) when he became a monk; and several holymen of the monastery of St. Stephen at Hayq were named Gabra Seyon (Servant of Zion)'. A complete and exhaustive list of Ethiopian Kings is still wanting. The first European to publish lists of the Ethiopian kings was Balthasar Telles (17 cent. AD) and the next was James Bruce. Henry Salt (1809–1810) also compiled a list, which is almost the same as Bruce (cf. Budge 1928: 204–205). See now Bausi 2014.

32 For the edited chronicle, cf. Marrassini 1993; also Kropp 1994 and Huntingford 1965

33 Cf. Munro-Hay 2006: 47, 233 note 31.

34 Zär'a Yaʿəqob went to Axum Zion for coronation, 'for the greatness of Zion'. King Dawit, the father of Zär'a Yaʿəqob, was himself devoted to St. Mary. But the son was still more devoted and decreed issue that 'Every church was required to have a *tabot* dedicated to Mary, and the people were required to prostrate themselves whenever her name was mentioned' (cf. Grierson and Munro-Hay, 1999: 261–262).

ፈጸመ፡ ሕገ፡ ወሐደሰ፡ መንበረ፡ መንግሥቶሙ፡ ለነገሥተ፡ ጽዮን፡ እመ፡ ኵሎን፡ አህጉር። ትምክሕተ፡ ኵሉ፡ ዓለም። ወትርሲቶሙ፡ ለነገሥት።

[Emperor Ṣärṣä Dəngəl] Completed the law and renewed the throne of State of the Kings of Zion [which is] the mother of all countries, pride of all the world and adornment of kings.

Text, CONTI ROSSINI 1909b: 67; Translation, mine

Fiaccadori (2007: 1164) asserts that the head of the Solomonid state became first and foremost *nəgusä Ṣəyon*, as is evident, for example in the coronation rituals, with all relevant symbolic implications for the Ethiopian monarchy.

6) **Axum Zion Church**[35]—The Ark of the Covenant, as KN states, rests at Maryam Ṣəyon Chapel, according to the EOTC. By the transfer of this object from Jerusalem to Axum, the transfer of royalty from Israel to Ethiopia, instituted by God, was affirmed, and by the Ark's physical presence at Axum the primacy of the Ethiopian sovereign over the other kings of the earth was established for all to understand.[36] The Chapel of the Ark is also called *ʾInda Ṣəllat* 'House of the Tablet' and *ʾInda* Maryam, 'the House of Mary'. It is located approximately in the centre of the city, at a distance of about four km from the main hills.[37]

According to Alvares:[38] 'In this town of Aquaxumo [Axum], where she [Queen Candace] became Christian she built a very noble church, the first there was in Ethiopia: it is named St. Mary of Syon [sic]'. As Munro-Hay puts it 'Alvares actually discusses the name of the church, and the attribution to Zion'. Axum is considered as the 'Origin' for Law and Church orders. See the following quotation from *Gädlä Libanos zä-Mäṭa*':

ወዝንቱኒ፡ ከመ፡ ኢይመስለክሙ፡ ሐሰተ፡ ሀለወ፡ ታሪክ፡ በአክሱም፡ በከመ፡ ተብህለ፡ ሕግ፡ ዘወጽአ፡ እምጽዮን[39]፡ ወቃለ፡ እግዚአብሔር፡ እምኢየሩሳሌም።

35 It is clear that the Israelites are people of the Old Covenant, while the Christians belong to the New Covenant. This is explained in Ethiopic terms: እስራኤል፡ ዘሥጋ፡ 'Israelites of the flesh', እስራኤል፡ ዘነፍስ፡ 'Israelites of the Spirit', i.e. 'Christians' particularly Ethiopians, for the claim that they possess the Ark of the Covenant. Hence Axum is referred to as the 'New Zion' and the Ark is named ታቦተ፡ ጽዮን፡ 'Ark of Zion' and ጽላተ፡ ሙሴ፡ 'Tablet of Moses'.

36 Cf. Marrassini 2007: 364; Conti Rossini 1909b: 95.

37 Cf. Fattovich 2003: 180.

38 Cf. Beckingham and Huntingford 1961: 151.

39 Basically a Biblical quotation 'For out of Zion shall go forth the law' (cf. Isa. 2:3); here Zion

> And this does not seem you false [that] there is story at Axum that says 'the Law which comes out of Zion and the word of the Lord from Jerusalem'.
>
> Text, BAUSI 2003: 61; translation, mine

In like manner, it is mentioned in the chronicle of Iyasu I:

> **ወእምዝ፡ መከረ፡ ንጉሥ፡ ከመ፡ ይሑር፡ ብሔረ፡ አክሱም፡ ወይብጻሕ፡ ህየ፡ አመ፡ ፳ወ፩ ለጎዳር፡ ዘይትገበር፡ ቦቱ፡ በዓለ፡ ጽዮን፡ ከመ፡ ይፈጽም፡ ሕገ፡ መንግሥት፡ በልማደ፡ ነገሥት፡ አበዊሁ፡ ዘነበሩ፡ ቀዳሚ፡ እንዘ፡ ይፈጽሙ፡ ህየ፡ ሕገ፡ መንግሥት፡ እስመ፡ ይእቲ፡ መካነ፡ ጽዮን። ዘእምኔሃ፡ ይወጽእ፡ ሕግ። ወበከመ፡ ተብህለ፡ እስመ፡ ሕግ፡ ይወጽእ፡ እምጽዮን፡ ወቃለ፡ እግዚአብሔር፡ እምኢየሩሳሌም።**
>
> And after this, the King decided to go to the land of Axum, and to reach there on 21st of *Ḫədar*, when the feast of Zion is held, in order to fulfill the royal law, [as] in the custom of his royal fathers who lived before [him], that they would fulfill that [same] royal law for this is the land of Zion. The law comes out of her. And as it is said 'For out of Zion shall come forth the law and the word of the Lord from Jerusalem'.
>
> Text, GUIDI 1960–1961: vol. 1: 11; translation, mine

MA describes 'Our Mother Ṣəyon, the *gäbäz* of Axum' in technical terms: depth of foundations, thickness of walls, heights of vaults, number of columns, shutters, 'wheels' (round headed windows?), arches, 3,815 'monkey heads', 91 gargoyles.[40] This suggests that the church resembled the classic 'monkey-head style' of building seen also on the Axumite Stelae.

As the repository of the Ark of the Covenant, Axum Zion[41] is called **ርእሰ፡ አድባራት፡ ወገዳማት፡** 'Head of Churches and Monasteries'. The administrator is given the title **ንቡረ፡ እድ፡** *nəburä əd*, lit. 'consecrated'. Leslau (1987: 384) defines

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signifies Axum. Grierson and Munro-Hay (1999: 279) say that 'The Bible tells us that the Law comes out of Zion. Therefore, the only law comes out of Aksum'. Similarly, Munro-Hay (2006: 47) remarks that '… And Zion is now at Aksum, in the chapel of the Tablet of Moses'.

40 Conti Rossini 1909b: 7.

41 The term Zion, in some cases, does not imply always the Ark of the Covenant at Axum, but also any other church/*tabot*, notes Munro-Hay (2006: 82, 93, 167–168). The '*tabot* of Ṣəyon', and the church of Däbrä Ṣəyon, attributed to Zagʷe times by the 15th cent. AD *Gädlä Näʾakkʷəto-Läʾab*, offers more encouraging evidence. The title **ቁስ፡ ገበዝ፡ ጽዮን፡** [sic] '*qaysa gabaz Seyon*', in copies of Lalibäla's land grants, confirms the authentic use of 'Ṣəyon' in Ethiopian records from Zagʷe times (Munro-Hay 2006: 167, 184).

the office as: 'By the hands being placed on the head'. According to Hyatt (1928: 51) the *nəburä əd* is the person who is third in ecclesiastical importance and can be described as chief administrator. The origin of this office is unknown. Nosnitsin (2007: 1161) relates the origin to *abunä* Yaʿəqob. His statement goes as follows:

> According to both the early 16th cent. version of the Acts of *abunä* Täklä Haymanot and the monastic genealogies the title was established by the 14th cent. *abunä* Yaʿəqob who sent twelve *mämhəran*, including their head *abunä* Filəṗos of Šäwa as missionaries to southern Ethiopia, to found new monasteries and evangelize the local population. Since Yaʿəqob could not consecrate them bishops, he made them *nəburanä əd*.

Nosnitsin also writes that the office of *nəburä əd* in Axum seems to be ancient. The famous *Nəburä əd* of Axum, whom KN cites as its translator, is *nəburä əd* Yəsḥaq (ca. AD 1321). Bruce (1790: 476) reports that the office of *Nəburä əd* in Axum belongs to the descendants of Azaria, who came to Ethiopia with Mənilək I.

In earlier times,[42] the *Nəburä əd* exercised extensive powers, controlling vast estates of fiefs and possessing great privileges in the court. He was allowed to sit in the presence of the emperor, while almost everyone else was forced to

42 The title *Nəburä əd* also meant 'civil governor of Axum'. Because of the historical and symbolic importance of this city, the rules of precedence promulgated in 1689 (by Iyasu the Great, and confirmed in 1724 by Bäkaffa) ranked the *Nəburä əd* ahead of all of the provincial governors (cf. Beckingham and Huntingford 1961: 560). Although a civil title granted by the Emperor, it was usually bestowed on a clergyman due to Axum's status as the holiest site of the Ethiopian Orthodox Church within the country. *Däğğazmač* Gäbrä Śəllase, *Ras* Śəyum, *Däğğazmač* Gərmay, *Šumtänben* Gäbrä Mädḫən, for instance, were appointed as the 76th, 77th, 78th, and 79th (respectively) *Nəburanä əd* of Axum (cf. Girma Elyas 1998/1999 [EC 1991]: 90). Local tradition, on the other hand, lists 63 *Nəburanä əd* of Axum from the 15th cent. until EC 1967 (cf. also Sergew 1989, vol. 5:31). Grierson and Munro-Hay (1999: 281) state that the title was also given to abbots of other monasteries: 'During the early years of the Solomonid dynasty, there were many of them in Ethiopia, especially as the abbots of great monasteries'. For instance *abba* Ephraim was appointed as *Nəburä əd* of *Mädära* and Tänśəʾa Mädḫən was *Nəburä əd* of *Bänkol* (cf. Conti Rossini, 1909b: 32, 38; 1910: 38, 45). Giyorgis of Sägla was appointed by *aṣe* Dawit II as *Nəburä əd* of Däbrä Dammo (Taddesse 1972: 223; Nosnitsin 2007: 1161). The title is also given to the administrator of Addis Alem St. Mary's Church, instituted by Emperor Mənilək II (cf. Ullendorff 1960: 109). Formerly the title was also given to abbots of Ṭana Qirqos. For a detailed discussion of the topic, cf. Nosnitsin (2007: 1161–1162).

stand.[43] He could be a monk or a priest. The guardian of the Ark,[44] on the other hand, is solely a monk. The guardian is named: **ዐቀብተ፡ ገበዝ፡** 'guardian [lit. 'guardians'] of the Church'; **ዕቃ፡ ቤት፡** lit. 'store house'; **አጣኝ፡** 'the one who burns incense'; **ቤት፡ ጠባቂ፡** 'guardian of the house'. MA, for instance, mentions **ቤት፡ ጠባቂ፡ ጽንዓ፡ ማርያም፡** 'guardian of the house Ṣənʿa Maryam' during the reign of Emperor Bä'ədä Maryam; **ቤት፡ ጠባቂ፡ ጽንዕነ፡ ማርያም፡** 'guardian of the house Ṣənʿənä Maryam' and **ቤት፡ ጠባቂ፡ ጌታ፡ ይስሐቅ፡** 'guardian of the house Geta Yəsḥaq' during the time of Ləbnä Dəngəl.[45] Through the ages, the guardian devotes his whole life to the AC in worshipful solitude inside **እንዳ፡ ጽላት፡** 'House of the Tablet'. He never leaves the small fenced chapel of St. Mary of Zion Church until he is carried away for his funeral. Cornuke (2005: 152, 157) adds 'He would die having already spoken the name of the next Guardian'. Then he will be succeeded by another monk who is appointed by the special council of Axum under the chairmanship of the *qesä gäbäz* or provost.[46] From time to time a nominee for the guardianship might be reluctant to take up the heavy task and would even flee to the mountains. If so, monks would be sent after him. They brought him back; but sometimes he would again attempt to escape. He might have to be chained at the chapel for many months before he fully accepted his responsibility.[47]

The designation 'cathedral' was used for the St. Mary of Zion church particularly in the 20th century to magnify its importance. Because Frumentius, the first bishop was titled 'bishop of the Axumites' and his successors were called 'metropolitans of Axum', we may assume that their Episcopal seat would indeed have been at the chief church there. But in later days, Axum lost its place as the Episcopal seat.[48] Regarding the foundation of the Axumite church on the tomb of Ityoṗis the grandson of Noah, Beckingham and Huntingford (1961: 521) say:

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43 Cf. Grierson and Munro-Hay 1999: 281.

44 For a detailed account on the guardian of the Ark, see Grierson and Munro-Hay 1999: 275–277; Munro-Hay 2006: 101.

45 Cf. Conti Rossini 1909b: 28, 32, 33, 35–38, 41.

46 Cf. Munro-Hay 2006: 42–47.

47 Cf. Hancock 1992: 498–499. Mhr. Solomon, my informant in both trips to Axum (Sep. 2008 and Dec. 2010), also confirmed this fact.

48 First at Adäfa/Lalibäla dwelling in tents; later at Gondär the bishops dwelt in the Abun Bet, suburb of the capital. After the foundation of Addis Ababa as the capital of the country, it became the seat of the bishops and is currently the residence of the Patriarch. In remembering the importance of Axum, the Holy Synod of the EOTC decided in EC 1989 (AD 1996/1997) to add an epithet **ሊቀ፡ ጳጳስ፡ ዘአክሱም፡** 'Archbishop of Axum' to the Patriarch, His Holiness *Abunä* Ṗawlos. Church Law of EOTC (1998/1999 [EC 1991]: 9), article 14, sub

This is the beginning of the foundation of Our Mother Ṣəyon the Cathedral of Aksum. First, it was built at Mäzbər[49] where is the tomb of Ityopis son of Kuesa[50] son of Kam, and it remained there for a long time.

MA also asserts:

ከመዝአ፡ ጥንተ፡ ሡራሬሃ፡ ለእምነ፡ ጽዮን፡ ገበዘ፡ አክሱም። ቀዲሙ፡ ተሣረረት፡ በመዝብር፡ ኀበ፡ ሀሎ፡ መቃብሪሁ፡ ለኢትዮጲስ፡ ወልደ፡ ኵሳ፡ ወልደ፡ ካም። ... ወካዕበ፡ ሀሎ፡ መቃብሪሁ፡ ለኢትዮጲስ፡ አቡሆሙ፡ ለኢትዮጵያዊያን [sic]**፡ ወልደ፡ ወልዱ፡ ለካም፡ ዘስማ፡ ኢትዮጵያ፡ ኀበ፡ መዝብር፡ ምድረ፡ መላኬ፡ አክሱም።**

Original foundation of our mother Zion, the Cathedral of Axum, is like this: first it was founded on Mäzbər where was the tomb of Ityoṗis, the son of Kusa, the son of Kam ... And again there is the tomb of Ityoṗis, father of the Ethiopians the son of Kam's son, whose name is 'Ethiopia' in Mäzbər, the land of the governor of Axum.

Text, CONTI ROSSINI 1909b: 3, 6; translation, mine[51]

Similarly Aklilu (1977/1978 [EC 1970]: 188) remarks:

የኢትዮጵያ ትውልድ ከነገደ ካምና ሴም የተያያዘ ነው። ካም ኩሽን ኩሽ ኢትዮጲስን ወለደ። በኢትዮጲስ ኢትዮጵያ ተባለች። የታቦተ ጽዮንም ምኩራብ መጀመሪያ በኢትዮጲስ መቃብር ላይ ተሠራ። በዘመነ አበው በዘመነ መሳፍንት፤ በዘመነ ነገሥትና በዘመነ ካህናት የሥልጣኔ ሥራቱና ምልክቱ በጀመሪያ የተገለጠ በኢትዮጵያ ላይ ነው።

The genesis of Ethiopia is connected to the tribes of Kam and Sem. Kam begat Cush, Cush begat Ityoṗis.[52] [The country] was named Ethiopia after

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article 1, proclaims that the Patriarch of Ethiopia shall be given the title **ብፁዕ፡ ወቅዱስ፡ አቡነ፡ እገሌ፡ ፓትርያርክ፡ ዘኢትዮጵያ፡ ወእጨጌ፡ ዘመንበረ፡ ተክለ፡ ሃይማኖት።** 'His Holiness *Abunä* so and so Patriarch of Ethiopia and *Ǝčäge* of the See of Täklä Haymanot'. This epithet **ወእጨጌ፡ ዘመንበረ፡ ተክለ፡ ሃይማኖት፡** *'Ǝčäge* of the See of Täklä Haymanot', was already in use by the first Ethiopian Patriarch, His Holiness the late *Abunä* Basləyos (1959). The *Ǝčäge* was influential in the former Ethiopian government (cf. Hyatt 1928: 50–51). For the power of the *Ǝčäge* prior to 1950, cf. Brown 1964: 10.

49 *Mäzbər* 'ruin'.

50 Cush, the son of Ham (cf. Gen. 10:6).

51 Monneret de Villard (1938: 7) repeats the tradition, referring to KN.

52 *Ityoṗis* is not mentioned in Genesis: 'The sons of Cush: Seba, Havilah, Sabtah, Raamah, and Sabteca' (Gen. 10:7).

> Ityoṗis. And the synagogue of the Ark of Ṣəyon was first built on the tomb of Ityoṗis. In the time of the Fathers, Judges, Kings and Priests the order and sign of civilization was first revealed in Ethiopia.
>
> Translation, mine

MA and the tradition say that the first Christian church at Axum was built by the twin brothers Abrəha and Aṣbəḥa ca. AD 330. Alvares[53] mentions this church: '… A very noble church, the first there was in Ethiopia: it is named St. Mary of Seyon'. Beckingham and Huntingford (1961: 151–152) note that this church was very large; it had five aisles of good width and great length, vaulted above, and all painted. Below, the Body of the church is well worked with handsome cut stone; it has seven chapels, all with their altars well ornamented. It has a choir after our fashion, except that it is low, and they reach the vaulted roof with their heads; and the choir is also over the vault, and they do not use it.

The *Maryam Ṣəyon* church has been associated with the 6th-century church of the Apostles on Mount Zion. Getatchew Haile (2007: 810) describes how Mary is equated with Zion: 'In as much as Zion is the image of the Church and the dwelling of God, Mary is the image of the Church of Zion and of Jerusalem as well'. Heldman (1993b: 118–119) presents the traditional claim about the foundation of the Cathedral, that the Axumite church is modeled after that of Jerusalem. According to Munro-Hay (2006: 160), most probably the church was built at the Axumite capital long after the conversion of King 'Ezana. He quotes the Roman church chronicler Rufinus about the labors of Frumentius: 'Christian peoples and churches have been created in the parts of India [Ethiopia], and the priesthood has begun'.

The Church is said to have been destroyed by Yodit Gudit. Ḫəruy Wäldä Śəllase (1928/1929 [EC 1921]: 46) transmits the tradition that she had two names: Yodit and Aster. Due to her cruel deeds and destruction the people changed the name Yodit to *Gudit* 'blemish' and Aster into *Ǝsato* 'fire'.[54] She was the wife of the governor of the district of Bugna. Gädlä Eläyas[55] states her that she was the queen of Sayənt.[56] Tradition says that Yodit was a Jewess, but this is not verified. Budge (1928) asserts that she was certainly no Christian, but a pagan

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53 Cited in Beckingham and Huntingford (1961: 151).

54 Getatchew (2009a: 132) says that the name *Ǝsato* could have come from Ǝslantäne, the name tradition gives to the mother of Motäläme of Damot.

55 Published by Getatchew (2011).

56 Getatchew 2011: 113 (text), 132 (trans.); cf. Getatchew 2009a: 132.

and she was from the tribe of Agaw 'Queen of the sons of the Haghwiyah'.[57] Her story exists in several versions. She is generally said to have been a resident of Axum, perhaps a member of the royal family reduced to prostitution.[58] According to Bruce (1790, vol. 2: 452 ff.), who is considered as a disseminator of her legend, Gudit set out to destroy Christianity and eliminate the Solomonic line. He adds that she massacred the royal house and established a Jewish dynasty that ruled Ethiopia for many generations. Guidi claims that she was the queen of 'Banū l-Yahudiya' and also identifies her as Jewish, as did Basset (1882: 227) and Rathjens (1921: 18–24). Although Conti Rossini (1928: 285–289) demonstrated that significant reasons exist for rejecting the queen's alleged Jewishness, authors have continued to describe her as a *'Fälaša*' or 'Betä Ǝsra'el' queen. Conti Rossini claims that the queen was probably of Damot (Sidama) origin, which has been echoed by several scholars in recent years.[59] Fiaccadori (1992), on the other hand, after reviewing some Ethiopic and Arabic sources, states that she is rather likely to have ruled over and come from the Sidama area of Bale. Internal sources related to Gudit are limited. Kaplan (1992: 45) presents the powerful non-Christian queen as reported by external sources and quotes from the *History of the Patriarchs of the Egyptian Church* as follows:

> The king of al-Habesh sent to the king of Nubia, a youth whose name was Girgis (George), and made known to him how the Lord had chastened him, he and the inhabitants of his land. It was that a woman, a queen of Bani al-Hamwiyah had revolted against him and against his country.

Some contemporary sources of Gudit state that she killed the king, who was titled *Haḍani* and ruled for many years. Ibn Ḥawqal (AD 943–977), in a reference that would appear to date these important events somewhat earlier, notes:

> The country of the *habasha* has been ruled by a woman for many years now: she killed the king of *habasha* titled *Haḍani*. Until today she rules with complete independence over her own country and the frontier areas of the territory of the *Haḍani* in the southern part of [the country of] the *habasha*.[60]

57 Cf. Budge 1928: 213–214, also 279.

58 Cf. Kaplan 2005: 376.

59 From well-documented southern traditions, it is known that female rulers existed in the Sidama region. For a detailed account cf. Kaplan 1992: 45–46.

60 Cited from Kaplan 1992: 45.

Bruce also reports the tradition and states that Gudit's intention was to extirpate the Solomonic line and her primary adversary was the *haḍani*. However, Kaplan (1992: 46–47) is not convinced by his statement. Anbäsa Wədəm (EC 882–902 [AD 889/890–909/910]),[61] according to tradition, rebuilt the church of Axum which had been destroyed by Gudit.[62] Again it was destroyed by Aḥmed Grañ in AD 1535. Alvares, the first European to document the Ethiopian version of the legend of the Queen of Sheba and the birth of her son Mənilək, writes that the Ark was still to be found in the Holy of Holies of this ancient church. It is from Alvares that we know the plan of the former Cathedral of Axum Zion before the destruction of Ahmed Graň.[63]

Later, a much larger church was reconstructed on part of the ruins through the generosity of Emperor Fasilädäs[64] and the empress-mother, Wäld Sä'ala, and was consecrated in 1655 in the presence of Princess Yodit, Fasilädas' daughter.[65] 'Later', states Munro-Hay (2006: 155) 'and perhaps resulting in the classical Gondarine form we see today, Iyasu II, visiting Aksum in 1750, ordered restoration work on the church'.

The New Cathedral of Axum Zion[66] was built by Emperor Ḫaylä Śəllase in 1965. The building was designed by the firm Doxiadis Associates, established by Constantinos Doxiadis (1913–1975), an internationally known Greek architect. When it was inaugurated in 1965 it was reported to be the third-largest concrete dome in the world.[67] The Ark Chapel[68] was built by the Empror's wife *Mänän*. This building dates back to the 1950s, when it was designed by the Italian architect Arturo Mezzedimi, who also designed the projects for the City Hall and the ECA-Africa Hall in Addis Ababa. It is said that he was invited by Empress *Mänän* to create a more suitable location for the Ark. Previously the Ark was kept in a small building in the area where the modern bell-tower now stands.[69]

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61 Cf. Taye 1921/1922 [EC 1914]: 59.

62 Cf. Ḫəruy (1921: 47). Munro-Hay (2006: 165) states that 'We have no proof, even, that these buildings were religious in purpose'. On the other hand, he mentions different church buildings by Śärṣä Dəngəl, restored by Fasilädas, Iyasu II and others. He also assumes that there were at least six building periods.

63 Cf. Beckingham and Huntingford 1961: 150; Chiari 2009: 108, 112.

64 Cf. Hancock 1992: 21, 123.

65 Cf. figure 2 (in the appendix).

66 Cf. figure 3 (in the appendix).

67 Reported in Ethiopian Herald (cf. Teshome 1965: 1) on Feb. 7, 1965; cf. also Chiari 2009: 125.

68 Cf. figure 4 (in the appendix).

69 Interview with *Nəburä əd* Bälay, on Dec. 6, 2010. See also Chiari 2009: 122.

Alvares[70] lists the clergy and important officials of Axum church in his time as follows:

> In this church there are 150 Debeteres [sic], that is canons, and as many monks. These two heads reside in the palaces which are within the great enclosure and circuit of the church; and the Nebrete [sic] of canons lodges at the right hand, and he is the principal one, and the more respected. He has jurisdiction over the canons and the laity of all this country: and the Nebrete [sic] of the monks only hears and rules the monks. Both use kettledrums and trumpets.

The following major church officials are functioning at Axum: *nəburä əd*, *afä Nəburä əd*,[71] four *märigetoč*,[72] *ʿaynä maḫbär*,[73] *qesä gäbäz*,[74] *afä gäbäz*,[75] and *liqä diyaqon*.[76] Currently the clergy number 350 (200 priests and deacons serving in the temple and 150 *däbtära*s 'cantors' singing at the *qəne maḥlet*).[77]

1.2 *'No One is Allowed'*

The ancient Axumite tradition stipulates that no one except the guardian monk is allowed to see the Ark of the Covenant. According to the tradition of Axum, there is a special council[78] which secretly gives instruction and inspection with respect to anything related to the Ark of the Covenant. For instance, if there is a need to move the Ark from its Chapel (due to war, destruction, etc.), then the council will secretly arrange the flight and will place it safely. Restoring the Ark to its Axumite Chapel after peace has been secured is also the task of this special council. It is forbidden for external visitors or to other clergy of Axum to see or touch the Ark of the Covenant. Many have wished to do so, but it was impossible.[79] For instance, Emperor Tewodros wanted to see the Ark of

70 Cf. Beckingham and Huntingford 1961: 160.

71 Lit. 'Spokesperson of the *Nəburä əd*'.

72 Two scholars on the right and two on the left side.

73 Lit. 'Eye of the congregation'.

74 'treasurer'.

75 Lit. 'Spokesperson of the treasurer'.

76 'arch-deacon'.

77 These priests and clergy men serve all the churches in Axum city (viz. Ǝnda Arbaʿətu Ǝnsəsa, Ǝnda Iyasus, Ǝnda Libanos, Ǝnda Mikaʾel, Ǝnda Yared and the two Zion churches in the main compound), turn by turn. Interview with *Nəburä əd* Bälay, on Sept. 23, 2008.

78 Called: የጽዮን፡ ጠባቂዎች፡ ማኅበር፡, elected from the clergy and elderly people. This tradition of election continues from generation to generation.

79 There are a few deacons who serve holy water to the faithful. The informants (*Nəburä əd*

the Covenant at Axum but he could not do it. The EOTC attributes this to God who did not judge him worthy.[80]

Only one King, among all the Ethiopian Kings, is said to have entered into the Chapel of the Ark and consecrated the Liturgy. He is Adyam Säggäd Iyasu (Iyasu I, 1682–1706).[81] The following is cited from the chronicle of Iyasu I:

> … ወተቀበልዎ፡ ኵሎሙ፡ ካህናት፡ እለ፡ ሀለዉ፡ ውስተ፡ አክሱም፡ በክብር፡ ወበማኅሌት፡ ወዝማሬ። ወተጽእነ፡ ንጉሥ፡ ዲበ፡ ፈረስ፡ ወኵሎሙ፡ እለ፡ ተለዉ፡ ተፅዕኑ፡ ዲበ፡ አፍራስ፡ ወበጽሑ፡ ምስለ፡ ንጉሥ፡ እስከ፡ ደጀ፡ ሰላም፡ እንተ፡ ይእቲ፡ አንቀጽ፡ ዘታቦተ፡ ጽዮን። ወቦአ፡ ንጉሥ፡ ውስተ፡ መቅደስ፡ ዘታቦተ፡ ጽዮን፡ ወተሳለመ፡ ኪያሃ፡ ወነበረ፡ ዲበ፡ ዝፋን [sic]፡ በልማደ፡ ነገሥት፡ አበዊሁ፡ እለ፡ ነበሩ፡ ቀዳሚ፡ ዲበ፡ ውእቱ፡ መንበር፡ ዘዝፋን [sic]፡ ለቢሶ፡ ልብሰ፡ ዲባግ፡ ዘኢይትዓወቅ፡ ኅብሩ። ወዘየሐይድ፡ ዓይነ፡ ዘውእቱ፡ ልብሰ፡ መንግሥት፡ ክቡር፡ ዘለብሰ፡ ቀዳሚ፡ ዳዊት፡ አቡሁ፡ አመ፡ ተቀበላ፡ ለታቦተ፡ ጽዮን፡ እምነ፡ ቤተ፡ አቢዳራ። ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገርነ፡ ወአምጽኡ፡ ካህናት፡ መጽሐፈ፡ ታሪክ፡ ዘነገሥት፡ አበዊሁ። ወአንበቡ፡ ሎቱ፡ ቅድሜሁ፡ እስከ፡ ጊዜ፡ ቅዳሴ፡ ቍርባን። ወበጊዜ፡ ቅዳሴ፡ ቍርባን፡ ቦአ፡ ንጉሥ፡ ውስተ፡ ቅድስተ፡ ቅዱሳን፡ ወተመጠወ፡ ቍርባነ፡ እም፡ እደ፡ ካህናት፡ ዘውእቱ፡ ሥጋሁ፡ ቅዱስ፡ ወደሙ፡ ክቡር፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ አምላከ፡ ሰማያት፡ ወምድር፡ ወመድኀኒ፡ ዓለም። ወእምድኅረ፡ ተመጠወ፡ ንጉሥ፡ ቍርባነ፡ በዕለተ፡ እሑድ፡ ሰንበት፡ አመ፡ ፮፡ ለየካቲት፡ ዓተወ፡ ውስተ፡ ጽርሕ፡ ዘሀለወት፡ ቅርብተ፡ ጥቃ፡ ቤተ፡ መቅደስ፡ ወገብረ፡ ምሳሐ፡ ለካህናት። ወኮነ፡ ዐቢይ፡ ፍሥሐ።
>
> ወአመ፡ ፯፡ ለየካቲት፡ በዕለተ፡ ሠኑይ፡ ዘውእቱ፡ በዓተ፡ ጾመ፡ ነነዌ፡ ቦአ፡ ንጉሥ፡ ውስተ፡ ቤተ፡ መቅደስ፡ ወአዘዘ፡ ካህናተ፡ ያምጽእዋ፡ ለታቦተ፡ ጽዮን፡ ወያርእይ፡ ኪያሃ። ወአምጽኡ፡ ሎቱ፡ እንዘ፡ ትሄሉ፡ ውስተ፡ ውሳጤ፡ ሣዕን፡ ዘቦቱ፡ ፮፡ አቍላፋት። ወለ፮፡ አቍላፋት፡ ሀሎን፡ ዘበበገጻቲሆን፡ ወበበመዓርጊሆን፡ ለለባሕቲቶን፡ ፮፡ መራኁት፡ እለ፡ ኢየኃብራ፡ ግዕዘ፡ አሐቲ፡ ምስለ፡ አሐቲ። ዳእሙ፡ ይትሌለያ፡ ግብረ፡ ርኅወተ፡ አቍላፋት፡ ዘበየታሆን። ወአምጽኡ፡ ሎቱ፡ መራኁተ፡ ወወጠኑ፡ ካህናት፡ አርኅተ፡ ቍልፍ፡ አሐቲ፡ በአሐቲ፡ መርሆ። ወአርኃዉ፡ እሎንተ፡ አቍላፋተ፡ ዘዘከርናሆን፡ ቀዳሚ፡ ኅበ፡ ዝገጽ፡ እኂዞሙ፡ እምቀዳሚት፡ ወካልእት፡ ወሣልሲት፡ ወራብዒት፡ ወኃምሲት፡ ወሳድሲት። ወበጽሑ፡ እስከ፡ ሳብዒት፡ ቍልፍ፡ ወፃመዉ፡ ብዙኃ፡ ለአርኅዎታ። ወኢተክህሎሙ፡ ወስእኑ፡ አርኅዎታ። ወሶበ፡ ተስእኖሙ፡ አብጽሕዋ፡ ኅበ፡ ንጉሥ፡ ተርኅወት፡ ሶቤሃ፡ ለሊሃ፡ ወደንገፀ፡ ወአንከሩ፡ ኵሎሙ፡ እለ፡ ርእዩ፡ ዘንተ፡ ተአምረ። ዝንቱሰ፡ ዘኮነ፡ በሥምረተ፡ አምላከ፡ ታቦተ፡ ጽዮን፡ ዘውእቱ፡ ኃደረ፡ ላዕሌሃ፡

Bälay and Mhr. Solomon) explained to me that these deacons are allowed to enter up to the outer side of the Chapel (to the curtain), but not inside the inner *sancta sanctorum* of Ǝnda Ṣəlat. Only the guardian has the right of access to enter and serve the Ark (on Dec. 6, 2010).

80 Cf. Grierson and Munro-Hay 1999: 289.

81 Cf. Guidi 1960–1961: 151–152, Munro-Hay 2006: 14, 135.

ሶበ፡ ርእየ፡ ንጽሐ፡ ልቡናሁ፡ ወስነ፡ ርትዕት፡ ሃይማኖቱ፡ በከመ፡ ይቤ፡ ለሊሁ፡ ለእመ፡ ብክሙ፡ ሃይማኖት፡ መጠነ፡ ጎጠተ፡ ሰናፔ፡ ወትብልዎ፡ ለዝንቱ፡ ደብር፡ ፍልስ፡ ወይፈልስ፡ ወለእመ፡ ትብልዋ፡ ለዛቲ፡ ሰግላ፡ ተመልሒ፡ እምሥርውኪ፡ ወተተክሊ፡ ውስተ፡ ባሕር፡ ይከውን፡ በከመ፡ ነበብክሙ። ወአሜሃ፡ ርእያ፡ ለታቦተ፡ ጽዮን፡ ወነጸራ፡ ንጉሥ፡ ገጸ፡ በገጽ፡ ወተናገራ፡ አፈ፡ በአፍ፡ በከመ፡ ቀዳሚ፡ ነጸራ፡ ዕዝራ፡ ወተናገራ። ወበህየ፡ ዜነወቶ፡ ጽዮን፡ ወመዐደቶ፡ ለንጉሥ፡ ሠናይተ፡ ምክረ፡ ወጥበበ፡ በዘቦሙ፡ ይሜግብ፡ ዓለመ፡ ምድራዌ። ወበዘቦሙ፡ ይወርስ፡ ዓለመ፡ ሰማያዌ።

… And all the priests who were at Axum received him [King Iyasu] honorably in canticle and song. The king mounted the horse and all who followed him mounted horses; and they reached up to *däğğä śälam*, which is the gate of the Ark of Zion, together with the king. The king, having entered the sanctuary of the Ark of Zion kissed it and seated himself on the throne, according to the custom of the kings his fathers, who seated themselves formerly on this throne seat; he was dressed in a brocade robe of unknown and wonderful colors, which was the glorious royal vestment which formerly dressed David his father, when he received the Ark of Zion at the house of Abidara. Let us return to the matter we were speaking of. And the priests brought the book of the story of the kings his fathers, and read it to him, in his presence until the time of the Holy Liturgy. At the time of Holy Liturgy the king entered the Holy of Holies and received Communion, which is Holy Flesh and Honorable Blood of Our Lord Jesus Christ, Lord of heavens and earth, Savior of the World, from the hands of the priests. After the king had received communion, on Sunday 7th *Yäkkatit*, he went to the chamber close to the sanctuary; he offered a feast to the clergy and there was great joy.

On Monday 8th of *Yäkkatit*, which is the beginning, the fast of Nineveh, the king entered the sanctuary and ordered the priests to bring the Ark of Zion and show it to him. They brought it to him, enclosed within a coffer which has seven locks. And the seven locks had their own keys distinct in their countenance and position, whose form were in no way alike one to the other. The method of opening them was in each case different. They brought the keys to him and the priests began to open each lock with its own key. And they opened those locks that we mentioned earlier, beginning with the first, and the second, the third, the fourth, the fifth and the sixth. They came to the seventh lock and they made great efforts to open it, but they did not succeed and could not open it. When it was impossible for them [to open it] they took it to the king and the lock opened of itself. All who saw this miracle were astonished and amazed. This occurred by the will of the God of the Ark of Zion, who dwelt upon

> it, when He saw the purity of the spirit of the King and the excellence of his orthodox faith, as He Himself said: 'If you have faith like a grain of mustard, say to that mountain: arise, and it will arise; and if you say to this sycamore, be uprooted and transplanted in the sea, it will come to pass as you have said'. Then the king beheld and looked upon the Ark of Zion, and spoke to it face to face, as formerly Ezra saw and spoke to it. And there Zion [i.e. the Ark] imparted to the king good advice and wisdom to govern the earthly world and to inherit the heavenly world.
>
> Text, GUIDI 1961: 151–152; translation, mine[82]

The abbreviated chronicle (Basset 1882) limits itself to describing Iyasu's arrival at Axum, and his receiving of communion on Sunday. The next day 'He penetrated into the Sanctuary and opened with his own hand the Ark of Zion, something which the priests could only do with numerous keys'.[83] The *Śərʾatä Ṣəyon* 'Ordinance of Zion'[84] describes the situation as follows: **ወበሳኒታ፡ ቦአ፡ ውስተ፡ መቅደስ። ወአርኃዋ፡ በእዴሁ፡ ለታቦተ፡ ጽዮን፡ ሶበ፡ ተስእኖሙ፡ ለካህናቲሃ።** 'On the morrow, he [Iyasu] entered to the Sanctuary. He opened the Ark of the Covenant by his hand when it was impossible for the priests'.[85]

Grierson and Munro-Hay (1999: 1) commence their book and say 'In the sixth month of the Year of Creation 7191,[86] the emperor Iyasu rode through the hills of northern Abyssinia toward the holy city of Aksum. Honored as 'the royal

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82 Cf. Munro-Hay 2006: 136.

83 Quoted from Munro-Hay 2006: 137.

84 NL 821, f. 133.

85 Budge (1922: viii–ix) presents a similar tradition of the Egyptian kings. His statement goes: 'We know from the inscriptions that the Ark of Amen was provided with doors that were kept bolted and sealed. On certain occasions the king had the right to break these seals and unbolt the doors, and look upon the face of the god. Thus, after his conquest of Egypt, the Nubian king Piānkhi went to visit Rā in his sanctuary near Heliopolis. He was received by the Kherḥeb priest, who prayed that … Piānkhi ascended the steps leading to the ark of Rā and stood there alone. He broke the seal, drew the bolts, threw open the doors and looked upon the face of Rā … In this way Piānkhi was recognized by Rā as the king of all Egypt …'.

86 The date 7191 year of Creation seems erroneous. The edited chronicle of the Emperor by Guidi (1961: 151) writes that he partook of the Holy Communion on *Yäkkatit* 7 (Sunday), and on the morrow *Yäkkatit* 8, which was Monday, the King entered the Holy of Holies and ordered the priests to bring him *Tabotä Ṣəyon* and the key opened by itself. But *Yäkkatit* 8 falls on Monday in the year EC 1683 [= AD 1691]. This year is accepted also by Munro-Hay (2006: 135). The year 1683 (1691) is the equivalent of the Year of Creation 7183 (1683 + 5500) and not 7191.

throne of the kings of Zion, the mother of all lands, pride of the entire universe, and jewel of kings', the city was so ancient that no one could remember how or when it had been built'. On another page of the book, the authors give the same account of King Iyasu the Great: 'Emperor Iyasu enters the sanctuary at Aksum and commands the priests to bring the Ark of the Covenant to him, the chronicle reports the events that follow as a miracle. The Ark is sealed with seven locks, and the priests open these one after the other. They only succeed with six, however. The seventh cannot be moved, and when they finally decide to carry the Ark unopened into the presence of the emperor, the Ark releases the seventh seal and reveals itself to Iyasu of its own will'.[87]

Various visitors to Axum requested to see the AC. Nevertheless, the Axumite priests were thoroughly committed to the tradition and said 'No one'. We can see the insistence of Dimotheos, as an example. Himself and his party asked *däğğazmač* Kasa Mərṣa to order the priests of Axum to let them see the AC. The priests of Axum Zion replied 'As per the tradition, it is not possible to venerate the AC except one monk'. Dimotheos then complained to the Axumite priests and said that 'Traditions should be respected, of course, but theirs was simply astonishing. It prevented Christians from honoring such a sacred object'. He continued his argument and told the priests that 'Which was the more worthy of veneration, the Tablet or the Cross?' After some discussion, the priests agreed that the holy Cross was the greater. Dimotheos then asked 'Why, if the Cross was not hidden but exhibited everywhere, should anyone be prevented from touching and venerating this Tablet written by the hand of God himself?' Dimotheos added that the secrecy and concealment surrounding this Tablet simply added to doubts about its authenticity.[88]

Not only King Iyasu but also St. Yared entered into the presence of the Ark. From the Vita of St. Yared, we read that he entered the Sanctuary and praised the Ark of the Covenant.[89] Then he touched the Ark with his two hands. The text goes as follows:

> ወሶቤሃ፡ ቦአ፡ ያሬድ፡ ውስተ፡ ታቦተ፡ ሕጉ፡ ለእግዚአብሔር፡ እንተ፡ይእቲ፡ ገበዘ፡ አክሱም። ወአንበረ፡ ፪፡ እደዊሁ፡ ውስተ፡ ርእሰ፡ ታቦት፡ ወከልሐ፡ በልዑል፡ ቃል፡ እንዘ፡ ይብል፡ ቅድስት፡ ወብፅዕት፡ ስብሕት፡ ወቡርክት፡ ክብርት፡ ወልዕልት፡ አንቀጸ፡ ብርሃን፡ መዓርገ፡ ሕይወት፤ እስከ፡ ተፍጻሜቱ።

87 Quoted from Grierson and Munro-Hay 1999: 336.

88 Cf. Grierson and Munro-Hay 1999: 288–289.

89 Yared first sang what he learned from the Seraphim and descended to the Axumite cathedral at 3:00 o'clock before the Ark (cf. Conti Rossini 1904: 10).

> And at that time Yared entered to the Ark of the Law of the Lord, which is the cathedral of Axum. He laid his two hands on the Tabot. He acclaimed in a loud voice saying '[You are] Holy and blessed, praised and glorified, honored and exalted, the gate of light and ascent of life'; until the end.
>
> Text, CONTI ROSSINI 1904: 12; translation, mine[90]

From the Ethiopic sources we see that only these two personalities, St. Yared (from his hagiography) and Emperor Iyasu Adyam Säggäd (from his chronicle), are the only were enabled to see and praise the Ark of the Covenant at Axum.

1.3 *Feast of Zion*

The feast of *Ḫədar Ṣəyon* is held at Axum annually on *Ḫədar* 21 (November 30).[91] The celebration is colorful and a huge crowd of pilgrims from every corner of the country turns up for the occasion.[92] It celebrates the arrival of the Ark of the Covenant in Axum as well as the dedication of the church of *Maryam Ṣəyon* by Frumentius. Miracle of *Ṣəyon* (MS EMML 8823) states:

> ወበዛቲ፡ ዕለት፡ አመ፡ ፷ወ፭፡ ለኀዳር፡ ቀዳሚ፡ ተመይጦታ፡ እም፡ ኀበ፡ ፄወውዋ፡ ኀበ፡ ቤታ። ወዳግም፡ ምጽአታ፡ ኀበ፡ ምድረ፡ አክሱም። ወበእንተዝ፡ ያብዕሉ፡ ላቲ፡ በዓለ፡ ዓቢየ፡ አመ፡ ፷ወ፭፡ ለለወርኁ። ወፈድፋደሰ፡ አመ፡ ፷ወ፭፡ ለኀዳር። ወነበረት፡ ህየ፡ በሕገ፡ ኦሪት፡ እስከ፡ ይትወለድ፡ ክርስቶስ፡ እም፡ ቅድስት፡ ድንግል። ወሶበ፡ ተወልደሂ፡ ብዙኃ፡ መዋዕለ፡ ምስለ፡ ካህናቲሃ፡ ነበሩ፡ ዘእንበለ፡ ያእምሩ፡ ልደቶ፡ ለክርስቶስ። ወእምዝ፡ መጽአ፡ አባ፡ ሰላማ፡ እምብሔረ፡ ግብፅ፡ ኀበ፡ አክሱም። ወይቤሎሙ፡ ለካህናተ፡ ጽዮን፡ በምንት፡ ሕግ፡ ሀለውክሙ። ወይቤልዎ፡ በሕገ፡ ኦሪት። ወይቤሎሙ፡ ኢያእመርክሙኑ፡ ከመ፡ ተፈጸመ፡ ተስፋ፡ አቡነ፡ አዳም፡ ወኪዳነ፡ አብርሃም፡ ወመሐላሁ፡ ለዳዊት።

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90 Cf. Grohmann 1919: 22–23.

91 *Tä'ammərä Maryam* states 33 Marian feasts yearly (cf. Perruchon: 1893: 75–76). Munro-Hay (2006: 169) writes that 'King Zara Yaqob, Sayfa Arad's grandson, imposed over thirty new feasts for Mary on the Ethiopian church, and greatly encouraged her worship'. The major feasts are *Näḫase* 7—*Ṣənsäta* 'her conception' in the womb of Ann, her Mother; *Gənbot* 1—*Lədäta* 'her nativity'; *Taḫśaś* 3—*Bä'ata* 'her entrance' to the Temple; *Yäkkatit* 16—*Kidanä Məḫrät* 'her delivery of the Covenant of Mercy' from Her Son; *Ṭərr* 21—*'Əräfta* 'her departure'; *Näḫase* 16—*Fəlsäta* 'her Assumption'. The feast of *Ḫədar Ṣəyon* nevertheless, is not mentioned. We cannot find any note on the feast of *Ḫədar Ṣəyon* in the Ethiopian Synaxarium. The feast of Zion on Nov. 30, therefore, is based on DṢ.

92 There are numerous pilgrims who come from the Diaspora for the *Ṣəyon* feast.

> Therefore, [it is praiseworthy] to celebrate the great feast to her every 21st day of the month. She lived in the [order of] Law until Christ was born from the Holy Virgin. While He was born, they were living with her priests without knowing the birth of Christ. Then, *abba* Sälama came from the country of Egypt to Axum. And he said to the priests of Zion 'By which Law are you [still ruled]?' They replied 'In the Law [Old Testament]'. He said to them 'Do not you know that the hope of our father Adam, the covenant of Abraham and the promise of David have been fulfilled'.

Nəburä əd Ermyas Kebede[93] (2004/2005 [EC 1997]: 364) states that the feast of Zion is also called *Täzkarä Maryam*:

> ጌታችን፡ ኢየሱስ፡ ክርስቶስና፡ እመቤታችን፡ ድንግል፡ ማርያም፡ ዓሥሩ፡ የእግዚአብሔር፡ ቃላት፡ በተጻፉባቸው፡ ጽላትና፡ እነርሱን፡ በያዘችው፡ ታቦት፡ አድረው፡ የኖሩባትና፡ ኪዳነ፡ ሙሴ፡ የምትባለው፡ ታቦተ፡ ጽዮን፡ የምትዘከርበት፡ በዓል፡ ጎዳር፡ ጽዮን፡ ወይም፡ ተዝካረ፡ ማርያም፡ ተብሎ፡ በጎዳር፡ ፳፩፡ ቀን፡ ይከበራል።
>
> The feast of the Ark of the Covenant, also called the Covenant of Moses, in which Our Lord Jesus Christ and Our Lady Virgin Mary reside and on which the Ten Commandments of the Lord, were written, is celebrated on Ḫədar 21[94] and is referred to as Ḫədar Ṣəyon or täzkarä Maryam, 'commemoration of Mary'.
>
> Translation, mine

Dərsanä Ṣəyon is intended to be read on this feast. According to *nəburä əd* Bälay,[95] 'DṢ must be read for seven days until the feast of Zion. If someone

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93 According to Girma Elyas (1998/1999 [EC 1991]: 90) this Ermyas was the 86th *Nəburä əd* of Axum.

94 I.e. Nov. 30.

95 *Nəburä əd* Bälay, according to the list of Girma Elyas (1998/1999 [EC 1991]: 90), is the 90th *Nəburä əd* counting from Azaryas, the first High priest of Zion. However, the list seems not exhaustive. It states only nine High priests until the time of King ʿAmdä Ṣəyon (1314–1344) and the title *Nəburä əd* starts with Mikaʾel. Yet, the famous *Nəburä əd* Yəsḥaq, in whose time KN was translated, is not included in the list; nor is *Nəburä əd* Gäbrä Mikaʾel during the time of Zärʾa Yaʿəqob (cf. Cerulli 1943: 117). At the time of the interview, eight *Nəburanä əd* of Axum had succeeded *Nəburä əd* Bälay (he served for 14 years, EC 1978–1992). The following are his successors: (1) *Nəburä əd* Gäbrä Waḥəd (later ordained as Bishop *abunä* Mäqaryos) → (2) *Nəburä əd* Täṭämqä → (3) *Nəburä əd* Elyas → (4) *Nəburä əd abba*

seeks the blessings of Zion and wants to read it at any time, however, he will be permitted'.[96] Mhr. Solomon, on the other hand explains, 'Since the appointment of the current *ʿƎqa bet* (Abba Gäbrä Mäsqäl),[97] it is being read daily, for he has much devotion to Zion'. The following colophon, nevertheless, confirms that DṢ must be read on the 21st of *Ḫədar*. The quotation is from the critical edition of DṢ in [§136]:

> ተፈጸመ፡ ዝንቱ፡ ድርሳን፡ ዘይትነበብ፡ በወርኃ፡ ካኑን፡ አመ፡ ፳ወ፩፡ ለወርኃ፡ ጎዳር፡ በሰላመ፡ እግዚአብሔር፡ አብ፡ አሜን። ወበረድኤተ፡ ወልድ፡ አሜን። ወበሥምረተ፡ እግዚአብሔር፡ መንፈስ ቅዱስ፡ ጰራቅሊጦስ፡ አሜን።
>
> The homily, which is read in the month of *Kanun* on the 21st of the month of *Ḫədar*, is [now] completed, by the peace of the Lord the Father, Amen; and with the help of the Son, Amen; and by the will of the Lord the Holy Spirit, Paraclete, Amen.

Munro-Hay (2006: 233, note 34) takes note of the service of *Ṣəyon* at Axum from the translation of the chronicle of Mənilək II by Guébré Sellassié. Munro-Kay gives the note: 'On the evening of Hedar Seyon, Psalm 137:1, is sung, and Matthew 23:34–36, is read. Acts 7:44–47, is also read. Early next day Psalm 132:13–14, is sung; Matthew 5:17–20, is read and during the mass Psalm 139:19–21 is sung and Matthew 12:27–28 is read. The mass is *Kedase Maryam*. The key verse of the day is Psalm 87:5–6. 'Yes, of Zion it will be said, 'This one and that one were born in her', and the Most High himself establishes her. The Lord will count as He registers the peoples: this one was born there''.

Zäkkaryas → (5) *Nəburä əd* Täsfay → (6) *Nəburä əd* Yoḥannəs (who was in his office during my first visit of Axum in 2008) → (7) *Nəburä əd* Gäbrä Maryam → (8) *Nəburä əd* Gäbrä Ḥəywät (the current head of the Church). (Interview with *Nəburä əd* Elyas Abrəha (on Nov. 27, 2010, at his office in Addis Ababa)), *Nəburä əd* Bälay (on Dec. 6, 2010, in front of the new Cathedral, Axum).

96 I have attended the DṢ reading ceremony for four consecutive days after the annual feast of Zion (on Dec. 4–7, 2010).

97 *ʿƎqa bet abba* Gäbrä Mäsqäl (originally not from Axum but from the Amhara region) was elected by the church community three years back when the then *ʿƎqa bet abba* Täklä Maryam was seriously ill. *abba* Täklä Maryam recovered after medical treatment, but the *maḥbär* decided to let *abba* Gäbrä Mäsqäl continue the guardianship of the Ark. (Interview with Mhr. Solomon, dated 07/12/2010). *ʿƎqa bet* Gäbrä Mäsqäl himself stated that he is provisional guardian of the Ark, until *ʿƎqa bet abba* Täklä Maryam replaces him (interview on Sept. 25, 2008).

Dəggʷa,[98] the hymnody of St. Yared on *Ḫədar Ṣəyon*, preserves a long praise which lauds Mary-Zion. It gives various interpretations of the Ark-Zion-Mary symbolism. Furthermore, *Mäṣḥafä Gəṣṣawe*[99] orders Ps. 48:12 to be sung at dawn on the day of Zion's feast. The following *arke* is cited from *Mälkəʾa Maryam*, a chant on Mary Zion, on *Ḫədar* 21:[100]

ሰላም፡ ለመከየድኪ፡ እለ፡ ረከቦን፡ መከራ።
እምፍርሃተ፡ ቀተልት፡ ሐራ፡ እንበለ፡ አጣዕን፡ አመ፡ ሖራ።
ማርያም፡ ጽዮን፡ ታቦተ፡ ቃለ፡ ጽድቅ፡ መንፈቀ፡ ዕሥራ።
ዕንላት፡ እምዕንሊሆን፡ እለ፡ ኪያኪ፡ አፍቀራ።
አፍቀርኩኪ፡ አፍቅርኒ፡ እምይእዜ፡ ለግሙራ።

Salutation to your footstool[s], which received temptations;
From the killing of the soldier, when they went without shoes;
Mary Zion, Tabot of the word of righteous, half of twenty;[101]
As the cows (lit. 'calves') loved you more than their calves;[102]
I love you [and] let you love me completely from now.

Text, TÄSFA 1970/1971 [EC 1963]: 16; translation, mine

2 Axum

We have rich sources on Axum and Axumite civilization,[103] and different archaeologists, historians and philologists have contributed greatly to our knowledge. This book is not intended to give a detailed account of the history of Axum. Only a few points related to DṢ are presented here.[104]

98 Cf. EMML 2542, a late 16th cent. Antiphonary for the Year [*Dəggʷa*], ff. 5ʳ–131ᵛ, here ff. 22ʳ–42ᵛ. Getatchew and Macomber 1983: 23–24 state that the sections of this *Dəggʷa* correspond with the printed *Dəggʷa* (1966/1967 [EC 1959]) and the Five Modes of Chants printed in 1972/1973 [EC 1965], although they note that there is a textual difference between them.

99 Cf. Täsfa 1991/1992 [EC 1983]: 31.

100 There are also various chants.

101 Half of twenty is 'ten'. Hence, it implies the Ten Commandments inscribed on the Tablet of the Ark.

102 The Bible states how the Ark of the Covenant was carried on a cart to the house of King David. The Bible says that the cart was carried on [two] oxen (cf. 2 Sam. 6:1–6). The above *Mälkʾə*, on the other hand, calls them calves.

103 Cowley (1971b: 25, note 20) mentions of *Kebäbä Aksum*, a text that preserves a history of Axum. The text is described as 'Of *ʾAṣe* Gäbrä Mäsqäl'.

104 For the chronology of Axum, cf. Fattovich 2003: 181–182 and Munro-Hay 1991.

Conti Rossini (1938: 786) derives the word Axum from a Semitic word *Aksum* which he says signifies *hortus viridis et densis herbis impletus* 'a green garden full of dense grass'. Sergew (1972: 68) collects various etymologies for the name Axum. He writes that the word Aksum is partially Agaw in origin. *Ak* or *Aku* means 'water', whereas the suffix *sum* is Semitic and means 'chief'. If it is so, Axum means 'chief's water', which is confirmed by the existence of *may šum* in the city.[105] Tradition, on the other hand, gives the etymology of Axum from the name of a king called Axumawi,[106] who is otherwise unattested.

Axum was a center for trade and caravan routes to Egypt and Meroe. Access to sea trade with the Mediterranean Sea and the Indian Ocean helped Axum become an international trading power. Adulis, the Axumite seaport, was crowded with traders from Egypt, Arabia, Persia, India and the Roman Empire. Ayele Bekery,[107] referring to archeological evidence, remarks the following about Axum:

> Empress *Makeda*, the legendary woman ruler, ruled from Aksum. The Ark of the Covenant is housed in Aksum. The Prophet Mohammed sent his followers to Aksum to avoid religious persecution. Some of the most powerful rulers, who established diplomatic relations with Rome (AD 274), Alexandria and Meroe. Persians and other significant powers of the period had also contacts with Aksum.

Hence, it is clear that Axum was one of the leading powers of classical times. Axumite kings were victorious and popular in the surrounding area. The reign of Kaleb and his conquest of South Arabia on behalf of the Christian world mark the apex of Axumite power, prestige, and international fame. Although his successors soon lost control of South Arabia to one of their own generals, many Ethiopian traditions view the middle of the sixth century as a prosperous period that saw important developments in the evolution of both church and state.[108]

This powerful kingdom, however, declined ca. 8th cent. AD due to the rise of Islam. Muslim invaders destroyed Adulis in AD 710 which cut Axum off from the major ports of both the Red Sea and the Mediterranean. As a result, the Axumite kingdom declined as an international political power and lost its

105 Cf. Tubiana, 1953: 48; also Monneret 1938: 7. See now Marrassini 2014a: 14–15.

106 Out of eight king lists by Conti Rossini (1909a: 19), the second list (B) says the name አኵስማይ፡.

107 Cf. [http://www.theriseofaksum.com] (20/04/2009).

108 Cf. Kaplan 1992: 41.

identity. Merid Wolde Aregay (1988: 162) on the other hand states that the cause for the decline of Axumite power was the Beja migration. He writes 'The spread of Islam along the Ethiopian coast was not the cause but the consequence of the retraction of Aksumite presence from these areas. Scholars of the Aksumite period attribute a very important role to the Beja migration in causing the decline of Aksumite trade'. Similarly, Kaplan (1992: 41) remarks on the decline of the Axumite kingdom and the consequences:

> Between 702 and 715, the Arabs eliminated the Aksumite fleet and destroyed Adulis. This change in trading patterns, which left Aksum isolated and landlocked, was a major blow to the economic basis of Aksumite power … In the north the Beja, a powerful pastoralist people, gained control of much of the coastal plain which today comprises Eritrea. To the West, areas beyond the Takkaze river, which had long been conquered and incorporated into the kingdom, regained their independence and cut off the Aksumites from the main goldbearing districts.

Nevertheless, the decline of Axum did not immediately result in either the disappearance of its kings or the decline of Christian influence in the highlands of Ethiopia. Numerous traditions indicate that from the seventh century onward the center of gravity of the Christian kingdom moved southward. In the ninth century there were military campaigns, church building, and evangelization as far south as the Amhara region.[109]

The four centuries after the fall of Axum are commonly termed the Post-Axumite period (8th–12th cent. AD), which terminated with the advent of the Zagʷe dynasty in about AD 1137.[110] After that Axum was no longer used as the name of the Ethiopian people. *Ḥabaš* remained, as usual, the Arab name for the people, and the country was called *Ḥabaša*.[111]

2.1 *Coronation at Axum*[112]

Axumite coronation was one of the important royal ceremonies of the Ethiopian monarchs. It was not a ceremony in which a crown was placed on the

109 Cf. Kaplan 1992: 42.

110 Budge (1933: xlii) gives the Zagʷe period as (AD 914–1268); for brief discussion of the Zagʷe dynasty, see Kaplan 1984: 19–22.

111 Cf. Munro-Hay 1991: 82.

112 For a brief but comprehensive note on the subject, refer to Munro-Hay 2004: 177–201; Rich. Pankhurst 2003: 802–804.

king's head, but instead a consecration or introduction into kingship.[113] Orlowska (2006: 13)[114] mentions that at Axum coronation was not decisive for enthronement. She says 'Only five out of fifty-eight Solomonic emperors who reigned between 1270 and 1855 went to Axum for the coronation'. If we add Kasa Mərčʼa's coronation which was performed in 1872, the number will becomes six. These few Solomonid Kings had the tradition of going to Axum and performing their coronation.[115] The Gondarine emperors after Iyo'as (1755–1769) stopped going to Axum for the coronation, limiting themselves to a modest ceremony at Gondär. The Zagʷe Kings were crowned in the churches of the Archangel Michael and Giyorgis (at Roha), not in Axum Zion, as stated by Abū Ṣāliḥ.[116] Abū Ṣāliḥ also mentions that their royal coronation was followed by robing; no overtones relating to Zion are recorded.[117] In describing the ritual coronation of Emperor Susneyos (1607–1632) Paez writes that 'Sometimes the kings are crowned in the Garangaredaz church in the kingdom of Amhara'. But he continues 'They believe it a greater honor to be crowned at Axum, as this had been the seat of the Queen Sheba and her son Mənilək. In fact, they would rather delay the ceremony than perform it elsewhere'.[118]

The best description of the Axumite ceremony of royal coronation is to be found in MS BL Or. 817, ff. 11ᵇ–12.[119] General features of the coronation ceremony are as follows:

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113 Cf. Munro-Hay 2004: 177.

114 Dr. Izabela Orlowska, my former colleague at the Philology Program, Addis Ababa University, generously gave me a copy of the third chapter of her PhD dissertation. I am very grateful to her. Page numbers of Orlowska (quoted in this book) refer to the third chapter of her thesis.

115 In KN chs. 39 and 92 legendary anointing ceremonies are described briefly for Mənilək I. The first of this is supposed to have taken place in Jerusalem, in front of the Ark in the Holy of Holies of the Temple of Solomon, and the second in Ethiopia at the capital Däbrä Makədda presided over by Azarias, son of the high priest Zadok. The origin of these mythical ceremonies is clearly the ritual used for Solomon himself, at Gihon, by Zadok, as described in 1 Kings 1:33–40.

116 See Evetts 1895: 286–287, Munro-Hay 2004: 178, Munro-Hay 2006: 90.

117 We can mention one incident of the reflection of KN on the Zagʷe coronation. Munro-Hay (2006: 90, 241, note 63) refers Marrassini's *Gadla Yemreḥanna Krestos* (1995: 69) and remarks: 'Perhaps we can see a reflection of the KN in an incident mentioned in Yimrehana Krestos's Life just before the account of his enthronement'. See also Munro-Hay 2004: 178.

118 Quoted from Grierson and Munro-Hay 1999: 267.

119 Cf. Taddesse 1972: 248, note 3.

1) The priests and deacons will receive the king with golden crosses, the silver censer and various parasols (umbrellas), will chant the hymn of Yared 'May you be blessed, O King of Israel';
2) 'Daughters of Zion' will wait at the milestone to the east of the great church, called 'Cutting the Cord';
3) The King will arrive at Axum—in front of Zion, the Ark of the Covenant;
4) Two old women will stand together with the 'Daughters of Zion' and will ask the king his name and his family;
5) Then, the king will pronounce 'I am the son of David, the son of Ǝbnä Ḥakim'. They will question him again and he will declare his ancestors until his own father, his predecessor.
6) The women will cry aloud 'Truly you are the King of Zion, the son of David, the son of Solomon!';
7) The priests will chant on one side and the 'Daughters of Zion' on the other side;
8) Finally, the King will enter the court of the house of the heavenly Zion. Then all the people will shout, 'Long live the King of Zion!' and began to beat drums, blow trumpets and fire their guns;
9) The King will cast a great quantity of gold on the ground.
10) The king will sit on the 'Seat of David', which is dragged in precious fabrics.

It is clear that some Emperors may have deviated from this to follow their own arrangements. Nevertheless, the general outline of the coronation ceremony is similar.[120]

The following kings were crowned at Axum Zion:

1) **Zär'a Yaʿəqob** (1434–1468)—In 1436, two years after he became King of Ethiopia in Shoa, Zär'a Yaʿəqob traveled to Axum and underwent the customary rites of coronation in the ancient city.[121] Some say that Zär'a Yaʿəqob was

120 For a detailed description of the coronation, refer to Munro-Hay 1991: 130–133, Grierson and Munro-Hay 1999: 261–274, Munro-Hay 2006: 89–95. On the other hand, Kefyalew (2010/2011 [EC 2003]: 288–290) records the tradition about **የአራቱ፡ መናብርተ፡ ጽዮን፡ አለቆች፡** 'The four heads of the Seat of Zion'. According to him, the coronation of every Ethiopian king must be performed by four heads of monasteries. They are: **ንቡረ፡ እድ፡** (*nəburä əd*) of Axum (in crowning the King); **በትረያርክ፡** (*bäträyarək*) of Tädbabä Maryam (in girding the King's waist); **ርእሰ፡ ርኡሳን፡** (*rə'əsä rə'usan*) of Märṭulä Maryam (in conferring the king's vest) and **ሊቀ፡ ካህናት፡** (*liqä kahnat*) of Ṭana Qirqos (in anointing the King). He adds that the coronation ceremony will last for forty days.

121 Cf. Taddesse 1972: 248, Grierson and Munro-Hay 1999: 261, Munro-Hay 2006: 267.

the founder of such a coronation. MA states that Zär'a Yaʿəqob revived the tradition. Munro-Hay (1991: 130) states his role: 'Zär'a Yaʿəqob is the first king who is known to have resurrected the ancient coronation ceremony at Aksum'. So he cannot be considered as the founder of such a coronation, but a restorer. Kobishchanov 1979: 202 says that the legendary King Gäbrä Mäsqäl was the founder. He remarks:

> Zara Yaqob resumed the coronation of the emperors in Axum and tried to restore its archaic ritual, the founding of which is ascribed to the legendary Axumite king Gebre Mesqel.

Hence, we can be clear that the coronation was considered an earlier Axumite tradition.[122]

2) **Bä'ədä Maryam** (1468–1478)—Son and successor of Zär'a Yaʿəqob, Bä'ədä Maryam was also crowned in front of Zion at Axum.[123] Kobishchanov (1979: 202) says about his coronation: 'When Emperor Baeda Maryam came to Axum for the coronation he found out about the old rite'. He quotes his chronicle[124] as follows:

> And the King [Bä'ədä Maryam] went into 'the house of vow-taking'. To him were led a buffalo and a lion according to the ancient custom in order that he strike them with his hand. But our king Baeda Maryam refused to strike them and ordered another to kill the buffalo but to let the lion[125] live, as did his father [Zär'a Yaʿəqob] in [that same] town of Axum when he carried out the rite of vow-taking.

The chronicler of Bä'ədä Maryam mentions that when the emperor was at Axum a special stone was shown to him on which the ancient kings sat in

122 Cf. Perruchon 1893: 49–52, 83.

123 Grierson and Munro-Hay (1999: 266) say that Bä'ədä Maryam was not crowned in the ancient city of Axum, but rather summoned the people of Axum to his coronation. Additionally, they state that, in spite of the efforts of Emperor Zär'a Yaʿəqob to revive the ancient coronation rites in Axum, very few of the medieval kings actually went there for their tonsuring. Munro-Hay (2004) also omits Bä'ədä Maryam's coronation.

124 Cf. Perruchon 1893: 175, Turaev 1936: 104.

125 This kind of keeping wild animals in the palace (such as lions, buffalos, leopards, snakes etc.) had been common since Axumite times. The reason is to show the election of the king by all, even by wild beasts (Kobishchanov 1979: 202–203).

state in the council of the nobles. Twelve kingly generations, descendants of the ancient Axumite nobility, were arranged on twelve stones to the right and to the left of the king and the metropolitan. In 1520 Alvares also noted these twelve stones.[126]

3) **Śärṣä Dəngəl** (1563–1597)—He was the first Gondarine King.[127] His chronicle[128] states that he was crowned at Axum in 1563, although Munro-Hay (2006: 14) instead dates his coronation to 1579. The ritual was celebrated with a magnificent display, and the chronicler provides a fairly detailed account of it. He begins by telling us that the emperor sent a message to the priests of Axum, announcing that he was coming to celebrate the ceremonies of royalty before his mother Zion, the Ark of the God of Israel, as his fathers David and Solomon had done. When he arrived, he went to the church of Zion and the priests, deacons and *däbtära*s welcomed him warmly. They chanted for him the hymn of Yared: 'May may be blessed, O King of Israel'. Grierson and Munro-Hay (1999: 267) describe his coronation.

Having proclaimed his lineage, he raised his sword and cut the cord that the maidens held. Then the two old women cried aloud, 'Truly, truly you are the king of Zion, son of David, the son of Solomon!' Then the priests of Zion began on chant in one side and the Daughters of Zion on the other side.

4) **Susneyos** (1607–1632)[129]—According to Grierson and Munro-Hay (1999: 267) Susneyos was the third king to undergo the ceremony at Axum. The Spaniard Paez records his coronation and notes:

126 The text goes: 'Again, there are at Aksum twelve stones, each with its color. The first is the stone of Kāleb; the second is the stone of Māya Bazo; the third is the stone of Nāḥso; the fourth is the stone of Mäzbər; the fifth is the stone of Aksum; the sixth is the stone of the resting-place (or, of the tomb); the seventh is the stone of Wagra Samarat; the eighth is the stone of Māya Kuakueḥ; the ninth is the Ṣēwa berānā; the tenth is the stone of Rom; the eleventh is the black stele; the twelfth is the white stele' (cited from Beckingham and Huntingford 1961, vol. 2: 522–523).

127 The Gondarine period extends from Śärṣä Dəngəl (1563–1597) to Täklä Giyorgis (1779–1784).

128 Composed by Wäldä Haymanot.

129 The Chronicle of Susneyos states that his reign lasted 28 years (cf. Pereira 1892: 335). Hence, his time must have been either (1604–1632) or (1607–1635). With regard to the composers of his chronicle, Ferenc (1985: 280–281) writes that 'It is the work of the three persons connected with the court, namely, Məhərka Dəngəl, Täklä Səllase called Ṭino, of Oromo descent, and an anonymous who continued the work after Ṭino's death'.

> When Susneyos reached the place where the priests were waiting for him, two girls were holding a twisted rope by its ends. They asked the king who he was, and he replied that he was the king. The girls told him that he was not the king. He turned away and walked five or six steps, and then came back to them. The girls repeated the question, and asked whose king he was. He replied that he was the king of Israel, but the girls told him that he was not their king. He turned away again. When the girls asked him for a third time, he took hold of his sword and cut the rope, telling them that he was the king of Zion. The girls then proclaimed that he was in truth the king of Zion and should enter the city. All the people shouted, 'Long live the king of Zion!' and began to beat drums, blow trumpets, and fire their guns.[130]

The coronation of Emperor Susneyos was accompanied by great pageantry, the King arriving with some 25,000 army, riding a richly caparisoned steed, himself garbed in crimson damask with a golden chain around his neck.[131]

5) **Iyasu** I (1682–1706)—The great-grandson of Susneyos, Iyasu Adyam Säggäd, exercised a power over the priests of Zion, entering in person into the sanctuary in 1691 to see the *tabotä* Ṣəyon itself, as his chronicle states.[132]

6) **Yoḥannəs** IV (1872–1889)—The former Kasa Mərčʼa, later Yoḥannəs IV, was the last king to be crowned at Axum Zion; he is usually considered as a post-Solomonid king.[133] His chronicle tells us that he was devoted to Zion. Grierson and Munro-Hay (1999: 268) say:

> When he was ill, he 'put his hopes in his mother Zion'. His counselors prayed 'to God and to Our Lady Mary of Zion, the Ark of Law', and when he was cured, 'the singers of Zion, and the others, men and women, the old and the young, glorified Our Lady of Zion, for he was called the King of Zion'.[134]

Referring to the unpublished chronicle of Yoḥannəs IV, Orlowska (2006: 19–20) writes about his coronation that:

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130 Quoted from Grierson and Munro-Hay 1999: 267–268.

131 Cf. Pereira: 1892; Munro-Hay 1991: 130.

132 For a detailed account of his royal coronation related to the Ark of Zion, see Munro-Hay 2006: 135–138.

133 Cf. Munro-Hay 2004: 177.

134 See also Munro-Hay (2003: 183–185) and Munro-Hay (2006: 15).

> The Debre Birhan Sillasē chroniclers tell us that 'the throne [*mänbär*], robe [*ləbsä mängəśt*], belt [*qənat*] and his shoes were of gold and silver'. They paint a very vivid picture of the crown, an important symbol and one of the key tools of enthronement. It was made of pure gold, decorated with diamonds that 'shone like lighting'. Having put on the 'clothes of government' Yohannis began singing for Tsiyon, which we are led to believe was to imitate the custom of David who 'sang in front of the Ark' … At the coronation he received a golden crown-like headdress (*ras wärq*). Interestingly, this head decoration was the same as the one assigned for the *nəburä əd* of Axum.

He performed the usual rite at Axum. Accompanied by the bishops and clergy, *abunä* Atnatewos completed the coronation prayer. The *abun* took the horn with the 'oil of the kingdom'[135] and poured it over Yoḥannəs' head. In this way Yoḥannəs IV took the title 'King of Kings of Ethiopia and King of Zion'.

2.2 *Ethiopian Royal Titles* (*Classical and Medieval Times*)

A brief discussion of Ethiopian royal titles can be useful for a wider outlook. Hence this section is intended to present the most famous royal titles from Axumite times until Yoḥannəs IV. Inscriptions play a crucial role for the reconstruction of Axumite history, especially to retrieve information about the Axumite rulers. Kobishchanov[136] describes the title of the king in the time of Axumites. He states:

> The title 'King of Axum' or 'King of the Axumites' was the basic title of the Axumite kings in all the periods. The latter form is usual in Greek[137] and Sabaean texts throughout the Axumite period.[138]

At the end of the 2nd cent. AD the title 'King of Kings' was used as the highest title of the most powerful eastern monarchs[139] with whom Axum developed commercial and other relations. On the other hand, some assume that Sem-

135 i.e. *Qəb'a Mangəśt*.

136 Fiaccadori (2007: 1163) also discusses this.

137 *Basileùs tôn Axomeítōn*, *Basileùs tôn Axomítōn*.

138 Cf. Kobishchanov 1979: 193–196. But for all royal Axumite inscriptions see now also Marrassini 2014a, pp. 170–171 for the royal Axumite titles in particular.

139 Northern India, the Persian empire, Armenia, Palmyra.

bruthes[140] is the first Axumite 'king of kings'. Among the Axumite rulers, we know clearly the titles of ʿEzana,[141] Kaleb and WʿZB.

1) 'Ezana's titles as given on his pagan Greek inscription[142] are: 'Aeizanas, king of[143] the Aksumites, the Himyarites, Raeidan, the Ethiopians,[144] the Sabaeans, Silei (Salhen), Tiyamo,[145] the Beja and Kasou, King of Kings, son of the unconquered Ares'. The Epigraphic South Arabian version[146] presents the order as follows: Aksum, Himyar, Raydan, Habashat, Saba, Salhen, Tsiyamo, Kasu[147] and the Beja,[148] while the Geʿez version[149] reads Aksum, Himyar, Kasu, Saba, Habashat, Raydan, Salhen, Siyamo, Beja; both of these add the phrase 'King of Kings, son of the unconquered Maḥrem'. Munro-Hay suggests that the general outline of the majority of the inscriptional titularies seems to prescribe Axum, Arabia and Africa.[150] In other inscriptions of 'Ezana's he gives his affiliation to ƎllälʿAmida and the title *Bisi Halen* or *Alene*,[151] and mentions that he is the son of Ares/Maḥrem[152] or, in the case of his Christian inscription, 'the servant of Christ' (DAE vol. 4: no. 11).[153] Sergew (1972: 123), referring to the unpublished

140 After the Roman-Persian war of AD 296–297.

141 We also read the same title 'king' of Abrəha and Aṣbəḥa in MA as: 'Abrəha and Aṣbəḥa kings of Axum', and Gäbrä Mäsqäl also uses the title 'king' (cf. Conti Rossini 1909b: 18, 19).

142 *DAE* vol. 4: no. 4.

143 This is a *nota genitivi*. For a detailed treatment of *nota genitivi Zä- in* Epigraphic Gəʿəz, cf. Bulakh 2009: 393–419, here pp. 403 and 412–416.

144 Rendered as 'Habeshat' in the other inscriptions.

145 It is reported that Ṣəyamo was in the titulature of ʿEzana, Kaleb Ǝllälä Asbaha and WʿZB. Cf. Frantsouzoff 2010b: 645 on 'Ṣəyamo'. Weninger (2010: 79–80) argues that ጸ (ṣ) was an affricate in Axumite Gəʿəz and not a sibilant. Referring to the inscriptions, he states that the toponym Ṣəyamo (*RIÉ* no. 188:3; *RIÉ* no. 189:3; spelled Ṣəym in *RIÉ* nos. 185 I:2, II:2; *RIÉ* no. 185bis I:2; *RIÉ* no. 186:3; *RIÉ* no. 191:10; *RIÉ* no. 192:6) is spelled *Tiamō* in Greek (*RIÉ* no. 270:4; *RIÉ* no. 270bis:3; *RIÉ* no. 271:9). There can hardly be any doubt that τ represents the occlusive element of the affricate. So the probability that /ṣ/ was a glottalized alveolar affricate [ᵗS'] is very high.

146 *DAE* vol. 4: no. 6.

147 Munro-Hay (1991: 129) assumes that the Kasu are Cushites or Meroites. For Kobishchanov (1979: 194) this refers to the Meroitic Kingdom.

148 The Beja are the tribes of the Red Sea hills.

149 *DAE* vol. 4: no. 7.

150 Cf. Munro-Hay (1991: 127, 184).

151 Bowersock (2008: 384) states that *bəʾəsəyä ḫalen* is also found on 'Ezana's coins (in vocalized Geʿez).

152 The Greek version of the inscription reads 'Ares' while the Ethiopic says 'Maḥrem'.

153 Cf. Schneider 1974: 770.

chronicle[154] with the royal title of ʿEzana, says that Tazena was his throne name. The text goes:

> ኤዛና፡ ወስመ፡ መንግሥቱ፡ ታዜና፡ ወውእቱ፡ ሖረ፡ ሀገረ፡ ምሥራቅ፡ ወተጻብኣ፡ ምስለ፡ ህንድ፡ ሞያሙ፡ ወቀተሎሙ፡ ወማኅረከ፡ ሰብአሙ፡ ወንዋየሙ፡ እስከ፡ ረሰዮሙ፡ ዘይጸብሑ፡ ሎቱ፡ ጸባሕተ።
>
> ʿEzana whose throne name [is] Tazena. And he went to the country of the east and fought with India. He conquered and killed them; and he captured their men and properties until he compelled them to pay tributes to him.
>
> Text, SERGEW 1972: 123; translation, mine

Fiaccadori (2007: 1163) asserts that the title *nəguśä nägäśt* is found in the vocalized inscription of ʿEzana, in which it refers either to him or to rulers subjected to him. Fiaccadori also states that *RIÉ* no. 185 *mlk mlkn* is a 'Pseudo-Sabaic' form of *nəguśä nägäśt* with an Ethiopicized plural ending.

2) Kaleb's inscription gives the protocol 'Kaleb ƎIlläAṣbəḥa, son of Tazena, Bisi Lazen, king of Aksum, Ḥimyar, Ḏū Raydān, Saba, Salḥen, the High Country and Yamanat, the Coastal Plain, Ḥaḍramawt, and all their Arabs, the Beja, Noba,[155] Kasu, Ṣəyamo, DRBT … and the land of AṬFY (?), servant of Christ'.[156] Bausi (2007: 1121) quotes the epigraphic titular of Kaleb as: KLB/ʾL ʾṢBḤ WLD TZN/B'S LZN; here ʾL ʾṢBḤ is the personal name of the king and WLD TZN is his patronymic name.

3) WʿZB gives his title in his inscription as: 'Son of ƎIlläAṣbəḥa, Bisi Ḥadefan'[157] and 'Servant of Christ'. He also uses the epitaph 'King of Axum and Ḏū Raydān[158] and Saba and Salḥen and Beja and Kasu and Ṣiamo[159] and Waitag (?),

154 Property of *qesä gäbäz* Täklä Haymanot of Axum, page (folio?) 54.

155 Noba may be the people of the Nubian Kingdom.

156 Cf. Schneider 1973: 385–389. See also Kobishchanov 1979: 194; Munro-Hay 1991: 127–128.

157 Andrea Manzo (1995: 74) proposes the reading of this title of WʿZB as B'S ḤDQN instead of ḤDFN.

158 During the time of Kaleb and his son WʿZB, the use of the term Raydān reflects the submission of the Ḥimyarite kingdom to Axum after the defeat of the Jewish king Ḏū Nuwās. Abraha (an Ethiopian who ruled over the Ḥimyarite) also adopted the very long titulary including Ḏū Raydān; (cf. Frantsouzoff 2010a: 340).

159 Munro-Hay 1991: 128 reads it as 'Tsiyamo'. Probably it indicates the present location between Lake Tana and Lake Ḥayq (Kobishchanov 1979: 223).

the slave of Christ'.[160] Munro-Hay (1991: 128) adds Ḥimyar, Kāsu, and WYTG as royal titles of WʿZB.

The titulary protocol of an Axumite king thus consisted of several separate elements: the personal name, the *Ǝllä*-name, the *Bisi*-name, a human or divine filiation, certain epithets, and then the enumeration of territories. The personal name is often, in the case of the Christian kings, a biblical name. The name preceded by *Ǝllä*-, meaning 'he who …', is an epithet, probably employed after the king's accession or coronation as his regnal title or throne name. Conti Rossini (1909a: 34–37) gives a list of about 16 Axumite royal names with *Ǝllä*.[161] The *Bisi*-element, meaning 'man of …', may refer to a clan division in the royal family, or possibly to a military regiment with which he was especially connected.[162] On the other hand, Munro-Hay (1991: 128) refers to François de Blois on the title 'Bisi-' in the Axumite period and suggests that the clan system in ancient Axum was maternal, so that each successive ruler bore his mother's clan-name. These clans were also the basis of the military organization, hence the coincidence of certain *Bisi*-names with certain regimental names. Bausi (2007: 1121) states that it probably shows a 'matronymic' or 'matrilinear clanic' name. Conti Rossini (1909a: 31) gives the name of Bazen as ባእሴ፡ ባዜን፡.

Royal titles were also used by the Zagʷe kings,[163] though not as elaborate as those of the Axumites. Ḫəruy Wäldä Śəllase (1928/1929 [EC 1921]: 50) says that Zagʷe is the throne name of King Märra Täklä Haymanot (919/920–932/933),[164] who was the founder of the dynasty. The most famous and saintly king of the Zagʷe dynasty, Lalibäla (late 12th–early 13th cent. AD), had two throne names: *Gäbrä Mäsqäl* 'servant of the Cross' and *Bəʾəsi Azzal* 'the strong man'.[165] Munro-

160 Cf. Kobishchanov 1979: 194; Schneider 1974: 777–778, 780.

161 Kaleb's name 'Ǝllä Aṣbəḥa', for instance, means 'He who brought forth the dawn' (cf. Munro-Hay 1991: 128).

162 The *Bisi*-title is not given for all kings, but is attested from Endybis to WʿZB, a period of over two hundred and fifty years, and later for Lalibäla (cf. Munro-Hay 1991: 128).

163 Ḫəruy (1921) transmits the tradition how power was transferred from Axum (which was in the Solomonid line since Mənilək I) to Zagʷe. Märra Täklä Haymanot took it illegitimately from Dəlnäʾad. The new dynasty was called Zagʷe (allegedly composed from two Geʿez words: *zä* + *agʷəyäyä* 'the one who causes a flight') and they ruled Ethiopia for 11 generations and 333 years (Həruy 1921: 47–51). Budge (1928: 214) records the tradition that the Zagʷe kings were eleven (however, Judith/Gudit is not in the list) and the dynasty lasted for a period of 354 years (cf. also Budge 1933: xlii). Basset (1882: 9), on the other hand, writes that 11 kings reigned over 350 years. See also Perruchon on Lalibäla, 1892: 4–5; Taye 1921/1922 [EC 1914]: 59. But see now Fiaccadori 2014.

164 Ḫəruy gives his time as (EC 912–925).

165 The title *Bəʾəsi*— 'man of'—is the Axumite type and *azzal* has the meaning 'strong', 'brave',

Hay (1991: 129) mentions him as 'Lalibela son of Shanuda', namely 'Lalibäla son of the Lion'.

Gädlä Lalibäla gives the coronation and royal name of Lalibäla as follows:

> **ወነሥአ፡ ንጉሥ፡ መላጼ፡ በእዴሁ፡ ወቀረጸ፡ ሥዕርቶ፡ ለላሊበላ። ወአንበሮ፡ ዲበ፡ መንበረ፡ መንግሥት፡ ወአዖደ [sic]፡ ዓዋዴ፡ እንዘ፡ ይብል፡ ነግሠ፡ ላሊበላ፡ በፈቃደ፡ እግዚአብሔር። … ወሰመዮ፡ እኁሁ፡ ስመ፡ መንግሥቱ፡ ገብረ፡ መስቀል፡ በከመ፡ ሰመዮ፡ እግዚአብሔር፡ እምቅድመ፡ ይንበር፡ ዲበ፡ መንበረ፡ መንግሥት።**
>
> And the king took a blade in his hand and shaved Lalibela's hair. And he seated him on the royal throne and the herald sent him around while saying '[Behold] Lalibela reigns by the will of the Lord' … And his brother named him with the royal name Gäbrä Mäsqäl as the Lord named him before he sat upon the royal throne.
>
> Text, PERRUCHON 1892: 43–44; translation, mine

Another Zag^{w}e king Yəmrəḥannä Krəstos, followed the same tradition. His *Gädl* states that will be David his throne name:

> **ወዘንተ፡ ብሂሎ፡ መድኀኒነ፡ ቀብአ፡ ቅብአ፡ መንግሥት፡ በእደዊሁ፡ ቅዱሳት። ወሰመዮ፡ ስመ፡ መንግሥቱ፡ እንዘ፡ ይብል፡ ይኩን፡ ስመ፡ መንግሥትከ፡ ዳዊት፡ በከመ፡ ዳዊት፡ ምዕመንየ፡ ዘከመ፡ ልብየ።**
>
> After saying this, Our Savior anointed him with royal ointment with His Holy hands saying 'Let your throne name be David, as David is my faithful lone just like My Heart'.
>
> Text, MARRASSINI 1995: 31; translation, mine

According to Ḫəruy Wäldä Śəllase (1928/1929 [EC 1921]: 60) and Taye (1921/1922 [EC 1914]: 59), the last Zag^{w}e king and son of Lalibäla, Yətbaräk (1234/1235–1252/1253)[166] was named Ǝlmäknun.[167]

'courageous', etc. (for the etymology of *azzal*, refer to Leslau 1987: 52). Bausi (2007: 1122) also states that the *bə'əsi*-element reappears in the early 13th cent. feudal deeds of *aṣe* Lalibäla, who is styled as *bə'əsi ʿazal* in two documents of the Golden Gospel of Däbrä Libanos. He also says that the *bə'əsi ʿazal* epithet was later used by the chronicler for 'Amdä Ṣəyon (cf. Marrassini 1993: 46 f.; Kropp 1994: 48 text, 52 trans.). For a brief note on 'Pre-Aksumite and Aksumite names' cf. Bausi 2007: 1120–1122.

166 EC 1237–1245. But ca. AD 1240(?)–1268 according to Marrassini 2014b.

167 But the king list as given by Bruce makes Nä'akk^{w}ətο Lä'ab the last Zag^{w}e king and puts Yətbaräk prior to Lalibäla (cf. Budge 1928: 218).

The **Solomonid** kings are known by their coronation ritual, which the Axumites did not have. On the contrary, the later royals exploited the religious and historical prestige of Axum Zion by making it their ceremonial coronation site.

We know that ʿAmdä Ṣəyon was named Gäbrä Mäsqäl.[168] We also read from Basset (1882: 12) that Nañ was used as the royal name during the time of the successors of King Dawit (1380–1412).[169] The third son of Dawit—Täklä Maryam, who reigned for four years—was given the throne name Ḥəzb Nañ.[170] The first son and successor of Ḥəzb Nañ was Śärwe Iyäsus. His throne name was Məhərka Nañ. ʿAmdä Iyäsus, the second son of Ḥəzb Nañ, was given the name Bädəl Nañ.

The title 'King of Kings', already in use since Axumite times,[171] continued in the middle ages and in modern times until the end of the Solomonid dynasty in 1974. Fiaccadori (2007: 1164) mentions that the title *nəguśä nägäśt zä'ityoṗya* ('king of kings of Ethiopia') was interchangeable with the simpler *nəguśä ityoṗya* ('king of Ethiopia') and especially later *aṣe* and *yähabäša nəguś* during the Era of the Princes.

As an Ethiopian royal tradition, Emperors must undergo the rite of taking a second royal or throne name after their coronation which was performed in the presence of Axumite elders. Evidently, the rite of vow-taking was performed to complete the ceremony.[172] It consisted of the emperor pulling out one of the three small lots with royal names marked on them, taking the name thus chosen.[173] Significantly, all three of these royal names belonged to legendary monarchs of the Axumite period: Gäbrä Mäsqäl, to whom the establishment of the rite is attributed; Dawit (who is also Mənilək), the son of Solomon; and Qʷäsṭänṭinos (Constantine), whose reign was especially prolonged. Let us read the chronicle:

> **ወአምጽኡ፡ ዕፃ፡ ፫፡ በከመ፡ ሕጎሙ፡ በዘይሰምይ፡ ስመ፡ መንግሥት፡ ዘውእቱ፡ ገብረ፡ መስቀል፡ ወዳዊት፡ ወቈስጠንጢኖስ። ወወጽአ፡ ዕፃ፡ አሜሃ፡ ከመ፡ ይኩን፡ ሰሙ** [sic]**፡ ዳዊት። ወሰመይ፡ እንበይነዝ፡ ለንጉሥ፡ በእደ፡ ማርያም፡ ዳዊት።**

168 Cf. Perruchon 1889: 279.

169 Taddesse (1972: 220, note 2) states that Dawit's children were born of different women.

170 The first kings' list of Conti Rossini (1909a: 16) gives this name with different variants during the Axumite period: **ሕዝብ፡ ይናኒ፡ ሕዝብ፡ ናኘ፡ ሕዝብ፡ ናኒ፡ ሕዝበ፡ ናይ፡**.

171 Cf. Kobishchanov 1979: 195.

172 Participation in the rite of vow-taking was the privilege of 12 lawyers, the descendants of the Axumite tribal aristocracy. At other rites of coronation, two or three of the king's attendants could also attend (cf. Kobishchanov 1979: 203; Perruchon 1893: 145; Turaev 1936: 89, 103, 104).

173 The three names are: Gäbrä Mäsqäl, Dawit and Qʷäsṭänṭinos.

> And they brought three lots according to their law, in order to give the throne name: who are Gäbrä Mäsqäl, Dawit and Qʷäsṭänṭinos. And the lot was drawn that time, that his name should be Dawit. And therefore they gave the name Dawit to King Bä'ədä Maryam.
>
> Text, PERRUCHON 1893: 124; translation, mine

The Solomonid kings also used these three royal names. In some cases, they used double throne names.[174] Emperor Zär'a Yaʿəqob, for instance, is named Qʷäsṭänṭinos. He calls himself **አነ፡ ዘርዓ፡ ያዕቆብ፡ ንጉሥ፡ ወልደ፡ ዳዊት፡ ወስመ፡ መንግሥትየ፡ ቈስጠንጢኖስ፡** 'I, King Zär'a Yaʿəqob, son of David, and my throne name is Qʷäsṭanṭinos'.[175] Medieval Ethiopian kings added *Säggäd* to their throne names[176] in addition to their baptismal name of an explicitly Christian nature, a so-called regnal name, the **ስመ፡ መንግሥት፡**, which emphasized their worldly competence. Kleiner (2004: 53–73), in his article on 'Säggäd', rejects Kropp's view (1988)[177] and claims that *Säggäd* is an apocopated form of *sägädä* 'prostrate oneself, show submission'. Täklä Ṣadəq (1960/1961 [EC 1953]: 86–87) mentions that Bä'ədä Maryam chose from three lots of wood inscribed with possible names: he selected from among Dawit, Gäbrä Mäsqäl and Qʷäsṭänṭinos.[178] MA states royal names of Ləbnä Dəngəl as: **አነ፡ ወናግ፡ ሰገድ፡ ወስመ፡ መንግሥትየ፡ ልብነ፡ ድንግል፡** 'I Wänag[179] Säggäd, and my throne name is Ləbnä Dəngəl'. He also used King of Kings Dawit as his second throne name.[180] King Gälawdewos was named Aṣnaf Säggäd;[181] he himself states that Gälawdewos is his baptismal name.[182] Minas, who ruled for four years (1559–1563), took Admas Säggäd as his royal name. Śärṣä Dəngəl (1563–1597) succeded Minas with Mäläk Säggäd as his royal name. Śəlṭan Säggäd was Susneyos' royal name (1604–1632) and his son Fasil (1632–1667) was named ʿAläm Säggäd. A'əlaf Säggäd was the

174 Ləbnä Dəngəl, Bäkaffa and Iyasu II, for instance, had double royal names. Täklä Haymanot I (1706–1708) had three royal names.

175 Conti Rossini 1909b: 25, 26, 78.

176 From Ləbnä Dəngəl (1508–1540) to Ǝgʷalä Ṣəyon or Gʷalu (1801–1811). An exception is *aṣe* Naʿod's throne name, Anbäsa Bäḍär 'A lion agaist the enemy' (cf. Kleiner 2007: 1122). Täklä Ṣadəq (1960/1961 [EC 1953]: 86–87), on the other hand, mentions that such a title was used from the time of Zär'a Yaʿəqob until the time of Täfṣametä Mängəśt Täklä Giyorgis.

177 Kropp (1988), following Ludolf (1681), translates the term *Säggäd* as 'venerated'.

178 See also Munro-Hay 2004: 181.

179 Wänag means 'lion' (Basset 1882: 13, Budge 1928: 325).

180 Cf. Conti Rossini 1909b: 29–42.

181 Cf. Basset 1882: 18.

182 Conti Rossini 1909b: 42–43.

throne name of Yoḥannəs I (1667–1682) and his son Iyasu the Great (1682–1706) was given the name Adyam Säggäd. Täklä Haymanot I (1706–1708) had three royal names: Lə'ul Säggäd, Gərum Säggäd and Abrak Säggäd. Tewoflos (1708–1711) preferred the name Aḍrar Säggäd and his successor Yosṭos (1711–1716) was called Ḍäḥay Säggäd. Adbar Säggäd was the name of Dawit III (1716–1721). Aṣmä Giyorgis, who is known by the name Bäkaffa 'inexorable' (1721–1730), had two throne names called Mäśiḥ Säggäd and Adbar Säggäd II. His son and successor Iyasu II (1730–1755) had two throne names: Bərhan Säggäd and Adyam Säggäd II.[183] *ʾAṣe* or *ʾAṣege* also *Ḥaṣe* or *Ḥaṣege*[184] was the royal title of the Solomonid (both Shoan and Gonderine) Kings.

3 *Gäbäzä Aksum*

The term *Gäbäzä Aksum* is applied to the Ark of the Covenant and it also alludes to St. Mary.[185] Dillmann (1865: 1174) gives different applications of the term and defines *Gäbäz* as an epithet for the cathedral of Axum. According to Leslau (1987: 180), *Gäbäz* means watch, keeper, overseer, administrator of a church, sacristan. Schneider (1974: 776–777) notes that the epithet *Gäbäz* appears in the 6th-century inscription of Kaleb referring to the Church of Axum. Alvares (vol. 1: 151, note 2) writes: 'In the charters, it is called either simply Gabaza Aksum, 'Cathedral of Aksum' or else by an epithet which includes the name of the Virgin Mary Seyon the Mother of God'. Munro-Hay (2006: 101, 166) takes the term *Gabaza Aksum* as 'Cathedral of Aksum' and mentions the land grant of Anbäsa Wədəm, a supposed predecessor of the formidable Yodit/Gudit, which employs the designation *Ṣəyon gäbäzä Aksum*, 'Zion, Cathedral of Axum' or *Ǝmmənä Ṣəyon, gäbäzä Aksum*, 'our mother Zion, the cathedral of Axum'. Similarly Munro-Hay (1991: 172) defines the term as: 'Gäbäz referring to a church or holy place', by which is meant a 'Cathedral'. *Nəburä əd* Bälay agrees with this etymology.[186] Getatchew Haile (2010/2011 [EC 2003]: 57, note 3) applies in his Amharic translation of *Gädlä Ǝsṭifanos* uses the term **አክሱም፡ ቤተ፡ ክርስቲያን፡**

183 For a general understanding of the royal titles and ceremony, cf. Perruchon 1893: 3, 124, Turaev 1936: 88, Kobishchanov 1979: 203, Munro-Hay 1991: 127 ff. See also Basset 1882: 23–70; Budge 1928.

184 *Ḥaṣe* Dawit, *Ḥaṣe* Zär'a Ya'əqob, *Ḥaṣe* Minas, *aṣe* Fasil, etc. (cf. Conti Rossini 1909b: 22, 27). For a brief note on *aṣe*, cf. Nosnitsin 2003: 364–365.

185 Furthermore, the term may signify that she is the Ark, in whose womb the Word, Christ, was carried, and by extension the Zion church of Axum (cf. Munro-Hay 2006: 101).

186 Interviewed Dec. 6, 2010.

'Church of Axum'. Monneret de Villard (1938: 21–31, here p. 21) states about the Axumite Cathedral of St. Mary as *Madre di tutte le Chiese d'Abissinia* 'Mother of all churches of Ethiopia'.

MA commences with the epithet: **ከመዝአ፡ ጥንተ፡ ሡራሬሃ፡ ለእምነ፡ ጽዮን፡ ገበዘ፡ አክሱም።** 'The origin of the foundation of Our Mother Zion, Cathedral of Axum, is like this' (text, Conti Rossini 1909b: 3).[187] Lusini (2005: 95), referring to Littmann and Krencker (1906: 3) and Lensi (1937), asserts that Axum is the mother of the Ethiopian towns—both because of its antiquity and because of the presence in Axum of the main sanctuary of the Ethiopian Christianity, the *Gäbäzä Axum*. He also says that the reconstruction of the Cathedral of Axum can be assigned an old date, probably to the years of Kaleb. The title *Gäbäz*, as attested from the inscription of Kaleb, appears in royal names. The common examples are: ʾIllä Gäbäz (successor of Kaleb)[188] and Tərdaʾ Gäbäz.[189]

4 *Mäṣḥafä Aksum* (MA)

Mäṣḥafä Aksum 'Book of Axum' (also called *Liber Axumae*) is one of the most renown texts of Ethiopian historiography. It is believed that MA was written before the destruction of the old Maryam Ṣəyon church in 1535, perhaps in the later 15th century AD.[190] However, Munro-Hay argues, 'Many documents in surviving copies are much later'.[191] He also mentions its importance: the 'Book of Axum' is one of the three books discussing Axum Zion before the destruction by Aḥmed Grañ. The other two sources are 'Prester John of the Indies' by Francisco Alvares and the Arabic *Futūḥ al-Ḥabaša*, a chronicle of Aḥmed Grañ's virtual conquest of Ethiopia. The earliest attestable date for a tiny part of MA (the description of the church) comes from the early 17th century, when Péro Paez translated it.

Munro-Hay (2006: 102) says that the book sometimes is found as an appendix and a supplement attached to copies of the KN, whereas according to Lusini (2003: 185) MA is a composite work together with KN.[192] Munro-Hay (2006: 243,

187 For his French translation of the sentence, cf. Conti Rossini (1910: 3).

188 Lusini (2005: 96, here note 18) gives the dates as follows: Kaleb (ca. 510–530), ʾIllä Gäbäz (ca. 530–534), Wʿ ZB/Gäbrä Mäsqäl (ca. 534–548).

189 According to Conti Rossini (1921–1923: 374–375) *Tərdaʾ Gäbäz* is a feminine name.

190 Lusini (2003: 185) assumes that date for the first section of the work is during the time of *aṣe* Zärʾa Yaʿəqob (1434–1468).

191 Cf. Munro-Hay 2006: 100.

192 He presents MS Paris, BnF, d'Abbadie 97, as an example.

note 86) notes that some scholars[193] refer to the whole of the *Kəbrä Nägäśt* as *Mäṣḥafä Aksum*, but Conti Rossini employed the term *Liber Axumae* only for three separate sections, distinct from the narrative of the KN.

MA is arranged in three parts:[194]

1) A description of the city with details about the church (including information about the historical topography of Axum and some of the stelae; an architectural description of the church; lists of services and offerings from various individuals);
2) Copies of land grants to the church (containing 103 historical and legal texts);
3) A number of supplementary historical and legal documents (14 miscellaneous historical and legal texts).

It was edited[195] and translated by Conti Rossini (text, 1909b and translation, 1910), and Alvares included part of MA in his second book.[196] Bausi (2006b) published an index to the book based on *Liber Axumae* of Conti Rossini.

193 viz. Paez, Bruce and Dillmann.

194 Cf. Lusini 2003: 185.

195 Based on five manuscripts.

196 Cf. Beckingham and Huntingford 1961: 521–525.

CHAPTER 3

Discussion and Analysis

This chapter presents the analysis of DṢ in two subsections: first philological issues, then linguistic findings.

1 Philological Issues

In one sense 'Philology' means 'Textual Criticism'.[1] Philological findings basically rely on processing linguistic documents. Emphasizing this Bausi (2010: 142) remarks that this processing is the specific feature of Philology and is accomplished at the highest level by text editing, i.e. by textual criticism.[2] It takes into consideration the entire body of evidence pertaining to the text, not just stemmatical, or codicological and paleographical evidence; but also historical, linguistic, literary, religious, institutional, social, etc. This section (1.1) deals with major philological aspects of DṢ. We begin with description of the manuscripts, followed by textual arrangement and analysis of DṢ, concluding with the stemmatical findings and the family tree.

1.1 *Description of the Manuscripts*[3]

Ten witnesses (manuscripts) of DṢ were collected for this research project.[4] The siglum assigned to each manuscript was basically given by taking the initial letter of the parish church or province where it was found. For a few of manuscripts the code was given arbitrarily. In this section, the physical description, content, *incipit* and peculiar features of all the manuscripts will be analyzed.

1 Cf. Bausi 2006a and 2008.

2 Bausi in turn quotes Humboldt 1836: 202.

3 Brief description of the consulted manuscripts and philological analysis of DṢ is published by the author (Amsalu Tefera 2011b: 141–166). Cf. also Amsalu Tefera 2014a: 304–305, Amsalu Tefera 2014b.

4 There is seemingly one more manuscript, but it is mislabeled. The paper list for EMML 7320 entitles the text DṢ, but it is actualy a Miracle of Mary, not DṢ.

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1.1.1 **A** = Axum[5]

Place: Axum, Treasury (*ʾəqa bet*) of Axum Zion, under the Ark chapel (*Ṣəllat bet*).—Size: 365 (height) × 280 (width) mm.—Columns: three.—Language: Gəʿəz.—Material: vellum, bound in stamped leather, covered with leather and *suti* cloth.—Folios: viii+172+viii.—Number of lines: 22.—Date: EC 1925 (= AD 1932/1933).

> *Inc.*: **በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩፡ አምላክ፡ በስመ፡ ክስብኤል፡ ወቢቃ፡ ወአካዕ። ዝ፡ ውእቱ፡ ምስጢር፡ ኀቡዕ፡ በታዕካ፡ ሰማይ፡ ልኩዕ። ዘኢይትአመር፡ ክዋኔሁ፡ በኀሊና፡ መላእክት፡ ወሰብእ፡ ዘኢይትወቀር፡ በጉድበ፡ ዕልዋን፡ ወዘኢይትመዋዕ፡ ለጸብእ። ጌርጌላሁ፡ ለንጹሰ፡ ወደብተራሁ፡ ሥሩዕ።** …
>
> In the name of the Father, of the Son, and of the Holy Spirit One God. In the name of Kəsbəʾel, Beqa and of Akaʿ. This is a hidden secret which is fastened to the throne of heaven, whose essence is not known either by the minds of angels or of men, which is not hewn by the axe of the wicked, and is not defeated in war. His wheel is a [guiding] lamp and His tabernacle is [well] ordered …

Varia: A round stamp containing the name of *nəburä əd* Arägay appears on the first and last folios. **Special features:** The manuscript divides the proper name **ኢሎፍሊ፡** 'Philistines' into two words: **ኢሎ፡ ፍሊ፡** [§46] (twice) and **ለኢሎ፡ ፍሊ፡** [§47]. Interestingly, this reflects the correct division of the underlying Greek term *alló-phyloi* '(of) another tribe, foreign' which is used for 'Philistines' in the Septuagint.

1.1.2 **B** = Ǝnṭoṭṭo

Place: Addis Ababa, Ǝnṭoṭṭo St. Mary Church. I got a photocopy from Tesfaye Yihune, Addis Ababa.—Size: 200 × 300 mm.—Columns: two.—Language: Bilingual; Geʿez (first column) and Amharic translation (second column).—Material: paper.—Folios: 231, page numbers are written on the photocopy (461 pages).—Number of lines: 29–30 per each page.—Date: not dated, but we can assume 20th cent. AD.

> *Inc.*: **በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩አምላክ፡ በስመ፡ ክስብኤል፡ ወቢቃ፡ ወአካዕ። ዝ፡ ውእቱ፡ ምስጢር፡ ኀቡዕ፡ በታዕካ፡ ሰማይ፡ ልኩዕ። ዘኢይተአመር፡**

5 N.B. This is not the only version of DṢ at Axum. It is however, the only one that I had access to.

> (sic) ክዋኔሁ፡ በኀሊና፡ መላእክት፡ ወሰብእ፡ ዘኢይትወቀር፡ በጕድበ፡ ዕልዋን፡ ወዘኢይትመዋዕ፡ ለጸብእ። …
>
> In the name of the Father, of the Son, and of the Holy Spirit One God. In the name of Kəsbə'el, Beqa and of Akaʿ. This is a hidden secret which is fastened to the throne of heaven, whose essence is not known either by the minds of angels or of men, which is not hewn by the axe of the wicked, and is not defeated in war …

Special features: [B] often writes out the ending -(*t*)*u*, -(*t*)*ä* when giving numbers;[6] similarly ፪ኤ፡ for ክልኤ፡ 'two' and ፳ራ፡ for ዕሥራ፡ 'twenty'. E.g.: ፩ዱ፡ [§3] ፲ቱ፡ [§15], ፪ቱ፡ [§18] ፲ቱ፡ ወለለ፩ዱ፡ ፳ወ፫ተ፡ ፬ቱ፡ (twice) [§19], ፩ዱ፡ (twice) [§20], ፳ወ፬ቱ፡ ወ፲ቱ፡ ወ፯ቱ፡ ፻ት፡ ወ፷ወ፭ቱ፡ [§21], ፲ተ፡ ወ፪ተ፡ (twice) [§29], ዕልፈ፡ ወ፳፻ተ፡ [§32], ፲ቱወ፪ቱ፡ [§36], ፬ተ፡ ፻ተ፡ [§45], ፪ኤ፡ [§55], ፮ተ፡ [§61], ፭ቱ፡ [§66], ወ፲ቱ፡ [§69], ፭ቱ፡ ወ፩ዱ፡ ወ፪ቱ፡ ወ፫ቱ፡ ወ፬ቱ፡ ወ፭ቱ፡ [§70], ፭ተ፡ ዕልፈ፡ ወ፷ዓ፡ [§72], ፯ቱ፡ ፹፡ [§75], በ፯ቱ፡ [§80], በ፬ቱ፡ [§86], ፸ዓ፡ ወ፳ራ፡ ፳ወ፭ቱ፡ ፳ራ፡ [§87], ፪ተ፡ ፲ቱ፡ (twice) ወ፪ቱ፡ (thrice) [§88], ፩ዱ፡ [§88], ወ፪ኤ፡ [§89], ፪ተ፡ [§90], ፲ቱ፡ ወ፪ቱ፡ [§91], ፸ዓ፡ ለ፲ቱ፡ [§92], ፪ቱ፡ (twice) [§94], ወ፪ኤ፡ (twice) [§95], ወ፲ቱ፡ ወ፪ቱ፡ (twice), ፲ቱ፡ ፬ቱ፡ (twice) [§97], ፲ቱ፡ [§98], ፳ራ፡ ፳ራኤል፡ [§101], ፪ኤ፡ [§102], ፪ተ፡ ፹ፈ፡ ወ፻ተ፡ [§104], ፬ተ፡ ፻ተ፡ ወ፳ራ፡ ፸ዓ፡ [§110], ፬ተ፡ ፻ተ፡ ወ፳ራ፡ [§111], ፬ቱ፡ [§113], ፩ዱ፡ [§114], ፩ዱ፡ [§117], ፩ዱ፡ [§118], ፲ቱ፡ በ፪ኤ፡ [§127], ወ፪ቱ፡ [§132], ፯ቱ፡ ወ፪ቱ፡ [§133], በ፪ኤ፡ [§135].

1.1.3 C = NL 273

Place: Addis Ababa, National Archives and Library Agency (NALA), in the manuscripts section. Though this manuscript is not found in the inventory list of the Agency (*Catalogue* 1969/1970 [EC 1962]), it is included in the card catalogue.—Size: 140×100 mm.—Column: one.—Language: Geʿez.—Material: vellum, wooden cover with three layers of *suti* cloth.—Folios: vi+51+vi.[7]—Number of lines: 14 lines.—Scribe: Wäldä Mäsqäl; owner of the manuscript: *abba* Ğärom Gäbrä Muse.—Date: 15th cent. AD.[8]

> *Inc.*: በስመ፡ ክስብኤል፡ [ወ]ቤቃ፡ ወአካዕ፡ ዝ፡ ውእቱ፡ ምሥጢር፡ ኀቡዕ፡ በታዕካ፡ ሰማያት፡ ልኩዕ፡ ዘኢይኤመር፡ ክዋኔሁ፡ በሕሊና፡ መላእክት፡ ወሰብእ፡ ዘኢይትወቀር፡

6 The printed text [P] follows the same style.

7 The NALA description in the card catalogue says 78 ff.

8 From a paleographic point of view, MS [C] is grouped under Uhlig's period III—the rounded script (mid 15th–mid-16th century AD). For general features of Ethiopic scripts of this period, see Uhlig 1990: 55–70; 1988.

በጉድበ፡ ዕልዋን፡ ወኢይትመዋዕ፡ ለፀብዕ፡ ጌርጌላሁ፡ ለንጻስ፡ ወደባትሪሁ፡ ሥሩዕ፡ ወመብረቀ፡ (sic) ዓውዱ፡ ወአፍራሲሁኒ፡ አርባዕ። …

In the name of the Father, of the Son, and of the Holy Spirit One God. In the name of Kəsbə'el, Beqa and of Akaʿ. This is a hidden secret which is fastened to the throne of heaven, whose essence is not known either by the minds of angels or of men, which is not hewn by the axe of the wicked, and is not defeated in war. His wheel is a [guiding] lamp and His tabernacle is [well] ordered … The lightning is around and as for His horses [they] are four …

Special features: Different subsections are labeled with the name of Moses (f. 1^{r}); of Joshua (f. 7^{r}); of Samuel (f. 12^{r}); of David (f. 21^{r}); of Solomon (f. 24); of Zechariah (f. 38^{r}). [C] Uses the plural form of the adjective **ኢሎፍላውያን፡** for Philistines.[9] All the other manuscripts, however, have the singular form (**ኢሎፍሊ፡**). For the two sons of the priest Eli (1Sam. 1:3), who in Hebrew are Ḥofni and Pinḥas, the name 'Ḥofni' is usually rendered in Gəʿəz as **አፍኒን፡** (with an extra *-n*); but this non-etymological *-n* is absent in MS [C]. Thus **አፍኒ፡ ወፊንሐስ፡** instead of **አፍኒን፡ ወፊንሐስ፡** in [§ 50]. It uses the spelling **አቢደራ፡** [§ 79] (three times) instead of **አቢዳራ፡** in the other manuscripts.

From an orthographic point of view, there is little difference between **ን** (*nə*) and **ገ** (*gä*) in the entire manuscript **ረ** (*rä*) and **ፈ** (*fä*) are written in the form of triangle, pointed to the left side. **ደ** (*dä*) has a long head. **ደ** (*dä*) and **የ** (*yä*) are written in a more rounded way towards their head. **ገ** (*gä*) and **ነ** (*nä*) have a long tail. **ኀ** (*ḫa*) and **ደ** (*dä*) have a long head in the 4th order. The sublinear diacritical marks of 6th order of **ሠ** (*śä*), **መ** (*mä*) and the 7th order of **ወ** (*wä*) are small and pointed towards the left. In the 7th order of **ቀ** (*qä*), the vertical bar is connected to the ring at the mid-center, not towards the left of the ring. In the name **እግዚአብሔር፡** *gä sadəs* (**ግ**) and *zä śaləs* (**ዘ**) are written with a ligature in most cases.[10]

1.1.4 D = NL 630

Place: Addis Ababa, National Archives and Library Agency (NALA). It comprises both *Tarikä Nägäśt* and *Dərsanä Ṣəyon* in one volume. Pages are numbered continuously from 1–127, but not starting from the first folio, so that it is possible to refer to it either by page numbers or by folios. Like the previous MS

9 Cf. [§ 46] (twice), [§ 47], [§ 48] and [§ 52].

10 Cf. Dillmann 1907: 22.

[C], this manuscript is not found in the inventory list of the Agency, and not in the card catalogue either.[11] It is found in the printed list of NALA.[12]—Size: 200×300 mm.—Columns: two.—Language: Gəʿəz.—Material: vellum, bound with stamped leather.—Folios: 68 (ff. 4^{r}–40^{r} *Tarikä Nägäst*; ff. 41^{r}–59^{v} *Dərsanä Ṣəyon*; ff. 59^{v}–64^{r} *Zena Ṣəyon*).—Number of lines: 20–23.—Scribe: two names are mentioned: Wäldä Rufa'el and *Qes* Gälaw Biyadgəlläññ Zä-Gondär. Wäldä Rufa'el would probably be the first copyist, *Qes* Gälaw the re-copier of DṢ in the National Library.—Date: EC 1977 (= AD 1984/1985).

> *Inc*.: (of *Zena Ṣəyon*)[13] ዓዲ፡ እጽሕፍ፡ ዜና፡ ዕበያ፡ ወክብራ፡ ወውዳሴሃ፡ ወንግሣ፡ ለጽዮን፡ እንዘ፡ እብል፡ መኑ፡ ይክል፡ ይትናገር፡ ክብራ፡ ለደብተራ፡ ዘገብረ፡ ሙሴ፡ በ(59va)ደብረ፡ ሲና። ገብራ፡ በስብሐት፡ በከመ፡ ነገሮ፡ እግዚአብሔር፡ ወአርአዮ፡ ኵሎ፡ ምሳሌያተ፡ ሰማያዊተ። …
>
> Once again, I will write the news of the greatness, honor, praise and majesty of Zion, saying 'Who shall be able to speak the honor of the Tabernacle, that Moses made on Mount (59va) Sinai?' He made Her in praise as the Lord had told him, and He had shown him all the heavenly parables …

1.1.5 **F** = EMML 8823[14]

Place: Fogära, near Däbrä Tabor, Bäbbäks, Däbrä Gännät St. Mary Church.—Size: 182×225 mm.—Columns: two.—Language: Geʿez.—Material: vellum, wooden boards.—Folios: 30+vii (ff. 1ra–20rb *DṢ*; ff. 20va–30rb *Täʾammära Maryam*).—Number of lines: 18.—Scribe: Wäldä Gäbrəʾel.—Date: 19th cent. AD.

> *Inc*. (of *Täʾammära Maryam*): ተአምሪሃ፡ ለእግዝእትነ፡ ማርያም፡ ቅድስት፡ ድንግል፡ ወላዲተ፡ አምላክ፡ ጸሎታ፡ ወበረከታ፡ የሀሉ፡ ምስለ። … ለዓለመ፡ ዓለም፡ አሜን። ስምዑ፡ እነግረክሙ፡ ሕዝበ፡ ክርስቲያን፡ ጥንተ፡ ሙላዳ፡ ለጽዮን፡ ፀወንኑ፡ አመ፡ ጸመ፡ ሙሴ፡ ፬፡ መዓልተ፡ ወ፬፡ ሌሊተ፡ በደብረ፡ ሲና። (f. 20va) …
>
> Miracle of our Lady Virgin Saint Mary, Mother of God; May Her prayer and blessings be with … forever and ever Amen. Listen, I will tell you, O

11 The card catalogue contains only the first 617 items.

12 Which contains 825 manuscripts.

13 The *incipit* of DṢ in all families is similar to the above manuscripts (A, B and C). Therefore, in our descriptions of the manuscripts below, we shall give the *inc*. of the attached *News of Zion*, *Miracles of Zion* and *Effigy of Zion*.

14 EMML copy of this document is found at St. John's University, Collegeville, MN.

> Christian people. The beginning of the genealogy of Zion, our refuge, [is] at the time when Moses fasted for forty days and forty nights at Mount Sinai …

Special feature: It divides the name **ፍሬ፡ ምናጦስ፡** 'Frumentius' (ff. 27va, 27vb, 28va, 28vb (twice)), which is normally considered as one word: **ፍሬምናጦስ።**

1.1.6 **K** = EMML 8429[15]

Place: Baḥər Dar, Kota Maryam,[16] St. Mary Church (in the island of Däqq).—Size: 202×210 mm.—Columns: two.—Language: Geʿez.—Material: vellum, leather cover.—Folios: 21 (ff. 1^{r}–18^{r} DṢ; 18^{r}–21^{v} *Zena Ṣəyon*).—Number of lines: 18.—Scribe: Wäldä Dawit, commissioned by Zäwäldä Maryam.—Date: 17th cent. AD.

> *Inc.* (of *Zena Ṣəyon*): **ዓዲ፡ እጽሕፍ፡ ዜና፡ ዕበያ፡ ወክብራ፡ ወውዳሴ፡ ንግሣ፡ ለታቦተ፡ አምላከ፡ እስራኤል፡ ጽዮን፡ እንዘ፡ እብል፡ መኑ፡ ይክል፡ ይትናገር፡ ክብራ፡ ለደብተራ፡ ዘገብራ፡ ሙሴ፡ በደብረ፡ ሲና። ገብራ፡ በስብሐት፡ በክሙ፡ ነገሮ፡ እግዚአብሔር፡ ወአርአዮ፡ ኵሎ፡ ምሳልያተ፡ ሰማያዊተ።** …
>
> Once again, I will write the news of the greatness, honor and praise of the majesty of the Ark of the God of Israel, Zion, saying 'Who shall be able to speak the honor of the Tabernacle, that Moses made on Mount Sinai?' He made Her in praise as the Lord had told him, and He had shown him all the heavenly parables …

Special features: It applies[17] the form **አንቲ፡ ይእቲ፡** 'you [fem.] are' instead of the customary **አንቲ፡ ውእቱ፡**. (**ደ**) *dä* is triangular towards the head; *lä* (**ለ**) terminates in a pointed top. The diagonal downstroke of **ረ** and **ፈ** is curved. It employs nine[18] dots or pellets to end sentences instead of four dots, symbolizes the nine annual feasts of Our Lord.[19]

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15 Some folios from the microfilm are darkened and difficult to read. The microfilm starts from f. 1^{v}.

16 Kota Mariam was founded in the 2nd half of the 16 cent. AD (cf. Di Salvo 1999: 78–80, 140, 148).

17 F. 18vb—twice.

18 My computer font only had a punctuation symbol with seven dots (⁜) but not nine dots; for convenience, this symbol is used in the present work.

19 Cf. Kidanä Wäld (1955/1956 [EC 1948]: 44); Abäbaw Yəgzaw (2007/2008 [EC 1999]: 55–56); Sergew (1987–1988: 14) presumes that nine dots also could serve as a closing sign for the chapter and in some cases they may have the role of a full stop.

1.1.7 **P** = Printed Ṭana Text

Publisher: Ṭana Qirqos Communal Monastery. The source manuscript (or manuscripts) is not mentioned.—Columns: two.—Language: Geʿez (1st col.) and Amharic (2nd col.).—Material: paper.—Pages: 286 pp. It has four major sections: (pp. 1–28 DṢ; pp. 28–264 KN; pp. 265–280 *Täʾammärä Ṣəyon*; pp. 281–286 *Mälkəʾa Ṣəyon*). Date: *Ḫədar* EC 1998 (Nov. AD 2005).

1.1.7.1 Dərsanä Ṣəyon (*pp. 1–264*).

The title *Dərsanä Ṣəyon* is given for both DṢ (pp. 1–28) and KN (pp. 28–264).—Division: the text is divided into seven days (from Monday to Sunday) and seventy-five Chapters.—Language: Geʿez and Amharic.

1.1.7.2 Täʾammərä Ṣəyon Maryam (*pp. 265–280*).

Total: 8 miracles. Language: Geʿez and Amharic.

> *Inc.*: **ተአምሪሃ፡ ለጽዮን፡ እምነ፡ ሰማያዊት። ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ሕዝበ፡ ክርስቲያን። ለዓለመ፡ ዓለም፡ አሜን። በእንተ፡ አምልኮ፡ ጣዖት፡ ስምዑ፡ ንንግርክሙ፡ ኵልክሙ፡ ሕዝበ፡ ክርስቲያን።** …
>
> Miracle of Zion our Celestial Mother. May Her prayer and blessings be with Christian people, forever and ever, Amen. About idol worship: All you Christian people listen so that we tell you …

1.1.7.3 Mälkəʾa Ṣəyon (*pp. 281–286*).

Language: only Geʿez.—Part: 53 *Arkes*.

> *Inc.*: **መልክአ፡ ጽዮን፡ ቅድስተ፡ ቅዱሳን፡ ወላዲተ፡ አምላክ። ሰላም፡ ለዝክረ፡ ስምኪ፡ እንተ፡ ይጼዋዕ፡ በወትር፤ በአፈ፡ መላእክት፡ ወሰብእ፡ በጊዜ፡ ስብሐት፡ ወክብር፤ ጽዮን፡ እምነ፡ ንግሥተ፡ ሰማይ፡ ወምድር፤ እለ፡ ይክህዱ፡ ድንግልናኪ፡ ውሉደ፡ ኩነኔ፡ ወፃዕር፤ ይጥፍኡ፡ ወይማስኑ፡ እምኵሉ፡ ሀገር።** …
>
> Effigy of Zion, Holy of Holies, Mother of God. Salutation to the memory of Your name, which is invoked continually by the mouth of angels and men at the time of praise and glory; our Mother Zion, the Queen of heaven and earth. Those who deny Your Virginity (are) sons of damnation and torment; Let them be extinguished and be destroyed from every country …

Special features: (Similar to B) the endings—(*t*)*u* and -(*t*)*ä* are spelled out in numbers, for example: ፩ዱ፡ [§3] ፲ቱ፡ [§15], ፪ቱ፡ [§18] ፲ቱ፡ ወለለ፩ዱ፡ ፳ወ፰ቱ፡ ፬ቱ፡

(twice) [§19], ፩ዱ፡ (twice) [§20], ፳ወ፱ቱ፡ ወ፲ቱ፡ ወ፯ቱ፡ ፻ት፡ ወ፼ወ፭ቱ፡ [§21], ፲ተ፡ ወ፪ተ፡ BP (twice) [§29], ዕልፈ፡ ወ፳፻ተ፡ [§32], ፲ቱወ፪ቱ፡ [§36], ፬ተ፡ ፻ተ፡ [§45], ፪ኤ፡ [§55], ፯ተ፡ [§61], ፭ቱ፡ [§66], ወ፲ቱ፡ [§69], ፭ቱ፡ ወ፩ዱ፡ ወ፪ቱ፡ ወ፫ቱ፡ ወ፬ቱ፡ ወ፭ቱ፡ [§70], ፭ተ፡ ዕልፈ፡ ወ፼ዓ፡ [§72], ፯ቱ፡ ፸፡ [§75], በ፯ቱ፡ [§80], በ፬ቱ፡ [§86], ፵ዓ፡ ወ፳ራ፡ ፳ወ፭ቱ፡ ፳ራ፡ [§87], ፪ተ፡ ፲ቱ፡ (twice) ወ፪ቱ፡ (thrice) ፩ዱ፡ [§88], ወ፪ኤ፡ [§89], ፪ተ፡ [§90], ፲ቱ፡ ወ፪ቱ፡ [§91], ፵ዓ፡ ለ፲ቱ፡ [§92], ፪ቱ፡ (twice) [§94], ወ፪ኤ፡ (twice) [§95], ወ፲ቱ፡ ወ፪ቱ፡ (twice), ፲ቱ፡ ፬ቱ፡ (twice) [§97], ፲ቱ፡ [§98], ፳ራ፡ [§101], ፪ኤ፡ [§102], ፪ተ፡ ፸ፈ፡ ወ፻ተ፡ [§104], ፬ተ፡ ፻ተ፡ ወ፳ራ፡ ፵ዓ፡ [§110], ፬ተ፡ ፻ተ፡ ወ፳ራ፡ [§111], ፬ቱ፡ [§113], ፩ዱ፡ [§114], ፩ዱ፡ [§117], ፩ዱ፡ [§118], ፲ቱ፡ በ፪ኤ፡ [§127], ወ፪ቱ፡ [§132], ፯ቱ፡ ወ፪ቱ፡ [§133], በ፪ኤ፡ [§135].—In some cases, Biblical references are given (chapter and verses) for the related quotations.[20]

1.1.8 Q = EMML 8713[21]

Place: Däbrä Tabor, Dära, Ṭana Qirqos.—Size: 260 × 285 mm.—Columns: three.—Language: Geʿez.—Material: vellum.—Folios: 133+ii (DṢ is only ff. 1^{r}–8^{v}).—Number of lines: 25.—Date: 18th cent. AD.

Special feature: Full stop is nine dots in the form of a cross (⁜).

1.1.9 S = EMML 8979[22]

Place: Däbrä Tabor, Dära, Šəme Maryam.—Size: 200 × 290 mm.—Columns: two.—Language: Geʿez (Amharic in colophon).—Material: vellum.—Folio: 155+vi: *Dərsan Zenaha läMaryam bäwärḫa Mäggabit* 29 (ff. 1ra–10rb); *Mäṣḥafä Lədäta läMaryam* (ff. 11ra–20rb); *Mənbab zäSäne* 21 (ff. 20rb–30vb); *Mäṣḥafä ʿƎräfta läMaryam* (ff. 30vb–62vb); *Wəddase ziʾaha* (‘the story of Her Death and Assumption’) (ff. 62vb–89ra); *Dərsan Zenaha läMaryam bäwärḫa Näḫase* 16 (ff. 89ra–109vb); *Mənbab zäQ^{w}əsq^{w}am* (ff. 109vb–125ra); *Dərsan Zäbäʾata* (ff. 125ra–130vb); *Dərsan ZäQəddəst Maryam Dəngəl—Mənbab amä 21 läṬərr* (ff. 130vb–136ra); *Dərsanä Ṣəyon* (ff. 137ra–146rb); *Mäṣḥafä Kidana läʾƎgzəʾtənä Maryam* (ff. 146va–152ra); *Nägär bäʾəntä Kidana läʾƎgzəʾtənä Maryam* (ff. 152rb–154ra); list of Šəme Maryam Church administrators (154rb–155rb).—Number of lines: 26–31.—Scribe: Wäldä Maryam, copied for Sənqe.—Date: EC 1884 (AD 1891/1892).

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20 Cf. [§35] (Ps. 47:12), [§39] (Ps. 131:13).

21 This manuscript also contains other texts, which are called *Dərsanä Maryam*; of these, DṢ is only ff. 1^{r}–8^{v}. I was unable to get a copy of the remainder of the manuscript.

22 It includes other Marian texts, and properly should be entitled *Dərsanä Maryam*.

Inc.: በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ውዳሴ፡ ዘደረሰ፡ ላቲ፡ ወዜነዋ፡ መልአክ፡ በጥይቅና፡ ለቅድስት፡ ወላዲተ፡ አምላክ፡ ድርሳን፡ ዜናሃ፡ ለማርያም፡ በወርኃ፡ መጋቢት፡ አመ፡ ፳ወ፬፡ መጽአ፡ መልአክ፡ ዘቦቱ፡ ማዕተብ፡ መስቀል፡ ...

In the name of the Father, the Son and the Holy Spirit, the praise which the angel carefully composed to her and announced to her, the Holy Mother of God, the *Dərsan Zenaha* ('Homily of Her annunciation') of St. Mary on the 29th of the month of *Mäggabit*, the angel who has the sign of the cross came ...

Colophon: (f. 136ra) ይህን፡ መጽሐፍ፡ ስንቁ፡ በገንዘቡ፡ አስጥፏል፡ ለሸሜ፡ ማርያም፡ ከብቱንም፡ ጥፋት፡ ልማት፡ ቢያገኝኝ፡ ለሸሜ፡ «ማርያም» ሰጥቶ፡ አለሁ፡ ብሏል። ይህን፡ ሲያጽፍ፡ በምኒልክ፡ መንግሥት፡ በአለቃ፡ ሣህሉ፡ ግዛት፡ በቁስ፡ እንግዳ፡ ባድገህ፡ ደስታ፡ ግብዝና። እማኞች፡ ፈንታ፡ ኪዳኑ፡ አቶ፡ ረዳ፡ በለጠ፡ ኃይሉ፡ በጅሮንድ፡ እንግዳ፡ ሲሰጡም፡ በማኝ፡ ተፈጥመው፡ ነው። (f. 136rb) እሉ፡ ንዋይያተ፡ (sic) ቤተ፡ ክርስቲያን፡ ዘወሀባ፡ ለሸሜ፡ ማርያም፡ ዘበትርጓሜሃ፡ ደብረ፡ ፍሥሐ፡ ገብረ፡ ዚአሃ፡ መምህር፡ ጎብሉ፡ ፫፡ መስቀል፡ አ፭፡ (sic) ቃጭል፡ ፭፡ የቁም፡ አትሮንስ፡ ፭፡ ድርሳነ፡ ሩፋኤል፡[23] ድርሳነ፡ ማርያም፡ ነገረ፡ ማርያም፡ ተአምረ፡ ማርያም፡ ግብረ፡ ሕማማት፡ ሲኖዶስ፡ ፬፡ ወንጌል፡ ገድለ፡ ሐዋርያት፡ ፪፡ ሐዲሳት፡ መጽሐፈ፡ ቄደር፡ ጸሎተ፡ ዕጣን፡ ኵሎሙኬ፡ ፲፯።

Sənqe caused this book to be written by his own money [and] donated to Šəme Maryam [together with] his cattle, [saying] whether I face good or evil.[24] He caused this to be written in the reign of Mənilək, in the leadership of *aläqa* Sahlu, [and] *gəbzənna* 'guardianship' of *qes* Ǝngəda Badgeh Dästa. Witnesses: Fänta Kidanu, *ato* Rädda Bälläṭä Ḫaylu, *bäğrond* Ǝngəda and he donated in the presence of witnesses. These church vessels were donated to Šəme Maryam, whose meaning is Däbrä Fəśśəha, its [the church's] servant *mämhər* Hablu [donated]: 3 crosses, 1 bell, 1 standing pulpit, 1 *Dərsanä Rufa'el*, *Dərsanä Maryam*, *Nägärä Maryam*, *Tä'ammärä Maryam*, *Gəbrä Ḫəmamat*, *Sinodos*, the four Gospels, *Gädlä Ḥawaryat*, 2 New Testaments, *Book of Qedär*, [book of] *Prayer of incense*, in total 17.

Special features: It uses ፳ኤል፡ for እስራኤል፡ 'Israel'[25] (cf. [§25], [§27], [§28], [§45], [§46] (twice), [§50] (twice), [§51], [§53], [§54], [§59], [§60], [§62]

23 ገብርኤል፡ erased.

24 Lit. 'construction' or 'destruction'.

25 We also saw this a little in MS B [§101].

(twice), [§63], [§66], [§67], [§71], [§75], [§76], [§80], [§83], [§101], [§103] (twice), [§105] etc.).—The mark for full stop (፡) has the form of nine dots in a cross (⁜), as the above manuscripts [K] and [Q]. The letters ረ and ፈ are triangular in form. The 7th order vowel marker of ቀ is rounded and the vertical bar is fixed at the middle of the ring. The letter ለ has an unusually small head at the top.

1.1.10 **T** = Ṭānāsee 72[26]

Place: Ṭana, Däbrä Maryam.—Size: 160×155 mm.[27]—Columns: two.—Language: Geʿez.—Material: vellum.—Folio: 219 (it includes various marian readings, such as: *Zä-Qʷəsqʷam*, *Zä-ṣəyon* (ff. 25ʳ–42ᵛ), *zä-Bäʾata*, *zä-Astärʾəyo*, *zä-Kidanä Məhrät*, *bäʾəntä zäzenäwa Gäbrəʾel* (on *Mäggabit* 29), *zena ṣənsäta wälədäta*, *zä-ḥənṣätä* or *Qəddase beta*, *zena Ǝrgäta* or *Fəlsäta läʾǝgzəʾtənä wäzenahu lä-Gigar*).—Number of lines: 20.—Scribe: Awalədä Nəgəśt.—Date: 16th cent. AD.[28]

> *Inc*. (reading on *Zä-ṣəyon*, ff. 25ʳ–42ᵛ): በስመ፡ ክስብኤል፡ ወቢቃ፡ ወአክዕ፡ (sic) ዝ፡ ውእቱ፡ ምሥጢር፡ ኀቡዕ፡ ዘታዕካ፡ ሰማይ፡ ልክዕ፡ (sic) ዘኢይትአመር፡ ክዋኔሁ፡ በሕሊና፡ መላእክት፡ …
>
> In the name of Kəsbəʾel, Beqa and of Akaʿ. This is a hidden secret which is fastened to the throne of heaven, whose essence is not known either by the minds of angels …

Special features: It divides the morpheme ዘ from the following words, which is not common in Geʿez: ለዘ፡ ኮነቶ፡ [§41]; ለዘ፡ ቀደሳ፡ [§42].[29] It employs nine dots in every sentence instead of four dots. The writing in this manuscript is broad and heavy. Uniquely, the loop in the seventh vowel of ተ፡ and ቀ፡ has a very short/zero neck. The fifth vowel order is in most cases written as an open loop, which is frequent feature of mid-15th/mid 16th cent. scripts.[30] The

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26 The microfilm was brought from the Staatsbibliothek zu Berlin, Preußischer Kulturbesitz, Orientabteilung. I would like to thank Prof. Marrassini for facilitating its acquisition. The description of this manuscript is given by Hammerschmidt (1977: 77–82). This manuscript is also given the shelfmark 'Dabra Māryām 14', by Hammerschmidt.

27 A size 24×20.5×11 cm is also given (cf. Hammerschmidt 1977: 77).

28 From a paleographic point of view, this manuscript is grouped under Uhlig's period III. Cf. Uhlig 1990: 55–70; 1988.

29 We already saw this when ዘ takes an enclitic: MS [A] ለዘኒ፡ ጸሐፎ፡ ; and the printed text [P] ወዘሰ፡ ያፈቅረኒ፡ .

30 Cf. Uhlig 1990: 61; also 1988.

sixth order gä (ግ፡) extends downward from the upper horizontal stroke. The diagonal downstroke of ፈ፡ and ፋ፡ is curved.

1.2 *Textual Arrangements of DṢ*

The author of DṢ styles himself in the text [§ 99] as a shepherd of goat and sheep. His name and place of origin are not mentioned. Out of ten witnesses, two ([C] and [T]) are the earliest copies, written in the 15th cent. and 16th cent. AD respectively.

DṢ, as attested in the three manuscripts, was composed as a separate text. Later, it was compiled together with *Dərsanä Maryam* (DM) 'Homily [in honor] of Mary'. On the other hand, three witnesses put DṢ together with *Kəbrä Nägäśt* 'Dignity of Kings' (KN) as one text. The ten manuscripts thus show several arrangements. The situation can be summarized as follows (the Greek sigla refer to their stemmatic position, for which see below):

Ωαε [D] (*Tarikä Nägäśt*[31] +DṢ) NALA, NL 630 (EC 1977 = AD 1984/1985).
Ωαε [K] (DṢ) Baḥər Dar, Kota Maryam, EMML 8429 (17th cent. AD).
Ωαγ [S] (DM) Däbrä Tabor, Dära, Šəme Maryam, EMML 8979 (19th cent. AD).
Ωαγφλ [C] (DṢ) NALA, NL 273 (15th cent. AD).
Ωαγφλ [F] (DṢ) Bäbbäks Däbrä Gännät St. Mary Church, EMML 8823 (19th cent. AD).
Ωαγφλ [Q] (DM) Ṭana manuscript, EMML 8713 (18th cent. AD).
Ωαγφλ [T] (DM) Däbrä Maryam, Ṭānāsee 72 (16th cent. AD).
Ωβ [A] (DṢ + KN) Axum (EC 1925 = AD 1932/1933).
Ωβδ [B] (DṢ + KN) Ǝnṭoṭṭo (20th cent. AD).
Ωβδ [P] (DṢ+ KN) Printed text, Ṭana Qirqos Communal Monastery (EC 1998 = AD Nov. 2005).

The issue of which texts are bound together with DṢ is of no importance for establishing the *stemma codicum* of DṢ itself. However, it is interesting as an issue in its own right. We can categorize the text arrangement of DṢ into four as follows in approximately chronological order:

1) Initially, DṢ was composed separately as attested in NL 273 [C], EMML 8429 [K] and EMML 8823 [F]. Note that [C] and [K] are among the oldest manuscripts.

31 *Tarikä Nägäśt* lit. 'History of Kings'.

2) DṢ was compiled together with other Marian texts to form DM. This is attested in three manuscripts: [S] + [Q] + [T] = S + Ξ. One of these ([T]) is quite old.
3) Due to similarity of the content of KN and DṢ, the two came to be considered together as a single text: DṢ 'proper' as an introduction and KN as the body. This is clear in sub-archetype β = A + B + P = (A+δ). These are among the most recent versions.
4) The codex NL 630 [D] contains *Tarikä Nägäśt* (ff. 1ra–40vb) and DṢ (ff. 41ra–59va) in one volume.

Let us examine these four types of DṢ arrangement.

1.2.1 DṢ 'proper'

DṢ 'proper' is an independent text about the story and glory of the Ark of the Covenant. It preserves biblical accounts of the Ark. However, it makes no mention of the visit of Queen of Sheba to Solomon and the coming of the Ark to Axum.[32] It does not mention the Ethiopian claim on the Ark. It extends only up to the destruction of the First Temple. The text plainly states that the Ark was present in Jerusalem until the destruction of the first Temple. It mentions the concealment of the Ark with the two Tablets when the Chaldeans devastated the country. It also tells us that the temple vessels were captured. The text goes:

> **ወአዘዞ፡ ለንጉሥ፡ ባቢሎን። ወአመዝበርዋ፡ ለሀገሮሙ፡ ከለዳውያን። ወአንሐልዋ፡ ለሕንጻ፡ መቅደሱ፡ ዘሰሎሞን። ወታቦተ፡ ጽዮን፡ ቅድስት፡ ሰማያዊት፡ ተኀብአት፡ ወኢረከብዋ። ወጽላትኒ፡ ዘምስለ፡ ፲፡ ቃላት፡ በከርሣ። ወተጼወወት፡ ሀገር፡ ኵለንታሃ፡ ወንዋየ፡ ብርትኒ፡ ዘቅድስት፡ ተጼወዉ።**
>
> And He commanded the king of Babylon and the Chaldeans devastated their country and destroyed the Temple of Solomon. However, the Celestial and Holy Ark of Zion remained concealed and they could not find Her. The Tablet together with the Ten Commandments [were] in Her womb. The whole country was captured and as for the holy bronze vessels, they were [also] captured.
>
> DṢ §§112–113

32 *Zena Ṣəyon* 'News of Zion', a text preserved in sub-family ε [D+K] closely depends on the narration of KN. Miracle of Zion in MS [F] (EMML 8823) presents a detailed account how Moses delivered the Ark from the hands of the Lord and its coming to Axum by Mənilək I. These versions are basis for the Ethiopian claim on the Ark of the Covenant, which DṢ 'proper' limits itself.

Hence, the scope of DṢ 'proper' is more limited than KN and the Ethiopian claim concerning the Ark of the Covenant. As we read from the colophon[33] of subfamily [β][34] and the attached miracle of Zion in EMML 8823 [F], the Ark is deposited at Axum. It also states that a cathedral for the Ark at Axum was constructed by the order of the Lord during the time of the brother kings Abrəha and Aṣbəḥa. The text goes:

> ስምዑ፡ እንግርክሙ፡ ኦ፡ ሕዝበ፡ ክርስቲያን፡ ... እለ፡ ትናፍቁ፡ ወትብሉ፡ ኢሀለወት፡ ጽላት፡ ዘሙሴ፡ በምድረ፡ አክሱም፡ ዓባይ፡ ሀገር፡ ማኅደረ፡ እግዚአብሔር፡ ዳግሚት፡ ኢየሩሳሌም፡ ፀወነ፡ ኵሉ፡ ዓለም፡ ሰሚአክሙ፡ እምዓላውያነ፡ ሃይማኖት። አእምሩ፡ ወለብዉ፡ ዘንብረ፡ እግዚአብሔር፡ ተአምረ፡ ወመንክረ፡ በመንግሥተ፡ አብርሐ፡ ወአጽብሐ፡ ነገሥታተ፡ አክሱም፡ እንዘ፡ ጳጳስነ፡ አቡነ፡ ሰላማ፡ ከሣቴ፡ ብርሃን። ... ወዜና፡ ምጽአታ፡ ለእምነ፡ ጽዮን፡ እምኢየሩሳሌም፡ ሀሎ፡ ጽሑፍ፡ ውስተ፡ ታሪከ፡ ነገሥት። ወአመ፡ ፲፫፡ ወ፫፡ ዓመተ፡ መንግሥቶሙ፡ ለአብርሐ፡ ወአጽብሐ፡ መጽአ፡ ጥምቀተ፡ ክርስትና፡ ውስተ፡ ኢትዮጵያ፡ በምድረ፡ አክሱም። ... ወወረደ፡ ሎሙ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ሎቱ፡ ስብሐት፡ ውስተ፡ ይእቲ፡ ደብር፡ ዘትሰመይ፡ መከየደ፡ እግዚእነ። ... ወይቤሎሙ፡ እግዚእነ፡ ለአብርሐ፡ ወአጽብሐ፡ ናሁ፡ ሰማዕኩ፡ ጸሎተክሙ፡ ወስእለተክሙ፡ ሕንጹ፡ ቤተ፡ መቅደስ፡ በስማ፡ ለእምየ፡ ማርያም፡ ገበዘ፡ አክሱም፡ ውስተ፡ ማዕከላ፡ ለዛቲ፡ ባሕር፡ በአምሳለ፡ ኢየሩሳሌም፡ ሰማያዊት።

Listen to what I tell you O Christian people ... Those of you who doubt [the existence of the AC at Axum] by giving heed to the rebels against faith and who say 'The Ark of Moses is not found in the Land of Axum, the great city', which is the dwelling of the Lord, the second Jerusalem and refuge of all the world, let you know and understand the miracle and wonder that the Lord did during the reign of Abrəha and Aṣbəḥa, the kings of Axum while Sälama, the revealer of light, was our bishop ... As for the story of the coming of our Mother Zion from Jerusalem, it is written in the history of the kings [that] during the thirteenth year of reign of Abrəha and Aṣbəḥa, Christian baptism came to Ethiopia in the land of Axum ... Subsequently, Our Lord Jesus Christ, glory be to Him, descended to them on this mount, which is named Mäkäyädä Ǝgzi'ənä[35] ... And Our Lord said to Abrəha and Aṣbəḥa, 'Behold, I have heard your prayer and supplications. Hence, you may build a temple in the name of My Mother Mary, the cathedral of Axum, in the center of this sea, in the image of the celestial Jerusalem'.[36]

33 Cf. Amsalu Tefera 2014b.

34 I.e. Axum MS [A], Ǝnṭoṭṭo MS [B] and published text [P].

35 Lit. 'the footstool of Our Lord'.

36 For the full text, see Amsalu Tefera 2014b.

Four manuscripts (D, K,[37] F and P), which do not include DM, nevertheless later added some miracles and *Zena Ṣəyon* and/or *Mälkəʾa Ṣəyon*. These additions are not found in the majority of the families (and notably not in the oldest MS [C]) and thus cannot be considered as part of DṢ 'proper'. DṢ 'proper' glorifies the Ark of the Covenant. It symbolizes St. Mary with the heavenly Zion and metaphorically uses the term Zion to signify the Virgin Mary. The present edition presents the DṢ 'proper', which is narrated, critically edited and translated into English with annotations. The sections are divided and paragraphs are numbered. Each section is subdivided into verses in order to make all references to the text easy and clear.

1.2.2 DM Arrangement

The title *Dərsanä Maryam* (DM) refers to various compendia made of different Marian works. It does not refer exclusively to any one text, but conventionally indicates a number of homiletic, hagiographic or apocalyptic works sharing the veneration of the Virgin Mary. One version of DM was recently translated into Amharic by *Mämhər* Täsfa Mikaʾel Takkälä and published by *Maḫbärä Qəddusan* in 2010/2011 [EC 2003]. The book is divided into 18 chapters (232 pages) and it commences with 'DṢ proper'. It also contains an introductory note on general features of the *Dərsan* and significance of the book.

The three manuscripts which I have grouped under DM amongst the DṢ manuscripts, namely [S]+[Q]+[T], preserve the following daily lections: *Dərsan Zenaha läMaryam bäwärḫa Mäggabit 29*; *Mäṣḥafä Lədäta läMaryam*; *Mənbab zäSäne 21*;[38] *Mäṣḥafä ʿƎräfta läMaryam*;[39] *Wəddase zïʾaha* (the story of Her Death and Assumption); *Dərsan Zenaha läMaryam bäwärḫa Näḫase 16*; *Mənbab zäQʷəsqʷam*; *Dərsan Zäbäʾata*; *Dərsan ZäQəddəst Maryam Dəngəl*, *Mənbab amä 21 läṬərr*; *Dərsanä Ṣəyon*;[40] *Mäṣḥafä Kidana läʾƎgzəʾtənä Maryam*; *Nägär bäʾəntä Kidana läʾƎgzəʾtənä Maryam*. Manuscript [T] presents these Marian texts but gives their titles as: *ZäQʷəsqʷam, Zäṣəyon, Zäʾastärʾəyo, Zäkidanä Məḥrät, Zena ṣənsäta wälədäta, Zäḥənṣätä/Qəddase beta, Zena ʿƎrgäta/Fəlsäta läʾƎgzəʾtənä wäzenahu läGigar,* etc.

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37 [D] and [K] form a family called ε.

38 The author is Basil of Caesarea (cf. Heldman 1993a: 92).

39 John the Evangelist is the author of this homily (cf. Heldman 1993a: 92).

40 As I said earlier, DṢ is read on *Ḫədar* 21. *Nägärä Maryam* also preserves short homilies on *Ḫədar* 21, but different from DṢ. EMML 2044, for instance, contains different homilies to St. Mary and the short homily on *Ḫədar* 21 is dedicated to the Ark of Zion (ff. 149^{rv}). See also ff. 62^{v}–64^{v} of this text (cf. Getatchew and Macomber 1982: 27–41, here p. 39).

1.2.3 KN Arrangement

In the witnesses which show the 'KN arrangement', DṢ and KN are merged and have become one text. These include three out of the ten manuscripts of DṢ: Axum manuscript [A], Ǝnṭoṭṭo manuscript [B] and the printed text [P]. The arrangement systematically combines the two texts and produces one bigger text, with DṢ as an introduction and KN as the main body. As it is evidenced from other families, the DṢ 'Proper' ends with the words: **ተፈጸመ፡ ዝንቱ፡ ድርሳን፡ ዘይትነበብ፡ በወርኃ፡ ካኑን፡ አመ፡ ፳ወ፩፡ ለወርኃ፡ ጎዳር፡** … 'The homily which is read on the month of *Kanun* on the twenty first of the month of *Ḫədar* is [now] completed …'. These three manuscripts [A, B and P],[41] deliberately omit the concluding phrase with **ተፈጸመ፡** 'completed' and continue directly with the opening text of KN: **በአኰቴቱ፡ ለእግዚአብሔር፡ አብ፡ አኃዜ፡ ኵሉ፡ ወበወልዱ፡ ኢየሱስ፡ ክርስቶስ፡ ዘቦቱ፡ ኵሉ፡ ኮነ፡** … 'In Praising the Lord the Father Sustainer of all, and His Son Jesus Christ, in Whom everything came into being …'. This is a clear indication of direct editorial intervention.

1.2.4 Unique Arrangement

We have only one manuscript under this category, NL 630 [D]. It comprises *Tarikä Nägäśt* (ff. 1ra–40vb) and DṢ (ff. 41ra–59va) in one volume.

1.3 *Textual Analysis of DṢ*

1.3.1 Content

DṢ speaks about various matters. As a Christian theological text, it commences with doxology of the Holy Trinity. It glorifies the Father, the Son and the Holy Spirit. Incarnation is also discussed broadly in the text. DṢ is one of the many sources on Mariology. It primarily tells of the glory and symbols of St. Mary. The text frequently uses the epithet Zion for St. Mary and the Ark of the Covenant. It praises Zion Mary for her miraculous deeds and wonders.[42]

We find allegorical descriptions of the Virgin in DṢ as: the Celestial Zion, the Ark of the Law, the Pure Virgin, habitation of the Lord, the country of the great King, Bride of Lebanon, Zion the gate of Paradise, the golden ship, our Mother Zion, holder of the dew of divinity, etc. The text also presents praises, prodigies and miracles performed by St. Mary.

There are also other topics that DṢ talks about. Some are: detailed narration on how the Lord bestowed the two Tablets of the Law to Moses; theological

41 These manuscripts form a separate family: β = δ [B + P] + A.

42 For a detailed note on Mariology in the EOTC, cf. Amsalu Tefera 2012: 71–95.

interpretation of the Ark (*Tabot*), Tablets of Law (*Ṣəllat*),[43] and their equivalent NT hermeneutical qualities; OT and Judaic episodes presented in their NT and Ethiopian Christian version; mighty deeds and astonishing miracles of the Ark of the Covenant; the construction of the Temple of Solomon and its destruction by Nebuchadnezzar, the concealment of the Ark of the Covenant, and many other topics are discussed in DṢ.

1.3.2 Theme

DṢ deals with the mighty deeds of the Ark of the Covenant in the time of the OT (until the destruction of the First Temple). Accordingly, the story of the Queen of Sheba and King Solomon, the coming of the Ark of the Covenant to Axum etc. do not appear in the text. Thus, we can assume that the text was composed in such a way as to give particular reverence to the Ark of the Covenant by elaborating its veneration from biblical sources, limiting its scope as compared with KN. It illustrates the resemblance of the Ark to St. Mary and vice versa. Hence, throughout the text we can read 'Virgin Mary did so and so', during the time of OT. And in some cases, it says 'the Ark of the Covenant did such and such miracles while Jews were in slavery'. Moreover, it shows the mighty deeds of God for the Israelites by the means of the Ark of the Covenant. Finally, the text magnifies the exegetical and hermeneutical features of the celestial Zion.

1.3.3 Values of DṢ

DṢ is popular in the EOTC. By contrast, less attention is given to it by foreign scholars. In the Church at Axum, reading of DṢ in former days had a special ritual, being read in the inner 6th chapel of the temple. Currently the reading is outside the temple, with umbrella and without shoes.[44] DṢ has various significances. Some are listed below.

1.3.3.1 *Historical Value*

The Ethiopian Orthodox *Täwaḥədo* Church at Axum is the only church in the world which still claims to possess the Ark of the Covenant. This notion is based on KN. The claim of the Ethiopian Kings as the successors of the Solomonic line is based on the coming of the Ark of the Covenant,[45] which is the nucleus of

43 Sing. ጽሌ፡ *Ṣəlle*, pl. ጽላት፡ *Ṣəllat* 'tablet, tablet of the Law, tablet of metal, stone, beam' (cf. Leslau 1987: 554).

44 Cf. figure 5 (in the appendix), DṢ reading ceremony in front of the Ark Chapel.

45 For KN, the base is the birth of Mənilək I from Solomon, the Israelite King and Sheba, the Ethiopian Queen. The coming of the Ark is the testimony of God's will as the Ethiopians

both texts (DṢ and KN). It presents Ethiopia as the second Israel and stresses the historical ties beteween the two peoples.

If we accept the narration of KN on the coming of the Ark to Ethiopia, it is more than three thousand years[46] now since the AC was transported to Axum. It was on the basis of this assumpition that EOTC celebrated the commemorative festivity in EC 2000 (AD 2007/2008).[47]

1.3.3.2 *Cultural Value*

The glorification and adoration of Zion is a strong source of confidence for Ethiopian Christians. The AC is a special privilege for Ethiopians [Axumites] and an expression of the will of God. DṢ makes a strong symbolic connection of the Ark with the Virgin St. Mary, to the extent that they are synonymous. The theological assessment and hermeneutical presentation of DṢ are of a high standard. It is a fundamental source for Mariology and related dogmatic teachings of the EOTC.

The feast of *Ḫədar Ṣəyon* at Axum is colorfully celebrated annually. There is a high level of public participation and showing the sentiment of unity of the people. DṢ is considered to have medical value. Women who cannot bear a child flock to the yard of the Ark chapel and carry DṢ under the guidance of the *ʿəqa bet* monk. As a result, they will be able to conceive.[48] Cornuke (2005: 155) notes the following miracle that the Ark of Zion still performs at Axum and the devotion of the laity: 'They [women] come here every day to pray', Birani (sic), the informant responds to Cornuke; 'They are not allowed to go inside the church. It is a holy site. Most of these women are here because they cannot concieve a child, so they pray to the Ark of the Covenant to give them a child. If a woman becomes pregnant after praying in front of the Church, she gives her first-born son to the hermitage as a gift'.

1.4 *Biblical Allusions in DṢ*

DṢ follows the general literary style of Ethiopian hagiographic and homiletic texts. KN and Holy Bible are its basic literary sources. KN (chs. 10, 17, 42, 46, 103, 104, 113, 114, 117) narrates about the Ark of the Covenant, which DṢ also cites (in some instances partially). Quotations from the Bible on the Ark of

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are considered the chosen people. It has been stated that KN shares some features with the chronicle of the wars of King ʿAmdä Ṣəyon I (cf. Ferenc 1985: 264).

46 I.e. from the time of King Solomon (1000 BC) until now.

47 A colorful celebration of the feast at national level was planned by the Patriarchate, but for reasons unknown, it did not materialize.

48 Interview with *Nəburä əd* Bälay, dated December 6, 2010.

the Covenant are mentioned in the text, in many cases with elaboration and commentary. However, DṢ does not take passages directly from the Bible. It may omit many lines or sometimes whole chapters on the same issue. In some cases, it does cite biblical verses literally. The following excerpts present some Biblical sources of DṢ.

Exodus chapters 24–25; 31–38.[49]

> **ወወሀብክዎሙ፡ መንፈስ፡ ቅዱስ፡ ጥበበ፡ ወአእምሮ፡ እቁመ፡ ከመ፡ ይግበሩ፡ ኵሎ፡ ግብራ፡ ለደብተራ፡ መርጡል፡ ወታቦተ፡ ዘህርመቱ፡ ወተቅዋመ፡ ማኅቶት፡ ወምሕዋጽ፡ ዘላዕሌሃ፡ ይነብር፡ ውስተ፡ ደብተራ፡ መርጡል።**
>
> I gave them the Holy Spirit, wisdom and full knowledge in order that they can perform every action for the Tabernacle, the Holy Ark, the candlestick, the window (observatory) which is placed over it inside the Tabernacle.
>
> §17

> **ወገብሩ፡ ምስሃለ፡ መልዕልቴሃ፡ ኀበ፡ ትነብር፡ ታቦተ፡ ቅድሳቱ፡ ለእግዚአብሔር።ወ፪፡ ኪሩብ፡ ፩፡ ኪሩብ፡ ውስተ፡ ጽንፈ፡ ምስሐል። ወ፩፡ ውስተ፡ ጽንፍ። ወይጼልሉ፡ በክነፊሆሙ። ወሰብኡ፡ ማኅተዊሃ፡ ዘወርቅ።**
>
> They made the cover over Her where the Ark of holiness of the Lord was standing. And two Cherubim: one Cherub at (one) margin of the cover and the other at (the other) margin.[50] They shaded (it) with their wings [i.e. the Mercy Seat]. Seven are Her golden lamps.[51]
>
> §20

Joshua chapters 3–6.

> **ወማይኒ፡ ቆመ፡ ወኢክህለ፡ ወሪደ፡ እስከ፡ የዓድዉ፡ ኵሎሙ፡ እስራኤል። ወማይኒ፡ ምሉእ፡ እስከ፡ ድንጋጊሁ። ወካህናት፡ እንዘ፡ ይጸውርዋ፡ ለጽዮን፡ ቆሙ፡ ከመ፡ ዘየብስ፡ ርሱያነ።**

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49 This means that in [§§17–18] quotes appear from Exod. 24–25 and 31–38. Only one or two such quotes are given here.

50 Cf. 'And he made two Cherubim of hammered gold; on the two ends of the mercy seat he made them, one cherub on the one end, and one cherub on the other end; of one piece with the mercy seat he made the cherubim on its two ends'. (RSV, Exod. 37:7–8.)

51 Cf. Exod. 37:23.

As for the water it stood still, and was not able to come down until all the Israelites had crossed. (And [at that season] the water was [normally] full to its bank.) And the priests were standing (fully) dressed as if they were dry.[52]

§28

ወእምዝ፡ ነሥኡ፡ ፲ወ፪፡ አዕባነ፡ እም፡ ኀበ፡ ቆመ፡ አእጋሪሆሙ፡ ለካህናት፡ በጕልቈ፡ ፲ወ፪፡ ነገደ፡ እስራኤል። ወእምድኅረ፡ ዓደዉ፡ ኵሉ፡ ሕዝብ፡ ወጽኡ፡ ካህናት፡ እለ፡ ይጸውርዋ፡ ለጽዮን። ወየርዳኖስኒ፡ ባሕር፡ ኮነ፡ ከመ፡ ቀዳሚ፡ ወምሉእ፡ ውእቱ፡ እስከ፡ ድንጋጌሁ።

And afterwards, they took up twelve stones from where the feet of the priests were standing, one for each of the twelve tribes of Israel.[53] After all the people had crossed, the priests who were carrying Zion departed. Then, the River Jordan became full to its banks as before.

§29

1 Samuel chapters 4–7.

ወተምአመ፡ እግዚአብሔር፡ ለእስራኤል፡ ወአውደቆሙ፡ ቅድመ፡ ኢሎፍሊ። ወሞቱ፡ በውስተ፡ ፀብእ፡ ፬፻፲፡ ብእሲ፡ በገዳም። ወዘተርፉ፡ እስራኤል፡ ነትኡ፡ ወቦኡ፡ ውስተ፡ ሀገሮሙ። ወይቤሉ፡ በበይነ፡ ምንት፡ ውስተ፡ እዴሆሙ፡ ለኢሎፍሊ፡ አግብአነ፡ እግዚአብሔር።

The Lord became angry at the Israelites and made them fall before the Philistines and four hundred men died during the battle in the desert.[54] And those of the Israelites who escaped returned to their country and said 'For what reason did the Lord deliver us into the hands of the Philistines?'

§46

ወተምዕዓ፡ ላዕሌሆሙ፡ እግዚአብሔር፡ በእንተ፡ ጽዮን። ወቀሰፎሙ፡ ዓቢየ፡ መቅሰፍተ፡ ለሰብአ፡ አዛጦን፡ ወለደወሎሙ። ወእምዝ፡ ካዕበ፡ ሶበ፡ ጌሱ፡ በጽባሕ፡ ውስተ፡ ቤተ፡ ዳጎን፡ ወረከብዎ፡ ውዱቀ፡ በገጹ፡ ታሕተ፡ እግራ፡ ለጽዮን፡ ንግሥትነ። ወርእሱ፡ ምቁር፡ ወእደዊሁ፡ ፪፡ ወእራኃቲሁ፡ ውዱቃት፡ ኀበ፡ መድረክ። ወአልቦ፡ ዘተርፈ፡ እምኔሁ፡ ዘእንበለ፡ ማዕከሉ።

52 Cf. Josh. 3:14–17.

53 Cf. Josh. 4:8 f.

54 Cf. I Sam. 4:2.

And the Lord became angry against them over Zion and He made a great punishment against the people of Azaton and their territory. And when they went early in the morning into the house of Dagon again, they found him fallen on his face at the foot of Zion, our Queen. His head was cut off, his two hands and his palms were fallen on the doorway. Nothing remained of him except his middle part.[55]

§55

2 Samuel chapters 6–7.

ወነሥእዋ፡ እምህየ፡ ለጽዮን፡ ወወሰድዋ፡ እንዘ፡ ይጼልል፡ ላዕሌሃ፡ ኪሩብ። ወየዛሰ፡ ወልደ፡ አሚናዳብ፡ ይመርህ፡ ቅድሜሃ። ወዳዊትሰ፡ ንጉሥ፡ ወኵሎሙ፡ እስራኤል፡ ይትቀነዩ፡ ቅድመ፡ እግዚአብሔር፡ በእንዚራ፡ ወየአነዝሩ፡ በኃይል። ወየሐልዩ፡ በጸናጽል፡ ወበናብሊስ፡ ወበመሰንቆ። ወበጽሑ፡ ውስተ፡ ዓውደ፡ እክል።

They brought Zion from there and took Her while the Cherub was hovering over Her. And Uzza, the son of Aminadab,[56] was leading Her. And King David and all the Israelites were chanting before the Lord with lyres, playing the lyre with vigor. And they were singing with sistrum, harp and fiddle.[57] They arrived at the threshing floor.

§76

ወየዛሰ፡ አልዓለ፡ እዴሁ፡ ከመ፡ የአኃዛ፡ ለጽዮን። ወነጽሖ፡ ላሕም፡ ለየዛ። ወሞተ፡ በጊዜሃ፡ በእንተ፡ ዘፈቀደ፡ የአኃዛ፡ ለታቦት፡ በኢድልወቱ።

And Uzza raised his hand in order to take hold of Zion. And the ox threw Uzza [to the ground] and he died at that time, for he wanted to take hold of the Ark, which was not allowed.[58]

§77

1 Kings Chapters 4–9.

ወከመዝ፡ ውእቱ፡ ግብረቱ፡ መድምም፡ ወዕፀብ፡ ለሰሚዕ። ወበእመት፡ ፴፡ ኑኁ፡ ወኀሠ፡ በእመት፡ ርኅቡ፡ ፭ወ፭፡ ላዕሉ፡ ወኤላም፡ ቅድመ፡ መቅደሱ፡ ፭፡ በእመት። ወሐኒጾቶ፡ ለቤት፡ ፈጸመ። ወገብረ፡ መሳክወ፡ ኅቡአተ። ወገብረ፡ እምዳቤር፡ እስከ፡ ቅድስተ፡

55 Cf. 1 Sam. 5:3–5.

56 Cf. 2 Sam. 6:4.

57 Cf. 2 Sam 6:5; 1 Chron. 13:8.

58 Cf. 2 Sam 6:6–8; 1 Chron. 13:9–11.

ቅዱሳን፡ ፸፡ በእመት፡ ጽርሑ። ወማዕከለ፡ ቤቱ፡ እንተ፡ ውስጥ፡ ከመ፡ ትንበር፡ ታቦተ፡ እግዚአብሔር፡ ጽዮን።

Its construction was like this, astonishing and marvelous to hear: its length was forty cubits, its width was twenty cubits, its height twenty-five;[59] and the porch in front of the sanctuary was twenty cubits. He finished building the Temple [lit. house] and he made hidden windows, and he made its inner chamber forty cubits from the sanctuary to the Holy of Holies, within the interior of the house so that Zion, the Ark of the Lord, could reside there.[60]

§87

1 Chronicles chapters 13–17.

ወሶበ፡ ሰምዐ፡ ዳዊት፡ ንጉሥ፡ ዘንተ፡ ነገረ፡ ሐረ፡ ከመ፡ ያምጽኣ፡ ለጽዮን፡ ታቦተ፡ አምላከ፡ እስራኤል፡ ውስተ፡ ሀገራ፡ በትፍሥሕት። ወነሥኣ፡ ለጽዮን፡ ምስለ፡ ብዙኃን፡ ሕዝብ፡ በ፯፡ መሠናቅው።

And when King David heard this matter, he went to bring up Zion, the Ark of the God of Israel to Her country with happiness. He brought Zion accompanied by a multitude of people [playing] seven fiddles.[61]

§80

ወሰሚዖ፡ ዘንተ፡ ወይቤ፡ ፈቃዱ፡ ለይኩን። ወሰሎሞንኒ፡ ወልደ፡ ዚአየ፡ ውእቱ። ወኀደገ፡ ሐኒጾታ። ወታቦት፡ ነበረት፡ በሥርዓተ፡ ሙሴ፡ ነቢይ።

Hearing this, he said 'Let it be His will for Solomon is my own son'. Then he left off building it, and the Ark continued to abide according to the law of Moses the prophet.[62]

§85

2 Chronicles chapters 3–8.

ወገብረ፡ ፪፡ ኪሩብ፡ መልዕልቴሃ፡ ለጽዮን። ፲፡ በእመት፡ ቆሙ፡ ወ፷፡ ክንፉ፡ ለ፩፡ ኪሩብ። ወለካልዑኒ፡ ከማሁ። ፲፡ በእመት፡ ማዕከሎሙ፡ ኀበ፡ ይትረከብ፡ ክነፊሆሙ።

59 Cf. 1 Kings 6:2 '… And thirty cubits high' (RSV).

60 Cf. 1 Kings 6:1–3; 2 Chron. 3:3–5.

61 Cf. 1 Chron. 15:28.

62 Cf. 1 Chron. 17:1–15.

ወ፪፡ ዕሩያን፡ ወ፭፡ ግብረቶሙ፡ ለ፪። ወይጼልሉ፡ መልዕልተ፡ ታቦት፡ በክነፊሆሙ፡ ዘወርቅ፡ በአፍአ።

He made two Cherubim over Zion. The height of the first Cherub was ten cubits and his wings were five. And as for the second, it was the same. Ten cubits was between them until their wings met. And the two were equal; the construction of both was the same. And they made a covering over the Ark with their golden wings on the exterior.[63]

§88

ወከመዝ፡ ፈጸመ፡ ሰሎሞን፡ ሐኒጸ፡ ቤተ፡ እግዚአብሔር፡ እምድኅረ፡ ፳፡ ዓመት።

In this way Solomon completed the building of the Temple of the Lord after a period of twenty[64] years.

§101

4 Ezra (*Ǝzra Sutu'el*) chapters 3–8.

ወይቤ፡ ፩፡ እምነቢያት፡ ዝውእቱ፡ ዕዝራ፡ አመ፡ ፴፡ ዓመት፡ እምዘ፡ ወድቀት፡ ሀገርነ፡ እንዘ፡ ሀለውኩ፡ ውስተ፡ ሀገረ፡ ባቢሎን። ወጻእኩ፡ ገዳመ፡ ዘስሙ፡ አርፋድ። ወጾምኩ፡ ሰቡአ፡ መዋዕለ። እክለ፡ ኢበላዕኩ፡ ወኢሰተይኩ፡ ወይነ። ወሥጋኒ፡ ኢጥዕምኩ፡ ግሙራ፡ ዘእንበለ፡ ፍሬ፡ ዕፅ፡ ባሕቲቱ።

One amongst the prophets named Ezra[65] said 'In the thirtieth year after the fall of our country, when I was in the country of Babylon, I went out to the wilderness named Arfad[66] and I fasted for seven days. I ate no food and I did not drink wine. I did not taste meat at all but only the fruit of trees'.

§114

ወጸለይኩ፡ ኀበ፡ ልዑል። ወእቤ፡ እግዚኦ፡ እግዚአየ፡ ዘሰማዕኮሙ ፡ ለአበዊነ፡ በገዳም፡ በምድረ፡ በድው። ወወሀብኮሙ፡ ሕገከ። ዘንተ፡ ወዘይመስሎ ፡ ጸለይኩ።

63 Cf. 2 Chron. 3:10–13.

64 Seven years for the Temple (1 Kings 6:38) and thirteen years for his palace (1 Kings 7:1). Totally twenty years for construction (2 Chron. 8:1–2).

65 Cf. 4 Ezra 3:1 ff. (Ethiopic **እዝራ፡ ሱቱኤል፡** *Ǝzra Sutu'el* 1:1 ff.).

66 Cf. 4 Ezra 9:26.

> And I prayed to the Highest and said 'O Lord, my Lord, who heard our fathers in the wilderness and the desert and You gave them Your Law'. I prayed this and the like.
>
> §115

Zechariah chapter 4:2 ff.

> **ወዘንተ፡ ርኢኩ፡ ዘይቤ፡ ዘካርያስ፡ ነቢይ፡ በሳምን፡ ወርኀ፡ በአምሳሊሃ፡ ለጽዮን፡ ቅድስት፡ እንተ፡ ይእቲ፡ እግዝእትነ፡ ማርያም፡ ድንግል፡ በ፪።**
>
> 'And this I have seen' said the Prophet Zechariah[67] in the eighth month, 'the image of Holy Zion who is our Lady Mary, the twofold Virgin'.
>
> §132

1.5 Stemma Codicum

As already stated in the introductory chapter of this book, I have used the Neo-Lachmannian[68] methodology for the critical edition. In this section, I will discuss the 'archetype errors' committed by all families of DṢ, followed by 'sub-archetype errors' which are used for establishing subfamilies. Finally I will present the *stemma codicum* 'family tree', which also shows the dates of all ten manuscripts.

1.5.1 Archetype Errors

1 [*§13*]

ABDFKQST say: **አእሚሮ፡ ውስተ፡ ከርሣ፡ ለማርያም፡**. Obviously the text is not complete. Whereas [C] contains: **አእሚሮ፡ ከመ፡ የኃድር፡ ውስተ፡ ከርሣ፡ ለማርያም፡**. [**P**], on the other hand, says: **አእሚሮ፡ እግዚእነ፡ ከመ፡ ይኩን፡ ሰብአ፡ ውስተ፡ ከርሣ፡ ለማርያም፡**. We can assume that the reading in the archetype was somehow problematic. The reading in the large majority of the families (eight witnesses) lacks a verb and the syntax is incoherent. Both the readings of [**C**] and [**P**] are acceptable, but there is no way to decide between them; either one, or a third possibil-

67 Cf. Zech. 4:2 ff.

68 'Neo-Lachmannian methodology' is the revised version of the 'Lachmannian' method, which is named after Karl Lachmann (1793–1851). According to Marrassini (2009: 28), the most important criterion proposed by Lachmann is the elimination of the criterion of the *codex optimus* 'the best codex' or 'base manuscript'. For a brief survey of textual edition in Classical and Ethiopic texts, cf. Marrassini 2009: 25–68, Bausi 2010: 142–144, Amsalu Tefera 2011a: 142–148.

ity, could be the original reading. So we can reconstruct the reading as follows: **አእሚሮ፡ ‡...‡ ውስተ፡ ከርሣ፡ ለማርያምሃ.**

2 [*§16*]
The most common reading says **ለባስልኤል፡ ዘውሬ፡** **ADKQT**. On the other hand, **BP** have **ለባስልኤል፡ ዘውፊ፡**. [C] for its part says **ለባስልኤል፡ ዘውዕ፡**. [S] has the reading **ለባስልኤል፡ ዛውሬ፡**. [F] says **ለባስልኤል፡ ዘውራ፡**. All the families have corrupted the reading. The obscure name (**ዘውሬ/ዘውፊ/ዘውዕ/ዛውሬ/ዘውራ**) is the archetypal error. Thus we propose the reading: **ለባስልኤል፡ ዘው‡...‡፡**.[69]

3 [*§44*]
In this section, we find the following errors of the families. **ABS** read **ለጽዮን፡ እምነ፡ ብርሃን**ሃ. **DFKQT**, for their part, give the reading **ለጽዮን፡ እምነ፡ ብሩሃን**ሃ. [P] has the text **ለጽዮን፡ እም፡ ዘብርሃን**ሃ. On the other hand, [C] avoids the obscure reading and says: **ለጽዮን፡ እምነ**ሃ. Therefore, we understand that the reading was not clear from the origin or archetype. All the families, as a result, propose various readings in an attempt to give sense. We can propose the reconstruction **ለጽዮን፡ እምነ፡ ‡...‡**ሃ.

4 [*§69*]
This section presents another error committed by all the families. **ABP** [β] read **ወአፀዉ፡ በዕጐላት፡ ቤተ**ሃ. Another subfamily, **SCFQT** [γ], has the reading **ወአፀዉ፡ በዕጐሊሆን፡ ቤተ**ሃ. Still another subbranch family **DK** [ε] has the reading: **ወአፀዉ፡ በዕጐሊሆሙ፡ ቤተ**ሃ. Thus, we can assume that the reading in the original text must have been obscure or contaminated, which can be considered as a common ancestral error. All the families attempt to give their own solution.

In order to make the text more coherent, we can adopt the preposition **ውስተ፡** from the corresponding passage of KN ch. 61,[70] which says: **ወይክልኡ፡ እጐላቲሆሙ፡ ወይዕጽዉ፡ ውስተ፡ ቤት**ሃ. Finally we can reconstruct the reading as: **ወአፀዉ፡ ዕጐላተ፡ [ውስተ፡] ቤት**ሃ. All the manuscripts have changed the text in some way.

5 [*§70*]
In a list of five cities, all the families **ABP** [β] and **CDFKQST** [α] have the reading: **ወተለውዋ፡ ፭ ፡ መሣፍንት፡ ዘኢሎፍሊ፡ ወ፮ ፡ ዘአዛጦን፡ ወ፯ ፡ ዘጌት፡ ወ፰ ፡ ዘአቃሮና፡ ወ፱ ፡ ዘጋዛ፡ ወ፲ ፡ አናጹተ፡ ዘወርቅ**ሃ. They all fail to give a 5th city-name after the numeral '5', jumping directly to the next words of the Bible text, 'the golden

69 Dillmann (1853: 161) gives the reading **ለቢሴኤል፡ ዘኡራ፡**.

70 Cf. Bezold 1905: 72 text.

mice' (1Sam. 6:17–18). The fact that the text of DṢ mentions 'the golden mice' argues that this is meant to be a quote from the Bible. The Bible text does have a 5th city and goes as follows: **ዘአዛጦን፡ አሐቲ፡ ወዘጌት፡ አሐቲ፡ ወዘአቃሮን፡ አሐቲ፡ ወዘጋዛ፡ አሐቲ፡ ወዘአስቀሎና፡ አሐቲ።**. Therefore, we can reconstruct the reading with the city **አስቀሎና፡** (Ashkelon).

6 [*§71*]
The following sentence has a problem and does not give sense as it stands: **ውእተ፡ ጊዜ፡ ዕጕላተ። ወአሜሃ፡ ኮነ፡ ዓቢይ፡ ስብሐት።** say **ACDFKQT**. [**B**] has the reading: **ውእተ፡ ጊዜ፡ ዕጕላተ። ውእተ፡ ጊዜ** (sic)**። ወአሜሃ፡ ኮነ፡ ዓቢይ፡ ስብሐት።**. On the other hand, [**P**] adds a long phrase to the obscure text and says: **ውእተ፡ ጊዜ፡ ዕጕላተ፡ ሦው፡ ወአቅረቡ፡ ለእግዚአብሔር፡ በህየ፡ ውእተ፡ ጊዜ። ወአሜሃ፡ ኮነ፡ ዓቢይ፡ ስብሐት።** [**S**] appears with another possibility: **ውእተ፡ ጊዜ፡ ዕጕላተ፡ ቆሙ። ወአሜሃ፡ ኮነ፡ ዓቢይ፡ ስብሐት።**. The situation goes: [**P**] gives its own individual solution while [**B**] and [**S**] give the solution partially. We can then deduce that they commit an archetype mistake. Consequently, we can propose the reading as follows: **ውእተ፡ ጊዜ፡ ዕጕላተ፡ ‡...‡ ወአሜሃ፡ ኮነ፡ ዓቢይ፡ ስብሐት።**.

7 [*§72*]
All the families show different readings. The majority of the witnesses [**ACDKQT**] say: **ወአመርገብዋ፡ መልዕልቴሃ።**. Others [**BP**] have the reading **ወአመርአውዋ፡ መልዕልቴሃ።** On the one hand, [**F**] and [**S**] maintain **ወአንበርዋ፡ መልዕልቴሃ፡** and **ወአመ፡ ገብርዋ፡ መልዕልቴሃ፡** respectively. The sentence makes no sense. The verbal form is different across the families. Thus an archetypal mistake must be assumed. So, we can reconstruct the reading as follows: **ወአመ ‡...‡ መልዕልቴሃ።**.

8 [*§88*]
ADFK have the text: **ወእንተ፡ ውስጣኒ፡ አትከለ። ወለጸፍጸፈ ቤቱ።**. [**B**] says **ወእንተ፡ ውስጥኒ፡ አትከለ። ወለጸፍጸፈ፡ ቤቱ።**. [**C**] adds a phrase and keeps the reading: **ወእንተ፡ ውስጥ፡ በህልቀት፡ አትከለ። ወለጸፍጸፈ፡ ቤቱሰ።**. [**QT**] present **ወእንተ፡ ውስጣኒ፡ አትከላ። ወለጸፍጸፈ፡ ቤቱ።**. [**P**] has the reading: **ወእንተ፡ ውስጥኒ፡ ተከለ። ወለጸፍጸፈ፡ ቤቱ፡**. On the other hand, [**S**] has a shorter and less clear reading: **ወወበውስጣኒ፡ አትካለ፡ ወለጸፍጸፈ፡**. We can see from the above sentences that all the families have omitted the object. Hence, the sentence lacks sense. [**P**] changes the verb to **ተከለ፡** but the object is still wanting. So we can propose reconstruction of the text as: **ወእንተ፡ ውስጣኒ፡ አትከለ፡ ‡...‡ ወለጸፍጸፈ፡ ቤቱ።**.

9 [*§91*]
Most families commit the following error: **ወመንኰራኵረ፡ ፀ፡ መታክፍቲሆሙ።**. The accusative is without a verb, yeilding a corrupted reading. The text of [**P**]:

ወገብረ፡ መንኰራኵረ፡ ለ፩ቱ፡ መታክፍቲሆሙ። is better than the others. But it is probably a later correction, for none of the other families preserve it. We can assume that the error was present as a contamination in the original source. Hence, we can propose the reading: **ወ‡...‡ መንኰራኵረ፡ ‡...‡ ፩፡ መታክፍቲሆሙ።**.

10 [*§107*]

Here again, all families apparently commit an archetypal error. They keep the reading: **ወከማሁ፡ ኦ፡ እግዚአብሔር፡ ስማዕ፡ ስእለትየ። ወአንተኒ፡ ለእመ፡ ሖርከ፡ በሕግየ።**. It is probably a corrupted text, since the speaker changes abruptly halfway through. Some families and individual manuscripts add a phrase between **ስእለትየ፡** and **ወአንተኒ፡** and give their own personal solution independently: **ይቤ፡ ንጉሥ፡ ሰሎሞን፡** [BP]; **ወካዕበ፡ ይቤ፡** [F]; **ወይቤሎ፡ እግዚአብሔር፡** [Q]; **ለኃጥእ፡ ገብርከ፡ ወልደ፡ ማርያም፡ ወካዕበ፡ ይቤ፡** [K]. Not all of these elendations seem relevant; the speaker has to change, and with an addition like **ወካዕበ፡ ይቤ፡** it does not change. We can reconstruct the reading: **ወከማሁ፡ ኦ፡ እግዚአብሔር፡ ስማዕ፡ ስእለትየ። ‡...‡ ወአንተኒ፡ ለእመ፡ ሖርከ፡ በሕግየ።** with the understanding that the speaker changes.

11 [*§127*]

In this section, we discuss the various readings of the following text in all the families. **ለንግሥተ፡ ንግሥታት፡ ዘአንስቲያሆን፡ እንተ፡ ኮነት፡ ምክሀ፡ ለኵሉ፡ ዓለም።** is found in **ABDQST**. [K] is the same except for the trivial spelling variation **ዘአንስቲአሆን፡**. Though they differ slightly, [C] and [F] preserve similar text than the other families: **ለንግሥተ፡ ንግሥታት፡ ዘአንስት፡ ቲኦሳን፡ እንተ፡ ኮነት፡ ምክሀ፡ ለኵሉ፡ ዓለማት።** [C]; **ለንግሥተ፡ ንግሥታት፡ ዘአንስት፡ ቲያሶን፡ እንተ፡ ኮነት፡ ምክሀ፡ ለኵሉ፡ ዓለም።** [F]. [P] tries to avoid the difficult reading and simply says: **ለንግሥተ፡ ንግሥታት፡ እንተ፡ ኮነት፡ ምክሀ፡ ለኵሉ፡ ዓለም።**. The reconstruction, therefore, can be proposed as **ለንግሥተ፡ ንግሥታት፡ ዘአ‡...‡ን፡ እንተ፡ ኮነት፡ ምክሀ፡ ለኵሉ፡ ዓለም።**. One can imagine a partial solution as follows: an older reading **ዘአንስቲያሆን፡** was written as **ዘአንስቲያሖን፡** which was then misread as **ዘአንስቲያሶን፡** which was wrongly reanalyzed as **ዘአንስት፡ ቲያሶን፡**.

1.5.2 Sub-Archetype Errors

The *stemma* which is established by the witnesses of *Dərsanä Ṣəyon* is a bipartite[71] one. The branches are given the name [α] and [β]. We shall see both families and establish inferior families under them.

71 A *stemma* branching into two primarily sub-archetypes, against tripartite (forked) stemmas or more.

1.5.2.1 *Sub-Archetype* [α] = γ + ε

1.5.2.1.1 Sub-Archetype [γ] = **S** + φ [λ + ξ]

This sub-archetype is established after the following common error which is preserved by **SCFQT** that occurred in [§69]. The text goes: **ወአፀዉ፡ በዕጕሊሆን፡ ቤተ።** against the reading of **ወአፀዉ፡ በዕጕላት፡ ቤተ።** by [**ABP**]; and **ወአፀዉ፡ በዕጕሊሆሙ፡ ቤተ።** by [**DK**]. Thus, the archetype is designated as: γ (**S** + φ [λ {**C** + **F**} + ξ {**Q** + **T**}]).

1.5.2.1.2 Sub-Archetype [ε] = [**D**] + [**K**]

We have two conjunctive innovations to group [**D**] and [**K**] in one family that appear in sections 120 and 137.

> [§120] **DK** say **እስመ፡ ብዙኃን፡ ፈተዉ፡ እለ፡ ደክሙ፡ ወዝንቱ፡ ውእቱ፡ ነገሩ፡ ዛቲ፡ ብእሲት።**; whereas the reconstructed text reads: **እስመ፡ ብዙኃ፡ ተኃዝን፡ በእንተ፡ ጽዮን። ወዝንቱ፡ ውእቱ፡ ነገሩ። ዛቲ፡ ብእሲት፡**.

> [§137] **DK** has the reading **ከመ፡ ታድኅኖ፡ ዓይነ፡ ሞት፡** against the majority reconstructed text **ከመ፡ ታድኅኖ፡ እም፡ እደ፡ ሞት፡**.

We can state the relation of [**D**] and [**K**] under the same family as ε = (**D** + **K**).

1.5.2.1.3 Inferior Family [φ] = [λ (**C**+**F**)] + [ξ (**Q** + **T**)]

FQT(**A**) share the same errors in [§12] and [§84]. They allow us to group them in one inferior family [φ]. Let us see the evidences:

> [§12] **FQT**(**K**)(**A**) has the reading **ወግሉፍ፡ ውስተ፡ ቍሰሊሁ።** against the subfamily δ **ወግሉፍ፡ ውስተ፡ ቍጸሊሁ።**. The reconstructed text, on the other hand, reconstructed on the basis of MSS **C**, **D**, **S** which belong to three different subfamilies, gives the reading**፡ ወግሉፍ፡ ውስተ፡ ጽሌሁ።**.

> [§84] **FQT** preserve the reading **ወይቤሎ፡ እግዚአብሔር፡ በእንተ፡ ናታን፡**, whereas the reconstructerd text keeps the text **ወይቤሎ፡ እግዚአብሔር፡ ለዳዊት፡ በአፈ፡ ናታን፡** which agrees with 1Chron. 17:3.

1.5.2.1.4 Inferior Family [λ]

We have two witnesses [**C**] and [**F**] to be grouped under this family [λ] based on [§127]. Both have the strange reading: **ዘአንስት፡ ቲኦሳን/ቲያሶን።** against **ዘአንስቲያሆን፡** by **ABDS**ξ and **ዘአንስቲአሆን፡** by [**K**]; where [**P**] omits it. We have already seen this problem under the 'archetypal error' of all the families. Here

[C] and [F] constitute an inferior family [λ] by virtue of sharing the common error; this can be designated as: **λ = C + F**.

1.5.2.1.5 Inferior Family [ξ]

[Q] and [T] constitute a family based on a shared innovation in [§ 88]. They both have the passage: **ወእንተ፡ ውስጣኒ፡ አትከላ።** against the reading: **ወእንተ፡ ውስጣኒ፡ አትከለ፡** by ABλε; **ወእንተ፡ ውስጣኒ፡ አትካለ፡** (sic) by S. The text is reconstructed as **ወእንተ፡ ውስጣኒ፡ አትከለ፡** ‡...‡. Hence, we can represent their kinship as: **ξ = Q + T**.

1.5.2.2 *Sub-Archetype* [*β*]

This archetype is composed of three witnesses [**A**], [**B**] and [**P**], which in turn constitute two subfamilies **β = δ** [**BP**] + [**A**]. It is attested by both external and internal evidence. From the external viewpoint, we can observe the text arrangement of **ABP**: all three of them contain DṢ 'proper' along with KN, including news, miracles and effigies of DṢ, at the end, dividing the whole text reading into seven days of the week, etc.; none of the other manuscripts do this. This argues for classifying them under a single family. From the internal evidence, we can find the following common conjunctive innovations.

1.5.2.2.1 Sub-Archetype [δ] = [**B**] + [**P**]

For the inferior family [δ], we can present plenty of evidence. The following list contains only the significant shared innovations of [**B**] and [**P**].

> [§ 76] **BP** read **ወአልአዛርሰ፡ ወልደ፡ አሚናዳብ፡** whereas the reconstructed text says **ወዖዛሰ፡ ወልደ፡ አሚናዳብ፡**. The biblical context (2 Sam. 6:3) makes it clear that the second is correct; the **BP** scribe(s) confused this with the reading of 1 Sam. 7:1.
>
> [§ 98] **BP ወዘእንቤለከ፡** which is morphologically wrong and makes no sense. Other families preserve the reading **ወዘይቤለከ፡**.
>
> [§ 102] The reconstructed text in this section reads: **ወየሐልዩ፡ እንዘ፡ ይብሉ፡**. But **BP** say **ይሔልዩ፡ እንዘ፡ ይብሉ፡** which is a correct word but makes little sense in context.

Hence, based on the above evidence, we can postulate a subfamily: **δ = B + P**.

1.5.2.2.2 Sub-Archetype β = [δ] + [**A**]

We have various grounds grouping **δ (BP)** + **A** into one subfamily. Let us examine them as follows:

[§32] The reconstructed text says: **ንግሥትነ፡ ጽዮን፡ ወእምነ።**. This family, on the other hand, has **ማርያም፡ ወአእምነት፡** A; **እግዝእትነ፡ ማርያም፡ ወአእመነት፡** B; **እግዝእትነ፡ ማርያም፡ ጽዮን፡ ወአእመነት፡** P. There are two significant differences here: the name **ማርያም፡** and the longer forms **ወአእምነት፡** and **ወአእመነት፡**.

[§61] **ABP** say **ወእምዝ፡ ፈነውዋ፡ ለጽዮን።**, against the reconstructed text: **ፈንውዋ፡ ለጽዮን።**. The verb 'send' here is both preceded and followed by an imperative (jussive), hence it should be an imperative itself: **ፈንውዋ፡**.

[§78] **ABP** have the reading: **ወጸለየ፡ ኀበ፡ እግዚአብሔር፡ አምላኩ፡ ወይቤ፡**, whereas the reconstructed majority text says: **ወይቤ፡ ዳዊት፡ እፈርህ፡ እግዚኦ፡ እግዚአብሔር፡**.

[§133] **ABP** have the reading **መኃትዊሃኒ፡ ፮፡ አብያተ፡ ክርስቲያናት፡ ... ወ፪፡ አእጹቀ፡ ዘይት።**. [**ABP**] omitted the sentence **እማንቱ፡ እለ፡ ተሐንጻ፡ በአምሳለ፡ ኢየሩሳሌም፡ ዘላዕሉ፡ ወመሣውሪሃ፡ ፮፡ ሥዩማን፡ ዘቤተ፡ ክርስቲያን፡**. This sentence is an integral part of the text. It is very important and is not an added, secondary explanation. However, [**ABP**] all commit the same *homoioteleuton*, jumping from **አብያተ፡ ክርስቲያናት፡** to **ዘቤተ፡ ክርስቲያን**. This argues for grouping them in one subfamily.

Thus β = (δ [**B** + **P**]) + **A**.

1.5.2.2.3 Cross-Contamination [**T** ... **A**]

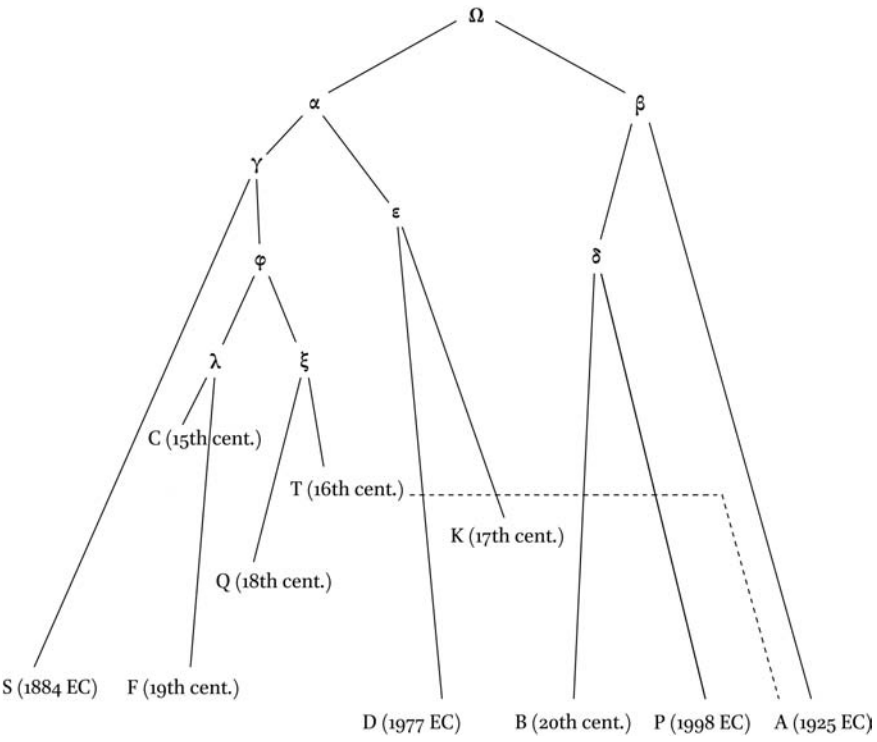
We have one case of cross-contamination. It occurrs in [§29] between [**A**] and [**T**]. They both say: **ወዮርዳኖስኒ፡ ሀገር፡ ከመ፡ ቀዳሚ።** against the reconstructed majority reading: **ወዮርዳኖስኒ፡ ባሕር፡ ኮነ፡ ከመ፡ ቀዳሚ።**. This is unlikely to be banal, polygenetic error: it makes no sense to say that 'the country of Jordan became full to its limit'. Thus, we can represent their cross-affinity by a broken line as [**T** ... **A**].

The entire family can be summarized as follows:

1) **DK** = ε; **CF** = λ; **QT** = ξ; λ + ξ = φ; **S** + φ = γ; ε + γ = α
2) **BP** = δ; **A** + δ = β
3) α + β = Ω

We can represent the kinship of innovations attested in all the DṢ families by the following *stemma codicum*, first as a formula and then as a tree:

Ω (α [γ{**S** + φ ((λ [[**C** + **F**]] + ξ [[**Q** + **T**]]))} + ε {**D** + **K**}] + β [δ {**B** + **P**}+ **A**])



Stemma Codicum *of DṢ*

2 Linguistic Analysis

This section discusses linguistic issues discovered in the various families of DṢ. Some of these issues are polygenetic and some are conjunctive problems. Polygenetic errors are of no fundamental importance for establishing the *stemma*. Though weak, some of them may strengthen the affinity between the families. Note that the correct reading and its equivalent translation are generally not included in this section. If one needs to check the reconstructed text and translation, s/he is referred to the critical edition: Text (chapter four) and Translation (chapter five) of DṢ in reference to the section [§].

2.1 *Adiaphoric Variants*

In the critical edition of DṢ, there are several forms of variations which are attested. Many of them, however, are minor variations, which can easily occur multiple times in different manuscripts independently and as such, are not significant for determining the *stemma* of the manuscripts. Such varients are

called polygenetic and adiaphoric. Variants which do contribute to the stemma are called conjunctive. True conjunctive errors are rare;[72] on the other hand, polygenetic errors are frequent. They are however insignificant to decide the family. There are adiaphoric[73] variants of different kinds, including: characteristic readings, transpositions, banalization,[74] *homoioteleuta*[75] etc. The following two tables show two of these adiaphoric features as attested in the families of DṢ: transposition and banal erros.

2.1.1 Transposition

The following is a list of transpositions of words, phrases and sentences. The meaning is not affected by the switch. For comparison, the reconstructed meaning is also given in the table.

TABLE 1 *Transposition*

Section	Reconstructed text	Transposition	Family / MS(S)
§ 5	ዘከማሃ፡ ዘይትዔረያ፡	ዘይትዔረያ፡ ዘከማሃ፡	δ
§ 9	ውስቴታ፡ አኃድር፡	አኃድር፡ ውስቴታ፡	δ
§ 10	እግዚእ፡ እግዚአብሔር፡	እግዚአብሔር፡ እግዚእ፡	ADδ
§ 11	ተናግሮ፡ ዘንተ፡	– ዘንተ፡ ተናጊሮ፡	Dδ
		– ዘንተ፡ ተናግሮ፡	F
§ 16	ካዕበ፡ እግዚአብሔር፡	እግዚአብሔር፡ ካዕበ፡	C
§ 26	ዘይትማሰላ፡ አልቦ፡	አልቦ፡ ዘይትማሰላ፡	C
§ 26	በስብሐት፡ ብዙኅ፡	በብዙኅ፡ ስብሐት፡	C
§ 28	ኮሎሙ፡ እስራኤል፡	እስራኤል፡ ኮሎሙ፡	F
§ 30	ቀዳቅያ፡ ወርኅ፡	ወርኅ፡ ቀዳቅያ፡	F
§ 32	አንስተ፡ ወእደወ፡	እደወ፡ ወአንስተ፡	CS
§ 34	ወከመዝ፡ ነበረት፡	ወነበረት፡ ከመዝ፡	C
§ 39	ወኢወርኅ፡ ወኢከዋክብት፡ ወኢፀሐይ፡	ኢፀሐይ፡ ወኢወርኅ፡	δ
§ 45	እም፡ ግብጽ፡ ደቂቀ፡ እስራኤል፡	ደቂቀ፡ እስራኤል፡ እም፡ ግብጽ፡	S

72 For more information, see Maas 1958: 42–49.

73 From Greek *adiáphoros* 'indifferent'. Every variant which does not contribute to defining the stemma called 'adiaphoric'.

74 If two forms having the same meaning appear in equivalent places in different manuscripts, we speak of banalization.

75 A Greek term which means '[jump] from the same ending to the same ending'.

TABLE 1 *Transposition* (cont.)

Section	Reconstructed text	Transposition	Family / MS(S)
§46	ውስተ፡ እዴሆሙ፡ ለኢሎፍሊ፡ አግብአነ፡ እግዚአብሔር፡	አግብአነ፡ እግዚአብሔር፡ ውስተ፡ እዴሆሙ፡ ለኢሎፍላውያን፡	C
§47	ዘኃልቁ፡ ደቂቁ፡	– ለደቂቁ፡ ዘኃልቁ፡	C
		– ለደቂቁ፡ ኃልቁ፡	ε
§55	ላዕሌሆሙ፡ እግዚአብሔር፡	እግዚአብሔር፡ ላዕሌሆሙ፡	βS
§56	እዴሁ፡ ለእግዚአብሔር፡	ለእግዚአብሔር፡ እዴሁ፡	F
§59	ወኮነ፡ ዓቢይ፡ ሁከት፡ ጥቀ፡	ዓቢይ፡ ሁከት፡ ጥቀ፡ ኮነ፡	F
§60	ትንበር፡ ውስተ፡ መካና፡	ውስተ፡ መካና፡ ትንበር፡	F
§61	ወዓርገ፡ ጽርሐ፡ ሀገር፡ እስከ፡ ሰማይ	ወዓርገ፡ እስከ፡ ሰማይ፡ ጽራኃ፡ ሀገር፡	F
§63	ወለሰብአ፡ መቅስም፡ ወለሰብአ፡ ሥራይ፡	ወለሰብአ፡ ሥራይ፡ ወለሰብአ፡ መቅስም፡	δ
§64	ዓቢየ፡ ቅንዓተ፡	ቅንዓተ፡ ዓቢየ፡	F
§§66, 72	ኃምስቱ፡ መሣፍንት፡	መሣፍንት፡ ፭፡	C
§73	ሰብእ፡ እለ፡ ተርፉ፡	እለ፡ ተርፉ፡ ሰብእ፡	S
§74	ወመጽኡ፡ ወተቀበልዋ፡	ወተቀበልዋ፡ ወመጽኡ፡	S
§75	ወነሥአሙ፡ ዳዊት፡	ዳዊት፡ ወነሥአሙ፡	F
§75	እምጎበ፡ ሀለወት፡ ጽዮን፡	ለጽዮን፡ እምጎበ፡ ሀለወት፡	CS
§76	ላዕሌሃ፡ ኪሩብ፡	ኪሩብ፡ ላዕሌሃ፡	S
§78	አንተ፡ ውስቴታ፡	ውስቴታ፡ አንተ፡	S
§84	ዘተሐንጽ፡ ሊተ፡ ቤተ፡	ዘተሐንጽ፡ ቤተ፡ ሊተ፡	F
§85	ፈቃዱ፡ ለይኩን፡	ለይኩን፡ ፈቃዱ፡	S
§86	ወታቦት፡ ነበረት፡	ወነበረት፡ ታቦት፡	C
§86	ሣረሮ፡ ለቤተ፡ እግዚአብሔር፡	ለቤተ፡ እግዚአብሔር፡ ሣረሮ፡	S
§87	ወበእመት፡ ፵፡ ኑኁ፡	– ፵፡ በእመት፡ ኑኁ፡	C
		– በእመት፡ ፵፡ ኑኁ፡	S
§92	ዘያገምር፡ ፵፡ በመስፈርተ፡ ኮአስ፡	– ዘያገምር፡ በመስፈርተ፡ ኮአስ፡ ፵፡	A
		– ዘያገምር፡ በመስፈርተ፡ ኮአስ፡ ፵ዓ፡	δ
§93	እግዝእትነ፡ ማርያም፡ ቅድስት፡ ድንግል፡ በ፪፡	– እግዝእትነ፡ ቅድስት፡ ድንግል፡ በ፪፡ ማርያም፡ ወላዲተ፡ አምላክ፡	A
		– ድንግል፡ በ፪ኤ፡ ማርያም፡ ወላዲተ፡ አምላክ፡	δ
		– እግዝእትነ፡ ማርያም፡ ድንግል፡ በ፪፡	C
§94	ኪሩብ፡ ፪፡	፪፡ ኪሩብ፡	λ
§98	ቅድስት፡ ቤተ፡ ክርስቲያን፡	ቤተ፡ ክርስቲያን፡ ቅድስት፡	β
§100	ወኪራምኒ፡ ከመ፡ አቡሁ፡ ጠቢብ	ወኪራምኒ፡ ጠቢብ፡ ከመ፡ አቡሁ፡	CS

Section	Reconstructed text	Transposition	Family / MS(S)
§ 103	ወገብረ፡ መሥዋዕተ፡ ንጉሥኒ፡ ወኵሎሙ፡	ወገብሩ፡ መሥዋዕተ፡ ለእግዚአብሔር፡	
	እስራኤል፡ ለእግዚአብሔር፡	ንጉሥኒ፡ ወኵሎሙ፡ እስራኤል፡	C
§ 114	እክለ፡ ኢበላዕኩ፡	ኢበላዕኩ፡ እክለ፡	δ
§ 114	ወኢሰተይኩ፡ ወይነ፡	ወወይነ፡ ኢሰተይኩ፡	C
§ 116	ምንተ፡ ኮንኪ፡ ንግርኒ፡	ንግርኒ፡ ምንተ፡ ኮንኪ፡	C
§ 117	ተጎዝኒ፡ በእንተ፡ ፩፡ ወልድኪ፡	በእንተ፡ ፩፡ ወልድ፡ ተጎዝኒ፡	C
§ 119	ዘመጻእከ፡ ጎቤየ፡ ቀዲሙ፡	ዘመጻእከ፡ ቀዲሙ፡ ጎቤየ፡	S
§ 120	ወይቤለኒ፡ ስምዓኒ፡ እንግርከ፡	ስምዓኒ፡ እንግርከ፡ ወይቤለኒ፡	β
§ 121	ዘወለደቶ፡ ወልዳ፡	ወልዳ፡ ዘወለደቶ፡	S
§ 122	ብዙኅ፡ በእንቲአሃ፡	በእንቲአሃ፡ ብዙኅ፡	C
§ 125	ለጽዮን፡ እምነ፡	ለእምነ፡ ጽዮን፡	C
§ 126	ፀሐየ፡ ወወርኃ፡ ወከዋክብተ፡	ወወርኃ፡ ፀሐየ፡ ወከዋክብተ፡	F
§ 128	ሀገር፡ ሐዳስ፡	ሐዳስ፡ ሀገር፡	S
§ 129	ሰማዕታት፡ ወጻድቃን፡	ጻድቃን፡ ወሰማዕታት፡	C
§ 129	ቀሳውስት፡ ወዲያቆናት፡ እድ፡ ወአንስት፡	– ዲያቆናት፡ ወቀሳውስት፡ እድ፡ ወአንስት፡	β
		– እድ፡ ወአንስት፡ ዲያቆናት፡ ወቀሳውስት፡	C
§ 131	በየማና፡ ወበፀጋማ፡	በፀጋማ፡ ወበየማና፡	C
§ 134	ክርታሰ፡ ወቀለመ፡	ቀለመ፡ ወክርታሰ፡	C

2.1.2 Banal Error[76]

In the course of copying a manuscript, scribes may (often unconsiously) substitute for a word (or expression) a different, synonymous or near-synonymous word (expression). The change may involve a difference in vocabulary, grammar, spelling or any combination of these. Banal errors can easily recur independently, and as such are categorized under polygenetic errors. Let us examine some attested banal errors in DṢ families and manuscripts.

76 'Banal', in this section, is used to describe readings that are synonymous or involve only a slight change of meaning.

TABLE 2 *Banalization*

Section	Reconstructed text	Banal error	Type of error/ change[77]	Family/ MS(S)
§ 8	በመንገለ፡ ሠርቅ፡	በመንገለ፡ ምሥራቅ፡	Voc.	D
§ 8	ምጽአታ፡	ምጽአተ፡ ዚአሃ፡	Gr.	C
§ 9	ክበዲሃ፡	ክበዳ፡	Gr.	C
§ 14	በአጻብአ፡ መለኮት፡	በአጻብዒሁ፡ ለመለኮት፡	Gr.	A
		በአጻብኢሁ፡ ለእግዚአብሔር፡	Voc.	ð
§ 15	ዕብራይስጢ፡	ዕብራይስጥ፡	Spell.	DS
§ 18	ትእዛዞ፡ ለእግዚአብሔር፡	ትእዛዞሙ፡ (sic)		
		ለእግዚአብሔር፡	Gr.	ð
		ትእዛዘ፡ እግዚአብሔር፡	Gr.	D
§ 27	አገትዋ፡	አደውዋ፡	Voc.	ð
§ 28	ኮሎሙ፡ እስራኤል፡	ኮሎሙ፡ ደቂቀ፡ እስራኤል፡	Voc.	ð
		ኮሎሙ፡ ሕዝበ፡ እስራኤል፡	Voc.	C
		እስራኤል፡ ኮሎሙ	Gr.	F
		ኮሎሙ፡ ፭ኤል፡	Spell.	S
§ 29	ወዮርዳኖስኒ፡	ወዮርዳኖስሂ፡	Gr.	P
§ 31	ዘይከውን፡ ለቤተ፡ ለእግዚአብሔር፡	ዘይከውን፡ ለቤተ፡ ክርስቲያን፡	Voc.	S
§ 32	ንግሥትነ፡	እግዝእትነ፡	Voc.	ð
§ 33	ጋይኒ፡	ጋይሂ፡	Gr.	λQS
§ 35	ተሐልዩ፡	ትሴብሑ፡	Voc.	ð
§ 35	ቅዱሳን፡ ወትጉሃን፡	ትጉሃን፡ መላእክት፡	Voc.	C
§ 42	ይሳለምዋ፡	ይሳምዋ፡	Voc.	D
§ 46	ወቦኡ፡	ወገብኡ፡	Voc.	C
§ 46	ሀገሮሙ፡	ብሔሮሙ፡	Voc.	C
§ 47	ምስለ፡ ኪሩብ	ሥዕለ፡ ኪሩቤል፡	Voc.	ð
§ 48	አመንሰውዋ፡	አማሰንዋ፡	Voc.	C
§ 51	እደ፡ አምላክነ፡	እደ፡ እግዚአብሔር፡	Voc.	C
§ 53	በእስራኤል፡	ላዕለ፡ እስራኤል፡	Voc.	F
§ 57	ታቦቱ፡ ለአምላከ፡ እስራኤል፡	ታቦተ፡ ሕጉ፡ ለአምላከ፡		
		እስራኤል፡	Voc.	ð
		ታቦተ፡ አምላከ፡ እስራኤል፡	Gr.	C
		ታቦቱ፡ ለአምላክነ፡	Gr. & Voc.	S
§ 57	ዲቤነ፡	ላዕሌነ፡	Voc.	λ

77 Gr. = 'Gramatical error or change'; Spell. = 'spelling error or change'; Voc. = 'vocabulary'.

Section	Reconstructed text	Banal error	Type of error/ change	Family/ MS(S)
§60	ትንበር፡ ውስተ፡ መካና፡	ትእቱ፡ ውስተ፡ ሀገራ፡	Voc.	C
§61	ዲበ፡	ላዕለ፡	Voc.	δ
§61	ወምውታንሂ፡	– ወሙታን፡	Gr.	δ
		– ወሙታንሂ፡	Gr.	CS
§62	ታቦተ፡ እግዚአብሔር፡ አምላክነ፡	ታቦተ፡ አምላከ፡ እስራኤል፡	Voc.	C
		ታቦተ፡ አምላከ፡ ፭ኤል፡	Voc.	S
§62	ቄርናንዓተ፡	ቄርነናዓተ፡	Voc.	δK
		ቄርነንዓት፡	Voc.	C
		ቄርነናተ፡	Voc.	DF
		ቄርነነዓተ፡	Voc.	S
§63	ወውእተ፡ ጊዜ፡	ወውእተ፡ አሚረ፡	Voc.	δ
§64	ሀገራ፡	መካና፡	Voc.	C
§71	ታቦተ፡ ሕግ፡ ዘአምላከ፡ እስራኤል	ታቦተ፡ አምላከ፡ እስራኤል፡	Voc.	C
		ታቦት፡ ዘአምላከ፡ ፭ኤል፡	Voc.	S
§74	ወግር፡	ደብር፡	Voc.	C
§76	ወዳዊትሰ፡	ወዳዊትኒ፡	Gr.	C
§79 (trice)	ለአቢዳራ፡	ለአቢደራ፡	Spell.	C
§80	ሕዝብ፡	ሰብእ፡	Voc.	S
§82	ወለቱ፡ ለሳያል፡	ወለተ፡ ሳያል፡	Gr.	FS
§86	ደቂቀ፡ ኪራም፡	ደቀ፡ ኪራም፡	Voc.	CS
§86	ወደቂቀ፡ ዚአሁ፡	ደቀ፡ ዚአሁ፡	Voc.	C
§87	እም፡ ዳቤር፡	እምነ፡ ዳቤር፡	Gr.	C
§95	ወዕፀ፡ ጳውቂና፡	ወዕፀወ፡ ጳውቂና፡	Gr.	δC
§97	መዓዝሂሃ፡	መንገሌሃ፡	Voc.	C
§99	ወምግባርየኒ፡	ወበምግባርየሰ፡	Gr.	C
§100	ንትመየጥኬ፡	ንግባእኬ፡	Voc.	β
§101	ለታቦት፡	ለታቦተ፡ ሕግ፡	Voc.	C
§101	በመትሕተ፡	መትሕተ፡	Gr.	λ
§111	ወለነቢያትሰ፡	ወለነቢያትኒ፡	Gr.	δC
§116	ላዕለ፡	ዲበ፡	Voc.	S
§117	፩፡ ወልድየ፡	ዋሕድ፡ ወልድየ፡	Spell.	S
§117	ወአንቲሰ፡	ወአንቲኒ፡	Gr.	S
§118	ወኢትኔጽርያኑ፡	ኢትሬኢዩኒ፡	Voc. & Gr.	C
§118	መኃትዊነ፡	ማኅቶትነ፡	Gr.	S
§119	ተከዘ፡	ደንገፀ፡	Voc.	δ

TABLE 2 *Banalization* (cont.)

Section	Reconstructed text	Banal error	Type of error/ change	Family/ MS(S)
§§ 119, 123	**ዑራኤል፡**	**ኡሩኤል፡**	Spell.	C
		ኡርኤል፡	Spell.	FS
§ 122	**ማኅልያቲሃ፡**	**መኅልያቲሃ፡**	Spell.	ðFS
		ማኅልያሃ፡	Spell.	C
§§ 131, 133	**መኃትዊሃ፡**	**ማኃተዊሃ፡**	Spell.	ðλ
		መሃትዊትሃ፡ (sic)	Spell. & Gr.	S
		ማኃትዊሃኒ፡	Gr.	ð
§ 132	**ወፍካሬሁሰ፡**	**ወፍካሬሁኒ፡**	Gr.	C
§ 138	**ክርስቲያን፡**	**ሕዝበ፡ ክርስቲያን**	Voc.	F
		ክርስቶሳውያን፡	Voc.	S

2.1.3 Omission

Omission is a frequent phenomenon in the course of transmitting texts. Sometimes the omission occurs when the eye of the copyist jumps from a word (or phrase) to the identical word (or phrase) occurring in the next line/s, paragraph or even page. This is termed *homoioteleuton*.[78] Omissions of all kinds are grouped under polygenetic errors and cannot be useful in showing the shared family features. As we have said repeatedly, they can strengthen the kinship, though it is a weak parameter. The following list shows omissions of readings that appear in some families or manuscript(s) which affect the meaning of the text as it stands.

[§ 38] **ሎቱ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ እስመ፡ ኃረያ፡ እግዚአብሔር፡ ለጽዮን፡ ወአብደራ፡ ከመ፡ ትኩኖ፡ ማኅደሮ።** om. Q.

[§ 52] **አምላኮሙ፡ እንዘ፡ ይብሉ፡ አምላክነ፡ ዳኅን።** om. C.

[§ 68] **ወሶበ፡ ከብደ፡ እዴሁ፡ ላዕሌሆሙ፡ ፈነዎሙ፡ ፈርያን።** om. C.

[§ 73] **ወእምድኅረ፡ ገብረት፡ ዘንተ፡ ይቤሎ፡ ሰብአ፡ ሳሚስ፡ ምንተ፡ ንግበር፡ በእንተ፡ ጽዮን።** om. β.

[§ 75] **ታቦተ፡ ሕጉ፡ ለእግዚአብሔር።** om. S.

[§ 76] **ወልደ፡ አሚናዳብ፡ ይመርህ።** om. F.

78 This 'jumping' phenomenon can occur at the beginning, at the end, or in the middle of a line; and at the beginning, at the end, or in the middle of a sentence.

[§78] ወበእንተ፡ ጽዮን። ወይቤ፡ ዳዊት፡ እፈርህ፡ እግዚኦ፡ እግዚአብሔር። om. F.
[§80] ወሶበ፡ ሰምዐ፡ ዳዊት፡ ንጉሥ፡ ዘንተ፡ ነገረ፡ ሖረ፡ ከመ፡ ያምጽኣ፡ ለጽዮን። om. C.
[§80] ታቦተ፡ አምላከ፡ እስራኤል፡ ውስተ፡ ሀገራ፡ በትፍሥሕት፡ ወነሥኣ፡ ለጽዮን። om. λ.
[§87] ወገብረ፡ መሳክወ፡ ኀቡአተ። om. δ.
[§95] ንጽሐ፡ ሥጋሃ፡ ለእግዝእትነ፡ ማርያም። om. δ.
[§99] አንሰ፡ ኢተምህርኩ፡ መጻሕፍተ። om. C.
[§119] ወአቀመኒ፡ ርቱዓ፡ ወይቤለኒ፡ om. δ.
[§129] ወከማሁ፡ አ፡ ጽዮን፡ ንግሢ፡ ላዕለ። om. C.
[§130] ወከማሁ፡ አስተፍሥሒዮ፡ ለገብርኪ፡ ‡...‡ ለዓለመ፡ ዓለም። om. δCD.
[§132] ለጽዮን፡ ቅድስት፡ እንተ፡ ይእቲ፡ እግዝእትነ። om. S.
[§133] እማንቱ፡ እለ፡ ተሐንጻ፡ በአምሳለ፡ ኢየሩሳሌም፡ ዘላዕሉ፡ ወመሣውሪሃ፡ ፮፡ ሥዩማን፡ ዘቤተ፡ ክርስቲያን። om. β.
[§137] ዘይትአመን፡ ኪያሃ፡ እንበለ፡ ኑቲግ፡ ከመ፡ ታድኅኖ፡ እም፡ እደ፡ ሞት፡ ጸዋግ፡ ምስለ፡ ‡...‡ በደርግ፡ ለዓለመ፡ ዓለም፡ አሜን። om. δ.
[§138] ወምስለ፡ ጸሐፊሁ፡ ምስኪን፡ ዘኃጢአቱ፡ አጥናን። om. ε.
[§139] ወጌጋየ፡ ወጸሐፌ፡ ስምየ፡ ኀበ፡ ዓምደ፡ ብርሃን። om. D.
[§139] ኀጡአ፡ አእምሮ፡ ወኪን፡ om. DFξ.
[§139] ኃጥእ፡ ወምኑን፡ ኀጡአ፡ አእምሮ፡ ወኪን። ወምስለ፡ ኵልነ፡ ሰማዕያን፡ ለዓለመ። om. D.

2.2 *Vowel Spelling:* -i- *Alternating with* -ə-

In Gəʿəz, spelling alternation can occur between *-əy* and *-iy*, especially (but not only) in the plural of words ending in *-awi*;[79] that is, *-awiyan* ~ *-awəyan* and *-awiyan* ~ *-awəyat*. Examples in DṢ are:

[§13] [T] እስራኤላዊያን፡ ~ እስራኤላውያን፡.
[§26] [K] ኢሰማያዊያን፡ ወኢምድራዊያን፡ ~ ኢሰማያውያን፡ ወኢምድራውያን፡.
[§58] [ε] and [§59] [K] ጌታዊያን፡ ~ ጌታውያን፡.
[§126] [A] አበዊየ፡ ~ አበውየ፡.

Slightly different is the alternation ፈኒዎታ፡ ~ ፈንዎታ፡ by [A] in [§67 twice], discussed by Lambdin (1978: 134) with regard to the infinitive of III-weak verbs (verbs with final root *w* or *y*).

2.3 *Number*

There are many cases in Gəʿəz where one word may have two alternate plurals: sometimes two different broken plurals, sometimes a broken plural and a

79 Cf. Lambdin 1978: 12.

sound plural, sometimes a doubly marked plural. In the following list (Table 3), we see broken plurals and plural of plurals alternating in various families of the text.

TABLE 3 *Number*

Section	Reconstructed text	Alternative plural	Family / MS(S)
§ 29	**አዕጋሪሆሙ፡**	**እገሪሆሙ፡**	δD
§ 34	**ለነገሥታት፡**	**ለነገሥት፡**	PS
§§ 46–48, 63	**ለኢሎፍሊ፡**	**ለኢሎፍላውያን፡**[80]	CS
§§ 68, 69, 71	**ዕጕላተ፡**	– **ዕጕላት፡**	BS
		– **ዕጓላተ፡**	λDT(twice each)
		– **በዕጕሊሆን፡**	λξS
		– **በዕጕሊሆሙ፡**	ε
§ 68	**ወዕጕሊሆን፡**	– **ወዕጓሊሆን፡**	C
		– **ወዕጓላቲሆን፡**	F
§ 68	**ለዕጕላት፡**	**ለዕጓላት፡**	λT
§ 69	**ዕጕላት፡**	– **ዕጕልት፡**	δCS
		– **ዕጓላት፡**	F
§ 86, 133	**ደቂቀ፡**	– **ደቀ፡**	C(twice)DS
		– **ደቂቃ፡** (sic)	P
§ 101	**ሊቃናተ፡**	**ሊቃነ፡**	F
§ 116	**ስጡጥ፡**	**ስጡጣት፡**	F
§ 129	**ሰማዕታት፡**	**ሰማዕት፡**	F

2.4 *Metathesis*

Metathesis is evident in Geʿez; common examples are the verbs *näsäkä*/*näkäsä* 'he bites'[81] *däqḥa*/*qädḥa* 'he dedicates, consecrates'.[82] Some families or manuscripts of DṢ show metathesis in the word **መቅድሕ፡** ~ **መድቅሕ፡**.

80 In most cases [C] uses the plural form of **ለኢሎፍላውያን፡** 'Philistines'.

81 See Moscati 1964: 63. However, *näkäsä* 'he bites' is an Amharism according to Leslau (1987: 397).

82 Cf. Dillmann 1865: 460, 1098; Leslau 1987: 139, 420.

TABLE 4 *Metathesis*

Section	Reconstructed text	Metathesis	Family/MS(S)
§ 81	ለመድቅሐ፡ ዚአሃ፡	ለመቅድሐ፡ ዚአሃ፡	DFST
§ 104	መቅድሐ፡ ሕንጻሁ፡	– ወለመድቅሐ፡ ሕንጼሃ፡	C
		– መድቅሐ፡ ሕንጻሁ፡	Q
§ 104	ለመቅድሐ፡ ቤተ፡	ለመድቅሐ፡ ቤተ፡	
	እግዚአብሔር።	እግዚአብሔር፡	ϑCQ
§ 126	በአስተርክቦ፡ ስብሐት፡	በአስተብርኮ፡ ስብሐት፡	ϑ

2.5 *Word Separation*

In some families of DṢ, we observe that words with the particle ዘ- and other words (especially foreign words) are separated into two words.[83] Table 5 shows these cases.

2.6 *Other Linguistic Features*

There are also other linguistic features in the families and subfamilies or manuscripts of DṢ. Let us examine the following.

TABLE 5 *Word Separation*

Section	Reconstructed text	Word separation	Family/MS(S)
§ 41	ለዘከነቶ፡	ለዘ፡ ከነቶ፡	T
§ 42	ለዘቀደሳ፡	ለዘ፡ ቀደሳ፡	T
§ 46 (twice)	ኢሎፍሊ፡	ኢሎ፡ ፍሊ፡	A
§ 47	ለኢሎፍሊ፡	ለኢሎ፡ ፍሊ፡	A
§ 92	ኪጥሮገውሎስ፡	– ኬጥሮ፡ ገውሎስ፡	A
		– ኬጥሮ፡ ጋውሎስ፡ (twice)	C
§ 111	ናቡከደነጾር፡	– ናቡ፡ ከደነ፡ ጻር፡ (sic)	A
		– ናቡከደነ፡ ፆር፡	DF
§ 114	እምዘ፡ ወድቀት፡	እምዘወድቀት፡[84]	ϑS

83 Furthermore, [F] has the reading of the name ፍሬ፡ ምናሞስ፡ 'Frumentius' in (ff. 27va, 27vb, 28va, 28vb (twice)), which is usually considered as one name ፍሬምናሞስ።.

84 In this case I have reconstructed the separated form.

2.6.1 Deletion

We can see deletion in some witnesses of DṢ. The usual Ethiopic form of the name **አፍኒን፡ ወፊንሐስ፡** is shortened to **አፍኒ፡ ፊንሐስ፡** in K [§47] and **አፍኒ፡ ወፊንሐስ፡** in Dξ [§47] and C [§50]. The last radical of the name **አፍኒን፡** and the conjunction **ወ-** between the two names are deleted.

2.6.2 Labialization (Orthography)

There is labialization of *-l-* in the following manuscripts against the rest of the families: [P] gives the reading **ድሎትየ፡** in [§6], against **ድልወትየ፡**. [Q] in [§77] also has the reading **በኢ.ድሎቱ፡** against **በኢ.ድልወቱ፡**. Similarly, in [§114], *-l-* is labialized due to the succeeding vowel *-u-* [> *-w-*], which then gets deleted. The majority of the families have the verb **ሀሎኩ፡**, against **ሀለውኩ፡** by [Fεξ] in [§116]. Ge'ez of course readily allows such a feature. Finally, in [§§131–132], we notice that [A] has the reading **ተቋመ፡** instead of **ተቅዋመ፡** seen in the rest of the families.

2.6.3 Insertion of Phonetic Glide

MS [C] has the reading **ጌታ·ያውያን፡** 'the Geta-ites' in [§58] and **ጌቱያውያን፡** in [§59]. It inserts the phonetic glide **-ያ-** [*ya*] in the text against the original reading **ጌታውያን፡**. This may be due to the anticipation of *-y-* by the copyist; as a result, a phonetic glide is inserted.

2.6.4 Feminine Marker

The feminine marker in Ethiopic, as in Semitic in general, is *-t*. There are also some cases where a feminine noun uses no *-t*. **ድንግል፡** 'virgin', for instance, can be used for both masculine and feminine. Nevertheless, some witnesses (AB and KT) in DṢ give the feminine form as **ድንግልት፡** in [§135].

2.6.5 Punctuation

Ethiopic manuscripts preserve various kinds of punctuation marks. They have been carefully registered in this edition.[85] There are some peculiar punctuation marks attested in some DṢ families and manuscripts. We can find much more unusual punctuation marks in manuscripts written prior to the 13th or 14th cent. AD. Among the ten witnesses, [K], [Q], [S] and [T] preserve the old form of full stop [፠] as instead of four dots [⁘].

85 Cf. Dillmann 1907: 33; Marrassini 1992: 513–520; Bausi 2008: 36.

SECTION 2

Text Edition and Translation

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CHAPTER 4

Critical Edition

ዘጽዮን*

(1) $_{1}$፦በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩፡ አምላክ[1]። $_{2}$በስመ፡ ክስብኤል፡ ወቢቃ[2]፡ ወአካዕ[3]። $_{3}$ዝውእቱ፡ ምስጢር[4]፡ ኅቡእ፡ ዘታዕካ[5]፡ ሰማይ[6]፡ ልኩዕ። $_{4}$ዘኢይትአመር[7]፡ ክዋኔሁ፡ በሕሊና፡ መላእክት፡ ወሰብእ። $_{5}$ዘኢይትወቀር[8]፡ በጉድበ[9]፡ ዕልዋን፡ ወዘኢይትመዋእ[10]፡ ለፀብእ። $_{6}$ጌርጌላሁ[11]፡ ለንጻስ[12]፡ ወደብተራሁ[13]፡ ሥሩዕ። (2) $_{1}$መብረቅ[1]፡ አውዱ፡ ወአፍራሲሁኒ[2]፡ ፪[3]። $_{2}$ስብሐቲሁ፡ ብዙኅ፡ በአፈ፡ ትጉሃን፡ ምሉእ። $_{3}$ዘሀሎ፡ እምቅ[A1^{ra}]ድ[D41^{ra}]መ፡ ዓለማት[4]፡ ወሰማ[F1^{ra}]ይኒ[5]፡ እምቅድመ፡ ይጣዕጣዕ። $_{4}$ገባሬ፡ መላእክት፡ በመንፈስ፡ አፉሁ፡ [C1^{r}] ፦እም፡ ፪[6]፡ ጠባይዕ። $_{5}$ዘፈጠ[T25^{rb}]ሮ፡ ለአዳም፡ ዘበአርአያሁ[7]፡ ወአምሳሊሁ[8]፡ ዘየማነ[9]፡ እዴሁ፡ ጽኑእ። (3) $_{1}$ዘአስተናበረ፡ ፦ዓለማተ፡ ወአዝማናተ[1]፡ እስከ፡ ፍጻሜ፡ በማኅተመ[2]፡ ሰብእ[3]። $_{2}$ጥበበ፡ ዚአሁ፡ ብዙኅ[4]፡ በነጊር፡ ዘኢይትዌዳእ። [B1^{r}] $_{3}$፩[5]፡ አምላክ፡ ወ፩[6]፡ እግዚእ፡ ፦አብ፡ ወ[Q1^{ra}]ወልድ፡ ወመንፈስ፡ ቅዱስ[7]፡ ዘኢይሰደቅ፡ ፦ዘእም፡ ፩[8]፡ ነቅዕ። $_{4}$ሎቱ፡ ይደሉ፡ ስብሐት፡ [A1^{rb}] በአፈ፡ ኵሉ፡ ፍጥረት። $_{5}$ወበል[D41^{rb}]ሳን[9]፡ ጸያፍ፡ ወላዕ[S137^{ra}]ላዕ[10]፡ ፦ለዓለመ፡ ዓ[F1^{rb}]ለም፡ አሜን[11]።

(4) $_{1}$እኬልሕ፡ ወአነክር[1]፡ እሴብሕ፡ ወእዜምር፡ ለክብረ፡ በዓላ፡ [C1^{v}] በተቅዋመ[2]፡ ማኅቶት፡ ዘወርቅ፡ እግዝእትነ[3]፡ ንጽሕት፡ ወብርህት፡ ጽዮን፡ ሰማያዊት[4]፡ ታቦተ[5]፡ ሕግ፡ ዘበአማ[T25^{va}]ን፡ ዘይሴብሕዋ[6]፡ ሰማያውያን፡ ወምድራውያን። (5) $_{1}$አልቦ፡ ፦ዘከማሃ፡ ዘይትዔረያ[1]፡ [P1] ፦በስን፡ ወበላሕይ[2]፡ በክብር፡ ወበዕበይ[3]፡ ዘእንበለ፡ እግዚአብሔር፡ ባሕቲቱ። (6) $_{1}$ወሶበ፡ [A1^{r}]^{c} አንሶሰወ፡ አእጋረ[1]፡ ሕሊናየ፡ ውስተ፡ አዕጻዲሃ[2]፡ ተፈጣሕኩ፡ እንዘ፡ እብል፡ አነብብ[3]፡ ወእተረጉም[4]፡ እንበለ፡ ድልወትየ[5]። $_{2}$በቀ[F1^{va}]ዳሚ[6]፡ ገብረ፡ [D41^{va}] እግዚአብሔር፡ ሰማየ[7]። ወምድርኒ[8]፡ [B1^{v}] ፦ሀለወት፡ እምትካት[9]። [C2^{r}]

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1 Consulted (ABCDFPQST [§§1–4]), (ABCDFKPQST [§§4–135]) | * ዘሰኑይ፡ AB | ዘሙሴ፡ C | not mentioned DFS | ድርሳነ፡ ጽዮን፡ ዘሰኑይ፡ P. [1] በስመ፡ ... አምላክ፡] om. C | [2] ቢቃ፡ C | [3] ወአክዕ፡ T | [4] om. S | [5] በታዕካ፡ BP | [6] ሰማያት፡ C | [7] ዘኢይተአመር፡ B; ኢይኤመር፡ C; ዘኢይትአምር፡ P | [8] ዘኢይወቅር፡ D | [9] በጉድብ፡ D | [10] ወኢይትመዋዕ፡ CP; ወዘኢትመዋዕ፡ S | [11] ጌልጌላሁ፡ F| [12] ለንጻስ፡ BD | [13] ወደብተራሰ፡ D.

2[1] መብረቀ፡ ð; ወ' S | [2] አፍራሲሁ፡ ð; ወአፍራሲሁ፡ F | [3] ፬፡ ðQS; አርባዕ፡ C | [4] ዓለም፡ C | [5] በሰማይኒ፡ ð; ወሰማየ፡ S | [6] እምነ፡ ፩፡ ξFS; እምነ፡ ፬፡ ð; | [7] ዘበአርያሁ፡ D; በአርአያሁ፡ ðCS | [8] ወበአምሳሊሁ፡ ðCDS | [9] በየማነ፡ CS.

3[1] አዝማናተ፡ ወአመታተ፡ C | [2] በማኅተም፡ AFξ | [3] ሰብአ፡ F | [4] ብዙኅ፡ C | [5] ፩ዱ፡ P | [6] ፩ዱ፡ ð | [7] 'ሥሉስ፡ C; om. P | [8] እም፡ አሐዱ፡ ðC | [9] ወበልሳንየ፡ C | [10] ወበላዕላዕ፡ D; om. ð | [11] ለዓለም፡ ዓለዓለም፡ (sic) F.

4[1] ወእነግር፡ C | [2] ለተቅዋመ፡ ðφDS | [3] ወመድኃኒትነ፡ add. C | [4] om. C | [5] starts to be consulted hereafter K | [6] ወይሴብሕዋ፡ F; ዘይሴብሕዎ፡ P.

5[1] ዘይትዔረያ፡ ዘከማሃ፡ ð; ወዘይትኤረያ፡ C | [2] በሥን፡ ላሕይ፡ S | [3] ወዕበይ፡ F.

6[1] እግረ፡ CP | [2] አዕጻዳቲሃ፡ S | [3]አንብብ፡ A; ወአንብብ፡ C; እነብብ፡ P | [4] ወእትመረጕዝ፡ F | [5] ድሎትየ፡ P | [6] በቀዳሚ፡ B | [7] ወምድረ፡ add. D | [8] ወምድረ፡βS; ወምድርሰ፡ λ | [9] om. AB, ወካዕበ፡ ሀለ' P.

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(7) ₁ₐወአተሉ¹፡ ካዕበ፡ ₐወእቤ²፡ ደብረ³፡ ጽዮን፡ ዘአፍቀረ፡ ሐነጸ⁴፡ መቅ[Q1ʳᵇ]ደሶ፡ በአርያም። ₂ወሣረራ፡ ውስተ፡ ምድር፡ ዘለዓለም። ₃ምድር⁵፡ ህሉት⁶፡ ይእቲ፡ እ[K1ᵛᵃ]ምቅድመ፡ ዓለም። (8) ₁ጽዮን፡ ሰማያዊት፡ እንተ፡ ይ[T25ᵛᵇ]እቲ፡ ማኅደሮሙ¹፡ ለቅዱሳን፡ ዘትነግሥ²፡ ፦ለዓለ[A1ᵛᵃ]መ፡ ዓለም³። ₂ምስለ፡ እሊአሃ፡ ወብርሃነ፡ በግዑ፡ እንዘ⁴፡ ያበርህ፡ ላቲ⁵። ₃ደብረ፡ ጽዮን፡ ሀለወት፡ ፦በመንገለ፡ ሠርቅ⁶፡ ፦እንተ፡ ባቲ፡ በገቦ፡ [F1ᵛᵇ] መስዕ⁷። (9) ₁ሀገሩ፡ ለ[S137ʳᵇ]ንጉሥ፡ ዓቢይ፡ ዘይጸንሑ¹፡ ምጽአታ²፡ ጻድቃን፡ ወሰማ[D41ᵛᵇ]ዕት³፡ ዘተካፈሉ፡ ክበዲሃ⁴። ₂ወእግዚ[C2ᵛ]አብሔር፡ ፦የአምር፡ ኵሎ⁵፡ ዘእንበለ፡ ይኩን። ₃ኃረያ፡ ለጽዮን⁶፡ ወሣረራ፡ ከመ፡ ትኩኖ፡ ማኅደሮ። ₄ወይቤ፡ ፦ውስቴታ፡ አኃድር⁷፡ እስመ፡ ሠመርክዋ⁸፡ ወኃረይክዋ።

(10) ₁አማን¹፡ አእሚሮ²፡ ፦እግዚእ፡ እ[K1ᵛᵇ]ግዚአብሔር³፡ በከ[A1ᵛᵇ]መ፡ ሣረራ፡ ለጽዮን፡ እምቀዳሚት⁴፡ ወአመ⁵፡ አውጽአሙ፡ ለሕዝ[T26ʳᵃ]ቡ፡ እምግብረ፡ ግንፋል፡ ወእምቤተ፡ ቅንየት⁶። [B2ʳ] ₂ወይቤሎ⁷፡ ለሙሴ፡ ገብሩ፡ [F2ʳᵃ] ወኀቢዩ፡ አመ፡ ዓ[Q1ʳᶜ]ርገ⁸፡ ውስተ፡ ደብረ፡ ሲና፡ ቁመኒ፡ ዝየ። (11) ₁አልቦ¹፡ ዘዓርገ²፡ ምስሌከ³። ₂ወአልቦ፡ ዘይሄሉ⁴፡ ው[C3ʳ]ስተ፡ ርእሰ⁵፡ ደብር፡ ዘእንበሌከ። ₃ወፍታሕ⁶፡ አሣዕኒከ፡ እም[D42ʳᵃ]እገሪከ፡ እስመ⁷፡ ምድር፡ ፦ኅበ፡ ትቀውም⁸፡ ቅድስት፡ ይእቲ። [P2] ₄ወሶበ፡ ፈጸመ፡ ፦ተናግሮ፡ ዘንተ⁹፡ ወዘይመስሎ፡ ወሀበ¹⁰፡ ፦ጽላተ፡ ዘትእዛዝ¹¹፡ ው[A1ᵛᶜ]ተ፡ እዴሁ። ₅ወጽሐፉት፡ እንተ፡ ፪ሆን¹²፡ ገበዋቲሁ፡ እንተ¹³፡ ለፈ¹⁴፡ ፦ወእንተ፡ ለፈ¹⁵። [K2ʳᵃ] (12) ₁ወጽሕፈቶንሂ¹፡ ጽሕፈተ²፡ እግዚአብሔር³፡ ውእቱ። ₂ወግሉፍ፡ ውስተ፡ ጽሌሁ⁴፡ ስመ⁵፡ እግዚአብ[F2ʳᵇ]ሔር፡ የውጣ፡ ወልደ፡ [T26ʳᵇ] እግዚ[S137ᵛᵃ]አብሔር፡ ውእቱ፡ በምስጢር። ₃ወይቤሎ፡ እግዚአብሔር፡ ለሙሴ⁶፡ [C3ᵛ] ወሀብኩከ⁷፡ ዘንተ፡ ጽላተ፡ ዘኪዳን። ₄እስመ፡ በዝንቱ፡ ነገር፡ አቀውም፡ ኪዳንየ⁸፡ ዘምስለ⁹፡ ኵሎሙ፡ እስራኤል¹⁰። (13) [D42ʳᵇ] ₁ወዘንተ¹፡ ሶበ²፡ ይቤሎ³፡ ለሙሴ⁴፡ [B2ᵛ] አእሚሮ⁵፡ [A2ʳᵃ] ‡...‡ ውስተ፡ ከርሣ⁶፡ ለማርያም⁷፡ እ[Q1ᵛᵃ]ንተ፡ ይእቲ፡ ጽዮን፡ ታቦተ፡ ሕግ፡ ዘኪዳን። ₂ወከመ⁸፡ ይድኃኑ፡ ባቲ⁹፡ ምዕመናን፡ ዘውእቶሙ፡ እስራኤላውያን¹⁰።

7¹ አተሉ፡ C | ²ₐ-ₐ ጽዮን፡ በከመ፡ ይቤ፡ ነቢይ፡ P | ³ በደብረ፡ B | ⁴ ወሐነጸ፡ AKFξ | ⁵ om. C; ምድርኒ፡ S | ⁶ ድሉት፡ ወህሉት፡ C. 8¹ ግኅበሮሙ፡ Fξ | ²ዘይነግሥ፡ S | ³ለዓለም፡ BF; አሜን፡ add. D | ⁴om. C | ⁵ ላዕሌሃ፡ C | ⁶ 'ምሥራቅ፡ D; መንገለ፡ ምስራቅ፡ SK | ⁷ እንተ፡ በገቦ፡ መስዕ፡ ፅ; እንተ፡ ገቦ፡ መስዕ፡ C; እንተ፡ ባቲ፡ መስዕ፡ D. 9¹ ዘይጸይሑ፡ A; ይጸንሑ፡ F; ዘይጽንሑ፡ DB; ይእቲ፡' C | ² ምጽአተ፡ ዚአሃ: C | ³ መዋዕያን፡ add. C| ⁴ ክበዳ፡ C | ⁵ ' ኵሉ፡ AP; ዘየ' εFT | ⁶ ለጽን፡ (sic.) D | ⁷ አኃድር፡ ውስቴታ፡ ፅ | ⁸ om. βD. 10¹ om. C | ² ወ' C; om. ፅ | ³ እግዚአብሔር፡ እግዚእ፡ βD | ⁴ እምቅድመ፡ ዓለማት፡ C | ⁵ አመ፡ ፅ | ⁶ ቅኔያት፡ C | ⁷ እግዚአብሔር፡ add. C | ⁸ om. C. 11¹ ወ' ፅ | ² ዘየዓርግ፡ Cε | ³ ዘምስሌከ፡ AKξ | ⁴ ምስሌከ፡ add. S | ⁵ om. S | ⁶ ፍታሕ፡ C | ⁷ ዘትከይዳ፡ add. ፅ | ⁸ om. A; ትቀውም፡ S | ⁹ ዘንተ፡ ተናጊሮ፡ ፅD; ዘንተ፡ ተናግሮ፡ F | ¹⁰ ወሀበ፡ S | ¹¹ ጽላተ፡ ትእዛዝ፡ C | ¹² ክልኤሆን፡ F | ¹³ om. T | ¹⁴ ለፈኒ፡ γ | ¹⁵ 'ለፈ፡ ፅ; om. F. 12¹ ወጽሕፈቶን፡ ፅ | ² በአጻብአ፡ C | ³ እግዚእ፡ ' εFξ | ⁴ ቁጸሊሁ፡ ፅ; ቁሰሊሁ፡ AFKξ | ⁵ እስመ A | ⁶ ለሙሴ፡ ገብሩ፡ ወኀቢዩ፡ ወይቤሎ፡ add. C and correcting it. It may be a *homoioteleuton* from [§10] | ⁷ 'አ C | ⁸ ዘምስሌከ፡ add. C | ⁹ ዘምሉዕ፡ A; ዘምስሌከ፡ ወምስለ፡ C; ምስለ፡ F | ¹⁰ ሰብአ' F. 13¹ om. S | ² om. C; ወ'S | ³ ዘይቤሎ፡ C | ⁴ ሙሴ፡ add. P; ለሙሴ፡ add. Q; ዘንተ፡ ለሙሴ፡ S | ⁵ ከመ፡ የኃድር፡ add. C; እግዚእነ፡ ከመ፡ ይኩን፡ ሰብአ፡ add. P | ⁶ ለእግዝእትነ፡ add. C | ⁷ ማርያም፡ C; ለጽዮን፡ εS | ⁸ ከመ፡ C | ⁹ ኵሎሙ add. C | ¹⁰ 'ዊያን፡ T.

(14) ₁ወእንዘ፡ ሀሎ፡ ሙሴ፡ ቅድመ፡ እግዚአብሔ[K2rb]ር፡ ወተመጠወ[1]፡ በእደዊሁ[2]፡ ዘንተ፡ ጽላተ፡ ዘተጠብ[C4r]ጠ[F2va]በ፡ ⸢በቀለመ፡ እሳት[3]፡ ⸢በአጻብአ፡ መለኮት[4]። (15) ₁ወጽሕፈቱሂ[1]፡ ከመዝ፡ ውእቱ፡ በነገረ፡ ዕብራይስ[T26va]ጢ[2]፡ ወበፊደላት[3]፡ ሄኖክ፡ ዘተምህረ። ₂ወኖኅያቲሁ[4]፡ ወነገራቲሁ[5]፡ ⸢ከመዝ፡ ውእቱ[6]። ₃፲[7]፡ ቃላት፡ ዘአሐቲ፡ ኅ[A2rb]ርመቱ[8]፡ ወአኃቲ፡ ቅርጸቱ[9]። ₄ዘይቀልሎ፡ ኅልፈተ፡ ሰማይ፡ ወ[D42va]ምድር።

(16) ₁ወይቤሎ[1]፡ ⸢ካዕበ፡ እግዚአብሔር[2]፡ ለሙሴ፡ ወመላእክዎሙ፡ ጥበበ፡ ለባስልኤል፡ ዘው‡...‡[3]፡ ወልደ፡ ዖር፡ ዘእምይሁዳ[4]፡ ወለኤልያብ[5]፡ ዘአክስምካ[6]፡ ዘእምሕዝበ[7]፡ ዳን። (17) ₁ወወሀብክዎሙ፡ ⸢መንፈስ፡ ቅዱስ፡ ጥ[F2vb]በበ፡ ወአ[K2va]እምሮ[1]፡ እቁመ[2]፡ [B3r] ከ[S137vb]መ፡ ይግ[C4v]በሩ፡ ኵሎ[3]፡ ግብራ፡ ለደብተራ፡ መርጡል[4]፡ ₐወታቦት[5]፡ ዘህር[Q1vb]መቱ[6]፡ ₆ወተቅዋመ፡ ማኅቶት፡ ወምሕዋጽ[7]፡ ዘላዕሌሃ፡ ₆ይነብር[8]፡ [A2rc] ው[T26vb]ስተ፡ ደብተራ፡ ₐመርጡል[9]። [P3] (18) ₁ወተአዚዞ፡ ሙሴ፡ ወነሢአ[1]፡ ውእተ፡ ጽላተ፡ ወወረደ[2]፡ እምደብረ፡ ሲና። ₂ወገብአ፡ ኀበ፡ ሕዝብ[3]፤ ወነገሮሙ፡ ⸢ትእዛዘ፡ ለእግዚአብሔር[4]። ₃ወለእሉሂ[5]፡ [D42vb] ⸢፪፡ ጠቢባን[6]፡ አዘዞሙ፡ ይግበሩ፡ ሥርዓተ፡ ደብተራ። ₄ወገብርዋ፡ በዘኢ.ተሀለየ[7]፡ በልበ፡ እጓለ፡ እመሕያው።

(19) ₁‡...‡ ፲[1]፡ አዕጻዳት[2]፡ ወለለ፩[3]፡ ጸድፍ[4]፡ ኑኑ፡ ፷ወ፰[5]፡ በእመት። ₂⸢ወገ[C5r]ብሩ፡ መንጦላዕተ[6]፡ ወራኅቡኂ[7]፡ ፬[8]፡ በእመት። ₃ወገብሩ[9]፡ መንጦላዕ[K2vb]ተ፡ ደብተ[F3ra]ራ[10]፡ ደርከኖ[11]፡ ወዘሕብረ፡ ከ[A2va]ብድ[12]፡ ⸢ወሥዕለ፡ ኪሩብ፡ ውስቴቱ[13]፡ ‡...‡[14] ፬[15]፡ አዕማድ[16]።

(20) ₁ወገብሩ[1]፡ ምስሃለ፡ መልዕልቴሃ፡ ኀበ፡ ትነብር፡ ₐታቦ[T27ra]ት[2]፡ ቅድሳቱ[3]፡ ₐለእግዚአብሔር[4]።[B3v] ₂ወ፪፡ ኪሩብ፡ ⸢ውስተ፡ ፩[5]፡ ኪሩብ[6]፡ ውስተ፡ ጽንፈ[7]፡ ምስሐል። ₃ወ፩[8]፡ ውስተ[9]፡ ጽንፍ[10]። ₄ወይጼልሉ፡ በክነፊሆሙ። ₅ወሰብኡ[11]፡ ማኅተዊሃ[12]፡ ዘወርቅ።

14[1] ተመጠወ፡ CS | [2] እም፡ እደ፡ እግዚአብሔር፡ C | [3] om. C | [4] በአጻብዒሁ፡ ለመለኮት፡ A; በአጻብኢሁ፡ ለእግዚአብሔር፡ ϑ. 15[1] ወጽፈቱሂ፡ (sic) D | [2] ዕብራይስጥ፡ DS | [3] ወበፊደላት፡ F | [4] ወበኖኅያቲሁ፡ C; ኖኅያቲሁ፡ P | [5] ወነገሩኒ፡ C | [6] ዝውእቱ፡ S | [7] ፲ቱ፡ ϑ | [8] ኅርመታ፡ S; ክረምታ፡ T | [9] ቅርጸታ፡ S. 16[1] ወይቤ F | [2] እግ' ካዕበ፡ C | [3] ዘውሬ፡ Aεξ; ዘውፌ፡ ϑ; ዘውዕ፡ C; ዘውራ፡ F; ዛውሬ፡ S | [4] om. C | [5] ወለኤልያስ፡ F | [6] ዘአስምካ፡ ϑ; ዘአክሲምክ፡ C | [7] እምሕዝብ፡ C. 17[1] መንፈስ፡ ቅዱሳዌ፡' B; ጥበበ፡ መንፈስ፡ ቅዱስ፡ ' C; በመንፈስ፡ ቅዱስ፡' FS; መንፈስ፡ ቅዱሳዌ፡' P; መንፈስ፡ ቅዱስ፡ ' T | [2] እቁም፡ ε | [3] om. S | [4] መርጡር፡(sic) S | [5] ወታቦት፡ ABφε; ወታቦታት፡P | [6] ዘህርመት፡ϑC; በህርመቱ፡ S | [7] ወምዕዋድ፡ ϑ; ወምዕዋደ፡ S | [8] b-b 'ወምዕዋድ፡ ዘላዕሌሃ፡ ይገብር፡ ϑ; ወምሕዋድ፡ ዘላዕሌሃ፡ ወተቅዋመ፡ ማኅቶት፡ ይነብር፡ C | [9] a-a om. F. It is an *homoioteleuton* from መርጡል፡ to መርጡል። 18[1] om. C | [2] ወረደ፡ ϑφε; ዘወረደ፡ S | [3] ሕዝቡ፡ S | [4] ትእዛዘሙ፡ (sic) ለእግዚአብሔር፡ ϑ; ትእዛዘ፡ እግዚአብሔር፡ D | [5] ወለእሉ፡ CS | [6] ፪ቱ፡ ጠቢባን፡ ϑ; ጠቢባን፡ ፪፡ S | [7] ዘኢ.ተሀለየ፡ ϑ. 19[1] ፲፡ቱ፡ ϑ; በ፲፡ C | [2] -ፃ- s.l. D; አዕጻዳተ፡ S | [3] ወለለ፩ዱ፡ ϑ; ወለእለ፡ ፩፡ D | [4] አዕፃድ፡ C; om. D | [5] ፷ወ፰ተ፡ B; ፷ወ፰ቱ፡ P | [6] om. C; ' ደብተራ፡ add. F; ' መንጦእተ፡ (sic) S | [7] ወርኅቡኂ፡ ϑξ | [8] ፬ቱ፡ ϑ; ርብዓ፡ D | [9] ወገብረ፡ ϑ | [10] om. C | [11] ዘደርከኖ፡ C | [12] ከብዩ፡ (sic) A; ከብደ፡ D; መረግድ፡ S | [13] ወሥእሉ፡ ውስቴቱ፡ ኪሩበ፡ C; ወሥዕሉ፡ ' D; ወሥዕሉ፡ ኪሩብ፡ ውእቱ፡ F; 'ውስቲቱ፡ (sic) P; ወሥዕሉ፡ ኪሩብ፡ ውስቲቱ፡ (sic) T | [14] ውስተ፡ C | [15] ፬ቱ፡ ϑ | [16] አዕማደ፡ DT. 20[1] ወገብሩ፡ add. D | [2] om. B; ታቦት፡ D | [3] ቅድስቱ፡ D | [4] a-a ታቦት፡ ትነብር፡ ቅድስቱ፡ ለእግዚአብሔር፡ S | [5] ፩፡ CS; ውስተ፡ ፩ዱ፡ ϑ | [6] om. C | [7] om. D; ፩፡ K | [8] ፩ዱ፡ ϑ; ወ፬። Q | [9] om. Q | [10] ጽንፉ፡ P | [11] ሰብኡ፡ F | [12] ማኅተሚሃ፡ FSβεξ.

(21) ₁ወኵሎ[1]፡ ዘተገብ[D43ra]ረ[2]፡ ለግብረ[3]፡ ቅድሳት[4]፡ ⸢ወር[Q1vc]ቀ፡ ንጹሐ[5]፡ ዘያበውኡ[6]፡ ወኮነ[7]፡ ጐላቄሁ፡ ፳ወ፱[8]፡ መካልይ[9]፡ ወ፲፱ወ፱[10]፡ ሰቅል፡ በሰቅለ፡ [S138ra] ቅዱሳን[11]። ₂ወብሩርኒ፡ ፱[12]፡ መካ[C5v]ልይ[13]፡ ⸢ወ፲ወ፯[A2vb]፱ወ፳ወ፭[14]፡ ሰቅል፡ ገብ[F3rb]ርዎ[15]፡ አርእስተ[16]፡ አዕማድ፡ ወለበጥዋ[17]፡ ወ[K3ra]አሰርገውዋ።

(22) ₁ወተፈጸመ፡ ግብረ[1]፡ ደብተራ፡ መርጡል[2]። ₂ወግብረታሰ[3]፡ ⸢ከመ፡ እንግር[4]፡ በበአሐቲ፡ ስእንኩ፡ ፈክሮታ[5]፡ በከመ፡ ይቤ፡ ጳውሎስ፡ ወኢይ[T27rb]ትከሐል[6]፡ ይትናገርዎ[7]፡ በበገጹ።

(23) ₁⸢ወእምዝ፡ ተናገሮ፡ እግዚአብሔር[1]፡ ለሙሴ፡ ወይቤሎ[2]፡ አመ፡ ርእሰ፡ ሠርቅ፡ ⸢ዘቀዳሚ፡ ት[B4r]ክላ[3]፡ ለደብተራ፡ መርጡል። ₂ወአንብራ[4]፡ ለታቦትየ፡ እንተ፡ ውስጣ[5]፡ ምስ[D43rb]ሐል፡ ጎበ፡ [A2vc] ⸢ይጼልኑ፡ ኪሩቤል[6]። [P4] (24) ₁ወለመጽሐፈ[1]፡ ትእዛዝ[2]፡ እንተ[3]፡ ይእቲ[4]፡ ጽላት፡ ዘሕግ፡ አንብ[C6r]ራ፡ ውስተ፡ ከር[F3va]ሣ፡ ለታቦት። ₂ወበህየ፡ እትኤመር[5]፡ ለከ[6]፡ በስብሐትየ[7]። ₃ወገብራ[8]፡ ከማሁ፡ ወአንበራ[9]፡ [K3rb] ለታቦት፡ ውሣጤ፡ ደብተራ። ₄ወጽላትኒ[10]፡ ውስተ፡ ከርሣ፡ ለታቦት[11]።

(25) ₁ወሰወራ፡ በ[Q2ra]መንሶላዕት፡ ዘጎብረ[1]፡ ከብድ፡ በከመ[2]፡ አዘዘ[3]፡ እግዚአብሔር። ወተመልአ[T27va]ት፡ ደብተራ፡ ስ[S138rb]ብሐተ፡ እግዚአብሔር። ₂ወዓምደ[4]፡ ደመና[5]፡ መልእልቱሃ[6]፡ ኮሎ[7]፡ መዓልተ። ₃⸢ወብር[A3ra]ሃነ፡ እሳት፡ ሌሊተ[8]፡ ቅድመ፡ ኵሎሙ፡ እስራኤል[9]። (26) ₁ወታቦትሰ[1]፡ ንጽሕት፡ ይእቲ፡ ⸢እግዝእትነ፡ ማርያም[2]፡ ⸢ዘይትማሰላ፡ አልቦ[3]፡ ኢሰ[C6v][F3vb]ማያውያን[4]፡ ወኢምድራ[D43va]ውያን[5]። ₂ወጽላትኒ፡ ቃለ፡ እግዚአብሔር፡ ውእቱ፡ ዘንደረ፡ ው[B4v]ስተ፡ ከርሣ፡ ወተሰብአ፡ እምኔሃ[6]። ₃ወነበረት[7]፡ ከመዝ[8]፡ ታቦተ፡ ሕጉ፡ ለእግዚአብሔር፡ እንተ፡ ይእቲ፡ ጽዮን[9]፡ [K3va] ሰማያዊት፡ ⸢በስብሐት፡ ብዙኅ[10]፡ ዘኢይትነገር፡ እስከ[11]፡ አዕረፈ፡ ሙሴ።

(27) ₁ወእምዝ፡ ⸢ሶበ፡ ወጽኡ፡ እስራኤል[1]፡ አመ፡ አገ[A3rb]ትዋ[2]፡ ለኢያሪኮ፡ ወቦኡ፡ [T27vb] ካህናት፡ ውስተ፡ ዮርዳኖስ፡ እንዘ፡ ይጸውርዋ፡ ለጽዮን፡ ወቆሙ፡

21[1] om. B; ወኵሎ፡ CPS | [2] ዘገብረ፡ C | [3] በግብረ፡ δ | [4] ቅድሳን፡ S | [5] ወርቅ፡ ንጹሕ፡ δ; ዓሥራተ add. C; ወርቅ፡ ንጹሐ፡ F | [6] ዘይበውኡ፡ A | [7] መካነ፡ D | [8] ፳ወ፱ቱ፡ δ | [9] መካልየ፡ C; መካል፡ (sic) D | [10] ፱ወ፲፡ S | [11] ወእሐዱ፡ መካልይ፡ መጠኑ፡ ፲ቱ፡ ወ፯ቱ፡ ፱ት፡ ፳ወ፫፡ ውእቱ። add. P | [12] ፱ት፡ δ; ፫፡ S | [13] መካልየ፡ C | [14] ወ፲ቱ፡ ወ፯ቱ፡ ፱ት፡ ወ፳ወ፭ቱ፡ δ; ፲ወ፯፱፳ወ፭፡ F | [15] ገብርዋ፡ S | [16] ለአርእስተ፡ C | [17] ወለበጥዎ፡ λDS. 22[1] ግብረተ፡ C | [2] om. C | [3] ወግብራትሰ፡ (sic) C | [4] እነግር፡ C | [5] ፈክሮቶ፡ C; ተናግሮ፡ ወፈክሮታ፡ S | [6] ኢይትከሐል፡ S | [7] ይንግርዎ፡ γ. 23[1] Ill. S | [2] om. δ | [3] ’ትካላ፡ A; ወርጎ፡ ትክል፡ C; ’ተከላ፡ ε; ’ትከለ፡ F | [4] ወአንበራ፡ C | [5] ውስተ፡ λ; ውስጠ፡ δQ | [6] ይጼልል፡ ’A; ’ ኪሩብ፡ CKξ; ይጼልሎ፡’ D; ይጼልል፡ ኪሩብ፡ F. 24[1] መጽሐፈ፡ A; ወመጽሐፈ፡ δ | [2] ትእዘዝ፡ (sic) P | [3] om. D | [4] om. β | [5] እትአመር፡ A; እትአመን፡ δ; እንትኤመር፡ (sic) D | [6] om. β | [7] ለስብሐትየ፡ β | [8] ወገብረ፡ C; ወግበራ፡ φ | [9] ወአንብራ፡ φ | [10] ወጽላተኒ፡ εQ| [11] ወአም፡ (sic) በህየ፡ እትኤመር፡ ለከ፡ በስብሐትየ፡ ወግበራ፡ ከማሁ፡ ወአንብራ፡ ለታቦት፡ ውሣጤ፡ ደብተራ፡ ወጽላተኒ፡ ውስተ፡ ከርሣ፡ ለታቦት። rep. S. 25[1] ዘጎብረ፡ CK | [2] ዘከመ፡ δ; ወከመ፡ D | [3] አዘዘ፡ F | [4] ወዓውደ፡ S | [5] መና፡ S | [6] መልእልቱሁ፡ C; መልእልቲሃ፡ (sic) K | [7] ኵሎ፡ add. C | [8] ወበርሃ፡’ βK; ’ እሳተ፡’ C; ብርሃነ፡ እሳት F; ’ መሌሊተ፡ (sic) S | [9] ፳ኤል፡ S. 26[1] ወታቦት፡ AB; ወታቦት፡ ዘተብህለት፡ P | [2] ጽዮን፡ C; ማርያም፡ om. S | [3] አልቦ፡ ዘይትማሰላ፡ C | [4] ’ዊያን፡ K | [5] ወምድራውያን፡ δ; ’ዊያን፡ K | [6] om. A | [7] ወነበረ፡ C | [8] om. C | [9] ill. T | [10] በብዙኅ፡ ስብሐት፡ C | [11] አመ፡ add. C. 27[1] አመ፡ ቆመ፡ ኢያሱ፡ ውስተ፡ እስራኤል፡ C; ’ ፳ኤል፡ S | [2] አገትዎ፡ Aεξ; አደውዋ፡ δ.

ማእከለ፡ ባሕር። (28) ₁ወማይኒ፡ ቆመ፡ ወኢክህለ፡ ወ[F4ra]ሪ[C7r]ደ[1]፡ እስከ፡ የዓድዉ[2]፡ ⸢ኵሎሙ፡ እስራ[Q2rb]ኤል[3]። ₂⸢ወማይኒ፡ ምሉእ፡ እስከ[4]፡ ድንጋጊሁ[5]። ₃ወካህናት[6]፡ እንዘ[7]፡ ይጸውርዋ፡ ለጽዮን፡ ቆሙ[8]፡ ₐ⸢ከመ[9]፡ ዘየብስ[10]፡ ርሱያነ[11]። [D43vb] (29) ₁ወእምዝ፡ ₐነሥኡ⸣ [1]፡ ፲ወ፪[2]፡ አዕባነ[3]፡ እም[4]፡ ኀበ፡ ቆመ[5]፡ አእጋሪሆሙ[6]፡ ለካህናት[7]፡ በጕልቈ፡ ፲ወ፪[8]፡ ነገደ፡ እስራኤል። ₂ወእምድኅረ፡ ዓደዉ፡ ኵሉ[9]፡ ሕዝብ፡ [A3rc] ወጽኡ[10]፡ ካህናት፡ [K3vb] እለ፡ ይጸውርዋ፡ ለጽዮን። ₃ወዮ[S138va]ርዳኖስኒ[11]፡ ባሕር[12]፡ ኮነ[13]፡ ከመ፡ ቀዳሚ፡ ⸢ወምሉእ፡ ውእቱ፡ እስከ፡ ድንጋጌሁ⸣[14]። [B5r]

(30) ₁ወዘንተ፡ [T28ra] ዘገብረት[1]፡ ጽዮን፡ ሰማያዊት፡ [P5] አመ፡ ፲[2]፡ ለወርሃ፡ ዕብራል[C7v][F4rb]ዮስ[3]፡ ዝውእቱ፡ ₐቀዳቅያ[4]፡ ₐወርኀ[5]። ₂ወገብሩ[6]፡ ስብሐተ፡ ዓቢየ፡ ኵሎሙ[7]፡ ደቂቀ፡ እስራኤል፡ ወአእኰትዋ፡ ለእግዝእትነ[8]፡ ᵦእስከ፡ በጽ[D44ra]ሑ[9]፡ ᵦኢያሪኮ[10]።

(31) ₁ወያደታ[1]፡ ⸢ለጥቅመ፡ ኢያሪኮ[2]፡ ታቦት[3]፡ ሕጉ፡ ለእግዚአብሔር[4]፡ ምስለ፡ ⸢ካህናት፡ ወኵሎ[A3va]ሙ፡ ሕዝበ፡ እስራኤል⸣ [5]፡ በዓቢይ፡ ውውአ። ₂ወወድቀ፡ አረፋቲሃ፡ በጊዜሃ። ₃ወአውአይዋ፡ ለሀገር፡ በእ[Q2rc]ሳት[6]፡ ወአልቦ፡ ዘአትረፉ[7]፡ ውስቴታ[8]፡ [K4ra] ዘእንበለ፡ ንዋየ፡ ወርቅ[9]፡ ዘይከውን፡ ⸢ለቤተ፡ ለእግዚአብሔር[10]። ₄ገብረት፡ ኃይላተ[11]፡ ዓቢያተ[12]፡ እስከ፡ [C8r] አሕለቀ[T28rb]ቶሙ[13]፡ [F4va] ለሰብአ፡ ኢያሪኮ፡ ወለእንስሳሆሙ።

(32) ₁ወበሰብአ[1]፡ ጋይሂ[2]፡ ገብረት[3]፡ ኃይለ[4]፡ ብዙኃ[5]፡ ንግሥትነ[6]፡ ጽዮን[7]፡ ወእምነ[8]። ₂ወአቅተለት፡ [D44rb] ኵሎ፡ ሰብአ፡ ⸢ወ[A3vb]አንስተ፡ ወእደወ[9]፡ ዘይከውኑ[10]፡ ፸ወ[B5v]፭ኀ[11]፡ እሉ[12]፡ ኵሎሙ[13]፡ ሰብአ፡ ጋይ። (33) ₁ወአውአየት፡ ሀገረኒ[1]፡ በእሳት። ₂⸢ወኮኑ፡ ሐመደ[2]። ₃ወረሰየቶሙ[3]፡ ከመ፡ ዘአልቦ፡ ዘይነብር፡ ውስቴቶሙ[4]፡ እስከ፡ ዮም፡

28[1] ወረዶ፡ ð | [2] ዓደዉ፡ ð | [3] ኵሎሙ፡ ደቂቀ፡ እስራኤል፡ ð; ኵሎሙ፡ ሕዝበ፡ እስራኤል፡ C; እስራኤል፡ ኵሎሙ፡ F; ኵሎሙ፡ ፭ኤል፡ S | [4] om. ð; ወማዩኒ፡⸣ εξ | [5] ድንጋጌሁ፡ ð | [6] ወካህናትሰ፡ C; ካህናት፡ Q; om. S | [7] እለ፡ C; ወ' S | [8] ወቆሙ፡ F | [9] om. S | [10] ዘየብስ፡ A; የብስ፡ ð; በየብስ፡ ε; የብሰ፡ S | [11] ርሱያን εφ. 29[1] a-a ከመ፡ [28] ... ነሥኡ፡ [29] om. F | [2] ፲ተ፡ ወ፪ተ፡ ð | [3] አዕባን፡ C | [4] om. C | [5] om. D; ቆሙ፡ S | [6] እገሪሆሙ፡ ðD | [7] ካህናት፡ F | [8] ፲ተ፡ ወ፪ተ፡ ð | [9] ኵሎሙ፡ C | [10] ወመጽኡ፡ F | [11] ወዮርዳኖስሂ፡ P | [12] ሀገር፡ A; ሀገረ፡T; ሖረ፡ Sλε; om. Q | [13] om. βελST | [14] ኮነ፡ ምሉአ፡' ð. 30[1] ገብረት፡ S | [2] ፲ሩ፡ ð | [3] ሰብራልዮስ፡ ð; አብርልዮስ፡ C; አብራልዮስ፡ F | [4] originally in the text (but later corrected) and in the Amharic translation ቀዳቅያ፡ later correction and s.l. ቀዳማይ፡ B; ቀዳመይ፡ (sic) in the text and ቀዳማይ፡ in the translation P. ቀዳማዊ፡ C | [5] a-a ወርኃ፡ ቀዳቅያ፡ F | [6] ገብሩ፡ P | [7] ኵሉ፡ A; ወኵሎሙ፡ C | [8] ማርያም፡ add. B; ጽዮን፡ add. C; ለጽዮን፡ እግዝእትነ፡ add. D; ማርያም፡ ጽዮን፡ add. P | [9] በጽሐት፡ C | [10] b-b እስከ፡ በጽሑ፡ A; om. ð. 31[1] ታቦተ፡ ሕጉ፡ add. Aεξ | [2] om. ðFS; ለኢያሪኮ፡ C | [3] om. S | [4] ለጥቅመ፡ ኢያሪኮ፡ add. A | [5] ወኵሎሙ፡ ካህናት፡ ወኵሎሙ፡ ሕዝበ፡ እስራኤል፡ ð; እስራኤል፡ ወካህናት፡C; ኵሎሙ፡ ካህናት፡ ወሕዝበ፡ እስራኤል፡ S | [6] ወ 'Q | [7] ዘአትረፋ፡ BD; ዘአትረፈ፡ S | [8] ውስቴቱ፡ A | [9]ወ' αβ | [10] 'ክርስቲያን፡ S | [11] ኃይለ፡ C | [12] om C | [13] አስሐቀቶሙ፡ A. 32[1] ወሰብአ፡ AFKT; በሰብአ፡ D; ወለሰብአ፡S | [2] ጋዛሂ፡ ð; ill. K | [3] ገብረ፡ S | [4] ዐቢየ፡ add. C; om. S | [5] om. ðF | [6] እግዝእትነ፡ ð; ንግሥነ፡(sic) D | [7] ማርያም፡ AB; ማርያም፡ ጽዮን፡ P | [8] ወአእምነት፡ A; ወአእመነት፡ ð; እምነ፡ λS | [9] እደወ፡ ወአንስተ፡ CS; አንስተ፡ ወእደወ፡ F| [10] ዘይከውን፡ ABεφ | [11] ዕልፈ፡ ወ፭ኀተ፡ ð; ፸ወ፭ኀ፪፡ Q | [12] ወእሉ፡ B; om. P | [13] ወለኵሎሙ፡ P. 33[1] ሀገርኒ፡ CKT; ሀገረ፡ S | [2] ወኮነት፡' B; ወኮነ፡ ሕሙደ፡ C; ወገብረት፡' P | [3] ወረሰየቶ፡ C | [4] ውስቴቱ፡ C

ወእስከ፡ ዛቲ፡ ሰዓት[5]። ₄ወለንጉሥ፡ ጋይኒ[6]፡ አዘዘት[7]፡ ይስቅልዎ፡ ውስተ[8]፡ ዕፀ፡ ዘግባ፡ እስመ፡ ኃይለ፡ እግዚ[K4rb]አብሔር፡ የሐውር፡ ምስሌ[S138vb]ሃ። ₅ወመላእክት፡ [C8v] ይጸ[F4vb]ይሑ[9]፡ ፍናዊሃ። (34) ₁ᐟወከመዝ፡ ነበረት[1]፡ ብዙኃ፡ ዓመታተ[2]፡ [T28va] ᐟእንዘ፡ ታጠፍኦሙ[3]፡ [A3vc] ለነገሥታት[4]፡ ብዙኃ[D44va]ን፡ ወእኩያን[5]። [Q2va] ₂ወለሀገርኒ[6]፡ ጎበ፡ ኢተጸውዓ፡ ስመ[7]፡ ፈጣሪሃ፡ ትደመሰስ[8]።

(35) ₁ወይእዜኒ፡ አበውየ፡ ወአኃውየ፡ ዕግትዋ[1]፡ ለጽዮን፡ ወሕቀፍዋ፡ ለክብረ[2]፡ በዓላ፡ እንዘ፡ ተሐልዩ[3]። [P6] ₂ወይእቲሰ፡ ሥርጉት፡ ᐟበሥነ፡ ስብሐት[4]። ₃ትትሌዓል[5]፡ እምሰማያት፡ ወትከብር[6]፡ ᐟእምኵሎሙ፡ ቅዱሳን፡ ወትጉሃን[7]። ₄ወሀገሪቱ፡ ለአማኑኤል[8]፡ አምላክነ። ₅ጽዮን፡ እምነ[9]፡ ሙካፋ[10]፡ ለጠለ[11]፡ መለኮ[F5ra]ት። [C9r] [A4ra] (36) ₁መርዓት፡ ሊባኖስ፡ ዘት[K4va]መስል[1]፡ አ[B6r]ትሮንሰ[2]፡ ዘአበ[3]፡ ሮብአም፡ አመ፡ ነግሠ[4]፡ ዘበቀርነ[5]፡ ግ[D44vb]ብርናት[6]፡ ዘተስእሉ[7]፡ [T28vb] ዲቤሃ፡ ፲ወ፪[8]፡ አናብስት፡ ግሩማን[9]። (37) ₁ᐟአይ፡ ክብር[1]፡ ዘተውህበ፡ ላቲ። ᐟወአይ፡ ጸጋ[2]፡ እምጎበ፡ አቡሃ፡ ለብርሃን።

(38) ₁ታቦተ፡ ሕግኑ፡ ጽዮን፡ እግዝእትነ[1]፡ ዘተግረረት፡ እምቅድመ፡ ዓለማት[2]፡ በሕሊና፡ እግዚአብሔር፡ አብ፤ ወበሥምረተ[3]፡ ወልድ፡ ዋሕድ፤ ወሀብተ[4]፡ መንፈስ፡ ቅዱስ፡ ጸራቅሊጦስ፤ ₂ᐟዕሩያነ፡ [A4rb] ንግሥ[5]፡ ከመ፡ ትኩኖ፡ ማ[S139ra]ኅደሮ[6]፡ ₐሎቱ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ እስ[F5rb]መ፡ ኃረያ፡ እግዚአብሔር፡ ለጽ[C9v]ዮን፡ ወአብደራ፡ ከመ፡ ትኩኖ፡ ₐማኅደሮ[7]። ₃bዝየ፡ [D45ra] አ[Q2vb]ኃድ[K4vb]ር፡ እስመ፡ ኃረይክዋ። ₄ወዛቲ፡ ይእቲ፡ ምዕራፍየ፡ [T29ra] ᵦለዓለም[8]።

(39) ₁በአማንኬ[1]፡ ኃረያ[2]፡ ለጽዮን፡ ወአፍቀራ[3]፡ ወሐነጸ[4]፡ መቅደሶ፡ በአርያም[5]፡ ወዘልፈ፡ ᐟይሔውጻ፡ ምስለ፡ መላእክቲሁ[6]። ₂ወኢይትአጸዉ፡ አናቅጺሃ[7]፡ መዓልተ፡ ወሌሊተ። [B6v] ₃ወእለ፡ ይሔልዉ[8]፡ ውስቴታ[9]፡ [A4rc] ኢይርኅቡ፡ ወኢይጸምኡ[10]፡ ወኢይቴክዙ[11]፡ ወኢይበክዩ[12]። ₄ወአልቦ፡ ኀዘን፡ ውስቴታ[13]፡ ዘእንበለ[14]፡ ፍስሐ፡ ወሐሴት[15]። ₅አልቦ[16]፡ ዋዕይ፡ ወቍር[17]። ₆ኢ.[C10r][F5va]መዓልት[18]፡ ወኢሌሊት[19]፡ ₐወኢወርኅ፡ ወኢከዋክብት[20]፡ ₐ ወኢፀሐይ[21]፡ ዘያበርህ[22]፡ ውስቴታ።

33[5] ዕለት፡ CQ | [6] ጋይሂ፡ λQS, ill. K | [7] አዘዘ፡ A | [8] ላዕለ፡ F | [9] የሐውሩ፡ ወይጸንሑ፡ C. 34[1] ወነበረት፡ ከመዝ፡ C | [2] ዓመተ፡ S | [3] እስከ፡ ያዕጥፆሙ፡ (sic) D | [4] ለነገሥት፡ PS | [5] እኩያን፡ CQ | [6] ወሀገርኒ፡ S | [7] ስማ፡ ወ᾽ C; ከመ፡ ADFξ | [8] ትደመስስ፡ λAK; ትደመስሶሙ፡ δ; ተደምሰሰት፡ S. 35[1] ዕቅፍዋ፡ (sic) B | [2] አክበረ፡ C | [3] ትሔልዩ፡ A; ትሴብሑ፡ δ; ተሐልይ፡ D | [4] ይእቲ፡ በስብሐት፡ C; መዝ፡ ፶፯—፲፪ add. P | [5] ወ᾽ F | [6] ወትትከበር፡ εTF | [7] ᾽ትጉሃን፡ መላእክት፡ C | [8] ለንጉሥ፡ add. C; om. F | [9] om. δ | [10] ሙቃፉ፡ A; ምሕቃፉ፡ δ | [11] ለንጥረ፡ B. 36[1] ዘተመስለት፡ C; ዘትካት፡ D; ዘትመስል፡ rep. F; ዘተመሰለ፡ S | [2] አትሮንሰ፡ rep. F | [3] አበ፡ C; ዘአባ፡ εξF| [4] ነግሥ፡ S | [5] ቀርነ፡ C; ለቀርነ፡ S | [6] ነጌ፡ C | [7] ዘተሰቅሉ፡ S ዘትስእሉ፡ T | [8] ዘተሰቅሉ፡ S ዘትስእሉ፡ T | [9] om. δ. 37[1] ኢይከብር፡ A; ᾽ግብር፡ D | [2] om. δ; ዘወረደ፡ add. ε. 38[1] ሰማያዊት፡ add. δ | [2] ዓለማተ፡ C | [3] በሥምረተ፡ C | [4] ወበሀብተ፡ Pξ | [5] ᾽መንግሥት፡ δ; ᾽ንጉሥ፡ CT| [6] ማኅደረ፡ S | [7] a-a om. Q | [8] b-b᾽ ዛቲ፡᾽ AD; ወይቤ፡ ᾽ ዛቲ ᾽ C; ዛቲ፡ ይእቲ፡ ምዕራፍየ፡ ለዓለም፡ ዝየ፡ አኃድር፡ እስመ፡ ኃረይክዋ፡ δ. 39[1] አማንኬ፡ D; በአማንኪ፡ (sic) S | [2] እግዚአብሔር፡ add. DS | [3] አብደራ፡᾽ C | [4] ሐነጻ፡ C | [5] መዝ፡ ፻፴፭፤ ፲፫ add. P | [6] ይሔውጽዋ፡ መላእክት፡ C | [7] አናቅጽኪ፡ D | [8] ይላሕዉ፡ S | [9] ውስቴቱታ፡(sic) C | [10] ወኢይጸምዉ፡ ኢይጸምዉ፡ (sic) C | [11] om. S | [12] ኢይ- s.l. B | [13] አልቦ፡ ውስቴታ፡ ኢሞት፡ C | [14] ወኢይትፈቀድ፡ ᾽ δ | [15] ወሐዘን፡ D | [16] om. B; ወ᾽ ውስቴታ፡ C; ወ᾽፡ FPS | [17] ኢቁር፡ C | [18] ኢመዓልተ፡ λT | [19] ወኢሌሊተ፡ λT | [20] om. δ | [21] a-a ኢፀሐይ፡ ወኢወርኅ፡ δ; ኢወርኅ፡ ᾽ተ፡ ᾽ C; ᾽ ኢፀሐየ፡ DQ; ᾽ኅ፡ ᾽ተ፡ ᾽የ፡ FT; ኢወርኅ፡ ᾽ ኢፀሐይ፡ KS | [22] ዘየበርሀ፡ (sic) C.

(40) ₁ወኢትፈቅድ¹፡ ውስቴታ²፡ ምን[D45ʳᵇ]ተኒ³፡ [K5ʳᵃ] ፦ ዘታሕተ፡ ሰማይ⁴፡ ዘእንበለ፡ ፦እሉ፡ ቅዱሳን⁵፡ እለ⁶፡ አንጽሑ፡ [P7] አጽ[T29ʳᵇ]ፎሙ፡ በደመ፡ በግዑ፡ እለ፡ ተሣየጥዋ፡ በዓማ፡ ገድሎሙ። (41) ₁ወእሉ፡ እሙንቱ፡ እለ፡ ይጸውሩ፡ ፀበ[A4ᵛᵃ]ርተ። ₂ወይዜምሩ¹፡ በከመ፡ ሰብሐ²፡ ሙሴ፡ ፦ገብረ፡ እግዚአብሔር³፡ በማኅሌት፡ በግዑ፡ ቀዊሞሙ⁴፡ በመርኅባ⁵፡ ወበከ[Q2ᵛᶜ]ሉ፡ ፍናዊሃ። ₃ወይብሉ⁶፡ ሃሌ፡ ሉያ፡ ዘአልዓ[F5ᵛᵇ]ላ⁷፡ ለጽዮን፡ እምኮሉ⁸፡ ዓለማት። ₄ሃሌ፡ ሉያ፡ ለዘኮነቶ⁹፡ ማኅደረ፡ ስ[C10ᵛ]ብሐቲሁ¹⁰።

(42) ₁ሃሌ፡ ሉያ፡ ለዘቀደሳ¹፡ ለሰንበት²፡ ወአንጽሓ³፡ ከመ፡ ይሳለምዋ⁴፡ ኮሎ[B7ʳ]ሙ⁵፡ መላእክት⁶፡ ወሊቃነ፡ መላ[K5ʳᵇ]እክት፡ አጋእዝት፡ ፦ወ[S139ʳᵇ]ሥልጣናት፡ [D45ᵛᵃ] ኃይላት⁷፡ ወመናብርት፡ ወመኳንንት፡ ኪሩ[A4ᵛᵇ]ቤል፡ ወሱራፌል። ₂ወይ[T29ᵛᵃ]ሰግዱ⁸፡ መድረክ⁹፡ ኃዋኅዊሃ፡ ግጽው¹⁰። ₃ወውእቱኒ¹¹፡ ይሔውጻ¹²፡ ፦ምስለ፡ ኃይላቱ¹³፡ እንተ¹⁴፡ ዘልፈ¹⁵፡ ወያበርህ¹⁶፡ ላቲ፡ ፦ለዓለመ፡ ዓለም¹⁷፡ በብርሃነ፡ መለኮቱ¹⁸፡ ዘኢየዓርብ።

(43) ₁ቦ¹፡ ዘትት[F6ʳᵃ]ሜሰል²፡ ፦በጎበ፡ ገነተ፡ አቅማሕ³፡ ወፍሬሃ⁴፡ ብዙህ፡ ወምዑዝ፡ እምኮሉ፡ አፈዋት። ₂ወቦ⁵፡ ዘት[C11ʳ]ትሜሰል፡ ፦ሀገረ፡ ትፍስሕት⁶። ₃ᵃወቦ፡ በጎበ⁷፡ ዘትትሜሰል፡ ታዕካ፡ ₐንጉሥ⁸። ₄ወቦ⁹፡ ዘትትሜሰል፡ ታቦተ፡ ወጽላተ¹⁰፡ ዘምስለ¹¹፡ ፲¹²፡ [A4ᵛᶜ] ቃላት፡ ዘሀለዉ¹³፡ በከርሣ። (44) ₁ወይእቲሰ¹፡ ዘይፈትዉ²፡ ይርአይዋ³፡ ቅዱሳን⁴፡ ብ[Q3ʳᵃ]ፁዓን⁵፡ [K5ᵛᵃ] ኮሎሙ⁶፡ [D45ᵛᵇ] እለ፡ ይቀውሙ፡ ውስቴታ⁷፡ ወይሔልዩ⁸፡ በስብሐታ⁹። ₂ብፁዕ¹⁰፡ ብእሲ፡ [T29ᵛᵇ] ዘኮነቶ፡ እመ¹¹፡ ፦አመ፡ ነገደ¹²፡ ወተወክፈቶ¹³፡ ከመ፡ የአምኅ¹⁴፡ ዴዴሃ፡ [B7ᵛ] በከመ¹⁵፡ ፦ይቤ፡ ነቢይ¹⁶፡ [C11ᵛ] ብፁዓን፡ ኮ[F6ʳᵇ]ሎሙ፡ እለ፡ ይነብሩ¹⁷፡ ፦ዲበ፡ ምድር¹⁸፡ ለዓለመ¹⁹፡ ዓለም፡²⁰ ይሴብሑከ።²¹ ₃በአማን፡ ይሴብሕዎ²²፡ ለእግዚአብሔር፡ ከዋክብቲሃ²³፡ ለጽዮን፡ እምነ²⁴፡ ‡...‡²⁵። [A5ʳᵃ]

40¹ ወኢይትፈቅድ፡ ð; ወትፈቅድ፡ D; om. S | ² om. BSλ | ³ om. β; ዘሀሎ፡ add. C; ወኢምንትኒ፡ S | ⁴ ወኢምንተኒ፡ add. AC; ወምድር፡ ወኢምንትኒ፡ add. ð; መትሕተ፡ ’ C; ’ ሰማያት፡ D | ⁵ om. C | ⁶ ወ’ D. 41¹ om. ð | ² ስብሐተ፡ β | ³ om. C | ⁴ om. C | ⁵ በመርኅበ፡ Q; መርኅባ፡ S | ⁶ ወይቤሉ፡ ð | ⁷ ለዘአልዓላ፡ C; ዘዓልዓለ፡ F | ⁸ እምኵሎን፡ β | ⁹ ለዘኮነት፡ ðCS; ዘኮነቶ፡ F; ለዘ፡ ኮነቶ፡T | ¹⁰ ለ’ C. 42¹ ለዘቀደሳተ፡ (sic) B; ለዘአንጽሐ፡ ወቀደሳ፡ C; ለዘ፡ ቀደሳ፡ (sic) T | ² om. ðC; ለጽዮን S | ³ om. C; ወአንጽሑ፡ Q | ⁴ ለጽዮን፡ add. ð; ይሳለምዋ፡ D | ⁵ om. F | ⁶ ወኃይላት፡ P | ⁷ ወኃይላት፡ ሥልጣናት፡ β | ⁸ ይሰግዱ፡ C | ⁹ ታሕተ፡ ’ C | ¹⁰ om. ð; ግጽው፡ ST | ¹¹ om. ð; ወውእቱ፡ C | ¹² ወሔጻ፡ B; እንዘ፡ ዘልፈ፡ ’ C; ወይሔውጻ፡ P | ¹³ ’ኃይላቲሃ፡ ð; om. C; ’ኃይላቱኒ፡ F; ዘልፈ፡ ’ኃይላት፡ ST | ¹⁴ om. F | ¹⁵ ይሔውጻ፡ C | ¹⁶ ያበርህ፡ C | ¹⁷ ለዓለም፡ ð | ¹⁸ ስብሐቲሁ፡ C. 43¹ om. ð | ² ኀበ፡ ዘይትሜሰል፡ C; በዘትትሜሰል፡ F | ³ በገነተ፡ ’ ð; ገነተ፡ አቅማኅ፡ C | ⁴ ወፍራሃ፡ (sic) A; ፍሬሃ፡ C | ⁵ ቦ፡ ð; ኀበ add. C | ⁶ ወተድላ፡ add. ð; መርዓተ፡ ሥርጉት፡ C | ⁷ ኀበ፡ C; om. P | ⁸ ₐ₋ₐ om. Bε (*homoioarchton* from ወቦ፡ to ወቦ፡); ’ ዘንጉሥ፡ C | ⁹ ኀበ፡ add. C | ¹⁰ ጽላት፡ C | ¹¹ ዘምስል፡ C | ¹² ፲ቱ፡ ð | ¹³ ዘሀለወከ፡ A; ዘሀለወ፡ λεT. 44¹ ጽርሐ፡ ቅድሳቱ፡ ለአማኑኤል፡ አምላክነ፡ ላቲ፡ add. C; ወለይቲሰ፡ (sic) F | ² ዘይፈትዋ፡ C; ዘይፈትውዋ፡ εFQS | ³ ወይሬእይዋ፡ C; om. S | ⁴ ኮሎሙ፡ ’ C | ⁵ ኮሎሙ፡ ’ C | ⁶ ወ’ D | ⁷ om. S | ⁸ ወየሐልዩ፡ C; ወይጼልዩ፡ S | ⁹ በስብሐቲሁ፡ λ; በስብሐት፡ D; በስብሐታቱ፡ K; ለስብሐተ፡ እግዚአብሔር፡ S | ¹⁰ om. C | ¹¹ እሙ፡ C; እም፡ F | ¹² ወ’ ኀቤሃ፡ C; አመ፡ ለነገድ፡ S | ¹³ ወተወክፈ፡ Q | ¹⁴ ዘየአምኅ፡ A; ዘአምኅ፡ ð | ¹⁵ ከመ፡ S | ¹⁶ om. S | ¹⁷ ይነብሩ፡ S | ¹⁸ ውስተ፡ ቤትከ፡ ðC | ¹⁹ ወ’ ðC | ²⁰ ። A | ²¹ ፡ A | ²² ወ’ FQS | ²³ ኮሎሙ’ S | ²⁴ እም፡ P | ²⁵ ብርሃን ABS; om. C; ብሩሃን፡ εξF; ዘብርሃን፡ P.

(45) ₁ንግባእኬ፡ ጎበ፡ ጎዳን[1]፡ ነገር[2]፡ ዘጽኑሕ፡ ለነ[3]፡ በእንተ፡ ዜናሃ፡ ለጽዮን፡ ዘገብረት፡ ተአምረ፡ ወመንክረ[4]፡ አመ፡ ኮነ[5]፡ ፬፬[6]፡ ዓመተ[7]፡ እምአመ፡ ወጽኡ፡ ₐእምግብጽ፡ ደቂቀ፡ ₐእስራኤል[8]፡ በመዋዕለ፡ ትንቢቱ፡[P8] ለሳ[K5ᵛᵇ]ሙኤል፡[S139ᵛᵃ] አመ፡ ልህቀ፡ ኤሊ፡ ወደቂቁኒ[9]፡ ካህናት፡ እሙንቱ[10]፡ እኩያነ፡ ኮኑ። ₂ወ[D46ʳᵃ]ሖሩ፡ በ[T3oʳᵃ]ፍኖት[11]፡ እኪት፡ ቅ[C12ʳ]ድመ[12]፡ እግዚአብሔር። (46) ₁ወተምᵐ[F6ᵛᵃ]አሙ፡ እግዚአብሔር፡ ለእስራኤል[1]፡ ወአውደቆሙ፡ ቅድመ፡ ኢሎፍሊ[2]። ₂ወሞቱ፡ በ[Q3ʳᵇ]ውስተ፡ ፀብእ፡ ፵፪፡ ብእሲ[3]፡ በገዳ[A5ʳᵇ]ም[4]። ₃ወዘተርፉ፡ እስራኤል[5]፡ ነትኡ፡ ወቦኡ[6]፡ ውስተ[7]፡ ሀገሮሙ[8]። ₄ወይቤሉ፡ በበይነ[9]፡ ምንት፡ ₆ው[B8ʳ]ስተ፡ እዴሆሙ፡ ለኢሎፍሊ[10]፡ አግብአነ፡ ₆እግዚአብሔር[11]። (47) ₁ወኢያእመሩ፡ ከመ፡ በእንተ፡ ኃጢአቱ፡ ለኤሊ፡ ወበእንተ፡ ምግባሮሙ[1]፡ እኪት፡ ፲ዘኃልቁ፡ ደቂቁ[2]። ₂ወእምዝ፡ ካዕበ[3]፡ ነሥዕዋ፡ ለታቦ[K6ʳᵃ]ተ፡ አምላክነ[4]፡ ም[C12ᵛ]ስሌሆሙ፡ ₙምስለ[5]፡ ₙኪሩብ[6]። ₃ወደቂቀ፡ ኤሊኒ[7]፡ ፪[8]፡ ካ[F6ᵛᵇ]ህናት፡ ፲አፍኒን፡ ወፊንሐስ[9]፡ ሖሩ[10]፡ ከመ፡[T3oʳᵇ] ይጽብእዎሙ፡ ለኢሎፍሊ[11]፡ [D46ʳᵇ][A5ʳᶜ]። ₄ወውዑ[12]፡ በትእይንት[13]፡ ሶበ[14]፡ በጽሐት፡ ጽዮን፡ ኀቤሆሙ[15]። (48) ₁ወሶበ፡ ሰምዑ፡ ኢሎፍሊ[1]፡ ፈርሑ፡ ወይቤሉ፡ አሌ፡ ለነ፡ ፲አሌ፡ ለነ[2]፡ እስመ፡ መጽኡ[3]፡ ኀቤነ፡ ምስለ[4]፡ አምላኮሙ፡ ዘኮሎሙ፡ ዕብራውያን፡ ከመ፡ ያጥፍዑነ። ₂አሌ፡ ለነ፡ ፲አሌ፡ ለነ[5]፡ መኑ፡ ያድኅነነ፡ እምእሉ፡ ፲እለ፡ አመንሰውዎ[6]፡ ለግብጽ[7]፡ በብዙኅ፡ መቅሠፍት[8]።

(49) ₁ወእደ[1]፡ እግዚአብሔርሰ[2]፡ ኮነ፡ ም[C13ʳ]ስለ፡ [Q3ʳᶜ] ኢሎፍሊ፡ ከመ፡ ይፃባዕ[3]፡ [S139ᵛᵇ] ሎሙ፡ ለዘበእንተ[4]፡ [F7ʳᵃ] ኃጢአቶሙ፡ ለኤሊ። [K6ʳᵇ] ₂ወለደቂቁ[5]፡ ካህናት፡ እለ[6]፡ አርኰስዋ፡ ለ[A5ᵛᵃ]መሥዋዕተ፡ አምላ[B8ᵛ]ክነ፡ ወበእንተ[7]፡ ዘአኅሰሙ፡ [D46ᵛᵃ] ላዕለ፡ ጽዮን። [T3oᵛᵃ] (50) ₁ወእምዝ፡ ገብሩ፡ ፀብዓ[1]፡ እስራኤል[2]፡ ምስለ፡ ኢሎፍሊ። ₂ወተቀትሉ[3]፡ ₐእስራኤል፡ በእደዊሆሙ፡ ₐለኢሎፍሊ[4]። ₃ወኮነ፡ ጕሉቈሙ፡ ለእለ፡ ሞቱ፡ ₆በይእቲ፡ ዕለት፡ ፫፬፡ ₆ብእሲ[5]። ₄ወሞቱ፡ ፲አፍኒን፡ ወፊንሐስ[6]። ₅ወነሥእዋ፡ ለታቦት፡ ወዜወውዋ፡ ኢሎፍሊ።

45[1] ኃደግነ፡ F; ጎዳን፡ (sic) S | [2] om. S | [3] ለነነ፡ S | [4] ወመንረ፡ (sic) S | [5] om. C | [6] ፬ተ፡ ፫ተ፡ δ; om. S | [7] ዓመት፡ λS; ዓመታተ፡ K | [8] [a-a] ፲ ፭ኤል፡ AD; ደቂቀ፡ ፭ኤል፡ እምግብጽ፡ S | [9] ወደቂቁ፡ D | [10] om. C | [11] በፍኖተ፡ T | [12] በ፲ C. 46[1] ለደቂቀ፡፲ λ; ለ፭ኤል፡ S | [2] ኢሎ፡ ፍሊ፡ A; ኢሎፍላውያን፡ C | [3] ብእሴ፡ B; ሰብእ፡ S | [4] ገዳም፡ ε; ዘገዳም F | [5] ፭ኤል፡ S | [6] ወገብኡ፡ C | [7] om. CS | [8] ብሔሮሙ፡ C | [9] በይነ፡ F | [10] ለኢሎ፡ ፍሊ፡ A; ለኢሎፍላውያን፡ CS | [11] [b-b] አግብአነ፡ እግዚአብሔር፡ ውስተ፡ እዴሆሙ፡ ለኢሎፍላውያን፡ C. 47[1] ምግባሩ፡ δ | [2] ለደቂቁ፡ ዘ፲ኃልቁ፡ C; ለደቂቁ፡ ፲ኃልቁ፡ ε; ፲ኃልቁ፡፲ S | [3] ካዕበ፡ add D; om. F | [4] አምላክ፡ C | [5] om. T | [6] [c-c] ሥዕለ፡ ኪሩቤል፡ δ; ፲ ኪሩባ፡(sic) C; ፲ኪሩቤል፡ F | [7] ኤሊ፡ δ | [8] ፪ቱ፡ δ | [9] ፖፍኒ፡፲ C; አፍኒ፡ ፊንሐስ፡ K; አፍኒ፡ ወፊንሐስ፡ Dξ | [10] ምስሌሆሙ፡ add. C | [11] ለኢሎ፡ ፍሊ፡ A; ለኢሎፍላውያን፡ C | [12] ወወውዑ፡ C | [13] ትእይንት፡ APSεξ; ትዕይንተ፡ B | [14] እስመ፡ S | [15] ፲(sic) add. T. 48[1] ኢሎፍላውያን፡ C | [2] om. βC; አነ፡ (sic) F | [3] መጽአ፡ C; om. D | [4] እስመ፡ D | [5] om. CD; አሊ፡(sic) ፲ F | [6] ፲አማሰንዋ፡ C; እስመ፡፲ P; ፲መንሰውዋ፡ S | [7] ግብጽ፡ B | [8] መቅሠፍተ፡ S. 49[1] ውእዩ፡ P | [2] እግዚአብሔር፡ FS | [3] ይፀባዕ፡ C; ይጸእ፡ F | [4] በእንተ፡ C | [5] ወለደቂቀ፡ D | [6] om. F | [7] በእንተ፡ C. 50[1] ላዕለ፡ add. F | [2] ፭ኤል፡ S | [3] ወቀተሉ፡ S | [4] [a-a] በእደዊሆሙ፡ ለኢሎፍሊ፡ β; በእደዊሆሙ፡ እስራኤል፡ ለኢሎፍሊ፡ Fεξ; በእደዊሆሙ፡ ፭ኤል፡ ኢሎፍሊ፡ S | [5] [b-b] ፫ፀ፡ ብእሲ፡ በይእቲ፡ ዕለት፡ AFεξ; ፲ ፫ቱ፡ ፫ፀ፡፲ δ; ፫ፀ፡ ብእሲ፡ በዛቲ፡ ዕለት፡ C; ፫ፀ፡ በይእቲ፡ ዕለት፡ S | [6] አፍኒ፡ ወፊንሐስ፡ C.

(51) ₁ወሮጸ፡ [P9] ፦፩፡ ብእሲ፡ እምነ፡ ቀትል[1]። ₂ወቦአ፡ ኀበ[2]፡ ኤሊ[3]፡ ወዜነዎ[4]፡ ₍c₎ከመ፡ ኃልቁ፡ እ[C13ᵛ]ስራኤል፡ ወዘከመ፡ ሞቱ፡ [F7ʳᵇ] ውሉዱ፡ ወዘከመ፡ ነሥእዋ፡ ₍c₎ለጽዮን[5]። ₃ወሰሚዖ፡ ኤ[A5ᵛᵇ]ሊ፡ ካህን፡ ከመ[6]፡ ተጼወወት፡ ታቦ[K6ᵛᵃ]ት፡ ወዘከመ፡ ኮነ፡ ኵሎ[7]፡ ወድቀ፡ ድኅሪተ፡ እመንበሩ፡ [D46ᵛᵇ] ወሞተ[8]። ₄፦ወእደ፡ አምላክነ[9]፡ ተጽእነ፡ ላዕሌሁ። (52) ₁ወእምዝ፡ ነሥእዋ፡ ለታቦት፡ ኢሎፍሊ[1]። ₂ወአብእ[T3Oᵛᵇ]ዋ፡ ውስተ፡ ቤተ[2]፡ ዳጎን፡ ₍d₎አምላኮሙ፡ እንዘ፡ ይብሉ፡ [Q3ᵛᵃ] አምላክነ፡ ₍d₎ዳጎን[3]፡ ፦ይኄይስ፡ እምኵሉ[4]።

(53) ₁ስምዑ፡ እንከ[1]፡ እንግርክሙ[2]፡ ፅቡስ[3]፡ ኃይልየ፡ ፦ወላዕላዕ፡ ልሳንየ[4]፡ ፦ወት[B9ʳ]ሑት፡ ልብየ[5]፡ እምኵሉ[6]፡ አኃው[7]። ₂ዘገብረት[8]፡ ፦ኃይለ፡ ብዙኃ[9]፡ ወተአምረ[10]፡ ወመድምመ፡ [F7ᵛᵃ] በእስራኤ[A5ᵛᶜ]ል[11]፡ ወ[C14ʳ]ኢሎፍሊ[12]። (54) ₁ወሶበ፡ አማሰኑ[1]፡ ካህናት[2]፡ ሕገ፡ እግዚአብሔር፡ አሕለቀቶሙ[3]፡ [S14Oʳᵃ] ለእስራኤል[4]፡ በኩናት[5]። ₂ወ[K6ᵛᵇ]ካዕበ፡ ሶበ፡ አብዕዋ[6]፡ ውስተ፡ ቤተ፡ ዳ[D47ʳᵃ]ጎን፡ ₐወጌሱ፡ ሰብአ፡ አዛጦን፡ ህየ[7]፡ ወረከብዎ[8]፡ ₐለዳጎን[9]፡ ውዱቀ[10]፡ በገጹ፡ ቅድመ፡ ታቦት። ₃ወአንሥእዎ[11]፡ ፍጡነ፡ ወአቀምዎ[12]፡ ውስተ፡ መካኑ፡ በክብር[13]። (55) ₁ወተምዕዓ[1]፡ ፦ላዕሌ[T31ʳᵃ]ሆሙ፡ እግዚአብሔር[2]፡ በእንተ፡ ጽዮን። ₂ወቀሰፎሙ፡ ፦ዓቢየ፡ መቅሰፍተ[3]፡ ለሰብአ፡ አዛጦን፡ ወለደወሎሙ። ₃ወእም[A6ʳᵃ]ዝ፡ ካዕበ[4]፡ [F7ᵛᵇ] ሶበ፡ ጌሱ፡ በጽባሕ፡ ውስተ፡ ቤተ[5]፡ ዳጎን፡ ወረከብዎ[6]፡ ውዱቀ[7]፡ በገጹ።[8] [C14ᵛ] ታሕተ፡ እግራ፡ ለጽዮን፡ ንግሥትነ። ₄ወርእሱ፡ ምቱር፡ ወእደዊሁ[9]፡ ፪[10]፡ ወእራኃቲሁ[11]፡ ውዱ[Q3ᵛᵇ]ቃት፡ ኀበ፡ መድረክ[12]። [K7ʳᵃ] ₅ወአልቦ፡ ዘተርፈ፡ እምኔሁ፡ ዘእንበለ፡ ማዕከሉ። [D47ʳᵇ] (56) ₁ወእንበይነ፡ ዝንቱ፡ ተአምር[1]፡ [B9ᵛ] ዕፀ-ብ[2]፡ ኮነ፡ ሁከት፡ ብዙኅ፡ ወገዓር፡ ወሰቆቃው፡ ፦ዲበ፡ ገነውቱ፡ ለዳጎን[3]። [P10] ₂ወኢዓርጉ[4]፡ ከመ፡ ይሡዑ፡ ሎቱ፡ በከመ፡ ልማዶሙ። ₃ወኮነ፡ አውያት[5]፡ [T31ʳᵇ] ወናእክ[6]። ₄ወከብደት፡ [A6ʳᵇ] ፦እዴሁ፡ ለእግዚአብሔር[7]፡ ላዕለ፡ ሰብአ፡ አዛጦን። [F8ʳᵃ]

51[1] ’ዱ፡’ ፩; እምኔሆሙ፡ C | [2] ኀቢሁ፡ εFS | [3] om. εFS | [4] ለኤሊ፡ add. D | [5] ₍c-c₎ ከመ፡ ሞቱ፡ ውሉዱ፡ ወዘከመ፡ ነሥእዋ፡ ለጽዮን፡ ወኃልቁ፡ እስራኤል። ፩; ከመ፡ ኃልቁ፡ እስራኤል፡ ወዘከመ፡ ነሥእዋ፡ ለጽዮን፡ እግዝእትነ። C; ከመ፡ ኃልቁ፡ ፳ኤል፡ ወዘከመ፡ ሞቱ፡ ውሉዱ፡ ወነሥእዋ፡ ለጽዮን፡ S | [6] ዘከመ፡ S | [7] om. Cβεξ; ኮሎ፡ S | [8] ኤሊ፡ add. D | [9] እደወ፡’ AD; እደ፡’ ፩; እደ፡ እግዚአብሔር፡ C; እድወ፡’ KSξ. 52[1] om. β; ኢሎፍላውያን፡ C | [2] om. ፩; አምላኮሙ፡ S | [3] ₍d-d₎ om. C | [4] ፦ኄይለኅ፡ ለጽዮን፡ C; ፦ኄይለሰነ፡’ S. 53[1] S.l. A; ካዕበ፡ C; om. F | [2] እነግረክሙ፡ ፩ | [3] ፅቡሰ፡ ABξ; እንዘ፡ ፅቡስ፡ አነ፡ C; ፅቡዕ፡ D | [4] ወላዕላዓ፡ ልሳን፡ C; ወላዕላይ፡’ F; ላዕላዕ፡ ’ P; ወልዕላዕ፡’ T | [5] om. C; ወስሑት፡ ’ S | [6] እምኵሎሙ፡ C | [7] አኃውየ፡ C | [8] ወገብረት፡ C | [9] om. C | [10] ተአምረ፡ C; ብዙኃ፡ add. Aξ; ወመንክረ፡ add. ε; ዓቢየ፡ add. F | [11] ላዕለ፡ እስራኤል፡ F; በ፳ኤል፡ S | [12] ወበኢሎፍሊ፡ Cβ. 54[1] ወአማሰኑ፡ C; ሰምዑ፡ አማሰኑ S | [2] om. C | [3] አሕለቆዎሙ፡ C; አሕለቆሙ፡ S | [4] ፳ኤል፡ S; om. T | [5] በኵይናት፡ D | [6] ኢሎፍሊ፡ add. C | [7] ወሀየ፡ D; om. S | [8] ረከብዎ፡ C | [9] ₍a-a₎ om. ፩ | [10] ወድቀ፡ ፩; ውዱቅ፡ CD | [11] ወነሥእዎ፡ C; ወእንሥእዋ፡ T | [12] በክብር፡ add. F; ወአቀምዎ፡ T | [13] om. C. 55[1] ወተምዐ፡ ፩CD; ወተሰምዐ፡ S | [2] እግዚአብሔር፡ ላዕሌሆሙ፡ βS; እግዚአብሔር፡ C | [3] በመቅሰፍት፡ ዓቢይ፡ F | [4] ነሥአ፡ S | [5] om. C | [6] ወረከዎ፡ (sic) D; ረከብዎ፡ S | [7] ውዱቅ፡ C | [8] om. F | [9] ወእደዊሁኒ፡ C | [10] ፪ኤ፡ ፩; ፪ቱ፡ ምቱራት፡ add. C | [11] ወእራኃቱኒ፡ C | [12] መድረከ፡ ኖኅት፡ add. C. 56[1] ትሙምር፡ ፩ | [2] ወዕፀ-ብ፡ D | [3] በዲበ፡ ገነቱ፡’ C; ’ ወዳጎን፡ S | [4] ወኢዓረጉ፡ A; ወዓርጉ፡ S | [5] አላውያት፡ (sic) ብዙኅ፡ C | [6] ወነእክ፡ εT | [7] ለእግዚአብሔር፡ እዴሁ፡ F.

(57) ₁ₐወአምጽአ፡ በውስተ፡ አሕ[C15ʳ]ማር፡ ውስተ፡ ሀገሮሙ፡ ₐአናጹተ¹፡ ዘያማስኑ፡ ኵሎ። ₂ወኮነ፡ ዓቢይ²፡ መቅሠፍት³፡ ውስተ፡ ይእቲ፡ ሀገር። ₃⸢ወእንዘ፡ ይብሉ⁴፡ ከልሑ፡ ወአውየዉ፡ ወይቤሉ⁵፡ ኢትንበር፡ ኀቤነ⁶፡ ⸢ታቦቱ፡ ለአምላከ፡ እስራኤል⁷፡ እስመ፡ ⸢ጸንዓ፡ [K7ʳᵇ] እዴሃ⁸፡ ዲቤነ⁹፡ ወ[S140ʳᵇ]ዲበ፡ ዳጎን፡ አምላክነ። (58) ₁ወ[D47ᵛᵃ]እምዝ፡ ለአኩ፡ ወአስተጋብእዎሙ¹፡ ለመሣፍንተ²፡ ኢሎፍሊ፡ ኀቤሆሙ³። ₂ወይቤልዎሙ፡ [A6ʳᶜ] ምንት፡ ንሬስያ፡ ለጽዮን። ₃ወይቤልዎሙ፡ ጠቢባን⁴፡ ጌታውያን⁵፡ ትፍልስ፡ [T3ı ᵛᵃ] እምኀቤነ⁶፡ ታቦተ፡ እግዚአብሔር። ₄ወአፍለስዋ፡ [F8ʳᵇ] ለጽዮን⁷።

(59) ₁ወእምዝ¹፡ እም[Q3ᵛᶜ]ድኅረ²፡ አፍለስዋ፡ [C15ᵛ] ለጽዮን³፡ ውስተ፡ ሀገር፡ ₐኮነ⁴፡ ዓቢይ⁵፡ ሁከት⁶፡ ₐጥቀ⁷። ₂ወቀሰፎሙ⁸፡ ለሰብአ፡ ይእቲ⁹፡ ሀገር፡ ለዓቢይ¹⁰፡ ወለንዑስ፡ ለእድ፡ [B10ʳ] ወለአንስት። ₃ወገብሩ፡ ሎቱ¹¹፡ ሰብአ፡ ጌታውያን¹²፡ አርአያ¹³፡ ኀበ¹⁴፡ እለ¹⁵፡ ተቀሥፉ። ₄ወፈነውዋ፡ ለታቦተ፡ አምላከ፡ እስራኤል¹⁶፡ ውስተ፡ ሀገረ፡ አስቀሎና። [K7ᵛᵃ]

(60) ₁ወእ[D47ᵛᵇ]ምዝ፡ ሶ[A6ᵛᵃ]በ፡ አብእዋ¹፡ ወይቤሉ²፡ በምንት፡ ግብር፡ ወበምንት፡ ነገር፡ ወለምንት³፡ አግባእክሙ⁴፡ [C16ʳ] ኀቤነ፡ ጽዮንሃ⁵፡ ታቦተ፡ አምላከ፡ እስራኤል⁶፡ ከመ፡ ትቅትለነ⁷፡ ₐምስለ፡ ሕዝብነ፡ ወምስለ፡ [F8ᵛᵃ] አንስቲያነ⁸፡ ወው[T3ı ᵛᵇ]ሉድን፡ ወኵሉ፡ ₐእንስሳነ⁹። ₂ወእምዝ¹⁰፡ ለአኩ፡ ወአስተጋብእዎሙ፡ ለመሣፍንት¹¹፡ ኢሎፍሊ¹²፡ ወይቤልዎሙ¹³፡ ፈንውዋ¹⁴፡ ለጽዮን፡ ⸢ትንበር፡ ውስተ፡ መካና¹⁵።

(61) ₁ₐፈንውዋ¹፡ ₐለጽዮን²፡ ትንግሥ³፡ ዲበ⁴፡ ሕዝባ፡ ወኢትቅትለነ፡ በሞት፡ መሪር። ₂እስመ፡ ኮነ፡ [P11] ዓቢይ፡ መቅ[A6ᵛᵇ]ሠፍት፡ ውስተ፡ ሀገር፡ ጥቀ፡ [B10ᵛ] ሶበ፡ ቦአት፡ ጽዮን፡ [S140ᵛᵃ] ኀቤሆ[C16ᵛ]ሙ። ₃ሕያዋንሂ፡ ወ[Q4ʳᵃ]ምውታንሂ⁵፡ ተ[K7ᵛᵇ]ቀ[D48ʳᵃ]ሥፉ። ₄ᵇወኅርገ⁶፡ ጽርሐ⁷፡ ሀገር፡ እስከ፡ ᵦሰማይ⁸። ₅ወአውጽእዎ⁹፡ ለጽዮን፡ ውስተ፡ ገዳም፡

57¹ ₐ₋ₐ ’ሐመር፡ ውስተ፡ ሀገሮሙ፡ አናቅጹተ፡ (sic) B; ’ ወበውስተ፡ ሀገር፡ አናጺተ፡ (sic) C; ወአምጽአ፡ ውስተ፡ ሀገሮሙ፡ አናጹተ፡ በውስተ፡ አሕማር፡ F; ’ሐመር፡’ P; ወአምጽአ፡ በውስተ፡ አህጉሮሙ፡ አናጹተ፡ S | ² ዓቢየ፡ ξ; መካናተ፡ ወዓቢየ፡ add. S | ³ መቅሠፍተ፡ Sξ | ⁴ om. S | ⁵ ወይቤሎ፡ DP; om. F | ⁶ om. F; በሀገርነ፡ S | ⁷ ታቦተ፡ ሕጉ፡ ለአምላከ፡ እስራኤል፡ ϑ; ታቦተ፡ አምላከ፡ እስራኤል፡ C; ታቦቱ፡ ለአምላክነ፡ S | ⁸ om. C; ’ እዴሁ፡ F | ⁹ ላዕሌነ፡ λS. 58¹ አስተጋብእዎሙ፡ ϑ | ² መሣፍንተ፡ P | ³ om. C | ⁴ ጠጢባን፡ (sic) D | ⁵ ቢታውያን፡ ϑ; ጌታያውያን፡ C; ጌታዊያን፡ ε | ⁶ ኀቤነ፡ C | ⁷ ውስተ፡ ሀገራ፡ add. S. 59¹ om. ϑCD | ² ወእምድኅረ፡ ϑCD | ³ ወመጽአ፡ እደ፡ እግዚአብሔር፡ add. C | ⁴ ኮነ፡ S | ⁵ ዓቢየ፡ ξ | ⁶ ሁከተ፡ ξ | ⁷ₐ₋ₐ ዓቢይ፡ ሁከት፡ ጥቀ፡ ኮነ፡ F | ⁸ መቀሠፎሙ፡ (sic) F | ⁹ ውእቱ፡ C; ዛቲ፡ S | ¹⁰ om. C | ¹¹ ላቲ፡ ϑ | ¹² ቢታውያን፡ ϑ; ጌቴያውያን፡ C; ጌታዊያን፡ K | ¹³ በአርአያ፡ C; ምስለ፡’ S | ¹⁴ om. ϑ | ¹⁵ om. D | ¹⁶ ጽዮን፡ add. C; ፭ኤል፡ S. 60¹ ለጽዮን፡ ውስተ፡ ሀገረ፡ አስቀሎና፡ ወጸርሑ፡ ኵሎሙ፡ ሰብአ፡ አስቀሎና፡ add. C | ² ወይቤሎ፡ P; ይቤሉ፡ S | ³ ለምንት፡ ϑ; om. S | ⁴ አግባእክዋ፡ S | ⁵ ለጽዮንሃ፡ C; ለጽዮን፡ DS | ⁶ ፭ኤል፡ S | ⁷ ታቅትሉነ፡ ϑ | ⁸ አንስቲያን፡ D; አንስትያነ፡ F | ⁹ ₐ₋ₐ ምስለ፡ ሕዝብነ፡ ወደቂቅነ፡ ወአንስቲያነ፡ ወኵሉ፡ እንስሳነ፡ S | ¹⁰ om. P | ¹¹ ለመኳንንተ፡ A; ለመሣፍንት፡ ወለመኳንንተ፡ ϑ; om. F | ¹² ለ’ F | ¹³ ምንተ፡ ንሬስያ፡ ለጽዮን፡ ወይቤልዎሙ፡ add. ϑ | ¹⁴ ፈነውዋ፡ T | ¹⁵ ከመ፡’ ϑ; ትእቱ፡ ውስተ፡ ሀገራ፡ C; ውስተ፡ መካና፡ ትንበር፡ F. 61¹ ወእምዝ፡ ፈነውዋ፡ β | ² ₐ₋ₐ ’ ውስተ፡ መካና፡ ትንበር፡ F; om. S | ³ ወትንግሥ፡ FS | ⁴ ላዕለ፡ ϑ | ⁵ ወምውታን፡ AF; ወሙታን፡ ϑ; ወሙታንሂ፡ CS | ⁶ ወዓርጉ፡ QS | ⁷ ጽራሕ፡ K; ጽራኃ፡ FT | ⁸ ᵦ₋ᵦ ወዓርገ፡ እስከ፡ ሰማይ፡ ጽራኃ፡ ሀገር፡ F | ⁹ ወአምጽእዋ፡ ϑ

ወነበረት፡ ህየ[10]፡ ፮[11]፡ አውራኃ[12]። ወነበረት[13]፡ ባህቲታ። (62) ₁⌜ወኮነት፡ ደኃሪት፡ [F8ᵛᵇ] ዘተአኪ፡ እምቀዳሚት[1]። ₂ወሶበ[2]፡ ተሰደት፡ ገዳመ[3]፡ ₍c₎ታ[T32ʳᵃ]ቦተ፡ እግዚአብሔር፡ ₍c₎አምላክነ[4]፡ አውጽአት[5]፡ ምድሮሙ፡ አናጹተ[6]፡ በከመ[7]፡ አውጽአት፡ ምድረ፡ ግብጽ፡ ቁርናነዓተ[8]፡ በእንተ፡ ጸአተ፡ እስ[A6ᵛᶜ]ራኤል[9]። ₃ᵈወከማሁ[10]፡ አውጽአት፡ ₍d₎ምድሮሙ[11]፡ በእንቲአሃ[12]፡ ለጽዮን።

(63) ₁ወው[C17ʳ]እተ[1]፡ ጊዜ[2]፡ ጸውእዎሙ፡ ኢሎፍሊ[3]፡ ወሰብአ[4]፡ አስቀሎና[5]፡ ለማርያን[6]፡ ₑወለሰብአ፡ መቅስም[7]፡ ወለሰብአ፡ ₑሥራይ[8]። [K8ʳᵃ] ₂ወይቤ[D48ʳᵇ]ልዎሙ፡ ምንተ፡ ንሬስያ[9]፡ ለጽዮን፡ ታቦተ፡ አምላከ[10]፡ እስራኤል[11]። ₃እስኩ፡ አይድኡነ፡ ወእስኩ[12]፡ ም[F9ʳᵃ]ክሩነ[13]፡ ዘንገብር፡ በእንቲአሃ[14]። [B11ʳ] ₄ወበምንት፡ ግብር፡ ንፈንዋ[15]፡ ውስተ፡ ሀገ[T32ʳᵇ]ራ[16]፡ ₍f₎ትንበር፡ ወውስተ[17]፡ ₍f₎መካና[18]። (64) ₁ወአይድእዎሙ፡ መሠርያን፡ ቀኒዖ[A7ʳᵃ]ሙ፡ ⌜ዓቢየ፡ ቅንዓተ[1]፡ ₍g₎በእንተ፡ ዳጎን[2]፡ ₍g₎አምላ[Q4ʳᵇ]ኮሙ[3]። ₂ወይቤልዎሙ፡ ጽዮን[4]፡ ትእቱ[5]፡ ውስተ፡ ሀገራ[6]፡ ኀበ[7]፡ ሕዝባ። ₃አኮ፡ ዘንፈ[C17ᵛ]ንዋ[8]፡ ዕራቃ፡ ወአኮ፡ ባሕቲታ። ₄አላ[9]፡ ፈንዎታሰ[10]፡ ይኩን፡ ምስለ፡ ብዙኅ[11]፡ ሞፃ[12]። (65) ₁ወይቤልዎሙ፡ ⌜ሰብእ፡ ለማርያን[1]፡ አይ[2]፡ ሞፃ[3]፡ ዘይደልዋ[4]፡ ወምንተ[5]፡ ንዋየ[6]፡ [S140ᵛᵇ] ዘናተሉ፡ [D48ᵛᵃ] ላቲ። ₂ወን[K8ʳᵇ]ሕነሰ[7]፡ በምንትኒ[8]፡ ኢንፈርህ፡ ወበምንትኒ[9]፡ ኢነሐዝን[10]፡ በእንተ፡ ንዋይ[11]፡ ዘሞፃ[12]። [F9ʳᵇ] ₃ነሐዝንሰ[13]፡ ፈድፋደ[14]፡ በእንተ፡ ብዙኅ[15]፡ ስቃይ[16]፡ [A7ʳᵇ] ዘ[T32ᵛᵃ]በጽሐተነ[17]፡ በእንቲአሃ[18]፡ ⌜ወእም፡ ኀቢሃ[19]።

(66) ₁ወይቤልዎሙ፡ መሠርያን፡ ሀብዋ፡ ሞጻሃ፡ በእንተ፡ ዘአኃዝክምዋ[1]፡ ወጺወውክምዋ። ₂ወኢትፈንውዋ፡ ዕራቃ፡ ከመ[2]፡ ትሠሃልክሙ[3]። ₃ወሞፃሃኒ[4]፡ ከመዝ፡ ለይኩ[C18ʳ]ን፡ በጕልቈ፡ ⌜ኃምስቱ፡ መሣፍንት[5]፡ ዘኢሎፍሊ[6]፡ [P12] በከመ[7]፡

61[10] በህየ፡ ð | [11] ፮ተ፡ ð | [12] አወርኃ፡ F | [13] om. Cð. 62[1] ወኮነት፡ ደኃሪተ፡ ጌጋዮሙ፡ ዘየአኪ፡ እምቀዳሚት፡ C; ወኮነት፡ ደኃሪት፡ እምቀዳሚ፡ ተአኪ፡ F; ወኮነት፡ ደኃሪታ፡ ተአኪ፡ እምቀዳሚ፡ S | [2] ሶበ፡ S | [3] ገዳም፡ A | [4] ₍c-c₎ ታቦተ፡ አምላከ፡ እስራኤል፡ C; ታቦተ፡ አምላከ፡ ፮ኤል፡ S | [5] ወአውጽአት፡ AKFξ| [6] አናጹት፡ C | [7] ዘከመ፡ ð | [8] ቁርነናዓተ፡ ðK; ቁርነንዓት፡ C; ቁርነናተ፡ DF; ቁርነነዓተ፡ S | [9] ፮ኤል፡ S | [10] ከማሁ፡ C | [11] ₍d-d₎ om. ð | [12] በእንቴአሃ፡ (sic) F. 63[1] ውእተ፡ C; ወውእቱ፡ D | [2] አሚረ፡ ð | [3] ኢሎፍላውያን፡ S | [4] ለሰብአ፡ CS; ወለሰብአ፡ D | [5] አስቃሎና፡ T | [6] ወለሰብአ፡ ማርያን፡ C | [7] ቀሰም፡ C; መቃስም፡ F; መቅልም፡ S | [8] ₍e-e₎ ’ሥራይ፡’ መቅስም፡ ð | [9] ንረስያ፡ C | [10] አምለከ፡ (sic) P | [11] ፮ኤል፡ S | [12] om. S | [13] ወአመከሩነ፡ C; ምክረ፡ S | [14] በእንቲአየ፡ F | [15] ንፈንዋ፡ CDT | [16] ሀገር፡ β | [17] om. λ; ውስተ፡ S | [18] ₍f-f₎ om. ð; ትንበር፡ በመካና፡ C. 64[1] ቅንዓተ፡ ዓቢየ፡ F; ዓቢየ፡ C | 2 om. C | 3 ₍g-g₎ om. ð | 4 ለጽዮን፡ C | 5 ተአቱ፡ ð | 6 መካና፡ C | 7 ወውስተ፡ S | 8 ዘንፈንዋ፡ ðF; ዘትፈንውዋ፡ C; ወአኮ፡ ዘትትፈነው፡ S | 9 om. C | 10 ፈንዎትሰ፡ S | 11 ብዙኃ፡ C | 12 ሙፃአ፡ C; ፃሚ፡ add. D; አመፃ፡ S. 65[1] ሰብአ፡ ሰማርያ፡ B; ሰብአ፡ ሰማርያን፡ F; ሰብአ፡ ማርያን፡ S | [2] ዓባይ፡ D | [3] ሙፃሃ፡ C | [4] ይደልዎ፡ C; ዘይደልዎ፡ DS | [5] ወምንት፡ ðS | [6] ንዋያ፡ C; ንዋይ፡ ðS | [7] ንሕነሰ፡ S | [8] ምንተ፡ S | [9] om. S | [10] ወኢነሐዝን፡ S | [11] ንዋያ፡ C; በንዋይ፡ F | [12] ዘሙፃሃ፡ C | [13] ነሐዝሰ፡ (sic) D; ጻእሙ፡ ነሐዝን፡ F | [14] om. S | [15] ጥፍአተ፡ ንዋይ፡ D; ንዋይ፡’ KQS | [16] ስቃያ፡ C; ወ’ D | [17] ዘበጽሐነ፡ ð; ዘይበጽሐነ፡ C | [18] om. C | [19] ወመጽአ፡ ብነ፡ ð; ኀቢሃ፡ C; ወእም፡ አሜሃ፡ ε; ዘእም፡ ኀቢሃ፡ F. 66[1] ዘአኅዘንክምዋ፡ C | [2] om. F | [3] ተሠሃልክሙ፡ BC; ትሣሃልክሙ፡ DPS | [4] ወሙፃሃኒ፡ C; ወሞፃሃ፡ D | [5] ፮፡’ A; ፮ቱ፡’ ð; መሣፍንት፡ ፮፡ C; አምስቱ፡’ D | [6] ጐልቈ፡ ነፍስክሙ፡ ይኩን፡ add. (s.l.) B | [7] ወከመ፡ D

አማሰነት[8]፡ ለምድርክ[B11v]ሙ[9]፡ ፈኒዋ፡ አናጹተ። ₄ወላቲኒ[10]፡ ሀብዋ[11]፡ አናጹተ[12]፡ ዘወርቅ፡ ብዙኃ[13]፡ ወሰብሕዎ፡ [D48vb] ለአምላ[K8va]ከ፡ እስራኤል[14]፡ ከመ[15]፡ ያሰስል[16]፡ እደሁ፡ እምላዕሌክሙ[17]፡ ወእምላዕለ[18]፡ [Q4rc][F9va] አማ[A7rc]ልክቲክሙ[19]። (67) ₁ወሰሚዖሙ፡ ሰብእ[1]፡ አርመመ[2]፡ ወኢፈቀዱ፡ ፈንዎታ[3]፡ ለጽዮን። ₂ወይቤልዎሙ፡ ካዕበ፡ ለም[T32vb]ንት[4]፡ ታከብዱ፡ ልበክሙ[5]፡ በከመ[6]፡ ከብደ፡ ልቦሙ፡ ለሰብእ፡ ግብጽ፡ በእንተ፡ ፈንዎቶሙ[7]፡ ፣ለደቂቀ፡ እስራኤል[8]። (68) ₁ₐወሶበ፡ ከብደ፡ እዴሁ፡ ላዕሌሆሙ፡ ፈነዎሙ[1]፡ ₐፈርዖን[2]፡ ወወጽኡ[3]። ₂ወአንትሙኒ፡ ፈንወዋ፡ ለጽዮን፡ ወሥ[C18v]ርዐ[4]፡ ላቲ[5]፡ ሠረገላተ፡ ሐዳሳተ[6]። ₃ወአምጽኡ[7]፡ ፪[8]፡ ዕጕላት[9]፡ [D49ra] ፣እለ፡ ተበኵራ[10]። ₄ወዕጕሊሆን[11]፡ ይንብራ[12]፡ [S141ra] ውስተ፡ ቤት። ₅ወእሎ[A7va]ንት[K8vb]ኒ[13]፡ ሠረገላተ[14]፡ አንብ[F9vb]ሩ፡ መልዕልቴሆን[15]፡ ለዕጕላት[16]። ₆ወለታቦትኒ፡ አንብርዋ[17]፡ ውስተ[18]፡ ሠረገላ፡ ወዝክተኒ፡ ንዋየ፡ ወርቅ[19]፡ አትልዉ[20]፡ ላቲ፡ [B12r] በድኅሬሃ[21]።

(69) ₁ወኢትግበሩ[1]፡ ላቲ[2]፡ ቤርስክታነ[3]፡ በገቦሃ፡ ወፈንውዋ[4]፡ [T33ra] ትእቱ፡ ውስተ፡ ሀገራ። ₂ወእምዝ[5]፡ ገብሩ፡ በከመ፡ አዘዝዎሙ[6]። ₃ወነሥኡ[7]፡ ፪[8]፡ ዕጕላተ[9]፡ እለ፡ ተበኵራ። ₄ወአፀዉ[10]፡ ዕጕላ[C19r]ተ[11]፡ [ውስተ][12]፡ ቤት[13]። ₅ወአ[Q4va]ምጽኡ[14]፡ ሠረገላ[15]፡ ወአንበርዎን[16]፡ ላዕለ[17]፡ ዕጕላት[18]። ₆ወዲቤሆን[19]፡ አንበርዋ[20]፡ ለጽዮን፡ ታቦተ፡ [A7vb] ሕግኒ። ₇ₐወፓ[21]፡ ቃላት፡ ₐበከ[D49rb]ር[F10ra]ሣ[22]። (70) ₁ወአምጽኡ፡ አርጋበ፡ ወአናጹተ። ₂አትለዉ[1]፡ በድኅሬሃ[2]፡ ወአርትዐ[3]፡ ሐዊረ፡ ፣ዕጕ[K9ra]ላት፡ ፍኖተ[4]፡ ኢለየማን፡ ወኢለፀጋም።[P13] ₃ወተለውዎ[5]፡ ፓ[6]፡ መሣፍንት፡ ዘኢሎፍሊ[7]፡ ወፓ[8]፡ ዘአዛጦን[9]፡ ወፓ[10]፡ ዘጌት[11]፡ ወፓ[12]፡ ዘአቅርጎት[13]፡ ወፓ[14]፡ ዘ፫ዛ[15]፡ ወፓ[16]፡ [ዘአስቀሎና፡][17] ₄‡...‡

66[8] አማሰነታ፡ FS | [9] ምድረክሙ፡ β | [10] ወለይእቲኒ፡ F; ለይእቲኒ፡ P | [11] ወሀብዋ፡ F | [12] አናጹታ፡ C; አናጹተተ፡ (sic) D; አናጹታተ፡ Fፓ; አጹናተ፡ (sic) S | [13] ብዙኃተ፡ S | [14] ፳ኤል፡ S | [15] s.l. F | [16] ይሰስል፡ Aፓ | [17] om. C ላዕሌክሙ፡ S | [18] እምላዕለ፡ C | [19] አማልክቲነ፡ C. 67[1] ዘንተ፡ add. C | [2] ወአርመሙ፡ C | [3] ፈኒዎታ፡ A | [4] ለምንታ፡ (sic) D | [5] ለበክሙ፡ (sic) A | [6] ወከመ፡ S | [7] ፈኒዎቶሙ፡ A | [8] ለእስራኤል፡ λ; ’ ፳ኤል፡ S. 68[1] ፈንዎሙ፡ εF | [2] a-a om. C | [3] እስራኤል፡ add. C | [4] ወሥዑ፡ (sic) D; ወሠርዑ፡ CS | [5] om. S | [6] ሐዲስ፡ C; ሐዲሰ፡ εξ; ሐዲሳተ፡ F | [7] ላቲ፡ add. C | [8] ፪ተ፡ δ; ክልኤተ፡ F | [9] ዕጕላተ፡ λDT | [10] አስተበኵራተ፡ (sic) C | [11] ወዕጕሊሆን፡ C; ወዕጕላቲሆን፡ F | [12] ይነብራ፡ A; ያንብራ፡ C; ይደበራ፡ (sic) S | [13] ወእሎንትኒ፡ A; ወውእቱኒ፡ CK; ወውእተኒ፡ Dξ; ወውእቶንኒ፡ F; ወውእቶሙኒ፡ S | [14] ሠረገላ፡ C | [15] መልዕልቲሆን፡ (sic) A | [16] ለዕጕላት፡ λT | [17] አንበርዋ፡ AQε | [18] መልዕልተ፡ S | [19] ዘሞጻሃ፡ add. C | [20] አትልውዋ፡ P አትለዉ፡ S | [21] ድኅሬሃ፡ A; om. δ. 69[1] ወግበሩ፡ δ; ወኢይግበሩ፡ S | [2] ባቲ፡ ε | [3] ቢርስክታነ፡ AKT; ቤርስክታነ፡ B; ቤርስክታኒ፡ C; ቤርስክተነ፡ (sic) D; ቢርሴክታናና፡ P | [4] ወፈነውዋ፡ DS | [5] ሶበ፡ ሰምዑ፡ ዘንተ፡ add. C | [6] አዘዝዎ፡ S | [7] ነሥኡ፡ S | [8] ፪ተ፡ δ; ክልኤተ፡ F | [9] ዕጕላተ፡ λεT | [10] ወአፀውዕ፡ (sic) F | [11] በዕጕላት፡ β; በዕጕሊሆን፡ φ; በዕጕሊሆሙ፡ ε | [12] om. αβ | [13] ቤተ፡ αβ | [14] ላቲ፡ add β | [15] ሠረገላተ፡ λ | [16] ወአንበሩ፡ CS; ወአንብርዎን፡ T | [17] ለእሉ፡ δ | [18] ዕጕላት፡ δCS; ዕጕላተ፡ F | [19] ወዲቤሃ፡ ASεξ; om. δ; ወዲቤሁ፡ C | [20] አንብርዋ፡ A; ወአንበርዋ፡ δ; om. S | [21] ወፓተ፡ δ | [22] a-a om. S. 70[1] ወአትለዉ፡ A; ወአትልዉ፡ Cδ; አትልዉ፡ FQ | [2] ድኅሬሃ፡ S | [3] ወአርትዓ፡ δ; ወርትዑ፡ C; ወአርትው፡ F | [4] ፍኖተ፡ ዕጕላተ፡ A; እንዘ፡ ይብላ፡ add. B; ዕጕልት፡ ፍኖተ፡ CS; ወኢተግህሡ፡ add. C; ዕጕለት (sic) ፡ ፍኖተ፡ F; እንዘ፡ ኢይብላ፡ add. P | [5] ወተለወዋ፡ (sic) C | [6] ፳ተ፡ δ | [7] ዘኤሎ’ C | [8] ወፓዱ፡ δ; ፔ። C | [9] ወዘአዛጦን፡ C | [10] ወፓተ፡ δ; ፔ፡ C; ወክልኤ፡ F | [11] ወዘጌት፡ C | [12] ወፓተ፡ δ; ፑ፡ C; ወፗ (sic) F; ወፔ (sic) S | [13] ዘአቃሮን፡ s.l. B; ወአቃሮና፡ C | [14] ወፖተ፡ δ; ፒ፡ C | [15] ወዘ፫ዛ፡ C; ዘ፫ዳ፡ F | [16] ወፓተ፡ δ; ፓ፡ C; ወአምስቱ፡ D; ውኅምስቱ፡ F | [17] om. αβ

አናጹተ[18]፡ ዘወርቅ፡ በጎልቈ፡ ኵሎን[19]፡ [T33rb] አህጉሪሆሙ[20]። ₅ወሖሩ፡ እስከ፡ በጽሑ[21]፡ ሳሚስ[22]፡ ወጊዜ፡ ማዕረር፡ ውእቱ፡ አ[C19v]ሜ[B12v]ሃ።

(71) ₁ወሰብአ፡ ሳሚስሰ፡ የዓጽዱ፡ ሥርናየ። [A7vc] ₂ₐወሶበ[1]፡ ₐርእይዋ[2]፡ ለጽዮን፡ ተፈሥሑ፡ ወተሐሠዩ፡ ወተቀበልዋ፡ [F10rb] ወአንበርዋ፡ ምስለ፡ ሠረገላ፡ ውስተ፡ ገራህት። ₃ወዘቤተ[3]፡ ሳሚስ[4]፡ ሰ[D49va]ብእ[5]፡ ዘተቀበልዋ፡ ገብሩ፡ መሥዋዕተ[6]፡ በህየ[7]፡ ለእግዚአብሔር። ₄⸢ውእተ፡ ጊዜ[8]፡ ዕጕላተ[9]፡ ‡...‡[10]። [S141rb] ₅ወአሜሃ፡ ኮነ፡ ዓቢይ፡ ስብሐት። ₆ወ[K9rb]እምህየ[11]፡ ተቀበልዋ[12]፡ ካህናት፡ [Q4vb] ለጽዮን፡ ⸢ታቦተ፡ ሕግ፡ ዘአምላክ፡ እስራኤል[13]። (72) ₁ወአ‡...‡ዋ[1]፡ መልዕልቴ[T33va]ሃ[2]፡ ወንዋየ፡ ወርቅኒ፡ አትለዉ[3]፡ ላቲ። ₂ወርእዮሙ፡ ዘንተ[4]፡ ⸢ፎ፡ መሣፍንት[5]፡ ም[C20r]ስለ፡ [A8ra] ሠራዊቶሙ፡ ተመይጡ፡ ውስተ[6]፡ አስቀሎና[7]፡ እንዘ፡ ይብሉ፡ አምሰጥናሃ፡ ለጽዮን፡ ወሃደግናሃ። ₃ወአሜሃ፡ ሶበ፡ ርእይዋ፡ [F10va] ለጽዮን፡ ወኢተቀበልዋ[8]፡ ደቂቀ፡ ኢኮንዩ፡ ምስለ፡ ሰብአ፡ ሳሚስ። ₄ወ[D49vb]ቀተሉት፡ እምኔሆሙ፡ ⸢ፎ፫ወ፤፡ ብእሴ[9]። [B13r] (73) ₁ወለሀዉ፡ ⸢ሰብእ፡ እለ፡ ተርፉ[1]፡ እንዘ፡ ይብሉ፡ ወተበቀለነ[2]፡ እግዚአብሔር፡ በእንተ፡ ጽዮን። ₂ₐወእምድኅረ፡ ገብረት፡ ዘንተ[3]፡ ይቤሉ[4]፡ ሰ[K9va]ብእ፡ ሳሚስ፡ ምንተ፡ ንግበር፡ በእንተ፡ ₐጽዮን[5]። ₃ወበአይ[6]፡ መካን፡ ናንብራ[7]። [C20v] ₄ወፈነዉ[8]፡ ላእካነ፡ ኀበ፡ እለ[9]፡ ይነብሩ፡ ቀርያ[T33vb]ታርም[10]። ₅እንዘ፡ ይብሉ፡ አግብእዋአ[11]፡ ለጽዮ[A8rb]ንአ[12]፡ ታቦትአ[13]፡ ኢሎፍሊአ[14]፡ ንዑአ፡ ተቀበልዋአ፡ ኀቤክሙ[F10vb]አ[15]።

(74) ₁ወሰሚዖሙ[1]፡ ዘንተ፡ ተፈሥሑ፡ ₐወመጽኡ[2]፡ ₐወተ[Q4vc]ቀበልዋ[3]፡ [P14] ወወሰድዋ[4]፡ ቤተ፡ አሚናዳብ፡ ዘሀለ፡ መልዕልተ፡ ወግ[D50ra]ር[5]። ₂ወአሜሃ፡ ቀደስዋ፡ ወወሀብዋ[6]፡ ለአልዓዛር[7]፡ ከመ፡ ይዕቀባ፡ ለጽዮን፡ ወከመ፡ ይኩን፡ ካህነ[8]። ₃ወነበረት፡ ከመዝ፡ ብዙኃ፡ መዋዕለ፡ እስከ፡ የአ[S141va]ክል[9]፡ ፭[10]፡ ዓመተ[11]።

(75) ₁ወእምዝ፡ በመንግሥተ፡ ዳዊት[1]፡ አመ፡ [C21r] ቀተሎሙ[2]፡ ለኢሎፍሊ፡ ⸢ወነ[K9vb]ሥአሙ፡ ዳዊት[3]፡ ለኵሎሙ፡ [A8rc] ወራዙተ[4]፡ እስራኤል[5]፡ መጠነ[6]፡ ፯፬[7]። ₂ወተንሥአ[8]፡ ወሖረ፡ ከመ፡ ያም[T34ra]ጽእዋ[9]፡ [F11ra] ⸢እምኀበ፡ ሀለወት፡ ጽዮን[10]፡

7$0^{18}$ አናጹተኒ፡ C | [19] om. C; ኵሉ፡ T | [20] አህጉሪሆን፡ δ | [21] ቤት፡ B; ቤተ፡ C | [22] ሳሚሰ፡ B; ሳሚዕ፡ C; ሳምሳ፡ P. 7$1^{1}$ ሶበ፡ C | [2] a-a S.l. A | [3] ዘቤተ፡ C; ወዘሰብአ፡ S | [4] ሳሚስ፡ D; ሳሚስሰ፡ F | [5] ወሰብእሰ፡ C | [6] መሥዋተ፡ S | [7] om. S | [8] እልክተ፡ C | [9] ዕጕላት፡ BS; ዕጓላተ፡ C | [10] ውእተ፡ ጊዜ፡ B; ሦው፡ ወአቅረቡ፡ ለእግዚአብሔር፡ በህየ፡ ውእተ፡ ጊዜ፡ P; ቆሙ፡ S | [11] ወበህየ፡ β | [12] om. S | [13] ታቦተ፡ አምላከ፡ እስራኤል፡ C; ታቦት፡ ዘአምላክ፡ ፭ኤል፡ S. 7$2^{1}$ ወአመርገብዋ፡ ACεξ; ወአመርዓውዋ፡ δ; ወአንበርዋ፡ F; ወአመ፡ ገብርዋ፡ S | [2] መልዕልቲሃ፡ F | [3] አእተዉ፡ δ; አትልዉ፡ F; አቅለዉ፡ S | [4] እልክቱ፡ C; om. S | [5] ፭ቱ፡’ δ; መሣፍንት፡ ፭፡ C | [6] ምስለ፡ D | [7] አጽቀሎና፡ F | [8] ኢተቀበልዋ፡ β | [9] ’ ብእሲ፡ ACD; ፭ተ፡ ዕልፈ፡ ወ፫ሳ፡’ δ; ፭፬፡’ F; ፭፬፡ ብእሲ፡ S. 7$3^{1}$ እለ፡ ተርፉ፡ ሰብእ፡ S | [2] ተቀበለነ፡ δ; ተቀበሉነ፡ C; ተበቀለነ፡ F | [3] om. F | [4] ይደሉ፡ T; ይብሉ፡ S | [5] a-a om. β | [6] ወአይ፡ δεξ | [7] ናነብራ፡ β | [8] ወፈንዉ፡ K | [9] om. δ; s.l. D | [10] ቀርያቱም፡ C; ቀርያታም፡ FQS; ቀርያተርም፡ T | [11] አግብእዋ፡ εFS | [12] ለጽዮን፡ S | [13] ታቦትነአ፡ C; ታቦተአ፡ P | [14] om. S | [15] ኀቤክሙ፡ S. 7$4^{1}$ ወሰሚዖ፡ D | [2] መጽኡ፡ C | [3] a-a ወተቀበልዋ፡ ወመጽኡ፡ S | [4] ውስተ፡ add. F | [5] ደብር፡ C | [6] ወወሀብዎ፡ δS; om. C | [7] ካህን፡ add. C; ለአላዛር፡ D | [8] ከህነ፡ (sic) C | [9] ይእክል፡ A | [10] ፭፡ C | [11] ዓመት፡ ACS. 7$5^{1}$ om. D | [2] ቀተሎ፡ β | [3] ዳዊት፡ ወነሥአሙ፡ F; ወነሥአሙ፡ C | [4] ወራዙት፡ C | [5] ፭ኤል፡ S | [6] ዘየአክል፡’ C ወ’ F | [7] ፯ቱ፡ ፬፡ δ | [8] om. C | [9] ያምጽአ፡ C; ያውጽእዋ፡ F | [10] ለጽዮን፡ እምኀበ፡ ሀለወት፡ CS

፣ታቦት፡ ሕጉ፡ ለእግዚ[B13ᵛ]አብሔር[11]፡ ውስተ፡ ቤተ፡ አሚናዳብ። ₃ወእንተ[12]፡ እምኀቤሃ[13]፡ ተሰምየ፡ እግዚአ፡ ኃይል።

(76) ₁መነሥእዋ፡ እምህየ[1]፡ ለጽዮን፡ ወወሰድዋ፡ እንዘ፡ ይጼልል፡ ፣ላዕሌሃ፡ ኪሩብ[2]። [D50ʳᵇ] ₂ወዖዛሰ[3]፡ ፣ወልደ፡ አሚናዳብ፡ ይመርህ[4]፡ ቅድሜሃ[5]። ₃ወዳዊትሰ[6]፡ ንጉሥ፡ ወኵሎሙ[7]፡ እስራኤል[8]፡ ይትቀነዩ፡ ቅድመ[9]፡ እግዚአብ[C21ᵛ]ሔር፡ [Q5ʳᵃ] በእንዚራ፡ ወየአነገሩ[10]፡ በኃይል። ₄ወየሐልዩ[11]፡ በጸናጽ[A8ᵛᵃ]ል፡ ወበናብሊስ፡ ወበመሰንቆ[12]። ₅ወበ[K10ʳᵃ]ጽሔ[13]፡ ውስተ፡ ዓውደ፡ እክል።

(77) ₁ወዖዛሰ[1]፡ አልዓለ፡ እዴሁ፡ ከመ፡ የአኃዝ፡ ለጽዮን። ₂ወነጽሖ[2]፡ [T34ʳᵇ] ላሕም[3]፡ [F11ʳᵇ] ለዖዛ[4]። ₃ወሞተ፡ በጊዜሃ፡ በእንተ፡ ዘፈቀደ፡ የአኃዝ፡ ለታቦት[5]፡ በኢድልወቱ[6]። (78) ₁ወተከዘ[1]፡ ዳዊት፡ በእንተ፡ ሞቱ፡ ለዖዛ፡ ₐወበእንተ፡ ጽዮን። ₂ወይቤ፡ ዳዊት፡ እፈርህ[2]፡ እግዚኦ[3]፡ ₐእግዚአብሔር[4]፡ በእንተ[5]፡ ጽዮን፡ ታቦትከ[6]፡ [D50ᵛᵃ]ዘተኃድር፡ ፣አንተ፡ ውስቴታ[7]። ₃እፎ[8]፡ ትበውእ፡ ኀቤየ፡ እንዘ፡ መጠነዝ፡ ኃይል፡ ይተልዋ። [C22ʳ][B14ʳ] ₄ወአይቴ[9]፡ እወስዳ፡ ወበአይቴ[10]፡ ተኃድ[A8ᵛᵇ]ር። [S141ᵛᵇ]

(79) ₁ወዘንተ፡ ብሒሎ፡ አብኣ፡ ለጽዮን[1]፡ ውስተ፡ ቤቱ[2]፡ ለአቢዳራ[3]፡ ዘጌት። ₂ወነበረት፡ ህየ፡ ፫[4]፡ አውራኃ። ₃ወእምዝ፡ ተባረከት[5]፡ ቤቱ፡ ለአቢዳራ[6]፡ ፣በ[K10ʳᵇ]በአታ፡ ለጽዮን[7]፡ ፣በትእዛዙ፡ ለእ[T34ᵛᵃ]ግዚአብሔር[8]። [P15] ₄ወዜነመዎ፡ ለዳዊት፡ ከመ[9]፡ [F11ᵛᵃ] ተባረከ[10]፡ ቤቱ[11]፡ ለአ[Q5ʳᵇ]ቢዳራ[12]፡ ወኮሉ[13]፡ ዘሀሎ፡ ኀቤሁ[14]፡ ፣በእንተ፡ ጽዮን[15]። (80) ₁ₐወሶበ[1]፡ ሰምዐ፡ ዳዊት፡ ንጉሥ፡ ዘንተ፡ ነገረ፡ ሖረ[2]፡ ከመ፡ ያምጽአ[3]፡ ₐለጽዮን[4]፡ ₙታቦተ፡ አምላከ፡ እስ[D50ᵛᵇ]ራኤል[5]፡ ውስተ፡ ሀገራ[6]፡ በትፍሥሕ[A8ᵛᶜ]ት። ₂መነሥኣ፡ ₙለጽዮን[7]፡ ምስለ፡ ብዙኃን፡ ሕዝብ[8]፡ [C22ᵛ] በ፭[9]፡ መሠናቅው[10]። ₃ወዳዊት፡ ንጉሥ[11]፡ የአነገር፡ በእንዚራ[12]፡ ፣እንዘ፡ ይቀድም፡ ወይቤ[13]፡ አንሰ፡ ተሰየምኩ፡ ንጉሠ[14]፡ በጽዮን፡ በደብረ፡ መቅደሱ፡ ከመ፡ እንግር፡ ትእዛዞ፡ ለእግዚአብሔር።

(81) ₁ወወሰድዋ፡ ለጽዮን፡ በውዑዓ፡ [K10ᵛᵃ] ወበቃለ፡ ቀርን። [B14ᵛ] ₂ወአንበርዋ፡ ውስተ፡ መ[T34ᵛᵇ]ካና፡ ወውስተ፡ ውሣጤ፡ [F11ᵛᵇ] ደብተራ፡ መርጡል[1]፡ ዘተከላ[2]፡ ዳዊት[3]። ₃ወአብአ[4]፡ መሥዋዕተ[5]፡ ለእግዚአብሔር[6]። [A9ʳᵃ] ₄ፗወጠብሐ፡ መ[D51ʳᵃ]ሥዋዕተ[7]፡

75[11] om. S | [12] እንተ፡ C | [13] በላዕሌሃ፡ C. 76[1] om. C | [2] ክንፈ፡ ኪ’ C; ኪሩብ፡ ላዕሌሃ፡ S | [3] ወአልዓዛርሰ፡ ð; ወዖዛ፡ C; ወአዛሰ፡ F | [4] om. F | [5] om. ð F | [6] ወዳዊትኒ፡ C; ወዳዊት፡ F; ዳዊትሰ፡ Q | [7] ወኮሉ፡ β | [8] ፭ኤል፡ S | [9] በቅድመ፡ C | [10] ወበመሰንቆ፡ ð; የአነገሩ፡ C | [11] ወይሐልዩ፡ β | [12] በኃይል፡ add. ð; ወበመሰቆ (sic) D | [13] ወበጽሐ፡ D. 77[1] ወዖዛ፡ C; ዖዛሰ፡ F | [2] ወነጽኦ፡ C | [3] ላሕመ፡ C | [4] om. C | [5] om. C | [6] በኢድሎቱ፡ Q. 78[1] ወኢተከዘ፡ T | [2] om. C | [3] እግዚእ፡ እ’ C | [4] ₐ-ₐ ወጸለየ፡ ኀበ፡ እግዚአብሔር፡ አምላኩ፡ ወይቤ፡ β; om. F | [5]ወበእንተ፡ FK | [6] ተቦትከ፡ (sic) F; ታቦትኒ፡ S | [7] እንተ፡’ ð; ውስቴታ፡ አንተ፡ S | [8] ወእፎ፡ ðS | [9] አይቴ፡ C | [10] ወበአይ፡ ቤት፡ C. 79[1] om. β | [2] om. S | [3] ለአቢደራ፡ C | [4] ፫ተ፡ ð | [5] ተባረከ፡ C | [6] ለአቢደራ፡ C | [7] ወኮሎ፡ ዘሀሎ፡ ውስተ፡ ጽዮን፡ C | [8] ታቦተ፡ እግዚአብሔር፡ B; በትእዛዘ፡ እግዚአብሔር፡ CP; በትእዛዙ፡ F; ወበትእዛዙ፡’ S | [9] ዘከመ፡ C | [10] ተባረከት፡ λS | [11] om. F | [12] ለአቢደራ፡ C | [13] ወኮሎ፡ D | [14] ኀቢሃ፡ C | [15] በዓታ፡ ለጽዮን፡ β; om. S. 80[1] ወሶቢሃ፡ F | [2] ወሖረ፡ ð; ፈቀደ፡ S | [3] ’አ፡ D | [4] ₐ-ₐ om. C | [5] ፭ኤል፡ S | [6] ሀገሩ፡ C | [7] ᵦ-ᵦ ’ ወነሥእዋ፡ ለጽ’ C; om. F | [8] ሰብእ፡ S | [9] በ፯ቱ፡ ð; ወይሠነቅዉ፡ ወበ፯፡ C | [10] እለ፡ ይሠነቅዉ፡ add. D; ይሠነቅዉ፡ add. FKξ | [11] om. F | [12] om. F | [13]’ይብል፡ β; ’ ይቀውም፡ ’ D λ | [14] በላዕሌሆሙ፡ add. ðC. 81[1] om. C | [2] ዘዘተከለ፡ (sic) C; ዘተከለ፡ D | [3] om. C | [4] ዳዊት፡ add. ð | [5] መሥዋዕቱ፡ D | [6] om. S | [7] ’ አልሕምተ፡ βC; om. S

ወአባግዓ[8]፡ ለመድቅሐ[9]፡ ዚአሃ። (82) ₁ወብእሲቱ[1]፡ ለዳዊት[2]፡ ⸢ወለቱ፡ ለሳዖል[3]፡ ⸢ቀኒዓ፡ ቅንዓተ[4]፡ ሶበ፡ ር[C23r]እየቶ፡ እንዘ፡ ይዘፍን፡ በእንተ፡ [Q5rc] ጽዮን[5]። ₂⸢ወመነነቶ፡ በልባ[6]፡ ወትቤ፡ እምይእዜሰ፡ ኢይከውነኒ[7]፡ ምትየ፡ እንዘ፡ ንጉሥ፡ ውእቱ፡ ዘርእያሁ[8]፡ ⸢አ[S142ra]ዋልደ፡ ሀገር[9]፡ እንዘ[10]፡ ይዘፍን። ₃በእንተዝ[11]፡ ተአጽወ[12]፡ ማኅፀና። ₄ወኮነት፡ መካነ፡ ወሞተት፡ ዘእንበለ[13]፡ ፍሬ። [F12ra]

(83) ₁ወዝኒ፡ ⸢ኃይል፡ ዘኮነ፡ ዘጽዮን[1]፡ [K10vb] ቅድስት፡ ወእንዘ፡ ሀለወት፡ ው[A9rb]ስተ፡ ደብተራ። ₂ወ[T35ra]ፈቀደ[2]፡ ዳዊት፡ ይሕንጽ፡ ማኅደረ[3]፡ ቤተ፡ አምላከ[4]፡ እስራኤል[5]፡ ወለታቦተ፡ ሕጉ፡ [D51rb] ጽዮን[6]። (84) ₁ወይቤሎ፡ እግዚአብሔር፡ ለዳዊት[1]፡ በአፈ[2]፡ ናታን፡ ነቢይ[3]፡ አኮ[4]፡ [C23v] ዘተሐንጽ፡ ⸢ሊተ፡ ቤተ[5]። ₂አላ፡ ሰሎሞን፡ ወልድከ[6]፡ ዘይነግሥ፡ እምድኅሬከ። ₃ወአቀውም፡ ምስሌሁ፡ ኪዳንየ[7]። ₄ወምሕረትየሂ[8]፡ ኢይርሕቅ፡ እም[B15r]ኔሁ። ₅ለእመ[9]፡ አበሰ[10]፡ አበሳ[11]፡ እጌስጾ፡ በበትረ፡ ውሉድ። [S142rb]

(85) ₁ወሰሚዖ፡ ዘንተ፡ ወይቤ[1]፡ ⸢ፈቃዱ፡ [F12rb] ለይኩን[2]። ₂ወሰሎሞንኒ[3]፡ ወልደ[4]፡ ⸢ዚአየ፡ ውእ[A9rc]ቱ[5]። ₃ወጎደገ፡ ሐኒጾታ[6]። ₄⸢ወታቦት፡ [P16] ነበረት[7]፡ በሥር[K11ra]ዓተ[8]፡ [Q5va] ሙሴ፡ ነቢይ። (86) ₁ወእምዝ፡ በፀ[1]፡ ዓመተ፡ መንግሥቱ፡ ለሰሎሞን፡ ወልደ፡ ዳዊት፡ በካልእ፡ [T35rb] ወርኀ፡ ⸢ወዝውእቱ፡ [C24r] ወርኃ፡ ማይዮስ[2]፡ አ[D51va]ዘዘ[3]፡ ከመ፡ ያምጽኡ፡ ዕብነ፡ ⸢ዓቢየ፡ ወክቡራተ[4]። ₂ወአምጽኡ፡ ሎቱ፡ ለሰሎሞን፡ ንጉሥ። ₃ወወቀርዎ፡ ደቂቀ[5]፡ ኪራም፡ ወደቂቀ[6]፡ ዚአሁ። ₄ወበራብዕ[7]፡ ዓም[8]፡ ⸢ ሣረሮ፡ ለቤተ፡ እግዚአብሔር[9]፡ በወርኃ፡ ኔሳን[10]። (87) ₁ወከመዝ፡ ውእቱ[1]፡ ግብረቱ፡ መድምም፡ [A9va] ወዕፀ-ብ[2]፡ ለሰሚዕ[3]። ₂ₐወበ[F12va]እመት፡ ፵፡ ₐኑኁ[4]፡ ወ፷[5]፡ በእመት፡ ርኅቡ[6]፡ ፷ወ፯[7]፡ ላዕሉ[8]፡ ወኤላም፡ ቅድመ[9]፡ መቅደሱ[10]፡ ፯[11]፡ በእመት። [B15v] ₃ወሐኒጾቶ[12]፡ ለቤት[13]፡ ፈጸመ[14]። ₄⸢ወገብረ፡ መሳከወ፡ ኅቡ[K11rb]አተ[15]። ₅ወገብረ፡ እምዳቤር[16]፡ [C24v] እስከ[17]፡ ቅድስተ፡ ቅዱሳን፡ ፵፡ በእመ[D51vb]ት፡ ጽርሑ። ₆ወማዕከለ፡ ቤቱ[18]፡ እንተ፡ ውስጥ[19]፡ [T35va] ከመ፡ ትንበር[20]፡ ታቦተ፡ እግዚአብሔር፡ ጽዮን።

81[8] ወአግብአ፡ S | [9] ለመቅድሐ፡ DFST. 82[1] ወብእሲቱሰ፡ C | [2] ሜልኮል፡ add. δ | [3] ወለተ፡ ሳዖል፡ FS | [4] ቀንዓት፡ C | [5] om. S | [6] መነነቶ፡ በልባ፡ βS; ወወደየቶ፡ ውስተ፡ ልባ፡ C | [7] ኢኮነ፡ C; ኢይኩነኒ፡ F | [8] እንዘ፡' A; እስመ፡' δ | [9] om. C | [10] ሶበ። C | [11] ወበእንተዝ፡ Dλ | [12] ተዐጽው፡ (sic) B | [13] እንበለ፡ C. 83[1] ዘኮነ፡ ዘጽዮን፡ δ; ኃይል፡ ዘኮነ፡ በእንተ፡ ጽዮን፡ C; ዘኮነ፡ ኃይል፡ ዘጽዮን፡ S | [2] ፈቀደ፡ S | [3] om. C | [4] አምላክ፡ P | [5] ዘእስራኤል፡ P; ፭ኤል፡ S | [6] ለጽዮን፡ C. 84[1] om. βS, | [2] በእደ፡ βε; በእንተ፡ Fξ | [3] ለዳዊት፡' S | [4] አንተ፡ add. CS | [5] ቤተ፡ ሊተ፡ F | [6] ውሉድከ፡ δ | [7] ኪዳነ፡ F | [8] ምሕረትየ፡ F | [9] ወለእመ፡ δC | [10] አመ፡' F | [11] om. δC; አብሰ፡ S. 85[1] ይቤ፡ S | [2] om. δ; ፈቀዱ፡ (sic) ' C; ለይኩን፡ ፈቃዱ፡ S | [3] ሰሎሞን፡ BF; ሰሎሞንኒ፡ P | [4] ወልድየ፡ C | [5] om. C | [6] ሐኒጻ፡ C | [7] ወታቦትኒ፡ ' β; ወነበረት፡ ታቦት፡ ውስተ፡ ደብተራ፡ C | [8] በሥርዓት፡ C. 86[1] በፀቱ፡ δ | [2] ዝውእቱ፡ ሜዝያ፡ (sic) ዝውእቱ፡ ወርኃ፡ ማርልዮስ፡ add. C | [3] ወአዘዘ፡ C | [4] 'ወክቡረ፡ δFS; ክቡራተ፡ ወዓቢያተ፡ C | [5] ደቀ፡ CS | [6] ደቀ፡ C | [7] ወበራብዕ፡ F | [8] ዖም፡ S | [9] ለቤተ፡ እግ' ሣረሮ፡ S | [10] ኒሶን፡ C; አሳን፡ P; ኒሳን፡ S. 87[1] ኮነት፡ S | [2] om. C | [3] ወሰሚዕ፡ A | [4] ₐ₋ₐ ' ፵ዓ፡ ኑኁ፡ δ; ፵፡ በእመት፡ ኑኁ፡ C; በእመት፡' S | [5] ፭፡ A; ወ፭ራ፡ δ; ወ፮፡ S | [6] ራኅቡ፡ β | [7] ፭ወ፭ቱ፡ δ; ወ፭ወ፭፡ T | [8] om. F; በእመት፡ S; ለእሉ፡ T | [9] om. C | [10] ቅዱሱ፡ C | [11] ፭ራ፡ δ; ወ፯፡ C | [12] ወሐኒጾታ፡ β; ወሐነጸ፡ C; ወእመ፡ ፈጸመ፡ ሐኒጻ፡ add. F | [13] ለቤተ፡ መቅደስ፡ δ; ቤቶ፡ C; ቤት፡ F; om. S | [14] ወፈጸመ፡ C | [15] om. δ; ' ኅቡአ፡ C; ገብረ፡' F | [16] እምነ፡ ዳቤር፡ C | [17] om. F | [18] ቤት፡ S | [19] ውስጡ፡ K | [20] ህየ፡ add. C.

(88) ₁ወገብረ፡ ፪[1]፡ ኪሩብ[2]፡ መልዕልቴሃ[3]፡ ለጽዮን። ₂፲[4]፡ በእመት፡ ቆሙ፡ ወ፭[5]፡ ክንፉ፡ ለ፩[6]፡ ኪሩብ። [Q5ᵛᵇ] ₃ወለካልዑኒ፡ ከ[A9ᵛᵇ]ማሁ። ₄፲[7]፡ በእመት፡ ማዕከሎሙ፡ ኅበ፡ ይትረከብ[8]፡ ክነፊሆ[F12ᵛᵇ]ሙ። ₅ወ፪[9]፡ ዕሩያን፡ ወ፩[10]፡ ግብረቶሙ፡ ለ፪[11]። ₆ወይጼልሉ[12]፡ መልዕልተ፡ ታቦት፡ በክነፊሆሙ[13]፡ ዘወርቅ፡ በአፍአ[14]። ₇ወእንተ[15]፡ [C25ʳ] ውስጣኒ[16]፡ አትከለ[17]፡ ‡...‡ ። (89) ₁ወለጸፍጸፈ[1]፡ ቤቱ[2]፡ በወርቅ[3]፡ ቀፈሎ[4]። ₂ወመዓፁተኒ[5]፡ ገብረ፡ እምዕፀወ፡ ጳውቂና። ₃ወሕዋራቲሃኒ[6]፡ ራብዕ[7]፡ ወ[D52ʳᵃ]፪[8]፡ ማዕፁቲሃ[9]፡ ለአሐቲ[10]፡ [K11ᵛᵃ] ኖኅት። ₄ወለካልእታ፡ ከማሁ[11]። ₅ወመንጠዋልኢሆን[12]፡ ዘወርቅ፡ ው[B16ʳ]ዱዳት[13]። [A9ᵛᶜ] (90) ₁ወዓዲ፡ ገብ[T35ᵛᵇ]ረ፡ መንጦላዕተ፡ ለዓፀደ[1]፡ ኤላም፡ ዘቅድስት[2]፡ ቅዱሳን። ₂ወአቀመ፡ ፪[3]፡ አዕማደ፡ ዘኤላም፡ ፣ዘውስተ፡ መቅደስ[4]። ₃ወለ፭[5]፡ ሰመዮ፡ ያ[F13ʳᵃ]ቁም፡ [S142ᵛᵃ][P17] ወለካልኡ[6]፡ ሰመዮ[7]፡ በለዝ። ₄ወውስተ፡ አርእስተ[8]፡ አዕማድ፡ [C25ᵛ] ገብረ[9]፡ ጽጌያተ፡ ዘበርብዕ[10]፡ በእመት። (91) ₁ወገብረ፡ ባሕረ፡ በህየ። ₂ወመታግራትኒ[1]፡ ባቲ[2]፡ ፲ወ፪[3]፡ አልሕምት[4]። መትሕታ[5]፡ እለ፡ ይኔጽሩ[6]፡ በበ፲[7]፡ መስዓ፡ ፣ወባሕረ፡ ወአዜበ፡ ወጽባሐ[8]። ₃ወዘባናቲሆሙ፡ [Q5ᵛᶜ] መንገለ[9]፡ አረፍት። ₄ወይእቲ፡ ባሕር፡ እም[D52ʳᵇ][A10ʳᵃ]ላዕሌሆሙ። ₅ወሚኮትኒ[10]፡ ፲[11]፡ ዘብርት። ₆ወማዕከሉኒ[12]፡ አናብስት፡ ወአል[K11ᵛᵇ]ሕምት፡ ወኪሩብ። ₇ወ‡...‡መንኰራኵረ[13]፡ ‡...‡፬[14]፡ መታክፍቲሆሙ፡ አ[T36ʳᵃ]ናብስትኒ[15]፡ ወበቀልትኒ።

(92) ₁ወገብረ[1]፡ መስፈርተኒ[2]፡ ዘብርት[3]፡ ፲[4]፡ [B16ᵛ] ዘስሙ፡ ኪጥሮገውሎስ[5]፡ ዘ[F13ʳᵇ]ያገምር[6]፡ ፣፵፡ በመ[C26ʳ]ስፈርተ፡ ኮአስ፣ [7]። ₂ₐወለለ፭፡ ኮጥሚኮት፡ ፭፡ ₐኬጥሮስ[8]። ₃ወከማሁ[9]፡ ለ፲[10]፡ ሚኮት[11]። ₄ወአንበሮን[12]፡ እምገቦ፡ ቤት፡ ዘፀጋም። ₅ወባሕርሰ[13]፡

88[1] ፪ተ፡ ፀ | [2] ኪሩበ፡ B; ሥዕላተ፡’ P; ኪሩቤልሃ፡ S | [3] ወመልዕልቴሃ፡ C | [4] ፲ቱ፡ ፀ; ወ፲፡ F | [5] ወኃምስ፡ ፀ | [6] ለ፭ዱ፡ ፀ | [7] ፲ቱ፡ ፀ; ወይከውን፡ ’ add. C | [8] ይትራከብ፡ λ | [9] ወ፪ቱ፡ ፀ; ወ፪ሆሙ፡ C; ፪፡ F | [10] ፭ዱ፡ ፀ | [11] ለ፪ቱ፡ ፀ | [12] ወይጼልል፡ AFKξ | [13] በአክናፊሆሙ፡ C; ወክነፊሆሙ፡ F | [14] በአፍአኒ፡ ፀ; በአፍአሃ፡ S | [15] om. S | [16] ውስጥኒ፡ ፀ; ውስጥ፡ በህልቀት፡ add. C; ወወበውስጣኒ፡ (sic) S | [17] አትከላ፡ ξ; አትካለ፡ (sic) S; ተከለ፡ P.

89[1] ወጸፍጸፈ፡ ፀ | [2] ቤቱስ፡ C; om. S | [3] ወርቅ፡ Aεξ | [4] ቀፈሎ፡ ፀ; አቅፈሎ፡ C | [5] ወመዓፁትኒ፡ AF; ወለመፀታኒ፡ C; ወመዓፁታኒ፡ S | [6] ወኃዋራቲሃኒ፡ εQ; ወሐዋርያቲሃኒ፡ T | [7] ርብዕ፡ C | [8] ወ፪ኤ፡ ፀ; ወ፪ቱ፡ CD | [9] መዓፁቲሃ፡ ፀS; መዓፁታ፡ C | [10] ለአሐቲሁ፡ F | [11] ወከማሁ፡ K | [12] ወመንጠላዕልዒዋሆን፡ (sic) A; ወመንጦላውኢሆን፡ ፀ; ወመንጠዋልኢሃ፡ C; መንጠዋልኢሆን፡ F | [13] እስከ፡ ምድረ፡ ኮን፡ add. C.

90[1] ዘዓፀደ፡ ፀ | [2] ዘቅድስት፡ C | [3] ፪ተ፡ ፀ | [4] om. ፀ; በውስተ፡’ C | [5] ወለ፭ዱ፡ ፀ; ለ፭ዱ፡ CQ | [6] ለካልኡኒ፡ F | [7] om. F | [8] om. C | [9] ወገብረ፡ F | [10] ዘበርዕ፡ ፀC; ዘበራብዕ፡ FT; ዘበርብዕ፡ Q; ዘበ፬፡ S.

91[1] ወመሣግራትኒ፡ ፀ; መታገርተኒ፡ C | [2] ላቲ፡ C; ባሕቱ፡ F | [3] ፲ቱ፡ ወ፪ቱ፡ ፀ | [4] አልሕምተ፡ C | [5] መታሕተ፡ C; መትሕታት፡ D; መትሕተ፡ Sξ | [6] ይኔጽራ፡ C | [7] በበ፬፡ ፀ | [8] ወአዜበ፡ ምስራቅ፡ ወምዕራብ፡ ባሕረ፡ ወጽባሐ፡ add. C; ወበሕቁ፡ (sic) ’ F | [9] ውስተ፡ F | [10] ወሚኮኖትኒ፡ β; ወሜክኖትኒ፡ C; ወሚኮናቲሆሙ፡ S | [11] ዐሠርቱ፡ ፀ | [12] ወማዕከሎሙ፡ ሀለዉ፡ add. ፀ; ወማዕከሎን፡ C | [13] ወንኮራኵር፡ (sic) C; ወገብረ፡ መንኰራኵረ፡ P | [14] ፬ቱ፡ B; ለ፪ቱ፡ P | [15] አናብስት፡ F; ወአናብስት፡ S.

92[1] ወዓቢረ፡ F | [2] መስፈርተ፡ CS; መስፈርትኒ፡ F | [3] ብርትኒ፡ C | [4] ዐሠርቱ፡ ፀ; ፭፡ D | [5] ኬጥሮ፡ ገውሎስ፡ A; ኬጥሮገውሎስ፡ T; ኬጥሮ፡ ጋውሎስ፡ C; ኬጥሮጋውሎስ፡ F; ኪጥሮገውሎስ፡ KQ; ኬጥሮንውሎስ፡ (sic) S | [6] om. S | [7] በመስፈርተ፡ ኮአስ፡ ፵፡ A; በመስፈርተ፡ ኮአስ፡ ፵ዓ፡ ፀ; ’ ኮጢሳ፡ F | [8] a-a ’ ኪጥሮስ፡ A; om. ፀ; ወለ፭፡ ሚክኖት፡ ወለኬጥሮ፡ ጋውሎስ፡ C; ’ ኮጥሚኮሱ፡ ’ S | [9] ከማሁ፡ C | [10] ለ፲ቱ፡ ፀ; ፭፲፡ (sic) F | [11] ሚክኖት፡ C; ሚኮኖት፡ S | [12] ወአንብሮን፡ S | [13] ባሕርሰ፡ β

መንገለ፡ የማን[14]፡ ጽባሐዊ[15]፡ በገቦ፡ አዜብ። (93) ₁ወከመዝ[1]፡ ገብረ[2]፡ ሰሎሞ[A10rb]ን፡ ንጉሥ፡ መቅደስ፡ በዘተውህቦ[3]፡ ጥበበ[4]፡ ሰ[D52va]ማያት[5]። ₂ወኢይምሰልከ[6]፡ እስኩ[7]፡ ከመዝ[8]፡ ግብረታ፡ ለታእካ፡ ሰማያት[9]፡ ኀበ፡ ትነብር፡ ጽዮን[10]፡ ቅድስት፡ ⸢እንተ፡ ይእቲ[11]፡ ₐእግዝእትነ፡ ማርያም[12]፡ ቅድስት፡ ድንግል፡ ₐበ፪[13]። ₃ወው[K12ra]እቱ[14]፡ ገብረ[15]፡ በአስተማስሎ፡ በከመ[16]፡ ተውህቦ[17]፡ [T36rb] ጥበበ[18]፡ ሰማይ[19]። [S142vb] (94) ₁ወትርጓሜ[C26v]ሁሰ[1]፡ ከመዝ፡ [Q6ra] ው[F13va]እቱ። ₂ኪሩብ፡ ፪[2]፡ አምሳለ[3]፡ ፪[4]፡ ድንግልናሃ፡ ለእግዝእትነ፡ ማርያም፡ በከመ፡ ይቤላ[5]፡ ዮሐንስ፡ አክናፊሃኒ፡ ፪[6]። ₃ወ[A10rc]በቀልትኒ፡ ዓራተ፡ ሕማሙ፡ ለ[B17r]በግዕ[7]፡ ዘውእቱ[8]፡ መስቀል። [D52vb] (95) ₁ወጸፍጸፈ፡ ቤትኒ[1]፡ ዘተቀፍለ[2]፡ በወርቅ፡ [P18] ⸢ንጽሐ፡ ሥጋሃ፡ ለእግዝእትነ፡ ማርያም[3]። ₂ወ፪[4]፡ ማዕፁቲሃ[5]፡ ለአሐቲ[6]፡ ኖኅት[7]፡ ዘይቤለከ[8]፡ ኦሪት[9]፡ ዘምስለ፡ ወንጌል። ₃ወዕፀ[10]፡ ጳውሎና፡ ጳጳሳት፡ እሙንቱ፡ እለ፡ ተሠይሙ[11]፡ አናቅጸ[12]፡ ቤተ፡ ክርስቲያን። ₄ወ፪[13]፡ አዕማድ[14]፡ [C27r] ጴጥሮስ፡ ወጳውሎስ፡ እሙንቱ። ₅ወጽጌያት፡ ዘአርዕስቲ[F13vb]ሆሙ[15]፡ ሃይማኖት፡ [K12rb] ቅድ[T36va]ስት።

(96) ₁ወባሕርኒ[1]፡ ዘሀለወት፡ እምገቦ[2]፡ ቤት[3]፡ ዘየማን፡ ጽባሐዊ፡ [A10va] ዘመንገለ፡ አዜብ[4]፡ ጥምቀት፡ ይእቲ[5]፡ ዘሰበከ[6]፡ ዮሐንስ፡ ለኀድገተ፡ [D53ra] ኃጢአት። ₂ወመታግሪሃ[7]፡ ካህናት፡ እሙንቱ[8]። ₃ወጽጌያት፡ ዘበቀልት[9]፡ ሃይማኖት፡ ዘእለ[10]፡ ተጠምቁ፡ ወሥርዓታ[11]፡ ለጥምቀት። [Q6rb] (97) ₁ወ፲ወ፪[1]፡ አልህምት[2]፡ ዘሀለዉ፡ ኀቤሃ፡ ለባሕር[3]፡ ፲ወ፪[4]፡ ሐዋርያት፡ ዘሰበኩ፡ መስዓ፡ ወባሕረ[5]፡ ጽ[C27v]ባሐ[6]፡ ወአዜበ[7]። [B17v] ₂ወ፲[8]፡ ሚኮት[9]፡ ድሩጋን[10]፡ ከመ፡ ማዕገት[11]፡ ፲[12]፡ ቃላት[13]፡ ውእቱ[14]። ₃ወዘማዕከሉሰ[15]፡ አናብስት፡ ግሩማ[F14ra]ን[16]፡ ነቢያት፡ እሙንቱ[17]። [A10vb] ₄ወአ[S143ra]ልሕምትኒ[18]፡ ሐዋርያት፡ እሙንቱ፡ በከመ፡ ንቤ፡ ቀዳሚ[19]። ₅ወመንኩ[T36vb]ራኵረ፡ ሠረገላት፡ ዘ[K12va]፬[20]፡

92[14] የማን፡ ð | [15] ጽብሐዊ፡ AK; ጽባሕ፡ ð. 93[1] ከመዝ፡ C; ወከመ፡ D | [2] om. C | [3] ዘተውህቦ፡ F; ዘተውህቦ፡ Q | [4] እም፡ ð; ጥበብ፡ QS | [5] ሰማያዊ፡ S | [6] ወኤደም፡ ሰልከ፡ (sic) F; ወኢይምሰል፡ T | [7] om. CD; እስከ፡ F | [8] om. β | [9] ሰማይ፡ S | [10] እምነ፡ add. C | [11] om. ð | [12] ማርያ፡ S | [13] a-a እግዝእትነ፡ ቅድስት፡ ድንግል፡ በ፪፡ ማርያም፡ ወላዲተ፡ አምላክ፡ A; ድንግል፡ በ፪ኤ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ð; እግዝእትነ፡ ማርያም፡ ድንግል፡ በ፪፡ C | [14] ወውእቱሰ፡ C; አላ፡ የዓቢ፡ እምተናገርነ፡ ወውእቱ፡ add. P | [15] om. T | [16] ከመ፡ FQ | [17] ተውህበ፡ T | [18] om. C | [19] እምሰማይ፡ C. 94[1] ወትርጓሜሁ፡ ðS | [2] ’ ፪ቱ፡ ð; ፪፡ ኪሩብ፡ λ | [3] በአምሳለ፡ P | [4] ፪ቲ፡ B; ፪ቱ፡ P; om. S | [5] ይቤ፡ S | [6] ፪ቱ፡ ð; ራዕ፡ ዮሐ. ፲፪፡ ፲፬ add. P | [7] ለበግዑ፡ C | [8] ዝውእቱ፡ C. 95[1] ቤት፡ ð; ቤቱኒ፡ S | [2] ዘተቀፈለ፡ ðD; በዘተከፈለ፡ C | [3] om. ð; ’ ጽዮን፡ C | [4] ወ፪ኤ፡ ð | [5] መዓዙቲሃ፡ ðC; ማዕፀቱሃ፡ F; አዕፁቲሃ፡ S | [6] om. βC; በአሐቲ፡ KT | [7] ለኖኅት፡ βC | [8] om. β | [9] ኦሪትኒ፡ C | [10] ወዕፀወ፡ ðC | [11] ውስተ፡ add. λDS | [12] አንቀጸ፡ CD | [13] ወ፪ኤ፡ ð; ፪፡ F | [14] አልሕምት፡ ትኩላን፡ C; አዕማዕድ፡ (sic) D | [15] አርዕስቲሆሙ፡ S. 96[1] ባሕርኒ፡ F | [2] ገቦሃ፡ C; በገቦ፡ F | [3] ዘየማን፡ add. D | [4] ጽባሐዊ፡ ð | [5] om. ðS | [6] ዘሰበካ፡ ð | [7] ወመ’ኒ፡ A; ወመግባሪሃኒ፡ ð | [8] ዘይሴብሕዎ፡ ለጥምቀት፡ add. C | [9] ዘበቁለት፡ C; ዘበቀለት፡ S | [10] ቦ፡ አለ፡ C; አለ፡ S | [11] ሥርዓታ፡ C; ወሥርታ፡ (sic) S. 97[1] ወ፲ቱ፡ ወ፪ቱ፡ ð; ፲ወ፪፡ F | [2] om. C | [3] ባሕር፡ D | [4] ወ፲ቱ፡ ወ፪ቱ፡ ð | [5] ወአዜበ፡ C | [6] ባሕረ፡ C; ወጽባሐ፡ F | [7] ወጽባሐ፡ C | [8] ፫ቱ፡ ð | [9] ሚኮኖት፡ ðS; ሜክኖትኒ፡ C; ሚኮሰት፡ F | [10] ድሩካን፡ ð; ድሩጋት፡ C; ድርጋን፡ S | [11] ማዕገተ፡ C; ማዕኮት፡ F; ማዕነቅ፡ S | [12] ፲ቱ፡ ð | [13] ቀላት፡ (sic) F | [14] om. ð | [15] ወማዕከሉሰ፡ ð; ወዘማዕከሉ፡ S | [16] om. C | [17] እሙንት፡ (sic) P | [18] ወአልሕምት፡ C | [19] ቀዳሜ፡ F; ንቀደሚ፡ (sic) S | [20] ዘ፬ቱ፡ ð; ፬፡ C; ዘአ፬፡ (sic) T

መታክፍቲሆሙ፡ ውስተ፡ ፬[21]፡ መዓዝኒሃ[22]፡ በአምሳለ፡ ፬[23]፡ እንስሳ[24]፡ እ[D53rb]ለ[25]፡ ይጸውሩ፡ መንበሮ፡ ለአምላክ[26]። (98) ₁ወመስፈርትኒ[1]፡ ፲[2]፡ ዘበሙ፡ ኪጥሮጋውሎስ[3]፡ ዘያገምር[4]፡ ፵፡ በመስፈርተ[5]፡ ኮኢስ፡ ዝውእቱ[6]፡ ኦሪት። ₂ወዘይቤለከ[7]፡ ፵፡ ኮኢስ፡ መጽሐፈ፡ ትንቢቶሙ[8]፡ [C28r] ለነቢያት፡ እስከ[9]፡ ሄኖክ[10]። ₃ወከመዝ[11]፡ ውእቱ[12]፡ ሥርዓተ[13]፡ መቅደሱ[14]፡ ለሰሎሞን፡ በሥርዓተ፡ [A10vc] ፦ቅድስት፡ ቤተ፡ ክርስቲያን[15]፡ ይትፈጸም[16]። [P19]

(99) ₁ወከመዝ፡ ጸሐፍኩ፡ [F14rb] ለክሙ፡ በአምጣነ[1]፡ ክሂሎትየ፡ ወበእንተ፡ ፍቅረ[2]፡ ዚአሃ[3]፡ ለጽዮን[4]። [B18r] ₂ወባሕቱ፡ ፦ለእ[Q6rc]መ፡ ክህልኩ[5]፡ እም[T37ra]ተርጐምኩ[6]፡ ኮሎ፡ ሥርዓተ፡ መቅደሱ[7]፡ ለሰሎ[K12vb]ሞን[8]። ₃፦አ[D54va]ንሰ፡ ኢተምህርኩ፡ መጻሕፍተ[19]፡ በከመ[10]፡ ጳውሎስ፡ እምጎበ[11]፡ ገማልያል። ₄አንሰ፡ ኖላዌ[12]፡ አባግዕ[13]፡ ወአጣሌ[14]። ₅ወንዑስ፡ እምኮሎሙ፡ አኃው[15]። ₆ወምግባርየኒ[16]፡ ዘኃጢአት፡ ነዊኅ፡ ከመ፡ አርዘ፡ ሊባ[A11ra]ኖስ።

(100) ₁ንትመየጥኬ[1]፡ ጎበ[2]፡ [C28v] ዜና[3]፡ ነገር[4]፡ ዘጽኑሕ[5]፡ ለነ፡ በእንተ[6]፡ መቅደስ[7]፡ ዘሐነጸ፡ ሰሎሞን፡ ወልደ፡ ዳዊት[8]፡ እንዘ፡ ይረድኦ፡ ኪራም፡ ወልደ[9]፡ መበለት፡ እምነገደ[10]፡ ንፍ[S143rb]ታሌም[11]። [F14va] ₂ወአቡሁኒ፡ ነህቤ፡ ብርት[12]፡ ወኬንያ[13]፡ ፍጹም። ₃ወኪራምኒ፡ ፦ከመ፡ አቡሁ፡ ጠቢ(D53vb)ብ[14]። (101) ₁ወከመዝ[1]፡ ፈጸመ፡ ሰሎሞን፡ [T37rb] ሐኒጸ[2]፡ ቤተ፡ እግዚአብሔር፡ እምድኅረ፡ ፷[3]፡ ዓመት። ₂ወአስተጋብኦሙ፡ ለ[K13ra]ኮሎሙ[4]፡ ሊቃናተ[5]፡ እስራኤል[6]፡ ከመ፡ ያምጽእዋ፡ ለታቦት፡ እምሀገ[A11rb]ረ፡ ዳዊት፡ በወርኃ[7]፡ እትሚን[8]። ₃ወካህናት[9]፡ ጾርዋ፡ [C29r] ለታቦት[10]። ₄ወደብተራኒ[11]፡ [Q6va] ዘነበረት፡ ውስ[B18v]ቴታ[12]። ₅ወኮሎ[13]፡ ንዋየ፡ ግበሪሃ[14]፡ ለቅድስት[15]።

(102) ₁አብእዋ[1]፡ ካህናት፡ ውስተ፡ መካነ[2]፡ ንጉሥ[3]። ₂ወኮሎሙ[4]፡ ሠራዊቱ[5]፡ እለ[6]፡ ይተልውዋ[7]፡ ወየሐልዩ[8]፡ እንዘ፡ ይብሉ፡ አተወ[F14vb]ት፡ ጽዮን፡ ውስተ፡ መካና። ₃ወአንበርዋ[9]፡ ው[D54ra]ስተ፡ ዳቤር[10]፡ በመትሕተ[11]፡ ክነፊሆሙ፡ ለኪሩብ[12]። ₄ወአልቦ፡

97[21] ፬ቱ፡ ፩ | [22] ማዕዝኒሃ፡ ፀD; መንገሌሃ፡ C; መዓዘኒሃ፡ F | [23] ፬ ፩ | [24] እሙንቱ፡ add. C | [25] እንዘ፡ D | [26] ለአምላክነ፡ CDS. 98[1] ወመስፈርተ፡ ብርት፡ C | [2] ፲ቱ፡ ፩፡ ፭፡ λ | [3] ኬጥሮጋውሎስ፡ T | [4] ዘያገምሮ፡ ፩ | [5] በመስፈርት፡ CD | [6] ዘውእቱ፡ Fβεξ | [7] ወዘእንበለከ፡ ፩ | [8] ትንቢት፡ F | [9] ወእስከ፡ Aελξ | [10] ኢሮስ፡ S | [11] ከመዝ፡ S | [12] om. β | [13] ሥርዓቱ፡ C | [14] om. C | [15] ቤተ፡ ክርስቲያን፡ ቅድስት፡ β | [16] ይትፈጸም፡ AC; ትትፈጸም፡ ፩; ጸ፡ s.l. F. 99[1] በከመ፡ C | [2] ፍቅራ፡ S | [3] ዚአየ፡ A, ለማርያም፡ S | [4] ጽዮን፡ S | [5] om. C | [6] ወእምተርጕምኩ፡ B; ወእመተርጕምኩ፡ (sic) P | [7] መቅደሰ፡ AB; መቅደሶ፡ C; መቅደስ፡ P | [8] ሰሎሞን፡ AB; ዘሰሎሞን፡ P | [9] om. C | [10] ከመ፡ S; 'ተምህረ፡ C | [11] ጎበ፡ S | [12] ኖላዊ፡ λξP | [13] om. C | [14] አጣሌ፡ C; ወአጣሊ፡ FSξ; ወአባሲ፡ P | [15] አኃውየ፡ አላ፡ በምሕረተ፡ እግዚአብሔር፡ add. P | [16] ወበምግባርየሰ፡ C; ምግባርየኒ፡ P. 100[1] ንግባእኬ፡ β; ካዕበ፡ add. λ | [2] ካዕበ፡ በእንተ፡ C; om. F | [3] ዜናሃ፡ F | [4] ለነገር፡ F | [5] ዘጽኑ፡ P | [6] በቤተ፡ S | [7] መቅደሳ፡ C | [8] ንጉሥ፡ add. F | [9] om. C | [10] ዘእም' ፩ | [11] ብንያም፡ C | [12] ወርቅ፡ ፩ | [13] ወኪንያ፡ F | [14] ጠቢብ፡ ከመ፡ አቡሁ፡ CS. 101[1] ወእምዝ፡ C | [2] ሐነጸ፡ B | [3] ፷ራ፡ ፩ | [4] om. S | [5] ሊቃነ፡ F | [6] ፷ራኤል፡ B; ፷ኤል፡ S | [7] በሀገረ፡ F | [8] አታሚን፡ C | [9] ወካህናትኒ፡ C | [10] ለታቦተ፡ ሕግ፡ C | [11] ወለደብተራኒ፡ S | [12] ውስቴቱ፡ C; ዘውስቴታ፡ T | [13] ወዅሎን፡ C | [14] ግብራ፡ P | [15] ለቅድሳት፡ A; ዘቅድስት፡ CDT; ዘቅድሳት፡ KQ. 102[1] ወአብእዋ፡ ፩CS | [2] መካና፡ C | [3] ወንጉሥኒ፡ C | [4] ወኮሎ፡ D; ወኮሉ፡ ξFK | [5] ሠራዊት፡ C | [6] om. ፩; እንዘ፡ C | [7] ይተልውም፡ S | [8] ይሔልዩ፡ ፩ | [9] አንበርዋ፡ D | [10] ዳቢር፡ A | [11] በታሕተ፡ ፩; መትሕተ፡ λ | [12] ለኪሩቤል፡ ፀC; ኪሩቢ፡ S

ውስተ፡ ከርሳ፡ ለታቦት፡ ዘእንበለ[13]፡ ፪[14]፡ ጽላት፡ ዘተመጠወ፡ ሙሴ፡ [T37va][A11rc] እምእደ፡ እግዚአብሔር፡ በኮሬብ[15]። (103) ₁ወተከድነት፡ ቤት[1]፡ ስብሐተ[2]፡ እግዚአብሔር። [C29v] ₂ወተፈሥሐ፡[K13rb] ሰሎሞን፡ ንጉሥ[3]፡ [P20] ወይቤ፡ ይትባረክ፡ እግዚአብሔር፡ አምላክ፡ እስራኤል[4]። ₃ዮም[5]፡ ዘነበበ፡ በአፉሁ[6]፡ ወፈጸመ[7]፡ በእደዊሁ። ₄ወገብረ[8]፡ መሥዋዕተ[9]፡ ₐንጉሥኒ፡ ወኵሎሙ፡ እስራኤል[10]፡ ₐለእግዚአብሔር[11]። (104) ₁ወገብረ[1]፡ ሰሎሞን[2]፡ በዓለ[3]፡ በይ[S143va]እቲ፡ [F15ra] ዕለት፡ ወጠብሐ[4]፡ መቅድሐ[5]፡ ሕንጻሁ[6]፡ ዘጽዮን[7]፡ ፪፻፹፭[8]፡ አልሕምተ[9]፡ ወ[D54rb]፲፪[10]፡ አባግዓ፡ ለመቅድሐ[11]፡ ቤተ፡ [A11va] እግዚአብሔር [B19r]። (105) ₁ወገብ[Q6vb]ሩ፡ ኵሎሙ[1]፡ እስራኤል[2]፡ ₐበዓለ፡ ዓቢየ፡ ምስለ፡ ንጉሥ፡ ₐወማኅ[C30r]በር[3]፡ ሰቡአ[4]፡ መዋዕለ[5]፡ በትፍስሕ[T37vb]ት፡ ወበሐሴት። ₂ወአመ፡ ሰሙን[6]፡ ዕለት፡ አተዉ፡ ሕዝብ[7]፡ ውስተ፡ አብያቲሆሙ።

(106) ₁ወአስተርአዮ[1]፡ እግዚአብሔር፡ ለ[K13va]ሰሎሞን። ₂ወይቤሎ፡ ሰማዕኩ፡ ጸሎተከ[2]፡ ወስእለተከ[3]። ₃ወገበርኩ[4]፡ ለከ፡ ዘፈቀድከ። ₄ወቀደስክዎ፡ ለዝንቱ[5]፡ ቤት[6]፡ ዘሐነጽኮ[7]፡ በእዴከ። ₅ወየሃሉ፡ ስምየ፡ ውስቴታ[8]፡ ለዓለመ፡ ዓለም። [F15rb] ‡...‡ ₆ₐወከማሁ፡ አ[9]፡ እግዚ[A11vb]አብሔር፡ ስማዕ[10]፡ ₐስእለትየ[11]። (107) ‡...‡[1] ₁ወአንተኒ፡ ለእመ፡ ሖ[D54va]ርከ፡ በሕግየ፡ በከመ፡ ሖረ፡ ዳዊት፡ አቡከ። ₂ወአቀውም[2]፡ መንግሥተከ[3]፡ ለዓለም[4]። [C30v] ₃ወለእመ፡ ጎደግሙ፡ ሕግየ፡ ዘወሀብኩዎ[5]፡ ለቀ-ልኡየ[6]። ₄ወገባእክሙ[7]፡ ውስተ፡ አማልክት። ₅ወሰገድክሙ[8]፡ ሎሙ[9]፡ [T38ra] እደመስሰክሙ፡ እምገጸ፡ ምድር። (108) ₁ወዘንተኒ[1]፡ ቤተ[2]፡ ዘተቀደሰ[3]፡ በስ[B19v]ምየ[4]፡ እደመስሶ[5]። ₂ወእገድፎ[6]፡ እምቅድመ፡ ገጽየ። ₃ወለጽ[Q6vb]ዮንሰ[7]፡ ቅድ[K13vb]ስት፡ ዘሐነጽክዋ፡ ፣በእ[A11vc]ዴየ፡ ወሣረርክዋ[8]፡ እሬስያ[9]፡ ማኅደረ፡ ስብሐትየ[10]፡ በመልዕልተ[11]፡ ሰማያት[12]። ₄ወይ[S143vb]ትወሀውሁ[13]፡ መላእ[F15va]ክት፡ በዓውዳ[14]፡ እንዘ፡ ይብሉ፡ [D54vb] ፣ሃሌ፡

102[13] እንበለ፡ C | [14] ፪ኤ፡ δC | [15] በኩ' δ. 103[1] ቤተ፡ መቅደስ፡ δS | [2] በስብሐተ፡ S | [3] om. F | [4] ፳ኤል፡ S | [5] om. δ | [6] አፉሁ፡ AC | [7] ፈጸመ፡ C | [8] ወገብሩ፡ C | [9] መሥዋዕት፡ D | [10] ፳ኤል፡ S | [11] a-a ለእግዚአብሔር፡ ንጉሥኒ፡ ወኵሎሙ፡ እስራኤል፡ C. 104[1] ገብረ፡ AKξ | [2] ለእግዚአብሔር፡ add. S | [3] ዓቢይ፡' C; om. S | [4] ' ለእግዚአብሔር፡ C | [5] መቃድሐ፡ B; ወለመድቅሐ፡ C; ለመቃድሐ፡ P; መድቅሐ፡ Q | [6] ሕንጼሃ፡ δC | [7] ለጽዮን፡ δCS | [8] ፪፻፹፬፲፪፡ A; ፪፻፡ ፹፭፡ ወ፲፪፡ δ | [9] አልሕምት፡ C | [10] ወ፪፻፡ ፲፪፡ δ; ፲ወ፪፡ C; ፲፲፪፡ DQ; ፲ወ፪፡ F | [11] ለመድቅሐ፡ δCQ; ለምቅዳሐ፡ K. 105[1] ደቂቀ፡ add. β | [2] ፳ኤል፡ S | [3] a-a' ወማኅበረ፡ A; ምስለ፡ በዓለ፡ በዓቢይ፡ ማኅበር፡ C; ምስለ፡ ንጉሥ፡ በዓለ፡ ዓቢየ፡ ወማኅበረ፡ FSεξ | [4] ሰብአ፡ C | [5] ወመዋዕለ፡ B | [6] ሰቡዕ፡ A; ሳብእ፡ δ; ሰሙን፡ add. C | [7] om. β. 106[1] ወአስተርአዮሙ፡ C; ወአስተርአየ፡ K | [2] ጸሎትከ፡ AC | [3] ወስእለትከ፡ AC | [4] ወገበርከ፡ C | [5] ለውእቱ፡ S | [6] ቤተ፡ F | [7] ዘተሐንጸት፡ C | [8] በውስቴታ፡ δS; om. C | [9] አነ፡ S | [10] ሰማዕከ፡ δ; om. ε | [11] a-a om. C; ' ጸሎትየ፡ ወስእለተየ፡ F; ' እሰምዕ፡ ስእለተከ፡ S. 107[1] om. ACDST; ይቤ፡ ንጉሥ፡ ሰሎሞን፡ δ; ወካዕበ፡ ይቤ፡ F; ወይቤሎ፡ እግዚአብሔር፡ Q; ለኃጥእ፡ ገብርከ፡ ወልደ፡ ማርያም፡ ወካዕበ፡ ይቤ፡ s.l. K | [2] አቀውም፡ δS; ወአቀምዎ፡ D | [3] መንግሥትከ፡ B; መንግሥተ፡ S | [4] ለዓለመ፡ ዓለም፡ BC | [5] ዘወሀብክዋ፡ ለሙሴ፡ C | [6] ቀ-ልኡየ፡ C | [7] ወአግባእክሙ፡ C | [8] ወሰገድሙ፡ (sic) D | [9] om. S. 108[1] ወዘንተ፡ β | [2] ዘይቤ፡ C | [3] ዘቀደሰ፡ A; ዘቀደስኩ፡ δC; ዘኢተቀደሰ፡ F; ዘቀደስክሙ፡ S | [4] ለስምየ፡ C | [5] አገድፎ፡ C; እደምስሶ፡ Fεξ | [6] om. CP | [7] ወለጽዮን፡ δ | [8] om. S | [9] እሬስይዋ፡ D | [10] ስብሐቲሁ፡ C | [11] በመልዕል፡ δ; መልዕልተ፡ F | [12] om. δ | [13] ወይትሀወሱ፡ S | [14] በዓውድ፡ S

ሉያ[15]፡ በኵሉ፡ ፍናዊሃ[16]። (109) ₁ወከመዝ፡ እንዘ፡ ይብል፡ ወሀቦ[1]፡ ማዕከተ[2]፡ ለሰሎሞን፡ ንጉ[C31r]ሥ፡ እግዚእ[3]፡ እግዚአብሔር፡ በእንተ፡ ጽዮን፡ ቅድስት፡ ማኅደረ፡ ስብሐቲሁ። [P21] ₂ወነበረት፡ ከመዝ፡ ጽዮን፡ ታቦተ፡ ሕግ፡ ዘበአማን፡ ውስተ፡ ሕንጻሁ፡ ለሰሎሞን። (110) ₁ወሰሎሞንኒ፡ እምድኅረ፡ ፴[1]፡ ዓመ[A12ra]ተ፡ መንግሥቱ፡ ሰከበ፡ በከመ[2]፡ [T38rb] አበዊሁ[3]። ₂ወተቀብረ፡ ውስተ፡ ሀገረ[4]፡ ዳዊት፡ አቡሁ።

(111) ₁ወእምድኅረ፡ ብዙኅ፡ ዓመት[1]፡ አመ፡ ኮነ፡ ፬፬ወ፳[2]፡ ዓ[K14ra]መተ[3]፡ እምዘተሐንፀት፡ ሀገረ፡ ጽዮን፡ ቅድስት[4]፡ በመንግ[F15vb]ሥተ፡ ናቡከደነጾር[5]፡ ንጉሥ[6]፡ ዘባቢሎን፡ [D55ra] አለ[B20r]ዉ[7]፡ ሕዝብ[8]፡ ሕገ፡ እግዚአብሔር። ₂ወኮኑ[9]፡ እኩያነ[10]፡ በቅድሜሁ። ₃ወአምለኩ፡ ባዕዳነ[11]፡ [C31v] አማልክተ[12]። ₄ወለነቢያትሰ[13]፡ ኢሰምዑ፡ ቃ[Q7ra]ሎሙ። (112) ₁ወተምዐ[1]፡ እግዚአብሔር፡ በእ[A12rb]ንተ[2]፡ ዝንቱ[3]፡ ላዕሌሆሙ[4]። ₂ወአዘዘ[5]፡ ለንጉሥ[6]፡ ባቢሎን[7]። ₃ወአመዝበርዎ[8]፡ ለሀገሮሙ[9]፡ ከለዳውያን[10]። ₄ወአንሐልዋ[11]፡ ለሕንጻ[12]፡ መቅደሱ[13]፡ ዘሰሎሞን[14]። ₅ወታቦተ[15]፡ ጽዮን፡ ቅድስት[16]፡ ሰማያዊት፡ ተጎብአት፡ ወኢረከብዋ። [T38va] ₆ወጽላትኒ፡ ዘምስለ[17]፡ ፲[18]፡ ቃላት፡ በከርሣ።

(113) ₁ወተጼወወት[1]፡ ሀገር፡ ኵለንታሃ[2]። ₂ወንዋየ፡ ብርትኒ[3]፡ [F16ra] ዘቅድስት[4]፡ ተጼወ[K14rb]ዉ[5]። ₃ወነቢያትኒ[6]፡ ፬[7]፡ [S144ra] ኤርምያስ፡ ወሕዝ[D55rb]ቅኤል[8]፡ ወዳንኤል፡ ወእዝራ፡ [C32r] ተጼወዉ። [A12rc] ₄በከይዋ[9]፡ ወአስቆቀውዋ[10]፡ ለጽዮን።

(114) ₁ወይቤ፡ ፩[1]፡ እምነቢያት፡ ዝውእቱ፡ ዕዝራ[2]፡ ፦አመ፡ ፴[3]፡ ዓመት[3]፡ እምዘ፡ ወድቀት[4]፡ ሀገርነ[5]፡ እንዘ፡ ሀለውኩ[6]፡ ፦ውስተ፡ ሀገረ[7]፡ ባቢሎን[8]። [B20v] ₂ወጸእኩ[9]፡ ገዳመ[10]፡ ዘስሙ፡ አርፋድ[11]። ₃ወጾምኩ[12]፡ ሰቡአ፡ መዋዕለ። ₄፦እክለ፡ ኢበላዕኩ[13]፡ ፦ወኢሰተይኩ፡ ወይነ[14]። ₅ወሥጋኒ[15]፡ ኢጥዕምኩ፡ ግሙራ[16]፡ ዘእንበለ፡ ፍሬ፡ ዕፅ፡ ባሕቲቱ[17]። (115) ₁ወጸለይ[Q7rb]ኩ፡ ኀበ፡ ልዑል። ₂ወእቤ[1]፡ እግዚኦ[2]፡ [A12va] እግዚእየ[3]፡ ዘ[T38vb]ሰማዕኮሙ[4]፡ ለአበዊነ[5]፡ በገዳም[6]፡ በምድረ[7]፡ [F16rb] በድው። ₃ወወሀብኮሙ፡ [P22]

108[15] om. C | [16] ለጽዮን፡ add. C. 109[1] om. C | [2] ’ኮተ፡ DF | [3] om. CD; እግዚኦ፡ F; እግዚእነ፡ K. 110[1] ፴ዓ፡ ፩ | [2] ከመ፡ β; ምስለ፡ C | [3] አቡሁ፡ CD | [4] መቃብረ፡ F. 111[1] ዓመታት፡ C | [2] ፬ተ፡ ፻ተ፡ ወ፷ራ፡ ፩ | [3] ዓመት፡ εBCS | [4] om. F | [5] ናቡ፡ ከደነ፡ ጻር፡ (sic) A; ናቡከደነ፡ ፆር፡ DF; ናቡክደነፆር፡ (sic) P | [6] om. ελξS | [7] ወዓለዉ፡ F; ዓለዉ፡ K; ሀለዉ፡ T | [8] om. S | [9] ወኮነ፡ S | [10] እኩያን፡ C | [11] በእደ፡ (sic) C; ባእደ፡ D | [12] አማልክት፡ C | [13]ወለነቢያትኒ፡ ፩C. 112[1] ወተምዕዐ፡ D | [2] om. ፩ | [3] ዘንተ፡ ፩ | [4] om. C | [5] ወአዘዘ፡ C; ወአዘዛ፡ D | [6] ንጉሥ፡ C; ለንጉሥ፡ S | [7] ሰሎሞን፡ C; om. S | [8] ያመዝብራ፡ S | [9] ለሀገራት፡ እስራኤል፡ ጽዮን፡ add. C | [10] ከለድዋ፡ (sic) Q | [11] አንሐልዋ፡ ε; ወአሐልዋ፡ (sic) S | [12] ለሕንጻሃ፡ C | [13] መቅደሶሙ፡ βεξ; ለመቅደሶሙ፡ C | [14] ለሰሎሞን፡ λS | [15] ወሰታቦትኒ፡ C | [16] om. C | [17] om. ፩ | [18] ፲ቱ፡ ፩. 113[1] ወጼወወት፡ C | [2] ኵለንታሁ፡ A | [3] ወርቅኒ፡ ፩ | [4] ዘቅድሳት፡ S | [5] ተጼወወት፡ ሀገር፡ add. C; ተጼወወት፡ DS; ተጼወወ፡ FT | [6] ወለነቢያትኒ፡ FT | [7] ፬ቱ፡ ፀS; om. C | [8] ወሕዝቅያስ፡ F | [9] ወኢሜሃ፡’ C; ወበከይዋ፡ ፩ | [10] ወሰቈቀውዋ፡ C. 114[1] ፭ዱ፡ ፩ | [2] om. S | [3] ፴፡ አም፡ C; አመ፡ አመ፡’ D; አመ፡ ፴፡’ KPSξ | [4] ወደቀት፡ A | [5] ሀገር፡ DS | [6] ሀሎኩ፡ ፀS | [7] om. S | [8] በባቢሎን፡ S | [9] ወወጻእኩ፡ C | [10] ውስተ፡ ገዳም፡ F፩; ’ ውስተ፡ ሀገረ፡ ባቢሎን፡ add. S | [11] አልፋድ፡ C| [12] በሀየ፡ C | [13] ኢበላዕኩ፡ እክለ፡ ፩ | [14] ወወይነ፡ ኢሰተይኩ፡ C | [15] ወሥጋ፡ C | [16] ለግሙራ፡ C | [17] ባሕቲታ፡ ፩. 115[1] ወይቤ፡ AB | [2] om. D | [3] እግዚእ፡ A; እግዚኦ፡ ፩ | [4] ዘሰማዕከሙ፡ (sic) D | [5] om. Q | [6] om. F | [7] ወበምድረ፡ C

ሕገከ[8]። ₄ዘንተ[9]፡ ወዘይመስ[C32v]ሎ[10]፡ ጸለይኩ። [K14va] (116) ₁ወሶቤሃ[1]፡ ርኢኩ፡ [D55va] በአዕይንትየ፡ ብእሲተ[2]፡ እመንገለ፡ የማን፡ ትበኪ[3]፡ ወትላሁ[4]፡ ወትኬልሕ፡ በዓቢይ፡ ቃል[5]። ₂ᵣወሕምምት፡ ጥቀ[6]። ₃ወአልባሲሃ[7]፡ ስጡጥ[8]፡ ወሐመድኂ[9]፡ ዲበ፡ ርእሳ። ₄ወእቤላ[10]፡ ምንት[11]፡ ያበክየኪ[12]። ₅ወትቤለኂ[13]፡ ጎድገኂ፡ እብኪ[14]፡ ላዕለ[15]፡ ርዕስየ። ₆ወእቤላ፡ ᵣም[A12vb]ንተ፡ ኮንኪ፡ ንግርኂ[16]። ₇ወትቤለኂ[17]፡ መካን፡ አነ፡ እምትካት። ₈እንዘ፡ ሀሎኩ[18]፡ ምስለ፡ ብእሲ፡ ፬[19]፡ ዓመተ[20]፡ ᵣወእጼሊ፡ ጎበ፡ ልዑል[21]። ₉ᵣወእምድኅረ፡ ፬፡ ዓመት[22]፡ [S144rb] ሰምዓኂ[23]፡ እግዚእ[24]፡ ለአመቱ። [B21r] ₁₀ወርእየ፡ ሕማም[T39ra]የ። ₁₁ወወሀበኂ፡ ፭[25]፡ ወልደ፡ [C33r] ወተፈሣሕኩ፡ ቦቱ[26]። ₁₂ወሶበ፡ ልህ[D55vb]ቀ፡ አእተውኩ፡ ሎቱ፡ ብእሲተ[27]፤ [F16va] ወገ[K14vb]በርኩ፡ ከብካበ[28]። ₁₃ወሶበ፡ ቦአ፡ ውስተ፡ ጽርሑ፡ ወድቀ፡ ወሞተ። [A12vc]

(117) ₁ወበከይኩ፡ ብዙኃ፡ ወመጻእኩ[1]፡ [Q7rc] ባሕቲትየ፡ ውስተዝ[2]፡ ᵣመካን፡ ወገዳም[3]፡ ወኢይበልዕ፡ እክለ። ₂እላሁ[4]፡ በእንተ፡ ፭[5]፡ ወልድየ። ₃ወአውፃእክዋ፡ ወእቤላ፡ በአማን፡ ኮነ[6]፡ ኃዘንኪ፡ እስመ፡ ንሕነኂ[7]፡ ልሕዋን[8]፡ ወጎዙናን። ₄ወአንቲሰ[9]፡ ₐተኃዝኂ፡ በእንተ፡ ፭[10]፡ ₐወልድኪ[11]። ₅ተሰአሊያ፡ ለምድር፡ ወትነግረኪ[12]። ₆ወእቤላ፡ ኢትግበሪ[13]፡ ዘንተ። (118) [C33v] ₁ወኢትኔጽርያኑ[1]፡ ለኢየሩሳሌም[2]። ₂ተነሥተ[3]፡ መቅደስነ። ₃ወ[T39rb]ተሥዕረ፡ መዝ[A13ra]ሙርነ። ₄ወአርመመ[4]፡ ስብሐ[D56ra]ቲነ[5]። ₅ወወድቀ[6]፡ ትምህርትነ[7]። [F16vb] ₆ወጠፍአ፡ መኃትዊነ[8]። ₇ወተጼ[B21v]ወዉ፡ ካህናቲነ። ₈ወእምኵሉ፡ ዘ[K15ra]የዓቢ[9]፡ ተኃትመት፡ ጽዮን፡ ወጎለፈ[10]፡ ክብራ። ₉ወአንቲሰ፡ ᵣንግፊ፡ ላሃኪ[11]፡ በእንተ፡ ፭[12]፡ ወልድኪ። ₁₀ወዘንተ፡ እንዘ፡ እትናገራ[13]፡ በርሃ፡ ገጻ፡ ከመ[14]፡ ፀሐይ፡ ወከመ፡ ርእየተ፡ መብረቅ[15]። ₁₁ወፈራህኩ፡ ቀሪቦታ፡ ወደንገፀኂ፡ ል[S144va]ብየ[16]። [Pp. 23] (119) ₁ወሶበ፡ ርኢክዋ[1]፡ ኢኮነት፡ ብእሲተ[2]። ₂አላ፡ ከመ[3]፡ [C34r] ሀገር፡ ሕንጽት፡ መሠረ[A13rb]ታ[4]፡ ዓቢይ፡ ወስፍሕት[5]፡ ጥቀ። ₃ወጸ[Q7va]ራሕኩ[6]፡ ወእቤ፡ አይ[T39va]ቴ፡ ሀሎከ፡ ዑራኤል[7]፡

115[8] ሕገ፡ C | [9] ወዘንተ፡ CS | [10] ዘይመስሎ፡ C; om. S. 116[1] ወሶበ፡ ፀ; እወሶቤሃ፡ (sic) S | [2] ብእሲት፡ B | [3] ወትበኪ፡ ፀ | [4] om. C | [5] om. P | [6] om. F; ወሕምም፡ (sic) ’ S | [7] ወአልባሲሃኂ፡ ፀC | [8] om. C; ስጡዕ፡ D; ስጡጣት፡ F | [9] ወሐመድ፡ ፀFS; ሐመድ፡ C | [10] ወእቤ፡ βK; ወሶበ፡ እቤላ፡ C | [11] ለምንት፡ C | [12] ትበክይ፡ C | [13] ወትቤ፡ FS | [14] እበኪ፡ S | [15] ዲበ፡ S | [16] ንግርኂ፡ ምንተ፡ ኮንኪ፡ C; ዘኮንኪ፡ ንግርኂ፡ F | [17] ወትለኂ፡ (sic) S | [18] ሀለውኩ፡ Fεξ | [19] ፬፡ CPSξ | [20] ነበርኩ፡ add. C | [21] om. F; እጼሊ፡ ’ P | [22] om. F; ’ ፬፡’ KPSξ | [23] ሰምዓ፡ C | [24] እግዚአብሔር፡ ፀC; om. S | [25] om. ፀ | [26] om. ፀ | [27] ’ቱ፡ F | [28] ክብኂባ፡ (sic) A. 117[1] ወወጻእኩ፡ ፀ | [2] ውስተዛ፡ C | [3] መካን፡ ገዳም፡ ADξ; ገዳም፡ C; መካን፡ ዘገዳም፡ F; መካነ፡ ገዳም፡ K; ገዳመ፡ S | [4] እንዘ፡ ሀሎኩ፡ C; ወእላሁ፡ FS | [5] ፭ዱ፡ ፀ; om. C; ዋሕድ፡ S | [6] om. D | [7] ንሕነ፡ ኵልነ፡ add. C | [8] ሕልዋን፡ D | [9] ወእንቲኂ፡ S | [10] ፭ዱ፡ ፀ; om. F | [11] a-a በእንተ፡ ፭፡ ወልድ፡ ተኃዝኂ፡ C | [12] እስኩ፡ ለምድር፡ ወኢትንግርኪ add. C | [13] ኢትግበሪ፡ add. B. 118[1] ኢትሬኢዩኂ፡ C | [2] እስመ፡ ኮነት፡ ኢየሩሳሌም፡ add. C | [3] ተነሥተት፡ (sic) C; ከመ፡ ተነስተ፡ FS | [4] አርመመ፡ S | [5] ስብሐቲሁ፡ D; ስብሐቲሁነ፡ (sic) F | [6] ወወድቀት፡ F | [7] ምክህነ፡ λS | [8] ማኅተዊነ፡ ፀ; ማኅቶትነ፡ S | [9] ዘተዓቢ፡ P | [10] ወጎለፈት፡ Fεξ | [11] ንግሪ፡ ላህየኪ፡ A | [12] ፭ዱ፡ ፀ | [13] ይትናገራ፡ AD; ይትናገራ፡ ግብተ፡ C | [14] እም፡ S | [15] ርግብ፡ ዘመብረቅ፡ ኮነ፡ ርእየታ፡ add. C | [16] ልየ፡ (sic) D. 119[1] ርእክዋ፡ D | [2] ብእሲት፡ Aፀ | [3] om. ፀ | [4] ወመሠረታ፡ ፀF; መሠረታቲሃ፡ C | [5] ወሰፍሐት፡ S | [6] ወጸራሕ፡ ሶቢሃ፡ C | [7] ኡሩኤል፡ C; ኡርኤል፡ F

መልእክ፡ ₐዘመ[F17ra]ጻእከ፡ ⸢ጎቤየ፡ ቀዲሙ⁸። ₄ወበጊዜሃ፡ መጽአ፡ ጎቤየ⁹፡ እንዘ¹⁰፡ እሰክብ¹¹፡ ከመ፡ ₐበድ[D56rb]ን¹²። ₅ወአኃዘኒ፡ በየማኑ¹³፡ ወአንሥአኒ¹⁴፤ ⸢ወአቀመኒ፡ ርቱዓ። ₆ወይቤለኒ¹⁵፡ በእንተ፡ ምንት፡ ⸢ደንገጽከ። ₇ወለምንት¹⁶፡ ተከዘ¹⁷፡ [K15rb] ልብከ።

(120) ₁ወእቤሎ፡ ፈራህኩ፡ ሶበ፡ ርኢኩ፡ ዘንተ። ₂ወባሕቱ፡ ዮጊ፡ ንግሮ፡ ለገብርከ¹። ₃ወፍካሬሁ²፡ ለዝንቱ³፤ ⸢ወይቤለኒ፡ ስምዓኒ፡ እንግርከ⁴፡ [B22r][A13rc] ⸢እስመ፡ ከሠተ⁵፡ ለከ፡ ልዑል፡ ሶበ፡ ርእየ፡ ጽድቀከ⁶፡ [C34v] እስመ፡ ብዙኃ⁷፡ ተጋዝገ⁸፡ በእንተ⁹፡ ጽዮን¹⁰። ₄ᵇወዝንቱ¹¹፡ ውእቱ¹²፡ ᵦነገሩ¹³። ₅ዛቲ¹⁴፡ ብእሲት፡ ዘርኢከ¹⁵፡ እንተ፡ ኮነት፡ ሀገ[F17rb]ረ፡ ሕንጽተ¹⁶፡ ጽዮን፡ ይእቲ፡ እንተ¹⁷፡ በየማነ¹⁸፡ ል[T39vb]ዑል፡ ወትነብር፡ ለዓለም። (121) ₁ወዘኒ¹፡ ዘትቤለከ²፡ መካነ፡ ኮንኩ፡ ፴³፡ ዓመተ፡ ነበ [D56va]ረት⁴፡ ዓለም⁵፡ እንዘ፡ አልቦ፡ ዘያበውእ፡ ቍርባነ። ₂ወእምድኅረ፡ ፴፱⁶፡ ዓመት⁷፡ ሐነጸ፡ ሰሎሞን፡ መቅደሰ⁸። ₃⸢ወቀደሰ፡ ወቦአ⁹፡ ወአብአ፡ ቍ[A13va]ርባነ¹⁰፡ ውእቱ፡ ⸢ዘወለደቶ፡ ወልዳ¹¹። ₄ወዘንተኒ¹²፡ ዘት[Q7vb]ቤለከ¹³፡ [K15va] አመ¹⁴፡ ቦአ¹⁵፡ ውስተ፡ [S144vb] ጽርሑ፡ ወድቀ፡ ወሞተ። ₅ወረከበኒ፡ ኃዘን፡ [C35r] ድቀታ¹⁶፡ ለኢየሩሳሌም፡ ውእቱ። (122) ₁ወዘንተ¹፡ ዘአርአየከ²፡ በእንተ፡ ኃዘንከ፡ ⸢ወሕማመ፡ ልብከ፡ በእንተ³፡ ጽዮን። ₂ዘ[F17va]አርአየከ⁴፡ ብርሃነ፡ ስብሐቲሃ፡ ወሥነ⁵፡ ተድላሃ⁶። ₃ወእንተሰ፡ ኢትፍራህ፡ ወኢ[B22v]ትደንግፅ⁷። ₄ነጽር፡ [D56vb] ብርሃና፡ ወጽንዓ⁸፡ ጽድቃ⁹። [T40ra] ₅ወአምጣነ¹⁰፡ ትክል፡ ሰሚዓ፡ ስማዕ¹¹፡ በእዝንከ¹²፡ ማኅልያቲሃ¹³፡ እስመ¹⁴፡ ኃዘንከ¹⁵፡ ⸢ብዙኅ፡ በ[A13vb]እንቲአሃ¹⁶። (123) ₁⸢ወይቤለኒ፡ ዘንተ፡ ነገረ¹፡ ዑራኤል²፡ ተፈጣህኩ³፡ ወተሐሠይኩ፡ በእንተ፡ ጽዮን፡ ዘሀለወት፡ ሕንጽተ⁴፡ በየማነ፡ እዴሁ፡ ለልዑል⁵፡ ይቤ⁶፡ ዕዝራ⁷። [P24]

119⁸ ቀዲሙ፡ ጎቤየ፡ S | ⁹ om. T | ¹⁰ om. AQ | ¹¹ እሰብክ፡ (sic) ϑS | ¹² ₐ-ₐ ጎቤየ፡ እንዘ፡ እሰብክ፡ (sic) ከመ፡ በድን፡ ቀዲሙ፡ ወበጊዜሃ፡ መጽአ፡ ጎቤየ፡ B; ጎቤየ፡ እንዘ፡ እሰብክ፡ (sic) ወኮንኩ፡ ከመ፡ በድን፡ ደንጊጽየ፡ ወወደቁ፡ ወበጊዜሃ፡ መጽአ፡ ጎቤየ፡ P | ¹³ የማንየ፡ C | ¹⁴ አንሥአኒ፡ C | ¹⁵ om. ϑ | ¹⁶ om. C | ¹⁷ ደንገፀ፡ ϑ. 120¹ ወይቤለኒ፡ መልእክ፡ add. ϑ | ² ፍካሬሁ፡ ϑλ | ³ om. F | ⁴ ስምዓኒ፡ እንግርከ፡ ወይቤለኒ፡ A; ስምዓኒ፡ እንግርከ፡ ወይቤለኒ፡ መልእክ፡ ϑ; ወይቤለኒ፡ ስምዓኒ፡ F | ⁵ om. ϑ; ’ ከሠቶ፡ εξ | ⁶ ሥነ፡ ጽድቅከ፡ C | ⁷ ብዙኃን፡ βεξFS | ⁸ om. βξFS; ፈተዉ፡ እለ፡ ደክሙ፡ ε | ⁹ በእንተዝ፡ βξF | ¹⁰ om. βεξFS | ¹¹ እለ፡ ደክሙ፡ ’ add. ϑ | ¹² om. C | ¹³ ₐ-ₐ ወዝንቱ፡ C; ’ ነገራ፡ F; ዝንቱ፡ ነገሩ፡ ውእቱ፡ S | ¹⁴ ለዛቲ፡ F; ’ ይእቲ፡ add. S | ¹⁵ om. AQ; እንተ፡ ርኢከ፡ C | ¹⁶ ዘተሐንጸት፡ C; ሕንጽት፡ KQ | ¹⁷ om. C | ¹⁸ በየማና፡ ϑS. 121¹ ወዝኒ፡ C | ² ትቤለከ፡ ϑ; ዘትብለከ፡ F | ³ ፴፡ ዓመተ፡ ወእስከ፡ ፴፱፡ ዓመተ፡ add. C; ፴፡ KQ; ፴፱፡ S | ⁴ ነበረ፡ C | ⁵ ዓለመ፡ B | ⁶ ፴፱፡ KSξ | ⁷ ዓመተ፡ ACKξ | ⁸ መቅደስ፡ B; መቅደሰ፡ C | ⁹ ወቀደሳ፡ ’ β; om. CS | ¹⁰ መቅደሰ፡ S | ¹¹ ’ ወልድ፡ C; ወልዳ፡ ዘወለደቶ፡ S | ¹² ወዝንቱኒ፡ C; ወዘንተ፡ F | ¹³ ዘትቤለኒ፡ S | ¹⁴ ከመ፡ S | ¹⁵ ወልድየ፡ ϑ | ¹⁶ ድቃታ፡ (sic) CS; ድቀት፡ D; በእንተ፡ ’ F. 122¹ om. DS | ² ዘርእየከ፡ A; ዘርኢከ፡ B; እንዘ፡ ትሬኢ፡ P | ³ om. C | ⁴ ዘርእየከ፡ A; ኢርኢከ፡ C; ዘአርአየከ፡ P; ብርሃነ፡ (sic) S | ⁵ om. F | ⁶ ወተድላሃ፡ F | ⁷ ወኢተደንግጽ፡ (sic) P; ወኢደንግፅ፡ S | ⁸ በጽንዓ፡ β | ⁹ ንድቃ፡ C | ¹⁰ አምጣነ፡ D | ¹¹ ሰሚዕ፡ S | ¹² ለእዝንከ፡ C | ¹³ መኃልያቲሃ፡ ϑFS; ማኅልያሃ፡ C | ¹⁴ እመ፡ S | ¹⁵ አንተ፡’ C | ¹⁶ በእንቲአሃ፡ ብዙኃ፡ C. 123¹ ወሶበ፡ ይቤለኒ፡ ϑC | ² ኡሩኤል፡ C; ኡርኤል፡ S | ³ መልእክ፡ ዘንተ፡ ነገረ፡’ add. ϑ; መልእክ፡ ዘንተ፡ ነገረ፡’ add. C; መልእክ፡’ add. S | ⁴ ሕንጽት፡ ϑC | ⁵ በልዑል፡ F; ልዑል፡ S | ⁶ ኀበ፡ B; ይብል፡ P | ⁷ ዘተሰምየ፡ ኡቱኤል፡ add. C.

(124) ₁ወከመ[C35ᵛ]ዝ¹፡ ውእቱ²፡ ህላዌሃ³፡ ወግብ[K15ᵛᵇ]ረታኒ⁴፡ በእርአያ፡ ሰማይ። ₂መሠረታቲሃኒ⁵፡ በዕንቄ፡ ሰንፔር፡ ወበከርከዲን፡ ወበአጵርግ[F17ᵛᵇ]ዮን⁶፡ ወበሶፎር፡ ግብርት⁷፡ መራህብቲሃ⁸፡ ዘቢረሌ⁹። ₃ወይሴብሑ፡ መላእ[D57ʳᵃ]ክት¹⁰፡ ፦ወሊቃነ፡ መላእክት¹¹፡ በዓውዳ፡ እንዘ፡ ይብሉ፡ ፦ሃሌ፡ ሉያ¹²፡ ስብሐት፡ [T40ʳᵇ] ለእግዚአብሔር¹³፡ ዘአል[Q7ᵛᶜ]አላ፡ ለጽ[A13ᵛᶜ]ዮን፡ እምኵሉ፡ ዓለማት።

(125) ₁ወአነሂ፡ እብል፡ ከማሆሙ፡ ሃሌ፡ ሉያ፡ ስብሐት¹፡ ለማኅደረ፡ በግዑ፡ ንጽሕት²። ₂ሃሌ፡ ሉያ፡ [S145ʳᵃ] ፦ለጽዮን፡ እምነ³፡ ሥርጉት፡ በስብሐት። [B23ʳ] ₃ሃሌ፡ ሉያ፡ ለዘኢትፈቅድ⁴፡ ፀሐየ⁵፡ ለአብርሆታ⁶። ₄ወብርሃነ፡ በግዑ፡ ያዋ[C36ʳ]ኪ⁷፡ ውስቴታ⁸።

(126) ₁ወይእዜኒ፡ ፦አበውየ፡ [ወ]አኃውየ¹፡ ንትጋባዕ፡ ከመ፡ ናልዕ[F18ʳᵃ]ል²፡ በዓለ፡ መ[K16ʳᵃ]ንፈሳዊተ፡ በዕጣን፡ ወበቀጘርባን³፡ በአስተርክቦ⁴፡ ስብሐት፡ ለእግዝእትነ⁵፡ እንተ፡ ይእቲ፡ [A14ʳᵃ] አትሮ[D57ʳᵇ]ንሰ፡ መለኮት። ₂ደብተራሁ⁶፡ ለእግዚአብሔር፡ ዘገብረ፡ ሰማየ⁷፡ ወምድረ፡ ፦ፀሐየ፡ ወወርኃ⁸፡ ወከዋክ [T40ᵛᵃ]ብተ፡ ዘፈተዋ፡ እምኵሉ።

(127) ₁ወይቤ፡ ዝየ፡ አኃድር፡ እስመ፡ ኃረይክዋ፡ ወሣረርክዋ። ₂ንዑ፡ ንሕሊ¹፡ ወንዘምር²፡ ለንግሥተ³፡ ንግሥ[C36ᵛ]ታት⁴፡ ዘአ‡...‡ን⁵፡ እንተ፡ ኮነት፡ ምክሀ፡ ለኵሉ፡ ዓለም⁶፡ ፦እንተ፡ በኵሉ፡ ዓለም⁷። ₃እንተ⁸፡ በላዕሌሃ⁹፡ ተሰብሐ¹⁰፡ ወልድ፡ ዋሕድ፡ ዘስውር፡ [F18ʳᵇ] እ[Q8ʳᵃ]ምሰብእ፡ ወእመላእክት። ₄ንዑ፡ ንትፈሣሕ፡ ወን[A14ʳᵇ]ትኃሠይ¹¹፡ ወንዘምር፡ በበዓለ፡ እግዝእትነ፡ ማርያም¹²። ₅ታቦተ፡ ሕግ¹³፡ ዘበአ[D57ᵛᵃ]ማን፡ ዘሀለዉ¹⁴፡ [K16ʳᵇ]በከርሣ¹⁵፡ ፲¹⁶፡ ቃ[B23ᵛ]ላት፡ ዘተጽሕፋ¹⁷፡ በ፪¹⁸፡ ጽላት¹⁹፡ በአጻብዒሁ፡ ለእግዚአብሔር፡ ጸባዖት።

(128) ₁ንዑ፡ ንትጋባዕ፡ ውስተ፡ መርህባ፡ ወንሰብሕ፡ ምስለ፡ ሕዝባ፡ ወንበል፡ ተፈሣሕኩ፡ እስመ፡ [T40ᵛᵇ] ይ[C37ʳ]ቤሉኒ፡ [S145ʳᵇ] ቤተ፡ እግዚአብሔር፡ ነሐውር። ₂ወቆማ¹፡ እገሪነ²፡ ውስተ፡ አዕፃድኪ፡ ኢየሩሳሌም። [P25] ₃ኢየሩሳሌምሰ³፡ ሕንጽት፡ ከመ፡ ሀ[A14ʳᶜ]ገር። ₄እስመ⁴፡ ይእቲ፡ ርስቶሙ⁵፡ ለቅዱሳን። [F18ᵛᵃ] ₅፦ሀገር፡ ሐዳስ⁶፡ ዘይሴፈውዋ፡ ለምጽአታ⁷፡ ቅዱሳን⁸፡ እለ፡ አንጽሑ፡ ነፍሶሙ⁹፡ ዘትነግሥ፡ [D57ᵛᵇ]

124¹ ወከመ፡ ፀ | ² om. ፀF | ³ ህላዌሁ፡ S | ⁴ ወግብረታ፡ ፀC; ወግብረታቲሃኒ፡ D | ⁵ om. C; ወመሠረታቲሃ፡ F; ወመሠረታኒ፡ S; ወመሠታቲሃኒ፡ (sic) T | ⁶ ወበአርግዮን፡ A; ወበአጵሮግዮን፡ ፀDS | ⁷ ግብረተ፡ A; ግብረታ፡ ፀ; ግብር፡ ግብርት፡ F | ⁸ ወመርህየኒ፡ C | ⁹ ዘብረሌ፡ ፀ; ዘብሬሌ፡ D | ¹⁰ om. β | ¹¹ om. βDF | ¹² om. D| ¹³ በሰ፡ (sic) add. S. 125¹ om. C; ለእግዚአብሔር፡ add. F | ² ሕንጽት፡ FKST | ³ ለእምነ፡ ጽዮን፡ C; ጽዮን፡’ S | ⁴ በዘኢትፈቅድ፡ C; ዘኢትፈቅድ፡ FS | ⁵ ፀሐይ፡ F | ⁶ ወወርኃ፡ add. C; ለአብርሆ፡ F | ⁷ ዘያዋኪ፡ C; ያወኪ፡ D | ⁸ በውስቴታ፡ ፀC. 126¹ ’ዊየ፡ አሐውየ፡ A | ² ናብዕል፡ ፀD | ³ ወቀጘርባን፡ CS | ⁴ በአስተብርኮ፡ ፀ; ወበአስተርክቦ፡ C | ⁵ ለእግዚአብሔር፡ ወለእግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ add. C; ማርያም፡ add. F | ⁶ ወደብተራሁ፡ S | ⁷ ሰማያተ፡ C | ⁸ ወወርኃ፡ ፀሐየ፡ F. 127¹ ነሐሊ፡ ፀ; ንሔሊ፡ C; ንሐሊ፡ F | ² ወንዜምር፡ ፀF | ³ ለመንግሥተ፡ F | ⁴ ነገሥታት፡ ፀ | ⁵ ዘአንስቲያሆን፡ ABDSξ; ዘአንስት፡ ቲኦሳን፡ C; ዘአንስተ፡ ቲያሶን፡ F; ዘአንስቲአሆን፡ K; om. P | ⁶ ዓለማት፡ C | ⁷ om. ፀC; እንተ፡ በኵሉ፡ S | ⁸ om. CS | ⁹ om. S | ¹⁰ ተመርዓወ፡ ቃል፡ C; ይሴባሕ፡ S | ¹¹ ባቲ፡ add. β | ¹² ድንግል፡ ወላዲተ፡ አምላክ፡ ጽዮን፡ add. C; ጽዮን፡ S | ¹³ ሕግኑ፡ C | ¹⁴ ዘሀለወ፡ AFKξ; ሀለወ፡ CS | ¹⁵ በውስቴታ፡ ፀ | ¹⁶ ፲ቱ፡ ፀC | ¹⁷ ዘተጽሕፈ፡ AFεξ; ዘተጽሕፉ፡ ፀ | ¹⁸ በ፪ኤ፡ ፀQ; om. C; በበ፪፡ D | ¹⁹ om. ፀC. 128¹ ወቆማነ፡ C | ² om. C | ³ om. C | ⁴ እንተ፡ C | ⁵ ርእየቶሙ፡ C | ⁶ ሐዳስ፡ ሀገር፡ S | ⁷ ለምጽአት፡ B | ⁸ ልዑላን፡ add. C | ⁹ አልባሲሆሙ፡ C

ሎሙ[10]፡ ለዓለመ፡ ዓለም። (129) ₁ᵃወከማሁ፡ ኦ[1]፡ ጽዮን፡ ንግሢ[2]፡ ₐላዕለ[3]፡ ኢየሩሳሌም፡ ቅድስት፡ እንተ፡ በላዕሉ፡ አግዐዚት። ₂መርዐተ፡ በግዑ፡ ዘበአማን፡ ዘይጸንሕዎ[4]፡ [K16ᵛᵃ] መሐይምናን[5]፡ [Q8ʳᵇ] ዘውእቶሙ፡ ₆ᵇሰማዕታት[6]፡ ₆ᵇወጻድቃን[7]፡ ነቢያት፡ ወሐዋርያት፡ ₒᶜቀ[C37ᵛ]ሳውስት፡ ወዲያቆናት፡ እድ፡ ₒᶜወአንስት[8]፡ ወኵሎሙ[9]፡ [A14ᵛᵃ] ሕጻናት[10]፡ እለ፡ አሥመርዎ፡ ለልዑል፡ በጻማ[11]፡ ገ[T41ʳᵃ]ድሎ[B24ʳ]ሙ[12]።

(130) ₁ወለነኒ፡ ይክፍለነ[1]፡ ኪያሃ[2]፡ ምስ[F18ᵛᵇ]ሌሆሙ፡ አመ፡ ትነግሥ፡ ጽዮን፡ አርያማዊት፡ መቅደስ። ₂ንትፈሣሕ[3]፡ በከብካብ[4]፡ ሐዳስ[5]፡ ለዓለ[D58ʳᵃ]መ፡ ዓለም። ₃ᵈወከማሁ፡ አስተፍሥሒዮ[6]፡ ለገብርኪ[7]፡ ‡PN‡[8] ለዓለመ፡ ₙᵈዓለም[9]፡ አሜን[10]። (131) ₁ወካዕበ፡ ስምዑኒ[1]፡ እንግርክሙ[2]፡ ዘይቤ፡ ነቢይ፡ በእንተ፡ ዜናሃ፡ ለጽዮን[3]፡ ሰማያዊት። ₂በካልእ፡ ወርኅ[4]፡ [S145ᵛᵃ] ዓመተ[5]፡ መንግሥቱ፡ ለዳ[A14ᵛᵇ]ርዮስ፡ ንጉሥ፡ ኮነ፡ [K16ᵛᵇ]ቃለ፡ እግዚአብሔር፡ ኀቤየ። ₃ʳበሳምን፡ ወርኅ[6]፡ መጽአ[7]፡ ኀቤየ[8]፡ መልአክ። ₄ወአንሥአኒ[9]፡ ከ[C38ʳ]መዝ፡ እምንዋም[10]። ₅ወርኢኩ፡ ተቅዋመ[11]፡ ማ[F19ʳᵃ]ኅቶት[12]፡ ፯[13]፡ መ[T41ʳᵇ]ንኰሢሃ[14]፡ ወ፯[15]፡ መሳውራሃ፡ በዘይሴፈው[Q8ʳᶜ]ዋ[16]። ₆ወ፪[17]፡ ዘይት፡ ʳበየማና፡ ወበፀጋማ[18]። (132) ₁ወዘንተ፡ ርኢኩ፡ ዘይቤ፡ ዘካርያስ፡ ነቢይ፡ በሳምን፡ ወርኅ፡ በአምሳሊሃ[1]፡ ʳለጽዮን፡ ቅድስት፡ [D58ʳᵇ] እንተ፡ ይእቲ፡ እግዝእትነ[2]፡ ʳማርያም፡ ድንግል[3]፡ [P26] በ፪[4]። ₂ወፍካሬሁ[A14ᵛᶜ]ሰ[5]፡ ከመዝ፡ ውእቱ፤ ተቅዋመ[6]፡ ማኅቶት[7]፡ ዘወርቅ[8]፡ እግዝእትነ፡ ማርያም[9]፡ ይእቲ፡ ጽዮን፡ ታቦተ፡ ሕግ[10]፡ ዘኪዳን[11]፡ [B24ᵛ] እለ፡ ተጋባእነ፡ ዮም፡ በበዓለ፡ ዚአሃ።

(133) ₁ወመኃ[C38ᵛ]ትዊሃኒ፡ [K17ʳᵃ] ፯[2]፡ አብያተ[3]፡ ክርስቲያናት፡ ₐእማንቱ፡ እለ[4]፡ ተሐንጻ፡ በአምሳለ፡ ኢየሩሳሌም፡ ዘላዕሉ። ₂ወመ[T41ᵛᵃ]ሣው[F19ʳᵇ]ሪሃ[5]፡ ፯፡ ሥዩማን[6]፡ ዘቤተ[7]፡ ₐክርስቲያን[8]። ₃ወ፪[9]፡ አዕጹቀ[10]፡ ዘይት፡ እሉ፡ እሙንቱ፡ ደቂቀ[11]፡ ጽላት[12]።

128[10] om. βS. 129[1] om. DF | [2] ትንግሥ፡ F; ንገሢ፡ S | [3] [a-a] om. C | [4] ዘይጸንሕዎ፡ C | [5] om. C | [6] ሰማዕት፡ F | [7] [b-b] ጻድቃን፡ ወሰማዕታት፡ C | [8] [c-c] ዲያቆናት፡ ወቀሳውስት፡’ β; እድ፡ ወአንስት፡ ዲያቆናት፡ ወቀሳውስት፡ C | [9] om. CQ | [10] ወሕጻናት፡ C; om. Q | [11] om. S | [12] ገድል፡ P; በገድሎሙ፡ S. 130[1] ይ- s.l. F | [2] om. C | [3] ከመ፡ ተፈሣሕ፡ C; om. S | [4] በከብ(sic) S | [5] ሐዲስ፡ β; ወፈድፋደሰ፡ ለኃጥኣ፡ ወለጊጉይ፡ ጽኑስ፡ add. C; ንትፈሣሕ፡ add. S | [6] አስተፍሥሒያ፡ Q | [7] ለነፍሰ፡ ኃጥኣ፡ ገብርኪ፡ Q; ለኃጥኣ፡ ገብርኪ፡ S; ለአመትኪ፡ T | [8] ወልደ፡ ጊዮርጊስ፡ (ወምስለ፡ አመታ፡ ወለተ፡ ጻድቅ፡ s.l.) A; ኅጥእ፡ ዘወልደ፡ ማርያም፡ K; ዘወልደ፡ ማርያም፡ Q; ሀብለ ... ወምስለ፡ ኵሎሙ፡ ሕዝበ፡ ክርስቲያን፡ S; አዋልደ፡ ንግሥት፡T | [9] [d-d] om. δCD | [10] om. βCDS. 131[1] ስምዑ፡ C | [2] እነግረክሙ፡ C | [3] om. C | [4] om. C | [5] እም፡ ዓመተ፡ δ; ዓሞተ፡ (sic) D; በዓመተ፡ S | [6] ወሳምን፡ A; ወበሳምን፡ ወርኅ፡ B | [7] ወመጽአ፡ ASεξ | [8] om. D | [9] አንሥአኒ፡ C | [10] እምንዋምየ፡ S | [11] ተቋመ፡ A | [12] ዘወርቅ፡ add. C | [13] ፯ቱ፡ δF; ዘ፯፡ C; ፯፡ D | [14] ማኅተቂሃ፡ δλ; መሃትዊትሃ፡ (sic) S | [15] ወ፯ቱ፡ δF; ወ፯፡ D | [16] በዘይሴወር፡ (s.l.), but originally በዘይሴፈውዋ፡ B; በዘይሴወርዋ፡ C; በዘይሴውዋ፡ (sic) F; በዘይሴወሩ፡ P | [17] ወ፪ቱ፡ δ | [18] በፀጋማ፡ ወበየማና፡C. 132[1] ወአምሳሊሃ፡ δ | [2] om. S | [3] om. F; ለማርያም፡’ S | [4] om. β | [5] ወበፍካሬሁሰ፡ A; ወፍካሬሁኒ፡ C | [6] ተቋመ፡ A | [7] om. C | [8] om. S | [9] ጽዮን፡ C | [10] ’ ዘበአማን፡ C | [11] ’ ታቦት፡ C. 133[1] ማኅትዊሃኒ፡ δ; ወማኅተዊሃኒ፡ C | [2] ፯ቱ፡ δ | [3] አብያት፡ D | [4] om. F | [5] መሣውሪሃ፡ F | [6] ሥዩማነ፡ C | [7] ቤተ፡ C | [8] [a-a] om. β (an *homoioteleuton* from አብያተ፡ ክርስቲያናት፡ to ቤተ፡ ክርስቲያን፡) | [9] ወ፪ቱ፡ δ | [10] አዕጹቂሃ፡ C | [11] ደቀ፡ D; ደቂቃ፡ (sic) P | [12] ጠላት፡ (sic) C |

ወኵሎሙ[13]፡ ነቢያት[14]፡ ወደስዋ[15]፡ ወአስተብፅዕዋ[16]፡ ለጽ[D58va]ዮን፡ ሐመረ[17]፡ ወርቅ[18]። ወአነሂ፡ እቤ፡ ዘእንበለ[19]፡ ሕሳቄ። ሶበ፡ እሄሊ፡ በልብየ፡ ወእወድሳ[20]፡ ያድለቀልቅ[21]፡ በው[A15ra]ስተ[22]፡ [C39r] ጕርኤየ[23]፡ ከመ፡ ጽሕርት[24]። ወይውኢ[25]፡ አባላትየ[26]። (134) ወለእመ[1]፡ ረከብኩ፡ ⸢ክርታሰ፡ ወቀለመ[2]፡ በኵ[Q8va]ሎን[3]፡ መዋዕልየ[4]፡ እስከ[5]፡ [S145vb] እሰክብ፡ ከመ፡ አበውየ፡ እንዘ፡ እጽሕፍ፡ እም[6]፡ ኢክህልኩ፡ ፈጽሞ፡ ውዳሴሃ፡ ለንግሥተ፡ ሰማያ[K17rb]ት[7]፡ ወምድር፡ እንተ፡ ይእቲ፡ [F19va] ⸢እግዝእትነ፡ ማርያም፡ እምነ[8]። (135) ወባሕቱ፡ ዘንተ[1]፡ ንስቲተ[2]፡ ጸሐ[T41vb]ፍኩ፡ ⸢ለክሙ፡ በከመ፡ ክህልኩ[3]፡ ከመ፡ ትስምእዎ[4]፡ ወ[D58vb]ትትናዘዙ[5]፡ ቦቱ፡ ⸢በበዓላ፡ ለእግዝእትነ[6]፡ ቅ[A15rb]ድ[B25r]ስት[7]፡ ድንግል[8]፡ በ፪[9]፡ ᵇማርያም፡ ወላዲተ፡ አምላክ፡ ሰማያዊት፡ ᵇጽዮን[10]። [C39v]

(136) ₁⸢ተፈጸመ፡ ዝንቱ[1]፡ ድርሳን፡ ዘይትነበብ፡ በወርኃ፡ ካዕን፡ አመ፡ ፳ወ፭፡ ለወርኃ፡ ጎዳር፡ በሰላመ፡ እግዚአብሔር፡ አብ፡ አሜን። ₂ወበረድኤተ፡ ወልድ፡ አሜን። ₃ወበሥምረተ፡ እግዚአብሔር፡ መንፈስ፡ ቅዱስ፡ ጸራቅሊጦስ[2]፡ አሜን። [F19vb] [P27]

(137) ₁በረከተ፡ ጸሎታ፡ ወሀብተ፡ ረድኤታ[1]፡ ወፍቅረ፡ ዚአሃ፡ ለዛቲ፡ [K17va] እምነ፡ ጽዮን፡ ታ[A15rc]ቦተ፡ ሕግ፤ እንተ፡ ይ[D59ra]እቲ፡ እግዝእትነ፡ ማርያም፡ ትምክህተ፡ [T42ra] ሕጻናት፡ ወአዕሩግ፤ የሀሉ፡ P̲N̲[2]። [Q8vb] ₂ᵃዘይትአመን[3]፡ ኪያሃ፡ እንበለ፡ ነቲግ፤ ከመ፡ ታድጎኖ[4]፡ እምእደ፡ ሞት[5]፡ ጸዋግ፤ ምስለ[6]፡ ‡...‡[7] በደርግ፤ ለዓለመ፡ ዓለም፡ ₐአሜን[8]።

(138) ₁ለዘአስተሐመሞ[1]፡ ወተርጕ[S146ra]ሞ[2]፡ ለዘኒ፡ ጸሐፎ፡ ወአጽሐፎ[3]፡ ለዝንቱ፡ ድርሳን። ₂እግዚአብሔር፡ ይምሐሮሙ[4]፡ በዕለተ፡ ደይን። ₃ምስ[A15va]ለ፡ ኵሎ[F20ra]ሙ፡ ውሉደ፡ ጥምቀት[5]፡ ክርስቲያን[6]። ₄ዘኮነ፡ ትውክልቶሙ፡ በጽዮን። [B25v][A15vb] ₅b/zወእምነቶሙ፡ በሥሉስ፡ ቅዱስ፡ ብሉያነ፡ [D59rb] ዘመን። ₆⸢ሰብአ፡ ከማነ[7]፡ ዘእንበለ፡ ኃጢአት፡ ባሕቲታ፡ ለብርሃን፡ ዘእምብርሃን። ₇d/zወምስለ[8]፡ [K17vb] ጸሐፊሁ[9]፡

133[13] ኵሎሙ፡ D | [14] ወሐዋርያት፡ add. C | [15] om. δC | [16] አስተብፅዕዋ፡ ወይርድዕዋ፡ add. C | [17] ሐመር፡ A | [18] om. A | [19] እንበለ፡ CQS | [20] ወእዌድሳ፡ ADF; ወእዌድስ፡ δ | [21] ዘያድለቀልቅ፡ δ | [22] om. CS | [23] ill. C | [24] ጽርሕት፡ (sic) δ; ፍልሐተ፡ ’ C | [25] ይው፡ (sic) C; om. F | [26] ባላትየ፡ (sic) C; በውስተ፡’ F; አባልየ፡ S. 134[1] ወለእመሰ፡ C | [2] ቀለመ፡ ወክርታሰ፡ C | [3] በኵሉ፡ C | [4] መዋዕላትየ፡ β; መዋዕለ፡ ሕይወትየ፡ C | [5] om. λ| [6] እመ፡ C | [7] ሰማይ፡ S | [8] ጽዮን፡ እምነ፡ ጽዮን፡ ንግሥትነ፡ C. 135[1] om. C | [2] ዘንስቲት፡ C | [3] om. C | [4] ትሰምእዎ፡ δ | [5] ወከመ፡ ትትናዘዝዎ፡ C | [6] በበዓለ፡ እግዝእትነ፡ C | [7] om. C | [8] ወድንግልት፡ AB; om. C; ወድንግል፡ P; ድንግልት፡ KT | [9] በ፪ኤ፡ δ; om. C | [10] b-b ወጸሎታ፡ (sic) ወበረከታ፡ የሀሉ፡ ምስለ፡ ገብራ፡ ወልደ፡ ጊዮርጊስ፡ ወምስለ፡ አመታ፡ ወለተ፡ ጻድቅ፡ ለዓለመ፡ ዓለም። add. A (s.l.); ማርያም፡ ንግሥትነ፡ ጽዮን፡ ሰማያዊት፡ ለዓለመ፡ (*C.39v*) ዓለም፡ አሜን። ዘጸሐፎ፡ ለዛቲ፡ መጽሐፍ፡ ወልደ፡ መስቀል፡ ለዓ. ዓለ. አሜን (*C.41r*)። add. C. 136 C is not consulted hereafter.—[1] om. β | [2] om. S. 137[1] ረድኤተ፡ A | [2] ምስለ፡ ኃጥእ፡ ገብራ፡ ወልደ፡ ጊዮርጊስ፡ ወምስለ፡ አመታ፡ ወለተ፡ ጻድቅ፡ (s.l.) A; ምስለ፡ ኵልነ፡ ሕዝበ፡ ክርስቲያን፡ ለዓለመ፡ ዓለም፡ አሜን። δ; om. D; ምስለ፡ ገብራ፡ ለጽየን፡ (sic) F; ምስለ፡ ኃጥእ፡ ገብራ፡ ዘወልደ፡ ማርያም፡ K; ምስለ፡ ነፍሰ፡ ኃጥእ፡ ዘወልደ፡ ማርያም፡ Q; ምስሌነ፡ አሜን፡ S; ምስለ፡ አመታ፡ አዋልደ፡ ንግሥት፡ T| [3] ለዘይትአመኑ፡ F | [4] ታድጎኖሙ፡ F; ታድጎነነ፡ S | [5] ዓይነ፡ ሞት፡ ε | [6] ወምስለ፡ F | [7] አበዊሁ፡ A; አዝማዲሁ፡ ε; ጽዮን፡ F; ጸሐፊሁ፡ ወልደ፡ ማርያም፡ S; ጸሐፊሁ፡ ξ | [8] a-a om. δ. 138[1] ለዘአስተሐተሞ፡ P | [2] ወለዘተርጕሞ፡ δS | [3] ወለዘአጽሐፎ፡ B; ወለዘአጽሐፎ፡ ወለዘሰምዐ፡ P | [4] ይምሐሮ፡ β | [5] አክሱም፡ AB | [6] ሕዝበ፡ ’ F; ክርስቶሳውያን፡ S | [7] ill. K | [8] z-z om. FSξ | [9] ወልደ፡ ገብርኤል፡ add. F

ምስኪን፡ ዘኃጢአቱ[10]፡ [d]አጥናን[11]። [8]ወምስለ[12]፡ ደቂቃ፡ ለዛቲ፡ መካን። [9]ወጎቡረ፡ ያስምዖሙ፡ [T41[rb]] ቃለ፡ ምሕረቱ፡ አምላክ፡ በበዓላ፡ ለእግዝእትነ፡ ማርያም፡ ለዓለመ፡ ዓለም፡ አሜን[13]። [D59[va]][P28]

(139) [1f]አ[1]፡ እምየ፡ ጽዮን፤ ፍድዩ[2]፡ ⸢ዘዚአየ፡ ኃጣውአ[3]፡ [g]ወጌጋየ። [2]ወጸሐፌ[4]፡ ስምየ[5]፡ ጎበ፡ ዓምደ፡ [g]ብርሃን[6]። [3r]ለገብርኪ[7]፡ PN[8] [k]⸢ኃጥእ፡ ወምኑን[9]። [4]⸢ጎጡአ፡ አእምሮ፡ ወኪን[10]። [5r]ወምስለ[11]፡ ኮልነ፡ [b]ሰማዕያን[12]፤ [k]ለዓለመ[13]፡ ዓለም፡ [f]አሜን[14]፡ [B25[v]][T41[va]] [p]ወአሜን[15]፤ ለይኩን፡ [p]ለይኩን[16]። [F20[rb]] [K18[ra]][Q8[vc]][S145[vb]].

138[10] ወኃጢአቱ፡ F | [11] [d-d] om. ε | [12] ምስለ፡ ኮሎሙ፡ ε | [13] om. S. 139[1] om. S | [2] ሥረዪ፡ ε | [3] ኃጢአትየ፡ D; ’ ኃጣውእ፡ K | [4] ወጸሐፈ፡ (sic) F | [5] om. F | [6] [g-g] om. D | [7] ለአመትኪ፡ T | [8] om. D; ዘወልደ፡ ማርያም፡ K; ill. S; አዋልደ፡ ንግሥት፡ T | [9] om. D; ኃጥእት፡ ወምንንት፡ T | [10] om. DFξ | [11] [r-r] ጽዮን፡ F; ምስለ፡ ፀሓፊሁ፡ ወልደ፡ ዳዊት፡ add. K | [12] [b-b] om. β | [13] [k-k] om. D | [14] [f-f] om. Q | [15] om. K | [16] [p-p] om. β; ’ለይን፡ (sic) D.

CHAPTER 5

Annotated Translation

Of Zion[1]

(1) In the name of the Father, of the Son, and of the Holy Spirit One God. In the name of *Kəsbə'el, Beqa* and of *Akaʿ*.[2] This is a hidden secret which is fastened[3] to the throne of heaven, whose essence is not known either by the minds of angels or of men, which is not hewn by the axe of the wicked, and is not defeated in war.[4] His wheel is a [guiding] lamp and His tabernacle is [well] ordered.

(2) The lightning is His domain and as for His horses [they] are four. His glory is great and full in the mouth of the vigilant. He who existed before the epochs and [similarly] for heaven before it was established. Creator of angels

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1 Some witnesses [A & B] say **ዘሠኑይ፡** 'of Monday'; one version [C] says **ዘሙሴ፡** 'of Moses'; some [D, F & S] omit the title. The Printed version [P] says **ድርሳነ፡ ጽዮን፡ ዘሰኑይ፡** 'Homily of Zion, on Monday'; and the other families keep the title **ዘጽዮን፡** 'of Zion'.

2 *Dərsanä Mika'el* (published by Täsfa, 1964/1965 [EC 1957]) lists 17 theonyms (names of the Lord), including the above three. The text goes like this: **አካዕ፡ ክስብኤል፡ ቤቃ፡ ጼቃ፡ ሴቃ፡ አልፋ፡ ወያ፡ ቤጣ፡ የውጣ፡ ዮድ፡ አህያ፡ ሸራህያ፡ ኤልሻዳይ፡ ጸባያት፡ አዶናይ፡ ዐማኑኤል፡ እልመክኑን። ወእሎንተ፡ አስማተ፡ ጸሐፈ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት። ወበእሉ፡ አስማት፡ ወድቀ፡ ዲያብሎስ፡ ምስለ፡ ሠራዊቱ፡ ተዐጺፎ፡ ጽልመተ፡ ሌሊት። ከማሁ፡ አውድቆሙ፡ ለፀርየ፡ ወለጸላእትየ፡ ለዓለመ፡ ዓለም፡ አሜን።** *'Akaʿ, Kəsbə'el, Beqa, Ṣeqa, Seqa, Alfa, wäʿO, Beṭa, Yäwṭa, Yod, Aḥya, Šärahya, Elšaday, Ṣäbaʿot, Adonay, ʿAmanu'el, Ǝlmäknun* 'hidden' (cf. Leslau 1987: 340). Our Lord Jesus Christ inscribed these names to St. Michael the archangel. And by these names the Devil fell down together with his army wrapped: the darkness of night. In the same way, let you cause my adversaries and enemies to fall forever and ever amen'. (Text, *Dərsanä Mika'el*, published by Täsfa 1964/1965 [EC 1957]: 31–32; translation, mine.) Grébaut (1935: 45) gives the text and French translation based on *Dərsanä Mika'el* of MS Griaule no. 61. He notes that all the above names (he lists 16 names) are mysterious names [of God revealed on] the fall of Devil. According to DṢ, we can assume that **ክስብኤል፡** signifies the Father, **ቤቃ፡** the Son, and **አካዕ፡** the Holy Spirit. However, the meaning is totally unclear. Sirgew Gelaw (2006: 126) suggests that **አካዕ፡** is the name of God [the name which is recited during solemn service, public prayer], taken from the Greek **አካይያ፡**.

3 Sections [§§1–3] are praises of the Lord composed in the form of *arke*, in rhythm. The translation, however, is in prose.

4 'Who is not defeated in war' is the old title of the Ethiopian Kings. It is already found in 'Ezana's inscriptions at Axum, *DAE* vol. 4: nos. 4, 6, 7, and later in Axum *DAE* vol. 4: nos. 8, 9, 10. Cf. *DAE* vol. 4: 4–17, Amsalu Aklilu (1983/1984 [EC 1976]: 11–24), Huntingford (1989: 1), Munro-Hay (1991: 127, 187), Sergew (1972: 69).

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by the breath of His mouth from the two elements,[5] who created Adam in His image and likeness, whose right hand is strong. (3) He who arranged the epochs and ages until the end, by the seal of man. His wisdom is great and cannot be exhausted in speech. [He is] One God and one Lord, Father, Son and Holy Spirit, indivisible and from a single source. He deserves praise by the mouth of all creatures and by the stammering and stuttering tongue, forever and ever, Amen.

(4) I cry aloud and wonder; I praise and sing in celebration of Her feast by the golden lamp stand. Our Lady, pure and bright, the celestial Zion, the true Ark of the Law, whom celestial and terrestrial beings praise. (5) None can be equated to Her in beauty and splendor, in honor and greatness except only the Lord. (6) When the feet of my mind went around in Her courtyards, I rejoiced and said 'I will read and interpret even though I am unworthy. In the beginning God created the heaven. And the earth was existed from old age'.

(7) And again I will proceed and say 'He who loved the mountain of Zion built His sanctuary on the heights. And He established Her forever on earth. She is the earth existed before the world'. (8) The celestial Zion, in whom the saints reside, who reigns forever and ever, together with those of Her, while the light of His Lamb is shining for Her. Mount of Zion situated towards the east, by the side of which is southeast. (9) The city[6] of the great king, for whose coming righteous men and saints, those who shared Her wealth, were waiting. And the Lord[7] knows all without exception.[8] He chose Zion and founded Her to be his dwelling and said 'I will dwell in Her for I was well pleased in Her and chose Her'. (10) Truly, the Lord God having known that He founded Zion from the beginning when He caused the exodus of His people from making bricks and from the house of bondage, He said to Moses, His servant and prophet, when he was ascending to Mount Sinai 'Stand there for me. (11) There is no one who ascended with you and there is no one who is present at the mountain top except you. And take off your sandals from your feet, for the ground where you are standing is Holy'.[9] After He finished saying this and the like, He gave him the Tablets of the Law in his hand, which are inscribed on both sides: on this side and on that side. (12) As for their writing, it was the writing of the

5 Theologically, angels are considered to be created from the two elements, viz. fire and wind (cf. Ps. 103:4). The reading of [C] is considered here as the true and authentic one, against the rest of the manuscripts.

6 Cf. Ps. 48:2 and 8; 87:3.

7 In this book, 'Lord' is used for the Ge'ez እግዚአብሔር፡ and 'God' for አምላክ፡.

8 Lit. 'without it exists'.

9 With reference to the Burning Bush, cf. Exod. 3:5.

Lord. The name of the Lord *Iota*[10] which allegorically means 'Son of God', was engraved on the Tablet.[11] And the Lord said to Moses 'I have given you this tablet of covenant, by which I will establish My covenant with all Israelites'. (13) When He said this to Moses having known ‡…‡ in the womb of Mary who is Zion, Ark of Law, of the covenant, in order that the faithful who are Israelites could be saved by Her. (14) When Moses was before the Lord, he received this Tablet in his hand which was made skillfully in ink of fire by the fingers of the divinity. (15) The inscription was as follows: according to the Hebrew language and in the letters[12] of Enoch which he was taught. Its words and its spaces[13] were like this: the Ten Commandments, which are one letter and one stroke, as compared with which it would be easier for Heaven and earth to pass away.

(16) And again the Lord said to Moses 'I filled with wisdom Basl'el[14] of Uri, son of Hur of [the tribe of] Judah, and Elyab[15] [son] of *Ahisamach*, of the people of Dan. (17) I gave them the Holy Spirit, wisdom and full knowledge in order for them to perform every action for the Tabernacle, the sacred Ark, the candlestick, and the observation window which is above it inside the Tabernacle'.

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10 **የውጣ፡** 'Iota' is the name given to Jesus (derived from the initial letter of His Greek name *Iēsous*). Dillmann (cf. 1865: 1076) cites the following quotation in reference to His name: **ቀዳሜ፡ ስሙ፡ ለኢየሱስ፡ የውጣ፡ በጉልቄ፡ ፲፡** (cf. Platt 1834: 60). Similarly Leslau (1987: 628) states that it also implies the Ten Commandments and mentions that 'the Greek letter [*i*] has the form of the Ge'ez numeral ፲ 'ten''. *Mäṣḥafä Bərhan* also discusses the 'Iota' as the fulfillment of the Ten Commandments, thus the Virgin Mary, whose womb held the Lord of all including the Law, corresponds to the stone Tablets on which God wrote His Law (cf. Conti Rossini and Ricci 1964–1965; Isaac 1973: 116–125; Paulos Yohannes 1988: 104–105).

11 Cf. '… And He wrote upon the tablets the words of the covenant, the Ten Commandments' (Exod. 34:28) and 'And He wrote on the tablets, as at the first writing, the Ten Commandments which the Lord gave to us' (Deut. 10:4). Hebrew and Septuagint have 'you', Gəʿəz has 'us'.

12 Gəʿəz *fidälat*.

13 **ኖኅት፡**, the blank spaces between letters (from 'door'). Cf. Kane 1990, vol. 1: 1.

14 The wisdom of Basl'el and Elyab is popular in Ethiopian Biblical and hagiographical traditions. *Gädlä Libanos*, for instance, equates the holiness and greatness of Libanos with the two craftsmen. The text goes as follows: **በመኑ፡ ናስተማስሎ፡ ለአቡነ፡ ብንተ፡ ዓይን። በኤልያብኑ፡ ወበባስልኤል፡ ጠቢባን። ወሚመ፡ በኢያሱኑ፡ መስፍን፡ ዘአቀመ፡ ፀሐየ፡ በገባዖን።** 'To whom shall we compare our father [Libanos], the apple of the eye? To Elyab and to Basl'el the craftsmen, or to Joshua the Judge, who stopped the sun at Gibeon' (cf. Josh. 10:12–13). Basl'el (Hebrew *Beṣal'el*) means 'in the shadow of God'.

15 The Gəʿəz text (following the Septuagint) has confused the two names Eliab and Oholiab. In the Hebrew Bible the craftsman is 'Oholiab son of Ahisamakh' (Exod. 31:6); this name means 'father's tent' (Eliab is a different person).

(18) Then Moses having received the order and having taken that Tablet, descended from Mount Sinai. He returned to the people and told them about the Law of the Lord and ordered those two wise men[16] to carry out the ordinance of the Tabernacle. And they prepared Her in a way that was never (before) conceived of by the heart of man.[17] (19) ‡…‡ Ten curtains, for each end, whose height was twenty-eight cubits. And made a curtain and its width was four cubits. They made the curtain of the tabernacle of violet purple and the color of liver; and an image of the Cherub[18] inside ‡…‡ four columns.[19]

(20) They made the Mercy Seat over Her where the Ark of holiness of the Lord was standing. And two Cherubim:[20] one Cherub at one margin of the Mercy Seat and the other at the other margin.[21] They were protecting (it) with their wings. Seven are Her golden lamps.[22] (21) And everything that was made for the construction of the sanctuary was pure gold which they brought. Its number was twenty-nine talents and seven hundred and thirty shekels, according to the shekel of the sanctuary.[23] And as for the silver, it was a hundred

16 Basl'el and Elyab.

17 Exod. 36:8–10.

18 Cherub (sing.), Cherubim (pl.) is a winged celestial being which appears in the Bible in several different guises: Guardian of Eden (Gen. 3:24), the parable of relating the downfall of the king of Tyre (Ezk. 28:13ff.), a personified wind which the Lord rides upon (2Sam. 22:11, Ps. 18:11), its figure appropriated for cultic symbolism. According to the *New Bible Dictionary* (Carson et al. 1997: 112) '*Cherubim* were the traditional guardians of holy places in the Ancient Near East'. Moreover, as mentioned in DṢ text, two wooden images of Cherubim overlaid with gold, facing one another on the two ends of the covering above the Ark in the Tabernacle, form the throne of God with their outstretched wings (Exod. 25:18–20; 37:7–9). They are the counterparts of the two huge cherubim found in the Holy of Holies (*devir*) of Solomon's Temple. This role of the cherubim is alluded to in several biblical passages where God is spoken of as 'He who sits [enthroned] upon the cherubim' (1Sam. 4:4, 2Sam. 6:2, 2Kings 19:15, Isa. 37:16, Ps. 80:2, 99:1). For further discussion and etymology on the subject, cf. *Encyclopaedia Judaica* vol. 5 (1972): 397–401.

19 Exod. 36:8–9.

20 Here, the majority of the families commit an error by anticipating the preposition **ውስተ፡** 'in', from the following phrase: **ውስተ፡ ፩፡ ኪሩብ፡ ውስተ፡ ጽንፈ፡**. On the other hand, [C] and [S] reflect the original reading (cf. Dillmann 1853: 165).

21 Cf. Exod. 37:7–8, which goes: 'And he made two Cherubim of hammered gold; on the two ends of the mercy seat he made them, one cherub on the one end, and one cherub on the other end; of one piece with the mercy seat he made the cherubim on its two ends' (RSV).

22 Exod. 37:23.

23 Exod. 38:24.

talents and one thousand seven hundred and seventy-five shekels, (with which) they made capitals for the columns and overlaid and adorned Her.[24]

(22) And the work of the tabernacle was completed. And as for the making of Her, I am unable to expound on it in every detail, as St. Paul said, 'It is impossible to speak of it in detail'.[25] (23) After this, the Lord spoke to Moses and said to him 'On the first [day] of the first month, set up the tabernacle and put my Ark inside the Mercy Seat where the Cherubim are protecting [it]. (24) And as for the book of the Commandments, which is the Tablet of the Law, deposit it in the womb of the Ark. In that place I will be revealed to you in My glory'.[26] In the same way, he placed the Ark inside the tabernacle, and the tablet in the womb of the Ark.

(25) And he covered Her with a curtain, which was the color of liver, as the Lord had commanded him. Then the tabernacle was filled with the glory of Lord. A column of cloud was over Her all the day, and the light of fire by night, before all the Israelites.[27]

(26) And as for the pure Ark, she is our Lady Mary, whom there is none equal to Her, neither of celestial no of terrestrials begins. And the tablet is the word of the Lord, who dwelt in Her womb, and was incarnated from Her. The Ark of the Law of the Lord, who is the celestial Zion, remained thus in great glory which could not be told until Moses had died. (27) After this, when the Israelites were going out and when they were marching around Jericho,[28] the priests entered the Jordan (River) whilst carrying Zion and they stood in the middle of the river. (28) As for the water it stood still, and was not able to come down until all the Israelites had crossed. And [at that season] the water was [normally] full to its banks, the priests carrying Zion stood as if it were dry ground, (fully) dressed.[29] (29) Then they took twelve stones from where the feet of the priests were standing, according to the number of the twelve tribes of Israel.[30] After all the people had crossed, the priests carrying Zion departed. Then, the River Jordan became full to its banks as before.[31] (30) And what the celestial Zion

24 Exod. 38:28.

25 Heb. 9:5.

26 Exod. 40:1 ff.

27 Exod. 13:21–22.

28 The account here is chronologically confused. The Israelites could not besiege Jericho until they had first crossed the Jordan.

29 Josh. 3:14–17.

30 Josh. 4:8 ff.

31 Josh. 4:18.

performed was on the 10th [day] of the month of *Ǝbralyos*,[32] which is the month *Qädaqya*.[33] All the children of Israel gave great praise and they glorified Our Lady, until they reached Jericho.

(31) The Ark of the Law of the Lord went around the wall[s] of Jericho together with the priests and all the Israelites with a great shout. And then its walls fell down. They burnt the city with fire and left nothing inside it except the golden vessels which were to be for the house of the Lord.[34] And She did great prodigies until She destroyed the people of Jericho and their cattle.[35]

(32) And also the people of Gay,[36] Zion our Queen and Mother did great prodigies against them. And she killed all people, women and men, who were twelve thousand; these were all of the people of Gay. (33) And also the city, she burnt with fire and they became ashes. She made them such that no one could live in them[37] until this day and this moment. She ordered the king of Gay to be

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32 **መርሃ፡ ዕብራልዮስ፡** is not found in the Jewish calendar. This is an adaptation of the Latin month *Aprilis* 'April'. The first month of the Jewish calendar is the month of *Nisan* (also that of the Babylonian), the Geʿez **መርሃ፡ ኔሳን፡** or Amharic **ሚያዚያ፡** (April 9–May 8), in the spring, when Passover occurs.

33 Some families [δC] say **ቀዳማዊ፡ መርኀ፡** 'the first month'. Nevertheless, most of the families retain the reading **መርሃ፡ ቀዳቅያ፡** 'month *qädaqya*', which may be a derivation of the Coptic month. However, the Bible says that this act was performed on the tenth day of the first month (cf. Josh. 4:19).

34 Josh. 6:24.

35 Josh. 6:21.

36 Cf. Josh. 8:25. The name 'Gay' is the Septuagint's rendition of Hebrew *ʿAy*; the Hebrew *ʿayn* becomes Γ (gamma) or Ø (zero) in Greek. On the other hand, there is the name of a province in South Gondär, Ethiopia, called *Gayənt* **ጋይንት፡** . Traditionally its etymology comes from ***ጋይ፡ ናት፡** lit. 'This is Gay'. The legend attributes that a certain queen named it due to its resemblance to the Biblical *Gay*—the land of Joshua (Jos. 8:1). It is clear that there are various place names in South Gondär and other parts of Ethiopia named after Israelite places, such as **ቤተልሔም፡** *Betälḥem* (South Gondär), **ኤፍራታ፡** *Efrata* (South Gondär), **ደብረ፡ ታቦር፡** *Däbrä Tabor* (South Gondär), **ናዝሬት፡** *Nazret* (East Shoa, also in South Təgray) where it was a seat of the Ethiopian Bishops for a long period, several of whom were buried there (cf. Munro-Hay 2006: 80), **ጋዛ፡ ቊስቋም፡** *Gaza Qʷəsqʷam* (South Gondär, cf. Kefyalew (2010/2011 [EC 2003]: 237)), **ደብረ፡ ዘይት፡** *Däbrä Zäyt* (East Shoa), **ደብረ፡ ሲና፡** *Däbrä Sina* (North Shoa), **ገሊላ፡** *Gälila* (in *Yəfat*, North Shoa). There is also **ሀገረ፡ ማርያም፡** *Hagära Maryam* (in Awasa-Dilla route, South Ethiopia, also in North Shoa) etc. Spencer (1972: 68) lists six provinces adjacent districts of *Tädbabä Maryam*. Her statement goes as follows: 'The names of most of the adjacent districts are taken from the Bible: names like Palestine, Jerusalem, Jericho, Hebron, Galilee, and Bethany'.

37 MS [C] has: '… and *it* became ashes. She made it such that no one could live in *it* until …'.

hanged on a cedar tree,[38] for the power of the Lord went with Her and angels paved Her road. (34) In this way, She continued many years to destroy many wicked kings. And any city where the name of the Creator was not invoked, it would be destroyed. (35) And now my fathers and brothers, encircle Zion and embrace the glory of Her feast while chanting. As for Her, She is adorned in the beauty of praise. She is more exalted than the heavens and She is more glorious than all the saints and the vigilant ones.[39] Zion, the country of Immanuel, Our God. O Zion our mother, holder of dew of the divinity.

(36) The bride of Lebanon,[40] who is like the throne of the father of Rehoboam[41] when he reigned over the horn of bondage, on which twelve fearsome lions were depicted. (37) What kind of honor is given to Her, and what kind of grace from the Father of the Light?

(38) The Ark of our Law, Zion, our Lady, who was established before the world, in the mind of God, the Father, and by the favor of [His] only Son, and by the gift of the Holy Spirit, the *Paraclete*, [who are] co-equal in sovereignty, to be His dwelling, as the scripture says 'For the Lord has chosen Zion and He has given precedence to Her to be His dwelling. I will dwell here for I have chosen Her and this is My resting place forever'.[42]

(39) Truly He chose and loved Zion and built His sanctuary in the Highest. And He watches over Her always with His angels. Her gates are not closed day or night. Those who abide within Her do not hunger, thirst, grieve nor weep. There is no sorrow within Her, only joy and gladness. There is no burning or coldness, no day or night, no moon, stars or sun which gives light within Her.

(40) and she does not desire within Her anything under Heaven, nothing other than those saints who purified their garments with the Blood of the Lamb, who acquired[43] Her by the effort of their struggle. (41) Those are they who carry palm branches. They sing (praises) as Moses, the servant of the Lord, praised in the canticle of the Lamb, while they stand in Her courts and in all Her paths, saying 'Hallelujah, He who elevated Zion above all worlds; Hallelujah for Her who became the dwelling of His praise'.

(42) 'Hallelujah for Him one who sanctified the Sabbath and purified Her in order that all the angels, archangels, lords[44] dominions, powers, thrones,

38 Josh. 8:29.

39 Leslau (1987: 571) says 'also referring to angels', which is surely the sense here.

40 Cf. Song 4:8.

41 I.e. King Solomon (cf. 1Kings 11:43).

42 Ps. 132:13–14.

43 Lit. 'bought'.

44 Ge'ez **አጋእዝት፡** plural of **እግዚእ፡** (Leslau 1987: 210).

tribunals, Cherubim, and Seraphim might greet Her'. They worship in the threshold of Her gates and He watches over Her with His might always and He illuminates her forever and ever with His light of Divinity which never sets. (43) Sometimes she is like an orchard whose fruits are many and more fragrant than all perfumes. Sometimes she is like the city of happiness. There are also times when she looks like the palace of a king. And sometimes she looks like the Ark and the Tablet with the Ten Commandments which are in Her womb. (44) As for Her, She is the one that the saints wish to see. Blessed are all those who stand within Her and sing Her praises. Blessed is the man for whom She became a mother when He was travelling and whom She received when He kissed Her door, as the prophet said 'Blessed are all those who live on earth [and] let them praise you forever and ever'. Truly, the stars of Zion our mother ‡…‡ are praising the Lord.

(45) Let us come back to the remaining matter which awaits us, concerning the story of Zion, who did miracles and wonders four hundred years after the children of Israel went out of Egypt, in the time of the prophesy of Samuel. When Eli because old, his sons who were priests were wicked and walked in the path of evil before the Lord. (46) The Lord was angered at the Israelites and made them fall before the Philistines and four thousand men died in battle in the desert.[45] The surviving Israelites escaped and entered to their country and said 'For what reason did the Lord make us to be given into the hands of the Philistines?' (47) They did not know it was due to the sins of Eli and his sons' evil deeds (that they perished). After this, they took the Ark of our God together with the image of the Cherub. And the two priests, the sons of Eli, Afnin and Finḥas, went to fight the Philistines. Then they cried out in the encampment when Zion reached them. (48) When the Philistines heard (this), they became afraid and said 'Woe to us! Woe to us! For all the Hebrews have come with their God to wipe us out. Woe to us! Woe to us! Who shall save us from those who smote Egypt with many calamities?'[46] (49) But the hand of the Lord was with the Philistines to make war on them because of the sins of Eli and of his sons, the priests, who had made the sacrifice of our God unclean; and because they abused Zion.

(50) After that, the Israelites fought against the Philistines and the Israelites were killed at the hands of the Philistines. The number of those who died on that day was 30,000 men.[47] Afnin and Finḥas also died. And the Philistines

45 Cf. 1Sam. 4:2.

46 1Sam. 4:5–7.

47 1Sam. 4:10 ff.

took and captured the Ark. (51) A certain man from the battlefield ran to Eli, and he entered and told him that the Israelites had been destroyed and that his sons had died, and that they [Philistines] had carried off Zion. And Eli the priest, after hearing that the Ark was captured and everything that had happened, fell over backwards from his chair and died; for the hand of our God was heavy upon him.[48] (52) Then the Philistines took the Ark and brought Her to the house of Dagon,[49] their god, proclaiming 'Dagon, our god is stronger than all'. (53) So, listen that I may speak to you, I who am weak in power, of stammering tongue and humble heart more than all [my] brothers, about the many prodigies, miracles and wonders that She performed upon Israel and the Philistines. (54) When the priests corrupted the Law of the Lord, she caused Israel to perish by the spear. Further, when they brought Her into the house of Dagon, the people of Azaṭon[50] got up in the morning and found Dagon there fallen on his face before the Ark.[51] They immediately raised him up and stood him up in his place in honor.

(55) And the Lord became angry against them over Zion and He punished the people of Azaṭon and their territory with a great punishment. And when again in the morning they went into the house of Dagon, they found him fallen on his face at the feet of Zion, our Queen. His head was cut off, his two hands and his palms were fallen on the doorway. Nothing remained of him except his trunk.[52]

(56) On account of this astonishing miracle, there was much agitation, moaning and lamentation among the priests of Dagon. And they did not go up to sacrifice to him as was their custom. There was lamentation and wailing, and the hand of the Lord was heavy upon the people of Azaṭon. (57) And He brought [an infestation] to their country, (namely) mice in boats, which destroyed all. There was a terrible calamity which happened to this country. And they were shouting [and lamenting] by saying 'Let the Ark of the God of Israel not remain with us, for Her hand is severe upon us and upon Dagon, our god'.

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48 1Sam. 4:16–18.

49 1Sam. 5:2.

50 In the Hebrew Bible this city is 'Ashdod' (cf. 1Sam. 5:1). Here the Gəʿəz name of the city, 'Azaṭon', is given, taken over from the Septuagint 'Azōton'.

51 Here it is worth mentioning the *Wazema Qəne* of Gämoraw, the famous *Qəne* scholar, delivered at the yearly feast of *Ḫədar Ṣəyon*: **ዳጎን፡ ተቃላሲ፡ አመ፡ ተቃለሳ፡ ለጽዮን፡ / ዘእንበለ፡ ኢየአምር፡ ግብራ፤ / ሰማየ፡ አብጸሓ፡ አልሐሰቶ፡ ምድራ።**, lit. translation 'The contentious Dagon, when he contended with Zion without discerning Her power, She [Zion] raised (him) to the sky and then made him like Her earth'.

52 1Sam. 5:3–5.

(58) Hence, they sent to the lords of Philistines and assembled them and said to them, 'What shall we do with Zion?' Then the wise men, people of Get, said: 'Let the Ark of the Lord be removed from us'. And they sent away Zion.[53] (59) And then after they sent away Zion to the city,[54] there was great shouting. He punished the people of that country: adult and child, man and woman. The people of Get made an image for those who were punished[55] and they sent the Ark of the God of Israel to the city of Asqälona. (60) When they took Her [into Asqälona], they said 'By what deed, by what matter and why did you leave Zion, the Ark of God of Israel, to us, for Her to kill us together with our people, our wives, our children and all our cattle?' Then, they sent for the lords of the Philistines and gathered them. They said to them 'Send away Zion so that She should dwell in to Her [own] place. (61) Let you send Zion to reign over Her [own] people and let Her not kill us with a bitter death'. For there was great punishment indeed in the country when Zion entered to them. Both the living and the dead were punished. The wailing of the city ascended unto heaven. Then they brought forth Zion to the desert and she dwelt there for seven months and She remained alone. (62) The end was worse than the beginning. When the Ark of the Lord our God sent out to the desert, their country was infested by mice as the land of Egypt had suffered with frogs during the Exodus of Israel.[56] Likewise, their land was infested because of Zion.

(63) During this time, the Philistines and people of Asqälona called the soothsayers and magicians and conjurers. They asked them, 'What shall we do with Zion, the Ark of the God of Israel? Please tell us and advise us what to do with Her and in what manner we should send Her to Her country and Her place so that She should stay (there)'. (64) And the magicians, very zealous for Dagon their god, told them 'Let Zion return to Her country and to Her people. And let us not send Her back alone and empty-handed but let Her sending be (accompanied) with much compensation'. (65) And the people said to the magicians 'What is the compensation[57] that She deserves? And what objects shall we cause to follow Her? As for us, we what have no fear nor sorrow at all

53 1Sam. 5:11.

54 The text doesn't say which city (ሀገር፡). The Hebrew Bible reports that the Ark was sent from Ashdod (አዛውን፡) to Gat (ጌት፡) to 'Eqron (አቃሮን፡) back to Israel.

55 The text is unclear. An image of what? Is the image intended to relieve the punishment? (Possibly cf. Numbers 21:8–9?) Is it the same as the images of mice and swellings which were sent as compensation to the Israelites? (1Sam. 6:5).

56 Cf. Exod. 8:1–6.

57 The Ethiopic ሞጻ፡ is translated as 'compensation' and 'guilt offering' in this paper. So that we use them interchangeably.

about the objects of Her compensation. As for us, what we are deeply sorrowful about is the affliction that befell us because of Her and from Her'. (66) Then the magicians said 'Let compensation be offered because you seized and captured Her. And do not return Her empty in order that She may be gracious to you. And let Her compensations be according to the number of the five lords of the Philistines. As she devastated your land by sending mice, then you must give many golden mice. And you must praise the God of Israel in order that He remove His hand from upon you and from upon your gods'.[58]

(67) However, when the people heard (this) they kept silent and were not willing to return Zion. Hence, they [the][59] declared to them again 'Why should you harden your hearts as the Egyptians hardened their hearts against the release of the children of Israel?' (68) When His hand was hardened over them, Pharaoh then sent them away and they departed. In the same way, you should return Zion and make Her new carts. Let you bring two cows, which have first-born. Let their calves remain at home. Then put those carts upon the cows[60] and place the Ark in the carts. And make follow those golden objects after Her.[61] (69) 'Do not[62] make Her a box into Her side, but you just dispatch Her in order to return Her to Her country'. And then they did as they ordered them. And they took two cows which had first-born and they shut up the house with their calves [inside].[63] They brought a cart[s] and they placed them upon the cows. Then they put Zion, the Ark of our Law, upon them, with the Ten Commandments in Her interior. (70) Moreover, they brought doves and mice and had them follow after Her. The cows went straight in the path, [without deviating] either to the right or to the left. And the five lords of the Philistines followed Her: the first of Azaṭon, the second of Get, the third of Aqaron,[64] the fourth of Gaza and the fifth of [Asqälona][65] ‡…‡ [They brought five] golden

58 1Sam. 6:4–5.

59 The magicians.

60 A picture of a cow drawing a cart appears in MS [D], NALA 630, f. 43^{v}.

61 Cf. 1Sam. 6:6–9.

62 In context this does not seem to make good sense. Two manuscripts ([B] and [P]) have ወግበሩ፡ , where the verb is positive, not negative; this agrees with the Septuagint and the Hebrew bible.

63 All DṢ families have different readings in this sentence. The reading however, is reconstructed after consulting the corresponding KN passage from Bezold 1905: 72a.

64 1Sam. 6:17 lists the five cities of Philistines as: Ashdod (for Gəʿəz *Azaṭon*), Gaza (same), Ashkelon (for *Asqälona*), Gath [for *Get*] and ʿEqron (for *Aqaron* or *Aqrənt*).

65 This fifth city is omitted by all the families. We can reconstruct the passage by referring to the Bible (1Sam 6:18).

mice according to their number of all their cities. And they proceeded until they reached [Betä] Samis. And that time was the harvest season.

(71) The people of [Betä] Samis were reaping wheat. When they saw Zion, they rejoiced and exulted, and they welcomed and positioned Her together with the cart in the field. And the people of Betä Samis, those who welcomed Her, made a sacrifice there to the Lord, at that time. The cows, at that time ‡…‡.[66] At this moment, great praise was done. And from there the priests welcomed Zion, the Ark of the Law of the God of Israel. (72) And they ‡…‡[67] over Her; and as for the golden objects, they caused them to accompany Her. Upon seeing this, the five lords, with their troops, returned to Asqälona saying 'We have freed ourselves of Zion and have abandoned Her'. And at that time, when the sons of Ikonəyu[68] together with the people of [Betä] Samis looked upon Zion, they did not welcome Her; and She killed fifty thousand and seventy people.[69]

(73) Those who remained wept and said 'The Lord has punished us because of Zion'. After She did that, the people of [Betä] Samis, said that 'What shall we do with Zion and in which place should we put Her?' Then, they sent messengers to those who live at Qaryat-(ye)arim[70] saying 'The Philistines have returned Zion the Ark. Come, welcome Her among you'.[71] (74) Hearing this, they rejoiced, came, welcomed Her and brought Her to the house of Aminadab,[72] which was on the hill. At that time, they sanctified Her and gave Her to Al'azar[73] to guard Zion and to become a priest. In this manner She lived a long time, for about[74] twenty years.[75]

(75) During the reign of David, when he fought the Philistines, David took all the youth of Israel, whose number is seventy thousand.[76] He arose and went

66 Only the printed text [P] contains a reading which makes full this incomplete sentence. The majority of the families omit it and the rest of the manuscripts maintain an incomplete phrase. It may be a common archetype error for only [P] preserves the original reading, or it may be a later correction.

67 The reading from all families is not clear.

68 The Septuagint mentions *Iechoniou* in 1Sam. 6:19; this name is absent in the Hebrew text. The Gə'əz አኮንዩ፡ follows the Septuagint.

69 The Hebrew text says literally: 'seventy men, fifty thousand men' (1Sam. 6:19).

70 Septuagint *Kariathiarim*; English 'Cariathiarim' (cf. 1Sam. 6:21).

71 1Sam. 6:21; 7:1.

72 Septuagint 'Aminadab', Hebrew 'Abinadab' (1Sam. 7:1).

73 Septuagint *Eleazar*; Hebrew El'azar; son of Aminadab/Abinadab (cf. 1Sam. 7:1).

74 Lit. 'until'.

75 Cf. 1Sam. 7:1ff.

76 The Bible says 'thirty thousand', cf. 2Sam. 6:1.

to bring Zion, the Ark of the Law of the Lord from where She was living to the house of Aminadab, for which He is called the Lord of power. (76) They brought Zion from there and took Her while a Cherub was hovering over Her. And ʻOza,[77] the son of Aminadab, was leading Her while King David and all the Israelites were singing before the Lord with the lyre. They were playing with vigor and were singing with sistrum, bell and fiddle.[78] They arrived at the threshing floor. (77) ʻOza raised his hand in order to take hold of Zion. And the cow threw ʻOza to the ground and he died at that time because he wanted to take hold of the Ark, which was not allowed.[79] (78) And David grieved for the death of ʻOza and for Zion. David prayed[80] 'O Lord God, I am afraid because of Zion, your Ark, whom you dwell. How could She enter to me, with such a power following Her? Where shall I take Her and where shall She dwell?'[81]

(79) After saying this, he brought Zion to the household of Abidara,[82] the Gittite and She remained there for three months.[83] Consequently, the house of Abidara was blessed by the entrance of Zion, by the command of the Lord. They told David that the household of Abidara and all that belonged to him was blessed because of Zion. (80) Hearing this matter, King David went to bring up Zion, the Ark of the God of Israel, to Her country with happiness.[84] He brought Zion accompanied by a multitude of people [playing] with seven fiddles.[85] And King David, was playing the lyre and leading [the multitude] saying 'I have been made a king of Zion in the mountain of His sanctuary to declare the command of the Lord'.[86] (81) And they brought Zion in with clamor and the sound of trumpets. They put Her in Her place in the inner side of the tabernacle, where David had established Her. And he offered a sacrifice to the Lord. He sacrificed

77 Septuagint *Oza*, Hebrew ʻUzza, cf. 2 Sam. 6:3.

78 2 Sam 6: 5; 1 Chron. 13:8.

79 Cf. 2 Sam 6:6–8; 1 Chron. 13:9–11.

80 Lit. 'said'.

81 This prayer is not found in the Bible. The Hebrew and the RSV say 'And David was afraid of the Lord that day, and he said 'How can the Ark of the Lord come to me?'' (2 Sam. 6:9; 1 Chron. 13:12).

82 The Hebrew text has the name Obededom (2 Sam. 6:10). The Septuagint says *Abeddara*, which is similar the Ethiopic text.

83 2 Sam. 6:11; 1 Chron. 13:13–14.

84 1 Chron. 15:25.

85 1 Chron. 15:28.

86 Ps. 2:6. The Hebrew, however, has 'I have set my king on Zion, my holy hill'.

cows[87] and sheep for Her dedication. (82) And the wife of David, the daughter of Saul, having been envious of him when he was dancing to Zion, despised him in her heart and said: 'From now on, he will not be my husband, for he is a king whom the girls of the city have seen dancing'. Consequently, her womb was closed and she became barren and she died without [bearing] fruit.[88]

(83) This prodigy of Zion was done when Zion was living in the tabernacle. Hence, David wished to build a temple to the God of Israel and for the Ark of His Law, Zion. (84) And the Lord said to David by the mouth of Nathan the prophet,[89] 'You are not going to build a temple for me, but your son, Solomon, who will reign after you [shall do so]. I will establish my covenant with him and as for my mercy, it will not be far from him. If he commits a sin, then I will chastise him with the rod of children'.[90] (85) Hearing this, he [David] said 'Let it be His will; for Solomon is my own son'. Then he left off building it and the Ark continued to dwell according to the Law of Moses the prophet.[91]

(86) During the fourth year of the reign of Solomon,[92] the son of David, during the second month, which is *Mayiyos*,[93] he ordered them to bring the large and precious stones. Then they brought it to King Solomon, and the sons of Kiram and his (Solomon's) own sons hewed it. In the fourth year, he built the house of the Lord, in the month of *Nisan*. (87) Its construction is like this: astonishing and marvelous to hear. Its length is forty cubits, its width is twenty cubits, its height is twenty-five;[94] and the porch in front of the sanctuary is twenty cubits. He finished constructing the building and he made hidden windows. And he made an inner chamber (deep) inside in the middle of the house, [measuring] forty cubits from the sanctuary to the holy of holies, so that

87 Lit. 'sacrifice'.

88 2 Sam. 6:16–23; 1 Chron. 15:29.

89 1 Chron. 17:3–4.

90 Cf. 2 Sam. 7:14. The Hebrew is somewhat different: 'I will chastise him with the rod of men and with the stroke of the sons of Adam'. The Septuagint and the Gəʿəz Bible agree with the Hebrew.

91 2 Sam. 7:1–17; 1 Chron. 17:1–15.

92 In the four hundred and eightieth year after the people of Israel came out the land of Egypt (cf. 1 Kings 6:1).

93 This month is similar with the English May, from Latin *Maius*. The Hebrew Bible gives the month as *Ziv*, the second month (1 Kings 6:1, 6:37), equivalent to *Iyar*, the Babylonian *Ayaru*, which has the Gregorian equivalent of 'April–May'. It has 29 days.

94 Cf. 1 Kings 6:2. The difference in the measurements is unexplained.

Zion, the Ark of the Lord, could dwell there.[95] (88) He made two Cherubim above Zion. The height of the first Cherub was ten cubits; one of his wings was five [cubits], and the second was the same. Ten cubits were between them until their wings met. And the two were equal, and the nature of both was the same. They covered the Ark with their golden wings outside.[96] As for Her interior, he caused to construct ‡…‡. (89) And the pavement of his house he inlaid with gold. As for the door-leaves he made them from pine wood and as for its columns (colonnades?) they were four[97] and there were two door-leaves in one doorway and the same for the other.[98] Their golden curtains were fitted one to another.[99]

(90) Furthermore, he made curtain[s] for the enclosure of the porch of the Holy of Holies. He erected two columns on the porch which is in the Sanctuary. He named the first Yaqum and the second Bäläz.[100] And on the capitals of the pillars he made flowers which were four cubits. (91) He made a ‘sea’[101] there. He made the pole, which has twelve ornamented oxen under Her;[102] [which are] looking in groups of three, towards the North,[103] West, South and East; and their hinder parts were towards the wall.[104] The sea was set on the top of them. As for the pedestals,[105] they were ten of bronze, and in between, there were lions, oxen and Cherub(im). And ‡…‡ four wheels ‡…‡ [on] their shoulders [there

95 Cf. 1Kings 6:19.

96 1Kings 6:23–27; 2Chron 3:10–13.

97 The reconstructed text has ራብዕ፡ ‘fourth’. Why is there an ordinal number here?

98 1Kings 6:34.

99 This entire description is evidently based on 1Kings 6; but it is not consistent.

100 Hebrew *Yakhin* and *Boʿaz* (cf. 1Kings 7:21). This same text also occurs in the Hebrew Bible in 2Chron. 3:17, but here the Septuagint (and the Gəʿəz) transcribe these two names instead of translating them.

101 Cf. 1Kings 7:23. The ‘sea’ (Hebrew *yam*) was a very large basin in the temple court. According to 2Chron. 4:6 the ‘sea’ was used for water for the priests’ ablutions, but, standing over seven feet high, it must have been very inconvenient for this purpose. It had probably some symbolic significance, as is suggested by analogous features in sanctuaries elsewhere in the ancient Near East. For further discussion of this issue, cf. Gray 1970: 189–190.

102 Cf. 1Kings 7:25.

103 Gəʿəz መስዕ፡ is translated by Leslau (1987: 362) as ‘north, north wind, southwest wind, southeast’. In context, ‘north’ makes most sense and agrees with the Hebrew.

104 The Hebrew text says that their hinder parts were ‘to the house’, which is understood to mean ‘facing inward’. This seems to disagree with DṢ.

105 The Hebrew word for ‘stands, pedestals’ is *məḵōnoṯ*, which the Septuagint translates exactly. Five of DṢ manuscripts have ሚኮት፡ , which I follow here.

were] lions and palm trees.[106] (92) And he made ten lavers of bronze, named *keṭrogawlos*,[107] each laver holding forty *baths*.[108] Each [laver measured four cubits, with one pedestal for each laver]; and similarly for (all) ten pedestals.[109] And he put them on the left side of the house. And as for the sea, it was on the right, eastward, towards the south.

(93) In this way, King Solomon made the temple according to the heavenly wisdom which he was given. Please do not think that this was like the construction of the palace of heaven where Holy Zion, who is our Holy Lady Mary dwells. [Rather,] he made it in [this] likeness according to the heavenly wisdom he was given.

(94) As for its interpretation, it is like this: the two Cherubim are the twofold virginity of our Lady Mary, as John says about Her: 'Her wings are two'.[110] And the palm trees are the bed of the passion of the Lamb, who is the Cross. (95) The pavement of the Temple, covered with gold is the purity of the flesh of our Lady Mary. The two door-leaves of the one doorway of which he is speaking to you are the Law with the Gospel. The pinewood is the bishops who are appointed as the doors of the Church. The two pillars are Peter and Paul. The flowers of their capitals are the holy Faith. (96) As for the 'sea' which is within the house, on the right, eastward, towards the South is Baptism about which John preached for the remission of sin.[111] The poles are the priests. The flowers of the palm trees are the faith of those who are baptized and the ritual of Baptism.

(97) The twelve oxen which are with the sea are the twelve Apostles, who preached in the North, West, East and South. The ten united pedestals just like border are like the border of the Ten Commandments. The awesome lions which are in the middle are the prophets. The oxen are the apostles as we said earlier. The wheels of the carts with four shoulders in the four corners[112] are images of the four beasts[113] who bear the throne of God. (98) The ten lavers

106 Cf. 1Kings 7:36.

107 Greek *chytrókalos* (in Septuagint the inflected form in 3Kings 7:24 [= 1Kings 7:38] is *chytrókalous*), which means 'laver, pot, basin, jar; also a kind of measure' (cf. Leslau 1987: 299).

108 A *bath* is a Hebrew unit of measure.

109 The translation in square brackets follows the Bible (1Kings 7:38). The Gəʿəz text of DṢ here is too corrupt to interpret.

110 Rev. 12:14.

111 John 1:29.

112 Cf. 1Kings 7:30. The Hebrew, Septuagint and the Gəʿəz Bible do not mention 'carts' here.

113 The four Living Creatures.

named *keṭrogawlos*, holding forty *baths*, this is the Law. The forty lavers, of which he is speaking to you, are the prophetical scriptures of the Prophets until Enoch. And in the same way the ritual of the temple of Solomon is being perfected in the ritual of the Holy Church.

(99) I have written to you according to my ability because of [my] love for Her, Zion. If I only could, if I can, I would have interpreted all the rituals of the temple of Solomon. As for me, I did not learn scriptures like Paul from Gemaliel.[114] I am a shepherd of sheep and goats and I am the least among all the brothers, and my sinful deed is as large as a Lebanese cedar.

(100) Let us come back to the matter which awaits us, about the temple which Solomon, the son of David, constructed, helped by Hiram, son of a widow, from the tribe of Naphtalim. As for his [Hiram's] father, he was a bronze smith and an excellent craftsman.[115] And Hiram was skilled like his father.

(101) In this way Solomon completed the building of the Temple of the Lord in a period of twenty[116] years. And he gathered all the elders of Israel to bring the Ark from the city of David, in the month of *Ǝtmin*.[117] And the priests transported the Ark, and also the tabernacle in which She was residing and all the ritual vessels of the Sanctuary. (102) The priests brought Her into the place of the king. All the troops who were following Her were praising, saying 'Zion has returned to Her place'. They seated Her in the Sanctuary, under the wings of the Cherub(im). There was nothing on the inside[118] of the Ark except the two tablets that Moses received from the hand of the Lord at Horeb.[119] (103) The Temple was covered with the glory of the Lord. King Solomon rejoiced and said 'Let the Lord God of Israel be blessed. Today is [the day] that He has spoken with His mouth and completed with His hands'. The King and all the Israelites offered a sacrifice to the Lord. (104) And Solomon made a feast on this day and he slaughtered twenty-two thousand oxen and a thousand of sheep[120] (for) the

114 Acts 22:3.

115 Cf. 1Kings 7:13–14.

116 Seven years for the Temple (1Kings 6:38) and thirteen years for his palace (1Kings 7:1), in total twenty years for construction (2Chron. 8:1–2).

117 Hebrew *Ethanim*. This is the seventh month in the Bible (cf. 1Kings 8:2, 2Chron. 5:3), equivalent to *Tishri*.

118 Gəʿəz ዝርዘ፡ , lit. 'belly'; surely an allusion to the womb of Mary.

119 1Kings 8:9, 2Chron. 5:10.

120 '… Sacrifice twenty two thousand oxen and a hundred and twenty thousand sheep' (1Kings 8:63, 2Chron. 7:5).

consecration of the building of Zion and for the consecration of the house of the Lord. (105) All the Israelites celebrated the great feast with the King and with the congregation for seven days with joy and happiness. Then after eight days the people returned to their homes.

(106) The Lord revealed Himself to Solomon and said to him 'I have heard your prayer and; then I did what you desired and I sanctified this Temple which you built by your hand, and My name will be in it forever and ever'. ‡...‡ 'And similarly, O Lord, hear my entreaty'. (107) ‡...‡ 'As for you, if you walk in My Law as did your father David, I will establish your kingdom forever. But if you abandon My Law which I gave to My servant and turn back to the idols and worship them, then I will obliterate you from the face of the earth'. (108) And also, I will obliterate and cast away this Temple which has been sanctified in My name, from before My face. And for the Holy Zion, which I built and established by My hand, I will make Her the dwelling of My praise in the highest heavens.[121] And the angels will rejoice in splendor in Her courts saying 'Hallelujah' in all Her ways. (109) And similarly saying, 'The Lord God gave a promise to King Solomon regarding Holy Zion, the dwelling of His praise'. In this way, Zion, the true Ark of Law, dwelt in the building of Solomon. (110) Then Solomon, slept with his fathers after reigning for forty years. And he was buried in the city of David, his father.[122]

(111) After many years, about four hundred and twenty years after the holy city of Zion was built, during the reign of Nebuchadnezzar, King of Babylon, the people violated the Law of the Lord. They became wicked before Him, and they worshiped foreign gods. As for the words of the prophets, they did not observe them. (112) And the Lord was angry towards them due to this. And He commanded the king of Babylon and the Chaldeans[123] devastated their country and destroyed the Temple of Solomon. However, the Celestial and Holy Ark of Zion remained concealed and they could not find Her. The Tablet together with the Ten Commandments [were] in Her womb. (113) The whole country was captured and as for the holy bronze vessels, they were [also] captured. The four prophets: Jeremiah, Ezekiel, Daniel and Ezra were captured. They wept and lamented for Zion.

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121 1 Kings 9:3–7, 2 Chron. 7:12–18.

122 'And Rehoboam, his son reigned in his stead' (cf. 1 Kings 11:43, 2 Chron. 9:31).

123 Chaldeans are ancient Semitic people who lived in Chaldea in southern Babylonia, where they were the dominant ethnic group during the 8th and 7th centuries BC.

(114) One amongst the prophet named Ezra[124] said: In the thirtieth year[125] after the destruction of our city, when I was in the country of Babylon,[126] I went out to the wilderness named Arfad[127] and I fasted for seven days. I did not eat and I did not drink wine. I did not taste meat absolutely but only the fruit of a tree. (115) I prayed to the highest and said 'O my Lord, who heard our fathers in the wilderness and desert and gave them your Law'. I prayed this and the like. (116) Then I saw with my eyes a woman on my right, who was weeping, mourning and wailing in a loud voice. She was suffering very much. Her clothes were torn and there were ashes on her head. Then I said to her 'What makes you weep?' And she replied to me 'Leave me alone, and let me weep for myself'. Then, I asked her 'What happened to you? Tell me'. And she said to me 'I was barren for a long time, although I was with [my] husband for thirty years. And I prayed to the Most High, and after thirty years the Lord heard me, His handmaiden. He saw my sorrow and gave me one son. I was happy with him. When he reached manhood, I got him a wife and I prepared a wedding feast. But when he entered the [bridal] chamber, he fell down and died. (117) I

124 Cf. 4 Ezra 3:1 ff. (Ethiopic እዝራ፡ ሱቱኤል፡ *Ǝzra Sutu'el* 1:1 ff.). Shutt (1984: 927–931) discusses the different books of Ezra. The following note is a summary from his article: *1 Esdras* (Greek translation of a different recension of the Hebrew, based on 2 Chron. 35–36), also called *2 Ezra* (or *Esdras*) in the Latin Bible. *2 Esdras* is a completely independent work, identified in the Latin Bible as *4 Ezra* (or *Esdras*), and in the modern editions follows *3 Ezra*. The central part of the book (chapters 3–14) is preserved not only in Latin, but also in not less than seven Oriental versions; most scholars regard these chapters (3–14) as the original core written by a Jew in either Hebrew or Aramaic about the end of the first century AD, to which were added subsequently chapters 1–2 as an introduction and chapters 15–16 as a conclusion.

125 This gives us a clue to the date of composition of 4 Ezra. According to most scholars, the original Jewish document known today as 4 Ezra was composed about AD 100. This opinion rests upon a more or less plausible interpretation of the sentence 'In the thirtieth year after the destruction of our city'. Although this purports to be in the thirtieth year after the destruction of Jerusalem by Nebuchadnezzar in 586 BC, this statement is arguably intended to allude cryptically to the fall of Jerusalem to the Romans in AD 70 (cf. Metzger 1983: 520).

126 With regard to the provenance of 4 Ezra, some scholars believe that it was written in Rome, which is what the book may mean by 'Babylon'. Nevertheless, the Semitic 'coloration' of the work rather suggests Palestine as the place of writing and publication of the Hebrew original (cf. Metzger 1983: 520).

127 Cf. 4 Ezra 9:26. Arfad is presented by Metzger (1983: 545, note j) as 'Ardat'. He also gives different variants in his footnote: 'Arpad' in the Syriac and Ethiopic versions; and 'Ardab' in Armenian.

wept very much and I came to this desert place alone. I did not eat food but I mourned for my only son, I replied to her and said 'Your sorrow is done truly. We are also mourners and sorrowful, but you are sorrowful about your only son. Ask the earth and it will tell you'. I said to her 'Do not do like this'. (118) Do you not see Jerusalem? Our Temple has been destroyed and our song has been abolished, our glory has been silenced and our teaching has fallen. Our lamps have been put out and our priests have been taken captive. The greatest [loss] of all, Zion has been sealed and Her glory passed away. So let you shake off your grief about your only son'. And as I was saying this to her, her face lit up like the sun and like the appearance of lightning. I was afraid to approach her and my heart was terrified.

(119) When I looked at Her, She was not a woman, but like a city which was built up; its foundation was great and was very wide.[128] Then I cried out and said 'Where are you, Uriel, the angel, who came to me previously?' Then he came to me that time while I was like the dead sleeping. He held me in his right [hand], raised me up and caused me to stand upright and said to me 'why are you dismayed and why is your heart heavy?' (120) I replied to him 'When I saw this I become terrified. Only tell the interpretation of this to your servant'. He said to me 'Listen and I will tell you; for the Most High revealed [this] to you when He saw your righteousness, because you are deeply[129] sorrowful about Zion. And this is the matter. This woman whom you saw as a built-up city is Zion, who is at the right [hand] of the Most High, where she will be seated forever'.[130]

(121) And what She said to you, 'I was barren for thirty years': the world existed [for a long time] while there was no one who offered a sacrifice. And after 3000 years Solomon built the Temple. He sanctified [it], entered and

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128 *Qälemenṭos* also briefly presents a vision similar to this one, as follows: **ወእዝራሂ፡ ርእያ፡ ከመ፡ እንተ፡ ብእሲት፡ ትክዝት፡ ወጎዝንት፡ እንዘ፡ ትበኪ፡ በእንተ፡ ደቂቃ። ወሶበ፡ ርእያ፡ ኢኮነት፡ ብእሲተ፡ አላ፡ ሀገር፡ መንፈሳዊት፡ ጽዮን፡ ቅድስት፡ መጎትዊሃ፡ ወመሳውሪሃ፡ ዘዲቤሃ፡ አዕጹቂሃ፡ ዘይት፡ ዘእምየማና፡ ወእምፀጋማ።** 'Anche Ezra la vide, come una donna triste e afflitta, piangeva per i suoi figli. Quando la vide, non era una donna, ma una città spirituale, la santa Sion. Le sue lampade e i suoi vasi che sono in essa, sono rami d'ulivo, dalla sua destra e dalla sua sinistra' (cf. Bausi 1992, text f. 60rb; translation p. 106).

129 This phrase is attested only in MS [C]. It is substantiated by 4 Ezra 9:39.

130 Personification of Zion is a repeated phenomenon throughout the text of DṢ. In this instance we see Zion as mother of all. We can also read in 4 Ezra 10:7. This type of personification of 4 Ezra and that of DṢ is also attested in Pauline theology as 'But the Jerusalem above is free, and she is our mother' (Gal. 4:26). For a general overview on this context, cf. Metzger 1983: 522.

offered a sacrifice, the son whom She bore. What She said to you 'He fell down and died when he entered the [bridal] chamber, and I mourned', is the fall of Jerusalem. (122) And what He showed you because of your pain and the sorrow in your heart over Zion—what He showed you was the light of Her praise and the beauty of Her dignity. As for you, do not be fear and do not be dismayed. Look to Her light and the strength of Her righteousness. And as best you can hear, listen with your ear to Her songs, for your sorrow is great about Her. (123) And [when] Uriel told me this matter, I rejoiced was glad over Zion, which was built by the right hand of the Most High, said Ezra.[131] (124) Her essence is like this; and as for Her constitution, it is in the image of heaven. As for Her foundation, it is made of pearls of sapphire, Kärkäden,[132] with Aporgyon[133] and Sapphire,[134] and Her courts are of beryl. Angels and archangels were glorifying all around Her, saying 'Hallelujah, praise be to the Lord who elevated Zion over all the world'.

(125) As for me, like them I said 'Hallelujah, praise be to the pure dwelling of His Lamb. Hallelujah to Zion our Mother, adorned with praise. Hallelujah for the one who does not need the Sun to illuminate Her, and the light of His Lamb is shining inside Her'. (126) And now, my fathers [and] brothers, let us gather together to raise up a spiritual feast with incense and with offerings in devotional[135] praise for Our Lady, who is the throne of Divinity, tabernacle of the Lord who created heaven and earth, sun, moon and stars, who loved Her above all else. (127) And He said 'Here I will dwell for I have chosen and established Her'.[136] Come, let us celebrate and sing to the Queen of Queens ‡…‡,[137] who became the pride of all the world, who is in the entire world, through whom the Only Son was glorified, who is hidden from men and angels. Come, rejoice, delight and sing in the feast of Our Lady Mary, the true Ark of the Law, in whose womb are the Ten Commandments inscribed on the two tablets

131 Here MS [C] adds 'Ezra who is also called Sutu'el' (Ethiopic *Ǝzra Sutu'el* 1:1, 4 Ezra 3:1). The other manuscripts do not preserve it. The Ethiopic Sutu'el is 'Salathiel', which is the Greek *Salathiēl*, Hebrew *She'altiel*, the father of Zerubbabel (Ezra 3:2, Neh. 12:1; cf. Metzger 1983: 528).

132 Leslau (1987: 291) defines *Kärkäden* as either 'Jasper' or 'kind of wood'. Compare also Greek *Khalkēdṓn* 'chalcedony'.

133 Precious stone, cf. Dillmann (1865: 806).

134 Sanper, sofor 'sapphire' (cf. Leslau 1987: 489, 507).

135 'Devotion' **አስተርክዖ፡** is attested in the majority of the families against **አስተብርኮ፡** 'genuflection' of [δ]. Cf. Leslau 1987: 105 and 469.

136 Cf. Ps. 132:13–14.

137 Here, all the families show variant readings.

by the finger of the Lord of Hosts. (128) Come, let us gather in Her courts and praise [Her] together with Her people saying: 'I was glad when they said to me 'Let us go to the house of the Lord!' Our feet have stood within your courts, O Jerusalem! As for Jerusalem, she is built as a city'.[138] For she is the inheritance of the saints, the new city, where saints look forward to Her coming, those who have cleansed themselves, over whom She will reign forever and forever.

(129) In the same manner, o Zion, may You reign over Holy Jerusalem, in which She is the liberator in the highest. The True Bride of the Lamb, whom the faithful are awaiting, who are the martyrs and the righteous, prophets and apostles, priests and deacons, men and women, and all children, who pleased the Most High with the toil of their struggle.

(130) And let Him bestow Her also to us, together with them, when Zion, the celestial Temple shall reign. Let us rejoice in a new wedding forever and ever. In the same way, let you gladden your servant [PN][139] for eternity, Amen. (131) And again, listen to me so that I can tell you what the prophet said about the story of celestial Zion. 'During the second [year][140] in the reign of King Darius[141] the word of the Lord came to me. In the eighth month, an angel came to me and raised me up from sleep like this. Then, I saw a lamp-stand with seven lamps and seven covers[142] in which they place their hope in Her,[143] with two olive trees to Her right and Her left'. (132) 'In the eighth month, I saw the twofold Virgin, our Lady Mary in the image of Holy Zion' said the Prophet Zechariah.[144]

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138 Cf. Ps. 122:1–3. The Hebrew text reads 'Jerusalem, built as a city which was all (solidly) bound together'.

139 Half of the families give here the names of those who commissioned the manuscript. [K] and [Q] have the name Zäwäldä Mariam, [A] says Wäldä Giyorgis and Wälättä Ṣadəq, [T] has Awalədä Nəgəśt, while [S] says Hablä (sic). The format [PN] for 'personal name' is already applied in Marrassini (2003) in his critical edition of *Gädlä Gäbrä Mänfäs Qəddus*. He applies the Italian abbreviation NP = *nome di persona* 'Personal name'.

140 The bible (Zechariah 1:1) says 'the second year'. DṢ adds the word **ወርኀ፡** 'month' (thus: 'the second month year') which makes no sense and contradicts 'the eighth month' below. Only MS [C] does not add **ወርኀ፡** .

141 King Darius (558?–486 BC), the Achaemenids was king of Persia (522–486 BC); also called 'Darius the Great'.

142 Gəʿəz **መሳውር፡** is translated here as 'covers', but (spelled **መሣውር፡**) it can also mean 'funnel'. This would fit the Hebrew *Muṣaqot* 'pipes (for oil)' much better (Zechariah 4:2).

143 The translation 'in which they place their hope in Her', reflecting the Gəʿəz **በዘይሴፈውዋ፡** , is hard to understand. The alternative reading **በዘይሴወርዋ፡** (attested in MS [C]) makes much better sense: 'with which they cover Her'.

144 Zechariah 4:2 ff. For a detailed treatment of the Hymn of Zechariah on Zion, cf. Grohmann 1919: 195–200 and Paulos 1988: 88–89.

As for its explanation, it is like this: the golden pedestal is our Lady Mary who is Zion, the Ark of the Law of the Covenant, for whose feast day we have gathered today. (133) As for Her lamps, they are the seven churches,[145] built in the image of Jerusalem in the highest. And Her covers are the seven governors of the church. And the two olive trees are children of the Ark. All the prophets praised and gave thanks to Zion, the golden ship.[146] As for myself, I shall speak without lies. When I ponder in my heart and praise Her, there is a turbulence in my throat like a caldron, and the member of my body burn.

(134) If I found paper and ink to write, in all my life until I sleep like my fathers I would not be able to complete the praise of Queen of heavens and earth, our Mother, who is Our Lady Mary. (135) So, I will only write you a little, according to my ability, so that you may hear and be confirmed by it on the feast of our Lady Saint Mary, the twofold Virgin, Mother of God, the celestial Zion.[147] (136) The homily, which is read in the month of *Kanun*[148] on the twenty—first of the

145 Cf. Revelation 1:20.

146 Ship has various allegories in Ethiopian Hermeneutics. According to the book of *Sä'atat* (cf. Täsfa 1996/1997 [EC 1989]: 122) Lord **Jesus** is described as **ሐመርነ፡ ዘኢ.ይቀርቦ፡ ሞገድ።** 'Our Ship whom the tempest does not approach'. The *Epistle of Clement* mentions the Church as a Ship. Bausi (1992: 26) states it with other related elements in the introductory part of his translation of *Qälemenṭos*: 'La Chiesa è come una nave; Cristo è il nocchiero; la gerarchia ecclesiastica corrisponde all'equipaggio; il mare è il mondo, e le tempeste i suoi pericoli; la nave conduce nel porto di salvezza', 'The Church is like a Ship; Christ is its helmsman; the church hierarchy corresponds to its crew; the sea is the world, and the storm is its dangers; the ship leads to the port of Salvation' (translation, mine). Similarly, 'Ethiopian *Didascalia*' (edited by Pell Platt 1834 and later by Harden 1920) reads: **እስመ፡ ዲያቆናትሰ፡ ከመ፡ ነዋትያት፡ ወቤተ፡ ክርስቲያንሂ፡ ከመ፡ ሐመር።** 'For the deacons are like the sailors, and the church like a ship' (trans. by Harden 1920: 74, quoted from Bausi 1992: 27). KN ch. 113 describes St. Mary as the Port of Salvation. For discussion of the Ark of the Church, cf. Bausi, on *navis ecclesiae* (1992: 24–32). Early Christians also used an anchor in the catacombs and in the cemeteries as a symbol of the hope in the promise of the future life, cf. Baruffa n.d. 9; Nicolai et al. 2002: 70, 150; cf. also Getachew Meressa 2010: 61–71.

147 The reading of MS [C] finishes here.

148 *Kanun* (also *känun*) is a Syriac month; also Christian Arabic—*Kanun*—in the expression 'first *Kanun* = December, second *Kanun* January' (cf. Leslau 1987: 288; Getatchew 2000/2001 [EC 1993]: 120). But the Ethiopic usage of the term is apparently extended here to *Ḫədar* (November), or we can imagine that 21st of *Ḫədar* sometimes, every four years, will be exactly the 1st day of December, and the rest in every 29/30 of November. On the other hand, Hammerschmidt (1977: 78) states that putting the two months as one is erroneous. His text goes as follows: 'Die Gleichsetzung dürfte ein Irrtum sein, da der 21. Ḫedār überhaupt erst (und allein) in einem Johannesjahr des Zeitraumes von 1900 bis 2100 AD auf den 1. Kānūn al-awwal (= 1. Dezember greg.) fällt'.

month of *Ḫədar*,[149] is [now] completed, by the peace of the Lord the Father, Amen; and with the help of the Son, Amen; and by the will of the Lord the Holy Spirit, the Advocate,[150] Amen.

(137) May the blessings of Her prayer and the gift of Her help and Her love, our Mother Zion, the Ark of the Law, who is our Lady Mary, the glory of children and elders, be with [PN],[151] who believes in Her unceasingly, in order to save him from the hand of wicked death, together with [PN][152] ‡…‡ together forever and ever Amen.[153]

(138) For the one who commissioned and interpreted this homily, and for him who wrote it and caused it to written, may the Lord grant them mercy on the Day of Judgment, together with all Christian children of baptism, whose confidence is in Zion, and whose faith is in the Holy Trinity, ancient of days. [He is] Man like us, but without sin, Light from the Light. And together with its poor scribe, whose sin is great, and together with the children of this place. And may God let them all hear His word of mercy, on the feast day of our Lady Mary, forever and ever, Amen.

(139) O Zion my mother, pay back my own sins and trespasses. And write my name in a column of light,[154] Your sinful and despised servant [PN][155] devoid

149 DṢ ‘proper’ [136] and miracle of DṢ in [F], f. 24ʳ. state why *Ḫədar* 21 is celebrated. The text goes as follows: **ወበዛቲ፡ ዕለት፡ አመ፡ ፳ወ፩፡ ለጎዳር፡ ቀዳሚ፡ ተመይጦታ፡ እምኀበ፡ ፄወውዋ፡ ኀበ፡ ቤታ። ወዳግም፡ ምጽአታ፡ ኀበ፡ ምድረ፡ አክሱም። ወበእንተዝ፡ ያብዕሉ፡ ላቲ፡ በዓለ፡ ዓቢየ፡ አመ፡ ፳ወ፩፡ ለለወርኁ። ወፈድፋደሰ፡ አመ፡ ፳ወ፩፡ ለጎዳር።** ‘On this day, 21st of *Ḫədar*, it was her first return from captivity to her home; and it is her second coming to the land of Axum. Therefore, [it is praiseworthy] to celebrate the great feast to Her every 21st day of the month, and especially on *Ḫədar* 21’.

150 Lit. ‘Ṗaraqlitos’.

151 Here some families of the manuscripts list the name of the scribe and the commissioner.

152 Some manuscripts [Sξ] say ‘the scribe’, some [ε] ‘his relatives’, two witnesses [A and F] ‘his fathers’ and ‘Zion’ respectively.

153 These lines are composed in verse as in the form of *arke* or *sälam*.

154 ‘Column of light’ is a common theme in the Ethiopian hagiographical tradition. This is the state of eternal life and holiness. When St. Mary was speaking to St. Ephrem, it was in ‘column of light’ and ‘curtain of light’ (cf. *Commentary of Praise of Mary*, published by the EOTC 1932/1933 [EC 1925]). When St. Bəsṭawros was praying, the sky was opened and the column of light was established (cf. Amsalu Tefera 2006: f. 22ʳ, p. 58 (text), p. 84 (trans.), Amsalu Tefera 2010: 13, p. 7 (text), p. 23 (trans.)). *Gädlä Abrəha* and *Aṣbəḥa* states that a column of light suddenly arose when Lord Jesus appeared, collected some soil and poured it out where the city of Axum now stands, drying up the marsh; (quoted from Chiari, 2009: 108). For the general trend of Ethiopian saints in the column of light, cf. Marrassini 1981: xcvii.

155 The name of the commissioner(s) is mentioned in some families (K and T).

of understanding and skill, and together with all of us the hearers, forever and ever, Amen and Amen; let it be, let it be.[156]

156 Here the majority of the families (S, ε, ξ, λ = α) complete the DṢ 'proper'. On the other hand, sub-archetype β (δ and A) continues with KN 'proper' saying: **በእኩቱ፡ ለእግዚአብሔር፡ አብ፡ አ፟ንዜ፡ ኵሉ። ወበወልዱ፡ ኢየሱስ፡ ክርስቶስ፡ ዘቦቱ፡ ኵሉ፡ ኮነ፡ ወዘእንበሌሁሰ፡ አልቦ፡ ዘኮነ። ወበመንፈስ፡ ቅዱስ፡ ዘይወጽእ፡ እምአብ።**. For discussion and comparative study of DṢ and KN, cf. Amsalu Tefera 2009 and Amsalu Tefera 2014a.

CHAPTER 6

News, Miracles and Effigies of Zion

This chapter contains *Zena Ṣəyon* (the story of the Ark), *Tä'ammərä Ṣəyon* (miracles performed by Zion) and *Mälkə'a Ṣəyon* (effigy of Zion). *Zena Ṣəyon*, the story and glory of Zion which is preserved in [D] and [K], presents various Mary-Zion similitudes. The texts state that the veneration and glory of Zion Mary is incomparable whether by the celestials or terrestrials. Different miracles performed by Zion are presented in [F] and [P]. The story of how the Ark of the Covenant was given to Moses at Mt. Sinai and how it was venerated and safeguarded by Israelite religious figures (Judges and Kings), then how it reached Ethiopia, is discussed by [F]. This text also presents many OT episodes as the miraculous acts of Zion. The printed text [P] lists eight miracles, including the popular 'coffee story'. It basically propagates the mighty deeds of the Ark and the ethical teachings of Christianity. We find the effigies of Zion (*Mälkə'a Ṣəyon*) on the final pages of [P]. Every text with translation will be presented successively. As MSS [A], [B] and [P] form a separate family [β], they have in common a long colophon.[1]

1 *Zena Ṣəyon* 'News of Zion'—NL 630 [D] and EMML 8429 [K][2]

1.1 *Text*

ዓዲ፡ እጽሕፍ፡ ዜና፡ ዕበያ፡ ወክብራ፡ ወውዳሴሃ፡ ወንግሣ፡ ለጽዮን[3]፡ እንዘ፡ እብል[4]፡ መኑ፡ ይክል፡ ይትናገር፡ ክብራ፡ ለደብተራ፡ ዘገብረ[5]፡ ሙሴ፡ በ(D59^{va})ደብ(K18^{ra})ረ፡ ሲና። ገብራ፡ በስብሐት፡ በከመ፡ ነገሮ፡ እግዚአብሔር፡ ወአርአዮ፡ ኵሎ፡ ምሳሌያተ፡ ሰማያዊተ። አሮን፡ ወደቂቁ፡ ወውእቱ፡ ተልዕኩ[6]፡ ውስቴታ፡ በአምሳለ፡ መልዕልት፡ ወጽላት፡ ሰማያዊት። አስተማሰልዋ፡ ለእግዝእትነ፡ ማርያም[7]፡ በደብተራ፡ ዘበአማን፡ ዘእግዚአብሔር፡ ውስቴታ።

1 Cf. Amsalu Tefera 2014b.

2 Texts [D] and [K] share many things in common; hence they form a family [ε]. They contain the *Zena Ṣəyon* 'News of Zion' which I presented here.

3 ለታቦት፡ አምላክ፡ እስራኤል፡ adds K.

4 ይብል፡ D.

5 ዘገብራ፡ K.

6 ተልዕከ፡ D.

7 ድንግል፡ adds K.

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በእንተዝ፡ ዘበአማን፡ በስብሐተ፡ ትንቢት፡ ተናገሩ፡ በእንቲአኪ፡ በምግባራት፡ ክቡራት[8]፡ እስመ፡ ሀገሩ፡ ለንጉሥ፡ ዐቢይ[9]፡ አንቲ፡ አ፡ ቅድስት፡ ጽዮን። ንሕነኒ፡ ንስእል፡ ወናስተበቁዕ፡ ኀቤኪ፡ ከመ፡ ንርከብ፡ (D59^{vb}) ምሕረተ፡ በስእለትኪ፡ በኀበ፡ መፍቀሬ፡ (K18^{rb}) ሰብእ፡ መኑ፡ ይትናገር፡ ክብረ፡ ዚአኪ፡ አ፡ እግዝእትነ፡ ማርያም፡ ጽዮን፡ ደብተራ፡ ⸢ቅድስተ፡ ቅዱሳን⸣[10]፡ ዘሙሴ፡ ርእሰ፡ ነቢያት። ወረሰየ፡ ውስቴታ፡ ሰማዕታተ፡ እግዚአብሔር፡ ጽላተ፡ ኪዳን፡ ወትእዛዛት[11]። ወተጽሕፉ[12]፡ ውስቴቶሙ፡ ፲፡ ቃላት፡ ዘውእቶሙ፡ ስሙ፡ ለኢየሱስ፡ ክርስቶስ። ወውእቱ፡ በየውጣ፡ ዘከመ፡ ይቤ፡ በመጽሐፍ፡ ቅዱስ፡ ዘውእቱ፡ ተሰብአ፡ እምኔኪ፡ ዘእንበለ፡ ውላጤ። ወወለድኪዮ፡ ወአንጽሐነ፡ እምኃጣውኢነ። በእንተዝ፡ ኮሉ፡ ነፍሰ፡ ደቂቀ፡ (D60^{ra}) ፳ኤል[13]። አምጽኡ፡ አምኃ[14]፡ ለደብተራ፡ እግዚአብሔር፡ ወርቀ፡ ወብሩረ፡ ወዕብነ፡ ዘ(K18^{va})በአማን፡ ሜላተ፡ ወሐረ[15]። ገብሩ፡ ታቦተ፡ እምዕፅ፡ ዘኢይነቅዝ። ወልቡጥ፡ በአፍአ፡ ወበውስጥ[16]። አንቲ[17]፡ ይእቲ፡ አ፡ ማርያም፡ ድንግል፡ ልቡጥ፡ በስብሐተ፡ መለኮት፡ በአፍአ፡ ወበውሳጤ[18]። እስመ፡ አግባዕኪ[19]፡ ሕዝበ፡ ብዙኃን፡ ለወልድኪ፡ አምላከ፡ በንጽሕናኪ። አንቲ፡ ታቦተ፡ ኪዳን፡ አ፡ ማርያም፡ ድንግል፡ ፍጽምት፡ ዘአግበርዋ፡ እምዕፅ፡ ዘኢይነቅዝ፡ ልቡጥ፡ በወርቅ፡ እምአፍአ፡ ወውስጥ። እግ(D60^{rb})ዚአብሔር፡ መድኃኒነ፡ ሶበ፡ ተሰብአ፡ እምኔኪ፡ በብሑትና፡ ዘኢይትነገር፡ ባቲ፤ በፈቃዱ፡ ዕሩይ፡ ምስሌነ፡ በከመ፡ ሰብእ። [ወ]ዕሩይ፡ ምስለ፡ እግዚአብሔር፡ በባሕ(K18^{vb})ርየ፡ መለኮቱ። ፭፡ መለኮት፡ ተሰብአ፡ በከመ፡ ህላዌሁ። በእንተዝ፡ ፪፡ ኪሩቤል፡ እምወርቅ፡ ገብርዎሙ፡ ይጸልሉ፡ ላዕለ፡ ምሥዋዕ፡ በክነፊሆሙ፡ ኮሎ፡ ጊዜ፡ ላዕለ፡ ቅድስተ፡ ቅዱሳን፡ ውስተ፡ ዳግም፡ ደብተራ። ወካዕበ፡ አንቲ፡ አ፡ ማርያም፡ ፴አዕላፋት፡ ወትእልፊተ[20]፡ አዕላፋት፡ ይጼልኩኪ፡ ወትረ። ወይሴብሑ፡ ለ(D60^{va})ፈጣሪሆሙ፡ እንዘ፡ ውእቱ፡ ውስተ፡ ከርሥኪ። ወውእቱ፡ ነሥአ፡ አምሳሊነ፡ ዘእንበለ፡ ውላጤ። አፉሆሙ፡ ለጠቢባን፡ መተርጉማን፡ ይትናገሩ፡ በእንተ፡ ክብርኪ። አ፡ ማርያም፡ ጽዮን፡ አስተማሰሉኪ፡ በምሥዋዕ፡ ዘይጼልሉ፡ ላዕሌሁ፡ ኪሩቤል። ዘውእቱ፡ (K19^{ra}) በከመ፡ ትርጓሜሁ፡ ዘይጼውዑ፡ መካነ፡ ኅድገተ፡ አበሳ፡ ወኃጣውኢነ። ለኪ፡ ይደሉ፡ ከመ፡ ንጸውዕ፡ ስመኪ። መሶበ፡ ወርቅ፡ ዘመና፡ ኅቡዕ፡ ውስቴቱ፡ ወውእቱ፡ ረሰዮ[21]፡ ውስተ፡ ደብተራ፡ ስምዕ፡ ለደ(D60^{vb})ቂቀ፡ ፳ኤል[22]፡ በእንተ፡ ዘአክበሮሙ፡ እግዚአብሔር፡ አምላክ፡ በደብረ፡ ሲና። አንቲ፡ ካዕበ፡

8 ክብርት፡ DK.
9 om. D.
10 ቅድስት፡ ቅድስት፡ D.
11 ወትእዛዘት፡ D.
12 ዘተጽሕፉ፡ K.
13 እስራኤል፡ K.
14 om. D.
15 ወሐሪረ፡ DK.
16 ወውስጥ፡ K.
17 እንተ፡ D.
18 ወውሳጤ፡ K.
19 አግባኪ፡ D.
20 ወትእልተ፡ D.
21 ረሰዮ፡ add D.
22 ፳ራኤል፡ D.

አ፡ ማርያም፡ ጾርኪ፡ በውስተ[23]፡ ከርሥኪ፡ መና፡ ልቡና፡ ዘወጽአ፡ እምአብ። ወወለድኪዮ፡ ዘእንበለ፡ ደነስ። ወወሀበነ፡ ሥጋሁ፡ ቅዱሰ፡ ወደሞ፡ ክቡረ። ወአሕየወነ፡ እስከ፡ ለዓለም። በመሶበ፡ ወርቅ፡ ዘአንበርዎሙ፡ ውስተ፡ ደብተራ፡ አስተማሰሉኪ፡ አ፡ ማርያም፡ ጽዮን፡ ዘነበረ፡ ውስቴትኪ፡ መና፡ ኅቡዕ፡ ዘውእቱ፡ ኢየሱ(19ʳᵇ)ስ፡ ክርስቶስ፡ ኅብስተ፡ ሕይወት። ዘበልዐ፡ ሥጋሁ፡ ወሰትየ፡ ደ(D61ʳᵃ)ሞ[24]፡ ይትፈሣሕ፡ ዘለዓለም። ኵሉ፡ ሠራዊት፡ ዘመልዕልት፡ ኢይክሉ፡ ይመስሉ፡ ኪያኪ፡ አ፡ ተቅዋም፡ ዘወርቅ፡ እስመ፡ ጾርኪ፡ ብርሃን፡ ዘበአማን። ለይእቲ፡ ገብርዋ፡ እምወርቅ፡ ጽሩይ[25]። ወአንበርዋ፡ ውስተ፡ ደብተራ፡ ወገብርዋ[26]፡ እምእደ፡ ሰብእ። ወይወድዩ፡ ቅብዓ፡ ውስተ፡ መሐትዊሃ፡ መዓልተ፡ ወሌሊተ፡ ዘውስተ፡ ከርሥኪሰ፡ አ፡ ማርያም፡ ጽዮን፡ አብርሃ፡ ለኵሉ፡ ሰብእ፡ ዘይመጽእ፡ ውስተ፡ ዓለም። እስመ፡ ውእቱ፡ ፀሐየ፡ ጽድቅ፡ ወወለድኪዮ፡ ወአንጽሐነ፡ እ(D61ʳᵇ)ምኃጣውኢነ። ስብሐትኪ፡ ይትሌዓል፡ አ፡ ማርያም፡ ድንግ(19ᵛᵃ)ል፡ ወይፈደፍድ፡ እምተቅዋም[27]፡ ዘወርቅ፡ እንተ፡ ጾረት፡ ፯፡ መሐትዋት። ዘገብሩ፡ ምቅዋማቲሃ፡ ወአጽናፊሃ፡ እምወርቀ፡ ህንደኬ፡ ክቡር። ወብርሃና፡ ያበርኅ፡ መዓልተ፡ ወሌሊተ፡ ወምሉዕ፡ ቅብዕ፡ ውስተ፡ መሃትዊሃ፡ ዘእንበለ፡ ጽርዓት። በአማን፡ አንቲ፡ አ፡ ማርያም፡ ጽዮን፡ ተቅዋም፡ ዘወርቅ፡ ብርሃነ፡ መለኮት፡ ዘምሉዕ፡ ውስቴትኪ፡ ፀዳለ፡ ቅዱሰ[28]። አብርሃ፡ ላዕሌነ፡ ለእለ፡ ንነብር፡ ውስተ፡ ጽልመት፡ ወጽላሎተ፡ (D61ᵛᵃ) ሞት። አማን፡ በአማን፡ ኢይኤብስ፡ በምንትኒ፡ ለእመ፡ ሰመይኩኪ[29]፡ ማዕጠንተ፡ ወርቅ[30]፡ እስመ፡ ባቲ፡ ዘኮነ፡ ውስቴታ፡ ማዕጠንት፡ ኅሩይ፡ በቅድመ፡ ቤተ፡ መቅደስ፡ ከመ፡ ያእትት፡ እ(K19ᵛᵇ)ግዚአብሔር፡ ኃጣውኦ፡ ሰብእ፡ እምኅበ፡ ቀርባናት፡ ወጼና፡ ማዕጠንታት። ወአንቲ፡ አ፡ ማርያም፡ ካዕበ፡ ጾርኪ፡ በከርሥኪ፡ ዘኢያስተርኢ፡ ቃለ፡ አብ። ዘአዕረገ፡ ርእሶ፡ መሥዋዕተ፡ ውክፍተ፡ ዲበ፡ ዕፀ፡ መስቀል፡ በእንተ፡ መድኃኒተ፡ ዘመድነ። ሠናይኪ፡ መዓዛኪ፡ አ፡ ማርያም፡ ድንግል፡ (D61ᵛᵇ) ወይፈደፍድ፡ እምኵሉ፡ ጼና፡ ስሒን፡ እስመ፡ ኮንኪ[31]፡ በአማን፡ ማዕጠንት፡ ዘወርቅ። ወጾርኪ፡ ዕፍረተ፡ ሰማያዌ፡ ዘውእቱ፡ ኢየሱስ፡ ክርስቶስ፡ መርዓዊ፡ ሰማያዊ፡ ዘበአማን፡ ፄና፡ መዓዛሁ፡ መልዓ፡ ውስተ፡ ኵሉ፡ መካን። ወራዙት፡ ነሥኡ[32]፡ ፄና፡ ሠናያተ። እሎንቱ፡ ደናግል፡ ዘአፍቀራ፡ ንጽሕና፡ ኮና፡ ለኪ፡ አ(K20ʳᵃ)ዋልደ። አ፡ ማርያም፡ ጽዮን፡ ‡...‡ በስነ፡ ትሩፋቲሆሙ፡ በበትረ፡ አሮን፡ እንተ፡ ሠረፀት፡ ዘእንበለ፡ ተክል፡ ወኢሠቀይዋ፡ ማየ። ወውእቱ[33]፡ ተመሰልኪ፡ አ፡ ወላዲተ፡ ክርስቶስ፡ አምላክነ፡ ዘበአማን። (D62ʳᵃ) እንዘ፡ አንቲ[34]፡ ድንግልት፡ ዘእንበለ፡ ዘርዓ፡ ብእሲ፡

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23 በእንተ፡ D.
24 ደሙ፡ D.
25 ጎሩይ፡ DK.
26 ገብርዋ፡ K.
27 እምተቅዋ፡ D.
28 ቅዱስ፡ K.
29 ሰመኩኪ፡ D.
30 ዘወ' D.
31 om. D.
32 'አ፡ D.
33 ዘውእቱ፡ K.
34 om. D.

መጽአ፡ ወአድኀነነ። ተሠመይኪ፡ ፍቅርተ፡ አ፡ ቅድስት፡ ማርያም፡ እስመ፡ ኮንኪ፡ ዳግሚተ፡ ደብተራ፡ እንተ፡ ለቅድሳት፡ ዘአንበሩ፡ ውስቴታ፡ ዕፀ፡ አሮን፡ ወጽጌ፡ ንጽሕት፡ ዘለዕጣን፡ ወልብስኪ፡ ንጽሕና[35]፡ ዘአፍአ፡ ወውስጥ፡ አ፡ ጽዮን፡ ደብተራ፡ ቅድስት፡ ማኅደሮሙ፡ ለጻድቃን። ሠራዊተ፡ ልዑላን፡ ይሴብሑኪ[36]፡ በኢጽርዓት። ተሠመይኪ፡ አ፡ ማርያም፡ (K20^{rb}) ድንግል፡ ጽጌ፡ ቅድሳት፡ ዘለዕጣን፡ ዘፀገየት፡ ወሠረፀት፡ እምሥርወ፡ ሊቃውንት፡ ወነቢያት። ወከመ፡ በ(D62^{rb})ትረ፡ አሮን፡ ካህን፡ ዘሠረፀት፡ ወጾረት፡ ፍሬ። እስመ፡ ወለድኪ፡ ቃለ፡ ዘእንበለ፡ ዘርዓ፡ ብእሲ፡ ወኢማሰነ፡ ድንግልናኪ። ይእዜሰ፡ እለ፡ አመነ፡ ከመ፡ አንቲ፡ እሙ፡ ለእግዚአብሔር፡ ዘወለድኪዮ፡ ወነበርኪ[37]፡ ድንግልተ[38]። ወነአምን፡ ካዕበ፡ እስመ፡ ለኪ፡ ይደሉ፡ ትስአሊ፡ በእንቲአነ፡ አ፡ ምልዕተ፡ ጸጋ፡ እስመ፡ ረከብኪ፡ ሞገሰ፡ በቅድመ፡ እግዚአብሔር፡ ፈድፋደ፡ እምሊቃውንት፡ ወነቢያት። ወካዕበ፡ በዘይደሉ፡ ሰአሊ፡ በእንቲአነ፡ እስመ፡ ክብርኪ፡ ይፈደፍድ፡ እምሱራፌ(K20^{va})ል። ወካዕበ፡ አንቲ፡ (D62^{va}) አ፡ ማርያም፡ ጽዮን፡ በአማን፡ መስተብቍዒት[39]፡ ለኵልነ። ሰአሊ፡ በእንቲአየ[40]፡ ቅድመ፡ ወልድኪ፡ ፍቍር፡ ከመ፡ ያጽንአኒ፡ በርትዕት፡ ሃይማኖት[41]። ወይጸግወኒ፡ ስርየተ፡ ኃጢአት[42]። ወለኵሎሙ፡ እለ፡ ይትአመኑ፡ ኪያኪ፡ ወይገብሩ፡ ተዝካረኪ፡ ለዓለመ፡ ዓለም።

ኵሎሙ፡ አዕላፈ፡ መላእክት፡ ወሊቃነ፡ መላእክት፡[43] ወኵሉ፡ ስም፡ ዘይሠመይ፡ ኢይበጽሑ፡ ኀበ፡ ዕፀዓንኪ፡ አ፡ ዑፅፍት፡ በስብሐተ፡ እግዚአብሔር፡ ጸባዖት። ወጸዳልኪ፡ ይበርህ፡ እምፀሐይ፡ ምዕልፊተ። ወክብርኪ፡ ይፈደ(D62^{vb})ፍድ፡ እምኪሩቤል፡ ወሱ(K20^{vb})ራፌል፡ እለ፡ ፮፡ ክነፊሆሙ፡ ያንዘፈዝፉ፡ ላዕሌኪ፡ በሐሴት። ስብሐትኪ፡ ይትሌዓል፡ ጥቀ፡ እምሰማይ፡ ወክብርኪ፡ እምድር፡ ወእምእለ፡ የሐድሩ፡ ውስቴታ። አንቲ፡ ዘበአማን፡ ተንከተም፡ ዘትበጽሕ፡ እስከ፡ ሰማይ። ለበስኪ፡ ትፍሥሕተ፡ አ፡ ወለተ፡ ጽዮን፡ ወከደንኪዮ[44]፡ ለአዳም፡ ልብሰ፡ ጸጋ፡ ወአግባዕኪዮ፡ ዳግመ፡ ኀበ፡ ገነተ፡ ትፍሥሕት። ደብተራ፡ ይእቲ፡ በአማን፡ ጽዮን፡ ማርያም፡ ዘአንበሩ፡ ውስቴታ፡ ሰማዕታተ፡ ጽድቅ። ወይእቲ፡ ታቦት፡ ዘእንበለ፡ ደነስ። ልቡጥ፡ በወርቅ፡ እምኵ(D63^{ra})ለሄ፡ ገበዋቲሁ፡ ለምሥዋዕ፡ ኪሩባዊ። መሶበ፡ ወርቅ፡ ዘመና፡ ኀቡዕ፡ ውስቴቱ። ወውእቱ፡ ቃ(21ra)ለ[45]፡ አብ፡ ወጽአ፡ በሥጋ፡ እምኔኪ። ተቅዋመ፡ ወርቅ፡ ዘትፀውር፡ ብርሃነ፡ ዘበአማን፡ ዘውእቱ[46]፡ ብርሃነ፡ ዓለም፡[47] ዘኢይቀርቦ፡ ጽልመት። ወማዕጠንት፡ ወርቅ፡ ዘትጸውር፡ ፍሕመ፡ እሳት፡ ወዕጣን፡ ኅሩይ። ውስቴታ፡ በትር፡ ዘጽጌ፡ ዘጾረት፡ ፍሬ። ወጽጌ፡ ንጽሕት፡ ለዘዕፍረት። እሎንቱ፡ ኵሎሙ፡ አመሩኑ፡ ወሊዶተኪ፡ አ፡ እግዝእትነ፡ ማርያም።

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35 ንጽሕኪ፡ D.
36 ይሴብኪ፡ D.
37 ዘነበርኪ፡ D.
38 'ል፡ D.
39 'ዓት፡ D.
40 ሊተ፡ ለኃጥእ፡ ገብርኪ፡ ዘወልደ፡ ማርያም፡ add K.
41 om. D.
42 ኃጣውኢነ D.
43 መላክት፡ K.
44 ወከደንኪ፡ K.
45 ቃል፡ D.
46 ዝውእቱ፡ K.
47 ።D.

መንክረ፡ (D63^{rb}) ወመድምመ፡ አሰርጎከ፡ ነፍሳቲነ፡ ኦ፡ ሙሴ፡ ነቢይ፡ በክብረ፡ ደብተራ፡ ዘአሠርጎከ፡ ቀዳሚተ። ገብራ፡ ማኅደረ፡ ሥርየት፡ ለደቂቀ፡ ፭ኤል[48]፡ በከመ፡ ነገሮ፡ እግዚአብሔር፡ ኵሎ፡ ምሳሌያተ፡ ዘአርአዮ፡ ሎቱ። መኑ፡ ይክል፡ ይትና(K21^{rb})ገር፡ ክብራ፡ ለደብተራ፡ ዘአሠርገዋ፡ ሙሴ፡ ነቢይ። ወሶበ፡ ርእዩ፡ መምሕራን፡ ክቡራን፡ [ዘጸሐፉ፡] መጻሕፍተ፡[49] አንከሩ፡ ጥቀ፡ ወኅለዩ፡ በልቦሙ፡ ወተርጕሙ፡ በመንፈስ፡ ቅዱስ፡ ወሠመይዋ፡ ለእግዝእትነ፡ ማርያም፡ ወለተ፡ ኢያ(D63^{va})ቄም፡ ወሐና፡ ደብተራ፡ ዘበአማን፡ ዘእግዚአብሔር፡ ጸባዖት። ወአስተማሰሉ፡ ታቦተ፡ በድንግል፡ ወወርቀ፡ ኅሩየ፡ በድንግልናሃ፡ ወምሥዋዓ፡ በድንግልናሃ። ወኪሩቤል፡ በስብሐት፡ ይጼልል፡ ላዕሌሃ። መሶበ፡ ወርቅኒ፡ በድንግል። ኅመር[50]፡ ወመና፡ በመድኃኒነ። ወተቅዋም፡ ዘወርቅ፡ በቤተ፡ ክርስቲያን። ወ፯፡ መሐትው[51]፡ ላዕለ፡ ፯፡ ሠራዊት፡ ወማዕጠንተ፡ ወርቅ፡ በድንግል። ወዕጣ(K21^{va})ነ፡ በአማኑኤል። ወበትረ፡ አሮን፡ በዕፀ፡ መስቀል፡ ዘተሰቅለ[52]፡ ቦቱ፡ ፍቁር፡ ጽጌ፡ ማኅፀና፡(D63^{vb}) ወማዕደ፡ ምሥዋዕ፡ በማኅፀና፤ ወኅብስተ፡ ቊርባን፡ በሥጋሁ። ወሊቀ፡ ካህናት፡ በእግዚእነ፡ ሠዋዒ፡ ዘበአማን፡ ዘሥዓ፡ ርእሶ፡ በእንተ፡ ኃጣውኢነ። መሥዋዕተ፡ ውክፍተ፡ በዲበ፡ መስቀል። ወተወክፎ፡ ኅቤሁ፡ ኄር፡ በኅልንታ፡ በጊዜ፡ ሠርክ። አርሐወ፡ አንቀጸ፡ ገነት። ወሜጦ፡ ለአዳም፡ ኅበ፡ መንበሩ፡ ዳግመ፡ ምዕረ። እምኅበ፡ ማርያም፡ ጽዮን፡ አእመርነ፡ ቊርባነ፡ ለሥርየተ፡ ኃጣውኢነ። በረከታ፡ ወሀብተ፡ ረድኤታ፡ ወሞገሰ፡ ስማ፡ ወምሕረተ፡ ፍቁር፡ ወልዳ፡ (D64^{ra}) የሃሉ፡ ምስለ፡ (K21^{vb}) ⌜ጸሐፈሃ፡ ወልደ፡ ሩፋኤል፡ ወምስለ፡ ኵሎሙ፡ ሰማዕያን፡ ወአንባብያን፡ ለዓለመ፡ ዓለም፡ አሜን። ተፈጸመ፡ ድርሳነ፡ ጽዮን፡ በ1977ዓ.ም. ወጸሐፊሁኒ፡ ቁስ፡ ገላው፡ ቢያድግልኝ፡ ዘጎንደር[53]። (D64^{rb})

1.2 *Translation*

Once again, I will write the news of the greatness, honor, praise and majesty of Zion saying 'Who shall be able to speak the honor of the Tabernacle that Moses made on Mount (**D59**^{va}) (**K18**^{ra}) Sinai?' He made her in praise as the Lord told him, and He showed him all the heavenly parables. Aaron, his sons and himself [Moses] were serving inside her in the example of the above and the celestial tablets. They compared her to our Lady Mary in the [True] Tabernacle inside which the Lord truly is. Therefore, they speak truly about you with praise of prophecy, glorious in Your deeds, for you are the city of the great King, O Holy Zion! For us, let us seek and entreat You in order that we may receive (**D59**^{vb}) mercy by Your entreaty from the Beloved of (**K18**^{rb}) mankind. Who shall speak your honor, O our Lady Mary Zion, the holy Tabernacle, the holy of holies of Moses the head of the prophets? He placed the Tablets of the

48 እስራኤል፡ K.

49 ።D.

50 ኀመር፡ K.

51 መሐትወ፡ D.

52 ዘተቅለ፡ D.

53 ገብራ፡ ዘወልደ፡ ማርያም፡ ወምስለ፡ ኵሎሙ።። K.

Covenant 'Martyrs of the Lord' inside her. And on them were inscribed the Ten Commandments which are the name[s] of Jesus Christ. And He is in Iota,[54] as it says in the Holy Scriptures 'He was incarnated from You without change. And You gave Him birth, and He purified us from our sins'. Therefore, every one of the children (**D60o^{ra}**) of Israel brought a gift of gold, silver and precious[55] stones; (**K18^{va}**) purple and silk for the Tabernacle of the Lord. They made the Ark from incorruptable wood; and it was overlaid outside and inside. O Virgin Mary, You [too] are overlaid by the praise of Divinity outside and inside; for You brought many people to Your Son God, in Your Purity. O Perfect Virgin Mary, You [are] the Ark of the Covenant, made of incorruptible wood, overlaid with gold outside and inside. When the Lord our Savior (**D60o^{rb}**) was incarnated from you with inexpressible power, by His own will He was equal with us as a man, and equal to the Lord in His Divine (**K18^{vb}**) nature. He was incarnated as one Divinity in His essence. Two Cherubim made of gold give shelter over the sacrifice with their wings continually, over the Holy of Holies inside the second Tabernacle. Once more, You O Mary! ten thousands and thousands of thousands [angels] are hovering over You continually; they were praising their Creator (**D60o^{va}**) while He was [still] in Your womb. He took our image without change. The mouths of wise interpreters speak about Your glory. O Mary Zion, they compared You to an altar with Cherubim hovering over it. This is (**K19^{ra}**) according to the interpretation [that] they call the place: 'remission of our transgreesions and sins'. It is fitting that we invoke Your name, (You) the golden basket with the Manna hidden in it. And he placed it ‡…‡ inside the Tabernacle as a testimony to the children (**D60o^{vb}**)of Israel regarding what the Lord God had honored them with on Mt. Sinai. And again, O Mary, You bore the Manna inside Your womb, intelligence which went forth from the Father; and You gave birth to Him without impurity; and He gave us His Holy Flesh and Glorious Blood; and He gave us eternal life. O Mary Zion, they compared You with the golden basket which they put inside the Tabernacle. What was inside You was the hidden Manna, Jesus (**K19^{rb}**)Christ, the Bread of Life. Whoever eats His Flesh and drinks His Blood (**D61^{ra}**) shall rejoice forever. All the celestial hosts could not be compare You, O golden stand, for You bear the True Light. They made Her from pure gold; and they put Her inside the Tabernacle and they made her by hand. They put oil in Her lamp both day and night. Mary Zion, the one who [was present] inside Your womb gives light to all men, who come into the world.

54 The Greek letter *iota*, which is the first letter of *Iēsous* 'Jesus', looks like the Gəʿəz numeral for 'ten'. Hence the association between *iota*, Jesus and the Ten Commandments (cf. Leslau 1987: 628).

55 Lit. 'true'.

For He is the Sun of justice and You bore Him; and He purified us from our sins (**D61^{rb}**). Your glory is enormous, O Virgin Mary (**K19^{va}**), and greater than the golden stand which bears the seven lamps. They made its foundations and borders from the precious gold of Candace. Its light shines both day and night; and the oil in Her lamp is always full. O Mary Zion, truly You are the golden stand, the Divine Light, full of holy radiance within You. He has made the light shine over us we who dwell in darkness and the shadow (**D61^{va}**) of death. Truly and truly I do not sin in anyway if I call You the 'golden censer', for what is within it is the chosen censer in front of the Temple, so that the Lord (**K19^{vb}**) may take away the sins of mankind by the offerings and the aroma of censers. And, You O, Mary, bore the invisible Word of the Father in Your womb, who offered Himself on the cross as the accepted sacrifice for the salvation of our race. How beautiful is Your aroma, O Virgin Mary, (**D61^{vb}**) and it surpasses all the fragrance of frank incense, for truly You are the golden censer. And You bore the heavenly perfume who is Jesus Christ, the heavenly bridegroom, whose fragrant aroma truly fills everywhere. Youth received the beautiful fragrance. Those virgins who loved purity become daughters (**K20^{ra}**) to You, O Mary Zion ‡…‡ with the beauty of their virtue; with the rod of Aaron, which budded without being planted and watered.[56] And this is what You are truly compared to O Mother of Christ our God, (**D62^{ra}**) for although a Virgin without the seed of a man, He came [from You] and saved us. You are called the beloved, O St. Mary, for You became the second Tabernacle, inside which they put the rod of Aaron, for sanctification; and You are the pure flower for the incense. And Your garment is pure outside and inside, O Zion the Holy Tabernacle, the dwelling of righteous men. The host of the exalted praise You unceasingly. O Virgin (**K20^{rb}**) Mary, You are called the flower of sanctity for the incense which blossoms and buds from the root of scholars and prophets, like the rod (**D62^{rb}**) of Aaron the priest which budded and bore fruit. For You bore the Word without the seed of a man, and Your virginity was not corrupted. Behold now we believe that You are the Mother of the Lord, who gave Him birth and (yet), remained Virgin. Again we believe that it is fitting that You pray for us, O You full of grace, for You received grace before the Lord which exceeds [that of] the scholars and prophets. Again, pray for us as it is fitting, for Your glory exceeds that of the Seraphim (**K20^{va}**). Again, You (**D62^{va}**) O Mary Zion, You are the true intercessor for all of us. Pray for me before Your beloved Son that He should make me firm in Orthodox [faith] and let Him grant to me remission of [my] sins, and to all who have faith in You (Zion) and perform Your commemoration, forever and ever.

56 Cf. Num. 17:20–33.

All the thousands of angels and archangels, and all the name(s) which can be given, cannot reach Your blessedness, O (You) dressed in the glory of the Lord of Hosts. Your radiance shines more than the sun; and Your glory exceeds (**D62^{vb}**) that of the Cherubim and the Seraphim(**K20^{vb}**), whose six wings are spread over You in joy. Your splendor is much higher than the heavens and Your glory than the earth and those who are in it. Truly, You are the bridge which reaches heaven. O Daughter of Zion, You were clothed in joy and You covered Adam [with] the garment of grace and brought him again to the Paradise of joy. Truly Zion Mary is the Tabernacle, in whom they placed the martyrs of righteous; and She is the Ark without impurity, overlaid with gold (**D63^{ra}**) on every side, as the sacrificial altar of which is of the Cherubim; the golden basket in which the Manna is hidden. This Word (**K21^{ra}**) of the Father went forth in flesh from You, the golden stand bearing the Light which is truly the eternal Light to which darkness cannot approach, [You are] the golden censer which bears the coals of fire and the chosen incense, in which is the flowering rod which bore the fruit and the pure flower for perfume. O our Lady Mary, all these demonstrate to us Your life-giving power.[57]

O Moses the prophet, you adorned our souls with wonderful (**D63^{rb}**) and marvelous things by the glory of the tabernacle, which you had adorned before. He made Her the abode of forgiveness for the children of Israel, as the Lord had told him through all the parables that he showed to him. Who can speak (**K21^{rb}**) of the glory of the tabernacle that Moses the prophet adorned? When honorable teachers, [those who wrote] the books, saw, they marveled very much and they pondered in their hearts; and they made exegesis by the Holy Spirit. They named our Lady Mary, daughter of Joachim (**D63^{va}**) and Hanna, the 'True Tabernacle of Lord of the hosts'. They compared the Ark with the Virgin, the chosen gold and the sacrifice with Her Virginity. And Cherubim hover in praise over her. As for the golden basket, [they compared it] with the Virgin; Gomär[58] and the Manna with our Savior; the golden stand with the Church; the seven lamps over the seven hosts and the golden censer with the Virgin; the incense (**K21^{va}**) with Immanuel; the rod of Aaron with the Cross on which was crucified the Beloved, the flower of her womb; (**D63^{vb}**) the banquet of sacrifice with Her womb; and the bread of the Eucharist with His Flesh. And the high priest with our Lord, the true Sacrificer, who offered Himself the sacrifice on behalf of our sins; the accepted Sacrifice on the Cross. And [His] kind [Father]

57 Lit. 'Your birth's giving'.

58 *Gomär* is a kind of measure; transcription of Greek *gomor* going back to Hebrew *'omęr* 'a measure of grain' (cf. Leslau 1987: 195).

received Him on Golgotha at dusk. He opened the gate of the Paradise and He restored Adam to His throne for a second time. From Zion Mary, we came to know the Eucharist for the remission of our sins. Let Her blessings and the wealth of Her help and the grace of Her name and the mercy of Her beloved Son (**D64**^{ra}) be with the [lit. her] scribe Wäldä Rufa'el, (**K21**^{vb}) and with all hearers and readers forever and ever, Amen. Dərsanä Ṣəyon was completed in EC 1977 [= AD 1984/1985]. The scribe is priest Gälaw Biyadgläññ of Gondär. (**D64**^{rb}).

2 *Tä'ammərä Ṣəyon* 'Miracles of Zion'—EMML 8823 [F]

2.1 *Text*

ተአምሪሃ፡ ለእግዝእትነ፡ ማርያም፡ ቅድስት፡ ድንግል፡ ወላዲተ፡ አምላክ፡ ጸሎታ፡ ወበረከታ፡ የሀሉ፡ ምስለ። ለዓለመ፡ ዓለም፡ አሜን። ስምዑ፡ እነግረክሙ፡ ሕዝበ፡ ክርስቲያን፡ ጥንተ፡ ሙላዳ፡ ለጽዮን፡ ፀወንነ፡ አመ፡ ጸመ፡ ሙሴ፡ ፵፡ መዓልተ፡ ወ፵፡ ሌሊተ፡ በደብረ፡ ሲና። ወሀቦ፡ እግዚአብሔር፡ ጽላት፡ ዘዕብን፡ ዘበውስቴታ፡ ጽሑፍ፡ ዓሠርቱ፡ ቃላት፡ ዘይቤ፡ አነ፡ ውእቱ፡ እግዚአብሔር፡ አምላክከ፡ ዘአውጻዕኩከ፡ እምድረ፡ ግብጽ፡ እምነ፡ ምቅናይ(20va)ከ፡ ቀዳሜ፡ ትእዛዝ፡ ኢታምልኩ፡ ካልኦ፡ አምላከ፡ ዘእንበሌየ። ካልዕ፡ ትዕዛዝ፡ ኢትግበር ለከ፡ አምላከ፡ ከመ፡ ዘበውስተ፡ ሰማይ፡ በላዕሉ፡ ወከመ፡ ዘበውስተ፡ ምድር፡ በታሕቱ፡ ወኢውስተ፡ ማይ[59]፡ በታሕቴሃ፡ ለምድር፡ ወኢትስግድ፡ ሎሙ፡ ወኢታምልኮሙ፤ እስመ፡ አነ፡ ውእቱ፡ እግዚአብሔር፡ አምላክከ፡ አምላከ፡ ቀናዒ፡ ዘእፈዲ፡ ኃጢአተ፡ አብ፡ ለውሉድ፡ እስከ፡ ሣልስ፡ ወራብእ፡ ትውልድ፡ ለእለ፡ ይጸልኡኒ፡ ወ[እ]ገብር፡ ምሕረተ፡ እስከ፡ ፲፻፡ ትውልድ፡ ለእለ፡ ያፈቅ(20vb)ሩኒ፡ ወየዓቅቡ፡ ትእዛዝየ። ሣልስ፡ ትእዛዝ፡ ኢትምሐል፡ ስመ፡ እግዚአብሔር፡ አምላክ[ከ]፡ በሐሰት፡ እስመ፡ ኢያነጽሕ[60]፡ እግዚአብሔር፡ ለዘይነሥእ፡ ስሞ፡ በሐሰት። ራብዕ፡ ትእዛዝ፡ ተዘከር፡ ዕለተ፡ ሰንበት፡ አጽድቆታ፡ ሰዱሰ፡ ዕለታተ። ግበር፡ ተግባረከ፡ ወኵሎ፡ ትእዛዘከ፡ ወዕለተ፡ ሰንበተ (sic)፡ ሰንበቱ፡ ለእግዚአብሔር፡ አምላክከ። ኢትግበር፡ ባቲ፡ ወኢምንተኒ፡ ግብረ፤ ኢአንስት፡ ወኢወልድከ፡ ወኢወለትከ፡ ወኢአመትከ፡ ወኢብእራይከ[61]፡ ወኢአድግከ፡ ወኢእንስሳከ፡ ወኢ(21ra)ገብርከ፡ ወኢፈላሲ፡ ዘይነብር፡ ኀቤከ። እስመ፡ በሰዱስ፡ [ዕለታት፡] ገብረ፡ እግዚአብሔር፡ ሰማየ፡ ወምድረ፡ ወባሕረ፡ ወኵሎ፡ ዘውስቴቶሙ፡ ወአዕረፈ፡ አመ፡ ሳብዕት፡ ለዕት (sic)። ወበይነዝ፡ ባረካ፡ እግዚአብሔር፡ ለዕለት፡ ሳብዕት፡ ወአጽደቃ። ኃምሰ፡ ትእዛዝ፡ አክብር፡ አባከ፡ ወእመከ፡ ወይኩንከ፡ ጽድቀ። ወያኑኅ፡ መዋዕሊከ፡ በዲበ፡ ምድር፡ ዘወሀበከ፡ እግዚአብሔር። ሳድሰ፡ ትእዛዝ፡ ኢትቅትል። ሳብዕ፡ ትእዛዝ፡ ኢትዘሙ። ሳምን፡ ትእዛዝ፡ ኢትስርቅ። ታስዕ፡ ትዕዛዝ፡ ኢትስማዕ፡ ላዕለ፡ ቢጽ(21rb)ከ፡ ሰምዓ (sic)፡ በሐሰት። ዓሥር፡ ትእዛዝ፡ ኢትፍቱ፡ ብእሲተ፡ ካልዕ፡ ኢቤቶ፡ ወኢገራህቶ፡ ወኢገብሮ፡ ወኢአመቶ፡ ወኢላህሞ፡ ወኢብዕራይሁ። ወኢኵሎ፡ ዘውስተ፡ እንስሳሁ፡ ዘጥረከየ፡ (sic)

59 ሰማይ፡ F.

60 ኢያነጽሕ፡ F.

61 ወኢብራይከ፡ F.

አጥርዮ፡ ቢጽከ። ዘንተ፡ ጸሐፈ፡ እግዚእነ፡ በእዴሁ፡ ወኮሉ፡ ሕዝበ፡ እስራኤል፡ ይሬኢ፡ ቃለ፡ ብርሃን፡ ለዘለንጓሰ፡ ወቃለ፡ ዘመጥቅዕ፡ ወደብሩ፡ ይጠይስ። ወፈሪሆሙ፡ ኮሉ፡ ሕዝብ፡ ቆሙ፡ ርኁቀ፡ ወይቤሎ፡ እግዚእነ፡ ለሙሴ፡ ዛቲ፡ ሕግ፡ ትኩንከ፡ ሕገ፡ ወረድኤተ፡ እስከ፡ ለዓለም፡ ለከ፡ ወለእሊአከ፡ ወተመጢዎ፡ (21va) ሙሴ፡ ውእተ፡ ጽላተ፡ ዘሕግ፡ ወይቤሎ፡ እግዚአብሔር፡ ለሙሴ፡ እምዝ፡ ሑር፡ አበሱ፡ ሕዝብከ። ወሶበ፡ ሖረ፡ ረከቦሙ፡ እንዘ፡ ይሰግዱ፡ ለግልፎ። ወደንገጸ፡ ሙሴ። ወወድቀ፡ እምእዴሁ፡ ወተሰብረ፡ ዝኩ፡ ጽላተ፡ ሕግ። ወበከየ፡ ሙሴ፡ ወሖረ፡ ኀበ፡ ደብረ፡ ሲና፡ ወይቤሎ፡ ለእግዚአብሔር፡ ዘወሀብከኒ፡ ጽላተ፡ ሕግ፡ ተሠብረ። ወይቤሎ፡ እግዚአብሔር፡ ግበር፡ በአርአያሁ፡ ጽላተ፡ ሕግ፡ እምዕፅ፡ ዘኢይነቅዝ። ወገብረ፡ ሙሴ፡ በከመ፡ አዘዞ፡ እግዚአብሔር። ወእምዝ፡ ገብረ፡ ደብ(21vb)ተራ፡ ወአንጦልአ፡ መንጦላዕተ። ወአንበራ፡ በማዕከለ፡ ተዓይኒሁ።

ወሶበ፡ ሞተ፡ ሙሴ፡ ተመጠዋ፡ ኢያሱ፡ ለጽዮን፡ ወሖረ፡ ኀበ፡ ገባዖን፡ ወበጽሐ፡ ኀበ፡ ዮርዳኖስ። ወተከፍለ፡ ሎቱ፡ ኀበ፡ ፲ወ፪፡ ከመ ይኩን፡ ትእምርተ፡ ለዘይመጽእ፡ ትውልድ። ወዖሩ፡ ዓሠርተ፡ ወክልኤተ፡ ‡...‡ ። ወሖሩ፡ ኀበ፡ ገባዖን፡ ወዖድዋ፡ ለኢያሪኮ፡ ሠለስተ፡ ጊዜ። ወኮነ፡ ቅጽራ፡ ከመ፡ ሰምዕ። ወጐዩ፡ አሕዛብ፡ ወአሕለቆሙ፡ ኢያሱ። ወሶበ፡ ዓርበ፡ ፀሐይ፡ ተርፉ፡ ንስቲተ። ወአምሐላ፡ ለፀሐይ፡ ወቆመት፡ ወአኅ(22ra)ለቆሙ። ወፈትሐ፡ ለፀሐይ፡ ወገብአት፡ ፀሐይ፡ ወረሰያ፡ ተዓይኒሁ፡ ለኢያሪኮ። ወሐነጸ፡ ጽርሐ፡ ለጽዮን፡ ማዕከለ፡ ተዓይኒሁ። ወተከለ፡ ዕብነ፡ በቅድሜሃ፡ ፯ተ፡ በየማነ (sic)፡ ወ፯ተ፡ በጸጋማ፡ ተከለ፡ እስከ፡ ለዓለም። ወነበረት፡ በህየ፡ በእደ፡ መሣፍንት፡ ዘውእቶሙ፡ ፊንሐስ፡ ኮኢስ፡ ጎቶልያ፡ ኤግሎም፡ ንጉሠ፡ ሞአብ፡ ናዖድ62፡ ሲሚጌር፡ ኢያቢስ63፡ ንጉሠ፡ ከነዓን፡ ወሲሳራ፡ መልአከ፡ ኃይሉ። ዲቦራ፡ ኬነነቶሙ፡ ‡...‡ ዚብሔል፡ ወስልማና፡ ነገሥተ64፡ ምድያም። ቀነይዖሙ፡ ጌዴዎን፡ አቤሜሌክ፡ ቶላ፡ ኢያዕር65። ነ(22rb)ገሥተ፡ ፍልስጥኤም ‡...‡ ። ወድቀ፡ አሞን፡ ቀነይዖሙ፡ ዮፍታሔ፡ ሐሴቦን፡ ኤሎም፡ ሎቦን፡ ነገሥተ፡ ፍልስጥኤም፡ ኢሎፍላውያን። ቀነይዖሙ፡ ሶምሶን፡ ‡...‡66 ። ሳሙኤል፡ ‡...‡ ሳኦል፡ ፴፡ ዓመተ፡ ነግሠ። ወእምዝ፡ ነግሠ፡ ዳዊት፡ ንጉሠ፡ እስራኤል። ወፄዋውያን፡ ኢሎፍላውያን፡ ወወሰድዋ፡ ውስተ፡ ሀገሮሙ። ወበህየ፡ አውረደት፡ ቦሙ፡ መቅሠፍተ፡ ብዙኃ፡ ወአኅለቀቶሙ። ወእለ፡ ተርፉ፡ ተማከሩ፡ በበይናቲሆሙ። ወፈነውዋ፡ ፅዒኖሙ፡ በአልህምት፡ ውስተ፡ ሀገራ፡ ምስለ፡ ብዙኅ፡ አል(22va)ኅምት፡ ወቦአት፡ ውስተ፡ ሀገራ፡ በኃይለ፡ መንፈስ፡ ቅዱስ። ወሶበ፡ ሰምዑ፡ ዳዊት፡ ወሌዋውያን፡ ተመጠውዋ፡ እንዘ፡ ይዜምሩ። ወአብእዋ፡ ውስተ፡ ቤተ፡ አቢዳራ። ወነበረት፡ ህየ፡ ንስቲተ፡ መዋዕለ። ወእምዝ፡ አብእዋ፡ ውስተ፡ ቤታ፡ በይባቤ፡ ወቃለ፡ ቀርን። ወነበረት፡ እስከ፡ ነግሠ፡ ሰሎሞን። ወውእተ፡ አሚረ፡ ወወረደት፡ እምአክሱም፡ ንግሥተ፡ አዜብ፡ ኀበ፡ ሰሎሞን፡ ከመ፡ ትርአይ፡ ጥበቢሁ። ወሶበ፡ በጽሐት፡ ህየ፡ ተራከባ፡ ሰሎሞን፡ ወፀንሰት፡ ንግሥተ፡ አዜብ። ወእምዝ፡ (22vb) ተመይጠት፡ ኀበ፡ ሀገራ፡ አክሱም፡ ወወለደት፡ ወልደ፡ ተባዕተ። ወሶበ፡ ወርዘወ፡ ፈነወቶ፡ ኀበ፡ አቡሁ፡ ሰሎሞን፡ [ወ]ተፈሥሐ፡ ጥቀ። ወርእይዎ፡ ተዓይኒሁ፡ ሰመይዎ፡ በልሳኖሙ፡ ምኒልክ፡ እስመ፡ ምኒልክ፡ ብሂል፡ አርአያ፡

62 ነአድ፡ F.

63 ኢያሚን፡ F.

64 ቱንሥተ(sic)፡ F.

65 ኢያኤል፡ F.

66 ሚካ፡ ኤሪ፡ F.

አቡሁ። ወይቤልዎ፡ ተዓይኒሁ፡ ለሰሎሞን፡ ፈንዎ፡ ውስተ፡ ሀገሩ፡ እስመ፡ አንተ፡ ወወልድከ፡ መሰልክሙነ፡ አሐደ። ወይቤ፡ ሰሎሞን፡ እስመ፡ ውእቱ፡ በዅርየ። አንትሙ፡ ሀብዎ፡ በዅረክሙ፡ ወዓሌ፡ ወይሑር፡ ብሔሮ። ወወሀብዎ፡ (23ra) በዅሮሙ። ወሰሎሞንሂ፡ ወሀቦ፡ ፵ወ፩፡ ባዓለ፡ ሕግ፡ ምስለ፡ ታቦተ፡ ሚካኤል፡ ወአንገሦ፡ ወእምዝ፡ ወልደ፡ ኤጲስ፡ ቆጶስ፡ ቦአ፡ ውስተ፡ መቅደስ፡ ወነሥአ[67]፡ ለጽዮን፡ ወአንበሮ፡ ለታቦተ፡ ቅዱስ፡ ሚካኤል፡ ኀበ፡ መንበረ፡ ጽዮን። ወአልበሰ፡ ጽዮን፡ ‡...‡ ወለጽዮንሂ፡ አልባሰ፡ ቅዱስ፡ ሚካኤል፡ ዘእንበለ፡ ያእምሮ፡ ሰብእ። ወያራ፡ በርእሱ፡ ወመጽአ፡ ምስለ፡ ምኒልክ፡ ኀበ፡ አክሱም። ወኮነ፡ ዓቢይ፡ ነፋስ፡ ወአንሀለ፡ አብያቲሁ፡ ወተዓይኒሁ፡ ለሰሎሞን። ወይቤሎሙ፡ ሰሎሞን፡ ለካህና(23rb)ት፡ እስኩ፡ ርእይዋ፡ ለጽዮን፡ ታቦተ፡ ሕግኑ። ወርእዮሙ፡ ሀለወት፡ ይቤልዎ። ወጸንዓ፡ ነፋስ፡ ወይቤሎሙ፡ ካዕበ፡ ሀለወትኑ፡ ጽዮን፡ በመንበራ። ወይቤልዎ፡ እወ፡ ሀለወት። ወሶበ፡ ጸንዓ፡ ነፋሰ፡ ዓውሎ፡ ተምዓ፡ ሰሎሞን፡ ወይቤሎሙ፡ ቅልዑ፡ አልባሲሃ፡ ወኢረከብዋ። ወነገርዎ፡ ለሰሎሞን። ወካዕበ፡ ተምዓ፡ ጥቀ። ወፈነወ፡ ዅሎ፡ ሐራሁ፡ ወሠራዊቶ፡ ከመ፡ ይሚጥዋ፡ ለጽዮን፡ እምኀበ፡ ምኒልክ። ወምኒልክሂ፡ ወሠራዊቱ፡ እንዘ፡ የሐውሩ፡ እምፍኖቶሙ፡ ‡...‡ ለሰሎ(23va)ሞን፡ አድባራት፡ ወዕፀዋት፡ እምፍኖታት። ዅሉ፡ ጐጻጕጸ፡ ፍኖት፡ ኮነ፡ ርቱዓ፡ እምቅድሜሆሙ፡ ወበጽሑ፡ ኀበ፡ ባሕር፡ ፀዊሮሙ፡ ጽዮን። ወተከፍለት፡ ሎሙ። ወዓደውዋ፡ በእግር፡ ከመ፡ የብስ። እስመ፡ እምይወጽእ፡ ሕግ፡ ወፄወ፡ ተክህኖ፡ ኃይል፡ ወመዊዕ፡ ወእጓለ፡ ማ[ውታ፡] ‡...‡ አንበሳሂ፡ ለእመ፡ ኢበልዐ፡ ዕፀ፡ መዊዕ፡ አልቦቱ፡ ኃይል፡ ወመዊዕ። ከማሁኒ፡ ካህናት፡ ወነገሥታት፡ ለእመ፡ ኢተባረኩ፡ እምጽዮን፡ አልቦሙ፡ ፄወ፡ ተክህኖ፡ ለካህናት፡ ወአልቦሙ፡ ኃ(23vb)ይል፡ ወመዊዕ፡ ለነገሥታት። ወእምዝ፡ ተጋብኦት፡ ከመ፡ ቀዳሚ፡ ዛቲ፡ ባሕር። ወሶቤሃ፡ በጽሑ፡ ሠራዊተ፡ ሰሎሞን። ወሶበ፡ ርእይዋ፡ ነደ፡ አማዑቶሙ፡ ወውእየ፡ ልቦሙ፡ ወወድቁ፡ በገጾሙ። ወአንገርገሩ፡ ዲበ፡ ምድር። ወተመይጡ፡ እንዘ፡ ይበክዩ። ወምኒልክሂ፡ ዘውእቱ፡ ዕብነ፡ ሐኪም፡ ወሠራዊቱ፡ በጽሑ፡ ኀበ፡ ምድረ፡ አክሱም፡ ፀዊሮሙ፡ ጽዮንሃ፡ ታቦተ፡ አምላክ። ወገብሩ፡ በህየ፡ ትዕይንተ፡ ወአንበርዋ፡ በማዕከሎሙ። ወሐነፁ፡ ላቲ፡ ጽርሐ፡ ሠናየ፡ ወሥርግው። ወበዛቲ፡ ዕ(24ra)ለት፡ አመ፡ ፷ወ፩፡ ለኅዳር፡ ቀዳሚ፡ ተመይጦታ፡ እምኀበ፡ ፄወውዋ፡ ኀበ፡ ቤታ። ወዳግም፡ ምጽአታ፡ ኀበ፡ ምድረ፡ አክሱም። ወበእንተዝ፡ ያብዕሉ፡ ላቲ፡ በዓለ፡ ዓቢየ፡ አመ፡ ፷ወ፩፡ ለለወርኁ። ወፈድፋደሰ፡ አመ፡ ፷ወ፩፡ ለኅዳር። ወነበረት፡ ህየ፡ በሕገ፡ ኦሪት፡ እስከ፡ ይትወለድ፡ ክርስቶስ፡ እምቅድስት፡ ድንግል። ወሶበ፡ ተወልደሂ፡ ብዙኃ፡ መዋዕል፡ ምስለ፡ ካህናቲሃ፡ ነበሩ፡ ዘእንበለ፡ ያእምሩ፡ ልደቶ፡ ለክርስቶስ።

ወእምዝ፡ መጽአ፡ አባ፡ ሰላማ፡ እምብሔረ፡ ግብፅ፡ ኀበ፡ አክሱም። ወይቤ(24rb)ሎሙ፡ ለካህናተ፡ ጽዮን፡ በምንት፡ ሕግ፡ ሀለውክሙ። ወይቤልዎ፡ በሕገ፡ ኦሪት። ወይቤሎሙ፡ ኢያእመርክሙኑ፡ ከመ፡ ተፈጸመ፡ ተስፋ፡ አቡነ፡ አዳም፡ ወኪዳነ፡ አብርሃም፡ ወመሐላሁ፡ ለዳዊት። ወዘከመ፡ ኃለፈት፡ ሕገ፡ ኦሪት፡ ወበከመ፡ ቆመ፡ ሕገ፡ ወንጌል፡ ብስራታዊ፡ እስከ፡ ለዓለም። ወዘከመ፡ ወሀበነ፡ ጸጋ፡ በዲበ፡ ጸጋ። ወዘከመ፡ ዓልዓላ፡ ለእሙ፡ እግዝእትነ፡ ማርያም፡ እምዖታ፡ ሰብእ፡ ወመላእክት። ወዘከመ፡ ሰገዱ፡ ተዓይነ፡ መላእክት፡ ወሰብእ፡ ላቲ። ለክብረ፡ ንግሣ፡ ዘከመ፡ ተገብረ፡ ሠማ(24va)ይ፡ ወምድር። ወዘከመ፡ ተፈጥሩ፡ መላእክት፡ ወሰብእ፡ በእንቲአሃ። ወዘከመ፡ ተሰምየት፡ ታቦተ፡ ሕገክሙ፡ በስማ፡ በአምሳለ፡ ስም[68]፡ ዘይሜስልዎ፡

67 ’አ፡ F.

68 ስምዕ፡ F.

በወርቅ፡ ጽዮን፡ ብሂል፡ ማርያም፡ ብሂል፡ ፀወን፡ ብሂል። ወዘከመ፡ ኮነ፡ ሰብእ፡ ከማነ፡ ዘእንበለ፡ ኃጢአት፡ ባሕቲታ። ወእምድኅረ፡ ኮነ፡ ሰብአ፡ ጥዩቀ፡ አምላክ፡ ፍጹም፡ ውእቱ። ወዘከመ፡ ሐረየ፡ ፲ወ፪ቱ፡ ወሰመዮሙ፡ ሐዋርያተ። ወዘከመ፡ ሰመየ፡ ፲ወ፪ቱ። ወዘከመ፡ ነበራ፡ ምስሌሁ፡ ፸ወ፮፡ (24vb) አንስት፡ እንዘ፡ ይትለአካሁ። ወዘከመ፡ ይቤሎሙ፡ ለአርዳኢሁ፡ ሑሩ፡ ወመህሩ፡ ኵሉ፡ አሕዛበ። ወዘከመ፡ ነገሮሙ፡ ለ፲ወ፪፡ አርዳኢሁ፡ ስሞ፡ ኀቡአ፡ ከመ፡ ይማውኦሙ[69]፡ ለሰይጣናት፡ እንዘ፡ ይብል፡ ኢያሂ፡ ሱራሂ፡ ድማሄል፡ አቅባዲር፡ ምናቴር፡ አናንኤል፡ ኬንያ፡ ግዮን፡ ሴቃ፡ ጼቃ፡ ሰተናዊ፡ ኢያኤል። አማኑኤል፡ ፩፡ ረዳኤ፡ አፍራኤል፡ ማርዮን፡ ምናቴር፡ ኢልኤል፡ ኤል፡ አኮ፡ ኤሎሄ፡ ሂጣ፡ ሂዳ፡ አውያያ፡ (25ra) ጸባዖት፡ አፍ፡ አፍያኪሮ፡ ላሂ፡ ላሂ፡ ላሂ። መስተድዮስ፡ አፉር፡ አፉር፡ አፉር፡ አፍርዮን፡ አፍናታ፡ ላሃን፡ ላሃን፡ ላሃን፡ ሱራኤል፡ ወአልቦ፡ ባዕድ፡ አምላክ፡ ዘእንበሌሁ፡ በሰማይ፡ በላዕሉ፡ ወበምድር፡ በታሕቱ። ፩፡ ውእቱ፡ እግዚአብሔር፡ ኢየሱስ፡ ክርስቶስ፡ ጸባዖት፡ ቅዱስ፡ ቅዱስ፡ ቅዱስ። ዘኢይመውት፡ እምዝ፡ ዳግም፡ እስከ፡ ለዓለመ፡ ዓለም። ዘከመ፡ ነበረ፡ ፸ወ፫ተ፡ ዓመተ፡ ወ፫ተ፡ አውርኃ፡ ውስተ፡ ዓለም፡ እንዘ፡ ያንሶሱ፡ ምስሌ(25rb)ነ፡ ወዘከመ፡ መሐረ፡ ሕገ፡ ወንጌል፡ እንዘ፡ ይብል፡ ነሥሑ፡ እስመ፡ ቀርበት፡ መንግሥተ፡ ሰማያት፤ ወዘከመ፡ አዘዘ፡ ፯ተ፡ ቃላተ፡ ወንጌል፡ ርኅብኩ፡ ወአብላዕክሙኒ። ጸማዕኩ፡ ወአስተይክሙኒ። ነግደ፡ ኮንኩ፡ ወተወከፍክሙኒ፡ ወአኅደርክሙኒ። አረቁ፡ ወአልበስክሙኒ። ደወይኩ፡ ወሐወጽክሙኒ። ተሞቃህኩ፡ ወመጻእክሙ፡ ኀቤየ፡ ወነበብክሙኒ። ወዘከመዝ፡ መሐረ፡ አሚነ፡ ቅድስት፡ ሥላሴ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፫፡ (25va) አካላት፡ ወ፩፡ መለኮት፡ ወ፩፡ መንግሥት። ዘከመ፡ ወሀበነ፡ ልብሰ፡ ጥምቀት፡ ዘያነጽሕ፡ ኃጢአተነ። ወዘከመ፡ ወሀበነ፡ ሥጋሁ፡ ወደሞ፡ ከመ፡ ንብላዕ፡ ወንስተይ፡ በንጹሕ፡ ዘያስተላጽቀነ፡ ምስሌሁ። [ወ]ዘከመ፡ ወሀበነ፡ መራጉት፡ መንግሥተ፡ ሰማያት፡ እንዘ፡ ይብል፡ ዘአሠርክሙ፡ በምድር፡ ይኩን፡ እሡረ፡ በሰማያት፡ ወዘከመ፡ ፈታሕክሙ፡ በምድር፡ ይኩን፡ ፍቱሐ፡ በሰማያት። [ወ]ዘከመ፡ ረሰየነ፡ መዋርስቲሁ። [ወ]ዘከመ፡ ሰመየነ፡ አኃወ፡ ምስሌ(25vb)ሁ። [ወ]ዘከመ፡ ሰቀልዎ፡ አይሁድ፡ ወተንሥአ፡ እሙታን፡ አመ፡ ፫ልስት፡ ዕለት። ወበ፴፡ ዕለት፡ ዓርገ፡ ሰማያተ። ወእምዝ፡ በ፲፡ ዕለት፡ ፈነወ፡ ለነ፡ መንፈስ፡ ቅዱስ። ወካዕበ፡ ይመጽእ፡ ለኵንኖ፡ ሕያዋን፡ ወሙታን። ወዘከመ፡ ወሀበነ፡ መስቀሎ፡ ክቡረ፡ መግረፌ፡ ፀርነ፡ ከመ፡ ኢይቅረቡ፡ ኀቤነ፡ ሠራዊተ፡ ዲያብሎስ። [ወ]ዘከመ፡ ፄወወ፡ ሙታነ፡ በደሙ። ወዘከመ፡ አግዓዘነ፡ እምግብርናቲሁ፡ ለዲያብሎስ። ወዘከመ፡ ወሀበነ፡ ወንጌለ፡ ዘያበስር፡ ተስፋ፡ መንግ(26ra)ሥተ፡ ሰማያት። ወበከመ፡ መሀረ፡ ዘንተ፡ ኵሎ፡ ትምህርታተ። ወዘከመ፡ ይቤ፡ ዕቀቡ፡ ቃልየ፡ ወጽንዑ፡ ትእዛዘየ። ወዘከመ፡ ይቤ፡ ንዑ፡ ባኡ፡ እንተ፡ አንቀጽ፡ ጸባብ። ወዘከመ፡ ይቤለነ፡ ለእመ፡ ኢያፈድፈድክሙ፡ በሕግ፡ ጸዲቅ (sic)፡ ‡...‡ ፈድፋደ፡ እምጸሐፍት፡ ወፈሪሳውያን፡ ኢትበውእዋ፡ ለመንግሥተ፡ ሰማያት። ወዘከመ፡ ይቤ፡ ኢመጻእኩ፡ እሰአሮሙ፡ ለኦሪት፡ ወለነቢያት፡ አላ፡ ዳእሙ፡ ከመ፡ እፈጽሞሙ።

ዘንተ፡ ኵሎ፡ ኢሰማዕክሙኑ፡ ወይቤልዎ፡ ኢሰማዕነ፡ ወኢያእመርነ። (26rb) ወይቤሎሙ፡ ነገርኩክሙ፡ ኢተአምኑሁ። ወይቤልዎ፡ እወ፡ ነአምን፡ ለእመ፡ ነገሩነ፡ ተስፋ፡ አቡነ፡ አዳም፡ ዘይቤሎ፡ እትወለድ፡ እምወለትከ፡ ወአድኅነከ[70]፡ ውስተ፡ መርሀብከ፡ ወእትቤዘወከ፡

69 ይማዕዎሙ፡ F.

70 ወአድኅነከ፡ F.

በመስቀልየ። ወለአብርሃምኒ፡ አቡነ፡ ዘይቤሎ፡ እራስየከ፡ አባሆሙ፡ ለብዙኃን፡ አሕዛብ። በዘርእከ፡ ይትባረኩ፡ ኵሎሙ፡ አሕዛብ፡ ምድር። ወሙሴሂ፡ ይቤ፡ ነቢየ፡ ያነሥእ፡ ለክሙ፡ ዘከማየ፡ እምአኃዊክሙ። ዘኢትሰምዖ፡ (26va) ለውእቱ፡ ነቢይ፡ ትሜሮ፡ እምሕዝባ። ወዳዊትኒ፡ ይቤ፡ እስመ፡ ጎረያ፡ እግዚአብሔር፡ ለጽዮን። ወአብደራ፡ ከመ፡ ትኩኖ፡ ማኅደሮ። ዛቲ፡ ይእቲ፡ ምዕራፍየ፡ ለዓለም። ወትቀውም፡ ንግሥት፡ በየማንከ፡ በአልባሰ፡ ወርቅ፡ ዑፅፍት፡ ወጐብርት። ኢሳይያስኒ፡ ይቤ፡ ናሁ፡ ድንግል፡ ትፀንስ። ወትወልድ፡ ወልደ፡ ወትሰምዮ፡ ስሞ፡ ኢየሱስ፡ እስመ፡ ውእቱ፡ ያድኅኖሙ፡ ለሕዝቡ፡ እምኀጢአቶሙ። ወዳንኤልኒ፡ ይቤ፡ ትት(26vb)ሐነፅ71፡ (sic) መቅደስ፡ እስከ፡ ክርስቶስ፡ ንጉሥ። ወሚክያስኒ72፡ ይቤ፡ አንቲኒ፡ ቤተልሔም፡ ምድረ፡ ኤፍራታ፡ ኢትቴሐቲ፡ እምነገሥተ፡ ይሁዳ፡ እስመ፡ እምኔኪ፡ ይወፅእ፡ ንጉሥ፡ ዘይርዕዮሙ73፡ ለሕዝብየ፡ እስራኤል። ለእመ፡ በጽሐ፡ ዝንቱ፡ ኵሉ፡ ቃላተ፡ አሪት፡ ወነቢያት፡ አጥምቀነ፡ ይቤልዎ። ወተፈሥሐ፡ አቡነ፡ ሰላማ። ወፈርሃ፡ ከመ፡ ያጥምቆሙ፡ ዘእንበለ፡ መባሕተ፡ ሊቀ፡ ጳጳሳት። ወይቤሎሙ፡ አ(27ra)ሐውር፡ ኀበ፡ ሊቀ፡ ጳጳሳት፡ ወእነግሮ። ወውእቱ፡ ዘፈነዎ፡ ያጠምቀክሙ። ወይቤልዎ፡ በከመ፡ ፈቀድከ። ወሖረ፡ ኀበ፡ ሊቀ፡ ጳጳሳት፡ ወሜሞ፡ ጳጳስ፡ ለአቡነ፡ ሰላማ። ወፈነዎ፡ ኀበ፡ ብሔረ፡ ኢትዮጵያ። ወይቤሎ፡ ሑር፡ መሀሮሙ፡ ወአጥምቆሙ፡ ወረስዮሙ፡ ቀሳውስተ፡ ወዲያቆናተ። ወእምዝ፡ ተመይጠ፡ አቡነ፡ ሰላማ፡ ወአጥመቆሙ፡ ጥምቀተ፡ ክርስትና። ወረሰዮሙ፡ ቀሳውስተ፡ ወዲያቆናተ። ወተፈሥሑ፡ ዓቢየ፡ ፍ(27rb)ሥሐ። ወምክንያተ፡ ምጽአቱስ፡ ቀዳሚ፡ ከመዝ፡ ውእቱ፡ ዜናሁ። መጽአ፡ አሐዱ፡ ብእሲ፡ እምፅርዕ፡ ዘስሙ፡ ሜሮጵዮስ74፡ (sic) ሊቀጠበብት፡ ይፈቅድ፡ ይርአያ፡ ለብሔረ፡ ኢትዮጵያ። ወምስሌሁ፡ ክልኤቱ፡ ደቂቅ፡ ዘእምአዝማዲሁ፡ ስሙ፡ ለ፩፡ ፍሬ፡ ምናጦስ፡ (sic) ወለካልዑ፡ አድስዮስ። ወቦ፡ እለ፡ ይሰምይዎ፡ ሲድራኮስ። ወበጽሐ፡ በሐመር፡ ሐይቀ፡ ብሔረ፡ ግብጽ፡ አግዓዚ። ወርእየ፡ ኵሎ፡ ሠናያተ፡ ዘፈተወት፡ ልቡ። ወእንዘ፡ ይፈቅድ፡ ል(27va)ቡ፡ ይትመየጥ፡ ብሔሮ፡ ተንሥኡ፡ ላዕሌሁ፡ ፀር፡ ወቀተልዎ፡ ምስለ፡ ኵሎሙ፡ እለ፡ ምስሌሁ። ወተርፉ፡ ፪፡ ደቂቅ፡ ንዑሳን። ወፂወውዎሙ75፡ ሰብእ፡ ሀገር። ወመሀርዎሙ፡ ግብረ፡ ዘተቃትሎ። ወወሰድዎሙ፡ አምኃ፡ ለንጉሥ፡ አክሱም፡ ዘስሙ፡ አልዓዳ (sic)። ወሜሞ፡ ንጉሥ፡ ለአድስዮስ፡ መጋቤ፡ ቤተ፡ ቃጢን (sic)። ወለፍሬ፡ ምናጦስ፡ ዓቃቤ፡ ሕግ፡ ወጸሐፌ፡ አክሱም። ወእምድኅረ፡ ኀዳጥ፡ መዋዕል፡ አዕረፈ፡ ን(27vb)ጉሥ፡ ወሐደገ፡ እጓለ፡ ንዑሰ፡ ምስለ፡ እሙ። ወነግሡ፡ እለ፡ አዝጓግ። ወነበሩ፡ አድስዮስ76፡ ወፍሬ፡ ምናጦስ፡ እንዘ፡ የሐፅንዎ፡ ለሕፃን፡ ወይሜህርዎ፡ ሃይማኖተ፡ ክርስቶስ፡ ሎቱ፡ ስብሐት፡ በበንስቲተ። ወሐነፁ፡ ሎቱ፡ ምጽላየ፡ ወአስተጋብኡ፡ ኀቤሁ፡ ደቂቀ፡ እንዘ፡ ይሜህርዎሙ፡ መዝሙረ፡ ወማኅሌተ። ወሶበ፡ አብጽሐ፡ ዝኩ፡ ዓቅመ፡ ውርዛዌ፡ ‡...‡77 ሀገሮሙ። ወአድስዮስሰ፡ [ሖረ፡] ብሔ(28ra)ሮ፡ ጢሮስ78፡ ከመ፡ ይርአይ፡ ወላድያኒሁ። ወፍሬ፡ ምናጦስኒ፡ በጽሐ፡ እስክንድርያ፡ ኀበ፡ ሊቀ፡

71 ትሐንፅ፡ F.

72 ወሚልክያስኒ፡ F.

73 ዘይርእዮሙ፡ F.

74 ሜሮቦጵዮስ፡ F.

75 ወፂዎሙ፡ F.

76 ሰድስዮስ፡ F.

77 ሰአልዎ፡ ከመ፡ ይፈንዎሙ፡ F.

78 ጢሮስ፡ F.

፩፩ሳት፡ ዘስሙ፡ አትናቴዎስ። ወረከቦ፡ በሐዲስ፡ ሚመቱ። ወዜነዎ፡ ኵሎ፡ ዘበጽሐ፡ ላዕሌሁ፡ ወበእንተ፡ ሃይማኖቶሙ፡ ለብሔረ፡ አግአዚ። ወዘከመ፡ አምኑ፡ በክርስቶስ፡ ሎቱ፡ ስብሐት። እንዘ፡ አልቦሙ፡ ፩፩ሳት፡ ወቀሳውስት፡ ወዲያቆናት። ወእምዝ፡ ሜሞ፡ አትናቴዎስ፡ ለፍሬ፡ ምናጦስ፡ ከመ፡ ይኩን፡ ፩፩ሳ፡ ለብሔረ፡ አግዓዚ፡ ዘብሔረ፡ ኢትዮጵ(28rb)ያ። ወፈነዎ፡ ምስለ፡ ዓቢይ፡ ክብር። ወበጽሐ፡ ብሔረ፡ አግዓዚ፡ ዘውእቱ፡ አክሱም፡ ፀዊሮ፡ ወንጌለ፡ አመ፡ ፲፱፰፡ ለታኅሣሥ፡ አመ፡ መንግሥተ፡ አብርሃ፡ ወአጽብሐ፡ ወሰበከ፡ በሰላመ፡ ክርስቶስ፡ ሎቱ፡ ስብሐት፡ እስከ፡ ለዓለም። ‡...‡ ወኮሉ፡ አድያሚሃ። ወበእንተዝ፡ ተሰምየ፡ አባ፡ ሰላማ፡ ወአእመኖሙ79፡ ፍበስመ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ80፡ ለሰብአ፡ ኢትዮጵያ፡ ወእምነቶሙሰ፡ እምልደተ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ በ፴፻፴፭፡ ዓመ(28va)ት። ወእምዝ፡ አዕረፈ፡ አቡነ፡ ሰላማ፡ አመ፡ ፳፰፯፡ ለሐምሌ፡ በሰላመ፡ እግዚአብሔር። ወይደልወነ፡ ንግበር፡ ተዝካሮ፡ እስመ፡ ውእቱ፡ አቡነ፡ ሰላማ፡ ወመምህርነ። ኪዳን፡ ጽኑዕ፡ ተውህቦ፡ ሎቱ፡ እምጎበ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወእምእግዝእትነ81፡ ቅድስት፡ ድንግል፡ ማርያም፡ ወላዲተ፡ አምላክ። ዘይገብሮ፡ ተዝካሮ፡ ወዘይጼውእ፡ ስሞ፡ ወዘይጽሕፍ፡ መጽሐፈ፡ ገድሉ፡ ኢይሬእያ፡ ለደይን፡ ለዓለመ፡ ዓለም።

ወእምድኅረዝ፡ (28vb) መጽኡ፡ ኀበ፡ ምድረ፡ አግዓዚ፡ ፱፡ ቅዱሳን፡ እሉ፡ እሙንቱ፡ አባ፡ ጰንጠሌዎን፡ ወአባ፡ ዘሚካኤል፡ ዘውእቱ፡ አረጋዊ፡ እምሀገረ፡ እስክንድርያ። አባ፡ ሊቃኖስ፡ ዘቍስጥንጥንያ። ወአባ፡ ይምዓታ፡ ዘቆስያ። ወአባ፡ ጉባ፡ ዘእምቂልቅያ፡ ወአባ፡ ጽሕማ፡ እምአንጾኪያ። ወአባ፡ አፍጼ፡ እምእስያ። ወአባ፡ መጣዕ፡ እምሮምያ። ወአባ፡ ዖጽ፡ እምቂሳርያ፡ ከመ፡ ይስቅይዋ፡ በማየ፡ ትምህርቶሙ፡ ለገነተ፡ አቡነ፡ ሰላማ፡ ወሰቀይዋ። ወአባ፡ ዘ(29ra)ሚካኤል፡ ዘውእቱ፡ አረጋዊ፡ አመንኮሶ፡ አባ፡ (sic) ክርስቶስ፡ ቤዛ። ወአባ፡ ክርስቶስ፡ ቤዛ፡ ወለደ፡ (sic) ለአባ፡ መስቀል፡ ሞአ፡ ወለአባ፡ ዮሐኒ። ወአባ ዮሐኒ፡ ወለዶ፡ ለአባ፡ ኢየሱስ፡ ሞአ፡ በቀሚስ፡ ወበቅናት82። ወኢየሱስ፡ ሞአ፡ ወለዶ፡ ለአባ ተክለ፡ ሃይማኖት፡ በቀሚስ፡ ወበቅንዓት። ከማሁ፡ አባ፡ ተክለ፡ ሃይማኖት፡ ወፂአ፡ እምሐይቅ፡ ዓርገ፡ ደብረ፡ ዳሞ። ወነሥአ፡ ቆብአ፡ ወአስኬማ፡ በእደ፡ አባ፡ ዮሐኒ። ወእምድኅረ፡ ነሥአ፡ ቆብአ፡ ወአስኬማ፡ ወረደ፡ (29rb) ኢየሩሳሌም፡ ፫፡ ጊዜ፡ በ፭፡ ሐጋይ፡ ‡...‡። ወረከበ፡ ምውተ፡ በፍኖት። ወአነሥኦ፡ በ፲ወ፪፡ ዓመት። ወተመይጠ፡ እምኢየሩሳሌም፡ እንዘ፡ ይተልም፡ ውእቱ፡ ዘአንሥኦ። ወአልበሶ፡ አልባሰ፡ ምንኩስና። ወሰመዮ፡ አርአየነ፡ ጸጋሁ፡ ወበጽሐ፡ ምድረ፡ ትግሬ፡ ወበህየ፡ ወለዶ፡ ለወስጣቴዎስ (sic)፡ እሙ። ወአባ፡ ተክለ፡ ሃይማኖት (sic)፡ ወአባ፡ ኤዎስጣቴዎስ፡ ወለዶ፡ ለአባ፡ ዳንኤል፡ ወለብዙኃን፡ ደቂቅ። ወአባ፡ ዳንኤል፡ ወለዶ፡ ለአባ፡ ኤዎስጣቴዎስ (sic)፡ እስመ፡ ውእቱ፡ እኅወ፡ እሙ። (29va) ወአባ፡ ተክለ፡ ሃይማኖት፡ ሖረ፡ ኀበ፡ ሐይቅ፡ ወተራከቦ፡ ለኢየሱስ፡ ሞአ፡ ወይቤሎ፡ ኢየሱስ፡ ሞአ፡ ኦ፡ ወልድየ፡ ኩነኒ፡ አበ። ወወህቦ፡ ቆብአ፡ ወአስኬማ። ወኮኖ፡ አበ። ወእምድኅረዝ፡ ሖረ፡ ምድረ፡ ሸዋ፡ ወመህረ፡ በህየ፡ ብዙኃ። ወአእመነ፡ በስመ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ። ወገብረ፡ ተአምረ፡ ወመንክረ፡ ብዙኃ፡ ዘኢይትኄለቁ። ዝንቱ፡ ኵሉ፡ ኮነ፡ በኃይለ፡ ጸሎታ፡ ለፀወነ፡ ዓለም፡ እግዝእትነ፡ ቅድስት፡

79 ወአእመኖመ፡ F.

80 በስመ፡ ክርስቶስ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ F.

81 ወለእግዝእትነ፡ F.

82 ወበቅንዓት፡ F.

ድንግል፡ በክልኤ፡ (29vb) ማርያም፡ ጥዕምት፡ ስም፡ ወላዲተ፡ አምላክ፤ ጸሎታ፡ ወበረከታ፡ ወምሕረቱ፡ ለፍቁር፡ ወልዳ፡ የሃሉ፡ ምስለ፡ ..... ለዓለመ፡ ዓለም፡ አሜን፤ ወአሜን፡ ለይኩን፡ ለይኩን።

ኦ፡ እግዝእትነ፡ ማርያም፡ ፀወነ፡ ብዙኃን፡ አእላፍ፤
ረድኤቶሙ፡ አንቲ፡ ለእለ፡ ውስተ፡ ባሕር፡ ወጸድፍ፤
ርድእኒ፡ ጊዜ፡ ወዲቅ፡ ወአንሥእኒ፡ በክንፍ፤
እስመ፡ አነ፡ ገብርኪ፡ ..... አፈቅረኪ፡ እምውሳጤ፡ ልብየ፡ ወአኮ፡ በአፍ፤ (30ra)
ለዓለመ፡ ዓለም፡ አሜን። (30rb)

2.2 *Translation*

Miracle[83] of our Lady Virgin Saint Mary, Mother of God; May Her prayer and blessings be with ... forever and ever Amen. Listen, I will tell you, O Christian people. The beginning of the genealogy of Zion, our refuge, [is] at the time when Moses fasted for forty days and forty nights at Mount Sinai. The Lord had given him the stone Tablet[s], on which the Ten Commandments were inscribed, which say: 'I am the Lord your God, whom I brought you from the land of Egypt, out of the place of your bondage'. (**20va**). First commandment—'Do not worship other gods except Me'. Second commandment—'Do not make any god like that which is in the heaven above or in the earth beneath, or in the water under the earth. You shall not bow down to them or worship them; for I the Lord your God am a jealous God, requiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, but doing mercy to the thousandth generation of those who love me (**20vb**) and keep my commandment[s]'. Third commandment—'Do not swear falsely by the name of the Lord, your God; for the Lord will not hold him guiltless who takes His name falsely'. Fourth commandment—'Remember the Sabbath day, to keep it holy. Six days you shall labor, and do your work and all you are commanded; but the seventh day is a Sabbath to the Lord your God; in it you shall not do any work [you] or a woman,[84] or your son, or your daughter, or your maidservant, or your ox, or your ass, or your cattle, or (**21ra**) your manservant, or the sojourner who is with you. For in six [days] the Lord made the heaven and the earth, the sea and all that is in them, and He rested on the seventh day; therefore, the Lord blessed the Sabbath day and hallowed it'. Fifth commandment—'Honor your father and your mother and let it be a pious deed for you, that He may lengthen your days in the land which the

83 For general bibliography and brief note on the *Tä'ammərä Maryam* 'miracle of Mary', cf. Balicka-Witakowska and Bausi 2010: 789–793.

84 The Gə'əz has **አንስት፡** '(a) woman'. Perhaps this is a corruption of **አንተ፡** 'you', which is found instead in the Hebrew and the LXX.

Lord your God gives you'. Sixth commandment—'You shall not kill'. Seventh commandment—'You shall not commit adultery'. Eighth commandment—'You shall not steal'. Ninth commandment—'You shall not bear false witness against your (**21rb**) neighbor'. Tenth commandment 'You shall not covet your neighbor's wife, or his house, or his plough, or his manservant, or his maid servant, or his cow, or his ox, or anything of the cattle that your neighbor possesses'. Our Lord inscribed this with His hand. And all the people of Israel saw the sound of the light, which is the torch[85] and the sound of the trumpet; and smoke was coming from the mountain. All people were standing at distance out of fear. And Our Lord said to Moses 'Let this Law be the Law and a help to you forever, for you and your followers'. And Moses received (**21va**) the Tablet[s] of the Law. The Lord said to Moses 'Let you go, from here[86] for your people have sinned'. When he went, he found them worshiping an idol. Then Moses was dismayed; and the Tablet(s) of the Law fell down from his hand and broke. And Moses wept and went (back) to Mount Sinai and said to the Lord, 'The Tablet[s] of the Law that You gave me is broken'. Then the Lord replied to him, 'Make it its image the Tablet[s] of the Law from incorruptible wood'.[87] And Moses did as the Lord had commanded him. And he made a tabernacle (**21vb**) and stretched out the curtain. He put Her in the middle of his camp.

When Moses died, Joshua received Zion and went to Gibeon and reached the Jordan. And it [i.e. the land] was divided into twelve in order to be a sign for future generations. Then they took up twelve ‡...‡.[88] They went to Gibeon[89] and they encircled Jericho three times. Its walls became like wax; the people fled and Joshua destroyed them. At sunset, a few remained. He conjured the sun and it stood still, and he destroyed them (**22ra**). Then he released the sun and the sun was restored. And he made his camp at Jericho. He constructed a chamber for Zion in the middle of his camp. He planted a stone before Her, seven on Her right and seven on Her left he planted, forever. She lived there

85 The Bible text (Exod. 20:15 in Hebrew, Exod. 20:18 in LXX) reads 'They saw [i.e. perceived] the sounds and the torches [i.e. lightning] and the sound of the shofar (trumpet)'. The text here is evidently a corruption; 'the sound of the light' makes no sense. The following word **ለዘለንጻሰ፡** also is grammatically bizarre.

86 I.e., go down from Mount Sinai and return to the Israelites.

87 I.e., acacia wood. There is some confusion here. The new Tablets were of stone like the old ones (Exod. 34:1); it was the Ark that was made of acacia wood (Hebrew *šiṭṭim*), cf. for example Exod. 25:10.

88 This is not a complete sentence.

89 **ገባዖን፡** (Ethiopic), *Giḇʿon* (Hebrew), *Gabbōn* (LXX). A city in the time of Joshua (Josh. 9:17); Solomon offered a sacrifice there (1Kings 3:4).

at the hand of the judges:[90] Phinhas, K^{w}e'is,[91] Gotolya,[92] Eglon the king of Moab,[93] Ehud,[94] Simiger,[95] Yabin—king of Canaan[96] and Sisera commander of his army.[97] Deborah[98] judged them ‡...‡ Zebah and Zalmunna—the kings of Midian.[99] Gideon,[100] Abimelech,[101] Tola,[102] Yair[103] (**22rb**) ruled them. Kings of Philistines ‡...‡. Amon fell down. Yaphtah,[104] Heshbon,[105] Elon,[106] Lubon—Philistines, kings of Philistines ruled them. Samson,[107] Micah,[108] ‡...‡ ruled them. Samuel ‡...‡ . Saul reigned for forty years over Israel.[109] Then David, reigned as king of Israel. And the Philistines captured [Her] and took Her to their city. There, She brought down upon them many calamities and she destroyed them. And those who remained (alive) took counsel with each other. Then they sent Her (back), loading (Her) on oxen towards Her city, with many oxen (**22va**). She entered Her city by the power of Holy Spirit. When David and the Levites heard, they welcomed Her with singing. They brought Her into the

90 Judges, in Israelite history, were unelected, non hereditary leaders, before the formation of the centralized government (ca. 1200–1050 BC). Several of the people in the following list were not judges, but enemies of Israel whom the judges fought against.

91 The name K^{w}e'is doesnot appear in the Bible. Perhaps it can be equated to Kushan-Rish'ataim, king of Aram, who was defeated by Gotolya/Othniel (Judg. 3:8).

92 Son of Kenaz (cf. Judg. 3:9). In Hebrew he is 'Othni'el, in LXX *Gothoniēl*; the Gə'əz ጎቶልያ: is a corruption of the LXX.

93 Judg. 3:12.

94 Son of Gera, the Benjaminite, a left-handed man. Cf. Judg. 3:15.

95 The son of Anath, who killed 600 of the Philistines with an oxgoad (ploughshare). Cf. Judg. 3:31.

96 Cf. Judg. 4:2.

97 He was the commander of the army of Yabin. Cf. Judg. 4:2.

98 Cf. Judg. 4:4.

99 Cf. Judg. 8:5.

100 Gideon is also called 'Jurubbaal' (Judg. 7:1). He was a great judge in the history of Israel. It is written that '... And the land had rest forty years in the days of Gideon'. Cf. Judg. 8:28.

101 Abimelech is the son of Gideon. Gideon had many wives and seventy sons (cf. Judg. 8:30–31).

102 Tola was the successor of Abimelech, and he was the son of Puah, son of Dodo, a man of Issachar (cf. Judg. 10:1).

103 Yair the Gileadite rose after Tola (Judg. 10:3).

104 Yaphtah the Gileadite was a mighty warrior although the son of a harlot (cf. Judg. 11:1 ff.).

105 Sihon king of the Amorites, king of Heshbon (Judg. 11:19).

106 Cf. Judg. 12:11.

107 Cf. Judg. 13:24–16:31.

108 Cf. Judg. 17:1 ff.

109 I cannot find this in the Bible. Eli and David ruled for 40 years (1 Sam 4:18; 2 Sam. 5:4).

house of Abidara.[110] She stayed there for a short period. Then, they brought Her (own) to Her house in jubilation and the sound of the trumpet. She stayed [there] until Solomon became king. At that time, the Queen of the South went down from Axum to King Solomon so that she might see his wisdom. When she arrived there, Solomon slept with Her and the Queen of the South conceived. Then (**22vb**) she returned to her country Axum and she bore a male child. When he grew up, she sent him to his father Solomon, and he rejoiced very much. And seeing him, his [Solomon] compatriots named him 'Mənilək' in their tongue, which means 'likeness of his father'. Then the compatriots of Solomon said to him 'Let you send him to his country, for you and your son seem to us one'. And Solomon said 'As he is my first-born, let you give him your first-born as retainers and let him go to his country'. And they gave (**23ra**) him their first-born. As for Solomon, he gave him forty-four learned men of the Law together with the Ark of Michael and he made him a king. Then, the son of the high priest entered the Temple and carried off Zion, and placed the Ark of St. Michael upon the altar of Zion [in Her place]. And he dressed Zion ‡…‡ as for Zion, the garments of St. Michael so that no one would know. He put Her upon his head and came to Axum with Mənilək. There was a might wind and it laid waste the houses and the camp of Solomon. Then Solomon said to the priests (**23rb**), 'Let you see Zion, the Ark of our Law'. They looked and said 'She is there'. The wind become strong and he said to them again, 'Is Zion present upon Her altar?' They replied 'Yes, She is there'. Then, when the tempest got stronger, Solomon was angered and he said to them, 'Let you uncover Her garments'. And they did not find Her. Then they told Solomon and again he was angered very much. He sent all his troops and his army to bring back Zion from Mənilək. As for Mənilək and his army as they were going their way ‡…‡ (**23va**) [whereas] Solomon had mountains and trees [rather than] roads. All the rough places of the road became level before them; and they reached the sea carrying Zion. Then it was divided for them. And they crossed it on foot as if it were dry.[111] For if the Law had come forth, and the salt of priesthood, power and victory and the orphan ‡…‡. As for the lion, if he has not eaten the plant of victory, then he will not have power and victory. In the same manner, priests and kings will not have the salt of priesthood for priests, and will not have power (**23vb**) and victory for kings, unless they are blessed by Zion. Afterwards, the sea returned to the way it was before.

110 Cf. 2 Sam. 6:10–11. The Hebrew text has Obededom; the LXX has instead *Abeddara*, which the Gəʿəz follows.

111 The next few lines, which discontinuously interrupt the narrative, appear to have originally been a marginal comment which was later incorporated into the main text. The narrative continues with 'Afterwards, the sea returned …'.

And then the army of Solomon arrived. When they saw Her, their bowels were inflamed and their hearts burned, and they fell down on their faces and rolled around on the earth. And they turned back weeping. As for Mənilək who was 'son of the wise' and his army, they arrived at Axum carrying Zion, the Ark of God. And they made a camp there, and placed Her in their midst. And they built Her a beautiful decorated chamber. That day, (**24ra**) the 21st of *Ḫədar*, was Her first return from captivity to Her home; and it is Her second coming to the land of Axum. Therefore, they celebrate a great feast to Her on the 21st day of every month, and especially on *Ḫədar* 21. She lived according to the law of Torah until Christ was born of the Holy Virgin. When He was born, they lived with Her priests for a long time without knowing the birth of Christ.

Then, *abba* Sälama came from the country of Egypt to Axum. And he (**24rb**) said to the priests of Zion, 'According to which law are you [ruled]?' They replied 'The law of the Torah [Old Testament]'. He said to them, 'Do you not know that the hope of our father Adam, the covenant of Abraham and the promise of David have been fulfilled? The law has passed and the Law of the Gospel, of good tidings has arisen [in its stead]; and He has given us grace upon grace.[112] He elevated His Mother our Lady Mary from the ranks of the angels and mankind; the hosts of angels and men have bowed down to Her; Heaven (**24va**) and earth were made for the glory of Her majesty; angeles and men were created for Her; your Ark of Law was named by the name which they likened to gold: Zion, meaning Mary meaning 'protection'; He became man like us only without sin. After He became man, He was [still] precisely perfect God. He chose the Twelve and named them 'Apostles'; He named the Twelve. There were thirty-six (**24vb**) women who were helping Him; He said to His disciples 'Go and preach to all the nations'; He told his twelve disciples His hidden, name which vanquishes the demons, saying: 'Iyahi, Surahi, Dimahel, Aqbadir, Minater, Anan'el, Kenya, Giyon, Seqa, Ṣeqa, Sätänawi, Iya'el, Amanu'el, aḥadu[113] Räda'e, Afra'el, Maryon, Mənatur, Il'el, El, Ako, Elohe, Hiṭa, Hida, Awyaya, (**25ra**) Ṣäbaʿot, Af, Afyakiro, Lahi, Lahi, Lahi, Mästädəyos, Afur, Afur, Afur, Afryon, Afnata, Lahan, Lahan, Lahan, Surafel; and there is no other God except Him in the heavens above and in the earth below. The Lord Jesus Christ, (Lord) of Hosts is one, Holy, Holy, Holy; He will not die a second time forever and ever; He lived for thirty three years and three months on earth walking among (**25rb**) us; He taught the law of the Gospel saying: 'Repent, for the kingdom of heaven is at hand'; He commanded the Six Words of the Gospel: 'I was hungry and you

112 John 1:16.

113 I.e. 'one'.

gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed Me and gave Me lodging, I was naked and you clothed me, I was sick and you took care of me, I was in prison and you came and talked to Me';[114] He taught us the faith in the Holy Trinity Father, Son and Holy Spirit, three in (**25va**) person and one in Divinity and in sovereignty; He gave us the garment of baptism, which cleanses (us) of our sins; He gave us His Flesh and Blood, in order that we eat and drink in purity so that we may be united to Him; He gave us the Key to the Kingdom of Heaven saying 'Whatever you bind on earth shall be bound in heaven, and whatever you loosen on earth shall be loosened in heaven';[115] He made us His inheritors; He named us brethren with (**25vb**)Him; the Jews crucified Him and He rose from the dead on the third day, and on the fortieth day He ascended to heaven; and He sent us the Holy Spirit on the tenth day, and He will come to judge the living and the dead; He gave us His glorious Cross, the vanquisher of our enemy, so that the army of the Devil may not approach us; He captured the dead in His blood; He set us free from the dominion of the Devil; He gave us the Gospel, which tells the good news of hope in the kingdom of (**26ra**) Heaven and He taught all these teachings. He said, 'Keep My Words and be steadfast in My commandments'; He said, 'Come and enter the narrow gate; He said to us, 'Unless you surpass ‡…‡ in justice the Scribes and the Pharisees, then you will not enter the kingdom of Heaven'; He said, 'I have not come to abolish the Law and the Prophets but rather to fulfill them' '.[116]

[He asked them], 'Have not you heard all this?' They said 'We have not heard and we have not known'. (**26rb**) He said to them, 'I told you, [but] do you not believe it'. And they replied to him, 'Yes, we do believe if they speak to us of the hope of our father Adam, saying, 'I [Jesus] will be born of your [i.e. Adam] daughter and I will creep into your plain, and I will redeem you by My Cross'. As for our father Abraham, it says 'I will make you father for many people and by your seed all peoples of the earth will be blessed'.[117] And Moses says, 'He will raise up for you a prophet like me among your brothers.[118] Whoever does not hearken (**26va**) to that prophet, she shall uproot him from Her people'. As for David, it says 'For the Lord has chosen Zion; and He has prefered Her for His habitation. She is My resting place for ever.[119] At your right hand stands the

114 Cf. Mtt. 25:35–36.
115 Cf. Mtt. 16:19.
116 Mtt. 5:17.
117 Gen. 17:5.
118 Deut. 18:15.
119 Ps. 132:13–14.

Queen clothed in garments of gold, multicolored'. As for Isaiah it says: 'Behold, a virgin shall conceive; and bear a Son; and shall call His name Jesus[120] for He will save His people from their sins'. As for Daniel, it says: 'The Temple will be built (**26vb**) up until Christ the King'. As for Micah, it says: 'O Bethlehem, land of Ephratah, you shall not be lower than the kings of Judah; from you shall come forth the King who will shephered my people Israel'.[121] Then they told him [*abba* Sälama], 'If all these the words of the Torah and the prophets have been fulfilled, then let you baptize us'. And our father Sälama rejoiced. However, he was afraid to baptize them without the permission of the Archbishop. Then, he told (**27ra**) them, 'I will go to the Archbishop[122] and tell him. Then the one whom he will sent will baptize you'. They replied to him, 'As you like'. Then he went to the Archbishop, and he [the Archbishop] ordained our father Sälama a bishop. He sent him to the land of Ethiopia and he said to him, 'Go [and] teach them and baptize them, and ordain[123] them priests and deacons'. Then our father Sälama returned and baptized them with the baptism of Christianity and he ordained them priests and deacons. They rejoiced with a great joy (**27rb**). And the circumstances of his first coming were like this: A certain man named Meropeyos, the master of the wise, came from Greece wishing to see the land of Ethiopia. And with him there were two boys of his kinsfolk. The name of the first was Fremənaṭos[124] and the other's was Adəsəyos, and there were some who named him Sidrakos. Then he [Meropeyos] reached the shores of the land of Egypt, the freemen, by ship. He saw all the good things that his heart was seeking for. When he wanted (**27va**) to return to his country, enemies rose up against him and killed him together with all who were with him. The two young boys were spared. Then the people of the country captured them and taught them the art of fighting. They brought them as a gift to the king of Axum, named Al-Ada.[125] The King appointed Adəsəyos as steward of the house of Qäṭṭin,[126] and Fremənaṭos as guardian of the law and scribe of Axum. After a short period of time, the king (**27vb**) died, leaving [his] young son with his mother. And ʾIllä-Azguag reigned.[127] Adəsəyos and Frumentius brought up the

120 Cf. Isa. 7:14. The Bible text has Immanuel not Jesus.

121 Cf. Micah 5:1.

122 I.e. Athanasius, the Coptic Archbishop.

123 Lit. 'appoint'.

124 The text divides his name into two words: **ፍሬ፡ ምናሮስ፡**.

125 According to the Ethiopian sources, the king was named **አልአሜዳ፡** Al'ameda, the father of 'Ezana.

126 *Qäṭṭin*, 'servant, resident servant, domestic' (cf. Leslau 1987: 453).

127 The verb 'reigned' is in the plural.

child and taught him, little by little, the faith of Christ, praise be to Him. They built a chapel for him and gathered children around him to teach them psalms and hymns. When he grew up and reached adulthood, ‡…‡ their country. Then, Adəsəyos [went to] (28ra) his country Tyre to see his parents. As for Frumentius, he reached Alexanderia, to Athanasius the archbishop. He found him newly appointed in office; and he told him everything that had happened to him and about the faith of the land of the freemen;[128] that they believed in Christ, praise be to Him, but that they had no bishops nor priests nor deacons. Consequently, Athanasius ordained Frumentius bishop for the land of Ethiopia, the freemen (28rb), and he sent him (forth) with great honor. And he reached the land of the freemen, which is Axum, bearing the Gospel on the 18th of *Taḫsas*[129] during the reign of Abrəha and Aṣbəḥa. And he preached with the peace of Christ, praise be to Him forever. ‡…‡ and all its surroundings. For this reason he was named *abba* Sälama and he converted the people of Ethiopia in the name of our Lord Jesus Christ. As for their faith, [it was introduced] 430[130] years after the birth of Our Lord Jesus Christ (28va). Then our father died on the twenty-sixth of *Ḥamle*,[131] in the peace of the Lord. Therefore, it is fitting for us to celebrate his commemoration for he is our father and teacher Sälama. A firm covenant was bestowed upon him from our Lord Jesus Christ and from our Lady Virgin St. Mary, the Mother of God. He who celebrates his commemoration and who calls upon his name and who writes the book of his struggle shall not see damnation forever and ever.

After that (28vb), the Nine Saints came to the land of the freemen. These are *abba* Pänṭälewon, *abba* Zämika'el who was Arägawi from the land of Alexandria, *abba* Liqanos of Constantinople, *abba* Yəmʿata of Qosya, *abba* Guba from Qilqya (Cilicia), *abba* Ṣəḥma from Antioch, *abba* Afṣe from Asia, *abba* Mäṭaʿ from Rome, and *abba* Oṣ from Caesarea, in order to water the garden of our father Sälama with the water of their teaching, and they watered it. And *abba* Zämika'el (29ra) who was Arägawi ordained *abba* Krəstos Beza a monk; and *abba* Krəstos Beza begot[132] *abba* Mäsqäl Moʿa and *abba* Yoḥanni; and *abba* Yoḥanni begot *abba* Iyäsus Moʿa in garb and girdle; and Iyäsus Moʿa begot *abba* Täklä Haymanot in garb and girdle. In the same manner, *abba* Täklä Haymanot after going out from Ḥayq ascended to Däbrä Dammo, and he received monas-

128 ብሔረ፡ አግአዚ፡ i.e. Ethiopians.

129 Twenty-seventh of December.

130 This is far removed from the time of Frumentius (one century after him). It should be corrected to AD 330/340.

131 I.e. second of August.

132 'Begot' is used here in a spiritual sense, not a biological one.

tic cap and cloak from the hand of *abba* Yohanni. After receiving the monastic cap and cloak, he went down to (**29rb**) Jerusalem thrice, once in summer ‡…‡. And he met a certain dead [man] on the road and raised him up after twelve years.[133] Then he returned from Jerusalem, with the man who had been raised (from the dead) following him. Then he invested him with the garb of monasticism and named him 'Ar'ayännä Ṣäggahu'.[134] He reached the land of Tigre and there he begot the mother of Ewosṭatewos, and *abba* Täklä Haymanot (sic); and *abba* Ewosṭatewos begot *abba* Danə'el and many children. And *abba* Danə'el begot Abba Ewosṭatewos for he is the brother of his mother (**29va**). Then *abba* Täklä Haymanot went Ḥayq and met Iyäsus Moʿa and Iyäsus Moʿa said to him 'O my son, let you be a father to me'. He gave him a monastic cap and cloak and he was a father to him. Subsequently, he went to the land of Šäwa and taught there many. He converted [many] to the belief in the name of our Lord Jesus Christ. He did many miracles and wonders, which cannot be counted. All this was done by the power of the prayer of the refuge of the world, our Lady St. Mary, the twofold (**29vb**) Virgin, of the sweet name, the Mother of God. Let Her prayer and blessings, and the mercy of Her beloved Son, be with …… Forever and ever, amen and amen, let it be, let it be.

O our Lady Mary, the refuge of many thousands;

You are the helper of those who are in the sea and the abyss;

Let You help me in the time of falling and made me raised by (Your) wing;

For I, Your servant … love You from the bottom of my heart, not (merely) by mouth (**30ra**); forever and ever, Amen (**30rb**).

3 [P]—Published Text

3.1 Tä'ammərä Ṣəyon Maryam *'Miracles of Mary Zion'*

3.1.1 Text

ተአምረ ፡ ጽዮን ፡ ማርያም ።[135]

፩ ፡ ተአምር ፡

፩ ተአምሪሃ[136] **፡ ለጽዮን ፡ እምነ ፡ ሰማያዊት ፡ ጸሎታ ፡ ወበረከታ ፡ የሃሉ ፡ ምስለ ፡ ሕዝበ ፡ ክርስቲያን ። ለዓለመ ፡ ዓለም ፡ አሜን ።**

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133 The man had been dead for 12 years.

134 Lit. 'He showed us His grace'.

135 There are eight miracles of Zion listed in this printed text (pp. 265–280). I followed the paragraph numbers as they are given in the printed text. In the printed text, words are separated only by a space, not by a 'colon' ፡. Sentences are separated by four dots ።.

136 **ተምሪሃ ፡** P.

፪. በእንተ፡ አምልኮ፡ ጣዖት፤ ስምዑ፡ ንንግርክሙ፡ ኵልክሙ፡ ሕዝበ፡ ክርስቲያን። ወኵሉ፡ መጽሐፍ፡ ለተግሣፀ፡ ዚአነ፡ ተጽሕፈ፡ [ሮሜ፡] ፲፭፥፬። ወሀሎ፡ ፭ዱ፡ ብእሲ፡ እምደቂቀ፡ አዳም፡ ዘስሙ፡ ሴሩህ። ወተወልደ፡ ሎቱ፡ ለሴሩህ፡ ወልድ፡ ዘስሙ፡ ብኑ። ተወጥነ፡ አምልኮ፡ ጣኦት። ወጎበ፡ መቃብሩሂ፡ በቆለት፡ ዕፅ፡ እኪት[137]፡ ሰይጣናዊት፡ ዘታሥዕር፡ ጾመ። ወናሁ፡ ዘርዐ፡ ፀራዊ፡ እንዘ፡ ያመጽእ፡ እምጎበ፡ ሀለወት። ማቴ. ፲፫፥፳፭።

፫. ወስመ፡ ብኑ፡ ተብህለት፡ ቡነ። ወሀለዉ፡ ዕፅ፡ ሠናይ፡ ወዕፅ፡ እኩይ፡ እምዘተፈጥሩ፡ በዕለተ፡ ሠሉስ[138]፡ በከመ፡ ይብል፡ ወንጌለ፡ ማቴዎስ፡ ዕፅ፡ ሠናይ፡ ሠናየ፡ ወዕፅ፡ እኩይ፡ እኩየ፡ ይፈሪ። ፯፥፲፰።

፬. ወበእንተዝ፡ ኮነት፡ መሥዋዕቶሙ፡ ለደቂቀ፡ እስማኤላውያን። ወትበጽሕ፡ እስከ፡ ነቢዮሙ፡ መሐመድ፡ ወሊቆሙ፡ ለተንባላት። ወተንባላትሰ፡ አልቦ፡ ዘይሰውኡ፡ ዘእንበሌሃ። ወእስከ፡ ይእዜሂ፡ እንዘ፡ ታስሕት፡ ሰብኡ፡ ወታስዕር፡ ጾመ፡ ወበዓለ፡ በብሂለ፡ አኀዘነ፡ ሕማመ፡ ርእስነ። ወያስህቶሙ፡ ሰይጣነ፡ ዛር፡ ዘጎዱር፡ ላዕሌሆሙ። ወእምዝ፡ ይትሐጐል፡ ቍርባን፡ ወየሐልፍ፡ ጊዜ፡ ቅዳሴ፡ በይነ፡ ሰትዮቶሙ፡ በጊዜ፡ ነግህ።

፭. ወስምዑሂ፡ ሀሎ፡ በትርጓሜ፡ ምሳሌያተ፡ ሰሎሞን፡ ወይብል፡ እኩይ፡ ሰብእ፡ ዘምስለ፡ ጽእለቱ፡ ይገብር፡ እኵየ። ፲፫፥፲። ወናሁ፡ ጎዲገነ፡ ጽእለተ፡ እመ፡ ኃደግነ፡ ሰትየ፡ ምንት፡ የሐፅፀነ። ወለእመ፡ ሰተይነ፡ ምንት፡ ይበቍኅነ። ወይቤ፡ ትርጓሜ፡ ወንጌለ፡ ሉቃስ፡ ወዮሐንስ፡ ምሉዓ፡ መንፈስ፡ ወኢዘያሰክር፡ ኢሰትየ። ሉቃ ፩፥፲፫። ወንህነሰ፡ ነግእነ፡ ጸጋ፡ መንፈስ፡ ቅዱስ፡ በ፵፡ ዕለት፡ በበይነ፡ ምንት፡ ይከው[ን፡] ሥጋነ፡ ማኅደረ፡ ሰይጣነ፡ ዘር።

፮. ጸሎታ፡ ወበረከታ፡ ለጽዮን፡ እምነ፡ ሰማያዊት፡ የሃሉ፡ ምስለ፡ ኵሎሙ፡ ሕዝበ፡ ክርስቲያን፡ ለዓለመ፡ ዓለም፡ አሜን።

፪፡ ተአምር፤

፩. ተአምሪሃ፡ ለጽዮን፡ እምነ፡ ቅድስት፡ ሰማያዊት፡ ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ኵልነ፡ ሕዝበ፡ ክርስቲያን። ለዓለመ፡ ዓለም፡ አሜን። (*P. 265*).

፪. ወስምዑ[139]፡ ካዕበ፡ ንንግርክሙ፡ ነገር፡ ዘያጸንእ፡ አእምሮ፡ ወያጠይቅ፡ ልቡናሰ። ወ፭ዱ፡ ብእሲ፡ ዘስሙ፡ መሐመድ፡ መምህረ፡ ተንባላት። ወእምብዝኃ፡ ክሕደቱ፡ ይውዕል፡ ምስለ፡ አጋንንት። ወበአሐቲ፡ ዕለት፡ እንዘ፡ ይሰግድ፡ ተእኅዘ፡ በፅኑዕ፡ ሕማመ፡ ፍልፀት፡ ዘርእስ፡ ዘአኀዘቶ፡ እምንእሱ። ወእንዘ፡ ይፄዕር፡[140] በዝንቱ፡ ሕማመ፡ ርዕስ፡ ወእምዕለታት፡ በአሐቲ፡ ዕለት፡ መጽአ፡ ዲያብሎስ፡ ከመ፡ ያስሕቶ፡ በትምይንት። ወይቤሎ፡ ምንተ፡ ኮንከ፡ መሐመድ፡ ፍቍርየ። ወዘይከውን፡[141]፡ ቦቱ፡ ሕማመ፡ ላዕሌሁ[142]፡ ዲያብሎስ፡ ውእቱ።

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137 እኩይ፡ P.

138 ሰ'፡ P.

139 'ኡ፡ P.

140 ይፄአር፡ P.

141 'ኒ፡ P.

142 ላሊሁ፡ P.

፫. ወአውሥአ፡ መሐመድ፡ ወይቤሎ፡ ሀለወኒ፡ ሕማመ፡ ርዕስ። በዝንቱ፡ ሕማም፡ እፄዐር[143]። ወይቤሎ፡ ዲያብሎስ፡ ለመሐመድ፡ ለእመ፡ ነገርኩከ፡ መድኃኒተ፡ ርእስከ፡ ትፈጽምኑ፡ ጻሕቀ፡ ልብየ። ወይቤሎ፡ መሐመድ፡ እወ፡ እሰምዕ፡ ለእመ፡ አሕዮከኒ፡ ኵሎ፡ ዘትቤለኒ፡ እገብር።

፬. ወእምዝ፡ አምጽአ፡ ሎቱ፡ ዲያብሎስ፡ ፫ተ፡ ዕፅዋተ፡ ዘውእቶሙ፡ ዕፀ፡ ጌት፡ ዕፀ፡ ኩስራ፡ ወዕፀ፡ ሰጥራጢስ። ወሀበ፡ ለመሐመድ፡ ወይቤሎ፡ ንሣእ፡ ዘንተ፡ መድኃኒተ፡ ዕፀ፡ ኩስራ፡ ዘውእቱ፡ ቡን፡ ለእመ፡ ሰተይከ፡ እምኔሃ፡ ተሃዩ፡ ፍጡነ፡ እምሕማመ፡ ርእስከ፡ ወትከውን፡ መስዋዕተ፡ ውስተ፡ ⸢መካ፡ መዲና[144]፡ ለትውልደ፡ ትውልድ። ወአርአዮ፡ ኵሎ፡ ምግባረ፡ ርኩሰ።

፭. ወቀለወ፡ መሐመድ፡ ዘንተ፡ ዕፀ፡ ኩስራ[145]። ዕፀ፡ ኩስራ፡ ብሒል፡ ርኩስ፡ ውእቱ። ወአርሰነ፡ ብርተ፡ ሐፂን። ወይቤሎ፡ ዲያብሎስ፡ ግበር፡ በአምሳለ፡ መልክእየ። ወቀለወ፡ መሐመድ። ወአስተማሲሎ፡ ከመ፡ ፍሕም፡ ጸሊም። ወይቤሎ፡ ካዕበ፡ ዲያብሎስ፡ ለእመ፡ ኢገበርከ፡ በአምሳለ፡ መልክእየ፡ ኢትሠምር፡ ለመስዋዕት። ወኮሎ፡ ዘይቤሎ፡ ገብረ፡ ወሰትየ፡ እምኔሃ፡ መሐመድ፡ ወጎይወ፡ እምሕማመ፡ ፍልፀት፡ ለንስቲት፡ ሰዓት። ወጸኒሆ፡ ይትነሣእ፡ ቦቱ፡ ሕማመ፡ ርእሱ፡ በበሰዓት።

፮. ኦ፡ ጽዮን፡ እምነ፡ ሰማያዊት፡ ጸሎትኪ፡ ወበረከትኪ፡ የሀሉ፡ ምስለ፡ ኵልነ፡ ውሉደ[146]፡ ጥምቀት፡ ለዓለመ፡ ዓለም። አሜን።

፪ (sic)፡ ተአምር፤

፩. ተአምሪሃ፡ ለጽዮን፡ እምነ፡ ቅድስት፡ ሰማያዊት፡ ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ኵልነ፡ ውሉደ፡ ጥምቀት፡ ለዓለመ፡ ዓለም፡ አሜን።

፪. ወሶበ፡ ይሰውዕሰ፡ መሐመድ፡ ዕፀ፡ ኩስራ፡ ወይሰግድ፡ ይመጽእ፡ ሶቤሃ፡ ዲያብሎስ፡ ጎቤሁ፡ እምብዝኀ፡ ፍቅረ፡ መጽሐፍ፡ ዘይትበሃል፡ ፍርቃን፡ ዘይትረከብ፡ ምዕራፍ፡ ፭ወ፭ቱ፡ ጲሒፍሰ[147]፡ ጽሐፎ[148]። ወባሕቱ፡ ከመ፡ ኢያንብብዎ፡ ሕፅሮ። ወሶበ፡ ይቤሎ፡ ዲያብሎስ፡ ለመሐመድ፡ መሀሮሙ[149]፡ ለአብያጺከ፡ ተንባላት፡ ከመ፡ ኢያንብብዎ፡ ዘተጽሕፈ። (P. 266).

፫. ወዘንተ፡ ትዕዛዘ፡ አጽኒኦሙ፡ ተንባላት፡ ይጽሕፍዎ። ከመ፡ ኢያንብብዎ፡ የሐጽርዎ፡ አውደ። ወዘንተ፡ ትእዛዘ፡ ተአዲዎ፡ ዘአንበበ፡ ወዘተርጎመ፡ ይትረገም፡ አሥራዊ[150]፡ ይትበተክ፡ አእፅምቲሁ፡ ይሰበር፡ ሥጋሁ፡ ይህበጥ፡ ወልሳኑ፡ ይትመተር፡ ወዐይኑ፡ ይዑር።

፬. ወዘንተ፡ ብሂለከ፡ አውግዝ፡ ይቤሎ፡ ዲያብሎስ፡ ለመሐመድ። ወእምዝ፡ አውገዞሙ፡ መሐመድ፡ ለአዝማዲሁ፡ መተንብላን። ወዘሃፀሮሰ፡ ጽሕፈቱ፡ ይብል፡ ሻውዚን፡ ነፋሕነ፡ ወረምሃ፡ ላቲ፡ አህሰነት፡ ኢናበሐ። ወዝንቱ፡ ብሒል፡ በዘአጽንአት፡ ድንግልና፡ በመሪማ፡

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143 እፄአር፡ P.

144 መካመዲና፡ P.

145 ኮ'፡ P.

146 ወለደ፡ P.

147 ጲሒፈሰ፡ P.

148 ጸሐፎ፡ P.

149 መሐ' P.

150 'ው፡ P.

አላሆች፡ አሐዱ፡ እምኔሆሙ፡ ይወርድ፡ ወይትወለድ። ወሰደቀት፡ በከሊማቲ፡ ረቢሃ፡ በሃት፡ ነቢ። ዝንቱ፡ ብሒል፡ ተወልደ፡ ዘእንበለ፡[151] ታእምር፡ ብእሴ፡ ወለደት።

፩. አላህ፡ ብሂል፡ አምላክ፡ አላሆች፡ ብሂል፡ ሥላሴ፡ እምጥንቱ፡ ሠለስቱ፡ አካላት። ወተንበላትሰ፡ ይብሉ፡ በፍርቃን፡ እንጅሎሙ፡ (ወንጌሎሙ)፡ እምሠለስቱ[152]፡ አካላት፡ አሐዱ፡ አካል፡ እምሰማያት፡ ወረደ። ወተወልደ፡ እምድንግል። ዘይብልዎሰ፡ ‡...‡ የሐጽርዎ፡ ከመ፡ ኢይትሃበሉ፡ ሕገ፡ ዲያብሎስ፡ ወውግዘተ፡ መሐመድ፡ ከመ፡ ኢይህልፉ፡ አምላክ፡ ኢወረደ፡ ወኢተወልደ፡ ይብሉ፡ ወለባዕዳንሰ፡ ይሜህሩ።

፪. ወዕፀዋትሂ፡ ሠለስቱ፡ ዕፀ፡ ጌት፡ ወዕፀ፡ ኩስራ፡ ወዕፀ፡ ስጥራጢስ፡ እመ፡ ተፈልጠ፡ ስሞሙ፡ ወመልክአሙ፡ ወግብሮሙሰ፡ አሐዱ። እሉ፡ እሙንቱ፡ መስዋዕቱ፡ ወቁርባኑ፡ ለመሐመድ፡ ውስተ፡ መካ፡ መዲና። ወዝኩሉ፡ ዘተገብረ፡ በምድረ፡ ግብፅ፡ ውእቱ።

፫. ወምክንያተ፡ ምጽአቶሙሰ፡ ጎበ፡ ምድረ፡ ኢትዮጵያ፡ ንነግረክሙ። አቦል፡ [ወ]ቶና፡ [ወ]በረካ፡ ዘተምህሩ፡ እምአዝማደ፡ መሐመድ፡ አምጽእዎሙ[153]፡ ለሠለስቱ፡ ዕፅዋት፡ በእንተ፡ ዘነበሩ፡ እንዘ፡ ይሰውኡ። ወእንዘ፡ ይትማሐሉ[154]፡ መጽኡ፡ ጎበ፡ ምድረ፡ ኢትዮጵያ፡ ከመ፡ ያስሕቱ፡ ሕዝበ፡ ወይመይጥዎሙ፡ ውስተ፡ ሃይማኖቶሙ። ወመጽኡ፡ ምስሌሆሙ፡ ፮ቱ፡ መተንብላን፡ እምግብፅ፡ ለነጊድ፡ ጎበ፡ ምድረ፡ ኢትዮጵያ፡ እሂዞሙ፡ ሠለስተ፡ ዕፅዋተ፡ ዕፀ[155]፡ ጌት፡ ዘውእቱ፡ ጫት፡ ዕፀ[156]፡ ኩስራ፡ ዘውእቱ፡ ቡን፡ ዕፀ፡ ስጥራጢስ፡ ዘውእቱ፡ ጥንባሆ። እሉ፡ እሙንቱ፡ ቁርባኖሙ፡ ለአምሬዎን (sic)፡ ወለመሐመዳዊያን።

፯. ወለክርስቲያንሰ፡ ኢይደልዎሙ፡ በሊአቶሙ፡ ወሰትዮ[ቶ]ሙ፡ ለእሉ፡ ዕፅዋት። ወዘበልዑ፡ ወዘሰትዩ፡ ይከውን፡ ኩነኔሁሙ (sic)፡ ከመ፡ ዘኢተጠምቁ፡ ወንብረቶሙ፡ ውስተ፡ ገሐነም። ወይቤ፡ መጽሐፍ፡ አዳምሰ፡ ቀዳሚ፡ ልሁክቱ፡ ለእግዚአብሔር። በአምሳሊሁ፡ ተፈጥረ፡ መቅድመ፡ ኮሉ፡ ፍጥረት። ስህተ፡ በበሊዓ፡ ዕፅ። ወጽአ፡ ወተሰደ፡ እምገነት። ወበእንተዝ፡ እብለክሙ፡ አኃውየ[157]፡ ኢትስሃቱ፡ በእሉ፡ ዕፅዋት። ለእመ፡ ተደለውክሙ፡ ለበሊአቶሙ፡ ወለስትዮቶሙ (sic)፡ ኢትሑሩ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ወኢትደለዉ፡ ጎበ፡ ቁርባን፡ ከመ፡ ኢታርኩሱ፡ ቤቶ፡ ለእግዚአብሔር።

፱. ኦ፡ ጽዮን፡ ቅድስት፡ ሰማያዊት፡ እቀብነ፡ ለኮልነ፡ ሕዝበ፡ ክርስቲያን፡ ለዓለመ፡ ዓለም፡ አሜን። (P. 267).

፬፡ ተአምር፤

በእንተ፡ ተአምር፡ ዘተገብረት፡ ላዕለ፡ ታቦተ፡ ጽዮን፤

፩. ተአምሪሃ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በ፪ኤ፡ ማርያም፡ ጽዮን፡ ወላዲተ፡ አምላክ፡ ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ አሜን።

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151 ’በበለ (sic)፡ P.

152 እምሰ’ P.

153 ወ’ P.

154 ይትመሐሉ፡ P.

155 ወዕፀ፡ P.

156 ዕፅ፡ P.

157 አሀ’ P.

፪. ዛቲ፡ ተአምር፡ ዘገብረት፡ እግዝእትነ፡ ማርያም፡ ጽዮን፡ በመዋዕሊሁ፡ ለ፩ዱ፡ ንጉሥ፡ ፍቁረ፡ ዚአሃ፡ ወፍቁረ፡ ወልዳ፡ ኢየሱስ፡ ክርስቶስ።

፫. ወሀለወት፡ ውስተ፡ ጽርሐ፡ መንግሥቱ፡ አሐቲ፡ ታቦት፡ ዘሥርዕት፡ በስማ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በ፪ኤ፡ ማርያም፡ ጽዮን፡ ዘአንበርዋ፡ ውስተ፡ ከርሰ፡ ሣፁን፡ እምቅድመ፡ ይቀድስዋ።

፬. ወእምዝ፡ ረከብዋ፡ ወሚኣ፡ እምውሣጤ፡ ሣፁን፡ ዘእንበለ፡ ይትረኅው፡ መንሠገ፡ ማኅተመ፡ ሣፁን፡ ነቢራ፡ መልዕልተ፡ ሜላት፡ ዘሐሪር።

፭. ወርእዮሙ፡ ዘንተ፡ ዐቀብተ፡ ቤተ፡ መዛግብተ፡ ንጉሥ፡ ደንገፁ፡ ፈድፋደ። ወሖሩ፡ በጕጕዓ። ወነገርዎ፡ ለንጉሥ፡ ኵሎ፡ ዘኮነ፡ በእንተ፡ ይእቲ፡ ታቦት።

፮. ወይቤሎሙ፡ ንጉሥ፡ አምጽኡኬ፡ ወአርእዩኒ፡ ኪያሃ፡ ታቦተ፡ ዘነገርክሙኒ፡ ዕበያቲሃ። ወአምጽእዋ።

፯. ወሶበ፡ ርእየ፡ ሥና፡ ለታቦት፡ አንከረ፡ ወተፈሥሐ፡ ወግብተ፡ በጊዜሃ፡ ፈነዋ፡ ኅበ፡ ጳጳስ፡ ምስለ፡ ሊቃነ፡ ካህናት፡ ወቀሳውስት፡ ወዲያቆናት፡ ብዙኃን፡ ከመ፡ ይቀድሳ። (P. 268).

፰ ወተቀደሰት፡ ይእቲ፡ ታቦት፡ በእደዊሁ፡ ለአብ፡ ክቡር፡ ሊቀ፡ ጳጳስት (sic)፡ ዘኢትዮጵያ።

፱. ወአእተውዋ፡ በክብር፡ ወበስብሐት፡ ወበማኅሌት፡ ብዙኅ።

፲. ወነገርዎ፡ ለንጉሥ፡ ብጽሐታ፡ ለታቦት። ወሶቤሃ፡ ወጽአ፡ ለቀበላሃ፡ ለይእቲ፡ ታቦት፡ በብዙኅ፡ ይባቤ፡ በአንፍሖ፡ አቅርንት፡ ወብዕዛ፡ ወናብሊስ፡ ወበቃለ፡ መሰናቁት፡ ወአርጋኖን፡ ወዝብጠተ፡ ከበሮ።

፲፩. ወአሠነየ፡ ላቲ፡ ማኅደረ። ወተከለ፡ ሐይመተ፡ ጸሊመ፡ ዘኅብረ፡ ኳኳ። ወአብኣ፡ ህየ፡ ከመ፡ ትኅድር።

፲፪. ወአመ፡ ኮነ፡ ሳኒታ፡ ዕለት፡ ተረክበት፡ ይእቲ፡ ሐይመት፡ ጸላም፡ ከዊና፡ ፅዕዱተ፡ ከመ፡ ዘበረድ።

፲፫. ወነገርዎ፡ ለንጉሥ፡ ዘንተ፡ ተአምሪሃ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በ፪ኤ፡ ማርያም፡ ጽዮን፡ ወላዲተ፡ አምላክ።

፲፬. ወወሀበ፡ አምኃ፡ ብዙኅ (sic)፡ ዘይትፈቀድ፡ ለሥርዓተ፡ ቤተ፡ ክርስቲያን።

፲፭ ወዓዲ፡ ዐቀመ፡ ላቲ፡ እለ፡ ይነፍሑ፡ አቅርንተ፡ ብዙኃነ፡ አግብርተ።

፲፮ ወዓዲ፡ ሠርዐ፡ ላቲ፡ ካህናተ፡ ወዲያቆናተ፡ እለ፡ ይትቀነዩ፡ በበጊዜሁ፡ ሌሊተ፡ ወመዓልተ።

፲፯ ዘንተ፡ ኵሎ፡ እምድኅረ፡ ገብረ፡ ወፈጸመ፡ ላቲ፡ ውእቱ፡ ንጉሥ፡ ፍቅረ፡ ዚአሃ፡ ወጠኑ፡ በበሥርዓቶሙ፡ አግብርትኒ፡ ከመ፡ ይንፍሑ፡ አቅርንተ፡ ወካህናትኒ፡ ከመ፡ ይኅልዩ፡ ማኅሌታተ፡ በትዕግልት፡ ወበትዕቢት፡ ወበዛውዐ፡ ነገር፡ ወበአብዝኖ፡ ሰሐቅ፡ በከመ፡ ገብሩ፡ ልማደ፡ ውስተ፡ ካልኣት፡ አብያተ፡ ክርስቲያናት። (P. 269).

፲፰ ወበጊዜሃ፡ ተምዐት፡ ላዕሌሆሙ፡ እግዝእትነ፡ ማርያም፡ ጽዮን።

፲፱ ቦ፡ እምኔሆሙ፡ እለ፡ ተዐፀወ፡ ጕርዔሆሙ፡ ወቦ፡ እለ፡ ሐመ፡ ርእሶሙ፡ ወቦ፡ እለ፡ ደወዩ፡ አማዑተ፡ ከርሦሙ።

፳ ወኮኑ፡ ኵሎሙ፡ ሕሙማነ፡ በዘዚአሁ፡ ደዌ።

፳፩ ወለንጉሥኒ፡ አስተርአየቶ፡ ወትቤሎ፡ ኢታቅርብ፡ ኅቤየ፡ እሎንተ፡ ዕቡያነ፡ ወዝሁራነ፡ እስመ፡ ኢአደመኒ፡ ማኅሌቶሙ፡ ወስብሐቲሆሙ፡ በከመ፡ ይቤ፡ አቡየ፡ ዳዊት፡ ወቅብዐ፡ ኃጥአንሰ፡ ኢይትቀባዕ፡ ርእስየ።

፳፪ ወዘንተ፡ ነገረ፡ እምድኅረ፡ ሰምዐ፡ እምአፈ፡ እግዝእትነ፡ ቅድስት፡ ድንግል፡ በ፪ኤ፡ ማርያም፡ አዘዞሙ፡ ከመ፡ ኢይባኡ፡ ውስተ፡ ዓፀደ፡ ይእቲ፡ መካን፡ ዘእንበለ፡ ንጹሓን፡ ካህናት፡ ለጊዜ፡ አዕርን፡ ቍርባን።

፳፫ ወአቅረባ፡ ኀቢሁ፡ ለይእቲ፡ ታቦት፡ ጽዮን። ወበጊዜ፡ ረከቦ፡ ትካዝ፡ ወኃዘን፡ ይጼሊ፡ ኃቤሃ፡ ወይረክብ፡ በከመ፡ ሐለየ፡ ወበከመ፡ ተመነየ።

፳፬ ወሰመየ፡ ስማ፡ ባሕታዊት፡ ጽዮን፡ ማርያም።

፳፭ ወሀለወት፡ ይእቲ፡ ታቦት፡ ውስተ፡ ዓፀደ፡ ንጉሥ፡ እስከ፡ ዛቲ፡ ዕለት።

፳፮ ወነገሥታትሂ፡ እንዘ፡ ይቄስኩ፡ ላቲ፡ ዕበየ፡ ወክብረ፡ በበዘመኖሙ።

፳፯ ወአልቦ፡ ዘይበውእ፡ ወዘይቀርብ፡ ኀቤሃ፡ እስከ፡ ዮም፡ ዘቦ፡ ጥልቀተ፡ ጌጋይ፡ ወነውረ፡ ሕሊና። (P. 270).

፳፰ ወእለሂ፡ ይቀርቡ፡ በድፍረት፡ ወበኀፍረተ፡ [ገጸ፡] ሰብእ፡ ይወድቁ፡ ውስተ፡ ዓቢይ፡ ደዌ፡ እስከ፡ ይብሉ፡ ወይ፡ ለነ፡ ወአሌ፡ ለነ።

፳፱ ወይቤሉ፡ ረከበተነ፡ ዛቲ፡ መቅሠፍት፡ በድፍረትነ፡ እንዘ፡ ነአምር፡ ወንጌይቅ፡ ዘበፍርሀተ፡ ገፀ፡ ሰብእ፡ ተጎንዮልነ።

፴ ስምዑኬ፡ አ፡ ማኅበራኒሃ፡ ለቤተ፡ ክርስቲያን፡ ቅድስት።

፴፩ ኢትረስዩ፡ ልማደ፡ በዊአ፡ ቤተ፡ ክርስቲያን፡ ዘእንበለ፡ ንጽሕ፡ ወኑዛዜ፡ እስመ፡ ሀለዉ፡ ትጉሃን፡ ወንጹሓን፡ መላእክት፡ ዘየዐቅብዋ፡ ወትረ።

፴፪ ወይትቤቀሉ፡ ላቲ፡ ለዝሉ፡ ዘይቀርብ፡ ኀቤሃ፡ በርስሐተ፡ ኃጢአት፡ እስመ፡ ወሀባ፡ ኪዳነ፡ መርዓዊሃ፡ ሰማያዊ፡ እንዘ፡ ይብል፡ እመቦ፡ ስዑብ፡ ወዘኢኮነ፡ ንጹሐ፡ ይትገኅሥ።

፴፫ ወአኮ፡ በስዕበተ፡ ምስካብ፡ ባሕቲቱ፡ ዘአዘዘ፡ ተግኅሦ፡ እምቤተ፡ ክርስቲያን፡ አላ፡ ዳዕሙ፡ ሐማዪኒ፡ ወቀታሊኒ።

፴፬ ወዝሉ፡ ዘአንበረ፡ ቂመ፡ ወበቀለ፡ ውስተ፡ ልቡ፡ ኢይባእ፡ እስመ፡ ዓቢይ፡ ጌጋይ፡ ውእቱ።

፴፭ ወለክሙኒ፡ እለ፡ ዝየ፡ ሀለውክሙ፡ ለሰሚዐ፡ ተአምሪሃ፡ ለእግዝእትነ፡ ማርያም፡ እመ፡ እግዚእክሙ፡ ዕድ፡ ወአንስት፡ አእሩግ፡ ወሕጻናት፡ ዘበአስማቲክሙ፡ ይደይ፡ እግዚአብሔር፡ ፍርሐተ፡ ዚአሁ፡ በውስተ፡ ሥጋክሙ።

፴፮ ወመዓልተ፡ የሀሉ፡ ምስሌክሙ፡ ወሌሊተ፡ ይኩን፡ ማዕከሌክሙ። (P. 271).

፴፯ በእንተ፡ ሥጋሁ፡ ወደሙ፡ ወበእንተ፡ ማርያም፡ እሙ፡ ይስረይ፡ ለክሙ፡ አበሳክሙ፡ ወኃጣዊእክሙ፡ ለዓለመ፡ ዓለም፡ አሜን።

፭፡ ተአምር፤

በእንተ፡ መንክር፡ ዘተገብረ፡ በመዋዕለ፡ ፭ዱ፡ ንጉሥ፤

፭ ተአምሪሃ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በ፪ኤ፡ ማርያም፡ ጽዮን፡ ወላዲተ፡ አምላክ፡ ትንብልናሃ፡ ወአስተብቍዖታ፡ የሀሉ፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ አሜን።

፪ ስምዑኬ፡ መንክረ፡ ወመድምመ፡ ዕበየ፡ ተአምሪሃ፡ ለእግዝእትነ፡ ማርያም፡ ዘተገብረ፡ በመዋዕሊሁ፡ ለአሐዱ፡ ንጉሥ፡ ፍቁረ፡ ዚኣሃ፡ ወፍቁረ፡ ወልዳ፡ እግዚእነ፡ ወመድኃኒነ፡ ኢየሱስ፡ ክርስቶስ።

፫ ወውእቱሰ፡ ንጉሥ፡ እምብዝኅ፡ አፍቅሮቱ፡ ኪያሃ፡ ሐነፀ፡ ላቲ፡ ቤተ፡ ክርስቲያን፡ በስማ፡ ለቡርክት፡ ወንጽሕት፡ ማርያም፡ ጽዮን፡ ወላዲተ፡ አምላክ። ወአሠርገዋ፡ በወርቅ፡ ወበብሩ (sic)፡ ወበልብሰ፡ ሜላት፡ ክቡር።

፪ ወሚመ፡ ላቲ፡ ዓዲ፡ ብዙኃን፡ ካህናተ፡ ወዲያቆናተ፡ እለ፡ ይትቀነዩ፡ ውስቴታ፡ ሌሊተ፡ ወመዐልተ፡ በአንብቦ፡ መዝሙረ፡ ዳዊት፡ ወበማኅሌተ፡ ያሬድ፡ ወበሰዓታተ፡ ብፁዕ፡ ጊዮርጊስ።

፫ ወእምብዝኀ፡ ንዋየ፡ ቤተ፡ ክርስቲያን፡ ዘወሀበ፡ ንጉሥ፡ ለታቦተ፡ ጽዮን፡ ማርያም፡ አልቦ፡ ዘይበውእ፡ ውስተ፡ ይእቲ፡ ቤተ፡ ክርስቲያን፡ ዘኢየአምሮ፡ ንጉሥ፡ ወዘኢየአምርዎ፡ ደቂቀ፡ ቤተ፡ ክርስቲያን። (P. 272).

፬ ወኢይትፈለጡ፡ ካህናቲሃ፡ ሌሊተ፡ ወመዓልተ፡ እንዘ፡ የዐቅብዋ፡ በበዕብሬቶሙ።

፭ ወአሐተ፡ ዕለተ፡ እንዘ፡ ሀለዉ፡ የዐቅቡ፡ ካህናት፡ በኑኅ፡ ሌሊት፡ ነዊሞሙ፡ ውስተ፡ ውሳጤ፡ ቅጽራ፡ ለቤተ፡ ክርስቲያን፡ አሐዱ፡ እምኔሆሙ፡ ሐለመ፡ ሕልመ፡ ሌሊት፡ ወተክዕወ፡ ዘርአ፡ ሥጋ፡ ውስተ፡ ምስካቡ።

፮ ወእንዘ፡ ሀሎ፡ ንውመ፡ ማዕከለ፡ አብያጺሁ፡ ውእቱ፡ ዘሐለመ፡ መሠጦ፡ እምቤተ፡ ክርስቲያን፡ ለውእቱ፡ ብእሲ፡ እንዘ፡ ኢየአምር፡ ላሊሁ (sic)፡ ወኢአብያጺሁ፡ ወአውፅአ፡ ኪያሁ፡ መልአከ፡ እግዚአብሔር፡ ዘእንበለ፡ ያንቅሖ፡ እምንዋሙ፡ ለውእቱ፡ ብእሲ፡ ዘሐለመ። ወአኖሞ፡ አውፂአ፡ አፍአ፡ እምቅጽረ፡ ቤተ፡ ክርስቲያን።

፯ ወአእተቶ፡ ርኁቀ፡ እምውስተ፡ ቅጽራ፡ መጠነ፡ ፫፡ እመት። ወጎደረ፡ በህየ፡ እስከ፡ ይጸብሕ፡ ዘእንበለ፡ ያንሳሕስሕ፡ እምንዋሙ።

፰ ወሶበ፡ ነቅሐ፡ በጊዜ፡ ጽባሕ፡ ርእየ፡ ውእቱ፡ ብእሲ፡ ላዕለ፡ ወታሕተ። ወኢያእመረ፡ ዘረከቦ፡ ወዘአውፅአ፡ ውስተ፡ ይእቲ፡ መካን።

፱ ወእለሂ፡ ኖሙ፡ ምስሌሁ፡ ተሓመዩ፡ በበይናቲሆሙ፡ ወተበሃሉ፡ አይቴኑ፡ ሖረ፡ ዝኩ፡ ካልአነ፡ በኑኅ፡ ሌሊት፡ ዘእንበለ፡ ናእምር፡ ንሕነ፡ ኀዲጎ፡ ዐቂበ፡ ታቦተ፡ ንጉሥ።

፲ ወውእቱሰ፡ ብእሲ፡ ነቂሖ፡ እምስካቡ፡ ጸውዖሙ፡ ለአብያጺሁ። ወይቤሎሙ፡ ርእዩ፡ ኀበ፡ ኀደርኩ፡ አነ። ወኢያእመርኩ፡ ዘአውፅአኒ፡ እምውሳጤ፡ ቅጽር። ወዘፈለጠኒ፡ እማእከሌክሙ። (P. 273).

፲፩ ወተሰጠውዎ፡ አብያጺሁ፡ ወይቤልዎ፡ ምንተኑ፡ ዘረከበከ፡ እምግብረ፡ እከያት፡ በውስተ፡ ምስካብከ።

፲፪ ወይቤሎሙ፡ እስመ፡ ሐለምኩ፡ በንዋምየ፡ ወአመ፡ ጊዜ፡ ሐለምኩሰ፡ ኢተዐውቀኒ፡ ወባሕቱ፡ ሶበ፡ ነቃሕኩ፡ እምንዋምየ፡ ኀበ፡ አስከበኒ፡ ዝኩ፡ ዘፈለጠኒ፡ እምኔክሙ፡ ይእተ፡ ጊዜ፡ ረከብኩ፡ ትእምርተ፡ ሕልም፡ በውስተ፡ አባልየ።

፲፫ ወሶበ፡ ሰምዑ፡ ዘንተ፡ ነገሮ፡ ለውእቱ፡ ብእሲ፡ አኃዝዎ፡ ወወሰድዎ፡ ኀበ፡ ሊቀ፡[158] ካህናት።

፲፬ ወተስእሎ፡ ሊቀ፡ ካህናት፡ ለውእቱ፡ ብእሲ፡ ወነገሮ፡ ኵሎ፡ ዘከመ፡ ኮነ።

፲፭ ወእምዝ፡ ወሰዶ፡ ሊቀ፡ ካህናት፡ ወአቀሞ፡ ቅድመ፡ ዓውደ፡ ንጉሥ። ወዜነዎሙ፡ ለመማክርተ፡ ንጉሥ፡ ከመ፡ ያይድዕዎ፡ ለንጉሥ።

፲፮ ወሰሚዖ፡ ንጉሥ፡ ዘንተ፡ ነገረ፡ አንከረ፡ ወአስተዓፀበ።

፲፯ ወአእኰታ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በ፪ኤ፡ ማርያም፡ በእንተ፡ ዘገብረት፡ ሎቱ፡ ዘንተ፡ ተአምረ፡ በመዋዕሊሁ።

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158 ሊቃነ፡ P.

፳ ወበጊዜሃ፡ ወጽአ፡ ቃለ፡ ዓዋዲ፡ እምጎበ፡ ንጉሥ፡ ወእምጎበ፡ ጳጳስ፡ እንዘ፡ ይብል፡ እመቦ፡ እምቀሳውስት፡ ወዲያቆናት፡ ወመነኰሳት፡ ወእመሂ፡ እምሕዝባውያን፡ ዘቦአ፡ ውስተ፡ ዓፀዳ፡ ለቅድስት፡ ቤተ፡ ክርስቲያን፡ በውስተ፡ ኵለሄ፡ አህጉሪነ፡ ጎበ፡ አኰነነ፡ እግዚአብሔር፡ እንዘ፡ ርሑስ፡ ውእቱ፡ በሕልመ፡ ሌሊት፡ ይኩን፡ ውጉዘ፡ በቃለ፡ አበዊነ፡ ሐዋርያት። (P. 274).

፳፩ ወእምቅድመ፡ አሜሃሰ፡ አልቦ፡ ዘነበረ፡ ዘይትዐቀብ፡ በዊአ፡ ቤተ፡ ክርስቲያን። ወአልቦ፡ ዘየአምሮ፡ ለሕልመ፡ ሌሊት፡ ዘእንበለ፡ እምዮም፡ ሶበ፡ አስተርአየ፡ ተአምሪሃ፡ ለእግዝእትነ፡ ጽዮን፡ ማርያም፡ በላዕለ፡ ዝንቱ፡ ብእሲ።

፳፪ ወእምድኅረ፡ ዝንቱ፡ ነገር፡ ሖሩ፡ ንጉሥኒ፡ ወጳጳስኒ፡ ኅቡረ፡ ውስተ፡ ይእቲ፡ ቤተ፡ ክርስቲያን፡ እንተ፡ ተሐንፀት፡ በስማ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በፀኤ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ወሥዑ፡ መሥዋዕተ።

፳፫ ወወሀቡ፡ አምኃ፡ ብዙኀ፡ በእንተ፡ ዘገብረት፡ ሎሙ፡ ዘንተ፡ ተአምረ፡ በመዋዕሊሆሙ። ወአፈድፈዱ፡ መልእክታ።

፳፬ ትንብልናሃ፡ ለጽዮን፡ የሃሉ፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ አሜን።

፳፭ ስምዑኬ፡ አ፡ ማኅበረ፡ ወንጌል፡ በቃለ፡ ሃይማኖት፡ ርትዕት፡ በከመ፡ ይቤ፡ ጳውሎስ፡ ልሳነ፡ ዕፍረት፡ ወኵሉ፡ ዘተጽሕፈ፡ ለተግሣፀ፡ ዚአነ፡ ተጽሕፈ።

፳፮ ወይእዜኒ፡ እብለክሙ፡ አ፡ አበውየ፡ ወአኀውየ፡ ማኅበረ፡ ቤተ፡ ክርስቲያን፡ ቅድስት።

፳፯ ለዝንቱሰ፡ ብእሲ፡ እንበለ፡ አእምሮ፡ ሶበ፡ ረስሐ፡ ሥጋሁ፡ በሕልመ፡ ሌሊት፡ አግኃሦ፡ መልአከ፡ እግዚአብሔር፡ እስከ፡ ኮነ፡ ፹፡ በእመት።

፳፰ ወለዘሰ፡ ቦአ፡ በድፍረት፡ ሚመጠነ፡ ይረክቦ፡ መዓት፡ ወመቅሠፍት።

፳፱ ወፈድፋደሰ፡ ለካህናት፡ ወዲያቆናት፡ ወለመነኰሳት፡ እለ፡ ኮንዎ፡ ምዕመናነ፡ ወቅሩባነ፡ ለእግዚአ፡ መናፍስት። (P. 275).

፴ ወባሕቱሰ፡ አልቦ፡ ንጹሕ፡ ዘእንበለ፡ ኃጢአት።

፴፩ ወመኑ፡ ጻድቅ፡ ዘይትወለድ፡ እምአንስት፡ ዘእንበለ፡ ዛቲ፡ ድንግል፡ ንጽሕት፡ ወቡርክት፡ ወውድስት፡ በአፈ፡ ሰብእ፡ ወመላእክት።

፴፪ ወለክሙኒ፡ እለ፡ ተጋባእክሙ፡ ዝየ፡ ለሰሚዐ፡ ተአምሪሃ፡ ለእግዝእትነ፡ ማርያም፡ ቅድስት፡ ባላሂተ፡ ትኩንክሙ፡ እመሥገርተ፡ ሞት፡ ለዓለመ፡ ዓለም፡ አሜን።

፭፡ ተአምር፤

በእንተ፡ ዐቃቤ፡ ቤተ፡ ክርስቲያን፡ ዘአኃዘ፡ ትክቶ፤

፩ ተአምሪሃ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በፀኤ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ አሜን።

፪ ወሀለወት፡ አሐቲ፡ ቤተ፡ ክርስቲያን፡ እንተ፡ ተሐንፀት፡ በስማ፡ ለእግዝእትነ፡ ጽዮን፡ ማርያም። ወብዙኀ፡ ተአምር፡ ወመንክር፡ ዘይትገበር፡ በውስቴታ።

፫ ወሃሎ፡ ብእሲ፡ ዐቃቤ፡ አንቀጸ፡ ቤተ፡ ክርስቲያን፡ መዓልተ፡ ወሌሊተ፡ ወውእቱ፡ ይጠቅዕ፡ መጥቅዐ፡ በኵሉ፡ ጊዜ፡ ወያርኁ፡ ጎዋኅዊሃ።

፬ ወአሐተ፡ ዕለተ፡ ረከቦ፡ ድቀተ፡ ሥጋ፡ ምስለ፡ አንስት፡ እምድኅረ፡ ድራር፡ በጊዜ፡ ምሴት።

፭ ወእምዝ፡ ሐዊሮ፡ ኖመ፡ በከመ፡ ልማዱ፡ ውስተ፡ አንቀጸ፡ ቤተ፡ ክርስቲያን፡ ቅድስት። (P. 276).

፮ ወሶበ፡ ኮነ፡ መንፈቀ፡ ሌሊት፡ ተንሥአ፡ በከመ፡ ሥርዓት፡ ዘልማድ። ወአብርሀ፡ ማኅቶተ። ወረስዓ፡ ለይእቲ፡ ኃጢአት፡ እንተ፡ ገብራ፡ ጊዜ፡ ምሴት። ወቦአ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ፀዊሮ፡ መራጒተ።

፯ ወእምቅድመ፡ ይሳለም፡ አዕማዲሃ፡ ወራግዛቲሃ፡ ለቤተ፡ ክርስቲያን፡ ይቤ፡ ለሊሁ፡ ብእሲ፡ ዐቃቤ፡ አንቀጽ፡ መጽአ፡ ኀቤየ፡ መልአክ፡ ዘየዐቅባ፡ ለቤተ፡ እግዚአብሔር፡ ወለከፈኒ፡ በጽንፈ፡ በትሩ፡ እንተ፡ ገቦየ።

፰ ወይቤለኒ፡ ፃእ፡ ፍጡነ፡ አንተ፡ ርሱሕ፡ እስመ፡ በእንተ፡ ኢያእምሮትከ፡ አእተትኩ፡ መዓትየ፡ እምላዕሌከ። ሶበሰ፡ ቦእከ፡ በድፍረትከ፡ እምሠጠቁከ፡ ለፀኔ፡ ክፍል። ወዘንተ፡ ይቤለኒ፡ መልአክ፡ ዘየዐቅባ፡ ለቤተ፡ እግዚአብሔር።

፱ ይቤ፡ ውእቱ፡ ብእሲ፡ ዘከመ፡ ረከቦ፡ ወበጊዜ፡ ተምዐኒ፡ መልአክ፡ በጽሐ፡ ላዕሌየ፡ ዝንቱ፡ ደዌ፡ ወአኃዘኒ፡ ደመ፡ ትክቶ፡ አንስት።

፲ ወነበረ፡ ውእቱ፡ ብእሲ፡ እንዘ፡ የዐውድ፡ አህጉራተ፡ ወአዕፃዳተ፡ ወምሥያጣተ፡ ወይነግር፡ ለኵሉ፡ ሰብእ፡ እንዘ፡ ይብል፡ ርእዩኪ፡ ዘከመ፡ ረሰየተኒ፡ እግዝእትየ፡ ማርያም፡ ሶበ፡ ቦእኩ፡ ውስተ፡ ቤተ፡ ዚአሃ፡ በርስሐት።

፲፩ ወነበረ፡ ውእቱ፡ ብእሲ፡ በዘከመዝ፡ ደዌ፡ እስከ፡ ዕለተ፡ ሞቱ፡ እንዘ፡ ኢይየብስ፡ ወኢይነጽፍ፡ ደመ፡ ትክቶ፡ አንስት፡ እምውስተ፡ ሥጋሁ፡ ወእንዘ፡ ኢየኀብር፡ ምስለ፡ ሰብእ፡ ኢበጸሎት፡ ወኢበመሥዋዕት፡ በመብልዕ፡ ወኢበመስቴ። (P. 277).

፲፪ ወዝንቱ፡ ኮሉ፡ ምናኔ፡ ወኃሣር፡ ወተሰዶ፡ እማእከለ፡ ጕባኤ፡ መሀይምናን፡ ዘረከቦ፡ በዝ፡ ዓለም፡ ለዝንቱ፡ ረሲዕ፡ ዘረስዓ፡ ኃጢአቱ[159]። ሚመጠነ፡ ይረክቦ፡ ምንዳቤ፡ ወመቅሠፍት፡ ለዘቦአ፡ በድፍረት፡ ወበትዕቢት፡ ውስተ፡ ዛቲ፡ እምነ፡ ቅድስት፡ ቤተ፡ ክርስቲያን፡ እስመ፡ አባሉ፡ ይእቲ፡ ለዘተሰብአ፡ እምቅድስት፡ ድንግል፡ በፀኔ፡ ማርያም፡ ጽዮን።

፲፫ ትንብልናሃ፡ ለእግእዝትነ፡ ማርያም፡ የሃሉ፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ አሜን።

፲፡ ተአምር፤

በእንተ፡ ፩ዱ፡ መኰንን፡ ዘሖረ፡ ውስተ፡ ጸብአ፡ ዕልዋን፤

፩ ተአምሪሃ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በፀኔ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ አሜን።

፪ ወሀሎ፡ ፩ዱ፡ መኰንን፡ መልአከ፡ ኃይሉ፡ ለንጉሥ። ወሖረ፡ ውስተ፡ ፀብዐ፡ ዕልዋን፡ ዘእንበለ፡ ሥምረተ፡ ሕሊናሁ፡ ለንጉሥ፡ ወኅየልዎ፡ እሉ፡ ዕልዋን፡ ለዝኩ፡ መኰንን።

፫ ወሀለወት፡ ምስለ፡ ውእቱ፡ መኰንን፡ ታቦተ፡ እግዝእትነ፡ ጽዮን፡ ማርያም፡ እስመ፡ ሥርዓት፡ ሎቱ፡ እምአበዊሁ፡ ሶበ፡ ጊዜ፡ ሖረ፡ ውስተ፡ ፀብዕ፡ ኢየኀድግ፡ ታቦተ፡ እግዝእትነ፡ ማርያም።

፬ ወካህናትኒ፡ ሥሩዓን፡ ሎቱ፡ ምስለ፡ ይእቲ፡ ታቦት፡ እለ፡ ይተልውዎ፡ ለውእቱ፡ መኰንን። (P. 278).

፭ ወአሜሃሰ፡ ዕለት፡ ሶበ፡ ሖረ፡ ውስተ፡ ፀብዕ፡ ዘእንበለ፡ ፈቃዱ፡ ለንጉሥ፡ በትዕይርተ፡ ልቡ። አውገቦ፡ ዕለት፡ እኪት፡ ሞዕዎ፡ እሉ፡ ዕልዋን፡ ለውእቱ፡ መኰንን፡ ምስለ፡ ሠራዊቱ፡ ወለታቦትኒ፡ ፄወውዋ፡ አረሚ።

159 ለ' P.

፮ ወሶበ፡ ርእያ፡ ፩ዱ፡ እምኔሆሙ፡ ለእሉ፡ ዕልዋን፡ ዘአኀዘ፡ መሥገርተ፡ ሰይጣን፡ ለይእቲ፡ ታቦተ፡ እግዝእትነ፡ ጽዮን፡ ማርያም፡ ይቤሎሙ፡ ለአብያጺሁ፡ እኩያን፡ ርእይዋ፡ ለዛቲ፡ ሰሌዳ፡ መምለኪሆሙ፡ ለክርስቲያን።

፯ ወዘንተ፡ ብሂሎ፡ ተንሥአ፡ በመዓተ፡ ሰይጣን፡ ወነበረ፡ መልዕልቴሃ፡ ለታቦት፡ ውእቱ፡ ዕልው።

፰ ወበጊዜሃ፡ ሰጠቀቶ፡ ወሥፀረቶ፡ ለክልኤ፡ ክፍል፡ ወኮነ፡ ኮለንታሁ፡ ከመ፡ ዘአብሰልዎ፡ ሥጋ፡ ውስተ፡ መቅጹተ፡ ብርት፡ ርሱን።

፱ ወሶበ፡ ርእዩ፡ እሉ፡ አረሚ፡ ዘንተ፡ ተአምራቲሃ፡ ለእግዝእትነ፡ ጽዮን፡ ማርያም፡ ቦ፡ እምኔሆሙ፡ እለ፡ አመኑ፡ ወቦ፡ እምኔሆሙ፡ እለ፡ ጐዩ፡ ኢይነጽርዋ፡ ለይእቲ፡ ታቦት።

፲ ወእምድኅረ፡ ዝንቱ፡ ነገር፡ ሜጥዋ፡ ለታቦተ፡ ማርያም፡ ውስተ፡ ሀገራ፡ በክብር፡ ወበስብሐት።

፲፩ ጸሎታ፡ ወበረከታ፡ ለጽዮን፡ የሃሉ፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ አሜን።

፭፡ ተአምር፤

፩ ታምሪሃ (sic)፡ ለጽዮን፡ እግዝእትነ፡ ማርያም፡ ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ኮልነ፡ ለዓለመ፡ ዓለም፡ አሜን። (P. 279)

፪ ወሀሎ፡ አሐዱ፡ ዲያቆን፡ ዘይትመሐፀን፡ ወዘይትቀነይ፡ ለቤተ፡ ክርስቲያን፡ እግዝእትነ፡ ማርያም፡ ጽዮን፡ እንዘ፡ የሐውር፡ በበወርኁ። ወበአሐዱ፡ እመዋዕል፡ ውእቱ፡ ዲያቆን፡ በፀብአ፡ ሰይጣን፡ ሐመ፡ በእኩይ፡ ሕማም። አእዳዊሁ፡ ወአእጋሪሁ፡ ወክሳዱ፡ ተሰብሩ። ወኮሉ፡ ህዋሳቲሁ፡ ተሴለዩ። ወሥእነ፡ አንሳስሆ (sic)።

፫ ወእንዘ፡ ይፅዕር፡ መጽአት፡ ኅበ፡ ውእቱ፡ ዲያቆን፡ ጽዮን፡ እግዝእትነ፡ ማርያም፡ ምስለ፡ ወልዳ፡ መድኃኔ፡ ዓለም፡ እንዘ፡ ታተሉ፡ መላእክተ፡ ወቅዱሳነ። ወበእደዊሃ፡ ክቡራት፡ ቀብአቶ፡ በቅብዕ፡ ሰማያዊ፡ ዘመዓዛሁ፡ ጥዑም። ወትቤሎ፡ በስእለትየ፡ ወበምሕረተ፡ ፍቁር፡ ወልድየ፡ ትድኅን።

፬ ወፍቁር፡ ወልዳ፡ ፦መድኃኔ፡ ዓለም[160]፡ ገሠሠ፡ ሕዋሳቲሁ፡ በሰሊክ፡ ዘያስተፈሥሕ፡ ወይቤሎ፡ ዝንቱ፡ ዘተገብረ፡ ለከ፡ በምክንያተ፡ እምየ፡ ውእቱ፡ እስመ፡ አልቦ፡ ድኅነት[161]፡ ዘእንበለ፡ እግዝእትነ። ወነገሮ፡ ካዕበ፡ ዘየዐቢ[162]፡ ምስጢረ።

፭ ወጽዮንሂ፡ እግዝእትነ[163]፡ ነገረቶ፡ ብዘኀ (sic)፡ ምስጢረ። ወተሠወረት፡ እምኔሁ። ወውእቱ፡ ዲያቆን፡ ኮነ፡ ሕያወ፡ ከመ፡ ዘኢሐመ፡ ምንተ፡ እስመ፡ አድኅነቶ፡ ጽዮን፡ ማርያም።

፮ ወውእቱ፡ ዲያቅን (sic)፡ ሐዲኅ፡ ንብረተ፡ ዝንቱ፡ ዓለም፡ መነነ፡ ወሐረየ፡ ተቀንዮ፡ ለቤተ፡ ክርስቲያን፡ ዘእግዝእትነ።

፯ ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ዘሰማዕነ፡ ዘንተ፡ ተአምረ፡ ጽዮን፡ ለዓለመ፡ ዓለም፡ አሜን። (P. 280)

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160 መድኃኔዓለም፡ P.

161 ድህ' P.

162 'አ' P.

163 እግዝትነ፡ P.

3.1.2 Translation

Miracles of Mary Zion

First Miracle

1. Miracle of Zion our Celestial Mother. May Her prayer and blessings be with Christian people, forever and ever, Amen.

2. About idol worship: All you Christian people, listen so that we tell you. All scripture was written for our instruction.[164] There was a certain man amongst the sons of Adam, named Seroh.[165] And a son named Bənu[166] was born to Seroh, [and] idol worship began. And a devilish evil tree[167] grew up from his tomb, which causes violation of fasting. Behold an enemy has sown [this] by bringing it from where it was found (Mtt. 13:28).

3. And the name of Bənu has been called Bunä.[168] There were good trees and bad trees which were created on Tuesday, as the Gospel of Matthew says 'A good tree bears good fruit and a bad tree bears a bad fruit' (Mtt. 7:12).[169]

4. Therefore, it became the sacrifice of the children of the Ishmaelites, reaching (even) until their prophet Mohammed [who is] master of the Moslems. As for the Moslems, they have no other sacrifice except it. Until now, it has deceived men and made them violate fasts and festivals, saying 'We have headache'. The *Zar*[170] Satan which dwells over them leads them astray. And the Holy Communion would be ruined and the time of Liturgy would pass into the morrow while they were drinking.

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164 Cf. Rm. 15:4.

165 He is named 'Serug' in the Hebrew Bible, *Serouch* in the LXX. He is the son of Re'u (cf. Gen. 11:20).

166 According to the description of Genesis, the son of Serug (Seroh) is Nahor (cf. Gen. 11:22).

167 The text fails to observe verb-noun/adjective agreement: **ወጎበ፡ መቃብሩሂ፡ በቆለት፡ ዕፅ፡ እኩይ፡ ሰይጣናዊት።** The underlined adjective disagrees with the preceding verb (**በቆለት፡**) and the succeeding adjective (**ሰይጣናዊት፡**). It should be **እኪት፡**.

168 Here an Amharic etymology of the word **ቡና፡** 'coffee' is given. On the other hand, the English name coffee is supposed to be derived from Käfa, a region in southwestern Ethiopia. Mekete (2003: 763–764) discusses various arguments on the origins of coffee. There are four coffee species and all originated in Africa, he remarks. These are: *Coffea arabica* (believed to have originated in the south-western forests of Ethiopia), *Coffea robusta* (believed to have originated in Uganda), *Coffea liberica* (believed to have originated in Liberia) and *Coffea esliaca* (believed to have originated in Southern Sudan). The coffee bush is supposed to be indigenous to Ethiopia; historians testify that the coffee plant was first discovered growing wild in the Käfa region. It also grows wild in southern Arabia. Culturally, coffee plays an important role in Ethiopian society. Rita Pankhurst (2003: 764–765) gives a detailed presentation on the subject.

169 But the verse is from Mtt. 7:17.

170 *Zar* is a pagan devilish spirit.

5. There is testimony to it the commentary to the Proverbs of Solomon saying, 'An evil man with, insolence will do evil' (Prov. 13:10).[171] Having abandoned insolence, if we abandoned drinking how would it diminish us? And if we drink what shall it benefit us? The commentary[172] of the Gospel of Luke says, 'John will be filled with the [Holy] Spirit and he shall drink no strong drink' (Lk. 1:13).[173] As for us, we receive the grace of the Holy Spirit on the fortieth day;[174] then why should our flesh be the dwelling of the Satan *Zar*?

6. May the prayer and blessings of our Mother the Celestial Zion be with all Christian people forever and ever, Amen.

Second Miracle

1. The miracle of Saint Zion our Mother the Celestial. Let Her prayer and blessings be with all of us Christian people, forever and ever, Amen. **(P. 265.)**

2. Listen again so that we tell you a thing that shall strengthen the intellect make certain the understang. [There was] A certain man named Mohammed, master of the Moslems. Out of his great denial, he lived together with demons. One day while he was worshiping he was seized with a severe headache, which he had had ever since his childhood. While he was suffering from this headache, one day the devil came to him in order to lead him astray by trickery. And he said to him 'My beloved Mohammed, what happened to you?' However, the pain that was upon him was [really] the devil himself.

3. Mohammed replied to him, 'I have a headache and am suffering due to this pain'. Then the devil said to Mohammed, 'If I tell you the medicine for your head[ache], will you carry out the desire of my heart?' Mohammed said to him, 'Yes, I will obey. If you heal me then I will do everything you have told me'.

4. Then the devil brought forth to him three plants, which were the plant of *Get*,[175] the plant of *Kusra*[176] and the plant of *Säṭraṭis*.[177] He gave them to Mohammed and said, 'Take this medicine—the plant of *Kusra* which is *Bun*.

171 Actually Prov. 13:11. This does not correspond to the Hebrew Bible.

172 This is not a commentary on Luke. It is Luke itself.

173 Actually Lk. 1:15.

174 Boys are baptized when they are 40 days old.

175 This is the Amharic ጫት፡ *č̣at* (Arabic *qāt, ġāt*, Oromo *jimaa*, Latin *catha edulis*). It is a flowering evergreen shrub native to East Africa and Southern Arabia, more specifically to Yemen, Ethiopia, Somalia, Kenya, Madagascar, and Tanzania. For a brief note on *č̣at*, cf. Ezekiel 2003: 697–698.

176 This is ቡና፡ *bunna*, 'coffee'.

177 It is the Amharic ትንባሆ፡ *tənbaho* 'Tobacco'. It seems to have been little known in Ethiopia prior to the 19th century (cf. Pankhurst 2010: 967–968).

If you drink of it, you will recover quickly from your headache. And it will be a sacrifice in Mecca [and] Medina from generation to generation'. And he showed him all abominable deeds.

5. And Mohammed roasted this *kusra*—plant, that is to say, 'abominable'.[178] He then heated copper of iron and the devil said to him, 'Do [it] in the likeness of my image'. Then Mohammed roasted and made it like black charcoal. Again the devil said to him, 'Unless you do [it] in the likeness of my image, then the sacrifice won't be favored'. He did everything he said to him and Mohammed drank from it. He recovered from the pain of his headache for a short time. After waiting (a while), his headache reappeared periodically.

6. O Celestial Zion our Mother, let your prayer and blessings be with us all the children of baptism forever and ever, Amen.

Third[179] Miracle

1. The miracle of Saint Zion our Saintly Mother the Celestial. Let Her prayer and blessings be with all of us children of baptism, forever and ever, Amen.

2. When Mohammed was sacrificing the *kusra* plant and worshiping, the devil came to him at that time, because of the great love for the book called *Fərqan*,[180] where in chapter 28th is found 'As for writing, write it; but bracket it, so they will not recite it'.[181] Then the devil said to Mohammed 'Teach it to your Moslem colleagues, so that they will not recite what is written'. **(P. 266.)**

3. Then the Moslems, having established and written this command, then put brackets around it in order that [others] should not recite it. He who does recite and interpret this command, thus transgressing it, may he be cursed, may his roots torn out, may his bones will be broken, may his flesh swell up, may his tongue be cutoff, and may his eye go blind.

4. The devil said to Mohammed, 'In saying this, you pronounce an anathema'. Then Mohammed anathematized his Moslem relatives. The bracketed writing means: '*Šəwzin näfahnä wärämha lati ahsänät inabäha*'.[182] This means,

178 The Gəʿəz word ርኩስ፡ 'abominable' has the same consonants as ኩስራ፡, but in a different order.

179 The text says 'second miracle'.

180 Arabic *Furqān*, i.e. the Qur'ān.

181 I do not know where such a verse actually appears in the Qur'ān, if at all. It does not seem to appear in Sura 28 (Al-Qiṣaṣ).

182 Although very distorted, this Qur'anic verse and the one which follows are taken from Sūrat al-Taḥrīm (Excommunication), Sur. 66:12. The transliteration (of the Arabic text) and its equivalent English translation are as: *Wa-maryama bnata ʿImrāna llatī ʾaḥṣanat farǧahā fa-nafaḫnā fīhi min rūhinā wa-ṣaddaqat bi-kalimāti rabbihā wa-kutubihi wa-kānat*

'Mary,[183] the one who was firm in (Her) virginity'. One among the *Allahoč*[184] will descend and will be born [from Her]. *Wä-sädäqät bä-kälimati räbiha bähat näbi*. This is to mean 'He was born without Her knowing a man'.

5. *Allah* means 'God'; *Allahoč* [lit. 'gods'] means 'Trinity': three persons from the beginning. However the Moslems say in *Fərqan*[185] which is their *Inǰīl*[186] 'One person among the three persons descended from heaven and was born of the Virgin'. Saying it ‡…‡, they bracketed it in order not to present a challenge to the law of the devil and not to transgress the anathema of Mohammed. [Instead they] say that, 'God did not descend and was not born', and (this) they also teach to other (people).

6. As for the three plants: the plant of *Get*, the plant of *Kusra* and the plant of *Säṭraṭis*, although their name and appearance are different, their effect is the same. They are sacrifices and offerings to Mohammed in Mecca [and] Medina. Every thing that was done in the land of Egypt.[187]

7. We will tell you the reason for the coming of *Abol*[,] *Tona* [and] *Bäräka*[188] to the land of Ethiopia. Those who were instructed by the relatives of Mohammed brought these three plants which they used[189] in sacrificing. And swearing an oath to each other, they came to the land of Ethiopia to lead the people astray

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min al-ǧānitīna. Here is an English translation of the Qur'ān: 'Mary, the daughter of Imran, who guarded her chastity, and into whose (womb) We breathed of Our Spirit, who testified to the words of her Lord, and His Scriptures, and was one of the obedient' (Sur. 66:12; quoted from MidEastweb, cf. [http://www.mideastweb.org] 24/07/2010).

183 Instead of the usual ማርያም፡ the Gəʿəz text has መሪማ፡.

184 According to the Amharic translation of the text *Allahoč* means Trinity.

185 I.e. Qur'ān.

186 I.e. Gospel.

187 Rita Pankhurst (2003: 764–765) remarks how *č̣at* and coffee were used in Ethiopia: 'Because of its stimulant properties, coffee, often in association with *č̣at*, was used by Muslim mystics as early as the 15th century. It plays an important role in traditional Oromo rites and spirit possession rituals and is taken in some Ethiopian monasteries to stave off sleep during prayers. However, in *Šäwa* in the early 19th century, the Ethiopian Orthodox Church opposed coffee drinking by the laity, on the grounds that it was a Muslim or 'pagan' custom'.

188 These three Amharic terms refer to the three successive brewing of coffee from the same coffee-grounds. Probably their etymology is from the Arabic *awwal* 'first', *iṯnayn* 'second' and *baraka* 'blessing'. Rita Pankhurst (2003: 765) says on the third step of coffee that 'The meaning of the latter [*baraka*] 'blessing', suggests that the ceremony had a religious element'. She also assumes that the derivation of the three brewings and the method of preparation in *ǧäbäna* 'pot' signifies that the procedure was borrowed from Arabia.

189 The Gəʿəz text says ነበሩ፡, which, means 'sat' or 'were'; I have translated according to the context.

and to change their faith. And five Moslems came with them from Egypt to the land of Ethiopia for trade with the three plants: the plant of *Get* which is *Č̣at*, the plant of *Kusra* which is Bun, [and] the plant of *Säṭraṭis* which is tobacco. These are offerings of the Amorites[190] and Mohammedans.

8. As for the Christians, it is not fitting for them to eat and drink of these plants. Those who eat and drink of them, their punishment will be like those who have not been baptized, and their habitation will be in Gehenna.[191] The Book says that 'Adam, the first creature of the Lord, was created in His image[192] before all creatures;[193] he went astray by eating the plant and was expelled from Paradise'. Therefore, I say to you my brothers, do not be led astray through these plants. If you are preparing to eat and drink them, do not enter a church and do not [partake] of the Holy Communion in order not to contaminate the house of the Lord.

9. O Holy Zion the Celestial, safeguard all of us Christians forever and ever, Amen. **(P. 267.)**

Fourth Miracle

About the miracle performed upon the Ark of Zion

1. The miracle of our Lady, Saint, the twofold Virgin Mary Zion, the Mother of God. Let Her prayer and blessings be with us forever and ever, Amen.

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190 The Amorites were an ancient tribe of Canaanites who inhabited the country northeast of the Jordan River as far as Mount Hermon. In the 13th cent. BC, they defeated Moabites, crossed the Jordan, conquered the Hittites and overran Canaan to the sea. Their power was very strong at the beginning but later weakened by the Hebrews at the time of Joshua (cf. Jos. 9–10). They are mentioned as the ancestor of the Hebrews 'Thus says the Lord God to Jerusalem: Your origin and your birth are of the land of the Canaanites; your father was an Amorite, and your mother a Hittite' (cf. Ezek. 16:3). It is also mentioned that they were idol worshipers and did not obey the Lord. As a result Sihon, the Amorite king, was killed (Ps. 136:19).

191 Initially, Gehenna (Gk. *géenna* lit. 'The valley of Hinnom') was the name of the valley of Hinnom near Jerusalem (Jos. 15:8, 18:16). Because some of the Israelites were supposed to have sacrificed their children to Moloch there, the valley came to be regarded as a place of abomination (cf. 2 Kings 16:3, 21:6, 23:10–12). In a later period, it was made a refuse dump and perpetual fifes were maintained there to prevent pestilence. Thus, in the New Testament, Gehenna became synonymous with hell. It used for the final place of torment for the wicked after the Last Judgment (Mtt. 5:29, 10:28, 18:9, Jos 3:6). (Cf. Cross 2005: 1107.)

192 Gen. 1:26.

193 Adam was not the 'first creature', according to Genesis (1:25–26); he was created after animals. The author probably means 'the first human creature' as is common in Ethiopian tradition.

2. This miracle that our Lady Mary Zion did was performed during the reign of a certain king, who loved Her and Her Son Jesus Christ.

3. There was in his royal palace an Ark which was prepared in the name of Our Lady, Saint, the twofold Virgin Mary Zion. They placed Her inside a chest before Her consecration.

4. They found Her withdrawn from the chest, with the lock of the seal of the chest unopened, sitting on purple silk.

5. Seeing this, the guards of the king's treasury were very dismayed. They went in haste and told the king all that had happened concerning this Ark.

6. The king said to them, 'Bring and show me Her, the Ark about whose greatness you have told me'. And they brought Her.

7. When he saw the magnificence of the Ark, he marveled and rejoiced. And he sent Her quickly to the bishop together with the high priests, priests and many deacons, in order to consecrate Her. **(P. 268.)**

8. Then this Ark was consecrated by the hand of the honorable father, the Ethiopian archbishop.

9. And they broght Her in with honor, praise and much singing.

10. They told the king that the Ark was approaching. Then, he went out to welcome the Ark with much exaltation, blowing of horns, flute, bell, and with the sound of fiddle and harp and the beating of drums.

11. He adorned a dwelling for Her. He pitched a black tent raven—colored, and brought Her in for Her to dwell there.

12. On the morrow, this black tent was found white like snow.

13. Then they told the King this miracle of our Lady, Saint, the twofold Virgin Mary Zion, Mother of God.

14. And he gave many offerings which were needed for the church ritual.

15. Subsequently, he assigned for Her many servants to blow the horns.

16. Moreover, he dressed for Her priests and deacons to serve in turn night and day.

17. After the king who loved Her had finished doing all this for Her, then the servants began blowing the horns, and the priests began singing praises disrespectifully and arrogantly, with idle talk and much laughter, as they were accustomed to do in other churches. **(P. 269.)**

18. And immediately our Lady Mary Zion grew angry at them.

19. There were among them some whose throats were blocked, there were some whose heads ached and there were some who were sick in their belly.

20. Everyone was suffering from his own sickness.

21. Then she appeared to the king and said to him: 'Let these boastful and conceited ones not approach me, for their singing and glorification I do not

like. As my father David says 'May my head never be anointed (with) the oil of the sinner' '.[194]

22. After hearing this matter from the mouth of our Lady, Saint, the twofold Virgin Mary, he ordered that none of them should enter the enclosure of that place except for pure priests at the time of the offering of the sacrifice.

23. He brought this Ark of Zion near to him. When sorrow and grief came upon him, he would pray to Her and receive according to what he thought and desired.

24. Then he named her *'Baḥtawit Ṣəyon Maryam'*.[195]

25. This Ark is found in the king's palace to this day.

26. And the kings too, augment magnificence and honor to Her, each in his own period.

27. No one having the stain of sin and a tarnished mind may enter and approach Her until today. **(P. 270.)**

28. As for those approach boldly and shamelessly before men, they will fall into severe sickness, until they say 'Woe to us, woe to us'.

29. And they will say 'This punishment has befallen us due to our boldness, although we knew and were perfectly aware that we will be destroyed because of the fear of man'.[196]

30. Listen now, O! Community of the Holy Church.

31. Do not get into the habit of entering a church without purity and confession, for there are watchful and pure Angels who are guarding it continually.

32. They will take vengeance on Her behalf against anyone who approaches Her with the pollution of sin; for He gave Her a covenant, Her heavenly bridegroom saying, 'If there is anyone who is defiled and who is not pure, let him withdraw'.

33. It is not due to defilement of the bed alone that He commanded withdrawal from the church, but also slanderers and murderers.

34. And anyone who has rancor and vengeance in his heart shall not enter, for this is a great sin.

35. As for those of you who are present here to hear the miracle of our Lady, Mother of your Lord, Mary, men and women, adults and children, according to your names,[197] let the Lord put the fear of Him into your flesh.

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194 Ps. 141:5. That is not what Hebrew of Ps. 141:5 says: 'Let the righteous strike me in kindness, and let him reboke me; it shall be as oil for my head, let not my head refuse it'. But the Gəʿəz and the Septuagint are different from the Hebrew.

195 Lit. 'Zion Mary the hermit'.

196 This is a faithful translation, but the sense is obscure; the text may be corrupt.

197 I.e., one by one.

36. And let Him be with you by day let Him be amongst you at night. **(P. 271.)**

37. And for His Flesh and His Blood, and for the sake of His Mother Mary, let Him forgive you your trespasses and your sins forever and ever, Amen.

Fifth Miracle

About the wonder, performed during the time of a certain king

1. The miracle of our Lady, Saint, the twofold Virgin Mary Zion, Mother of God. Let Her intercession and beseeching be with us forever and ever, Amen.

2. Now listen to the wonder and marvel of the great miracle of our Lady Mary, which was performed during the time of a certain king, who was beloved of Her and beloved of Her Son our Lord and Savior Jesus Christ.

3. This king, out of his great love for Her, built a church for Her in the name of the Blessed, Pure, Mary Zion, the Mother of God. He adorned Her with gold, silver and with precious clothes of purple.

4. Moreover, he appointed for Her many priests and deacons, serving in Her night and day in reciting the Psalms of David, the Cantilation of Yared and the Horologium of the blessed George.

5. Due to the great number of church vessels that the king gave to the Ark of Zion Mary, no one could enter this church without the consent of the king and the children of the church. **(P. 272.)**

6. Her priests did not separate during the night and day time, watching Her in their own turn.

7. One day when the priests were guarding, they fell asleep during the long inside the church compound; and one of them dreamed a dream of the night and poured out in his bed the seed of the body.

8. And when the one who had dreamed[198] was asleep amongst his companions, an angel of the Lord abducted that man from the church without himself or his companions realizing it, took him out, without awakening him from his sleep, that man who had dreamed, and laid him down sleep to after taking him outside the church compound.

9. He removed him far away from the compound to at a distance of eighty cubits. He spent the night there until the dawn without moving from his sleep.

10. When the man awoke in the morning, he looked and down. But he did not realize what had happened to him or who had taken him out to that place.

11. Also those who slept with him disparaged (him) one to another and said 'Where did he go during the long night without our knowing, abandoning the guarding of the Ark of the king?'

198 'dreamed a wet dream'.

12. And the man, having awakened from his bed, called his companions. He said to them, 'Look where I spent the night! And I do not know took me out from inside the compoundand who separated me from you'. **(P. 273.)**

13. And his companions replied and said to him, 'What bad thing happened to you in your bed?'

14. Then he replied to them, 'I dreamed in my sleep. During the time I was dreaming, I was not aware (of it). When I woke up from my sleep where the one who separated me from you had laid me down, it was then that I found the sign of the dream[199] on my organ'.

15. When they heard this speech of that man, they seized him and took him to the high priest.

16. The high priest questioned that man and he told him all what happened.

17. Then the high priest took him and had him stand before the tribunal of the king. And he reported to the advisors of the king so that they might tell it to the king.

18. When the king heard that matter, he marveled and was amazed.

19. He glorified our Lady, the twofold Virgin Saint, Mary, for having performed for him that miracle in his time.

20. And immediately the word of a herald went forth from the king and the bishop saying, 'If there is anyone, whether of the priests, deacons, monks or of the laity, who shall enter the precinicts of the holy church(es) of all our territories country that the Lord gave us to rule, and has a wet dream in the night, let him be excommunicated according to the word of our fathers the Apostles'. **(P. 274.)**

21. Before that time, no one took any (special) care when entering a church. And it is only since the day on which the miracle of our Lady Zion Mary was revealed concering this man that anyone has made any reform to [the sin of] a dream of night.

22. After this thing, the king and the bishop went together to this church, which was built in the name of Our Lady, the twofold Virgin Saint Mary, Mother of God, and they offered a sacrifice.

23. They offered many gifts for having performed for them that miracle, in their time, and they increased serving Her.

24. Let the intercession of Zion be with us forever and ever, Amen.

25. O the community of the Gospel, listen now to the word of the Orthodox Faith, as the sweet -tongued St. Paul says 'Whatever was written [in former days] was written for our instruction'.[200]

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199 I.e., semen.

200 Rm. 15:4.

26. And now, O my fathers and brothers the community of the holy Church, I tell you.

27. Because this man, even though unknowingly, polluted his flesh in a dream of the night, the Angel of the Lord removed him as far as eighty cubits.

28. How great will be the rage and punishment that one will receive if he enters boldly.

29. And particularly priests, deacons and monks, for they are faithful and nearer to the Lord of the Spirits.[201] **(P. 275.)**

30. But there is no one so pure that he is without sin.

31. Who is righteous among those born of woman, except this Virgin, Pure, Blessed and praised by the mouths of men and angels?

32. As for you who have gathered here to hear the miracle of our Lady Saint Mary, let Her be to you a savior from the trap of death forever and ever, Amen.

Sixth Miracle
About the guardian of the Church, who had menses

1. The miracle of our Lady, Saint, the twofold Virgin Mary, the Mother of God. Let Her prayer and blessings be with us forever and ever, Amen.

2. There was a church built in the name of our Lady Zion Mary, and many were the miracles and wonders that were performed in it.

3. There was a man guarding the gate of the church day and night. Always he was ringing a bell and was opening its doors.

4. One day, he had an event of the flesh[202] with a woman after dinner in the evenning.

5. Then he went and fell asleep inside the gate of the holy church as was his custom. **(P. 276.)**

6. And when it was midnight he got up, according to the customary rule, and put on the lamp. But he forgot the sin that he had done in the evening. He entered the church carrying the keys.

7. Before he kissed[203] the columns and doorposts of the church, the guardian of the gate himself said, 'An Angel who was guarding the house of the Lord came to me and touched me with the tip of his staff on my side'.

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201 'Lord of the Spirits' is a common expression for God in the *Book of Enoch* (cf. Hk. 38:2, edition by Knibb 1978).

202 Presumably a euphemism for sex.

203 According to Dillmann (1864: 322) and Leslau (1987: 499) ተሳለመ፡ means 'greet each other'. However, in this context, we interpreate it as 'kissing (i.e. greeting) the church'.

8. 'And he said to me, 'You defiled one! Get out quickly, it is (only) due to your ignorance that I have withdrawn my anger from you. But if you had entered boldly, I would have split you in two parts'. This is what the Angel that guards the church of the Lord said to me'.

9. This man told how it happened to him: 'This sickness befell me, and the menses of women came upon me, at the time that the Angel was angry with me'.

10. That man went wandering over cities, the courtyards and marketplaces, speaking to all the people saying, 'So then, see what my Lady Mary did to me, when I entered Her church in defilement'.

11. That man lived with this disease until the day of his death; the menses of women did not dry up and stop flowing from his flesh, and he did not associate with people, neither in prayer nor in sacrifice, food nor drink. **(P. 277.)**

12. And all this rejection, disgrace and ostracism from amidst the congregation of the faithful which befell him in this world was because of his forgetting his sin. How much more torment and affliction would befall a man who, with boldness and pride enters into this holy church, our Mother, for She is an [integral] part of the One who was Incarnated from the Holy twofold Virgin Zion Mary.

13. Let the intercession of our Lady Mary be with us, forever and ever, Amen.

Seventh Miracle

About a nobleman who went to war against rebels[204]

1. The miracle of our Lady, Saint, the twofold Virgin Mary, the Mother of God. Let Her prayer and blessings be with us forever and ever, Amen.

2. There was a nobleman who was serving as a commander of the royal army.[205] And he went to war against rebels without the king's consent, and these rebels defeated this nobleman.

3. The Ark of our Lady Zion Mary was with this nobleman, as it was a tradition with him since his fathers that he never left behind the Ark of our Lady Mary when he to war.

4. And priests were appointed for him together with this Ark, and they followed this nobleman. **(P. 278.)**

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204 The Gəʿəz ዕልዋን፡ has the connotation of both 'rebels' and 'heretics', i.e. religious rebels.

205 Dillmann (1864: 48–49) gives further meanings for መልአክ፡ in መልአክ፡ ጎይሉ፡ *satrápēs* 'satrap', *éparchos* 'prefect', *anthýpatos* 'governor', *hegemōn* 'counselor', which are attested in Judith 5:2 and Daniel (in Aramaic) 3:2. However, in this text we only maintain 'commander of the royal army'.

5. On that very day when he went to war without the king's permission in the arrogance of his heart, an evil day came upon him [and] these rebels defeated the nobleman together with his army. As for the Ark, the heathens captured it.

6. And when one of these rebels, whom Satan had taken in his trap, saw this Ark of our Lady Zion Mary, he said to his wicked companions: 'Look at this tablet of the cult of the Christians'.

7. Saying this he stood up with diabolic anger. And this rebel sat down upon the Ark.

8. And immediately, she cleaved him and split him in two parts; and all of him became like cooked meat in a red-hot bronze caldron.

9. When these heathens saw this miracle of our Lady Zion Mary, there were some among them who believed and some among them who fled so as not to look upon that Ark.

10. After this thing, they surrendered the Ark of Mary to Her country with honor and praise.

11. Let the prayer and blessings of Zion be with us forever and ever, Amen.

Eighth Miracle

1. The miracle of Zion, our Lady Mary. Let Her prayer and blessings be with us all forever and ever, Amen. **(P. 279.)**

2. There was a deacon who was charged with serving the church of our Lady Mary Zion, going (there) every month. One day, this deacon was attacked by Satan and fell sick with an evil sickness. His hands, feet and neck were broken. All parts of his body were disjointed and he was unable to move.[206]

3. While he was suffering, our Lady Mary came to that deacon with Her Son, Savior of the World, the angels and saints following Her. And with Her honorable hands She anointed him with heavenly oil whose aroma is sweet. And She said to him, 'You shall be saved by my entreaty and by the mercy of My beloved Son'.

4. Then Her Beloved Son, Savior of the World, touched the parts of his body with balsam which gladdens. And He said to him, 'This which was done for you is because of My Mother, for there is no salvation except our Lady'. And furthermore besides he told him a great mystery.

5. And as for our Lady Zion, She told him many mysteries. Then She disappeared from him. And this deacon became healed as if he had never fallen sick with anything, for Zion Mary saved him.

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206 The Gəʿəz text has **አንሳስሦ፡** ; which is a corruption; it apparently represents **አንሳሕስሖ፡** 'the act of moving', but also resembles **አንሶሰወ፡** 'to move, walk' (cf. Leslau 1987: 494, 517).

6. And this deacon, abandoning the life of this world, renounced (it) and chose to serve the church of our Lady.

7. Let Her prayer and blessings be with those of us who heard this miracles of Zion forever and ever, Amen. **(P. 280.)**

3.2 Mälkəʾa Ṣəyon *'Effigy of Zion'*

I have made very small conjectural changes to the printed text of the 'Effigy' as found in [P].

3.2.1 Text

መልክአ፡ ጽዮን[207]**፡**

መልክአ፡ ጽዮን፡ ቅድስተ፡ ቅዱሳን፡ ወላዲተ፡ አምላክ፤

፩ ሰላም፡ ለዝክረ፡ ስምኪ፡ እንተ፡ ይጼዋዕ፡ በወትር፤
በአፈ፡ መላእክት፡ ወሰብእ፡ በኂዜ፡ ስብሐት፡ ወክብር፤
ጽዮን፡ እምነ፡ ንግሥተ፡ ሰማይ፡ ወምድር፤
እለ፡ ይክህዱ፡ ድንግልናኪ፡ ውሉደ፡ ኵነኔ[208]**፡ ወፃዕር፤**
ይጥፍኡ፡ ወይማስኑ፡ እምኵሉ[209]**፡ ሀገር።**

፪ ሰላም፡ ለስዕርተ፡ ርእስኪ፡ በዕንቁ፡ ሰንፔር፡ ሰማያዊ፤
ዘተሰርገወ፡ ናሁ፡ በቤተ፡ መቅደስ፡ ዘሌዊ፤
መድኃኒተ፡ ዓለም፡ ጽዮን፡ እመ፡ ክርስቶስ፡ ሰማያዊ፤
አድንጎኒ (sic)**፡ በእንተ፡ ስምኪ፡ እምነ፡ ሕማም፡ ግብታዊ፤**
ዘአልብየ፡ ጥዒና፡ እስመ፡ አንሰ፡ እደዊ።

፫ ሰላም፡ ለርዕስኪ፡ ክሉለ፡ ፀሐይ፡ ወመብረቅ፤
ወክሉለ፡ ኮከብ፡ ወወርኀ፡ ዘያንፀባርቅ፡ እምርኁቅ[210]**፤**
እመ፡ መለኮት፡ ጽዮን፡ ባላሂት፡ ⌜እምነ፡ ፃዕቅ[211]**፤**
ለእለ[212]**፡ ንሴፎ፡ ት[ን]ብልናኪ፡ ወእለ፡ ነአምን፡ አሚነ፡ ጽድቅ፤**
እምዓለመ[213]**፡ ሥጋ፡ ሰውርኒ፡ ወእም፡ ፍቅረ፡ ብሩር፡ ወወርቅ።**

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207 Cf. pp. 281–286 of the printed text.

208 **ኩ**' P.

209 **እም፡ ኵሉ፡** P.

210 **'ሁቅ፡** P.

211 **እምነፃዕቅ፡** P.

212 **ለዕለ፡** P.

213 **እም፡ ዓለመ፡** P.

፬ ሰላም፡ ለገጽኪ[214]፡ ከመ፡ ነበልባላዊ፡ እሳት፤
ለእለ፡ ይክህዱ፡ ስመኪ፡ ዘይሰመይ፡ ኪዳነ፡ ምሕረት፤
ትንቢተ፡ ነቢያት፡ ጽዮን፡ ወእንተ፡ ሐዋርያት፡ ስብከት፤
ተስፋሆሙ፡ ለሕዝበ፡ ተዋሕዶ፡ ወተስፋ፡ ኵሉ፡ ፍጥረት፤
ወናዛዚተ፡ ሐዘን፡ አንቲ፡ ዘፀውአኪ፡ በጸሎት።

፭ ሰላም፡ ለቀራንብትኪ፡ እምላዕለ[215]፡ አዕይንት[216]፡ ፪ቱ፤
ወፅጉባነ፡ መንፈስ፡ እሙንቱ፤
ስንቀ[217]፡ ርሁባን፡ ጽዮን፡ ንግሥተ፡ ላዕሉ፡ ወታሕቱ፤
ቃለ፡ ኪዳንኪ፡ ለዓምደ፡ ብርሃን፡ ሕይወቱ፤
አምጣነ፡ ውእቱ፡ ሕይወተ፡ ኵልነ፡ ወነአምን፡ ቦቱ።

፮ ሰላም፡ ለአዕይንትኪ፡ ምሥጢረ፡ ሥላሴ፡ እለ፡ ነጸራ፤
አምጣነ፡ አስትየኪ፡ መልአክ፡ ጽዋአ[218]፡ ሕይወት፡ ከመ፡ ዕዝራ፤
እመ፡ ልዕልና፡ ጽዮን፡ ለሙሴ፡ ደብተራ፤
ሠውርኒ፡ እምነ፡ መቅሰፍት፡ ወእምነ፡ ብዙኅ፡ መከራ፤
ወመዓተ፡ ሄሮድስ፡ እምክህደት፡ አምጣነ፡ ይመጽዕ፡ ግሙራ።

፯ ሰላም፡ ለእአዛንኪ፡ ስሙዓነ፡ ስብሐት፡ ምንትው፤
እምቃለ፡ መልአክ፡ ገብርኤል፡ እምነ፡ ሰማይ፡ ፍንው፤
እመ፡ ሐዋርያት፡ ጽዮን፡ ወእመ፡ አበው፤
ዕቀብኒ፡ እግዝእትየ፡ በኵሉ፡ ፍናው፤
እስመ፡ አንሰ፡ አአውድ፡ በአውግር፡ ወበድው።

፰ ሰላም፡ ለመላትህኪ፡ ምሕዋረ[219]፡ አንብዕ፡ እንግዳ፤
እንዘ፡ ትስእሊ[220]፡ ወልደኪ፡ በእንተ፡ ዚአነ፡ ዕዳ፤
አፍጣኒተ፡ ረድዔት፡ ጽዮን፡ ባላሂተ፡ አዳም፡ ⸢እምነ፡ ፍዳ[221]፤
ሰአሊ፡ ለኵልነ፡ በእንተ፡ ስደትኪ፡ እምይሁዳ፤
ወኢታርዕዩነ፡ እምነ፡ ለሲዖል፡ መንገዳ። (P. 281)

214 ለገፅኪ፡ P.
215 'እ'፡ P.
216 አእ'፡ P.
217 ሥ'፡ P.
218 ጽውአ፡ P.
219 ምህ' P.
220 'ዕሊ፡ P.
221 እምነፍዳ፡ P.

፱ ሰላም፡ ለአእናፍኪ፡ ፀገብተ፡ መዓዛ፡ ዘወልድ፤
እለ፡ ያምዕዙ፡ ወትረ፡ ሊቃነ፡ መላዕክት፡ ዘነድ፤
፣እመ፡ ዚአነ[222]፡ ጽዮን፡ ወጽዮን፡ ፣እመ፡ ዋሕድ[223]፤
ንስዕለኪ፡ በአንብዓ፡ ሐዘን፡ ወሰጊድ፤
ወያስተብፅኡኪ፡ ምስሌነ፡ ኵሉ፡ ትውልድ።

፲ ሰላም፡ ለከናፍርኪ፡ ዘነደ፡ መለኮት፡ ሰዓመ፤
ወእለ፡ ያዘንሙ፡ ለነ፡ ስዕለተ፡ ፈጣሪ፡ ዘናመ (sic)፤
ኪደንኪ (sic)፡ ጽዮን፡ እንተ፡ ያድኅን፡ ዓለመ፤
አድኅንኒ፡ እመንሱት፡ ገብረ፡ ዚአኪ፡ ደክታመ፤
ወሥርወ፡ መንሱት፡ ትዕቢት፡ እስመ፡ ላዕሌዮ (sic)፡ ተሰይመ።

፲፩ ሰላም፡ ለአፉኪ፡ ኅብስተ፡ ሰማይ፡ ዘተመገበ፤
በዕደ፡ ፋኑኤል፡ መልአክ፡ ዘይፀውር፡ መሶበ፤
ወሀብኒ፡ ጽዮን፡ ውዳሴ፡ ዘአከ (sic)፡ አስበ፤
ረሥዩ፡ ለእንቲአየ፡ ስመ፡ ዚአኪ፡ ሀሊበ፤
በይነ፡ ዘአነ (sic)፡ ኢይክል፡ ጽምአ[224]፡ ማይ፡ ወረኅበ[225]።

፲፪ ሰላም፡ ለአስናንኪ፡ አምሳላተ፡ ወርኅ፡ ወኮከብ፤
ወይትማሰሉ፡ በመልክእ፡ ፣ከመ፡ ፀአዳ[226]፡ ሀሊብ ፤
ጽዮን፡ እመ፡ አምላክ፡ ወጽዮን፡ መራዓቱ (sic)፡ ለአብ፤
አብእኒ፡ እግዝእትየ[227]፡ ኅበ፡ ዘዚአኪ፡ ምኩራብ፤
ወእሴፎ፡ ስመኪ፡ ምስለ፡ ዘዚአኪ፡ ሕዝብ።

፲፫ ሰላም፡ ለልሳንኪ፡ እምነ፡ መዓር፡ ጥዑም፤
ለዘይሰምዖ፡ በእዝን፡ በጊዜ፡ ጸሎት፡ ወጾም፤
አቀ፞ራሪት፡ አበሳ፡ ወኃጢአት፡ ጽዮን፡ ማርያም፤
እስመ፡ ተንሥኡ፡ ላዕሌየ፡ አፅራረ፡ ፍቅር፡ ወሰላም፤
ወሀብኒ፡ ፍቅረ፡ እምፍቅረ፡ ዚአኪ፡ እም።

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222 እመዚአነ፡ P.
223 እመዋሕድ፡ P.
224 ፅማ፡ P.
225 ’ሀበ፡ P.
226 ከመፀአዳ፡ P.
227 ’ዚ’ P.

፲፬ ሰላም፡ ለቃልኪ፡ ቃለ፡ ርህራሔ፡ ወሣህል፤
አስምእነ፡ ለኵልነ፡ ውሉደ፡ ወንጌል፤
ጽዮን፡ እመ፡ መለኮት፡ ወጽዮን፡ እመ፡ ነበልባል፤
አድኅንነ፡ እመብርሃን፡ እምነ፡ ሙስና፡ ወሀጉል፤
እለ፡ ያመጽኡ፡ አፅራረ፡ አሚን፡ በዛቲ፡ መዋዕል።

፲፭ ሰላም፡ ለእስትንፋስኪ[228]፡ እስትንፋስ (sic)፡ ሕይወት፡ ወፈውስ፤
ለእለ፡ የአምኑ፡ ልበ፡ በኪዳንኪ፡ ቅዱስ፤
ጽዮን፡ እምየ፡ በዘመነ፡ ካህድ፡ ወባእስ[229]፤
ኪያየ፡ ረስዩኒ[230]፡ ፲ከመ፡ ፍቁርኪ[231]፡ ዮሐንስ፤
ወአሚነ፡ ወልድኪ፡ ወዘዘአኪ (sic)፡ እዜኑ፡ ቅድመ፡ ንጉሥ።

፲፮ ሰላም፡ ለጉርዔኪ፡ በጽምአ፡ ማይ፡ ዘተአስረ፤
በስደተ፡ ግብፅ፡ ዮሴፍ፡ አመ፡ ምስሌኪ፡ ሖረ፤
ከመ፡ አስተ[ይ]ኪዮ፡ ለያሬድ፡ ዘስመ፡ ዚአኪ፡ ዘመረ፤
አስትይኒ፡ በርኅራኄኪ[232]፡ ጽውአ፡ ልቡና፡ ሥዉረ[233]፤
ወሥውሪ፡ በደብርኪ፡ [ለ]ዓምደ፡ ብርሃን፡ ሥሙረ።

፲፯ ሰላም፡ ለክሳድኪ፡ ዘይደልዎ፡ አኰቴት[234]፤
ወይፀንን፡ ወትረ፡ ለስግደት፡ ወለጸሎት፤
ጽዮን፡ እመ፡ ብዙኃን፡ ወእመ፡ ፈጣሪ፡ ፀባዖት፤
ሰአሊ፡ በእንቲአየ፡ ወበእንተ፡ ኵሉ፡ ፍጥረት፤
ወወልድኪ፡ አምላክ፡ ሣህል፡ ወምሕረት።

፲፰ ሰላም፡ ለመትከፍትኪ፡ በልዕልና፡ ዘተሰርገወ፤
በልብሰ፡ ብርሃን፡ ወወርቅ፡ ዘፃእደወ፤
በምክንያተ፡ ዚአኪ፡ ጽዮን፡ አንቀጸ፡ ገነት፡ ተርህወ፤
አርህዊ፡ ልቡናየ፡ በአንቀፀ፡ ኃጢአት፡ ዘተአፅወ፤
እስመ፡ ህሊናየ፡ እምነ፡ ድካም፡ ከመ፡ ሰምዕ፡ ተመስወ። (P. 282)

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228 ለዕ' P.
229 'ዕ' P.
230 'ይ' P.
231 ከመፍቁርኪ፡ P.
232 'ርህራሄ'፡ P.
233 'ው' P.
234 አኵ' P.

፲፱ ሰላም፡ ለዘባንኪ፡ ለመድኃኔ፡ ዓለም፡ አትሮንሱ፤
እስራኤል፡ እምግብፅ፡ ወእምገፀ፡ ፈርዖን፡ አመ፡ ፈለሱ፤
ማርያም፡ ጽዮን፡ ታቦተ፡ ሙሴ፡ ወኢያሱ፤
ስመ፡ ዚአኪ፡ ድንግል፡ ፦ለዓምደ፡ ብርሃን[235]፡ ሞገሱ፤
፦ወእለ፡ ይትዌከሉ[236]፡ ስመኪ፡ መንግሥተ፡ ሰማያት፡ ወረሱ።

፳ ሰላም፡ ለእንግድዓኪ፡ ለብርሃነ፡ ዓለም፡ ተቋሙ፤
ሰማየ፡ ሰማያት፡ ጽዮን፡ ለዓማኑኤል (sic)፡ እሙ፤
ንዒ፡ ይቤሉኪ፡ ሰማዕታተ፡ ወልድ፡ አመ፡ ደክሙ፤
ምስለ፡ ብርሃናኤል፡ ላእክኪ፡ ቀታሌ፡ አጋንንት፡ ፦እለ፡ ተረግሙ[237]፤
እስመ፡ ብርሃናኤል፡ ያበርህ፡ ለዘፀልመ፡ ቦሙ።

፳፩ ሰላም፡ ለሕጽንኪ[238]፡ ደብረ፡ እግዚአ፡ ኮሉ፡ ዓለም፤
ወንመስለኪ፡ ንህነ፡ በጽርሐ፡ አርያም፤
ንግሥተ፡ አርያም፡ ጽዮን፡ አጋንንተ፡ ሲዖል፡ ወገሀነም፤
ይዘረዉ፡ በስምኪ፡ መብረቀ፡ ሐጋይ፡ ወከርም፤
ወዘተወከለ፡ በዚአኪ፡ አጋንንተ፡ ያሰጥም።

፳፪ ሰላም፡ ለአእዳውኪ፡ ሠረገላሁ፡ ለወልድ፤
እምነ፡ ሀገር፡ ለሀገር፡ እንዘ፡ ይሰደድ፤
ስመ፡ ዚአኪ፡ ጽዮን፡ ኃይለ፡ ገብረ፡ ሕይወት፡ ዋሕድ፤
፦ከመ፡ ፍቁረ[239]፡ ወልድኪ፡ ረዓየ፡ ምስጢር፡ ዮሐንስ፡ ወልደ፡ ነጐድጓድ[240]፤
ረሥዩኒ[241]፡ ይቤለኪ፡ ገብርኪ፡ ተልሚድ።

፳፫ ሰላም፡ ለመዛርእኪ፡ ፀዋሬ፡ ዓቢይ፡ ምሥጢር፤
ዘይሰመይ፡ ናሁ፡ ፦መድኃኔ፡ ዓለም[242]፡ ክቡር፤
ለእግዚአብሔር፡ ጽዮን፡ ሰማያዊት፡ መንበር፤
አድ[ኅ]ንኒ፡ እግዝእትየ፡ እምኵሉ፡ አጽራር፤
እስመ፡ ተንሥኡ፡ ላዕሌየ፡ ኅልዋነ[243]፡ ሲዖል፡ ወሀገር።

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235 ለአምደብርሃን፡ P.
236 ወእለይትዌከሉ፡ P.
237 እለተረግሙ፡ P.
238 ለህፅ' P.
239 ከመፍቁረ፡ P.
240 ነን' P.
241 'ይ' P.
242 መድኃኔዓለም፡ P.
243 ሕ' P.

፳፬ ሰላም፡ ለኵርናዕኪ፡ ግሩም፡ ወመድምም፤
ፀዋሬ፡ ዘኢይትከሀል፡ ወልድ፡ በዘሰብእ፡ አቅም፤
ደብረ፡ ነበልባል፡ ጽዮን፡ ወደብረ፡ ፀሐይ፡ አዳም፤
እቀብኒ፡ እግዝእትየ፡ እምነ፡ መስቴማ፡ ርጉም፤
ወዝንቱ፡ ያወርድ፡ ጎበ፡ እዜሁ፡ ዘኢይነውም።

፳፭ ሰላም፡ ለእመታትኪ፡ እለ፡ ኢየአርፉ፡ ፲እምነ፡ ፈትል[244]፤
በቤተ፡ መቅደስ፡ ከዊኖሙ፡ ምስለ፡ ፍሱሕ፡ ገብርኤል፤
ማኅቶት[245]፡ ዓለም፡ ጽዮን፡ ወላዲት፡ ወድንግል፤
አንቲ፡ ውእቱ፡ ኃይለ፡ ነገሥታት፡ በጊዜ፡ ቀትል፤
ወአንቲ፡ እሙ፡ ለካህናት፡ አክሊል።

፳፮ ሰላም፡ ለእራኃትኪ፡ ውሁባነ፡ መና፡ ወጽዋዕ፤
እምነ፡ ሕሊና፡ ወልብ፡ ለዘይስእለኪ[246]፡ ሰብእ፤
ጽዮን፡ ባላሂት፡ እምነ፡ ረሀብ፡ ፅኑዕ፤
፲ከመ፡ ያድኅነነ[247]፡ እምነ፡ ረሀብ፡ ወፅምዕ፤
ሰአሊ፡ ጎበ፡ ወልድኪ፡ ወሀቤ፡ መና፡ ኅቡዕ[248]።

፳፯ ሰላም፡ ለአፃብዕኪ፡ አምሳላተ፡ ቃላት፡ ፲ቱ፤
እምብርሃነ፡ ፀሐይ፡ ያበርሁ፡ አፃብአ፡ ዚአኪ፡ እሙንቱ፤
ምስጢረ፡ ኢሳይያስ፡ ጽዮን፡ ወለኤርምያስ፡ ትንቢቱ፤
አንብርኒ፡ ምስለ፡ ዕዝራ፡ እስከ፡ የሐልፍ፡ መዓቱ፤
ለወልድኪ፡ ፲መድኃኔ፡ ዓለም[249]፡ እግዚአ፡ ላዕሉ፡ ወታሕቱ።

፳፰ ሰላም፡ ፲ለአጽፋረ፡ እዴኪ[250]፡ እምነ፡ ከዋክብት፡ ዘያፀድሉ፤
ወሠይፈ፡ ነበልባል፡ እሙንቱ፡ ለአጋንንት፡ ሲያል፡ ኵሉ፤
ንግሥተ፡ መላእክት፡ ጽዮን፡ ወንግሥተ፡ ታሕቱ[251]፡ ወላዕሉ፤
ሶበ፡ መጽአ፡ ለተፃብአ፡ ሳጥናኤል፡ በኃይሉ፤
፲እለ፡ ይትአመኑ[252]፡ በስምኪ፡ ምስለ፡ ሠራዊቱ፡ ይቅትሉ። (P. 283)

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244 እምነፈትል፡ P.
245 ማህ' P.
246 ለዘይሥዕለኪ፡ P.
247 ከመያድኅነነ፡ P.
248 ህ' P.
249 መድኃኔዓለም፡ P.
250 ለአጽፋረዕዴኪ፡ P.
251 'ህ' P.
252 እለይትአመኑ፡ P.

፷፱ ሰላም፡ ለአጥባትኪ፡ ሙሐዘ፡ ሀሊብ፡ ዘድንግልና፤
አንቲ፡ ውእቱ፡ ዕፀ፡ ምልክአም፡ ዘደብረ፡ ሲና፤
ማዕሰረ[253]፡ አጋንንት፡ ስምኪ፡ ጽዮን፡ ወለተ፡ ሐና፤
ወተአሥረ፡ በስምኪ፡ ምስለ፡ ሠራዊቱ፡ ሳጥና፤
ይትቀጠቀጥ፡ በኃይልኪ፡ ወኢይረክብ፡ ጥዒና።

፸ ሰላም፡ ለገቦኪ፡ ሠቀ፡ ሰማያዊ፡ ዘአጠቀ፤
እንተ፡ ይመስል፡ መብረቀ፤
ወስመ፡ ዚአኪ፡ ጽዮን፡ ይከውነኒ፡ ሥንቀ[254]፤
ሶበ፡ ሰምዐ[255]፡ ስመ፡ ዚአኪ፡ እንተ፡ ይሰማዕ፡ ርሑቀ[256]፤
ዲያብሎስ፡ ደንጊያ፡ በእደ[257]፡ ብርሃናኤል፡ ወድቀ።

፸፩ ሰላም፡ ለከርሥኪ፡ እምነ፡ ዓለማት፡ ዘከብረ፤
የዐቢ[258]፡ ወይትሌዓል፡ እስመ፡ ዘኢይፀወር፡ ዖረ፤
እመ፡ ማኅየዊ[259]፡ ጽዮን፡ ንዌድሰኪ፡ ወትረ፤
ዘይሰመይ፡ በስምኪ፡ ታቦተ፡ ሙሴ፡ ዘተገብረ፤
ማኅደረ፡ ሰይጣን፡ ዳጎን፡ ቀጥቀጠ፡ ወሰበረ።

፸፪ ሰላም፡ ለልብኪ፡ ምሉአ፡ ርህራሄ፡ ወምሕረት፤
ምስለ፡ ሰጊድ፡ ወጸሎት፤
ለዘጸልመ፡ ቦቱ፡ ጽዮን፡ ብርሃነ፡ ሌሊት፤
አብራሂ፡ ልቡናየ፡ በዘመነ፡ ፍጻሜ፡ ወሰማኂት፤
እስመ፡ ይበዝኑ፡ አፅራርኪ፡ ወአፅራረ፡ ወልድኪ፡ ጸባዖት።

፸፫ ሰላም፡ ለኵልያትኪ፡ ፦እለ፡ ያጤይሱ[260]፡ ሠናያተ፤
ዘይከውን፡ ለኃጥአን፡ ምሕረተ፡ ወሕይወተ፤
ነቅዓ፡ መድኃኒት፡ ጽዮን፡ ወሀብኒ፡ መድኃኒተ፤
እስመ፡ ይከውን፡ መድኃኒተ፡ ኵሉ፡ ሥጋ፡ ወልድኪ፡ ዘተከብተ፤
እምነ፡ ከሀድያን፡ ወዕቡያን[261]፡ ወእለ፡ ገብሩ፡ ኃጢአተ።

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253 ማለዕረ(sic) ፡ P.
254 ስ' P.
255 'አ፡ P.
256 'ሁ' P.
257 'ዕ' P.
258 'አ' P.
259 'ህ' P.
260 እለያጤይሱ፡ P.
261 ወእ' P.

፴፬ ሰላም፡ ለሕሊናኪ፡ ምሕረተ፡ ኃጥእ፡ ዘይሔሊ፤
እንተ፡ በንስሐ፡ ተመይጠ፡ ⌜ከመ፡ ጳውሊ[262]፤
ጽዮን፡ ድንግል፡ ኀበ፡ ወልድኪ፡ ሰአሊ፤
ወአድኅንኒ፡ በርህራሄኪ፡ እምዲያብሎስ፡ ቀታሊ፤
እስመ፡ ድኩም፡ አነ፡ ዘዚአኪ፡ ወአሊ።

፴፭ ሰላም፡ ለአማዑትኪ፡ እግዚአብሔር፡ ዘገብሮ፤
ወእምነ፡ ኵሉ፡ አክበሮ፤
ማርያም፡ ጽዮን፡ ⌜ለመድኃኔ፡ ዓለም[263]፡ ማኅደሮ[264]፤
ዘፀውአ፡ ስመ፡ ዚአኪ፡ ወዘገብሮ፡ ተዝካሮ፤
ክሳዶ፡ ለዲያብሎስ፡ በሠይፈ፡ ጸሎቱ፡ መተሮ።

፴፮ ሰላም፡ ለንዋየ፡ ውስጥኪ፡ በመንፈስ፡ ቅዱስ፡ ልምሉም፤
ወዘያጠፍዕ፡ ናሁ፡ መንፈሰ፡ ድካም፡ ወሕማም፤
ማርያም፡ እምየ፡ ደብረ፡ ፀሐይ፡ ወሰላም፤
አጥፍኢ፡ ወዘርዝሪ፡ ምክረ፡ ዲያብሎስ፡ ኢግሩም፤
እስመ፡ ላዕሌየ፡ መከረ፡ ያጥፍአኒ፡ እምንዋም።

፴፯ ሰላም፡ ለሕንብርትኪ፡ ማዕከለ፡ ከርሥ፡ ዘሀለወ፤
ክቡር፡ ወልዑል፡ ወበልብሰ፡ ሰማይ፡ ተሰርገወ፤
አግአዚት፡ ጽዮን፡ በክህደት፡ ዘተፄወወ፤
አግብኢ፡ መንገሌኪ፡ ሃይማኖቶ፡ እስከ፡ ለበወ፤
ወመንገሌሁ፡ ፈንዊ፡ ገብርኤልሃ፡ ዘተፈነወ።

፴፰ ሰላም፡ ለማሕፀንኪ[265]፡ ማኅደረ፡ ኢየሱስ፡ ክርስቶስ፤
ዘተከለለ፡ ናሁ፡ በመንፈስ፡ ቅዱስ፤
ጽዮን፡ ማኅደረ[266]፡ አምላከ (sic)፡ ወጽዮን፡ ማኅደረ[267]፡ ንጉሥ፤
ይቄድሱኪ፡ መላእክት፡ እንዘ፡ ይቀውሙ፡ በመርስ፤
እስመ፡ ድንግል፡ ማኅደረ[268]፡ ክርስቶስ፡ ወተስላስ። (P. 284)

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262 ከመጳውሊ፡ P.
263 ለመድኃኔዓለም፡ P.
264 'ሀ' P.
265 'ሀ' P.
266 'ሀ' P.
267 'ሀ' P.
268 'ሀ' P.

፴፱ ሰላም፡ ለሐቃኪ[269]፡ ከመ፡ ብርተ፡ ሐሢን፡ ዘፀንአ፤
ወያስተአፅብ፡ ሰብአ፤
ጽዮን፡ ስምኪ[270]፡ ያረዊ፡ ጽምአ፤
ወያፀግብ፡ ከሢኖ፡ ጎብስተ፡ ሕይወት፡ ለዘበልአ፤
ወዕቀቢዮ፡ ለዘደረሰ፡ ዘዚአኪ፡ መልክአ።

፵ ሰላም፡ ለአቁያፅኪ፡ ህልያነ፡ ፀጋም፡ ወየማን፤
ወልቡሳነ፡ ሥጋ፡ ወማዕሰ፡ ምሉአ፡ መንፈስ፡ ወብርሃን፤
አልህቅኒ፡ እምየ፡ ደብረ፡ ፀሐይ፡ ጽዮን፤
አጥብብኒ፡ በርህራሄኪ፡ እምነ፡ ኵሉ፡ ጠቢባን፤
ወአቁምኒ፡ ምስለ፡ ጻድቃን፡ በደብረ፡ ጽዮን፡ መካን።

፵፩ ሰላም፡ ለአብራክኪ፡ ዘአስተብረካ፡ በመቅደስ፤
ለአብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፤
አንቀፀ፡ ገነት፡ ጽዮን፡ እመ፡ ኢየሱስ፡ ክርስቶስ፤
አድጎንኒ፡ እማየ፡ ሙስና፡ ወእምነ፡ መቅሰፍት፡ ወተፅናስ፤
ወአንሰ፡ ገብርኪ፡ ድኩመ[271]፡ አእምሮ፡ ወንዑስ።

፵፪ ሰላም፡ ለአእጋርኪ፡ ተወካፌ፡ እቅፍት[272]፡ ወአስዋከ፡ ግብፅ፤
እንዘ፡ የሐውሩ፡ በረዊፅ፤
ሠረገላ፡ ኤልያስ፡ ጽዮን፡ ወትንቢተ፡ ኢሳይያስ፡ ወልደ፡ አሞፅ፤
ባልህኒ፡ እግዝእትየ፡ እምኵናተ፡ ፀላሚ፡ ወሐፅ፤
እስመ፡ ኢይክል፡ አንሰ፡ ገብርኪ፡ ድንጉፅ።

፵፫ ሰላም፡ ለሰኮናኪ፡ ቀዳሴ፡ ሐቅለ፡ ግብፅ፡ ወቃዴስ፤
እምነ፡ ጣዖታት፡ ዘአእባን፡ ወማኅደረ[273]፡ ሰይጣን፡ ርኵስ[274]፤
ኢትመንንኒ፡ ጽዮን፡ በርእሰ[275]፡ ባሕታዊ፡ መነኰስ[276]፤
ዘይሰመይ፡ ገብረ፡ ሕይወት፡ ወእንተ፡ የሐውር፡ በመንፈስ፤
ወዘሐነፀ፡ በስምኪ፡ ሕንፃ፡ ቤት፡ ወተስላስ።

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269 'ቁ' P.
270 'መ' P.
271 'ኵ' P.
272 ሕ' P.
273 'ህ' P.
274 'ኩ' P.
275 'ዕ' P.
276 'ኮ' P.

፵፬ ሰላም፡ ለመከየድኪ፡ ሱቱፋን፡ ሥቃይ፡ ወፃማ፤
ወለአፃብእ፡ ዘእግርኪ፡ እምነ፡ ፍኖት፡ ዘደክማ፤
ጽዮን፡ ባሕታዊት፡ ሰዋስወ፡ ራማ፤
አእርቅኒ፡ አራቅትየ፡ ምስለ፡ ወልድኪ፡ ፌማ፤
ወአንቲ፡ ተአምሪ፡ ለነፍስየ፡ ድካማ።

፵፭ ሰላም፡ ለአጽፋረ፡ እግርኪ፡ ብርሃናተ፡ ሰማይ፡ ወምድር፤
አመ፡ የሐውራ፡ ለስደት፡ እምነ፡ ሀገር፡ ለሀገር፤
ሰዋስወ፡ ነፍሳት፡ ጽዮን፡ ወጽዮን፡ ሐመር፤
አዕርግኒ[277]፡ መንገለ፡ ሰማይ፡ ወአእድውኒ፡ እምባሕር፤
ከመ፡ ኢያውእየኒ፡ ባሕረ፡ እሳት፡ እምነ፡ ዘዚአየ፡ ግብር።

፵፮ ሰላም፡ ለቆምኪ፡ አምሳለ፡ ሐመልማል፡ ዘሙሴ፤
ዘይደልዎ፡ ውዳሴ፤
ስዕለተ፡ ዚአኪ፡ ጽዮን፡ ያጸድቅ፡ አባሴ፤
ወሰአሊ፡ በእንቲአየ፡ በጎበ፡ ቅድስት፡ ሥላሴ፤
እስመ፡ ኃጢአትየ፡ የዐቢ[278]፡ እምኃጥአቱ (sic)፡ ለምናሴ።

፵፯ ሰላም፡ ለመልክእኪ፡ አምሳለ፡ ነበልባል፡ ዘማህቶት፤
እንተ፡ ያበርህ፡ በሌሊት፤
ጽዮን፡ መንበረ፡ ጻባዖት፡ ወጽዮን፡ መንበረ፡ መለኮት፤
ኪሩቤል፡ ወሱራፌል፡ ይቄድሱኪ፡ በልሳናት፤
ምስለ፡ ሚካኤል፡ ወገብርኤል፡ ሊቃነ፡ መላእክት፡ ወኃይላት።

፵፰ ሰላም፡ ለፀአተ፡ ነፍስኪ፡ ባላሒተ፡ ነፍሳት፡ እምደይን፤
ወእም፡ ዲያብሎስ፡ ርጉም፡ ወተአዛዚሁ፡ ሰይጣን፤
ጽዮን፡ ኃይልኪ፡ ያጠፍዕ፡ ወያማስን፤
አጋንንተ፡ ሲኦል[279]፡ አፅራረ፡ ሰብእ፡ ምስለ፡ ዲያብሎስ፡ ምኑን፤
ያሰጥም፡ በኃይልኪ፡ ገብርኪ፡ ⌜ዓምደ፡ ብርሃን[280]። (P. 285)

277 አእ' P.
278 የአቢ፡ P.
279 'ዖ' P.
280 አምደብርሃን፡ P.

፶፱ ሰላም፡ እብል፡ በድነ፡ ሥጋኪ፡ ከመ፡ ከልበኒ፡ ምዑዝ፤
ወልምላሜሁ፡ ይሜኒ፡ ከመ፡ ዘሊባኖስ፡ አርዝ፤
፲እመ፡ አምላክ[281]፡ ጽዮን፡ ፲ስመ፡ ዚአኪ[282]፡ ሐዋዝ፤
ሰድኒ፡ መንገለ፡ ጽድቅ፡ ወኅብስተ፡ ገነት፡ ኅቡዝ፤
ወአነ፡ ለወልድኪ፡ ወለዘዚአኪ፡ እዙዝ።

፷ ሰላም፡ ለግንዘተ፡ ሥጋኪ፡ በልብሰ፡ ብርሃን፡ ግልቡብ፤
እንተ፡ ይመስል፡ ብርሃኑ፡ አምሳለ፡ ፀሐይ፡ ወኰከብ[283]፤
ጽዮን፡ አንቲ፡ ትዕግሥተ፡ አብርሃም፡ ወኢዮብ፤
ሰውርኒ፡ እምነ፡ ዓለም፡ እንተ፡ ታወርድ፡ ውስተ፡ ግብ፤
ወንተልወኪ፡ በስደት፡ በሐዲግ (sic)፡ እም፡ ወአብ።

፷፩ ሰላም፡ ለመቃብሪኪ (sic)፡ ማኅደረ፡ ሠለስቱ[284]፡ ዕለት፤
ወለፍልሰትኪ፡ ሰላም፡ ወዘዚአኪ፡ ዕርገት፤
ተስፋ፡ መላእክት፡ ጽዮን፡ ወተስፋ፡ ዕደው፡ ወአንስት፤
ይልህሱ፡ ፀበለ፡ እግርኪ፡ ሊቃነ፡ መላእክት፡ ወነገሥታት፤
እስመ፡ አንቲ፡ እመ፡ አምላክ፡ ወላዕለ፡ ኵሉ፡ ፍጥረት።

፷፪ በእሉ፡ ሰ[ን]በታትኪ፡ ንስእለኪ፡ ድንግል፤
ፀሐየ፡ ፀሐያት፡ እምነ፡ ወእመ፡ ምሕረት፡ ወሣህል፤
ወንቄድሰኪ፡ ጽዮን፡ እመ፡ ክርስቶስ፡ ልዑል፤
ለዘተሰምየ፡ በስምኪ፡ ገብረ፡ ዚአኪ፡ ወተክል፤
ኢታብዒ፡ ንግሥትየ፡ ውስተ፡ ገሐነም፡ ወሲያል።
ስብሐት፡ ለኪ፡ ጽዮን፡ እመ፡ አዶናይ፤
ስብሐት፡ ለኪ፡ ጽዮን፡ ደብረ፡ ብርሃን፡ ወደብረ፡ ፀሐይ፤
ስብሐት፡ ለኪ፡ ጽዮን፡ ለባሕታዊያን (sic)፡ ሲማይ፤
ስብሐት፡ ለኪ፡ ጽዮን፡ ኃይለ፡ ሰማዕታት፡ ወምስካይ።

፷፫ ንዑ፡ ንስግድ፡ ለጽዮን፡ ማርያም፤
ንዑ፡ ንስግድ፡ ፲ለመድኃኔ፡ ዓለም[285]፡ እም፤
ንዑ፡ ንስግድ፡ ለተስፋ፡ ቀዳማዊ፡ አዳም፤
ንዑ፡ ንስግድ፡ በፍርሃት፡ ለንግሥተ፡ ሰማይ፡ ወአርያም፤
በይነ፡ ዘይደልዋ፡ ሰጊድ፡ ለዓለም፡ ወለዓለመ፡ ዓለም፡ አሜን። (P. 286)

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281 እመአምላክ፡ P.

282 ስመዚአኪ፡ P.

283 ወኮ' P.

284 ሰ' P.

285 ለመድኃኔዓለም፡ P.

3.2.2 Translation

Effigy[286] of Zion

Effigy of Zion, Holy of Holies, the Mother of God

1. Salutation to the mention of Your **name**, which is invoked continually;
By the mouths of Angels and men at the time of praise and glory;
Our Mother Zion, the Queen of heaven and earth;
Those who deny Your Virginity, children of punishment and torment;
Let them vanish and be destroyed from every country.

2. Salutation to the **hair** of Your head, which is decorated with the celestial gem of Sapphire;
Behold! In the sanctuary of Levi;[287]
Savior of the world Zion, the Mother of Christ the heavenly;[288]
Save me for the sake of Your name from sickness which comes suddenly;
I have no health, for I am sick.

3. Salutation to Your **head**, which is surrounded by Sun and lightning;
And surrounded by Star[s] and the Moon which shine from a distance;
Mother of Divinity, Zion, savior from distress;
For us who hope for Your intercession and who believe in the true faith;
Hide me from the world of flesh and from the love of silver and gold.

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286 In this section the Ge'ez term *Mälkə'* is translated as 'effigy' (pl. 'effigies'). Habtemichael (2007: 701) lists different Effigies of St. Mary (such as: *Mälkə'a Maryam*, *Mälkə'a Kidanä Məhrät*, *Mälkə'a Śə'əl*, *Mälkə'a Maryam Ṣəyon*, *Mälkə'a Edom*, *Mälkə'a Qʷəsqʷam*, *Mälkə'a Fəlsäta*, *Mälkə'a Lədäta*, *Mälkə'a Bä'ata*). Budge (1933: 236–244) presents 'Salutations of the members of the body of the Blessed Virgin Mary', which contains 42 hymns. Nevertheless it differs from the commonly used effigy of Mary in the EOTC. EMML 1220 (ff. 5^{r}–10^{r}) preserves *Mälkə'a Ṣəyon*, but it differs from the text I present here. It goes: **ሰላም፡ ለዝክረ፡ ስምኪ፡ ከመ፡ ኮለ፡ ገዳም፡ ዘይጼኑ፤ ለሥዕርተ፡ ርእስኪ፡ ሰላም፡ ወለርእስኪ፡ በበዘመኑ፤** …

287 Among the Israelites the tribe of Levi was assigned special responsibility for the Ark and the Tabernacle (for example Num. 1:50, Deut. 10:8).

288 There is also similar expression of Christ in the chant of Epiphany as **ተጠምቀ፡ ሰማያዊ፡ በእደ፡ መሬታዊ።** 'The heavenly one [i.e. Christ] has been baptized by the hand of the earthly one (i.e. John the baptist)' (cf. *Mäṣḥafä Dəggʷa*, *Mäskäräm* 1st, *Wazema Zäzäwätr*, Tənśa'e publishing House 1988: 11). Similarly, Dillmann's antiphonary records: **እፎ፡ አጥመቆ፡ በመይ** (sic)**፡ መሬታዊ፡ ለሰማያዊ፡** 'How the terrestrial baptized the celestial with water?' (cf. Hammerschmidt 1988: 154).

4. Salutation to Your **face**, like flaming fire;
For those who deny Your name called 'Covenant of Mercy';
Zion, [the] prophesy of the Prophets and preaching of the Apostles;
Hope of the people of *Täwaḥədo* and hope of all creatures;
And You are consoler from grief for him who called upon You in prayer.

5. Salutation to Your **eyelashes** above Your two eyes;
They are satiated with spirit;
Zion, provision for those who are hungry, Queen of above and below;
The word of Your covenant is life to *ʿAmdä Bərhan*;[289]
For He is life of us all and we believe in Him.

6. Salutation to Your **eyes**, which looked at the Mystery of the Trinity;
For the Angel[290] made You drink the cup of life like Ezra;
Exalted Mother Zion, Tabernacle of Moses;
Hide me from punishment and from many temptations;
And from denial (of) the wrath of Herod, for it will come always.

7. Salutation to Your **ears**, hearers of twin praise;
From the word of the Angel Gabriel, sent from heaven;
Zion, mother of Apostles and mother of Fathers;
My Lady, safeguard me in all ways;
For I am wandering around mountains and wilderness.

8. Salutation to Your **cheeks**, the course of tears [that come as] guests;
While You beseech your Son concerning our debt;
Zion, the one who quickens help, savior of Adam from punishment;
Pray for us all for the sake of Your exile from Judah;
And do not cause us, our Mother, to see the path to Hell. (P. 281.)

9. Salutation to Your **nostrils**, full of the aroma of the Son;
Which the Archangels of fire are continually filling with sweet odor;
Zion our Mother and Zion Mother of the One;[291]
We beseech You with tear of grief and prostration;
And all generations declare You 'blessed' together with us.

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289 Lit. 'Column of light'. But from this and several succeeding *arkes* (no. 16, 19, 48), we can assume that this name may refer to the composer of *Malkəʾa Ṣəyon*.

290 According to the Ethiopian tradition the angel who feed St. Mary is Fanu'el (cf. *arke* 11 bellow).

291 Implies Jesus—the only begotten Son of the Father.

10. Salutation to Your **lips**, which the flame of Divinity kissed;
And which caused to rain, upon us the rain of entreaty of the Creator;
Zion, Your covenant which saves the world;
Save me, Your poor servant, from temptation;
For pride, the root of temptation, is appointed over me.

11. Salutation to Your **mouth**, which is fed with heavenly bread;
By the hand of the Angel Fanu'el, who bears the platter;
And give me, o Zion, the wage [of] your praise;
Make Your name [like] a milk, to me;
For my sake; I cannot bear the thirst of water and hunger.

12. Salutation to Your **teeth**, the images of the Moon and the Star;
And they are likened by image to white milk;
Zion, Mother of God and Zion bride of the Father;
My Lady, cause me to enter your sanctuary;
And I hope in Your name together with Your people.

13. Salutation to Your **tongue**, which is sweeter than honey;
For the one who hears it at the time of prayer and fasting;
Zion Mary, [you are] the one who cools transgression and sin;
For the enemies of love and peace have risen against me;
Mother, give me love, from Your love.

14. Salutation to Your **word**, which is the word of compassion and mercy;
Cause us all to hear, children of the Gospel;
Zion Mother of Divinity and Zion Mother of the Flame;
Save us, Mother of Light, from perdition and destruction;
[From] those who bring the enemies of faith during this time.

15. Salutation to Your **breath**, the breath of life and healing;
For those who make the heart believe in Your holy covenant;
Zion, my Mother in the time of denial and conflict;
Make myself like Your beloved John;
And I will proclaim the faith in Your Son and Yourself before the King.

16. Salutation to Your **throat**, which is bound by the thirst for water;
Joseph went with you in [Your] exile to Egypt;
As You caused Yared to drink, who praised Your name in song;
Make me drink (from) the hidden cup of understanding in Your compassion;
And shelter in Your mountain *ʿAmdä Bərhan*, (may he be) acceptable.

17. Salutation to Your **neck**, which deserves praise;
It bows continually in worship and prayer;
Zion mother of many and mother of the Creator, [Lord of] Hosts;
Pray for me and for all creatures;
You and Your Son, God of mercy and compassion.

18. Salutation to Your **shoulders**, decorated by the Highest;
White in Your garment of light and gold;
[O!] Zion, because of You, the gate of Paradise is opened;
Open my understanding, which is shut up by the gate of sin;
For my mind has melted like wax out of weakness. (P. 282.)

19. Salutation to Your **back**, the throne of the Savior of the World;
When the Israelites departed from Egypt and from the face of Pharaoh;[292]
Mary Zion, the Ark of Moses and Joshua;[293]
Your name is grace for *ʿAmdä Bərhan*;
Those who trust in Your name will inherit the Kingdom of Heaven.

20. Salutation to Your **chest**, which is the stand of the Light of the World;
Heaven of heavens, Zion the Mother of Immanuel;
The martyrs of the Son say to You, 'Come' as they grow weak;
With Bərhana'el Your messenger, slayer of the cursed demons;
For Bərhana'el gives light to those who are in darkeness.

21. Salutation to Your **bosom**, mountain of the Lord of the entire world;
And we liken You to the palace of the highest[294] heaven;
Zion the Queen of the highest; the demons of Hell and Gehenna,
Lightning of summer and winter will be scattered by Your name;
The one who trusts in (what is) Yours shall sink the demons.

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292 The allegorical reference is to the backs of the Israelites as they fled.

293 The Ark of the Covenant is called by various titles, such as 'Ark of the Lord', 'Ark of God', 'Ark of Testimony', 'Ark of the Law' etc. By extension, in the Ethiopian tradition it is also called in relation to Moses (i.e. 'Ark of Moses'), as he received it from the Lord at Mt. Sinai (Exod. 24). Joshua, the successor of Moses as leader of Israelites, did many wonders with the help of the Ark (Josh. 3:1ff.). Hence the composer of this effigy relates the Ark with both: 'Ark of Moses and Joshua'.

294 **ኦርያም፡** is translated as 'highest'.

22. Salutation to Your **hands**, chariot of the Son;
From country to country while He was fleeing;[295]
Zion, Your name is power to the one *Gäbrä Ḥəywät*;[296]
Like the beloved of Your Son—John, seer of mysteries,[297] the son of Thunder;
'Make me (Your)' disciple, Your servant says to You.

23. Salutation to Your **arms**, bearers of great mysteries;
Behold Him who is called the glorious Savior of the World;
Celestial Zion, throne for the Lord;
My Lady, save me from all [my] enemies;
For the custodians[298] of Hell and country are raised against me.

24. Salutation to Your **elbow**, awesome and astonishing,
Bearer of the Son over whom the capacity of man cannot gain power;
Zion, the mountain of flame and beautiful mountain of the Sun;
My Lady, safeguard me from the cursed Satan;
For he causes (man) to descend to [the place of] its worm that does not sleep.

25. Salutation to Your **forearms**, which have no rest from spinning;
They are in the temple together with the joyful Gabriel;
Lamp of the World, Zion, Mother and Virgin;
You are the might of kings at the time of battle;
And you are His Mother, the crown of priests.[299]

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295 The reference is to Jesus' flight as an infant (Mtt. 2:12 ff.).

296 This implies St. *abunä* Gäbrä Mänfäs Qəddus. The name Gäbrä Mänfäs Qəddus was given to him when he was born (cf. Marrassini 2003, 6, 123 (text), 2, 41 (trans.)). However, tradition gives the name Gäbrä Ḥəywät lit. 'Servant of life' to the saint. According to the tradition of the EOTC, the name of churches dedicated to St. Gäbrä Mänfäs Qəddus are including the word *Ḥəywät* 'life', such as *Mäkanä Ḥəywät* 'the place of life' *Mäkanä Ḥəyawan* 'place of the living' etc., for the commemoration of Saint Gäbrä Ḥəywät.

297 Gəʿəz **ረዓየ፡ ምስጢር፡** 'seer of mystery/ies'. This alludes to the Biblical Revelation of John, in Gəʿəz **ራእዩ፡ ለዮሐንስ፡** 'vision of John'.

298 **ሕልዋነ፡ ሲዖል፡** [P]; but corrected according to Dillmann (1864: 577) **ኀልዋነ፡ ሲዖል፡** 'custodians of Hell'.

299 **ለካህናት፡ አክሊል፡** /**አክሊሎሙ፡ ለካህናት፡** 'Crown of priests' is one of the epithets of Christ.

26. Salutation to the **palm of Your hands**, which were given manna and the cup;
For the man who beseaches You from mind and heart;
Zion, savior from severe hunger;
In order that He may save us from hunger and thirst,
Pray to Your Son, giver of the hidden Manna.

27. Salutation to Your **fingers**, effigies of the Ten Commandments;
Your fingers are shining more than the light of the sun;
Zion, the mystery of Isaiah and prophecy of Jeremiah;
Place me with Ezra until the passing of the wrath,
Of Your Son, Savior of the World, Lord of the above and earth.

28. Salutation to Your **fingernails**, shining more than the stars;
And they are a sword of flame for all the demons of hell;
Zion, Queen of Angels and Queen of below and above;
When Satan with his power comes to make war;
Those who trust in Your name, may they kill (him) together with his hosts. (P. 283.)

29. Salutation to Your **breasts**, flowing with the milk of virginity;
You are the tree of *Məlkəʾam*[300] of the Mount Sinai;
Zion, the daughter of Hanna, Your name binds the demons;
And Satan, together with his hosts, is bound by Your name;
He will be smashed by Your power and will not get health.

30. Salutation to Your **side**, girded with celestial sackcloth;
Which is like lightning;
Zion, your name will be a provision for me;
When he heard Your name, which is heard from far off;
The Devil, dismayed, fell at the hand of Bərḥanaʾel.

31. Salutation to your **belly**, which is exalted more than the worlds;
It is greatest and highest, for it bore what cannot be born;
Zion the Mother of the Life-giver, we praise you continually;

300 Traditional Ethiopian name for Moses.

The Ark of Moses, built and called[301] by Your name;
He [the *Tabot*] smashed and broke Dagon,[302] the dwelling of Satan.

32. Salutation to Your **heart**, full of compassion and mercy;
With worship and prayer;
Zion, light of the night for the one who is in darkness;
You are illuminator of my understanding in the last day and the eight[303] [thousand];
For your enemies, and the enemies of Your Son (the Lord) of Hosts, will be a multitude.

33. Salutation to Your **kidneys**, which give off the smoke of goodness;
Which will be mercy and life for sinners;
Zion, the fountain of medicine, give me medicine;
For Your Son's Flesh became the medicine of all, which is concealed;
From the infidels, the arrogant and those who commit sin.

34. Salutation to Your **mind**, which thinks mercy for the sinner;
For the one who returns[304] in repentance like Paul;
Virgin Zion, pray to Your Son;
And save me in Your compassion from the Devil, the killer;
For I, your servant, am weak.

35. Salutation to Your **intestine**, that the Lord has made;
And He exalts it more than all;
Zion Mary, dwelling of the Savior of the World;
The one who invokes Your name and performs its commemoration;
He cuts the Devil's neck with the sword of his prayer.

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301 It is not clear why the text uses masculine gender for the Ark of the Covenant in the last two lines of this *arke*: **ዘይሰመይ፡ በስምኪ፡ ታቦት፡ ሙሴ፡ ዘተገብረ፤ ማኅደረ፡ ሰይጣን፡ ዳጎን፡ ቀጥቀጠ፡ ወሰበረ።**.

302 In 1 Sam. 5:1–5 the story is told how the Lord smashed the image of the Philistine god Dagon when the Philistines captured the Ark.

303 **ዘመነ፡ ፍጻሜ፡ ወሰማኒት፡** 'the last days and the eight [thousand]'. This formulation, according to the teaching of the EOTC, refers to the Second Coming of Jesus Christ, which according to Ethiopian tradition will occur after 8000 years.

304 The verb **ተመይጠ፡** 'returns' is in masculine gender, but the relative **እንተ፡** is feminine. This seems to be a mistake.

36. Salutation to Your **bowel**, freshened with the Holy Spirit;
Behold it destroys the spirit of fatigue and sickness;
My Mother Mary, mountain of the sun and peace;
Destroy and scatter the inglorious plots of the Devil;
For he plotted against me to destroy me while sleeping.

37. Salutation to Your **navel**, situated in the middle of the belly;
Glorious, high and ornamented with heavenly garment(s);
Zion, liberator for the one who is imprisoned in heresy;
Turn his faith back towards You until he comprehends;
And towards him send Gabriel, the messenger.[305]

38. Salutation to Your **womb**, the dwelling of Jesus Christ;
Behold it is covered by the Holy Spirit;
Zion the dwelling of God, Zion the dwelling of the King;
Angels praise You while they stand in the port;[306]
For the Virgin is the dwelling of Christ and the upper floor.[307] (P. 284.)

39. Salutation to Your **loins**, firm like brass of iron;
And marvels (at it) man[308]
Zion, Your name quenches thirst;
Being the Bread of Life, it satiates the one who eats;
And it safeguards the author of your effigy.

40. Salutation to Your **legs**, situated left and right,
And clad in flesh and skin, full of spirit and light;
My mother, mountain of the sun, Zion, raise me (to maturity);
Make me wiser, in Your compassion than all wise men;
And make me stand with the righteous in the place of Mount Zion.

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305 **ዘተፈነወ፡** lit. 'who was sent'.

306 The intended sense is not clear to me.

307 **ተስላስ፡** is the 'third floor' of a building, and in some cases it is applied to the upper part of a building as stated in Acts 20:9. For the various definitions of the term, cf. Dillmann 1864: 232; Leslau 1987: 529.

308 In the Gəʿəz, the word for 'man' is in the accusative **ሰብአ፡**, which seems to be a mistake but preserves the rhyme.

41. Salutation to Your **knees**, which kneel down in the sanctuary;
To the Father, the Son and the Holy Spirit;
Zion the gate of Paradise, the Mother of Jesus Christ;
Save me from the water of putrefaction and from punishment and penury;
For I Your servant am weak of intellect and insignificant.

42. Salutation to Your **feet**, which faced stumbling blocks[309] and the thorns of Egypt
As they went running;
Zion, the chariot of Elijah and the prophesy of Isaiah [who is] the son of Amos;
My Lady, save me from the spear and arrow of the adversary;
For I, Your dismayed servant, am without capacity.

43. Salutation to the **heel of Your foot**, sanctifier of the desert of Egypt and Qadesh;[310]
From stone idols and from the dwelling of Satan the unclean;
Zion, do not disdain me, for the sake of the monk Rə'sä Baḥtawi (head of the hermit(s));
Who is named *Gäbrä Ḥəywät*,[311] who went[312] in spirit
And built up the building and the upper floor in Your name.

44. Salutation to the **sole of Your foot**,[313] partaker[314] in suffering and hardship;
And to your toes,[315] fatigued from the road;
Hermit Zion, the ladder to the Highest;[316]

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309 The Gəʿəz text has **ሕቅፍት፡** 'embrace', which makes no sense in context. Correct to **እቅፍት፡** (or **ዕቅፍት፡**) 'hindrance, stumbling block'. There may have been graphic confusion between **እ** and **ሕ**.

310 Qadesh lit. 'Holy', refers to the Nagev desert south of Canaan. It is also called Qadesh-barnea (cf. Num. 32:8).

311 The famous monk Gäbrä Mänfäs Qəddus was also known as Gäbrä Ḥəywät and as *Rə'əsä Baḥtawəyan* 'head of hermits'. The life of this saint is edited and translated by Marrassini (2003).

312 Again, the feminine relative pronoun **እንተ፡** is used with reference to a male person.

313 Cf. **መከየደ፡ እግዚእ፡** an imprint of Jesus at Axum.

314 The Gəʿəz text has **ስቱፋነ፡** which should be corrected to **ሱቱፋነ፡** (cf. Lambdin 1978: 72, Leslau 1987: 517).

315 Lit. 'the fingers of your foot'.

316 'Rama' lit. *high*; for instance 'Abraham' 'the father of the high'.

My intercessor, intercede for me with your Son, *Fema*;[317]
For you know the weariness of my soul.

45. Salutation to Your **toenails**, the light of heaven and earth;
While they walked, fleeing from country to country;
Zion the ladder of souls and Zion the Ship;
Raise me up towards heaven and transport me across the sea;
So that the sea of fire should not burn me because of my [evil] deed(s).

46. Salutation to Your **stature**, likeness of the verdure of Moses;[318]
Which deserves praise;
Zion, Your own petition makes righteous the sinner;
And pray for me to the Holy Trinity;
For my sin is exceeding the sin of Manasseh.[319]

47. Salutation to Your **effigy**, likeness of the flame of a lamp;
Which gives light during the night;
Zion the throne of (the Lord of) Hosts, and Zion the throne of Divinity;
Cherubim and Seraphim praise You with tongues
Together with Michael and Gabriel the archangels and powers.

48. Salutation to the **departure of Your soul**, the savior of souls from damnation;
And from the cursed devil, and his obedient Satan;[320]
Zion, Your power destroys and demolishes;
The demons of hell, the enemies of man together with the despised devil
Your servant *ʿAmdä Bərhan* will sink (them) by Your power. (P. 285.)

49. I say salutation [to] Your **corpse**, fragrant like galbanum;
And its freshness is beautiful like the cedar of Lebanon;
Zion Mother of God, your name is delightful;
Send me towards righteousness and to the baked bread of Paradise;
For I am obedient to your Son and to what is Yours.

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317 *Fema* 'oracular answer, oracle' is also an epithet of Christ. It comes from Greek *phḗmē* 'prophetic saying'. Cf. Dillmann, 1864: 1348; Leslau, 1987: 162.

318 In the Ethiopian tradition, this refers to the Burning Bush (Exod. 3:2).

319 Manasseh did what was evil in the sight of the Lord. For further details of the sins of this king, cf. 2 Kings 21:2–9.

320 The author apparently presents Satan as an underlining of the devil.

50. Salutation to the **enshrouding** of Your body, covered with a garment of light;
Whose light resembles the likeness of sun and star;
Zion, you are the patience of Abraham and Job;
Protect me from the world, that brings (us) down into the abyss;
And we follow you in flight leaving behind father and mother.[321]

51. Salutation to Your **grave**, the dwelling of three days;
And salutation to Your **assumption**, and Your ascension;
Zion, the hope of the Angels and the hope of men and women;
Archangels and kings lick the dust of Your foot;
For You are Mother of God and above all creation.

52. With these **Sabbaths**, we beseech You, O Virgin;
Our Mother, the sun of suns and the Mother of mercy and compassion;
And we praise You Zion, Mother of Christ, the Most High;
For the one who has been called by Your name, Your own servant and plant;
My Queen, do not cause [me] to enter Gehenna and Hell.
Praise to You, Zion, the Mother of Adonay;
Praise to You, Zion, mountain of light and mountain of the sun;
Praise to You, Zion, sustenance of hermits;
Praise to You, Zion, the power and refuge of martyrs.

53. Come let us bow down to Zion Mary;
Come let us bow down to the Mother of the Savior of the World;
Come let us bow down to the hope of the first Adam;
Come let us bow down in reverence to the Queen of Heaven and the Highest;
For she deserves veneration forever and ever, Amen. (P. 286.)

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321 Jesus said that His followers should leave their father and mother to go with Him (Mtt. 10:37–38).

CHAPTER 7

Summary and Concluding Remarks

Although there are several places in the world with which the Ark of the Covenant has been associated, the Ethiopian claim is the strongest.[1] This claim is based on the narration of the Ethiopic *Kəbrä Nägäśt* 'Dignity of Kings'. KN in 19 chapters[2] speaks of the visit of the Queen of the South to King Solomon and it also mentions the result—the birth of Mənilək. Thus, it presents the blood relation, and the succession, of the Ethiopian kings to the Israelites. This relation, according to KN, is the will of the Almighty God and Mənilək I, the son of King Solomon and Queen of Sheba,[3] was the founder of this line.[4] Prior to the Ethiopian tradition,[5] the story of the Queen of Sheba was based on Biblical accounts of the Queen's visit to King Solomon.[6] It has undergone extensive Arabian and Jewish elaborations and has become the source of one of the most fertile cycles of legends in the Middle East.

KN presents this blood relation of Israel and Ethiopia, and the coming of the Ark of the Covenant to Ethiopia as the will of the Almighty. The corollary is that Israel lost its role as the chosen nation, to be succeeded by Ethiopia. Ethiopians strongly believe this notion, not as a mere legend, but as a reality. Hence KN is a quasi-biblical truth for Ethiopians. The foundation of this belief is the presence of the Ark of the Covenant at Axum. Ethiopians venerate the

1 Geographically we can classify these claims as: Asian (Middle East—buried at the Dome of the Rock, at Jerusalem, taken to Arabia etc.), European (England), African (Zimbabwe, Egypt and Ethiopia).

2 Chapters 21–39.

3 KN ch. 30 describes the sexual union of the King and the Queen in tactful words as **ገብረ፡ ፈቃዶ፤ ወሞሙ፡ ኅቡረ፡** 'He fulfilled his will, and they slept together'. Moreover, the text appears to say that the Queen was found a virgin after their union (Marrassini 2008a: 810). This theme of virgin motherhood is a universal folkloric topos (cf. Saintyves 1908).

4 The claim of the Ethiopian kings to be the successors of Mənilək I ('Solomonid dynasty') is based on this notion.

5 The Sheba-Solomon tradition in Ethiopia is deep-rooted and predates even the composition of KN. Tedeschi (1987: 165–173) after dealing with the Arabic biography of the Coptic Patriarch, Cosmos III (AD 921–933), observes that the Queen of Sheba is mentioned by name in the Arabic text, which indicates that the legend has existed since the early days. For an updated comprehesnive overview see Piovanelli 2013.

6 Cf. 1 Kings 10:1–13; 2 Chron. 9:1–12; Mtt. 12:42; Lk. 11:31.

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Ark of the Covenant; as we have seen in the first chapter above, *tabot*s are considered to be replicas of the AC. Ethiopians thus composed a homily which glorifies the Ark, the *Dərsanä Ṣəyon*.

The annual feast of *Ḫədar Ṣəyon* at Axum Zion enjoys a high degree of public participation. The solemn ceremonies and worship are of immense significance. One of the ceremonies is the reading of DṢ in front of the Ark Chapel, then kissing the book and receiving its blessing. Infertile women carry the manuscript and make vows before the Ark in order that they bear fruit.

DṢ thus has religious, hermeneutical and social values, and has historical as well as contemporary significance.[7] The text presents Mariology in a highly exegetical manner. Mariology is expressed in numerous symbols. The prominent Ark-Mary metaphors and characterizations are:

> Golden lamp stand
> True Ark of the Law
> Ark of the Law of the Covenant
> Our Mother Zion, holder of dew of the divinity
> Bride of Lebanon, which is like the throne of the father of Rehoboam (= Solomon)
> Zion, our Ark of the Law, our Lady
> Zion, the celestial Temple
> Zion, the golden ship
> Our Lady Mary, Queen of heaven and earth
> Our Mother Zion, pride of children and elders, etc.[8]

It is highly worthwhile, therefore, to study DṢ text systematically and to produce its critical edition. The methodology used to reconstruct the text is Neo-Lachmannian reconstruction. In general, with just a few exceptions, all texts available to us today are copied texts, which show various innovations (in some cases, errors) including their own additions. Scribes and copyists do not systematically change the received text; neither they do correct its errors. It is customary to maintain everything in the text (including the errors). Bausi (2010: 143) gives the justification why philological analysis is done on the basis of errors or shared innovations. The findings of the Neo-Lachmannian method as applied to DṢ are as follows:

7 Because the veneration of the Ark of the Covenant and the ceremony still continue today.

8 For further analysis on the subject, cf. Amsalu Tefera 2012: 71–96.

Textual History

As described in the third chapter, MSS [C] and [T] are the earliest copies and can be supposed to date back to the 15th and 16th century respectively. Apparently the original text must have been composed prior to AD 1400. With regard to the textual arrangement of DṢ, the ten manuscripts can be grouped into four types:

1) Initially, DṢ was composed separately as attested in NL 273 [C], EMML 8429 [K] and EMML 8823 [F].
2) DṢ was compiled together with other Marian texts to form DM. This is attested in three manuscripts: [S] + [Q] + [T] = S + ξ.
3) Due to similarity of the content of KN and DṢ, the two came to be considered together as a single text: DṢ 'proper' as an introduction and KN as the body. This is clear in sub-archetype β = A + B + P = (A + δ).
4) The codex NL 630 [D] contains *Tarikä Nägäśt* (ff. 1ra–40vb) and DṢ (ff. 41ra–59va) in one volume.

We can speculate that the text was originally composed solely as the so called 'DṢ 'proper''. Later it merged with two other texts due to its content similarity. As it exalts the Ark of the Covenant and equates the Blessed Virgin Mary with the celestial Zion, it was compiled together with homilies in honor of St. Mary (DM). We can also hypothesize the reason why the text was compiled with KN: both are concerned with the Ark of the Covenant, KN narrating the story, DṢ expounding on the honor and glory of the AC.

Attested Manuscripts

The edition is based on ten manuscripts, which were collected from various places. Their sigla are:

[A] Axum MS, EC 1925;
[B] Ǝnṭoṭṭo MS, 20th cent. AD;
[C] Addis Ababa, National Archives and Library Agency, NL 273, 15th cent. AD;
[D] Addis Ababa, National Archives and Library Agency, NL 630, EC 1977;
[F] Bäbbäks Däbrä Gännät St. Mary Church, EMML 8823, 19th cent. AD;
[K] Baḥər Dar, Kota Maryam, EMML 8429, 17th cent. AD;
[P] Published text by Ṭana Qirqos Communal Monastery, EC 1998;
[Q] Ṭana MS, EMML 8713, 18th cent. AD;

[S] Däbrä Tabor, Dära, Šəme Maryam, EMML 8979, 19th cent. AD;
[T] Lake Ṭana, Däbrä Maryam in the island monastery, Ṭānāsee 72, 16th cent. AD.

Bipartite *Stemma*

As we can see from the list of archetype errors,[9] all the manuscripts share eleven common errors. This is a testimony that they are derived from the same common source or 'archetype', designated by the Greek letter [Ω]. The *stemma* is reconstructed as a bipartite stemma; primary divisions are called α and β, both of which in turn produce sub-families:

D + K = [ε];
C + F = λ, Q + T = ξ; λ + ξ = [φ];
S + φ = [γ].

The inferior families [γ] and [ε] form the family [α], which is the left wing of the *stemma codicum*. On the other hand, the right wing of the stemma [β] is formed by:

B + P = [δ];
δ + A = [β].

The critical edition of DṢ, as shown in the *apparatus criticus*, shows both adiaphoric errors (viz. characteristic/variant readings, insertions, omissions/*homoioteleuta* etc.) and conjunctive innovations. As is standard Neo-Lachmannian practice, the conjunctive errors are the sole parameters for establishing manuscript families in the critical edition presented above.[10]

We can list the following points as concluding remarks.

– DṢ, from the literary point of view, is one of the most important and popular Ethiopian texts. So it is an attractive target for research.
– From the theological point of view, it provides the best material for the history of the Ark and Mariology. Its exegetical presentation and hermeneutical approach are detailed and precise.

9 Chapter 3 (pp. 103–109) of this book.
10 Cf. McCarter 1986: 62 for a detailed note on these steps.

– As far as the scope of DṢ 'proper' is concerned, it breaks off the Ark story at the destruction of the First Temple.[11] Mention of Axum and other later Ethiopian traditions related to the Ark of the Covenant is found in the *Tä'amməra Ṣəyon* 'Miraclse of Zion' of EMML—8823 [F] and the colophon[12] of the sub-family β [A, B and P].
– The text crucially complements the *Kəbrä Nägäśt*. If we add the account of DṢ (honor and glory) to the KN (story), then we will have the complete Ark story. Nevertheless, the text originally was composed as a separate text.
– As the Ark of the Covenant is supposed to be deposited at Axum chapel, then positing Axum as the origin of the text is a plausible assumption. However, copies of DṢ were later disseminated to other parishes and monasteries.
– DṢ has major cultural, religious and social values. A text edition and annotated translation of *Dərsanä Ṣəyon* hopefully provides an important contribution to various research areas.

11 Cf. DṢ §§ 112–113.

12 Cf. Amsalu Tefera 2014b.

Appendix

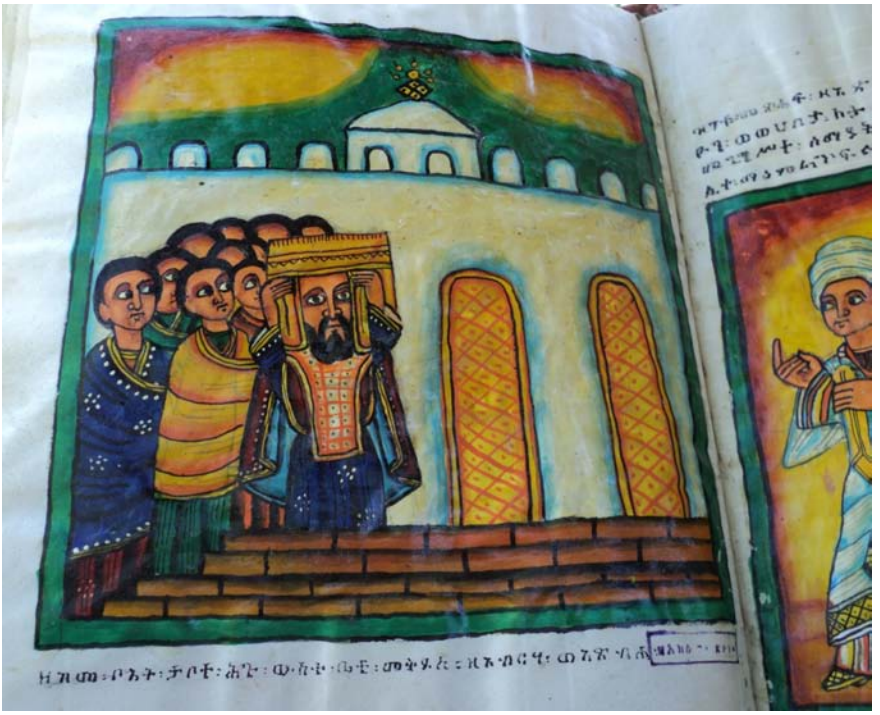


FIGURE 1 *Ark of the Covenant is transported to Axum and entered to the Temple*
PHOTO FROM AXUM MS BY AMSALU TEFERA, DECEMBER 6, 2010

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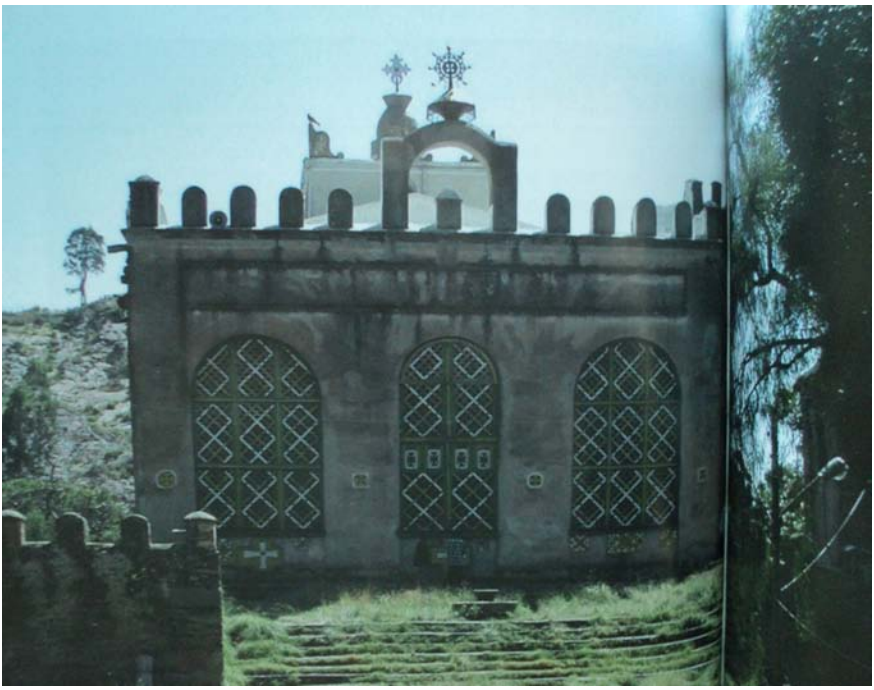


FIGURE 2 *Fasil's Cathedral of Axum Church*
PHOTO BY AMSALU TEFERA SEPTEMBER 23, 2008



FIGURE 3 *New Cathedral of Axum Zion*
PHOTO BY AMSALU TEFERA, SEPTEMBER 23, 2008



FIGURE 4 *The Ark Chapel*
PHOTO BY AMSALU TEFERA, DECEMBER 4, 2010



FIGURE 5 *DS reading ceremony in front of the Ark Chapel*
PHOTO BY AMSALU TEFERA, DECEMBER 4, 2010

Bibliography

Abbreviations of Journals, Series and Other Publications

Aethiopica *Aethiopica*: *International Journal of Ethiopian and Eritrean Studies*, Wiesbaden.

CSCO Corpus Scriptorum Christianorum Orientalium, Parisiis—Romae—Lipsiae—Louvain.

DAE Enno Littmann (ed.), *Deutsche Aksum-Expedition*, 4 vols., Berlin 1913.

EAe Siegbert Uhlig (ed.) *Encyclopaedia Aethiopica*, vol. 1 (*A–C*), Wiesbaden 2003; vol. 2 (*D–Ha*), 2005; vol. 3 (*He–N*), 2007; in cooperation with Alessandro Bausi (ed.), vol. 4 (*O–X*), 2010; A. Bausi in cooperation with S. Uhlig (ed.), vol. 5 (*Y–Z, Supplementa, Addenda et Corrigenda, Maps, Index*), 2014.

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THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

A translation of the Ethiopic Synaxarium

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made from the manuscripts Oriental 660 and 661 in the British Museum

by

SIR E. A. WALLIS BUDGE, *Kt*

M.A. and Litt.D. Cambridge, M.A. and D.Litt. Oxford, Lit.D. Durham, F.S.A. Sometime Keeper of the Egyptian and Assyrian Antiquities in the British Museum.

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Volume II

Tâkhshâsh Ṭĕr Yakâtît

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LIST OF THE SAINTS AND MARTYRS, AND EVENTS COMMEMORATED DURING THE MONTHS OF TÂKHSHÂSH, ṬĔR AND YAKÂTÎT

TÂKHSHÂSH

DAY

I ELIAS ZELOTES.
NABOTH the Jezreelite.
PETER of GÂZÂ.
JOHN, Archbishop of Alexandria.
ATHANASIUS, Archbishop of Alexandria.
PETER, JAMES the Persian, ELIJAH the monk, and BARSÂBÊḤ (BATHSHEBA), the mother of SOLOMON.

II The deliverance of the Three Children from NEBUCHADNEZZAR'S fiery furnace.
The 733 (var. 7003) slaves of BASILIDES martyred at Antioch.
SEFTEN, 'ANBAS, NATHANIEL, the worker of miracles, and Abbâ ḤÔR.
EUTYCHIANUS.

III The entrance of MARY into the Temple.
PHÂNÛÊL, the ladder of prayer.

IV ANDREW, brother of SIMON PETER.
Abbâ 'ÔṢ and the Virgins.
JAMES, ZACHARIAS, SIMON, THEODORE and THEOPHANA.

V NAHUM the prophet.
ISIDORE the martyr.
EUGENIA the martyr.
VICTOR of SHAW, the martyr.
FILGAT (?), ANANIAS, BARACHUS (?) and JOHN.
PHILIP, the father of EUGENIA.

VI ANATOLIUS the martyr.
ABRAHAM the Syrian, Archbishop of Alexandria.
Consecration of the church of 'ARSÎMÂ, and the translation of her body, and the bodies of 26 fellow martyrs.
BAṬELSÎS, a priest.
ABRAHAM SÔRĔYÂWÎ II, a carpenter.
TA'AMÂNÎ, SÛFÎT and MÊRYÂN.
MICHAEL, YÔLSÂWÎS and PTOLEMY.

DAY

VII DANIEL, Abbot of SCETE.
DIONTYRAS, a blessed woman.
MATTHEW, Archimandrite of DABRA 'ASWÂN.

VIII HIEROCLIS, Archbishop of Alexandria.
BARBARA and JULIANA.
Abbâ MARÎNÂ.
Abbâ SAMUEL of ḲALMÔN.
'ÊSÎ and his sister THECLA, and 407 fellow martyrs.
JOHN of Damascus.
YERES ḲELÂ, 'ELḲÔLÔNÎṬÔS.
EUGENIUS, father of Abbâ MARÎNÂ.

IX BA'AMÎN, a bloodless martyr.
BADLÂMÔ.
YÂWAREMYÂ, and ZACHARIAS the monk.

X Translation of the body of SEVERUS, Archbishop of Antioch, to DABRA ZĔGÂG.
THEOPHANIUS, Archbishop of Alexandria.
NICOLAUS the archbishop.
TALÂSĔS the Babylonian.
LAZARUS the Persian.
SÛRSET of Constantinople.
Abbâ ṬĔWÂSHÎ.
MÎLÂSĔS and TÂWFYÂ.
PAUL, a desert monk.

XI BAKÎMÔS the Egyptian.
BARTHOLOMEW, a bishop, and BAṬLÂN the martyr.
THEODORE of the joyful face.

XII MICHAEL the archangel.
SAMUEL of WÂLDĔBBÂ.
KHADRÊ of DABRA 'ASWÂN.
JOHN the confessor.
The General Council of the Sixty Bishops in the reign of DECIUS, which condemned BEṬNÂS, a priest of SCETE.
ANICETUS and his fellow martyrs.
PHOTINUS.

XIII PARSNUPHIS the martyr.
ABRACIUS the Egyptian.
The conception of ḤANNAH, mother of the Virgin.
MICHAEL of DABRA ḲALMÔN.
MACARIUS, who fed upon partridges.
ABRANICUS the martyr, ḤÔRASAFÔN.
CORNELIUS the governor.
WARḲTĔPÔS and 'ARFRÂ.

DAY

XIII RAPHAEL, the healer-angel.

XIV SIMON of MANÛF, a martyr.
Abbâ BĔḤÛR and Abbâ MÎNÂS.
MARHAMNÂM, his sister SÂRÂ, and 12 fellow martyrs.
GABRA KRĔSTÔS, Archbishop of Alexandria.
AMMONIUS, Bishop of ESNA.
NASÂḤÎT, a princess.
ARIANUS, a priest, and his brother 'ARKÎSÔS.

XV GREGORY, Archbishop of Armenia.
LUKE the Stylite.
YEMSÂḤ, a martyr.
ḤERWÂG, ANANIAS, KÂZÎ, SANSARÂDÎN, EUGENIUS of GÂWER.
MIRIAM, sister of AARON.

XVI GIDEON, judge of Israel.

XVII Translation of the body of LUKE Stylites.
AULARIANUS, 'EUTHYÔS, SÛRYÂN, MARK, BARṬELÊL, and NATHANIEL the ascetic.

XVIII Abbâ SALÂMÂ.
Translation of the body of TITUS from Crete to Constantinople.
'ARKÎLÂ and PHILEMON, a martyred priest.
FARḲAYÔN, SILIKION, GALINICUS and 'EUNÂS.
Translation of the bodies of 'ARSÎS, DACIA, DÎMÔN and THOMAS the apostle.

XIX JOHN, Bishop of BÛRLĔS.
The casting of the Three Children into the fiery furnace.
The Annunciation of GABRIEL to MARY.

XX HAGGAI the prophet.
THEOPHANIA the queen, EUGENIUS and MÂRDIO.

XXI Festival of the Virgin MARY.
BARNABAS and MARK.

XXII GABRIEL the archangel.
DEKESIUS, Bishop of ṬĔLṬĔLYÂ.
ANASTASIUS (ANTONIUS ?), Archbishop of Alexandria.

XXIII TIMOTHY, a monk.
DAVID, King of Israel.
Abbâ SAMUEL, Abbâ GABRIEL and Abbâ SIMON.
MACARIUS, ANDREAS, PHILIP, EITELTÂS, CORNELIUS, MERCURIUS.

XXIV ESTHER, the niece of MORDECAI and JEREMIAH.
'ABÔLÎ, whose head was cut off.

DAY

XXIV FELḤASIUS, BASIL and ARIUS.
The fathers of KADÎḤ of 'ASWÂN.
The birth of TAKLA HÂYMÂNÔT.
PAWLÎ, the debater.
IGNATIUS, Archbishop of Antioch.
FULGOSIUS, Archbishop of Antioch.

XXV JOHN KAMÂ.
Abbâ DÂRÛDÎ.
The MACCABEES 'ABYÂ, SÎLÂ and PANṬÔS.
NICOLAUS the governor and his wife.
DANIEL the Less.

XXVI ANASTASIA the martyr.
JULIANA the martyr.

XXVII 'ABSÂDÎ, a bishop, and HELLANICUS.
Abbâ BAG'Û and PHILIP, an ascetic.

XXVIII The Nativity.
PAUL and his fellow martyrs of ANTINOË, 174 in number.
ABRAHAM, ISAAC and JACOB.

XXIX The Nativity.
JOSHUA, the Judge of Israel.
The martyrs of AKHMÎM.
ḲUORÎL the camel man and Abbâ GÎZÊ.
JAMES, PÎLĔS and THEODORE, martyrs.
ABGAR, King of Edessa.

XXX JOHN, Abbot of SCETE.
KERION, PHILEMON, and 40 soldiers.
JOHN of LÎḲÔS (LYKUS).
ZACHARIAS the monk, who fed serpents.
The Holy Innocents.

ṬĔR

I STEPHEN Protomartyr.
LAVENDIUS (LEONTIUS ?).
MACARIUS, Archbishop of Alexandria.
DIOSCURUS and SAKLABIUS of AKHMÎM, and 8140 fellow martyrs.
LYDIANUS, THEODORE and PAUL, and 9005 fellow martyrs.

II ABEL.
HELLANICUS, Bishop of WĔSHÎM.
THEONAS, Archbishop of Alexandria.
Consecration of the church of the Virgin in the Monastery of Abbâ SHENUTI.
PHILOTHEUS and SYBIL, and 9700 fellow martyrs.

DAY

III The Holy Innocents 18,000 (var. 144,000) in number.
LÎBÂNÔS (MAṬÂ'A).
Abbâ AMMON, who cursed women's hair.

IV JOHN the evangelist.
GEORGE, MÂTÊNÂ the archbishop, THEODORA and Abbâ LÎḲÂNÔS.
NÂRDÔS of DABRA BÎZÂN, who killed a serpent by a prayer.
SYBIL, the interpretress of dreams.

V EUSEGNIUS.
MATTHEW, Archbishop of Alexandria.
YÂRÊWĔNYÔS and his fellow martyrs.
NEGÎRUS of Rômê.
ALEXANDRA, who visited ARSENIUS and 'AWSHÎA.

VI The Circumcision of Christ.
NOAH.
The Ascension of ELIJAH into heaven.
MARCIANUS, Archbishop of Alexandria.
BASIL, Bishop of Caesarea.
Abbâ MOSES, who dwelt in the desert for sixty years.

VII SILVESTER, Archbishop of Rômê.
Abbâ EPHRAIM.
MÔSÔLÔN, GREGORY, MARK, ANTIANUS, LÛYÂ, MAYLEN, SOSYÂS and MÂRTĔYÂ.

VIII Consecration of the church of MACARIUS of SCETE.
ANDRONICUS, Archbishop of Alexandria.
BENJAMIN, Archbishop of Alexandria.
MALACHI the prophet.
ANDRONICUS the Stylite.

IX Abbâ ABRAHAM.
GEORGE, NÔSMĔSÂ and DIOSCURUS.

X TÂWBENṬÔS (THEOPANTUS ?).
CYNARIUS, PATRICIA the queen, and TÔMIÂNÎ.

XI Baptism of Christ.
ANATOLIUS.
JOHN, Archbishop of Alexandria.
JUSTUS and FÂYYÔS (var. GUEDET).
Abbâ WAḲRÎS.
JOHN, who gave 20,000 *dînârs* (about £10,000) to the poor.

XII MICHAEL the archangel.
THEODORE, LAVENDIUS and BANIḲÔRÔS and 250,000 fellow martyrs.
JULIAN the martyr and DANIEL the monk.

DAY

XIII The miracle of Cana of Galilee.
The Seven Sleepers: 'ARSALÎDÂS, DÛAMÊDÔS, EUGENIUS, DEMETRIUS, BERNATIUS, STEPHEN and ÎRÂKÔS.
CARINUS and MÎNÂS the anchorite.
Abbâ NAKARÔ, who wore thorns under his shirt.

XIV MEḤRÂ'ÊL the virgin.
CYRIACUS and JULITTA, and forty-four (var. 5434 and 4034) fellow martyrs.
ARCHILIDES of Rômê.
'ĔMRÂIS the virgin.
MAXIMUS.
'ABDĔYÛ, a follower of ELIJAH.

XV 'ABDĔYÛ (OBADIAH).
GREGORY of NÂḲSĔSÂ.
PETER, SOPHIA, 'ADMÎRÂ and ISAAC.
CYRIACUS and JULITTA, and 11,434 (var. 2004, 10,400) fellow martyrs.
GREGORIUS, a member of the Council of 150 Bishops.

XVI PHILOTHEUS.
PALLADIUS, who lived in a cell for 50 years.
The 1500 (var. 10,500) men and three prefects of the company of martyrs with PHILOTHEUS.
ṢAḤMÂ, one of the Nine Saints.
JOHN, Archbishop of Alexandria.
DANIEL the Syrian.

XVII MAXIMUS and DUMATHEUS.

XVIII The burning of the bones of St GEORGE (GREGORY ?).
JACOB, Bishop of NISIBIS.
MARY and MARTHA.

XIX The finding of the bodies of BĔḤÛRÂ, BÂSÔRÂ and 'ENÎRÂ, and the consecration of their church.
Abbâ YÂFḲERNA 'ĔGZÎ'Ĕ and Abbâ ṬĔRSÎNÂ.

XX PROCHORUS.
'AKLÔG (ECLOGIUS).
Abbâ BEHNÛ.
Consecration of the church of JOHN of the Golden Gospel.
Abbâ NOAH.
Consecration of the church of Mâr MEHNÂM.
'ALVANUS, NABYÛD of SCETE, and BENWÂH the martyr.
Abbâ KALÛZ of FANT.

XXI The Assumption of the Virgin.

DAY

XXI HILARIA, daughter of ZENO.
GREGORY, brother of BASIL.
NICOLAUS the martyr and VICTOR the bishop.
PAUL the governor and SILAS the priest.
BAKHÂYLA MÂRYÂM.
JEREMIAH, JOHN and CAUSTUS.

XXII ANTHONY the Great.
MÎNÂS, Bishop of MÂFEN.

XXIII TIMOTHY the Apostle.
ATHANASIUS and CYRIL, and the Emperor THEODOSIUS.

XXIV MARIA of Alexandria.
Abbâ 'ABSÂDÎ and Abbâ BÎFÂ.

XXV PETER the ascetic.
SEBASTIANUS and 'ASKÊL.

XXVI The nine and forty martyrs of SCETE.
ANASTASIA of Constantinople.
MESRATIUS, SORENUS and JOSEPH.

XXVII SERAPIUS (or, SERAPION).
Translation of the body of TIMOTHY.
SÛRÎ'ÊL the angel.
BÎFÂMÔN.
THEOPHILANTUS and SARNÎS.
The Ascension of ENOCH into heaven.

XXVIII CLEMENT the martyr.
'AKÂWĔḤ and his 800 fellow martyrs.
ABRAHAM, ISAAC and ISRAEL (JACOB).
JOSEPH, son of MÂḤAWE.
TABÊLÂ and her sons.
The blessing of the loaves and fishes.

XXIX XENAE the virgin.
CYRIACUS.
PHÎLEMÛNMÂ, JULIANA, SARABÂMÔN.
GABRA NÂZRÂWÎ and the saints of DABRA DAGÎ.
The Nativity.
STEPHEN the "stranger."

XXX PISTIS, ELPIS, 'AGÂPÎS and SOPHIA.
MÎNÂS, Archbishop of Alexandria.
THECLA and her four virgins.
IRENE.
GREGORY the theologian.
CHRISTOPHER and his followers, 130,030 in number.

YAKÂTÎT

DAY

I Council of Constantinople, at which 150 Bishops were present.
Consecration of the church of St PETER, the archbishop.
'ASKENÂFER and his wife.

II LONGINUS, Abbot of ZĔGÂG.
PAWLÎ, the desert monk.
The miracle of THOMAS.

III JACOB the monk.
Translation of the body of EPHRAIM the Syrian.
'EBĔLÔ, chief of the anchorites.
ZÊNÔN, the wonder worker.

IV AGABUS.
ZACHARIAS.

V 'AḲREPÎNÛ, Archbishop of Alexandria.
BĔSÔY, surnamed PETER.
NÔB.
'ĔBLÔ.
Translation of the bodies of 49 (var. 32) martyrs of SCETE to the cave of BENYÂMÎ.
HIPPOLYTUS, Archbishop of Rômê.
'ĔBĔLÔ the shepherd.
BANWÂ, BÛLÂ, 'AMÔNÎ and 'ĔSÎA.

VI The raising of the body of HIPPOLYTUS from the sea.
'ABÛḲÎR, JOHN, THEODORA, THEOPHANA and ANASTASIA.
MARY, who anointed our Lord.

VII ALEXANDER, Archbishop of Alexandria.
THEODORE, Archbishop of Alexandria.
The companion of 'ĔBĔLÔY for seventy years.
'ABRÂḲEN, 'ABÂDÎR, 'ABÂRIANUS and NEBDÊLMÂS.

VIII The entrance of Christ into the Temple.
ḤANNAH, daughter of PENUEL.
'AMMATA KRĔSTÔS and her two maids.
ELIAS of SCETE.

IX BARSÔMÂ the Syrian.
PAUL the Syrian.
PETER the martyr.

X JAMES, son of ALPHAEUS.
JUSTUS.
ISIDORE of FARMÂ.

DAY

X FÊLÔS, Bishop of Persia.
NICOLAUS, SIMON and SADALÂKÔS.

XI BELÂNTEYÂNÔS.
'EULÔG, the friend of lions.
ABRAHAM, a bishop, KANTÎ and MAḲÂBÎS.
PATRÂ.

XII MICHAEL the archangel.
GELASIUS.
DERḲÂLÂS.

XIII SERGIUS of Athribis and his fellow martyrs.
EUSEBIUS.
PHILEMON the musician.
TIMOTHY, Archbishop of Alexandria.
SEVERUS the lion.
JOHN of the incense fingers.
JACOB, restorer of monasteries.
VICTOR.
THEODORE, KAPHES and ḤEPHES.
Birth of VICTOR.

XIV SEVERUS of Antioch.
JACOB, Archbishop of Alexandria.
DARIUS, PAUL, 'ABÛDÎRÂS and SĔDNÂ.
CYRIL, Archbishop of Alexandria.

XV ZACHARIAH the prophet.
The consecration of the church of the Forty martyrs of SEBASTIA.
PAPHNUTIUS.

XVI ELISABETH, mother of St JOHN the Baptist.
The gift of the Covenant of Mercy to MARY.

XVII MÎNÂS the martyr of AKHMÎM.
Death of MOSES on Mount Nebo.

XVIII MELANIUS, Archbishop of Antioch.

XIX Translation of the body of MARTIANUS from Athens to Antioch.

XX PETER, Archbishop of Alexandria.
BASIL, THEODORE, and TIMOTHY of Alexandria.

XXI GABRIEL, Archbishop of Alexandria.
ZACHARIAS, Bishop of SÂḤÂ.
ONESIMUS, the disciple of PAUL.
PETER, Bishop of Damascus.
'AKYÔS and GABRIEL, Bishop of Ethiopia.

DAY

XXII MÂRÛNÂ, a Persian bishop.
BÛLÂ.
The 380 martyrs who suffered with NICOLAUS.

XXIII EUSEBIUS, son of BASILIDES.
'AWSEGNEYÔS, THEODORE and AGAPETUS.

XXIV AGAPETUS the bishop.
TIMOTHY of GÂZÂ and MÂTYÂS of Cyprus.

XXV AUSANIUS, PHILEMON and LÎKAIA, a virgin.
ḲÔNÂ of Rômê, MÎNÂS of ḲÛS, DELMADIUS of GÂZÂ.
ḲÛMÛTA and ANTONIUS.
DAMÂYELNÔS, REGÎNÔS and ANTONY (RAWEḤ).

XXVI HOSEA the prophet.
SADOK and his 128 fellow martyrs.

XXVII EUSTATHIUS, Archbishop of Antioch.

XXVIII THEODORE the Roman, and his companions.
ABRAHAM, ISAAC and JACOB.

XXIX POLYCARP, Bishop of Smyrna.

XXX The finding of the head of JOHN the Baptist.

THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

THE FOURTH MONTH—TÂKHSHÂSH

(DEC. 7–JAN. 5)

And now I begin to write [the histories] which shall be read during the blessed month of Tâkhshâsh, the month of joy and gladness, the name of which is in the language of Syria the "First Kânûn," and in Greek "Yasabyô," and in Hebrew the "First Teshrîn."

[fol. 82*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

In the blessed month of Tâkhshâsh the [length of the] first day is nine hours, but subsequently it groweth longer.

I. TÂKHSHÂSH

On this day ELIAS, that is ELIAS ZELOTES, appeared before Israel. He was of the tribe of LEVI. His father's name was ÎYÂSÊNYÛ and that of his mother TÔNÂ. Concerning him it is said that on the day of his birth his father saw two men shining with light bowing down before him, and they wrapped the boy in fire instead of the rags in which they wrap children. And after his birth his father came to Jerusalem and told the priests this, and they said, "Is it that his abode shall be in light, and that he shall cut (*i.e.* decide) with his words, and shall judge Israel with the sword and with fire?" Now the story of the miracles which he wrought in the days of AHAB the king and his wife JEZEBEL, and the story of his ascension into heaven, are written in the section for the sixth day of the month of Ṭĕr (Jan.–Feb.), and concerning his death also. The Vision of JOHN ABÛḲALAMSÎS (*i.e.* JOHN of the Apocalypse) saith that he will come with ENOCH and will rebuke the False Christ, and they shall perform miracles before him. And he shall call them the two olive trees, and the two lamps which are before God. And having conquered them, and slain them, and cast out their dead bodies for three days, the Spirit of God shall come and shall enter into them, and they shall rise up alive and

all those who see them shall be afraid. And when a voice shall call them they shall go up to heaven upon a cloud, and then there shall be a great earthquake, and men shall die, one hundred souls. [fol. 82*a* 2] Salutation to ELIAS who shut up the heaven that there should be no rain.

And on this day also died NABOTH the Jezreelite. This NABOTH was the possessor of a vineyard near the threshing floor of AHAB, the king in Samaria; and AHAB said unto NABOTH, "Give me this thy vineyard so that it may become the place of an oil press, for it is nigh unto my house, and I will give thee gold, the price of thy vineyard." And NABOTH said unto AHAB, "God forbid that I should give thee the inheritance of my fathers"; and AHAB was very sorry and he went and lay down upon his bed, and he covered his face and refused to eat. And JEZEBEL his wife came unto him and said, "What maketh thee so sorry that thou dost not eat?" And he said unto her, "I talked with NABOTH and I said unto him, 'Give me thy vineyard at a price'; and he said, 'I will not give my father's inheritance for gold.'" And JEZEBEL said unto him, "Dost thou thus act the king for Israel? Rise up and eat and I will give thee the vineyard of NABOTH the Jezreelite." And she wrote a letter in AHAB'S name, and she sealed it with his seal, and she sent that letter to the elders of the city who lived with NABOTH, and in it she spake thus, "Proclaim ye a fast, and place NABOTH before the people, and set up two men, sons of iniquity, who shall say, [fol. 82*a* 3] 'He cursed God and the king'; then take him outside [the city] and stone him to death." And the men of the city did according to the message which JEZEBEL sent to them, and they proclaimed a fast and they set NABOTH before the people, and two men, sons of iniquity, came, and they testified against NABOTH, saying, "He cursed God and the king"; and then they took him outside the city and stoned him and he died. Salutation to NABOTH who was killed by King AHAB for the sake of his vineyard.

And on this day also died the holy father Abbâ PETER of the city of GÂZÂ. This holy man was a native of the city of

RÔḤÂ (EDESSA) and belonged to a noble family, and his parents gave him to the Emperor THEODOSIUS so that he might appoint him a governor, and he made him a governor. And he renounced rank and glory, and fought spiritually and devoted himself to the worship of God in the palace of the emperor, and he had with him some of the bodies of the holy martyrs from the country of Persia; now at that time his days were twenty years. Then he went out and became a monk in a certain monastery, and he fought a great spiritual fight. When the bishops heard of his holiness, and his spiritual strife, they took him and against his will made him Bishop of GÂZÂ and all the neighbouring district. And it is said of him [fol. 82*b* 1] that when he read the Office for the consecration of the Offering, so much blood flowed from the Offering that [the vessel] was filled with His Blood. And when they brought the body of Saint JAMES the "dismembered" he took it and dwelt in one of the monasteries of Jerusalem. And it came to pass in the days of MARCION the heretic that he fled to the land of Egypt, and with him was the body of JAMES the "dismembered"; and he dwelt in a monastery for some days. Once when he was preparing to consecrate the Offering certain men who were standing there talked together at the time of the preparation, but Saint PETER did not rebuke them. And he saw the angel of the Lord holding him back from them, and he wished to cast himself down on the ground for he honoured them and was afraid to rebuke them. When the days of MARCION the infidel were ended, Saint PETER returned to the land of Palestine. And he strengthened the churches, and the people foregathered with him, and they assembled about ISAIAH the Egyptian. And the report of him was heard by ZENO the emperor, and he wished to see him, but PETER neither wished it nor desired it, because he fled from the affairs of this fleeting world. Then he came to the shore of the lake (or sea) of GÂWER and dwelt there. And there came the feast of Saint PETER, Archbishop of the city of Alexandria, and he made arrangements to consecrate the church on the day of his festival. And Saint PETER appeared unto him and said, "Behold, our Lord Christ will call thee to come to us," and from that [fol.

82*b* 2] day Saint PETER knew the time of his death. And he summoned the people to him, and he commanded them to be strong in the True Faith; then he stretched out his hand, and delivered up his soul into the hand of God. Salutation to PETER, for when he broke the bread of the Offering blood distilled therefrom until the whole of the paten was filled therewith.

And on this day died the holy father Abbâ JOHN, the thirtieth (*sic*) Archbishop of the city of Alexandria. This holy man was a priest, and he was a native of the city of GAMNÛDÎ. And in the days of this father the church of SERGIUS and BACCHUS, the holy martyrs, was built, and also the church of 'ABÛḲÎR and the church of JOHN in the inner wall of MĔSR (CAIRO). And a certain God-fearing man, an Egyptian, a Jacobite, whose name was ANDRIAS, and who was a scribe of ÂBD AL-AZÎZ, the son of MERWÂN, took care of them. And it was this father Abbâ JOHN who was building the church of Saint MARK the evangelist in the city of Alexandria which is known as "ḲÂMÔS" for a period of three years in the days of King ADEL. And during the days of this father a great famine, [which lasted] for three years, took place. And he was careful for the poor, and the needy, and those who were in misery, and he used to give them silver [fol. 82*b* 3] and bread twice a week, and he gave many alms and gifts to the poor, and was a doer of good works. In his days the Khalîfah YAZÎD died, and MERWÂN reigned in his stead. This father sat upon the throne of MARK the evangelist for nine years, and he died in peace. Salutation to Archbishop JOHN with whom, on the day of his death, is associated the Patriarch ATHANASIUS.

And on this day also died the holy father ATHANASIUS, the seventy-third (or seventy-sixth) Archbishop of the city of Alexandria, who was known as PAUL, the son of the priest MAKRAM, the son of KALÎL, and PETER, and JAMES the Persian, and ELIJAH the monk, and BARSÂBÊḤ (BATHSÂBÊḤ), the mother of SOLOMON.

II. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day God performed an act of power for the Three Children, that is to say, ANANIAS, AZARIAS and MISAEL, the sons of ELIAKIM, the King of Judah, whom NEBUCHADNEZZAR carried off into captivity with their father, and he reared them in his house and sold them in the country of Babylon. When [fol. 83*a* 1] NEBUCHADNEZZAR had made the image of gold he commanded his officers and the people of his kingdom to worship it. And when certain men informed against them and told the king that the saints had refused to worship it, he commanded his soldiers to cast them into a fiery furnace which they had heated seven times hotter than usual; and they prayed for a long time with their hands stretched out. Then the angel of the Lord went down and made the fire to become like a cool wind, and he brought them out, and the fire had neither touched them nor singed the hair of their heads. When NEBUCHADNEZZAR saw this he bowed down and worshipped God, and he honoured the Three Children exceedingly. Salutation to SHADRACH, MESHACH and ABEDNEGO, who were preserved by God in a fiery furnace which was heated with pitch and asphaltum.

And on this day also seven hundred and thirty-three (or seven thousand and three) souls were martyred by DIOCLETIAN and they died in the city of Antioch; these were the slaves of FÂSÎLADAS (BASILIDES) and his kinsfolk.

And on this day also [are commemorated] the deaths of 'ABTESFEN (SEFTEN), and 'ANBAS, from the West; and NATHANIEL the monk, the worker of miracles; [and Abbâ ḤÔR the monk.]

[fol. 83*a* 2] Salutation to EUTYCHIANUS who finished his course and kept his Faith.

And on this day also died Saint Abbâ ḤÔR the monk. This holy man was a native of the city of GAWRAH in Upper Egypt. And he became a chosen monk, and he fought the fight and he was superior to very many of the saints in his piety and spiritual strife; and he loved to live by himself, and he went out into the desert, and he dwelt there, a devoted ascetic, for many years. And Satan, the enemy of good things, appeared unto him openly and said unto him, "In the desert thou canst conquer us, because there are no men here; but if thou wouldst [shew thyself] to be mighty and strong [go] to the city of Alexandria." When Saint Abbâ ḤÔR heard this he rose up and went to Alexandria, and he drew water for those who were in prison and for the poor. And at that time three horses used to pass through the city galloping, and one of them kicked a child and he died immediately. And Satan entered into the hearts of the men of the city, and they meditated in their hearts and said, "No one killed this child except this old monk." And Abbâ ḤÔR came and took the child in his arms, and he prayed in his heart and made entreaty to God, and he made the sign of the Cross over him, and the soul of the child returned to him, and he rose up alive, and Abbâ ḤÔR gave him to his mother. And Abbâ ḤÔR fled out of the city and they sought for him, [fol. 83*a* 3] but could not find him; and he went to the desert and lived there for many years, and he fought the spiritual fight continually, and he devoted himself to righteousness and doing works of excellence. When the time for his departure drew nigh he saw many saints calling him, and he rejoiced exceedingly. And he sent and gathered together his sons, and he commanded them to be strong in the path of the ascetic life, and in working righteousness, and he told them that he was about to depart to our Lord Jesus Christ; and they were exceedingly sorry. Then he became sick a little and he delivered up his soul into the hand of God. Salutation to Abbâ ḤÔR, whose prayer restored the dead to life.

III. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the entrance of our holy Lady the Virgin MARY, the God-bearer, into the Sanctuary (*i.e.* Temple) of Jerusalem, when she was three years old, and she was the daughter of a vow to God. Because her mother ḤANNAH was childless the [other] women who were in the House of God kept themselves away from her, and she was exceedingly sorry about this; now JOACHIM her husband was an old man. And God heard [fol. 83*b* 1] their cry. And the blessed ḤANNAH vowed a vow to God, saying, "The fruit which He shall give me I will devote to God." And having brought forth our Lady MARY she reared her for three years in her house, and after this she took her to live with the virgins in the Sanctuary of God. And MARY dwelt in the Sanctuary for twelve years, and received her sustenance from the hands of angels, until the time when our Lord Christ came into the world, and took flesh from her, the elect of all women. And when she had completed twelve years in the Sanctuary, the priests took counsel together about her so that they might give her unto one who would protect her, for she was vowed to God, and it was not right in their sight that she should blossom in the Sanctuary and become after the manner of women therein. Then they called her by a name of honour for him that should be worthy to see her. And ZACHARIAS, the high priest, answered and said, "Bring MARY hither so that I may find out what is in her heart"; and they called her and she came and stood before him. And ZACHARIAS said, "Know, O MARY, that thou hast grown up and that thou art mature like any other woman. Dost thou wish to be married? [If so] we will seek out for thee a good, and blessed, and God-fearing young man, and we will marry thee to him. Or, wouldst thou rather remain in the Sanctuary and minister unto God all the days of thy life? [If so] we will lay upon thee the prohibition which is written in the Tôrâh that thou shalt not approach [fol. 83*b* 2] the gates of

the Sanctuary during the days wherein there happeneth to thee what happeneth to women." And our Lady MARY answered and said unto him, "Behold, I am the handmaiden of the Lord before you; I have neither father nor mother. Ye are to me in the place of my father and my mother before God, holy and blessed be His Name! What ye know to be the command of God in respect of me that do for me." And the priests and all the Sanhedrim said unto ZACHARIAS the priest, "Go to the Sanctuary and pray to God, and God shall make it clear to thee concerning MARY." And ZACHARIAS put on his priestly vestments, and went into the Sanctuary, and prayed to God concerning MARY. And the angel of the Lord appeared unto him and said unto him, "ZACHARIAS, go forth and gather together all the men of the House of DAVID whose wives are dead, both young men and old men, and take their staffs, and write the name of each man upon his staff. Then gather together all the staffs into the Sanctuary, and pray to God; and after this go forth and give unto each man his staff. And the man on whose staff the Lord God shall make a sign to appear is he who is worthy that MARY shall be given unto him to protect." And ZACHARIAS the priest went forth and told the assembly what the angel of God had said unto him. And straightway he sent criers out into every land of Israel and into the cities and villages, [fol. 83*b* 3] and they cried out, saying, "Let every man of the House of DAVID, whether he be young or old, whose wife is dead, go to Jerusalem." When JOSEPH of the House of DAVID heard this he took his staff and went from Nazareth to Jerusalem, where he found very many men gathered together. And ZACHARIAS the priest took all their staffs and wrote their names upon them and the staffs were in number seventeen hundred and eighty-five. And he prayed to God inside the Sanctuary, and all the men who were standing outside the Sanctuary prayed likewise. And when ZACHARIAS had finished his prayer he brought out the staffs, and gave unto every man the staff which belonged to him. When JOSEPH, the carpenter, drew nigh to take his staff, there appeared from out of it the form of a white dove and it flew up and stood upon his head. And when the priests and all the people saw this they

marvelled exceedingly and they glorified God greatly. And ZACHARIAS said unto JOSEPH, "Take MARY the Virgin and keep her in thy house, even as the angel of the Lord saith"; and JOSEPH took our holy Lady, the Virgin MARY, and she dwelt with him until GABRIEL, the angel of the Lord came to her, and told her that the Son of God was to take flesh from her. Salutation to the coming of MARY, according to the Law of MOSES.

[fol. 84*a* 1] And on this day also is celebrated the festival of the glorious angel, PHÂNÛÊL the archangel.

Salutation to thy office in the court of God, O PHÂNÛÊL, thou ladder of prayer, and expeller of Satan.

IV. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy Apostle ANDREW, the brother of SIMON PETER, became a martyr. The lot of this holy man went forth that he should preach in the city of LĔDYÂ (LYDDA), and in the cities of AKÔRÂḲÔD. When he came into the city of LĔDYÂ (LYDDA), many of the people thereof believed through PETER his brother; and he had with him PHILEMON, his disciple, who had a sweet voice, and he was wise, and a good reader, and pious. And ANDREW the apostle commanded him to go up on the top of certain steps and to read (or sing) in a sweet voice, and he went up and read in a sweet voice. And when the priests of the idols heard of the coming of ANDREW the apostle, they rose up and took their weapons of war and went to the church so that they might hear whether [the Christians] cursed [fol. 84*a* 2] their gods [or not]. And when they heard PHILEMON reading and saying, "The gods of the nations are gold and silver, the work of men's hands. They have mouths and speak not, they have eyes and see not, they have ears and hear not, they have noses and smell not, they have hands and handle not, they have feet and walk not,

they cry not out with their throats, and there is no breath in their mouths. May those who make them and those who put their trust in them become like unto them!" (Psalm cxv). And through his beautiful voice and the sweetness of his words their hearts were opened, and they came into the church, and bowed down at the feet of ANDREW the apostle, and they believed on our Lord Jesus Christ. And the apostle taught them the doctrine of the Church and baptized them with Christian baptism; and many of those who worshipped idols believed with them. After this Satan came into the city and he found playing together two youths, one of whom was the son of JOHN, the priest of the city, and the other the son of one of the great men of the city. And whilst one of them was amusing himself with the other he smote the other a blow, and he died. And the father [of the dead boy] made a charge against [the father of the living boy] and he said unto him, "Bring me thy son so that I may kill him in the place of my son whom he killed." When JOHN heard this he was very sorry, and he said unto the men of the city, "Be surety for me whilst I go to my father ANDREW who shall come and raise up the boy who is dead"; and they became surety for him. And JOHN the priest came to Saint ANDREW and he found him baptizing [fol. 84*a* 3] all the people. And ANDREW answered and said unto him, "I cannot go with thee at this moment because of the people whom I have to baptize, but take PHILEMON with thee, and he shall raise for thee the boy who is dead." So PHILEMON and JOHN the priest departed from ANDREW, and when he came to the city of NAWÂ [he found] ḲÔRÔS the governor searching for the murderer, for Satan had told him all that had happened, and he imagined that a grown up man [had been killed]. And the people said unto PHILEMON, "Go not into the city lest the governor kill thee"; and PHILEMON said, "I cannot transgress the command of my lord and teacher, but I must go and raise him up; and if they kill me my teacher will come and raise me up and him that is dead likewise." So PHILEMON came into the city, and he met ḲÔRÔS the governor who commanded his guards to kill him. And the governor said, "Who knoweth whether

this man killed the boy who is dead [or not]?" And the guards went to kill PHILEMON, and they seized him and hung him up. And PHILEMON answered and said unto ḲÔRÔS the governor, "Why dost thou scourge me? I am a little person who hath done no sin, and torturing ought not to be inflicted upon me. Where is ANDREW my teacher that he may see what they are doing to his disciple?" And he turned his face to the guards, and said unto them, "Is there anyone among you who is merciful and will take compassion upon me, and will go to my teacher ANDREW and will tell him in what state I am, how I am scourged and hung up [upon a tree]?" When the guards heard this they wept because of the sweetness of his voice. And straightway certain [fol. 84*b* 1] birds came and talked with him as they talked to NOAH in days of old, and they said unto him, "Behold, whatsoever thou wishest from us we will send unto thee." And a small bird came nigh unto him, and she said unto him, "I am lighter in body than these [other] birds, and I will go to thy teacher to bring him to thee." And PHILEMON said unto her, "Thou art a whore, and thou shalt not tempt me. Get thee gone from me, and if thou canst find anyone of thy kin dwell with her, and return not in a hurry speedily." And a raven drew nigh unto him and said unto him, "I will go to him." And PHILEMON said unto the raven, "In days of old when thou wast sent [from the ark] thou didst not return to report to NOAH who sent thee forth, and shall I send thee?" And PHILEMON called the dove and said unto her, "O excellent pilgrim, whom God hath named as the gentlest of all the birds who brought news to NOAH, when he was in the ark during the days of the Flood, and whom our father NOAH, the righteous man, blessed, get thee to the country of LĔDYÂ (LYDDA) to my teacher ANDREW and tell him to come hither and see his disciple PHILEMON, whom they have hung upon a tree to scourge him." And the dove went and told ANDREW and she returned and answered and said unto PHILEMON, "Be strong and fear not; behold ANDREW is coming and he will hear thy word." When ḲÔRÔS the governor heard this, he rose up quickly and he released PHILEMON with his own hands from the scourging, and he believed on our

Lord. And Satan was jealous, and he entered into the heart of the governor's wife and she killed her sons, and her slaves returned and seized her, and they told the governor and PHILEMON. And PHILEMON called the dove [fol. 84*b* 2] and sent many messages unto the house of the governor [by her]. And when the people heard the dove talking, they were amazed, and they all thronged to the place where PHILEMON was. And behold ANDREW came and commanded PHILEMON his disciple to raise the dead youth, and he prayed to our Lord Christ and raised the young man from the dead. And they went also into the house of the governor, and Saint ANDREW prayed and made his wife and his sons, who were dead, to live. And the youth who came to life told everything that had happened [to him] and what he had seen in heaven. And behold whilst the dove was flying about ANDREW'S head and in front of him, the apostle said unto her, "How many are thy days?" and the dove said unto him, "Sixty years are my days." And the blessed ANDREW said unto her, "Because thou didst hearken to the voice of PHILEMON, my disciple, get thee into the desert, and thou shalt be free from the work of the men of this world, and no man shall have any authority over thee"; and the dove went forth into the desert as ANDREW commanded. And when the people who were gathered together saw this, they all believed and were baptized in the Name of the Father and the Son and the Holy Ghost. Then he went forth from them and departed to the cities of 'AKRÂD, and 'AKSÎS, and 'AKSĔYÂS, and HÊNÊFÔRES, and after this he departed with BARTHOLOMEW to 'ÂZRÎ-GÂZRÎNÔS; and what happened to him [from the time when he met] the Dog-faces until he returned is in the knowledge of God [only]. When Saint ANDREW had entered that city and preached to the people thereof, now these men were exceedingly evil, and they would neither submit nor obey, some [fol. 84*b* 3] of them believed because of the signs and wonders which they saw [worked] by Saint ANDREW. And those who did not believe took counsel together with evil intent against Saint ANDREW, and they sent a message to him with deceit asking him to come, meaning to rise up against him and to kill him. When their

messengers came to Saint ANDREW, and heard his good doctrine, and saw his shining face, they believed on our Lord Christ, and returned to those who had sent them. And there were some who tortured them, and these belonged to those evil men who had taken counsel together, saying, "We will rise up and burn him in the fire." And there gathered together about him many evil men, and they came to Saint ANDREW to kill him. And the blessed man asked Christ that fire might come down from heaven and consume them, and straightway fire came down from heaven and burnt them up; and those who were left were exceedingly afraid. And the report of the blessed ANDREW the apostle was heard throughout all that country and many people believed on our Lord Christ. And the priests of idols saw all these signs and wonders and did not believe, but they sought out Saint ANDREW the apostle in all that country that they might kill him. Afterwards they gathered together and came and took the holy Apostle ANDREW, and they beat him severely and dragged him round about the city naked, and they cast him into the prison house, so that they might kill him on the following day. Now the custom of these people was when they wanted to kill a man to take him and hang him up on a tree, and stone him until [fol. 85*a* 1] he died. That day ANDREW the apostle asked our Lord Christ that fire might come down upon them from heaven and consume them as it did before. And our Lord Christ appeared and said unto him, "Be not afraid, be not sorrowful, be not dismayed, for thy departure from this world is nigh"; and He gave him "Peace," and disappeared from him; and the soul of the blessed ANDREW the apostle rejoiced. When the morning came they hung him up upon a tree and stoned him with stones until he died. And certain believing men came and took the body of the saint and laid it in a grave, and great signs and wonders were made manifest. Salutation to thee, O disciple of Jesus, who preached the Gospel and taught in NICOMEDIA, and who roused up the country of LĔDYÂ (LYDDA) from the dead.

On this day are commemorated Abbâ ʻÔṣ and the VIRGINS,

and JAMES, and ZACHARIAS, and SIMON, and THEODORA, and THEOPHANA.

V. Tâkhshâsh

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died NAHUM the prophet. This holy and righteous [fol. 85*a* 2] man was of the tribe of SIMEON, and he was in prophecy the seventeenth from MOSES the prophet. This righteous prophet prophesied in the days of AMOS, the son of YÔDÂĔ and he was also named ÎYÔAS (JOASH) in the days of 'ÔZYÂ (UZZA) his son. And he rebuked the children of Israel because of their backsliding and because of their worship of idols, and he revealed in his prophecy that although God the Most High is merciful and compassionate, and abundant in mercy, yet will He take vengeance upon His adversaries, and upon those who are His enemies and heap up judgement for them. And he prophesied concerning the preaching of the Holy Gospel, and concerning the apostles who should preach it, and he called them "heralds of good things" and "preachers of peace." And he prophesied concerning Nineveh and how waters and fire would destroy it and lay it waste. And it came to pass even as he prophesied, for God made a great earthquake to take place in it, and a fire broke out in it and burnt up the half of it, and those who had turned from the path of righteousness and worked iniquity died. Now upon those who continued steadfast in their repentance before God no evil whatsoever came. And having finished his prophecy and pleased God by his work he died in peace. Salutation to him that preached the coming of the God Whose path from SÎNÂ (SINAI) was in the earthquake.

[fol. 85*a* 3] And on this day also Saint ISIDORE became a martyr. Salutation to ISIDORE the blessed martyr.

And on this day also the blessed EUGENIA became a martyr. This holy woman came from Rômê, and her father's name was

PHILIP. There was an emperor in the city of Rômê who was an infidel and worshipped idols, and whose name was MAMDĚYÂNÔS, and her father was a worshipper of idols. This holy woman was born in the city of Alexandria and her mother was a Christian, and taught her the Christian Faith, and when she was grown up [her father] betrothed her to a great nobleman. When her father told her this she said unto him, "Permit me first of all to go forth into the desert of Alexandria, and let me open my eyes, and rejoice in the sight of the monasteries." When her father heard this he assigned two eunuchs to her, and permitted her to do what she wished. And she went out into the desert and travelled about to the monasteries of the monks, and she came to a church where there was a holy and righteous bishop whose name was THEODORE. And when she had come in to him she told him everything which was in her heart, and she and her eunuchs were baptized. And she became a monk there [fol. 85*b* 1] and the abbot called her name "EUGENIUS," not knowing that she was a woman. When she did not return to her father he searched for her everywhere, and when he did not find her he made an image in her likeness, and he continued to worship it evening and morning. After she had dwelt there one year, the abbot of that religious house died, and the monks chose EUGENIUS, and appointed her in his place. And God gave her the gift of healing, and she could cast out devils, and open the eyes of the blind; and a certain woman who had a devil in her came to her, and Saint EUGENIUS healed her. After this Satan cast an evil lust into the heart of a certain woman so that she spake to Saint EUGENIUS, and asked him to abandon his ascetic life and marry her. And Saint EUGENIUS hearkened unto her voice and said unto her, "Get thee from me, O my mother, for Satan hath afflicted thee." And having been put to shame the woman departed to the governor of Alexandria, and she said unto him, "When I visited a certain religious house a young man came unto me by night, a monk, and he wished to put me to shame, and when I cried out to my slaves and to my handmaidens, he departed from me." When the governor, the father of EUGENIA, heard this he commanded the soldiers to bring the monks before him bound

in fetters, and when they arrived he handed them over to another governor to punish in his house, and some of them died. And when Saint EUGENIUS saw the miserable condition of the monks she said unto the governor, her father, "O my lord, swear unto me that if I tell thee the mystery [fol. 85*b* 2] which concerneth me that thou wilt not hold me back from my desire." And when he had sworn to her she took him into a secret place and shewed him her mystery, and told him her desire and that she was his daughter EUGENIA. When the governor heard this he said unto her, "Art thou indeed EUGENIA my daughter? I will believe in thy God." And straightway he commanded them to set free the monks and to bury those who were dead. And her father and her mother and all the men of her house were baptized in the Name of the Father and the Son and the Holy Ghost, One God, and became Christians. When the men of Alexandria saw the Faith of PHILIP, they enthroned him archbishop on the throne of MARK, and he sat for many years, and taught the Faith of Christ. And another governor, an evil man (or heretic), sent his soldiers to kill PHILIP secretly whilst he was praying in church; and they killed him and he became a martyr. And when the Archbishop of Rômê heard the story of Saint EUGENIA, he received her into his house and made her abbess of the religious house which he had built, and which contained three thousand women, and three hundred nuns who were virgins; and the two eunuchs who were with her he made bishops of the cities. And the governor seized Saint EUGENIA and tortured her with divers kinds of tortures, and at length she delivered up her soul and became a martyr, for the Name of our Lord Jesus Christ, to Whom be praise! [fol. 85*b* 3] Salutation to THEODORE and to EUGENIA.

And on this day also Saint VICTOR of the city of SHAW, in the district of ASYÛṬ, became a martyr. The name of the father of this holy man was MARMAR, and the name of his mother was MARTHA, and they were righteous folk and they served God without fear. Now they had no son, and they prayed for one continually, and gave large alms to the poor

and needy. And God heard their petition, and that year the blessed woman conceived this blessed VICTOR, and she brought him forth on the ninth day of Genbôt (May–June); and she brought him up most carefully and piously in the fear of God. When he was twenty years old his father took him to the emperor, and the emperor made him a judge in his father's stead; now his father was far advanced in years. Then after a few days there arrived the Edict of the Emperor DIOCLETIAN to the governor of ANṢNÂ (ASNÂ or ESNEH), ordering him to kill the Christians who would not worship the gods; and the governor himself came to the city of SHAW, seeking for Christians. And certain men informed against Saint VICTOR, and told the governor that he worshipped Christ... in sincerity, and the governor forthwith ordered his soldiers to bring him to him; and they did so and set him before him. And the governor tried to force Saint VICTOR to sacrifice to the gods, and when he refused to do so, he commanded his soldiers to bind him in fetters in the [fol. 86*a* 1] prison house. And as he was praying there the angel of the Lord, Saint MICHAEL, came down to him and carried him up into heaven; and when the keeper of the prison house missed him he was exceedingly disturbed. And after three days he found him, and took him to the governor who took him to the Emperor DIOCLETIAN, he himself being pitiful and tender-hearted concerning him, so that he might turn him from the worship of God. And having become weary and being unable to make Saint VICTOR consent, he sent him and deposited him with the governor EUTYCHIANUS, saying, "I have sent him to thee. If he offereth sacrifice to the gods [good and well], and if he will not, hesitate not to kill him." Then the soldiers tied his hands and his feet, and put an iron gag in his mouth, and he commanded them to put him in the hold of a ship; and they took him away. Whilst he was there the angel of the Lord came down and released him from his fetters. Then they brought him before the governor, and the saint kept silent before the governor as before the wicked emperor; and straightway the governor was wroth and condemned him to be tortured severely, and chained him in the prison house. Whilst he was there our Redeemer appeared

in a chariot of light, and made a covenant with him. And from that day the saint performed many signs and miracles, and healed all the sick. When the governor heard this he was wroth, and commanded his soldiers to bring him to him, and he treated him kindly and urged him [to worship the gods]; but the saint reviled him and cursed his filthy gods. And straightway he commanded them to tie him to a horse's tail [fol. 86*a* 2] and drag him about for one day, and after that they threw him into the furnace which heated the baths, and he finished his strife nobly. Now they could not bring his body out from the bath furnace, so they went down the steps, and wrapped it up in costly cloths and anointed it with scented unguents, and they built a church over it. Salutation two-fold to Saint VICTOR.

And on this day also are commemorated PHILIP (FILGAT ?), and ḤANANYÂ (ANANIAS), and BARKYÔS (BARACHUS ?), and JOHN, and PHILIP, the father of EUGENIA the martyr.

Salutation to EUGENIA who pretended that she was a eunuch for the sake of Christ, and who appeared to be like the monks her fellows.

VI. TÂKHSHÂSH

[fol. 86*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated Saint ANATOLIUS the priest and martyr. Salutation to ANATOLIUS.

And on this day also died the holy father Abbâ ABRAHAM the Syrian, the sixty-second Archbishop of the city of Alexandria. This father was a Christian from the country of the East, and he was a merchant and had many possessions. He came to MĔSR (CAIRO) many times when travelling, and he dwelt there, and there appeared in him many virtues, and he was merciful to the poor. And the report of his excellence and understanding was noised abroad, and the fathers, the bishops,

and the elders, and the doctors agreed concerning him, and they determined to make him Archbishop of the city of Alexandria. And when he had been enthroned by the Will of God, he gave all his goods to the poor and needy, and he suppressed every evil custom from his office, and he threatened to excommunicate all the bishops if they took any bribes whatsoever in making appointments [fol. 86*b* 1] to the priesthood; and he excommunicated those who took concubines, and he was wroth with those who had them. And when those who had concubines heard the excommunication which he pronounced against them, they feared the banning of the archbishop very greatly, and they feared God the Most High, and they cast out all their concubines from their houses, and came to Abbâ ABRAHAM the archbishop, and bowed down at his feet and repented; and he accepted their repentance and remitted unto them all their sins. And no man dared to gainsay the archbishop except a certain man who was a scribe in MĔSR (CAIRO), and he feared neither God Most High nor this father. And this father rebuked him many times, and he bore with him for many days, but although he bowed low before him many times he would not accept his rebuke, nor turn from his evil way, and he was not afraid lest God Most High should destroy him. And although he saw a pure and holy old man lying prone on the ground at his feet, (which ought to have been cut off!), beseeching him to turn from his evil, and to cast out that concubine from his house, he neither listened to his command nor turned and forsook his counsel. And even after this the archbishop considered neither his own learning (?), nor his rebuke, but he humbled himself like Christ his Creator, and he went to the house of that man. And when that infidel heard of the coming of this father to his house, he shut the door, and this father remained for two [fol. 86*b* 2] hours standing at the door of that evil man and knocking at it; and the man neither opened the door to him nor spake one word. And when this father heard that the wretched man had separated himself from the community, and was alone, and that of his own free will he had perished from the flock of Christ, and that all his members were rotten, then and then only, not because of the sin which

he had committed against this father, but in order that the rest of the members of his flock might not be corrupted, this father rightly decided to cut him away from his congregation, and to set his blood on his own head, and he excommunicated him, and shook off the dust from the sandals on his feet at the door of the house of that unclean man. And God made manifest at that moment a sign in the presence of the men who were there, for the framework of the door and the large stone were split asunder and became two parts. What an awful and marvellous thing was this! When the massive, solid stone heard the excommunication of this father it split asunder. And the fate (?) which came upon this man who was full of sin was not tender (?), for God worked grievous signs upon that man, and he became the poorest of the poor. And He removed him from his position in disgrace, and of all his possessions he had not left to him one *ṣarîḳ* (*i.e.* farthing); and God afflicted his body with serious illness, and [the soldiers] cut off his hands in the days of ḤÂKIM the khalîfah. And he became a spectacle unto all men, and many sinners were afraid when they saw an evil death come upon him, and they repented. And in the days of this holy father, MEʿĔZ (AL-MUʿIZZ) the Khalîfah of MĔSR (CAIRO), [fol. 86*b* 3] the captain of his host was a certain Jew who embraced with him the Muslim Faith, and he became like unto the Muslims; and that captain had a friend, a Jew, who used to come with him frequently and hold converse with the khalîfah. And when that Jew found favour with the khalîfah, because of his friendship with the captain of the host of the khalîfah, he made a request to the khalîfah, and he said unto him, "I very much wish that thou wouldst bring the archbishop to me so that I might have an argument with him." And the khalîfah sent and brought this father, and with him was SEVERUS, the son of MAḲFÛĔ, Bishop of the city of ESHMÛNÊN. And they disputed with that Jew, and vanquished him in argument and put him to shame. When the khalîfah saw this he rejoiced, and he was pleased with the archbishop and those who were with him, and paid them honour and they departed to their houses in peace. And the captain of the host and that Jew friend were ashamed, and they were seeking to kill the arch-

bishop and all the Christians. One day the captain of the host came to the khalîfah and said unto him, "I would have thee to know, O my lord, that the Christians have no Faith, for it saith in their Gospel, 'If there be in you faith as large as a mustard-seed, and ye say to this mountain, Depart and fall into the sea, it shall depart from this world.'" And when the khalîfah heard this he sent and brought the Archbishop Abbâ ABRAHAM, and he said unto him, "What hast thou to say to the words in your Gospel which saith, 'If there be in you faith as large as a mustard-seed, and ye say to this mountain Depart, and it shall depart'?" And the [fol. 87*a* 1] Archbishop said unto him, "Yea, it is true, the Gospel doth say this" (Matthew xvii, 20). And the khalîfah said unto him, "Behold, there are thousands and tens of thousands of thousands of you Christians in whom there is faith. I wish you to bring to me one of your number to make manifest this sign to me with his own hand, not thyself who art the head of the Christian people, though it would be seemly for thee to make manifest this sign unto me with thine own hand." When the archbishop heard these words he was dismayed and feared exceedingly, and he said unto the khalîfah, "Wait three days," and he replied, "Let it be according as thou sayest." And the archbishop went out from before the khalîfah, and he gathered together the archbishops, and the bishops and the priests, and the monks who lived near him, and they sat in the church of the holy Lady of us all, the Virgin MARY, in MU'ALLAḲAH in MĔSR (CAIRO) for three days and three nights, fasting, and praying, and making supplication to God. On the third night, at dawn, our holy Lady, the Virgin MARY, the God-bearer, appeared unto Abbâ ABRAHAM with a bright and joyful face, and she said unto the archbishop, "What is it that hath come upon thee?" And she said unto him, "Fear not, I have accepted all thy tears which thou hast shed in my church, and now rise up, and get thee out into the 'street of iron' which leadeth into the market, and there thou shalt find a one-eyed man bearing a pot of water on his shoulders, lay hold upon him, for he shall make manifest this sign unto thee. And the name of this man is SIMON, and he is a shoe-maker, [fol. 87*a* 2] and he put out his eye through

the command of my beloved Son Jesus Christ." And the archbishop rose up and went quickly, and he found the man, and laid hold upon him, and he said unto him, "Have mercy on the Christian folk." And he told him how our holy Lady the Virgin MARY had appeared unto him, and how she had told him about him. And SIMON bowed down before him and said unto him, "Forgive me, O my father, I am a sinful man and a transgressor, and I cannot do what thou tellest me, but God's Will be done. By the prayer of our holy Lady the Virgin MARY and by thine own prayer thou shalt help the Christian people. But I beseech thee, O my father, not to reveal my work unto any man, for I have not strength enough to bear this world's honour; but what I say unto thee do. Get thee out to the mountain about which the khalîfah spake unto thee, with thy priests, and let thy people be with thee, and take with thee the Gospels, and the crosses, and the censers, and candles. And let the khalîfah and his soldiers and all the people stand on one side, and do thou and thy people stand on the other side. And I will stand behind thee among the people and none will know me, and let them entreat God, and say, and cry out, 'Kîryâlâysôn,' that is to say, 'God have mercy upon us, Christ,' one and forty times, and then command thy people to hold their peace. Then do thou bow down, and let all the people bow down, and I myself will bow down with thee. And do this three times, at the same time making the sign of the Life-giving Cross before [fol. 87*a* 3] that mountain." When the archbishop heard this, he took the bishops, and the priests, and the monks, and the believing people, and came to the khalîfah. And the khalîfah and his soldiers went out, and with them were all the people of MĔSR (CAIRO) and ḲÂHĔRÂ (CAIRO), and they made haste to that mountain, and the Archbishop Abbâ ABRAHAM and the believing men stood on one side, and the khalîfah and his soldiers and all his men on the other side. Then the archbishop and the believing men prayed, and SIMON with them, and they cried out, saying, "Lord have mercy upon us" one and forty times. And when they had bowed down three times, now at each time the archbishop lifted up his eyes to heaven, and made the sign of the Cross, the mountain moved

itself and rose up in the air before all the people. And when the archbishop and all the believing people bowed down, the mountain descended to its place [again]; and thus he did three times. And when the khalîfah and his soldiers and all the Muslims saw this sign and wonder, they marvelled exceedingly, and they cried out loudly and were afraid with a great fear. And the khalîfah brought the archbishop Abbâ ABRAHAM, and honoured him greatly, and asked him to demand from him whatsoever he wished, but he had no need to ask him for anything whatsoever. And when the khalîfah pressed the archbishop, the archbishop said unto him, "I wish to build some churches, and especially a church [in honour of] Saint MERCURIUS in MĔSR (CAIRO)." And the khalîfah commanded him to build what churches [fol. 87*b* 1] he wanted, and besides this he gave him money from his palace, and paid him reverence. And the archbishop said unto him, "May God lengthen thy days upon earth, and make strong thy kingdom; for myself I do not want money." And when he said this to him the khalîfah loved him exceedingly, for he saw his righteousness proceeding from him in his rejection of the goods of this world. Then the khalîfah leaped upon his horse and [departed] with his soldiers and he stood by the side of the archbishop at the building of the church of Saint MERCURIUS, when certain evil men would have prevented him building the church, and he stayed with him until he had finished building the church of Saint MERCURIUS, and many other churches in the country of Egypt. And having fought a good fight, and pleased God, he died in peace, having sat upon the throne of MARK the evangelist for three years and six months. And one saith in the story of the life of this father that the scribe whom he excommunicated because of his concubines concocted poison and poisoned himself and he died. And this saint departed to God Whom he loved, and all the people mourned for him. Salutation to ABRAHAM the merchant and archbishop. [fol. 87*b* 2] Salutation to SIMON who was instructed by the mouth of MARY.

And on this day also is commemorated the consecration of the church of Saint 'ARSÎMÂ, the virgin and martyr, and the

translation of her body, and of the bodies of the holy martyrs who were with her; now these were six and twenty holy martyrs. And King TIRIDATES said unto her, "Hath thy heart no desire to live as long as thou canst with us?" And she said unto him, "My desire for heaven, which is better, is greater." And he commanded his soldiers to take her to the fore part of the tent and to strip her naked there, and to cut off her head; and they cut off her head and she received the crown of martyrdom in the kingdom of the heavens. Salutation to the translation of the body of 'ARSÎMÂ.

And on this day also are commemorated BAṬELSÎS the priest, and ABRAHAM SÔRĔYÂWÎ, the second, who was a carpenter, and a Christian, and TA'AMÂNÎ, and SÛFÎT, and MÊRYÂN, and MICHAEL, and YÔLSÂWÎS, and PTOLEMY.

[fol. 87*b* 3] Salutation to ÊLYÂB a pagan on whom God shewed compassion. [This salutation is omitted in the Bodleian MS.]

VII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Abbâ DANIEL of DABRA SÎḤÂT (monastery of SCETE ?), the monastery of Abbâ MACARIUS. This holy man buried the Empress PATRICIA, who called herself 'ANṬĔYÔS, and it was not known that she was a woman until after her death. One day he was going with his disciple to Alexandria, and when the turn of the evening had come, he found a fool (or madman) whose name was MARKÂ, and many idiots (?) were following him; now the men of the city thought they were madmen. And Abbâ DANIEL took his hand and brought him to the archbishop, and described to him his virtues, and when they had made him take an oath he told them that he had fled from the war of fornication, and that he had feigned to be a madman; and when they heard this they glorified God. One day he came into a certain city and he found

an old man whose name was EULOGIUS, and who was a worker in stone; and he bought bread and welcomed the poor. And he brought Abbâ DANIEL into his house, and welcomed him with joy, and when DANIEL saw his goodness, he asked God to give money to EULOGIUS, so that he might be able to welcome the poor. And our [fol. 88*a* 1] Lord appeared unto DANIEL in the form of a child, and said unto him, "Wilt thou undertake his duties, and let him change his mode of life, or shall I undertake them?" And then EULOGIUS found a pot of gold, and he went to the emperor and was appointed a governor, and he abandoned his old habit of life. And Abbâ DANIEL heard in the city of the emperor that he (*i.e.* the emperor) had rebuked him, and that his soldiers had beaten EULOGIUS and brought him nigh unto death; [and the emperor ordered them to crucify him.] And whilst he was sorrowing over this matter that child appeared unto him in a dream, and said unto him, "Why hast thou entered into the affair of another?" Then our Lady MARY came and kissed the feet of the child and delivered EULOGIUS. As for EULOGIUS, when another emperor reigned he wished to kill him, and EULOGIUS took to flight, and having arrived in the city, he returned to his former work. And one day when they were journeying along the road by the light of the moon, he found a woman on a hill, and her hair covered her whole body, and she had dwelt there for eight and thirty years, carrying on the spiritual fight, and she told him all her secret history and died. And one day they brought the Book of the LETTERS OF LEO and read it before all the people, and Abbâ DANIEL leaped up and rent the book and cursed the Faith of Chalcedon; and when the soldiers heard of this they beat him severely, and drove him away from his monastery. One day he was going to visit some virgins, and he knocked at the door, and they knew that he was Abbâ DANIEL, and they opened the door to him and welcomed him with joy; and among them was one who made herself out to be mad, and she lay by the door [and moved not]. And Abbâ DANIEL asked about her, and the abbess said, "She is mad"; and Abbâ DANIEL told her that she was a holy woman and a spiritual fighter. [fol. 88*a* 2] And during the night she wrote a

letter, saying, "Forgive me because I made you angry"; and having said this she disappeared; and when the [other] virgins heard of this they were exceeding sorry and repented. And there was a nunnery wherein very many virgins dwelt, and its gates were strong, and Satan raised up against them certain thieves to plunder their goods. And the captain of the thieves said, "I will disguise myself as Abbâ DANIEL, and they will open the door to me forthwith"; and he did even as he had thought. And he said unto the virgins, "I am Abbâ DANIEL," and when the nuns heard him they welcomed him with joy, and uncovered their faces. And as soon as one of the nuns, who was blind, washed her face in water her eyes were opened; and when the nuns saw this they said, "Blessed art thou, O Abbâ DANIEL!" When the captain of the thieves saw this he repented, and became a monk with Abbâ DANIEL. And Abbâ DANIEL continued to fight strenuously, and when the time for his departure drew nigh the angel of the Lord told him, and he fell sick a little; and he prayed to Christ and died in peace. Salutation to DANIEL, the head of the blessed priesthood of DABRA SÎḤÂT (monastery of SCETE ?).

[fol. 88*a* 3] And on this day also is commemorated the blessed woman DÎYÔNṬERES (DIONTYRAS). Salutation to DÎYÔNṬERES (DIONTYRAS).

And on this day also died the holy and glorious father and fighter Abbâ MÂTÊWÂS (MATTHEW) of 'ASFÔNÎ, Archimandrite of DABRA 'ASWÂN. And this holy man was reared from his youth up in the fear of God, and he became a monk in a certain monastery, and he fought with fasting and with prayer. And he built himself an abode in the desert, and he worked with his hands and made good nets, and the price he received for the same he gave in alms to the poor, according to what his disciples have said about his work, and his fighting, and his miracles. Now these disciples Abbâ SERAPION, and Abbâ KHADRÂ relate as follows: One day when we were sitting outside his abode in the desert, we heard a voice like that of a man who is speaking to his friend inside the abode; and when we

went inside we found no one there except our father, who was alone. And we said, "O our father, we outside heard someone talking with thee, but having come inside we find no one but thee." [fol. 88*b* 1] And he said unto us with very great humility and exceedingly great sweetness, "O my children, I remember my sins, and I talk to myself, and remind my soul of the punishments which are not transient, and the pain of the death which shall find me. Woe be unto poor MÂTÊWÂS (MATTHEW) when they strip off the apparel which is on him, and set him before the throne of the Living God, in the midst of the ladder of the heavenly angels, and all the company of the righteous, who keep purity, which they put on as if it were a garment." With words such as these did he exhort his children and he reminded them of the punishment of sinners and the reward of the righteous. And Saint ABÛNA Abbâ MÂTÊWÂS (MATTHEW) made his prayers, and carried on his fight, and his service in the monastery which he had built and dedicated to our father Abbâ PACHOMIUS, and the monastery of DABRA BAṢALT. And Satans and unclean spirits used to [try to] terrify him by day and by night, and he saw them face to face, and they would run in front of him and follow behind him everywhere, and each one of them would change his appearance, but our father was not afraid of them. And when he stretched out his hands, and made the sign of the Cross with them, at that very moment the devils would melt away and be dispersed like smoke before the wind. One day he commanded SERAPION his disciple to take from the monastery to his cell a skin of water and a little bread and to wait there until the following day whilst he went on a certain business into the desert. When his disciple came to the cell and opened the door to go in he saw two wild beasts who were larger [fol. 88*b* 2] than hyaenas, and very terrifying, lying in the middle of the dwelling, and being afraid he shut the door of brass. And behold our father came walking through the desert, and when he saw his disciple he laughed and he said unto him, "O SERAPION, why didst thou not go into the dwelling [and wait there] until I came to thee?" And SERAPION said unto him, "O my father, I found inside the dwelling two [wild beasts] lying, and I was afraid of

them, and I did not go in." And the old man who was gentle and pure in deed and soul, answered and said unto him, "Believe me, O my son, for twelve years I have lived with them, and I myself have served them, and this bread and water which I commanded thee to bring here is for them." And when he opened the door the two wild beasts came to him, and they licked the soles of the feet of the holy man, and they treated him with the greatest friendliness and were in submission to him; and the saint poured out some water for them from the skin, and they lapped it up and went out through the door and departed into the desert. And this Abbâ MÂTÊWÂS (MATTHEW) continued to work miracles until the report of him was in every place. And the people used to bring unto him sick folk who were suffering from divers kinds of sicknesses, and he healed them by means of the great power of God which was with him. Here is the FIRST MIRACLE. One day they brought unto him a dumb man who was possessed of a devil, and as soon as he saw the saint, the devil cried out with a loud voice and cast the man upon the ground. And the saint prayed over some oil, and made the sign of the Holy Cross over him, in the Name of the Father, and the Son, and the Holy Ghost, One God; and straightway [fol. 88*b* 3] the man was delivered from this Satan, and his heart returned to him, and he heard the words of the saint, and he departed rejoicing. And when certain of the laity came to Abbâ MÂTÊWÂS (MATTHEW) and offered him a table (*i.e.* a meal), he sent them away in peace. And having taken a little of that "blessing" into their houses, when they laid it upon those who were sick, they were healed immediately, and they glorified God. The SECOND MIRACLE. One day they brought unto him a very beautiful maiden who was possessed of the devil, and very often she rent her garments, and no man could approach her, and her parents were in sore trouble about her. And Abbâ MÂTÊWÂS (MATTHEW) cried out and prayed over the oil of the lamp, and he anointed the maiden therewith in the Name of Christ, and she was healed. THIRD MIRACLE. One day they brought unto him a sinful woman who had fallen into great sin, and who was very wicked, and being with child, and the day of her delivery having

arrived, her labour was hard, and she suffered tribulation by day and by night. And the saint said unto her, "My daughter, confess thy sin unto me, and lie not before God." And she said unto him, "I was in the habit of lying with two brothers without knowing which of them was with me; and having conceived, by means of my drugs I made myself to abort the child, and I gave him to the dogs." When the saint heard this he prayed to God, and the earth opened her mouth and swallowed her up, and she became an example to other women. This saint worked very many miracles, but if one tried to recount them he would never come to an end. One day as he was walking in the desert, a hyaena tugged at his garment with her teeth, and she shewed him her cub which had falled into a hole; and when the saint had drawn it out for her she crouched and licked the soles of his feet and departed. And when [fol. 89*a* 1] the time of his death drew nigh he saw a vision on the second day of the month of Tâkhshâsh, and it seemed that they invited him to the assembly at the feast of the Holy Fathers, Abbâ ANTHONY, and Abbâ MACARIUS, and Abbâ PACHOMIUS, and Abbâ THEODORE, and Abbâ MOSES the Black, and Saint Abbâ SÎNÔDÂ, and they said unto him, "Good is thy coming unto us to dwell with us in the Jerusalem of the heavens." And they brought him to the door of the Great Hall wherein are gardens and seats, and he heard a voice, saying, "Open the door so that MÂTÊWÂS (MATTHEW) may come in." And then he died and received three crowns. Salutation to MÂTÊWÂS (MATTHEW).

VIII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day died the holy father Abbâ YÂRÔKLÂ (HIEROCLIS), the thirteenth Archbishop of the city of Alexandria. The parents of this holy man were deniers of Christ, but after his birth they believed and were baptized with Christian baptism; before they believed they taught their son every kind of pagan philosophy and learning, and all their books, and after

they believed they taught him Christian learning, and he learned by heart the Books of the Church and of the Apostles. After this DEMETRIUS the archbishop made him a deacon, and then he made him a priest in [fol. 89*a* 2] the church of the city of Alexandria, and he protected and cared well for his flock, and fulfilled the work and the Law of the Church. When Abbâ DEMETRIUS died [the bishops] chose this father, and made him Archbishop of the city of Alexandria, and he shepherded the flock of Christ well, and made them strong in the True Faith; and he converted many pagans and brought them into the Faith of Christ, and baptized them with Christian baptism; but he committed to Saint DIONYSIUS the work of judging between believers. And Saint YÂRÔKLÂ (HIEROCLIS) taught them, and rebuked them, and converted the heretics and guided them until he brought them back and made them to enter the True Faith. And he sat upon the throne of Saint MARK the evangelist for thirteen years, and he died in peace. Salutation to the blessed YÂRÔKLÂ (HIEROCLIS).

And on this day also became martyrs the holy women BARBARA and JULIANA, and 'ANBÂ MĔRÊNÂ (Abbâ MARÎNÂ), the righteous man. This holy woman BARBARA was the daughter of a judge, who was exceedingly great in the palace, and he lived in the days of the infidel DIOCLETIAN; he came from the country of the East and his name was DIOSCURUS. And DIOSCURUS made for his daughter [fol. 89*a* 3] a strong palace so that no one should ever see her; and he commanded [the builders] to make two windows which would open in the bath house, and they did so. And when Saint BARBARA saw the two windows she commanded the builders to make a third window, [and they did so,] and then she made over the bath, with the water in it, the sign of the Life-giving Cross of our Lord Jesus Christ. When her father came into the dwelling he saw what the builders had done, and that they had transgressed his command. And he asked them about this, and they said unto him, "Thy daughter BARBARA commanded us [to do] this and we did it." When he asked her, "Why hast thou

done this?" she said unto him, "Know, O my father, that everything is completed in the Holy Trinity, and I have made three windows in the Name of the Holy Trinity. And this cross is a copy of the Cross of our Lord Jesus Christ, wherein was the salvation of the whole world. Turn, O my father, from thy error, and worship thy God Who created thee." When her father heard these words he was wroth, he drew his sword and ran after her, but she fled from him; and there was a rock in front of her, and that rock split and she entered into it and was protected. And after this she returned and her father took her and handed her over to the governor, who tortured her severely. And there was there a certain woman whose name was JULIANA, and she was looking at Saint BARBARA when she was being tortured, and she wept for her. And our Lord Jesus Christ appeared [fol. 89*b* 1] to Saint BARBARA, and strengthened and comforted her. And after this her father commanded his men to cut off her head, and the head of JULIANA, and they cut off the heads of both of them with the sword, and the two women received crowns of martyrdom in the kingdom of the heavens; and fire came down from heaven and burnt up her father and MARCIANUS, the governor. And the bath which Saint BARBARA had made for herself in the bath house, and on which was the sign of the Cross, became a means of healing unto the sick, for all those who bathed therein were healed of their diseases. Then [certain believers] took the bodies of the holy martyrs and laid them in the church outside the city which is called GALÂLYÂ; and the bodies of these holy women and martyrs are this day in the church of Saints 'ABÛḲÊR and JOHN the martyr in the city of MĔSR (CAIRO). Salutation to BARBARA. Salutation to him that made strong her mind, namely 'ANBÂ MĔRÊNÂ.

And on this day also died the holy father Abbâ SAMUEL, Abbot of the monastery of ḲALMÔN. This holy man was one of the [fol. 89*b* 2] men of the city of DÂKRĔLÛBÂ, in the country of MAṢÎL, in the north of Egypt; his parents were holy and pure, and they had no child except SAMUEL. His father was a priest called SÎLÂS, and he saw a vision one night,

and a man with a shining face said unto him, "Needs must: and thy son shall become a true and excellent teacher of God all the days of his life." Now this SAMUEL was pure from his youth up, like SAMUEL the prophet, and he was always thinking in his heart about the garb of the monastic life. One day he found the opportunity and went forth from his father to go to the desert of SCETE, and as he was journeying along the road, the angel of the Lord, disguised as a monk, said unto him, "Whither goest thou?" And Abbâ SAMUEL said unto him, "I want to go to the monastery of SCETE." And the angel who had appeared unto him in the form of a monk said unto him, "I am going there," and they travelled together until they arrived in the desert of SCETE. And the angel of the Lord delivered him to a certain aged monk whose name was AGATHON, and who dwelt in a cave, and was a very righteous man. And the angel of the Lord told Saint Abbâ AGATHON about Abbâ SAMUEL, and he said unto him, "Receive SAMUEL with joy, and array him in the garb of the monastic life; for he shall be thy son in truth, and he shall strengthen thine old age, and thou shalt teach him all the rules of the monastic life." And when the angel had said this to Abbâ AGATHON, [fol. 89*b* 3] he disappeared from him. And when Abbâ SAMUEL came Abbâ AGATHON received him with great joy, and said unto him, "Good is thy coming to me, O SAMUEL, thou man of God, for God hath sent thee to me in mine old age." And forthwith he took him into the church with him, and he blessed the cloak made of cloth of hair, and the girdle, and the cap, and the garment of the monk, and put them on him, saying, "The God of the holy fathers, Abbâ ANTHONY and Abbâ MACARIUS, be with thee, my son SAMUEL, and be a helper unto thee in all thy tribulation." And Saint Abbâ AGATHON taught Abbâ SAMUEL humility and silence, and he was saying always, "Forgive me, O my father, shew me kindness and guide me." And he bowed before Abbâ AGATHON and said unto him, "Remember me, O my holy and blessed father, so that God may make me to do His Will"; and Saint Abbâ SAMUEL learned from Abbâ AGATHON all the path of spiritual monasticism, and Saint Abbâ AGATHON

assisted him in everything. And Abbâ SAMUEL lived with the old man Abbâ AGATHON for three years, and he did everything which he commanded him to do. Then Abbâ AGATHON died, and Abbâ SAMUEL continued to fast for a week at a time, and to fight a great fight. And he was appointed priest in the church of Saint Abbâ MACARIUS in SCETE. After a few days they brought the volume of Letters of LEO of Chalcedon to the desert, and one read them to him. And when the aged monks heard this they were exceedingly sorry, and Abbâ SAMUEL became zealous, with a great zeal of the Holy Spirit, and he rose up among all the men [fol. 90*a* 1] and seized that unclean volume, and rent it in pieces, saying, "Cursed is every one who shall change the Faith of the holy fathers." And when the imperial envoy saw this he was filled with fury, and was exceedingly angry, and he commanded his men to beat the saint with rods of iron, and to hang him up by his arms, and to smite his face; and they did all these things and smote his face even as the envoy commanded. And whilst they were smiting his face one of his eyes was torn out, and then the emperor commanded them to drive him away from the monastery of SCETE. And the angel of the Lord appeared unto Saint Abbâ SAMUEL and commanded him to depart and to dwell in the monastery of ḲALMÔN; and he departed straightway and dwelt there, and he lived there a few days teaching all the men to be strong in the True Faith. And MAḲÂḲAZ, who was governor and Archbishop of the city of Alexandria, and of all the land of Egypt, heard the report of him, and he came to Saint Abbâ SAMUEL, and he beat him very severely and drove him out of the monastery, and the saint went and dwelt in the church in the desert of ḲALMÔN. And in those days the pagan Barbarians came and took him away in order to send him to their own country, and he besought our Lord Jesus Christ to deliver him from them. And straightway they set him upon a camel, but that camel was unable to move at all, and then they beat him very severely; and they agreed together to leave him, and they departed to their country. And Abbâ SAMUEL returned to ḲALMÔN his monastery, and he lived there and devoted himself to asceticism and to the spiritual strife of the

path of the monastic life. Then the Barbarians came a second time, [fol. 90*a* 2] and he was afraid of them, and he heard a voice, saying, "Fear not, O SAMUEL, but go into the church and hold no converse with them, and I will cause them not to see thee," and he remained thus. Then the pagan Barbarians arrived and went into the church with their swords drawn and grasped tightly in their hands, and they had their [other] weapons of war with them; and they cried out with outcries which were exceedingly terrifying. And the saint saw them committing sacrilege in the sanctuary, and he was unable to bear the sight of their audacity in the sanctuary, and spake unto them, saying, "What are ye doing, O ye wicked heretics who have no Lord God to redeem you, according to the evil of your deeds?" And those pagans said unto him, "Dost thou remain here [and think] we cannot see thee?" And they seized him and tied him firmly to a pillar in the church, and they beat him very severely until he was wellnigh dead; and when he was about to die they released him from his bonds and he fell upon his face on the ground and lay there like a dead man. Then the pagans dragged him out, and brought him to the place where the camels were, and they beat him on his head with their sandals, and they fastened him tightly on the back of a camel, but the camel would not move although they beat it severely; and Saint Abbâ SAMUEL wept bitter tears because of his pain. And the camel turned to him and said unto him with the voice of a man who talketh, "It is well that they beat thee. It was meet for thee to die because thou didst transgress the command of the Lord [fol. 90*a* 3] thy God Who told thee to hold thy peace and to speak not." When Saint Abbâ SAMUEL heard these words he wept bitter tears and said, "Verily I have sinned, but God is able to put away my transgression." And then the Barbarians took him to their own country. Now they had already carried away into captivity Abbâ JOHN, Abbot of the desert of SCETE, and Abbâ JOHN and Abbâ SAMUEL met there and they comforted each other. And the master of Abbâ SAMUEL wished to force him to worship the sun, but he would not obey his command in any way. Then he tied the leg of Abbâ SAMUEL to the leg of a maiden with

Satanic intent, and sent them out into the desert to attend to the camels. Now his master thought that Saint Abbâ SAMUEL would fall into sin with her, and that he would submit to everything which he told him; and Diabolus was the counsellor of this man. And in all these things strength was increased in Saint Abbâ SAMUEL, and his heart was strong, and he remained thus until his master fell ill and was nigh to die; and Abbâ SAMUEL prayed over him and healed him of his sickness. And the report of him was noised abroad in that country, and whosoever was sick came to him, and he prayed over him, and anointed him with oil, and the sick man was healed of his sickness. When Abbâ SAMUEL'S master saw this he marvelled exceedingly, and bowed before him and said unto him, "Forgive me my sin which I committed against thee"; and he loved him greatly and he asked him, saying, "Tell me everything thou wishest, and I will perform it for thee." And Abbâ SAMUEL said unto him, "I wish to go back to my own country"; and straightway the pagan made ready many gifts, and he set him on his way in [fol. 90*b* 1] peace, and he departed, and the pagan sent messengers to go with him until he arrived at his monastery. And his sons gathered together about him, and they increased in number exceedingly until they became thousands. And our holy Lady MARY, the Virgin two-fold, the God-bearer, appeared unto him, and she said unto him, "This place shall be my abode for ever"; and from that day the pagans never came to the monastery of Saint Abbâ SAMUEL. And this father composed many discourses, and he prophesied concerning the coming of the Muslims, who are the children of HAGAR, and their kingdom, and the tribulation which they would inflict upon Christian folk in all countries. When the time for his departure from this fleeting world drew nigh, he gathered together his sons and he commanded them to be strong in the fear of God, and to perform His behests, and to fight for Him and for the True Faith until the last breath. Then he fell sick of a slight sickness, and he died in peace, and inherited the kingdom of the heavens. It is said concerning him that one of his sons died, and that when Saint Abbâ SAMUEL came to him, his soul returned to him and he rose up, and he told Abbâ SAMUEL and all the brethren how

he had seen the punishment of sinners, and the repose of the righteous; and that brother turned and lay down, and died in peace. [fol. 90*b* 2] Salutation to Abbâ SAMUEL of ḲALMÔN.

And on this day Saint Abbâ 'ÊSÎ and his sister THECLA became martyrs. This holy man was one of the men of the city BĔDÎR in the West, in the district of 'ĔSHMÛNÂYN; and he had many goods and possessions in abundance, and estates and flocks and herds. He gave the hair of his flocks to the poor and needy, and he gave large alms to those who were in want; he feared God exceedingly, and his goods multiplied very greatly. His sister THECLA also feared God. The name of his father was ELIAS and the name of his mother was MARY. And they asked their son 'ÊSÎ, saying, "O our son, we want to have thee married during our lifetime, and to rejoice in thee before our death"; but he did not wish this by any means, and he said unto them, "Pray ye for me, O my blessed father and mother. Everything else which ye command me to do I will undertake gladly, but this thing I cannot do, and do not speak to me about it." And they left him alone and spake no more to him about marriage, for they loved him very much. And then his father died, being eighty years of age, and after a few days his mother died, being sixty years of age, and in that same year DIOCLETIAN the infidel commanded that all the Christians should worship idols. And Saint Abbâ 'ÊSÎ went to the city of Alexandria to buy goods, and he had in that city a friend [fol. 90*b* 3] whose name was PAUL, who was grievously sick, and Abbâ 'ÊSÎ remained with him until he recovered from his sickness. And in those days the Christian peoples suffered very great tribulation, and Abbâ 'ÊSÎ and PAUL his friend used to buy good food and provisions and take them to the saints who were in the city of Alexandria, and they used likewise to visit frequently those who were shut up in prison in great tribulation for the sake of the Name of our Lord Jesus Christ, and comfort them. And these men used to minister unto them like slaves, and the saints prophesied to them, saying, "Assuredly ye shall receive the crown of martyrdom." And in those days they brought Saint VICTOR, the son of ROMANUS, to the city of

Alexandria. And when Abbâ 'Êsî and THECLA his sister saw the jealousy of him which existed, now he had rejected the royalty of this fleeting world, Abbâ 'Êsî drew nigh unto the governor, and confessed our Lord Jesus Christ. And the governor commanded his soldiers to torture him with severe tortures, and to beat him many times with whips. And they hacked off his limbs with hatchets, and they set lighted torches on his body, and they wound red-hot chains about his body, and they lighted a huge fire in the furnace of an oven, the flames whereof rose to a great height, and they cast Abbâ 'Êsî into that fire. And he prayed, saying, "Thou didst deliver the THREE CHILDREN from the fiery furnace, and DANIEL from the jaws of the lions, O my Lord Jesus Christ, and thy martyr VICTOR from the flame in the furnace of the baths, O my Lord, [fol. 91*a* 1] help me and deliver me, and send thine angel to deliver me from this torture, for Thine is the glory for ever and ever Amen." And when he had said these words, behold SÛRÎ'ÊL, the angel, came down from heaven, and he stood by the right hand of Abbâ 'Êsî the virgin, and he said unto him, "Peace be unto thee, O righteous man, Abbâ 'Êsî, fear not, for God is with thee, and He shall deliver thee from all thy tribulation." And straightway the fiery furnace became like cool dew, and the angel split asunder the walls of the furnace, and he seized the hand of Saint Abbâ 'Êsî and brought him out therefrom, safe and uninjured. And straightway Saint Abbâ 'Êsî went to the governor and cried out, saying, "Be ashamed, O governor, thou and thy infidel emperor, and thy filthy idols." And when the people saw Saint Abbâ 'Êsî alive and uninjured they marvelled exceedingly and cried out with one voice, saying, "We are Christians, and we believe in the God of Abbâ 'Êsî," and the soldiers cut off their heads and they received crowns of martyrdom. Then the governor commanded them to take Saint Abbâ 'Êsî to the prison house, and they did as the governor commanded. And the angel of the Lord appeared unto his sister THECLA, and commanded her to go to the city of Alexandria to visit her brother. And she rose up in the city of ANTINOË and came to the river, and searched for a boat but could not find one, but a spirit boat appeared,

and she embarked in it, and our holy Lady MARY, the two-fold Virgin, the God-bearer, was in that boat, and ELISABETH her kinswoman, [fol. 91*a* 2] and they comforted the sister of Abbâ 'Êsî. And ELISABETH said unto her, "I had an only son, and they cut off his head wrongfully," and the other said unto her, "I had an only Son, and they crucified and slew Him through envy." Now THECLA did not know who they were, and she did not think that what had appeared unto her was merely a vision. And straightway she arrived in Alexandria, and then she knew that what had appeared unto her was a vision. And she asked questions about her brother Abbâ 'Êsî, and they brought her to the prison, and she entered therein. And when she saw [him] she and he rejoiced with very great joy, and they agreed together to become martyrs. And when it was midnight SÛRÎ'ÊL, the angel of the Lord, appeared unto Saint Abbâ 'Êsî, and took him on his shining wings by the command of God and carried him up into heaven, and shewed him the city of God, Jerusalem, which is in the heavens, and all the saints went forth to meet him and to salute him. And the angel also shewed him the habitation of the righteous and the martyrs, who laboured for the Name of Christ, and he saw Jerusalem, the Great City, whereof the greatness, and glory, and beauty, and the appearances of its spaces the tongue of man is unable to describe. The decorations thereof are of gold and silver and precious stones; in it is a light which is brighter than the sun a million times. And the angel of God took him and shewed him an exceedingly great chamber wherein were three hundred pillars of marble, and the decorations of the chamber were of gold, and silver, and precious stones. And in that chamber [fol. 91*a* 3] were one hundred guards, and they were decorated and girded with girdles of gold, and each of them was five cubits in height, and the like of them existed not in the world. And he said unto the angel, "Who [built] this great chamber? for there is no man in the world who could build a chamber like unto this." And the angel said unto him, "O my brother, Abbâ 'Êsî, if all the kings of the earth were to gather together, with all their wealth, they could not buy one of the pillars which is in this chamber";

and as I looked, I marvelled and I praised God. And I said unto the angel, "O my lord, unto whom doth this great, and beautiful, and glorious chamber belong?" And the angel said unto me, "All this hath been given unto VICTOR, the son of ROMANUS, the general, who rejected the sovereignty of this fleeting world, and all its delights, and who bore the cross of his death and who followed his Lord. Therefore did our Lord Jesus Christ give unto him this great and never-ending sovereignty instead of the sovereignty of this fleeting world." And I said unto him, "My lord, I wish thee to inform me what these thrones are, and what are these trees with the beautiful fruit, and what are these shining crowns?" And the angel answered and said unto me, "All this place is the rest and joy which God hath prepared for those who celebrate the commemoration of the holy martyrs upon the earth; hearken now that I may tell thee—Whosoever shall build a church in the names [fol. 91*b* 1] of the holy martyrs, or shall bury their bodies, or make an offering of the fruits of his labour on the day of their commemoration, or light a lamp, or feed the poor, or buy a book for their church, or write a book of the fight and martyrdom, or do good deeds on the day of the commemoration according to his ability, and even if a man cannot do these things and can only give a cup of cold water he shall not lose his reward, and his reward shall be in heaven, saith our Lord in the Holy Gospel. And when the man who hath been wont to celebrate the commemoration of one of the martyrs, or one of the righteous, dieth, that martyr or that righteous man shall come before our Lord Christ, and he shall say unto Him, 'O my Lord and God, give me this soul, for it was wont to celebrate my commemoration when upon earth'; and He will give that soul unto him straightway. And if that soul be that of a great sinner, a voice shall go forth from God, the Sustainer of the Universe, in the face of MICHAEL, the archangel, saying, 'God, the Sustainer of the Universe, hath commanded, saying, "Let alone this soul, cast it into punishment for a single moment, and after this give it to the martyr that he may make intercession for it, and let it be given unto him as a gift from the Lord God."' And they shall do unto that soul as God commanded, and it shall

be given unto the martyr or unto the righteous man, and the martyr shall take it and carry it to his abode. And He will command that that soul shall be washed and arrayed in beautiful [fol. 91*b* 2] apparel, and made to sit upon one of the thrones which ye see, and crowned with an incorruptible crown; and it shall rejoice with all the saints and live for ever." After he had told me these things, that angel of light took me up on his wings and brought me into the prison house, and he saluted me and went up into heaven; and I marvelled greatly at the great gift which God giveth unto those who fight for His holy Name. And in the morning the governor commanded his soldiers to bring him out of the prison house, and they brought him out, and his sister was with them. And he tortured them severely on the wheel, and with burnings with fire, and with iron nails, and they flayed their heads; but the Lord raised them up whole and uninjured. When the executioners were weary of torturing them, the governor handed them on to the governor of the city of ANTINOË in Upper Egypt, so that he might send them away thither. When they had sailed for a period of twenty days, the boat stopped by the river bank, and the governor commanded his men to cut off the heads of the saints Abbâ 'ÊSÎ and THECLA his sister. And the saints rejoiced exceedingly, and they prayed, and after they had finished their prayer the soldiers cut off their heads with a sword, and they received crowns of martyrdom in the kingdom of the heavens. And God commanded a certain priest whose name was Abbâ 'ÔRÎ, from the city of SAṬNÛF, to take their bodies, and to prepare them for burial with costly cloths and pure unguents, and to lay them in a pure place; and he hid them until the end of the persecution, and until a church could be built for them. [fol. 91*b* 3] Then they laid their bodies in it, and great signs and wonders took place through them; now the number of those who were martyred with them was four hundred and seven souls. Salutation to Abbâ 'ÊSÎ and to THECLA, and to the company of people who suffered with them.

And on this day also died Saint JOHN of Damascus. This holy man was the son of MANṢÛR, and he belonged to a great

and honourable family in Damascus, and he was reared in the knowledge and fear of God. He studied and learned philosophy under his teacher ḲUĔZMÂ, a monk and a philosopher of ḲARÎLÎ. When he had finished his studies ḲUĔZMÂ and MANṢÛR, the father of JOHN, agreed together, and he went to the monastery of Saint Mâr SÂBA the martyr. When his father died he became scribe to the governor of the city, and he did not conceal from him his secret. In those days rose up CONSTANTINE, the son of LEO, the heretic and maker of war against pictures of the Godhead, and he troubled the churches. And this Saint JOHN, although he held no office in the Church, sent letters to all the believers to strengthen them in the True Faith, and [he urged them] to bow down before holy pictures, and brought testimony from the Divine Books. And when the heretic emperor heard this he gnashed his teeth upon him, and he had a scribe brought, and he made him write a letter, copying the handwriting of JOHN, and sent it to the governor of Damascus. [fol. 92*a* 1] And he made accusations against JOHN, saying, "JOHN who was with thee hath sent me this letter [urging me] to go to war with thee, and to lay waste and plunder thy city." And having heard these words the governor believed [them], and he cut off the right hand of Saint JOHN wherewith he used to write. And taking his hand Saint JOHN went to the picture (or image) of our Lady, the holy Virgin MARY, and he entreated her with many tears, saying, "O my lady, hath not this thing happened unto me through contending for the worship of thy picture? Heal thou me now by thy prayer and by thy knowledge." And after he had slept a little our holy Lady the Virgin MARY, the Mother of God, appeared unto him, and she made his hand to be as it had been formerly; and when he awoke he gave thanks to our holy Lady the Virgin MARY. And he went to the monastery of Mâr SÂBA, and became a monk under the abbot, and the abbot handed him over to a spiritual old man to teach him the rules of the monastic life. And the old man said unto him, "O my son, do nothing with the learning which thou hast from outside, but learn to be silent"; and through the abundance of his humility JOHN overcame his Satanic pride. And one day one of the old monks

died and he had a brother who asked JOHN to write a funeral discourse and to weep for his brother. And JOHN said unto him, "I am afraid of the command of the old man my teacher." And the brother said unto him, "It will not be known [fol. 92*a* 2] to anyone." And when the brother had made many entreaties to JOHN, he wrote a funeral discourse for him, which made very sorrowful him that heard it. When his teacher heard of it he was wroth with JOHN, and he drove him out of his abode, and JOHN took refuge with the other old men. And when they had pressed the old man [to forgive JOHN] he said unto them, "Can the latrine of the monks be purged of his doctrine?" When JOHN heard this he did as he commanded, and that old man seeing the excellence of JOHN received him with joy and brought him into his house. Then our holy Lady, the Virgin MARY, the God-bearer, commanded the old man to forgive him. And JOHN composed many Discourses, and these Discourses [are extant] to this day. And the Archbishop of Jerusalem made JOHN a priest against his will, and he continued to fight for the retention of sacred pictures, and for the True Faith; and he reviled kings and governors until [he reached] a green old age. And when the time for his removal from this world arrived, he departed to Christ Whom he loved. Salutation to JOHN of Damascus.

[fol. 92*a* 3] And on this day also died YERES ḲELÂ, and 'ELḲÔLÔNÎṬÔS, and EUGENIUS the father of 'ANBÂ MERÎNÂ (Abbâ MARÎNÂ).

IX. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ BA'AMÎN the faithful, who became a martyr although he did not shed his blood. This holy man was from the monastery of the sons of KHÂDHÎB, to the north of the province of 'ESHMÛNÂYN, in the country of Egypt, and from the city of TÊRSÂ; he was the steward of a certain rich man, and was beloved by everybody because of his

sincerity and justice. And the rich man had a wife who loved Abbâ BA'AMÎN, and she trusted him greatly. And Saint Abbâ BA'AMÎN pondered about the end of the world, and he left the service of that rich man, and he went to a monastery in that [place] and became a monk therein. When the rich man heard that Saint BA'AMÎN had left him, and departed, he was exceedingly sorry. And taking his wife with him he went to him and begged the saint to return to them, and he said unto him, "We cannot part from thee by any means, and we will not let thee go." And the saint said unto them, "I cannot [return], I have vowed myself to God"; and they departed from him sorrowing greatly because of their parting from him. And this holy man fought a great and a good fight, and he lived a life of strenuous devotion to God for many years with [fol. 92*b* 1] fasting, and prayer, and vigil. And this was not enough for him, for he wished to become a martyr and to pour out his blood for the Name of our Lord Jesus Christ. And he went to the city of ANTINOË where he found many Christians suffering tortures, and he confessed our Lord Jesus Christ, and they inflicted severe tortures upon him, and they scourged him, and they burnt his body with fire, and they chopped off his limbs, and threw him on the wheel, and they made iron rods red-hot and burnt his flesh with them. And under all these tortures our Lord Christ strengthened him, and raised him up whole and uninjured. And whilst he was suffering in this wise the worship of idols came to an end, for CONSTANTINE the Just became emperor, and he commanded the keepers of the prisons to set free the Christians who had been shut up in the prison houses by the infidel DIOCLETIAN for the sake of Christ's Name. And our Lord Jesus Christ appeared unto Saint Abbâ BA'AMÎN and commanded him to go unto all those saints who were in prison, and to make them to know that our Lord Christ reckoned among the martyrs those who were called "Confessors"; and the Emperor CONSTANTINE commanded [his servants] to bring seventy-two of them. And there was there with them Abbâ NÔB, the confessor, and they went to him. And Saint Abbâ BA'AMÎN dwelt in a monastery which was outside the city of 'ESHMÛNÂYN, and God gave him a great

gift, and he healed the sick, and the report of him was noised abroad in all countries. [fol. 92*b* 2] Now a very severe illness came upon the empress, the wife of the Emperor of Rômê, and it happened because of a certain God-fearing deacon who was near her, and who used to read to her every day the Book of the Vision of JOHN the evangelist, that is to say "Abû-ḳalamsîs (*i.e.* the Apocalypse)." And one of the emperor's stewards was jealous of him and he went to the emperor and said unto him, "Know, O my lord, that JOHN the deacon lieth with our lady the empress, thy wife, and maketh the pretence of reading to her the Book of the Vision of JOHN every day." When the emperor heard this he was very sorry, and he rose up straightway and went into his palace where the empress was, and he found the deacon standing before the empress and reading the Book of the Vision of JOHN. And the emperor commanded [his soldiers] to take the deacon and his book and to sink them both in the river; and two men took him and put him in a little boat, and straightway they sunk him in the river. And when they had sunk him, the two men saw the form of a shining man descending, and he came and snatched the deacon out of the river together with his book, and he took him and placed him on an island; and when the two men saw this they marvelled exceedingly, and they went to their houses and told no one connected with the emperor what they had seen. When the empress saw what they had done to that deacon she was exceedingly sorry, and her illness increased, and the disease attacked her belly; and she continued to suffer from this disease for five and twenty years. And many physicians came to her but they were [fol. 92*b* 3] unable to heal her of her sickness. And a certain learned man counselled her, saying, "If thou wert to go to the holy men who are in the land of Egypt, then thou wouldst be healed of thy sickness and tribulation." And straightway she rose up, and there were many soldiers with her, and she arrived in the land of Egypt, and she went about and visited many monasteries and churches, but she was not healed of her sickness. When she came to the city of ANTINOË the nobles who saw her marvelled exceedingly concerning her coming, and she told them everything about

her sickness, and they counselled her to go to Saint Abbâ BA'AMÎN; and she embarked in a ship for the monastery of Saint Abbâ BA'AMÎN. And one told the saint, saying, "Behold, the empress hath come to thee, and wisheth to be blessed by thee." And he said unto him, "What have I to do with the empress of the earth and her greatness?" And the brethren besought him earnestly to go out to her, and he did so; and when the empress saw him she bowed low at his feet. And Saint Abbâ BÂWMÎN (*sic*) prayed concerning her sickness over some oil, and he anointed her therewith, and she was healed of her sickness. And Saint Abbâ BA'AMÎN said unto her, "Know thou that this sickness which hath come upon thee is caused by the deacon whom the emperor drowned in the river, but he is alive at this day and dwelleth on this island in the river, and the Book of the Vision of JOHN Abûḳalamsîs is with him"; and when the empress heard these words she marvelled exceedingly, and she praised God and rejoiced with very great joy because the deacon was alive. And she offered to Saint BA'AMÎN much money and many gifts, but he took nothing from her except money [sufficient to buy] sacred vessels [fol. 93*a* 1] for the church, a paten, a chalice, and a cross of gold; then she returned to the city of Rômê praising God. And when she met the emperor she told him all that had happened to her, and how Saint Abbâ BA'AMÎN had told her that the deacon whom he had drowned was alive at that time; and when the emperor heard this he marvelled exceedingly and sent messengers to the island, and they found the deacon alive, and the Book of the Vision of JOHN was with him; and they returned and reported this to the emperor. And the emperor sent a messenger to him a second time to entreat him to come to him; and they brought him to the emperor; and when the emperor saw him he rejoiced with very great joy, and he bowed down at his feet, and he said unto him, "Forgive me my sin which I committed against thee." And the saint said unto him, "May God forgive both of us our sins." And after this that deacon was appointed Archbishop of the city of Rômê, and he translated the Vision of JOHN Abûḳalamsîs. And Saint Abbâ BA'AMÎN fought by day and by night, ceaselessly, the spiritual fight. And there

was near him a certain holy bishop who made a festival of the martyrs, with several believers, in a certain monastery; and the Arian heretics took to themselves a false bishop and led astray very many of the people, and the bishop of the city came to Saint BA'AMÎN and told him of his sorrow [which was caused] by those heretics. When the festival of the martyrs arrived Abbâ BA'AMÎN prayed and entreated God, and prostrated himself with his people, that He would make the counsel of the heretics void. Then he took a palm rod in his hand, [fol. 93*a* 2] and all the monks who were with him took each his palm rod in his hand, and they went to the place where the heretics were, and drove them away, and God, the Glorious and Most High, made void their counsel, and they have not returned to this day. And Saint BA'AMÎN, being an aged man, fell sick of a mortal disease. And he gathered together the brethren and commanded them, and comforted them, and told them that [the end of] his days was near, and that he was going to God, and the fathers and the brethren sorrowed because of his [approaching] separation from them, and then he delivered up his soul to God his Creator. And the brethren swathed him for burial in costly cloths and they sang psalms, and hymns, and dirges over him, as was meet. And his body was a help unto all those who came to it, or to the church, in the True Faith, and what they asked for came to them. Salutation to Abbâ BA'AMÎN who lay on a red-hot iron bed.

And this day also is the day of the deaths of BADLÂMÔ, and YÂWAREMYÂ, and ZACHARIAS the monk.

X. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day they brought the body of Saint Abbâ SEVERUS, Archbishop [fol. 93*a* 3] of the city of Antioch, to DABRA ZĔGÂG which is outside the city of Alexandria. This holy man having died in the city of SĔḤÂ in the house of a certain

rich man whose name was DOROTHEUS, a Christian and a lover of God, this man sent the body away in a ship under the charge of certain believing and trustworthy men to DABRA ZĔGÂG, which is outside the city of Alexandria; and he commanded them not to travel by the chief stream of the river, and not to land on the quayside. And when they came to the stream ḲARṬÂS, facing the north, having the body of the saint with them, they sailed a little towards the west, but they did not find water enough to float their ship, and the crew laboured very hard to force the ship along. And they wished greatly to tow it, but were unable to do so, and they became sad and sorry, and dismayed, and their courage failed them. And God, Who loveth man, and Who made the children of Israel to disappear before their enemies, and opened out a way for them in the Red Sea and made them to pass over, this same God made the body of Saint SEVERUS to disappear from the heretic MELCHITES who had hated him during his lifetime; now even after his death his words cut their hearts like a sword, and made manifest His miracles. And He made the ship to sail slowly for a distance of seven stadia, until they arrived at the place where they were to disembark. Then they took up the body of the saint and brought it to DABRA ZĔGÂG and laid it in the [fol. 93*b* 1] shrine which that rich man DOROTHEUS had built for it. And there was great joy throughout all the land of Egypt, and especially in the city of Alexandria, and God worked great signs and wonders through the body of the saint. And one of the teeth of the saint fell out in his chamber during his lifetime, and one of the monks of DABRA ZĔGÂG took it and wrapped it up in a silk rag, and it healed everyone who was sick. And the monks used to take it to the city of Alexandria and lay it on the sick, and they would walk. And God magnified Saint Abbâ SEVERUS after his death more than during his life. Salutation to SEVERUS whose tooth, which fell out during his life, healeth those who are smitten with fever to this day.

On this day also died the holy father Abbâ THEOPHANIUS, the sixtieth Archbishop of the city of Alexandria, having sat on the throne of MARK the evangelist four years and

six months; and after this he died by murder. Salutation to THEOPHANIUS, and a petition for his prayers.

[fol. 93*b* 2] And on this day also died the holy father Abbâ NICOLAUS, the archbishop, whose name being interpreted is "Conqueror of the people." This just and holy man was one of the men of the city of MÎRÂ, and his father's name was EPIPHANIUS, and the name of his mother was YÔNÂ; these were rich, God-fearing folk of the city of MÎRÂ and they had no children. And they continued thus in great sorrow because they had no son, and they prayed to God with great frequency and made supplication to Him that He would give them a good son in whom they might rejoice and who would inherit their riches. And they remained without a son until they grew old and their time for begetting children had passed, and having failed to have children they fell into despair, and knowing that they were barren, and that their days had passed, and that they had become very old, they ceased to ask for a son. And from the day when they did this God the Most High took pity upon them, and gave them this holy man NICOLAUS, and He made him holy, and blessed, and perfect, and He revealed with him the beginning of the working of righteousness. When he was born he rose up and stood among men for a space of two hours, and one knew by this concerning his being raised up to work righteousness. When he sucked the breast of his mother, he only sucked the right breast, and by this he shewed that during all the days of his life he would only drink of the fountain of the work of the right hand. And he completed the Canon of the Apostles [fol. 93*b* 3] from his youth up, for on the day of the Eve of the Sabbath (Friday) and on the Fourth Day of the week, he never sucked his mother's breast except at the time of the ninth hour of the day. When he was a little boy and his parents handed him over to the teacher he sat and learned far more from the Holy Ghost than he did from his teacher. And in a few days he learned all the doctrine and Law of the Holy Church, and was appointed deacon, and he added to his spiritual labours. Then he became a monk in the monastery wherein the son of this father was the brother of the abbot, and this

saint fought a great fight therein, and men who were born were unable to do as he did. And because he performed many righteous deeds he was made a priest when the days [of his life] were nineteen years. And God gave him great grace and the power to work signs and wonders and to heal the sick. Who is able to declare his signs and wonders, the which he added to everywhere daily throughout his life? And since he hath departed (*i.e.* died), it is meet for us to mention a few of the things which he did during his life. Now there was a very rich man in his native city, and after many days his riches came to an end, and he became so poor that he had not the wherewithal to get his daily food. And he had four daughters who had grown old and had passed the period for marriage, and besides this no man would marry them because of their poverty. And Satan caused the man to think a filthy thought, namely, that he should make a house for whoremongers, and put his four daughters [fol. 94*a* 1] in it, so that they might play the whore for hire and he and his daughters might get their food from fornication. And God revealed unto Saint NICOLAUS the thought which this man was thinking. And Saint NICOLAUS rose up by night, and he took one hundred *dînârs* in gold of his father's money, and tied it up in a cloth, and before the morning dawned he threw [them] into the house of that man. When the man awoke from his sleep he found the gold, and he rejoiced therein with a great joy, and he gave his eldest daughter away in marriage. And the saint threw another hundred *dînârs* in gold into the man's house, and he gave his second daughter away in marriage. And on the third occasion when the saint threw gold into his house the man woke up, and would not take the gold but went out of his house to see who it was that threw the gold to him. And having gone out he found Saint NICOLAUS and he knew that it was he who had thrown the gold three times. And straightway that man bowed down at his feet, and paid him great homage, and he said unto him, "Thy reward will be great in the kingdom of the heavens, for thou hast saved me from want caused by poverty, and from falling into sin; for I have thought that I shall be able to get my third and fourth daughters married." And then Saint NICOLAUS drove out the Satans,

which were many, from the man, and from the trees wherein they dwell and lead men astray. And this saint healed many sick people, and he pronounced a blessing over a little bread, and satisfied very many people therewith. And they took what was left of that bread, and they found that it was far more [fol. 94*a* 2] than it was originally. Before he was made a bishop he saw a vision wherein he himself seemed to be seated on a great throne, having with him the vestments of the honourable priesthood, and a shining man said unto him, "Put on these vestments and sit upon this throne." And on another night he saw our Lady MARY giving unto him the vestments of the priesthood, and our Lord Jesus Christ gave him the Gospel. When the Bishop of the city of MÎRÂ died, the angel of the Lord appeared unto the Archbishop of the city of Rômê, and spake to him about Saint NICOLAUS, and told him his name, and described what manner of man he was. When the archbishop woke up he told the bishops what he had seen, and they all believed that vision, and knew that it was from the Lord Jesus Christ. And he took Saint NICOLAUS and made him Bishop of the city of MÎRÂ. After a few days DIOCLETIAN the infidel and idolator began to reign, and he arrested many believing men. When he heard the report of this saint, he seized him and tortured him severely for many years; and our Lord Christ strengthened him, and enabled him to endure, and He protected him against the torture, and raised him up sound and unharmed. When DIOCLETIAN was tired of torturing him he cast him into the prison house, and God gave him strength and protected him so that he might become a mighty branch of the tree of the Faith. And he remained in prison until God destroyed DIOCLETIAN [fol. 94*a* 3] and made CONSTANTINE the Just to reign. And CONSTANTINE brought out all the confessors from the prison houses, and with them was Saint NICOLAUS, and he returned to his country in peace. And he continued to teach the True Faith to all the people, and he urged them to be strong, until the assembling of the General Council of the Three Hundred and Eighteen Bishops in the city of Nicea; and this father was one of them, and he rebuked ARIUS and cast him out. And having finished his fight and

guarded his flock Saint NICOLAUS departed to God, having sat on his episcopal throne for more than forty years; and all the days of his life were eighty years. Salutation to Saint NICOLAUS.

And on this day TALÂSĔS and 'AL'AZÂR (LAZARUS) became martyrs. This TALÂSĔS was a man of Babylon, of the province of Nineveh. And SAPOR, the King of Persia, said unto him, "Worship fire and sacrifice to idols." And TALÂSĔS said, "I worship the Lord my God, and to Him I offer up sacrifice." And SAPOR commanded his soldiers to bring all the instruments of torture in order to frighten TALÂSĔS, and when he was not afraid of his terror SAPOR commanded them to beat him with one hundred stripes, [fol. 94*b* 1] and for a long time, and he said unto him, "Offer sacrifice, TASLÂS (*sic*), so that thou mayest have rest from the torture"; and TASLÂS (*sic*) said unto him, "I do not know (*i.e.* feel) thy torturing, for my God delivereth me [from it]." And SAPOR commanded them to beat him with another hundred stripes, and they fixed bandages over his eyes and they beat him with seventy stripes—until he made no answer, and then they cut off his head with the sword. Then they brought out 'AL'AZÂR (LAZARUS), and SAPOR, King of Persia, said unto him, "Sacrifice to the gods"; and when he refused to worship and to offer sacrifice to the gods, they cast him into the fire forthwith. Thus they finished their martyrdom nobly. Salutation to TASLÂS (*sic*) and to 'AL'AZÂR (LAZARUS).

And on this day also died Saint SÛRSET. This holy woman was a daughter of one of the nobles of Constantinia, and they betrothed her to the son of a nobleman. When she heard this she said unto her father, "Permit me first to go and worship in the sanctuary, the place of my conversion; God's Will be done!" And her father said unto her, "Go first to thy bridal bed, and when thy marriage is consummated go with him (*i.e.* thy husband) and fulfil thy vows." And she said unto him, "I made a covenant with God that I would pray in that holy place as long as I was [fol. 94*b* 2] a virgin, and if I falsify my

words a punishment from God will come upon me." When her father heard this he sent her away with guards, and handmaidens to minister to her, and he gave her the sum of three hundred *dînârs* in gold to give away in alms. When she arrived there (*i.e.* Jerusalem ?) she went round to all the holy places, and when she came to the monastery of the Egyptians she found an old monk dressed in sackcloth, and she told him everything which was in her heart; and he said unto her, "God's Will be done!" And when her attendants were ready to go, she went into a secret place and wrote a letter to her father, saying, "I have offered myself to God. Seek me not for thou wilt not find me." And she tied up the letter with her clothes, and placed it with her baggage, and she made her attendants think that she was going with them. And whilst they were going on in front bearing her baggage, she said to a slave, "I wish to pray in the shrine of GOLGOTHA before our departure." And he said unto her, "[The others] have gone on before us, how canst thou travel alone?" And she said unto him, "What hath it to do with thee? I will go by myself and come back." Then she took her handmaid and went into the shrine of GOLGOTHA, and she said unto her slave, "Wait here for me a little"; and then she went away by herself. And she came to that old monk, and when he saw her he rejoiced, and she cast herself down at his feet, and she gave him the three hundred *dînârs* for the poor, and she asked him to make her a nun. Then he rose up and prayed, and he arrayed her in the garb of the nun, that is to say sackcloth, and he prayed over her, and he helped her to follow the way of God. And she entered [her] cell when she was eighteen years of age, and she dwelt therein for seven and [fol. 94*b* 3] twenty years, without seeing the face of a man. Now it happened that there was a certain monk, whose name was SILAS, who was a fighter, from the country of Caesarea, who had a friend who was a pilgrim and a man of the desert, and he lived in the caves of ḲALMÔN. And at each festival SILAS used to visit him, taking a little food [with him], and he was blessed by him. And when Easter came SILAS took a few loaves of bread, and went to seek his friend according to his custom, and he could not find him. And when he was tired

of searching for him, and was wandering about over the mountains and hills, he found the footprint of a man, and he followed the footprints and found a small cave, and he said, "Bless me, O saint!" And there was none who answered. And he went inside the cave and found a monk fasting, and each bowed to the other and asked for his prayer. And the monk of the cave said unto him, "It is meet that thou shouldst pray for me, for thou art a priest." When SILAS heard this he was astonished [and he wondered] how the man knew his secret. And he meditated in his heart, saying, "Is it a woman or a eunuch?" Then she revealed unto him all her story, and he brought her food, but she would not eat, and she died, and he buried her in her cell. Salutation to the lady SÛRSET.

And on this day also died Abbâ ṬĔWÂSHÎ. This holy man was a eunuch from his youth, and he became a monk in a certain monastery and he fought the spiritual fight therein for many days. One day as he was going to Alexandria [fol. 95*a* 1] he found a woman weeping, and when he asked her [why she was weeping] she said unto him, "I am a Jewess and I wish to become a Christian." And he took her with him, wishing to do good to himself, and not to receive punishment from God, and he baptized her with Christian baptism. And he began to go about with her in the bazârs and received alms, and the men of Alexandria were scandalized, for they thought that she was his wife. And they seized him and brought him before Abbâ JOHN, the merciful, and they said unto him, "Behold here is a man who is disgracing the monks. Order [thy servants] to beat them and to separate them, and let the monk be put in fetters." And Abbâ JOHN dreamed a dream, and he saw in his dream that monk who was shewing him his lacerated back, and the monk said unto him, "Why dost thou lacerate my back without any offence on my part?" When Abbâ JOHN awoke he commanded them to bring the monk to him, [and they did so], and he commanded them to strip off his tunic so that they might see his back, and by the Will of God his raiment dropped down and he found that he was a eunuch. And Abbâ JOHN wept and removed from their offices those men who had brought

him and beaten him, and he prohibited them the Eucharist for three years. And he wished to give the eunuch one hundred *dînârs*, but he would not accept them from him; and Abbâ ṬĔWÂSHÎ departed to his monastery and died fighting strenuously as it were to-day.

And on this day also are commemorated the deaths of MÎLÂSĔS and TÂWFYÂ.

Salutation to PAUL who lived in the desert and despised earthly riches. [This and the preceding paragraph are wanting in the Bodleian MS.]

XI. TÂKHSHÂSH

[fol. 95*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ BAKÎMÔS. This holy man was a man of the city of FÂS, in the province of MAṢÎL, in the north of Egypt; and when his days were twelve years he guarded and shepherded his father's sheep. And the angel of the Lord appeared unto him in the form of a young man, and said unto him, "Wilt thou come and go with me, and become a monk?" And he said, "Yea"; and the two agreed together, and they rose up and went to the desert of SCETE. And they found three old monks [there], and Abbâ BAKÎMÔS dwelt with them for four and twenty years, when the old men died. And after this Abbâ BAKÎMÔS went a long journey into the desert, a distance of three days. And Satan appeared unto him in the forms of wild beasts, and pigs, and serpents, and they opened their mouths to seize him, and they surrounded him, and he knew by the Holy Spirit their intent; and he blew out breaths at them in the might of God, and they were scattered. Then again he found a valley and he lived in it for three years fasting a week at a time, and at the end of the week he would fill his hand with dates from that valley and eat them, and drink a little water. And he prayed two thousand four hundred prayers during the night and two thousand during the day; and his prayer was "Our Father, which art in heaven." And for

a period of four and twenty years he fasted forty days at a time, and at the end of the forty days he would eat. On one occasion he fasted eighty days, and at length his skin became stretched tightly over his bones; [fol. 95*a* 3] and straightway the angel of the Lord brought him bread to eat, and water to drink. And he lived for many years, and that bread and that water did not come to an end until he died. And the angel of the Lord God appeared in a vision of the night to Saint Abbâ BAKÎMÔS, and commanded him to return to his city. And he rose up and departed and came to the outskirts of his city, and he built himself a small cell there, and he dwelt therein alone; and he was a refuge and a harbour unto everyone who came to him, and the good hope of all men. And they dwelt there and were comforted by him and his doctrine, and they emulated his service, and his righteousness, and his spiritual fightings. And one day the angel of the Lord lifted him up and brought him to the land of the Euphrates (?), for the people had transgressed and had gone out of the way of righteousness, and he converted them all to the True Faith, and returned to his cell. And one day as he was going through the city carrying some baskets to sell in order to obtain food, the weariness of the road overcame him, and he set down the baskets and sat down himself to rest a little; and the power of the Lord lifted up him and his baskets and carried them where he wished to be. And at that time Abbâ SÎNÔDÂ (SHENUTI) saw an exceedingly high pillar made of pearl-stone, and he was astonished, and said, "What is this great pillar?" And the angel of the Lord appeared unto Abbâ SÎNÔDÂ (SHENUTI) and said unto him, "This is Abbâ BAKÎMÔS." And straightway Abbâ SÎNÔDÂ (SHENUTI) rose up, and walked on his feet until he came to the city of Abbâ BAKÎMÔS—now up to that time he had never seen him—and when the two men met they embraced each other. And Abbâ BAKÎMÔS wished to cook a little [food] for the morning, and he said to Abbâ SÎNÔDÂ (SHENUTI), [fol. 95*b* 1] "Take this pot and go, and draw water, and fill it, and bring it to me." And straightway Abbâ SÎNÔDÂ (SHENUTI) rose up, and lifted the pot upon his shoulder, and he drew water, and filled it, and brought it to him, and he found the food boiling and cooked. Then he

knew that the man was Abbâ BAKÎMÔS, and he saluted him a second time, and embraced him, and then he told Abbâ BAKÎMÔS that he had seen a vision concerning him; and he abode with him for a few days. One day when the two of them were walking together, they found the head of a dead man, and Abbâ SÎNÔDÂ (SHENUTI) tapped it with his staff, saying, "Rise up, O dead man, that thou mayest tell me and make me to know what thou hast seen." And God commanded the soul of the dead man, and the soul returned to the skull, and became a body, and the man rose up from the dead. And the dead man did homage to them and told them everything about Sheol, and about those who are punished therein, each in their degree, and he told them about himself and that he was a pagan. And he said unto them, "Below with us there are some men who were Christians and who believed in the Name of Christ, but who did not perform His commandments, and who walked in the ways of the Gentiles, and who dwelt in the uncleanness of the pagans." And the saint said unto him, "Lie down now and sleep"; and the dead man turned and lay down as he was at first. Then Abbâ SÎNÔDÂ (SHENUTI) embraced the blessed Abbâ BAKÎMÔS, and they returned to his mountain. And when the time of the departure of Saint Abbâ BAKÎMÔS drew nigh, and he was about to leave this world, he called his ministrant who was with him, and informed him about the time of his death; and he commanded him to bury his body in the place wherein he then was. And he became a little sick with the sickness of fever, and he saw the companies of the saints coming to him, [fol. 95*b* 2] and straightway he delivered up his soul into the hand of God; and the angels took it, and they sang as they went before it until they brought it to the Jerusalem which is in the heavens. And all the days of the life of Abbâ BAKÎMÔS were seventy years; twelve years he lived in the world, and eight and fifty years he passed in the strenuous spiritual fight of the ascetic life. Salutation to BAKÎMÔS.

And on this day also are commemorated Saint BARTHOLOMEW the bishop, and BAṬLÂN the martyr. Salutation to our father BARTHOLOMEW.

Salutation to thy birth, O THEODORE of the joyful face, who wast like a good fruit springing from a good tree. [This paragraph is wanting in the Bodleian MS.]

XII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the glorious angel, MICHAEL the archangel. On this day God sent him to the city of Babylon, and he was the fourth person with the Three Children, ANANIAS, AZARIAS, and [fol. 95*b* 3] MISAEL, in the fiery furnace, when NEBUCHADNEZZAR, the King of Babylon, threw them into it. And the flames rose up to a height of nine and forty cubits and consumed those who attended to the fire. And MICHAEL beat out the fire with his staff, and extinguished it round about the Three Children and delivered them, and [the fire] did not touch them. And he made the inside of the furnace to be as cool as the dew at the dawn of day, and in it they praised God, saying, "Blessed be the Lord God of our fathers! Praised and exalted is He for ever." And MICHAEL prophesied seven times that after seven hundred years Christ should be born; and after this the Three Children praised God, saying, "Let every servant of God praise God." And he prophesied seven and thirty times that Christ should live upon the earth three and thirty years, and for this reason our Fathers the Apostles ordained that people should celebrate the festival of MICHAEL the archangel. Salutation to MICHAEL.

And on this day also died Abbâ SAMUEL of WÂLDĔBBÂ. The name of the father of this holy man was STEPHEN, and the name of his mother was 'AMMATA MÂRYÂM; they were people of good family and they took this holy man to the country of 'AKSÛM, and when he grew up they taught him the Books of the Church. Then when his father and mother died he went to DABRA BANKÔL, to Abbâ MADKHÂNÎNA ĔGZÎ'Ĕ,

and he put on the garb of the monastic life, [fol. 96*a* 1] and he dwelt there and fought the fight with fasting and with prayer. He ate nothing except withered and decayed herbs, and his drink was water, and he became the servant of the monks, in the grinding of corn, and the drawing of water. And as he found it irksome when his kinsfolk came to visit him, he departed to another place. And he devoted himself to fasting, and to standing up, and to prostrating himself so strenuously that at length he crushed his feet (*i.e.* became flat-footed). Thence he departed to the desert, and he ate no food whatsoever for forty days and forty nights. And the lions, and the leopards, and all kinds of terrifying wild beasts came to him, and bowed down before him, and licked the dust at his feet. One day as he was going along the road he arrived at a valley (or river) which was full of water. Now he had with him a book and some fire, and making a prayer he entered the water, and although it engulfed him and the current dragged him down, yet by the power of God having forced himself across to the opposite bank, he found that the fire was unextinguished, and the book uninjured. And Satan used to try him with phantoms of every kind of wild beast, but he was not frightened because his mind was bound up with confidence in his God. And as Abbâ SAMUEL was praying our Lord Jesus Christ came to him, and sealed his whole body and each limb thereof with His spittle, and he became filled with power. And from that day he bound his feet with fetters, and wore sackcloth. And he thrust all his limbs into water, and he recited the Psalms of DAVID five times [each day], and he scourged his back with stripes innumerable. And the lions used to peer into his cave like sheep, and of some he used to stroke their bodies, and of others he used to dress their wounds, and pluck out the thorns from [their paws]. And then many disciples attached themselves to him, and of these the first was Abbâ ZARÛFÂÊL. One day [fol. 96*a* 2] Abbâ SAMUEL met Abbâ GABRA MASḲAL, of DABRA LAGGÂSÔ, (now they had never seen each other before,) and they passed the day in describing the great works of God. And at the time for supper, when they were making their prayers, a table came down to them from heaven, and they ate and gave

thanks to God. Then one day he met a certain monk from the desert, and when they began to talk about the Mysteries which God had made for them, Abûna SAMUEL said, "Behold, for twelve years I have been standing in the heights and censing the throne of God with the Four and Twenty Priests of heaven." And when he went in and was consecrating the Offering, there came down to him bread and a chalice from heaven; and when he was reading the Praises of our Lady MARY, he was lifted up off the ground to the height of a cubit, and our holy Lady, the Virgin MARY, came and gave him a precious stone which shot out light from it, and some pure incense. And when the time of his departure drew nigh MICHAEL the archangel came unto him, and he caught him up on his wings and shewed him all the delights of the heavenly Jerusalem. And he brought him before the throne of God, and Abbâ SAMUEL received from him the promise concerning the man who should invoke his name or celebrate his commemoration. And when he returned to his bed he told his disciples everything which he had seen, and then he died in peace. Salutation to Abbâ SAMUEL.

Salutation to the gathering together in one place of the Sixty [fol. 96*a* 3] Bishops who were against BĔNÂṬĔS (or BEṬNÂS).

And on this day also are commemorated Abbâ KHADRÊ (HYDRA) of DABRA 'ASWÂN, and Saint JOHN the confessor. Salutation to KHADRÊ.

And on this day also took place the assembling of the General Council of the Holy Bishops, and priests, and deacons in the city of Rômê in the first year of the reign of DECIUS, the infidel, when CORNELIUS held the office of Archbishop of the city of Rômê, and DIONYSIUS was Archbishop of Alexandria, and BANDĔYÔS (FLAVIANUS ?) was Archbishop of Antioch, and GERMANUS was Archbishop of Jerusalem. And this Council was assembled because of BĔNÂṬĔS (or BEṬNÂS, NOVATUS ?), a priest of SEḤET (SCETE) who said, "He who denieth Christ in the time of persecution shall not be accepted

when he repenteth; and he who hath fallen into fornication shall not be accepted when he repenteth." And CORNELIUS rebuked him for this, once, and a second time, and a third time, but he would not accept the rebuke. And there gathered together against him Sixty bishops, and Eighteen learned priests, and scribes, and Forty learned deacons of the city of Rômê, and they disputed with BĔNÂṬĔS (NOVATUS ?) concerning this matter. And the pretext which he put forward for his views were the words of PAUL the apostle in his Epistle to the [fol. 96*b* 1] Hebrews (vi, 4–6), "If they have received the light, and have tasted heavenly grace, and have received the grace of the Holy Spirit, and if they have fallen into sin they cannot be renewed by repentance a second time." And the Fathers replied to him, and explained the matter to him, saying, "Paul the apostle doth not say this concerning the man who repenteth, but concerning the man who is baptized with Christian baptism each time he falleth into sin. And concerning such a man the apostle goeth on to say, 'Shall their head, the Son of God, be crucified a second time, and put to shame by them?' The apostle maketh known that the Cross could only be [found] once, but that repentance can be found at all times. And if a man hath fallen through denying Christ, or through sin, is he not to be accepted through repentance?—as thou sayest, Was not the repentance of DAVID accepted? And was not the repentance of PETER, who denied our Lord Jesus Christ, accepted? And did not God give him the grace of the Holy Spirit, the Paraclete? And did He not set him over His rational flock? And shall everyone who hath been baptized by his hand be not baptized again, but, according to what thou sayest, perish? This is great folly. Our Lord Jesus Christ hath placed repentance so that it may be found by everyone who hath denied the Faith, or who hath fallen into sin. Depart from this unclean opinion, O BĔNÂṬĔS (NOVATUS ?), and repent of it, and be not the enemy of God and of thyself, and the enemy of all mankind." But he would not turn from his evil opinion, and he would not accept the words of the whole Council of holy Bishops; and the bishops anathematized and excommunicated all those [fol. 96*b* 2] who believed in his words.

Salutation to ANICETUS and his company who finished their martyrdom by fire.

And on this day also Saint ANICETUS became a martyr in the days of DIOCLETIAN, the infidel emperor. When this martyr ANICETUS saw the tortures which the emperor inflicted on the believers in order to terrify them, he rose up from among them with a bold heart, and reviled the emperor. When the emperor heard him, he commanded his soldiers to bind him with fetters, and to keep him under guard in the theatre, and to let loose a fierce lion upon him; and when the lion came up to him he stretched out his right hand, and the lion licked the face and cheeks of Saint ANICETUS. When DIOCLETIAN saw this he commanded them to cut off his head with the sword, but when the executioner had drawn his sword, he trembled and was unable to wield it. And they threw ANICETUS on to the wheel under which was spread out a layer of red-hot coals, and they placed him under the wheel so that his soul might be broken quickly; but God delivered him from these tortures uninjured. And then they threw him into a cauldron in which lead was boiling, and whilst the people were looking on, the angel of the Lord came and plucked him out of the cauldron, and set him before DIOCLETIAN. And when PHOTINUS saw this miracle, he rose up naked and embraced his brother ANICETUS, and he cursed the tyrant, saying, "O disgraceful one, how wilt thou conquer my brother?" [fol. 96*b* 3] When DIOCLETIAN heard this he commanded his soldiers to put collars of iron on their necks, and fetters on their feet and to carry them off to the prison house. Then he commanded them to bring them out and to scrape their bodies with iron combs until their flesh was torn into strips. And he also commanded them to take them into the theatre and stone them with stones, but the saints remained uninjured, and they also beat their sides and backs with whips, and threw salt on their wounds; and they also cast them into the furnace of the baths which had been heated for three days, but it was to them like unto cool dew, and when they opened the bath chamber they found them in converse concerning the great things of God. When the tyrant saw this

he was exceedingly wroth, and he commanded them to heat a furnace until the flames came out of the top of it, and therein they cast the righteous martyrs. And standing up in the furnace they prayed for a long time, and they made the sign of the Cross over their faces in the Name of the Father and the Son and the Holy Ghost, One God, and they delivered up their souls into the hand of God. And their bodies lay upon the burning coals from the second until the seventh (or sixth) hour of the day, but they were unharmed, and the hair of their heads was not singed. When it was night certain believing men took the bodies and swathed them for burial in a manner befitting their honourable rank, and they buried them in a beautiful tomb, and signs and wonders appeared through them. Salutation to ANICETUS and PHOTINUS.

[fol. 97*a* 1] And on this day also are commemorated 'EUSÎS (AUSIS) the martyr, and Abbâ ANTONIUS, and JOHN the confessor and teacher from Rômê.

XIII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint BAṢNÔFRĚYÔS (PARSNUPHIS) became a martyr in the days of the Muslims. This blessed man became a monk in the church of GABRIEL the archangel, in the city of MĚSR (CAIRO), on the banks of the river [Nile], and he fought a great fight therein, and he disputed with the Muslim Shêkhs concerning the True Faith, and he made manifest to them the Godhead of our Lord Christ. And because of this the Muslims were wroth with him, and they tortured him severely, and cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to BEFSÛFYÔS (*sic*).

And on this day also died Saint ABRACIUS. This saint was a man of Upper Egypt, and he put on the garb of the monastic

life when he was twenty years of age, and he fought a great and a good fight. And when Satan grew tired of setting himself in opposition to him [secretly], and of being overcome when he fought him, being unable to effect anything [fol. 97*a* 2] against him, he came to him openly, face to face, and said unto him, "There are left unto thee of thy days fifty more years," wishing by these words to cast the saint into despair. And the holy old man answered and said unto him, "Thou hast made me sorrowful; I was thinking that I had another hundred years to live, and therefore I was aweary. But if it be truly as thou sayest, it behoveth me to fight before I die." And then he fought strenuously and increased the strictness of his ascetic life, but he died that same year and departed to God; and he ended the seventieth year of his life still fighting. Salutation to ABRACIUS.

And on this day also Saint ḤANNAH conceived our holy Lady the Virgin MARY, the God-bearer. Salutation O blessed ḤANNAH to thy conception!

And on this day also died the holy father MICHAEL, the desert monk, of DABRA ḲALMÔN. [fol. 97*a* 3] Salutation to MICHAEL, the desert monk and priest.

And on this day also is commemorated Abbâ MAḲÂRÎ (MACARIUS), who fed upon partridges. This father MAḲÂRÎ (MACARIUS) sought from his youth to follow the Living God, and he learned the Books of the Church, and he knew that this fleeting world would come to an end, and that there was a reward for the just and a punishment for sinners. Therefore he forsook the world and became a monk in a monastery. Thence he went forth into the desert, a journey of ten days, and he came to a monastery about which there was nothing except roots and partridges; and water in abundance was there. And straightway he pondered and said, "If I go out into the fields after the partridges my labour and my prayers would be in vain, for I have, since I am alone by myself, no one to come to my help. And as for him who saith, 'Thou shalt not eat flesh,'

is it not the flesh of thy neighbour [to which he referreth] in derision? And God knoweth that I have nothing else to eat except these [partridges and roots]." And from that day he began to net the partridges, and each day he netted one and cooked it with herbs, and thus fed himself with what God had given him, and he drank of the water there and gave thanks; and he prayed, and made supplication to God, and kept vigil all the night. And he continued to do this for many years, and he never heard the voice of a man, and he never saw the face of a man, and he never spoke to a man, and he neither reviled nor abused anyone; and he used to say, "Satan only maketh his appearance with man." And after this a certain monk from Constantinia came to the place where Saint MAḲÂRÎ (MACARIUS) was living, seeking [in] the [fol. 97*b* 1] desert [for him]. And when he saw Abbâ MAḲÂRÎ (MACARIUS) netting the birds he could not contain himself, but he made haste to slay his brother with calumny. And the [monk from] Constantinia came to the archbishop, and he went in to tell him everything which he had seen, [saying], "I went into the desert to look for the caves [of the monks], and there I saw a monk living by himself and netting birds so that he might eat flesh, and so disgrace us when the people saw what he was doing." When the archbishop heard these words he sent away that monk with a messenger so that he might know all that had happened, and find out if what the monk who had gone to him had told him was true. And before the two men had arrived, and whilst they were still on the road, Abbâ MAḲÂRÎ (MACARIUS) went to net partridges according to his wont, and he netted three birds in one net. And he thought, saying, "Hath God given me these [three] birds to try me? Hath not my belly been satisfied (or filled) up to this day? [They must be] for others, but I have never seen any man in this desert." Whilst he was thus thinking the two monks who had been sent by the archbishop arrived, and when he saw them, he rejoiced, saying, "I thank Thee, O God Who hast given me food for Thy servants, Thou knowing well my poverty." And they nodded to him as he brought the table towards them, and he said unto them, "Take, O my brethren, and sit down (?)." And he seized his vessel and ate

silently and without a word until he had finished, according to his wont, and he finished without a word. And the two monks refused to eat, and they said unto him, "We do not eat flesh for we are monks, and there is laid upon us the prohibition to eat flesh." [fol. 97*b* 2] And Abbâ MAḲÂRÎ (MACARIUS) left them and did not force them, and he took the birds which he had cooked and blew upon them three times, and they flew up into the air and went back to their nests as if they had never been netted. When the two monks saw this miracle they bowed down before him and said unto him, "Forgive us, O holy one of God; we have sinned and gone astray concerning thee." And he said unto them, "It is God Who shall forgive you your sins, for I am a sinner"; and when they saw this they marvelled and went back to their country and related all the miracles of the saint which they had seen. And the archbishop heard this, and, wondering, he went to the emperor and said unto him, "Behold, a righteous monk hath been found in our days, come, let us go to him so that we may receive his blessing." And the emperor rose up with his soldiers, and with him were the archbishop, and bishops, and priests, and deacons, and when he came nigh unto him, an angel took the saint and lifted him up to carry him to the Country of the Living; and when the emperor saw him going up he said unto him, "Bless us, O saint of God, and speak one word unto us." And the saint said unto them, "Let your tongues fast from the words of calumny. If a priest doth not learn from books, overmuch pride and boasting will not come upon him; and if a monk doth not learn too much, arrogance will not come to him. Love ye one another, and God be with you all." And thus saying he ascended before them. Salutation to MAḲÂRÎ (MACARIUS).

[fol. 97*b* 3] And on this day also are commemorated ABRANICUS the martyr, and ḤÔRASAFÔN, and CORNELIUS the governor, and WARḲTĔPÔS (or WARṬEPÂLÂ), and 'ARFRÂ (or FEFRÂ).

Salutation to RÛFÂ'ÊL, the healer-angel. [This salutation is wanting in the Bodleian MS.]

XIV. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SIMON, who was from the city of Upper MANÛF, in the north of Egypt, became a martyr in the days of the Muslims. This holy man used to dispute with a certain Muslim Shêkh, and he overcame him in argument. And that Shêkh went and laid information against him before the Chief Shêkh, and he said unto him, "This man hath cursed the Muslim Faith." And the Muslims seized SIMON and tortured him severely, and then they cut off his head with the sword and he received the crown of martyrdom in the kingdom of the heavens. Salutation to SIMON.

[fol. 98*a* 1] And on this day also Saint Abbâ BĔḤÛR and Abbâ MÎNÂS, the old man, became martyrs.

And on this day also Saint MARHAMNÂM (or MARMEHNÂM), and his sister SÂRÂ, and his twelve slaves became martyrs. The father of this saint was the King of ATHÔR (ASSYRIA), and he worshipped graven images, the names of which were BÊL and BÂBÊL (*sic*); and his mother was a Christian. And this Saint MARHAMNÂM asked his father for permission to go out into the desert and hunt wild beasts, and his father having given him permission he [made ready to] set out with his forty slaves, and mounted on horses, and he came to his mother [before he departed] and said unto her, "I am going to hunt wild beasts"; and his mother said, "May the Lord God of heaven and earth bless thee." And as he journeyed along he came to Mount MAḲLÛB, and he sojourned there. And during the night the angel of the Lord called to him and said unto him, "MARHAMNÂM, MARHAMNÂM, rise up and ascend this mountain, and thou shalt see a man whose name is MATTHEW, and he shall speak unto thee the word of life." And on the following day, when he had gone up into the mountain, he found Abbâ MATTHEW who was dressed in a hairy skin like a sheep; and when MARHAMNÂM saw him he was afraid. And Saint

MATTHEW said unto him, "Draw nigh unto me, O my son, for I am a man like thyself and the property of God." And MARHAMNÂM said unto him, "My father, is there any other god besides the gods?" And Abbâ MATTHEW taught him the whole of the Faith of God, down to the Birth [fol. 98*a* 2] of Christ, and His Death, and His Resurrection, and the reward of the righteous and recompense of sinners. And MARHAMNÂM said unto him, "O my father, my sister is a leper from the crown of her head to the sole of her foot, and if thou canst heal her in the Name of thy God I will believe in Him." And Abbâ MATTHEW said unto him, "Come, get thee down and I will heal her." And Saint MARHAMNÂM in going down from the mountain left Abbâ MATTHEW on the road, and when he came to his mother he told her everything; then he took his sister and carried her to Abbâ MATTHEW. And when the saint saw them [coming] he made a long prayer to God, and smote the earth and made a mark in the form of the Cross upon it, whereupon a spring of water bubbled up, abundant as a river. And he made the brother and sister to go down into the water, and he laid his hand on their heads, and baptized them in the Name of the Father and the Son and the Holy Ghost, and their forty men who were with him; and he administered to them the Holy Mysteries, and straightway his sister was healed of her leprosy. And he admonished them and strengthened them in the Faith of our Lord Jesus Christ, and shewed them how that He had accepted for their sakes all the pain and the buffeting which should have come to them, and found them, and dismissed them in peace. And when Saint MARHAMNÂM arrived home he went to his mother, but he neither went to his father, nor to the house of the gods. When the king heard this he was wroth, and he commanded [his soldiers] to beat him, and Saint MARHAMNÂM departed with his sister, and his soldiers, and went up into the mountain, the name of which is "ḲASR," and sat down there. When his father heard this he sent his chamberlain to them with glorious apparel, and the royal crowns, and [commanded them] to say unto his son, "Take my kingdom." When Saint MARHAMNÂM saw them he was furious with them, and he said unto them, "I am seeking the

kingdom [fol. 98*a* 3] of my Lord Jesus Christ which neither groweth old nor perisheth." When his father heard this he was very wroth, and he commanded his soldiers to slay his son's slaves first of all so that he might frighten his son, and make him come back to him; and if he was not afraid, and did not come back, they were to kill him and his sister. When Saint MARHAMNÂM heard this he prayed and entreated God to give him all his desire; and a voice came, saying, "I have heard thy prayer and I have given thee thy heart's desire." And straightway the officer cut off the heads of the saints with the sword, and cast them into a pit. And they brought much wood so that they might burn the bodies of the saints with fire, but they could not find them because God had hidden them. And when the soldiers saw that the sun became dark, and the earth quaked, they were afraid and fled. And Satan entered into the heart of SANÂKARÊM, the King of ATHÔR (ASSYRIA), and he cried out like the swine. When the mother of Saint MARHAMNÂM heard that her husband was mad, she sent for Abbâ MATTHEW, and made him come, and she told him about the king. And when Abbâ MATTHEW had prayed over some oil and anointed him therewith, Satan went out of him in the form of a pig. And the king believed in the Faith of our Lord Jesus Christ, and Abbâ MATTHEW baptized him, and his wife, and all the men of his royal city. And he commanded his people to build a church in the name of our holy Lady, the Virgin MARY, the God-bearer, and to distribute money in alms among the poor and needy, and they did as he commanded. Then the mother of Saint MARHAMNÂM made forty coffins of costly stone, and she collected the bones of those forty soldier-martyrs, [fol. 98*b* 1] and put each [group of bones to its coffin]. And she also made two coffins of crystal for her children, and she put [their bodies] in them, and laid the coffins in the church which she had built. And through their bodies innumerable signs and miracles took place. Salutation to MARHAMNÂM who traversed the desert in search of the Faith of Christ. Salutation to the Forty Soldiers who suffered with MARHAMNÂM, and to SÂRÂ his sister. Salutation to the Seventeen Thousand men of MARHAMNÂM who fought the fight.

And on this day also are commemorated the one hundred and ninety thousand martyrs who were soldiers of the King of ATHÔR (ASSYRIA), the father of Saint MARHAMNÂM. And after SENÂKARÊM, the King of ATHÔR (ASSYRIA), whom Abbâ MATTHEW baptized, there reigned another king who knew not God. And whilst he was in the country of the Chaldeans he heard that the King of ATHÔR (ASSYRIA) was dead, and that his son reigned in his stead, and that his son was not able to rule the kingdom, and that he had stewards (or administrators), who had lived in his father's days, and that they ruled his kingdom, and that he was young and did not understand the precepts of the kingdom, [fol. 98*b* 2] and that his mother ruled instead of him, and that the stewards held her in subjection. Therefore he gathered together his soldiers and departed to rule over the country of ATHÔR (ASSYRIA). And when the men of the kingdom [of ATHÔR (ASSYRIA)] heard that there had come to reign over them a king who worshipped idols, they gathered together their soldiers and went out to fight [them]. And the servants of the house of SENÂKARÊM, and the servants of MARHAMNÂM who guarded his grave, went out by themselves to fight, and when they fought the King of the Chaldeans conquered them and they fled before him. And the Chaldeans captured the city, and seized the young king and killed him, and his mother also. Then all the men of the kingdom submitted to him, and he reigned over them. And after a few days he gathered together all the men of the country of ATHÔR (ASSYRIA), and he questioned them concerning their Faith, and they said unto him, "We are Christians." And he commanded them to worship idols, and all the people abandoned their Faith and worshipped idols. And the servants of Saint MARHAMNÂM and the servants of his father came, and they said boldly, "We are Christians, and the servants of Christians, and guardians of the tomb of Saint MARHAMNÂM, a work which hath been committed to us, and we will not deny the Faith which our Lord taught us." And the king was wroth, and he commanded his soldiers to slay them all with the sword, and they slew them, and they were in number one hundred and seventy (*sic*) thousand, and were called the "Companions of MARHAMNÂM."

And on this day also died Abbâ GABRA KRĔSTÔS, the sixty-sixth Archbishop of Alexandria. [fol. 98*b* 3] In his days very many signs and wonders [took place]. And behold, he heard concerning a certain church which was built in the name of our holy Lady the Virgin MARY, in the country of 'ANDÂL, and that there was a withered olive tree beyond the doors thereof. And it was said that on the day of the festival of our holy Lady the Virgin MARY, this tree used to put forth leaves, and bear fruit, and that when the festival was ended the tree returned to its former withered state. And because of this Abbâ GABRA KRĔSTÔS the archbishop lifted up his eyes to God, and prayed to Him to explain this miracle to him. And that night the angel of the Lord caught him up and brought him to that church, and he saw that withered tree, and after it had put forth leaves and borne fruit it returned to its former state forthwith; and he told the people what had taken place and they doubted it. And after a few days came the governor of ANDALUSIA, a man whose name was JOHN, and the holy father, the archbishop Abbâ KRĔSTÔS, asked him before all the priests and people, saying, "Is it true, according to what I have heard, that there is a withered olive tree by the doors of the church of our holy Lady the Virgin MARY in the city of ANDALUSIA, and that on the day of the festival of our holy Lady, the Virgin MARY, this tree putteth forth leaves and beareth fruit?" And the governor listened and said unto him, "It is true, my father, for I have been there on the day of the festival of our holy Lady the Virgin MARY, and I have seen its withered state with mine own eyes. And as soon as the [fol. 99*a* 1] sun rose on the day of the festival of our Lady MARY that tree burst into leaf, and blossomed, and bore fruit, and the olives which it produced up to midday were so many that they could not be counted. And straightway the steward of the church went out and took of the fruit, and made olive oil therefrom, and filled the lamps of the church therewith. And the people prayed and finished the office of the Eucharist, and partook of the Holy Mysteries and departed to their districts. And after this the steward of the church and the priests went out and gathered all the fruit on the tree, and afterwards the

people took some of the fruit as a 'blessing.' And the steward and the priests made the olives into oil, and there was sufficient to supply the lamps of the church and for their own consumption until the end of the year. And that same day the tree withered and its leaves dropped off." And when the people heard this they marvelled at the miracle exceedingly, and they glorified God and gave thanks to our holy Lady the Virgin MARY. And in the days of this father a certain man whose name was CYRIL went to the country of Ethiopia, and made pretence to be a bishop. And he sent much money to the King of Egypt, saying, "Command thou the Archbishop, Abbâ GABRA KRĔSTÔS, to send a messenger to appoint me bishop whilst I am in my country Ethiopia, and each year I will send thee much gold as a present." And the King of Egypt summoned Abbâ GABRA KRĔSTÔS to him, and he said unto him, "Send a man on thy behalf to the country of Ethiopia to appoint CYRIL bishop." And the archbishop answered and said unto him, "This is [fol. 99*a* 2] undesirable, unless he cometh here." And the king said unto him, "Do as I have commanded thee," and the archbishop said unto him, "Thy will shall be done." And the archbishop went forth from the king sorrowfully, and he grieved exceedingly about the matter, and he gathered together all the bishops and told them what the king had said unto him; and when they heard it they were exceedingly sorry. And the archbishop prayed and entreated God to deliver him from brotherhood with CYRIL, the Liar. And CYRIL took much money and fled from the country of Ethiopia and came to the country of DÂḤLÛKA, and the King of DÂḤLÛKA seized him and took away all [his money], and bound him in fetters and sent him to the King of Egypt, who shut him up in prison for seven months and after this period cut off his head with the sword. Thus CYRIL died an evil death, and God accepted the prayer of this father. And Abbâ GABRA KRĔSTÔS sat upon the throne of MARK the evangelist thirty years, and he pleased God and died in peace. Salutation to GABRA KRĔSTÔS.

And on this day also Abbâ AMMONIUS, the Glorious, Bishop

of the city of 'AṢNÂ ('EṢNÂ), became a martyr. And when ARIANUS [the governor] came to the city of 'AṢNÂ ('EṢNÂ) he found all the men of the city gathered together to Abbâ AMMONIUS and learning the word of the Faith; [fol. 99*a* 3] and straightway he killed them all. And he seized Abbâ AMMONIUS, and bound him, and took him to the city of 'AṢNÂ ('EṢNÂ), and he pressed him strongly to offer incense to the gods, and to worship them. And AMMONIUS said unto him, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. I take no pleasure in your vain and silly fables, and I will not hearken to your words, and I will not look upon your unclean gods, and I will not walk in your ruined temple, and I will neither touch your stinking incense nor your foul offerings." And when ARIANUS the governor saw that the mind of the saint would neither abandon [his belief] nor change, he commanded his soldiers to burn him alive. And Abbâ AMMONIUS asked the soldiers to wait a little whilst he prayed. And he stood up with his hands and feet bound, and he prayed the prayer of the Gospel, and he blessed his city and the men thereof, and all the people who believed on Christ. And he prayed for ARIANUS the governor, and prophesied that he would become a martyr, and he prayed also for the release of his soul; and when he had finished his prayer they threw him into the mouth of the fire, and he finished his good contest. When the fire was extinguished they found his pure body untouched, and they swathed it for burial in costly cloths, and they buried him on the west side of the city of 'ĔNṢNÂ (*sic*), in the fortress which Queen 'AKALU-UBAṬĔRÂ (CLEOPATRA), the daughter of PTOLEMY, had built, and mighty deeds and miracles innumerable were wrought through him there. Salutation to AMMONIUS.

[fol. 99*b* 1] And on this day also died the daughter of the Emperor of Rômê, whose name was NASÂḤÎT, according to what JAMES, Bishop of WASÎM, saith concerning her: "And it came to pass one day whilst I was sitting in the church of our holy Lady, the Virgin MARY, the God-bearer, that I heard a monk knocking at the door of the monastery, and I rose up to

see who he was. And I saw that he had on an old cloak, and that his body was dried up; and his face was muffled up and covered over. And I said unto him, 'Whence comest thou, and whither goest thou?' And he said unto me, 'I have come from the monastery of Abbâ MACARIUS and I wish to pass this night in this monastery, so that I may receive the Offering'; now it was one day from the Sabbath. And I said unto him, 'I cannot open the doors to thee unless thou wilt shew me thy face.' And he said unto me, 'Seek not the sight of my face, for my face is detestable like my sins, and whosoever seeth my face shall see at the same time all my evil works'; and because I refused to [admit] him he wanted to go back into the desert. And then I thought within myself that he might be hungry, or thirsty, and for this reason I opened the doors to him, and I brought him into my abode; and I brought him food, but he refused it, and he said unto me, 'I will not eat before to-morrow, after the Offering.' Then he went into the church, and he stood up in a dark place, and I heard a sound, as it were the sound of [fol. 99*b* 2] angels, repeating the Psalms; and the brethren who were there marvelled. And in the morning the monk sat down on his feet, and did not want to say anything. And we drew nigh unto him that we might ask him to pray for us, and he said unto us, 'How can I possibly pray for you seeing that I am blackened of face and [am laden] with many transgressions?' And when we offered up the Offering he stood up upon his feet, and began to repeat the Book of PAUL, and the Acts and Works of the Apostles. And at the fourth hour he stood up before the altar, and he began to recite the Gospel of JOHN, and he drew back his cowl from his face, and it was impossible to look upon him by reason of the great light which was upon it. And after we had received the Offering, he received, [and we thought that he must be one of] the children of the emperor. And we brought him food, but he would not take it, and he exhorted us to turn away from the lust for women whereby Satan leadeth monks astray. And there was there a certain good old monk who was a Roman by birth, and he said unto me, 'O my father JAMES, this is a woman, and a daughter of emperors, and therefore she hideth her face so that we may not recognize her.' Then

I went to her to adjure her in the Name of Christ not to hide her history from us, and straightway I lost her and could not find her. Five months later there arrived many men who had been sent by the emperor to search for her, and they told us her history, and how she had escaped by night from Rômê, and how they had been searching for her for twelve years and had not found her. And then by the Will of God certain pilgrims told us that she had died on this day [of the month Tâkhshâsh]." [fol. 99*b* 3] Salutation to princess NASÂḤÎT. Salutation to the light which illumined the darkness. Salutation to the Light which was before the world.

Salutation to ARIANUS the priest, and to 'ARKÎSÔS, his God-fearing brother, the sons of GREGORY. [This salutation is wanting in the Bodleian MS.]

XV. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died GREGORY, Archbishop of Armenia, who became a martyr, without the shedding of his blood. TIRIDATES, the King of Armenia, as we have already said, tortured this saint severely because he would not worship his idols, and after he had tortured him he cast him into a dry pit where he remained for fifteen years; and God was with him. And God caused a certain old woman [fol. 100*a* 1] to bring him food every [week], and no one knew how he lived. And the emperor having slain the virgins of 'ARSÎMÂ, and herself also, because he wished to marry her, the bodies of the virgins were cast out on the hills. And when seventy days had passed since they died, the emperor sorrowed for what he had done to them, and more especially for what he had done to Saint 'ARSÎMÂ. Then his friends asked him and said unto him, "Mount thy horse and go forth into the desert and hunt the wild animals, and so remove sorrow from thy heart." And having mounted his horse, he went out into the desert with all his soldiers, and at that same moment Satan mounted the horse and cast the emperor from

it; and the king bit his own body, and the bodies of his attendants. And God changed his appearance and he became like unto the wild boar of the desert, and he continued to go round about in the desert, and he bit everyone he met. And thus also was it with the men of his palace, for Satan mounted upon their horses and there was great dismay and outcry in the palace. All this took place because of the [slaughter of the] holy virgins and of those who were with them. And the sister of the king saw a vision in the night and it seemed as if a man said unto her, "If thou dost not bring up Saint GREGORY from the pit, ye shall never have relief, and never be healed of your sickness." And she told this to every man in the royal palace, and they were in a state of dismay because of this, and they trembled because they thought that he was already dead in the pit. Then they rose up straightway and went to the pit, and they let down a rope into the pit to see if he was still alive, and they cried out to him to hang on to [fol. 100*a* 2] the rope which they had thrown to him. And he seized the rope which they had thrown down to him, and grasped it tightly with his hands, and straightway they pulled him up, and lifted him up out of the pit; and they washed him, and arrayed him in new apparel and they mounted him on a mule, and brought him into the royal palace. And GREGORY asked them questions concerning the bodies of the holy virgins, and they guided him and brought him to the place where the virgins were, and he found that they had been preserved from the wild beasts of the desert and fowl of the heavens. And he commanded [the king's servants] to build for them a beautiful tomb which should be worthy of them, and he laid them therein with great honour. Then the people asked him to heal the king, and to drive out from him the Satan of which he was possessed. And the saint had the king brought, and he said unto him, "Wilt thou turn from thy evil works?" And the king made a sign of consent with his head. And the saint prayed over him, and he cast out the Satan from him, and his heart (*i.e.* senses) returned, and his appearance became what it had been originally; but God allowed some traces of the claws of the wild boar to remain in the nails of his hands and feet, so that he should not become

haughty again, and he was submissive and humble. And the saint also healed all the men of the royal palace, and cast out the Satans from them. And then he commanded them to gather together all the men of Armenia, and he gave them a Canon, and commanded them to fast every eighth day; and they did as he commanded them. And he continued to exhort them, and to teach them the way of God, and concerning the Incarnation of our Lord Jesus Christ. And they all hearkened unto him, small and great, and this is the origin of the belief of the Armenians in Christ. And they asked Saint GREGORY [fol. 100*a* 3] to baptize them with Christian baptism, and he said unto them, "It is not seemly for me to do this, for I am not a priest." And they sent messengers to the country of LÛNYÂ, and they wrote letters to the Emperor HONORIUS, and informed him that they had turned to God, and asked him to appoint GREGORY their archbishop; and they asked the Archbishop of Rômê also, who was in those days Saint LAWENDĚYÔS. And with their letters they sent many gifts for the Emperor HONORIUS, and Saint GREGORY also was with them. And their messengers came to the emperor, and to the archbishop, and they read their letters to the emperor and to the archbishop, and the emperor and the archbishop rejoiced because the men of Armenia had turned to God, and they appointed GREGORY Archbishop in the country of Caesarea, and they sent him back with great honour to TIRIDATES, the King of Armenia. And when Saint GREGORY arrived in the country of Armenia the people rejoiced with a very great joy because of his coming to them. Then he built them a beautiful church in the name of our Lady MARY, and he corrected the Faith of all their churches. And then the blessed GREGORY finished his course nobly, and he died in peace. Salutation to GREGORY who lived in a pit for three (*sic*) years, and suffered torture through the cold of the night, and the heat of the day.

And on this day [fol. 100*b* 1] also died Saint LUKE of the pillar. Salutation to him who fought the spiritual fight in iron fetters, and slew MASTÊMÂ (*i.e.* SATAN), and who fasted six days in each week.

And on this day also YEMSÂḤ became a martyr. Salutation to Abba YEMSÂḤ.

And on this day also became holy martyrs ḤERWÂG, ANANIAS, KÂZÎ from the city of AKHMÎM; and SANSARÂDÎN and 'AWGÂNYÔS (EUGENIUS) from the city of GÂWER; and on this day MIRIAM, the sister of AARON, is commemorated. [This paragraph is given under Day XVI in the Bodleian MS.]

XVI. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died GIDEON, one of the judges of Israel. This just man GIDEON was of the tribe of BĔNÂSÊ (MENASSEH) and his father's name was JÔÂS; and the angel of the Lord appeared [fol. 100*b* 2] and helped him, and strengthened him, and made him judge over the children of Israel. And he commanded him to destroy the altar of idols, and to build an altar to God, and to offer up burnt offerings upon it; and GIDEON burnt with fire the wooden idols, which were broken in pieces, and he did as the Lord commanded. And God also commanded him to make war upon the men of Midian, and he asked God to shew him a sign, so that his heart might be strengthened thereby. And this was the sign: [He said] "Let me lay the carded woolly fleece of a sheep among the grass of the field; if the fleece be wetted by the dew and the grass of the field is not wetted, then shall I know that Thou are with me." And he laid the fleece among the grass, and it was wetted, but the grass was not wetted. And on the following day he said, "O my Lord, behold I will lay the fleece among the grass again; if the grass be wetted and the ground, and the fleece is not wetted, then I shall know that Thou art with me and that Thou wilt fight for me." And he did this on the following day, and it happened even as he wished. Then his heart waxed strong, and the spirit of power descended upon him from God, and he blew a horn and all the children of Israel gathered together to

him. And God said unto him, "The people are too many, for when they conquer their enemies they will say that they themselves have conquered them by their own power. But let a herald go round about among them and say, 'If there be anyone here who is timid or afraid, let him depart'"; and when the herald had been among these there turned back twenty-two thousand of the children of Israel. And then God said unto GIDEON, "Even now those who are left are too many. Send them to the water and command them to drink water, and he who drinketh water with his tongue like a dog, take all these, and set them apart [fol. 100*b* 3] from those who remain." And straightway GIDEON took them to the river, and they drank water as God commanded, and the number of those who drank water with their tongues like dogs were three hundred men. And God said unto him, "With these I will deliver thee, and I will give the men of Midian into thy hand." And that night they blew trumpets among them, and they said, "The army of God and of GIDEON." And when the men of Midian heard the sound of the trumpets, God set fear in their hearts, and they were terrified and took to flight. And each man killed his neighbour next to him, and they slew their princes (?) HÊRÊB (OREB) and ZÊB (ZEEB), and they slew two of their kings ZÊBHÊL (ZEBAH) and SELMÂNÂ (ZALMUNNA), and they slew of the men of Midian one hundred thousand, and twenty thousand horsemen; and the children of Israel rejoiced that day. And they said unto GIDEON, "Be thou king over us, and thy children after thee." And he answered and said unto them with lowliness of heart, "Neither am I worthy to be king nor are my children worthy to be kings over you, but it is God Who shall rule over you [as] king. But let each one of you give me the torque of gold which is on the head of every camel which ye have carried off as spoil"; and they brought them to him. And the amount of gold and silver which they gave him was one hundred thousand seven hundred *dînârs*, besides the ornaments of the women, and the rich trappings which were on the camels. And GIDEON, the just, continued to rule the children of Israel for forty years, and God was with him in all his work; and then he died in peace and was buried in the grave of his father. [fol. 101*a* 1]

Salutation to GIDEON, the mighty man. By the miracle of the wetted fleece mentioned above is made manifest the BIRTH OF CHRIST of MARY.

XVII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the translation of the body of Saint LUKE of the pillar, who came from the country of Persia. He was the captain of one hundred soldiers, but he gave up his appointment, and assumed the garb of the monastic life, and took up his abode in one of the monasteries of the country of the East; and he dwelt therein many days. And when he had finished his ascetic training and his spiritual fight shewed his excellences, he was made a priest in that monastery. And at the time of his appointment he dressed himself in iron, and he wore this dress as long as he dwelt in that monastery; and he devoted himself to fasting, and from that day he fasted seven days and seven nights at a time. On the Seventh Day he consecrated the Offering, and partook of the Holy Mysteries, and then he ate a small bread cake and some herbs. After this he went up on the top of a pillar, and stood thereon for three years, and he heard the voice of an angel calling him by name, and commanding him to get down from the pillar. And the angel shewed him a cross of light, and LUKE descended and followed the voice which he heard. And the cross [of light] guided him until it brought him to a certain monastery, and he dwelt therein many days, and all the men came to him and were comforted by his doctrine. Then he became a devotee of silence, and he put a stone in his mouth so that he might not talk at all with any man. Then God commanded him [fol. 101*a* 2] to go to the borders of the city of Constantinia, and he went to a certain village which was near it, and he went up on the top of a pillar, and he dwelt thereon for five and forty years and fought a great spiritual fight. And God gave him the gift of prophecy, and he performed signs and wonders, and he healed all the sick folk who came to him. And God willing that he should leave

the toil of this world, LUKE died on the fifteenth day of the month of Tâkhshâsh; and he who ministered unto him went and told the archbishop and the priests concerning his death. And the archbishop and the priests rose up, and carrying crosses and censers they came to his abode, and they prayed over him, and they took him up and carried him to the city of Constantinia, three days after he died. And they brought him thither on the seventeenth day of the month of Tâkhshâsh, and laid him in the sanctuary, and they finished the prayer for the third hour over his holy body; and all those who were gathered together were blessed by him. Then they put him in a sarcophagus wherein were the bodies of the saints who were his predecessors, and God made manifest from his body many signs and wonders, and [many derived] very great benefit therefrom, and it healed all the sick who came to it in faith. Salutation to LUKE, the pillar-saint.

And on this day also are commemorated the holy martyrs 'EUSORYÂYS (AULARIANUS ?), and [fol. 101*a* 3] 'EUTHYÔS, and SÛRYÂN, and MARK, and BARṬELÊL, and NATHANIEL, the monk and toiler in the ascetic life.

XVIII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated Abbâ SALAMÂ, the revealer of the light, for he was the light of Ethiopia; and behold the story of his strife is written in the section for the twenty-seventh day of the month Ḥamlê. Salutation to Abbâ SALAMÂ.

And on this day also took place the translation of the body of the great Saint TITUS, the apostle, the disciple of PAUL the apostle. CONSTANTINE the Just, the great emperor of emperors, translated the body from 'AḲRÂṬĔS (CRETE) to the city of Constantinia. When by the Will of God, CONSTANTINE reigned, he took very careful thought for the churches

and the works thereof, and he beautified with fine decorations all the churches which were in his kingdom, and especially those in the city of Constantinia, for that was the seat of his sovereignty. And he inspected every work, and he wished [the builders] to beautify them with every kind of decoration, and with pearl-stone (mother-of-pearl), and costly stones; and he also made them glorious with spiritual stones and celestial gems. And the bodies of the apostles were gathered together [fol. 101*b* 1] to him, and such of the bodies of the honourable martyrs as he could find. And when he heard that the body of Saint TITUS the apostle was in the city of 'AḲRÂṬĔS (CRETE) he sent the chief priests, and with them much money, and they took the body of Saint TITUS with great honour, and brought it to the city of Constantinia. And he built a beautiful church, and he placed the body in a coffer of very precious stone, and laid it in the church. And God made manifest many exceedingly great signs and miracles through it. And as they were carrying Saint TITUS to bring him into the sanctuary, the end of the stone coffer dropped upon the foot of one of its carriers, and crushed it, and the bones thereof. And that man took some of the oil of the lamp which was hanging before the picture of Saint TITUS in faith, and he smeared his foot therewith and tied it up, crying out by reason of the pain as he did so; and as he could not walk home to his house, he passed the night by the side of the coffer containing the saint. And on the following day he unbandaged his foot to look at it, and to apply the means of healing to it, and he found that it was sound and well like the other, and there was no pain in it whatsoever, and he found on it only traces of the marks of blood; and all those who saw this miracle marvelled exceedingly, and they glorified God. And the man rose up and washed away the blood, and he walked about as usual without any pain, and he glorified God. And the miracles of this holy Apostle TITUS were many. [fol. 101*b* 2] Salutation to the translation of the body of TITUS the disciple of PAUL.

And on this day also died 'ARKÎLÂ (ARICLES ?), and PHILEMON, the priest and anchorite who became a martyr. Salutation to 'ARKÎLÂ (ARICLES ?), and PHILEMON.

And on this day also are commemorated FARḲAYÔN, and SILIKION, and GALINICUS, and 'EUNÂS, and their companion who were martyred; and the translation of the bodies of 'ARSÎS, and DACIA, and DÎMÔN; ['ARSÎS, DACIA and DÎMÔN are not mentioned in the Bodleian MS.] and the translation of the body of THOMAS the apostle. And countless signs appeared through his body, and they built a beautiful church for him on the river, and they laid the body of the saint therein.

XIX. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the honourable father, Abbâ JOHN, Bishop of the city of BÛRLĔS. This holy man was a member of a priestly family, and his parents were people of high rank, and they gave of their goods to the poor and needy. When his parents died he took the money which they had left him [fol. 101*b* 3] and he built therewith a church, and he also built a guest house wherein pilgrims and sick folk gathered together; and he himself ministered unto them, and brought to them whatsoever they wanted. And at that time there came to him a certain monk, and he saw what he was doing, and this monk praised the ascetic life to him and made manifest to him the honour thereof; and after that monk had departed, he gave all his goods to the poor, and he went into the desert of SCETE in the days of Abbâ DANIEL, Abbot of the desert of SCETE, and he became a monk with him and fought a great fight. And then he dwelt alone in his cell, and the Satans envied him because of his good fight, and they beat him very severely, and finally he was obliged to lie prostrate for many days because of the beatings wherewith the Satans beat him. After this our Lord Christ healed him, and he became strong in His power and overcame the Satans and, after this, by the Will of God, he was made Bishop of the city of BÛRLĔS; now in his days there was much dissension (or schism) in the cities. And he toiled with great labour to pluck out the tares from among the wheat, and he turned many people from their schism and

brought them into the True Faith. And in those days there was a certain monk from Upper Egypt who talked much, and he used to say, "MICHAËL revealeth it to me"; and he led astray many men. And when the saint knew that his work was evil, and that he was of Satan, he commanded [his servants] to seize him and to beat him; and when they had beaten him the man confessed his error, and they removed him from the city. And there was another [monk] who used to say, "ANTHONY the prophet [fol. 102*a* 1] appeared unto me and told me many mysteries"; and very many men followed him. And the saint took that man, and put an end to his teaching, and he destroyed and tore in pieces all the books whereby he introduced schisms into the church. And every time when JOHN went up into the sanctuary to consecrate the Offering, his face used to become like fire, and his body like fire, and he seemed to be like one who was issuing from a fiery furnace. And when he began to recite the Liturgy tears used to roll down his face like rain, for he could see clearly the hosts of the angels on the altar; and again [he saw them] when he said, "Holy" thrice. And when he laid his fingers upon the cup to sign the Offering with the Cross, at the moment of breaking the bread he would find that it was like burning fire. And in his days there were evil men and heretics, whom Satan led into error, who offered up the Offering twice a day, after they had eaten; and he anathematized them and excommunicated them so that [men] might not do this evil thing. And when they would not hearken to his voice, he prayed to God concerning them, and his petition was accepted, and God sent down fire from heaven and consumed their leader; and when those who remained saw this they feared exceedingly and entered the True Faith. And then God wished to give JOHN rest from the labour of this fleeting world, and He sent unto him the Saints Abbâ ANTHONY and Abbâ MACARIUS to inform him of the time of his death. Then JOHN gathered together the people and commanded them to love each other, and to be strong in the True Faith, [fol. 102*a* 2] and then he lay down upon his bed and died in peace. Salutation to JOHN who at the time of the Eucharist found the cup red-hot.

And on this day also [the Babylonians] threw ANANIAS, AZARIAS, and MISAEL into the furnace.

And on this day also is celebrated the great Festival of the Annunciation of GABRIEL the angel [to our Lady MARY].

XX. Tâkhshâsh

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the righteous prophet HAGGAI. This man belonged to the family of AARON the priest, and he was of the tribe of LEVI, and was one of the Twelve Children of the prophets. When NEBUCHADNEZZAR the king captured Jerusalem and carried off the children of Israel to the city of Babylon, the parents of this holy man were carried off into captivity with them, and they took this just man with them [fol. 102*a* 3] to the city of Babylon. When King CYRUS, who is called DARIUS, reigned, this prophet prophesied in the second year of his reign. And when CYRUS sent away the children of Israel to Jerusalem, they went back and wished to build a sanctuary. And this prophet prophesied concerning the building of the sanctuary and he rebuked the people of Israel because they dwelt in large, fine and well-decorated houses, while the house of God lay in ruins. And he told them, that if they did not take thought for the house of God, and did not build a suitable habitation for Him, God would cut off their roots, and diminish the fruit of their seed, and set hunger, and thirst, and trouble in their hearts, and would remove blessing from their tribes. And the elders of the people heard the words which he prophesied against them, and they feared him greatly, and they built a sanctuary as was meet, and he prophesied that God would be well pleased with him that built the sanctuary. And he lived for more than seventy years, and he prophesied four hundred and thirty years before the coming of Christ; and he died in peace and was buried in Jerusalem in the tomb of the priests. Salutation to HAGGAI.

[fol. 102*b* 1] And on this day also are commemorated THEOPHANIA the queen, and EUGENIUS, and MÂRDIO.

XXI. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated a commemorative festival of our holy Lady the Virgin MARY, the God-bearer. Salutation to MARY, who found seed without drinking the dew, and without drinking from the fountain, and who appeared unto ISAAC from out of her eikon.

And on this day became a martyr the holy apostle and great prophet BARNABAS, which name, being interpreted, meaneth "son of consolation." This blessed and holy man was from the country of Cyprus, and was of the tribe of LEVI, and his original name was JOSEPH. And the Lord chose him to be of the number of the Seventy-two disciples, whom He sent out to preach before His Passion, and He called his name BARNABAS. Then the Holy Spirit Paraclete descended upon him when he was in the chamber of Zion with the Apostles, and he preached the Name of our Lord Jesus Christ. And he owned a garden, and he sold it and brought the price thereof and gave it to the Apostles. And when PAUL the apostle believed, and our Lord Christ was mingling with the Apostles, and many of them did [not] believe that PAUL was a disciple of Christ, this BARNABAS came to [fol. 102*b* 2] the Apostles and brought PAUL unto them. And he became a witness to them on his behalf, that PAUL was a disciple of our Lord Christ, and he told them how our Lord Christ had appeared unto him and talked with him. And BARNABAS went with PAUL to many cities, and they preached in the Name of our Lord Christ. And the Holy Spirit said unto the Apostles, "Separate ye for Me BARNABAS and SAUL for the work." And when they came into the city of Lystra and preached, and PAUL healed the paralytic who was therein, this BARNABAS was with him. And when the men of the city wished to offer sacrifices to them, and called

them "gods," they would not accept the honouring of men, but they rent their garments and confessed that they were men even as they were. And after BARNABAS had gone with PAUL to many cities, he separated from him, and he took MARK with him to Cyprus, and they preached there, and converted very many of the men thereof to the True Faith of Christ, and baptized them with Christian baptism. And the Jews of the country of Cyprus became envious of him, and they made accusations against him before the governor, and before those who were in authority. And they seized him and gave him a severe and painful beating, and then they stoned him with stones, and then they dragged his body out from under the stones, and they burnt him with fire and he finished his martyrdom. And the Apostle MARK the evangelist was with him, and God kept him and preserved him to preach in the city of Alexandria and in all the regions round about it. And they took out [the body] of Saint BARNABAS from the fire, and he was whole and uninjured, and the fire had not touched him at all, [fol. 102*b* 3] and they carried him out, and swathed him in costly cloths, and laid him in a cave outside the city of Cyprus. Salutation to BARNABAS and salutation to MARK. Salutation to our SHEPHERD like Whom there never hath been any and never shall be any.

XXII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the glorious angel, GABRIEL the archangel, who made the Annunciation [to our Lady MARY]. And on this day is celebrated the building of the church in the city of DÂNÂH, wherein the angel shewed forth his miracles, and also the dedication thereof; and of what took place ARCHELAUS, bishop of this city is witness. It was this glorious angel who was sent by God to the holy Virgin MARY, and he was by far the most glorious of all the angels, and most to be trusted to make the Annunciation to her. When he came unto the Virgin he said unto her, "Peace be unto

thee! Rejoice, O thou who art full of grace! The Lord is with thee." And it was GABRIEL who announced the glad tidings of the birth of his son JOHN to ZACHARIAS; exceedingly great honour do they pay to this angel GABRIEL, and great is the honour of him that is chosen as an announcer of glad tidings. And it is meet for us now [fol. 103*a* 1] to gather together at this great and holy festival in the True Faith, and let us put away hatred, and make peace among ourselves, and agree with our neighbour, and love each other, and let us crucify our minds (or thoughts) with God the Merciful, so that He may look upon us and have compassion upon us. And with all our hearts let us make supplication to this glorious angel GABRIEL, and his companion MICHAEL, who are glorious and exalted in their offices to pray to God on our behalf that He may deliver us and protect us against the nets of Satan; for without the help of God and the intercession of His chosen ones we can in no wise be saved. Now the meaning of the name GABRIEL is "God and man," and it was GABRIEL who made the announcement [to the shepherds], and said, "This day is born unto you a Saviour, Who is Christ God." Salutation to thy house in the city of DÂNÔH (*sic*), O GABRIEL, which ARCHELAUS, bishop of the city, consecrated.

Salutation to DEKESIUS, Bishop of ṬĔLṬĔYÂ, to whom MARY gave heavenly apparel, because he wrote the account of the miracle of her Annunciation.

And on this day died the holy father Abbâ ANASTASIUS (ANTONIUS ?), the thirty-sixth Archbishop of the city of Alexandria. This holy man was the son of a nobleman of the city of Alexandria, and he was a judge in the royal palace; he was next made [fol. 103*a* 2] a priest of the Alexandrian Church, and by the Will of God he was appointed archbishop. And having been appointed this father took thought for the churches, and he built several churches, and he set in them places for the bishops and priests. And he took many churches from the MELCHITES, now he knew not their number, and some churches of the JACOBITES, because he was held in honour among them

for his learning, and faith, and virtues; and he converted many of them to the True Faith. In those days the Emperor CONSTANTINE died, and he was succeeded by another emperor whose faith was corrupt. And one of the evil men sent a letter, and made an accusation against this holy father to him, saying, "When ANASTASIUS (ANTONIUS ?), Archbishop of the Jacobites, goeth through the church, the people anathematize the emperor and his faith, and this father ANASTASIUS (ANTONIUS ?) doeth nothing in the matter." When the emperor had read the letter of this evil man, he was exceedingly angry, and he sent to the governor of Alexandria and commanded him to take from this holy father ANASTASIUS (ANTONIUS ?) the church of Saints COSMAS and DAMIANUS, and all his possessions, and to give them to EUSEGNIUS, Archbishop of Rômê. And this father sorrowed greatly by reason of this, but God, Who searcheth hearts, comforted him, and destroyed PETER the heretic, Archbishop of Antioch, and He appointed to succeed him a righteous and learned monk whose name was ATESIUS (*sic*). And this father sent to him [fol. 103*a* 3] an epistle concerning the True Faith, and he rejoiced at its coming to him, and he gathered together the bishops and the priests and read this epistle before them, and they rejoiced therein, and they marvelled at the words which were written therein, and at the knowledge of the writer. And ATHENASIUS (*sic*), Archbishop of the city of Antioch, rose up, and taking with him bishops, and priests, and deacons, he came to the city of Alexandria. And this father ANASTASIUS (ANTONIUS ?) went out and met Abbâ ATHANASIUS, now he had with him bishops, and priests, and deacons and monks, and the chief of the Jews, and then Abbâ ATHANASIUS said, "O my beloved ones, it is meet that we should take up the harp of DAVID, the prophet, and sing the words of the psalm, 'Compassion and truth have met together, righteousness and peace have kissed each other' (Psalm lxxxv, 10). ATHANASIUS and ANASTASIUS (ANTONIUS ?) have embraced each other, righteousness hath appeared in the land of Egypt, and truth hath sprung up out of the East. Egypt and Syria have become one Faith, and the cities of Alexandria and Antioch one church, and there is one

virgin to one holy man, our Lord Christ, the Only Son, the Word of God the Father." And Saint ATHANASIUS lived with Saint ANASTASIUS (ANTONIUS ?) in the same monastery for a period of thirty days, and they taught each other, and discussed together, and searched out the roots of the Faith; and then Abbâ ATHANASIUS returned in peace to his own country. And the country of Alexandria and the country of Antioch were at one [fol. 103*b* 1] in one True Faith. And this father ANASTASIUS (ANTONIUS ?) taught his flock things which were profitable for their souls from the Book of Life. And because of the greatness of his wisdom, and his knowledge, he used to put at the beginning of each of his writings and letters each year one letter of the alphabet; thus at the beginning of all his writings and letters written during the first year he wrote the letter A, and at the beginning of all those written during the second year the letter B, and at the beginning of all those written during the third year the letter Γ and so on to the end of the alphabet. [Oriental 667 says that he wrote 12,000 letters during the twelve years in which he held office.] And when the fast of the Birth of Christ came he became a little sick, and died in peace in the thirty-first (*sic*) year of the Holy Martyrs (A.D. 315 ?). Salutation to ANASTASIUS (ANTONIUS ?).

XXIII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the saint and fighter Abbâ TIMOTHY, the desert monk. This holy man had God-loving parents who brought him up piously, and taught him the doctrine of the Church; and he wished to adopt the garb of the monastic life, and he went forth from his father and dwelt in a monastery and became a monk therein. And he determined in his mind to live by himself in a place [fol. 103*b* 2] near the monastery, so that he might receive pilgrims and poor people, and feed them. And he went forth from the monastery and built himself a house near it, and he dwelt therein for a period of five years; and he fought the spiritual fight and worked with his hands

and lived by the labour thereof. And the Enemy of good laid a plot against him, and he brought to him a certain widow to buy from him the work of his hands. And because of this business her coming to him was frequent, and sinful love sprang up between them, and they sat together at the time of eating their meals. Then the monk burned with the fever of fornication, and they fell into sin, and they continued to do the work of sin for seven months. But God neither abandoned them, nor cast them away, neither the woman nor Saint TIMOTHY, but He made them to remember the time of death, and that they would have to stand before the King of kings, our Lord Jesus Christ, on that fearful and terrible day. And straightway Abbâ TIMOTHY began to reproach himself and to revile himself, and he rose up from that place and came into the desert, and God the Most High guided him to a little oasis in the desert, wherein there were a tree and a spring of sweet running water. And he went into it and found a date-palm there, and he dwelt in that place for many days. And then Satan became jealous of him because he had saved himself, and he brought upon him a serious disease in his belly, and by reason of the intensity of his pain he had fallen face downwards on the earth. And as he lay bowed there he prayed, and he said unto his soul, "This pain is the fruit of the sin which thou hast committed, O soul. Thou must endure the tribulation of this pain in order to become healed of thy [fol. 103*b* 3] sickness"; and he continued to suffer the pain for four years. And after this God looked upon him, and he sent to him an angel who rubbed the belly of TIMOTHY with his hand, and he was healed of the pain which was in his belly. And then the angel made a slit in his side with his fingers [and took out his liver] and cleaned it and restored it to its place in his bowels, and he fastened it to his body and TIMOTHY recovered and became as he was before his sickness. And the angel said unto him, "Behold thou art sound: take good heed not to offend a second time lest worse befall thee." He lived in the desert fighting the fight and was a strict ascetic for forty years, and before this he lived in a monastery seventeen years, and he also lived in a cave for ten years. And during all the years wherein he dwelt in the desert he went

naked and had no clothing, but God, the Most High, made his hair long, and it covered him before and behind. And by his strict asceticism, and strenuous fighting, and worship of God, grace came upon him in such an abundant measure that the wild beasts used to visit him, and lick the dust of his feet; and he pleased God and he died in peace wearing the crown of his fight. Salutation to TIMOTHY.

And on this day also died DAVID the Just, king and prophet, the son of JESSE. [fol. 104*a* 1] This [saint] became king over Israel after SAUL, the king, the son of KISH, of the tribe of BENJAMIN. And before he was king he followed a good course of life, and he fought the fight, and he performed righteousness and judgement more than any other king of Israel. And he was of the tribe of JUDAH from Bethlehem, and God chose him to be king over Israel. And God sent SAMUEL the prophet to anoint one of the sons of JESSE with the oil of sovereignty, so that he might be king over Israel. And SAMUEL the prophet chose the eldest son of JESSE, because he was goodly in appearance, and robust in body, but God did not choose him, and said unto him, "O SAMUEL, look not upon him that is of goodly appearance, and consider not the height of his stature, for I am not like men who look at the external goodly appearance; I try the heart and the reins, and I know the things that are secret." And after this SAMUEL chose DAVID to reign over Israel, and God was with him in all his work. And by reason of his excessive innocence of heart and gentleness he found SAUL his enemy on several occasions, and he did no evil whatsoever to him; and he allowed him to escape when SAUL himself was wishing to kill DAVID. One day SAUL went forth seeking for DAVID to kill him, and when the evening came SAUL lay down and slept, and all his soldiers slept round about him. And DAVID the prophet came to SAUL whilst he was asleep, and he cut off the fringed hem of his garment to make SAUL to know in secret that he (DAVID) could have killed him, and boasted himself over him, but he did no harm to him whatsoever. And then DAVID repented and was sorry that [fol. 104*a* 2] he had cut off the hem of SAUL'S tunic. And DAVID found

him a second time asleep, and he carried off his spear and the water-pot by his head, but did him no harm. And when his men said unto him, "Kill thine enemy SAUL," DAVID answered and said unto them, "Far be it from me to put out my hand against the anointed one of God." And when a man told him the story of the killing of SAUL his enemy, he said unto him, "Who killed him?" And the man said unto him, "I killed him." And DAVID'S heart was exceedingly sad, and he rent his garments and said unto that man, "Is it true that thou didst kill him?" And the man said unto him, "Yea." And DAVID killed that man who said, "I killed SAUL." Now God gathered together in this prophet many virtues, and of them all the greatest was humility. And though he was king and prophet, and righteous, and perfect, he called himself a "dead dog," a "miserable wolf," a "worm," and a "beast," and with all this humility he was more glorious and exalted than all [other] kings. And God praiseth him in many passages of Scripture, saying, "I have found DAVID, the son of JESSE, a man after My own heart, who will perform all I wish"; and God protected the children of Israel and Jerusalem with good protection for DAVID'S sake, both during his lifetime and after his death. And God honoured DAVID by the mouth of His prophet, and He set over the people kings from his seed, and He called DAVID His son. And it is said in the Book of the Psalms that he was well known to be a shield against Satans, and was full of every kind of good work, and of every kind of glorious doctrine. [fol. 104*a* 3] And his complexion was pure red, like the pomegranate; he was of a medium stature; and he was exceedingly strong and powerful, for he was in the prime of youth, and God was his helper. And [once] when he was keeping his father's sheep there came to him a wolf, and a lion also came at the same time to carry off some of his father's sheep, and he killed the wolf, and snatched away the beard of the lion (I Sam. xvii, 34, 35). And when SAUL was fighting against the PHILISTINES, an alien people, there went forth GÔLYÂD (GOLIATH), the giant, who was six cubits and a span in height, and his whole body was covered with armour, and in his hand was a spear, the shaft of which was as thick as a weaver's beam, and

the spear-head was of iron and the weight thereof was six hundred shekels. And the helmet upon his head and all the covering of him was of brass, and the weight of the iron covering which was on him was five thousand shekels. And his legs had coverings of brass on them, and he had as it were serpents between his shoulders and a covering of brass upon his breast; and an armour bearer went before him. And he stood up and cried out to the children of Israel and said unto them, "Why have ye come out to fight against us, and to do battle with us? Am I not the Philistine, and are ye not Hebrews of SAUL? Choose out from you a man who shall come down to me. If he is able to fight against me and to slay me we will be [your] servants; and if I am able to slay him, ye shall be our servants, and shall minister unto us." And he spake thus, and he continued to revile the people of Israel, and to boast himself over them for a space of forty days; and no one from among the armies of Israel dared [fol. 104*b* 1] to go forth to him. And when SAUL heard his voice he was dismayed and was afraid of that Philistine. And in those days DAVID came to visit his brethren, and when he saw that Philistine, and heard his voice, he became full of divine zeal forthwith, and he said unto SAUL, "I will go and will slay this uncircumcised Philistine, and I will remove reproach from Israel this day. What is this uncircumcised man that he should revile the Living God? This same God Who delivered me from the mouth of the lion and the bear shall deliver me from this uncircumcised Philistine." And SAUL said unto DAVID, "Go, and God be with thee." And DAVID took in his hand a sling, and he chose three stones from the brook and put them into his scrip, so that he might have them in addition to those in the sling which was in his hand; and he went out against that Philistine. And when GÔLYÂD (GOLIATH), the Philistine, saw DAVID, he scorned him, for he was a youth, and ruddy like the pomegranate flower, and his eyes were beautiful. And this Philistine said unto DAVID, "Am I a dog that thou shouldst come out against me with a stick and with stones?" And DAVID said unto him, "Yea, thou art worse than a dog"; and this Philistine cursed DAVID by his gods. And he said unto him, "Come

to me and I will give thy flesh to the dogs, and to the birds of heaven, and to the beasts of the earth." And DAVID said unto him, "Thou comest out against me with a sword and a spear, and I come against thee in the Name of the God of the armies which thou revilest this day, the armies of Israel, and I will take thee and kill thee, and [fol. 104*b* 2] I will cut off thy head with the sword, and I will give thy carcass, and the carcasses of thy followers, to the birds of the heavens and to the wild beasts of the earth, and all the earth shall know that God is with Israel, and all the army of Israel shall know that it is not by a sword and a spear that He delivereth, but that it is God Himself Who hath slain [thee]." And DAVID put his hand into his scrip, and took a stone from there, and he slung it, and it smote the Philistine in his forehead, [and entered] his brain, and he fell down upon his face on the earth. And DAVID ran and took his sword, and slew him, and cut off his head, and removed the reproach from the children of Israel. And all the days of the life of DAVID were seventy years; he was thirty years old before he was anointed with the oil of sovereignty, and before he reigned over Israel, and he dwelt in his sovereignty forty years. He prophesied eleven hundred and twenty years before the Incarnation of our Lord Christ, and he died in peace and entered into the kingdom of heaven, and he was buried in the sepulchre of his fathers. Salutation to DAVID, the servant of God.

And on this day also died Abbâ SAMUEL, and Abbâ GABRIEL, and Abbâ SIMON. This Abbâ SAMUEL became a monk and anchorite, and dwelt by the side of a city, the name of which was ḲARṬÂMÊN. And there was there the funerary chest of a certain martyr whose name was 'AḲRÂPÔS, [fol. 104*b* 3] and he used to invoke his blessing at the beginning and end of his prayer. And there was a certain governor whose name was SALÎBÂ, and he had a son called SIMON who was sick with a fatal sickness, and he sent and fetched Abbâ SAMUEL to pray over his son; and he prayed and raised him up after he was dead. And that young man followed Abbâ SAMUEL, and became his disciple and a monk at the same time. One day

that disciple went out taking with him a pot to draw water, and Satan broke it; and when he told Abbâ SAMUEL he gave him a wine-skin to fill with water, and the disciple used the skin for fetching water for ten years, and the water did not spill over from it. And they departed thence and went to another place where they built a little prayer house, and they dwelt [there]. And one [night] the angel of the Lord shewed them in a dream where they were to build a church, and King 'ANESṬÔS came and built them a large church, and five hundred cells for monks. And having become profitable, Abbâ SAMUEL laboured exceedingly, and through excessive fighting in the spiritual fight, he departed to God Whom he loved, leaving his children in the hand of his son SIMON; and the monks multiplied and became twelve thousand in number. In the days of this father there rose up a certain heretic who did not believe in the resurrection of the dead, and Abbâ SIMON prayed over a dead man, and raised him up before him; and when the heretic would not turn his mind away from doubt, the saint prayed to God, and brought down fire from heaven and consumed him. And after this Abbâ SIMON waxed old and died; and he died in peace and honour, and was buried in the sepulchre of his master, and Abbâ GABRIEL was appointed abbot after him. He was humble and meek, and wore sackcloth and iron under his clothing, but he wore no [fol. 105*a* 1] sandals on his feet. In the winter time he never entered a house, and in the summer time he fasted from Saturday to Saturday, and he ate nothing except salt and bread; and he used to work signs and miracles. One day his disciples wished to bring a large stone into the monastery so that they might make yeast for the bread thereon, and they had no men to carry it, and when Abbâ GABRIEL heard of it he cursed because there was no one left in the monastery to come and fetch the stone, and when the dead heard his voice they rose up to the number of ten thousand and thirty souls. And when Abbâ GABRIEL saw them he said unto them, "It is not you whom I cursed, but the living," and straightway they returned to their sepulchres. One day a certain man deposited some gold with a monk, and departed on a long journey, and when he came back he found

that the monk was dead, and that he had not told his disciple about the gold; and he questioned the disciple about the gold, but he knew not where his master had put it. And Abbâ GABRIEL went to the grave of the dead monk and asked him about the money, and he told him where he had put it, and the owner of the money having taken the money went away marvelling. And he had a friend whose name was SALÎB, and he died without meeting him again. When Abbâ GABRIEL heard of this, he went to his grave, and wept, and prayed and said, "In the Name of our Lord Jesus Christ rise up, and let us talk together," and SALÎB rose up alive and lived for fourteen years [after]. And in the days of this father a great persecution came upon the churches and the Christians through the Roman emperors, and a countless number of people were slain; but after a few days ISLÂM reigned, and the Christians were delivered from the persecution. And having fought the spiritual fight strenuously for twenty years GABRIEL died in peace. [fol. 105*a* 2] Salutation to SAMUEL, and SIMON, and GABRIEL.

And on this day also are commemorated MACARIUS, and ANTEDRIUS (ANDREAS ?), and PHILIP, and EITELTÂS (or 'AY-TÂLTÂS), and CORNELIUS, and MERCURIUS.

XXIV. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the righteous woman ESTHER, the daughter of the brother of MARDÔCHAEUS (MORDECAI), the daughter of the brother of JEREMIAH the prophet. And there was a man, a Jew, in the city of SÛS (SUSA), whose name was AMINADAB, the son of ÎYÂ'ERÛ (JAIR), of the tribe of BENJAMIN, whom NEBUCHADNEZZAR the king carried off into captivity; and he had a beautiful daughter whose name was ESTHER. When her father died she was brought up in the house of MARDÔCHAEUS (MORDECAI) her father's brother. One day 'ARKASKĔSÎS (AHASUERUS) the king made ready a great

feast, and gathered together with great pomp his governors, and the chief governor ḤAMÂ (HAMAN), the Amalekite, who was the most honourable of all his officers. And having summoned Queen ESTHER (*i.e.* VASHTI) to his table, she refused to come, and sent back to him a message of derision; and because of this he was angry with her, and he removed her from her royal rank. Then the king ordered his officers to choose out for him one thousand women from all the cities of his kingdom, whereof of the number was one hundred [fol. 105*a* 3] and seven. And out of the thousand they chose one hundred, and out of the hundred ten, and out of the ten three, and of the three ESTHER was found to excel them all by far in beauty and wisdom. And the king made her the queen and he loved her exceedingly; and MARDÔCHAEUS (MORDECAI) continued to devote himself to the court of the king, and he was not under the authority of ḤAMÂ (HAMAN). ESTHER went in to the king in the twelfth month, in the month Khĕdâr, in the seventh year of the king's reign, and she found very great favour before him. And MARDÔCHAEUS (MORDECAI) having learned of a conspiracy between two of the king's messengers who wished to kill the king, came in to the king and told him secretly; and when the king enquired into the matter, and found out their guilt, he commanded [his soldiers] to kill them, and wrote down the good deed of MARDÔCHAEUS (MORDECAI). Now ḤAMÂ (HAMAN) hated MARDÔCHAEUS (MORDECAI) and all the people of Israel, for he was an Amalekite, and he wished to destroy all the Jews, and to create a tumult in all the city. When MARDÔCHAEUS (MORDECAI) knew what was happening, he rent his garments and put on sackcloth. And ESTHER called a eunuch and sent him to obtain news of MARDÔCHAEUS (MORDECAI), and to hear what had become of him. And ESTHER made the man who had come to her [with news] from MARDÔCHAEUS (MORDECAI), to go back, and she commanded him, saying, "Go and gather together the Jews who are in SÛSÂN (SHÛSHÂN) and tell them to fast and eat not, and I and my maidens will fast." And one night God drove slumber away from the king, and he made them fetch the Book of the Prophets to read, and he read the praise of

MARDÔCHAEUS (MORDECAI). And he commanded ḤAMÂ (HAMAN) to pay honour to MARDÔCHAEUS (MORDECAI). And he commanded ḤAMÂ (HAMAN) to make the king's sons to array him in purple, and to set him upon a horse, and to make a herald to go before him and proclaim [fol. 105*b* 1] that he was the friend of the king. And for this reason ḤAMÂ (HAMAN) was jealous of MARDÔCHAEUS (MORDECAI), and he prepared for him a tree whereon to hang him. And after three days, having finished her prayers, ESTHER put off the garments of mourning, and put on glorious apparel, and came to the king, and she did homage to him, and stood up facing him. And the king said unto her, "What dost thou want, O ESTHER?" And she said unto him, "If I have found favour before the king, let my petition be granted unto me, for I and my people are sold to death and destruction." And the king said unto her, "Who hath dared to do this thing?" And ESTHER said unto him, "The enemy is ḤAMÂ (HAMAN)." And when ḤAMÂ (HAMAN) heard this he feared the king. And when the king turned aside into the garden ḤAMÂ (HAMAN) bowed down at the feet of ESTHER to pay homage to her, and when the king found him with her he was filled with wrath, and he said unto him, "Wouldst thou force my wife in my own house?" Then he commanded his soldiers to hang ḤAMÂ (HAMAN) upon the tree which he had prepared for MARDÔCHAEUS (MORDECAI), and thus he performed the prayer of ESTHER. Salutation to ESTHER.

Salutation to 'ABÔLÎ, whose head was cut off in a tank of water.

[fol. 105*b* 2] Salutation to FELḤASIUS, the ascetic, BASIL, who was hacked in pieces, and ARIUS, who was sent into exile.

Salutation to the righteous fathers of the city of KADÎḤ 'AṢWÂN, who enriched the poor.

Salutation to thy birth, seeing that thy mother had long remained barren, O TAKLA HÂYMÂNÔT, the sun who conquereth time, with whose praise the earth is filled from one boundary to the other, and with whose righteousness heaven is covered. [The above salutations are wanting in the Bodleian MS.]

And on this day also died Abbâ PAWLÎ who disputed with Satan in the city of SÂMER, which is called SALÔNḲĔYÂ (THESSALONICA). Now the men thereof were kinsmen of HEROD, and they were wicked; and they had the custom of going into the bath the men and the women together. And Abbâ PAWLÎ came to that city, now he had a young deacon with him, and he found the people, both men and women, going into the baths together on the Fourth Day of the week. And when Abbâ PAWLÎ saw [this] he marvelled exceedingly, and he said unto one of them, "Why do ye do this abominable thing?" And the man said unto him, "As we consort with our wives on our couches even so do we consort with them in the bath." And when the night was come, and men were asleep, Abbâ PAWLÎ began to pray to God with anguish of heart to smite the people a severe blow. And when he had finished his prayer he saw a black man coming [fol. 105*b* 3] from the bath house carrying a sword which was like fire. And Abbâ PAWLÎ said unto him, "Who art thou and what dost thou seek?" And the black man said unto him, "I am Satan. God hath sent me, since thou didst ask Him for me." And Abbâ PAWLÎ said unto him, "I beseech thee to tell me all thine error"; and Satan said unto him, "Ask me what thou willest." And Abbâ PAWLÎ said unto him, "How dost thou find the means of entering into man against God's Will?" And Satan said unto him, "We have no power to enter into man as long as he walketh in the path of God, nor into him that invoketh the Name of the Father and the Son and the Holy Ghost, nor into those who receive the Body and Blood of Christ in holiness"; and then Satan told him all his error. And when Abbâ PAWLÎ looked about so that he might remove himself from Satan, there was, as it were, a flash of fire; and Abbâ PAWLÎ was terrified, but an angel of God appeared and strengthened him. And on that day a stroke of God descended and destroyed those who were in the bath house, and all that were left [alive] were one man and five women. And Abbâ PAWLÎ said unto them, "Why do ye do this?" And they said unto him, "Our fathers commanded us to go into the bath house, and to enjoy ourselves one day each month with our women. We shut the doors, and extinguish

the lamps, and lie with the woman on whom our hand happeneth to fall." And Abbâ PAWLÎ said unto them, "Doth anyone of you know his daughter or his sister?" And they said unto him, "Certainly not, one doeth like the irrational beast." And Abbâ PAWLÎ taught them the Faith of Christ, and baptized them in the Name of the Father and the Son and the Holy [fol. 106*a* 1] Spirit, and administered to them the Holy Mysteries. And he went into his cell, and finished his fight, and departed to his God at a good old age. Salutation to PAWLÎ, who made Satan to reveal to him the crafty and deceitful means which he used in seducing the children of men.

And on this day also the holy and honourable IGNATIUS, Archbishop of Antioch, became a martyr. This saint was the disciple of the blessed JOHN the evangelist, and he followed him in preaching, and he went with him to many cities; and after this, JOHN made him Archbishop of Antioch, and he preached the doctrine which maketh alive therein. And he converted many to the knowledge of God, and he baptized them with Christian baptism, and he illumined them with knowledge, and revealed unto them the error of those who worship idols. And the pagans were wroth with him, and they accused him before the Emperor TRAJAN the CAESAR, a heretic, and they said unto him, "IGNATIUS destroyeth the worship of thy gods, and he teacheth the people and bringeth them into the Christian Faith of Christ." And straightway TRAJAN sent and had him brought into his presence, and the emperor said unto him, "Why hast thou done this, IGNATIUS? And why hast thou destroyed the worship of my gods, and hath brought all men to worship Christ?" And IGNATIUS said unto him, "If thou wilt allow me, O emperor, I will bring thee also to the [fol. 106*a* 2] worship of Christ, the God of all men, and I will make thee His friend." And the emperor said unto him, "Cease this talk, and offer sacrifice to the gods, and if thou dost not do so I will torture thee very severely." And Saint IGNATIUS said unto him, "O emperor, do whatsoever thou wishest to me, for I will not worship thine unclean gods, and I am not afraid of thy tortures, neither by thy fire nor by thy

lions, and thou canst not separate me from the love of Christ, the Living King." When the emperor heard this he was exceedingly wroth, and he commanded his soldiers to torture him severely. And they tortured him with divers kinds of tortures: they put burning coals of fire upon his hands, they pinched him with tongs the claws of which had been made red-hot in the fire, and they burnt his sides with red-hot pitch and oil; and after this they sliced all his body into pieces with butchers' knives made of iron. When those who were torturing him were weary of inflicting tortures upon him, they cast him into the prison house until they were able to do with him what they wished; and he remained in the prison house for many days. And then they remembered him and brought him out and set him before the emperor, and the emperor said unto him, "O IGNATIUS, if thou couldst see the gods thou wouldst be pleased with their beauty." And the saint said unto him, "If thou didst believe on Christ I could make thee to raise the dead, and to heal the sick." And the emperor said unto him, "There is no worship better than the worship of the sun." And the saint said unto him, "How is it good to worship the sun, which was created, and to forsake the Creator, Whose kingdom shall never end?" And the emperor said unto him, "What thou sayest is good, but thy transgression is not good, for thou hast drawn all the people of Syria to the worship [fol. 106*a* 3] of Christ." And the saint was wroth, and he said unto the emperor, "Because I have drawn men away from the worship of idols, and have brought them into the worship of Christ, the Creator of the heavens and the earth, Who existed before the world, thou art wroth with me, and dost command me to worship thy gods and thine unclean idols! I will not accept thy words, and I will not sacrifice to Satans, but I will worship my God, Who is indeed God, the Father, and the Son, and the Holy Spirit." And straightway the emperor was wroth with him, and he commanded his soldiers to make two famished lions to attack him so that nothing whatsoever of his body might remain. And when Saint IGNATIUS saw the lions drawing towards him, he cried out with a loud voice and said unto the people, "Hear my voice, O ye men of the city of Rômê, who are gathered

together here, know ye that I do not suffer this torture for the sake of pride and arrogant boasting, but I suffer it patiently for the sake of Jesus Christ, my Lord God. And behold, my soul desireth that these lions shall chew me up like grain, for my soul desireth to depart to my Lord Jesus Christ." And when the emperor heard this he marvelled, and was frightened, and said, "How great is the patient endurance of these Christians under these tortures! What pagan is there who would have been able to endure such punishment as this for the sake of the gods?" And when all the lions had come to the saint they looked at him, and they stood still being frightened [of him]. Then one of them smote with his paw the head of the saint and clawed him, and straightway the saint delivered up his soul into the hand of Christ his God, with joy, [fol. 106*b* 1] and his petition was fulfilled. And those lions were not able to touch his body, for it was laid up in the city of Rômê until the second coming of our Lord Jesus Christ; and they took it to a grave which was outside the city, with praise and singing. Thus he finished nobly his martyrdom for the Name of our Lord Christ, and the story of his fight hath been written so that it may be profitable to him that readeth it. And those who shall remember his name, and shall celebrate a festival in his honour, in any place, he shall make intercession when they are suffering tribulation, for he is the enemy of the life of this world. Salutation to IGNATIUS.

And on this day also died the holy father FULGOSIUS, Archbishop of the city of Antioch. This holy man married a wife and begot a daughter, and then his wife died and he assumed the garb of the monk; and because of his virtues, and his goodness, and his pleasing manners, and his asceticism, and his gentleness God chose him to be Archbishop of the city of Antioch. And having been appointed he tended the flock of Christ carefully and well, and he protected it against the Arian wolves, and the followers of MACEDONIUS, and the Sabellian heretics. He lived the life of an angel in his archiepiscopal office, [fol. 106*b* 2] and he did not possess a change of apparel, and he had no money. And he finished his fight and

pleased God, and died in peace. And Saint JOHN of the Golden Mouth praiseth him in his [Book of] Praisings and Discourses, and made manifest therein his virtues and his righteousness. Salutation to FULGOSIUS, the devotee of God.

And on this day also died ..., in one day, even as the angel told them. [Wanting in the Bodleian MS.]

XXV. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died JOHN KAMÂ (*i.e.* JOHN, the Black). This holy man was from the city of SABRÂ, of the country of MANṢÎS (MANṢURAH) in the north of Egypt, and his parents were God-fearing believers; and they had no other son, and they wished to rejoice in him in this world. And they married him to a certain maiden against his will, and when he entered the bridal bed-chamber he stood up as one who prayed frequently, and he drew nigh to the maiden and said unto her, "O my sister, thou knowest that this world is a fleeting thing, and all the lust thereof; wilt thou that we agree together to preserve our bodies in purity?" And she answered and said unto him, "God is my witness that I have never for a moment thought of desire in my heart. I do not love marriage. My parents forced me to [fol. 106*b* 3] marry thee against my will. And now, behold, God hath fulfilled my petition." And they agreed together to preserve their virginity unsullied, and they lived together many days and they slept together, but kept their virginity undefiled. And it came to pass that when they lay down together the angel of God descended like a bird, and covered them over with his wings. And because of their exceedingly great righteousness God made a vine to grow in their house, which no man had planted, and it grew and mounted up and overshadowed their heads, and their children (*sic*). And it was a sign of their virginity and of their holiness, for this their action was above the nature of the children of men—

two young people sleeping together and the desire of the flesh never rising in their thoughts! Who can go into the fire without burning himself? They would not have done this unless the help of God had protected them. And when their parents saw that they had lived together for many days, and had begotten no children, they thought that they had had no children because they were too young. And after this JOHN KAMÂ said unto his wife, "O my sister, I want to go to the desert of SCETE and become a monk, but I will do nothing without thy consent." And she answered and said unto him, "Do what thou wishest, and may God cause thee to be right, so far as I am concerned." When she had said this JOHN took her and placed her in a house of virgin nuns, and she became abbess, and she performed signs and wonders and pleased God. And when the saint went out to depart and to labour in the desert [fol. 107*a* 1] of SCETE, a man with a shining face appeared unto him and asked him concerning his going forth. And Saint JOHN KAMÂ said unto him, "If God be willing I wish to become a monk." And the man with a shining face advised him and said unto him, "Go to the cell of Saint Abbâ DÂRÛDÎ of the monastery of Abbâ MACARIUS, and live with the old man Abbâ DÂRÛDÎ, who will make thee a monk and teach thee the path of the ascetic life." And the shining man walked with JOHN KAMÂ, and comforted him until he came to the house of Abbâ DÂRÛDÎ; and when he entered the house Abbâ DÂRÛDÎ received him into it, and arrayed him in the garb of the monk, and Abbâ JOHN learned from him the Monastic Rule and the way of righteousness until Abbâ DÂRÛDÎ died. When Abbâ DÂRÛDÎ died the angel of God commanded Abbâ JOHN KAMÂ to go to the west, to the city of Saint Abbâ JOHN, the Short, and to build a habitation for himself there. And he departed thither, and three hundred brethren gathered together to him, and he arrayed them in the garb of the monk, and they built a church and a tower (or, fortress), and he taught them to pray and to sing hymns and psalms, and the Liturgy, and the Praises of our Lady MARY. One night when they were standing in prayer at the time of midnight, at the praising of our Lady MARY, the apostolic Saint ATHANASIUS appeared

unto him, and revealed unto him spiritual mysteries; and from that day they have mentioned the name of Saint ATHANASIUS at the end of the prayer of the Three Children. Once our Lady MARY appeared unto JOHN KAMÂ, and said unto him, "This place shall be my house for ever. And I will be with thy sons [fol. 107*a* 2] as I have been with thee, and my name shall be given to this monastery"; and the church was dedicated in the name of our Lady MARY, the God-bearer. Now there were certain monasteries in Upper Egypt the monks of which wished to be under the shadow of Saint Abbâ JOHN KAMÂ, and they sent a message to him asking him to come to them, so that he might strengthen them in his Rule and Ordinances. And Abbâ JOHN called one of his disciples whose name was SÎNÔDÂ (SHENUTI), and he said unto him, "Stand over the brethren until I return"; and that holy brother whose name was SÎNÔDÂ (SHENUTI) stood on his feet, and he slumbered not, nor lay on the ground, until Saint Abbâ JOHN KAMÂ returned from Upper Egypt; and he found him standing on his feet, which had broken out in ulcers wherefrom the worms were crawling. And Abbâ JOHN KAMÂ said unto him, "O my son SÎNÔDÂ (SHENUTI), why hast thou done this thing? I commanded thee to stand over the brethren in my place, and to inspect their works and their obedience." And SÎNÔDÂ (SHENUTI) bowed down at his feet and said unto him, "Forgive me, O my father, I have not done anything good." Then the days drew nigh when God wished to give Abbâ JOHN KAMÂ rest from the toil of this fleeting world, and the saint wished to depart to his everlasting habitation, which changeth not; and he became a little sick and delivered up his soul into the hand of God. Salutation to Abbâ JOHN KAMÂ. [fol. 107*a* 3] Salutation to Abbâ DÂRÛDÎ.

And on this day also died the MACCABEES in the kingdom of the MIDIANITES (?) and MOABITES. There was a king whose name was ṢÎRÛṢÂDÎN who was devoted to evil, and he boasted himself in the multitude of his horses, and the might of the soldiers who were under his authority. And he had many gods whom he worshipped and served, fifty of whom were in

the form of men and twenty in the form of women; and he used to sacrifice to them morning and evening, and compel [other] men to sacrifice to them. And there was a man of the tribe of BENJAMIN whose name was "MACCABEUS," and he had three good, strong sons; one of them used to choke bears, and kill them like chickens, and one of them used to kill a bear with a single blow. And their names were "ABYÂ" and "SÎLÂ" and "PANṬÔS." And they possessed beauty and grace, but best of all their beauty was the beauty of their hearts, for they worshipped God, and feared not death. And the king said unto them, "Ye are heretics; why do ye not offer sacrifice to my gods and worship them?" And they answered him with one voice, and said unto him, "We will neither offer sacrifice to thy gods, nor worship them, but we will worship the Lord God, Who is thy Creator, and Who made thee, and made thee to reign over all His work so that thou mightest see His people in integrity and righteousness. When He shall say unto thee, 'Leave this world,' wilt not thou have to leave it? And will He not give thy glory to another, because thou hast made thyself blind to the duties of governing which He hath committed to thee? For suddenly death shall come upon thee. And at the Resurrection there shall be judgement, and the deeds of men and of kings shall be enquired into. [fol. 107*b* 1] There is nothing which shall give them honour, for at the punishment and the judgement riches and poverty shall be alike. The Judge is just, and the punishment is prepared, and the Books shall be opened, and the deeds of men shall be made manifest, and there shall be nothing which shall remain concealed and unrevealed at the resurrection of the dead. Even the earth shall give back what hath been committed to its care, and what hath been laid upon it, even as a woman when her time for bringing forth hath arrived cannot shut her womb when that which is in her belly is about to go forth. Can any man compel the clouds to gather up water when their Lord hath commanded them to drop down rain? And they will shut up the souls of sinners in houses of darkness, the darkness where there is weeping and gnashing of teeth. And the souls of the righteous they will take into the houses of light, wherein there is pleasure and

never-ending joy. And at the resurrection of the dead [souls] will be gathered from the four winds, and they shall be brought by water, and by the dew, and by the sun, and by the heat, and by the dust of the earth, and by the breath of the winds; and God will bring from His habitation the Spirit. And when He summoneth them with one word they will all be gathered together, and the resurrection will take place. And the Living God, the Spirit of Life, will give the space of seven hands to one grain, according to His will, and it shall shoot out its roots into the earth, and sprout and burst into leaf above ground. See that it be not dead, and unable to live at all." And when the king heard this he commanded [his soldiers] to cast them into a red-hot oven, and they did as the king commanded; and these blessed and holy men entered it and delivered up their souls [fol. 107*b* 2] into the hand of God, their Lord. And the angels met them with joy and gladness, and they took them into the bosoms of ABRAHAM, ISAAC and JACOB, in the Garden of Delight. And the king also commanded the soldiers to cast their bodies into the sea, and they did so, but the sea would not swallow them, because the Spirit of God was with them. And he also commanded them to cast their bodies to the wild beasts, and they did so, but neither the wild beasts nor the birds would touch them; and the eagles and other birds hovered over them and protected the bodies for fourteen days. And their bodies sparkled like the foot (*i.e.* rays) of the sun, and like a tabernacle of light. Salutation to the five (*sic*) MACCABEES.

And on this day also are commemorated NICOLAUS, the governor, and his believing wife, and DANIEL, the Less, the monk and spiritual fighter.

XXVI. Tâkhshâsh

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint ANASTASIA became a martyr. This spiritual fighter was from the city of Rômê; [fol. 107*b* 3] her father was a worshipper of idols, and her mother was a Christian, who as soon as the child was born, had her baptized secretly with Christian baptism and without her father's knowledge; for had he known it would have been impossible to baptize her. And her mother reared her piously, and each day and each night she suckled her on Christian doctrine, and at length she brought her into the True Faith, and no one was able to change her belief. When she had grown up and had reached the age for marriage her father gave her in marriage to a man who was an infidel like himself, and she hated him exceedingly, and had no wish whatsoever to consort with him. And she pretended to be ill, and she was always putting forward the pretexts which women are wont to use when they want to avoid union with their husbands. She would frequently dress herself in soiled and wretched apparel, wishing by these means to make him to hate the sight of her, so that he might not have the desire to have union with her, and that, perhaps, he might separate from her altogether. And she prayed and entreated our Lord Jesus Christ very often to remove her from him quickly. And when her husband would leave his house to go to his work, she used to go out likewise, and pass into the streets and visit the believers of the True Faith who were shut up in prison, and minister unto them, and give them what they needed. When her husband knew this he made her prisoner in his house, and he shut the door upon her that she could not go out, and she prayed to God often with tears, and sorrow, and groans, to release her from her husband's hand; and God heard her petition, and received her groanings, and destroyed her husband straightway; and when her husband died she rejoiced in his death exceedingly. Then she rose up forthwith and gave all her goods to the [fol. 108*a* 1] poor and the needy, and the prisoners, and

the confessors, and those who fought the spiritual fight. And the governor of the city heard the report of her, and sent a messenger to her to bring her to him, and he brought her; and the governor questioned her concerning her Faith, and she confessed before him that she was a Christian. And the governor spake many words unto her; and made her many promises in order to make her abandon her good counsel, but she refused [so to do]. When she would not obey him, the governor tortured her very severely, and when he was weary of torturing her he ordered his soldiers to sink her in the sea, and they drowned her; but straightway God raised her up out of the sea alive and uninjured. When the governor heard that she was alive, he commanded the soldiers to lay her down on the ground between four pegs, and to tie her to the pegs, and to beat her with stripes which caused agonizing pains, and they did to her even as he commanded; but no harm whatsoever came to her. Then he commanded them to cast her into a pit of fire, which was prepared for her, and she delivered up her soul into the hand of God, and entered the kingdom of the heavens. Salutation to ANASTASIA who rejected idols.

And on this day also is commemorated Saint JULIANA the martyr.

XXVII. TÂKHSHÂSH

[fol. 108*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint 'ABSÂDÎ the bishop became a martyr. When the Emperor DIOCLETIAN heard the report of the great Bishops Abbâ 'ABSÂDÎ and Abbâ HELLANICUS, of Upper Egypt, and that they were confirming the Christians in the True Faith of our Lord Christ, and were destroying the worship of idols, he sent messengers and had them brought to him, and he tortured them very severely. And Saint Abbâ 'ABSÂDÎ asked the imperial messenger to wait for him one day. Then he prepared the Eucharist, and administered to the people the Holy Mysteries, and he commanded them to hold fast to the True Faith, and he embraced them and went forth

from them, and delivered his soul into the hand of God. And the messenger took him to ARIANUS, the governor of the city of ANTINOË. And when the messenger saw the face of Abbâ 'ABSÂDÎ, he marvelled at his appearance and his dignity, and he was sorry [for him], and said unto him, "Thou art a man of dignity; take pity on thyself and hearken to the voice of the emperor." And the saint answered and said unto him, "I will not hearken to the command of the emperor, the infidel, and I will not exchange the kingdom of heaven for life in this transitory world"; and there were many words between them, but Saint 'ABSÂDÎ would not turn from his good counsel. And then the governor commanded the soldiers to torture him on the wheel, [and they did so]; and they cast him into a red-hot oven, and also into the furnace which heated the baths; and Saint Abbâ 'ABSÂDÎ endured all these tortures patiently, and God raised him up uninjured. Then [fol. 108*a* 3] the governor commanded them to cut off his head with the sword. And when the saint heard this he rejoiced with a great joy, and he put on his priestly vestments, and he stretched out his neck and they cut off his glorious head, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to 'ABSÂDÎ and HELLANICUS, Bishops of Upper Egypt.

Salutation to the endurance of Abbâ BAG'Û, who laid a ban upon water for seventy years.

Salutation to PHILIP the virgin, who by fasting and the spiritual fight reduced himself to skin and bone. [The last two salutations are wanting in the Bodleian MS.]

XXVIII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the festival of the NATIVITY of our Lord and Redeemer Jesus Christ in the flesh, of our holy Lady the Virgin MARY. Now our God by the operation of His wisdom commanded that a decree should go forth from

AUGUSTUS CAESAR, the emperor, that all the people should be numbered, and their names written down; and because of this JOSEPH went up from Nazareth, and the Virgin MARY [fol. 108*b* 1] was with him, to Jerusalem so that his name and her name might be written down. And he was of the tribe of JUDAH, and of the house of DAVID, for the home of DAVID was in Bethlehem, even as the Holy Gospel saith. And when they had arrived there, the day of her bringing forth came, and she brought forth her first-born Son, and she wrapped Him up in His swathings, and laid Him in a manger, because there was no room in their abode. And there were shepherds in that place keeping vigil, and tending their flocks. And the angel of God stood by them, and the glory of God rose upon them, and they feared with a great fear. And the angel said unto them, "Fear not, for behold I tell you tidings of great joy which shall be for you and all nations. Behold, there is born unto you this day a Saviour, Who is Christ God the Blessed, in the city of DAVID. And the sign of this is that ye shall find the Child tied up in His swathings and lying in a manger." And forthwith there came with that angel multitudes of the hosts of heaven, and they praised God, saying, "Glory (or praise) to God in the heavens, and peace on the earth to the children of men [is] His pleasure." And the angels passed away from them and went up into the heavens. And the shepherds said among themselves, "Let us depart and go to Bethlehem, so that we may know this thing which God hath made known unto us." And they departed quickly, and they found MARY and JOSEPH, and the Child lying in a manger, and the place where he was shone with light. When they saw they knew that the words which [the angel] had spoken unto them concerning the Child [fol. 108*b* 2] were true, and they worshipped the Child, and returned to their places praising God and giving thanks unto Him. And they related to everyone what they had seen and heard, according to what had been told to them. Glory to our Lord God and Redeemer Jesus Christ for ever and ever. Amen.

And on this day also one hundred and fifty men and four and twenty women became martyrs. These people came from the

city of ANTINOË and they were infidels. When the governor of ANTINOË tortured Saint PAUL the Syrian, the martyr, these people watched Saint PAUL the Syrian whilst he was being martyred. And straightway the governor commanded the soldiers to make iron nails red-hot in the fire, and to gouge out the eyes of Saint PAUL therewith; and when they had done this they gouged out his eyes, and cast him into the prison house. And the people came to him to see him again, and his eyes could see, for our Lord Christ had healed them, and he appeared as one who had not suffered any pain whatsoever, even as they themselves could testify. And when those men and women saw this miracle, they marvelled exceedingly, and they knew that their idols could not perform such a miracle as this, and that God Who had created them, the Creator of creation, was the God who had healed the two eyes of PAUL. And they all cried out with one voice, saying, "We are Christians, and we openly confess the God of Saint PAUL." Then they drew nigh unto Saint PAUL and bowed down at his feet, and besought him to pray on their behalf. And he lifted them up, and blessed them, and said unto them, "God shall accept your trust, and shall [fol. 108*b* 3] number you among the martyrs"; and they went to the governor and confessed our Lord Christ before him. And he commanded the soldiers to cut off their heads with the sword, and they cut them off, and these men and women received crowns of martyrdom in the kingdom of the heavens. Salutation to the festival whereon Christ was born.

Salutation to ABRAHAM, ISAAC and JACOB.

Salutation to the men and women who were of the company of PAUL the martyr.

XXIX. TÂKHSHÂSH

[fol. 109*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day is celebrated the greatest of all festivals, the honourable, and great, and holy festival of the BIRTH of our Lord Christ, of the holy Virgin MARY. Now our fathers, the doctors of the Church, are at one in their opinion that the festival of the Holy Nativity should be celebrated on two days, for the Nativity took place in the last part of the night of the twenty-eighth day, and in the first part of the twenty-ninth day. When Pâguĕmên (*i.e.* the intercalary month) hath six [days], in that year the festival of the Nativity shall be on the eight and twentieth day; but if Pâguĕmên hath five [days] the festival of the Nativity shall be on the nine and twentieth day. And the [doctors] have ordained and commanded that the festival of the Nativity shall be celebrated two days, for it is the chief of the holy festivals. And the Holy Gospel saith, "And our Lord Jesus was born in Bethlehem of Judea in the days of HEROD. And behold there came wise men from the country of the East, and they came into Jerusalem, saying, 'Where is He Who is born King of the Jews? for we have seen His star, and have come to worship Him'" (Matthew ii, 1, 2). Now these wise men were of the family of BALAAM, and they were diviners, and astrologers, and they watched the stars, and held converse with them. And it was written in their books and in the books of BALAAM, that Christ, the King of the Jews, was to be born, for he saith, "A star shall rise from JACOB and a king from Israel" (Numbers xxiv, 17). And God in the operation of His wisdom made these diviners to understand, and he made those who were astrologers to believe in Him. And He shewed them this star, and when they saw it they rejoiced, for its appearance was different in very many respects from that of the other stars. Now its appearance was this: That star had the form of a virgin embracing a child in her bosom, and it travelled from left to right, and it travelled by day, and disappeared by night. When the wise men travelled, the star travelled; and when they

stood still it stood still. And it was visible to them in one place, and was hidden from them in another. When they came into Jerusalem [fol. 109*a* 2] it became hidden, and when it was hidden from them they were exceedingly sorry, and did not know what to do. And then they came into Jerusalem and asked for Him that had been born. And the number of those diviners was three thousand, and their kings were three, and each of them had one thousand and seventy horses. And when HEROD heard about the diviners who had come to Jerusalem on account of the King Who had been born, he was dismayed and was afraid for his kingdom, for he heard from the Jews about him, that the Messiah would be born in the flesh. And he gathered together all the chief priests, and the scribes of the people, and he said unto them, "Where is the Messiah to be born?" And they said unto him, "In Bethlehem of Judea, for even thus is it written in the prophet: 'And thou Bethlehem, in the land of Ephratah, thou shalt not be for ever the least important and smallest of the principalities of Judah, for in thee shall be born and go forth a king and a governor who shall supervise My people Israel'" (Matthew ii, 6). Then HEROD summoned unto him the diviners by themselves in secret, and he enquired carefully of them the day when the star appeared unto them. And he sent them to Bethlehem, saying, "When ye have departed enquire carefully about the Child and where He is born, and when ye have found Him come back to me, and tell me so that I may come and worship Him." Now these words came from him with deceit, for when the wise men had found Him, he determined to kill Him. And when the wise men heard these words from the king, they departed, and that star which they had seen in the East [fol. 109*a* 3] guided them until it brought them to the cave, and it stood over the cave where the Child was; and when they saw Him they rejoiced with great joy. And by the Will of God JOSEPH and MARY and the Child our Lord Jesus, went out that day to the cave, and at length the diviners found them; for our Lord Christ was reared only at Nazareth. And it was two years after He was born when the diviners came to Him, and when they entered the cave they found the Child with

MARY His mother, and they fell down and worshipped Him, and they embraced Him, and they opened their treasures and brought and gave Him the gold which was His tribute, for He was a king, and incense because He was God, and myrrh, which was a symbol of His life-giving death. And [the angel] appeared unto them again and told them in a dream not to go back to HEROD, but to depart by another road and journey to their own country. And they departed and became preachers and announcers of the appearance of God in the flesh. Concerning this day ISAIAH the prophet prophesied, saying, "Behold, a virgin shall conceive, and bear a son, and she shall call his name Emmanuel which is, being interpreted, God with us" (Isaiah vii, 14). And concerning this virgin the prophet EZEKIEL prophesied, saying, "I saw the door of the East. And God said unto me: This shall be a means of exit. None shall enter through it, and none besides the Lord God of Israel shall go out therefrom" (Ezekiel x, 19). And concerning this virgin DANIEL the prophet saith, "I saw as it were the Son of man, and a cloud came until it reached the Ancient of Days. [fol. 109*b* 1] And it drew nigh unto Him and ascribed to Him dominion, and sovereignty, and honour, and it made all the people and all the nations worship Him, and His dominion was an everlasting dominion, and there was no end to His kingdom" (Daniel vii). And ISAIAH the prophet also saith, "God appeared unto me from Zion, having covered Himself with a covering of flesh like unto myself, and He said unto me, Behold the flesh which I will take from the seed of DAVID, the son of JESSE." And ISAIAH the prophet also saith, "Behold, I will assuredly make a new heaven and a new earth, and I will dwell in them with those I love, and they shall rejoice for ever." And also, "God will make a rod from the root of JESSE to bud, and He will put wisdom, and knowledge, and power therein, and he shall do justice to the poor, and he shall smite the earth with the word of his mouth, and he shall slay the perverse with the spirit of his lips." And ISAIAH the prophet also saith, "I will set my son to be a sign for the nations, and he shall rule over them, and they shall believe on him and put their trust in him, and he shall be for rest and glory, and the earth shall be

full of the knowledge of God." And ISAIAH also saith, "For unto us a Child is born, unto us a Son is given. His dominion shall be upon His swathings, and His name shall be called, Great, Counsellor, Almighty God, Governor, King of Peace, Everlasting Father Who shall come." And JEREMIAH the prophet saith, "Thus saith the Lord: In those days great light shall rise up for DAVID, and he shall set judgement and integrity in the earth. And God [fol. 109*b* 2] shall deliver those who believe on Him, from Judah and Israel." And ELISHA the prophet saith, "God shall come down from heaven, and shall walk about in the market-places of the children of Israel, and He shall teach the people righteousness, and all nations shall be in submission unto Him, except the nation of the alien sons of ABRAHAM." And NEHEMIAH prophesied, saying, "God shall come in my own appearance, and His raiment shall be as is my raiment." And JOEL the prophet prophesied, saying, "I see the virgin daughter of the tribe of JUDAH and of the seed of DAVID become a seat for God, and she shall burn like fire. And I asked the Cherubim concerning her, and I said unto him, 'Who is this [virgin]?' And he said unto me, 'This is the virgin, the seat of God, chosen from among the sons of ADAM, and by her He shall redeem the abominable nations, and she shall be a helper and a support of him that shall believe on her.'" And DAVID saith in the Psalms, "The Great God said unto me: Thou art My Son, this day have I begotten Thee. Ask Me, I will give Thee the nations for an inheritance, and Thy rule shall be to the ends of the earth. Thou shalt rule them with a rod of iron, and like the vessel of the potter thou shalt smash them. And now, O kings, get ye understanding, and be admonished all ye who judge the earth. Serve ye God with fear, and rejoice in Him with trembling; strengthen wisdom so that God may not be wroth, and that ye may not perish from the way of righteousness. Blessed be all those who put their trust in Him" (Psalm ii). And the prophet also saith in the CIXth Psalm, "I begot Thee in the womb before the Morning [fol. 109*b* 3] Star. God hath sworn, and He will not repent. Thou art a priest for ever according to the office (or position) of MELCHISEDEK" (Psalm cx, 3, 4). As he revealed unto

ABRAHAM a ram in the thicket, and as water poured out of the rock in the desert, and as the dry rod of AARON sprouted and blossomed, and as the she-ass of BALAAM spake, and as water poured out from the jawbone of an ass into the hands of SAMSON the giant, and water and honey from the bones of a lion, and as the fire burned in the bush before MOSES, and the bush was not consumed, even so did our Lady, the holy Virgin MARY, bring forth our Lord Jesus Christ. And the fire of His Godhead did not consume the Virgin MARY. Salutation to Thy Birth, O Lamp of the darkness.

And on this day also was born JOSHUA, the judge, of the house of EPHRAIM, who became the salvation of the children of Israel against the attacks of their enemies, just as the Birth of our Lord became the salvation of ADAM and his children. Now formerly the name of JOSHUA was "HÔSÊ'Ă," but when God delivered the children of Israel from Amalek by his help, he was called "ÎYÂSÛS," that is to say, "Saviour" (or "Redeemer"). After the death of MOSES God chose him to be judge over Israel, [fol. 110*a* 1] and he delivered them from slaughter by alien nations, and made them to inherit their land; then he died in peace and inherited the kingdom of heaven.

"The kings of SÂBÂ and Arabia shall bring gifts with entreaty, and the kings of the Islands and of Tarshish shall bring in presents" (Psalm lxxii, 10). Hath come, hath come DAVID, the king, was said of old by the little virgin who brought him forth. [Omitted in the Bodleian MS.]

Salutation to Thy Birth, O consuming Fire.

Salutation to your blood which was shed, O ye martyrs of 'AKMÎM (AKHMÎM). [Omitted in the Bodleian MS.]

Salutation to the blessed ḲUORÎL, master of three camels, [ḲUORÎL the camel man, of the city of SAMANUD,] and Abbâ GÎZÊ.

And on this day also are commemorated JACOB (JAMES) and PÎLĔS (PÎLSES), and THEODORE, the martyrs.

And on this day also died 'AḲÂRYÔS (ABGAR), King of RÔḤÂ (EDESSA). The kingdom of this saint was in the country of Syria, which is called "SARANÎN," and in the city of RÔḤÂ (EDESSA), and he was a worshipper of idols, and a paralytic, and [although] he had given [much] money to the physicians [fol. 110*a* 2] they could not heal him. And when he heard of the works of our Lord, and the miracles which He performed, and how He healed the sick, and cast out devils, and opened the eyes of the blind, and raised the dead, he sent a letter to Him, saying, "Peace be unto thee, O God, Who hast appeared in Jerusalem, in the flesh of men. And peace be unto Thy Father Who hast sent Thee down without Thy being separated from Him. And peace be unto the Holy Spirit, Who hath whispered in my mind that Thou art His Messiah, and His equal. Peace be unto Thee, O Thou Who wast begotten in virginity, without the seed of man. And peace be unto those who have believed on Thee. I believe on Thee, and I have turned from the worship of idols to the worship of Thee. Come to me that Thou mayest be King over me, and make my city Thy home (?), and heal my sickness, and cleanse my impurity. What matter the Jews to Thee? They spit upon Thy Name, and they hurt Thee; they are a nation of men of perverted counsel. If in times of old they did not believe on Thee when Thou didst bring them out of Egypt, by working miracles, and didst feed them with manna for forty years (?), and they murmured against Thee so much that Thou didst deliver them over to destruction, how much less will they believe on Thee when they see Thee clothed in the flesh of earth, which hungereth and thirsteth? Dost Thou imagine that their evil disposition will shew itself differently because Thou art learned in hidden things?" And these and such like things did the King of RÔḤÂ (EDESSA) send to Him in writing. And when the messengers came to our Lord, He knew what was in their hearts, and He told them what was in the letter before they spoke to Him. And then He took a piece of white cloth and wiped His face

thereon, and the exact form and features of His face remained impressed on that cloth, and [fol. 110*a* 3] He sent it with THADDEUS, His disciple, [to the King of RÔḤÂ (EDESSA),] saying, "Take this picture of My Person, and it shall fulfil for thee all thy wants, and it shall heal thee of thy sickness, and shall bless thy city, and direct thy kingdom rightly. I have tested this picture in fire and in water to see if it would change, [but it did not]." And when the messengers came to 'AḲÂRYÔS (ABGAR) they gave him the picture, and he put it in the fire and in water, and neither harmed it. And the city of RÔḤÂ (EDESSA) believed in it, and in its divine authority, and it worked miracles innumerable. And the king was healed of his sickness and died in peace that day. Salutation to 'AḲÂRYÔS (ABGAR), to whom our Lord sent an indestructible portrait of Himself.

And on this day also died ḲUÔRÎL, the camel man. This holy man was from the city of SAMNÛD, and he devoted himself to fasting and to prayers, and God gave him the knowledge of mysteries, and of things that were hidden. And he had three camels which he worked according to his needs, and he used to load them with what he required from the flax fields which he possessed. And he had a certain man, who was one of the men of FARÂGÛN, and who was a chief priest of the shrine of our Lady MARY of that city, and his father had held the [same] office before him; and this church possessed much money which had been given thereto by kings and governors. And he used to [fol. 110*b* 1] have charge of the treasury which was hidden, and the bishop and he who was under him, that is to say, this chief priest, knew the amount of treasure therein; and then, suddenly, without uttering a word to his son, he died. When the bishop heard of his death he came to the church and demanded the money from his son, who said, "I do not know where the treasury is, and my father, whom the hand of death hath snatched away suddenly, hath never told me." When the bishop heard this he was wroth and he wished to torture him, and the man said to the bishop, "Wait until I have looked for the place where the treasure is, and if I do not find it do

with me what thou wilt"; and to this the bishop agreed, and fixed a time. And the young man went into his house and told his wife all the trouble. And she said unto him, "Put thy trust in God, and go to the monks, the fathers of Dabra Abbâ MAḲÂRA, and ask them and their neighbours for they will tell thee." And when he had arrived there he asked the monks with tears to make themselves masters of [his] sorrow; and not one of them could tell him anything. Then a certain solitary made a sign to him, and said unto him, "Go to SAMNÛD, and enquire for ḲUÔRÎL an owner of camels, and tarry with him, and he will tell thee [where it is]." And when he had come into the city of SAMNÛD, and enquired for ḲUÔRÎL, the people told him [where he was]; and when he arrived there he found him in his house and his three camels were with him. As soon as ḲUÔRÎL saw him, he knew by the Spirit everything, and what he wanted, and then he brought him into his dwelling and offered him food. And the young man said unto him, "O my father, I cannot eat until I have finished my errand"; and ḲUÔRÎL said unto him, "Thine errand shall be fulfilled." And after supper [fol. 110*b* 2] each man went to sleep in his abode. And at midnight ḲUÔRÎL the camel man saw a vision of that man standing by his camels, and when he bowed the man bowed with him, and when he prayed the man prayed with him. And on the morrow he took his camels into the desert to load them with the flax which he needed, and that man [of the dream] went with him to help him. When they arrived in the fields ḲUÔRÎL took one camel to load him with flax, and that man took the second camel to load him, but he put a load on the camel's back which was beyond his capacity to carry, and overloaded him very much indeed; and when the animal wanted to raise his load he was unable to move. And that man took a stick to beat him, but the camel cried out in human speech, saying, "O my father ḲUÔRÎL, do not let this man ill-treat me; he hath loaded me beyond what is right for me." And ḲUÔRÎL came and lightened the weight of the camel's load, and he said unto that man, "O my son, why didst thou load him with a weight heavier than he could carry? Wouldst not thou be sorry if one laid a heavy load upon thee, and a

labour which thou couldst not perform?" And then when they came into their abode he asked him about his sorrow so that he might tell him and reveal to him the place of the treasure; and having made him to swear that he would not repeat his words to anyone else, he said unto him, "There is at the east end of the church a little box, and therein is the treasure." And when the young man went into his house, he told his wife, and they went together to that place and found there a treasure the like whereof in quantity doth not exist in the treasuries of kings; and he told the bishop, who took charge of it. [fol. 110*b* 3] Salutation to the blessed ḲUÔRÎL.

And on this day also the men of 'AKMÎM (AKHMÎM) became martyrs. They were gathered together in the church on the festival of the Nativity, which is to be praised! and they were performing the service of the consecration of the Offering, and they saw our Lord sitting upon the Tâbôt (*i.e.* tabernacle) administering the Holy Mysteries to the people. And whilst they were enjoying this happiness ARIANUS came and attacked them, and he entered the church and seized the two prefects of the city whose names were BĔHWÂFÂ and WĔNÎN, and cut off their heads with the sword. After that he slew the deacons, and the sub-deacons, and those who sang (*i.e.* the choir), and the steward of the church, and he left not alive neither woman nor child; and he slew so many that the blood ran out of the door of the church and along the road for a distance of twenty cubits. And Abbâ VENUDIUS, the bishop, and DIOSCURUS, and SACLABIUS (*sic*) and his brethren who were with them, ARIANUS took with him bound in fetters. And behold the memorial of their martyrdom is written in the section for the First Day of the month of Ṭĕr. Salutation to your blood, O ye martyrs of 'AKMÎM (AKHMÎM), which was shed mercilessly.

XXX. Tâkhshâsh

[fol. III*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day died the honourable father, Abbâ JOHN, Abbot of the desert of SCETE. When this saint was made abbot of the monastery of Saint MACARIUS the Church flourished. And he was the father of many saints, among them being Abbâ GA'ÂRGÎ, and Abbâ ABRAHAM, the great stars, and Abbâ MÎNÂS, Bishop of the city of TAMÛZ, and Abbâ ZACHARIAS of SĔḤA, the bishop, and of many others who were like unto them; and he was the asylum of many souls. And many times when he was administering the Sacrament to his people, both the sinner and the righteous man were revealed to him, and after, he saw our Lord Jesus Christ and His holy angels above the altar. One day he saw a certain priest whose deeds were evil as he was coming to the church, and there were many unclean spirits surrounding him, and they had made a bridle (or gag) for his mouth; but before he could enter the church, the angel of God came forth from the altar, and drove them away from him with a sword of fire. And when that priest came in and put on the vestments of the priesthood to celebrate the Eucharist, the whole of him became like unto fire, and he consecrated the Offering and administered the Holy Mysteries to the people. And having put off the priestly vestments, and the adornments worn for the Eucharist, he went out of the church, and those black, unclean spirits returned to him, and treated him as before. And [fol. III*a* 2] Abbâ JOHN told this story to the brethren when he was informing them that there is no difference between the priest who is a sinner and the priest who is a righteous man at the time of the administration of the Eucharist, because through the faith of the people the bread becometh His Body, and [the wine] His honourable Blood. And he spake to them in a parable, saying that the matter is like unto the seal of the emperor wherewith they stamp iron and gold, but the seal remaineth unchanged; even so is it with the priests, for one is not different [from the other], but God

will reward each priest according to his work. And a great tribulation came upon this holy man, for the pagan barbarians carried him away captive to their own country, and they held him a close prisoner; and he lived with them for many years, and they afflicted him sorely the whole time; and then our Lord Jesus Christ restored him to his own monastery. Before his departure from earth, the time of which he knew, he gathered together the brethren and commanded them to keep the precepts of the Holy Gospel, and to walk according to the course of the holy fathers, so that they might receive with him a portion and a heritage in the kingdom of the heavens; and then he became a little sick. And he saw the company of the saints who came to carry away his soul, and he rejoiced with a great joy, and he delivered up his soul into the hand of God. And he died in peace, and the brethren carried him into the holy church of the community, and they buried him and sang many psalms and dirges as they did so; and because of their love and affection for him they cut strips off from the cloths wherein he was swathed, and these strips became a means of healing every sick person, whatsoever might be his sickness. And this father lived ninety years. And the place where he lived existeth to this day, and it is called [fol. 111*a* 3] BEGBÎG. Salutation to JOHN, chief of the desert of SCETE.

And on this day also KERION (GORION ?) and PHILEMON, officers of the army of ARIANUS, and forty soldiers with them became martyrs. The cause of their martyrdom was this: When they saw the miracles which were performed by the martyrs DIOSCURUS, and AKLABIUS, and Abbâ VENUDIUS, nobles of 'AKMÎM (AKHMÎM), they cast away their military equipment, and they cried out, saying, "We are Christians and we believe on Christ." And the governor commanded his soldiers to cast them into a red-hot oven, and in this way they finished their martyrdom. And when those who were gathered together about them saw them, many of them cast themselves into the oven, none forcing them to do so.

And on this day also died Saint JOHN of LÎḲÔS (LYKUS).

This holy man fought the spiritual fight from his youth up, and as soon as he had adopted the garb of the monk, the gift of prophecy was given to him; and he healed the sick, and the report of him was heard in all the land. And there was a certain governor (or noble) who visited Abbâ JOHN frequently, and his wife used to urge him and adjure him to take her to Saint JOHN, and he said unto her, "The saint hath not looked upon the face of [fol. 111*b* 1] a woman for forty years." And the governor went and told Abbâ JOHN what his wife had said to him, and Abbâ JOHN said unto him, "With God's good pleasure I will fulfil her desire for her." And that night Saint JOHN appeared unto the woman in a dream, and he said unto her, "What hast thou to do with me, O wife, who dost seek to see the face of me, a sinner? I am neither a righteous man nor a prophet. Henceforward seek not to see my face"; and having said this he prayed over her and blessed her. And on the following morning the woman told her husband how the saint had visited her in the spirit, and she described to him his face and form, and she sent him to him with words of praise and gratitude. And when the saint saw her husband he smiled and he said unto him, "Have I not fulfilled the desire of thy wife for her, and visited her?" And when her husband heard him he marvelled exceedingly at his virtues and righteousness. And Abbâ JOHN lived a life of strenuous spiritual fight for a period of ninety years, and then died in peace. Salutation to JOHN who put from him the sight of a woman during his life.

And on this day also died Abbâ ZACHARIAS, the fighter. Before he became a monk, when this holy man was journeying along the road, some barbarians rose up against him, and seized him and wanted to kill him. And by the Will of God an abbot happened to be passing along that road at the time, and he cried out to them, and they, [fol. 111*b* 2] thinking that the soldiers were pursuing them, took to flight, being afraid, and as they were fleeing they were drowned in the river. And ZACHARIAS being delivered from slaughter took their goods, and came into the city to sell them, and the governor of the city believing him to be a thief commanded his soldiers to kill

him, but as soon as he learned his business he let him go. Then ZACHARIAS went to the monastery of Abbâ PACHOMIUS, and he put on the garb of the monastic life; and he devoted himself to fasting and prayer, with such strenuousness that Satan became envious of him, and having disguised himself, and assumed the form of his father, he appeared to him by night. And he said unto him, "My departure draweth nigh, come and bury me"; and the saint thinking that it was true went to his father, and finding him alive, knew that it was a device of Satan. And he returned to his habitation, and shut his door, and he continued to fight against Satan until he prevailed. And on the day of Hosannah he went to the abbot and asked him to give him leave to go to Jerusalem. And on the following day he found three shining men waiting for him, and he went with them. Then the abbot went to look at his cell, and he found three huge serpents gliding about on the ground, and being afraid of them he called out the name of ZACHARIAS three times. And when he turned towards the serpents they spoke unto him in human speech, saying, "O ABÛNA, where hath our brother ZACHARIAS gone, who feedeth us?" Then the abbot gave them food. And Abbâ ZACHARIAS returned to his cell, and he continued his strenuous fight and died in peace. [fol. 111*b* 3] Salutation to ZACHARIAS who fed three serpents.

And on this day also the people of Ethiopia commemorate the CHILDREN OF BETHLEHEM whom HEROD the wicked slew; now the history of them is written in the section for the third day of the month of Ṭĕr. Salutation to each of the children of two winters (*i.e.* two years old).

Here endeth the Histories of the blessed month of Tâkhshâsh by the good pleasure of God, and by the Will of our Lord Jesus Christ, and by the favour of the Holy Spirit Paraclete.

THE FIFTH MONTH—ṬĚR

(JAN. 6–FEB. 5)

[fol. 112*a* 1] The first day of the blessed month Ṭĕr containeth ten hours, and then this period increaseth.

I. ṬĚR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day STEPHEN, the apostle, archdeacon and protomartyr, became a martyr. This holy man, as the Book of the Acts of the Apostles testifieth, was full of grace, and of the Holy Spirit, and of power, and he used to perform signs and miracles among the people. And the Jews were envious of him, and they seized him and brought him into their synagogue, and they said, "We found him blaspheming God and MOSES, and saying that Jesus shall change the Law of MOSES, and shall overthrow this holy place." And those who were sitting round in the Sanhedrîn looked at the face of the blessed STEPHEN, and saw that it was like unto the face of an angel of God. And they said unto him, "Is this thing true which is said concerning thee?" And the saint answered and said unto them in a loud voice, "Hear ye, O our fathers and brethren. The God of praise appeared unto our father ABRAHAM in the country between the rivers (Mesopotamia), before he had left Harran, and He said unto him, Get thee out from thy country and from thy kindred, and come into the land which I will shew thee; and he went forth from Harran as God commanded." And again God commanded him to speak, and then STEPHEN talked to them about the birth of ISAAC, and concerning JACOB and his sons, how they sold JOSEPH, and how JOSEPH knew his brethren when he was chief. And Saint STEPHEN talked with them until [he came to] the building of the sanctuary. And then he lifted up his voice and said unto them, [fol. 112*a* 2] "O ye stiff-necked men, ye dense of heart, at all times do ye resist

the Holy Spirit, even as did your fathers who persecuted the prophets who prophesied, and who preached concerning Christ, Whom ye killed, and Who hath risen from the dead." And when they heard this they gnashed their teeth upon him. And Saint STEPHEN being full of faith, and of the Holy Spirit, looked up to heaven, and he saw the glory of God, and Jesus Christ at the right hand of God His Father, and he said unto them, "Behold, I see heaven open, and Jesus standing on the right hand of God His Father." And when they heard [this] they shut their ears, and took him that they might stone him with stones, and they deposited their apparel with SAUL, that is to say PAUL. And they took STEPHEN outside the city, and stoned him, and he prayed to God on their behalf, and he knelt down on his knees and said, "Receive my soul unto Thyself, O God." And he said, "Let not this sin be reckoned unto them"; and he was like unto his Lord. And when he had said this he died, and certain believing men came and carried away the body of the saint, and they lamented for him with a great lamentation, and buried him. Salutation to STEPHEN.

And on this day also Saint [fol. 112*a* 3] LAVENDIUS (LEONTIUS ?) became a martyr. This saint lived in the days of the Emperor MAXIMIANUS, the infidel, in the country of Syria. When the Emperor heard about him, and knew that he was a fighter of the spiritual fight, and that he worshipped God, he sent and had him brought before him. And he offered him very much money, and tried to persuade him to forsake the worship of God, and to serve his idols. And Saint LAVENDIUS (LEONTIUS ?) laughed at him and spurned his gifts, and his money, and his honours, and despised his punishments, and cursed his unclean gods. And straightway the Emperor was wroth exceedingly, and he commanded his soldiers to hang him up on the wheel, and to torture him severely; and they did to him as the emperor commanded, but God brought him out sound and uninjured. Then the emperor commanded them to beat him with clubs, and to boil oil and fat in a large cauldron, and to cast the saint into it; and they did this to him. And the saint endured all these tortures, for our Lord Christ made him strong, and

enabled him to endure, and He raised him up whole and uninjured. When the emperor was tired of torturing him, he commanded them to cut off his head with the sword, and thus he received a crown of martyrdom in the kingdom of the heavens. And many signs and wonders were made manifest through his body, and the fame of him was heard throughout Syria; and they built churches and monasteries in his honour. In one of his monasteries Saint SEVERUS, Archbishop of the city of Antioch, was baptized when he was a child. [fol. 112*b* 1] Salutation to LAVENDIUS (LEONTIUS ?).

And on this day also died Saint MACARIUS, the sixty-first Archbishop of the city of Alexandria. When Abbâ MICHAEL, the archbishop, his predecessor, died, the bishops, and chief priests, and elders of Egypt, gathered together, and they all went up to the desert of SCETE, and they took up their abode in the monastery of Saint Abbâ MACARIUS, and they enquired carefully of the desert monks, and the righteous men who dwelt in cells and caves, and asked them who was fit for the honourable office of archbishop; and one of the righteous men told them about this saint. And the priest MACARIUS, who dwelt in the monastery of Saint Abbâ MACARIUS, said, "He is better than all others for this office"; and they searched for him, and seized him against his will, and as they bound him, he cried out "I am a sinner and am not fit for this work"; but they did not hearken to his words, and they made him archbishop against his will. And he appointed bishops and priests in every district of Egypt, and he restored many churches, and in his days all Christians lived in peace and safety, and the churches were [uninjured]. He occupied his office for twenty-seven years and thirty-one days, and he was well-pleasing to God, [fol. 112*b* 2] and died in peace. Salutation to MACARIUS.

And on this day the saints of 'ÂKMÎM (AKHMÎM) became martyrs, and their history is as follows: There was a certain man of the men of 'AKMÎM (AKHMÎM) who was a judge, and he was rich in gold and silver, and his name was EL-SÎD-MÂLYÔS, and he begot two sons whose names were DIOS-

CURUS and SAKLABIUS (AESCULAPIUS ?), and they were reared in the fear of God, with fasting and prayer. And when their father died they wished to adopt the monastic life; and the angel of God appeared unto them and [commanded] them to go to the monastery of Abbâ MOSES, the desert monk; and having gone to him they put on the garb of the monk, and they fought the spiritual fight strenuously, and performed signs and wonders. And after a few [days] DIOSCURUS was made a deacon [and] priest, and SAKLABIUS a deacon, and then it happened that DIOCLETIAN denied the God of heaven, and commanded ARIANUS, the governor of ĔNṢĔNÂ (ESNEH ?) to slay [all] the Christians who would not sacrifice to his gods. And ARIANUS arrived in 'AKMÎM (AKHMÎM) and he seized PETER, the bishop, Abbâ BÛNÛDYÂS, and he bound him, and came into his city. And MICHAEL, the angel of God, appeared unto DIOSCURUS and SAKLABIUS, and told them that they were to receive the crown of martyrdom in the kingdom of the heavens, and on the twenty-eighth day of the month of Tâkhshâsh they and twenty-four monks went to ARIANUS. And when they arrived in the city of 'AKMÎM (AKHMÎM) they found the Christians, [fol. 112*b* 3] together with their wives and children, in the church of Christ our Redeemer, ready to celebrate the festival of the Glorious Birth and to die for His Name; and Abbâ BĔNÛDYÂS (*sic*) the bishop came with them. And on the following morning Abbâ BĔNÛDYÂS read the Liturgy, and when he came to the passage wherein is said "Holy," the angels cried out, saying, "Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy glory." And the saints saw our Redeemer sitting upon the Tâbôt (*i.e.* tabernacle) and the angels standing round Him raising the Offering, and He placed the Offering in the hand of the priest that he might present it to those assembled there. When ARIANUS heard [this] he was filled with great wrath, and he came into the church, and seized the two elders of the city whose names were BĔHWÂFÂ and WĔNÎN, and cut off their heads with the sword. And after that he killed the deacons, and the subdeacons (?), and the singers, and the steward of the church, and he left neither woman nor child alive; and at

length their blood ran out of the door of the church, and flowed down the road for a distance of twenty cubits. Then [the officer] took Abbâ BÛNÛDYÂS (*sic*) the bishop, and DIOSCURUS and SAKLABIUS, and the brethren who were with them, and carried them before ARIANUS, who persuaded them to worship idols. And when they refused to do so, he commanded the soldiers to beat DIOSCURUS and SAKLABIUS until their bones were shattered, [and they did so], but the angel of God appeared unto the saints, and healed them. And KÂRYÔN and PHILEMON, the chief officers of the guard of ARIANUS, and the forty soldiers who were with them, saw this miracle, and they believed on Jesus Christ. And the governor commanded his soldiers to cast them into a red-hot oven, and they finished their martyrdom on the thirtieth day of the month of Tâkhshâsh. And several of those who were gathered together there cast themselves [fol. 113*a* 1] into the oven, without any man compelling them to do so, and they finished their martyrdom. And on the first day of the month Ṭĕr, whilst DIOSCURUS and SAKLABIUS were shut up in prison, MICHAEL the archangel appeared unto them, and made them strong to finish their martyrdom. And on the following day ARIANUS held converse with them concerning their worshipping idols, and when they refused to do so, he commanded the soldiers to gouge out the eyes of DIOSCURUS, and the saint took up his eyes and put them back in their sockets, and they were as they had been before [they were gouged out]. And LUCIUS, an officer, and his company of soldiers, believed on Christ, and the governor cast them into a pit, and they completed their martyrdom. And then ARIANUS commanded the soldiers to kill the saints, and whilst they were praying the Lord Jesus Christ appeared unto them and gave them the covenant that whosoever invoked their names, and commemorated them, and wrote a history of their strife should be numbered with the company of the righteous. Then the soldiers came and cut off the head of Saint DIOSCURUS with the sword, and SAKLABIUS they cut in halves, and the four and twenty monks they split in twain, from their heads to their feet, and they were crowned on the first day of the month Ṭĕr. And SAMUEL, who was a

kinsman of theirs, swathed their bodies for burial, and he buried them in the church which was consecrated in the Name of the Father and the Son and the Holy Ghost. And the number of the martyrs who were slain is eight thousand one hundred and forty. Salutation to DIOSCURUS and SAKLABIUS.

[fol. 113*a* 2] And on this day also became martyrs, excepting those who died the day before, whom DIOCLETIAN killed, sixty priests, one hundred and thirty deacons, fifty-three singers, eighty stewards (*i.e.* vergers) of churches, forty-two judges, one hundred and fifty subdeacons (?), eight thousand four hundred and ninety members of the laity, and their elders LEDIANUS (LYDIANUS), and TÂDRES (THEODORE), and PAUL.

II. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died ABEL, the righteous man, whose blood was shed by violence; and he was the first-born of the dead, whom CAIN his brother slew. And the cause of this was the fact that ADAM transgressed the command of God, and ate of the tree, although he was commanded not to eat of the tree, and death obtained dominion over him, and over his sons, and he became a slave of sin, and Satan was given permission to lead him astray for ever. Then when he went out from the Garden, and descended into the low-[lying] land, he continued for one hundred years to weep and to lament, because he was stripped of the glory of his honour, and was driven out from his inheritance. When his lamentation was ended, he knew his wife EVE, and she conceived by him and she bore him CAIN and 'ÊLYÛD his sister. And then he knew EVE again, and she bore him ABEL and 'AḲLÎMÂ his sister. And when the children were become young men ADAM said unto EVE, "Behold thy children have grown up, let CAIN marry [fol. 113*a* 3] 'AḲLÎMÂ, who was born with ABEL, and let ABEL marry 'ÊLYÛD, who was born with CAIN." And CAIN said unto EVE his mother, "It is right that I should take my sister, who was born with me, and that

ABEL should take his sister, who was born with him"; now this [he wanted] because 'ÊLYÛD who was born with CAIN was more beautiful than 'AḲLÎMÂ the sister of ABEL, and she was like EVE her mother. And when ADAM heard this, it was exceedingly grievous unto him, and he said, "This is against the Law, and it is not right for thee to do this thing, and to take to wife thy sister who was born with thee." At that moment envy (or jealousy) entered into the heart of CAIN, and he wanted to kill ABEL. Then ADAM said unto CAIN and ABEL, "Get ye forth and offer up an offering to God, and whichever He pleaseth let it be to Him." When they had offered their offerings God looked upon the altar of ABEL, and accepted his offering, and He rejected the offering of CAIN. Then the jealousy and anger of CAIN were increased, and Satan came upon him, seeking a pretext for killing him. And when he had gone down into the valley Satan visited CAIN, and he said unto him, "Why art thou sorrowful?" And CAIN said unto him, "Because my father hath commanded me to give my beautiful sister to my brother ABEL." And Satan said unto him, "Hear my voice, O my friend, and listen to my admonition. Rise up and follow thy brother, and thou wilt find him drinking water; smite him on his head with a stone, and when he dieth thou canst marry both thy sisters." And the advice of Satan was good in CAIN'S sight, and he burned with the lust for fornication, for he was the son of perdition. And then he took up a stone and smote the head of ABEL, who died by the hand of his brother through jealousy of a woman. [fol. 113*b* 1] This was the beginning of sorrow, and the cause of death in the world. And concerning this God said unto ADAM and EVE when they were in the Garden, "Ye shall not eat of this tree, for in the day wherein ye eat thereof ye shall surely die" (Gen. ii, 17); and these words referred to ABEL before [he was born]. And God said unto CAIN, "Where is thy brother ABEL?" And CAIN said unto Him, "Am I my brother ABEL'S keeper?" And God said unto him, "The blood of thy brother hath come to Me. Cursed shalt the earth be because she hath opened her mouth to drink the blood of thy brother; and do thou tremble, and be terrified all the days of thy life." And this curse was exceedingly heavy

upon CAIN, and at length his seed was destroyed from off the face of the earth by the waters of the Flood, because of ABEL. And ENOCH saith, "I heard the blood of ABEL crying out, and accusing his brother." And our parents, the children of ADAM, before the waters of the Flood, used to swear by the blood of ABEL, and our Lord said unto the scribes and Pharisees, "Which of the prophets did not your fathers kill? Therefore there cometh upon you the blood of all the righteous which hath been poured out upon the ground from the blood of ABEL the Just to the blood of ZACHARIAS the priest, the son of BERACHIAH, whom they slew in the midst of the sanctuary" (Matthew xxiii, 35). And PAUL saith, "The sacrifice of ABEL was better than [that of] CAIN, by reason of the faith which he brought to God, and it became a witness concerning him that he was a righteous man, and the sacrifice which he offered to God also testified concerning him; and [although] he is dead it yet speaketh." And he saith also, "Jesus, the lamp and guide of the new covenant, and the sprinkling of the blood of the prophet, which speaketh [fol. 113*b* 2] better than that of ABEL" (Hebrews xi, 4; xii, 24). And then, when ADAM missed ABEL, his son, he said unto CAIN, "Where is thy brother?" And CAIN answered him angrily, saying, "How should I know where my brother is?" And ADAM ran into the valley and found ABEL, and he took ABEL'S head in his arms, and said unto him, "Who killed thee?" and ABEL said, "CAIN killed me." And ADAM and his wife wept for ABEL for four weeks of years. And as soon as ABEL was dead angels came to ADAM and said unto him, "Good tidings for thee, O father of the world! Thy son ABEL reposeth in peace among the trees of thy Garden, and his soul hath ascended to God as a sacrifice which hath been accepted. As thou wast the first to [bring in] death, so he is the first to enter into the holy place." When ADAM heard this he was comforted and he buried ABEL in the CAVE OF TREASURES. Salutation to ABEL the accepted sacrifice.

And on this day also HELLANICUS, the bishop [of WĚSHÎM], became a martyr. When the Emperor DIOCLETIAN, the infidel,

heard the report that Saint HELLANICUS was teaching the people to reject his gods, he sent envoys to seize him, and to torture him severely. And when the blessed HELLANICUS heard of the arrival of the envoys of the emperor, he gathered together the people who were in his city WĔSHÎM, and he consecrated the Offering, and administered unto them the Holy Mysteries, the Body and Blood of Christ, [fol. 113*b* 3] and then he said unto them, "After this time ye will never again see my face." And they all wept with a bitter weeping, and they were unable to hold him back against his will. Then he went out and delivered himself up to the envoys of the emperor, and they took him and gave him to the governor of ANTINOË to torture. And the governor tortured him severely, and God gave him strength and enabled him to endure the torture; and then the governor took him with him to the city of 'EDKÛ and there also he tortured him severely. And when he was tired of torturing him he commanded the soldiers to cut off his head with the sword, and to cut through his body to the shoulders; and they cut through his head down to the shoulders; and the governor took him with him to carry him to the city of TÛKH. And as they were travelling in the boat, the saint, knowing that his death was near, commanded one of the sailors, who was a believer, saying, "When we arrive at the port (or quay) and I am dead, cast out my body on a hill"; and having said this he died. And they arrived in port, and straightway the sailor took the body of the saint and cast it out on a hill. And immediately certain believers who had been commanded to do so by the angel of God, came and took his holy body, and swathed it for burial, and hid it among them until the end of the days of persecution. And they built a church, and laid his body therein, and great signs and miracles took place [therein] through it. Salutation to HELLANICUS whose shoulders were cut through.

[fol. 114*a* 1] And on this day also died the holy father THEONAS, the sixteenth Archbishop of the city of Alexandria. This saint was learned, and wise, and strong in the True Faith, and good in every action of his life; and all men loved him

because of his learning and wisdom. And he built in the city of Alexandria the church of our holy Lady the Virgin MARY; [until that time] the Christians and the believers were only able to pray and to receive the Eucharist in cells (or caves) secretly because of their fear of the infidels. And this saint persuaded the people until they let him build beautiful churches, and he converted many of them, and baptized them with Christian baptism. At the end of the [last] year of his office he baptized the blessed PETER, who became archbishop after him; in the fifth year of his office he made him a reader, in the twelfth year of his office he made him a deacon, and in the sixteenth year of his office he made him a priest. In the days of this saint there appeared in the city of Alexandria the infidel SABELUS, who believed and said that Father, Son and Holy Spirit are one Person; and this father anathematized him and brought his evil faith to naught. And in his days COSMAS, and DAMIANUS, and their mother suffered martyrdom. And this father finished a good life, and pleased God, and having sat for eight and twenty years he died in peace. [fol. 114*a* 2] Salutation to THEONAS, who baptized PETER.

And on this day was consecrated the church of our holy Lady the Virgin MARY, in the monastery of Abbâ SÎNÔDÂ (SHENUTI). Salutation to the consecration of thy church, O MARY.

And on this day also nine thousand seven hundred souls became martyrs with PHILOTHEUS, and SÂBÊLÂ (SYBIL) the daughter of HERCULES, the interpretress of dreams.

III. ṬĔR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day were slain the innocent, and holy, and righteous children and martyrs, [who were in number] eighteen thousand. [In the Bodleian MS. 144,000.] When HEROD, the wicked, had waited for the diviners to return to him, and they did not

do so, he became exceedingly angry, and he sent his soldiers and they killed the children in Bethlehem, and [fol. 114*a* 3] in Judea, and in all the region round about, whose days were two years and less, according to the time when he enquired of the diviners. The Holy Gospel saith that when the diviners departed the angel of God appeared unto JOSEPH in a dream, saying, "Rise up, take the Child and His mother and depart to the land of Egypt, and remain there until I tell thee to return, for behold, HEROD is seeking for the Child to kill Him." And JOSEPH rose up and took the Child and His mother by night, and departed to the land of Egypt, in order that might be fulfilled the words of the prophet, saying, "Out of Egypt have I called My Son" (Matthew ii, 13; Hosea xi, 1). And HEROD, the accursed, was wroth, and he wished in his mind to kill the children, thinking that our Lord Christ might be one of them, and that he would kill Him. And our Lord Christ, who performed every human act, the committal of sin alone excepted, fled from the face of HEROD, in the operation of His wisdom, for if HEROD had found Him and killed Him, according to what was meet for the might of His Godhead He could not have died, or men might have thought that His Incarnation was an inferior thing. Therefore our Lord fled to the land of Egypt so that prophecy might be fulfilled, and that He might teach us also to flee from evil, and might destroy the idols of the country of Egypt. And how was HEROD able to kill these very many children? He invented pretexts, and he sent messengers into all the cities, saying, "An Imperial Edict hath reached me from CAESAR, who hath commanded to be counted all the little [fol. 114*b* 1] children whose days are two years and less, so that he may give unto them money and apparel and they may belong to his army." And because of this many children were gathered together with their mothers, and HEROD sent out ten hundred soldiers to them and they murdered them on the hills in one day. And then was fulfilled the prophecy of the prophet who saith, "A voice is heard in RÂMÂ, weeping and lamentation. RACHAEL weepeth for her children, and refuseth to be comforted, because her children are wanting" (Jeremiah xxxi, 15; Matthew ii, 18). Now Bethlehem is named

after RACHAEL. And Saint JOHN the evangelist, 'Abû-ḳalamsîs, saith that he saw the souls of these holy children, and that they cried out, saying, "How long shall we remain unavenged for the violence done unto us?" And Saint JOHN saith, "I saw a vision, and behold there was given unto each one of them white apparel, and one said unto them, 'Rest now until your brethren the martyrs who are in the world shall finish their martyrdom.'" And he saith also, "The praise wherewith the Four Beasts and the priests of heaven praise [God] none knoweth except these eighteen thousand little children who have not defiled their bodies with lust; and they shall dwell with God always. Blessed are they and blessed are the wombs that bare them." Salutation to the children whom HEROD killed, thinking that he would kill Christ among them. [fol. 114*b* 2] Salutation to ISAIAH who foretold clearly the birth of Christ.

And on this day also died Saint LÎBÂNÔS, who is [called] "MAṬÂ'A." The name of the father of this holy man was ABRAHAM, and the name of his mother was NĔGĔST, and they were rich in gold and silver. And on the day when they brought a wife to this saint, the angel of God, GABRIEL, called him in the night, and brought him out from the house of his father, and took him to the monastery of Abbâ PACHOMIUS, where he became a monk. And then he departed to the country of Ethiopia, and he dwelt there and fought the spiritual fight for many days. And he brought water out of a rock, and performed many miracles; and he died in peace. Salutation to LÎBÂNÔS.

And on this day also is commemorated Abbâ AMMON, who was always cursing the hair of women, and who could never abase the instrument of sin. Salutation to AMMON. [Omitted in the Bodleian MS.]

IV. Ṭĕr

[fol. 114*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the departure of JOHN the apostle and evangelist took place. When the lot went forth that this saint should go to the country of Asia, he was sad and wept, for he knew that the people there were wicked, and heretics, and stiff-necked; but then he received from our Lord power and consolation. And he went forth to the country which was his lot, and with him was his disciple PROCHORUS. They embarked in a ship, and intended to go to the city of the Ephesians, but the ship was wrecked, and each man clung to a plank of wood from the ship. And the waves of the sea washed PROCHORUS, his disciple, to an island, but Saint JOHN remained among the waves of the sea for forty days and forty nights. At length God commanded, and the sea carried him to the place where his disciple PROCHORUS was living, and he gave thanks to God that they had met again. And they rose up and went into the city of the Ephesians, but they were unable to preach in the Name of our Lord Christ, because the men there were wicked, and perverse, and invented pretexts [to harm them]. And JOHN became the furnace-man, and tended the fire of the bath of a woman whose name was RÔMNÂ, and PROCHORUS, his disciple, became a washer of clothes. And the mistress of the bath afflicted them sorely, and treated them with cruelty, and contumely, and she used to beat them with sticks and curse them with many, many curses because of their alien origin and poverty. And she treated them as her slaves, and she wrote labels whereon their prices for sale were written, and attached them to [fol. 115*a* 1] their persons. And they remained with her in great wretchedness until the son of the governor of the city came into the bath to wash. Now there had been in the bath-house a power of the Satans from the time when it was built, and this power strangled the son of the governor, and he died straightway. And when the men of the city gathered together to see the young man who had died, Saint JOHN came

with them, and he stood still and looked on like everyone else. And when RÔMNÂ saw him, she cursed him and said, "Hast thou come hither to laugh at me, and to rejoice thyself over the death of the son of my lord?" And the saint answered her gently, and said unto her, "Fear not, neither be thou sorrowful"; and he drew nigh unto the dead man, and made the sign of the Life-giving Cross over him, and he breathed on his face, and the young man came to life again straightway. And the men of the city cried out, and came to worship Saint JOHN, and first and foremost among them was his mistress RÔMNÂ; and she was weeping, and beseeching him to forgive her all the faults which she had committed against him. And when DIOSCORIDES the governor heard that his son was dead, he was smitten with fear and died; and when they told JOHN this, he made the sign of the Cross over him, and raised him up from the dead. And he believed on Jesus Christ, and was baptized with all the men of his house in the Name of the Father and the Son and the Holy Spirit. And when JOHN reviled the men of the Ephesians because of their worship of idols, anger seized them, and they stoned him with stones, but the stones came back and broke their idols. And when they prayed to their god there was a noise, and an earthquake took place, and three hundred men died; but Saint JOHN prayed and raised them up from the dead. And the men of the city believed, [fol. 115*a* 2] and were baptized in the Name of the Father and the Son and the Holy Spirit. And a certain woman whose son had been seized by an unclean spirit, came to him, and asked him [to help her], and he took the right hand of the young man and made the sign of the Cross over him, and he rose up, being freed from the unclean spirit, and he glorified God. And there was another man who had lain upon a bed for twelve years, and when he saw JOHN he cried out with a loud voice, saying, "Have mercy upon me, O apostle of the Lord Jesus Christ." And when JOHN saw his confidence, he said unto him, "In the Name of the Lord Jesus Christ rise up"; and the man rose up quickly, and believed on Christ. And when Satan saw all these signs and wonders he was filled with craftiness and envy, and he took the form of a soldier of the emperor, and came into the city weeping. And

two men who were passing by found him, and they said unto him, "Why dost thou weep?" And he said unto them, "The emperor hath given me two men who are magicians, and whose names are JOHN and PROCHORUS; if ye can seize them for me I will give you gold." And straightway the two men seized JOHN and PROCHORUS, and wanted to kill them secretly, but when DIOSCORIDES the governor heard of this he delivered them. And JOHN performed many signs and wonders before them, and all the men of the city believed on our Lord Jesus Christ, except the priests of the idols, and they did not believe and they wanted to kill Saint JOHN. And Satan stirred them up against him to kill him, but God Who protecteth His chosen ones [saved him]. And Saint JOHN laboured hard and suffered great tribulation until at length he converted them all to the knowledge of God. And the apostle Saint PAUL is a witness [fol. 115*a* 3] concerning them, and concerning the denseness of heart of the men of Ephesus, and concerning their excessive love for idols. And with great toil Saint JOHN brought them all into the True Faith, and he set over them a bishop, and priests, and deacons. And he went forth to all the cities, and travelled through all the country of Asia, and he converted all the people and brought them into the knowledge of God. And the blessed JOHN lived ninety years, and grew very old, and he did not taste death by the sword like all the [other] apostles, but because of his virginity and purity they are all equally to be praised. And he wrote a Gospel and 'ABUḲALAMSÎS (the Apocalypse) which he saw in the island of PAṬMÔ (PATMOS), which is full of mysteries. And he wrote three Letters, which are written in the Book of the Apostle, and it was he who reclined on the breast of our Lord at the time of the Supper, and he said unto Him, "My Lord, who is he that shall betray thee?" And it is he who, at the time of the Crucifixion of our Redeemer, stood with our holy Lady, the Virgin MARY; and our Lord said unto the Virgin, "Behold thy son," and to that disciple He said, "Behold thy mother." And he it was of whom PETER spake when he said, "And this one, what of him?" And our Lord said unto him, "If it be that I wish him to be [here] until I come, what is that to thee?" And when the

blessed JOHN knew that the time of his departure from this world was nigh, he summoned the people, and he brake bread, which is the Body and Blood of Christ, and gave it to them so that they might be strong in the True Faith; and he comforted them and blessed them. And he then commanded his disciple PROCHORUS, and some of the [fol. 115*b* 1] other brethren to take digging tools, and to follow him. And he went a short distance outside the city of Ephesus, and he commanded them to dig a pit, [and they did so], and he went down into it and stripped off his apparel, leaving upon him only a tunic and a napkin; and he lifted up his hands and prayed. And he bade the brethren farewell, and sent them away to return to the city, and he told the brethren to be strong in the Faith of Christ, and to do good works, because God would assuredly reward each and every man according to his work. And he also said unto them, "I am innocent of your blood, for I have never omitted to tell you of the least of God's commandments, and there is no ordinance of His which I have not told you. After this time ye shall never again see my face." And when he said this they wept and they kissed his hands and his feet, and left him in the pit and departed; and the saint knelt down upon his knees and prayed. When the people knew of this their hearts burned and they were exceedingly sorry, and they all went out, but they could not find his grave, only his sandals and a garment; and they glorified God Who had made His disciple to rest in this splendid manner, and they marvelled at His work. Salutation to JOHN.

[fol. 115*b* 2] And on this day also are commemorated GEORGE, and MÂTÊNÂ the archbishop, and THEODORA the martyr, and Abbâ LÎḲÂNÔS, and Abbâ NÂRDÔS of DABRA BÎZÂN, who killed a serpent by means of his prayer and did not smite it with a stick, and who stood up in prayer until his feet decayed.

Salutation to SÂBÊLÂ (SYBIL), the interpretress of the dreams of the nine wise men of Rômê, when they made them known unto her. [Wanting in the Bodleian MS.]

V. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint EUSEGNIUS, the martyr. This holy man was a soldier in the days of the Emperor CONSTANTINE, and he served God, and his charities and alms to the poor and the needy were very many. When the fighters of the Cross among the stars of heaven appeared unto CONSTANTINE, before he believed in our Lord Christ, he did not know what the sign portended. And this Saint EUSEGNIUS went to him, and said unto him, "This is the sign of our Lord Christ"; for there was no one else in CONSTANTINE'S army who dared to mention the Name of Christ except this holy man. And when CONSTANTINE had conquered his enemies by the sign of the Honourable Cross, he became a Christian in truth, [fol. 115*b* 3] and he lifted up the horn of the Christians and of their Faith. And this soldier lived on after CONSTANTINE, and after the son of CONSTANTINE, until the days of JULIAN the infidel, and at that time his days were one hundred and ten years. And one day when he was walking about in the open places of the city of Antioch, he found two men fighting together, and he wanted to separate them and to make peace between them; now he was an old man who was held in honour, and he made joy and peace to be between them. And a certain man went to the emperor and made an accusation against this holy man, and he said unto him, "EUSEGNIUS hath become a judge and governor of his own free will." And the emperor had this saint brought before him; and he rebuked him and said unto him, "Who hath appointed thee [a judge and governor?" And Saint EUSEGNIUS answered and said unto him], "Why hast thou forsaken the worship of God, the God of heaven, in Whose hand is thy soul, and dost bow down to unclean idols, and dost not follow the kings who were before thee? I was a soldier under CONSTANTINE like thee, for twenty years, and also under his son, and neither of them had the evil habit which thou hast; for thou hast forsaken God and dost worship un-

clean idols." And the emperor was exceedingly wroth with him, and he commanded his soldiers to hang him up, and to apply lighted torches to his sides; and they did all these things, but the saint endured them all through the Name of the Lord Jesus Christ. And when the emperor was tired of torturing him, he commanded them to cut off his head with the sword. And when the soldiers arrived to [fol. 116*a* 1] cut off his head, he begged them to wait whilst he prayed, and when he had finished his prayer they cut off his honourable head, and he received the crown of martyrdom in the kingdom of the heavens together with all the saints. Salutation to EUSEGNIUS, who interpreted the mystery of the Cross to the Emperor CONSTANTINE.

And on this day also died Abbâ MATTHEW, the eighty-eighth Archbishop of the city of Alexandria. This father MATTHEW had parents of the race of Israel, who believed in Christ and were perfect in good works. The name of this father was SIMON and the name of his mother was BÂRBÂRÂ, and God gave them two children, and the name of the elder was JACOB and the name of the younger was MATTHEW. And whilst this Abbâ MATTHEW was in his mother's womb, Abbâ PETER, Bishop of the city of ABÛRÊS, met her, and when he saw her he got off his donkey and kissed her belly, and said unto her, "Blessed art thou, O woman, and blessed is the fruit of thy belly. Behold there shall go forth from thee a bright star who shall shine in his preaching like MARK the evangelist." When Abbâ MATTHEW was fifteen years old his father died, and then he went to Abbâ 'ABRÊM, the *Ḳômôs* of the monastery of Saint 'ABÛFÂNÂ, and he asked him to array him in the garb of the [fol. 116*a* 2] ascetic life; and the abbot said unto him, "Obtain the consent of thy brother, who is older than thou art, and come back." When Abbâ MATTHEW heard this he went back in sorrow of heart, and on the way the angel MICHAEL, who was in the form of a monk, met him, and told him that he should become Archbishop [of Alexandria], and that signs and wonders should be wrought through him. And having come to his brother, he urged him to let him become a monk, and

when he refused Abbâ MATTHEW went to the monastery of Saint Abbâ 'AMÔNÎ, of the monastery of TÔNÂ, and took refuge in the church. And when the brethren had entreated his brother, he allowed him [to become a monk], and he went to the monastery of Saint Abbâ 'ABÛFÂNÂ, and Abbâ 'ABRÊM made him a monk; and he fought the spiritual fight with fasting and prayer until he attained the power of the monks. And after a year Abbâ PETER went out to Abbâ 'ABRÊM, and he saw Abbâ MATTHEW, and his patience and his prudence, and he asked Abbâ 'ABRÊM to give him to him so that he might be his disciple. And the bishop took him with him against his will, and he dwelt with him, and he kept vigil all night long from the time of sunset to sunrise. And when it was eighteen years since he was born, the bishop took him and made him a priest against his will. And when Satan observed his vigils he entered into the heart of a certain beautiful woman, who shewed him her person, and solicited him with evil desire; and Abbâ MATTHEW seeing her prayed to God with tears, and even asked for death. Then he went in to the bishop and entreated him to send him away to his monastery. And when the bishop prevented him he came into the episcopal treasury and took a priestly vestment of great price, which belonged to the bishop, and he slit it into strips, every part of it, with a razor, and then he restored it to its former place. And on the following day the [fol. 116*a* 3] bishop said unto Abbâ MATTHEW, "Bring me the priestly vestment, for I must officiate at the Eucharist this day"; and when he brought it to him, it fell down before him like wooden shavings. When the bishop saw this he was very wroth, and he said, "Who hath done this thing?" And Abbâ MATTHEW said, "I did it, because thou didst prevent me from going away. Is doing this a greater sin than falling into fornication?" And the bishop sent him away in wrath, and he wrote an order of excommunication concerning him to the men of the monastery, ordering that he should perform two hundred prostrations each night and day, and that he should dwell neither in a cell nor in a house, but in the church at the time of prayer; and Abbâ MATTHEW fought this spiritual fight for two years. When the bishop heard of his patient endurance he

sent him his blessing and removed the ban of excommunication. And then his brother JACOB came to him, and became a monk, and he fought until he had conquered Satan. And then Abbâ MATTHEW went to the monastery of Abbâ ANTHONY, and he dwelt there; fighting strenuously. And there was there a certain righteous monk whose name was JACOB, and he saw a vision in which it seemed that a shining angel came unto Abbâ MATTHEW, and embraced him, and gave keys into his hands. And when Abbâ JACOB awoke he told this to Abbâ MATTHEW who straightway, because he hated empty praise, wandered round the country from city to city. One day whilst Abbâ MATTHEW was officiating in the office of the Eucharist, he saw our Lord Christ sitting upon the altar, and He lay in the paten like a little child. And at the time when he broke the Offering, he stood up for a long time [fol. 116*b* 1] with his hands stretched out and covered with blood, and he continued to weep abundantly, and he was afraid: and he told this vision to no man. And his teacher saw him and he marvelled at his standing still so long a time, and then he prayed to God to reveal to him this matter. One day when they were consecrating the Offering as usual, our Lord Jesus Christ appeared unto them, lying upon the paten in the form of a child, and He was broken up by the hand of Abbâ MATTHEW like bread. And straightway he marvelled and said, "Glory be to Thee, O God, Who hast given unto us sons of men this great gift." When Abbâ MATTHEW saw this he fetched some iron nails, and drove them into his knee every Friday until a worm came out therefrom. Thence he departed to DABRA ḲUĚSḲUÂM, and he dwelt there, and he fought so strenuously that at length when he gazed upwards he could see our Lord Jesus Christ sitting on the right hand of His Father; and when he looked downwards he saw Him in the abysses in great glory. When Abbâ GABRIEL the archbishop died they (*i.e.* the bishops and priests) appointed Abbâ MATTHEW to succeed him as archbishop against his will, and when he refused they set guards over him, and the following day all the bishops told him that they had seen a vision and that he was suitable for the office of archbishop. When Abbâ MATTHEW heard this he knew that they would not let him go,

and he took a razor secretly and drew it across his tongue and cut it off. And that night our Lady MARY came to him, and anointed his tongue with oil, and healed it, and it became as it was before [he cut it]. And they took him to the city of Alexandria, [fol. 116*b* 2] and when they were enthroning him on the sixteenth day of the month Naḥasê (Aug.–Sept.), the day of the festival of the death of our Lady MARY, a voice was heard from heaven, saying, "He is worthy, He is worthy, He is worthy." And they brought the head of MARK the evangelist that they might lay it in his breast, and the head flew up and kissed his mouth. And from that time he never sat upon his throne at the time of the Offering, and he never entered into the house of any man on the Fourth and Sixth Days of the week. And he prophesied that DAVID (*i.e.* DAVID I, who abdicated A.D. 1411, and died 6th Oct. 1413) would reign as King of Ethiopia though his brother WEDEM 'ASFARÊ (or GERMÂ 'ASFARÊ, who reigned till 1382) was reigning. And this father performed many miracles in his days, and he healed the sick, and raised the dead by the bandlet which was on his head. And in his days there was appointed a deputy governor over MĔSR (CAIRO) who was a wicked man, and he imposed a tax on the archbishop to which he had never been submitted before; and when he refused to pay it he beat the archbishop severely, and carried him into his habitation. That night Abbâ MATTHEW entreated our Lady MARY to receive his soul from the torment of this world, and she appeared unto him, and held converse with him, saying, "Be not sorrowful; after eight days thou shalt rest." And on the following day Abbâ MATTHEW called the bishops, and priests, and deacons, and all the people, and he told them about his [coming] death, and he exhorted them about the word of the Faith and blessed them. And when his sickness increased he took a picture of our Lady MARY, and prayed a long time, and he kissed the picture and made the sign of the Cross over his face, and he blessed all the people of the city who believed in Christ, and he died on the First Day of the week. [fol. 116*b* 3] Salutation to Abbâ MATTHEW, the doubly blessed.

And on this day also became martyrs YÂRÊWĚNYÔS, and many men and women, and NEGÎRUS (or LONGINUS?) of Rômê, ALEXANDRA who visited ARSENIUS, and 'AWSHÎA.

VI. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day our Lord Christ came into the place of circumcision and fulfilled the Law of the Tôrâh, even as the Apostle PAUL, the perfumed tongue, saith, "Christ received the circumcision of His flesh so that He might fulfil the covenant of the fathers"; now many have imagined that our Lord Christ did not enter the chamber of circumcision, and that He was not circumcised. If it was as these people thought, would not the Jews have found in [His uncircumcision] a greater pretext than that which they put forward [for attacking Him]. And the Holy Gospel saith, "The Jews searched for men who would bear false witness against Him, and they found them not." Our Lord Christ fulfilled all the Laws of MOSES, and came into the chamber of circumcision according to the Law of the Tôrâh. And for us He hath ordained in its place Christian baptism and the eating of unleavened bread, and for us He hath ordained in its place His Holy Body and Honourable Blood, and the abrogation of the Sabbath [fol. 117*a* 1] of the Jews, and for us He hath ordained in its place the First Day of the week, which is the Day of His Holy Resurrection. And when eight days had passed since our Lord Christ was born, that is to say when it was the sixth day of the month of Ṭĕr, MARY the pure Virgin said unto JOSEPH, the just man, "Go and bring me a skilful circumciser that he may circumcise my Son according to the Law of MOSES, and let us give Him the Name of 'Jesus'"; and JOSEPH went and brought a skilful circumciser. And when the skilful circumciser came he found our Lord Christ in the bosom of the pure Virgin MARY, and he said unto them, "Hold the Child; I shall be able to circumcise Him without wounding Him." And the Child Jesus answered and said unto

him, "O skilful man, I wish to see thy skill, and thy power, and thy work, for how wilt thou circumcise Me? No blood shall flow from Me in this world, except the blood which shall flow from My right side. When one shall pierce Me with a spear in the place of the skull (Golgotha). When I am on the wood of the Cross, blood shall flow from Me, and shall run down upon the earth, and it shall be for the salvation of ADAM and all the world." And when the skilful circumciser heard the words of the Child Jesus, he gathered together his razors and the iron instruments, and brought them into their house; and he rose up and bowed down at the feet of the Child Jesus. And straightway his razors melted and became like water, and he said unto our Lady MARY, "Pure and blessed art thou more than [all other] women, and blessed is the fruit of thy womb. This thy Son is not of the seed of ADAM, but He is the Son of God. If He worketh a miracle like this when He is a child, what will happen when He attaineth the age of manhood? Peradventure [fol. 117*a* 2] He is the Messiah, Who is called Christ, about Whom the prophets prophesied, saying, 'Behold a virgin shall conceive, and shall bear a son, and His name shall be called "Emmanuel," which is, being interpreted, "God with us."'" And our Lord Christ answered and said unto him, "Behold, I am He. Wilt thou circumcise Me or not? If thou wilt not I will do as My fathers and My grandfathers did." And the circumciser said unto Him, "Who was Thy father? Who was Thy grandfather?" And our Lord Christ said unto him, "They were ABRAHAM, ISAAC and JACOB, the fathers of the nation, and they lived before God gave them circumcision"; and the circumciser said unto him, "I am not able to talk with Thee, for the Holy Spirit is upon Thee." And straightway our Lord Christ lifted up His eyes to heaven, and He said, "O Father, give me the circumcision which Thou didst give to ABRAHAM, ISAAC and JACOB in the earliest times, without the hand of man"; and straightway there appeared in Him circumcision without the hand of man. And the circumcision of our Lord was an incomprehensible mystery, even as was His going forth from the belly of MARY without destroying her virginity, and like His entrance to the Apostles in the Hall of Zion, through doors

which were shut, and like the revelation of His power when in the operation of His wisdom He wished that not the smallest portion of His Body should be cut off in circumcision. But it was not so when the blood and water flowed from His side on the wood of the Cross, so that He might save ADAM, and the blood flowed from Him, without addition or diminution of its substance, but by His wish so that He might fulfil the Law which He commanded in olden time. And when the circumciser saw this miracle and heard His words he marvelled exceedingly, and he bowed down thrice at the feet of our Lord [fol. 117*a* 3] Christ and said unto Him, "Thou art the Son of God and the King of Israel." And the circumciser went to his home, and he began to tell the children of Israel what he had seen and heard. And to our Lord and God and Redeemer Jesus Christ, be honour and worship with His Good Father and the Holy and Life-giving Spirit, now and for ever and ever. Amen.

And on this day also died our father NOAH who belonged to the tenth generation from ADAM. This NOAH from his earliest years used to contemplate divine mysteries, and to observe that sin was increasing, and evil growing to the full, and the righteous diminishing, and that all that was flesh would be destroyed by the waters of the Flood. Because of this he lamented, and wept, and his face became furrowed, and he preserved his virginity for five hundred years; and he continued to minister to the body of our father ADAM, and to keep the commands of his God. And then God commanded him to marry a wife and He told him that He was going to destroy all flesh by the waters of the Flood, and that there would be left upon this earth none except his own seed. And NOAH married a wife whose name was HAYKÔL, the daughter of ABÛ ZÎR, and he went in to her three times, and she brought forth SHEM, HAM and JAPHET. And then God said unto him, "Cut down trees on this holy mountain, and make an ark three hundred cubits long, and five hundred cubits broad, and thirty cubits high; and make inside it three stages. The first stage shall be for the beasts, and the second for the birds and for everything that creepeth, and the third stage for NOAH,

and his sons, and their wives. And he made inside it a cistern for water, and a store-chamber (or pantry) [fol. 117*b* 1] for their food. And he made a trumpet of *kashyân* wood, the length of which was three cubits, and the breadth one cubit and a half, which was to be blown three times a day. The first time was at dawn to gather together the workmen for their work, the second was to assemble the people for their meal, and the third time was to send the people to bed. When the children of CAIN saw NOAH making an ark for the waters of the Flood, they mocked at him and began to say, "Behold this old man is mad, or why would he say that the waters will rise above the tops of the mountains?" Then NOAH took the body of our father ADAM and embraced it. And SHEM his son took gold, and HAM took myrrh, and JAPHET took incense, and carried them into the ark with the body of our father ADAM. And [NOAH] took in with him clean beasts, and animals, and birds, seven of each kind, and of the unclean beasts, and animals, and birds, two of each kind. And NOAH placed the body of our father ADAM facing the east side, and he laid the three offerings upon his breast; and NOAH, and his sons, and his wife, and their wives occupied the west side. And then God, by His power, shut the door of the ark on NOAH, and He commanded the doors of heaven to be opened, and the storehouses of the deep, and the cataracts of the winds, and there went forth storm, and mist, and fog, and darkness, and the sun and the moon and the stars withheld their light, and never before was there such a terrible day. When the children of SETH, who had committed fornication with the children of CAIN, saw this, they knew that God was angry with them, and that the words which NOAH had said unto them were true. And they all ran to the ark to ask NOAH to open its door to them, [fol. 117*b* 2] but they were unable to ascend the holy mountain, because the stones thereof were like fire; and the ark was closed and sealed by the power of God. And the angel of God used to dwell in the ark, and he became a chief to NOAH and his sons. And the waters of the Flood increased and they began to overpower the children of CAIN, who were drowned. By the force of the water the ark was lifted up above the earth, and every being of flesh that

lived on the earth perished. And the waters rose above the tops of the mountains for a space of fifteen cubits, and they bore the ark and carried it down to the Garden; and NOAH and his sons and all who were in the ark worshipped in the holy Garden. Then the ark sailed over the waters, by the force of the winds, and it continued to go onwards for one hundred and fifty days, and it appeared on Mount ARARAT, on the twenty-seventh day of the month of Ṭĕḳĕmt (Oct.–Nov.). And the waters being assuaged on the twenty-seventh day of the month of Genbôt (May–June), on that day, the day on which he went into the ark, NOAH came out from the ark; and this day was the First Day of the week. And God sent His voice to NOAH telling him to take large beasts and to offer up an offering on the altar before Him. And NOAH sent out the animals from inside the ark, and God promised NOAH that He would not destroy the earth again, and as a mark of His promise He set a bow in the heavens so that all people might see it. And God blessed NOAH and his sons, saying, "Increase and multiply and fill the earth"; and He commanded the earth to bring forth grass according to its custom, and the beasts and cattle, and the fowl of the heavens, and everything which moveth [to bring forth young]. And after NOAH had gone out from [fol. 117*b* 3] the ark he planted a vine, and drank of the wine thereof, and he became drunk and stripped himself naked. When HAM his son saw him he made a mock of him, and told his brethren, but they turned their faces from him, and covered him with his apparel. And when NOAH recovered himself, and knew what his son HAM had done he cursed him. And after he had divided the whole earth among his sons, the day of his death arrived, and he died in his nine hundred and fiftieth year, and was buried on Mount ARARAT.

And on this day also is commemorated the ascension of ELIJAH the prophet into heaven, being alive in the body. This zealous prophet lived in the days of AHAB the king, and his soul was in travail each day, and all day, because of the deeds of the king and his abominable wife. Then his soul became angry, and he stood up before the king and said unto

him, "Why hast thou forsaken the God of heaven, thou and thy wife ÊLZÂBÊL (JEZEBEL), in Whose hand is thy soul, and [why] do ye worship the idol BAAL? And why have ye taken the vineyard of NABOTH the Jezreelite? By the life of the Lord God of Israel, I swear that no rain shall descend upon the earth from heaven except at my word." And straightway, whilst yet the words were in his mouth, the rivers dried up, and the green herb withered, and there was a famine in all the land. And when God saw that ELIJAH the prophet by reason of his jealousy for His honour afflicted himself concerning the famine, He commanded him to go to DABRA KÂRÊN (?), and a raven used to bring him food every day; and God willed to perform the wish of the prophet, and He did not permit his word to be made [fol. 118*a* 1] a lie. And God willed and sent to him a raven with food, but ELIJAH would not receive the food from the bird, because, according to the Law of the Old Testament, the raven was an unclean bird. Did he perchance spare himself because of the famine, and command rain to fall? And the prophet took the food from the raven and it defiled him not. And God commanded the stream from which he used to drink to dry up, so that, peradventure, when he was thirsty he might have compassion upon men, and command rain to fall. And in this matter the prophet did not spare himself, and moreover, he came nigh to die through hunger and thirst. And God commanded him to go to SAREPTA of SÎDÔNÂ where he was fed by a widow woman. And God thought that by [making him do] this he would journey through the cities, and see the bodies of the dead cast out on the road side, and would have compassion on the people in his heart, and command the rain to fall. And when ELIJAH went to SAREPTA of SÎDÔNÂ, he found that widow woman gathering firewood, and he asked for bread from her that he might eat. And she said unto him, "As God liveth and as thy soul liveth I have only a handful of flour in my house, and I am going to make it [into bread] for my son, and we shall eat it and die; and also I have a little fat in a pot." And the prophet said unto her, "Bring me a little water that I may drink, and a little bread that I may eat, and afterwards do thou eat." And the woman said in her heart, "Even

if I am to die it is better for me to make it [into bread] for this pilgrim as he wisheth, and I will make merry and think that I have eaten it myself." When the prophet knew the beauty of her mind and the integrity of her nature, he had compassion in his heart, and he asked God for rain. [fol. 118*a* 2] And God accepted the word of the prophet because he had done this on account of his jealousy for Him. And ELIJAH said unto her, "Believe me, and go and do as thou thinkest, but make for me first a cake baked on the ashes, (then make one for thyself afterwards,) and bring it to me, and afterwards thou shalt make one for thyself and thy son, for thus saith God, 'Thy flour barrel shall never become empty, and the fat in thy pot shall never finish until [the day] when God shall send rain upon the earth'"; and it came to pass even as the prophet said. And the woman went and made [the cake], even as the prophet commanded her, and he dwelt with her until the days of the famine had ended. And the woman had a son who fell sick and died, and she rent her garments and made lamentation, and took the child and carried him to ELIJAH into the upper chamber, and she wept and entreated ELIJAH, in God's Name, on behalf of the child. And ELIJAH laid his face upon him, and the child came to life straightway; and it is said that this child was JONAH the prophet. Then ELIJAH sent his disciple to AHAB, King of Israel, and he said unto him, "Behold the descent of rain from heaven is nigh." And the king searched for ELIJAH and wanted to kill him, because he had shut up the heavens so that no rain fell for three years and seven months. And then ELIJAH took the prophets of BAAL and slaughtered them with his own hand. When ÊLZÂBÊL (JEZEBEL), the wife of AHAB the king, heard this she was wroth, and she sent messengers after ELIJAH and she wished to kill him because he had killed the prophets of BAAL. And ELIJAH was very sorry because of this, and he said, "O God, they have slain Thy prophets, and have overthrown Thy altars, and I only am left, and they wish to kill my soul." And God [fol. 118*a* 3] said unto him, "Fear thou not, for I have left unto Me seventy men who have not worshipped the idol BAAL. As for thyself, who can take away thy soul? I will take thee up into heaven whilst

thou art living in the body." When AHAB the king was dead, his son reigned in his stead, and he did evil before God. And he fell sick of a disease, and he sent messengers to the idol AFRÔN to ask him whether he would recover from his illness or not. And ELIJAH the prophet met the messengers of the king, and he said unto them, "Say ye to the king: Thou shalt die of this disease." And when they told the king this, he knew that the man [who spoke this] was ELIJAH, the prophet, and he sent unto him a captain, and fifty soldiers with him. And ELIJAH was sitting on the top of a mountain, and the captain said unto him, "O prophet of God, descend and come to the king." And ELIJAH the prophet said unto him, "If I be a prophet of God, let fire come down from heaven and consume thee"; and fire came down from heaven and consumed him, and those who were with him. And the king sent unto him a second captain, and there were fifty soldiers with him. And he said unto him, "O prophet of God, descend and come to the king." And ELIJAH said unto him, "If I be a prophet of God, let fire come down from heaven and consume thee"; and straightway fire came down from heaven and consumed that captain and those who were with him. And the king sent a third captain to him, and that captain came to him humbly, and he bowed down before the prophet, when still some distance from him, and he asked him, saying, "Have mercy on my soul"; and ELIJAH came down and went with him to the king, even as God commanded. And he rebuked [fol. 118*b* 1] the king for his evil deeds, and the king died on his bed. Then ELIJAH went to the River Jordan, and with him was ELISHA his disciple, and he threw his garment on the River Jordan and divided it into two parts, and passed over. And behold there came a mist, and an earthquake, and flashes of lightning, and horses of fire, and they carried off ELIJAH the prophet, and bore him up into heaven. And then his disciple ELISHA wept and said, "O my father ELIJAH, [behold] the chariots of Israel! Let a double portion of thy spirit rest upon me." And ELIJAH rent his garment into two parts, and threw [them] on ELISHA, and the spirit was doubled upon him. And all the miracles which ELIJAH performed ELISHA his disciple per-

formed also. ELIJAH passed over the River Jordan once, and ELISHA passed over it twice; ELIJAH raised from the dead one dead man, and ELISHA raised two. And ELISHA his disciple performed many miracles, for the Holy Spirit which was on ELIJAH was doubled on him. And ELIJAH the prophet and ENOCH shall come together in the last days, and they shall rebuke the false Christ, and they shall kill his people, and their bodies shall be cast out for three days and a half, and then they shall be raised up, and the resurrection of the dead shall take place. This prophet ELIJAH was a righteous man, and he was the first to live in the Garden in the days of the Old Testament.

And on this day also died the holy father Abbâ MAKÂRYÂNÛ (MARCIANUS), the eighth Archbishop of the city of Alexandria. This saint was appointed archbishop after the Ascension of our Lord Jesus Christ; and one hundred years [fol. 118*b* 2] after the second destruction and pillage of Jerusalem, in the ninth year [of his office]. And he remained in his office for nine years, teaching the people and confirming them in the True Faith; and he converted very many of the infidels and pagans, and brought them into the Faith of our Lord Jesus Christ. And he baptized them with Christian baptism, and illumined them with the knowledge of our Lord Jesus Christ in the Law of Christianity. And this father pursued a good course of life, and walked prudently, and he pleased God and died in peace.

And on this day also died the holy father Abbâ BASIL, Bishop of Caesarea. The name of the father of this saint was ÊSDĚRÔS, and he was a priest, holy and pure, and was a man of the city of Antioch. And he begot four sons, BASIL, and GREGORY PETER, and CHERION, and MACRINUS; and they were all holy and perfect men. And this saint was filled with the Holy Ghost, and he composed the well-known Liturgy which beareth his name. And God performed very many signs and wonders by his hands, which are written down in the history of his strife, and of them are the seven following. FIRST

MIRACLE: The story of PETER, the brother of the Bishop of the city of SEBASTIA, and how he had a wife, and how the people reviled him because of this wife, and how BASIL came to him, and revealed his spiritual fight to the people, and the mystery of his relations with his wife, and how PETER and his wife were virgins, and had no knowledge whatsoever of the operation of sin. And BASIL informed the people how he saw the angel of God overshadowing them [in bed], and how the people saw Saint PETER, and the blessed woman his wife, with the angel [fol. 118*b* 3] of God overshadowing them, and how the people marvelled and glorified God, and bowed down at the feet of the blessed PETER, and asked him to forgive them their transgression, and how he forgave all those who had slandered him. SECOND MIRACLE concerned the church which the heretics and schismatics seized by violence, but were unable to open the doors thereof; but when the believers prayed the doors were opened through the prayer of BASIL. THIRD MIRACLE: The story of Saint Abbâ EPHRAIM, who saw a pillar of light which reached from the earth to heaven; and he heard a voice, saying, "This is BASIL." And Saint EPHRAIM came to the city of Caesarea, and he saw the virtues and the righteousness of the blessed BASIL. And Saint BASIL appointed EPHRAIM a deacon, and prayed over him, and he made him to speak in the Greek tongue. FOURTH MIRACLE: The story of the wise astrologer, who never made a mistake in his computations. When Saint BASIL was sick, and he knew that the time of his death [was nigh], he summoned that astrologer and said unto him, "When am I going to die?" And the astrologer said unto him, "Thou wilt die in the evening, and thy soul shall go forth from thy body [at that time]." And Saint BASIL said unto him, "If I remain [alive], and do not die until the morning, wilt thou become a Christian?" And the astrologer said unto him, "Yea." And Saint BASIL entreated God, and God added three days to his days, and that wise and learned Jewish astrologer, who was the greatest of his class, believed, and Saint BASIL baptized him and all the men of his house with Christian baptism, and then he died in peace. FIFTH MIRACLE: The story of the man who denied

Christ, and who wrote his denial of Christ with his own hand upon a paper, and gave it to Satan. And Saint BASIL shut up that man [fol. 119*a* 1] in a certain place, and he prayed to God so earnestly that at length Satan brought back that paper which the man had written; and thus Saint BASIL saved him. SIXTH MIRACLE: The story of the priest who was a virgin, and his wife, who had with them a man who was sick of dire disease, and how BASIL knew of the integrity of the priest and his wife, and how he slept with the sick man that night, and how he prayed to God on his behalf, and how the man was healed of his sickness straightway. SEVENTH MIRACLE: The story of the honourable lady who wrote down a list of all her sins on a piece of paper, and sealed it and gave it to Saint BASIL, and asked him to pray on her behalf to God until all her sins, which were written down on that sealed paper, were blotted out. And Saint BASIL prayed on her behalf until all the sins, with the exception of one, were blotted out; and the blessed BASIL commanded her to go to Saint Abbâ EPHRAIM, so that he might pray for that sin to be blotted out. And when she went to Saint Abbâ EPHRAIM, he spake to her, saying, "Hasten and get thee back to the blessed BASIL before he dieth, and he will forgive thee, for he is the chief of priests." And when she returned she found that Saint BASIL was dead, and the bearers had lifted him up and were carrying him on his bier to bury him. And the woman wept with a bitter weeping, and she laid that paper upon his body, and that sin which was written on the paper was blotted out from it. When all the people who were there saw this miracle they marvelled exceedingly, and glorified God, Who giveth such grace to those who fear Him. And Saint BASIL performed many signs and miracles besides those which we have written here in this book. And he composed many beautiful Homilies [fol. 119*a* 2] and Instructions for monks, and he translated many Books of the Old and New Testaments, and he drew up Canons which are to be found in the hands of believers unto this day.

Salutation to NOAH and his wife and sons.

Salutation to BASIL.

Salutation to Abbâ MOSES, who dwelt in the desert sixty

winters. He gazed at the hearts of the saints until he became stupefied, and his face changed and became coals of fire.

Salutation to MAKÂRYÂNÛ (MARCIANUS), the eighth Archbishop of Alexandria.

Salutation to the circumcision of our Lord.

VII. Ṭĕr

[fol. 119*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ SÔL-PEṬRÔS (SILVESTER ?), Archbishop of the city of Rômê. Because of the strenuousness of his spiritual fight, and his virtues, and his devotion to the ascetic life, and his knowledge, and his righteousness, they appointed him Archbishop of the city of Rômê, after the death of MELETIANUS, Archbishop of Rômê, his predecessor. He was appointed in the eleventh year of the reign of the Emperor CONSTANTINE the Great. And being seated on the throne of PETER, the chief of the Apostles, he baptized CONSTANTINE with Christian baptism. Now CONSTANTINE did not repent, and was not baptized until the eleventh year of his reign, because up till that time he was occupied in working and fighting against unbelievers, and in killing them. And he pulled down the houses of idols, and built churches to the honour of God. And the striving of this father SÔL-PEṬRÔS (SILVESTER) shone exceeding brightly, and he taught the people frequently, and he removed the doubt and the evil thought of the Satans from their hearts, and he explained things which were obscure to them, and made them to understand them; and he disputed frequently with the Jews and the Greeks. And he converted many of them and brought them into the Faith of our Lord Jesus Christ, and he baptized them with Christian baptism, and his name was respected and feared by believers. And he composed many discourses and vanquished [his opponents], and he wrote books on the knowledge of God and on the Incarnation of the Son, [fol. 119*b* 1] and through them he gave drink to the soul of the man who was

thirsting for the knowledge of God. In the seventh year of his archiepiscopate the assembling of the General Council of the Three Hundred and Eighteen Holy Fathers in the city of Nicea took place. This holy father SÔL-PEṬRÔS (SILVESTER) anathematized ARIUS, and he excommunicated him and all those who believed his words. He sat for eleven years, and finished his strife nobly, and he pleased God and died in peace. Salutation to SÔL-PEṬRÔS (SILVESTER), who baptized CONSTANTINE, the Inventor of the Cross.

And on this day also is commemorated Saint Abbâ EPHRAIM. Salutation to EPHRAIM, the father who was filled with wisdom.

And on this day also are commemorated MÔSÔLÔN (SALOMÔN ?), and GREGORY, and MARK, and ANTIANUS, and LÛYÂ, and MAYLEN, and SOSYÂS, and MÂRTĔYÂ.

VIII. Ṭĕr

[fol. 119*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day was consecrated the church of Saint Abbâ MACARIUS, of the desert of SCETE, by the hand of the honourable saint Abbâ BENJAMIN, the thirty-eighth Archbishop of the city of Alexandria. This took place after great tribulation had come upon him through MAḲÔḲAZ (*sic*) (MAKAWKAS), the heretic, the Melchite; and Abbâ BENJAMIN fled into Upper Egypt, [and stayed there] till the end of ten years. When God had destroyed that heretic MAḲÔḲAS (*sic*) (MAKAWKAS), and the churches and the Christians were at rest and in peace, Abbâ BENJAMIN returned to his throne, and lived in his own house. And the chief monks of the holy desert of SCETE came to him, and they asked him to go with them and consecrate the new church, that is to say, the church of Abbâ MACARIUS; and he rose up and went with them in great joy, and he consecrated the church. And when he began to anoint the table of the altar

with the holy Mêrôn oil, the saint saw the hand of God anointing it with him, and he fell upon his face in great fear. And one of the Cherubim raised him up and said unto him, "Rise up, be not afraid, and write for this place a holy rule, for it is God's mystery. And no man shall enter it in pride of heart, nor by bribery, but only him that is appointed thereto; and no man shall dare to speak a vain word therein, for it is a house of the holy things of God. This Canon shall be the rule in this sanctuary for ever. For behold the days shall come when they shall destroy the commandments which their fathers ordained, and they shall not discharge their obligations, and the holy place [fol. 119*b* 3] shall become a place of scoffing." And Abbâ BENJAMIN said, "Verily this is the house of God, and this is the door of heaven." And as he was holding converse with the Cherub, he looked towards the west of the church and saw an aged man with a beautiful face, and a long beard, and his countenance was shining like that of an angel. And Abbâ BENJAMIN was pleased when he saw that [old man], and he said within himself, "If one of the bishops were to die, I should make this old man bishop in his stead." And the Cherub said unto him, "O BENJAMIN, wouldst thou make this old man bishop? This is Abbâ MACARIUS, the father of all archbishops, and bishops, and monks, and he hath come in the spirit this day to rejoice with his sons; and not an archbishop who was appointed by him, and not one of his sons, will be absent, neither will the spiritual fruits of his monasteries be wanting." And the Cherub said unto him, "If his sons have kept his commandments, and have followed in his steps, they will be with him where he is in glory; but if they have transgressed his commandments they shall not share [his] inheritance with him." And Abbâ MACARIUS said unto the angel, the Cherub, "My lord, do not decide about my sons in these words; but if there be left in the bunch only a single grape, the blessing of God shall be on it. If there be left in them love for each other I believe that God will not drive them away from His kingdom." And the Archbishop Abbâ BENJAMIN marvelled at the mercy of Abbâ MACARIUS; and Abbâ BENJAMIN wrote a Canon and placed it in the church for a perpetual memorial. And he

asked our Lord Jesus Christ that his death might take place as it were to-day, and [fol. 120*a* 1] in consequence he died on the eighth day of the month of Ṭĕr.

And on this day also died the holy father Abbâ ANDRONICUS, the thirty-seventh Archbishop of the city of Alexandria. This holy man was a deacon, and a son of one of the elders of the city of Alexandria, and he was a wise and a merciful man, and he was learned in the Books of the Church. The son of his father's brother was governor of Alexandria, and because of his office, and the size of his house, this saint did not live in monasteries as did all the archbishops his predecessors, but he lived in his nephew's house in the city of Alexandria all the days of his life and archiepiscopate. And this father was appointed archbishop in the tenth year of the reign of HERACLIUS, Emperor of Rômê, in the nine hundred and thirty-third year of the kingdom of King ALEXANDER (A.D. 621–2). And in the days of his father KESRA (KHUSRAU), King of Persia, rose up, and he was an infidel and worshipped the sun. And he gathered together his armies, now they were many, and he invaded the country of Rômê, and the countries of Syria and Palestine, and he laid waste these countries, and carried off their goods. Then he attacked the country of Egypt and came to the city of Alexandria, [round about which] there were two hundred monasteries, which were full of monks, and also full of goods and possessions wherewith the monks lived lives of pleasure. And because of this God gave the King of Persia a dominion over them, and he plundered the monasteries, and slew all the monks who were in them, and only the few were left alive who hid themselves from him and escaped; and to this day [fol. 120*a* 2] these monasteries have neither been [re]-built nor [re]-consecrated. And when the men of Alexandria heard what the Persians had done, they opened to them the gates of the city. And KESRA (KHUSRAU) the king saw in a dream and it seemed as if one said unto him, "Behold, I have given this city into thy hand. Thou shalt not lay it waste, but slay the strong men who are therein, for they are men of violence. And take the king of the city, and bind him in fetters,

and send him away." And he ordered the men of the city to bring unto him the strong young men, the days of whose years were from eighteen years up to forty or fifty years, so that he might give each of them twenty *dînârs* in gold, and might enrol them as soldiers to serve in his regiments and armies, and protect the city. And the people imagined that what he said was the truth, and eighty hundred men went out to him. And when he began to count all their numbers, they imagined that they were going to receive gold; but as soon as he had finished counting them all, he slew them with the sword. And then he went up into Upper Egypt, and came to the city NÎḲYÛS (PSHATI, in the province of MENÛ), and he heard that in the cells, and in the monasteries and religious houses, there were seven hundred monks whose works were evil, and he killed them all with the sword. And when HERACLIUS, the Emperor of Rômê, heard of what the King of Persia had done, he gathered together his army, and marched against him, and slew all his army, and plundered all his country. And the spiritual fight of this Abbâ ANDRONICUS was exceedingly good, and he sat for seven years, and he pleased God, and he died in peace in the three hundred and forty-seventh year of the martyrs (A.D. 631), before the kingdom of the Arabs [was established] in the [fol. 120*a* 3] country of Egypt.

And on this day also died the holy father Abbâ BENJAMIN, the thirty-eighth Archbishop of the city of Alexandria. This was a man of the city of BÂRSĔṬ, and the son of one of the wealthy men thereof, and he became a monk, in his early years, with a certain holy man whose name was TÊWĔNÂS (THEONAS ?), in a monastery to the west of the city of Alexandria. And he grew continually in good works, and he became very learned in the Scriptures, and in the Books of the Church. One night he saw a vision and it seemed as if one said unto him, "Rejoice, O BENJAMIN, for thou shalt pasture the flock of Christ." And he told his teacher that he had seen a vision, and his teacher said unto him, "Beware of Satans, lest they lead thee astray by pride." And he added to his virtues and to his righteousness, and then his teacher took him with

him, and carried him to Abbâ ANDRONICUS, and told him of the vision which his son BENJAMIN had seen; and Abbâ ANDRONICUS made him a priest, and delivered to him the charge of the church, and he continued to administer the church rightly and well until Abbâ ANDRONICUS died, and then he was appointed archbishop. And great tribulation fell upon him while he held office. And before the great tribulation came upon him, the angel of God appeared unto him, and told him what would happen unto him, and commanded him to flee, and to take his bishops with him. And this father consecrated the Offering [fol. 120*b* 1] and administered to the people the Holy Mysteries, and he commanded them to be strong in the True Faith, and he made them to know what was going to happen. And then he sent letters to all the bishops, and to all the heads of the monasteries, and commanded them to take to flight. Then he departed into the desert of SCETE, to the monastery of Abbâ MACARIUS, and from there he departed into Upper Egypt. And HERACLIUS, Emperor of Rômê, had dominion over the churches, and over the believers, and he punished very many of them. And he seized the brother of Abbâ BENJAMIN, whose name was MÎNÂS, and he tortured him, and burnt his sides with fire, and afterwards he had him drowned in the river. And in those days the Emperor HERACLIUS saw in his sleep that one said unto him, "Behold there shall come upon thee many people who are circumcised, and they shall overcome thee, and shall rule over the country." Now he imagined that these people would be Jews, and that he would baptize many of them, but the vision which he saw referred to the kingdom of the MUSLIMS. And they were MUSLIMS, and they came to him from the land of YÂTRÊB which is a district and a kingdom in the land of Syria. And in those days 'AMR, the son of ÂṢ, came to the land of Egypt, and he ruled over it, and dwelt therein for three years. In the one hundred and nineteenth year (*sic*) of the martyrs 'AMR came to the city of Alexandria, and he destroyed the fortress thereof, and he burned many churches, and he burned the church of Saint MARK the evangelist, on the sea-shore, which is [fol. 120*b* 2] known to be now under the earth (*i.e.* submerged).

And he likewise burned the monasteries and the churches which were round about the city of Alexandria, and he carried off as spoil all the goods which were in them. Then the captain of the soldiers brought ships to the church of the Blessed MARK, and he thrust his hand into the sarcophagus and found the body of Saint MARK and carried it to his ship. And when 'AMR, the son of Â$, learned the story of Abbâ BENJAMIN, and why he had fled, he wrote his letter and sent it into every district in Egypt, saying, "Come, be not afraid, and govern thy people and thy churches." And Abbâ BENJAMIN came forth from the place whither he had fled in the tenth (?) year of the reign of the Emperor HERACLIUS, and in the third year of the kingdom of the MUSLIMS. And 'AMR, the son of Â$, honoured Abbâ BENJAMIN with great honour, and he commanded his soldiers to give back the churches, and all their possessions, and all their lands to his priests. And he said unto him, "Pray for me, for I am going to the country of the West, and I will become the king over the Five Cities, and when I come back I will do whatsoever thou desirest." And Abbâ BENJAMIN said unto him, "God shall make straight thy path"; and he told him everything that would happen unto him. And when 'AMR wished to go away, they brought nigh the ships so that the soldiers might depart, and outside the port they took all the ships, except the ship in which was the head of Saint MARK the evangelist, for that would not go out of the port. And all the sailors gathered together, and tied ropes to [fol. 120*b* 3] that ship, and to these they tied other ropes and hauled, but the ship would not leave the port. And 'AMR, the governor, said, "Burn this ship," but the captain was afraid to do so, and he told 'AMR that he was afraid, because of the head of Saint MARK the evangelist which was in it, and he revealed the matter to him. And the governor sent to Abbâ BENJAMIN and told him about the head of Saint MARK the evangelist, and that night Abbâ BENJAMIN saw a vision, and in it Saint MARK said unto him, "Prepare for me a place with thee." And when Abbâ BENJAMIN heard these words he rose up, and went to the governor, and told him [about the vision], and he said unto him, "This is the head of Saint MARK the

evangelist." And as soon as Abbâ BENJAMIN had taken from the ship the head of Saint MARK, that ship left the port immediately. When the governor saw this he marvelled exceedingly, and he gave Abbâ BENJAMIN much money, and commanded him to build a church for Saint MARK; and Abbâ BENJAMIN built a beautiful church for him, and laid the head and body of the saint in it. And this father fought strenuously with the pagans, and he converted many of them, and brought them into the True Faith and confirmed them. And in the days of this saint God brought a great and severe famine upon all countries, and no famine which had ever been before it was so dire. And countless people died of this famine, and their bodies were cast into the highways and market-places of the cities. And Abbâ BENJAMIN suffered from a disease in his foot for twenty years, and he died in peace; and all the days of his archiepiscopate were nine and thirty years.

And on this day also [died] MĚLKĚYÂS (MALACHI) the prophet [fol. 121*a* 1] and righteous man, whom they call "MALÂK." This prophet was born after the people returned from the Captivity, in a place which is called SÛFÂṢ. When he was a young man he followed a good course of life, and all the people honoured him for his righteousness, and for this reason they called him "MĚLKĚYÂS" (MALACHI), which is, being interpreted, "angel" (or "prince"), because his appearance was exceeding goodly; and he described in his prophecy everything which was to come to pass. And the angel of God used to appear unto him by night, and hold converse with him, but the people never saw the angel, and they only heard his voice; now some of them were worthy to see his face openly, even as it is written in the Book of Judges. And being still a young man he died and was buried with his fathers in his own field. Salutation to MĚLKĚYÂS (MALACHI).

Salutation to ANDRONICUS, who after living on the top of a pillar for seventy years died before the coming of the Muslim kings into Egypt.

Salutation to Abbâ BENJAMIN who was so learned in the Scriptures that he was made Archbishop of Alexandria.

[fol. 121*a* 2] Salutation to the consecration of thy house [O MARK the evangelist], by Abbâ BENJAMIN. [These salutations are omitted in the Bodleian MS.]

IX. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ ABRAHAM. The father of this saint was a merciful man, and he loved the poor. And in his days there was a great famine in the land of Egypt, and he gave all his money to the poor; now he was a very rich man. And because of his integrity and his trustworthiness, all the crops of all the fields of every village which were round about his city, and all the crops of his own fields were entrusted to his care, and they were all in his hands. When the famine came he gave all the grain which he had by him to the poor and needy. And God placed compassion in the hearts of the rulers and noblemen, who sent to him and demanded from him the grain which they had deposited with him. And he went to them, and they said nothing whatsoever to him about the grain, and they wrote him a paper to the effect that he had brought to each of them their grain. Now his mother was a God-fearing woman, and Satan was jealous of her, and he brought great tribulation upon her. And he entered into the heart of a certain evil man, [fol. 121*a* 3] and he gave information against her to the men of Persia, and they made her captive and carried her off to Persia. And one night she saw a vision wherein the man who had laid information against her was bound with a chain of fire in Sheol, and one said unto her, "Dost thou see what God hath done, and how I have taken vengeance on the man who laid information against thee?" And she said unto him who was shewing her this, "My lord, I do not wish suffering and tribulation to come upon him, for he

died, and went to Sheol." And he who was shewing her this vision said unto her, "As for thee, thou shalt certainly return to thy country, and dwell in thy house"; and this actually came to pass. And when her husband died, and Saint ABRAHAM was an orphan, his mother wished to get him married, but he did not wish this to happen at all; and she rejoiced in him exceedingly. And when he sought to go and become a monk, she went with him outside the city to set him on his way and to bid him farewell, and she lifted up her hands to heaven, and prayed, and she committed her son to God, and said, "O my Lord, accept from me this offering." And Abbâ ABRAHAM departed and travelled through the desert of SCETE, and came to the monastery of Saint Abbâ MACARIUS, in the days of Abbâ JOHN, the Abbot of the desert of SCETE; and he came to him, and was to him as a beloved son, and he fought a great and a good fight. And one day the roof split open, and he saw our Lord Christ, Who came down to him sitting upon the throne of the chariot of the Cherubim, who were singing his praises. And he was afraid and trembled, and made haste and bowed down to Him and our Lord blessed him, [fol. 121*b* 1] and went up into heaven with great glory. And the miracle of the split roof of the house through which our Lord Jesus Christ came down is remembered unto this day. And ABRAHAM'S abode was near that of his spiritual father, Abbâ JOHN, the abbot, and it is called to-day "BEGBÎG." And the angel of God used to summon him frequently, and he would reveal unto him many mysteries. And then Abbâ ABRAHAM went to DABRA HÔRYÔN, and he found Abbâ GA'ÂRGÎ there, and he took him with him to the desert of SCETE; and they lived in the same cell until their deaths. And when Abbâ JOHN, the abbot, died, Satan brought a serious illness upon Abbâ ABRAHAM, and he continued in that illness for eighteen years. And when his death drew nigh he asked them to administer to him the Holy Body and Honourable Blood of our Lord Christ, and they administered to him the Holy Mysteries. And Abbâ JOHN came unto him in the spirit, and told him, saying, "Behold, God inviteth thee to the great marriage-feast"; and then he died in peace, his days being eighty years. And their house existeth to this

day, and their tombs are known to this day. Salutation to ABRAHAM.

[fol. 121*b* 2] Salutation to thee, O thou who dost hide in the city of Nazareth.

And on this day also are commemorated the holy fathers GEORGE, and NÔSMĔSÂ, and DISKRES (DIOSCURUS ?).

X. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

Our learned fathers of the Church who were before us, the chiefs of the Councils, have laid down the law that believers should fast on this day until the evening, and that they should eat no kind of moist (or, fatty) food whatsoever, and only that kind which is eaten during the Great Fast of Lent. And the reason why the fathers ordained that believers should fast on this day until the evening is this: The holy Apostles commanded in the Canon, saying, "If the festival of the Birth or the festival of the Baptism fall on the Fourth Day of the week, or on the Sixth Day of the week, let them eat in the morning every kind of food which is eaten at Pentecost, for these two festivals are to God, so that men may not imagine that we regale ourselves with the luxuries of this fleeting world. And let us not make our feasts with meats and drink like the festivals of the Jews and pagans." Therefore our learned fathers of the Church, who were before us, have commanded us to fast these two days, namely, before the festival of the Birth and the festival of the Baptism. And these two days [fol. 121*b* 3] shall take the place of the Fourth Day of the week and the Sixth Day of the week when the festival of the Birth and the festival of the Baptism fall on them, and two matters shall be fulfilled by us, the matter of fasting and the matter of the festival; and this is ordained in the churches of the Egyptians. And if the day of Bayramûm fall on the First Day of the week, or on the Sabbath of the

Jews, one shall fast on the Fourth Day of the week preceding it until the evening, and shall only eat what it is meet to eat during the Great Fast. And if the festival of the Birth and the festival of the Baptism fall on the Sabbath, or on the First Day of the week, or on the second day, it is impossible to fast on the day preceding the Sabbath and the First Day of the week, but they shall eat what is eaten during the Great Fast. And on the night of the festival of the Baptism they shall rise up before midnight, and pray over the water and dip themselves in it. And the reason why they must rise up before midnight is that the young may not be cast away in the water when they are baptized. And they shall consecrate the Offering before the day dawneth, and they shall come into the church very early, even as the Apostles commanded in the holy Canon. And the Melchites, if the festival of the Birth and the festival of the Baptism fall on the day before the Sabbath, on the First Day of the week, fast on the sixth day of the week preceding the festival until the ninth hour, according to their frequent custom. And on the day before the Sabbath; and before the First Day of the week, they ordain the consecration (of the Eucharist), at the third hour or earlier, they eat a young ...and drink if they wish. And then the priests sit in the church, and pray the prayer of the hours, and read the prophecy which is suitable for the festival. And they [fol. 122*a* 1] pray over the water at the time of evening on that day, which is the tenth day of the month of Ṭĕr. But this is not according to what the Apostles commanded in the holy Canon, for the pure Apostles commanded them to keep the festival of the Epiphany, which is, being interpreted, the "appearance of our God" on the seventh day of the month of the Second Kânûn, which is the eleventh day of the month of Ṭĕr. And the Melchites transgress the command of the holy fathers, the doctors of the Church, and they eat on the day of the festival, in the morning if it fall on the Fourth or the Sixth Day of the week, and they do not fast on the day before it instead of it. As for us, we ask our Lord Christ to cleanse us from all our sins, and to reveal the glory of His Godhead in our hearts even as He revealed it in the River Jordan—to Him be glory, etc.

And on this day died Abbâ TÂWBENṬÔS (THEOPANTUS ?). This saint was brought up from his youth in the house of Abbâ TÂÛNÂ (THEONAS ?), Archbishop of Rômyâ, and it was he who arrayed him in the garb of the monastic life. And when the archbishop saw that he was endowed with wisdom and strength he made him a bishop, and the head of a monastery outside the city of Alexandria in a place which is called ṬÎNÂ-DÎRÂN; and the number of the monks who were subject to his rule was seven hundred. And after this when TÂWBENṬÔS (THEOPANTUS ?), the bishop and preacher and the brethren who were with him, heard of the commotion which was taking place through the Emperor DIOCLETIAN, the heretic, and worshipper of idols, he fled and departed to DABRA SÎḪÂT, and took up his abode with a God-fearing [fol. 122*a* 2] virgin, and he lived hidden in her house for a long time. At the beginning of his stay he found that she worshipped idols through fear of the emperor, but he converted her from error to the Faith of Christ. And from there he went to DABRA TARNÛṬ and DABRA MARMÛS, wishing to hear the histories of the churches of Egypt, and he lived in each monastery hidden for two or three days (?), submitting himself to fasting, and prayer, and many vigils. And all the brethren testified that the gift of the Holy Spirit had descended upon him, and God wrought signs and miracles by his hands, and he even converted many thieves and robbers to the service of Christ, and made them monks. And having grown very old and grey, and knowing that the day of his departure was nigh, he exhorted his children to be strong in the True Faith, and to keep his commandments, and he died in peace.

And on this day also are commemorated Abbâ KÎNÂRÎA (CYNARIUS ?), and BAṬRÎḲÂ (PATRICIA) the queen, and TÔMIÂNÎ the martyr.

XI. Ṭĕr

[fol. 122*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day our Lord Jesus Christ was baptized in the River Jordan by JOHN the Baptist. And the festival which is kept on this day is called in the tongue of the Greeks "Ipiphany," which is, being interpreted, "the appearance of the Godhead," because on this day appeared the mystery of the Holy Trinity —the Father, saying from heaven, "This is My Son Whom I love, in Whom I am well pleased. Hear Him." And the Son was standing in the Jordan, and the Holy Spirit, in the form of a dove, was standing on Him, even as JOHN the Baptist was a witness of this, saying, "Our Lord Christ, having been baptized, went up out of the water; and straightway the heavens were rent, and the Holy Spirit came down upon Him like a dove. And a voice came from heaven, saying, This is My Son Whom I love, with Whom I am well pleased. Hear Him." And on this day our Lord revealed Himself, (now, for a period of thirty years He had not revealed Himself to anyone), and on this day He revealed Himself to the children of Israel. And JOHN the evangelist was a witness, and JOHN the Baptist was a witness to Him before the people, and he openly said unto them, "This is the Lamb of God Who taketh away the sin of the world." And His pronouncement I do not understand, and only that He appeared unto Israel, and because of this I came out to baptize Him with water. And at this festival the glory of Christ appeared, as that of the Son of God, and His own glory as the Lamb of [fol. 122*b* 1] God, Who taketh away the sins of the world. Because of this the festival this day is a great festival among all Christian peoples, and they cleanse themselves with holy water in imitation of the Baptism of our Lord Christ; and they receive during this festival remission of their sins, provided that they continue in the purity which they have received. Therefore it is meet for us to keep, and serve, and glorify the abundant grace of our God and Redeemer Jesus Christ, Who became man for our sakes, and delivered us from our sins.

And on this day also Saint ANATOLIUS became a martyr. This saint was one of the men of Persia, and he was made a general of the army of Rômê, and he continued in his office for fifteen years. When the Emperor DIOCLETIAN denied Christ, this saint chose the kingdom of heaven, and rejected the honour of this fleeting world. And he came and stood up before the Emperor DIOCLETIAN, and he unfastened his belt [and cast it away from him], and he cursed the emperor and his idols; and the emperor was amazed at his daring. And when the emperor learned that he was a Persian nobleman, he spake him fair and persuaded him [to reject Christ], and he then handed him over to KHERMÂNÔS, the general, that peradventure he might be able to convert him from the Faith of Christ. And when KHERMÂNÔS was unable to change his thoughts from the Godhead of Christ, he brought him back to the emperor who condemned him to be tortured with every kind of torture. And our Lord Christ sent His angel to him, and he comforted him in every tribulation. And the emperor [fol. 122*b* 2] tortured him for many days, and doubled his tortures, and he hung him up on the wheel, and beat him several times; and the soldiers flayed him, and cut out his tongue, and they threw him to the ravening beasts, and then they cast him into a dark place. And he delivered up his soul thrice, but God raised him up. And when DIOCLETIAN the infidel was wearied with torturing him, he commanded them to cut off his head with the sword, [and they did so], and he received the crown of martyrdom in the kingdom of the heavens.

And on this day also died Saint Abbâ JOHN, the seventy-fourth Archbishop of the city of Alexandria. This father was a merchant before he was made Archbishop of Alexandria, and he traded with the country of India, and he was always travelling on the sea. First of all he became a deacon in the church of Saint MERCURIUS, the martyr, in MĔSR (CAIRO). And he became a scribe, but he abandoned the scribe's profession and became a merchant. And [the bishops] elected him archbishop, and they enthroned him on Sunday, the fourth day of the month of Yakâtît (Feb.–March) in the nine hundred and fifth

year of the martyrs (A.D. 1189); and he protected his flock well. And he had very much money before he was made archbishop, that is to say, a sum of twenty thousand *dînârs* in gold. And he gave all his money in his lifetime to the poor Christians, and to the churches and monasteries, and all his money came to an end before his death, and he died in debt to his brother's son. During the days of his archiepiscopate he never ate bread at the expense of any [fol. 122*b* 3] Christian person, or at the expense of any nobleman, or any poor man; and he never accepted a present (or fee) from any of them. He held his office for eight and twenty years, and he died on the day of the festival of the Baptism (*i.e.* Epiphany), on the eleventh day of the month of Ṭĕr in the nine hundred and thirty-second year of the martyrs (A.D. 1216).

And on this day also died Saint JUSTUS, and Saint FÂYYÔS.

And on this day also died the holy father and fighter Abbâ WAḲRÎS. This saint was brought up with BASIL the Great, and he made him a priest; and he was of goodly appearance, and his face was very pleasing. As a young man his first act was to desire the governor's wife, for he loved her dearly, and she loved him, and they made a plan together to go to another place where they could fulfil their desires. And whilst they were taking pains to arrange this matter WAḲRÎS saw himself in a dream bound in fetters, and standing up before the governor's tribune, and there were many bound in fetters with him, and each one of them was being questioned concerning his sins. And he said in his heart, "What is the meaning of my being fettered? Can it possibly be because of this woman, with whom I wish to defraud her husband, who will lay information against me and have me brought to this serious state?" And whilst he was feeling disturbed over this matter there came unto him a man in the form of an old friend, and he said unto him, "What is the meaning of this thy being fettered?" And WAḲRÎS wished to hide himself, and was ashamed of his sin. And when his friend pressed him, he said unto him, "O my friend, thus and thus have I done. [fol. 123*a* 1] It seemeth to me that so and so

hath laid an information against me, because of his wife, and because of this I am afraid and am troubled." And the angel who had come unto him in the form of his friend, said unto him, "O my beloved, swear unto me by the Gospel that thou wilt not do this thing, and [then] thou shalt not go back to it a second time; I will be surety for thee." And WAḲRÎS swore to him by the Gospel. And when he woke up from his sleep he knew that the vision which he had seen was true, and he therefore left his city and departed to Alexandria, where he found a certain God-fearing woman, whose name was ḤÊLÂNÎ; and when they were holding converse together he told her everything which was in his heart. And she said unto him, "Abandon thy splendid apparel, and dress thyself in a humble garb, and make thyself a close follower of God." And from there he went into the desert, and he dwelt there and lived upon the herbs thereof until his belly became dried up, like a stone, and exhaustion seized him, and at length our Lord came and healed him. And the devils used to tempt him and afflict him severely, but he fought strenuously with fasting and with prayer. And in the winter time he used to stand naked under the falling rain, and in the summer he was afflicted by the burning heat of the sun, and by the cold at night, and at length the gift of the Holy Spirit was given unto him. And the angels used to come unto him and feed him with the bread of heaven, and give him to drink out of the heavenly cup, and he was worthy of divine vision so that he might know hidden things. And he composed three homilies, one on those who dwell in the desert, and one on the company of the brethren, and one on the priesthood. One day there came unto him a certain dweller in the desert whose name was BÛLÂ, and they embraced each other, and BÛLÂ said unto him, "O my brother WAḲRÎS, do not live alone. Make a few of the brethren to come and live with thee, to comfort thee, [fol. 123*a* 2] and thou shalt be delivered from the war of Satan"; and he did so. And one day there came to him three Satans who had taken the forms of the heretics of ARIUS, and NESTORIUS, and MÂNÎ, and he disputed with them about their faiths, and he vanquished them by the words of the Holy Scriptures, and by the doctrine of the orthodox

fathers; and he worked many miracles, and his miracles were innumerable. One day having arrived at the church he wished to go in, but found it closed, and the brethren searched for the keys and could not find them; and having made the sign of the Cross over the gates they opened to him by his will. And this WAḲRÎS is he of whom it is said, that when the brethren said unto him, "Thy father is dead," he replied to them, "Ye lie; my father is a heavenly being and cannot die." And behold his history is written in the narrative of his strife, and in the Book of the Histories of the Holy Fathers. And having grown very old and grey, he departed to God Whom he loved.

Salutation to Thy Baptism by which every man is cleansed of his sins.

Salutation to Thy Baptism which took place at the end of thirty winters.

[fol. 123*a* 3] Salutation to JUSTUS, and to GUEDET (?).

Salutation to JOHN, who gave twenty thousand *dînârs* in silver and gold to the poor and needy.

XII. ṬĚR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the glorious angel, MICHAEL the archangel. On this day God sent MICHAEL the archangel to JACOB-ISRAEL when he was afraid of his brother ESAU, and he delivered him from him, and brought him over the River Jordan. And JACOB went to LABAN his mother's brother, and married two of his daughters LEAH and RACHEL. And MICHAEL brought him back, and smoothed his way to safety, and to peace with his brother, together with his possessions and his children. And his brother ESAU welcomed him with peace and love. Therefore is celebrated the festival of MICHAEL the archangel.

[fol. 123*b* 1] And on this day also THEODORE BANÂDLÊWÔS (the Anatolian ?), the strong and mighty man from the East (?), became a martyr. This great fighter was of the men of the city of Antioch, and he was a kinsman of the royal family. His father's name was 'ADRÂKÔS, who was a general in the emperor's army in the days of NÛMÂRNÔS, the pagan (*arâmî*), the Emperor of Rômê; and the name of his mother was PATRICIA, that is to say "free born lady," who was the sister of BASILIDES the general. When the Emperor NUMERIANUS died in the war against the Persians, (now his son JUSTUS was engaged in war), the empire remained without an emperor. And 'ADRÂKÔS, the father of THEODORE, and BASILIDES, administered the kingdom until DIOCLETIAN the infidel reigned. Now DIOCLETIAN was formerly ruler over Egypt, and he married the daughter of the Emperor NUMERIANUS, who was a sister of Saint JUSTUS, and she made him emperor. And Saint THEODORE having arrived at man's estate was strong and mighty in the wars in which he engaged, and he conquered his enemies, and they fled before him; [and he was so greatly feared] that when the Persians said [to their fellows] "Behold THEODORE hath come," their hearts (*i.e.* courage) would break, and they would flee. And some of the men who were there said, "THEODORE is the god of the men of Rômê, and it is he who raised up twice NÎGÔMÎDÔS (NICOMEDES), the son of the King of ḲUĔZ (KHUZISTAN), because of whom DIOCLETIAN denied Christ, and worshipped idols. Now DIOCLETIAN had deposited NÎGÔMÎDÔS (NICOMEDES) with the Archbishop [of Antioch], [fol. 123*b* 2] to be kept in safety, and the archbishop took from his father gold weighed in a balance, as much as the young man weighed, and he sent it back to his father. And Saint THEODORE was fighting on the river which is called BÛNÂBĔSÎ; and he had a friend who was called LAVENDIUS. And one night he saw, as it were, a ladder which reached from earth to heaven, and at the head of the ladder was our Lord sitting upon a great throne, and there were round about Him thousands of thousands [of angels], and tens of thousands of angels were standing before Him. And he saw under the ladder a great serpent, which was Satan. And He

who was sitting upon the throne said unto him, "O THEODORE, the Anatolian, Dost thou wish to become a son to Me?" And THEODORE the Anatolian said unto him, "Who art Thou, my Lord?" And He said unto him, "I am Jesus the Word of God, and, as for thee, needs must that thou shalt shed thy blood for My Name's sake." And then THEODORE saw one of those who were standing there take him and dip him in the Lake of Fire three times, and his whole person became like fire, and he was like unto those who were standing round the throne. And THEODORE the Anatolian said unto our Lord, "My Lord, I do [not] wish to be separated from my friend LAVENDIUS." And our Lord answered and said unto him, "Not LAVENDIUS only, but BANÎḲÔRÔS, the captain of the army of ḲUĚZ (KHUZISTAN) also." Then THEODORE the Anatolian saw those angels seize LAVENDIUS and [BA]NÎḲÔRÔS, and dip them into the Lake of Fire; and they gave them to THEODORE the Anatolian, and he rejoiced greatly. And when THEODORE woke from his dream he told [fol. 123*b* 3] LAVENDIUS what had happened, and he rejoiced with great joy, and they embraced each other. Then the might of God carried them to the place where was [BA]NÎḲÔRÔS, the captain of the army of ḲUĚZ (KHUZISTAN), and he welcomed them, and embraced them, as if he knew them; now they had never seen him [before]. Then BANÎḲÔRÔS described to them that vision, even as they had seen it, and they marvelled exceedingly. And BANÎḲÔRÔS said to THEODORE the Anatolian, "Know, O my brother, that they have given me and my brother into thy hand." Then they rose up straightway, and came to their soldiers, and they all rose up and made an agreement together to shed their blood for the Name of our Lord Christ. And it came to pass that at this time the emperor sent and summoned THEODORE the Anatolian to him, and he informed him that he had made peace with the King of ḲUĚZ (KHUZISTAN). When the Emperor DIOCLETIAN denied our Lord Christ and worshipped idols, the King of ḲUĚZ (KHUZISTAN) rejoiced exceedingly. And Saint THEODORE the Anatolian said unto them, "He who wisheth to save his soul from the sword, let him depart; and he who wisheth to fight for the Name of Christ our Lord, let him dwell with us." And they all

cried out with a loud voice, saying, "The death which thou diest we will die with thee, and thy God is our God." And the blessed THEODORE the Anatolian said unto them, "If that which ye say be true, get ye all down into the river and dip yourselves in the water thereof, in the Name of the Father and the Son and the Holy Spirit." And straightway they stripped off their raiment, and went down into the river, and they dipped themselves therein [fol. 124*a* 1] thrice, even as he told them. And as they were coming up out of the water they heard a voice from heaven saying, "Be ye strong, O My martyrs, and be ye conquerors, for I will be with you." And when THEODORE the Anatolian drew nigh unto the city of Antioch, he left the soldiers outside, and he went in with his two friends LAVENDIUS and BANÎḲÔRÔS, and the emperor welcomed THEODORE the Anatolian with gladness, and he asked him questions about the war and about the army; and THEODORE told him everything that had happened. And after this the emperor reminded him to worship APOLLO in his presence, and Saint THEODORE the Anatolian rebuked the emperor; and the emperor cursed him and his friend LAVENDIUS and his companion BANÎḲÔRÔS, and they cursed the emperor. And SÎDRÂKÔS, the father of Saint THEODORE the Anatolian, died. And the emperor was wroth, and he commanded his soldiers to carry away the saints LAVENDIUS and BANÎḲÔRÔS to the country of the MÊNÂDÂWÊYÂN, so that they might be tortured there; now DIOCLETIAN was afraid of the Persians, because BANÎḲÔRÔS was captain of the Persians. And they tortured LAVENDIUS and his friend BANÎḲÔRÔS, and they received crowns of martyrdom on the twelfth day of the month of Ṭĕr. And as for the Anatolian, the emperor commanded the soldiers to drive one hundred and fifty-three great long nails into his body, and they laid him upon a *kômôl* tree, and drove these iron nails through his body. And God sent His angel MICHAEL the archangel to him, and he comforted him and strengthened him in his tribulation. And at that time our Lord Christ appeared unto Saint THEODORE the Anatolian, and He said unto him, "Peace be unto thee, O My chosen one, [fol. 124*a* 2] THEODORE the Anatolian! Bear thou patiently

all this suffering. And now, dost thou wish Me to take out all these nails from thy body, and to heal thee, and to put to shame this perverse emperor?" And THEODORE the Anatolian said unto our Lord Jesus Christ, "Behold, it is better for me to die for Thy Name's sake." And our Lord Jesus said unto THEODORE the Anatolian, "Behold, I have prepared three crowns for thee: one for thy virginity, and one because thou hast laboured for My beloved, and one for thy death for My Name's sake. If a man be in grief and sorrow which is very grievous, and tribulation hath fallen upon him, and he pray to Me in thy name, I will relieve him, and will deliver him, and will make him glad and will bless him. And if a man be in tribulation at sea in respect of his ship, and he pray to Me in thy name, I will deliver him. And if a man go into the battle, or go into a fight, and he call upon thy name, I will deliver him, and will be his helper. And if a man build a shrine for thee, or write a book of thy strife, or commemorate thee, or bring a gift in thy name, I will receive him and make him to be glad in the kingdom of the heavens. And if a man give alms to the poor and needy, or to the orphans, or to the prisoner, or to the pilgrim, I will forgive him his sin, and I will reward him in the kingdom of the heavens. And him that doeth a good deed on the day of thy commemoration and for thy name's sake, I will receive." And after this our Lord Jesus Christ gave THEODORE the benediction of peace, and went up into heaven. And THEODORE saw three angels who gave him three crowns, and then he died, [fol. 124*a* 3] and he delivered up his soul into the hand of God, and he received the crown of martyrdom in the kingdom of the heavens. And after his death the Emperor DIOCLETIAN sent to the soldiers of THEODORE heathen priests carrying idols, and a herald went round proclaiming thus: "Whosoever loveth the emperor let him worship the glorious gods." And all the soldiers cried out, saying, "There is no king except our Lord Jesus Christ, the King of kings and Lord of lords." And when the emperor heard this he sent his soldiers and they cut off the heads of these men with the sword, and they were in number two hundred and fifty thousand. And the air was filled with beings of light who placed crowns upon their heads.

Salutation to Thy loving going, O Lord, into the house of the marriage-feast to make water into wine.

Salutation to MICHAEL the archangel who went to help THEODORE.

Salutation to thee, O THEODORE, thou shoot from the country of the East.

[fol. 124*b* 1] Salutation to the two hundred and fifty thousand men who suffered with THEODORE. Salutation to LAVENDIUS and to his companion BANÎḲÔRÔS.

And on this day also are commemorated JULIAN the martyr, and DANIEL the monk, the son of ISAAC. [Omitted in the Bodleian MS.]

XIII. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the miracle which our Lord wrought at the marriage at Cana of Galilee, even as saith the Holy Gospel; this miracle was the first which the Lord wrought in Galilee. And by His Divine command He changed water and made it into sweet wine, and not thin wine, but wine sound and good to the taste, and of pleasant perfume. To this fact the master of the feast testified, when he called the bridegroom, and said unto him, "Every man maketh the wine which is good to be drunk first of all, and when [the priests] have drunk freely, he giveth them wine which is inferior to drink; but thou hast kept back the good till the last, even unto this moment." And [fol. 124*b* 2] in that place His glory appeared, and His disciples believed on Him.

And on this day the Seven Children whose names are 'ARSALÎDÂS, DÛAMÊDÔS (DIOMEDIS), EUGENIUS, DEMETRIUS, BERNATIUS, STEPHEN and ÎRÂKÔS (CYRIACUS?); these

men were sons of nobles of the city who were strong in the Faith of Christ. And it was reported unto the wicked Emperor DECIUS that they were Christians, and he had them brought to him, and he pressed them to worship his idols; and when they refused to do so he appointed them a time wherein they could take counsel together about the matter, and DECIUS went to his palace. And these Seven blessed Children went to their houses, and they distributed all their goods among the poor and needy, and the *dînârs* which were left they took with them for their necessities, and they [went and] hid themselves in a cave to the east of the city. And DÛAMÊYÔSIS, a young man of wisdom and understanding, used to go on errands for them in the city, and buy their food for them, and he told them the talk which he heard. When the Emperor DECIUS returned to the city he sought the Seven Children, and when the people told him that they were in a cave, he commanded the soldiers to block up the mouth of the cave with stones. And when these holy Children fell asleep in the evening God took their souls and made them to rest in the Garden, and they slept for three hundred and seventy-two years. And there were two faithful servants of the emperor whose names were THEODORE and MACEDONIUS, and they took two tablets of lead and wrote upon them the memorial of the saints, and placed them at the mouth of the cave. And after the Emperor DECIUS died, many emperors reigned. And in the days of THEODOSIUS, [fol. 124*b* 3] the spiritual emperor, there rose up certain heretical men who denied the resurrection of the dead. And there was a certain nobleman whose name was ALDIUS, and he wanted to build a pen for his sheep, and he commanded the workmen to bring stones for this purpose. And they opened the cave, and those saints woke up, and they sent DÛAMÊDÔS (DIOMEDIS) to buy food for them. And when the men of the city saw that the *dînâr* was inscribed with the name of DECIUS, they seized DÛAMÊDÔS (DIOMEDIS), thinking that he had found a buried treasure. And they brought him before the magistrates and the bishop, and when they examined him he told them about the young men; and when they had gone there they found them seated and sending forth rays of light like the sun. And the

bishop took the lead tablets and read their history which was written upon them, and when [the magistrates] heard that they had fallen asleep in the days of DECIUS they marvelled and glorified God. And they sent a message to THEODOSIUS the emperor, and when he arrived he saluted the saints, and was blessed by them. And having conversed with him, and blessed him, they fell asleep on the ground and delivered up their souls to God; and the Emperor THEODOSIUS wept over them and buried them in that place. Salutation to the SEVEN SLEEPERS.

And on this day also are commemorated ḲÂRNÔS (CARINUS ?) the martyr, and MÎNÂS of the cell (*i.e.* the anchorite).

And on this day also died Abbâ NAKARÔ. This holy man was a spiritual fighter, [fol. 125*a* 1] but no man knew it. He used to put thorns under his shirt so that he might not sleep soundly, and he kept vigil by day and by night, and because of his excessive humility they made him a doorkeeper. And there was in that monastery a certain monk, an anchorite, who was able to see hidden things by the spirit. One night in his sleep he saw that he was standing on a high place, and below him was a garden [filled with] fruits of all kinds, and streams of water ran round about through it, and in the midst of them was Abbâ NAKARÔ, watering this plot and that. And that monk said unto him, "O my brother NAKARÔ, Unto whom belongeth this garden?" And NAKARÔ said unto him, "I planted it." And the monk said unto NAKARÔ, "I wish thee to give me some of the fruits thereof." Then NAKARÔ cut off three pomegranates, and gave them to him, and he tied them up in his garment; and when he awoke from his sleep he found the fruit. And he went to Abbâ NAKARÔ and he found him standing in the doorway, and he said unto him, "O my brother, hast thou seen me this [past] night?" And NAKARÔ said unto him, "Yea, I saw thee, and I gave thee three pomegranates." And when the monk went into the monastery he told the monks and the abbot everything which had happened, and he shewed them the pomegranates, and the brethren marvelled at the holiness of

Abbâ NAKARÔ, for it was then summer time, and not the season for pomegranates. And the monks were sorry that they had appointed Abbâ NAKARÔ to such a lowly position as that of doorkeeper, and they wanted to give him a higher position; but when they went to him they could not find him, and they sorrowed for him with a great sorrow. And the pilgrims told them that he died as on this day. [fol. 125*a* 2] Salutation to the blessed Abbâ NAKARÔ.

XIV. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the most excellent MEḤRÂÊL, the virgin, became a martyr. She was a native of ṬÔMÂWÎHÂ, and she had God-fearing and Christian parents; her father was a priest and his name was JOHN, and [the name of] her mother was HILARIA. They had no children, and because of this were very sad, and they prayed to God, and after they had waited some days, HILARIA was rewarded with a beautiful daughter, whom she named "MEḤRÂÊL." And when the maiden was twelve years old she began to work many signs and wonders, by the grace of the Holy Spirit, which dwelt upon her. And then when the wicked DIOCLETIAN was reigning she went out one day to the river bank, and she found a ship and she embarked in it, and she departed with those who were going to martyrdom. When she arrived at the city of 'ENṢNÂ (ESNAH ?), they set her before the governor, whose name was PHILIPIANUS. And when he saw her, he had pity on her for her tender body, and he wanted to set her free; but as soon as she knew that he was going to release her, she cursed him [fol. 125*a* 3] with great boldness, and reviled his unclean gods. Therefore was the governor wroth, and he commanded her to be tortured severely. When he could not persuade her to abandon the True Faith, he commanded the hunters to collect all kinds of serpents, and scorpions, and vipers, and reptiles which sting, and to throw them into a corn sack and

to put the saint into the sack with them; and the soldiers did so. Thereupon the angel of God appeared, and gave her a promise; and after this she delivered up her soul, and finished her martyrdom, and received her heavenly crown. Then they took her out of the corn sack and buried her in that place. When her father and mother heard of it, they set out with very many natives of their city, and when they arrived at the place where her body was, they took it up, and made it ready for burial with great honour, and they carried it away and laid it in a beautiful coffer. And they built over her a shrine, inside the house, in a secret place, and many miracles were made manifest there.

And on this day also four and forty soldiers of the company of Saint CYRIACUS [and JULITTA] became martyrs. [The Bodleian MS. has five thousand four hundred and thirty-four.]

And on this day also died the holy father and spiritual fighter ARCHILIDES (?). This holy man was one of the patricians of Rômê; the name of his father was JOHN, and that of his mother SANDALÎḲÂ. And they both were righteous [fol. 125*b* 1] before God, and they walked in the commandments of God without blemish. And when the days of Saint ARCHILIDES were twelve years, his father died, and his mother wanted to marry him to a wife, but he did not wish this. And his mother advised him to go to the emperor, so that he might receive the office which his father had held, and she sent two of his servants with him, and also many gifts to give to the emperor. And when they were on the sea a mighty storm of wind broke on them, and the waves rose high, and the ship was broken in pieces, but Saint ARCHILIDES hung on to one of the planks of the ship and it carried him to dry land. And when he was going up from the sea he found the dead body of a man which had been cast into the sea, and he sat down and wept over it and remembered the transience of the world. And he rebuked his soul, and said unto it, "What have you and I to do with the goods of this fleeting world? After I am dead I shall return to dust." And straightway he rose up and prayed,

and entreated the Lord Christ that he might go in the right way, and then he walked on and arrived at a monastery of the country of Syria, which was built in the name of Saint ROMANUS. And he gave to the abbot the two hundred *dînârs* in gold which he had left, and he begged him to array him in the garb of the monastic life; now the Holy Spirit had told the abbot about ARCHILIDES before his arrival, and when he came he rejoiced in him with a great joy. And he gathered together [fol. 125*b* 2] all the holy brethren and monks in the church, and the abbot prayed over Saint ARCHILIDES, and he arrayed him in the holy garb of the monk, and the brethren rejoiced in him with a great joy, because, manifestly, the grace of God was upon him. And Saint ARCHILIDES, having become a monk, devoted himself to the narrow way, and he fought a great fight. And he always fasted seven days at a time, and he prayed day and night, and God gave him the gift of healing the sick; and the people brought unto him all those that were sick, [and he prayed] over them and healed them. And he made a covenant with our Lord Christ that he would never look upon the face of a woman. And being without information concerning him for a period of twelve years, and not knowing what had become of him, his mother sorrowed for him, and thought that he was dead; and she mourned for him greatly. And she built a fine house for receiving strangers, and she added to it a house wherein the pilgrims, and the poor, and the needy, might lodge; and she herself lived in an upper room of the house for strangers (*i.e.* her guest house). And one day she heard certain travellers talking among themselves about the fame of Saint ARCHILIDES, and his holiness, and his spiritual fight, and the grace of God which was upon him, and they also described his miracles and the beauty of his appearance. And when she heard them talking, her heart burned like fire, and she knew that they were talking about her son. And she called the travellers, and asked them about her son, and they told her all about him, and she knew that her beloved son was alive. And she rose up straightway and travelled until she came to the monastery of Saint ROMANUS, and she sent a message to her son ARCHILIDES and said, "Behold, I have arrived, and I wish [fol.

125*b* 3] to see thy face; I am thy mother." And he sent a message unto her, saying, "I have made a covenant with my Lord Jesus Christ that I will never look upon the face of a woman again, and I cannot break the covenant which I have made with my Lord Jesus Christ." Then she sent a second message unto him wherein she begged and entreated him that she might see his face, and she said unto him, "If thou dost not shew me thy face I will go into the desert, and the wild beasts shall devour me." And when Saint ARCHILIDES knew that she would not leave him, and he, on his part, was unable to break his covenant with God, straightway he prayed to God and asked Him to receive his soul. And he said unto the gatekeeper, "Go to my mother, and let her come in to me"; now God had accepted his prayer and heard his petition, and had taken his holy soul. And when his mother came in she found that he had delivered up his soul, and she cried out with a loud voice and wept; then she asked God to take her soul, and He heard her petition also and took her soul. And when the monks wanted to make them ready for burial they tried to separate the body of Saint ARCHILIDES from the body of his mother, but a voice came from the body of Saint ARCHILIDES, saying, "Bury my body with the body of my mother in one grave; I did not give her her heart's desire; let her see me." When they heard this voice they marvelled exceedingly and glorified God, and they buried the two of them in one grave. And God made manifest from his body a great power for the healing of all sick folk.

[fol. 126*a* 1] And on this day also Saint 'ĔMRÂIS became a martyr. This blessed maiden had honourable parents who held firmly the Faith of Christ, and she was brought up in the fear of God. And one day when she was going down to the river to draw water, she saw the bishops, priests, and deacons who were bound in fetters for Christ's sake. And she asked the scribe to write her name down with theirs, and they brought her to QUILQUILIANUS the wicked governor, and he persuaded her with many words to worship idols. And when she refused to do so he commanded the soldiers to cut off her head,

[and they did so,] and she finished her martyrdom with all those who were her companions.

And on this day also died MAXIMUS, the brother of Saint DAMÂTHEUS (*sic*). And behold we have written the account of his strife with that of his brother in the section for the seventeenth day of the month of Ṭĕr.

Salutation to the blessed MEḤRÂÊL who finished her martyrdom in a corn sack; and salutation to her brother.

Salutation to ARCHILIDES who was buried with his mother.

Salutation to 'ĔMRÂIS, who left her water-jar, [fol. 126*a* 2] and joined the company of fettered men who were to become martyrs.

Salutation to MAXIMUS who fought the spiritual fight from his youth up.

Salutation to 'ABDĔYÛ, the follower of ELIJAH.

Salutation to the four thousand and thirty and four soldiers who asked that they might be beheaded (?) outside the city.

XV. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died 'ABDĔYÛ (OBADIAH), the prophet and righteous man. This prophet was the son of ḤANÂNYÂ, and he prophesied in the days of JEHOSHAPHAT. And God spake by the voice of this prophet concerning His Resurrection, and concerning the day of retribution, and what would happen to the children of Israel, and to those who remained among the Gentiles; and he made strong the people of Israel, and rebuked them often. And he was the third captain whom AHAB sent

with fifty men to summon ELIJAH to him. Now, fire having come down from heaven, and burnt up the two captains who preceded him, and the men who were [fol. 126*a* 3] with them, at the word of ELIJAH the prophet, when 'ABDĚYÛ (OBADIAH) came to him he did not behave with arrogance or shew himself proud like the two captains who came before him. But he was humble, and he came to ELIJAH the prophet, and knelt down upon his knees before him, and he asked him not to destroy him, like the two captains and the men who came before him, and those who were with him. And when he said this ELIJAH the prophet had compassion upon him, and he came down and went to AHAB with him. And after ELIJAH came down and went with him [to AHAB], this just man knew within himself that the service of ELIJAH was greater and more honourable than the service of the kings of the earth, and that the service of ELIJAH appertained to the service of the King of heaven; and he forsook the service of King AHAB and followed ELIJAH the prophet, and ministered unto him. And the grace of God descended upon him, and prophecy, and the power to prophesy; and all the days of his prophesying were twenty years and more, and he prophesied nine hundred years before the coming of our Lord. And he died in peace and was buried in the tomb of his fathers in the field which was known as BÊT KHĚRÛM.

And on this day also the Christians of the country of Syria celebrate the festival of the death of Saint GREGORY. This father GREGORY was perfect with his fathers in every virtue, both of mind and body. He learned all science and doctrine, and he was very wise, and he was well acquainted with the language and writings of the Greeks, and he was exceedingly zealous in the True Faith. And all these things being perfect in him, [fol. 126*b* 1] and being of a good disposition, [the bishops and priests] elected him against his will, and made him Bishop of the city of NÂḲSĚSÂ, which is DASÊT. And he protected the flock of God over which he was set, and he illumined their souls and minds with his discourses, and his wise exhortations, and his rebukes; and he translated (or, interpreted) the Old and New Testaments. And when the

Emperor THEODOSIUS assembled the Council of One Hundred and Fifty Bishops in the city of Constantinia because of MACEDONIUS, the infidel, who was Archbishop of the city of Constantinia, this father was one of those who gathered together to the Council. And he put to shame the infidels SABELLIUS, and MACEDONIUS, and APOLLINARIUS; and behold their denial is written in the section for the first day of the month of Yakâtît. And this father destroyed the schism of those infidels, and he cut through with the sword of his eloquence the devices of the heretics. And he departed in peace with the General Council, and with those vanquished men and those infidels who had been put to shame. And he arrived at a good old age and he pleased God and died in peace. And behold, we have written the rest of his history in the section for the twenty-first day of the month, which is the day of his death according to the Egyptians.

And on this day also died PETER, and SOPHIA, and 'ADMÎRÂ, and ISAAC.

And on this day also were martyred Saint CYRIACUS and JULITTA his mother, and eleven thousand four hundred and thirty-four men [fol. 126*b* 2] in the days of Alexander, the governor. And JULITTA was a God-fearing woman from her youth, and hearing that a persecution had broken out, she took to flight through fear of the governor, and she came to the country of ṬERSES, in CILICIA, and she dwelt there. And the governor came into that city seeking for Christians, and the guards seized her and took her to the governor, and told him that she was a Christian. And the governor said unto her, "Offer sacrifice to the gods." And she said unto him, "I will not offer sacrifice to unclean gods, but only to my Lord Jesus Christ." And the governor said unto her, "O woman, tell me of what nation thou art, and where thy city is, and what thy name is." And Saint JULITTA said unto him, "As for my nation (or, people) [my father was] ÎSÂWÎRÔS, the chief of the people of the city of NIḲYÔS. I am a rich and noble woman, and my name is 'JULITTA.' Behold, I am in thy power

now, but assuredly I will not sacrifice to unclean [gods]." And the governor said unto her, "Offer sacrifice so that thou mayest not die under severe torture." And she said unto him, "If thou art pleased to do this, send men into the city, and let them search there for a boy three years old, and let them bring him to thee, and he shall tell us whom we are to serve and worship." And the governor sent men to search for a boy three years old, and they found the boy CYRIACUS, who was three years old, less three months. And they took him to the governor, saying, "We think that this boy will not fail to speak, for he is of Christian origin." And when the governor saw that the boy was handsome, and of goodly appearance, he said unto him, "O handsome boy, rejoice!" And the boy said unto him, "Joy is with me, but joy is not with thee. God saith, There is no joy for the wicked." And the governor said unto him, "What is thy name? Tell me that thou mayest not die." And the boy said unto him, [fol. 126*b* 3] "I am a Christian, and my baptismal name is CYRIACUS." And the governor said unto him, "Sacrifice to the gods, so that I may honour thee, and give thee money." And the boy said unto him, "Get thee far from me, O messenger of Satan, and enemy of righteousness." And when the governor heard this he became exceedingly angry, and he commanded the soldiers to carry him away and to beat him with fifty stripes; [and they did so] until his blood flowed like water. And when Saint JULITTA saw the endurance of her son she gave thanks to God. Then the governor commanded them to bring salt and mustard, and to open the nostrils of the boy and thrust these things into them. Then the boy cried out and said, "Thy word is sweeter to my throat than honey and sugar, yea, sweet to my mouth." And the governor then commanded them to bring fourteen sharp, red-hot rods, and to thrust seven of them into the body of his mother, and seven into the body of CYRIACUS, two in his ears, two in his eyes, two in his nostrils and one in his heart; but by the Will of God the fire was extinguished and the rods became like frozen snow. Then the governor commanded them to shut him up in the prison house and to be bound with fetters. And as CYRIACUS was praying there, Satan came unto him in the form of an angel to lead him

astray; but when the boy made the sign of the Cross over him Satan disappeared like smoke. Then the governor commanded a blacksmith to make terrifying instruments of torture wherewith to torture the boy and his mother. When Satan knew that CYRIACUS was eager to receive the crown [of martyrdom], he entered into the heart of the governor and made him dumb. Then the boy said unto the blacksmith, "Couldst thou make for me some instruments of torture which are more hurtful than those wherewith they have been torturing me?" And the blacksmith said unto him, "I can." And the boy said, "Make me two knives as sharp as razors, each a cubit long, and make me instruments [fol. 127*a* 1] to break the head, and twist the neck, and crush the teeth, and dig out the eyes, and slit the nose, and pierce the ears, and [separate] the members, and scrape the sides; and [make me] a brass crusher, and an instrument for pulling out the sinews and muscles; and make me three pointed stakes, as long as I am high, and write on them, saying, 'The Holy Trinity, which is neither divided nor separated from those who call upon it.' And make me an instrument for twisting [the neck], and a saw, and a frying-pan, and a cauldron, and a wheel, and a roller, and a bender of the neck; and an iron hook wherewith to draw out what is in the belly. These are the instruments wherewith I would be tortured." And when the blacksmith heard these things he marvelled, and was silent, and he and his disciples (*i.e.* workmen), the blacksmiths of the city, finished them in forty days (?). And the governor commanded his servants to shave the head of CYRIACUS with a razor, and to pour red-hot coals upon it, and they did so. And they drove four rods through his shoulders and straight down his body, to the soles of his feet. And the angel of God came and removed from him the pains of the tortures. And they also cast him into a [boiling] cauldron and kept him there from dawn to the seventh hour, but they were unable to cause him pain; and then our Lord appeared unto him, and comforted him. And the governor said unto the boy, "If thou wouldst perform a miracle take up my sandal, and make it to live." And when the boy had prayed, the sandal turned into a great bull, out of the neck of which went forth a

kid, and they killed it, and eleven thousand and four men ate of it. And the governor was wroth, and he ordered the soldiers to cut out the boy's tongue, [and they did so] and brought back to him the tongue. And the governor commanded them to bring a red-hot cauldron and to cast him into it; and when JULITTA saw this she was afraid. And her son prayed, and God gave him divine power to such a degree that she and her son went into it and came out therefrom alive and uninjured. And the governor also commanded the soldiers to cast them into a machine, and to drag them about with [fol. 127*a* 2] ropes so that the flesh might be torn off their bodies, [and they did so], until the angel of God came and delivered them. And when the governor found that he was unable [to vanquish] them, he commanded the soldiers to cut off their heads with the sword. And our Lord Jesus Christ came down from heaven, and said unto the boy, "[Tell Me] the things which ye wish for." And CYRIACUS said unto Him, "Let not my body be buried on earth. And whosoever shall call upon my name, or celebrate my commemoration, or build a martyrium for me, or write the book of my strife, or read it, or bring an offering into my church, or shall pray therein, grant such their desires and forgive them their sins." And our Redeemer said unto him, "Everything which thou hast asked of Me I will give thee, and thou shalt be with Me on My right hand, and I will set thy body in the chariot of ELIJAH." And when the boy heard this he rejoiced greatly, and he gave thanks to God and was crowned with his mother during the night, and our Redeemer crowned him with incorruptible crowns, and took his soul up with Him, in glory which is indescribable and inexplicable. Salutation to CYRIACUS.

Salutation to GREGORIUS who was present at the Council of One Hundred and Fifty Bishops in Constantinia.

XVI. Ṭĕr

[fol. 127*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint PHILOTHEUS, which name being interpreted is "lover of God," became a martyr. This saint was a man of Antioch, and his parents worshipped a bull which was called "MARAGED." And they fed the bull on fine flour, which was boiled and mixed with fat, and seed-oil, and the honey of bees, and they anointed him with scented unguents thrice daily, and gave him wine and seed-oil to drink; and they built one house for him to live in during the winter and another for the summer. And they placed a collar of gold round his neck, and rings of gold on his fore legs and hind legs. Now this saint was of very goodly appearance. And when he was ten years old his parents talked to him, and told him that he must worship the bull, but he would neither listen to their words nor do this thing, and because of their love for him, and because they did not wish to annoy him, they let him alone. Now Saint PHILOTHEUS did not know Christ, and he thought that the sun was God. And he stood up before the sun, saying, "I beseech thee, O sun, if thou art God, to tell me so"; and a voice came unto him from above, saying, "I am not God, but I am the servant and messenger of God Whom thou knowest, and thy blood shall be shed for the Name of God—Glory be to Him!" And when God saw the integrity of heart of the boy PHILOTHEUS, He sent His angel to him at that moment, and the angel informed him about the mystery of God, and opened his heart so that he might understand what he said unto him; and when he had told him everything, beginning with the creation of the world, and ending with the Incarnation of our Lord Christ, the heart of the boy rejoiced and his spirit was glad. From that day he fasted, and prayed many prayers frequently, and he ate [fol. 127*b* 1] bread and salt only, and he gave alms to the poor and needy. And when a year had passed his parents determined to give a feast to his friends and companions, and they required of their son to offer incense in honour of the bull, before they

ate and drank. And the boy PHILOTHEUS stood up before the bull, and said unto him, "Is it true that thou art a god whom men worship?" And a voice came forth from the bull which said, "I am not a god, but Satan hath entered my heart and I have become a deceiver of men." Then the bull rose up and attacked the parents of the saint, and he gored them with his horns, and killed them. And the saint commanded his slaves to kill the bull [and they did so], and they burnt him in the fire, and scattered [his ashes] to the winds. And the parents of the saint were lying there dead, and God gave grace to Saint PHILOTHEUS, and he prayed over them, and their souls returned to them, and they rose up straightway and told him how they had seen the punishments which were [inflicted] in Sheol. And after this Saint PHILOTHEUS and his parents were baptized with Christian baptism in the Name of the Father and the Son and the Holy Ghost. And God gave him grace and power and he healed many sick folk by his prayer. And the report of him reached DIOCLETIAN the emperor, who sent and had him brought to him. And he said unto Saint PHILOTHEUS, "Cast incense to Apollo"; and he promised to give him many things if he would do so; and the saint rejected his promised things and his words. And the emperor commanded the soldiers to punish him with every kind of torture, [and they did so]. They first beat him with whips, and then they laid stones on his belly, and they did everything they could; but he was strong in the strength of God our Lord Jesus [fol. 127*b* 2] Christ. And he cursed the infidel emperor, and his unclean gods, until they smote him on the mouth, and cut out his tongue and broke his teeth; and when they had done all these things to him he would not hearken to the voice of the emperor. Then the emperor began to persuade him, and to use words of blandishment and flattery to him, but Saint PHILOTHEUS laughed at him, and promised that he would worship that idol; and the emperor rejoiced at this and imagined that he would really do so. And he commanded his servants to bring Apollo, and the men and priests of the idols, and a herald went through the city who cried out, saying, "Come, O all ye people, so that ye may see PHILOTHEUS worshipping

Apollo"; and all the people gathered together about the tribune. And as they were bringing the idols along the road, Saint PHILOTHEUS asked our Lord Christ that the earth might open her mouth, and swallow up the idols and their priests. And straightway the earth opened her mouth and swallowed up the idols and their priests, and there was a great outcry round about; and when the people saw this, many of them believed on our Lord Christ. And the emperor was wroth, and he commanded the soldiers to cut off the heads of them all with the sword, [and they did so,] and they received the crown of martyrdom in the kingdom of the heavens, and entered into life everlasting. As for Saint PHILOTHEUS, when the emperor was tired of torturing him he commanded them to cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens.

[fol. 127*b* 3] And on this day died the holy father PALLADIUS, the fighter. This saint lived for fifty years in his cell without going outside of it, and he never looked upon the face of a woman. And the gift of prophecy and the power to work signs and wonders were given unto him in such a remarkable degree, that his fame was heard all through the country. And there was a certain merchant in the city of MĔSR (CAIRO), and he departed to make a journey in a ship, and the waves rose up and were about to sink the ship. And when hope failed, this merchant cried out, saying, "I take refuge in the prayer of Abbâ PALLADIUS; if ever I escape from this death I will give him one hundred *dînârs*"; and straightway he saw Saint PALLADIUS steering the ship with his cross, and he brought it into port. And when the merchant arrived in the city he took one hundred *dînârs*, and hired a horse and set out to go to Abbâ PALLADIUS. And when evening fell upon him he arrived at a certain city, and he took up his abode in the guest house, and he found there a man whose name was MÔRÎḴ, and he told him everything which was in his heart. And MÔRÎḴ said unto him, "I know his place, and I will bring thee to him." And on the following day the two of them set out, and they came to Abbâ PALLADIUS, and saluted him, and the

merchant gave him the gold which he had brought with him, and spread it out before him. And Abbâ PALLADIUS looked at it and blessed him; and said unto him, "I have no need of this gold. Go and distribute it among the poor and needy so that thou mayest gain usury from it before God." When the merchant heard this he fell down at his feet and begged and entreated him to accept it as a gift. When Saint PALLADIUS saw that he made most earnest entreaty to him, he took one *dînâr*, and said unto him, "I will accept this from thee as a blessing; as for the rest, do as I command thee, [fol. 128*a* 1] and distribute it among the poor." And having taken the gold the merchant buried it in the ground. And when he came to the river, Satan entered into the heart of MÔRÎḲ, and he wanted to take the merchant's money; and he leaped upon the merchant in anger and killed him. Then he carried away the dead body by night, and cast it down at the door of Abbâ PALLADIUS. And on the following day he went to the governor and told him about the murder. When the governor came, he bound Abbâ PALLADIUS in strong fetters, and he questioned him about the dead man, and PALLADIUS said, "I did not kill him." And when they brought him to the coffin containing the body, he took hold of the body and prayed for a long time, and he said, "I command thee, O dead body, in the Name of God to rise up and to declare who it was that killed thee." And the dead man rose up and said that MÔRÎḲ had killed him for his money. When the governor saw this miracle he bowed down before Abbâ PALLADIUS, and he was dismayed because he had entreated him evilly; and intending to kill MÔRÎḲ he released PALLADIUS. And having fought strenuously PALLADIUS died at a good old age.

And on this day also fifteen hundred soldiers [or, ten thousand five hundred] and their three prefects who were companions of Saint PHILOTHEUS became martyrs.

And on this day also two thousand and four soldiers [or, ten thousand four hundred] who were companions of Saint CYRIACUS, and his mother JULITTA became martyrs.

[fol. 128*a* 2] And on this day also is commemorated the blessed Saint ṢAḤMÂ, one of the Nine Saints, who fought a good fight, and pleased God.

And on this day also died the holy father, the pure virgin, JOHN, the forty-eighth Archbishop of the city of Alexandria. This father became a monk in his early years in the church of Saint Abbâ MACARIUS, in the desert of SCETE; and he fought a great fight and devoted himself to fasting, and prayer, and vigil, and God elected him, and the Archbishop Abbâ MICHAEL made him a priest in the church of Saint MÎNÂS the martyr, and he gave to him all his money and his land as a gift, and the votive offerings which the people brought to the church, and he followed peacefully a right course in that church. When Abbâ MÎNÂS, the archbishop who preceded him, died, the bishops, and priests, and learned men gathered together in the city of Alexandria to elect an archbishop, and they wrote down on pieces of paper the names of several men. And a certain righteous man said, "Why did ye make Saint JOHN administrator of the church of Saint MÎNÂS?" And they all said, "Verily he is worthy [fol. 128*a* 3] of this office." And one wrote his name on a piece of paper, which was thrust in among the other pieces of paper, and they laid them on the altar; and they continued in prayer and the singing of hymns for three days and three nights. And they brought a child from the church, and he drew a paper from among the papers, and they found that the name of this saint was written upon it. Then they took that paper and thrust it in again among the other papers, and they brought another child, and he also drew that paper; and when a third child was brought he drew that same paper, and the name of this saint was found to be written upon it. Then straightway they knew that God had chosen him for this office, and they seized him and against his will they made him Archbishop of the city of Alexandria. And having been appointed he protected his flock, and he read to them frequently the Books of God, and he confirmed them in the doing of good in the True Faith, and his charities and alms to all men were very many. In his days a great famine took place in the land of Egypt,

and they sold one measure of grain for two *dînârs* in gold, and each day many poor folk of every nationality gathered together at the door of his house, asking for food. And he put his disciple MARK in charge of the money of the church, and he gave to all the poor what they needed both morning and evening, until God removed His wrath from men. And this father built many churches, and adorned them with suitable adornments. And because of the numerous works of charity which he carried out, and his alms and his gifts, this father was called [fol. 128*b* 1] "JOHN the Merciful," and indeed he was merciful to the poor, and the wretched, and the widows and the orphans. When the day of his death drew nigh, he told the priests the day whereon he would die. And he said unto them, "I was born on the sixteenth of Ṭĕr, and I was named archbishop on that day, and on that day I shall die"; and when he told the bishops this they wept, and they said unto him, "Our father, who will be appointed archbishop over us after thee?" And he said unto them, "MARK the priest, my servant, for our Lord Jesus Christ hath elected him to this office." And on the sixteenth day of the month of Ṭĕr this father died, having sat as archbishop for twenty-three years. In his days died DAVID who had been made Archbishop of the city of Antioch by force, and his predecessor GEORGE, having passed ten years in prison, was appointed. When this father was appointed Abbâ JOHN wrote to him an Epistle on the True Faith, and when Abbâ GEORGE died a certain just man whose name was YÂRÎKÔS was appointed in his stead. And he wrote a letter and sent it to Abbâ JOHN, who received him in the Holy Spirit, and rejoiced in his letter, and sent to him an answer to the same.

And on this day also died Mâr DANIEL, the Syrian, of the city of 'ÂMĔD. The father of this saint was rich in gold and silver, and when his father died Abbâ DIONYSIUS, Bishop of the city of 'ÂMĔD [fol. 128*b* 2], brought him up, and taught him the Books of the Church, and then made him a deacon and priest, and arrayed him in the garb of the monastic life. And Mâr DANIEL continued in fasting and prayer, and he never ate

food between one Sabbath and the next, and at length the gift of healing was bestowed upon him; and he made a vow to himself that he would never look upon a woman. When his mother heard of the report of him she came to him, and wished to see him, and when she sent a message to him he said unto her, "I have made a vow that I will never look upon a woman." And she said unto him, "I am thy mother. Why dost thou treat me like other women?" When he refused [to see] her, she pulled off her veil and cursed him, saying, "God maketh me to see thee laughing, and two women wrapped up in a single garment shall look upon thee." After a few days a certain man took three hundred *dînârs* of gold to give them to Mâr DANIEL, and in the evening, when he arrived at the gate of the cell of the saint, his companion rose up against him, and slew him through his love of money. When the King of 'ÂMĚD heard the story about a dead man being found at the door of Mâr DANIEL, he commanded [his soldiers] to bring the saint before him. And when the women who were bathing in the bath-house heard the story about Mâr DANIEL, two of them rushed out to see him, and because of their great haste they had only a single garment to cover them both. And Abbâ DANIEL laughed when he knew that his mother's curse had come upon him. When the king questioned him about the dead man Saint DANIEL said unto him, "I did not kill him"; and through the prayer of Abbâ DANIEL the dead man rose up and declared who had killed him. When the king and all the people saw this, they worshipped the God of Saint DANIEL [fol. 128*b* 3] and they killed the murderer. Then the king gave unto Abbâ DANIEL much money, and when he refused to accept it he built a monastery for him, and many monks gathered together therein. And then growing old and fighting strenuously, he became a little sick, and he died in peace. Salutation to DANIEL who vowed that he would never look upon a woman.

Salutation to JULITTA, the mother of CYRIACUS. Salutation to the five thousand martyrs who suffered with CYRIACUS.

Salutation to PHILOTHEUS. Salutation to the fifteen

hundred soldiers and their three prefects, the companions of PHILOTHEUS, who suffered martyrdom.

Salutation to PALLADIUS, and two-fold salutation to his disciple THEOPHILUS.

[fol. 129*a* 1] Salutation to JOHN, the revealer of mysteries.

XVII. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day are commemorated the honourable saints MAXIMUS and DUMATHEUS, his brother, the sons of LAVENDIUS, who was King of the country of Rômê. And this king held the True Faith, and feared God, and he executed righteousness and judgement; and because of this God gave him these two saints, and from their youth up, by reason of their purity, and their humility, and their fear of God, they were like unto the angels of God. And they prayed and read the Books of the Old and New Testaments by night and by day. And they decided in their minds to reject this world, and to assume the garb of the angels, that is to say the garb of the monastic life. And they worked upon their father to allow them to go to the city of Nicea to pray in the place, wherein the Three Hundred and Eighteen Bishops who formed the Council assembled; and when they told him he rejoiced greatly, and sent them away with slaves and soldiers. And when they arrived in the city of Nicea, and had received a blessing [fol. 129*a* 2] in the holy place, they sent back the soldiers to their father, and they sent with them letters to him wherein they said, "O our lord the king, we wish to dwell here for a few days." Then they opened their minds, and held converse with a holy and righteous monk, and they said unto him, "We wish to assume the monastic garb under thy direction." And he said unto them, "I am afraid of the emperor your father. But go ye to the country of Syria, for there liveth there a righteous monk, a priest of the

True Faith, whose name is 'AGÂBIUS." Having said these things unto them they accepted the counsel of that monk, and they departed to the country of Syria. And they came to Saint 'AGÂBIUS, and revealed to him their minds, and he arrayed them in the garb of the monastic life, and they lived with him until he died. Before his death he spake unto them, and told them that he had seen a vision wherein Saint Abbâ MACARIUS the Great came to him, and said unto him, "Command these two young men MAXIMUS and DUMATHEUS to come to me in the desert of SCETE, and they shall be my sons before thy death." And Abbâ 'AGÂBIUS told them what he had seen, and he said unto them, "O my sons, I have long had the desire to see this father MACARIUS in the flesh, and behold, I have seen him in the spirit." And he said, "After my death go ye to him." And when he was dead they dwelt in the land of Syria, and God gave unto them the gift of healing the sick. And the report of them was heard in all countries through the merchants who travelled by sea and by land. And the saints learned to make the roofs (*i.e.* awnings) of ships, and they lived upon a small part of what they earned [fol. 129*a* 3] by the labour of their hands, and the rest they gave away to the poor and the needy. And by reason of the multitude of the signs and wonders which God performed by their hands, many of those who were possessed by many [evil] spirits, were cured immediately they heard the names of Saints MAXIMUS and DUMATHEUS, by the might of our Lord Jesus Christ. And there was a very large snake which lived near the high road, and it destroyed very many men, and some of the men of the city came to Saints MAXIMUS and DUMATHEUS, and asked them to deliver them from that venomous serpent. And Abbâ MAXIMUS took a sheet of paper and wrote upon it as follows: "In the Name of Jesus Christ, our Lord, the Word of the Father, God of hosts, the God of Abbâ MACARIUS, the blessed, and our honourable father 'AGÂBIUS, who was indued with the Spirit, the holy priest, when this paper cometh to the door of thy cave, thou shalt go forth and shalt die, and the fowls of heaven shall devour thee." And a certain man took that paper and laid it at the door of the den of that serpent, and straight-

way it came forth and died; and all the people marvelled exceedingly and they glorified God. And God performed very many signs and wonders by the hands of MAXIMUS and DUMATHEUS. One day a certain nobleman went out to his father, who was near the sea-shore, and looking up at the awning of one of the ships, he saw written thereon the names of MAXIMUS and DUMATHEUS, and he asked the captain of the ship, saying, "What are these names?" And the captain answered and said unto him, "These are [the names of] two holy monks and brothers, and because of my confidence in them I have written their names [fol. 129*b* 1] upon the awning of my ship, so that God may save me from sinking in the sea through their prayers." And the nobleman said unto him, "What are they like in person?" And the captain said unto him, "One is perfect, and the other hath no beard"; and then the nobleman knew that the young men were the sons of the emperor. And he took that merchant and brought him to the emperor, the father of the saints, and he asked him about his sons; and the captain told them what they were like, and everyone knew that they were indeed his sons. And he sent their mother and their sister to them, and when they came to them, with many soldiers, and saw them, they cried out and wept freely and embraced them; and their mother asked them to come to her and to their father the emperor. And they said unto her, "We cannot destroy [our] covenant with God, for we have vowed ourselves to God, and we pray for thee and for our father, by night and by day, that God will deliver you from all harm." And with these words they consoled her, and she left them and returned sad and sorrowful, and she wept because she was to be separated from them; and she told the emperor and the soldiers what had happened to them. And the emperor said unto his wife and his soldiers, "Let them alone so that they may become treasure with our God and Lord Jesus Christ, and may make entreaty to Him for us in their prayers; for everything which is in this world, and the glory thereof, passeth away like a dream, and they will gain a kingdom which doth not pass away." And in those days the Archbishop of the city of Rômê died, and the bishops and all the priests gathered

together so that they might take counsel [fol. 129*b* 2] and appoint an archbishop. And they remembered the blessed MAXIMUS, and they said, "Verily this man is well fitted for this office, for God hath given unto him the great gift of healing the sick, and God hath wrought many signs and wonders by his hands. And although he is young in days, still Christ dwelleth in him, and he is perfect in knowledge and in good works, and in all the Law of the Church." When his father and mother heard this they rejoiced exceedingly, and they sent certain officers together with their troops, and they sent with them a letter which they had written to the governor of the country of Syria commanding him to send MAXIMUS and DUMATHEUS to the city of Rômê. When the saints heard this they were exceedingly sorry, and they remembered what their father, the monk Abbâ 'AGÂBIUS, had commanded them. And they rose up straightway, and they changed their apparel, and they departed, not knowing where they were going, and they wandered to the shore of the Red Sea. And being athirst God changed that bitter water and made it sweet for them, and He sent forth power from Him, and it carried them from the country of Syria and brought them to the desert of SCETE; and they came to Saint Abbâ MACARIUS, and told him that they wished to dwell with him. And when he saw that they were sons of grace, he thought that they would not be able to live in the desert, and he told them about the difficulty of the desert, saying, "Ye will not be able to dwell here." And they answered and said unto him, "O our father, if we cannot live here we will go away." Then he taught them how to plait palm fibre, and he shewed them a valley wherefrom they could [fol. 129*b* 3] obtain the palm leaves, and he helped them until they had built a cell for themselves. And he brought to them a certain native to buy from them the objects which they made with their hands, and he brought them bread. And they lived in this way in the desert for three years, and they held converse with none, for they would go into the church holding their peace, and receive the Holy Mysteries, and return to their cell. And our father Saint MACARIUS wondered at their behaviour and why they had neither come to him nor

visited him during this period of three years; and he asked God to reveal the matter of them to him. And he rose up and went to them, and they rejoiced in him exceedingly, and he dwelt with them that night. And when he rose up to pray he saw Saints MAXIMUS and DUMATHEUS rise up to pray, and when they prayed he saw as it were a rope of fire which went up from their mouths to heaven. And Satans thronged about them like flies, and the angel of God drove them away from them with a sword of fire. When the morning had come he arrayed them in the garb of the angels, and he departed from them, saying, "Pray for me"; and they bowed low before him, saying, "Bless us, O our father, and pray for us." And when they had finished their fight, and God wished to give them rest from the labour and sorrow of this world, MAXIMUS fell sick of fever and his body became like fire. And he sent a message to Abbâ MACARIUS asking him to come and see him, and when MACARIUS arrived he found him sick. And MAXIMUS said unto him, "Bless me, O my father"; and he blessed him, and said unto him, "Fear not, for this illness shall depart from thee." [fol. 130*a* 1] And MAXIMUS said unto him, "O my father, I know that this day I shall depart from this poor body of mine; I ask thee to pray for me, and I shall find help"; and having said these words he wept bitterly. And at that moment Abbâ MACARIUS saw the Company of the Saints, Prophets and Apostles, and JOHN the Baptist, and the Emperor CONSTANTINE, and they came and surrounded Saint MAXIMUS, until his soul went forth in honour and glory. And Abbâ MACARIUS wept and said, "Blessed art thou, MAXIMUS." And DUMATHEUS wept bitterly for his brother, and he asked Abbâ MACARIUS, saying, "Pray for me that God may take my soul and bring me to my brother." And three days after Saint MAXIMUS was buried, DUMATHEUS fell sick, and one told Saint MACARIUS about him, and he rose up to go to him. And as he was journeying along the road, he saw the saints, and he saw the Company, who came and received the soul of Saint MAXIMUS, take the soul of his brother DUMATHEUS, and carry it up to heaven. And when Abbâ MACARIUS arrived at their cell he found DUMATHEUS dead, and he took him and

buried him with his brother MAXIMUS, in the same grave. The death of MAXIMUS took place on the fourteenth day of the month of Ṭĕr, and that of his brother on the sixteenth day of the month of Ṭĕr. And Saint Abbâ MACARIUS commanded that monastery to be called by their names, and similarly that monastery is called to this day DABRA BARMÔS (BARAMÂS). And they have everlasting remembrance in the kingdom of heaven, and in all the ends of the world. [fol. 130*a* 2] Salutation to DUMATHEUS and his brother MAXIMUS.

XVIII. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the burning of the bones of the blessed Saint GEORGE (GREGORY ?), the fighter, and chief of the martyrs.

And on this day also died the holy father, the fighter and ascetic, Abbâ JACOB, Bishop of the city of NISIBIS, the teacher of Saint EPHRAIM. The saint and fighter was born and brought up in the city of NISIBIS, and he was a Syrian; from his early years he adopted the garb of the monastic life. He wore sackcloth made of hair, and he fought the fight by night and by day, with fasting, and prayer, and prostrations, and vigils, and the heat of summer, and the cold of winter, and he never took off his apparel of hairy sackcloth. His food was the herbs of the earth, and his drink was rain-water only, and for this reason his body shone, and his soul sent forth much light, and God gave him the gift of prophecy, and the power to work signs and miracles. And he used to tell people what was going to happen before it happened, and this power he possessed to a remarkable degree. One day he saw a [fol. 130*a* 3] number of women laughing and playing together in a lewd manner by a fountain of water, and he dried up the fountain of water and made the hair of their heads turn white. And having repented and made entreaty to him, and bowed low before him, they

begged him to restore to them that fountain of water, and he restored it to its former state; but the hair of their heads remained white, so that they might be patient and not magnify themselves [in future]. One day whilst he was journeying along the road he found a number of men who were laying out and covering for burial a man who was not dead, and they asked the saint to give them cloths wherewith to swathe him, but the saint by his prayer made the dying man to live. When the men came back and found the dead man [alive], they entreated him, and repented, and he healed them. And the virtues and the righteousness of this saint becoming known, the priests chose him to be Bishop of the city of NISIBIS. And having been appointed he protected the flock of the Lord Christ, and he ruled them well, and he guarded them well against the Arian wolves. When the Emperor CONSTANTINE gathered together the Council of the Saints in the city of Nicea this father was with them, and he excommunicated ARIUS and drove him out of the church; and he drew up the Prayer of the True and Holy Faith with the holy Fathers, and it is the Sign to all believers and Christian people. And he raised a man from the dead at the coming of the Emperor CONSTANTINE, even as the Book of the Council testifieth. And when the King of Persia came to the city of NISIBIS and attacked it, this holy man brought a dense and smoky cloud over their horses and buffaloes, and it caused them pain, [fol. 130*b* 1] and they backed and broke the ropes which held them, and stampeded. When the King of Persia saw this he was afraid with a great fear, and he rose up and fled and departed as far away as possible from the city of NISIBIS. And this saint having finished his strife, and illumined his own soul, and the souls of his flock, he died in peace, and went to the God Whom he loved, and inherited everlasting life. Salutation to JACOB of NISIBIS.

Salutation to the burning of the bones of Saint GEORGE (*sic*) (GREGORY ?).

And on this day also are commemorated MARY and MARTHA, the sisters of LAZARUS, whom our Lord raised from the grave.

XIX. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day were found the bodies of the saints Abbâ BĔ-ḤÛRÂ and Abbâ BÂSÔRÂ, his brother, and 'ENÎRÂ their mother. These saints and fighters were men of the city of SÔBĔS, and they became martyrs [fol. 130*b* 2] in the days when idols were worshipped, and their bodies were laid in the church of the city of SÔBĔS. In the nine hundred and thirty-seventh year of the pure martyrs (A.D. 1221), in that year [I say], Frankish soldiers attacked the country of Egypt, and they captured the city of DAMIETTA, and ruled there. And they also captured many of the large cities which were round about DAMIETTA. And King KÔMEL (KÂMIL), that is to say, the King of Egypt, gathered together very many soldiers from all the land of Egypt, and he went forth to fight against the Frankish soldiers, and as they marched they destroyed many churches. Among such churches was a church of the city of SÔBĔS, wherein were the bodies of the holy martyrs. And one of his soldiers took the coffer wherein were the bodies of the saints, and he opened it thinking that he should find therein money of this world wherewith to enjoy himself. And he found precious pearl-stones of great price, that is to say, the bones of the holy martyrs, but he did not know their value, and he scattered them by the walls of the church, and carried away the coffer which had contained their bodies and sold it. And God, the Most High, Who is patient and most merciful, forbore with that man until he came to the Frankish army. And the Franks and Egyptians fought and that man was killed at the very beginning of the fight, according to the testimony of his companions who were looking at him when he was killed, and who on their return to their country proclaimed the glory of God, and declared and spake to every man, saying, "This man was the first to be killed. A sword pierced his neck and cut off his head, [fol. 130*b* 3] and destroyed its sides and he died an

evil death." Now when that man cast away the bones of the saints there was a certain believing woman, the wife of a priest, who stood watching him, and straightway she gathered them up and rolled them in her head-cloth with joy. And because of her fear of the Muslims, she went into the church, and laid them down in a corner of the church, tied up in her head-cloth, and she covered them over with tiles; and they remained covered over with the tiles in the corner of the church for a period of twenty years, and the woman forgot their history. And God having willed to reveal them for the benefit of the Christian people, two men mentioned them before the woman, and the woman remembered them, and straightway she told the priests and the believing folk about the place where the bones were. And the priests went into the church, and they took the bodies (*sic*) of the holy martyrs, and bore them with great honour, and they made a beautiful coffer for them, and laid them in it; and they made a great festival, with prayers and psalms, and hymns, as it might be at this day, and they laid them in the church. And Abbâ GABRIEL, bishop of this city, commanded the people to make a festival for them, and to hold this day in honour, and to write their names down in each Egyptian city for the festival; and they did as the bishop commanded. And many signs and miracles appeared through these bones, among them being the following: There was a certain woman who had a blind daughter, and she had lost all hope of her daughter ever being able to see; and the blessed woman prayed to the bones of the saints, and straightway her daughter rejoiced, and she was able to see with her eyes as well as formerly. [fol. 131*a* 1] And she glorified our Lord Jesus Christ Who honoured the martyrs with so great honour. Salutation to the woman who found the bodies (*sic*) of the martyrs.

Salutation to Abbâ YÂFḲERNA 'ĔGZÎ'Ĕ, who finished his fight.

Salutation to the consecration of your church, [O Abbâ BĔḤÛRÂ and Abbâ BÂSÔRÂ].

And on this day also are commemorated Abbâ ṬĔRSÎNÂ (BATRASÎNÂ) and Abbâ YÂFḲERNA 'ĔGZÎ'Ĕ (of GUEGUEBÊN).

XX. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint 'ABRÔKÔRÔS (PROCHORUS) the apostle, whom the Lord chose to be of the number of the Seventy-two Apostles, whom our Lord chose and sent forth to preach, and to whom He gave power to heal the sick and to cast out devils. This [fol. 131*a* 2] saint was with the Apostles in the upper room of Zion, and was filled with the gift of the Holy Spirit Paraclete. And he it was whom the Apostles chose to be among the number of the Seven Deacons concerning whom the Book of the Acts of the Apostles testifieth that they were filled with the Holy Spirit and wisdom. And he was the disciple of Saint JOHN the evangelist, the apostle who proclaimed the Godhead, and he went with him to many cities, and Saint JOHN laid his hand upon him and appointed him Bishop of the city of NICOMEDÎA, of the country of BÊTÂNÎA (BITHYNIA). And he preached the Faith of our Lord Christ therein, and he converted many of the Greeks and those who worshipped idols, and he brought them into the True Faith, and baptized them in the Name of the Father and the Son and the Holy Ghost, and taught them to keep the commandments of the Holy Gospel. And he built a fine church for them in that city, and appointed priests and deacons for them, and then he went out to the cities which were round about that city, and preached in them the preaching of the Holy Gospel and baptized many of the people. And he taught even many Jews, and turned them from their error, and baptized them with Christian baptism; and great tribulation came [upon him] and persecution for the Name of Christ. And having finished his fight he died at a good old age, and he pleased God and inherited the kingdom of heaven and everlasting joy.

And on this day 'AKLÔG (ECLOGIUS) the priest became a martyr. This saint was a man [fol. 131*a* 3] of the city called "EL-NEFT," in the country of Egypt, and his father's name was DIOSCURUS, and his mother's name was EUPHEMIA; they belonged to a noble family and were very rich in gold, and silver, and cattle, and sheep, and horses, and camels, and lands. And they had no son, and were therefore very sad, and they prayed to God continually to give them a son; and God heard their prayer and gave them this holy son, and they called him "'AKLÔG" (ECLOGIUS), which is, being interpreted, "pleasant to God." When he was eight years old his parents gave him to a teacher so that he might instruct him in the Law of God, and each day he went to the church, and heard the praises and prayers before he went to his teacher. One day he left his teacher to ride his horse, and two servants followed him. As he was riding along he saw many men and women gathered together, and uttering cries, and he went up to them to see [what the matter was], and he found that a child whom a serpent had bitten had fallen down in their midst, and was nigh unto death. And Abbâ 'AKLÔG (ECLOGIUS) cried out, and he remembered the words of the Holy Gospel which said that those who believed on our Lord should make miracles manifest, that they should cast out devils in His Name, that they should take up vipers in their hands and that they should not harm them in any way, and that they should lay their hands on the sick and heal them. And straightway he took hold of the child's hands, and made over him the sign of the Cross in the Name of the Father and the Son [and the Holy Spirit], and said, "O child, I tell thee to be healed of the bite of this wicked, lying reptile. [fol. 131*b* 1] For our Lord saith with His pure and righteous mouth, 'Behold, I have given you power to tread upon serpents and scorpions, and every power of the Enemy, and they shall in no wise injure you.'" And straightway the child recovered and became like one on whom no evil whatsoever had come. When the people saw this miracle they marvelled exceedingly, and they praised God, the Worker of miracles, by His saints; and the report of this miracle was heard in every city. And when Abbâ 'AKLÔG

(ECLOGIUS) had arrived at his twelfth year and was still under his teacher's care, he knew by heart the Four Gospels, and the Fourteen Epistles of PAUL, and the Seven Apostolic Epistles, and the Book of the Acts of the Apostles, and the One Hundred and Fifty Psalms of DAVID. And he read each of these every night of the First Day of the week, and he devoted himself strenuously to fasting and prayer. When the men of his city saw his spiritual fight, after his parents' death, they asked the bishop to appoint him their priest so that he might pray for them. He fasted two, or three, or seven days at a time, all the days of his life; and he prayed day and night; and he wore hairy sackcloth under his apparel next to his flesh. And the grace of God called the blessed 'AKLÔG (ECLOGIUS) to be a priest. And the bishop seized him against his will, and made him a priest. And when he was being appointed the people heard a voice crying out and saying, "Abbâ 'AKLÔG (ECLOGIUS) is worthy, is worthy, is worthy of the office of the priesthood"; and the people glorified God. And after those days a great persecution of the Christians broke out [fol. 131*b* 2] in all the land of Egypt under DIOCLETIAN the infidel, who destroyed the churches; and many people became martyrs. And God summoned Abbâ 'AKLÔG (ECLOGIUS) to become a martyr, and he stood up and looked up into heaven, and cried out, saying, "My Lord, and my God, and my Redeemer, Jesus Christ, the Sustainer of the Universe, let Thy mercy and peace be over the people who are in my city everywhere, and bless them and deliver them from Satans, and send an angel unto me to strengthen me until I have finished my fight for Thy Name's sake; for Thine is the glory and the power for ever and ever, Amen." When Saint 'AKLÔG (ECLOGIUS) had said this he turned to the people who were round about him, and said unto them, "Whosoever loveth [me] let him come and go with me"; and there followed him his own family, and slaves, and people of the city, three hundred and forty men; and they stood upon a high place and they cried out loudly and boldly, saying, "We are Christians." When the captain of the emperor's soldiers heard this he was sorry, and he bound Abbâ 'AKLÔG (ECLOGIUS) in fetters and sent him to ARIANUS the governor.

And ARIANUS said unto him, "Worship the gods of the emperor so that thou mayest receive great honour"; and 'AKLÔG (ECLOGIUS) said unto him, "I will never worship unclean idols, and I will only worship my Lord Jesus Christ, to Whom belongeth glory, and power, and majesty." When ARIANUS heard this he condemned Saint Abbâ 'AKLÔG (ECLOGIUS) to severe torture in a red-hot oven, but God sent His angel and made the fire [as cool] as dew; and the saint stood up in the red-hot oven and prayed. [fol. 131*b* 3] Then ARIANUS the governor said unto the three hundred and forty men, "Come ye and worship the gods." And they answered and said unto him, "We will not worship the gods, but only Jesus Christ." And ARIANUS commanded the soldiers to cut off their heads with the sword, and they did so, and the saints received the crown of martyrdom in the kingdom of the heavens. And in those days the son of ARIANUS the governor died, and he mourned for him greatly. And Abbâ 'AKLÔG (ECLOGIUS) said unto him, "If I do good for thee, and pray to the Lord my God on thy behalf that He may raise up thy son alive, what honour wilt thou bestow upon me?" And ARIANUS said unto him, "I will make thee captain over one hundred soldiers, and I will send thee to thy city with great honour." And Saint Abbâ 'AKLÔG (ECLOGIUS) said unto him, "I do not wish for this thing, but I want thee, when thou hast tortured me, to send my body to my city; if thou wilt do this for me I will raise up thy son for thee." And the governor swore to him that he would do all that he wished. And Saint 'AKLÔG (ECLOGIUS) prayed unto God, saying, "I beseech Thee, O my Lord Jesus Christ, to hear my petition this day, and to raise up this boy from the dead, that he may glorify Thy Name for ever and ever, Amen." And having said this, he made the sign of the Cross over him in the Name of the Father and the Son and the Holy Spirit, and straightway the child rose up alive. And when the people saw this they all cried out together, saying, "We are all Christians, and we believe in the God of Saint Abbâ 'AKLÔG (ECLOGIUS)." When the governor heard this [fol. 132*a* 1] he was exceedingly wroth, and he commanded the soldiers to take them outside the city, and to dig a large

pit, and to light a large fire therein, and when the flames reached to a great height, to cast them into it; and the soldiers did so, and the men finished their martyrdom in the peace of God. Now they were in number eight hundred and nine souls. And ARIANUS the governor commanded the soldiers to torture Abbâ 'AKLÔG (ECLOGIUS) severely, and to send to his own country his head [after it was cut off with] the sword. When the saint heard this he rejoiced greatly, and he stood up and prayed, saying, "How [long], O my Lord Jesus Christ, wilt Thou hearken unto the petition of me, Thy servant? Let Thy mercy come upon my city, and upon all the men who dwell therein. Bless the work of their hands, and bless their women, and their children, and their cattle, and their fields, and deliver them from all trials and tribulations, by Thy Divine Power, O my Lord Jesus Christ. Give Thou grace to my body, and grant that every sick person who shall come to my church, and shall intercede before my body in Thy Name shall be healed of his sickness. And he who writeth the book of my strife and celebrateth my commemoration, do Thou write his name in the Book of Life. When a man giveth an offering on the day of my commemoration, or incense, or unguent, or oil, or wine, give Thou him his reward in the kingdom of the heavens. Whosoever shall swathe my body for burial in clean cloth, do Thou array him in the apparel of light, for Thine is the glory and the power for ever and ever, Amen." And when he had said this, behold our Lord [fol. 132*a* 2] appeared unto him and said unto him, "Peace be unto thee, O my elect and beloved, and beloved of the Father and of the Holy Spirit, Abbâ 'AKLÔG (ECLOGIUS), I have come unto thee, and I will give thee the reward of thy labour, and I will make thee to rest in My kingdom. Three crowns have been prepared for thee: one for thy virginity, one for thy torture, and one because thou hast rejected the world for My Name's sake. Come unto Me, O My beloved Abbâ 'AKLÔG (ECLOGIUS), so that I may give thee the reward of thy labour, and that I may take thee up into My kingdom, and that I may do for thee everything which thou hast asked of Me this day, in return for what they have made thee to suffer for My Name's sake. I will give thee an abode in

the kingdom of the heavens. I will make the angel hosts to serve thee, and thou shalt rejoice with all the saints at My table in the life which is for ever. Verily I say unto thee, O My chosen one Abbâ 'AKLÔG (ECLOGIUS), whosoever shall make intercession by thy body, and shall seek for thine intercession because of the labour which thou hast performed for My sake, if he be in tribulation, or in sickness, or in any trial and sorrow, I will deliver him. And whosoever shall call his son by thy name, that child will I bless, and rear happily, and preserve from evil. Whosoever shall give an offering to the church on the day of thy commemoration in thy name, to him will I bring the Bread of Life in the kingdom of the heavens. Whosoever shall give a cup of cold water to a thirsty man, him will I make to drink from the cup of the Water of Life. Whosoever shall plant a vineyard or sow fields with grain, and pray to Me for them in thy name, I will make him grow old, and multiply him, and bless him." And when our Lord Christ had finished His converse with the blessed Abbâ 'AKLÔG (ECLOGIUS), [fol. 132*a* 3] He made the sign of the Cross over his body, and delivered it from all his toil, and He embraced him, and blessed him, and went up into heaven in great glory, whilst the saint was looking at Him. After this the saint turned to the soldiers, and said unto them, "O my brethren, finish that which the governor hath commanded you to do." And the soldiers, seeing that his face was shining like the sun, feared greatly his majesty and his light, and they were unable to approach him. But one of them, a man dense of heart and unmerciful, stretched out his hand to the saint, and smote him on the neck with the sword and cut off his holy head; and the saint finished his martyrdom on the twentieth day of the month of Ṭĕr. And the angels took his soul and carried it up into heaven singing as they went. And the soldiers left the body of the saint on the river bank, and they embarked in their ship and departed. And certain young men were there, and they went into the city and told the people why, and how, the martyrdom of Saint Abbâ 'AKLÔG (ECLOGIUS) took place. And the people and the priests gathered together, and went and carried his body, with great honour and with singing of psalms and dirges,

until they brought it to the city and laid it in a good resting place. And great signs, and miracles, and healings of the sick took place through it.

And on this day also are commemorated Saint BEHNÛ, the martyr; and the consecration of the church of JOHN, the possessor of the Golden Gospel, in the city of Rômê, and the translation of his body thereto. Salutation to JOHN.

[fol. 132*b* 1] And on this day the strife and martyrdom of Abbâ NÔḤA (NOAH) took place, and the manifestation of his miracles. And on this day also are celebrated the consecration of the church of Mâr MEHNÂM, and also 'ALVANUS (SILVANUS ?), and Abbâ NABYÛD (or NABDEYÛ) of SÎḤAT, and Annâ BENWÂH, the martyr.

Salutation to 'ABRÔKÔRÔS (PROCHORUS).
Salutation to Abbâ KALÛZ, the martyr, of the city of FANT.
Salutation to Abbâ NABYÛD.

XXI. Ṭĕr

[fol. 132*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the assumption of the body of our pure, and holy, and honourable Lady, the Virgin MARY, the God-bearer, who is indeed the LADY of all the women of this world. And our Lady prayed continually at the holy grave of our Lord Christ; the Holy Spirit made known to her that she was to depart from this fleeting world, and then told the virgins who were with her from DABRA ZAYT, even as our Lord told them. Then our Lady MARY prayed, saying, "O my Lord Jesus Christ, hearken Thou unto me, and unto my prayer at this time, and unto my petition, and bring unto me thy disciple, JOHN the evangelist, and likewise all Thy disciples, both those who are living and those whose souls Thou hast taken, for Thou art the God of the living and of the dead, and unto Thee

belongeth glory for ever and ever, Amen." And behold a cloud straightway took up JOHN in the spirit from the city of Ephesus, and brought him to our Lady the holy Virgin MARY; and when he stood before her she glorified our Lord Jesus Christ. And JOHN said unto her, "Rejoice, O thou who art full of grace, who didst bear our Lord Jesus Christ." And the Holy Spirit spake by his mouth, saying, "Thou shalt go forth from this world with great honour and glory, and after many great signs and wonders which our Lord and God shall make manifest by thee." When our holy Lady the Virgin MARY heard these words, she rejoiced exceedingly, and she prayed, saying, [fol. 132*b* 3] "Glory be unto Thee, O my Lord and God Jesus Christ, Who hast granted unto me what I asked. And now, honour me by Thy coming with Thine angels, so that they may take my soul and bear it up with Thee into the heavens." And straightway the voice of the Holy Spirit from heaven was heard, saying, "At this time all the angels shall come from heaven, and the Apostles from all the ends of the earth, riding upon the clouds, and they shall come to Bethlehem, for the sake of the holy and blessed Virgin MARY, the mother of our Lord Jesus Christ." And straightway all the Apostles came, for those who were dead rose up from their graves, and they stood before our holy Lady the Virgin MARY, and said unto her, "Rejoice, O thou who art full of grace, for our God was born of thee. He shall take thee out of this fleeting world with great glory even as He promised thee." And straightway our Lady MARY sat down upon her bed, and said unto the Apostles, "Now do I know that my God and your God, Jesus Christ, will come to me, and that I shall see Him as I see you, and then I shall depart from this world. And now I desire you to tell me whence ye knew that I was to depart from this world, and so hastened your coming to me." And PETER and all the Apostles said unto her, "The Holy Spirit commanded us to come unto thee, and straightway we mounted upon a cloud of light, and we arrived where thou art in the twinkling of an eye." When our Lady MARY heard this from the Apostles, she lifted up her voice and said, "I praise and hymn Thy Holy Name, O my Lord Jesus [fol. 133*a* 1] Christ, my God, because Thou hast seen my suffering, and hast

revealed unto me wonders, for Thou art Almighty; henceforth all generations shall hold me blessed." And when the Virgin had finished her prayer and supplications, she said unto the Apostles, "Bring me incense and a censer, and summon our Lord Jesus," and they did as she commanded them; and straightway our Lord Jesus Christ came. And thousands of thousands, and tens of thousands of tens of thousands of angels, surrounded Him, and archangels, and our Lord Jesus Christ comforted her, and told her of the rest and joy which were prepared for her. At that moment many miracles took place: the blind received their sight, and the dumb spake, and the lame stood up straight and walked, and the lepers were cleansed, and from those who were possessed of devils the evil spirits went forth quickly. And all those who were suffering from sicknesses of divers kinds, as soon as ever they came to the place where was our holy Lady the Virgin MARY, were healed straightway of their sicknesses, no matter of whatever kinds they were. Then our holy Lady the Virgin MARY said unto her beloved Son, "O my Lord Jesus Christ, I am afraid of the awful and terrifying angels who are in the air of the Land of Fire." And our Lord said unto her, "Which of them can have dominion over thee?" When the time for her to depart from her body drew nigh, the Apostles and the virgins who were there weeping asked her to bless them, and she laid her hands upon them, and blessed them. And straightway our Lord Christ took her pure soul in His divine hands, and He wrapped it up in a cloth of light, and took it up with Him [fol. 133*a* 2] to the habitation above. And her Son, our Lord, commanded the Apostles to bury her body in a fitting manner, and they carried it to Gethsemane. And before her soul departed, our Lady looked and saw a great light, which it is impossible for the tongue of man to describe. And our Lord Christ said unto her, "Henceforth thy body shall depart to the Garden of Delight, and thy soul shall dwell in the abode of joy, wherein the angels shall praise [God] before thee." And our Lady said unto Him, "I beseech Thee, in the operation of Thy wisdom, to hearken unto my petition. Whosoever shall pray unto Thee in my name do Thou in Thy mercy receive his petition. Who-

soever is in tribulation and shall pray to Thee in my name, deliver Thou him from all his tribulation, for Thou art Almighty in heaven and on earth. Bless everywhere those who shall celebrate the commemoration of my name, and accept the offerings of all those who shall offer gifts in my name." And our Lord Jesus answered and said unto her, "Behold, I have done for thee all which thou didst ask of Me. Rejoice, for every gift and every honour I will give thee from my holy Father. And everyone who shall pray unto Me in thy name henceforward shall never perish, neither in this world nor in that which is to come, for I will be to him a kindly intercessor with My heavenly Father." After our holy Lady the Virgin MARY was dead the Apostles prepared her for burial, and they carried her on a bier so that they might take her to Gethsemane, as our Lord commanded. When the Jews heard of this and they knew that it was our Lady MARY [on the bier], they went out to her, and one of them seized her bier with his hand in order [fol. 133*a* 3] to throw her off from it on the ground; and the angel of God smote him with a sword of fire, and cut off his hands, and they remained hanging on the bier. And then the Jew believed on our Lord Christ, and he entreated our Lady MARY with tears and repentance for what he had done, and he wept bitterly, saying, "Verily, O pure Virgin, thou art the mother of our Lord Jesus Christ, Thou God in truth, I beseech Thee to have compassion upon me." And through the prayers of the holy Apostles his hands were restored to their former positions. When the Apostles had buried her they remained there three days; now her death took place on Sunday, the twenty-first day of the month of Ṭĕr. And our Lord Jesus sent angels of light, and they carried her body away from the grave, and laid it under the Tree of Life which is in the Garden of Delight. Now THOMAS the apostle was not present at the time of her death, but as he was coming on the cloud, he found her body with the angels. And one of the angels said unto him, "Make haste and salute the body of the mother of our Lord Jesus Christ, the Virgin MARY"; and he made haste and saluted her. And when he came to the Apostles they told him how our Lady MARY was dead, and he said unto them, "I did

not know it until I saw her body, even as ye made me to know when I doubted the Resurrection of our Lord Jesus Christ. And when he came to the grave to see the body of our Lady MARY, and they opened the grave, they could not find her body; and they were amazed and marvelled exceedingly. And straightway THOMAS told them how he had saluted her holy body as the angels were carrying her up [to heaven]. [fol. 133*b* 1] And the Holy Spirit said unto them, "God doth not wish her body to lie in the earth." And God made a covenant with the Apostles that even as He had shewn Himself, so He would shew her to His servants a second time, and He bade them wait until the seventeenth day of the month Naḥasê (Aug.–Sept.); and He fulfilled the covenant. And all the days of her life were sixty years; twelve years she lived in the Temple, three and thirty years she lived with JOSEPH, and after the Resurrection of our Lord Christ she lived for fifteen years in the house of JOHN the evangelist, even as our Lord commanded her when He said unto her, "Behold thy son," and to JOHN, "Behold thy mother." Salutation to the going forth of thy soul from the body without fear of death. Salutation to the going forth of thy soul, and to thy death which was like unto a marriage.

[fol. 133*b* 2] And on this day also died the righteous woman HILARIA, the daughter of the Emperor ZENO. Her father was of the True Faith, and he loved the Church. He begot two daughters, namely this saint, and another, but he had no son. This saint, from her earliest years, used to love to sit by herself, and she determined in her heart to adopt the ascetic life and to wear the garb of the angels. And she went forth from the palace, and changed her apparel, and put on a man's attire, and departed to the land of Egypt, and thence to the desert of SCETE. And she found there a certain righteous old man whose name was Abbâ BÂMÛ, and she told him her mind, and informed him that she was a woman, and he hid her secret, and brought her into a cell, and he visited her frequently for twelve years. And she dwelt in her cell, and as no beard appeared upon her face, the holy old men thought that she was a eunuch, and

they called her "HILARION (*sic*) the eunuch." And an unclean Satan took possession of her sister, whom she had left with her father, and her father gave much money to the physicians, but they were unable to cure her of her sickness. And his fellow-nobles advised her father to send her to the desert of SCETE, to the holy old men, for the report of their holiness had reached the country of Rômê. And her father sent her off with nobles, and officers, and slaves, and handmaidens, and he wrote a letter to the holy old men, saying, "O my holy fathers, I will tell you what hath happened to me. [fol. 133*b* 3] God gave me two daughters, and one of them hath fled and I know not whither she hath gone, and of this one, her sister, an unclean Satan hath taken possession. I have always thought that she would be a comforter to me. I beseech your holinesses to pray on her behalf so that God may heal her of her sickness." And when the saints had read the emperor's letter, they prayed that God would heal her of her sickness; and the holy old men continued to pray on her behalf for many days, but she was not healed of her sickness. Then they called "HILARIA the eunuch," who was her sister, and said unto her, "Take this daughter of the emperor and pray over her." And Saint HILARIA said unto them, "I am a sinner and I am not able to do this difficult thing," but they urged her until she took her. And HILARIA carried her off to her cell, and prayed for her, and she was healed in a few days and that unclean Satan fled. Now Saint HILARIA knew that the maiden was her sister, but the maiden did not recognize HILARIA, and she embraced her, and kissed her. And HILARIA went outside [her cell] and wept, and then she brought the maiden to the holy old men, and said unto them, "Behold, through your prayers I have healed her sickness." And the saints rejoiced, and they sent her to her father in peace; and when she arrived and stood up by him he rejoiced in her greatly; and all the people in the palace rejoiced, and gave thanks to Christ. And the emperor asked her, saying, "What manner of life didst thou lead with the holy old men of the desert of SCETE?" And she told him about Saint HILARION (*sic*), who healed her of her sickness, and she said unto him, "He loved me very much and kissed (?) me." When the

emperor heard this his mind [fol. 134*a* 1] was greatly disturbed, and he said unto her, "Is it seemly for a monk to kiss a woman?" And straightway he sent a letter to the holy old men in the desert of SCETE, saying, "Send hither to me Saint HILARION, who healed my daughter, so that I may be blessed by him." And the saints called HILARIA and commanded her to go to the emperor, and she wept bitterly and prostrated herself at the feet of the desert monks, and said unto them, "I am unable to go there." And they said unto her, "This righteous emperor is a lover of the Church, and it is not seemly for us to transgress his commandment, even as the Holy Scriptures command us"; and they urged her, and she departed to the emperor her father against her will. And when she arrived he saluted her, and all those who were with her. When the people had gone, and the emperor was left alone with Saint HILARIA, he asked her, saying, "I have been disturbed in my mind because I heard that thou didst kiss my daughter, and I wish thee to explain the matter to me"; now only the emperor and empress were there with HILARIA. And she said unto them, "Bring me the Holy Gospel, and swear unto me that if I tell you ye will not prevent me from departing to the desert of SCETE"; and they swore to her even as she asked. Then she spake unto them, saying, "I am your daughter HILARIA." And she told them how her going forth took place, and how she had changed her apparel, and put on a man's attire, and she shewed them the marks on her body. And straightway they cried out loudly, and all wept [bitterly], and there was a very great outcry in the palace, and [her parents] said unto her, "We will never let thee go." And HILARIA said unto them, "Remember the oath which ye sware to me on the Holy Gospel"; and she passed the Great Fast of forty days with them, [fol. 134*a* 2] and [then] went to the desert of SCETE. And from that day the Emperor ZENO, her father, commanded the [governors] to give to the holy men who dwelt in the desert of SCETE the tax of the land of Egypt for one year, and after this they gave the monks what they needed according to the emperor's command. And the monks rejoiced, and they became numerous, and they built nine hundred churches near the monastery of Abbâ MACARIUS,

and seven hundred churches near the monastery of Abbâ JOHN, and five hundred churches near the monastery of Abbâ BĔSÔY ('ĔBSÔY). And Saint HILARIA lived in the mountain of SCETE for five years after she came from her father, and she died [in peace], and none knew that she was a woman until she died. Salutation to thy going into the desert of SCETE, O HILARIA.

And on this day also died the holy father Saint GREGORY, the brother of BASIL, Bishop of DASYÂT. Now behold we have mentioned the commemoration of his father and of his brother in the section for the seventh day of the month of Ṭĕr. This blessed man GREGORY was appointed Bishop of the city of DASYÂT, and he was a most honourable and learned man; and behold, we have written a little about his strife in the section for the fifth day of this month Ṭĕr. It is said of him that when he was consecrating the Offering, he used to see the Holy Spirit descending from heaven upon the altar, and then he saw one of the Cherubim embrace his head, and clasp him to his bosom; and then GREGORY would come out of [fol. 134*a* 3] this sleep, and rest himself on the altar; and all the people used to think that this was merely the sleep of the body. When he had completed three and thirty years in his episcopal office, Saint BASIL his brother came to him to visit him, for he was sick of a grievous sickness which was caused by excessive fasting; and GREGORY welcomed him and rejoiced in him. And when Saint GREGORY went up to the altar to consecrate the Offering, according to his wont, our holy Lady the Virgin MARY appeared unto him, and she said unto him, "This day thou shalt come with me." After he had finished the Liturgy, he asked his brother BASIL to admonish the people to keep fast hold upon the True Faith. And he became like one who was asleep, and when [they tried] to rouse him they found that he was dead. And BASIL commanded them to make a coffin for him, and they did so, and he buried him with many prayers, and psalms and dirges. Salutation to GREGORY.

And on this day also are commemorated NICOLAUS the martyr, and Abbâ VICTOR the bishop.

And on this day also PAUL the governor, and SILAS the priest, became martyrs in the days [fol. 134*b* 1] of MARCION, the Emperor of Rômê, the Melchite heretic. When all the faithful were gathered together at Gethsemane, on the festival of the death of our Lady, JULIAN the infidel came and surrounded them, and killed them, leaving not one of them alive.

On this day also BAKHÂYLA MÂRYÂM became a martyr in DABRA MEṬMÂḴ.

Salutation to JEREMIAH, who prophesied and was rebuked, when Israel loved to worship gods of wood and stone. He destroyed wild beasts and fierce lions by the power of his prayer, and therefore his festival is celebrated in Egypt.

Salutation to PAUL the governor, and to SILAS the priest.

Salutation to JOHN, whom the Virgin MARY promised should depart from this world without seeing the terrors of death.

Salutation to ḴAWĔSṬÔS (CAUSTUS ?).

XXII. ṬĔR

[fol. 134*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great and holy father Abbâ ANTHONY, the father of all the monks. This holy father Abbâ ANTHONY was a man of the city of ḴEMÂN, in the land of Egypt, to the south of MĔSR (CAIRO). His parents were Christians, and from his youth up there was no impiety in him. He went, without hesitation, to the church with his parents, and they partook of the Holy Mysteries, and he did not laugh and play with the [other] boys, and he never danced; and when he was a little older, he bowed before his parents, and obeyed them, and when he was seven years old he learned the Books of the Church. Now at that time the office of Archbishop of Alexandria was held by Abbâ THEONAS, and when he heard the

report of Abbâ ANTHONY's childhood, he sent a messenger and had him brought to him, and he blessed him and prophesied concerning him, saying, "This child shall become great before God, and the report of him shall go up into all countries"; and he laid his hand upon him and made him a deacon. Then his parents died and they left him a little sister. Six months after his parents died he went to the church according to his custom, and the love of the Holy Spirit entered his heart, and he said, "Consider how the Apostles forsook their business and followed our Lord and Redeemer Christ. They sold their possessions, even as it is written in the Acts of the Apostles, and they brought the price thereof and placed it at the feet of the Apostles, so that they might give it to those who were needy, and that the hoped-for things which God had prepared for them in the heavens might be doubled." And he was always meditating upon this [fol. 134*b* 3] in his heart. And then he went to the church and heard our Lord saying to the rich man in the Holy Gospel, "If thou wishest to be perfect, go and sell all thy possessions, and give [their price] to the poor, and lay up for thyself treasure in heaven, and come, follow Me." And ANTHONY derived his holy mind from the Lord, for he thought that those words had gone forth for him; and forthwith he went out from the church. Now his father possessed good broad lands, and these he gave to the men of the city, and the goods which his parents had left him he gave to the poor and needy, and he took his sister and deposited her with the virgins. And he loved fasting and prayer, and the life of self-abnegation, and the spiritual fight. Now the word "monasticism" had not appeared in those days, and if any man desired to devote himself to God he went a little way outside the city, and dwelt by himself, and lived an ascetic life. Even thus did the great saint Abbâ ANTHONY. And Satan, who fighteth by means of the [sinful] impulse of the flesh, and the committal of sin, used to bring a woman's person to ANTHONY in a dream, in such a way that she seemed to be sleeping with him; but he overcame all these things by the help of God, which was with him. Then he departed to a tomb on the sea-shore, and he dwelt therein and closed the doors of the tomb on himself, and fought a great

fight [therein]. And his kinsfolk and acquaintances used to visit him and bring him food. When the Satans saw Saint ANTHONY fighting in this way, they were jealous of him, and they came to him and beat him with very severe beatings, which caused him great pain, and then they would leave him prostrate. When his kinsfolk came to visit him they would find him [fol. 135*a* 1] lying on the ground like a dead man, and they would lift him up and carry him to the church, and God would heal him of his sickness. When his soul awoke he would command them to lift him up, and take him to his own place, and they would do so. And when Abbâ ANTHONY had conquered the Satans there came to him from below a multitude [of fiends] in the form of wild beasts, and lions, and wolves, and serpents, and scorpions, and each one of them would rear itself up against him to terrify him. But Abbâ ANTHONY would laugh at them, and say unto them, "If there be any among you that hath dominion over me, let him conquer me"; and straightway they would be scattered before him like smoke. And God gave him victory over the Satans, and He gave him rest from the suffering and temptations which they caused him. Twice a year he made bread for their (*i.e.* the monks') food, and the sun dried it. He allowed no one to come into his cell to him, but [his visitors] stood outside, and he hearkened to their words; and he continued to devote himself to the ascetic life and the spiritual fight for a period of twenty years. Then God commanded him to comfort the people, and to teach them the perfect fear of God and His holiness. And he departed to the district of the FAYYÛM, and made monks of many of the brethren who were there, and he confirmed them in the Law of God (now there were there many religious houses that were [full of] monks and spiritual fighters), and then he returned to his mountain. At that time the days of persecution came, and many men received crowns of martyrdom. And he wished to become [a martyr], and he forsook his mountain and departed to the city of Alexandria, and confessed the Lord Christ; but no man seized him; and he used to visit the believers who were in prison for the Name of Christ, and comfort them. When the governor saw that ANTHONY was not afraid of him, he com-

manded that no monk [fol. 135*a* 2] should ever be allowed to approach the governor's tribunal. But ANTHONY appeared there continually, and spake to him often so that he might exasperate him, and make him angry, and cause him to beat him and torture him, so that he (*i.e.* ANTHONY) might become a martyr. But the governor would not talk to him, and he did no harm to him whatsoever, for God preserved ANTHONY for the benefit of many. And when the time of persecution was ended, the blessed PETER, Archbishop of the city of Alexandria, the perfection of the martyr, became a martyr, and Abbâ ANTHONY returned to his mountain, according to the Will of God. Now the apparel which he wore was made of hairy sackcloth, and he never washed himself with water all the days of his life. And many sick folk came to him, and he prayed over them and healed them. And when the many people who came to him heard his doctrine, they would not let him live by himself as he wished, and he feared that he would become arrogant of heart because of what God performed through him. And he determined in his heart to go to Upper Egypt, and live in a place where none knew him; and he took a little bread from the brethren, and he sat down by the side of a stream of water to wait for a ship on which to embark and depart. And whilst he was thinking thus, a voice came to him from heaven, saying, "ANTHONY, whither wilt thou go? What dost thou wish for here?" And he answered and said, "Many people come here, and they prevent me from living in solitude, and therefore I wish to go to Upper Egypt." And the voice answered and said unto him, "If thou wishest to go to Upper Egypt, [go, and thou wilt find] that thy annoyance will be doubled. But if thou dost indeed wish to live alone, go [fol. 135*a* 3] a journey of three days into the Inner Desert." And having seen certain Arabs who themselves wanted to travel that road, ANTHONY went to them, and asked them that he might go with them into the desert, and they welcomed him with joy. And he journeyed with them for three days, until they came to a very high mountain, where there was clear, sweet, and very cold water, and palms, and date-palms, and fruit trees in abundance; and ANTHONY loved the place which God had

prepared for him, and to which He had called him from the sea-shore. And he dwelt in that place, and the Arabs used to bring him bread. And there were in that place many noxious beasts, but through the prayer of ANTHONY God drove them away, and they returned not again to that desert. And he used to go to his mountain which was beyond the sea-shore from time to time and visit the brethren who were there, and comfort them, and then he would return to his mountain in the desert. And the report of ANTHONY was heard of by CONSTANTINE the righteous emperor, and he wrote to him a letter praising him, and asking him to remember him at the time of prayer; and the brethren rejoiced at the emperor's letter. Now Saint ANTHONY did not send back a written answer to the emperor's letter, but he said unto the brethren, "Behold, the letter of the King of kings is read to us every day, but we neither submit to its commands nor hearken to it." And the brethren answered and said unto him, "This righteous emperor is a lover of the Church, and it is meet for thee to comfort him." And he wrote a letter to him, and comforted him, and blessed him, and his kingdom, [fol. 135*b* 1] and all his soldiers. And the report of ANTHONY was also heard by a Frankish king, namely the King of the country of BARKÎNÔN, which was situated at a distance of seven months' journey from the country of Egypt. And the Frankish king sent unto Saint Abbâ ANTHONY, saying, "I beseech and entreat thee, by the Passion of our Lord Christ, to come to us, and bless us, and all our city, and our army." When ANTHONY heard these words he was exceedingly sorry because the king said, "by the Passion of our Lord Christ." And ANTHONY stood up and prayed, saying, "I beseech Thee, O my Lord Jesus Christ, to do Thy Will in me. If Thou wishest me to go to the Frankish country of BARKÎNÔN, give me a sign of Thy Will." Whilst he was saying these words, behold a cloud of light appeared, and it carried him and brought him during the night to the Frankish country. And the king rejoiced in him with a great joy, and all his soldiers and people likewise rejoiced, and they brought to him those who were sick and the blind and the lame, and he healed them by his prayer forthwith. And he dwelt with them for seven months, teaching them the

way of righteousness and life, and he arrayed many thousands in the garb of the monastic life. And each Sunday the cloud of light bore him away and brought him to his monastery, and he went among his sons and comforted them, for on the following day that cloud would bear him away, and take him back to the Frankish land. After this, by the Will of God, he returned to his monastery, riding upon the cloud. One day laziness (or inertness) came upon him and there came unto him a voice which said, "Get thee outside the city so that thou mayest see." And he went outside [the city] [fol. 135*b* 2] and he found there the similitude of an angel who wore the garb of the monastic life, and the girdle, and the cord of the cross, and on his head was a skull-cap like a helmet; and he was sitting down plaiting palm leaves. Then he rose up and prayed and sat down again, and continued to plait palm leaves. And a voice came unto ANTHONY, saying, "O ANTHONY, act in this wise, and thou shalt have rest from war against Satans." And ANTHONY took the angel who was dressed as a monk as an example, and from that day neither inertness, nor the war of the Satans attacked him. And our Lord Christ appeared unto him many times, and comforted him and strengthened him, and said unto him, "Verily, I say unto thee, O My chosen one ANTHONY, because of thy labour, and thy fighting, and thy devotion to God alone by thyself in this desert, and because of thy love for Me, I will magnify thy name, and will exalt thy horn in all the ends of the earth. And I will make the desert places and the monasteries like the habitations of doves, and they shall be full of monks, especially thine own monasteries, which shall endure until the end of the world. Whosoever shall celebrate thy commemoration, and shall give alms or incense, or an offering in thy name, I will blot out all his sins and he shall never see punishment. And I will exalt exceedingly the monastery wherein thy body shall be buried, and I will place therein righteous monks like angels, and they shall never lack a head until the end of the world. And I will make the kings, and judges, and rulers of the earth to bring gifts, and to give them to thy monastery, and to thy children the monks who shall keep thy commandments." And when our Lord had said this

He went up into heaven with great glory. [fol. 135*b* 3] And Abbâ ANTHONY rejoiced with great joy. And he prophesied concerning the spoliation of the Church, saying, "Those who doubt the Faith (*i.e.* heretics) shall have dominion over it, and then it shall return to its former state." And he prophesied concerning the monks, how they would be many, and would become exceedingly numerous, and how they would abandon the houses and monasteries in the desert, and would dwell in the towns and villages among those who were in the world. It was ANTHONY who arrayed Abbâ MACARIUS in the garb of the monk, for he was his disciple and son, and he comforted him and confirmed him, and made him to know what would happen unto him. And he went to Abbâ BÛLÂ (PAULE) the Great, the first of the dwellers in the desert, and it was he who buried him in the garment of ATHANASIUS the apostle. When Saint Abbâ ANTHONY knew that the time of his death had drawn nigh, he commanded his sons to hide his body, and to give his staff to Abbâ MACARIUS his son, and his head-cloth to Abbâ ATHANASIUS, and his sheep-skin cloak to Abbâ SERAPION the bishop, his son. And he lay down on the ground and delivered up his soul into the hand of God. And all the companies of the holy angels came to it, and they met it with great joy, and they took it up to everlasting rest in the heavens. And ANTHONY'S children hid his body as he commanded, for he used to rebuke those who shewed the bodies of the holy martyrs with the object of getting much money and possessions thereby, and of keeping these possessions for themselves. This holy and blessed ANTHONY lived to a good old age and became very old indeed, but his body, and strength, and power remained unchanged, and nothing fell from his shoes (?). [fol. 136*a* 1] And he never washed in water all the days of his life. And he departed to Christ, Whom he loved, and all the days of his life were one hundred and twenty years. Salutation to ANTHONY the solitary.

And on this day also is commemorated MÎNÂS, Bishop of MÂFEN.

XXIII. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint TIMOTHY the apostle became a martyr. This saint was born and brought up in the city of Lystra; his father was a Greek and worshipped the stars, and his mother was a Jewess, under the shadow of the Law of MOSES. When PAUL the apostle preached in the city of Lystra, this saint TIMOTHY heard his preaching, and his teaching, and he saw the signs and miracles which God wrought by his hands (now the learned men and philosophers among the people of Lystra were amazed at these wonders, and were unable to do any one of them); he came to PAUL the apostle and believed on our Lord Jesus Christ, and was baptized in the Name of the Holy Trinity. And he rejected the gods of his father, and abandoned the observance of the Law of his mother also, and he became a disciple of PAUL the apostle; and he followed him into many cities, and laboured with him. And great tribulation, and very much sorrow came upon him. And [fol. 136*a* 2] the Apostle PAUL made TIMOTHY Bishop of the city of Ephesus, and having entered therein he preached to the men thereof in the Name of our Lord Jesus Christ, and he converted very many of them to the True Faith, and baptized them with Christian baptism. And he preached in many cities, both in those which were round about Ephesus, and those which were far off. The Apostle PAUL wrote two Epistles to him, teaching and exhorting him to teach the people continually, [so that] they might receive the way whereby he became bishop, and priest, and deacon, and....And he said unto him, "Beware of lying prophets," and he commanded him not to lay his hand upon any person unworthy of the office of the priesthood, or before he had tried him. And he called him "son," and his "beloved TIMOTHY," and he sent four epistles by his hand. And observing and protecting the flock of Christ over which he had been appointed, he illumined their hearts by his frequent teachings, and admonitions, and discourses. And he rebuked

and cursed the Jews and the Greeks, who were all jealous of him, and they gathered together against him in the city of Ephesus and killed him. And some of the believers among the Ephesians buried his body as it might be on this day. And when the Emperor CONSTANTINE reigned he determined to translate the body of the saint from the city of Ephesus, and he brought it to the city of Constantinia, on the twenty-third day of the month of Ṭĕr; and they celebrated a great festival in his honour on that day. Salutation to PAUL (*sic*) who was appointed deputy by the Epistle of PAUL, of the country of Rômê.

[fol. 136*a* 3] And on this day are commemorated ATHANASIUS, and GÊRLÔS (CYRIL), and THEODOSIUS, the righteous emperor. Salutation to THEODOSIUS.

XXIV. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died MARIA, the sainted woman and spiritual fighter. The parents of this saint were Christians of the city of Alexandria, and though certain noblemen of the city of Alexandria desired her, she did not wish [to give herself]. When her father and mother died, all the possessions which her father had left her she gave to the poor and needy, with the exception of a very little money. And she entered one of the houses for women which were outside the city of Alexandria, and she assumed the holy garb of the nun, and she fought a great fight. For twelve years she fought against sleep, and at length having killed [the desire for] it she never slept during the day; and during the whole of that period of twelve years she fasted continually until the evening, according to the Rule of that nunnery. Then she asked the abbess to allow her to shut herself in a cell to try [fol. 136*b* 1] whether she could endure it or not. And the abbess said unto her, "Shut thyself up in thy cell." And she went into the cell and shut her door, and she dug a little hole in it through which she could take in her food,

and also receive the Holy Mysteries, and she dwelt in the lower part of the cell for two and twenty years. And during all those days she stood up and prayed continually, and ceaselessly from morning till night. During the night she slept a little, and the rest of the night, until dawn, she passed in prayer. She fasted two days at a time, and ate bread soaked in water. During the days of the Great Fast she never ate bread at all—until the forty holy days of our Lord were ended—but she fasted three days [at a time] and then ate beans soaked in water. When the festival of the Holy Baptism [of our Lord] arrived on the eleventh day of the month of Ṭĕr she would ask them to bring her some of the holy water. When they brought it to her she washed her hands and her face therein, and [then] received the Holy Mysteries, and drank that holy water. And she fell sick, and laid herself down on her bed until the twenty-first day of Ṭĕr, when she received the Holy Mysteries for the second time that day. And she called the abbess and besought her, with many entreaties, to put her feet near her, and when the abbess did so, she embraced them and laid her face upon them and said, "I bow to thy feet which have brought thee to our Lord Christ." Then she called all the virgins, and asked them to come and visit her after three days; but when the three days had passed, and it was [fol. 136*b* 2] the twenty-fourth day of Ṭĕr, they visited her and found that she was dead. And they lifted her up and took her to the church, and they prayed over her, and they made her ready for burial and laid her with the bodies of the [other] holy virgins. Salutation to MARIA.

And on this day also is commemorated Abbâ 'ABSÂDÎ, of whom it is said that he had in him the virtues of purity, and that because of this God protected him, and caused the memorial of him to live in all the world.

And on this day also became a martyr the great Saint Abbâ BÎFÂ, of the city of SĔFṬ, in the country of Egypt, in the district of ṬĔḤA. And on this day also are commemorated the righteous men who pleased (?) God. Salutation to BÎFÂ. [Wanting in the Bodleian MS.]

XXV. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the blessed PETER, the ascetic. This saint was a tax-gatherer, and as he sat in the office of the tax-gatherer he was a man who was dense of heart (*i.e.* understanding), and without any compassion, and [fol. 136*b* 3] he lacked the quality of mercy to such a degree that the people used to apply to him the evil epithet of "merciless." And He who desireth not the death of a sinner had compassion upon him, and sent to him a certain poor man to ask alms of him. And at that moment his servant came carrying bread, and he took one of the bread-cakes from his servant and threw it to the poor man, not as an act of mercy, but in order that he might drive him away from him and that the poor man might never come back to him; and the man having taken the bread-cake departed to his house. That night, whilst this PETER was sleeping he saw in his sleep as if there were many beings who wished to weigh him and as if they had a pair of scales in their hands, and many of the beings were black, and they had exceedingly foul faces, and they stood on the left of the scales. And there were many shining angels of beautiful appearance, who were wearing glorious white apparel, standing on the right of the scales; and they were sorrowful and were thinking what they could lay in the right pan of the scales. When they found nothing at all, one of them brought that bread-cake which PETER had thrown to the poor man, and the angel who brought the bread-cake said, "We have not found one good thing about him except this." And his fellow-angels answered and said unto him, "What good will this be when set against his multitude of sins?" And as he was looking on at this he awoke from his sleep, and he was afraid, and trembled, and was dismayed. And he reproached himself and was sorry for his soul because he had done what was evil; and from that day onwards he became very merciful, and he gave his house and his goods to the poor and needy, and he changed his character. When he learned

that many praised him and honoured him for [fol. 137*a* 1] the good deeds which he had done, he fled from the world and went into the desert of SCETE, and entered the monastery of Saint Abbâ MACARIUS and became a monk therein. And he devoted himself to the ascetic life with great strenuousness, and he fought a good fight and pleased God with his deeds. And on the day of his death he called the aged monks, and embraced them, and he died straightway and departed to God. Salutation to PETER.

And on this day also Saint SEBASTIANUS became a martyr. The father of this saint was Emperor of Rômê, and he was brought up in the admonition and fear of God. When his father died DIOCLETIAN and MAXIMIANUS reigned, and they appointed this saint to be their deputy-governor, and they honoured him as they honoured their father. And he walked with wisdom and knowledge, and he healed many sick by means of his prayers, and he opened the eyes of the blind. When DIOCLETIAN denied the God of heaven he tried to force Saint SEBASTIANUS to worship idols. When he refused to do so he commanded the soldiers to tie him to a withered tree, and to shoot at him with countless arrows; [and they did so] and thought that he was dead. That night certain believing men found him alive, and they untied him and carried him away into the midst of an island, and set him down there. [fol. 137*a* 2] When DIOCLETIAN heard this he had SEBASTIANUS brought to him, and he commanded the soldiers to beat him with rods of iron, and they beat him for many days, and he delivered up his soul. And he appeared in a dream to Saint LÛDSĔNÂ and told her where his body was; and she took it and buried it in the grave of PETER. And God made a covenant with him that whosoever called upon his name or celebrated his commemoration should never be attacked by the plague. Salutation to SEBASTIANUS.

On this day also Saint 'ASKÊL became a martyr.

XXVI. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day nine and forty holy fathers, the old men of the desert, became martyrs, and they sent to the emperor and his sons the reasons for their martyrdom which took place in the days of the Emperor THEODOSIUS, the son of the Emperor ARCADIUS, the just. Now THEODOSIUS had no son, [fol. 137*a* 3] and he sent unto the holy old men in the desert of SCETE, asking them to beseech God to give him a son. And among them was a certain old man who was very great, and his name was BÎSÛDÛRÂ, and he wrote to the emperor and said unto him, "God doth not wish a son to be begotten by thee, so that he may not associate with the doubters in an unclean Faith." And it came to pass that when the king had read the letter of the saints he thanked God, and held his peace. And certain wicked men advised him to marry a second wife so that by her he might beget a son to inherit his kingdom after him. And the emperor answered and said unto them, "I will do nothing whatsoever except by the command of the holy old men of the desert of SCETE in the country of Egypt." Now their fame had reached all the ends of the world. And the emperor sent a second messenger to enquire of the saints concerning this matter. And that messenger had a son who asked his father to take him with him, and he took the boy with him, so that he might be blessed by the holy old men. And when the messenger and his son came to the old men, and they read the emperor's letter, they took the messenger of the emperor, (now Abbâ BÎSÛDÛRÂ was dead,) and brought him to the body of Abbâ BÎSÛDÛRÂ, and they said unto the body, "O our father, behold a letter from the emperor hath arrived and we know not how to answer it." And straightway Abbâ BÎSÛDÛRÂ, the old man, rose up, and said, "Did I not say unto [fol. 137*b* 1] thee, Tell the emperor that God will not give him a son, so that he may not defile himself by associating with those who doubt. And if he marrieth ten more wives God will not give him a son?"

And having said these words the blessed BÎSÛDÛRÂ turned and lay down. And the holy old men wrote a message to the emperor according to what Saint BÎSÛDÛRÂ had said, and they gave the paper to the emperor's messenger. And when the messenger had gone forth to depart, the pagan barbarians arrived. And a certain great old man, whose name was JOHN, stood up and said unto the brethren, "Behold the barbarians have come and they wish to kill us. He who wisheth to become a martyr let him stand up with me, and he who is afraid, let him go up to the fortress." And some of the monks fled, and those who were left with Abbâ JOHN were nine and forty aged monks; and the barbarians came and slaughtered all the nine and forty aged monks. And the son of the messenger of the emperor turned back from the road, and he saw the angels laying crowns upon the heads of the aged martyrs; now the name of that young man was DĚYÂS. And he said unto his father, "Behold, I see the angels of the spiritual beings laying crowns on the heads of the old men. And now, I myself will go and receive a crown like them." And his father answered and said unto him, "I will go with thee, O my son," and they went back and revealed themselves to the pagan barbarians, who slew them, and they received crowns of martyrdom. After the barbarians had departed the monks came down from the fortress, and they collected the bodies of the saints, and they made them ready for burial and laid them in a cave. And they prayed before them each night, and sang psalms and hymns, [fol. 137*b* 2] and were blessed by them. And certain men came and stole the body of Saint Abbâ JOHN, and took it to the city of BÎTÂNÛN; and the saints waited a few days, and then took him and brought him into his place, and the others [they took] to the FAYYÛM. And they stole the body of the young man, [the son of the emperor's messenger,] and when they brought it to the FAYYÛM, the angel of God snatched it up, and brought it back to the body of his father. Many times did the monks try [by night] to separate the body of the young man from that of his father, but in the morning they found the two bodies together again. At length one of the old men saw the messenger in a vision, who said unto him, "Glory be to God! When we

were in the flesh we were never separated, and why should we be separated when we are with our Lord Christ?" From that day none separated them. When the barbarians pillaged the desert of SCETE the monks were afraid for the bodies of the holy men, and they removed them from their places to the pit of the church of Saint MACARIUS. And they made for them a large shrine there [in the form of] a cave, and they built over it a church in their names in the days of THEODOSIUS the archbishop. And when Abbâ BENJAMIN came to the desert of SCETE he established for them a festival on the fifth day of the month of Yakâtît, the day when his body and theirs appeared. And the church, which existeth to this day, is well known, and its name in Coptic is "BĚHAMA BAKASÎT," that is to say, "nine and forty martyrs." Salutation to the nine and forty martyrs.

[fol. 137*b* 3] And on this day also died Saint ANASTASIA. This holy woman was a daughter of the palace of the city of Constantinia, and she was exceedingly beautiful. The Emperor BASTIANUS wished to marry her, but she did not wish this, and she never imagined it in her heart, for the emperor already had a wife living; on the contrary she made known to the wife of the emperor that the emperor wanted to marry her. And the wife of the emperor sent this holy woman out of the palace secretly, and she caused her to be taken by ship to the country of Egypt, and she built for her a religious house outside the city of Alexandria, and that house was called by her name. And when the emperor knew that Saint ANASTASIA had departed to the land of Egypt, he sent after her and searched for her. And when ANASTASIA knew this, she put on a man's dress, and disguised herself as a judge (or officer), and fled to the desert of SCETE, and took refuge with Abbâ DANIEL, the abbot, to whom she revealed her secret. And he took her and placed her in a cell by herself and no one knew that she was a woman, but Saint DANIEL commanded a righteous old man to draw a vessel of water for her once a week, and to set it down by the door of that cell. And she lived there for eight and twenty years, fighting the fight, and leading the ascetic life with fasting, and prayer, and prostrations, and vigil. And when the old man

died who used to draw water for her, Abbâ DANIEL commanded his disciple to do as the old man used to do. And the holy woman used to write her will on a tile and set it down by the door of her cell, and the disciple of Abbâ DANIEL would take [fol. 138*a* 1] the tile to his teacher knowing nothing whatsoever about what was written upon it. One day he brought the tile to his teacher, and when Abbâ DANIEL had read it, he wept, and said unto his disciple, "Rise up, O my son, let us go and bury the body of this saint, for he wished to be free from his body." And they went and came to the cell, and they received a blessing from ANASTASIA, and she said unto Abbâ DANIEL, "For God's sake do not wrap me up for burial in anything except this garment which is on me"; then she prayed and said, "I commit myself to the keeping of God," and she lay down on the ground and died. And they wept over her, and took thought for burying her. When the disciple of Abbâ DANIEL drew near to her to swathe her, he saw that her breasts were like unto dried fig leaves; (now they became like this through excessive ascetic practices,) and Abbâ DANIEL marvelled, and was silent. When they had buried her they returned to their cell, and his disciple fell down at the feet of Abbâ DANIEL, and he entreated him, saying, "For God's sake tell me the story of this saint, for I saw that she was a woman." And Abbâ DANIEL began to tell him how she belonged to a noble and royal family of the city of Constantinia. And how she gave herself to Christ, and how she abandoned the glory of this fleeting world, and how this woman fought the great fight which she fought against Satan, and how she cast aside a woman's weakness, and overcame the might of strong men, and pleased God, should serve as admonitions to us who are men.

[fol. 138*a* 2] Salutation to the nine and forty monks who became martyrs, and the emperor's messenger and his son, and to ANASTASIA.

And on this day also are commemorated MESRATIUS (MASTERIUS), and SERNIUS (SORENUS), the martyrs, and JOSEPH, who loved the poor. Salutation to JOSEPH, who was like unto TABITHA, and gave away all his possessions.

XXVII. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SARÂBYÔS (SERAPIUS or SERAPION ?) became a martyr. This saint was a man from the city of BEBNÛSÎ, in the north of Egypt, in the district of LOWERMĔSR (CAIRO). He had much money and possessions, and flocks, and he loved to give alms, and was very charitable. When the day of persecution came, he heard that the governor ROMANUS (?) was going about seeking for Christians to torture, and this saint went forth from his city seeking the governor. And he had a friend whose name was THEODORE, and a certain shepherd, who tended his flocks, and whose name was SÔRMÂ, and these followed the saint, and they drew nigh unto ROMANUS (?), governor of the city of Alexandria, and confessed before him [fol. 138*a* 3] the Lord Jesus Christ; and the governor shut SARÂBYÔS (SERAPIUS) up in prison. When the men of the city heard of this, they gathered together with the soldiers, and they came to the governor, bringing their weapons of war with them, and they wanted to kill the governor and to take the saint from him. And the saint prevented them, and said unto them, "I came of my own free will to shed my blood for the Name of Christ, our Lord." And the governor embarked on a ship and departed, and the saint went with him, and when they arrived at the city of Alexandria the governor commanded the soldiers to torture the saint severely on the wheel, [and they did so]. And they cast him into a red-hot furnace, and boiled him in a cauldron of pitch and bitumen, and they cut the tendons of his body, and they laid him on a [red-hot] iron bed, and they drove iron nails through his body. And the saint bore all these tortures patiently, for the angel of God sustaineth him that is tortured. Then they hung him upon a tree, and shot at him with arrows, but the angel of God brought him down, and he bound the governor with fetters, and hung him up in the place of the saint and shot at him with arrows, whilst the governor cried out, "I am ROMANUS (?) the governor." And Saint SARÂBYÔS (SERAPION) (*sic*) said unto him,

"As God liveth I will not bring thee down from this tree until thou hast set free all those who are in prison; and thou shalt write an account of their strifes, and thou shalt command the soldiers to cut off their heads." [And the governor did so,] and they received crowns of martyrdom in the kingdom of the heavens; now they were in number five hundred and thirty souls. And ROMANUS (?) commanded a certain nobleman, whose name was HARNEUS [fol. 138*b* 1] to take the saint with him to his city, and to torture him there and, if he would not turn from his unclean opinion, to kill him; and the nobleman took the saint with him in the ship. When night came they arrived in port, and they slept, (now, by the Will of God the ship came to the native city of the saint,) and when the sailors woke up in the morning and found that the place where they arrived had been changed, they marvelled exceedingly. And a voice came to SARÂBYÔS (SERAPION), saying, "Behold, this is thy city." And they brought him out of the ship, and tortured him severely, and they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And ROMANUS (?) brought down his apparel, and swathed him for burial, and gave him to his kinsfolk. Salutation to SARÂBYÔS (SERAPION) the martyr.

And on this day also is commemorated the translation of the body of Saint TIMOTHY, the apostle, from the city of Ephesus to the city of Constantinia; it was translated by the righteous Emperor CONSTANTINE who translated many of the bodies of the holy apostles and martyrs to the city of Constantinia. When he heard that the body of Saint TIMOTHY was in the city of Ephesus, he sent certain faithful priests, and they translated it to the city of Constantinia, and they laid it in the Sanctuary of the Holy Apostles. [fol. 138*b* 2] Salutation to the translation of thy body, O TIMOTHY.

And on this day also is celebrated the festival of SÛRÎÊL, who is called "SAFÔRÎ," who was with the righteous man EZRA, and told him hidden mysteries. He prayeth always on behalf of sinners. Salutation to SÛRÎÊL.

And on this day also Saint Abbâ BÎFÂMÔN became a martyr. This saint was a virgin from his youth, and he loved God, and he was merciful to the poor and the needy; and he abandoned this fleeting world. His father, whose name was ANASTASIUS, belonged to a noble family, and his mother's name was SÔSNÂ (SUSANNAH); and they were Christians, and they loved almsgiving, and they kept the festivals of our Lord Christ, and of our Lady MARY, and of the holy martyrs; and they gave to the poor whatsoever they needed. And they lived in the city of WĚSÎM in the district of MĚSR (CAIRO). And God gave them this saint, whose form was exceeding [fol. 138*b* 3] goodly, and they rejoiced and added to their good works and benevolence. When he was grown up, and his days were nine years, they handed him over to a certain God-fearing priest that he might teach him; and the priest took him and taught him literature, and philosophy; and he admonished him, and made him strong in the knowledge of the Books of the Holy Church. And he attended church devotedly, and fasted, and prayed, and kept vigil, and made prostrations; and God wrought many signs and wonders by his hands, of which the following are examples: There was a certain poor man who was sick of a disease in his hands and feet, and he begged the saint to give him alms, and the saint stretched out his holy hands to give the beggar money, and straightway he was healed of his disease, and he became whole and without a blemish, and all his limbs became sound. And on another occasion when he was reciting the Psalms of DAVID, a certain man there, whom an unclean spirit had thrown down, cried out, saying, "O saint of God, let me destroy him, for his parents oppress men; and the saint prayed, and made entreaty to God, and the man whom the Satan cast down was healed. And the angel of God appeared unto the teacher of the saint, (now he was a righteous man,) and he informed him about all that would happen to the young man BÎFÂMÔN, and said unto him, "He shall become a martyr"; and the priest and his mother SÔSNÂ (SUSANNAH) paid him greater honour than before. And as he grew up he continued to do the works of excellence, and works of the spirit, without ceasing, and at length the report of him was

heard in all countries. And our Lord Jesus Christ used to appear unto him with His holy angels, and our Lady MARY used to comfort him. [fol. 139*a* 1] And he lived with his teacher for eight years. And he used to remain without eating for seven days and seven nights at a time, and he ate once a week only. And his parents spake to him about marrying a wife, and he said unto them, "What is the good of a wife to me in this fleeting world, for it shall pass away and all the desire thereof?" And his parents rejoiced in him, and they added to their good works from that day onwards. Six months after this his parents died, and the saint gave alms to the poor, and he devoted himself to the Church, and strove to fulfil all the commandments of the Holy Gospel. And in those days certain men of the Persians rose up against Rômê and they slew NUMERIANUS, the king, in battle, and the empire of Rômê remained without an emperor; now NUMERIANUS left only two daughters and one son, whose name was JUSTUS, and who became a martyr. And the chiefs of the palace gathered together, and they took counsel together, and they sent messengers into every country to collect for them strong men for the war. And when the messengers came to Upper Egypt, they found a strong and powerful young man, with a bold heart, pasturing sheep, and his name was "'AGRIPADÂ"; and he had been a habitation for Satan from his youth up. And the messengers rejoiced exceedingly, and they took him with them to the city of Antioch, and when 'AGRIPADÂ arrived the officer, who was captain of the royal horses, rejoiced in him. One day 'AGRIPADÂ took a couple of reeds tied together and played upon them like a flute, and Satan entered into the horses, and they capered about and cried out with loud cries. [fol. 139*a* 2] And the daughter of the king who had arrived at woman's estate, heard the noise, and she looked out of her window in the upper room of the palace, and 'AGRIPADÂ pleased her with his playing. And Satan thrust into her heart the desire for fornication, and she summoned him to her, and she married him, and arrayed him in [royal] apparel, and called him "DIOCLETIAN," for they used to change the names of men when they became kings. And when the younger daughter of the

king saw what the elder had done, she became jealous, and she married an officer whose name was MAXIMIANUS, and she arrayed him in royal apparel, and made him a king; and MAXIMIANUS and DIOCLETIAN were equals in the kingdom of the city of Antioch. And Satan appeared unto them and said, "I am he who set the idea of fornication in the hearts of the king's daughters, who have made you kings. If ye will obey my commandment, I will make all men on the earth to submit to you. Henceforward bow down, and worship me. Make models [of men and women] in gold and silver, and call them gods, APOLLO, ARTEMIS, and the like, and command all men to perform the ceremony of incense before them. Shut the churches, and open the houses of idols, and command ye all the men who are in the palace to do this. Whosoever will not obey you and worship the gods shall die an evil death; cut off his head with a sharp sword." And they answered and said unto Satan, "We will obey thee, and will do as thou tellest us." And they worshipped him straightway, and they did all that Satan commanded them to do in [fol. 139*a* 3] every country of their kingdom. And they appointed a certain nobleman, whose name was ROMANUS (?), governor over the city of Alexandria, and all the region round about, and they made ARIANUS governor over the city of ANTINOË and Egypt, and they commanded them to carry out these orders in all the towns and villages. When Abbâ BÎFÂMÔN heard this report, he was exceedingly sorry, and he hid himself until he knew what was going to happen. And he called his friend THEODORE, and they talked together for a day about what they had heard, and they were exceedingly sad. And they multiplied their prayers, and entreated God to save them from evil. And Saint BÎFÂMÔN increased his good works, and report of him was made to the infidel king, and to MAXIMIANUS, by the deniers of Christ. And they told them, saying, "A certain man whose name is BÎFÂMÔN, of the city of WĔSÎM, on the border of MĔSR (CAIRO), is a Christian magician, and he transgresseth the commands of the kings, and he curseth the gods." And straightway the king wrote a letter and sent it to ARIANUS, and commanded him to take the saint and to torture him until

he worshipped APOLLO and ARTEMIS, and if he would not obey, to cut off his head with the sword. And the angel of God appeared unto Saint BÎFÂMÔN and told him what had taken place, and he informed him that he and his mother would become martyrs. And he shewed him the crowns which were prepared for himself and his mother, and he commanded him to depart, and to take with him his slave DÎGÂNĔS. And straightway Saint Abbâ BÎFÂMÔN rose up and came to his mother, and told her all that he had seen, and she told him how she had seen the same [fol. 139*b* 1] vision; and the saints Abbâ BÎFÂMÔN and his mother rejoiced together. And the saint went to his abode and prayed until the morning. When the morning had come he sent again to his friend THEODORE, who came to him, and BÎFÂMÔN told him what he had seen. And he said unto him, "After the days of the persecution have passed by thou shalt be appointed bishop of this city"; and he commanded him to build a church for him, and then they embraced and bade each other farewell. After a few days ARIANUS the governor came to the city of WĔSÎM, and he had the head men of the city brought to him, and he questioned them concerning BÎFÂMÔN, the judge, and said unto him, "This man curseth the gods"; and the head men of the city were sorry on account of Saint Abbâ BÎFÂMÔN, for he was beloved by them. At that time Abbâ BÎFÂMÔN rose up, and put on beautiful apparel, and prayed for a long time, and then he embraced all the men of his house, and mounted his white horse, and he went to the place where all the head men of the city were gathered together; and when they saw him they paid him honour and went with him to ARIANUS the governor. And when ARIANUS saw Abbâ BÎFÂMÔN, he rejoiced in him, and he rose up and embraced him and said unto him, "Peace be unto thee." And the saint answered, "Why dost thou say 'peace' to me? for the interpretation of 'peace' is 'joy.' Verily I rejoice, and am glad, because I am going to the Lord my God and Redeemer, Jesus Christ." [fol. 139*b* 2] As for thee, however, the Book saith of [such as] thee, "There is no joy for the wicked" (Isaiah xlviii, 22). And ARIANUS said unto him, "I did not come for thee to speak words of insult to me,

but I came to thee with an order from the emperor commanding thee to offer sacrifice to the gods." And the saint said unto him, "God forbid! But it is right that I should worship the True God, and not the work of the hand of man, as the prophet saith: 'The gods of the nations are of gold and silver, the work of the hands of the children of men. Mouths they have and they speak not, hands have they and they handle not, feet have they and they walk not, eyes have they and they see not, ears have they and they hear not, noses have they and they smell not; they speak not with their throats, and there is no breath in their mouths' (Psalm cxv, 4 ff.). May all those who make them become like unto them. I will worship none save my Lord Jesus Christ." When ARIANUS heard these words from him he was exceedingly angry with him, and he tortured him with every kind of torture; and he tied him to the back (tail ?) of a horse, which he made to gallop through all the city. And when his mother and his servants heard of this they all came [to him], (now his servants were five hundred [in number,]) and the saint rebuked them and spake unto them, and his mother with them, many words from the Holy Gospel. But they all cried out, saying, boldly, "We are Christians," and they overturned the throne of ARIANUS the infidel. And the governor commanded the soldiers to dig a large pit, and to fill it with fire, and to cast them all into it alive; and they did as [fol. 139*b* 3] he commanded them; and Saint Abbâ BÎFÂMÔN encouraged them, and exhorted them, and made them to endure [their sufferings] until they finished their martyrdom. And the mother of the saint asked him to pray for her, and he made the sign of the Cross over her, and said unto her, "Depart in peace"; and straightway they cast her body into the fire, and she received the crown of martyrdom with those martyrs. And ARIANUS sent the saint to MAXIMIANUS the emperor, and straightway the emperor said unto him, "Art thou BÎFÂMÔN the sorcerer? Thou hast transgressed our command, and hast not worshipped the gods." And the saint said unto him, "I will not worship thy gods. Only Jesus Christ our Lord will I worship; as for thee, thou canst go to GAHÂNNUM." And the emperor was wroth, and tortured him severely, and when he was tired of

torturing him he sent him to ROMANUS, who sent him to ARIANUS. Now the saint neither ate nor drank the whole time he was on the journey. And ARIANUS took the saint, and drove sharp nails through his hands and his feet, and he said unto him, "If thou wilt not worship the gods I will destroy thee"; and the saint reviled him and his gods, and cursed them. And ARIANUS commanded the soldiers to drag him through the city, and to burn him outside the city of ANTINOË, and they did so, but our Lord Jesus Christ took him out of the fire uninjured. Now when the saint was standing in the fire much blood flowed from his feet. And there was standing there among the people a certain blind leper, [fol. 140*a* 1] and he took some of the blood and smeared it on his eyes and on his body, and straightway he became able to see, and his body was cleansed from his leprosy. And he cried out, and confessed our Lord Jesus Christ, and said boldly, "I am a Christian, I believe on my Lord Jesus Christ." And ARIANUS commanded them to cut off his head with the sword, and they did so, and he received the crown of martyrdom. And Saint BÎFÂMÔN called his servant DÎYÔGÂNÔS (DIOGENES?) and commanded him secretly to anoint his body and to swathe it with fine linen, and to relate the story of his fight to the believers who were in the city of WĔSÎM, and to tell them that the days of persecution would pass; and he made over his body the sign of the Cross, saying, "In the Name of the Father, and the Son, and the Holy Ghost, One God." And the saint approached the soldiers and said unto them, "Do ye what the governor hath commanded you [to do]." And the soldiers took him away from the governor to a place where they would be with him alone, and they cut off his head, and he received the incorruptible crown of martyrdom. And much blood flowed from his neck, and his servant DÎYÔGÂNÔS (DIOGENES?) spread out the fine linen napkin which he had laid up by him, and caught the holy blood therein, and so sweet a perfume filled that place that the soldiers marvelled, and were dismayed, and great fear fell upon them. And when the soldiers departed many believers came, and they and his servant prepared the body of the saint for burial in a splendid manner, and they

brought sweet-smelling unguents and anointed it, and sang many psalms and dirges over it. And straightway they carried it outside the city to the west, and they buried it there, and many miracles were made manifest at his grave. And the servant of the saint took that napkin and laid it upon him. And when he wished to depart to his city [fol. 140*a* 2] he fell into doubt and wondered what he should do. And Saint BÎFÂMÔN appeared unto him, and told him to make known his story to his friend THEODORE, and to the men of his city. And God sent unto him certain believers who carried him with them in the ship, and whilst he was with them in the ship God made manifest many miracles through that napkin. And his servant DÎYÔGÂNÔS (DIOGENES ?) told them all that had happened to Saint Abbâ BÎFÂMÔN, and they marvelled exceedingly and glorified God. Then he came to his city WĔSÎM, and he told his friend THEODORE everything which had happened to Saint BÎFÂMÔN, and he gave him the napkin through which very many signs and wonders took place. And this napkin was kept by them until the infidel DIOCLETIAN died, and CONSTANTINE the righteous reigned. And the days of persecution came to an end, when the Christian people enjoyed rest and peace in [all] the cities. And God wished to reveal the body of Saint BÎFÂMÔN, so that it might be a hope to the believers, and a consolation, and strength. Now he became a martyr in the city of ḲÂW, in Upper Egypt, in the district of ṬĔMÂ, on the twenty-seventh day of the month of Ṭĕr. And God made manifest from his body signs and wonders, and great healings, and especially in the church in the city of DĔMÔNÛ, on the twenty-seventh day of the month of Ṭĕr. On that day many people assemble therein, and God maketh manifest in them great healing through the martyrdom of BÎFÂMÔN. [fol. 140*a* 3] Salutation to Abbâ BÎFÂMÔN.

And on this day also are commemorated THEOPHILANTUS and SARNÎS (or SÔSÂ), the martyrs.

And on this day they [angels] carried away ENOCH, the son of JÂRÊD, the son of MAHALALEEL, the son of CAINAN, the

son of HÊNÔK (ENOS), the son of SETH, the son of ADAM, with the rushing of stars, and of lightnings and of winds, and they took him up above the heavens and seated him between two spiritual beings. And he is called the scribe of the commandments of God. And he said, "I will answer on behalf of the righteous, and of him that goeth forth, holy and great, from the habitation of God." And thence he treadeth upon Mount SÎNÂ, and he appeareth with the armies and mighty powers from heaven, and everyone feareth him when he is on the waters. He judgeth (?) DAN, which is on the right hand of the Arabs (?), and he reciteth the memorial of their petition, until the sleep of a dream calleth [fol. 140*b* 1] him, and visions of all are upon him; and they revile the watchers of heaven. And he drew nigh a house which was built upon a stone of crystal, and the walls whereof were inlaid with slabs of stone. And he saw another house which was larger than this, and all its doors were open, and it was built on a tongue of fire, which uttered praise and glory. And he looked and saw a high throne, and the appearance thereof was that of ice, and the circle thereof was like the sun; and the voice of a cherub was going forth under the throne. And he saw seven mountains, three facing the east and three facing the south, and the middle one projected upwards into the heavens. And he saw one hundred and forty wings, and the lord of the winds, and he saw four other faces. And he prophesied concerning Christ, saying, "With the Head of Days was going another, and His face was like the face of a man, and it was fitted with grace like one of the holy angels." And he also saith concerning Christ, "And in that day the Son of man shall be called before the Head of Days, when as yet the sun shall not have been created, nor the stars made." And he also saith, "He shall be a staff to the righteous, and a light to the nations, and a hope for those whom He shall cause pain." And he spake concerning the return of the lights of heaven and described them, one by one, each to its people, each to its dominion, and each by its name. And he spake concerning the doors of heaven, saying, "There are three doors in the face of the heavens; one in the west, one on the right hand, and one on the left." And he spake con-

cerning ADAM, "Behold, a bull went forth from the earth, and this [bull] was white." And he spake concerning EVE, [fol. 140*b* 2] saying, "There went forth a calf, a female." And he saith concerning the Temple: "I saw them overturning this ancient house, and they brought out all the pillars, and all the plants (?) and beauty of this house." And concerning the Church he saith: "God brought sheep into a new house, which was larger and higher than the one before it, and He set them in the front one, which was veiled, and all the pillars thereof were new, and the beauty thereof was new, and greater than that of the former house which was rejected, and all the sheep were in the midst thereof." And he speaketh concerning the believers: "These sheep were all white, and their wool was abundant and pure, and all those who were scattered and the wild beasts of the desert, and the fowl of the heavens, were gathered together into this house, for they were all chosen, and they returned to his house." Salutation to ENOCH, who was caught up into heaven.

XXVIII. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint CLEMENT became a martyr. This saint was the son of a widow who was a believer whose name was AKROSIA, and who lived in the city of KÎRÂS, in the days of ARANIUS and LUCIUS, Kings of the Galatians. And the boy grew up, and his mother taught him all the law and doctrine [fol. 140*b* 3] of the Church. When his days were twelve years, he fought a great fight with fasting, and many prayers, and he devoted himself to the ascetic life. He ate nothing which had been cooked by fire, and he never ate meat, but he lived on the produce of the earth, like the Three Children. When he was appointed deacon he increased in knowledge and wisdom, and the grace of God was upon him. When the report of him reached DIOCLETIAN he had him brought to him, and he

persuaded him earnestly, and promised him to make him his son, if he would obey his commandment and sacrifice to his idols. When he would not hearken to his commands, he tortured him with every kind of torture, but God gave him strength under the torture, and He raised him up unharmed, and He put the wicked ones to shame. Thus was reckoned to him the first of the seven martyrdoms which he suffered at the hands of the tribunes, namely that suffered at the hands of DIOCLETIAN, who tortured him to death a second time. When DIOCLETIAN wearied [of him] he sent him to the Emperor of Rômê, and he wrote to him, saying, "This is a sorcerer, whose like I have never seen, and the like of whose sorcery I have never seen. And behold I have sent him to thee that, peradventure, thou mayest be able to persuade his heart to sacrifice to our gods." When he came to the governor of Rômê, they brought to him apparel of gold, but he would neither take the garments nor look at them. And the governor was wroth with him, but the saint was not afraid, and the emperor tortured him severely on the wheel, and he beat him and cut off his limbs; but God raised him up whole and uninjured, even as he was at first. Third martyrdom: And when the governor was tired of torturing him, he sent him to MAXIMIANUS in the city of Nicomedia, and he tortured him severely, but God put him and all his enemies to shame, and raised him up whole and uninjured. [fol. 141*a* 1] Fourth martyrdom: When MAXIMIANUS was tired of torturing him he sent him back to the governor of KÎRÂS, the city in which he had been reared, and the governor tortured him very severely. Fifth martyrdom: The governor of KÎRÂS sent him to the Emperor TATIANUS, and the saint found many confessors there, and he comforted them, for the saint was perfect in his speech, and the grace of God was upon him; and the emperor tortured him severely. Sixth martyrdom, by the hand of MAXIMIANUS: And when they took him there, the saint found GÂNÎKALAWÔS, and many martyrs, and MAXIMIANUS tortured him severely. Seventh martyrdom by the hand of LUCIAN the governor, who tortured him severely, and then cut off his head; thus the saint received the crown of martyrdom. And a certain believing woman whose

name was SOPHIA came and took his body, and prepared it for burial and buried it. Salutation to CLEMENT.

And on this day also Saint Abbâ 'AKÂWĚḤ became a martyr. This holy man came from the country of the FAYYÛM, from a city the name of which is BAMÂY, and he fought a great fight in the ascetic life. And Satan appeared unto him boldly, and the saint seized him by the hair of his head, and punished him very severely; and Satan adjured the saint, saying, "By the Passion of Christ, release me." And the saint sent him away and he disappeared in the form of smoke. Then the saint went to the governor's house during the time of the persecution, and he cried out boldly, [fol. 141*a* 2] saying, "I am a Christian," and the governor tortured him severely, and after this he cut off his head with the sword; and the saint received the crown of martyrdom in the kingdom of the heavens. And his body is at the present day in the monastery of NAḲLÔN, and many signs and miracles appear through it. Salutation to Abbâ 'AKÂWĚḤ.

And on this day eight hundred (*sic*) men of the company of Saint 'AKÂWĚḤ became martyrs. Salutation to you, O ye eight hundred martyrs.

Salutation to you, O ye company of men who pleased God, from among whom sprang CLEMENT.

Salutation to ABRAHAM, the servant of God, and ISAAC, His friend, and ISRAEL, His beloved.

And on this day also died Saint JOSEPH, son of the Jew MÂḤAWE. This [fol. 141*a* 3] saint was an Israelite, and he grew up in the Jewish Faith, and learned the Books of the Jews. One day he saw the Christian children learning from a book, and he asked his mother to let him join them, and she permitted him to do so, and he learned all the Christian Books, and the Faith of Christ entered his heart. One day he met a young man who was a Christian, who loved him greatly and

taught him the Christian Law at the time of the Eucharist, and JOSEPH received the Holy Mysteries. And on the following day [the children of] the readers, and the psalm-singers gathered together to JOSEPH, and they made with their apparel the similitude of a tabernacle and a shrine, and they brought bread from their parents' houses, and they appointed an archbishop and bishops from among their number. Then they amused themselves, and celebrated the sacrament of the Offering, and then they went and ate and drank in the house of the priest, and he taught them and they remained thus. When the father of JOSEPH heard of this he was filled with wrath, and he bound the arms of his son behind him, and he took him into the tavern, and cast him into the red-hot oven which was there, and shut the door upon him; but the angel of God extinguished the fire and cooled [the oven]. And the mother of JOSEPH missed her son, and she wept and lamented and she did not know what to do. And after seven days and seven nights had passed, a certain JOHN heard the story of JOSEPH, and how he was in the oven, and he went with his companions, and they wept for him, and cried out to him by his name. And JOSEPH said unto them, "Weep ye not, O my brethren, for I am alive by the help [fol. 141*b* 1] of our Lady MARY, the mother of our Lord Jesus Christ, for it was she who hid me in her apparel in the red-hot oven." When they heard this, they told the archbishop, and he went with the priests, and a Book of the Gospel, and a cross, and censers, and he came into the oven, and made a prayer, and brought out JOSEPH unscathed from the midst of the fire, and untied his bonds. And JOSEPH asked him for Christian baptism, and the archbishop baptized him with Christian baptism. And when his father MÂḤAWE heard of this, he fell down at the feet of the archbishop, and he believed on Christ, together with the men of his house. And JOSEPH continued to fast seven days at a time until he was eight and twenty years old, when he entered his cell. When he knew that his departure was nigh, he came into the church of Saint GEORGE the martyr, and he stood up before the picture of our holy Lady, the Virgin MARY, and entreated her to make intercession for him with her Son. And she spake to him from out of the

picture, saying, "Rejoice, O JOSEPH, on the third day, at the third hour of the day, thou shalt die." Salutation to JOSEPH.

And on this day also are commemorated TABÊLÂ and her three (four ?) sons.

And on this day also God blessed seven (*sic*) loaves, and a few fish, [fol. 141*b* 2] even as it is said in the Gospel [Matthew xiv, 19].

XXIX. ṬĔR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint 'AKSÂNÎ (XENAE), which is, being interpreted, "stranger." This holy woman was the daughter of rich and noble parents of the city of Rômê, and she was their only child. And she fought the spiritual fight from her youth up, and she fasted and prayed frequently by day and by night, and she went to a certain house of virgins in the city of Rômê, and devoted herself to them. What food the servants used to bring her from her father's house she gave to the poor and needy, and she ate the food which the virgins ate. And she was always reading the histories of nuns, and she made many petitions to God that He would made her a companion to them. And her father betrothed her to a certain nobleman of the city of Rômê, and they arrayed her in glorious apparel, and adorned her with jewels of gold and silver. And when the day of the marriage-feast and the marriage arrived, she said unto her mother, "O my mother, when ye have given me in marriage, for some time I shall not be able to go to the nunnery. I wish to go to visit them now, and to embrace and salute them, and I will return quickly." And her mother said unto her, "Go, my daughter, and tarry not." When her mother said [fol. 141*b* 3] this to her, 'AKSÂNÎ (XENAE) took all her ornaments of gold and silver, and her royal apparel, and with her two hand-

maidens she departed and went to the sea, where she found a ship which was sailing for the island of Cyprus, and she with her handmaidens embarked in the ship and arrived in the island of Cyprus. And she called herself 'AKSÂNÎ (XENAE), which is, being interpreted, "stranger." And she went to Saint EPIPHANIUS, and told him all her business, and he sent her to the city of Alexandria. And when she arrived there the Apostle PAUL appeared unto her in a dream and told her everything which she was to do, and called her by her name. And on the following day she visited Saint THEOPHILUS, the archbishop, and she shaved off the hair of her head, and he arrayed her in the garb of the men. And she sold all she had with her, both her silver ornaments and her apparel, and she built a church in the name of Saint STEPHEN the protomartyr. And she and certain of the principal virgins and nuns all lived in that church, and this holy woman fought a great spiritual fight. She ate nothing which had been cooked with fire, except bread, and she ate nothing else except herbs. She slept upon the bare ground and had no mattress, and she lived in this way, and carried on her good fight, and the working of righteousness for a period of more than eight years. Then she fell sick a little and died, and on the day of her death God, the Most High, revealed that she was blessed by the grace of heaven in the following manner: At the time of her death, at noon, the people saw a cross of light, and the brilliancy thereof exceeded that of the sun, and brilliant stars surrounded the cross like a crown, and it continued to shine in this wise until [fol. 142*a* 1] they had laid the body of the saint with the bodies of the virgins, and then it disappeared. And the people who were there knew that the cross and the stars had appeared because of the holy woman. And straightway the two handmaidens told the archbishop and all the people about the strife of this saint, from the beginning until the day of her death, and how she changed her name and called herself 'AKSÂNÎ (XENAE), and how she conjured them to conceal her and her secret, and how she always behaved towards them as their sister and not as their mistress. And the archbishop and all the people marvelled at this, and they wrote an account of her strife from the beginning unto the end thereof.

And on this day also is commemorated SIRIACUS (CYRIACUS), the martyr and fighter.

And on this day also are commemorated the pure women of Rômê, and PHÎLEMÛNMÂ, and JULIANA, and SARABÂMÔN, and Abbâ GABRA NÂZRÂWÎ of ḲÂWAT, and the righteous men of DABRA DAGÎ (DÊGUÂ ME'ELÂA).

And on this day also is commemorated the festival of the Birth of our Lord Jesus Christ by our Lady MARY, the holy Virgin.

And on this day also is commemorated Abbâ STEPHEN FALÂSÎ (the "stranger"?) of the desert of the FAYYÛM. This holy man was a fighter, and he sought after the manner of the saints who were in the desert. One day whilst he was wandering about in the desert, he found [fol. 142*a* 2] a skull which had been cast out, and this lay by itself, and it had no flesh on it. When Saint STEPHEN saw it he asked God to make it to inform him concerning the history of the man to whom it belonged, and what kind of faith he had. And straightway there came forth a voice from the skull, saying, "I was a merchant, but did not travel to make money, I knew nothing about alms, and I was satisfied with the multitude of possessions which I had. One day as I was travelling on a journey to a far country I came to a desert place wherein there was no water, and as the heat of the place became very great the camels died, and the servants fled, and I was left alone. On the third day mine eyes became heavy, and I heard as it were a whistling sound, and my spirit went forth from me, and took me into a place of punishment to be rewarded according to my works. And I said unto the judges 'grant me permission to tell you of my doings,' but they would not listen to me. And now I pray that thou wilt pray to God to have mercy upon me for thy sake." And the saint prayed to God for him, and that he might not return to the place of torment. And he heard a voice which said unto him, "I have spared him for thy sake." When Abbâ STEPHEN heard this he went into his cell weeping, and beating his breast,

and he continued his fight until he died. [The text is faulty in several places.] [fol. 142*a* 3]

Salutation to Thy Birth, O Lamp of the Darkness.

Salutation to 'AKSÂNÎ (XENAE) the stranger.

Salutation to STEPHEN, of the desert of the FAYYÛM.

Salutation to SIRIACUS (CYRIACUS) the fighter.

Salutation to you, ye white ears of wheat of DABRA DAGÎ (DÊGUÂ ME'ELÂA).

Salutation to GABRA NÂZRÂWÎ.

XXX. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became martyrs the holy and blessed virgins PISTIS, ELPIS, 'AGÂPÎS, and their mother SOPHIA. This blessed mother [fol. 142*b* 1] belonged to the people of the city of Antioch, and was of noble family, and she brought forth these three daughters and called them by the three above names, the interpretations of which are, "Faith, Hope, and Charity"; and the interpretation of the name of their mother is "Wisdom." And when the maidens had grown a little, she took them to the city of Rômê, and taught them goodness, and piety, and the fear of God, and the doctrine of the Church. And when the report of her came to the Emperor of Rômê, ARIANUS, the wicked, he commanded [the soldiers] to fetch them and to drag them to him by the hair of their heads; and the soldiers did as the emperor commanded. And their mother exhorted them, and taught them, and urged them to endure patiently, and she encouraged them in the Faith of Christ, and said unto them, "Take good heed to yourselves, O my daughters, that your hearts become not weary through considering the honour of this fleeting world, so that ye may not be far from the glory which is everlasting. Endure, O my daughters, so that ye may be with your Bridegroom Christ, and may enter with Him to the heavenly marriage-feast." Now the days of PISTIS, the eldest daughter, were twelve years, and the days of ELPIS were

ten years, and the days of 'AGÂPÎS were nine years. And when they had brought the maidens before the emperor, he commanded them to make PISTIS the eldest come near to him, and he said unto her, "Hearken unto me and I will give thee in marriage to one of the nobles of my empire, and I will shew thee much favour; worship APOLLO." And PISTIS reviled him and cursed him. And he commanded the soldiers to beat her with rods, and to cut off her breasts, and to boil pitch and bitumen in a cauldron [fol. 142*b* 2] and to cast her into it; and they did this to her. And she stood up praying in the cauldron, and the fire never touched her, and the interior of the cauldron became like the dew in the mouth of the morning. And the people who were there marvelled, and many of them believed on our Lord Jesus Christ, and the soldiers cut off their heads as they praised God. Then the governor commanded them to cut off the head of PISTIS with the sword, [and they did so,] and she received the crown of martyrdom in the kingdom of the heavens. And her mother took away her body. Then they brought forward the second daughter whose name was ELPIS, and the soldiers scourged her and beat her very severely, and cast her into the boiling cauldron, but the heart of the flame became like snow. Then the emperor commanded them to take her out, and to cut off her head, and they did this to her, and she received the crown of martyrdom in the kingdom of the heavens; and her mother took away her body. And SOPHIA was afraid for her youngest daughter lest she should become terrified at the torture, and she encouraged her to endure. And the governor commanded them to torture her on the wheel, and they did so, and she cried out to our Lord Jesus Christ to strengthen her and enable her to endure; and God sent an angel, and he smashed the wheel. And the emperor also commanded them to cast her into a red-hot oven, and she made the sign of the Cross over her face, and she threw herself into the oven, and straightway it became as cool dew. And those who were there saw two men in white apparel going about her, and they marvelled exceedingly; and many of them believed on our Lord Jesus Christ, and the soldiers cut off their heads and [fol. 142*b* 3] they became martyrs. Then the governor commanded

them to make iron rods red-hot in a furnace and to lay them upon her, and God strengthened her to endure and the fire did not touch her. Then he commanded them to cut off her head, and they did so, and she received the crown of martyrdom in the kingdom of the heavens. And their mother took the bodies of her three daughters, and made them ready for burial, and brought them to a place outside the city, and she sat down and wept over them; and she besought them to ask God to take away her soul, and God received her petition and took it. And certain believers came and made her ready for burial, and they took her body, and the bodies of her three daughters, and buried them. And as for the wicked emperor, God sent upon him a disease, and his eyes protruded, and his flesh split open, and his bones appeared, and his hands dropped off, amid blood and pus, and worms fell [from him], and all his body rotted, and he died an evil death, for God slew (?) him because of the virgins.

And on this day died Abbâ MÎNÂS, the forty-seventh Archbishop of the city of Alexandria. Great tribulation came upon this holy man during the period of his office. He finished a good fight, and he endured many tribulations, and he pleased God, and he protected his flock for nine years and died in peace. [fol. 143*a* 1] Salutation to MÎNÂS.

And on this day also Saint THECLA, and the four virgins who were with her, became martyrs. And with them there was a certain sinful man, a priest, whose name was PÔLÂ, and one reported to the governor that he was a rich man, and he commanded [the soldiers] to seize his riches. And PÔLÂ came to the governor, and entreated him to restore to him his possessions, but he refused. And he brought the holy virgins to the governor who ordered them to worship the sun, and when they refused the governor said unto PÔLÂ the priest, "If thou wilt eat a dead body, and drink blood, I will give back to thee thy possessions." And PÔLÂ did as the governor commanded him, and he denied Christ. And when pretexts for killing PÔLÂ were wanted by the governor he said unto him, "If thou wilt

make the virgins deny their Faith I will give back to thee thy possessions." And PÔLÂ talked to the virgins, and told them what the governor said unto him, and they reviled PÔLÂ, saying, "Thou son of Satan, thou enemy of righteousness, seeing that thou art our teacher, how canst thou advise us to deny Christ?" When the governor heard their words he commanded the soldiers to beat them with whips, but they neither made answer to the governor, nor did they fear his tortures. And the governor spake again unto PÔLÂ, saying, "If thou wilt kill the virgins I will give back to thee thy possessions." When PÔLÂ heard this, he worked up his courage and he went to kill the virgins, for his heart was filled with love for gold, like that of JUDAS ISCARIOT. And the virgins said unto him, "O wicked (?) shepherd, how canst thou destroy thy sheep because of thy love of money? We have received from thy hand the Body and Blood of Christ." And [fol. 143*a* 2] whilst they were saying these words, he cut off their heads with the sword, after the manner of a man who is killed in war. And the governor saw the madness of PÔLÂ, and he slew him with the sword and he died, having lost his money and his Faith. Now the names of the virgins were THECLA, and MARIA, and MARTHA and her handmaiden, and 'ABĚYÂ. Salutation to THECLA and to the four virgins who were with her.

And on this day also Saint IRENE became a martyr. The father of this saint was Emperor of Rômê, and his name was MARCIANUS, and he worshipped idols; and her mother was a Christian woman. And having begotten this holy woman her parents built a tower for her, and they brought her there with twelve virgins, who wore ornaments of gold and silver; and they sent up with her ninety-seven idols for her to worship, and they sealed the door upon her, and she remained inside for seven years and seven months. One day when she lifted up her eyes towards the east she saw a dove with an olive branch in her mouth, and she threw the branch on the table; and the saint lifted up her eyes again towards the west, and she saw a raven with a serpent in his mouth, which he threw on the table; and she also saw a hawk with a crown in his mouth, which he

threw on the table. And the vision being finished she marvelled. And when her teacher, whom her father the emperor had given her, came and she had related [fol. 143*a* 3] to him the vision, he said unto her, "The dove is the wisdom of Rômê, and the olive branch is the seal of baptism; and the hawk is a strong king, and the crown is good works, and the raven is a weak king; needs must that thou shalt suffer for the Name of Christ." When the saint had grown up her father and mother went up to her, and they talked with her concerning the matter of her marriage; and Saint IRENE said unto them, "Wait for me [to answer] seven days." And then she prayed to God that He would direct her into the way which was right. And the angel of God came and said unto her, "Be strong, and of good courage, and put on strength, for TIMOTHY, the apostle of PAUL, shall come unto thee, and he shall baptize thee with Christian baptism, and thou shalt become a martyr. And TIMOTHY came, and, having rent the walls of the house, entered her presence, and taught her all the commandments of the Gospel. Then he brought water, and prayed over her, and baptized her in the Name of the Father and the Son and the Holy Spirit; and he departed from her. And having risen up Saint IRENE smashed all the idols of her father. After seven days her father and her mother came unto her and talked to her as before, and Saint IRENE answered and said, "I have been called by the heavenly King, Jesus Christ, and I have been baptized in His Name." When her father heard his daughter's words he was wroth, and he took her down from her upper room and dragged her away, and her mother followed her, scattering ashes upon her head as she went. And he commanded his servants to bring four horses that were bound in chains, and to tie her to them by the hair of her head. And one of the horses shied because one of the chains cut him, and he cut off the right hand of the emperor, [fol. 143*b* 1] who fell down and died. And IRENE having risen up and prayed, lifted up the dead, and she made his hand to be as it had been formerly. And when the people saw this they and her father believed on the Lord Jesus Christ, and three thousand souls were baptized by her hands. When the Emperor DECIUS heard of her he came into

that city and seized Saint IRENE, and he commanded the soldiers to hang her up by her hair, and they did so. Then he commanded them to cast her into a deep pit filled with serpents and scorpions; and by the power of God they all died. And he also commanded them to saw her in halves with a saw, but the saw broke and the wicked emperor died. And when the son of the emperor heard this he attacked the city, and he seized Saint IRENE, and he commanded the soldiers to drive sharp nails through her hands and her feet, and to heap up a great quantity of sand on her back, and to tie her to the tails of four horses, in order to destroy her body; but they were unable to vanquish her with all these tortures. As for that wicked man, the angel of God killed him with a spear of fire. And Saint IRENE healed the sick, and even raised the dead. And a fourth emperor who heard about her, had her brought into his presence, and he pressed her to offer to the gods; and when she refused to do so he commanded them to cast her into the fire, and she came out of the fire and cursed the emperor. And when he saw the miracle he himself believed on Christ. And the King of Persia came to the city, and he seized Saint IRENE, and drove his spear into her with his own hands, and she died; and the angel of God came and raised her up, and she came into the city preaching in the Name of Christ. And after a few days [fol. 143*b* 2] she was caught up into the Garden of Delight. Salutation to IRENE.

And on this day also died GREGORY the theologian.

And on this day also died Abbâ 'AKRĚSṬĚRÔS (CHRISTOPHER) the fighter. This saint lived in the desert of the JORDAN, and one of the monks bowed before him and entreated him, saying, "O my father 'AKRĚSṬĚRÔS (CHRISTOPHER), do me an act of grace, and describe to me all thy manner of life and work so that I may profit thereby." And the old man said unto him, "O my son, when I became a monk I was a young man, and I used to go by night to the sanctuary (or, church) of Saint THEODOSIUS to pray there. In it were eighteen steps, and on each step I used to make one hundred prostrations

until they blew the horn. Then straightway I would go into the church, and finish my Rule with the brethren, and I continued to do this for ten years. One day after I had finished my usual prayers, my mind was carried away captive, and I saw two men in white raiment trimming the lamps; one half of them they left lighted and the other half they extinguished. And I said unto them, 'What is this thing?' And these fathers said unto me, [fol. 143*b* 3] 'The lamp of the man who loveth his brother burneth.' And I said unto them, 'Of which kind is my lamp?' And they said unto me, 'Thou lovest thy brethren, and we keep thy lamp alight.'" Then 'AKRĔSṬĔRÔS (CHRISTOPHER) went into the monastery of SÎNÂ by himself, and he dwelt there for fifty years, the whole time fighting the spiritual fight. And a voice came unto him, saying, "Return to thy monastery so that thou mayest be with thy fathers"; then he returned to his monastery, and died in peace.

And on this day also are commemorated the righteous who fled.

Salutation to 'AKRĔSṬĔRÔS (CHRISTOPHER).

Salutation to the many thousands of souls who looking on at IRENE believed on the Lord Jesus Christ. [The Bodleian MS. gives the number as 130,030.]

Here endeth that which is to be read during the month of Ṭĕr in the peace of God, to Whom be glory for ever and ever. Amen.

THE SIXTH MONTH—YAKÂTÎT

(FEB. 6–MARCH 6)

[fol. 144*a* 1] The first day of the blessed month Yakâtît containeth eleven hours, and then this period increaseth.

I. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the General Council of One Hundred and Fifty holy fathers and bishops, who assembled in the city of Constantinia, in the day of the Emperor THEODOSIUS the Great. The assembling of them took place because of MACEDONIUS, Archbishop of the city of Constantinople, and his denial [of the existence] of the Holy Spirit, for he said in the wickedness of his heart, "The Holy Spirit is a created thing, like all other created things." And another reason for the assembling of the Council was BASILIUS, Bishop of the city of BĔNYÂ, who said, "The Father, and the Son, and the Holy Spirit are One Person, and One Being"; and another reason was APOLLINARIUS, the infidel, who said, "The only flesh which the Son took was the flesh which appertaineth absolutely to the animal, and which is without a rational and understanding soul, and His Godhead was to Him instead of soul and heart (understanding)." And these three having made this shameful denial, the fathers gathered together to the emperor, and asked him to convene a Council to consider the denial of these three infidels, and he assented to their words. And straightway he sent a letter to DAMÂLÎS, Archbishop of the city of Rômê, and to MELITON, Archbishop of the city of Antioch, and to CYRIL, Bishop of the city of Jerusalem, and he commanded them to bring with them the bishops who were associated with them in their countries. And these fathers, namely One Hundred and Fifty bishops, came and their assembly took place in

the city of Constantinia. Now the Archbishop of the city of Rômê did not come, but [fol. 144*a* 2] certain learned men came in his stead, and they brought with them a letter written with his own hand. The head and chief of this Council was TIMOTHY, Archbishop of the city of Alexandria, and he called MACEDONIUS, and commanded him to expound his unclean Faith. And that infidel said, "The Holy Spirit is a created thing, like all other created things." And TIMOTHY answered him and said, "With us the Holy Spirit is the Spirit of God, and is uncreate, and we do not consider the life of God to be a created thing; he who saith this hath no life in him. And thou sayest that He is create. Now, it is better for thee to turn from this shameful denial, before thou art punished in GAHÂNNUM and everlasting fire." But MACEDONIUS would neither hearken nor repent, and TIMOTHY anathematized him and excommunicated him, and he cut him off from his office, and drove him forth. Then TIMOTHY said unto BASILIUS, "Declare thy opinion, O evil and unclean man!" And he said, "The Father, and the Son, and the Holy Spirit are One Person, and One Being." And Abbâ TIMOTHY answered and said unto him, "If it be that the Three Holy Ones are One Being, as thou sayest in thy madness, behold the mention of the Three is destroyed, and thy Christian baptism is destroyed, for thou wast baptized in the Name of the Father and the Son and the Holy Spirit, and thou hast denied the Holy Three, as thou sayest in thy madness. Did the Holy Three become incarnate, and suffer and die? Are the words which are in the Holy Gospel to have no effect which say, The Son stood in the Jordan, and the Spirit descended upon Him overshadowing Him, and the Father cried out from heaven, saying, This is My Son, Whom I love, hear ye Him? It is best for thee to repent of thy [fol. 144*a* 3] evil denial. ARIUS denieth the Son, and MACEDONIUS denieth the Holy Spirit, and thou art a partner with them, for thou deniest both the Son and the Holy Spirit." But SABELIUS (*sic*) would not repent, neither would he hearken unto him, and TIMOTHY anathematized him and excommunicated him, and cut him off [from his office], and drove him forth. Then TIMOTHY said unto APOLLINARIUS, "Expound thy evil and

shameful opinion." And he said in his madness, "The only flesh which the Son took was the flesh which appertaineth absolutely to the animal, and which is without a rational and understanding soul, and [His Godhead] was to Him in the place of a heart and soul [understanding]." And TIMOTHY answered and said unto him, "God the Word took flesh of our nature, and He became one with us, so that He might deliver us; and if it be that the only flesh He took was that which appertaineth absolutely to the animal, and is without a rational and understanding soul, then it followeth that He cannot save the children of men, but only animals, according to what thou sayest in thy madness. For the children of men shall not rise up in the day of the resurrection, except as rational and understanding souls, and with them shall rise their bodies, according to their deeds, whether it be for punishment, or whether it be for joy. And, according to thy madness, shall the operation of His wisdom, and His Incarnation, be destroyed? And how did He say concerning Himself, that He was not one with a rational and understanding soul? It is better for thee to repent of this evil counsel, and this polluted infidelity." But APOLLINARIUS would not turn, and he would not hearken, and TIMOTHY anathematized him and excommunicated him, and cut him off [from his office], with these three (*sic*) others. And he excommunicated these three infidels by the mouths of all the One Hundred and Fifty holy bishops [fol. 144*b* 1] of the Council, and he excommunicated those who followed them, and those who believed their words. And then they added to the prayer of the Faith the words, "We believe in the Holy Spirit," on to the end. Now the Three Hundred and Eighteen fathers had drawn up [the prayer of the Faith] without [these words], as far as the place where it saith, "And there is no end to His kingdom." And at the place where they made the prayer of the Faith to end, these One Hundred and Fifty fathers added the words "And there is no end to His kingdom." Then they drew up at this General Council a Canon, and subscribed it with their hands, and to this day all Christian peoples observe their Law. Now the assembling of these One Hundred and Fifty fathers and bishops took place in the five thousand eight hundred and

eighty-second year since the creation of the world. Salutation to the General Council of Constantinia.

And on this day also is celebrated the festival of the consecration of the church which was built in the name of Saint PETER, the archbishop, who excommunicated ARIUS. Now he became a martyr in the city of Alexandria, at the end of the reign of DIOCLETIAN, the infidel. When CONSTANTINE began to reign he destroyed the houses of idols, and built churches, and the believers built a church to the west of the city of Alexandria in the name of Saint PETER; and it was consecrated as it were this day; and many signs and miracles took place therein. And the church existed until the Muslims ruled in the land of Egypt. After they had ruled for many days, the church of the west [of the city] became well known, and then [fol. 144*b* 2] it was pulled down and laid in ruins; but the church of the blessed PETER, which is in the heavens, is strong, and no injury shall ever come upon it. Salutation to the consecration of thy church, O PETER.

And on this day also are commemorated the deaths of 'ASKENÂFER and his wife.

II. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ LONGINUS, abbot of the monastery of ZĔGÂG, which is outside the city of Alexandria. This saint was a man of Cilicia where he became a monk, and his teacher, who loved Christ, was a righteous monk, who fled from the approbation of men. At that time the abbot of their monastery died, and [the monks] wanted to appoint as abbot the old man Abbâ LUCIANUS, his teacher. And Abbâ LUCIANUS took his disciple LONGINUS, and they went forth from Cilicia, and came to a city of Syria, and they took up their abode in [fol. 144*b* 3] a church. And our Lord Christ did not wish that

their righteousness should be hidden, for a city which is set upon a hill shall not be hidden; and God wrought many signs and wonders by their hands, and they received praise and honour from men. And Saint LONGINUS went forth from his teacher, by his advice, and came to the country of Egypt, and when he arrived at the monastery of ZĔGÂG, the monks welcomed him with joy, and he dwelt in that monastery until its abbot died. When the monks knew of the spiritual fight of the saint, and his good qualities, and virtues, and righteousness, they appointed him abbot of the monastery of ZĔGÂG. A few days later his teacher, the monk Abbâ LUCIANUS, arrived. And they used to make roofs of boats (awnings?), and they lived on the work of their hands; and they dwelt together, single-heartedly, for many days, and God performed many signs and miracles by their hands. And then Abbâ LUCIANUS died. Now the assembling of the Council of Chalcedon took place in the days of MARCIANUS, the infidel, and he sent messengers into all the countries with the Book of the unclean Faith which attributed to Christ two Natures. And three of his envoys having come to the monastery of ZĔGÂG, and given a copy of that Book to Abbâ LONGINUS, they said unto him, "The Emperor MARCIANUS hath commanded that ye shall believe what is written in this Book." And Saint LONGINUS said, "I can do nothing without the advice of the holy fathers; come with me that we may take counsel [with them]." And he brought the messengers of the emperor into the cave wherein were the bodies of the holy old men, and he laid that Book upon them, [fol. 145*a* 1] and he said unto them, "O my fathers, say ye not that ye have lain down in death, and are at peace. Behold, they have brought this Book wherein is written the unclean Faith, which assigneth to Christ two Natures. Do ye command me to subscribe thereto, and to believe its words, or not? If ye do not tell me what I shall do, as God liveth, I will cast out your bones from this place." And a voice came forth from their bodies, and all the men heard it, saying, "Forsake thou not the True Faith of our fathers the Apostles, and of our fathers the Three Hundred and Eighteen; and follow not the unclean Book, and remove it from our bodies." And

when the envoys of the emperor heard these words they marvelled exceedingly, and fear and great trembling fell upon them, and they did not return to the emperor, but they shaved the hair of their heads, and became monks in that monastery; and they lived there for many years and died there. And Saint LONGINUS having finished his good fight, at a ripe old age, and pleased God, died in peace, and received a crown of martyrdom.

And on this day also died Abbâ PAWLÎ (PAUL) who was the greatest of all the desert monks, and the equal of the angels who keep vigil. This saint was a native of the city of Alexandria, and his name was PAWLÎ (PAUL), and he had a brother whose name was PETER, and their father was a rich man. And the multitude of his possessions, of gold, and silver, and costly apparel, was countless. [fol. 145*a* 2] And when their parents died, and the days of their mourning for them were ended, the two brothers began to divide their inheritance from their father; and PAWLÎ'S (PAUL'S) brother PETER took the larger share, and assigned to PAWLÎ (PAUL) the lesser share. And the heart of PAWLÎ (PAUL) was sad about this, and he said unto his brother, "Why dost thou not give me my share of the inheritance of my father?" And PETER answered and said unto him, "Thou art a young man, and will squander thy money, and I will take care of it for thee until thou art grown up." Thereupon PAWLÎ (PAUL) became wroth, and the two brothers quarrelled together, and they went to the governor, so that he might do justice to each. And as they were going along, they met a dead man, and he was ready for the tomb, and men were carrying him on a bier, and many men were following him and making lamentation for him. And straightway Saint PAWLÎ (PAUL) called to one of those who were following the dead man, and said unto him, "Who is this that hath died this day?" And the man said unto him, "He is a very well-known man, my son. He who died this day was a rich man, and he lived delicately, and possessed gold and silver, and behold, he hath left all this, and he goeth naked to the grave, in a sea of sins, by the road on which he shall never return. And now, O

my son, it is meet for us to fight for the salvation of our souls, for we know not when we shall die. But, blessed is the man who hath dominion and money in this world! And let him abandon riches if he would receive great honour in the heavenly Jerusalem, the city of all the saints." When Abbâ PAWLÎ (PAUL) heard these words he cried out in his heart, saying, "What have I to do with the possessions of this fleeting world, which after a few days I must leave, and depart naked?" Then he turned to his brother, and said unto him, "Let us go back together to our [fol. 145*a* 3] house, for from this time onward I will never speak again about money." Then he fled from his brother, and went outside the city, and he went into a grave and sat down inside it, and for three days and three nights he prayed and entreated God to guide him into the [right] way. And his brother passed many days in going round about through all the villages seeking for him, but he found him not; and he sorrowed for him with a very great sorrow. And whilst Saint PAWLÎ (PAUL) was sitting in that tomb for three days, he did not remember food and drink, and fear and terror did not assail him, for the might of God overshadowed him. And on the fourth day God sent His angel to him, and he caught him up from the grave, and carried him into the Inner Desert, towards the east, and he set him down in that place by the side of a well of water; and then the angel embraced him, and went up into [heaven]. And Saint Abbâ PAWLÎ (PAUL) found a cave wherein wild beasts lived, and he entered therein. And he made himself garments of palm fibre, and put them on, and he prayed, saying, "O my Lord Jesus Christ, Son of the Living God, keep me, and deliver me from the hand of the Enemy, who is merciless. And let Thy mercy come upon me, and strengthen Thou me, so that I may finish my fight, through Thy good pleasure, O King of all the generations of men, for to Thee belong power and glory for ever." And he lived in that cave for eighty years, and he never saw a man. And his apparel was [made of] cloth made of palm fibre. And God used to send unto him daily at eventide, a raven, which had with him half a loaf of bread, and he would give it to PAWLÎ (PAUL). And when God wished to make manifest the holiness and

righteousness of PAWLÎ (PAUL), [fol. 145*b* 1] He sent an angel to the great father Abbâ ANTHONY, who thought in his heart that he was the first who dwelt in the desert. And the angel came to Abbâ ANTHONY and said unto him, "In the Inner Desert, distant from thee two days' journey, there is a man for whose feet the men of the world are not meet to be a footstool. Through his prayer the world is kept in a right course, and the earth giveth its fruit. Through him the dew falleth on the earth, and the sun riseth upon all the sinners of the earth, and because of his goodness God beareth all the creation of the children of men." And when Abbâ ANTHONY heard these words he rose up, and went into the Inner Desert, believing that God was with him, and that He would make straight his road. And he found the footprints of a man, and the footprints of many wild beasts, and sheep, and cattle, about the footprints of the man, [and he followed them] till he arrived at his cave; and he heard the holy man singing in his cave. And Abbâ ANTHONY took up a stone, and knocked at the door of the cave therewith. And when Saint PAWLÎ (PAUL) heard him knocking, he thought that it was some work of Satan, and he took up a large stone, and set it against the end of the bolt which fastened the door of his cave. When ANTHONY heard [this] he cried out, and said, "I have sought and it was given unto me to find, I have asked and I have received, I have knocked and it hath been opened to me." And straightway Abbâ PAWLÎ (PAUL) opened the door to him, and brought him in, and each embraced the other with a spiritual embrace, and they prayed together and sat down. And ANTHONY said unto him, "What is thy name, O my father?" And the blessed old man Abbâ PAWLÎ (PAUL) answered, and said unto him, "If thou dost not know my name, why hast thou [fol. 145*b* 2] journeyed [to] this place?" And at that moment God opened the heart of ANTHONY, and he said unto him, "Blessed am I that I was held worthy to see the second PAWLÎ (PAUL)." And whilst they were talking together about the greatness of God, behold a raven came at eventide, and dropped down to the saint a whole bread cake. And Abbâ PAWLÎ (PAUL) said unto Abbâ ANTHONY, "Now do I know that thou art a man of God. Behold, I have been living in this

desert until to-day eighty years, and each day God hath sent unto me half a bread-cake, and behold to-day He hath sent thy food." And after this they rose up together, and prayed until the star in the west appeared, when they sat down and ate. And after they had eaten they rose up and prayed and glorified God until the dawn broke. And when they saw the light of the dawn and that the sun had risen, they embraced each other. And ANTHONY said unto PAWLÎ (PAUL), "O my father, where hast thou received the Holy Mysteries during all the days wherein thou hast been living in this desert?" And Saint Abbâ PAWLÎ (PAUL) answered and said unto him, "God sent to me His angel, and he administered to me the Holy Mysteries each day preceding the Sabbath, and on the First Day of the week, and then he went up to heaven; and he worketh for me each day." And ANTHONY said unto him, "I want thee to inform me about the garb of the monks—will it increase on earth, or not?" And the blessed man smiled, and uttered a cry of grief. And ANTHONY said unto him, "When I see thee smiling, I smile also, and rejoice thereat; but when thou utterest a cry of grief I feel sad." And Saint PAWLÎ (PAUL) answered and said unto him, "These mountains and deserts [fol. 145*b* 3] shall become like the habitations of doves, and God shall gather together into them His chosen ones from among all the monks; and this name of 'chosen one' shall change, and their name shall be 'monks.' And they shall rejoice many days, and God shall remove them before [the coming of] wrath. After them there shall rise up a generation of men who will neither hear nor submit to their teachers, and who will not keep vigil at night for their soul's sake. Then shall God be wroth with the mountains and deserts, and He will despoil them of the wicked folk who have neither heart nor Law; and the mountains and the deserts shall be waste for many days. But the memorial of the saints shall not perish. And God shall pour compassion into the hearts of other men, and they shall go to the mountains and deserts, and dwell in them, [and they shall be inhabited] a second time. And Satan shall go into the mountains (or, monasteries), and cause war in their midst, and they shall cast aside the garb of the monk, and shall go

down into the world, for they shall not find the strength of the love of God, and they shall not endure therein; for it is written, 'By patience ye shall make yourselves to possess your souls' (Isaiah xxx, 15)." And ANTHONY said unto him, "Blessed be the day, O my father, wherein I was held worthy to see thy face, O blessed Abbâ PAWLÎ (PAUL)." And Saint Abbâ PAWLÎ (PAUL) said unto him, "Rise up now and depart to thy habitation, and bring with thee the garment which CONSTANTINE gave unto ATHANASIUS, the archbishop, and which Abbâ ATHANASIUS put upon thee, so that thou mayest bury my body therein." And ANTHONY [fol. 146*a* 1] marvelled at his words and his mention of the garment of the archbishop, and he believed all the prophecies which he had prophesied to him. And Saint Abbâ PAWLÎ (PAUL) said unto him, "Make haste, and stand not, for the time of my going forth is nigh, as unto all men." When ANTHONY heard this he was greatly frightened, and he wept; and he went out from him, and journeyed for two days and two nights, until he came to his abode. And he took the garment and went back, and as he was on the road he saw Abbâ BÛLÂ (PAWLÎ) (PAUL) and the company of the angels singing praises in the air, and they said, "Glory be to God." And they said also, "Peace be unto thee, O thou chosen one of God, our Lord Jesus Christ, thou blessed father, Abbâ PÂWLÎ (*sic*) (PAUL), thou man of God; the angels rejoice with thee, for thou shalt rejoice in the kingdom of the heavens. Darkness hath left thee and they shall take thee to the country of light; sorrow hath left thee, and they shall take thee to the joy which is for ever. Blessed art thou in thy generation, O thou PÂWLÎ (PAUL), the desert monk, thou man of God, thou PÂWLÎ (PAUL), the desert monk." And when they had said these words of praise they disappeared. And the blessed ANTHONY said, "This is the soul of my father Abbâ PÂWLÎ (PAUL) which they are taking up to heaven." Then ANTHONY entered the cave, and he found Saint Abbâ PÂWLÎ (PAUL) kneeling on his knees with his face [to the ground], and his hands were spread out like a cross. And he took him up and he seemed to be alive, and he covered him over, and wept over him, saying, "Remember me, O my father, in the habitations of heaven wherein

thou wilt dwell." Then [fol. 146*a* 2] Saint ANTHONY took him, and wrapped his body up in that garment, and he took the Book and fulfilled over him the Canon of the Law of the Church, and he prayed over him three times, and read over him the Four Gospels. And he took up his garment made of the hair of a mule, and he wondered what he should do with it, for he had no digging tool with him. And straightway there came unto him two lions, and they bowed low before the body of Saint PÂWLÎ (PAUL), and they saluted him. And Abbâ ANTHONY was dismayed and was afraid when he saw the lions, and the lions bent their heads to ANTHONY, as if they were asking him a question, and they licked his feet as if they had known him before, and they made signs to him as if they would say unto him, "Where shall we dig a grave for him?" And Abbâ ANTHONY understood their signs, and he measured out for them a space as long as the body of PÂWLÎ (PAUL), and he shewed them how deep the pit was to be, and the two lions dug, one towards the head and the other towards the feet, for a space of four cubits. And ANTHONY made a sign to them and said unto them, "This is enough for you"; and the lions came up out of the grave, and they crouched before Abbâ ANTHONY as if they would say, "Forgive us, and remember us, and bless us." And he blessed them, and they went away from him, and Saint ANTHONY wrapped up the body of Saint Abbâ PÂWLÎ (PAUL) and buried him. And after this he took the head-cloth, and the pallet, of Abbâ PÂWLÎ (PAUL), and his garment made of mule's hair, like a son who inheriteth the possessions of his father. And he set a mark on the place where his grave was, and he journeyed on foot and departed from the east until he arrived at the city of Alexandria, facing the west. And he went into the presence of Abbâ ATHANASIUS the archbishop, and he told him what had happened to Saint Abbâ PÂWLÎ (PAUL). And when the archbishop heard the story [fol. 146*a* 3] of the saint he rejoiced and took the garment of the blessed Abbâ PÂWLÎ (PAUL), and laid it up by him; and he wore it three times a year, namely on the festival of the Epiphany, on the festival of the Resurrection of the Redeemer, and on the festival of the Great Ascension. And the archbishop sent priests, and

deacons, and men, with Abbâ ANTHONY, and carts with them to fetch the body of Saint Abbâ PÂWLÎ (PAUL). And they went round about in the mountains for many days without finding the grave of the saint, for it was hidden from them [by the sand]. And Saint Abbâ PÂWLÎ (PAUL) appeared unto the Archbishop Abbâ ATHANASIUS, and said unto him, "Send a messenger to bring back the men, and let them not labour [in vain], for God doth not wish any man to see me until the appearance of the Lord Christ"; and the archbishop sent a messenger and brought back the men. And one day God willed to make manifest the glory of the Abbâ PÂWLÎ'S (PAUL'S) cloak of mule's hair. And at that time a certain young man of the city of Alexandria, who was a Christian, died. "Now believe me, O Christian folk, I, your father ATHANASIUS, took this garment of mule's hair which belonged to the blessed Abbâ PÂWLÎ (PAUL), and laid it upon the dead man, and he rose up straightway. I, ATHANASIUS, who have been appointed chief in the Church, saw this with my own eyes. And I, ISIDORE the bishop, was a witness of this thing. And I, ANTHONY, who was first appointed a priest by the hand of Abbâ ATHANASIUS, am a witness of this thing, and I have subscribed this statement." And two [fol. 146*b* 1] or three other men testified that this was true. And the story of this miracle was noised about throughout all the countries of Egypt, and in the city of Alexandria, and all men marvelled, and glorified God, Who worketh miracles by His saints. Salutation to Abbâ PÂWLÎ (PAUL).

And on this day THOMAS made manifest a miracle when he went forth to preach where our Lord commanded him to go. And when he drew nigh thereto, and had come within two stadia of the city, he turned aside from the road and saw by chance a dead young man, and his appearance was very goodly. And the apostle said, "My Lord, was it that I might experience this trial that Thou didst bring me hither? But Thy Will be done." And having said this he prayed much for the dead man, and straightway there came forth from the side of a stone a great serpent which lashed the ground with its tail, and cried out with a loud voice, saying, "What have I to do with thee, O

apostle of Christ, thou hast come to annul my work?" And the apostle said unto him, "Yea, speak." And the serpent said, "There was a beautiful woman [who came] from the vineyard, and I saw her and loved her. Then I found this young man kissing her, and consorting with her on the day of the Sabbath; but it is unnecessary for me to describe before thee all the wickedness which he committed. I knew that he was an associate of Christ, and therefore I killed him." And the Satan who ruled over the serpent told the apostle all the evil which he used to do to the children of men. Then the apostle anathematized him in the Name of Jesus Christ, and commanded him to withdraw the poison from the [dead] man. [fol. 146*b* 2] And straightway the serpent blew himself out, and burst asunder and died, and the young man leaped up and embraced the feet of the apostle and recovered. And in this place the apostle made the people to believe, and he built them a church. Then the apostle went into the city with the young man whom he had raised from the dead, and as they were standing and talking to the people of that place, a young ass came and stood before him, and he opened his mouth and said, "O associate of Christ, and apostle of the Most High, who knoweth the things which are hidden, thou companion of the Son of God, come return thou to Him that sent thee, God. Get up, and mount upon my back, and rest until thou enterest the city." And when the apostle heard him he marvelled exceedingly, and he praised God, and said unto the ass, "To what race dost thou belong that thou speaketh such deep mysteries?" And the ass said unto him, "I am a descendant of the offspring of the ass which was in the service of Balaam, and the ass whereon thy Lord and Teacher rode was descended from him, and was my father. Now as for me, I have been sent to give thee rest and for thee to mount upon"; and the apostle refused to mount upon him. And when the ass had made many entreaties to him, the apostle mounted upon him, and he came to the gates of the city with many people following him; and he alighted from the ass, and said unto him, "Depart, and take heed whither thou departest," and straightway the ass fell down and died. [fol. 146*b* 3] And those who saw this were dismayed, and they

said unto the apostle, "Make him to live and raise him up." And the apostle said unto them, "I could raise him up by the power of my God, but it is better for him so"; and he commanded them to dig a hole in the ground, and to bury him, and then he gave them the salutation of peace and departed from them. Salutation to THOMAS.

III. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father and ascetic, the blessed JACOB, the monk. He rejected the world in his youth, and went and lived in a cave for fifteen years, and he fought the fight, with long fasting, and prayer, and vigil by night, and prostrations without ceasing; and he never went out from his cell, or entered a city, for a period of fifteen years, and he never looked upon the face of a woman. And certain evil men who were among the followers of Diabolus made a plan against him, and they caused a certain harlot to go to the saint, and she went into his cell to him, and she made lewd gestures before him, and invited him to work sin with her. [fol. 147*a* 1] And the saint warned her about the fire of GAHÂNNUM, and the punishment which is for ever, and through him she repented, and fought the spiritual fight and pleased God. And after this Satan made a plot against him, and he entered into the heart of a daughter of a certain nobleman of the city, and he cast her down on the ground, and rolled her over, and Satan put into the heart of her father [the idea] that no one could heal her except JACOB the monk in the cell. And her father took her, and brought her to the saint, and he asked him to heal her by his prayers; and the saint prayed over her, and she was healed straightway, but her father was afraid to take her away at once, saying that the Satan might come back to her. And the father left her with the saint, and her brother who was a little boy with her, and departed. Then Satan took up war against the saint by night and by day, and at length he made him to fall into sin with her. And having fallen into sin with her he became afraid lest the

sin should be made manifest, and that the people would kill him because of it, and he killed the woman and her brother. Thereupon Satan cast despair in his heart, and he went forth from his cell to go into the world. And He Who desireth not the death of a sinner had compassion upon him, and He sent a righteous monk unto him, and the holy man found him on the road as he was journeying along, and he welcomed him and embraced him. When he saw that JACOB was sad and sorry, he asked him, saying, "What hath happened to thee? What maketh thee sad?" And JACOB told him everything which had happened, how he had fallen through that maiden, and how he had killed her and her brother. And that righteous monk said unto him, "Fear not, be strong, and cut not off hope, for God is compassionate and merciful"; and then [fol. 147*a* 2] he laid upon him fasting, and prayer, and prostrations. And JACOB went back and entered his cell, and shut himself in, and he endured great toil and tribulation; and he fasted frequently and prayed, and kept vigil and made many prostrations. And he always ate grass, and the herbs of the earth, and he sorrowed in his heart, and was sad, and said, "Will God accept me and forgive me my sin?" And he continued to fight, and repented deeply for forty years. And God willed to reveal to him that He had accepted his repentance, and He brought a great famine upon the city that year, and said unto the Bishop of that city, "The famine will only pass away through the prayer of JACOB, the monk who is in a pit." And the bishop rose up straightway, and took with him the priests and people of the city, and they came to Saint JACOB, and asked him to pray on their behalf, that God would have mercy upon them and bring down rain. And he refused, saying, "I am a sinner and a wrongdoer, and I have provoked God to wrath with my sins"; and the bishop told him what God had said concerning him. And straightway he submitted to the bishop, and he went out with the people and he prayed, and wept, saying, "They think that JACOB is a man," and his prayer was with tears. And he said unto God, "How can I shew my unclean face before Thy holiness, O God? How can I lift up my face which is blackened with much sin to the heaven of Thy holiness?"

And he prayed a long time, and before he finished his prayer much rain fell, and he knew that God [fol. 147*a* 3] had accepted his prayer and his repentance, and had forgiven him his sin. And after this he doubled his fastings, and his prayers, and vigils, and prostrations, and he admonished himself, saying, "Fight and take care that thou dost not fall a second time." And he ended his days at a good old age, and he pleased God and died in peace. Salutation to JACOB.

And on this day also took place the translation of the body of Abbâ EPHRAIM, the Syrian. Salutation to the translation of thy body, O EPHRAIM.

And on this day also took place the death of Abbâ 'EBĔLÔ (APOLLO ?), the chief of the anchorites, through whose virtues flourished the fruit of the Faith. When ATHANASIUS, Archbishop of Alexandria, returned, BASIL, Bishop of Caesarea, came to him, and the two of them passed the night in the church of 'ABÛḲÎR. And as they were talking together about the saints who were in the religious houses of Egypt, the father archbishop said, "Abbâ PACHOMIUS [is the greatest saint]," and BASIL said, "Abbâ ANTHONY, and Abbâ AMÔNÎ [are the greatest saints]." And whilst they were talking thus, and wishing to know rightly [who was the greatest saint], Abbâ ATHANASIUS saw a vision on the fifth day of Yakâtît, at midnight, of a great tree, [the roots of] which reached as far as the river, and the branches of which reached to heaven; and many men sheltered themselves under the branches thereof; and in the midst thereof was a Tâbôt (*i.e.* altar). And whilst he was rendered silent by the vision, MICHAEL came down from heaven, and said unto him, "Tell this vision to BASIL." [fol. 147*b* 1] And BASIL saw even as ATHANASIUS saw, the tree and the altar and the angels. And MICHAEL interpreted the matter to them, saying, "The tree which ye saw is the monastery of Abbâ 'EBĔLÔ (APOLLO ?), which is built on the border of Egypt, and the branches thereof are the monks. And the altar is the church which the angels visit, and it is the similitude of PETER because it destroyeth [evil] spirits. And a

certain prefect of the city of Alexandria heard the story of Abbâ 'EBĔLÔ (APOLLO ?), and he entreated the archbishop to send him to him so that he might receive a blessing from him. And the father archbishop sent him with seven monks, that is to say, ISIDORE, and JOHN the Less, and Abbâ BĔSÔY, and Abbâ AMÔNÎ, and VICTOR, and AGRINICUS, and Abbâ KALNÂS. And Abbâ 'EBĔLÔ (APOLLO ?) rose up and went, and met them with joy, and the prefect who had come with the brethren, who was one-eyed, embraced Abbâ 'EBĔLÔ (APOLLO ?), and shewed [him] his eye, and cried out, saying, "O bright star in the world!" Then the prefect said unto Abbâ 'EBĔLÔ (APOLLO ?), "My wife laboureth with leprosy; she is under thy garb (*i.e.* she is a nun), and may the grace which hath found me find her." And Abbâ 'EBĔLÔ (APOLLO ?) said unto her, "Healing shall be to her!" and she found health. One day Abbâ 'EBĔLÔ (APOLLO ?) stood up among the monks, and said unto them, "Let each one of you be certain that our Redeemer will come with His disciples to make us to know where the site of the church is to be." And when it became daylight [on the morrow], Jesus Christ came, and His disciples and His angels were with Him, and He shewed them where to lay the foundations of the building of the church. And Abbâ 'EBĔLÔ (APOLLO ?) exhorted his sons to be perfect in every good work, and to dwell in love; and whilst he was exhorting them his face changed, and his whole body burned, and [fol. 147*b* 2] light beamed forth from his face, as from that of an angel of God. And when his sons were afraid he said unto them, "Fear ye not, I am saying farewell unto you." And having said this his soul was caught up, and a beautiful perfume spread itself about, and straightway his eyes were opened, and he said, "O my Lord Jesus Christ, help me, and receive my soul to Thee"; and having said this he delivered up his soul into the hand of God.

And on this day also died ZÊNÔN (or ZÊNÛN), the worker of wonders. This saint having gone into the sanctuary (*i.e.* the temple) of Jerusalem to pray, came out and went to ÎMÂHÛS (EMMAUS ?), to a holy old man, and after they had saluted each other they sat down and began to tell stories of the great deeds

of God until the sixth (?) hour. And there was in that city a certain believer, who used to visit the old man [and take him] bread and water. One day when he was carrying his food to him, one told him that his son was dead, and he took him and wrapped him up in cloth and laid him in a coffer, on the top of which he placed the old man's food; and his wife followed him. When he came to the old man he found Abbâ ZÊNÔN with him, and he set the coffer before them, and asked them to pray. And they talked together, and one said, "Do thou pray," and the other said, "Do thou pray"; and the old man made Abbâ ZÊNÔN to pray. And he began his prayer thus: "O Lord, Sustainer of the Universe, compassionate and merciful, these are the things which Thy servants the poor offer unto Thee as their first-fruits." And with the end of these words the dead child rose up, and wept in the coffer. Then the father of the child cast himself down at the feet of Abbâ ZÊNÛN, and he said unto him, "Forgive [fol. 147*b* 3] me, O my father, for speaking unto thee, but this my son, who was dead, hath risen up through thy prayer." And Abbâ ZÊNÛN feared the adulation of men, and he said unto him, "O my son, reveal this thing to no man whatsoever until I die." And he fled from that place without eating, and returned to his own habitation, and after fighting many spiritual fights he died. Salutation to ZÊNÛN.

IV. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy apostle AGABUS became a martyr. The Lord chose this disciple among the Seventy-two [fol. 148*a* 1] disciples whom He chose and sent forth to preach before His Passion. And this man was filled with the Holy Spirit, the Paraclete, for he was with the Twelve Apostles in the upper room of Zion. And God gave him the gift of prophecy, even as it saith concerning him in the Book of the Acts of the Apostles, that he took the girdle of PAUL and bound his own feet therewith, and said, "Thus saith the Holy Spirit: The Jews shall

take the man who is the owner of this girdle, and shall bind him thus in Jerusalem" (Acts xxi, 11); and this prophecy was fulfilled. Then he preached with the Apostles the preaching of the holy, and life-giving Gospel, and he went into many cities preaching, and teaching, and pointing out the way of God; and he converted many Jews and Greeks to the knowledge of our Lord Jesus Christ, and he purified them with life-giving, Christian baptism. And the Jews seized him in Jerusalem, when he was alone, and they beat him severely and made him suffer. Then they put a rope about his neck and dragged him outside the city, and stoned him with stones until he delivered up his soul. And straightway there descended upon him a light which appeared to be like a pillar, and reached from his body to heaven, and all the people were looking upon him. And God opened the heart of a Jewish woman wherein there was no evil, or enmity, or deceit, or jealousy, as [is usual] with the cursed Jews, and she kept the Law of the Tôrâh, and she said, "This is a righteous man, [fol. 148*a* 2] and for this reason light hath descended upon him, and God hath magnified him." And she cried out, saying, "I am a Christian, and I believe in the God of this saint." And her also they stoned with stones, and she died and was buried with the saint in one grave. Salutation to AGABUS.

And on this day died Abbâ ZACHARIAS, whose works were excellent, and whose spiritual fights were very great. When the soul of this man was about to go forth from his body, Abbâ MOSES said unto him, "What dost thou see?" And he said unto him, "It is better for me that I keep silence." And when his soul went forth Abbâ ISIDORE saw the heavens opened, and [the angels] said, "Rejoice, O my son ZACHARIAS, for behold the gates of the kingdom of heaven are opened unto thee"; and thus he died. Salutation to ZACHARIAS.

V. YAKÂTÎT

[fol. 148*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ 'AḲREPÎNÛ ('AKREPÔS), the tenth Archbishop of the city of Alexandria. This father was a God-fearing man, and he was holy and pure; and he was a priest in the city of Alexandria. And when father CLAUDIAN, the archbishop who preceded him, died, the people of the city of Alexandria chose this father and made him archbishop. And having been set over the Church of God on the throne of MARK the evangelist, he followed a good course of life like the Apostles, and he preached and taught the Christian Faith, and the life-giving Law, and he watched the people with his eyes, and shepherded his flock and helped them. He took no trouble to become possessed of one silver *dirham*, or one *dînâr*, and he only ate because he was hungry, and he dressed only to protect his body against cold and heat. And he read the Scriptures frequently to his people, and he taught them, both great and small, and he kept vigil and prayed for them all; and he continued this strife for twelve years and he pleased God and died in peace. Salutation to 'AḲREPÎNÛ ('AKREPÔS), who succeeded CLAUDIAN.

[fol. 148*b* 1] And on this day also died the holy father Abbâ BĔSÔY, who was called "PETER." This holy man came from Upper Egypt, from the city of 'AKMÎM (AKHMÎM). In the days of his early manhood he used to do works of abomination, and to eat and drink luxuriously. When God chose him He brought upon him a severe illness, and he well-nigh died and delivered up his spirit, and He shewed him the places of punishment, and the great deep pits of hell, and he saw men clothed in shining apparel, and in their hands they had the body of a man which they tore into four pieces. And they said unto BĔSÔY, "Thus will they do unto every man who stealeth the possessions of men." When he heard this word he was sorrowful in his heart, and he wept a bitter weeping, and his soul returned to his

body, and he lifted up his eyes to heaven and said, "O my Lord and God, if Thou wilt heal me of this sickness, I will repent of this my sin, and I will worship Thee with all my heart, and from this time forward I will never look at a woman again." And straightway God healed him of his sickness, and he rose up and went to DABRA BANWÂYĔṬ, and the monks counselled him, and they arrayed him in the garb of the monk. And he fought a great fight with fasting, and prayer, and vigils for many years, until his fame was heard of throughout Egypt; and he excelled among many saints, and he composed many Homilies and Admonitions, and Teachings for the monks and for the laity. And he fasted a month at a time, and neither ate bread nor drank water; and continued to fight the fight in this manner for a period of five and thirty years. And he used to stand up all night in prayer. And the works of men were manifest before him, whether righteous or [fol. 148*b* 2] sinners; and after this he became a little sick and he died in peace. Salutation to BĔSÔY who was called PETER.

And on this day died the holy father NÔB, the owner of the fan (?) of gold. Salutation to NÔB with his fan (?) of gold, the driver away of wild beasts.

And on this day also died Abbâ 'ĔBLÔ, who was like unto an angel of God. And behold we have written his history in the section for the twenty-fifth day of the month of Ṭeḳemt. Salutation to Abbâ 'ĔBLÔ.

And on this day also took place the translation of the bodies of the nine and forty (or thirty-two) holy old men and fathers who became martyrs in the desert of SCETE, in the monastery of Abbâ MACARIUS. Salutation to the translation of the holy bones to the cave which was built for them under the care of BENYÂMÎ.

And on this day also died Saint 'ABÛLÎDÎS (HIPPOLYTUS ?), Archbishop of the city of Rômê. And behold his history is written in the section for the sixth [fol. 148*b* 3] day of this (*sic*) month. Salutation to 'ABÛLÎDÎS (HIPPOLYTUS ?).

And on this day also the holy father Abbâ 'ĔBĔLÔ, the shepherd, became [a martyr]. This saint was a shepherd of sheep, and he gave himself to Satan in his youth. He used to commit fornication, and steal, and commit murder, and there was no kind of sin which he did not commit, for he committed them all, up to the age of forty years, and performed every kind of work of Satan. One day whilst he was sitting in the desert at mid-day, and wanting to cut the hair of his sheep, Satan cast a thought into his heart, and he said, "Behold, I have sinned from my youth up until now. I have fulfilled everything which Satan commanded me to do. I have left no sin whatsoever in this world uncommitted. There is, however, one sinful deed left me to do, for I want to rip open the belly of a woman who is with child, so that I may see how the child lieth in her womb." And as he was thinking this thought in his heart, behold a woman who was with child, and was very near her time for bringing forth her child, was walking in the desert during the hot period of the day. When he saw her he rose up straightway, and without mercy seized the hair of her head, and threw her on the ground, and took a knife and ripped up her belly, and saw how the child was lying in her womb. [fol. 149*a* 1] And after this the child died, and his mother died in great agony. And when the shepherd saw the great sin which he had committed, he was exceedingly sorry, and he rent his garments forthwith and cast dust upon his head, and he cried out and wept bitterly and said, "Woe is me! for I have committed the great and unforgivable sin." And straightway he left his flocks scattered about, and he took a rod in his hand, and he walked about, weeping bitterly, until he came to the desert of SCETE. And he did not mingle with the aged monks, and he did not tell them what he had done, but he went into the Inner Desert, a very long way from them, a distance of ten stadia. He had no bread with him to eat, and he had no abode wherein to dwell, but he ate with the beasts and he drank with them. And he used to cry out by night and by day unceasingly, saying, "I have sinned, I am a sinner, I have done evil. Forgive me, Thou art God, the good Father, for there is no man without sin; and God is not without mercy." And he continued to

fight in this way for forty years, and his body became dried up and black through the dew of heaven, and the heat of the summer. And when he entered upon the fortieth year of his abode in the desert, he heard a voice, saying, "Be strong and of good courage, for behold thy sin is forgiven thee, and the murder of the woman is forgiven thee; but the murder of the child is not forgiven thee up to this present." And God in His mercy said unto him so that he might not become apathetic, and might not fall into sin a second time. And having heard these words he increased his bitter weeping, and his fighting [fol. 149*a* 2] until that year was ended. And towards the end of the fortieth year, when only three days remained from its end, the angel of God appeared unto a desert monk who lived far from him, in the desert, a distance of twelve stadia, and who had dwelt there in the desert for seventy years without seeing a man. And the angel of God said unto him, "Get thee outside thy desert, and thou shalt find an old man, and when he hath confessed to thee everything which he hath done, comfort him, and say unto him, 'Behold, all thy sin is forgiven thee, and also the murder of the child; thy sin is forgiven thee.'" And the desert monk rose up and departed, and he went to the old man and talked to him, and they embraced each other, and Abbâ 'ĔBĔLÔ wept unceasingly. And the desert monk said unto him, "Tell me what thou hast done, and why thou didst come hither"; and he told him everything which had happened to him, and how he had ripped up the belly of the woman. And the desert monk said unto him, "Fear not, for thy sin is remitted to thee, and the murder of the woman and her son is also remitted to thee." And the desert monk said unto him, "Whence dost thou receive the Offering?" And the shepherd said unto him, "O my holy father, as God liveth, during the whole of the forty years which I have been living in this desert I have seen no man save thyself." And the desert monk said unto him, "O my beloved father, rejoice, for to-morrow the angel of God shall come unto thee, and shall administer the Offering unto thee, at dawn." And when the morning of the day preceding the Sabbath had come there arose the smell of a perfume which was exceedingly sweet, the

like whereof had never been smelt before, and Abbâ 'ĔBĔLÔ said unto the desert monk, "O my father, my soul craveth to depart through fear." And when he had said this, he saw the [fol. 149*a* 3] angel of God standing by him in the form of a monk, and his face was shining very brightly, and he sang a psalm, saying, "I was afflicted and God delivered me. Return, my soul, to thy rest; God hath helped thee. For He hath delivered my soul from death, and mine eyes from tears, and my feet from slipping, as God was well-pleased in the country of the living" (Psalm cxvi, 6 ff.). When Abbâ 'ĔBĔLÔ the shepherd heard this, he fell down upon the ground, and was as one dead through fear. Then the angel, in the form of a monk, put forth his hand, and lifted him up, and the shepherd saw that the angel in the form of a man was strong of heart, and he received the Holy and Divine Mysteries which had come down from heaven from the hand of the shining angel, with great reverence, and with fear and trembling. And the angel of God ascended into heaven. And when Abbâ 'ĔBĔLÔ had received the Offering from the hand of the angel, his body became white like snow, and he and the desert monk rejoiced, and glorified God until the evening. And the shepherd Abbâ 'ĔBĔLÔY (*sic*) did not cease to pray as of old, saying, "I have sinned seventy times seven; I have done evil, forgive me, for Thou art God, and the Good Father; there is no man without sin, and God is not without mercy." And they passed that day, which was the First Day of the week, in glorifying God, and they did so until night, and then an exceeding sweet smell of a fragrant perfume made itself apparent, and it was stronger than before. And the desert monk said unto Abbâ 'ĔBĔLÔ, "O my brother, wash in a [fol. 149*b* 1] little water, for this is the hour wherein thou wilt receive for my sake [the reward of thy] toil. Rejoice, my brother, for thou shalt rest now"; and straightway the angel of God administered unto them the Holy Mysteries; and Abbâ 'ĔBĔLÔ the shepherd died forthwith. And the angels took up his soul and flew up with it into the heights, and the desert monk wept for him, saying, "What shall I do? I am an old man, and I cannot carry thy body, and I have nothing wherewith to dig [a grave for thee]." And

straightway two lions came and crouched by the body of Abbâ 'ĔBĔLÔ, and they made signs with their heads to the desert monk, as much as to say unto him, "What shall we do?" And he made a sign to them, and they dug a grave for him, and they carried Abbâ 'ĔBĔLÔ to it, and buried him as men would have done; and the desert monk blessed them, and they departed in peace. And the desert monk was sorry, and he said, "Father, let me find someone to bury my body!" And a voice came unto him, saying, "I will bury thy body. There are left only three days before thou shalt have peace. Behold, I will send unto thee three men; tell them all the story of the fight of Abbâ 'ĔBĔLÔ, the shepherd, so that they may tell it unto others, that those who have fallen into sin must not despair of the mercy of God." And on the following day three men came unto him, and he told them the history of the fight of Abbâ 'ĔBĔLÔ, the shepherd, and they marvelled exceedingly, and they wrote down everything and they remained with him until the third day. And then the desert monk prayed and delivered his soul into the hand of God. And the two lions came and dug a grave for him near that of Abbâ 'ĔBĔLÔ, and they buried him as if they had been men, and then departed. And the three men followed them until they brought them to the monastery of Abbâ MACARIUS, of the desert [fol. 149*b* 2] of SCETE; and they told the monks everything which had happened. And the monks marvelled exceedingly and they wrote down the story of the fight of Abbâ 'ĔBĔLÔ, the shepherd, and they used to read it aloud each Sunday; now his death took place on the fifth day of Yakâtît. Salutation to Abbâ 'ĔBĔLÔY (*sic*), whom Satan tripped up. Salutation to Abbâ 'ĔBĔLÔ, the teacher of the Law.

And on this day also took place the deaths of BANWÂ, and BÛLÂ, and 'AMÔNÎ and 'ĔSÏA, the father and mother of Abbâ 'ĔBĔLÔ.

VI. Yakâtît

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day they raised up the body of the holy and honourable 'ABÛLÎDÎS (HIPPOLYTUS ?), Archbishop of the city of Rômê, the teacher of all the ends of the world. This saint was a nobleman by birth, and a perfect, and learned man, and God chose him to be Archbishop of the city of Rômê, after Abbâ EUCHEIUS (?), in the first year of the archiepiscopate of CLAUDIAN, in the city of [fol. 149*b* 3] Alexandria. And this father used to teach his people and protect them against the opinions of the pagans, and strengthen them in the Faith of God. And the fame of him was heard of by the Emperor CLAUDIUS, the infidel, and he seized Saint 'ABÛLÎDÎS (HIPPOLYTUS ?) and beat him very severely. When he was weary of torturing him, he tied a heavy stone to his feet, and cast him into the Red Sea on the fifth day of Yakâtît. And on the following day, that is to say the sixth day of Yakâtît, as it were to-day, the body of the saint was found floating on the water, and there was a stone on his feet. And one of the believers took it up out of the water, and brought it into the house, and he wrapped it up in wrappings of great price; and this story was noised abroad in all the city of Rômê and the district round about it. And the emperor sought to burn the body in the fire, but the man with whom it was hid did not reveal it. And this saint composed many homilies, some on the True Faith of our Lord Jesus Christ, and some on the Incarnation of the Son of God in the nature of man, and some of them dealt with Doctrine (or Dogma), and some contained Admonitions to do the good pleasure of God. And he drew up eight and thirty Canons on the Law of the Church, and these are to be found in our own churches, and in all the churches of all Christian peoples. Salutation to the bringing up of the body of Abbâ 'ABÛLÎDÎS (HIPPOLYTUS ?) from out of the sea.

[fol. 150*a* 1] And on this day also became martyrs the fol-

lowing saints: 'ABÛḲÎR, and JOHN, and three virgins, and their mother, whose names were THEODORA, which is, being interpreted, "Gift of God," and THEOPHANA, which is, being interpreted, "Faith of God," and THEODOSIA, which is, being interpreted, "Praise of God," and ATHANASIA, which is, being interpreted, "Life which dieth not." And Saint 'ABÛḲÎR was a monk, and he was devoted to God, and was a fighter from his youth up, and JOHN was a soldier in the Imperial Army, and they were men of the city of Alexandria. And then they dwelt in the city of Antioch and, together with their mother and the virgins who were with them, they confessed our Lord Jesus Christ before the Emperor DIOCLETIAN, who asked them whence they came. And they said unto him, "From the city of Alexandria," and he commanded that they should be taken thither. And when they came to the city of Alexandria, and stood up before the governor, and confessed our Lord Jesus Christ, he tortured them severely; and when he was tired of torturing them, he commanded the soldiers to cut off their heads with the sword. And Saint ATHANASIA encouraged her virgin daughters, and she urged them to endure, and she told them that they were to become brides of Christ, the True Emperor, and martyrs for His Name's sake. And Saint 'ABÛḲÎR likewise explained [this] to them, and reminded them of the tribulation which fell upon the apostolic woman THECLA. And the soldiers brought the virgins to the swordsman, one after the other, and their mother, and they became martyrs; and afterwards 'ABÛḲÎR and JOHN became martyrs. [fol. 150*a* 2] Then the emperor commanded the soldiers to cast their bodies to the wild beasts of the desert, and to the fowl of the heavens, but there were certain believers there who took away their bodies secretly, and they swathed them and laid them in coffers until the days of persecution should be ended. And at length a church was built for them, and the believers laid their bodies in it, and very many signs and miracles took place through them.

And on this day also died MARY, the sinner, who anointed our Lord with unguent. This blessed woman was first of all a

sinner, and she acquired all her possessions by fornication, and she used to decorate herself with divers dresses and ornaments in order to lead young men astray. One day she put on her ornamental apparel according to her wont, and she anointed herself, and perfumed her body, and she looked at herself in a mirror and she admired the ruddiness of her cheeks, and the beauty of her eyes for a very long time, that is to say, for an hour, as she was seated. And then a good thought came upon her, and she remembered death, and the fleeting character of the world. And she heard that our Lord Jesus Christ accepted sinners, and that He would pardon her sins, and she took all her money, and bought an alabastron of scented unguent. And she went to Him whilst He was sitting at meat in the house of SIMON, and she prostrated herself at His feet, and she anointed Him with the unguent, and washed Him with her tears and dried Him with the hair of her head. And when our Lord saw the greatness of her love, He remitted her sins to her, and commanded [the disciples] to make mention of her when they preached the Gospel. And from that time she ministered unto Him with the holy women. [fol. 150*a* 3] Salutation to MARY.

VII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ ALEXANDER, the forty-third Archbishop of the city of Alexandria. This saint was a monk in DABRA BATÂRÔN, which is, being interpreted, "Monastery of the Fathers," and, by the Will of God, he was appointed Archbishop of the city of Alexandria. He was righteous, and pure, and was a learned man, but great tribulation came during the days of his office. For the King of Egypt, who was reigning at that time, appointed his son to rule over the kingdom, and he plundered the monasteries of the monks of the desert of SCETE. Here is an example of his excessive infidelity and wickedness: He went into a monastery to the south of MĔSR (CAIRO), and saw a picture of our Lady MARY;

now it was decorated, and upon it was a dress of beautiful silk. And he said, "What is this?" And the priest said unto him, "This is a picture of our Lady MARY, the mother of Christ." And the king's son abused it, and spat in its face, and said, "If I live I will destroy the Christians and blot them out"; and forthwith he reviled [fol. 150*b* 1] our Lord Christ. When the night came he saw a most terrifying and horrible vision, and in the morning he told his father, saying, "Last night great tribulation and intense pain came upon me from the Satans, and I saw a man sitting upon a great throne, and he was exceedingly horrible, and frightful, and terrifying, and his face shone brighter than the sun, and thousands of thousands [of angels] were going round about him carrying weapons of war, and I and thou were bound behind him. And I asked them [saying], 'What is this?' And they said unto me, 'This is Christ, the King of the Christians, Whom thou didst mock yesterday.' And then one of those who were carrying weapons of war came to me, and pierced my side with his spear, and none took the spear out, and at length I died." When his father heard this he was exceedingly sorry, and straightway the young man fell ill, and his tongue became dumb, and he died that night; and after forty days his father died also, and another king was appointed in his stead. And he afflicted the Christians greatly, and he seized Abbâ ALEXANDER and tortured him until he asked the people for three thousand *dînârs* of gold, and gave them to him. And God blotted out that king quickly, and after him was appointed another king, who was worse than he. And he seized the captain of the troops of this father, and demanded from him three thousand *dînârs* of gold, as before. And this father said unto him, "Some I must beg for from the believers, and some I must borrow"; but he would not accept these words from him. And the saint said unto the king, "Wait until I can ask some other people"; and he waited for him. [fol. 150*b* 2] And this father went up into Upper Egypt to beg. And there was a certain desert monk, who was in charge of a monastery, and he had with him two disciples, and the desert man commanded his disciples to clear out a place in the monastery, and they found there five water-

jars filled with gold; and the disciples stole one jar and hid it, and they brought to the desert monk, their teacher, four water-pots filled with gold, and the desert monk sent them to the archbishop to help him. And when the two disciples of the desert monk [had carried] them to the archbishop, they took the water-pot of gold which they had stolen, and went into the world, and they cast aside their monks' garb, and they acquired with that gold menservants and maidservants, and cattle. And the governor of that city commanded the soldiers to beat them, and the two disciples confessed that they had found five water-pots full of gold; and the governor sent the captain of his soldiers to the king and he reported this matter to him. And the king sent the captain of his troops, and he plundered the house of the archbishop, and carried off all the sacred vessels and furniture of the churches. And then he had this father brought, and he bound him with fetters and put him in prison, and treated him with contumely, and said unto him, "Bring me the four water-pots which were full of gold [and contained] thirty hundred *dînârs*." And the archbishop said unto him, "I have no possessions whatsoever of this fleeting world," but the king would not release him from prison until the archbishop had sent to all the people, and they had brought to him thirty hundred gold *dînârs* and given them to him. And then God blotted out this wicked king, and another king worse than he was appointed in his place, and he compelled all the Christian people to brand (?) on their hands, instead of the honourable Cross, the name of the unclean and lying prophet, [Muḥammad,] that is [fol. 150*b* 3] the mark of the beast, concerning which JOHN the Evangelist and theologian prophesied (Revelation xvi, 2). And that wicked king sent to all the cities, and commanded the people to do this, and he commanded the archbishop to do this. And the archbishop entreated him with many petitions to have mercy upon him, but he refused; and the archbishop asked him to wait for three days. And the archbishop prayed to God fervently, and with many entreaties, not to cast him away from Him, and not to let him come into this unclean affair; and God heard his prayer, and visited him with a slight illness. And the archbishop asked the king to allow him

to go to his house in the city of Alexandria, but he refused him, and he thought that he was making an excuse to avoid the branding of the hand. And after three days the angel of God appeared unto the archbishop, and said unto him, "On the second day (*i.e.* to-morrow) thou shalt die." And the archbishop said unto his disciples, "Prepare a ship for me, for to-morrow God will visit me"; and he died in peace. And they carried his body in a ship, and buried it with the bodies of the fathers, archbishops. In the days of this father the Melchites of the country of Egypt had a holy archbishop whose name was ANASTASIUS, and his people rose up against him, and acted hostilely towards him, because of their love for the believing Jacobites. And he meditated on the matter and betook himself to safety, and he would not associate with his own people in their enmity against the Jacobite believers. And he forsook his people and came to this father ALEXANDER, and he submitted to his authority. And this father honoured him greatly, and [fol. 151*a* 1] asked him to occupy an episcopal throne, and rule over the believers of his flock, and to let him dwell in a monastery like a monk. And Abbâ ANASTASIUS was not pleased with these words, and he said unto him, "If I had wanted the archiepiscopate, behold I am already archbishop, but I want to become thy disciple." And after many entreaties, and much argument which took place between them, ANASTASIUS was pleased to become a bishop; and this father made him bishop over a certain district in Egypt, and he shepherded well the flock over which he was placed. And as for Abbâ ALEXANDER he sat upon the throne of MARK the Evangelist for four and twenty years and a half, and he pleased God and died in peace. Salutation to Abbâ ALEXANDER.

And on this day also died the holy father, Abbâ THEODORE, the forty-fifth Archbishop of the city of Alexandria. This saint was a monk in the monastery of the city of MAREOTIS, now the name of the city was ṬANBÛRÂ, and he was the disciple of a certain righteous and perfect old man, who saw by the Holy Spirit that his disciple THEODORE would be [fol. 151*a* 2] appointed Archbishop of the city of Alexandria, and

he told the people this. And this father was strictly devoted to God, and he fought a great spiritual fight. He was a man of goodly appearance, and he wore sackcloth made of hair next his skin, and over that garments made of iron; and he was perfect in his humility, and in his meekness. By the Will of God, Who chose him, he was made Archbishop of the city of Alexandria, and he protected the flock of Christ with a good protection, and he taught them continually, and read to them the Scriptures daily, and especially on Sundays and on the festivals. And in all his days there was tranquillity and peace, and the Church flourished, and there was no contention. This father sat on the throne of Saint MARK the Evangelist for fourteen years and a half, and he fulfilled the duties of his office, and died in peace. Salutation to Abbâ THEODORE.

Salutation to the desert monk who during a period of seventy years never saw the face of a man, and who comforted Abbâ 'ĔBĔLÔY.

And on this day also took place the deaths of 'ABRÂḲEN, and 'ABÂDÎR, and 'ABÂRIANUS, and NEBDÂLMÂS (or, NEBELDAMAS).

VIII. YAKÂTÎT

[fol. 151*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the coming of our Lord Christ into the sanctuary (*i.e.* the temple). Forty days after His glorious birth JOSEPH, the just man, who was the messenger of this mystery, and Saint MARY, His mother, brought Him, that they might fulfil the Law with which He, to Whom be glory! had commanded the people of Israel, and to offer up offerings as the Law ordered. And this SIMEON, the priest, was a righteous man, and he carried Him upon his shoulders and held Him up in his hands. And when King PTOLEMY, who was called the "Conqueror," was reigning in the five thousand nine hundred

and fourth year of our father ADAM, and the Jewish people were under his dominion, by the Will of God he sent to the city of Jerusalem, and brought [to Alexandria] seventy-[two] learned Jewish Rabbis, and he commanded them to translate the Books of the Law from the Hebrew tongue into the Greek tongue. And this took place by the Will of God so that the Law might depart from the Jews, and come to the Christian people who were to appear after many years. And then the king commanded his officers to separate them into pairs and to put each pair in a separate place; now they were seventy-two [in number], and he lodged them in thirty-six tents. And he set men over them to watch them, and to see that they did not meet each other, or make an agreement about what they [fol. 151*b* 1] were going to write, or change one word of the Law, for it is very well known that the Jews are wicked men. And when this SIMEON, the just man, had translated all the Books of the Law, he came to the Book of ISAIAH the prophet, who saith, "Behold a virgin shall conceive, and shall bear a son, and His name shall be called Emmanuel" (Isaiah vii, 14). And he was afraid to write "a virgin shall conceive," and said, "The king will laugh at him (*i.e.* the prophet), and will not accept his word." And he determined to change the word of the Law as it was written, and instead of writing the word "virgin" he wrote "young girl." And then he had doubts within himself, and he said, "This is impossible—for a virgin to conceive and to bring forth a son"; and whilst he was thinking upon the matter slumber overcame him and he fell asleep. And the angel of God appeared unto him, and said unto him, "O thou who doubtest this thing, thou shalt not taste death until thou hast seen the Christ, Who shall be born of a virgin, and hast carried Him in thy hands." And he lived after this three hundred years, until our Lord Jesus Christ was born, and he brought Him into the sanctuary, as it might be this day. And the eyes of SIMEON were blind, and when he received our Lord Christ into his hands, his eyes were opened, and he saw straightway. And the Holy Spirit spake unto Him, saying, "This is He for Whom thou wast waiting." And SIMEON blessed God, and said, "O Lord dismiss Thy servant in peace, for I have remained bound in the life of this

fleeting world for Thy sake. Behold, I have come and have seen Thee; dismiss me that I may depart into everlasting life. Mine eyes have seen Thy salvation which Thou hast prepared before all Thy people. [fol. 151*b* 2] Thou hast revealed the light to the Gentiles, and glory to Thy people Israel" (Luke ii, 29). And then he said unto His mother MARY, "This thy Son is set for the falling and the rising of many of the children of Israel," that is to say, "For the falling of those who do not believe in Him, and for the rising of those who do believe in Him." And then he made known unto her that suffering and separation would enter her heart at the time of His Passion, and he said, "The spear of separation which shall be in thy heart shall pass through it." And when he had finished what the Law had commanded him, he died in peace. And ḤANNAH the prophetess, the daughter of PENUEL, whom the Holy Gospel mentioneth, also prophesied concerning Him, and she praised God, and told the orthodox among the children of Israel that He was the Saviour Who should deliver them from the works of Satan, and from the fetters of Sheol. Salutation to Thy coming to Jerusalem and Thy reception by SIMEON, and to ḤANNAH. Salutation to SIMEON who embraced our Lord and kissed His hand.

[fol. 151*b* 3] And on this day also died ḤANNAH the prophetess, the daughter of PENUEL. This woman was of the tribe of ASHER, and her days [for bearing] were passed, and she had lived with her husband for seven years, and had been a virgin for four and eighty winters; and she never left the temple, and she fasted and prayed all day and all night. And when they brought the Lord Jesus into the sanctuary forty days after He was born, she stood up before Him, and gave thanks to God, and she spake about Him to all those who waited for the salvation of Jerusalem; and then she died at a good old age. Salutation to ḤANNAH.

And on this day also died the lady 'AMMATA KRĔSTÔS, and her two handmaidens. This holy woman was of the people of the city of Constantinople, and she had a husband, who was in

the Imperial Government, and he died in the days of his early manhood, and left her a widow, when her days were twelve years. And after a few days a certain man, who was one of the emperor's nobles, wanted to take her by force, and she made an excuse to him, saying, "I am sick with a severe sickness, wait for me until I recover." And then she distributed all her money among the [fol. 152*a* 1] poor and needy, and set free her slaves, and taking two of her handmaidens with her, she went forth by night, without knowing [whither to go]. And she went into a rock, which was under a high hill, and dwelt there for twelve years, and each day the birds brought regularly to her various kinds of fruits. And then in the days of the Emperor CONSTANTINE one of the historians saith, "I went towards the East in order that I might bring a certain piece of work to an end, and I arrived at a monastery, and the abbot and the monks received me, and I saluted them, and we sat down. And there were there all kinds of trees full of fruit, and I saw birds carrying off branches with their fruit on them, and they flew away with them quickly, and did not eat thereof; and having seen this I marvelled, and I said unto the monks, 'What is this thing?' And they said unto me, 'They have been doing this for eleven years, and we know not what becometh [of the fruit].' And I said unto them, 'It seemeth to me that the birds carry this fruit to the monks who are in the mountains.' And as I was saying this a raven came, and taking a branch covered with fruit flew away. And I followed it, together with the abbot and the monks, so that we might know what the raven did with the fruit, and when the bird alighted in a ravine it dropped the branch and returned. And when we came to this place we threw a stone, and we heard a voice, saying, 'If ye be Christians do not kill us.' And we said unto them, 'Who are ye?' And they said unto us, 'If ye wish to see our faces throw us down three garments, for we are naked.' And we threw down garments to them, and we went down to them by means of a very narrow mountain path, and when we came there three women received us, and they bowed to us, and we bowed to them. [fol. 152*a* 2] And one of them sat down, and the other stood up before her. And the abbot said unto her, 'Whence

art thou, O my mother, my lady, and how dost thou come to be here?' And she told him all her story, from the beginning even unto the end thereof. And the abbot said unto her, 'If thou wishest we will fetch food from the monastery, and we will partake of it with thee.' And she said unto him, 'O my father, command [thy servants] to bring hither a priest with the Offering, so that we may partake of the Holy Mysteries of Christ the Vivifier; but since thou wilt have gone forth thou wilt not partake of the Offering with us.' And the abbot commanded his servants to bring a priest with the Offering, and she and her handmaidens partook of the Holy Mysteries. And on the following day she prayed and delivered up her soul into the hand of God, and her handmaidens died with her, one after the other. And the monks wrapped them in cloths and buried them with psalms and hymns." Salutation to the three women who bore the hardships of the desert naked.

And on this day also died Abbâ ELIAS of the desert of SCETE, the great old man whose works were most excellent. When the righteous Emperor THEODOSIUS sent to the desert of SCETE a letter asking the monks to send to him an aged monk of excellent works so that he might comfort him with his words, they sent this holy man, [fol. 152*a* 3] and they wrote a letter by the hand of another monk, saying, "Behold we have sent unto thee a holy man who is called 'ELIAS,' the counterpart of ELIAS, the prophet." And when ELIAS arrived, the Emperor THEODOSIUS said unto the old man, "The monks have sent to me a letter saying that thy spiritual strife resembleth that of ELIAS the prophet." And the old man said unto him with humility and meekness, "O righteous emperor, forgive me. Every man is known by his ability (or, natural disposition). And as for the strife of ELIAS, because of his righteousness a raven used to bring him his food, whereas so far as I am concerned, I have all the food which I require. If I laid my bread out in the sun, a raven would come and carry it off." When the emperor heard this he marvelled at the savour of his words, and he said unto him, "Tell me, O my father, why God did not give unto thee a son?" And the old

man said, "Because the days will come when there shall arise on the earth division in respect of the Faith. For this reason, God hath not given unto me a son, so that he might never mingle with those who doubt (or the 'dividers')." And the emperor wished to give him money, but he would not take it, and he turned back to his abode, and it is said of him, that he did not eat food until he returned to his cell; and he died in peace. Salutation to ELIAS [of SCETE].

IX. YAKÂTÎT

[fol. 152*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, the great one, Abbâ BARSÔMÂ, the Syrian, the father of the monks of the country of Syria. The parents of this saint were of the people of the city of SÂMÎṢÔṬ (SAMOSATA). And a certain dweller in a cell prophesied concerning him, and said unto his father before his birth, "Assuredly there shall go forth from thee a fruit of flavour and excellence, and the memorial of him shall be heard in all the country of Syria"; and he made him to know what would happen to him. And having been born BARSÔMÂ grew up in the knowledge of God, and he fled from his parents, and came to the River Euphrates; and there lived there a certain righteous man, whose name was ABRAHAM, and he took him into the monastery through fear of his father. And Saint Abbâ BARSÔMÂ dwelt in a rock, and he fought a great fight there, and his fame was noised abroad everywhere, and he had many disciples. Now the water of the place where he lived was exceedingly bitter, and when he had prayed [over it] God changed it, and it became sweet. And God performed great signs and wonders by his hands, and among them are the following: Once he and his disciples were a long way from their cells, and when the time of sunset drew nigh they were still far away from their cells. And he asked our Lord Jesus Christ, and He made the sun to stand still until the saint arrived in his cell. And again there was a city, the name of which was RA'ÂM, whereof the

people were infidels, and by the Will of God the rain was withheld, and no rain fell on them. And being in tribulation [fol. 152*b* 2] they came to Saint BARSÔMÂ, and he admonished them, and he made an agreement with them that if they would believe in God, he would make an abundant rain to fall upon them; and they said unto him, "Yea, we will." And he asked our Lord Christ, and He rained on them, and they believed on God. And there was also another city, the people whereof were infidels, and he converted them all to the knowledge of God, and he destroyed many houses of idols. And this saint made for himself an abode, wherein he stood upright and never sat down for four and fifty years, and when he was tired of keeping vigil and toil he slumbered standing up, with a brass vessel under his hand on which to lean; and he fasted seven days at a time. And this saint lived in the days of Abbâ SIMEON OF THE PILLAR, and he wished to see him greatly, for he had heard the report of his holiness and virtues from many men. And this holy man came to Abbâ SIMEON, and each was blessed by the other, and then he returned to his monastery. And he preached in the city of Samaria, and when he wrought before the people many signs and wonders, they believed. And he went to the Emperor THEODOSIUS, and strengthened him in the True Faith, and the emperor gave him much money, but he would accept nothing whatsoever from him. And the emperor wrote an order that the saint was to have dominion over all the bishops in the country of Antioch, and he gave him the ring from his fingers. And when the General Council of Two Hundred Bishops assembled in the city of Ephesus, on account of NESTORIUS, the "denier," and they anathematized him, and cursed [fol. 152*b* 3] him, and cut him off [from his office], this father was with them. And the emperor wrote to him with his own hand, commanding that all the officials who were appointed in the country of Antioch were to be in submission to him; and BARSÔMÂ wrote letters to all the cities, and sealed them with the imperial seal, and commanded them to do good works, and to hate evil men. And certain men calumniated him to the emperor, and said unto him, "Behold, Abbâ BARSÔMÂ eateth well, and drinketh well, and weareth

fine apparel"; and the emperor sent one of his messengers to find out if what was reported of Abbâ BARSÔMÂ was true. And when the emperor's friend came to the saint, he did not find that even the smallest particular of the evil things which they had spoken about him was true. And then he brought him before the emperor, who did not find that he had changed any of his spiritual qualities, of which he had knowledge, and the emperor paid him great honour, and he returned to his monastery. And when the Emperor MARCIANUS, the infidel, assembled the Council of Chalcedon, the councillors of the emperor asked him to allow them to bring BARSÔMÂ to them, now they did not know that the grace of the Holy Spirit was upon him, and that he might neither dispute with them, nor overcome them in argument, nor put them to shame. And when the unclean General Council, wherein they separated Christ, and assigned to Him Two Natures, was ended, the blessed BARSÔMÂ argued against them, and made their words of no effect, and he anathematized them and excommunicated them. And they wrote to the emperor and calumniated BARSÔMÂ, and he made him come, but he was not able to resist the grace of the Holy Spirit which was upon him. And then Abbâ BARSÔMÂ cursed the empress, and she departed; but she only remained alive for a few days, and she died an evil death. And the heretics [fol. 153*a* 1] opposed him, and they wrote to all the cities, urging the people not to submit to him; but they did not listen to them, and did not abandon the command and doctrine (or, teaching) of the saint. And three hundred heretics banded themselves together, having with them the heretical bishops, and they lay in wait on the road to kill him; and then they sent a message to him telling him to come to them, so that they might go to the church together. And when he had come, and was journeying along the road with them, they cast stones at him, and their stones flew back on their own heads; and they fled and departed from him, being ashamed. And then God, wishing to take him out of the bondage of this world, sent unto him an angel who said, "After two days thou shalt depart from this world." And Saint Abbâ BARSÔMÂ sent his disciple to the cities which were round about him, and he comforted the

believers; and as the disciple was going about he came to a place wherein was the head of Saint JOHN the Baptist, and he saluted his holy head. And he wept, and he asked it about the Emperor MARCIANUS, and a voice came forth from the head of Saint JOHN the Baptist, saying, "Fear not, for he is dead; BARSÔMÂ complained of him to God." And Saint Abbâ BARSÔMÂ blessed his disciple, and he died in peace. And a pillar of light appeared by the gates of his cell, and [it reached] to heaven, and all the believers saw it from afar off, and they came to the saint, and they found that he was dead. And they were blessed by him, and they wept over him, and sorrowed because [fol. 153*a* 2] of their separation from their spiritual father. And they prepared him for burial in a manner befitting him, and with the singing of many psalms and hymns they laid him in the grave. Salutation to BARSÔMÂ, the "son of fasting."

And on this day also Saint PAUL the Syrian became a martyr. The parents of this holy man were Syrians, and they were merchants, and lived in the city of Alexandria, wherein they begot this saint; and then they lived in the city of 'ESMÛNÂIN. When he was grown up, his parents died and left him much money. When he heard that the heretic emperors tortured the believing saints who believed on the Name of Christ, and killed them, he gave all his money to the poor and needy, and then he prayed, and asked our Lord Christ to direct him in the path which would please Him. And God sent to him SÛRÎÊL, His angel, and he told him about all the torture which should come upon him for the sake of the Name of Christ. And he said unto him, "Behold, God hath commanded me to be with thee, and to strengthen thee; fear not." And he rose up and went to the city of ANTINOË, and confessed our Lord Jesus Christ before the governor, who commanded the soldiers to strip him naked and to beat him with whips, and they did so; [fol. 153*a* 3] then they thrust burning torches into his sides, but the fire did not touch him. And the king offered to him much money, so that he might deny Christ. And the blessed PAUL said unto him, "When my parents died they left me sixteen (or, seventeen) *maklît* of gold, but I rejected them and would not take them,

because of [my] love for Christ; how then can I accept thy money?" And the governor commanded them to make iron rods red-hot, and to thrust them into his ears, and mouth, and they did so; and God sent His angel SÛRÎÊL to him, and he touched his body, and healed him. And they put upon his body venomous serpents, but they would not touch him. And the governor commanded them to cut out his tongue, and they cut it out, and God healed him. And when the governor went to the city of Alexandria, he took PAUL with him; and our Lord Christ appeared to him in the ship and comforted him, and strengthened him. And the saint had a friend whose name was Abbâ 'ÊSÎ, and TAKLÂ his sister, and our Lord Christ told him that his body should be laid with their bodies, and his soul with their souls; now these saints were in prison in the city of Alexandria. And when Saint PAUL had come unto them, they embraced each other, and their souls rejoiced at seeing him. And when the governor returned to the city of ANTINOË, they cut off the head of Saint PAUL and threw it on the river bank, and he received the crown of martyrdom. And certain believing men took his body, and wrapped it up in costly cloths, and hid it in [fol. 153*b* 1] their houses; and many signs and wonders and many healings took place through it. Salutation to PAUL. Salutation to the translation of thy body.

And on this day is celebrated the commemoration of PETER the martyr. [Omitted in the Bodleian MS.]

X. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and blessed disciple, that is to say apostle, JAMES, the son of ALPHAEUS, became a martyr. This blessed apostle after having preached the preaching of the blessed Gospel in all the cities, returned to Jerusalem, and went into the synagogue of the Jews. And he preached openly the Faith of our Lord Jesus Christ, and revealed to them that He was the

Son of God in truth; and that before the [fol. 153*b* 2] world was He was with the Father; and that He is His Word, for He saith, "In our own image and likeness"; and that He dwelleth in heaven, above the Cherubim and Seraphim, who praise [God]; and that it is He Who existeth at His great right hand in heaven, and that it was He who was carried in the womb of MARY the Virgin, and that He was God, Who became man. This was the word of the apostle among those crowds, and he was unafraid. One man became a witness of the birth of the Son of God, Who was One in His Death, and in His Resurrection, and in His Ascension into heaven. And thus he taught all the multitudes the Faith of Christ. And when the multitude heard the word of the apostle, they became very angry with the anger which was of their father Satan, who was with them, and they were wroth with the apostle of our Lord Jesus Christ. And they all banded together against him, and the Jews seized him, and put his blood on their own heads, and they took him and brought him to the Emperor KALÂWDÊWÔS (CLAUDIUS ?), the deputy of the Emperor of Rômê. And they calumniated this disciple to him, and they told him, saying, "This man hath preached to us of another king besides CAESAR." And when the emperor heard this he commanded the soldiers to stone the Apostle JAMES, and they all made haste and stoned him and he died in peace, and received the crown of martyrdom in the kingdom of the heavens. And certain believing men took his body, and prepared it for burial, and they buried it by the sanctuary. Salutation to JAMES the apostle and martyr [fol. 153*b* 3] of Christ.

And on this day also Saint JUSTUS became a martyr. This saint was the son of NÔMÂRIUS (NUMERIANUS), the Emperor of Rômê. And having gone to the war, and having married the sister of DIOCLETIAN, the infidel, his wife made him king; and when JUSTUS returned from the war, and found that DIOCLETIAN had denied Christ, he sorrowed with a very great sorrow because of it. And when the men of the city saw this, they all gathered together to him, and they said unto him, "We will kill DIOCLETIAN and thou shalt sit upon the throne of the kingdom." But he did not wish this, and he persuaded them

not to kill DIOCLETIAN for he had chosen a heavenly rather than an earthly kingdom. And he drew nigh to the emperor, and confessed our Lord Christ before him; and the emperor said unto him, "My lord JUSTUS, who hath forced thee to do this against thy wish?" Now the emperor was very much afraid of JUSTUS. And Saint JUSTUS said unto him, "As my Lord Jesus Christ liveth if thou dost not write the decree for my fight, so that I may finish my martyrdom, I will make the people of this city to rise up against thee, and expel thee from thy kingdom." And DIOCLETIAN was afraid of him, and commanded the soldiers to take him to the country of Egypt, together with THEOCLEIA his wife, and 'ABÔLÎ his son. And thus he sent them to the country of Egypt. And he commanded the governor of the city of Alexandria to persuade him quietly, and not to cause him vexation of heart, for, he said, peradventure his heart will turn, and [fol. 154*a* 1] he will be submissive to the emperor; and if his heart doth not turn, separate him not from his wife and his son. And when JUSTUS arrived in the land of Egypt (now he had with him some of his servants, and the emperor's letter), as soon as the governor of the city of Alexandria saw him, he was greatly afraid of him. And he began to persuade him, and he said unto him, "My lord, do not this thing, and do not disgrace thine honourable position"; and Saint JUSTUS said unto him, "Do not multiply words." And the governor was afraid, and sent him to Upper Egypt, to the city of ANTINOË, and his son 'ABÔLÎ to the city of BÂSṬÂ, and THEOCLEIA his wife to the city of ṢÂ, and he gave to each of them one of their servants to remain with them until they finished their martyrdoms, and to care for their bodies. And Saint JUSTUS finished his fight nobly, and they cut off his head with the sword in the city of ANTINOË, and he received an incorruptible and everlasting crown in the kingdom of the heavens. And many signs and miracles, and many healings, took place through his body. Salutation to JUSTUS.

And on this day also died the holy father, the man devoted to God, the learned one, the fighter, the teacher of all the ends of the world, Abbâ ISIDORE from the city of FARMÂ. The

parents of this saint were [fol. 154*a* 2] rich and noble people and they belonged to the honourable folk of MĔSR (CAIRO), and were kinsfolk of our holy fathers and archbishops Abbâ THEOPHILUS and Abbâ CYRIL of the city of Alexandria. And this saint was the only child of his parents, and they taught him spiritual and material doctrine, and they taught him all the Books of the Church, and he kept them with him and learned them by heart. And he also learned the philosophy of the Greeks, and the knowledge of the stars of the heavens; and of what goeth round all the ends of the world, and he excelled many in his knowledge and in philosophy; and he was devoted to God, and was a fighter, and vigilant, and lowly. And when he heard that the men of the cities had agreed together, and had taken counsel with the bishops to take him and to make him Archbishop of the city of Alexandria, he fled by night and came to the city of FARMÂ, and became a monk there. Thence he departed to a small cell, and lived there alone for many years. And he composed many Homilies and Admonitions, some of which are addressed to kings and governors; and he translated many books, [and] Books of the Church, and the Old and the New Testaments. Now the number of the Books, and the Homilies, and the Admonitions, and the Questions which other people asked him, and the Epistles which he composed, and despatched to the bishops and archbishops of many dioceses is known; and the number is ten thousand, and the Epistles and Homilies and Admonitions are eighty hundred. Now the Holy Spirit used to well up in his heart, and flow forth even as do the rivers. And having finished this good work, [fol. 154*a* 3] and followed a good course of life with great spiritual fighting, he arrived at a good old age; and he pleased God and died in peace. Salutation to ISIDORE.

And on this day also Saint FÊLÔS (PHILIP ?), Bishop of the country of FÂRS (PERSIA), became a martyr. When the bishop would not sacrifice to the fire, and would not worship the sun, the King of Persia tortured him; and when he was tired of torturing him he cut off his head with a sword, and he received the crown of martyrdom in the kingdom of the heavens.

Salutation to FÊLÔS (PHILIP ?), the bishop, whom the King of Persia killed with a hatchet.

And on this day also is celebrated the commemoration of NICOLAUS, and SIMON, and SADALÂKÔS.

XI. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day the holy and honourable Abbâ BELÂNTEYÂNÔS (FABIAN ?), Archbishop of the city of Rômê, became a martyr. This honoured and learned and wise saint and fighter was appointed Archbishop of the city of Rômê, and he sat upon the throne of PETER, [fol. 154*b* 1] the chief of the Apostles, for twelve years in quietness and peace; and he taught the people the beauty of piety, and he preached to them the Faith of righteousness. And CLAUDIUS, the emperor and governor, having risen up against the Emperor PHILIP, and killed him, and begun to reign in his stead, this infidel stirred up great trials and many tribulations for the believers, and very many people were martyred by him. And the SEVEN CHILDREN, who are known to have slept in a cave for many years, fled from him. He built in the city of Ephesus a great temple wherein he established idols, and he killed all those who would not worship them. And when he heard that this saint was opposed to them, and that he taught the believers to obey him he sent to the city of Rômê, and had him brought to Ephesus, and asked him to worship idols; and the saint would not obey him, but laughed at him and his idols, and cursed them. And the governor was angry with him, and tortured him severely, for the space of one year, and when he was tired of torturing him he cut off his head with a sword, and the saint received a crown of martyrdom in the kingdom of the heavens. Salutation to BELÂNTEYÂNÔS (FABIAN ?).

And on this day also died Abbâ 'EULÔG (EULOGIUS), the writer and companion of lions. [fol. 154*b* 2] The parents of this

saint were from the city of GAṢBÎN (NESBÎN, *i.e.* NISIBIS), and they were rich in gold and in silver, and they taught their son all the Ordinances of the Church; after a few [days] they died, and left him much money. One day Abbâ 'EULÔG (EULOGIUS) remembered the word of the Gospel which saith, "Sell all thy goods and give [the price thereof] to the poor and needy, and take up My Cross, and come, follow Me" (Matthew xvi, 24). And straightway he gave away all his goods to the poor, and departed to the monastery of 'AWGÎN; and when 'AWGÎN saw him, he received him with joy, for before 'EULÔG (EULOGIUS) came to him he saw a vision in which one said unto him, "Behold a young man of goodly appearance will come unto thee, receive him, and let him mix with the brethren who minister unto thee"; and 'AWGÎN continued to counsel him for the space of three years. When he saw his holiness, and his perfection, he arrayed him in the garb of the monk, which is the dress of the angels. And 'EULÔG (EULOGIUS) toiled hard in the ascetic life, and he fasted from one Sabbath to the next, and his food was bread and salt. And he used to pray six (or, seven) hundred prayers by day and night, and did not sleep, and he continued to fight this fight for thirty years, and then he entreated his teacher [to be allowed to go into the desert]. And he departed to the desert, and went into a little cell, wherein he fought the fight for fifty years; and God gave him two lions which ministered unto all his wants. And then he became sick with a grievous sickness, and he said unto the lions, "I want to drink some hot water." And the lions went into the mountain, and they found a shepherd who was watching his flocks, and [one of the lions] took this shepherd up and brought him to the door of the cell of the holy man. And when the shepherd [fol. 154*b* 3] saw him, he bowed low before him, and said unto him, "What dost thou want, O my father?" And 'EULÔG (EULOGIUS) said unto him, "Give me some hot water to drink"; and the shepherd supplied his want, and then Abbâ 'EULÔG (EULOGIUS) commanded the lion to take the shepherd back to his dwelling. And when the shepherd arrived he told all the people about it, saying, "I found a righteous man, for the sole of whose foot the world is not [large enough ?]."

And when they heard the report of him, all the people gathered together to him, and they brought to him all those who were sick, and he healed them. And in those days his teacher Abbâ 'AWGÎN wished to go to the country of FÂRS (PERSIA), and to convert those who worshipped idols to the True Faith, and he wished to take with him his son Abbâ 'EULÔG (EULOGIUS), but before he sent him a message to this effect, the Holy Spirit made the lion to understand, and the lion carried the cloak and the Gospel of the holy man, and made him signs concerning the road, and the saint followed him, and arrived at the place where Mâr 'AWGÎN was; and when 'AWGÎN saw him, he received him with gladness. And as they were travelling along the road they came to the River Tigris, and the waters thereof were divided for them, and they passed over. And when they arrived in the city, they converted the worshippers of idols to the True Faith, and baptized them in the Name of the Father and of the Son and of the Holy Ghost. One day when the holy men were hungry Mâr 'EULÔG (EULOGIUS) commanded the lions to seek some food for them, and when the lions had set out they found an old man carrying a load of bread on a donkey, on which was a child; and the lions took this donkey and brought him to the holy men. Now the child died of fright, but when Abbâ 'EULÔG (EULOGIUS) had prayed, he restored him to life. And then he returned to his cell, and fell sick a little, and he died and was buried with great honour. [fol. 155*a* 1] And the lions continued to watch by his grave for twelve years, and then they returned to the desert. Salutation to 'EULÔG (EULOGIUS), the companion of lions.

And on this day also is celebrated the commemoration of ABRAHAM the bishop, and KANTÎ (CONTHIUS ?), and Abbâ MAḲÂBÎS (MACCABAEUS) the monk.

And on this day also died Abbâ PATRÂ (or, BATRÂ), the disciple of Abbâ SYLVANUS. This saint used to live in a cell of DABRA SÎNÂ keeping the precepts of the doctrine, and at the time of supper he used to give to his body what it needed. And when they made him Bishop of FARNÛ he exhausted himself greatly

by excessive abstinence, and his disciples said unto him, "O our father, if thou wast in the desert thou couldst not use such excessive abstinence." And he said unto them, "When I was in the desert, in poverty, [and living upon] fragments, I ordered myself so that my body was never sick; but now that I am in a community I have many wants, and it is best for me to reduce my body and keep it in subjection." And he continued to fight the fight strenuously, and then he died. [fol. 155*a* 2] Salutation to Abbâ PATRÂ.

XII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the glorious angel, MICHAEL the archangel, for on this day God sent him to SAMSON the giant, and helped him until he conquered the Philistines. They wanted to kill him, and God gave him power over them, and he blotted them out and in one day killed of them ten hundred with the jawbone of an ass. And when he was thirsty, and nigh to die, MICHAEL the archangel appeared unto him, and strengthened him, and God made water to flow out from a jawbone, and he drank and was saved. And when a crowd of the Philistines assembled, and devised a scheme against him with his wife, and blinded his eyes and took him into the house of idols, the angel MICHAEL appeared unto him, and gave him strength and he killed them all. Salutation to MICHAEL.

And on this day died the holy father [fol. 155*a* 3] GELASIUS, the fighter, and devoted man of God. This saint had believing and God-fearing parents, and they taught him all the Ordinances of the Church. And he was made a deacon, and he renounced the world from his early years, and he bore the yoke of Christ, and fought a great and strenuous ascetic fight, with fasting, and prayer, and prostrations, and vigils. And God chose him, and he was made priest of the monks of the desert of SCETE.

And having perfected his spiritual fighting, and his devotion to God, and his piety, the angel of God appeared unto him as he appeared unto Saint PACHOMIUS, and commanded him to gather about him young monks, and to teach them the fear of God, and the way of the ascetic life; and he did as the angel of God commanded him. And he gathered together monks, and established a spiritual companionship, and he ruled them with a divine rule. And he was not among them as one of them, but as their servant, and as one who was less than they. This father rejected the possessions of this world, and he was exceedingly meek. And he copied a large book wherein he collected all the Books of the Old and New Testaments, and he spent [on this book] of the money which he made by his copying, eighteen *dînârs* of gold, and he laid that book upon the altar in the church so that all the monks might read therein whensoever they required healing from it. And there came a certain wandering monk to visit the old man Abbâ GELASIUS, and when he saw the book it pleased him, and when he left that place he stole it, and carried it off, and after he arrived in the city [he tried] to sell it. [fol. 155*b* 1] And a certain man said unto him, "How much is its price?" And the thief said unto him, "Give me sixteen *dînârs* in gold"; and he who wanted to buy it said unto him, "Yea, I will give thee what thou sayest, but wait for me whilst I shew it to my friend." And the thief gave him the book, and the man who wanted to buy it took it to Saint GELASIUS to shew it to him, so that if it was good he might give the price of the book to the owner thereof. And when Saint Abbâ GELASIUS saw the book, he said unto him that had brought it, "How much is the price which he demandeth from thee?" And the man said, "He demandeth from me sixteen *dînârs* of gold." And Saint GELASIUS answered and said unto him, "Buy [it] for it is a good [book], and the price thereof is little"; and the man took the book, and carried it to his house. And when the thief came to him demanding the price of the book, the man who wanted to buy it did not tell him what this father had said to him, but he said, "I shewed it to Abbâ GELASIUS, and he said unto me, 'Its price is much.'" And the brother who stole the book said unto him, "Did not

the old man say unto thee anything else?" And the man said unto him, "Nothing else." And the man who stole the book said unto him, "I do not wish to sell the book," and he took it and departed to Saint GELASIUS, and he bowed low to him, and repented, and wept before him, and he asked him, saying, "Forgive me my sin, and take thy book, for Satan led me astray"; and the saint said unto him, "I do not want to take it." And that brother said unto him, "If thou dost not take it I shall never have rest, and sorrow will never be removed from me"; and he made many prostrations at the feet of the saint, and he besought him to have mercy upon him, [fol. 155*b* 2] and to take his book from him. And with great labour and toil the saint took the book from him, and no man knew what became of it. And God gave unto this father GELASIUS the gift of prophecy, and the power to work signs and wonders. One day certain men brought a fish to the monastery, and the cook boiled it and put it in his cell, and having set a boy to watch it he went about his business; and the boy ate the greater part of the fish. And when the cook came back, and found that the boy had eaten [the greater part] of the fish, he was wroth with him, and he said unto him, "Why did you eat of the fish before the holy old man had blessed it?" And after this, by the work of Satan, wrath came upon him, and he kicked him with his foot, and the boy fell down upon the ground and died. And when he saw that the boy was dead, he was greatly dismayed, and fear came upon him, and he went and told the old man GELASIUS what had happened. And the saint said unto him, "Take him up, and lay him in the sanctuary"; and the man went and did as the old man had commanded. And when the holy old man came into the church, they prayed the evening prayer, and when they had finished the prayer, the old man went forth from the sanctuary, and the boy was following him, and none of the monks knew what had happened. And the old man laid a penance on the cook, and commanded him to tell none of the monks about this until after his death. And Saint Abbâ GELASIUS having finished all his good work, and his excellent fight, the time for God to comfort him arrived; and he departed from this fleeting world, and left behind an excellent

remembrance; and he pleased God, [fol. 155*b* 3] and died in peace. Salutation to GELASIUS.

And on this day also is commemorated DERḲÂLÂS (or, DERESḲÂL).

XIII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and honourable SERGIUS became a martyr, and with him were his father, and his mother, and his brethren, and many men from the city of ATHRIBIS. This saint had excellent parents; his father's name was THEODORE, and his mother's name was MARY. And when his days were twenty years, he determined in his heart to die for the Name of our Lord Jesus Christ, and he came to CYPRIANUS the governor, and confessed our Lord Jesus Christ before him. And the governor commanded the soldiers to inflict every kind of torture upon him, and to shut him up in prison. And our Lord Jesus Christ commanded the angels to carry away his soul into heaven, and he saw the habitations of the saints, and his soul was comforted, and Christ healed him of his sufferings. And a certain priest whose name was Abbâ MÂSÛN heard of his fight, and two deacons also, and they rose up and came to the governor of the city of [fol. 156*a* 1] ATHRIBIS, and confessed our Lord Christ. And the governor commanded the soldiers to beat them, and they did as he commanded them, and all the people were looking on at them, and they walked round about them, and they were sorry for the deacons and the priest. And the priest rebuked them, and turned his face to them, and he taught them, and commanded them, saying thus, "Be strong in the True Faith of our Lord Christ." And then he prayed over some water, and sprinkled it upon them. And the grace of the Holy Spirit descended upon them, and they confessed our Lord Christ; and the soldiers cut off the heads of all of them with the sword, and they received the crown of martyrdom in the kingdom of the heavens. Then the governor commanded the soldiers

to cast the priest into the furnace of the public baths, but God delivered him therefrom. And the angel of God appeared unto him, and made him to know that he would be martyred thrice for the sake of Christ, and then the angel of God brought him out of the furnace. And the governor sent him to the city of Alexandria, and he finished his fight there, and received the crown of martyrdom in the kingdom of the heavens. And CYPRIANUS, the governor, had SERGIUS brought before him, and he tortured him with severe tortures, and then they brought a wheel of brass, and they crushed him, and his members became two parts, and all his body was torn asunder; but our Lord Christ raised him up whole and uninjured. Then they brought unto him an idol for him to worship, and the saint spurned it with his foot, and it fell down, and was broken in pieces. When CYPRIANUS saw this he believed in [fol. 156*a* 2] our Lord [Jesus] Christ. And he said, "The god who could not save himself, how can he save others?" And EUCHEIUS (?), the captain of the soldiers, tortured Saint SERGIUS very severely, and he told the soldiers to flay him, and to rub him with vinegar and salt mixed together; but Christ gave power to the saint, and he was strong. And when his mother and his sister heard [of this] they came to him, and when they saw him they wept over him, and his sister delivered up her spirit through her excessive grief for him. And the saint prayed to God, and his sister rose up from the dead, and became alive straightway. And Saint JULIUS, of the city of 'AḲPÎḪAS, the writer of martyrdoms, came to him, and he enquired about his fight, and he promised him that he would take care about his body, and would bury it. And then EUCHEIUS (?) commanded them to torture Saint SERGIUS on the wheel, and to thrust burning torches into his ears, and to pluck out the nails of his hands and feet, and to suspend a huge stone from his neck, and to lay him upon the iron bed and to light a fire beneath him; and they did these things even as the captain commanded, but our Lord Jesus Christ strengthened him, and healed his wounds, and raised him up whole and uninjured. And the captain of the soldiers being weary of torturing him, he commanded them to cut off his head with the sword; and when the saint heard

this he rejoiced exceedingly. And he sent a message to his father, and his mother, and his brethren, and all his kinsfolk and the men of his household, and they came to see him and they found him with a gag in his mouth. And the soldiers were dragging him away to cut off the head of the saint and the heads of all those who were with him; and they cut off [fol. 156*a* 3] their heads and the saints received the crown of martyrdom in the kingdom of the heavens. Now there was a little child among the people, and God opened his eyes, and he saw the souls of the holy martyrs, and the angels carrying them up into heaven, and he cried out with a loud voice, saying, "My Lord Jesus Christ have mercy upon me." And his parents were afraid lest the governor should hear him, and destroy them because of him, and they shut his mouth, as he continued to cry out and to call upon our Lord [Jesus] Christ, and then they laid stones upon him until he delivered up his soul, and received the crown of life in the kingdom of the heavens. And the angels took his soul, and carried it up into heaven. Salutation to SERGIUS, whose nails were cut out with knives.

And on this day also died EUSEBIUS the martyr, of splendid glory, and sweet perfume, the son of the judge (or, governor) of Syria; and he had a sister who was full of the spirit, and whose name was EULÔPHIA. This saint was brought up carefully and wisely, and then they betrothed him to a beautiful maiden, the daughter of the Emperor of Rômê, and they brought her to his house with great splendour. And on that day he went to his sister, and said unto her, "Counsel me with counsel. [fol. 156*b* 1] Is it better to take a wife, and to live with her [or no]? I do not wish to do this, for I long to renounce the world." And she said unto him, "What will the taste of this fleeting world benefit thee? It is better for thee to dwell in virginity like DEMETRIUS the archbishop." And when the evening had come he went into the bridal-chamber where was the bride, whom they had brought unto him, and he took her head (or, neck) and kissed her, and said unto her, "Prithee tell me if I may say unto thee a matter." And she said unto him, "Speak, tell me." And he made an agreement with her, and he said

unto her, "O my sister, know thou that the lust of the world passeth away, and that comeliness and beauty fade, and that nothing whatsoever profiteth a man except the working of righteousness. And now, it is better for us to live as virgins, and not to defile the temples of our bodies of flesh." And she said unto him, "I agree, O my brother, I do not wish to marry." And the two of them began to travel together along the path of righteousness, and they dwelt in purity for two years, and they ate no food until [after] they had received the Offering, and they slept in the same bed, and each night they stood in the river, and by day they went into the church, the name whereof is 'ATRÂ, and each of them made four thousand prostrations, and they read the Psalms of DAVID and the Gospel of JOHN continually. One day the wife of the King of Syria saw EUSEBIUS, and she commanded two of her servants to bring him to her. And when they had brought him, straightway she laid down carpets and purple linen on her bed, and she adorned herself and put round her neck a gold collar, and she said unto EUSEBIUS, "Come [and] sit down, and I will tell thee what is in my heart." And EUSEBIUS said unto her, [fol. 156*b* 2] "I will not sit down with the wife of the king; tell me what thou hast to say as I stand up." And she said unto him, "My flesh quivereth, and my bones melt through the greatness of my love for thee; come and sit down with me." And EUSEBIUS answered and said unto her, "I will not lie with thee. It is not seemly, and the commandment of God is not thus." And when she wished to lay hold upon him, he went forth, and ran away, and came into the church. And straightway the woman called her servants and said unto them, "As soon as he looked at me with his eyes pain and suffering seized me; he is a magician"; and she commanded fourteen of the elders to make him come out of the church, and to bring him to her. And when they had brought him to her she commanded them to beat him with two iron rods, and to bind him hand and foot and to hang him up on a tree; and they hung him up outside the city, and she sent one of her handmaidens to say unto him, "Consent to do the will of my mistress, that she may have thee taken down"; but he would not hearken unto the voice of the harlot. And straight-

way he began to pray with the tears running down his face like water in the winter, and he said, "O my Lord God, the God of ABRAHAM, ISAAC, and JACOB, Who didst command the deliverance of JACOB, and Who didst deliver our fathers from every trial, deliver Thou Thy servant EUSEBIUS, O Thou Who didst deliver DANIEL from the mouth of the lion, and SUSANNAH from the hand of the Rabbis, deliver me from the hand of the tyrant and oppressor, for besides Thee I have no other helper." And then the queen commanded them to strangle him with a cord, and to shoot at him four hundred and sixty-eight arrows; and when they had done this to him, God commanded the angels MICHAEL and GABRIEL, and they plucked out the arrows, [fol. 156*b* 3] from his limbs, and he became whole, and there was no injury on him. And when the king came back from his expedition he asked the queen, saying, "What is the offence of EUSEBIUS? And what is his crime that thou hast delivered him over to crucifixion and death?" and his wife the queen said unto him, "I am ashamed to tell thee, for I am afraid of thee"; and the king said, "Speak, tell me, and do not be afraid of me." And she said unto him, "This man is a magician. He came to me when I was alone, and he asked me [to do] what is unseemly to mention, and when I refused him, he smote me with pains." And the king commanded the soldiers to take EUSEBIUS down from the tree and to bring him to him. And when they had brought him, the king said unto EUSEBIUS, "Why didst thou meditate evilly the doing of a thing which it is not seemly to do against my wife?" And EUSEBIUS said unto the king, "O my lord, dost thou imagine that these words are true? It is unnecessary to talk about it." And the king questioned the servants and said unto them, "Is this what I hear true?" And they said unto him, "O my lord the king, when we entered the royal chamber, we found the queen screaming. And when we asked her, 'What hath happened to thee?' she told us thus." And when the king heard this he was filled with anger and fury, like a lion, and he commanded them to cut off the head of EUSEBIUS with the sword, and to cut off his limbs as they cut up an ox, and to throw him into a cauldron, and to smother his mouth with

pitch, and to boil him over the fire; [and they did so]. And straightway the archangels MICHAEL and GABRIEL came, and they took his body out of the cauldron, and raised him up alive. And after he had risen from the sleep of death, the people found him walking about in the city; and they told the king that he was alive, [fol. 157*a* 1] and he commanded them to bring him to him. And straightway he put four iron bands round him, one round his neck (or, head), one round his body, one round his thighs, and one round his knees, and then they bound him hand and foot, and cast him into the fire. And MICHAEL and GABRIEL came and cooled the fire, and URIEL the angel caught him up, and carried him into heaven, where he remained for two years; and then he returned to earth and lived [here] for forty years preaching the Faith; and through him eight thousand and fifty hundred pagans believed. And God made a covenant with him that He would forgive the sins of every one who called upon the name of the saint, or who celebrated his commemoration.

And on this day also died PHILEMON the musician. This PHILEMON the musician used to sing and play to ARIANUS the governor, and amuse him. And one day ARIANUS called APOLLO the reader and said unto him, "Sacrifice to the gods." And APOLLO went to PHILEMON, and said unto him, "I will give thee four *dînârs* if thou wilt sacrifice instead of me." And PHILEMON said unto him, "Give me thy garments, and I will wrap myself up in them, and go in instead of thee." And when he went in ARIANUS knew that he was PHILEMON, and he said unto him, "What hath happened unto thee?" And he said unto him, "I am a Christian and I believe in Christ." And ARIANUS said unto him, "Sacrifice to the gods, so that thou mayest live"; and PHILEMON said unto him, "Is not this life like death because of the Name of Christ?" And ARIANUS said unto him, "I will kill thee quickly, before thou canst receive baptism, and that for which thou hopest will be lost to thee." [fol. 157*a* 2] When PHILEMON heard this, he prayed to God to grant to him Christian baptism, and straightway a cloud of light came from heaven and baptized him. And

ARIANUS commanded three soldiers to smite PHILEMON, so that he might be ashamed and repent. And PHILEMON said unto him, "I shall not be ashamed, even if thou smite me more severely than this, for I see that the angels of God rejoice because of me." And ARIANUS commanded them to hang him up on a framework, and to shoot arrows at him, but not one of them touched him. And when the soldiers told ARIANUS that he was still alive, he commanded them to shoot at him again, and as he was standing [there] one of the arrows came down into the right eye of ARIANUS, and blinded it. Then straightway he commanded them to take him down from the framework, and to cut off his head and the head of APOLLO the reader with the sword, and they finished their martyrdom patiently. And ARIANUS took a little of the blood of these saints and put it in his eye, and he recovered his sight, and straightway he believed on Christ. And he released all the prisoners, and became a martyr by the hand of DIOCLETIAN. [This section is wanting in the Bodleian MS.]

And on this day also died Saint Abbâ TIMOTHY, the thirty-second Archbishop of the city of Alexandria. To this father and fighter came tribulation, and great trial, because of the True Faith. And Abbâ SEVERUS, Archbishop of the city of Antioch, came to the country of Egypt in those days, and he went about from city to city, and from monastery to monastery, and from one [fol. 157*a* 3] religious house to another with Abbâ TIMOTHY, strengthening the believers. And in the days of this father there appeared in Egypt certain evil men who had come from Constantinia, and who were of those who believed in the opinion of EUTYCHES, the unclean, who confessed the teaching of error and denied the Passion, and the Resurrection of Christ our Redeemer, and this father anathematized them, and drove them out of Egypt, and he anathematized those who believed in their words. And in the days of this father ANASTASIUS the emperor of the believers died, and JUSTINIANUS the infidel, the Chalcedonian, reigned in his stead; and he made LINARIUS archbishop in the place of Abbâ TIMOTHY. And he wished to convert all the men of the True

Faith to the evil faith of the Council of Chalcedon. And he gathered together a Council in the city of Constantinia, and brought there Abbâ SEVERUS, Archbishop of the city of Antioch, and his bishops from the country of the East, and wanted them to believe in the unclean faith of Chalcedon, but they would not obey him. And he brought great tribulation upon them, and upon all those of the True Faith; and this father sat for sixteen (or, seventeen) years and died in peace.

Salutation to SEVERUS the lion.

[fol. 157*b* 1] Salutation to JOHN from whose fingers incense dropped.

Salutation to JACOB, the saint of God, who restored the monasteries.

Salutation to Archbishop TIMOTHY the preacher.

Salutation to VICTOR the sun.

Salutation to EUSEBIUS, who after being burnt to death was raised up by ÛRÎÊL, and lived upon earth for seven years.

And on this day also became martyrs THEODORE, the son of BASILIDES, and Abbâ KAPHES (or, KEFSES), and Abbâ ḤEPHES (or, ḤEPES).

[fol. 157*b* 2] And on this day also the birth of VICTOR the martyr took place.

XIV. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ SEVERUS, Archbishop of the city of Antioch, and teacher of the men of the True Faith. The kinsfolk of this saint came from the city of Rômê, and his grandfather was a bishop, whose name was SEVERUS, and he came with the fathers, the Two Hundred Bishops who gathered

together in the city of Ephesus. And he saw a vision in which, as it were, one said unto him, "The son who shall be born among thy offspring shall establish the True Faith, and they shall call his name 'SEVERUS,' like thine own." And when that bishop died, his son begat this saint and called his name SEVERUS. And he studied all the philosophy which was outside (*i.e.* profane learning), and after this he learned the philosophy of the Law of the Church. And as he was going forth from his city, [he visited] a certain righteous man who lived shut up in a cell outside the city. And this man rejoiced in him, and said unto him, "Fair is thy coming (*i.e.* welcome), O Abbâ SEVERUS, thou teacher of those of the True Faith, Archbishop of the city of Antioch"; and SEVERUS marvelled when the man called him by his name, for he had no knowledge of him whatsoever, [and he knew not how he could tell] what would happen to him before it came to pass. And then this saint grew up, and performed works of ascetic excellence, and the fame of him and his good renown were noised abroad. And he became a monk [fol. 157*b* 3] in the monastery of Saint ROMANUS, and he fought a great fight, and devoted himself wholly to the performance of works of righteousness. And the fame of him was noised abroad, even as the Holy Gospel saith, "The city which is built upon a hill cannot be hid" (Matthew v, 14). And when the Archbishop of the city of Antioch died, the bishops and doctors agreed to make this Abbâ SEVERUS Archbishop of Antioch; and they seized him against his will and made him archbishop. During his office the Church flourished in all the ends of the world, for his words reached the heretics in every city, and his voice cut through their roots like a sharp two-edged sword. Now he only remained in his office for a few days, for the emperor died, and there reigned in his stead another emperor, who was an infidel, and who believed in the Council of Chalcedon, and whose name was JUSTINIAN; now the queen, whose name was THEODORA, belonged to the True Faith. And the emperor was afraid of this saint, for [he refused] to enter the unclean faith [of Chalcedon], and he would not obey him. And then the emperor was exceedingly wroth with him, and he imagined that the saint was afraid of

him, and would submit to him; but the saint would not hearken to his command, and he was not afraid of his wrath. And the emperor wished to kill him secretly, but the righteous Queen THEODORA, knowing this, warned the saint to flee from the face of the emperor, and he went forth secretly. Now God did not want this saint to die at that time, and He preserved him for the benefit of many. And he used to go about in the cities and monasteries in the garb of the monk, [fol. 158*a* 1] and strengthen the believers. And he dwelt in the city of SÔKÂ, with a certain rich man, a Christian, whose name was DOROTHEUS. And he worked many signs and great wonders, and he was always teaching the believers and strengthening them in the True Faith. And at length he died in the city of SÔKÂ (*sic*), and his body was translated afterwards to DABRA ZĔGÂG.

And on this day also died the holy father Abbâ JACOB, the fiftieth Archbishop of the city of Alexandria. This saint was appointed archbishop in the sixteenth (or, seventeenth) year of the reign of the King of Egypt, whose name was AL-MUIZZ in God, which is, being interpreted, "he who is obedient to God," the brother of the governor, the son of HÂRÔN RASHÎD (HÂRÛN AR-RASHÎD). And in the days of this father the monasteries of the desert of SCETE were restored, and the monks returned to them. And in his days there was a certain man whose name was MACARIUS, of the city of NÊRÔH, and he came to this father Abbâ JACOB, the archbishop, and besought him to visit his house, and to bless [him] in it, and he went with him. And the man had a son at that time who had been sick, and had died, and he took him and brought him to Abbâ JACOB, the archbishop, and he asked him, saying, "Have compassion upon me, O my father, for this is my only son and he is dead; I beseech thee to pray to God on my behalf." And Abbâ JACOB said unto him, "Fear not, according to thy faith [fol. 158*a* 2] so shall it be unto thee." And he took the child from him, and embraced him in his bosom, and he prayed over him, and made the sign of the Cross over him, and prayed to God on his behalf. And God received his prayer, and the soul of the boy went back unto him, and he opened his eyes and

rose up from the dead. And the saint gave him to his father and said unto him, "Take thy son. He was not dead, but sleeping"; and when his father saw this miracle great fear came upon him. And he gave away one-half of his possessions in charity, and he sent orders and had a church built in the city of Jerusalem, so that it might be an asylum for those of the True Faith who arrived there. And DIONYSIUS, Archbishop of the city of Antioch, came to MĚSR (CAIRO), and visited the father Archbishop Abbâ JACOB, and he dwelt with him for a few days and [then] returned to his own country. And this father sat upon his archiepiscopal throne for ten years and eight months, and four days, and he died in peace.

And on this day also are commemorated DARIUS, and PAUL, and 'AKÛDÛRÊS (or, 'ABÛDÎRÂS), and SÊDNÂ (or, SÊDRÂ).

And on this day also died the holy father Abbâ CYRIL, the seventy-fifth Archbishop of the city of Alexandria. [fol. 158*a* 3] This father was of the men of the FAYYÛM, and he was appointed a priest there. Later he departed from that place and came to the monastery of Saint VICTOR the martyr, which is outside the city, by the will of the Ethiopians, and dwelt therein for many years, fighting a great fight there. And the fame of his learning and holiness became noised abroad, and the people seized him against his will and made him Archbishop of Alexandria; and he protected his flock with a good protection, and drew up a Canon for the use of priests when they ministered in the church at the times of prayer and consecrations. And he remained in his office for seven years, two months, and six and twenty days; and he died in peace. [According to the Bodleian MS. he was surnamed "the son of LAḲUELAḲUE."]

XV. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the righteous prophet ZACHARIAH, who was one of the Twelve Little Prophets. This righteous man was of the tribe of LEVI and the name of his father was BERECHIAH, who begot him in the land of GILEAD (?). And they carried him away captive to the land of the Chaldeans, and whilst he was there he prophesied with the divine gift of prophecy which descended upon him. And God spake by his tongue many faithful and profitable words, and he prophesied to ÎYÔSÊDÊḲ, and said unto him, "Thou shalt beget a son, and he shall be a priest to God in Jerusalem." And he took ÎYÂSÛ (JOSHUA) and built a sanctuary in Jerusalem, [fol. 158*b* 1] after the Captivity, and was buried therein. And he prophesied to SALATHIEL, and blessed him, and he said unto him, "Thou shalt beget a son and shalt call his name 'ZERUBBABEL'"; and he begot ZERUBBABEL, and it was he who built the sanctuary in Jerusalem with ÎYÂSÛ (JOSHUA) (Zechariah iv, 9). And he prophesied to the unclean one, the King of Persia, and revealed to him the signs of the conquest (?). And he prophesied concerning the coming of our Lord into Jerusalem riding upon an ass, and upon the foal of an ass. And he prophesied concerning the forty (*sic*) pieces of silver which JUDAS received for the betrayal of our Redeemer. And he prophesied concerning the scattering of the Apostles on the night of the Crucifixion. And he prophesied concerning the darkness which took place on the day of the Crucifixion, and concerning the light which hid itself. And he prophesied concerning the coming of our Lord in His glory, and concerning the sorrow of the children of Israel who did not believe in Him saying, "And they shall look upon Him Whom they have pierced, and they shall mourn for Him as [parents] mourn for an only son, and there shall be much grief in Jerusalem" (Zechariah xii, 10). And when the days of his prophesying were ended he died in peace and was buried in the graves of the prophets. Salutation to ZACHARIAH.

Salutation to BABNÛDÂ (or, BAFNÔTEYÔS, *i.e.* PAPHNUTIUS).

[fol. 158*b* 2] And on this day is commemorated the consecration of the Church of the FORTY SOLDIERS of the city of SEBASTIA, who were martyred. This is the first church which was built in their names. The great Saint BASIL consecrated it, and he pronounced a discourse upon them and many encomiums on that day; and he celebrated a great festival in their honour as it were this day. Salutation to the consecration of this church.

And on this day also died the holy father, the devoted ascetic and fighter Abbâ PAPHNUTIUS. This father became a monk in his early years, and he fought a great fight, and devoted himself strenuously to the path of the ascetic life, especially in respect of fasting, and prayer, and prostrations, and vigils. When he had finished these good works, God, the Most High, commanded him to go into the remote parts of the desert, far away from the monasteries of the monks, and to visit the desert saints, and to write down the story of their fights for the benefit of those who were to read them, and to make us bow to the commandment of God. And he went into the interior of the desert, and he travelled about among [the saints], even as a man walketh about through the city; and he found many monks there, and he learned from them their histories, and he wrote down the histories of their fights; among these monks were TIMOTHY, the desert monk, [fol. 158*b* 3] and 'ABÛNÂFER. At the beginning of his journey into the Inner Desert great tribulation fell upon this Saint PAPHNUTIUS through hunger, but the angel of God appeared unto him and strengthened him; now he was seventeen days without food. And after this he hungered, and drew nigh unto death, and the angel of God appeared unto him again and rubbed his body and his mouth, and he again remained for seventeen days without food. And this saint related very many wonderful things about the desert fathers, and how that some of them had lived for sixty years, and more, in the desert, without ever seeing a man during the

whole period of these days. And he described also the tribulation of the desert monks when they first arrived there, and the sufferings which they had endured on their first entrance into the desert, and how their natural passions contended with them, and how unclean spirits made war on them, and how afterwards they subdued them, and how the spirits submitted to them, and worshipped at their feet. And likewise the wild beasts and the lions used to minister to their wants, and he described how they submitted to them, like a slave to his master. And he related concerning them that they used to receive the Holy Mysteries on the day preceding the Sabbath, and on the First Day of the week, and how the angel of God used to bring to them the Holy Body and Honourable Blood, and give them of the fruits of the Garden. And it is evident that this father saw and heard marvellous things; and after this he died in peace.

XVI. Yakâtît

[fol. 159*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and righteous woman Saint ELISABETH, the mother of JOHN the Baptist. This holy woman was from the city of Jerusalem, and the name of her mother was SOPHIA, and the name of her father was MÂṬÂT, the son of LEVI, the son of MÊLKÎ, of the tribe of AARON, of the tribe of LEVI; and he begot three daughters. By kin she was the daughter of the sister of the mother of our Lady MARY, the mother of God in the flesh. The name of the eldest was MARY, and she it was who was the mother of SALOME, who received our Lady MARY when she brought forth the Wonder. The name of the second was SOPHIA, and she it was who was the mother of this Saint ELISABETH. The name of the youngest was ḤANNAH, who brought forth our Lady MARY; SALOME, and ELISABETH, and our Lady MARY were sisters; and ZACHARIAS the priest married this righteous woman ELISABETH. And the Holy Gospel saith concerning them that they were righteous and pure, both of them, and that they walked in

all the Law of God blamelessly, and that this righteous woman was barren. And because of the frequent entreaties of this woman and her husband, their petition reached God together, and God gave them a son, Saint JOHN the Baptist, so that He might make manifest their righteousness and their love for God, and the greatness of their Faith in Him. Because God did not grant them their petition early in their lives, this did not cause doubt or sorrow, on the contrary, they were persistent in their petitioning, and at length when they had become old in their days, and were barren, they produced a [fol. 159*a* 2] son, so that [men] might know the Divine Power. And moreover, when the time arrived wherein our holy Lady the Virgin MARY conceived the Word of God Who existeth for ever, JOHN, being in his mother's womb, preached Him, and he bowed before Him, even as his mother saith, "The child leaped in my womb with joy and gladness when our Lady MARY came to me." And when she and her husband ZACHARIAS were grown old, God sent His angel GABRIEL, and announced to him concerning his son JOHN, and informed him what would happen to him. And this Saint ELISABETH conceived and brought forth the saint, the prophet, the preacher and Baptist JOHN; and her heart rejoiced at this, and the reproach of the children of her kinsfolk was removed from her. And then she saw our Lord and Redeemer Jesus Christ, and confessed His Godhead, and she rejoiced in making to be saved those who believed on Him. And after this she lived in purity and righteousness even as she had formerly done, and she died in peace. Salutation to ELISABETH.

And on this day also is commemorated our holy Lady MARY, the two-fold Virgin, the God-bearer, for on it He gave her the Covenant of Mercy and she received it from her Son, our Redeemer Jesus Christ, in respect of him that should celebrate her commemoration, or should call upon her name, or give [fol. 159*a* 3] alms to the poor, even if it were only [a cup of] cold water. And the Son of this Saint MARY after He ascended into heaven, taking her pure flesh [with Him], sat down at the right hand of His Father, having fulfilled every law of the Incarnation, with the sole exception of sin, and overcome the

sufferings of the Cross at His own good pleasure and will, which He did for our salvation. And He left His mother MARY in the house of JOHN, His disciple, so that he might love her, even as He committed him to her, saying, "Behold thy son," and He said unto that disciple, "Behold thy mother." Thereupon our Lady MARY lived [there], and she used to go to the tomb of her Son, that is to say, Golgotha, to pray there. And when the Jews saw [her] there they were filled with wrath, and envy, and they wished to drive her away; but God hid her from their eyes. Then they took counsel, and decided to set guards over His tomb, so that she might not come there again and pray, but she did not cease to go there day by day, and the guards did not see her, because the covering of the glory of her Son hid her. And always angels were coming to minister unto her, and her Son, our Lord Jesus Christ, visited her frequently, and fulfilled for her all her desires. Some of the angels used to take her up into the heavens and shew her the places where the saints rested, with ABRAHAM, ISAAC, and JACOB. And all the souls of the fathers who had died from ADAM until that time worshipped her, saying, "Glory be to God, Who hath created thee flesh of our flesh, and bone of our bone. In thee we have found salvation, and thou hast become for us the haven of life from destruction through the Son of God taking upon Himself flesh [fol. 159*b* 1] through thee." And then the angels took her, and brought her to her beloved Son on His throne, and the curtains, which were flames of fire, were drawn aside on the right hand and on the left, and our Lord took her hand, and kissed her mouth, and said unto her, "Hast thou arrived, O my mother?" And He raised her up on to the throne of His glory, and He seated her by Him, and He described to her all the joy and gladness which eye hath not seen, nor ear heard of, nor heart of man imagined, which were prepared for her. And beneath the throne of glory she saw DAVID, the King of Israel, her father, (with all the company of the prophets, and the angels, and the souls of the righteous, in a circle,) singing to the harp, saying, "Hearken unto me, my daughter, and consider, and incline thine ear. Forget thy people and thy father's house. The king hath desired thy beauty; he is thy Lord"

(Psalm xlv). And from there the angels took her to shew her the place of punishment, and they brought her to the limit of darkness, which is prepared for Satan and his hosts, and for all those who walk in his ways. And our Lady MARY said, "Woe is me! Who will describe this place to the children of men, so that they may not come hither?" And the angel said unto her, "Fear thou not, O MARY, God is with Thee, and for thy sake (?) with those who shall come after thee." And then the angels carried her away and brought her into a certain place, and thereupon our Lady MARY sat down, being exceedingly sorry for all sinners. And as it might be this day the sixteenth day of the month of Yakâtît, she stood on the Place of the Skull (Golgotha), and besought her Son, saying, "O my Son, swear to me by God Thy Father, and by Thy Name of Christ, and [by] the [fol. 159*b* 2] Paraclete, Thy Spirit, and by my womb which carried Thee for nine months and five days, Thee Whom the earth cannot bear up, Thee Whom the angels cannot approach, I adjure Thee, O my Son, by Thy going forth from me without exhaustion, and by Thy delivery which was painless, I adjure Thee by my breasts which suckled Thee, and by my lips which kissed Thee, I adjure Thee by my hands which embraced Thee, and by my feet which walked with Thee, I adjure Thee by the manger wherein Thou didst lie, and by the ragged cloths wherein Thou wast wrapped, O my Son, and beloved one, I beseech Thee, and entreat Thee, to hearken unto the words of my petition, and to come to me, and to fulfil for me everything which is in my heart." And when our holy Lady, the Virgin MARY, the mother of the Light, had spoken thus, our Lord and Redeemer Jesus Christ came down straightway, and there were with Him, surrounding Him, thousands of thousands, and tens of thousands of tens of thousands of angels, and he said unto her, "What shall I do for thee, MARY, My mother? What desire hast thou that thou wouldst have Me fulfil for thee?" And our Lady the holy Virgin MARY answered and said unto her beloved Son, "O my beloved Son, my Lord and Redeemer, my Hope, my Refuge, upon Thee is placed my trust. Because of Thee I was strong in the womb of my mother, and in the womb which covered Thee, and Thou art my memorial, at all

times. And now do Thou hear my prayer and petition, and hearken unto the word of my mouth which I speak unto Thee. I Thy mother MARY, I Thine handmaiden, on behalf of him that shall celebrate my commemoration, and him that shall build a church in my name, or shall clothe the naked, or visit the sick, or feed the hungry, or give drink to him that is athirst, or shall comfort the [fol. 159*b* 3] sorrowful, or shall make the sad to rejoice, or shall write the history of my strife, or shall sing a song at my festival; [swear to me] that God shall give him the good reward from Thee, which eye hath not seen, nor ear heard of, nor the heart of man imagined. I beseech and entreat Thee on behalf of all those who believe in me, to set them free from Sheol, and to remember the hunger, and thirst, and all the trials which came upon me through Thee." And our Lord Jesus Christ answered and said unto her, "It shall be unto thee even as thou sayest, and I will fulfil for thee all thy petition; I became incarnate of thee, and I swear that I will not make any covenant with thee to be a lie." Salutation to thee, O Book of the Law and Covenant, like the Tables of stone.

XVII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint MÎNÂS the monk became a martyr. This saint was from the country of 'AKMÎM (AKHMÎM) in Upper Egypt; his parents were Christians and they were tillers of the ground. This saint wished to array himself in the garb of the monk, and to reject this world, and he became a monk in one of the monasteries of the city of 'AKMÎM (AKHMÎM); he used to fast frequently for two days at a time, and he took no thought for his food and drink. And after this he departed to the district of ESMÛNÂYN, and dwelt there in a [fol. 160*a* 1] monastery for seven and twenty years, leading a life of devotion to God, and fighting the fight; and he never went outside the door of that monastery. And when the Muslims reigned in the land of Egypt, and he heard concerning them, and how they

said, "God hath no son of His Nature and Godhead, who sprang from Him," he was very sorrowful because of this thing. And having been blessed by the abbot of the monastery who prayed over him, he went forth and departed to the city of ESMÛNÂYN, and he stood up before the captain of the Muslim soldiers, and said unto him, "Is it true that ye say that God hath no son of His Nature and Godhead?" And the captain said unto him, "Yea, we remove from God this thing, and we do not confess it." And Saint MÎNÂS said unto him, "It is right for thee not to confess Him if He were the son of carnal union and seed, but He is not this; He is the Light proceeding from Light, [and] God, in truth, proceeding from God, in truth." And the captain said unto him, "O monk, this, in our Law, is infidelity." And the saint answered and said unto him, "Know thou that the Holy Gospel saith, 'He who believeth in the Son hath everlasting life, and that he who believeth not shall not see life, but the wrath of God shall descend upon him'" (John iii, 36). Because of this the captain was exceedingly angry, and he ordered the soldiers to cut off his head with the sword, and to hack his body in pieces, and to cast him into the river. And certain believers took his body and prepared it carefully for burial, and they performed a service of commemoration for him as it were this day. Salutation to MÎNÂS, Bishop of 'AKMÎM (AKHMÎM).

[fol. 160*a* 2] Salutation to MOSES, the chief of the fathers, who died on this day on Mount Nebo.

XVIII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father and confessor, MELANIUS, Archbishop of the city of Antioch. This saint was made archbishop in the days of the reign of CONSTANTINE, the son of CONSTANTINE the Great, and this saint was learned, and simple, and was beloved by all men. And having been appointed and sat for thirty days, he excommunicated the followers of

ARIUS, and drove them out from all the churches of the city of Antioch. And when the emperor heard of this, he sent and expelled him from his office, for the emperor was a follower of ARIUS. And the elders of the city of Antioch, and the bishops and priests gathered together, and they wrote a letter about him and sent it to the emperor, and they asked him to restore MELANIUS to them; and the emperor sent to the place whereto he had driven him, and brought him back to them, for he was ashamed before them. And when this saint returned to the city of Antioch, he did not set aside the anathematizing and excommunication of the men of ARIUS, but he excommunicated all those who believed in their words. And he revealed their error and their blasphemy publicly, and he preached to everyone, and made them to see clearly that the Son was of the substance of the Father, and [fol. 160*a* 3] equal with Him in His Godhead and Being. And the followers of ARIUS returned and they wrote to the emperor, and they made false accusations against this saint, and at length they changed his heart in their favour; and the emperor sent a second time, and banished MELANIUS to a country which was more remote than that to which he had banished him on the first occasion. And when MELANIUS had arrived in the country whereto the emperor had banished him, it was to him as if he were living with his people, for they had with them his epistles, and his teachings, and his interpretations of obscure theological writings, and his epistles from [this] remote country used to reach his flock who were in the city of Antioch, that is the bishops and learned priests. And he preached the Holy Trinity, and the True Faith, and [the doctrine of] the Three Hundred and Eighteen holy Fathers, and he cursed ARIUS and excommunicated all those who followed him. And he lived in exile for many years, and at length he died in peace. And behold Saint JOHN, the Mouth of Gold, pronounced an encomium upon him on the day of his festival, and praised him greatly, and he shewed forth in it his glory and majesty, and proved that in respect of the tribulation and ignominy which had come upon him for the True Faith, he neither fell short of, nor was inferior to any of the holy apostles.

XIX. YAKÂTÎT

[fol. 160*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the translation of the body of Saint MARTIANUS the monk, from the city of Athens to the city of Antioch. To this saint came temptation from a certain woman who was a harlot, who wanted to commit sin with him, and to make him to fall down with her into the net of sin. But he led her away from this, and brought her to repentance, and into the ascetic life, and then he left her, and departed to DASÊT, and from that place to many [other] cities. And when he arrived in the city of Athens, and had lived therein for a few days, his body fell sick with a slight sickness, and he died there, as is written in the section for the twenty-first day of Genbôt. And when Saint DEMETRIUS had been appointed Archbishop of the city of Antioch, in the days of FÂLÂRYÂS, the infidel emperor, this saint sent priests to the city of Athens, and they carried away the body of Saint MARTIANUS and brought it to Antioch, with great honour, and with the singing of many psalms and hymns and dirges. And DEMETRIUS paid honour to it and saluted it, and laid it in a coffer in the church, and celebrated a festival in his honour, as it were this day. Salutation to DEMETRIUS on whom JOHN, the Mouth of Gold, pronounced an encomium. Salutation to the translation of the body of Saint MARTIANUS.

XX. YAKÂTÎT

[fol. 160*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day died the blessed father, Abbâ PETER, the twenty-first Archbishop of the city of Alexandria. This father was appointed to the throne of MARK the Evangelist after Saint ATHANASIUS. And there came upon him great tribulation through DÂRYÂNÔS, the infidel emperor, and through the Arians, the infidels, and they tried to kill him very often; but

he fled from them and hid himself for two years. And they seated on the throne in his stead a man whose name was LUCIUS, and they made him archbishop, and he was an Arian and sat for two years. And after this the believers of the True Faith gathered together, and they rose up against the Arians, and they drove out LUCIUS the Arian infidel. And this father Abbâ PETER came and sat upon his throne for seven years in great tribulation, and he resisted the Arians, and excommunicated them and banished them. And when he had fulfilled eight years in his office, God made him to rest from the labour of this world, and he departed to everlasting joy. Salutation to Abbâ PETER.

And on this day also is celebrated the commemoration of BASIL, THEODOSIUS, and TIMOTHY, the martyrs, in the city of Alexandria. [fol. 160*b* 3] Salutation to you, O BASIL, THEODORE (*sic*), and TIMOTHY.

[In the Bodleian MS. there are also commemorated on this day PHILEMON the flute player, KEFLA MÂRYÂM of ṢEBÂGÂ, and Abbâ GABRA MAR'ÂWÎ of 'AGED.]

XXI. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated our holy Lady, the Virgin MARY, the God-bearer. Salutation to thee, O MARY, thou light of life.

And on this day also died the holy father Abbâ GABRIEL, the sixty-seventh Archbishop of the city of Alexandria. This father became a monk in his early years in the desert of SCETE, and he fought a great fight, and he devoted himself to the ascetic life for many years, with fasting, and prayer, and prostrations, and [fol. 161*a* 1] vigils, and hunger, and thirst; and he was humble, and simple, and loved to live by himself. One day

there came into his cell a certain old man whose name was MAXIMUS to be blessed by him, and GABRIEL prayed over him and he went forth to depart to his own place. And the holy old man MAXIMUS laid hold upon him, and said unto him, "O my son, why dost thou flee from men, for thou wilt be obliged to dwell among many men and women"; and this father did not understand the meaning of the words of the old man, and he wept frequently, and entreated God to deliver him from the nets of the Enemy. And when Abbâ MICHAEL, the archbishop, his predecessor, died, they seized this father and against his will made him archbishop, even as the old man had prophesied concerning him. And having been appointed he did not become slothful in his office, and he did not abandon his spiritual fight, nor his strenuous ascetic life, nor his piety; and he dwelt continually in the desert of SCETE. And when affairs connected with the work of the churches compelled him to go to the city of Alexandria and to MĔSR (CAIRO), he used to go quickly, and return to the desert of SCETE. When he was in the youth of his days the lust for fornication used to bestir itself in him, and [although] he increased his fasts and vigils in order to subdue the lust, he was unable to do so; and he confessed this to a certain old man in the desert of SCETE. And that old man said unto him, "Nothing will destroy lust except humility, coupled with fasting, and prayer, and prostrations, and vigils, and those alone will save [a man] from it." When he heard this he made himself a shovel of iron, and he used to get up in the night and [fol. 161*a* 2] dress himself in mean and ragged garments, and go round into all the cells of the monks, and clear out the offal from them and take it away, and cast it out at a great distance from the cells. And he continued to do this kind of work for a period of two years, when God saw his purity and the humility of his heart and removed from him the natural lust for fornication. And this father continued to lead the ascetic life and to fight the fight, and he admonished and taught his people, and strengthened them in the True Faith for a period of eleven years; and he died in peace. Salutation to GABRIEL for his righteousness and faith.

And on this day also died the holy father, Abbâ ZACHARIAS, Bishop of the city of SÂḤÂ. This saint was one of the children of those skilled in the Law, and his father abandoned the Law, and was made a priest; and his name was JOHN. And when the son of JOHN had grown up, and had studied the profane learning and the philosophy of the pagans, and the Law of the Church, the captain of the king's host took him and made him a scribe in the house of the king. And he had a friend in the Law, whose name was PTOLEMY, and who was governor of the city of SÂḤÂ; and they agreed together to go to the desert of SCETE and to become monks. And at that time there visited them a certain monk from the monastery of Saint Abbâ JOHN of the desert of SCETE, and they made an agreement [fol. 161*a* 3] to go there with him; and when the governors heard of this they sent and prevented their going. And having tarried a few days they saw a vision, and it seemed as if one said unto them, "Why do you not fulfil the vow which ye have vowed to God?" And they rose up straightway, and went forth in secret, but they did not know the way, and a monk appeared unto them and guided them, and brought them to the monastery of Saint Abbâ JOHN, of the desert of SCETE. And when the governors heard of their departure, they agreed that they would obtain an order from the king and send it with messengers to make them to come down from the monastery; but God scattered their counsel. And when ZACHARIAS and PTOLEMY had become monks, they fought the fight and followed the ascetic life strenuously, especially ZACHARIAS. And in their days lived the old men Abbâ ABRAHAM and Abbâ GA'ÂRGÎ, and they used to visit the young men, and give them advice concerning all their works. When the Bishop of the city of SÔḤÂ (*sic*) died, the people remembered Saint Abbâ ZACHARIAS, and they wrote a letter to the archbishop on his behalf, asking him to appoint him to be their bishop. And the archbishop sent to the desert of SCETE and had ZACHARIAS brought against his will, and he appointed him Bishop of the city of SÔḤÂ (*sic*). And whilst the archbishop was laying his hand upon him, he saw the power of God descend upon him, and his face was wreathed with light. And when he came to

the throne of his office the people rejoiced in him with great joy, and they went out to meet him as [the men of old] met our Redeemer on the festival of [fol. 161*b* 1] HOSANNA (Palm Sunday); and the Church was resplendent through him. And this father composed many Homilies, and Admonitions, and works on Doctrine; and his voice was exceedingly sweet, and was filled with the grace of the Holy Ghost. And he sat upon his archiepiscopal throne forty years, and he was well-pleasing to God and died in peace. Salutation to ZACHARIAS.

And on this day also Saint ONESIMUS, the priest, and the disciple of PAUL the apostle, became a martyr. When PAUL the apostle had preached in the city of Rômê, PHILEMON departed from the city of Rômê and took with him among his servants this ONESIMUS. And Satan led him into error and corrupted his heart, and he stole money from his master PHILEMON and from other men like him; and when he knew that his master was going to punish him, he fled and came to the city of Rômê. By the Will of God he came to the apostle, and heard his teaching, and his teaching entered his heart, and he believed through him, and the fear of God came into his heart. And he remembered what he had done, and how he had stolen money from his master and from others, and he had nothing of it left with him which he could restore to them of their money. [fol. 161*b* 2] And he was sorry, and he came to Saint PAUL and told him everything which had happened to him. And the apostle said unto him, "Fear not, neither let thy heart be sorrowful." And he wrote an epistle unto PHILEMON his master; and this epistle is one of the Epistles of the Apostle PAUL. And PAUL commanded him concerning Saint ONESIMUS, and he said unto him, "Protect him, for he hath become a disciple of Christ, and my son in the preaching of the Gospel." And he commanded him concerning ONESIMUS, and said unto him, "Forgive him his sin in stealing thy money, and receive him as myself. And if he hath wronged thee in aught, and he ought to repay thee, set it to my account. I PAUL have written it with mine own hand; howbeit I say not that thou art thyself in debt to me." And when this Saint

ONESIMUS came with the letter to his master PHILEMON, he rejoiced in his faith and repentance, and did to him even as the Apostle PAUL had commanded him. And PHILEMON added to his great love for ONESIMUS, and he commanded [his steward to give] to him much money for him to take, and he would take nothing whatsoever of it, and he said, "I have become a rich man in Christ." And then PHILEMON bade ONESIMUS farewell, and set him on his road, and ONESIMUS returned to the city of Rômê, and ministered unto PAUL, the apostle, until the time of his martyrdom. And PAUL praised this saint and made him a priest, and the Apostles praise him and mention him in the seventy-seventh Canon, and in the fifty-third Canon, and they say of him that he was a "faithful priest." And after the martyrdom of the Apostle PAUL, the captain of the host of the Emperor of Rômê took this saint, and banished him to an island, and he dwelt there and taught the men the Faith of our Lord Jesus Christ. And they beat him severely [fol. 161*b* 3] and made him to suffer agony, and then they broke his thighs, and he departed to God. Salutation to ONESIMUS the disciple of PAUL.

And on this day also died Abbâ PETER, Bishop of Damascus.

[And on this day also died Abbâ 'AKYÔS, and Abbâ GABRIEL, Bishop of Ethiopia.]

XXII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ MÂRÛNÂ, the bishop. And on this day also took place the translation of the bodies of the saints who became martyrs in the country of Persia, in the days of DIOCLETIAN, the infidel. And because of the many works, and virtues, and righteousness of MÂRÛNÂ the bishop, the Emperor THEODOSIUS the Great, the father of HONORIUS and ARCADIUS, sent him to the King of Persia,

and with him were many gifts because of the love which existed between THEODOSIUS and the King of Persia. And when MÂRÛNÂ arrived, the King of Persia paid him very great honour, and he lodged him in one of the palaces of his kingdom. And when this saint heard that the daughter of the king was ridden by an evil spirit, he summoned her, [fol. 162*a* 1] and she stood up before him, and he prayed over her; and he healed his daughter, and SAPOR the king rejoiced in him with very great joy. And the saint demanded from him the bodies of the saints who had become martyrs in the country of Persia, and the king gave them to him, and he built a church and laid their bodies in it. And the king built a great fortress in the city, and he built inside the fortress a quarter, and called it by the name of Saint MÂRÛNÂ, which is MERFÂKÎNÂ. And after this, the saint returned to the Emperor THEODOSIUS, and he dwelt in the city of Rômê two years, and died as it were this day, on which was consecrated the church of those martyrs. And the festival of the saint, and the festival of the consecration of the church, are celebrated together on the same day, that is to say, this day. Salutation to MÂRÛNÂ the excellent envoy and bishop.

And on this day also is celebrated the commemoration of Abbâ BÛLÂ, and three hundred [and eighty martyrs], and NICOLAUS.

XXIII. YAKÂTÎT

[fol. 162*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became a martyr Saint EUSEBIUS, the son of the holy and blessed BASILIDES, the captain of the royal troops of the city of Antioch, and the father of kings. And this saint was in the war against the men of the country of the Persians, and when DIOCLETIAN denied our Lord Jesus Christ, BASILIDES sent to his son EUSEBIUS, and told him that DIOCLETIAN had denied Christ. And this saint summoned his kinsfolk, the saints and men of the palace, that is to say, 'ABÂDÎR, and JUSTUS, and CLAUDIUS, and THEODORE

from the East, and he told them how DIOCLETIAN had denied our Lord Christ, and how he worshipped idols; and they were exceedingly sorry. And the holy and excellent man EUSEBIUS said unto them, "I want to shed my blood for the Name of Christ," and all those saints agreed with him in this excellent decision, and they swore each to the other that they would do so. And when the Romans had conquered their enemies, and had returned to the city of Antioch with victory and joy, DIOCLETIAN and his soldiers went out and met them, and KHERMÂNÔS (ROMANUS), the father of VICTOR, advised the emperor to have the saints brought before him, and to fetch idols for them to worship. And the emperor did as KHERMÂNÔS (ROMANUS) advised him, and he summoned the saints to him, and said unto them, "Ye know well that I love you exceedingly, I want you to make my heart to rejoice, and to worship APOLLO." And when Saint EUSEBIUS heard this [fol. 162*a* 3] he was exceedingly angry, and he drew his sword and wished to kill the emperor, and the emperor fled from him and hid himself. But this saint killed many of the emperor's companions, and had it not been that BASILIDES restrained his son and his kinsmen the saints, they would have killed all the emperor's soldiers. After this KHERMÂNÔS (ROMANUS) advised the emperor to send EUSEBIUS to the country of Egypt, and to let the officers kill him there, [saying], "If he remaineth here in this city he will stir up the men of the city against thee at all times, and thou wilt not be able to do anything when thou wishest." And the emperor wrote and commanded [the governor] to send EUSEBIUS to the country of Egypt, to LÔLYÂNÔS (JULIAN ?), the governor of ḲĔFṬ (COPTOS), and he sent him away as the emperor commanded. And when EUSEBIUS arrived in ḲĔFṬ (COPTOS), the governor tortured him very severely on the wheel, and he cut off his members, and after this he beat him severely, and after this he boiled him in a cauldron. And our Lord sent to him His angel, who strengthened him under his tribulation, and comforted him, and healed his wounds, and raised him up whole and uninjured. And then the angel caught away his soul to the Garden of Delight, and the saint saw the abode of the martyrs, and the

saints, and the righteous, and he saw the places which God had prepared for him, and his father, and his brother, and his kinsfolk, and his soul rejoiced exceedingly. And after this the governor commanded the soldiers to burn him in a furnace outside the city of 'ĔHNÂSÂ (AHNÂS ?), [fol. 162*b* 1] and they burnt him as the governor had commanded them; and the angel of God came down to him in the red-hot furnace, and made the flame to be as cold as ice, and he brought Saint EUSEBIUS out of the fiery furnace whole and uninjured. And the officers and the judges advised the governor, saying, "O governor, command the soldiers to cut off the head of this man, and have rest from him"; and the emperor commanded, and the soldiers cut off the head of this EUSEBIUS with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to EUSEBIUS, the son of BASILIDES, the general.

[On this day is commemorated 'AWSEGNEYÔS, the chief of the Council, and the deputy of THEODORE, in the country of the East.]

Salutation to 'AGÂBÎṬÔS (AGAPETUS).

XXIV. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, AGAPETUS the bishop. This holy father lived in the days of the Emperors DIOCLETIAN and MAXIMIANUS, the deniers [of Christ]. The parents of this saint were believing Christians, and they taught him the doctrine of the Church and he was made a deacon. And after this he left [fol. 162*b* 2] his parents and went to a monastery, and he ministered unto the monks, the holy old men who were in it, and he learned from them good piety, and the strict observance of the ascetic life, and the knowledge of how to fight the fight; and he fasted frequently and he prayed and

kept vigil ceaselessly. And he used to feed himself daily on the wasted lupins, after he had fasted from dawn until sunset. When he wanted to fight against sleep he ate for a period of eighty days ashes mixed with lupins, and his strength was increased whilst he was fighting the fight of the ascetic fight, and he ministered to the wants of the company of the monks, and called them his masters. And he carried out to perfection every practice and observance of the ascetic life, and God wrought many great signs and miracles by him, among which are the following: He healed a certain maiden of a sickness, with which she had been sick for many years; through the severity of her sickness she was dried up like wood, and the physicians were unable to heal her. By his prayer he slew a huge serpent which had destroyed many men. He drove off from men and from lions unclean spirits, and many severe and painful diseases. And LEKÂTÎNÛ the governor heard of his devotion to God, and his excellences, and his righteousness, and the strength of his body, and he had him brought against his will to KÛERḤ, and he made him a soldier in his army against his will. But he ceased not to devote himself to ascetic practices, and to fasting and prayer, nay he even added to his practice of righteousness and ascetic excellence. And he remained [a soldier] for a few days only, for God blotted out DIOCLETIAN, the infidel, and the righteous and God-loving Emperor CONSTANTINE reigned [in his stead]. And this [fol. 162*b* 3] saint tried to find a pretext for leaving the army and the service of the emperor. Now by the Will of our Lord Jesus Christ, there was with CONSTANTINE a certain young man who was of goodly appearance, and whose deeds were good, and the emperor loved him exceedingly. And Satan the Evil One took possession of the young man, and tortured him very severely, and the young man cried out by day and by night. And when one of those who knew Saint AGAPETUS saw him, he said unto him, "O youth, if thou couldst obtain the help of Saint AGAPETUS, he would heal thee of thy sickness." And the youth said unto him, "Is it possible for a man to attempt to do this being only a soldier in the Imperial Army?" And the friend of AGAPETUS told the youth all about his

spiritual fight, and his righteousness, and said unto him, "Verily he is able to heal thee of thy sickness." And the young man cried out, saying, "Bring hither to me Saint AGAPETUS, the soldier, that he may heal me of this severe sickness." And when the emperor knew this he commanded his servants to bring Saint AGAPETUS, and when he had come before him he prayed over the young man, and made over him the sign of the Honourable Cross, and God healed him of his sickness. And the emperor rejoiced in this with great joy, and he paid great honour to the saint, and he said unto him, "Lay upon me whatsoever thou wishest me to pay, and I will do so." And the saint said unto him, "Release me from military service," and the emperor released him, and sent him away, and the saint returned to the place wherein he had lived formerly. And he lived by himself, and devoted himself to God and to spiritual fighting, which was much more severe than formerly, for many years; and the bishop of the neighbouring city made him a priest. And when that bishop died, the people asked [fol. 163*a* 1] the archbishop to make AGAPETUS their bishop, and he did so. And AGAPETUS shepherded his rational flock carefully and well, and God gave him the gift of prophecy, and the gift of working many signs and wonders. And he rebuked sinners for committing sin in secret, and he rebuked the priests for forsaking the teaching of the people; and he rebuked them and repelled them from the sanctuary until they repented. And it is found written in the history of his strife that during his lifetime he performed one hundred miracles, and among them he made a river to stop flowing, and by means of his cross turned it into another bed. And he opened the eyes of a blind man, and cleansed a leper, and healed many sick folk, and then he died in peace.

And on this day also [TIMOTHY, of the city of GÂZÂ, and] Saint MÂTYÂS (MINAS ?), of the city of Cyprus, became martyrs. Salutation to [TIMOTHY, of GÂZÂ], and to MÂTYÂS (MINAS ?), of the city of Cyprus.

XXV. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day AUSANIUS (EUSEBIUS ?), and PHILEMON, [fol. 163*a* 2] and a certain virgin whose name was LÎKAIA, became martyrs. These saints believed through PAUL, the apostle, when he was in the city of Phrygia. And when the infidels made a festival in honour of the idol ARTEMIS, which they called by the name of the star of VENUS, these saints gathered together, and went into the house of idols to see them, and to mock at their infidelity and error. And when they saw the man sacrificing to the idols, the flame of divine love waxed great in their hearts, and they went out of the temple, and entered the holy Church of Christ, and added to their praises and exhortation of our Lord Christ. And a certain man of those who were there heard them, and he heard in their talk the house of idols mentioned, and how they mocked at the people, and at their idols. And when information about this was laid before the governor, he mounted his horse and came to the church, and some of the believers took to flight. And the governor seized these saints, and he made iron rods red-hot in the fire, and thrust them into the sides of the saints. Then he cast Saint AUSANIUS (EUSEBIUS ?) into a well and the soldiers stoned him with stones until he delivered up his soul. And Saint PHILEMON and Saint LÎKAIA he tortured severely many times, and they asked God to receive their souls; and He accepted their petition, and took their souls, and they received the crown of martyrdom in the kingdom of the heavens. And behold mention of their faith, and of their martyrdom, is made in the GADLA ḤAWÂRYÂT. Salutation to you, O AUSANIUS (EUSEBIUS ?), and PHILEMON, and LÔKÂIA (*sic*).

[fol. 163*a* 3] And on this day also Saints ḲÔNÂ (or, TÔNÂ), a deacon, of the city of Rômê, and MÎNÂS, of the city of ḲÛS, and DELMADIUS (or, YELMÂDYÔS), of the city of GÂZÂ,

became martyrs. Salutation to ḲÔNÂ, and to MÎNÂS, and to DELMADIUS.

Salutation to ḲÛMÛTA, and to ANTONIUS (?).

[On this day are commemorated DAMÂYELNÔS, and REGÎNÔS, the martyrs, and ANTONY, that is to say RAWEḤ, the Koreishite, of the nobles of the new Arabs.]

XXVI. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the righteous man HOSEA the prophet, and he was also called 'ÔZYÂ. This righteous man prophesied in the days of five kings, that is to say, AMOS and UZZIAH, and JOTHAM and AHAZ and HEZEKIAH, Kings of Judah. And he said marvellous things in his prophecy, and he rebuked the children of Israel, and called them children of whoremongers. And he made them to know that God would not turn back His wrath from them, and that He would not have compassion upon them, and that He hath rejected us. And he said, "If the number of the children of Israel be like the sand of the sea which cannot be counted, only a few of them shall be left." [fol. 163*b* 1] And he prophesied concerning the belief of the Gentiles in God, [saying], "I will call those who are not My people, and I will make them My people, and they shall call Me their God." And he prophesied concerning the Passion of our Redeemer, and His Resurrection, and saith, "My redemption by His blood is before Him." And he saith also, "He who slew us, and He who broke us, shall make us to live after two days, and shall raise us up on the third day. And He knoweth our course in the knowledge of God." And he spake also concerning the destruction of the domination of death, and concerning the breaking of the goad (or, sting) of Sheol. And he prophesied for a period of seventy years and having pleased God he died at a good old age. Salutation to HOSEA who preached the coming of Christ.

On this day also Saint SADOK and the saints who were with him and who were one hundred and twenty and eight in number, became martyrs. BEHRÂM, King of Persia, required of these saints to worship the sun, and Saint SADOK answered and said unto him, "I did not come forth from my mother's womb to worship the sun, which appeareth, but to worship its Creator." And BEHRÂM the king answered and said unto him, "Hath this sun a god?" And the saint said unto him, "Yea, Christ is [its] god"; and the king commanded the soldiers to cut off his head. And the saint stood up and prayed, and entreated God, and then he bowed his holy head and they cut it off with a sword, and [fol. 163*b* 2] he received the crown of martyrdom in the kingdom of the heavens. And light from heaven descended upon him, and those who were there saw it, and they all cried out, saying, "We are Christians; we believe in our Lord Jesus Christ." And the king commanded the soldiers to cut off all their heads with the sword [and they did so], and they received the crown of martyrdom in the kingdom of the heavens. Salutation to SADOK. [The Bodleian MS. says that the martyrs were 2008.]

XXVII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ EUSTATHIUS (or, ANASTASIUS), Archbishop of the city of Antioch. This saint lived in the days of the Emperor CONSTANTINE the Great, and the whole world was filled completely with his divine teaching. And when the Council of the Saints assembled in the city of Nicea, this father was one of the presidents of the Council, and he agreed with the fathers, and they excommunicated and drove out ARIUS and his companions, who were 'AWSABIUS (EUSEBIUS ?) of 'ÂMID, and NÂR'ÎSÔS (NARCISSUS ?), Bishop of the city of Nicea. And he proclaimed by the Holy Spirit the True Faith which the holy fathers of the Council proclaimed, and he drew up with them the Canon and the Law, which are written in the churches and are well known

among all Christian peoples; and afterwards, the Council of the saints drew up the Law of the Church in their own countries. And the infidels who had been cut off from their episcopal offices went forth, and after a few days they pretended that they wished to depart to Jerusalem. [fol. 163*b* 3] And they came into the city of Antioch and they gathered together in the house of a certain woman who was a harlot, and having promised to give her much money, they taught her to go into the church, and to speak lies against this saint. And she said unto the priests and the people, "This father hath committed fornication with me, and [this] is the boy which I bare him, and he is his son." And she took the money from them, and did as they had taught her. And those wicked men in their craftiness made a pact with that woman and accused her of speaking lies against the saint, and they debated with her, and said unto her, "Thou art a liar, and dost speak lies against this saint, and we will neither believe thee, nor accept thy word against him, unless thou takest an oath by the Holy Gospel that it is this saint who committed fornication with thee; if thou dost not swear we will not believe thee." And the woman swore by the Holy Gospel, according as those wicked men had taught her. And thereupon those wicked men said, "Now that thou hast sworn an oath, the whole matter is complete." And after this those wicked men passed judgement upon this saint, and they cut him off from his episcopal office, and then they sent a letter to the Emperor CONSTANTINE, and they calumniated the saint to him, and said unto him, "Behold, the united priesthood have assembled against him, and they have cut him off from his office, because of the fornication which he committed; do what thou pleasest to him." And CONSTANTINE thought that what they said was true, and he sent and banished this saint to the city of 'ĔTRÂKĔS, and he died there in exile. Woe be unto the souls of those men who of their evil disposition separated the Son of God from His Godhead, and drove out this saint from his office, by means of the evil pretext which their teacher Satan had taught them. And they became associates of a harlot, and they entreated her so well that at length she uttered lies against the [fol. 164*a* 1] holy man, [saying]

that he had committed fornication with her, and they made her swear [this] on the Holy Gospel. But God was not ignorant about her or them, for after they had driven the holy man into exile the woman fell sick of a severe sickness, which lasted a long time. And at length her body withered, and fell into utter decay; and she knew that the severe sickness which caused her tribulation had come because of the lies which she had uttered against the saint; and she drew nigh to death. And when her sickness increased she confessed before all the men of the city of Antioch, and said unto them, "Saint EUSTATHIUS is innocent of this charge. These wicked men gave me much money, and taught me to utter lies against him, and I swore an oath falsely on the Holy Gospel. The sin to which I swore I committed with another man whose name was EUSTATHIUS, like that of the saint, and those men taught me to swear the oath, and when I did so I thought in my heart of that EUSTATHIUS with whom I had committed fornication, though I uttered the name of this saint freely with my mouth." And when she had confessed her sin before all the people of the city of Antioch, they were exceedingly sad. And at the time of the Eucharist, the priests of the city of Antioch omitted to mention the name of this saint, and when they had heard the confession of this woman, they mentioned the name of this saint at the time of the Eucharist. And Saint JOHN, the Mouth of Gold, praised this saint in many Homilies and writings which he pronounced on him on the day of his festival. Salutation to EUSTATHIUS.

XXVIII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint THEODORE, the Roman (RÔMÂWÎ), became a martyr. This saint was from the city of 'AṢṬÎR, and he lived in the days of the infidel Emperors MAXIMUS and MASÂBÔS, who heard that he did not agree with them in their infidelity. And they had him brought before them and commanded him to worship idols, and to sacrifice to them, but he

would not obey them, and he said unto them, "I will not worship unclean idols, for I worship my Lord Jesus Christ, the son of the Living God, the Creator of the heavens, and the earth, and all that is therein." Then they made him promises of many things, if he would worship their idols, but he neither accepted their promises, nor submitted to their words, and he cursed both them and their idols. [fol. 164*a* 2] And straightway they were wroth with him, and they commanded the soldiers to torture him with every kind of torture; and they tortured him on the wheel, and they cut off his limbs, and they burned him with fire, and then they beat him severely with whips, and he endured all these tortures through the might of our Lord Jesus Christ, which strengthened him. When they were tired of torturing him they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to THEODORE.

Salutation to ABRAHAM, ISAAC, and JACOB.

Salutation to the companions of THEODORE, etc.

XXIX. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint BÔLÎKARBÔS (POLYCARP) became a martyr. This saint was Bishop of the city of 'ARMÔNÎ (SMYRNA), and he sat upon his episcopal throne for many days, until he became a very old man; and he composed many Admonitions and Homilies on the festival of the Holy Birth, and on Death, and on Sheol, and on the Judgement which was to come upon sinners, and on our holy Lady the Virgin MARY, and on the operation of the wisdom of our Redeemer, and on the holy festivals; and he brought to God many souls by his life-giving teachings. And days of tribulation and persecution having come upon Christian people, he longed to shed his holy blood for the Name of our Lord Jesus Christ, and he commanded his

people and taught them to be strong in the True and Holy Faith. And he spake unto them, and told them that after this [fol. 164*a* 3] they would never see his face again, because he longed to shed his holy blood; and they all wept and sorrowed because of their separation from him. And they said unto him, "We will not let thee go, O our father, and leave us orphans; we will give our souls for thee." And when they were unable to hold him back, they let him go, and he went out from them, and departed to the governor, and he stood up before him and confessed the Name of our Lord Jesus Christ; and the governor tortured him greatly. And the people said unto the saint, "Spare thyself. Thou art a very old man." And the people begged and entreated him to go out of the city, and to please their hearts he said unto them, "I will go out secretly." That night he saw a vision, and it seemed that a man said unto him, "Why hast thou forgotten thy good resolution to become a martyr, and hast turned back?" And he appeared before the governor, who commanded the soldiers to cut off his head, and they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And certain believing men took his body, and prepared it for burial in the manner befitting a bishop, and they laid him in a tomb. Salutation to thee, O BÔLÎKARBÔS (POLYCARP). Salutation to Thy BIRTH, O Jesus Christ.

XXX. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day was found the head of JOHN the Baptist. Now HEROD the infidel commanded the soldiers to cut off the head of the saint, and when they had cut it off, and brought it to him, he shewed the people that he was sorry for what he had done [fol. 164*b* 1] to Saint JOHN, and he left the holy head of Saint JOHN in his house. And when HEROD had put away the daughter of 'AÔRṬÂ and taken HERODIAS, his brother's wife, the daughter of 'AÔRṬÂ came to her father, and she wept before

him, and told him what HEROD had done to her. And 'AÔRṬÂ rose up, and gathered together his soldiers, and he came to the country of Galilee, and plundered all their cities and burned them with fire. When the Emperor TIBERIUS CAESAR heard this thing [he enquired] and the people told him that 'AÔRṬÂ had done this thing because HEROD had put away his daughter. And TIBERIUS CAESAR was wroth with HEROD because he had killed the man who was held to be a great prophet by all the people of the cities, and had taken his brother's wife, and because his father-in-law 'AÔRṬÂ had plundered and laid waste all the cities of Galilee. And TIBERIUS CAESAR sent, and had HEROD brought to him to the city of Rômê, and HERODIAS with him, after he had buried the head of Saint JOHN in his house. And when HEROD came to TIBERIUS CAESAR, the emperor removed him from his governorship, and seized all his money, and sent him to the country of 'ANDĔLĔS, where he died an evil death. And the emperor sent, and laid waste his house, and he made it visible to everyone who looked thereat; and his house was left a heap of waste, with the exception of the porch, which had no doors (?), and the pilgrims used to live there. And at that time two men who were poor in respect of money, but rich in the matter of the Faith, went to Jerusalem to worship, and to fast the Holy Fast (*i.e.* Lent). Now this took place many years later. And when the evening was come they went and dwelt in the ruined house of HEROD, and Saint JOHN appeared unto one of them in a dream, and told him his name, and the place wherein was his head; and he commanded him to take it and carry it to his house; when the man woke up from his dream, he told his companion what he had seen. And they rose up together, and came to that place which Saint JOHN had pointed out to him, and they found a vessel therein. And when they had opened it, there ascended to them the odour of a perfume which was very pleasant, and they found in it the holy head of Saint [fol. 164*b* 2] JOHN, and they were blessed thereby. And they put it back into the vessel, and fastened up the mouth thereof, as it was at first, and the man took it with him to his house, and paid it very great honour, and kept a lamp burning before it continually. And when death drew nigh

unto that man he told his sister about the holy head, and commanded her to treat it as he had done; and she paid honour to the holy head, and kept a lamp burning before it. And the head of Saint JOHN was handed on from man to man, until at length it came to a certain man who was an Arian, and who thought that the head would perform miracles for him, although he was of the faith of ARIUS, the infidel. And Saint JOHN raised up against him a man who was greater than he, and this man drove him away from that place, and that place lay waste until Abbâ CYRIL was made Bishop of Jerusalem, and Abbâ ANIANUS Bishop of the city of KHAMḌ. And Saint JOHN appeared unto Abbâ ANIANUS during his sleep, and told him the place wherein was his holy head, and Abbâ ANIANUS went and fetched it up, as it were on this day, the thirtieth day of the month Genbôt. This is the second time they found it—on the thirtieth day of the month Yakâtît.

And JOHN, the Mouth of Gold, saith something different to this, that is to say: When HEROD commanded the soldiers, and they had cut off the head of the saint whilst he was in prison, they brought it to him, and he gave it to the daughter of HERODIAS on a platter. And when that unclean harlot touched it, the hair of the head stood up, and the holy head leaped up into the air, and was crying out and saying, "It is not right for thee to take thy brother's wife," and it continued to fly about like an eagle, and to utter these words for a period of fifteen years, when it ceased and was buried in the Sea of Arabia. And the pilgrims used to dwell in that place. And by the Will of God there came [fol. 164*b* 3] to that place two righteous and believing pilgrims, who were brothers, and they dwelt in that place. And Saint JOHN appeared unto them, and told them to take up his holy head. And they took up his head from that place, and they carried it away with them to their house, and paid it great honour. Salutation to thy head, O Saint JOHN.

End of Volume II.

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